Poetry.

The Last Supper.

"And when they had sung a hymn they went out into the Mount of Olives."

What song sung the twelve with the Savior,
When finished the Sacrament wine?
Were they bowed and subdued in behavior,
Or bold as made bold with a sign?

Were the hairy breasts strong and defiant?
Were the naked arms brawny and strong?
Were the bearded lips lifted in vaunt,
Thrust forth and full stanch with a song?

What song they? What sweet song of Zion?
With Christ in their midst like a crown?
While here sat Saint Peter, the lion
And there, like a lamb, with head down.

Sat Saint John, with his silken mane raven
Rich here on his shoulders, and ever
Lifting up to the grace unshaven
Like a sensitive child's in surprise.

Was the song as strong fishermen swinging
Their nets full of hope to the sea?
Or low, like the ripple-wave, singing
Sea-songs on their loved Galilee?

Were they sad with a shade-shadow of sorrows,
Like the birds that sing low when the breeze
Is lip-toe with a tale of to-morrows,—
Of earthquake and sinking of seas?

Ah! sun was their song as the waves are
That fall in low-musical moans:
And sad I should say as the winds are
That blow by the white graves of ones.

—Joaquin Miller.

Communicated.

Suggestions Concerning Sin.

In reading Rom. v. 12, it is necessary to keep the connection from verse 11 relating to "reconciliation." "Wherefore as through one man sin entered into the world, in which all sinned and through sin death, and in this way death passed to all men." For until the law sin was in the world (the same world as verse 12) but sin is not imputed where law is not (13). For if by the trespass of one the many died, whether sin was imputed or not, because "death reigned from Adam to Moses, even over them who did not sin as Adam did." Death had it all its own way. The sentence was from one (man) unto condemnation, but the free gift is from many offences unto justification. Before the law they died right along, and after the law came into force they continued to die, plus a penal death for transgression against the law in the case; so that law caused sin to abound—intensified the offense. Ch. vii. 13. Sin by the commandment became exceedingly sinful.

The wages of sin is death. And yet millions of the race never earned the wages—death passed along to them, (being in the world into which sin entered through the one man) in the natural course and as the stream cannot rise above the fountain, so the nature derived from Adam cannot be higher than his. Because out of nothing, nothing comes, and that which we may have in excess of that derived from Adam, comes from a Power outside of ourselves and independent of our efforts to lift ourselves. The motions of sin in our members, apart from law, are not charged up to us. Because sin is not counted where there is no law, as in this case. But again: Law having been instituted *for a purpose* so that the original offense might abound to the degree that the divine intervention might superabound in the justification of all who come under the divine favor by complying with the conditions of reconciliation unto justification of life. Being under law to Christ we become amenable whether of sin unto death, or of obedience unto justification.

Death penal and final, appropriately is the wages of sin to all who are amenable. And the gracious gift of God through Jesus Christ, is the eternal life *promised in the Holy Scriptures*. None are justly punished twice for the same offense, because we read (Heb. ii. 2) that under Moses the "transgressors received a just retribution. Therefore the "second death" does not have reference to time but to penalty.

The sentence came of one (man) to condemnation; and the verdict was executed in his return to the original inorganic elements out of which he was formed. He transmitted to his posterity, according to the laws of heredity, the same nature which he himself possessed.

The race starts under these abnormal conditions, and though not having sinned as Adam did, yet death reigned right along, and continues to reign. But there is a time coming when every one will die on account of his own sin, as Adam died for his own, "The soul that sinneth shall die" for it. This, it will be understood, will be racial, and after the promulgation of the new Israelitish covenant. "Condemnation" and justification are legal terms, and to be understood from a legal point of view. "Unto" from us, (verse 10) signifies procession, motion towards. And gets there apart from outside influence which may change the course of things.

Verses 18 and 19 sum up the case in this way: "The sentence came to all men to condemnation," consequently: and the "Sentence came to all men unto justification of life" also consequently, a process ending in condemnation on the one hand, and on the other, "The life of the world to come." The results here stated in this passage grows out of individual relation to law and covenant. Under law as Adam was and put to the proof so as to develop worthiness for the utilities about to be realized in the Divine government for a purpose. Or, on the other hand, like Adam die, or be put to death on account of being useless. Adam received the wages of sin, although a long time intervened between the sentence and its execution. It appears evident that penal death is the result of transgression of law; and as all are born into the world into which sin entered through the one man; all are helpless apart from divine intervention according to the plan of ages, which God purposed before the time of the Mosaic ages. Hence the reading, Gen. vi. 6, "And God pondered deeply because he made man to be upon the earth; and he thought it through."—*Chas. Gardner.* And hence the proclamation of "the word of reconciliation." Compare Rom. vii. 8, 9: with verse 23, "Another law." Vs. the law of the mind formed within by the truth, called "the inward man,"—Verse 22 compared with verse 25.

The law of sin in our members have a powerful grip, and to this law we have to submit—all our physical ailments inherited or acquired must be born because of pre-existing conditions. But as the outward man wastes away the inward man is renewed by knowledge day by day. Consult ch. viii. 2, 3, 4; God's Son did that which the law could never do, and emphasize ver. 4, "So that the righteousness of the law," etc.

C. W. Tomkins.

"The Lord is at Hand."

"The night is far spent; and the day [of the Lord] is at hand." "Surely I come quickly."

There are some who would impeach the veracity of these statements because 1800 years have passed away and they still remain unfulfilled. There is some ground for the cavil. Let us look at the declaration from the Spirit's stand-point and the difficulty will vanish.

The Spirit's stand-point is Eternity. It is written that with God a thousand years are but as a watch of the night; that 1800 years and more are but as a small moment. Recognize this and the truth and force of the *statements in question* will be seen. But why does not the Spirit in addressing man speak in accordance with man's computation of times? There is an explanation. Those to whom God speaks stand related to eternity. The faithful are taught to regard immortality as certain of attainment. They are told that *death is theirs*;—that they have passed relatively and prospectively from death into life.

Looking at the subject in this way—estimating the present from the stand-point of an eternal future, how beautiful is the Divine way of speaking, viz., "Yet a little while and he *that shall* come will come and will not tarry." "Cast not away therefore your confidence which hath great recompense of reward." "Now the just shall live by faith," "rejoicing in hope of the glory soon to be revealed;" "when the sons of God will be made partakers of the Divine nature, inheriting the promises conjointly with Christ the Head of the Body, which is the church, the fulness of him that filleth all in all."

J. O. Woodruff.

Dear Restitution:

The members of the Church of God of the faith of Abraham at Freedom, Nebraska, have been encouraged and edified by a visit from Elder D. M. Hudler, of Muskatine, Iowa. The meeting commenced on Thursday evening, Oct. 12, and continued over two Sundays. We believe it to be as interesting a meeting as ever held at Freedom, and one to be long remembered by the Church at this place. It being meat in due season. Each discourse becoming more interesting and being delivered in a Christ-like spirit went home to the hearts of the people, and we trust will bring forth fruit in the kingdom of God. Bro. Hudler is as good a speaker as we ever heard on the Scriptures. There was a fair attendance throughout the meeting. The last three evenings the house was well filled. There were visiting brethren and sisters from a distance whom we were glad to greet again as of old. We trust much good has been done to build up the members of our church, and turn their minds again to the promises of God which are sure and steadfast. God is not changed, but will perform that which he has promised. We long to see the time when those promises will be fulfilled and righteousness shall fill the earth as the waters cover the deep; when our King shall come to claim his own and clothe them with the house from heaven—immortality.

Your Brother in hope,
W. A. Moore.

Dear Restitution:

I am one of the isolated ones. Have no preaching of the one faith; nothing but the blessed Word and the dear old Restitution. It seems like an old friend. I have never written to the paper before; but I will say to the dear ones of like precious faith, that I am trying to live so as to meet you *all when the Life Giver comes and the dead in Christ shall be raised*, and the sleeping saints of all ages. I love to read the many letters from the brothers and sisters. I would love to meet you all, but that is impossible, but thanks be to God we have the blessed promise of a crown of eternal life when Jesus comes to reign on David's throne. Oh blessed day! Come Lord Jesus, and come quickly is my prayer.

If would like to correspond with any of the faith that would care to. Address me at Tunas, Mo.

Bell Quigley.

Selected.

The Keys of the Kingdom Entrusted to Peter.

The gospel invites men to enter into the kingdom of God. The way of entering is made exceedingly plain in the Bible. There is now no hidden mystery concerning it as there was before the sufferings of Christ were manifested. The mystery of the kingdom has been unlocked. The key of knowledge has been given.....Before a man can enter into the kingdom of God, he must be unloosed from his sins in the present state; and liberated hereafter from the prison-house where the dead lie bound in chains of intense darkness. The unloosing from sins, Jesus committed to Peter; but the enlargement from the chamber of death, he reserved to himself. Rev. i. 18; xx. 1. Knowledge is the key to remission, or release from sins, and to an entrance into the kingdom of God. No one can enter this kingdom in his sins, and destitute of a character approved of God; and none could answer the question, how can a man obtain the remission of sins; and what kind of a character would God henceforth account worthy?—until the Apostle Peter revealed the secret, communicated to him by the Spirit, on the day of Pentecost.

If the reader peruse the second chapter of Acts he will learn there how Peter used one of the keys of the kingdom given to him by its King. On that occasion, I say, he used but one of the keys. He revealed the *mystery* of the gospel of God's kingdom to Jews only. They believed in the kingdom, glory and dominion, promised to the Son of Man in Daniel and the prophets; and that the righteous were to take the kingdom with him: these things were the substance of the national hope; but they did not then know upon what conditions the obtaining of them was predicted. Hence, it was Peter's duty to instruct them. He first called to their recollection certain notable things concerning Jesus. That the wonders he performed by the power of God, evidently showed that God approved him; that they had been guilty of his death in clamoring for his crucifixion; but that all this was pre-determined of God; that God had "loosed him from the pains of death" by raising him from the dead. He then proceeded to show by their prophets that the things that had thus happened to Jesus were verifications of certain predictions. He adduced the testimony of David, that Christ was to be "raised up to sit on David's throne," and consequently, must previously suffer death; and that after he was resurrected, he was to ascend to the right hand of God. He then concluded by saying, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and King Anointed." For the truth of this statement he appealed to what they saw and heard; to the cloven tongues like fire sitting upon their heads, the "sound of a rushing mighty wind," and, the many languages spoken by Galilean fisherman without

The result of the ...oning was their convic... was indeed the King of ...the Shiloh that had been ...em for so many ages. ...owledged him to be the ...name should be called ...Counsellor, the Mighty ...under of the Future Age, ...of Peace." Isa. ix. 6. This ...er, also convinced them ...his great personage, they ...ed an enormous crime; ...lled the Prince of Life." ...nces smote them; "they ...oly and Just One, and de... ...er before him;" and had ...is beloved blood upon ...nd their posterity. Of ...s their faith to them in ... They believed in the ... believed in Jesus, they ...d with remorse, but ...ill conscious only of ...udgment well deserved. ...n mystery to them ...e for pardon of this ...was "the right... ...ould be required of them? Should they go to the priest, and offer a whole burnt offering and confess their sin? This would have been impracticable.....To what, or to whom, were they to look for a solution of "the mystery?" Who could unlock it, and open to them the door of liberty, and loose them from their sins? Is not the reader prepared to answer, "The Holy Spirit alone could reveal to them of righteousness, because Jesus had gone to the Father." Jno. xvi. 7, 10. This is true: and the time had arrived to do it. But how and through what channel, was the Spirit to do this? Was it by words thundered from heaven; by a still small voice whispering in their ears; by a feeling that they were forgiven; by words of inspiration spoken by the tongues of angels; or by the mouth of man? The reader will be prepared to say, "The keys of knowledge, or the power to reveal the secrets of the kingdom of heaven, were committed to Peter; therefore the new doctrine concerning righteousness, or justification to life, was to be revealed through him.

This is also true: but the "devout Jews" were ignorant of this arrangement; therefore, instead of addressing Peter alone, they inquired of all the Apostles, saying, "Men and brethren, what shall we do?" Acts ii. 37. Mark, reader, though the question was put to all, only one of them, and that one Peter, replied to the inquiry. He was the spokesman of the twelve, by whose mouth God had chosen that Israel should hear the Word of the gospel, and believe, or as Paul writes, "The gospel of the circumcision was committed to Peter, in whom God wrought effectually for the purpose." Gal ii. 8.

The answer given by Peter announced for the first time, what believers of the gospel of the kingdom and in the things concerning Jesus, must do in order to become joint-heirs with him of the promise made to the fathers, to these devout Jews, who now believed what both the prophets an Apostles had spoken, who were now humbled in disposition as little children, swift to hear, and anxious to do, whatever the Spirit should dictate; the holder of the keys to unlock the mystery of the gospel, said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 38. Such an annunciation as this had never been made before. In this way "repentance and the remission of sins" were "preached in the name of Jesus." This is God's way of righteousness, and besides this, there is no other way of salvation; "for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. God's salvation is placed in the name of Jesus, and this name is accessible to mankind only upon the condition of believing "the things concerning the kingdom of God, and the name of Jesus," and being baptized by his name, "He that believes the gospel and is baptized shall be saved"—is the unrevoked fiat of the Son of God.

The words of the Spirit by the mouth of Peter went home to the hearts of these devout Jews. "They that gladly received his Word were baptized; and the same day there was added to the congregation about three thousand souls. And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 41, 42. These disciples were "a kind of first fruits" of God's creatures begotten of the Spirit will by the Word of truth, Jno. i. 18, which "lives and abides for ever."—*Selected by Mrs. C. W. Russell.*

ADD THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Shun Gossip.

Beware of gossip: it is an incubator of all evil. Its eggs are serpentine. Its work is rapid. In ten minutes its aspen offspring are twining their coils about innocent hearts. Its brood are Mischief, Falsehood, Slander, Selfishness, Hatred, Division, and Death. Like the cyclone, gossip leaves devastation and destruction in its path. It would disturb the peace of heaven, and has caused many a bitter, deadly war on earth. Notwithstanding its cruel character, professed Christian people take this incubator into their homes, and permit its vile brood to invest parlor, sitting room, chamber, and kitchen. The unclean birds of slander spread their deadly poison over ministers and people, teachers and pupils, missionaries and converts, rich and poor, young and old, good and bad, living and dead.

Gossip ruins the peace of families. It destroys the love of home, and causes doubt and despair. It breaks hearts. Husbands and wives are parted by it. Mothers and daughters, fathers and sons, are disunited, and separated, never again to be reunited. It is a costly, satanic extravagance. It drinks the blood of the broken hearts of men.

Gossip is an inquisitor. One by one it spies out its victims. They may or may not be guilty of indiscretion—it matters not. It is a contagious fever that spreads from house to house, from church to church, from neighborhood to neighborhood. Wherever gossip comes division follows, society is disturbed, evil reigns, and souls are lost.

In the Psalms we read, "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully," and, "Thou lovest all devouring words, O thou deceitful tongue." "They have sharpened their tongues like a serpent; adder's poison is under their lips." "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the Almighty, with coals of juniper."

In marked contrast, how beautiful and sweet are these words of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to skirts of the garments; as the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Christ says, "Blessed are the peacemakers: for they shall be called the children of God."

Humility.

Humility is not a mean estimate of self. The ancient contempt for humility is still felt by many. It seems a sign of weakness, and is abhorrent and impossible to the self-respecting and strong. It is identical with meanness of spirit, and the endorsement of it is like an insult to human nobility. Such scorn of this rare and radiant grace of humility is based upon a misunderstanding of its nature. If it really is mean spiritedness, then scorn for it is to be commended. But to identify it with anything so abject as mean-spiritedness is to insult a grace and exalt a weakness. Meanness of spirit is as despicable as any other kind of meanness, and has nothing in common with humility. For an understanding of this lovely virtue, as for the understanding of every virtue which enters into symmetrical character, we go to him in whom all moral treasures are to be found in his integrity and completeness. Read John xiii. 3 and learn that he who humbly performs a menial's task, and whose lowly dead was but a detail in that perfect humbling (Phil. ii. 8), which marked his obedient consecration of himself to the work of man's redemption, has a clear knowledge and estimate of his divine authority, origin and destiny. He need not have degrading views of self in order to do lowliest service. To lie in the dust before God is but the simple recognition of truth—the lesson brought to us by the contrast of our littleness with his almightiness. Moreover, such attitude before him is the natural graceful acknowledgement of the fact that the life's whole worthy equipment, moral, mental and physical, is his gift.

Tears falling fast shut out the light,
Onward we go, what hope, what choice,
Before us lies the tomb's dark night;
But listen! We can hear his voice;
His voice:
"I have abolished death;
Be strong in that bright faith—
Look up,—rejoice."

We should always make the best of those whom we desire to make better.

OBITUARY.

A noble woman passed away in the death of Mrs. R. F. Shirley, of Rock Falls, Ill., which occurred at her home on Dixon avenue, last Sunday at 1.30 p. m. She had been afflicted for many years with stomach trouble, and that was the primary cause of her death.

Jane Thompson was born in Fayette County, Indiana, May 27, 1828. She was married to R. F. Shirley June 2, 1842, in Marshall, County, Ind. Four sons and two daughters were born to them: Samuel T. Shirley, Rock Falls, Ill.; James, who died in infancy; J. A., died Aug. 28, 1878, at Marysville, Cal.; Meridith A., died in Rock Falls, Ill., Feb. 16, 1894; Sarah Payson, Rock Falls, Ill., and Mrs J. H. Meckling, Boyton, Ga. Mrs. Shirley moved with her husband from Indiana to Lee County, Ill., in 1865, and to Coloma in 1867. They lived on a farm east of Rock Falls until a few years ago, when they retired and moved to Rock Falls. Mrs. Shirley had been a member of the Church of God from her youth through a long and useful life. The home of the Shirleys was ever a retreat for the sick or the homeless, and the cry of the distressed always found there generous hearts and willing hands to help all in need. The deceased was of a particularly amiable and lovable disposition, making friends of all who could appreciate the true and noble in womanhood. Her life was an incentive to all within its influence to aspire to the higher and purer aims of life, and to attain to the glories of the first resurrection. Her life work is done, and well done; and she has passed into rest from toil and trouble, which will end only with the awakening to the reward of the faithful.

The funeral took place at the Congregational church, Rock Falls, yesterday, the services being conducted by Rev. H. A. Kern, pastor of the church, and was attended by a large number of neighbors and sympathizing friends. The interment was at Riverside cemetery.—*Sterling, Illinois, Herald, Oct. 26.*

Thomas J. Tilton was born in Knox Co., Ohio, Nov. 15, 1832; came to Ogle Co., Ill., in the year of 1850. On Dec. 9, 1855, he was united in marriage with Miss Nancy Jane Akins who survives him. Died Oct. 22, 1899, at the age of 66 years, 11 months and 7 days.

Bro. Tilton leaves many sorrowing relatives and friends. He died having an obedient faith in the soon coming King, having recently put on Christ by baptism in the likeness of his death. We sorrow, but not as those who have no hope, for we believe that Christ died and that on third the day he arose from the dead. Knowing this, we know also that that same Spirit which brought forth Christ from the dead will also quicken our mortal bodies in due season if it dwell in us. What a comfort to the believer!

The esteem in which Bro. Tilton was held by those who knew him was attested by the great number who were in attendance to pay their last respects to the one who now sleeps in the little cemetery, but a short distance from the home now bereft of the husband and father.

May we all prove faithful and endure unto the end, so that we may hear the Master's welcome, "Well done, thou good and faithful servants."

S. J. Lindsay.

Dr. Chalmers says, a time will come when "God's own truth, expressed in God's own language will form the universal creed of intelligent, and harmonized and happy Christendom. When men's faith and their affections will come into more direct contact with heaven's original revelation; and the spirit of goodwill to man, which prompted heaven's message, will be felt in all its freshness and power; when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence."

Faster than ever to California.

"The Overland Limited," Chicago, Union Pacific & North-Western Line, leaves Chicago daily 6.30 p. m., arrives San Francisco afternoon of third day Los Angeles next morning. No change of cars, all meals in dining car. Buffet smoking and library cars, with barber. The best of everything. "The Pacific Express" leaves Chicago daily 10.30 p. m., with first-class and through tourist sleepers to California. Personally conducted excursions every Thursday. Illustrated pamphlet describing fully this wonderful state sent free on application to Chicago & North-Western Railway. A. H. Waggener, 22 Fifth avenue, Chicago.—Nov. 18.

For Our Children.

Sunday School Hymn.

TUNE—"GOING HOME."

There is a school on earth begun,
Instructed by the Holy One;
The school-book is the Scripture true,
The lessons are forever new.

CHORUS,—
Then let us sing; yes sweetly sing,
For Jesus Christ, will be our King.

'Tis here we learn the Golden Rule;
Around this little temple, cool;
'Tis here we hear the Savior say,
"Come hither, souls, I am the way."

'Tis here we learn God's holy plan
To save poor, lost and sinful man.
His Word enables us to see,
What he would have us all to be.

'Tis here we meet in union dear,
He teaches us, we need not fear.
His truth will make us free indeed;
For he supplies our every need.

Then come, dear children, one and all,
And listen to the heavenly call,
'Twill make us strong, and make us wise
So we can run and win the prize.

SARAH F. MORGAN.

Power of Temptation.

I knew of a man who was a temperance lecturer. In his early years he had been a great drunkard; but he was reformed and had considerable notoriety as a platform speaker in one of our large cities. By trade he was a glass cutter. One day, many years after he had been a confirmed Christian as every one thought a servant girl brought into his place of business a decanter with a broken neck, and asked him to cut it smooth. He took up the bottle to see what was wrong; the fumes of brandy came out of the neck and went into his brain. He turned the decanter upside down and got a drop of the liquid upon his finger. He put it to his lips. It set his blood on fire. He went to the nearest public-house and got drunk. That was the beginning of a very bitter and disgraceful ending.—*Prof. Drummond.*

The Miser's Daughter.

One cold winter, when the ground was so covered with snow that the little birds could not find anything to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow.

Her father saw her, and asked her what she was going to do. She told him, and he said, "What good will it do? The crumbs will not be enough to feed one in a hundred of the birds."

"I know it, dear father," said she, "but I shall be glad to save even one in a hundred of them if I cannot save them all."

The father thought a moment. He knew that many poor persons were suffering in the village, and he had refused to help any, because he could not help them all. His conscience hurt him, and he told his little daughter to break a loaf of bread into crumbs for the birds, while he went to scatter loaves among the poor villagers.

Failed and Succeeded.

Men admit that no one is equally great in all things. Yet they often do not see that a man's failure in one line of work is no reason why he may not succeed in a different calling.

An incident which occurred some years ago in a London store illustrates this blindness.

A young man, whose bluntness was such that he was of no use as a salesman, was told that he did not suit and must go. Seeking the head of the house the youth said:

"Don't turn me away; I am good for something."

"You are good for nothing as a salesman," replied the principal.

"I am sure I can be useful," continued the youth.

"How? Tell me how?"

"I don't know, sir; I dont know."

"Nor do I," said the principal, laughing at the boy's eagerness and ignorance.

"Don't put me away," continued the youth; "try me at something else. I know I can't sell, but I can make myself useful somehow; I know I can."

Moved by his earnestness the principal placed him in the counting-room. Immediately his aptitude for figures showed itself. In a few years he became the head cashier of the concern. He was known throughout the country as an eminent accountant.

Why He was Never Late.

"How is it that you are never late at Sunday-school, Edwin?" I asked.

His Sunday-school began a quarter before nine in the morning, and I concluded many of the children found it hard to be prompt as they came straggling in all through the opening service; Edwin, never; he was always in time.

"How is it Edwin?"

"Oh, I always plan to come," said Edwin. "I put the polish on my boots over night. I find my Bible and question-book, and place them in a safe corner beforehand. I brush and put on my Sunday clothes before breakfast. So after breakfast and prayers I start in time to get there before the superintendant rings the school to order."

"And you never lag by the way?"

"Never!" said Edwin. "It is better to be five minutes too early than one minute too late."

Ah, boys, see how it helps one along to have a plan!

How to Retain Youth.

Take frequent recreation, but not so much as to rob it of its zest.

Preserve the feelings and habits of youth as late in life as possible.

Keep free of intense excitements. They wither the physical energies like fire.

Keep a clear conscience and lead a life void of offense in the sight of God and man.

Insist upon an abundance of regular sleep—so much of it as possible before midnight.

Avoid excesses of all kinds, whether of work, pleasure, eating, drinking, or any otherwise proper enjoyment of mind and body.

A man cannot long keep young who gives up all the active, health-giving exercises of youth. Take a boy and treat him as a good many middle-aged men treat themselves, and he would soon notice the deterioration of his physical powers.

It is intense excitement, the excitement of social life, the ball-room, the theater and the various forms of fashionable dissipation, that makes our girls fade so rapidly. If they took life more quietly and reasonably they would preserve their beauty and physical vigor longer.

Have You Read This?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

Conference Notice.

The first Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at Plymouth, commencing Thursday evening, Nov. 16, 1899, and continue over the following Sunday. The brethren here are anxious for a good meeting, so let all come with that end in view. Come with hearts full of love and charity and let us earnestly pray that that divine influence may be with us that will lift us up and consecrate our lives more to his service. This we need above everything else.

A welcome is extended to all lovers of the truth. Let each organization send delegates. A program is being prepared which will appear in due time.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

N. Roblee,	1.50
L. Booth,	1.50

Notice.

To those interested in the Illinois Conference, the Secretary wishes to state that his time has been so occupied with other duties during the day time and at night his eyes will not permit him to write but little; but will endeavor to have the report ready by the next issue.

L. BOOTH, Sec.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by use in usage in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for old and young, 80 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying so lately, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and should a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, 617 W 14th St Sioux City, Ia.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
L. B. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. H. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skoda, Scholls, Ore.
S. Roxana Winer, Plerceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worchestershire, England.
J. S. Hutch, Scircleville, Ind.
J. P. Waggoner, Box 251, Rochester, Ind.
Geo. Kidwell, Cotonville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Primo, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave, Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. S. Conner, Sidell, Ill.
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T. E. Adams, Garwkin, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Boise, Idaho.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Anaconda, Mont.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. B. Oglevie, North Branch, Kansas.
G. W. Smith, Culver, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 927 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1005 G St. Sacramento, Cal.
John Foors, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
H. B. Kendall, Urichsville, Ohio.
Miss Emma Jackman, Treasurer of "Tithing Society," Box 884 Grand Rapids, Mich.
E. Hoyt, Box 884, Grand Rapids, Mich.
R. S. Dwiggins, Romeoville, Ind.
H. M. Williams, Ashton, Kan.
D. T. Halstead, Box 124 Andover, S. D.
Elder Richard Corbaley, Waterville, Wash.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

List of Churches.

Church of God, Plymouth Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Wood'and Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their home on Michigan St., one block e. of Preaching by S. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have all brethren on the one faith passing through the city, to meet with us, and they will be cared for by addressing or calling at Ella V. Baker's, 202 West Hey St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's home at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co. Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave. San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hutch, the 4th Sunday preaching by J. P. Waggoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Author, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trindell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 19th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skoda and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren A. D. Allen in charge.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rorke and B. T. Voetbomble.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1203½ Euclid Ave., or Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meets each fourth Sunday, at private home [illegible] breaking bread and social [illegible] on the second Sunday at the [illegible] Church Wilson Ave. Bible Reading at 11 a. m. All are invited. Uncle Woodie, Sec.

[illegible] Church of God, W. [illegible] invites to [illegible] Christ's and [illegible] reasonably. H. W. Pe[illegible] and L. Stevens, Sec'y.

Pennsylvania Lines

Schedules in Effect September 24, 1899.

[illegible]

Eastward.	Mail & Express.	Pittsburg Express.	Fast Line.	Atlantic Express.	Day Express.	Mail & Express.	Pacific Express.
Pittsburg	1 30	3 00	7 50	8 00	12 10	4 30	8 00
Altoona	4 55	6 30	11 15	11 30	3 40	8 00	11 30
Conway	5 43	7 18	12 06	12 20	4 28	8 48	12 20
Rochester	6 45	8 20	1 08	1 22	5 30	9 50	1 22
Manchester	6 55	8 30	1 18	1 32	5 40	10 00	1 32
Crestline	8 15	9 50	2 40	2 55	7 00	11 20	2 55
Bucyrus	8 45	10 20	3 10	3 25	7 30	11 50	3 25
Galion	9 05	10 40	3 30	3 45	7 50	12 10	3 45
Van Wert	10 40	12 15	5 05	5 20	9 25	1 45	5 20
Fort Wayne	12 15	1 50	6 40	6 55	11 00	3 20	6 55
Arcola	1 05	2 40	7 30	7 45	11 50	4 10	7 45
Fort Wayne	1 35	3 10	8 00	8 15	12 20	4 40	8 15
Van Wert	3 10	4 45	9 35	9 50	1 55	6 15	9 50
Lima	4 20	5 55	10 45	11 00	3 05	7 25	11 00
Bluffton	4 55	6 30	11 15	11 30	3 40	8 00	11 30
Kingsland	5 33	7 08	11 53	12 08	4 18	8 38	12 08
Crestline	6 55	8 30	1 18	1 32	5 40	10 00	1 32
Wooster	8 15	9 50	2 40	2 55	7 00	11 20	2 55
Mansfield	8 45	10 20	3 10	3 25	7 30	11 50	3 25
Orrville	9 45	11 20	4 10	4 25	8 30	12 50	4 25
Canton	10 05	11 40	4 30	4 45	8 50	1 10	4 45
Alliance	10 30	12 05	4 55	5 10	9 15	1 35	5 10
Pittsburg	1 30	3 00	7 50	8 00	12 10	4 30	8 00

Westward.	Mail & Express.	Pittsburg Express.	Fast Line.	Atlantic Express.	Day Express.	Mail & Express.	Pacific Express.
Chicago	8 15	7 25	3 50	3 40	10 30	4 00	10 00
Valparaiso	9 33	8 43	5 08	4 58	11 48	5 18	11 18
Wanatah	9 50	8 58	5 23	5 13	12 03	5 33	11 33
Hanna	9 55	9 03	5 28	5 18	12 08	5 38	11 38
Davis	10 00	9 08	5 33	5 23	12 13	5 43	11 43
Hanna	10 05	9 13	5 38	5 28	12 18	5 48	11 48
Hanna	10 10	9 18	5 43	5 33	12 23	5 53	11 53
Brewerton	10 15	9 23	5 48	5 38	12 28	5 58	11 58
Plymouth	10 30	9 38	6 03	5 53	12 43	6 13	12 13
Bourbon	10 55	10 03	6 28	6 18	1 08	6 38	12 38
Elkhart	11 15	10 23	6 48	6 38	1 28	6 58	12 58
Wakarusa	11 30	10 38	7 03	6 53	1 43	7 13	1 13
Goshen	11 45	10 53	7 18	7 08	1 58	7 28	1 28
Millersburg	12 00	11 08	7 33	7 23	2 13	7 43	1 43
Benton	12 15	11 23	7 48	7 38	2 28	7 58	1 58
Wakarusa	12 30	11 38	8 03	7 53	2 43	8 13	2 13
Hanna	12 45	11 53	8 18	8 08	2 58	8 28	2 28
Hanna	13 00	12 08	8 33	8 23	3 13	8 43	2 43
Davis	13 05	12 13	8 38	8 28	3 18	8 48	2 48
Hanna	13 10	12 18	8 43	8 33	3 23	8 53	2 53
Wanatah	13 15	12 23	8 48	8 38	3 28	8 58	2 58
Valparaiso	13 30	12 38	9 03	8 53	3 43	9 13	3 13
Chicago	14 48	1 56	10 21	10 11	5 01	10 31	4 31

Eastward—Leave Chicago 8:15 a. m., 7:25 p. m., 3:50 p. m., 3:40 p. m., 10:30 p. m., 4:00 p. m., 10:00 p. m. Arrive Pittsburg 1:30 p. m., 3:00 p. m., 7:50 p. m., 8:00 a. m., 12:10 p. m., 4:30 a. m., 8:00 p. m.

Westward—Leave Pittsburg 1:30 p. m., 3:00 p. m., 7:50 p. m., 8:00 a. m., 12:10 p. m., 4:30 a. m., 8:00 p. m. Arrive Chicago 2:48 a. m., 1:56 p. m., 10:21 p. m., 10:11 p. m., 5:01 p. m., 10:31 p. m., 4:31 a. m.

Fast Line leaves Pittsburg 8:00 a. m. Arrives Chicago 10:21 p. m. Daily except Sunday. Day Express 12:10 noon. Daily except Sunday. Pacific Express 4:30 a. m. Daily except Sunday.

Drawing Room Sleeping Cars on Nos. 5, 6 and 8 through to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 5, 8 and 10 to Chicago. Meals are served at "up-to-date" Dining Stations and in Nickel Plate Dining Cars at reasonable rates. Passengers checked to destination. On inquiry you will find our rates are always lower than via other lines, service considered.

For rates and detailed information, address R. F. Horner, General Passenger Agent, Cleveland, O., or Local Ticket Agent.

NICKEL PLATE

10-14-1900

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.

Uniformed Colored Porters attend first and second class day coaches on through trains, insuring scrupulously clean cars en route.

Eastward Leave.	All Nickel Plate Dining Cars.	Westward Leave.
Chicago	8 15 7 25 3 50 3 40 10 30 4 00 10 00	Chicago
Valparaiso	9 33 8 43 5 08 4 58 11 48 5 18 11 18	Valparaiso
Wanatah	9 50 8 58 5 23 5 13 12 03 5 33 11 33	Wanatah
Kouts	4 16	Kouts
Hanna	10 05 9 13 5 38 5 28 12 18 5 48 11 48	Hanna
Rolland	10 15 9 23 5 48 5 38 12 28 5 58 11 58	Rolland
Argos	10 30 9 38 6 03 5 53 12 43 6 13 12 13	Argos
Plymouth	10 55 10 03 6 28 6 18 1 08 6 38 12 38	Plymouth
Bourbon	11 15 10 23 6 48 6 38 1 28 6 58 12 58	Bourbon
Elkhart	11 30 10 38 7 03 6 53 1 43 7 13 1 13	Elkhart
Wakarusa	11 45 10 53 7 18 7 08 1 58 7 28 1 28	Wakarusa
Goshen	12 00 11 08 7 33 7 23 2 13 7 43 1 43	Goshen
Millersburg	12 15 11 23 7 48 7 38 2 28 7 58 1 58	Millersburg
Benton	12 30 11 38 8 03 7 53 2 43 8 13 2 13	Benton
Hanna	12 45 11 53 8 18 8 08 2 58 8 28 2 28	Hanna
Hanna	13 00 12 08 8 33 8 23 3 13 8 43 2 43	Hanna
Davis	13 05 12 13 8 38 8 28 3 18 8 48 2 48	Davis
Hanna	13 10 12 18 8 43 8 33 3 23 8 53 2 53	Hanna
Wanatah	13 15 12 23 8 48 8 38 3 28 8 58 2 58	Wanatah
Valparaiso	13 30 12 38 9 03 8 53 3 43 9 13 3 13	Valparaiso
Chicago	14 48 1 56 10 21 10 11 5 01 10 31 4 31	Chicago

Eastward—Leave Chicago 8:15 a. m., 7:25 p. m., 3:50 p. m., 3:40 p. m., 10:30 p. m., 4:00 p. m., 10:00 p. m. Arrive Pittsburg 1:30 p. m., 3:00 p. m., 7:50 p. m., 8:00 a. m., 12:10 p. m., 4:30 a. m., 8:00 p. m.

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Dining cars between Jersey City and Pittsburg. Meals (a la carte) in Dining Cars between Pittsburg and Chicago.

Through Sleeping Cars between Pittsburg and Chicago.

Parlor Cars on Day Express between Pittsburg and Chicago.

For time cards, rates of fare, through tickets, sleeping car berths, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

J. P. TOWER, General Agent. E. A. FORD, Gen. Passenger Agent.

5-23-99-F PITTSBURG, PENN'A.

NICKEL PLATE

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.

Uniformed Colored Porters attend first and second class day coaches on through trains, insuring scrupulously clean cars en route.

Eastward Leave.	All Nickel Plate Dining Cars.	Westward Leave.
Chicago	8 15 7 25 3 50 3 40 10 30 4 00 10 00	Chicago
Valparaiso	9 33 8 43 5 08 4 58 11 48 5 18 11 18	Valparaiso
Wanatah	9 50 8 58 5 23 5 13 12 03 5 33 11 33	Wanatah
Kouts	4 16	Kouts
Hanna	10 05 9 13 5 38 5 28 12 18 5 48 11 48	Hanna
Rolland	10 15 9 23 5 48 5 38 12 28 5 58 11 58	Rolland
Argos	10 30 9 38 6 03 5 53 12 43 6 13 12 13	Argos
Plymouth	10 55 10 03 6 28 6 18 1 08 6 38 12 38	Plymouth
Bourbon	11 15 10 23 6 48 6 38 1 28 6 58 12 58	Bourbon
Elkhart	11 30 10 38 7 03 6 53 1 43 7 13 1 13	Elkhart
Wakarusa	11 45 10 53 7 18 7 08 1 58 7 28 1 28	Wakarusa
Goshen	12 00 11 08 7 33 7 23 2 13 7 43 1 43	Goshen
Millersburg	12 15 11 23 7 48 7 38 2 28 7 58 1 58	Millersburg
Benton	12 30 11 38 8 03 7 53 2 43 8 13 2 13	Benton
Hanna	12 45 11 53 8 18 8 08 2 58 8 28 2 28	Hanna
Hanna	13 00 12 08 8 33 8 23 3 13 8 43 2 43	Hanna
Davis	13 05 12 13 8 38 8 28 3 18 8 48 2 48	Davis
Hanna	13 10 12 18 8 43 8 33 3 23 8 53 2 53	Hanna
Wanatah	13 15 12 23 8 48 8 38 3 28 8 58 2 58	Wanatah
Valparaiso	13 30 12 38 9 03 8 53 3 43 9 13 3 13	Valparaiso
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Hanna	13 00 12 08 8 33 8 23 3 13 8 43 2 43	Hanna
Davis	13 05 12 13 8 38 8 28 3 18 8 48 2 48	Davis
Hanna	13 10 12 18 8 43 8 33 3 23 8 53 2 53	Hanna
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5-23-99-F PITTSBURG, PENN'A.

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D. T. HALSTEAD.

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Poetry.

Our One Life.

'Tis not for us to trifle! life is brief,
And sin is here.
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport among the hours,
Life must be earnest in this work of ours.

You do not many lives, but one have we—
One, only one—
How sacred should that life ever be
That narrow span
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

O, day of time, how dark! O, sky and earth,
How dull your hue!
O, day of God, how bright, O sky and earth
Made fair and new!
Come, better Eden with thy freshness now;
Come, brighter Sabbath, gladden all the world.

Communicated.

What would Jesus do? No. 10.

PINE WOODS BIBLE CLASS.

Teacher. We have this week a copy of Mr Williams' confession of faith, which he has prepared to submit to the Church of God at Rainesville.

Miss Gordon met him according to previous appointment, to listen to his paper, which reads as follows:

CONFESSION OF FAITH.

To the Church of God at Rainesville:

1. I confess my faith in the Supreme Being. The Scriptures teach us that he which cometh to God must believe that HE IS, and also that he is the rewarder of those who diligently seek him. I apprehend that this is the foundation rock in the temple of faith. Disbelief in the Creator would undermine every other article in the Christian faith.

2. Observation teaches us all, that sooner or later death lays his icy hand upon us, and brings us into a condition which baffles the power and skill of man to release his fellows from its demain.

3. I believe the Bible to be the revealed will of God to man. In that alone, I find the Divine purpose concerning man and earth.

4. I find salvation from death offered in a proposition called "the gospel." Paul, a chosen Apostle of Jesus Christ says in Rom. i. 15, 16: "I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."

Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Mark xvi. 15, 16. These two heralds of the gospel, in the above passages, simply state the *saving efficacy* of the gospel, but do not give the system of truth which constitute the gospel; but that we find elsewhere.

(1.) From the above passage we learn that Paul preached, the gospel which was the "power of God unto salvation" at Rome. The proper thing to do then, to learn the subject-matter of his preaching at Rome, concerning "the salvation of God," would be to appeal to that, and then we can be sure that we have made no mistake. We find this in Acts xxviii. 20-30. He appeared before his auditors at Rome, as a prisoner, and says: "For the hope of Israel I am bound with this chain." In another place he declared "the hope of Israel," to be "the hope of the promise made of God unto the fathers." "There come many to him into his lodging to whom he expounded and testified THE KINGDOM OF GOD, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

"Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching THE KINGDOM OF GOD, and teaching those things which concern the LORD JESUS CHRIST." Thus was *Paul's gospel preaching at* ROME *of* which *he was "not ashamed."* The "power of God unto salvation," was in it also. A denfear being turned to his preaching he said: "Be it known unto you that THE SALVATION OF GOD ("the power of God unto salvation") is sent unto the Gentiles, and they will hear it."

It may be asked why did the Israelites object to Paul's preaching "the kingdom of God," or in other words "the hope of Israel?"

The objection was not in preaching "the hope of Israel." as can be seen in Acts xxvi. 6, 7: "I stand and am judged for the hope of the promise made of God unto our fathers: unto which our twelve tribes instantly serving God day and night, *hope to come.*" The trouble was all found in the phrase: "Pereunding them concerning JESUS, both out of the law of Moses and out of the prophets." They were aware the prophet had declared: "But thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a GOVERNOR, that shall RULE MY PEOPLE ISRAEL." They objected to Jesus as being that "Governor," and hence they crucified him, with the accusation over his head, "this is JESUS OF NAZARETH, THE KING OF THE JEWS." Hence Paul's preaching at Rome, was the gospel of the kingdom of God.

(2) What did Jesus preach as the gospel? Mark i. 14, records the subject matter of the gospel (or "Word") first sent to Israel, and which Peter, under instruction from heaven gave to the Gentile household of Cornelius as, "Words whereby thou and all thy house shall be saved." The record reads as follows: "Now, after that John was put in prison, Jesus came into Galilee, preaching THE GOSPEL OF THE KINGDOM OF GOD."

The writer of the Hebrews was deeply impressed with the saving virtue of the gospel as preached by Jesus, as can be seen by referring to Heb ii. 1-4:

"HOW SHALL WE ESCAPE
if we neglect so *great salvation;* which AT FIRST began to be SPOKEN BY THE LORD, and was confirmed unto us BY THEM that HEARD HIM."

Peter testifies on the same line, and says God sent this message, first to Israel, and afterward commanded it to be sent to the Gentiles, that they also may enjoy its saving benefits. Peter addressing Cornelius and household concerning that message says: "The Word which God sent unto

THE CHILDREN OF ISRAEL,
preaching peace by Jesus Christ: (he is Lord of all:) that word ye know, which was published throughout *Judea*, and began from *Galilee*, after the baptism which John preached."

In Luke ix. 2, 6, we have Jesus' commission to the twelve: "He called his twelve disciples together and * * * sent them to preach THE KINGDOM OF GOD. And they departed and went through the towns preaching the GOSPEL." Here we learn that preaching "the kingdom of God," and preaching "the gospel," is one and the same thing. "Go ye into all the world and preach the gospel to every creature. He that BELIEVETH and is BAPTIZED shall be SAVED." What gospel? The gospel he sent them to preach, of course. The Bible never recognized but ONE gospel, and such being the case he advised stability in its belief. "To present you holy and unreprovable in his sight: if ye CONTINUE IN THE FAITH, grounded and settled, and be not moved away from THE HOPE OF THE GOSPEL, which ye have heard." Col. i. 23. Hence, we are at no loss to know what the subject-matter of the gospel is, Paul preached at Rome, of which he was "not ashamed," nor Christ's commission in Mark xvi. 15, 16.

All the gospel preaching has its base in "the covenants of promise made of God unto the fathers." It is the only gospel that has saving virtue in it. Don't take my say-so, but read it yourself in Eph. ii. 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, * * * that at that time, ye were WITHOUT CHRIST, being ALIENS from the COMMONWEALTH of ISRAEL, and STRANGERS FROM THE COVENANTS OF PROMISE, having NO HOPE, and WITHOUT GOD in the world." I believe we are completely mortal by nature. In 2 Tim. i. 10. we are told that Christ has brought life and immortality to light THROUGH THE GOSPEL. How important the gospel message is.

Allied with, and inseparable from the message of the kingdom, are those things concerning the name of the Lord Jesus Christ. [illegible] the "EVERLASTING COVENANT," and made it sure, and purchased eternal redemption for those who enter into the bonds of the covenant.

Heb. xiii. 20, 21: "Now the God of peace that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the BLOOD of the EVERLASTING COVENANT, (God made with Abraham and his seed an everlasting covenant) make you perfect in every good work," etc.

THE MISSION OF JESUS.

I find SIN is the adversary or opponent separating mankind from God, which adversary must be met, overcome and destroyed.

I find the Son of God was manifested or sent for that purpose. I will here quote as proof, 1 John iii. 8; Heb. ii. 14: "For THIS PURPOSE the Son of God was manifested, that he might *destroy the works of the* devil."

"Forasmuch, then, as the children are partakers of flesh and blood, he (Jesus), also himself took part of the same, that THROUGH DEATH he might DESTROY him that had THE POWER OF DEATH, that is the devil." We have here three points:

1. To destroy the works of the devil.
2. To destroy the devil.
3. The weapon of destruction "through death,"—the atonement, when allied with the covenants of promise.

Now, inasmuch as many people when they read the words, "the devil," their minds at once revert to a supposed *personality* which they call "the devil," which is but a relic, to my mind of pagan superstition; therefore, to show clearer my conception of the mission of Jesus, I wish to show that Jesus came to destroy SIN and not an omnipotent personal devil, possessing super-natural power. Right here you will perceive an issue can be made in our knowledge of the mission of Jesus.

It must certainly be conceded that the atonement of Jesus can never KILL or (take the physical life) of the devil of popular conception, who is described as the great arch-enemy and opponent of God who is ever on the alert to defeat his will and purpose. It is not reasonable to suppose that the All Powerful Jehovah, the Great I AM, would permit such a foe to step in between him and his people, and work their eternal ruin. The power ascribed to this supposed evil personality, makes him a species of a god. He is said to be omnipresent, and possessed of supernatural power. He is said to be able to practice his seductive art in the hearts of millions of people in every part of the earth, all at the same moment, and at the same time have a personal knowledge of the weak points in each individual of this vast host, and can plan and operate differently in each case.

The belief in such a personality is a belief in a monstrous piece of pagan fiction, and is not the devil named in the passages of Scripture above quoted. A little careful investigation of the Scriptures quoted, will make this apparent to the most simple mind.

It will be helpful to remember what the words devil and Satan mean. Cruden says: "Satan, Sathan, Sathanos; this is a mere Hebrew word, and signifies an adversary, an enemy, an accuser."

The word devil "Comes from the Greek *diabolos*, which signifies calumniator, or accuser," thus any adversary, accuser, etc., may be a devil. The adversary called "the devil," in the passages under consideration is SIN, and sin in the flesh, above all other adversaries, may in a general term be called "THE *devil.*"

We are at no loss to comprehend who "the devil" was Jesus was commissioned to destroy as given in Heb. ii. 14. The key is found in the words: "THAT HAD THE POWER OF DEATH." "The power of death" is centered in only one adversary, or devil. For proof,

See Rom. v. 12: "By one man SIN entered into the world, and DEATH BY SIN," [illegible] life and immortality [illegible] true gospel.

[illegible] 1 Cor. xv. 56: "The STING OF DEATH is SIN."

Rom. vi. 23: "The wages of SIN is DEATH."

"The soul that SINNETH it shall DIE."

HOW TO KILL THE SIN-DEVIL.

Heb. ix. 26: "He PUT AWAY SIN by the SACRIFICE of himself."

1 John iii. 5: "He was MANIFESTED TO TAKE AWAY OUR SINS."

Heb. ii. 14: "That THROUGH DEATH he might DESTROY him that had the POWER OF DEATH,—that is the devil."

Take notice, that the phrase: "*That* is the devil" may be taken as a phrase defining the words preceding it, him that had the power of death, as being "the devil"—*that is the devil.*

Said John: "Behold the Lamb of God, which *taketh away* the *sin* of the world."

In the case of Ananias and Sapphira, we have the sin, or devil of covetousness, personified as Satan.

Acts v. 3: "Ananias, why hath *Satan* filled thine heart with a *lie* to the Holy Spirit, and to keep back part of the price of the land?"

At first sight we might attribute this work to the personal devil of pagan superstition, but the verse following explains. (It would have been a mean thing to kill them both on account of the work of the supernatural devil over which they had no power.) reader, what [illegible] "Why hast thou conceived this thing in thine heart," etc.? Again: "How is it that ye have *agreed together* to tempt the Spirit of the Lord?"

James i. 14, 15: "Every man is tempted, when he is drawn away of *his own lust*, (not tempted by a personal devil) and enticed. Then when lust hath conceived, it bringeth forth sin, when it (sin) is finished bringeth forth death." We cease to be servants of sin, and pass from under the dominion of sin, when we receive the pardon of sin in baptism.

"Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." Acts ii 38.

"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. After Peter had preached the gospel which began from Galilee, after the baptism which John preached, to Cornelius and household he said: "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John iii. 5.

I confess that it is my earnest desire to enter the kingdom of God. I believe [illegible] gospel which is the power of God unto salvation," as given above, and ask for the birth of water, and if I continue faithful, I know I shall be born of the Spirit, when made like my Lord at the resurrection.

Yours in hope,
CHAS. WILLIAMS.

Mr. Williams. Now Miss Gordon, what do you think of the above paper?

Miss Gordon. I am delighted, I feel sure the Church will endorse it.

Mr. Williams. You please take it and present it to the Church.

W. H. WILSON.

"I know that my Redeemer liveth."—Job xix. 25. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again, unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Pet. i. 3.

If we take care to keep a good conscience, we may trust God to take care of our good name.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, NOVEMBER 1, 1899. NUMBER 41.

Report.

Dear Household of Faith:

I am home again after visiting and holding meeting with the brothers and sisters at Bosworth, Mo. It had been about seventeen months since they had had any preaching. Oh, what a condition for a church to be in. I find a number of other churches in the same condition. No preaching, [illegible] low tide. THE RESTITUTION, or any religious paper at all. They might get along with these silent preachers for three or four months but not so long as seventeen months. We gave five discourses at this place and immersed two intelligent sisters. On account of school we had to move four miles northeast, where we gave three discourses. We partook of the emblems of bread and wine and then left. We left an appointment for Dec. 24th, to continue to the 1st of January. All that can are invited to attend this meeting.

I can truthfully say that the Lord was with us, all seemed loathe to leave, and seemed to say it was good to be there, and I believe all will try to live better the coming year. 1899 will soon be past, and oh, how many of our brothers and sisters are gone.

On Oct. 15th met at the home of our dear Sister Sturgeon, but alas she was not there. She had gone to her long home, the place or house that Job said, "If I wait the grave is my house." The occasion was the wedding of J. T. Williford and Francis Sturgeon. After reading the 5th chapter of Eph., we joined them in holy matrimony. Sister Francis is a faithful member of the Church of God, and my prayer is her husband will also be in the near future.

While here we met Sister Hacker, formerly of Ripley, Ill.

[illegible]

Editor Restitution:

On Friday, Oct. 13, Brother S. J. Lindsay immersed Brother Thomas J. Tilton into the name of Christ, for the remission of sins. But a few weeks previous Brother Hudler immersed two others. Very shortly after leaving the water Brother Tilton regretted not having obeyed, but resolved to do so soon. It was only a very few days thereafter when a malady of a very serious matter (Cancer of the stomach) was known to be consuming his strength and vitality, and being anxious to have a part in the promised inheritance, resolved to obey the Master's call at once. He therefore dispatched a messenger for Brother Lindsay, who being away did not arrive until the second day. While the medical adviser was somewhat fearful of the results, yet he said he was not alarmed and desired to be taken to the water and be buried with his Master in baptism. Twenty-five or thirty friends and relatives went with him to a little stream of water flowing through his land, and there he exchanged the old for the new name. Cast off the old garment of sin for the robe of righteousness, in which we truly hope he, with us, may appear when the Great Physician shall come to rescue his faithful from the ravages of disease, the bonds of corruption and the gloom of death.

L. BOOTH.

Selections.

Faint Not.

"If thou faint in the day of adversity, thy strength is small." Yet there are many things which would often cause the hearts of men to faint. Things are so disappointing and discouraging, that they are almost ready to give way to despondency, and abandon their efforts for good. Hindrances arise, friends prove unfaithful, trusted leaders fall, cherished organizations are wrecked, things which were expected do not come, many a hopeful scheme proves to be ruinous and disastrous, and the temptation is to abandon every thing, to trust nobody, and to give up in despair.

This course is not the part of wisdom, nor is it warranted by the experience of ages and generations. Disappointment is the common lot of man; failure is no new thing. Age after age hopes have been blighted, plans have failed, mortals have erred, and men have been disappointed. Everything earthly is uncertain, everything human is fallible, everything temporal is liable to pass away. But there are some things permanent yet. Men may disappoint us, God does not; men may change, but in him there is no variableness or shadow of turning. Our purposes may end in disappointment, but his better purposes may be carried forward to their triumphant accomplishment.

Even the wreck and ruin of our hope is not so disastrous as we fear. When was there ever a more complete and utter wreck of hope than when our Savior lay in the tomb? One trusted disciple, the treasurer, the almoner, the business man of the concern, had turned out to be a hypocrite, a thief and a traitor. Another, the leading spokesman of the party, proved himself a coward and a liar, and swore he did not know the Master whom he had followed for years. All the rest of his disciples forsook him and fled, like frightened sheep before the wolf; and the leader and teacher who had been hailed with shouts and hosannas, was hung between two thieves on a Roman cross. Surely a more absolute and utter failure of every cherished prospect could hardly be imagined; and yet, out of those depths of darkness and discouragement came the light and gladness of immortal hope. A little while and those scattered disciples were gathered; a little while, and those sad hearts were made glad; a little while, and that frightened, doubting, fearing company became bold as lions in their testimony for God and proclaimed in the very city where [illegible] world the resurrection of the Crucified One and salvation through his name. Out of the depths of their despondency was born the height of their triumphant hope, and those who doubted and feared and gave way to discouragement, could say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."

You may have been disappointed in many things; hopes which you have cherished have failed, friends which you trusted have proved untrue; schemes from which you expected much have proved abortive, and have finally given way to despondency and despair. But do not for a moment allow such feelings to possess your thoughts or influence your mind. You may have been on the wrong track; there is nothing then to do but get right, and you may be thankful that you know it so soon, and that you have been undeceived before it is too late. For past disappointments make you more cautious and prudent. But do not despond, and do not doubt that God has plans and purposes that are wiser than all which you have known, and that he can bring good out of evil; can overturn the plots and plans of sinful men; can bring to naught the craftiest schemes, and can glorify himself by the wreck of all the plans which we have formed, and the accomplishment of the better purposes which he in his wisdom has devised. A temporary check leads us to more certain success. Schooled by disappointment, we dig deeper, and lay broader foundations, and complete our work triumphantly at last.

"Whatsoever thy hand findeth to do, do it with thy might." Let no discouragement or failure hinder you from doing the present work which God has for you. Today has its duties. Let us not stop to mourn over the past, but let us gird ourselves for present emergencies, and go forward in the strength of the Lord God.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 1, 1899.

STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the Stockholders of the Christian Publishing Association will be held at the office of THE RESTITUTION, Plymouth, Ind. on Nov. 18, 1899 at 2:00 P. M. for the election of a Board of Directors and to transact such other business as may come before the meeting.

J. H. WILLEY, Pres.

A. R. UNDERWOOD, Sec'y.

In this paper is a report of a meeting held by Bro. Butler at Freeburn, Neb. Inasmuch as this is the second report of this meeting, we deem it unnecessary to print the two more reports that have been received, as they only repeat what is in the others.

If you want to keep your heart warm *keep* in the Sun after you get into him—Christ. Walk up to the fire,—that is, the Word of God. "Is not my Word like fire?" How many warning and comforting passages there are. Keep in motion and action, stirring up yourselves and the gifts God has given you, by converse and communion. How can one be warm alone?

READER, did you ever notice that the apostolic style of address was:—"Children of the stock of Abraham, and *whosoever among you that fear eth God, to you is the Word of salvation sent.*" Plainly a man's piety did not exempt him from the necessity of believing the gospel of the kingdom of God: or as Paul styles it, "the Word of this salvation." Peter went to Caesarea to tell pious, God-fearing people, "Words whereby they should be saved." Piety in general has so little to do with an understanding of the Word of the kingdom and the obedience it enjoins, that it has passed into a proverb, that "ignorance is the mother of devotion."

FOR E. N. D. If you read Matt. xv. 13 without the 12 preceding verses you are likely to be "puzzled" to harmonize it with Mark ix. 38.—40. By reading from the first verse of Matt. xv. you will perceive that the pernicious teachings of the Pharisees so scathingly rebuked by our Lord were *the plant the Heavenly Father did not plant*, and which shall be rooted up,—and that they were to let alone; because of its human origin.

Mark ix. 38—40 reads as follows:—"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us." This was precisely what Jesus' disciples were told to do, and *did do*, by the Spirit's power. John proves that he really cast out devils in *Jesus' name, as they did*; and that means that it was by spirit power he did it; and it would have been a great wonder if Jesus had not corrected John and his fellows for forbidding him. This is not out of harmony with Matt. xv. 13, it being *another matter entirely*.

"Dr." John Alexander Dowie is having a tough time of it, and if "persecution" is a sign of "sainthood" then certainly Mr. Dowie has the palm. He has undertaken a series of meetings in different parts of Chicago and towns in that vicinity, but even with the aid of the police and his "Zion Guards," he has been interrupted and the meetings broken up by loud shouts from his audience. Bottles of foul smelling drugs have been spilled on the floors, and when he has left the halls stones and dirt have been thrown on him, obliging him at one place to run a half mile through the muddy street to a car, where the windows were broken and a general smash up was the result before he was finally gotten away. Of course, there is no excuse sufficient to justify such conduct, but it shows the humor of the people. The Illinois State Board of Health is now investigating some cases of diptheria and scarlet fever which are said to have occurred among the followers of Dowie, and where children have died without medical treatment. If this man is a "Divine Healer" it looks as if he should also be able to arrest the contagion arising from contact with these diseases, and so prevent its spreading among others.

CARDINAL Ledochowski, Prefect of the Propaganda at Rome, to whom belongs the final settlement of all Roman ecclesiastical controversies arising between the people and Bishops, has decided the trouble that arose at Belleville, Ill., over the appointment of a German priest to have charge of an Irish Catholic Church, in favor of the people, and he has ordered the Bishop to remove the obnoxious priest and give them a man of their own choice. Further he has ordered that the ban of excommunication resting on these people be removed. There is no appeal from this ruling. This means that the members of the Catholic Church in America can in the future ask for the appointment of such priests as they may chose, and the Bishops must not decide contrary to these reasonable requests.

THE *Chronicle* says there is a touching fact related in history of a Scottish chief, who fell wounded by two balls in a battle. Seeing their chief fall the clan wavered, and gave the enemy an advantage. The old chieftain, beholding the effect of the disaster, raised himself up while the blood flowed from his wounds, and shouted aloud, "I am not dead my children, I am looking at you to see you do your duty."

These words revived the sinking courage of his brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused them to put forth their mightiest energies, and they did all that human strength could do to turn and stem the tide of battle.

And is there not a charm to thee, O believer, in the fact that you contend in the battle-field of life under the eye of your Savior? Wherever you are, however you are oppressed by foes,—however exhausted by the stern strife with evil, the eye of Christ is fixed most lovingly upon you. No is Jesus the only observer of your conduct. You are also a spectacle unto the angels." "You are compassed about with a crowd of witnesses. This makes the theatre of your life sublime. You contend for victory under circumstances sufficiently grand to arouse your most intent power, and to stimulate you to strive bravely, vigorously and perseveringly even unto victory.

The Twenty-Third Psalm.

The following notes on the Twenty-third Psalm are now going the rounds of the Press and may be helpful to some of our readers, and therefore give them a place:—

"You will notice David does not say, "I shall not *need*." He used a far better word—*want*. We often want things we do not need, but the more we come to understand that the Lord is our Shepherd, the more our wants and needs become identical, and we can say, as David said, "I shall not *want*." If this Twenty-third Psalm be the valley of our present-day experience then we shall want nothing he does not supply.

"I shall not want rest. He maketh me to lie down in green pastures."

"I shall not want drink. He leadeth me beside the still waters."

"I shall not want forgiveness. He restoreth my soul."

"I shall not want guidance. He guideth me in the paths of righteousness for his name's sake."

"I shall not want companionship. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

"I shall not want comfort. Thy rod and thy staff they comfort me."

"I shall not want food. Thou preparest a table before me in the presence of my enemies."

"I shall not want joy. Thou hast anointed my head with oil."

"I shall not want anything. My cup runneth over."

"I shall not want anything in this life. Surely goodness and mercy shall follow me all the days of my life."

"I shall not want anything in eternity. For I will dwell in the house of the Lord forever."

The South African War.

The situation in Africa is one of plotting and waiting. The Boers are concentrating their forces and looking for a favorable time to strike, realizing full well that they must be quick about it. The British are aware that their forces are not sufficient to cope with the combined forces of the Boers and Free State Burgers, and so are playing for delay of any decisive battles until they are reinforced by the aid that is on the way to them. How long this state can be maintained is a question. The odds at present are against the English.

The question of probable interference by other powers is presented. That there is a movement in Europe to antagonize England, and see that she does not gain too much advantage in this struggle is certain. Whether it will develop into any tangible form is a question. It is quite evident that President Kruger expects some assistance either by way of attracting England to other parts of the world, or else in a direct way by open antagonism. His action in taking the aggressive when he did would indicate an understanding of this kind. We are asked if there is any real reason for belief that any European nations contemplate hostile action against England. So far as this is concerned we will state that Russia and France are both hostile to England all the time, and only await a chance to do her ill. Have they done anything lately to indicate that *they* were contemplating any active measure? The movement, without any apparent reason, of the Russian and French Black and Mediterranean Sea fleets, to such points that a combining of the whole in one is a question of only a few days, is certainly cause to *suspect* something. In the official papers of both nations the question of "arbitration" is freely discussed.

England has taken note of this with the result that the Mediterranean and Channel squadrons already join around Gibraltar, and other vessels are in place where the Channel fleet was doing duty. This aggregation of British vessels in the Mediterranean makes a stronger line of ships than any nation in the world aside from England can make, comprising as it does 156 vessels of the first class. Further the calling out of the Militia in England is an act not warranted by the simple trouble in South Africa. So that whether we can explain it or not, certain it is that England scents trouble, and is bound to be in a position to care for herself.

Meanwhile Russia has in hand a side play in the lately discovered plot to *seize on Herat in Afghanistan*, and thereby check English influence in Persia. This may call for some sharp negotiations.

Again the question is asked, what right has England to engage in this war? And why do the nations of Europe, and our own too, hesitate to tell her she is wrong and must stop? This is a large question to answer, and involves questions of international law. Many men and a good [illegible] newspaper writers in this country are fast to denounce England for fighting the Boers, claiming that they are being trodden under foot by the British, are warring for independence, for freedom, are being oppressed, and like expressions. That they are being treated as were the Cubans by Spain, and that if it was right for our country to interfere for Cuba it is just as right to interfere for the Boers. Our readers may give just as much weight to these utterances as they please. We have no wish to prejudice the minds of any, but to state the case.

During the Spanish-Cuban war no nation recognized the "belligerent rights" of Cuba, because Cuba was recognized as belonging to Spain, and to do so would be an "unfriendly act." When at last the United States did so recognize the "independence" of Cuba, she was forced to fight Spain. Incidentally the blowing up of the Maine hastened the beginning of hostilities, but primarily the recognition of Cuban independence caused our war with Spain.

But, says one, is not the "Dutch Republic" with President Kruger at its head independent? Well, the Burgers of the "Orange Free State" have thought so, and taken arms to help them. However, so far no other nation has so said, nor even [illegible] "declaration of neutrality" [illegible] sufficient evidence that the [illegible] Republic" is so only in name. The whole question from which the war came was over rights of British subjects, and the fact of the then existing compact between the Cape Colony government and the Transvaal being broken by the Boers, settles the matter as to recognized British suzerainty.

It must be plain then to all that a "declaration of neutrality" between Great Britain and the Transvaal, or a "recognition of belligerent rights" of the Boers, would be an unfriendly act toward England. This sort of action would mean that in the judgment of the nation so declaring, the Boer contention they are absolutely independent, is correct, and no power has appeared who will take this step. Should any nation desire to take action the polite way would be to offer Mediation. The sterner way would be to address a note of interrogation to Britain asking for her ultimate designs in South Africa. Following this would be armed intervention, or the matter would be allowed to linger and nothing be done about it.

When Greece and Turkey were at war the nations of Europe combined and recognized the independence of Greece, then interfered to prevent her absorbtion by Turkey. This was done to maintain the "balance of power."

Should the European nations now combine and declare neutrality it would be only to accuse England of attempting to conquer an independent nation, and intervention would not only be probable but necessary, in order to maintain the international balance. When the United States and Spain were at war some European nations talked of interference and at one time it came near being more than "talk" alone. There is no doubt but what there would have been interference had it not been for England. Only the fact that previous to that time our nation had never been reckoned among the "world powers," made it possible for English influence to hold in check her sister nations, and let us go on and thrash Spain till she could stand no more.

England however, is in a different position, and only by trenting the Boers as under British restraint, from which they have revolted, can she hope to escape interruption. This must be maintained at all hazards. Should the British be successful in the next few days, and the Boers lose ground, then if President Kruger should ask Russia or France, or both to arbitrate the differences, and they should attempt to do so, they will find England in no humor to look kindly on such an act. Should Russia and France be involved in a war with England there would be a re-adjustment of the present condition of Europe if England should gain the ascendancy, and in case of her defeat almost every quarter of the globe would be affected.

A dispatch from Constantinople says that Russia intends at an early date to hand the Porte a note demanding the opening of the Dardanelles and Bosphorus. Commenting on this the *Journal* of Geneva says, "Unless Great Britain is a party to such a demand Russia's action will undoubtedly stir up a hornet's nest, compared with which the Transvaal question will be quite insignificant."

In view of passing events and possible events we are admonished to watch closely, remembering ever that they but tend to the great change that will occur when the King of Peace shall come.

Aaron and Christ.

Continuing this subject we would remind our readers that the baptism of Jesus, sinless as he was, was *necessary* to his redemption from death. This may be a startling statement to some perhaps: but we are so *fully* persuaded of its truth that we expect the honest of heart, who give it the attention it deserves, will agree with it. Hebrews ix. 12, plainly teaches that he *obtained* eternal redemption *himself*. Before he *obtained* it, he *needed* it. This completely shuts out the theory of his having, because of his sinlessness, *a free life to give up in behalf of others*. Sinless as he was, he was subject to the law of sin and death because of his connection with the earthly Adam who sinned and introduced death. Possibly, and even probably, those who have not the means of knowing that there is absolutely nothing in the Greek text to warrant the insertion of the words "FOR US," in Heb. ix. 12, may think we are out of the way when we say that Christ himself obtained Eternal Redemption through or by means of his own blood. The Diaglott reading is as follows;—"He entered once for all into the Holy Places. Not indeed by means of the blood of goats and of bullocks, by means of his own blood, having *found* Aionian Redemption." It stops where the Greek text stops,—and to us that appears the only proper place to stop. The recently published "Interlinear," reads just as the Diaglott—having found. Young's Translation reads:—"Age-during Redemption having obtained." Rotherham,—"An Age-Abiding redemption discovering." The Revised Version also stops at the word Redemption. Sawyer's Translation reads,—"With his own blood entered once into the sanctuary having found Eternal Redemption." The Syriac reads,—"He entered once into the sanctuary, and obtained Eternal Redemption." Jamieson, Fausette and Brown translates the passage thus:—"Having *thereby* obtained;" and says literally, it means "found for himself." The American Bible Union reads,—"But through his own blood, entered once for all into the holy places obtaining eternal Redemption." Henderson's also ends at the word Redemption. And lastly the Common Version prints the words "*for us*," in *italics* to show that they were supplied by the translators.

We do not see how any one can fail to see from the above, that all in Adamic nature of existence are under the law of sin and death,—and that this shows the meaning of the Scripture which says Christ was made sin for us. Heb. xiii. 20 already quoted, proves that Christ was redeemed from death by his own precious *blood*, which brought into force the great Life-giving covenant made to Abraham and confirmed to Jacob for a sign. And as he himself certainly received the benefit of his own precious blood, what a stupendous error to teach that he possessed free life, and offered it substantially for the natural life of the human race. Heb. xiii. 20 strikes at the root of this idea. To make his death substitutionary in the above sense, is simply to make him a Savior of others before he himself was raised from the dead,—and to credit him with paying the debt of myriads of others with something he did not have himself. This reduces the redemption which is in Christ Jesus to those who comply with the conditions exacted by our Lord himself: "He that believeth and is baptized *shall* be saved, and he that believeth not shall be condemned." Illustrating that other divine statement, that the way to life is narrow, and but few find it.

Again, if Christ died *instead* of myriads of others, *then they should not die*, but *they do die*. If he paid the penalty due us from Adamic sin, he ought *not* to have risen. But he *did* rise. If his *death alone* was substitutionary, then Paul was all astray when he said, "If Christ be not raised then those having fallen asleep in Christ have perished," to say nothing of other countless millions. In a word, if Christ paid our debts, that blots out Forgiveness.

Jesus in the likeness of the sinful flesh in which it was the Father's purpose to condemn it, after awhile, came to John as the sum of consecration, Ex. xxix. 22, 17 to be washed according to the law. For 30 years he had maintained a spotless character and it was this that was granted to him for repentance in fulfilling all the righteousness of the law by baptism, which of course was only *typical* of the robe of righteousness with which he must be clothed before he could enter the Most Holy Place as High Priest after the order of Melchizedec. Although he had lived without sin so long he does not seem to have been recognized by the Father till he put on the antetype of Aaron's holy garments,—and he could only put it on by washing his flesh in water. If he had heeded John's remonstrance Jesus would have said before his people as the High Priest, claiming to officiate in the Most Holy Place without baptism.

It is worthy of note that the symbolic right-consness of the Mosaic law not only required the High Priest to put on the holy garments after baptism: but it also commanded his household to be baptized. It reads as follows in Lev. viii. 5, 6, 13; xvi. 4. "This is the thing Jehovah commanded to be done: And Moses brought Aaron and his sons and washed them with water. And he put upon Aaron the coat, etc., and he put coats upon his sons, and girded them with girdles, and put turbans upon them as Jehovah commanded." So we see that John the immersed did for Jesus what Moses did for Aaron and his sons.

Jesus has a household as well as Aaron; and we are apostolically told that Christ is a Son over his own house, whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. iii. 5, 14. We also find Jesus saying "Thus it becometh US to fulfill all righteousness," making it necessary for all his *house* to do as he did, with this difference, that *his holiness was his own*, while they must be baptized into his through faith and obedience. Jesus and his household are the future kings and priests to rule Israel and the nations. The law and the prophets which attest the righteousness of God required them all to put on that righteousness by the washing of water;—and Jesus requires all who would be of his household to do the same thing, and says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Therefore he said to his apostles, "Go ye and preach the gospel to every creature;" and "teach them to observe all things whatsoever I have commanded you." This constituted them the depositories of his commands, so that he that heareth them heareth him; and he that despiseth him, despiseth him that sent him.

In conclusion we would ask:—Shall it be said that it was necessary for our Great High Priest who was *altogether innocent of transgression*, and who for 30 years had enjoyed the favor of God and man, to be immersed in a baptism for the remission of sin by nature, and *not* necessary for the sinners who would become members of his household, although sinners by practice as well as by nature? Depend upon it an Immersed High Priest must have and will *only* have an Immersed household."

(Concluded.)

Program of the Indiana Conference.

THURSDAY, NOV. 16.

Opened by President.
7:00 p. m. Song Service.
7:15 Address of Welcome. W. D. Thompson.
Response—President.
7:30 Reading of Paper, Mrs. Ada Butler.
8:00 Sermon, J. L. Wince.

FRIDAY, NOV. 17.

10:00 a. m. Singing.
Prayer, J. F. Wagoner.
10:15 Paper, Stella Taber.
10:45 Sermon, G. W. Smith.
2:00 p. m. Song.
Prayer, A. H. Zilmer.
2:15 Paper, Miss Lydia Evans.
2:45 Sermon, C. Fish.
7:00 p. m. Song Service.
Prayer, R. S. Duggins.
7:15 Paper, Mrs. M. E. Thompson.
7:45 Sermon, J. F. Wagoner.

SATURDAY, NOV. 18.

10:00 a. m. Song Service.
Prayer, F. L. Austin.
10:15 Business Meeting.
Report of Ministers.
Sermon, F. L. Austin.
2:00 Meeting of Publishers' Association.
7:00 p. m. Social Meeting, William Railsback.
7:30 Paper, Idona Cordill. Subject, God as Revealed by Science.
8:00 Sermon, R. S. Duggins, Subject, The Ten Virgins.

SUNDAY, NOV. 19.

9:30 a. m. Social Meeting, Richard Railsback.
10:15 Song Service, Plymouth Church.
10:30 Sermon, A. H. Zilmer.
2:00 Social Meeting, E. K. Barnhill.
2:30 Talk to the Children, S. Roxana Wince.
2:45 Communion, J. F. Wagoner.
7:00 p. m. Social Meeting, J. H. Willey.
8:00 Sermon, F. L. Austin.

Submitted to the Conference by Committee.

H. F. CORDILL,
L. B. BONAR,
FOBA HARRIS.

Died of heart failure and dropsy at her father's residence, three miles east of Walkerton, Ind., on Sunday Oct. 22, at 1:30 o'clock p. m., Irma Valentine, daughter of Frank E. Head. Her mother died five years ago and she with her little sister was raised by their grand parents, Mr. and Mrs. B. F. Head, of South Plymouth. Irma was a very kind, loving child and endeared herself to all who knew her. We layed her to rest Tuesday by the side of her mother, in the Knox cemetery, where there was a goodly number of friends and relatives gathered, to look for the last time on the face of the little darling that we all loved, but we sorrow not without hope, for Jesus says, "Suffer little children to come unto me, of such is the kingdom of heaven." She was 7 years, 8 months and 8 days old.

MRS. B. F. HEAD.

Have You Read This?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

Poetry.

The Last Supper.

"And when they had sung a hymn they went out into the Mount of Olives."

What song sang the twelve with the Savior,
When flushed the Sacrament wine?
Were they bowed and subdued in behavior,
Or bold as made bold with a sign?

Were the hairy breasts strong and defiant?
Were the naked arms brawny and strong?
Were the bearded lips lifted reliant,
Thrust forth and full manly with song?

What sang they? What sweet song of Zion?
With Christ in their midst like a crown?
While hovered Saint Peter, the lion;
And there, like a lamb, with head down,

Sat Saint John, with his silken and raven
Rich hair on his shoulders, and eyes
Lifting up to the face unshaven
Like a conscious child's in surprise.

Was the song as strong fishermen swinging
Their nets full of hope to the sea?
Or low, like the ripple-wave, singing
Sea-songs on their love? Unlike?

Were they sad with foreshadow of sorrows,
Like the birds that sing low when the leaves
Is tip-toe with a tale of tomorrow.—
Of earthquake and sinking of seas?

All soft was their song as the waves are
That fall in low musical moans,
And sad I should say as the words are
That blow by the white gravestones.

—Joaquin Miller.

Communicated.

Suggestions Concerning Sin.

In reading Rom. v. 12, it is necessary to keep the connection from verse 11 relating to "reconciliation." "Wherefore as through one man sin entered into the world, in which all sinned and through sin death, and in this way death passed to all men." For until the law sin was in the world (the same world as verse 12) but sin is not imputed where law is not (13). For if by the trespass of one the many died, whether sin was imputed or not, because "death reigned from Adam to Moses, even over them who did not sin as Adam did." Death had it all its own way. The sentence was from one (man) unto condemnation, but the free gift is from many offences unto justification. Before the law they died right along, and after the law came into force they continued to die, plus a penal death for transgression *against* the law in the case; so that law caused sin to abound—intensified the offense. Ch. vii. 13. Sin by the commandment became exceedingly sinful.

The wages of sin is death. And yet millions of the race never earned the wages—death passed along to them, (being in the world into which sin entered through the one man) in the natural course and as the stream cannot rise above the fountain, so the nature derived from Adam cannot be higher than his. Because out of nothing, nothing comes, and that which we may have in excess of that derived from Adam, comes from a Power outside of ourselves and independent of our efforts to lift ourselves. The motions of sin in our members, apart from law, are not charged up to us. Because sin is not counted where there is no law, as in this case. But again: Law having been instituted for a purpose so that the original offense might abound to the degree that the divine intervention might superabound in the justification of all who come under the divine favor by complying with the conditions of reconciliation unto justification of life. Being under law to Christ we become amenable whether of sin unto death, or of obedience unto justification.

Death penal and final, appropriately is the wages of sin to all who are amenable. And the gracious gift of God through Jesus Christ, is the eternal life promised in the Holy Scriptures. None are justly punished twice for the same offense, because we read (Heb. ii. 2) that under Moses the "transgressors received a just retribution. Therefore the "second death" does not have reference to time but to penalty.

The sentence came of one (man) to condemnation; and the verdict was executed in his return to the original inorganic elements out of which he was formed. He transmitted to his posterity, according to the laws of heredity, the same nature which he himself possessed.

The race starts under these abnormal conditions, and though not having sinned as Adam did, yet death reigned right along, and continues to reign. But there is a time coming when every one will die on account of his own sin, as Adam died for his own, "The soul that sinneth shall die" for it. This, it will be understood, will be racial, and after the promulgation of the new Israelitish covenant. "Condemnation" and justification are legal terms, and to be understood from a legal point of view. "Unto," from us, (verse 16) signifies procession, motion towards. And gets there apart from outside influence which may change the course of things.

Verses 18 and 19 sum up the case in this way: "The sentence came to all men to condemnation," consequently: and the "Sentence came to all men unto justification of life:" also consequently, a process ending in condemnation on the one hand, and on the other, "The life of the world to come." The results here stated in this passage grows out of individual relation to law and covenant. Under law as Adam was and put to the proof so as to develop worthiness for the utilities about to be realized in the Divine government for a purpose. Or, on the other hand, like Adam die, or be put to death on account of being useless. Adam received the wages of sin, although a long time intervened between the sentence and its execution. It appears evident that penal death is the result of transgression of law; and as all are born into the world into which sin entered through the one man; all are helpless apart from divine intervention according to the plan of ages, which God purposed before the time of the Mosaic ages. Hence the reading, Gen. vi. 6, "And God pondered deeply because he made man to be upon the earth; and he thought it through."—*Chas. Gardner.* And hence the proclamation of "the word of reconciliation." Compare Rom. vii. 8, 9; with verse 23, "Another law." Vs. the law of the mind formed within by the truth, called "the inward man."—Verse 22 compared with verse 25.

The law of sin in our members have a powerful grip, and to this law we have to submit—all our physical ailments inherited or acquired must be born because of pre-existing conditions. But as the outward man wastes away the inward man is renewed by knowledge day by day. Consult ch. viii. 2, 3, 4; God's Son did that which the law could never do, and emphasize ver. 4, "So that the righteousness of the law," etc.

C. W. Tomkins.

"The Lord is at Hand."

"The night is far spent; and the day (of the Lord) is at hand." "Surely I come quickly."

There are some who would impeach the veracity of these statements because 1800 years have passed away and they still remain unfulfilled. There is some ground for the cavil. Let us look at the declaration from the Spirit's standpoint and the difficulty will vanish.

The Spirit's stand-point is Eternity. It is written that with God a thousand years are but as a watch of the night; that 1800 years and more are but as a small moment. Recognize this and the truth and force of the statements in question will be seen. But why does not the Spirit in addressing man speak in accordance with man's computation of times? There is an explanation. Those to whom God speaks stand related to eternity. The faithful are taught to regard immortality as certain of attainment. They are told that *death is theirs;*—that they have passed relatively and prospectively from death into life.

Looking at the subject in this way—estimating the present from the stand-point of an eternal future, how beautiful is the Divine way of speaking, viz., "Yet a little while and he that shall come will come and will not tarry." "Cast not away therefore your confidence which hath great recompense of reward." "Now the just shall live by faith," "rejoicing in hope of the glory soon to be revealed;" "when the sons of God will be made partakers of the Divine nature, inheriting the promises conjointly with Christ the Head of the Body, which is the church, the fulness of him that filleth all in all."

J. O. Woodruff.

Dear Restitution:

The members of the Church of God of the faith of Abraham at Freedom, Nebraska, have been encouraged and edified by a visit from Elder D. M. Hudler, of Muskatine, Iowa. The meeting commenced on Thursday evening, Oct. 12, and continued over two Sundays. We believe it to be as interesting a meeting as ever held at Freedom, and one to be long remembered by the Church at this place. It being meat in due season. Each discourse becoming more interesting and being delivered in a Christ-like spirit went home to the hearts of the people, and we trust will bring forth fruit in the kingdom of God. Bro. Hudler is as good a speaker as we ever heard on the Scriptures. There was a fair attendance throughout the meeting. The last three evenings the house was well filled. There were visiting brethren and sisters from a distance whom we were glad to greet again as of old. We trust much good has been done to build up the members of our church, and turn their minds again to the promises of God which are sure and steadfast. God is not changed, but will perform that which he has promised. We long to see the time when those promises will be fulfilled and righteousness shall fill the earth as the waters cover the deep: when our King shall come to claim his own and clothe them with the house from heaven—immortality.

Your Brother in hope.

W. A. Moore.

Dear Restitution.

I am one of the isolated ones. Have no preaching of the one faith; nothing but the blessed Word and the dear old Restitution. It seems like an old friend. I have never written to the paper before; but I will say to the dear ones of like precious faith, that I am trying to live so as to meet you all when the Life Giver comes and the dead in Christ shall be raised, and all the sleeping saints of all ages. I love to read the many letters from the brothers and sisters. I would love to meet you all, but that is impossible, but thanks be to God we have the blessed promise of a crown of eternal life when Jesus comes to reign on David's throne. Oh blessed day! Come Lord Jesus, and come quickly is my prayer.

If would like to correspond with any of the faith that would care to. Address me at Tunas, Mo.

Bell Quigley.

Selected.

The Keys of the Kingdom Entrusted to Peter.

The gospel invites men to enter into the kingdom of God. The way of entering is made exceedingly plain in the Bible. There is now no hidden mystery concerning it as there was before the sufferings of Christ were manifested. The mystery of the kingdom has been unlocked. The key of knowledge has been given.....Before a man can enter into the kingdom of God, he must be unloosed from his sins in the present state; and liberated hereafter from the prison-house where the dead lie bound in chains of intense darkness. The unloosing from sins, Jesus committed to Peter; but the enlargement from the chamber of death, he reserved to himself. Rev. i. 18; xx. 1. Knowledge is the key to remission, or release from sins, and to an entrance into the kingdom of God. No one can enter this kingdom in his sins, and destitute of a character approved of God; and none could answer the question, how can a man obtain the remission of sins; and what kind of a character would God henceforth account worthy?—until the Apostle Peter revealed the secret, communicated to him by the Spirit, on the day of Pentecost.

If the reader peruse the second chapter of Acts he will learn there how Peter used one of the keys of the kingdom given to him by its King. On that occasion, I say, he used but one of the keys. He revealed the mystery of the gospel of God's kingdom to Jews only. They believed in the kingdom, glory and dominion, promised to the Son of Man in Daniel and the prophets; and that the righteous were to take the kingdom with him: these things were the substance of the national hope; but they did not then know upon what conditions the obtaining of them was predicted. Hence, it was Peter's duty to instruct them. He first called to their recollection certain notable things concerning Jesus. That the wonders he performed by the power of God, evidently showed that God approved him; that they had been guilty of his death in clamoring for his crucifixion; but that all this was pre-determined of God; that God had "loosed him from the pains of death" by raising him from the dead. He then proceeded to show by their prophets that the things that had thus happened to Jesus were verifications of certain predictions. He adduced the testimony of David, that Christ was to be "raised up to sit on David's throne," and consequently, must previously suffer death; and that after he was resurrected, he was to ascend to the right hand of God. He then concluded by saying, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and King Anointed." For the truth of this statement he appealed to what they saw and heard; to the cloven tongues like fire sitting upon their heads, the "sound of a rushing mighty wind," and, the many languages spoken by Galilean fisherman without previous study. The result of the Apostle's reasoning was their conviction that Jesus was indeed the King of Israel, even the Shiloh that had been promised them for so many ages. They acknowledged him to be the "Son whose name should be called Wonderful, Counsellor, the Mighty God, the Founder of the Future Age, The Prince of Peace." Isa. ix. 6. This belief, however, also convinced them that, being this great personage, they had committed an enormous crime; and had "killed the Prince of Life." Their consciences smote them; "they denied the Holy and Just One, and desired a murderer before him:" and had imprecated his beloved blood upon themselves and their posterity. Of what use was their faith to them in this extremity? They believed in the kingdom, they believed in Jesus, they were penetrated with remorse, but they were still conscious only of guilt, and of judgment well-deserved. It was yet a hidden mystery to them what should be done for pardon of this transgression. What was "the righteousness of God" which he required of them? Should they go to the priest, and offer a whole burnt offering and confess their sin? This would have been impracticable.....To what, or to whom, were they to look for a solution of "the mystery?" Who could unlock it, and open to them the door of liberty, and loose them from their sins? Is not the reader prepared to answer, "The Holy Spirit alone could reveal to them of righteousness, because Jesus had gone to the Father." Jno. xvi. 7, 10. This is true; and the time had arrived to do it. But how and through what channel, was the Spirit to do this? Was it by words thundered from heaven; by a still small voice whispering in their ears; by a feeling that they were forgiven; by words of inspiration spoken by the tongues of angels; or by the mouth of man? The reader will be prepared to say, "The keys of knowledge, or the power to reveal the secrets of the kingdom of heaven, were committed to Peter; therefore the new doctrine concerning righteousness, or justification to life, was to be revealed through him.

This is also true; but the "devout Jews" were ignorant of this arrangement; therefore, instead of addressing Peter alone, they inquired of all the Apostles, saying, "Men and brethren, what shall we do?" Acts ii. 37. Mark, reader, that the question was put to all, and every one of them, and that one Peter, replied to the inquiry. He was the spokesman of the twelve, by whose mouth God had chosen that Israel should hear the Word of the gospel, and believe, or as Paul writes, "The gospel of the circumcision was committed to Peter, in whom God wrought effectually for the purpose." Gal. ii. 8.

The answer given by Peter announced for the first time, what believers of the gospel of the kingdom and in the things concerning Jesus, must do in order to become joint-heirs with him of the promise made to the fathers, to these devout Jews, who now believed what both the prophets an Apostles had spoken, who were now humbled in disposition as little children, swift to hear, and anxious to do, whatever the Spirit should dictate; the holder of the keys to unlock the mystery of the gospel, said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 38. Such an announciation as this had never been made before. In this way "repentance and the remission of sins" were "preached in the name of Jesus." This is God's way of righteousness, and besides this, there is no other way of salvation; "for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. God's salvation is placed in the name of Jesus, and this name is accessible to mankind only upon the condition of believing "the things concerning the kingdom of God, and the name of Jesus," and being baptized by his name, "He that believes the gospel and is baptized shall be saved"—is the unrevoked fiat of the Son of God.

The words of the Spirit by the mouth of Peter went home to the hearts of these devout Jews. "They that gladly received his Word were baptized; and the same day there was added to the congregation about three thousand souls. And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 41, 42.

These disciples were "a kind of first fruits" of God's creatures begotten of his own will by the Word of truth, Jas. i. 18, which "lives and abides forever."—*Selected by Mrs. C. W. Russell.*

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.

Shun Gossip.

Beware of gossip: it is an incubator of all evil. Its eggs are serpentine. Its work is rapid. In ten minutes its aspen offspring are twining their coils about innocent hearts. Its brood are Mischief, Falsehood, Slander, Selfishness, Hatred, Division, and Death. Like the cyclone, gossip leaves devastation and destruction in its path. It would disturb the peace of heaven, and has caused many a bitter, deadly war on earth. Notwithstanding its cruel character, professed Christian people take this incubator into their homes, and permit its vile brood to invest parlor, sitting room, chamber, and kitchen. The unclean birds of slander spread their deadly poison over ministers and people, teachers and pupils, missionaries and converts, rich and poor, young and old, good and bad, living and dead.

Gossip ruins the peace of families. It destroys the love of home, and causes doubt and despair. It breaks hearts. Husbands and wives are parted by it. Mothers and daughters, fathers and sons, are disunited, and separated, never again to be reunited. It is a costly, satanic extravagance. It drinks the blood of the broken hearts of men.

Gossip is an inquisitor. One by one it spies out its victims. They may or may not be guilty of indiscretion—it matters not. It is a contagious fever that spreads from house to house, from church to church, from neighborhood to neighborhood. Wherever gossip comes division follows, society is disturbed, evil reigns, and souls are lost.

In the Psalms we read, "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully," and, "Thou lovest all devouring words, O thou deceitful tongue." "They have sharpened their tongues like a serpent; adder's poison is under their lips." "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the Almighty, with coals of juniper."

In marked contrast, how beautiful and sweet are these words of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to skirts of the garments; as the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Christ says, "Blessed are the peacemakers: for they shall be called the children of God."

Humility.

Humility is not a mean estimate of self. The ancient contempt for humility is still felt by many. It seems a sign of weakness, and is abhorrent and impossible to the self-respecting and strong. It is identical with meanness of spirit, and the endorsement of it is like an insult to human nobility. Such scorn of this rare and radiant grace of humility is based upon a misunderstanding of its nature. If it really is mean spiritedness, then scorn for it is to be commended. But to identify it with anything so abject as mean-spiritedness is to insult a grace and exalt a weakness. Meanness of spirit is as despicable as any other kind of meanness, and has nothing in common with humility. For an understanding of this lovely virtue, as for the understanding of every virtue which enters into symmetrical character, we go to him in whom all moral treasures are to be found in their integrity and completeness. Read John xiii. 3 and learn that he who humbly performs a menial's task, and whose lowly deed was but a detail in that perfect humbling (Phil. ii. 8), which marked his obedient consecration of himself to the work of man's redemption, has a clear knowledge and estimate of his divine authority, origin and destiny. He need not have degrading views of self in order to do lowliest service. To lie in the dust before God is but the simple recognition of truth—the lesson brought to us by the contrast of our littleness with his almightiness. Moreover, such attitude before him is the natural graceful acknowledgement of the fact that the life's whole worthy equipment, moral, mental and physical, is his gift.

Tears falling fast shut out the light,
Onward we go, what hope, what choice,
Before us lies the tomb's dark night;
But listen! We can hear his voice,
His voice
"I have abolished death;
Be strong in that bright faith—
Look up,—rejoice."

We should always make the best of those whom we desire to make better.

OBITUARY.

A noble woman passed away in the death of Mrs. R. F. Shirley, of Rock Falls, Ill., which occurred at her home on Dixon avenue, last Sunday at 1.30 p. m. She had been afflicted for many years with stomach trouble, and that was the primary cause of her death.

Jane Thompson was born in Fayette County, Indiana, May 27, 1828. She was married to R. F. Shirley June 2, 1842, in Marshall, County, Ind. Four sons and two daughters were born to them: Samuel T. Shirley, Rock Falls, Ill.; James, who died in infancy; J. A., died Aug. 28, 1873, at Marysville, Cal.; Meridith A., died in Rock Falls, Ill., Feb. 15, 1894; Sarah Payson, Rock Falls, Ill., and Mrs J. H. Meckling, Boyton, Ga. Mrs. Shirley moved with her husband from Indiana to Lee County, Ill. in 1865, and to Colona in 1867. They lived on a farm east of Rock Falls until a few years ago, when they retired and moved to Rock Falls. Mrs. Shirley had been a member of the Church of God from her youth through a long and useful life. The home of the Shirleys was ever a retreat for the sick or the homeless, and the cry of the distressed always found there generous hearts and willing hands to help all in need. The deceased was of a particularly amiable and lovable disposition, making friends of all who could appreciate the true and noble in womanhood. Her life was an incentive to all within its influence to aspire to the higher and purer aims of life, and to attain to the glories of the first resurrection. Her life work is done, and well done; and she has passed into rest from toil and trouble, which will end only with the awakening to the reward of the faithful.

The funeral took place at the Congregational church, Rock Falls, yesterday, the services being conducted by Rev. H. A. Kern, pastor of the church, and was attended by a large number of neighbors and sympathizing friends. The interment was at Riverside cemetery.—*Sterling, Illinois, Herald, Oct. 26.*

Thomas J. Tilton was born in Knox Co., Ohio, Nov. 15, 1832; came to Ogle Co., Ill., in the year of 1850. On Dec. 9, 1855, he was united in marriage with Miss Nancy Jane Akins who survives him. Died Oct. 22, 1899, at the age of 66 years, 11 months and 7 days.

Bro. Tilton leaves many sorrowing relatives and friends. He died having an obedient faith in the soon coming King, having recently put on Christ by baptism in the likeness of his death. We sorrow, but not as those who have no hope, for we believe that Christ died and that on third the day he arose from the dead. Knowing this, we know also that that same Spirit which brought forth Christ from the dead will also quicken our mortal bodies in due season if it dwell in us. What a comfort to the believer!

The esteem in which Bro. Tilton was held by those who knew him was attested by the great number who were in attendance to pay their last respects to the one who now sleeps in the little cemetery, but a short distance from the home now bereft of the husband and father.

May we all prove faithful and endure unto the end, so that we may hear the Master's welcome, "Well done, thou good and faithful servants."

S. J. Lindsay.

Dr. Chalmers says, a time will come when "God's own truth, expressed in God's own language will form the universal creed of intelligent, and harmonized and happy Christendom. When men's faith and their affections will come into more direct contact with heaven's original revelation; and the spirit of goodwill to man, which prompted heaven's message, will be felt in all its freshness and power; when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence."

Faster than ever to California.

"The Overland Limited," Chicago, Union Pacific & North-Western Line, leaves Chicago daily 6.30 p. m., arrives San Francisco afternoon of third day Los Angeles next morning. No change of cars, all meals in dining car. Buffet smoking and library cars, with barber. The best of everything. "The Pacific Express" leaves Chicago daily 10.30 p. m., with first-class and through tourist sleepers to California. Personally conducted excursions every Thursday. Illustrated pamphlet describing fully this wonderful state sent free on application to Chicago & North-Western Railway. A. H. Waggener, 22 Fifth avenue, Chicago.—Nov. 18.

For Our Children.

Sunday School Hymn.

TUNE—"GOLDEN HOURS."

There is a school on earth begun,
Instructed by the Holy One;
The school-book is the Scripture true,
The lessons are forever new.

CHORUS,—
Then let us sing, yes sweetly sing,
For Jesus Christ, will be our King.

'Tis here we learn the Golden Rule;
Around this little gospel pool;
'Tis here we hear the Savior say:
"Come hither, souls, I am the way."

'Tis here we learn God's holy plan
To save poor, lost and sinful man.
His Word enables us to see,
What he would have us all to be.

'Tis here we meet in union dear,
He teaches us, we need not fear.
His truth will make us free indeed:
For he supplies our every need.

Then come, dear children, one and all,
And listen to the heavenly call,
'Twill make us strong, and makes us wise
So we can run and win the prize.

SARAH F. MORGAN.

Power of Temptation.

I knew of a man who was a temperance lecturer. In his early years he had been a great drunkard; but he was reformed and had considerable notoriety as a platform speaker in one of our large cities. By trade he was a glass cutter. One day, many years after he had been a confirmed Christian as every one thought a servant girl brought into his place of business a decanter with a broken neck, and asked him to cut it smooth. He took up the bottle to see what was wrong; the fumes of brandy came out of the neck and went into his brain. He turned the decanter upside down and got a drop of the liquid upon his finger. He put it to his lips. It set his blood on fire. He went to the nearest public-house and got drunk. That was the beginning of a very bitter and disgraceful ending.—*Prof. Drummond.*

The Miser's Daughter.

One cold winter, when the ground was so covered with snow that the little birds could not find anything to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow.

Her father saw her, and asked her what she was going to do. She told him, and he said, "What good will it do? The crumbs will not be enough to feed one in a hundred of the birds."

"I know it, dear father," said she, "but I shall be glad to save even one in a hundred of them if I cannot save them all."

The father thought a moment. He knew that many poor persons were suffering in the village, and he had refused to help any, because he could not help them all. His conscience hurt him, and he told his little daughter to break a loaf of bread into crumbs for the birds, while he went to scatter loaves among the poor villagers.

Failed and Succeeded.

Men admit that no one is equally great in all things. Yet they often do not see that a man's failure in one line of work is no reason why he may not succeed in a different calling.

An incident which occurred some years ago in a London store illustrates this blindness.

A young man, whose bluntness was such that he was of no use as a salesman, was told that he did not suit and must go. Seeking the head of the house the youth said:

"Don't turn me away; I am good for something."

"You are good for nothing as a salesman," replied the principal.

"I am sure I can be useful," continued the youth.

"How? Tell me how?"

"I don't know, sir; I dont know."

"Nor do I," said the principal, laughing at the boy's eagerness and ignorance.

"Don't put me away," continued the youth; "try me at something else. I know I can't sell, but I can make myself useful somehow; I know I can."

Moved by his earnestness the principal placed him in the counting-room. Immediately his aptitude for figures showed itself. In a few years he became the head cashier of the concern. He was known throughout the country as an eminent accountant.

Why He was Never Late.

"How is it that you are never late at Sunday-school, Edwin?" I asked.

His Sunday-school began a quarter before nine in the morning, and I concluded many of the children found it hard to be prompt as they came straggling in all through the opening service; Edwin, never; he was always in time.

"How is it Edwin?"

"Oh, I always plan to come," said Edwin. "I put the polish on my boots over night. I find my Bible and question-book, and place them in a safe corner beforehand. I brush and put on my Sunday clothes before breakfast. So after breakfast and prayers I start in time to get there before the superintendant rings the school to order."

"And you never lag by the way?"

"Never!" said Edwin. "It is better to be five minutes too early than one minute too late."

Ah, boys, see how it helps one along to have a plan!

How to Retain Youth.

Take frequent recreation, but not so much as to rob it of its zest.

Preserve the feelings and habits of youth as late in life as possible.

Keep free of intense excitements. They wither the physical energies like fire.

Keep a clear conscience and lead a life void of offense in the sight of God and man.

Insist upon an abundance of regular sleep—so much of it as possible before midnight.

Avoid excesses of all kinds, whether of work, pleasure, eating, drinking, or any otherwise proper enjoyment of mind and body.

A man cannot long keep young who gives up all the active, health-giving exercises of youth. Take a boy and treat him as a good many middle-aged men treat themselves, and he would soon notice the deterioration of his physical powers.

It is intense excitement, the excitement of social life, the ball-room, the theater and the various forms of fashionable dissipation, that makes our girls fade so rapidly. If they took life more quietly and reasonably they would preserve their beauty and physical vigor longer.

Have You Read This?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

Conference Notice.

The first Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at Plymouth, commencing Thursday evening, Nov. 10, 1899, and continue over the following Sunday. The brethren here are anxious for a good meeting, so let all come with that end in view. Come with hearts full of love and charity and let us earnestly pray that that divine influence may be with us that will lift us up and consecrate our lives more to his service. This we need above everything else.

A welcome is extended to all lovers of the truth. Let each organization send delegates. A program is being prepared which will appear in due time.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

N. Robles,	1.50
L. Booth,	1.50

Notice.

To those interested in the Illinois Conference, the Secretary wishes to state that his time has been occupied with other duties during the day time and at night his eyes will not permit him to write but little; but will endeavor to have the report ready by the next issue.

L. BOOTH, Sec.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time, will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, 617 W 14th St Sioux City, Ia.
S. R. Chickelward, Bonham, Texas.
P. H. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Gilesburgh, Mich.
Norton Gould, 3810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heath, Dudley, Worchestershire, England.
J. S. Hatch, Scirceville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark
A. J. Cady, Holbrook, Neb
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Gleim, Fair Haven, Kan.
John W. Hull, Baxter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hadler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Boise, Idaho.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Colver, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stelle, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
R. Wilson, 1005 G St. Sacramento, Cal.
John Poore, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
H. R. Kendall, Delchville, Ohio.
Miss Emma Jackman, Treasurer of "Tithing Society," Box 884 Grand Rapids, Mich.
E. Hoyt, Box 884, Grand Rapids, Mich.
R. S. Dwiggins, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.
D. T. Halstead, Box 124 Andover, S. D.
Elder Richard Corbaley, Waterville, Wash.

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:30 p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:30 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 200 West Hey St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Keene Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scirceville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keeper, or H. L. Lohman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trandell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren A. D. Allen in charge.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave., near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Gospel Congregation meet each fourth Sunday a. m. in private homes, for the purpose of breaking bread and social services. Meet on the second Sunday at the Grand Pacific Hotel, Chicago, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec.

"The Church of God of [illegible], Washington, meet each Sunday [illegible] for public worship and social worship, and prayer meeting occasionally. H. W. [illegible], Elder, and C. E. Stevens, Secretary.

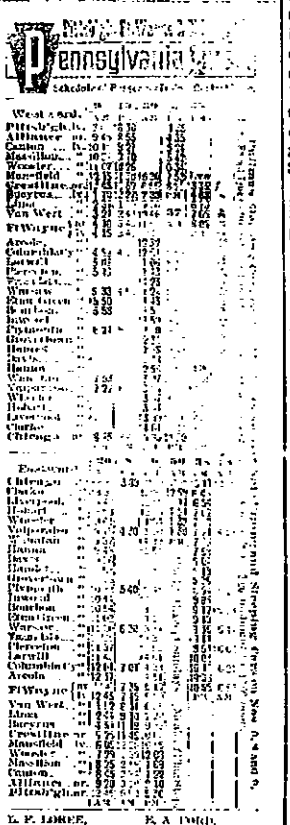

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Ar. Kimmell		3 44	3 44
Ar. Arcola		4 01	4 01
Ar. Montpelier		4 20	4 20
Ar. Pioneer		4 35	4 35
Ar. Edgerton		4 50	4 50
Ar. Stryker		5 10	5 10
Ar. Archbold		5 25	5 25
Ar. Wauseon		5 40	5 40
Ar. Swanton		5 55	5 55
Ar. Delta		6 05	6 05
Ar. Toledo		6 30	6 30
Lv. Toledo		6 40 a	6 40 p
Ar. Fremont		7 30	7 30
Ar. Clyde		7 55	7 55
Ar. Bellevue		8 20	8 20
Ar. Norwalk		8 40	8 40
Ar. Wakeman		8 55	8 55
Ar. Collamer		9 10	9 10
Ar. Orwell		9 20	9 20
Ar. Andover		9 35	9 35
Ar. Conneaut		9 50	9 50
Ar. Erie		10 40	10 40
Ar. Girard		10 55	10 55
Ar. Youngstown		11 25	11 25
Ar. Niles		11 45	11 45
Ar. Warren		12 10 n	12 10 n
Ar. Kinsman		12 25	12 25
Ar. Mesopotamia		12 40	12 40
Ar. Orwell		12 55	12 55
Ar. Jefferson		1 10	1 10
Ar. Rock Creek		1 25	1 25
Ar. Conneaut		1 40	1 40
Ar. Ashtabula		1 55	1 55
Ar. Geneva		2 10	2 10
Ar. Painesville		2 25	2 25
Ar. Mentor		2 40	2 40
Ar. Willoughby		2 55	2 55
Ar. Euclid		3 10	3 10
Ar. Cleveland		3 25	3 25
Ar. Buffalo		6 30	6 30

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Lv. Willoughby		10 45	10 45
Lv. Mentor		11 00	11 00
Lv. Painesville		11 15	11 15
Lv. Geneva		11 30	11 30
Lv. Ashtabula		11 45	11 45
Lv. Rock Creek		12 00 n	12 00 n
Lv. Conneaut		12 15 p	12 15 p
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Lv. Fremont		5 55	5 55
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Lv. Pioneer		7 50	7 50
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Lv. Arcola		8 25	8 25
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VOLUME XLVIII. PLYMOUTH, INDIANA, NOVEMBER 8, 1899. NUMBER 42.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

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Who Teaches Best?

He teaches best who best doth learn;
We give what we receive;
We cannot give unless we get—
Let none their hearts deceive.

He teaches best who best doth pray;
Enriched by prayer, we live.
Our every man tears bring down the rain
Which makes the seed to live.

He teaches best who best doth live;
'Tis thus the truth we know;
The power which living hearts doth win
From earnest lives must flow.

He teaches best who best doth love;
This quickens, yet commands;
This grace must live and reign in those
Whose aim is to win souls.

He teaches best who best doth show
The wants of Christ's dear death,
Through whose kind words true hope doth glow,
And life breathe in every breath.

—W. Poole-Bailey.

Selections.

Europe Against England.

The war between Great Britain and the two Boer republics in South Africa may yet be the determining cause for the long expected, oft predicted conflict which is to involve all the greater and lesser powers of Europe. Already the attitude of Europe is sufficiently menacing to impel Great Britain to take early steps not only to secure the fruits of the victory that nation expects to win in south Africa, but to defend its empire in all parts of the globe in the event that it finally rejects European interference in its plan to make the southern half of the African continent all British.

In every naval port in England squadrons are being hastily fitted out for sea. A strong naval force is already assembled at Gibraltar, and other battleships and cruisers are adding their strength to it every day. Every preparation for calling out the naval reserves has been made, and at the signal England would be ready for all eventualities.

The movements in European diplomatic circles leave no room for doubt that at least France and Russia are endeavoring to secure the assistance of other powers in joint representations to Great Britain before the close of the present war. It is regarded as certain that neither France nor Russia is acting from motives of sympathy with the Boers, for if so they would have entered their protests before the negotiations between Kruger and Chamberlain reached the ultimatum stage. Therefore it is reasonable to infer that if France and Russia act at or before the close of the present war they will do so from purely selfish motives, and with the expectation of compelling Great Britain to remain passive while they seize some other parts of the globe for their own. Russia's ambition in the direction of the Indian Ocean is well known, and France has designs in China and Africa which it never has taken the pains to conceal.

INTERESTS ARE OPPOSED.

Unfortunately for a pacific outlook, the ambitions of both France and Russia are dangerous to the British Empire. England can neither permit France to secure preponderance in the control of northern Africa nor allow Russia to advance to the borders of India without practically destroying the British Empire. Consequently, Great Britain is almost certain to accept the alternative of war, even in its "splendid isolation," for to no power can it turn, unless, perhaps, it may be to Germany, for assistance. If Great Britain is finally brought face to face with the alternative of submission to the dictates of Europe or a war which shall girt the globe with a belt of flame, it unquestionably will choose the dread alternative of war.

The attitude of the several European powers and of the United States, the probable direction of such a war, and the changes it would ultimately make in the map of the old world are subjects which are just now engrossing the attention of the diplomats of Europe.

Count Mouravieff, the Russian Minister of Foreign Affairs, has been hurrying between Paris and San Sebastian for three weeks in constant consultation with the French and Spanish foreign departments. The German Emperor has officially announced that he will visit England in November. All over Europe the press, free for the time being from the restraint of censorship in waging a campaign of bitter invective.

The crux of the situation will come when, after whipping the Boers of the Transvaal and the Orange Free State into submission, Great Britain will make known its plans for the future government of those two republics.

RUSSIA HAS MOST TO GAIN.

In any future demands on Great Britain Russia will necessarily take the lead, for the Czar's empire has the most to gain. Although having the most subtle and secretive diplomats in Europe, the ambition and inflexible purpose of Russia are well known. In a general statement, Russia's ambition lies in the direction of an open sea, unfettered by the ice shackles of winter. Until recently her forts faced the frozen Baltic, the Arctic Ocean and the northern Pacific. For six months of every year Russia's merchant steamers and Russia's warships were locked in ice and it was not until the recent acquisition from China of Port Arthur that the Czar's naval base in the Pacific was rendered effective by open water the year around.

For years Russia hoped to extend its empire southward to the Mediterranean, with Constantinople as the objective point, but its ambition, while perhaps not completely shattered, was definitely delayed by the congress of Berlin in 1878, when Europe erected the quasi independent Balkan States as a buffer between the Czar's dominions and the sea.

PUSHING TO THE SOUTH.

Since then Russia has been pushing steadily southward toward Persia and Afghanistan. All the intrigue of which Russian diplomacy is capable has been exerted in securing a preponderating influence in the semi-barbaric courts of the Ameer and the Shah. So successfully has this diplomatic intrigue been carried on that today it is generally believed that Russia has engaged by secret treaty to occupy Afghanistan with Russian troops in order to preserve order after the death of the present Ameer and secure the throne to his successor.

And it is an open secret in European capitals that the Shah has agreed to give Russia the port of Bunder-Abbis, on the Persian Gulf, whenever Russia chooses to occupy it, and has also granted concessions to Russian syndicates for railways running from Russian soil to the Persian Gulf.

Nothing is more certain than that, when the Czar's army enters Afghanistan, it goes there to stay until Great Britain drives it out. The day that a Russian army corps occupies Herat, that day Afghanistan becomes territory of the Czar, and brings the Russian frontier down to Khyber Pass, an ever-present menace to British control of India. It has long been an aphorism in London that "When Russia goes to Herat we fight."

Equally dangerous to the British Indian empire would be Russia's control of the Persian Gulf. Great Britain has given ample evidence of a true appreciation of the danger from this quarter by deciding three days ago to send a powerful squadron to the Persian Gulf, thus serving notice on Russia, in terms not to be misunderstood, that the Czar must keep hands off for the present.

CZAR'S HOLD IN CHINA.

Russia's designs in China are equally understood. Already the Czar holds the Manchurian peninsula and is disputing with Great Britain at Peking the right to dictate terms and concessions to the Chinese government.

Great Britain has secured from China a well defined sphere of interest in the Yang-tse-Kiang Valley, by which ultimately the Indian Empire will reach eastward from Burmah to the Pacific. English capital is already building long lines of railroad through and across the valley. In any united European coalition against Great Britain, Russia, if the coalition succeeded in its object, not only would overthrow British influence at Peking and deprive Great Britain of the Yang-tse-Kiang Valley, but in all probability would extend its boundaries of the territory already seized from China southward until it included Peking, and ultimately make the Chinese Empire all Russian.

FRANCE THE CZAR'S ALLY.

As far as territorial acquisition is concerned, France has almost as much to gain as Russia. Then, too, France is still smarting under the chagrin of the Fashoda incident, when a year ago Major Marchand was unceremoniously bundled out of the Upper Nile country by Lord Kitchener.

France has territorial ambitions in Africa and China, and unfortunately in the present crisis these ambitions run counter to British interests. In Africa France already controls Algeria and Tunis, bordering on the Mediterranean, and the French Soudan, reaching from the Atlantic nearly to the Nile. France dreams of a great empire in Africa, and long has coveted Tripoli. That France will undertake to seize the latter in the event of a war goes without saying. And with Tripoli added to Algeria, France would be up to the gates of Egypt, which Great Britain already occupies, and probably always will occupy, in order to safeguard the Suez Canal.

Again, France would like to add Morocco to the western frontier of Algeria, and in a general European coalition undoubtedly would endeavor to annex it. Morocco under French control would give France the right at last to divide with Great Britain the control of the Gibraltar gateway to the Mediterranean.

If united Europe should defeat Great Britain in war, the latter would be driven out of Egypt, and the British control pass to another power. France would again step in to demand the land of the Pharaohs as its share of the booty. With Egypt would naturally go the control of the Suez canal, this depriving Great Britain of a short road to India.

ISSUES IN CHINA.

In China France, too, would expect to gain in a war with Great Britain. France already has a strong foothold in the Orient, Indo-China, including Tonkin, being a valuable, if not a remunerative, colonial possession. In addition to the territory already held in the far East, France has a treaty with China giving it a sphere of interest in several of the southern provinces of the Chinese Empire, together with valuable railway concessions which already threaten to extend into the British sphere in the Yang-tse-Kiang Valley.

Added to all this is the feverish condition of France at home. The army is disaffected, conspiracies are rife, and royalist plotting is incessant. The republic is torn by internal strife. Nothing would clear the French atmosphere more thoroughly than a war in which factional quarrels at home would be forgotten and employment given to a great army that long has chafed under idleness.

WILL KAISER AID QUEEN?

The crux of the whole situation seems to rest with the German Emperor. If Germany casts its lot with Europe, Great Britain may as well call out its last available man, for the sea girt empire will indeed be in danger. But up to the present moment there is apparent reason to believe that Germany will cast its lot with Great Britain.

Several months ago, before the Transvaal negotiations assumed a dangerous phase, Lord Salisbury and the German Ambassador to the court of St. James reached an agreement which today is the most mysterious diplomatic secret in all Europe. That this agreement has among other things given Great Britain a free hand in south Africa is apparent, for the Kaiser's attitude now is in strange contrast to his friendliness toward the Boer government immediately after the Jameson raid in 1896, when he sent a congratulatory message to President Kruger that inflamed England, mobilized the British squadrons, and nearly ended in war.

Despite the evident sympathy of a large majority of the German people for the Boers, the German government is preserving an attitude of the most impartial neutrality.

The mysterious agreement between Great Britain and Germany, which is exciting so much concern in Europe, is said to be interpreted, the most probable solution of its tenor being that backed by an English statesman, who believes it gives Germany free hand in the Kaiser's pet project of establishing a great German colonial empire in Asia Minor.

The successful formation of a European coalition, therefore, depends largely upon Germany. If Germany unites its fleets with Great Britain and holds its army ready to march against France and Russia the proposed European coalition will end in abortion.

If, on the other hand, Germany shall finally decide to make terms with France and Russia, trusting to an agreement with those powers to give it what it wants in Asia Minor or any other quarter of the globe, the coalition is as good as formed.

But up to the present time every indication points to German sympathy with Great Britain and every effort is being made in France and Russia to break this mysterious bond of friendship.

It hardly seems credible that France and Russia would provoke war with Great Britain and Germany united. The risk would be too great, for both would be menaced by the English squadrons on their coasts and by the German, Austrian, and Italian armies on their frontiers.

THE SMALLER POWERS.

The attitude of the smaller powers is worthy of consideration, for they could hardly escape being drawn into any controversy which involves Great Britain, Russia, France, and Germany.

Take Italy first. Italy is almost the only exclusively Mediterranean power, and must, for its own protection, exercise a considerable voice in the control of that great inland ocean. It is a member of the dreibund, that offensive and defensive alliance which calls Italy's army into the field whenever Germany or Austria, or both, are attacked.

If Germany involves itself in war either for or against Great Britain, Italy, by the terms of the dreibund, is bound to assist.

But aside from the dreibund, Italy has interests, mostly in the Mediterranean, and a mythical one in China, which almost compel it to attach itself to the fortunes of Great Britain in the present crisis.

In the first place, Italy long has asserted its claim to Tripoli, and its claim is well known to Europe. Inasmuch as Tripoli is equally coveted by France, it is certain that it cannot be taken over by both. By joining issue with France and Russia Italy would have nothing to gain in the way of compensation. On the other hand, by allying itself with Great Britain Italy would be able to claim Tripoli when peace was once more restored.

It may be set down as practically certain that Austria, if it takes any hand at all in the international quarrel, will do so most unwillingly, and on the side with which Germany allies itself. Austria is in no condition financially or otherwise to go to war. Even were its treasury full, the fear of Hungarian revolt and a break-up of the Danubian empire would deter Francis Joseph from becoming a party to a general European war.

To many it might seem almost ridiculous even for a moment to consider Spain in connection with the word "war." But at the same time it must be remembered that Spain easily can put from 100,000 to 150,000 men in the field, providing the funds were forth-coming. A loan from France in the emergency, together with the hope of securing the retrocession of Gibraltar from England, might induce Spain to forget the trouncing it received from the United States a year ago and once more try its fortune at the game of war.

The position of Turkey might bother the diplomats on both sides of the controversy. It is difficult to see how the Sultan could be drawn into the war, and equally to understand how he could keep out of it. Abdul Hamid is in the unfortunate position of being compelled to choose sides in a possible conflict with the certain knowledge that he will lose whichever side he espouses.

He is bound by the treaty of Berlin to guard the Dardanelles against the passage of the Russian Black Sea squadron. He has been enabled by judicious loans from England to fortify the Dardanelles so strongly with modern Krupp guns that he can, if he chooses, butter the Russian warships to pieces when they try to force their way through into the Mediterranean.

If he uses his Krupp guns against Russia he will have the Czar's armies knocking at his door to the north, and Bulgaria, Servia, and Roumania ready to unite to liberate Macedonia, with Austria waiting for a convenient opportunity to seize Saloniea Bay.

If, on the other hand, the Sultan, even tacitly allies himself with Russia by permitting the Black Sea squadron to pass unscathed, he will have Germany and Great Britain on his back, with the certainty of losing Asia Minor, in addition to the Bulgarian uprising and the loss of Saloniea Bay.

As to the little kingdoms of Europe, they undoubtedly will be permitted to remain passive spectators of the great international tragedy—to preserve a stolid neutrality in the midst of the vortex of war about them.

WAR AROUND THE GLOBE.

It is impossible to appreciate the magnitude and the horror which must characterize a war involving Great Britain, Russia, Germany, Austria, Italy, France, and Spain in one general, widespread conflict. It would mean a war around the globe. All Europe, all Africa, most of Asia, the islands of the south Pacific, the West Indies, and the northern part of North America would be the scenes of conflict.

Britain would have first of all to defend its empire in India. The Russian army, passing through Afghanistan, would attempt to force its way through Khyber and Chitral Passes, thence to pour down on the plains of India, in attempt to drive Great Britain into the Indian Ocean. The campaign in India alone would be a Napoleonic contest, for here Great Britain maintains an army of nearly 300,000 regular and native troops, and the mountain gateways are protected by fortresses almost as impregnable as the mountains in which they are concealed.

But while Great Britain would be defending India from the incursions of the Cossack legions of the Czar, France would have seized Tripoli and be marching an army against Egypt in an effort to drive John Bull into the Red Sea. But in Egypt and the Soudan Great Britain has control of 40,000 troops, with native levies to draw upon.

If Spain should decide to enter the contest, its army might be used in an effort to regain Gibraltar from Great Britain, or to assist in the defense of France from possible invasion by Italy.

But the greatest horrors of such a war would only be realized if Germany and its allies in the dreibund should decide to enter the field. Then France and Russia would be assailed from each side by the armies of Germany, Austria, and Italy.

With the greater powers engrossed in war, it is almost certain the conflict would involve the Balkan States with Turkey, and the Sultan would be compelled to make his last stand to retain his place on the map of Europe.

The enormous sacrifice of life and paralysis of all commerce and industry would be beyond computation. Hardly a nation engaged in the contest but would emerge from it as hopelessly bankrupt and poverty stricken as Spain is today, and it is this aspect of the situation that furnishes the surest guarantee for peace. There is not a power in Europe, Great Britain excepted, that can engage in war upon its own financial resources. Every one would have to borrow, and in a conflict which involved all, to whom could the Ministers of Finance apply?

GREAT BRITAIN'S DEFENSE.

It is upon its navy, however, that Great Britain would depend largely for defense of its [illegible] Empire. In addition to the [illegible] Britain's soldiers would engage in land campaigns which would tax their courage and endurance to the utmost. But in all other respects the great battles of an international war would be fought upon the sea. But powerful as Great Britain's navy is, it must be conceded at the outset that France and Russia united can put a navy to sea that would be terribly effective.

The British navy has been built up to its present mammoth proportions on the theory that some day it will have to defend the empire against a possible coalition of the European powers.

At the present time Great Britain maintains a powerful squadron at Gibraltar, at the entrance to the Mediterranean, and another at Malta, strong enough to cope with the fleets of any two powers that might be sent against them. Another squadron is at Cape Town. Another at Colombo, in Ceylon, and one at Hongkong. Across the Pacific from Hongkong is a squadron at Esquimalt, on the North American shore. At Halifax another fleet swings at anchor, and there is yet another at Bermuda, in the West Indies.

These are the vantage grounds of the British squadron, but they do not include the larger fleet kept in home waters for the defense of the home shores of the British islands. The true strength of this great fleet is an admiralty secret; but it is known to be strong enough to protect England from attack by any possible combination, and if necessary to assume offensive operation in addition.

On the other hand, France maintains powerful squadrons at Cherbourg and Brest in the Atlantic and at Toulon in the Mediterranean. Russia has three great fleets, one in the Baltic, one in the Black Sea, and the third at Port Arthur on the China station. Italy has a navy not to be despised in the Mediterranean. Germany's squadrons are in the Baltic and North Seas and at Kiau Chou, China.

GREAT SEA BATTLES.

At the beginning of a possible war in which Great Britain would be compelled to face France and Russia principally, within a few days after the declaration of hostilities there would come a series of naval battles that would startle the world. First, the French squadron at Toulon would be compelled, from motives of self-security, to form a juncture with either the French squadron at Brest and Cherbourg, or with the Russian Black Sea squadron coming through the Dardanelles. To prevent this juncture would be the first task of the British fleet at Malta, and the battle would be fought as quickly as the English ships could find the Frenchmen.

In the meantime the French fleet in the Atlantic would receive the immediate attention of the British Channel squadron at Gibraltar, and a second naval battle would result.

To prevent Russia's squadron in the Baltic from escaping to waters where it could strike a blow a powerful squadron would be detached from Great Britain's home fleet and sent into the Baltic to destroy, if possible, the Czar's warships.

Again the destruction of the Russian fleet at Port Arthur would be absolutely necessary to the safety of British possessions in the Pacific, and the English warships at Hongkong would speed for the Gulf of Pechi-li to give battle for the control of the Orient.

These are the battles on sea that

[*Continued on Page Three.*]

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, NOV. 8, 1899.

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Notice is hereby given that a meeting of the Stockholders of the Christian Publishing Association will be held at the office of THE RESTITUTION, Plymouth, Ind. on Nov. 18, 1899 at 2:00 P. M. for the election of a Board of Directors and to transact such other business as may come before the meeting.

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This is not a cheaply gotten up work, but a book exactly as described, and all who have seen it speak in highest praise of this Bible. We are so confident you will be pleased that if you are not satisfied when you get the book, return it to us and we will return the money to you.

Remember, the time is soon coming when the shippers and transportation companies will be very busy, and delays are liable to occur, so in order to get your books promptly order now. You can get nothing better for Christmas and New Year Gifts than a nice Bible, and here is your chance to get a very desirable gift at a very low price.

Of course you will understand that the print in the paper is not to be compared with the clearness as it appears in the book. Common paper and ink cannot bring out the fineness like book ink and paper. You will be able only to get the size and general appearance of the page of this Bible.

OLIVER Wendall Holmes said that "Knowledge and Timber should not be used until they are well seasoned."

"WHEN one can give as good as he gets, it is easy to forgive an injury: it is when such ability is lacking that a greater effort is required."

THIS is rolling on to the great consummation—events speak in Trumpet tones that we are almost home. Yet the condition of the world, church, and even our own standing presents a picture that will saddeu every true heart and make the saints cry out, "Spare thy people Lord and bring them full salvation."

WE apologise to our readers for the length of the article "Europe against England" in this issue of our paper, but the subject is so important just at this time, that we ventured to give it entire. Events transpire so rapidly now that a day may bring forth the most stupendous changes. Treaties and compacts of long standing are broken with impunity, and there is no telling what is the little thing that will start the nations of earth flying at each other's throats. Watch and be sober.

FOR H. Grimes, and others: Positively yes; Jesus rose from the tomb with the very body that hung upon the cross! How else could the Lord, speaking from heaven, say, "I am he that liveth, and was dead; and behold I am alive forevermore, Amen; and have the keys of hades and of death?" How else could Peter say, "God hath made that *same Jesus*, whom ye have crucified both Lord and Christ." Do not forget it—It was the same Jesus that was crucified, and you know yourself that the *body* is the man: no body, no man. Without the body there can be *nothing* of the man; and the change to *deathlessness* does not affect the truth of this position at all, in our judgment.

REMEMBER the Indiana State Conference is to be held at Plymouth next week and arrange to attend. The friends here will be glad to entertain you, and you can do us good and be benefitted yourself by thus meeting to encourage and aid in the Master's cause.

PRAYER that is notbased on God's promises and offered in the name of Jesus, is like the clicking of a telegraphic instrument that is unattached to the transmitting wire. The sound is all right and the petition may be understood on earth, but it will not be transmitted to heaven."

IT has well been said that Truth cannot be invented; it may be discovered. that is *uncovered*, by the mind of man being brought into greater harmony with the Divine mind. It is just so in the natural order of things. All so-called inventions are but the perception on the part of man, of *eternal principles* in nature, which *are* of God. As to principles, what man invents *cannot* be truth. It is a lie [redacted] father of

EVERY Jewish child was born *unclean*,—under the sentence of death, and had no standing before God until typically covered by the blood of animals, which blood could not take away sin. Consequently, although typically covered, he was still under sin. He could not deliver himself from under it, even although he observed the law perfectly. It required something more than this to rescue him from death. Faith was required, and faith (or what the faith was based upon, viz., the covenant) required the "better sacrifice."

FOR enquirer,—As to education being "an excellent thing," we hold that that depends upon what sort of an education it is. Education is properly speaking the act of leading out the intellect and moral sentiments, which are naturally blind. Supposing a blind man be set to educate, or draw out the intellect and moral sentiments, he would be obliged to exercise them in darkness. To instruct a lad in reading, writing, arithmetic and many other things besides, is not education, because it practically ignores the fact that he is capable of developing a character in harmony with God's,—capable of loving, reverencing, believing and obeying him. So, in spite of the vast educational system in operation in this country, the rowdyism of Congress, Stategislative bodies, and the corruption of Municipal governments throughout the land go to prove what we say. They all walk in the flesh; because they have received only a fleshly education, and the most noble and elevating faculties have well nigh dried up.

WE have received from Mr. F. C. Donald, Commissioner of the Central Passenger Association, a letter requesting us to call attention to the change in the manner of issuing Clergyman's certificates. Heretofore a card has been issued to those entitled to reduced fares, which on presentation to any ticket agent within the territory specified, a low fare ticket was sold. Owing to the difficulty in keeping track of these card certificates, and the tickets sold by the various lines of Railroads, a change will be made for 1900. Instead of the card as usual, a book, convenient for the pocket, containing 100 numbered requests for clergy tickets will be issued, one of which the holder will be required to sign and deliver to the ticket agent for each ticket purchased. This will enable the Clergy Bureau to keep their accounts more accurately, and will also prevent unscrupulous persons from taking advantage of the favor granted by the Passenger Association. Inasmuch as this will cost many times what the old card certificates did, the fee will be increased from 50 cts to $1 00. When the book of 100 requests is exhausted, the cover sent in with a fee of 50 cents will bring a new book. This seems to be a much better plan than the old way, and we trust those entitled to and using these favors will take note and conform to the new regulation.

The 50th Psalm.

The time is coming when this Psalm will be fulfilled—"Gather my saints together unto me; those that have made a covenant with me by sacrifice;" and as we are told by the Lord. "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64 It is also testified by Jude—"The Lord cometh with ten thousand of his saints to execute judgment upon all," etc. Here the future position of the saints begins. Instead of being the tail of society, they will be the head. In place of being despised and forgotten, they will be remembered and honored. Instead of being oppressed by the laws of the Mighty Ones of this age, they will be the law-givers of that age, and shall dispense righteous judgment. Instead of being poor as they are now, they will possess the unsearchable riches of the Anointed One, for they are the heirs of God and joint-heirs with Jesus Anointed. Instead of being "pilgrims and strangers," having neither continuing city nor sure place of residence,—they will *possess* and *rule* this very earth on which they have suffered so much. Instead of seeing the laws of God broken and disregarded, they will have the pleasure of seeing law breakers removed, and their heavenly Father's name hallowed far and near. And instead of being surrounded by temptations and snares, they will be far above everything of the sort, by being in glorious immortal nature.

Well, have we *proof* that the faithful saints shall realize [redacted] spirations? Indeed we have [redacted] the Spirit, "The saints shall judge the world." "But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Dan. vii. 18. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii. 21. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psa. xxxvii. 11.

Again the Psalmist testifies:—"Let the saints be joyful in glory, let them sing aloud upon their beds; let the high praises of God be in their mouths, and a two-edged sword in their hands; to execute vengeance upon the heathen and punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute the judgments written; this honor have all his saints."

"To them who by patient continuance in well doing, seek for glory, honor and incorruptibility, God will render eternal life. And again in Revelations, "To him that overcometh will I grant to eat of the tree of life, which is in the midst of the Paradise of God."

These quotations show us somewhat of the honors to which we may attain if we strive earnestly for them. We often think of these sayings and get the idea into our heads that the reward is sure whether we make much of an effort for it or not. Not that we admit this in so many words, of course, but we often act it out without being aware of it. Let us then be fully alive to what we must do if we would win the race of life; and as a means to this end, let our prayers ascend to God Most High for the wisdom which he alone can give."

Communicated.

Read History.

By the light of God's Word, read the history of the nations in the past ages. It will penetrate the great darkness, covering earth's gloomy days, and reveal a vast amount of error, superstition, selfishness, intrigues, fear, misery and destruction without end. He who reads by the aid of this great search light, will behold the real necessity and reason, for a righteous ruler on earth. The weakness of the strongest men and women, who have arisen in the past ages, like a momentary bubble, and have fallen to decay, are far more clearly revealed by the light of God's power, through his Word.

The impossibility of a perfect ruler among human beings, becomes more visible and real, as one so clearly perceives the great errors and failures of the wisest and best of our strongest minds. Momentary wisdom and power we may gain, but not long in this life maintain. Our historical records reveal a great sickening scene of mortal woe and endless contention. One turns away with a feeling of disgust and shame, from a long search of the past ages, wondering if justice, wisdom and truth will ever prevail.

To the believer in the gospel of the great promise unto this world comes a stronger desire, a greater joy, a truer and deeper feeling for that age when "God's will" (not man's) shall be done on this earth. Ah! when I arise from reading of the bloody records of the past dismal ages! How joyful, grand and noble the future seems! Where is the mind that can grasp this great heavenly picture and would ask for more!! 'Tis full of the strongest hope, greatest joy, rich in color, majestic in thought, brilliant with hope, and "endless life." Earth purified and renewed! Our great Redeemer and King here with us! even now leading us toward the heavenly mansion on Mount Zion!! Controlling all nations; driving away anxiety, trouble, sickness and sorrow. What a contrast! Poor, weak, mortal man. How joyful the life of a true believer may be, in oft beholding the grand picture of our glorious future world, and through the camera of the past dark ages! How delightful as the scene comes o'er me! True as the earth and the heavens, never a doubt, never a fear! Ah, yes; noble waiting one, this hope will soon come to pass. This picture will ere long be a reality. Cheer up! The cup of sorrow is nearly full, and will be emptied out of this world. Do you begin to see the glimmer of the great morning dawn? So do I! This century is nearly closed. Not far in the next may appear our dear Lord and King in the clouds of heaven, calling for his beloved to arise and meet him in the air.

Shall we be among the witnesses of that great marriage ceremony in heaven? Shall we be in the great company, when our glorious King descends with his bride unto his earthly home! here to live and reign a thousand years! Yes, ah yes, true and faithful ones; and a very precious gift he will bring for thee, everlasting life. Earth, thou shalt be redeemed! Yes, born again, when thy great King comes. Long hast thou borne thy torments right nobly, long struggled in darkness, and witnessed a vast amount of destruction and death. God created thee for a nobler, brighter purpose, out of the bowels of the universe, up among the brilliant stars, into the light of God, robed in beauty is thy hope and joy.

World, thy Creator is watching thee. Like a ship at sea; and no compass, sailing away from home, on the great sea of selfishness and pleasure. When the storm of God's wrath shall arise and surely come o'er thee! Where shall the anchor of thy hope be found? The history of thy past life is final, and the present not very hopeful. Thy Conqueror, Jesus, the coming King of this world, will redeem or destroy thee. Awake and grasp quickly thine only true hope. Come mighty King! The history of our world is written in sorrow, anguish and blood. Come dear Redeemer, come soon! Thy loved ones have long waited for thee! Come and teach the poor, weak, down-trodden world, mercy, judgment, righteousness, true, holy nobleness, and soon grant us peace here on earth.

A. G.

Report.

Five weeks ago last Saturday we left home for Mecosta County, Michigan, not knowing where we might be led to proclaim the "unsearchable riches of Christ;" but supposing we were to hold meetings either at Blanchard, East Millbrook or Woolcott school house. We went to the last named place, held four meetings, and although the interest was good, they had prohibited the use of the house for meetings during school sessions, and receiving an invitation to the Allen school house, one mile east, there we went after Conference closed and began meetings, found a good congregation and considerable interest manifested. We have been there three weeks, the second Sunday four were baptized, last Sunday twenty put on the all-saving name. Never in our experience of evangelizing have we seen such deep contrition, such tearful and earnest sorrow for sin, such a breaking down, as sinners and returning prodigals knelt before the pitying and merciful Christ, asking for pardon. Night after night the crowds gather and with such earnest quietness, look and listen to this, to them, new gospel. The last evenings of each week the house, which is a comfortable good sized one, does not begin to hold all who come, serious thought is written upon many faces; while subject after subject is placed before them, so strangely new, but so beautiful and plain they say, and never have seen so large a concourse of people gathered at a water burial, as followed last Sunday; the procession was fully three quarters of a mile in length. Tears and praises to God, were heard on every hand, as old and young followed each other into the watery grave. Up to this date, Oct. 31, 25 have acknowledged Christ as their Savior and Life-giver. Last evening a crowded house listened to the beautiful subject of "Life Only Through Christ," and when the invitation was given two more, who had once known and felt God's love but have been for some time strangers to it, and never had heard the gospel of the kingdom before, came forward thanking God they were learning the way of life more perfectly.

We had expected to be in southern Michigan holding meetings before this, but could not leave this increasing interest. We thank God every day that both of us are being kept so well. The Elder is standing the work remarkably well, feeling no inconvenience standing in the water during the baptism of twenty persons. To God be all the praise and glory.

Yours in his name,
B. W. & M. A. WOODWARD.

Editor Restitution:

The little band of believers near Holbrook, Neb., was visited by D. M. Hudler, Oct. 25 to 29. He preached seven discourses, three of which were delivered on Sunday to quite large and attentive audiences. The brethren here were not only strengthened, but encouraged and edified by Bro. Hudler's timely remarks and logical Scriptural reasoning. We trust this may not be his last visit, because we need men who rightly divide the Word of truth, and are bold and fearless advocates of the written Word, not preaching just to please the pet theories of men. After many good byes and clasping of hands the Brother left us, going to Cheyenne County, Neb., a distance of about 250 miles northwest, where he expects to hold a two weeks' meeting. May God bless his efforts is the prayer of your brother in Christ,

J. J. CADY.

OBITUARY.

Fell asleep in Jesus, Oct. 22, 1899, aged 79 years, Mrs. Mary Alden Cummings, wife of Mr. Royal S. Cummings, of Cordova, Ill. Her maiden name was Mary Elden Simonton; she was born in Dorchester, New Brunswick, June 9, 1820, was united in marriage to Royal S. Cummings, in Lawrence, Mass., June 1, 1851. She was the mother of two children, one of which died in childhood, and the other, Mrs. Emma F. Cook, whose home is in Waterbury, Conn., together with the bereft husband and three sisters and five brothers mourn their loss. At the early age of 18 she united with the Baptist Church of Portland, Me. Her piety was very marked, she making many sacrifices, and in some cases denying herself the necessities of life to give to her church. During the prophetic preaching of Wm. Miller in Portland, Me., in 1840, she embraced the Advent faith, and walked in the light of that faith until 1868, when she embraced the glorious and blessed truths of the gospel of the kingdom, which hope was an anchor to her soul, and held her peacefully and calmly down to the close of life. She was a great Bible student, and was always ready as in 1 Pet. iii. 15, "To give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." In May, 1855, she came west with her family, and located in Cordova, Ill., in Mar., 1856, where she has spent most of her life till her death. The funeral services were held from the family residence at 2 o'clock on Wednesday, Oct. 25, Rev. Crane, of the Methodist church, ably officiating. Text Job xiv. 14, "If a man die shall he live again?" A quartette sang, "Asleep in Jesus," "Sometime we shall understand," and "God be with you till we meet again." Her remains were laid to rest in the cemetery in Cordova. We read: "Blessed are the dead who die in the Lord, yea, saith the Spirit, for they rest from their labors and their works do follow them." She has fought a good fight, she has finished her course, she will hear the Father's "well done;" when he calls she will answer.

Yours in Christ,
R. S. CUMMINGS.

Evangelizing Trips.

I expect to start to Tekoa, Wash., early in November. Any of the brethren in eastern Washington, or in the Sound country that want meetings held in their localities will address me in care of E. J. Tramill, Tekoa, Whitman Co., Wash. I also expect to make a trip to the southern part of Oregon, in December or January, any wishing preaching that live on or within reach of the Southern Pacific railway will address me at Scholls, Oregon, before that date, so the duration of that trip can be planned.

W. L. SKEELS.

Correction.

In the Illinois Conference Report, 1st page, third column, second line from the bottom, please read "our voices" instead of "one voices."

L. BOOTH.

If we look for great things in the next world, we should be content with mean things in this.

Program of the Indiana Conference.

THURSDAY, NOV. 16.

Opened by President.
7:00 p. m. Song Service.
7:45 Address of Welcome, W. D. Thompson.
Response—President.
7:30 Reading of Paper, Mrs. Ada Butler.
8:00 Sermon, J. L. Wince.

FRIDAY, NOV. 17.

10:00 a. m. Singing.
Prayer, J. F. Wagoner.
10:15 Paper, Stella Taber.
10:45 Sermon, G. W. Smith.
2:00 p. m. Song.
Prayer, A. H. Zilmer.
2:15 Paper, Miss Lydia Evans.
2:45 Sermon, C. Fish.
7:00 p. m. Song Service.
Prayer, R. S. Dwiggins.
7:15 Paper, Mrs. M. E. Thompson.
7:45 Sermon, J. F. Wagoner.

SATURDAY, NOV. 18.

10:00 a. m. Song Service.
Prayer, F. L. Austin.
10:15 Business Meeting.
Report of Ministers.
Sermon, F. L. Austin.
2:00 Meeting of Publishers' Association.
7:00 p. m. Social Meeting, William Railsback.
7:30 Paper, Ilona Cordill, Subject, God as Revealed by Science.
8:00 Sermon, R. S. Dwiggins, Subject, The Ten Virgins.

SUNDAY, NOV. 19.

9:30 a. m. Social Meeting, Richard Railsback.
10:15 Song Service, Plymouth Church.
10:30 Sermon, A. H. Zilmer.
2:00 Social Meeting, E. K. Barnhill.
2:30 Talk to the Children, S. Roxana Wince.
2:45 Communion, J. F. Wagoner.
7:00 p. m. Social Meeting, J. H. Willey.
8:00 Sermon, F. L. Austin.

Submitted to the Conference by Committee.

H. F. CORDILL,
L. B. BONUS,
FLORA HARRIS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. Ida Overholt,	1.50
Inez Titus,	1.50
J. A. Moyer,	1.50

Dear Restitution:

I am striving to so live, that when the Master comes I may wear a crown of glory and enter into the kingdom.

Eye hath not seen nor ear heard, neither can enter into the heart of man the things which God hath prepared for them that love him. May we ever be ready to enjoy that beautiful morn of rest.

Your Sister in hope of the soon coming kingdom,

INEZ TITUS.

If the reproof be just, though the reproover be not, we must not lose the benefit of it.

Low Rates to Philadelphia via Pennsylvania Lines for Export Exposition.

On Nov. 14th and 25th excursion tickets will be sold via Pennsylvania Lines account the National Export Exposition. Tickets may be purchased by the public generally. The rate will be one fare for the round trip, and will be good for return trip leaving Philadelphia within ten days from date of sale. For particulars apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.—Nov. 24.

The Nickel Plate Road offers one fare for the round trip to Philadelphia, Pa., Nov. 14th and 25th, account the National Export Exposition. Tickets available going only on date of sale and returning within 10 days from date of issue. Your choice of a Peerless Trio of Daily Express Trains. Secure sleeping car reservations early.—Nov. 25.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

Poetry.

Lord, Come Away.

Hand and foot are weary,
Brow and eye are weary,
Heart and soul are weary;
Lord, come away!

Years are swiftly flying,
Heaven and earth are sighing,
And thy church is crying,
Lord, come away!

Broken low creation,
Shaken earth's foundation,
Anchorless each nation;
Lord, come away!

Kingly props all falling;
Boldest bosoms quailing,
Fear forlorn prevailing;
Lord, come away!

Thrones of ages shaking,
Bonds of empire breaking,
Sullen priesthoods quaking!—
Lord, come away!

Evil darkly reigneth,
Nought to love remaineth,
And thy Bride complaineth;
Lord, come away!

Might the right is wronging,
Swarthiest millions thronging,
Earth's miserable prolongings:—
Lord, come away!

Lonely hearts are clinging,
Loyal souls are clinging
To the light now ringing:—
Lord, come away!

Calm, midnight winds blowing,
Long has faith been sowing,
See the harvest growing;
Lord, come away!

'Tis no time for sorrow,
See the glorious morrow,
Hope and gladness borrow;
Lord, come away!

'Tis no time for dreaming,
See the day-star gleaming
Through the darkness streaming—
Lord, come away.

Sounds the last long thunder,
Bursts the day in wonder,
Glory, gladness yonder;
Lord, come away!

—H. Bonar.

Selected.

Europe Against England.

[*Continued from Page One.*]

would be almost certain to follow within a few weeks after such a war should begin. What would be the results of such stupendous naval contests one can only surmise. As a general proposition, however, it may be [illegible] the British [illegible] prove equal to its proudest traditions. There is no lack of those who would prophesy that the results of the initial contests on the sea would be so decisive that the powers arrayed against Great Britain would be convinced that all further efforts to continue effective warfare would be fruitless, and that the contest would end then and there.

MUST COUNT ON JAPAN.

In all the discussions leading up to a possible coalition against Great Britain the probable position to be assumed by Japan must not be lost sight of. Japan has just stepped out of the Oriental mediævalism into the light of modern civilization, and, more than that, has ambition to participate in the world's affairs.

Japan has within recent months, it is believed, come to a friendly understanding with China, by which the two far Eastern nations have agreed to work in closer harmony.

It is known at Peking that China has signified a willingness to transfer the Province of Swatow to Japan. Aside from any territorial interest in China, however, Japan has an instinctive and growing distrust of Russia, and it is quite certain that any attempt on the part of the latter to secure, through war or diplomacy, a preponderating influence in China will be met with evidence of hostility.

If necessary Japan's new and powerful navy would unquestionably be thrown into the scales on the British side, and if so the issue would be quickly decided in favor of the alliance between Great Britain and the Oriental power.

The first question that would be asked on this side of the Atlantic, in the event of so stupendous a conflict, would be:

"Where will America stand?"

There can be no doubt that in such a combination of circumstances the sympathy of the great masses of the people of the United States would go out to Great Britain. The sympathy engendered by a common tongue, a common literature, a common civilization would impel the people of this country to hope for the success of the mother country.

But when one goes beyond sympathy he will reach a domain of discussion in which it would be not only difficult but dangerous to enter.

In the first place, it may be taken for granted that every power engaged in the struggle would make every endeavor to maintain the most cordial and friendly relations with the United States.

It is true, unforeseen contingencies might arise which would make it difficult for the United States to hold aloof. It may be set down as certain that any attempt to break through the Monroe doctrine, say, by an invasion of Canada, or the seizure of the West India Islands, would arouse a dangerous sentiment in this country, and this sentiment, it may be remarked, is one of the strongest defenses Great Britain could have for the defense of her possessions on the North American continent.

There is one point which the United States would be compelled to watch with closest interest. That would be the safety and protection of the Philippines.

The United States can rest secure in the knowledge that in the Philippines there is an army greater than any European power could possibly bring, and in Manila Bay the fleet of battleships, monitors, and cruisers strong enough to cope with any squadron any of the powers would be able to assemble after the first and necessary battles with the British fleets.

It must also be remembered that before any nation or combination of nations would dare seek to attack the United States, either at home or in the far East, the British fleets must be destroyed, and after the destruction of a British fleet the enemy's squadron would be in poor condition for another battle.

CHANGES IN THE MAP.

And, finally, when the struggle was ended and the international congress met to arrange its terms of peace, the geographers would have to prepare new maps of Europe, Asia, and Africa.

There is room for abundant speculation as to the nature and extent of these changes.

If Great Britain after a heroic struggle in self-defense, would win, it is easy to conceive that all Africa, or, at least, all now held by France, would be transferred to the British flag. In Asia British ascendency would be recognized in Persia, Afghanistan, Indo-China, and the Yang-tse-Kiang Valley, thus practically stretching the British empire across Africa and southern Asia from the Atlantic to the Pacific, and bringing under the government of the English-speaking race a territory larger than Russia and Siberia.

On the other hand, if Great Britain lost in the struggle it would seem almost that the British empire had been destroyed. No longer would England be in Egypt. South Africa then would in all probability be a confederacy under Dutch control. Persia and Afghanistan would become Russian soil, British pretensions in China would be destroyed, and many of the island colonies would be added to the possession of the victors. India would or would not fall to the share of Russia, just according to the terms of settlement.

There would likely be few changes in Europe, although if France were victorious against England and Germany, Alsace and Lorraine would be restored to the republic. The Balkan States would undoubtedly lose their identity, and become merged with Russia, and there would be other and minor changes.

All the world will necessarily watch Europe within the next few weeks, for the negotiations now in progress will either fail within that time, or, succeeding, open the gates of the Temple of Janus in sign of universal war.—*Chicago Tribune.*

A Sure Cure for Bigotry.

Take one ounce of intelligence, two ounces of common-sense, three ounces of modesty, four ounces of charity,—mix well together, then boil slowly over the fire of self-imperfection till the whole shall attain the consistency of impartial justice. When cool take in considerable doses every hour till you begin to discover that there are others in the world who know something as well as yourself. This symptom will indicate convalescense, and you may begin to feel that your case is hopeful. Continue taking it in somewhat smaller doses till you shall recognize the right of every other person to think and speak as well as yourself, and then it will be safe for you to leave your place of refinement and go into society.

P. S., A cure always warranted when directions are followed.

Price, a little self-reflection.—*J. O. Woodruff's Scrap Book.*

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Communicated.

Sowing The Seed.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether this shall prosper or that."

As a witness in behalf of the above named testimony of the wise man, Solomon, I can testify that in the year of our Lord, 1850, our much lamented Brother N. J. Morgan, who fell asleep in Jesus, April 26, 1898, came through the great valley of Virginia, sowing the seed of the kingdom and while our community was favored with preaching every Sunday and sometimes during the week, yet this gospel of the kingdom was called something new, and caused quite a stir; and like the Master said in his parable, "Some seed fell by the wayside, and some fell on a rock, and some fell among thorns, and some fell in good ground." Thank the Lord, we are not left to guess who the good ground is; for it is he that "heareth the Word and understandeth it, which beareth fruit, some an hundred, some sixty and some thirty." For awhile the multitude flocked to hear this faithful old servant of the Lord, but afterwhile persecution arose, and all sorts of misrepresentations, even like this, that he did'nt preach from the same kind of a Bible that the other preachers used: but he could gladly take shelter under the Master's Words where he said to his disciples, "Blessed are ye when they shall say all manner of evil against you falsely for my sake." I do not mean to say that the people desired to misrepresent him: but this new doctrine of the kingdom which was his constant theme and delight, aroused their prejudices and as a natural result persecution followed, but wisdom is justified of her children. My short experience in this life teaches me that God has a purpose in all his dealings with his children, and he tells us that his Word has gone forth and that it shall accomplish the thing whereunto he has sent it, and I am thankful to say that there are a few faithful ones in the valley of Virginia, and some of the adjoining states, who are ever ready to thank our Heavenly Father that he ever put it in the heart of that old pioneer of the truth, to visit this part of his habitable, and enlighten the eyes of our understanding so that we might know what is the hope of our calling and the hope of our inheritance among the saints. Yes, it has caused us to sit together in heavenly places from time to time, for the last 40 years, and feast on the Bread of Life, which, if we eat thereof we shall never die. Yes, it has been quite a joyful season for the few faithful ones here during the past summer months.

It was my happy privilege to attend the dedication of our new church home at Mauertown, Va., which was one of the most pleasant and happy meetings that I ever attended. It made me think of David, when he said, "Behold, how good and pleasant it is for brethren to dwell together in unity." There was quite a number of visiting brethren and sisters at this meeting, as well as those who live there, and it was pleasant to behold their love and fellowship, their hearts seemed to be knit together in the bonds of Christian union. The Brotherhood at this place are largely composed of the sons of our much esteemed Brother William Boyer, of Seven Fountains, who has been sleeping in Jesus a number of years. Truly I can say for him, what cannot be said of many in this day, he had eight sons and three daughters, and every one became obedient to the faith with father and mother. What an exemplary family. Two of the sons are able workers in the Master's vineyard. The father, mother, and one daughter are asleep waiting for the trump to sound. All the rest are living epistles known and read of all men. One does not have to become acquainted with a member of this family long before they are convinced that they have been with Jesus.

I could say much more in behalf of this worthy old brother, and his well-trained family, but space forbids, at present, as I have some more good news to relate, and I do not wish to weary your patience, therefore I must condense my story by saying that from the year 1850 down to the present time, there has been a few faithful believers of the gospel here, as preached by the old pioneer who traveled and preached from house to house for them as long as he was able to work in the Master's vineyard, and after his departure it was suggested by a worthy sister that it was our duty to build a house of worship, so that his long and faithful labors would not be in [illegible] said, we must not forsa[illegible]bling of ourselves to-get[illegible] would like to meet in a wo[illegible]pacity, and let our light so [illegible] to constrain others to glori[illegible] Heavenly Father, and to bring [illegible]ildren together and let them [illegible]ade wise unto salvation, as was [illegible]thy of old. Her husband and s[illegible]with what help they could get [illegible] the rest of the friends of truth [illegible]re built and completed a neat [illegible] house of worship in the vicini[illegible] Browntown, known as the "Chu[illegible] of God, at Cool Spring, Warren C[illegible]Va.," and on the 4th Sunday in Au[illegible]st last, it was dedicated to his s[illegible]ce by Brother Samuel Wilson, [illegible] New York, accompanied by Broth[illegible]B. F. Boyer, of Seven Fountains[illegible]a., and Brother John D. Boyer, of [illegible]oodstock, Va. Brother Wilson d[illegible]ered five discourses on this occas[illegible] which were very edifying, to large [illegible]d attentive congregations, which [illegible]wakened quite an interest in the [illegible]nday intelligent people. [illegible] sisters from the different cou[illegible] Virginia, and some from the s[illegible] of Maryland and Pennsylvania. The new house of worship is locate[illegible] on the public road running betw[illegible] the county-seats of Warren and [illegible]appahannock counties. It is nestled close up to the Blue Ridge Mountains, in a beautiful grove, and built on a rock, but this is all right; for we have made the rough place smooth with a little labor, and the brethren built a table on the ground 64 feet long; and the sisters and friends tried to excel themselves in preparing an abundance of the delicacies as well as the substantials of life, and the tables filled to overflowing and dinner and supper was bountifully served on the ground, so it was truly a double feast upon the Bread of Life, and towards on the necessaries to this life teaches me that God has a [illegible] the natural life, and I cannot [illegible] the happiness that we the few [illegible]ones experienced on this occ[illegible]sion we had been meeting from [illegible] house for more than four [illegible] and sometimes under very unfa[illegible] circumstances; but now we [illegible] to rejoice that we had a [illegible] church home of our own [illegible]an meet and worship God [illegible]and in truth. I would not [illegible]mention that the last discourse, delivered on Sunday night, by [illegible]ther Wilson was a memorial for [illegible]t faithful and untiring servant of [illegible] Master, my beloved husband.

[illegible]other Wilson said all on that occ[illegible]sion in his behalf that one good [illegible]her could say of another, and then [illegible]howed plainly the faith in which [illegible]red and died. These were some [illegible]s last words, "I have fought a [illegible]d fight, I have kept the faith, and [illegible] now ready to be offered, henceforth there is a crown of righteousness laid up for me against that day, and [illegible]t for me only, but for all them that [illegible]ove his appearing."

He often said, while living, that he was "gathering sheaves to lay away in his Master's barn," or "jewels to decorate his crown in the Age to Come, as they that turn many to righteousness shall shine as the stars forever and ever." Oh, the beautiful promises we have set before us in the good old Book.

Well, a few more words in reference to the good sister who has encouraged her husband and her son by her influence, her labor, and her means in order to get a house of worship erected. She has had five daughters already obedient to the faith and on the evening of this memorial day, she had the happy privilege of following the sixth one to the water and saw her planted in the likeness of the Savior's death, in the name of Jesus Christ for the remission of sins, in order to arise to walk in newness of life, by Brother B. F. Boyer. It was Mrs. Dunlap of Winchester, Va., who with her kind husband, drove thirty miles to attend the meeting. She had embraced the truth before but preferred being baptized here at her old home; she was happy in obeying the truth, and we hope she may hold fast the beginning of her confidence of rejoicing firm unto the end, and thus reap eternal life in the kingdom. We had a pleasant Bible Class at our new house on Sunday last, with good prospect.

I would say that our nearest Railroad station is Bentonville, Va., about five miles, and should any laborer in the vineyard of the Lord be passing this way please let us know and we will gladly meet them, and give them a hearty welcome.

Done by order of the church.

S. F. MORGAN.

'Tis thought and digestion that make books serviceable and give vigor and health to the mind.

The Rich Man and Lazarus.

In reading the Gospel Preacher, Vol. I., a book of twenty sermons, by Benjamin Franklin, editor of the *American Christian Review*, on page 465, I was surprised at the following assertion from so eminent a theologian as Mr. Franklin, in a sermon on the three states of man, in which he uses the parable of the Rich Man and Lazarus to prove the consciousness of the dead, he says, "It is no parable at all, but the statement of an actual case." While I have due respect for father Franklin, who spent much of his life in what he honestly believed to be the truth, I have more respect for Christ and his Word, and as we have Christ's Word indirect that it was a parable, we are bound to consider it in that light.

I. We will ascertain who the Savior was addressing in Luke xvi., after the parable of the unjust steward, in the 14th verse, it reads, "And the pharisees who were covetous heard all these [illegible] and they derided him." Then in the 15, "And he said unto them, [illegible] they which justify yourselves before men; but God knoweth your hearts." So it was with the pharisees that he was speaking to, and to say that he spoke to the pharisees only in parable is to dispute the witness.

Mark iv. 1-11, 33, 34: Matt. xiii. 34, 35, these witnesses testify that that, "Without a parable spake he not unto them." Then in the 16 and 17 verses he speaks of law and the prophets, which was until John when the kingdom was preached, then the stability of God's Word. And in the 18 verse he tells them the result of putting away their wives and marrying others, (a thing so common in the church under the law, and too common in some sectarian churches in this day, I am sorry to say). These few verses were direct testimony and condemnation to the pharisees, the chief sect of the Jews, who made loud claims of, and boasted of being Abraham's children and the rightful heirs to all the blessings promised to Abraham and his seed. Then he goes on with the allegory or parable, "There was a certain rich man, and a certain beggar named Lazarus," and they died. And as Mr. Franklin states on page 467, that they went to Hades, I will give his language. "The rich man though in hades, was also in Tartarus; and Lazarus, though also in hades, was in Abraham's bosom, or literally in Paradise, and there was a great gulf between them. But neither of them was in Gehenna.....when the saints die they go to Paradise, and enjoy a state of rest or comfort till the resurrection. When the wicked die, they go to Tartarus, to a place of torment, where they remain till the resurrection. After the final judgment, the wicked go into Gehenna, and the righteous into heaven, to remain forever."

It is plain that the above position is against the plainest teachings of the Bible, for it not only advocates two judgments, one at death, in order to determine which place to send them, Paradise or purgatory, as the Catholics call it; and another at what is termed the final judgment, but it also makes the resurrection non-essential for if they enjoy a state of rest and comfort, Paul must have been beside himself in laying such stress on the resurrection in 1 Cor. xv. And it is a literal fact that Abraham was conscious and constituted a literal department called Paradise in hades, and Lazarus was literally in that department, while that department was conversing with the rich man in tartarus, another department in hades. Isaiah must have been mistaken about Abraham, for it is stated in the 63rd chapter and verse 16, that God was his father, but Abraham was ignorant of it. "Doubtless thou art our father, though Abraham be ignorant of us and Israel acknowledge us not; and again if they were in hades (the grave) and holding a conversation, Isa. xxxviii. 18, was wrong for he says, "For the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth." Ver. 19, "The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth."

Lu e says the rich man and Lazarus died. Mr. Franklin says it is literal. Solomon says the dead know not anything. Eccl. ix. 4, "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion, for the living know that they shall die; but the dead know not anything." Surely Mr. Franklin or Solomon is wrong, one says the dead are unconscious, the other says they are not; because they are represented in that figure as talking, having eyes, fingers, etc., is no evidence that it is a literal fact, for the trees are represented as walking and talking, clapping their hands for joy. All figurative language in the Scriptures must be harmonized with positive assertions, and agree with the general teachings, is a rule among all Bible students, and I think that rule will explain the meaning of the parable.

The rich man represents the Jews, and the pharisees the chief sect, and the five brethren, the other sects of the Jews' religion. Lazarus represents Christ, and the Gentiles were the dogs that licked his sores; the sores were the distresses heaped upon him by his own nation, the Jews, the crumbs were the few of his own that received him when he came to his own.

"He came to his own, and his own received him not, but as many as did receive him to them he gave power to become the sons of God." The Jews were the favored people, God's people. He came to them, lay at their gate, desiring them to accept him, they cast him out, and God rejected them as his [illegible] and [illegible] [illegible] place to lay his head. The woman that came to heal her daughter was a Gentile. It is not fit meat to cast the children's bread to dogs, the Gentiles were looked upon by the Jews as only dogs.

Abraham was the father of the Jewish nation, hence the rich man addresses him as father Abraham. Abraham addresses the rich man as son, which was appropriate. The Jews in their natural life-time enjoyed God's favor, the good things. Christ during his life received evil things; persecuted, put to death, the impassable gulf was the cutting them off from God's special favor, for their unbelief the flame of torment is the curse sent upon them, which they have received as a nation, by all nations. The Dreyfus case in France is a sample. They said, "Let his blood be upon us and our children." The going to Abraham's bosom was Christ making reconciliation and insuring the promises made to Abraham, to all that became his seed through Christ, or became under the bonds of the covenant. After he found there was no help for him he says, "I pray thee, therefore, father that thou wouldest send him to my father's house." Send him to his own house, the house of Israel, "For I have five brethren, that he may testify unto them, lest they also come into this place of torment." "Abraham saith unto him they have Moses and the prophets, let them hear them; and he said, nay father Abraham; but if one went unto them from the dead they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they repent, though one raise from the dead." The Jews had the teachings of Moses and the prophets to guide them. The Book containing God's will and directions was read in their synagogues. Every Sabbath day they had priests, Levites and Rabbis to instruct the common people, notwithstanding God by Moses and the prophets had thoroughly furnished them with the means to know his whole plan and the coming of Christ. It appears that having eyes, they see not; having ears, they hear not. Those who ought to have received him, were his bitter enemies. It was the proud, haughty, sectarian spirit that blinded their eyes, so it is at the present time. While the common people or church members would receive the true teachings of the Bible gladly, if they were not hindered by their teachers. The leaders though ever so zealous and honest are so strongly joined to their idols that they will not even read or refer in public to a Scripture that does not agree with the theory taught in their schools, and we as a little flock, looking for the coming and kingdom of Christ need not be discouraged, for the Scripture says, "They that will live godly in Christ Jesus shall suffer persecution, and the law age being a type of the present, it is not strange to the close observer, that those who ought, by the common cause of reasoning, be the first to seek out and receive the mysteries hidden from ages, are like the type, the priests and Levites, and so it will be until the King comes in his glory. Matt. xxv. 31.

C. P. GRAHAM.

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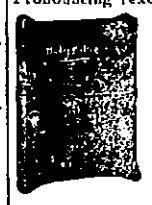

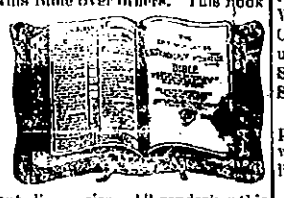

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They that sealed the covenant. NEHEMIAH. X. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.

36 Behold, we are servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And *it* yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure *covenant*, and write *it*; and our princes, Le'vites, *and* priests, seal *unto it*.

CHAPTER X.

1 *The names of them that sealed the covenant.* 29 *The points of the covenant.*

NOW those that sealed were, Ne-he-mi'ah, the Tir'shatha, the son of Hach-a-li'ah, and Zid-ki'jah,

2 Se-ra-i'ah, Az-a-ri'ah, Jer-e-mi'ah,

3 Pash'ur, Am-a-ri'ah, Mal-chi'jah,

4 Hat'tush, Sheb-a-ni'ah, Mal'luch,

5 Ha'rim, Mer'e-moth, O-ba-di'ah,

6 Dan'iel, Gin'ne-thon, Ba'ruch,

7 Me-shul'lam, A-bi'jah, Mij'a-min,

8 Ma-a-zi'ah, Bil'ge-i, Shem-a-i'ah: these were the priests.

9 And the Le'vites: both Jesh'u-a the son of Az-a-ni'ah, Bin'nu-i of the sons of Hen'a-dad, Kad'mi-el;

10 And their brethren, Sheb-a-ni'ah, Ho-di'jah, Kel'i-ta, Pel-a-i'ah, Ha'nan,

11 Mi'cha, Re'hob, Hash-a-bi'ah,

12 Zac'cur, Shere-bi'ah, Sheb-a-ni'ah,

13 Ho-di'jah, Ba'ni, Be-ni'nu.

14 The chief of the people; Par'osh, Pa'hath-mo'ab, E'lam, Zat'thu, Ba'ni,

15 Bun'ni, Az'gad, Beb'a-i,

16 Ad-o-ni'jah, Big'vai, A'din,

17 A'ter, Hiz-ki'jah, Az'zur,

18 Ho-di'jah, Ha'shum, Be'zai,

19 Ha'riph, An'e-thoth, Neb'a-i,

20 Mag'pi-ash, Me-shul'lam, He'zir,

21 Me-shez'a-be-el, Za'dok, Jad-du'a,

22 Pel-a-i'ah, Ha'nan, An-a-i'ah,

23 Ho-she'a, Han-a-ni'ah, Ha'shub,

24 Hal-lo'hesh, Pil'e-ha, Sho'bek,

25 Re'hum, Ha-shab'nah, Ma-a-se-iah,

26 And A-hi'jah, Ha'nan, A'nan,

27 Mal'luch, Ha'rim, Ba'a-nah.

28 ¶ And the rest of the people, the priests, the Le'vites, the porters, the singers, the Neth'i-nims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Mo'ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring wares or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the showbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Le'vites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:

35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons,

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Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:31am
No. 14, " " " 12:30pm
No. 8, " " " 10:03pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15a m
No. 3, " " " " 12:52noon
No. 9, " " " Logansport.....7:40p m

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Gen. Pass. Agt.,
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Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	18	16	20	4	22
	A.M.	A.M.	P.M.	P.M.	P.M.
Pittsb'gh lv.	7 00	11 30	4 30		
Allianee ar.	9 45	2 20	7 15		
Canton "	10 55	3 30	8 25		
Massillon "	11 22	3 57	8 52		
Wooster "	12 07	4 42	9 37		
Mansfield "	1 15	5 50	10 45		
Crestline ar.	2 35	7 15	12 05		
Bucyrus lv.	2 55	7 35	12 25		
Lima "	4 30	9 10	2 00		
Van Wert "	5 35	10 15	3 05		
Ft Wayne ar.	6 45	11 25	4 15		
Arcola "					
Columbia City "	7 30		4 55		
Larwill "	7 50		5 15		
Pierceton "	8 00		5 25		
Etna Green "	8 10		5 35		
Warsaw "	8 30	12 10	5 55		
Bourbon "	8 40		6 05		
Bremen "	8 50		6 15		
Plymouth "	9 05		6 30		
Hamlet "	9 15		6 40		
Hanna "	9 30		6 55		
Davis "					
Hessler "	9 35		7 00		
Chesterton "	9 50		7 15		
Valparaiso "	9 55		7 20		
Wanatah "	10 10		7 35		
Hanna "	10 20		7 45		
Davis "					
Hessler "	10 25		7 50		
Chesterton "	10 40		8 05		
Plymouth "	10 55		8 20		
Baker St "	11 00		8 25		
Wanamaker "	11 05		8 30		
Walkerton "	11 15		8 40		
Kingsbury "	11 25		8 50		
La Porte "	11 35		9 00		
Otis "	11 45		9 10		
Hudson "	11 55		9 20		
Elston "	12 05		9 30		
Michigan City "	12 15		9 40		
Westward.	20	6	8	22	12
	A.M.	A.M.	A.M.	P.M.	A.M.
Chicago lv.	7 00	3 00	11 00	5 15	12 00
Clarke "	7 15		11 15	5 30	12 15
Grove "	7 30		11 30	5 45	12 30
Hessler "	7 45		11 45	6 00	12 45
Wheeler "	8 00		12 00	6 15	1 00
Valparaiso "	8 15	4 30	12 15	6 30	1 15
Wanatah "	8 30		12 30	6 45	1 30
Hanna "	8 40		12 40	6 55	1 40
Davis "					
Hessler "	8 45		12 45	7 00	1 45
Chesterton "	8 55		12 55	7 10	1 55
Plymouth "	9 10	5 40	1 10	7 25	2 10
Baker St "	9 15		1 15	7 30	2 15
Wanamaker "	9 20		1 20	7 35	2 20
Walkerton "	9 30		1 30	7 45	2 30
Kingsbury "	9 40		1 40	7 55	2 40
La Porte "	9 50		1 50	8 05	2 50
Otis "	10 00		2 00	8 15	3 00
Hudson "	10 10		2 10	8 25	3 10
Elston "	10 20		2 20	8 35	3 20
Michigan City "	10 30		2 30	8 45	3 30
Westward.	18	16	20	4	22
	A.M.	A.M.	P.M.	P.M.	P.M.
Bucyrus lv.	3 15	8 00	12 45		
Crestline ar.	3 35	8 20	1 05		
Mansfield "	4 55	9 40	2 25		
Wooster "	6 03	10 48	3 33		
Massillon "	6 48	11 33	4 18		
Canton "	7 00	11 45	4 30		
Alliance ar.	7 35	12 20	5 05		
Pittsb'gh lv.	10 20	3 05	7 50		
	A.M.	A.M.	P.M.		

Eastward.	19	15	21	3	23
	A.M.	A.M.	P.M.	P.M.	P.M.
Michigan City lv.	7 00	11 00	4 00	10 00	3 00
Valparaiso "	7 45	11 45	4 45	10 45	3 45
Kouts "	8 00	12 00	5 00	11 00	4 00
Hanna "	8 15	12 15	5 15	11 15	4 15
Wanatah "	8 25	12 25	5 25	11 25	4 25
Westville "	8 40	12 40	5 40	11 40	4 40
New Carlisle "	8 50	12 50	5 50	11 50	4 50
Hudson "	9 00	1 00	6 00	12 00	5 00
Walkerton "	9 10	1 10	6 10	12 10	5 10
Kingsbury "	9 20	1 20	6 20	12 20	5 20
La Porte "	9 30	1 30	6 30	12 30	5 30
Otis "	9 40	1 40	6 40	12 40	5 40
Hudson "	9 50	1 50	6 50	12 50	5 50
Elston "	10 00	2 00	7 00	1 00	6 00
Michigan City "	10 10	2 10	7 10	1 10	6 10
Eastward.	21	17	9	23	13
	A.M.	A.M.	A.M.	P.M.	P.M.
Chicago lv.	7 00	3 00	11 00	5 15	12 00
Clarke "	7 15		11 15	5 30	12 15
Grove "	7 30		11 30	5 45	12 30
Hessler "	7 45		11 45	6 00	12 45
Wheeler "	8 00		12 00	6 15	1 00
Valparaiso "	8 15	4 30	12 15	6 30	1 15
Wanatah "	8 30		12 30	6 45	1 30
Hanna "	8 40		12 40	6 55	1 40
Davis "					
Hessler "	8 45		12 45	7 00	1 45
Chesterton "	8 55		12 55	7 10	1 55
Plymouth "	9 10	5 40	1 10	7 25	2 10
Baker St "	9 15		1 15	7 30	2 15
Wanamaker "	9 20		1 20	7 35	2 20
Walkerton "	9 30		1 30	7 45	2 30
Kingsbury "	9 40		1 40	7 55	2 40
La Porte "	9 50		1 50	8 05	2 50
Otis "	10 00		2 00	8 15	3 00
Hudson "	10 10		2 10	8 25	3 10
Elston "	10 20		2 20	8 35	3 20
Michigan City "	10 30		2 30	8 45	3 30
Eastward.	19	15	21	3	23
	A.M.	A.M.	P.M.	P.M.	P.M.
Pittsb'gh lv.	7 00	11 30	4 30		
Alliance ar.	9 45	2 20	7 15		
Canton "	10 55	3 30	8 25		
Massillon "	11 22	3 57	8 52		
Wooster "	12 07	4 42	9 37		
Mansfield "	1 15	5 50	10 45		
Crestline ar.	2 35	7 15	12 05		
Bucyrus lv.	2 55	7 35	12 25		
Lima "	4 30	9 10	2 00		
Van Wert "	5 35	10 15	3 05		
Ft Wayne ar.	6 45	11 25	4 15		
Arcola "					
Columbia City "	7 30		4 55		
Larwill "	7 50		5 15		
Pierceton "	8 00		5 25		
Etna Green "	8 10		5 35		
Warsaw "	8 30	12 10	5 55		
Bourbon "	8 40		6 05		
Bremen "	8 50		6 15		
Plymouth "	9 05		6 30		
Hamlet "	9 15		6 40		
Hanna "	9 30		6 55		
Davis "					
Hessler "	9 35		7 00		
Chesterton "	9 50		7 15		
Valparaiso "	9 55		7 20		
Wanatah "	10 10		7 35		
Hanna "	10 20		7 45		
Davis "					
Hessler "	10 25		7 50		
Chesterton "	10 40		8 05		
Plymouth "	10 55		8 20		
Baker St "	11 00		8 25		
Wanamaker "	11 05		8 30		
Walkerton "	11 15		8 40		
Kingsbury "	11 25		8 50		
La Porte "	11 35		9 00		
Otis "	11 45		9 10		
Hudson "	11 55		9 20		
Elston "	12 05		9 30		
Michigan City "	12 15		9 40		

Local trains, eastward between Hessler and Michigan City, will leave Hessler as follows: Train No. 19 at 7.00 A. M., Train No. 15 at 11.00 A. M., Train No. 21 at 5.00 P. M., Train No. 17 at 9.00 P. M. Westward between Hessler and Michigan City as follows: Train No. 20 at 8.00 A. M., Train No. 16 at 12.00 M., Train No. 18 at 4.00 P. M., Train No. 22 at 10.00 P. M. Trains No. 6 and 8 run daily between Chicago and Hessler. Trains No. 4 and 12 run daily between Hessler and Pittsburgh. Trains No. 3 and 23 run daily between Michigan City and Hessler. Trains No. 5 and 7 run daily between Hessler and Fort Wayne. Trains No. 9 and 13 run daily between Hessler and Logansport. Trains No. 10 and 14 run daily between Hessler and Plymouth. Trains No. 1 and 2 run daily between Pittsburgh and Fort Wayne. Trains No. 11 and 24 run daily between Fort Wayne and Chicago. Trains No. 19 and 21 run daily between Michigan City and Logansport. Trains No. 15 and 17 run daily between Michigan City and Plymouth. Trains No. 20 and 22 run daily between Michigan City and Walkerton. Trains No. 16 and 18 run daily between Walkerton and Plymouth. Trains No. 23 and 24 run daily between Michigan City and Chicago. Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23 and 24 run daily between Pittsburgh and Chicago. Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23 and 24 run daily between Pittsburgh and Chicago. Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23 and 24 run daily between Pittsburgh and Chicago.

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Eastward.					Westward.				
No. 2	No. 4	No. 6			No. 1	No. 3	No. 5		
Daily	Daily	Daily			Daily	Daily	Daily		
P.M.	P.M.	A.M.			P.M.	P.M.	A.M.		
12 00	5 00	7 00	Chicago		1 10	7 20	10 00		
12 07	5 07	7 07	Valparaiso		1 03	7 13	9 53		
12 45	5 45	7 45	Ex. Wanatah		12 25	6 35	9 15		
1 03	6 03	8 03	Kouts		12 06	6 16	8 56		
1 15	6 15	8 15	Hanna		11 55	6 05	8 45		
1 23	6 23	8 23	Wyatt		11 47	5 57	8 37		
1 30	6 30	8 30	Ex. Kingsbury		11 40	5 50	8 30		
1 40	6 40	8 40	Hudson		11 30	5 40	8 20		
1 50	6 50	8 50	Ex. Walkerton		11 20	5 30	8 10		
2 00	7 00	9 00	Bass Lake		11 10	5 20	8 00		
2 10	7 10	9 10	Knox		11 00	5 10	7 50		
2 20	7 20	9 20	Ex. Winamac		10 50	5 00	7 40		
2 30	7 30	9 30	Monterey		10 40	4 50	7 30		
2 40	7 40	9 40	Ex. Hoaglin		10 30	4 40	7 20		
2 50	7 50	9 50	Ex. Winamac		10 20	4 30	7 10		
3 00	8 00	10 00	Star City		10 10	4 20	7 00		
3 10	8 10	10 10	Ex. Francesville		10 00	4 10	6 50		
3 20	8 20	10 20	Ex. Medaryville		9 50	4 00	6 40		
3 30	8 30	10 30	Wheatfield		9 40	3 50	6 30		
3 40	8 40	10 40	Ex. Kniman		9 30	3 40	6 20		
3 50	8 50	10 50	Ex. Wheatfield		9 20	3 30	6 10		
4 00	9 00	11 00	Rensselaer		9 10	3 20	6 00		

Local trains, eastward between Stony Island and Calumet River, leave Stony Island as follows: No. 7 at 7.00 A. M., No. 9 at 12.00 M., No. 11 at 5.00 P. M. Westward same as No. 8, No. 10 and No. 12 respectively.

Chicago Time. Central Time.
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List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hunt Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible-class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Day St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wetton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, IND., DECEMBER 13, 1899. NUMBER 46.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

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Poetry.

Our Times are In God's Hand.

Marked our time upon God's dial
Testing faith by fiery trial:
Giving time for self-denial,
While we suffer, suffer with the Lord.

God gives time for daily crosses;
Time to suffer shame and losses;
Time to purge away earth's dresses
In the furnace, furnace of the Lord.

Time to labor for the Master
In the vineyard, vineyard of the Lord.

Time to take the pathway narrow;
Time to take the cup of sorrow;
Never taking thought for morrow,
Always trusting, trusting in the Lord.

When our hope is called in query;
Time to fight where places dreary;
Time to run and not be weary,
Mounting upward, upward to the Lord.

Time to die to worldly pleasures;
Time to give and press good measures;
Time to lay up heavenly treasures
In the kingdom, kingdom of the Lord.

Now, we're realizing sore distressing,
But we're near the time of blessing,
Near the times of God's refreshing
From the presence, presence of the Lord.

While our hearts are longing, yearning,
For the Savior's soon returning,
Let our sacrifice be burning
On the altar, altar of the Lord.

While we wait the Lord's appearing,
Let us pass our sojourn fearing;
Spend our time in persevering,
Walking worthy, worthy of the Lord.

To the heart all bruised and broken,
Christ has always comfort spoken;
Sends the Spirit's blessed token—
Parting promise, promise of the Lord.

Wonderful one, the blessed Jesus,
Words of life and spirit gave us,
Which doth knit, cement, and build us
An holy temple, temple in the Lord.

MRS. P. W. POST.

Communicated.

Papers Read at Indiana Conference.

WHAT IT IS TO BE A CHRISTIAN.

If all that has been said concerning the life hid with Christ in God be true, its results in the practical daily walk and conversation ought to be very marked. And the people who have entered into the enjoyment of it ought to be, in truth, a peculiar people, zealous of good works.

The want of connection between the great words of religion and everyday life has discouraged all of us. Christianity possesses the noblest words in the language; its literature overflows with terms expressive of the greatest and happiest moods which can fill the souls of men. Rest—Joy—Peace—Faith—Love—Light—these words occur with such persistency in hymns and prayers that an observer might think they formed the staple of Christian experience. But on coming to close quarters with the actual life of most of us, how sorely would he be disappointed.

There is only one great character in the world that can draw out all that is best in men. He is so far above all others in his influence over men for good, that he stands alone. That man was the founder of Christianity. To be a Christian is to have that character for our ideal in life, and to live under its influence. It is to adopt Christ's doctrine of God, and his view of the kind and nature of that life which leads us to and reconciles us with God. It is also to feel Christ himself as a reconciler and revealer and the influence of his life working as a healing and impelling force. It is to stand for Christ against the selfish and material world.

We all have noticed that when there has been a faithful following of the Lord, several things have inevitably followed. Meekness and quietness become, in time, the characteristics of the daily life. A submissive acceptance to the will of God, as it comes in the hourly events of each day. Calmness in the midst of turmoil and bustle, yielding to the wishes of others, and an insensibility to slights and affronts. Absence of worry and anxiety—all these, and many others, are invariably found to be the natural outward development of that inward life which is hid with Christ in God.

Nothing that happens in this world happens by chance. It is a methodical, and not an accidental world. Character is governed by law, happiness is governed by law, and Christian experiences are governed by law.

Then to be a Christian means to be tenderly and humbly eager to obey the few and simple directions that he laid down as to the outward rites of his society. To bring others to baptism with God, in the same of the [illegible] mortal feast as a symbol and food of our union with him, with the brethren and with God. It is to recognize the kingdom of God and the striving life of faith, and the society of the faithful, as that to which Christ calls, and to own himself as its King and leader.

Why is it so hard to have faith? Faith is the one most essential thing in the matter of salvation,—the thing God demands first and most continually from all sorts and all conditions of men, and the one thing, without which, he declares it is impossible to please him. Heb. xi. 6, says "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And in James i. 6, we find, "But let him ask in faith, nothing wavering. For he that wavereth is like the waves of the sea driven with the wind and tossed about. For let not that man think he shall receive anything of the Lord."

It is, therefore, of the utmost importance what that faith is, and how to exercise it should be made so plain that no one need have difficulty in understanding it. To every human being he has given the power to believe, and we must believe, and are responsible for believing.

Neither are there different kinds of faith. Men talk about a healing faith, and a living faith, and a saving faith, and an intellectual faith, and an historical faith, and a dead faith,—but God talks about believing what he says,—and this is the only kind of faith mentioned in the Bible.

Either a man believes a thing, or he does not believe it. If he does, he has faith; if he doubts, he has not faith. Instead then, of looking inside at my faith, to see if it is the right kind, I must look outside and see if it is the right thing, see whether it is God's Word or man's that I am believing. Nor does James at all contradict this when he says "Faith without works is dead," for it simply means that such a thing is no faith at all, just as we say fire is dead when there is no fire.

O! Brothers, and Sisters, I entreat of you—recognize the power that God has given you of believing his Word, and put the power into use. Resolve that from henceforth you will believe what the Lord has said, and that whatever else others may do, you, at least, will set to your seal that God is true, and will show the world, by the reality and steadfastness of your faith in him, that he is worthy to be trusted.

To be a Christian means that we will live this life in his love and service, and in his faith. It means that we let everything else go, and live out in a practical way the Christ life to which we are all seeking. We are all united to the Lord with a wondrous tie, and must walk as he walked, and show to the bellaying world the blessed reality of this mighty power to save.

It is the law of influence that we become like those we habitually admire. Through all the range of literature, of history, and of biography this law presides. Paul says "So we all reflecting as a mirror the glory of Christ, are changed unto the same image."

There are some men and some women in whose company we are always at our best; and if to live with men, diluted to the millionth degree with the virtue of the highest, can exalt and purify the nature, what bounds can be set to the influence of Christ. To have lived with Christ, must have made one like Christ, that is to say, a Christian, and as a matter of fact it did produce this effect in the case of Paul and Christ's disciples. Day by day we can almost see the first disciples grow, until they found themselves like their Master, going about doing good.

Henry Drummond says, "Make Christ your constant companion. Be more under his influence than under any other influence. Ten minutes spent in his society every day—aye, two minutes if it be face to face and heart to heart, will make the whole day different. [illegible]

Christ has given his love and life for us. His love! What manner of love is it? What should be quoted to prove or describe it? The whole Bible with its mysteries and marvels of redemption, cannot tell of the love. For it is the love of Christ that passeth knowledge. One glimpse of its fullness and glory and we feel that henceforward it must be, shall be, and by his grace will be our true-hearted, whole-hearted cry.

"Take my life, and let it be
Consecrated, Lord, to thee.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect, and use
Every power as thou shalt choose.

Take my will and make it thine;
It shall be no longer mine.

Take my heart; it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure store.

Take myself, and I will be
Ever, only, all for thee."

STELLA TABER.

THE INSPIRATION OF THE BIBLE.

The inspiration of the Bible is the subject of this paper. This is a subject upon which there is much difference of opinion. There is one class of religious people that claim that every word written in the Bible is written by inspiration; while another class (and some of them claiming to be religious) claim that none of it is written by inspiration. These are the two extreme views, and the question arises where is the truth of the matter; for it is the truth alone we seek. And by examining the subject the truth seems to lie between these two extremes; for while all the writers of the Bible claim inspiration, they do not claim that every word they wrote came by inspiration.

The Prophets write that "the Word of the Lord came unto them, saying," then they give the message that was given them of the Lord; and they make a distinction between what was given them to say and other matters of which they speak with reference to their surroundings, the time, the place, and what king was reigning, etc. These matters they speak of from their own knowledge of them, but they tell the message God gives them to tell as coming from him, and not of their own knowledge. And in the messages they make known things of which they knew nothing until revealed to them.

Take the writings of Paul, the great Apostle to the Gentiles. While he claims that the gospel which he preached came direct from God to him, and says that he received it not of man, and forbids any one from preaching any other gospel than that he preached, yet he does not claim that all he wrote in his letters to the various churches, came to him by inspiration; for of some matters of which he wrote, he says that the Spirit had given him no instructions. But he gives his own judgment in the matter, and is particular to say so; as he does twice in the seventh chapter of the I Corinthians. He there gives instruction upon matters of which he says he has no commandment of the Lord; but he gives them his own judgment, which he thinks is good, under the [illegible] existing circumstances. But he tells them plainly that he speaks it of himself, and not as coming from the Spirit, thus making a marked distinction between what he says and what the Spirit tells him to say. And our duty is to make the same distinction, and not claim for the writers of the Bible more than they claim for themselves; but seek to rightly divide the word, and look for the true [illegible] which [illegible] have heard the Scriptures read and counted unworthy of belief, because the writers of the gospels vary slightly in their narrative. For instance,—Matthew and Mark both say it was six days from the time that Jesus spoke of the transfiguration scene until it was fulfilled on the Mount, while Luke says it was about eight days after Jesus said there be some standing here which will not taste death until they see the kingdom of God; that he took with him three of those that heard this saying, and went up into a mount and was transfigured before them, and goes on to describe the scene of the coming glory of the kingdom, as it will be when Jesus comes to his glory. But cavilers say if writers claiming to be inspired are mistaken in so small a matter as the time that transpired between this saying and the event, how can we believe what they say transpired on the Mount, etc. Now we think much of this kind of objection to the written Word comes from the idea being taught that every word written in the Bible is written by inspiration. It seems to us that a proper view to take of the four gospels is that they are a truthful record of what they saw and heard during the life of Jesus. They were not all present at all times, but they were all witnesses of his works and heard his teaching, and they record it as they saw and heard,—not all of it, for John says at the close of his record that many other signs did Jesus that are not written, but these are written that ye might believe that Jesus is the Christ, and believing ye might have life through his name. This is the object of these narratives, and they are made up of things the writers saw and heard, and their record is true; but each one tells of what he saw and heard in his own way, and when Matthew and Mark speak of the length of time that transpired between Christ foretelling the event and its fulfillment on the Mount, they both count all the full days that intervened, which were just six; Luke counts these days, also the day Christ foretold the event and the day it was fulfilled, making about eight. Not eight full days, but about that as it was fulfilled on the eighth day from spoken. Peter also refers to this scene on the mount in his second letter, but gives no circumstances connected with it, although he was standing by when Jesus spoke of it, and was one of the three taken up into the mount; but he does say that he was an eye witness of his Majesty, for he received from God the Father honor and glory when there came to him such a voice from the excellent glory, saying, "This is my beloved Son in whom I am well pleased," and this voice we heard when we were with him in the holy mount. There Peter was an eye witness of his Majesty, he saw Jesus just as he will appear when he comes in power and great glory, and this confirmed Peter in his belief of this event. To him it made the Word of prophecy more sure, for what evidence could be stronger than to be an eye witness and to hear the voice which came from the Father. Hence he knew it was not a cunningly devised fable, but confirmed the Word of the prophecy to which he exhorts his followers to take heed as unto a light that shines in a dark place, until the day (of which he was speaking) dawn and the day star (which is Christ) arise, and follows this admonition with the assurance that the Holy men of old spoke as they were moved by the Holy Spirit.

But some claim that Paul says emphatically that all Scripture is given by inspiration. But when we come to search for the meaning of the passage, which is recorded in Paul's second letter to Timothy, third chapter and sixteenth verse, we find that he is not speaking of the amount of Scripture that is inspired, but rather of the quality of the inspired Word; and most versions render this passage so as to make that thought clear. The Diaglott translation reads thus: "All Scripture divinely inspired is profitable for teaching, for correction, for [illegible] which God may be complete, 'thoroughly fitted for every good work;'" thus showing that the inspired Word is a complete outfit.

But the thought that there was nothing written but what was written by inspiration is not in the passage, and it seems to be doing violence to the inspired Word to so construe it. And while it is thus apparent that somethings written in the Bible were not dictated by inspiration, yet there is nothing written by the authors of the Bible contrary to the teachings of the Spirit, but, on the contrary, all the writers of this book are in harmony, and this is, to my mind, one of the strongest proofs that the Bible is a revelation from God to man. For notwithstanding the writers of the Bible lived in different ages of the world and wrote at different times or periods of the world's history, yet they all tell the same story. They all point to the Messiah, and reveal the same plan of salvation for fallen mankind. You may take up any Bible subject, and go through all the authors of the Bible, and if they speak of the subject at all, they all speak in harmony; thus showing that they received their knowledge of the subject from a higher power, for it would be impossible for them all to thus harmonize if they were dependent upon their own knowledge. Take for instance the subject of the resurrection of the dead. All the Old Testament writers wrote of the resurrection of the dead, although the word 'resurrection' is not in the Old Testament. Christ was the first to use that word; but Christ quotes from the writing of Moses to prove to the Jews that there was to be a resurrection. They believed in Moses, or thought they did, but Christ tells them if they believed Moses they would believe in him, for Moses wrote of him. Paul also quotes Moses to prove the resurrection of the dead, both showing that Moses, the oldest Bible writer, wrote of the resurrection and of the Messiah. And the promise made to Abraham involves a resurrection, and cannot be fulfilled without it. Job also understood about a resurrection, and asked the question "If a man die shall he live again?" and answers it thus, "All the days of my appointed time will I wait until my change; thou wilt call and I will answer thee; thou wilt have a desire to the work of thy hands." What call was Job expecting, and what change was he waiting for? Paul makes it plain, he says "Behold I show you a mystery, we shall not all sleep (or die) but we shall all be changed in a moment, in the twinkling of an eye at the last tramp, for the trumpet shall sound and the dead shall be raised incorruptible, and we that are alive (at that time) shall be changed from mortality to immortality, for this mortal shall put on immortality, and this corruptible must put on incorruption." Here is the call Job was expecting, and the change he was waiting for, and he knew that it would come for he further expressed himself on this subject. "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth." Job too was looking for the coming of Christ, and he was expecting to see him, although he knew that his body would be destroyed by death, yet he says "In my flesh shall I see him." Thus showing that he fully understood the coming of Christ and the resurrection of the dead.

And David, the sweet singer of Israel, is in harmony with every other writer of the Bible upon this subject. He says "As for me I shall behold thy face in righteousness. I shall be satisfied when I awake in thy likeness." He expected to awake at the resurrection in the likeness of Christ's glorious body, then he would be satisfied; showing that he understood this subject just as Paul explains it when he says, "These corruptible bodies shall be fashioned like unto Christ's glorious body." All the prophets speak of this subject in the same way. Isaiah says, "Thy dead men shall live, together with my dead body shall they arise, and the earth shall cast out the [illegible] through all the prophets that have spoken on this subject, and they are all in harmony, thus showing that they all got their knowledge from a higher power.

And when Christ came and began his mission he taught the resurrection and verified it by his own resurrection after having been dead three days, thus showing that all the Old Testament writers in the ages gone by had spoken truly and had been inspired with that knowledge from a higher source, for this is something that man could not have devised, and it seems hard for men to believe in this theory of future life even after it has been made known by revelations and the resurrection of Christ. But the human mind seems inclined to devise some other means of future life than by a resurrection from the dead, and this is another proof that the Bible plan of salvation and future life never was devised by MAN, but came by revelation.

And thus we may take up any subject taught in the Bible, such as the "Reign of Christ upon the earth," the "Restitution of all things" the "Redemption of Israel," "The nature of man," "The reward of the righteous," the fate of the wicked or any other subject connected with the plan of salvation, and all the different writers of the Bible are as a unit. There is no contradiction when you get the thought of the writer; they are the same. This is evidence clear and strong that the Bible is a revelation from God to man, written for our learning that we may thereby become wise unto salvation and inherit the exceedingly great and precious promise of everlasting life. May this be our happy lot.

MRS. M. E. THOMPSON.

GOD IN SCIENCE.

Let us take for granted the statement that there is a living God, a heavenly Father, a supreme Ruler of heaven and earth, and view him in and through his wondrous works. It is a commonly held opinion that when deep scientific investigation commences, then becomes a lessening of one's belief in God's power. But the closer investigation of the wonders around us is carried, the more one may and does realize of the Creator's power. A lover of nature is seldom an infidel. Bryant tells us,

"To him who in the love of nature,
Holds communion with her visible forms,
She speaks a various language."

He then tells us how even the clod may speak of another life. No matter which way we turn, above, beneath and all around are evidences of God's love to us. At night we look up and behold the stars, and then science goes farther and tells us that each shining body is another world, hung in space and perhaps teeming with life as is this globe of ours. We are but a speck in the great boundless universe, hung in space and kept there by the great law of gravitation. These laws which control all things, are ever present and never change, perhaps show in a greater degree what boundless attributes God possesses. Astronomy shows beyond all other sciences the magnificence of God's operations. It raises the mind to the most sublime views of the Deity. It gives us views of our real insignificance in the universe of space, matter and time. Or on the other hand it teaches us the dignity of the human intellect as offspring and measurably the counterpart of the Divine, able in a sense to comprehend the universe and know its plan and meaning. The sky appears as a hollow dome and to it are attached the stars, but instead of this they are many thousands of

(Concluded on Page 8d)

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Time to suffer shame and losses,
Time to purge away earth's dresses
In the furnace, furnace of the Lord.

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"The Restitution of all things Which God hath [illegible] by t

VOLUME XLVIII. PLYMOUTH, IND[illegible] DECE[illegible]

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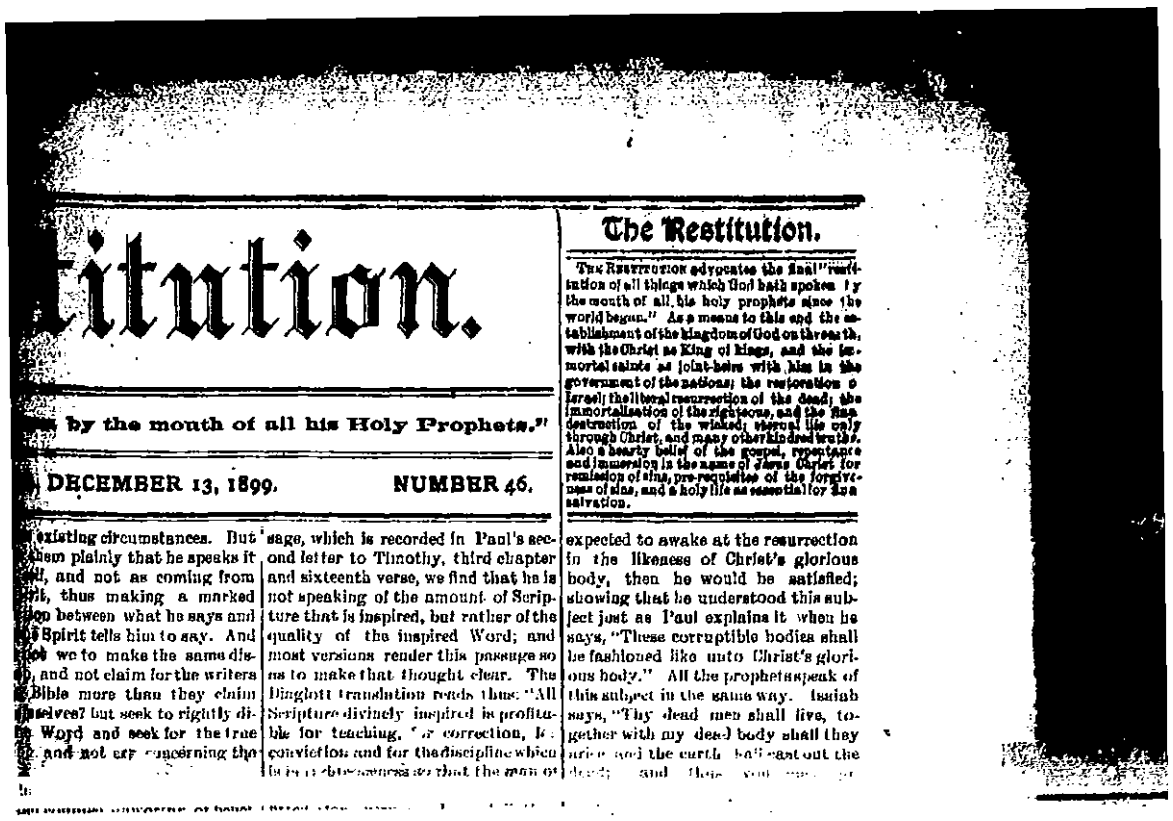

itution.

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DECEMBER 13, 1899. NUMBER 46.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

expected to awake at the resurrection in the likeness of Christ's glorious body, then he would be satisfied; showing that he understood this subject just as Paul explains it when he says, "These corruptible bodies shall be fashioned like unto Christ's glorious body." All the prophets speak of this subject in the same way. Isaiah says, "Thy dead men shall live, together with my dead body shall they arise and the earth ... cast out the dead; and ...

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PLYMOUTH, INDIANA, DEC. 13, 1899.

WE must calculate not on the weather, nor on fortune, but upon God and ourselves. He may fail to gratify our wishes, but never in the encounter with our needs.

ANY one who can do so will confer a favor on us by supplying the present address of E. J. Godfrey, who used to live at Sutherland, Neb. and went to Aurora, Neb. and left without giving address.

AUBLIN, in his "Life of Luther," speaking of some of his disciples, says, —"They left Wittenberg and went to Geneva, where we found them. In 1517, sustaining in a crowded school and in printed thesis, that all which was said about the immortality of the soul was invented by Anti-christ for the purpose of making the pope's pot boil."

THE fight between the British and Boers for the last week has been an even one. One day the British gain and the next day the Boers. There is more gain for the English by the full in operations, as they are given a rest after days of marching, and also are given time to bring up their artillery and supplies.

GERMANY seems to have check-mated Russia in her designs for a Persian railroad, having obtained concessions that will practically ruin the Czar's scheme. The Bear is alive, however, and scenting danger of too much British in Japan has sent one of the most skillful diplomats in his kingdom to that island with the view of removing the prejudice existing there. More battles are fought by diplomats than armies nowadays.

IT is time to think and plan for our "Christmas Love Feast" letters. For a number of years it has been our custom to have a "Social meeting" about the last of the year, and many short testimonies of what the Lord has done for us have been given by this medium. These short letters of greeting are full of cheer for many who are isolated and have no opportunities for attending church services, and once more we invite you all, old and young, preachers and listeners, to contribute a little word in brotherly and sisterly greeting, that we may have a real foretaste of what our meeting will be when the Lord comes to gather his loved ones home. Do not delay, but write and send your letters in early so we may make provision for them.

FOR Sister J., and all others similarly tried, bear with us. We must say to you that unbelief is always impatient and fretful,—faith on the other hand is willing to wait God's time. Trial one, in proportion to your trustfulness during the dark and cloudy day will be your peace of mind through God's sustaining grace. While realizing how much easier it is to prescribe medicine for others than to take it one's *self*, we are constrained to say to you,—cast your burden upon the Lord. He graciously *invites* you to do this; and therefore cannot take it as an imposition. Oh, take hold upon *his* strength, dear one, and then if he tarry you will be content to wait, and the waiting will make you more and more fit to enter into the joy of your Lord; but this attitude will not prevent the constant prayer, Come Lord Jesus, come quickly.

Death.

We think it is Watts who says in one of his hymns:—

"Why do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call us to his arms!"

How untrue that is! Jesus sends no such "voice to call them to his arms." When he wants our friends or ourselves he will himself descend accompanied by his holy angels, and get us to himself. Oh, no; he will send no such cruel, heartless monster as death to fetch us to him.

But all the poets do not sing the same song about death. Dr. Johnson says:

"Oh! name not death! distraction and amazement
Horror and agony are in that sound!
Let me but live! Heap woes on woes upon me,
Hide me with murderers in the dungeon's gloom,
Bind me to wander on some pathless shore,
Let shame and heating infamy pursue me,
Let slavery harass, let hunger gripe."

People sometimes talk of death as if they were almost impatient to meet him, but when they begin to think he is coming after them, they send for the doctor right off; and evidently feel as Milton represents Adam to have felt, and expressed his horror thus:—

"But have I now seen death? Is this the way
I must return to dust? O sight
Of terror, foul and ugly to behold!
Horror to think, how horrible to feel!"

Talk about death being a friend. It is not true. No friend would slay the companion of your life, with whom you walk its pathway, on whom you lean in sunshine and sorrow. No friend would kill the little one on your bosom who never knew a thought. No friend would follow you with a sword. No friend would await your coming and then stab you to the heart! Natural instincts and commonsense both say this is not true. Almost all love life and dread death and ward it off as long as possible, and Tupper in his Proverbial Philosophy speaking of this fact says:—

"Even to the best, the wise, and pure, and pious,
Death, repulsive king, thins iron rule is terrible;
Yes; even at the best, in company with buried kindred,
With hallowing rites, and friendly tears, and the dear old country church,
Death, cold and lonely, thy frigid face is hateful;
The bravest look on thee with dread, the humblest curse thy coming."

Reader, "the living know that they shall die, but the dead know not anything;" is the testimony of the Scriptures throughout. And you are distinctly warned in 1 John v. 10–12, that you make God a liar if you believe not the record he has given of his Son. Then in the next verse you are told what that record is, viz., that God has given to us eternal life, and this life is in his Son. "He that hath the Son hath life. He who hath not the Son, hath not the life." We entreat you to heed this warning voice, if you have not the Son.

Another Has Fallen.

The sad intelligence has reached us that our beloved brother in Christ, Amory W. Woodbury, Sr., of Springfield, Ohio, fell asleep in Jesus, Nov. 3, 1899, aged 72 years, six months, and ten days, after a very protracted illness, terminating in bright's disease. His sufferings at last were very great, but they were borne with Christian fortitude, the Blessed Hope of unending life, where the inhabitants will not say they are sick, sustained him throughout; and the "many last words" which expressed his unshaken confidence in the veracity and faithfulness of the God of Abraham, and the assurance of his acceptance in the Beloved, will never be forgotten by the loved ones left behind.

Brother Woodbury was a son of Israel and Olive Woodbury, of Leminster, Mass., where he was born April 24th, 1827. Two daughters and one son by a former wife, one step-son, and five grand children, together with the widow, two brothers, and four sisters, and a large circle of friends, relatives and brethren and sisters mourn his loss. He was an affectionate husband, an indulgent father, an upright citizen, always affable and pleasant. And when to this we add that he was an ardent advocate of the truth as it is in Jesus, we think it safe to say we seldom see a character better rounded out, judging by the fruits.

He came to Ohio in 1852, and before many years he was induced to investigate the Scriptures by a brother of the One faith, and having discovered after three years study what God's eternal purpose in regard to earth and man is, and that the gospel of the grace of God is founded upon the oath confirmed promises to the fathers of the Hebrew nation, including all the offices and work of the Lord Jesus Christ at his first and second advent. He was baptized into the loving name of Jesus for remission of past sins, and identified himself with the ecclesia at Springfield; and to the day of his death was characterized by a consistent walk and conversation.

His wife Sarah J. Woodbury, who sweetly fell asleep in Jesus, Jan. 5, 1892, was also a baptized believer of the truth as it is in Jesus, and a member of the Springfield ecclesia. Brother Woodbury was married again to Mrs. Matilda Cook, of Cleveland, Ohio, and a member of the Church of the Blessed Hope. She had been *reared* in the truth, being a daughter of that veteran in the cause, Bro. Wm. Fish of Dayton, Ohio, long since dead. He was an uncompromising defender of the faith once delivered to the saints.

With their faces set Zionward they traveled on for a little while, watching the signs of redemption's approach, but the enemy rudely snatched one away and left the other to finish life's journey alone. She, however, sorrows not as those who have no hope, being persuaded that death's destroyer will soon chase the shades of night away, release his prisoners from the pit wherein there is no water and re animate them with the spirit life. That will wipe away all tears, dear sister; and may the bright tomorrow soon dawn, we pray.

The funeral services were held at the late residence of the deceased, 66 Cassidy street, and were conducted by B. T. Howell. He spoke many words of comfort from the Word, and when referring to the rest that remaineth for the people of God, was deeply affected by the loss of one with whom he had been associated for 30 years in the household of faith.

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Of course you will understand that the print in the paper is not to be compared with the clearness as it appears in the book. Common paper and ink cannot bring out the finoness like book ink and paper. You will be able only to get the size and general appearance of the page of this Bible.

Report of Labor.

Began work here at Brady, Dist. No. 1, two and one half miles northeast from Vicksburg, Mich., Nov. 23. Our faithful co-laborers, Brother and Sister Richard Worthington, moved here last spring and my husband has been speaking here every four weeks since then. Through their effort we are here now holding meetings, have had good interest the nine evenings already here, and Sunday had the pleasure of seeing three taken into the family of God by baptism, more are almost ready to come. Some thirty years ago Bro. H. V. Reed attended conference here, and at intervals, Bro. L. C. Chase's father, Bros. Simons, Hoyt, Miller, Chesebro and Kendall have held forth the words of life. This is Bro. Jacob Lemons' home, and at one time a conference was held here, and between 75 and 80 were entertained at their hospitable board. But it has been many years since "the faith" has been preached here. After listening several evenings a very intelligent lady said, "I cannot see why Elder—— has not told us these things, I always supposed he was a very smart man, but in all the years I have listened to him he has never mentioned these truths of God." Shame on the [illegible] When the Judge calls for their account, what can they say? The congregations are not large here, but the same intelligent faces appear every night, and all seem greatly interested. May God's blessing still attend the work.

M. A. WOODWARD.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. C. W. Compton,	1.50
John & C. B. Carpenter,	5.25
Mrs. H. Winter,	.40
Peter Jeffrey,	1.50
L. F. Gunn,	.50

Communicated.

The Gospel Recovered. No. 23.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

The writer of these papers happened quite recently to a sight of the "*Christadelphian*" magazine for June, 1899, and was much struck with what he considered as a remarkable instance of "Drawbacks and Hindrances" to the gospel, therein recorded. The late editor of that periodical, Robert Roberts, has been already named in these articles of mine in connection with "division," and their heart-burning results, and I need therefore offer no apology for asking the reader's attention to this.

A letter of date Oct. 29, 1898, from a brother in San Francisco, U. S. A., giving some details of the visit of Robert Roberts to that city, and his sad and sudden death there, in September last year, was printed in the number mentioned. He referred to a gathering of some Christadelphians in his own house at which Robert Roberts was present. To avoid the appearance of any misrepresentation, I quote the words of the letter.

* * * * *

"Brother Roberts was requested to speak. He said he was in a rather difficult position, and somewhat in the fog, as it were, not knowing our position, and, he thought the best thing to do, would be to try to clear the fogs away if possible, and that would make the way clear for a longer stay on his return here. The first question he asked, was, would we fellowship a brother coming amongst us believing in a partial inspiration of the Scriptures? He said we, no doubt, knew there were certain questions which had arisen amongst us as a body, during these last fifteen years or more, and this was one of the most important, sapping the very vitals of the truth. Some one remarked there were present brethren and sisters, who had never heard this question brought up, and Brother Roberts was requested to give an explanation of what he meant by partial inspiration. He defined his position clearly: that holy men spake as they were moved by the Holy Spirit, and were guided by it into all truth, and only gave utterance to what the Spirit permitted them, and gave the instance of John in the Isle of Patmos, when he was not permitted to write certain things which he had seen and heard, "write not," etc.

"We assented to what was said, and then Brother R. C. Bingley said he did not endorse what was on the cover of the CHRISTADELPHIAN, "The Bible wholly inspired." (after endorsing Bro. Roberts' remarks) and asked "was Paul inspired to tell Timothy to take a little wine for his stomach's sake? And to tell a certain brother to bring his cloak from such a place? * * * He evidently did not care what remarks he made, and said he had always been a black sheep, at least, so considered by a good many. Brother Roberts soon saw where Brother Bingley stood, and that it was no use talking with him. But it was no use. Brother Bingley would not stop though I requested him myself, and Brother J. A. McCarl also. Brother Roberts remarked we should never have faithful brethren visit us, so long as we had no basis: we would always be in isolation. Sister Bingley remarked, "We shall remain in isolation then." Brother McCarl got up and said they would have to go, as they had to go over to Oakland, so that put an end to the meeting. Brother Roberts was, no doubt, upset a great deal, by what had taken place. It was at Brother Bingley's request that he [illegible] Brother Roberts up to my home. In company with Brother McCarl and Sister McCarl, and Sister Bowden, of Stockton, and Sister Chauncy, of Byron, I walked along the street. Brother Roberts requested to walk a few feet ahead of us, and did so until near the hotel, when we bid him good night."

* * * * *

On this extract I would venture one or two remarks. The editor, to test the position of those present, launched one of his favorite topics, making a strong stand upon it as most vital—The Inspiration of the Bible. An exposition of this received the assent of most of those present. Dissent was expressed by a brother, to my knowledge one of many years standing in the faith. The editor's assertion about want of a basis (his basis, of course) necessitating "isolation" found a response from Sister Bingley, "We shall remain in isolation then." The report says "*Bro. Roberts was no doubt upset a great deal by what had taken place.*" This result evidently found manifestation during the return to the hotel, when Robert Roberts chose to walk some distance ahead of the company.

The inspiration of the Bible, vital and fundamental as it is, in relation to the gospel, is well known to have various aspects. Divergent view on this subject have been held by religious men of the highest intellectual attainments, and sanctified orthodox and evangelical. It would seem that the most extreme view had been adopted by Robert Roberts, and, with his usual zeal for what he terms "the truth," imposed it upon his brethren. Such a view found expression by one authority as follows:—"Every verse of the Bible, every word of it, every syllable of it, every letter of it, is the direct utterance of the Most High."

Without seeking to enter into any discussion of the subject here, it may be observed that the contention really comes to this. A sincere believer in Moses and the Prophets, Christ and the Apostles, and obedient to the faith of the gospel is doomed to "isolation" by the Christadelphian body, for the following reason. He considers Paul's mention of his "cloak" on an entirely different level, as regards inspiration, with his declaration—"Behold I show you a mystery, we shall not all sleep."

It is easy to see that, in a subject of this nature, persons of honest and good hearts, but, it may be, not blessed with the requisite mental calibre for the study of metaphysics, will be apt to yield their assent to a plausible argument on a difficult point like the inspiration of the Bible. Such persons may certainly not be described as "fully persuaded in their own minds." I submit that there can hardly be a reasonable doubt that many Christadelphians are in this position as regards many of the 30 or 40 points of their so-called creed.

It is sad to think that the incident recorded in the foregoing extract was the final touch to a series of similar circumstances which commenced to my knowledge 35 years ago. This was in 1864, when Robert Roberts withdrew from a worthy and intelligent brother in Edinburgh because of an opinion he held that Satan was a personality. There is little wonder that we find a statement in the San Francisco letter as follows—"One of his valises was open by his side, and it seemed as if he had taken some medicine from a bottle, which the doctors said was for heart troubles." Brain irritation and its accompaniment, over action of the heart, could not fail of resulting from a life of activity, of which so large a portion was made up of contention with brethren, leading in so many cases to division, alienation, and heart-burnings. What were those voyages to distant lands but, in part at least, a "compassing sea and land to make proselytes" to his system of vital truths and questionable opinions?

In the article containing the letter above quoted a coincidence is mentioned—the last words written by R. Roberts and by Dr. Thomas respectively, both making allusion to the resurrection. In the circumstances, however, under which those words were indited, there was a co-incidence of a less gratifying kind. The words of Robert Roberts occur at the close of his account of the voyage to San Francisco on the occasion mentioned above. About a year before leaving Britain he had a notice in his Magazine desiring to be informed by brethren in the United States, in view of "*matters that have been brought into dispute,*" whether their condition in that respect would allow of his paying them a visit on his journey homewards. "All know the flag we sail under;" those "who fly the right flag," might receive a visit, but not otherwise.

The last words written by Dr. Thomas occur in an article he was writing at the time he took his last illness. The subject was "What is flesh?" The object of it may be seen in these words taken from it—"I would suggest that discussion of the very knotty and intricate subject of the *quo modo* of the manifestation of Deity in flesh be suspended among you till each member of the ecclesia be furnished with a copy of my forthcoming *Pictorial Illustration and Explanatory Key.*" He also gives the advice to "eschew metaphysics."

It is amply evident from these extracts that the circumstances of the "last words" referred to were those of disputes and divisions of the brotherhood. The gravity of this coincidence is the more intensified from the fact that the "*matters that had been brought into dispute*" were the natural result of certain action on the part of the writers themselves. In the first instance by Dr. Thomas, afterwards by Roberts, in organized creed form, and then practically endorsed by the Doctor.

The new editor (Charles C. Walker) in the article referred to, says, "It was a beautiful and fitting termination that he (Robert Roberts) should lie side by side with Dr. Thomas in Greenwood Cemetery, Brooklyn." This coincidence has its "drawback." Truth can never escape the reflection that, however sincerely we honor departed worth, the "fitness" spoken of has its other side, of which the reader of this article can judge.

J. CAMERON.

OBITUARY.

James Elliott was born Dec. 7, 1841, in De Kalb Co., Ill. Departed this life Nov. 10th, 1899 at his home near Olpe, Kan., aged 57 years, 11 months and 4 days. He leaves a sorrowing wife, two daughters, Mrs. H. L. Soule and Mrs. O. I. Martin, both of Olpe, two brothers, Merritt Elliott of Oregon, Scott Elliott of Emporia, Kan., three sisters, Mrs. L. P. Clark of Wisconsin, Mrs. Will Crowley of Iowa, Mrs. Walter Wright of Emporia, Kan., besides numerous friends to mourn his loss. Deceased was stricken with paralysis, Aug. 11, 1892, from which he never recovered, but his afflictions were borne patiently and without a murmur, saying he was ready to go when the Lord should call. He was baptized in the Church of God, July 11, 1895, to which faith he remained constant until his death.

He enlisted in the War of the Rebellion, Aug. 21, 1862, in Co. I., 14th Illinois Infantry Volunteers and was honorably discharged June 10, 1865. He was a very patriotic member of Thomas James Post No. 369, G. A. R. of Olpe, Kan.

The funeral services were held at the M. E. Church, Sunday morning, Nov. 12, 1899, and attended by a large concourse of friends and relatives. The sermon was preached by Rev. Harkness of the M. E. Church, who preached from the text, Psa. xc. 12, "So teach us to number our days that we may apply our hearts unto wisdom." The choir sang, "Jesus Lover of my Soul," "Nearer my God to Thee," "Safe in the Arms of Jesus," "Shall we gather at the River." The remains were laid to rest in the Pleasant Ridge Cemetery.

Yours in Christ,
MRS. S. A. ELLIOTT.

Michael Mahr, a well known resident of Mendon, died at his home in that village, Wednesday evening, Nov. 29. Mr. Mahr was the beloved husband of our much loved sister in Christ, Dora Mahr, *nee*, Dora Hopple. She became a member of the body of Christ through the preaching of Elder B. W. Woodward, some four or five years ago, and has been a faithful lover of the truth since. She was married soon after, but the few short years of happiness were suddenly cut off, and she is left alone, and yet not alone, for God is her sure resting place and refuge in this hour of darkness. Elder B. W. Woodward was called to preach the funeral sermon, addressing a very large audience at the Methodist church, in Mendon, using the words of James iv. 14, for his text, and nothing could have been more appropriate, for Mr. Mahr's death came so suddenly. Attending his business on Monday as usual, early Tuesday morning he was taken with a most excruciating pain in his head, and at 7 p. m. Wednesday, he fell asleep. Apoplexy being the cause of death. God pity and help the sorrowing wife, she has our sympathy and prayers.

M. A. WOODWARD.

The Nickel Plate Road offers to students desiring to return home for the Holidays, the special rate of one and one third fare for the round trip. Tickets will be sold on the day school closes and the day immediately preceding, good returning to and including the date school reconvenes, but not later than Jan. 10th.—dec 25

Holiday Excursions, Vandalia Lines.

On account of Holidays the Vandalia line will sell tickets at one and one-third fare for the round trip. Tickets on sale Dec. 23rd, 24th, 25th, 30th, 31st, and Jan. 1st, and good to return up to and including Jan. 2nd.

The Nickel Plate Road will sell Holiday excursion tickets good going on Dec. 23rd, 24th, 25th, 30th and 31st, 1899, and Jan 1st, 1900, at one and one third fare for the round trip, good returning to and including Jan. 2nd, 1900. With its Peerless Trio of Daily Express Trains and an Unexcelled Dining Car Service, the Nickel Plate Road offers special inducements for Holiday travel.—jan 1

Poetry.

Rock of Ages.

"Rock of Ages cleft for me,
Let me hide myself in thee."
Let these words by all be sung
By every nation 'neath the sun.
Yes, sing it with their latest breath,
And know for them this Rock was cleft.
For us our Lord was crucified,
Meekly bowed his head and died.
The water and the blood we know,
Freely from his side did flow.
O! that side for us was riven,
And that precious life was given,
That mankind might live and be
Happy in eternity.

"Could our tears forever flow,"
"Could our zeal no languor know,"
This we know would not suffice,
For the bleeding sacrifice.
We must feel the blood applied,
Feel for us our Lord has died.
Know that he is all our own,
That he's sitting on the throne,
Interceding there for us.
When are nothing now but dust.
Anything our hands have done,
Cause Him our sins atone.
This is what we all should sing,
"Simply to the cross we cling."

"While we draw this fleeting breath,"
"When our eyes shall close in death,"
When our robe of white is given,
When our Savior comes from heaven,
And the saints of ages rise.
Meet their Savior in the skys,
Still we'll sing this good old song,
Sing it with the happy throng.
O! 'Tis then we'll sing it best,
With the loved ones and the blest.
All will join the chorus when
Christ at all come to earth again.
Then we'll raise our voices high,
When our Lord descends the sky,
"Rock of Ages cleft for me,
Let me hide myself in Thee."

ALMIRA BROOKS.

Communicated.

Papers Read at Indiana Conference.

(*Continued from Page First.*)

miles apart. One writer on the subject gives an illustration to show the extent of this marvelous, superb creation. He says, "To give an idea of the relative distances suppose a voyager through the celestial spaces could travel from the sun to the outermost planet of our system in twenty-four hours. So enormous would be his velocity that it would carry him across the Atlantic Ocean, from New York to Liverpool in less than a tenth of a second of the clock. Starting from the sun with this velocity he would cross the orbits of the inner planets in rapid succession and the outer ones more slowly, until at the end of a single day he would reach the confines of our system. But though he passed eight planets the first day he would pass more the next, for he would have to journey eighteen or twenty years without diminution of speed before he would reach the nearest star and would then have to continue his journey as far again before he could reach another. All the planets of our system would have vanished in the distance and the sun be but an insignificant star in the firmament. Could there be a more wonderful creation than this universe? And yet skeptics say it all comes by chance. It seems beyond reason to say that there is not a great power in existence which put into operation these wonders.

Coming back from the starry heavens to the world we have for our home, we find just as many evidences of God's love. In every nook and corner life abounds in all its varied forms. The sluggish amoeba takes out its miserable existence, the dragon fly darts hither and thither on bright wings, flowers are blooming, birds are singing, from the cold lands of the north to the warm tropics, are living creatures. There is regularity through all. The tiny cell in its perfect existence is combined in every variety of form, and millions of organisms abound. Man, the highest of all, made in the image of the Creator was pronounced very good. And now man goes to work and tries to solve the great problems about him.

We delve deep into chemistry, we imagine ourselves in the days of alchemy, in the so-called sorcerer's cave. He is producing this substance and changing it into another. Today we pass into the chemical labratory and minute examination of natural forces, chemical affinities is going on. Is it useless, we ask? Is it useless to know of the laws of God? and this is what we are learning. We study physiology, find out the perfect adaptation of every part of our bodies. Complex parts all fitted together and working as a unit. The dexterity of the hand, the voice in its astonishing capacity, the circulation, digestion, all are playing their parts just at the moment needed.

And again in mathematics. Laws of numbers control all things, even the snow flake falls in a six sided crystal. A teacher in telling of teaching a class in geometry tells this story. The class were earnest students and had step by step developed the fact that the area of a sphere is equal to $4\times R^2$ Some one in the class happened to notice that this is four times the area of a great circle of the same sphere and the class felt much impressed by the discovery and finally some one voiced the feeling of the class by exclaiming impressively, "Now, this did not all come by chance." And the professor said, "Those pupils were just beginning to see and feel the system of God's universe. They were beginning to see what will become more and more apparent to them, that all nature is governed by mathematical law." If these laws fail, God must fail, for they are a part of God." But the law which distresses us all most is that all things must die and fade, and for that reason we rejoice and are glad because we have a promise made to us by this wonderful God, that if we are but true to him and do as he wishes us to do we shall "Live Again." There are defects in this universe and we are promised that all shall be made new in that latter day, and as fair as this land is today, what will it be then. It is worth striving for, sacrificing for, living for, each day and hour. Let us so live that we may be in the beautiful city described in the 2nd chapter of Revelation, "And he shewed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month, and the leaves of the tree for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face and his name shall be in their foreheads. And there shall be no more night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever.

IDONIA CORDILL.

The Gospel of the Kingdom Superceded. No. 3.

JAMES BROWNING AFFIRMS AND W. H. WILSON DENIES.

The position I take was plainly stated (in first article) that the gospel of the kingdom was a phrase used to denote the glad message of the proximity of the kingdom as expressed in the words, "The kingdom of heaven is at hand." In answer to this you assume that the "Resurrection of our Lord was a part of this gospel and take a multitude of words to prove that it was preached, where one passage alone would suffice. Of course it was preached, so also was baptism and circumcision; but was it preached as a part of this gospel of the kingdom?

Again you labor to prove that Paul preached the same gospel as the rest of the Apostles. This I have never denied; what I do deny is that Paul's gospel was the same as that preached by the other Apostles (prior) to the rejection of Christ, meaning of course, the gospel of the kingdom. See again my first letter.

Still again you refer to Heb. ii. 3 to show that the gospel, or as you put it, "The old gospel" was still proclaimed and was not limited to Israel. But here you take out the word "salvation" and substitute the word gospel, and then accuse me of stating that the salvation was limited to Israel. This I emphatically deny. You further ask, "Is it a safe matter to neglect this great salvation?" I answer with emphasis, no; and I make no apology for the statement that it is very unsafe to take out a word that God has selected, because it expresses the right thought, and substitute a word of your own because it conforms to your ideas. Whether we understand it or not there is design in God's choice of words, and he who substitutes another for that of his selection is surely on dangerous ground because presumptuous ground.

But now I pass on to resume my observations on Acts x. 36-42, and to the conclusions you draw from that interesting passage. Having shown in my former paper that the Word (Logos) which God sent to the sons of Israel, was the proclamation of peace through Jesus Christ (verse 36) preached by the Apostles after peace was made through the cross. Eph. ii. 16; Acts iii. 20. I then proved that the word (Rhema) of verse 37 has reference to the works that Jesus performed as contained in verse 38. In addition to the testimony then gathered from Luke vii. 17, we have in verse 39 evidence corroborative of the same truths. "We (says Peter) are witnesses of all things which he did, both in the land of the Jews and in Jerusalem;" and as the testimony is concerning Jesus he adds the further words, "whom they slew and hanged on a tree." These facts it will at once be seen are in perfect accord with verse 37 (as quoted below), nor are we left to base our conclusions on mere inference.

Still more emphatic to the point is the truth as brought out by a closer investigation of this verse, "Ye know what had already occurred along the whole of Judea, beginning from Galilee (in Cana of Galilee, John ii. 11) after the immersion which John preached respecting Jesus, him from Nazareth, how God anointed him with Holy Spirit and power, who went through doing good and healing all that were oppressed by the adversary because God was with him. Roth. Now, you will observe my brother, that in this translation from the Greek text (Tregelles), the word Rhema as having been published is omitted. The reason is obvious. The word translated published is from Ginomai (Dr. Young) and this is the only place where that word is so translated. It is rendered come to pass about 75 times, done 59, fulfilled 3 times, finished in Heb. iv. 3, and happened in Rom. xi. 35. I take it that you would hesitate before admitting that the kingdom came to pass in the days of our Lord.

JAS. BROWNING.

ANSWER.

Says Mr. Browning: "The position I take was plainly stated (in my first article) that the gospel of the kingdom was a phrase used to denote the glad message of the proximity of the kingdom as expressed in the words, the kingdom of heaven is at hand."

The word gospel signifies good news, or glad tidings. When the phrase, "the gospel of the kingdom," is used it relates to the good things that kingdom stands for, which things, faith embraces, in a message entitled, "the faith of the gospel," this being the base or ground-work which inspires confidence; hope thus leaps for joy, and in glad anticipation lays hold upon "the hope of the gospel." Now, the proximity of those good things, is not the "things concerning the kingdom," announced as gospel by heaven-inspired men. The gospel preached in the long ago to the faithful Abraham, which inspired his heart to heroic deeds of faith, consisted in outline, or skeleton form, in "THE BLESSING OF ALL NATIONS," which blessings are enlarged upon in the renewing of the same covenants of promise unto Israel, Jacob and David, and still further revealed in its amplitude to "Abraham's seed"—the Christ.

Mr. Browning cites Mark i. 14, as expressing his proximity gospel: "Now, after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel."

The gospel consisted in the *good things* which is yet to be a "*blessing to all nations*," as promised to Abraham, and not in their proximity, as any thoughtful student must admit. If that was all they would have believed a gospel which *proved a failure*, even if they had repented, and pinned their faith on the said proximity gospel.

The phrase, "at hand," does not necessarily imply its immediate realization. It is used with reference to that which is *next in order*. Daniel prophecied with regard to five kingdoms or universal empires, the *fifth* of which would be the kingdom of God. When Jesus spoke of the kingdom "at hand," *four* of these kingdoms had already appeared, and hence, the *fifth* (the kingdom of God) was next "at hand," but is now "NIGH AT HAND." See Luke xxi. 29-31. "When ye see these things come to pass (which are now taking place) know ye that *the kingdom of God* is NIGH AT HAND." There is a difference between "*at hand*," and "*nigh at hand*."

My friend further says: "What I do deny is, that Paul's gospel was the same as that preached by the other Apostles prior to the rejection of Christ, meaning of course, the gospel of the kingdom."

The above language implies that the Apostles have preached *two gospels*, one of which superceded the other. Any one versed in the teaching of God's Word, knows full well that God never authorized the preaching of but ONE *gospel*. In early days, as is the case now, men, (not God) sought to introduce "ANOTHER *gospel*," (Gal. i. 6-9) and Paul, as a *one* gospel preacher, wondered at their instability, and invoked heaven's curse upon either man or angel who would be so presumptuous as to preach "ANOTHER *gospel*."

"The Word which God sent unto the *children of Israel*," is now preached to *Gentiles*, and they have become fellow-heirs with Israel to what was promised to them, and surely there was not a new gospel introduced, see Eph. iii. 6: "The Gentiles have been made *fellow-heirs*, and of the *same* body, and partakers of *his promise* in Christ, BY THE GOSPEL."

Yes, have become fellow-heirs with Israel, to whom the gospel was *first* preached, ("to the JEW FIRST, and also to the Greek") and also "partakers of his promise in Christ by the gospel," the same gospel "which God sent unto the children of Israel." The very gospel which constituted "THE HOPE OF ISRAEL." For proof of this I will call Mr. Browning's special attention to Eph. xi. 19, 20: "And for me that utterance may be given me, that I may open my mouth *boldly* to make known the mystery of THE GOSPEL, for which I am AN AMBASSADOR IN BONDS." The words "ambassador in bonds," indicates what gospel it was he wished to have "utterance" given him, to "boldly" and without fear, "make known," for which he was already fettered with chains. The gospel he preached at Rome, concerning which he said: "I am not ashamed," because it is "the power of God unto salvation." Before starting for Rome, he said, "bonds and affliction wait for me," as a result of his fidelity to the gospel. He arrived at Rome, a prisoner in bonds, and first of all called for his countrymen, (Acts xxviii. 20) and said: "I have called to see you, and to speak with you; because for the "HOPE OF ISRAEL, I am BOUND WITH THIS CHAIN."

1. "The gospel, for which I am an ambassador in BONDS." Eph. vi. 19, 20.

2. "For the hope of Israel, I *am* BOUND with this chain." Acts xxviii. 20.

3. "Then Agrippa said unto Paul, almost thou persuadest me to be a Christian. (To believe the gospel for which he a prisoner was in BONDS.) And Paul said, I would to God, that not only thou, but also all that hear me this day (preach the gospel as an "ambassador in BONDS,") were both almost, and altogether such as I am, except these BONDS."

4. While still in BONDS, he said, "And now I stand and am judged, for the hope of the promise made of God unto the fathers."

And now, Mr. Browning, after fairly considering the above, can you honestly separate the gospel Paul preached to the Gentiles from "the hope of Israel," or the "covenants of promise," which were made of God unto the fathers?" Would it not be better for you to "walk worthy of God, who hath called you unto his kingdom and glory," (1 Thes. ii. 12,) if you will only believe and obey the gospel preached by Jesus and his Apostles, in place of endeavoring to establish "*another gospel?*" Remember the call is made BY THE GOSPEL, "Ye are called in ONE HOPE of your calling," (Eph. iv. 4) which is the "hope of Israel, (for which) I am bound with this chain," or "the gospel for which I am an ambassador in bonds." Eph. vi. 19, 20.

Friend Browning further says: "Still you refer to Heb. ii. 3, to show that the gospel, as you put it, *the old gospel* was still proclaimed, and was not limited to Israel. But here you take out the word salvation, and substitute the word gospel, and accuse me of stating that the salvation was limited to Israel."

Are you not aware that many synonymous words are used in Scripture, which correspond with the word gospel, and are of the same *power* and *effect*, and mean the *same*, and that it is both proper and right, to substitute synonomous words, if any good effect, or clearer comprehension of the Divine Word is conveyed by it. This practice is common in Scripture usage.

Take for example that which the Lord first preached, (Heb. ii. 3): "How shall we escape if we neglect so GREAT SALVATION, which at first began to be spoken by the Lord?" This corresponds with Mark i. 14, which is the record of the subject-matter of that "which at *first* began to be spoken by the Lord." "Now after that John was put in prison, Jesus came into Galilee, preaching the GOSPEL OF THE KINGDOM OF GOD."

1. Paul calls Jesus' first preaching "the GREAT SALVATION."

2. Mark calls Jesus' first preaching "the gospel of the kingdom of God."

3. Jesus called his twelve disciples, "and he sent them to preach THE KINGDOM OF GOD."

4. "And they departed and went through the town preaching THE GOSPEL." Luke ix. 1-6.

5. "Be it known unto you that the SALVATION OF GOD is sent unto *the Gentiles*." Acts xxviii. 28-30.

6. "That the *Gentiles* by my mouth should hear the WORD OF THE GOSPEL." Acts xv. 7.

7. "To you is the WORD OF THIS SALVATION sent." Acts xv. 26.

8. "The Word of faith which we preach." Rom. x. 8.

The above is the way the Scripture uses interchangeable words to represent the same thing.

Friend Browning seems to think that the proclamation of "the gospel of peace," was not made until after the offering of Jesus on the cross.

Paul quotes the gospel of peace, as preached by Isaiah, (Rom. x. 15) and says: "How beautiful are the feet of them which *preach the gospel of peace*, and bring GLAD TIDINGS of GOOD THINGS." (Something which is grander than a proximity gospel *which failed.*) But they have not all obeyed the gospel (like my friend Browning), for Esaias saith, "Lord, who hath believed our report?"

Mr. Browning can never come to correct conclusions concerning the gospel, by dating its origin with the crucifixion of Christ. The common salvation was first proclaimed by the Old Testament saints, and is continued in force during the Christian dispensation, but on account of men like friend Browning advocating "another gospel," it is made incumbent upon true gospel believers to earnestly defend from corruption, the faith once delivered unto the saints.

Paul told Timothy that "the time will come, when they WILL NOT *endure sound doctrine*, but after their own lusts (desires, etc.) shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." Paul, while preaching the gospel (for which he was "an ambassador in bonds") said to his judge, "Why should it be thought a thing incredible with you that God should raise the dead?" The old gospel of the kingdom would prove a failure if the dead were not raised. There is no resurrection of the dead in Mr. Browning's "*proximity*" *gospel*. Paul speaking of Hymeneus and Philetus, says: "Who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some."

It was needful in early days to contend for the old gospel as preached by Jesus and his Apostles. It is necessary today, when teachers seek to lay it aside and introduce "ANOTHER *gospel*," in its place. Jude says: I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should *earnestly contend for the* FAITH *which was once delivered unto the saints.*

If it was so "*needful*" at *that* time, what is it today when the full tide of the apostacy has set in, and we are taught that "the gospel as preached by the Master and his Apostles throughout Judea and Galilee," has "ceased to be preached," as the Word of life.

Paul says: "They received not the *love of the truth* that they *might be saved*, and for this cause God shall send them strong delusion, that they should *believe a lie:* that they all might BE DAMNED who BELIEVED NOT THE TRUTH," etc.

Mr. Browning teaches that the gospel of the kingdom as a message of salvation has "ceased to be preached," which was the message the Lord first preached to Israel. Paul (in Heb. ii. 3,) asks a serious question: "How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Have we not learned that the gospel of the kingdom, "first began to be spoken by the Lord," is devoid of saving efficacy, and consequently in that direction can be of no more practical use to us than last year's almanac. To this effect notice the following declarations of Mr. Browning: "The statement of the Apostle that there is 'one gospel,' proves conclusively that *the gospel revealed to him* (Paul Gal. i.) by 'revelation,' SUPERCEDES the gospel as preached by the *Master* and his *apostles* throughout Juden and Galilee, prior to his rejection by the Jews." He further said:

"When our Lord ascended, and the kingdom was deferred till the end of Gentile times, THIS gospel CEASED TO BE PREACHED."

The way of life is so plainly revealed in the Scriptures of Truth, that a wayfaring man though a fool, (a simple one) need not err therein," therefore ignorance will not prevail in the day of accounts. Blind leaders lead the blind, and at the end, the leader and his blind dupes will both fall into the ditch. Why? Because being blind they cannot see the ditch. Would it not be better to take the advice of Jesus, and "anoint thine eyes with eye-salve that thou mayest see?"

There is no eye-opener like a clear perception of the gospel preached before unto Abraham. Its luminous light dispels the mists. In it is centered the future blessings of the nations, which will be dispensed to others through his Seed—the Christ. And "that they which are of faith, (the faith of the gospel) the same are the children of Abraham." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." There is not the least possibility of any one becoming "heirs according to the promise," except by first becoming "Abraham's Seed," everything depends upon sustaining that relationship. Nothing can be plainer than Paul's declaration that "aliens from the commonwealth of Israel, and strangers from the covenants of promise," have "*no hope.*" Eph. ii. 12.

Mr. Browning seems to think that "the preaching of the cross," relates primarily to Jesus' offering upon the cross. That is true only in part. To preach the cross of Christ, we must preach the *entire message* nailed to the cross.

"JESUS OF NAZARETH THE KING OF THE JEWS."

The cross, like a banner thrown to the breeze, has proclaimed the gospel of the kingdom to all people, in every clime, wherever the Word of God has found its way, ever since the memorable and tragic scene upon Calvary. Today millions of people are reading the inscription once written upon the cross, preaching Jesus, not only as SAVIOR, but equally "THE KING OF THE JEWS."

Jesus, when asked by Pilate, "Art thou a King then?" replied, "Thou sayest that I am a king, to this END was I BORN, and for this CAUSE, came I into the world." This is Jesus' testimony, "who before Pontius Pilate witnessed a good confession."

The commission is now world wide, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the UTTERMOST PART OF THE EARTH."

"And this GOSPEL OF THE KINGDOM shall be preached in ALL THE WORLD, for a witness unto ALL NATIONS; and then shall the end come."

There is no laying it on the shelf at the close of the Mosaic dispensation, as Browning teaches, but is now open to "all the world," "all nations," even "unto the uttermost parts of the earth."

Under the world-wide commission we read: "When they believed Philip preaching the things concerning THE KINGDOM OF GOD, and the name of JESUS CHRIST they WERE BAPTIZED both men and women." All who were baptized before believing the above preaching made by a man who spoke as he was moved by the Holy Spirit, were baptized before they believed the gospel.

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W. H. WILSON.

Report.

Dear Household of Faith:

I hasten to inform you of our success in getting Elder D. M. Hudler to feed our hungry cry for the whole gospel proclaimed in its purity. He is one that rightly divides the Word of Truth. The meeting was held at Redington, Neb. It began the 5th of Nov. and continued every night till the 19th. After the last discourse four were baptized into the all-saving name of Christ, our Life Giver. We had large crowds and good attention throughout the entire meeting. The good seed has been sown in a field where it was much needed, and we hope it will bring forth more fruit for the Master. It seemed like Latin to some who had never made the blessed Bible a special study. I often ask the question, Why is it that this precious Book is so sadly neglected, when it is the only one that God has given to man, and he gave it for every one, not just a few, and all must be judged by what it contains? Teacher, what grade would you expect if examined in a branch that you knew nothing about? Just pause and think one moment how that (0) will appear opposite God's Holy Will, at the last day, when the last trump shall sound. My sympathy goes out to all the poor isolated ones, and especially to one alone in a large community. We are few in number here, but have met regularly once a week for over two years to study God's Word. May he comfort and bless all who are striving to walk in the straight and narrow way, is my daily prayer.

MRS. C. W. ENDSLEY.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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Under a new schedule in effect Sunday Nov. 19, 1899, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

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For the West: No. 15, 5:34 a. m. daily; No. 5, 6:48 a. m. extra fare; No. 37, 9:22 a. m., except Sunday; No. 39, 2:10 p. m. except Sunday; No. 9, 6:12 p. m. daily; No. 7, 6:34 p. m. daily.

For particular information on the subject apply to J. E. Haines, Agt.

Notice.

Editor Restitution:

Please say to the brethren that I will be at Vineland, Mo., Saturday, Dec. 2nd, 1899, and will continue meetings for one week.

On Saturday, the 9th of Dec., at Morse's Mills, Mo., to continue at least one week.

On Saturday, the 23rd of Dec., at Bosworth, Mo., to continue until the 30th of Dec. At each place all are invited to attend. Let us have one more good meeting in 1899.

JOHN FOORE.

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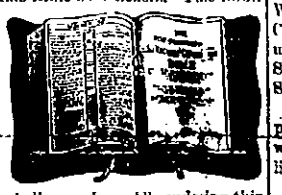

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They that sealed the covenant. NEHEMIAH, X. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.
30 Behold, *d* we are servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
37 And *c* it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have *f* dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And because of all this we *g* make a sure covenant, and write it; and our princes, Le'vites, and priests, *h* seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 28 The points of the covenant.

NOW *i* those that sealed were,
k Ne-he-mi'ah, *l* the Tir-sha'tha, *m* the son of Hach-a-li'ah, and Zid-ki'jah,
2 *n* Se-ra-i'ah, Az-a-ri'ah, Je-re-mi'ah,
3 Pash'-hur, Am-a-ri'ah, Mal-chi'jah,
4 Hat'tush, She-b-a-ni'ah, Mal'luch,
5 Ha'rim, Me-re-mo'th, O-ba-di'ah,
6 Dan'-jel, Gin'ne-thon, Ba'ruch,
7 Me-shul'lam, A-bi'jah, Mij'a-min,
8 Ma-a-zi'ah, Bil'ga-i, She-ma-i'ah: these were the priests.
9 And the Le'vites: both Jesh'u-a the son of Az-a-ni-ah, Bin'nu-i of the sons of Hen'a-dad, Kad'mi-el;
10 And their brethren, She-b-ni'ah, Ho-di'jah, Kel'i-ta, Pel-a-i'ah, Ha'nan,
11 Mi'cha, Re'hob, Hash-a-bi'ah,
12 Zic'cur, She-re-bi'ah, She-b-a-ni'ah,
13 Ho-di'jah, Ba'ni, Be-ni'nu.
14 The chief of the people; *o* Par'osh, Pa'hath-mo'ab, E'lam, Zat'thu, Ba'ni,
15 Bun'ni, Az'gad, Be'b-i,
16 Ad-o-ni'jah, Big'va-i, A'din,
17 A'ter, Hiz-ki'jah, Az'ur,
18 Ho-di'jah, Ha'shum, Be'sai,
19 Ha'riph, An'a-thoth, Neb'a-i,
20 Mag'pi-ash, Me-shul'lam, He'zir,
21 Me-shez'a-be-el, Za'dok, Jad-du'a,
22 Pel-a-i'ah, Ha'nan, An-a-i'ah,
23 Ho-she'a, Han-a-ni'ah, Ha'shub,
24 Hal-lo'hesh, Pil'a-ha, Sho'bek,
25 Re'hum, Ha-shab'nah, Ma-a-se'iah,
26 And A-hi'jah, Ha'nan, A'nan,
27 Mal'luch, Ha'rim, Ba'a-nah.
28 ¶ *q* And the rest of the people, the priests, the Le'vites, the porters, the singers, the Ne'th'i-nims, *r* and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
29 They clave to their brethren, their nobles, *s* and entered into a curse, and into an oath, *t* to walk in God's law, which was given *u* by Mo'ses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;
30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:
31 *x* And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the *y* seventh year, and the *z* exaction of *a* every debt.
32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
33 For *b* the shewbread, and for the *c* continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and for all the work of the house of our God.
34 And we cast the lots among the priests, the Le'vites, and the people, *d* for the wood offering, to bring *e* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, *f* as it is written in the law:
35 And *f* to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
36 Also the firstborn of our sons,

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List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. H. Ruthe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope. 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church. Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., at follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Sub m, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Daily St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Watertown, thirty miles east thereof

The Church of God, in Fredon, Neb., meets every Sunday at the Prairie Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Ready and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabbin Center is presided over by Brother L. O. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fulda or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and shed Blood of our Savior, Jesus the Christ. All [illegible]

The Church of God at Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 8:00 o'clock for worship, in private houses. All lovers of truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Hoover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday, Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, DECEMBER 20, 1899. NUMBER 47.

Walter Tomlinson
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The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

If We Knew.

Could we but draw the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin;
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and crosses,
Know the efforts all in vain,
Sin, the bitter disappointments,
Undeserved, of the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help, where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good—
O! we'd love each other better
If we only understood!

Bessie W. Smith.

Communicated.

The War of the Standards.

I assume two facts to be true and well authenticated in the history of civilization, namely: That there has been a divine revelation to mankind and a written record of it which has been preserved and which has come down to us as other records have, but with far greater evidence of their validity than any other ancient records of whatever name and nature. For ages of years these records summed up in one collection have been popularly known as "The Book" or "The Bible." Some of these records were originally in the unlettered-pointed or unvocalized Hebrew and were known to the Hebrews themselves who understood themselves to be and proclaimed to the world that they were the divinely appointed custodians of them by the title or name of the Writings (or Scriptures) of the Old Covenant (not Testament) and any question of the validity of the record would naturally revert to this unvocalized text if any copy of it were extant, which by the way I would say in passing there is not or at least has not yet been discoverd if indeed there be any such still divinely preserved and undiscovered. The rest of these records were originally in the Greek as delivered to mankind and in the fully vocalized and perfected Greek language to which as a spoken and written vehicle of thought nothing has since been added although the modified and corrupted Greek is still a living spoken and written language of a small and insignificant nation and kingdom so-called. These as a whole were denominated the Writings (or Scriptures) of the New Covenant (not Testament).

The Scriptures of the Old Covenant remained in the original unvocalized Hebrew until the dispersion and subjugation of the final Joudaic kingdom and the remnant of the twelve-tribed nationality by the Greek Empire, and until the Hebrew written language had become a dead-letter and an anachronism except to the learned few, and then in the providence of God was translated and transferred by Hebrews themselves into the Greek language which had become the vernacular as well as the vehicle of all the recorded important thought of the empire, of which the Hebrew had become an integer, and such a phenomenon, the Hebrew written language had not then become and never made any pretense of having become a properly vocalized language from this time on until early in the fifteenth century when a futile attempt was made from such sources as were then extant and is still continued to revive and properly vocalize it, all of which attempts to this day have proved abortive and only approximate as might have been expected from the very nature of the problem.

It will be seen from what has been said above that the original records of the Old Covenant Scriptures so far as the testimony of the custodians and according to their own claims that this custody and trusteeship was divinely appointed, though delivered to them in Hebrew, were under the same direction transferred or translated by them into the Greek for their own immediate generation and a coming posterity. This occured some time in the fourth century before Christ as nearly as any authentic record now extant informs us. That it was fairly and honestly done as a translation of the thought of the original Hebrew in general use in the Hebrew synagogues throughout the Greek Empire down to Christ's day attests. That the Greek Scriptures received the imprimatur of the Christ himself and his Apostles and became "the Bible" of their day is still stronger evidence of the validity of this claim; and as proof of their having so done is the unquestioned historical fact, that the early Christian Church recognized, used and adopted the Greek as original and quoted from it unto the New Records it was making for other generations. There are no quotations in the New Covenant Scriptures from any Hebrew text now extant or yet discovered, nor even from other contemporaneous translations from the unletter-pointed Hebrew like the Coptic, the Arabic, the Peshito or the Armaic. And moreover there was not only no Hebrew text known to the Christian Church in the second century of the Christian era, but no knowledge of Hebrew among the lettered or unlettered Christians of that day, and when the apostate Latin church wanted a translation from the rolls of the Apostate Hebrew of the fifth or sixth century it had to employ and rely upon the veracity of the proselyte Jew—Jerome, for the translation which became the basis of all the Latin and other European translations on down to the fifteenth century, when Protestantism thought it could improve on this Latin translation by patching up a Hebrew text from such sources as were then open and attainable. Now what was the state of things which this revival of interest in Hebrew on the part of Protestantism found. Outside of the disputed and apostate Hebrew Ghettos, in all Europe there was not enough knowledge of Hebrew to warrant the existence of a Hebrew grammar or lexicon and a diligent search throughout Europe and the East resulted in finding nothing more than what is now known to every scholar as the text based upon the Massoretic fragments, and the very definition itself of Massora is "tradition." There was truth in it of course; but like all tradition was truth mixed with error, and we should bear in mind the warning of the Christ himself addressed not only to his disciples, but to the apostate Hebrews of that day, "Ye make void the Word of God by your traditions." If then this had already occurred in the green what should we expect in the dry of the fifteenth century afterwards?

So when you read on the title pages of the versions of today "Translated from the original Hebrew and Greek of the Old and New Testament" you may and should read between the lines—through the Apostate Hebrew and the more apostate Latin. For every translation down to Luther's time and even later was made from the Latin or Vulgate as it is commonly called, into the English as well as the other languages of Europe. And even the Greek Church as it is called was a full fledged apostate in its liturgy and fossilized forms and ceremonies before it split off from its mother, the Latin Apostasy, and has never gone back to the fundamental teachings of the Greek Scriptures nor "done the first works" of a repentant sinner, and "their last state" is today, "worse than the first" as predicted in the very Scriptures they profess to teach and follow.

Read the so-called church history of both branches of the European Christian Apostasy—the Latin and the Greek—"for by their fruits," Christ says, "will ye know them," read the history of the inquisition written in blood all over Europe, read the persecutions and "holy wars," read America's early history, and follow the blood-red trail of the Latin Apostasy from the Pacific to the Atlantic and from the Gulf of Mexico to the frozen North, and then ask yourself and your enlightened common sense, if these are "fruits" of Christianity or of the Word of God made void by the traditions of "the Apostasy which must first come" for some good reason known only to the infinite One, before "the kingdom" can come which we are all taught to pray for, and before the Christ can return to assert the kingdom as the Son of the Father whose kingdom it is and whose kingship we recognize and confess when we say "Our Father who art in heaven. May thy kingdom have come, et cet."

That there have been two divine commissions of the oracles of God, namely of the Scriptures of the Old and New Covenant, among many other proofs in the Scriptures themselves, see Rom. iii. 1 and 2, "What advantage then hath the Jondaian or what profit was there in the circumcision? Much in every way. For they were first entrusted with the oracles (oracular words) of God." Who were entrusted with them a second time? And did not this trust cover the Old Covenant Scriptures as well as the New? What is and was the claim of Christ and his disciples and the early Christian Church after them? What was Christ's reproof to the old custodians? Was it not that they had been faithless to their trust? And what did their faithlessness consist in? Was it merely their conduct of life? Does he not tell them specifically in the Sermon on the Mount and elsewhere in his teachings, "Ye make void the Word of God with your traditions."

What is the so-called "Higher Criticism" of the present day doing? Is it not saying and re-iterating, Mousses did not write "Moses" and Hesaulas did not write "Isaiah" and so on to the end of the chapter? They do not even know the true names of the authors whom they are criticising. And when asked for their documentary claims, they quote the apostate Hebrew and tradition, and when confronted with the falsity and absurdity of their deductions when tried by the testimony of the Greek Scriptures, the answer is, But this is not the original—it may be and probably was a pretty fair translation. Well, do you not know that the original Hebrew has been lost and a dead letter for more than two thousand years, and that what you are claiming to be original Hebrew is a rag-patched garment of Apostasy? Did you ever make a critical study of the Greek Scriptures in their entirety? Well, no. We hardly thought it worth our while. It did not agree with your theory of three or more Isaiah's did it? We do not consider the Greek authoritative when we have the original Hebrew. The Hebrew themselves have the original Hebrew to which you refer have they not? Why do they not then as a people become Christians? Do they have the custodians of this original text since Christ's day till you acquired it some time in the fifteenth century? Were they not the very people who rejected Christ and who were branded as apostates? Is it at all likely that they proved faithful to their trust in regard to the original Hebrew when it is a well known historical fact that they tampered with the Greek in the second century of the Christian era and were discovered and exposed in their craftiness? Spurious copies of the Greek Scriptures are still extant as evidence of this unworthy attempt.

A sample of the tinkering appears in the famous Messianic prophecy. "The virgin will have in womb and will bring forth a son, etc." Changed to read, "The young woman will conceive, etc."

These Hebraist Higher Critics are now issuing a Plychrome edition of the "Old Testament" as they still call it—their new translation from the original Hebrew—original apostasy would be a more correct designation of the textual sources, and judging from the specimens given in the advance sheets which are not even good English translations of anything, no future author will ever form his literary style upon a study and meditation of them as did a Shakespeare or a Milton or Tennyson who were brought up on the English of the Common Version. This had at least the merit of being as a whole good English if not an accurate transcript of the thought of God. There is a providence in the fact that an English speaking race under both flags could have made prominent to the extent it has in its educational curricula the study of two dead languages, the Latin and the Greek, so preeminently conspicuous in fact for several hundred years as to make an analytical and philosophical knowledge of the grammatical structure of these languages and a familiarity with their classics the test of all honors in all degrees in their schools and universities until quite recently. Did God foresee this great "battle of the standards"?

The fact that the great Catholic hierarchy hid the Word of God in the Latin apostasy away from the common people and common knowledge using the world-wide authority it once exercised might account for the prevalence of the Latin; but will the scant of Greek wisdom and the halo of its past glory still shining over all the nations of the earth account for this absorbing interest and study of the centuries?

I wot not. There is a profounder reason than this and a holier grail at the end of this pursuit, and not only the ghosts of cherished apostate creeds proclaim it, but the utter barrenness of their fruits to the taste and appetite of a generation set free from the yoke of bigotry and the cunning of selfish priest-craft. Too many "common people" have learned that God has said and with special emphasis too. "Come and let us reason together," and they have come and are still coming by the millions and standing morning, noon and night at God's door, the personal Christ namely, and are asking, How can these things be so; and he is answering them as he did of yore on the shores of the Sea of Galilain and in the upper-chamber. His sheep hear his voice now as they did then, and he leadeth them in and out as of yore, and they find pasturage. The leaders of thought in this land and abroad are pleading "the Higher Criticism" as their excuse for an utter or partial abandonment of the so-called "old doctrines" of fifty years, even fifteen years ago. The Bible of their childhood, their "mother's Bible" is now denominated by them "a fetish" or say they, we must view it and study and treat it as we would the literature of any other nation. It is a collection of Hebrew literature, prose, poetry, history, philosophy, idylic song, etc. It was a good thing, the best thing of its day; but revelation and vision is not a closed book. Great is the God of our conception and we see the prophets. We understand in his hypothesis." "Christian science" says another class of higher critics is not "science so-called, but the real thing, and Mrs. Eddy is the discover of it or at least of all its fundamental principles. Have you made a pilgrimage to her temple and shrine in Boston, the new Mecca of the orient? Have you oriented yourself? If not it is time to do so and get wisdom and with all your getting get understanding. Not only "know yourself," but "heal yourself"—after you have paid me a hundred dollars to know how. If Boston is too far away, seek Chicago and the great Dowie and pay your "tithes" and live.

Does not this cutting loose from old and cherished ties and general departure from the old paths in "Christian Endeavor" and a great many other endavors signify a great change going on—an upheaval of some sort? Is it a *renaissance* of common sense? Will true Christian science be long satisfied with the philosophy that nothing is the matter and no matter if there is? Go back and study the Greek Scriptures of the early Christian Church not the pabulum that passes for them filtered down through the apostate Latin and Hebrew, and make yourself acquainted with the first principles of God's wisdom according to the Christ "in whom they are summed up."

Acquaint yourself with Mousses and Habraham and Joob, not "Moses" and "Abraham" and "Job" and the rest of the early prophets who were "attested" to be true witnesses and who all claimed to be *inspired* and "moved pieces" of God, not merely historians, philosophers, poets, statesmen or literary ink-slingers and proved to be what they claimed by the "signs and prodigies" that followed them. Strike out the signs and prodigies from the sacred record, as "the Higher Criticism" is now teaching its followers to do, and you illuminate the most important testimony in the Word of God to its superhuman origin and wisdom.

Acquaint yourself with Paul and what he said on all these subjects, not the Paul of the creeds and the interpreters; read for yourself just what he writes and says. He did not claim to be anything more than "a mouthpiece" of inspiration and his testimony is in exact harmony with Mousses. The divine testimony and record seems to be complete and closed, and mankind's case has gone up to the great assize for final adjudication, and the further language of the record is that "we (Christians) have an advocate with the Father, Jesous Christos a justified one." The record also says that "it is appointed unto all men once to die and after that a judgment-trial." "For we must all stand at the bema of the Christ and give an account," etc. The bema is not "the judgment-seat" where God the Judge of all the earth sits, but the place where the Advocate and the Accuser stands. The testimony then is all in at this juncture and if we have an advocate with the Father, the case is closed so far as the evidence for or against us is concerned. The fact stated that "it remaineth for all men once to die" is conclusive as to the death-penalty, having been pronounced upon the whole race of mankind under the judgment of law. Therefore the pardon of grace is denominated "the gospel" or "good news." If it were not a conditional pardon we would need no advocate, and if we are not already dead, there would be no need of a resurrection in order that we might put in an appearance at the new trial.

Now, the apostasia has made Paul and the rest of the Apostles say and teach that we don't really die, but are kept alive in Hades, hell, purgatory or heaven as "souls," which are to be rehabilitated for further purgatorial or heavenly purposes when this great day of trial shall have come, if it does not come to each one individually when he or she shuffles off this mortal coil, as some teach. Why does Paul say "dead in trespasses and sins" when addressing people just as much alive as you and I now are? Or why does he exhort us to put off the old man and put on the new, or at this the language even how [illegible] not the law account the condemned convict dead, although the sentence of death has not already been executed? What is regeneration but a renewal or re-importation of life? A re-begettal or birth? How does the butterfly come out of the cocoon of the dead catterpillar? There must be a point of time when the creeping, crawling thing as an organism dies and the flying, souring thing lives. There must be a point of time when the organic mortal man in his evolution towards the higher immortal life dies to the organic functional mortal life and begins to live to the organic, functional immortal life. All the teaching of inspiration along this line agrees with this inference or assumption.

We are exhorted to feed on "the pure milk of the Word as unborn babes" (or possibly "recently born"). We are told that certain teachings "are strong food for adults who have had their functional faculties exercised to discriminate between good and bad." We are told to feed or take nourishment that we may grow in grace and knowledge. In other words revelation teaches us to assume an analogy if not an exact likeness between the spiritual and natural (or soul) life—that they are both functional as well as organic and that in both cases they have a germinal origin or beginning, and that they are determinative at the will of their Infinite Author or Creator. How do these conclusions agree with the teaching and conclusions of Apostasy?

The issues are issues of life and death, and the war is now on. It is the Word of God against the word of the creature man. Once spoken through Mousses as a mediator, once for all through Jesous Christos as another mediator. On one side is the standard of the truth of God as it is in Christ Jesous, our Lord; on the other is the standard of the Apostasy which not only "must first come," but has come, and had even begun to come in the day of John the Evangelist. Read what he says about it, and determine where you stand my reader and hearer. Moreover when you have "put on the whole armor of God" so far as you are able yourself, be willing "to accept the helmet of salvation and the Sword of the Spirit, which is the Word of God"—you cannot in and of yourself take these—accept the great fact of inspiration, that God has saved you and wants you to hear and know "the good news," and when you have heard his call to the heavenly warfare, accept from his hand the divinely tempered weapon of your knightly and courtier service, his Thracian, two-edged, sharp-pointed to cut or thrust Sword of the Spirit, accept it as did the young knight of old from the royal hand of his king, after fasting and vigil, remembering that to your faith you are expected to add "valor," and shed your very heart's blood, for the high purpose, and resolve your vows and the royal preferment have placed upon you as a younger brother and son of the Most High, whose emblematic cross is on your shield and whose sword is this emblem too.

CHARLES GARDNER.

Dear Restitution:

Mrs. Anna Cook, of Wolf, Nevada Co., California, wants to know "If there is some preaching brother, who would like to do missionary work in northern California?" She does "not know of any preacher of the gospel, or any place where the people of the Church of God hold meetings north of Sacramento." There are three members where she lives, but "they have no leader and do not hold meetings." They are poor, and could not bear the expenses of a minister, but there is a good opening there. "There are three school houses within two miles and a half of Mrs. Cook's home, that have neither preaching nor Sunday school." Can any go? And who will volunteer to help pay the preacher? Time is short. These calls ought to be answered. We are the overseers of the vineyard and will be held responsible if the Lord's work is not done. I will do something; who will join me?

S. ROXANA WING.

ADDE.—Volume IV. of Millennial Dawn, 660 pp., is not so completely saturated with the notion of the "presence" of the Lord here 40 years before his second coming, (referred to in my article in THE RESTITUTION of Nov. 22,) as are the first three volumes. This volume contains a large amount of valuable information and the opinions of many noted men pertaining to the present times, with comments by the author, pointed, faithful, and mostly helpful. It, like the first three volumes could be greatly improved by thorough revision; and no other can do it so well as their author, if he will first carefully reconsider his own opinions on a few fundamental points.

It seems a pity to do so much work and so near right in a matter of the highest importance, and spoil it with a few radical misapprehensions. If the author had been schooled in the first 25 years of the Advent movement, or if he had more carefully consulted those who had been thus schooled, he could have made his work more useful.

O. R. L. C.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, DEC. 20, 1899.

To Our Subscribers.

Very many of our patrons well know their time expires with Dec. 31, 1899. A goodly number know equally well that they are behind in their payments varying from a month to some years. Any one can ascertain by examining their label just how they stand. The month is given and then a figure to indicate the year. Some object to us putting notice in the paper to try and induce payment to be made, and we do not like it at all—would rather not do so. Now, brethren, [illegible] it necessary for us to ask but this once more, but send your money now, even before the time is out, so as to have it here by the first of January. We must have your aid or we shall be sorely crippled in getting out our paper. Please do not lay this aside till you have complied with our request.

LET malice alone, and they that are living in malice will pay the natural penalty of their iniquity.

PRAISE is never unseasonable to a Christian; because mercies are always in season.—New every morning.

IS it not amazing that any man of sense can think that God can be put off with the outward form of worship?

DANGERS cause us to exercise faith; trials cause us to exercise patience; desertions cause us to exercise love; tempests cause us to exercise hope.

TRULY the words of the Apostle Peter, 2 Pet. iii. 3, 4, are being fulfilled in our day: "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

BROTHER D. T. Halstead has sold his home at Andover, Dakota, and returned to Rensselaer, Ind., for the present. He will answer calls to preach, and we trust will be kept busy. Bro. Halstead is so well known to the Indiana brethren that no word we can say will serve to introduce him. He will be found sound in the faith and true every way.

THE worldliness of the times we live in corresponds with what Jesus declared in Matt. xxiv. 38, 39: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the Ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

THE War in South Africa the past week has been full of disaster to the British, the efforts to relieve the besieged cities has failed, and a retreat made necessary. The British empire is aroused as it has not been for many years, and the order for Generals Roberts and Kitchener both to hasten to the scene, together with large drafts of men and munition of war is evidence that England at last realizes her danger, and the necessity of heroic measures. With so large a part of her forces engaged in [illegible] the world over are working to undermine her interests, and unless a change in the fortunes of war soon comes Britain will face grave troubles on every side. It looks very much as if should any serious troubles arise in other places, as if the whole world will be involved in the conflict.

IT is time to think and plan for our "Christmas Love Feast" letters. For a number of years it has been our custom to have a "Social meeting" about the last of the year, and many short testimonies of what the Lord has done for us have been given by this medium. These short letters of greeting are full of cheer for many who are isolated and have no opportunities for attending church services, and once more we invite you all, old and young, preachers and listeners, to contribute a little word in brotherly and sisterly greeting, that we may have a real foretaste of what our meeting will be when the Lord comes to gather his loved ones home. Do not delay, but write and send your letters in early we so may make provision for them.

IT was in view of the dark and cloudy days we are now passing through, Jesus said, when describing his coming with power and glory: "And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh. And he spake to them a parable,-behold the fig-tree, and all the trees; when they now shoot forth ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Trust In God.

Throughout the whole of Scripture teaching, we are again and again commanded not to put our trust in man; nor in princes, nor in a friend, not even in a brother. And the wise man said that "he who trusteth *in his own heart is a fool.*" Paul also instructed Timothy not to trust in uncertain riches,—evidently teaching that neither man or anything connected with [illegible] this life, is worthy, of implicit confidence; but on the other hand, we are frequently informed that they shall be fat; that they shall be safe; and,

LIKE MOUNT ZION

never be moved." We do not understand that these passages teach that we are to put *no* confidence in one another, but that we must not place *implicit* confidence in any mortal man, but in God only. God is *always* faithful to his word. Did he ever promise and not fulfil? Have any ever trusted him in vain? Never? Whatever he has promised to the righteous, or whatever his declaration to the wicked, He will in his own time, and in his own way surely perform. It is to God we must look in sickness for

CONSOLATION AND COMFORT;

in prosperity lest we become high-minded and trust to uncertain riches; in adversity that we may not be borne down by the troubles and trials of the way, and give up in despair, in persecution, that our enemies may not triumph over us; in fact, it is God only on whom we can safely rely. It is he, in all the varied circumstances of life in whom we can confidently trust and not be afraid, nor fear what man can do unto us. God has in his Word given us ample proof of his watchful care over those who put their trust in him. He does not help those who trust to their own ability, wisdom, knowledge and goodness;—but to those who have humble views of themselves and

TRUST IN GOD

even when they cannot trace him, and when all other sources of help have failed. The Lord delivers when no other help is near. He restores when the ablest physicians have exhausted their skill; he rescues when all human aid is powerless: in short, "Man's extremity is

GOD'S OPPORTUNITY."

This was strikingly manifested when the Israelites of old reached the Red Sea. The mountains were on either hand, and the Egyptian army in sight, hotly pursuing,—what were they to do? What could they do? They could only stand still and see the salvation of God. God's children now are sometimes brought into similar straits; it may be when one has tried every possible means

TO OBTAIN EMPLOYMENT,

so as to obtain the necessaries of this life, but has failed; or when in business, through bad trade conditions, he has sustained heavy losses, and other causes, over which he had no control, he is reduced to poverty and want; or when bereavement has stepped in and [illegible] the flower or support of the family; or when in trouble from estrangement of relatives, or the loss of friends, or by the slanders of others. It is absolutely necessary in all such cases to stand still, and see

THE SALVATION OF GOD.

He *delights* to help his children in their extremities, and it is then made unmistakably manifest that the deliverance is from God, and not from man; from the Heavenly Father, and not from an arm of flesh. But for this we should never have recorded in Scripture, such a thrilling song of gratitude and

PRAISE TO GOD

as that which Moses and the Israelites sung after the great deliverance at the Red Sea, wrought by God, over their numerous enemies who were afterwards seen lying dead upon the seashore. And just so, now, when a great deliverance has been wrought by God on behalf of one of his children, then praise to God bursts forth in full force, from the heart of him who places implicit

CONFIDENCE IN GOD.

At other times, we may arrogate to ourselves some praise to which we have no claim, and to that extent rob God of his just due. But when help comes in extremities like these, at a time and from a source we had never anticipated, then we give God all the praise. By this means our faith is strengthened, our hope confirmed, and we go on our way rejoicing in the Lord for his goodness and loving-kindness vouchsafed to us in such times of need. The more we are tried in this way, the more we are convinced that they who

TRUST IN THE LORD

will never be confounded; but if we fear man, and trust in him it brings a snare. Jeremiah in his 17th chaptir and 5th verse uses very strong language on this point, and says, "Cursed is man *that* trusteth in man, and maketh flesh his arm," whether he is high or low, rich or poor, wise or ignorant, God, and not man, is he in whom we must put our trust."

Question Drawer.

For E. L. In answer to the question, as to whether *all authorities* agreed that the primary meaning of *Baptizo* and *Baptismo* are "to immerse," "an immerse," "an immersion," we are not fully competent to say. We have often *read* that they are; but we do not know all the authorities and therefore cannot speak for them. Some of them we *are* acquainted with. Bullinger's critical Lexicon and Concordance to the Greek and English New Testament, says Baptizo means "to make a thing dipped, to immerse," and "Baptismo" means an immersion.

Liddle and Scott say Baptizo means "To dip in or under water."

Parkhurst says Baptizo means "to dip, immerse, or plunge in water," and Baptisma means immersion.

T. Sheldon Green says Baptizo means "to dip, immerse," and Baptisma means immersion.

Cremer says Baptizo means "to immerse, submerge," and that Baptisma is the rite of Baptism.

In Dr. Geo. Campbell's Notes on the Gospels, we find the following on Matt. xx. 22:—"The primitive signification of *baptisma* is immersion; of baptize, to immerse, plunge, or overwhelm."

On Mark vii. 3, 4, "For the Pharisees.....eat not until they have washen their hands, by pouring a little water upon them; and if they be come from market, by *dipping* them." The first word is *nipsontai*, properly translated wash; the second is *baptisontai*, which limits us to a particular kind of washing, for *baptizo* denotes to dip, Vol. 3, p. 147.....I think the word immersion which, though of Latin origin, is an English noun, regularly formed from the verb to immerse, a better English name than baptism. Vol. 1, Diss. 8, Part 2, p. 2.

The foregoing is about all the assistance lexicographers can afford us. And it remains for you and all other interested persons to search and see whether the circumstances in which these words are used by New Testament writers support this meaning. Special attention should be given to John iii. 23; Acts viii. 36-38 in the Revised Version, and to Romans vi. 3, 4, 5, 6, where a *burial*, and a *death*, and a *raising up*, and *a planting* in the likeness of Christ's death and a *raising* in the likeness of his resurrection as set forth in the act are corrobborative of the evidence given above. In conclusion, it must be borne in mind that *other* Greek words respectively mean *sprinkling* and *affusion;* and these are *rhantizo* to *sprinkle*, whence *rhantismos* (the act) and *rhantisma* (the result) *epicheo*, to pour down upon, whence *katachusis* (the act) and *katachusma* (the result.) This must suffice for the present.

For J. M. A:—You ask what is the "willful sin" of Hebrews x. 26? For our part we see no willful sin alluded to in the passage named. The reference is, we think, to any and every sin *willfully* committed. And lest you should come again and ask what is to sin wilfully, we may add here by way of suggestion, that it may be, and probably is, sin premeditated or *determined upon*. We cannot think that the *knowledge* that a certain act is sinful would constitute it a wilful sin; because it is not difficult to find instances where heinous sins, and known to be such have been graciously pardoned,—notably those of David. In unguarded moments temptations are *yielded to*, and men and women are for the moment carried off their base, as it were; but coming to their right mind, return to the shepherd and bishop of their souls. If others have clearer perceptions of the truth in the premises, we would be glad to see them presented. The [illegible] would do well to study the [illegible] of Numbers in connection with 2 Sam. xii. 10, in order to see the principle we have suggested, illustrated, and we will dismiss the subject. Our correspondent may want to know what it is to count the blood of the covenant an unholy thing. We *think* it is to regard the blood of the Son of God on a par with the common blood of the race,—not precious for salvation purposes.

Communicated.

Reports.

Dear Restitution:

I feel that I would like to write a piece for THE RESTITUTION. It is my first effort at writing for a paper, and I ask you to excuse all mistakes. We have just had the pleasure of hearing the Truth delivered to us by Bro. Hudler, and it did our hearts good, we have been longing for the Truth for years. There are only six of us here of the one faith, and one hope. There were only two here that were baptized believers. Brother and Sister Belden were baptized by Bro. Clifton several years ago. Brother and Sister Endsley have been believers for three or four years. My husband has always been a believer, as he has always been taught the Word of God by his parents, who are known by a good many brethren and sisters at Plymouth, Indiana; but he never obeyed till Bro. Hudler came to our aid, Nov. 2, and commenced his first meeting Sunday, Nov. 6, and ended Sunday forenoon, Nov. 19, and in the afternoon Brother and Sister Endsley, my husband and myself were buried with Christ in baptism, and the six of us with Bro. Hudler took of the emblems of bread and wine, and all spent the evening there, as we wanted to be with Bro. Hudler as long as possible, as he was going to start for Sydney the next day and take the train for home. We parted with tears; we should like to have had him with us longer, but we knew his family was anxiously awaiting his return home, as he had not seen them since the 19th of June. He had his time set for going home when at Freedom, Neb., but when he heard how we were situated here, he came to us, and we ask God to bless him in all his efforts. We feel thankful to him for the good he has done us, besides we think [illegible] sowed seed that will reap a big harvest as the people here have never heard the Word of God preached in its fulness before, and it has given them something to study on, and we hope if we can have the pleasure of having Bro. Hudler with us again next summer, that there will be some prepared to obey the Gospel. I will bring my letter to a close hoping that we may meet in that glorious kingdom to be established at the coming of Christ, and that we may prove faithful and be one of God's chosen, is my prayer.

Your Sister in Christ,
MRS. H. G. BEEDE.

Dear Restitution:

Feeling it a sense of duty on my arrival at home, after an absence of more than five months, I will endeavor to give a report of my labor. Leaving home June 19th, I returned to my appointments in Illinois, and preached in my old field until August, when I was sent to Clark County, Ill., through the month of August, returning to Antioch, Adoline, Lanark, then to Conference at Oregon. At the close of Conference I left for Nebraska, arrived at Edison on Sept. 26, and preached there until Oct. 9, Freedom Oct. 12 to 22, Holbrook Oct. 25 to 29, Redington Nov. 5 to 19, Eagle Grove Nov. 25 to Dec. 3. At above places I found earnest brethren contending for the faith of Abraham, once delivered to the saints, but are sorely in need of laborers; truly the harvest is great but the laborers are few. I feel sad when I see the need of laborers, and a deeper interest in support of the truth, but may we not say as Jesus has said when he comes to earth again. He asks the question, "Shall I find faith?" If indifference increases in the next thirty years as in the last twenty, there will be but very little faith found on the earth. Surely Jesus knew what would be the condition of the Church, if not he would not have asked the question. I find anxious souls wherever I go, hungering for the truth, and are as Paul has said feeling after God, hopefully that they may find him, yet for the want of teachers will die without the knowledge of the gospel of the kingdom of God. I was away from home 167 days, preached 128 discourses, baptized 18 persons.

And now to the brethren of the one faith scattered abroad, 1899 is near to a close, and we are one year nearer to the coming of our King; the battle of God Almighty is near upon us, the signs of the times are indicative of mighty changes. The chief Prince, the Czar of Russia, is preparing for the great struggle. We as a Church ought to discern the signs of the times, for Paul says, "Ye brethren are not in darkness, that the day overtake you as a thief in the night, for ye know perfectly well." Yes, the prophecies are a sure light, as Peter has said, shining in a dark place, until the light of the world shall come and dispel the gloom and cares of the doctrines of men; and it is evident that some of us will never meet each other in mortal life, but my hope and prayer is, that we may be counted worthy to have a part in the first resurrection, and by virtue of a spiritual birth he made equal to the angels and can die no more. Blessed hope, based on the exceeding great and precious promises of God. We can become partakers of the eternal nature of our Lord and Savior Jesus Christ, qualifying us for the high position of subordinate rulers in the government of the nations for one thousand years. He that overcometh will be given power over the nations, until all principalities, powers and dominions are subdued and the last enemy death destroyed. Then the Son turns over the kingdom to the Father, and God himself will dwell with men, and the nations of those that are saved will carry their glory and honor into the City of God and partake of the tree of life, and drink of the river of life, and through the golden age of a never ending eternity. Then will be fulfilled God's promises to Abraham, "In thee and thy seed shall all nations be blessed, with the promised inheritance of the land of Canaan for an everlasting inheritance. Then the righteous will never be removed, but the wicked will be removed and not inherit the earth, but sleep a perpetual sleep and never awake; and the upright will have dominion over them and the beauty of the finally disobedient will consume away with them in their graves, receiving the wages of sin, which is death.

Your Brother in hope of life eternal through Jesus Christ.

D. M. HEMLER.

And still the Lord is so good We closed our meeting at Tiffiny school house, Dec. 11, having baptized eleven souls into the precious name of Christ. We are sorry to leave some almost persuaded to accept the gospel. May they continue to search the Scriptures and be obedient to the heavenly words. "Come unto me." The congregations have not been large at this place, but very attentive. We expect to return to this place after Christmas (D. V.) for a few evenings. God keep the dear ones who have trusted him thus far. Remembering his grace is sufficient for all our needs, do not try to walk alone, dear lambs, for the Shepherd will safely guide you.

Trust him always,
M. A. WOODWARD.

As announced in RESTITUTION meetings were begun at the Brush Creek Church, in Ohio, Nov. 26. The same were continued nearly two weeks. The same results followed us so often attend efforts of similar duration,—a warm interest with several almost persuaded. The Brush Creek Church took steps toward engaging some one to speak for them, at least once each month. They also desire to see the truth promulgated in the surrounding country. With a view to this end it is requested that all believers in southwestern Ohio, correspond with Luther Worley, Tippecanoe City, O. The desire has also been expressed that during the coming year arrangements may be made to hold a few days meeting at such time and place, that all of the faith in these parts may gather and strengthen each other. Through the desire and efforts of the Brush Creek Church meetings are now being held at a school house, about three miles southeast of Piqua, Ohio. An excellent interest is being manifested, but it is to be feared that the time allotted for the work is not sufficient to develop the same. Let one and all of the faith of the gospel be diligent in using their individual efforts to spread the truth.

F. L. AUSTIN.

The Nickel Plate Road

on Dec. 17, 1899, will inaugurate a new through vestibuled sleeping car service leaving New York City via D. L. & W. R. R. at 11:45 p. m. and arriving in Buffalo at 12:10 noon, connecting there with train No. 5 on the Nickel Plate Road arriving in Chicago at 7:20 a. m. Also, No. 6 leaving Chicago at 10:15 p. m. and arriving in Buffalo at 4:55 p. m. will carry a through vestibuled sleeper arriving in New York via the D. L. & W. R. R. at 7:25 a. m.—Dec. 27.

Our Bible Offer.

Have you read our premium offer on page 4 of this paper? Send early so we will be able to get your books to you before the rush of the Holiday trade begins. The offer is simply this:

You pay your subscription for 1900 at the regular price, and send $1.50 more and get a Bible worth $3.50.

If you have already paid for THE RESTITUTION for 1900 you may have the Bible by sending us $1.50

If you want an extra Bible to give to some one add $1.50 to the $3.00 for paper and Bible, and we will send an additional book to you.

If you will send us four new subscribers for 1900 we will send you this Bible free of any charge.

This is not a cheaply gotten up work, but a book exactly as described, and all who have seen it speak in highest praise of this Bible. We are so confident you will be pleased that if you are not satisfied when you get the book, return it to us and we will return the money to you.

Remember, the time is soon coming when the shippers and transportation companies will be very busy, and delays are liable to occur, so in order to get your books promptly order now. You can get nothing better for Christmas and New Year Gifts than a nice Bible, and here is your chance to get a very desirable gift at a very low price.

Of course you will understand that the print in the paper is not to be compared with the clearness as it appears in the book. Common paper and ink cannot bring out the fineness like book ink and paper. You will be able only to get the size and general appearance of the page of this Bible.

OBITUARY.

Sister Sallie Regal, wife of Benjamin Regal, died December 1, 1899; born March 24, 1841. After a life of suffering our dear sister has fallen at last under the great enemy death, the enemy of all mankind, which entered Eden by man's disobedience. So death has passed upon us all, but thank God there has been sent to us a Redeemer, a mighty One to redeem us, to give us eternal life, and in him she put her trust, having obeyed the commands of the gospel. She sleeps in hope, sweetly sleeps, all unconscious of the sorrowing ones that are left, and we trust she will come forth to immortal joy [illegible] resurrection of the redeemed. She was a great Bible student and perhaps many of the readers of THE RESTITUTION remember her writings as they appeared in the paper from time to time; but in the last few years her health had failed so that her pen was laid aside. She suffered from paralysis. She went from her home about ten weeks ago to visit her daughter at Youngstown, and suffered a severe stroke from which she never recovered. She has been a great sufferer for the past weeks, being unable to move, and her throat and tongue were so affected that it was with difficulty that she could be understood. But now her sufferings are over. She leaves a husband and four children. She was brought back to her home at Patmos, Ohio, and laid to rest in the old Goshen burying ground, where all our dear ones are sleeping until called forth to join the Redeemer. Words of comfort were spoken by Mr. Morgan; his subject, "Where is man in death?" and "the hope of the resurrection," were well answered with Bible answers.

Her Sister,
MRS. MARY E. KNOWLES.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A B Griffith	1.50
Mrs M E Dawson	.50
Mrs J Wilen	3.50
Lucy A Campbell	1.00

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

Poetry.

Born, Crucified, Risen.

The sheriows(?) evening were silently creeping
Through Bethlehem's streets, as there stopped at the door
Of its hostel two travellers, anxiously seeking
For shelter and food till the long night be o'er.

But the gate-keeper answered, "The house is o'erflowing;
The chambers, the court-yard, and even the roof;
Not an inch of the place can we spare for you, Joseph;
Just ghines at the people who wait here, for proof."

"But I and my wife have been riding since daylight—
And Mary with weariness now is o'ercome,
If no shelter to-night I can find for my dear one,
To-morrow may find her in death cold and dumb."

The gate-keeper pondered; then slowly he answered,
"'Tis cruel to leave her to die of the cold;
But we've never a nook nor a corner to give you;
But wait! in the barn you may sleep with the fold."

So there on the straw with the kine sleeping round them,
Adown on its floor lay the travellers worn;
And there just at midnight was crowned in the heavens
To Joseph and Mary an infant was born.

And, lo! in the heavens a wonderful glory,
Whose lightness revealed the scene by night rays!
The mountains, the valleys, the hedges were flooded;
And hark! what a chorus of jubilant pra

From the ground where they lay, o'er their flocks vigil keeping,
The shepherds, affrighted, the splendor beheld;
The portals of heaven are suddenly opened,
And forth come the angels with harps of pure gold.

Adown on their knees fell the shepherds in terror;
But sweet from the midst of the throng came a voice:—
"Fear not; for glad tidings we bring to all mankind
Home.
The Christ-King is born! Fear ye not, but rejoice!

By this ye shall know him: a swaddling-clothes babe;
He sleeps in a manger, the place of his birth;
From sinning and death he for aye shall redeem you,—
His kingdom shall reach to the ends of the earth."

Then thousands of seraphs caught up the glad anthem,
"On earth peace forever and good-will to men!"
Loud swells the glad chorus; then suddenly ceases;
The heavens are silent and dark once again.

Now hundreds of mystified people are thronging
To gaze on the Christ Child, from near and from far;
The shepherds adore him; and here are the wise Men,
Directed and guided by Bethlehem's star.

The sweet Mary-mother in wonder beholdeth
The throng that bow down to the Babe on her knee;
The men of the East at his feet lay their treasure,—
The promised Messiah, the King yet to be!

Years pass. Through the streets of Jerusalem toiling,
Urged on by the soldiers with weapon and jeer,
Spit upon, bruised and bleeding and stripped of his garment,
Comes Bethlehem's King, at the point of the spear!

He comes to be crucified. He and two others.
Himself in the midst as the worst of the three;
Through his feet and his hands are the cruel nails driven;
Thorn crowned; pierced with spears; King of heaven is he!

Ah, Mary! thy piteous heart is near breaking
As thou seest on the cross the dear Son that thou bore;
But his shame and his tortures will soon all be ended;
He speaks—"It is finished!" The agony's o'er.

The heavens grow black with a terrible darkness;
The veil of the temple is rent in twain;
The thunder bolt falls; fierce the wild lightning flashes,
And shuddering nature seems groaning in pain.

Christ is dead; and his toiling and suffering over;
His body is tenderly laid in the tomb;
The few who are faithful are left without guidance,
Their hearts filled with sadness and covered with gloom.

But he said, "Though I go, I will come again to you;
In God ye believe; believe also in me.
I go that for you I a place may make ready—
That where I am dwelling, you also may be."

"Christ is risen!" their doubt and their sorrow has vanished;
They have seen in his fingers the print of the nail;
They have looked at the wound in his side; he has told them
His blood over sin and the grave shall avail.

Years after, once more heaven's portals are opened
And Jesus, the faithful, is taken above
To sit on the throne of the Father in glory
The Lord of our life, and the Christ of our love.

Ten thousands and millions of angels adore him,
Unceasingly singing the praise of his name;
Salvation and honor and glory and wisdom
And riches and power to the Lamb," they proclaim.

And John, as he looks on their robes white and shining,
The harps of pure gold, and the palms in their hands,
And the star-gleaming crowns, is with awe filled and wonder,
For countless they are as the "numberless sands."

"These are they that have come up through great tribulation,
Whose robes in the Blood of the Lamb are washed white;
Now are tears nevermore; never sorrow nor sighing;
With Jesus the Christ all is glory and light."

O sometime, my friends, and it may be to-morrow,
The gateway of glory will open for you;
You shall stand at the throne of your mighty Creator,
And for every act given account just and true.

It may be this evening Christ Jesus stands waiting,
And patiently knocks at the door of your heart.
O, open and give to him welcome and shelter,
Beware how thou biddest the Lord to depart!

Do not crucify Christ; can you feel on this Christmas
The Blessed Redeemer is born in your soul?
Then safe may you rest though the heavens be rended,
And over your life should eternity roll.

"Behold, I come quickly; and he that is righteous
Be more righteous still;
And he that is filthy shall yet be more filthy."
To-night thou may'st choose which thy record may fill.

And all those who dwell in the heavenly city
Must enter with robes pure and white as the snow:
Without it are liars and all they who do evil
Within, life and glory; without, death and woe.

Are you ready to sing with the host of redeemed ones?
To trust in his promise, and happiness find?
To-night you may join in the glad Christmas anthem
For Christ the Redeemer is born to mankind!

—Ida G. Rust.

Selections.

The Wonderful Counselor.

Whether we read Isa. ix. 6, as "Wonderful Counselor," as in the text of the Revised Version, or "Wonderful Counselor," as in the margin, it matters not. Jesus Christ is the Counselor, the Advocate of his people, of all that long to be his people. He is also a Wonderful Counselor, in wisdom so surpassing, in knowledge so profound, in love so infinite, that all the counsel of all the wise of earth is not worthy of mention.

He knows all about our case. He understands the principles involved. He sees the harvest in the seed, the end in the beginning. He knows all the dangers that lurk in the way. He looks with clear eye upon all the snares of the enemy. He sees the subtle, sweetened, poisoned draughts the adversary has prepared for thirsty lips. He beholds the enchantress' bed which would lull to the sleep of death our wearied limbs and brain. He has met all these things himself, and knows how to escape all dangers, how to make the best use of all blessings; nay, more, how even to turn the banes into blessings. O, our Counselor understands it all; he is perfect in knowledge and wisdom. Moreover, he counsels to save. He can counsel in no other way, for he loves us with measureless love. Others may counsel us to do what is "expedient," what is the best "policy." But there are no makeshifts to the advice of our Counselor. His counsel is founded in the everlasting principles of truth and righteousness and life. He would not advise you to endeavor to escape a temporary ill and fall into the permanent evil. He would not save you from confession of sin, to let you meet sin's doom at the end. He would not give you the satisfaction of your temporary triumph here, and keep you from his eternal triumph for you hereafter. No; love leads our Counselor to do for us what is always for our best and eternal good.

But the knowledge, the wisdom, the intermingled love are not all that make wonderful our great Counselor. His ear, his private office, is open to all. The poor of earth cannot get access, except in rare instances, to the world's great counselors. The legal advice of Blackstone, an Evarts, or a Choate costs more than the poor can afford. A retaining fee for such as they, even if life were at stake, would be more than the poor could raise. But the wonderful Counselor ever keeps open office for earth's millions. No servant or lackey will keep you from access to the Master. It is your privilege to go to him. Surely he speaks not to deceive or tantalize; hear him: "Come unto me, all ye that labor and are heavy laden." The righteous may come in his perplexity. The sinner, deep-dyed and criminal against his Father's law, may come and find an Advocate who intercedes, a Judge who justifies. And this is love.

Then, reader, go to him. Let nothing keep you from it. Tell him all about your case. Keep back nothing. Only so will you realize the need of his help. And then his Spirit will by his own Word teach you the way, and you will indeed know him to be the Wonderful Counselor.—*Signs of the Times.*

The Tongue.

The tongue is more powerful than the sceptre and rules where the sword would fail. We are told in sacred language that it is a "little member and boasteth great things." Time has proven the wisdom of the adage.

The ear was made to listen to the music of prattling babes, the anthems of the forests, the eloquence of man and the voice of God. The eye to behold the beauties of the universe, the pathway of [illegible] with undimmed vision, to look upon the crown of immortality resting on the brow of virtue. The tongue was made to utter words of truth and sympathy, to unite the brotherhood of man, and to supplicate the throne of the Eternal.

It was the tongue that broke the silence of ages and opened to man the gates of Paradise. It was the tongue which made the confession of sin as the flaming sword guarded the way of the tree of life. It was the tongue of the eloquent Greek that calmed the stormy passions of the multitude at Athens and opened the temple of liberty to the sons of Greece. It was the tongue of our great Example that hushed the wild waves and said: "Peace, be still;" that rebuked diseases, and quickened the lifeless form of the dead.

Who can recount its wonders? It is the ever-ready messenger, standing at the portals of thought, to bear the words of grief or joy to anxious hearts. By it the dreary walks of life are cheered into gladness, and the wilderness is made to blossom as the rose.

But alas! it often sends the shafts of pain where life was full of joy. Its sting is like the touch of the death-angel; it reproaches the Infinite and blasts the hope of man.

It ruins the innocent and dethrones the right, it seals the destiny of the unfortunate and crushes the poor. Out of the same mouth proceedeth blessing and cursing, good and evil. It becomes a fire, burning to the lowest hell, and blackens the face of truth, wrong.

The tongue is the wild man of the earth, and cannot be tamed by man alone. It is described as the "pen of a ready writer," and from its hiding place it sends forth the bitter words of

Who can read its history and recount its deeds of crime? Unsanctified by the principles of justice and truth, it becomes the worst enemy of man; but when restrained by the impulses of a noble heart, it becomes the good angel of our destiny. The heart-fountains must be cleared before it will only speak the words of truth and goodness. He who would utter the voice of right and prove a blessing to man, must develop his moral nature and ennoble his mind by thoughts of purity; then will the tongue bow in humility at the shrine of virtue and its words will be as "apples of gold in picture of silver."—*H. V. R., in Restitution, 1872.*

One Man's Duty.

The stoker in the hold of a great steamship, homesick, and sweaty and grimy and weary, with an insignificant shovelful of coal poised ready to throw into the furnace, talks with himself: "Will this shovel full of coal drive this ship across the ocean? Not! Will it keep this ship going one mile, one inch, one second? No; but there are other stokers and more coal; will they be faithful? I don't know: I am not the captain of this ship, but I am the commodore of this shovel."

"This ship may go to port or 'lie to' or go to the bottom, but my duty goes on and I will do it. Let the captain see to the ship and the rest of his crew. But he may know that he has one stoker who will shovel 'square' until the bell rings him off his shift."—*John G. Woolley.*

Notice.

Editor Restitution:

Please say to the brethren that I will be at Bosworth, Mo., on Saturday, the 23rd of Dec., to continue until the 29th of Dec. At each place all are invited to attend. Let us have one more good meeting in 1899.

JOHN FOOTE.

Communicated.

What Would Jesus do?

This important question has become a common caption of late, even [illegible] papers have caught on to it. [illegible] time ago we heard a minister say in public, that he had read in a little [illegible] that if we would ask ourselves the question when we went to vote, "What would Jesus do?" and then do as he would do, we would vote with the right party and not vote amiss. I reflected my thinker a going, and I told [illegible] the question in my mind was this, would Jesus vote with any political party? He smiled and said that was the question, and went on his way. I cannot persuade myself that Jesus [illegible] in person would go near the polls on election day: if he did it would be to teach, reprove and rebuke [illegible] persons who were there. "What would Jesus do if he were to see his disciples going around with such as us attend elections? Would he not [illegible] and say, "Oh Jerusa- [illegible] and stoned of the [illegible] me out from among them [illegible] ye a separate people, and touch [illegible] te and handle not the unclean [illegible] and I will receive you? "Birds of a feather flock together," and [illegible] ple are known by the company [illegible] p." They run political parties [illegible] t license to the saloons and [illegible] dens of infamy that enslave and [illegible] millions of God's creation. I cannot entertain the thought for a moment, that Jesus my Lord and Master would vote and cast his influence with any such parties. Do you think he would, my brother? You say no, and I say no. Then we are agreed, and are one in faith, purpose and action as Jesus and his Father are one. Then let us both be consistent and run with patience the race set before us. Looking unto Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God." Jesus never did take part with vile men who rule in this world, but he often reproved them, and told them "this is your hour and the power of darkness," and for this reason they hated him, and no marvel if they hate his people. When he smiles upon his disciples, and tells them to be of good cheer, as he had overcome the world, (the snares and temptations of the present evil world) study his trials in the wilderness, and compare your actions with his. He overcame all temptations and spurned the offer of all the kingdoms of this world and the glory of them. No selfishness there, but how is it with us when we switch off from the narrow path and the little company, and mount the broad road and sail along with the multitude down to destruction. What can prompt us but selfishness, the hope of making times better, and more money. See what Paul says about that, and how dangerous it is to disregard all the Master's danger signals. Paul tells us not to conform to this world, but be transformed, or changed that we may prove what is that good and acceptable and perfect will of God. We must die to sin and the rudiments of this world, if we would see the King in his beauty. We all know that the kingdoms of this world are corrupt, as represented by wild ferocious beasts, shall you and I endanger our lives in trying to tame and oppose them? Has the time come for this work? And did Jesus set such an example, and tell us to follow him? Love not the world, neither the things of the world. "If any man love the world, the love [illegible] is not in him." Brethren, let us drop our love for the world and be one in purpose and action, and lay aside every weight, and follow Jesus, and do as he would do and have us do, and all will be well.

T. E. ADAMS.

The Soul of Man

If you will allow me a little space in your paper, I would like to give a few thoughts on the subject of the Spirit as it is recorded in Eccl. xii. 7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." As this seems to be the principal text that the orthodox people take to prove the immortality of the soul, and the consciousness of man after death, I will try to show from a Bible standpoint, what the spirit is that returns unto God who gave it. It is generally acknowledged by every one that the body returns to the dust as it was. But it is almost universally thought that the spirit, soul, or thinking part of man, goes to heaven at death. Now if the spirit is the mind or thinking power of man, then the Scriptures must be wrong, for we read that, "The dead know not anything." Eccl. ix. 5. And again that, "The dead praise not the Lord." Psa. cxv. 17. And still again we read, "For in death there is no remembrance of thee." Psa. vi. 5. This proves to my mind that the spirit spoken of in my text is not the mind of the man or person, and if not what is it? We read in Gen. ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

And Job says, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4. Now, it cannot be the soul that returns to God, for we read that, "The soul that sinneth it shall die." Ezek. xviii. 4. "And every living soul died in the sea." Rev. xvi. 3. And David says, "Behold, the eye of the Lord is upon them that fear him, and upon them that hope in his mercy; to deliver their soul from death." Psa. xxxiii. 18. And in cxvi. 8, he says, "For thou hast delivered my soul from [illegible] and the [illegible] mine eyes and the [illegible] from falling." Now we must have the same understanding when he said, "Incline your ear, and come unto me: hear, and your soul shall live." Isa. lv. iii. 3. These witnesses all seem to have the same understanding in regard to the death of the soul.

Now, as I have proven by all of these witnesses that the soul surely dies, I will try to show what it is that returns to God. In the first place let us see what it is that gives man life. In Gen. ii. 7, we find a complete record given of the creation of man, it tells us that the "Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now, if we will just stop and think for a moment, we can plainly see that if it takes the breath to make the man a living soul, to take the breath away from him would leave him a dead soul.

Job says, "The breath of the Almighty hath given me life." Now by turning to the xxxvii. of Ezek., we find after God tells him to prophesy over the valley of dry bones, and they had come together, and the flesh had come upon them; that God tells Ezekiel to prophesy again. "Thus saith the Lord God; come from the four winds, O breath and breathe upon these slain, that they may live." Now this is a plain declaration from God through the prophet, to show us where the breath comes from, and that it is for the purpose of giving life. Now we know that to shut the air away from a person they would very soon perish, for it takes the breath to give life, to take the breath away will surely cause death. And David in speaking of the frailty of man, says, "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Psa. cxlvi. 4, and again he says, "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." Psa. civ. 29.

To my mind there is no doubt, but what the spirit of my text, and the breath here spoken of is one and the same thing, for we breathe the air that is around us, and God created all things, created and caused the wind to blow that we might have pure air to breathe, and when death overtakes us, "The breath returns to the God who gave it; and the man returns to the dust of the ground, from whence it was first spoken into existence," there to remain until God calls them forth on the resurrection morn. For says David, "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

Now, dear friends, it would not be so very hard to understand the Bible, if we would be willing to take plain statements of God, given to us through the prophets as true, and not try to twist God's Word to make it fit man's theology, for when you do that you will make a great mistake, for man's word and God's plan of salvation are as different as daylight is from darkness. We hear men say when a good person dies that such a one has gone to heaven and is sitting on the right hand of God. While on the other hand we hear God say, "The heavens, the heavens are the Lord's, but the earth hath he given to the children of men."

Man says we go to heaven to receive our reward. While Jesus says, "Behold I come quickly and my reward is with me, to give every man according as his work shall be."

Now, dear friends I will leave this with you to study over for yourselves, and say which you are ready to believe the word of man, or the Word of God. God has set forth the plan, you can accept it or reject it as you see fit.

Submitted in the love of truth

JOS. WILLIAMS.

Religion.

Religion is that divine science which teaches how man may be brought into favor of and union with God. It also implies that *once* he did enjoy union and communion with God, and that a disruption has taken place,—hence his present alienation and severance from God and mortality.

The term religion is derived from *ligio*, to bind, and *re*, *again*. Hence religion means, literally, to bind again,—to re-unite. The word *ligature*, which signifies a binder, comes from the same source.

Religion is an emanation from the Divine mind,—a scheme of God-like benevolence designed to restore to man communion with God, the joys of Paradise and unending life.

As these are God's gracious gifts to man, so he has appointed the Medium by or through which only they can be obtained. This is reasonable and just; and we next ask: What is this **divinely appointed Medium of obtaining these blessings?** Answer, Faith [illegible]

As it was by *un*belief and disobedience that these inestimable blessings were lost, so it is only by belief and obedience that they can be regained; which briefly consists in believing the gospel, which is the power of God for salvation, and being immersed for the name of Jesus unto remission of sins. This is a sealing of our covenant relationship to God; and by a continuance in well doing will in the end result in immortality and everlasting life.

J. O. WOODRUFF.

"Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends." John xv. 15.

If we are not servants then we are not working for wages, but it is a labor of love for a friend. It is said that we have a friend that sticketh closer than a brother. Christ Jesus did not work for wages, but for the good of humanity and to do the will of God. Our reward is not reckoned as wages but a gift, for it says the wages of sin is death. But the gift of God is eternal life through Jesus Christ our Lord. So eternal life is not reckoned as wages, but a gift. So if we do any thing in this life for God and Christ and the good of our fellow creatures, it must be done willingly and not for wages, but in gratitude to God, who so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." Now if we want this everlasting life, we must get into the straight and narrow way that leads to life. Jesus says, "I am the way, the truth and the life; no man cometh unto the Father except by me." Now let us all take this to heart and consider ourselves, what are our motives and our desires, are we in the straight and narrow path, are we serving God with willingness, are we doing his will, or is it a sham, an outward form to be seen of men? Let what we do be done for the love of God and Jesus, and may we be ready when his kingdom shall come and his will be done on earth. Amen.

J. E. HOGARTH.

A Brave Coward.

The Chicago & North-Western Railway Company announces the publication of a thrilling story of campaigning in the Philippines, entitled "A Brave Coward." The famous battle of Malate, the charge at La Loma, a love romance, the career of the Tenth Pennsylvania at Manila and in Luzon, the conquering of cowardice by a young Pennsylvanian, are all interwoven into one of the most delightful short stories of the hour yet issued. In common with the first Nebraska, the Thirteenth Minnesota, the Utah and Oregon men and the Fourteenth Kansas, the Tenth Pennsylvania made history in the war against Aguinaldo. The tale is superbly illustrated with half-tones printed in convenient form, and will be forwarded to addresses on receipt of 6 cents in postage by W. B. Kniskern, 22 Fifth avenue, Chicago, Illinois.—Dec. 30.

Reduced Fares.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Nov. 19, 1899, passenger trains over the Pennsylvania lines leave Plymouth station as follows.

For the East: No. 6, 2:55 a. m. daily; No. 18 5:18, a. m. daily, No. 20, 10:37, a m. except Sunday; No. 8, 5:48 p. m. except Sunday; No. 2, 7:50, p. m. extra fare; No. 38, 8:51, p. m. except Sunday.

For the West: No. 15, 5:34 a. m. daily; No. 5, 6:43 a. m, extra fare; No. 37, 9:22 a. m., except Sunday; No. 39, 2:10 p. m. except Sunday; No. 9, 6:12 p. m. daily; No. 7, 6:34 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Agt.

The Nickel Plate Road will sell Holiday excursion tickets good going on Dec. 23rd, 24th, 25th, 30th and 31st, 1899, and Jan 1st, 1900, at one and one third fare for the round trip, good returning to and including Jan. 2nd, 1900. With its Peerless Trio of Daily Express Trains and an Unexcelled Dining Car Service, the Nickel Plate Road offers special inducements for Holiday travel.—jan 1

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The Nickel Plate Road offers to students desiring to return home for the Holidays, the special rate of one and one third fare for the round trip. Tickets will be sold on the day school closes and the day immediately preceding, good returning to and including the date school reconvenes, but not later than Jan. 10th.—dec 25

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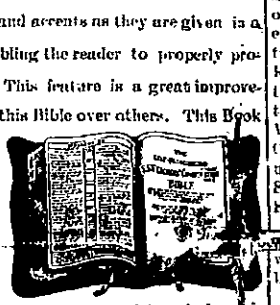

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They that sealed the covenant. NEHEMIAH. X. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.
30 Behold, *d* we are servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
37 And *e* it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And because of all this we *f* make a sure covenant, and write it; and our princes, Le'vites, and priests, *g* seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29 And the points of the covenant.

NOW *a* Ne-he-mi'ah, *b* the Tir'sha-thà, *b* the son of Hach-a-li'ah, and Zid-ki'jah,
2 *c* Ser-a-i'ah, Az-a-ri'ah, Jer-a-mi'ah,
3 Pash'ur, Am-a-ri'ah, Mal-chi'jah,
4 Hat'tush, Sheb-a-ni'ah, Mal'luch,
5 Ha'rim, Me're-moth, O-ba-di'ah,
6 Dan'iel, Gin'ne-thon, Ba'ruch,
7 Me-shul'lam, A-bi'jah, Mij'a-min,
8 Ma-a'zi-ah, Bil'ga-i, Shem-a-i'ah: these were the priests.
9 And the Le'vites: both Jesh'u-a the son of Az-a-ni-ah, Bin'nu-i of the sons of Hen'a-dad, Kad'mi-el;
10 And their brethren, Sheb-a-ni'ah, Ho-di'jah, Kel'i-ta, Pel-a-i'ah, Ha'nan,
11 Mi'cha, Re'hob, Hash-a-bi'ah,
12 Zac'cur, Sher-e-bi'ah, Sheb-a-ni'ah,
13 Ho-di'jah, Ba'ni, Be-ni'nu.
14 The chief of the people; *d* Pa'rosh, Pa'hath-mo'ab, E'lam, Zat'thu, Be'ni,
15 Bun'ni, Az'gad, Beb'a-i,
16 Ad-o-ni'jah, Big'vi-i, A'din,
17 A'ter, Hiz-ki'jah, Az'ur,
18 Ho-di'jah, Ha'shum, Be'zai,
19 Ha'riph, An'e-thoth, Neb'a-i,
20 Mag'pi-ash, Me-shul'lam, He'zir,
21 Mes-he'za-be-el, Za'dok, Jad-du'a,
22 Pel-a-i'ah, Ha'nan, An-a-i'ah,
23 Ho-she'a, Han-a-ni'ah, Has'shub,
24 Hal-lo'hesh, Pil'e-ha, Sho'bek,
25 Re'hum, Hash-sub'nah, Ma-a-se'iah,
26 And A-hi'jah, Ha'nan, A'nan,
27 Mal'luch, Ha'rim, Ba'a-nah.
28 ¶ *c* And the rest of the people, the priests, the Le'vites, the porters, the singers, the Ne'thi-nims, *f* and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
29 They clave to their brethren, their nobles, *g* and entered into *h* a curse, and into an oath, *h* to walk in God's law, which was given *h* by Mo'ses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;
30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:
31 *k* And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the *m* exaction of *n* every debt.
32 Also we made ordinances for us, to charge ourselves yearly with *o* the third part of a shekel for the service of the house of our God;
33 For *p* the shewbread, and for the *o* continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and for all the work of the house of our God.
34 And we cast the lots among the priests, the Le'vites, and the people, *p* for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, *q* as it is written in the law:
35 And *r* to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
36 Also the firstborn of our sons,

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List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hurt Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Pulon Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Pulon Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor. Center and Water Streets, every Sunday at 10:00 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. P. Thompson and W. Turple, Elders.

Church of the Blessed Hope, 526 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on M Jagan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thereby, to meet with us, and they will be cared for by addressing the Elder at Ella V. Baker's, 209 West Pershing St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Readings, every Sunday at 3:30 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scipioville, Ind., meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kolle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. Is Anthon, Elder.

Preaching at Pork Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ruisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Shields and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 8:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren A. D. Allen in charge.

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The Restitution.

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Poetry.

If We Knew.

Could we but draw the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin;
Could we know the powers working
To overthrow integrity,
We would judge each other's errors,
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help, where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good—
O! we'd love each other better
If we only understood!

Jessie W. Smith.

Communicated.

The War of the Standards.

I assume two facts to be true and well authenticated in the history of civilization, namely; That there has been a divine revelation to mankind and a written record of it which has been preserved and which has come down to us as other records have, but with far greater evidence of their validity than any other ancient records of whatever name and nature. For hundreds of years these records summed up in one collection have been popularly known as "The Book" or "The Bible." Some of these records were originally in the unlettered-pointed or unvocalized Hebrew and were known to the Hebrews themselves who understood themselves to be and proclaimed to the world that they were the divinely appointed custodians of them by the title or name of the Writings (or Scriptures) of the Old Covenant (not Testament) and any question of the validity of the record would naturally revert to this unvocalized text if any copy of it were extant, which by the way I would say in passing there is not or at least has not yet been discovered if indeed there be any such still divinely preserved and undiscovered. The rest of these records were originally in the Greek as delivered to mankind and in the fully vocalized and perfected Greek language to which as a spoken and written vehicle of thought nothing has since been added although the modified and corrupted Greek is still a living spoken and written language of a small and insignificant nation and kingdom so-called. These as a whole were denominated the Writings (or Scriptures) of the New Covenant (not Testament).

The Scriptures of the Old Covenant remained in the original unvocalized Hebrew until the dispersion and subjugation of the final Joudaic kingdom and the remnant of the twelve-tribed nationality by the Greek Empire, and until the Hebrew written language had become a dead-letter and an anachronism except to the learned few, and then in the providence of God was translated and transferred by Hebrews themselves into the Greek language which had become the vernacular as well as the vehicle of all the recorded important thought of the empire, of which the Hebrew had become an integer, and stick a pin here, the Hebrew written language had not then become and never made any pretense of having become a properly vocalized language from this time on until early in the fifteenth century when a futile attempt was made from such sources as were then extant and is still continued to revive and properly vocalize it, all of which attempts to this day have proved abortive and only approximate as might have been expected from the very nature of the problem.

It will be seen from what has been said above that the original records of the Old Covenant Scriptures so far as the testimony of the custodians and according to their own claims that this custody and trusteeship was divinely appointed, though delivered to them in Hebrew, were under the same direction transferred or translated by them into the Greek for their own immediate generation and a coming posterity. This occurred some time in the fourth century before Christ as nearly as any authentic record now extant informs us. That it was fairly and honestly done as a translation of the thought of the original Hebrew, its general use in the Hebrew synagogues throughout the Greek Empire down to Christ's day attests. That the Greek Scriptures received the imprimatur of the Christ himself and his Apostles and became "the Bible" of their day is still stronger evidence of the validity of this claim; and as proof of their having so done is the unquestioned historical fact, that the early Christian Church recognized, used and adopted the Greek as original and quoted from it unto the New Records it was making for other generations. There are no quotations in the New Covenant Scriptures from any Hebrew text now extant or yet discovered, nor even from other contemporaneous translations from the unletter-pointed Hebrew like the Coptic, the Arabic, the Peshito or the Aramic. And moreover there was not only no Hebrew text known to the Christian Church in the second century of the Christian era, but no knowledge of Hebrew among the lettered or unlettered Christians of that day, and when the apostate Latin church wanted a translation from the rolls of the Apostate Hebrew of the fifth or sixth century it had to employ and rely upon the veracity of the proselyte Jew—Jerome, for the translation which became the basis of all the Latin and other European translations on down to the fifteenth century, when Protestantism thought it could improve on this Latin translation by patching up a Hebrew text from such sources as were then open and attainable. Now what was the state of things which this revival of interest in Hebrew on the part of Protestantism found. Outside of the dispised and apostate Hebrew Ghettos, in all Europe there was not enough knowledge of Hebrew to warrant the existence of a Hebrew grammar or lexicon and a diligent search throughout Europe and the East resulted in finding nothing more than what is now known to every scholar as the text based upon the Massoretic fragments, and the very definition itself of Massora is "tradition." There was truth in it of course; but like all tradition was truth mixed with error, and we should bear in mind the warning of the Christ himself addressed not only to his disciples, but to the apostate Hebrews of that day, "Ye make void the Word of God by your traditions." If then this had already occurred in the green what should we expect in the dry of the fifteenth century afterwards?

So when you read on the title pages of the versions of today "Translated from the original Hebrew and Greek of the Old and New Testament" you may and should read between the lines—through the Apostate Hebrew and the more apostate Latin. For every translation down to Luther's time and even later was made from the Latin or Vulgate as it is commonly called, into the English as well as the other languages of Europe. And even the Greek Church as it is called was a full fledged apostate in its liturgy and fossilized forms and ceremonies before it split off from its mother, the Latin Apostasy, and has never gone back to the fundamental teachings of the Greek Scriptures nor "done the first works" of a repentant sinner, and "their last state" is today, "worse than the first" as predicted in the very Scriptures they profess to teach and follow.

Read the so-called church history of both branches of the European Christian Apostasy—the Latin and the Greek—"for by their fruits," Christ says, "will ye know them," read the history of the inquisition written in blood all over Europe, read the persecutions and "holy wars," read America's early history, and follow the blood-red trail of the Latin Apostasy from the Pacific to the Atlantic and from the Gulf of Mexico to the frozen North, and then ask yourself and your enlightened common sense, if these are "fruits" of Christianity or the Word of God made void by the traditions of "the Apostasy which must first come" for some good reason known only to the infinite One, before "the kingdom" can come which we are all taught to pray for, and before The Christ can return to assert the kingdom as the Son of the Father whose kingdom it is and whose kingship we recognize and confess when we say "Our Father who art in heaven. May thy kingdom have come, et cet."

That there have been two divine commissions of the oracles of God, namely of the Scriptures of the Old and New Covenant, among many other proofs in the Scriptures themselves, see Rom. iii. 1 and 2, "What advantage then hath the Joudaian or what profit was there in the circumcision? Much in every way. For they were FIRST entrusted with the oracles (oracular words) of God." Who were entrusted with them a SECOND time? And did not this trust cover the Old Covenant Scriptures as well as the New? What is and was the claim of Christ and his disciples and the early Christian Church after them? What was Christ's reproof to the old custodians? Was it not that they had been faithless to their trust? And what did their faithlessness consist in? Was it merely their conduct of life? Does he not tell them specifically in the Sermon on the Mount and elsewhere in his teachings, "Ye make void the Word of God with your traditions."

What is the so-called "Higher Criticism" of the present day doing? Is it not saying and re-iterating, Mousees did not write "Moses" and Heesaias did not write "Isaiah" and so on to the end of the chapter? They do not even know the true names of the authors whom they are criticising. And when asked for their documentary claims, they quote the apostate Hebrew and tradition, and when confronted with the falsity and absurdity of their deductions when tried by the testimony of the Greek Scriptures, the answer is, But this is not the original—it may be and probably was a pretty fair translation. Well, do you not know that the original Hebrew has been lost and a dead letter for more than two thousand years, and that what you are claiming to be original Hebrew is a rag-patched garment of Apostasy? Did you ever make a critical study of the Greek Scriptures in their entirety? Well, no. We hardly thought it worth our while. It did not agree with your theory of three or more Isaiah's did it? We do not consider the Greek authoritative when we have the original Hebrew. The Hebrew themselves have the original Hebrew to which you refer have they not? Why do they not then as a people become Christians? Who have been the custodians of this original text since Christ's day till you acquired it some time in the fifteenth century? Were they not the very people who rejected Christ and who were branded as apostates? Is it at all likely that they proved faithful to their trust in regard to the original Hebrew when it is a well known historical fact that they tampered with the Greek in the second century of the Christian era and were discovered and exposed in their craftiness? Spurious copies of the Greek Scriptures are still extant as evidence of this unworthy attempt.

A sample of the tinkering appears in the famous Messianic prophecy, "The virgin will have in womb and will bring forth a son, etc." Changed to read, "The young woman will conceive, etc."

These Hebraist Higher Critics are now issuing a Plychrome edition of the "Old Testament" as they still call it—their new translation from the original Hebrew—original apostasy would be a more correct designation of the textual sources, and judging from the specimens given in the advance sheets which are not even good English translations of anything, no future author will ever form his literary style upon a study and meditation of them as did a Shakespeare or a Milton or Tennyson who were brought up on the English of the Common Version. This had at least the merit as a whole good English transcript of the thoughts of God. There is a singular providence in the fact that an English speaking race under both flags should have made prominent to the extent it has in its educational curricula the study of two dead languages, the Latin and the Greek, so predominantly conspicuous in fact for several hundred years as to make an analytical and philosophical knowledge of the grammatical structure of these languages and a familiarity with their classics the test of all honorary degrees in their schools and universities until quite recently. Did God foresee this great "battle of the standards?"

The fact that the great Catholic hierarchy hid the Word of God in the Latin apostasy away from the common people and common knowledge and the world-wide authority it once exercised might account for the predominance of the Latin; but will the cant of Greek wisdom and the halo of its past glory still shining over all the nations of the earth account for this absorbing interest and study of the centuries?

I wot not. There is a profounder reason than this and a holier grail at the end of this pursuit, and not only the ghosts of cherished apostate creeds proclaim it, but the utter barrenness of their fruits to the taste and appetite of a generation set free from the yoke of bigotry and the cunning of selfish priest-craft. Too many "common people" have learned that God has said and with special emphasis too. "Come and let us reason together," and they have come and are still coming by the millions and standing morning, noon and night at God's door, the personal Christ namely, and are asking, How can these things be so; and he is answering them as he did of yore on the shores of the Sea of Galilain and in the upper-chamber. His sheep hear his voice now as they did then, and he leadeth them in and out as of yore, and they find pasturage. The leaders of thought in this land and abroad are pleading "the Higher Criticism" as their excuse for an utter or partial abandonment of the so-called "old doctrines" of fifty years, even fifteen years ago. The Bible of their childhood, their "mother's Bible" is now denominated by them "a fetish" or say they, we must view it and study and treat it as we would the literature of any other nation. It is a collection of Hebrew literature, prose, poetry, history, philosophy, idylic song, etc. It was a good thing, the best thing of its day; but revelation and vision is not a closed book. Great is the God of our conception and we are his prophets. We too "stand in his hypostasis." "Christian Science" says another class of higher critics is not "science so-called," but the real thing, and Mrs. Eddy is the discover of it or at least of all its fundamental principles. Have you made a pilgrimage to her temple and shrine in Boston, the new Mecca of the orient? Have you oriented yourself? If not, haste to do so and get wisdom and with all your getting get understanding. Not only "know yourself," but "heal yourself"—after you have paid me a hundred dollars to know how. If Boston is too far away, seek Chicago and the great Dowie and pay your "tithes" and live.

Does not this cutting loose from old and cherished ties and general departure from the old paths in "Christian Endeavor" and a great many other endeavors signify a great change going on—an upheaval of some sort? Is it a *renaissance* of common sense? Will true Christian science be long satisfied with the philosophy that nothing is the matter and no matter if there is? Go back and study the Greek Scriptures of the early Christian Church not the pabulum that passes for them filtered down through the apostate Latin and Hebrew, and make yourself acquainted with the first principles of God's wisdom according to the Christ "in whom they are summed up."

Acquaint yourself with Mousees and Habraam and Joob, not "Moses" and "Abraham" and "Job" and the rest of the early prophets who were tested to be true witnesses and all claimed to be *inspired* and "mouthpieces" of God, not merely historians, philosophers, poets, statesmen or literary ink-slingers and proved to be what they claimed by the "signs and prodigies" that followed them. Strike out the signs and prodigies from the sacred Record, as "the Higher Criticism" is now teaching its followers to do, and you illiminate the most important testimony in the Word of God to its superhuman origin and wisdom.

Acquaint yourself with Paul and what he said on all these subjects, not the Paul of the creeds and the interpreters; read for yourself just what he writes and says. He did not claim to be anything more than "a mouthpiece" of inspiration and his testimony is in exact harmony with Mousees. The divine testimony and record seems to be complete and closed, and mankind's case has gone up to the great assize for final adjudication, and the further language of the record is that "we (Christians) have an advocate with the Father, Jesous Christos a justified one." The record also says that "it is appointed unto all men once to die and after that a judgement-trial." "For we must all stand at the bema of the Christ and give an account," etc. The bema is not "the judgment-seat" where God the Judge of all the earth sits, but the place where the Advocate and the Accuser stands. The testimony then is all in at this juncture and if we have an advocate with the Father, the case is closed so far as the evidence for or against us is concerned. The fact stated that "it remaineth for all men once to die" is conclusive as to the death-penalty, having been pronounced upon the whole race of mankind under the judgment of law. Therefore the pardon of grace is denominated "the gospel" or "good news." If it were not a conditional pardon we would need no advocate, and if we are not already dead, there would be no need of a resurrection in order that we might put in an appearance at the new trial.

Now, the apostasia has made Paul and the rest of the Apostles say and teach that we don't really die, but are kept alive in Hades, hell, purgatory or heaven as "souls," which are to be rehabilitated for further purgatorial or heavenly purposes when this great day of trial shall have come, if it does not come to each one individually when he or she shuffles off this mortal coil, as some teach. Why does Paul say "dead in trespasses and sins" when addressing people just as much alive as you and I now are? Or why does he exhort us to put off the old man and put on the new? Is not this the language even now of law? Does not the law account the condemned convict dead, although the sentence of death has not already been executed? What is regeneration but a renewal or re-importation of life? A re-begettal or birth? How does the butterfly come out of the cocoon of the dead catterpillar? There must be a point of time when the creeping, crawling thing as an organism dies and the flying, soaring thing lives. There must be a point of time when the organic mortal man in his evolution towards the higher immortal life dies to the organic functional mortal life and begins to live to the organic, functional immortal life. All the teaching of inspiration along this line agrees with this inference or assumption.

We are exhorted to feed on "the pure milk of the Word as unborn babes" (or possibly "recently born"). We are told that certain teachings "are strong food for adults who have had their functional faculties exercised to discriminate between good and bad." We are told to feed or take nourishment that we may grow in grace and knowledge. In other words revelation teaches us to assume an analogy if not an exact likeness between the spiritual and natural (or soul) life—that they are both functional as well as organic and that in both cases they have a germinal origin or beginning, and that they are determinative at the will of their Infinite Author or Creator. How do [illegible] Apostasy?

The issues are issues of life and death, and the war is now on. It is the Word of God against the word of the creature man. Once spoken through Mousees as a mediator, once for all through Jesous Christos as another mediator. On one side is the standard of the truth of God as it is in Christ Jesous, our Lord; on the other is the standard of the Apostasy which no: only "must first come," but has come, and had even begun to come in the day of John the Evangelist. Read what he says about it, and determine where you stand my reader and hearer. Moreover when you have "put on the whole armor of God" so far as you are able yourself, be willing "to accept the helmet of salvation and the Sword of the Spirit, which is the Word of God"—you cannot in and of yourself take these—accept the great fact of inspiration, that God has saved you and wants you to hear and know "the good news," and when you have heard his call to the heavenly warfare, accept from his hand the divinely tempered weapon of your knightly and courtier service, his Thracian, two-edged, sharp-pointed to cut or thrust Sword of the Spirit, accept it as did the young knight of old from the royal hand of his king, after fasting and vigil, remembering that to your faith you are expected to add "valor," and shed your very heart's blood, for the high purpose, and resolve your vows and the royal preferment have placed upon you as a younger brother and son of the Most High, whose emblematic cross is on your shield and whose sword is this emblem too.

CHARLES GARDNER.

Dear Restitution:

Mrs. Anna Cook, of Wolf, Nevada Co., California, wants to know "If there is some preaching brother, who would like to do missionary work in northern California?" She does "not know of any preacher of the gospel, or any place where the people of the Church of God hold meetings north of Sacramento." There are three members where she lives, but "they have no leader and do not hold meetings." They are poor, and could not bear the expenses of a minister, but there is a good opening there. "There are three school houses within two miles and a half of Mrs. Cook's home, that have neither preaching nor Sunday school." Can any go? And who will volunteer to help pay the preacher? Time is short. These calls ought to be answered. We are the overseers of the vineyard and will be held responsible if the Lord's work is not done. I will do something; who will join[me]?

S. ROXANA WINCE.

NOTE.—Volume IV. of [illegible] Dawn, 660 pp., is not so completely saturated with the notion of the "presence" of the Lord here 40 years before his second coming, (referred to in my article in THE RESTITUTION of Nov. 22,) as are the first three volumes. This volume contains a large amount of valuable information and the opinions of many noted men pertaining to the present times, with comments by the author, pointed, faithful, and mostly helpful. It, like the first three volumes could be greatly improved by thorough revision; and no other can do it so well as their author, if he will first carefully reconsider his own opinions on a few fundamental points.

It seems a pity to do so much work and so near right in a matter of the highest importance, and spoil it with a few radical misapprehensions. If the author had been schooled in the first 25 years of the Advent movement, or if he had more carefully consulted those who had been thus schooled, he could have made his work more useful.

O. R. L. C.

Oregon Bible College
Oregon, Illinois

The Restitution.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, DEC. 20, 1899.

To Our Subscribers.

Very many of our patrons well know their time expires with Dec. 31, 1899. A goodly number know equally well that they are behind in their payments varying from a month to some years. Any one can ascertain by examining their label just how they stand. The month is given and then a figure to indicate the year. Some object to us putting notice in the paper to try and induce payment to be made, and we do not like to do it—would rather not do so. Now, friends, do not make it necessary for us to ask but this once more, but send your money now, even before the time is out, so as to have it here by the first of January. We must have your aid or we shall be sorely crippled in getting out our paper. Please do not lay this aside till you have complied with our request.

LET malice alone, and they that are living in malice will pay the natural penalty of their iniquity.

PRAISE is never unseasonable to a Christian; because mercies are always in season.—*New every morning.*

IS it not amazing that any man of sense can think that God can be put off with the outward form of worship?

DARKNESS cause us to exercise faith; trials cause us to exercise patience; desertions cause us to exercise love; tempests cause us to exercise hope.

TRULY the words of the Apostle Peter, 2 Pet. iii. 3, 4, are being fulfilled in our day: "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

BROTHER D. T. Halstead has sold his home at Andover, Dakota, and returned to Rensselaer, Ind., for the present. He will answer calls to preach, and we trust will be kept busy. Bro. Halstead is so well known to the Indiana brethren that no word we can say will serve to introduce him. He will be found sound in the faith and true every way.

THE worldliness of the times we live in corresponds with what Jesus declared in Matt. xxiv. 38, 39: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the Ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

THE War in South Africa the past week has been full of disaster to the British, the efforts to relieve the besieged cities has failed, and a retreat made necessary. The British empire is aroused as it has not been for many years, and the order for Generals Roberts and Kitchener both to hasten to the scene, together with large drafts of men and munition of war is evidence that England at last realizes her danger, and the necessity of heroic measures. With so large a part of her forces engaged in Africa, her enemies the world over are working to undermine her interests, and unless a change in the fortunes of war soon comes Britain will face grave troubles on every side. It looks very much as if should any serious troubles arise in other places, as if the whole world will be involved in the conflict.

IT is time to think and plan for our "Christmas Love Feast" letters. For a number of years it has been our custom to have a "Social meeting" about the last of the year, and many short testimonies of what the Lord has done for us have been given by this medium. These short letters of greeting are full of cheer for many who are isolated and have no opportunities for attending church services, and once more we invite you all, old and young, preachers and listeners, to contribute a little word in brotherly and sisterly greeting, that we may have a real foretaste of what our meeting will be when the Lord comes to gather his loved ones home. Do not delay, but write and send your letters in early so we may make provision for them.

IT was in view of the dark and cloudy days we are now passing through, Jesus said, when describing his coming with power and glory: "And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh. And he spake to them a parable, behold the fig-tree, and all the trees; when they now shoot forth ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Trust in God.

Throughout the whole of Scripture teaching, we are again and again commanded not to put our trust in man; nor in princes, nor in a friend, not even in a brother. And the wise man said that "he who trusteth *in his own heart is a fool.*" Paul also instructed Timothy not to trust in uncertain riches,—evidently teaching that neither man or anything connected with man in this life, is worthy of implicit confidence; but on the other hand, we are frequently informed that they shall be fat; that they shall be safe; and,

LIKE MOUNT ZION

never be moved." We do not understand that these passages teach that we are to put *no* confidence in one another, but that we must not place *implicit* confidence in any mortal man, but in God only. God is *always* faithful to his word. Did he ever promise and not fulfil? Have any ever trusted him in vain? Never? Whatever he has promised to the righteous, or whatever his declaration to the wicked, He will in his own time, and in his own way surely perform. It is to God we must look in sickness for

CONSOLATION AND COMFORT;

in prosperity lest we become high-minded and trust to uncertain riches; in adversity that we may not be borne down by the troubles and trials of the way, and give up in despair, in persecution, that our enemies may not triumph over us; in fact, it is God only on whom we can safely rely. It is he, in all the varied circumstances of life in whom we can confidently trust and not be afraid, nor fear what man can do unto us. God has in his Word given us ample proof of his watchful care over those who put their trust in him. He does not help those who trust to their own ability, wisdom, knowledge and goodness;—but to those who have humble views of themselves and

TRUST IN GOD

even when they cannot trace him, and when all other sources of help have failed. The Lord delivers when no other help is near. He restores when the ablest physicians have exhausted their skill; he rescues when all human aid is powerless: in short, "Man's extremity is

GOD'S OPPORTUNITY."

This was strikingly manifested when the Israelites of old reached the Red Sea. The mountains were on either hand, and the Egyptian army in sight, hotly pursuing,—what were they to do? What could they do? They could only stand still and see the salvation of God. God's children now are sometimes brought into similar straits; it may be when one has tried every possible means

TO OBTAIN EMPLOYMENT,

so as to obtain the necessaries of this life, but has failed; or when in business, through bad trade conditions, he has sustained heavy losses, or other causes, over which he had no control, he is reduced to poverty and want; or when bereavement has stepped in and taken away the flower or support of the family; or when in trouble from estrangement of relatives, or the loss of friends, or by the slanders of others. It is absolutely necessary in all such cases to stand still, and see

THE SALVATION OF GOD.

He *delights* to help his children in their extremities, and it is then made unmistakably manifest that the deliverance is from God, and not from man; from the Heavenly Father, and not from an arm of flesh. But for this we should never have recorded in Scripture, such a thrilling song of gratitude and

PRAISE TO GOD

as that which Moses and the Israelites sang after the great deliverance at the Red Sea, wrought by God, over their numerous enemies who were afterwards seen lying dead upon the seashore. And just so, now, when a great deliverance has been wrought by God on behalf of one of his children, then praise to God bursts forth in full force, from the heart of him who places implicit

CONFIDENCE IN GOD.

At other times, we may arrogate to ourselves some praise to which we have no claim, and to that extent rob God of his just due. But when help comes in extremities like these, at a time and from a source we had never anticipated, then we give God all the praise. By this means our faith is strengthened, our hope confirmed, and we go on our way rejoicing in the Lord for his goodness and loving-kindness vouchsafed to us in such times of need. The more we are tried in this way, the more we are convinced that they who

TRUST IN THE LORD

will never be confounded; but if we feer man, and trust in him it brings a snare. Jeremiah in his 17th chapter and 5th verse uses very strong language on this point, and says, "Cursed is man that trusteth in man, and maketh flesh his arm," whether he be high or low, rich or poor, wise or ignorant. God, and not man, it he in whom we must put our trust."

Question Drawer.

For E. L. In answer to the question, as to whether *all authorities* are agreed that the primary meanings of *Baptizo* and *Baptismo* are "To dip or immerse," and "an immersion," we are not fully competent to say. We have often *read* that they are: but we do not know all the authorities and therefore cannot speak for them. Some of them we *are* acquainted with. Bullinger's critical Lexicon and Concordance to the Greek and English New Testament, says Baptizo means "to make a thing dipped, to immerse," and "Baptismo" means an immersion.

Liddle and Scott say Baptizo means "To dip in or under water."

Parkhurst says Baptizo means "to dip, immerse, or plunge in water;" and Baptismo means immersion.

T. Sheldon Green says Baptizo means "to dip, immerse," and Baptismo means immersion.

Cremer says Baptizo means "to immerse, submerge," and that Baptismo is the rite of Baptism.

In Dr. Geo. Campbell's Notes on the Gospels, we find the following on Matt. xx. 22:—"The primitive signification of *baptisma* is immersion; of baptize, to immerse, plunge, or overwhelm."

On Mark vii. 3, 4, "For the Pharisees.....eat not until they have washen their hands, by pouring a little water upon them; and if they be come from market, by *dipping* them. The first word is *nipsontai*, properly translated wash; the second is *baptisontai*, which limits us to a particular kind of washing, for *baptizo* denotes to dip, Vol. 3, p. 147... .....I think the word immersion which, though of Latin origin, is an English noun, regularly formed from the verb to immerse, a better English name than baptism. Vol. 1, Diss. 8, Part 2, p. 2.

The foregoing is about all the assistance lexicographers can afford us. And it remains for you and all other interested persons to search and see whether the circumstances in which these words are used by New Testament writers support this meaning. Special attention should be given to John iii. 23; Acts viii. 36-38 in the Revised Version, and to Romans vi. 3, 4, 5, 6, where a *burial*, and a *death*, and a *raising up*, and *a planting* in the likeness of Christ's death and a *raising* in the likeness of his resurrection as set forth in the act are corroborative of the evidence given above. In conclusion, it must be borne in mind that *other* Greek words respectively mean *sprinkling* and *affusion;* and these are *rhantizo* to *sprinkle*, whence *rhantismos* (the act) and *rhantisma* (the result) *epicheo*, to pour down upon, whence *katachusis* (the act) and *katachusma* (the result.) This must suffice for the present.

For J. M. A:—You ask what is the "willful sin" of Hebrews x. 26? For our part we see no willful sin alluded to in the passage named. The reference is, we think, to *any* and *every* sin *willfully* committed. And lest you should come again and ask what it is to sin willfully, we may add here by way of suggestion, that it may be, and probably is, sin premeditated or *determined upon*. We cannot think that the *knowledge* that a certain act is sinful would constitute it a wilful sin; because it is not difficult to find instances where heinous sins, and known to be such have been graciously pardoned,—notably those of David. In unguarded moments temptations are *yielded to*, and men and women are for the moment carried off their base, as it were: but coming to their right mind, return to the shepherd and bishop of their souls. If others have clearer perceptions of the truth in the premises, we would be glad to see them presented. The querist would do well to study the 15th of Numbers in connection with 2 Sam. xii. 10, in order to see the principle we have suggested, illustrated, and we will dismiss the subject. Our correspondent may want to know what it is to count the blood of the covenant an unholy thing. We *think* it is to regard the blood of the Son of God on a par with the common blood of the race,—not precious for salvation purposes.

Communicated.

Reports.

Dear Restitution:

I feel that I would like to write a piece for THE RESTITUTION. It is my first effort at writing for a paper, and I ask you to excuse all mistakes. We have just had the pleasure of hearing the Truth delivered to us by Bro. Hudler, and it did our hearts good, we have been longing for the Truth for years. There are only six of us here of the one faith, and one hope. There were only two here that were baptized believers. Brother and Sister Behlen were baptized by Bro. Clifton several years ago. Brother and Sister Endsley have been believers for three or four years. My husband has always been a believer, as he has always been taught the Word of God by his parents, who are known by a good many brethren and sisters at Plymouth, Indiana; but he never obeyed till Bro. Hudler came to our aid. Nov. 2, and commenced his first meeting Sunday, Nov. 6, and ended Sunday forenoon, Nov. 19, and in the afternoon Brother and Sister Endsley, my husband and myself were buried with Christ in baptism, and the six of us with Bro. Hudler took of the emblems of bread and wine, and all spent the evening there, as we wanted to be with Bro. Hudler as long as possible, as he was going to start for Sydney the next day and take the train for home. We parted with tears: we should like to have had him with us longer, but we know his family was anxiously awaiting his return home, as he had not seen them since the 11th of June. He had his time set for going home when at Freedom, Neb., but when he heard how we were situated here, he came to us, and we ask God to bless him in all his efforts. We feel thankful to him for the good he has done us, besides we think he has sowed seed that will reap a big harvest as the people here have never heard the Word of God preached in its fulness before, and it has given them something to study on, and we hope if we can have the pleasure of having Bro. Hudler with us again next summer, that there will be some prepared to obey the Gospel. I will bring my letter to a close hoping that we may meet in that glorious kingdom to be established at the coming of Christ, and that we may prove faithful and be one of God's chosen, is my prayer.

Your Sister in Christ,
MRS. H. G. BEEBE.

Dear Restitution:

Feeling it a sense of duty on my arrival at home, after an absence of more than five months, I will endeavor to give a report of my labor. Leaving home June 19th, I returned to my appointments in Illinois, and preached in my old field until August, when I was sent to Clark County, Ill., through the month of August, returning to Antioch, Adeline, Lanark, then to Conference at Oregon. At the close of Conference I left for Nebraska, arrived at Edison on Sept. 26, and preached there until Oct. 9, Freedom Oct. 12 to 22, Holbrook Oct. 25 to 29, Redington Nov. 5 to 19, Eagle Grove Nov. 25 to Dec. 3. At above places I found earnest brethren contending for the faith of Abraham once delivered to the saints, but are surely in need of laborers; truly the harvest is great but the laborers are few. I feel sad when I see the need of laborers, and a deeper interest in support of the truth, but may we not say as Jesus has said when he comes to earth again. He asks the question, "Shall I find faith?" If indifference increases in the next thirty years as in the last twenty, there will be but very little faith found on the earth. Surely Jesus knew what would be the condition of the Church, if not he would not have asked the question. I find anxious souls wherever I go, hungering for the truth, and are as Paul has said feeling after God, hopefully that they may find him, yet for the want of teachers will die without the knowledge of the gospel of the kingdom of God. I was away from home 167 days, preached 128 discourses, baptized 13 persons.

And now to the brethren of the one faith scattered abroad, 1899 is near to a close, and we are one year nearer to the coming of our King; the battle of God Almighty is near upon us, the signs of the times are indicative of mighty changes. The chief Prince, the Czar of Russia, is preparing for the great struggle. Was a Church ought to discern the signs of the times, for Paul says, "Ye brethren are not in darkness, that the day overtake you as a thief in the night, for ye know perfectly well." Yes, the prophecies are a sure light, as Peter has said, shining in a dark place, until the light of the world shall come and dispel the gloom and cares of the doctrines of men; and it is evident that some of us will never meet each other in mortal life, but my hope and prayer is, that we may be counted worthy to have a part in the first resurrection, and by virtue of a spiritual birth be made equal to the angels and can die no more. Blessed hope, based on the exceeding great and precious promises of God. We can become partakers of the eternal nature of our Lord and Savior Jesus Christ, qualifying us for the high position of subordinate rulers in the government of the nations for one thousand years. He that overcometh will be given power over the nations, until all principalities, powers and dominions are subdued and the last enemy death destroyed. Then the Son turns over the kingdom to the Father, and God himself will dwell with men, and the nations of those that are saved will carry their glory and honor into the City of God and partake of the tree of life, and drink of the river of life, and through the golden ages of a never ending eternity. Then will be fulfilled God's promise to Abraham, "In thee and thy seed shall all nations be blessed, with the promised inheritance of the land of Canaan for an everlasting inheritance. Then the righteous will never be removed, but the wicked will be removed and not inherit the earth, but sleep a perpetual sleep and never awake; and the upright will have dominion over them and the beauty of the finally disobedient will consume away with them in their graves, receiving the wages of sin, which is death.

Your Brother in hope of life eternal through Jesus Christ,
D. M. HUDLER.

And still the Lord is so good. We closed our meeting at Tiffiny school house, Dec 11, having baptized eleven souls into the precious name of Christ. We are sorry to leave some almost persuaded to accept the gospel. May they continue to search the Scriptures and be obedient to the heavenly words, "Come unto me." The congregations have not been large at this place, but very attentive. We expect to return to this place after Christmas (D. V.) for a few evenings. God keep the dear ones who have trusted him thus far. Remembering his grace is sufficient for all our needs, do not try to walk alone, dear lambs, for the Shepherd will safely guide you.

Trust him always,
M. A. WOODWARD.

As announced in RESTITUTION meetings were begun at the Brush Creek Church, in Ohio, Nov. 26. The same were continued nearly two weeks. The same results followed as so often attend efforts of similar duration,—a warm interest with several almost persuaded. The Brush Creek Church took steps toward engaging some one to speak for them, at least once each month. They also desire to see the truth promulgated in the surrounding country. With a view to this end it is requested that all believers in southwestern Ohio, correspond with Luther Worley, Tippecanoe City, O. The desire has also been expressed that during the coming year arrangements may be made to hold a few days meeting at such time and place, that all of the faith in these parts may gather and strengthen each other. Through the desire and efforts of the Brush Creek Church meetings are now being held at a school house, about three miles southeast of Piqua, Ohio. An excellent interest is being manifested, but it is to be feared that the time allotted for the work is not sufficient to develop the same. Let one and all of the faith of the gospel be diligent in using their individual efforts to spread the truth.

F. L. AUSTIN.

The Nickel Plate Road

on Dec. 17, 1899, will inaugurate a new through vestibuled sleeping car service leaving New York City via D. L. & W. R. R. at 11:45 p. m. and arriving in Buffalo at 12:10 noon, connecting there with train No. 5 on the Nickel Plate Road arriving in Chicago at 7:20 a. m. Also, No. 6 leaving Chicago at 10:15 p. m. and arriving in Buffalo at 4:55 p. m. will carry a through vestibuled sleeper arriving in New York via the D. L. & W. R. R. at 7:25 a. m.—Dec. 27.

Our Bible Offer.

Have you read our premium offer on page 4 of this paper? Send early as we will be able to get your books to you before the rush of the Holiday trade begins. The offer is simply this:

You pay your subscription for 1900 at the regular price, and send $1.50 more and get a Bible worth $3.50.

If you have already paid for THE RESTITUTION for 1900 you may have the Bible by sending us $1.50

If you want an extra Bible to give to some one add $1.50 to the $3.00 for paper and Bible, and we will send an additional book to you.

If you will send us four new subscribers for 1900 we will send you this Bible free of any charge.

This is not a cheaply gotten up work, but a book exactly as described, and all who have seen it speak in highest praise of this Bible. We are so confident you will be pleased that if you are not satisfied when you get the book, return it to us and we will return the money to you.

Remember, the time is soon coming when the shippers and transportation companies will be very busy, and delays are liable to occur, so in order to get your books promptly order now. You can get nothing better for Christmas and New Year Gifts than a nice Bible, and here is your chance to get a very desirable gift at a very low price.

Of course you will understand that the print in the paper is not to be compared with the clearness as it appears in the book. Common paper and ink cannot bring out the fineness like book ink and paper. You will be able only to get the size and general appearance of the page of this Bible.

OBITUARY.

Sister Sallie Regal, wife of Benjamin Regel, died December 1, 1899; born March 24, 1844. After a life of suffering our dear sister has fallen at last under the great enemy death, the enemy of all mankind, which entered Eden by man's disobedience. So death has passed upon us all, but thank God there has been sent to us a Redeemer, a mighty One to redeem us, to give us eternal life, and in him she put her trust, having obeyed the commands of the gospel. She sleeps in hope, sweetly sleeps, all unconscious of the sorrowing ones that are left, and we trust she will come forth to immortal joy at the resurrection of the redeemed. She was a great Bible student and perhaps many of the readers of THE RESTITUTION remember her writings as they appeared in the paper from time to time; but in the last few years her health had failed so that her pen was laid aside. She suffered from paralysis. She went from her home about ten weeks ago to visit her daughter at Youngstown, and suffered a severe stroke from which she never recovered. She has been a great sufferer for the past weeks, being unable to move, and her throat and tongue were so affected that it was with difficulty that she could be understood. But now her sufferings are over. She leaves a husband and four children. She was brought back to her home at Patmos, Ohio, and laid to rest in the old Goshen burying ground, where all our dear ones are sleeping until called forth to join the Redeemer. Words of comfort were spoken by Mr. Morgan; his subject, "Where is man in death?" and "the hope of the resurrection," were well answered with Bible answers.

Her Sister,
MRS. MARY E. KNOWLES.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A B Griffith	1.50
Mrs M E Dawson	.50
Mrs J Wilen	3.50
Lucy A Campbell	1.00

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

Poetry.

Born, Crucified, Risen.

The shadows of evening were silently creeping
Through Bethlehem's streets, as there stopped at the door
Of its hosted two travellers, anxiously seeking
For shelter and food till the long night be o'er.

But the gate-keeper answered, "The house is overflowing;
The chambers, the court-yard, and even the road;
Not an inch of the place can we spare for you, Joseph;
Just glance at the people who wait here, for grain."

"But I and my wife have been riding since daybreak,
And Mary with weariness now is o'ercome,
If no shelter to-night I can find for my dear one,
To-morrow may find her is death cold and dumb."

The gate-keeper pondered; then slowly he answered,
"There is room to bestow her in one of the stalls;
But watch over it safely, put it corner to give you;
Cut wait on the hay you may sleep with the colts."

So there on the straw with the kine sleeping round them,
Adown on the floor lay the travellers worn;
And there just at midnight was throned in the heavens,
To Joseph and Mary an infant was born.

And, lo! in the heavens a wonderful glory,
Whose lightness exceeded the sun's brightest rays!
The mountains, the valleys, the hilltops were flooded;
And list! what a chorus of jubilant praise!

From the ground where they lay, o'er their flocks vigil keeping,
The shepherds, affrighted, the splendor beheld;
The portals of heaven are suddenly opened,
And forth come the angels with harps of pure gold.

Adown on their knees fall the shepherds in terror;
But sweet from the midst of the throng comes a voice—
"Fear not, for glad tidings we bring to all nations.
The Christ-King is born! Fear ye not, but rejoice!

By this ye shall know him, 'tis swaddling clothes lying,
He sleeps in a manger, the place of his birth;
From sinning and death he for ever shall redeem you,
His kingdom shall reach to the ends of the earth."

Then thousands of seraphs caught up the glad anthem,
"On earth peace forever and good-will to men!"
Loud swells the glad chorus; then suddenly ceases;
The heavens are silent and dark once again.

Now hundreds of mystified people are thronging
To gaze on the Christ Child, from near and from far;
The shepherds relate how and here are the wise Men,
Directed and guided by Bethlehem's star.

The sweet Mary-mother in wonder beholdeth
The throng that bow down to the Babe on her knee;
The men of the East at his feet lay their treasures,—
The promised Messiah, the King yet to be!

Years pass. Through the streets of Jerusalem toiling,
Urged on by the soldiers with weapon and fire,
Spit upon, bruised and bleeding and stripped of his garments,
Comes Bethlehem's King, at the point of the spear!

He comes to be crucified. He and two others,
Himself in the midst as the worst of the three;
Through his feet and his hands are the cruel nails driven;
Thorn-crowned; pierced with spears; King of heaven is he!

Ah, Mary! thy piteous heart is near breaking
As thou seest on the cross the dear Son that thou bore;
But his shame and his tortures will soon all be ended;
He speaks—"It is finished!" The agony's o'er.

The heavens grow black with a terrible darkness;
The veil of the temple is rent in twain;
The thunder bolt falls; fierce the wild lightning flashes,
And shuddering nature seems groaning in pain.

Christ is dead; and his toiling and suffering over;
His body is tenderly laid in the tomb;
The few who are faithful are left without guidance,
Their hearts filled with sadness and covered with gloom.

But he said, "Though I go, I will come again to you;
In God ye believe; believe also in me.
I go that for you I a place may make ready—
That where I am dwelling, you also may be."

"Christ is risen!" their doubt and their sorrow has vanished;
They have seen in his fingers the print of the nail;
They have looked at the wound in his side; he has told them
His blood over sin and the grave shall avail.

Years after, once more heaven's portals are opened
And Jesus, the faithful, is taken above
To sit on the throne of the Father in glory
The Lord of our life, and the Christ of our love.

Ten thousands on millions of angels adore him,
Unceasingly singing the praise of his name;
Salvation and honor and glory and wisdom
And riches and power to the Lamb," they proclaim.

And John, as he looks on their robes white and shining,
The harps of pure gold, and the palms in their hands,
And the star gleaming crowns, is with awe filled and wonder,
For countless they are as the "number of sands."

"These are they that have come up through great tribulation,
Whose robes in the Blood of the Lamb are washed white;
Here are tears never more; never sorrow nor sighing;
With Jesus the Christ all is glory and light."

O sometime, my friends, and it may be to-morrow,
The gateway of glory will open for you;
You shall stand at the throne of your mighty Creator
And for every act give account just and true.

It may be this evening Christ Jesus stands waiting,
And patiently knocks at the door of your heart.
O, open and give to him welcome and shelter,
Beware how thou bidd'st thy Lord to depart!

Do not cruelly Christ; can you feel on this Christmas
The Blessed Redeemer is born in your soul?
Then safe may you rest though the heavens be rended,
And over your life should eternity roll.

"Behold, I come quickly; and he that is righteous
Before me shall stand and be more righteous still;
And he that is filthy shall yet be more filthy."
To-night thou may'st choose which thy record may fill.

And all those who dwell in the heavenly city
Must enter with robes pure and white as the snow;
Without it are liars and all they who do evil
Within, life and glory; without, death and woe.

Are you ready to sing with the host of redeemed ones?
To trust in his promise, and happiness find?
To-night you may join in the glad Christmas anthem
For Christ the Redeemer is born to mankind!

—Ida G. Hunt.

Selections.

The Wonderful Counselor.

Whether we read Isa. ix. 6, as "Wonderful Counselor," as in the text of the Revised Version, or "Wonderful Counselor," as in the margin, it matters not. Jesus Christ is the Counselor, the Advocate of his people, of all that long to be his people. He is also a Wonderful Counselor, in wisdom so surpassing, in knowledge so profound, in love so infinite, that all the counsel of all the wise of earth is not worthy of mention.

He knows all about our case. He understands the principles involved. He sees the harvest in the seed, the end in the beginning. He knows all the dangers that lurk in the way. He looks with clear eye upon all the snares of the enemy. He sees the subtle, sweetened, poisoned draughts the adversary has prepared for thirsty lips. He beholds the enchantress' bed which would lull to the sleep of death our wearied limbs and brain. He has met all these things himself, and knows how to escape all dangers, how to make the best use of all blessings; nay, more, how even to turn the banes into blessings. O, our Counselor understands it all; he is perfect in knowledge and wisdom. Moreover, he counsels to save. He can counsel in no other way, for he loves us with measureless love. Others may counsel us to do what is "expedient," what is the best "policy." But there are no makeshifts to the advice of our Counselor. His counsel is founded in the everlasting principles of truth and righteousness and life. He would not advise you to endeavor to escape a temporary ill and fall into the permanent evil. He would not save you from confession of sin, to let you meet sin's doom at the end. He would not give you the satisfaction of your temporary triumph here, and keep you from his eternal triumph for you hereafter. No; love leads our Counselor to do for us what is always for our best and eternal good.

But the knowledge, the wisdom, the intermingled love are not all that make wonderful our great Counselor. His ear, his private office, is open to all. The poor of earth cannot get access, except in rare instances, to the world's great counselors. The legal advice of Blackstone, an Evarts, or a Choate costs more than the poor can afford. A retaining fee for such as they, even if life were at stake, would be more than the poor could raise. But the wonderful Counselor ever keeps open office for earth's millions. No servant or lackey will keep you from access to the Master. It is your privilege to go to him. Surely he speaks not to deceive or tantalize; hear him: "Come unto me, all ye that labor and are heavy laden." The righteous may come in his perplexity. The sinner, deep-dyed and criminal against his Father's law, may come and find an Advocate who intercedes, a Judge who justifies. And this is love.

Then, reader, go to him. Let nothing keep you from it. Tell him all about your case. Keep back nothing. Only so will you realize the need of his help. And then his Spirit will by his own Word teach you the way, and you will indeed know him to be the Wonderful Counselor.—*Signs of the Times.*

The Tongue.

The tongue is more powerful than the sceptre and rules where the sword would fail. We are told in sacred language that it is a "little member and boasteth great things." Time has proven the wisdom of the adage.

The ear was made to listen to the music of prattling babes, the anthems of the forests, the eloquence of man and the voice of God. The eye to behold the beauties of the universe, the pathway of life, and finally, with undimmed vision, to look upon the crown of immortality resting on the brow of virtue. The tongue was made to utter words of truth and sympathy, to unite the brotherhood of man, and to supplicate the throne of the Eternal.

It was the tongue that broke the silence of ages and opened to man the gates of Paradise. It was the tongue which made the confession of sin as the flaming sword guarded the way of the tree of life. It was the tongue of the eloquent Greek that called the stormy passions of the multitude at Athens and opened the temple of liberty to the sons of Greece. It was the tongue of our great Example that hushed the wild waves and said: "Peace, be still;" that rebuked diseases, and quickened the lifeless form of the dead.

Who can recount its wonders? It is the ever-ready messenger, standing at the portals of thought, to bear the words of grief or joy to anxious hearts. By it the dreary walks of life are cheered into gladness, and the wilderness is made to blossom as the rose.

But alas! it often sends the shafts of pain where life was full of joy. Its sting is like the touch of the death-angel; it reproaches the Infinite and blasts the hope of man.

It ruins the innocent and dethrones the right, it seals the destiny of the unfortunate and crushes the poor. Out of the same mouth proceedeth blessing and cursing, good and evil. It becomes a fire, burning to the lowest hell, and blackens the face of truth, wrong.

The tongue is the wild man of the earth, and cannot be tamed by man alone. It is described as the "pen of a ready writer," and from its hiding place it sends forth the bitter words of

Who can read its history and recount its deeds of crime? Unsanctified by the principles of justice and truth, it becomes the worst enemy of man; but when restrained by the impulses of a noble heart, it becomes the good angel of our destiny. The heart-fountains must be cleared before it will only speak the words of truth and goodness. He who would utter the voice of right and prove a blessing to man, must develop his moral nature and ennoble his mind by thoughts of purity; then will the tongue bow in humility at the shrine of virtue and its words will be as "apples of gold in picture of silver."—*H. V. R., in Restitution, 1872.*

One Man's Duty.

The stoker in the hold of a great steamship, homesick, and sweaty and grimy and weary, with an insignificant shovelful of coal poised ready to throw into the furnace, talks with himself: "Will this shovel full of coal drive this ship across the ocean? No! Will it keep this ship going one mile, one inch, one second? No; but there are other stokers and more coal; will they be faithful? I don't know: I am not the captain of this ship, but I am the commodore of this shovel."

"This ship may go to port or 'lie to' or go to the bottom, but my duty goes on and I will do it. Let the captain see to the ship and the rest of his crew. But he may know that he has one stoker who will shovel 'square' until the bell rings him off his shift."—*John G. Woolley.*

Notice.

Editor Restitution:

Please say to the brethren that I will be at Bosworth, Mo., on Saturday, the 23rd of Dec., to continue until the 29th of Dec. At each place all are invited to attend. Let us have one more good meeting in 1899.

JOHN FOORE.

Communicated.

What Would Jesus do?

This important question has become a very common caption of late, even secular papers have caught on to it. Some time ago we heard a minister say in public, that he had read in a little book, that if we would ask ourselves the question when we went to vote, "What would Jesus do?" and then do as he would do, we would vote with the right party and not vote amiss. This set my thinker a going, and I told him the question in my mind was this, would Jesus vote with any political party? He smiled and said that was the question, and went on his way. I cannot persuade myself that Jesus if here in person would go near the polls on election day; if he did it would be to teach, reprove and rebuke those persons who were there. "What would Jesus do if he were to see his disciples going around with such us[illegible]end elections? Would he not lament, and say, "Oh Jerusalem, Jerusalem, and children of the King of heaven, come out from among them and be ye a separate people, and touch, taste and handle not the unclean thing and I will receive you? "Birds of a feather flock together," and "people are known by the company they keep." They run political parties, grant license to the saloons and other dens of infamy that consume and ruin millions of God's creation. I cannot entertain the thought for a moment, that Jesus my Lord and Master would vote and cast his influence with any such parties. Do you think he would, my brother? You say no, and I say no. Then we are agreed, and are one in faith, purpose and action as Jesus and his Father are one. Then let us both be consistent and run with patience the race set before us. Looking unto Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God." Jesus never did take part with vile men who rule in this world, but he often reproved them, and told them "this is your hour and the power of darkness, and for this reason they hated him, and no marvel if they hate his people. While he smiles upon his disciples, and tells them to be of good cheer, as he had overcome the world, (the snares and temptations of the present evil world) study his trials in the wilderness, and compare your actions with his. He overcame all temptations and spurned the offer of all the kingdoms of this world and the glory of them. No selfishness there, but how is it with us when we switch off from the narrow path and the little company, and mount the broad road and sail along with the multitude down to destruction. What can prompt us but selfishness, the hope of making times better, and more money. See what Paul says about that, and how dangerous it is to disregard all the Master's danger signals. Paul tells us not to conform to this world, but be transformed, or changed that we may prove what is that good and acceptable and perfect will of God. We must die to sin and the rudiments of this world, if we would see the King in his beauty. We all know that the kingdoms of this world are corrupt, as represented by wild ferocious beasts, shall you and I endanger our lives in trying to tame and cage them? Has the time come for this work? And did Jesus set such an example, and tell us to follow him? Love not the world, neither the things of the world. "If any man love the world, the love of the Father is not in him." Brethren, let us drop our love for the world and be one in purpose and action, and lay aside every weight, and follow Jesus, and do as he would do and have us do, and all will be well.

T. E. ADAMS.

The Soul of Man.

If you will allow me a little space in your paper, I would like to give a few thoughts on the subject of the Spirit as it is recorded in Eccl. xii. 7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." As this seems to be the principal text that the orthodox people take to prove the immortality of the soul, and the consciousness of man after death, I will try to show from a Bible standpoint, what the spirit is that returns unto God who gave it. It is generally acknowledged by every one that the body returns to the dust as it was. But it is almost universally taught that the spirit, soul, or thinking part of man, goes to heaven at death. Now if the spirit is the mind or thinking power of man, then the Scriptures must be wrong, for we read that, "The dead know not anything." Eccl. ix. 5. And again that, "The dead praise not the Lord." Psa. cxv. 17. And still again we read, "For in death there is no remembrance of thee." Psa. vi. 5. This proves to my mind that the spirit spoken of in my text is not the mind of the man or person, and if not what is it? We read in Gen. ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

And Job says, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 7. Now, it cannot be the soul that returns to God, for we read that, "The soul that sinneth it shall die." Ezek. xviii. 4. "And every living soul died in the sea." Rev. xvi. 3. And David says, "Behold, the eye of the Lord is upon them that fear him, and upon them that hope in his mercy; to deliver their soul from death." Psa. xxxiii. 18. And in cxvi. 8, he says, "For thou hast delivered my soul from death." And the Prophet Isaiah must have had the same understanding when he said, "Incline your ear, and come unto me: hear, and your soul shall live." Isa. lv. iii. 3. These witnesses all seem to have the same understanding in regard to the death of the soul.

Now, as I have proven by all of these witnesses that the soul surely dies, I will try to show what it is that returns to God. In the first place let us see what it is that gives man life. In Gen. ii. 7, we find a complete record given of the creation of man, it tells us that the "Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now, if we will just stop and think for a moment, we can plainly see that if it takes the breath to make the man a living soul, to take the breath away from him would leave him a dead soul.

Job says, "The breath of the Almighty hath given me life." Now by turning to the xxxvii. of Ezek., we find after God tells him to prophesy over the valley of dry bones, and they had come together, and the flesh had come upon them; that God tells Ezekiel to prophesy again. "Thus saith the Lord God; come from the four winds, O breath and breathe upon these slain, that they may live." Now this is a plain declaration from God through the prophet, to show us where the breath comes from, and that it is for the purpose of giving life. Now we know that to shut the air away from a person they would very soon perish, for if takes the breath to give life, to take the breath away will surely cause death. And David in speaking of the frailty of man, says, "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Psa. cxlvi. 4, and again he says, "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." Psa. civ. 29.

To my mind there is no doubt, but what the spirit of my text, and the breath here spoken of is one and the same thing, for we breathe the air that is around us, and God created all things, created and caused the wind to blow that we might have pure air to breathe, and when death overtakes us, "The breath returns to the God who gave it; and the man returns to the dust of the ground, from whence it was first spoken into existence," there to remain until God calls them forth on the resurrection morn. For says David, "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

Now, dear friends it would not seem very hard to understand the Bible, if we would be willing to take plain statements of God, given to us through the prophets as true, and not try to twist God's Word to make it fit man's theology, for when you do that you will make a great mistake, for man's word and God's plan of salvation are as different as daylight is from darkness. We hear men say when a good person dies that such a one has gone to heaven and is sitting on the right hand of God. While on the other hand we hear God say, "The heavens, the heavens are the Lord's, but the earth hath he given to the children of men."

Man says we go to heaven to receive our reward. While Jesus says, "Behold I come quickly and my reward is with me, to give every man according as his work shall be."

Now, dear friends I will leave this with you to study over for yourselves, and say which you are ready to believe the word of man, or the Word of God. God has set forth the plan, you can accept it or reject it as you see fit.

Submitted in the love of truth,

JOS. WILLIAMS.

Religion.

Religion is that divine science which teaches how man may be brought into favor of and union with God. It also implies that *once* he did enjoy union and communion with God, and that a disruption has taken place,—hence his present alienation and severance from God and mortality.

The term religion is derived from *ligio*, to bind, and *re*, *again*. Hence religion means, literally, to bind again,—to re-unite. The word *ligature*, which signifies a binder, comes from the same source.

Religion is an emanation from the Divine mind,—a scheme of God-like benevolence designed to restore to man communion with God, the joys of Paradise and unending life.

As these are God's gracious gifts to man, so he has appointed the Medium by or through which only they can be obtained. This is reasonable and just; and we next ask: What is this divinely appointed Medium of obtaining these blessings? Answer, Faith and obedience.

As it was by *un*belief and disobedience that these inestimable blessings were lost, so it is only by belief and obedience that they can be regained; which briefly consists in believing the gospel, which is the power of God for salvation, and being immersed for the name of Jesus unto remission of sins. This is a sealing of our covenant relationship to God; and by a continuance in well doing will in the end result in immortality and everlasting life.

J. O. WOODRUFF.

"Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends." John xv. 15.

If we are not servants then we are not working for wages, but it is a labor of love for a friend. It is said that we have a friend that sticketh closer than a brother. Christ Jesus did not work for wages, but for the good of humanity and to do the will of God. Our reward is not reckoned as wages but a gift, for it says the wages of sin is death. But the gift of God is eternal life through Jesus Christ our Lord. So eternal life is not reckoned as wages, but a gift. So if we do any thing in this life for God and Christ and the good of our fellow creatures, it must be done willingly and not for wages, but in gratitude to God, who so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." Now if we want this everlasting life, we must get into the straight and narrow way that leads to life. Jesus says, "I am the way, the truth and the life; no man cometh unto the Father except by me." Now let us all take this to heart and consider ourselves, what are our motives and our desires, are we in the straight and narrow path, are we serving God with willingness, are we doing his will, or is it a sham, an outward form to be seen of men? Let what we do be done for the love of God and Jesus, and may we be ready when his kingdom shall come and his will be done on earth. Amen.

J. E. HOGARTH.

A Brave Coward.

The Chicago & North-Western Railway Company announces the publication of a thrilling story of campaigning in the Philippines, entitled "A Brave Coward." The famous battle of Malate, the charge at La Loma, a love romance, the career of the Tenth Pennsylvania at Manila and in Luzon, the conquering of cowardice by a young Pennsylvanian, are all interwoven into one of the most delightful short stories of the hour yet issued. In common with the first Nebraska, the Thirteenth Minnesota, the Utah and Oregon men and the Twentieth Kansas, the Tenth Pennsylvania made history in the war against Aguinaldo. The tale is superbly illustrated with half-tones printed in convenient form, and will be forwarded to addresses on receipt of 6 cents in postage by W. B. Kniskern, 22 Fifth avenue, Chicago, Illinois.—Dec. 30.

Reduced Fares.

Excursion tickets will be sold Dec. 23d, 24th, 25th, 30th and 31st, 1899, and Jan. 1st, 1900, via Pennsylvania Lines account Christmas and New Year Holidays. The rate for adults will not be less than 30 cents, nor less than 15 cents for children. Tickets will be good returning until Jan. 2, 1900, inclusive. For details about fares, time of trains, etc., call on or address J. E. Haines, Ticket Agent, Plymouth, Ind.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Nov. 19, 1899, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

For the East: No. 6, 2:55 a. m. daily; No. 18, 5:13, a. m. daily; No. 20, 10:37, a. m. except Sunday; No. 8, 5:48 p. m. except Sunday; No. 2, 7:50, p. m. extra fare; No. 38, 8:51, p. m. except Sunday.

For the West: No. 15, 5:34 a. m. daily; No. 5, 6:43 a. m. extra fare; No. 37, 9:22 a. m., except Sunday; No. 39, 2:10 p. m. except Sunday; No. 9, 6:12 p. m. daily; No. 7, 6:34 p. m. daily.

For particular information on the subject apply to J. E. Hanna, Agt.

The Nickel Plate Road will sell Holiday excursion tickets good going on Dec. 23rd, 24th, 25th, 30th and 31st, 1899, and Jan 1st, 1900, at one and one third fare for the round trip, good returning to and including Jan. 2nd, 1900. With its Peerless Trio of Daily Express Trains and an Unexcelled Dining Car Service, the Nickel Plate Road offers special inducements for Holiday travel.—jan 4

Tourist Tickets to Florida and Winter Resorts in the South.

Ticket agents of the Pennsylvania Lines will answer inquiries about low fares to Florida and winter resorts in the South. Full information concerning Tourist Tickets, time tables, etc., will be furnished free. Persons contemplating a Southern trip may secure valuable information on the subject by merely inquiring of the nearest representative of the Pennsylvania Lines, or by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio. Say where and when you wish to go, how many will be in the party, starting point, etc., and you will be promptly posted. The inquiry will not cost much effort—it will save considerable bother in arranging details, as they will be looked after gratis.—Dec. 31.

The Nickel Plate Road offers to students desiring to return home for the Holidays, the special rate of one and one third fare for the round trip. Tickets will be sold on the day school closes and the day immediately preceding, good returning to and including the date school reconvenes, but not later than Jan. 10th.—dec 25

Holiday Excursions, Vandalia Lines.

On account of Holidays the Vandalia line will sell tickets at one and one-third fare for the round trip. Tickets on sale Dec. 23rd, 24th, 25th, 30th, 31st, and Jan. 1st, and good to return up to and including Jan. 2nd.

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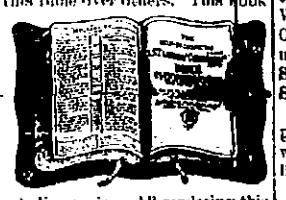

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They that sealed the covenant. NEHEMIAH. X. *The saints of the covenant.*

gavest before them, neither turned they from their wicked works.
38 Behold, *a*we are servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:
37 And *b*it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.
38 And because of all this we *c*make a sure *covenant*, and write *it*; and our princes, Le'vites, *and* priests, *a*seal *unto it.*

Deut. 28. 33, 51.

Deut. 28. 1 Kings 9. 6.

CHAPTER X.

1 *The names of them that took the covenant.* 29 *The words of the covenant.*

NOW *a*those that sealed *were*, *b*Ne-he-mi'ah, *c*the Tir'sha-thah, *d*the son of Hach-a-li'ah, and Zid-ki'jah,
2 *e*Se-ra-i'ah, Az-a-ri'ah, Je-re-mi'ah,
3 Pash'ur, Am-a-ri'ah, Mal-chi'jah,
4 Hat'tush, Sheb-a-ni'ah, Mal'luch,
5 Ha'rim, Me're-moth, O-ba-di'ah,
6 Dan'iel, Gin'ne-thon, Ba'ruch,
7 Me-shul'lam, A-bi'jah, Mij'a-min,
8 Ma-a-zi'ah, Bil'ga-i, Shem-a-i'ah: these were the priests.
9 And the Le'vites: both Jesh'u-a the son of Az-a-ni-ah, Bin'nu-i of the sons of Hen'a-dad, Kad'mi-el;
10 And their brethren, Sheb-a-ni'ah, Ho-di'jah, Kel'i-ta, Pel-a-i'ah, Ha'nan,
11 Mi'cha, Re'hob, Hash-a-bi'ah,
12 Zac'cur, Sher-e-bi'ah, Sheb-a-ni'ah,
13 Ho-di'jah, Ba'ni, Be-ni'nu.
14 The chief of the people; *f*Par'osh, Pa'hath-mo'ab, E'lam, Zat'thu, Ba'ni,
15 Bun'ni, Az'gad, Beb'a-i,
16 Ad-o-ni'jah, Big'va-i, A'din,
17 A'ter, Hiz-ki'jah, Az'ur,
18 Ho-di'jah, Ha'shum, Be'zai,
19 Ha'riph, An'a-thoth, Neb'a-i,
20 Mag'pi-ash, Me-shul'lam, Hez'ir,
21 Me-shez'a-be-el, Za'dok, Jad-du'a,
22 Pel-a-i'ah, Ha'nan, An-a-i'ah,
23 Ho-shea, Han-a-ni'ah, Hash'shub,
24 Hal-lo'hesh, Pil'e-ha, Shu'bek,
25 Re'hum, Hash-ab'nah, Ma-a-se'iah,
26 And Ah'i-jah, Ha'nan, A'nan,
27 Mal'luch, Ha'rim, Ba'a-nah.
28 ¶ *g*And the rest of the people, the priests, the Le'vites, the porters, the singers, the Neth'i-nims, *and* all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, *and* having understanding;
29 They clave to their brethren, their nobles, *and* entered into a curse, and into an oath, *h*to walk in God's law, which was given *by* Mo'ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;
30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:
31 *i*And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and that we would leave the *k*seventh year, and the *l*exaction of *every* debt.
32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
33 For *m*the shewbread, and for the *n*continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and for all the work of the house of our God.
34 And we cast the lots among the priests, the Le'vites, and the people, *o*for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, *as* it is written in the law:
35 And *p*to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
36 Also the firstborn of our sons,

Deut. 28. 33, 51.

Deut. 28. 1 Kings 9. 6.

1 Heb. of the 6th. 2 Or, the governor. 3 Ezra 10. 1.

4 Ezra 8. 11. 13. 13. 2 Sam. 23. 8. 1 Chron. 11. 11. 2 Ezra 7. 24.

1 Chron. 9. 1. 2 Ezra 7. 7. 1 Chron. 9. 2. 3 Ezra 8. 15. 1 Chron. 9. 14. 4 Ezra 8. 33. 5 Ezra 10. 23. 6 Ezra 10. 24. 7 Ezra 10. 25. 8 Ezra 10. 26. 9 Ezra 10. 27. 10 Ezra 10. 28. 11 Ezra 10. 29. 12 Ezra 10. 30. 13 Ezra 10. 31. 14 Ezra 10. 32. 15 Ezra 10. 33. 16 Ezra 10. 34. 17 Ezra 10. 35. 18 Ezra 10. 36. 19 Ezra 10. 37. 20 Ezra 10. 38. 21 Ezra 10. 39. 22 Ezra 10. 40. 23 Ezra 10. 41. 24 Ezra 10. 42.

1 Heb. every day. 2 Chron. 31. 3. 3 Heb. from year to year. 4 Heb. from year to year. 5 Ex. 23. 19. 34. 26. Deut. 26. 2. Prov. 3. 9. 6 Lev. 23. 17. Deut. 26. 2. 7 Num. 18. 12. Deut. 18. 4. 8 Lev. 27. 30. Num. 18. 21. Deut. 14. 22. 2 Chron. 31. 5. Neh. 13. 5. 9 Lev. 27. 26. Num. 18. 15. Deut. 15. 19.

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

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How I wish, for just a moment,
I could clasp each tiny hand!
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For you live too far away;
So I send my yearly greeting
On this merry Christmas-day.

I have prayed that heavenly blessings
On your head, like dew, might fall;
Oh, I have a home, dear children,
Large enough to hold you all!
And its wealth of love divided
Gives a touch a goodly share;
I will call my heart a casket,
You the gems that sparkle there.

I am thinking of a story,
That you all remember well—
How a little helpless baby,
Jesus came on earth to dwell;
How an angel told the shepherds,
While a chorus in the sky
Sang good will to men forever,
"Glory be to God on High!"

With the festive hours returning,
Let us lift our souls above;
Let us thank our Kind Redeemer
For his rich and boundless love.
I am sure you all are grateful,
And I hope, my children dear,
You will have a merry Christmas
And a cloudless, bright New-Year.

—Fannie Crosby.

Our Love Feast.

We devote the greater part of this paper to our "Social Meeting" letters, and will continue them for the few weeks that our friends will supply them. It rejoices the hearts of the lone and struggling ones to read a few words of cheer from you, and we are glad that so many have given attention to this call and written us they have. Let others speak right out a few words of testimony for the Master. Do not write anything of a harsh, bitter nature, but let this be a "Love Feast" in very truth. We begin with the letter from our young Brother, Dr. Hemphill.

He that overcometh shall inherit eternal life. If people would only stop for a moment and think how great is this reward, nothing in this life can be compared to it. How can we afford to miss such an offer? Also, how can we escape if we neglect so great a salvation? We find it hard oftimes to walk as we should, so easy to neglect that we should do, and do many things we should not. We find it so handy to see the mote in our neighbor's eye, and in that same easy going way overlook the beam in our own eye. We many times neglect our duty and put off things that could easily be done.

Job says, "If I wait the grave is mine house, I have made my bed in the darkness. Where is now my hope?" This reward "the greatest by far ever offered to mortal man," can be obtained so easily, simply by working for the Master, and while doing the Master's work, we will find far more joy, hope and real satisfaction during this life than we can ever expect to get in any other than this line of work. By patient continuance in well doing, we will reach a time when it is not a burden to do our Lord's will, but instead a great pleasure. If we are ashamed to stand square out for the cause of the Master, we can only expect him in return to be ashamed of us. Many of us are backward and feel that we cannot talk in public, or testify in prayer meeting as some one else does. We should at least make an attempt and ask the Lord to strengthen our feeble efforts, and we will surely grow gradually stronger. If we can only say one word, it will please the Master, as did the poor individual who only said, "Lord have mercy on me a sinner." Masons in building a wall do not always build the wall entirely of large smooth stones, all of one size, texture or temperament, but find it very necessary to fill in with small stones occasionally and they are necessary to strengthen the larger ones. Possibly some of us are among the smaller stones, yet necessary that it be so for the support of the great Spiritual Wall. So let us be not discouraged.

F. H. HEMPHILL.

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VOLUME XLVIII. PLYMOUTH, INDIANA, DECEMBER 27, 1899. NUMBER 48.

Dear Restitution:

I am glad that we are to have another love feast, for it does me so much good to read the letters from loved ones although I may never see you in this life, I trust we may meet in God's kingdom. I am alone here in the faith and have much opposition to contend with, and have my trials as others, but in only serves to make me the stronger as I study my Bible the more and try to stick closer to my Master, and pray for more grace and strength that I may hold out to the end. As I read in his Word, they that will live godly in Christ Jesus must suffer persecution. So dear brothers and sisters, let us not get discouraged nor faint in well doing, for in due time we shall reap if we faint not, but let us contend earnestly for the faith once delivered to the saints, and do all we can to teach others the truth as it is in God's dear Son (not Joseph's son). I find that we are in great danger of being led away from the truth by those that should be our guides, so our only safe way is to study our Bibles and think for ourselves, and prove all things, and hold fast that which is good and not be led by those that want to lead. It seems that grevious wolves have entered in, not sparing the flock, so it stands us in hand to be on our guard, and watch and pray for our strength, and may the God of peace guide us in the ways of all truth and help us to live soberly, righteously and godly in this present evil world, ever looking to Jesus, who is the author and finisher of our faith. I am doing what I can to spread the truth, and now that we have a chance to speak let us tell of our hopes and prospects and of our faith. Come one, come all, and let us have a good love feast, for it encourages and strengthens us to hear from loved ones. Though strangers in the flesh, we are brothers and sisters in the Lord.

Your Brother in the Lord striving for a place in the kingdom when Jesus comes.

A. B. GRIFFITH.

Editor Restitution:

As Christmas is almost here we send greeting to all true believers in Christ and hope to see a goodly number of letters from all that are interested in the promises our Savior has given us. Bro. Edwin Grout has been holding a series of meetings at Shoalls, Oregon. He commenced on the eve of Nov. 17 and held over Sunday, but during the week the weather was very bad, consequently he did not put in all of the time, but on the following Sunday, although it was raining in the morning we had a good congregation, after the sermon 4 young people came forward confessing Jesus and were baptized, after which the Lord's Supper was taken and the right hand of fellowship given them. Oh, how our hearts rejoice to see the young (fairest of God's handiwork) come and confess the name of Jesus. Just taking the first step in the Christian race. Oh how we pray for them that they will not fall, that they will never look back (as did Lot's wife) but forward, always forward, looking upward to Jesus for forgiveness, if we stumble, for guidance and comfort in all things. When we see others make the start in the way of eternal life, we remember when we took our first step, over 20 years passed by since then. Many times have we made mistakes, many times cast down and discouraged, heart-sick; still not for one moment have we forgot Jesus and his promises. He has always been our anchor in times of trouble, the one hope that makes life worth living at all, and this I would say to all the young who make the start. Remember the promises of are sure and steadfast, and that if all things else fail us, remember that love of Jesus never fails to those who trust him; and although we may have trials hard and stern to face before life is done, remember Jesus has been there, he has borne them all, the twelve Apostles bore them all, all the pain and disappointments, all the sneerings and taunts of unbelievers, and they did not fail, they did not want to go back into the beggarly elements of the world. Why then, should we? Why not press forward to the prize of a high calling, the gift of eternal life, as well as they? A scene that took place long ago, when Jesus was here, always impresses me. Many of his followers because of unbelief were leaving him, then Jesus said unto the 12, "Will you also go away?" Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life." And, yes, to Jesus, shall we go but to Jesus, if we ever expect to gain an inheritance in the promised land. The world cannot give us anything lasting. At the best life is only a fleeting span of years, therefore let us lay up for ourselves treasures in heaven, which shall be sure and steadfast in that day when Christ shall come to gather all his children home. Bro. Edwin Grout is a successful teacher in the Sunday school and has taught young people for some time past. He is also a zealous worker in the Master's cause, going to many new fields and making converts, preaching the gospel to the poor without money and without price, like our brother Paul of old he works with his own hands, that he may not be chargeable to any man. May God bless the good work. And now as we are coming close to a new year, let us try to be more faithful, more Christ-like, more zealous as we grow older, for Jesus soon will come and will not tarry.

Yours in hope,
MRS. M. E. THRSDELL.

Dear Brothers and Sisters:

I see by THE RESTITUTION it is time for our annual love feast, and if I can say anything edifying or comforting, I am glad to send in my testimony for Christ. I have been encouraged and comforted in reading your testimonies, and I hope we shall have a heavenly love feast this year, one never to be forgotten. It is six years this present month since I have heard a gospel sermon. But God is good, his mercy endureth for ever. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. The Lord is my strength and my shield, my heart trusteth in him and I am helped. Therefore my heart greatly rejoiceth, and with my mouth will I praise him all the days of my life, for his anger endureth but a moment; in his favor is life. Weeping may endure for a night, but joy cometh in the morning. Read Psa. xlvi. I am one of the isolated ones. I believe that Israel will be literally restored to their own land, according to the Word of God. I believe the covenants of promise made to the fathers will be literally fulfilled at the coming and kingdom of Jesus Christ, the only Son of God. I am rejoicing in the one blessed hope of the resurrection of the dead in Christ. I expect to be one of the glorified bodies, who will live and reign with Christ a thousand years. It will be a glorious and triumphant reign over all the earth, for his kingdoms and dominions will be under the whole heaven. Oh my brothers and sisters, let us pray for one another that our faith fail not, that we walk worthy of the calling wherewith we have been called. Forgetting the past, press forward to the mark of the prize of our high calling in Christ Jesus, our Life-giver. May it please God, that not one of us who have put on Christ will be found wanting when the Life-giver comes. O come Lord Jesus and come quickly.

R. A. NEFF.

To the brothers and sisters in the Lord's anointed:

I write to inform you that I am in the land of the living, and all alone in the faith, of the gospel of the kingdom. As far as I know, there is not a believer in the things concerning the kingdom of God, and the name of Jesus the Christ, in the city of Syracuse, N. Y. If there is I would like to know it; we once had a goodly number; but some have moved away, and some have died, and others have gone back and joined the apostasy, and so I am left alone to battle my way through in this wicked city, but I am not discouraged, for the truth is mighty, and will not disappoint us; for God's promises never fail, if we do our part; be faithful and obey his requirements, our reward is sure. There are many inducements around us to draw us from Christ and his Word; but John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever." 1 John ii. 15, 16, 17. Now brethren, here is what the Spirit says by John: and if we want to live and abide forever; we must not give way to the lust of the flesh? I think one lust is this; now, if there is gotten up by the world's people some great excitement in shape of a show of some kind, say horse racing, baloon raising, or theatrical performance, or any thing else gotten up by the world's people, which our natural mind would like to see; (lust of the eyes,) we must not let our lust overcome us, but abstain from it, and let the love of God overcome it, and keep ourselves unspotted by the world, for it will all pass away, but the kingdom of God will stand forever. O think of it brethren, stand forever. Then can we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." We must watch and pray lest we enter into temptation; God will not suffer us to be tempted above that we are able, but will make a way for us to escape. I am watching the movement of this war of England and the Transvaal; it looks now as if all Europe will be drawn in; if that should be the result, God only knows what the [illegible] may be ready, for what may come.

C. P. ALGIRE.

Editor Restitution:

Accept my thanks for past favors and the continued prosperity of the dear RESTITUTION, and the upholding of the Church of God, and the soon coming kingdom, when sin, sorrow, pain and death shall be done away, and there shall be peace on earth and good will to men.

MRS. SARAH L. GRIGGS.

Dear Restitution:

We cannot do without so good a paper. Oh how we enjoy reading the letters from the dear ones. We also send our mite for the Lord, as you see proper to dispose of. Only a half dollar, but that may cheer some lonely heart to do good. Yours in the hope of the soon coming kingdom,

M. E. DAWSON.

Dear Restitution:

As my time expires the first of next year for which I have paid for our excellent paper, and I think that I cannot do well without it, I will send you a money order for three dollars, half of it for my subscription, and the balance to go to the helping fund, as it will send the paper to some one for a year who is not able to pay for it, as I presume the editor knows of such; and will be the means of keeping them posted in regard to the signs of the times. And for my part think that these disturbances among the nations of the earth are the beginning of the end of Gentile times. Let us keep posted in regard to them. It is a sure thing that the end will be brought about in God's own way, although it may not be as we might suppose, but come it will, and, dear brothers and sisters, let us hold fast the profession of our faith, for it certainly is the true one according to the Scriptures of truth. The Scriptures certainly teach that Christ's kingdom is to be established on this earth, when the restitution of all things takes place, and may we be worthy to share a part in that glorious kingdom, is my prayer for all of the true faith.

W. D. TOWNSEND.

Editor Restitution.

In my weakness I will try to write a few lines to the paper. I am glad there is such a weekly visitor as THE RESTITUTION, it is a great joy to me to read it. I am still clinging to the one faith and one hope, to let that go I do not know what I could hold to that would give joy and peace in this life, and the pleasures of the life to come in that beautiful city where sorrow will never come, where our bodies will not be racked with pain, where death will never call for our loved ones. There will be no more farewell tears, but joy and peace forever more. There we will see the King in his beauty. O that beautiful thought, it fills my soul with joy, it lifts me up and cheers me on. As the signs of the times indicate the soon coming of the Lord, we should all keep our lamps trimmed and full of oil, that we may be found ready when the Bridegroom comes, that we may hear his welcome voice, "Well done, good and faithful servant, enter into the joys of thy Lord." Here our friends forsake us, instead of joy and peace it is sorrow and tears, instead of friendship and love there is coldness; but if we cling to the Lord he will never forsake us; cling to the mighty One, he will lead us through, he is the Captain of our salvation, in him we rejoice in hope of a better life. "Blessed is he that hath part in the first resurrection, on such the second death hath no power; they shall live and reign with Christ a thousand years. They will sing the song of the Redeemed, and they shall reign on the earth." Rev. v. 9, 10. I hope we will all be worthy of this honor, all that are in Christ will be, may it be you and I. Bro. W. J. Orem was with us; he landed at Blythedale, Mo., the 18th of Nov. and left the 29. He preached 8 discourses at Blythedale and 3 at the Alef school house; while here he baptized four into the all-saving name of Christ. May they walk worthy of the vocation wherewith they are called. Bro. Orem is a man of great ability, he can handle the Sword of the Spirit with great ease. He gives us a view of the Church as it is and as it will be. If the Church had remained in its purity the gifts and signs would have followed them, but they went off into apostasy, and as the Church never did repent, God removed their candlestick, (the light of the Holy Spirit). I do not think (nor do I believe) that the Church nor individual has that power, but I believe the time will come when a people known of God, will be given that power, as the Apostles were given the (not the full power to each one to do all the miracles) power, and they were sent to proclaim the gospel to all the world, so I think that the hundred and forty and four thousand out of the tribes of Israel, each will be given the full power of the Holy Spirit, and that they will go forth among all nations and proclaim the law that will go from Zion, and the Word of the Lord from Jerusalem, that will cause men to beat their swords into plowshares and learn war no more, (am I correct?) it seems so to me.

Yours waiting for the Lord,
JESSE HARROLD.

Dear Brothers and Sisters:

I am thankful to meet you once more in our annual love feast or social meeting, which I enjoy very much. I shall impatiently wait to hear from every one, especially those isolated ones. We have no preaching here; I mean that kind that has the right ring to it. The good old RESTITUTION comes to us every week, it cheers us on the way, many times our hearts are made glad when it informs us of the success of the gospel, in Michigan for instance. Our hearts are many times filled with sorrow when it tells of some dear one being captured by the enemy death. I am expecting ere long that death will be swallowed up in victory. The last enemy to be destroyed is death. The pitiable conditions of the nations constrain us to believe that soon the voice of God's dear Son will shake the mansions of the sleeping saints. Yes, dear ones, the kingdom is coming, then justice and equity will be dealt out to man. Be of good cheer, soon he that is to come, will come, and will not tarry. Then it will be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then Jesus will occupy the throne of his glory. Then the kingdom will be given to the saints under the whole heavens. Don't let us talk of going to some other planet; this earth will be good enough when Jesus comes and reigns on Mount Zion in Jerusalem. Then let us pray, "Thy kingdom come." Paul preached the gospel at Rome, when he preached the kingdom of God. He received all that came unto him preaching the kingdom of God. Paul preached the gospel by which we are saved. I presume they know less now at Rome about the gospel than when Paul preached his last discourse at that place. I can say with Paul; I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth it. Dear ones, don't let us be swallowed up in some modern perversion of this blessed gospel. Paul said, "I marvel that you are so soon removed from him that called you by his grace unto another gospel, which is not another, but there be some that would trouble you, and would pervert the gospel of Christ." Oh, think of the consequence. Jesus said, "I must preach the kingdom of God to other cities, for therefore am I sent." What an important theme of our dear Lord. After he had passed through the tomb it was yet his noted theme, for forty days after his passion he went about speaking of the things pertaining to the kingdom of God. No wonder they would ask him at the foot of Olivet, "Wilt thou at this time restore again the kingdom to Israel?" Our Baptist Sunday school teacher told us the kingdom never would be restored. I asked him to let me talk to the class a few minutes pertaining to the kingdom of God, but he would not let me. It made my poor heart feel sad. Oh, let us be faithful soldiers for Jesus, not shunning to declare his holy truth. Let our faith lay hold of his promises. We will reap in due season, if we faint not. I wish you all a happy Christmas, hoping to meet you all in the kingdom that is now near at hand.

D. F. BOWLES.

Dear Restitution:

And brothers and sisters of the household of faith, we are glad to see the call to the Christmas love feast, for we love to hear that the dear ones are not "weary in well doing" and are watching and waiting the Master's coming and kingdom. We have had a refreshing time in Eagle Grove, Ia. For first Bro. P. B. Stouffer of Bayard, Ia., came and preached for us Nov. 12, two able sermons; admonishing and encouraging us to be faithful. He is a godly man and we love him. Then Bro. D. M. Hudler came Nov. 24, and preached eleven discourses, unfolding the truths of the Word of life, as no one but Bro. Hudler can; many of you know him, and, O how I wish I could tell all the dear brethren what a feast we had, so we could all rejoice together. How glad we are to know that God has chosen the weak things of this world to confound the wise. And he has said, "Gather my saints together unto me, those who have made a covenant with me by sacrifice, for eye hath not seen nor ear heard of the grandeur that is to be for those who love his appearing. Let us all be faithful is the prayer of your brother and sister in Christ,

JOHN & MARY ALLARD.

Dear brothers and sisters of the household of faith:

It is nearing the close of another year and it is time for our love feast. I can say that I am firm in the faith. The few faithful ones here have done some work for the good cause during the past year. The brethren at other places of the State of Virginia are arranging to co-operate here and other places during the year. I do hope that we can sound out the gospel so that a few more faithful ones can be reached before the night cometh, that no man can work. My prayer is that all may hear the well done plaudit, Heb. iv. 11, "Let us labor therefore to enter into that rest."

M. F. COOK.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
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W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, DEC. 27, 1899.

To Our Subscribers.

Very many of our patrons well know their time expires with Dec. 31, 1899. A goodly number know equally well that they are behind in their payments varying from a month to some years. Any one can ascertain by examining their label just how they stand. The month is given and then a figure to indicate the year. Some object to us putting notice in the paper to try and induce payment to be made, and we do not like it at all—would rather not do so. Now, friends, do not make it necessary for us to ask but this once more, but send your money now, even before the time is out, so as to have it here by the first of January. We must have your aid or we shall be sorely crippled in getting out our paper. Please do not lay this aside till you have complied with our request.

THERE is no change in the South African situation since last week. No new battles have been fought, but preparations are being made by both sides. The war spirit is in full possession of England, and there is no intimation that the field will be abandoned, but a grim determination to go on with the task in hand. There is no peace in sight for the world this side the coming of our Lord Jesus, and so we pray, Come Lord Jesus and come quickly, for thou art needed here.

THE Church of the Blessed Hope in Cleveland, had the unspeakable pleasure of receiving five more obedient ones into fellowship on Dec. 17th. This gladdened and encouraged us all to labor on while the door stands open. The church scattered abroad are hereby introduced to Sister Jennie Salsbury, Sister Lillie Stafford, Sister Edna Cowles, Bro. Stanley Sanford and Brother H Potts. That these eleventh hour laborers may redeem what of time remains, and be found fit for the Master's use when he appears is our earnest prayer.

THIS issue of our paper closes up the work for 1899. It has been an eventful year, as you each so well know. What the new year holds for us we know not—more than this, that we are nearer the end of Gentile times, and as we approach closer to their termination, the events will be of more and more interest to us. It has been a struggle to maintain our work the past year, and we realize that the one to come will be no better in this respect. Many things are constantly coming up to detract from the service of the Master, but we do not feel one bit like giving up. We must overcome difficulties and trials as they come, for therein lies the blessing and reward. Brethren, watch the signs of the times and be true to the *ancient* faith. Pray for us that we may receive the needed strength, and that our faith fail not.

Passing Events in the Light of Prophecy.

The Vienna Correspondent of *Jewish Chronicle*, says that within the last few days a meeting was held of Zionists possessing the confidence of the leaders, at which the various groups submitted their wishes and grievances. Dr. Herz, on behalf of the Actions Committee, gave important information on the work now in hand, and especially on the desired acquisition of a Charter from the Sultan.

"It is generally known that Russian newspapers are limited in political discussion to question in which the government is not interested or upon which it has no definite opinions. It is regarded as significant that ever since the South African war broke out, the leading Journals of Russia have been urging decisive action against England in various quarters of the world. They have openly instigated the utilization of British difficulties by Russia and the accomplishment of long-cherished objects at the expense of England. "It is the duty of the government to pursue the national welfare and take advantage of the preoccupation of Russia's chief adversary," has been the burden of their propaganda. The government has tolerated—some believe it has inspired—these utterances, and the recent rumors that Russian troops had occupied Herat, the Key to India, have doubtless resulted from the persistent talk about the advisability of doing this in the Russian press.

A writer in the St. Petersburg *Soiet*, thus expressed himself:—

"A moment rare in political history has arrived of which Russia must avail herself to place a garrison at Herat with the consent of the Emir, of course. Our railway to Kushk cannot remain without a terminus, and Herat must be the terminus. A good diplomatist, with a purse well filled, would easily persuade the Emir of the necessity of the railway extension, and of the need of a Russian force to guard it. This would not diminish the power of the Emir, and would not undermine Afghan sovereignty; but it would render it vain for England to cast greedy glances in the direction of Herat. The opportunity is of the exclusive kind and will not happen again. England would not at present dare even to think of war with Russia, and the consequences would be a pause in the African war and easier terms to the Boers, who would be saved from extermination."

Other writers have been harping upon the same theme, but the *Novoye Vremya*, a later of England has deprecated this advice. It, too, wants a *coup de main* against that power, but not in Afghanistan. It considers editorially the whole question and concludes that nothing would be gained by the invasion of Herat. It says in part:—

"Would it be expedient for us to acquire Herat in one way or another? The first question is, what would be our object? Is Herat the first halting place in an invasion of India? But this invasion cannot be in itself our object. If we are to invade there must be some purpose in it. But Russia has long since relinquished the idea of conquering India, for the simple reason that we could do nothing with her, while the expense and the cost in energy of conquest and retention would be colossal.

"The invasion of India would be merely a method of influencing England in case she resisted the realization of our real aims in Persian Asia—the access to the Indian Ocean. Would the seizure of Herat be a means to that end? No. It would make the Emir our enemy. 'To-day, Herat; to-morrow, Cabul,' is too simple a deduction not to occur to him..... As a point of support in a march upon India Kushk is not inferior to Herat."

The paper develops this idea and shows that the situation has radically changed in the last two decades, and that Herat has lost all its importance. It is better for Russia to establish a permanent residence at Cabul and to prevent the English from extending their dominion to the Persian Gulf. "Our present prospects in Persia," continues the *Novoye Vremyer* "have decreased for us the value of Herat," referring to the extension of the monopoly of railway concessions in Persia recently secured by Russia. The real object of Russia is to acquire a sphere on the littoral of the Indian Ocean, and this should be furthered without offending the Asiatic rulers or dismembering their kingdoms. Russia has no need of further territory, and she must be on good terms with Afghanistan and Persia.

The Trans-Caspian Railway now under construction is projected to run through the heart of Persia, down to the Persian Gulf, and with this and other plans a forcible invasion of Herat would fatally interfere. The *Novoye Vremyer* thinks this an auspicious time to promote those prospects by demanding British acquiescense as "compensation" for England's acquisition in China and South Africa. The above translations were made for the *Literary Digest*, and we are sure our readers will be grateful for the light thrown on the schemes of the Great Northern Bear they have been so long watching.

A few minutes after copying the above the dailies brought the news that there was a probability that no direct attack or open defiance of England would be made by France and Russia, but that they would follow the devious and stealthy course common to European statecraft, and strike a heavy blow at Khartoum, (where the British have been carrying things with a high hand) through King Menelik, of Abyssinia, who could easily retire to his own mountains where he could not be followed, except with such a force as that sent to South Africa.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Our Love Fea[st]

(Continued.)

To the Brethren:

On a New Year's day I [went] church and saw on the wall [a picture] representing a book and on [the] book was inscribed "Record of [the year] for 189—" and underneath was [the in]quiry—"What have I written [for e]ternity?" The thought impressed me [deeply]. Well may this be our inquiry, [not] only from year to year, but from [hour] to day. Let us consider the [past] years and enquire—is there [any]thing in our lives that is particularly [pleas]ing in the sight of God? May [we] make a greater effort to fill [up] the time with good works. May [we] live nearer to God, remembering that [each] passing year brings us nearer [to] that joyful reunion when time shall be [no] more.

EDWIN [illegible]

Dear brothers and sisters [in the] household of faith:

I love to read the many encouraging letters from the dear brethren and sisters in Christ. They are a true source of comfort to the weary pilgrim as he journeys the rough and stony path that every true child of God has to travel; for we read "They that will live Godly shall suffer persecution." Again we read, "If we suffer with him we shall also reign with him." "If we deny him he will also deny us before our Father which is in heaven." I rejoice and am exceeding glad that I am counted worthy to suffer persecution for Christ's sake and the gospel, for it is to us what fire is to gold, if we overcome the trials and temptations it will take out the dross and make us more perfect. The Lord was made perfect through suffering, why not we? When I read the exceeding great and precious promises that "God who cannot lie" made to all the faithful ones, it makes me more determined than ever before to press forward to the mark for the prize of the high calling of God in Christ Jesus. If by any means I might attain to the resurrection of the dead. I cannot preach but am willing to give freely of my earnings to those that can; for those that preach the gospel should live by it. This world has not much attraction for me. My mind, my hope, is on the kingdom. The signs indicate the coming of the Bridegroom near. Words cannot express [illegible] to be among the foolish virgins without oil in our vessels, for then there will be no time to buy; but the wise will go in to the marriage and the door will be shut, and the foolish will be left outside weeping and wailing. Yes, it will be too late. Let us be more faithful in all things so that when the Lord comes we will not be found wanting. May the Lord give us strength to do his will and overcome that we may inherit all things. Let us watch and pray.

Yours in the one hope.

MARY M. RENNER.

Editor Restitution:

We like the paper very much and wish many of our dear friends would read it. We have sent it to many of them; but they cannot stand such strong meat. I would love to see some of the dear ones of like precious faith whose names have become household words, by seeing them in the paper. The time I believe is near at hand when we shall see them and all the dear ones who are asleep in Jesus, and if we have overcome unto the end, and fought the fight, and kept the faith will meet to part no more.

MRS. S. J. LANPHEAR.

Dear Friends:

I am glad that we have a dear [Fa]ther to remember; just the Christ [child] that he is coming by and by to [raise] up the dead.

OMAR CLO[illegible]

"Peace be to the brethren and [love] with faith," this happy Christmas time.

Our eyes have seen through God's dear Book, "the Lord's Christ." We have looked through that clear glass upon him who is "the consolation of Israel." We remember the glory of the Lord that shone round about the shepherds, and the sweet words of the angel's song. The child that lay in the manger has given "knowledge of salvation unto his people by the remission of their sins; through the tender mercy of our God." Let us sing with the angels, "Glory to God in the highest! on earth Peace, and good will to men!"

S. ROXANA WILL[illegible]

Greeting to all:

To all the household of faith to whom this letter may come, I send Christmas greeting in Brother Paul's familiar form of words: "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." The most of you I never saw. It is enough to know that you and I are members of the same family; holding a common faith and hope. Some of you I know by name and face and have talked with you familiarly as friend with friend; have shared your bed and board and been helped by your counsel. "I thank God upon every remembrance of you." I am older in the faith than nine out of ten of the ones I address, but perhaps not wiser than this proportion of the school of Christ. I ought to know more than the younger members of my Father's family; Job's proverb being true: "With the ancient is wisdom and in length of days understanding." Job xii. 12. I have had a long time in which to learn and the Text Book I have in hand is a good one to provoke study, and challenge investigation. Some of its problems a child may solve, but others thus far are too [illegible]. The whole Book is styled a Revelation, and so it is. It reveals but little to those who carelessly read it; but much to him who persistently searches its pages; comparing Scripture with Scripture I would not wish the Book to be other than it is. Study is good for the mind. I have been in the faith forty-four years, this is about as long as I have been studying. Prior to my coming into the faith, I read the Bible, but thought it was to be read spiritually; consequently I made no headway in the acquisition of divine knowledge and wisdom. This foolish notion is a bar to understanding the Scriptures. I thank God for the good Old Book in my mother-tongue, and for the liberty to read it without fear of interference. I reflect that this boon came to us at a terrible cost of blood and treasure and human suffering. Many changes have taken place since the date of my conversion to the truth. Our paper in this time has passed through several hands, has been published at different towns and cities and under several different names. When I first began to read it in 1854, it was "The Prophetic Expositor and Bible Advocate," Joseph Marsh, Editor and Proprietor, place of publication Rochester, N. Y. But few remain who read it or wrote for its columns back there. Another generation has come on the stage with other hands wield the pen to write the articles that help to make the weekly issues of our paper welcome to the household of faith. I ask the question, Is the Bible as precious to us as it was to the pioneers of our faith? Do we prize the truth according to its worth? Has the modern watchword, "liberalism" made the truth appear less important than it was years ago? The fear of being thought exclusive and clannish may have the effect on some of loosening the grasp on truth. At the Christmas season our minds turn to little Bethlehem from whence the prophet Micah said should come the One to be Ruler in Israel. Sacred spot! The birth-place of the Redeemer! But the prophecy sweeps on and takes in the rulership in Israel and of course our "blessed hope" the goal toward which we all set our faces; the great event around which gathers so much that is grand and glorious; the epoch of mighty changes. Do we cry out from the depths of our hearts as the glad echo of his own words "Surely I come quickly, Amen." Even so come, Lord Jesus. Amen.

JOHN L. WINCE.

Dear Christian Friends:

It makes my heart glad to read the letters from different places where good is the result of the meetings, and to learn of some being brought to Christ. "Let the heart of them rejoice who seeketh the Lord." The Word of the Lord is "A lamp unto my feet, and a light unto my path." Let us rejoice and be faithful, that we may receive a crown of life with all of those who love his appearing. As ever your Sister, in hope.

LOUISA CORBALEY.

Dear Brethren in Christ;

Great and manifold are the mercies of the Lord towards us, not only for his preserving care over us in the preservation of our lives till the present time, but for the provision he has made for our salvation through the gift of his Beloved Son. We may say with Paul, "The love of Christ constraineth us," for we thus judge. If he died for all, then were all dead. Yes, he died for all that they should not henceforth live unto themselves; but unto him who died for them, and rose again, and therefore has become Lord both of the dead and living, and hence his people may be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as they know their labor will not be in vain. In due time they will reap if they faint not. And truly they may say with David, "The Lord is my Shepherd. I shall not want;" for all things will work together for good to those who love God." This is the love of God that we keep his commandments, and one important commandment is to believe on his Son and to love one another as he gave us commandment. God is love, "For he so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Well may Paul thank God for the Unspeakable Gift. May we lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us, ever looking unto Jesus, the author and finisher of our faith, who, if we endure to the end, will say to us "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To this end may we watch and pray always, that we may be counted worthy to escape all those things that shall come to pass and be permitted to appear before him and not be ashamed.

Yours in hope.

P. H. BOYK.

Dear Restitution:

I see in a late number of THE RESTITUTION that the Editor has kindly solicited short letters from the isolated brethren of the Abrahamic faith for our Christmas number. So we deem it a privilege to comply as we are so widely separated from those of like faith, and so many of us do not have a privilege of listening to a true gospel sermon, delivered by some of our able ministers. It behoves us to be the more watchful and guarded over our daily life, that we hold fast the faith once delivered to the saints. We were sorry to see such a large number of delinquent subscribers to our beloved paper. Now, brethren, this ought not to be, let us be more self sacrificing, and if necessary give up some of our secular papers. Let us be zealous workers in the Lord's vineyard while the day lasts. And if we are not all able to send an extra copy of THE RESTITUTION to our friends, or some one we think would be interested enough to read it, let us at least distribute an assortment of Brother Joblin's Lectures, or some other good tracts advertized in THE RESTITUTION. Some day a brother or sister may take us by the hand and say, "I thank God that you and the writer have been the means of opening my eyes to the truth, and leading me to Christ."

Your Brother and Sister in the one faith,

GEORGE & LOUISE BRADLEY.

Dear Restitution:

As the years pass I am a stronger believer in the things concerning the kingdom of God and the name of Jesus Christ. I am somewhat isolated from those who believe and have obeyed the precious faith. I have often spoken of the gospel of the kingdom of God, but the minds of the people of this section are filled with other things and have no time to listen to the truth. Some say this is a strange doctrine. The trouble seems to be that we have Bibles without number, but very few who read them, "rightly dividing the Word of truth." We listen in vain to hear preached "The Son of the living God." The doctrine of the resurrection of the dead is no longer preached, but in its stead "Going to heaven at death," etc. With our Bible and THE RESTITUTION we keep fresh in our minds the blessed promises of the future. If this letter should greet the eyes of any of the one faith, who reside near the center of the State of Ohio, I would be very glad to hear from them. Have we a yearly meeting, if so, where will it meet next year? With love to all who believe the precious promises I close hoping soon to meet the Lord.

Your Brother,

D. C. ROBINSON.

Dear Restitution:

The Divine record sums up the character of God in three words, "God is love." This short definition embodies the leading attributes of the divine manifestations as seen in all his dealings with the race. We may safely regard the principle of love as the motive for man's existence and eternal well being. Hence in whatever condition man places himself by his own volition cannot divorce him from the motive that brought him into being. This is in harmony with the precious saying, "God so loved the world that he gave his Son to die for it," that the world might be saved. Malice found no place in his dealings with our first parents any more after they sinned than before. The remedy of love and the discipline to which he subjects them that their recovery may be assured bears alike the tender impress of love. "His mercies endure forever." Can man resist the power of this love and thus effect his own destruction? In the light of truth we answer, he can. Can he absolutely end his being by sin? Yea, verily, "The wages of sin is death." "Sin when finished bringeth forth death." Is God therefore to blame for the sinner's death? Surely not. "He wills not the death of *him that dieth*; but rather that they should turn and live." He bears no malice toward any though they are walking in the way of destruction, and are drawing near to the harvest of their own sowing. They have spurned his offer of life and exhausted his mercies. Will he now at this point lay by his love and take up his spite, no verily. His answer is, "Let the wicked perish forever." Justice and mercy are wisely blended in the sentence of the divine Judge. Can you, dear reader, discover any motive in the Creator should he prolong their lives when all remedies had failed to recover them? Will he now cease to pity only to take up the weapon of unrelenting hate, and arrest the course of destruction and force endless life and unending pain and suffering upon them? Think for one moment what all this involves, and do forget that "God is love."

A. B. WINCE.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Art Calendar.

One of the handsomest calendars that has appeared for the new year represents children playing on the broad beach of one of our Atlantic Coast resorts. The youngest a little tot, is defying the approaching tide of the ocean, and in a spirit of bravado calls out to his companions who are eagerly watching him, "Who's Afraid?" Copy of this calendar, carefully mailed in strawboard to protect in transmitting, will be mailed on receipt of 10 cents in postage stamps by W. B. Kniskern, G. P. & T. A., Chicago & North-Western Ry, Chicago, Ill. Early application should be made as the edition is limited.

The Restitution

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WILL YOU TRY IT?

Love Feast.

(Continued.)

Dear Restitution:

I am thankful to say I can give in my testimony of the love and kindness, which has followed me up to this present time, and I can and do rejoice for the precious promises given for our encouragement in God's dear Word. That he will never leave nor forsake those who put their trust in him. And surely if ever I realized my dependence it is now that my days are few and evil. Therefore I have to pray, "Teach me to number my days, that I may apply my heart unto wisdom from above;" and I need that my Spiritual strength be renewed as I feel my temporal strength failing. My age is 82 years the 22nd of this month. I want to say I am glad I came to Eagle Grove, Ia., as it has been my desire many years to be with those of the one faith. We have Sunday school at 3 p. m., and prayer meeting and Bible reading Sunday evening and young peoples' meeting every Wednesday evening. And Bro. Hudler came the 24, on his way home from Kansas. Stayed over two Sundays, preaching eleven discourses. O bless Bro. Hudler, he is an able speaker, rightly dividing the Word of truth. Harmonizing both old and new Scriptures. It was like apples of gold in pictures of silver. Bless the Lord, those here who have been hungering, had a precious feast. O how I wish Bro. Hudler could have stayed with us, as we have no one to preach for us, but he had to go home, and my prayer is may the blessings of the Lord go with him, and give him souls for his ministry and souls for his hire. And may the God of Israel be with all the brethren is the prayer of

JOHN CAUSDALE.

Dear Brothers and Sisters of the one faith:

As I see a call for another love feast I thought I would send in my mite. I wish you all a happy Christmas. I will say to you all that I am trying to live so as to be counted amongst the overcomers, to sit with Christ in his throne. I have seen but very few of your faces, but I hope to meet you all in the kingdom of God's dear Son, and not only you but all of the sleeping saints of all the past ages. O what a glorious thought to think of meeting with our father Abraham and good old Sarah, and all of the ancient worthies and the greatest of all will be to meet with our blessed Lord, who gave his life for us. Let us all try harder to serve him in the future than we have in the past. Now, brethren, above all things, let us have fervent charity among ourselves and always look to Jesus, the author and finisher of our faith. Pray for me,

MARY E. HOWARD.

Dear Restitution:

Allow me to drop a word for our blessed Christ who has done so much for us all; that sweet babe of Bethlehem that came to bring peace and good will to men. He is coming again, dear ones, but not as a babe, he is coming to be King of the world and to rule in righteousness. Perhaps before another year shall roll around we may be so happy as to see the King coming in all his beauty to reward the faithful ones. God grant that we who have named his name may be found with the white wedding garments on, waiting for his return, and can look into his face and say, Lo, this is our God, we've waited for him and he will save us.

Your Sister in Christ,

MAE CUMMINGS.

Dear Household of Faith:

As the anniversary of the birth of our Lord Jesus Christ is dawning upon us again, I feel like adding a little testimony to the power of the Spirit, as operating upon my consciousness relative to love manifested toward me a sinner, in the person of the Seed of the woman, who shall shortly by his love toward me, bruise Satan under my—our feet, and give me—us, the victory through God's eternal Word. It is fifty-four years this winter since I cast in my lot with the saints of God and disciples of our Lord Jesus, and I have been struggling all these years to retain spiritual life. Many have been the conflicts with the flesh, since my attempt at living a Christian life. Many have been the sore trials I endured, because of my faith in God, who has promised the restitution of all things by his Son, the Word of God, and the Seed of the woman. In my earlier Christian profession, in my babe life, the Church fed me on the strong meat of partialism as to the final result of human salvation. The leaven of the Pharisees, and the traditions of the heathen, and of Papal Rome as then taught by sectarians, found good soil for rooting in my mind. But God works in mysterious ways his purposes to fulfil. I was impressed in early life with the idea, or thought, that I ought to preach the gospel. It occurred to my mind, do you know what the gospel is? What does it consist in? I set about to try to find out, and in my reading I read, "Behold I bring you good news of great joy, which shall be to all people," etc. I thought, is the doctrine of eternal punishment in a hell of fire good news? Is eternal anguish good news? Can a human soul endure never ending burning? Is man a compound of material and immaterial elements—soul? What is immateriality, I said to myself? So I kept on reading, and asking the brethren questions along these lines of dogmatism, without getting satisfactory answers. The more I investigated these doctrines of partial salvation, the more I became convinced they were stultifying the character of the Lord God Almighty. And it was a libel perpetrated upon his revelation of himself and the race of men. And since investigating the Scriptures I have learned that the gospel of God does not consist in the records given by Matthew, Mark, Luke and John, but covers the whole revelation of God. So for many years I have been teaching the gospel of God, and relegated the traditions of the heathen and of Papal Rome. Brethren, I am enjoying good physical and spiritual health, and could stand a good winter's work in what is called revival work. I am at liberty this winter and stand isolated from sectarian churches. Pray for me that I fail not.

Yours in experience meeting,

ELD. E. POTTS.

Dear ones of the household of God:

I would again like to join with you in exhorting one another for we surely see the day approaching, and how it thrills us with joy, when we learn that prophecy is being fulfilled that tells us what will take place shortly before the coming of our Lord. Therefore, let us not sleep as do others, but let us watch and be sober. Paul exhorts us that we are not in darkness, that that day should overtake us as a thief. How thankful we should be that we have been blessed with the knowledge of the truth, so we can watch and be ready when our blessed Master returns to awake the righteous dead and change the righteous living and change our vile bodies that they may be fashioned like unto his glorious body, and become a chosen generation, a royal priesthood, an holy nation, a peculiar people, and never be parted from each other, but always enjoying the presence of our Lord and Master, arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints; and be called unto the marriage supper of the Lamb and to attain unto this let us strive to be overcomers unto whom the promises are given. Although we are buffeted about in this life, yea, and all that will live godly in Christ Jesus shall suffer persecution. We, therefore, choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a reason; that we may at the coming of our dear Lord and Master hear that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord," and enter into an inheritance incorruptible and undefiled and that fadeth not away. May this time hasten, is my prayer. Anxiously waiting,

SARAH BUTCHER.

Dear Brothers and Sisters of the household of faith:

As the time for our annual love feast draws near I feel like testifying for my Master. I feel sometimes as though I was alone in the world, though surrounded by kind friends. I seldom see any of like precious faith, except my own family. We used to meet here every first day but our meetings closed nearly a year ago, and as the brethren live quite a distance from us we seldom see them any more. We have attended the Congregational Sunday school and have tried to let our light shine as best we could, hoping and praying that God will open the eyes of these people to see and understand his whole blessed gospel plan of salvation. They have been very kind to us and we have been allowed to express our opinions freely, and we must leave the result with our heavenly Father. We have had no preaching here since Bro. Hudler was here two years ago. I sincerely hope he or some other good brother may get around and see us this winter. We have tried to live very near to the Master, and though troubles and trials come we have taken them all to him, believing that all things shall work together for good to them that love him, to them that have been called according to his purpose. Oh, if we could only remember at all times that God's hand is guiding, what a world of worry and trouble we might save ourselves. Pray for me, brothers and sisters, that my faith fail not, that I may be given strength to stand firm for God's Word in every hour of trouble and trial, and may receive the crown when the Master comes.

Your Sister in Christ,

MRS. A. M. SIPLE.

Dear Restitution:

All the preaching, that is gospel, that we get is through THE RESTITUTION. I hope and pray for the time to come when all may know the Lord, from the least to the greatest. Oh, may we stand steadfast in the one faith and have our lons girded about with the glorious truth of the gospel of Christ, which is the power of God unto salvation to every one that believes. We are watching the nations in their movements, and hope ere long we will see plainly. Their movements will surely indicate the coming of our blessed Lord and Master, who will strike through kings in the day of his wrath, and wound the heads over many countries, and take his right and reign from sea to sea, and from the rivers to the ends of the earth, and then there will be peace that is peace, and no peace congress will make a failure then. Wishing the prayers of the dear ones of the one faith I remain yours in the one faith,

L. P. CLARK.

Editor Restitution:

Many times through the year I think of you and thank you for the continued free gift of THE RESTITUTION. Surrounded as I am here, with those who care not for the things taught in its precious columns, I feel that I cannot do without its instruction. My neighbors will not read it when I ask them to. My dear brother, I want to get among the brethren again, but I don't know where to go, and I have no means to go far, but I am very lonely and unhappy here alone. I want my little adopted girl where she can attend church and Sunday school, where she will learn things agreeing with Bible teaching. I ask an interest in your prayers that the dear Lord will open a way for me. I am trying to trust my heavenly Father implicitly. Please send THE RESTITUTION free as in the past, if you can, that is if the Lord gives the means.

Your Sister in hope of life,

MRS R. BEARDSLEY.

Editor Restitution:

Concerning; our love feast I will simply refer our brothers and sisters to the 1 Peter iii. 15, 16, we find these words: "But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, in meekness and fear. Having a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ."

Yours truly waiting for the appearing of our Lord and Savior Jesus Christ, to reign on David's throne in peace and righteousness.

JOHN W. & SUSAN SIEGLE.

Dear Restitution:

It is time for the love feast, I thought. I would endeavor to write something to encourage. Every one of us should write something once a year. I love its weekly visits and to hear from the brothers and sisters. It is quite a blessing to me to read so many good pieces, as I have been sick since the 12th day of July, 1898, and am not able to be out of the house yet, but am thankful that I can walk about the house and be with my family. But we must keep up courage for our Master. O what a blessing it will be when our Savior comes back to the earth to call his chosen ones home, if we are faithful to the end. Oh brothers and sisters, what a glorious time that will be. There will be no more sickness nor sorrow, nor pain nor tears. "I shall be satisfied when I awake in his likeness." O may we ever be watchful, for we know not when the Bridegroom cometh. May we all keep our lamps trimmed and burning, is my humble prayer. Yours in hope,

N. S. WESTFALL.

Christmas Greeting to one and all:

I wish to say at the close of another year that I am still watching and waiting for our Savior, longing for the time to come when he will take the throne and reign, and bring all things into subjection unto his righteous rule. May we all be found worthy to see this earth in its beauty, and live and reign with Christ in his kingdom,

MRS. C. E. HILLSBECK.

Dear Friends and Sisters:

One more year has rolled away since we last [illegible] with our letters for the love feast, and how sad to think that many that met with us last year are now sleeping in their silent home, waiting for our Redeemer to come. Who knows who will be missing next year. Come let us all try more earnestly than in the past, that we may be accepted of our Master when he comes, whether awake or asleep.

Yours in love,

MRS. N. S. WESTFALL.

To the Brothers and Sisters in the faith:

We are again asked to send our testimonies and our greetings to the love feast, and may it be a feast indeed, and all strengthened and comforted by the testimonies of the brethren. I am resting in the precious promises looking for the coming King. His [illegible] have been many in the [illegible] loving care is over all. I trust him. O love ye the Lord, all ye his saints, for the Lord preserveth the faithful. Be of good courage and he shall strengthen your heart. All ye that trust in the Lord, for his merciful kindness is great toward us, and the truth of the Lord endureth forever.

ELLA T. KNOWLES.

Dear Brothers and Sisters:

Well Master, thou hast said the truth; for there is one God and there is none other but he. And to love him with all thy heart and with all thy understanding, and to love our neighbor as ourselves, is more than all whole burnt offerings and sacrifices. Mark xii. 32-33. The readers of THE RESTITUTION are asked to write a few lines to serve as a kind of love feast, etc. Love is very much mentioned in both the Old and the New Testament Scriptures. Knowledge is valuable, so is wisdom. Yes, I separate them, certainly. For one may know the way to Plymouth and yet act very foolish in his method of going there. Love is surely the crowning grace. The Book says so. I had a friend once who spent most of his life in the Indian country. The Indians loved him because they always found him sincere and truthful. He never threatened to hang those who refused to accept the gifts from Washington. Suppose he had told those Indians that if they did not accept the good things that were ready for them at Washington, the great father McKinley, for their refusal, would send them to a reservation, where there was no water, nor any thing else to live on. I am thinking that this threat would have ended my friend's labor among Captain Jack's braves. Yes, sir, the red man would have dropped my friend just like the masses are dropping most of the churches, if he had mixed up Washington gifts and threatenings in the same speech, like some sermons are mixed up. We had a preacher at our church once that used to advertize his sermons a week in advance in this way, "My sermon next Sunday night will be eternal torment,"—hell. When he stood up to preach, he looked just as cheerful as a girl would when marrying the man she loves. He surely did not believe himself what he was preaching. He played with his fob chain all the time. We love God because he loved us, not because of his threatenings. When I was a boy in Ireland I ran away from home. A man found me wandering and told me that father and mother were almost crazy looking for me, crying, "Where are you Isaac?" Of course I returned at once. Had the man had intimated that they had a fire to put me in as soon as they got hold of me, I might have [illegible] stayed away longer. The prodigal son did not have time to tell he had been. Love refused to [illegible]. It is love that brings us [illegible].

ISAAC MCCURRY, SR.

To the dear Restitution:

I would like through this medium, to take part in our Christmas love feast, and while we are waiting and watching for the return of the Master, let us encourage one another in this way, as we are a scattered people, and isolated, so we do not have the opportunity here in Blackwell, Okla., as a great many others have, of listening to the Word of truth, yet our faith in God's promises is strong, for we see that every day is fulfilling prophecy, according to the signs of our times, which is according to God's foreknowledge from the beginning, as we see from different sources, that the nations are growing more angry every day, which no doubt will terminate in the last great battle at Jerusalem, at which time the Redeemer shall come to Zion. In this, dear brethren, we can rejoice and be glad, for it does seem, dear loved ones, that the last days of this age will be hard for a child of God to endure and hold out faithful, and contest the world, with truth against error, which is so much rejected by the world, but we must be watchful, and prayerful lest the enemy of all good should lull us to sleep, and the day of the Lord should overtake us unawares. But we must not falter at this late hour, when we think of the dear Master and all the Apostles being put to death for the truth's sake, though the world hate us, Jesus says it hated him before it hated us, and we shall reap if we faint not is a promise of God, though we are disowned of men, we are owned and loved of God, which brings to mind the following poem, which reflects upon the Christian the narrow way,

"What poor despised company,
Of travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

Ah, they are of a royal line,
All children of a heavenly King,
Heirs of immortal crowns divine,
And lo, for joy they sing.

But why keep they that narrow road,
That rugged thorny maze?
Ah, that's the way their Leader trod;
They love and keep his ways.

A little flock, so calls he thee,
Who bought thee with his blood,
A little flock disowned of men,
But owned and loved of God."

ELIZA A. RAHE.

Dear Brethren and Sisters:

We are all requested to write some thing for our Christmas feast, some thing to encourage the down-hearted and weary pilgrims on their journey to the home of the faithful, and especially for those lone ones who are deprived of the privilege of hearing a gospel sermon or of associating with those of like precious faith, indeed their lives must be lonely, but don't be discouraged, weary and lone pilgrims, the night is far spent, the day is at hand, soon the joyful news will come, child your Father calls, come home. A little while and he that shall come, will come, and will not tarry. Lord Jesus come quickly, is the prayer of all God's children. Let every one of us be careful to maintain good works, so live that we may be worthy of the inheritance incorruptible, undefiled and that fadeth not away. Oh the promises of God to his children; "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God has in store for them that love him." Jesus said, "If I go away I will come again and receive you to myself, that where I am ye may be also." Soon the grave will give up our friends who are sleeping in Jesus, they will come forth to immortality, come forth to die no more, death will have no more dominion over them. Hail happy day, the Lord hasten it in his own good time. May we all meet, without the loss of one, in the kingdom of our Lord when he comes.

ELIZA WEST.

Dear Brethren and Sisters of like precious faith:

As the time is at hand, when we can enjoy our blessed love feast together through the columns of the dear RESTITUTION, let us all contribute liberally from our spiritual storehouse, that each member of the heavenly family may feast with us, and be built up in their most holy faith, by having oil in our vessels so we can see, in this dark and cloudy day, how to run the race with patience, ever looking unto Jesus, who is the author and finisher of our faith. Yes, if we understand the Word of God, it will fill our natural vessels so that we can say like David, it is a lamp to our feet, and a light to our path; and by it he got understanding, and so can we. O what a feast it is to read the great and precious promises over and over, and feel that we have the witness within, and we are trying to keep ourselves unspotted from the world by an orderly walk and a godly conversation. Let it be said of us that we are living epistles, known and read of all men so that others may see our good works and be constrained to glorify our Father who art in heaven, and say "Thy kingdom come." Let us all who have had the name Christ named upon us try to present ourselves a living sacrifice, holy and acceptable unto him who has called us out of darkness into light, and hast by faith translated us into his heavenly kingdom, then let us contend earnestly for the faith once delivered to the saints, and be ever ready to give a reason for the hope that is within us with meekness and fear, and while the Christian race is not always strewn with roses, still we have the blessed assurance, that we know in whom we have believed and his promise stands secure. Then let us all stand worthy of the vocation wherewith we are called. Let brotherly love continue, and let us be mindful of the words of our brother Paul, who said, "Know ye not that ye are the temple of the Holy Spirit." O what a high and exalted position is ours. May we ever prove worthy and hold out faithful to the end, and reap the reward of eternal life in his kingdom, where we will all feast together, is my prayer.

Your Sister in hope,

S. F. MORGAN.

Dear Brethren and Sisters in the one faith:

I am thankful that it is my happy privilege to be associated with you all, and though young in the cause I feel as though I would like to have a voice in our precious love feast, and as an humble child of God ask an interest in your prayers, and while I am a stranger to you all in the flesh, yet there is a love for the truth's sake, and my Bible tells me that we may know that we have passed from death unto life because we love the brethren. I have lately become a reader of THE RESTITUTION and I gain much instruction from it, and I think all lovers of the truth ought to read it with Bible in hand, I find it a very great help to me. Well, as this is my first effort to write to the dear ones, I will close for this time for fear I weary your patience. Your Sister in hope of the soon coming kingdom of God,

CANZADY V. DUNLAP.

Dear Brothers and Sisters:

I feel greatly impressed with the thought, that according to the Word of God, we are in the eve of the harvest and cannot make ready too fast for our world's Redeemer. How little consequence all else is compared to a home in that future life, where sorrow, pain and death are unknown, but all is joy and gladness, and all tears are wiped away.

Your waiting Sister,

EMMA S. W. HYER.

Editor Restitution:

The time of year is drawing near for our "Annual Love Feast," and I will write a few lines for your columns. THE RESTITUTION and the Bible are our *only* preachers of the truth in this part of the country. It is needless to say that the paper is a very welcome visitor at our home. I have been a reader of its pages for about sixteen years and it seems to me that it grows dearer to me as time goes on. All these years I have been watching the signs of the times, and no one, I think who would watch the signs and study the Scriptures, would have any doubt that the Bible is the Word of God, and that the coming of the Savior is drawing near. Soon, O very soon, he will come to claim his waiting Bride. Soon he will say, "Arise, my love, my fair one, and come away." Songs of Solomon ii. 13. May that glad day soon dawn is my prayer. Yours in hope.

NANNIE OSBORN.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Nov. 19, 1899, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

For the East: No. 6, 2:55 a. m. daily; No. 18, 5:13, a. m. daily; No. 20, 10:37, a. m. except Sunday; No. 8, 5:48 p. m. except Sunday; No. 2, 7:50, p. m. extra fare; No. 38, 8:51, p. m. except Sunday.

For the West: No. 15, 5:34 a. m. daily; No. 5, 6:43 a. m. extra fare; No. 87, 9:22 a. m., except Sunday; No. 39, 2:10 p. m. except Sunday; No. 9, 6:12 p. m. daily; No. 7, 6:34 p. m. daily.

For particular information on the subject apply to J. E. Haines, Agt.

Holiday Excursions, Vandalia Lines.

On account of Holidays the Vandalia line will sell tickets at one and one-third fare for the round trip. Tickets on sale Dec. 23rd, 24th, 25th, 30th, 31st, and Jan. 1st, and good to return up to and including Jan. 2nd.

The Nickel Plate Road

on Dec. 17, 1899, will inaugurate a new through vestibuled sleeping car service leaving New York City via D. L. & W. R. R. at 11:45 p. m. and arriving in Buffalo at 12:10 noon, connecting there with train No. 5 on the Nickel Plate Road arriving in Chicago at 7:20 a. m. Also, No. 6 leaving Chicago at 10:15 p. m. and arriving in Buffalo at 4:55 p. m. will carry a through vestibuled sleeper arriving in New York via the D. L. & W. R. R. at 7:25 a. m.—Dec. 27.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, 617 W 14th St. Sioux City, Ia.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Rayard, Iowa.
B. W. & M. A. Woodward, Sutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga St., Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
W. L. Steelis, Scholls, Ore.
S. Roxana Wines, Princeton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire England.
J. S. Bates, Scipioville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. J. Cady, Holbrook, Neb.
J. T. Prince, Edison, Neb.
J. A. Cochrane, 624 Brock St.
W. L. Woodson, 528 Minnesota Ave., Kansas City, Kan.
D. L. Keen, 4507, S. N. St., Tacoma, Wash.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidell, Ill.
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T. E. Adams, Osawkie, Kan.
S. C. Oliver, Aiden, Kan.
D. M. Hedler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Boise, Idaho.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Joseph, La.
Mollie Babcock, W. R. F. Paine, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
A. T. Morris, Arcola, Ark.
J. R. Ogletree, North Branch, Kansas.
U. W. Smith, Culver, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
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J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola Idaho.
R. Wilson, 1905 G St. Sacramento, Cal.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. F. Tyler, 2724 6th ave. Tacoma, Wash.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave., Grand Rapids, Mich.
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R. S. Dwiggins, Rossdale, Ind.
H. M. Williams, Alton, Kan.
D. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
H. T. Baker, Box 597 Decorah, Iowa.
Wm. Goin, Jefferson, Ore.

The Nickel Plate Road will sell Holiday excursion tickets good going on Dec. 23rd, 24th, 25th, 30th and 31st, 1899, and Jan 1st, 1900, at one and one third fare for the round trip, good returning to and including Jan. 2nd, 1900. With its Peerless Trio of Daily Express Trains and an Unexcelled Dining Car Service, the Nickel Plate Road offers special inducements for Holiday travel.—Jan 1

Tourist Tickets to Florida and Winter Resorts in the South.

Ticket agents of the Pennsylvania Lines will answer inquiries about low fares to Florida and winter resorts in the South. Full information concerning Tourist Tickets, time tables, etc., will be furnished free. Persons contemplating a Southern trip may secure valuable information on the subject by merely inquiring of the nearest representative of the Pennsylvania Lines, or by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio. Say where and when you wish to go, how many will be in the party, starting point, etc., and you will be promptly posted. The inquiry will not cost much effort—it will save considerable bother in arranging details, as they will be looked after gratis.—Dec. 31.

A Brave Coward.

The Chicago & North-Western Railway Company announces the publication of a thrilling story of campaigning in the Philippines, entitled "A Brave Coward." The famous battle of Malate, the charge at La Loma, a love romance, the career of the Tenth Pennsylvania at Manila and in Luzon, the conquering of cowardice by a young Pennsylvanian, are all interwoven into one of the most delightful short stories of the hour yet issued. In common with the first Nebraska, the Thirteenth Minnesota, the Utah and Oregon men and the Twentieth Kansas, the Tenth Pennsylvania made history in the war against Aguinaldo. The tale is superbly illustrated with half-tones printed in convenient form, and will be forwarded to addresses on receipt of 6 cents in postage by W. B. Kniskern, 22 Fifth avenue, Chicago, Illinois.—Dec. 30.

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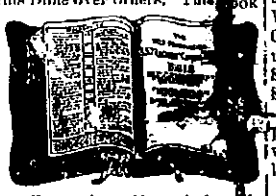

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They that sealed the covenant. NEHEMIAH. X. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.
33 Behold, d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
37 And e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And because of all this we g make a sure covenant, and write it; and our princes, Le'vites, and priests, h a seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW a those that sealed were, b Ne-he-mi'ah, c the Tir'sha-tha, b the son of Hach-a-li'ah, and Zid-ki'jah,
2 d Se-ra-i'ah, Az-a-ri'ah, Jer-e-mi'ah,
3 Pash'ur, Am-a-ri'ah, Mal-chi'jah,
4 Hat'tush, Sheb-a-ni'ah, Mal'luch,
5 Ha'rim, Me-re-moth, O-ba-di'ah,
6 Dan'iel, Gin'ne-thon, Ba'ruch,
7 Me-shul'lam, A-bi'jah, Mij'a-min,
8 Ma-a-zi'ah, Bil'ga-i, Shem-a-i'ah: these were the priests.
9 And the Le'vites: both Jesh'u-a the son of Az-a-ni-ah, Bin'nu-i of the sons of Hen'a-dad, Kad'mi-el;
10 And their brethren, Sheb-a-ni'ah, Ho-di'jah, Kel'i-ta, Pel-a-i'ah, Ha'nan,
11 Mi'cha, Re'hob, Hash-a-bi'ah,
12 Zac'cur, Shir-e-bi'ah, Sheb-a-ni'ah,
13 Ho-di'jah, Ba'ni, Ben'i-nu.
14 The chief of the people; e Pa'rosh, Pa'hath-mo'ab, E'lam, Zat'thu, Ba'ni,
15 Bun'ni, Az'gad, Beb'a-i,
16 Ad-o-ni'jah, Big've-i, A'din,
17 A'ter, Hiz-ki'jah, Az'ur,
18 Ho-di'jah, Ha'shum, Be'zai,
19 Ha'riph, An'a-thoth, Neb'a-i,
20 Mag'pi-ash, Me-shul'lam, He'zir,
21 Me-shez'a-be-el, Zad'dok, Jad-du'a,
22 Pel-a-i'ah, Ha'nan, An-a-i'ah,
23 Ho-she'a, Han-a-ni'ah, Has'shub
24 Hal-lo'hesh, Pil'e-ha, Sho'bek,
25 Re'hum, Ha-shab'nah, Ma-a-se'iah,
26 And A-hi'jah, Ha'nan, A'nan,
27 Mal'luch, Ha'rim, Ba'a-nah.
28 f And the rest of the people, the priests, the Le'vites, the porters, the singers, the Neth'i-nims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, g to walk in God's law, which was given by Mo'ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;
30 And that we would not give h our daughters unto the people of the land, nor take their daughters for our sons:
31 i And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the k seventh year, and the l exaction of every debt.
32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
33 For m the shewbread, and for the n continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and for all the work of the house of our God.
34 And we cast the lots among the priests, the Le'vites, and the people, o for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:
35 And p to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
36 Also the firstborn of our sons,

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11 30	3 16 3 16 3 16 3 16	Hanna	8 30	4 15	4 15	4 15
12 05	3 51 3 51 3 51 3 51	Wolcott	7 55	3 40	3 40	3 40
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1 30	5 16 5 16 5 16 5 16	Brook	6 30	2 15	2 15	2 15
2 00	5 46 5 46 5 46 5 46	Rensselaer	6 00	1 45	1 45	1 45
2 30	6 16 6 16 6 16 6 16	Wheeler	5 30	1 15	1 15	1 15
2 45	6 31 6 31 6 31 6 31	Wanatah	5 15	1 00	1 00	1 00
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The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

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The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30 for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be served for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sedlick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1246 Logan Ave, San Diego, Cal.

The Church of God near Scipioville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Bates, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esselmann.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyelsimer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as five, and Sister Woodward can be present. The church of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ruisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trastdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday after at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skreis and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec'y.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. first every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 2:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gardner, Secy and Treas. J. B. Forsythe, Leader.

The church at Millbrook, Mich. have preaching every four weeks by Brother [illegible] Woodward. Sunday School every Sunday, [illegible] meeting every Thursday evening. [illegible] Erskine, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

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Poetry.

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One day a home—like God it seems—lit up
By wealth and luxury, its little host
Decked with a cozy hat his cosiness and
The city toilet—even, or worse—that
Can gather from almsgiver or needful host.

And by the door a boy in wretched hat,
Who on the Sabbath-dishonour might have brought,
And very dear to the Christian's hope and
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Communicated.

God has Left us no Excuse for Unbelief.

The works of his hands are all around us, and we know that it is an axiom in philosophy, that cause and effect are inseperable. Where there is an effect there must have been a cause. In anything that we see intelligence displayed, it is the work of an intelligent being. We see intelligence displayed in all the works of God. If we study the animal, the vegetable and the mineral kingdoms we see intelligence displayed, and have to admit that they are the works of God. If we raise our eyes heavenward, and behold the countless number of worlds floating in the immensity of space, directed by God's almighty power, we see intelligence displayed. If we reflect upon this world revolving on its axis, causing a change from day to night, a change of seasons, we see wisdom and almighty power displayed, and have to admit that the heavens declare the glory of God and the firmament showeth his handiwork. If we turn to the history of the past, and follow the Jews through all their wanderings, and listen to their prophets unlock the future, we will see that their prophecies have been fulfilled, and are being fulfilled in our day, leaving us no excuse for unbelief. The Jews are scattered through all the nations of the earth, fulfilling prophecies made thousands of years ago. The Jews are a perpetual evidence of the existence of God, and the truthfulness of Christianity. No infidel or critic can explain away the Jews, and their miraculous history and destiny. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. The Jews pretend to believe the Old Testament, but do not. If they believed it, they would believe in Christ. He said, "Search the Scriptures, for they are they that testify of me," and he referred to the Old Testament. They did not believe the prophets that God raised up among them, and rejected and crucified Christ. The Old Testament confirms the New, and the New the Old. If you deny one you may deny both. The two Testaments are God's Word to man which he must believe and obey. If we follow Christ from the manger to the tomb we will find that most of the prophecies about him have been fulfilled, and we will be watching for him to come and fulfil the rest, and establish his kingdom in this world. Knowing that Paul was an enemy to Christianity we follow him. We listen to what he says about his miraculous conversion, and his evidence is strong, that it leaves no room for doubt. We read that he said, a power will arise that will forbid to marry, and command to abstain from meats, and that he will declare himself equal with God. The Pope declared himself infallible, making himself equal with God. We know that is not so. David was a man after God's own heart, and he erred and was reproved. There is none righteous, no not one. Christ came into the world to save sinners, and unless the self-righteous believe, repent and obey the gospel they will be destroyed. The wages of sin is death. Paul was stopped in his blind career, and changed his course and so must we. I read in THE RESTITUTION that infidels wanted miracles to prove that miracles had been performed. What are the prophecies made thousands of years ago, that are being fulfilled in our day but miracles. God's Word is a miracle, for Christ by the Word of his almighty power raised the dead, and the raging of the wind and seas was stopped by the power of his Word. We have God's Word and the effect of his almighty power all around us. And we can see miracles if we are not blinded by sin and a desire to break the commandments of God. When we tell men the "common" creed are false, we are advocating crime in the world. Many of our lives are founded on the teachings of the Scriptures. When you make a man believe the foundation is false, you make him believe the laws are false, and you are an instigator of crime in the world. Some on account of their love for God, Christ and the gospel are missionaries in foreign climes, some have suffered persecution and death. Knowing that they would receive a crown of life on the resurrection morn. When we thoroughly study the Scriptures faith becomes so strong that we can say, I know that my Redeemer lives, and when the Holy Spirit is with us we know it. I have seen Christians die, and it is glorious to see a youth triumphing over death and the grave, relying on the merits of the atonement. Christianity robs death of its sting, and the grave of its victory. To live is Christ, to die is gain. The Word of God is truth and light, and it teaches us the way. Believe and obey its teachings, and you will be happy in time and eternity.

THOS. ROBINSON.

The Gospel Recovered. No. 24.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

Referring to number 22 of this series, in which the subject of John's preaching—"the kingdom of heaven is at hand," and certain controversies which arose out of Dr. Thomas' interpretation thereof was continued, I wish to mention that this question had been introduced in the "Gospel Banner," Nottingham, England, in 1854. Two contributors, D. L. and J. D. maintained the same position against Dr. Thomas' view, which has been reported in No. 22 as held so tenaciously by A. F. Glasgow, and others.

I now proceed very briefly, to make a final reference to this part of the subject, by reporting how this controversy was allowed to die out.

The four articles on the preaching of "the kingdom of God at hand," by A. F. Glasgow, mentioned at the close of Paper No. 22, were printed in the "Messenger of the Churches" Vols. III. and IV. 1862 and 1863. These extended to upwards of 20 pages, and the subject was discussed by him in many of its phases. The writer was surprised to find that A. F., although a rather keen controversialist, ignored entirely, in the papers referred to, the "Suggestion" offered in Vol. I. as to the various statements to the effect that "the Lord is at hand," which occur in the letters of the Apostles. This "suggestion," briefly, was—"The Coming of the Lord, and the.....Coming of the kingdom, although immediately connected, are very distinct events." The latter is dependent on the former, "but the coming of the Lord may precede the setting up of the kingdom by a very considerable period. The Coming of the Lord (therefore) is the event 'AT HAND.'" The proximity of the kingdom is "at least one remove distant in point of time, so that the nearness of the *kingdom* gives place in their teaching to the nearness of the Coming of the Lord." The references to this close only with the final utterance in the Apocalypse.

Meanwhile, about the close of 1864, matters in Glasgow began to assume a decisive aspect on this point, and a separate assembly was shortly the result, which "continued for many years; but that phase of the question was latterly allowed quietly to drop."

While this unhappy state of things lasted, four lectures on "Church Union;" were delivered in Glasgow, by Alex D. Black of Edinburgh, in 1863. He chose for his subject Eph. iv. 1-6. These formed the subject of four articles in the "Messenger" during 1868, closing with a suggestion that the matter might form the subject of discussion by those interested. This was opened in Jan., 1869 by a communication from the brethren in Glasgow who had taken up the separate position on this subject. Following on this appeared eleven papers, by six brethren including the writer of the Glasgow letter, and the author of the four papers referred to. These communications extended to 36 columns, and presented all phases of the subject, except the "suggestion," just mentioned. The nearest approach to this was in a letter from a brother in Nottingham, England, who says "The human aspect, then, I take to be this—that as the destruction of Nineveh was delayed by the repentance of the Ninevites, so the restoration of the kingdom to Israel was delayed by the crucifixion of Christ." It may be noticed here that crucifixion and ascension of our Lord, with his express promise—"If I go away, I will come again," brings the "second appearing" into a position of precedence over the setting up of the kingdom.

An apt illustration is given by Bro. Black. The Glasgow letter had coupled with the preaching "at hand" the idea that "the kingdom of God" will *speedily appear*, it "warns them *of the speedy fulfilment of God's purpose*," that those who simply believe that word *ground upon it their earnest expectation* of the revelation of the *Lord Jesus in his kingdom and glory*." Bro. Black asks—"Does the simple belief of the words 'The kingdom of God is at hand' necessitate the belief in continual expectation? Certainly the words convey no such meaning, unless it be added, 'and may be momentarily expected'.....With a friend I go to a railway station to enquire as to the train from London.....We are told that the train is 'at hand.' Now say I, you see how we would have been had we persisted in calling upon so and so. Not so fast, says my friend; the fact of it being at hand does not determine what time we may have to spare. A second enquiry may be answered in various ways—1. The train is at hand, and may be momentarily expected. 2. It must wait where it is until another train comes and departs for a different quarter. 3. It is telegraphed that that other has been delayed, and it is therefore quite uncertain when it may arrive. 4. It has been delayed, but will arrive in half an hour." J. CAMERON.

What Would Jesus do?

Volumes could be written under this head line and it would not be exhausted. Every Christian in the land could write an essay on this all important question, and ought to do so, and yet there would be plenty of room for others. Christians or followers of Christ, could not well afford to hesitate in often asking "What would Jesus do," if he was in my place? And then make a personal application of their better judgment. If Jesus was here would he meditate and sweat and worry over the problems of this life, "What shall I eat, what shall I drink and wherewithal shall I be clothed?" He did not so do when here, and he told his disciples not to do that way, as that is the way the heathen do, and an evidence of a very weak disciple. If Jesus was here would he watch for the morning, chicken like, and rise up before day and rustle and scratch after the things of this life, "eat, drink and be merry," and tomorrow die and go the way of all the earth? He did not so live and do when here on earth, and he forewarned his disciples against this common dangerous mark of a weak, sickly faith. But he did often rise up before day and retire to a solitary, sacred spot to pray and converse with his Father God. What would Jesus do, if here? would he toil early and late for the mighty dollar, get all he could and keep all he got? Would he be pleased to see his people do that way, and lay up treasures on earth for moth to corrupt, thieves to steal and children to rise up and fuss and quarrel over? Jesus set no such examples, and told his disciples not to do that way. Would Jesus if here, prefer the company and conversation of the worldly minded to that of those who love God and his Word supremely, and would he side with those who drag and stumble along through life, too indolent and lazy (spiritually) to read the Bible and seek for that wisdom from above, which enables them to [illegible] and know what and why [illegible] and can readily with pleasure give a Bible reason for the hope they cherish? They have no time for, or interest in these things, yet they fuss at, and condemn those who have time for them. What would Jesus do and say to such folks, if he was here? Again. What would Jesus do and say to us, if he was present in person when we get on a high horse and raise a little cyclone over nothing every few days? Would he not cast out the evil spirit, and say "peace be still," as he did to the winds and waves of the troubled sea, and there was, and would be again a great calm, for the winds and the sea did, and will again obey him. Again. What would Jesus do if here in person? Would he join heart and hands with the world and its secret, oath-bound societies and take his turn as chaplain reading the ritual and going through a hollow form of worship with a motley crew of Christians, sinners and infidels, who revile his cause and blaspheme his name? If you say no, he would not mix up with such a band, lest he be converted to, and by the world, and thus fail to be an overcomer, then I say to you, my brother and my sister, come out and stay out, and run in the narrow way. Oh, I hasten away and fly for your life, do not stop in the suburbs, nor in all the plain of Sodom. Look not behind you, remember Lot's wife. Do you not know my brother or my sister, that as your interest increases and runs high in and for worldly societies, that it necessarily grows weak, and runs low for the good Lord and his cause? This is admitted by honest men and women. Ye cannot serve God and mammon. Ye cannot serve Abraham's God, and the God of this world the same day.

Once more, What would Jesus do if here in person? Would he conform to the habits and fashions of this world and chew and smoke the poisonous weed and thus set the example for men and women to follow, while Paul comes up a little later and forbids it, by telling Christians to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Follow peace with all men, and holiness, without which no man shall see the Lord. Conclusion, if we would see the Lord—the King in his beauty, we must be holy and pure, and to be holy and pure, we must take the Lord's advice and cleanse ourselves and be clean, from all filthy habits of body and mind. Note, the Lord tells us to do this, and he does not propose to do for us what we can do for ourselves, but he will help us, and do for us what we cannot do for ourselves. Now, if any brother finds himself in any of these traps and really desires to be free, let him shun them as he would a mad dog or a saloon. While on the other hand, if he can see and feel how filthy he is before God and man, and will not make a strong effort to be free, he will soon hear not the "Well done," but that awful sentence. "He that is filthy, let him so remain." Then you will cry when it is too late. The harvest is past and the summer is ended, and I am not saved." The Lord is just if we all are lost. Now, my brother or my sister, if you honestly think these worldly luxuries I have hinted at are an ornament and a compliment to a Christian life, or even admissable at heaven's court, then do *not* be ashamed of them, but come out and defend and sustain them. If not, then I beg you to be consistent and abandon them at once, and forever, and let the world have and enjoy its own institutions for a short season, and then they must all pass away and be no more. And may the good Lord bless you, and sustain you unto his coming kingdom. Amen. T. E. ADAMS.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, JANUARY 10, 1900. NUMBER 2.

The Wisdom of God.

Paul exclaims: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Rom. xi. 33. And the Psalmist after a brief survey of God's marvelous works in nature, breaks forth in these words: "O Lord, how manifold are thy works! in wisdom thou hast made them all: the earth is full of thy riches." Psa. civ. 24. The wisdom displayed in the great scheme of human redemption, and in the works of nature above and beneath and around about us is sufficient to arouse our admiration and adoring wonder, and overwhelm us with a sense of our own littleness and ignorance. Prophet and Psalmist have recorded some of their rapturous emotions on contemplating the wisdom and power of God as displayed in his Word and his works. Shall we look up to the heavens with but the dull gaze of the unreasoning brute; or into his Word with only an idle curiosity? How often have our feelings of reverence toward the Divine Being been shocked by the irreverent and blasphemous remarks about God's ways and works, as if he had made mistakes and blunders. These self-constituted judges of the Judge of all are "exceeding wise!" The Christian sees things in nature, in Providence and in Revelation which seem inharmonious, but he humbly acknowledges his own short-sightedness, that what he sees and understands is but a very small part of God's all-comprehending plan. He believes that Jehovah has an ulterior purpose in view, and toward which he is unerringly working, and all his operations are carried on without interfering with man's free moral agency.

JOHN L. WINCE.

Debt.

"Owe no man anything." These words of the Spirit through Paul are often overlooked by those who neglect not the "assembling of themselves together." We would like to ask why these are not of equal importance. At this season of the year when presents are so freely made, ought we not first to ask, is this money ours, or is it due to another? Can we take that which another has trusted to our honesty to return at a certain time, to buy even necessary things? First we ought to see that our brother or friend "hath not ought against us," before we offer our gifts upon the altar of friendship, love or God. How can we offer to him who knoweth all things, gifts of that which is not our own? Will not "he who weigheth in the balance of justice," give to him who has offered but the mite which is his own, greater honor, than to the one who offers an abundance of that which is due another? Let us "Render therefore to all their dues," at the earliest possible moment, if we have had the misfortune to become indebted to any in this world's goods. Often has the writer known of persons being in actual need of things necessary to their comfort and health, while men who were indebted to them were living in extravagance, able to give rich presents to their friends, yet unwilling to pay those who have served them with goods, or loaned them money upon positive promises that payment would be made, either at a certain date or as early as possible. Ought these things to be among those who profess to be guided by him who has said, "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets."

W. H.

Report.

Brethren in Christ;

I left home December 2nd for Vineland, Mo. While at that place I gave them six discourses, and left them with good interest and a promise to see them again in the spring. From there I went to Morse Mills in company with Brother John Williams. We began our meetings on Saturday evening before the 2nd Sunday and continued over the 3rd Sunday. We began with a small congregation and closed with a large one and also with good interest. Preached sixteen discourses, and left with a promise to be with them about the 1st of May, 1900 if it is God's will. Here I worked in earnest. I secured five new subscribers for THE RESTITUTION, at this place and one at Bosworth, Mo. I said in my former article that I would do more for God's cause in 1900 than I did in 1899, so while the old year was dying I began to secure some crumbs of God's truth for the dear sisters and the dear little children to read and to eat while our brethren are feeding on husks that fall from Uncle Sam's table. Come back brethren. Let the swine-feeders use their husks, and let us work for the Master. If we cannot go ourselves, help to send others into the vineyard.

To say that this was a good meeting would hardly express the thought. No one was added to the church but the prospect is good.

From here we went to Bosworth, Mo., on Saturday before the 4th Sunday. The congregations were small at first but were larger when we closed on Wednesday night. It was voted that I should return again and on Thursday before the 2nd Sunday in April, 1900, we will try to meet with them again, and at this time we expect to remain in Mo., two or three months and evangelize. Brethren take notice of this and any one wanting my labors on, or near my route let me know and I will see what I can do for you. We are to pray for one another but still prayers do not clothe and feed our families, neither will it pay railroad fare. So you see it needs the aid of every member of the body to help on the cause. We are willing to follow our Captain who was made perfect through suffering. He says "He was dead but now he is alive forevermore." Brethren, let us follow Jesus, even unto death, if it need be, so that we may obtain the crown. At all these places the brethren remembered my wants. I am more determined today, than I ever have been to continue faithful, and to try to set a good example before the world. We must remember that it is by our fruits that we are to be known. The church is the light of the world and the salt of the earth, and also, the paper that we write on is very gentle, and that we can write on it just what we please, and after we have written we may not do what we said we would do. Then we deceive ourselves and others, but God we cannot deceive. Dear ones, if we say and do not, the world will say we are hypocrites, and we do more harm than good. "Let us hold fast our profession without wavering: for he is faithful that promised. And let us consider one another, to provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching."

Since August 16, 1899, I have travelled 2400 miles, preached 42 sermons, immersed 7. Have taken six subscriptions for the paper, and I feel that I have done no more than my duty. Let us all live nearer our Lord than ever before, is my prayer.

JOHN FOORE.

"If but thou deest well
In service of thy Master—Lord—
No that thy deeds shall tell
Of loved obedience to his Word,
Then shall thy Master's life
In that of thine reflected be,
And the world's scorn and strife,
As felt by him, be felt by thee.
Be not dismayed; thy triumph waits,
As did thy Master's victory;
He lives for evermore, and death's proud gates
At his command shall not prevail o'er thee;
He comes again, in all his glory crowned;
Thou shalt be like him, and in him be found.
The time draws near; we wait the trumpet's sound.

OBITUARY.

Died at the home of his son Alvin, on Dec. 18, Samuel Engleburger; age 70 years, 7 months and 12 days. The remains were interred in the cemetery at Oronoque. He leaves five sons to mourn his death. The funeral services were conducted by J. T. Prime of Edison, Nebraska.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalisation of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, JAN'Y 10, 1900.

To Our Subscribers.

Very many of our patrons well know their time expires with Dec. 31, 1899. A goodly number know equally well that they are behind in their payments varying from a month to some years. Any one can ascertain by examining their label just how they stand. The month is given and then a figure to indicate the year. Some object to us putting notice in the paper to try and induce payment to be made, and we do not like it at all—would rather not do so. Now, friends, do not make it necessary for us to ask for this once more, but send your money now, even before the time is out, so as to have it here by the first of January. We must have your aid or we shall be sorely crippled in getting out our paper. Please do not lay this aside till you have complied with our request.

BROTHER F. L. AUSTIN announces to begin meetings at Argos this week. Let all who can take notice and attend.

IT IS a very poor record when night comes if we have been spending every hour of the day with our thoughts bent wholly upon our own pleasure or profit. If this is a sad way to spend one day, how much worse is it when we spend a week, a month, a year selfishly bent upon our own affairs?

"WHAT is success? It is not to be determined by any commercial standard. Success is not to be measured in terms of wealth, or fame or social position. What then, is success? It is the realization of a divinely appointed destiny. Full-orbed manhood, which is obtainable by striving lawfully, and which receives its ultimate coronation, is held before us an ideal to which we are to attain."

"A TIMID, nervous nature is a constant incitement to the cultivation of trust," says an unknown writer; and adds as if speaking from experience:—"The uneasy feeling of apprehension finds relief in prayer—prayer in all circumstances, in company or out of it, at labor or away from it, going to work, or coming back from it—prayer, silent and unknown to all but God. This is true prayer, and true prayer is trust."

IT is said that Pope Leo XIII. has taken part in his last public function, and his physician has ordered absolute quiet. He will be 90 years old in March, and has been pope for 22 years. Naturally a good deal of attention is given to who will be his successor. He is chosen by the College of Cardinals and it takes a two-thirds vote of the 61 members of that body for a choice. At no time was this College so preponderatingly Latin as now, for of the 61 there are 49 of the Latin speaking races. There are 35 Italian, 7 French, 1, French-Belgian, 5 Spanish and 1 Portuguese. The main question in the selection of the next pope is, Will he be a "Politician" or a "Saint?" We predict that he will be politician.

THE New York *Independent's* annual summary of the growth of churches shows up very poorly for the class who look for the conversion of the world. The most important denominations report gains in the number of church buildings and ministers, while deficient in "the most important item of all—increase of communicants." Larger sums of money are given and the work is increased in proportion, but the extra efforts fail to gain any added numbers in the real membership. The ministers have so debauched their office, by the fad of giving popular "lectures" on various catchy subjects, and have for several years spoken so loudly for "Universal Brotherhood" and said in effect that "one belief is as good as another, if only a man be sincere," that all too late they realize that the "pew" has taken them at their word, and while paying in money and attending the showy services, are content to remain so, and cannot be made to see that any other step is necessary. Blind leaders of the blind, they have failed to understand that it *does* make all the difference in the world *what* a man *believes* and what he *does*.

JOHN ALEXANDER DOWIE has secured possession of a large tract of land near Waukegan, a suburb of Chicago, and intends building the "City of Zion" there. An immense tabernacle modeled after the present Mosque of Omar is to be built, together with factories, houses, temples and various institutions. The plan is a gigantic one, and will call for several million of dollars from the "faithful." It is to be a veritable "Golden City." The land was bought by secret agents and then turned over to Dowie.

God is Love.

Here we have such an attractive and finished portrait of the Great God, with one stroke of the pen, such as philosophy never furnished after ages of laborious research. It eclipses every conception of the Supreme Being found in the writings of ancient poets, philosophers, statesmen and historians. *God is love.* How simple, yet sublime; so self-evident as to require no argumentation; transparent without analysis, beautiful without embellishment, pure without taint, perfect without a defect, fixed without the least tendency to change. It is a description of God by his own inspiration. How admirably adapted to arrest attention, generate affection, kindle admiration and afford consolation! We approach with trembling lest we darken counsel by unmeaning words, and weaken the impression its announcement may have made. Yet it is written for our edification and comfort, and so we take the shoes from our feet, and draw near to see this great sight.

GOD IS LOVE.

God—the very name is music in our ears. It cheers the heart, expands the vision, and gives a loftier note to our loftiest song. It means *good.* God and good are convertible terms. When our Saxon ancestors thought or spoke of God, they meant the good Being, who devises and promotes happiness, and all blessedness.

GOD IS.

He exists. There is such a Being. The inspired penman opens his book with the magnificent language, "In the beginning God created the heavens and the earth." His existence forms the broad, firm, immovable basis on which our hope of immortality rests. If there is no God, the pictured firmament is rottenness, and earth's base built on stubble. If there be no God there can be no religion; no system is binding; every person is at liberty to think, speak, and do as seems good in his own eyes. There can be no agreement in faith, morals, or worship, if there be no Supreme Being to whom we may appeal as the authority. We cannot by searching

FIND OUT THE ALMIGHTY.

He can be only known by us as he is pleased to reveal himself. He can only be seen in his own light; but he left not himself without witness. He came forth from the thick darkness and made known to the creature his Creator.

If God *is*, he must be our moral Governor, the Being with whom we have to do, and to whose scrutinizing eye all our thoughts, words, and actions are exposed—to whom we must give an account, and by whom our characters will be dissected. To know his character is a matter of supreme importance—whether he be good or evil, benevolent or malevolent. "The fool hath said in his heart, there is no God." Would-be-philosophers there are who profess to believe

THERE IS A GOD,

but their God is not our God. They deny his providence,—shut him out of his own world,—impugn the wisdom with which he governs it,—snatch from his hand the balance and the rod, rejudge his justice and thus assume to be the God of God. Professing themselves to be wise they become fools. If they speak not according to this Word it is because there is no light in them. Our text tells us, not only that God *is*, but *what he is!*

(To be continued.)

"Facts and Fiction."

A writer in the *Western Mail* asked the question—"Where is Paradise?" He stated that Divines were mistaken in thinking Paradise was heaven. And then at considerable length went on to argue that probably it existed in the hades of the Greeks, and wound up by asking—"Was Paradise a prison?" The place to which Christ is said to have gone and preached unto spirits in prison. The said writer, "*Mavicus,*" is a voluminous writer who bases his theories upon Welsh fiction rather than upon historical facts.

"We ventured to point out that the Paradise of Scripture was not the orthodox heaven, the Greek hades, or Welsh paganism. To this we got but a scarce answer, viz., that we did not know. At some trouble we have been turning up these ancient myths, the result being to establish the Truth, as revealed in the Scriptures of Truth more firmly than ever in our mind. The one thing more than the other that forcibly struck us in the corresponding links existing between Greek mythology and pulpit theology."

Mythology asserts that the soul is immortal, and so does pulpit theology. The one rewards and punishes at death, and so does the other. The one is an immortal being of evil, so is the other; the one is the crossing of a dark river at death, and so is the other.

Those who have read Bunyan's Pilgrim's Progress will remember how the pilgrim descends air to the cold dark river of death, and those who have read the pagan myth will remember how the soul has to cross the dark river "Styx," ferried over by the demon boatman "Charon," where sits the judge on the other side. If condemned the soul passes on to the left, or is hurled into Tartarus; if approved it is sent to the right, into the Elysian fields of pleasure and enjoyment.

Paganism has its priests and dispensers of religious rites and ceremonies, even so has the modern system, headed up by the Church of Rome.

The pagan priest dispensed the holy water, as does the modern Roman priest, followed up by most of the other denominations, who set aside God's ordinance of immersion into Christ, by sprinkling a few drops of water over the face of an irresponsible infant. What in the sight of God is the difference between the act of the pagan priest and the so-called Christian minister who performs an unauthorized and meaningless ceremony? If there be any difference we think the modern actor is most to blame, because that act is condemned by the *book* he professes to be governed by. The Elysian fields of the ancients for departed souls are the fictions of the orthodox heaven for departed souls.

The Tartarus of the ancients is the same in substance as the Hell of modern orthodoxy. Pluto the devil-god reigns supreme in the one, and the devil of modern theology reigns supreme in the other.

The evil spirits in the land of Hades were the ghosts of the ancients,—even so are the ghosts of the moderns. The connecting links in each case are inseparable, and reveal the one source from which they sprang. Many other evidences of a similar character might be stated.

A clergyman once said to us, "I cannot believe the soul is not immortal." "No," said we, "You have not examined the evidence, and therefore you *cannot* believe it." Such would be a blind faith, not acceptable to God. "God is a rewarder of those who *diligently seek him.*"

The faith that hangs on fables, like the apples of Sodom, will perished when handled. Where are today the gods and myths of the ancients? And where will the fables of modern theology be fifty years hence? Having sown to the wind they will reap the whirlwind; and if the dead could speak they would declare with one voice the abrogation of theories once taught them.

The darkness of the tomb shall extinguish for ever every torch of man's kindling, and blot out his traditions, and prove how vain the hopes on which he prided himself.

God by Christ shall wipe from the earth the rebuke of those who hold the Truth in purity and righteousness, and the Gentiles shall come unto him from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein is no profit." Jer. xvi. 19.

Let us all ascertain whether we are building on fact or fiction, truth or lies, rock or sand. The hour is coming that shall try every man's work. The index finger points the hour upon us when the Judge shall surely appear. Present events of the most startling character indicate the coming storm. Who shall abide the day of his coming? Who shall stand before him whose "eyes are as a flame of fire?" Rev. i. 14. What hidden recesses of the heart shall resist his scrutiny, or hide away from the searchlight of his piercing gaze?"

Jesus Christ.

Professor Gaikie says, "Of all the race he is *The Man.* Of all the race there is none to be so gazed on and persistently studied. We ponder the thoughts of others; we smile at their weaknesses; we allow for their prejudices; we condemn their errors. His judgments are ever accurate; his morals are ever perfect; his emotions are ever pure. No personal ambition, or hatred, or love, or interest sways him at any time. He thinks as before God; he denounces as before God; he rejoices as before God; he weeps as before God. All he does is right. By him alone was the precept ever fulfilled:—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Passing Events.

The South African War is not yet ended. Several battles of minor importance have been fought the past week, with varying success. Neither side has so far gained any perceptable advantage. The British are playing for time, not being ready to strike a decisive blow. Meanwhile the Delagoa Bay matters are taxing the diplomats for settlement. The ship that had a consignment of American flour has been released after the flour was unloaded. Most likely England will have to pay roundly for the flour, unless direct proof of its intended destination can be found. Regarding the seizure of German vessels the German press has been very indignant and dire threats of revenge were made, but all at once a change comes over them, and now the leading journals admit that no law has been violated, and England has only done what Germany would have deemed proper in her place. Evidently the people have been seen by the authorities, and told to keep still. A vessel attempting to load war materials at Naples was warned not to take them as they would not be allowed to unload at Delagoa Bay points, and so wisely declined to receive the goods.

The French have won a point in North Africa, having defeated a large body of natives, and have occupied Insalah, which is the principal point on the route between Morocco to the Tripolitaine region, and is of the utmost importance. This places France in a better position to push her demands for settlement of Coast Treaty with England, and considering English entanglements elsewhere it is likely the French will ask enough this time to compensate her for the Fashoda incident.

A semi-official explanation of the stories that Russia is massing troops on the Afghan frontier comes to London from St. Petersburgh to the effect that they were merely to test the capacity of the central Asian railroads to transport troops. The experiment, it is added, is regarded as highly successful, as it proves that in case of necessity troops from the Caucasus can reach Kushka in eight days.

The above explanation is hardly regarded as entirely satisfactory, but official circles discredit the idea that Russia's present movements in any way threaten Afghanistan or India.

The Berlin Post sees dark clouds arising on the political horizon of Great Britain which threaten greater dangers than all the mishaps of South Africa. It says:

"Russia seems to view the situation still undecidedly, but the foreign policy of Russia always follows in the footsteps of public opinion. The day will come when England will in vain look for a friend on the continent, and will rue its present conduct toward Germany."

The London *Spectator* today publishes an article entitled, "Germany and the Monroe Doctrine," in which it says:

"America and not England is the rival in German opinion. It is with America and not England that Germany realizes she must struggle for supremacy. We do not say for a moment that Germany regards America as an enemy, but Germany realizes it is America that at the moment lies across Germany's path, and that unless she is able to reckon with America on equal terms she will not become the world power of the future she desires to be."

The *Spectator* then goes on to declare that Germany's objective is South America, but that the Monroe doctrine bars her way. How to get around this is puzzling, but, the paper declares, Emperor William counts upon the German vote in the United States to help when his new navy is ready to carry out his South American expansion idea, especially in Brazil.

The *Spectator* then warns the United States that if it intends to uphold the Monroe doctrine in the future it must not go to sleep over it now, but prepare to support a navy and army equal to the strain of maintaining a policy so tremendous. If not, she is certain to suffer great humiliation at the hands of "patient, efficient and persistent Germany," adding:

"When the hour comes Germany won't be bluffed into respect for Monroeism. She will call the American fleet, and if the fleet is no higher than hers Germany will act."

Communicated.

A Word of Greeting.

To the preaching brethren of the one faith:

At the beginning of the new century and new year, it is well for us all to stand still, and looking back upon the few past years consider if the work done, the good accomplished, the seeming results have been all we might wish, or might have accomplished; if not, what is the matter; are we to blame, perhaps for lack of judgment we have made many failures, it could hardly be for love of money, for none of us receive enough to make us vain! As we turn the retrospective eye, we think we can solve much of the problem. With Bro. J. F. Wagoner we can say: "The highways and hedges" have been neglected too much, and we have been trying to prop up the old established churches, who ought to be able to sustain themselves, and help mightily in teaching others the way of life. We can say heartily say amen and amen to Bro. Hudler's article in RESTITUTION of Jan. 3, every word of it is good, and I have been much distressed over the thought (for it had already come to me) that Bro. Hudler was so poorly sustained he feared he would have to leave the field, I am so glad he has renewed his vow to suffer with Christ, "who was once rich but for our sakes become poor." O brethren everywhere, what are you all doing; are we all doing all our known duty? Do we remember we are living in the last days? What if we do not have the latest of furniture of house or dress or hat or bonnet. What if when our sons and daughters are married we should give them a little less and our Christ a little more. See the need of money with our publisher of RESTITUTION, trying to do his part to give the gospel to the world, but how poorly supported, even many who are feeding on the blessed words, week by week, still neglecting to forward the pay as the years go by. How can people be so slack concerning spiritual things, when they are looking for and hoping to see their soon coming Lord and life-giver. Yes, there the words are, Bro. Hudler and all the dear precious ones, "Gather my saints unto me, those that have made a covenant with me by sacrifice." O God help us to learn the meaning of that word "sacrifice;" few have ever known its meaning when it comes to sacrificing for Christ; a few have we known, some of them well, God knows all of them better. Brethren, shall we all, priest and people, leave the bickerings, all things that impede the progress of God's truth and put our whole effort for one year into preaching the gospel to them that know it not? Forty years or more have been spent arguing, discussing or printing arguments that only gender to strife. The Sonship, universal salvation and other questions that never converted a soul to the gospel and never will, and we have yet to see the church that has been built up spiritually by these things. We are thankful the publisher of THE RESTITUTION has the good sense and back bone to keep much hurtful controversy out of the paper, by doing so it gives us a paper we can safely place in the hands of new converts and feel they will be benefitted by reading. God help us. The time to work is short.

B. W. & M. A. WOODWARD.

The Apostles' Creed as it Was.

Our faith is in God, the Father, the All-Controller, and in Jesous Christ his Son, who was spiritually begotten by God, the Father and born (brought forth) of the Virgin Mary; and who during his natural life of 33 years fulfilled his testimony and ministration with which he had been entrusted by the Father even unto death, and that too the death of a cross, thus becoming the faithful witness; that he was falsely accused, illegally tried, condemned and crucified; and the same day was dead and buried; and that his flesh did not know corruption, nor was there a bone of his body broken; and that on the third day after his burial very early in the morning, God awakened him from death and raised him from among the dead unto complete sonship and organic eternal life, a first-fruits of those who had already died in Christ; and that thereafter during the forty days before his taking up, he went as he was in spirit and heralded the gospel, the same gospel he had already heralded to mankind, to the spirits in prison, namely the disobedient angels (not dead men) who are to be judged by Christ and the glorified saints; and that he appeared at intervals of eight days, during the forty days before his taking up, unto many of his disciples.

And having been taken up into heaven he is represented to be seated at the right hand of God the Father and ever liveth and is ever ready to intercede for repentant sinners; and where he has gone to receive a kingdom, for the coming of which he has taught us to pray, and whence he will come in due time, known only to the Father, to assert this kingdom here upon the earth in the midst of resurrected and glorified saints, who will rule here along with him, subject to the universal rule of God the Father: and this kingdom will be a reign of righteousness and ultimate peace and blessedness forever: and that when he has fully asserted this kingdom and abrogated sin and death, he will surrender the kingdom to God the Father, that God may be all in all.

This is our faith. Amen. Our faith "once for all delivered to the saints" includes a great deal more than herein stated; but these are a few of the important points in which we have been misrepresented by the apostasy which we predicted.

CHARLES GARDNER.

Report.

Upon invitation from Brother G. A. Maxey, of Burr Oak, Ind. I began meetings at that place on Jan. 5 and held over Sunday. An excellent interest prevailed. Five were baptized into the name of the Lord Jesus. Meetings were announced to be held in the school-house, but upon cordial invitation they were changed to the church of the United Brethren.

The few of the Faith at Burr Oak are making efforts to erect a building this same coming summer. It is to be hoped that they will receive such encouragement from one and all as will enable them to succeed. Let us be workers together.

F. L. AUSTIN.

Married.

At Spokane, Wash., Jan. 2, 1900, Mr. J. H. Willey, of Monon, Ind. and Miss Phebe C. Thompson, of Plymouth, Ind.

Brother Willey is well known to most of our readers, being at the present time one of the Board of Directors of the Christian Publishing Association. Sister Thompson is the eldest daughter of Brother W. D. Thompson of this city, and has been for a number of years engaged as teacher in the City High School. Brother Willey is at present traveling for a mercantile house, and in a few days they will sail for Sidney, Australia, in the interest of his firm. We wish them success in business and unalloyed happiness in their new relationship, trusting that they may return to us again ere many years.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs E C Gilbert,	1.50
Wm G Rothe,	2.00
Abbie A Howard,	.50
Selia Anderson,	3.50

Our Bible Offer.

Have you read our premium offer page on 4 of this paper? It is simply this:

You pay your subscription for 1900 at the regular price, and send $1.50 more and get a Bible worth $3.50.

If you have already paid for THE RESTITUTION for 1900 you may have the Bible by sending us $1.50.

If you want an extra Bible to give to some one add $1.50 to the $3.00 for paper and Bible, and we will send an additional book to you.

If you will send us four new subscribers for 1900 we will send you this Bible free of any charge.

This is not a cheaply gotten up work, but a book exactly as described, and all who have seen it speak in highest praise of this Bible. We are so confident you will be pleased that if you are not satisfied when you get the book, return it to us and we will return the money to you.

Of course you will understand that the print in the paper is not to be compared with the clearness as it appears in the book. Common paper and ink cannot bring out the fineness like book ink and paper. You will be able only to get the size and general appearance of the page of this Bible.

Poetry.

An Open Secret.

What is it that gives to the plainest face
The charm of sweetest beauty?
Not the thought of the duty of happiness,
But the happiness of duty.

This is life's lesson, children dear;
They are blest who learn it early,
For it brightens the darkest day with cheer,
Though fortune's face be surly.

There's a certain narrow, quiet path
Of daily thinking and living,
Of little deeds of sacrifice,
Of loving and forgiving—

Of patience and obedience,
Of gentle speech and action,
Of choosing the right and leaving the wrong,
With a sunny satisfaction.

And if we never leave this path
For the thing the world calls pleasure,
There will come to meet us a heavenly joy
Beyond all power to measure.

For on this narrow, quiet way
God's angels move forever,
Waiting to crown with peace divine,
Our every high endeavor.

Yes, this is what sheds on the lowliest life,
The glory of the sweetest beauty:
Not the thought of the duty of happiness,
But the happiness of duty.

Communicated.

Our Love Feast.

Dear Restitution:

I would join with the brethren in greeting to all the servants of the Deity, who are waiting for his Son from heaven, and are praying for the time to come, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Those who are patiently waiting for the coming of him who by his Word stilled the tempest of the sea, shall speak peace to the nations, so that they shall learn war no more. Be strong and of good courage in the Lord who is ever faithful to deliver those who trust in him. The coming of him in whom it is written, "He shall not fail, nor be discouraged till he hath set judgment and justice in the earth," is the one event of all to be desired.

GEO. FRANCIS.

Editor Restitution:

You can say to the brethren that I am still striving to live so as to be ready when the Lord comes to make up his jewels. I ask an interest in all your prayers that I may hold out faithful. A Merry Christmas to all.

GEO. W. HAYNES.

Dear Restitution:

I love your weekly visits very much, and would feel very lonesome without it, as we have moved fourteen miles from the Brush Creek church to which I belong. The people here were all strangers to our faith until Brother F. L. Austin came on Dec. 9, 1899, and held a series of meetings in our School-house, three miles southeast of Piqua, Ohio, that continued for thirteen evenings which has already been announced in our paper.

Dear Brothers and Sisters, I cannot express the joy it gave me to see our neighbors attend so regularly and listen so eagerly as our Brother delivered the words unto them with such earnestness, concerning Christ's return to the earth to set up his kingdom. They loved to hear him and said that the meeting did not last long enough. Some did not miss a service except on one stormy evening when they thought there would be no service.

The neighbors were very sociable and invited our Brother to their homes. They, as well as ourselves are looking, anxiously looking forward to the time when he will return. None obeyed but they are searching the Scriptures to see if these things be true.

I intend to send the paper to four of our neighbors for one year, and they promised me they would read it and hand it to others. I give our paper to one of our neighbors when we get through with it.

Dear brothers and sisters, as the New Year is at hand let us one and all try and see if we can make some improvement over the past one. The time is short. Our Lord will soon come to set up his kingdom. We must get to work in earnest. There are many ways in which we may do some good. If we cannot talk in public we can send the paper to some one or get some tracts and hand them out. Sometimes a small spark creates a great flame. We may think that what we can do is so small that it is not worth anything; but we are wrong. We may not see the good effect all at once, but we will by and by. Faith without works is dead, being alone. We can see there is a work for each one of us to do, in order to have a part in our Father's kingdom.

Dear brothers and sisters, may we all so live that when our Lord and Master comes that we may be gathered together one unbroken band, is my prayer.

Your Sister, waiting for the soon coming King.

MRS. W. H. EIDMILLER.

Editor Restitution:

Please send through your paper to Mr. and Mrs. H. V. Reed; Chas. Gardner; Merton Case and all my old Chicago friends a New Year Greeting. I wish they would kindly drop a reply to this greeting through this paper. How I would rejoice to see you all! I fondly remember you as we used to meet at Gleason's Academy in Chicago years ago. I hope to visit the city soon and may call on several of my dear brethren.

J. S. MILLER

Dear Household of Faith:

It is time for another Love Feast and we will try to add a few words for our Blessed Savior, who gave his life that we might have life. Surely the time is near at hand when he who is to come will come and awake the sleeping saints of all ages. How thankful we ought to be for the blessed gospel of truth which will guide us to eternal life. If we but follow its teachings. Are we living as Paul says, "An example of the believers in word, in conversation, in charity, in spirit, in faith, in purity? May our faith grow stronger and our lives be in accordance with the example set before us.

MINNIE L. CHAPLIN.

Dear Brothers and Sisters:

Once more we have the chance of sending our love to one another through the paper, wishing you all a happy New Year, and hoping that we may, if permitted to live another year that we may spend it to better advantage than the past. It has been a long time since I started in this cause, but I am not ready to give it up yet. It is the only thing that can save. Let the world scoff if they will, but let us hold fast the faith and earnestly contend for the same by an orderly walk and a Godly conversation, hoping that we may all be ready when the Master comes. 36 years ago last Saturday I baptized Brother and Sister Garrett Terhune, of Indiana. If Sister Terhune sees this I wish she would write me at Chana, Ill.

Your brother in Christ.

J. W. BOOTH.

Editor Restitution:

The anniversary of the birth of our dear Redeemer has arrived. Glorious and welcome day! "And the angel of the Lord and the Heavenly Host exclaimed, Glory to God in the Highest, Peace on earth and good will toward men." Now I ask the question, Is that the spirit and disposition of the present time? No; by no means. It is the very reverse. "Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men, and let all the men of war draw near. Let them come up." Read the connection Joel iii. 10-15. That great time of trouble spoken of by Daniel will soon fall upon all the wicked nations of the earth without any exception, and the Lord will be the only hope of his people. In conclusion let me repeat the instruction of the Spirit's teaching, "Come out, and be ye separate, and I will receive you, saith the Lord," and by so doing show to the world that we are that peculiar people he would have us be, and would assure our own hearts before him. Love to all.

H. B. FOWLER.

Dear Restitution:

It has been a little over a year since I lost my dear, loving companion, hard to part with indeed, even though it be but a short time till God will wipe away all tears from our eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. This may have caused chastening trials to come upon me, and the Word of God teaches how to overcome them, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. Oh, what joy it will be to meet our loved ones and those that love the Lord's appearing.

Yours in hope of life when Jesus comes.

L. J. SWIGET.

Dear Restitution:

It is with pleasure that I participate in the Love Feast, and add a few lines in praise to the Creator of all things; for in the words of the Psalmist, "His mercy endureth forever." Taking for a criterion the words of Christ and the apostles, I believe the coming of the Lord is nigh, even at the door. To the household of faith, we who have believed his gospel and been immersed in water for the remission of sins, the coming of Christ forms the greatest hope of our lives. Oh, what a blessed hope, to become partakers of the Divine nature, share the society of Jesus, and the redeemed of every age and clime, free from sickness, pain and death. Is it not worth striving for? To inherit the new earth restored to its former edenic beauty, where there shall be no more death, neither sorrow nor crying, is the desire of those who are looking for God's Son from heaven, to establish here his eternal kingdom, which shall have no end. "Blessed are they who do his commandments, that they may have a right to the tree of life and may enter through the gates into the city." "Which shall have no need of the sun nor of the moon; for the glory of God and the Lamb shall be the light of it," and where we can walk the streets of gold forevermore.

JNO. A. DICKINSON.

The Little Horn.

I believe the little horn seen in Dan. vii. and viii. to be one person. I have come to this belief for the following among other reasons. 1. The visions of the 7th and 8th chapters in their main features are parallel. No one doubts the identity of the bear and the ram, or the leopard with 4 heads and the goat with 4 horns. The 4th beast being largely described in the 7th, is not mentioned by name in the 8th, but appears in its second interpretation as "the people of the princes" who "destroy the city." ix. 26; Deut. xxviii. 42-50, and he comes out full in Rev. xii., xvii. and xix., where he reappears from the sea now with ten horns, for like the goat's horn xi. 10, and the image xi. 35, this beast has a "latter time" at the time of the end. Dan. xi. 35; viii. 23; Rev. xvii. 8, R. V. While Persia and Greece are represented by different beasts, the little horn power is revealed by the same name in both visions. Why is the little horn in 8th given the same name as the little horn in the 7th? Evidently because it is the same person. Why these cautions to "understand the matter?" Dan. viii. 17; ix. 23; x. 14; xi. 3; xii. 4; Matt. xxiv. 15. Because the "time was long" to the fulfillment and the danger of misunderstanding, and the temptation to apply these prophecies to this or that power would be great.

2. Similar explanations: a, In vii. 8, we are told among whom the little horn appears, in viii. 9, from whence he comes. b, vii. 8, tells of his three conquests, viii. 9, gives locality. c, vii. 25, speaks great words against the most high: this is given more fully in viii. 25, xi. 36-39. d, vii. 21, "made war with the saints and prevailed against them," vii. 10, "cast down some of the host and of the stars to the ground and stamped upon them." e, vii. 25, "shall think to change times and the law," (R. V.) viii., "by him the duality was taken away." f, vii. 25, "given into his hand;" viii. 12, "the host was given over together with the continual burnt offering." xi. 31. g, vii. 25. "Until a time times and half a time;" xii. 7, "for a time times and a half." h, vii. 11, "beast was slain—given to the burning plain;" viii. 25, "broken without hand." Dan. xi. 34-35; 2 Thess. xi. 8; Rev. xix. 20.

3. In both visions the little horn's career is near or in the time of the end, vii. 11, viii. 25; xi. 40-45; xii. 9, and his limit of time is the same—3½ years, vii. 25, xii. 7,11, Rev. xi. 2, xiii. 5. Can two such awful powers co-exist and do the same acts to the same people at the same time and place?

4th, In 2 Thess. xi. 4, Paul quotes the man of sin's character from Dan. viii. 25, xi. 31-39, and his end from Dan. vii.

5. John also quotes the character of his beast. Rev. xiii. 5-17, from Dan. vii. 24-25, xi. 31-38, and his end, Rev. xix. 20, from Dan. vii. 11, showing that both Paul and John regarded the "two little horns" as one. The main purpose of the vision of the 8th seems to more fully reveal the little horn in his dealings with the evening and morning sacrifice, the sanctuary and the host, the ram and goat form a brief introduction to the scene. The first interpretation of this vision begins with the important admonition, "Understand O Son of Man, for the vision belongeth to the time of the end." viii. 17. "Behold, I will make thee to know what shall be in the latter time of the indignation, for it belongeth to the time of the end." viii. 19, R. V. The purpose of the third interpretation is thus stated, "Now I am come to make thee understand what shall befall thy people in the latter days." x. 14, xii. 9. These three statements of the time of the vision were doubtless designed to aid the reader to "understand the matter," and escape the many false applications which have disappointed, confused and discouraged so many, and brought the study of prophecy into disrepute.

A. S. CLOUGH.

Park Hill Pulpit Echoes.—No. 1.

THE HYGIENE OF THE BIBLE.

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" Jer. viii 22.

By Hygiene is meant that system of laws of life by which health is preserved.

To be healthy one must live in harmony with the laws of his being.

The length of life depends upon being able to overcome those environments which encroach upon the conditions of existence.

The Bible contains many excellent hints for the preservation of health and also rules of longevity.

He who follows these suggestions will not only live long but his life will be a pleasant one—free from aches and pains and full of enjoyment.

The person who is born right has the advantage in life over others. Every child has the right to be *well born*. He who was born a cripple cannot expect to excel in the chase, the foot-race—or the game of ball. He that was born deformed in the head can never expect to master philosophy, mathematics, logic and oratory. He who comes into this life with a moral deformity transmitted through parent to child can never tell the difference between honesty and self-interest.

The differences and deficiencies of mental and physical makeup, depend upon the parents and the pre-natal influences and conditions. The Bible clearly points out the law of heredity and the parental responsibility. In Ex. xx. 5, we read "The iniquity of the father is visited upon the children to the third and fourth generation." But so good is God that while iniquity may descend to the fourth generation righteousness by the law of superiority descends through thousands of generations in those who *love God* and keep his commandments. *Godliness* tells through a long line of ancestors, while devilishness quickly descends into the tomb of oblivion.

A trait of character for good, will manifest itself through father to son for many generations. It is so in many generations. It is so in physical traits in the eyes, the hair, the form, the walk.

Paul says, to Timothy "*I thank God* FROM *my* FOREFATHERS *with a pure conscience.*" If there was anything of which Paul could be proud it was that he was *well-born*, that his *conscience* was well cultivated both in his father and grandfather, and transmitted to him pure as the white snow, sensitive as the magnetic needle, and able to weigh the delicate distinctions of right and wrong. Again he writes to Timothy thus—"The *faith* that is in thee dwelt in thy *grandmother* Lois and thy mother Eunice; and I am persuaded is in thee also." The "*faith*" here spoken of is that trusting, hopeful disposition, that confiding abiding reliance upon God and man that we see so often manifested in women—and as the boy is like his mother, Timothy was trusting and tender, and the gospel found a rich soil in him for its development into perfect fruit.

So we see, God has not left us without a knowledge of heredity and rules to guide us in health.

To be born well is the first condition of health. Sin against the law of our being is the cause of all sickness. Sin is as a tree which bears a terrible fruitage and in no place does it exhibit its fearful effects more than upon the constitution of the child.

I cannot emphasize this thought too much or make it too plain. To study carefully the law of heredity is the first duty of the parent.

The breeder of fine stock or poultry applies this principle to his business and so certain is he of the operations of these laws of heredity that he stakes his fortune upon results, yet that same man who is so careful of his horses and pigs enters into the matrimonial state under the same laws with as little judgment and forethought as the most ignorant city dude. Schooled all his life from boyhood up to observe the laws of heredity in careful selection, careful training, nice points of physical development, attractiveness in disposition, the gait, the action and all that makes his stock so perfect and attractive and yet when he comes to personal selection and matrimony he acts as though his own children were of less importance than the hogs in his barnyard.

As the successful issue in a race depends as much upon the start as upon any subsequent act so to a character and a successful life depends upon the start—being well born. The Bible, all along the ages has emphasized this thought and so far reaching is the law of heredity, that perfect health cannot be attained by one born under conditions of disease, or of moral conditions which result in sin and consequently in disease.

Wedlock is too often a *Pad-lock* where love never existed and where when the gilded glitter of the marriage ceremony and wedding are over the parties awake to the fact that the dumb ox has been mated to the stubborn mule, but the law of heredity operates just the same and the pre-existing conditions are faithfully reproduced in the off-spring and the result is a kind of hybrid with more firmness than good sense,—a poor start in this world of vexations and contrary conditions.

A. J. EYCHANER.

(*To Be Continued.*)

The Two Ways.

The narrow way and the broad way which lead to entirely different destinations, said Jesus, whose word is authoritative, because he spake the words of the Father who sent him into the world and whose will he came to do, "Strait is the gate and narrow is the way that leads to life and few there be that find it, because broad is the way and wide is the gate that leads to destruction and many go in thereat." Again, he said, "Strive to enter at the straight gate, for, many will seek to enter in and shall not be able, when once the Master of the house is risen up and hath shut the the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." "Depart from me, ye workers of iniquity." On the other hand those who enter in at the straight gate will sit down with Abraham, Isaac and Jacob in the kingdom of God and be associated with Jesus and all the redeemed forever and ever.

May this be our blessed privilege is my prayer.

P. H. BOCK.

Selected.

A Scotch View.

Brother J. Cameron sends us some extracts from the Evening News of Edinburgh, Scotland, showing the opinion the editor has of the war now in progress in South Africa. He says:

A week ago we endeavored to show the essential relationship of Christianity to war. The very genius of Christianity, according to our view, is opposed to wars and fightings, which, according to the Apostle James, spring from the spirit of domination so dear to the unregenerate heart of humanity. But the founder of Christianity did something more than introduce into the world the gospel of peace and brotherhood. He illustrated the beauty of his gospel by a life of entire harmony with its precepts. Let us examine this point for the benefit of those Jingo clergy who think they are doing God's service by stirring the brutal passions of humanity, while in reality they are offering incense to the Devil, and feeding upon the good things in the shape of popular applause which he reserves for his elect. We read that in pursuance of his plan of campaign to convert the world, or, in the words of the clergy, to bring civilizing influences to bear on the dark places of the earth, Christ determined to visit a Samaritan village. As became one of such exalted rank, Christ sent messengers to prepare the villages for his reception. The Samaritans would not receive him, whereupon the disciples, stung to the quick, said: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Christ "turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." What would the fire eating Free Church minister of Hawick, the Rev. Mr. Johnman, say about the incident? From a sermon preached by him on a recent Sunday evening it is plain that Mr. Johnman would have told Christ that he was a dreamer who had lost all touch with the realities of life. The Founder of Christianity, in the words endorsed by Mr. Johnman, would have been told that "civilization advances upon the powder cart," that the Samaritans were a poor lot, and should be wiped out. Mr. Johnman would further have advised Christ to read the account of Old Testament wars, where he would find the sword mentioned 371 times. We can imagine Mr. Johnman applauding the disciples, and telling them that no self-respecting body of Christians could sit down under the insult offered by these miserable Samaritans. Christ would be told there were worse things than war and that, besides, the calling down of fire from heaven would have a salutary effect upon the enemies of Christianity, inasmuch as it would mightily increase the prestige of the disciples. How disgusted must the Hawick pulpit braggart and bellower have been with the Founder of Christianity and his peace-at-any-price gospel. We come next to another incident where the Jingoism of the disciples came into conflict with the pacific policy of the Master. When the officers came to arrest Christ, Peter drew his sword and cut off the ear of the high priest's servant. What said the Master to that military display? His words are: "Put up thy sword into the sheath: for all they that take the sword shall perish with the sword." Now it is open for a man of the world who has never received the baptism of the Spirit to ridicule the peace doctrines of Jesus Christ. It is open for such a one to decare that the gospel of love, of self-sacrifice, is totally unsuited to man in his present stage of development. But it is not open to a minister of the gospel to take up such a line. A clergyman who justifies war, and views it as a part of the divine constitution of the universe, is a traitor to religion—a contemptible creature who, while professing loyalty to the Founder of Christianity deliberately stabs him under the fifth rib.

"On the tracks of all evil deeds there follow avenging hell-hounds from which there is no escape." So says an old Greek poet, and the thought, though differently expressed, is the same as that uttered by the Apostle Paul about the harvest of retribution which inevitably follows a springtime of evil. What are the disasters in South Africa but the natural Heaven-ordained punishment for a high-handed policy of injustice? Where the old theologians saw in national disasters the supernatural expression of divine wrath, the evolutionist sees the natural retribution which follows proud, high-handed defiance of the laws of the universe. Men and nations, when they become proud and defiant, become careless and reckless. Swollen with a sense of their invincibility, they believe they can rule the earth with a rod of iron. Napoleon played that role till he wearied humanity, which turned and rent him. The English nation is the Napoleon of the nineteenth century. Leading statesmen for years have helped to swell the national head. Lord Rosebery, in a speech received with applause, assures the mob that the spirit of Agincourt is not yet dead; while Mr. Chamberlain insults Russia and France, and other smaller Jingoes are proud of the thought that single-handed we can lick creation. The wise man has said that pride goeth before a fall, a haughty spirit before destruction. How great is the fall may be seen in the gloomy news from South Africa. A nation inspired with the spirit of Agincourt, and lately willing to fight Russia in China and France over the Soudan, is now baffled by an army of farmers. All this reminds us forcibly of the career of Nebuchadnezzar. While he was walking in the palace of the Kingdom of Babylon, Nebuchadnezzar mused thus: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The result we all know. Nebuchadnezzar was driven from his throne to eat grass with the beasts of the field, and only when his reason returned was he an altered man, humbly and gratefully rendering obedience to the laws of the universe. We have had our spell of pride and domination. We are now entering the Valley of Humiliation. When we emerge, the country will turn with disgust from its Chamberlains and its Roseburys—the Nebuchadnezzars of today—and fall back upon its old advisers, the Adam Smiths and the Richard Cobdens, prophets who teach under the guise of political economy the great truth of the brotherhood of man and the essential harmony of international interests.

Notice of Election of Trustees.

Notice is hereby given that on Monday, January 15th, 1900, at 7 o'clock P. M., at the residence of George A. Maxey, in Burr Oak, Marshall County, Indiana, there will be a meeting of the members of the Church of God, of Burr Oak, said County, for the purpose of electing three trustees of said Church, or Society.

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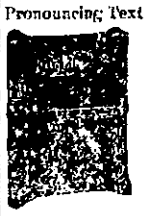

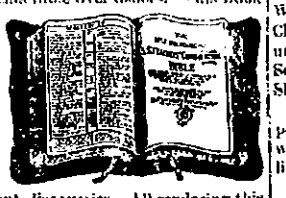

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They that sealed the covenant. NEHEMIAH. X. *The points of the covenant.*

graven before them, neither turned they from their wicked works. B. C. 446.

30 Behold, *d* we are servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And *e* it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have *f* dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we *g* make a sure covenant, and write *it;* and our princes, Le'vites, *and* priests, *h* seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW *i* those that sealed were, *k* Ne-he-mi'ah, *l* the Tir'shatha, *m* the son of Hach-a-li'ah, and Zid-ki'jah,

2 *n* Se-ra-i'ah, Az-a-ri'ah, Jir-e-mi'ah,

3 Pash'hur, Am-a-ri'ah, Mal-chi'jah,

4 Hat'tush, Sheb-a-ni'ah, Mal'luch,

5 Ha'rim, Mer'a-moth, O-ba-di'ah,

6 Dan'iel, Gin'ne-thon, Ba'ruch,

7 Me-shul'lam, A-bi'jah, Mi'a-min,

8 Ma-a-zi'ah, Bil'ga-i, Shem-a-i'ah: these were the priests.

9 And the Le'vites: both Jesh'u-a the son of Az-a-ni-ah, Bin'nu-i of the sons of Hen'a-dad, Kad'mi-el;

10 And their brethren, Sheb-a-ni'ah, Ho-di'jah, Kel'i-ta, Pel-a-i'ah, Ha'nan,

11 Mi'cha, Re'hob, Hash-a-bi'ah,

12 Zac'cur, Sher-e-bi'ah, Sheb-a-ni'ah,

13 Ho-di'jah, Ba'ni, Bin'nu-i.

14 The chief of the people; *o* Par'osh, Pa'hath-mo'ab, E'lam, Zat'thu, Be'ni,

15 Bun'ni, Az'gad, Beb'a-i,

16 Ad-o-ni'jah, Big'va-i, A'din,

17 A'ter, Hiz-ki'jah, Az'ur,

18 Ho-di'jah, Ha'shum, Be'zai,

19 Ha'riph, An'a-thoth, Neb'a-i,

20 Mag'pi-ash, Me-shul'lam, He'zir,

21 Me-she'za-be-el, Za'dok, Jad-du'a,

22 Pel-a-ti'ah, Ha'nan, An-a-i'ah,

23 Ho-she'a, Han-a-ni'ah, Ha'shub,

24 Hal-lo'hesh, Pil'e-ha, Sho'bek,

25 Re'hum, Ha-shab'nah, Ma-a-se'iah,

26 And A-hi'jah, Ha'nan, A'nan,

27 Mal'luch, Ha'rim, Ba'a-nah.

28 *p* And the rest of the people, the priests, the Le'vites, the porters, the singers, the Neth'i-nims, *q* and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, *r* and entered into a curse, and into an oath, *s* to walk in God's law, which was given *t* by Mo'ses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes;

30 And that we would not give *u* our daughters unto the people of the land, nor take their daughters for our sons:

31 *v* And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the *w* seventh year, and the *x* exaction of *y* every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For *z* the shewbread, and for the *a* continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Is'ra-el, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Le'vites, and the people, *b* for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, *c* as it is written in the law:

35 And *d* to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord:

36 Also the firstborn of our sons,

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Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, Co., Ind."

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

VANDALIA TIME CARD

In effect Nov. 27, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:31am
No. 14, " " " 12:35pm
No. 8, " " " 10:03pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:04 a m
No. 8, " " " " .....12:35 noon
No. 9, " " " Logansport.....7:30pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

Pittsburgh, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

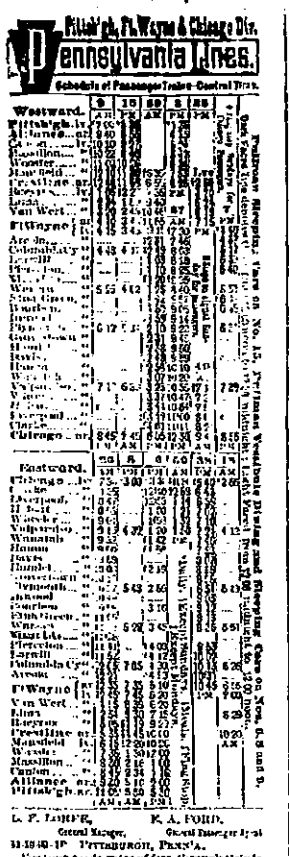

Westward.

	6	10	20	8	22
	AM	PM	AM	PM	PM
Pittsburgh, lv	7 00			4 30	
Allegheny, ar	7 10			4 40	
Rochester	9 40			7 10	
Massillon	10 55			8 25	
Wooster	11 30			8 55	
Mansfield	12 07			9 30	
Crestline, ar	12 55			10 15	
Crestline, lv	1 05			10 25	
Leipsic	2 35			11 50	
Van Wert	3 45	10 40	6 07	1 00	
Ft Wayne	5 15	12 15	7 30	2 30	
Arcadia	6 15	1 15	8 30	3 30	
Columbia City	6 43	1 43	8 58	3 58	
Larwill		1 55			
Silver Lake		2 05			
Warsaw	7 10	2 15	9 25	4 25	
Bourbon		2 30			
Bremen		2 45			
Hamlet		2 55			
Knox	8 05	3 10	10 10	5 10	
Plymouth	8 12	3 17	10 17	5 17	
North Liberty		3 30			
Walkerton		3 40			
Hamlet		3 55			
Bass Lake		4 05			
Wanatah		4 12			
Hanna		4 20			
Hayes		4 30			
Hanlon		4 38			
Tassinong		4 45			
Gardner		4 50			
25th Street		5 00			
Wright		5 05			
Miller		5 10			
Riverview		5 15			
Ogden		5 20			
Columbia City		5 30			
Arcola		5 40			
Ft Wayne	9 25	6 30	11 30	6 30	
Van Wert	12 05	9 10	2 20	9 10	
Edon	12 35	9 40	2 50	9 40	
Bryan	1 05	10 10	3 20	10 10	
Pioneer	1 15	10 20	3 30	10 20	
Montpelier	1 30	10 35	3 45	10 35	
Bryan	1 45	10 50	4 00	10 50	
Stryker	2 05	11 10	4 20	11 10	
Archbold	2 15	11 20	4 30	11 20	
Wauseon	2 30	11 35	4 45	11 35	
Swanton	2 45	11 50	5 00	11 50	
Delta	2 55	12 00	5 10	12 00	
Fayette	3 05	12 10	5 20	12 10	
Pettisville	3 15	12 20	5 30	12 20	
Whitehouse	3 25	12 30	5 40	12 30	
Waterville	3 40	12 45	5 55	12 45	
Providence	3 50	12 55	6 05	12 55	
Maumee	4 00	1 05	6 15	1 05	
Toledo	4 15	1 20	6 30	1 20	

Eastward.

	55	5	9	7	39
	AM	AM	AM	PM	AM
Chicago, lv	7 35	3 00	11 45	6 00	2 55
Calumet			12 20		
Hobart			1 30		
Wanska			1 50		
Valparaiso			2 10		
Wanatah			2 45		
Hanna			2 52		
Hayes			3 00		
Hanlon			3 08		
Tassinong			3 15		
Gardner			3 20		
25th Street			3 30		
Wright			3 35		
Miller			3 40		
Riverview			3 45		
Ogden			3 50		
Columbia City			4 00		
Arcola			4 10		
Ft Wayne	12 25	7 30	7 30	10 20	6 30
Van Wert	3 55	10 40	10 40	1 30	9 40
Edon	4 25	11 10	11 10	2 00	10 10
Bryan	4 55	11 40	11 40	2 30	10 40
Pioneer	5 05	11 50	11 50	2 40	10 50
Montpelier	5 20	12 05	12 05	2 55	11 05
Bryan	5 35	12 20	12 20	3 10	11 20
Stryker	5 55	12 40	12 40	3 30	11 40
Archbold	6 05	12 50	12 50	3 40	11 50
Wauseon	6 20	1 05	1 05	3 55	12 05
Swanton	6 35	1 20	1 20	4 10	12 20
Delta	6 45	1 30	1 30	4 20	12 30
Fayette	6 55	1 40	1 40	4 30	12 40
Pettisville	7 05	1 50	1 50	4 40	12 50
Whitehouse	7 15	2 00	2 00	4 50	1 00
Waterville	7 30	2 15	2 15	5 05	1 15
Providence	7 40	2 25	2 25	5 15	1 25
Maumee	7 50	2 35	2 35	5 25	1 35
Toledo	8 05	2 50	2 50	5 40	1 50

L. F. LOREE, General Manager.
K. A. FORD, General Passenger Agent.
11-19-99-1P PITTSBURGH, PENN'A.

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10-11-1899

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Dining cars, Colored Porters attend first and second class. Any room in one train is similar in all respects. Elegant vestibuled clean cars exclusively on each train.

Eastbound.			All Nickel Plate Daily.	Westbound.		
Lv.	Ar.	Ar.		Lv.	Ar.	Lv.
11 00 pm	7 00 am	7 30 am	Chicago	6 10	7 20	7 50 pm
11 30 pm	7 30 am	8 00 am	Valparaiso	5 40	6 50	7 20 pm
12 01 am	8 01 am	8 31 am	Wanska	5 15	6 25	6 55 pm
12 20 am	8 20 am	8 50 am	Kouts	4 55	6 05	6 35 pm
12 40 am	8 40 am	9 10 am	Wheatfield	4 35	5 45	6 15 pm
1 00 am	9 00 am	9 30 am	Kersey	4 15	5 25	5 55 pm
1 20 am	9 20 am	9 50 am	Argos	3 55	5 05	5 35 pm
1 40 am	9 40 am	10 10 am	Walkerton	3 35	4 45	5 15 pm
2 00 am	10 00 am	10 30 am	Kewaunee	3 15	4 25	4 55 pm
2 20 am	10 20 am	10 50 am	Bass Lake	2 55	4 05	4 35 pm
2 40 am	10 40 am	11 10 am	Knox	2 35	3 45	4 15 pm
3 00 am	11 00 am	11 30 am	Rochester	2 15	3 25	3 55 pm
3 20 am	11 20 am	11 50 am	Akron	1 55	3 05	3 35 pm
4 00 am	12 00 m	12 30 pm	Orrville	1 15	2 25	2 55 pm
4 20 am	12 20 pm	12 50 pm	Wooster	12 55	2 05	2 35 pm
4 40 am	12 40 pm	1 10 pm	Mansfield	12 35	1 45	2 15 pm
5 00 am	1 00 pm	1 30 pm	Shelby Junction	12 15	1 25	1 55 pm
5 20 am	1 20 pm	1 50 pm	Crestline	11 55	1 05	1 35 pm
5 40 am	1 40 pm	2 10 pm	Galion	11 35	12 45	1 15 pm
6 00 am	2 00 pm	2 30 pm	Bucyrus	11 15	12 25	12 55 pm
6 20 am	2 20 pm	2 50 pm	Crestline	10 55	12 05	12 35 pm
6 40 am	2 40 pm	3 10 pm	Galion	10 35	11 45	12 15 pm
7 00 am	3 00 pm	3 30 pm	Bucyrus	10 15	11 25	11 55 am
7 20 am	3 20 pm	3 50 pm	New York	9 55	11 05	11 35 am
7 40 am	3 40 pm	4 10 pm	Galion	9 35	10 45	11 15 am
8 00 am	4 00 pm	4 30 pm	Bucyrus	9 15	10 25	10 55 am
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2 00 pm	10 00 am	10 30 am	Bucyrus	3 15	4 25	4 55 pm
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6 20 pm	2 20 am	2 50 am	Crestline	10 55	12 05	12 35 am
6 40 pm	2 40 am	3 10 am	Galion	10 35	11 45	12 15 am
7 00 pm	3 00 am	3 30 am	Bucyrus	10 15	11 25	11 55 pm
7 20 pm	3 20 am	3 50

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, JANUARY 17, 1900. NUMBER 3.

The Restitution.

ISSUED WEEKLY BY
A. R. UNDERWOOD, Publisher
FOR THE
CHRISTIAN PUBLISHING ASSOCIATION.

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Oregon Bible College
Oregon, Illinois

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel, the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Resurrection.

From the throne of the Father morning in might,
He shall come!
To gather his saints in the glory and light,
He shall come!
With the trumpet of God and the archangel's voice,
To watch his loved ones and bid them rejoice,
He shall come!

From the caverns and waves of the bottomless deep,
They shall rise!
From the graves of the earth, where they peacefully sleep,
They shall rise!
And the living be changed with a glorious surprise,
As in numberless numbers they mount through the skies,
They shall rise!

And forever with God and with Christ shall they live,
They shall live!
In unspeakable glory, which God shall then give,
They shall live!
And increasingly more of his love they shall know,
As the ages pass on in their rapturous flow,
They shall live!

Take comfort, bereaved ones, for sure is the Word,
"I will come!"
And the Faithful and True One, your glorified Lord,
He will come!
And not one shall be lost, who has clung to his name,
In this day of rejection, and suffering, and shame,
He will come!

Communicated.

The King of the Jews.

Long before the angel rang out the glad tidings of great joy to the shepherds of Judea, and wise men journeyed from the east in search of the infant King of Israel, Isaiah sang of a virgin mother, whose son should be called Immanuel. Isa. vii. 14. It was but the prelude to the most ecstatic of all harmonies. With his lips aglow with the touch of the Almighty, he sings, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace, of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish it with justice, from henceforth even forever." Isa. ix. 6, 7. As each succeeding strain passed from the lips of the Prophet, it only gave place to other melodies, descriptive of the great work of restitution, and the complete overthrow of sin as a result of his reign of righteousness. See chap. xi. and xxxv. Again he breaks forth with a swell of joy, it is the song of victory, and makes the heart of his people glad. "Thine eye shall see the King in his beauty. Thy dead men shall live, together with my dead body shall they arise, awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs: and the earth shall cast out the dead. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces. Chapters xxv., xxvi. and xxxiii. Neither shall the inhabitant say I am sick. O what a glorious world that will be. But with all those joyful symphonies, the Prophet strikes a low pathetic chord. He sings of the man of sorrows. He is despised and rejected of men—he is wounded for our transgressions, he is bruised for our iniquities, he is oppressed and is afflicted, yet he opened not his mouth. He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth..... Who shall declare his generation, for he is cut off out of the land of the living. At this point, let us look forward to the scene at Jerusalem. The poor sorrowing disciples have witnessed the cruel mockery, which their Master bore while on trial for his life. They have heard the death sentence pronounced upon him. Now the question arises in their minds, Will the King of the Jews have to die? The prophets had so spoken and the Master had told them that he would be delivered into the hands of wicked men, and would be slain and would rise again the third day. Now they see him upon the cross. Yes, their King is dying now. The hope of Israel is cut off without a successor. The friends of the Roman government are glad, for they cry out, We have no king but Cesar. How dark is the picture, how sad the hearts of his dear followers. The spirit is willing though the flesh is weak, and their faith grows dim, and one says to another, I go a fishing. But on the third morning, O joy, joy, a cry is heard. The Lord is risen indeed, and hath appeared unto Simon. But they were slow to believe all the prophets had spoken. Then opened he their understanding that they might understand the Scriptures. And after tarrying with them for forty days, instructing them concerning the kingdom of God, he led them out as far as Bethany, and lifted up his hands, he blessed them, and was parted from them and taken up into heaven, and after the Master was taken away, and the spirit of promise had given them power, they remembered his words that he had said unto them. The servant is not greater than his Lord. If they have persecuted me they will also persecute you. How true were the Master's words, he bore witness for the truth before Pilate, claiming to be born King of the Jews, and it was this testimony that caused him to suffer death. And the fate of the Apostles as recorded in the history of the early church, was but the verification of the Master's words. If they have persecuted me, they will also persecute you, and for the same cause, as they all except one, paid the penalty of their crime, by suffering a cruel death. The crime was preaching Jesus as the Lord's Anointed. The King of the Jews and heir of the world. The blood of the martyrs under the altar of Rome, still cry for vengeance, but they are told to rest yet for a little season, until their fellow servants and their brethren that should be killed as they were should be fulfilled. Are we who are living in the last days of Gentile times, able to bear witness to this truth? For it is not known how soon it may be termed treason again, to proclaim Jesus the King of the Jews, and the royal heir of David, to the throne of universal dominion. Dear friends, if we are called to this hour of trial, O may we be ready to fall with our face to the foe. It is certain the present ruling powers of the world, will not surrender their authority without a great struggle. Already we see a growing tendency in that direction. Even professing Christians are rather in favor of maintaining what is called the rights of kings, and let Jesus, King of Israel rule above in heaven, and call them to come up higher when they die. Why do the heathen rage and the people imagine a vain thing. The kings of the earth set themselves, and their rulers take counsel together against the Lord, and against his Anointed, saying, "Let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Truly this is God's Word, so of a truth the night cometh when no man can work. Already the professed church makes friends with Cesar again, and to preach Christ as King over all the earth, may bring down vengeance upon the people of God. But victory is sure. And when the bride has made herself ready, she will go into the marriage. And the message of glory that was sung on that eventful night by the angelic messenger, will yet be glad tidings of great joy to all people. And he who was born King of the Jews, shall reign in righteousness. For the earth shall be full of the knowledge of the Lord, as the water cover the sea. Come Lord Jesus, come quickly.

SALLIE BLACK.

Park Hill Pulpit Echoes.—No. 2.

THE HYGIENE OF THE BIBLE.

"Is there no balm in Gilead; is there no physician there: why then is not the health of the daughter of my people recovered?" Jer. viii. 22.

The Bible furnishes many important hints in regard to hygiene of life—and—

1st, In regard to "*Sinning with thy mouth.*" The mouth was not made for breathing purposes. The nostrils were made for that purpose. The breath is said to be in the nostrils. Their physiology shows their hygiene or use. The membrane of the nostrils and the whole internal structure was formed in such a way that the health is much better by breathing through the nostrils. It is not necessary to enter into the reasons why, but only to state some of the results. "Keep thy mouth shut" is an injunction that applies in more ways than one. "He that keepeth his mouth keepeth his life, but he that openeth wide his lips shall have destruction." If there is any physiological application of this text it is this, breathe through your nostrils if you want to keep your health: and keep your mouth shut if you want to keep your life.

Science has demonstrated that the expectorations or spit of sickly people are infected with the microbes of the disease with which they are afflicted. This spit upon the floors of houses, depots, post offices, sidewalks and elsewhere are fruitful sources of and agents in the spread of the disease. What has taken science so long to find out was written by Moses 3400 years ago. He says, "If he that hath the issue spit upon him that is clean, then he shall wash his clothes, and bathe himself in water and be unclean until the evening." Deut. xv. 8. So particular was Moses, that any person having a contageous disease was kept apart from all other persons, and anything he touched, unless he had washed his hands, was unclean. Even his clothing was unclean—his bed and his saddle, and all that he touched.

The microbes of la grippe, consumption, typhoid fever and diphtheria are very tenacious of life and may be carried in the clothing for weeks or months or even years. Moses is directed of God to give Israel a law by which they may escape all these diseases, if only they will follow his directions. He does not enter into any explanation why nor how these diseases may be communicated, he only tells them, "Observe diligently to do all that the Lord thy God commandeth thee, that thou mayest *live long* in the land whither thou goest to possess it." You may say that the law of Moses is "done away with," and that we are under the New Testament laws, but I want to whisper in your ear there are no laws of hygiene laid down in the New Testament, and that a disregard these hygienic directions will cost the people many a fever, consumption and contageous disease. Get out of that idea that has rung in your ears from childhood and which you have learned to repeat, "that was for Israel." It was for *God's people* while given to Israel. What if wholesome laws were given to Israel, may we not adopt them too and reap the benefits of them? There are some people who seem to think it is the part of a Christian to discard everything God ever said to Israel; the law may be ever so pure or good or wholesome, you are always met by that one knock-down argument, "that was given to Israel."

Well, I have only this to say in reply, God is God. He never cautioned Israel without a good reason. If you want a spittoon standing around in your living rooms—a successful culture of microbes supplied from the corrupt lungs, decayed teeth and disease loaded spittle of the sick, if you want to sleep upon the same bed and in the same room with the person who is affected with any—I say any—disease, if you want to close the window and stop up the key-hole, and shut out the light by a dark curtain at the window, if you get sick and melancholy and die of fever or consumption or rheumatism, don't I beseech you, don't throw the blame back upon God and say with a long face and a sepulchral tone, that it was a mysterious dispensation of providence. It was the mysterious dispensation of a fool of a man, that is all it was. God had told you better in his law, yet you would not heed because he had told it to you.

[illegible] and contracted the poison of a disease into her system by washing the clothes used upon a running sore. Had she burned them with fire as directed by Moses, it would have been better. Another young lady bound a piece of pork upon her neck for sore throat, and paid the penalty of death by trichenosis as the result of her ignorance. Moses had written long ago that it was unclean and should not be used as food, nor touched for fear of disease. Lev. x. 7-8.

Though we may not always know the reason for a law, yet it is safe to obey it, for God says, "Ye shall serve the Lord your God and he shall bless thy bread and thy water, and I will take sickness away from the midst of thee." Ex. xxiii. 25. It is obedience to God's simple directions that secures immunity from all these diseases, and long life will be the result. See Ex. xxiii. 26.

A. J. EXCHANGE.

If He Really Means So.

"When God says Jacob, Jerusalem, Zion, Sodom, Ephraim, if he really means so: when he says days, months and years, if he means just what these words literally denote, like an honest business man: and if we may not add to, or take from God's Word. Deut. iv. 2; Rev. xxii. 19. About this question of adding to or taking from (whatever these processes may mean) there is no "if" in the case. Touching the use of names and words it is well to say "if" he really means so from the fact that God, in giving us a revelation did not bind himself down to absolute literality of meaning, and avoid all figures of speech, and the fine and lively embellishments of rhetoric. The Bible being an Asiatic or Eastern Book, and in harmony with the literary genius of Eastern peoples, to whom it was primarily given, would abound in tropical language; indeed, in this respect there is a profusion—a wealth so to speak, exceeding anything in the whole compass of our Western literature. God might have employed a more prosaic style; but, he did not see fit to do so. The use of figures of speech in the Bible and in any other book or literary composition is to adorn, embellish with a view to heightening the meaning, and to express the thought more vividly than could be done without their use. A book written in an absolutely literal style, if such a thing were possible, would be the dullest and most prosaic book imaginable. The reader would grow tired of its sameness, and would lay it down and take up another abounding with the flowers of rhetoric, with figures of speech and of thought, diversified as the landscape on which he gazes with so much delight. The Bible not only states the truth but states it in such a way as to most forcibly impress the reader and arouse his thoughts. And to this end, every class of figures known to rhetoric abounds here in profusion, but not beyond the measure of good taste in style of language.

God in giving us a revelation, gave it through the medium of human speech, and this means agreeable to the laws of language, the laws of grammar and rhetoric, and according to the meaning of words as in use among men. Jerusalem does not always mean the literal city, but sometimes the people, the Jews in dispersion, their punishment just accomplished. Isa. xl. 2. Zion in Zech. ii. 7 by figure of speech is used to denote the Jews in captivity at Babylon. Jacob in the prophecies frequently applies to the tribes, descendants of the man who primarily bore this name. Ephraim, the son of Joseph, is a name that after the death of the patriarch, came to denote the tribe that sprang from him and was finally applied to ten tribes that seceded from the house of David and formed a separate kingdom under Jeroboam and his successors. There are several examples of this use of the name in the prophets. Many common terms by figure of speech are used to denote that to which they bear a resemblance in some point or points. Sleep is employed to signify death in Dan. xii. 2, John xi. 11, 1 Thes. iv. 14, 15. Some expositors draw the inference from these passages that the dead are alive. This destroys the figure and is a perversion of the language. This is sufficient on figures of speech.

Turn to symbols. The use of symbols in the Bible is confined principally to Daniel's and John's prophecies. It is in this field that a controversy is carried on between two classes of prophetic expositors known respectively as futurist and historical. The former asks: When God says years months and days, if he really means what these words literally denote like an honest business man, then what becomes of the historic system of prophetic interpretation? Well, if there is no exception to the literal use of terms, then the historical school is in the wrong and must abandon the position assumed. Let me here counterjurt the question with another. When God says lion, bear, ram, goat, etc., if he really means what he says like any honest business man, then what becomes of the historic view of prophetic exposition? Yes, sure enough, what becomes of it? But the fact is, God does not use all these names in the literal sense. Daniel and John, under the direction of the Holy Spirit, and in ecstatic vision, used them to denote somethings that belong entirely to a different class or denomination. This, as a matter of course, is not the common usage. When David, the shepherd boy, slew a bear and a lion, he slew two animals bearing these names; but Daniel and John see these animals in vision as symbols of kingdoms or governments.

The object in view was not to teach us natural history, but to give us a revelation of future events, the rise and progress and destiny of the great world-kingdoms. We get at the meaning through the medium of the symbols, their nature, action and attributes. If the objector to the historic view of prophetic fulfilment had asked the second question instead of the one I quoted at the head of this paper, it would have brought him face to face with a fact that can not be denied, that God did not always use words in a literal sense. And yet, God is as honest as any business man. The view of historic and consecutive fulfilment is not to be refuted by asking a question, the answer to which must be, without any chance of debate, on the side or in favor of the theory it was designed to overthrow. Days and weeks and months may be used to denote longer periods when they occur in symbolic language.

JOHN L. WINCE.

Hold Fast.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life." Rev. iii. 5.

This beautiful promise of raiment and life is embraced in the closing Epistle of Christ to the seven churches, and no doubt is a perfect picture of the destiny of the few faithful ones in the time just preceding the blessed advent who are found holding fast to the faith, while the churches to which they have been in fellowship are apostatizing from the truth, and subject to the scathing rebuke of our Lord. Notice how he first credits them with doing and believing some things that are commendable, yet the things they have omitted together with their misdeeds brings the threatening of judgment and rejection if they do not repent. To the overcomer all is well. A glorious destiny surely awaits him. "If God be for us who can be against us." And we are assured that it is the faith that overcomes the world. "Hold fast therefore your confidence which hath great recompense of reward." "No good thing will he withhold from them that walk uprightly." Wait on the Lord and keep his way and he will exalt thee to inherit the earth." "Trust in the Lord and do good and verily thou shalt be fed." The Scriptures are replete with the offers of blessing to those who keep the way of life. The motive God holds out in his message to man cannot be made stronger. It is the product of the highest love of him whose name is love. The wonder of wonders is that any one would resist its power or slight its offers of mercy. Tell the glad story. Repeat it one and all and trust the Lord of the harvest for the sheaves.

A. B. WINCE.

Little Lessons.

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. xxxii. 17.

The works of righteousness shall be peace." We say, "the work of Mr. —— was the crystal palace." We mean that he was the man who designed the building, and had its beautiful rooms and towers and turrets constructed. The righteous men of earth are working toward the construction of a far grander building than that wonderful palace of glass, at London, for it is through these, that the work of righteousness, or right laws goes on.

Love of their neighbor and love of God spurs them to intensest effort. They talk, they read the Bible, they preach, they write, they scatter tracts, they give money, they send out missionaries, they found schools, they publish papers and books, they distribute Bibles, they translate Bibles, that "Peace on earth and good will to men," may come at last.

The Bible is their sword. It takes the evil out of men: it makes them clean and white. When the bad beasts are gone, who will make war? So you see our text shows us just what will happen when the work of righteousness is completed; the end of its work will be peace, because there will be no one left who will want to make war, Jesus the Prince of Peace will be the King of the kingdom of peace. For the kingdom of peace is what all the righteous people of earth, are helping to build. "The effect of righteousness is quietness." When all the people of earth mind the dear Bible, there will be no riots; no drunkards to quarrel; no thieves to fear. There will be no strikers to strike for higher wages; no strife between white and black laborers; no rebellion of Filipinos against oppressive rulers, no uprisings nor disturbances anywhere.

"The effect of righteousness is assurance." Assurance is confidence, certainty, a fixed and permanent state of affairs. Only right doing in the fear of the Lord can bring about the realization of such a kingdom, one that will never be overthrown. O grand effect of long and tireless work! Peace, quietness and assurance forever! "Wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his strength." "The fear of the Lord that is thy wisdom," fear to break his law, and by breaking it to commit sin. Yield obedience to God's holy law, for by obedience, loving obedience, do we help to build the kingdom that shall have no end.

S. ROXANA WINCE.

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The Restitution.

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Plymouth, Indiana, Jan'y 17, 1900.

Please Take Notice.

Examine the label on your paper, and see that it reads right. If it has "Sept. 8" following your name you will understand that you are back in payment from September, 1898, and to get right you should at once remit the amount required, at the rate of $1.50 per year, to bring it up to the first of Jan., 1900, and enough more to pay through this year. Then it will be marked "Jan. 1," meaning that you have paid to January, 1901. If your label says "June 9," it is back since June, 1899, and you should follow the example set above to get it as it should be. If it is "Jan. 0" it means you are paid to the first of this year, and you should at once send us $1.50 that it may be changed to "Jan. 1."

Brothers and Sisters, we need the money you owe us, and we hope and trust you will each one take the necessary steps to make your label read right. We thank those who have sent in their payments for the kind favor, and assure you we greatly appreciate the same.

The "Free Will" Fund.

We have hesitated about pressing this matter very much, but every day there are calls by the poor, for papers. They do not like to give it up—indeed the home of plenty that has daily papers, magazines and countless books always at hand, can but dimly conceive of that poor brother or sister to whom The Restitution is the only visitor. "My Bible and The Restitution" they write, "are all we have." Isolated, never hear a sermon, no one to talk over the precious truths of our faith with, not able to work to earn money as once they could, and so must give up the one treasure and pleasure of life. Brother, sister, ask yourself the question—will the reading of the next popular book give more pleasure than sending the same amount to have The Restitution sent to some poor brother? Many of you could have all needed books and papers, and not miss $5.00 or $10.00 for this purpose, and more could be done if we were minded to "sacrifice" something on this altar.

Brethren and sisters, take this cause home to your hearts—think it over—consider it well—even *pray* over it—then act as your own conscience dictates.

To those who have ordered Bibles, and have not received them, we say we will send just so soon as we can get a supply from the publishers. They are behind with their work, and we must wait on them. We hope they will soon be ready.

The man who has nothing to do is unfortunate. We were made to work. For that reason there is a Joy in achieving. Our reward is not measured by the pay we recieve. Our satisfaction is in the success we have in beholding the results of our endeavor.

We do not lose our individuality when we enter into God's plan for us. It makes us workers together with him. He made us, not we ourselves, and not unto us, but to him be all the honor and Glory. He has a plan for us, and if we let him work his plan, it will be for his glory and our good. We need to be in touch with him. We must not urge him to alter his plans to suit our ways; but his will must be our will, and our prayer must be from the heart, "Thy will be done."

"The difficulties in our path are not intended to stop us, to make us give up, or faint or turn back. They were meant solely for us to overcome, and the power to do it waits only upon our will. When we overcome them, we acquire their strength. If we allow them to overcome us, they take away ours. Therefore our mission,—our destiny is to overcome all difficulties. If we regard them in this way, the obstacle which seemed formidable yesterday possesses no terrors today."

The more we glory in the liberty of adoption, the more should we rejoice in the liberty of obedience."

If we read the providences of God aright, the greater your troubles the more we will see of the love of God. His probe never goes deeper than the plague.

Emerson was not far astray in words when he said, "Immortality will come to him who is fit for it, and he who would be a great soul in future must be a great soul now."

Sir Walter Scott said, "The man deserving the name, is one whose thoughts and exertions are for others rather than himself,—whose high purpose is adopted on high principles, and never abandoned while heaven or earth affords the means of accomplishing it, he is one who will neither seek an indirect advantage by a specious word, nor take an evil path to secure a real good purpose."

Passing Events in the Light of Prophecy.

Under the head of "The War in South Africa" the editor of *Glad Tidings* of England, says;—"It is now beyond doubt that for years the Boers had been making enormous preparations to throw off the British suzerainity and become an independent state, and, indeed, form a Great South African Dutch Republic. It is, therefore, a struggle between the Briton and the Boer—between a nation willing to put all white races upon an equality and give the natives justice, and a corrupt oligarchy, who in days gone by held the natives in slavery, and but for Britain's strength of armor and love of freedom would continue to do so.

The gravity of the situation, arising from the determined and well-planned resistance of the Boers, is evidenced by the measure which the British Government had decided upon. They have appointed Field Marshall Roberts to be commander-in-chief of the forces in Cape Colony, with Lord Kitchener of Kartoum, Chief of his staff, leaving Gen. Buller to give undivided attention to Natal. More Reserves have been called out, and mobilized, another division of the army (the seventh) and increased the number of transports by the addition of several of the fastest steamships afloat. They have further decided to allow several battalions of natives to volunteer for service abroad; to raise for service in South Africa a mounted infantry force to be named 'The Imperial Yeomanry,' to be recruited from the yeomanry, and also from volunteers and civilians who may possess the requisite qualifications, and to form a contingent of carefully selected volunteers to serve along with the regular troops. These measures not only show the gravity of the crisis, which is admitted to be the most serious since the Indian Mutiny or the Crimean War, but the new departure in regard to what were formerly considered purely defensive home forces may be far-reaching in its results.

The war spirit of the British people which arose when the Boers issued their insolent ultimatum has been intensified by the checks which their forces have received. The action of the government, which shows their determination to spare no effort to carry the war to a successful issue, has aroused the most extraordinary enthusiasm. From every quarter of the United Kingdom offers for service abroad have poured in, and there have also been renewals of the offer of further contingents from the Colonies, which have been accepted.

According to an estimate of the *Daily Telegraph* the number of British troops in South Africa is about 78,500. Reinforcements arriving on the way thither, and under orders, 58,200, making a total of 136,700. After deducting causalties of 7,000, there remain 129,900. This does not include the Colonial and Irregular troops in Cape Colony and Natal, who probably number from 25,000 to 30,000. "The *Telegraph* further says:—"An unusal military embarassment a grim warlike task, suddenly grown gigantic and exacting a fierce combat, has devolved upon this country, and undoubtedly darkens it at present with a brooding cloud.....Victory will come, and must come to the just cause upheld by her Majesty's arms; but the beginning of the stern task has taxed in an unexpected manner even such resources as no other country could have displayed.

The crisis is drawing out the strength of the British nation, and is uniting the Colonies more closely to the Mother country. The Colonies believe she is fighting the battle of freedom and of justice. The struggle may be severe, but when it is over it will be found the road for civilization into the 'Dark Continent,' has had one of its chief impediments removed, and that the British Empire is more closely welded together. Britain will thereby be better fitted for her great latter-day work."

Under the head of "A Cluster of Significant Events" the editor of *Glad Tidings* says:—

"We would like to deal with the openly expressed satisfaction of the French and Russian Press at the British reverses,—the granting of the Sultan to Germany of important railway concessions in Asia Minor and the Euphrates Valley and Russian dissatisfaction therewith; rumors of Russian overtures to Persia for the construction of railways in Persia, and ultimately one to the Persian Gulf; the decision of the German Government to double their fleet: the unanimous approval of the Naval Committee of the French Chamber of M. Lockroy's proposal to vote a new credit of 500,000,000 Francs for the defense of French coasts and of French Naval Stations, and for new warships; the state trial in France and continued unrest; and the prospect of "Europe without Austria," and the consequent aggrandizement of the Russian Colossus, but want of space forbids. Troublous times are ahead of us. The world in general takes a gloomy view of it; but the servants of God see in these premonitions of the storm that must precede the day of *blessing* for the whole world."

On the 30th of November, the Zionist District Committee's for Austria held a solemn Maccabean festival in Sofeinsaalle, the largest hall in Vienna. It was the greatest Zionist gathering that has ever taken place in Vienna, and the vast hall was filled to overflowing. It was an imposing festival, which made the deepest impression even on the opponents of Zionism who were present, but numerous as were the Jews who assembled, the official heads of the community were conspicuous by their absence; but their abstention, and that of our wealthiest Jews did not do any injury to the fete. It was a colossal manifestation of the Jewish national idea, which gained from the fact that the fete was opened with a religious ceremony—viz; the "Kindling of the Lights," after the address of welcome by the Chairman, Dr. Franz Weist, the chief Cantor of the Sephardim congregation, assisted by a choir, performed the religious ceremony. This was followed by the festival address delivered by Herr York-Steiner, who ably treated of the national idea. Then came a Maccabean address by Herr Daiser, and a much-acclaimed address of Dr. Herzl. A storm of applause greeted the recitation of Herr Loewe, the actor of the Holburg Theatre, of the "Psalm" of Leo Raphael.

The Conference of the Union of Rabbis of Bohemia, held last month has demonstrated that the Union is disposed to join the Zionist organization; Rabbiner Dr. Kuresim (Teplitz) and Rabbiner Dr. Zeigler (Carlsbad) mainly contributed to this result. The well-known Jewish writer, Leo. Herzberg-Frankel, has also publicly advocated adhesion to the Zionist organization. Even the Central Verein of the Jews in Prague has approached Dr. Herzl with the request that he should deliver a lecture to the Society. Dr. Herzl has expressed his willingness to do so, providing that he has *carte blanche* to speak his mind on the Zionist movement and the National Jewish Idea.

Mr. Joseph Prag, vice chief of the Chovevi Zion Association delivered a *lantern lecture* to the Junior Zionist Association of London. The slides represented views of the Jewish Colonies and colonists in Palestine. There were upwards of 50, and they placed before the audience a highly gratifying view of the new life that has grown up in the Holy Land. The lecturer before exhibiting the views said that no arguments could be more potent as to the value of the colonization of Palestine by the Jews, than those which the lantern would reveal. They were photographs of the Jewish Colonies, of the kind of life there, of the beautiful homes and fields they possessed, and of the change all this had worked upon the people themselves.

The Calcutta correspondent of the *Daily Mail*, London, England, Jan. 11th, says:—

"While the official statement that no alarm is felt concerning Afghanistan is quite true, I have good reason to believe that the Indian Government has received disquieting information regarding Russian movements in the direction of the Persian frontier, with a view of ultimate annexation, a design in which Germany would probably acquiesce, in consideration of receiving railway concessions."

Scarcely a week passes without something to confirm the views we have held for forty-five years, regarding the destiny of the Man of the North, and his antagonist, England. A divine hand, unseen by the powers of earth, is surely marshalling them into position for the mighty conflict in which Jehovah's King shall take a hand. By heeding the sure Word of prophecy and increased watchfulness as we see the day approaching, we are ensured against surprises.

The digest of opinions of the principal Chinese-Japanese papers received at Vancouver, B. C. Jan. 11th, on the steamer "Empress of Japan" thirteen days from Yokohama, indicate that Russia is unmistakably revealing her intentions in the far east.

The China *Gazette* says that taking advantage of England's pressing engagements in South Africa, the Russian government, through its consul at Hankow, has revived its claim to the Jardine-Matheson land, making a demand for the property in the most peremptory fashion.

The Russian consul claims that the question of the disputed ownership of the land has been absolutely decided in favor of his government and he has announced his intention to take forcible possession of the property without further negotiations. His actions are said to have been extremely high-handed. Relations between the British and Russian residents are strained to the breaking point.

China's troubles, foreign and domestic service, are said to be more complicated now than ever before. Hong Kong late native reports say that the French are still holding the Chinese taiota at Kang Chow Wan as hostage until their demand for the handing over of the Lulchi magistrate has been complied with. The French consul at Haibow has left for Haiphong and serious outbreaks are daily expected.

The rebellion in central China has become formidable and advices from Chang Sha, dated Dec. 20, state that the insurrection in Hengshand district is spreading rapidly and a large body of insurgents have already entered Pingshiangsh on the frontier, touching the Honan borders and the center of some new and valuable mines.

God is Love. No. 2.

In resuming our meditations on the properties of infinite love, we remark that God is eternal *Love!* Whatever is essential to any being is *co-existent* with that being. If God is eternal, his love is eternal. Like himself, it knew no beginning. There never was a period when God was not love.

God is INFINITE love. What is essential to any being must be co-extensive with that being. In every point of the immensity of space, God is,—and he is there in the fullness of his love. It has no bounds or dimensions. It is a vast,

UNFATHOMABLE SEA,

bottomless, shoreless, illimitable,—unconfined by friendships, relationships or partialities,—knowing nothing of geographical boundaries; forgetting none, passing by none. We cannot go where his love does not smile. "Do not I fill heaven and earth, saith the Lord."

God is DISINTERESTED love. In God love is spontaneous. He is under no obligation to love. Indebted to none, dependent on none. He is *self*-sufficient and *all* sufficient. In *one* sense the love of a creature is voluntary, but the love of no creature can be said to be

ABSOLUTELY SPONTANEOUS.

Motives from without move him,—the *attractiveness* of objects, or benefits received or expected, for instance. But the love of God soars above all such considerations. He is a law unto himself and cannot be referred to any higher authority than his own. If you ask the source of divine love, you must rise above all heights to God, and you will find that it owns no reason but himself,—no motive but himself. He loves *because he is love.*

God is UNCHANGEABLE love. It cannot admit of no interruption, transition, diminution, exhaustion, or cessation. Love, like himself is the same yesterday, today, and forever. It must not be inferred from this that once in God's favor we are always in his favor. He has promulgated a law of adoption. We read: "Ye are all the children of God, by faith in Christ Jesus." So long, therefore, as one lives by faith, and hearkens to the dictates, yields to the influences and cultivates the

FRUITS OF THE SPIRIT,

all the rights and immunities of children will be prospectively his; but if the spirit be grieved, and a shipwreck of faith he made, all former rights are forfeited. "If any man has not the Spirit of Christ he is none of his." It is moral character, and not mere flesh and blood, that God loves. It is unchangeably thus with God,—he cannot love a holy character today and an unholy one tomorrow. Those who continue in his love

WILL BE LOVED BY HIM

to the end; and it is the privilege of such to take up the triumphant language of Paul,—"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

God is PRE-EMINENT love! Men often speak of the attributes of God as if they were distinct from himself, forgetting that they are perfections inhering in one infinite, undivided spiritual essence: They also speak of the *harmony* of the Divine attributes—a mere theological technicality. If they mean that all the essential attributes of an infinite being are infinite, they are correct. Or, if they mean that one attribute of God is never displayed at the expense of others, this is also true. But if they affirm that all his attributes are equally displayed at all times, in all places, in every action or manifestation, we think they are in error. From the words,

"GOD IS LOVE,"

love is *most* conspicuous. It shines with a lustre peculiarly its own. With reverence we are compelled to say of the perfections of the Creator, as of the graces or virtues of the creature, "the greatest of these is love," because, *although* God is wise, powerful and just, he is never represented as wisdom,

POWER OR JUSTICE

in the *abstract*. Love appears to be the combination of his perfections, and to stand in equal relation to them all. It adorns, connects, regulates, pervades, sustains, and perfects all the rest. Wisdom never devises a plan, but in love; power is never put forth, but in love; and justice is never displayed but in love. These are all *essential* to love—diversifications or modifications of the same excellency.

LOVE INCLUDES THEM ALL.

According to the character of those on whom it is set, and the manner in which it is displayed various terms are employed to represent it. If the objects are *holy*, love is then complacency; if poor and wretched, love is compassion; when it showers down its gifts, it is goodness; when it grants pardon, it is mercy. But in all these respects love is transcendental. He takes pleasure in his saints, is full of compassion, abundant in goodness, delighteth in mercy,—is the Father of mercy, is

RICH IN MERCY,

mercy rejoiceth against judgment. When Moses prayed, "Show me thy glory," what did he say? He said, "Come up into the holy mount, and I will cause all my goodness to pass before thee;" thus showing that goodness is his glory and highest honor; that love is the brightest, richest gem in his diadem, the crowning attribute of his character,

THE SUM OF HIS EXCELLENCIES,

and the perfectness of his perfections. Oh, beloved, we may easily lose ourselves in his ineffable light. His love enhances its splendor as we contemplate it, and increases its riches as we attempt to calculate them. Its height we cannot reach, its breadth we cannot span, its depths we cannot fathom. God only knows the love of God.

The Lord willing we will conclude this subject next week by tracing some of the *manifestations* of God's love.

Correction.

In issue of January 10, in report of meeting at Burr Oak, it should read two were baptized, where it reads five were baptized.

Good interest here at Argos, and Sunday night three requested baptism.

F. L. Austin.

Good reading for the new year predominates in the January issue of "The Cosmopolitan." Among the sixteen well-known writers who have contributed to its pages are A. T. Quiller-Couch ("Q"), with a stirring bit of fiction entitled "The Lady of the Ship;" John Luther Long, who has furnished a story in a new field, which he entitles "Dizzy Dave;" Kirk La. Shelle, who tells of the tricks of "The Theatrical Advance Agent," and Seumas MacManus, who brings forth another of his clever Irish stories under the title of "Pathrick's Proxy."

Titles of our Lord Jesus Christ.

Savior. 2 Sam. xxii. 3.
Seed of the Woman. Gen. iii. 15.
Shiloh. Gen. xl. 10.
Prophet. Deut. xviii. 15.
King. Psa. ii. 6-8.
Immanuel, Child Born and Son given, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Isa. ix. 6.
The Branch. Zech. iii. 8; vi. 12.
Alpha and Omega. Rev. i. 8.
The Amen. Rev. iii. 14.
Faithful and True Witness. Beginning of Creation of God. Rev. iii. 14.
Bridegroom. Matt. xxv. 1.
Shepherd. Bishop. 1 Peter ii 25.
Bread of Life. John vi. 25.
Chief Corner Stone. Eph. ii. 20; 1 Pet. ii. 6.
Captain. Heb. ii. 10.
Day Star. 2 Pet. i. 19.
Deliverer. Rom. xi. 26.
Door. John x. 7, 9.
Faithful and True. Rev. xix. 11.
God Over All. High Priest. Heb. vii. 26.
Lamb of God. John i. 29.
Lion of the Tribe of Judah. Root of David. Rev. v. 5.
Nazarene. Matt. ii. 23.
Passover. 1 Cor. xv. 45.
Refuge. Jer. 16, 19.
Rock, Shield. Psalm xxxiii. 20.
Unspeakable Gift. 2 Cor. ix. 15.
Vine. xv. 1.
Example. 1 Peter ii. 21.
Quickening Spirit. 1 Cor. xv. 45.

J. S. Hatch.

Married.

Miss Ina Snorer, of Kalamazoo, Mich., to Mr. Norman Harper, of Brady, Mich., Jan. 1, 1900. It was our pleasant duty to officiate at this wedding at the home of the bride's parents in Kalamazoo. As the different courses were being served at the pretty 6 o'clock dinner, we thought, another two starting out and their lives will be served out to them in courses. What will it be? The all wise Father has wisely hidden our future from us, but we pray God deal no more of the hard things of life to these than seems to be necessary to bring out the best traits of their characters. They begin their new life with the best wishes of their many friends. Miss Snorer was a successful teacher, a pure true woman. Mr. Harper was a young man highly esteemed by all his many friends. He is the only son of our much loved Brother and Sister Harper. May God's blessing rest upon them.

B. W. Woodward.

OBITUARY.

Francis M. Greenlee, was born in Green County, Tennesee, Nov. 9, 1828, died at Belle Plaine, Jan. 7, 1900. He was married to Miss Alpha M. Gunn, Jan. 31, 1848. Seven years later they moved to Benton County, Ia., locating on a farm, and in 1893 moved into the city of Belle Plaine. When twenty-nine years of age he was converted and united with the Protestant Methodists until, July 2, 1890, when having heard the gospel of the kingdom as preached by Jesus, he gladly received the Word and was baptized in the name of the Lord Jesus. Since then he has rejoiced in hope of the promises made to the fathers, and eternal life at the appearing of the great Life-giver. He died in the triumphs of faith, and although his sufferings were great, yet there was no murmuring; and having arranged his business matters with his sons, gathered the whole family and talked with them, blessed them and calmly fell asleep. He was widely known and respected and many assembled at his funeral, to whom the writer spoke words from the Book of God for their consideration, pointing to the resurrection and the Christ as the source of hope and consolation.

A. J. Eychaner.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Stephen Hogarth	3 50
Mrs D Hogarth	3 00
Mrs Thos Pasco	5 00

Subscribe for The Restitution now. We will send all the papers to the end of this year and all of 1900 to new subscribers who pay one year in advance.

Poetry.

Gethsemane.

Yes, 'twas Jesus lafat and lonely,
With his eyes so full of pain
He who looked to God his Father
In the garden,—Gethsemane.

Oh, dear Father, hear my pleadings.
Is it I, who must be slain,
By the cruel, godless soldiers,
In the garden,—Gethsemane?

Oh, my Father, hear me, hear me!
Must I drink the cup of shame?
Not as I say, but if thou say'st
I will die in Gethsemane.

Then the Savior, meek and lowly,
Bowed his head so full of pain;
For he saw the traitor coming,
To the garden,—Gethsemane.

Sadly said he, unto Judas,
Dost betray with kiss of shame?
Oh poor Judas! my lost Judas,
I mourn for thee in Gethsemane.

Then the soldiers roughly took him,
Bore him to' re cruse of shame—
But he looked to God his Father,
As he left fair Gethsemane.

RENA QUACKENBUSH.

Communicated.

The X Ray Papers.

"The entrance of thy Word giveth Light."

Rev. B. I infer, Mr. Mack, from a remark I heard you make a few days ago, that you are being led off by some of the many heresies taught at the present time, claiming the Word of God as their foundation. Among which is denying the immortality of the soul. I would like to have a talk with you on the subject of the nature of man.

Mack. I am quite willing to investigate that subject with you, for I consider the doctrine of the inherent immortality of the soul, the great foundation error of all the errors, taught by the popular sects of the day.

Rev. B. My dear sir, it is not an error, but one of the most sublime doctrines that ever blessed mankind.

Mack. Do the Scriptures anywhere state that the soul of man is immortal, or that he is possessed of a never-dying spirit?

Rev. B. Well no, not in those terms, but we must infer from their teaching, that the soul is immortal, because we have circumstances related in the Scriptures as transpiring, that would be impossible if the soul did not live on in a conscious state after the death of the body; for instance, the answer of Christ to the thief on the cross, of course the thief's body could not go to Paradise that day with Christ, so it must have been his soul that Christ referred to. Then the account of the rich man and Lazarus, and in Revelations John saw the "souls of them that were slain for the Word of God under the altar." They were conscious, for they cried with a loud voice. Then the old Prophet that talked with the Revelator, and the scene of transfiguration, and many more passages of Scripture, that go to prove that man is possessed of an immortal soul.

Mack. Are there not a great many passages of Scripture that sustain the opposite doctrine and teach that man is wholly mortal?

Rev. B. There are some texts taken literally that would appear to favor the soul sleeping idea, but a great part of the Scriptures are not to be taken literally, but must be spiritualized.

Mack. Pray, Bro. B., who is to do the spiritualizing for us? You spiritualize the Scriptures to suit your creed. The Baptists spiritualize to suit their creed, the Presbyterians to suit their creed, and so on with all the different sects, and when they all get it spiritualized to suit each different creed, they have a conglomerated mass of contradictions that no sane man can believe.

Rev. B. Paul tells us in 1 Cor. ii. 14, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned, therefore a person not born of the Spirit cannot comprehend the teachings of the Word of God.

Mack. Bro. B., have you been born of the Spirit?

Rev. B. Most assuredly I have.

Mack. Well, Bro. B., there is a very plain Scriptural test for a person r being born of the Spirit, you will find it recorded in Christ's conversation with Nicodemus in the iii. 8 of John, "the wind bloweth where it listeth, and thou hearest thy sound thereof, but canst not tell whither it cometh, and whither it goeth, so is every one that is born of the Spirit." Can you come and go as the wind, that we can't tell where you came from, or where you go to?

Rev. B. Oh, my dear sir, that refers to the action of the Spirit and not to the person acted on.

Mack. Let us transpose that text and see how it will appear, "Every one that is born of the Spirit can come and go as the wind, you can't tell where they come from or where they go to." Now Christ illustrated that statement, after he was born of the Spirit, or quickened by the Spirit, or born from the dead. These terms are all synonymous. He came into the room while the door was shut, where the disciples were, and after talking with them he vanished from their sight, they did not know from whence he came or whither he went.

Rev. B. I think you are in error in respect to that matter, but I have never seen it in just that light before. But I am anxious to get back to our subject—the nature of man, where shall we begin?

Mack. Let us begin at the beginning, let us investigate the first man's building up and tearing down, and see if we can find where he got this immortal soul which you claim. In the first place tell me what part of man this immortal soul is.

Rev. B. The soul is the intelligent part of man, the part that does the reasoning thinking, guiding the actions of the body, in fact it is the actual man, the body is nothing more than a tenement of clay, which the soul occupies while here on earth. To begin at the beginning, we will turn to Gen. i. 26, "So God created man in his own image, in the image of God created he him, male and female created he them." We have here an account of the creation of man in the image of God. Now that image must have been a moral image, for God is a spirit, an immaterial being, without body, parts or passions, and of course man could not have been a personal image, and being a moral image, and God being immortal it would necessarily follow, that man was created immortal, that is the actual man, not the body.

Mack. Well, Bro. B., I am afraid your line of argument when carried out will prove too much. Let us see, God is immortal, therefore, man created in the image of God is also immortal. God is omnipotent, man created in the image of God is therefore omnipotent. God is omnipresent, man created in his image is therefore omnipresent, and so on with all the attributes of God. If man created in the image of God makes him immortal, the same line of reasoning will give him all the other attributes of God. I think Bro. B., you have started out on a false premise in reference to the image in which man was created, therefore your reasoning is all faulty. You claim that God is an immortal, immaterial being, without body, parts or passions. Can you conceive, or imagine anything of such a being, in fact could anything be said to have a being that was composed of nothing, he could be nothing more than a principle. Now, as to the Scriptural statements in reference to God's person. Turn to Ex. xxxiii. 20-23, and read. Here we find that God placed his hand over Moses, while he passed by and he showed Moses his back. Now an immaterial being, if such a being could be conceived of, without body, parts or passions, could not have back parts and hands, yet here we have a God with back parts and hands. In the same passage God speaks of his face. In Ex. xxiv. 9-11, Moses, Aaron and others saw the God of Israel," and there was under his feet as it were a paved work of a sapphire stone." God then has feet, he has eyes for he can see, a mouth for he can speak, ears for he can hear, God has passions, for he can love. "God so loved the world that he gave his only begotten Son that whosoever believed on him should not perish, but have everlasting life." In Heb. i. 1-3, our Lord Jesus is said to be the express image of his person. This is an inspired statement that God has a personal form. Therefore, I conclude that the image man was created in was a personal image. Please turn now, Bro. B., to Gen. ii. 7, and read. We have here a more explicit statement in reference to the creation of man.

Rev. B. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Here we have a very specific account of the creation of man and what he is composed of, that is the dust of the ground and the breath of life, or breath of lives as the Hebrew reads. Now breath of lives shows the man received more than one kind of life. God breathed into his nostrils animal life and also a higher life, which constituted him a soul, something that he was not before he received the breath of life or lives. We are shown in a most distinct manner that man is a dual being, having a body and soul, the body formed of the dust, the soul breathed directly from God himself, this soul being the intelligent, accountable part of man, in fact the actual man, for the body before it received the breath of life was inanimate.

Mack. Well, Bro. B., we will examine your argument and see where it will lead us to. In the first place, because the Hebrew reads, the breath of lives in the plural, you assume that God breathed into man two distinct kinds of life, animal life and immortal life. Now, Bro. B., there is nothing in the dust of the ground that would confer immortality. Therefore, whatever of immortality man had after receiving the breath of life, must have existed in that breath. Now, the same breath of life would confer immortality upon any creature receiving it. Now, we find the same expression applied to all the lower order of animal creation. In Gen. vii. 17, we read, "And they went in unto Noah into the ark two and two of all flesh wherein is the health of life (Heb. lives) all flesh certainly includes the whole animal creation including man. Ver. 21 and 22 contain a strong expression still, "and all flesh died that moved upon the earth both of fowl, and of cattle, and of beasts, and every creeping thing, that creepeth upon the face of the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land died. Here the whole animal creation are included, and man expressly mentioned with them and all are said to have had in their nostrils the breath of life (Heb. lives). Now, if the breath of life conferred immortality on man, that same breath of life, must confer immortality on all birds, beasts, bugs, beetles, and every creeping thing. I think Bro. B., your argument carried out to its logical conclusion proves a little more than you would be willing to accept of.

But we will go back now, Bro. B., to our text and examine the matter a little further. You say that this immortal part that was breathed into man with the breath of life, is the actual man, the body being merely a tenement for the soul or actual man to occupy while here. Now the text says, "The Lord God formed man of the dust of the ground." Here then we have the man before he received the breath of life, and nothing said in the text about any other man. Did God form another man and put him inside of the man he had already formed of the dust. We have a very specific account of the formation of the man of dust, but none whatever of the formation of this second man, and I conclude that God did not create a second man and put him inside of the dust made man. And I think it does not become us poor erring mortals to undertake to improve on God's work, and claim to make a better man than he made, and use his man as a tenement for ours. It is said in our text that man, this dust made man became a living soul. Now, Bro. B., let us follow this living soul a little way, and see what became of him. God prepared a garden in the eastern part of Eden, and placed this living soul therein, and gave him a command to obey to test him, to see if he would prove himself worthy of life, the test given him is thus expressed in Gen. ii. 16-17, "And the Lord God commanded the man, saying of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Now, Bro. B., we have a penalty here attached to the eating of that forbidden fruit, and as Adam did disobey God and partook of that fruit, what part of him committed the sin, and what part paid the penalty? Was it the body or the soul?

J. H. McCLARY.

(To be continued.)

The Nature of Man.

Being a firm believer in the Word of the living God; believing his Word to be the only true and perfect guide to the Christian, and being very desirous to tell the people what I believe on this subject, and the reason why I believe it, I have therefore taken this plan to let my light shine that others might glorify their Father which is in heaven, of whom Paul says, "Without faith it is impossible to please." I cannot have faith in any one when I doubt their words. If they tell me anything and I guess at the truth of the subject and believe it to be just opposite from what was said, I certainly would have no faith in that person, no matter how much I might claim to have. If I have perfect confidence in any one I always believe their words.

The prophet says, that "God is not a man that he should lie." Solomon says, "A faithful witness will not lie." Our Savior says, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." David says, "Thy Word is true from the beginning."

(I). I believe man to be wholly mortal, subject to death.

(II.) That there is no conscious existence between death and the resurrection.

These are my reasons, Gen. ii. 7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

I cannot believe that it was an immortal soul that God breathed into man when the Word says nothing of this kind but it says plainly, "breathed into his nostrils the breath of life and man became a living soul."

Neither can I think that man became an immortal soul, or a never dying soul, because Gen. ii. 16-17 says "the Lord God commanded man, saying of every tree of the garden thou mayest eat: but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." The margin says, dying thou shalt die. Gen. iii. 3, "Of the fruit of the tree which is in the midst of the garden" God hath said, "Ye shall not eat of it, neither shall ye touch it lest ye die." 11-12 verses, hast thou eaten of the tree of which I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave of the tree and I did eat.

The words "and I did eat" show plainly that death would follow, because, "God hath said, ye shall not eat of it, neither shall ye touch it lest ye die." The sentence is plain showing what man is, and where he goes at death, see Gen. iii. 17-18-19. And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herbs of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Paul says, Rom. v. 12, "By one man sin entered into the world, and death by sin, and so death passed upon all men." Gen. v. 5, "And all the days that Adam lived were nine hundred and thirty years, and he died. He surely was then a dead soul. For if by adding the breath of life he became a living soul, to take away the breath of life he would then become a dead soul. Job xxxiv. 14-15, "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together and man shall turn again unto dust." Is not this in harmony with the plain sentence that says, "dust thou art and unto dust shalt thou return?" Psa. x 3. 14, "He knoweth our frame, he remembereth that we are dust." Psa. "Thou hidest thy face, they are troubled, thou takest away their breath, they die; and return to their dust." Eccl. xii. 7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

I have learned by the plain Word of the Lord, that man was formed of the dust of the ground. That the Lord says, "dust thou art and unto shalt thou return." That "man shall turn again unto dust." Therefore, when I read Eccl. xii. 7, it is plain that man returns to dust as he was, and the spirit returns unto God who gave it. I cannot see that it ever hints that the spirit is the man.

God breathed into man's nostrils the breath of life. And when man dies the breath of life or the spirit of life returns unto God who gave it. Job xii. 10, "In whose hand is the soul of every living thing, and the breath of all mankind." He is, Num. xvi. 22; xxvii. 16, "The God of the spirit of all flesh." Acts xvii. 28, "For in him we live and move and have our being."

In him Adam lived and moved nine hundred and thirty years and he died (or ceased to live.) Psa. civ. 29. "Thou takest away their breath, they die." Job xiv. 14. "If a man die shall he live again? all the days of my appointed time will I wait, till my change comes." He here expresses his willingness to wait till his change comes. He says, xvii. 13, xiv. 15, 16, "If I wait the grave is my house: I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope who shall see it? They shall go down to the bars of the pit when our rest together is in the dust. Psa. xxx. 9, "What profit is there in my blood when I go down to my pit? Shall the dust praise thee? Shall it declare thy truth?"

I believe there is no conscious existence between death and resurrection; because the dead know not anything. Eccl. ix. 5, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. vi. 5, "Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness. Psa. lxxxviii. 11,12 The dead praise not the Lord, neither any that go down into silence. Psa. cxv. 17. "For the grave cannot praise thee, death cannot declare thee; they that go down into the pit cannot hope for thy truth." Isa. xxxviii. 18. "Whatsoever thy hand find to do; do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. ix. 10.

In the face of all this, it is impossible for me to believe that man—at death—goes to heaven, or to Paradise as some say, or to the lake that burns with fire and brimstone. He, according to the Word of the Lord, "shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. The hour is coming, in which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v. 18, 29; v. 28-29.

The creation of man, and the sentence God passed, is the A, B, C, of his Book, and when we learn this, if life we desire, we must to Jesus Christ look.

For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterwards they that are Christ's at his coming. 1 Cor. xv. 21-22-23. It is he who says, "I am the resurrection and the life." John xi. 25. "I am he that liveth and was dead. And behold, I am alive for evermore, and have the keys of hell and of death." Rev. i. 18. Good news: to hear that we have a Savior who has the keys of hell (or the grave) and of death; or in other words, who has the power to unlock the grave and give life.

I can say with Paul, that "I am not ashamed of the gospel (or good news) of Christ; for it is the power of God unto salvation to every one that believeth. Rom. i. 16.

EMMA FUGATE.

Our Love Feast.

Dear ones of like faith:

The day of glory, the age to come will soon dawn upon this dark and fallen world. The signs in the natural, and political, the scientific, the mechanical, the moral, and religious world, among Jews, Christians, Pagans and Mohammedans proclaim in trumpet tones that the day of the Lord is nigh at hand. The moralists, the socialists and Christian Scientists are combing together to sweep the world as a monarch, while the political element and imperialism has all over the nations of earth brought forth the element of lust for gain and the spirit of war for gold and for fame. While these things exist only as omens of the final struggle with Christ and his saints with the elements of the nations of the earth who will be combined together for the destruction of the Jews, who are peaceably living in the City of Jerusalem. See Zech. xiv. 1, 2; Rev. xvi. We see the kings of the earth and the whole organized world are represented as being gathered to the battle of that great day of God Almighty, soon to appear under the auspices of the beast, the dragon and the false prophet. In Rev. xix. the issues of this great battle are graphically described by the prophet. Christ is represented as riding forth upon a white horse, conquering and to conquer, and in righteousness judging and making war. His eyes are as a flame of fire while his vesture is crimsoned with the heart's blood of the conquered kings whose many crowns adorn his princely head. The armies from heaven follow in his victorious march while from his vesture shall flash forth the significant title "King of kings and Lord of lords, and according to Isaiah lx. 15-2 the Lord is represented as coming with fire and sword to plead with judgment against an ungodly world. All flesh represented in opposing forces of the world are utterly destroyed. As the whole body of Christ was broken, so the whole body politic of the world shall be broken. Also, while we see the northern beast and the dragons of earth with the false prophet crying for peace and safety while at the same time they are making great preparation for war to meet the coming crisis with God's ancient people and the supremacy of the world. As Potentate and King, God is now manifesting to the nations of the earth the fulfillment of his promise to Israel, through the Zionist movement, his favors with Jerusalem and the Holy Land with refreshing showers of rain, with fruitful seasons and green foliage of grasses with fragrant flowers, with railroad facilities for transportation and commerce with the outer world, all go to show that he is setting his hand the second time to gather his people, Israel, out from the nations where they have been sent, to plant them in Jerusalem and the land of their fathers forevermore. When Israel is brought back they constitute the kingdom of God again, while Christ as the seed of Abraham and the Son of David will obtain the kingdom and its territory by right of heir-ship. He will obtain the dominion by right of conquest, hence, his kingdom must break in pieces all interposing kingdoms before it becomes a great mountain and fills the whole earth. When this great time shall have been reached, then will ring through heaven and earth the closing doxology of our Lord's Prayer, "Thine is the kingdom, the power and the glory, forever. Amen." As we see the times of restitution are about to begin, I will say to the brethren whose high calling is in Christ Jesus, who is elected by the gospel and obedience of faith, who has been made heirs of God and joint heirs with Christ to the throne and kingdom of David, let me exhort you in love to hold fast to the faith, to be patient in tribulation, to be qualified to enter the sacred duties that will be involved upon you as kings and priests unto our God in the ages to come.

Submitted in love to all the brethren in Christ.

H. METHENY.

Dear brothers and sisters of the household of faith:

Some three weeks ago I started for a winter tour among some of my religious friends and I have learned of an incident worth relating. My native home is in the vicinity of Browntown, Va., yet in my husband's lifetime I traveled with him all through the states of Virginia, Maryland and Pennsylvania. Consequently I have a great many acquaintances, and often have the opportunity to collect little items which are useful in their place, and I write this one so we may all the more appreciate the dear old RESTITUTION, which makes its regular weekly visits to cheer the little flock, and feed them with its choicest food, and it is not only appreciated by the brotherhood at large, but by many other intelligent people. Now the case to which I refer is this. Among my acquaintances I know a very worthy young man whose moral character and intellectual ability is unsurpassed in a worldly point of view, and of late he has concluded to examine the sentiments of all the religious bodies now extant, and he called on them all for a copy of their faiths and their religious papers that he might compare them with each other and sum up the whole testimony, and then be able if possible to see which was the nearest right, or the most comprehensible, and he decided that THE RESTITUTION was the best religious paper that he had found among them all. So far he has never united with any religious body and we sincerely hope he will be successful in being made wise unto salvation, as was Timothy of old, and reap the reward of eternal life in the kingdom of God. O, how I do hope and trust that the good Lord may put it in the hearts of all his dear children to help in due time to hold up the hands of our dear Brethren who are striving so hard under any and all circumstances to publish the paper and that it may still go forth bearing the precious truths to enlighten the minds of the people till the Master comes to reward his servants with eternal life in his kingdom.

Yours in hope of life when Jesus comes.

S. F. MORGAN

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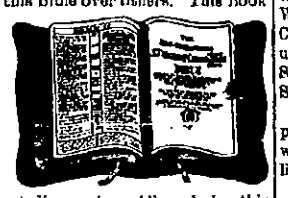

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They that sealed the covenant. NEHEMIAH, X. *The points of the covenant.*

gavest before them, neither turned they from their wicked works. B.C. 446.

36 Behold, *d* we are servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: *d* Deut. 28. 48. Ezra 9. 8.

37 And *e* it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have *f* dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. *e* Deut. 28. 33, 51. *f* Deut. 28. 44. 2 Chr. 12. 8. Ezra 9. 9. Neh. 9. 36.

38 And because of all this we *g* make a sure *covenant*, and write *it*; and our princes, Lē'vites, and priests, *h* seal *unto it*. *g* Neh. 9. 38. 2 Kings 11. 17. 2 Chr. 23. 16. 29. 10. 34. 31. Ezra 10. 3. *h* 1 Kings 21. 8. Jer. 32. 10, 44. Neh. 9. 38.

CHAPTER X.

1 *The names of them that sealed the covenant.* 30 *The points of the covenant.*

NOW *a* those that sealed were, *b* Nĕ-he-mī'ah, *c* the Tĭr-shā'thă, *b* the son of Hăch-a-lī'ah, and Zĭd-kī'jah, *a* Neh. 9. 38. *b* Ezra 2. 63. Neh. 7. 65. *c* See ch. 12. 1-26.

2 *d* Sĕr-a-ī'ah, Az-a-rī'ah, Jĕr-e-mī'ah, *d* Jer. 29. 1.

3 Pāsh'ŭr, Am-a-rī'ah, Mĭl-chī'jah,

4 Hăt'tŭsh, Shĕb-a-nī'ah, Măl'lŭch,

5 Hā'rim, Mĕr'e-mŏth, O-ba-dī'ah,

6 Dăn'jel, Gĭn'nē-thon, Bā'ruch,

7 Mĕ-shūl'lam, A-bī'jah, Mĭj'a-mĭn,

8 Mā-a-zī'ah, Bĭl'ga-ī, Shĕm-a-ī'ah: these were the priests.

9 And the Lē'vites: both Jē'shu-a the son of Az-a-nī-ah, Bĭn'nu-ī of the sons of Hĕn'a-dăd, Kăd'mĭ-el;

10 And their brethren, Shĕb-a-nī'ah, Hō-dī'jah, Kĕl'i-tă, Pĕl-a-ī'ah, Hă'nan,

11 Mī'chă, Rē'hŏb, Hash-a-bī'ah,

12 Zăc'cur, Shĕr-e-bī'ah, Shăb-a-nī'ah,

13 Hō-dī'jah, Bā'nī, Bĕn'i-nū.

14 The chief of the people; *i* Pā'rŏsh, Pā'hath-mō'ab, Ē'lăm, Zăt'tŭ, Bā'nī,

15 Bŭn'nī, Az'gad, Bĕb'a-ī,

16 Ăd-o-nī'jah, Big'va-ī, A'dĭn,

17 A'tēr, Hĭz-kī'jah, Az'ur,

18 Hō-dī'jah, Hā'shum, Bĕ'zăi,

19 Hā'rĭph, An'a-thŏth, Nē-bā'ī,

20 Măg-pī'ăh, Mĕ-shūl'lam, Hē'zĭr,

21 Mĕ-shĕz'a-bē-el, Zā'dŏk, Jad-dū'ă,

22 Pĕ-a-tī'ah, Hā'nan, An-a-ī'ah,

23 Hō-shē'a, Hăn-a-nī'ah, Hĭ'shub,

24 Hăl-lō'hesh, Pĭl'ha, Shō'bek,

25 Rē'hŭm, Hā-shăb'nah, Mā-a-sē'jah,

26 And A-hī'jah, Ha'nan, A'nan, *e* Mĭl'lŭch, Ha'rim, Ba'a-nah. *e* Ezra 2. 4.

27 Mĭl'lŭch, Ha'rim, Ba'a-nah.

28 ¶ *f* And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nĕth'i-nim, *g* and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; *f* Ezra 2. 43. *g* Ezra 6. 21.

29 They clave to their brethren, their nobles, *h* and entered into a curse, and into an oath, *i* to walk in God's law, which was given *k* by Mō'ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes; *h* Neh. 6. 18. *i* Deut. 29. 12, 14. *k* Ezra 9. 11. 2 Kings 21. 8. Dan. 9. 10.

30 And that we would not give *l* our daughters unto the people of the land, nor take their daughters for our sons: *l* Ezra 9. 12. Neh. 13. 25.

31 *m* And if the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the *n* seventh year, and the *o* exaction of *p* every debt. *m* Ex. 20. 10. Neh. 13. 15. Jer. 17. 21. Amos 8. 5. *n* Ex. 23. 11. Deut. 15. 1. *o* Deut. 15. 2. *p* Or, *debt*.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For *q* the shewbread, and for the *r* continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and *for* all the work of the house of our God. *q* Ex. 25. 30. Lev. 24. 5. Num. 4. 7. 1 Chr. 9. 32. 23. 29. 2 Chr. 2. 4. 13. 11. *r* Ex. 29. 38. Num. 28. 3. 1 Chr. 16. 40. 2 Chr. 2. 4. 31. 3. Ezra 3. 3. Dan. 8. 11. 12. 13. 11. 31. 12. 11. Hos. 12. 10. Amos 4. 4. Mal. 1. 7, 8. 12. 13. 14. 1 Chr. 23. 31. 2 Chr. 2. 4. 8. 13. Ezra 3. 5. Neh. 10. 33. Ps. 81. 3. Isa. 1. 13. Ezek. 45. 17. 46. 3. Hos. 2. 11. Amos 8. 5. Col. 2. 16.

34 And we cast the lots among the priests, the Lē'vites, and the people, *s* for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, *as it is* written in the law: *s* Neh. 13. 31. Isa. 43. 24. Ezek. 39. 10. Mal. 3. 10.

35 And *t* to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD: *t* Ex. 23. 19. 34. 26. Lev. 19. 23. Num. 18. 12. Deut. 26. 2.

36 Also the firstborn of our sons,

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5.00	11	12	13	Burr Oak Junction		7.30
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6.15	16	17	18	Urbana		6.15
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6.45	18	19	20	Kenton		5.45
7.00	19	20	21	Forest		5.30
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8.15	120	121	122	Tiffin		4.15
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7.00	163	164	165	Republic		5.30
7.15	164	165	166	New Riegel		5.15
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7.45	166	167	168	Fremont		4.45
8.00	167	168	169	Clyde		4.30
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3.45	198	199	200	Republic		8.45
4.00	199	200	201	New Riegel		8.30
4.15	200	201	202	Bettsville		8.15
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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, JANUARY 24, 1900. NUMBER 4.

The Restitution.

—ISSUED WEEKLY BY—

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Oregon State College
Oregon, State

Poetry.

As Thy Day.

As this my day! O promise blest!
Sweet words of comfort, words of rest,
No more with longing fear I wait
To read tomorrow's mystic fate.
Whate'er its toils, with me 'tis peace.
Whate'er its perils, gains, and fears,
While sun and stars and worlds endure,
The old, sweet promise stands as sure.

The hand that holds the world up bears
My weary heart with all its cares.
The eye that slumbers not has seen
My grass-covered mounds with grasses green.
My Father's pitying love has read
The pain behind the tears I shed.
How comforting his words to me:
"Child, as thy day, thy strength shall be."

Long, long ago, when life was new,
I learned that love divinely true,
That watchful care, which cares for all,
The stars' grand march, the sparrow's fall.
Long, long ago, I learned to trust
That calm, wise will and purpose just.
Worn, weary, wounded, now at length
I lean upon the matchless strength.

As this my day, my little day,—
My broken, troubled, thwarted day,—
The day when roseate morning bloom
Was quenched and darkened into gloom,—
The morn of gifts! the noon of loss!
The length'ning shadow of the cross!
Once more, my Father, say to me,
"Child, as thy day, thy strength shall be."

—Mrs. Mary H. Fair.

Communicated.

Baptism

In our [illegible] of baptism as taught in the Scriptures, as believed in and practiced by all professed Christians, we are compelled to believe it to be one of the most important doctrines taught by Christ and his inspired Apostles not only a subject taught, but a command to be obeyed by all believers of the glad tidings of the kingdom in order to become an heir of God and a joint heir with Jesus the Christ, and a partaker of the great salvation. Heb. ii. 3. Christ tells us as testified by Mark, "He that believeth and is baptized shall be saved." Mark xvi. 16. Christ himself setting the example; receiving the witness from heaven that he pleased God who acknowledged him to be his Son. Mark i. 11.

Seeing that baptism is indispensable, we should not only be baptized, but should be sure our baptism is Scriptural, lest we may fail to partake of his Divine nature. I am well aware that there are differences of opinion as to the mode, and not all agreed as to the formula to be used in administering the holy ordinance. Some, in fact nearly all believe in trine baptism, holding that the words of Father, Son and Holy Ghost as recorded in Matt. xxviii. 19, was given by Christ to be ever after used as a formula, but such could not have been the case, for it conflicts with all the teachings of the other Apostles. Mark the only other one of the witnesses that testifies to the commission given by Christ, says nothing about what name they were to be baptized in. Mark xvi. 15, 16, but agrees with Matthew in respect to going and preaching. Well, then, seeing that the only two witnesses do not agree as to the words in the commission, we must look to the teachings of the Apostles. After Christ rose from the dead he commanded them to tarry at Jerusalem until they were endowed with power from on high, Luke xxiv. 49, for he had promised that he would send them another Comforter, the Holy Ghost, which would bring to their memory the things he had said to them and teach them all things, and guide them into all truth, and show them things to come. John xiv. 16, 17, 26; xv. 13; xvi. 7. And on the notable day of Pentecost while they were all in one place with one accord, agreeable to the promise the power came, "and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts ii. 4. And after Peter had explained to the amazed multitude that it was the fulfillment of the promise, and convinced them of their wickedness, they were pricked in their hearts and said unto Peter and to the rest of the Apostles, "Men and brethren, what shall we do?" Acts ii. 37.

The answer was, not to be baptized in the name of the Father, Son and Holy Ghost; if not, why not? No one who believes the Scriptures will doubt Peter's being filled with the Holy Ghost, and no one who believes the Scriptures will doubt the Holy Ghost guiding him into all truth, and no one believing the Scriptures will doubt Luke's testimony that he spoke as the Spirit gave him utterance, then if it be true that the Holy Ghost caused him to speak the words he uttered, and they were not in harmony with the words given by Matthew, it is certain that the words given by Matthew were not intended to be a formula to call over the subject being baptized.

Peter's answer was, "Repent and be baptized in the name of Jesus Christ for the remission of sins." Acts ii. 38. He tells them for what purpose they were to be baptized, "for the remission of sins," in harmony with Mark xvi. 16, "He that believeth and is baptized shall be saved." The name of Jesus Christ, the Lord, the Lord Jesus, or one of the titles by which he was known, was the name the Apostles were instructed to do all their work in. When Peter and John went to the temple and saw the lame man that lay at the beautiful gate desiring alms, Peter said to him, "In the name of Jesus Christ of Nazareth, rise up and walk." Acts iii. 6. [illegible] baptized in.

When the [illegible] Peter and John to explain how the lame man was healed. Peter said to them, "Be it known unto you all..... that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts iv. 7-12.

Think of it, friends, the inspired Peter speaking as he was moved by the Holy Ghost, the power given to remind him of all that the great Teacher had said to him, and guide him into all truth, says there is no other name whereby we must be saved but the name of Jesus Christ. It seems strange that in view of such positive declarations from inspired servants of the Most High, that teachers will add other names, thereby incurring the curse Rev. xxii. 18. The next instance recorded is where Philip preached to and baptized the Samaritans. The record says, "Only they were baptized in the name of the Lord Jesus." Acts viii. 16. The same name Peter commanded the enquiring multitude at Jerusalem to be baptized in.

Again, when Peter by special command went and told Cornelius words whereby he might be saved, about eight years after his first sermon at Jerusalem, he still continues in the same mind, guided by the same Spirit, and after they heard his sermon and believed, "He commanded them to be baptized in the name of the Lord." Acts x. 33, 34. We further find that Paul preached the same gospel as Peter, for Acts xix. 5, we read that at Ephesus he found disciples who had been baptized into John's baptism, and after he gave them instructions they were baptized in the name of the Lord Jesus. Paul, though not so early in the ministry as the other Apostles, claims to have received his instructions direct from Christ. Gal. i. 11, 12, and the last that saw him, as one born out of due time. 1 Cor. xv. 8. Paul in his letter to the Church at Colossia, about thirty-one years after the commission was given, says to them, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii. 17. I fail to find any record that the Church at Colossia had ever been preached to by Matthew, prior to Paul's letter, and it is reasonable to conclude that they administered the ordinance of baptism, and baptizing being ordered, they had to do it in the name of the Lord Jesus, for Paul's instructions were, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus."

Paul's instructions to the Colossians is in harmony with Peter when he said, "There is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. From the foregoing testimony it is clear that Matthew xxviii. 19, was not given as a formula, for it is not corroborated by any of the inspired writers. The name of the Lord, Lord Jesus, or Jesus Christ is the proper name or words (if any are) to be used in baptizing.

Again, Paul says, Col. i. 19, "That it pleased the Father that in him should all fulness dwell." And again, Col. ii. 9, "For in him (Christ) dwelleth all the fulness of the godhead bodily." It is claimed that the Father, Son and Holy Ghost constitute the God-head, if so to use the name Lord Jesus would represent the entire God-head, which agrees with Peter and Paul, and to use the other two names in connection with Christ's would be as absurd as to use the names of Abraham and David, for the covenants made with Abraham and David both culminate in him, besides the form as is given by Paul, Rom. vi. forbids: we are to be buried with him, by baptism into death, and as Christ was raised from the dead, so in form we must be raised from the watery grave, the form symbolizing his death and resurrection. being baptized for the dead. 1 Cor. xv. 29. And if we are baptized for the dead, we certainly do not want to be [illegible]

[illegible] and Holy Ghost did not die, were not buried, were not resurrected, but the Lord Jesus was.

If we are to cling to the words of Matt. xxviii. 19, we would be at sea without a chart or compass, it reads, "Go ye therefore and teach all nations (make disciples [illegible] all nations, margin), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." It will be observed that the command is "all nations." The command is imperative on the Apostles, they must make Christians of all nations, whether the nations are willing or not, quite different from the commission Mark xvi. 15-16, which reads, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." The command to go and preach is imperative the same as in Matthew, but the believing and being baptized is discretionary with the other party, a part over which the preacher has no control. We have no evidence, either sacred or secular, that they ever baptized one nation, much less all nations, but we have the evidence that they complied with the commission given by Mark; the same words "all nations," given by Matthew in his commission are the same as given in Matt. xxv. 32, "And before him shall be gathered all nations." If it is national in one instance, it surely is in both; but while all nations shall be judged in the last day, it is not in God's plan of redemption to compel individuals or nations to be saved. The Apostles were qualified to preach to all nations when they were given the use of other tongues; but they only presented the glad tidings of the kingdom, giving the people an opportunity to be saved.

Brethren and friends, if I am wrong in my views on baptism, I will be thankful if some one would set me right. "Let him know, he which converteth the sinner from the error of way, shall save a soul from death and shall hide a multitude of sins." Jas. v. 20.

C. P. GRAHAM.

Church Unity.

"That ye stand fast in one spirit, with one mind, *striving together* for the faith of the gospel." Phil. i. 27.

The above was Paul's excellent advise to the Philippians, which if carried into practical effect, would produce harmony of feeling, action and purpose; and would also crown with abundant success every effort made to proclaim the Word of Life to sinners. It could not be otherwise.

1. "*Stand fast.*" It would eliminate all fickleness, hobby riding, or any desire to compromise the gospel with apostacy. False, last day liberalism could find no congenial home with a congregation acting consistently with the above apostolic injunction.

2. "*One spirit,*" and "*one mind,*" signifies unity of mind, while to "stand fast," shows the *permanency* of that "one spirit" or "one mind." In a congregation of "one mind," there could be no division, schism, or lack of harmony.

3. "*Striving together for the faith of the gospel.*" This signifies a unity of mind as to what constitutes "the faith of the gospel." That being the case, there could be no difficulty in "*striving together* for the faith of the gospel." No organization could "*strive together*" in "one mind," unless they were a unit in "the faith of the gospel." A congregation entertaining in their midst those who are adverse to proclaiming the gospel as preached by Jesus and his disciples, must ever be a source of trouble, and a professor of discord when they come in contact with those who "stand fast in one spirit, and one mind striving together for the faith of the gospel."

The Apostle further adds: "Let us walk by the *same rule*, let us *mind* the *same thing*." A church who (under a plea, that we be liberal) [illegible]

Why should he with "much contention," be "bold" in the ministry of the gospel? For the reason that the gospel is a message freighted with results of the most momentous importance. Why, upon its acceptance or rejection hangs either eternal life, or unending death, and he had an earnest interest in his auditors that the benefits arising from its belief and obedience may accrue to his hearers. See 2 Tim. i. 10. "But is now made manifest by the appearing of our Savior Jesus Christ, who hath ABOLISHED DEATH, and hath brought LIFE and IMMORTALITY to light THROUGH THE GOSPEL." What could be more important than the abolition of the great enemy—death, and the way made clear how to obtain life and immortality? This is *all* "*striving together* for the faith of the gospel." Is it not worth advocating, even with "much contention," if necessary? Says Jude: "Ye should earnestly CONTEND for the faith which was once delivered unto the saints."

It may be interesting to enquire, how did Christ bring life and immortality to light through the gospel? Was it not known in the long ago? Daniel said: "Many of them that sleep in the dust of the earth shall awake, some to EVERLASTING LIFE, and some to shame and everlasting contempt." And yet Jesus Christ brought to light the immortality promised in the [illegible] to Abraham, in a sense [illegible]

[illegible] that in the person of Jesus death hath been "abolished." "I am he that liveth, and was dead; and, behold, I am alive forevermore."

As the Seed of David, Jesus was heir to the royalty of David; as the Seed of [illegible] the second Adam he is entitled to the dominion forfeited by Adam. To fulfil his manifest destiny, then it was needful that death in his person should be "abolished," and it has been "abolish i." It was equally needful that it should also be abolished also in his co-heirs. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." "Thanks be to God, which giveth us the victory THROUGH OUR LORD JESUS CHRIST."

"Jesus Christ of the Seed of David, hath been raised from the dead *according to my gospel.*" All his co-heirs also, if raised from the dead, must be raised according to the gospel. Now, any piece of human fiction that men may please to call gospel, will never produce the desired result. Hence, love for the welfare of our fellows should lead us, like the fearless Apostle Paul to be "bold," even to "much contention," if needful to preserve the purity of the ancient faith of the gospel.

W. H. WILSON.

Tea, Not Sermons.

What is conceded to be the most unique departure from established church customs that has yet been inaugurated by All Souls' church is that just put into effect. It is no less than the abolishing of the Sunday night services altogether, and the entertaining instead of the church members and congregation in the home of the pastor, Rev. Leslie W. Sprague, 147 Lake avenue. The new plan was announced after due conference with the governing boards of the church, and bids fair to work admirably. Mr. and Mrs. Sprague are to entertain from 5 o'clock until 8 Sunday evenings.

Last Sunday their residence was crowded with church members and others, curious to see the working of the new idea, and the minister and his wife had their hands full in making every one at home. Tea was served and a most enjoyable time spent. It is announced that the idea will be carried out as a regular thing.

Mr. Sprague says it was suggested to him by pictures and a sketch in one of the comic papers, which depicted a church with a placard on the front door announcing special features at its services the next day. During the night some one changed the sign so as to make it read that pretzels and beer would be served, and the church was fairly jammed. Mr. Sprague has merely put the crude idea thus humorously suggested into practical form, with temperate alterations.—*Grand Rapids Evening Press.*

"Lovers of pleasure more than lovers of God." We have been quoting that text for many years, brethren; I believe we have never known its significance. The above picture of a reality "fills the bill," add to this what a lady said to me on the train one day, and what more do we need to complete the picture? She said, "We have a church nearly completed in Kalamazoo, that has a billiard hall, with card tables and room for any amusement desired." Where is the Christianity of Christ? How many in the professing church today are looking for the coming of the King? How long will it take to convert the world, when sinners are increasing far more rapidly than saints? There may be "many a dear good servant of God standing in the pulpit with his mouth muzzled," but they have no business to be. "Dear good servant of God" in that condition, it is every one's duty now to pull the muzzle off at once, throw them in some ditch, and be ready to hear the Lord say 'well done, [illegible] been faithful [illegible]

[illegible] watch the [illegible] and victory ours to enjoy.

M. A. WOODWARD

In The Field.

Oregon, in December, and now, Jan. 12th, will close the meetings at this new place, Preston, Wash., which is 30 miles east of Seattle, and the home of Brother and Sister Dowle. We can only hope to sow the seed and await future results, in places where the gospel of the kingdom has never been proclaimed. I have a meeting in West Seattle with the brethren next Sunday, and farther on will be my meetings in the flourishing city of Ballard the home of 6,000 souls and a suburb of Seattle; also a trip up the Sound, nearly 100 miles north, to Guemas Island, where a sister is calling for immersion, and she and her husband for a series of meetings. Usually we have to call to immersion but here it is happily reversed.

The Brethren in Southern Oregon and East Washington must themselves decide which will have the winter meetings, and which will wait till after their spring seeding, in case I cannot reach all this winter.

I write especially to thank the brethren of the Northwest Conference for the generous manner in which they are responding to the call for an Evangelist Fund. A brother writes from Eugene, Oregon, "You shall be kept in the field if it takes all my income, I know no such thing as fail!" This brother is prime mover in raising a fund. A prosperous brother, a farmer, writes from Tekoa, Wash. "I have decided to give one-tenth to the Lord."

From Nebraska, a sister, a stranger, but not to "the covenants of promise," has sent to Almira Brooks, Sec'y, Scholls, Oregon, the liberal sum of ten dollars, to be turned into the treasury. Surely she regards souls worth something, and as valuable in Washington and Oregon, as in Nebraska. May it be a jewelled soul in her crown "in the crowning day that is coming." It's encouraging! The brethren see that the burden cannot be carried by the evangelist without more help than heretofore. Brethren, it will do no harm if you can carry a surplus in the treasury for next year. It would place the work on a surer foundation. Much gratitude and many thanks!

Yours for the cause, and for life.

W. L. SKEELS.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
S. D. THOMPSON.
WM. RAILSBACK.
D. T. HALSTEAD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan'y 24, 1900.

Please Take Notice.

Examine the label on your paper, and see that it reads right. If it has "Sept. 8" following your name you will understand that you are back in payment from September, 1898, and to get right you should at once remit the amount required, at the rate of $1.50 per year, to bring it up to the first of Jan., 1900, and enough more to pay through this year. Then it will be marked "Jan. 1," meaning that you have paid to January, 1901. If your label says "June 9," it is back since June, 1899, and you should follow the example set above to get it up it should be. If it is "Jan 0" it means you are paid to the first of this year, and you should at once send us $1.50 that it may be changed to "Jan. 1."

Brothers and Sisters, we need the money you owe us, and we hope and trust you will each one take the necessary steps to make your label read right. We thank those who have sent in their payments for the kind favor, and assure you we greatly appreciate the same.

As there are five Wednesdays in this month our next issue will be Feb. 7th.

We live in an age when the impossible is every day losing ground.

It is a happy assurance that "All fulness" can never be emptied by finite wants.

No one who walks closely with God will make a parade of it, but he will not be able to conceal it.

Isn't it strange that we sometime hear it said of one and another that "they have no mind," and yet pains are taken to prove the contrary?

Those who undertake the government of a country with avowed purpose of regenerating it, seem to us like women who marry men in the hope of converting them.

It is a sorry phase of human nature that it is often not enough to love our friend,—to *satisfy* them we are required to hate whom they do not love; so that many attachments subsist on the hatred of a third person.

Osman Digna, the last of Khalifa Abdullah's generals, and the man who has given the British more trouble in North Africa than all others combined, has at last been hunted down and taken prisoner. The British nation is too much engrossed in the Boer war to take notice of this, but it removes a very strong enemy from near Egypt.

The Anglo-Boer war is taking a more active turn now. General Buller with his force in Natal is fighting every inch of the ground as he goes to the relief of Ladysmith. He seems to be making progress, and to speak confidently of success. However, the British have been trapped so many times by the Boers, that it is not safe to predict in this case. The English are going more cautiously about their work, and that may be in their favor. At other points advances are in progress, and it is possible that the Boers may be pushed back somewhat this week.

In reference to the question of "Enquirer," who wants to make out A gospel, without THE GOSPEL of the kingdom which Christ said should be preached in all the world," Matt. xxiv. 14, we would say, *no;* we cannot see any gospel at all in the three historic facts you speak of, except *as part* of the Divine scheme comprised in the gospel of the kingdom of God. The exceeding great and precious promises made by God out of pure love to man, together with all the offices and work of Christ at his first coming, including your *three facts*-Death, Burial and Resurrection of Christ when believed and obeyed with the heart, BEGETS A HOPE of what is promised. But what hope built in your three facts can have begotten within you, we cannot imagine. If you have any hope, pray tell us what it is. We dismiss the matter at this point, and recommend "Enquirer" to watch closely the discussion of this question now in progress in this paper.

Dreaming about repentance, or theorizing about it will do us no good unless we let go of sin.

A severe earthquake is reported in Mexico, January 21, buildings being wrecked in many towns, and a number of people killed.

Richard D. Blackmore, the noted Author died at Teddington, England, on Jan. 20, 1900, aged 75 years. His known work was "Lorna Doone."

Reader, just a word with you; we see you are in a hurry,—will detain you but a moment; we want to say to you that "A trifling spirit lives next door to a hardened spirit."

To see all the blessings covenanted of God, vested in him whose blood brought the covenant into *force*,—and *to be His*, and therefore Abraham's Seed, and an heir according to the promise, is an amazing privilege.

We have in hand a letter from a Brother in Nebraska who has a family to support, and has lost his crops by drouth, and has had sickness to contend with. On Jan. 18th he mailed the letter, and used his last money to send it. He is sound in the faith, and wants The Restitution. He owes to the end of this year just $5.50. Is there any brother or sister, who has money, who will spare us something to aid this worthy poor one? If we had the money we would gladly supply him, but must give the opportunity to others. Friends, here is a branch of the Lord's work. Who will get the blessing that will be stored up for aiding this dear one?

Regarding the distress in India the Chicago *Tribune* has the following under date of Jan. 22:

"The famine in India is assuming appalling proportions, and the government has on its hands a task of magnitude. In times past Great Britain generally has rendered material assistance in the way of contributions for relief of the Queen's starving subjects, but this year England is too busy expending money, and blood as well in South Africa to be able to furnish any aid, and so there will be no Mansion House fund, despite the fact that it never before was so badly needed.

Fortunately, the Indian government, having had to deal with their terrible famines so often, has their machinery of relief thoroughly organized, and thus is enabled to make a minimum of food go much further than was the case before system took the place of haphazard assistance. Nevertheless, the natives, who at best are poorly nurtured, will die by thousands.

An idea of the extent of the famine can be gained from the statement made in Calcutta the other day by the Viceroy of India. Lord Curzon said that, while the greatest number of persons to whom relief had been granted in any previous famine was 1,250,000, there were already on the relief list this year over 3,000,000. When it is realized that this number must be largely increased before fresh crops can be raised, and that there are nearly 50,000,000 people in the districts affected, it becomes apparent that a calamity of a colossal nature is impending.

Reflect as You Read.

Ruskin remarks that it is almost impossible to get anything understood, that requires patience to understand. Says he:—

"I observe always, in case of my own writing, that if ever I state any thing which has cost me any trouble to ascertain, and, which, therefore, will probably require a minute or two of reflection from the reader before it can be accepted—that statement will not only be misunderstood, but in all probability taken to mean something very nearly the reverse of what it does mean. Now, whatever faults there may be in my modes of expression, I know the words I use will always be found, by Johnson's dictionary, to bear, first of all, the sense I use them in; and that the sentences, whether awkwardly turned or not, will by the ordinary rules of grammar, bear no other interpretation than that I mean them to bear; so that the misunderstanding of them must result, ultimately, from the mere fact that their matter sometimes requires a little patience. And I see the same misinterpretation put on the words of other writers, whenever they *require* the same kind of thought. I was at first a little despondent about this; but on the whole, I believe it will have a good effect upon our literature. It is certainly excellent discipline for an author to feel that he must say all he has to say in the fewest possible words, or his readers will certainly misunderstand him."

John Ruskin, the great artist, poet and essayist died in London, Jan. 20, aged 81 years. He is recognized as the foremost of Modern Art Critics, and was perhaps the most brilliant contributor to English literature.

The troubles of this world are so many that one is lost in the attempt to grasp an idea of the real situation, and it will require skillful engineering to carry it far ahead, and not strike the rocks of disaster. One page of a daily paper tells of several prominent cities of the United States having made improvements and now the banks refuse to advance them money, and endless court litigations will result. Of the famine in India where thousands will die for want of the commonest food. Of more trouble between England and France because the French are giving aid to the Boers. Of endless entanglement among the nations, because the United States is determined to hold out against all existing treaties, and force the building of the Panama Canal a work of our own, controlled by this nation entirely. This is likely to become a very grave matter before it is settled. Of further wrangling of the English and French over the settlement of the Dahomey-Togo frontier. Of mine strikes in Europe, leaving thousands of men idle, and forcing a coal famine that even affects the war ships of France. Of the Austrian Cabinet troubles, the ministry being out, and a new one to be formed. Of the Bubonic plague in the Orient, and fears that it will spread over Asia and into Europe. Of the claim of the Dowager Empress of China, as she sees "the various powers casting upon us looks of tiger-like voracity, hustling each other in their endeavors to be the first to seize on our innermost territory." Poor China! she is indeed in trouble. Of the operations of the Americans in the Philipines. Of the meeting between 1200 pilgrims from Genoese districts and the Pope at Rome, where services were held in honor of "holy year" as this is called. So much on one page of a city daily newspaper. Can we look for any better times, with the world in such turmoil as this? Verily the times are troublous.

Brother Woodruff writes:—

"It is the triumph of the gospel of Christ that it throws a bow of hope across this dark valley and shadow of death—this cloud that darkens our earth. This comforting truth reflects itself through our tears; for though our dead are dead, their life is hid with Christ in God. The sting is gone from grief as the heart rests on the Savior's words, "I am the resurrection and the life; he that believeth into me, though he were dead yet shall he live; and he that liveth and believeth into me shall not die to the age."

"By the remembrance that the grave is only the temporary resting place of the sleeper, bitter weeping is stayed, so that death, even though our enemy, may do us this useful service. It may drive this truth of *resurrection* inward upon our hearts. It should help us also, to feel that we are standing on the confines of the eternal future, and should lead us to cast ourselves more utterly upon the support of God. It should admonish us of our own mortality, and cause us earnestly desire our house which is from heaven.

"Only to them who have sown to the flesh and had their portion in this life is there no hope in death. Of such it is testified "they shall see corruption;" "they shall remain in the congregation of the dead;" "They are dead,—they shall not rise;" "Like sheep they are laid in the grave,—death shall feed upon them,—the upright shall have dominion over them in the morning;"....."Like the beasts that perish."

From Coverdale's Bible.

The first Bible printed in English in 1535.

"And God said, Let the earth bring forth *living* souls, every one after his kind; cattle, worms, and what as hath life upon earth, every one after his kind." Gen. i. 24.

"And the Lord shaped man even of the mould of the earth, and breathed into his face the breath of life. And so was man made a living soul." Gen. ii. 7.

"And when God the Lord had made of the earth all manner of beasts of the field, and all manner of fowls under the heaven, he brought them unto man to see what he would call them; for as man called all living souls, so are their names." Gen. ii. 19.

"In the sweat of thy face shalt thou eat bread, till *thou* be turned again unto earth, whence thou art taken; for earth thou art, and unto earth shalt thou be turned again." Gen. iii. 19.

"Eve bare Cain, and said, I have obtained the man of the Lord." Gen. iv. 1.

Which is the Gloomy Doctrine?

The sleep of the dead is often designated a gloomy doctrine,—and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which are asleep," than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead! Why the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop friends! It may be that you are blinded by prejudice. Don't be hasty. If you are not willing to devote time enough to this subject to ascertain what the *Scriptures* teach, we ask you to let us reason with you for a moment or two. You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages to the dead. The interval between their decease and their resurrection, will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him as far as his own knowledge of the case is concerned, it will be precisely as though he had entered heaven at the very moment he was slain.

You say this helps the matter a little; but that for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden. Do not be hasty, readers; you may discover *facts* that will change this *opinion*. You find great consolation in the thought that the soul is immortal, and that men are rewarded as they die.

Come, now; answer a few questions: "How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then of the great majority of men who died out of Christ and entered their reward? Oh, they have gone into a furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But we want you to answer one question more: If the soul is immortal, as you affirm, how long are these impenitent people to suffer? You answer again, and this time with a shudder—*they must suffer to all eternity.*

Before we part company, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged before they are rewarded or punished? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?

The Happy Man.

Brother H. B., of Edinburgh, writes as follows:

The happy man was born in the city of Regeneration. "Begotten again not of corruptible seed, but of incorruptible through the Word of God, which liveth; and abideth," 1 Peter i. 23.

In the Parish of Repentance unto Life. "To the Gentiles also hath God granted repentance unto life," Acts xi. 18.

He was educated at the School of Obedience. "Tho Son learned obedience by the things which he suffered," Heb. v. 18.

He lives now on Perseverance. "Praying at all seasons in the spirit, and watching thereunto in all perseverance," Eph. vi. 18.

He works at the trade of diligence. Notwithstanding he has a large estate in the county of contentment. "I have learned in whatsoever state I am, therewith to be content." Phil. iv. 11.

Many a time he does jobs of self-denial. "These hands ministered to the necessities of them that were with me," Acts xx. 34.

He wears the plain garment of humility. "All of you gird yourselves with humility to serve one another," 1 Peter v. 5.

But has a better suit to put on when he goes to court. "The fine linen is the righteous acts of the saints," Rev. xix. 8.

Called the robe of Christ's Righteousness. "They washed their robes and made them white in the blood of the Lamb," Rev. vii. 14.

He often walks in the valley of self-abasement. "Now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes," Job xlii. 5.

He sometimes climbs mountains of heavenly mindedness. "Seek the things that are above where Christ is seated," Col. iii. 1.

He breakfasts every morning on Spiritual Prayer. "My voice shalt thou hear in the morning—Jehovah," Psalm v. 3.

He sups every evening on the same. "Evening, morning and at noon will I pray," Psa. lv. 17.

He has meat to eat that the world knows not of. "My meat is to do the will of him that sent me," John iv. 34.

And his drink is the sincere milk of the Word. "As new-born babes long for the reasonable milk of the Word, that ye may grow thereby unto salvation," 1 Peter ii. 2.

Believe firmly, Mark i. 15; ix. 23.

Pray fervently, 1 John v. 14; Luke xi. 1-13.

Wait patiently, Jas. v. 7-11.

Work abundantly, Jas. ii. 14-26; Acts x. 35.

Live holily, Rom. xii. 1; 1 Pet. i. 15.

Die daily, Gal. vi. 14.

Watch your heart, Prov. iv. 23.

Guide your senses, Heb. v. 14.

Redeem your time, Eph. v. 15.

Love Christ, John xv. 9.

And long for his righteousness, Matt. v. 6.

Dear Restitution:

It is with pleasure that I have of late had repeated evidences of an awakening among the people of the Abrahamic faith. It is a certainty that there is a greater desire, upon the part of believers, to have the truth proclaimed unto a dying world than has heretofore existed for some time. Personally, I am busy trying to spread the truth, and though busy since the first of September I have been obliged to reject three calls for every one call I have been able to accept. What we need just now (and we hope the need will continue) is a greater ministerial force, and I confidently believe that said force could be doubled quite easily were the finances for sustenance forthcoming. It is quite common for a minister to receive an invitation to speak with the understanding, (sometimes without the understanding, but with the result) that he is to *sacrifice* somewhat. This is not altogether objectionable, but let each remember that we are *solemnly to give our "bodies a living sacrifice, wholly* acceptable unto God *which* is our reasonable service." As Christ our *head* gave a sacrifice *so must* we, his body do likewise. As the world was benefitted through his offering *so is it to receive through the offering of the church,* composed, we hope, in part by you and me—*which offering we covenanted to give when we were "buried with him."* Brethren let us keep our part of the covenant and the Father will respond with a seat for us in his kingdom. It is to be hoped that the anxiety for the spread of the gospel will continue until it shall have ripened and brought forth an abundant harvest, and when the "jewels"—"special treasure," shall be gathered possibly there will be some one crowned as the result of your sacrifice, Brother! as a result of your offering, Sister! which will be an increase of "the joy set before" you.

Your Brother in Christ,
F. L. Austin.

Married.

At the home of the bride's brother, Thomas McDonald, on January 18, 1900, Samuel Osborne, of Bure Oak, Ind., and Rebecca Alleman of Plymouth, Ind. The marriage was on the sixtieth anniversary of the groom's birth, the bride being in her sixtieth year. Brother and Sister Osborne have for a long time been believers in God's power unto salvation. It is to be hoped that each will be of assistance, as it has been their respective pleasure to be unto former companions, unto the other in perfecting characters to meet the Master's approval when he shall come.

F. L. Austin.

To those who have ordered Bibles, and have not received them, we say we will send just so soon as we can get a supply from the publishers. They are behind with their work, and we must wait on them. We hope they will soon be ready.

The "Free Will" Fund.

We have hesitated about pressing this matter very much, but every day there are calls by the poor, for papers. They do not like to give it up—indeed the home of plenty that has daily papers, magazines and countless books always at hand, can but dimly conceive of that poor brother or sister to whom The Restitution is the only visitor. "My life and The Restitution" they write, "are all we have." Isolated, never hear a sermon, no one to talk over the precious truths of our faith with, not able to work to earn money as once they could and so must give up the one treasure and pleasure of life. Brother, sister, ask yourself the question—will the reading of the next pound of tea give more pleasure than sending the same amount to have The Restitution sent to some poor brother? Many of you could have all needed books and papers, and not miss $5.00 or $10.00 for this purpose, and more could be done if we were minded to "sacrifice" something on this altar.

Brethren and sisters, take this matter home to your hearts—think it over—consider it well—even *pray* over it—then act as your own conscience dictates.

Report.

Dear Restitution:

Thinking it would interest your readers I send the report of the Annual Meeting of the Church of God, at Millbrook, Mich.

The ending of the year 1899 finds us still in the narrow way. None of our members have fallen out by the wayside. None have died, and by Brother and Sister Woodward's labor in the Allen District thirty-eight have been added to our number. For this we have great reason to rejoice. We have meeting three times a week, Sunday morning and evening. Sunday School after Sunday morning meeting, also preaching once in four weeks by Brother or Sister Woodward. Communion service when we have preaching.

The officers that were elected at our Annual Business Meeting are as follows:—

Lorenzo Decker, Elder.
John Hill, Assistant Elder.
Addie West, Treasurer.
Addie Lake, Secretary.

My prayer is that we may all be kept in the narrow way, and be ready to hear that welcome applaudit, "Well done," when the Master comes.

Addie Lake, Sec'y.

Notice.

The Executive Board of the Indiana Conference has issued to Bro. D. T. Halstead, of Rensselaer, Ind. a ministerial certificate, good until our next annual Conference. Bro. Halstead has for several years been a resident of South Dakota, but has lately moved to this State. Any who may wish his services will correspond with him at Rensselaer, Ind.

F. L. Austin, Pres.
A. C. Rogers, Sec.

Our Bible Offer.

Have you read our premium offer page on 4 of this paper? It is simply this:

You pay your subscription for 1900 at the regular price, and send $1.50 more and get a Bible worth $3.50.

If you have already paid for The Restitution for 1900 you may have the Bible by sending us $1.50.

If you want an extra Bible to give to some one add $1.50 to the $2.00 for paper and Bible, and we will send an additional book to you.

If you will send us four new subscribers for 1900 we will send you this Bible free of any charge.

This is not a cheaply gotten up work, but a book exactly as described, and all who have seen it speak in highest praise of this Bible. We are so confident you will be pleased that if you are not satisfied when you get the book, return it to us and we will return the money to you.

Blessed is he that cometh to the help of the Lord against the mighty. No wounds, no blows, that he can receive while he is fighting on that side can harm him. To fight there is itself to conquer, even though the victory comes through pain and death, as it came to him under whom we fight, the Captain of our salvation, Jesus Christ.—*Bishop Brooks.*

If we wish to die comfortably we must live piously.

Poetry.

God's Promises.

If our faith were ne'er stronger,
We would always rest secure,
In the promises of Jesus,
That forever shall endure.

He will keep our feet from falling,
Lead us lest we go astray,
Feed us with the bread from heaven,
As we hunger by the way.

Quench our thirst with living water,
Guide us through the darkest night,
Never leave us nor forsake us,
Make us victors in the fight.

And amid the raging tempests,
We can hear his—"Peace, be still!"
For our Father up in heaven
Shall preserve us from all ill.

When temptation's darts assail us
And in agony we cry,
Strength sufficient for our weakness,
Will be given in large supply.

So we'll hide beneath his shadow,
For a mighty rock is he,
A strong tower to which in trouble,
Weary doubting we may flee.

—Lizzie DeArmond.

Communicated.

Our Love Feast.

Dear Restitution:

We are alone and isolated, but hope and try to be faithful, so that we may meet some day with all God's children. May God bless his children, and let his kingdom come as promised, is our prayer.

Yours in love.

MR. & MRS. L. VONESCHEN.

Dear Christian Friends:

I wish to remain with you a little longer and relate a little personal experience. Some time ago I visited what is called an inquiry, or after meeting, here in Baltimore. I had the blues or thought I had, which is just as bad. Yes, we should guard against thinking too meanly of ourselves, as well as thinking too highly. Sure!

Well, I approached a man that I knew, and at the same time confessed that I was in a fog. I had hoped that he would at least give me a little blarney, but did he? No sir! Instead, he pointed out a man who appeared trying to get out of sight of everybody. As I made for him my friend whispered "Cheer him up, he looks sad." I thought to myself, he don't look any worse than I feel, but I let myself drop out, and went to work on him. I will never tell how much good he received, I can only mention the effect on myself.

I had hardly begun talking to the poor man, when, as if by magic, the fog was gone and the weight on my heart was rolled away also. I then and there realized the *truth* of Proverbs xi 25. "He that watereth shall be watered also himself." Brother, Sister, do you feel that your lamp has almost gone out, and that many who are journeying with you are in very much the same fix as yourself?

Did it ever occur to you that the best way to have your own lamp fixed up, is just to help some poor traveler trim his lamp? Don't send him to "them that sell" but divide with him. "There is that waiteth and yet increaseth." I read now and then of brethren and sisters being isolated. I hope they are not isolating themselves. If you have no human kind to show your pity to, feed the birds, it will help dispel the fog if you have any. In love.

ISAAC MCCURRY.

"Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." Psalm xxxi. 20.

Dear Household of Faith:

I am a perfect stranger to all of you except what you know of me—as you heard from me through the Love Feast letters as published in number 48, Dec. 27, 1899, and while I do not stand connected with the Church of God (known as that) it is because I have never lived where there was an Organization—or Ecclesia of that kind of faith and doctrine. Though I have for a number of years been a convert to the principles and teachings which THE RESTITUTION advocates, and have talked them in both private and public, I have the first time to enter a church house, or congregation similar in doctrine. I have been among the "Millennial Dawn" people—and also among the "Larger Hope" people—and to their credit they teach many good things, but salt most of their doctrine with Seventh Day Adventism, and while I stand alone, and not connected with the Church of God—I also stand aloof of Sectarianism. I live in the notable village of Three Oaks, Mich., the "Peavey Cannon" town, and the "Featherbone" Manufactory, which has seven churches and one thousand population. I am the only person here that believes that the kingdom of God is yet to come and be established upon the earth during the millennium. My experience for the last twelve years is in keeping with the text already quoted; for the father of lies and enemy of all truth will assuredly bring lying acquisitions against the Church of God, and the truths they believe and teach. As sure as you live a watchful and holy life you will have proud, self-wise contemptuous foes; who will speak proudly against your faith, and snarl and sneer at your unshaken confidence in the revealed mysteries of the living God, which are being unfolded to those who are Abraham's seed by faith, and heirs to all the promises made by God. Their lying lips will be opened against you because you reject the traditions of papal Rome. It has been so since the Christian Era, and that which was in the beginning is now intensified and enlarged, and ever shall be until he comes whose right it is, to reign Supreme Ruler in the earth. The pride of selfish, lustful men lies at the bottom of every corruption of God's Word, and its seat is the human unregenerated heart. Matt. vii. 12-23. Some of the legitimate offerings of religious pride and self-conceit, contempt and disdain of men who do not endorse creeds and human opinions, 1 Sam. xvii. 38. Calumny may spread her monster-figured mantel over the Christian, and reproach spread a decay of gloom over his mind; but when the sweet reflection visits the intellect, that his Redeemer cares for him, it is again sunshine to his consciousness; his wounded spirit drinks in the heavenly balm. When in the assurance of faith he exclaims, "Thou shalt hide me in the secret of thy presence from the pride of men." God reserves his grace for his saints. Psa. lxviii. 19, and preserves his faithful for his goodness. 1 Peter i. 5. The pride, the strife, the tongues of men who do not understand may endanger the liberty and even the life of God's anointed ones, but God shall hide them and keep them in a pavilion from the destroying pestilence. Neither will he hide them far from him; but in the "Secret of his presence." Yea, and after he has hid them, he will not forget them. Let him that readeth understand, but keep them in his pavillion, where they shall have constant communion with him. What more can we desire, brethren, than the constant presence of God? What can hurt God's select ones while he is your hiding place? Reproach is cruel, and the slanderer's tongue more to be dreaded than the dagger of the assassin: but, brethren, let it concern you more to know what God thinks of you than what the "strife of tongues" may say of you, and of your faith. You may always keep a good conscience though men may give you a bad name. Reputation is not character. The servant is not greater than his Lord. God reads the heart and believes no false report. If men are determined to speak evil of your faith and doctrine, and of your Christian character, be sure that you strive to live so that no one will believe them. Upon their part God is evil spoken against, but upon your part he is glorified. Come Lord Jesus.

CHANCEY POTTS.

Dear Restitution:

Another year has just finished its course and we are brought one year nearer the coming of our Blessed Savior for whose appearing some of us have waited and watched these many years. And though we have so long waited we are not discouraged, for his promise stands and it cannot fail. So, while he tarries we will continue to watch and wait, and strive to keep ourselves unspotted from the world, that we may have an abundant entrance into his everlasting kingdom when he comes.

A loving greeting to all his dear ones.

A. S. MILLER.

Dear Brothers and Sisters:

Again we join in the annual Love feast, and I want to put in my note of praise to the loving heavenly Father for his goodness and his wonderful works to the children of men. O from the heart I thank God for the gift of his Son who carries all our burdens, if we will let him, takes away our sorrows and makes us "rejoice in the midst of temptation." 1 Peter v. 7; Matt. vi. 34; Phil iv. 6-7.

Yours for the coming King.

EMILY E. BARNUM.

Married.

On January 10th, 1900, the writer united in marriage, Mr. A. N. Cooley, of Moonshine, Ill., and Miss Cora A. Tharp of Bellaire, Ill.

May God bless them, may they trust and obey him. May we all meet in the kingdom of God, is my prayer.

Z. E. BRANT.

Park Hill Pulpit Echoes.—No. 3.

That there is a relation between disobedience to God and disease is often referred to in the Bible. Even life is cut short for sinning against God or man. Notice as I read, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Disobedience to parents is punished by a shortening of life.

In the 47 chapter of Leviticus there is a statement which plainly intimates that certain diseases spread in a garment. If one portion of the garment has come in contact with the germs of disease they may spread themselves over the whole garment For example, a consumptive may pass along the street and spit upon the walk. A lady passes that way with a long dress and sweeps it up, the germs multiply in the fabric of the dress and in time spread over the whole of it—especially if it be hung in a dark closet, favorable to their development—in a week or two she puts on the dress again. Her toddling baby clings to her skirts, buries his face in them, breathes through them and the microbes enter the lungs and in time the disease is developed. Who is to blame? 1st, The spitter. 2nd, The long skirts. So too with spittoons, handkerchiefs or garments of the sick, by them disease is carried or communicated and too much care cannot be exercised.

The *Safeguard* by H. L. Hastings in a notice of a new society for the prevention of disease, says, "There is a grain of sense in this movement.....In the case of consumptives, those who wait upon them and watch over them are liable to contract the disease by inhaling their breath or catching dust from the expectorated matter of consumptives. This should always be put into vessels of water with some disinfectant. Clothes used by consumptives should be burned. But the most important direction of all is "Keep your mouth shut," breathe through the nose and wash it out often with pure water.

The hygiene of the bed is the next topic referred to by the Bible. When we consider that about one-third of our lives are spent in bed, the importance of having a clean bed and that bed in a clean place should occupy our earliest attention. Water, sun shine and fresh air are best agents in cleansing the bed and the bed-room. Specific directions are given in the book of Leviticus.

A quiet, peaceful mind at bed time filled with good cheer and seasoned with love, will smooth the wrinkled face and give good sleep and pleasant dreams. Hence it is said, "Let not the sun go down upon thy wrath." The effect of anger upon the health is terrible—Eliphaz went so far as to say "wrath killeth the foolish man and envy slayeth the silly one."

Sun-light is another specific remedy in the healing of disease. Light is a symbol of righteousness, health and peace. Darkness is everywhere associated with sin and evil. The works of sin are the works of darkness. The sunlight of our world is the foundation of all the figures relating to the light of God and righteousness. Jesus is called the *Sun* (not *son*) of righteousness that was to arise with healing in *his beams*. Jesus was the great healer—he is the Sun of the moral world and he brought healing as no one ever did by his beams of light and truth, even as the sun of this world is the great healer of the maladies of life. Live in the sun, walk in the sun, work in the sun, play in the sun, open the house to the sun for there is *healing* in its radiant beams. So too, live in Christ, the Sun of righteousness, walk in him, work in him, open the door of your heart and let him in, and peace, health and life are yours—even eternal life.

If there is one subject above another in which the hygiene of the Bible is more prominently set forth it is *in the wise use of water*. We all know that the free use of water is one of the quickest and most thorough ways of cleansing. It is simply marvelous how often the application of water is used for cleansing. Water is the most powerful solvent in nature and its hygienic power in the bath internally and externally is duly recognized and repeatedly mentioned in the Bible.

The Old Testament refers to divers washings for purification, and is applied to fabrics, vessels and persons; and when we come to the New Testament we have the living water of life—the washing of regeneration—being made free from sin by baptism in water, the washing away of sin, and Ezekiel and John agree that the river of Life heals everything whither the water cometh. The healing power of water is truly wonderful in fevers and where there is inflamation, both externally and as a drink. Water, oh beautiful water for me! God's great remedies are *fresh air, sunlight* and *water*. These are better than all the "medicines" (falsely so called) in existence.

The condition or state of the thoughts or mind is not omitted in the Bible. Sorrow, jealousy, hatred and anger are each represented as fruitful sources of disease.

Sorrow affects the eye-sight. Job xvii. 7. Sorrow is mentioned in Psa. cvii. 39, as one of the elements which diminish families and bring them low. "By sorrow of heart is the spirit broken." Prov. xv. 13. If sorrow is removed from the heart, evil consequences are avoided. Ecc. xi. 10. Paul declares that "Sorrow worketh death." In Psa. cxxvii. 2, we are told that food eaten under the conditions of sorrow does no good to the system. Jealousy is represented in the Bible as being cruel as the grave. Also as a fire that burns out of life all that is valuable or noble, but love is stronger than all things even stronger than death. Love is the great conqueror and is unconquerable. "He that is of a merry heart hath a continual feast." Prov. xv. 15. Sorrow eats away the life. Happiness has hygienic value that may not be overlooked. Better is a dinner of herbs where love is than a stalled ox and hatred therewith." Prov. xv. 17. A few herbs or a simple meal eaten under conditions of happiness, love and peaceful quiet is better than a big dinner amid strife or sorrow of heart. Solomon tells this thought in this way: "Better is a dry morsel and quietness therewith, than an house full of good cheer with strife." If you want good health "keep sweet." A cheerful, happy, sunny disposition imprints itself upon the features and speaks through the face, the voice and even the eyes. The poet says,

"There's a language that's mute,
There's a silence that speaks,
There are thoughts that cannot be told,
The heart's true emotions are read on the cheeks,
Or the eye's the revealer, it may unfold."

This language, these thoughts, this life reads upon the secret springs of *happiness, contentment* and *love*.

Blessed Bible! what a fund of information it brings to us. Its study makes the student wise and its obedience gives a pleasant, cheerful, sunny disposition, free from many of life's ills and in the world to come gives life everlasting in a land where they never say, "I am sick."

A. J. EYCHANER.

(*Concluded.*)

Timely Words.

Editor Restitution:

If you will allow me a little space in your paper I should like to submit a few thoughts on a subject that is of much interest to me, and I believe it had ought to interest every true disciple of Jesus Christ. The words that I wish to call attention to are found in Psa. cviii. 12. They read like this, "Give us help from trouble, for vain is the help of man." In these words David sets forth the goodness and love of God toward his people, if they will turn to him in earnest prayer and supplication in time of trouble. The Psalmist in all his songs and prayers, set forth the example to others that they might follow in his footsteps and carry all their troubles to God in prayer, for he says, "Praise ye the Lord, his work is honorable and glorious: and his righteousness endureth forever, the work of his hands verity and judgment; all his commandments are sure, they stand fast forever and ever, and are done in truth and uprightness, the fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments." Psa. cxi. For he says the one that does these things. "Shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." Psa. cxii. 7.

Oh, how often I wonder do we, in time of trouble turn to the Lord, and in prayer ask him to "Give us help from trouble." Although I do not believe that God is answering prayers under the present dispensation by visible manifestations in the flesh, I do believe the prayers of a righteous person will give them strength mentally and spiritually. We read in Prov. xv. 8, "The sacrifice of the wicked is an abomination unto the Lord, but the prayer of the upright is the delight of the Lord." Oh, let us be upright in all our works, that the Lord may have delight in us, and if we should have any trouble come upon us, let us remember the language of David when he was complaining of his enemies, he says, "Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue; they compassed me about also with words of hatred; and fought against me without a cause, for my love they are my adversaries, but I give myself unto prayer, and they have rewarded me evil for good, and hatred for my love." Psa. cix. 1-5.

Oh, dear brothers and sisters in Christ, have we got the faith in God that David shows forth in these words, or is it weak and tottering in time of trouble. If so, remember the lesson Peter received when he started to walk on the water to meet Jesus. "But when he saw the wind boisterous; and beginning to sink he cried, saying Lord save me, and immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Matt. xiv. Now, dear brother and sister in Christ, we learn from this that if we turn to the Lord in time of trouble, we may receive strength to carry us over the stormy places in this life, for we read that, "We have an Advocate with the Father, Jesus Christ, the Righteous." He is our Mediator, and we can receive nothing except through him.

Now, let us for a moment glance at the latter clause of my text, it says, "For vain is the help of man." I do not wonder that David should use in reference to man, after the way he was driven from place to place to keep from being killed, he had come to realize how little mortal man was to be trusted, for he says, "Put not your trust in princes, nor in the son of man, in whom there is no help." Psa. cxlvi. 3. And again, "It is better to trust in the Lord than to put confidence in man, it is better to trust in the Lord than to put confidence in princes." cxviii. 5-9. "Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." Psa. xl. 4. And also we read that, "Lying lips are an abomination to the Lord: but they that deal truly are his delight." Prov. xii. 22. The righteous man hateth lying." xiii. 5. What can be more low and despicable than a person who will wilfully lie for the purpose of causing trouble for some one who has befriended them in the past. Now by turning to Prov. vi. I find the wise man has *said*, "These six things doth the Lord hate; yea, seven are an abomination unto him: 1st, A proud look; 2nd, a lying tongue; 3rd, hands that shed innocent blood; 4th, an heart that deviseth wicked imaginations; 5th, feet that be swift in running to mischief; 6th, a false witness that speaketh lies; 7th, and he that soweth discord among brethren." Now, dear brothers and sisters in the faith, are we guilty of any of these faults, if so, I pray we may be able to overcome them before it is too late, for I read that all who do the abominable things of life, will be cast into outer darkness. And again, the Revelator in giving a description of the Holy City says, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." Rev. xxi. 27. Oh, it makes me shudder, when I think what an awful thing it would be to awake to the fact, that the Bridegroom had come and selected his bride, and I had been outside the door, because I had failed to overcome the weak things of this life sufficiently to be counted worthy to obtain a part in that royal priesthood.

Yes, kind friends, I believe we are being judged according to the deeds done in the body, and if we do not strive and strive earnestly to overcome the abominable things flesh is heir to, we will not be fit to become an heir with Christ. For he has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." And again, "He that overcometh shall inherit all things: and I will be his God, and he shall be my Son." Oh, why will people neglect so great salvation, when they know this life is but a fleeting shadow that soon vanishes away. Jesus has said "Blessed are those servants, whom the Lord when he cometh shall find watching." He says, "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not." Brothers and sisters in Christ, it will be a fearful thing not to be ready when the Son of Man cometh. Submitted in love of the truth.

JOS. WILLIAMS.

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OBITUARY.

Isabel Walker was born in Montgomery County N. Y., September 27th 1810—died January 8th 1900, aged 89 years, 3 months and 13 days.

When she was about 12 years old she moved with her parents to Steuben County N. Y. Was married Nov. 22nd 1827 to Calvin Beagle. To this union were born three sons and one daughter—the latter dying in her 17th year; the three sons and aged father together with grand-children and great-grand children remain to mourn the loss of one who filled so well the place that God in his providence assigned her. She with her husband were among the early settlers of Kosciusko Co., Ind., and shared the labors and privations which fell to the lot of the pioneers who reared the rude log cabin and cleared away the primeval forest and laid the foundation for the marvelous prosperity of which the present generation boasts.

Women and men alike shared the hardships of those early times. But a very small remnant of these hardy sons and daughters of toil remain to be honored for their sterling worth.

Sister Beagle united with the Church of God about the year 1846 and may be counted one of the number that formed the body of believers denominated the Bone-Prairie Church back in the 40s, and to whom our beloved and lamented Father Chaplin preached. Sermon by the writer.

JOHN L. WISER.

Our Brother John J. Roach, of like precious faith, died in the 65th year of his age. His hand and heart were ever open to relieve the sick, the poor, and needy. He delighted so much in reading the good letters in THE RESTITUTION. He bore his sufferings with Christian fortitude. He leaves a sister, a niece and a host of friends.

Brother S. R. Clinkenbeard gave us a very appropriate funeral sermon at the grave. Brother Roach died in the triumphs of living faith, expecting to receive the reward.

T. C. BLAKEY, M. D.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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John Compton, Blair, Neb.
J. H. Stevens, 617 W 14th St. Sioux City, Ia.
S. R. Clinkenbard, Bonham, Texas.
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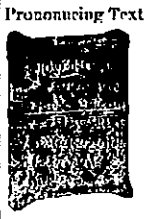

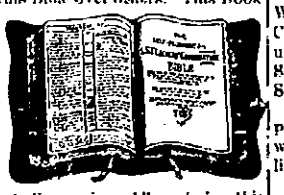

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The ark sealed the covenant. NEHEMIAH. X. *The points of the covenant.*

parent before them, neither turned it back, they from their wicked works.

36 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we make a sure covenant, and write it; and our princes, Le'vites, and priests, seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW those that sealed were, Ne-he-mi'ah, the Tir'sha-tha, the son of Hach-a-li'ah, and Zid-ki'jah,

2 Se-ra-i'ah, Az-a-ri'ah, Jer-e-mi'ah,

3 Pash'ur, Am-a-ri'ah, Mal-chi'jah,

4 Hat'tush, Sheb-a-ni'ah, Mal'luch,

5 Ha'rim, Mer'e-moth, O-ba-di'ah,

6 Dan'iel, Gin'ne-thon, Ba'ruch,

7 Me-shul'lam, A-bi'jah, Mij'a-min,

8 Ma-a-zi'ah, Bil'gai, Shem-a-i'ah: these were the priests.

9 And the Le'vites: both Jesh'u-a the son of Az-a-ni-ah, Bin'nui of the sons of Hen'a-dad, Kad'mi-el;

10 And their brethren, Sheb-a-ni'ah, Ho-di'jah, Kel'i-ta, Pel-a-i'ah, Ha'nan,

11 Mi'cha, Re'hob, Hash-a-bi'ah,

12 Zac'cur, Sher-e-bi'ah, Sheb-a-ni'ah,

13 Ho-di'jah, Ba'ni, Be-ni'nu.

14 The chief of the people; Pa'rosh, Pa'hath-mo'ab, E'lam, Zat'tu, Ba'ni,

15 Bun'ni, Az'gad, Beb'a-i,

16 Ad-o-ni'jah, Big'va-i, A'din,

17 A'ter, Hiz-ki'jah, Az'ur,

18 Ho-di'jah, Ha'shum, Be'zai,

19 Ha'riph, Ana-thoth, Neb'a-i,

20 Mag'pi-ash, Me-shul'lam, He'zir,

21 Me-shez'a-be-el, Za'dok, Jad-du'a,

22 Pel-a-i'ah, Ha'nan, An-a-i'ah,

23 Ho-she'a, Han-a-ni'ah, Ha'shub,

24 Hal-lo'hesh, Pil'e-ha, Sho'bek,

25 Re'hum, Ha-shab'nah, Ma-a-se'jah,

26 And A-hi'jah, Ha'nan, A'nan,

27 Mal'luch, Ha'rim, Ba'a-nah.

28 ¶ And the rest of the people, the priests, the Le'vites, the porters, the singers, the Neth'i-nims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Mo'ses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Le'vites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:

35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons,

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List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Weeds, Sec'y.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 11 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., each alternoon—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Nelson, Ohio, meets every 1st day of the week for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by calling on Elbi V. Baker's, 209 West Bey St., Nelson, Ohio.

The Church of God, at Andover, N. D., hold services each Sunday at 11:00 a. m. in Wells Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Toney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and at 8 Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God near Scipioville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Erickson.

The Church of God at Lenox, Ill. meet every Sunday at 10:30 A. M., in School House, corner of First and Osborn Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaufe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chace.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock A. M. All are welcome. S. C. Oliver.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren A. D. Allen in charge.

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Poetry.

The Old Year and the New.

It is gone! with its record of sorrow and gladness;
With its throbbings of hope and its tremblings of fear;
With its accents of joy and its wailings of sadness—
The inaudible silence alone holds the Old Year.

It is gone with its changes, its pleas, its resolving,
Its brightness and darkness, its sunshine and showers;
With its seasons—some quick—some slowly decaying,
It is gone! and their memory now only endures.

It is gone! and recorded in annals unfading
Are the tales that it told as it winged on its flight:
The good and the evil, the brightness and shading,
Are photographed all by Eternity's light.

It is gone! and with resolve and high aspirations,
With hope radiating, futurity's sphere
With renewed heartiness and fresh consecrations
We enter again on another New Year.

Who can tell what great changes, what mighty revolving
May route its progression as onward they speed?
Events seem to loom to the glorious resolving
Of problems unsolved long have been trying to read.

We know not the future, its joy and its sadness,
Its shadows and sunshine alike unrevealed;
But we fear not, with Christ as our strength
and our gladness,
No darkness can come who his light is revealed.

Fresh page of our life! shall thy lines be unblotted?
Shall thy records be one of humanity's power?
Shall it tell how he keeps us with garments unspotted?
Or triumph through him in temptation's dark hour?

Shall words be inscribed there as gladly spoken—
The story of Calvary lovingly told?
Shall the record be there of hearts healed that were broken—
Of wandering and weary ones led to the fold?

Dear Master! we long to be joint-heirs victorious;
To live and thy service ourselves now we give;
For us each in thy work, then this year shall be glorious,
And abiding in thee, 'twill be heaven to live.

Selected.

Rome's Great Crisis at Hand.

[That our readers who are interested in the rise or fall of the power of the papacy may get a clear conception of the situation in Italy, we give a correspondence by "Ex-Attache" in the Chicago *Tribune* Jan. 24. We chose to give this entire, as the outcome of this contest between state and church will settle the question of "temporal power." Let us watch the movements carefully.—ED.]

Of all the complicated situations that are to be found on the face of the globe, there is none more utterly confusing to the average intelligence and to the ordinary newspaper-reading citizen than the condition of affairs which now prevails at Rome. It is the more difficult to understand, owing to the fact that it is well nigh impossible to obtain an impartial and unprejudiced exposition of the problems involved.

To begin with, no two Italians seem to be of the same mind about the matter, for paradoxical though it may appear at first sight, there are many inmates of the Vatican who are imbued with the friendliest feeling towards King Humbert and his government, while in the same way there are many adherents of the latter who are pious Catholics and entertain sentiments of the most profound veneration and devotion to the Pontiff.

One Italian statesman will solemnly assure you that there is no such thing as the Roman question, which exists, so he asserts, solely in the imagination of foreigners; while another, such as, for instance, Marquis Visconti Venosta, the veteran Minister of Foreign Affairs of Italy, and one of the most eminent diplomats in Europe, does not hesitate to assert that "the Roman question is always with us, and, though short-sighted politicians think that it is an easy one to compromise or ignore, it is at the bottom of all Italy's difficulties. We shall never have peace until it is settled. Today an amicable arrangement between the government and the Vatican is a question of life and death for the nation."

Equally different is it to obtain any impartial explanation abroad. Some are of the opinion that temporal power should be restored to the Papacy, and conform their arguments to fit these views. Others insist that the restoration of temporal power would weaken rather than strengthen the Papacy, the spiritual influence of which has been enhanced instead of diminished by its loss. Yet others are opposed to any modus vivendi between the Vatican and the Quirinal, fearing lest the Papacy should become subordinated to the Italian government and rendered a powerful instrument of the national policy of the kingdom.

The fact that during one and the same week the Supreme Court of the kingdom should have issued a final decree denying the claims to extraterritorial rights put forward by the Vatican, and that Prince Prosper Colonna should have been appointed Mayor of the Eternal City in succession to the late Don Emanuel Rospoli, Prince of Poggio Suasa, merely serves to intensify the confusion. While the decree of the Supreme Court would seem to indicate a state of war between the Vatican and the Quirinal, Don Prosper Colonna's installation as Chief Magistrate of the Eternal City would lead to the inference that there is some understanding between church and state in Italy. For, whereas Don Marc Antonio Colonna, the head of the illustrious house of Colonna, is the principal lay dignitary of the Papal Court and attends the Pontiff on all state occassions, his younger brother Prosper, with whom he is on the most intimate and affectionate terms, has until now been Chief Gentleman-in-Waiting to Queen Marguerite, and becomes Mayor of Rome as an adherent, not of the Pope but of the King.

Yet some sort of an explanation is needed. For the so-called Roman question—that is to say, the respective positions of the Vatican and the Quirinal and their relations towards one another—is far from being a mere Italian affair, of no concern or importance save to the people of the peninsula. The matter is one which demands the attention of every foreign government that has any large Roman Catholic population subject to its rule. While these governments can view without apprehension the influence exercised over Roman Catholic citizens by a foreign Pontiff, who exercises his wonderfully powerful spiritual sway with purely religious objects in view, the situation would be entirely different were there to be any suspicion that the Papacy had been transformed from an international into a purely Italian institution, and were the Pontiff to be rendered dependent and subordinate of the Italian government, and, as such, a more or less passive instrument for the furtherance of the secular interests of Italy in foreign countries.

The interests of the Papacy and of the Roman Catholic Church throughout the world demand that the Pontiff should enjoy absolute independence of any individual government, and that he should be relieved of even the most remote imputation of exercising his spiritual sovereignty in the political interests of a monarchy such as the kingdom of Italy. The vital interests of the latter, on the other hand, require in an equally imperative manner that the church should be subordinated to the state—that is to say, that the Pontiff should become a mere stipendiary of the Italian government.

From this it will be seen that the decree of the Supreme Court of Italy denying extraterritorial rights to the Pope is a matter of grave international concern. Until now it has been generally supposed that the Pope was absolute master within the precincts of the Vatican, and that the authority of the Italian government stopped short at the doors of the pontifical palace. This idea was confirmed by the fact that the Pope was permitted to maintain his own armed body-guards, and that no royal police officer, revenue officers, magistrate, or military dignitary in the service of King Humbert had ever crossed the threshold of the Vatican save by special invitation since the abolition of the temporal sovereignty of the Papacy in 1870.

In fact, article VII. of the law of papal guarantees, enacted in May, 1871, expressly declares that no official of the government can in the exercise of his peculiar office enter the palace or residence of the sovereign Pontiff unless authorized by the latter. Moreover, the foreign embassies and missions accredited to the Papacy are conceded by the Italian government the same extraterritorial rights as the representative of the foreign powers at the court of the Quirinal.

It was, therefore, natural to assume that the Pontiff possessed the same extraterritorial rights as the foreign Ambassadors who form part of his court, and with the object of dispelling any doubts upon the subject Leo XIII. created an entire system of secular tribunals for the express purpose of administering justice within the precincts of the Vatican. Every civil or criminal suit that has been brought since 1870 against any inmate of the Vatican, however, has been instituted before the Italian courts, whose decisions were invariably appealed against by the counsel of the defendants on the ground that owing to the extraterritorial prerogatives of the Papacy both the Vatican and all its inmates were exempt from the jurisdiction of Italian tribunals.

The matter was carried from one Italian court to another. Justice moves slowly in Italy, and it is only now that the Supreme Court of Appeal of the kingdom has given a final decision denying the extraterritorial rights of the Papacy, as well as immunity of the inmates of the Vatican from Italian jurisdiction.

The first effect of this decision is that a large number of suits which have been pending for years—including one brought against the Papal household in 1880 by the architect who made all the arrangements for the conclave at which Leo XIII. was elected and who is still clamoring for his money—will now be decided against the inmates and dignitaries of the Vatican, against whom they were instituted.

The second result of this decree and the one which more immediately concerns all foreign governments is the fact that it virtually renders not only the dignitaries and inmates of the Vatican but even the Pope himself amenable to the jurisdiction of the Italian tribunals. Not merely as an Italian citizen but as the resident of an Italian city the Holy Father becomes subordinate to the Italian courts and ipso facto to the Italian government. For in Italy the Judges are not, as in this country and in England, independent of the control and authority of the executive, but are entirely subject to the orders of the Minister of Justice for the time being, the Minister in question being a member of an administration that holds office by virtue of the good will of an ephemeral parliamentary majority, to the whims and caprices of which it is compelled to pander.

The fact of the matter is that, thanks to this decree, the so-called Roman question has now reached a climax, and that a great crisis is imminent in the history of the church as well as in the fortunes of Italy. The settlement of the question one way or another can no longer be delayed, and it is now proposed to call an international congress for the purpose of devising some project with a view of neutralizing the Papacy—that is, in the sense of assuring its entire independence and neutrality as an international institution under the collective guarantee of all the Christian powers. Were this scheme to be put into execution the Vatican would be able to abandon much political and purely secular activity, which is not altogether in consonance with its spiritual mission, but which is rendered necessary and inevitable by the abnormal condition by which it is now environed and menaced.

It may be argued that the Italian government would regard the meeting of such a congress and the neutralization of the Papacy as an intolerable trespass upon its sovereign rights and as an unwarrantable interference in questions that are purely national. But in the first place the Papacy is in every sense of the word an international institution, and secondly, the Italian government has everything to gain by the settlement of the Roman question in such a manner that will enable the Quirinal to live on terms of open friendship with the Papacy without exposing the latter to any foreign suspicion of being an instrument of Italy's secular policy.

One of the first results of the settlement of this Roman question would be the removal of the Papal prohibition which since 1870 has prevented all devout Catholics from taking part in the parliamentary elections of the kingdom. At the present moment at least 60 per cent of the adult male population of Italy legally qualified to vote keeps away from the ballot box in deference to Papal behests. The absentees comprise the most respectable, well-to-do, and conservative classes—just the people, in fact, who would prove the bulwarks of law and order against socialism and anarchy.

It needs but a word from the Pope to send the so-called Catholic vote to the polls in favor of King and throne against revolution and anarchy. But this word the Pope, in deference to foreign susceptibilities and apprehensions, cannot speak until the independence of the Holy See and its complete freedom from any possibility of subjection to the Italian government have been assured by some international agreement.

Leo XIII. yearns for a reconciliation with Italy, and never showed it more plainly than when on Dec. 24 last he for the first time imparted the pontifical blessing from the high altar of St. Peter's, "Urbi et Orbi," all the great doors of the basilica being left wide open by his orders during the benediction so that his blessing might extend to the royal troops stationed on the great square outside.

The King and his most trusted advisers—eminent statesmen, such as the Minister of Foreign Affairs, Marquis Visconti Venosta—are equally desirous for an honorable settlement of the present intolerable situation.

Communicated.

Our Love Feast

Dear Restitution:

It is time to renew my subscription, which I gladly do. I have been reading THE RESTITUTION for about three years and am so pleased with it that I am a firm believer in the doctrine which it advocates because I believe it the true teaching of the Bible, and not only that, with the false teaching of popular Christianity falsely so called, it is a necessity and should be as widely distributed as possible. I say it is a necessity, not only to the true believer, in way of encouraging and stimulating us in the way of righteousness and perseverance in the duties of life, but especially to those who hold the Bible to be the Word of Truth, and teach for doctrine the commandments of men which is contrary to the truth.

With the best of wishes for the success of the RESTITUTION, and a happy New Year to all.

E. FAIRCHILD.

Dear Brothers and Sisters:

As it has been a long time since I have written for the dear old paper, I will now try to do so. It is not because I do not want to write but because I do not know how. I am now so that I can read the dear old paper, and Bible and I study night and day when I am not busy. I thank the Lord for his help and mercy that he has bestowed upon me. Brothers and sisters, it makes my heart rejoice to see that some of you have preaching, and good meetings to go to. I am like a good many others that I read of in the paper, that are isolated and hear no preaching. I have heard none since Brother Hadley was here last August. We know that our Savior said "Will I find faith on the earth" when he come again. I tell you Brother, and Sister, it looks like there would be none for when we talk Bible truths to our neighbors they laugh us to scorn, and say it is an old whim of ours. I'll give you some of God's Word, and if we would be governed by those words and obey them we would have a better time in this life and in the life to come. Ps. xxxvii 1–12 says: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil doers shall be cut off; but they that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth." The 24th and 25th verses of the same chapter say, "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." I now say farewell. I hope it won't be long till we can meet where sickness and sorrow is not known. I hope we will all meet and shake glad hands in that glorious kingdom when Christ shall appear.

Your Sister in the Abrahamic faith.

MRS. R. C. ELLIOTT.

Dear Household of Faith:

I feel it my duty to write a few lines to our love feast. I love to read the letters of so many different ones of the one faith but thank God I am not isolated as some of our brothers and sisters are. There are several members here at Brush Creek. We have Sunday School and Social Meeting every Sunday. We had preaching by Brother F. L. Austin, and all that have heard him know that he is an excellent minister. No one came out and obeyed the truth, but I hope it did us all good. Dear brothers and sisters, let us trust in the Lord and he will never leave or forsake us. Let us come out from among the world by living more sober and in so doing we may become overcomers, and unless we become overcomers we can never enter into the kingdom of God. Pray for me that I may be faithful to the end. I read in one of the letters of a brother in Ohio who would like to hear from any of the faith near the centre of the state. We are about three and one half miles east of West Milton, and two miles south of Kessler Station. We expect Brother D. E. VanVactor over the first Saturday and Sunday in February.

Your Sister in the one faith.

MRS. DEBORAH PEARSON.

Dear Restitution:

I send greeting to your many readers, and especially to those of the household of faith, of the love-feast family, those who really love the Lord and his people, and his words more than all else, and have time and disposition of heart to manifest their love by their actions. I love the brethren who love the Lord, who are isolated, sad and lonely, whose hearts are made glad to meet one another here and tell of our hopes, trials and joys, and try to encourage and cheer each other on to faithfulness, love and good works, and so much the more as we see the great day of accounts and rewards drawing nigh at hand. Anciently those who feared the Lord spake often to each other, evidently to strengthen and encourage each other in the battles of life to be faithful and stand firm in the faith of the gospel of our salvation. And the Lord was well pleased with them, and said—"They shall be mine in the day when I make up my jewels, and I will spare them as a father spareth his son that serveth him." Servants of the Most High God, stand fast in the faith of the gospel, quit you like men, be strong. Let your conversation be pure and chaste as becometh the gospel of Jesus Christ. And whatsoever you do in word or deed do all to the glory of God. Study and strive hard to bring every thought into harmony and obedience to Christ, and our bodies into subjection, and when we are tempted to do wrong let us ask ourselves—Would Jesus do it?

Your brother in Christ.

T. E. ADAMS.

Dear brothers and sisters of the household of faith:

I enjoy reading the letters from the brothers and sisters so much that I desire to write a few lines for the love feast. I have not heard a gospel sermon for some time, but I am still striving to overcome the trials and temptations of this life, striving to gain an inheritance in the kingdom soon to be established on earth, and hope to meet all of the household of faith there. I would like to ask the brothers and sisters of the one faith of south-west Louisiana to come together and have conference work, if it was not for the reason that we are all so poor that the thought of it discourages me, but if we all have the same faith and put our shoulders to the wheel the car certainly will move. Of course there will be some time and means required to have a conference and get preachers in the field but the earth is the Lord's and the fulness thereof. I with my family just moved here to Calcasieu, La. We are isolated from those of like precious faith, as far as we are acquainted.

SARAH E. OFFERMAN.

Dear ones of like faith:

I must have a part with you in your yearly greeting, while the Lord in his mercy sees fit to spare my unprofitable life. Away from all of like faith, but my husband, I feel very lonely many times, but do not feel like giving up my faith or hope but desire to have it increased many fold. The letters from old and young comfort and encourage my heart. God bless and keep you all, especially the young, and all those who have recently come into the faith of the pure gospel. May you be blessed and strengthened daily and hourly. Pray much. Secret prayer is the place to get strength, to combat the enemy of all righteousness. God help us all to pray more this year than in all the past. Great and mighty events are increasing, and we know not what is before us this year if permitted to live. Lord help us to watch and pray.

Will Sister Sarah Morgan please write to her old friend and sister, Abbie A. Howard, at Scotland, Conn.

May grace, mercy and peace be with you all.

ABBIE A. HOWARD.

Editor Restitution:

While reading so many letters from the brotherhood it fills my soul with joy, so much so that I thought I would write a few words, thinking perhaps some one would like to hear from me. I am strong in the faith once delivered to the Saints. We are isolated from the brethren in this part of the world but when the dear old paper comes to us we are refreshed in mind and soul. We haven't heard a Bible discourse for two years so we feel our dependence on the Bible and the dear old paper for instruction in righteousness, that we may be ready to meet the Lord when he comes to gather his faithful ones home. We long to see the day when we shall be separated from the proud and haughty ones. David said, "Our soul is exceedingly filled with the scorning of those that are at ease and with the contempt of the proud." We ask an interest in the prayers of all God's people that we may press forward against all opposition, and at last meet all God's chosen ones.

JOHN M. HERRON.

Oregon Bible College
Oregon, Illinois

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feby 7, 1900.

Please Take Notice.

Examine the label on your paper, and see that it reads right. If it has "Sept. 99" following your name you will understand that you are back in payment from September, 1899, and to get right you should at once remit the amount required, at the rate of $1.50 per year, to bring it up to the first of Jan., 1900, and enough more to pay through this year. Then it will be marked "Jan. 1," meaning that you have paid to January, 1901. If your label says "June 9," it is back since June, 1899, and you should follow the example set above to get it as it should be. If it is "Jan. 0" it means you are paid to the first of this year, and you should at once send you $1.50 that it may be changed to "Jan. 1."

Brothers and Sisters, we need the money you owe us, and we hope and trust you will each one take the necessary steps to make your label read right. We thank those who have sent in their payments for the kind favor, and assure you we greatly appreciate the same.

He who denies his guilt doubles his guilt.

Beautiful are the admonitions of him whose life accords with his teachings.

When in the presence of others neither our own time nor that of the company should be wasted upon trifles.

A letter from Brother L. E. Conner tells of him being with the church at Roll, Ind., two weeks ago, and that arrangements are made for him to go there regularly the 2nd Sunday in each month. We trust that much good will be done for the Master through his labors at this place.

A Brother sorrowfully writes:—

"It makes me sad to find such apathy existing in the household of faith. It is truly appalling. They who ought to manifest thanksgiving for deliverance seem *to grudge* expressions of practical gratitude for the gift of light and truth. So many subjects before the mind, even when ordinarily strong, create a bewildering which develops coolness, and often a falling away altogether." Such words as these should stir us all up to our Lord's injunction to watch and pray. *Prevention* is better than a cure.

The many friends of Sister Babcock will be interested in knowing of her condition as given by the following letter written Jan. 25th. She is at the Woman's Relief Corp Home, at Madison, Ohio.—Ed.

Brother Underwood,

My eyes are again troubling me so much so, that I am kept in a darkened room all the time. They are very painful, and are considered serious, because of being so near the brain, and the optic nerve being involved.

My spinal trouble is better than usual. Love to all the friends.

Mary W. Babcock.

Sentimental Religion.

"I'll praise my Maker while I've breath,
And when my soul is lost in death,
Praise shall my nobler tongue employ."

Again,

"There is no death! What seems so is transition.
This life of mortal breath is but a suburb of the life Elysian
Whose portals we call death."

This verse is also brought to mind—

"A charge to keep I have,
A God to glorify,
A never dying soul to save
And fit it for the sky."

There is admirable sentiment in these lines; but under the guise of *praise* there is a direct denial of the very essence of Scripture teaching. We are told that *death* is not death; that the dead are enabled to employ nobler powers than when living; and consciously exist in mansions in the skies.

If death is not death why are our friends whose loved ones are visited by death so full of sorrow? It looks to an unbiased mind, as though they do not believe what they sing, or else they begrudge their friends their celestial joys and life Elysian.

The Future Reward.

We do not obtain immortality before birth, or at birth, but at the resurrection, in the world to come, see Luke xx. 35, 36; John v. 29; vi. 40, 54; Luke xviii. 29, 30; Mark x. 28, 30; Dan. xii. 2; 1 John ii 25; Psa. xvii. 35. This point being proved beyond a shadow of a doubt, it is impossible we can have it in the shape of an immortal soul or spirit in this life. If the serpent, who told the first lie said, "Ye shall *not* surely die," *that* is no reason why we should believe we are immortal, and therefore make God a liar.

Immortality has been brought to light by the Lord Jesus Christ through the gospel.—1 Tim. i. 10, "For this corruptible (body) must put *on* incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 53, 54. The first of these passages shows that life and immortality were brought to light by Jesus Christ through the gospel. But the gospel nowhere shows that any of mankind possess immortality now. How could it do that, when immortality in the kingdom of God is the very thing the gospel offers men by faith and obedience? The second passage (in its connections shows that "mortal man" (Job iv. 17) *may* put on immortality at the resurrection,—that it is something mortal that is clothed with immortality. The word immortal occurs but once in all the Bible and is applied to God.—see 1 Tim. i. 17.

God is Love. No. 3.

The manifestations of God's love are innumerable and overwhelming. Creation is proof of God's love. He formed the earth to be inhabited. And when we look into the bowels of the earth and see the vast stores of iron, and tin, and copper, and lead, and oil, and coal, and gas, and silver, and gold, and precious stones, and all the clays suitable for the creature he was intending to form as an inhabitant of this world we can hardly help agreeing with the Psalmist that he is a fool who says in his heart that there is no God. Every want of the creature man was anticipated. No matter what needs are developed thousands of years later the God of the Bible and the God of nature anticipated them. Having formed *what* he wanted he the creature *not yet* formed and *as* he wanted it, and then established it and pronounced it a fixture, we know it will travel on while eternal ages roll; it abideth ever. Although it was subsequently cursed for man's sake, it was only for a season, for the great God swore to Moses by his own existence, that the earth shall be filled with his glory. God manifested his love by determining that man should be capable of developing a character that should fit him for the possession of divine nature and attributes. This takes us back to the eternity of the past,—it was Jehovah's Eternal Purpose to do this.

God manifested his love by determining that only the pure in heart should see him. This transcendant privilege is proof of Divine nature, because no mortal can see his face and live; and is proof that *all* hearts won't *not* be pure and *heart purity* proves man's personal accountability. He must, to be eligible to the divine nature of existence, CHOOSE PURITY and REJECT IMPURITY. It was Jehovah's prerogative to decide on what conditions man could live forever,—he was under no obligation to offer *any* terms, the fact that he *did*, is another proof of his love. All animate creation glorifies God mechanically and intellectually; but only man can glorify him morally or religiously, because he alone is religiously organized. He stands alone,—the only morally accountable creature, capable of believing, loving and obeying God.

Many practically blame God for endowing man with these ennobling faculties, instead of praising him for making them superior to the brute creation. They do not realize that if there were no wrong there would be no right; and there being neither right nor wrong there could be neither rewards for the one nor punishments for the other. There could be no purity of heart without the test already referred to; and if men choose the way of sin which entails suffering and sorrow and death, to gratify their love of sinful pleasure they are unfit for Jehovah's purpose.

God's love is then manifested by utterly extinguishing sinners, instead of consigning them to an eternity of torments. This is exactly in harmony with the penalty he was fairly warned of—death; a return to the dust he was made of. Oh, how God's love shone forth when he drove man from the tree of life lest he put forth his hand and take also of the tree of life, and eat [of that, too] and live for ever as rebels against God.

(*To be continued.*)

The Second Coming of Christ.

The objects of Christ's Second Coming were not made known in the Scriptures for the purpose of gratifying our curiosity, but as constituting the very essence of the gospel, and the subject matter of that great salvation towards which we were required to exercise enlightened and patient hope. The belief has been pretty general for a long time that Christ was coming to reduce the earth to a state of annihilation. Poets had fostered this conviction by their graphic description of the earth's flame. The mountains were to melt, and the solid ground was to dissolve in liquid air. It would be difficult, to say the least, to ascribe wisdom to the author of such a catastrophe. The expenditure of power and skill of which the earth is such a magnificent illustration, would culminate miserably, were the prevailing idea an accurate one. God himself has said that he created not the earth in vain, but formed it to be inhabited, see Isa. xlv. 18. But he formed it for proud aristocrats or ambitious princes, or avaricious merchants, or the degraded portion of the race, whose highest gratification were little more respectable than those of the beasts that perish, then, assuredly, he had created it in vain. But it was his revealed purpose to people it with a race of immortals, every one of whom should respect his authority, and have an indissoluble inheritance in its soil, and be permanently and unspeakably blessed. This wonderful and amazing destiny for mankind, this Eternal Purpose of beneficence in association with his own glory was an issue that justified his determination to call the earth into existence. Reader, we beg of you not to commit the stupendous blunder of charging the Almighty with folly in creating the earth and then destroying it, because man became a rebel. Take the divine statement in Isa. xlv. 18 and the Revelation by Jesus Christ that he will "make all things new," Rev. xxi. 5, and the announcement of the same spirit in Rev. iii. 14 that the REVEALER of the things God had made known to him was the Beginning of the (New) creation of God;" and the fact that Jesus has promised to come to earth again, John xiv. 3 and the fact that God has promised to send him again, when the time comes to inaugurate the stupendous work of restoring all the prophets have predicted, Acts iii. 19, 20; and the great truth that he exalts himself upon the throne of glory promised him when he comes; Matt. xxv. 31; and becomes King over all the earth. Zech. xiv. 9; and will reign till everything that has breath shall praise Jehovah, and then you will see that man has not thwarted his Eternal Purpose—it abideth Ever, does the earth, and to crown all, it will be filled with his glory. Amen and Amen.

The World's Doings.

To give all that is going on in the world would require a paper much larger than ours, printed every day, so we can only give a brief line or two that will but hint at the volume of news.

Since our last issue the English made an advance to relieve Ladysmith, and after much hard fighting, and gaining considerable apparent advantage, they abandoned the position taken and retired. This caused the most profound anxiety in England, and fears were entertained that General Buller had suffered worse than the reports told of. Very little concerning the reason for this moves is known, but at this time he is again pushing his forces to the front, but by a different route, and the nations are watching the outcome with anxiety.

The Boer agents are actively engaged in the courts of the leading nations, endeavoring to induce them to intervene and stop the war. This they dare not do until the English signify their approval, unless of course the nation so interfering wishes to fight England. From the appearance it looks as if Russia, France and Germany would enjoy seeing the English nation broken up even if it was for the effect such disaster would have on the money markets of these countries. It is safe to say that no one will interfere just now.

However, there is another way to annoy the British lion. Russia continues her work in China, and the Empress Dowager having deposed the Emperor and appointed his successor, a great wave of indignation sweeps over the Empire, and many are taking sides with the one deposed, with likelihood of revolution in many places. Of course this is just what Russia and France want, as they can have an excuse for stepping in and settling affairs, and so gain advantage to themselves. England engaged elsewhere can have but little to say in it. Then in Persia the Russians have taken the lead and made a loan whereby she is to be guaranteed certain rights regarding railroads and a port on the Persian Gulf. It is so arranged that Persia cannot ask a loan from any other nation for the space of 75 years without first asking Russia. So the Bear appears to have a decided hold in this place.

Adding to her other troubles England must count as a serious matter the mutiny among some of the Egyptian troops that she has relied on as being loyal. This may be, till proves to be much, the excuse that France will take to seize Morocco.

The trouble between Greece and state in Italy engages the attention of diplomats, and the decision of the courts on the status of the Vatican may call for an international conference to settle it.

With our own country still fighting the Filipinos with very little show that that they are through, we now have to face what may be a serious affair in the shooting down in the streets of Frankfort, Ky., Wm. Goebel one of the contestants for the Governor's chair. Both sides claim to be in office and are backed by armed men who make no show of giving way. The National Government declines to interfere, and there may be blood shed at any hour.

The labor troubles in Europe causing distress that the charity societies are powerless before, and a counterpart may occur in this country any day.

The places in the Orient is still unabated, and in some quarters horses have been burned in order to stamp out the disease.

With the famine in India, and three earthquakes in various parts of the world in the last week, the trials of this world of ours count up to an enormous aggregate, with nothing yet in sight that will remove them. We think it useless to look for a betterment through the agency of any thing devised by man. Nothing but the overthrow of existing powers and the establishment of the kingdom of God will give lasting peace. May this change soon take place, is our prayer.

Death's Doings.

The Church of the Blessed Hope in Cleveland were called upon Jan. 18th, 1900, to perform the last sad offices for one very dear to all, Brother James Parker, of 133 Adamson St, who departed this life Jan. 15, 1900, aged seventy-two years, four months and twenty-eight days.

At the time our Church edifice was opened for the worship of God's children and the proclamation of the gospel of the kingdom, over eleven years ago, the organization to which our brother belonged was so rent by the partizans of two bishops so that he wandered about from one place to another to find, if possible, a congenial religious community, and by the favor of God, dropped in where he, for the first time in his life, heard the Glad Tidings of life in the Kingdom of God by a resurrection from the dead. Earnest and devout as he had been for some years, he was conscious of an aching void that nothing had hitherto been able to fill. The Gospel of the Kingdom Jesus preached seemed to show him *what* he *was*, and what he *needed* and how he could *obtain* it; and by frequent visits at night, after the day's toil he would earnestly enquire what he must do to secure God's great salvation. And as one beam of divine light after another would illumine his mind, he would say, "Oh, I used to ask the Father for more light, and now I am getting it in answer to my prayer—thank and praise his holy name."

After putting on the sin-covering name of Jesus in the adopting ordinance of baptism, it is testified by all who came in contact with him, that he was an untiring worker in God's vineyard. In the intervals of business he was always alert for an opportunity to speak a word for the glorious gospel of the grace of God, and to distribute literature calculated to lead his fellow mortals to the Lamb of God who taketh away the sin of the world.

Several years ago his health began to fail him, and after a time through an operation for cataract he became quite blind, then internal troubles, causing intense suffering ensued, and continued till death relieved him. Throughout his long illness his patience, fortitude and unwavering trust in God, spoke volumes of the transforming power of truth when believed and obeyed. It could be said truly of him that he rejoiced in the Lord always, so that his simple utterances, as death was feeling for his heart-strings, were like benedictions to brethren and sisters who visited him. It was not surprising that so faithful an example of the religion of the Bible should have pressed its claims upon the dear wife of his youth, until she, too, became a member of the Body of Christ, and joyfully traveled the narrow way with him till parted by death; and now *sorrows*, but *hopefully* sorrows, and labors to water the precious seed sown by him in the hearts of others, dear by the ties of nature.

Sleep on, dear one, we pledge to meet you in the morning. Soon may it dawn!

The Pennsylvania Railroad Company is again at the head of the list in a new arrangement whereby old employees who are by age incapacitated for service, are given pensions, amounting to about 50 per cent of the wages earned by them previous to their retirement. This was put in operation on the eastern division on Jan. 1, and 950 names were on the list to start with. The same will be introduced on the western lines soon, and cannot fail to prove beneficial to the employed men. When we take into account the uniform superiority of every branch of the service of this road, and know that to operate it requires an army of 100,000 men, and that its managers are leaders in every improvement for the safety and dispatch of its patrons, we can realize what a great and perfectly harmonious organization it must be, working under one master hand. This can only be brought about by a complete unity between the employer and the employed, and this new system of supplying for those who have served faithfully till their age debars them from continuing in active service, is the crowning step in the perfect corporation, and cannot fail to inspire confidence in a company so solicitous for the men who have been loyal to it.

The "Free Will" Fund.

We have hesitated about pressing this matter very much, but every day these are calls by the poor, for papers. They do not like to give it up—indeed the home of plenty that has daily papers, magazines and countless books always at hand, can but dimly conceive of that poor brother or sister to whom The Restitution is the only visitor. "My Bible and The Restitution" they write, "are all we have." Isolated, never hear a sermon, no one to talk over the precious truths of our faith with, not able to work to earn money as once they could, and so must give up the one treasure and pleasure of life. Brother, sister, ask yourself the question—will the reading of the next popular book give more pleasure than sending the same amount to have The Restitution sent to some poor brother? Many of you could have all needed books and papers, and not miss $5.00 or $10.00 for this purpose, and more could be done if we were minded to "sacrifice" something on this altar.

Brethren and sisters, take this cause home to your hearts—think it over—consider it well—even *pray* over it—then act as your own conscience dictates.

Notice.

Editor Restitution:

The Quarterly Meeting of the Beloit District will convene with the Church at Prairie Point, nine miles north-east of Osseo, Cloud Co. Kan., on Feb. 9, 1900. Come one and all, and let us have a good meeting

T. H. Owens, Chair.
Wm. Bamer, Sec'y.

The Christian life is having convictions and not talking about them; having them and not knowing that we have them. Not calling Christ our Master, but making him our Master in fact. "Believest thou this?" Ask the question on your knees, and pray that God will help you to give an honest answer.—*Greenough.*

If you hold a Central Passenger Association Mileage ticket use it on trains of the Nickel Plate Road, on and after Feb. 10th.

Unit Faith.

"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Eph. iv. 4-6.

Among the religionists of our day, we find many bodies, hopes, lords, faiths, baptisms and gods. With these facts before us, how are we to regard the conflict with the above inspired declaration of Holy Scriptures.

This does not in the least militate against the fact that the Divine unity still remains intact: their multiplicity is alone of human origin, and bears the curse of heaven.

The same apostle who affirmed the above unity of the faith and hope, etc., also said: "The Spirit speaketh expressly, that in the latter times some shall depart from the (evil) faith, giving heed to seducing spirits, and doctrines of devils, (immortal souls and sky kingdom), speaking (these) lies in hypocrisy." Which said lies undermine the foundation truths of the one true faith and hope of the gospel, and renders null and void any baptism received while believing those lies to be truths.

Because people believe a "strong delusion" to be truth, does not relieve them from the consequences arising from the belief of that "delusion." The only remedy is in "the love of the truth." I do not make these assertions of my own volition, but on the authority of God's Word, as follows: they "that perish; (why?) because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the *truth*, but had pleasure in unrighteousness." This language may seem to modern liberalists, to be severe, nevertheless it is the message Paul received as indited by God's Holy Spirit, and therefore cannot be ignored as the fleshly mind may desire to do.

Take for example, the case of "Hymenus and Philetus; who concerning truth *truth* have erred, saying the *resurrection is past already*, and *overthrow* the *faith* of some. Nevertheless the foundation of God standeth sure."

The doctrine of the resurrection is fundamental, inasmuch as the good things promised in the faith and hope of the gospel will fail to be realized if there be no resurrection. The doctrine of the devil, or devils (adversaries)—"*Thou shalt not surely die*"—is subversive of the doctrine of the resurrection, and such a faith is not only fiction, but a "lie," and the belief of a lie, though honestly believed to be truth, will not *change its nature*, it still remains a lie, with all the direful results which always follow lies. These lies may "overthrow the faith of some," "nevertheless the foundation of God standeth sure." The religious lies of blind guides, and their dupes who give heed to such false teaching will never in the least affect "the foundation of God," that "*standeth sure.*"

Love to our fellows demands a faithful and uncompromising proclamation of the "foundation of God," that they may be blessed thereby. Compromise is always hurtful. Paul says, "Quit yourselves like men."

W. H. Wilson.

The Bishop of Peterborough has sent to his clergy the following letter: "I must guard you against the practice of insisting upon confession to be made by the candidate to a priest as part of the system of preparation for receiving confirmation. Such an enforcement of what is only regarded by our church as a voluntary and exceptional act is entirely contrary to the spirit and direction of our Prayer Book, and in any cases where the enforced confession has been practiced I shall decline to hold a confirmation in that church."

The number of the Catholics in the Transvaal are roughly estimated to reach from 15,000, to 20,000, for the most part engaged in mining business or mechanical pursuits. They are centered around Johannesburg.

The depopulation of Peru is illustrated by the fact that the Valley of Santa, which in the days of the Incas had a population of 700,000, now has only 5,000.

Of course you will understand that the print in the paper is not to be compared with the clearness as it appears in the book. Common paper and ink cannot bring out the fineness like book ink and paper. You will be able only to get the size and general appearance of the page of this Bible.

Central Passenger Association Mileage Tickets are good on the Nickel Plate Road between Buffalo and Chicago or intermediate stations on and after Feb. 10th.

Poetry.

Waiting.

"The patient waiting for Christ." 2 Thes. iii. 5.

Waiting amid the shadows
For the blushing of the dawn;
Waiting amid the darkness
For the sunlight of the morn.
Waiting, because the appointed age
Has not told out its years;
Waiting because a groaning earth
Has not wept all its tears.

Toil-worn and very weary,
For the waiting time is long—
Leaning upon the promise,
For the Promiser is strong.
Waiting because some straying sheep
Are on the mountain cliff:
They must be sought, and found, and saved;
It is the Father's will.

Waiting 'mid cruel taunting
From many a scornful foe,
As chilled by bitter night winds,
The lamp of faith burns low.
Waiting because a patient God
Is pitiful and kind;
The seeking Shepherd may not leave
One halting lamb behind.

Waiting 'mid angry billows
For the breaking of the light—
Heart-sick, and sad and fretful,
With toiling all the night.
Waiting, because the Master stands
To watch the rising tide,
And he would have us meet Him not
Upon the other side.

Waiting, with hand still busy,
Chilling the tears that fall;
Stopping sometimes to listen,
If haply he should call.
Waiting, because the mighty stream
Flows on with ceaseless tide,
That bears comfortless souls
To the palace halls;
The open door stands wide.

Waiting, the hours beguiling
With rapturous thoughts of home;
Breathing a yearning whisper,
"When will the Master come?"

* * * * * *

Hark! get thee to the mountains,
There is a sound of distant song—
The Bridegroom King is coming,
For his bride has waited long.

Communicated.

The X Ray Papers. No. 2.

"The entrance of thy Word giveth light.

Rev. B. Well, Mr. Mack, you asked me what part of man committed the sin, and what part paid the penalty when Adam disobeyed God. Of course the intelligence of man going contrary to the command of God is what constituted the sin, but the whole man was included in the penalty, but the death that each component part died was different. The soul being immortal of course could not die the same death that the mortal body died. We therefore, have spiritual death. That is being alienated from God, being in a state of sin. That is the death Adam died the day he eat of the forbidden fruit. Then we have temporal death, that is the separation of soul and body. The penalty expressed was "The day thou eatest thereof thou shalt surely die." And as we are informed in the Scriptures Adam did not die a temporal death that day, he must have died a spiritual death.

Mack. Bro. B., I don't think the context will sustain your idea of two deaths being included in that penalty. Now, as God was speaking to the man that he formed of the dust, and told him that the day he eat of a certain tree he should surely die, and as you say he did not die that day, there appears to be a misunderstanding some where, which I think we will find if we examine the text a little closer. If you will refer to the margin you will find that the Hebrew reads, "Dying thou shalt die," instead of, "Thou shalt surely die," as in Common Version. Our Common Version does not express the idea of the Hebrew "dying thou shalt die." When Adam disobeyed God he came under the dominion of death, and it was only a question of time when death would have full control over him. But let us go with him a little further, and we will find what the penalty actually was for, if we will interpret Scripture by Scripture, we will have no trouble in coming at the facts.

We will turn to Gen. iii. 17-19, here we find the sentence passed on man for his disobedience. God in passing sentence on Adam said, "Because thou hast hearkened to the voice of thy wife and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it. Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, thorns and thistles shall it bring forth to thee and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art and unto dust shalt thou return." Now, Bro. B., why was all this trouble brought on Adam, and why was he to return to dust?

Rev. B. The text says, "Because he had hearkened to the voice of his wife and partook of the forbidden tree."

Mack. We have here the penalty for Adam's disobedience plainly stated, and that is returning to dust. This then is God's definition of death. Not a word said about spiritual death and I conclude if there is such a death, that it was not included in that penalty, and as you say the whole man was included in that penalty of death, and as we have found that death is a returning to dust, and we find no part of man exempted by the Creator, we conclude that at death the whole man, all there is of him returns to dust, there to await the resurrection from the dead.

Rev. B. My dear sir, that sentence passed upon Adam of returning to the dust does not refer to the immortal soul of Adam, but only to the body.

Mack. Bro. B., I have a very pertinent question I would like to ask, that is, how do you know these things? Have you a "thus saith the Lord," for such statements? But Bro. B., we will follow Adam on a little further and see what becomes of him. We find that after God had passed the sentence, he said, "He has become as one of us to know good and evil. Now, lest he (this immortal man) put forth his hand and partake of the tree of life and live forever, we will drive him out of the garden and place a guard to guard the way to the tree of life. And in Gen. v. 5. we read that all the days that Adam lived were nine hundred and thirty years and he died. This is the final execution of the threat made, when man was first placed in the garden of Eden, "dying thou shalt die."

Rev. B. I should like to turn now to 1 Sam. xxviii., commencing at the 3 verse, we have a narrative of the return of the Prophet Samuel and conversation between him and Saul, at that time king of Israel. I think this account proves conclusively that the soul or spirit of man lives on as a conscious personality after the death of the body.

Mack. Well, Bro. B., let us examine this narrative and see what facts are connected with and what conclusions are to be drawn after considering those facts. In the first place we will consider the narrative. Samuel was a prophet of God who had anointed Saul as king of Israel, and had instructed him in the will of God and acted as his counsellor and adviser, but now Samuel was dead and the Philistines had come up against the Israelites with a mighty host, and Saul was sore afraid when he saw their overwhelming army, in his anxiety he looked about him for help. He sought the Lord, but he had gone contrary so often to the commands of the Lord that he refused to make any answer, either by dream or by Urim or by prophet, the Lord's appointed way to communicate at that time. He thought of his old friend, the prophet Samuel, who had instructed him so often, but Samuel was dead. Now at that time there were those who claimed to communicate with the dead through familiar spirits, and we find that this work of dealing with familiar spirits God had declared to be an abomination to him and had sentenced to death all who practiced it. Now, Saul inquired for one having a familiar spirit and was told of a woman at Endor. So Saul disguised himself and went to this woman, when asked what he wanted, told her to call up Samuel, and when the apparition appeared Saul asked her what she saw and she told him an old man covered with a mantle. Now, Bro. B., do you believe that that apparition, which appeared there was actually Samuel, or the immortal soul of Samuel?

Rev. B. Of course it was Samuel or rather his spirit that came up and communicated with Saul. Does not the narrative say that Saul perceived that it was Samuel, and would not Saul know Samuel when he saw him?

Mack. It is said that Saul perceived that it was Samuel, but how did he perceive, not by seeing the apparition, but by the description given by the woman, for Saul did not see what claimed to be Samuel, but from the woman's description he supposed it to be Samuel, and then the narrative goes on on that supposition. But let us notice the character of the actors in this scene and see if it would be consistent of either God or Samuel to answer Saul through this medium of communication. God had declared that this dealing with familiar spirits to be an abomination to him, and ordered all who practiced it in Israel to be put to death. Now, would he when he had refused to answer Saul through any legitimate mode, have recourse to a mode which he had so severely condemned; and further if the popular theory of the immortality of the soul be true and the righteous ascend to heaven at death, there to enjoy all that heaven is, then the prophet Samuel must have been in that blissful abode, for he was certainly a righteous man and one approved of God. Now, Samuel certainly knew that the Lord had forbidden the practice of pretending to communicate with the dead through familiar spirits, would be at the bidding of this abandoned woman of Endor, leave the ports of heaven and come back to earth to communicate with Saul whom God had refused to answer in any legitimate way. Now, Bro. B. Are we going to charge God and Samuel with such inconsistencies?

Rev. B. Well, Mr. Mack, if that was not Samuel or his spirit, I would like to know what it was?

Mack. If we will take all the facts bearing on the transaction in consideration I don't think it will be hard to decide the matter. We are taught by the Scripture that these familiar spirits were the spirits of devils, and as Satan, the Prince of devils, was a liar from the beginning, we may look for deception wherever he is! treated. He practiced his deception at that day and age of the world and has extended his schemes all down through the course of time to the present. We have now the same dealing with familiar spirits that were carried on by the woman of Endor, she was nothing more nor less than what we call a spiritual medium. Now, the familiar spirit with whom this woman communicated, personated Samuel and appeared as an old man covered with a mantle. No immortal souls go about in the form of an old man covered with mantles. Besides, this supposed Samuel said to Saul, "Tomorrow thou and thy sons shall be with me." Now, if the popular theory of the consciousness of the dead be true, and the righteous are enjoying the bliss of heaven, then Saul and his sons with all their sins, which they had heaped up by disobedience to the commands of God, are to be in that blissful abode with Samuel, the next day after the interview with his familiar spirit.

J. H. McCLARY.

(To be continued.)

God's Hand in History.

It is admitted by all believers in the inspiration of the Bible, that in ancient times God interfered with the affairs of nations; that they were in some sense subject to his control, and under his direction for specific ends; that he employed them as agents to execute his designs, to minister blessings on the one hand, and on the other to inflict punishments for national sins when these had gone so far as to outrage every principle of right, and threaten to destroy the moral fabric of human society. All believers in God's Word base this notion of supernatural intervention on statements of the Scriptures. The king of Babylon was punished until "he learned that the Most High ruled in the kingdoms of men and gave it to whomsoever he would," Dan. iv. 25. That "he doeth according to his will in the army of heaven and among the inhabitants of earth," v. 35. "He removeth kings and setteth up kings." Dan. ii. 21. When the Israelites by their national sins had provoked Jehovah's anger he executed his judgment upon them by the hand of the Assyrian king. He said:—"O Assyrian the rod of mine anger * * I will send him against a hypocritical nation, against the people of my wrath will I give him a charge to take the spoils." Isa. x. 5, 6. Assyria in turn was punished as predicted in this same chapter, says the prophet:—"Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks." v. 12. "The king boasted that it was by the strength of his hand that he had done it, and by his wisdom. This was as if the axe should boast against the hewer, or the saw magnify itself against him who handles it. This shows that the Assyrian king was under the direction of God in the matter of punishing Israel. Touching Babylon it is written:—"Behold I will punish the king of Babylon and his land as I punished Assyria." Jer. l. 18.

The sword of Media humbled the pride of these great nations and brought them to desolation.

It is recorded of Babylon that "the wild beasts of the desert with the wild beasts of the islands shall dwell there." Cyrus, one hundred and fifty years before his birth was chosen of God to lead the Medo-Persian hosts against this strongly fortified city, styled the glory of kingdoms, the beauty of the Chaldees excellency. That [illegible] destruction should be as complete as when God overthrew Sodom and Gomorrah, Isa. xiii. 19. God's hand is as clearly seen in the overthrow of Babylon as in that of the "Cities of the plain," in the days of Abraham and Lot. Inspired history tells us that he overthrew these. Inspired prophecy tells us the same of Babylon. The agency in the one case was "brimstone and fire;" in the other the army of Cyrus. God says of Cyrus. "He is my shepherd and shall perform all my pleasure." He speaks to him as his anointed whose right hand he had hold to subdue kings; to loose their loins; to open before him the two leaved gates: and all this with a view to blessing Judah from captivity and restoring her to her own land.

Hundreds of years after this restoration God determined to punish his people [illegible] for their sins which had culminated in their rejection and crucifixion of the Messiah. This time the rod of his anger is Rome. Moses and Daniel, Jeremiah and Jesus had predicted the downfall of Jerusalem and the Jewish commonwealth. Moses says:—"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;" (Deut. xxviii. 49,) a nation that should "besiege them in all their gates." Verse 64 reads:—"And the Lord shall scatter thee among all people from the one end of the earth even unto the other."

Jeremiah describes this invading power as an "evil that appeareth out of the north and great destruction." Jer. vi. 2.

In the days of Christ the Jews were fearful that something might precipitate this predicted calamity, but they assigned the wrong cause. The decision of the council was that if they let Jesus alone all men would believe on him; and the Romans would come and take away their place and nation. John xi. 48. They themselves were pursuing a course that would involve them in ruin they feared. In all the foretold calamities that should come upon the two houses of Israel in punishment for their national sins God's name stands connected with the infliction of that which was decreed, as truly as was the names of the subordinate agencies directly concerned. God controlled and directed these agencies. As we view his agency in the prophecy so must we in history, which is a transcript in fact or fulfilment of the former. Whatever is true in this respect of Israel is true of other nations. If the prophet affirms that God will bless or curse a nation we may rest assured he will do it.

It is easy for the believer in the Divine authority of the Bible to admit what is here claimed that God interfered in affairs of his own people in the ages of miracle and revelation; and had much to do with the movements, the good and bad fortunes of other nations, but that since the death of the last prophet he has left the nations to themselves, to shape their own destiny, to rise by their own inherent genius and prowess, or to sink beneath the all-controling force of circumstances: that the best among these is bad like the Sodomites and ante-diluvians "exceedingly wicked;" that the nearest perfect form of human government is corrupt; therefore, he is not operating through any of these toward his ultimate purpose, the founding of a kingdom in which righteousness and justice shall be triumphant over all the earth. Is it reasonable and Scriptural to think that in this dispensation God is coldly unconcerned about how the conflict between nations goes, whether right or might shall be victor? whether this nation conquers and breaks the chains of slavery and opens the way for the march of civilization? or that one conquers only to make the yoke of bondage more galling and that ignorance and superstition may become more dense, and human wretchedness be augmented? Surely not. Such is not his attitude.

Though the prophets lived and wrote in the old dispensation many of their prophecies were to await their accomplishment in this. The same fact confronts us here. God's hand is in the prophecies which were to find their fulfillment in the "latter times." Jerusalem fell in the year 70 of this dispensation. If it be objected that this occurred within the period of miracles, I reply, there is nothing in all this history of Jerusalem's fall that can be singled out as a miracle, and yet God's agency in the overthrow is declared by Moses in the passage quoted from Deut. xxviii. It is further declared that the Lord would scatter the Jews among all nations from one end of the earth to the other; a work that would require time. The action of the ten horns or governments in relation to the harlot church is in this dispensation. It is written of these that "they shall hate her, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God hath put it in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. xvii. 16, 17.

If God employs human governments to strip a worldly and wicked church of its wealth and power it is surely in harmony with his character and in accord with the fitness of things that he should employ the wisest and best and most humane nation or nations to minister blessings to other nations that have been kept in ignorance and thralldom by despotic rulers, both civil and ecclesiastical. Look back over the past hundred years and see what has been done by two great nations. England and [illegible] in giving light and liberty to ignorant, down-trodden races, unable to rise of their own exertions. The hand of God is surely in what tends to better the condition of any portion of Adam's race.

JOHN L. WISER.

Dear Household of Faith:

We come again with a little report of labor done in the name of Jesus. No Pentecostal feast this time, but a hard fight for God's truths. On Jan. 11th, we left home at midnight to work for a little time for the faithful brethren in Fulton Co., Ohio, held meetings from 18th to 25th. Bros. Wagoner, Joblin and Zilmer, do we say wrong when we declare this to be a hard place to work in? Why? There are so few to work on who will reason together with God. They have had and are still having, almost anything but gospel preached at "Old Raker Union Church," and although the congregations were good all the time, except Sunday mornings and two stormy evenings, and some acknowledged the preaching was all Bible, and sounded very plain to them while listening, still they were very easily led away by a class who persuaded them we were not Christians, blessed of God, unless we could jump about so high and scream about so loud, (my witty husband adds, they may be first class jumpers, and find to their chagrin and amazement by and by, they were very poor Christians) others who listened were almost persuaded to accept. I think they will see the great necessity of coming into Christ e'er long. God grant it, he has a noble little band of believers at this place who are sound in the faith and in spite of much opposition are standing fast with their faces toward the foe, ready always to give a reason of their hope with Christian meekness and love. God bless and keep them, now our hearts became knit together with theirs in love, as we worked and talked with them, so thoughtful of all our needs, making us in every way feel at home, and happy. We only regretted on leaving them when we had not been able to do more toward adding good helpful workers to their numbers, but God is our witness that we did what we could and still had no additions. Oh, why do people have to be urged for days and weeks to accept that which alone can give them eternal life. God pity them and help them to see their need of him, is our prayer.

B. W. & M. A. WOODWARD.

Report.

Editor Restitution:

Brother D. M. Hudler arrived here at Wenatchee, Wash., on December 31st, and preached the same evening. On the 3rd of January he commenced a series of discourses and continued them until the 21st. His wonderful understanding of the prophecies and their fulfilment or un-fulfillment enables him to rightly divide the Word, making it so plain that all that were seeking after the truth, could understand God's wonderful plan of salvation, also the kingdom and the things concerning it. Many believed, but one obeyed, yet we hope the good seed sown will spring forth and bring fruit unto eternal life.

C. G. COOPER.

Central Passenger Association Mileage Tickets.

The Nickel Plate Road has become a member of the Mileage Ticket Bureau of the Central Passenger Association and mileage tickets properly issued by any line, a member of that bureau, are valid for use on that road on and after Feb. 10th, in the same manner as on other roads, members of that bureau.

Dear Restitution:

Since our last communication to you sorrow hath filled our heart. The hardest trial of my life is the death of my dear Samuel, who after an illness, and calling upon the Lord in the most pitiful terms for mercy and forgiveness for two weeks, died Oct. 23rd, 1898. His monument bears this inscription: "Samuel I. Humphrey, born Feb. 22, 1858, died Oct. 23rd. 1898." "Lord remember me when thou comest into thy kingdom." Luke xxiii. 42. The next hard trial for us was the death of our dear Eunice, who in the bloom of youth and health, who while assisting her aunt with the children while moving slipped and fell and died Jan. 10, 1899. Her monument bears this inscription: "Eunice, 2nd daughter of G. M. & B. Humphreys, born March 28, 1880, died Jan. 10, 1899." "Refrain thy voice from weeping and thine eyes from tears; for thy children shall come again from the land of the enemy." Jer. xxxi. 16.

We ask an interest in the prayers of all those who have turned to serve the Lord and wait for his coming.

Your Brother in Christ,
R. A. HUMPHREYS.

A curious suit has been started by a Stockholder of the Panhandle Railroad, which is operated by the Pennsylvania Company. It is based on an alleged contract whereby a certain percentage of the net earnings of the road are to be paid to the stockholders. The managers were using this money for needed improvements in the road, and the complainant claims that certain preferred stocks should be used for this purpose. If the complaint is sustained it will compel the holders of this stock to submit to an issue of securities to pay for permanent improvements, and to meanwhile pay from net earnings a stated amount to the stockholders. It is the most far-reaching suit ever brought in a court and the decision will be looked for anxiously.

All that I have caught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made us learn a part of it by heart.—*Ruskin.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Albert Bolch,	.50
Mrs. T. H. Lindsay,	1.50
David Elton,	2.00
Dr. J. T. Smith,	3.50
Chester Woodworth,	2.00
Wm. Mills,	2.00
Mrs. Mary L. Bailie,	.25
Geo. W. Haynes,	8.50
Mrs. David B. Wilson,	5.00
Mrs. J. R. Stevens,	4.00
Mrs. A. McFarland,	.50
Mrs. Eva M. Norris,	1.50
Mrs. R. A. Neff,	.50
Mrs. Jas. Skinner,	.50
Mrs. Mary E. Knowles,	.50
Mrs. Mary I. Riggs,	3.50
A Friend,	1.50
J. N. Hardy,	2.00
Rose Starbuck,	.50

Our Bible Offer.

Have you read our premium offer page on 4 of this paper? It is simply this:

You pay your subscription for 1900 at the regular price, and send $1.50 more and get a Bible worth $3.50.

If you have already paid for THE RESTITUTION for 1900 you may have the Bible by sending us $1.50.

If you want an extra Bible to give to some one add $1.50 to the $3.00 for paper and Bible, and we will send an additional book to you.

If you will send us four new subscribers for 1900 we will send you this Bible free of any charge.

This is not a cheaply gotten up work, but a book exactly as described, and all who have seen it speak in highest praise of this Bible. We are so confident you will be pleased that if you are not satisfied when you get the book, return it to us and we will return the money to you.

Central Passenger Association Mileage tickets will be accepted for passage on trains of the Nickel Plate Road on and after Feb. 10th.

For Our Children.

Receipt for Cheerfulness.

Come children and listen a while to my song
On the brewing of cheerfulness, pure and strong;
For not every method is sure to succeed,
And this one, you'll find, will yield just what you need.

RECEIPT.

First look at your heart, and be sure you take care
To wash all the selfishness out that is there;
An ounce of indulgence then take in your hand,
And of patience, well-tried, what amount you command
(For with these, sore ills well, you cannot dispense),
And stir them well round with an ounce of good sense.
A drop, too, of hope now add to the three.
For it sets you from pain and old grievances free.
A dash of good humor the mixing in the bowl,
And a touch of fine wit to give taste to the whole.
Add a touch of self-confidence now, and be sure
To remember a little real blood to procure.
An ounce of quiet courage, and patience (would be best),
To add a good handful of hope to the rest.
Mix well, so smoothness and sweetness you gain,
And then with a pure heart the cup you must drain.
And should it still throb while for peace you still sigh,
Glance upward to heaven then with pleading eye,
Soon, soon your will find that your sorrows will rise
And the world will be changed to your bright'ning eyes.
Your fears will be dead and your ills will smile,
And others will see it and wonder the while.
—Translated from the German.

The Eastern Sheep Fold.

Rugged are the mountains of Judea, yet grand is the view from which-ever point the pilgrim looks. The mountains of Moab stand out in majestic grandeur. The dead sea and Jordan are seen lower down in the valley. Now and then we come upon a few mud hovels, the inmates of which are poor and ignorant. Simple, gentle, and kind, they soon become friends, and will delight in telling stories such as they have heard in their childhood. The magnificent sunset flames the mountains with a golden tint, and the beholder is inspired with admiration.

A group of humble shepherds meet together and squat on the ground and chat merrily after the work of the day. Ibrahim is the elder of the group of shepherds, and is merelively in conversation. He tells his experiences of the day. The little items of interest are such that we cannot but listen to them with respect and pleasure. The fields where the shepherd led the sheep during the day, how the sheep enjoyed the green pastures, how they fed and gambolled, all form the topic of conversation.

"Ibrahim, where are your sheep now?"

"Mustapha, where is your flock?"

"On yon mountain is my fold, yaa-sidi" (my lord,)" is the reply.

We then ascend the mountain to the spot where the "fold" is and where the sheep are enclosed. It is a building huge and rugged. The walls are thick and moderately high. We walk round this building and find a door, and only one door. The shepherds of the neighborhood during the day feed the flocks in pastures green, and beside the still waters. In the evening, each shepherd takes his little flock to the large "fold," there to be enclosed for the night to be protected from the robbers, and to be sheltered in case of storm. It is an interesting sight to see the shepherd bring his sheep to the place of security. The sheep one by one enter, and the owner, will wend his way to his humble home, and rest for the night.

When the sheep belonging to the different shepherds are within the fold, one of the helpers will enter the building and shut the door, and spend the night as porter. This man will be armed with a club and such weapons as he can secure, and thus he will not sleep nor slumber during the night, but attend to the requirements of the flocks in his charge. Should, during the night, any climb over the wall, the porter knows it must be a thief and a robber. With the weapons he carries he will protect the sheep against robbers. Early in the morning each shepherd will come to the fold; standing at the door he will "knock." The porter enquires, "Who is there?" The shepherd answers. The porter recognizes the voice of the shepherd. "To him the porter openeth." The door open, the shepherd will then call his sheep. "His sheep know his voice." One by one they will approach him. With the rod he will playfully touch each one as they pass under it. When all belonging to him have passed through, the shepherd with his club and crook, or rather with his "rod and staff," goeth before them, "and the sheep follow him."

"A stranger will they not follow, for they know not the voice of strangers."

We open the Bible. We turn to the Gospel of St. John, chapter x. The page speaks to us as it never did before. We seem to hear the voice of Jesus saying, "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture."

My dear young friends, with such a Shepherd and such a door open for you all, why should any of you remain like a lost sheep upon the rugged mountains, unprotected, uncared for, and unsaved? Oh, may you all, while reading these words, listen to the loving voice of Jesus, "I am the good Shepherd, the good Shepherd giveth his life for the sheep," and stray not, but follow him; enter into the company of the saved "within the door." There you will be divinely protected. He will "guide you by his counsel." He will feed you with the best, the purest, and holiest. You shall find life worth living, and the company of the redeemed helpful and comforting and full of blessing.

Happiness in this life, and a blissful eternity will be yours also!—*Irene Levinson.*

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"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Parce, an Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12.00 m. p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

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Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All lovers of Truth, address Brother George Knife, Kessler, or H. L. Lehman, West Mitten, Ohio.

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Dassel	10 47			5	57	
Bourbon	10 55			6	05	
Deer Grove	11 07			6	17	
Winona	11 12	5	50	6	22	6
Wash Ho	11 20			6	30	
Percelon	11 32			6	42	
Tetrault	11 38			6	48	
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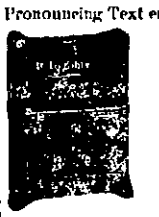

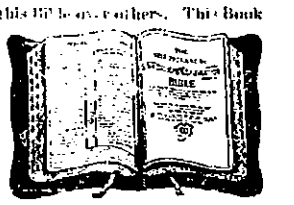

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It may be ye'll see in the gloaming
The print of my wounded feet.

Have ye lobbed home to your bosom
The trembling, neglected lamb?
And tangled in the cloth the tear-drops
The sorrow of the Shepherd's mother?
Have ye searched for the poor and the needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus maketh thy whole?"
Have ye told my waiting children
Of the strength of the Father's hand?
Have ye guided the faltering footsteps
To the shore of the "golden land?"

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"The entrance of thy Word giveth light."

Rev. B. Well, Mr. Mack, I am getting very much interested in our investigation of this subject. We closed our last interview with the narrative of Saul and the woman of Endor. Let us turn to Eccl. xii 7. There we have a plain statement of the Scriptures, in reference to the spirit of man returning to God. I should like to know what you will do with that passage.

Mack. Well, Bro. B. I see nothing in that passage of Scripture to sustain your theory of an immortal soul. The word soul is not in the passage at all.

Rev. B. Well, but the spirit is spoken of returning to God who gave it, "Then shall the dust return to the earth as it was and the spirit shall return to God who gave it." Now this spirit is a conscious personality or how could it be said to return to God?

Mack. Well. Bro. B., it is but a short time since you claimed that the soul was the conscious part of man. Now you claim that the spirit returns to God as a conscious personality. Has man two immortal elements in his nature, and if so, do these two immortal parts exist as two independent and separate beings?

Rev. B. No, no. Mr. Mack, I consider the soul and spirit as one and the same, both terms being applied to the immortal conscious entity existing in man.

Mack. Well, Bro. B., I think your idea of the soul and spirit being the same, is not sustained by the Scriptures. Paul in writing to the Thessalonians applies both terms to man at the same time. In the 5th chapter and 23 verse we read, "And I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Does Paul, who was brought up at the feet of that eminent scholar Gamaliel, and also, who was inspired by the Holy Spirit, use tautology by applying to man two terms meaning the same thing? This would be a serious charge against his scholarship and also his inspiration.

Rev. B. Of course man has but one immortal part. I think Paul uses that form of expression to make his statement more emphatic.

Mack. There is one momentous fact in connection with the use of the words soul and spirit in the Scriptures, which we would do well to consider, that is that though they occur, or the original Hebrew and Greek words from which they are translated, about seventeen hundred times in the Scriptures, yet not once is the soul said to be immortal or the spirit deathless. If immortality is the soul's high prerogative, God in his revelation to man could surely have stated that fact, at least once in so many hundreds of times, but not once does he intimate that the soul or spirit continues as a conscious being after the death of the body.

Rev. B. The immortality of the soul like that of God is taken for granted. We can draw no other inference from the teaching of the Scriptures, but that the soul is destined to live on through the ages of eternity as a conscious entity, either in a state of happiness or misery.

Mack. We are not required to take the immortality of God for granted. Turn to 1 Tim. vi. 16, and we find that God is declared to possess immortality, and he is the only being who does possess it. Also, in the 1st chapter, 17 verse, God is declared to be immortal. Now, Bro. B., one such plain statement of the Scripture in reference to be immortality of the soul of man, will settle the question. As for drawing inferences from the teachings of the Scriptures, if we will take the plain statements of facts, leaving out parables, symbols and figurative language, we will have a sure foundation to build on without having to draw inferences from dark sayings, covered up in figurative language. Well, Bro. B., we have drifted some distance from our text, and perhaps better return. We were investigating Eccl. xii. 7. "The spirit returns to God who gave it." Bro. B., you claim that this spirit is the immortal part of man, in fact the actual man. This statement includes all, both righteous and wicked. We are taught by popular theology that the righteous go to God at death, but for what purpose do the wicked go there? The text makes no distinction. The dust returns to the earth—the spirit to God who gave it.

Rev. B. The Scriptures teach us that we must all appear before the judgment seat of Christ.

Mack. The Scriptures no where affirm that a person is judged when he dies, but on the contrary the judgment is invariably placed in the future, and it is stated in the most explicit terms, that God has appointed a day for that purpose as you will find by referring to Acts xvii. 31. If this spirit is a conscious being when it returns to God, it must have been a conscious being when it came from God, for it is the same thing when it returns, as it was when he gave it, the dust returns to its original condition, the spirit to its original condition. Now, Bro. B., are you prepared to accept the logical conclusion which your theory leads to, that is, that we have all had a conscious pre-existence? Bro. B., if you will accept this spirit as the breath of life which God gave to man, it will lead you out of the entanglement in which your theory involves you.

Rev. B. I cannot accept the idea that the spirit here spoken of is the breath of life, neither can I accept of the theory of pre-existence which you try to fasten on my theory.

Mack. Well, Bro. B., I don't see how you can avoid it and still hold to your theory. But let us compare Scripture with Scripture and perhaps we can find what spirit in this passage actually means.

> "Blind unbelief is sure to err,
> And scan his works in vain,
> God is his own interpreter,
> And he will make it plain."

And he will make it plain if we will accept of his interpretation. We will turn to the Ps. cxlvi. 4, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Also we find in Ps. civ. 29, "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust." Now, Bro. B., take that Hebrew lexicon and turn to the word rendered spirit in Eccl. xii. 7, and see what the original word is.

Rev. B. I find that the word spirit in the text is from the Hebrew word Ruah.

Mack. Now turn to Psa. civ. 29 and Psa. cxlvi. 4, and see what this original word for breath is in those two passages.

Rev. B. I find that the Hebrew word rendered breath is Ruah in both instances.

Mack. Now, Bro. B., we find when the spirit (Ruah) returns to God, the dust returns to dust. When God takes away their breath (Ruah), they die and return to their dust. Also when his breath (Ruah) goeth forth, he returns to his earth, in that very day his thoughts perish. Now, Bro. B., you can certainly see what is meant by spirit in the text under consideration. Spirit is the one passage and breath in the others, are from the same Hebrew word. The same cause produces the same effect when the spirit leaves the man he returns to dust, when the breath leaves the man he returns to dust, in that very day his thoughts perish. Now, Bro. B., it will be a hard matter, I fear, for you to harmonize your theory with these plain positive statements of Scripture. That don't look much like the conscious, thinking part of man, starting off to heaven, and knowing more in five minutes after death, than he would have known here in five years. As a certain eminent divine stated in a published sermon, not long since. Besides, we read in Eccl ix. 10. that "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest," and in the 5th verse we find that the "dead know not any thing." Now, Bro. B., I hope you will consider this matter and not try to harmonize these Scriptures with your theory, but try and harmonize your theory with the Scriptures.

J. H. McCLARY.

(To be continued.)

The Teaching of the Twelve Apostles.

Our faith in and hope of eternal life, or the regenerate new life taught all through the Scriptures of the Old and New Covenant, and which Jesus the Christ came to illuminate not to reveal because already revealed, and to demonstrate as the First-Born and First-Fruits of the Great Resurrectional Harvest to follow in due time, rests upon the covenant promise that we are to be like him and to awake in his likeness, and that when he shall appear we shall appear with him in glory, and that this glory consists in perfected sonship, or a complete organic individual participation in the Father's divine Spiritual life—that this mortal must put on immortality, and that if there is a mortal or soul-body, there is an immortal, spiritual body also. Moreover that the deceptive spiritual manifestations of the nations of all ages, known as "phantoms," "ghosts," "spooks," "godsso-called," etc., are wrought by the Diabolos (Devil) and his deceivers through human beings and other physical agents and agencies and, therefore, that in their causation are supernatural. The Christ's teaching, which is God's teaching, through all his prophets before him and our teaching is the most solemn warning to the saints lest they be deceived and led away by these things, and even become personally "possessed" by these lying daemons who, we are told and forewarned, will counterfeit and manifest in this way not only false teaching in regard to the new life and the new world to come, but even the true signs and prodigies given us of God to strengthen our faith, and as a part of his covenant promise, here and now. And we are also warned that a part of their teaching will be that "the resurrection is already past," that the soul is immortal and that the personal soul, as an entity, goes immediately at death to bliss or woe, and that therefore judgment is going on all the time, instead of being an event in some future fixed time, following the first and second resurrections and both following the return of Christ, who is appointed of God to judge all mankind, because he is a Son of Man as well as a Son of God. All payment of wages and retribution we are taught follow judgment, both for work well done and demerit for sin and disobedience. So in what the evil spirits teach and inspire about these things, they are making void the Word of God and his Christ. This we teach.

We also teach that the faith and finished work of the Christ, including his offering without blemish and perfect sacrifice of himself, are the great factors in God's redemption of the lost human race, alienated and sold into the bondage of sin and death; and that the gospel or good news we are commissioned to herald, is in one word pardon to this same lost world and life again from the death, past, present, or future under the old sentence of disobedience in Adam, making Jesus, the Christ, a new Adam of the whole race or "a last Adam," as thus related to the "First Adam." We also teach that this pardon is conditioned upon an intelligent acceptance of the fact, and a renewed fealty to God and his vice-gerent on earth, anointed to rule over us here as" the Son of his love" and who has received (not all power) but all this official power in heaven and upon the earth to judge and execute judgment or pardon, or in a word the official power of life and death. For no one cometh or can come unto the Father except through him. And as the First Adam entailed upon the whole human race death, the last Adam is empowered to restore and impart life and in such more abundantly as God's grace hath much more abounded than his law of condemnation. For God did originally will life, and death entered in through the wiles of the Diabolos who is the Liar and the Father of lies. We teach that the truth is greater than any lie and that, because energized with the Spirit of God, it will ultimately prevail over any and all lies, and as our Lord Jesous Christ has taught us that he is the way, the truth and the life, we are ultimately to share with him as prevaders in glory to the glory of God the Father. Therefore we expect to judge angels and under the Kingdom to come, for which we are praying, we expect to have a judicial and executive function to perform in conjunction with the Christ our Lord and King in asserting God's righteousness on the earth; and we do not understand that the new heavens and the new earth imply the passing away of the earth itself and the canopy above it, but the cosmos of the heavens and the earth, a change analogous to the passing away of the heavens and the earth of Noah's time. That was a change wrought by water and this we are told will be wrought by fire. The cosmos of a thing is the cosmic form or arrangement of that thing. And we understand that this change ushers in a new dispensation of moral law with new conditions and more ernstic penalties. No one will then be able to plead "our fathers ate sour grapes and the children's teeth are set on edge." In other words hereditary sin and punishment will be done away. The natural life period will be restored to its original one thousand years and the individual probation period to one hundred years. And the sinner who is still obdurate at the end of the hundred years will be executed.

We teach that the church or ekklesia is not a hierarchy but the most democratic organization for the purpose of heralding and teaching the coming kingdom and composed of co-ordinate assemblages of those who hear and accept the gospel of the kingdom wherever it goes, its members all being called out as witnesses for his name; and that therefore they should be known as Christians and glory in no other name. The sincere confession of God and his Christ are the only conditions of membership. We are not to judge one another. For we are Christ's, and to him we stand or fall, and as Christ owns or disowns us is our relation to the Father.

This withholding of final judgment from us as Christians now in our imperfect state, does not prevent our judging ourselves and one another, in the ordinary conduct of life to the extent of corrective reproof and even separation, if agreement cannot be effected. The commission of the Anathema, Maranatha like the gift of tongues and other extraordinary inducements were for the apostolic age alone until renewed with the new and coming dispensation, which will be a restoration or re-institution of all things as spoken by the mouth of all the prophets.

CHAS. GARDNER.

James I. 4.

"Let patience have her perfect work."

Job, when the hand of affliction bore heavily upon him, earnestly longed for the return of the days when God preserved him. "Then his candle shone upon his head." When by his light he said, "I walked through darkness. When he ordered my steps with butter and rocks poured out rivers of oil." Can we not trust him when his hand is guiding us in smooth paths and affliction's rod is kindly withheld? And though dangers lurk in the darkness, and destruction leaves his ghastly foot prints outside our threshhold; yet we remain untouched. Just how far the Lord has interceded to turn aside the ignominy's merry wing; or checked the mad career of the terrific cyclone, we may never know. Yet we do know that our lives are in his hand, and he cares for us. To the true worshiper of God that that prayer is answered, goes without saying. And he who trusts him most is oftenest answered, because God has promised to manifest himself to all those who trust him. Job's trust in the Lord could not be shaken. He says, "Though he slay me, yet will I trust in him." It was not the things that he had, and saw that called forth this beautiful declaration of trust, but it sprang from the sweet foretaste of the fruits of the Spirit, and grasped and held fast to the unseen things of faith which are eternal. His mind was lifted from the calamities and afflictions that were pressing so grievously upon him, and in his lively hope he found sweet consolation. Not many of us have passed through such trials, nor perfected such sublime patience as did the old man of Uz. "Curse God and die!" Said his bosom companion. How his words must have rebuked her infamous blasphemy, when he nobly vindicated his Maker, and accepted the conditions of suffering for righteousness sake. No higher example of trust is recorded of the sons of men and only one personage has manifested greater submission to the will of our heavenly Father. When we essay to speak of his match'-less character we dare not measure him by our poor human standard. We are willing to sit humbly at his feet and learn the alphabet of a new language of love; unfolding the divine attributes as manifested through him in our behalf. Again is brought to view the same great proof of perfect trust. "He was made perfect through sufferings." Unlike Job he makes no complaint. "As a sheep, before his shearers is dumb so he opened not his mouth." We are all unable to divorce our affections from the world and its allurements, and to yield our entire being to God and his cause. This is what our Redeemer did when he gave his life for us. Not regarding the "cross nor the shame, he obtained the glory and eternal redemption for us." His delight was to do the will of his Father, and upon his law did he meditate day and night." While Job furnishes us with perhaps the highest example of human integrity, Jesus Christ manifests the sum total of all the matchless love of God. May we be able to copy his divine likeness in our lives, and accept with resignation whatever discipline our heavenly Father in his mercy puts upon us for our good. And remember that he wounds to heal.

A. B. WINCE.

Questions.

Brother Underwood:

With your permission I would like to ask a few questions, to RESTITUTION writers or readers, and if you do not approve of them, please place them in the receptacle for waste matter.

Jer. i. 1 to 10 commencing at verse 4. "Then the words of the Lord came unto me saying, Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Oh, Lord God! behold, I cannot speak, for I am a child. But the Lord said unto me, say not, I am a child; for thou shalt go to all that I shall send thee and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and pull down, and to destroy, and to throw down, to build, and to plant."

In this we have Jeremiah's mission, and I do not suppose that in the understanding of Bible believers any doubt exist but that the forepart of this mission was fulfilled; the question I ask is this, When and where did the prophet Jeremiah do the building and planting he was ordained to do?

Again in Ezekiel xxi. 25 to 27, we will quote the 27th verse, "I will overturn, overturn, overturn it; and it shall be no more, until he comes whose right it is; and I will give it him." Expositors and ministers in general, say that the God of heaven, *emphasized* his language to the kingdom Judah. I for one dissent from this exposition, savoring as it does too much of human judgment, and belittles the authority of Jehovah. In Isaiah lv. 10-11, read context, verse 11 as follows, "So shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where-to I send it."

In view of this the writer believes in the literal use of the language, which implies those overturnings of the throne and scepter (but not of the kingdom of Judah). I will omit remarks, and ask a question, Does not the building and planting of the latter part of the prophet Jeremiah's mission have some connection with the true latter overturnings of Ezek. xxi. 27.

Submitted in love of the truth.

J. OGILVY.

Trust in the Lord.

"Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength, thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusted in thee. Blessed is the man that trusteth in the Lord, for he shall be as a tree planted by the waters. Trust in the Lord with all thy heart in all thy ways, acknowledge him and he shall direct thy paths. They that trust in the Lord shall be as Mount Zion that cannot be moved, but abideth for ever."

The promises of the Lord are many to those that put their trust in him. "Trust in the Lord and do good, so shalt thou dwell in the land and verily shalt thou be fed, commit thy way unto the Lord, trust also in him. The Lord knoweth the days of the upright and their inheritance shall be forever, they shall not be ashamed in evil times and in days of famine they shall be satisfied, for such as be blessed of him shall inherit the earth, for the Lord loveth judgment and forsaketh not his saints; wait on the Lord and keep his way, for the salvation of the righteous is of the Lord, he is their strength in times of trouble and he shall help them and deliver them, he shall deliver them from the wicked, and save them because they trusted in him. Rejoice in the Lord, O ye righteous, for the Word of the Lord is right, and all his works are done in truth. Be of good courage and he shall strengthen your hearts, all ye that hope in the Lord, the Word of the Lord is sure." Let all that love the Lord put their trust in him, not only in times of trouble, but at all times, every day, every hour. Let not the pleasures of this world take our thoughts from him, "for in him is life and joy and peace. Thou wilt keep him in perfect peace whose mind is stayed on thee, and in trusting him we can say, the Lord is my Shepherd, I shall not want. In all thy ways acknowledge him and he shall direct thy paths."

> We are waiting, Father, waiting,
> Through the long and dreary night;
> Watching mid the gathering shadows,
> For the morning's promised light.
>
> We are trusting, Father, trusting,
> Though no ray of light appears,
> And no sunbeam falls upon us,
> Through the blackness deep and drear.
>
> Even our Father's face is hidden,
> But we know his loving smile,
> Lights the heaven beyond the darkness,
> And will dawn on us ere while.

E. T. KNOWLES.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, FEBRUARY 21, 1900. NUMBER 7

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

The Restitution.

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PLYMOUTH, INDIANA, FEBY 21, 1900.

"I SAT not in the assembly of the mockers, nor rejoiced: *I sat alone because of thy hand*, for thou hast filled me with indignation." Jer. xv. 17.

"Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of my heart: *for I am called by thy name*, O Lord God of hosts." Jer. xv. 16.

SOME one has given the good advice to wear your watch in a private pocket, and don't pull it out to show you have one; but if you are asked the time of day, tell it."

A MEMBER of a church some time ago is said to have remarked to another, "I can give five dollars for the object and not feel it," when his companion replied: "Give ten and FEEL it: did your Savior feel what he did for you?"

OUR convictions should always be the result of *evidence* if they are to stand the test of time and experience. Our *wishes* in the matter have no right to influence us. In proportion as our *wishes* give direction to thought, they actually step on conviction.

IT is said that Socrates taught his disciple Alibiades to "beseech the Supreme God to give him what was good for him though he should not ask it, and to withhold from him whatever would be hurtful, though he should be so foolish as to ask for it." We think this prayer deserves a place in the daily devotions of every Christian.

"THIS is a beautiful world once we learn how to live. There is beauty in every menial duty,—there is inspiration in hardship and sacrifice if only we learn that each hardship and sacrifice form but one more stepping-stone that raises us above the level of the commonplace, and nearer the heights of divine endurance that makes life a glorification of the Spirit."

HOW much our lives might gain in symmetry and beauty, and comfort and fruitfulness, if we would only consent to be guided by the counsel of God. How much gladness would enter into our hearts if we would open them to the teachings of the meek and lowly Savior, and accept the guidance of his counsel which would afterward bring us to glory.

BEFORE honor is humility. The Lord is nigh to them that are of contrite heart; and the high and lofty one who inhabiteth eternity dwells with the humble and revives the spirit of the contrite. Let us learn that our sufficiency is Christ,—that without him we can do nothing; and that if we are to prosper and be blessed we must yield ourselves to the Lord's requirements.

"BOWMAN'S Small Package Truths," says:—

"Hunger is not a critic.
God plans his own work
Charity is always modest.
Desire is love with wings.
Goodness is true greatness.
An ox is more useful than a lion.
Greed is the incubator of monopoly.
Hope is an oasis in the desert of despair.
Misers have wrinkles on their hearts before they appear on their faces.
Cripple a lie and it will take religion for a crutch."

THE *Madras Mail* sets forth the views of Hindu astrologists concerning impending events, chief among which is the declaration that "Vishnu will abandon the world in April 1900." And so implicitly do the Hindus believe that serious disasters are about to befall the world, that they are planning special acts of worship in view of it. We are wondering if these astrologists regard the awful famine in that country at the present time is in fulfillment of their prediction published in 1898. We are informed that the Theosophists, who are allied in belief to the Hindus, are also putting forth the prediction that the present state of the world will close within a few years.

WE met with a couple of paragraphs today which we thought worth transcribing for our readers,—they said:—

"There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around: one leak sank the vessel and drown all on board. One sin may destroy the soul.

It matters little how carefully the rest of the lantern is protected, the one point which is damaged is sufficient to put the light out. So it matters not how zealous one is in a thousand things if he tolerates one sin. The adversary will find out the flaw and destroy all his hopes. The strength of a chain is measured by the weakest link,—if that sums what is the use of the rest? We have need of much watchfulness and prayer, and also thankfulness that our blessed Lord has prayed for us that our faith fail not.

IF there be one thing more than another which we would teach it would be a love for truth. All things would be worthless without that crowning excellence in human character. Without this the noblest structure is but a whited sepulchre. With all *other* qualifications a man is to be shunned when deficient in this. There are few things more painful experienced in our intercourse with men, than to feel that they are unworthy of our confidence—that they are not what they seem: that they will betray while they smile; that we tread upon a crater's mouth where all is hollow beneath. Teach the child to tell the truth,—to venerate and love it. Teach him so that whatever wrong he may do, he will frankly and promptly admit it all. Encourage honest speech.

W. D. THOMPSON, one of the members of the Executive Board of the Christian Publishing Association, and his wife Amanda, on Feb. 11, 1900, completed 50 years of married life. They were among the earliest of the pioneers who came to Marshall County, from Rush and Fayette Counties in 1836, and of the 175 who came here in that year, but 35 are now living. This couple have lived all this time in this county and have seen the wilderness where the Indians were almost the only inhabitants, transformed into fruitful farms and dotted by towns and villages, as civilization has wended her way along. Of the 80 guests who were in attendance at the wedding 50 years ago but 11 are now living, most of them in distant states. It is not often that two people live together so long, and their many friends of the household of faith who have tasted of their hospitality while attending meetings at old Antioch and at Plymouth, will join with us of the nearer family in the hope they may live yet many more years, and as they pass on that their future may be full of brightness and comfort in each other's society, and that when the summons comes, and the day of parting is here, may their hope be in the resurrection at the glad morning, when they will be united never more to part.

Dwight L. Moody.

In the *Homiletic Review* for February are found addresses by a number of prominent clergymen, at the funeral of that far-famed Evangelist. One of these gentlemen said he had neither special endorsements, or training, or education, or magnetic personality, and then asks what was the secret of his power over men? What had he? To this last question he answers: "*He had life.*" I do not mean the manner of living, but what the Bible means by this word—what Christ means when he declares the purpose of his coming: "I am come that they might have life, and might have it abundantly." He then goes on to say God gave Mr. Moody life and made him a partner of the divine nature; and from the moment he received it, the development, growth and manifestation of that life became the whole object of his existence. To it he devoted every power of his being, and that devotion kindled into intensest activity every latent energy of his nature, and made him the complete, many-sided, all-around man that he was, of instinctive judgment and tact, and gave him his wonderful mastery of men."

How truly has the poet said:—

"Blind unbelief is sure to err,
And scan his work in vain"

The dogma of the soul's immortality blinds the leaders of the people to the fact that man's foundation is the dust, and that through disobedience he was sentenced back to his original element; and Christ came, and by means of death acquired power to raise up at the last day all who believe in him;—blinds them to the explicit statement that they shall hear the Lord's voice and come *forth* to life (John v. 28, 29); blinds them to the Spirit's statement in Col. iii. 4, that when Christ who is *our life* shall appear, the saints shall appear with him in glory.

How would the eminent Doctor of Divinity reconcile his statement, that the *life* Christ came to procure for men was given to Mr. Moody while living in mortal flesh, when Paul said the life of the saints at Colosse was hid with Christ in God, and would only be really possessed when Christ came the *second* time? It was theirs: but it was laid up for them: they wait for it.

Nothing could be more clearly taught than that this eminent preacher believes that Jesus came to induce men to live pious, religious lives. If that were all, what inducement was there for Mr. Moody to live a life of self-denial? Besides, it was said that God gave to Mr. Moody *this life*, and from the moment he received it the sole object of his existence was the development, growth and manifestation of that life. Think of it! In Rev. ii. 10 death's conqueror says, "Be thou faithful unto death [as he had been] and I will give a CROWN OF LIFE:" but Mr. Moody is said to have been crowned with it before proving by faithfulness that he was worthy of it. Again in Rev. iii. 11 the Lord says to his brethren left behind, "Hold that fast which thou hast, that no man take thy crown." WHAT crown? The CROWN OF LIFE promised in Rev. ii. 10. What, then, were they to hold fast to, in the mean time? Their faith, and the hope growing out of it. What was their hope? Let Paul tell us: "In Hope of Eternal Life which God that cannot lie, promised before the world began." And inasmuch as this same Paul says, Eph. iv. 4, that there is only ONE HOPE, we know exactly what crown it was that was laid up for him. See 2 Tim. iv. 8. True it is called a crown of righteousness, but the crown of life was the crown of righteousness. He was reckoned righteous, through faith in the promise of life.

News Notes.

Regarding the South African War the tide seems to have really turned in favor of the English. Kimberly, where Cecil Rhodes has been shut up since last October is relieved, and the Boer forces in that locality are on the retreat toward the capital of the Free State. The British are hot in pursuit, and a running fight is kept all the time. Meanwhile General Bueller with his forces is again active on the region between the Tugela River and Ladysmith. It is not given out what the next movements of Lord Roberts will be, but judging from the rapidity of the blows struck in the last few days, the English are in position to force the fighting, and we may look for some very decisive work in that field. It may not be out of place here to give a word of warning. It has become very much "the thing" of late for meetings to be held in this country, and resolutions of "sympathy" passed for the Boers, as they are fighting for "liberty" and against unjust oppression of the British. We would not presume to place our opinion forward and ask our brethren to do as we should say, and would not wish to stifle any feeling of sympathy for an oppressed people, but rather would *advise* that before expressing sentiments for this people, or for the British on the other side, that you inform yourselves as to the merits of the case. Investigate and see if they *deserve* your sympathy.

The Czar is urged by the Press of Russia to take this opportunity to ignore the Paris treaty, and take his Black Sea war vessels through the Bosphorus to the Mediterranean.

Austria is in the worst condition she can possibly be in. Race war is likely to result in the breaking up of the empire.

Paris has another case on hand. This time a naval officer has sold the military secrets of the nation to the other powers, and has fled the country. It is said to be worse than the Dreyfus case.

The *Tribuna* of Rome sees danger to not only England, but all Europe, in the aggressions of Russia toward the Indian frontier. It says "the most critical moment in the history of India has arrived, and other nations besides England are jeopardized, because in this tragic hour the entire human family is likely to be involved in a world wide quarrel." It concludes by predicting that present events are preparing the world for great political turmoils, and ends by asking the question "What is Italy doing?"

On Feb. 17, 300 years ago Giordano Bruno, was burned at the stake by the inquisition at Rome, and a great celebration and demonstration was to have been held by the Liberals. At the last moment an order was given the police to stop all proceedings for carrying out the programme. This calls forth bitter denunciation of the clerical party by the liberal press. It indicates this much—that the clergy still have some power in Italy. In Berlin where a like demonstration was held thousands of people gathered and the hall would not hold a tenth of them, so it is to be repeated in various parts of the city next Sunday.

It is rumored that Germany is negotiating for the annexation of Holland.

A special from Hongkong tells of a German gun boat being engaged in Mariti Bay taking soundings of the inner harbor. This is an important point, having two harbors, right in the region where ships suffer from typhoons. It is only 30 miles from Hong Kong, and has been a Portuguese port for more than 300 years.

The governors of several provinces in Russia where the Jews are oppressed most are asking the government to remove the restrictions, and give them more liberties, urging that the districts suffer because the Jews being the best are not allowed in the most important trades. They ask that all restrictions be removed and the Jews be given entire freedom in the empire.

A movement is on foot to largely increase the English army, making it reach about 500,000 men.

Japan has shown her friendship for England by turning over four new quick fire guns now about completed for them at Armstrong's, saying they will wait for their order to be filled later.

It was supposed that Cardinal Satolli had a good prospect of succeeding the late Vicar General Jacobini, but it now appears that no one but a Roman born is entitled to be Pope.

The Finns are again in rebellion against Russia on account of the Czar's manifesto compelling all branches of education to be in the Russian language, and compelling service in the Russian Army, in addition to service in the Finnish regiments.

God is Love. No. 5.

In resuming our study of the God of love where we left off, namely, where he drove man from the tree of life, we deem it necessary to say that we do not think it possible to have a proper conception of God's love for man unless we realize what he has *done* for man; and that it is *impossible* to realize *what* he has done for man unless we know just what the man *was*, and what he *needed*, and what he was *capable* of. With the hope of begetting love to God in some fellow mortal by holding up to view

WHAT GOD HAS DONE

for *him*, we remark that the words, "*Thou* shalt surely die," were certainly said to deter the person addressed from eating; and they prove, too, that that person had full power to decide his own course. As there was but one man at that time, the pronoun "THOU" represented the man formed of dust and caused to live by breath, —proving conclusively that this dust-formed man, and not a superadded entity, was the responsible person. We press upon the reader's attention the fact that the Lord God describes

ONLY ONE MAN,

and he was formed of dust. This man was fearfully and wonderfully made; and was organized capable of being and doing all we see him be and do. And we think it safe to leave it to the class of people who will read these lines, whether they think God would have put the man on probation for *immortality* if he were not every way competent to choose for himself? Would it have been just on the part of God to place man where life and death depended upon obedience or disobedience, if he were not every way competent to decide for himself? Does some one think that man's *conduct* seems to *say* he was *incompetent*, seeing he took the wrong road at the start? Ah, but that was *not through incompetence*, but *want of confidence*, of *obedience*, and from inordinate desire. And lest this explanation be excepted to, we would ask why it is that people *now* read the terms on which

IMMORTALITY IS OFFERED

to man, and yet tenaciously hold that he is by *nature* immortal? Is it *incompetence*, or it is *unbelief*, and *preconceived notions*, and *popular opinion*, and a love to have it their *own* way? We stoutly affirm that the Record treats only of the man formed of dust as the responsible person; and on the hypothesis of a superadded entity doing man's thinking for him, we do not see how *any responsibility* could attach to the dust-formed-man, and if not responsible why was the

PENALTY FOR DISOBEDIENCE

passed upon him? Why was he sentenced to a death that returned him to his dust? If the superadded entity was the accountable man, why was the irresponsible dust-man punished, and the other part acquitted? As the Creator mentions no such superadded entity, is it not good evidence *there is no such thing*, or that, *if there be*, it is in no way related to man's accountability? Those who want proof that the man formed of dust *sinned*, can find it in Gen. iii. 17, where it says to Adam, "because THOU hast hearkened unto the voice of THY wife *and hast eaten* of the tree of which I commanded THEE, saying THOU shalt not eat of it, cursed is the ground for THY sake: in sorrow shalt THOU eat of it all the days of THY life.....In the sweat of THY face shalt THOU eat bread, until THOU return unto the ground, for out of it wast THOU taken, for dust thou art, and unto dust shalt THOU return." Here God treats the man formed of dust as

A SINNER

and punishes him for sinning; and deals out *no* punishment to any immaterial soul or entity. There is no eternal torment in the sentence; to death man was sentenced, and the sentence of death was executed. *Man was annihilated.* As there was no man before his formation from dust, there is no man after he has returned to dust. And we wish the reader to consider well at this point, and lay a firm foundation for faith in Jehovah's beneficent scheme for saving men. Let him see man doomed to die and become dust as he was before formed. As an accountable, morally organized creature he was tried, convicted, sentenced; but before he was executed, out of pure love,

GOD MADE AN OFFERING

to the condemned one. It was not with a view to the evasion of the law of sin and death. Oh, no; man sinned, and the law claimed all there was of him. *He must die;* but the God of love devised a scheme of REDEMPTION FROM DEATH. Life *after* death was offered him on conditions of faith and obedience. This proposition from God was gospel to man. It was the power of God unto salvation to every one who believed it. For this purpose it was announced in the garden,—and for this purpose it is proclaimed today. It was the gospel of

THE GRACE OF GOD

then, it is the gospel of GOD'S GRACE still. "By grace are ye saved, through faith." The confusion in the religious world respecting man's nature and destiny grows out of the fact that men do not believe they are what God says they are; and this obliges them to read a meaning *into* the Bible, the words do not warrant. They lose sight of the fact that the only means we have of getting God-ideas is from the words he employs to inform us. As he speaks to men in the language of men and according to *usage* of language by men,—(yes; actually employs figures of speech employed by men in *their* intercourse, when it furthers his purpose, or makes it more certain it will be understood)—it is a most

SERIOUS MATTER

to modify the language of the Spirit to make it comport with human conceptions. We tremble for those who treat lightly the words of the Master, who said:—"He that *rejecteth me*, and *receiveth not* MY WORDS, hath one that judgeth him; the WORD that I have spoken, the same shall judge him in the last day."

No one need be mistaken about such language. The spoken word is to judge the rejector of it. Could it be more plainly stated that to reject the word spoken is to reject the speaker? And when we reach that point who can resist the conclusion that the Lord intends that his words mean to us exactly what they say, and not something else. Would

THE RIGHTEOUS LORD

make his words the judge of men if his ideas were not conveyed by the words employed? Surely no one of honest purpose would differ with us here; and therefore, when the glorious Lord says respecting his mission, "I am come that they might have life," it should show that God sent him to procure for man just what he needs in order to live after death—LIFE,—RESURRECTION LIFE. We hold that no one can accept the gift of God's love through Christ-Eternal Life, who does not know that he *only has life, who has the Son.*

(*To be continued.*)

Communicated.

Found!

BY STUDYING GOD'S WORD:—

I have found, that man is not immortal, or deathless by nature, but mortal, corruptible and dying. Job iv. 17; 2 Chron. xiv. 11; (margin) Rom. vi. 12; 2 Cor. iv. 11, 12.

I have found, that man by transgression forfeited his right to the tree of life, and was turned out of the garden of Eden, lest he should eat and live forever. Gen. iii. 23, 24; Gen. iii. 17-19.

I have found, that the soul of man dies. Ex. xii 15, 19; Ex. xxxi. 14, 15; Lev. vii 18-27; Lev. xxiii. 30; Num. xv. 30, 31; Josh. x. 35. 37, 39; Josh. xi. 11; Ezek. xviii. 4, 20; Psa. lxxviii. 50; Psa. lxxxix. 48; Isa. liii. 10, 12; Acts ii. 27, 31; Rev. xvi 3.

I have found that man is wholly unconscious in death and knows nothing in death. Psa. vi. 5; Psa. cxv. 17; Psa. cxlvi. 4; Eccl. iii. 18-20; Eccl. ix. 5-10.

I have found that eternal life is offered to man on condition of faith in, and obedience to, the gospel. Mark xvi. 15, 16 Matt. xxiv. 14. "For I am not ashamed of the gospel; for it is the power of God unto life, to all who believe in it." (Syriac.) Rom. i. 16.

I have found, that a resurrection of the righteous dead to eternal life is promised. Isa. xxvi. 19-21; Job xix. 25; Dan. xii. 2; Hos. xiii. 14; 1 Thes. iv. 13-17; Luke xx. 35, 36; John vi. 40.

I have found, that eternal life is a gift to be bestowed upon the righteous through Jesus and the resurrection. Rom. vi. 22, 23; 1 Cor. xv. 52-54.

I have found, that the Lord only has immortality. 1 Tim. vi. 14-16.

I have found that in order to get eternal life, or immortality, we must seek for it. Rom. ii. 7.

I have found, that good people do not go to heaven when they die. Jno. vii. 32-36; Jno. xiii. 33; Acts ii. 34; Jno. iii. 13.

I have found, that the kingdom of God, spoken of in the Bible, is not to be above the skies in heaven, but on earth, and under the whole heaven. Dan. ii. 44; Dan. vii. 27; Rev. xi. 15.

I have found, that Jesus will be King when he comes again, and that his people will be kings too, and reign with him on the earth, over the nations. Rev. iii. 21; Rev. ii. 26, 27; Rev. v. 9, 10; Dan. vii. 13-14.

I have found, that Jesus will receive the throne of his father David when he comes again, and reign in Jerusalem. Lu. i. 32. 33; Matt. xxv. 31-34; Psa. cxxxii. 11, 17; Psa. ii. 6-12; Isa. xxiv. 23; Zech. xiv. 16, 17; Jer. iii. 17, 18; Joel iii. 17-21; Mic. iv. 1-8.

I have found, that the twelve tribes of Israel will be restored as a nation, and that the apostles and Jesus will reign over them. Matt. xix. 28; Luke 8: 13. Ezek. xxxvii. 21-28.

A. J. EICHANER.

OBITUARY.

Thomas M. Walker died at Plymouth, Ind., Feb. 11, 1900, of pneumonia. He was the son of Frank and Isabella Walker, and was born and has always lived in Marshall County, being 36 years old.

He was married thirteen years ago to Sister Amy Mosher, who is a member of the Plymouth church, who with five children survive him. Mr. Walker was at the time of his death Recorder of Marshall County, having been twice elected to that office. The funeral was held at the residence on Feb. 13, and the religious service was conducted by Bros. W. Tuttle and F. E. Van-Vactor, after which the Odd Fellows took charge of the burial at Oak Hill cemetery. He was a kind husband and indulgent father, and the lonely wife and fatherless children have the sympathy of all who know them. May the kind Father above watch over and protect the bereaved ones as they alone take up the duties before them.

The Dewey Calendar for 1900 issued by the Nickel Plate Road will be mailed anyone sending address with 10 cents in stamps to the General Passenger Agent, Cleveland, O.—mar 1

Central Passenger Association Mileage Tickets.

The Nickel Plate Road has become a member of the Mileage Ticket Bureau of the Central Passenger Association and mileage tickets properly issued by any line, a member of that bureau, are valid for use on that road on and after Feb. 10th, in the same manner as on other roads, members of that bureau.—mar 2

Central Passenger Association Mileage tickets will be accepted for passage on trains of the Nickel Plate Road on and after Feb. 10th.—mar 2.

Poetry.

He Cometh.

Behold, He cometh! Lo, the mountains
Are glowing with his light;
It flashes from the living fountains,
And leaps from height to height,
Behold he cometh; yet in blindness
Earth's millions still reject his kindness,
Nor see the glory bright.

Behold he comes! all creation
Feels an impending doom.
Behold he comes! every nation
Surges in restless gloom.
Behold he comes! thrashing, raging,
All evil powers 'gainst him engaging
Disdain to yield him room.

Behold he comes! naught can stay him
Naught can his hour delay;
All kings and rulers shall obey him,
Submit to his just sway.
Behold he cometh! brave resistance
Shall fade as night before the distance
Before triumphant day.

Behold he comes! ye who love him,
Break forth in jubilant song
He cometh! see in earth, above him,
A wondrous, radiant throng.
Behold he cometh! grand and glorious,
Majestic Lord and King Victorious!
All hail the short prolong.

Communicated.

A Lecture.

Last Sunday evening I showed you that the records of creation were not only scientifically correct, but that they contained elements that our most advanced scientific men are only beginning to understand their meaning. This evening I intend to deal with the creation of man in the first and second chapters of Genesis. It is contended by the so-called higher critics that the two accounts contained in the first and second chapters do not agree, but I will show you that this idea of theirs is largely due to a misconception of what the first chapter teaches concerning man's creation. It is a very common idea that man was made like to Jehovah. It is generally claimed that he has not a body but is a spirit. Therefore, man must also have been made a spirit, and consequently when the second chapter tells us that man was made of the dust of the ground, and when he sinned, was condemned to return to the ground from whence he was taken. Then exclaim the critics, those two chapters were never written by Moses, but were compiled from two different heathen sources, hence their conflict with each other. But both chapters are in perfect harmony, the second simply giving details.

I will show you also that the word Elohim translated in the first chapter God, is a plural word and there refers to the angels, and the same word is frequently used in other places referring to the angels. But let us first take Gen. ii. 7, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Douay Version. "And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life; and man became a living soul." The words translated here "living soul," are the Hebrew words en-phesh chayah. These two words occur four times in the first chapter. Verse 20, "And God said, let the earth bring forth abundantly the moving creatures that hath life (Hebrew en-phesh chay-ah). Verse 21, "And God created great whales and every living thing (en-phesh chay-ah)." Verse 24, "And God said, Let the earth bring forth the living creature (en-phesh chay-ah) after his kind, cattle and creeping thing and beasts of the earth after his kind; and it was so." Verse 30, "And to every beast of the earth and every fowl of the air and to every thing that creepeth upon the earth wherein there is life." Marginal reading a living soul (en-phesh chay-ah). I have given every green herb for meat." Dr. Kitto in his cyclopedia of Biblical Literature Vol. I. p. 59, renders Gen. ii. 7, "And Jehovah God (Hebrew Yahowe Elohim) formed man (Adam) dust from the ground.....and blew into his nostrils the breath of life; and the man became a living animal." He says, "We should be acting unfaithfully, if we were to affirm 'that an immaterial and immortal spirit' is contained or implied in this passage."

Dr. I. J. Conant, one of the foremost linguists in the U. S. says, "The Hebrew word nephesh, Gen. ii. 7, here rendered soul, includes all beings that have animal life, and hence it is applied to all the animals of the land and sea."

Dr. Parkhurst says, nephesh "a living animal, a creature that lives by breathing." As a noun, nephesh hath been supposed to signify the spiritual part of man or what we commonly call his soul. I must confess that I can find no passage where it undoubtedly hath this meaning. The Croal Lectures given 1898, in the book is called Recent Archaeology the Bible by the Rev. Thos. Nicol, D. D., minister of Talbooth Parish Edinburgh.

Note at p. 324, he says, "One note of Egyptia city conspicuously lacking from the history and legislation of books of Moses is any direct reference to the immortality of the soul or the future life. When we observe to what an extent the idea of a life beyond death, of the resurrection of the body and of judgment pervaded the thought and conduct of the ancient Egyptians, it is remarkable that no direct reference to that circle of subjects should be found in the Pentateuch. The following is a brief summary of what the Egyptians believed.

Among the Egyptians the natural body was called Khat and it could be changed into a spiritual body, Sahu by prayers and ceremonies on the day of burial. In close connection with it was the heart or Ab. The lunge or double, called Ka, which could move freely from place to place, apart from the body, after death it could dwell in the man's statue and offerings were made to it. The soul was called Ba and could go to heaven and enjoy bliss. It was represented as a human headed hawk, and it came back to reanimate the body at resurrection. Man had also a shadow called Khabit. It could separate itself from the body when alive. Another part called the shining one or Khu, it is frequently represented as a mummy.

In a work on the New Testament, Edmond Sapier, Prof. in the faculty of Protestant Theology of the University at Paris at page 209 says, "Let us study more closely this testimony of Paul. Like all the Jews, he believed in the possibility of a resurrection. The Jews did not clearly hold the doctrine of the immortality of the soul, according to which death is deliverance from the body which fetters the spiritual part of ones being, without which the spirit can live and indeed, without which it is more haply circumstanced. The Jews understood little or nothing of this doctrine, according to which man is composed of two or more or less inimical substances. In their view the world was to be transformed, the death of the body done away with and the kingdom of God set up. Paul had been brought up in these ideas. He not only admitted a future resurrection, but believed that partial or individual resurrection took place now and again. He found it in no sense incredible that God should raise the dead. This belief in the resurrection of a dead man met in his mind and for that matter in the mind of any one of his times no such objection as it would every where meet at the present day."

Edward H. Hall at p. 119, in a work on the Scriptures, says, "Philosophers might believe in the natural immortality of the soul, but not so the Christian." page 116, "The question of the body and its spiritual relation to the actual body long remained a grave one. For more than a century we discover as we read the discussions of the future life, resurrection always means the resurrection of the flesh. The controversy of that period was never with those who denied the future or questioned immortality, it was with those who doubted bodily resurrection. Apart from that the future had no meaning for the Christian."

Renan says in Life of Christ, p. 43, "Belief in the immortality of the soul, which under the influence of Greek philosophy has become a Christian dogma allows us very easily to deprive death of its meaning since the desolation of the body is thus the deliverance of the soul, set free henceforth from the burden that weighed upon its true life. But this view making of man a compound of two substances was not intelligible to the Jew. The kingdom of God or the kingdom of the spirit was to the Jewish mind a complete transformation of the world and an annihilation of death."

Gibbons' History of Decline and Fall of Roman Empire, p. 276, v. 1, "We might naturally expect, that a principle so essential to religion would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been entrusted to the hereditary priesthood of Aaron. It is incumbent on us to adore the mysterious dispensations of Providence when we discover, that the doctrine of the immortality of the soul is omitted in the law of Moses."

Bishop Fillotson's Sermons, p. 74, v. 2, "The immortality of the soul is rather supposed or taken for granted than especially revealed in the Bible."

Luther's Works, Vol. II., folio 107, Wittemberg, 1502, "Pope Leo made a decree about the immortality. 'I permit the Pope to make articles of faith for himself and his faithful, such as the soul is the substantial form of the human body—the soul is immortal with all other monstrous opinions."

Wm. Tyndale said, "In putting souls in heaven, hell and purgatory you destroy the arguments wherewith Christ and Paul prove the resurrection..... The true faith putteth the resurrection which we be warned to look for every hour. The heathen philosopher denying that did put that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together."

Justin Martan says, "If you have fallen in with any who are called Christians, who yet say that there is no resurrection of the dead, but that their souls are taken up into heaven immediately upon death, do not suppose that they are Christians."

Justin says to Trypho, "But I and all entirely right-minded Christians know well that there is to be a resurrection of the flesh and that for a thousand years Jerusalem will be built up and adorned and enlarged as the prophet Ezekiel and Isaiah and the others declare." Justin was put to death about the middle of the second century.

Neshamah Hayh is translated Gen. ii. 7, breath of life, the word Ruah generally translated spirit does not occur here. Neshamah is only twice translated spirit in the Old Testament, Job xxvi. 4, "To whom hast thou uttered words? And whose spirit came from thee?" The other example is Prov. xx. 27, "The spirit of man is the candle of the Lord searching all the inward parts of the belly." In both these places neshamah should have been translated breath. Some other instances of the use of this Hebrew word are Deut. xx. 16, 17, "But the cities of these people which the Lord thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth (neshamah) literally no living being." Joshua x. 40, utterly destroyed all that breathed (neshamah) as the Lord God of Israel commanded." Isa. ii. 22, "Cease ye from man whose breath is in his nostrils." So that there is nothing in this word to imply any entity being put into man at creation, that can exist apart from the body after death, which as we have seen the Egyptians taught, but which the Word of God knows nothing of. The first chapter of Genesis teaches that man was made in the likeness of the angels, for this idea there is an abundance of testimony, a few of which I will give you. Being made in the image of does not mean made of the same material. Angels when they appeared looked like men. Gen. xviii. 1, 2, "Elon Yahova applied unto Abraham in the plains of Mamre and he sat in the tent door, he lifted up his eyes, and lo, three men stood by him. V. 13, "And Yhova El said to Abraham wherefore did Sarah laugh." Ver. 16, "And the men rose up from thence and looked toward Sodom." Ver. 17, "And Yehovah said shall I hide from Abraham that thing which I do?" Ver. 20, "And Yehova said, Because the cry of Sodom and Gomorrah is great."

Gen. i. 27, "So God (Elohem) created man in his own image, in the image of God created he him, male and female created he them."

When the angel appeared to Moses it read, Exodus iii. 2, "Malak Yahowa Eloi, the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush." Ver. 4, "And Yahoa El saw that he turned aside." v. 7, "Yehova said, I have surely seen the affliction of my people." Acts vii. 35. "This Moses whom they refused, saying, who made thee ruler and a judge, the same did God send to be a ruler and a deliverer by the hand of the angel, which appeared to him in the bush. Ver. 38, "This is he that was in the church in the wilderness with the angel which spake to him." Josh. v. 13, "And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand and he said to Joshua, as a prince of the host of Yahova am I now come, and the prince Yehova El host said unto Joshua, Loose thy shoe from off thy foot, for the place where on thou standest is holy, and Joshua did so."

Ver. 2, "And Yehova El said unto Joshua, See I have given unto thine hand Jericho and the king thereof and the mighty men of valor." Judges vi. 11, "And there came an angel of the Lord (Malak Yahova) and sat under the oak which was in Ophra that pertained unto Joash, the Abi-ezrite, and his son Gideon. And the angel of the Lord (Malak Yahov) appeared unto him and said, The Lord (Elon Yahova) is with thee." Ver. 14, "And the Lord (El Yohava) looked upon him and said, Go in this thy might and thou shalt save Israel." Ver. 16, "And the Lord (Elon Yahova) said unto him, "Surely Yahova will be with thee, and in the case of Manoah, the mother of Samson." Judge xiii. 3, "And the angels of the Lord appeared unto the woman (Malek Yohova El)." Ver. 6, "Then the woman came and told her husband saying, A man of God came unto me and his countenance was like the countenance of an angel of God very terrible, but I asked him not whence he came, neither told me his name. He came again Ver. 16. "For Manoah knew not that he was an angel of the Lord."

So that man in his creation was made in the likeness of the angels, but because of Adam's transgression he is at present only a creature of the dust, but thanks be to God who has opened up a way through Christ whereby we may attain to immortality at the resurrection of the dead, for Christ tells us that he is the way, the truth and the life, and if we come to him accepting his words, becoming obedient to his commands, and then walking in newness of life, we will become deathless like the angels. I will conclude by giving one more quotation, this time from a scientific source, to show that man at present is wholly mortal. Many quotations of this kind could be given.

Prof. David Star Jordan, President of the Leland Stanford University says, "The study of the development of mind of men and animals gives no support to the medieval idea of the mind as an entity apart from the organ through which it operates. The 'Clavier Theory' of the mind that the ego resides in the brain, playing upon the cells as a musician upon the cords of a piano, finds no warrant in fact. There is no ego except that which arises from the co-ordination of the nerve cells."

A. Wallace Mason.

Report.

Editor Restitution:

It has often come to my mind, how little we would know of what is going on in the world if there were no papers published, and again, are we doing our part to let the publishers know what we are doing to encourage others, if we are using the talent entrusted to us. In looking over The Restitution we see that Brother and Sister Woodward are holding meetings in Michigan, then in Indiana, and next in Ohio. Well, we have had them here at Baker, Ohio. They came the 13th of January and held meetings almost two weeks. The attendance was good throughout the whole meeting. There were no additions to the church, but judging from the looks on the faces of the congregation we could see there was deep thinking. The first sermon was by Brother Woodward from the text, "God is love," and to see the earnestness in which he spoke and the spirit in which it was delivered, we can but think the walls of prejudice will surely fall. The following are some of the subjects spoken of:—What did Jesus preach,—Restitution,—Resurrection,—Opportunities that slip away,—Let us reason together,—Prayer. They preached alternately, and if any one should ask which sermon was the best we could not tell as they were all so good, and as we felt the church all felt that it was good to be there. The church has been strengthened by their being here and all felt sorry to see them leave, but they had calls from other places and thought it best to go. May God's choicest blessings ever attend them.

Yours, in the blessed hope.

S. J. Elton, Sec.

Editor Restitution:

I have just closed a meeting at Oronoque, Kansas, where I spoke seventeen times to large and attentive audiences. Brother Utter, of Long Island, Kansas, was with me most of the time and spoke twice with good effect. Brother Utter is well qualified to preach the Word, also of good report of them who know him best, and with little practice will make a workman that we will be proud of.

Yours for the truth.

J. T. Prime, Sr.

Our Love Feast.

Dear brothers and sisters of the household of faith:

Again I join the annual love feast with a heart full of praise to our dear Savior, who has done so much for us, and I thank our heavenly Father for the gift of his dear Son, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." John iii. 16. Just think of the sacrifice, and how hard it is for us to sacrifice even a little for him. Let us all think of this and see if we can not do more this year than ever before for his dear cause, for the time may soon come when no man can work.

A loving greeting to all.

E. L. Cronk.

Dear Restitution:

In reading the many soul-cheering letters in your columns, I have been made to rejoice that notwithstanding we are absent from each other, yet we can enjoy sweet communion, and be brought near by the eye of faith, which binds us close in the bonds of Christian union and fellowship, and while we are journeying to and fro in all the meanderings of life, mingling and co-mingling with our fellow-creatures we are built upon the foundation of the apostles and prophets, Jesus Christ being the Chief Corner Stone, or King of the Jews, as our Sister Sallie Black says in The Restitution of January 17th. I was so glad to see her name appear again among the faithful. Had not heard from her for so long. Her letter was quite a feast to me. 1st, because the truth was so ably set forth by her, and 2nd, because it awakened so many fond recollections of the past. I am enjoying my winter tour very much with the friends of my youth. I have many talks with them about the things concerning the kingdom of God and the name of Jesus Christ, and have many pleasant seasons in its defense. Dear Brothers and Sisters let us all work in the Vineyard of the Lord till he come, whose right it is to sit on the throne of his Father David, and rule over the house of Jacob forever, then faith will end in sight and hope will end in sweet fruition.

Your Sister, striving for the kingdom.

S. F. Morgan.

Dear Brothers and Sisters:

My husband and myself are all of the one faith living here in Pittsburgh Kansas. We have all kinds of societies and churches here. They will not let us preach in their churches. I do wish some of our ministers like Bro. Wilson, or Bro. Foore, or Bro. T. E. Adams could come here and hold meetings for about ten days. I think it would result in good. We would care for the speakers. We have one son living here who is in the faith and would help defray the expenses for hall rent, and a little help from others will help, I am sure much good will be done. You all know of my husband's former labors in Missouri and Arkansas years ago. He baptized over 200 in Arkansas and 50 in Missouri. He labored night and day, using his own means, and for this cause we are now poor in this world's goods, but thanks be to God we are still rich in faith and heirs to that kingdom which is soon to be set up, at Jesus' second coming, when we hope to be made immortal. We are growing stronger, and as the apostle Paul said, "We are pressing forward to the mark of the high calling in Christ Jesus." Let us all dear ones be more faithful than ever.

Your Brother and Sister,

C. W. & A. J. Hennos.

Dear Household of Faith:

I greet you in the name of the dear, Anointed Jesus. He, who alone is worthy of all praise, who by the grace of God tasted death in the behalf of every man, he who is our life. He says; "Abide in me for the branch cannot bear fruit of itself." When you and I were immersed we confessed that we were transferred from the old Adam into the new, and we became a new creation. Does our fruit manifest it as we read in Col. iii. 1–15 and Eph. v. 9. An incident comes to my mind just now of one who professed faith in the Lord. He asked another what it meant to be dead?" The answer given was this: "Go to the cemetery." There was a man named Jones buried there. "Stand over his grave and abuse him, call him all sorts of names." He did so and came back. He was asked if Jones answered him back. He answered him, no. He was then told to go and praise and flatter him. He came back with the same result. The one who wanted to know what it meant to be dead saw the lesson. Dear ones in Christ, it is a homely story but illustrates the truth of the 6th chapter of Romans. Dear ones in Christ, may you and I be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Amen.

M. T. Aslaksen.

Editor Restitution:

Please find enclosed my subscription to your much loved paper. My wife and self are getting old—past sixty—and may not need your paper much longer. We are in harmony with its teachings and being much isolated we look impatiently for its weekly visits. Thanks to the Lord and the dear brothers and sisters, for the much loved Restitution.

Thos. F. Rich.

Dear Restitution:

I see that Brother D. M. Hudler contemplates filling the call of Sister Anne Cook, at Wolf, Cal. Now there are three of us at Wheatland, Brother Stagner, myself and another Brother who has been a Baptist for years, but now sees the light in the one faith. Wolf is about 20 or 25 miles from Wheatland, and if Brother Hudler or any other Brother should come this way we will try and take him up there. I long to hear the gospel preached as it is in The Restitution. I never heard it that way. After my eyes were first opened I got to reading The Restitution and you see my name as a new subscriber on your list. May God bless you all in your work, and send us some one to preach the truth to us, and we will do all we can to help support him. We are poor, but can help a little. We are looking for the Master, and long for his glorious day to come. I gave a paper to one of my neighbors the other day, who has been a professed Christian for years. I marked some articles on the second coming of our blessed Lord, and he said that he did not want to read anything on that subject, that he did not want that day to come. Oh, what blindness. I ask an interest in your prayers.

Your brother in Christ.

J. M. Tindell.

Dear Brothers and Sisters:

I thought I would write a few lines, that you may know that my husband and myself are yet among the living, and trying in our weak way to do what we can in spreading the gospel. We are trusting in the Lord, and waiting for his return. It seems as though the time had come when we can lift up our heads and rejoice for our redemption draweth nigh. It seems that the world is in unrest, strife and hurrying to get rich, laying up treasures to be burned. When has there been such a time, wars, earthquakes, famines, pestilences and crimes of every hue? It makes one strong in the faith, and our prayer is that we may overcome the evils of this present world, and be saved at last in the kingdom. Amen.

Your Brother and Sister.

Mr. & Mrs. S. A. Guild.

Our Bible Offer.

Have you read our premium offer page on 4 of this paper? It is simply this:

You pay your subscription for 1900 at the regular price, and send $1.50 more and get a Bible worth $3.50.

If you have already paid for The Restitution for 1900 you may have the Bible by sending us $1.50.

If you want an extra Bible to give to some one add $1.50 to the $3.00 for paper and Bible, and we will send an additional book to you.

If you will send us four new subscribers for 1900 we will send you this Bible free of any charge.

This is not a cheaply gotten up work, but a book exactly as described, and all who have seen it speak in highest praise of this Bible. We are so confident you will be pleased that if you are not satisfied when you get the book, return it to us and we will return the money to you.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W O Steffa	1.00
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Central Passenger Association Mileage Tickets are good on the Nickel Plate Road between Buffalo and Chicago or intermediate stations on and after Feb. 10th.—mar 2

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.]

For Our Children.

If and Perhaps.

If everyone were wise and sweet,
And every one were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should grumble or complain,
And nobody should labor
In evil work, but each were fain
To love and help his neighbor,
Oh what a happy world it would be
For you and me—for you and me!

And if, perhaps, we both should try
That glorious time to hurry,
If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweet-hearted—
Perhaps in some near by and by
That good time might get started.
Then what a happy world it would be
For you and me—for you and me.

Grace's Example.

"You are a real mean, horrid girl," cried Alice Evans at recess time; "you saw me stumbling by my desk and you knew I would fail. I think you might have whispered the answer to me just as you always do."

Grace replied, "I should have liked to help you, but"—

"But what? Surely you are not getting so good that you cannot do it. Only last week, I noticed you copied my example. It seems to me if I received help I would give it also, and what's the harm anyway?"

"I am not going to take it any more nor give it either," was Grace's reply, "I think Miss Gray, our teacher, is right when she says we are doing wrong."

"O, pshaw," exclaimed Alice, and she joined a party of girls and began to tell about Grace's goodness as she called it.

Miss Gray was a new teacher, and had been in this school only a few weeks. She liked the girls—all about twelve, thirteen, or fourteen years of of age—but she disliked the constant "helping," or, as she called it, "cheating."

At the beginning of the second week, Miss Gray said, "Girls, you are not helping each other when you copy another's example, or when you whisper the answer to one who is reciting. Perhaps you think it is honorable to give the help as you call it, even if you do not receive; but it is not so. The girl who is reciting acts an untruth. She has not studied her lesson, perhaps, but some one whispers the answer to her, and she appears to be perfect. I will say no more, but I hope to see an improvement."

Grace thought Miss Gray was right, but her first trial was not pleasant, as we have seen. Her second attempt seemed still harder.

In the afternoon Miss Gray had a visitor. It came to Grace to recite in History, but she could not think of the date, which was a very important question.

One of the girls whispered it to her, and, without thinking, Grace nearly answered. Then she blushed and said, "I don't know."

After school, she told Miss Gray that she could not try any more to do right; that all of the girls were provoked with her, and that she was very unhappy.

My dear," answered Miss Gray, perhaps you will not be alone in doing right after this. You know that all good things have been begun by one person. I know it was and is hard for you, but take courage, and remember that you are not alone really; Christ is with you."

After school some of the girls were disputing. "Why do you suppose Grace did not answer when I told her?" asked Eleanor, the one who had whispered the answer.

"Well," answered Alice, "I guess I will try to-morrow to see if I can learn my lesson well enough not to need any help. Why, if Grace can do it, let's all try it."

Three or four agreed to this plan, and in a week or two quite a number more. Of course each one had her temptation to slip back to the old way, but by the end of the term, Miss Gray felt that her words had not been in vain. Grace felt that although she had had much trouble at first that it paid to do what was right. When she was asked to choose an opening hymn one morning, it was:

"Dare to do right,
Dare to be true.
You have a work
That no other can do."

Irene M. Morse.

Home Seekers' Excursion via the Nickel Plate Road to points in West, Northwest and Southwest, on March 6th, 1900. One fare plus $2.00 for round trip. Tickets available on above date good returning within 21 days. See Agents—mar 6

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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Mardi Gras Rates.

Reduced rate tickets for Annual Mardi Gras Festivities will be sold this year to New Orleans and Mobile, February 19th to 25th, inclusive, good returning leaving those points not later than March 15th. Anybody may take advantage of the low rates, and any Pennsylvania Lines Passenger or Ticket Agent will furnish full particulars upon application.—feb 25

Home Seekers' Excursions via the Nickel Plate Road to points in the West, Northwest and Southwest, on Feb. 20th, 1900. Tickets are available on above date good returning within 21 days. One fare plus $2.00 for round trip. See Agents.—feb 20

List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on S.d. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Whiterlode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Bible class and social worship and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thecity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder: Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at H. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. H. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave. San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esbelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knifa, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthou, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Great of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All loving Truth, and traveling brethren cordially invited to stop off and meet with us. A. W. Glover, Secy and Treas. J. E. Forsythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical study by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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	6	15	20	5	21
	AM	PM	AM	PM	PM
Pittsburg, lv.	10 00	10			
Allanson, "	2 03	3			
Canton, "	10 19	12			
Louisville, "	11 03	1			
Wooster, "	11 [illegible]	[illegible]			
Mansfield, "	12 [illegible]	[illegible]			
Crestline, arr.	1 [illegible]	[illegible]			
Crestline, lv.	1 [illegible]	[illegible]			
Upper Sandusky, "	2 [illegible]	[illegible]			
Leipsic, "	2 [illegible]	[illegible]			
Van Wert, "	3 [illegible]	[illegible]			
Ft Wayne, "	4 [illegible]	[illegible]			
Arcadia, "	[illegible]	[illegible]			
Columbia City, "	[illegible]	[illegible]			
Larwill, "	[illegible]	[illegible]			
Wooster, "	[illegible]	[illegible]			
Wayneset, "	[illegible]	[illegible]			
Wolcott, "	5 [illegible]	[illegible]			
Kent Green, "	[illegible]	[illegible]			
Smith, "	[illegible]	[illegible]			
Wilson, "	[illegible]	[illegible]			
Valparaiso, "	[illegible]	[illegible]			
Wanatah, "	[illegible]	[illegible]			
Hanna, "	[illegible]	[illegible]			
Kouts, "	[illegible]	[illegible]			
Daniels, "	[illegible]	[illegible]			
Porterdale, "	[illegible]	[illegible]			
Plymouth, "	[illegible]	[illegible]			
Burr Oak, "	[illegible]	[illegible]			
Bremen, "	[illegible]	[illegible]			
Tiosa, "	[illegible]	[illegible]			
Walkerton, "	[illegible]	[illegible]			
Hamlet, "	[illegible]	[illegible]			
Knox, "	[illegible]	[illegible]			
Wanatah, "	[illegible]	[illegible]			
Valparaiso, "	[illegible]	[illegible]			
Wheeler, "	[illegible]	[illegible]			
Bedford, "	[illegible]	[illegible]			
Liverpool, "	[illegible]	[illegible]			
Clarke, "	[illegible]	[illegible]			
Chicago, arr.	6 55	7 10	8 05	12 30	3 25
	20	8	6	30	16
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Eastward.

Chicago, lv.	7 30	7 00	12 35	4 15	5 40	6 55
Hanna, "	8 57		1 26	5 [illegible]		
Liverpool, "	9 03		1 32	5 [illegible]		
Bedford, "	9 08		1 38	5 [illegible]		
Porterdale, "	9 19		1 49	5 [illegible]		
Plymouth, "	10 07	8 45	2 37	6 [illegible]		
Burr Oak, "	10 45		3 16	6 [illegible]		
Bourbon, "	10 58			6 [illegible]		
Kent Green, "	11 08			6 [illegible]		
Wanatah, "	11 28	9 28	3 45	7 [illegible]		
Wilson, "	11 [illegible]	[illegible]	[illegible]	[illegible]		
Porterdale, "	11 [illegible]	[illegible]	[illegible]	[illegible]		
Larwill, "	11 [illegible]	[illegible]	[illegible]	[illegible]		
Columbia City, "	12 [illegible]	10 [illegible]	[illegible]	[illegible]		
Arcola, "	[illegible]	[illegible]	[illegible]	[illegible]		
Ft Wayne, ar.	1 [illegible]	11 [illegible]	[illegible]	[illegible]		
Ft Wayne, lv.	1 [illegible]	11 [illegible]	[illegible]	[illegible]		
Van Wert, "	2 [illegible]	[illegible]	[illegible]	[illegible]		
Lima, "	3 [illegible]	[illegible]	[illegible]	[illegible]		
Bucyrus, "	4 [illegible]	[illegible]	[illegible]	[illegible]		
Crestline, ar.	5 [illegible]	[illegible]	[illegible]	[illegible]		
Mansfield, "	5 [illegible]	[illegible]	[illegible]	[illegible]		
Wooster, "	7 [illegible]	[illegible]	[illegible]	[illegible]		
Massillon, "	7 [illegible]	[illegible]	[illegible]	[illegible]		
Canton, "	8 [illegible]	[illegible]	[illegible]	[illegible]		
Alliance, ar.	8 [illegible]	[illegible]	[illegible]	[illegible]		
Pittsburgh, ar.	11 05	2 55	6 [illegible]	[illegible]		
	AM	PM	PM	PM		

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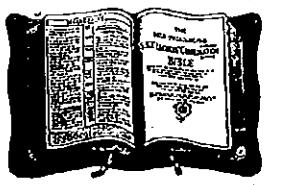

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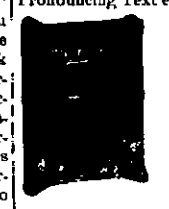

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Poetry.

'Tis Midnight on the Waters.

'Tis midnight on the waters,
The storm-swept ocean's wave;
Now is the time to labor,
To suffer and be brave.
There's sunlight on the harbor,
And soft as holiday air
I hear the song of angels
Float from Eden's bowers fair.

'Tis midnight on the waters,
The snowy crests of foam,
And roaring of the breakers
Tell where the sea-wolf's home;
But, though unseen by mortals,
A strong hand holds the helm,
And safe our golden anchor
Is dropped within the veil.

'Tis midnight on the waters,
But o'er the brightest pearl
Is cast a veil of darkness,
To fit for the ordeal.
I would not feel unready,
Upon... Everguard,
But 'mid the rocks and dangers,
I'd gather up the best.

—Victor N. Codworth.

Communicated.

Christianity.

Christianity or the religion of Christ is a divine system. God is its author. As he is the author of the revelation on the truths of which the system is founded. While it would not be strictly true to say that the Christian religion existed in patriarchal and prophetical times, yet it is true that its germs are to be found laid there; its beginning dating, in fact, with the fall of man and the promise of a deliverer, the Seed of the woman that should bruise the serpent's head. With this promise as the ground of faith and hope in primitive man, and the sacrifices enjoined, no doubt, by God himself, they began the gradual unfolding of the marvelous plan. This went on until "the Word was made flesh and dwelt among us (and we beheld his glory as of the only begotten of the Father) full of grace and truth." John i. 14. Jesus stood among men as a revelation in himself for in him was "God manifest in the flesh." 1 Tim. iii. 16. He was so in harmony with the Father that those who knew him were expected by him to be acquainted with the Father. Addressing his disciples he said, "If ye had known me, ye should have known my Father also." John xiv. 7. He was so assured of this conclusion that he added: "From henceforth ye know him and have seen him." Several expressions of equal force and meaning are found in the verses immediately following. These statements of his cannot be construed in support of the orthodox trinitarian dogma of three co-equal Gods, yet only one in person and substance.

A Being so completely in accord with the Father in word and works, and humbly acknowledging that these and all else was derived from him is well worthy to be ranked as "head over all things to the church;" and be set forth as the only "name under heaven given among men whereby we must be saved." Acts iv. 12. "He is the truth, the way and the life." So the Christian religion must embrace him, and the truth in him the promises to the fathers, the hope of life, the law of love, the promise of an eternal kingdom, together with all the moral precepts by which our course of conduct must be regulated. It takes in him as the crucified and risen one in whom we find "wisdom, righteousness, sanctification and redemption." 1 Cor. i. 30. This religion must embrace his personal coming (pre-millennial of course) the resurrection of the righteous dead at that solemn epoch; the change of the living remnant of the expectant church; the establishment of his kingdom; the subjugation of opposing powers, and the blessing of the nations under his beneficent reign. This in brief is the Christian system; reaching far back into the past and sweeping forward into the ages yet to come; pronouncing a benediction upon the obedient, and death as the doom of the wilfully disobedient.

AN ERROR.

It is a grave error to suppose that

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, FEBRUARY 28, 1900. NUMBER 8.

what is commonly called the New Testament Scriptures contains all that is necessary to a justifying and saving faith in Christ. The many examples of Apostolic preaching in which appeals were made to the then only extant Scriptures in proof of things alleged concerning the kingdom of God, shows that these inspired preachers thought it essential to a valid faith that things should be brought forward from the Old Scriptures, from Moses and the prophets. It is not safe to set aside these examples of inspired teachers. Whoever does, regards his own opinions as of greater importance than the Word of God. How often have I been reminded that we ought to preach the things that are essential to a saving faith; when, upon a little cross examination it turned out that the essentials were non-essentials because not found in the Bible—were purely human opinions.

Before the birth of Christ the faith and hope of patriarch and prophet were kept alive by the same promises which inspire the hearts of believers today; and the law served as a school master to bring Israel to Christ. The lamb without blemish shadowed forth the Lamb of God that was to take away the sin of the world. To close our eyes to the earlier revelation is to shut out the light designed to illuminate the pages of the later revelation and cannot but result in leaving us in darkness and doubt. The Bible is one book, not two. It is true that the Hebrew Scriptures contain a system of law that ceased to be of binding force when "the faith came," (Gal. iii. 25) "the Dispensation of the Spirit." 2 Cor. iii. 8. The legal system, in Paul's allegory, is fitly represented by Hagar the bond woman and her son: while we the children by faith in Christ are declared by the Apostle to be children of the free woman and therefore not under "the yoke of bondage."

JOHN L. WIXOM.

The X Ray Papers. No. 4.

"The entrance of thy Word giveth light."

Rev. B. Well, Mr. Mack, in our former interviews we have been investigating some of the Old Testament Scriptures. I think we should be governed entirely by the teaching of Christ and the Apostles, as recorded in the New Testament. The Old Testament was given to the children of Israel and I do not think it concerns us, to any great extent. It is very convenient as a book of reference, I think that is about all the use we have for it. Therefore in this interview I would like to take up some of the statements of Christ while here on earth, showing the conscious existence of the soul, or spirit, after it leaves the body at death.

Mark. Well, Bro. B., it would appear that Christ and the Apostles viewed the Old Testament Scriptures in a different light from what you do, as they very often referred their hearers to the Old Testament Scriptures in proof of the truth of their statements. Christ says, "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. The Old Testament Scriptures is what Christ referred to, for the New Testament Scriptures were not then in existence. Again he says, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke xxiv. 44. Now, Bro. B., if we will go to the law of Moses, and to the prophets, and the Psalms, and learn what is there written, concerning Christ, and then go to the New Testament, and find what has been fulfilled concerning him, then we may know what is yet to be fulfilled, and we will find that a large part of the predictions, concerning him, are yet in the future. If we ignore the Old Testament Scriptures, we cannot comprehend God's plan of salvation, for therein we have the very foundation of that plan. I think therefore we should be very much concerned in reference to their teaching. Well, Bro. B., to return to our subject, what text do you wish to take up in the New Testament?

Rev. B. We will turn to Luke xiv., and from the 19th verse to the end of the chapter, we have the narrative of the rich man and Lazarus. Now, Abraham and the rich man must certainly have had a conscious existence after death, (for they were both dead) or they could not have conversed with each other. This certainly proves that the conscious personality of man does not cease at the death of the body.

Mack. Well, Bro. B., shall we view this narrative as a parable, or as a literal occurrence.

Rev. B. I take it to be a statement of an actual occurrence. Luke does not say that it is a parable. I think therefore we will have to accept it as literal. It reads, 'There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." The whole narrative appears to me to be a statement of literal facts.

Mack. Well, Bro. B., let us view this in connection with what immediately precedes it in chapter 5. We have three parables—the parable of the lost sheep, and of the ten pieces of silver, and of the prodigal son; and in vi. 1, begins the parable of the unjust steward. Now, Bro. B., you accept all these as parables, the last two beginning with the same statement, as the rich man and beggar, "There was a certain rich man which was clothed in purple and fine linen." Of the prodigal son, "A certain man had two sons." And of the unjust steward, "There was a certain rich man, which had a steward."

Now, Bro. B., why do you accept the first four of these as parables, and claim the fifth in the series as a statement of literal facts? Besides we find in Matt. xiii. 34 35, "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them. That it might be fulfilled, which was spoken by the prophet, saying, I will open my mouth in parables. I will utter things which have been kept secret, from the foundation of the world." And in Mark 34 we read "But without a parable spake he not unto them." Now, Bro. B., taking this statement concerning the rich man and the beggar in connection with the series of parables preceding it, and the statements of the prophet that he would speak in parables, and the statements of Matthew and Mark that he did speak in parables, and without parables he spake not unto them. I conclude therefore that the statement concerning the rich man and beggar was a parable.

J. H. McCLAIN.

(To be continued.)

Our Hope.

Eph. iv. 4, reads: "There is one body and one spirit, even as you are called in one hope of your calling." How many hopes does the Bible present? Just one. How many baptisms? One. How many faiths? One. How many lords? One. We often hear of a larger hope and a smaller hope, just as though we had an unquestionable right to apply the law of expansion or contraction to God's Word, as we have to our national affairs. But when God speaks, himself, or through his inspired agents, we have no right to dictate, it is said. God knew just what he meant when he spoke; and whether it just meets our ideas or not, it is there and we must abide by it. We often hear that wonderful saying of modern times, "The world's hope." I do not like it, why? Because it gives the worlding, or sinner, a wrong impression. They have not yet learned the first principles of Christ's plan of salvation, and hearing discussed from professed Christians an easier and quicker way out of the way "to work out their own salvation," they wisely (to them) accept the easiest way, which to them will be death, and upon whose head will their sins fall at last? The world has no hope while out of Christ. Is that a narrow view of Christ's saving power? What has the Word revealed on this to all important subject? The Apostle speaking to the Gentiles before accepting Christ, says: "At that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." And Peter says, 1 Pet. iv. 18, "If the righteous scarcely be saved, where shall the ungodly and sinner appear."

O my brethren, where is the hope for the world or sinners here, where is there ever so small or narrow a margin to build a hope upon? Webster says, "Hope is a desire of good joined with expectancy." What may be the hope or expectancy of the Miner, believing Peter's words to be true? A weary, heart-broken cry, as they look into the face of the merciful Judge, who kindly made the conditions for them, "where shall the ungodly and sinner appear?" most lamentable condition. The same thought is expressed in 1 Thess. iv. 13....."that ye sorrow not even as others, which have no hope." These Thessalonians were worshiping idols; when they laid their dead away they had no hope of future life. Christ being our Life-giver there is no hope for any out of him. Paul says, "I am not ashamed of the gospel." Why? "For it is the power of God unto salvation." O wondrous power, that brings the one hope of life, the one safe rock to build upon, the only window that throws a flood of light into our life, that keeps our hearts from breaking when our sacred dead are torn from us. No wonder Peter, with ecstatic joy, breaks out with, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Because if he arose and was the first fruits from the dead, those who are his followers, truly come in for a share of the harvest they reaping a kind of first fruits, verily there is a reward for the righteous. Psa. lviii. 11. But, O sinner, where will you stand in that day of rewards? Hope is now within reach of all who will accept the conditions, but as surely as Christ's words of long ago were true, so surely will they ever stand as a truth. "Ye will not come to me that ye might have life." May God help us all to be careful to hold out no false hopes for the world, but warn them, for our time is short and we want to deliver our souls, for Ezek. says, "Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Somebody will be deceived, somebody will cry, Mountains, rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? Only those can stand, "who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor to the soul, both sure and steadfast." Yours looking for that blessed hope and the glorious appearing of the great God and of our Savior Jesus Christ.

B. W. WOODWARD.

The Teaching of the Twelve Apostles.

We have absolute faith in the teaching and Messianic claim of Jeesous of Nazareth to be the Christ preheralded and attested by "the Law and the Prophets," and also attested to us by signs and prodigies accompanying and following his teaching and assertion of himself during his three years of public ministration in the land of Palestine. The kingdom he heralded we understand to be the fulfilment of the covenant promise to Eve—renewed and amplied to Noce—renewed, amplified, and made more specific to Habraam and to which the law was added because of evasions and because of the meditation of Moouses: and made still more specific as a Messianic kingdom in David and the later prophets, of which kingdom the Christ was to be the King here on the earth.

We had hoped for the prophesied kingdom to come when he came and was with us: but he told us and unfolded the Scriptures of the Law, the Psalms and the Prophets, so that we understood and now understand that the prophetic periods and specific times are known only to the Father, and, were not known to the angels, nor even the Son in the days of his heralding and ministration here; but that when raised from the dead, Jeesous was to go to the Father to receive the kingdom and return with it, and that we were to be looking expectantly for it till it comes in due time, whether in the first, second or third watch, and moreover that it will come unexpectedly to any and all who are not so watching and expecting. To them it will not come as to the rest, like a thief in the night, but like the spring or the summer in due season, and which herald their coming with unmistakable signs; even so those who want it enough to familiarize themselves with what has been revealed through the oracular, prophetic Word and symbol and sign, or in short can read the heavenly imports, as we all do the physical signs of the natural world we live in, will see this kingdom coming before it comes, but the day and the hour we do not know and make no pretense of knowing; but we do know that it cannot come very soon, because a great apostasy of our church must first come, which we understand to be a standing away from the truth as it is in Christ, and a persistent adherence to and following after myths and fables which belong to the lie of Satan, as opposed to the truths of God. The Church is not the kingdom; but we understand it to be the herald of the kingdom, individually on its membership, and collectively as a church, consisting as it does of witnesses for his name and to the truth of God as summed up in the Son of his love. To this end we were inspired to call ourselves Christians and in this name to give our testimony and in this name to suffer obloquy and reproach, and if required death even. In this name moreover, and this name only, we have been taught to hope and do hope for the coming of the kingdom and its accompanying glory, which will include our own exaltation and glory, our translation to this glorified state, if still alive, or our resurrection and the redemption of our body, if already dead.

We do not hope to see the world as a whole grow constantly better before the coming of the kingdom, and him whose right it is to rule, but constantly worse, and we have been taught that the last times will be very wicked and trying times for faithful Christians and that it is doubtful whether the Christ will find "the faith" on the earth when he returns.

CHAS. GARDNER.

Hygiene.

"Cleanliness is akin to godliness." It is also a potent factor for maintaining health. It embraces more than a clean face and hands, if it would be worthy of the relationship to godliness. Science reveals filth, uncleanliness, where we did not expect to find it. And we are confronted with conditions as the cause of our utter physical worthlessness, that we have set on foot, ignorantly, if not wilfully, habits that were once thought harmless have been shown to be the bane of our usefulness. And to them may be attributed our bodily pain, and our mental incapacity and spiritual death. Godliness affords no grounds for the growth and nurture of unclean habits. And the filthy, lazy body is never the temple of a pure heart. Whatever things are unclean to the body, tends to destroy the vigor and health of the mind and spirit. Apologies are not sufficient to cancel penalties. All laws regulating man are from God. And violation means sin, and results in estrangement from him; whether it relates to one part or all. Man is a unit creature with God, and accountable to him as a unit being. Thou shalt not kill, includes suicide as well as homicide. I may not destroy myself, nor injure my body lest I fail in the work he has given me to do. The glutton is as useless to God as the drunkard; and his appetite as destructive to spiritual life. God will destroy both.

The law given from Sinai contains the best system of hygiene ever written. And science is fast corroborating the divinity of its teachings. When God pronounced an animal unclean, unfit for us he was not speculating. Neither was he experimenting to reach his conclusion. The wise will beware. The foolish may vainly expect to sanctify by the giving of thanks, yet swine will remain an abomination to the Lord, and a source of disease to man. Paul's language 1 Tim. iv. 3, 4, no more includes the filthy scavenger than it does the loathsome reptile. It embraces only the clean beasts and fowls that were set apart in the law. These man is permitted to eat. The others he is commanded not to touch, because unclean.

Why should we imperil our lives to do something God has forbidden. It was thus sin entered into the world. A disregard of physical law may not discover the penalty immediately, but the rod is laid up for us, and is only seasoning to be more effectual. Sometimes as in the use of narcotics we may feel as though we were being lifted up into the atmosphere of the gods, but the flight is very short, and unsatisfactory, and ends up in a wretched depression, to remind us that a day of reckoning is just ahead. A moderate use of things God has appointed for us, and a touch not, taste not, handle not, of the evil, are the grounds of our acceptance with him.

I shall hope to be pardoned if I have been too explicit in regard to the frailties of our poor humanity. I beg to notice that we often need some one to show us our faults. One venerable brother said to me, "Tobacco chewing is a dirty, filthy habit, without a single redeeming quality." Yet the old man kept right on chewing. Is it enough that we condemn a habit and still practice it? To confess our sins and not forsake them is not turning to the Lord. Reformation is the need. Profane man cease your swearing. Thief stop your stealing. Liar speak the truth. Glutton control your appetite. Drunkard touch not the cup. Sensualist cultivate virtue. "If you would enter into life keep the commandments." None but the pure in heart shall see the Lord.

Submitted in love,
A. B. WIXOM.

Epheseus.

History tells us that Ephesus was a most magnificent city. It rose to a degree of splendor surpassed by few if any of the oriental cities. It was a gay and luxurious city, the central seat of a great and populous idolatry which not only enriched the city through the masses of foreign worshippers, but was also associated with some of the most lucrative industries of the city itself. This was the manufacture of silver shrines of the great goddess Diana. This idolatry was practiced in connection with that magnificent temple for which Ephesus was most famous,—The Temple of Diana. It was indeed a most splendid building, and ranked among the seven wonders of the world,—the length 425 feet, the breadth 220 feet, —encompassed with 127 pillars, each 60 feet high, each of which was presented by a king. This magnificent building which was built by the contributions of all the provinces of Asia Minor, and which took 200 years to complete..... .....Time has brought it to complete and utter ruin,—thus showing us the fact that all human glory passes away.

"And the voice said cry, and the prophet said, What shall I cry? All flesh is grass and all the goodliness thereof as the flower of the field, the grass withereth, the flower thereof fadeth because the spirit of the Lord bloweth upon it, surely the people is grass. The grass withereth and the flower fadeth, but the Word of our God shall stand forever."

J. O. WOODMORE.

The man who opens his heart to truth will soon find truth opening a door of usefulness for him.

The Restitution.

THE RESTITUTION advocates the first restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb'y 28, 1900.

The Blessed God often teaches lessons in the shade which we would never have learned in the sunshine.

Who so fit to preserve us from falling, as he who knows us altogether, and knows *all things*, and whose *are* all things?

A heart sprinkled from an evil conscience; full assurance of faith; a lively hope, and a subdued will, are evidences of soul-prosperity.

It is one thing to go to God in a happy frame of mind, and another thing to go to him when a load is crushing one to the ground, almost, or is beset behind and before, and no apparent way of escape, except by counting him faithful who hath promised.

"Let the thought of a crucified Christ never out of your mind; this gives a realizing sense of the past, while it brings the future age of glory near to us. We should let these things be our sweet consolation, our honey, our desire, our reading, our meditation, our life, our assurance, our joy."

Faith is a wonderful thing. It will give courage to a coward, tameness, drew a man from his strongest attachments, enables him to see sin where he had no idea of its existence; and when it deals with the covenants of promise and the blood that confirmed them, and the love of God lying back of all these things, it quickens moral perceptions and enables him to see beams where he could not see motes.

Last week John Alexander Dowie took about 1000 of his followers to see the site of his new "Zion" 42 miles north of Chicago, and made an address exhorting them to invest in the lots. The result was discouraging, as very few were willing to put money in the scheme. The "Dr." will have to use force likely and compell them to buy. He announces that he expects to lay the first foundation stone on July 4.

Is England's Power Declining?

Many times has this question arisen in the minds of people of various classes since the war with the Boers has been in progress, a majority having the idea that the British Empire will now go down and become a third or fourth rate nation. In view of this the answer given herewith cannot fail of being of interest to the Bible student. It is copied from the Chicago *Tribune* and is a reply to the question at the head of this article.

The *Tribune* does not see any evidences that the power of England is on the decline. It is certainly making progress in the whole eastern part of the dark continent, and if successful in the present conflict in south Africa, as it inevitably must be, barring any foreign intervention, its authority will be supreme from Cairo to the Cape. It is extending its commerce over the world so rapidly that continental nations are growing jealous. It is rapidly extending its dominion. Its navy is the strongest in the world, and stronger than the combined navies of the leading continental powers. If our correspondent desires to know what such a naval strength means let him read Captain Mahan's recent work, and if he desires to know how England stands relatively to other powers let him consult the statistics of the Statesman's Year Book or Whittaker's Almanack and his curiosity will be satisfied. The *Tribune* can not see any signs of declining power in England.

News Notes.

The Russian government desires to establish a consulate at Bombay, setting forward the claim that she should be allowed to do so because other foreign powers have been permitted to do so. England replies by granting the privilege provided she may place a like representative at Tchardjui, a town in central Turkestan, north of Cabool. Russia refuses to allow this to be done. Another case when the "door is shut."

The Vatican is bidding for the favor of German Catholics by favoring the proposal to create a theological faculty at the University of Strasburg.

The Berlin correspondent of the *Standard* says: "The United States government purposes to send some warships into Chinese waters shortly, as the Tsung-li-Yamen does not heed the collective note sent by the United States Minister and the other power's Ministers a fortnight ago, in which they demanded that measures be taken to insure the safety of missionaries. Germany designs to send ships for the same reason."

A *Daily Mail* dispatch from Bombay, dated Feb. 23, says: "Considerable excitement is caused here by the news of the arrival of a Russian cruiser at Bunder-Abbas, in the Persian Gulf. The cruiser is understood to be a large vessel carrying fighting tops, but its name is as yet unknown. The British warship Comorne has gone to Bunder-Abbas with the gunboat Sphinx.

Uneasiness prevails owing to the repeated statements regarding Russia's activity on the Afghan frontier. All British officers have had their leave cancelled except in cases of sickness, and last week some officers who were proceeding to England were actually stopped when embarking on the mail steamer."

"The *Times* of India doubts the probability of a Russian advance to Herat until such a time as the Ameer dies, but it welcomes Lord George Hamilton's assurance that Great Britain adheres to her pledges to the Ameer. The paper, however, urges the necessity of a clear declaration of British policy in the Persian Gulf."

In order to more rapidly mobilize the fleet the Admiralty has directed all naval officers to board their ships, and all senior officers not serving afloat have been told the name of the ships to which they have been allotted. This step has been taken in order that the mobilization may proceed with all dispatch should the situation render it expedient. All ships are practically ready, not only the home squadrons, but the fleets abroad.

The Admiralty is evidently preparing for emergencies. Spare mountings for barbette guns on the battleships Canopus and Ocean, on the Mediterranean station, are being dispatched from Portsmouth to Malta. These are intended to replace any mountings that may be disabled in action so that the vessels may be got ready for service again at the shortest possible time.

The *Tageblatt*, of Leipzig, representing the Nationalists, and the Pan-Germanist, Anti-Semites, and Saxon exporters, which, taken together, form a considerable proportion of the country's population, foresees a war with England in the not too distant future. It says, "England understands the situation thoroughly, and thoughtful politicians are familiarizing themselves with the idea that war alone can restore the equilibrium in the Anglo-Saxon relations.

England has always followed Germany's evolution with envious eyes, and dislike changed to bitter hate when we entered the field of world politics which England had hitherto monopolized. England laid many stumbling blocks in our path, so that gradually a mighty hatred of England has accumulated in the hearts of our people.

Earnest conciliatory efforts have not been wanting on either side, but the flame cannot now long be choked and we simply must anticipate war some day.

"Germany could play with her European role until France had been defeated, and similarly our world politics cannot prosper until we settle with Great Britain. Treaties and agreements may defer but they cannot prevent the crisis."

The *Tageblatt*, in summing the international situation, finds that Germany cannot expect outside support, and that consequently diplomacy must undertake to isolate England and likewise particularly secure American neutrality. To do this it will be necessary, while guarding home economic interests, to cultivate good relations with the United States. In the meanwhile the navy must be begun while England's hands are tied.

Special telegrams to the Milan Secolo assert that war between Servia and Bulgaria is unavoidable and that they will soon sever all diplomatic relations definitely.

Salvador Cisneros, first president of the Cuban provisional republic, presided at a meeting called on Feb. 21st, at Havana, to protest against the appointment of Mgr. Sbarretti to the Bishopric of Havana. The meeting decided to send dispatches to Rome and Washington, protesting against the appointment, and a special committee was chosen to wait upon General Wood in connection with the matter. It was decided that in case all these methods should fail an independent national church should be founded. General Maximo Gomes sent a letter expressing his sympathy with the movement.

Contrary to the opinion of the best informed circles in Berlin, which believe that Russia has neither the money nor the inclination to build the Asia Minor railways immediately, the *Tageblatt's* Constantinople correspondent states that Russian engineers are already at work in surveying a line between Erzeroum and Trebizond, and that the Russian Ambassador, Zinoview, is pressing the Porte for permission to begin work.

A rather remarkable and at the same time practical scheme for promoting an Anglo-American alliance has just been organized in London. It is known as the Atlantic union. The object is to accord American and other English-speaking visitors to England more hospitable treatment than has been received by them in the past. Branches of the union are to be established in the principle American cities and in the colonies.

Russia's demands that Turkey grant no concessions for any railway leading to the Russian border without first obtaining permission from St. Petersburg are regarded by the councillors of the Sultan as excessive. The council replied that the Porte would promise that it would grant no such concessions to any other foreign company, but reserved the right to build such roads itself if it so wished. This reply, as well as the Sultan's verbal assurance that Russia's wishes would be complied with, has not satisfied the Russian Ambassador, Zinoview, as one that assures a full compliance with Russia's terms.

A summary of the Boer-British war news is that Lord Roberts has surrounded Cronje with his army, which lies in a river-bed, like a deep ditch, two miles long, 150 feet wide and 50 feet deep. The Boers make trenches in the sides and thus are sheltered. The British are busy pouring a fire from 100 guns into them, and keeping back reinforcements that endeavor to get to the besieged Boers. General Buller meanwhile has advanced to within two miles of Ladysmith, and has some hard fighting to do yet before he gets there.

The French are sending 5000 more troops to Madagascar, and there is a quiet drawing together of the French army and navy resources, ready for contingencies. Quoting one dispatch will give an idea of the situation. "Waldeck-Rousseau is now the Army Champion, and the French are getting ready for a war with England in earnest, and are also preparing against eventualities, if in case of a war with England, Germany should attempt to help England."

Appeal to the Lovers of Truth.

The writer having severed his connection with all organized associations, and wishing to put into active operation a long-cherished desire to enter a much neglected field of labor for which there seems to be but few applicants, takes this method to make known his purpose. The Macedonian cry goes up from the highways and hedges, the poor are famishing, while organized associations have money to hire ministers to preach each Sunday in the month, and the preaching seems in some instances at least to act as an opiate instead of a stimulant, and for this and other causes the writer desires to bear the sweet message of life to the perishing, and if possessed of the necessary means to accomplish this without taking the living from my family would not appeal to the generosity of the brotherhood, but this I cannot afford to do, hence this appeal to all who desire this much needed work performed.

Then to all who may be interested in this matter will you kindly address me by postal card Box 261, Rochester, Ind., stating the amount you will cheerfully donate for this purpose, but send no money until you hear from me. My proposition is to engage in this labor at a reasonable charge, say one dollar a day and necessary expenses, such as car fare, meals and incidental expenses. Should any have doubt as to the status of my faith send nothing. I will say, however, that I have not advanced beyond the ancient faith once delivered to the saints. I yet recognize the gospel and accompanying obligations as the power of God unto salvation to every one believing and practicing the same, but will cheerfully answer all questions touching my faith that may be submitted. Awaiting your reply I remain as ever in the blessed hope.

J. F. Wagoner.

COMMENTS.

We trust that enough of our brethren who have means will make note of Bro. Wagoner's appeal, and supply him with the means to prosecute the work he wishes to undertake. However, it seems strange to us that Bro. Wagoner should, just at this time, when the wickedness of these last days is so great that there is grave danger of the faith of some being overthrown, "sever his connection with all organized associations." It seems to us that this is the time of all times when it is most necessary for the *strong* men of the Church of God to stand shoulder to shoulder. It is true in the church as in the state that "In unity there is strength"—"United we stand, divided we fall." The fact of the existence of the organized churches in the State of Indiana, where the 50 or 100 brethren and sisters are banded together, and they further joined in "State Conference" is what has made it possible for some one to be sent to the "highways and hedges"—to the places where no organization existed, and in turn create new supporters to keep the car rolling on. To our mind this matter of church organization has taken too much of the sentimental idea—or rather not *too* much of that, but too little of the *business* idea. As we regard it the religion of Jesus Christ is a Business,—with a big "B"—of the most important sort. Men and women who are believers in the gospel of the Kingdom of God and the things concerning the name of Jesus Christ, and who have been united to the family of God and are heirs to the promised kingdom, can have no aim above the one of living in such a manner as to bring no reproach upon their cause, and of spreading the good news abroad. This constitutes the "work" they have to do—the *business* they have engaged solemnly to prosecute.

It resolves itself then into a question of "ways and means." It is too large a work to be done single-handed—hence we have the Macedonian cry "Come over and help us." We cannot do the work alone. Come over and "unite" with us, and together we become a power. If we take a survey of our forces throughout the land, we will discover that where most efficient work has been done—where the results have been most satisfactory, are in the regions that have been reached by the best organized bodies. Simply this—where the best organization is, the work is best. The live organization is what makes it possible to give help when the "cry" comes for it. The followers of Jesus Christ are an army of soldiers, and should fight together against evil and to advance his banner among the people.

We again say, we hope the brotherhood will aid Bro. Wagoner to do all his heart desires, and we wish to hear from him that he does not want to be understood as withdrawing from the Church organization of which he has so long been a member. He needs the aid and prayers of the Church—and the Church needs him.

God is Love. No. 6.

In closing our fifth article we reminded our readers that only those who have the Son have life. Here, again, the love of God stands out in bold relief. Man was expelled from Eden, and his access to the tree of life after sinning was prevented. The law of sin and death had to be honored, and the Word of God vindicated, and the murderous lie of the serpent condemned on the spot. And we call upon fathers and mothers, and brothers, and sisters and friends to give God the glory, the wayward will not writhe in anguish and blow the flames of fire and sulphur through endless ages. If not fit to live always they will cease to be,—will be blotted out,—the world will be rid of its scum, and Jehovah will yet have

A CLEAN UNIVERSE,

everything having life will praise him; for still again his love shines forth. The guilty pair was scarcely sentenced before a beneficent scheme was disclosed for their redemption. They were informed that THE WOMAN'S SEED would crush the serpent's head. This promise contained the germ of all subsequent gospel promises made to man, viz., of life, and glory, and honor, and power in the kingdom of God, under the whole heavens; together with the law of pardon, reconciliation and adoption into the family of God, on the principle of faith and obedience,—with all the rights and immunities of the only begotten Son of God, who was predestined to be death's conqueror, and the demonstrator of an endless life beyond the grave. Having hastily traced the Seed of the woman till the

POWER OF AN ENDLESS LIFE

took possession of him; we will go back to the point where God further unrolls his purpose by selecting and creating one to be the Father of the race through whom the woman's Seed should come. Abram was his name,—and we learn from Gen. 12th, 18th, 14th, and 15th chapters and other chapters, that after being tested and tried severely, his faith is imputed to him for righteousness; and promises exceeding great are made to him—promises which couple his name with the world's Redeemer, saying, "In thee and thy seed shall all the families of the earth be blessed," and in addition to this was made a covenant of all the land of Canaan for an everlasting possession. Subsequent revelations explain what the land-grant was made for,—it was to be the territory proper of a kingdom of his own the God of heaven would set up on earth. It should be the first

KINGDOM OF RIGHTEOUSNESS

and peace earth ever had: its extent world-wide, and its duration everlasting, its capital Jerusalem, from whence the law to the world should go forth: its immediate *subjects* twelve tribes descended from Abraham: its rulers the immortalized and glorified saints of all ages: the King, Jehovah, that will sit upon its throne will be the long-promised Seed of the woman, the Seed of Abraham and David,—the All-powerful and

GLORIOUS SON OF GOD.

Inspired penmen have drawn wonderful pictures of that era of peace and good will toward men, and of glory to God in the highest, when according to the prediction of David, all the people will praise him, and the earth shall yield her increase; and the inhabitants shall not say they are sick, and will live to the age of trees, and long enjoy the work of their hands. But we must not forget that we were once carried away with the idea that heaven was to be our home if we but sincerely desired it,—the old earth only answering the purpose of raising inhabitants for world's on high. And it may be that those may read these lines who hold the same notion. If that be so, it would be natural for them to wonder, if what we teach be true, what benefit

THE GOOD TIME COMING

on earth will be to the vast company of faithful ones who have passed off the stage of action before the good time arrives? Hitherto they have supposed that all such received their reward at death; and this *new* idea would disconcert them. In reply to this we would kindly say that truth and error cannot be made to mix; and given, that the Great Creator has given us a truthful account of man's origin, nature and destiny, then it follows that the dead are not alive and conscious anywhere; that it is absolutely true that "*the dead know not anything*," and that the once living one goes to the grave where there is neither work, device, knowledge or wisdom, Eccl. ix. 5, 10; and that when his breath goes forth his thoughts perish, Psa. cxlvi. 4, and that is

CONCLUSIVE EVIDENCE

that he is in no condition to receive or enjoy a reward. This should prepare the perplexed for divine testimony respecting the *time* of reward. There can be no better authority on this subject than the Christ of God, and he tells us in Luke xiv. 14, that those who do good shall be recompensed at the resurrection of the just;" and the 11th of Hebrews distinctly teaches that the great cloud of witnesses enumerated there will not be made perfect till we are,—and furthermore that their patient endurance of the sorest afflictions flesh and blood were susceptible of was with a view to a better resurrection—

THE RESURRECTION

of the justified ones, to be recompensed. Out of the abundance of testimony we cite the reader to only one more Scripture,—the 11th of Rev. and verses 15-18 wherein it may be seen that it is when the seventh angel sounds, and the Lord God Almighty takes to himself his great power and reigns, and when the nations are angry and God's wrath comes, and the dead are judged, that rewards are given to PROPHETS, SAINTS and them that fear his name, GREAT and SMALL, and the destruction of them which corrupt the earth takes place. The honest and intelligent will not attempt to get *over* or *under*, or *around*

THIS DIVINE TESTIMONY;

and therefore we see the *absolute necessity* of a resurrection from the dead or no reward can be received. Reader, do you want to triumph over death and shout, "O death, where is thy sting, O grave, where is thy victory?" If so, you are ready to consider another amazing evidence that GOD IS LOVE. We repeat here, that God has made no provision for the existence of his law. The wages of sin is still death,—but the GIFT OF GOD is

ETERNAL LIFE

through Jesus Christ our Lord; and we are in an agonizing effort to show perishing mortals what infinite pains the God of love has taken TO BE JUST to the requirements of his own law, and at the same time THE JUSTIFIER OF HIM WHO BELIEVES IN JESUS. Reader, do not forget whom God justifies,—those who believe in Jesus; and when we say that we do not mean merely belief there was a person of that name in Palestine over 1900 years ago, but belief in him as the one of whom Moses and the prophets did write the Seed of the Woman, Seed of Abraham, Seed of David, and the

ONLY BEGOTTEN

of the Father, full of grace and truth, belief in all his offices of prophet, priest, sacrifice Mediator, and King *de jure*, and who will be King *de facto* as sure as God has spoken it. Besides this, to believe in Jesus is to believe that repentance unto life and remission of sin can only be obtained in his dear name, and that that name can only be contained in the adopting ordinance of baptism, when, and where, he who from the heart obeys his faith in the things concerning

THE KINGDOM OF GOD

and the name of Jesus Christ, and becomes an heir of God, and a joint heir with Jesus the Anointed who is heir of all things; and then nothing remains but to observe all things whatsoever Jesus commands, and salvation is sure. But THE WHY AND WHEREFORE of all this may be met in the way of some, and therefore a few evident reasons for the divine procedure may be helpful. In the divine economy there is no remission of sin without the shedding of blood. The blood must be from one of our race who could have sinned, but *did not*. This blood was necessary to bring into force the

COVENANT MADE OF GOD

to Abraham, which included life after death in an endless degree, as evidenced by the re-living of Jesus himself under that instrument, (Heb. xiii. 20) and thus prepare the way out of death's dominion for his brethren—the seed of Abraham faithless. Be it remembered that Jesus was brought again from the dead *through* the blood of the everlasting covenant, which was his *own* blood,—so that he positively EARNED his release from death by *perfect obedience*; he was *not* justified by faith as all others may be, or fail of

THE GREAT SALVATION.

He was raised again for our justification by being held up to us as the object for justifying faith on our part to take hold of; he being the *way*, the *truth*, and the life, and all the promises of God centering in him. So we see, that although "God so loved the world of mankind that he gave his only begotten Son that *whosoever believeth* on him might not perish, but have everlasting life," he died as no one's substitute. He died to procure life age-lasting for all who comply with the conditions.

(To be concluded next week.)

Our Bible Offer.

Have you read our premium offer page on 4 of this paper? It is simply this:

You pay your subscription for 1900 at the regular price, and send $1.50 more and get a Bible worth $3.50.

If you have already paid for The Restitution for 1900 you may have the Bible by sending us $1.50.

If you want an extra Bible to give to some one add $1.50 to the $3.00 for paper and Bible, and we will send an additional book to you.

If you will send us four new subscribers for 1900 we will send you this Bible free of any charge.

This is not a cheaply gotten up work, but a book exactly as described, and all who have seen it speak in highest praise of this Bible. We are so confident you will be pleased that if you are not satisfied when you get the book, return it to us and we will return the money to you.

The Dewey Calendar for 1900 issued by the Nickel Plate Road will be mailed anyone sending address with 10 cents in stamps to the General Passenger Agent, Cleveland, O.—mar 1

It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own: but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

Central Passenger Association Mileage Tickets are accepted for passage on all trains of the Nickel Plate Road.—mar 16

Poetry.

I Wonder What I Would Do?

Out in the street there a beggar waits
In the driving storm so cold;
A homeless child with a famished look,
And garments thin and old.
I gave from my hoarded meagre tale,
And pennies I gave her a few;
But I knew that my Savior was standing there,
I wonder what I would do?

In a cellar at the end of the land
There's a woman who sits in tears
For her children's sake she and family must
Till the weary midnight goes
She's stitching here at the coarse garments for
And trying her best to do right
But I know that my Savior was looking on me
I wonder what I would do?

There are little ones children that cry for bread.
They are wide as cold and poor,
And there is the sick and helpless,
That look beside my door
Shall I turn off the luxuries,
While others must do without?
Or I thought that I was like Christ would,
I wonder what I would do?

[illegible] and gold
[illegible]
And I [illegible]
While [illegible]
My [illegible]
[illegible]
I know that [illegible]
[illegible]

[illegible]
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[illegible]
[illegible]
[illegible]
[illegible]

There [illegible]
When [illegible]
In the [illegible]
My [illegible]
In [illegible]
I wonder what I would do?

Then the Savior, with his angels fair
Will sit on the great white throne,
And out from the millions and dead there
He will know and claim his own.
In the earth to me these words "Servant
[illegible]
[illegible]
I wonder what I shall do?

Communicated.

Winters-Wagoner Discussion.

Thinking the readers of THE RESTITUTION take a deep interest in the efforts to defend the ancient faith, I herewith submit a brief report of a week's discussion of two propositions.

1st, Resolved, That the kingdom of heaven (Dan. ii. 44) was set up on the day of Pentecost and is now in existence. W. H. Winters affirms, J. F. Wagoner denies.

2nd, Resolved, That the Holy Scriptures teach that at death man becomes unconscious and remains so until the resurrection. J. F. Wagoner affirms, W. H. Winters denies.

The discussion was held in the new church building near Hillsboro, Clinton Co., Ind. Bro J. S. Hatch acting as my moderator, a Mr Hedgecock acting for Mr. Winters, a Methodist minister was chosen as chairman.

The attendance throughout was good, the attention deep and earnest. A large number could be seen during each session noting the Scriptures referred to by the contestants. That Mr. Winters failed to sustain his affirmation goes without saying to the readers of THE RESTITUTION, for all know that no unscriptural statement can be sustained by the Scriptures, but I will give Mr. Winters credit for trying his best to sustain it. After being repeatedly called upon to show even one proof to sustain his affirmation Mr. Winters announced that he had "one passage that had a BEARING in that direction," but the "bearing" was so light that I have forgotten the passage. The rebuttal argument was based upon the statement that the kingdom could not be set up until each element composing the kingdom should be in its proper position. The King upon the throne, the subjects controlled, the territory under the King's jurisdiction, the executive officers in position, the law officially issued by the King, the capital occupied by the King. Mr. Winters utterly failed to show that even one of these elements was now in its organic position.

Upon the second proposition the affirmation was sustained by three classes of testimony. 1st, Man's relation as shown in his creation. 2nd, As shown in the state of death. 3rd, As shown in the resurrection as the chief factor to secure future life. Each of these were supported by numerous proofs, some of which were utterly ignored, some misrepresented, in short the usual attempts were made to neutralize the truth. The most daring attempt of Mr. Winters was to set aside the Scriptures that Christ most solemnly enjoined upon the Jews to search. This seemed the more unreasonable as Mr. Winters is identified with the class of religionists who once boasted that they could prove "Bible doctrine by Bible language." But when men leave the pure Word of God and advocate pure Platonism we cannot expect anything better than heathenism. Mr. Winter's characterized the faith of God's ancient worthies as atheism.

As to whether good will result from this discussion time only can determine, the candid opinion of the writer is that the same effort to establish the truth that is required in discussion would if put forth in the ordinary method of patiently teaching the truth result in greater good. Let the beautiful truths of God's Word be faithfully drawn upon canvas without being blurred and blackened by ecclesiastical blacking brushes and the picture will certainly be more attractive. It is to be feared too that some look upon a discussion in the same light that they would view a pugilistic contest, that it ought to result in a complete "knock out," not realizing the fact that a discussion no more silences the attacks against the truth than does its ordinary teaching pull down the strongholds of infidelity, but here and there a heart is touched by the truth now and then one is convinced, and the same results follow all efforts to plant the truth now, that attend the efforts by the primitive teachers. "Some believed and some believed not." The writer has not sought, nor does now seek discussion, and only accepts it when a refusal would be construed to mean cowardice.

A little work yet remains, a little grubbing to do, the highways and hedges are to be visited and the earnest persuasion given, a few more vacant seats at the beautiful Supper table must be filled. Shall we have that honor, or will we be put aside that others may do the work? Let us remember that what is to be done, ought, yes, must be done quickly.

As ever awaiting the order to "march" I remain hopeful.

J. F. WAGONER.

In the Field.

December was spent visiting the established churches around Portland, and giving series of meetings. From Portland to Tacoma, in company with my wife, where we spent a week with Brother Jaeger, and esteemed family, and in looking up the few brethren there, with hope of future work and organization. From thence to Seattle, where I met with and talked to the West Seattle brethren at their regular meeting, and arranged for future meetings. We hope for good results in the future, especially at Ballard, where the Christian church is freely offered for our labor. At Seattle, our distance from home, and Portland field of labor was two hundred miles. Here I parted with wife and babe for a time, that she might visit her parents at Waterville, while I went 50 miles east of Seattle to Preston, a frontier place, where the gospel of the kingdom had never been heard, and gave 3 discourses. Result: none obedient but some reading, and Bro. and Sister Dowle encouraged.

Back to Seattle and a trip north on the Sound 85 miles; scenery grand and weather delightful. These meetings were held on Guemes Island; a beautiful location, among surrounding islands, separated from other islands by channels and bays; and within sight of the Gulf of George, and the Strait Juan De Fuca, almost a Robinson Cruso life of 8 or 10 days. About a dozen families located here, dimension of island four by five miles. The people hungry for the bread of life. They had never heard the plan of the ages, with the exception of one family, Bro. Perry's. Sister Perry had called me to come nearly 300 miles to immerse her. Fearing that the Sound might prove treacherous, and not being accustomed to salt water, a boat was secured and filled with water, and while a number of interested people stood around, with an interest that almost got down into the heart, I stood on the bench beside the boat and buried Sister Perry and her daughter in this strange grave, as typical of death as though it had been an open grave. I must go back to that island and urge those to obey that have not become interested enough to urge others to come to their rescue. Now I am working in Ellensburg, one of the thriving little cities of Eastern Washington, a hundred and fifty miles east of Seattle. I have given seventeen discourses. We have been aided from 7 to 7:30 P. M. with the devout prayer circle of a little company of zealous believers. Yesterday, Feb. 11th, we organized a little flock, numbering nine, into working order. This meeting is conducted under heavy expenses, supported by Bros. Platt Corbaley and Harry Patterson, aided by Bro. Cox, and may continue if the interest continues. While these meetings are in session Pro. Hudler has been engaged at Waterville, and was to close yesterday and start for his Nebraska home. I expect to follow his work up there with some meetings. Although it is but seventy-five miles to Waterville across the mountain range by railway I will have to return west to Seattle, and east on the G. N. R. R., and travel three hundred miles to reach the place. We look to God for the increase. The gospel of the kingdom was never proclaimed in Ellensburg before these meetings.

W. L. SKEELS.

OBITUARY.

ANNA THOMPSON was born in Fayette Co., Ind., June 26, 1830, and died Feb. 14, 1900, at the home of her son near Hibbard, Marshall Co., Ind.

She came to this County in 1837, and was among the early pioneers who settled near Maxenkuckee Lake. She was married to Wm. Shaw Aug. 13, 1854, and was the mother of five children. The husband and one daughter, Mrs. Della Wiseman preceded her to the grave, leaving one daughter, Mrs. C. H. Stabl, and three sons S. A., J. C. and A. B. Shaw, with eleven grand children to mourn her departure.

Her sickness was of but two days duration, but her suffering was intense. She had been for many years a member of the Church of God, and was a true woman in every sense of the word. Sister Shaw had reached the age of 69 years, 7 months and 18 days, and fell peacefully asleep to await the resurrection of the just.

Funeral services were held at the home of her son S. A. Shaw on Feb. 16, Mr. Fraley of the Methodist Church officiating, after which she was interred in the Bucklew cemetery.

It is with much regret I announce the death of our kind and loving mother, Mrs. Mary C. Warren, died Dec. 16, 1899. She had been an invalid for two years, and took great comfort in the sermons in your papers. She has been a reader of THE RESTITUTION for several years.

B. M. WARREN.

ELIZABETH CASEY was born in Virginia, March 2, 1817, and died Feb. 16, 1900, aged 82 years, 11 months and 14 days. She was taken from the place of her birth to Scric Co., North Carolina when about a year old, and lived there twenty years. She then emigrated to Henry Co., Ind., living there thirteen years, and from there removed to Howard Co., Ind., where she lived twelve years. From thence she came to Marshall Co., Ind., in March, 1864, where she has since resided.

She was united in marriage to Richmond Casey, Sept. 10, 1843. To this union were born six children, four sons and two daughters, of whom four survive her, three sons and one daughter, to mourn her loss. Her husband died Nov. 4, 1881.

She united with the Church of God, in Howard Co., in 1860, being baptized on Easter Sunday. She has ever since endeavored to live a consistent Christian life, although isolated from any church organization. She was a worthy and respected neighbor, and a devoted wife and mother.

The funeral services conducted by the writer, took place at 11 o'clock, Sunday, Feb. 18, 1900, from the Richland Center, Methodist Church, in Fulton Co., and Grandma Casey was laid away to rest in the cemetery near by, to await the morning of the resurrection.

D. E. VANVACTOR.

California Quickly and Comfortably

Via Chicago, Union Pacific and North-Western Line. "The Overland Limited" leaves Chicago daily 6:30 P. M., arrives at San Francisco the afternoon of third day, and Los Angeles next morning. No change of cars. All meals in dining cars. Buffet, smoking and library cars, with barber. "The best of everything." "The Pacific Express leaves Chicago daily 10:30 P. M., with first-class and through tourist sleepers to California. Personally conducted excursions every Thursday. All agents sell tickets via Chicago & North-Western Ry. For full information and illustrated pamphlet apply to A. H. Waggoner, 22 Fifth avenue, Chicago, Ill.—mar. 17.

Virtue is a penance to those to whom home is a prison.

Report.

The meeting held at Oronoque, Norton Co., Kansas, by Eld. J. T. Prime, assisted by the writer bids fair to result in future accessions to the four brethren and sisters who formerly embraced the Abrahamic faith. Meeting commenced on the 19th of January and continued until the 4th of February. While there were no public confessions of faith, the people seemed anxious to hear the gospel and very attentive listeners. We trust that the good seed of the kingdom has been sown on good ground, and that it may bring forth fruit to the glory and honor of God. While some are searching for the treasure of great price, it is our earnest prayer that many may see light shining in the darkness and be brought into the fold which has one Shepherd, even Jesus the Christ.

Fraternally,

F. E. UTTER.

Dear Brethren and Sisters.

We are happy to say that the people once more of Antioch, Ill., have been permitted to enjoy a week's meetings conducted by Bro. L. E. Conner of Danville, Ill. Bro. Conner is a very able speaker and left a good impression upon all those who were present during the meeting, and we trust the seed sown may in time produce rich harvest. Much interest was manifested all through the meetings, having good weather until the last night. We regret very much we could not have had another week or two, but urgent business called him home. Nevertheless (the Lord willing) he will return again the third Saturday in March to remain over Sunday. We hope to retain him the coming year. We truly feel much strengthened by Bro. Conner's good lessons and trust we may all grow in grace and the knowledge of the Lord and Savior Jesus Christ. Should there be any traveling brothers or sisters come through this part of the country you will find a welcome.

ALICE WILLIAMS.

Our Love Feast.

Editor Restitution:

We like the paper very much, and wish many of our dear friends would read it. We have sent some of them to brothers in the flesh. I want them to see the precious truth as I do, but they have not even answered the letters we have written them about the truth. With love to all who believe the precious promises, we close, hoping soon to meet the Lord.

Your Brother and Sister.

MR. & MRS. H. ROBINSON.

Dear Restitution:

As the old year has closed, it is time for another Love Feast Greeting. We are one year nearer the kingdom, one year nearer the coming of our King. So it behooves us to work harder and live nearer to Jesus than ever before; for he who is to come, will come and bring the reward with him, to all those who are looking for him. May we each live so that we may be ready to hear the shout, the trump of God, is my prayer.

Your Sister in Christ Jesus, looking for his soon coming glory.

MRS. ANNA LEHMAN.

Dear Restitution:

I wish to say to the brothers and sisters of the one faith, that I am still clinging to the promises of God, and believe by the help of our Lord Jesus Christ, and perseverance in keeping his commandments and trying to obey his will, that I will in the end find a home in his coming kingdom, and my prayer is that the time will soon come when we will be done with the trials of this life, and enter into his glorious rest. Submitted in Christian love.

Your Sister in the one faith.

MRS. F. W. CHAPIN.

Dear Brothers and Sisters:

Though a little late, I write a few lines to let the dear brothers and sisters in Christ know that I am not strong physically, but I think I am strong spiritually; believing as I do that there are many deceivers to contend with, and that self is the most dangerous one of all, I try to watch every word, thought or action to see if I am strong in the faith or not. We are told by Paul in 1 Thess. v. 21, to "prove all things, hold fast to that which is good." When I get a RESTITUTION full of letters from the brothers and sisters, I think well, I will make about three good square meals of those letters, but when I commence reading it is hard to keep from taking them all at one meal, and if I do I feel no bad effects from it, like some do from eating a big meal of temporal food. I believe that large doses, at short intervals, of spiritual food will cure most any case of stomach trouble or dyspepsia, it is worth trying, I know it will do lots of good, even if it dont cure. Jude said in the 3rd verse of his epistle, "Ye should earnestly contend for the faith which was once delivered to the saints." He don't say "angrily contend for a faith," but "earnestly for the faith." We are told in Jas. ii. 17, that "faith without works is dead." Dear brothers and sisters, have we all a live faith? From what I can see and learn of the finances of the country, people have been prospered much more the last year than for several years past, consequently money is more plentiful. I wonder if the Editor of THE RESTITUTION feels the effect of our prosperity as much as the rest of the family, (we are all one in Christ Jesus) or is it still necessary for him to say (what I believe he really hates to say) "We need the money that you owe us, your subscription to the paper expired some time ago. Please send what you owe us, we need the money." "Render therefore to all their dues, owe no man anything," (even love). Rom. xiii. 7, 8. Will any of us break those plain commands in the year 1900, and have a dead faith? I hope no. When we are prospered financially, shall we build new and larger houses and barns, and repair the old ones, or spend all of our surplus for pleasure trips, or for fine clothes, carriages and fast driving horses, and let the gospel of the kingdom suffer violence, by letting the seed that the devil sows, grow undisturbed until the harvest, or as we have quite a number of brethren that have skillful dest-royers of that seed, should we not keep them all busy by assisting them thus showing by our works that we have a live faith. Paul tells us in Gal. v. 14, that all of the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself." He also says in Rom. xiii. 10, that "Love is the fulfilling of the law." If we love our neighbor as ourselves, we will surely give of our means to try to save them from eternal death. I feel that I have only one talent, but I am trying to gain another, so that the one that I now have will not be taken and given to the one that has four or ten talents, and I be called a slothful servant. I fear I am making my letter too long, so will close, hoping to meet all the faithful in the kingdom of God, under the whole heavens.

Your brother in Christ.

G. W. CALDER.

Dear Restitution:

I thought I would write to the Love Feast. I hope it is not too late for the Savior says, "They that are last shall be first." Dear brothers and sisters of the one faith, it makes my heart rejoice, and I have been much edified and encouraged in reading the many letters from those scattered abroad. Many of them are strangers to me; but, since we are made nigh by the blood of Christ, recognize and rejoice. How thankful we should be to our Heavenly Father for enlightening our minds with his glorious truths so that we may see eye to eye, and speak the same thing that the world may believe that he sent his son to all that will believe on his holy name. O how we desire that all those who are near and dear to us by the ties of love and friendship and who are out of the Ark of Safety, would come in. We realize that there is no other name under heaven whereby they can be saved, but by the name of the Lord Jesus Christ; for the remission of sins. He will appear as a thief in the night, "For lo, I come and dwell in the midst of thee," saith the Lord. May we all share in the time when there will be no more sickness, sorrow, death nor pain. I ask an interest in your prayers, that I may be found worthy in that great and glorious day.

ALICE UPDIKE.

Editor Restitution:

I will send a few lines for our grand Love Feast. Dear ones, how cheering it is to us isolated ones to read the glorious testimonies from so many that are scattered abroad over this land. May we continue in his love, and not one be left out when the gathering time comes, when Christ shall come in his Beauty. Yes: the only hope I have is in the veritable and personal coming of our Lord and Savior Jesus Christ. My prayer is, come quickly.

Yours, waiting for the kingdom.

MRS. SARAH BOWMAN.

Dear brothers and sisters of the household of faith:

As we start out on the threshhold of another year, we ask ourselves the question, Have we advanced in the cause of Christ, and are we better prepared to meet our Lord than we were one year ago? Let us take both a retrospective and a prospective glance at that which has concerned our lives in the past, and will concern them in the future, viz., eternal life. Eternal life or an unending existence in the kingdom of God is a blessed boon, and is not attained without a sacrifice. "No sacrifice, no reward." "But to do good and to communicate forget not, for with such sacrifices, God is well pleased." Heb. xiii. 16. Wealth, friendship or high social standing in a community, is nothing compared with the enjoyment received in being a meek and lowly follower of the humble Nazarine. Many times I have thought during the past year, how little has been accomplished for the cause of truth. How little I have done for the Master. How great is the field for usefulness, and how few are the laborers. The cares of this world and the deceitfulness of riches has drowned out the love for God, and those who really love him, and who delight to serve him daily, are few indeed. Jesus said it would be so. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Where there are two or three families in a neighborhood of the one faith, they ought to meet together, exhort one another, pray with and for each other. This is necessary for a spiritual growth, besides it is so commanded by Paul. Brethren, let us think candidly on these things. Think how much God has done for us: what he has given us; what he has promised us if faithful, and how we ought to sacrifice more of our time, our talent, and our means to his service.

J. J. CADY.

Editor Restitution.

All the preaching that is gospel that we get is through THE RESTITUTION. I hope and pray for the time to come when all may know the Lord from the least to the greatest. I am willing to follow on, to know the Lord through evil and good report. I am willing to forsake all, to follow as he may lead me by his Word. "Godliness with contentment is great gain; for we brought nothing into this world and it is certain we can carry nothing out." Pray for me, that I fail not.

Your Sister, waiting for the King.

MARTHA HARSE.

God Does Not Forget.

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister." Take heart again, dear toilers! God does not forget! Your work is before him; his eye is upon it. He knows that it has been a labor of love, showed toward his name.

All the while you were "baking and brewing" for the comfort of the dear saints of God, he was watching over and caring for you. He saw you making your house clean and beautiful for the reception of his guests. He noted the glad welcome that you gave them, the joy that you showed when listening to their converse of him. He counted the gifts that you put into their hands; the very words of cheer with which you bade them "God speed."

God does not forget. He remembers you now, and he will not forget you in the end. Through faith and patience you will inherit the promises. He has shown you by oath the immutability of his counsel. You have two immutable things—the oath and the promise—to be to you strong consolation. Do not sink into slothfulness. Do not tire of the work. "Show the same diligence to the full assurance of hope unto the end."

S. ROXANA WISER.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A B Haupt	3.50
Mary A Patchell	5.00
Sarah L Lasho	8.25
Mrs B H Cobb	3.50
J H McClary	.50
J W & M E Good	8.00

Mileage Tickets of the Central Passenger Association are good on the Nickel Plate Road between Buffalo, Chicago or intermediate stations.—mar 16

For Our Children.

For the Children.

David was a little boy,
And keeping sheep was his employ,
And God approved him for his own,
And raised him on to Israel's throne.

Goliah was a giant great and high,
The armies of our God he did defy,
But this great giant David slew
With a single stone he threw.

Our God is good, and he is great,
His power is wondrous to relate,
He'll save his people from their sin
And to his kingdom let them in.

A Letter from one of Our "Little Ones."

Dear Restitution:

I am a little boy, nine years old. My mamma takes THE RESTITUTION and I like to read it. I read the boy's story of the "Little Boy Blue," and I read the story of the "Kingdom of God" and I like to read the story of the kingdom, and of Jesus. I think THE RESTITUTION is a good thing to read, so I read it every night. This is the first letter I ever wrote.

RUSSELL ANTHONY.

[WE are very glad to hear from our little friend, and would enjoy hearing from others. How good to think that his first effort in letter-writing was to THE RESTITUTION. We appreciate it, and pray that God will so direct his way that when older he will be a "good workman," for his Master.—ED.]

What Mary Gave.

She gave an hour of patient care to her little baby sister, who was cutting teeth.

She gave a string and a crooked pin and a great deal of good advice to the three-year-old brother who wanted to play at bathing.

She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child to its grandmother while she worked to get bread for both. She could not have seen them very often if Mary had not offered to attend the door while she was away.

But this is not all that Mary gave. She dressed herself so neatly and looked so bright and kind, and obliging, that she gave her mother a thrill of pleasure when she caught sight of the young, pleasant face.

She wrote a letter to her father who was absent on business, and gave patient attention to a long story by her grandmother, and when it was ended made the old lady happy by a good night kiss.

Thus she had given valuable presents to six people in one day, and yet she had not a cent.

The Way to Live.

A little boy saw his father using a spirit level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work!" said his father, "sighting" along the edge of the board, and shaving it the least little bit in the world. "You have to be just right. Folks guess at too many things. God does not like that way of living."

"Guess there aren't any spirit levels for living by!" laughed the little boy, watching him.

"Yes, there are!" said his father earnestly. "You find them in the Bible. Try all your actions by that. Make 'em true and straight and no guess work about 'em!"

Would Keep What He Had.

This amusing yet pathetic incident is an instance of the fact that those poor in intellect, may yet have pretty fair moral natures

There was a half-witted boy in one of the southern countries of Scotland, who was known as an "innocent" or "natural." Upon one occasion he was enticed into a public house where a company of young men were drinking. Some of them offered spirits to this supposed simpleton, whereupon he instantly and absolutely refused them, saying:—"If the Lord Almighty has few wits to Date Davie, he has at least given him sense enough to keep the little he has!"

For the Boys.

The best side of a saloon is the outside.

Never tease any one. Teasers never like to be teased.

A distinguished teacher says he can pick out a boy who uses tobacco, by his inability to draw a straight line.

Don't take the cooks' chair, put it in front of the fire, and forget to obey it to mother, or some other lady, or to some aged, or sickly or lame person.

Books and Tract List.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man is Death. A collection of proof texts on this subject.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

Address, THE RESTITUTION, Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for old and young, 30 pieces, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

The Nickel Plate Road has become a member of the Central Passenger Association Mileage Ticket Bureau, and all mileage tickets properly issued by any line, a member of that Bureau, are valid for use on that road in the same manner as on other roads, members of that Bureau.—mar 16

Fast Trains.

Via Chicago & North-Western Ry—Chicago to St. Paul, Minneapolis, Duluth, Milwaukee, Des Moines, Sioux City, Omaha, Denver, Salt Lake, San Francisco, Los Angeles and Portland. The best of everything. No change of cars. Call on any Ticket Agent for information, or address W. B. Kniskern, 22 Fifth Avenue, Chicago, Ill. A. H. Waggoner, 22 Fifth avenue, Chicago, Ill.—mar 2

Do not keep in a fret about things that may be annoying, or worry about things you cannot help. Troubles are not lightened by fretting. The true remedy is to keep cool and try to master the difficulties, and not let them master you.

Home Seekers' Excursion via the Nickel Plate Road to points in West, Northwest and Southwest, on March 6th, 1900. One fare plus $2.00 for round trip. Tickets good for ten days. See Agents.—mar 6

List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothrock and E. F. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12315 Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Weaver, Sec'y

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m. for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Pen., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. Prayer and social meeting Thursday evenings. You are welcome. V. O. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Service every Saturday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, of Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Selma, Ohio, meet every day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith pass through there, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dey St., Selma, Ohio.

The Church of God in Freedom, Neb., meet every Sunday at the Union Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Shick, Sec'y.

Gosnell, Ark. Sunday School every Sunday at R. Cheek's house at 1:00 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, 1½ J. R. Fisk's residence, four miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scottsville, Ind, meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

The Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service on new Sunday morning at 11:30 o'clock.—Address A. D. Eskelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. m. in Schuler's Hall, corner of First and Jackson Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or B. L. Lehman, West Milton, Ohio.

The Church of God at Hammond La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthem, Elder.

Preaching at Park Hill church in Shellrock, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will not a welcome. Sunday school at 11:30 a. m.

The Church at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Bowne and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Bowne Center is presided over by Brother L. C. Cheney.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elder W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meeting at 3 P. M. Valentine Pike, Sec.

The church of God of Waterville, Douglas county, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday a 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gower, Sec'y and Treas. J. E. Furey Jr., Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by Brother Geo. A. D. Allen in charge.

The Church of God of Wenona, Mich., meet every four weeks by Brother L. C. Cheney. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Popular Lectures by M. Joblin

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise," "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 15 pages $1 per 100 post free or in assortment of the whole, same price. Address M. Joblin, 624 Woodland Ave., Cleveland, O

Important Notices.

All persons addressing us should give their name, post-office, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth Marshall Co., Ind."

Publication should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, unregistered letters is at the risk of the sender. It is safest to think that you can hold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot in all cases pay postals for the return of manuscripts. Authors should preserve copy for themselves.

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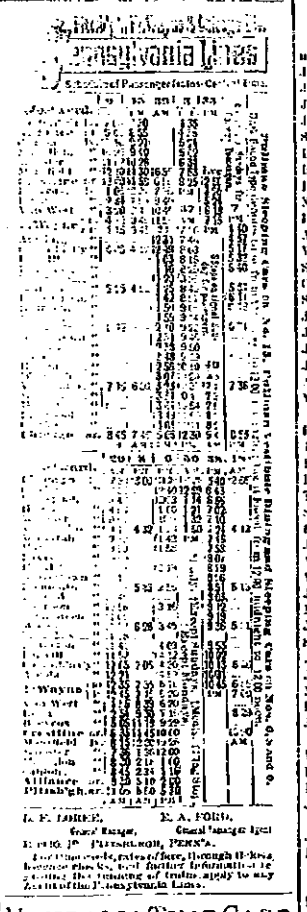

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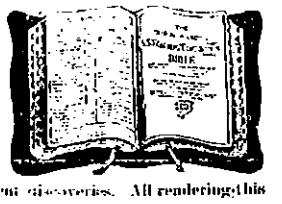

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VOLUME XLIX. PLYMOUTH, INDIANA, MARCH 14, 1900. NUMBER 10.

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The Time is Short.

The time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's cloth?
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way,
Up! linger not!

Fold up thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch or down?
On, pilgrim, on!

—Horatio Bonar.

Communicated.

An Open Letter.

Miss Edith L. Chamberlin:

Your letter to Mrs. Howard is before me. You speak of the third Angel's Message that sounded in your ears, and you accepted it. Now how do you know exactly what the third Angel's Message is? I can read what he says, but how do you or I know certainly how to apply it in these days? Who is the beast and who his image? And what is his mark? Evidently you get a solution of this by studying the visions of Mrs. White. I cannot endorse her visions for any thing. I read in Rev. xxii. 18, "If any man shall add unto these things, God shall add unto him the plagues that are writ ein this book." Ver. 19, "And if any man (or woman) shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," etc. Now if Mrs. White has not added to, and taken away from the prophecy of the book of revelations I cannot understand language. I have in my possession a tract which was sent me by a Seventh Day Adventist that was published at the "Signs" office entitled "The return of the Jews." The thoughts I find in this tract evidently eminated from the Prophetess Mrs. White. She says the saints are to be taken to heaven and remain there until the end of the day of the Lord, at the close of the thousand years. This is both adding to and taking from the words of the book of Revelation. There is no proof any where except in your Prophetess' visions to teach any thing of the kind. It is entirely without foundation in Scripture. Rev. v. 10, says—"And hast made us unto our God kings and priests and we shall reign on the earth." *Not in heaven.*

I was once talking with a Seventh Day Adventist, and he said that the Bible said—"shall reign *over* the earth," I said the Bible said reign *on* the earth, he said no; it said "reign *over the earth.*" Rev. v. 10. Evidently he had read and got his stubbornness from the visions.

Now my friend allow me to advise you to throw your book of "visions" into the fire, and take your Bible and follow its teachings, regardless of the contradictions of Mrs. White's visions. Show me any thing in the book of Revelations or any where else, that intimates that the earth shall be desolate for a thousand years. This is anti-gospel and so far as it goes, is anti-Christ. Get out of it my friend or it will lead you to be among the left when Matt. xxiv. 40, 41 are fulfilled. You say you believe the gospel; but what gospel? We answer, the gospel of Mrs. White. But that is not the gospel Jesus preached, nor the promise of the Angel Gabriel to Mary the mother of Jesus. "The Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob *for ever.*" See Lu. i. 32, 33.

You say you "cannot see from a Bible standpoint how the Jews are going to be saved as a nation, whether good or bad any more than we," for God says "He is no respecter of persons, but in *every* nation, he that feareth him and worketh righteousness is accepted with him." There is a salvation to eternal life: there is also a salvation from one's enemies. The Prophets all speak of the salvation of Israel from their enemies Jer. xxxi. 7 "save thy people the remnant of Israel." See also 8, 9, 10, 11, 12 verses, read the whole chapter. Tell me, will this be accomplished upon your spiritual Israel. Will they come blind and lame, etc. Will "spiritual Israel come with weeping and with supplication?" Evidently Israel will come in a straight way (evidently a rail road.) 10 v. "He that scattered Israel will gather him and keep him as a shepherd doth his flock." This is a salvation of Israel from their enemies. I might quote hundreds of promises that Israel shall be brought back from their dispersion. Notwithstanding Mrs. White makes all these promises culminate in spiritual Israel. She may well be considered the image of the beast for she has no use for many of the promises of Scripture for she can make Scripture to suit herself. See also what is said of Thyatira Rev. ii. 18, 20. "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess to teach and seduce my servants." See Rev. iii. 9 "Behold I will make them of the synagogue of Satan, say they are Jews, (spiritual Israel.) and are not, but do lie: behold I will make them to come and worship before thy feet and to know that I have loved thee."

See also Isa. ix. 6, 7, read, Here the same promise is given that the angel gave to Mary. Notice the promised One shall occupy the throne of David as the Angel promised to Mary. Now turn to Acts xv. 15, 16, 17. Here James refers to the writings of the Prophets. He says—"After this (that is, after the taking out time) I will return and build again the tabernacle of David that is fallen down, etc." Who will build again the tabernacle or throne of David? Ans. Christ, according to the promise of the Angel to Mary. Here is plain proof in abundance that Christ will re-establish the throne of David and occupy it as David did on Mount Zion in Jerusalem. See also Ezek. xxxiv. 11 to end of chapter. But why should I quote by chapter and verses. The Bible is teeming with promises of the salvation of Israel. See also Ezek. xxxvii, the vision of dry bones. The main body of Israel are infidel in sentiment. They have looked so long for the fulfilment of the promises of Moses and the Prophets that God would raise them up a Messiah to restore the kingdom of Israel, and he has not done it. Therefore Moses and the Prophets are impostors. But there is a great noise now about Zionism and the return of Israel to their land. God is causing the nations where they dwell to drive them out, and they are returning as fast as they can. There are several prosperous colonies there now. I visited one while I was there. The Jews will go back infidel as they are now and will not be converted to Christ until they shall see him and realize that this is he whom their fathers crucified, "and they shall mourn (Zech. xii. 10) for him as one mourneth for his only son." See Zech. i. 6, In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. This is where and when the Jews will be converted.

They will then say: Only to think; we cursed Moses and the Prophets because God did not raise us up a Messiah according to promise, to restore the kingdom to Israel. But he did raise up the promised Messiah and we killed him and then we cursed those Prophets because God did not raise up another for us. See also Isa. ix. 6, 7, also Jer. xxiii 3 to 8.

You have much to say about keeping the law, and ask what law? And answer, James says it is the ten commandment-law. Pardon me, James says no such thing. He says—to kill is a transgression of the law. If Sabbath keeping is of such great importance, why did he not say—polluting the Sabbath is a transgression of the law instead of killing? I see very plainly that you have been inducted into Mrs. White's visions by misrepresentations. In regard to keeping the law, Paul says—Rom. vi. 14, "For sin shall not have dominion you: for ye are not under the law but under grace."

Gal. v. 18, "But if ye be led by the Spirit, ye are not under the law." Rom. iii. 28, 30. "Therefore we conclude that a man is justified by faith without the deeds of the law." 3 v. "Seeing it is one God, which shall justify the circumcision by faith and the circumcision through faith." Rom. iii. 20. "Therefore by the deeds of the law, there shall no flesh be justified in his sight." Gal. ii. 21. "I do not frustrate the grace of God; for if righteousness come by the law then Christ is dead in vain." Read Gal. iii. These Scriptures prove clearly that we are not under the law. Paul says, Gal. iii. 24. "The law was our school master to bring us unto Christ, that we might be justified by faith." ii. 5. "But after that faith is come, we are no longer under a school master."

I have no objection to keeping Sabbath or Sunday if one esteemeth his duty to do so: for Paul says, Rom. xiv. 5, in regard to esteeming one day above another. "Let every man be fully persuaded in his own mind." Here Paul gives full privilege to regard one day above another and also to so regard no day. And also, Acts xx. 20, how "I kept back nothing that was profitable unto you." 27 v. "For I have not shunned to declare unto you all the counsel of God." If it had been in the counsel of God or profitable for the Ephesians to keep the Sabbath, Paul would have told them so; but as he did not so tell them we conclude that it was not profitable for them. To say it is profitable is to charge Paul with falsehood.

Christ said Matt. v. 17, "Think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfill." Christ did fulfill every jot and tittle of the law. Then when he was on the cross he said —"IT IS FINISHED." What was finished? It is said, "His work was finished," but this cannot be, for he was with his disciples forty days after his resurrection and speaking of the things concerning the kingdom of God. Evidently he designed to teach that the law was finished. We now come under the New Covenant dispensation. See Matt. xxvi. 28; Mark xiv. 24; Lu. xxii. 20. Covenant and testament are both translated from diathike in the Greek. See Dio.

Yours for the Truth,

D. HOWARD.

The X Ray Papers. No. 5.

"The entrance of thy Word giveth light."

Rev. B. Well, Mr. Mack, in our last interview, we were investigating the rich man and the beggar. If we admit as you claim that, that is a parable, might it not represent the actual condition of the righteous and wicked after death?

Mack. I think not friend B., in parables the thing said is not the thing meant. The parables interpreted by Jesus illustrate the truth of this. In the parable of the wheat and tares, when he said, wheat he meant the righteous, when he said tares he meant the wicked, when he said field he meant the world, when he said reapers, he meant angels; and so with the other parables, the thing said is not the thing meant. Inanimate things are often personified, as we will find by reference to some of the Old Testament Scriptures, as well as the New. You will find some notable instances of this manner of illustrating truths by referring to Judges ix. 7-15; 2 Kings xiv. 9; Isa. xiv. 5 20; and Ezek. xxxi. 15-18 and xxxii. 17-32. These texts will show the use of parables to illustrate certain truths. Friend B., we should never take any Scripture of doubtful interpretation as a foundation for our faith. Dr. Adam Clark, (whom I think you will accept as good authority) in his notes on Matt. v. 26 says, "Let it be remembered that by the consent of all (except the basely interested) no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls. But to return to our text, let us view this as a literal statement of facts, and see where it will lead to. As a literal statement, all the narrative must be taken literally. Then the wicked in their place of torment are in plain view and hearing of the saved in heaven, for it is claimed that the righteous go to heaven at death, and if that be true, Abraham and Lazarus must have been there. But, friend B, I will have to take exceptions to that theory, for some eighteen hundred years after the death of Abraham Christ said, "No man hath ascended up into heaven." John iii. 13. That includes Abraham and from that plain positive statement of Christ, I conclude that to find Abraham we will have to go to the cave of Machpelah, his burial place. "The beggar died and was carried by the angels to Abraham's bosom, and the rich man died and was buried." Notice friend B, not a word said about the beggar being buried, but he was carried bodily, rags, sores and all, to the cave of Machpelah and laid in Abraham's bosom, if this is statement of literal facts, for there is where Abraham was.

Rev. B. Oh my dear sir, that does not mean he went bodily to Abraham's bosom, but that his soul was taken to that blissful abode, accorded to Abraham and all the righteous.

Mack. But friend B, we are considering this as a literal statement and we cannot accept any figurative language. The rich man also died and was buried. Notice friend B, the persons themselves as a whole are spoken of, and none of their essential elements. Not a word is said of the souls of either the rich man or the beggar. It was that which died in one instance, that was carried to Abraham's bosom, and it was that which died and was buried, that lifted up his eyes, being in torment, and saw Abraham afar off; it was that which died and was buried, that was clothed in purple and fine linen. Fine linen was a sign of righteousness. They fared sumptuously every day, because of God's bounty extended to them.

We read in Rom. iii. 3-5, where Paul says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh, who are Israelites, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen." And in Rom. iii. 1-2, we read, "What advantage then hath the Jew, or what profit is there of circumcision?" Much every way, chiefly because, that unto them were committed the oracles of God. Thus they fared sumptuously every day, but their tables spread so bountifully with the favors of God, proved a snare, and a trap, and a stumbling block unto them. Rom. xi. 9.

The rich man died, the Jews as a nation, on account of their sins, were cut off from all special favors of God, their city was destroyed, and their nation was scattered through all the nations of the earth, and they entered into that condition represented in the parable by the flames of torment, which have been burning against them ever since. They have been reviled and persecuted by all nations from that day to the present time. The beggar, I think, represented the Gentiles, who were considered by the Jews as only fit company for dogs, "The dogs came and licked his sores." The beggar died and was carried to Abraham's bosom." The Gentiles changed condition in reference to God's favor. After the Jews were cast off, the gospel was sent to the Gentiles, and they were received into his favor, and by faith could become the children of Abraham, and thus were figuratively carried to Abraham's bosom. I think, friend B, that in the light of subsequent events, that this would be a reasonable interpretation of the parable.

J. H. MCCLARY.

(To be continued.)

Profession.

When a man believes and obeys the gospel he professes himself a Christian before the world and the world recognizes the fact of his profession. It is not necessary that he should announce this by word of mouth in trumpet tones. To do so would lessen his chances of being regarded a real one. The constant effort that some people put forth to persuade the world that they are wholly sanctified only rouses the world's suspicion that there are hypocrites cloaked under this profession.

Every professor is obliged to face the fact that "a tree is known by its fruit." Luke xii. 33. There is no possibility of setting aside this rule; yet many who wear the Christian name are practically ignoring it. Men wish to be thought Christians when their whole course of life gives the lie to their claims.

When the great Teacher entered on his mission he encountered just such characters. The severe and solemn rebukes he administered should serve as an awful warning to all who seek to palm off a spurious profession for the genuine. Christ's language was aimed directly at false teachers. "Beware," he says, "of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. vii. 15. These teachers or prophets made a loud profession, but failed to do the will of God. They had prophesied in the name of the Lord, cast out devils and done many wonderful works; yet, notwithstanding all this the Judge professes that he never knew them; and this on the ground they had been workers of iniquity. Their conduct had been such as to bar them out of the kingdom of God (v. 21) and from entering into life. What is left for these pretenders? But one thing remains—death, destruction. Rom. vi. 21; Phil. iii. 19. Having sowed to the flesh they reap corruption. Gal. vi. 7, 8. Many will be barred out of the kingdom. Many go along the broad way and through the wide gate.

Many in our day might see their prototype in the scribes, Pharisees, hypocrites and blind guides so soundly and deservedly denounced by the Savior. Only good works will pass current in the day of reckoning. "Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matt. vii. 21. The will of the Father is found in the Scriptures. The Christian's duties in his relationship to fellow Christians to his neighbors, to his Savior and to his God are laid down here in plain terms. No amount of what is usually called piety and religious fervor can be substituted for strict obedience to God's commands. Piety is godliness or godlikeness and this means that our characters have been fashioned after the divine pattern as reflected in the face or person of God's Son. Says Paul: "We all, beholding the glory of the Lord in a face unveiled are transformed into the same likeness, from glory to glory, as from the Lord, the spirit." 2 Cor. ii. 18. Disglott. Such a character is only unfolded by doing what God would have us do and being what he would have us be. It is not alone in outward conformity to precept. The emotions, the affections of the heart must raise our obedience above a cold legalism. We must contemplate the loving Christ as set before us by his evangelists. His humility, gentleness, tenderness, forbearance, mercy, forgiving disposition, and unselfishness, must be ours to the extent of our ability to imitate a divine model. We must grow into his likeness day by day. There must be a striving after higher attainments. No hypocrite does this. He would cease to be a hypocrite if he did. His religion is summed up in the phrase, The art of deception; and yet his game is so poorly played that he is known by his fruits. The ravenous character or nature of the wolf crops out through his sheep's clothing. *What the world expects and demands* is that he who professes to be a Christian ought to be Christian and not asham. When Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," he emphasized the truth that a truly godly life would win souls into the way of righteousness. The believer realizing this fact will endeavor to so deport himself that his influence for good shall have the widest possible range. He lives for others as well as for himself. The conscientious and earnest Christian is grieved, if by a sudden lurch of passion he is betrayed into doing or saying some little thing that might by the world be construed into wrong. He does not want to be reflected in a bad light, but is anxious that every thing shall tell in his favor and for the good of the cause so dear to him. If he suffers it must be for righteousness' sake and not for evil doing. Those who govern themselves will be exalted to rulership over the nations.

JOHN L. WINCH.

Oregon Bible College
Chico, California

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"We'll drive the battle on," but our weapons are not carnal. Love is to be the propelling power all the way through. Any other spirit than love will drive the battle back instead of on. Love never faileth.—*The Firebrand.*

"Love not in word, neither in tongue; but in deed and in truth," is a good rule; and the same principle will equally apply to every other duty.

As plants grow fastest by night, so men make their most rapid growth in knowledge and in faith when times are dark and troubled.

"Hope is life. Doubt is death. In the most literal and absolute sense this is true; and it is the truth of truths."

The Restitution.

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PLYMOUTH, INDIANA, MAR. 14, 1900

READER, you might as well take consuming fire into your bosom, and expect not to be destroyed by it, as to approach God OUT OF CHRIST.

THE *simplicity* of the gospel is one of its glories. If there is but one *hewn* stone,—if there be but a single tool lifted up upon it, *it is polluted.*

GOD chides because he desires the affection of his child, because he loves, because it is not for his pleasure, but for our profit, so that we may partake of his holiness.

THE *World's Crisis* of Boston, Mass., has changed its name, and is now "*The Advent Christian Messenger.*" It was first established as the *Crisis* in 1851, and to many of the old friends of this journal the change will be rather sudden, but the managers believe it will be for the best, and the appearance of the paper is certainly improved.

JOHN ALEXANDER DOWIE has a $75,000 libel suit on his hands. It appears that the wife of Edward A. Flanders, a follower of Dowie died, and he not being a believer denounced the system that would not admit a physician in case of sickness. Dowie printed in his paper some statements about Mr. Flanders, and the libel suit is the result.

"DAILY examination is an antidote against the temptations of the next day; and constant examination of ourselves after duty is a preservative against vain encroachments in following duties; and upon finding them out, let us apply to the God of all grace for forgiveness, and strength to conquer them through Jesus' name, and let us be humble. God lift up the humble; when we are humbled for fleshly frames of mind in one direction, we shall find ourselves by the favor of God more elevated in another."

CHAMPNEYS says a slave once carried a message written in punctures on the skin of his head which had been previously shaved bare to receive the writing. When the hair was grown so as to hide the letter, he went unsuspected; and the person to whom the message was sent, having shaved the letter carrier's head, read the message. The slave in old times often carried in his body the marks of his master, just as the sailor in our own times loves to have printed on his arm the initials of his own name and ship, the figure of the crucified One or the anchor or cable. Paul carried in his body the marks of the master to whom he belonged. The *wounds* made by the Roman lictor's rods, with which he was thrice beaten; the red lines of those two hundred stripes which had been laid on him in the Jewish synagogues; the scars left by the stones which had bruised and beaten him down, and left him for dead; these marks of the Lord Jesus he carried with him, the *proofs* as to whose he was, and whom he served."

THE last general convention of a certain denomination, thinking their creed too indefinite, put an interpretation on it, which raises considerable opposition. One writer in the west hits it off in this fashion:—"The question is, what does the *interpretation* mean? Wherein does it *differ* from the text of the confession, or *agree* with it? All admit the *interpretation* needs *interpreting* more than the confession, which has stood sixty-four years, and did all the good that was expected of it, and less harm than was feared at the time of its adoption .....I am glad to learn that with few exceptions the western brethren have but one opinion of the declaration; that for "interpretation" it is *no meaning;* for a test it is *impotent,* but for *mischief* it is full of all manner of subtlety. As such it will be disregarded, or be treated with silent contempt."

And so it goes. Yet creed advocates perpetually assume that human creeds are necessary to *explain* the Bible, and furnish a definite basis of union.

"The Light of the World."

With his disciples around him, on a mountain our Lord opened his mouth and taught them; the multitude, however, seem to have been within hearing distance. On reading [illegible] is wonderful sermon from the mountain pulpit we were struck with the words which were applicable only to disciples:—"Ye are the light of the world. A city that is set on a hill cannot be hid." Reared on an island with rocky coasts we were familiar with the light houses here and there on the lofty headlands to warn mariners of breakers near by. This set us to musing. We bethought us that the keepers had something to do besides lighting the great lantern as evening came on. He has to keep the great, thick, over-lapping panes of glass clear and bright, and this on frosty nights is a difficult task. And on sultry evenings, the powerful light from fifteen argand lamps attracts swarms of moths, which obscure the light. Sometimes numbers of birds will dash against the glass and kill themselves by the force of the blow, and are found dead upon the rocks below in the morning. So that the matter must ever be

ON THE WATCH,—

because, far out on the ocean, for twenty miles or more, these "stars" of light are seen, and hundreds of sleepless eyes are turned toward them, all through the long night watches. They tell the sailors that *this* way the danger lies,—that yonder is the only safe path to their desired haven.

Such a light house should every believer be; "like a city set upon a hill, which cannot be hid." His lamp must be lighted and fed with pure beaten oil; and besides this his daily example should be as spotless as the pones of the light house lamp. Oh, how little it takes to dim the brightness! A careless word, a jest about some sacred subject, a single visit to the theatre or circus or any place of giddy or sinful amusement, a single act of deception,—these may all seem but trifles at the moment, yet their influences may be as baleful as if the light on the headland should go out when the waves were lashed by the tempest.

We lately read of a young girl who went to enquire earnestly the way to life, of one whose special duty it was to instruct her. And after earnest and what appeared to have been a profitable conversation and prayer she prepared to go home. She was urged to stay all night by the family, including her spiritual guide. She declined, however, and when supposed to be quite out of hearing she heard the latter say he was exceedingly glad she did not stay as he had merely asked her out of politeness. The girl hastened home, too much shocked, and too indignant to communicate her feelings even to her mother. The specimen of religion she had witnessed was so far below her ideal that she became doubtful, then utterly indifferent, and in that condition

DEATH SOON KNOCKED

at her door, leaving her time only to tell the sad tale, that she had suffered herself to look at the dim panes of the light house instead of the Sun of Righteousness; and so her own day set in utter darkness. To say one thing, and to mean another, is deception—a practical lie, and eternity only may chronicle its result. Would to God that we all, who are entrusted with the light of life could realize as we should the tremendouus responsibilities we have assumed.

News Notes.

A special to the London *Standard* from Odessa says: "Among the officers of the volunteer fleet of cruisers which recently returned from the far East there is a strong belief that enormous garrisons are being formed at Port Arthur, Dalni, and Vladivostok shortly to be utilized as a coercive lever for compelling the Japanese to a modification their pretensions to acquisitions in Corea.

The commander of one of the cruisers expresses a conviction that before or by the end of the current year Russian influence in the far eastern peninsula will have become so absolutely dominant that the Japanese will feel themselves morally constrained to give up the struggle and retire from many important enterprises which they now are prosecuting in Corea, and will open the way to a gradual assumption of a Russian protectorate."

Paul Deschanel, President of the French Chambers, made a speech at a banquet in which he boasted of the superiority of the French guns, claiming they were the best in Europe, and denounced certain German acts, declaring that France was in the disposition to fight Germany and England combined. The situation may be materially changed when it is known that President Loubet is to personally preside at the next war council to be held soon in France. This is the first time the French President has taken part in these deliberations.

The recent discovery of Russian and Polish Nihilist plots has led to renewed police precautions. On all the Russian frontiers the police are exercising extreme vigilance and are guarding the Czar's movements. The entire routes of the Czar's visits to barracks, theaters, and public functions are doubly patrolled by secret police, while the guards about the Winter Palace and along the Neva quay are particularly numerous.

The Paris *Journal* prints an interview with Sir Henry M. Stanley, in which he expresses an opinion the war in South Africa will end about July 1.

"France is in the wrong," he said, "in regarding this war as unjust. She does not know the true facts of the case. The Transvaal, as was seen long ago from her preparations, was determined to fight. President Kruger wished to imitate George Washington, but he has not the necessary faculties for sustaining the role.

Regarding Anglo-French relations and the rumors of possible war between the two powers, Sir Henry said:

"France for many reasons is an indispensable element in Europe. Her force acts as a counterpoise to other forces. British public opinion would not follow a politician who premeditated a war against France, and unless England were attacked only a conflict would be well nigh impossible.'

Answering a question in the House of Commons today the Parliamentary Secretary for the Foreign office, Mr. Broderick, promised that papers would shortly be presented to the House dealing with the subject of Great Britain co-operating with the United States in endeavoring to arrive at an agreement with the powers to secure equal opportunities for the trade of all nations throughout the whole of China.

Lord Roberts and his army are advancing their lines and are in the vicinity of the Free State Capital. The Boers are doing all they can to hinder their movements, but do not make any very decided stand, running away before coming to close quarters. Apparently they are playing for time, as Presidents Kruger and Steyn have sent a message to Salisbury asking terms for peace, but stipulating that the independence of the two states be assured. The English are not disposed to leave the case so, and will not likely stop till the *dependence* of these states is assured. England does not want to leave the Boers in a position to repeat this war at some future day.

A dispatch to the London *Chronicle* of Mar. 12, says, A ukase by the Czar orders rapid mobilization of the Russian army and navy reserves. This movement appears to have for its objective India and North Asia Minor. The sailors of Russian merchant ships in the Black Sea have been called up for reserve. The Russian cruiser Schermomoretz stationed at Constantinople, has received orders to hold itself in readiness for immediate service.

"The Gospel."

The gospel is good news of a glorious time yet to obtain on the earth, when its whole population shall be made happy under one universal government, all powerful, firm and just, having for its supreme ruler the Lord Jesus Christ in person.

The gospel call is to an association with him in this government,—to be a member of that exalted community having him for its head; to be blessers of all nations, ruling them with a strong hand, feeding them with knowledge and understanding, to the bringing out of the best qualities of men's nature, resulting in universal peace, happiness and contentment. In the Scriptures there are many allusions to the grand feature of the earth which we will quote for fear all our readers may not turn to the references:

"And the Lord said, shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become great and a mighty nation, and all the nations of the earth shall be blessed in him." Gen. xviii. 17, 18.

Again, "And in thy Seed shall all the nations of the earth be blessed." Gen. xxii. 18. Notice Paul's comment on this:—"Now to Abraham and his Seed were his promises made; he saith not and to the seeds, as of many, but as of one, and to thy *Seed*, which is Christ." Gal. iii. 16.

"But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21.

"Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory." Isa. vi. 3. That this refers to the Lord Jesus in his glorious reign on the earth see the following:—

"These things saith Esaias, when he saw his glory and spake of him." John xii. 41.

"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's; and he is governor among the nations." Psa. xxii. 27, 28.

"All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Psa. lxxxvi. 9.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 4.

"The Lord will cause righteousness and peace to spring forth before all the nations." Isa. lxi. 11.

"From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place shall incense be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts." Mal. i. 11.

The New Testament also, contrary to the popular idea, has many allusions to the same, although mostly connected with the aspect of the kingdom,—we quote only one or two passages:—

"Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

"God.....hath in these last days spoken unto us by his Son whom he hath appointed heir of all things." Heb. i. 2.

"For unto the angels hath he not put in subjection the world to come, whereof we speak." Heb. ii. 5.

"Thou hast put all things in subjection under his feet, for in that he put all things in subjection under him, he left nothing that is not put under him. But *now*, we see *not yet*, all things put under him." Heb. ii. 8.

"And the seventh angel sounded, and there were great voices in heaven, saying, 'The kingdoms of the world are become the kingdom of our Lord and of his Christ; and he shall reign for ever." Rev. xi. 15.

The gospel, then, is a political theme, and speaks of the joy and gladness of the population of the whole earth under this exalted rule. To what a state of intellectual height and moral excellence shall the nations attain. To every rightly constituted mind it is a pleasure to contemplate such a state of things. A state in which pure justice impartially, holds the reins. A state in which man's true nobility will be openly manifested; not so much in his form, nor his station, clothing, or wealth, as in his moral and intellectual nature,—towering high above all fleshly instincts,—re-instated in the image of God.

It is good news of the redemption of man from this present state in which sin and death reign. Promises made by God to Abraham are stated by Paul to be the gospel. Gal. iii. 8.

The important matter for us is, how can we become related to the gospel blessings of that happy period?

Paul sets it before us under the aspect of God making a will. A will is a promise. In the Scriptures it is called a covenant, but not in the sense in which that term is commonly received—that of an agreement between parties to whom the words of the covenant is made known,—*submitting to them.* The promise of God is to bless all nations in or through Abrahnm, Isaac, Jacob, and their Seed, the Christ, who is to be King over all the earth.

Seeing that these four are surely mentioned in the will, the question arises; how can others not named therein, become heirs? And it is evident there must be such, for Paul speaks of the saints being "heirs of God, and joint heirs with Christ." Rom. viii. 17. It is by a provision God has instituted, and illustrated by the nation of Israel,—the whole nation being inducted into Moses, the mediator of the Sinaitic covenant, the words of which Israel had heard and promised to obey.

Moses was a type of Christ. Christ is declared to be the prophet like unto Moses. He is the Mediator of the better covenant, of which the Mosaic was but a pattern. To be introduced into him is to be constituted an heir of the covenant or promise which he confirmed with his blood. And as that covenant relates to an everlasting state—a state on the other side of death—to be an heir of it is to be an heir of eternal life. He is the resurrection and the life; and he has said to those in him: "Because I live, ye shall live also." Such are heirs in or through him. Believing the words of his testimony,—the good news of the day of his glory; with the understanding of his death, they require to do what Paul said of the Galatians,—"As many of you as have been baptized into Christ, have put on Christ; and if ye be Christ's, then are ye Abraham's Seed and heirs according to the promise."

The process which ends with a perfect believer in Christ, begins with God, as Jesus said. "All that come unto me are taught of the Father,—the Father has been teaching from the beginning. The Apostle James speaking of himself and those of like precious faith says: "The Father of Lights begat us by the Word of truth." And Paul says "faith cometh by hearing, and hearing by the Word of God." Thus men are begotten of God as his children in Christ Jesus. And this family of God, consisting of a very great number, are spoken of as one. Jesus says, "that they all may be one, as thou Father in me, and in thee, that they also may be one in us."

Such is the One Seed to whom the promise has been made. The promise is conditional to all except the four mentioned in the will.

We *must submit to the conditions if we desire inheritance therein.* And those who are compassing sea and land, so to speak, to teach that others besides those who *believe* what is promised, *will inherit what is promised,* and that there are other ways of getting into Christ besides being baptized into him, must be in a God dishonoring, and soul destroying business. The Book of God reveals no such gospel,—and for mortal men to be frittering away time and talent and energy to suggest the like to others is we think most presumptuous, —and altogether cruel to their credulous listeners or readers. This is catering to the flesh, and is sure to be believed by some, and it is our conviction that its natural effect is to discredit God's published law of pardon and reconciliation, and that an awful surprise is in store for those who do it. We would remind all such that Jesus' words will judge them. Not for a moment would we question that its God's prerogative to pardon whom he will, and on what condition he please. But we stoutly maintain that the only conditions WE CAN OFFER, are those in the great commission.

OBITUARY.

Died at Woods, Tillamook County, Oregon, on Feb. 17, 1900, Ora Brooks Lawrence, aged twenty-four years and three months.

Our sister was baptized when she was seventeen years old, at one of our Conference meetings at Scholls, by our loved brother Geo. W. Young, of Seattle. Words of comfort were read at the funeral from 1 Cor. xv. The funeral sermon was based on Job xiv. 14. Those who were acquainted with our departed sister will sorrow that one with so many lovable qualities of mind, and with an influence for good in her sphere of life should have lived so briefly.

It is natural and right that we should mourn for our loved ones from whom we are parted by death, as we realize that nothing we can now do can restore them to life; that our opportunities for making them happy are gone forever. But in our grief let us not forget or neglect our duty to those who are yet living. It is our duty to learn the lessons of the past, and to press courageously onward along the pathway of life, freely giving to other sorrowing ones of whom there are many around us, the sympathy that we have so appreciated in our hours of grief.

To the friends, and especially the bereaved companion, heartiest sympathy is extended. During the darkest hours that may come upon any of us the government of heaven still stands and God still continues to reign. As sure as this is true, so sure it is that those who patiently and faithfully perform the duties of life nearest to them each day in accordance with the will of our Father, will receive the gift of eternal life, and with opportunities for happiness that will make up for the bitterest sorrow of this present life.

W. W. JAQUITH.

Elvira Webster was born in the State of New York, Jan. 29, 1809. Was married to James Reeve, Feb. 14, 1829. There was born to them 11 children, eight sons and three daughters. Of whom six survive her, one son, Gaylord Wallace, now living in Kenwood, N. Y., one in South Elliot, Maine, (Samuel Haukins), one, Asaph C., in Holdridge, Nebraska, and two, Nathaniel Willis and William Webster, in Rensselaer, Ind., also one daughter, Mrs. Evaline Talbot, living in Syracuse, Nebraska. She furnished three sons to serve their country in the civil war, the younger of whom died in the service.

About the year 1870, she became obedient to the gospel call to the inheritance of God's kingdom, and the life eternal, uniting with the Church of God at Rensselaer. She never wavered in faith, or devoted service, always abounding in the fullness of hope. She always manifested that kindness of spirit and patience in trial to a degree seldom attained, even by the most earnest followers of the meek and lowly One. She quietly, peacefully and in the most gentle manner passed into the sleep of death on the 3rd of March, 1900, after an illness of four days with pneumonia, at the age of 91 years, 1 month and 4 days. Much lamented not alone by family and relatives, but by all acquaintances, she now sleeps awaiting the summons to a "part in the first resurrection, on whom the second death will have no power."

Funeral services were conducted from the Church of God at Rensselaer, March 5, 1900 by the writer.

A. H. ZOLMER.

Report of Work.

Dear Restitution:

Thinking it will interest the brothers and sisters to learn of work done in Christ's name we will try and tell something of the work done here, in Ellensburg, Wash., during the past month. Bro. W. G. Skeels came to us Jan. 25. Bro. H. W. Patterson and Sister Philips from Wenatchee, and Bro. Platt Corbaley from Waterville, came to help carry on the meetings. As there was no Church of God at this place we secured the Congregational Church for the meetings, and Bro. Skeels preached his first sermon on Jan. 27. He continued to proclaim the gospel to the people for four weeks, preaching thirty-two discourses in all. There were twelve who responded to the call to ally themselves with God's people. Five of them were obedient in baptism.

A church was organized Feb. 11, with a membership of nine, which was increased to eighteen before the meetings closed. Bro. McNeely was elected elder and Sisters Cox and Patterson deaconesses. The first few nights there was only a small number attended but the brethren worked on resting confidently in the promise that God's Word will not return unto him void. Later the attendance increased and a deep interest was manifested throughout the meetings.

Bro. Skeels is a man who is earnest and zealous in the Master's work. He delivers the Word very impressively, yet he does it in all kindness and in a spirit of Christian love. He is indeed one of God's faithful watchmen, proclaiming God's message in all of its purity. He brought the light to many minds here and left a great many warm friends, who are anxious that he should return some time in the near future.

There are several of those who attended the meetings who strongly believe in the one faith, yet did not respond to the call. We trust they will unite with us before very long. The meetings closed Sunday night, Feb. 25, and Bro. Skeels left us Monday morning for Waterville, where he expects to hold a short series of meetings.

This church is without a minister, and the brothers and sisters are very desirous of having a minister come who could make his home here. If at any time a brother with proper recommendation should be passing through Ellensburg, we would be pleased to have him stop and speak to us and thus help along with the work.

Yours in the blessed hope,
MYRTLE PATTERSON.

If you are a wise man you treat the world very much as the moon treats it—show it only one side of yourself, seldom show too much of yourself at a time, and be calm, cool and polished; but look at every side of the world.

"Hope is life. Doubt is death. In the most literal and absolute sense this is true; and it is the truth of truths."

The Nickel Plate Road will run a Homeseekers' Excursion to points in the west, northwest and southwest on April 3rd, 1900. Tickets available on above date good returning within 21 days at *one fare plus $2.00* for round trip. Inquire agents or address C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—apr 3

Poetry.

The House By the Side of the Road.

"He was a friend to man, and he lived in a house by the side of the road."—Homer.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by;
The men who are good and men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road
By the side of the busy way of life,
The men who press with the zest of hope,
The men who are faint with the strife;
But I turn not away from their smiles nor their tears,
Both parts of an infinite plan;
Let me live in my house by the side of the road
And be a friend to man.

—Sam Walter Foss.

Communicated.

What Would a Government be Run as Jesus Would Run it?

Charles Sheldon is to run *The Topeka Capital* for one week, as Jesus would do it.

Would it not be grand if some human government were run as Jesus would run it? Let us see what it would be like.

The very first announcement by the angel of Jesus is, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto them the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The Prophets tell of this time in the most thrilling and beautiful language, even sublime. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

Imagine a human government run even for one week with justice, justice in every court; even in all business transactions, equity and justice stamped everywhere, and peace reigning throughout.

The Psalms glow with the government of Jesus, yes, abound with "how Jesus will do it." "Give the King thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness, and thy poor with judgment. * * * He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. * * * He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

What blessings and how widely extended. "Yea, all kings shall fall down before him; all nations shall serve him. He shall spare the needy, and shall save the souls of the needy. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory." Psa. lxxii. "The Lord shall be King over all the earth." Zech. xiv. 9.

Listen to the Prophet describing the reign of Jesus. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God. * * * Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. For in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. * * * And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv.

Listen to another beautiful description by the same Prophet, "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

No human government has, or can do this, notwithstanding The Hague Peace Conference. Recently in the House of Commons, Mr. George J. Goschen, the first lord of the admiralty, dealing with the construction of fresh ironclads, said:—"The Hague convention already seems a thing of the past. When the peace conference was called, he suggested that possibly the beginning of further building of battleships might be suspended with the view of ascertaining the sentiments of the conference. Great Britain alone, he added, suggested a reduction of armaments, but nothing was done and in the six months since the convention more extensive programs, stretching forward eight, sixteen and eighteen years, had been put forward, than ever before had entered the minds of the powers. Great Britain proposed to spend in 1900 1901, £8,460,000, Russia, £4,300,000, and France, £4,154,000; the two latter together spending £8,454,000, or £6,000 less than Great Britain."

Nothing in all this to suggest a government as Jesus would run it. "Prince of peace." Peace from sea to sea, from the river unto the ends of the earth. Peace, equity and justice, has earth ever had a ruler like this? It certainly will have, when he who is now fulfilling the office of High Priest in the Holy of holies; when he comes with the breast plate of judgment. Yes, the moon will be confounded and the sun ashamed, "When the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. Glorious because the curse will be rolled back. "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the garden of Eden. * * * Then the heathen that are left round about you shall know that I the Lord builded the ruined places, and planted that that was desolate: I the Lord have spoken it, I will do it."

Glorious because the "Nations of the earth shall learn war no more." Glorious because the "Kings of the earth do bring their glory and honor into this beautiful city." Rev. xxi. 24.

This is only a few of the many and wonderful things said of how Jesus would do it.

NANCY BARBER.

The Teaching of the Twelve Apostles.

We teach that there are only a few things to know whereby a man or a woman may become a Christian, legally acceptable to God, or a justified person, or a pardoned sinner; and the making these few things known to the sinner we call in one word "going through the testimony." Our first duty is to herald the gospel or good news that God is ready to pardon or remit the sins of the whole world or the entire animate creation involved in the primal sin of Adam its lord, both individually and collectively; our second duty is to point to the way of escape or the way of life, to show the sinner that he or she is now under condemnation and on the way to execution and death. Therefore we account all unrepentant sinners dead and speak of them as dead in trespasses and sins though really alive in the flesh. And we teach that though God's mercy endureth forever, now is the accepted time and now the day of salvation. For we do not know "the times and the seasons" of God's mercy in each case, nor do we know even what the morrow may bring forth; moreover we are instructed to shake off the dust from our feet for testimony against the place or individual after "going through the testimony" to them, if still unrepentant and go on to the next with the same message and to be looking for the return of our Lord Jesous before we have reached all the cities of Israel.

We teach that there is a vast difference between forming a good purpose and maintaining it unto the end, that is the end of one's natural life—between getting grace in one's heart and mind, and growing in grace—"Therefore let the past time of your lives suffice doing the will of the flesh," and be renewed with the renewing of your mind, putting off the old man which is dead because of sin and putting on the new man which is alive because of righteousness and remembering that your new man is no longer a soul-man in Adam, but a spirit man in Christ Jeesous or a new creation, not completed but begun with your begetting from above as your soul-life was begun with a begetting from below, and as this was a growth from a germinal seed unto full adult, soul-organism so your new spiritual man or self, created or begotten in Christ Jeesous must have its period of growth until it also reaches adult age and perfection in the last Adam, and as Christ was the first born into this organic perfection and the only soul-man who has died and appeared again to men here through a resurrection from the death state as a new spirit man, and as we are to be like him if renewed we must expect to go through the same growth and organic change. So we do not teach, as some of our apostates are doing, that the resurrection is already past, and so make void the Word of God or become anti-christs. They went out from us, but were not of us. We do not teach that dead people can appear to the living as "ghosts," but that all such "appearances" which we do not doubt or question are wrought by the supernatural power and deceptive practices of the Devil and his demons, to mislead and entrap the unwary. On the contrary we teach that we Christians have a life that is hid with Christ in God to be made manifest with him in glory when he shall again appear or return with all his holy angels to pay our wages and execute requital on the unrepentant sinners.

CHAS. GARDNER.

To the Indiana Brethren.

Did you know that South Bend, Ind., was the home of several families of "like precious faith," who ought to have the gospel preached to them? I have been there several times during last summer where we met for worship in Sister Kipfer's parlors, where a company of 16 or 18, perhaps more, gathered each time to listen to the gospel. Some faithful ones of other days whom we have often met at Argos and Plymouth were there. We met with them on the evenings of Feb. 26th and 27th, going there from our Southern Michigan appointment. We had good meetings, especially the last, left them happy and strong in the faith, believing that if they could have a few meetings, some that have listened would acknowledge the truth and be obedient to it. Who will attend to this work? Hasten to tell them the good news of a returning Savior.

B. W. WOODWARD.

Our Love Feast.

Dear Brothers and Sisters:

Another year has passed and is numbered with the things that were. As we ponder over it, we wonder whether we have indeed, been faithful workers in the Master's vineyard, and have sown seed that will bring forth plenteous fruit, and yield us crowns of rejoicing when our Lord shall come to reward us; for we read that "They that turn many to righteousness shall shine as the stars forever." We are living in trying times, trying for our faith as well as our works. Men are full of skepticism and unbelief, "headstrong and high-minded" and their attention is hard to attract from their many worldly cares and avaricious pursuit of wealth and they will not listen to sound doctrine. Still we must work—sowing in the highways and hedges—compelling some to come and by the beauteous plan of salvation, yield themselves obedient believers, to him who spake as never man spake. One may plant, another water, but God must give the increase. We trust alone in him. May he go with us through all the journey of life, directing us in all our work for him, and finally crown us with everlasting life at his appearing and kingdom.

MRS. C. W. RUSSELL.

Editor Restitution:

Permit me to say through THE RESTITUTION to my many friends that I am still engaged in my Master's work doing what little good I can. Have been holding meetings in Oklahoma, near Caldwell, Kansas, in Brother J. R. Fisk's neighborhood once a month for about two years, with good interest. At our meeting on the third Sunday in August, Bro. J. R. Fisk's two daughters, Mrs. Nora Shoap, and Hattie Fisk, Brother Fisk's youngest daughter, came forward and requested baptism. On Monday morning, after showing them that in the act of baptism they were buried with Christ, and that constituted a planting as in the law of nature that the seed though ever so perfect unless it be buried, planted, being in this act brought in contact with the law of nature, it could never grow and bring forth fruit and that we, though ever so morally good we could not grow spiritually unless we were buried, planted, and in this act brought in contact with the spirit law, and by proper cultivation of the mind we will grow in the things of the spirit of the Word of God unto the divine nature which will be put on at the resurrection of the just. We then buried them in the watery grave from which we trust they rose to walk in the new life. On the 17th of Dec., we commenced a weeks meeting at the same place with good interest. On Thursday night after meeting two came forward, Mrs. G. H. Niccolls of Los Angeles, Cal., and Miss Frieda Trunk, of Manhattan, Kan., and requested baptism. On Saturday afternoon we went to the water and buried them with Christ in baptism. It was an impressive sight to see these two women, the ground being covered with snow, and the water with ice, go down into the cold water, and without a sigh, be buried beneath the cold wave. What a glorious hope. On Sunday night, after showing the hope of the resurrection of the dead, as taught in the Bible, to a crowded house, there was an invitation given and four more came forward, T. J. Fisk and wife, and George Wagoner and wife, son and soninlaw of Brother J. R. Fisk, to make a start for the kingdom of God. On Monday, after partaking of a bountiful Christmas dinner, such as Brother and Sister Fisk know how to prepare, to which their children and neighbors were invited, we again repaired to the water and buried them in baptism, planted in the likeness of Christ's death. We commend them to the care and tender mercies of an All-wise and merciful God. May they run with patience the race set before them, looking unto Jesus the Author and Finisher of their faith, who for the joy set before him endured the cross despising the shame, and is set down at the right hand of the throne of God. There are others that are almost persuaded. Several expressed a desire to be baptized in the near future. We hope and trust that they may see the importance, and not delay too long. Last winter I visited a place in Eastern Oklahoma, and held a weeks meeting, at which one came forward and expressed a desire to start for the kingdom of God, but baptism was deferred to some future time. Since then one has written me stating that he desired to be baptized, but on account of my wife's sickness and other cares and want of means to pay expenses, I have not had an opportunity to go, but think I shall some time in the near future. In looking over my work for the last fourteen months, I find I have spent 78 days besides preaching twice a month for the Attica Church, and have paid out twelve dollars in money more than I have received, have baptized nine intelligent souls into the Christ. What I have done is freely given for the good of the cause. I am satisfied that what we do must be done soon. It is my desire that I may do more in 1900, but the future is in God's hands. I fully realize that the King of Peace will soon come and put a stop to these bloody wars. Brethren, let us all make an extra effort during this present year to bring souls to the truth. Let us lay aside all contentions, and put our shoulders to the wheel of truth, and push with all our might, and see what a grand and glorious work we can accomplish, that when Jesus comes he will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

S. C. OLIVER.

Dear Brothers and Sisters:

As I opened our dear paper,—THE RESTITUTION of Dec. 27, I found it full of Love Feasts which I so much enjoyed the reading of every word. The isolated dear ones in Christ, of which I am one, I deeply sympathize with and ask a special blessing upon each in our lonely struggle to keep near, O so near the loving Father's door that we may not wander beyond his merciful arms for safe keeping, and restful assurance of his constant favor and smiles. Oh! the world is in mourning, hearts are breaking, tears are flowing full and fast, as the overwhelming scenes are being constantly enacted. Dear Father, comfort the anguished hearts of this blood-stained earth! Surely it all portrays the perilous times of this closing dispensation, which seems to call loudly to every mortal to climb quickly the watch-tower and watch, watch; for the Star of the East is rising and sending forth ominous flashes, pointing directly to the coming again of the Babe of Bethlehem—this time to bless the mortal nations and reign in righteousness over the new earth. May each dear child of God look up, and in joy behold the King in his Beauty, at that glad hour is my earnest plea.

Yours for the truth.

MRS. R. W. COOPER.

Dear Restitution:

I am glad the table THE RESTITUTION spreads for all, even the late-comers can enjoy the feast of fat things it so generously furnishes. Are our hearts toned in love for the Master and his cause, at the beginning of this, a new century? I feel a deep love for the cause of Christ, and for those who are trying to serve him in the way he has provided by his death and resurrection, for us to follow. I have tried to live, the past year, very close, and resolved to live nearer if possible to the narrow way. I thank God for friends in the truth, and other blessings. In the *Expositor* of 1855-6 I find the names of P. H. Bouk, L. H. Chase and O. R. L. C. which are the only ones I see in THE RESTITUTION of today. Nearly if not all the churches in this part and Eastern N. Y. have passed away or have changed to Christadelphian, or have given their fellowship with those who deny the millennium, of a church which once flourished here at Port Byron, N. Y., not one remains so far as I know. With Christian Greeting to the household of faith.

Yours, in the blessed hope.

MRS. A. L. WEATHERWAX.

Dear brothers and sisters of the household of faith:

As I unfolded THE RESTITUTION of Dec. 27, 1899, what should greet my eyes but sweet refreshing testimonials from loved ones in the faith, striving to serve the Lord, all of them strangers to me in the flesh, but I hope and pray that not one of them will strive in vain. Oh how encouraging it is to read the epistles from brothers and sisters that can stand up for Jesus in these last days. We must redeem the time, for it must be the last days of Gentile rule, and we dare not turn to the right nor to the left, but keep in the straight and narrow path that leads to life, and few there be that find it. This letter is from a sister that wants to tell of her hopes and joys of enjoying a better life in the age to come, under the rulership of the King in his Beauty, whose kingdom will cover the whole earth with righteousness as the waters cover the great deep. I want to be one of that number that will help rule the world in that kingdom for it will be set up on earth, just as sure as there is a God in heaven. Brothers and sisters, do come out and say a few words through the dear paper, for the blessed Savior that died on the cruel cross, in order that we might live. Come, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." I am trying to live a life that will entitle me to a home in the kingdom when it is set up. Did you ever try to enumerate the good things that God has promised to them that love and obey him? to heal all our infirmities, abolish death, have a home in the kingdom and help rule the world in righteoneness, during the millennial reign of Christ? Is not that enough? But half has not been spoken of in this short, imperfect letter, that has been promised to the true child of God. For fear of wearying some one I will close. One thing I ask of the brothers and sisters, and that is this, when they enter into their secret closets to pray, dont forget to pray for this sister, that she will pass through all the trials of this life and be among the overcomers at last; for it is to them that every good thing is promised.

Your Sister in the one faith.

MARY NICHOLS.

Editor Restitution:

I will endeavor to write a few lines, so that the beloved ones abroad will know that I am still among the living ones, and appreciate their letters of encouragement. They are a solace to those of like faith who are kept by the power of God through faith unto salvation, ready to be revealed in the last times, that the trial of your faith being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, our Elder Brother. How I love to read those letters from the dear ones who have obtained like precious faith. It is encouraging indeed. Well may it be called a "Love Feast." I can say to those, I am absent in body but present in mind. Oh how I would like to see them and talk face to face with them, but the time is short until we shall see and know as we are known. Glorious consummation, to the children of God. Not only by those words, "Wherein God is willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us. It does seem to me that those words are consoling to the weary child of God. "Now unto him that is able to do exceeding abundantly, above all that we ask or think according to the power that worketh in us. Unto him be glory throughout all ages, world without end."

Your Brother, looking for the King in all his Beauty.

J. R. FISK.

Editor Restitution:

The paper is truly a welcome visitor each week. The many words of comfort from the brethren and sisters, help us along in these days of peril and unbelief! but the reward is sure to the overcomer. May we all stand firm, and finally receive the welcome applaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yours in faith.

J. P. PIERSON.

Dr. Chalmers beautifully said: "The little I have seen in the world, and know of the history of mankind, teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would feign leave my fellow-man with him from whose hands he came."

Have you ever considered the Christian duty of being pleasant? Whether you feel happy or worried, whether things are going well or ill with you, you have no right, by words or even by doleful countenance, to cast a gloom on others. As a Christian you have a light in your heart, and you are commanded to let it shine. You are not only to rejoice, but to impart joy evermore. Have you ever tried through the duties and trials of one day, "to be a blessing," making your very presence a light and joy to all you meet? Try it.—*Cumberland Presbyterian.*

Our Bible Offer.

Have you read our premium offer page on 4 of this paper? It is simply this:

You pay your subscription for 1900 at the regular price, and send $1.50 more and get a Bible worth $3.50.

If you have already paid for THE RESTITUTION for 1900 you may have the Bible by sending us $1.50.

If you want an extra Bible to give to some one add $1.50 to the $3.00 for paper and Bible, and we will send an additional book to you.

If you will send us four new subscribers for 1900 we will send you this Bible free of any charge.

This is not a cheaply gotten up work, but a book exactly as described, and all who have seen it speak in highest praise of this Bible. We are so confident you will be pleased that if you are not satisfied when you get the book, return it to us and we will return the money to you.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Wm D Root	6.50
G W Smith	.50
Lannie Lovelace	.50

Central Passenger Association Mileage Tickets are accepted for passage on all trains of the Nickel Plate Road.
—mar 16

Selections.

Saying and Doing.

In the Cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

"Thus speaketh Christ, our Lord to us:

Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not.

Rejoice Always.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures and chooses to sit upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly; for this day is only ours, we are dead to yesterday, and we are not born to the morrow. Guide me, O Lord, in all the changes and varieties of the world; that in all things that shall happen, I may have an evenness and tranquility of spirit; that my soul may be wholly resigned to thy divinest will and pleasure, never murmuring at thy gentle chastisements and fatherly corrections.

Alone With Jesus.

It is human to stand with the crowd; it is divine to stand alone.

It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashions for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life, for believing and teaching contrary to the accepted views of the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. The Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus lived and died alone. And of the lonely way his disciples should walk, he said: "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, he said; "If ye were of the world, the world would love his own; but because ye are not of the world, but because I have chosen you out of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets. The church of Caiaphas praised the prophets and persecuted Jesus. The church and the popes praised the Savior and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs; but condemn as stubborness or foolishness like faithfulness to truth today.

Wanted! Today! Men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

A millionaire said to me not long ago: "There is no greater humbug than that money can make a man solidly happy; mine never did until I began to serve God and do good with it." The more that your religion costs you, my friends, the richer returns it will bring you.—*Cuyler.*

Homeseekers' Excursion via the Nickel Plate Road to western, northwestern and southwestern points on March 20th, 1900. Tickets available on above date good returning within 21 days at one fare plus $2.00 for the round trip. See agents or address C. A. Asterlin, T. P. A., Ft. Wayne, Ind. —mar 20

Books and Tract List.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 10 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff Post paid, 10 cents.

Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

Address, THE RESTITUTION. Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

The Nickel Plate Road has become a member of the Central Passenger Association Mileage Ticket Bureau, and all mileage tickets properly issued by any line, a member of that Bureau, are valid for use on that road in the same manner as on other roads, members of that Bureau.—mar 16

California Quickly and Comfortably

Via Chicago, Union Pacific and North-Western Line. "The Overland Limited" leaves Chicago daily 6:30 P. M., arrives at San Francisco the afternoon of third day, and Los Angeles next morning. No change of cars. All meals in dining cars. Buffet, smoking and library cars, with barber. "The best of everything." "The Pacific Express leaves Chicago daily 10:30 P. M., with first-class and through tourist sleepers to California. Personally conducted excursions every Thursday. All agents sell tickets via Chicago & North-Western R'y. For full information and illustrated pamphlet apply to A. H. Waggoner, 22 Fifth avenue, Chicago, Ill.—mar. 17.

Mileage Tickets of the Central Passenger Association are good on the Nickel Plate Road between Buffalo, Chicago or intermediate stations.—mar 16

Dying men's words should make deep impressions, and be long remembered.

List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching, occasionally. T. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. Young people's meeting. W. P. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 628 Woodland Ave., Cleveland, Ohio. Serves every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their home on Michigan St., as follows—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 269 West Dry St., Salem, Ohio

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00 All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—A. Mews A. D. Caledonia.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Robin Center is presided over by Brother L. C. Greer.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or in his on A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 2:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Bower, Sec'y and Treas. J. E. Forsyth, Leader.

Church of God at Waterloo, Iowa. p. c. for service every Sunday afternoon at 3 o'clock Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Popular Lectures by M. Joblin.

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Poetry.

The Shared Yoke.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden light." Matt. xi. 29, 30.

Along the quiet village street
Two oxen came with weary tread,
And, as their driver paused to greet
A friend, one, weary, sank upon the road.
The other, patient, stood and bore the yoke,
Now doubly weighted with the prostrate
fall.
Wondering I saw, and light upon me broke,
"O Lord, it is thy yoke I bear.
The strength to hold it comes from thee,
If thou will stoop to draw with me
Earth's heavy loads, and all my burdens
share.
O grant that I may ne'er again despair,
And by my faltering, inkliest look be led."

—Anna Gregoire.

Selections.

Russia Again.

In view of the recent developments in the plans of Russia toward Persia, the following from S. G. W. Benjamin, formerly U. S. minister to Persia will be of interest., It appeared in the *N. Y. Tribune*:—

The announcement, which has not been contradicted, that Russia has loaned eleven million rubles to Persia, and secured herself by a mortgage on the customs and a concession to lay railways over that country, seems innocent enough to one who is not familiar with the policy and intrigues that have led up to this startling measure. Turkey and other countries have hypothecated their customs revenue before this without jeopardizing their political integrity. But the conditions in the present case are altogether different. Russia has been nibbling into the northern and eastern frontiers of Persia for ages, as much by craft, intrigue, and steady pressure as by open war. Nothing has prevented her from making a complete conquest of that country except the jealous watchfulness of England, which was so relaxed when Mr. Gladstone was in power—indifferent as he was to England's foreign interests—that Russia at that time nearly accomplished her design of changing Persia from a buffer into a frontier state. That Russia has disclosed her hand so unmistakably at this crisis, when England is seriously embarrassed, shows the unsleeping persistence of Muscovite ambition, in spite of her frequent reiterations to the contrary.

It is not likely that the six million dollars and the concession involved in this far-reaching transaction correctly represent the facts. The late Nasr-ed-Deen Shah accumulated large treasures for an Oriental country, and it is unaccountable that they have been squandered in so short a period, and the revenues so reduced by his successor, Muzafar-ed-Deen Shah, who had been for many years accustomed to rule as governor of the great province of Azerbaijan, as to require such sacrifices now. It is more likely that when, as crown prince, he was resident near the Russian frontier, he made a deal with the Czar whereby the latter guaranteed the prince possession of the throne against the ambition of the older brother, the Zelee sultan. In return, the prince would agree to hold the sceptre as vassal to Russia, and vassalage to be gradually broken to the world as convenient opportunity might occur.

That opportunity appears to have come now during England's supposed powerlessness to oppose decisive objections and resistance, and the miserable loan of eleven million rubles is thrown out as a blind to Europe. It is probable, also, that when the occasion arrived, some pressure was necessary, and the Shah's pride and chagrin were mollified by a quasi loan. The pressure was doubtless aided by such of his counselors and courtiers as were willing to accept Russia's *douceurs* [sweetmeats]. It would not be the first time such corruption has occurred in Asia, and possibly in Europe, unless history always lies.

Eleven million rubles for Persia, the oldest of existing empires after China,—the land of Cyrus, Darius, Ardasher, Anoushirvan, Abbass Shah, and Nasr-ed-Deen Shah,—the land of Moses, Firdusi, Omar Khayyam, and Hafiz,—the land that conceived Saracenic architecture, that style which gave birth to the Christian architecture of Europe,—a land which, even in its decadence, includes an area nearly equal to that of Germany and France together,—a land whose possession gives Russia the long-sought key to India! Nor this six million-dollar loan is only a pretext: there is something behind what appears, which is definitely known to the chief actors in this tremendous national tragi-comedy.

As for Russia, what will she gain in Persia when her dominion becomes fully developed over that country? An acquisition of nearly half a million square miles is of importance even to an empire already holding more territory than any nation since the foundation of the world. But this is no mere, ordinary Naboth's vineyard on which she now lays her hands. On the contrary, it is one of the choicest spots of Asia, in the right hands; and, furthermore, it borders on the ocean, where winds and climate are favorable; and that coast has ports, and those ports are almost in hail of India! Verily, the chops of the Russian bear must actually water at the prospect of the morsel which destiny has thrown within his reach while the British lion is fighting for dear life on the African sands.

Of course Russia will cover Persia with a network of railways. They will be good, like most Russian railways. Perhaps American engineers may be employed to lay them, as has already been done in Russia; and such roads will be the making of Persia.....As Xenophon's men shouted, "The sea! the sea!" when they reached the long-sought shores of the Euxine, so when at last Russia reaches Mohammerah and Bushire and Bender-Abbasi and Bahrein, her legions will shout, "The sea!" and her sailors will give back the glad cry, and Moscow and St. Petersburg will hear and re-echo the song of victory; and it will ring through the halls of Germany and France and Italy, and chiefly England, and even to America across the ocean, and the nations will stop to listen and consider what it means to them, to their arts and trades, to their revenues, their armies, their fleets, their glory, and their future. Well may they pause and consider, for it will mark an era in the records of time.

Yes, so intertwined are the interests and destinies of nations in these days that the triumphal march of such a power as the United States, Great Britain, or Russia attracts universal attention; and the hour when Russia builds fleets and gathers armies on the shores of the Indian Ocean must arouse the apprehension of every power in Christendom.

Of course, these presumed results of the present turn of affairs in Persia may not follow at once. Naturally, they may take time. If England should soon gain the upper hand in South Africa, Russia might temporize, might defer her ultimate triumph. But she would not recede. Russia never does that. She thinks long and carefully; but when she puts her foot down, it only rises to go farther, and the wonder is that the world, and especially the Anglo-Saxons of England and America, have not yet learned to understand these methods of Russia's policy. The Briton and the Yankee have never yet understood the character of the Russian government; have never yet learned that with her, profession and practice rarely go together; that no nation occupies a more isolated position as to Europe, because she is able to do so on account of her geographical position, and since the Crimean War has preferred to do so, and thus, like a man who is unmarried, she can keep all her designs to herself. It is not likely that she takes the French alliance very seriously. It tickles France, and does not hurt Russia.

With the Persian Gulf in her hands, and a littoral reaching almost to India, Russia would bisect the passage between Suez and India. Under altered modern conditions, England has become obliged to depend chiefly on the canal for quick transit to her Eastern possessions, and the real reason why England has seized Egypt—for it amounts to that—is to control Suez, and to have ports south and independently of it, such as Suakim, in order to communicate with India: this reason has also made it of the last importance to her that Russian fleets should not be able to come down from the Black Sea to threaten the Suez. She was justified in this policy under the higher law that *self-preservation is the right of nations as well as of individuals.*

But what comes of this effort to protect Suez if Russia can blaze the road from Suez to Bombay, and send out fleet cruisers to destroy English merchant ships after they have passed Suez safely? To prevent this, England would have to maintain vast fleets along the Russo-Persian coasts, and still would not feel safe; while the railways would bring down armies that could co-operate with the fleets of Russia by approaching India, where the mountain passes are less severe than in the north: and England, between the two, would find herself drawing chronically on her utmost resources. I say chronically because, if occasionally obliged to pause, Russia would busily employ the interval of peace to intrigue with the restless East Indians on her border.

These results, I repeat, will not come at once. Doubtless Russia is busy making the usual explanations to England now. But the greatest step has already been taken, if the statements are correct that Russia is to gridiron Persia with railways, and otherwise control the eternal affairs of that country. The rest will follow in due course. England does well to seek the dominion of Africa. On that continent the world's greatest colonizing and civilizing power will make her final stand, and develop there her last colonial efforts for the amelioration of humanity. Then old England can rest from her labors, content that she has accomplished her mighty mission well.

But in proportion as Russia gains in the East Indies, the Christian powers besides England will be forced to look sharply after their own commercial and territorial interests in Asiatic quarters. Nor will the United States, so confiding in the oft-reiterated friendship of Russia, find that friendship of any avail then. It holds good on the part of Russia only so long as American interests do not clash with hers, or so long as we are alert and powerful enough to maintain our rights and demands. That, in a nutshell, is the position of our relations with Russia; and the sooner our exporters and our statesmen in or out of Congress understand it, the less of money, prestige, and blood will it cost us in the end.

Communicated.

The Apostolic Faith. No. 1.

"At that time they left off speaking of the millennial kingdom, and arranged to remain in the world." These lines are from the German text book on Church History prescribed for study in the course for young ministers in the Evangelical Association, of which the present writer was formerly a member. Little did we then realize the import of the above cited words, but since studying the Scriptures independent of tradition and theology, my mind reverted to this statement. It cannot be said for the author of the work from which above lines were taken, that he was pre-occupied in favor of what in our day is known as "chiliasm" or "millenarianism." The above quotation has reference to the time of Emperor Constantine, when the church had become popular and her wealth was increased by large donations, and the "clergy" was relieved of State duties.

If "they *left off* speaking of the millennium," there must have been a time when they *began* to speak of such a kingdom. But this text book is silent as to when they began to express such hopes and anticipations. Further evidence on this subject is supplied by Mosheim's Ecclesiastical History (p. 68): "The most famous controversies that divided the Christians during this (3rd) century were those concerning the *millennium*, or reign of the thousand years, the baptism of heretics, and the doctrine of Origen. Long before this period an opinion had prevailed, that Christ was to come and reign a thousand years among men. This opinion, WHICH HAD HITHERTO MET WITH NO OPPOSITION, was variously interpreted by different persons.....But in this century ITS CREDIT BEGAN TO DECLINE, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments." We are naturally led to inquire as to who this man was, and what were his "favorite sentiments." In this century "the Christian doctors who had applied themselves to the study of letters and philosophy, soon abandoned the *frequented paths*, and wandered in the devious wilds of fancy. The Egyptians distinguished themselves in this new method of explaining the truth. They looked upon it as a noble and glorious task to bring the doctrines of celestial wisdom into a certain subjection to the precepts of their philosophy..... "Origen was at the head of this speculative tribe. This great man, enchanted by the Platonic philosophy, set it up as a test of all religion, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it ....He, by an unhappy method, opened a secure retreat for all sorts of errors that a wild and irregular imagination could bring forth. Having entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the sacred writings from the cavils of heretics and infidels, so long as they were explained *literally*, according to the real import of the terms, he had recourse to the fecundity of a lively imagination, and maintained that they were to be interpreted in the same allegorical manner in which the Platonists explained the history of their gods. In consequence of this pernicious rule of interpretation, he alleged that the words of Scripture were in many places absolutely void of sense; and though in others there were indeed, certain notions conveyed under the outward terms according to their literal force and import, yet it was not in these that the true meanings of the sacred writers were to be sought, but in a mysterious and hidden sense.....He divided this hidden sense which he pursued with such eagerness, into *moral* and *mystical*, or *spiritual*.....As this learned man reduced it into a system, and founded it on fixed and determined rules, he is, on that account, commonly considered its principal author." In his work entitled "Origin de Principiis" he says: "Certain persons refusing the labor of thinking, and adopting a superficial view of the letter of the law, and yielding rather in some measure to the indulgence of their own desires,.....being disciples of the letter alone, are of the opinion that the promises of the future are to be looked for in bodily pleasure, and therefore they desire to have again after the resurrection, such bodily structures, as may never be without the power of eating and drinking,..... imagining that the earthly city of Jerusalem is to be rebuilt.....They think that the nations of other countries are to be given them as the ministers of their pleasures, whom they are to employ either as tillers of the field or as builders of the walls, and by whom their ruined and fallen city is again to be raised up; and they think that they are to receive the wealth of the nations to live on.....These views they think to establish on the authority of the prophets by those promises which are written regarding Jerusalem..... And from the New Testament they also quote the saying of the Savior, in which he makes a promise to his disciples concerning the joy of wine saying: 'Henceforth I shall not drink of this cup, until I drink it with you new in my Father's kingdom.' They add, moreover, that declaration in which the Savior calls those blessed who now hunger and thirst, promising them that they shall be satisfied; and many other Scriptural illustrations are adduced by them, the meaning of which they do not perceive to be taken figuratively. Then again, agreeably to the form of things in this life, and according to the gradations of the dignities or ranks in this world, or the greatness of their powers, they think they are to be kings and princes; like those earthly monarchs which now exist: chiefly, as it appears, on account of that expression in the gospel: "Have thou power over five cities." And to speak shortly, according to the manner of things in this life in all similar matters, do they desire the fulfilment of all things looked for in the promises.....Such are the views of those who, while believing in Christ, understand the Scriptures in a sort of Jewish sense, drawing from them nothing worthy of the divine promise." (Ante-Nicene Fathers iv. 297).

The above is a fair sample of the "favorite sentiments" of this man Origen, the principal author of this pernicious rule of allegorizing, spiritualizing rule of interpretation of the Scriptures. No wonder that with such teaching from a man of recognized high standing in the church, the latter should have become infected with "philosophy and vain deceit and falsely-named knowledge, and shipwrecked concerning the faith."

Prof. A. Harnack, in *Britannica* xvi. 315, 316 says that the belief in the establishment of the millennium through Jesus Christ "appears so early that it might be questioned whether it ought to be regarded as an essential part of the Christian religion.....It must be admitted that this expectation was a prominent feature in the earliest proclamation of the gospel and materially contributed to its success. If the primitive churches had been under the necessity of framing a confession of faith it would certainly have embraced these pictures by means of which the near future was distinctly realized. But then these pictures and dreams and hopes were just the thing that made systematic doctrine impossible.....After the middle of the second century those expectations were gradually thrust into the background. They would never have died out, however, had not circumstances altered and a new mental attitude been taken up. The spirit of philosophical and theological speculation, and of ethical reflection, which began to spread through the churches, did not know what to make of the old hopes of the future.....After the Montanistic controversy (A. D. 160-220) these views were more and more discredited in the Greek churches; they were, in fact, stigmatized as 'Jewish' and consequently 'heretical.' It was the Alexandrian theology that superceded them: that is *to say*, Neo-Platonic mysticism triumphed over the early Christian hope of the future. The allegorical interpretation of the prophets was asserted as the only legitimate exegesis." Thus, my gentle reader, we have seen how the Apostolic faith was *set* aside for the products of human fancy. In our next we shall show what "the early Christian hope" of some of the fathers was, as opposed to the spiritual "kingdom within you" of modern times.

A. H. ZILMER.

Thoughts for the Household of Faith.

At this trying moment in the history of the "Church of God," through the clemency of our editor I would like to call the attention of the faithful laborers in Christ Jesus to the all important subject of church organization and united effort. Nothing can be accomplished that will prove useful or permanent in church or state without organization. The lowest form of government in central Africa is better than no government with anarchy. The Apostles recognized this fact, hence the early church was a well organized institution and Paul tells us for this very reason he left Titus in Crete, "that thou shouldst set in order the things that are wanting, and ordain elders in every city." Titus i. 5. For instance, an evangelist goes out into the "highways and hedges," sows seed in making some one under stand and accept the truth, what will he do with them? Only one thing he can do, just leave them to the tender mercies of wolves. Would it not have been much better to have the safe shelter of a praying working church for them, where they would grow spiritually, perfecting the way of life more perfectly; having the sympathy and care which were all need. Oh, this poor filthy warfare amounts to but little, a strong united effort is what tells on the enemy. The fathers of our country once said, "United we stand, divided we fall." A principle as true in church as state. Nearly all the good ever accomplished has been through the means of organization. A large number of our most useful and faithful members learned and became obedient to the truth through the medium of our Sunday schools. How came Argos and Plymouth, and many other places with such a place of gospel training? Because the Church of God was there. How are so many blessed with the privilege of partaking of the blessed communion service? Because of the organized churches and conferences. How has it been possible for evangelist work to be done in Michigan and other places, and many have seen and accepted the glorious gospel and are today rejoicing in the hope of salvation? It is through the united effort of churches, a fund was raised, the work was done. God blessed and will continue to bless the united heart and hand effort of his people. We once had a good start in a national conference; it might have been vastly useful, by that means the needs of all the churches in the states and territories, could have been made known, and their wants supplied, but by some misarrangement it was permitted to die. How lamentable; we can see the need of just that way now to reach the growing needs and calls of many who are ready to go out to proclaim the glad tidings, if they could receive, not a large annuity, but a meagre support for two, themselves and wife. We have young man in Michigan today, whose home is in Vicksburg, who embraced the faith about five years ago. He has been a diligent student of the Word ever since, has been preaching some this winter in and about Union City with fair success. I understand he is ready to go out in the work at any time, all he asks is enough to support himself and wife. Who will engage him and thus encourage the workers and push the cause of truth along? Dear brethren, we are in the perils of the last days, when Satan is working with all signs and lying wonders, an age of greed, with lovers of pleasures more than lovers of God, when it is almost impossible to keep the old sheep safe within the prayer circle and Sunday school, and our children with almost everything to draw their minds from the truth. If ever there was a time when God's children should stand shoulder to shoulder it is now. Do not desert the ranks, dear tried heart, nor look for a chance to fall out of step, if things get wrong; an extra effort must be put forth to right it, striving together for the hope of the gospel. Remember all permanent success depends on organization. Even we poor preachers could not get a railroad permit without it, and the necessary endorsing from the conference officers. Let us be faithful brethren, a little longer, standing together, fighting the good fight of faith that we may lay hold of eternal life.

Yours working for the truth,

B. W. WOODWARD.

"The exercise of patience involves a continual practice of the presence of God; for we may be come upon at any moment for an almost heroic display of good temper, and it is a short road to unselfishness, for nothing is left to self; all that seems to belong most intimately to self, to be self's private property, such as time, home, and rest, are invaded by those continual trials of patience."—*Frederick W. Faber.*

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, MARCH 21, 1900. NUMBER 11.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life essential for its salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, MAR. 21, 1900

CAN any one supply us with the present address of Catherine Williams, lately of Stock Yards, Mo.?

"A STONE is heavy, and the sand weighty; but a fool's wrath is heavier than both."—*Solomon.*

"How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men boldly in the face, if he only bears in his breast a clear conscience, void of offense towards God or man."

OLSHAUSEN, in his comments on 1 Cor. xv. 19, "If in *this* life only we have hope of Christ," etc., says, "The doctrine of the immortality *of the soul* and the name, are alike *unknown* to the entire Bible."

IT is a sad and serious fact that in the religious world a nondescript dictionary is in use. The following definitions will serve to illustrate it:—"To be *dead*, means to be more conscious than ever before. To *die* is to live on in woe. To *lose life*, is to preserve a miserable existence. *Life* means happiness. To *burn up*, is to make a *living salamander*. To *destroy*, is to preserve whole. To *devour*, perish, *consume*, etc., mean to make *indestructible*, and *immortal. Not to be*, means *to be* without end."

"A Little Boy's Opinion."

The doctrine of eternal woe has a pernicious effect upon children. This is well illustrated by the following authentic fact:—Said a devout preacher of the truth, "The first I ever heard of a God was by my mother telling me when two years old, that there was a God, and if I was bad he would burn me for ever in such a fire as I saw on the hearth. My reply was, "If God does so, he is a bad man!" I grew up an infidel, and remained so till I was converted by those who preached *destruction!*"

Religion in Daily Life.

"Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances; these are necessary to religion,—no man can be godly without them. But religion is mainly and chiefly the glorifying God in performing the duties and bearing the trials of life,—the guiding of our course amidst adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth,—the bearing up manfully, wisely, courageously, for the honor of the Christ, our great Leader, in the conflict of life."

According to his Folly.

"Ah," said a sceptical collegian to an old Quaker, "I suppose you are one of those fanatics who believe the Bible?" Said the old man, "I do believe the Bible. Do you believe it?" "No, I have no proof of its truth!" "Thee," enquired the old man, "Does thee believe in France?" "Yes; for although I have not seen it, I have seen others who have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No." "Did thee ever see thy own brains?" "No." "Ever see a man who *did* see them?" "No." "Does thee believe thee has any?" This last question put an end to the discussion.

"Essays on the Jews."

On page 668 of that work by Lord Macauley the talented author says:—"The Christian believes, as well as the Jews, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not we shall not enquire. The number of people who hold it, is much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth and ability. It is preached from the pulpits, both of the Scottish and of the English Church. Noblemen and members of parliament have written in defense of it,—who expect, that before that generation shall pass away, all the kingdoms of the earth will be swallowed up in one divine empire."

Excellent Advice.

"If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold.

Three narrow gates—first, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer, and the next
Is last and narrowest, 'Is it kind?'

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

"It is All My Own."

A wealthy man out walking was saying to himself, "What a happy man I am! I have an ample fortune, an affectionate wife, and everything to make me comfortable; and what is more, I am indebted to no one for it. I have made it myself; I am independent of every one; it is my own. Many persons are under obligations here and there, but I am not. It is all my own." At that instant a sudden shower drove him into a church for shelter. Just as he entered the minister arose and read his text: "Ye are *not* your own: ye are bought with a price." "What!" said he to himself, "this is a strange doctrine. But it does not apply to me; I am my own." But the course of the sermon exposed his obligations to God, and issued in totally revolutionizing his views and feelings.

Genesis xlix. 10.

Is variously rendered as follows:—"A prince shall not fail from Judah, nor a captain out of his loins, until the things come that are laid up for him." In some copies another reading is found: "For whom it is laid up."—*Septuagint.*

"One having the principality shall not be taken from the house of Judah, nor a scribe from his children's children, until the Messiah shall come."—*Onkelos Pargem.*

"Things shall not fail from the house of Judah, nor skilful doctors of the law from their children's children, till the time when the King's Messiah shall come."—*Jerusalem Sargum.*

"The sceptre shall not fail from Judah, nor an expounder from between his feet, until he come whose it is."—*Syrine.*

"The sceptre shall not be taken from Judah, nor a law-giver from under his rule, until he comes whose it is."—*Arabic.*

"The sceptre shall not be taken away from Judah, nor a leader from his banners, until the Pacifier shall come."—*Samaritan Pent.*

"The sceptre shall not be taken away from Judah, nor a leader from his thigh, until he shall come who is sent."

New Heaven and New Earth.

M. A. K. asks:—"Will you please explain how a new heaven and a new earth can be created without doing away with the present ones?"

Our inquiring friend has no doubt heard that God is his own interpreter, and will make it plain to us if we but diligently search for it, as for hidden treasure. It is a good general rule to remember, that when things are called by their proper names, they mean what they say. But God has often seen fit to reveal his plans and purposes to his servants in *figurative* language, as well as literal language; and this is the case in point. Of course you know that heaven is said to be God's throne, and the earth is said to be his footstool,—and also that the atmospheric expanse above us is styled the heavens,—as when, for instance, it is said the heavens gathered blackness just before a storm. But besides these *two* uses of the word *heavens* we will show you still another use of it. In Isaiah's 34th chapter Jehovah calls upon all nations to listen to the judgments which are to be executed upon nations. The 5th verse says: "*For my sword shall be bathed in heaven;*" this certainly does not mean God's throne, nor the atmospheric heavens, for the latter clause of the verse *explains what heaven is meant,* as follows: "Behold it [my sword] shall come down upon Idumea, and upon the people of my curse to judgment." This proves that the rulers or governments are styled the *heavens,* and the people under them are the earth and include the armies which support the high Ones. And when you turn to the 8th verse and see that we have been considering the day of God's vengeance, and the year of recompenses for the controversy of Zion; and see from the 12th verse that after the nobles and the princes styled the heaven in which Jehovah's sword is to be bathed shall have *come to nothing,* and ransomed Israel returns to Zion with songs and everlasting joy (chap. xxxv. 10) and the land shall be divided to them by line, and they shall possess it for ever (chap. 34, 17) we think you will realize that it is the great Battle of God Almighty we are reading about in the 34th chapter, and that the 4th verse must be read in the light of the context. Having done that it will only remain for you to turn to the passage that puzzled you, Isa. lxv. 17, 18 and apply the same rule,—and you will be out of your difficulty. You will find the key to unlock the 17th verse in the 18th verse. The new heavens, as we understand it, are Jesus and his *immortal associates,*—while Israel in the flesh will be the earth, that is the subjects, figuratively so-called. If you wonder that the good God and Father should employ figurative language—the key of which has to be searched for diligently, let it encourage you to know that this information is for his adopted children.

This matter is gradely illustrated in Revelation xxi. 1, 2, 3 and on, where the Bride, the Lamb's wife is exhibited to us in advance, as the divine community which the glorious Lord has promised shall have power over the *nations,* (see Rev. ii. 26:) or, as in other words expressed in the 20th chapter, live and reign with Christ a thousand years. This is the *manifestation* of the sons of God which the whole creation groans and waits for. That writer and reader may be of that glorified company we fervently pray.

"That Day."

The frequent occurrence of this remarkable phrase in the Scriptures brings us at once to the conclusion that it must be a day of great importance, especially when we read of so many things having their fulfillment at that time. And that it is still in the future, is proved conclusively by such prophecies as the following:—"And his (the Lord's) feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west; and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. xiv. 4. "And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one." Zech. xiv. 9.

The most ignorant may have no difficulty in ascertaining that the Mount of Olives is in the same condition as it was when Christ ascended from it in the presence of his Apostles. Acts i. 9-12. We are aware that some sneer at the idea of the literal fulfillment of prophecy. But to such we would put the questions, Can you show any fulfilled prophecy that has not been fulfilled *literally?* If they can do this, then we will admit we may be mistaken; but until then, we will believe God *means what he says,* and that in due time will be fulfilled that which has been declared through his prophets. That the second prophecy is still future, is self-evident, seeing that there are at the present times kings many and lords many

God declared through his servant Moses, that the whole earth should be filled with his glory, Numbers xiv. 2, and in association with his revealed purpose, he established a kingdom in the land of Israel, and to one of its kings (David) he made a promise and confirmed it with an oath that he would raise up Christ to sit on his throne. Acts ii. 30. On account of iniquity he overturned that kingdom and destroyed its chief city, Jerusalem, and scattered its people amongst all the nations of the earth, where they have remained to the present day; but God having promised it unto David's Son, yet David's Lord, has also declared that he will re-establish it by him at his return to this earth. Acts xv. 16. Then will be fulfilled that promise made by Christ to his Apostles, that they should sit on twelve thrones judging (ruling) the twelve tribes of Israel. Matt. xix. 28. And when we consult the prophecies concerning this restoration, we discover to what period the phrase "that day" applies. We read "in that day" "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted," Isa. ii. 11; the day when the law shall go forth from Zion, and the Word of the Lord from Jerusalem; when the nations shall beat their swords into plowshares, and their spears into pruning hooks. We read also that "in that day" there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek. Isa. xi. 10. And Paul speaking of the same time says that "the root of Jesse was to rise to reign over the Gentiles. Rom. xv. 12. Undoubtedly that is the time to which the prophet Jeremiah refers when he says, "The Gentiles shall come unto thee from the ends of the earth, and shall say, in view of the wonderful revolution brought about, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Our paper being full we leave our readers to fill out with the glad tidings contained in Isa. ii. 3 and on to Isa. lii. 7-9 respecting the time when the Lord shall have comforted his people and redeemed Jerusalem.

News Notes.

The British-Boer war is still the uppermost subject today. The English army is busy clearing out all the scattered bands of Boers in the Orange Free State territory. They have occupied their capital Bloemfontein, and many of the burgers are laying down their arms and returning to their farms. An appeal was made to the powers to interfere, but no country can be found that will take any decided steps. The Boers ask to be let alone now and have their independence fully guaranteed. England still refuses any thing but absolute surrender. It is impossible to say yet what will be done, but it is to be hoped the matter will be arranged without more bloodshed.

A London *Standard* dispatch from Constantinople says it is reported that the Sultan has appealed to the Czar, the German Emperor, and the British government protesting against the ceaseless pressure brought to bear by the Russian Embassy to obtain concessions Russia has demanded. But it is understood the appeal was without result. It is becoming daily more evident that Germany and Russia have agreed upon the question of the Asia Minor railways. The only notice likely to be taken of the Russian projects in that quarter is that France may also demand a concession for herself.

After prolonged deliberation upon the Russian demands for exclusive railroad rights in Asia Minor, the Sublime Porte has proposed a compromise whereby the railways would be constructed by Turkey and Russia in partnership. The Russian Embassy insists upon the original demands, which the Turkish Military commission strenuously opposes.

Hongkong advices agree that every day brings further evidence that China is on the eve of disastrous civil strife, the leaders of the reform party being in close communication with Kang Yu Wei, still at Singapore. He assures them that outside aid is available as soon as the time is ripe for striking the first blow for the restoration of the Emperor.

In at least five of the southern provinces reformist forces have been organized and are drilling with modern arms and under European instructors. Recently a new phase of the question has presented itself, which is of serious import to China's continued existence as a free power.

In this Germany is taking the initiative and arranging for a practical military occupation of the Province of Shantung, where quite a number of Germans reside and where there are extensive German concessions.

The excuse is made that China in her present disorganized and demoralized condition cannot properly protect foreigners.

According to advices by the Adzu Maru the report that Germany is to essay what is everywhere recognized as a practical occupation of the Province of Shantung is generally credited as being in line with the newly accepted plan of foreign encroachment in China. The steps of the process are outlined as follows:

First, a railway concession, troops to protect the works, military occupation, and, finally, complete alienation of the territory. This has been Russia's course in Manchuria and it is pointed out that Germany will follow it. In the meantime, it is said, the signs are that the great empire will soon be torn by civil strife.

Chinese papers contain the sensational declaration that Japan is making preparations for a naval review off the Corean coast, which conceal in reality a plan to strike a sudden blow at Russia and thus inaugurate the war that has been brewing during six months because of Russia's policy in Corea.

Shanghai advices say that the plan is to seize at least four important points in Corea while the fleet is off that coast; and that it is in view of this that neither foreign nor Japanese correspondents are to be permitted to accompany the parading fleet.

Naturally Japanese officials disclaim knowledge of any probability of immediate war, but the nation is none the less a hot-bed of excitement and military and naval preparations, the war spirit being in no way cooled by the knowledge that Russia, too, is rapidly strengthening her sea fighting forces at Masanpo and at Vladivostock, while hurriedly perfecting the strong fortifications at Port Arthur.

From Yokohama, Japan, comes the following dispatch. The persistency with which the Western press clings to the imminence of war between Russia and Japan is attracting much attention here. Thus far there has seemed to be no foundation whatsoever for the rumor. The fact which now impresses the public is the arrival of representatives of some of the New York papers, they having been sent for the express purpose of being on the spot when the outbreak comes.

This, together with the activity prevailing in the Russian squadron in Eastern waters, assembling in force, as it is, in the Corean Straits, and the reports constantly coming in of extraordinary doings at Port Arthur, have at least forced the conviction that where there is so much smoke there must be some fire, and the people and press are correspondingly on the qui vive.

In official circles, however, the utmost calm is manifest, while everybody else is wondering what it all means. In the meantime one of the Chinese papers actually propounds the theory that Japan will be likely to take the opportunity furnished by the approaching naval maneuvers in the Corean straits to strike a sudden blow at Russia.

Death's Doings.

The household of faith in Cleveland mourn the loss of a beloved brother who has been connected with it since its organization, Oct. 7th, 1863, Robert Mitchell, who died March 6, 1900, aged 73. The doctrine of the second coming of Christ, and the restoration of all things predicted by the prophets struck a responsive chord in his heart when he heard it from Eld. J. B. Cook and others several years before; and when he visited other places he was pretty sure to find out the peculiar believers of it if there were any within reach. About the year 1861 or 1862 he visited the scenes of his boyhood in New York state, and took the opportunity to stop at Seneca Falls, where Eld. T. G. Newman was then publishing the *Millennial Harbinger.* Early in 1863 we came to Cleveland and commenced the proclamation of the glorious gospel in Garret's Hall, and our brother, seeing the notice in the paper, and remembering that he had met us at Seneca Falls, became a constant listener, till he became anxious to know what there was to hinder him from being baptized? He was one of the twelve who came into church order several months later, by the assistance of Eld. Mark Allen, of Massachusetts. From that time to the day of his death he was a firm adherent to the truth, and amid all the bustle and buss of a business that expanded with the growth of the city, he steadily maintained the meek and quiet spirit becoming one claiming a joint-heirship with Jesus, to the world's dominion, while part of his patrimony was, —*suffering.* Bro. Mitchell's business relations with men of the world about him was of a character to give weight to doctrines anything but popular; and his quiet demeanor and earnestness of purpose to impart the good news he had heard secured him many an audience where one of a different temperament would not be listened to. Like thousands before him, he had fondly hoped to see the King in his beauty without dying,—and as news from afar would reach him every now and then, that showed the ripening of God's purpose and indicating that the night was far spent and the day at hand, his face would flush with excitement and tears of joyful anticipation would fill his eyes. But for some time he has given signs that his system was breaking down. For six months past he had been growing more and more helpless, until at last he became entirely so, and slept himself away, without a struggle; a death his life was an emblem of.

The funeral services were held at the family home on Miles Park Av. and was attended by brethren and sisters and many of the oldest settlers in this vicinity, some of them ninety,—besides a great number of business men, —who listened attentively to a brief outline of the faith that sustained our dear brother through life, and supported him as he felt the hour of death approaching. We laid him away in confidence that he would have a resurrection to a better life; and therefore sorrow not as those who have no hope.

Our dear Sister Mitchell survives the partner of her youth, also two sons and one daughter. That all may insure their lives with Jesus and share the great salvation, we humbly pray.

Report of Work.

Editor Restitution:

We love to report to our family paper occasionally, especially if that report is a good report. Bro. W. L. Skeels, evangelist for the States of Oregon and Washington, came around from Ellensburg, where he has been holding a series of meetings, with very good success. Our good Sister Phillips and Bro. Patterson of this place and Bro. Platt Corbuley of Waterville, were co-workers with him, but to God be all the glory for the increase is his.

He began services here Saturday evening, Feb. 3rd, and continued over the next week Sunday, preaching in all eleven discourses. The result was six were baptized into the name of Jesus Christ, and three others were added to the church, making nine additions altogether. Others were deeply interested and almost persuaded, but are waiting for a more convenient season.

Bro. Skeels is a workman, surely, that needeth not to be ashamed, rightly dividing the Word of truth. His manner of presenting the truth by means of a chart, showing the creative and redemptive work as it progressed along the ages, until the final consummation, six successive periods of creation to the rest of God, followed by six successive periods of redemptive work to the final rest, the new heavens and new earth state, seemed so convincing and conclusive, that it would seem that the blind might almost see. He leaves the best of feeling in the church. With our earnest prayers that God would bless his labors at Waterville, whither he has gone to labor.

WALKER PERRINE.

Report.

Report of the Church of God of the Faith of Abraham, Oregon, Illinois, for the year ending, March 1, 1900.

Receipts: from Oregon, $406.19; Adeline, $92.16; Antioch, $77.00; Lanark, $47.00; Chicago, $25.00; miscellaneous $55.00; total $702.35.

Expenditures: paid for Church $146.45; repairs, $143.87; furniture, $202.83; janitor, $19.05; preaching, $65.05; incidentals, $62.55; total $700.40. Balance on hand, March 1, 1900, $1.95.

Bible class each Sunday at 10:30, Sunday school at 11:45, preaching each Sunday evening at 7:30.

To our brethren and friends, we owe $470 on the church property which we bought last spring, with interest at 5 per cent, from Oct. 15, 1899. We have been able, with God's help, to pay our debts as we go. It is our desire to pay off as much of the principal debt this year as we can. We send out this account of our work with the belief that you are sufficiently interested in us to assist us with your means. Any amount, however small, will be thankfully received and placed to your credit on our books. If you are so situated that you cannot aid us financially, please write us a letter to be read to our Bible Class for our encouragement.

Since the organization of our little flock last spring there have been four baptisms and besides this there is a deep interest shown by many. This is a good field for work and any assistance you may give will be placed where it will do good work for the Master.

S. J. LINDSAY, Sec.

Our prayers should be frequently examined to see whether we are asking for what we really want, or only for the things we have an idea we ought to want. There is too much of this unreality and practical dishonesty current, both in the closet and in the public prayer-room. People get into quite a glow of pleasurable devotional excitement as they pray: their imagination works finely, they have a good flow of language, and become somewhat heated in their own rhetoric, and as the fine phrases roll trippingly off the tongue they ask for things which they would not only be much astonished to receive, but actually sorry, in their cooler moments, to get. What we sincerely desire, we shall be willing to pay the price for, and there is always a price attached —that is, a condition. If we want to sit on the right hand of Jesus, we must be willing to drink of his cup There is much more of poetry than of piety in some prayers. They sound well, but the Lord, who knows the heart, does not find satisfaction in them. "Lip prayers are lost prayers." Don't pray cream, and live skim-milk."—*Zion's Herald.*

Poetry.

Song.—Tune, "When the Waiting Time"

Dearest brother, dearest sister,
May we ever faithful be,
Unto Jesus Christ, our Savior,
Who has said, "Come, follow me."
For we know what he has suffered;
Even death that we might live;
And he's promised to the faithful,
That a crown of life he'll give.

When the Lord shall come in glory
As the prophets said he'd come,
Then he'll gather all the faithful
Into that blest Eden home.
And we have his precious promise,
That all they who overcome
May have power over nations,
And may sit upon his throne.

If we suffer with the Savior
We may al-o with him reign,
May we suffer then with patience,
That the kingdom we might gain.
Then our trials will be over,
And we shall immortal be.
Then we all may shout in glory,
"Grave, where is thy victory."

When the Lord shall dwell in Zion,
Then all nation-he'll subdue.
Then all sin he will destroy.
Even death will vanish too.
God himself will then be with us
And will wipe all tears away.
In that kingdom under heaven
We shall dwell through endless day.

Praise the Lord for his dear promise
Of that everlasting home.
May we ever, ever prove faithful,
Then we'll ever more sit down

MRS. EMMA FLOATE.

Communicated.

"Hell," "Sheol," "Hades," "Gehenna"

The word "hell" is so rendered from the Hebrew word sheol: also from the Greek word *hades*, and from Gehenna, (Valley of Hinnom outside of Jerusalem). It had better been left untranslated and merely transferred to the English, the ordinary mind would then have better grasped the idea it was intended to convey. The theological definition given to it at the present time by no means expresses it.

The word *hades* occurs eleven times in the New Testament, and ten times it is improperly rendered *hell*. It denotes the abode or world of the dead, and means literally that which is in darkness, hidden, invisible, obscure. *Sheol* in the Hebrew and *hades* in the Greek are synonomous terms; and in order to define their meaning reference must be had to the various passages where they are found in the Scriptures. The Hebrew word sheol is translated by hades in the Septuagint 60 times out of 63 time and has the general meaning of the grave, the common receptacle of the dead. see Gen. xxxv. 35: and xlii. 38; 1 Sam. ii 7; 1 Kings ii. 6; Job xiv. 13; xvii. 13, 16. But it has a still more general meaning of death,—a state of death; and dominion of death.

To translate *hades* by the word "hell" as it is done ten times out of eleven in the New Testament is very improper, unless it has the Saxon meaning, "Helan," *to cover*, attached to it. The primitive meaning of hell, only denoted what was secret or concealed, and perfectly corresponds with the Greek term *hades*, and its Hebrew equivalent, "sheol." Taking the general teaching of the Bible on these words, they by no means convey to the commonsense mind that there is at present existing, somewhere in God's universe, a place of conscious torment or torture for all the dead who die out of Christ. It is a perfect paradox to believe that the dead are alive in the orthodox sense of heaven or hell, or are in the Roman Catholic purgatory.

The death state is a state of unconsciousness. "The dead know not any thing." But there is still another word—Gehenna, that is translated *hell*. In the common version it occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are rendered, "The Valley of Hinnom." This valley was also called "Tophet," a devastation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed, continual fires being kept up to consume these.

Here Sennacherib's army of 185,000 men were slain in one night. Here children were also burnt to death in sacrifice to Moloch. "Gehenna," then, as occurring in the New Testament, symbolizes death and utter destruction; but in no place signifies a place of eternal torment. The word (with one exception) was used by Jesus Christ himself, and with no other meaning but utter destruction. "How can ye escape the damnation of hell?—condemnation of Gehenna, to the self-righteous Pharisees.

It is a suggestive fact that Paul, in all his writings, never mentioned the word "hell." Why is this? He tells us that he "kept back nothing that was profitable;" that he "abunned not to declare the whole counsel of God." If the reader will turn to the 1st chapter of Paul's letter to the Romans, he will find a description of certain characters of the vilest kind .....And that the judgment of God concerning such is that they are "worthy of death."

J. O. WOODRUFF.

The Gospel.

The gospel preached before unto Abraham was the news of salvation through our Lord Jesus Christ. The gospel by the mouth of the prophets was the same. The gospel by the Forerunner was in substance the message of him who followed after. Those Christ sent out declared his Word to all people. The sum of the whole matter is, it is God's Word to Adam's children, concerning the offer of salvation to them. The salvation meant freedom from sin and its consequences, and an eternal life, and an eternal home in an eternal kingdom. Salvation implies loss, or danger of loss to those to whom it is sent. It implies power vested in the one making the offer, and weakness in the one to whom it is addressed. It implies willingness on the part of its Author, else the offer would not have been made. It argues love as the motive with God, and offers to satisfy the highest conception of our minds, the noblest desire of our hearts, the strongest emotions of our inmost nature, as the motive for our acceptance of it. It finds us exposed, and sentenced to death (destruction), and anticipates our ignorance of our condition, and offers instruction by citing us to the record of our creation and nature, and declares us mortal when it reads to us the sentence of death on account of sin, and explains with the greatest clearness what is involved in that Word. We dare not refuse to believe him though another dispute the sentence; or seek to turn aside and offer us it. lien something he had no power to bestow. Give heed is the first note of the message. I am God alone is the second. You are lost is the third. "Come unto me all ye ends of the earth and be ye saved," echoes forth in the grand unfoldings of this precious message to us. Then the heavens are opened and the crowning scene is on Jesus as the chief actor, and with the most sublime pathos of love his voice pours forth in one continued strain, echoing and rebounding down the ages. Audible to the remotest corners of the earth. "Come unto me." "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest for your souls." "Glory to God in the highest, peace on earth, good will to men." The important call is "Come unto me." It contains the life germ of the message. It embraces faith, hope and charity. It ushers us into his divine presence when we obey his voice. The way is shown you as you proceed. It is made plain, and smooth, and straight, and pleasant, and peaceful. The wayfaring man though simple, need not go wrong. Who will give heed to his voice? He is earnest, he is pitiful. He says none will he turn away, who will confide in him. He is full of life, and plenteous in mercy, and strong to deliver.

A. B. WINCE.

Peace Conference—Armaments.

Dealing with the construction of fresh ironclads, Mr. Goschen remarked that The Hague convention already seemed a thing of the dim past. When the peace conference was called he suggested that possibly the beginning of further building of battleships might be suspended with the view of ascertaining the sentiments of the conference. Great Britain alone, he added, suggested a reduction of armaments, but nothing was done, and in the six months since the conference more gigantic programmes, stretching forward eight, sixteen and eighteen years, had been put forward than ever before had entered the minds of the powers. Great Britain proposed to spend in 1900-1901 £8,460,000, Russia £4,800,000 and France £4,154,000, the two latter together spending £8,454,000, or £6,000 less than Great Britain. The reporter of the French naval committee had asserted that material was 40 per cent and labor 10 per cent higher in France than in England, and Mr. Goschen therefore judged that the cost of shipbuilding in France and Russia averaged 20 per cent dearer than in Great Britain.

"Therefore," he explained, "our expenditure of £8,460,000 gives Great Britain an advantage of £1,700,000, or enough to build an additional ironclad and a cruiser. These large foreign programmes must not alarm the country, but we must keep abreast in these great developments of naval power which have occurred not only in Europe but in the United States and Japan."

The above cut from the *Chicago Daily Record*, is suggestive. It was a vain dream of peace. There can be no peace, until the Great Son of David shall assume the sceptre of universal empire. These great powers assembled and talked peace and then went to their various countries, and began to prepare for war on a scale that is simply tremendous. The war waged since then in South Afica is simply fearful. The above is the storm that presages peace.

W. H. WILSON.

Report.

Dear Restitution:

Feeling that the brethren at various points would be interested to hear something of Brother Hudler's splendid work on the coast, we send you this letter, hoping it may cheer you as his visit cheered us. He came direct to us from Seattle, arriving at Lake Shore, Tuesday evening, Feb. 20. We had read so much of Bro. Hudler's work in THE RESTITUTION that all the brethren were more than anxious to hear him, and anticipated much pleasure and profit from the discourses they were to hear. In this case the realization fully justified the anticipation. We found Bro. Hudler to be a man of strong personality, who fearlessly defends what he believes to be the truth.

From Wednesday until Sunday evening we were treated to six very able sermons. The meetings were well attended, and we feel sure that the truth concerning the gospel of the kingdom was made apparent to many unbelievers present. Though no one came out openly on the Lord's side, yet we feel sure that in many cases the seed was sown in good ground, and in due time will bring forth fruit meet for repentance.

Bro. Hudler threw a bomb or two into our midst in the way of the position he takes on certain points of doctrine. It perhaps did us good for I fear our littleness has been dozing too contentedly of late, and have not been eager enough to "search the Scriptures," for new grains of truth. "He is a free man whom the truth makes free; all else are slaves beside." He who does not realize this more and more as he grows older, is adeep morally, mentally, and spiritually, and needs some one just like Bro. Hudler to wake him up. I said Bro. Hudler stirred up our little class. I should not have said little class, for we have over eighty members, about half of whom are active members; while some live at a distance and can attend but few of our meetings.

Some of the brethren are quite opposed to Bro. Hudler's views on certain points of doctrine, and it may be well that it is so, for each party will only seek more diligently for the "truth the whole truth and nothing but the truth." We may be sure that if we read the Word of God prayerfully and carefully, we shall find the solution of the problems. "Search the Scriptures for in them ye think ye have eternal life."

Two of our number, Bro. G. P. Hall and Bro. Wm. Rundle, had previously heard of, and heard Bro. Hudler. Bro. Hall sixteen years ago, sent for him to preach in Tudall, Missouri, but owing to the sickness of his father, Bro. Hall did not hear him. Bro. Rundle heard him sixteen years ago in Brighton, Iowa. It seemed quite a coincidence that he should meet these two, now brethren here in the west.

Bro. Hudler's short stay with us was due to his having previously arranged to hold a debate in Audubon, Iowa, March 5. It was reported to us after his departure that the different ministers of Vancouver wished to have him debate, they choosing one of their number to oppose him. We regret exceedingly that he could not have remained and debated, and trust that at some future time he may be able to do so.

The brothers and sisters at Lake Shore send greeting to all of like precious faith near or far. Most of you we cannot hope to see until the Christ comes and gathers to himself those who have proven themselves worthy to reign with him. It is my hope that we shall know each other there.

Yours in hope,
EDDA MILLS.

You do not have to persuade sunshine to come into your house. Open your shutter and it streams in. So it is with God's love. Open your hearts, open your life, and he will enter.—*Rev. Herbert Johnson.*

Our Love Feast.

Dear Brothers and Sisters:

I greet you one and all in the name of Jesus Christ, our Blessed Lord and Savior, who redeemed us by his precious blood that through his sufferings and death we may attain unto a resurrection from the dead, and an everlasting inheritance in that beautiful Eden home, soon to be established under the whole heavens. Glorious thought for those that are not afraid of judgment. The time is at hand and no mistake. We are living in the last act of this age. I firmly believe there are those living at present whose names are written in the Lamb's Book of Life, that will be here waiting and watching for their Lord's return. Oh, faithful brethren, let us all keep an eye single for that great event which the world is in total ignorance of. How few there are that will talk about those blessed promises outside of the faith. Wife, babe, and I are spending the winter in the genial climate of Southern Florida, and time is the weather here. We attended church last Sunday and listened to one of Barton's leading preachers, but we failed to notice any saving qualities in his sermon, and one enquiring the way to eternal life would have to go away disappointed. The citizens of this part, with few exceptions, live easy, without much labor, and that is as far as they care about. Sad, indeed, to see things thus, when the time of preparation is so short. Nothing but the return of our glorious Captain to rule on David's throne, can put a stop to the present wickedness. May we all pray for the time to hasten to bring about that peaceful reign. Submitted in love for the truth to all the brethren.

Yours waiting for the kingdom.
JNO. C. VENABLE.

Dear Restitution:

We that are isolated and hear no preaching of the true faith do not know how to get along without the weekly visits of THE RESTITUTION, and on this account if for no other we like to see it sustained. I am all alone in the faith here in Dover, Minn., but feel as determined as ever to fight the good fight of faith, and lay hold of eternal life.

Your brother in Christ.
G. T. WILBE.

Dear Restitution:

Through your columns I would like to drop a few lines to the household of our Fathers, and especially the isolated ones, for I love to read the letters, for they cheer me on my lonely journey.

"I walk a lonely pilgrim here,
Over life's uneven way,
My aching heart keeps hoping for
That bright and better day.
I walk alone, and oft am sad,
Down falls the briny tear,
My heart is grieved with trials sore
And pressed with many a care.
I walk alone and yet am glad,
That blessed promised rest,
For well I know that land is near,
The home of all that's blessed."

Yes, dear ones, only a few more days or years at most, and we shall reach fair Canaan's coast.

"When in that holy, happy land,
We'll take no more the parting hand."

What a glorious thought, what a blessed hope it is to us poor isolated ones, that if we live faithful to the end we will then meet in one great company and sing together the grand anthems of salvation. When we read of the many good meetings and can not have the opportunity of meeting with you, we feel more lonely and discouraged. Tears will unbidden start, but that still small voice speaks to me, "Peace be still, I will never leave or forsake thee." Yes, dear, lonely ones, let us press onward for the prize that is in Christ. Let us try to gain the crown and the robe and the palm of victory. How I watch with intense interest the signs of the times, the dark war clouds are gathering thick and fast, but it is a token of that glorious day, when the Sun of Righteousness shall arise and roll the gloom away. When I view the great Orb of day arise over the hilltops and disappear in the mist that covers the earth, my heart responds, "Lord, hasten thine appearing," for I long to see the earth dressed in her Edenic beauty. I have grown weary of the troubles and trials of this life, but am trying in my weak way to do all I can for the Master. We must work if we expect to receive a crown. Pray for me that I may ever be faithful, and that we will all receive the "Well done, good and faithful servant," is my prayer.

Yours, in the blessed hope.
MRS. DR. L. HICKLIN.

Editor Restitution:

I am very thankful that my life is spared and that I am blessed with health, and that I can once more testify to the goodness and mercies of our dear Father in heaven. I am just as strong in the faith as ever, and by the grace of our risen Lord, I will continue so until the end of these troublous times, which I believe is but the dark hour before the dawn, for all who trust him and watch for his coming. I see, as I read the letters from the dear ones in the faith, that a goodly number of them are written by those, who, like myself, have no guide but the Bible and THE RESTITUTION. It is no wonder that we hail its coming with pleasure. I not only hear no preaching from any of our good brethren, but I never hear a word of our faith except in our family. In South Dakota, on the Indian Reservation, where my lot is cast, there is no preaching only such as the Catholics and Episcopals give, and that is all in the Indian language, and for the Indians. I would enjoy very much to hear some good, soul-stirring preaching, and to meet with the children of like precious faith, but if it is not my lot to be so blessed, as long as I have my Bible and the good paper to explain some of the harder passages of Scripture, I do not feel that I need to lose heart or faith. I can trust my dear Lord and my God just as much, and hold fast to my faith here as well as I were in a city full of believers. It may not be as pleasant, but the reward will come to me just as quickly as to others. I are afraid I have written too lengthy, but as this will be all for maybe a whole year I hope I will be excused for this time. I ask to be remembered by the followers of our Christ

Your Sister in the one faith.
MRS. H. E. PADDOCK.

Editor Restitution:

I commenced taking your paper 30 years ago, when in its infancy, printed by Elder Marsh, in Rochester, N. Y. THE RESTITUTION views were then just beginning to be discussed. I have taken it in its long journey through Canada, Michigan, Wisconsin, Chicago and Plymouth, Ind., until four years ago. My wife died in 1893. I soon broke up housekeeping, divided my farm of 280 acres between my three boys, and gave up all business entirely, being very lame, but have good health. I have lived in this immediate neighborhood 76 years, on this farm, in the town of Darien, N. Y., 30 miles East of Buffalo, 46 years. There is a Baptist and Advent church on my farm, and a large cemetery. I get my mail at a Post Office called Lehigh. We have a nice church building, parsonage and sheds, for which I gave the land and one-third they cost. It has used my spare money. Please send THE RESTITUTION, I am hungry for restitution news.

R. C. SIMMONS.

Dear Christian Friends:

I see so many good letters in the paper that I feel like mingling my voice with the others. I am still watching and waiting for our Savior, longing for the time to come when he will take the throne and reign and bring all things into subjection unto his righteous rule. May we all be found worthy to see this earth in its beauty and reign with Christ. I ask the prayers of all. May we so live that we can enter into the joy of our Lord.

Yours for the truth.
MARTHA A. WAYMIRE.

Editor Restitution:

I am late in coming to the Love Feast, but hope to get some of the crumbs that fall from the Master's table. It is over 40 years since I began to hope for life through Christ, at his coming, and am still looking for his return. When I read of the stirring up of the Jews, and the manifestation of a hope in Zion, it gives me courage to press on to the goal. Paul says, "If the casting away of the Jews be the riches of the Gentiles, what will the gathering of them be but life from the dead." Who knows when the gathering of the faithful will be: when they are taken from the field, the housetop and from their beds to be gathered to where the carcass is, leaving their comrades to wonder where they are gone. The Wise Men of Old, when inquired of when Christ should appear, said that about this time he should be born, so we, when we see the Jews returning we may hope for his return; but I am inclined to think there are trials for the elect saints to pass through before we are gathered home. Can any of the brethren tell of a certainty when Rev. xiii. 11–18, was fulfilled? was it fulfilled in the Papal form of the Roman church, or are we to look for it to be fulfilled in the United States, as Seventh Day Adventists do? There is a trial for the whole world which we know is in the future, spoken of by Peter, when the elements shall melt with fervent heat. Isaiah says, "The light of the moon shall be as the light of the sun, and the sun shall be seven-fold, as the light of seven days." Isa. xxx. 26. There will be no need of the orthodox hell to scorch men.

Yours, in hope.
G. MITCHELL.

Dear brothers and sisters of the household of faith:

Let us all come together by writing a few words of consolation to the dear old RESTITUTION, to encourage and cheer each other on to faithfulness, love and good works. My general health has been bad for the past four years. I almost feel discouraged at times, but do not feel like giving up my faith or hope, but desire to have it increased many fold. I am still striving to overcome the trials and temptations of this dark and sinful age, striving to gain an inheritance in the kingdom soon to be established on earth. We have had no preaching lately. Brother B. F. Boyer preached several times for us in the fall, which we are very thankful for, but owing to his age and quite a distance, and changeable weather, wont permit of him being with us at this season of the year, we truly hope if the Lord wills he may be with us in the first of. The little flock here are doing all the good they can in their feeble way. We meet and read our Bibles as often as we can. We are commanded to speak often to each other, evidently to encourage and strengthen each other. So we must ever be ready to give a reason for the hope that is within us. Farewell, dear brothers and sisters. If we never meet on this earth I hope we will all meet in the kingdom. This is my prayer.

ALICE UPDIKE.

Brother Underwood;

I would like to speak a few words for the dear, old RESTITUTION. I have taken it over fifty years, and I love its weekly visits. It is all the preaching we have. I am 72 years old, and can not do much manual labor, and am not blessed with this world's goods, but having food and raiment we are content. Submitted in love.

D. A.

Dear Brethren and Sisters:

THE RESTITUTION is very precious to me. It is all the preacher I have. I love to read the letters from the household of faith, and can join one and all in those precious longings, Come, Lord Jesus, quickly come.

Yours in hope of a glorious resurrection.

MRS. MARY C. SMITH.

OBITUARY.

Mrs. Lucy Brown, whose maiden name was Conner, was born in Wicklow County, near Dublin, Ireland, May 14, 1808; died at Argos, Indiana, March 16, 1900, aged 91 years, 10 months and 2 days. When three years of age her father's family emigrated to America and settled in New York. Her mother died within two weeks after landing in New York, leaving her father with five small children of whom she was the fourth. She was married to Charles Brown, Jan. 20, 1829, with whom she lived until his death, Sept. 4th, 1872. They were the parents of ten children. About the year 1834, she united with the Church of the Latter Day Saints and was a firm believer in that faith at the time of her death. She was a resident of Marshall County, Indiana, since 1837. She leaves to mourn her loss five children, twenty-five grandchildren, twenty-seven great grandchildren, and one great, great grand child. Grandma Brown was a woman admired by all who knew her. She was true to her convictions in every way, a person whose life might well be imitated by many. Funeral at Argos, Ind., subject of discourse, "If a man die, shall he live again," what is truth upon this question.

F. L. AUSTIN.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs C M Odell	1.00
Herbie Hill	.50
Arthur & Lucy Zesch	.60
Mrs W Wetherbee	1.75

OBITUARY.

Death, "our cruel enemy" still holds sway, and has just laid low a loved believer in the one hope of our calling, Lucy Bickoff of San Francisco, California: for more than twenty-five years an earnest student of God's Word, looking for and loving the glorious appearing of the great King. I do not believe in eulogizing the dead, but just want to say of this dear sister, that all that could be said in praise of wife, mother and friend, could be said of her, and then fall far short of all she was to those who stood in those relations to her.

A. J. Eschauer immersed her and her husband more than twenty-five years ago in the "great father of waters." All these years they have been much to me. They sent for me to come to them from Minnesota last June. I came, found the dear sufferer beyond human means to cure. I said then and always, none but the "Great Physician," the Lord Jesus, can arrest permanently the ravaging progress of a malignant internal cancer. She had every care and tender attention that love could bestow, a husband, faithful, untiring in every thought of his wife, and her daughters the same.

The last conversation, save one, I had with her, or ever shall till the great gathering time, she spoke of these blessings, then said, "Sister, I want to speak again in particular of 'Arthur Reed,' that you named for me, no son could be more affectionate, loving or do more than he has for a sick mother. She thought much of having him come home often during her sickness, which he did, his kindly disposed Jewess wife also. Luther, her other son is absent from the city.

As a brother impressively remarked at the sad interment, "Our deceased sister has left a character, a spirit influence, for us to profit by." Yes, I thought, even that one last talk, or last but one, and the spirit she manifested I shall cherish till we meet again. It comes to me now more precious than gold. Oh, to meet her and all the faithful in Christ, the chief among ten thousand, the One altogether lovely. No more sorrow, no more sighing, no more sickness, no more death, for Christ comes to destroy death.

NETTIE H. SHATTUCK.

Trans-Atlantic Travelers.

The bureau of attendants for trans-Atlantic travelers established in Jersey City and New York City for twenty years by the Pennsylvania System, has proven a great convenience to persons making European trips and to tourists arriving in America at that port. It will be particularly convenient for visitors to the Paris Exposition because the departure docks of most of the Atlantic Steamship Lines are convenient to the new Jersey City Passenger Station of the Pennsylvania Railroad Company.

This bureau consists of experienced agents whose duties are to meet passengers arriving in Jersey City and New York over the Pennsylvania Lines and assist them in arranging for trans-Atlantic trips via any of the steamship lines by conducting them to steamships and aiding in preparations for a trip abroad.

These agents will provide cabs operated by the Pennsylvania System and aid passengers with their baggage. They are fully posted on matters pertaining to steamships leaving New York, and arrangements can be made through them for procuring steamship tickets in advance.

They also meet incoming steamships to aid travelers in shaping details for continuing journeys from New York over the Pennsylvania Lines by furnishing tickets, arranging for the transfer of baggage from the steamship docks after it has been passed by customs inspectors, and having the same checked through to destination. They will reserve sleeping car accommodations and relieve persons of the foregoing details, making themselves useful as attendants and guides free of charge.

Further information on the subject may be obtained by addressing the nearest Pennsylvania Lines Ticket Agent, or C. L. Kimball, Assistant General Passenger Agent Cleveland, Ohio.—apr 1

The Nickel Plate Road will run a Homeseekers' Excursion to points in the west, northwest and southwest on April 3rd, 1900. Tickets available on above date good returning within 21 days at one fare plus $2.00 for round trip. Inquire agents or address C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—apr 3

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12, if the Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work with the "Gospel of the Kingdom," as our cry. Let us support the work with our best energies, our prayers and substance and the Lord will certainly bless our labors.

Send all money to P. H. Oatman, 2711 Olive St., St. Joseph, Mo.

A. W. DARBY, Sec.

Books and Tract List.

BIBLE PEARLS—2 page tracts, Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20 000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

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The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbode, Ill., for Bible Study at 11 A. M. All are invited. Lizzie Woods Sec'y.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m. for Bible class and social worship, and preaching each 4th Sunday. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12 m. p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. To those coming a distance and all lovers of truth are cordially invited. Sister A. M. Joblin, Evangelist.

The Church of God, Van Buren Hall, corner of Madison St., and Civic train Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A. F. Wm. once on the 1st Sunday. In the a.m. Sab. Sch. at 9:30 a.m. Sunday and Social meeting every Thursday evening.

The Church of God in Akron, Ohio, meets every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren or friends passing through the city, to meet with us, or if they will be cared for by addressing a card at 1414 V. Baker's, 209 Third Ave. S., Akron, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Friends Church, to study God's Word. 1 p.m. Sunday School every Sunday and Social meeting every two weeks. We have no elder presiding. *Jason Welton*, Freedom Sunday School, Sec'y.

Alton, Ill. Sunday School every Sunday at 9:45 a. m. Preaching at 1:30 p. m. followed by prayer and social meeting. All welcome.

The Church of God holding meetings every 2nd Sunday in the 10th School House in Grant Co., Ind., one and a half miles N. E. 7th Kokomo. Lord's supper at 2 p. m. and four miles east of Converse, Ind. Meetings Saturday night, and Sunday morning and Sunday evening. All are welcome. A. J. Fisk, Elder, S. C. Oliver, Evangelist.

You your family and friends are cordially invited to attend the Bible Readings every Sunday at 4:00 p. m., 521 Logan Ave., San Diego, Cal.

The Church of God at Saint Vincent, Ind. meet in Odd Fellows Hall on 1st—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by A. F. Wagoner of Bruceville, Ind.

Church of God at Hope of Wenatchee, Wash. The church regularly meets for public and social services every Sunday morning at 11:30 o'clock.— Isaac A. Dickerson.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in a hall on Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible Class and Sunday school. Preaching at 11:00 o'clock where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visiting saints, Brother George Keib, Kessler, or H. L. Jones, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antlon, Sec'y.

Prayer Line or Park Hill church in Shallbrook, Ind., every Sunday morning and evening, by A. J. Eschauer. Traveling brethren will find a welcome. Sunday school at 10 a. m.

The Church of God in Wawaka, Ind., meet every Sunday at 10:00, for devotional services, and would be pleased to have any brethren or friends passing through the city, to meet with us, or if they will be cared for by addressing a card at Lida V. Baker's, 209 Third Ave. S., Akron, Ohio.

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The Church of God in Wawaka, Ind.,

The Restitution.

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Poetry.

Thy Rod and Staff.

Perplexed I walk my weary way,
In doubt and darkness, day by day;
I see no earthly light to cheer,
I feel no earthly comfort near;
But weak and fainting though I be,
"Thy rod and staff they comfort me!"

I seek some friendly arm to aid,
The help I need is long delayed,
I look for love to hold me fast,
No human love will always last;
But though all earthly helpers flee,
"Thy rod and staff they comfort me!"

My burdens yet more heavy grow,
As on the weary way I go;
And faint and hungered, weak and worn,
The while for losses great I mourn,
In longing sore I turn to thee,—
Thy rod and staff they comfort me!"

Beneath thy smitings oft I shrink:
Thy bitter cup I would not drink;
I turn aside some path to find,
That through a better land shall wind,
Yet looking back, thy love I see,—
"Thy rod and staff they comfort me!"

And so I walk the weary way
Wherever thou hast set, day by day;
Though smitten sore, I'll onward press
Till I the Promised Land possess;
For faint and hardened though I be,
"Thy rod and staff they comfort me!"

Communicated.

Some Strictures.

Editor Restitution:

I have received a book called *Millennial Dawn* from a dear sister, and she requests me to say what I think of it, and with your permission I will answer through THE RESTITUTION, so that if there is any benefit to be gained, *others may* profit by it, and I pray God to guide my mind in what I may write.

In the first place I must say that I find a very great deal of very good things in it, and I also find a good many very false theories in it. I am not going to notice every thing that I think is false, only some of the more important. I read along until I come to chapter 7, page 126, he says, "True, God has power to force man into either sin or righteousness, but his Word declares that he has no such purpose. He could not consistently deny himself." Such a course would be inconsistent with his righteous character and therefore an impossibility. If that is not contradicting himself, I do not know what is. First, to say that he has power to force man to sin, and then in the same sentence to say that it would be an impossibility. Further comment on that is unnecessary.

Next I notice on page 141, he says, "And that full penalty has been paid by the Redeemer or substitute whom God provided." I must say that I am ignorant of how he was a substitute. As I understand the word substitute is to take another's place. I understand that he bought us with his blood, which to my mind is altogether different from being a substitute.

I will now notice what he says on page 172. He says the Son of God became a man. I do not find as he informs us in what way he became a man. This is something of great importance, as on the understanding of it depends our eternal life. I will quote Christ's own words found in John xvi. 8, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Now, if he was an individual called the Son of God before he was born of the Virgin, then I confess that I don't know him, and if he was not the Son of God before he was born, then I don't know him. I would like to ask how it would be possible to be in existence as an individual of any kind before he was born, and yet be the Seed of the woman. I find that he thinks because an angel that was called Lord appeared to Abraham and others, that it must have been Christ. We notice that the same person that is called angel is also called Lord and God. I refer to Exodus iii. 2, 4, 6, 13, 14, 15; also iv. 5; Ex. xxiii. 20, 21. God says he will put his name in the angel and they must not provoke him for he would not pardon their transgressions. We find that the angel is called Lord and God all the way through, but no intimation that he was Christ. 1 Cor. x. 4. says, "And did all drink the same spiritual drink: for they drank of *that* spiritual Rock that followed them: and the Rock was Christ." Does that imply that this Rock was the real Christ, or was it a type of Christ. True there are some passages that can be brought to prove that he existed with the Father before the creation of our world, but they can be all harmonized with the other view, that he only existed through the promise, that the Seed of the woman should bruise the serpent's head, but the view that he was the Seed of the woman cannot be harmonized with the notion that he existed before his birth.

In chapter 10, he says that Adam was perfect. All I need to say on that is that any thing that is perfect can not be improved on, and the fact that Adam fell proves that he was not perfect, only very good. We find that Christ was not perfect, but had to stand a trial that he might attain to perfection. Heb. v. 8, 9. Though he was a Son, yet learned he obedience by things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.

From all that I can gather from *what he says about spirit or spiritual* bodies, he doesn't seem to know what a spirit body is, for he says on page 182, "But what a spirit body is, we know not. *Christ says in speaking of* the children of the resurrection in Lu. xx. 36, "Neither can they die any more: for they are equal to the angels; and are the children of God, being the children of the resurrection." 1 John iii. 2, "Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. We know that our Savior had flesh and bones after his resurrection, for he says, Luke xxiv. 39, "Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have." He did not say that a spirit or a spiritual body hath not flesh and bones, but a spirit or phantom or ghost as the idea was. And we know that he had a tangible body because he could eat and drink. And we know that the angels had tangible bodies, because they could eat and drink." Gen. xviii. 8. "And he took butter and milk and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."

On page 186, he says, "Nowhere in the Scriptures is it stated that angels are *immortal*, granted that the word immortal is not used with reference to them, what does Christ mean when he says in speaking of the children of the resurrection? That they cannot die any more but are equal to the angels? Certainly if the children of the resurrection are immortal, so must the angels be. He quotes where some of the angels are to be destroyed to prove that they are immortal. That is all right, those that are destroyed are not immortal, but that does not prove that those that did keep their first estate are not immortal. It is altogether likely that the angels were once on probation, but as there is nothing said about it, we have no right to try to pry into it. What is revealed is for us and for our children. Deut. xxix. 29.

On page 190, he says, "It is not because the chosen ones were better than others, that God gave them the invitation to the divine nature, for he passed by the angels who had not sinned and called some of the redeemed sinners to divine honors. I would like to know if they are sinners after they are redeemed. I would also like to know for what reason he chose some in preference to others, if they were not better than others. God selects according to fitness or ability.

On page 265, in speaking of the increase of knowledge he says, "This increase of knowledge among men, which is of God's appointment, and comes to pass in his own due time, is one of the mighty influences which are now at work binding Satan, curtailing his influence and circumscribing his power in this "day of operation" for the settling up of God's kingdom in the earth. It would seem according to this that Satan has not as much power now as he formerly had. But we find that the reverse is the case. From our observation of the state of the world, we see that it is getting worse and worse, deceiving and being deceived. And this agrees with the teaching of Holy Writ. We find according to John's revelations that the devil is bound until the inauguration of the day of the Lord. In fact all that John saw and heard takes place in that day, for he says in the first chapter and 10th v., "I was in the Spirit on the Lord's day, heard behind me a great noise as of a trumpet." The time, the Lord's day, shows when it is to take place, I am aware that most Bible students try to make out that John's Lord's day was or is the first day of the week or Sunday, but I fail to find any place in God's Word where it says so. We find day of the Lord, and judgment day, but that is the only place in the Book where the expression Lord's day is used, and it refers to the day that God has given him to remove the curse and bring everything into subjection to his rule.

The last place that I shall notice is found on page 290, he says, "Ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God." It should be noticed also, that the Master does not mention that he or the Apostles will be visible with Abraham. He goes on to show that the saints will be of a higher order than the old worthies. It seems to me that this sounds very much like what our Lord says of some when they are bidden to a feast and they take the highest seat, but they get set back.

Now, dear sister and readers, take the Word of God for your guide and don't be led astray by the sophistry of the evil one, but press on to the mark of our high calling in Christ Jesus. Amen.

J. B. LENT.

The X Ray Papers. No. 6.

"The entrance of thy Word giveth light."

Rev. B. In our last interview, Mr. Mack, we were investigating the narrative of the rich man and Lazarus. There are a few more passages of Scripture I would like to take up and examine. One is Christ's answer to the thief on the cross.

Mack. I am willing, friend B, to take up and investigate any text which you think sustains the popular theory of the immortality of the soul. It is truth that we should search for, the truth alone will sustain us in the great day of God's judgment, and we should lay aside all prejudice, and preconceived ideas, and search for it, as we would search for a hidden treasure.

Rev. B. In Luke xxiii. 42-43, it reads, "And he said unto Jesus, Lord remember me, when thou comest into thy kingdom, and Jesus said unto him, Verily I say unto thee, today shalt thou be with me in Paradise." I consider the answer of Jesus recorded here as an impregnable bulwark against the soul sleeping theory. If the thief went to Paradise that day with Christ, as this answer declares he should, then this statement must ever stand as a clear announcement of the uninterpreted immortality of the soul.

Mack. Friend B, you did well to put that if in your statement, "If the thief went to Paradise that day." Unfortunately for your theory, we have good circumstantial evidence that the thief did not go to Paradise that day, and we have the most positive evidence that Jesus did not go there on that day. As to the thief he was taken down from the cross at the close of the day, "that he should not remain on the cross on the Sabbath day, and his legs were broken." For what purpose would they break his legs, only to keep him from escaping. When they came to Jesus they found him already dead. Therefore they did not break his legs. This shows that the thief was not dead. See John xix. 32-33. The Jews counted their day from sunset, and the thief was taken down at the close of the day, that is at sunset. Now, friend B, if the thief's condition was such as to require the breaking of his legs to keep him from escaping, it is not likely that he died in the few remaining minutes of that day. I consider this good circumstantial evidence that the thief did not go to Paradise that day.

Rev. B. But, Mr. Mack, how will you reconcile that statement with Jesus's answer to the thief? Was he mistaken when he made that reply?

Mack. O no, friend B, Jesus was not mistaken. The mistake lies elsewhere, but we will come to that point further on. As to Jesus going to Paradise that day, I think we have the most positive evidence that he died and went into the grave or sepulchre that day. The prophets foretold that he would die, or be cut off, but not for himself, as stated in Isa. liii. 8, and Dan. ix. 26. Christ himself declared that he should be put to death. Matt. xx. 19, "And they shall scourge him and put him to death, and the third day he shall rise again." And the Apostles declare, time and again, that he was put to death. In Rom. v. 6, we read, "In due time Christ died for the ungodly." In 1 Cor. iii. 4, Paul tells us, that "Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

Rev. B. Well, Mr. Mack, all those texts of course refer only to the body, the tabernacle of clay which he occupied while here on earth. They could not crucify the immortal soul of Christ, the actual Christ, for he was the eternal Son of God, the second person of the glorious holy trinity, and of course could not die.

Mack. Well, friend B, if that be true, that the actual Christ did not die, and it was only the clay tenement that died, what condition are we in? We have only a clay sacrifice for our sins, and if the actual Christ did not die, he could not be raised from the dead, "and if Christ be not raised, your faith is vain, ye are yet in your sins, then they which are fallen asleep in Christ are perished." 1 Cor. xv. 17, 18. Friend B, this leaves us in a bad condition. In Acts ii. 25-27, we read, "For David speaketh concerning him, I foresaw the Lord always before my face for he is on my right hand, that he should not be moved, therefore did my heart rejoice, and my tongue was glad, moreover also, my flesh shall rest in hope, because thou wilt not leave my soul in hell, (hades, the grave); neither wilt thou suffer thine holy one to see corruption." Ver. 31, he seeing this before spake of the resurrection of Christ that his soul was not left in hell (hades, the grave) neither his flesh did see corruption." Here, friend B, Peter quotes from a prophecy of David, and goes on to show that it could not apply to David, for he was both dead and buried, and refers them to his sepulchre, for the resting place of David, therefore David's soul was left in hades (the grave), and his flesh did see corruption, and that "David had not ascended to heaven." Ver. 34. This does not look like the righteous going to heaven at death, friend B, for this was said near a thousand years after the death of David, and he was said to be a man after God's own heart. Acts xiii. 22. And if popular theory be true, he ought to have been in heaven all that long space of time. Now Peter applying this prophecy of David's directly to Christ, "that his soul was not left in hell (hades, the grave) neither did his flesh see corruption, shows conclusively that Christ's soul and body, all there was of him, went into the grave, but did not remain there, for he arose again the third day according to the Scriptures. Now, friend B, if the Immaculate of God had not immortality until he was raised from the dead, is it not presumptuous of us, to claim to already possess it in this life. Besides we read in 1 Tim. vi. 15, that "God only hath immortality." Paul in Rom. ii. 7, that we must "seek for glory, honor and immortality, and our reward will be eternal life." Why seek for that we already have? And in John v. 26, Christ says, "As the Father hath life in himself, so hath he given to the Son to have life in himself." This is Christ's definition of immortal life, have we this life at present? Notice, friend B, we are to seek for this life, and we must seek for it in the way God has directed, and not try to fix up a plan of our own.

Rev. B. I cannot accept the idea that Christ's soul went into the grave. It sounds to me almost like blasphemy to make such a statement.

Mack. That may be, friend B. The chief priests and scribes accused Christ of blasphemy, when he told them the truth. But I will give you a little caution in reference to what we believe, and what we reject. You will find it recorded in 1 John v. 10, "He *that believeth on the Son of God*, hath the witness in himself, he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." You can see, friend B, it is quite a serious matter to disbelieve any of the record. Now, these statements of Peter, which we have been examining, are part of the record God has left of his Son, and it behooves us to accept of them as the truth. In the 30 verse Peter says to the Jews, "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified both Lord and Christ." Now, friend B, it was the same person that was crucified that was made both Lord and Christ, and as you say the immortal soul, the actual Christ of whom you speak, could not be crucified, could not die, then that is a Christ of whom the Scriptures give no account of, for the Christ of the Scriptures is the same Jesus that was crucified; the same Christ that "died according to the Scriptures who was buried, and rose again the third day according to the Scriptures." In Matt. xxviii. 5, 6, we read, "Ye seek Jesus who was crucified, he is not here, for he is risen." As he said, "Come see the place where the Lord lay." This is the testimony of the angel. The explicit reason given why the Lord was not in the tomb, was that he was risen. In Eph. iv. 8-10, we read, "When he ascended up on high he led captivity captive, and gave gifts unto men. Now that he ascended, what is it that he also descended, first into the lower parts of the earth. He that ascended is the same also that ascended up far above all heavens, that he might fill all things." Paul is here speaking of that same Jesus, who was made both Lord and Christ. He says, Christ first descended into the lower parts of the earth (the grave) before he ascended.

We will find some more positive proof in reference to this matter by turning to Rev. i. 18, where Christ says, "I am he that liveth and was dead, and behold I am alive and for evermore. Amen. And have the keys of hell (hades, the grave), and of death." Now friend B, this is the Christ of God, the Christ of the Scriptures, that is here speaking. He says he was dead, but as you claim that the Christ of whom you speak did not die, did not go into the grave, then he does not hold the keys of the grave and of death, and therefore he will have no power to open the graves, the day of the resurrection.

Rev. B. Well, Mr. Mack, with all your argument, the answer of Christ to the thief stands unshaken, unless you can make it appear that he was mistaken.

Mack. I stated that the mistake lay elsewhere. We will now see if we can find it. The answer of Christ reads, "Verily, I say unto thee, *Today* shalt thou be with me in Paradise." Now, friend B, all we have to do to harmonize this passage with the other Scriptures, is to place the comma after today, instead of after thee, making today an adverb qualifying the word say. The answer would then read, "Verily, I say unto thee today, shalt thou be with me in Paradise." Thus all difficulties of the text are cleared away and it is made to harmonize with the rest of the Scripture.

Rev. B. But we must not add to nor take from the Scriptures, or change their meaning in any manner.

Mack. This is not adding to or taking from. Punctuation is not inspiration; the Scriptures in the original Greek had neither punctuation, nor spacing of words. Punctuation is a modern invention, the comma as now used, has only been in use a little over four hundred years, and there have been changes in punctuation of our common version, since it was first printed. Therefore, when we find a punctuation mark that causes a clash with other portions of the Scripture, we have the right, yea, it is our duty, to make the change so as to make it harmonize with the plain teaching of the Word. that form of expression is not uncommon in the Scriptures. In Zech. ix. 12, we have a similar expression, "Turn you to the stronghold, ye prisoners of hope, even today, do I declare that I will render double unto you." When we consider all the circumstances surrounding this case we can see the propriety of Jesus using the word today to make his statement more emphatic, "Verily, I say unto thee today, that dark day, when he was suffering the untold agonies of the cross, forsaken apparently by God and man, when apparently all his claims to the Messiahship, and the setting up of his kingdom were false and he was proven to be an imposter. Yet in that hour of his greatest humility he could assure the penitent thief that when he came into his kingdom, and re-established Paradise on earth, his request should be granted. Thus there is a force and beauty in this answer of Jesus, which if the import had been understood, it would have lifted a load of sorrow and gloom from the sad hearts of his disciples. Thus placing the comma after today, all difficulty is removed and this passage is made to harmonize with the statement that "the dead know not any thing, there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

J. B. MCCLAIN.

(To be continued.)

Report.

Dear Restitution:

Brother D. T. Halstead, of Rensselaer, Ind., began preaching at Morinh, Ill., March 7th, and preached 13 discourses to a good audience most all the time. While there was no additions to the church, yet there was good seed sown, and we trust to God for the increase. Brother Halstead is a good reasoner and one that has done much work for the Master.

Yours, in the blessed hope.

Z. E. BRANT.

In a Minute.

If you asked Dora to do anything she would reply, "In a minute." It was a bad habit she had. "Dora, please bring me a drink of water." "In a minute." "Dora, go up stairs and bring me down my comb." "Yes, mother, in a minute." "Dora, come to your dinner." "In a minute."

One day the bird was hopping about on the floor. Somebody went out leaving the door open, just as "somebody" is always doing. Dora's mother said, "Dora, shut the door, or the cat will be after your bird."

"Yes, mother, in a minute," said Dora. "I just want to finish this line in my drawing." But the cat did not wait till this was done. In he popped, and with one dart he had the bird in his mouth.

Down went the slate on the floor, and away went the cat, bird and Dora. There was a wild chase on the lawn. "In a minute" Dora came back weeping, with the poor bird in her hand, but, oh! the life had all been shaken out of him.

How Dora cried! Mamma was sorry for her, but said: "A great many things may happen 'in a minute,' Dora. I hope the next time you are told to do a thing, you will do it at once."—*Mary Addison.*

"What a difference have we often seen betwixt our afflictions at our first meeting with, and at our parting from them! We have entertained them with sighs and tears, but parted from them with joy, blessing God for them as the happy instruments of our own good."—*Flavel.*

The Restitution.

VOLUME XLIX. PLYMOUTH, INDIANA, MARCH 28, 1900. NUMBER 12.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

Elkhart, Ind. 11 St.

Oregon

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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PLYMOUTH, INDIANA, MAR. 28, 1900

IN self-righteousness there are two elements—ignorance of God, and pride of heart.

As our minds are little thimble minds it would be well to fill them with the very best.

IT is one of the most important businesses of the *life* of every true believer, to *die* daily.

IF we knew as much of God as Asaph did we would have to say as he did, "So foolish was I."

IN coming to God in prayer, we are in little danger of asking too much, if we but ask in harmony with his will.

IF we want to realize how sinful sin is, in the sight of God, we cannot do better than to frequently visit Calvary.

IF we approach God with the *confidence* of those who know *him*, and the *diffidence* of those who know *themselves*, we will approach him in vain.

IT is not an uncommon thing to hear people speak against the infallibility of the Pope, when there is at the time another Pope in their own hearts.

HE who is taught of God realizes what *prayerless prayer*, means,—what *praiseless praise* means,—what it is to feel, that in things in which others commend us, we have to take the lowest place before God!

READER, we want to ascertain if you are really fighting the good fight of faith? If you are, how have the battles gone so far? Have you been successful enough to enable you to rejoice in the victory that stands connected with a subdued will?

WHILE all the commandments of Jesus must be obeyed, they do not *always* furnish the motives to obedience. The great motives to obedience are furnished by the promises. The vast love they disclose appeal to our affection, and we love him because he loves us.

"IN English, two negatives are equivalent to an affirmative; they destroy each other. In Greek it is different,—they strengthen the negation; and a third negative makes it stronger still and so does a fourth and a fifth. In Hebrews xiii. 5, occur these words, "For he hath said, I will never leave thee nor forsake thee." Only two of the five negatives here employed are translated into English; but they are all there; and thank God, they are there to emphasize a precious promise, and make it more than doubly sure, so that we have *no room* to doubt him. The Greek is equivalent to the following:—"I will not, I will not leave thee; I will never, never, never forsake thee."

AN old writer has said: "We have too much gunpowder about us to go in the way of sparks." Experience teaches that this is true, and the Scriptures also sanction the sentiment. Solomon says "Enter not into the path of the wicked, and go not in the way of evil-doers, avoid it, pass not by it, turn from it, and pass away," doubtless because evil communications corrupt good manners; the tendency of the flesh is to respond to such an appeals, and assert itself as Master of the situation; it only needs the merest touch to rouse it to activity. Under these circumstances it is always timely to pray in the words of our Lord, "Lead us not into temptation;" or as in the Diaglot, "Abandon us not to trial."

The Kingdom of God.

Daniel the prophet informs us in 2nd chapter and 44th verse that in the days of certain kings, the God of heaven shall set up a kingdom which shall never be destroyed, but which shall break in pieces and consume all other kingdoms. The context shows that this kingdom is one which will be established on the earth,—that it will be a political organization embracing the population of the whole earth. The same truth is taught in Daniel's 7th chapter where the Son of Man is seen in vision to have given him dominion, and a glory, and a kingdom that all peoples, nations and languages shall serve him. This is doubtless what Jesus refers to in the 19th of Luke where he compares himself to a Nobleman going to a far country to receive a kingdom and to return. 2 Tim. iv. 1.

Many ridicule the idea that Jesus is to come to earth as a real King,—but the idea is thoroughly Scriptural, as can be easily proven; and moreover the rule of such a monarch,—omnipotent, righteous and just is what earth's inhabitants need. Just take a look at the close of the 19th century, which boasts so much of its progress and reforms? Do not the few luxuriate at the expense of the many? Are not the faces of the poor in many cases ground day by day? Is. iii. 15. Does not iniquity abound in every street of the teeming cities? Ah, yes; no one can dispute this. Men are civilized, forsooth, but here and there in times of great plenty, even there are hungry ones crying for bread, and the poor die in the streets. But this state of things will not always obtain. The gospel inspires the hope of a better day. It tells us of GOD'S KINGDOM coming. Listen a moment to the Spirit in Isaiah. He says, "Behold a King shall reign in righteousness, and princes shall rule in judgment, and a *man* shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land; and with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Isa. xxxii. 42 and xi. 4, 5.

Nothing could be more clear than the fact that Jesus Christ who left the earth near 1900 years ago will come again as literally and really as he went away. See Acts i. 11. He will not come again as the despised Galilean, but will come to take to himself his great power and reign, for he must reign till he hath put all enemies under his feet." 1 Cor. xv. 25.

It was promised to Abraham that in HIS SEED all nations should be blessed. Gen. xxii. 18; Gal. iii. 16. And the Psalmist records the promise that the uttermost parts of the earth shall be his possession. Man has long been ruled by man, and with what ill success we know. But under his rule the battle bow shall be cut off and he shall speak peace to the people, Zech. ix. 10, and wisdom and knowledge shall be the stability of his times, Isa. xxxiii. 6; and the promise realized, "As truly as I live saith the Lord, the whole earth shall be filled with my glory.' Num. xiv. 21.

Does some one ask how this can be of any benefit to me,—it may not come in my time? It is good news certainly, but not for ME. Yes,—friend; it is good news for you. Jesus said to his disciples, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Luke xii. 32. Men are called by God to his kingdom and glory, 1 Thes. ii. 12, and it is written that the kingdom and greatness of the kingdom under the whole heaven shall be given to the saints of the Most High."

The above Scriptures make it very evident then that those who are Christ's at his appearing shall have a part in the kingdom of God. Matt. xxv. 34.

But friend, flesh and blood cannot enter the kingdom of God. It is necessary to obtain eternal life,—and this can only be had by believing in the Christ of God, John iii. 15, and becoming united with him in the likeness of his death, that we may be in the likeness of his resurrection,—and then, as *he is* our life, when he appears we shall be made like him, ALIVE FOR EVERMORE. Rev. i. 8.

A Week of Prayer.

One of the most important signs of the times is the genuine alarm manifested by the Methodist church over the condition of their membership. The bishops have discovered that for some years past their gains have been decreasing and finally in 1898 came to a standstill, while in 1899 there was a visible failure to keep up numbers. It is so serious that they have announced to the Church in general that a call is made for a week, March 25 to April 1, as a special reason for prayer for a revival of revivals. Following is the call, and shows the plight they are in. It is but an index of the condition of other churches. What will the end be?

Dear brothers and sisters in the church, we ask you to set apart the days from March 25, to April 1, inclusive, as a season of fasting or abstinence and prayer. We ask you to assemble yourselves in your accustomed places of worship at least once each day, humble yourselves before God, worship him, personally lay aside every weight and the easily besetting sin, and make earnest supplication to him.

Brothers in the ministry, the situation presses us to our closets and down on our knees. The people are what we inspire and lead them to be. Today our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. Year before last our advance was checked. Last year our advance column was forced back a little. The lost ground is paved with the dead. We are surrounded by powerful enemies. The attack is on every side.

We, the Bishops of the Methodist Episcopal Church, after careful review of the work and prayerful self-examination, ask the church to unite with us in a week of fasting or abstinence and prayer that the unsaved members of our families and our unsaved neighbors may be converted and brought into the church, and that all our ministers may have such a baptism of power that God's Word, spoken by their mouths, may have such success that it may never be spoken in vain, but be followed by results bringing glory to God's name and spiritual power to his church.

News Notes.

The Sultan's irade, published verbatim in the *Frankfort Zeitung*, of March 25th, decrees that henceforth all railway concessions for the Black Sea basin—roads already authorized alone exempted—shall be granted to Russian subjects alone and that the conditions shall be the same as those granted for the Bagdad railway. The Sultan, according to the irade, confidently expects that both the capital and technical skill of the friendly neighboring country will be at the disposal of Turkey. The irade does not define the Black Sea basin. If Russia succeeds in preventing Turkey's granting a sufficient guarantee to enable the Bagdad line to be built it will probably be found that that Asia Minor is in the Black Sea basin.

The German Foreign office, however, apparently thinks the Russian sphere is the Armenian triangle and the narrow district along the coast to Samsun.

Contradictory reports of pending trouble between the Sultan and his Albanian subjects have been abundant of late, one version declaring that war is imminent, the other assuring the world that no disagreement worth mentioning existed.

The truth is, that a decided disagreement does exist, and, although the Albanians possibly desire to give the matter undue importance, Turkey is undeniably anxious to belittle it. The Albanians have long clamored for greater autonomy, and recently their dislike of the Turkish Governor, Hafuz Pasha, whom the Porte placed over them, resulted in the clamor growing more pronounced. Hafuz Pasha has been recalled although no fault could be found with his administration of affairs, and the Sultan seem determined to reinstate him.

The Albanians refuse to let him return, and it is reported that a number of their warriors, well armed, are assembled near Prizrend and Pristina ready to fight if the attempt be made.

The Porte has sent troops to the Macedonian borders, and thus matters stand at present.

The Servian portion of the inhabitants of Albania sides with Turkey and Hafuz Pasha, but the Bulgarian element is in opposition. That the disagreement, should it not be settled soon, could draw Bulgaria and Servia into the conflict is evident.

The Sultan ignores the powers in the matter of increasing customs dues. The "Sick Man" is creating a good deal of stir just now.

The British-Boer war drags on with no very great changes. The forces marching for the relief of Mafeking are having trouble, and Lord Roberts will be obliged to send more men and guns before the place is free.

Selected.

Religious Outlook in Japan.

Religious questions are among the most discussed topics in Japan. An exact diagnosis of the situation is difficult, but it is known that the present conditions are satisfactory to no one. The Buddhists and Shintoist priests complain that the Christian missionaries have made the people atheists, driving many of them from the old religion and giving them nothing new. Travellers are agreed that the higher classes in Japan have lost their faith, and many of them are actual infidels. Aside from the wars of Christian sects which confuse the Japanese investigators of Christianity, the missionaries labor under disadvantages. Matsumura Kaiseki, in a Japanese magazine, declares that the failure to make converts is due to the discrepancy between practice and preaching. The modern missionaries are, he declares, unlike Paul and Barnabas, who underwent untold hardships in the propagation of their faith and whose devotion and self-denial forced belief. Paul and Barnabas had no men-of-war at their beck and call and would not have used them if they had," he says. The missionary is too often the forerunner of the land grabber, and he reiterates the well-denied charge that the Oriental missionaries lead luxurious lives of ease.

Meanwhile, there are many signs that some of the Japanese statesmen regard it as politic to make Christianity the state religion. Others plan a union of Buddhism, Confucianism, and Christianity. Count Okuma, one of the leading men in the government, is an advocate of such a blending of the religions. "The fundamental idea of Confucianism is benevolence, that of Buddhism compassion or mercy, and that of Christianity love," he said in a recent interview. These feelings form the basis of all religion, and he believes they would afford a common ground for union. "The founders of the different religions knew their own people and their own part of the world only, and they could not devise any religion suited for all." Count Okuma says that the superstructure should be removed and the foundations laid bare. "Benevolence, compassion and love; cannot Buddhists, Christians and Confucianists come together on these principles and work in harmony?" he asks, and adds that the union is inevitable. Such a religion may be developed in Japan. For it to spread to the West seems absurd.—*Chicago Tribune.*

Japan Builds Its Own Ships.

The decision of the Japanese to build all their own mail steamers from this time on invites more than passing attention to their big, modern shipyard at Nagasaki.

Until well into the present century the smiling bay had sheltered no more sea-worthy craft than the old-time junks, whose bulky, unpainted hulls and awkward square sails, floating lazily by, are still familiar along the Japanese coasts.

Within more recent years the bay's expansive waters have been crowded with swiftly moving steamers, "ships with fire wheels," as they were called upon their first arrival. But down to the last half decade all these were foreign built.

But within the last two years Nagasaki's ancient haven has become the birthplace of no less than seven typical modern ocean-going steamers of the most recent patterns, and which are Japanese from stem to stern.

The Hitachi Maru was the first-born. It is a steel steamship launched nearly two years ago, and is now in government employ for carrying the mail. It has three decks and measures 462 feet in length by 49 feet in breadth and 33½ in depth. It has a tonnage of 6,360 tons, twin screws, triple-expansion engines and four boilers.

The interesting yard at which these and four other modern steamships have been constructed is the property of the Mitsubishi company, at whose head is Baron Iwasaki, Japan's Croesus, a multi-millionaire, worth the equivalent of more than $70,000,000.

The company takes its name from his family crest, three scarlet stones, which appear on the pennants waving above many great warehouses of Yokohama, Tokio, Nagasaki, and other commercial cities of the land of the rising sun. The Baron, a Samurai by inheritance, received his title to nobility upon the conclusion of the Chinese-Japanese war as a token of appreciation of his many generous gifts for the successful prosecution of that conflict.

Within the yard nothing is wanting in the way of modern equipments to lead one to suppose he is outside the heart of an American city.—*Boston Globe.*

Bible and Science Accord.

Among the wonders of mathematics, nothing appeals more to the average mind than the computation of eclipses. Not only is it possible to predict them for thousands of years in advance, but there is no mention of a dimming of the sun's light by unusal means set forth in human history which cannot be verified, however ancient the reference. In a recently published work by George P. Chambers, a fellow of the Royal Astronomical Society of England, called "The Story of Eclipses," there is a discussion of the going back of the shadow on the sun dial of Ahaz, a Biblical incident of the life of King Hezekiah which has fairly staggered the commentators for many ages. This may be taken to attest in a remarkable degree the accuracy in minute detail of astronomical figures.

The instrument on which this seeming wonder was shown appears to have been a sun dial of a kind not unknown elsewhere in the ancient world, both Jewish and Gentile. By means of an upright style or gnomon, or an orifice in some structure of similar intent, a shadow was cast along a given line, indicating the annual journey of the sun from east to west, and making it bear its own testimony to the solstices and equinoxes, upon which the sacred festivals of antiquity were largely based. There is today a meridian line marked in the floor of the cathedral of Milan, an aperature in the southern wall enabling the sunlight to travel along this at different heights according to the season of the year.

To those unfamiliar with astronomical possibilities the mere statement that the shadow cast by the sun could be moved ten steps, or degrees, backward sounds absurd. Mr. Chambers points out that it must have taken place at noon in order to be effective, since it would have been unnoticed in case the dial referred to was similar to that in Milan cathedral under other circumstances, and would have been less noticeable at any time other than that of the sun approaching the meridian. That ascertained and Hezekiah's reign being approximately known by computation, it is permissible to go back through the annals of astronomy and discover, if possible, whether there was any unusual phenomenon to which this extraordinary exhibition of a backward-going shadow could be referred.

That an eclipse of the upper limb of the sun a little before noon—that is, the cutting off of the light from the upper half of the sun's disk by the interposition of the moon—would have the effect of causing the sun's slight, instead of climbing steadily to the meridian, to sink backward, must be evident. With this in mind the late J. W. Bosanquet undertook the necessary computations. On Jan. 11, B. C. 689, in one of the years accredited to Hezekiah's reign, there was a partial eclipse of the sun at 11:30 o'clock in the morning, visible in Jerusalem. This brings out, in a remarkable manner, the truth of the Biblical statement, since the sacred writers of the day do not seem to have understood the cause.

Other eclipses are mentioned in the Bible, one of which can be positively identified. It is set forth in Amos viii. 9, in the following language: "I will cause the sun to go down at noon and I will darken the earth in the clear day." This language, it is evident can be explained by nothing short of a total eclipse. Archbishop Usher, the sacred chronologist, was the first to seek identification of this eclipse, more than 200 years ago. He failed to hit upon the one now accepted. The German Biblical scholar, Hitzig, also missed the mark. Later Dr. Pusey engaged the attention of the Oxford astronomers for a certain eclipse which was thought to cover the case, but it was not verified.

Somewhat before this, however, Sir H. Rawlinson, the distinguished Assyriologist, found a tablet at Nineveh recording an eclipse which must have taken place on June 15, B. C. 763. The working out of the details of this particular obscuration of the sun was found to fit the facts respecting time and place as predicted by the prophet Amos, the shadow passing over Nineveh and over Samaria as well. This was eighteen years before the beginning of the reign of Tiglath-Pileser and the prominence given it by the historians, both sacred and profane, marks it as total. Its historical importance, since it is a fixed date, and its fixation lowers by fully twenty-five years the reign previously alloted to the Jewish monarchy.

The above cut from the *Chicago Daily News*, will doubtless be of great interest to THE RESTITUTION readers.

The cry in years that are past, has been that science and the Bible did not accord, but as time advances and learning increases, and matters of science approach nearer perfection, it is clearly shown that the declarations of Holy Writ were far in advance of science falsely socalled. We can see from the above, even what people loved to call the "Impossible stories of the Bible," are now being demonstrated as scientific truths.

Praise God for the confirmation of his Holy Word.

W. H. WILSON.

Disposal of the Transvaal.

The settlement of affairs in the Transvaal at the conclusion of the war is an engrossing subject of discussion in England at present. The Pall Mall *Gazette* prints a lengthy editorial attempting to show why annexation is inevitable. After discussing the alternatives of the situation the *Gazette* concludes as follows:

"To restore internal independence to the Transvaal would, in fact, *be* a piece of insanity, and one which we do not for one moment believe the ministry contemplates. But it is as well to recognize that the pressure which will be brought upon Ministers to give back the Transvaal its republican form of government will be great. Those who urge such action are apparently blind to the inevitable. Suppose for the moment, that Great Britain decided to give again to the Boers their independence, it could only be on the express condition of absolutely equal treatment of all white inhabitants. All outlanders who had settled in the Transvaal up to 1895 would get the franchise. The result would be the immediate swamping of the Boer vote—and not improbably the lot of the Boers would be worse than if the country had been made a British colony.

"There seems, in truth, but one possible ending to the question, and in view of that fact it may be pointed out how unlikely to happen are the evils predicted as bound to follow annexation by England. In the first place it is said that the Transvaal would become a second Ireland. This is grotesquely untrue. Conceivably the Orange Free State might; but the Transvaal could not, if only because three-fourths of the population would represent the loyal Uitlenders and but one-fourth the self-styled Nationalists. And it is improbable that (once convinced that their country will be British as long as our empire lasts) the Boers will cherish the lively sentiments of hate which the Celtic race delights to indulge in.

The Boer is an even greater fatalist than the Mohammedan; as Mr. Selous has pointed out, he regarded the result of the 1880–'81 war as the work of God, and he is as likely as not to look upon the result of this war from the same standpoint. Then as to the question of race hatred, this is much less likely to be felt by either party after the lessons of the war—which has already shown the Boer that the British soldier is his equal in the field, and has revealed to the English many sterling qualities which they did not suspect the Boers to possess. Again, as a British subject, the Boer will not find his personal liberty in any way interfered with, or his taxation appreciably the heavier. In years to come, if he continues to be fruitful and multiply, he will obtain an increasing share of political power; and by a frank and constitutional union with the Dutch colonists in the other States may even become the dominant factor in home politics. But as he will find the British colonist as well armed, equally intelligent, more wealthy, and more energetic, he will neither have the power nor the ability to re-enact oppressive laws."

Report.

Dear Restitution:

By request of the Elder of the church at Scholls, and several other brethren, I write to tell you of the series of meetings just closed, held here by H. F. Tyler, of Portland.

Some six years ago this brother withdrew from the Methodist ministry on account of pre-millennial views held by him, and since then he has preached the coming of Christ, the restoration of Israel, and kindred views held by us as a people, much of which he has dug for himself from the Bible. He has prepared and sells a pamphlet, "Present Truth," containing an outline chart of the five covenants, and also of the three cosmos, and their divisions. This chart enlarged hung upon the wall during the meeting and through the eye assisted the mind to understand better our Father's plan of salvation.

In addition to this, the fundamental doctrines of repentance, conversion, heart purity and holiness were presented so earnestly that all who heard were benefitted, and we think helped to resolve to live better lives.

The brother goes from here to Lake Shore, to talk to the church there.

The last evening of the meeting at Scholls the church was filled and nearly all went forward to take the speaker by the hand, and wish him God speed, and thus showed their appreciation of his labors among us, and desire for a further acquaintance.

Yours in hope,

W. W. JAQUITH.

Poetry.

Consecrating Self.

You have feet—then run God's errands
Here and there, and everywhere—
Feet that should be ready, eager,
Every day to go—and dare.
Consecrate them now to Jesus
He will show just where to go;
Place true guide-boards 'long your life-path,
Tho' you wander to and fro.

You have hands—then do his bidding—
(Hands so strong that folded lie,)
Strength and youth to be his servant,
As the moments quickly fly.
Consecrate them now to Jesus
He will give you work to do,
Lay it just within your grasping
Work which you will never rue.

You have lips—then tell his goodness,
So that all the world may hear;
Loudly, gladly sing his praises,
How he daily grows more dear.
Consecrate them now to Jesus
Guard and keep them ever pure,
Saying naught to give him sorrow—
Thus unto the end endure.

You have eyes—then see his miracles
Crowding round us every hand—
Health, home, friends, and all possessions.
And this great, free, happy land
Consecrate them now to Jesus!
They were given you to see
All his works so grand and wondrous,
Wisely planned for you and me.

You have ears—then hear his teaching;
They are whispered clear and low,
Morning, noon, and in the night-time,
As you still in wisdom grow.
Consecrate them now to Jesus
Hear his pleading, tender voice;
Read his oft-repeated warnings,
For his friendship now rejoice.

You've a heart—give that to Jesus;
Lay it humbly at his feet,
Saying, "As I am, oh, take me,
Make me for thy service meet."
Give it gladly, don't withhold it,
He has bought it with his death;
Just for you, on dark Golgotha,
Did he die a yield up his breath.

Consecrate them now to Jesus—
Feet, hands, lips, and eyes, and ears!
He will give you strength to serve him;
Scatter, too, your many fears.
All for Jesus—all our talents,
All our labor, all we have;
Then when Jesus comes in glory
He'll come for us, he comes to save.

Our Love Feast.

Dear Restitution:

I am all alone here in West Branch, Wash. I have no preaching except THE RESTITUTION and my Bible to guide me, but I think they will do. I am still trusting in God, and waiting for Christ to come.

Yours in hope.

HIRAM CORDLL.

Dear Brothers and Sisters:

You who are struggling for endless life, you who are trying to overcome this present evil world, you who are diligent in adding to the precious faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Let me, as we are members of the same family, ask you, are these things in us? Surely, they must be, or we shall be unfruitful. Are they abounding in us, always abounding in the work of the Lord, yes, that is what the Word says, fullness, running over, not barren. Stop, beloved, let us examine ourselves closely, does Christ dwell in our hearts, (or minds,) by faith? Does the Words of Christ dwell in you richly, or poorly? If Christ is not in us, Paul says we are reprobates. 2 Cor. xiii. 5. I trust we are not reprobates. No, rather, would I believe that we are diligent in every good word and work, still increasing in the knowledge of God. I am now in the field, trying in much weakness to hold up the Lamp of Life to poor dying mortals. I find that confidence with the people, in God, and in his Word is almost gone, and I must tell it. Confidence among the household of faith is not what it should be, and I am reminded of the Scripture that says, "Cast not away therefore your confidence, which hath greater recompense of reward." Confidence in God's promises. Being like our Father Abraham, fully persuaded that what God has promised he is able to perform. Confident that he who has said he will come, will surely come. Confident that if faithful we will be among the number that will say, when the Life Giver comes, "Lo, this is our God, we have waited for him and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation." This is the time and day that the good old apostle to the Gentiles expected to realize his hope, his joy, his crown of great rejoicing. Even his brethren that he had known in this life, and had begotten them by the gospel to meet them again at the coming of our Lord, Jesus Christ, and to realize that he had not labored in vain. Then will have come the morning without clouds, the morning of rejoicing, the morning when the upright shall have dominion. Now is the night of weeping. Let us remember that it is written, "Weeping may endure for the night, but joy cometh in the morning." Glad, happy morning! A morning that will know no night. A life that will know no end. A home where there will be no more curse, sin, sickness, sorrow nor death. "Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness."

Your Brother, in Christ.

J. T. PRIME.

Editor Restitution:

I look to THE RESTITUTION as to a *watchman upon* a tower, and my thought as I look it through is "What of the hour" and if it brings me no signs of a *soon coming* Savior my heart sinks. I do not read the discussions, but everything that shows that the *truth is being preached* from the pulpits as in a January number, is indeed welcome, and the words of sound doctrine are strengthening and dear, for one minister here seems to think they have given all the doctrine necessary when they read the lesson, for they turn to some minor point for their text. Yet, they are good, whole-souled men, sincere, unselfish and Christlike in their homes and among men. Of them it cannot be said that they fail of their duty to wife or children or are their dealings with men anything but honest and open. God is the Judge between them and us. Let us look to our own armor—be sure that we have it all on, and let none of us pass as leaders in truth and righteousness while we fail in common duties. I like so much Bro. Railsback's closing words in his letter from Hot Springs. With him I say, "Let us be faithful so that when the Master comes we may receive a crown of glory" and may he come soon, lest we faint by the way.

Yours in hope of peace and joy when Jesus comes.

A. B. HAUPT.

Dear Restitution:

We wish to contribute a few lines to the Love Feast column. We are certainly living in the time of the end, the time spoken of by Daniel. We read of troubles in foreign countries, perplexities of nations. Now there is trouble at home, right at our door. The Capital of Kentucky was last week declared in a state of insurrection caused by the assassination of one of the contestants for the office of Governor. We are not in politics and dont care to write too much on this subject, only another evidence that we are living in perilous times. Violence is risen up into a rod of wickedness. The time is come, the day draweth near, neither shall any strengthen himself in the iniquity of his life. Dear ones, let us be careful how we live. "Remember, therefore, how thou hast received and heard and *hold fast* and repent. If thou, therefore shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Yours in hope of eternal life when Jesus comes.

LEE & EMMA SOUTHERLAND.

Dear Restitution:

I am a little late in sending in my greeting, but I remember that he that came in the eleventh hour received as much as the others. I have been reading the letters for the past few weeks, and I am so glad that so *many* are trying to serve the Lord, but it seems to me that we ought to hear from others, all have not sent in their letters yet. I want to say to the brothers and sisters, that Jesus is very dear to me, and with his help I expect to hold out faithful to the end. Why should we not, when we have so much to hold out for? Yes, we should be ever ready to give an answer for our hope too. We all have our trials and tribulations in the world, so did our Savior, and the servant is not greater than his Lord. By and by all our tears shall be wiped away.

"If we enter into glory
At the resurrection light,
And in triumph sing the story
Of the love that banished night,
Shall we murmur at the sleeping
Till that great resplendent day,
Will it be a cause for weeping,
When our tears are wiped away?"

Yours in hope.

ALSINA BROOKS.

Editor Restitution:

When we see the names of many of our brothers and sisters it gives us much delight. It is a comfort to know that they are still among the living, and a joy to us to hear them express themselves, that they were desiring the return of the Lord. Be patient, loved ones, the signs of the times denote that it will not be long until we will be ushered into another age and there meet him, who gave his life a ransom for the sins of the world. Oh glorious thought, may we be among those called upon, that we may be an heir, (or sharer) in the glorious work of redemption. You read that after the return of Christ to build the tabernacle of David, that the residue (or left) of men, might seek after the Lord, and all the Gentiles upon whom his name is called. If I understand the language of the apostle, those whom his name is called upon are to be sought after, by whom? would naturally be the next question. He says, that the residue, which the prophet Amos calls remnants, the remainder.—Webster. We find, if I mistake not, that those on whom his name is not called in this age, will seek after those whom his name is called upon in the next age. This is the glory to be revealed in us. Glorious thought. Study to show thyself approved of the Master, rightly dividing the Word. Pray for us in secret that we may be rewarded openly, and shine forth as the stars in the day that God [illegible] his jewels.

Your Brother and Sister.

J. R. & JULIA FISK.

Dear Brothers and Sisters, of the One Faith:

It makes my heart glad to read the many encouraging letters from different places. I have been connected with the church only a few months. I am a strong believer in the things concerning the kingdom of God and the name of Jesus Christ. I feel impressed with the thought that according to the Word of God, we are in the eve of the harvest, and can not make ready too fast for our world's Redeemer. Of how little consequence is all else, compared to a home in that future kingdom where sorrow is unknown. I feel sometimes as though I was all alone in the world with the exception of two dear ones of the one faith that live in the city of Winchester, Va. The nearest church of my faith is twenty-five miles away, so we deem it a privilege to contribute to the love feast, as we are so widely separated from those of like precious faith, and so many of us do not have the happy privilege of listening to a true gospel sermon delivered by any of our ministers. Let me consider the years and ask myself if there is anything in my life that is particularly pleasing in the sight of God. May we all make a greater effort to fill up the time with good works, and also may we live nearer to God, ever remembering that each passing year brings us nearer to that joyful reunion when time shall be no more. May we keep our lamps trimmed and burning, is my humble prayer.

Yours in hope.

C. V. DUNLAP.

Dear Household of Faith:

I thought I would write a few lines to-night as I love so well to read the letters in our dear old paper, from the brothers and sisters whose faces I have never seen in this world, but I truly believe if we are all faithful to God and his written Word, I shall see them in the kingdom soon to come. Paul says, "Speak often one to another," and there are so many loved ones whom we cannot see and talk with that I think it will mean just the same if we write often to one another through the paper. Dear brothers and sisters, let us make the one great aim be, to cheer and encourage each other by the way and by so doing better prepare ourselves to overcome the trials and temptations that we may have to endure. We are told to let our light shine, and how can we do this in any better way than to help others to the knowledge of God, and the beautiful plan of salvation. Can we do this by drawing ourselves into a nut-shell, as it were, and say we are to come out from among them? Oh no, no. That is not what is meant by coming out from among them. We are not to partake of their sins. Touch not, taste not, handle not; for all such perisheth. It with the common people that Jesus was with most, and they heard him gladly, and he eat with publicans and sinners also. Let us follow his plan, go where we will find work to do, go where people need our help, work in their Sunday Schools and prayer-meetings. They will let you, and ere long you will reap if you faint not. May each and every one of us earnestly contend for the holy faith a little longer. Don't get weary in well-doing; for if we prove faithful we shall receive that great reward that has been promised—eternal life. I have not been a member of the church but a few months, and I ask an interest in the prayers of all God's people, that I may be among the faithful ones who hear the "well done, good [illegible] servant, enter thou into [illegible] my Lord." May the good [illegible] and at last admit-ter [illegible] an abundant entrance into h[illegible] lasting kingdom.

Thi[illegible] prayer of your Sister in Christ.

CARRIE E. UPDIKE.

Editor Restitution:

It is [illegible] much pleasure and great satisfaction that I read the many good things presented in your valuable paper, which makes its weekly visits to our place. Its plain teaching, if [illegible] the Bible aright, should be appreciated by every Bible Reader in our land, at least those who are not afraid of what man may say, or do unto them. I am willing to admit, that an earnest contention for the faith [illegible] was once delivered to the saints will bring similar results, as it did in that day, with this difference, that [illegible] we live in a land where [illegible] allows every man to [illegible] according to his own conscience. Therefore, we have a protection by law, so long as we do not interfere in other people's rights. It is written, "The gospel of Christ is the power of God to salvation to every one that believes it. May we, not only prayerfully but with diligence search of the blessed Word of God, ascertain by his assisting grace just what that gospel is, with a full assurance of faith in those exceeding great and precious promises which God hath made known unto the fathers and confirmed the same in Christ Jesus to all them that believe. Now we believe the ground-work of that which should draw our undivided attention in a certain Seed which has (as we believe) a halo of glory around it, from the promise made to the woman in the Garden of Eden, to the end of the Revelations. So we see that Seed connected with the promise made to Abram, (Gen. xii. 7, the name afterward changed to Abraham. Any one with a good reference Bible will be wonderfully surprised if they will begin at the verse referred to, and follow it through without prejudice, or trying to connect it with the theories of the present day. Let the Almighty decide the matter by the eternal Word of Truth. What a beautiful chain of thought will present itself, without any of the comments of Spiritualizers, who have drawn many a person into [illegible]. May God let the light so shine that it will help each and every one who is honest in their intentions see the beauties of his purpose, is my prayer.

Your brother in Christ.

WM. D. ROOT.

Communicated.

The Apostolic Faith. No. 2.

The doctrine of the second coming of Christ and the establishment of his reign of righteousness upon earth, as taught by the Church of God, is not a new doctrine, but, as seen from the extracts already cited, was taught in the early church, and for several centuries met with no appreciable opposition in the church. In further proof of this I append citations from the works of Justin the Martyr (A. D. 110-165) and Irenæus (A. D. 120-202).

In his "Dialogue with Trypho" Justin says, "But I and others who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem which will then be built, adorned and enlarged, as the prophets Ezekiel and Isaiah and others.....For Isaiah spake concerning this space of a thousand years: For there shall be a new heaven and a new earth, and the former shall not be remembered or come into their heart; but they shall find joy and gladness in it, which things I create. For behold I make Jerusalem a rejoicing and her people a joy; and I shall rejoice over Jerusalem and be glad over my people," etc. [Isa. lxv. 17 end]. He cites verse 22 as follows: "For according to the days of the tree of life, shall be the days of my people, and the works of their toil shall abound," and adds, "Now we have understood that the expression used among these words: According to the days of the tree of life, shall be the days of my people, obscurely predicts a thousand years. For, as Adam was told that in the day he ate of the tree [knowledge of good and evil] he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, The day of the Lord is as a thousand years, is connected with this subject. And further there was a certain man with us, whose name was John, one of the Apostles of Christ, who prophecied, by a revelation that was made to him, that those who believed in our Christ, would dwell a thousand years in Jerusalem, and that thereafter the general, and in short, eternal resurrection shall take place. Just as our Lord also said, They shall neither marry nor be given in marriage, but shall be equal to the angels, the children of the God of the resurrection." *Ante-n, Fathers.* I. p. 239, 240.

Irenæus, in speaking of the blessings pronounced upon Isaac (Gen. xxvii.), says: "The predicted blessing belongs unquestionably to the times of the kingdom, when the righteous shall bear rule upon their rising from the dead; when also the creation, having been renovated and set free, shall fructify with an abundance of all kinds of food, from the fertility of the earth.....Then again, speaking of Jerusalem, and of him (Christ) reigning there, Isaiah declares, Thus saith the Lord, Happy is he who hath seed in Zion, and servants in Jerusalem. Behold a righteous King shall reign, and princes shall rule with judgment." Citing Isa. lxv. 17-22, he adds, "If however, any shall endeavor to allegorize prophecies of this kind, they shall not be found consistent with themselves in all points.....For all these and other words were unquestionably spoken in reference to the resurrection of the just, which takes place after the coming of anti-christ, ...Now all these things being as they are, cannot be understood in reference to *supercelestial matters*, for God, it is said, will show to the whole earth that is under heaven, thy glory. But in the times of the kingdom the earth has been called again by Christ (to its pristine condition) and Jerusalem rebuilt after the pattern of the Jerusalem above, of which the prophet Isaiah says, Behold, I have depicted thy walls upon thy hands, and thou art always in my sight.....Of this Jerusalem the former is an image..... Nothing is capable of being allegorized, but all things are steadfast, and true, and substantial.....For as it is God who truly raises up man, so also does man truly rise from the dead, and not allegorically as I have shown repeatedly." (Ante-n. Fathers I. 565, 566.)

"Jerome, the pupil of the Greeks, feels himself already emancipated from 'Jewish opinion,' and he ridicules the old anticipations.....It was reserved for Augustine to give a direction to Western theology which carried it clear of millennarianism. He himself had at one time believed in it; he too had looked forward to the holy Sabbath which was to be celebrated by Christ and his people on earth. But the signs of the times pointed to a different prospect. The church had attained a position of supremacy..... Under these circumstances Augustine was led to grasp and elaborate the idea that the church is the kingdom of Christ;.....he was the first who ventured to teach that the Catholic church in its empirical form was the kingdom of Christ, that the millennial kingdom had commenced with the appearing of Christ and was therefore an accomplished fact. By this doctrine of Augustine's, the old millennarianism, though not completely extirpated, was at least banished from the realm of dogmatic. For the official theology of the church it became a thing of the past."

When attempts are made to find room for millennarianism in a dogmatic system, it must always assume a form in which it would be utterly unrecognizable to the millennarians of the early church, who, just because they were millennarians, despised dogmatic, in the sense of philosophical theology.....It can only exist along with the unsophisticated faith of the early Christians." Prof. A. Harnack, in *Enc. Brit.*

These statements, coming as they do from a theologian of high standing, and professor of Church History in a German University, carry weight, especially in view of their impartiality and absolute truthfulness.

In our next we shall speak of the nature of man, and how the Bible doctrine was displaced by the products of unenlightened human thought.

A. H. ZILMER.

(To be continued.)

Letter to a Methodist Minister.

I had the pleasure of hearing your sermon last Sunday. I found pleasure in following you until you made the remark, "If there is no hell, there ought to be one made, and a good sized one." After this remark your sermon was all lost to me. I thought you seemed angry with your people and on the outs with mankind in general, felt somewhat like Moses when he said, "Hear now, ye rebels; must we fetch you water out of this rock?" Num. xx. 10. In Psa. cvi. 33, David charges Moses with speaking unadvisedly with his lips on this occasion. When you remarked that there ought to be a hell and a good sized one, my thoughts went back to Moses and the rock Horeb, and I wondered what your people had done to put you in such a temper.

When England wants recruits for the army she employs men who look and talk cheerful, (I mean in the recruiting service) and it seems to me that one who is seeking recruits for the salvation army should look cheerful and talk cheerful if he would succeed in getting re-enforcement. I was pained to notice the number of empty seats in your church, but it is not strange, numbers of people prefer to keep away from an execution, or the recital of things horrible. People are not falling over each other now to hear bad news.

St. Paul in his preaching had much to say about resurrection and what it means to the true believer. St. James preached and wrote about good works, and St. John wrote, "Behold, what manner of love the Father hath bestowed on us," etc. Love was his theme. From which of the Apostles did you get the idea of prospecting through the caverns of the lost? Would you allow a suggestion from one who is interested in the dissemination of Christian knowledge, viz., to just drop all discussion of lost souls, until you have gotten through with the texts bearing on God's purpose in sending the Christ to our world, what we gain by receiving him, what is meant by being a *joint-heir* with Christ, the nature of the inheritance promised the followers of Jesus and kindred topics, dealing only with the positive. Doctors do not have much, if any thing, to say as to what will follow if the patient fails to take what he prescribes. And the preacher who gives out God's prescription will not be responsible for any who refuse to avail themselves of it. Rome has found the purgatory industry to yield a very substantial revenue. Are you aware that in preaching the eternal torment horror you are endorsing as true, all the intimidation and "cunger" business, the brave martyrs unmasked, at the cost of their life?

At the suggestion of some of our eminent divines our merciful Creator may conclude to build a place to keep all the bad ghosts to themselves where they can be tortured day and night forever. But when he does he will cease to be the God Jesus described as being very pitiful, numbering even the hairs of our head, and having no pleasure in the death of him that dieth, etc. I use the word cunger because I heard of a minister in Ireland who used to use conjuration when he had a bad member. He told the incorrigible member that if he got drunk again, he would turn him into a rat. When the man drank a glass too much after this, he made his wife promise to keep her eye on the cat while he slept.

The gospel is intended to lift us out of childhood, but I sometimes think many of the churches are quite satisfied that we laymen, imagine ourselves only rats. I trust this letter will be received by you in the same spirit the writer sends it. Namely in love of the truth,

ISAAC MCCURRY, Sr.

Many people want the unction and blessing of divine power, who are not quite willing to make the entire consecration necessary to bring it. It is no use to beat around the bush. We must stop pleading, and commence minding God. "Behold, to obey is better than sacrifice." We know a little boy who went to campmeeting. While his mother was putting him to bed one night, he heard a great noise in the next tent. "What is that, mother?" "It is a man praying, my son, and I should judge by the way he prays that he wanted to be wholly the Lord's." "Why don't he, then?" Sure enough! We hear people say they want to be wholly the Lord's. Well, why not? They can if they will. People do what they want to do. There is no one who is determined at all hazards to be wholly for God, who can miss the way. Settle it at once that you will go in, and the Holy Spirit will lead you in.

A few Reasons why we should not believe man goes to heaven at death.

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The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Poetry.

Birds in Church.

God's happy children of the air
On leafy boughs are swaying,
While beings fair with forms divine
Are in the churches praying.

Cathedral grand with vaulted skies
The songs of birds are filling;
The wide-extended plains of heaven
Are with their rapture thrilling.

They chant the anthems of their God
And worship him with singing;
Who listens to their songs may hear
The chimes of heaven a-ringing.

In divers notes of sweetest tone
Their lays to us come stealing.
They seem to draw us to the sky,
While in our pews we're kneeling.

We bow before the Lord in prayer,
Our love to him expressing;
The prayer is said; we rise, and lo,
We see a sight distressing.

From bough to bough, from tree to tree,
The bird no longer flitting,
All bruised and crushed and cold and dead,
On ladies' hats are sitting.

Their songs without now never heard,
The minstrels dead or dying;
Within the sinners, vain with pride,
Their God to praise are trying.

They sing aloud their hymns of praise,
And think that God is hearing
While on their shameless hats in truth
Five million birds they're wearing.

And now no chirping inside wild
On airy wings is swelling;
The voiceless birds to church have gone
To find an alien dwelling.

Methinks could all these lifeless birds
Our hearts with song be filling,
A plaintive voice to us would say,
"Why don't you stop this killing?"

An answer bold in haste is made,
"What cares a bird for living?"
Just this, dear friend, to live the life
That God to it is giving.

No tearful voice, no whispered song,
Can end without his knowing;
Spare, then, the birds whose songs do set
The world to music going.

—E. S. Dreher.

Communicated.

Editor Restitution:

I see in THE RESTITUTION of Feb. 21, where the governors of several provinces of Russia are asking the government to remove the restrictions and give the Jews more liberties. This carries our mind back to Exodus xii. 35, 36, "And the children of Israel did according to the words of Moses and they borrowed of the Egyptians jewels of silver and of gold and raiment; and the Lord gave the people favor in the sight of the Egyptians so that they lent unto them and they spoiled the Egyptians." Now it looks as though they are beginning to find favor in the eyes of their oppressors; it looks as though the iron heel of the Gentiles will soon be removed from their land. In Amos ix. 14, 15, we read, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof, and eat the fruit of them; and I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. The Lord also shall roar out of Zion and utter his voice from Jerusalem, and the heavens and earth shall shake, but the Lord will be the hope of his people and the strength of the children of Israel, so shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy and no strangers pass through her any more." Joel iii. 16, 17. "In that day saith the Lord will I assemble her that halteth (the Gentiles), and I will gather her that is driven out (the Jews), and her that I have afflicted and I will make her that halted (the Gentiles) a remnant, and her that was cast far off (the Jews), a strong nation, and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou O tower of the flock, the strong hold of the daughters of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughters of Jerusalem." Micah iv. 6, 7, 8. In Jer. xxxi. 8 to 11, we read, "Behold, I will bring them from the north country and gather them from the coasts of the earth and with them the blind and the lame, the woman with child and her that travaileth with child, together a great company shall return thither. They shall come with weeping and with supplication, I will lead them, I will cause them to walk by the rivers of waters in a straight way wherein they shall stumble, for I am a father to Israel and Ephraim is my first-born. Hear the Word of the Lord, O ye nations, and declare it in an isle afar off, and say, he that scattered Israel will gather him and keep him as a shepherd doth his flock, and their seed shall be known among the Gentiles. All that see them shall acknowledge that they are the seed which the Lord hath blessed." Isa. lxi. 9. When the Jews return they will take gold and silver with them in great abundance. May God soon bring it to pass; then joy and peace will come, when wars will cease; there will be no more farewells to father, brother, nor son, as it is now when they start to war. God will wipe their tears from their eyes. O may that happy day soon come is my prayer. Yours in hope of the soon coming of our King.

JESSE HARROLD.

"Some people are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the world. They will gouge their brother's eyes out rather than have a single mote in them. At the same time they are singularly blind respecting their own failings."

As plants grow fastest by night so men make their most rapid growth in knowledge and in faith when times are dark and troubled.

The Nickel Plate Road will sell excursion tickets to students account the Easter Vacation at one and one-third fare for the round trip. Tickets available the day before school closes, the closing day and the day after, the return limit to cover period of vacation. Inquire Agents—apr 15

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To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line, south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12, if the Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work with the "Gospel of the Kingdom" for our cry. Let us support the work in our best energies, our prayers and substance and the Lord will certainly bless our labors.

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A. W. DARBY, Sec.

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List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbrook, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. B. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through Salem, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's home at 1:00 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 P. M., 4245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esselman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rubein Center is presided over by Brother L. C. Chase.

The congregation at Schoills, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin S. Grant of Schoills, Oregon. Also accommodations by Elders W. L. Skeels and Wm. Prosser both of Schoills, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:30 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study. Also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

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The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, APRIL 4, 1900. NUMBER 14.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Knocking at the Door.

Knocking to-day at your heart's door
The blessed Redeemer stands,
Patiently, pleadingly knocking
Knocking with nail-pierced hands.

He's all-to-[illegible] and then you
And abide with you evermore;
Will you open and let him enter,
Or fasten tighter the door?

Night's coming on; he'll be going;
The shadows are gathering fast;
Will you open while still he stands knocking,
Or keep the door closed till the last?

How sad it would be, my brother,
Should he leave you to your fate;
When you call to receive no answer—
Too late! Too late! Too late!

Communicated.

The Apostolic Faith. No. 3.

The immortality of the soul is almost universally taught in the churches of the present, as a "fundamental doctrine," and he who does not believe in or teach this doctrine is regarded and sometimes treated as an "heretic." Great is the surprise of many, even Bible students, when they are confronted with the statement that this is not a doctrine of the Scriptures. An elderly man, and apparently a student of the Word of God, once told the writer that because he said that man is not an immortal being, he would no more go to hear him speak. Said he, "It was only last week that I read in several places about the immortality of the soul." We as a people are not "liked" because we say that immortality is not a present possession, but is to be diligently sought by a patient continuance in well-doing. "If the immortality of the soul is not a Bible doctrine, why is it so generally taught?" is a question often asked. The only reply is that of the facts. There was a time in the history of the church when they did not teach this doctrine, as we shall now show. Dr. Mosheim observes that the "venerable simplicity was not of long duration; its beauty was gradually effaced by the laborious efforts of human learning, and the dark subtleties of imaginary science. .....This disadvantageous change, this unhappy alteration of the primitive simplicity of the Christian religion, arose partly from pride, partly from a sort of necessity. The former cause was the eagerness of certain learned men to bring about a union between the doctrines of Christianity and the opinions of the philosophers; for they thought it a very fine accomplishment, to be able to express the "precepts of Christ in the language of philosophers, civilians, and rabbies.....These philosophical arms.....when they are handled by every ignorant and self-sufficient meddler, as was afterwards the case, they produced nothing but perplexity and confusion, under which genuine Christianity almost disappeared. Many example might be alleged, which verify the observations we have now been making; and if the reader is desirous of a striking one, he has only to take a view of the doctrines which began to be taught in this century, concerning the state of the soul after the dissolution of the body." Hist. p. 43.

Justin Martyr, from whose writings we cited in a previous paper, neither believed nor taught the doctrine of immortal soul "going to heaven when you die." He says in his "Dialogue with Trypho," "For I choose to follow not men or men's doctrines, but God and the doctrines delivered by him. For if you have fallen in with some who are called Christians, but do not admit this truth, and venture to blaspheme the God of Abraham, Isaac and Jacob; who say there is no resurrection for the dead, and that their souls when they die, are taken to heaven; do not imagine that they are Christians.....But I and others who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem."

Irenæus, also previously cited, says, "Since again some who are reckoned among t[illegible] go in[illegible] and the pre-arrang[illegible] the exaltation of the just. [illegible]nt of the methods by [illegible]iplined beforehand i[illegible] they thus entertain he[illegible] or the heretics, despi[illegible]rk of God, and not admi[illegible]-dom of their flesh, while [illegible] also treat the promise of God contemptuously, and pass beyond God altogether in the sentiments they form, affirm that immediately upon their death they shall pass above the heavens, etc.....Those persons, therefore, who disallow a resurrection affecting the whole man, and as far as in them lies remove it from the Christian scheme, how can they be wondered at, if again they know nothing as to the plan of the resurrection? For they do not choose to understand, that if these things are as they say the Lord himself, in whom they profess to believe, did not rise again the third day; but immediately upon his expiring upon the cross, undoubtedly departed on high, leaving his body to the earth. But the case was, that for three days she dwelt in the place where the dead were .....the Lord himself says, 'As Jonas remained three days and three nights in the fish's belly, so shall the Son of Man be in the heart of the earth.' Then also the Apostle says, "But when he ascended what is it but that he also descended into the lower parts of the earth?" On his rising again the third day he said to Mary, who was the first to see and to worship him, "Touch me not, for I have not yet ascended to the Father; but go to the disciples, and say unto them, I ascend unto my Father, and your Father. If then the Lord observed the law of the dead, that he might become the first begotten from the dead, and tarried until the third day "in the lower parts of the earth;" then afterwards rising in the flesh, so that he showed the print of the nails to his disciples, he thus ascended to the Father:—(if all these "things occurred, I say), how must these men not be out to confusion, who allege that the lower parts refer to this world of ours, but that their inner man leaving the body here, ascends into the supercelestial place? .....As our Master, therefore, did not at once depart, taking his flight to heaven, but awaited the time of his resurrection prescribed by his Father, ...so ought we also await the time of our resurrection prescribed by God and foretold by the prophets."

More examples of this kind might be introduced which show that we are not saying "some new things" when we say that man, as at present constituted, is not an immortal being. Spiritualism and other modern systems, are not a new thing, but simply the outcroppings of the old error, which was dragged into the Church under the guise of "Philosophy." The "Apostasy" (2 Thes. ii.) came when men forsook the simple "faith once delivered to the saints" and accepted the products of human fancy.

In our next we shall give examples of the teaching of the philosophers and those who followed them.

A. H. ZILMER.

What is Death?

This is a great question and one worthy of our most serious consideration. We all know that death carries fear and terror to the hearts of many, and yet how often do we hear it spoken of in such a manner as to lead us to suppose it to be our best friend. But who for one moment can seriously believe this? We all have our instinctive dread of death. None of us wish to exchange life for it. It is only when life is rendered so miserable that it seems intolerable that some are led to seek death, and then not generally because they believe it to be a state of woe or happiness, but as a state of unconscious repose. Nothing is dearer than our life, for our very existence depends upon it. Death robs us of this, and hence we can look upon it in reality only as an enemy. Death is a penalty for sin; it is the result of sin, for if sin had not entered into the world, then death would never have entered into the world. Thus it appears quite unreasonable to look upon death as a friend. The Bible declares it to be an enemy. Paul says: "The last enemy that shall be destroyed is death." 1 Cor. xv. 20. Why should God threaten its destruction if it is so good a friend as some declare it to be? Even those who regard [illegible] such, and tell us that,

"Death is the gate of endless joy,
Its but the voice that Jesus sends,
To call us to his arms,"

often act in such a manner as to virtually deny their faith. Did they earnestly believe the poet's words, then did they long and pray for death to come, and the sooner the better. Let sickness take hold of them, and death threaten them, and what then? They send for a physician, not, as you might have just reason to suppose to hasten the hour of death, but to prevent death if possible. If the time has not arrived for death to knock, or "the voice that Jesus sends" to come, then there can be no need of sending for the patient is sure to recover without his aid; and the same is true in case the time has arrived; for then the patient is sure to die, in spite of all the physician can do. If death is the bright angel that some depict, why is it that we dread him so; and shun his company as long as we possibly can? Surely if "death is the gate of endless joy," then we should not dread to enter there; nor should we think that God would determine to destroy this gate

All these poetical fancies about death are the result of the wonderful discovery made by the theologians that death does not mean death, but life evermore, the most absurd notion and the boldest perversion of language that has ever obtained credence among men. Death is the opposite of life, the loss of life, the cessation of life, the extinction of life. And when applied to all animated creatures in the world, excepting man, this meaning is freely admitted by all. But why this exception in reference to man? Death is the same the world over, and ever has been, and means the same to whatever it properly applies. There is not a particle of evidence or authority for saying that death means anything different when applied to man than to any other living creature. It is no less than a gross perversion of language to contend that when it is applied to man it does not mean extinction of life, the same as when applied to beast, but a new lease of life. The Bible does not make this distinction between man and beast in death; extinction of life in both cases. The Scriptures plainly declare that in death man hath no pre-eminence above a beast. "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast. All go unto one place; all are of the dust, and all turn to dust again." Eccl. iii. 19, 20. The pre-eminence of man above a beast, as you can readily see from the above, does not consist in death, for both die alike; nor even in the former being immortal and the latter mortal; for "God only hath [illegible] immortality" (1 Tim. vi. 16), but in man being made in the image of God, endowed with a higher degree of reason and intelligence, and the promise of life from the dead, and immortality upon the condition of the development of a proper character. The Scriptures do not leave us in doubt as to the true meaning of death; it plainly defines it. In God's message to King Hezekiah, through the prophet Isaiah, he said: "Set thy house in order, for thou shalt die and not live." Isa. xxxviii. 1. Hezekiah was not in doubt as to what this language meant; for the prophet made it so plain that he could not mistake its meaning. "To die," he defined to mean, "not to live." That Hezekiah so understood it, is evident from the language he uses after the Lord had promised to add fifteen more years to his life. He said, "Thou hast in love to my soul delivered it from the pit of corruption." Isa. xxxviii. 17. He did not believe that his soul would go to heaven at death, but that it would go down to the pit of corruption. Death is not a state of happiness or misery, but a state of unconsciousness, silence and repose, where there is no knowledge nor wisdom, no thought nor memory, nor love nor hatred. Eccl. ix. 5, 6; Psa. vi. 5; cxv. 17. [illegible] is not a work of creation, but [illegible] In [illegible] work of [illegible] returned back to his original elements, and passes out of existence till Christ, the life-giver comes and calls him into existence again, by a resurrection from the dead. Hence we read: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. 4. Thou takest away their breath, they die, and return to their dust." Psa. civ. 29. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John xi. 25. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8.

G. H. ANTONIDES.

Hygiene.

Our brethren are usually quite well informed in regard to what constitutes the true spiritual nourishment of the gospel, the bread of life that we must partake of that insures both strength and growth in Christ. In these our knowledge is far in advance of our practice, as it always must be in every thing we engage. Why should we neglect to become enlightened as well with those principles which underlie our physical well-being? Why should we perish before our time on account of ignorance that is in us? Why do we risk our lives, our recovery from disease in the hands of quacks, who neither understand our infirmity, nor the cause of it, and who betray the grossest ignorance of natural law by offering to cure us without a hint of reformation on our part. This failure we seize upon with avidity, and hope to regain health while following the pernicious habits that made us sick. We suffer on, and ought to suffer. Not a few who might by a little attention to this matter acquaint themselves with the real cause of their sickness, and prevent its recurrences by a little wholesome self-denial of some pet indulgence, that is enslaving them, and often crippling their moral energies as well as their physical abilities. How often they solace themselves with the remark that somebody's patent nostrum that they have been taking, will bring them around all right. The time is not far ahead when the physician's proper place will be to teach instead of administer drugs, and it is not far from the truth perhaps to assert that science will reveal the fact that poisons are neither food nor medicine. More than eighty per cent of the cure-alls rest upon alcoholic basis, without which they would never raise a ripple. The remaining twenty per cent receive their supposed merit by [illegible]ding them with a mysterious, [illegible]away origin, and a profound combination of exotic ingredients, that may be found in every drugstore in the land. Whenever our physicians are paid for teaching the hygiene of health and given proper authority to enforce their teaching consistent with sanitary conditions, we shall witness a change for the better, a decrease of human misery and suffering, and a triumph of righteousness and purity, and increased longevity and happiness.

A. B. WINCE.

A Parable.

Is a comparing of things together, —a similitude taken from natural things to instruct in things spiritual. It was the common language of the Eastern sages and learned men. "The legs of the lame are not equal; so is a parable in the mouth of fools." The prophets made use of parables to give a strong impression of truth. Nathan reproved David under the parable of a rich man that had taken away and killed the lamb of a poor man." Jotham, the son of Gideon proposed to the men of Shecham the parable of the bramble whom the trees had a mind to choose for their king. The prophets often reproved Jerusalem under the parable of an adulterous wife. So our Savior in the gospel often speaks to the people in parables, and by so doing verified the prophecy of Isaiah, who foretold that the people should see without knowing, and hear without understanding, and should continue in their blindness and hardness of heart in the midst of the instruction they should receive. Our Lord under the parable of the *sower* sowing his seed on different ground, with the consequent effects,—has a plain and obvious sense. But what he designed to teach by this agricultural illustration was,—the various effects produced upon different hearts, under the instruction of the gospel. The parable from the beautiful and striking turns of which it is susceptible, has always a favorite mode of communicating truth. Our Lord frequently adopted it for two purposes, apparently opposite, and yet perfectly consistent:—First to give striking effect to truth where he knew that truth would be received; and second, to veil and disguise it, where he knew it would be perverted and abused. A good general rule for the interpretation of our Lord's parables, is not to overstrain them by hunting for fanciful resemblances and parallels, as if every circumstance mentioned had its corresponding resemblance. The object should be to elicit the *particular* lesson of instruction. Thus, the parable of the ten virgins is not intended to teach that just half of the nominal believers have grace and half are destitute of it—but that it is the duty of all to be prepared for the Lord's coming. Parables are well adapted to arrest attention and awaken curiosity, and by these means truth has been insinuated into the mind which perhaps would have been prejudiced against another mode of instruction. The parables recorded in the New Testament are various, beautifully constructed and filled with lessons of wisdom.

J. O. WOODRUFF.

A Memory and an Exhortation.

Dear Roxana:

"Your father's picture hangs in a gilt frame on the wall, as he was taken for the dear saints of God. As I looked at it just now, a gush of tears filled my eyes, and my chest heaved with emotion.

None but God knows the cross he took up to preach the gospel. None but he knows the tears and prayers that he sent up from those woods for strength to take up this cross. How often as I look upon his face do similar thoughts come into my mind and words of praise flow from my heart and lips. What a blessing crowned his submission to God's will! He was a fruitful ministry in that eventful crisis. I look in vain for an example quite similar. Yet this I fully believe, as did your father, that as the preaching of John the Baptist was a precursor of the first advent, so was the midnight cry, "Behold he cometh!" a precursor of the second advent. How my heart rejoices, that now in my 86th year, I am still with joy and hope, looking for "that blessed hope," and the glorious appearing of my Lord and Savior Jesus Christ.

How your mother would rejoice were she alive now! For she talked these things in the church before your father preached on them. I remember well the night that she arose in the Oswego church, and owned her faith in the soon coming of her Lord and Master, and how her frame shook while her gestures gave evidence of her sincerity. I was by her side in a moment when the meeting closed, for my own heart was brimful of it. O Roxana, in all your writings, let this be prominent, that you love his appearing. Bro. Wince, sound it out, let who will bear or forbear. It is a glorious present truth. Your father cleared his skirts by preaching it and we saved our souls by believing it.

O Brother and Sister Wince, do tell the dear saints that Bro. Willard believed it to the end and that my faith survives all disappointments and keeps on the topmost wave of Hope. Indeed, it is my hope. Stir up the saints on this point lest they get drowsy and their lamps go out, "Let your speech be always with grace, seasoned with salt." Is it not an unspeakable blessing to be at peace with God at this period of the world? I cannot express the gratitude of my poor heart in view of it. Let us share an interest in your prayers at your precious family altar.

E. S. WILLARD.

An Earnest Appeal to all the Brotherhood of the Church of God.

Seeing the great need of better order and a more thorough knowledge of the work being done for the cause of truth most certainly believed and accepted by the Church of God in the United States and the Territories; at the Annual Conferences in Michigan and Indiana last June, measures were taken to meet this end, viz:—A committee was appointed, consisting of B. W. Woodward, of the Michigan Conference, and A. H. Zilmer of the Indiana Conference, to issue a call to each and every Conference Board in said States and Territories, and to all churches where there are no organized conferences, to report immediately to Bro. A. H. Zilmer, the number of recognized ministers in each conference, also the number and value of church buildings; also let the secretaries of the different churches report the number of members in each church or isolated members they may have a knowledge of, also that any isolated member who may see this call, report their names or any others they may know of, to Bro. Zilmer.

At the last census taken the Census Department wrote me to know the strength of our church body, and I was not able to give them much light on the subject. Now, brethren, by an earnest effort on the part of all, we will approximate the facts very closely. The census will soon be taken again—they will again ask for the facts, and we will want a correct statement. The government demands it, and is justly entitled to it. Do not lay this paper aside and forget all about it. It is a duty; do it at once—TODAY. Address all communications to A. H. Zilmer, Rensselaer, Indiana.

B. W. WOODWARD,
A. H. ZILMER,
Committee.

Editor Restitution:

The following little article from *Glad Tidings* of this month is so excellent I take the liberty of sending it to THE RESTITUTION for publication.

"THE MISTAKES OF GOOD MEN."

If people, especially the young, would widen their range of reading and listening, they would learn a very wholesome lesson. They would see how many good men there are that make mistakes of judgment; and thus they would be slow to commit themselves. But, chiefly through the accident of circumstances, they come in contact with some sincere man, often enough a man of ability, if not also, in their eyes, virtually a man of infallibility, and forming a natural liking for him, they narrow down their thoughts to his words or writings, and so weave around themselves a net of prejudice, that keeps the mind from getting rid of error and from finding out the truth as proclaimed by other good and able men. "Thou shalt not make unto thee any graven image," might well be changed in Christian times to: "Thou shalt not make unto thee any infallible teacher, any pope of mortal man."

None but the Christian who has a deep experience in the things of God knows the deeper meaning of these words, "Bearing the cross." When our hearts are filled with love and gratitude to him who has done so much for us, then we think we will bear the cross: but when the cross is presented, how we shrink from it. It looks so heavy that we start back, saying, I cannot take it up. We find ourselves unwilling to be crucified with Christ, to suffer with him.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 4, 1900.

"Nothing was too minute for David to mention, because he knew there was nothing too minute for his Father's notice."

"The true use of time is to promote, elevate, and enrich life, and that is the only criterion by which to decide whether we are saving or wasting it."

"Sympathy is one of the greatest secrets of life. It overcomes evil and strengthens good. It disarms resistance, melts the burdened heart, and develops the better part of human nature."

"The Bible," said Toplady, "is God's epistle to mankind; and what greater affront can be shown, even to an earthly friend, than to throw his letters aside unopened and unread? May we not address the generality of those calling themselves Christians in the words of Mr. Boston? "The dust on one hand, or the finery on the other about your Bibles, is a witness *now*, and will at the last day be a witness of the enmity of your hearts against Christ."

Philip Henry said some people do not like to hear much about repentance,—but if I were to die in the pulpit, I should wish to die *preaching* repentance; and, if out of the pulpit, practicing it. The best uninspired definition of repentance we remember to have seen, was the following:—

"Repentance is to leave
The sin we loved before,
And show that we in earnest grieve
By doing so no more."

While on a preaching tour very late in life, Rowland Hill met a friend who reminded him that he heard him preach 65 years ago; and said, "You told us that some people were very squeamish about the delivery of different preachers. You said, 'Suppose you were intending to hear a will read from which you expected a handsome legacy, would your attention be given to the manner in which the lawyer read the instrument? No! You would give all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the gospel."

Our brethren will notice that we give considerable space to the news of the day. Some have complained of this, saying they did not want "politics" in the paper. To our mind the movements of the nations as they form and reform alliances and compacts, all the time becoming more and more entangled, so that it is puzzling to know how they will be able to make further headway, is the great sign that our Lord will soon come. You all know he is coming to straighten out the affairs of this world, but not until they get as bad as can be, and no one else can bring order but him. So we like to give an idea of what is going on, not taking sides with any, only watching and waiting—looking for the appearing of our Lord.

Many of the Presbyterian ministers on last Sunday discussed the recent attack by Dr. Hillis on the Westminster confession of faith. He spoke in forcible language denouncing the doctrine of predestination, etc. From reports of sermons it appears that a large proportion of the ministers are favorable to a revision of the creed eliminating this theory and others, and asking to be let alone till they can make the change without disaster to their organization. One man states that "Calvinism is an essential part of the Presbyterian Creed," and asks the question "What is Calvinism but this doctrine of election and reprobation? Take that out of the creed and you take away its Calvinism." He then accuses those ministers who have failed to teach the doctrine with "tearing in shreds with one hand what they have signed with the other." Truly this church is in danger of serious rupture. They see they have a crumbling foundation, a building erected on a man, in place of God's Word. It is sure to fall.

"The Ancient of Days."

Dear Brother Joblin:

Who or what is the Ancient of Days mentioned in Daniel vii. 9-14? And when is this prophecy fulfilled? Please give us the result of your investigation on this subject through The Restitution, and very much oblige many of us who want more light. Kindly as ever, T. E. Adams.

We are glad our brother put it in that way. We will give what we understand to be truth in the premises, and if any one has something better to offer we shall be glad to see it.

We understand that when the eternal Spirit gave to Moses "I will be, who I will be," as his memorial name, it was an intimation that some time in the future he would manifest himself to the human family *in, by*, or *through* another, or others. Who, as yet, *were not*.

We understand that this purpose was *in part* carried but when the vastness of his love, and the richness of his grace, and the beneficence of his purpose were manifested in flesh by Jesus; but which in its fulness will be executed when he is manifested to the world IN SPIRIT, by that same Jesus, and his perfected brethren,—they being like him,—spirit, because God will be all in all. 1 Cor. xv. 28; or, as more explicitly stated in Eph. iv. 6. There will be *still*, "*One God and Father of all, who is upon all, through all, and in you all.*" We take this as the exposition of *the memorial name;* the revelation of the purpose to elevate to the divine nature of existence, and power and authority all who through faith and obedience become fit recipients of these inestimable blessings; and thenceforth be spirit manifestations of God. Evidently it was in allusion to this marvelous state of things the Apostle said, "The earnest expectation of the creation longs for the revelation of the sons of God." Rom. viii. 18-22? It might be helpful in this connection to remember that Isaiah predicted that the Son to be born to Israel, upon whose "shoulders the government should rest, should be called Wonderful, Counsellor, the Mighty God, the everlasting Father.

THE PRINCE OF PEACE."

This is easy to understand in the light of the fact that the angel that was to keep Israel in the way while marching through the wilderness, had to be implicitly obeyed because *God's name* was in him; this word *name* stands for the authority and power to guide and direct that people, vested in him by God. This principle also applies to the child heralded by John as Immanuel—or God—with us; his proclamation was to "Prepare the way of YAHWEH; the Father's Name being in the Son; and there is salvation in no other name. And it is for the *taking out a people for that* SAME NAME, and its accompanying attributes that the gospel of the kingdom is now preached.

Trusting that the above may be of some assistance in elucidating the subject proper, we now turn to it. We have not the slightest doubt but what the "Ancient of Days" of the 13th verse of Daniel vii. is the eternal Father. The Son of Man had been preaching the gospel of the kingdom of the Father; and had taught his disciples to pray for the Father's kingdom to come, and before leaving the earth *to go to the Father* he promised to return to them, and receive them to himself; and more than that, he

DESCRIBED HIS COMING

in the glory of the Father, and of the holy angels, and announced the seating of himself upon the throne of glory promised him by the Father ages before, and which promise was renewed before his birth. In addition to this, he informed them that he would invite those blessed of the Father to seats upon his throne.

We see *no room* to doubt that the "Ancient of Days" of the 13th verse was the eternal Father, out of whom are all things, inasmuch as squatter sovereignties exist still in the dominion belonging of right to the Son, it is safe to say that the fulfillment of the prophecy is still future.

We see no room to doubt that the holy ones of the most High, in the 18th verse who take the kingdom and possess it for ever, even for ever and ever, are the blessed of the Father to be installed in office by the Lord Jesus at his assumption of his authority and power on the throne of David.

We see no room to doubt that the Judge referred to in verse 9, is the Lord Jesus Christ. *First*, because he has told us that all judgment has been committed to *him*,—and *secondly* because it is his words that decide for or against one. And *thirdly* because the description given of him corresponds with the description given by John of the angel who personified the Lord Jesus, and signified to the Apostle things shortly to come to pass, his head and hair were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as to the sound of many waters," and so forth,—of the same character, but much more elaborate than Dan. vii. 9. *Fourthly*, we have the angel's interpretation of the visions from the 17th verse to the 27th which

LOCATES THE JUDGMENT

and makes it absolutely certain that the Lord Jesus is the Judge, and that the saints possess the kingdom, and judgment is handed over to the saints, verse 22, or that they share it with the Lord, when, rewarding to promise from heaven he gives them power over the nations, Rev. ii. 10, that is, exercise authority or rule over their own domain.

But we may be asked to stop here, and explain how this can be, when in both verse 9 and 22 the one who comes and sits in judgment is called the Ancient of Days? As the overcomer, or conqueror, (see Rev. iii. 21) the [illegible] ness of the Deity BODILY [illegible] in him. Col. ii. 9. He is [illegible] he lives by God, (Rom. vi. 10,) and at the appointed time he comes for the purpose set forth, in both the NAME and NATURE of the Ancient of Days; so that when we read that the tabernacle of God shall be with men, we do not understand that this tiny globe becomes the local habitation of the eternal Father, but that this specimen of

GLORIFIED HUMANITY

bearing the Father's name will preside here. And again when we read of the throne of God and of the Lamb; we know that all things are out of God. The kingdom is his, and of course the throne must be his; and the Lamb that was slain was God's Lamb; but he brought him again from the dead through the blood of the everlasting covenant, Heb. xiii. 20, and exalted him to his own right hand as a Prince and a Savior, till the time appointed to set him as his own King, upon the holy hill of Zion, in spite of all earthly Potentates. Psa. ii. 6.

The Jesuits.

"Bro. Joblin, will you be so kind as to tell me a few things about the Jesuits? I would like to know when that order was established, and by whom, and what special vows the members had to take, and what was the object of the society?"—*N. N.*

In looking this matter up we found that the order of the Jesuits was founded by a Spaniard, whose name was Don Inigo Lopezde Locolde, generally called Ignatius Loyola, who was by profession a soldier. Associated with him at the first were Le Feore, Francis Xavier, Lainez, Salmeron, Bobadilla and Rodrignez. They vowed implicit, blind, and unlimited submission and obedience to the Pope, and he established them by a bull, dated Sept. 27, 1540. It limited the number to sixty. But the same Pope, (Paul III.) gave to the society *unlimited* extension all over the world, March 14, 1548. This disposes of two of the four questions.

Those admitted to the order had to take the following vow:—"I, N. make profession, and promise Almighty God, before his virgin mother, and before all the heavenly host, and before all by-standers, and you, Rev. Father, general of the Society of Jesus, holding the place of God, and your successors, or you, reverend father vice general of the Society of Jesus and his successors, holding the place of God, perpetual poverty, chastity, and obedience, and therein peculiar care in the education of boys according to the form of living contained in the apostolic letters of the Society of Jesus, and in its constitutions. Moreover, I promise *special obedience* to the Pope in missions, as is contained in the same apostolic and constitutions, Rome, or elsewhere, on such a day, month and year, and in such a church."

We may add that the atrocious character of the constitutions is founded on the infamous principle that the end justifies the means. It was, we believe, not known what it contained till it was exposed before the assembly at Paris, 1701.

As to its object, it was doubtless, to counteract the effect of the Reformation under Luther and his co-laborers,—Rome having been shaken to its very base. Those who were allowed to enter the society and do the secret work assigned them had to have a *comely presence*, health, youth, energy, quick wits, no defect of judgment and at the same time no will of their own; and be perfectly obedient to his superior, as Christ the Lord.

The Practical.

"We have felt for some time that there is a deficiency of the practical and experimental in our literature. We do not say there is too much doctrinal, but too little experience and salvation set forth in our columns. The development of a symmetrical and robust physical nature requires an ample variety of nutriment. There must be blood food, nerve food, brain food, muscle food. Symmetrical Christian growth and robust Christian character can no more result from the contemplation of one class of revealed truth than proportional physical development can come from a single kind of nutriment. We need faith food, hope food, charity food, humility food, benevolence food, prayer food, song food, courage food, self-denial food, devotion food.

All doctrine would make spiritual skeletons. All practical would develop over activity and abnormal emotion. All experimental would tend to vagary.

Now the Holy Word is an affluent domain of revealed truth, infinite variety and perennial freshness, nicely adapted to healthy, harmonious and commanding development and luxuriant growth. The sheep and lambs of God must feed in all green fields and by all still waters if they would grow in strength and beauty.

Many of our contributors seem to feel that they have written nothing worthy of being read unless they point a doctrine, unravel a mystery, disprove an interpretation, correct the original, discover some hitherto unknown truth, or start some new theory. But we desire some good, fresh, spontaneous heart-bursts of practical salvation communications, suited to nourish and encourage the ordinary Christian heart, to quicken faith, strengthen hope, exalt confidence, intensify affection, inspire courage, assuage sorrow, promote union, purify fellowship, and edify the body in holiness and spiritual power. O! who will help us to feed the "flock of God," not with dispensational truth alone, necessary as that is, but with "every Word which proceedeth out of the mouth of God."—*A. E. Stockman in Christian Messenger.*

[We wish to say *Amen*, with a big "A" to the above. It is exactly our sentiments. Please go back and read the last paragraph again—it will bear two readings.—Ed.]

News Notes.

A dispatch from Bucharest dated March 28 says, "Yesterday the last of the 3,000 emigrants sailed from Galatz for Asia Minor. All were Israelites who are driven from this country by the laws which prevent them from entering trade and exclude their children from all schools. Although thousands of Jews who were better off emigrated to America during the fall and winter, this is the first time the current has turned to Asia Minor.

An idea of the cost of the India famine may be gained by these figures in a dispatch from Calcutta:—"The Viceroy, Lord Curzon of Kedleston, addressing the council on the budget March 28th, said that nearly 5,000,000 persons were in receipt of regular relief and that the cost for the ensuing year was estimated at 525 lacs of rupees ($10,500,000.) The loss on revenue for one year had been 121 lacs of rupees ($2,420,000.) The government, he said, hoped during the forthcoming year to spend 100 lacs of rupees ($2,000,000) in irrigation, but he could see no chance of cutting down the military estimate. "There are two duties of Indian statesmanship," said the Viceroy. "One is to make these millions happy and the other is to keep them safe. For the sake of the one we must not neglect the other."

General Joubert, Commander of the Boer army is dead. It was reported several times during the seige of Ladysmith, that he was wounded, etc., but it was not true. He died in Pretoria of acute inflamation of the bowels. It is said that President Kruger will take the field in command of his army.

A dispatch from Vienna of March 20th says the St. Petersburg *Wedomosti*, under the heading the "Triumph of Russia in Persia" says:—"It is beyond doubt that Persia has joined hands with Russia and placed itself under the empire's mighty protection. England's many endeavors to overcome Russian influence have proved in vain. England thinks now of only one thing, of how she can retain the southern part of Persia, where she has always had power, but this, too, must be at an end as soon as Russia succeeds in securing the port of Bender Abbas.

Another dispatch from Vienna tells of the open defiance of the Porte by the Albanians and Macedonians, and the entering to Russian agents. His satisfaction among the Albanians and their determination to have their own way where Turkey is concerned claims the editorial attention of the *Pesther Lloyd*, which sees in the existing condition the greatest danger of future trouble in the Orient. The Albanians have reached the point where they refused all obedience and indulge in violence of all kinds and make constant attacks upon other nationalities resident among them. This paper says, "If matters continue thus, further bloodshed will produce an uprising of the other nationalities. Twenty-five years ago Herzegovinian demands brought about a long [illegible] severe Oriental crisis. Today, [illegible]ly, we are not far from ser[illegible] turbances, which may be br[illegible] by Albanian and Mac[illegible]nds."

Local [illegible]s are keeping a cl[illegible]e progress of Ru[illegible]tation with Russ[illegible]g to be believed [illegible] not far distant when th[illegible] Petersburg government will "assist" Bulgaria in the same way as it has just assisted Persia. It is cited as significant of the intense Russophile sentiment growing in Bulgaria that the official journal of Sofia greets M. Kokeko, Russia's financial delegate in the friendliest terms, and declares that his mission is proof that the "Czar liberator" is interested in reorganizing Bulgaria.

Russia and Japan are having a lively battle with their wisest diplomats regarding the fate of Corea, the hermit kingdom of the Far East. From the following London dispatch of Mar. 30 it seems as if Japan was at present the leader. "Russia's attitude toward Corea grows more and more warlike, and a joint appeal to the powers by Japan and Corea is expected soon to bring matters to a crisis." The *Daily Mail's* correspondent at Kobe, in a dispatch just received, says that the Russian government has demanded a lease of land for a harbor and docks at Masampo and that the Corean government is anxious for outside assistance. The contest between Russia and Japan for the possession of the sea front at Masampo, which is a magnificent harbor on the south coast of Corea, has been in progress since last October. Russia wishes to obtain possession of the harbor in order to convert it into a naval station, but as the registered owners of the land are Japanese the coveted site was put up at auction. The bidding was spirited and valuable plots were secured by agents of both the Russian and the Japanese governments, but mostly by the latter. Failing to secure what she wanted by the power of her purse, Russia has now demanded a lease of the land, and the demand is almost certain to entail friction with Japan. In this connection the *Evening News* published a dispatch from its correspondent at Kobe stating that Russia has demanded permission to land troops near Masampo. If this news should be corroborated, it means that Russia is preparing to intimidate Corea by a display of force, which will compel Japan to bring the dispute to a crisis at once. The Japanese fleet, is only twelve hours' sailing distance from Masampo but as long as it remains at its station it is certain that Japan will conduct her opposition to Russian demands along diplomatic lines.

The following from Paris shows the activity of France in North Africa. "The extraordinary activity of French troops around Insalah is regarded as extremely significant. March 19 the Oasis of In Shar was occupied by French troops, and orders were sent to have additional columns of troops start for Akabli and Aoulet. These three important points in southern Algeria directly control the territory claimed by Morocco. France is apparently hastening to make fast her hold everywhere possible in northern Africa while England is engaged in the Transvaal war."

In place of quarreling over "spheres of influence" in Turkey the Russians and Germans come to an agreement. The following Berlin dispatch also shows the German attitude regarding her Chinese policy. "In official circles it is announced that the Russian, Turkish, and German negotiations regarding the Asia Minor railways are practically completed. The Russian sphere begins 200 kilometers from Constantinople, on the Black Sea, touches Sivas, thence runs eastward to Diabeker and Lake Van." The German Anatolian company receives the right of constructing a line from Sivas to Diabeker, as well as from Konieh to Diabeker, Bagdad, and the Persian Gulf. The latter line is likely to be built first.

The Berlin press utterly ignores the "open door" correspondence recently published by Secretary Hay, but a foreign office official said today: "As matter of course the Chinese door will not remain open to those nations which have treated Germany unfairly in other quarters of the world."

England is plunged in gloom again by the reported capture of a detachment of troops and six guns. It seems they had advanced to a position 36 miles north of Bloemfontein, but were met by a large body of Boers, and during the return trip were led into a trap and all captured. This will give the Boers new hope, and Lord Roberts will have to take prompt steps to counteract the effects of this new success.

France is in line for railway "concessions" in Asia Minor, and the Porte has decided to issue an irade granting the desired privilege for railroads in Syria.

Germany is giving all attention to Bulgaria, as Prince Ferdinand is ambitious to be made a King, which Russia apparently approves.

Selected.

World's Eyes on Russia.

Russian activity has been the international factor of the week, and diplomatic functionaries attached to the Court of St. James are asking themselves: "What does it all mean and where will it end?" The Russian Ambassador smiles blandly and assures his "dear friends" that it means "nothing, absolutely nothing."

There are many who are willing to say that war between Russia and Japan has now come within measurable distance. Of these Henry Norman, who has just returned from a trip to Russia, is one.

No such view, however, is taken by the British Foreign office, which, during the recent troublous times, has sized up the international situation with wonderful correctness. The fact is Japan is not ready for hostilities.

Corean matters have been arranged by treaty and Lord Salisbury does not believe that Russia intends to break the treaties, though her relations with Japan may become strained to a serious point. And, moreover, those having any intimate knowledge of Japan's far-reaching naval projects and her recent state of incompleteness do not hesitate to say that Japan is not going to risk anything until her plans are matured.

Japanese naval maneuvers in the coming fall are to be carried out on an unprecedented scale and will partake more of the nature of a demonstration than that of peaceful evolutions. Forty or more war vessels are expected to be present in Japanese waters. The moral effect of such an aggregation upon far Eastern questions is causing no little comment.

There seems no longer to be any doubt that Turkey, for her tardiness to meet the Russian demands regarding railway concession, is being menaced by her northern neighbor, and many signs point to the fact that Russia intends to settle herself in the northeast of Asia Minor, unless Turkey gives in. Already a quarter of a million of Russian troops are maintained on those borders, while the Black Sea squadron is ready for business at a moment's notice.

To what extent British moral assistance can be given to Turkey withstanding the Russian demands is a question which at the present moment is occupying Lord Salisbury's attention to an even greater extent than the south African war. In view of the troubles of Great Britain in south Africa, it is considered more than probable that Turkey will meet the demands and that the Russian troops will be withdrawn.

The scare anent Russian troops concentrating in Afghanistan apparently arose from this movement in the direction of Turkey in Asia Minor.

For the peace of the world, however it is reassuring to remember that the fixed policy of Russia has been to take matters almost to the point of hostilities and then to settle diplomatically, the only exception to this in modern times being in the Crimea, when the tone of the peace party in England led her to believe that the county would not interfere.

Dear Restitution:

My husband and myself are well and striving to make our calling and election sure, and desire to be remembered by all who love the Lord and are longing for the coming of his kingdom. We are far from any church privileges, but with The Restitution and God's own blessed Word, we two can make melody in our hearts and rejoice in hope of a best resurrection. Much love to all the dear ones.

Your Brother and Sister,
S. H. & S. Schieck.

Poetry.

Go Preach Ye the Gospel.

Go preach ye the gospel of peace and good will,
Go spread the glad tidings o'er mountain and hill
Disciple all nations, immersing the same
Into the Father's, Son's, and Spirit's pure name.

Go preach ye the gospel, at home and afar,
Go tell of Messiah the "Bright Morning Star."
E'er tell of his birth, life, love, labors and death,
Resurrection, ascension, with untrifled breath.

Go preach ye the gospel, take Calvary's road,
Reflect the Lord's image, bear daily thy load;
Go forth to the Master outside of the gate,
Marvel not dear children if you the world hate.

Go preach ye the gospel, go clothed with the love
Which seeks not her own, but the good things above;
Rejoice with the truth, suffer long and be kind,
Fill your flesh with afflictions remaining behind.

Go preach ye the gospel, and be of good cheer
Through much tribulation, derision and jeer;
Go spread the glad tidings, as witness of me
To the uttermost parts of earth and the sea.

Go preach ye the gospel, salvation proclaim
To hearts full of sorrow, and burdened with shame;
Go publish to sinners, redemption through Christ,
Who entered the holies, our great sacrifice.

Go preach ye the gospel, go tell how that faith
Was counted as righteousness (apostles thus saith)
Unto Abraham who God's promise believed,
Died in faith, the blessing not having received.

Go preach ye the gospel, and count it all joy
To suffer and serve in the Savior's employ;
The Lord has committed his truth to the meek,
Go forth with his message, go zealously seek

To glean for the kingdom, with Messiah and God,
For his name a people, from Gentiles abroad,
That the residue left may then seek the Lord,
And the earth shall rejoice in joyful accord.

Go preach ye the gospel, whatever the rest,
With naught but God's promise, go count all as lost;
You have received freely, go freely impart
The grace of the gospel to sin-laden hearts.

Lay your gift on the altar, take it not back
In equivalent tithes. God's shrine must not lack;
His endowments sell not for a gold recompense,
If gifted, God's gospel go freely dispense.

In truth, "Make the gospel of Christ without charge,"
"Be free from all men," your coward will be larger;
"Let none stop your glorying," ever prevail,
The prize of God's calling,—Christ'll bring without fail.

Go preach ye the gospel, God's kingdom is near,
On the Mount Olivet, Christ soon will appear;
Expecting the King in his beauty we come,
Who through a glass darkly, see visions to come.

The vision is nearing, its beauties unfold,
Soon Gentiles and Jews will the glories behold
Of God's restitution, the earth made anew,
Restored, and watered with heavenly dew.

Mrs. D. W. Poer.

Communicated.

Grace!

A mighty word,—what does it signify? Who can fathom the depths of its meaning? "The grace of God which bringeth salvation hath appeared unto all men," etc. It is one of the most comforting words to the believer. "For ye know the grace of our Lord Jesus Christ,—that though he was rich (in promise as he was God's appointed heir of all things) yet for our sakes became poor (he lived a life of poverty) that he might through his poverty be enriched." "The Word became (a dweller in) flesh, and dwelt among us, and we beheld his glory,—the glory as of the only begotten of the Father, full of *grace* and truth." "And of his fullness have all we received, and grace for grace." "For the law was given by Moses, but *grace* and *truth* came by Jesus Christ." Christ brought it to light, or made it manifest, because it existed before Christ came, as we read in the Psalms:—"The Lord our God is a sun and a shield. He will give grace and glory, and no good thing will he withhold from them that walk uprightly. Grace is a thread of gold appearing everywhere in the doctrine of the Old and New Testament. The whole system of redemption displays it; and every one truly enlightened by the gospel must see and admire it. Grace is used in the Scripture in relation to the whole and every part of the work of redemption from the foundation to the top stone, as in the language of the prophet, Zech. iv. 7:—"He shall bring forth the Head stone thereof with shoutings, crying GRACE, *grace* unto it." Especially is his grace displayed in the justification of the sinner. Here we see the free, unmerited love and favor of God in the gift of his Son, who is the embodiment of all that the word grace implies. "For when we were without strength and ungodly, in due time Christ died for us." Thus God recommended his love toward us, in that while we were yet sinners Christ died for us." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Thus we perceive the love of God, because he (the Son) laid down his life for us, that we might live through him." "For we love him because he first loved us.

Grace is used in relation to faith as the substance of things hoped for,—to express the gift of *righteousness* as bestowed upon us by the Father, and received through Christ as our trustee and surety. The work of redemption or GRACE, CARVED! "The manifold grace of God. The Father, of his good pleasure gave to us his Son, and with him he has given to us the kingdom. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also give us all things." So with the greater gift we will most surely get all the lesser. Christ's righteousness is the only ground upon which grace can be exercised towards us. "That grace reigneth through righteousness unto eternal life by Christ Jesus our Lord," is the leading sentiment of the kingdom. Rom. v. 21. In this way salvation is wholly of grace. "For by grace are ye saved through faith, and that not of yourselves,—it is the gift of God." "Therefore it is of faith that it might be by grace." Grace regards no good in us as the moving cause, therefore it is exactly what is needful and necessary for the children of Adam who by his one offense were constituted sinners, and hence are by nature children of wrath,—under condemnation to death. "God hath saved us and called us with an holy calling, not according to our work, but according to his own purpose and grace which was given us in Christ Jesus before the *aionian* times,—but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Thus was grace and truth made manifest or brought to light by the birth, life, death and resurrection of Christ. Thus we see that the gospel of the grace of God is the good news of that kingdom in which the glory of God will be manifested on the earth as it is now manifested in heaven. This is one reason why it is called the kingdom of heaven (or heaven like) kingdom. A kingdom heaven-like in wisdom and knowledge, in righteousness and holiness,—in joy and blessedness. And in honor and glory as well as endless duration when the King has come Israel will say, "O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory in our land above the (brightness) of the heavens." "I have put thy words in my mouth and have covered thee in the shadow of thine hand, that I may plant the heavens and lay the foundation of the earth, and say unto Zion, Thou art my people." Isa. li. 16. "Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind,—but be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." In this glorious future, the exceeding riches of God's grace will be seen by the world in his kindness toward us, (the saints,—the called out ones) when they will be manifested in their resurrection nature,—a nature equal to the angels, and for which manifestation creation groans for deliverance from the bondage of corruption into the liberty of the glory of the children of God." Grace will then be realized by the world in its highest plane. "For the earth will be filled with the glory of God as the waters cover the sea." Then let us gird up the loins of our mind, be sober and hope to the end for the grace that will be brought to us at the revelation of Jesus Christ." Grace, "now to serve the Lord acceptably with reverence and godly fear." "Let us come boldly unto a throne of grace, that we may obtain mercy and find grace to help in time of need." "Continuing in the grace of God,"—"Growing in grace and in the knowledge of our Lord Jesus Christ." "That we may minister grace to the hearer," and that "they may not receive the grace of God in vain." "For unto every one is given grace according to the measure of the gift of Christ." "For unto me," says Paul, "who am less than the least of all saints is this grace given that I should preach the unsearchable riches of Christ." "And now brethren, I commend you to God, and the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." "Grace be with you all. Amen"

J. O. Woodruff.

The Seventh Day.

Is the keeping of the seventh day binding on Christians now, and must it be kept to obtain eternal life? No. Christ said unto the eleven, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark xvi. 15, 16. He that believeth what? The gospel. What is the gospel? Good news. What was preached by Christ and his Apostles? Something we must believe in order to be saved. See what John the Baptist preached. Matt. iii. 2; Mark i. 4, 7; Luke iii. 3; John i. 15. "Repent ye, for the kingdom of heaven is at hand," and preached the baptism of repentance for the remission of sins. He did not preach the Sabbath. What did Christ preach? "Repent, for the kingdom of heaven is at hand." Matt. iv. 17, 23; ix. 35; x. 7. Preached the gospel of the kingdom. Mark i. 14, 15; Luke iv. 21. Here Christ was baptized with water into the gospel that John preached and John preached Christ, and not the Sabbath. What did Christ tell his disciples to preach? "Go preach, saying the kingdom of heaven is at hand." Matt. x. 7; Mark vi. 12; Luke ix. 2; x. 1-9. They were not told in a single instance to preach the seventh day Sabbath or any other Sabbath, and the seventy returned with joy that the devils were subject unto them through Christ's name. Luke x. 17.

Christ was asked, what good thing shall I do that I may have eternal life? Eternal life is what I want, so I listen to the answer, from the only one that can give eternal life. Please read it Matt. xix. 16-19; Luke x. 25, 28. Christ does not tell us to keep the fourth commandment to obtain eternal life. Again in Matt. xxii. 37, 40; Mark xii. 30, 31. Christ was asked to tempt him which was the greatest command and his answer showed it was not the Sabbath. Read also Lu. x. 27; Rom. xiii. 8, 10; Gal. v. 14; James ii. 8. You will say the law is mentioned, so it means the Sabbath. If that is the thing to be believed in order to obtain eternal life, why did not Christ and his Apostles say so in plain language?

Luke says the law and the prophets were until John. Luke xvi. 16; also Matt. xi. 13. Paul in Rom. iii. 19 to 31 has much to say about law, and xxvii. 28, says man is justified by the law of faith. Rom. iv. 13. The promise to Abraham was not through the law, but the righteousness of faith, and in Rom. vi. 14, Paul tells them they are not under the law but under grace. Rom. vi. 23, tells of the gift of God, which is through Christ, not Moses. Rom. vii. 46, brethren were dead to the law by the body of Christ. Rom. x. 4, Christ is the end of the law, and Paul in writing to the Galatians says the law was our school master to bring us to Christ, Gal. iii. 24, 25, just as plain language as any passage in the Bible. Read also Gal. ii. 18, 19, 21; iii. 2, 5, 23. We might just as well say that we in the United States are still under the law of King George, and George Washington was not the end of that law, but we know that George Washington did end that law. So Christ was the end of the Mosaic law, and Paul says if any one preaches a different gospel from the one he preached, he shall be accursed. Gal. i. 8. The Mosaic law was ended in Christ and is not the gospel that Christ, Paul and others taught, therefore I cannot accept it as such, or I shall be accursed as Paul says. Read John i. 17; viii. 31, 32; xiv. 6.

The sacrifices of the law were done away in Christ. Heb. ix. and x. Also the law of circumcision. Gal. vi. 12, 13; Eph. ii. 8-17. Christ did many things on the Sabbath day contrary to the Mosaic law, and was put to death for it. If the Mosaic law is still in force, the penalty attached to it is also. So no Sabbath keeper but should be stoned to death. Ex. xxxv. 2, 3; Num. xv. 32, 36. Read Rom. xiv. 5; Gal. iv. 10, 11; Col. ii. 16. Read Paul's charge to the elders. Acts xx. 25, 27. Also see that they did not keep Moses' law. Acts xxi. 21, 25, 28. Paul broke bread with the disciples on the first day. Acts xx. 7. Ordered them to lay by on the first day. 1 Cor. xvi. 2. These quotations refer to Rev. i. 10, where it is called the Lord's day. The disciples assembled on the first day. John xx. 19, 20. See what Peter preached, Acts ii. 38. 3000 baptized, xii. 41. Paul preached, Acts iii. 19 to end; iv. 1; xii. 5-17 to end; Philip, Acts viii. 12, 35; and others. Acts xiii. 5; xxxviii. 30, 42, margin; xiv. 7, 21, 36; xvi. 10, 30, 32. The Sabbath not preached by any one of them, and they were instructed what to preach that we might have eternal life. Read Gal. i. 8. The Sabbath is not the gospel. And the gospel must be believed and obeyed, if we would obtain eternal life.

Yours for the truth,

E. W. Knapp.

Our Love Feast.

Editor Restitution.

I write to thank you for sending me that good paper, The Restitution. It has been so much comfort to me. I am an aged cripple, 80 years old. My home is in the County House. My Bible and your good paper is all the comfort I have. I will be very glad if you will continue to send it to me if you can afford to. May the good Lord bless you in all you do, is my prayer.

Your Sister in the our faith.

Mrs. Mary Powers.

Brother Underwood:

The Restitution has been a welcome visitor in our house, in all its different forms. We cannot remember the time when it did not make its weekly visits, and may it keep on shedding its rays of light to cheer weary pilgrims on their journey till the kingdom comes, is my desire.

Yours, waiting for the kingdom.

L. M. Skeels.

Dear Brothers and Sisters:

It becomes us to be watchful. If we watch our own footsteps, we will not have any time to see to those of others. Brethren, we must trim our own lamps and have a good supply of oil in them. If we do not want to be counted among the foolish virgins. We must be careful of how, when, and where we speak of any of the brethren. We should all be of one mind. Rom. xii. 16. "Be of the same mind, one towards another. Mind not high things, condescend to men of low estate, be not wise in your own conceits." The 17th verse says, "Recompense to no man evil for evil, provide things honest in the sight of all men." We should deal honestly with all men. It is not our place to try to harm any one who may try to treat us ill, for the Lord says, "Vengeance is mine, I will repay." He goes on to tell us what to do. "If thine enemy hunger, feed him, if thirsty give him drink, for in so doing thou shalt heap coals of fire on his head. Do good and eschew evil, pray for those that despitefully use you." Jas. v. 16. "Confess your faults one to another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Let us take to love, peace, and long-suffering. Luke vi. 38. "Give and it shall be given unto you, good measure, pressed down and running over, shall men give into your bosom, for with the same measure that ye mete withall it shall be measured to you again." Let us stop a moment and think ourselves over and ask the Lord to cleanse us from our own sins before we begin to chastise our brother. Luke vi. 41. "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye." The 42nd verse reads, "How canst thou say, Let me pull out the mote that is in thine eye when thou thyself beholdest not the beam that is in thine own eye. Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." If we see a brother or a sister in a fault, let us be charitable enough to not say anything to the worldlings about it, and if we chance to speak to those of the one faith, let us do it with a prayerful heart, so that when the Lord makes His appearance we will be ready to meet him with a pure heart and a clear conscience.

Sister waiting the return of our Lord.

Mrs. Thos. H. Lindsay.

Dear Brethren and Sisters:

As I have written several sketches for publication since I left home, I desire to return thanks to our brother for giving them room in our good paper, and while this method has saved me much writing to friends, yet it has brought many encouraging letters from my old Christian friends and former associates, which has been a source of untold pleasure to me. To hear these true and faithful ones expressing their hope and steadfastness in the faith it shows that neither years of absence nor distance can make us strangers to each other, if our hope is built on the sure Word of promise we can easily know each other, and there is a love for the truth's sake, and an anxious yearning to draw nearer to each other in this cloudy and dark day, when the time of trouble seems to be gathering over all nations, and the end of all this, who can tell? Oh, "may the God of all peace, that brought again our Lord Jesus from the dead," keep and preserve all of his dear believing children unto his heavenly kingdom is the prayer of your Sister. This may be the last communication until I return to my church home at Browntown, Va. I feel very anxious to meet with the little flock again at that place. Hope the good Lord may spare us all to meet again and have a refreshing season from his presence, while we tabernacle or sojourn in this age.

Your Sister, waiting fo the coming of our Lord and Savior Jesus Christ.

S. F. Morgan.

Dear Restitution:

Notwithstanding I am a new subscriber yet the paper seems like a worthy old relic to the memory of my early childhood, for it was read and appreciated so highly in the family by whom I was raised that a renewal of its acquaintance seems to me like a long lost friend restored. I remember that there was one column called the "Youth's Column," this was of course interesting to we little folks. But the hand of time has made many changes since that day. Our family like others have been greatly scattered, and some have fallen asleep, and I of course am older. I still feel deeply interested in the religious paper of my early training. I am convinced that it is the most interesting and instructive paper that I have ever read. It enables me to see the gospel plainer than I ever did before, and I hope to gain much instruction by its perusal, and as I am acquainted with several of the writers, it is all the more appreciated by me. I ask an interest in your prayers.

D. K.

Dear brothers and sisters of the household of faith:

In my weakness I will try to write a few lines for the paper. I am glad that we have such a messenger as The Restitution where the truth can be proclaimed in its purity, as the signs of the times indicate the soon coming of the Lord from heaven. "The Lord shall be King over all the earth." Zech. xiv. 9. Dear brothers and sisters, be of good cheer, Christ is soon coming again, then he will bring our reward with him. "Behold, I come quickly and my reward is with me to give to every man according as his works shall be. Blessed is he that hath part in the first resurrection, on such the second death hath no power, they shall live and reign with Christ a thousand years." I can say with Paul, I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth it." Peter says, "Repent and be baptized in the name of Jesus Christ for the remission of sins. Ye are called in one hope of your calling, one Lord, one faith, one baptism, and we are assured that it is the faith that overcomes the world. No good thing will he withhold from them that walk uprightly. John says, "Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him, and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." I believe the covenants of promise made to the fathers will be literally fulfilled at the coming and kingdom of Jesus Christ. Then Christ will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then we will see the King in his beauty, "For the kingdoms of this world are become the kingdom of our Lord and of his Christ and he shall reign forever and ever." Permit us here to thank the dear brothers and sisters for so many encouraging letters. They know not how much it helps the weary pilgrim along the rugged pathway of life. Dear brothers and sisters, pray for us, that we may all strive to hold out faithful to the end.

Yours in hope,

Mr. & Mrs. A. J. Mullen.

Dear Restitution:

I want to say to the household of faith that it is about 33 years since my eyes were opened to the truth after belonging with the Campbellites for several years, and oh, how thankful I am to our heavenly Father that he allowed me to live to see the glorious things in reserve for them that love him. After a few years studying I began preaching as opportunity offered. I feel thankful that I have been instrumental in getting a few to see the light, and as I grow older my faith is still unwavering. I am in my 72nd year. According to the signs of the times given the student of prophecy, and the condition of the nations, I see no Scripture necessary to be fulfilled before the coming of the King to take his people away from the time of trouble on the nations. I am strong and healthy, no old trouble that threatens. I shall be very disappointed if I do not live to see our King come in his beauty. I want to thank the many writers of The Restitution for the many letters from them. May God bless all the contributors and especially Bros. Gardner and Joblin, God bless them. How I long to take your hands and wish you God speed, but if not in this age may we in the next.

G. W. Smith.

Report of Organization.

March 22, 1900, Grant Co., Oklahoma, Ter., we the members of the Church of God, pursuant to call assembled on the above date, at the residence of Bro. J. R. Fisk, for the purpose of organizing. Bro. J. R. Fisk acted as moderator, Bro. G. W. Wogoman was chosen secretary. Bro. F. L. Fisk was selected as our elder, in which capacity he supercedes Bro. J. R. Fisk. Bro. J. C. Oliver, of Attica, Kan., who has been preaching for us, for some time past, with good results, was present at the meeting. Since Bro. Oliver's report to The Restitution of the accessions to the Church at this place another one, a Mrs. Garlinger, has been baptized, and made a start for the kingdom, may she with all of us remain true to the profession made. Bro. Oliver is considered by the members as being a capable and untiring worker in proclaiming the Word of truth, and was therefore retained as our minister for the present year. Bro. J. R. Fisk was selected to preach the gospel and received a certificate to that effect. The Restitution was recommended as a paper worthy of the support and patronage of the Church. We extend a cordial invitation to all the faithful to join with us in our endeavors to promulgate the true gospel. All the brethren are invited to meet with us and participate in our meetings. Bro. Oliver's appointment at this place is on the third Sunday of each month.

G. W. Wogoman.

OBITUARY.

Nancy Pugh Starkey was born in Chatham Co., N. C., Aug. 18, 1808; died March 25, 1900, aged 91 years, 7 months and 7 days. She with her parents emigrated to Marion Co., Ind., in 1824. The roads being almost impassible the family was mostly compelled to walk, and she the oldest child carried her youngest brother the greater part of the distance and assisted in caring for the rest of the family. In 1832, she was married to William D. Starkey. To this union were born 9 children. In 1850, she with her family moved to Marshall Co., Ind., and settled in the woods. One year later her husband died, leaving her to struggle hard to maintain her children until all were married. She then lived with her youngest daughter, Mrs. Jesse Moore, until the death of the latter in 1877, after which she lived with Mr. Moore and his children until her death. She leaves one son, Mr. Asa Starkey, one brother, one sister, sixteen grandchildren and many relatives and friends to mourn her death. She was a strong believer in the doctrines advocated by the Church of God, being a member of the same denominat. n at Argos, Ind. Funeral services at Argos, after which she was laid away with tender hands, in the hope that at the appearing of our Savior she may be among the heirs of God.

F. L. Austin.

As in the Days of Noah.

So Christ himself has declared the time of his coming to be. Where he has spoken, let every human voice be hushed. The days of Noah reflect the following likenesses of the days of Christ's return:

1. The people were forewarned of their impending doom.

2. They derided it and made no preparation.

3. They substituted pleasure for piety, as now, lovers of pleasure more than lovers of God.

4. Only a few prepared for the flood.

5. All were warned and might have escaped.

6. To the multitude the flood was sudden and unlooked for.

7. Their scepticism gave way to awful consternation and doom.—*Way of Faith.*

"The careful person in time of plenty will prepare for a famine."

Holy joy is the root and spring of thankful praise.

To be a follower of Christ is to live as Christ lived.

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.

Communicated.

Editor Restitution:

I read with much interest the report of brethren laboring in the vineyard of the Master. These reports enlarge our hope and strengthen our faith and rejoiceth the heart of those that are truly in sympathy with God's plan of salvation through faith and obedience to the gospel. I will endeavor to give a report of my trip to Washington in answer to a call from the brethren through Bro. Corbaley. Leaving home Dec. 27 for Wenatchee, Wash., after three days and four nights I reached there Dec. 31. Here I met an earnest little band of brethren that spare no time and means in trying to spread the gospel of the coming kingdom. Here I found a number of persons that have united with our brethren that have not been baptized since they became believers of the gospel of the kingdom, having been previously put under the water before they knew or believed the gospel. Jesus taught he that believed and was baptized should be saved. Mark xvi. 16. In Matt. xiii. 19, Jesus here teaches that they that hear the Word of the kingdom and understands it not, is likened unto the seed sown on stony ground and by the wayside among thorns. The latter Jesus says is he that heareth the Word, and the cares of this world and the deceitfulness of riches choke the Word, and he becometh unfruitful. But he that receiveth seed in good ground, is he that heareth the Word and understands it and bringeth forth fruit thirty to hundred fold. From Jesus we should learn the necessity of understanding the Word of the kingdom, which is the same as the gospel of the kingdom, before baptism. We should urge on those wishing to unite with us the necessity of baptism. After they have learned and believed the gospel, then if loyal to God such faith and obedience will prove to be the power of God in a special salvation. 1 Tim. iv. 10, better resurrection. Hebrews xi. 55, or first resurrection. Rev. xx. 6, or great salvation, Heb. ii. 3. That through the knowledge of this high calling, and by virtue of a spiritual birth at the coming of our Lord Jesus Christ we may become partakers of the divine nature of the Head of the church, Jesus the Christ. This is the salvation offered through belief and obedience to the gospel in this age, by which the Bride, the Lamb's wife, makes herself ready for the coming marriage feast. I preached the need of baptism after belief in the things concerning the kingdom of God. I baptized one sister at Wenatchee and the day after I left Brother Prime, baptized or re-baptized as some call it, a sister that had previously been put under the water before she knew or believed the gospel. Preaching brethren that go out to teach should be careful in this matter, show the necessity of a knowledge and belief of the gospel before baptism, as it is by belief and obedience we become united with the Body of Christ, the Church, and are the children of Abraham by faith in the Anointed One. From Wenatchee I went to Waterville, remained there until Feb. 11, preaching six weeks at both places. 44 discourses in all. At Waterville an invitation was given to any that wished to become disciples of Christ or servants of God to stand up, two stood.

I see by THE RESTITUTION that Bro. Skeels has had a good meeting at Ellensburg, with him let all rejoice. Also he is to hold meeting at Waterville. There are some that will become obedient with a little more light. Leaving Waterville Feb. 13, I returned to Wenatchee and visited with brethren until 15, when I left for Seattle, reaching there 4 o'clock A. M., putting up at hotel until morning. After breakfast I went in search of Bro. Eshelman, found him in his office. After a few words of greeting we had a very agreeable talk. Bro. Eshelman is one more of those brethren I have learned to love by becoming acquainted with him, and I look upon him and the little company at West Seattle as a part of the coming Bride. At this point I preached twice, Sunday 25. The brethren here are few, but are appreciative, earnest and devoted brethren. Monday 26, I left for Portland, Oregon. Tuesday 27, I crossed the Columbia River for Vancouver. Here I was met by Bro. Miles. After transacting a little business we drove out to his house, four miles in the country. Commenced preaching, Feb. 28 to March 4. Here again I met brethren earnestly contending for the faith, attendance was good, much interest manifested, would have remained here longer, but for previous arrangements to hold debate at Audubon, Iowa. At Vancouver I met two brethren, one heard me preach at Britan, Iowa, 18 years ago, and one of them 17 years ago at Trenton, Mo. What a strange coincident to meet those we have met so long ago, but how glorious it will be to meet in the sweet by and by with the redeemed of all ages, in the everlasting age. Brethren, let us hold fast lest another take our crown. Leaving Portland Feb. 27, I reached Denver March 1, remained over until the 2nd. 6:30 P. M. boarding the train for Audubon, Iowa, arrived there Monday 5th, expecting to hold debate with an Evangelical minister, but he had backed out and had written for the Bishop of their church in Ill., but so far he has not heard from him. But as time is too precious to be idle, I commenced preaching Wednesday 27, brethren having secured the Baptist church, attendance fair, but the Methodist and Presbyterian ministers have warned their members against coming out to hear, a proof that their foundation is on sand, and will not stand investigation. I will close here Sunday 18, as the expenses cannot be met without money. And in conclusion, say my faith has been strengthened and my hope enlarged by becoming acquainted with brethren of like precious faith in my travels through Washington, witnessing their earnest striving to enter into the everlasting kingdom of God. Dear brethren, one and all, press forward toward the mark for the prize of the high calling of God in Christ Jesus.

Your Brother sincerely striving for eternal life through Christ,

D. M. HUDLER.

Jerusalem has 42,536 inhabitants, of whom 28,288 are Jews. Jaffa has 17,718 inhabitants, of whom 2,970 are Jews. Tiberias has a population of 6,050, among whom are 3,200 Jews. Among the 9,100 inhabitants of Safed, 7,140 are Jews. Haifa has a population of 8,365, among whom are 1,375 Jews. Among the 18,000 inhabitants of Hebron there are 1,100 Jews. The number of Jews in the other towns is very small.—*Die Welt.*

A skeptic, it is said, once asked Dr. Nettleton, "How came I by my wicked heart?" and his reply was, that is a question which does not concern you so much as another; namely, How shall I get rid of it? You have a wicked heart which renders you entirely unfit for the kingdom of God: and you must have a new heart or you can not be saved."

"Even as snow by its whiteness reflects a larger measure of sunlight, so spotlessness and purity of character heighten the emanations of light from that divine Luminary."

Duty does what it ought. Love, without stint, does all it can. To be impelled by love, is to drown the thunders of I ought in the music of I delight to.

Let us never do evil, and then we need never fear being told of it.

Let him rule man who said, Let us make man.

Excursion Rates via Vandalia Lines.

To Indianapolis, April 23rd and 24th, account State Prohibition Convention. One and one-third fare fo the round trip.

To Knightstown, Ind., April 27th, and 28th, account Christian Endeavor yearly meeting. One and one-third fare for the round trip.

To Indianapolis, May 14th, 15th, and 16th, account State G. A. R. Encampment. One fare for round trip.

The Nickel Plate Road will sell excursion tickets to students account the Easter Vacation at one and one-third fare for the round trip. Tickets available the day before school closes, the closing day and the day after, the return limit to cover period of vacation. Inquire Agents—apr 15

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittances should be sent by bank draft, post-office money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see mentioned in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line, south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12, i. The Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work of the "Gospel of the Kingdom," as one body. Let us support the work with our best energies, our prayers and substance and the Lord will certainly bless our labors.

Send all money to P. H. Oatman, 2711 Olive St., St. Joseph, Mo.

A. W. DARBY, Sec.

Books and Tract List.

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A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KI[illegible] page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 n. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thecity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Prairie Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sedick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scirceville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch. the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schafer's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kreider, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin B. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meeting at 3 P. M. Valentine Pike, Sec.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church home on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their home in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

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Rochester	8 45	1 50	12 50	7 50	11 50
Beaver Falls	9 03	2 08	1 08	8 08	12 08
New Castle Jc.	9 20	2 25	1 25	8 25	12 25
Youngstown	10 22	3 16	2 16	9 16	1 16
Warren	11 13	4 05	3 05	10 05	1 55
Niles	11 55	4 45	3 45	10 45	2 35
Newton Falls	12 08	4 58	3 58	10 58	2 48
Ravenna	12 25	5 15	4 15	11 15	3 05
Akron	12 55	5 45	4 45	11 45	3 35
Orrville	1 30	6 20	5 20	12 20	4 10
Mansfield	1 55	6 45	5 45	12 45	4 35
Crestline	2 30	7 20	6 20	1 20	5 10
Galion	2 45	7 35	6 35	1 35	5 25
Bucyrus	3 00	7 50	6 50	1 50	5 40
Forest	3 25	8 15	7 15	2 15	6 05
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Ft Wayne Lv.	6 30	12 01	10 10	5 10	9 00
Auburn	6 58	12 29	10 38	5 38	9 28
Garrett	7 20	12 51	11 00	6 00	9 50
Butler	7 45	1 16	11 25	6 25	10 15
Bluffton	8 12	1 43	11 52	6 52	10 42
Warren	8 25	1 56	12 05	7 05	10 55
Wabash	8 45	2 15	12 25	7 25	11 15
Peru	9 10	2 40	12 50	7 50	11 40
Logansport	9 30	3 00	1 10	8 10	12 00
Lafayette	10 30	4 00	2 10	9 10	1 00
Covington	11 15	4 45	2 55	9 55	1 45
Danville	11 40	5 10	3 20	10 20	2 10
Terre Haute	12 40	6 10	4 20	11 20	3 10
Effingham	2 45	8 15	6 25	1 25	5 15
Mattoon	3 30	9 00	7 10	2 10	6 00
Charleston	3 45	9 15	7 25	2 25	6 15
Mattoon	4 00	9 30	7 40	2 40	6 30
Effingham	4 45	10 15	8 25	3 25	7 15
Vincennes	6 45	12 15	10 25	5 25	9 15
Washington	7 15	12 45	10 55	5 55	9 45
Columbus	7 30	1 00	11 10	6 10	10 00
Louisville	8 45	2 15	12 25	7 25	11 15

Eastward.	20	2	6	40	34	14
	P M	P M	P M	A M	A M	P M
Chicago Ar.	7 25	3 00	12 05	6 50	7 25	4 00
Chicago Lv.	7 35	3 10	12 15	7 00	7 35	4 10
Garrett	8 55	4 30	1 35	8 20	8 55	5 30
Auburn	9 25	5 00	2 05	8 50	9 25	6 00
Fort Wayne	9 50	5 25	2 30	9 15	9 50	6 25
Ft Wayne Lv.	9 55	5 30	2 35	9 20	9 55	6 30
Pittsburgh Ar.	4 50	10 25	7 30	2 15	4 50	11 25
Liverpool	5 10	10 45	7 50	2 35	5 10	11 45
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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, APRIL 11, 1900. NUMBER 14.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Harvest.

Lo, in the field the yellow harvest drooping,
Like lilies after rain;
Where are the reapers, that they come not trooping
To gather in the grain?

Some in the festive hall disporting gaily;
On slothful pillow some;
Both with delay most blameful, and yet daily
Exclaiming, "Lo, I come!"

And some, infatuate, 'mid allens' swadling,
Quarrel about their toil;
As wreckers, when ships founder in the ooing,
Grow murderous over spoil.

Meanwhile the harvest waiteth for the reaping;
God's patience hath not tired;
Ye cannot say, extenuate of sleeping,
"We wait, for none hath hired."

Through the hushed noon-tide hour the Master calleth;
Ye cannot choose but hear:
Still sounding when the lengthening shadow falleth—
"Why stand ye idle here?"

Up! for a while the plying glory lingers;
Work, while it yet is day;
Then rest, the Sabbath rest, where blessed singers
Make melody for aye.

Communicated.

The Bible for the Jews.

A recent report from Marcus S. Bergmann, in *The Banner of Israel*, in reference to the translating and circulating of the Bible among the Jews, is so interesting and withal so cheering, that I cannot refrain from making a few extracts from it, for the benefit of the dear readers of THE RESTITUTION. He says:

"One of the sayings of the Jewish father is: 'Say little and do much.' This is certainly a wise maxim, and nowhere more applicable than in the work the Lord has so graciously permitted me to do in translating the Holy Scriptures for my Jewish brethren in the language they can understand. For many years prior to the commencement of this work, I have been praying alone, hidden away from human eyes and ears, pouring out my supplication into the ears of our loving Father. And when called and permitted of him to enter upon this work, I have, like a miner, been laboring, digging away, as it were, deep down in the bowels of the earth." (Bergmann, means 'a miner.)

"Another wise saying of the Jewish father is:—'Consider also in whose presence thou art laboring, in whose service thou art employed and who the Master is that will pay the reward of thy labor. The day is short, and the labor much. The reward is great, and the Master of the house presseth for dispatch.'"

"It is therefore incumbent upon us to be diligent and complete the work, and we are not at liberty to abstain from it. But the joy of being employed in the service of such a Master brings its own reward with it, even here, and one day he will give us a still richer reward, if we faint not.

"A Yiddish Bible for the Jews is now, as a result of this labor, a reality. A first edition of 10,000 copies of the complete Old Testament has already been printed and are being circulated in all parts of the world, and is hailed with delight by every missionary to the Jews, and by unconverted Jews too, amongst them not a few of the rabbis themselves. The acknowledgements that constantly reach us, as well as requests for these Scriptures, is most cheering. Shortly after having sent a copy of the Old Testament to a Jewish rabbi in a provincial town, I received the following from his son, who is a doctor in London, 'Whilst on a recent visit to my father, the Rev. J. B. at D, I greatly admired a rendering of the Hebrew Scriptures into Jargon of which you are the translator. My father told me you could possibly spare me a copy, especially as I am intensely interested in all works bearing on the Holy Book.'"

"There never has been a greater opportunity to scatter the seed of the Word of God, nor a more ready and eager reception of the life-giving Word among the Jews everywhere than at the present time. 'But the only way to reach the bulk of God's chosen people, the Jews, with the Scriptures of either Old or New Testaments, is by giving them away freely. And this I do as the Lord enables me through the kindness and liberality of his own dear children.

"To America alone more than 3,000 copies of the complete Old Testament, and tens of thousands of New Testaments either complete or in portions have been sent for free distribution. The following is from a friend in Philadelphia, Pa., U. S. A., who says:—

"'The two boxes of New Testaments (400 copies) were duly received, and in a few hours I had given away about 70 copies.....I did not think it possible in this age to see the Jews opening their eyes and their hearts for the Truth as we have now seen. The good news of your letter filled us with joy and thanksgiving for the generous list of good Scripture portions and tracts to be sent to us.' More than 34,000 copies of various portions of the New Testament and various tracts in Yiddish have already been sent to America. 'The good news has gone to many places, and many prayers ascending to the Giver of every good and perfect gift. May all those who had part in your generous gift, be abundantly blessed by our Father, and may the Jews be blessed by the truth that shall go forth as we trust.'

"In another letter the same friend says: 'The two boxes (of Scripture portions, etc.) arrived on Saturday and by night we had given away about a thousand copies to Jews, most of whom were eager to receive them.....We have many calls for Bibles, which we hope soon to receive, etc.

"Another friend in acknowledging the receipt of 500 copies of the Old Testament says:—'We have long been praying for such a translation and we praise the Lord that he has enabled you to accomplish this colossal work. .....We have been promising the Jews time after time these Bibles, and now, we can breathe freer, for we are able to fulfil our promises to those Jews who grew weary of waiting.'"

So much Mr. Bergmann says of the work in America. It astonishes us and we feel that our people themselves, ought to aid in the financial part of this glorious work. It would be a thousand fold better investment for Mr. Rockefeller's money than the endowment of colleges.

Then he turns to England and tells what Mrs. Crampton, who is laboring among the Jews of Southampton, says, she writes as follows:

"I don't know what you will think of my boldness, but I have been among the Jews again, I made several attempts to catch them on a Saturday morning going into a synagogue but failed each time.....so feeling burdened in the spirit I paid another visit to the clothing factory I have previously told you of. The Jews received me even more cordially than before. Seeing some small books in my hand, (some of the new tracts you sent me) a young Jew said, 'You gave them us before.' I told him they were new and that they had not seen them. He said, 'True, and we want more. Have you not one more Bible? I can read that and understand it.' I gave him one. Another, an elderly man beckoned to me from the center of the work room. I went to him and he said audibly, so that all present could hear, 'Why don't you give the Jews the gospel?' I said, would they read it if I did?' He said, 'Certainly they would!' I asked, 'Would you read it?' He said, 'Yes, if I had one.' I told him, I thought I could get him a copy and if not, I had some portions of that gospel which I could give him.' I hardly knew how I felt. The question so thoroughly took me aback, to hear a Jew say, 'Why don't you give the Jews the gospel?' And to know that I had a few portions of that gospel at home, and was afraid to take them till the opportunity presented itself, lest I should offend my Judean brethren! The time has now come. I must not be a coward any longer, can you help me with a few copies of the New Testament? I don't like to beg. If I had the means I would pay for them; but by and by I shall hope to do more if God wills. Two days later the same lady wrote to Mr. Bergmann again, and said:

'I thank you so much for the precious parcel at hand. It came before I had risen this morning, but I immediately got up and went into the town. On presenting myself again so soon after my visit on Monday, I should not have been surprised had I been coolly treated; but all the Jews met me with a kindly smile. I showed a copy of the New Testament to the one who asked that still ringing question, 'Why don't you give the gospel to the Jews?' and asked him if that was what he wanted?' If I never saw gratitude depicted on a man's face before, I am greatly mistaken, if I did not see it then. He looked at the book and at me and said, 'Yes.' He opened it, and again said, 'Yes, that is it, thank you,—Oh thank you!' I left it with him, with a 'God bless you and the reading of it.' Of course you will understand how every eye was arrested. I did not stay many minutes lest I should hinder. The young Jew to whom I had given the Bible the Monday before, asked, 'Is that something fresh?' I showed it to him and he asked 'If he might have it on loan?' I said, 'What! have you read that big book all through so soon?' He said, 'No, but this is so nice, if you will lend it to me for one week I will bring it back.' I told him if he came to see me on Saturday I would see what I could do.....well, I am just amazed, sometimes I think I have been and am dreaming.'

Mr. Wilkinson's son, says:—'Dear Mr. Bergmann, You remember that we had 2,500 (a ton and a half) of your New Testaments printed from the plates,.....and I think you had the same number printed at the same time for your own use. We at once sent two copies to Russia for it to be passed through the Censor's office, and I have now received a letter from our brother Levinsky, saying, that he has got a permit from the Censor, which must be printed on all the books sent into the country. It must appear on the fly leaf in Russian, as well as in Jargon,' etc.

Mr. Bergmann says, that "this has been done, and that he is now able to send a large supply into that vast Russian empire for the millions of Jews." And so the work goes on, Philadelphia has appealed for 5,000 more New Testaments and Bergmann is anxious to reprint 10,000 or 20,000 copies at once, for which £500 or $1,000 is needed."

Let all who are able take part in this work. Truly, the signs are multiplying that betoken the coming of Jesus near, and of them all, none is more significant than this miraculous budding of the barren fig-tree. It fills my heart with joy unspeakable.

S. ROXANA WINCE.

A Christian.

"A Christian is one who believes in the religion of Christ; one who professes the religion of Christ; a real disciple." So say the lexicons. This is but a verbal definition. To know what a Christian is we must study the Scriptures, especially what are styled the New Covenant Scriptures. It is necessary to do this in order to come into saving relationship to Christ and to continue in him "rooted and grounded in love."

The believers were called disciples—taught or trained ones, and these "were called Christians first at Antioch." Acts xi. 26. Some understand that they were so called in derision. Hardly: for in the two other occurrences of the name it is applied seriously. Peter says, "If any man suffer as a Christian, let him not be ashamed." 1 Pet. iv. 16. Here it is applied by inspiration as a fitting name for the faithful and suffering followers of Christ. It denotes that they belong to him. Agrippa under the earnest preaching of Paul in bonds said, "Almost thou persuadest me to be a Christian." Acts xxvi. 28. Christians of apostolic times did not become such by mere excitement, or by animal magnetism, but through belief of and obedience to the truth as proclaimed by inspired Apostles. Nothing short of this will do. All pious (?) methods employed by modern teachers to make Christians are without precedent in the history of conversions under the ministry of the Apostles. Let one read the book of Acts, even carelessly, and he will be struck with the fact that the advocates of modern [illegible] into the body of Christ. But to do now, as the inspired evangelists did, is likely to incur criticism as being superficial, and lacking in spirituality and destitute of the odor of sanctity. If, what the Apostles did, was sanctioned by God himself, and it surely was, to pursue the same course today ought, in all fairness, to receive the approval of all honest men. The message today is the same as then and may be delivered in the same earnest and solemn style; and, as then, it may reach and goad the heart of the sinner, and call forth from him the all important question, What shall I do? The message today commands repentance as of old, requiring a change just as radical, a change of mind, purpose and practice; the putting off the old man and the putting on the new. The same cause produces the same effect though the points of time in which it operates may be far asunder. To deny this is to deny that the gospel is the power of God unto salvation to every one that believes. The question of man's justification and salvation is just as urgent as ever; and, feeling his mortal sickness the remedy is at hand, and adequate to the case. The gospel believed and obeyed is the sovereign remedy for the leprosy of sin. But if the teachers are ignorant of the gospel how can any one believe it? "Faith comes by hearing and hearing by the Word of God." Rom. x. 17. How much of the gospel have these modern teachers? Very little in fact; for there is scarcely anything in the whole compass of revelation that they have not, either grossly perverted, or wholly supplanted by some human opinion. They profess to preach Christ but preach the monstrously absurd doctrine of a trinity of gods, yet one in person and substance and co-eternal. This in the face of the plainest kinds of statements to the contrary. The Bible plainly teaches the fact that Christ died. They teach that only his body died, the real Christ went to Paradise with the soul of the thief, or to some other place to preach to souls in prison. Some of these teachers while believing that Christ's body was raised from the dead deny that the righteous dead will be literally raised at his second coming, and have substituted for this the raising of the spirit out of the corruptible body at death. A few weeks ago I dined with a preacher who held this view of a resurrection. I quoted several passages in proof of a literal resurrection of the dead. When I got through citing the Scriptures he coolly said, "That is speculation;" as much as to say that Daniel and John, Jesus and Paul speculated! That is, they theorized on the subject, but did not prove it. He then gave me his unwarranted notion. In reply I said, with a good deal of emphasis, That is speculation. But I need not weary my readers with a long list of perversions and substitutions; for what have not these modern teachers laid sacrilegious hands on? Not having the gospel they cannot preach it. It is left to men not vainly puffed up with their own fleshly notions—humble men to declare the unsearchable riches of Christ and make known the true gospel for the obedience of faith. This must be done if it does cost time and labor and money, self-sacrifice and loss of friends. We must preach it as the Apostles preached it, in its fulness and completeness. Such a gospel obeyed from the heart makes one a Christian after the Apostolic style. This is to start right with sure footing; and by faithful running; the goal will as surely be reached. Who has any reason to object to this mode of making converts. The gospel as the Apostles preached it included the kingdom, together with the historical facts. The repentance commanded meant nothing less than reformation of life; and the baptism of the believer was a burial in water in the name of Jesus the Christ in order to the remission of sins, followed by obedience to all the commands; there to be observed faithfully unto the end of life. This course or way of getting into Christ may not in the estimation of many, seem very pious or religious, yet, it is both genuine piety and true religion. If this short paper shall fortunately fall into the hands of an honest unbeliever he is invited to carefully read the Acts of the Apostles in the light of the fact that this book is a history of conversions under the preaching of inspired Apostles and evangelists.

JOHN L. WINCE.

Reveries.

One look out of doors is enough. No meeting today, for wind and snow with thermometer below zero are doing their best to keep us in doors. We turn from the window to the warm fire and pleasant little room with a thank offering on our lips and an inward prayer for the one who thought it his duty to go in spite of storm, to tell the old, old story to the faithful few in Southern Michigan. Little Willard and I then are alone, and I sit down to enjoy some reading I have wished for a long time to finish; the silence is too much for him, and before my first page is finished a pleading voice is saying, "Grandma, will you read this little book to me, see! it was my mamma's book." Reluctantly I lay aside my reading, and with his elbow plowing into my side (for he must be very close to me to see all the pictures and know just where I am reading) I begin to read and explain and answer questions until the book is finished, and I am inwardly hoping he will be satisfied with this part of the programme and find pleasure in building with his blocks or looking at the pictures in another book, but alas, he spies his slate and pencil and nothing will do but to try my hand at drawing; another hour passes and no reading for myself yet. I hear some one say, "Well, you should teach the child to amuse himself;" an easy thing to say and a good thing for a child to learn, but every parent has a sacred duty resting upon them that they must not turn away from. Where is there another day in all the seven that your father or mother have as much time to spare to mould your child's mind as this day of rest; we do not want our children flying kites, playing ball, hunting, fishing, running the streets, or idling the hours away in silence, wishing Sunday never would come, hating the day without realizing our need of it. It is our duty then to lead the children's minds into pleasant remembrances of the day. These are the days to sow precious seed for future good; do not imagine your child too young to understand the story of Christ's love, his babyhood heralded by rejoicing angels, his boyhood, his life-work, his going away, his coming back again. Their little minds are brighter and keener than we give them credit for. Not long since, Willard, who is six years old, said to his papa, "We do not go over to that church (pointing over his shoulder) because they do not believe as we do." Papa said, "How do you know they do not believe as you do?" "Why, they think they go to heaven when they die." Well, says papa how do you know they don't. Why, grandma read this morning in the Bible, and Jesus said there, he would raise us from the dead when he came back." "Well," said papa, "all your grandma knows about it is what she reads out of the Bible." "Well," says the lad, "that is better than you do papa, you do not even read the Bible," and with this argument he left the room to go to his play. When was that thought of the resurrected life planted in that child's mind; I could not tell, ever since his lips could utter words, he was taught that God was love, and through that love gave us the beautiful birds and blossoming flowers, and when at two and a half years his mamma was laid to rest his one thought has been, "When Jesus comes mamma will come back." Not in a day or a year has this come to him; it is constant, patient work that accomplishes it. How else can we expect to save them from the fables and errors of theology, unless we studiously attend to moulding their minds now, yes now, today, this hour. Let them take part with you in the family worship, take time to explain the lesson read, make it plain to them, select often for the lesson something pleasing to their minds, let them hear your voice, father, mother, asking God to bless and care for them. Let them know that you are deeply interested in their salvation. I was really shocked while talking to a young girl friend, who had shown much interest and thought she ought to be baptized, but said she, "My father and mother never act as though they cared about it, and do you know I really know nothing of the gospel truths, and never hear it talked of at home." I thought, no wonder that large family of children never evince an interest in divine things. What are parents who pretend to love the truth thinking of? Where are the new recruits coming from to fill our churches and Sunday schools? Have you no time for these things, no desire for the salvation of your own loved ones? If your household was threatened with typhoid fever, could you take time to go for the doctor; would you have time to watch by their bed of suffering and finally death? Would you take time a little latter on to attend their funeral, and then go home with breaking hearts, with no hope of seeing them among the blessed first fruits, for you who should who have guided their thoughts aright failed to do your duty. O God, help us all to do our duty aright, that "Well done" may be said of our labors. Let us take time for these things and let the less important things be left undone.

Yours for the truth,

M. A. WOODWARD.

Pharisees, Their Character.

They were a religious sect of powerful influence in the time of our Savior. Josephus, the Jewish historian who was a member of the sect gives the fullest account of their belief, and it corresponds with the New Testament account. They prided themselves in the strictness of their notions, and in the exactness of their obedience to the law,—and to which law they added many unauthorized traditions. In a word, they were the Jesuits of their day.

From the notice of them in the Scriptures we learn they perverted the Scriptures, were zealous in making proselytes, obscured the light of the truth to the people, imposed burdens on others from which they shrank themselves, were great hypocrits and formalists, ostentatious in their religious observances, and great observers of useless traditions. No wonder our Lord was unsparing in his rebukes and exposures of their imperious and influential sect. They avenged themselves by a deadly hatred and persecution of him and his followers while such appears to have been their general character, there were some noble exceptions, such as Nicodemus and Joseph of Arimathea, etc. These were friends of Jesus and took his part in certain emergencies, as we read in John vii. 50. Joseph was also a member of the Jewish Sanhedrim, a man of high reputation and wealth. He resided in Jerusalem, and there became acquainted with Christ; he believed in him, notwithstanding that he had not made a public avowal of his discipleship; and showed the sincerity of his attachment by refusing his consent to his condemnation, and by his boldly asking for the body of Jesus; and he and Nicodemus embalmed it and placed it in his own new tomb.

J. O. WOODRUFF.

"As nothing truly valuable can be attained without industry, so there can be no persevering industry without a deep sense of the value of time."

"Melancholy sees the 'latter end' of things—things as they will be, and not as they are. It looks upon a beautiful face, and sees but a grinning skull."

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, APRIL 11, 1900.

BRETHREN, nothing begets, and draws out spiritual affections like a sight of God in Christ. •

FRENCH troops have advanced to Igli, which gives them control of the Oasis Midikelt, practically the frontier of Morocco is in French hands.

LITTLE of importance has happened in South Africa the last week. Some skirmishing and changing of positions, with design of getting ready for more active work.

HE who lives for himself does not comprehend the possibilities slipping away from him. Selfishness is the greatest obstacle to human progress as well as to individual happiness. •

TRIALS and crosses are part of our daily portion; but God promises us strength according to our day,—let us then *expect* strength in every trying season, and we are certain to receive it. •

ASSISTANCE, to be what the word signifies, should be prompt. If one in need has had to lose in patience, and hope deferred, what he might have bestowed in love and gratitude, assistance loses half its value. •

THIS way if you please brother or sister,—you will be detained but a moment—just want to whisper, that those who are Christ's are striving to be Christ-like; "If any man have not the spirit of Christ, he is none of his." •

OLSHAUSEN, in his comment on Matt. xxii. 20, 30, says:—

Now, in this passage we have chiefly an express confirmation of the *resurrection*, which, it is to be observed, we must distinguish from the immortality of the soul. Of the latter, the Scriptures never speak; on the contrary, God is called "he who alone hath immortality." 1 Tim. vi. 16. The Bible knows not either the expression, immortality of the soul, or the modern doctrine of immortality." •

FOR S. P. The Spirit in Paul seems to have anticipated just such a question as yours, for in his first letter to the Corinthians xv. 21, 22, 23, he says: "For since through a man, there is death, through a man, also, there is a resurrection of the dead; for as in Adam all die, so by the Anointed also, will all be restored to life; but each one in his own band; Christ a first-fruit; afterwards those who are Christ's at his appearing." We trust this will be satisfying. •

BELOVED in the Lord, it is decision of purpose, habitual earnestness, and promptness to ascertain the right or the wrong of things generally that are the chief constituents of that moral quality of a man which is called character. These are *positive* qualities that *compel* consideration,—that make themselves *felt* for good or evil, and cannot be avoided. We think it better to err somewhat in action at times, than to be habitually idle. God knows the spring of all our actions,—and if our hearts be right he is faithful and just to forgive our missteps. Even a storm is indicative of life; but stagnation is death, and more than that,—it is corruption. The standing order of the Captain of our salvation, is, "Occupy till I come,"—the signs of his coming accumulated fast,—let us be up and doing." •

THE Second Congregational Church of Rockford, Ill. has taken a step that has placed it on the most liberal ground of any society of this faith. It is not a small and insignificant movement, but is done with the knowledge and consent of many prominent members of the Congregational church in the United States. They have abandoned their old creed entirely, and have adopted a new "Confession of Faith" as follows:—"This church holds as the foundation of its faith that which is revealed in the Holy Scriptures concerning God the Father, the Son, and the Holy Spirit. It believes that the duties God requires of man are more clearly set forth in the divine teachings of Jesus than they can be by any other form of words. We therefore accept these truths as our confession of faith, and believe that the best evidence of Christian discipleship is a life conformed to those teachings and to the divine example set by the life and death of Jesus Christ."

JUSTICE is a great, but simple principle, and the secret of success in *all* government; it is as essential to the training of a child as to the control of a nation. Don't forget it. •

QUEEN Victoria has visited Ireland the last week, and most loyally did the people receive her. Many persons in this country seem disappointed that this should be, and rather expected a big row, and that she would be insulted. This comes from the fact that our idea of the Irish question is moulded too much by excitable orators who are prejudiced against the English. The reception accorded the Queen belies the general impression of the Irish state.

ON April 4, while the Prince of Wales and his wife were in a railway carriage in Brussels, a boy about 16 years of age made his way to the foot board of the car, and fired two shots with a revolver at the Prince. Neither took effect, and he was disarmed before he could shoot again. The reason for the act appears to have been an over-excited mind, caused by reading anarchistic literature, and listening to like talk. He seemed proud of his act, and said the Prince of Wales was to blame for the Boer war, and ought to be killed.

"THERE was one respect in which the first Ecclesia at Rome was of a kind that an earnest servant of the Master would have liked to belong to. Paul says of it, "I thank my God..... that your faith is spoken of throughout the whole world." There are some modern Ecclesias which we fear have buried themselves under a bushel, or else we would be apt to hear something of their faith through their works of faith,—of encouragement, and for the emulation of others. Can it be that the brotherhood has forgotten that the knowledge of the truth is not private property, but something whereof they are put in trust and will have to render an account?" •

Imperfection.

Ruskin has this to say concerning *imperfection*. He says "it is in some sort essential to all that we know of life. It is the sign of life in a mortal body, that is to say, of a state of progress and change. Nothing that lives *is* or can *be* perfect: part of it is decaying, part nascent. The fox-glove blossom—a third part bud, a third part past, a third part in full bloom,—is a type of the life of this world. And in all things that live there are certain irregularities and deficiencies which are not only signs of life, but sources of beauty. No human face is exactly the same in its lines on each side,—no leaf perfect in its lobes, no branch in its symmetry. All admit irregularity as they imply change; and to banish imperfection is to banish expression, to check exertion, to paralyze vitality. All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be EFFORT, and the law of human judgment, MERCY." •

"Born of God."

For M. A. K. again. Your second question was as follows:—"Whosoever believeth that Jesus is the Christ is born of God, and every one that loveth him that begat loveth him also that is begotten of him.' How can this be true, if we are not born of the Spirit till Christ comes?"

We will first quote this passage as it reads in the Diaglott, thinking it may do considerable toward removing the difficulty in your mind. It says:—"Every one who believes that Jesus is the Anointed One, has been begotten by God; and every one who loves the Begetter, loves the one Begotten by him." You see from this that the word *begotten* in place of *born*, puts things in a different light; and as the revised version, and Henderson's, and Alford's, and the American Bible Union's, and Jamieson Fausset and Brown's, and Dr. Adam Clark's and the Interlinear and others *agree* with the Diaglott there can be no doubt but that the original Greek word rendered *born* in the common translation, is the same as that rendered *begat begotten* in the same verse.

You are aware doubtless, that both the words *born* and *begotten* are *borrowed* from the natural, to illustrate the spiritual; aware that begettal and birth are far apart, and that believers *cannot* be in the *begotten* state, *if they are in* the *born* state, or have come to the birth.

We know how difficult it is to *unlearn* what has been instilled into our minds in youth. On this subject we were taught that to be born of God was to be converted, or, that to be converted was to be born of God; and we suspect your experience has been very similar. But you see if that were truth in the premises, the parties to it would either be

BEGOTTEN AND BORN

at the *same time*, or else the birth would take place *without* begettal. This unnatural procedure, should send us to the Word of truth to see what it has to say. The first passage that occurs to us is 1 Cor. iv. 14 where the Apostle says, "For though ye have ten thousand *instructors* in Christ, yet have ye not many *fathers*, for in Christ Jesus *I have begotten you*, through the gospel"—or glad tidings. And James i. 18, teaches precisely the same. It says:—"Of his own will begat he us with the Word of truth that we should be a kind of first fruits of his creatures." There are many ways by which you could prove that believers in Apostolic times are only in

THE BEGOTTEN STATE.

If they had been born of God would they not have possessed the life of their father? Assuredly they would. The truth as stated by Paul in his day was that God *only* hath immortality,—1 Tim. vi. 16 that only *seekers* for it by patient continuance in well doing would attain to it, Rom. ii. 7; and that although it was awarded us when a union of ourselves with Christ took place, it was *hid, laid up*, with Christ in God, till the Life-giver shall appear. Col iii. 4.

Clearly, then, the gospel being the divine means of begetting or re-generating, or generating again,—it is a moral regeneration that is effected. It operates in this way:—The glad tidings or joyous news sent by God displays such infinite love and such boundless grace, that we are *constrained* to love *him*, and just as sure as we love him we obey him, so that we are mentally and morally changed,—mentally and morally

NEW CREATURES.

These new creatures have been begotten, but *begotten to what?* Let the Apostle Peter answer. "Blessed be that God and Father of our Lord Jesus Christ who according to his great mercy has begotten us again to a hope of life through the resurrection of Jesus Christ from the dead." As Paul in Eph. iv. 4 says there is only one hope, and then tells us in Acts xxiii. 6 that that one hope was a hope of resurrection from the dead, and doubles up his testimony in Titus i. 2 by saying, that he is in

HOPE OF ETERNAL LIFE

which God who cannot lie, promised before the world began," it is not necessary to look further, in that direction, except to say that it leads up to the fact that the resurrection of Christ is

CALLED A BIRTH.

He is said to be the "First-born from the dead," the very *beginning* of the resurrection from the dead. This was the second time he was born. The birth which he alluded to when he told Nicodemus he must be born again or he would never enter

THE KINGDOM OF GOD.

And when we see from Rom. viii. 29 that the *second*, to which this *First-born* one is related, are his *brethren*, we know they are booked for the kingdom along with him. We see, too that Paul meant exactly what he said in his first letter to the Thessalonians, 4th chapter, That "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Take notice that Jesus is the

HEAD OF THE BODY,

the church, the beginning, the first-born of all the brethren, that he might have the pre-eminence,—he constituted the Head. If you bear in mind that it is he who *has* the pre-eminence, who declares he will make all things new, Rev. xxi. 5; and that when he makes this announcement he is seated upon the throne, and besides repeating what we learned from Col. i. 8, viz., that he was the *Beginning*, he informs us that he is THE END, as well, of the new creation, and will give unto him that is athirst of the fountain of the water of life freely, it will be helpful. He will be all in all then; it having been the Father's eternal purpose that he should be the Alpha and Omega,—the beginning and the end, the first and the last of redemption's scheme—the ultimate, being,—all things made new.

Your *third* question is quite too indefinite to enable us to answer intelligently. But will just say that Christ knew no sin, neither was guile found in his mouth, although he was made in the likeness of sinful flesh. This made him *liable to do*, what he *did not do*, although tempted in all points like as we are. You will see from this, that he could *not cease* to do, what he *never commenced to do*,—and therefore we understand, when told that "He that hath suffered in the flesh hath ceased from sin," 1 John v. 1, and "In that he died, he died unto sin once, but in that he liveth he liveth unto (*by* Diaglott) God, Rom. vi. 10, —yes, we understand that by dying he lost all *liability* to sin, because he was thus rid of the Adamic nature, with all its sinful proclivities. •

Opinions of Rabbis Opposed.

[The following selection is from the Boston *Herald* of April 2, 1900, and is sent by Sister M. J. Mansfield. It shows the status of the scribe and the limitations of the religious teachers of the Hebrews, and the difference in their relations and those of ministers of other denominations. It also shows that the promise of a future for Israel is still the uppermost thought in the minds of the average Jew. We are glad to give place to such articles. —ED.]

In behalf of the Jews at large, I desire to state definitely to those who take interest in the matter, and especially to the friendly Congregational Club, before whom the subject was discussed the other day, that they do not concur in the views and opinions advanced by Messrs. Hirsch, Hirschberg and Fleischer.

Having regard to the courtesy which permits space for this writing and the limitation of newspaper space, I shall explain briefly why the Jews do not and cannot add their consent to the representation of the gentlemen named above, nor accept the gentlemen themselves for their spokesmen.

The Jews have no institution as a church. In the days of the patriarchs the tabernacle was a form, and later the temple, of the sanctuary or church of God. The Jewish religion was the religion of the state. The state was ruled by the oriental, or what is known as the vikage type of government, with one head for the executive, and the Jewish church then simply reflected their secular form of government. In this manner God governed the Jews directly or through leaders appointed by himself.

The government existed until the final overthrow of the Jewish world, which was practically about the time of the destruction of the temple. Since the destruction the Jews possessed no acknowledged leaders claiming mission from their God. During the days of the Egyptian, Assyrian, Babylonian and Persian empires leaders arose among them, but the character of this mission changed from that of the earlier age. Note, also, the still greater distinction during and since the Alexandrine empire, and one can readily understand the transition from the mission of the first leaders to the status of a scribe, or rabbi, more euphemistically termed, among the modern Jews.

The scribe is engaged at so much per mensum or annum by a community, to hold his position during the good will and pleasure of that community, and when these cease, his duties are at an end, and he has no longer any mission to continue in his labors unless they are self-imposed. He is not trained in any school of preparation, and his knowledge is usually acquired from self-exertions. Recently such a school of preparation has been established in Cincinnati, but is unconnected with any church. He does not voice the sentiment of any one in the community, nor of a majority, and much less of the community.

A Jew thinks and acts for himself, according to his conscience, as it is written, since the days, and for that matter, before the days, of the judges. The practice of preaching in a synagogue is an innovation, and the greatest latitude ever permitted was confined to Exegesis.

Now contrast with this condition the Christian church, an organized body, the synod that rules the body, the convocation, election, the theological seminaries established for preparation to the ministry connected with the body, probation, ordination, all of which were in the earlier history a counterpart of the Latin type of secular government, and latterly, the Teutonic or western form of government, and one can see the striking dissimilarity between the office of a Christian minister and that of a modern rabbi, if you will, often confounded in the popular mind as one and the same office; only held by men of different faith; and it follows, when the distinction is observed, that a Christian minister, supported by the prestige of his church, to which the congregation looks for exemplary thoughts, may voice the sentiment of the community, but a rabbi, without these aids, never does or can. Therefore a rabbi becomes influential in a limited degree only, in so far as he confines himself to the doctrines of his religion and their practice.

The revelation of God, the freedom from Egyptian bondage, the inheritance of the land of Canaan, the institution of the kingdom, the disobedience, consequent punishment and dispersion, are historical facts, as the promised restoration is the article of faith of every member of the lost nation.

The hope of the nation is bound in the prophecies of restoration from the days of Isaiah, and it seems the height of arrogance for any one person—he may speak for himself, of course—to announce that the Jews as a body desist from continuing in this hope, indulged in only by those suffering persecution—an effective way of inviting divine prosecution.

Every Jew is familiar with the ode of Moses, the denunciations and blessings recorded in Deuteronomy, the lamentations, the wail of the captives by the rivers of Babylon, as well as the comforting promises of the prophecies, Isa. xxxiii. 20, xliv. 21, and how can they renounce as a body the mutual pledges affirmed and re-affirmed by the creator himself of the restoration and establishment on Zion, "the mount at Jerusalem?"

It is nothing new for some of the Jews to become enamored of the "fleshpots of Egypt" and abjure their allegiance to their God, and those who do may speak for themselves, but must not misrepresent the people who have read:

"Remember these, O Jacob and Israel; for thou art my servant; O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto me, for I have redeemed thee."

It is the faith and hope of the Jews that some day they will be united in Zion, but in God's own way. I know of no country where the Jews enjoy greater political freedom than in British India, and this hope is the ruling passion of the Jews of India. It is false to say persecution breeds the hope or that it is the offspring of political discontent.—*Moses I. F. Reuben.*

Hebrew Manuscripts.

The oldest known manuscript of the Hebrew Bible is in the British museum. It has no date upon it, but the original portion of it is supposed to have been written about 820-850 A. D. It is written on vellum. The page measures sixteen and a half inches in length and thirteen and an eighth inches in breadth. As the MS. now is, it consists of 136 pages, of three columns each, and twenty-one lines in a column. Of the 136 pages, 129 exhibit the original portion. The remaining fifty-seven leaves are a later addition, written on paper and dated 1540 A. D. The entire MS. contains the first five books of the Old Testament. The original portion begins with Genesis xxxix. 20, and runs on continuously, with the exception of two pages, to Deuteronomy i. 33. The handwriting is the Sephardic, the Spanish-Portugese school. It is written in a large clear letter and presents a beautiful page. The consonantal line is about one-half inch in breadth and the space between the lines about the same width. The consonants are supplied with vowel points and accents. At the top and bottom and on the right margin are smaller lines, which are the critical notes of the scribes. In one of these notes there is evidence that this Massoretic annotation does not belong to the original MS., but was added about a century later, 900-940 A. D.

A brief consideration of the next oldest codex will help us to understand the similarities and minor references which Hebrew MSS. present. This MS. is in the Imperial public library at St. Petersburg. It bears the date 916 A. D., and is therefore the oldest dated portion of the Hebrew Scriptures which has come to light. The page is not so large as the earlier codex, and there are but two columns to the page. There are twenty-one lines in each column. The consonantal features are identical with those just considered. The peculiar forms of certain consonants are repeated here. There is less scribal annotation, and with the one column less the page looks freer and cleaner. This codex is also from the Sephardic school. Only one familiar with the Hebrew text would discover any noticeable difference. Such a difference there is, however, for in this codex the supralinear vowel punctuation is employed. There were rival systems of punctuation among the scribes, one school writing the vowel points below, the other above the consonantal text. The supralinear is the Babylonian style. It is the more complex, and although it maintained itself until the seventeenth century it was destined to give way to the simpler infralinear system, which the printed Bible employs. This codex contains the latter prophets, i. e., Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. It is for the critical study of the prophets what the earlier codex is for the study of the Pentateuch. A glance at a third MS. will show what artistic skill the copyist sometimes displayed in the lettering, and particularly in the arrangement of marginal notes. This MS. bears the date 1300 A. D. The marginal notes are artistically arranged in the form of conventional figures, of dragons and reptiles. The first word of each book is written in conspicuously large letters.

These three MSS. illustrate fairly well the form and character which the varying codices present. They are all reproductions of a single text. They have all proceeded from one and the same original type. In the seventh and eighth centuries A. D. Jewish scholars, by a complete system of vowel points and accents, perfected what they believed to be a definite and accurate edition of the text. Their additions to the consonantal text are called the Massorah, or tradition. The scribes themselves who made the text are called the Massorites and their text is known as the Massoretic text. All extant Hebrew MSS. are copies of this text. These reproductions have been collected from different countries and are in the handwriting of different schools of copyists—Arabian, Sephardic, Italian, Franco-Italian and German; and they present, naturally, many minor differences. But they are, one and all, simply reproductions of the original Massoretic text. Some MSS. have supralineor, others the infralinear system of vowel punctuation. Some MSS. have the Chaldee in alternate lines with the Hebrew text. There are peculiarities in the shape of one or more of the consonants that have their significance to the scholar. The marginal notes present a great variety of minor differences, but these variations afford but little help in the correction of errors and throw but little light upon the obscurities of the text. In the Massoretic text we have an exact reproduction of the Hebrew Scriptures as they were in the seventh and eighth centuries A. D. To get back of this text it is necessary to make use of the different versions, and especially the different editions of the Greek version. This Greek translation was completed about 150 B. C., and repeatedly gives evidence that it has underlying it a different text.

The great majority of Hebrew MSS. belong to a period between the twelfth and the sixteenth centuries. They are for the most part fragments. That they should be so late, so few and so fragmentary finds ready explanation. The revival of learning in Italy, that secured and preserved for us the classic texts, was a revival outside of the church, and at heart antagonistic to it. By its discovery and acquisition of the originals of the Greek and Roman classics it reveals what might have been done for the Jewish literature as well. Then, too, the blind hatred and persecution of the Jews by the Gentiles tended directly to the destruction of the Hebrew MSS.; the Jews were compelled to conceal them in order to keep them, and they preferred to burn them rather than see them in the hands of their deadly foes. —*Charles Horswell, Ph. D.*

The above was cut from the *Chicago Daily Record*, giving the researches of a learned man with regard to the early manuscripts of the Bible. The above proves its antiquity, and gives the history of some of these manuscripts, and shows how by hatred and blind persecution many valuable manuscripts were lost. But God's Word is eternal and survives all its foes.

W. L. WILSON.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs P Breckenridge	1.50
Mrs Nelson Brewer	1.00
Mi A Woodward	4.50

Poetry.

Home.

It comes to me often in fancy,
When the firelight spatters low—
When the black, uncertain shadows
Seem wraiths of long ago;
Then, with a throb of heartache,
That thrills each pulsing vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of cities,
Of the faces cold and strange;
I know where there's warmth and welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming
When I go home again.

When I go home again! There's music
That never may die away,
And it seems the hands of angels
On a mystic harp at play
Have tangled with a yearning sadness
On a beautiful broken strain,
To which in my fond heart wording,
"When I go home again."

Outside of my darkened window,
In the great world's crash and din,
And slowly the autumn shadows
Come deeper, deeper in
Sobbing the night wind murmurs
To the splash of the autumn rain:
But I dream of the glorious greeting
When I go home again.

—Eugene Field.

Communicated.

Our Love Feast.

Dear Brothers and Sisters, of the One Faith:

We have read with pleasure many of the testimonies of those of like precious faith, as recorded in THE RESTITUTION. We are closely watching the signs of the times which so plainly indicate the soon coming of the Lord from heaven to reward his watching ones, raise from their graves his sleeping ones and establish his kingdom on earth. The nations of earth are beating their plowshares into swords, and their pruning hooks into spears. They are assembling their hosts for the whirlwind which will involve all nations, and end in the destruction of the combined armies of the world on the mountains of Israel, when the "Lord will go forth and fight against those nations as he fought in the day of battle." Seeing the end is so near, let us "Earnestly contend for the faith once delivered to the saints." Keep ourselves unspotted from the world. Come out from among those who have not the faith. Walk in brotherly love. Watch closely the signs of the times, and thus prepare ourselves to live and reign with our Redeemer, when the kingdoms of this world will have become the kingdom of our Lord and of his Christ, or anointed ones. The "Peace and Safety Cry" has sounded from one end of the world to the other, and now remains the sudden destruction. 1 Thess. v. 1–3. O, Brethren, let us awake and warn those around us, that they may flee from the wrath to come. A mere profession will not save us, we must labor in the Master's vineyard and overcome the lusts, pleasures and temptations of this present evil world.

Yours in hope.

A. L. & ANNIE COBBALEY.

Dear Restitution:

I have just moved to this place and have not talked with any one here on the hope of eternal life, but I hear that some of the people say they would be sorry to think that they would have to sleep in the grave until the resurrection or judgment, yet David says, "I shall be satisfied when I awake in thy likeness." Yes, he says, "As for me, I will behold thy face in righteousness." David did not expect to see his Lord's face until he awaked at the resurrection. Paul says: "For this corruption must put on incorruption, and this mortal [put on immortality." We learn that when this corruption and this mortal shall have put on immortality then shall be brought to pass the saying that death is swallowed up in victory. "O death, where is thy sting, O grave where is thy victory." I say to the brothers and sisters, "God be with you, till we meet again."

Yours, in hope.

DR. J. A. THURMAN.

Editor Restitution:

We will send a few lines to our Love Feast. We are still clinging to the faith once delivered to the saints. We haven't had any preaching here for over a year. We study the Bible, and read the dear RESTITUTION. We feel lost without it.

Your Brother and Sister,

ARTHUR & LUCY ZESCH.

Dear Restitution:

It is four years since I was baptized by Brother Woodward, at Brady. I am still striving to hear the Master's "Well done," and am looking and longing for his return. I study my Bible, for I love to read the words of Jesus, whom I love. I am alone here, there being none of the same church here that I know. Most of my people belong to the one faith. I ask an interest in your prayers, that I may prove faithful. "Behold, I come quickly," to give to every man according as his work shall be. Even so Lord Jesus, quickly come, is my prayer.

BESSIE PECK.

Dear Brothers and Sisters:

After reading so many good lessons in our blessed paper THE RESTITUTION we feel like adding our mite. We are isolated, but enjoy these lonely Sundays reading that precious Book, the Bible, and we love so well to search and learn all we can concerning the truth, and then, O how glad we would be if we only could get others to read and understand, and feel the same interest that we do. But God knoweth the hearts of all men, so let his will be done and not mine. Now what we want to say is this, we have purchased a home four miles northwest of Mt. Ayr, Iowa, and six miles southeast of Diagonal Station, on the Diagonal or Great Western Railroad, and if any of the preaching Brethren should be going north or south on either road, we would like if they could arrange and stop off with us a few days. By dropping us a card, directing it to Mt. Ayr Iowa, we can meet them any time at either place, and would be pleased to have them come. We often wish that Bro. Hadley, Foore or Eychaner could come this way and hold meetings for a week or two, as there are hundreds of people here that have never heard the truth and surely there are some that would understand and obey. It seems that the brethren have missed the south part of Iowa or rather we have been too negligent to have any preaching here, but hope the good Lord will forgive us and we will try to do better hereafter. We wish some one would notice this and arrange to come soon and we will try and make them a pleasant home and help them on their way as the Lord has prospered us.

Your Brother and Sister.

MR. & MRS. HENRY TILLMAN.

Dear Restitution:

I am afraid that my testimony will be a little behind time this year, on account of circumstances which I could not help, but I have been trusting in the promises of God that all things work together for good to them that love God. I have a great many things to bless and praise his Holy Name for, and I want to live closer to my blessed Savior every day of my life, and to feel and know that I am a child of God, and that we are accepted of him, and I want to let my light so shine that I may be able to bring some soul to the blessed Christ; for I feel that I can never do half enough for him to repay for what he has done for me and my dear ones. My husband and son have been brought from darkness unto the light of the gospel, and they believe the teachings of the Bible as Paul taught, that they must be rooted and grounded in the faith of the gospel. I want the prayers of all the brothers and sisters, that we may all be kept near the blessed Jesus, and that our lamps may be kept trimmed and brightly burning that when the Bridegroom comes we may be ready to go out to meet him and say, "Lo, this is our God, we have waited for him." I would rather do without anything else except my Bible than the dear RESTITUTION; I know it has been the means of enlightening my family as to the teachings of the Bible, for when I first began to take the paper, my husband was as strong a believer and advocate of the sky-kingdom and the immortality of soul doctrine as one would want to see, but it is not so now. He believes that we get our redemption through the blood of the dear Son of God, for to this end Christ both died, and rose, and revived, that he might be Lord, both of the dead and living. Rom. xiii. 9.

Yours in hope of eternal life when Jesus comes.

MRS. SUSIE DOW.

Dear brothers and sisters of the household of faith:

How I love to read your letters, for they strike the chord in close harmony with that of my own heart. How many say, "I am isolated." I too am one of the isolated ones, and I think it would be a great benefit to us all if we were united in little flocks here and there strong enough to support a minister, and thus be better able to work for the Master. How I wish we could be among the brethren with our families where we could have the privilege of hearing the gospel and satisfy our hunger. I have been a believer in the precious promises for over 30 years and had not heard but one gospel sermon for 25 years, until I went to the conference at Dutton, Mich., a year and a half ago. I tell you I was hungry and thirsty for righteousness, and thanks be to God I was filled. Had been living all these years praying day and night that God would spare me until I could have the opportunity to be baptized, and it has taken a great load from my mind, for my dreams were troubled at night, and my thoughts haunted me by day: I was not ready, I could almost hear the voice of Jesus saying "Come unto me, all ye that are weary and are heavy laden, and I will give you rest," and now that he has done so much for me, I am longing for an opportunity to do more for him. Perhaps some of the brethren have lands to work, and need a tenant, and some need a clerk, and perhaps others a servant, if so judging from statements in THE RESTITUTION from those who are too poor to pay their subscription, some of the isolated might be found to fill these places and thereby help them to get the money to supply their needs, "For as much as ye did it unto one of the least of these my brethren, ye did it unto me." It is hard for me (and I know there are others) to send the whole years subscription at one time, so I have adopted the plan of sending a dollar at a time, seventy-five cents to pay for six months subscription, and twenty-five cents to go in the helping fund, this is very small, but I would gladly give more than this if I could. I realize that the time is short in which to work for the Master, and as I can not preach I would like to be in a position to give more to those who can. I am willing to work and do not like to ask for favors, but simply wish to draw your attention to this point as it has been on my mind for some time. I submit this in love hoping it may help some who like myself would like to better their circumstances. May the good Lord bless you all with peace and plenty until his appearing.

Your brother in Christ.

R. A. DANIELS.

Sowing and Reaping.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 7, 8.

Inasmuch as some good people, no doubt honest, claim that the real man, the inner man, the "immortal soul," is the Spirit of God, the Holy Spirit. If that were true, then we could read, "Holy Spirit soweth to his flesh, shall of the flesh reap corruption," for the one that does the "sowing" does also the "reaping." You see it will not do to substitute the Holy Spirit instead of "he" that soweth. This idea seems to be the last ditch our immortal soul friends can take a stand in, and when they are driven from this, seems to me they must give up "going to heaven when they die." For we find positively the one that does the "sowing," does also the "reaping," which would make the Holy Spirit liable to sow to the flesh." So you see that idea won't work. Now, we will give that false idea another shot from the same gun. Thou fool, that which thou sowest is not quickened, "except it die." 1 Cor. xv. 36. So you see the foregoing false theory would make the Holy Spirit subject to death, and that will not do. But God giveth it a body as it hath pleased him, and to every seed his own body. Ver. 38. Then the Holy Spirit would get his own body, if the theory were true that the Holy Spirit is the real man, the responsible man, the man that gets eternal life. The Master said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John xii. 24. So you see Christ himself gives the false theory a black eye. Surely the Holy Spirit will not die.

Then again, the Master teaches positively that the one that gets eternal life comes out of the grave. John v. 28, 29; John vi. 40, 44. Surely the Holy Spirit will not go to the grave, and be raised up at the last day. Then the Prophet Daniel gives that false idea a kick, when he says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. Surely the "Holy Spirit will not be sleeping in the dust of the earth."

Christ gives this false theory another slap in the face, when he says, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 35, 36. "Neither can they die any more." Does the "they" mean the Holy Spirit? No sane man would say it did, or that Christ had any reference to the Holy Spirit, but rather than give up the last ditch of the Serpent's lie, Gen. iii. 4, they bring in the Holy Spirit and make it responsible for deeds done in the body. Christ said, "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. "Every man,".....as his work shall be," surely does not refer to the Holy Spirit, which it must do, if the Holy Spirit is the real inner man, and the one receiving the reward. But when this false doctrine is tested by the Word of truth, it is found to be wholly false and misleading. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 1 Cor. xv. 44. The spiritual body is Christ. See ver. 46. When he says, "There is a natural body and a spiritual body." Christ had been born from the dead, Col. i. 18; born of the Spirit. John v. 5-8; Rom. viii. 11. Hence, could come and go, and they could not tell how he came, or how he went. Luke xxiv. 31, 36.

Much more Scripture could be given to prove the Holy Spirit is not the real man to be rewarded. Mark x. 29, 30; Luke xviii. 30; 1 Cor. xv. 22-23; 1 Thes. iv. 13-16. If they would not believe the testimony, they would not believe though one rose from the dead. This false theory should be thoroughly exposed, for by it the preachers are deceiving many good people.

In hope,

M. L. ADAMS.

Hygiene.

Pain is a sentinel to warn us back to the road of health. Pain killers are enemies in disguise. Preventing important messages from reaching head quarters. "There is no law of cure aside from physiological obedience." Every transgression of the laws of our present life detracts from our stock of vitality, and brings death nearer. We can economize our vital expenditure, but can never increase its stock. Economy of vital force does not result from the use of patent medicines. But is the application of temperance in all that we partake of and do, and is limited to the good, and excludes the bad.

Perfect health can only be found in a perfect creature. And man only proximates toward that condition when he yields himself wholly to all God's laws respecting him. "The transgressor scarcely lives out half his days." This language applies in the church as well as outside of it. The law of the spirit of life does not make us free from the law of sin and death in fact, but in promise. And the means to the end embrace a physical reformation, as well as a spiritual regeneration. It is the body that we dare not defile lest we drive out the Holy Spirit. It is the body that must be held in subjection, lest we become outcasts from God. That man could indulge his body in excess and at the same time remain pure spiritually, had its origin in the theory of a compound nature in some mysterious way related yet independent in its causation and effect. Sin is not an abstract emotion, but is absolutely an evil action, and chargeable to the physical man. Righteousness is the opposite, and incurs no penalty here nor hereafter. It is simple obedience to divine law. Innocence affords no security against pain when natural law is violated. And ignorance is no plea for justification under similar conditions. Each may palliate the offense, but neither merit a reward. "By grace are ye saved through faith and that not of yourselves. It is the gift of God." The grace is free, but the faith recognizes obedience to law, and lives by it. Faith realizes only by works. Works are regulated by law. The law of faith, "Do and live," is as plainly written upon the temple of health, as it is upon the temple of divine worship. To recognize God's hand in our spiritual guidance, and disregard it in the temporal, is to cut away the bridge that is built to carry us from the natural into the spiritual life. God asks us for the work of our hands sanctified, and dedicated by the purity of our motives and our lives.

A. B. WINCE.

Zacharias.—Chapter 1.

1. In the eighth month of the second year of Darius there occurred a Word of the Lord unto Zacharias the son of Barachias, son of Addoo, the prophet, saying:

2. The Lord hath become wrathful at your fathers with a great wrath:

3. And thou shalt say unto them, Thus saith the All-Controling Lord, Return unto me saith the Lord of Hosts and I will return unto you, saith the Lord of Hosts;

4. And become not even as were your fathers unto whom the prophets called formerly, saying, Thus saith the All-Controling Lord, Turn away from your wicked ways and from your wicked devices, and who did not hearken, and who did not heed to hearken unto me saith the Lord.

5. Your fathers where are they and the prophets? Will they live the animate age?

6. However accept my words and my laws all that I am enjoining in my spirit on my bond-servants the prophets who laid hold of your fathers, and who have answered and said, Even as the All-Controling Lord had prepared to do unto us according to our devices, in this wise did he unto us.

7. On the twenty-fourth of the eleventh month—this is the month Sabat, in the second year of Darius there occurred a word of the Lord unto Zacharias the son of Barachios, son of Addoo the prophet saying:

8. I saw in the night and lo a man of mark mounted upon a bay horse, and he stood between the over-shadowing mountains, and behind him were bay horses and gray and dappel-gray and white.

9. And I said, What are these, Lord? And the angel who was talking unto me said, I will show you what these things are.

10. And the man of mark who stood between the mountains made answer unto me, These are those whom the Lord hath sent forth to make their way around the earth.

11. And they answered the angel of the Lord who was standing between the mountains and said, We have made one way around all the earth, and lo all the earth is inhabited and keeping quiet.

12. And the angel of the Lord answered and said, O Lord, Until when wilt thou not show mercy to Hierousaleem and the cities of Joudas, which thou hast disregarded this seventieth year?

13. And the All-Controling Lord answered and said unto the angel who was talking unto me good oracles and comforting words.

14. And the angel who was talking unto me said, Raise a cry saying, Thus saith the All-Controling Lord, I have become zealous for Hierousalem and Sioon with a great zeal;

15. And I am becoming wrathful with great wrath against the nations who have conspired against them, because I became wrathful a little, and they have conspired against them for evil things.

16. Therefore thus saith the Lord, I shall return unto Hierousaleem with pity, and my house will have been rebuilt therein, saith the All-Controling Lord; and a measuring line will have been stretched over Hierousaleem yet again.

17. And the angel who was talking unto me said, Yet again raise a cry, saying, Thus saith the All-Controling Lord, Yet again will cities have been filled with good things and the Lord will yet again be merciful to Sioon and prefer Hierousaleem.

18. And I lifted up my eyes and saw and lo four horns.

19. And I said unto the angel that was talking to me; what are these; and he said unto me: These are the horns that have scattered Joudas and Israel and Hierousaleem.

20. And the Lord showed me four artisans.

21. And I said. What are these coming to do? And he said, They have broken off those horns that have scattered Joudas and Israel, and no one of them hath lifted a head; and they have come to goad these four horns, namely the nations that have lifted up their horn against the land of the Lord to devastate it—to goad them into their hands.

CHAPTER 2.

1. And I lifted up mine eyes and saw and lo a man of mark and in his hand a land-mensuring-line.

2. And I said unto him; where art thou going? And he said unto me, to measure Hierousaleem to see how great is the breadth of it and how great the length.

3. And lo the angel who was talking to me stopped, and another angel went his way out to meet him;

4. And spake unto him saying, Run and talk with that young man and say, Hierousaleem will have been builded in a manful way with a multitude of men and domestic animals in it.

5. And I shall be, saith the Lord, a wall of fire round about it, and I shall be in the midst of it for glory.

6. O, O flee from a land of the north saith the Lord, because from the four winds of the heavens shall I gather you together, saith the Lord.

7. In Sioon save yourselves, ye who are inhabiting a daughter of Babuloon.

8. Wherefore thus saith the All-Controling Lord; In the wake of glory hath he sent me unto the nations that have spoiled you because the one who toucheth you is as it were touching the pupil of his eye.

9. Because lo I am bringing my hand upon them, and they will be spoils for those who are serving them as bond-servants, and ye will comprehend that the All-Controling Lord hath sent me.

10. Delight thyself and rejoice, O Daughter of Sioon, because lo I am coming and am going to pitch my tabernacle down in thy midst, saith the Lord.

11. And many nations will flee for refuge unto the Lord in that day, and they will be unto him for a laity, and they will pitch their tabernacle down in thy midst, and thou wilt fully know that the All-Controling Lord hath sent me unto thee.

12. And the Lord will inherit Joudas, his portion upon the sacred land and he will yet again prefer Hierousaleem.

13. Let all flesh show reverence before the face of the Lord, because he hath arisen from out his sacred clouds.

COMMENT.

Zacharias the prophet whose name is the title of this book, we herein learn prophesied during the reign of Darelos of the Medes and Persians, whose vast empire included the province and city of Babuloon where in Noos's Day the tower of Babel was built, from which the province and city came to be so called, and this prophecy contained in these two chapters was evidently before the decree went forth from Darelos for the restoration and rebuilding of Hierousaleem.

The meaning of the name of the prophet as it appears in the three Semitic roots of which the name is composed is "Gracious—Healing—Life," and the name is as usual significant of the prophet's office or his official name like Petros (or Peter) in the New Covenant order of things or "Paulos" changed by inspiration from "Saulos." The latter was significant of Paul's official character before his conversion and the former of his apostolic official character after conversion.

Both Zacharias and Angaios ("Haggai C. V. & R. V.) were with the captivity in Babylon and wrote and uttered their prophecies these as well as several of the Psalms whose joint-ownership is attributed to them.

Daniel also, as his name signifies, was "a loan of mercy" to Babylon, (howling confusion).

We shall find much in this book of Zacharias difficult to interpret and difficult to understand; but the general thought of God's revealed mercy to his land and his people that was soon to come, and much more that has not yet come, is very clear in this minute and particular history uttered and written before the event. So far as fulfilled in the return and rebuilding of the temple and city we can look back and see clearly that it has been literally fulfilled, and this ought to ground and strengthen our faith in the unfulfilled portion. Any attempt to interpret the metaphors and symbols in which this prophecy is given except by comparing Scripture with Scripture and relying upon this esoteric help will be a dismal failure like most of the interpretations and comments that have thus far been made. This attempt therefore will be from the stand-point of what has been revealed in the Scriptures themselves and this alone. The only comment to make therefore on the vision given in these two chapters is that we see here revealed the great fact so clearly revealed throughout the Scriptures of both the Old and New Covenant, namely, that God in his providential care and rule of the nations of the earth operates through angels and angelic powers primarily however he may use human instrumentalities and the natural laws and forces, —in short we learn that the natural cosmos (world) including humanity is environed and subject to a higher spiritual or supernatural cosmos of intelligence and power and that they are both under God's infinite and beneficent rule.

The vision of the horses and horsemen and the dialogues between the two angels as herein given illustrate this great thought if nothing more.

CHAS. GARDNER.

Selected.

The Gentleness of Jesus.

It was gentleness, not weakness. It was that calm sweetness of disposition and manner which illustrates the kindly self-control of a strong, masterful spirit; not the shrinking timid uncertainty of temper and behavior which resembles gentleness, because it lacks something of the power of self-assertion. It was entirely consistent with sturdiness of conviction, positiveness of speech, and boldness of action. It was exhibited not only toward our Lord's friends, but also toward his opponents. It was specially noticeable in his treatment of all who came to him in fear or doubt or sorrow.

Let those who sometimes suppose gentleness to be a tame, insipid virtue, make careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it to be a fruitful source of true and mighty power. When we understand that one is gentle, as Jesus was, because he can afford to be; because, apart from the moral aspect of the matter, he realizes that he is strong enough in the highest sense to dispense with bluster, we feel that he has attained to a lofty and honorable level of character and life.

Then, when the time comes for righteous indignation of soul—as come it does now and then—and for vigorous, incisive speech in support of the right, or condemnation of the wrong, then the very contrast between one's customary gentleness and his temporary sternness adds immensely to the effect of the latter. If such a gentle spirit can be wrought up to such a pitch we say, "How grave the cause must be!" We never have known men or women more intense in their opinions, or more unfaltering and potential in their conduct and influence, than some of those who most closely have resembled Christ in gentleness of disposition and manner.

Gentleness is a characteristic excellence of the truly great. It is also one of the greatest excellencies. Perhaps no other is so commonly associated with Jesus in our thought. Nor is the endeavor to attain to any other more difficult or profitable. Happy is the home, the office, the factory, the school, where gentleness like that of Jesus reigns!—*The Young Man.*

For Christian Workers Take Heed

1. Unto thyself. "Take heed unto thyself, and unto the doctrine, continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 16.

"They made me the keeper of the vineyards: but my own vineyard have I not kept." Cant. i. 6.

2. Unto thy doctrine. Till I come give attention to reading, to exhortation, to doctrine.

"Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine to convince the gainsayers." Titus i. 9.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears from the truth, and shall be turned unto fables." 2 Tim. iv. 3, 4.

3. Unto thy flock. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Acts xx. 28.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Pet. v. 2-4.

L. V. T.

Personal Consecration.

The personal consecration of a Christian to the service of Christ should be understood to involve in every case personal service in some form. Here again we find a very confused notion in the minds of most persons concerning this subject. Perhaps in nine cases out of ten the person concerned, if questioned on the subject, would calmly reply that he is not qualified to do any Christian work, and that he trusts others who have more leisure or better gifts to do all that is required. Those who have means often are prepared to go a step further, and employ one or more substitutes to work for them. This is well enough, if the substitute in question is employed in addition to what the person himself does.

The chief point to remember is that there are certain forms of personal service from which no believer can be excused. These may not be the same in every case, but it will be found, if careful inquiry is made, that each individual stands related to certain tasks or to certain other individuals, in such a way that obligations rest upon him which cannot possibly be discharged by any one else. "Go ye also into my vineyard," is a command given to every one who receives a call from the Master to become his disciple. In no case does it appear that the suggestion was made to any one of those thus sent that his duty might be fully discharged by employing a substitute. —*Evangelical Messenger.*

An Earnest Appeal to all the Brotherhood of the Church of God.

Seeing the great need of better order and a more thorough knowledge of the work being done for the cause of truth most certainly believed and accepted by the Church of God in the United States and the Territories; at the Annual Conferences in Michigan and Indiana last June, measures were taken to meet this end, viz:—A committee was appointed, consisting of B. W. Woodward, of the Michigan Conference, and A. H. Zilmer of the Indiana Conference, to issue a call to each and every Conference Board in said States and Territories, and to all churches where there are no organized conferences, to report immediately to Bro. A. H. Zilmer, the number of recognized ministers in each conference, also the number and value of church buildings; also let the secretaries of the different churches report the number of members in each church or isolated members they may have a knowledge of, also that any isolated member who may see this call, report their names or any others they may know of, to Bro. Zilmer.

At the last census taken the Census Department wrote me to know the strength of our church body, and I was not able to give them much light on the subject. Now, brethren, by an earnest effort on the part of all, we will approximate the facts very closely. The census will soon be taken again—they will again ask for the facts, and we will want a correct statement. The government demands it, and is justly entitled to it. Do not lay this paper aside and forget all about it. It is a duty; do it at once—TODAY. Address all communications to A. H. Zilmer, Rensselaer, Indiana.

B. W. Woodward.
A. H. Zilmer.
Committee.

"There is nothing formidable about death except the consequences of it, and these we ourselves can regulate and control. The shortest life is long enough if it leads to a better, and the longest is too short if it does not."

Excursion Rates via Vandalia Lines.

To Indianapolis, April 23rd and 24th, account State Prohibition Convention. One and one-third fare to the round trip.

To Knightstown, Ind., April 27th, and 28th, account Christian Endeavor yearly meeting. One and one-third fare for the round trip.

To Indianapolis, May 14th, 15th, and 16th, account State G. A. R. Encampment. One fare for round trip.

Homeseekers' Excursion via the Nickel Plate Road to points in the West, North-west and South-west on April 27, 1900. Tickets are available on above date good returning within twenty-one days at one fare plus $2.00 for round trip. Inquire agents or address C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—apr 17

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line, south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12. If the Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work with the "Gospel of the Kingdom," as our cry. Let us support the work with our best energies, our prayers and substance and the Lord will certainly bless our labors.

Send all money to P. H. Oatman, 2711 Olive St., St. Joseph, Mo.

A. W. Darby, Sec.

Books and Tract List.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts. or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

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The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

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Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

Early Lessons, suitable for young or old, 80 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.

List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12.00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the our faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 269 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder: Sarah Sollick, Secy.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Sterlville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch. the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Birch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dalton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Orcutt of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 8:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Pittsb'g, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	9	33	39	3	135
	AM	PM	AM	PM	PM
Pittsb'g, lv.	7 05	3 30		11 35	
Alliance, ar.	9 50	5 55		1 30	
Canton, "	10 10	6 15		1 50	
Massillon, "	10 22	6 28		2 02	
Orrville, "	10 42	6 48		2 22	
Wooster, "	11 02	7 08		2 42	
Mansfield, "	12 10	8 16	8 25	3 50	Lv.
Crestline, ar.	12 55	9 01	9 05	4 35	7 00
Bucyrus, lv.	1 05	9 12	9 25	4 45	7 10
Upper, "	1 20	9 27	9 40	5 00	7 25
Van Wert, "	2 20	10 27	10 37	6 00	8 25
Ft. Wayne, ar.	4 10	12 15	AM	7 50	10 15
	4 15	12 20	11 30	PM	10 20
Arcola, "		12 31	11 46	8 06	
Columbia City, "	4 43	12 47	12 03	8 23	
Larwill, "		1 03	12 19	8 39	
Pierceton, "		1 10	12 25	8 45	
Winona Lake, "		1 20	12 36	8 55	
Warsaw, "	5 25	1 42	12 58	9 17	
Etna Green, "			1 08	9 27	
Bourbon, "			1 17	9 36	
Inwood, "			1 24	9 43	
Plymouth, "	6 12	2 34	1 46	10 05	8 30
Grovertown, "			1 55	10 15	
Hamlet, "			2 03	10 23	
Davis, "			2 08	10 30	
Hanna, "			2 14	10 36	
Wheeler, "			2 20	10 42	
Valparaiso, "	7 16	6 30	3 00	11 25	9 17
Wheeler, "			3 10	11 47	9 27
Hobart, "			3 19	11 56	9 36
Liverpool, "			3 43	12 20	9 59
Clarke, "			3 51	12 28	10 07
Chicago, ar.	8 45	7 45	5 00	2 35	11 15
	PM	AM	PM	PM	PM

Eastward.	20	8	6	50	38	18
	AM	PM	PM	AM	PM	AM
Chicago, lv.	7 50	3 00	11 10	11 40	4 00	8 00
Clarke, "	8 35		12 01	12 25	4 45	
Liverpool, "	8 47		12 13		4 57	
Hobart, "	8 54		1 00		5 04	
Wheeler, "	9 03		1 06		5 13	
Valparaiso, "	9 17	4 37	1 20	1 50	5 27	8 12
Wheeler, "	9 28		1 31	2 01	5 38	
Hanna, "	9 33		1 36		5 43	
Davis, "	9 39		1 42		5 49	
Hamlet, "	9 45		1 48		5 55	
Grovertown, "	9 49		1 52		5 59	
Plymouth, "	10 07	5 48	2 08		6 17	8 53
Inwood, "	10 19		2 20		6 29	
Bourbon, "	10 26		2 27		6 36	
Etna Green, "	10 32		2 33		6 42	
Warsaw, "	10 50	6 28	2 45		7 00	9 30
Winona Lake, "	10 58		2 53		7 08	
Pierceton, "	11 08		3 03		7 18	
Larwill, "	11 13		3 08		7 23	
Columbia City, "	11 23		3 18		7 33	
Arcola, "	11 32		3 27		7 42	
Ft. Wayne, lv.	12 35	7 35	4 10	3 45	8 25	10 30
Van Wert, "	1 35	8 50	5 10	4 45	9 25	11 30
Upper, "	2 30	9 45	6 05	5 40	10 20	AM
Bucyrus, "	2 45	9 55	6 20	5 50	10 30	
Crestline, ar.	2 55	10 05	6 30	6 00	10 40	
	AM	AM	PM	PM	PM	

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No. 17	No. 21	No. 5	No. 1			No. 2	No. 6	No. 22	No. 18
1 00 pm	10 15 pm	7 15 am	11 55 pm	Chicago	Lv.	9 35 am	7 25 pm	11 45 pm	1 15 pm
2 40 pm	11 55 pm	8 55 am	1 35 am	Valparaiso		7 55 am	5 45 pm	10 05 pm	11 35 am
3 10 pm	12 25 am	9 25 am	2 05 am	Wanatah		7 25 am	5 15 pm	9 35 pm	11 05 am
3 40 pm	12 55 am	9 55 am	2 35 am	La Porte		6 55 am	4 45 pm	9 05 pm	10 35 am
4 10 pm	1 25 am	10 25 am	3 05 am	Kingsbury		6 25 am	4 15 pm	8 35 pm	10 05 am
4 40 pm	1 55 am	10 55 am	3 35 am	Hamlet		5 55 am	3 45 pm	8 05 pm	9 35 am
5 10 pm	2 25 am	11 25 am	4 05 am	Knox		5 25 am	3 15 pm	7 35 pm	9 05 am
5 40 pm	2 55 am	11 55 am	4 35 am	Walkerton		4 55 am	2 45 pm	7 05 pm	8 35 am
6 10 pm	3 25 am	12 25 pm	5 05 am	Bremen		4 25 am	2 15 pm	6 35 pm	8 05 am
6 40 pm	3 55 am	12 55 pm	5 35 am	Roseland		3 55 am	1 45 pm	6 05 pm	7 35 am
7 10 pm	4 25 am	1 25 pm	6 05 am	Mishawaka		3 25 am	1 15 pm	5 35 pm	7 05 am
7 40 pm	4 55 am	1 55 pm	6 35 am	South Bend		2 55 am	12 45 pm	5 05 pm	6 35 am
8 10 pm	5 25 am	2 25 pm	7 05 am	Ft. Wayne		2 25 am	12 15 pm	4 35 pm	6 05 am
10 45 pm	8 00 am	5 00 pm	9 40 am	Chicago	Ar.	12 00 mid	9 50 am	2 10 pm	3 40 am
PM	AM	PM	AM			AM	AM	PM	AM

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In effect Nov. 27, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:31 am
No. 14, " " "	12:35 pm
No. 8, " " "	10:03 pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:04 a m
No. 3, " " " "	12:55 noon
No. 9, " " " Logansport	7:36 pm

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The Restitution.

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Trust.

I cannot understand
The "why and wherefore" of a thousand things
The crosses, the unhappiness, the daily stings;
I cannot understand;
But I can trust,
For perfect trusting perfect comfort brings.

I cannot clearly see
Why life to one brings joy, unlooked for gain,
While to another bitter heartaches come, and pain:
I cannot clearly see;
But I can trust,
And by and by my Father will explain.

I cannot see the end,
The hidden meaning of each trial sent,
The pattern into which each tangled thread is blent;
I cannot see the end;
But I can trust,
And in his changeless love I am content.

I cannot grasp the whole
Of life's great symphony, nor find the key
To these strange minor cadences perplexing me;
I cannot grasp the whole
But I will trust
In him whose ways are perfect harmony,

—Mary B. Nicolls.

Communicated.

The Gospel of the Kingdom Superceded. No. 6.

JAMES BROWNING AFFIRMS. W. H. WILSON DENIES.

Indeed, after Peter had been preaching the gospel of the kingdom, he was still unconverted, as is clear from Lu. xxii. 32, "When thou art converted strengthen thy brethren." After that faith is come," says Paul, "we are no longer under a school master (the law) but the fact that during our Lord's ministry they were under the law is ample proof that the faith had not yet come. Gal. iii. 25. "They were shut up unto the faith that should afterward be revealed." It is indeed difficult to see how any man with an open Bible can evade such plain preaching, lying as it does on the very surface of language.

But it is claimed that as Phillip preached the things concerning the kingdom to the Samaritans as a preliminary to faith we should do likewise. This at first sight looks plausible, but when we remember they worshiped the same God as Israel and claimed the same promises by virtue of their father Abraham, we see at once the need of such preaching in order to disabuse their minds of the falsity of such claims. They also had the Scriptures and looked for the Messiah on the testimony of the prophets, consequently Philip reasons accordingly. But to the Gentiles, Cornelius, the eunuch and the Philippian jailor there is no intimation that the kingdom was mentioned as essential to faith. See also Acts xxi. 22.

Paul in writing to a Greek, Timothy says the Scriptures are profitable to the man of God that he may be perfect, hence cannot be ignored after faith has come, or [illegible] preceded by faith in Christ, or after all the case may be, they will make us wise unto salvation by qualifying us for true service. They have Moses and the prophets, was not said of Abraham's seed alone and in this they had the advantage over the Gentiles. Your effort therefore to place Jew and Gentile on a like footing in relation to these things is shown to be misplaced and out of harmony with the inspired teachings.

But now I wish briefly to take up a point that is so pertinaciously insisted on, viz: That Paul was in chains for the hope of Israel. Granting that this hope was their coming King and Deliverer, the acknowledgement of this truth in nowise affects the issue between Paul and his accusers being one of identity. The Apostle recognizing in Jesus, the Son of God and King of Israel, and the Jews repudiating the proof, *i. e.*, the resurrection. For preaching the resurrection, and for this alone the Apostle was accused of the Jews, Acts xxiv. 21, so that while he refers to the Hope of Israel for whose sake he was in chains, he doubtless refers to those chains as the bonds of the gospel, because for preaching the glad news of the resurrection he endured them. Additional proof is found in 2 Tim. ii. 8, 9. Remember that Jesus Christ of the Seed of David was raised from the dead according to my gospel wherein I suffer trouble as an evil-doer even unto bonds. That Jesus was of the seed of David they could not deny, but the fact that he rose from the dead was disputed and for proclaiming it he was persecuted. This simply proves that Paul was in bonds for preaching facts not promises, and serves to show that his gospel was one of facts.

And now we come to Eph. ii. 11, 12, strangers and foreigners, my brother did it never occur to you that had those Gentiles been familiar with those promises they would still be aliens from the commonwealth of Israel, not being of the stock of Abraham. This was their condition by nature, and continued to be so until they were made nigh not by the promises but the blood of Christ. A careful reading of this passage in its proper connection will do more to set you right than any comments one might make, as well as clear the mist that has been made to hover around Peter's testimony to Cornelius.

JAMES BROWNING.

ANSWER.

Mr. Browning would have you understand that the grand old gospel of the kingdom lacks the needed power to convert or change a sinner from the error of his way even when believed in from the heart. As a case in point, he cites its effect upon Peter, and says: "Indeed, after Peter had been preaching the gospel of the kingdom, he was still *unconverted* as is clear from Luke xxii. 32: "When thou art converted strengthen thy brethren."

Of course, my friend looses ground badly, when he quotes Peter as being an *unconverted* man, in the sense of being *unsaved*, at the time of the above occurrence; why even the simplest Sunday school child should perceive in what sense the word "*converted*" is used in the passage above cited, by only simply reading the context. It needs no argument. The word *convert* in the abstract, means purely to *change* or *turn*, and the context must determine the nature of the change. In this case, ambition and contention arose among the disciples as to which of them was going to be the *greatest* man in the kingdom, and along with this was a spirit of fleshly *self-confidence*, a trust in self. Luke says: "And there was also a strife among them, which of them should be accounted the greatest." "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death."

Peter, no doubt meant just what he said when he counted in his fleshly strength that he was really able to follow his Lord to prison, and even death. The echo of his words had but recently died away when, "A certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not." Can any one fail to perceive the nature of the conversion or change that Peter needed? My friend's use of the word "*converted*" as given above is totally unwarranted.

Chronology places the above event in A. D. 32, but a year *before* this in A. D. 32, the Lord asked Peter the following question: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Does this indicate that Peter as yet was not a servant of God, and a follower of the Lord Jesus Christ, although a year ahead of the *conversion* above quoted by Friend Browning?

Says Mr. Browning: "The fact that during our Lord's ministry, they were under the law that the faith had not come."

That is a very simple matter to answer. We have to but quote Heb. ii. 3: "How shall we escape if we neglect so GREAT SALVATION; which at the first began to be spoken BY OUR LORD, (during our Lord's ministry) and was confirmed unto us by them that heard him."

Mark as historian, records what our Lord first preached, (called the "GREAT SALVATION) as follows: "Now after that John was put in prison, Jesus came unto Galilee, preaching THE GOSPEL OF THE KINGDOM OF GOD." The fact is, the faith was preached during our Lord's ministry.

Says Friend Browning: It is claimed that as Philip preached the things concerning the kingdom to the Samaritans as a preliminary to faith, we should do likewise."

"The things concerning the kingdom," was not a "preliminary to faith," but a part of "THE FAITH," which was a preliminary to baptism. Read Acts viii. 12, my friend, and you will find that you have misused the language by your interpretation.

Again, says Mr. Browning: "To the Gentiles, Cornelius, the eunich, and the Philippian jailor there is no intimation that the kingdom was mentioned as essential to faith."

It is certainly strange to what extent the gentleman will go in his blind opposition to the glorious gospel of the kingdom, being a part of the saving message. We can supply our friend with something stronger than an "intimation."

1. *To the Gentiles.* I will call the attention of my gospel opponent to the preaching of Paul (the Apostle to the *Gentiles*) at Rome, *a Gentile* city. He first called the Jews, but they turned from it, and at this, he turned to THE GENTILES, and preached what he called the "SALVATION OF GOD." Now did he say anything about the kingdom of God in preaching "the salvation of God?" Read the last chapter of Acts for something more than an "*intimation*." "There come many to him into his lodging to whom he expounded and testified THE KINGDOM OF GOD, persuading them concerning JESUS, both out of the law of Moses, and out of the prophets, from morning till evening."

"Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching THE KINGDOM OF GOD, and teaching those things which concern the LORD JESUS CHRIST."

There is no denying the fact that Paul denominated the preaching of the above message concerning the kingdom, etc., "THE SALVATION OF GOD, which he was about to preach to the Gentiles as a message of life. Language could not be plainer, or testimony more to the point. Yet, a person convinced against his will may ignore it.

2. *To Cornelius, who was also a Gentile.* He was told to call for Simon whose surname is Peter, "who shall tell thee WORDS, whereby thou and all thy house SHALL BE SAVED." "That word I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." This record is found in Mark i. 14: "Now, after that John was put in prison, Jesus came into Galilee, preaching THE GOSPEL OF GOD." Hence, the saving words, to Cornelius, a GENTILE, is none other than "THE GOSPEL OF THE KINGDOM OF GOD." This also is more than an "*intimation*," friend Browning.

3. *The eunuch and the jailor* can be answered together. The jailor was told to "believe on the Lord Jesus Christ." To believe on the Lord Jesus Christ, and to believe on the gospel, is exactly the same thing. No one can believe on the Lord Jesus Christ unless they first believe what he taught. When politicians say, I believe in McKinley, and another says, I don't, but I believe in Bryan, they have reference to the different political faiths these men preach. So to believe on the Lord Jesus Christ, is to believe the message he came to deliver. When a person tells me that he believes on the Lord Jesus Christ, and at the same time believes in a sky kingdom for immortal souls, I say positively such person does not believe on the Lord Jesus Christ, because he (Jesus) never [illegible] anything of the kind. A [illegible] believing in that of which [illegible] nothing about, cannot be a believer in that of which he has no knowledge.

My friend is deceiving himself with the vain delusion that he was a believer in the Lord Jesus Christ, and also in the so-called three-fact gospel of the Lord's death, burial and resurrection. He did not believe on the Lord Jesus Christ, in truth because he was so densely ignorant of the gospel message he spent his time preaching. He did not in reality believe in his death, burial and resurrection, because he believed the *Lord himself*, was incapable of death. At his crucifixion he only "shuffled off his mortal coil."

Philip went down into Samaria to preach Christ unto them; in doing so, he preached "the things concerning the kingdom of God, and the name of Jesus Christ." This is a Bible sample as to what it means "to preach Christ."

Paul says: "For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." When Paul preached "Christ crucified," he preached exactly what Philip preached. "Christ crucified," and the things concerning the kingdom of God and the name of Jesus Christ," are *exactly the same*. I challenge any one to show the contrary.

The Jews understood the phrase, "*the Christ*," as meaning the same as the "*King of Israel*." Let Christ, the King of Israel, come down from the cross, (Christ crucified.) Says Nathaniel, "Thou art the Christ, the King of Israel." The wise men came to Herod, saying where is he that is born King of the Jews." Herod in turn asked the chief priests, etc., where "the Christ" should be born? My friend ought to see the difference between the words *Christ* and *Jesus*.

Mr. Browning further says: "For preaching the resurrection, and this alone, the Apostle was accused of the Jews."

Not that "*alone*" my friend. They objected to his preaching *Jesus* as being *the Christ*, the *King of Israel;* or in other words "Christ crucified," takes in the whole thing, that means more than *Jesus crucified*, which seems to be the sum and substance of my friend's gospel of facts. Facts are things *present*, while the hope of the gospel relates to things to come.

Mr. Browning next refers to Eph. ii. 12, with regard to the aliens from the commonwealth of Israel, and says that they would "continue to be so until they were made nigh NOT BY THE PROMISES, but by the blood of Christ."

I would say, that neither "the promises" nor "the blood of Christ," can be [illegible] from this Scripture, without wresting the Word of God. Don't you see that "*aliens* from the commonwealth of Israel," are made up of those who are "strangers from the *covenants* of *promise*?" and that covenant is also a blood-sealed covenant, which gives it vital force; as we read in Hebrews of "the BLOOD OF THE EVERLASTING COVENANT." It is the seal of "the circumcision of Christ," buried with him (Christ) in baptism." *A seal without a covenant*, is PERFECTLY USELESS. My friend is trusting in the *blood-seal*, MINUS THE COVENANT. The blood of Christ will never make "aliens" "fellow citizens" in "the commonwealth of Israel," if they are "strangers (ignorant of) the covenants of promise."

I remember the case of a foreigner who came to this country. He could neither speak, read, or understand the English language. A relative knowing this, took advantage of his ignorance, and deceived him, he got him to enter into a covenant, by which he disposed of his property, not understanding the covenant he signed and sealed. The law held that the covenant was invalid and of no force, because the one entering into the covenant, was ignorant of the covenant he signed. This is likewise the case with regard to "the covenants of promise." A covenant is a transaction whereby two or more people enter into an agreement to do so and so, if the terms of the covenant are lived up to. The covenants here spoken of are "covenants of promise," and relate to the future. This covenant can never be entered into unless *it is understood*. The majority of people enter into a covenant whereby they expect their immortal souls to go to heaven when they die. (This was what my friend expected.) That kind of a covenant is altogether one-sided. The first party to the covenant, never entered into such an agreement. The blood of Christ will be of no effect whatever, as a seal to such a covenant. The blood of Christ was the "blood of the everlasting covenant," and "the everlasting covenant," was the covenant originally made with Abraham. For my friend to say: "They were made nigh *not by the promises*, but by the blood of Christ," is to betray a lamentable ignorance as to the relation *the blood* and the covenant sustain to each other.

My friend could not thus set aside "the promises" if he would only just allow the common legitimate use of language. Why were they "without Christ?" the answer comes, "being aliens from the commonwealth of Israel, and strangers from the covenants of promise." What is the condition of such "aliens" and "strangers?" Note the answer, "Having no hope, and without God in the world." Be careful that you do not reject the counsel of God. God will never substitute "the covenants of promise," with a covenant born of Satan, shrouded in Egyptian darkness, and propagated by paganism.

W. H. WILSON.

The Cry of Peace and Safety.

"For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." 1 Thes. v. 3.

In writing upon this Scripture we have this to say, we often sit and think, watch and pray, and glad that we are living today, and that our lot is cast in a land of Bibles, where we have the blessed privilege of taking the Word of life at any and all times, and learning what the Lord has therein revealed, and that we are able, by the blessings of God in Jesus' name, to watch the fulfilment of prophecy as they are being unfolded in the days in which we live, and even some of them right before our eyes, and that it assures us of the fact that the true child of God can shout for joy, for when these things begin to come to pass, then look up, lift up your heads for your redemption draweth nigh." Luke xxi. 28. Right here we pause with almost breathless suspense, and ask ourselves the question, can it be possible that we are living so near the dawn of an eternal day? Are we living so near the second advent of our Savior? Are we living so near his thief-like coming that it is rather to be expected than death? And to join in the company of all the redeemed, and to sing redemption's song. Rev. v. 9, 10. To share with Jesus in the rulership of the kingdom of God, or kingdom of Israel restored. Matt. xix. 28; Luke i. 32, 33; Acts i. 36; xv. 13, 14, 15, 16, 17; Rev. iii. 21.

Did we but know that this great cry of peace and safety is right in connection with our Savior's thief-like coming, and it is there we find it, and no where else. Please notice again that this great cry of peace and safety is an effect of which there must be a cause, and as cause always precedes an effect, we must invariably look in advance for the cause, and there may be two things which may precede this effect as follows. 1st, A peace conference of all the noted powers of earth. 2nd, A peace proclamation from all those noted powers as soon as the right kind of a peace conference is over.

It is a fact worthy of notice right here, that we are living in the days of peace conferences, that there has been one already held, but that they did not conclude agreeably. Hence the result was of no force, but it does seem to us that they must hold one that they can and must agree upon, but it may not be this year, nor next year, but certain is that they must hold one in the near future that they can conclude agreeably upon and thus arbitrate all differences that shall result in war, so they may obviate any further going to war, and the shedding of so much innocent blood by sacrifice of so many lives, and the expenditure of millions of money and labor. But we reason this way, that it will not be done right off, because each nation feels its own power, pride and position, so that they will not submit to such arbitration on so short a notice. But just wait a little while longer, let the nations get more and more tangled in war, so that they will get weaker and weaker, and more reduced, and things begin to look blue, and actually feel blue, they will then all want a peace conference. They will then be glad to help to make terms of peace, and be willing to arbitrate all difference that will result in war, for a while at least. If the Czar of Russia keeps calling for a peace conference every May and June, by and by the other nations will fall in with it, when they shall prefer it rather than war, they will know it.

The result of a peace conference will not be to disarm the army and navy. No, no, not at all, but that they will there after submit to arbitration and not go to war any more. When such a conference can be submitted to, then the right work will be done. Then those ministers can go home with a glad heart, and report a law of arbitration that will go into effect all the world over, and possibly a peace proclamation to follow by each and all of the different nationalities that will have been present there, when all those nations will have consolidated upon the firm basis of an arbitration law. It will not only be peace but also safety, that it will be perfectly safe to rest upon such a foundation. Then the cry of peace and safety will go forth. How long this cry will last it does not say, but certain it is that it will go into effect long enough to create a lull in hostilities. Then sudden destruction will overtake them as travail upon a woman with child, they shall not escape.

Now the question arises, how does this come? How will sudden destruction come upon them in time of peace and safety? Because it will not be long before something else will take place after there has been a duration of peace and safety for a little while at least. Then all at once the three unclean spirits will jump out frog like all at once out of the mouth of the beast, and out of the mouth of the dragon, and out of the mouth of all the false prophets, for they are spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Then it says, Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, least he walk naked, and they see his shame. He gathered them together into a place called in the Hebrew tongue Armageddon. Rev. xvi. 13-17. The thought that the three unclean spirits should jump out frog like all at once necessitates a time of peace and safety, for there would be no sense in their jumping out frog-like all at once, if the nations are warring like they are now, it must be a time of peace and safety. Hence we look for a lull in hostilities by a cry of peace and safety. Then comes the upheaval cry of three unclean spirits, they will ring out the clarion note of war to the kings of the earth, and it will be sent like a thrill the whole world over, hurrah for the great battle of God Almighty, and it will go into effect all at once, because no other battle cry will please the nations when ever they are settled upon the law of arbitration. Then all the saints can look for their Savior's thief-like coming to take place.

J. A. MOYER.

"If you would be well with a great mind, leave him with a favorable impression of you."

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, APRIL 18, 1900. NUMBER 15.

Walter Tomlinson
35 Kinsman St

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 18, 1900.

Envy is fixed on merit; and like a sore eye, is offended with every thing that is bright.

"The shortest way to wealth is not by enlarging our estates, but by contradicting our desires."

"Friendship improves happiness and abates misery, by doubling our joy and dividing our grief."

"Abundance is a trouble, want a misery, honor a burden, advancement dangerous, but competency a happiness."

"When you have no observer, be afraid of yourself. That which you are afraid to do before men, be afraid to think before God."

If your worst estate hope; in the best, fear: but in all be circumspect. Man is a watch which must be looked to, and wound up every day."

"A goodly portion of the Lord's family live usually in the shade; they are like those sweet flowers which bloom in the thick glades of the forest."

Fenimore Cooper says, "Friendship which flows from the heart cannot be frozen by adversity, as the water that flows from the spring does not congeal in winter.

"Never trust a tale-bearer with your secrets,—his fondness for entertaining you with another's should put you on your guard. No wise man will put liquor into a leaky vessel."

"It is well to be the sheep of God's pasture, even if we have been wandering sheep. Straying sheep have an owner,—and they may stray far from the fold, and still belong to that owner."

Buffon said he would give nothing for a young man who did not begin life with an enthusiasm of some kind; it shows at least that he had faith in some thing good, lofty and generous from his own standpoint.

"Blessed be God, the green pastures and the still waters, the Shepherd's crook and pleasant company, are objects which are quite as familiar to the believer's mind as the howling wilderness and the brandished rod."

Elizabeth Browning gives good advice when she says:—

"Get leave to work;
In this world 'tis the best you get at all;
For God, in caring, gives us better gifts
Than man in benediction. God says 'Sweat.
For foreheads,' men say 'crowns,' and so we
are crowned.
Ah, goaded by some tormenting circle of steel
Which snaps with a sweet spring. Get work,
get work:
Be sure 'tis better than what you work to get."

Russia seems to have secured a footing in Persia, and flushed with its success, has turned her attention to Turkey, and is stoutly insisting that a Russian subject be granted the exclusive right to build railways throughout northern Asia Minor. Russian emissaries are also engaged in an active religious propaganda in Armenia and large numbers of Armenians have already been converted. This fact in connection with the Russian demand respecting railways, excites attention in Constantinople, and clearly shows the object which Russia has in view in the eastern provinces of Asia Minor.

Trouble is also apprehended in the Balkans. According to *Reuter's* correspondent, if Russia is unable to secure the concessions demanded in Asia Minor, events of great importance may be awaited in the Balkan Peninsula, says *Glad Tidings*.

Commands of Christ.

The commands of God are at a discount in the world today. People hate them,—refuse to obey; laugh at Jehovah's counsel, and will have none of his reproof. Followers of Christ must not copy after the fashions of the present evil world. They must dare to be *singular* in this age,—for the Master says to them, "marvel not if the world hate you." The world loves its own, and the followers of Christ are not of the world. They have renounced it and all its pride, and vanity, and pleasure, and lust, and it is all passing away. If they have *not* really done so, they will pass away with it.

"We must love God, if we would serve him acceptably, and win others to him."

Carlyle said:—"Beautiful is young enthusiasm; keep it to the end, and be more and more correct in fixing on the object of it. It is a terrible thing to be wrong in that—the source of all our miseries and confusions whatever."

"That which we foolishly call vastness is, rightly considered, not more wonderful, nor more impressive, than that which we insolently call littleness, and the infinity of God is not mysterious, it is only unfathomable, not concealed, but incomprehensible; it is a clear infinity, the darkness of the pure unsearchable sea."

Man's Glory Passeth Away.

United, man puts on the appearance of strength. He founds empires; he builds cities; he guards by his armies; he cements by his policy. But after all, we read: "All flesh is grass, and all the glory of man as the flower of grass." Trace the track of civilized and powerful man through the world and you will find it covered with the wreck of his hopes; and the very monuments of his power are converted into the mockery of his weakness. His eternal cities moulder into dust; the serpent hisses in the cabinet where he planned his empires. Echo itself is startled by the foot that breaks the silence that has reigned for ages in his hall of feat and song. Columns stand in the untrodden desert; and the hut of the shepherd, or the den of the robber shelters the only residue of his palaces, and the glory which now exists is crumbling everywhere. All human glory, all fleshly pride break in the blast, and nod to their fall; and man shall lie beneath the ruins of his grandeur."

"Inheriting the Promises."

W. O. writes:—"Followers of them who through faith and patience are inheriting the promises. If they are inheriting the promises, the thing must be settled."

The verb "inherit" is here used indefinitely, and may be past, present or future, or all together at the same time, according to the nature of the subject. Supposing, therefore, the allusion is to the promise of eternal life and the kingdom of God, it settles nothing as to the question *when* these are possessed: the scope of the sense would have to be governed by the facts of the case. But the context shows that the allusion was to a past occurrence. Paul immediately adds, "For when God made promise to Abraham, because he could sware by no greater, he sware by himself, saying, Surely blessing, I will bless thee, and so after he had patiently endured, *he obtained the promise*." Heb. xiii. 15. The reference is therefore the promise of a multitudinous posterity, which Abraham began to realize before his death. When the promise was given Sarah was old and barren, and there was no human probability of his having seed; but after patient faith, the promise was fulfilled. But that Abraham is inheriting the promises, in so far as they involved eternal life and the kingdom of God, is contrary to Paul's declaration: "These all (Abraham, Isaac, Jacob, etc.) died in faith not having received the promises, but having seen them afar off."

"The Spirits of Just Men Made Perfect."

This is one of a number of things the author of Hebrews says had come. See Heb. xii. 22. They had not come [illegible] a literal sense surely. But they *had* come in the same sense in which [illegible] *come* unto the mount that might be touched and burned with fire," etc. v. 18, that is in a *relative* sense. The faith they embraced in Christ, had no relation to the literal Sinai, at which Moses received the law, but had relation to Mount Zion, and Jerusalem of the heavenly order of things on the earth, to come when

THE LORD OF HOSTS

shall reign in Mount Zion and Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. Most of the things enumerated have their place in that time to which at present we are only related by faith. "The spirits of just men made perfect" is one of the things. To perceive the meaning of it, we must keep in mind that it is introduced with the others, in contrast to what obtained under the law of Moses. This helps us to a ready solution. In an earlier part of this epistle, (chap. vii. 19) it says, "The law made nothing perfect."

IT ACCOMPLISHED NOTHING

effectually for those who served it. It did not procure the remission of sins unto life eternal. A righteousness capable of lifting the sinner above the law of sin and death was impossible under it. Righteousness could not come by the law. Gal. iii. 21. Paul says, "If righteousness comes by the law,

THEN CHRIST IS DEAD

in vain. Gal. ii. 21. Under it were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience." Heb. ix. 9. If perfection could have come by law, we should have had no dispensation through Christ. "If the first covenat had been faultless, then should no place have been found for the second." Heb. viii. 7. But as a means of healing the breach between God and man the first was

ENTIRELY FAULTY.

It was never intended to accomplish this object. It was an arrangement to pave the way for the redemption, (Gal. iii. 24), which is now in force. It contained no arrangement by which the law of God might be upheld in the death of Adam's race, and yet exhibit the goodness of God made effective in a resurrection to eternal life—nothing by which he could be just, and yet

THE JUSTIFIER

of those who were under condemnation. Rom. iii. 26. It pointed allegorically to the way in which this was to be done; and that was Christ, who is the end and substance of the whole matter. Under the New Covenant the spirits of just men are made perfect, whether they lived under the law of Moses, (in faith) or live now, or are *yet* to live. Christ's sacrificial and mediatorial work, which is the very basis of

THE NEW COVENANT,

removes the weight of the law of sin and death, from which none of the just men of old could deliver themselves from by their justness. Rom. viii. 1-3. "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve

THE LIVING GOD;

and for this cause, he is the mediator of the New Testament (or covenant), that by means of death, for the redemption of the transgressions that were under the first testament, (or covenant), they who are called might receive the promise of eternal inheritance." Heb. ix. 14, 15. To this glorious arrangement, the Hebrews who were formerly in a legal sense, under the "Mount that might be touched," "had come" by

THE FAITH OF CHRIST;

and the hope of realizing the substance of it, in the glory, honor, and immortality of the kingdom, was the anchor on which their minds rested.

If this be objected to, and it be claimed that the spirits of just men made perfect were the immortal souls of the righteous in heaven, those who claim it will get into a fog and an intricable difficulty. *In what sense*, were the Hebrews come to the glorified immortal souls of the righteous? And if in *any* sense, were not their just forefathers under the law not *equally* come to the same thing, seeing as their death

THEY WENT TO GLORY?

—and are now safe in the promised land? In that case would there be any contrast between the spiritual destiny of men under the law, and those under the gospel? And if just men were made perfect at that time, what is the meaning of Paul's statement, "They without us [illegible] as we are to-[illegible] is our present confession. [illegible] sounds [illegible] the time of thy wrath, and [illegible] the time of the dead, that [illegible] should be judged, and that thou [illegible] give reward to thy servants the prophets, and to them that fear thy name, both small and great," Rev. xi. 18?

News Notes.

The French war department is seriously crippled by the hopeless illness of the war minister Marquis de Gallifet. Many of the important changes in progress were dependent on his personal endeavors, and his plans are in such a condition that no one else can take his place.

The Paris exposition was opened last Saturday, though many of the exhibits are yet incomplete.

Italy is much disturbed over the fact that Emperor Francis Joseph of Austria is to visit the German Emperor at Berlin. Italy not being invited to be at the conference of the Emperor is taken as a slight, and the Italian minister at Berlin is called home for instruction. The triple alliance may not be renewed.

In Persia the crops have failed throughout the entire northwest part, and famine prices are charged for everything. The famine in India is bad enough, but in Persia it will be worse.

John Kensit, who has caused so much trouble in the English church circles, has again stepped into prominence. He has taken a stand against ritualism and practices similar to the Catholics, and on last Sunday when at church where the communion services were in progress, he was offered a wafer in place of bread. He demanded bread, and on being refused, he left the church, and has entered a protest against the clergy. At one place a follower of Kensit, on last Friday during a procession of clergymen and choir boys, rushed into the parade and seizing a crucifix that was being carried, broke it across his knee. He was arrested and fined, but [illegible] a protest against the Romanizing practices of the English church.

The progress of the British-Boer war is slow, but it is stated in late dispatches that a big battle is likely to come soon, if not in progress. A British position is surrounded by the Boers, and they are in turn likely to be hemmed in by a larger force of British. Some hard fighting may be looked for before many days.

A dispatch from Simla of April 14, says: "In the general opinion here Viceroy Curzon struck the right note in his reply to the Quetta Municipality when he said India had not the slightest idea of allowing any natural advantage that may accrue to Baluchistan to be neutralized or stifled by fiscal policy or by political antagonism of independent parties. This was a double hit at trade restrictions imposed by the Ameer of Afghanistan and at the policy of Russia in central Asia. Baluchistan holds an undoubtedly strong geographical position, and the Indian government intends to make the most of it. The Viceroy also made the important announcement that the telegraph line to Mushki will be completed by the end of the present month."

Egyptologists are rejoicing over several new discoveries just reported from Cairo. In addition to the finding of the mummy of King Moncpoth, the Pharaoh of the exodus, Professor Leguani, while excavating at Karnak, came upon the city gate, the first yet found in Egypt. According to Professor Sayce, who reports the find, "The gateway is of great height, made of large blocks of squared limestone, and is double, having one gate within another. Two chariots could easily have passed through it abreast. It was erected by Amenhotep II. of the eighteenth dynasty." The find dates only two or three days back and Egyptologists are greatly excited over its importance.

Parkhurst Wants New Creed.

The above heading is given to a report of a sermon by Dr. Charles H. Parkhurst, delivered in Madison Square Presbyterian church last Sunday. This whole body is in revolt throughout the country over the obnoxious sentiments of the Westminster confession of faith, and the demand is loud for a change to be made. Mr. Parkhurst voices the large part of the Presbyterian membership, and we give his words as showing the condition of affairs.

"We ought to have a new confession of faith. It is surprising that the Presbyterian [illegible] what it is than hack it to pieces and revamp it for what it is not.

And then, once more, if there were among us the distinct feeling, which the gospel so wonderfully guarantees, that everything in all this great Christian matter pivots on the absolute and unconditional love of God, we should be intolerant toward everything that states or even suggests anything like a partial or an arbitrary love on God's part, loving some because he chose to and damning the rest in order to show what he could do and how just he was.

Now that is our book, the Presbyterian confession of faith, in the third chapter. If we are thorough Presbyterians and believe what our doctrinal prospectus advertizes us as believing we believe it probable that some of the children in your homes, little children, perhaps the babe of your bosom, is damned, damned before it was born, damned from everlasting to everlasting, and then you are invited to come into church and say 'Our Father.'

Why [illegible] who should become a father for the sake of joy and 'glory' he would use in burning and racking his own offspring, deliberately creating a child with a view to the agony into which he was going to torture it, would be chased from the earth as a fiend and as an ebullition. It does not meet the case to say that it is only in 'the book' and that nobody preaches it. It is true that nobody preaches it, and equally true, I doubt not, that nobody believes it; nevertheless, it is printed on the flag beneath which the Presbyterian army is marching and it hurts us as a denomination. Men are staying out because it is there, and men are going out because it is there."

Overcoming Evil with Good.

We all have our faults and peculiarities. Every one of us finds himself crossed by such failings of others daily,—and if we were to resent them all, or even notice all, life would be a burden intolerable. If for every burst of hasty temper and for every rudeness that wounds us in our daily path we were to demand an apology and require an explanation, or resent it by retaliation, daily intercourse would be impossible. The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character which does not argue about such things,—which does not seek to adjust or cure them all, but covers them as if it did not see. So a Christian spirit throws a cloak of love over these things. It knows when it is wise not to see. The microscopic distinction in which faults appear to captious men, who are ever blaming, ever dissecting, ever complaining and finding fault, disappears in the calm gaze of love. And oh, it is this spirit which we need, and which we will never get till each one begins with his own heart. "Let all bitterness and wrath, and anger, and clamor, and evil-speaking, be put away from you with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be ye followers of God as dear children, and walk in love, as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. We are not to avenge ourselves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay saith the Lord. Therefore if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing [illegible]

Doing the Best We Know How.

How often we hear the expression, "If I do the best I know how, it is all I can do, God will certainly not condemn me." And yet those same confident persons who try so persistently to convince both themselves and others, that matters are all right between themselves and God, never make the least effort to come to a knowledge of the truth and to form thus, a saving acquaintance with God and with his dear Son, our Lord Jesus Christ.

To do the best we know how, we must seek to know the will and the purpose of our dear heavenly Father. We cannot remain in ignorance, with the Bible on our tables, and say with a clear conscience that "we are doing the best that we know," because the Bible, says we must grow in grace and in the knowledge of the truth, and that means, that we must do better, be better tomorrow, than we have been today, and that we must also know more.

Yet *many* people say, "they are doing the best they know," who never open the Bible at all, and who are perfectly indifferent as to its teachings and requirements. Can we believe them? No, we cannot, we do not; for their statements are utterly false. They are wilfully ignorant. The Bible is theirs. They have heard that its words are the words of eternal life, that Jesus came into the world to save sinners, and that if we would have a part in the future kingdom we must believe that the kingdom is coming, and must obey God. Still the Book remains unopened. They make no move to search for life; they do not "do the best they know," for they do not obey even the first commandment of Jesus to "search the Scriptures." "It is not a sufficient excuse even before a human court, to claim that we were ignorant of the law, we ought to have known it, our duty of knowing is as real as our duty of doing." God has not given us the law of life to be treated with contempt. To "do the best we know," we must enter the school of Jesus and must sit our feet in his steps. No matter about the hard part of it. It takes hardships to toughen us into soldiers. Lazy folks will never learn the mathematics of the cross. Yet it becomes but simple "adding" to him who sits at the feet of Jesus. Do "the best you know how" by learning God's will, and then "do the best you know how" by doing that will. Go work in God's vineyard. Forget self, and save men. Let go of the little, worthless realm in which you have hitherto lived, and where you have contributed to make yourself and everybody else utterly miserable, and come buy citizenship in "a kingdom that cannot be moved," and then, set yourself to labor with all your powers, inside and outside, to get others to join you for God and his glory. Then will you have peace. Then can you say with truth, "I am doing the best I know how for I am doing the will of my heavenly Father."

S. Roxana Wince.

Notice.

The brethren and friends interested in the June meeting at the Antioch church, Marshall Co., Ind., are requested to meet at the church April 28, 1900 at 2:00 P. M. to decide whether it is advisable to hold a meeting this year, and to attend to the business pertaining thereto. The officers constituting the Conference Executive Board are specially requested to be at the meeting.

Conference Notice.

To the brethren greeting:

The quarterly conference of Beloit District will convene at the Pleasant Hill school house near Bro. Peter Hulls on May 11, 1900, and continue over Sunday in Jell Co., Kan., 9 miles southwest of Mancater and 5 miles northeast of Iona, 18 miles north of Glenelder. Come one and all and let us have a good meeting.

Yours in hope of eternal life,
T. H. Owens, Pres.
Wm. Babbit, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request (or the [illegible] worthy.

J N Beck	1.75
Mrs D T Seeley	3.00
M J Sipes	.50
Mrs H E Paddock	2.00

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Methodist General Conference at Chicago, May 2nd to 31st inclusive. Tickets are available from stations on the Nickel Plate Road May 1st, 2nd, 7th, 14th and 21st, good returning by deposit until June 1st inclusive at one and one-third fare for the round trip from points within a radius of 200 miles from Chicago. Inquire agents or address C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—may 21.

Poetry.

Something Strange.

How strange is the language, so often I hear,
That when I have parted with friends I love dear,
And laid them away in the dark tomb to rest,
'Tis said they are gone to the realm of the blest,

They tell me the form that I once loved so well,
Was not the real person; but only the shell,
The house, or the casket, the man dwells within;
And oft by temptation was led into sin.

Some call it the spirit, and others the soul,
Yet, cannot describe it, in part or in whole.
They say it's immortal, in God had its birth,
'Ere Adam was made of the dust of the earth.

Their eyes cannot see it, and yet they declare
Its number is legion, and throngs earth and air,
Their ears cannot hear it, although it has voice,
To join in the anthem, when angels rejoice.

It lives in the body, or out just as well,
In heaven with angels, or demons in hell;
But, stranger than all, at the great judgment day,
It takes up its home in these organs of clay.

They speak of its being not subject to death;
Yet, this is denied in the very next breath,
For the soul of the sinner, they tell us must die,
That does not on Christ for salvation rely.

'Tis wondrously strange how these things can be,
That man is a unit, and yet two or three,
But so they profess of course it is true
For the church and the world endorse the same view.

Though I frankly confess, I'm loath to revive
What so many divines in these last days believe,
That, though it is written of man, "Thou shalt die,"
In death he lives on Ele the guy butterfly:

Unhurt and unharmed by the enemy's sting,
In spirit he soars like the bird on the wing,
To that blessed abode where the righteous shall go,
And often revisit his friends here below.

They're very attentive, for so the folks say,
They visit the circles by night and by day,
They rap on the table and tip over chairs,
The d evil, I think, must be there unawares.

And if I think rightly, he often is there,
Deceiving the weak, and beguiling the fair,
Professing to bring up the friends from the dead,
And so at his pleasure, they captive are led.

Their converts are millions, at least so they claim,
But what have they done in humanity's name,
Or where their sublime the favor to receive,
The naked to clothe and the needy relieve

Ah, that kind of fruit does not grow on their tree,
By their fruits ye shall know of what spirit they be,
But to care for the homeless, to raise fallen man,
Is not of their promises, no part of their plan.

While all this is true, each his notion may have,
And though I believe man goes down to the grave,
Let others enjoy such a faith if they can,
That spirit or soul is the undying man.

We think that to Eden we trace the first lie,
The serpent declared "Ye shall not surely die."
From then until now hath the world been deceived;
The Word of Jehovah, they have not believed.

—Dr. C. Patterson.

Communicated.

The X Ray Papers. No. 7.

"The entrance of thy Word giveth light."

Mack. Well, friend B, in our investigation of this subject of the nature of man, we have found nothing so far but what has been easily made to harmonize with the plain teaching of the Scripture. That man is wholly mortal, and that immortality is conditional. It is the prize for which we should strive. It is the reward offered to those who will seek for it, but we must seek for it in God's appointed way, according to the precepts laid [illegible] We have found no Scripture when rightly understood, that contradicts the statement of the Psalmist, "That his breath goeth forth, he returneth to the dust, in that very day his thoughts perish." Psa. cxlvi. 4.

Rev. B. But Mr. Mack, does not Christ say that "Whosoever liveth, and believeth in me, shall never die." John ix. 26. And in 1 John iii. 14, we read, "We know that we have passed from death unto life, because we love the brethren.

Mack. In Christ's conversation with Martha, which you quote a part of, he says, "He believeth in me, though he were dead, yet shall he live, (a future event). And whosoever liveth, and believeth in me shall never die," (a future event). Now, friend B, when will those who believed in Christ and are dead, live again? We will let Paul answer: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first," ("Though they were dead yet shall they live.") Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord." 1 Thes. iv. 16, 17. At that time, "Those that are alive and believe on him shall never die."

Rev. B. Well, Mr. Mack, I think there are several passages in Paul's writing that sustains the idea of the uninterrupted conscious existence of the soul, which I don't think you can explain away.

Mack. I don't propose to try to explain away any of his statements. We will let Paul himself explain them. It is true as Peter says in his 2 epistle iii. 16, speaking of Paul's writings, "In which are some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other Scriptures unto their own destruction." Friend B, we must not take any Scriptures of doubtful interpretation, to build our theory on. We need the most plain, positive evidence, for the foundation of our faith. Therefore we should take as our foundation Scriptures of which there is no doubt of their meaning, and interpret those passages hard to be understood in accord with the plain statements. Paul tells us in Rom. vi. 23 that "The wages of sin is death, but the gift of God is eternal life through Christ our Lord." Here is a plain statement of Paul which is not hard to understand. He tells us, "The wages of sin is death." Now, God in pronouncing sentence on Adam for his disobedience tells us just what he means by death. "Returning to dust." Gen. iii. 19. Paul here contrasts the wages of sin, death with the gift of God, "eternal life." Now, friend B, if all men are possessed of eternal or immortal life, where do the wicked get it? Eternal life is only to be obtained through Christ, and as a reward for righteousness. Certainly the wicked do not get it through him. Friend B, I know of but one passage of Scripture, that sustains the theory of the inherent immortality of man.

Rev. B. Well, Mr. Mack, you said a short time ago, that one, thus sayeth the Lord, was thus sufficient to establish any point.

Mack. And so it is friend B, but unfortunately for the immortal soul dogma, it is not a thus saith the Lord, but a thus saith the serpent in the garden of Eden, when he said to Eve, "Ye shall not surely die, but shall become as gods," (that is as angels or mighty ones as the Hebrew word signifies.) Angels have eternal life. This is the only passage of Scripture that I find that contradicts the plain statement that "the wages of sin is death," and that "The dead know not anything."

Rev. B. In 2 Cor. v. 8, Paul says, "We are confident, I say, and willing to be absent from the body, and to be present with the Lord." Now, Mr. Mack, how could Paul be absent from the body, and present with the Lord? Only by his spirit, as a conscious personality.

Mack. Paul's statements in the first eight verses of this chapter are of those which are hard to be understood. In the verse 1 he speaks of an earthly house and a heavenly house. Verse 2, he desires to be clothed upon with his heavenly house. Verse 3, that he should not be found naked. And in verse 4, he sums up the substance of the first three verses, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." And then in verse 8 he speaks of being "Absent from the body and present with the Lord." By being unclothed Paul evidently means the state of death. And being clothed upon with his house from heaven, the immortal state. He does not desire to be unclothed, that is to enter the state of death, but he does desire to be clothed upon with his heavenly house, that is to enter upon the immortal state, "That mortality might be swallowed up of life." Now, friend B, when does Paul expect mortality to be swallowed up of life? That is, when will this mortal state be changed for the immortal state? We will let Paul answer. In 1 Cor. xv. 44, in speaking of the resurrection he says, "It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." But the two bodies do not exist at the same time, for in verse 46, he tells us, "The natural body was first, and afterwards that which is spiritual." In verse 51, he tells us, We shall not all sleep, that is enter the state of death, or be unclothed, but we shall all be changed. Ver. 52, 53, at the resurrection, "This corruptible must put on incorruption, this mortal must put on immortality. When that takes place then death is swallowed up in victory (or life), "O death, where is thy sting; O grave, where is thy victory?" In 1 Thes. iv. 16, 17, we learn that when the Lord comes, "The dead in Christ shall be raised first, then those who are alive (in Christ) shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Friend B, notice that little word so, there is an important meaning attached to that little word, which forever destroys the popular theory of the immortal soul, which is claimed to be the actual man going to be with Christ at death, so means in that manner, and when explains the manner, and also the time of our going to be with the Lord, that precludes all other times or manners. Our only hope is in the resurrection of the dead, and change of the living when the Lord comes. No immortality for man this side of that event. I think, friend B, that Paul's explanation of that passage in 2 Cor. i. 8, makes his meaning very plain.

Rev. B. Well, Mr. Mack, I would like to hear your explanation of Phil. i. 20-23. Here Paul expresses a desire to depart and be with Christ.

Mack. I do not doubt Paul's desire to depart and be with Christ, for that is the ardent desire of every true follower of Christ. They are waiting and watching for him to come, that they may be changed if alive, and caught up with the dead in Christ to meet him in the air, and thus be ever with the Lord. But we will examine that passage, and try and find if there is any thing in it to sustain the theory that, "Ye shall not surely die." In verse 20, Paul says, "Christ shall be magnified in my body, whether it be by life or by death." From Paul's language here he evidently expected to die a violent death for the cause of Christ, and if so that cause would be magnified, "For me to live is Christ, and to die is gain; but if I live in the flesh, this is the fruit of my labor, yet what I shall choose I wot not, for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." Now, friend B, what two things was Paul in a strait betwixt? Rev. B, I think it was between life and death. It appears that he did not know, whether it would be more beneficial to the cause of Christ for him to live and labor on in that cause, or to suffer death for the same cause. In either case the cause would be magnified.

Mack. I think you are correct, friend B, it was between life and death that he was in a strait, "Having a desire to depart, and be with Christ, which is far better." That is far better than either life or death. Paul was in no strait in reference to that matter, it was his ardent desire that Christ should come and raise the saints who were dead, and change the living, and receive them to himself in the air, and so should ever be with him, as we found in 1 Thes. iv. 16, 17. The explanation already given of 2 Cor. v. 8 applies also to this passage under consideration. Friend B, the popular theory of man possessing an immortal soul, and going to heaven or hell at death, does away with two of the most important points in the gospel as taught by Christ and the Apostles. That is the resurrection of the dead, and a future general judgment. If the righteous are in heaven, enjoying all that heaven is, what necessity is there for a resurrection and a second judgment, (for they have already been judged). And so with the wicked, why bring them all back and judge them again, and send them back to their respective places of happiness or misery. Is it possible that a mistake might have been made in the first judgment at death, and some have been basking in the bliss of heaven for hundreds of years, who should have been suffering the pangs of eternal torment; or have some been in hell suffering untold anguish for ages, who should have been enjoying the bliss of heaven? Friend B, I can see no necessity for a second judgment, only on that supposition. But away with such a theory, let it go back to the dark ages of heathenism from whence it sprung. And let us accept of the plain statements of the Scripture, that "The wages of sin is death," and that "The dead know not anything," but "There shall be a resurrection, both of the just and the unjust," and that "God hath appointed a day, in the which he will judge the world in righteous by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

J. H. McCLARY.

(To be continued.)

"Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it."—*T. Edwards.*

Zacharias.—Chapter 3.

1. And the Lord showed me Jeesous the great priest standing before the face of the angel of the Lord, and the Diabolos stood at his right hand to oppose him.

2. And the Lord said unto the Diabolos, and may the Lord have rebuked thee, thou Diabolos, and may the Lord who chose out Hierousaleem have rebuked thee. Is not this as it were a brand snatched out of fire?

3. And Jeesous was clothed with filthy undergarments, and was standing before the face of the angel.

4. And he made answer and spake unto those standing before his face, saying, Take off his filthy garments. And he said, Lo I have taken away thy sins, and may ye have clothed him with a podera (a long-flowing under-garment.)

5. And may ye have put a clean turban on his head. And they put a clean turban on his head, and clothed him with outer-garments; and the angel of the Lord stood.

6. And the angel of the Lord went through the testimony to Jeesous saying,

7. Thus saith the All-Controling Lord, If thou walkest in my ways and art watchful to assert my commandments, and dost judge in behalf of my house; and dost thoroughly watch to guard my court, I will also give unto thee those who are being brought up in the midst of those who have a standing.

8. Hear forsooth, O Jeesous, thou great priest, thou and thy neighbor, who sit before the face, because men of mark are they who look four ways. Because to I am leading my bond-servant a shoot from the root (Branch C. V. & R. V.)

9. Because the stone which I have given before the face of Jeesous, upon that one stone are seven eyes; Lo I am digging a pit, saith the All-Controling Lord and I am going to feel for all the iniquity of that land in one day.

10. In that day, saith the All-Controling Lord, may ye have called together each one his neighbor beneath vine and beneath fig-tree.

Chapter 4.

1. And the angel who was talking to me turned and awakening me in the way a man is awakened out of his sleep.

2. And he said what art thou looking at? And I said, I have seen, And lo a lampstand all of gold and its standard upon it and its seven lamps thereupon, and seven conducting pipes for the lamps thereupon.

3. And the olive-trees over and above it one on the right-hand of the standard and one on the left-hand.

4. And I inquired and spake unto the angel who was talking to me, saying, What are these, Lord?

5. And the angel who was talking to me made answer and spake unto me, saying, Dost thou not know what these things are? And I said No, no Lord.

6. And he made answer and spake unto me saying: This is the Word of the Lord unto Zorobabel, saying: Not with great ability, nor with physical strength, but with my spirit, saith the All-Controling Lord.

7. Who art thou, thou great mountain before the face of Zorobabel In the way of his restoring things to uprightness? And I shall bring out the stone of the inheritance, its grace and equity of grace.

8. And a Word of the Lord occured unto me saying,

9. The hands of Zorobabel have founded this house and his hands will complete it, and thou wilt fully know why an All-Controling Lord sent me unto thee.

10. Wherefore who hath despised small ways? They will both rejoice and see the plummet line in the hand of Zorobabel; seven are these eyes that look upon all the earth;

11. And I answered and said unto him, What are these two olive-trees at the right hand and the left hand of the lamp-stand?

12. And I asked a second time and said unto him, What are the two branches of the olive-trees in the hands of the two golden nozzles that empty into and conduct unto the golden supply-pipes?

13. And he said unto me, Dost thou not know what these are? And I said No, no, Lord.

14. And he said, These are the two sons of the fatness, who stand beside the Lord of all the earth.

Chapter 5.

1. And I turned and lifted up mine eyes and saw, and lo a flying sickle.

2. And he said unto me, What art thou looking at? And I said I see a flying sickle with a length of twenty cubits and a breadth of ten cubits.

3. And he said unto me, This is the curse that goeth its way out over the face of all the earth. Wherefore every thief will have been requited unto death by this, and every one who adjureth oath to oath will have been requited by this.

4. And I shall bring it forth, saith the All-Controling Lord, and it will enter into the house of every one who sweareth to a lie in my name; and it will lodge in the midst of his house, and it will bring it to an end and its wood and its stones.

5. And the angel who was talking to me came out and said unto me, Look up with thine eyes and see this that is going its way out.

6. And I said, What is it? And he said, This is the measure that is going its way out. And he said, This is their injustice in all the earth.

7. And lo a talent of lead being lifted up; and lo a woman was seated in the midst of the measure.

8. And he said, She is the transgression. And he cast her into the midst of the measure, and cast the stone of the lead into her mouth.

9. And I lifted up mine eyes and saw, and lo two women going their way out; and spirit was in their wings, and they had wings of a hoopoe, and they took up the measure between the earth and the heavens.

10. And I said unto the angel who was talking to me, Where are they carrying the measure?

11. And he said unto me, To build a house for it in a land of Babuloon, and to make it ready there and they will place it there upon its place made ready.

Comment.

The imagery of this 3rd chapter ought to be very familiar to us who are under the fuller and clearer light of the New Covenant revelation, and its blessed import very manifest to us. "The angel of the Lord" Israel's advocate here in the first picture against the accusations of "The Diabolos."

The prevailing advocacy of the angel who pleads "the choice" and "Election" of Hierousaleem brought to the bar of justice here through her highest representative, Jeesous the Great Priest—her justification as the result of the angel's plea pictures to us by the decree that removes "the filthy garments" of sin and clothes Jeesous with "the clean fine linen of justification." The decree of the All-Controling Lord further recites the conditions of "the pardon"—namely that he and those who sit with him in high council rise to walk the way of righteousness "in newness of life"—how familiar this language to the Christian now—until "his Bond-servant a Shoot *from the Root*" (of David of course) shall have been led in, or in plain language until the Christ shall have come, "the Hope of Israel." Or using another figure made familiar in the prophets, he is called "the Stone," and upon "that One Stone" are "Seven Eyes" meaning the all-seeing watchfulness of the angelic spiritual host who represent and do the behests of the All-Controling Lord, and who as we are told elsewhere "will bring out the Stone, the Cap-Stone (of the spiritual house) with rejoicing."

"The pit" here in which sin is to be buried ultimately—the sin of God's people here referred to—is the pit of oblivion of course, not of torment.

The 10th verse gives the resultant blessing of "the call" heard and realized.

The 4th chapter opens with a statement which throws light upon "the way of vision." Read the first verse and see if it does not. Vision so-called is spoken of in the Scriptures as resembling sleep only "as it were," and is defined in Jeremiah as "a hypostasis" or "the hypostasis" of God. Now the word hypostasis means state, being or the condition in which a thing or person is, when used in a metaphysical sense. Jeremiah (Hieremias, his righteousness) as the prophet or true "mouthpiece" of God says of "the lying prophets," "If they (the lying prophets) had stood in my (God's) hypostasis (being or state) they would not have told lies." Why? Because they would have been seized by and under the control for the time being of God's spirit, that is they would have been taken out of the natural into the spiritual state, and would have been in, as the Scriptures say—or as we have anglicised the word—ecstacy, and would have seen, heard, thought and reasoned, as God does in the matters under consideration. So much for dream-visions and "the way of vision" as used in the Scriptures Old and New.

The thing seen here was "a sickle" and the balance of the chapter is a divine explanation by the angel of the signification of this sickle. This ought to be clear to the enlightened Christian now in view of all Christ's teachings in the New about "the reaper angels"—the reaping of the Darnel (Tares C. V. & R. V.) that are growing now with the wheat and that we are told to let grow until "the harvest." You see there are angel-reapers both of sin and transgression, and of righteousness. We have the picture here though of only the Darnel reaping.

The next picture is of "the measure" and "the woman" and we cannot do better than to follow the interpretation herein given. For the symbolism is difficult to interpret. The angel says that she "the woman" pictured here is "the transgression" and "the measure is their injustice in all the earth," which is equivalent to saying in plain language that the transgression is measured by the injustice which is the result of it. For the woman is cast into the measure "and the stone of the lead into her mouth." The measure here reminds us of "the measure" as used by Christ in one of his parables of an Eastern household, "Men do not light the lamp and put it under the measure, etc.," (same word for measure in both cases) which leads us to the conclusion that "the measure" here spoken of man's measure of righteousness as compared with God's measure. The woman associated with the measure and here put into the measure because she was first in the sin and transgression which resulted in man's measure becoming a false measure. Then the measure being uplifted and carried by "the two women with spirit in their wings and having wings of a hoopoe to Babuloon where a place had been made ready for it," is the measure of unrighteousness, and being placed in Babuloon is equivalent to saying "in the world of iniquity" or the unregenerate world, and the spirit in the wings representing the moving power is evidently unclean spirit as the hoopoe is an unclean bird and was accounted also a bird of ill-omen by the ancients.

The placing and the place prepared in Babuloon because Babuloon was "the great city" of that day and the representative head of the unregenerate nations and "world" of that day who were asserting this "measure of unrighteousness" with God's people whose duty and mission it was to lift up the true measure of righteousness, in bondage there, and doing bond-service to this unrighteous world power.

CHAS. GARDNER.

An Earnest Appeal to all the Brotherhood of the Church of God.

Seeing the great need of better order and a more thorough knowledge of the work being done for the cause of truth most certainly believed and accepted by the Church of God in the United States and the Territories; at the Annual Conferences in Michigan and Indiana last June, measures were taken to meet this end, viz:—A committee was appointed, consisting of B. W. Woodward, of the Michigan Conference, and A. H. Zilmer of the Indiana Conference, to issue a call to each and every Conference Board in said States and Territories, and to all churches where there are no organized conferences, to report immediately to Bro. A. H. Zilmer, the number of recognized ministers in each conference, also the number and value of church buildings; also let the secretaries of the different churches report the number of members in each church or isolated members they may have a knowledge of, also that any isolated member who may see this call, report their names or any others they may know of, to Bro. Zilmer.

At the last census taken the Census Department wrote me to know the strength of our church body, and I was not able to give them much light on the subject. Now, brethren, by an earnest effort on the part of all, we will approximate the facts very closely. The census will soon be taken again—they will again ask for the facts, and we will want a correct statement. The government demands it, and is justly entitled to it. Do not lay this paper aside and forget all about it. It is a duty; do it at once—TODAY. Address all communications to A. H. Zilmer, Rensselaer, Indiana.

B. W. WOODWARD,
A. H. ZILMER,
Committee.

Opportunities for Business

At towns on the new lines of the Chicago & North-Western Railway are summarized in a pamphlet that may be obtained upon application to W. B. Kniskern, General Passenger and Ticket Agent, 22 Fifth Ave., Chicago, Ill.—may 5.

Our Love Feast.

Dear Brothers and Sisters, of the One Faith:

I have enjoyed this Love Feast very much. Have read the testimonies of many whose names have become familiar, and without them our annual gathering would hardly be complete. But some have not yet spoken. I hope we will hear from them soon. Brother Dwiggins where are you? It seems to me that you should come to this feast as usual, to make it a success, as you made the first appointment, and there are others, let us have a love feast all the year round. Though personally unacquainted you have all ceased to be strangers, for you are my Father's children, and we are divinely related, heirs together with Christ, to an inheritance that can not fade away, nor can any mortal estimate. All silver and gold are his, and the cattle on a thousand hills. The uttermost parts of the earth are his possession. Boundless riches, an eternal inheritance is ours when the Lord returns and takes to himself his great power and reigns. Soon this earth will be fairer than now. Soon we shall greet those whom we love, though many of them we have never met. Then there will be no more good byes. We shall see the King in his beauty, and be like him. Our worst enemy will be destroyed and there will be no more pain, sorrow nor death, for the former things are all passed away.

Yours, waiting the return of our Lord.

SALLIE BLACK.

Dear brothers and sisters of the household of faith:

When I read the different letters from the isolated ones it fills my heart with joy to know that there are a few in this broad land that are striving to obtain that crown of righteousness which is promised to all the overcomers, those who resist all the temptations of this sinful life and come out victorious through Christ. May we all meet in the next age when Jesus rules supreme and all is perfection.

Yours in hope.

C. E. PEREGO.

Dear Restitution:

I wish to have a part in the Love Feast, and to acknowledge the goodness and loving kindness of our dear Redeemer. "The Lord is good; for his mercy endureth forever." I feel very unworthy, and am nothing of myself. I can only plead his promises. He has told us his grace is sufficient for us and "because I live, ye shall live also." These are precious promises, and if we miss them we miss everything. Our desire is to live near our blessed Jesus. At the beginning of the year I pledged with a dear sister that we would try to live *more* faithful the coming year than in the past, and I think it has been a help to me as she reminds me of it in her letters to me, saying, "Let us remember our vows." Husband and myself are of the isolated ones. We get very lonely and wish we could meet with God's dear children often. We have hoped and prayed that some here might be obedient to the truth, but there has been none as yet.

Will Sister W. H. Eidmiller of Ohio please send her address to me. My address is Huskins, Ohio.

Yours in hope of eternal life when Jesus comes.

MRS. JOHN ARMITAGE.

Dear Brethren and Sisters:

I am so glad that God is a God of love, and that he "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Dear brothers and sisters, it does seem to me that this is the greatest, grandest message that poor mortal man could receive. See him during his ministry, meek and holy, going about begging poor mortal and undone creatures to accept of the terms of eternal life. Then see him nailed to the cross, his life and blood poured out that you and I might have eternal life. Brethren, will we let him die in vain? Let us work while it is day, for the time is short. Our Savior will soon come and our probation end. Then all will be joy and peace, but if unworthy, shame, contempt, punishment and death. Then let us fight the good fight of faith and lay hold on eternal life.

Yours for the truth.

GEO. M. TOWNSEND.

Dear Household of Faith:

I wish to cast in my mite in the Love Feast. How it comforts my heart to read the letters from all the loved ones of like precious faith who are looking for our dear Lord's appearing and kingdom when here will be no more sickness, pain nor death. Then the blind will receive their sight and the ear of the deaf will be unstopped, then the lame will leap as an hart, and all the saints of God will shout for joy. Oh how I long for that happy time to come. I have not been able to get to meeting this winter so my Bible and papers are all the preaching that I have. When Bro. Zilmer was here last summer I had the extreme pleasure of hearing him preach five gospel sermons. How our hearts were led to rejoice as we listened to the words of life as they poured from his lips. He is a workman that needeth not to be ashamed, rightly dividing the Words of Truth. May he be the instrument in God's hands, of saving many souls, is my prayer. Oh, how sad I was when heard of dear Brother Hastings death. It seems strange that those who are doing so much good in the world are taken away. I fear I am taking up too much space. I beg an interest in all your prayers that I may be found faithful and meet you all in his kingdom.

This is the prayer of your Sister in Christ.

MRS. MAGGIE FAREWELL.

Fellow Restitution:

I send greeting to all of the Abrahamic faith. There are so many of the writers to the Love Feast that I can sympathize with, as I seldom hear any preaching except such as I know to be mixed with error. We are a scattered people and it must be for the best, and if we hold out faithful we will be gathered together before long.

Your Brother, in Christ.

A. J. PETTIGREW.

Dear Brothers and Sisters:

I love the Lord with all my heart and am looking for Jesus' soon coming, and preparing myself for his coming by studying his blessed Word every day, and striving to live more like him, and to walk in his ways all the time, and be an overcomer to the end. I want to be counted among the faithful ones.

Yours, waiting for the kingdom.

MISS NELLIE LANPHEAR.

Dear Restitution:

Once more we have the blessed privilege of writing and joining with the dear ones in the Love Feast. We are a little late with our exhortation but you know that always comes in last. We are still striving to serve the Lord. "We still press on toward the goal, unto the prize of the high calling of God in Christ Jesus." Being away out here near the broad Pacific isolated from those of like precious faith as ourselves, it does our hearts good to read the cheerful and loving words of our brothers and sisters in the faith. We feel as if we were acquainted with them, and extend to them the right hand of fellowship. We were made to rejoice by the arrival of Brother and Sister Clay, about two weeks ago. We got them a place near us so we can meet together often, and it seems much more pleasant to meet and talk with those who believe God's Word just as we do. Yet I believe we have good Christian people all around us; but they insist on going to heaven when they die, that immortal soulism clings to them. Now as Brother Clay and wife are here we can muster five members, and I believe if we had some brother here who could wield the sword right well, he would gather in a little flock. If this should come to the eyes of some of our preachers that desire to come out to California, and can get here we will do our best to hold up their hands while here. We are not very rich in this world's goods if we were we would send for any preacher who wished to come. If their is any one that can come and desire further information, write to me at Lake Port, Lake Co., California. Hoping that some good brother will respond to our call, we kindly and lovingly greet you all. Not forgetting our dear, old RESTITUTION, we have been warm friends for over twenty years. May it continue until the time of restitution of all things. May the Lord bless us all, and may we all be faithful until death, and in that day receive a crown of everlasting life, is our prayer.

Yours in the one Lord, one faith, one baptism.

C. & D. T. SEELY.

To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line, south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12, if the Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work with the "Gospel of the Kingdom," as our cry. Let us support the work with our best energies, our prayers and substance and the Lord will certainly bless our labors.

Send all money to P. H. Oatman, 2711 Olive St., St. Joseph, Mo.

A. W. DARBY, Sec.

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To Knightstown, Ind., April 27th and 28th, account Christian Endeavor yearly meeting. One and one-third fare for the round trip.

To Indianapolis, May 14th, 15th, and 16th, account State G. A. R. Encampment. One fare for round trip.

List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1024 Sixth Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and P. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12315 Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, in private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbothom, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Words, Secy.

The Church of God at Wenatchee, Washington, meet each Sunday at 11 a. m. for Bible class and social worship and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Hymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, of Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scirdsville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hutch, the 4th Sunday preaching by J. P. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and Brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God of Waterville, Douglas County Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Carver, Sec'y and Treas. J. E. Forsythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorano Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, IND., APRIL 25, 1900. NUMBER 16.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"Until the Day Break and the Shadows Flee Away."

I walked along a weary way;
All day it rougher grew:
The clouds hung low, the raindrops fell,
The winds in fierceness blew;
And when a night's somber curtain dropped,
And blacker was the storm,
I sank beside the thorny road,
And waited for the morn.

I prayed that God would shed his light,
His hand would guard my way,
And keep me safely through the night,
And bless the coming day.

I arose in the name of faith,
God's birds with music rang
The clouds aglow with morning's light,
While birds of promise sang.

I saw the hard and stony way
My feet had pressed so long;
Was behind, before me lay
The land of light and song;
For God is love, and God is wise,
He binds in sake of sorrow.
Until shall come the glad surprise—
The golden, bright to-morrow.

—O. D. Sherman.

Communicated.

"What Manner of Persons Ough Ye to be?" 2 Pet. iii. 11.

Peter asks this question in view of a day that still impends; a day full of great and terrible things. In this chapter it is styled "the day of judgment and perdition of ungodly men" and "day of God." Peter's manner of looking at the present in view of the future is not peculiar to him. All the prophets and the great Prophet like unto Moses, speak of a day of judgment in which all cases will be properly and equitably adjusted. All exhortations to faithful performance of duty; and all threatenings of punishment of the persistently disobedient are pronounced as things as closely related as cause and effect. The one is bound to follow the other. It is written. "What fruit had you in those things whereof you are now ashamed? for the end of those things is death." Rom. vi. 21. On the other hand it is also written, "But now being made free from sin and become servants of God, you have your fruit unto holiness and the end everlasting life." ver. 22. Every exhortation receives its power by coupling with it an appeal to the Lord's coming to reward his servants; and so the warnings and threatenings are rendered weighty by allusions to the penalty to be inflicted on the incorrigible transgressor, whose impending doom is death. Paul in the 2nd chapter of his Roman letter uses language that puts the question of salvation in the light of a personal or individual matter. Here it is "every man; every soul." "Who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory, honor and immortality," he will render "eternal life." "But unto them that are contentious, and do not obey the truth, but obey unrighteousness" he will render, "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." As the rendering of eternal life to the obedient is to be in the future, and at the coming of the Lord, so the rendering of indignation and wrath upon the disobedient cannot take place before that event or before the Judge comes to execute the sentence.

Again the Apostle says, "For as many as have sinned without law shall also perish without law: and as many as have sinned in (under) the law shall be judged by the law." (Rom. ii. 12) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." ver. 16. The judgment is in accordance to truth. It is at the coming of the Judge of the quick and the dead; (2 Tim. iv. 1) who will bring to light the hidden things of darkness, and make manifest the counsels of the hearts. The individual transgressors of Paul's day, and those of our day who spurn the goodness of God and after their hardness and impenitent heart treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God; those of Paul's day, and men of our day of like character shall perish in that day—not be tormented forever as some would have it; nor be purged and chastened, disciplined and corrected as others would have it; but perish, die; for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23.

The Jew boasting in his knowledge of the law and of the advantages pertaining to him, but despising the riches of God's goodness, forbearance and long-suffering; and Gentiles without the law but with the light of the gospel shining; about them, but refusing to obey it will meet the same doom. God is no respecter of persons; and in the final settlement with men the Jew will have no reason to plead exemption from the punishment due to his deeds; nor the Gentile ground of excuse because he was not under the law. I know the love of God is to be preached, for the Word so enjoins; but I find that God through his Word and in connection with the sweet message of love, employed language whose legitimate meaning was designed to impress the sinner with a wholesome dread of what will befall him in a day of reckoning. Every proclaimer of the gospel is bound to follow the example of Paul, of Peter and of Christ and declare the whole counsel of God. The language used by inspiration can convey but one meaning, that of death most literally inflicted. Whoever says that the terms employed—[illegible]—and the figures of speech [illegible] forth the doom of the ungodly have a milder meaning than that which belongs to them primarily, has a task on hand which the most learned and logical may well shrink.

But, "What manner of persons ought ye to be?" or we to be? is the weighty question that concerns the household of faith. The infidel may go on arguing the stability of nature's laws and denying the history of the flood, and scoffing at the idea of a future change, even more radical, as the believers claim, than any that took place in the history of the past since man came on the stage. We believe the day of the Lord is coming, and in view of it what should be our attitude, what the manner of our behavior? seeing we look for things as Peter portrays. The present order of things is to pass away. The new heavens and new earth are to succeed the present sin-burdened ones. In the new the righteous are to dwell. We want to witness the mighty change and be the happy tenants of the new creation. There must be the moral fitness for that perfect state. Our conversation or conduct (as the word meant when the translation was made) must be holy and our character godlike. In verse 14 the Apostle says, "Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. Peace and harmony must exist in the membership of the Christ-body. Jarring discords, bickering and back-biting will surely unfit us for the heavenly society to which the Word invites us. "The pure in heart shall see God." Day by day we must measure ourselves by the divine Word and model, by the pattern shown us in the person and character of Christ. To strive for the highest attainments in point of Christian character is pleasing to God; for it is according to his expressed will that believers could grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. iii. 18.

Growth is the divine order. "As new-born babes desire the sincere milk of the Word, that ye may grow thereby." 1 Pet. ii. 2. To further this end God has promised to aid us in our struggle and striving to be overcomers. "The Lord make you to increase and abound in love one toward another, and toward all men." 1 Thes. iii. 12. Paul more than once urges those to whom he writes to increase, to abound, especially in love; nor is growth in knowledge overlooked. It is thus that we carry out God's purpose in our "high calling." He who ceases to labor and strive against the elements of evil within and without will soon find himself led captive by Satan at his will. The many sorry specimens of Christian profession is the result of neglect of indifference and of laziness. They do not work, nor "give all diligence to make their calling and election sure."

JOHN L. WINCE.

Growth of the Kingdom of God.

"And he said, so is the kingdom of God, as if a man should cast seed into the ground, and should sleep and wake night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first, the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark iv. 26-29.

This text in many respects is a remarkable one. It is the outline in parable of the kingdom of God, in the varied and successive stages of its development.

Let us draw an outline here upon the blackboard, that the eye may aid the ear, and that we may get a clearer conception of the Master's teaching; thus:

1. The sowing time.
2. The first appearance of the blade.
3. The development of the ear.
4. The full, or ripe corn in the ear.
5. The harvest.

What is this illustration intended to represent? The text says, "So is the kingdom of God." It is the kingdom then, that Jesus is illustrating. It does not refer to any condition of men in relation to salvation, but to the kingdom to be set up among men.

The illustration is from nature and is easily understood. The successive stages in the figure are clearly marked, and we are not left to guess at its meaning, for we are told that Jesus is discoursing on the coming kingdom.

The divine government that God is establishing among men, is a successive work, and marked by distinct stages in its growth. I said "Is establishing." I mean by that, that the work has already begun, by the sowing of the Word of the kingdom. We are yet in the sowing time.

You will not be startled then when I say, that these stages in the growth of the wheat in the illustration, represent ages, in the work of redemption. God's purpose is to redeem the world by means of the kingdom. But before he will set up the kingdom he must prepare a people, who shall be the teachers and rulers, and who are prepared to administer the divine government in righteousness. Hence the sowing time or an age of preparation.

From the nature of the figure it is evident that the blade age is after the sowing age is past. And the blade stage is followed by an age which shows signs of fruitage; spoken of as the "ear." This is followed by an age when the principles of that kingdom will have reached all the world—the age of "full corn." After this an age of "harvest," or the age of the world's ingathering.

The kingdom of God in its administration of blessing the world, will cover three ages of growth besides this present age of sowing. The "leaven" of another parable was put into three measures of meal. This is only another way of teaching the same great truth.

We think that we interpret correctly, when we apply the sowing time to the present age. We should also bear in mind that the sowing time referred to in these parables, has especial reference to the publication of the gospel of the kingdom, which we know began in Galilee. Mark i. 14. The sower soweth the Word. Mark iv. 14. This "Word" is the word of the kingdom. Matt. xiii. 19.

This is the same Word or gospel which Jesus commissioned his disciples to preach in all the world. Mark xvi. 15. And the prophecy of the Savior is, that this gospel of the kingdom shall be preached in all the world for a witness to all nations. Matt. xxiv. 14.

The kingdom of God is to be a government of God for the people, through his chosen instrumentalities. The earth is yet to be filled with a knowledge of God. Mankind are to be schooled and disciplined, until their actions shall conform to the divine law.

I will consider attentively these successive phases of the kingdom's growth as introduced by the great Teacher.

The formative or elementary state of the kingdom spoken of as the appearance of the blade, aptly represents the kingdom when it first appears, at the age of sowing. It will be after the second appearing of the Christ, in the dawn of a new age in God's history that the kingdom will first appear. 2 Tim. iv. 1; Dan. vii. 13, 14. It will be like the tiny shoot of the wheat when it first comes up through the soil—so small that Jesus in another parable likens the kingdom at its point to a grain of mustard seed, the smallest of all seeds, but capable of the most marvelous growth. Mark iv. 30-33.

At this stage of its growth, Daniel compares it to a stone, which in its wonderful growth becomes so great that it ultimately fills the whole earth. Dan. ii. 35, 45.

But before this blade state can make its appearance to begin this work, the elements which go to make up a kingdom, in its organized state, must all have been developed and brought together. The territory, subjects, laws, central place of government and rulers, each and all are necessary, and will receive their proper share of preparation in the divine plan. After these have all been made ready the kingdom in organized form will begin its work in the world. Dan. ii. 44.

The kingdoms of this world are given to the Christ when he comes. Dan. vii. 14; Rev. xi. 15-18. The resurrection of the righteous dead, and change of the living will take place before the kingdom is organized, for they reign with Jesus. Rev. v. 10; Dan. vii. 22, 27; 2 Tim. v. 12.

This reign with the Christ will begin with his coming. The first age will be one of conquest, the antitype of Canaan by Joshua. The judgments of God will be abroad in the earth. Psa. xcix. 1-9; Isa. xxvi. 9; Acts xvii. 31. This age of conquest and judgment, will be followed by the millennium or the 1000 years of Rev. xx.

There will also be a resurrection at the beginning of this second age. Rev. xx. 4. Those who come upon this resurrection, are the martyrs who were beheaded under the power of the beast, during the first age of the kingdom.

After the close of the millennium there will be an open rebellion of the forces of sin, which will be followed by severe judgments. Rev. xx. 7-9. This will be followed by a general resurrection of all the dead, at the beginning of the third, and last age before the harvest.

This will be the final age of probation. That there will be probation for those who never have had an opportunity in this life, there can be no doubt.

First, because Christ tasted death for every man; and because he is the true Light that lighteth every man that cometh into the world. Heb. ii. 9; John i. 9. Second, because the books are then opened. We always open up [illegible] at the beginning of business and when business is over we close them by settling the account. The dead are raised and the books are opened, that in them their works may be written; for they are judged by the things written in them.

After the books are opened, they will remain open until the close of the age, when the dead will be judged out of the things that were written in them; and we are told that whatsoever was not written in the Book of Life, was cast into the lake of fire, or the second death.

Then the harvest of the earth is ripe. The time has come for reaping. The angels will gather out of his kingdom all things that offend, and they who do wickedly, and shall cast them into a furnace of fire. Matt. xiii. 41. Paul says that Christ must reign until he has put down all his enemies, when the kingdom will be given up to the Father, and God will be all in all. The wheat has been gathered into the garner. The righteous shine as the sun in the kingdom of the Father.

The Stone has become a great mountain and fills the whole earth. The three measures or ages have been harvested. Blade, ear and full corn have been rounded out, the harvest over, and the new heavens and new earth come in view.

A. J. EYCHANER.

Immortality.

"And God placed at the east gate of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii. 24.

The importance of the above quotation is apparently lost sight of by a vast majority of the professing religious world, and indeed, it may be safe to assume, that only those who hold to the primitive faith give it more than a passing thought.

The first three chapters of Genesis may well be called the a, b, c of man's relation towards God; and to fully understand our present and future condition, it is essential that we commit to memory these primary rules, and follow on, step by step, as God in his mercy, has unfolded his plan of redemption.

In these first three chapters we have an account of man's creation, showing that he was created in the image of the person of God, that he was a living soul and how he became so: we have also an account of the temptation, the fall, the sentence of death, the curse, the hidden promise of life in the Seed of the woman, and the guard placed over the tree of life.

There are a multitude of views in religious matters occasioned no doubt by the belief that God gave to man an entity of which no mention is made in the record: and that that entity or principle was immortal life. Eliminate that belief from the world, and you will create universal harmony so far as religion is concerned, and the many isms that are in existence today would become things of the past, for their foundation would be gone. It is very easy to ask why people believe they possess present immortality, but it is not so easy to answer.

In God's dealing with Adam, he made all things subject to him; gave him dominion over the beasts of the field and the fowls of the air; he was limited by only one thing. "Thou shalt not eat of the fruit of the tree in the midst of the garden, lest ye die." But he did eat, disobeyed the divine command, and the sentence of death passed upon him: forfeited his life by breaking the law of God, and not only his own life, but the lives of all men; for Paul says "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Rom. vi. 12. We therefore conclude that all men are under the dominion of death on account of the sin of our first parents, and being under death's dominion, we necessarily are possessed of only mortal life.

But if the popular theory be true, for what purpose did God place a flaming sword in the way of the tree of life? "Oh, that was to keep Adam from eating of that particular tree." Why did not God want Adam to eat of the tree? "Well, ahem, the book says to keep him from living forever." Why that answer will hardly do, for according to your theory he was immortal and would live forever any way, so the prohibition would be of no use, as it would add nothing to his present estate, neither would there be any need of a Redeemer. But God is not mocked. He has a beneficent purpose in all he does, and it was only because of his infinite love and mercy for his creature, that he guarded the tree of life. God's ways are higher than our ways, and he desired to unfold a plan by which man might become supremely happy, and it was necessary for him to hold in his own grasp the power to destroy the cause of sin and evil. After the disobedience of Adam he became a sinner; and if he had had free access to the tree of life, he would surely have eaten thereof and thus have become an immortal sinner and sin with its concomitants of evil, would ever existed. Therefore God in his wisdom and mercy prevented such a dire calamity, by placing a guard over the tree of life; and as Adam was prevented from taking upon himself immortal life, he could transmit to posterity no other condition than that which he possessed. Therefore God in harmony with the promise to the woman, provided a way by which man might be redeemed from his fallen estate, and as "by the offence of one, judgment came upon all men to condemnation (of death), even so by the righteousness of One (Christ Jesus), the free gift came upon all men unto justification of life" (eternal). But the gift of the Son by whom we are reconciled unto God, changed not the natural estate of man toward his Creator. It gave man an opportunity of life through the Seed of the woman on the same conditions imposed in the garden of Eden, viz. obedience. Comply with the conditions and you will receive life, joyous eternal life. It is a free gift; but it will not be forced upon any. Come and buy without money and without price; "Come and drink of the water of life freely. For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life." It is incumbent upon us to not only believe, have faith in the crucified One, but to our faith add the works of obedience, "which is the earnest of our inheritance until the redemption of the purchased possession," ever growing in grace and knowledge, ever abounding in good works, and looking for the coming of our blessed Lord who shall change our vile bodies and fashion them like unto his own glorious body, and thus shall be ministered unto us an abundant entrance, into the everlasting kingdom of our Lord and Savior Jesus Christ. Yours in hope,

MERRITT ELLIOTT.

OBITUARY.

Julia L. Williams fell asleep in Jesus at Morse Mills, Mo., April 10th, 1900, aged 31 years.

She was the daughter of Samuel and Ella Burrows. She was baptized 13 years ago by Bro. A. J. Eychaner. About 12 years ago she was married to J. F. Williams. They had two boys and one girl. Her affliction was rheumatism and typhoid fever, and while her suffering was great she never murmured nor complained, and exhorted all to be faithful, as we knew in whom we trusted, and that she would go to sleep, but would not sleep long as the Lord would soon come. She told her Baptist lady friends that she did not talk of it to hurt their feelings, but because she knew that we were right, and that she believed it true, that we did not go to heaven. All she worried about was her children and husband and friends. It seemed that God gave her strength to talk to her friends and to her neighbors, about the sleep of the dead. On the 11th we met at a Union Church in the County Seat of Jefferson Co., where I spoke to a large congregation of people, from Titus i. 2, "In hope of eternal life which God that cannot lie, promised before the world began." I put it in a new phase to them, and my prayer is to God that they will receive the truth in the same spirit as it was given to them. It seems that much good might be done here, and that new and seemingly strange doctrines may yet open the eyes of many these good listeners, and that they will understand and obey the truth is my prayer. Now comes the trial. How we will miss our dear Sister. Besides husband and children she leaves a mother, four or five sisters, one brother and many other relatives, also a number of good brothers and sisters in the church, and a host of other good and kind friends. Our dear Sister was always found at her place in the church or in her home. Dear Brothers and Sisters, let us try to live so as to meet her in the morning of the first resurrection.

JOHN FOORE.

"How violently do rumors blow the veils of popular judgments! How few there be that can discern between truth and truth-likeness, between shows and substance!"—*Sir P. Sidney.*

The Restitution.

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PLYMOUTH, INDIANA. APRIL 25, 1900.

"LIFE'S evening will take its character from the day which preceded it."

IN many things a comprehensive survey of a subject is the shortest way of getting at a precise knowledge of a particular division of it.

THOLUCK truthfully says, "There is not a more repulsive spectacle than an old man who will forsake the world which is fast forsaking *him*."

LORD Palmerston once said that man by nature is a fighting and quarreling animal; and no material change seems to have come over his nature yet.

IF the servant of "the Lord must not strive towards all men," violence, and defiance, and scorn, and insult, are not the weapons of our warfare."

"WHAT we truly and earnestly aspire *to be*, that in some measure we *are*. The mere aspiration, by changing the frame of the mind, for the moment realizes itself."

HANNAH More once said, that there is one fact which offsets all the wit and argument of infidelity, the fact that no one ever repented of Christianity on his death-bed.

LUTHER'S definition of saving faith was as follows: "Saving faith is not an intellectual assent to a system of doctrine superior to reason, but a personal trust on God in Christ,—appropriation of God's personal Word and promise of redeeming love."

CHRISTIANITY does not consist of talking about Christ, but walking after him. Christ has many to follow after him in the calm, who fly from him in the storm. Withered leaves fall off in windy weather, so do dry professors in time of temptations. They that endure to the end shall be saved."

IN answer to the question, where is the kingdom of God to be established? First, Daniel says that the kingdom "under the whole heaven" will be God's kingdom: that means on earth. *Second*, it will be where the four great kingdoms, Babylon, Medo-Persia, Grecia and Rome were. They are removed to make a place for it.

MAX Mueller says there is, between the whole animal kingdom on the one side, and man even in his lowest estate, on the other, a barrier which no animal has ever crossed, and that barrier is, *language*. By no effort of understanding, by no stretch of imagination, can I explain to myself how language could have grown out of any thing which animals possess, even if we granted them millions of years for that purpose. Valuable testimony!

VISITORS at a plantation in the South had a conversation with an old colored man, who, in answer to the question:—"Will you not soon die? You are an old man. Where do you expect to go, said, "I think I shall go to the good land." "Why do you think you will go there?" "I cannot tell; but the nearer I come to death, somehow, Jesus and I get nearer together." Of course we could not recommend the poor old man's hope, for which he could not give a reason; but we just want to ask you, reader, if the hope, based upon the promise and oath of God, of the soon coming of Christ our life, has the practical effect of getting Jesus and you nearer together? If not, why not?

CUYLER says the mightiest sermon Jesus ever preached began "When he was accused of the chief priests and elders," and "answered nothing." Then said Pilate unto him, "Hearest thou not how many things they witness against thee? And he answered them never a word; insomuch that the governor marvelled greatly." Matt. xxvii. 12-14. There is not much marvel among sinners when *saints revile* when they are reviled. That is perfectly natural. They make up their mind that they (saints?) are no better than themselves. If when reviled, abused, slandered and aggravated, they "answered nothing," they would marvel as did Pilate. Think of Jesus who was subject to temptation, and was tempted in all points like as we are, yet without sin."

"THERE are no greater self-deceivers than those who *think* they *reason* when they only *feel*."

"All for the Best."

That we some times hear an old pilgrim say, when a dark cloud passes over him, knows something of the peace there is in Christ. It shows confidence in the assertion that all things shall work together for good, to them that love God and are the called according to his purpose. *Experience* has taught the veteran soldiers that it *pays* to trust God in the dark. Things that looked so forbidding at first, have resulted so differently from what was looked for in the natural course of things, that they have been brought into our *habitual expectation* of sunshine after a storm. We feel confident, that even in these days of widespread apostacy and declension, there are some who say without cant, "All for the best," when as yet the *how* and the *why* is not discernable. These thoughts were suggested by reading an anecdote of Bernard Gilpin. He was to be tried for his faith in God,—and expected to be put to death. He was known to be in the habit of saying: "It is all for the best." On starting for London to be tried for his life, he broke his leg. In derision one of his associates said to him, "I suppose you think this is for the best?" "Of course," said he, "'tis for the best my leg is broken;" and so it proved. Before he was well enough to go to London, Queen Mary died, and instead of going to London to be burned for Christ's sake he went home free. It is always for the best. "All things work together for good to them who love God."

Matthew xxv.

"Bro. Joblin, please explain the meaning of Matt. xxv., and more especially the 32nd verse, and on to the end of the chapter. When does the scene there take place, at Christ's first appearing, or at the end of the millennial reign? 2nd, When do little children come up, if so revealed? And are they put on probation, if so revealed, and where is the proof? These questions have been raised here, and cannot be settled, apparently. Please answer through THE RESTITUTION, and oblige your brother in the hope of the gospel."

J. F. METTLER.

We would suggest that if a careful survey of the 24th chapter be taken, it will be seen that although it is in answer to *three* distinct questions, a large part of it refers to ONE of the questions,—viz: the sign of the Lord's coming. And the first word of the 25th, "Then," shows that the division of the chapter is an arbitrary one, by referring to events just related in the preceding chapter; and the parables of

THE VIRGINS AND TALENTS

lead up directly to the coming of the Son of Man, when he shall sit upon the throne of glory promised him,—the throne of his father David; and which according to his own promise in Rev. iii. 21, is to be shared by all who overcome. We are distinctly told that these will be welcomed with "Well done, good and faithful servants, enter into the joy of thy Lord;" and the 34th verse of our chapter has become with us a sort of a stereotyped quotation, as it were to be addressed to his associate kings and priests. But on carefully considering the matter, the 32nd and 33rd verses seem to throw the old ideas out of joint. This verse does not comport with the fact that the Lord is coming as a thief in the night to the world,—and even before a clearance is made for the erection of David's tabernacle, as in the days of old. After immortalization the saints appear with him on the Mount of Olives, which is before Jerusalem on the east, while the throne of David is yet in ruins. They co-operate with him in clearing the territory of the kingdom of his enemies, so that the restoration of the kingdom to Israel may take place,—or in other words,—

THE KINGDOM OF GOD

be set up. It is after he has come in his glory that all nations are gathered before him; and it would appear that it is as NATIONS he deals with them, not as individuals. We are not surprised that the enquirer and those with him should be perplexed, because there is a vague idea by many that this is a general assize of good, bad and indifferent of

ALL AGES AND CLIMES.

The fact that the saints are to judge the world in association with Jesus will preclude any such thought; they will be with him when this gathering of the nations takes place; they will have been *taken out* of the nations on the principle of faith and obedience for this purpose. Power over [illegible] tions was offered them as an [illegible] ment to steadfastness. Rev. [illegible] For our part, we see no way to [illegible] the conclusion that

ALL NATIONS

mean all nations; the *ground* [illegible] the awards seem to show this. [illegible] is no mention of faith, repentance or baptism, on the one part, or [illegible] faith or apostacy on the other, but the nations *as* nations, appear to be rewarded and punished as nations, on the basis of their treatment [illegible] brethren. Inasmuch as ye [illegible] or did *not*, to one of the least [illegible] my brethren, ye did it to me. [illegible] are to be two classes of Jesus' brethren at that time, as now,—those who became such by

FAITH, AND OBEDIENCE

to the gospel of Christ and the Israelites fleshwise. There are three parties before the throne,—the goat nations, the sheep nations, and the brethren of the King who had been befriended. In this connection it might be well to read of Jehovah's love for Israel as [illegible] in Isa. lxiii. 9, "In all *their* affliction *he* was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them and he bore them, and carried them all the days of old;" and also Zech. ii. 8, where the prophet says to Israel," he that toucheth you, toucheth

THE APPLE OF HIS EYE.

And how much of tender solicitude is manifested by God through Isaiah, chapter xvi. 4, "Let my outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler." Taking these and other like Scriptures in connection with Matt. xxv., and remembering that we learn from the 3rd chapter of Joel that when the captivity of

JUDAH AND JERUSALEM

shall *end*, God says, "I will gather all *the* nations and bring them into the valley of Jehoshaphat, and will plead with them there *for my people*, and for *my heritage Israel*, whom they have scattered among the nations, and parted my land.....Let the nations be awakened, and come up to the valley of Jehoshaphat, for

THERE WILL I SIT TO JUDGE

all the nations round about".....The Lord also shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the strength of the children of Israel. Prove all things, dear brother, and hold fast to that which is good. It is for you to decide whether or not these scenes depicted by the prophets are the same as those in Matt. xxv. We *think* they are, and expect to, until we get a better light upon it. And if this be *true*, then those nations who have befriended Israel will be the blessed of the Father,—while those who have scattered and peeled them shall be utterly annihilated. In Zech. i. 14, 15 we read, "I am

JEALOUS FOR JERUSALEM

and for Zion with a great jealousy, and I am sore displeased with the nations, that are at ease, for I was but a little displeased, and they helped forward the affliction." Of course some will think that the words "These shall go away into aglastling life, cannot apply to nations." But why not? There *are* to be nations in the kingdom of God, why may they not exist

ALL THROUGH THE AGES

And *although* they do not have the honor of the thousand years,—are not of the *first-fruits*,—that does not say they shall not be of the *afterfruits*, or full harvest when God shall be all in all. But our advice is, to turn on the search light,—like our enquirer, we want all the lights we can get, and are ready for the exchange of darkness for light at any time.

The second question is easily disposed of. What is revealed belongs to us: secret things belong to God. If there be PROOF that little children come up we do not know where it is. It will be time enough to answer the question of their probation, when the proof of their rising is before us. Let us not be wise above what is written.

News Notes.

A big battle is likely being fought near Wepener between the British and Boers. There is no more talk of investigation to stop the war, but it is thought Russia will lead in demanding a readjusting of matters so as to preserve the "balance of power" when the war is over.

Considerable attention is given now to the trouble between Turkey and the United States. Several years ago a claim was made by this country on account of the killing of some missionaries. The settlement was arranged all but the payment, and Turkey failing to hand over the money, has put our government out, to the extent that a threat is made to send our warships to Smyrna and seize the customs house. The other nations are having trouble with the Turks also on account of the increase in import duties. Several "joint notes" have been sent, but so far without effect.

The German Press sparingly discusses the movement in Italy for a new Latin alliance as disclosed by the discussion of the Emperor Franz Josef's traveling plans in the Italian press. Italy's discontent with the dreibund appears to be deeper than has been supposed.

A dispatch from Tangier, says:—"A special delegate from the Sultan of Morocco has arrived here on a mission of protest on behalf of his master against the French advance to the oasis of Tuat, a proceeding which he considers a usurpation of his rights over the territory. The outlook is not hopeful in regard to the future of Morocco, as Spain and France, it is believed, have an understanding as to their action in this country."

It is reported and believed in diplomatic circles that Emperor Francis Joseph, during his visit to Berlin, will ask the consent of the Kaiser to the occupation of Macedonia by Austria. This project has been the subject of communication for months between the Austrian, Russian, and German Foreign Ministers. Italy has been kept advised, but has made no protest.

"Pope Deals a Hard Blow."

[The above heading is found over an article in the Chicago *Tribune* of April 22, and not only tells of the action of the Pope in suppressing the most important paper of the Assumptionist Society, but gives such a complete account of the workings of this order, that we venture to give it place in our paper.—ED.]

The proceedings by the government of France against the "Congregation of the Augustin Fathers of the Assumption" afforded a deep and instructive view into the inner workings of the strongest organization of the French Clericals. It turns out that the Assumptionists are also undoubtedly the strongest political organization in France. While the Jesuits and the Dominican Fathers confine themselves chiefly to educational affairs, with particular regard to the sons of the middle classes—the bourgeois—to pave for them the way to the higher public administrative functions, especially in the army and navy, the Assumptionists devote themselves to the task of the political development of the masses for the purpose of obtaining public office by means of the ballot for the Clerical politicians.

The order of the Assumptionists was founded in 1850, ostensibly for purely religious purposes. Its object was to be the "extension of the empire of Jesus Christ." The present trial has shown, however, that the actuality of the aims was the extension of the political power of the Clericals by other means than those at the disposal of the various Jesuit organizations. It appears that the first thirty years of the existence of the Assumptionists was indeed devoted to the perfection of the inner organization of the order. Moreover the cause of the Clericals was, in the period from 1850 to 1880—during the second empire and the Clerical-monarchistic reign of the first decade of the third republic—officially strong enough to forego the agitatorical activity of the Assumptionists. Their public political activity began in 1886 with the founding of La Croix [the Cross,] a political daily paper. This was three years after the expulsion of all religious organizations not authorized by law. Last Tuesday's cable dispatches told of the suppression of La Croix by the Pope.

The "expulsion" noted is quite characteristic for the method of the campaign against the Clericals by the Republicans. The latter, immediately after the defeat of the Clerical-monarchistic faction, passed the decrees of expulsion, in 1880. But those expelled, among them the Jesuits and Assumptionists, were soon after permitted, with or without change of name, to resume their activity. The law of 1886 concerning the secularizing of the school and the taxing of religious congregations was not much more effective.

The progress of the Assumptionists was particularly rapid during the last few years. The records of this order, which were produced in court, show that there are upward of 400 "fathers," beside an unknown number of "brethren" and novices, and that they own in France fourteen important estates, of which the most valuable are in Paris, Livry, Nimes, Bordeaux, and Arras. The order has also valuable property elsewhere, chiefly in Italy, Belgium, and the Orient. In France the Assumptionist Fathers are officially but "tenants" of the buildings which they use, and in this way they escape the tax upon religious congregations. Thus, the search of the building in Paris, which serves as headquarters for the central administration, resulted in the finding of a "lease" between the fathers and the alleged owner. Attached to this lease was a revers in the which the ownership of the fathers was acknowledged. This particular property has a value of $250,000, conservatively estimated.

The most important means of agitation of the order is its press. The Paris "House of the Good Press" prints every week 12,500,000 copies of various newspapers and periodicals, which are circulated all over France. The Almanach Pontifical Catholique, the papal annual for 1899, contains the following figures concerning the Assumptionist press at the beginning of 1898:

The Daily Cross—the names of the publications are as a matter of convenience given in the English translation—180,000 copies; the Sunday Cross, 510,000 copies; the Cross of the Seamen, 10,000 copies; the Pilgrim, 176,000 copies; the Lives of the Saints, 500,000 copies; the Cosmos, 4,000 copies; the Actual Questions, 7,000 copies; the Contemporary, 35,000 copies; the Christmas, 10,000 copies and the Sunday Gossip, 155,000 copies.

The principal and central organ was the Paris Cross, which, during the Dreyfus affair, was the most rabid of all anti-Dreyfus organs. It had ninety-six subeditions for provinces, concerning which exact figures cannot be given, but it can be stated as a fact that these provincial editions exceed those of the most widely read French newspapers, the famous Petit Journal, with its daily edition of 600,000, not excepted.

The Petit Journal, by the way, is also a clerical organ, but not published under the auspices of the Assumptionists.

Each provincial Cross forms the central point for the secular organization connected with the congregation of the province. The provincial Cross committees are so numerous that a separate paper, the Croix des Comites, is published for them to facilitate the uniform working of the committees.

The activity of the Assumptionists is regulated by a committee known as "Justice-Egalite," which is nominally independent. It was founded in 1890 and is managed by Father Adeodat. All resources of the order are at the disposal of this committee. All the pious leagues of the Assumptionists, of which there are about forty in the shape of "sodalities," serve for the furtherance of election work. In an instruction of the central committee, in which the most detailed provisions for a "good election" are given, it is frankly stated as main purpose of the Assumptionist agitation "to have an administration above the administration, a municipality in the municipality, a minor judiciary beside the judiciary." This would seem to indicate a state within the state. It is even said that the Assumptionists have regular secret service of their own, so well organized and so closely guarded that the recent investigation could only disclose traces of it.

The first great action of the Assumptionists developed in the election for the national Legislature in 1898. They were particularly successful at that time, because they worked hand in hand with the Meline government. In the organ of the Central committee, L'Œuvre Electorale (Election Work), the number of Assumptionist delegates is given at twenty-five, including, of course, all the Nationalist-anti-Semitic notabilities.

The Assumptionist investigation has so far resulted only in some palliative measures proposed by the government, which are not considered as being of any incisive or lasting effect. The economic basis of the congregation's power and influence remains unchanged, and the demand for a confiscation of the order's property, made by a few extreme Radicals, has not found even a decent minority support in the national Legislature.

The most serious blow struck the order, therefore, was the suppression of the Cross, the Pope giving as a reason that religious orders should not print newspapers.

Sowing the Seed.

In the 4th chapter of Colossians 5th and 6th verses we read as follows, "Walk in wisdom toward them that are without redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." In Ephes. v. 14-17, we read, "Awake thou that sleepeth, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." Do as commanded in 1 Peter iii. 15, "Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason for the hope that is in within you. In John ix. 5, we find him who spake as never man spake, saying, "As long as I am in the world, I am the light of the world." But hundreds of years ago he went away. Then where is the light of the world now?

Listen to him in Matt. v. 13, 14, 15, 16. Addressing his disciples, he says, "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The disciples took up the work where Christ left off, and as his disciples we should continue the work. While we should not persistently present the truth to those who scoff at it, at the same time every opportunity should be embraced to present it to those who have ears to hear. A bride for the Bridegroom has to be selected. We have heard the joyful sound, we know the law of pardon and its conditions. We have laid hold of the hope set before us in the Word of truth, a life of unfading glory in the promised kingdom of God on earth. We are not ashamed of the gospel of Christ, for it is the power of God unto salvation. The present age requires men and women who will be valiant for the truth. Men and women whom no favor can allure, who can scorn the world's frown. The conflict may be a hard one, but the end will be glorious. Reader, have you entered the ranks in opposition to infidelity in every form? Are you one of them? If not, I pray you decide quickly. Time is short and the work is urgent.

JAMES C. THOMPSON.

"Neither human applause nor human censure is to be taken as a test of the truth: but either should set us upon testing ourselves."—*Bishop Whately.*

"When the millions applaud you, seriously ask yourself what harm you have done; when they censure you, what good."—*Colton.*

Attractive Summer Resort.—Winona Lake, on the Pennsylvania Lines.

Rest, recreation, entertainment and instruction, amid delightful surroundings and congenial company, are the attractions offered by Winona Lake, the pretty resort on the Pennsylvania Lines in Northern Indiana.

This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

May 15th marks the opening of the season for 1900, and commencing that date excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. For particular information on the subject of rates and time tables apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainment, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary, Winona Lake, Ind.—june 80

Excursion to Chicago via Pennsylvania Lines.

April 30th and May 1st for Admiral Dewey reception low round trip non-transferable excursion tickets will be sold to Chicago via Pennsylvania Lines; and good returning until Thursday May 3d. Elaborate preparations will be made to welcome Admiral Dewey to the metropolis of the west on the second anniversary of the battle of Manilla.

For Our Children.

The Little Grumbler.

He begins in the *morning* to grumble,
He says that he's called too soon,
And he'll keep right on while dressing
With the same old whining tune.
Then when he goes to his breakfast,
If it don't suit, how he'll growl!
When you do your best to please him
He is very apt to scowl.

When his hands are all how you're washing,
Be careful—he's sure to cry;
He don't see the use of such rubbing,
He says, with a dreadful sigh.
But still don't call him dirty,
If his hands and face are soiled,
For it greatly offends this fellow,
Who by grumbling may be spoiled.

Yes, dear little grumbler, remember
That when you become a man,
This fretting will then be chronic,
If you don't stop it now, while you can.
If you only could see, my darling,
That from care your life is now free;
By and by will come the trials—
Very happy now you should be.

—Alice Penney Hurd.

Dear Restitution:

I live in northern Wisconsin. We have no minister here, but we have THE RESTITUTION and mamma teaches me that Christ will come again. I want to be good so I can live with him. Mr. Wagoner has been *here* with us. We think so much of him; I hope he can come again. I am nine years old, I will try and write better next time. From your friend,

HERMIE HILLS.

The Story of Israel. No. 96.

BALAK AND BALAAM.

"You thought we would not remember where the lesson was, Auntie, but here it is. Num. xxii. 37."

"Pretty well done, Edna, you marked the place, did you not?"

"No, I did not think of that: I just kept saying over to myself, where it was, and then, I couldn't forget. That is the way Mr. Fay tells us to do when we want to remember anything. He says, 'Think of it on the way home from school, and when you first get up in the morning and when you are out playing on the pond.' We all tried it and found it a good way."

"It is an excellent plan Edna, and I wish all who listen to Bible lessons or to sermons, would take the same course, they would learn some thing then. But we must get at our story. Balak had met with Balaam when we left off at the 37th verse. He scolded him a little at first, for not coming at once when he sent for him, but was pacified when Balaam told him that God had held him back, and even now, he could only speak that which God should put into his mouth.

Then they went on together to Kirgathuzoth, the city of streets, Balak's capital, and there Balak offered oxen and sheep and sent them to Balaam and to the princes that were with him.

"But why did he offer them first, Auntie, that is the way God's priest's did; was he trying to be like them?"

"No, dear, but idol-worshiping people seem to have had the *same* custom of offering animals to their gods, and of saving the whole or a portion of them for their priests. It was considered as paying an act of worship to the idol, to eat of the food that had been offered to him. God prohibited his people from eating meats that had been so offered. That is one reason why Daniel, Shadrach, Meshach and Abednego would not touch the fine roasts and delicate cakes, that were brought to them from King Nebuchadnezzar's table. To eat them would have been to defile themselves with the awful sin of idol-worship.

After Balaam had been feasted to his heart's content, and had had a good night's rest, Balak 'brought him up into the high places of Baal,' that from thence 'he might see the utmost part of the people' of Israel. The altars of this god were usually built on high mountains and hills. Travelers say there is such a place on one of the high cliffs at Petra,—a ruined city of the ancient Edomites. Baal is the same god that was worshiped at Babylon, under the name of Bel.

We come now to the 23d chapter. After Balaam had looked over the country and had seen the camp of the Israelites, he ordered the King of Moab to build seven altars."

"What for, Auntie? I thought the king had taken Balaam, 'into the *high places* of Baal, already."

"He had taken him up into the mountains that were consecrated to the worship of this god, but there seem to have been no altars there. The heathen altars were often very simple affairs. You could see some of them still were you to travel in England and Ireland. They were formed by laying very large stones on one another, or by cutting them out of the solid rock. The ones on the cliffs of Petra was out out and formed a kind of basin, where sacrifices could be offered.

"But why build seven altars? Was not one enough?"

"Seven was a sacred number, Jessie, and Balaam used it, no doubt, because he was to make his appeal to the living God, and get from him the answer that he sought. Seven days make one week, and seven thousand years another or great week of the world's age. It is a perfect number.

All the letters and words of the Greek New Testament are numbered by sevens, and this is one way to tell that God had the writing of it done, because no other book has ever been written in such a way. It is the same in the Hebrew Bible. Seven oxen and seven rams were offered; one of each, on every altar, and then Balaam made Balak stand by his burnt offering, while he went off to see if the Lord would meet him. And the Lord did meet him, (through his angel) and told him just what to say to Balak. And when he had returned, he said, 'You, O King, brought me from Aram, out of the mountains of the east to curse the people of Jacob, and to defy Israel.' But "How shall I curse whom God hath not cursed, or how shall I defy them whom the Lord hath not defied? For from the top of the rock I see him, and from the hills I behold him; lo, the people shall dwell alone and not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous and let my last end be like his."

"Why Auntie, that makes us think of the promises God made to Abraham in Genesis. He said there, that he would bless them who would bless the people or nation that was to come from Abraham, and would curse them that cursed that nation, and that he would make that people as the dust of the earth, so that if a man can number the dust of the earth, then can that people also be numbered."

"But they could be counted in Balaam's time, could they not?"

"Yes, Edna, what Balaam said was prophetic of what would be. God was speaking through him and was telling us that his promises to his chosen people would yet be fulfilled. He has never given them up and he never will. For thousands of generations to come the people of Israel are still to be. You could never count them even now, if all of them who have ever lived were made to pass before you, one by one. How much less will we be able to count them, when they number millions, multiplied by millions!"

"But what does it mean, Auntie, where it says, 'the people shall dwell alone, and not be reckoned among the nations?'"

"It means that they shall be 'cut off' from other peoples and put in a land of their own, that they shall not be counted as belonging to the image-worshiping nations of Babylon, Medo-Persia, Greece and Rome, but in religion, laws and manner of life shall be counted for God as on his side, separated for ever, to carry on his works in the world.

Balak did not like what Balaam said. He thought God would perhaps give a different answer from some other place, so he climbed to the top of Mount Pisgah and built seven altars there, and made the same offerings as before. But it was the same thing over again. God will not lie. He will not change his mind as man does. What he has said he will do. What he has spoken he will make good.

He had blessed Israel, and Balaam had no power to reverse the blessing. God was with Israel. It was he who had brought them out of Egypt and who had given them the strength of a unicorn or crowned horse that they might push their enemies to the ends of the earth. There was no enchantment that could be used against them. The time would come when it would be said of them, 'What hath God wrought!' so surprising would their greatness be, and the marvelousness of the blessings showered upon them."

"Will you let me ask a question, Auntie?"

"Certainly, Edna, what is it?"

"Did not the words, 'What hath God wrought!' form the first message sent over the ocean by the Atlantic cable?'"

"Yes, dear, but we cannot stop to talk about that now, but at the very time when it would be said of them, 'What hath God wrought' the people were to rise up as a great lion and lift up himself as a young lion, and not lie down until he had eaten the prey and had drank the blood of the slain."

"What does that mean, Auntie?"

"It looks as if it applied to the great battle that is to take place just before the coming of the Lord. God's people will not lie down in peace and safety until war is at an end.

Balak was still dissatisfied and brought Balaam to another place, where other altars were built and other sacrifices were made. But I see you are getting sleepy. Good night. Numbers xxiv. next time.

AUNTY WISE.

Communicated.

A Lecture.

I have been requested to speak on the subject of the brain of men and animals. It can be shown that the functions of the brain are in perfect harmony with the creation records. It has been and is accepted by many, with all the emphasis they are capable of giving to it, "That matter cannot think." Such persons seem to suppose that their assertions settles the matter at once and settles it forever that God is incapable of so constructing matter that it can think, and so they prove that the [illegible] who thinks has an immortal spirit, but by *such assertions* they prove too much; for if this theory is true, then all the animals have an immortal spirit as well, for I will give you conclusive evidence that animals both think and reason.

If such objectors had been present when Christ told the Jews that "God was able of these stones to raise up children unto Abraham," they would have assured him that it could not be done; for these stones were material. Christ did not say that God could make bodies out of these stones for spirits of the seed of Abraham to dwell in. We are told in God's Word, that, "He made man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul," and man was told that because he had transgressed against God's laws that he would return to the ground from whence he was taken.

Men and animals are all alike made of the dust of the ground, and if allowed, will all return to mother earth sooner or later.

There are a few, such as the Theosophists, who contend that animals have immortal spirits as well as men, and of course such persons will have no difficulties in their way when it is proved that animals can and do reason, but the great majority of professed believers in the Bible, who believe that man is an immortal spirit, strenuously object to the reasoning powers of animals, because, if logical they see that it destroys their theory.

It is an axiom among scientific men that if sufficient cause for a result is found no other cause need be sought for. Supposing that glass door behind you were suddenly broken, and you sent some one to find out the cause, he found a stone just inside the door which he knew was not there before the glass was broken, and looking out he saw a boy running away, and some children told him that they saw that boy throw the stone, he would be perfectly satisfied that he had found the cause, and he would not think it necessary to go to the Spiritualists and get them to try and find out if the spirits had any hand in the breakage. Apply this common-sense principle to the brain and what do we find?

Dr. Ferrer and other physiologists have proved for many years that electric currents applied to the brains of animals at different points causes different portions of their bodies to move and if that which controls the foot, say, is destroyed, the animal looses all power over that foot. It has also been proven that electric stimulation of the front part of the brain causes no motion to the body. Dr. Ferrer in order to test what was the functions of the front brain, cut it away in various intelligent monkeys preserving them alive afterwards for a time. He then found that the animal could still move about when stimulated, and could eat when food was presented to it, but all intellectual manifestations further than this was gone. The result of these experiments is, that all physiologists now, with rare exceptions recognized the front part of the brain as containing the intellectual organs. Just in proportion as the front brain is injured in men and animals it injures their intellectual ability to that extent. (Apart from the discoveries of Dr. Gall, the discoverer of phrenology which has been sadly abused by "Professors" who read bumps and tell fortunes, which Gall never dreamed of.) The medical faculty admit that the portion of brain immediately behind and above the eye gives the power of language and it is a well known fact that if this portion of brain is seriously injured the power of speech. If [illegible] upon the brain, the [illegible] unconscious and re- [illegible] the pressure is remov- [illegible] once, at the battle of [illegible] sailor was struck on the [illegible] ing block, a portion of [illegible] driven into the brain, [illegible] re, a number of months [illegible] depressed piece of skull [illegible] he at once sat up and [illegible] as the battle gone?" [illegible] owledge of what had oc- [illegible] e was struck. If the [illegible] an injury is not too [illegible] ted to a small part it [illegible] ptense activity of the [illegible] nce, a boy was kicked [illegible] n the side of the head; [illegible] be commenced to whistle [illegible] ncessantly until a sur- [illegible] d the wound and found [illegible] picula of bone had been [illegible] brain, when this was [illegible] stopped whistling. [illegible] tate of Ohio was [illegible] hold the [illegible] fence. W[illegible] raving ma[illegible] Newburg a[illegible] n for many years and was very [illegible] nt. After seventeen years his [illegible] prevailed upon Dr. Thayer to [illegible] what an operation would do, a[illegible] had been in[illegible] performed [illegible] she felt sure the brain [illegible] pointed out [illegible] ed, the operation was [illegible] ter the operation he was perfectly same, but had no knowledge of even[illegible] that occurred during that seventeen years. I might give you very many more illustrations of this fact, that just in proportion as the brain is injured so will the effects be on the body or mind. The brains of animals are not developed to anything like the extent that man's brain is, and various grades of animals differ immensely in their intellectual capacity on account of their development, but that they do reason the following facts will show; and their reasoning powers depend just like ourselves upon brain development and cultivation.

The Rev. Egerton R. Young, now living in Toronto, Canada, was formerly a Methodist Missionary to the Indians in the Northwest Territories, in an article in Appleton's *Popular Science Monthly*, Nov., 1899. The article is entitled "Do Animals Reason?" He gives many proofs of this fact. He had an Indian called Papanekis who set his net to catch fish coming down at the mouth of a river, the net was stretched on a rope across the stream and weighted at the bottom; when the net was hauled in and again let go the force of the stream set the net. One day Papanekis came to Young in a great state of excitement, and declared that the windegoo or the devil was taking the fish out of the net and leaving only their heads in the net, and that he, the Indian was going to leave. Young laughed at his fears and got him to construct a place near by among some trees and watch. Papanekis with another Indian got there very early in the morning. "They eagerly scanned every point of vision, and for a time could observe nothing unusual."

"Hush" said one, "see that dog."

It was Caesar, cautiously skulking along the trail. He would frequently stop and sniff the air. Fortunately for the Indian watchers the wind was blowing towards them, and so the dog did not catch their scent. On he came in a quiet yet swift gait until he reached the spot where Papanekis stood when he pulled in the net. He gave a searching glance in every direction, and then he set to work. Seizing the rope in his teeth, Caesar strongly pulled it in it, while rapidly backed up, [illegible] the trail. Then walking on the rope to the waters edge as it lay on the ground, to keep the pressure of the current from dragging it in, he again took a fresh grip upon it and repeated the process. This he did until the sixty feet of rope was hauled in and the end of the net was reached to which it was attached. The net he now hauled in little by little keeping his feet firmly upon it, to securely hold it down. As he drew it up, several varieties of inferior fish, such as suckers, mullets, pike or jack fish, were at first observed. To them Caesar paid no attention. He was after the delicious white fish, which does as well as human beings prefer to other kinds. When he had perhaps hauled twenty feet of the net, his cleverness was rewarded by the sight of a fine white fish. Still holding the net with its struggling captives securely down with his feet, he began to devour the white fish. Papanekis and his comrade had seen enough and they rushed on him and gave him a thrashing."

Rev. Young gives many more illustrations in his article proving conclusively that dogs can and do reason. In this same journal is a letter from Mr. H. C. Hall. In part he says:—"Some years ago, before the establishment of the National Geological Park in this city (Washington) Dr. Frank Baker, the curator kept a small nucleus of animals in the rear of the National Museum; among this collection were several monkeys. On a hot summer day, as I was passing the monkey cage I handed to one of the monkeys a large piece of fresh molasses taffy. The animal at once carried it to his mouth and commenced to lick it. The candy was somewhat soft, and stuck to the monkey's paws. He looked at his paws, licked them with his tongue and then turned his head from side to side looking about the cage. Then taking the candy in his mouth, he sprang to the further end of the cage and picked up a wad of brown paper: this ball of paper he carefully unfolded and laying it down on the floor of the [illegible] with both paws [illegible] smoothed it out to his satisfaction he took the taffy from his mouth and laid it in the center of the paper and folded the paper over the candy, leaving a part of it exposed. He then sat down on his haunches and ate the candy, first wiping one paw and then the other upon his lips, just as any boy or man might do. If that monkey did not show reason what would you call it?

In the East Indies I have seen very many instances of elephants reasoning closely. For instance, the leader of a drove of elephants will always try a bridge to see if it will vibrate to a [illegible] and if it does, not one of them will put a foot on it.

When animals can reason with their brains, man can do the same, who are gifted with a much larger share of them. Consequently the whole of the man was made of the dust of the ground, as the Scriptures tell us, and it is only by and through Jesus Christ that we can become immortal, or receive spirit nature, until then we are creatures of the dust, wither like the grass, are soon cut off. In death man knows not anything, for his brain in the mean time is destroyed, but if we come in Christ now, believe in his promises he will raise us up at the last day. If we do not accept his offer now we will be utterly destroyed both root and branch, not by being roasted in a horrible hell-fire forever and ever as people used to describe, but of which they are now somewhat ashamed, but by dying the second death after judgment. Now is the day of our salvation, and it is our privilege and duty to accept God's offer and enjoy his favor through the endless ages of eternity in spirit nature. Those who deny his Word have no eternal life abiding in them. Those who believe and obey shall be saved.

DR. WALLACE MASON.

Contentment.

"But godliness with contentment is great gain." 1 Tim. vi. 6.

Yes, if people were *only content* with their lot in life, what a different world this would be. There would be no such thing as jealousy, or discord, there would be no more lusting after wealth that we might outdo someone who has more of this world's goods than we have, but it would cause us to use what we do possess in a more godly way. Contentment would cause us to live more peaceable and quiet lives, it would lead us to be more truthful and upright in all our dealings with our fellowmen, it would lead us to live such lives as would be good and acceptable to God; which will in the end be far more precious to us than all the wealth of the entire world. For Paul says, "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi. 10. While money is in itself harmless, and is a necessity under the present dispensation as a medium of exchange, and it is necessary for us to labor to accumulate some of this world's goods for the support of our families, for Paul tells us, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8. I for one do not want to be classed as an infidel, or as one that has denied the faith, but I do want to live in *that* form of godliness that brings contentment, for says Paul, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." It was Judas' love for money that caused him to betray the Master; I have heard it said that Judas probably thought that Jesus would save himself from his persecutors. Admitting this to be the facts of the case, it does not make the crime any the less on the part of Judas, for it seems that he had premeditated the crime before hand, and Paul says, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. x. 26, 27.

I will not try to enumerate the different crimes that the love for money has been the cause of. We cannot pick up a newspaper without reading of some crime that has been committed for money, and Paul tells us, "That some covet after it so strong, *that they have erred from the faith*," and he goes on and exhorts the brethren to shun every thing that has the appearance of evil; and he says, "But thou, O man of God, flee these things; [illegible] the good fight of [illegible] of eternal [illegible] called, and hast professed a good profession before many witnesses." 1 Tim. vi. 11.

Oh, dear brothers and sisters in Christ, are we trying to build up a character in this life, that will lead us into that straight and narrow way that leadeth unto life eternal; or do we continue in the broad way that leads to destruction? I tell you, dear brothers and sisters in the faith, it is the work that we do in this life that fits us for an inheritance in the everlasting kingdom of God. The Apostle Peter tells us what kind of a character to build, and if we would take his advice we would build up a character that no man on this earth could tear down; he tells us that after we have laid hold of those "Exceeding great and precious promises." That we must "Add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged *from his old sins*." 2 Tim. i.

Now if we will study these things and try to do them, we will finally root out of our hearts, to a great extent, the wicked elements that flesh is heir to. We know it is easier said than done, but we have the assurance that, "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Yes, dear friends, we must build a character on those principles before we are fit to become joint-heirs with Christ in the everlasting kingdom of God. O, it is the prayer of my heart, that we may one and all so live, as to gain an abundant entrance into the kingdom of God. Let us bear in mind, that if we sow to the flesh we shall of the flesh reap corruption; and if we sow to the wind, we shall reap the whirlwind. "But if we sow to the Spirit, we shall of the Spirit reap life everlasting." And now may the love of God dwell and abide with you all is my prayer.

JOS. WILLIAMS.

Editor Restitution:

I would like to say a few words to the dear brothers and sisters about a few sentences of Scripture, which I think is a little misunderstood. We read 1 Tim. vi. 15, "Christ will then show himself King of kings, Lord of the lords of the earth, and at that time when these kings and lords of the earth gather against him, he will be the only King among them that is immortal. This looks to me like the correct teaching in his words here, for at this time of which he is speaking the saints will have put on immortality, for that time of which he is speaking will be after he has come for his saints and returned to earth with all his saints. Another Scripture which Jesus said to Martha about her supper; she called on Mary because she could not attend to so many different kinds of food. Christ says but one thing is needful; if he had said only one dish is necessary, that seems to be the idea. He might have said and perhaps did, "Martha I have made many dinners from a crust of barley bread." He and his disciples lived very plain. We see it by some of his miracles.

C. ISHAM.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

"Charity Covereth a Multitude of Sins."

This beautiful poem by the late Mrs. Henry, seems so tender and appropriate in these times of lukewarm indifference, when strife and discord arising often from trifling causes, grow into such proportions as to cause alienation among brethren in the Church of God. Instead of hiding a brother's faults, and bearing him up by encouraging words of sympathy and kindness, his faults are magnified, and he is made to feel that his room is worth more than his company. God help us to reflect long enough on this matter of judgment upon another, to recognize our own frailties. To first consider whether we may not be in need of a mantle of some kind to hide us from the scorn and sport of the passer by. Let us rejoice that heaven has been so merciful as to prepare a mantle, sin-covering for us, and not refuse to spread its ample folds with loving hands over the erring for Christ's dear sake. "When one member suffers the whole body suffers." Our anxiety to bring others to a better way than those whom the Lord has given us already, to wander away and perish is not the part of a faithful shepherd.

A. B. WINES.

"All day long at the loom of love,
A beautiful angel sat and wove.
The woof was of silver threads of light,
The warp was gossamer dainty white,
Headed with dew from the tender skies,
That lay in the depths of the angel's eyes.

Back and forth the shuttle flew,
Weaving a web of texture new.
Nothing like it in heaven was known,
From the veil that hung before the throne,
To the robe like robes, so strangely fair,
That the star-eyed infant angels wear.

Nothing like it in earth was seen.
From the Summer morning's golden sheen
To the drapery draped of a winter night,
O'er the window pane of crystal white.
Naught in earth or heaven so fair,
That with this web it could compare.

As the pattern grew, a sweet surprise,
Came, more and more in the angel eyes.
And the Rose of Sharon upon her cheek
Blushed faintly, and as if to speak,
Her lips were open, no one by one
The threads flashed through till the work was done.

Alone in silence the angel wrought,
The secret of her holy thought;
Something was sealed down there below,
In sin-cursed world of death and woe,
To hide from the sight of earth and heaven,
The stains of sin by Christ forgiven.

Something to hide the faults of men,
From the vulture's eyes, whose greedy ken
Hunted them out, by night and day,
That human souls might be its prey.
To meet this want the angels wove,
That wonderful web in the loom of love.

And she fashioned a mantle, with sweeping train,
That nothing of earth could ever stain;
A mantle for Christians hands to take,
And backward bear, for Christ's dear sake,
And cast wherever a soul doth lie
In shame, a sport for the passer by."

—Mrs. S. M. I. Henry.

An Earnest Appeal to all the Brotherhood of the Church of God.

Seeing the great need of better order and a more thorough knowledge of the work being done for the cause of truth most certainly believed and accepted by the Church of God in the United States and the Territories; at the Annual Conferences in Michigan and Indiana last June, measures were taken to meet this end, viz:—A committee was appointed, consisting of B. W. Woodward, of the Michigan Conference, and A. H. Zilmer of the Indiana Conference, to issue a call to each and every Conference Board in said States and Territories, and to all churches where there are no organized conferences, to report immediately to Bro. A. H. Zilmer, the number of recognized ministers in each conference, also the number and value of church buildings; also let the secretaries of the different churches report the number of members in each church or isolated members they may have a knowledge of, also that any isolated member who may see this call, report their names or any others they may know of, to Bro. Zilmer.

At the last census taken the Census Department wrote me to know the strength of our church body, and I was not able to give them much light on the subject. Now, brethren, by an earnest effort on the part of all, we will approximate the facts very closely. The census will soon be taken again—they will again ask for the facts, and we will want a correct statement. The government demands it, and is justly entitled to it. Do not lay this paper aside and forget all about it. It is a duty; do it at once—TODAY. Address all communications to A. H. Zilmer, Rensselaer, Indiana.

B. W. WOODWARD,
A. H. ZILMER,
Committee.

Conference Notice.

To the brethren greeting:

The quarterly conference of Beloit District will convene at the Pleasant Hill school house near Bro. Peter Hulls on May 11, 1900, and continue over Sunday in Jell Co., Kan., 9 miles southwest of Mancater and 5 miles northeast of Iona, 18 miles north of Glenelder. Come one and all and let us have a good meeting.

Yours in hope of eternal life,
T. H. OWENS, Pres.
WM. BARNET, Sec.

Notice.

The brethren and friends interested in the June meeting at the Antioch church, Marshall Co., Ind., are requested to meet at the church April 28, 1900 at 2:00 P. M. to decide whether it is advisable to hold a meeting this year, and to attend to the business pertaining thereto. The officers constituting the Conference Executive Board are specially requested to beat the meeting.

To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line, south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12. If the Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work with the "Gospel of the Kingdom," as our cry. Let us support the work with our best energies, our prayers and substance and the Lord will certainly bless our labors.

Send all money to P. H. Oatman, 2711 Olive St., St. Joseph, Mo.

A. W. DANBY, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A Sister in the Faith,	1.00
Mrs. A. M. Siple,	1.75
W. D. Townsend,	8.00

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Methodist General Conference at Chicago, May 2nd to 31st inclusive. Tickets are available from stations on the Nickel Plate Road May 1st, 2nd, 7th, 14th and 21st, good returning by depositing until June 1st inclusive at one and one-third fare for the round trip from points within a radius of 200 miles from Chicago. Inquire agents or address C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—may 21.

The Nickel Plate Road

Offers excursion tickets from Ft. Wayne and points west to Chicago, at one fare for the round trip for the reception to Admiral Dewey. Tickets good going April 30th and May 1st, and returning until May 3rd inclusive. See agents or address C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—may 5.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts suitable for wide distribution. 1 Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1900. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by which we are justified. C. C. Woodruff. 10 cents.

Future Probation.—Is the world awaiting any of the unrighteous? A 160-page pamphlet by Wm. Gay Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

Excursion Rates via Vandalia Lines.

To Indianapolis, Ind., April 23, 24 and 25, account of Eastern Star Convention. One and one-third fare for the round trip.

To Indianapolis, Ind., April 24 and 25, account of State Republican Convention. One fare for the round trip.

To Knightstown, Ind., April 24 and 25, account of Christian Endeavor Union. One and one-third fare for the round trip.

To Indianapolis, Ind., April 30, May 1 and 2, account of State Prohibition Convention. One and one-third fare for the round trip.

To Cincinnati, Ohio, May 7 and 8, account of Peoples Party National Convention. One fare for the round trip.

To Indianapolis May 14 and 15, account I. O. O. F. Grand Lodge. One and one-third fare for the round trip.

To Indianapolis May 14, 15, 16, account of G. A. R. encampment. Fare $2.40 for round trip. For full information apply at Vandalia Ticket office.

T. A. DOWNS.

Opportunities for Business

At towns on the new line of the Chicago & North-Western Railway are summarized in a pamphlet that may be obtained upon application to W. B. Kniskern, General Passenger and Ticket Agent, 22 Fifth Ave., Chicago, Ill.—may 5.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and strangers are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitor welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Bay St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuifa, Kasaler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trudell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday of their at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 6:30 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Fotaythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Pittsburgh, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.

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Pittsburgh, lv.	10 00		4 35	7 45	12 25
Allegheny	10 05		4 40	7 50	12 30
Crafton	10 12		4 47	7 57	12 37
Wilkinsburg	10 16		4 51	8 01	12 41
Turtle Creek	10 21		4 56	8 06	12 46
Trafford	10 25		5 00	8 10	12 50
Irwin	10 31		5 06	8 16	12 56
Greensburg	10 45		5 20	8 30	1 10
Derry	11 03		5 38	8 48	1 28
Latrobe	11 08		5 43	8 53	1 33
Youngwood	11 15		5 50	9 00	1 40
Scottdale	11 20		5 55	9 05	1 45
Connellsville	11 30		6 05	9 15	1 55
Dawson	11 45		6 20	9 30	2 10
Confluence	11 55		6 30	9 40	2 20
Meyersdale	12 20		6 55	10 05	2 45
Garrett	12 35		7 10	10 20	3 00
Myersdale	12 45		7 20	10 30	3 10
Rockwood	1 05		7 40	10 50	3 30
Somerset	1 15		7 50	11 00	3 40
Berlin	1 30		8 05	11 15	3 55
Boswell	1 40		8 15	11 25	4 05
Hooversville	1 45		8 20	11 30	4 10
Stoystown	1 55		8 30	11 40	4 20
Central City	2 05		8 40	11 50	4 30
Jennerstown	2 15		8 50	12 00	4 40
Conemaugh	2 20		8 55	12 05	4 45
Johnstown	2 30		9 05	12 15	4 55
Cresson	3 05		9 40	12 50	5 30
Altoona	3 30		10 05	1 15	5 55
Tyrone	3 50		10 25	1 35	6 15
Bellwood	4 10		10 45	1 55	6 35
Hollidaysburg	4 20		10 55	2 05	6 45
Duncansville	4 25		11 00	2 10	6 50
Williamsburg	4 35		11 10	2 20	7 00
Tyrone	4 40		11 15	2 25	7 05
Vail	4 45		11 20	2 30	7 10
Birmingham	4 50		11 25	2 35	7 15
Tipton	4 55		11 30	2 40	7 20
Fostoria	5 00		11 35	2 45	7 25
Bellefonte	5 15		11 50	3 00	7 40
Milesburg	5 20		11 55	3 05	7 45
Curtin	5 25		12 00	3 10	7 50
Mount Eagle	5 30		12 05	3 15	7 55
Howard	5 35		12 10	3 20	8 00
Eagle Rock	5 40		12 15	3 25	8 05
Lamar	5 45		12 20	3 30	8 10
Mill Hall	5 50		12 25	3 35	8 15
Flemington	5 55		12 30	3 40	8 20
Lock Haven	6 00		12 35	3 45	8 25
Renovo	6 40		1 15	4 25	9 05
Driftwood	7 15		1 50	5 00	9 40
Sterling Run	7 30		2 05	5 15	9 55
Emporium	7 45		2 20	5 30	10 10
Cameron	7 55		2 30	5 40	10 20
Wilcox	8 10		2 45	5 55	10 35
Kane	8 40		3 15	6 25	11 05
Ridgway	9 05		3 40	6 50	11 30
Brockport	9 20		3 55	7 05	11 45
Falls Creek	9 30		4 05	7 15	11 55
DuBois	9 40		4 15	7 25	12 05
Punxsutawney	10 05		4 40	7 50	12 30
Big Run	10 15		4 50	8 00	12 40
Brookville	10 30		5 05	8 15	12 55
Sligo	10 40		5 15	8 25	1 05
Clarion	10 50		5 25	8 35	1 15
Limestone	11 00		5 35	8 45	1 25
Oil City	11 45		6 20	9 30	2 10
Titusville	12 10		6 45	9 55	2 35
Meadville	12 45		7 20	10 30	3 10
Conneaut	1 30		8 05	11 15	3 55
Girard	1 40		8 15	11 25	4 05
Erie	1 55		8 30	11 40	4 20
North East	2 15		8 50	12 00	4 40
Ripley	2 30		9 05	12 15	4 55
Dunkirk	3 00		9 35	12 45	5 25
Salamanca	3 30		10 05	1 15	5 55
Olean	4 00		10 35	1 45	6 25
Bradford	4 30		11 05	2 15	6 55
Kinzua	4 50		11 25	2 35	7 15
Warren	5 05		11 40	2 50	7 30
Irvine	5 30		12 05	3 15	7 55
Garland	5 40		12 15	3 25	8 05
Corry	5 55		12 30	3 40	8 20
Union City	6 15		12 50	4 00	8 40
Girard	6 30		1 05	4 15	8 55
Fairview	6 40		1 15	4 25	9 05
Erie	7 00		1 35	4 45	9 25
Chicago, ar.	9 45	7 45	4 30	7 30	12 10
	7 PM	5 PM	1 PM	7 AM	7 PM

Eastward.

	20	8	6	80	28	18
Chicago, lv.	7 50	3 00	11 30	11 30	5 40	2 55
Garrett	8 25		12 05	12 05	6 15	
Hooversville	9 25		1 05	1 05	7 15	
Berlin	9 35		1 15	1 15	7 25	
Boswell	9 45		1 25	1 25	7 35	
Rockwood	9 55		1 35	1 35	7 45	
Meyersdale	10 15	4 25	1 55	1 55	8 05	4 12
Garrett	10 40		2 20	2 20	8 30	
Confluence	11 00	5 05	2 40	2 40	8 50	4 52
Dawson	11 15		2 55	2 55	9 05	
Connellsville	11 30	5 35	3 10	3 10	9 20	5 22
Scottdale	11 40		3 20	3 20	9 30	
Youngwood	11 45		3 25	3 25	9 35	
Latrobe	11 52		3 32	3 32	9 42	
Derry	11 57		3 37	3 37	9 47	
Blairsville	12 15	6 05	3 55	3 55	10 05	5 52
Saltsburg	12 30		4 10	4 10	10 20	
Vandergrift	12 40		4 20	4 20	10 30	
Leechburg	12 45		4 25	4 25	10 35	
Apollo	12 55		4 35	4 35	10 45	
Parnassus	1 00		4 40	4 40	10 50	
New Kensington	1 05		4 45	4 45	10 55	
Tarentum	1 15		4 55	4 55	11 05	
Brilliant	1 20		5 00	5 00	11 10	
Etna	1 25		5 05	5 05	11 15	
Pittsburgh	1 40	6 40	5 20	5 20	11 30	6 25
Allegheny	1 45		5 25	5 25	11 35	
Pittsburgh, ar.	1 50	6 45	5 30	5 30	11 40	6 30
	PM	PM	PM	PM	AM	AM

Fort Wayne, Ind., Jct. Pittsburgh, Pa.
Crestline, O. Mansfield, O.
Wooster, O. Orrville, O.
Akron, O. Cleveland, O.
Fostoria, O. Toledo, O.
Bellefontaine, O. Sandusky, O.
Upper Sandusky, O. Tiffin, O.
Forest, O. Findlay, O.
Kenton, O. Bucyrus, O.
Galion, O. Mansfield, O.
Delphos, O. Lima, O.
Columbus, O. Newark, O.
Ada, O. Marion, O.
Fort Wayne, Ind. Chicago, Ill.
Van Wert, O. Lima, O.
Lima, O. Kenton, O.
Bluffton, Ind. Huntington, Ind.
Crestline, O. Mansfield, O.
Mansfield, O. Wooster, O.
Wooster, O. Orrville, O.
Massillon, O. Akron, O.
Canton, O. Alliance, O.
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The Restitution.

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Poetry.

Life's Melody.

Life gathers up its lessons with the years
Many are taught us with the smile of love,
Others are hallowed by our pain and tears.
But all are benedictions from above.

In thoughtless joy we take the gifts of God
As though by virtue of ourselves they came,
And when he touches with his chastening rod,
His blessings we forget and him we blame.

I met a little child upon whose face
Was written innocence and health and glee,
No blush of shame had ever marred its grace
Or tainted its sweet childish purity.

I stopped and asked her what she knew of life,
About its cares and sorrows, hopes and fears,
Whether she ever heard of toiland strife;
Whether her joys were ever mixed with tears.

The child replied, her face serene and bright,
"This world is very happy. All day long
I play among the flowers, and at night
The birds lull me to sleep with evening song."

"But," said I, not satisfied in mind,
"Suppose the birds are flown, the flowers all dead;
Suppose the sun is cold and winds unkind
Drift snow-flakes where your little feet now tread."

"Ah, then I hide my face in mother's breast,
And, while she tells me of the winter drear,
In peace and happiness content I rest;
For well I know the spring will soon be here.

"And then how happy I shall be once more,
For God will send the birds and flowers again,
My joy will be far greater than before,
Because my loss has taught me of my gain."

Dear fellow pilgrim, what has life taught you?
Has God sent blessing not unmixed with grief?
Have burning blasts dried up the morning dew?
Has bitter anguish tempted unbelief?

Doubt not that he who said, "Come unto me,"
Can turn to blessing every sigh and tear.
Believe, rejoice, and every grief shall flee;
Love, confidence, and hope will banish fear.

If we but rightly know our several parts,
Life is a melody of sweetest strain;
God plays with marvelous skill upon our hearts
And makes a harmony of joy and pain.

—C. H. Mead.

Communicated.

Some Lessons of Sixty Years. No 2.

LOSS AND THE RECOVERY.

The conversion of Paganism and Christianity was mutual. Philosophy was the solvent between them. The new substance was a mule—more vicious than either parent.

Immediately after the Apostles' times the church began to lose its purity of doctrine drawn from the LITERAL SENSE of the Old Testament and Jesus' teachings. The literal sense as opposed to allegorical is the "common sense." The former was lost and the latter triumphed chiefly through Origen (b. 185, d. 253), and the schools of Alexandria, an amalgam of Judaism, philosophy and Paganism taking the place of pure Christian literature. The contest was bitter through the 2nd, 3rd and 4th centuries. The object was to make Christianity the one great religion of the world as Rome was the one great civil power. The corruption succeeded and the little horn was established early in the 5th century, about A. D. 538; but the struggle was continued to the present time; the truth, the pure Word of God, however, having many noble witnesses in every age and every year; but organized power, religious and civil, favored the two older elements in the Amalgam—Paganism and philosophy—rather than Christianity which, under the ban of authority, endured the 1260 cruel years of the Man of Sin, till Napoleon's iron hand in 1798 brought relief. The visible church—almost invisible in its seclusion among rocks and caves and mountain fastnesses—had borne faithful testimony for Jesus; and now and then in the darkest days, one here and the other there, like beacon lights on mountain peaks, strong men had stood forth and defied the powers of darkness, and many of them sealed in the testimony at the stake.

In the ebb and flow of spiritual life we may notice the high tide of error about the middle of the little horn period, 11th to 15th centuries; the reaction starting in the 11th and coming to full force in the 15th century. Horatius Bonar says, "It was not till the church had learned to Platonize, or had taken lessons in the school of Origen, that they could condemn Chiliasm without disputing the inspiration of Revelation." Bishop Newton refers approvingly to the language of Mr. Cox of England that,—"The great chasm in the history of Chiliasm, seems to be the awful centuries of Rome's supremacy when almost every truth was hidden." The Paulikians, the Waldenses, Valdenses, Vaudois or People of the valleys "have always regarded the Papal Church as the Anti-christ, and the Babylon of the Apocalypse.....They condemn the mystical or allegorical interpretation of Scripture, and are of course literalists. Some of the most conspicuous lights in the long centuries in Papal darkness were Joachim Abines, A. D. 1190; who *lectured before Richard Coeur de Lion* on the Apocalypse, at Messina while the latter was on his way in a crusade to the Holy Land. He was refreshingly literal.

John Wickliff D. D. (b. 1324, d. 1384); born in Yorkshire, England. A zealous antagonist of Rome, he was called the "Morning Star of the Reformation," and Mosheim says he was "a man of an enterprising genius and extraordinary learning." His intimate acquaintance with the Holy Scriptures gained for him the title of the "Gospel Doctor," a turning to good account "the popularity of attacking a *foreign* power that overawed the throne, and submitted the industry and revenues of the kingdom to its own avaricious views, he loudly inveigled against the errors and the encroachments of the Romish church. His writings alarmed the clergy, and a council was assembled at Lambeth, by archbishop Sudbury, 1377, and Wickliff summoned to give an account of his doctrines. He appeared before it, accompanied by the duke of Lancaster, then in power, and made so able a defence that he was dismissed without condemnation. His acquittal, however, displeased the pope, Gregory IX., who directed his emissaries to seize the offending heretic, or if he were protected by the great and powerful of the kingdom, to cite him to Rome, to answer in person the supreme pontiff. .....A second council assembled at Lambeth, and the nineteen propositions which the pope had declared heretical, were so ably vindicated by the undaunted reformer, that his judges, afraid of offending the nobles, or of exciting a commotion among the people, who loudly supported the cause of their champion, permitted him to depart in safety, and enjoined him silence in matters of religion and of controversy. Undismayed by the powers of his enemies, Wickliff continued to preach his doctrines, which were now more universally spread, and a third council therefore assembled under Courtnay, the primate, 1382, and twenty-four propositions of the reformer were condemned as heretical, and fourteen as erroneous. The severity of the church was, at the suggestion of the pope, and the concurrence of the weak Richard II. directed against the supporters of the new heresy; but whilst some of his followers suffered punishment for their adherence to his principles, Wickliff unfortunately died at Lutterworth, 1384. But this Morning Star awoke the Waldenses, the Lollards, Walter Rute, the martyrs Huss and Jerome of Prague, and the lamented Lord Cobham, all either followers of or intimate associates with Wickliff.

Over the 200 years from Wickliff to Luther several scores of martyr-witnesses built a bridge of light. Wickliff illuminated the midnight of Papacy by the translation of the New Testament into English. The Bible had been kept in Latin to prevent the common people reading it. At that time no better place than England could have been chosen to put the Word of God into the vernacular so that all *men could read it, and no better* man than Wickliff to do it. Thence to Luther many translations of the whole or parts of the Bible were made. When the people came to read the Bible in their own tongue, they believed it as it reads. The translators and reformers were literalists. Hence the darkness of popery began to lift and the true light to shine.

O. B. L. C.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, MAY 9, 1900. NUMBER 18.

The Coming Day.

"Behold the day cometh, that shall burn as an oven." Mal. iv. 1.

At the time this language was spoken, had you been in that country where the prophet dwelt, you might have witnessed the gathering of the stubble by the women, whose task it was to grind the meal, and prepare the bread for the household. This oven consisted of a simple [illegible] In the ground [illegible] stubble and dry grass and then set it on fire, and kept it burning until the sides, and the bottom of this oven were hot enough to bake the loaves or cakes of bread. They then removed the ashes and dust carefully, and it was ready for baking. The prophet [illegible] upon this familiar incident, to illustrate what he was inspired of God to communicate to the people. His subject was the fate of the proud and the wicked, and the time was a coming day. The word "cometh" signifieth literally "is approaching." "That shall burn as an oven." Literally like the *fire* in the oven. The fuel are the proud, and those that do wickedly, instead of the stubble, but like the stubble the fire says "shall burn them up;" that it (the fire) shall leave them the (proud and wicked) neither root nor branch. The simile is complete, and seems to us to need no explanation. It simply teaches, in simple language, that the wicked shall be destroyed by burning them to ashes like the stubble in the oven, and that they should have no being like the burned stubble. Man is a material being as regards his substance. Made of the dust (earth) and atmosphere combined, and is combustible and yields to the action of fire. Fire is the element that God has chosen to destroy the wicked, and has so repeatedly declared it, that no one but an unbeliever in his Word would call it in question. But says one, how can literal fire destroy an immaterial soul? I confess I do not know. I do not believe it can. I know there exists literal fire. I have heard of an immaterial soul, but I can have no conception of it, unless it should materialize, after that I believe fire might act upon it, and destroy it. The prophet was not treating of such souls, but of material souls that could be burned to ashes like stubble, not leaving a vestige of its original form. Ashes are not stubble. Neither can stubble be reproduced from ashes alone. Throughout the Scriptures there is an uniform adherence to material things. No reference is made to the immaterial nor an equivalent, since it could have no such quality that could be expressed in words. To us the term is blank, and enters not into our conception. We are told that God is a spirit, but we are not told that he is an immaterial spirit. Had this been affirmed of him the Scriptures would have been a medly of contradictions and an impenetrable mystery. The reward that is offered to us in the world to come, consists in a real home and material surroundings. The resurrection of the dead is explained by our Lord to mean, the coming forth of those that are in their graves. They are the same who receive the eternal life. Those who are condemned are of the all who hear his voice, and come from the same place, and must surely be material as the grave in which they lie. These are condemned to destruction (death). Those are clothed upon with immortality (eternal life). "And they shall never perish," says Jesus "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs. They shall consume into smoke, and ashes shall they consume away." Surely immaterial, immortal spirits could not be reduced to smoke and ashes. This reminds me of the fact that there are no promises made to spirits, and no punishment threatened against spirits in all God's Book. It deals absolutely with material beings. And when spirits are referred to in connection with man, he is the owner of the spirits, and he is responsible for his possessions whether good or bad. This does not include the breath when it is called spirit, since no reasonable man would affirm that the Spirit of God in my nostrils means an immaterial, immortal entity, or that such a gift was a thing to be rewarded, or punished. We desire to be changed, but not left out. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." (The same we) "This mortal shall put on immortality." This corruptible (man) shall put on incorruption. This process is what is meant by the figure of death being [illegible] the death nature [illegible] figure in the lesson that Paul has given us in Cor. xv. where our present and future condition and nature is so sharply contrasted, the material man is kept in view as the one upon whom all the change is affirmed in the resurrection. He says, it is sown a natural body. "It is raised a spiritual body." There is a natural body, and there is a spiritual body. He does not say it is sown a body, and a spirit is raised. He does not say there is a natural body and there is a spirit. That would not be telling us anything of the resurrection, nor the change that awaits us there. But the Apostle is continually calling the man that is to die before our minds, and contrasting his condition when he shall rise again at the last day. The doctrine of the resurrection and the Platonic theory of the immortality of the soul are as antipodes. They absolutely touch nowhere. The resurrection is a familiar phrase to every Bible reader. But immortal is a word so rare in the Book that it is used to express an attribute of God alone, and but once. It is never used with reference to man, nor soul, nor spirit; while immortality is used but five times, and is plainly a gift of God through our Lord Jesus Christ; to be sought for by us, and received by the worthy at the coming of the Lord, and the resurrection of the just at that day, and is to be bestowed on the man who was dead, and came forth from the grave at that time. Let us show respect unto the recompense of the reward, and accept Christ as the way, the truth and the life.

A. B. WINCE.

The First Conference held at Jerusalem, Acts xv.

I will call your attention to verses 13 to 18 of this chapter, and especially to verses 17 and 18. "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. xlvi. 9, 10.

If God knew from the beginning all his works, and can declare the end from the beginning, then he knew that all things would be just as they have been. So when he made Adam he knew just what the consequences would be by such a creation He knew also, just what step Eve would take when he made her: for "He saw the end from the beginning." God in creating the first man, Adam, did it upon a natural principle; he purposed in himself to create the second Adam upon a spiritual principle. As God created a bride for the first man. 1st Cor. xv. 45 to 49 tells us that the first man was made a living soul, the second a quickening spirit. The first man is natural and came from the earth; the second one is spiritual and will come from heaven. As the first man had a natural bride of the same nature as himself, so the second will have a spiritual bride of the same nature as himself. Paul says, Adam is the figure of him that was to come, Rom. v. 14. He also says to the church at Corinth, "I have espoused you to one husband." 2 Cor. ii. 2, 3.

Many I fear will allow themselves to be beguiled by the enemy, as Eve was, and will not be in the number that will be presented as a chaste virgin to Christ.

After God created man of the dust of the ground, he placed him in a good condition by putting him in reach of the tree of life which would perpetuate his existence. God placed Adam under a law to bring out a spiritual nature; for the law is spiritual, just and good. Rom. vii. 4–14. Adam failed to bring such a development; but the second Adam did not fail to develop the nature, so we are taught that the "Seed of the woman, (which pointed to Christ,) should bruise the serpent's head." Christ is emphatically the Seed of the woman. The promise was also made to Abraham, "In thy Seed, (which is Christ,) shall all the nations of the earth be blessed." Gen. xii. 3. These promises were renewed to David, "Thy Seed will I establish forever, and build up thy throne to all generations." Psa. lxxxix. 4. Peter confirms this promise on the day of Pentecost, by saying, "Therefore, he (David,) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to set on his throne." Acts ii. 30.

The above promises will be fulfilled in Christ, and his glorified church, in the future ages. Jesus in bringing out the spiritual nature learned obedience by the things which he suffered, and was made perfect through suffering. Heb. ii. 10. As he, Christ, is the head of the body, the church, and was made perfect through suffering. So must his body also, suffer with him in order to reign with him. 2 Tim. ii. 12. Col. i. 24. 1 Peter iv. 12, 13. This Jesus, who is called the Seed of the woman, the Seed of David, the Seed of Abraham, did God raise up from the dead, to die no more. So when the creation of the second Adam was perfected, God seated him at his own right hand, until the bride, the church, is glorified, and presented to him perfect, and spiritual, of the same nature as himself; not having spot or wrinkle, or any such thing; but holy and without blemish. Well might the Revelator in his vision exclaim: "Alleluia; for the Lord Omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his betrothed has made herself ready." Rev. xix. 5, 9.

So Christ will take the church the bride to himself when finished, and made perfect; but she is now in her formative state, being moulded under the hand of God by "trials and tribulations." If we suffer with Christ, (2 Tim. ii. 12,) we must overcome in order to reign with Christ on his throne. Rev. iii. 21. The church in her glorified state will become kings and priests unto God, and will reign on the earth. Rev. v. 9, 10. Before entering upon this reign she must be made incorruptible, which is the work of God, to bring her to this perfect state. She will then be presented to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. v. 27. She will then be arrayed in fine linen, clean and white. So when the second Adam and his bride take the government of the world, they will be of the same nature—spiritual. Then they will be prepared for the great work of restitution of all things. Here the preparation will end, and the restitution of all things will begin. The first man and his bride were to multiply and replenish the earth; but the second man and his bride will restore all things spoken of by the mouth of all the holy prophets since the world began. Acts iii. 19–21.

My daily prayer is to God, Thy kingdom come, thy will be done in heaven and earth the same. Then is when Christ and his bride will be united into one body. "Then the spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely." Rev. xxii. 17.

Brothers, and Sisters, are we ready for the Bridegroom? He may come at an unguarded moment or hour.

JOHN FOORE.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Thy Kingdom Come.

"Thy kingdom come; thy will be done on earth, as it is in heaven," are words used by all classes of Christians more than any Bible words. They are repeated individually, domestically, and in concert at the churches. And no fault, for Jesus said, say ye, "Our Father who art in heaven, hallowed be thy name; thy kingdom come." This is the model prayer, and when used we should realize what we pray for, so as to know whether our prayer is answered. "Give us this day our daily bread." That is well understood, and sadly realized when we do not receive it. Now, the Kingdom—what is it, and when will it come? We are to pray, "Thy kingdom come," not go, but come. I consult my Bible, whose author gave commandment how and what to pray for. Luke xxi. 43—"Therefore, I say unto you, the kingdom of God shall be taken from you and given to a people bringing forth the fruit thereof." Here is the kingdom of God taken from a people, and reserved for another people bringing forth the fruits thereof. Mark x. 24, "It is hard for a rich man to enter into the kingdom of God. No drunkard, covetous, wicked or vile person can enter the kingdom of God."

"Here is Bible enough to show that the kingdom of God is not the church, for some of all these classes do get into the church, and it is not hard for a rich man to find his way into the church. Neither is the kingdom of God in men's hearts, for the Bible assures us that we shall see Abraham, Isaac and Jacob in the kingdom of God. And if the Bible does not teach thus, what does it teach? We have a little promise in Luke xii. 32, which reads thus: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Who are the little flock the promise is made to? An old colored man at the South was asked what that meant. He as readily replied, "Them be the good folks." Right, Jack. Well, then, the good folks are not the kingdom, but it is their Father's good pleasure that they should have it." This kingdom is their reward; this kingdom is their future home, their heaven, their paradise. Hence you hear Daniel saying: "The kingdom and the greatness under the whole heaven shall be given to the saints of the Most High (the little flock), and they shall inherit it forever and ever."

Now hear what Jesus says about the wheat and tares that are to grow in the field (kosmos) till the harvest. When is the harvest, Master? At the end of the world. The crops are to be harvested. "He will send his angels and they shall gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; there shall be weeping and gnashing of teeth." "Then the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear." I have written thus to give a glimpse of what the Lord designed by telling us how to pray and what to pray for. The earth being the territory of this kingdom, "the world to come whereof we speak," then it follows that the prayer, "thy will be done on earth as in heaven," involves the bringing in of God's will to be done in earth as in heaven. That would bring heaven upon earth with his divine will done and the Lord's prayer fulfilled. When this is done the prayer, "Thy kingdom come, thy will be done on earth as in heaven," will be fully answered, and not before.—*Goshen Record.*

The Nickel Plate Road will sell low rate excursion tickets to North Manchester, Ind., account annual meeting of German Baptists (Dunkards) at one fare for the round trip. Tickets good going on May 29th to June 4th inclusive, beyond a radius of 100 miles, and on May 31st to June 8th within a radius of 100 miles from North Manchester, Ind. Good returning until June 10th, or by deposit until July 5th inclusive. Call on or address R. J. Hamilton, Agent Ft. Wayne, Ind., or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—June 4.

The Restitution.

A. H. UNDERWOOD, Office Editor.

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D. T. HALSTEAD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 9, 1900.

We had the unspeakable pleasure of burying with Christ on April 29, Sister Annie Parker, daughter of our recently deceased Bro. Parker, whose consistent walk, and joyful hope under deep affliction, did much toward commending to her the gospel of the blessed God. That she may prove faithful to the end and be crowned abundantly with life we pray.

We wish to call attention to the appeal made by Bros. Woodward and Zilmer. Where churches are in a Conference the Church officers should have the report of number of members and value of church property made to the Conference officers, and they to the committee. Where a church is not connected with a Conference send report direct to Bro. Zilmer, and where isolated members are not united in church organization, send your numbers to Bro. Zilmer. Do it now, as the time is very short.

Take notice of the Conference calls and appoint delegates in time, and instruct them in any business you wish brought before the meetings. Make arrangements, all who can, to be there at the first meeting, and stay to the last. The signs of the times indicate a change before long, and your chances to work for the Master are growing fewer every year. This is a reason why we should redouble our energies and work the harder. Attend the Conferences, and give aid to others and get help for yourself.

Some time since we were called upon for the authority for saying that Luther responded to the decree of Pope Leo X. as follows: "I permit the Pope to make articles of faith for himself and his faithful, such as the soul is the substantial form of the human body, —the soul is immortal, etc., but could not give it. In *Glad Tidings* we learn that it quoted from Luther's works, Vol. II. folio 107, Wittemberg, 1562. It is not likely that recent editions contain it, as his followers now go with the popular tide.

We dislike very much to do so, but we are compelled to again call attention of a number of our subscribers to their delinquency. Surely, brethren, you do not want to subject us to the expense of sending statements to each one. You certainly know if you have paid for your paper for 1900. You will remember the last time you paid, and you surely know that we must have our money in order to do our work. Please look up your account, and if you are owing us, send the money at once. You can surely be trusted to attend to this, and save us farther anxiety.

The Commands of Christ.

The commands of Christ, are the law of Christ. They are given to be observed. We are aware that it is not fashionable to observe them; but followers of Christ ought not to be absorbed in the fashions of the present age. The commands of God are at a discount in the world today. People hate them,—refuse to obey them; laugh at his counsel and will have none of his reproof. We must be *unfashionable* if we would please God. We must dare to be singular in the present age,—or condemnation awaits us. And in so doing, "Marvel not if the world hate you." The world loves its own, and the followers of Christ are not of the world. They have renounced it and all its pride, and vanity, and pleasure, and inordinate desire, and it is all passing away. If they have not done so, they will pass away with it.

The Glory of Jerusalem.

This was a theme the prophets of Israel loved to dwell upon. They vividly portrayed the exaltation and preeminence among the nations to which it will attain in the Age to come, and in most cases it requires only the mere reading of the passage to ascertain that it has not yet received its fulfillment, but that the description refers to a time yet future. One such passage, among many others, occurs in the prophecy of Zechariah. It refers to a time when there will be an annual and universal pilgrimage of nations to Jerusalem. It reads:—

"And it shall come to pass, that every one that is left of all the nations which come against Jerusalem shall even go up from year to year, to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles." Chapter xiv. 16.

That the coming up against Jerusalem has not yet taken place is admitted,—neither has anything approaching to the description of events here recorded ever been chronicled in human history. In truth the whole chapter still remains unfulfilled. That the spiritualizing system cannot apply, let it be noted that there is no reference whatever made to an invisible community, a mystical church; that there is not a particle of evidence, nor shadow of a foundation in the words themselves, that can suggest to the mind that it has reference to a church being gathered out of the nations to form the future inhabitants of worlds on high. This is an allegorical mode of *mis*interpretation which, at its very best, is simply foolishness. The passage is clear, it needs no interpretation. It refers to subject mortal nations who survive "the rod of iron," with which the living wicked,—those who know not God, and obey not the gospel of our Lord Jesus Christ,—will be punished at Christ's coming.

Recognizing the literal nature of the events foreshadowed, and that some day in the near future they will remain *prophecy no longer*, but exist as present day realities, we can follow with a keen and longing interest the changing fortunes of Israel's children, and the vicissitudes through which the inhabitants of Jerusalem are called to pass. Though trodden down yet, the change will come and that before long, we believe, and then what blessings will be theirs. They will be the favored people, who henceforth will dwell safely, none making them afraid! What a privilege will be theirs.

Present day pilgrims to Jerusalem see only a long neglected city, with just the signs of a new era, and of new life and activity and enterprise; but those of the coming age will see the queen city of the earth, crowded with a dense and happy population, the very heart of commerce, the eye of the world, the seat of learning, and the throne of power. More than this, by far,—they will gaze on the person of the glorified Jesus, the King of kings, the Lord of Hosts, and of his associated saints, the lords and rulers of the new kingdom under the whole heavens, whilst they bask in the glorious sun-light, and gaze upon the jewelled splendor of the Jerusalem which is from above, the mother and home of the saints."

Baptism.

"Buried with Christ in Baptism," says Paul in his letter to the Colossians, 2nd chapter, 12th verse, "Wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." This may be objected to as a trivial rite ever so much; it may be objected to till the last moment of life,—but there it is, with all the authority attaching to the commands of inspired men,—with all the authority attaching to the command and the example of the Son of God. No one can neglect it with impunity. "He that believeth and is baptized shall be saved." No one else has any claim to be. Importance attaches to *every* command of God. Look at the condition of the world today and consider that disobedience is responsible for all the sorrow, suffering and death,—yes; *one act* of disobedience, to what is doubtless considered a very *trivial* offence for such tremendous results. But there are many other illustrations of the importance attaching to the Law of God; among them we remind our readers of the fate of Nadab and Abihu, Saul and Uzza and Lot's wife. Reader, if you know the truth, and love the truth, do not dally with it,—obey it, for nothing can compare with it in importance, and the time to obey will soon be gone forever.

News Notes.

Emperor Franz Josef of Austria is having a conference at Berlin with the German Emperor and the Crown Prince of Italy. Much significance is attached to this meeting by the diplomats, as it is thought to have a direct bearing on the fate of the triple alliance, and so with the peace of Europe.

The South African war is taking a more active turn. The British have advanced their lines to nineteen miles north of Brandfort, and prevented the Boers from concentrating their forces. The fighting has been severe in places, but the casualty list is not great, the Boers falling away after a few hours of battle.

The Methodist General Conference is being held in Chicago, Ill. Among the questions to be settled is the one concerning amusements—will dancing, card playing, etc., be allowed.

The Paris elections held May 6, resulted in gains by the Nationalists and Socialists.

The following item from the dispatches of May 7, shows that the Church trouble in England is far from a settlement.

"The Archbishop's decision on the reservation of the elements of the sacrament is regarded by the religious press as the turning point in the history of the English church. The judgment utterly disallows the practice which ritualists consider of vital importance, and this is done on legal grounds, because the matter was settled at the time of the reformation, and the decision has never been reversed. It is not yet clear whether the strong minority of irreconcilible extremists will decline to obey the Bishops, but the great majority of the high church clergy will be bound by the decision, whether with or without constraint of conscience."

Communicated.

Inference.

When is an inference wrong? When it contradicts *plain* statements. It may be out of harmony with a whole system of revealed truth. This is true of the inference drawn from certain passages, that the soul is immortal. I need not enumerate the many plain statements with which this is in conflict. The readers of The Restitution will readily call these to mind.

INFERENCES LAWFUL AND LOGICAL.

In Matt. vii. Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Here is a class of hypocrites who affect surprise at hearing the decision of the Judge against them. "That day" is not the day of death, but the day of his kingdom of his presence, the day of judgment. The inference to be drawn from this language of surprise and also from the sentence pronounced against them is that this is the first time these pretenders are brought face to face with the Judge of quick and dead. If they had met him one by one at the day of death, then their cases had been decided and their destiny fixed irrevocably, leaving no ground for surprise, nor any ground for summoning them to appear to receive sentence. That this is the first chance of meeting their Judge is a fair conclusion from the premises, and harmonizes every plain statement of truths, which in any way stand related to this; and is, at the same time, irreconcilable with numerous inferences unlawfully drawn, and formulated into creeds which continue to receive the sanction of the worldly-wise.

The popular notion that there are two judgments of each individual, one at death and the other at the last day, is a miserably poor theory, and even fails to satisfy many who hold the doctrine of the immortality of the human soul. Again, "For the Son of Man shall come in the glory of his Father with his angels, then shall he reward every man according to his works." Matt. xvi. 27. The logical inference here is, that the interval between dying and the personal coming of the Lord is a condition of death, in which those who died are incapacitated for enjoying a reward, as in the case of the righteous, or for having the penalty inflicted, as in case of those who deny Christ. From the day of death down to the Lord's coming they have been unconscious, but of being in fact. Hence the necessity of a resurrection. This conclusion is supported by the fact that the reward is due at the advent and not at death. Jesus would not talk of rewarding men at the epoch of his coming, if each one entered on his reward at the hour of death, as commonly taught. The faithful disciple who bore his cross, lost his life for his loyalty, and finds it when the Son of Man comes in the glory of his Father, and rewards every man according to his deeds.

This shows conclusively that in the intermediate state, be it long or short, man is without life, and must therefore be unconscious. This accords with what Solomon said, "The dead know not anything;" with the fact that man was formed of the dust of the ground; that he returns to dust again; that he goes to the grave; that life is a matter of promise, and that immortality is to be sought for by patient continuance in well-doing. The groundless inference that the soul is immortal is at variance with all these facts.

Again, when Paul had finished his course and the day of his execution was near he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 8. Now if I say, that when the executioner severed the Apostle's head from his body, he died and would remain dead until the day ("that day") when the crown will be given to him and all others of like faith and loyalty, is my inference false? I think not. It agrees with the positive teaching of God's Word, but does not agree with the tradition, that at death the soul as the proper person, the real man, goes to heaven and receives his crown. The inferences I have drawn harmonize with the plain and positive statements of the Word, and is sufficient to show how they may be made to support and strengthen the main argument.

John L. Wines.

The X Ray Papers. No. 8.

"The entrance of thy Word giveth light."

Rev. B. There are one or two more passages of Scripture that appear to sustain the theory of the conscious existence of the soul after death, which I would like to investigate. One is in Rev. vi. 9-11, "And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the Word of God, and for the testimony which they held, and they cried with a loud voice, saying: How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled. Now, Mr. Mack, those souls that John saw under the altar, must have been conscious, for they cried with a loud voice. I think this is conclusive evidence of the uninterrupted existence of the conscious entity existing in man.

Mack. Friend B, we should not take up a lone passage of Scripture, and from that passage alone jump at conclusions, but we should study it in connection with the context. We must remember that the book of Revelations is mainly a book of symbols. This statement in reference to the souls under the altar comes in at the opening of the fifth seal. Let us examine what takes place at the opening of the other seals. At the opening of the first four seals John saw different colored horses and their riders. And at the opening of the sixth seal there was a great earthquake, and the sun became black as sack cloth, and the moon became as blood, and so continuing a symbolic representation to the end of the chapter. Now friend B, I want to ask you for your candid opinion, in reference to what is signified, by those different horses and their riders, and the things represented as taking place under the opening of the sixth seal.

Rev. B. I am somewhat at a loss, as to the meaning to be attached to those different symbols. I have seen several explanations put forth in reference to them, but nothing very satisfactory to my mind. I think upon the whole they are intended to give a symbolic representation of different events to transpire on the earth from the beginning of the gospel age down to the end of the world.

Mack. I think, friend B, you are about correct in your general explanation. If you had said end of the age (the gospel age), in place of the end of the world. Now, friend B, do you think that there were actually horses with their riders that John saw at the opening of the first four seals, or were they representations through a vision.

Rev. B. Of course they were not actual horses but a representation given in vision.

Mack. Now, friend B, why do you accept what John saw at the opening of the first four seals and the sixth seal as symbols, and give the fifth a literal interpretation. We are taught by the popular theory that the souls of the righteous go to heaven at death, there to enjoy all that heaven is. Now, these souls are represented as being under the altar, and they are told that they should rest or keep quiet, yet for a little season, etc. Now, friend B, I think that it was hardly fair to keep these souls cooped up under the altar while the rest of the righteous were enjoying the bliss of heaven. And the popular theory that the parable of the rich man and Lazarus must be taken as literal, then heaven and hell are only separated by a gulf across which the occupants can see and converse. These souls under the altar could see those who persecuted and put them to death. If not already in that place of torment, dropping in from time to time. Then why should they cry to the Lord for vengeance on those who spilled their blood here on earth? Friend B, you will have to drop your theory on one or the other of these passages. Your argument on one kills your argument on the other. But these are the souls of some of the righteous that did not go to heaven at death. They are represented as under the altar. This must have been the altar of sacrifice on which they sacrificed their lives here on earth. We have no account of any altar in heaven, except the altar of incense. Under the Jewish dispensation the blood of the sacrifice was poured out at the foot of the altar, and as the Scriptures tell us that "the blood is life." Gen. ix. 4, and as Abel's blood or life is represented as "crying to the Lord from the ground," Gen. iv. 10, so the souls, life or blood of these martyrs are represented as crying to the Lord from under the altar of sacrifice on the earth. Friend B, do you suppose that the souls of the righteous, after they get to heaven, remember the wrongs they suffered here on earth, and call on the Lord to wreak his vengeance on their enemies. The word soul in the passage under consideration is from the Greek word *psuchee*; it occurs 105 times in the New Testament, and is rendered soul 59 times, and life 40 times, besides by several other words (see Emp. Bagster appendix p. 40).

Rev. B. But white robes were given unto them and they were told to rest for a little season.

Mack. Why should white robes be given unto them? Were their old robes soiled and unfit to wear, or were they without robes? Friend B, don't you see that the white robes are symbolic, as well as the rest of the passage? The martyrs whom this symbol represents were tortured and put to death for the cause of Christ, all through the dark ages of the reign of popery, in every fiendish manner that could be devised by man. Thousands upon thousands of them were burned, torn asunder, torn limb from limb, dragged to death through the streets, drowned, forced over cliffs, where if not killed outright, they lingered in mortal agony until death relieved them. Their memories were blackened and reviled by the most infamous calumnies that could be heaped upon them. They were branded as the most debased criminals on the face of the earth. Finally the great reformation set in, led by Luther, Melangthon and others, and it was found that these martyrs were not the vile criminals they had been represented, but had suffered death for righteousness sake, and that those who had persecuted, tortured, and put them to death, were the vile criminals. Then their memories were cleared of the vile aspersions, cast on them by the church of Rome; and were revered and honored, because they had suffered death, "For the Word of God, and for the testimony which they held." Thus the old sack cloth robes which the Papal power had forced on them, were taken off, white robes were symbolically given unto them. White is an emblem of purity and righteousness.

Rev. B. In Rev. xxii. 8-9, we read, "And I John saw these things, and heard them, and when I had heard, and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the saying of this book, worship God. Now, Mr. Mack, if the soul-sleeping theory be true, how could this old prophet appear there and converse with John? He certainly had not been resurrected, for the first resurrection has not yet taken place.

Mack. Friend B, you are jumping at conclusions again. This person who was talking to John was not one of the old prophets, neither does he say that he was. John says he was an angel, and angels are not disembodied souls, but are a creation of God, separate from man. By filling in the ellipsis in verse 9, we have the true meaning of the passage, "For I am thy fellow servant of thy brethren the prophets, and the fellow servant of them that keep the sayings of this book, worship God." That is the meaning given this passage by both the revised version and Emphatic Diaglott. He was a fellow servant with John and with John's brethren the prophets.

Rev. B. There are other Scriptures that I think sustain the idea of the immortality of the soul, especially those that predict the eternal punishment of the wicked, how could they suffer everlasting punishment if they are not immortal.

Mack. Well, friend B, the theories of the immortality of the soul and eternal torment are so closely allied that they must stand or fall together.

J. H. McClary.

Be of Good Cheer.

"And he entered into a ship, and passed over and came into his own city. And behold they brought to him a man sick of the palsy, lying in a bed; and Jesus seeing their faith, said unto the sick of the palsy; Son be of good cheer; thy sins be forgiven thee." Matt ix. 1-3.

As the writer nears the end of mortal life, the words of Jesus, and the power behind his words, are of far greater import to him than the contention now on in some of the churches over man-made creeds. "Be of good cheer," were it any one of my friends or acquaintances that addressed me thus, I would feel almost offended. For how can I be cheerful, afflicted as I am, youth gone, health going and friends? Ah, what shall I say to this? This is the deepest stab of any, namely, the quiet leaving of those we naturally expected to stand by and leave us a line, when our arms became too enfeebled to hold out our own against wind and tide. I hope none of The Restitution people suffer in this way, if they do, they have certainly learned the art of concealing. No, I have no recollection of ever hearing any of them complain of desertion, etc.

There is no class of people who need a word of cheer so much as old people, who have been deserted by friends (so called). How can such be cheerful? The attempt is like the man at the pool directed to take up his bed and walk. But Jesus never mocked any one, so the command must be all right. Christian soldiers should be trained like other soldiers, to anticipate surprises of all kinds. During one of the great battles of our civil war, one man was observed loading and firing a twelve pounder by himself, the work of nine or ten men; his comrades had all been killed or wounded. He was trained to keep up the fight by himself. Restitution people make a note of this. When with Elijah you imagine that you are all that is left, be of good cheer, isolated one. If God is with you, you are neither alone nor in the minority. Stop talking of being alone, with cheer on your face, go out among your neighbors and secure their friendship if not their fellowship. You have so much to talk about. While they talk about their man-made creeds. You talk to them of Jesus and the precious promises he has left for us. Church people rarely speak of Jesus. They are taken up with the preacher and his wife, or with some of the members. I asked a man the other day on the streets, if he was a believer in Jesus. "O dear no," he answered, "I am an Episcopalian." He afterward corrected himself, but remarked, "We have been in the country over 30 years, but never been asked the question in that way before." (He was English).

Be of good cheer, sister, brother, earth and all that you deem so essential to your comfort and present life may be receding, but God can supply in a way that you never dreamed of, all that you require. "Let not your heart be troubled." "Are not five sparrows sold for a farthing, and not one falls without your Father's notice; fear not you are of more value than many sparrows." Be of good cheer.

Isaac McCurry.

The Change of Time on the Nickel Plate Road.

Only a slight change at any of our stations. No. 4 leaves Chicago at 3:30 P. M. and departs from intermediate stations about thirty minutes later than formerly. Individual Club Luncheon and Supper in Dining Car Chicago to Bellevue. Improvement in through sleeping car service both east and west. Club Breakfast and Lunch is served in Dining Car Bellevue to Chicago on No. 1. Dining Car service on No. 2 and 3 in both directions between Chicago and Buffalo. All trains daily. Write, phone or call on C. A. Asterlin T. P. A. Ft. Wayne, Ind.—june 5.

Excursions to Washington, D. C.

May 19th, 20th and 21st for Meeting Imperial Council, Order Mystic Shrine. Excursion Tickets non-transferable form will be sold to Washington, D. C., via Pennsylvania Lines, valid for return trip leaving Washington not later than May 28th—offering Excursionists many days to see the beauties of the National Capital in Springtime; visit the President, go to the National Museum, the Capitol, Arlington Heights, the homestead of Robert E. Lee, and observe the broad Potomac flowing quietly to the sea.—may 31.

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.

Poetry.

Not Far.

Not far, not far from the kingdom,
Yet, in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait,
Fearing to enter in boldly,
So lingering still at the gate;

Catching the strain of the music
Floating so sweetly along
Knowing the song they are singing,
Yet joining not in the song;

Seeing the warmth and the beauty,
The infinite love and the light,
Yet weary, and lonely and wanting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though he is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be the last one forever,
Out of the resting place.

Communicated.

Zacharias.—Chapter 6.

1. And I turned and lifted up mine eyes and saw, and lo, four chariots going their way out from between two mountains, and the mountains were of copper;

2. In the first chariot were bay horses and in the second chariot were black horses.

3. And in the third chariot were white horses, and in the fourth chariot were dapple-gray horses.

4. And I answered and said unto the angel who was talking to me, What are these, my lord?

5. And the angel who was talking to me answered and said, These are the four winds of heaven; they are going their way to stand beside the Sword of all the earth.

6. The one in which the black horses were have gone their way out toward the north, and the white have gone their way after them, and the party-colored have gone their way out to a land of the south.

7. And the gray have gone their way and have looked to go and make their way around the earth; and he said, Go and make your way around the earth; and they made their way around the earth.

8. And he called and talked with me saying, Lo, they are going their way to a land of the north and they have given rest to my anger in a land of the north.

9. And a word of the Lord occurred unto me saying,

10. Take of the captivity from the rulers and from her serviceable men and from those who know her well, and enter into the house of Joosias, the son of Sophonias, who is coming from Babuloon on that day.

11. And thou shalt take silver and gold and make crowns (of victory) and thou shalt place them on the head of Jesous, the Son of Jooseelek the great priest.

12. And thou shalt say unto him, Thus saith the All-Controlling Lord, Lo, a man of prominence, Anatolee (a shoot from a root) is his name, and from beneath him will the re spring up, and he will build the house of the Lord.

13. And he will take courage (virtue C. V.) and sit and rule upon his throne, and there will be a priest at his right hand and peaceable counsel will there be between them both.

14. And there will be the crown (of victory) for those who wait and for her men of use, and for those who know her well and in the way of favor for a son of Sophonias and in the way of a psalm in the house of the Lord.

15. And those far from them will come and build in the house of the Lord, and ye will comprehend why the All-controlling Lord hath sent me unto you, and it will be if ye shall hear the voice of the Lord your God.

Chapter 7.

1. And it came to pass in the fourth year of Darrios, the king, that a word of the Lord occurred unto Zacharias on the fourth of the ninth month, which is Chaseleu;

2. And the king and his men of influence sent Sarasar and Ahmeer unto Baithel to seek the favor of the Lord.

3. Saying unto the priests that were in the house of the All-controlling Lord and unto the prophets, saying, It is the sanctification that hath come here in the fifth month, even as it hath done already for a sufficient number of years.

4. And a word of the Lord of Hosts occurred unto me saying.

5. Speak unto all the laity of the land and unto the priest. and say, If ye have fasted or mourned on the fifth and on the seventh, lo, even for seventy years ye have not failed me, have ye?

6. And if ye eat or drink, do ye not merely eat and drink?

7. Are not these the words which the Lord talked at the hands of the prophets formerly when Hierousaleem was inhabited and prosperous and the cities round about her, and the mountain-range and the plain were inhabited?

8. And a word of the Lord occurred unto Zacharias saying,

9. Thus saith the All-controlling Lord, judge right judgment, and show mercy and pity each one to his brother.

10. And do not oppress widow and orphan and proselyte and the needy one, and do not bear malice each one in your hearts against your brother.

11. And they distrusted to take heed and they turned their back in contempt, and they made their ears heavy so as not to hear.

12. And their heart they made distrustful so as not to obey my law and the words which the All-controlling Lord sent out in his spirit at the hands of the prophets before them: and there occurred great wrath from the All-controlling Lord.

13. And it will be in the way that he said and they did not hearken: in this wise will they have cried, and I shall not hearken, saith the All-controlling Lord.

14. And I shall cast them out among all the nations which they have not known, and the land will have been left desolate behind them because of no one passing through it or living in it: and they have made a choice land a desolation.

Chapter 8.

1. And a word of the All-controlling Lord occurred saying,

2. Thus saith the All-Controlling Lord, I became zealous with a great zeal for Hierousaleem and Sioon, and with great anger did I show zeal for her.

3. Thus saith the Lord, I shall return unto Sioon and I shall pitch my tabernacle in the midst of Hierousaleem, and Hierousaleem will have been called a truthful city, and the mountain of the All-controlling Lord a sacred mountain.

4. Thus saith the All-controlling Lord, yet again will elder men and elder women take their seats in the public squares of Hierousaleem, each having his wand of office in his hand because of a fulness of days.

5. And the public squares of the city will have been filled with boys and girls playing in the public squares thereof.

6. Thus saith the All-controlling Lord, should it be impossible to bring it about in the eyes of the residue of this laity in those days it will not be impossible in my sight will it? Saith the All-controlling Lord.

7. Thus saith the All-controlling Lord, lo, I am saving my laity from a land of the east and from a land of the west.

8. And I am going to lead them in and pitch their tabernacle down in the midst of Hierousaleem, and they will be a laity for me, and I shall be unto them for a God in truth and in righteousness.

9. Thus saith the All-controlling Lord, may the hands have been made strong of those of you who hear in those days these words from a mouth of the prophets, from the day where the house of the All-controlling Lord hath been founded and the inner-house from the day it hath been built.

10. For before those days the wages of men will not be for profit, and there will be no wages for the domestic-animals (or possibly for "the slaves") and for the one who goeth his way out and in there will be no peace because of tribulation; and I shall send out all men each against his neighbor.

11. And now not according to the former days am I doing unto the residue of this laity, saith the All-controlling Lord.

12. But rather shall I show peace. The vine will yield its fruit and the earth will yield its products, and the heavens will yield their dew, and I shall cause the residue of this my laity to inherit all these things.

13. And it will be that in the way the house of Jouda and the house of Israel were in a curse among all the nations, even so shall I save you and ye will be in a blessing. Be of good courage and get strength in your hands.

14. For thus saith the All-controlling Lord, In the way I thought to do you evil when I became provoked with your fathers, saith the All-controlling Lord, and did not change my purpose.

15. Even so have I planned and thought to do Hierousalem and the house of Jouda good in these days. Be of good courage.

16. These are the words which ye shall do. Talk truth each one to his neighbor: truth and a judgment of peace judge ye in your gateways.

17. And account not in your hearts each one the evil of your neighbor, and love not a false oath; for all these things have I hated, saith the All-controlling Lord.

18. And a word of the All-controlling Lord occurred unto me saying.

19. Thus saith the All-controlling Lord, the fourth and the fifth and the seventh and the tenth fast shall be for the house of Jouda joy and rejoicing and good festivals, and ye shall have been made merry, and the truth and the peace may ye have loved.

20. Thus saith the All-controlling Lord, yet again will many laities come and inhabit many cities.

21. And those inhabiting five cities will come together into one city, saying, Let us go our way to beseech the face of the Lord and to seek out the face of the All-controlling Lord, I also will go my way.

22. And many laities and many nations will come to seek out the face of the All controlling Lord in Hierousaleem and to court the favor of the Lord's face.

23. Thus saith the All-controlling Lord, In those days, if ten men from all the tongues of the nations shall hold, they will even lay hold of the hem of a Joudaian man's garment saying, we will go our way with thee, for we have heard that God is with you.

Comment.

If there is anything clearly taught in this sixth chapter, it is the fact of angelic use and instrumentality in and under the controlling hand of God in the affairs of this natural cosmos. We hear so much now-a-days in religious philosophy about God's "immanence" that I think it will not be amiss to emphasize again the "immanence" of something besides law or laws in the hands of God alone. For here we have subordinate angels or spiritual personal intelligences doing the behests of God in all the earth. There has been a marked tendency in modern Protestantism as well as an earlier Catholicism to ignore and belittle this fundamental teaching both of the Old and New Covenant, namely that God is not only himself an intelligent personality and all that this implies, but that he sways this cosmos of the heavens and the earth or the universe, not merely through immutable natural laws of which he is the author and energizer, but through intelligent persons called angels. Then it is no insignificant fact that all through this book of Zacharias God constantly and re-iteratively speaks of himself and presents himself to the reader's thought and imagination as "the All-controlling Lord" (not "Omnipotent" as in the C. V. and R. V.) Control is a vastly more important and significant idea in personality than mere "power"—both objectively and subjectively. As illustrated in the finite, a man may be endowed with great powers intellectually and have no proper self-control of them, and of course if he has no proper subjective use of these powers he will have no proper objective use of them. We might also conclude that as all spiritual intelligence is higher than natural intelligence the things or phenomena that we account miraculous are really no more miraculous to God and his angels than man's acts when viewed from the plane of the lower intelligences. We are told that God "sways" the universe not only as a whole, but in the minutest particular. Why should we reason that what we do not understand of God's sway contravenes immutable law any more than man's sway of the intelligences beneath him? Why is it not a more reasonable conclusion to infer that an All-controlling spiritual Being, Author and Lord would know how to subject a natural man and a natural world to the laws of his own Being and world without contravening law of any kind? We know enough about the natural world to know that every law therein subserves a utility as an end and that if there be any loss it must be outside the pale of any use. Can we not infer that if there be any loss incurred in subjecting the natural to the spiritual, it will be because under the divine control and pro-science there can be no further use for some persons and things. Does the divine Potter when the vessel become marred in his hands not return the marred vessel of honor even to its unmoulded clay again? Cannot he who can lavishly create also lavishly destroy?

The figurative language used in this chapter of the horses and riders simply illustrate the fact that God, the All-controlling Lord, works through agents and instrumentalities all of whom and which do his supreme behests.

The sixth chapter teaches very clearly and emphatically God's idea of a fu[illegible] and the teaching coincides exactly with Christ's teaching in the Sermon on the Mount and the dicta here said to be in exact accord with the teaching of the prophets who had gone before them, and it may be summed up in the aphorism of all Scripture, "Do righteousness and show mercy, if you look for mercy from me."

The eighth chapter opens with an oft-repeated statement in prophecy that God is a jealous God not "a jealous one" as has been read into theological ideas and concepts of the divine character. This zeal prompts him to chasten with great severity, but invariably with love and the beautiful and glorious picture drawn in the closing verses of this chapter of the restoration of God's people to their native land and its restoration to fertility and the exaltation of this people to headship among the nations, is a picture yet to be realized and a large part of the kingdom which we are taught to be praying for and which we are praying for whether "with the understanding" or not.

CHAS. GARDNER.

Romans vi. 23.

"For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

I think we are all aware what wages is, it is reward, pay, the value of labor performed, a just recompence for the work done. The wages of sin is death, death is the pay. We are told that sin entered into the world by one man, and death by sin, and so death passed upon all men, for that all have sinned. Rom. v. 12. According to this passage all are sinners and all will receive the same penalty or wages; but the next paragraph lets in a ray of hope, but the gift of God is eternal life. This is not wages, this is the free gift which man cannot purchase for himself, so the gift is the greater on that account. It is called THE gift of God. Now every thing we get is a gift from God, but this everlasting life is THE gift, being of so much more importance than all others, that it is God's greatest or special gift. Now, if man had an immortal soul and could live for ever in spite of God, it would not be a gift at all, but eternal life being a gift and depending on man's acceptance of that gift, it shows that the immortal soul theory is false. The passage says we get eternal life through Jesus Christ. In order to get this life we must comply with the conditions. Paul told the jailor that he must repent and be baptized, this is the first start. Repent means to turn back, or to turn in the opposite direction, and to leave off sinning and form a righteous character, or to follow Jesus, for he says I am the way, the truth and the life. A ransom for the world, that is he purchased the world and man with it, and will restore what was lost by Adam's fall, and give life to all mankind that will accept of it on the terms God has laid down. "As in Adam all die, so in Christ shall all be made alive," but we must be in Christ to receive the blessing he has promised. Christ says, "I am the door, any man that climbeth up any other way is a thief and a robber." The immortal soul doctrine robs Christ of all he has to give. Paul says that we receive this gift through the resurrection, and that if Christ be not risen, then our hope is vain, (or there is no hope without the resurrection). 1 Cor. xv. 14-20. But now is Christ risen from the dead and become the first fruits of them that slept.

But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. Read the whole 15th chapter, it is a whole sermon of itself. To be in Christ is the first thing and to be waiting for him if alive, or if asleep, to go down to the grave with the hope of living again, when the trump shall sound and the dead in Christ shall rise first, and we who are alive and remain shall be changed in a moment and in the twinkling of an eye, and be caught up with them to meet the Lord in the air and so shall we be ever with the Lord.

J. E. H.

Report.

As per former announcement, a series of meetings were begun at Inwood, Ind., on March 18th. Those of the faith seem to be earnest in the work they had undertaken and were ready to work. The interest was seemingly good throughout. Bro. G. W. Smith came on the 20th and assisted during the meeting. On March 31 the writer was called home. Bro. Smith continued the meetings until April 6th. No one took on Christ by baptism, though an aged couple have since expressed their desire to do so. The church at Inwood is young and small. The members there need the encouragement of one and all. Bro. Smith, who speaks for them once a month, has labored hard in that place, and what truth there is there, and the number who are in touch with truth, excepting two, is on account of, and they are indebted to him and his family. May his labors with them ever be fruitful and encouraging, and may the congregation ever stand upon the solid Rock.

F. L. AUSTIN.

On April 7, 1900, the writer met with those who had been formerly baptized "in the name of the Lord Jesus," at Green school house, 12 miles south of Rensselaer, 4 miles northeast of Remington, Ind., and organized a church with nineteen members. The name under which the church will be known is The Church of God of the Abrahamic Faith, Green Grove, Ind. Bro. C. E. Vincent was chosen first elder, and Bro. Wm. Banes was chosen secretary. The post office of each being Remington. The church here is the result of work being done there last year by the request of Brother and Sister Job Banes. Bro. Zilmer will speak for them once a month, and a movement is on foot to have Bro. O. T. Hulstead speak there once a month. On Monday, April 8, Bro. Wm. Banes and wife drove to the home of the writer, from whence together with a small company of Christ's followers, we repaired to the river where she was immersed in obedience to a hearty belief in the gospel and its commands. Arising with the name of Christ and the Father as her name, she looks forward to the day in which the richness of God's love shall be manifest. It is hoped that around this nucleus a large church may be established. There are others in the neighborhood who are interested in the truth. Also at Remington there is a field ripe for work. May the Father's blessings attend each and every one of them and may the use of restitution have their presence and assistance is the prayer of one who has a hearty interest in their welfare.

F. L. AUSTIN.

Editor Restitution:

After an absence of four months, I am again at home with my family. My trip has been one of observation and experience. My last appointment was at Ripley. The Conference Board of Illinois, through their secretary, Bro. Glotfelty, wrote me at St. Louis, to come by the way of Ripley, Illinois, and hold meetings at that point, but as Bro. Graham was holding meeting at Ripley, on my arrival, I went to Cooperstown and preached one week, had good attendance part of the time and good interest manifested. At Ripley I preached four discourses, Saturday night and three times on Sunday, and baptized two persons. The church at Ripley has new life and all in deep earnest. They seemingly have forgotten the things that are in the past, and are looking forward and pressing onward toward the mark for the prize for the high calling of God, which is in Christ the Anointed One. May the good fight of faith begun in the members of the body at Ripley continue to work until the crown is won. It has been over two years since I last preached at Ripley. I found quite a number of lively stones, stones as the Apostle Peter calls them, added to the church, through the good work done by Bro. Austin last winter. And right here while I think of it, I wish to say, where is Brother Austin? I have written him twice since I left for the State of Washington last December. I am waiting patiently for a letter from him.

I wish to say in reply to a number of letters that I have received from brethren in six States, which were too numerous for me to answer. In Sister Edda Mills report, she spoke of my throwing a bomb in their little camp. To satisfy those brethren I will say, the same kind of a bomb that I have been throwing for thirty-five years, and was the first that those who were believers of the gospel, and were baptized after they did believe, and then were overcomers, would rise in the first resurrection, which of course excluded pagans, Catholic and Protestant believers, and children. And the one faith was the faith of Abraham, and that any other faith was not a Bible faith. Consequently had none of God's promises in it and was powerless to save a man in the first resurrection. Here is one thing, so-called of THE RESTITUTIONERS are right there can not be any others right. It is only a little flock, so says Jesus, that will inherit the kingdom. All others will constitute the nations that are saved through Jesus Christ after his coming to bless all the families of the earth. May that long looked for time soon come, is my prayer.

Your brother in the one faith,

D. M. HEDLER.

Green Grove Church, Indiana.

I am pleased to report to the brotherhood that we have another Society in this State, known as "Green Grove Church," organized April 8th, 1900, by Bro. F. L. Austin, who conducted a series of meetings at that place last Fall, eleven miles south of Rensselaer, Indiana, with the result that fourteen persons were baptized into the Anointed, and these, together with several other believers, were formed into a church, nineteen in number. The officers are the following:—

Elders, C. E. Vincent, and J. Clark.

Deacons, Wm. M. Banes, and A. Morehead.

Treasurer, John Rush.

Deaconesses, Mrs. C. E. Vincent, and Mrs. Morehead.

Secretary, Wm. M. Banes.

Arrangements have been made with the undersigned to preach for the brethren every four weeks. This field, as far as we are able to judge, promises to develop into a good working body. We hope they may stand together in the defence of the truth as it is in Jesus, and that in this way much good may be done.

Yours in the work,

A. H. ZILMER.

The Census—Church of God, Attention.

We wish to say to the brethren throughout the United States, that up to date we have received replies to our appeal to the brotherhood, as follows:—Michigan Conference has reported through Sister Woodward. Illinois 7, Wisconsin 4, Kansas 2, Indiana 2, Pennsylvania 2, and one each from nine other states. Please, brethren, the time is short: there is only one month until the first of June, and if we wish to do our duty as we ought, we must hasten. Let the Secretaries of the various Conferences kindly furnish such information as they have in their possession, and let all the isolated ones consider this a personal matter and report at once, so that we may be able to give the Government the information they desire.

Yours in Christ. Committee,

B. W. WOODWARD.

A. H. ZILMER.

Brother Underwood:

If men and women would read their Bibles more, and think and study and talk more about what they read, they would know more, and be more like the Master—more spiritually minded, and know and care less about the things of this world, and have more time and disposition to love and serve God, and less time and disposition to enter and conform to this world. The Master earnestly advises to lay up treasure in heaven and not in earth, and tells the reason why. He also tells us that where our treasure is there will our heart (mind and affections) be also. And then he tells us that out of the abundance of the heart (or mind) the mouth speaks. And that we must give an account for all our idle words. Then if our words principally relate to this life, and to this world, then our treasure must be here, and we have been deceived and our tongue has given us away. Our words are an index to our heart. Let them be as becometh the gospel.

T. E. ADAMS.

"Do not be frightened away from any pursuit because you have only a little time to devote to it. If you can have nothing more, a smattering is infinitely better than nothing."

Excursion to Indianapolis.

Meeting Grand Lodge F. & A. M. of Indiana will be at the Capital city May 22 and 23. Excursion tickets will be sold Monday, May 21, and Tuesday, May 22, via Pennsylvania Lines, valid for return trip not later than Thursday, May 24.—May 22.

Anywhere and Return for One Dollar on the Nickel Plate Road.

Anywhere and return for one dollar means that parties of five or more traveling together on one party ticket and returning same day may travel on Sundays on any one of the Peerless Trio of Daily Express Trains between any two given points within the distance of one hundred miles. Not necessary to organize parties large enough to justify special train service to secure the low excursion rate. Organize parties of any size of five persons or more and enjoy a Sunday outing on the Nickel Plate Road. Any agent will explain it. Write, wire or phone C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 5.

Conference Notice.

At a meeting held at Antioch the 28 inst, it was unanimously voted to hold another meeting at that place, beginning on Friday 2 P. M., June 8, 1900, and continue over the following Sunday.

Though few in number at this place we hope and feel assured that we will have the hearty co-operation of all interested and look forward to an interesting and profitable meeting.

We hope to have a full delegate representation, and extend an invitation to all who may have a desire to attend.

A committee on programme has been appointed and will report in due time.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

To the brethren greeting:

The quarterly conference of Beloit District will convene at the Pleasant Hill school house near Bro. Peter Hulls on May 11, 1900, and continue over Sunday in Jell Co., Kan., 9 miles southwest of Mancater and 5 miles northeast of Iona, 18 miles north of Glenelder. Come one and all and let us have a good meeting.

Yours in hope of eternal life,
T. H. OWENS, Pres.
WM. BABBIT, Sec.

The Annual Conference of the Church of God, in Michigan, will be held (D V.) at Dutton, Kent Co., Thursday evening, May 31st, 1900, and continue over the following Sunday, (June 1st, 2nd and 3rd.)

Now, Brothers and Sisters of the faith, in Michigan, the time is almost at hand for another Annual Conference, wherein we can come together and strengthen and encourage each other by prayer and exhortation, and we earnestly urge that each and every one who possibly can arrange to be at our Conference. Come with hearts full of love and for the advancement of the cause. It will be expected that each church will send one or more delegates, also that a report be sent in from the churches.

Dutton is situated on the Michigan Central R. R., ten miles south-east of Grand Rapids.

Yours, in the hope of the soon coming King.

EMMA JACKMAN, Sec'y.

The Nickel Plate Road offers special low rates to Milwaukee, Wis., account Biennial Meeting General Federation of Women's Club. Tickets sold June 1st to 4th, inclusive, good returning until June 11th, or by deposit until June 30th inclusive. Call on or address R. J. Hamilton, Agent Ft. Wayne, Ind., or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 4.

Excursions to Chicago via Pennsylvania Lines.

For the MetEodist Episcopal Church General Conference during the month of May low rate non-transferable round trip tickets will be sold to Chicago on May 1st, 2d, 7th, 14th and 21st; valid for return trip leaving Chicago not later than June 1st.—may 21.

Two Fast Trains Daily to Portland, Oregon.

Via Chicago, Union Pacific and North-Western Line. "The Overland Limited" leaves 5:30 P. M., equipped with Pullman sleeping cars, tourist cars, free reclining chair cars, buffet library cars. All meals in dining cars. "Pacific Express" leaves 10:30 P. M., with similar equipment. No change of cars. Fastest time. Unequaled service. The best of everything. All agents sell tickets via Chicago & North-Western R'y, or address: A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—may 26.

Attractive Summer Resort.—Winona Lake, on the Pennsylvania Lines.

Rest, recreation, entertainment and instruction, amid delightful surrouudings and congenial company, are the attractions offered by Winona Lake, the pretty resort on the Pennsylvania Lines in Northern Indiana.

This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

May 15th marks the opening of the season for 1900, and commencing that date excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. For particular information on the subject of rates and time tables apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainment, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary, Winona Lake, Ind.—june 30

To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line, south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12, if the Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work with the "Gospel of the Kingdom," as our cry. Let us support the work with our best energies, our prayers and substance and the Lord will certainly bless our labors.

Send all money to P. H. Ontman, 2711 Olive St., St. Joseph, Mo.

A. W. DARBY, Sec.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Oh! Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Essentially a Fort Wayne Favorite.

Train No. 4 on the Spring Schedule of the Nickel Plate Road leaves Ft. Wayne east at 9:05 P. M. every day. Through Drawing Room Sleeping Cars to Buffalo and New York. Dining Car, Ft. Wayne to Bellevue and all next day Buffalo to New York. An observation Car from Buffalo affords one of the most delightfully interesting trips possible, passing as it does through charming valleys, with blue ranges of mountains in the distance, the scene animated by the brilliancy of the sparkling waters of the Susquehanna and the Delaware Rivers, as this train goes speeding on to its destination, reaching New York City at 7:25 P. M. the following day. Space in sleeper may be reserved in advance. Phone, wire, write or call on any Ticket Agent of the Nickel Plate Road, or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—may 30.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

Methodist General Conference at Chicago, May 2nd to 31st inclusive. Tickets are available from stations on the Nickel Plate Road May 1st, 2nd, 7th, 14th and 21st, good returning by deposit until June 1st inclusive at one and one-third fare for the round trip from points within a radius of 200 miles from Chicago. Inquire agents or address C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—may 21.

BOOKS AND TR...

BIBLE PEARLS—2 page tract, Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—Thistreats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous' A 160-page pamphlet by Wm. Geny Mourcieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages clear and comprehensive. 5 cts or 70 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Excursion Rates via Vandalia Lines.

To Indianapolis May 14 and 15, account I. O. O. F. Grand Lodge. One and one-third fare for the round trip.

To Indianapolis May 14, 15, 16, account of G. A. R. encampment. Fare $2.40 for round trip. For full information apply at Vandalia Ticket office.

T. A. DOWNS.

VANDALIA TIME CARD

In effect Nov. 27, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:31 a m
No. 14, " " "	2:55 p m
No. 8, " " "	10:08 p m

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	8:04 a m
No. 3, " " " "	12:55 noon
No. 9, " " " Logansport	7:36 p m

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1283½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m.. Sunday School 12:30 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 269 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antion, Elder.

Preaching at Park Hill church in Chadbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Gines.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Penner both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gower, Sec'y and Treas. J. E. Forsythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. B. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

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Schedule of Passenger Trains—Central Time.

Westward.

	D	15	39	3	35
	P M	A M	A M	P M	P M
Pittsburgh, lv	7 00	1 45	8 30	4 15	11 30
Allanmere	7 06		8 36	4 21	11 36
Conway	7 19		8 49	4 34	11 49
Rochester	7 22		8 52	4 37	11 52
Wheeling	8 15	2 45	9 45	5 30	12 45
Martin's Ferry	8 27	2 57	9 57	5 42	12 57
Bellaire	8 30	3 00	10 00	5 45	1 00
Glen Easton	8 37	3 07	10 07	5 52	1 07
Moundsville	8 47	3 17	10 17	6 02	1 17
Benwood	8 50	3 20	10 20	6 05	1 20
Van Wert	9 25	3 55	10 55	6 40	1 55
Limaville	9 36	4 06	11 06	6 51	2 06
Alliance	9 55	4 25	11 25	7 10	2 25
Orrville	10 15	4 45	11 45	7 30	2 45
Wooster	10 27	4 57	11 57	7 42	2 57
Mansfield	10 53	5 23	12 23	8 08	3 23
Crestline	11 27	5 57	12 57	8 42	3 57
Bucyrus	11 45	6 15	1 15	9 00	4 15
Galion	11 55	6 25	1 25	9 10	4 25
Van Wert	1 25	7 55	2 55	10 40	5 55
Lima	2 15	8 45	3 45	11 30	6 45
Kenton	2 36	9 06	4 06	11 51	7 06
Upper Sandusky	3 05	9 35	4 35	12 20	7 35
Carey	3 20	9 50	4 50	12 35	7 50
Fostoria	3 40	10 10	5 10	12 55	8 10
Findlay	3 55	10 25	5 25	1 10	8 25
Arcadia	4 14	10 44	5 44	1 29	8 44
Bucyrus	4 40	11 10	6 10	1 55	9 10
Crestline	5 05	11 35	6 35	2 20	9 35
Galion	5 25	11 55	6 55	2 40	9 55
Mansfield	5 35	12 05	7 05	2 50	10 05
Shelby Junc'n	5 50	12 20	7 20	3 05	10 20
Plymouth	6 00		7 30	3 15	10 30
Bucyrus	6 16		7 46	3 31	10 46
Marion	6 25		7 55	3 40	10 55
Kenton	6 45		8 15	4 00	11 15
Dola	6 55		8 25	4 10	11 25
Forest	7 05		8 35	4 20	11 35
Ada	7 15		8 45	4 30	11 45
Lima	7 45		9 15	5 00	12 15
Delphos	8 05		9 35	5 20	12 35
Van Wert	8 30		10 00	5 45	1 00
Fort Wayne	9 25		10 55	6 40	1 55
Columbia City	10 05		11 35	7 20	2 35
Warsaw	10 23		11 53	7 38	2 53
Mentone	10 36		12 06	7 51	3 06
Rochester	10 50		12 20	8 05	3 20
Plymouth	11 05		12 35	8 20	3 35
Burnettsville	11 20		12 50	8 35	3 50
Monticello	11 35		1 05	8 50	4 05
Wolcott	11 45		1 15	9 00	4 15
Rensselaer	12 00		1 30	9 15	4 30
Kniman	12 15		1 45	9 30	4 45
Hammond	12 30		2 00	9 45	5 00
Chicago	1 00	4 30	2 30	10 15	5 30
	P M	A M	A M	P M	P M

Eastward.

	20	8	6	100	38	18
	P M	P M	A M	P M	P M	A M
Chicago, lv	7 20	3 01	10 15	3 34	11 00	9 55
Hammond	7 50		10 45	4 04	11 30	10 25
Rensselaer	8 05		11 00	4 19	11 45	10 40
Wolcott	8 15		11 10	4 29	11 55	10 50
Monticello	8 25		11 20	4 39	12 05	11 00
Burnettsville	8 40		11 35	4 54	12 20	11 15
Plymouth	8 55		11 50	5 09	12 35	11 30
Rochester	9 10		12 05	5 24	12 50	11 45
Mentone	9 24		12 19	5 38	1 04	11 59
Warsaw	9 37		12 32	5 51	1 17	12 12
Columbia City	9 55		12 50	6 09	1 35	12 30
Fort Wayne	10 30		1 25	6 44	2 10	1 05
Van Wert	11 23	3 28	2 15	7 34	2 55	1 55
Delphos	11 45		2 35	7 54	3 15	2 15
Lima	12 05		2 55	8 14	3 35	2 35
Ada	12 35		3 25	8 44	4 05	3 05
Forest	12 45		3 35	8 54	4 15	3 15
Dola	12 55		3 45	9 04	4 25	3 25
Kenton	1 05		3 55	9 14	4 35	3 35
Marion	1 25		4 15	9 34	4 55	3 55
Bucyrus	1 34		4 24	9 43	5 04	4 04
Plymouth	1 50		4 40	9 59	5 20	4 20
Shelby Junc'n	2 00		4 50	10 09	5 30	4 30
Mansfield	2 15		5 05	10 24	5 45	4 45
Galion	2 25		5 15	10 34	5 55	4 55
Crestline	2 45		5 35	10 54	6 15	5 15
Bucyrus	3 20		6 10	11 29	6 50	5 50
Arcadia	3 46		6 36	11 55	7 16	6 16
Findlay	4 05		6 55	12 14	7 35	6 35
Fostoria	4 20		7 10	12 29	7 50	6 50
Carey	4 40		7 30	12 49	8 10	7 10
Upper Sandusky	4 55		7 45	1 04	8 25	7 25
Orrville	5 30		8 20	1 39	9 00	8 00
Alliance	5 50		8 40	1 59	9 20	8 20
Limaville	6 09		8 59	2 18	9 39	8 39
Van Wert	6 20		9 10	2 29	9 50	8 50
Benwood	6 55		9 45	3 04	10 25	9 25
Moundsville	6 58		9 48	3 07	10 28	9 28
Glen Easton	7 08		9 58	3 17	10 38	9 38
Bellaire	7 15		10 05	3 24	10 45	9 45
Martin's Ferry	7 18		10 08	3 27	10 48	9 48
Wheeling	7 30		10 20	3 39	11 00	10 00
Rochester	8 23		11 13	4 32	11 53	10 53
Conway	8 36		11 26	4 45	12 06	11 06
Allanmere	8 49		11 39	4 58	12 19	11 19
Pittsburgh, ar	8 55	4 45	11 45	5 04	12 25	11 25
	P M	P M	A M	P M	P M	A M

Dark Faced type denotes Day trains. Light Faced type Night trains. Trains marked thus ‖ run daily. Trains marked thus * run daily except Sunday. Trains marked thus † run Sunday only. Trains marked thus ‡ run daily except Monday. Trains marked thus § run daily except Saturday.

Pullman Sleeping Cars on Nos. 15, 3, 35, 39, 1, 5, 7, 9, 11, 13, 17, 19, 21, 23, 25, 27, 29, 31, 33, 37, 41, 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 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2171, 2173, 2175, 2177, 2179, 2181, 2183, 2185, 2187, 2189, 2191, 2193, 2195, 2197, 2199, 2201, 2203, 2205, 2207, 2209, 2211, 2213, 2215, 2217, 2219, 2221, 2223, 2225, 2227, 2229, 2231, 2233, 2235, 2237, 2239, 2241, 2243, 2245, 2247, 2249, 2251, 2253, 2255, 2257, 2259, 2261, 2263, 2265, 2267, 2269, 2271, 2273, 2275, 2277, 2279, 2281, 2283, 2285, 2287, 2289, 2291, 2293, 2295, 2297, 2299, 2301, 2303, 2305, 2307, 2309, 2311, 2313, 2315, 2317, 2319, 2321, 2323, 2325, 2327, 2329, 2331, 2333, 2335, 2337, 2339, 2341, 2343, 2345, 2347, 2349, 2351, 2353, 2355, 2357, 2359, 2361

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Poetry.

His Care.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I should be sad.

What if tomorrow's care were here
Without its rest?
I had rather be unlock the day,
And on the hours swing open say,
"My will is best."

The very dimness of my sight
Makes me aware.
For, groping in my misty way,
I feel his hand—I hear him say,
"My help is sure."

I cannot read his future plan,
But this I know.
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot be can say,
And in his care I sure shall be
Forever blest.

—John Parker.

Communicated.

Zacharias.—Chapter 9.

1. A burden of the Lord's Word in a land of Sedrach and his sacrifice of Damaskos, because the Lord overseeth men and all the tribes of Israel.

2. And because in the boundaries thereof Tyre (Turos) and Sidoon became very thoughtful.

3. And Tyre built walled-places for her and treasured up silver like dust, and gathered together gold like the mud of the highways;

4. And therefore the Lord will inherit them and will smite into the seas her ability (or host) and she will have been lavishly wasted with fire.

5. Askaloon will see and will have feared, and Gaza will have suffered woe exceedingly. And Akkaroon because she hath been put to shame on account of her stumbling-step; and the king will perish from out Gaza and Askaloon shall not be inhabited.

6. And other races will dwell in Azootos and I shall take down the haughty-pride of other-tribes; (translated Philistines in C. V. and R. V.)

7. And I shall take away their blood out of their mouth and their abominations out of the midst of their teeth, and these people will have been left unto our God, and they will be a killarareh in Jouda, and Akkaroon like the Jebousaite;

8. And I shall put a prop under my house, so it will not go apart nor lean, and there will nevermore come one who driveth them out, because now I have seen with mine eyes.

9. Hail, hail, O thou daughter of Sioon, herald, O thou daughter of Hierousaleem: Lo, the King is coming unto thee justified and one who saveth; he is meek and mounted upon a beast of burden, even a young ass's colt.

10. And he will utterly destroy chariots from out Ephraim and horse from out Hierousaleem; and warlike bow will have been utterly destroyed, and fulness and peace from out nations; and he will subjugate waters of earth's sea and of the outflow of rivers.

11. And not in the blood of thy covenant didst thou send away thy prisoners out of a pit having no water.

12. Ye will sit down in walled-places, ye prisoners of the synagogue, and in return for one day of thy sojourning I shall repay thee double;

13. For I have stretched thee, O Jouda, a bow for myself, and I have filled thee with Ephraim, and I shall raise up thy offspring, O Sioon, against the offspring of the Greeks and I shall feel for thee as for a warrior's sword.

14. And the Lord will be against them, and he will go out like a bolt of lightning, and the All-controlling Lord will blow in a trumpet and will go his way with a leap of his threatening.

15. The All-controlling Lord will hold a shield over them, and they will lavishly destroy those and will pour them down with sling-stones and drink them down like wine, and they will fill the mixing-bowls as an altar is filled.

16. And the Lord their God will save them in that day, his laity like sheep; for sacred stones will roll upon his land.

17. Because if there be anything good of his and if there be anything of his that is beautiful, these will be food for young men and wine of sweet smell for virgins.

CHAPTER 10.

1. Ask from the Lord rain in due season, an early and latter rain; the Lord hath caused appearances, and he will give them a spring rain, to each one herbage in the field.

2. Because the mutterers have talked wearisome things and the diviners false ways of seeing and lying dream-vision have they talked, vain consolers have they been; therefore have they withered like sheep, and suffered evil because there was no healing.

3. My anger hath become embittered against the shepherds, and I shall take an oversight of the lambs: and the All-controlling Lord God will take an oversight of his flock, the house of Jouda, and he will array them like his goodly horse in war.

4. And from him hath he taken his look and from him hath he arranged himself and from him hath he taken a bow in anger; from him will every one who marcheth in the same array go out.

5. And they will be like warriors who tread the mud in the highways in war, and they will array themselves, because the Lord is with them; and riders of horses will have been put to shame.

6. And I shall strengthen the house of Jouda, and the house of Joseph I shall save and I shall give them a dwelling-place because I have loved them, and they will be as though I had not turned them away, because I am the Lord their God, and I shall hearken to them.

7. And they will be like warriors of Ephraim and their heart will be glad as with wine; and their offspring will have rejoiced, and their heart will joy in the Lord.

8. I shall show them a sign and receive them to myself, because I shall redeem them and they will have been made many, even as they were many.

9. And I shall sow them among latties and those afar off will have remembered me, they will bring up their offspring and they will return.

10. And I shall return them out of a land of Aiguptos, and I shall receive them out from among Assurians, and I shall lead them into the Galaaditis and into the Libanos, and there shall not be one of them left behind.

11. And they will pass through a narrow sea and they will smite the waves in the sea, and all the depths of rivers will have been dried up, and all the pride of Assurians will have been taken away. And the sceptre of Aiguptos will have been taken off.

12. And I shall make them strong in the Lord their God, and in his name will they boast, saith the Lord.

COMMENT.

The word "burden" with which this 9th chapter begins has a very singular history in the use the prophets made of it. The word primitively means received. Then the sum total received as "revenue" derived from the receipt of customs or taxes. When there had been an oracular delivery to the prophet and the rulers and elders of the people had been called together to receive it, if the verbatim delivery proved to be long, the leaders would become impatient and ask for the substance or gist of the matter in fewer words to be given them by the prophet and then in their repetition and delivery of the same to the people carelessly or wickedly charge the meaning of this "burden of the Lord." This sin we find becomes such a crying evil that in Hieremia's (Jeremiah) time he was instructed to utterly prohibit this way of delivering "the Word of the Lord" and any further use at all of this term "burden" as applied to it. The exact words of the Lord and not their substance or interpretation must be given whether the people understood and would receive them or not.

"The burden" in this case, as the reader will see, was "a sacrifice of the Lord in the land of Sedrach (a very ancient name of this whole country) including Tyre, Sidon, Askalon, Akkaron, Azotos, Gaza, etc., included in what is commonly known as the land of the Philistines. This prophecy as far as it relates to this people and this land was literally fulfilled. The supplementary prophecy relating to Sioon and Hierousaleem has not all been fulfilled yet; but looks forward to "the restoration of all things as spoken by the mouth of all the prophets since there was an animate-age."

The 10th chapter opens with instruction and reproof for their idolatrous apostasies present and past, and the rest of the chapter is devoted to a sure promise of help for Jouda in his humiliation and distress and a still fuller picture than in the 9th chapter of ultimate restoration and glory of Israeel, "the hope of Israeel," as Paul called it in his day, and for which he finally suffered martyrdom.

CHAS. GARDNER.

Zionist Meeting.

The meeting of the Zionists in Baltimore, April 23, was the most remarkable meeting I ever attended, remarkable in a good many different ways. To begin with, it was not advertized in the local dailies. I had seen a short notice that there would be a mass-meeting of the kind several days previous to date mentioned; but not knowing that I could be in town had not charged my memory with time, place, etc., but happening to be in Baltimore and having the leisure, I resolved to attend, thinking of course that all I would have to do would be to turn to the advertizing columns of a daily paper, but in vain we searched both "religious" and "special" columns, and only after considerable walking round and discovering the address of a Hebrew prominent in the movement did we get the particulars.

Another surprise was that they charged admission at the door, 10 and 25 cents. This was remarkable, considering that it was not advertized, and people poured in and filled the large hall to the doors. It was a motly crowd, there seemed to be all kinds, from the fashionable dressed belle of Eutau Place to the emigrant sweater and second hand dealer in Harrison Street. But it was orderly and democratic, no distinction seemingly was made, but the 10 and 25 cent kind. Another surprise was that all the speaking and singing was in German and Hebrew, and although the enthusiasm was intense and the musical interludes were exceedingly beautiful, yet the most interesting meeting in the world will pall on one after a while if he does not understand a word spoken, so that it will be readily understood that after an hour and a half in unknown tongues, it was like a great load taken from both head and heart when Dr. S. S. Wise of New York delivered himself in English, magnificent and eloquent English without the faintest trace of a foreign accent even.

It would be impossible for me to reproduce or represent the arguments of the gifted speaker. I had no means at hand to take notes, and even if I had it was not so much what he said, as the way he said it, that gave the meaning he intended, sometimes humor, wit, pathos, sarcasm, indignation, all rolled out volubly, and in everything he showed the gentleman and scholar, but it was plain that he had been raised in a world where the word Christianity was synonymous for all that is base, idolatrous and contemptible—humorously contemptible, the Dr. did not say so in so many words in fact he spoke briefly of the Christian ministers who were friends of his and quoted from them in depreciation of his own national brethren who were antagonising the movement. On one occasion he referred to an argument of some minister before the recent "ecumenical council" in New York, if I remember rightly, that minister had stated that the conversion of the Jews now seemed possible as they, the Jews, had given up the idea of returning again to Zion and all hope of natural regeneration. Then with scathing rhetoric picturing the awful sufferings of the Hebrew brethren at the present time in Europe and the callous heathenness of the money-loving Jews here—"hogs," he called them, "such are not worth saving to Christianity even or any thing else."

[illegible] picturing the treatment the [illegible] living in Europe, beat about "from collar to post," exiled from one land, shut out from all the others, hunted and maltreated in all sorts of petty ways by law and by custom, after a grand oratorical wail at the utter helplessness and hopelessness of the situation. "What do they want us to do?" he asked, "these Christian nations, what can we do, unless" and turning a sidelong glance to the rabbis and the celebrities on the platform, as if a sudden thought suggested itself, "when they smite us on the one cheek we turn the other also and let them smite that," and the platform with the celebrities and rabbis answered with hilarious laughter.

But these are only given as specimens of Dr. Wise's foibles, the general tone of his address was lofty, pure and noble in the extreme and expressed the sentiments of the "intellectual" and its burden was the restoration of Zion, the establishing again of Israel's nationality. It was a political meeting, yet it was so different from any thing else in the way of politics that I have ever seen. There was the spirit of reverence running all through it, there was no Parisian *la revanche*, no bowery Irish nursing of old wrongs and defeats under Cromwell and the Stuarts. It was a cry of present anguish, a wail for deliverance from actual distress and imminent danger and the aspirations were for Israel as the [illegible] world, the bringing of salvation [illegible] their present oppressors.

Among other things Dr. Wise said that the Jews in Europe are in more danger today than at any time during the last hundred years. By some recent enactment in Roumania about a thousand men, women and children have been turned out to wander penniless and homeless. Every year brings more stringent laws in regard to the Jews. Turkey is the only friend of the Jews in Europe, outside of England. By some recent laws in Turkey the Jews are permitted the rights of citizenship. Speaking "as one who is in the inside of the movement," the Dr. said that there were prospects of the realization of some of their hopes in the near future.

In conclusion, I would like to say that another remarkable thing about the meeting was that although it was doubtless the largest public meeting held in the city on the same date, and although we watched the papers next day for an account of it and a synopsis translation, at least of the other speakers, we could only find one newspaper that had noticed it with a little high and a half or so paragraph, which had evidently been written by the office boy or the "printer's devil." When we consider that columns and pages are devoted to alleged Christian sermons every Monday morning, it seems to me that this is the most remarkable thing about it, for there was no attempt at secrecy, saving the 10 cent bar, and I don't suppose the press would have been restrained by that even.

J. F. GELLETLY.

The Inheritance.

The Savior in his memorable sermon on the Mount, used these words, "Blessed are the meek: for they shall inherit the earth." Now, this does not agree with the modern theology of today, as we hear it taught by men who can boast of their college education, and training for the ministry, they tell us of the great reward that awaits us in heaven, and when we die, the soul leaves the body or house, and goes off to heaven to get its reward and sits down on the right hand of the Father forever after. Now, if this be true, Jesus could not have understood the Scriptures very well when he said, "Blessed are the meek: for they shall inherit the earth." Matt. v. 5. By turning to Psa. xxxvii., we can find where Jesus got his authority for using those words. David says, "The meek shall inherit the earth: and shall delight themselves in the abundance of peace." But says one, the meek are inhabiting the earth now; very true, but then we will have to admit the fact, that the wicked have the supremacy at present by a large majority. Now, David did not mean it that way at all, for he says, "Such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." And again he says, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it." Yes, dear friends, then and not till then, "The meek shall see the abundance of peace," and not before. How could the righteous be in peace now, with all the turmoil and wickedness that is going on around them at present, but thanks be to God, there is a time coming, when all will be peace and harmony, for God has said, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. xxxii. 18. In every case where God promises man an inheritance, it has been the earth and not heaven. When God called Abraham and told him to go into a land that he would show him, and when Abraham had obeyed, and came into the land of Canaan, God made a covenant with him, and tells him to "Look from the place where thou art northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever." Has Abraham got possession of that land yet? No, he has not, for Stephen tells us that, "God gave him none inheritance in it; no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to *his seed after him, when as yet he had* no child." Acts vii. 5. "The Scriptures say, Abraham believed in the Lord; and he counted it to him for righteousness."

A little farther on we find that Jacob had a dream, "And behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it; and, behold the Lord *stood above it, and said* I am the Lord God of Abraham, thy father, and the God of Isaac: the land where on thou liest, to thee will I give it, and to thy seed." Gen. xxviii. 12-13. God did not say, Come up here and get thy inheritance, no, he says nothing of the kind, but he says, "The land whereon thou liest, to thee will I give it." David says, "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Psa. cxv. 16. Again he says, "The righteous shall inherit the land and dwell therein forever." Psa. xxxviii. 29. And in Prov. ii. 21, it says, "For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." And again, "The Lord knoweth the days of the upright: and their inheritance shall be for ever, but the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psa. xxxviii. 18-20. "Like sheep they are laid in the grave; death shall feed on them: and the upright shall have dominion over them in the morning." Psa. xlix. 14. When Christ has raised the sleeping dead, and has subdued all authorities and powers, and the last enemy death has been destroyed, then will the meek inherit the earth, and dwell therein forever, *in the abundance of peace*, for we read, "That there remaineth a rest for the children of God." Heb. iv. 9.

Now, my dear brothers and sisters in the faith, are we laboring earnestly to enter into that day of rest, for Paul tells us to "Press earnestly forward toward the mark, for the prize of the high calling of God, set before us in Christ Jesus." "For the gospel is the power of God unto salvation to every one that believes it."

Submitted in love of the truth and a hope of an eternal inheritance in the coming kingdom.

JOS. WILLIAMS.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, MAY 16, 1900. NUMBER 19.

Walter Tomlinson St. Kingston

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Restitution:

The greatest trouble met with today by the workers in God's vineyard, is the disposition of most persons, to look upon the dark side of everything. We complain that only a very small per cent of the great mass of the human family understand God's plan of salvation and only a very small per cent of those, who profess to know and follow the blessed Master, really *and truly understand his teachings.* Then again we complain that of those who do understand the way, only a small per cent do what they ought to do, to promote and push forward the truth. The attendance on divine service is small. The preachers become discouraged, because the people do not manifest more interest. The people are not satisfied because the preachers are unable to compel their relatives and friends to obey the gospel. Various reasons are urged why the lack of interest is so great. Suppose, for the sake of argument, we admit all this to be true, what does it signify? Who is responsible for this condition of things? Is God's plan a failure? Do not let us become discouraged or faint by the way. God is at the helm and all is well.

R. S. DURHAMS.

MARRIED.

Brother Claude Morris and Sister Lizzie Moore were married at her home in Oak Park, Illinois, at high noon, Wednesday, May 9, 1900. These young people are the salt of the earth. They met for the first time about the time Bro. Butler held meetings here a year ago last March. They soon became interested in the truth, and at the close of the series of meetings they, together with Mrs. S. J. Lindsay, were baptized by Bro. Butler. They are young people of splendid attainments, both having taught school for a number of years. Both are inclined to music. The service that they will be able to render the church at Oregon in the way of advancing the truth will only be definitely known when the King comes. May God bless them in all their walks of life.

Conference Notice.

At a meeting held at Antioch the 28 inst, it was unanimously voted to hold another meeting at that place, beginning on Friday 2 P. M., June 8, 1900, and continue over the following Sunday.

Though few in number at this place we hope and feel assured that we will have the hearty co-operation of all interested and look forward to an interesting and profitable meeting.

We hope to have a full delegate representation, and extend an invitation to all who may have a desire to attend.

A committee on programme has been appointed and will report in due time.

P. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

To the brethren greeting:

The quarterly conference of Beloit District will convene at the Pleasant Hill school house near Bro. Peter Hulls on May 11, 1900, and continue over Sunday in Jell Co., Kan., 9 miles southwest of Mancater and 5 miles northeast of Iona, 18 miles north of Glenelder. Come one and all and let us have a good meeting.

Yours in hope of eternal life,
T. H. OWENS, Pres.
WM. BABBIT, Sec.

The Annual Conference of the Church of God, in Michigan, will be held [D. V.] at Dutton, Kent Co., Thursday evening, May 31st, 1900, and continue over the following Sunday, (June 1st, 2nd and 3rd.)

Now, Brothers and Sisters of the faith, in Michigan, the time is almost at hand for another Annual Conference, wherein we can come together and strengthen and encourage each other by prayer and exhortation, and we earnestly urge that each and every one who possibly can arrange to be at our Conference. Come with hearts full of love and for the advancement of the cause. It will be expected that each church will send one or more delegates, also that a report be sent in from the churches.

Dutton is situated on the Michigan Central R. R., ten miles south-east of Grand Rapids.

Yours, in the hope of the soon coming King.

EMMA JACKMAN, Sec'y.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 16, 1900.

THE Dowager Empress, mother of Kaiser William of Germany is seriously ill, and her death may be expected at any time.

FRENCH troops under command of Colonel Bertrand have taken possession of Knarigli, which gives them complete control of the Morocco frontier.

VESUVIUS has been on the active list for some days past, and the people in the towns near its base have left their homes to seek safety from lava and ashes.

THE Labor troubles in many of our larger cities is causing much uneasiness. Fighting between strikers and police is common, and the out-look is not bright.

A DISPATCH from Bombay tells of the ravages of cholera in the famine camps. There were 400 deaths in three days at Maudvi, and the cases at Godhra the authorities were unable to collect and bury the dead, the bodies lying in the sun for days. A similar state of things prevails at other places. Out of 210 cases of bubonic plague at Sydney, Australia the official reports show 75 deaths.

A SHORT note from Brother Joblin written May 11, informs us that he is very sick, being unable to lie down, and not able to walk, for want of breath. His wife also is quite sick. We shall miss his usual words of wisdom, but will not ask him to write while he feels so bad. We trust the Lord will preserve their lives, for truly the world needs these staunch upholders of his Word. Remember them when you pray.

TAKE notice of the Conference calls and appoint delegates in time, and instruct them in any business you wish brought before the meetings. Make arrangements, all who can, to be there at the first meeting, and stay to the last. The signs of the times indicate a change before long, and your chances to work for the Master are growing fewer every year. This is a reason why we should redouble our energies and work the harder. Attend the Conferences, and give aid to others and get help for yourself.

WE dislike very much to do so, but we are compelled to again call attention of a number of our subscribers to their delinquency. Surely, brethren, you do not want to subject us to the expense of sending statements to each one. You certainly know if you have paid for your paper for 1900. You will remember the last time you paid, and you surely know that we must have our money in order to do our work. Please look up your account, and if you are owing us, send the money at once. You can surely be trusted to attend to this, and save us farther anxiety.

THE South African war is being forced by the British. Lord Roberts has entered Kroonstad, the new Free State Capital, President Steyn fleeing to Lindley. Many of the prisoners taken say they are glad to be made prisoners, as they are tired of fighting a hopeless fight, and see no reason why they should throw away their lives. The Boer army has now retired to the Vaal River. Whether they will make a stand there or fall back to Pretoria will be known before very long. The report comes that Mafeking has been relieved at last, and the war may now be carried direct to the heart of the Dutch Republic.

A LECTURER in Chicago recently said, "We are not to tie ourselves down to Jesus Christ, but to transcend from him. Jesus is to be a Guide, but not our Master." L. A. Crandall of the Memorial Baptist Church, in commenting on these words said: "The true measurements of life are moral rather than intellectual. It is not what one knows, but what he is that determines his stature as a man. The one who illustrates in his own life the beauty of a flawless character and who renders to his fellows the most signal service in their struggle for moral and spiritual perfection, has a right to be the world's master. Such is the position occupied by Christ. When some one arises whose character is purer, whose service to humanity is greater, then we may flatter ourselves that the world has passed beyond him."

AT Barcelona and Valencia, Spain, very serious riots have occured owing to an obnoxious tax law. The military was called out and fired into the crowd, killing several people.

ALL is not pleasant in China as the following dispatch will indicate:—"The Shanghai correspondent of the *Express* sends a sensational message regarding the revolutionary temper of the southern China provinces, into which 20,000 Mauser rifles were recently imported. The Mandarins, he says, are joining a movement against the Empress, and a fire may start the train at any moment.

EMPEROR Francis Joseph of Austria, replying to an address from the delegations with reference to his visit to Berlin said:—"In the intimate relations of the allies so clearly manifested at Berlin I find a happy complement of the excellent relations between Austria, Hungary, and all the powers, especially Russia. May this augur firm conditions for the continuing maintenance of peace."

A REPORT from Japan says the work of fortifying at Port Arthur by the Russians, and of building the railroad to that point is being pushed with feverish haste. During March and April 100,000 coolies were shipped in from China to work on the railway. Large quantities of coal and military stores are being laid in, and the steadily increasing number of Russian troops stationed there is far in excess of what are needed to protect the railroads.

THE most important matter to come before the Presbyterian General Assembly at St. Louis this week is the revision of the Westminster Confession of Faith. It may not be practical to complete the work this year, but a committee will be given the task to report on by next year. The Methodists in their General Conference in Chicago, have under contemplation some very radical changes in their discipline, all of which shows the faults in man-made institutions. If these people would stop *revising* and throw away bodily the whole thing, take their Bibles and study them, there would be some hope, but as it is, only confusion will result.

THE Nationalists now have a majority in the Council seats of Paris, and as they are coupled with the Socialists, the Ministry of France is in a very peculiar position. This is best shown by the words of Gambetta who is quoted as saying "No one governs France without Paris." When the election returns were known, crowds assembled, shouting, "Down with Loubet," "Long live the army," "Long live the French fatherland," "Into the Seine with the Jews," etc. Women were numerous in the crowds, and such scenes have not been witnessed since the days of Boulangerism. A report that President Loubet had been assassinated was started, and caused a panic on the Bourse.

IN another column will be found a brief obituary of Bro. Benjamin Wilson, prepared by his nephew Thomas Wilson. While in the nature of things we expect events of this kind to occur, yet the constitution of mankind is such that there is always a shock when word comes of the death of another. It would be folly in the writer to attempt to add any words to what has been said, or to tell over what is well known to many of the life work of Benjamin Wilson. When a boy our home was near Geneva, Ill., where for years he resided, and "Uncle Benjamin," together with his brothers, Uncle James, Uncle Joseph, and Uncle John, were frequent visitors at my father's house, where many times they with others talked of the Blessed Hope that has been theirs through life's changes, and if the precious promises that sustained them each as they entered the silent state to rest till the angel of the Lord shall call. We say "Good by, Uncle Benjamin," and pray that we each may so live as to meet him in the kingdom of God.

Communicated.

The Baptism of John the Baptist and that of Jesus Christ.

The following request was sent to me a few days ago:—
A. H. Zilmer:

Will you kindly explain in brief article through THE RESTITUTION, the difference between the baptism of John and the baptism of Jesus? For the enlightenment of

A SEARCHER AFTER TRUTH.

I will say in reply to the above, that by the "baptism of Jesus," I understand the baptism which he authorized his apostles to administer to those who should hear and obey the gospel of the kingdom. The work of John was preparatory, as will appear by reference to the following Scriptures: Matt. iii. 3; Mark i. 3; Luke iii 4; John i. 23; iii. 27. John was the connecting link between the Old and the New dispensations. Jesus said concerning him, "For all the prophets and the law prophesied until (or up to) John." Matt. xi. 13. His work was introductory to that of the great Prophet that was to come into the world. Ages before God had said through Moses, "A prophet like unto me will the Lord your God raise up unto you from among your brethren: him shall ye hear." His Word was to be final "In all things whatsoever he should say to the people." John was, in the true sense, "the messenger sent before the face of the Lord," to prepare the way and herald his coming. As was the work of the Baptist—in a limited sense also his baptism. He was not "that Light" (John i. 8) but was sent to bear witness of the light. Instead of an indistinct anticipation of the restoration of the kingdom to Israel, he announces that the kingdom had drawn near, and in view of this, earnestly commanded the people to repent and be baptized for the remission of sins. Now, every promise of God will ultimately find its fulfillment in Jesus Christ. The establishment of the kingdom had long before been predicted by the prophets of old, but before this could be accomplished, he who should "rule over the house of Jacob" must appear and be presented to the people as the One designed for this purpose. In the days of John "the fulness of time," appointed in the economy of God, had come (Mark i. 15; Gal. iv. 4); the Messiah was about to be introduced to the people, and it was the mission of John to prepare them for this event. John's work was not final; that is, it was not the ultimate object at which the Almighty aimed in sending him out to preach. It was only intended to prepare the way of the Lord when he should come. When Jesus appeared, John said, "He is among you whom ye know not," and added that "he must increase, while I must decrease. He is greater than I. I indeed baptize you in water; but he shall baptize you in Holy Spirit and fire." The effect of John's testimony must indeed be said to have been remarkable in preparing a people for the Lord. No doubt there were many among those who had been baptized by him who turned away from their sins, and in this way their hearts were made receptive for the truth as it should be presented by the Lord Jesus himself. We are told that the baptism of John was "for the remission of sins," the same as the baptism of Christ later on. Yet we find that the baptism of John was not "in the name of the Lord Jesus Christ," as it was administered by the apostles, or, as in Matt. xxviii. 19, "In the name of the Father, and of the Son, and of the Holy Spirit," which is virtually the same. It is furthermore a fact that the baptism into which believers of the gospel are baptized, is "into Christ's death, that like as Christ was raised from the dead, so we also should walk in newness of life." Rom. vi. 1-4. The death of Jesus Christ had not taken place in the days of John, and hence no one could be baptized into the death of Christ until Christ had died. Jesus himself is the "Mediator of the New Covenant," and as such he administers the same according to his own will, subject to the Father. "All authority in heaven and on earth" had been given him, and thus he had the right to send men into all the world to preach the gospel and to baptize believers according to his will. The baptism of Jesus is the uniform plan of salvation in the present age. The command is, "Believe the gospel, repent of sins, and be baptized in the name of Jesus Christ for remission of sins." This order will not be changed, because it pertains to the everlasting covenant.

"As many of you as have been baptized into Jesus Christ, have put on Christ." This is done by being baptized into his name, and thus by obedience to his gospel we obtain a title to everything that is his; are made "Abraham's seed, and heirs according to the promise." Gal. iii. 26-29. All this goes far beyond the baptism of John. It is not to be wondered at that some of John's disciples who had been baptized into his baptism, and had not been instructed as to the Christ who had actually come, were baptized "in the name of the Lord Jesus," when Paul explained the differences between the two. Acts xix. In a few words the difference between the baptism of John and that of Jesus is, that the former was introductory and hence temporary, while the latter is permanent at least as far as it relates to the gospel age.

A. H. ZILMER.

Obituary.

Robert McChesney was born in Butler Co., Ohio, March 8, 1827; died May 5, 1900; aged 73 years, 1 month and 27 days. He moved with his parents to Marshall County, Ind., in 1847. Was married to Jeanette M. Burch, Dec. 24, 1854. To this union were born twelve children. His wife and six children preceded him to the grave, she dying Dec. 22, 1881. He was a kind father, a good neighbor, and was respected by all who knew him. He leaves three sons, three daughters, one brother, and a host of other relatives and friends to mourn his death. Bro. McChesney was baptized about one year ago and united with the Church of God of the Abrahamic faith at North Salem, Marshall Co., Ind. Funeral services were held in home community and he was laid away in the family grave yard to await the summons of the Master.

F. L. AUSTIN.

I am requested by his only son, to send you a notice of the death of my uncle Benjamin Wilson, of Sacramento, Cal.

He was born in Halifax, England, on Feb. 17, 1817, and died on the morning of May 8th, 1900, aged 83 years, 2 months and 19 days.

He was confined to his room and bed for some weeks, but did not suffer as much pain as he had anticipated. It seemed to be a failure of life's powers—a gradual succumbing to the inevitable. He was attended most of the time by Sister Nettie Shattuck, as nurse, who ministered to his needs, and from her we learn of his strong hope of life through Christ, and of his clearness of perception, and mental powers to the last. He loved to hear the Word of God read, and to commune with his Savior in prayer. He sent me word that he knew he was entering "the valley of the shadow of death," but he added "Thy rod and thy staff they comfort me," and "he feared no evil."

At his request I went to Sacramento and spoke words appropriate to the occasion, to the friends who gathered to pay their last tribute of love and respect to the deceased. The floral offerings were plenteous and beautiful. At the grave everything was tasteful and perfect. The earth removed from the grave was banked up on one side, and entirely covered with fresh cut grass, and in addition, beautiful and large fresh roses were seen about a foot apart over the entire mound, which gave it an appearance of a bed of roses with green foundation. A combination of tent and awning was erected near the grave, where the friends and mourners were seated during the closing services.

The life work of "Uncle Benjamin" is so well known to THE RESTITUTION readers that it would be almost superfluous for me to relate it. I might add, however, that he was practically a self-educated man, having left school when a mere boy. His has been a life of continuous activity. His long connection with the *Gospel Banner*, as editor and publisher, and his never-to-be-forgotten labor in the production of the "Emphatic Diaglott" are landmarks in his life's history that will remain for many years to come.

His partner in life, Alice Wilson, whom he married in England, passed to her rest not many years after coming to California, where they removed in 1871. All of their children have been laid to rest but one, Edwin B., with whom he has resided for about 13 years past.

Perhaps I cannot better close this brief sketch than by adding the following extracts from an article that appeared in the *Evening Bee* of Sacramento, May 9th.

"Yesterday, in this city, there passed away, at the age of 83 years, a noted man. Not great because he had builded for himself a name in the political or religious world, but great because he has left to the student of the Bible and Christian religion one of the most remarkable translations of the New Testament now extant. This version is known as the "Emphatic Diaglott."..... In the course of his study and research he discovered that the King James' translation of the New Testament contained a great many errors and inconsistencies which he believed were not in keeping with the teachings of Christ or the early fathers of the Christian Church. Among the doctrines and teachings of modern theology that he could not harmonize with what he believed to be the teachings of the early Church were the following: Infant damnation, infant baptism, fore-ordination, doctrine of eternal torment, inherent immorality of the soul, and the doctrine of the Trinity.....The dead author who has just closed his four score years, was one of the least pretentious and unassuming of men, never seeking the praise of mankind, or the glitter of the world. He never would refer to his life work unless interrogated concerning some disputed theological doctrine, and then his reply would invariably be: 'The original manuscripts, when translated by those who have no creed to serve, reads thus and thus.' The author's work has never become popular with members of modern theology, and perhaps never will; at least, that was the author's opinion. Deceased was the father of C. B. Wilson, a contractor of this city."

THOMAS WILSON.

Eli C. Renner was born in Ogle Co., Illinois, May 21, 1838, and died at his home six miles north of Brooklyn, March 28, 1900. He was married to Martha M. Nipe, Jan. 9, 1862. There were born to this union twelve children, nine of whom still survive. There were five sons and seven daughters. He resided in Illinois until the year 1871, when he came to Poweshiek county, Iowa, where he has since resided until the time of his death. He was in apparently good health on the very day of his death. He had made no complaints of feeling ill. He went to the barn about noon or a little before to care for the stock. He remained away long enough to excite the fear of his wife, but the rest of the family felt no anxiety. One of the sons went to the stable to turn out his horses and found the father lying on the floor behind the cows with life entirely extinct. A physician was called but all in vain. The funeral services were held in the Kent school house where a large concourse of friends had gathered to pay their last respects. Dr. Benson officiated, taking for the text, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." His theme was, "The surprise of death." The remains were laid in the Kent cemetery. Mr. Renner was of a gentle and quiet disposition devoting himself entirely to the interests of his family and farm. He was a kind husband, an indulgent father, and a good neighbor. He was reared in the Restitution faith, and although not a member of the church adhered to that belief through life. His friends extend their sympathy and condolence to the bereaved family.

Mrs. Mary Renner nee Cunning, was born in Maryland, July 3, 1814, and died at the home of her son, Eli Renner, March 30, 1900. She married Samuel Renner in the year 1836. There were born to this union four children, two sons and two daughters. One of the daughters died in infancy. In 1838, they settled on a farm in Ogle County, Illinois. Her husband died Sept. 1844. Her daughter Mrs. John Bope died Dec. 24, 1890. Her son Eli Renner died March 28, 1900, leaving one son to survive her, Henry Renner of Belle Plaine. Mrs. Renner was of a deeply religious nature. She united with the church of the Restitution faith early in life, and has lived an earnest, conscientious Christian life all her days. She has been in feeble health for a long time and entirely dependent upon others. But she was always so grateful and appreciative for the kindness of her friends that she felt she never could be sufficiently thankful. She had been very feeble for many weeks past and her decease was expected almost any time. While the body of her son was being prepared for the casket she suddenly passed away, thus making two corpse in the same house at the same time. The funeral services were held on Sabbath afternoon at the Kent school house. They were conducted by Dr. Benson of Brooklyn, who spoke from the text: "I am the resurrection and the life." A large number of friends laid her to rest in the adjoining cemetery to wait the final resurrection. She was greatly beloved by the family and friends, and the family so suddenly bereft of two of its members is cast down with sorrow. The neighbors and friends extend earnest sympathy to the sorrowing relatives.

Fell asleep in Jesus, April 22, 1900, Theodore Button, of brain tumor; born April 20, 1843, near Libertyville, Lake Co., Ill., and has always lived in this State, excepting ten years spent in Tennessee, where he met and married Miss Fanny McCowan. To them were born four children, all boys, and they with the faithful sorrowing wife are left in the lonely home to wait the summons, or meet the coming Christ. Bro. Button was immersed into the Christ about the year 1860, and his godly life, his pure, clean conversation, will always stand as witness of his fidelity to the cause he loved so well. He sleeps to be awakened early in the blessed resurrection morning. May God keep the wife and children faithful to the end. Funeral services were held from their home in Austin, Ill., by the writer, using the Apostle's beautiful words, 1 Thes. iv. 13 to end.

B. W. WOODWARD.

Christ Bears Our Griefs.

They tell us that in some trackless lands when one passes through the pathless forest he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow it is something to find here and there a spray broken or a leafy stem bent down with the tread of his foot and the brush of his hand as he passed, and to remember that the path he trod he has hallowed, and thus to find lingering fragrance and hidden strength in the remembrance of him as "in all points tempted like as we are," bearing grief for us, bearing grief with us, bearing grief like us. Oh, do not, do not keep these sacred thoughts of Christ's companionship in sorrow for the largest trials of life. If the mote in the eye be large enough to annoy you, it is large enough to bring out his sympathy, and if the grief be too small for him to commassionate and share, it is too small for you to be troubled by it. If you are ashamed to apply that divine thought, "Christ bears grief with me," to those petty mole hills that you magnify into mountains sometimes, think to yourselves that then it is a shame for you to be stumbling over them. But, on the other hand, never fear to be too irreverent or too familiar in the thought Christ is willing to bear, and help you bear, the pettiest, the minutest and most insignificant of the daily annoyances that may come to ruffle you.—*Alexander Maclaren.*

A Growing Light.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv. 18. People who are right with God never have to travel in the dark. Even when it is dark to all the rest of the world they have a constantly growing light. Nothing can happen to a Christian that may not result in his good. No trial can overtake him that will not tell him more of God. He walks in a sure place and knows that there are no pitfalls before him, but the wicked are in the most danger when they feel the safest. When midnight comes to the wicked it will be high noon for the righteous. Let us walk in the light of Christ, and let us be lights to guide the feet of others unto the good and right way.

PROGRAMME FOR 35TH ANNUAL MEETING TO BE HELD AT ANTIOCH JUNE 8TH TO 10TH, 1900.

FRIDAY.

2 P. M.	Sermon.	F. L. Austin.
7:30	Sermon.	J. F. Wagoner.

SATURDAY.

9:30 A. M.	Social meeting, led by G. W. Smith.	
10:00	Paper.	Flora Harris.
10:30	Sermon.	D. T. Halstead.
1:30 P. M.	Business Meeting.	
2:30	Sermon.	J. L. Wince.
7:00	Social Meeting.	R. C. Railsback.
7:30	Sermon.	D. E. VanVactor.

SUNDAY.

9:30 A. M.	Social Meeting, led by E. K. Barnhill.	
10:30	Sermon.	A. H. Zilmer.
1:30 P. M.	Sermon.	F. L. Austin.
2:30	Communion.	
7:00	Paper.	S. Roxana Wince.
7:30	Sermon.	A. H. Zilmer.

Committee,
A. C. ROBERTS,
T. O. TABER.

The Nickel Plate Road will sell excursion tickets to Philadelphia, Pa. on June 14th to 18th inclusive, at one fare for the round trip, account Republican National Convention. Tickets are good returning to and including June 26, 1900. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 14

The Nickel Plate Road offers low rates to Des Moines, Ia. account Annual Convention Music Teacher's Association. Tickets good going June 17th to 21st, inclusive, and good returning not later than June 23, 1900, at one fare for the round trip. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 14

Poetry.

He Restoreth My Soul.

I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in
To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor even the speller hath trod.

But aye when the struggle is sorest,
And dark are the clouds on my soul,
Dear Lord, the sweet cup that thou pourest
Has balm, and I drink and am whole.
From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.

No hand but thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way,
No look but thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.

But ever thy help is the nearest
When help from the earth there is none,
And ever the word that is dearest
Is the word of the Crucified Son;
And aye when the tempest-clouds gather
I fly for sweet shelter and peace
Through the Son to the heart of the Father,
The terror and tremor shall cease.

He restoreth my soul, and I praise him
Whose love is my christ and crown;
He restoreth my soul; let me raise him
A song that his mercy will own.
For often so weary of sorrow,
So weary of fighting with sin,
I looked and I long for the morrow
When the ransomed their freedom shall win.

Communicated.

Matthew xxv.

Bro. Joblin asks that the search light be turned on Matt. xxv. A motion which I heartily second, for I believe this chapter when correctly understood, to be in perfect harmony with other Scriptures and to contain a rich mine of the hidden purpose of God. To my mind much of the cause of confusion lie in verses 31-32, which seem to fix the scene so vividly described at the coming of the Lord. But the understanding evidently clashes with much plain Scripture, which places the judgment of the dead and living nations at the end of the thousand years, hence the confusion. It has been suggested that the class referred to by the Lord as "my brethren" may be fleshly Israel, and that whole nations may be accepted or rejected upon the grounds alone of their treatment of those fleshly Jews. But it is difficult for me to believe that he of whom it is written "judgment and justice are the habitation of his throne," would admit into his kingdom, even the best of nations known to history, for all are filthy and corrupt, all maintain prisons filled to overflowing with fiends in human form. The masses of all nations practice adultery, fornication, uncleanness, lasciviousness, hatred, wrath, strife, seditions, heresies, envyings, drunkenness, and murderers; and such we are plainly told cannot inherit the kingdom of God. Gal. v. 21. This being true how can we believe that the Son of Man will say to any nation or company of nations, "Come ye blessed of my Father and inherit the kingdom," etc. Neither is it in accordance with other Scriptures that the age lasting fire that shall consume the wicked will be kindled prior to the great white throne judgment of Rev. xx. Again we who understand and hold the truth believe that mortal nations will people the earth during the thousand years' reign of our Lord and his saints. That sin and death will prevail then as now, but in a lesser degree; that "the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." Will some brother, who knows, explain how these things can be, if all nations are gathered at the coming of the Lord and cast into age-lasting fire along with the devil and his angels or given eternal life in the kingdom of God as Matt. xxv. is supposed by many good and honest people to teach. But let us take another and different view. We will suppose that the judgment scene of Matt. xxv. and the great white throne judgment of Rev. xx. are identical, and difficulties melt away like a summer's snow. But says the objecter that of Matt. xxv. is at the coming of the Lord. Let us examine again verses 31-32 in the hope that harmony may be found in God's Word. We will first read verse 31, "When the Son of Man shall come in his glory and all his holy angels (messengers) with him. Then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Now the space between those verses represents the thousand years. Inspiration makes one grand leap over that period. Verse 31 records the ushering in of that glorious epoch. Verse 32 pictures its close. But says the objector, can a parallel case be produced from the Word? I answer there can. Turn to 1 Cor. xv. 22-24 "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming. * * * Then cometh the end when he shall have delivered the kingdom up to God the Father, etc." Here again inspiration leaps over the space of one thousand years, touching only the beginning and ending of that period. If then our premises be correct and the judgment scene of Matt. xxv. be but another picture of the great white throne judgment of Rev. xx. then that honored company related to by the King as "these my brethren" are the "royal priesthood." "that peculiar people," "the nation of kings and priests," "the despised of the earth whipped and scourged by men, imprisoned and starved, torn by beasts, beheaded, crucified and burned at the stake. But now alive in glory and clothed with power for evermore. Then may not the sheep and the goats be "the rest of the dead that lived not again till the thousand years are finished." Rev. xx. 5. Together with the living nations of the earth who have "come up and compassed the camp of the saints about and the beloved city." Rev. xx. 9. It would seem that one at least of the grounds of acceptance or rejection is to be the attitude which they have manifested towards the gospel and those who proclaimed it during this the gospel age.

In evidence of this view I might quote much, but Mark ix. 41-42 will suffice, "For whosoever shall give you a cup of water in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea." Now, let me ask you kind reader, at what period in the history of the world were Christ's brethren hungry and thirsty, sick and strangers, naked and in prison? There can be but one answer, viz., During the term of their natural lives. Then who are that company classed as sheep and goats? Why, manifestly those peoples or nations among whom God's people have lived, labored and suffered from Adam down to this present time and forward to the coming of the Lord. If all this be so it would seem to follow, that before the scene of Matt. xxv. can take place, not only the living nations must be gathered but the "sea must give up the dead which are in it, and death and hell deliver up the dead which are in them," which brings us (does it not) to the great white throne of Rev. xx. The closing scene in the great drama of human life. I love this understanding of the chapter in question, for if correct it reveals the suspicion of a length and width, a heighth and depth in the purpose of God toward his creatures, hardly dreamed of by many who hold the truth. That company on the right hand of the King are taken from and belong to this age in which we live. They are not accepted upon a basis of faith and obedience to the gospel. They are not kings and priests, not brethren of Christ. The accidents of birth, peculiar environments or adverse circumstances may have prevented their reaching that exalted position. And yet it would seem that God in his mercy, justice and wisdom has provided a place for such in his blessed kingdom, and here I rest the matter upon what condition or plan the tender mercies of a loving Father can reach out to and around a good and honest heart, shut out by circumstances over which it had no control. I would not even venture an opinion, but trust in a well defined hope, that the Abrahamic promise, "In thee and thy seed shall all the families of the earth be blessed" is capable of a much wider application, than is generally given it by short-sighted humanity.

S. H. Thomas.

Apocalypse xiv. 1.

The "and" commencing the 14th chapter indicates consecutiveness in the scenic manifestations. The operations of that organized sin-power in its various manifestations have been going on all through the centuries; and now a change in the scenery is introduced in the order recorded, "And I saw, and behold a Lamb standing upon the Mount Zion, and with him 144,000 having his name and the name of his Father written on their foreheads." There can be no mistake in identifying the party here presented—placed conspicuously so that they can be known and read of all men. The time was and is when the person, name and rank of the Lamb continued to be unrecognized by the party now with the Lamb. In our common intercourse with men and things, we find no difficulty in knowing United States soldiers and other servants of the government. And so also with those who serve the railroad and express companies to any extent.

The Lamb in his sacrificial aspect, the basis of his "*Lion*" aspect—v. 5, 9—when about to enter upon his career of conquest, as a fitting sequel to his offering for sin, in order to individual and national reconciliation. "With him 144,000"—compare vii. 4. These are selected, redeemed, purchased out of the twelve tribes of Israel's sons. No tribal relations are recognized in the Ecclesia, or body of Christ. "Out of the tribes," while the tribes, as tribes remain undisturbed; these are taken out for a purpose, which the testimonies affirm, to thresh the nations, and beat them small as dust, so that the winds of the heaven may sweep them away as chaff before the storm. Consult Gen. xlix. 8, 9, 10, and compare Isa. xli. 15, 16 and Zech. ix. 13, 16: x. 3, 4, 5. The reader should examine these passages as pointers, showing in part the mission of the chosen men of Israel for the work assigned them. So that, under such a leader, they will sweep all before them.

2. "He heard a voice out of the heaven as the voice of great thunder, and I heard a voice of harpers," etc. "And they sing as it were a new song before the throne." The same throne as iv., "And before the living creatures and the elders, and no one was able to learn the song but the 144,000 who had been redeemed from the earth." Compare verse 4, "Redeemed from among the men," namely the tribes. These are not the heavenlies, nor are they the earthlies, but a class between, taken out from the earthlies and not elevated to the rank of the heavenlies, midway between.

They belong to God and the Lamb in a sense which the remainder of the tribes do not, as will appear evident further along. They are constituted an army corps for a purpose, as before mentioned, under their Leader. The soldiers of most nations are purchased from among men in general and owned by the ruler or government in a sense which will not apply to the masses.

"They follow the Lamb in his conquering career. (4) These are they who were not defiled with women, for they are virgin, as a class, in the singular, in the sense of being pure from the defiling influences of the apostasy. It may be affirmed of these as a class, that they have not been defiled with the harlot women of the apostasy, Roman or Protestant. None others can truthfully affirm freedom from such idolatrous defilement—saint or sinner—all are or have been more or less intoxicated with the abominable mixture furnished for a set price by the dealers in ecclesiastical wares. We may become clear-sighted by sticking close to the reading: "A first-fruits—offering to God and the Lamb." The definite article should not be used here: "a firstfruit" in relation to certain things now being acted in the scenic heaven. But Israel as a nation are (to be) the *national first fruits*: consult Jer. ii. 3, "Israel sanctified for the Lord, the first-fruits of his increase." The distinction is evident. And Israel being the national first-fruits—a mere handful, what will the great harvest be, in the great ingathering? We must expand our conceptions of things if we would realize the length, breadth and height of the divine purpose concerning Israel.

5. "In their mouth was found no lie, for they are faultless," in the direction of, and for the purpose for which they were chosen as being suitable instruments in divine hands. "Another messenger flying in mid-heaven," between the heaven and the earth, and not a constituent part of either; but occupying as the scene represents, a mediatorial position between. "Having a good message pertaining to the age to announce to the dwellers upon the earth,"—to nations, tribes and peoples of the whole earth, and for the purposes set forth in the next verse. 7. And therefore not the gospel or good message of the preceding dispensation with reference to remission of sins through the name of Jesus, "Because the hour of his judgment is come."

8. "And another messenger followed, saying Fallen, fallen, is Babylon, that City, for of the wine of the wrath [illegible]ion she hath given all [illegible]rink." The woman who [illegible] the many waters. xvii. [illegible]man riding and guiding [illegible]eaded, and ten-horned [illegible]. "She hath given *all* [illegible]rink." This is not complete willingly in the delusion [illegible]tion, her intoxicating [illegible]d with her sorceries and [illegible] doctrines; mother of [illegible], soon to be called to account given plenty of blood to drink [illegible]6. "Fallen," sometime [illegible]our of judgment: not fallen [illegible]he faith not from the truth [illegible]ighteousness required: but [illegible]her glory and grandeur, [illegible]o costliness in gold and silver [illegible]ats, precious stones and p[illegible]eans of her traffic the merch[illegible] earth became rich, her la[illegible]"saints" and "martyrs" [illegible]ples and a richly clo[illegible]orated hierarchy, [illegible] to [illegible]. [illegible]

9. And another, a third messenger followed them, saying: If any one worshipeth the beast (xiii. 2) and his image (xiii. 15) and receiveth a characteristic mark (xiii. 16) on his forehead or on his hand, he also (10) shall drink of the wine of the wrath of God. We should keep it in mind, that this series of scenes belong to the "hour of judgment," and consult xiii. 16, in relation to the characteristic mark by which the worshipers of the beast and his image were known. Here are two rival proclamations. One from the two-horned beast (xiii. 15) and one from the messenger in mid-heaven. xiv. 15. "Fear God and give him glory," etc. Not only the great city must fall with her worshipers, but he too must drink, who worship the beast and receive the mark. And he shall be tested—undergo the trial-test which will consume the subjects thereof into smoke which ascendeth unto the ages of ages, or unto the commencement of the thousand years' reign of peace. The thought is taken from the testing of metals. The pure stands the test and is the better for the trial test. But the spurious metal is consumed into smoke, and even this clears away when dawns the millennial day. "In the presence of the holy angels, and in presence of the Lamb." Under the supervision of the Lamb "who executeth judgment because he is a son of man."

12. Here is the patient endurance of the saints—they who keep the commandments of God and the faith of Jesus. Compare this with xiii. 7, 8, 10; i. 9. Here in the trial-test is where the patient enduring saints have the advantage over the cruel persecuting powers, secular and religious; here the consummation most devoutly to be wished, here the saints behold righteous retribution meted out to the destroyers of the earth, in harmony with the divine decrees. Turn to xiii. 8 and note the reading, "Whose names have not been written in the book of the life of the Lamb." These are the only exceptions: those whose names have been written do not worship, do not pay homage. They have no respect nor consideration for the beastly power. xiii. 16, "He (*the two-horned beast*) causeth all, that there be given them a mark on their right hand or upon their forehead; and that no man should be able to buy or sell, except he that hath the mark (the name of the beast or the number of his name). xiv. 9 declares with reference to this demand of the two-horned beast, and the question arises as to what this worship and mark is. Consult xv. 2. "And I saw, as it were, a sea of glass mingled with fire, and them that escaped victorious *from* the beast, and from his image and from the number [illegible] standing [illegible] the glassy sea, having harps of God," iv. 6. These as glass as before the throne and those victors were there by it in the representation of the living creatures and elders. The mark, name or number of the beast is associated with buying and selling, trafficing in ecclesiastical ware. And from the time of the condemnation of the Arian Heresy to the present 1900 A. D., the passport to dealing these wares was, and is to this day, the doctrine of the Trinity. No matter who drove the chariot, it was all the same, Roman, Greek, or Protestant: "*Trinity*" is the Shibboleth, as may and have been observed by any who, having their names written in the book, desired to have communication in order to let the light shine, whether in debate or whether for the use of their "churches" for lectures or the many obstructions thrown in the way, the great question raised usually is with reference to the trinity. All the ordinations, "baptisms" so called, with births marriages and deaths, and the ceremonial belonging thereto, all to be done and said in the name of the Trinity. It is the bottom and top of the whole Babylonian constitution of things. Under its supposed divinity, kings rule and popes and prelates manage their immense interests in Church and State. The blessing of wells, animals, bells, clothing, water, flour, and all the things mentioned in xviii. All performed in the name of this fabled trinity. It is in civil, social, military and diplomatic affairs among refined and savage peoples, in kings, courts and legislative halls. Every chaplain of every sect performs their mummery in the name. All the damning and anathematizing from the sole of the feet to the crown of the head, is in the name. All the curses as well as the blessings are pronounced in the name of the "*holy trinity.*" Write, "Blessed are the dead who die in the Lord from henceforth, yes, says the Spirit that they may rest from their toils for their works follow with them." From the toil and sufferings imposed on them by their enemies for the time being..... The powers of organized sin let loose for the final struggle to the consummation. To die for their faithfulness to Jesus their Lord is gain; and the exclamation of the souls under the altar, "How long, O Lord," indicates the blessing in store for them. See xx. 4-6. Leave out about "the rest of the dead"—Blessed be they who have a part in the *first* resurrection; not *first in time* but *first* in rank, that resurrection to the royalty of the Melchizedek priesthood.

14. "A white cloud, and one like a Son of Man sitting thereon, and having a golden crown upon his head, and in his hand a sharp sickle." None other than the glorified Christ, the Executor of Divine Retribution. The golden crown representing the wearer as a royal personage, who judgeth and makes war according to righteousness.

15. "A sharp sickle," harvesting instrument about to be used for gathering the harvest of the earthlies, being as in the days of Noah, over ripe, on account of the forbearance of God. "Out of the Temple"—the inner temple; for "temple" consult iii. 12. "I *will* make a pillar in the temple of my God".....a living, intelligent and glorious community: "A congregation of first-borns."

18. "Another messenger came out from the altar." A priestly personage, having to do with sacrificial offering and therefore Israelitish—and whose official power over fire in the symbolic consumption of Israel's national sins and iniquities—compare Jer. i. 20, and in harmony with the New Covenant Jer. xxxi. 31-42, to be made with them.

19. "And the messenger thrust his sickle into the earth and gathered the vintage of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city 1600 furlongs off, and there came forth blood out of the winepress unto the bridles of the horses."

Consult Isa. xxxiv. 1-7, 8-10. And compare with lxiii. 1-6. Who is this that comes from Edom with dyed garments from Bozrah? This that is glorious in his apparel, marching in the greatness of his strength? Response: "I that speak in righteousness, mighty to save wherefore art thou red in thy apparel, and thy garments like him who treadeth in the winefat?" Response: "I have trodden the winepress alone; and of the people there was none with me; yea, I will tread them in my anger and trample them in my fury; and their life-blood shall be sprinkled upon my garments, and shall stain all my raiment," etc., etc. read on. And compare Hab. iii. 3, "God cometh in from the South, and the Holy One from Mount Paran—his glory (splendor) covered the heavens. And the earth is filled with his praise, and his brightness was as the light, and rays (of light) coming forth from his hands, and there was the secret of his power."

C. W. Tompkins.

"Do not stop to tell stories in business hours. If you have a place of business, be found there when wanted."

The Nickel Plate Road will sell low rate excursion tickets to North Manchester, Ind., account annual meeting of German Baptists (Dunkards) at one fare for the round trip. Tickets good going on May 29th to June 4th inclusive, beyond a radius of 100 miles, and on May 31st to June 8th within a radius of 100 miles from North Manchester, Ind. Good returning until June 10th, or by deposit until July 5th inclusive. Call on or address R. J. Hamilton, Agent Ft. Wayne, Ind., or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—June 4.

Aphorisms.

If you would shun vice, follow virtue.

If you would avoid crime shun the company of habitual idlers. It is from the ranks of such that criminals are recruited.

If you are inclined toward rashness seek the companionship of the over-cautious, and heed their counsel with one ear at least.

If you are remarkably wise in your youth, you should endeavor to know less as you increase in prudence and discretion.

If you are an orphan, cultivate the standing on your own legs. Dont trust to fools to direct your steps, nor rogues to divide with you their honor

If you are inclined to heed evil advice, consult your conscience, if it is not dead, and it will tell you wherein safety lies.

If you have been guilty of a crime, refuse not to suffer; only be sure to profit by the bitter experience. Suffer no one to get between you and reformation. One fall has bruised, another may break your neck.

If your punishment has been lighter than your crime, do not repeat the offense on that account. Troubles thicken with age when principal and interest alike demand a settlement. The evil day is sure to come to the evil doer. Reformation is possible if you begin today. Tomorrow is in the hand of God to be given to those only who start today. A little time may be sufficient, while much time is too short.

Opportunities embraced are meal in the barrel, oil in the lamp, grapes on the vine, and herd in the stall. Disregarded they are the very husks of emptiness and despair.

Righteousness invites to a crown of glory, and a long day to enjoy the outing.

Wickedness reckons with her votaries before midday, and their light is extinguished in darkness, and their heads covered with shame.

Peace shall be the portion of the upright, and a safe habitation in which to rest forever. Choose therefore the right way and secure the life, and the home.

A. B. Wince.

Report.

On the 27th of last month we took the train for Jefferson, some twenty miles northeast of Greenville, Mercer met at Jefferson by Bro. Goin's son, and conveyed three miles to Brother and Sister Goins. Brother Goin is over 70 years old—and badly crippled with rheumatism, both strong in the faith, and took good care of us while there. We began meetings on Friday night, preached four discourses, closing on Sunday night, on the conditions of pardon. There was a very good turn out, and good attention, and, we hope some good was done for the Master.

M. L. Adams.

Editor Restitution:

I am requested by a brother of Ripley, Ill., to write to The Restitution, and ask all the preaching brethren to give their understanding of 1 Cor. iv. 15. The question is, when does the begetal spoken of by Paul take place, before baptism or after baptism? I and the brethren differ with regard to the time of begetal. We want every brother to answer this question the same week, so that each answer will be independent of the other, and let all the answers be published the fourth Wednesday in May, this will give time for brethren living at a distance to get their answer in, and each brother signs his name to his answer. Let the answers be short without comment. Just say before baptism, or say after baptism, as the case may be, and I will give the brother's position after we have heard from all the preaching brethren.

Your brother in the faith,
D. M. Hubler.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Hiram Shoemaker,	1.50
Mary A. Woodward,	1.50
E. K. Holt,	3.50

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.

To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line, south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12. If the Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work with the "Gospel of the Kingdom," as our cry. Let us support the work with our best energies, our prayers and substance and the Lord will certainly bless our labors.

Send all money to P. H. Oatman, 2711 Olive St., St. Joseph, Mo.

A. W. Dailey, Sec.

The Change of Time on the Nickel Plate Road.

Only a slight change at any of our stations. No. 4 leaves Chicago at 3:30 P. M. and departs from intermediate stations about thirty minutes later than formerly. Individual Club Luncheon and Supper in Dining Car Chicago to Bellevue. Improvement in through sleeping car service both east and west. Club Breakfast and Lunch is served in Dining Car Bellevue to Chicago on No. 1. Dining Car service on No. 2 and 3 in both directions between Chicago and Buffalo. All trains daily. Write, phone or call on C. A. Asterlin T. P. A. Ft. Wayne, Ind.—june 5.

Essentially a Fort Wayne Favorite.

Train No. 4 on the Spring Schedule of the Nickel Plate Road leaves Ft. Wayne east at 9:05 P. M. every day. Through Drawing Room Sleeping Cars to Buffalo and New York. Dining Car, Ft. Wayne to Bellevue and all next day Buffalo to New York. An observation Car from Buffalo affords one of the most delightfully interesting trips possible, passing as it does through a charming variety, with blue ranges of mountains in the distance, the scene animated by the brilliancy of the sparkling waters of the Susquehanna and the Delaware Rivers, as this train goes speeding on to its destination, reaching New York City at 7:25 P. M. the following day. Space in sleeper may be reserved in advance. Phone, wire, write or call on any Ticket Agent of the Nickel Plate Road, or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—may 30.

The Nickel Plate Road offers special low rates to Milwaukee, Wis., account Biennial Meeting General Federation of Women's Club. Tickets sold June 1st to 4th, inclusive, good returning until June 11th, or by deposit until June 30th inclusive. Call on or address R. J. Hamilton, Agent Ft. Wayne, Ind., or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 4.

Excursion to Indianapolis.

Meeting Grand Lodge F. & A. M. of Indiana will be at the Capital city May 22 and 23. Excursion tickets will be sold Monday, May 21, and Tuesday, May 22, via Pennsylvania Lines, valid for return trip not later than Thursday, May 24.—May 22.

Attractive Summer Resort.—Winona Lake, on the Pennsylvania Lines.

Rest, recreation, entertainment and instruction, amid delightful surroundings and congenial company, are the attractions offered by Winona Lake, the pretty resort on the Pennsylvania Lines in Northern Indiana.

This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

May 15th marks the opening of the season for 1900, and commencing that date excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. For particular information on the subject of rates and time tables apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainment, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary, Winona Lake, Ind.—june 30

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

Methodist General Conference at Chicago, May 2nd to 31st inclusive. Tickets are available from stations on the Nickel Plate Road May 1st, 2nd, 7th, 14th and 21st, good returning by deposit until June 1st inclusive at one and one-third fare for the round trip from points within a radius of 200 miles from Chicago. Inquire agents or address C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—may 21.

Excursions to Washington, D. C.

May 19th, 20th and 21st for Meeting Imperial Council, Order Mystic Shrine. Excursion Tickets non-transferable form will be sold to Washington, D. C., via Pennsylvania Lines, valid for return trip leaving Washington not later than May 28th—offering Excursionists many days to see the beauties of the National Capital in Springtime; visit the President, go to the National Museum, the Capitol, Arlington Heights, the homestead of Robert E. Lee, and observe the broad Potomac flowing quietly to the sea.—may 31.

Anywhere and Return for One Dollar on the Nickel Plate Road.

Anywhere and return for one dollar means that parties of five or more traveling together on one party ticket and returning same day may travel on Sundays on any one of the Peerless Trio of Daily Express Trains between any two given points within the distance of one hundred miles. Not necessary to organize parties large enough to justify special train service to secure the low excursion rate. Organize parties of any size of five persons or more and enjoy a Sunday outing on the Nickel Plate Road. Any agent will explain it. Write, wire or phone C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 5.

Excursions to Chicago via Pennsylvania Lines.

For the Methodist Episcopal Church General Conference during the month of May low rate non-transferable round trip tickets will be sold to Chicago on May 1st, 24, 7th, 14th and 21st; valid for return trip leaving Chicago not later than June 1st.—may 21.

Two Fast Trains Daily to Portland, Oregon.

Via Chicago, Union Pacific and North-Western Line. "The Overland Limited" leaves 6:30 P. M., equipped with Pullman sleeping cars, tourist cars, free reclining chair cars, buffet library cars. All meals in dining cars. "Pacific Express" leaves 10:30 P. M., with similar equipment. No change of cars. Fastest time. Unequaled service. The best of everything. All agents sell tickets via Chicago & North-Western R'y, or address: A. B. Waggener, 22 Fifth avenue Chicago, Ill.—may 26.

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Bible Pearls—2 page tracts, suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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To Indianapolis May 14 and 15, account I. O. O. F. Grand Lodge. One and one-third fare for the round trip.

To Indianapolis May 14, 15, 16, account of G. A. R. encampment. Fare $2.40 for round trip. For full information apply at Vandalia ticket office.

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No. 14, " " "	1:35pm
No. 8, " " "	1:08pm

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No. 21, Ex. Sun. For Terre Haute	6:45 a m
No. 3, " " "	12:35noon
No. 9, " " " Logansport	7:35pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

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LIST OF CHURCHES.

The Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbrode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., at fellows—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 203 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flat School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th—day preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. P. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schafer's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Pack Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prusser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or in his on A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Secy. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Pittsb'g, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	9	15	39	3	35
	A M	P M	A M	P M	P M
Pittsburgh lv.	7 00	5 30		1 35	
Alliance ar.	9 00	7 25		3 15	
Canton "	10 10	8 37		4 33	
Wellsville "	10 22	8 49		4 42	
Wenona "	11 02	9 26		5 22	
Mansfield "	12 10	10 35		6 35	Lve
Crestline ar.	1 40	11 55		8 15	7
Crestline lv.	1 50	12 05		8 25	7
Galion "	2 25	12 40	57	9 00	7
Upper Sandusky "	3 00	1 15	1 30	9 35	7
Kenton "	3 26	1 41	1 55	10 01	7
Dunkirk "	4 08	2 23	2 37	10 43	7
Findlay "	4 38	2 53	3 07	11 13	7
Arcadia "			3 22	7 46	
Columbus Junc. "	6 48	6 17	5 32	9 03	
Carrollton "			5 48	9 18	
Dennison "			6 05	9 35	
Uhrichsville "			6 15	9 45	
Conotton "			6 25	9 55	
Cadiz Junction "	5 25	4 52	6 35	10 05	
Bowerston "			6 50	10 20	
Dennison "			7 05	10 35	
Plymouth "	8 12	5 37	7 22	10 52	6 37
Gnadenhutten "			7 35	11 05	
Bowerston "			7 50	11 20	
Bridgeport "			8 05	11 35	
Wheeling "			8 40	12 10	
Benwood "			8 50	12 20	
Glendale "			9 00	12 30	
Cameron "			9 10	12 40	
Wheeling "	7 15	6 25	9 40	1 05	7 30
Bellaire "			9 50	1 15	
Martin's Ferry "			9 55	1 20	
Bridgeport "			10 05	1 30	
Barnesville "			10 20	1 45	
Flushing "			10 35	2 00	
St. Clairsville "			10 45	2 10	
Woodsfield "			11 00	2 25	
Clarington "			11 15	2 40	
Sardis "			11 25	2 50	
Powhatan "			11 35	3 00	
Rayland "			11 45	3 10	
Bellaire "			12 00	3 25	
Chicago ar.	5 45	2 45	5 05	7 30	6 55
	P M	A M	P M	P M	A M

Eastward.	10	2	40	36	4
	P M	P M	A M	P M	A M
Chicago lv.	12 30	5 00	10 30	10 35	5 00
Garrett "	4 35		2 40	4 45	
Liverpool "	4 47		2 52	4 57	
Ft Wayne "	5 55		4 00	6 05	
Wheeler "	6 06		4 10	6 15	
Wayne Junc. "	6 20	4 37	4 20	6 30	4 12
Wamsutta "	6 33		4 42	6 44	
Haines "	6 50		5 00	7 00	
Leetonia "	7 03		5 15	7 15	
Hanoverton "	7 09		5 21	7 21	
Grantsburg "	7 20		5 32	7 32	
Plymouth "	7 25	5 48	5 37	7 37	5 12
Bucyrus "	7 55		6 07	8 07	
Crestline ar.	8 15	6 25	6 30	8 30	5 45
Crestline lv.	8 25	6 35	6 40	8 40	6 00
Mansfield "	9 40	7 50	7 55	9 55	7 15
Wooster "	10 55	9 05	9 10	11 10	8 30
Massillon "	11 20	9 30	9 35	11 35	8 55
Canton "	11 50	10 00	10 05	12 05	9 25
Alliance ar.	12 57	10 57	11 02	1 02	10 22
Pittsb'gh ar.	3 55	1 55	2 00	4 00	1 20
	P M	A M	A M	P M	A M

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1	2	3	4			1	3	5
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					Valparaiso	2	1 04	8
					Kouts	2	1 12	8
					Hobart	3	1 21	8
					Aetna	3	1 31	8
					Clarke	3	1 39	8
					Gary	3	1 45	8
					Ft. Wayne	1 00	4 30	1 10
					Decatur	1	4 45	1 25
					Bluffton	1	4 55	1 35
					Alert	1	5 05	1 45
					Upland	1	5 15	1 55
					Ft. Wayne	1 00	5 30	2 10
					Waterloo	1	5 45	2 25
					Pleasant Lake	1	5 55	2 35
					Orland	1	6 05	2 45
					Fremont	1	6 15	2 55
					Rudolph	1	6 25	3 05
					Bono	1	6 35	3 15
					Toledo	1 00	7 00	3 40

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The Restitution.

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Joy Cometh.

"...ping may endure for a night, but joy cometh in the morning."

Out of the weary shades of night,
Out of the darkness round us light;
Eternal dawn or midnight storm,
Courage and hope of faith are born.

From mountain height the deepest things
Earth's hope is death death's angel wings,
But lo! there shines the "morning star,"
Gleaming in glory from afar.

Beyond the storm king's mantling shroud,
God's signal ring upon the cloud,
Pledges his love and truth and light,
When faith herself is lost in sight.

—Mrs. H. V. Reed.

Communicated.

What is Your Life? Jas. iv. 14.

What a solemn question! How solemn the answer! "For it is even a vapor that appeareth for a little time, and then vanisheth away." Too brief to waste; too uncertain to allow of boasting of our plans for tomorrow. Do not say in an assured and confident air, "Today or tomorrow we will go into such a city and continue there a year, and buy and sell and get gain." You know not what will be on the morrow. You ought to say, "If the Lord will, we shall do this or that." This language shows in what light we should consider the future of our lives. Inspired men wrote in a way to gravely impress us with the thought of the brevity of life; and employed various figures to forcibly set its uncertainty before us. The vapor, the grass, the flower and the leaf were thought fitting similes for this purpose. The vapor vanishes away before the rising sun. The grass and flower wither and fade under the noonday glare; and the leaf grows sere by the autumn's breath. If the measure of our days is three score years and ten, or our vital powers be sufficient to carry us on to the forescore limit, it seems so short. It is written of the children of men: "Thou carriest them away as with a flood." Psa. xc. 5. All generations of men except the present have been swept away by the onrushing flood of death. How faithfully the decree, issued at the fall of man, has been carried out. "Dust thou art and unto dust shalt thou return." What numberless instrumentalities and agencies have operated to cut short what may be termed the normal period of life! The sum total of the life of any generation, and of all generations is immeasurably less than it might have been under conditions clearly within the scope of man's knowledge and freedom of choice. Men in every age of the world's history have gone counter to laws known to them; the penalties incurred by such violations they knew would shorten the period of life. We can only philosophize on what was and what might have been regarding the generations of the past. [illegible] to the stage concerns us [illegible] that the course they are pursuing can but result in sickness and premature death. Others in ignorance of the laws which govern their being, stumble along in their blindness and reap the same consequences. These are responsible for not obtaining a knowledge of the conditions on which health and physical well-being depend so largely, when such knowledge is conveniently near, and cost so little. The imbiber of intoxicants knows, or may know, that even temperate drinking inflames the stomach, gorging the blood vessels, as shown by Dr. Beaumont's observations and experiments on Alexis St. Martin. It was further shown that digestion was impeded which fact since then has been conclusively demonstrated by Dr. Kellogg a well conducted experiments. Our fathers of half a century ago thought that rye whiskey taken in moderate(?) quantities was promotive of health, that it aided digestion, imparted strength, cleared the mind, drowned trouble, inspired hope, and last but not least, made poor men forget their poverty when taken in little more than moderate quantities. Our fathers were deceived, alcoholic stimulants do nothing of the kind, except the last. They make men forget their poverty—and many other things they ought to remember. Life at its natural length is short. To knowingly pursue a course of conduct that will result in making it still shorter is sinful. To do so is, in a sense, suicide. In this mortal state there are many things and conditions over which we have no control. But we are morally and religiously bound to husband our life forces by living up to what we know of the conditions of health. Our powers of body and mind are ours to use, but not to abuse. The man who lives a life of sin, perverts his powers and thwarts the purpose of his own creation, which was to "glorify God," and enjoy his goodness forever.

Life is too short, too precious to waste in idleness, in sinfulness, and in the indulgence of our selfish passions and appetites. God lovingly asks us to devote our time and talents to his service; to "offer our bodies a living sacrifice holy acceptable unto him, which is our reasonable service." This is all. For a life conformed to his will he purposes to give us eternal life under conditions infinitely better than what we have here—a reward not reckoned of debt but of grace—"the far more exceeding and eternal weight of glory," with which "our light affliction which is but for a moment," and our meager service, is not to be compared. I will close this short [illegible] quoting two passages from [illegible] Moses. David says, "Lord, [illegible] to know mine end, and the measure of my days what it is; that I may know how frail I am. Behold thou hast made my days as a handbreadth; and mine age is as nothing before thee." Psa. xxxix. 4, 5. And Moses, "So teach us to number our days, that we may apply our hearts unto wisdom." Psa. xc. 12.

JOHN L. WISE.

Some Lessons of Sixty Years. No. 3.

STEPS TOWARD RECOVERY

Began in the noble lives of Wickliff, Luther, Melanethon, Wm. Tyndale and others (A. D. 1300 to 1600) and of men in civil life who stood firmly for fair play and the right of free thought and free speech, and in the noble characteristics of the English and the German people—"The church" had for centuries kept the Bible sealed up in Latin to prevent the common people from reading it. When Wickliff, Luther, Tyndale and others translated the Scriptures into the vernacular and the people began to read the Word of God for themselves, the power of popes, and priests, and their tools, began to wane.

THE LITERAL SENSE was the uniform rule with reformers and translators. They saw that the Papacy was Antichrist, to be destroyed by the second coming of Christ, after that the millennium, the first resurrection, the saints with Christ take the kingdom under the whole heaven as an ever-

[illegible] Luther [illegible] controverted subject [illegible] by the literal sense, which is uniform throughout the whole Scripture."

William Tyndale said, "Thou shalt understand therefore, that the Scripture hath but one sense, and that is the literal sense, and that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave, thou canst never err nor go out of the way." He says "the decay of faith sprang first from allegories; for Origin, and the doctors of his time, drew all the Scriptures into allegory."

Luther saw the true gospel light on immortality (Rom. ii. 7; 1 Tim. i. 17; vi. 16; 2 Tim. i. 10; 1 Cor. xv. 51-54), and denounced the doctrine of the immortality of the soul as one of the "monstrous opinions found in the Roman dung hill of decretals." He saw that purgatory, endless torment, immediate reward in heaven at death, and saint worship, are supported by the notion of the immortality of the soul; and that the doctrine of the New Testament on immortality, if generally believed, would destroy the Papacy. Many strong men in Germany and England supported Luther on that question.

But Thomas More of England opposed, and Tyndale, answering More, said if the soul is immortal and the saints who have died are already in heaven, what need is there of a resurrection or the judgment.

The Church seemed to be moving out into the clear light of God's unclouded Word. But, unfortunately, the reformers thought public opinion was not ready for unreserved gospel truth: so Luther and the other reformers stumbled on the threshold of reform: and we hear no more from them on immortality for about 300 years, but have instead

THE PROTESTANT COMPROMISE.

They decided to leave the most vital and most vicious roots of apostasy undisturbed. So the truths they did propagate simply fertilized Christendom for the prolific seed of the serpent's first lie (Gen. iii. 1-6; John viii. 44), which has been sown broadcast and the crop diligently cultivated. The reformers, their historians, and commentators seem to have reasoned: The true light must be shaded. The world cannot take it so fast. The spiritual must keep within the support of the secular. Hence the new device, like mixing clay with the iron in the feet and toes of the image, just liberty enough to crumble but not enough to adhere into a better mass. In the Protestant re-cast a new element is introduced into the amalgam both a universal solvent and an omnium gatherum—and the product is modern Christian civilization, a compact between Christ and Cæsar for mutual advantage. Allow all that either claims, then "water the stock." As we are to do business on Cæsar's ground and in Cæsar's time, we must give Cæsar the controlling voice. The grand scope is commercial politics. The "congress of religions" shall determine the faith. What will fetch the largest results and build the best show must make the conscience. Be as good, have as much truth, as you can afford, or is profitable. Immediate success, quick returns, is the criterion. Modern genius will help us out. If Cæsar will help send Bibles and missionaries to foreign lands, we must let him sell opium and rum to pay expenses.

The first and greatest commandment is—GET

The second is like it—SOLD.

On these two hang all your hopes in church and state. The future—we are not there yet.

It seems unfortunate that the reformers, lacking courage, wisdom and faith, shut off the light so much needed in the after centuries. Timidly and at great labor and suffering, a few humble Christians, during the last sixty years, have been compelled by the Word of God to supplement their work. We find: no future life without a resurrection. No vital existence after death without the life of the body: God will not allow his work in forming man of the dust of the ground (Gen. ii. 7), to be dishonored—he will [illegible] despise the body. [illegible] effect our redemption, took on [illegible] our nature—our physical organism, became a "dust man"—to honor his Father's work. He has that "dust" body now—it is himself—immortalized at his resurrection, and glorified at his ascension. He—the first immortalized, the first glorified—will soon come the second time to complete the great work so wisely begun when he was here the first time.

A FEW SPECIAL WORDS for our Methodist Brethren in General Conference at Chicago: Their advancement for sixty years in spiritual power has not been altogether satisfactory to themselves. Their attention is kindly asked to one reason.

Richard Watson, in his Biblical and Theological Dictionary, (London and New York, A. D. 1831-1841, published for the M. E. church at the Conference Office, 200 Mulberry Street), a Standard of British and American Methodism, Art. Mohammedanism, says: "With respect to the great doctrine of a future life, and the condition of the soul after its departure from the body, it must indeed be acknowledged that the product of Arabia has presented us with a nearer prospect of the invisible world, and disclosed to us a thousand particulars concerning it, which the Holy Scriptures had wrapped in the most profound and mysterious silence."

Mr. Watson, notwithstanding the above endorsement of the Koran at the expense of the Holy Scriptures, seems to be annoyed with the apparent kinship of Methodism and Mohammedanism, and uses four and a half pages to show that the difference consists in the grossness of the latter; yet he gives the Koran credit for explaining three very important things—the future life, the condition of the soul after its departure from the body, and the invisible world—and gratuitously asserts that "the Holy Scriptures have wrapped these subjects in the most profound and mysterious silence." He certainly knew and all Methodists know that the Scriptures do speak on these subjects. The fact that what they say on those subjects does not suit the leading Protestant sects, simply proves that they have not yet protested enough, and are not yet fully nor safely reformed from the dominating "policy" of the Pago—philosophic—little horn—man of sin—Babylonish intoxication.

The Holy Scriptures speak clearly on a future life: "That whosoever believeth in him should not perish, but have everlasting life." John iii. 16: xvii. 1-3; vi. 40; Rom. ii. 6, 7; vi. 23; Luke xviii. 15-43; xx. 34-38.

On the condition of the dead: No knowledge of the living (Job xiv. 21), know not any thing (Eccl. ix. 5), thoughts perished (Psa. cxlvi. 4), they are in the grave (hades, Eccl. ix. 10; John v. 28, 29), not in heaven (John xiii. 33; Acts ii. 34), asleep (Dan. xii. 2; 1 Thes. iv. 13-18).

On the invisible world, to Abraham. Gen. xii. 1, 5; xv. 7; Acts vii. 1-5; Rom. iv. 13; Heb. xi. 8, 9, 13, 39, 40; Rev. v. 9, 10.

The Bible does *not* say that "the soul departs from the body at death." That is a Pagan and a Papal fiction, re-distilled to sweeten the wine in Babylon's cup for modern Christians.

Death does not bi-sect the man, killing half of him and making the other half more alive and worth more than the whole was. It kills the man. Read Webster's definition of death. That will help you to believe the Bible. Please read carefully all the above reference texts. They will clear up much of the fog left over from the dark ages. O. R. L. C.

Home Again.

Dear Restitution:

After an absence of four months I am thankful to say that I am at home again, and I have met with the little band of believers at our new church home at Browntown, Va., and am happy to say, that I have found them standing firm to the truth; and all in working order, and I am much delighted at the improvement of our little ones, since we have had a regular place to meet and call them together for the purpose of training them up in the fear and admonition of the Lord; and we older children of the heavenly King, surely do enjoy the happy privilege of coming together to read his Word, and sing his praise, and make melody in our hearts to the Lord; giving thanks to the Father in the name of his Son. That we are yet the spared objects of his amazing goodness and mercy. I have abundant reason to thank him for his Fatherly care and protection during my winter tour; notwithstanding the inclemency of the weather, and changes of climate, I enjoyed good health. I visited some of the old fields of labor, where my dear husband and I used to travel in Virginia, Maryland and Pennsylvania, found some of the old soldiers standing firm in the one faith, some on the retired list, and some ready to enlist in the service of the Master, and some more good ground for the reception of the Seed. Oh, for more laborers to go forth and wield the Sword of the Spirit; truly the fields are white and ready for the harvest. This tour afforded me many blessed opportunities to speak of the things concerning the kingdom and name of Jesus, which subject will shine brighter and brighter until the perfect day. We see many sign posts now, that did not appear some years back, and as it is by revelation and observation, that we are enabled to see the unfolding of the prophecies; let us rejoice and be glad that the eyes of our understanding has been enlightened, so we may know what is the hope of our calling and what is the riches of the inheritance in his saints. I have been watching the leaves of the fig tree, for the Master said, "When ye see them put forth, know ye that summer is nigh, even at the door." The prophet points us to a time when he shall cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit. Isa. xxvii. 6. Oh, may he hasten this in his own good time, with much love and gratitude for the many cheering letters I read in our good paper. I remain your Sister in hope of eternal life,

S. F. MORGAN.

Selected.

On Torture as Punishment.

To the Editors of the Journal:

Of all the superstitions that have come down to us from heathendom perhaps the basest and most brutally barbarous is the belief in "eternal torment," and so far removed is it from the spirit of the present age that it would seem almost necessary to apologize for presenting anything on such a matter before the public, even negatively. Yet in this age of intellectual and ethical light we sometimes stumble into some dark, sequestered nook where old Father Time, aweary, has sat down to rest, and fallen asleep. Such a shady spot, for instance, was that meeting of Baptist ministers in Baltimore, where a paper was read on Hell, (old style,) and in the after discussion on the subject all agreed, so says the newspaper report, that "there was such a place." Since then we have had an elaborate sermon, by a prominent minister of the same city, delight and bedizened with all the horrors that used to bristle our hair when we were boys. Nearer home we occasionally come upon some other specimens of spiritual opacity, and wonder where in the world they keep themselves so successfully from the disintegrating light of the nineteenth century. I suppose it would be a reflection on the intelligence of the readers of the *Journal* even to present a counter argument to the perverting of grammar, the inverting and reversing of oriental imagery, and crazy quilting of garbled Scripture texts that purport to be arguments for this "piece of belated mediævalism" and, besides, the subject has for the last century been disposed of successfully by more able pens than mine.

The general tenor and spirit of the revelation of God, given us in the Bible, ought to be answer enough, and every child of the heavenly Father might use this argument, if he knows no other, as a complete refutation of the charges that foolish or interested persons bring against the character and reputation of the only living and true God, whose loving kindness and tender mercy is the theme of David's "perennial springs of song" and the lofty eloquence of Isaiah,—the my "Father and your Father of Jesus of Nazareth"—the God who "so loved the world" and whom "we love because he first loved us" of the apostles,—the kindly God of Emerson and Whittier and Holmes and the others of that bright galaxy of thought that this country and century has given a priceless legacy to an adoring world—the "Lord God merciful and gracious," that has been the rest and consolation of the true and the good of all ages, and is still the same to the spiritual minded of all Christian denominations today. And year by year we think we see a better appreciation of the gospel of God's salvation, and we say, "surely although there be heights and depths of spirituality we are far from having attained, yet we are learning line upon line, precept upon precept, here a little and there a little;" surely we begin to understand better the purposes of the Father and the reasons for his corrections and chastisements: surely "the minds of men are broadening with the circling of the suns," when from out the bushes of some back hundred comes the roaring, blood-curdling Jabberwock, with accompanying following of raving illiterates, threatening us with everlasting roasting if we refuse or neglect to set the clock back a century or two and, like Billy Bottom's cuckoo,

"Their note full many a man doth mark,
And dare not answer nay,"

even the "shepherds of the flock" protesting neither to the roasting nor the racket.

But there is no reason for pessimism in this matter. In the full armory of God he has various weapons of his warfare, and in the long battle with ignorance the public school has been one of the leading advance guards of civilization, and has, in this country, kept itself comparatively free from the contamination of mediævalism. May heaven still purify and defend it. Only think of the little tots in the kindergarten and A, B, C classes being entertained by the stuff we hear at the religious orgies of the voudoo order we some times run against, and what would the higher classes think of lessons on hell outside of Virgil, where it belongs. Ah, these young folks don't fully appreciate what educational and moral advantages they have—and the other they don't have. We used to have lessons when we were boys. Well do I remember dear old McL—as he came around daily at threshing time, shortly before closing school, to read the dreadful inscriptions on the slates we had held over our heads for half a day: "Whispering to the boy behind," "Grinning to the girl across the room," "Blotting his copy book," "Missed his lessons," etc. I can see him now wiping his spectacles and feeling for a fresh hold and a better grip on his cane, bending and wiggling it meanwhile to test its suppleness, and then, when the examination was done, two or three or half a dozen of us got our "palmers," and on an elevated platform, in full view of about two hundred calloused little Lazaruses, we squirmed and writhed, like poor old Dives in his flame, for fifteen minutes daily. I was as moral an exhibition as a Georgia lynching bee, or the tumbril or guillotine of the French Revolution. Yet McL—was a good man, otherwise a kind man, and a high-toned, deeply religious gentleman. His morbid idea of torture as punishment was the result of the so-called religious teaching of the time. Our daily miniature inferno was an object lesson in keeping with the tidings of damnation that Burns ridiculed the century before, and which certain mossbacks of the preaching faculty try to re-introduce yet; but, thank God, we have passed into a less cruel age.

Here are some of the ideals of the teachers of today, extracted from a reprinted article in the Hand-Book issued by the School Commissioners of our own county, for last year. "By administering right punishments parents, teacher, society and God co-operate to strengthen virtue and lessen evil. Injudicious punishment has produced unbounded woe. Punishment should ever be reformatory—never vindictive. All punishments should tend to benefit the punished. Vindictive punishment fosters vindictiveness. Punishments that crush manhood are fiendish. The punishment should be a natural consequence of the offense. This is a fundamental principle of the divine government. Punishment should be mild and certain. All semblance of cruelty should be avoided. The loving heart and kind word should accompany the firm hand." While such a spirit as these words indicate prevails and presides over the rising generation we may rest assured of the ultimate triumph of reason, truth and righteousness, and the clamor of the fogies will waste itself in the dim reaches of the night air.—*J. F. Gellerly in the Denton, Md., Journal.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 25, 1900.

There being five Wednesdays in this month, our next issue will bear date June 6.

After withstanding a siege of 216 days the city of Mafeking was relieved. Consequently there is great rejoicing in England. The people had lived on the smallest amounts of food, and for some time horse and mule meat had been a luxury.

Archbishop Corrigan was received by the Pope and many church matters discussed, but the one subject that the people of this country were thinking about, that of "Americanism," was avoided, and will not be mentioned at this time.

We dislike very much to do so, but we are compelled to again call attention of a number of our subscribers to their delinquency. Surely, brethren, you do not want to subject us to the expense of sending statements to each one. You certainly know if you have paid for your paper for 1900. You will remember the last time you paid, and you surely know that we must have our money in order to do our work. Please look up your account, and if you are owing us, send the money at once. You can surely be trusted to attend to this, and save us further anxiety.

It was reported last week that Bro. J. L. Wince of Pierceton, Ind., had the small pox, and some apprehension was felt lest the disease should have been communicated to others. Letters from Pierceton report the case not so serious as was first thought, it being called by some "Indiana small pox," or "Cuban Chicken pox." We trust it may be as later reports indicate, and that such care will be exercised as will prevent its spread. Whatever the name, it is likely bad enough, and Brother and Sister Wince have the sympathy of the church at Plymouth, and of the entire brotherhood in their affliction.

From the following item it appears that there is a difference of opinion between high officials in the Catholic church. Archbishop Ireland thinks it would be best for the Pope to remove all claims to temporal authority, and as he has more influence with American Catholics than any one else, it may be taken that this is the opinion of the large part of the Church in this country. We give the dispatch from Rome.

"Archbishop Ireland's efforts towards an Anglo-Saxon Catholic alliance are considered futile in Rome. It is known that archbishop Corrigan bitterly opposes Archbishop Ireland's move, but Cardinal Rampolla fears to antagonize Ireland because of the latter's great influence with the American Catholics. Cardinal Rampolla, therefore, favors the alliance, but will never consent to Archbishop Ireland's proposition that the Pope renounce his claims to temporal power. Archbishop Ireland is expected to arrive here soon.

The Russians have made another move, and apparently won their point, as the following from the London *Times* of May 18 will indicate.

"At Peking on March 30 two agreements were signed by M. Parioff, the Russian Ambassador, and a representative of the Corean government. By the first Corea grants Russia a site for a coal depot and naval hospital for the exclusive use of its Pacific squadron at Masampo Harbor, within three miles of the Masampo foreign settlement, the details to be settled by a joint Russian-Corean commission. The second was a reciprocal agreement, Russia undertaking never to seek to rent or acquire any land on Kopedo Island, on the mainland opposite and extending to the limits of Masampo Harbor, or in any of the adjacent islands, while Corea agrees not to alienate to any other power any portion of land above these places.

Russia thus obtains as an exclusive settlement of her naval needs, the finest harbor in Corea, abreast of Japan, and excludes Japan from acquiring similar advantages, and ear-marks all adjoining points of strategical value. M. Pavloff informed the Corean government that Masampo would be the winter headquarters of the Russian fleet. His action bears a close analogy to Russian proceedings prior to the occupation of Port Arthur."

We have received no word from Bro. Joblin this week, but sincerely hope his condition has improved.

The existence of the bubonic plague at San Francisco is causing trouble in the Chinese quarters where the health officers have attempted to inoculate them with anti-plague Serum. Port Said on the Suez Canal is quarantined on account of the plague.

From Constantinople the following is sent under date of May 16.

"There is a hitch over the French concession for Syrian railways and it is doubtful if the convention is signed tomorrow. The convention stipulates that the French syndicate shall have the concession for a line from Hamah, to connect later with the Bagdad road. Germans regard the stipulation as contrary to the Franco-German Bagdad agreement.

The following regarding the Iowa State Conference will give ample notice to the brethren of that section, and we urge all to get ready to attend who can do so.

"The Iowa State Conference will be held on the new camp ground at Waterloo, beginning Aug. 18, lasting over Sunday Aug. 26. Dedication service Aug. 19. Let all the brethren take notice.

A. J. Eychaner, Pres.

The present administration in China seems to care little about advancement and reforms, apparently using no means whatever to check the murderous bigots, but rather to encourage their outbreaks. The following item from Peking, tells of the trouble in one district.

"The Boxer anti-foreign movement has attained alarming proportions. A serious anti-Christian outbreak occurred in the district midway between Pao-ting-fu and Peking. There was a great destruction of property and seventy-three native Christians, including women and children were murdered. Many were burned alive. Mgr. Favier and the Catholic missionaries report that the persecution is the most serious that has occurred for many years. The danger of the spread of the movement is increased by the apathy or connivance of the present anti-foreign government."

Dispatches from London commenting on the reported action of Russia in Corea have the following words under date of May 19:—"Among those who study Chinese questions the belief obtains that Russia's latest move is a direct breach of contract with and a blow against Great Britain and Japan, which brings these nations face to face with a grave crisis which pusillanimous diplomacy will neither end nor mend. The *Globe*, for instance, openly advocates immediately sending a powerful fleet to Corea and bluntly demanding that Russia forego the advantages she is alleged to have secured in contravention with the agreement of 1881." Joseph Walton, M. P., says: "If the report of the establishment of a Russian naval station at Masampo is correct, then it is quite on the cards that Japan will not sit down quietly under such a provocation. All the leading Japanese statesmen with whom I spoke during my recent visit to the far East were emphatic on one point—the determination to prevent Russia obtaining a foothold in Corea. As to our own interests, this latest piece of news, taken together with the new Russian railway through Mongolia to Peking, now actually commenced, though incorrectly denied in the House of Commons, shows once more how things are going from bad to worse for us in the far East."

Answers.

Replies have been received to Bro. Hudler's question published last week as follows:

In answer to Bro. Hudler's question, I Cor. iv. 15, "I have begotten you through the gospel." Not before baptism, not after baptism. But in the act of baptism, when the begettal is completed, the life for the spiritual child is now begun, to be developed for the spiritual birth in the resurrection. Johns Foons.

Brother Hudler asks: "Does the begettal spoken of by Paul in I Cor. iv. 15, take place *before* or *after* baptism?

I understand it to be before baptism. A. J. Eychaner.

In answer to question desired by the brethren of Ripley, Ill., I would say the begettal takes place after baptism. H. Giddings.

In response to Bro. Hudler's request, as to when the begettal takes place? (I Cor. iv. 15,) he says answer, or "say *before* or *after* baptism." I prefer to say, By-In—or Through baptism (in obedience to the gospel.)

D. T. Halstead.

Communicated.

The Bible.

Which is justified, the believer or the disbeliever of the Bible? It is contrary to reason to rely upon its instructions as God given without convincing evidence of that fact. It is equally absurd to believe its instructions originated elsewhere than claimed without furnishing unquestionable evidence for founding that belief.

Moses in Egypt claimed to be the agent of God. He brought lice upon man and beast, which the magicians could not do. He informed that God would fill the Egyptian houses with flies, which thing was done. He entreated the Lord to remove the flies; they disappeared. He prophesied that "tomorrow the Lord shall bring murrion upon the beast," which thing occurred as stated and the cattle died. He scattered ashes in obedience to the Lord's command, and the boils appeared. In like manner did the Lord demonstrate his power by sending rain of hail; by sending and then taking away the locusts; by causing thick darkness in all the land of Egypt three days; by destroying the first born. After these demonstrative evidences were the people justified in giving heed to Moses and Aaron? Were such to occur in America, a wise people would answer yes; but to these were added the passing of the sea, where the believers passed over to look back upon the death struggles of the self confident ones. The manna from heaven, water from the rock, quails for food, victories over enemies, were demonstration of God's determination and power to verify his statements. Were the evidences sufficient for hearty belief in other statements that might originate from the source?

Christ, in proof of his claims that he was acting under the instruction of his Father, turned the water to wine; gave sight to the blind, hearing to the deaf, health to the sick, fed the multitudes, raised the dead, cursed the fig-tree, stilled the storm, walked upon the water, and in agreement with his own statement before death (Mark ix. 31) was himself raised from the dead. Were his followers simple-minded for believing?

But where are the demonstrations for the nineteenth century thinkers. Compare Scripture with history. Christ said of the temple, (Matt. xxiv. 2) "There shall not be left here one stone upon another that shall not be thrown down." Again, Luke xxi. 20, "When ye see Jerusalem encompassed with armies then know that the desolation thereof is nigh." History confirms the fulfilment of both these prophecies forty years later. Daniel prophesied of four successive kingdoms when as yet Babylon alone existed and Rome waited centuries for her birth. Isaiah of the Jew says, lii. 9, "The show of their countenance doth witness against them." Let observation answer to the truthfulness of this and diligence search another people who have preserved their features while mingled as has been the Jew for centuries with other nationalities. Jesus says of Jerusalem, (Luke xxi. 20) "They shall fall by the sword, (History responds, 1,100,000), shall be led away captive. (History echoes 97,000), and Jerusalem shall be trodden down of Gentiles," (for this last consult the Turk). Ezekiel affirms that Magog (now Russia) will ally with Persia, (chap. 38) which affirmation is now being verified. Are we lacking present demonstration? Compare prophecy with history and passing events, then answer.

F. L. Austin.

Jesus the Great Healer.

The subject matter of a Sunday School lesson was the healing of the paralytic. As usual a sharp distinction was made between healing the body, and forgiving sin in this case. In my opinion a misleading conception. Says Jesus in substance, what is the difference whether I say, Thy sins be forgiven thee, or Arise, take up thy bed and walk? Our poor humanity is afflicted with many diseases and all are the result of sin. (Violation of law.) We were reminded that the act of healing was twofold, viz. curing the palsy of the body, and removing the palsy of the soul. Now while healing the palsy was not all of the process of full salvation, nevertheless it figured very significantly in that poor man's case.

Salvation consists largely in freeing mankind from bodily suffering. We rejoice that in the regeneration we shall be free from sickness, sorrow, pain and death. These are all the result of sin, and are most certainly bodily ills; penalties that fall directly upon the sinner. If we are delivered from all these and their effects, and given health, joy, rest, life, is not this salvation? Or does salvation leave out the one God formed of earth and consigned to earth again? Made to bear the penalty but not share the glory. Who is redeemed from death, if it is not the one that dies? Who is to be saved, if it was not the creature that was lost? Again we ask, what is the motive power of the gospel? Does it not embrace largely physical blessings? If they were not assured to us few would covet the promised life. The comforts and treasures are expressed in terms that we can interpret to mean nothing else than real food and raiment and shelter. Associate with these love, joy, peace, immortality, and we have the full meaning of salvation through our Lord Jesus Christ. Israel was promised a land flowing with milk and honey, corn and wine, and a city or dwelling whose builder is God. Abraham believed God, and went toward the land of promise. We cannot realize the glory of the world to come now in this life, but we can appreciate a redemption that gives us freedom from sin and suffering and death.

Jesus says, "I am the way, the truth and the life." Do not these words imply that he professes the power to remove the cause of our liability to death? And does not his work embrace a removal of the curse from off those things upon which man subsists in this life? Viz: the air he breathes, the food he eats, the water he drinks. In a word, will he not renew our environment in harmony with our regenerated nature? In that blessed era there will be no poisonous vapors to impregnate the air we breathe. No animal nor mineral impurities in the waters we drink, nor the food we eat. All these things shall be made new or renewed. As sanitary conditions protect us now from the terrible Bubonic plague, so will the renovation of the entire universe secure our immunity from all evil. To wipe the tears from all faces, is to remove the cause of tears. To heal sorrow is to take away its cause. To abolish death is to turn aside the causes that produce death. All this is included in the grand work of redemption in Christ. "Set your affections (loves) on things above." This is our work alone, and God does not propose to do for us what he commands us to do. To obtain his favor of freedom from sin, and all its results, and the inheritance of life and all its joys, we must conform our lives, our affections, our entire being to his will and purpose. So he will care for us, and nurture us with the bread of life, that the new creature in Christ may grow, and transform into the image of him who created him. The old image in Adam being lost in the growth of the new, until we become fit for the Master's use, and worthy of life everlasting.

A. B. Wings.

Obituary.

Mollie P. Taylor fell asleep in Jesus, May 18, 1900, bowel and stomach trouble, at the age of 41 years, lacking a few days. She was the daughter of O. D. and Hellen Purviance. Was married to Geo. L. Taylor, Dec. 18, 1881. The writer officiating at the wedding. Baptized by the writer into the All-saving name of Jesus Christ in the year 1890, dying in the faith. Unto them were born five children, three girls and two boys. Funeral discourse was delivered by myself at the home. There was a large gathering of people. We read a part of the 90th Psalm and a part of 7th chapter of Eccl. 2nd verse, "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living lay it to heart." 3rd, "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." Ver. 4, "The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." First hymn, "Asleep in Jesus," second, "O Troubled Heart there is a Home," last hymn at the cemetery, "Unveil thy Bosom, Faithful Tomb." Found in the Christian hymnal. Text I Thes. iv. 18, "But I would not have you to be ignorant brethren concerning them that are asleep, that ye sorrow not, even as others who have no hope." It was a sad time for the dear children and family, but they need not mourn as those without hope. They are dear motherless children and I often think, what is a home without a mother? Oh, how they will miss their dear mother, and poor George will also miss her, and the church and her friends will miss her. She leaves a husband, five children, one sister and brother to mourn her loss, and a host of friends both in and out of the church, as the large gathering of the people showed, and it seemed our little sermon had its effect on the people. At least as I read them, at such a time Bible truth will tell. Next we moved to the cemetery. At that place we sang our favorite burial hymn.

"Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust."

The hymn is a sermon in itself. My prayer is that we all take lessons from the oft repeated obituaries we get in The Restitution and other papers. And may we all prepare ourselves to meet our Savior and our dear loved ones at his coming in the resurrection morning. May God's blessing rest upon our dear brother and the orphan children, is my prayer.

John Foons.

William Kopp died on May 14th, 1900, at his residence in Newark, N. J., aged 43 years. He leaves an aged father, and also a stricken wife and two little boys to mourn his loss. He was a thoughtful and attentive husband, and a loving father. On the 17th inst. we laid him away to wait for the coming of the King. Words of comfort were spoken by Bro. Samuel Wilson whose theme was the gospel hope—the resurrection of the dead. This is the hope wherewith Paul comforted the weeping friends at Thessalonica, and it is the hope which the Christ has left to comfort his church during the long ages of her pilgrimage. "*I am the resurrection and the life.*" These glory-fit words are still ringing down the ages, and thus they will ever ring until faith is swallowed up in victory. They are the words of him who hath passed through the shadows of the grave and illumined it with his footsteps—the words of him who hath "rolled away the stone" from the sepulchre of earth's suffering, and lighted the dark places of grief with a promise that shall know no failure. As surely as God lives, so surely shall our dear ones come again from the halls of death—they shall come with light and life and love—they shall come bearing the palms of victory and singing the songs of triumph. Death shall have no power to hold them when the cry, "Give up thy dead" shall ring through the caves of earth and cleave the ocean walls of pearl and saphire. We shall stand with them on the glorified heights of God's eternal mountains, and look into the dear eyes from which all tears shall have been washed away. We shall walk with them in white on the banks of the beautiful river, and kiss their lips all fresh with the dews of immortality. God's promise is a golden chain which reaches from the darkness of death through all the halls of space, and is anchored fast to the great white throne. No link can ever yield, no storm can break its hold, for this is the unfailing anchorage of the storm-tossed heart. It reaches down into the depths of the grave, and holds our dear ones in loving clasp, until the day when God shall make up his jewels, and they shall gleam in the crown of the King. None are lost, and none can be forgotten, for they are written in the Book of his remembrance and the angels of God shall keep watch and ward above them until that glory-lit morning, when earth shall wear her bridal robes and be wedded to the glories of eternity. Then shall her mountains ring to a shout such as never before swept over their bright tops, and the dark places of the earth shall be illumined with light and life and joy, for all the ransomed of the Lord shall be there, and the Sun of Righteousness shall rise with healing in his wings.

Elizabeth A. Reed.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Lizzie A Johnston	1.75
John Spiegel	.50

Special Rates for Decoration Day Trips.

For the accommodation of persons who may desire to spend Decoration Day away from home, reduced fare tickets will be sold at ticket stations on the Pennsylvania Lines May 29th and 30th. The return limit will include May 31st. For particulars see nearest Pennsylvania Line ticket agent.—May 30.

Prosperity in Modern Egypt.

The annual report of Lord Cromer on Egypt and the Soudan tells a story of great prosperity. In Egypt the revenue has reached the highest figure since the British occupation commenced and shows a surplus of £E402,000 of income over expenditure. Lord Cromer complains of the necessity under the present international agreement of raising more taxation than is necessary for the annual expenditure. Three hundred and twenty-three thousand pounds of the national debt was paid off, and the general reserve fund now stands at £E3,617,000.

Lord Cromer calls special attention to a government attempt to lend small sums to the peasantry to aid them in cultivating their land. The attempt, which is somewhat on the lines of the well-known people's banks in Germany, is still in an experimental stage. But the results so far have been encouraging, and it is contemplated extending them.

Railways and telegraphs have had record years. Much of the railway stock is obsolete, and the government is slowly replacing it. The railway administration has been purchasing engines from Glasgow and from America. The Scottish engines have not given the slightest trouble, but it has not been possible to get the best results from the American type, owing to their divergence from the standard pattern. The Nile reservoirs are being pushed on with great rapidity. Many works of local importance, such as agricultural railways and city drainage schemes, are in course of completion.

Concerning the Soudan, the report says that the main efforts of the government have been to get the people to return to their homes. Great efforts are made to encourage the gum trade, which it is believed can be largely extended. Mining concessions are now issued for metals, minerals, and precious stones. No details can be given about the progress of Gordon College, as the work is left wholly in the hands of Lord Kitchener.

The authority of the dervishes has been absolutely uprooted, and a new system of administration is being built up under district officers.

One of the most serious difficulties is due to the large number of firearms still in possession of the Arabs. Many have been collected, but others are used by the people in intertribal raids.

It is anticipated that, apart from the railway, the income of the Soudan administration will soon equal the expenditure.—*London Mail.*

Sentence Sermons.

It is not believing the Bible to be the Word of God, but believing in Christ as the Son of God that gives salvation.

The Lord is willing to show us his way when we are willing to follow it.

Many adult Christians would be profited by being childlike again, and learning to spell, that a-ble is all, and a. b. l. e. able, "Cleansed from all sin." "Able to save to the uttermost."

When God hears a prayer he will answer, 1 John v. 14, 15.

Other men have labored. We are to enter into their labors, not merely talk about them.

Jonah had more converts than all his "higher critics" put together ever had.

We are not to "convert the world," but do the Master's will.

Special Rates to Milwaukee via Pennsylvania Lines.

Ticket agents of the Pennsylvania Lines will furnish information about reduced rate tickets to Milwaukee, which will be on sale over those lines June 1st, 2nd, 3d and 4th, account the meeting of General Federation of Woman's Clubs. Apply to nearest agent of the lines mentioned.—June 4.

Decoration Day Rates via Vandalia Line.

On account Decoration Day the Vandalia Line will sell tickets to any point within 150 miles at one and one-third fare for the round trip. Good going May 29 and 30 and to return up to and including May 31. T. A. Downs, Agent.

Republican National Convention Excursion via Pennsylvania Lines.

June 19th at Philadelphia, Pa., will assemble delegates from all sections of the United States to nominate a candidate for President. Excursion tickets will be sold June 14th to 18th, inclusive, via Pennsylvania Lines to Philadelphia; valid returning Tuesday, June 26th.—June 19.

Poetry.

Oh, For a Perfect Trust.

Oh! for the peace of a perfect trust,
My loving God, in thee;
Unwavering faith, that never doubts
Thou choosest best for me.

Best, though my plans be all upset:
Best, though the way be rough;
Best, though my earthly store be scant;
In thee I have enough.

Best, though my health and strength be gone
Though weary days be mine,
Shut out from much that others have:
Not my will, Lord, but thine!

And even though disappointments come,
They too are best for me,
To wean me from this changing world,
And lead me nearer thee.

Oh! for the peace of a perfect trust
That looks away from self;
That sees thy hand in everything,
In great events or small;

That hears thy voice—a Father's voice—
Directing for the best:—
Oh! for the peace of a perfect trust,
A heart with thee at rest!

Selections.

It is Written.

TEACHINGS OF THE CLERGY COMPARED WITH THAT OF THE SCRIPTURES.

It is written, that man is mortal; but dust and ashes; and condemned to the dust of the earth, Gen. iii. 19; xviii. 27; Job iv. 17.

The clergy say that man is immortal, and a spirit just lent from the skies.

It is written, that immortality is a prize to be sought for. Rom. ii. 7.

The clergy say that man already is immortal, and that he has only to seek for eternal happiness.

It is written, that the gift of God is eternal life through Jesus Christ. Rom. vi. 23.

The clergy affirm that all men already possess unending life, and that consequently, the gift of God through Jesus Christ is simply happiness.

It is written, that a crown of glory will be given to the righteous when Christ shall appear. 1 Peter v. 4.

The clergy say that a crown of glory is given when the immortal soul appears in heaven.

It is written, that the righteous are to look for the blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ. Titus ii. 13.

The clergy say that the blessed hope is an appearing of the immortal soul among the redeemed in heaven.

It is written, that when Christ who is our life shall appear, then shall we appear with him in glory. Col. iii. 4.

The clergy say that Christ comes to us at death, and then we go home to him in glory.

It is written, that when Christ shall come in his glory, then will he reward every man according to his works. Matt. xvi. 27; Rev. xi. 18.

The clergy say that every man is rewarded when he dies.

It is written, that when Christ shall come in the glory of his Father, etc., then will he sit upon the throne of his glory. Matt. xxv. 31.

The clergy say that Christ has gone to sit upon the throne of his glory in heaven.

It is written, that whosoever overcometh shall sit down with Christ in his throne, even as he overcame and hath set down with his Father on his throne. Rev. iii. 21.

The clergy say that Christ is now sitting on his own throne.

It is written, that in the regeneration, when Christ shall sit in the throne of his glory, the apostles will sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28.

The clergy teach that the apostles are all in heaven, and will not do as declared in the Scriptures.

It is written, that the righteous will be recompensed at the resurrection of the just. Luke xiv. 14.

The clergy say that the righteous are recompensed when they die.

It is written, that the righteous shall be recompensed on the earth. Prov. xi. 31.

The clergy say that the righteous will be recompensed in heaven, and that the earth is to be burnt up.

It is written, that the meek shall inherit the earth. Matt. v. 5.

The clergy teach that the meek shall inherit heaven.

It is written, that the Lord preserveth all those that love him; but all the wicked will he destroy. Psalm cxlv. 20.

The clergy say that the wicked will be preserved forever equally with the righteous.

It is written, that the will of the Father was that all that he had given to the Christ should not be lost, but should be raised again at the last day. John vi, 39.

The clergy say that all given to Christ go to heaven at death, and will have their bodies raised up at the last day.

It is written, that after the resurrection, when the righteous have put on immortality, then will be brought to pass the saying, Death is swallowed up in victory. 1 Cor. xv. 51–55.

The clergy teach that the saying is brought to pass at death; that the righteous are immortal beings inside a mortal body; and that at death they simply change their place of abode.

It is written, that believers are, in the case of deceased friends, to comfort one another with the hope and expectation of the resurrection. 1 Thess. iv. 13–18.

The clergy comfort their mourners with the representation of their friends having gone home to glory.

It is written, that if Christ was not raised, then they who had fallen asleep in Christ had perished. 1 Cor. xv. 17, 18.

The clergy teach that the bodies of believers who had, as they assert, gone home before Christ died, would in that case have perished; as they, the believers themselves, were in heaven.

It is written, that they that are Christ's shall be raised from the dead at his coming. 1 Cor. xv. 23.

The clergy teach that Christ's people go to heaven, and that only their bodies will be raised for the purpose of the now glorified saint having an immortalized house of flesh to dwell in.

It is written, that as in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 22.

The clergy teach that no one dies at all, and that consequently they will not require to be made alive.

It is written, in reference to the resurrection that as we have the image of the earthy, we shall also bear the image of the heavenly. 1 Cor. xv. 49.

The clergy teach that believers enjoy this privilege before the resurrection.

It is written, that whosoever believeth the Gospel (of the kingdom) and is baptized shall be saved. Mark xvi. 16; Matt. xxiv. 14.

The clergy say that whosoever believeth that "Jesus died for you" will be saved, whether he is baptized or not.

It is written, that when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized. Acts viii. 12.

The clergy say that it is only necessary to believe that "Jesus died for you," and that baptism is a matter of free choice.

It is written, that those who dwell in houses of clay have their foundation in the dust and are crushed before the moth. Job iv. 19.

The clergy say that they who dwell in houses of clay have their origin in heaven and, as immortal souls, are indestructible.

It is written, that if God should gather unto himself his spirit and his breath, all flesh should perish together, and man should turn again to dust. Job xxxiv. 14, 15.

The clergy teach that if God should cause all men to die, some of the souls would go to heaven and others to hell.

It is written, that the soul that sinneth it shall die. Ezek. xviii. 4, 20.

The clergy say that the soul that sinneth it shall not die, but live forever in a place of torment.

It is written, that the enemies of the Lord shall be as the fat of lambs; into smoke shall they consume away Ps. xxxvii. 20.

The clergy say that the enemies of the Lord will live forever in hell.

It is written, that as righteousness tendeth to life; so he that pursueth evil pursueth it to his own death. Prov. xi. 19.

The clergy teach that righteousness tendeth to happiness, and that the pursuer of evil pursues it to his own eternal conscious misery.

It is written, that every soul which will not hear that prophet, shall be destroyed from among the people. Acts iii. 23.

The clergy say that unbelievers will not be destroyed, but live for ever in the fire of hell.

It is written, that the wages of sin is death. Rom. vi. 23.

The clergy affirm that the wages of sin is eternal torments.

It is written, concerning David—"When thy days are fulfilled, and thou shalt sleep with thy fathers," 2 Sam. vii. 12; "I go the way of all the earth," 1 Kings ii. 2; "So David slept with his fathers," 1 Kings ii. 10; "David has not ascended into the heavens," Acts ii. 34.

The clergy teach that David does not sleep with his fathers; that he has not gone the way of all the earth; and that he has ascended into the heavens!!

It is written, that the soul of Jesus was not left in hades, neither did his flesh see corruption. Acts ii. 31.

The clergy teach that the soul of Jesus went with the thief to heaven, or paradise, and not to hades at all.

It is written, that the Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus. 2 Tim. iii. 15.

The clergy affirm that the Scriptures are powerless without the aid of the Holy Spirit.

It is written, that Jesus was made of flesh and blood, that he might destroy the devil. Heb. ii. 14.

The clergy say that the devil is immortal, and therefore indestructible.

It is written, that the righteous will reign with Christ on the earth. Rev. v. 10; xx. 4, 6.

The clergy teach that believers will not reign on the earth, but in heaven.

It is written, that Jesus the Christ will be King over all the earth. Zech. xiv. 9; that all kings shall fall down before him, Psa. lxxii. 11; that there shall be given him a dominion, and glory and a kingdom; and that all people, nations and languages should serve him; that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. Dan. vii. 14, 27; and that he shall have given unto him the throne of his father David. Luke i. 32.

The clergy teach that Jesus Christ will not come to the earth for the purpose specified; and that the kingdom is not to be under the whole heaven, but in heaven.

It is written, that flesh and blood cannot inherit the kingdom of God. 1 Cor. xv. 50.

The clergy teach that believers are now in the kingdom; and that consequently flesh and blood are inheriting it.

It is written, that when the Apostle Paul declared the whole counsel of God, he preached the kingdom of God. Acts xx. 25, 27.

The clergy profess to teach the whole of God's counsel without preaching the kingdom.

It is written, that Abraham and others sojourned in the Land of Promise as strangers, and are asleep, and at the resurrection will inherit it. Acts vii. 5; Heb. xi. 13; Luke xiii. 28, 29.

The clergy declare they all went to a land of glory somewhere above the skies.

It is written that Abraham is heir of the world. Rom. iv. 13.

The clergy affirm that Abraham's inheritance is in heaven.

It is written, that Jesus sent his disciples to preach the kingdom of God; and that in obedience thereto, they went forth and preached the gospel. Luke ix. 2, 6.

The clergy in the gospel they preach do not preach "the kingdom of God;" in the Scriptural sense.

It is written, that Christ died for our sins, and that he was buried, and rose again the third day. 1 Cor. xv. 3, 4.

The clergy teach, by implication, that Christ did not die, went to Paradise with the thief; that he was not buried; but only his body; and as a consequence, did not rise again the third day from the dead.

It is written, that the dead know not anything, and that their love, their hatred, and their envy are perished. Eccl. ix. 5, 6.

The clergy say that departed souls now know what they did not know before; that the love of the righteous is increased tenfold; and the hatred of the damned intensified to a terrible degree.

It is written, that there is no work, nor device, nor knowledge, nor wisdom in sheol, (the grave) whither thou goest. Eccl. x. 5, 6.

The clergy say that those in hell, as well as those in heaven, have all faculties and increased powers for using them; the former for imprecating curses upon the Almighty, and the latter for swelling the chorus of happy songsters.

It is written, that as many of you as have been baptized into Christ, have put on (or entered into) Christ. Gal. iii. 27.

The clergy say that believers are in Christ the moment they believe, and that baptism has nothing whatever to do with it.

It is written, God will redeem my soul from the power of the grave. Psa. xlix. 15.

The clergy teach that the body, and not the soul, will be redeemed from the power of the grave.

It is written, that he that overcometh shall have power over the nations. Rev. ii. 26, compared with Matt. xix. 28; Luke xxii. 29, 30; 1 Cor. vi. 2; Rev. iii. 21; xx. 4.

The clergy teach that those who overcome go direct to heaven, and, by implication, that what is referred to in the Scripture mentioned, will not take place.

It is written, that whosoever is ashamed of Christ and his words, Christ will be ashamed of him when he shall come in his own glory, etc., Luke ix. 26.

The clergy teach that whosoever is ashamed of Jesus, here, Jesus will be ashamed of him when he goes before the judgment seat at death.

Communicated.

Little Ones.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God" Luke xviii. 15, 16.

I wish to call attention to Bro. Joblin's reply to Bro. Mettler's second question in THE RESTITUTION of April 25th regarding the resurrection of little children. It seemed to me that his answer was very unsatisfactory. The thought came to me, surely some one will answer this question. As I waited and no one did, I was filled with a desire, almost felt it my duty to do so myself. The thought has been with me so much that I dare not neglect it. Feeling my inability to write, and ever mindful of the admonition, "Let us not be wise above that which is written." I ask, Is there no light, no hint; are we left in the dark concerning a question that must come to every fond parent? This thought becomes a wail, a lament, as the little forms are being consigned to their last resting place. That little one that brought such joy when it came, was our constant thought and care while with us. And oh, the gloom that fills our homes, when the little ones fall under the power of the enemy death. Our heavenly Father even regards the sparrow's fall. "Not one of them is forgotten before God." Luke xii. 4-8. Are not these little ones of more value?

The loving Christ who took little children up in his arms and blessed them saying, "For of such is the Kingdom of heaven;" (Matt. xix. 14), also said, "Blessed are they that mourn for they shall be comforted." Can it be that there is no hope for the stricken mother that she shall not be rewarded for all this labor of love and that the little ones shall not come back again from the "land of the enemy?" Yes, thank God, there is. The prophets have revealed many things that have been as hidden things until the brighter light of the gospel has brought them to our attention by some event, which was declared to be the fulfillment of that particular Scripture. Let us be instructed by this light.

Turn to the prophet Jeremiah. Jer. xxxi. 15, "Thus saith the Lord; a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." Now turn to the gospel light. Matt. ii. 11 to end of chapter. "Then was fulfilled that which was spoken by Jeremiah, the prophet, saying. "In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

Picture, if you can, the sorrow and mourning in those Bethlehem homes. Herod has slain the pride of the homes, the babes, that he might destroy the child Jesus. That this is a fulfilment of Jeremiah xxxi. 15, cannot be denied. But you say, what bearing has this on the subject in question. Now read Jer. xxxi. 16, 17.

"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." "And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." The first has been fulfilled. Those mothers suffered the loss of their children on account of the child Jesus. Dare we say the second part will not be fulfilled? Those same children, resurrected, come from the land of the enemy. Death is the enemy. 1 Cor. xv. 26, "The last enemy to be destroyed is death."

Job called the grave a "land of darkness;" David called it a "land of forgetfulness;" and may not Jeremiah properly have called it "the land of the enemy?" Yes, they (the children) "shall come again from the land of the enemy?" The prophet speaks specifically of those that were slain. They shall come to their own border. This same little form is to be brought back to its own border, to fill its proper place in the new order of things.

That the little child is to become a factor in the restitution period is a truth clearly revealed. Isa. xi. 6-8; Isa. xlv. 17 to end of the chapter. This new earth is not to be desolated of child life. While these are spoken of in connection with the nations existing during the restitution age it does not exclude those spoken of as coming from the land of the enemy, any more than the immortalized saints are excluded from that period. It may be asked why more was not revealed concerning this subject by Jesus and the Apostles. The solution may be found in Jesus' words to the Pharisees. "They that are whole need not a physician, but they that are sick." "I am not come to call the righteous, but sinners to repentance." Matt. ix. 12, 13. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. xviii. 10. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. xviii. 14. Dear ones, there is enough revealed so that we may be comforted. Thus saith the Lord. Our work of love shall be rewarded. They shall come again from the land of the enemy.

Yours in hope,
MRS. L. A. BOICE.

[We give place to the above article that those who believe in the resurrection and salvation of infants may not say we have cut them out. It would be useless to open a discussion on this question, as it cannot be *settled* to the satisfaction of all. Doubtless Bro. Joblin is *willing* that the children should be admitted to the kingdom, but in the absence of *a direct* statement concerning them, he deems it best to "not be wise above what is written," and so leaves them exactly where Christ left them. Our sister has a fair argument, but based solely on inference. This may seem a trifle harsh to her, but we hardly think she will be willing to have a doctrine built up on the same kind of evidence. The belief of natural immortality, and a sky-kingdom rests upon inference and a desire of men to have it so. Let us be very careful, and find out the clearly revealed will of God, and do that; but what is not specifically stated let us leave with him, with full assurance that he will do precisely right, and just what will be satisfactory to our stricken hearts. We can well afford to trust implicitly to a merciful and loving Father, who notes the sparrow's fall.—ED.]

Dear Sisters of the Ladies Tithing Society:

Have we been diligent and faithful the past year with the Lord's money? Let us remember the zeal we felt last year and determination to add to our mites for the Lord's work. The annual gathering will soon be here, let all be ready to give an account of their stewardship. Let us bring a report this year of just what our tenth has been that we may know how beneficial this system business is. If you cannot come, send your offerings to the undersigned at Dutton, Mich.

M. A. WOODWARD.

Brother and Sister, wherever you are in Michigan or elsewhere:

Are you coming to the Annual Conference at Dutton? Remember a Conference meeting is made profitable or unprofitable by the good attendance and interest manifested. We are preparing for a crowd and do not want to be disappointed. If you ever made a sacrifice in your lives make it now. Leave the fine clothes in the store, take the money and come. There is always important business to be done at the annual gathering and you ought to be here to help do it. May God help us to see our duty and do it.

B. W. WOODWARD.

Colorado Illustrated.

A new book, giving complete information relative to this wonderful state as a tourist resort or home location, has just been issued by the Chicago & North-Western Railway, via which line "The Colorado Special" leaves Chicago at 10:00 A. M. every day in the year, arriving Denver 1:20 next afternoon. Colorado Springs and Manitou the same evening, requiring only one night en route. Free copy at ticket offices or mailed on receipt of four cents postage by A. H. Waggoner, 22 Fifth avenue, Chicago, Ill.—June 9.

June 17th to 21st, inclusive, account Annual Convention Music Teachers' Association, tickets at reduced rates will be sold to Des Moines, Iowa, from Pennsylvania Lines ticket stations; valid returning Saturday, June 23d, inclusive.—June 21.

Conference Notice.

At a meeting held at Antioch the 28 inst, it was unanimously voted to hold another meeting at that place, beginning on Friday 2 P. M., June 8, 1900, and continue over the following Sunday.

Though few in number at this place we hope and feel assured that we will have the hearty co-operation of all interested and look forward to an interesting and profitable meeting.

We hope to have a full delegate representation, and extend an invitation to all who may have a desire to attend.

A committee on programme has been appointed and will report in due time.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME FOR 35TH ANNUAL MEETING TO BE HELD AT ANTIOCH JUNE 8TH TO 10TH, 1900.

FRIDAY.

2 P. M. Sermon. F. L. Austin.
7:30 Sermon. J. F. Wagoner.

SATURDAY.

9:30 A. M. Social meeting, led by H. W. Smith.
10:00 Paper. Flora Harris.
10:30 Sermon. O. T. Halstead.
1:30 P. M. Business Meeting.
2:30 Sermon. J. L. Wince.
7:00 Social Meeting. R. C. Ratlsback.
7:30 Sermon. D. E. VanVactor.

SUNDAY.

9:30 A. M. Social Meeting, led by E. K. Barnhill.
10:30 Sermon. A. H. Zilmer.
1:30 P. M. Sermon. F. L. Austin.
2:30 Communion.
7:00 Paper. S. Roxana Wince.
7:30 Sermon. A. H. Zilmer.

Committee,

A. C. ROBERTS,
T. C. TABER.

The Annual Conference of the Church of God, in Michigan, will be held [D. V.] at Dutton, Kent Co., Thursday evening, May 31st, 1900, and continue over the following Sunday, (June 1st, 2nd and 3rd.)

Now, Brothers and Sisters of the faith, in Michigan, the time is almost at hand for another Annual Conference, wherein we can come together and strengthen and encourage each other by prayer and exhortation, and we earnestly urge that each and every one who possibly can arrange to be at our Conference. Come with hearts full of love and for the advancement of the cause. It will be expected that each church will send one or more delegates, also that a report be sent in from the churches.

Dutton is situated on the Michigan Central R. R., ten miles south-east of Grand Rapids.

Yours, in the hope of the soon coming King.

EMMA JACKMAN, Sec'y.

PROGRAMME FOR THE MICHIGAN CONFERENCE.

THURSDAY EVENING.

7:30 P. M. Opening Exercises.
Words of Welcome, B. W. Woodward.
8:00 Sermon, F. L. Austin.

FRIDAY.

9:30 A. M. Song Service, M. M. Nichols.
9:40 Social Meeting, H. Hammond.
10:30 Sermon, L. C. Chase.
12:00 M. Lunch.
1:00 P. M. Opening Services, C Winchester.
1:30 Communications read.
2:00 Bible reading, Pearl Stickler.
7:00 Praise Service, Mae Cummings.
7:15 Social Meeting, Clare Chaffee.
8:00 Sermon, F. L. Austin.

SATURDAY.

9:00 A. M. Song Service, M. M. Nichols.
9:30 Old fashioned prayer meeting, J. Cummings.
10:30 Sermon, J. Wilson.
12:00 M. Lunch.
1:00 3:00 P. M. Business Meeting.
8:00 L. T. S. business meeting.
7:00 Opening Service and Bible Reading.
The Shepherd and his Sheep, C. Chaffee.
8:00 Sermon, B. W. Woodward.

SUNDAY.

9:00 A. M. Song Service, Ada Lake.
9:15 Social Meeting, B. W. Woodward.
10:30 Sermon, L. C. Chase.
12:00 M. Lunch.
1:00 P. M Bible Reading, M. A. Woodward.
2:00 Communion, J. W. Wilson.
7:00 Song Service, M. M. Nichols.
7:15 Social Meeting, M. M. Nichols.
8:00 Sermon, F. L. Austin.

By order of committee.

The Nickel Plate Road will sell round trip tickets at one and one-third fare on May 29th and 30th account Decoration Day. Tickets will be good only within a distance not exceeding 150 miles and good returning to and including May 31st. Write, wire, phone or call on C. A. Asterlin T. P. A. Ft. Wayne, Ind.—May 30.

To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line, south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12. if the Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work with the "Gospel of the Kingdom," as our cry. Let us support the work with our best energies, our prayers and substance and the Lord will certainly bless our labors.

Send all money to P. H. Oatman, 2711 Olive St., St. Joseph, Mo.

A. W. DARBY, Sec.

The Change of Time on the Nickel Plate Road.

Only a slight change at any of our stations. No. 4 leaves Chicago at 3:30 P. M. and departs from intermediate stations about thirty minutes later than formerly. Individual Club Luncheon and Supper in Dining Car Chicago to Bellevue. Improvement in through sleeping car service both east and west. Club Breakfast and Lunch is served in Dining Car Bellevue to Chicago on No. 1. Dining Car service on No. 2 and 3 in both directions between Chicago and Buffalo. All trains daily. Write, phone or call on C. A. Asterlin T. P. A. Ft. Wayne, Ind.—june 5.

Essentially a Fort Wayne Favorite.

Train No. 4 on the Spring Schedule of the Nickel Plate Road leaves Ft. Wayne east at 9:05 P. M. every day. Through Drawing Room Sleeping Cars to Buffalo and New York. Dining Car, Ft. Wayne to Bellevue and all next day Buffalo to New York. An observation Car from Buffalo affords one of the most delightfully interesting trips possible, passing as it does through charming valleys, with blue ranges of mountains in the distance, the scene animated by the brilliancy of the sparkling waters of the Susquehanna and the Delaware Rivers, as this train goes speeding on to its destination, reaching New York City at 7:25 P. M. the following day. Space in sleeper may be reserved in advance. Phone, wire, write or call on any Ticket Agent of the Nickel Plate Road, or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—may 30.

The Nickel Plate Road offers special low rates to Milwaukee, Wis., account Biennial Meeting General Federation of Women's Club. Tickets sold June 1st to 4th, inclusive, good returning until June 11th, or by deposit until June 30th inclusive. Call on or address R. J. Hamilton, Agent Ft. Wayne, Ind., or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 4.

Attractive Summer Resort.—Winona Lake, on the Pennsylvania Lines.

Rest, recreation, entertainment and instruction, amid delightful surroundings and congenial company, are the attractions offered by Winona Lake, the pretty resort on the Pennsylvania Lines in Northern Indiana.

This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

May 15th marks the opening of the season for 1900, and commencing that date excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. For particular information on the subject of rates and time tables apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainment, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary, Winona Lake, Ind.—june 30

The Nickel Plate Road will sell excursion tickets to Philadelphia, Pa. on June 14th to 18th inclusive, at one fare for the round trip, account Republican National Convention. Tickets are good returning to and including June 26, 1900. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 14

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to be born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Haven.

Excursions to Washington, D. C.

May 19th, 20th and 21st for Meeting Imperial Council, Order Mystic Shrine. Excursion Tickets non-transferable form will be sold to Washington, D. C., via Pennsylvania Lines, valid for return trip leaving Washington not later than May 28th—offering Excursionists many days to see the beauties of the National Capital in Springtime; visit the President, go to the National Museum, the Capitol, Arlington Heights, the homestead of Robert E. Lee, and observe the broad Potomac flowing quietly to the sea.—may 31.

Anywhere and Return for One Dollar on the Nickel Plate Road.

Anywhere and return for one dollar means that parties of five or more traveling together on one party ticket and returning same day may travel on Sundays on any one of the Peerless Trio of Daily Express Trains between any two given points within the distance of one hundred miles. Not necessary to organize parties large enough to justify special train service to secure the low excursion rate. Organize parties of any size of five persons or more and enjoy a Sunday outing on the Nickel Plate Road. Any agent will explain it. Write, wire or phone C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 5.

Two Fast Trains Daily to Portland, Oregon.

Via Chicago, Union Pacific and North-Western Line. "The Overland Limited" leaves 6:30 P. M., equipped with Pullman sleeping cars, tourist cars, free reclining chair cars, buffet library cars. All meals in dining cars. "Pacific Express" leaves 10:30 P. M., with similar equipment. No change of cars. Fastest time. Unequaled service. The best of everything. All agents sell tickets via Chicago & North-Western R'y, or address: A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—may 26.

The Nickel Plate Road will sell low rate excursion tickets to North Manchester, Ind., account annual meeting of German Baptists (Dunkards) at one fare for the round trip. Tickets good going on May 29th to June 4th inclusive, beyond a radius of 100 miles, and on May 31st to June 8th within a radius of 100 miles from North Manchester, Ind. Good returning until June 10th, or by deposit until July 5th inclusive. Call on or address R. J. Hamilton, Agent Ft. Wayne, Ind., or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—June 4.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1860. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 30 for 25 cts—100 for 40 cts.

A Letter to a Friend.—The Promises of the Covenants of Promise, and their connection with the one hope, our faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 16 page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, $ 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract. sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

The Nickel Plate Road offers low rates to Des Moines, Ia. account Annual Convention Music Teacher's Association. Tickets good going June 17th to 21st, inclusive, and good returning not later than June 28, 1900, at one fare for the round trip. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 14

VANDALIA TIME CARD

In effect Nov. 27, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:31am
No. 14, " " " 19:35pm
No. 8, " " " 10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:04am
No. 8, " " " " ..... "12:55noon
No. 9, " " " Logansport.....7:36pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill. for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

The "Church of God" of Wenatchee, Washington, meets each Sunday at 10A. M., for Sunday school, preaching at 11 o'clock by Walter Paine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by P. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God, Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's home at 3:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave. San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lahman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock, Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

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Schedule of Passenger Trains—Central Time.

Westward.	2	18	39	8	55	4	Pittsburg Express.	Dark Fast Mail.	Fast Line.	Fast Express.	Pittsburg Express.	Fast Express.	Fast Mail.	Fast Line.
	A M	P M	A M	P M	P M									
Pittsburg, lv.	7 00	12 30		7 15										
Allegheny, "	7 05	12 35		7 20										
Leechburg, "	8 19	1 50		8 34										
Blairsville, "	8 46	2 20		9 01										
Derry, "	9 11	2 50		9 26										
Greensburg, "	9 31	3 10		9 46										
Latrobe, "	9 40	3 20		9 55										
Derry, lv.	10 00	3 40	8 15	10 15	4 37									
Blairsville, "	10 25	4 05	8 40	10 40	5 02									
Saltsburg, "	10 39	4 19	8 54	10 54	5 16									
Vandergrift, "	10 45	4 25	9 00	11 00	5 22									
Apollo, "	10 55	4 35	9 10	11 10	5 32									
Leechburg, "	11 08	4 48	9 23	11 23	5 45									
Vandergrift, "	11 15	4 55	9 30	11 30	5 52									
Kittanning, "	11 30	5 10	9 45	11 45	6 07									
Ford City, "	11 40	5 20	9 55	11 55	6 17									
Parker, "	11 50	5 30	10 05	12 05	6 27									
Foxburg, "	12 00	5 40	10 15	12 15	6 37									
Clarion, "	12 20	6 00	10 35	12 35	6 57									
Strattanville, "	12 35	6 15	10 50	12 50	7 12									
Curllsville, "	12 45	6 25	11 00	1 00	7 22									
Knox, "	12 55	6 35	11 10	1 10	7 32									
Brookville, "	1 20	7 00	11 35	1 35	7 57									
Punxsutawney, "	1 45	7 25	12 00	2 00	8 22									
Big Run, "	2 00	7 40	12 15	2 15	8 37									
Falls Creek, "	2 15	7 55	12 30	2 30	8 52									
DuBois, "	2 30	8 10	12 45	2 45	9 07									
Limestone, "	4 48	4 07		4 58	9 08									
Punxsutawney, "			1 21		9 08									
Walston, "			1 30		9 17									
Reynoldsville, "			1 40		9 27									
Sykesville, "			1 50		9 37									
Brockwayville, "			2 00		9 47									
Lanes Mills, "			2 10		9 57									
Brockport, "			2 20		10 07									
Driftwood, "			2 30		10 17									
Emporium, "	5 75	4 45		5 30										
Cameron, "			2 45		10 32									
Portage, "			2 55		10 42									
Wilcox, "			3 05		10 52									
Ridgway, "			3 15		11 02									
Mt. Jewett, "			3 25		11 12									
Lewis Run, "			3 35		11 22									
Bradford, "	6 12	5 35		6 00										
Kane, "			3 50		11 37									
Wetmore, "			3 55		11 42									
Ormsby, "			4 00		11 47									
Kinzua, "			4 05		11 52									
Glenhazel, "			4 10		11 57									
Marvindale, "			4 15		12 02									
Bullis, "			4 20		12 07									
Mt. Jewett, "			4 30		12 17									
Duke Center, "			4 40		12 27									
Lewis Run, "			4 50		12 37									
Bradford, ar.	7 15	6 35	5 00	7 00	12 47									
Chicago, lv.	3 45	7 45	12 30	3 30	10 30									
	P M	A M	P M	P M	P M									

Eastward.	20	8	6	10	38	26	Chicago Express.	Fast Line.	Fast Express.	Fast Mail.	Pittsburg Express.	Fast Express.	Fast Mail.	Fast Line.
	P M	A M	P M	A M	P M	P M								
Chicago, lv.	7 30	1 00	11 30	11 20	5 40	2 25								
Valparaiso, "	9 35		1 40	1 30	7 50	4 30								
Hobart, "	9 55		2 00	1 50	8 10	4 50								
Wanker, "	10 05		2 10	2 00	8 20	5 00								
Wheatfield, "	10 15		2 20	2 10	8 30	5 10								
Kniman, "	10 25		2 30	2 20	8 40	5 20								
Reynolds, "	10 35		2 40	2 30	8 50	5 30								
Monticello, "	10 45		2 50	2 40	9 00	5 40								
Brookston, "	10 55		3 00	2 50	9 10	5 50								
Monon, "	11 05		3 10	3 00	9 20	6 00								
Norway, "	11 15		3 20	3 10	9 30	6 10								
Burnettsville, "	11 25		3 30	3 20	9 40	6 20								
Wolcott, "	11 35		3 40	3 30	9 50	6 30								
Idaville, "	11 45		3 50	3 40	10 00	6 40								
Buffington, "	11 55		4 00	3 50	10 10	6 50								
Monticello, "	12 05		4 10	4 00	10 20	7 00								
Wolcott, "	12 15		4 20	4 10	10 30	7 10								
Delphi, "	12 25		4 30	4 20	10 40	7 20								
Camden, "	12 35		4 40	4 30	10 50	7 30								
Logansport, "	12 45		4 50	4 40	11 00	7 40								
Peru, "	1 00		5 05	4 55	11 15	7 55								
Converse, "	1 10		5 15	5 05	11 25	8 05								
Marion, "	1 20		5 25	5 15	11 35	8 15								
Fairmount, "	1 30		5 35	5 25	11 45	8 25								
Gas City, "	1 40		5 45	5 35	11 55	8 35								
Matthews, "	1 50		5 55	5 45	12 05	8 45								
Muncie, "	2 00		6 05	5 55	12 15	8 55								
Parker, "	2 10		6 15	6 05	12 25	9 05								
Winchester, "	2 20		6 25	6 15	12 35	9 15								
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Portland, "	2 40		6 45	6 35	12 55	9 35								
Pennville, "	2 50		6 55	6 45	1 05	9 45								
Redkey, "	3 00		7 05	6 55	1 15	9 55								
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Portland, "	3 20		7 25	7 15	1 35	10 15								
Fort Wayne, ar.	4 32		8 40	8 30	2 50	11 30								
	P M		P M	A M	P M	A M								

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Chicago, Englewood, "	9 15 am	1 15 pm	5 30 pm	12 14 am		
Chicago, Grand Crossing, "	9 25 am	1 25 pm	5 40 pm	12 24 am		
Chicago, 63rd St., "	9 30 am	1 30 pm	5 45 pm	12 29 am		
Chicago, 55th St., "	9 35 am	1 35 pm	5 50 pm	12 34 am		
Chicago, 39th St., "	9 40 am	1 40 pm	5 55 pm	12 39 am		
Chicago, 18th St., "	9 45 am	1 45 pm	6 00 pm	12 44 am		
Chicago, Halsted St., "	9 50 am	1 50 pm	6 05 pm	12 49 am		
Chicago, Union Park, "	9 55 am	1 55 pm	6 10 pm	12 54 am		
Chicago, Western Ave., "	10 00 am	2 00 pm	6 15 pm	12 59 am		
Chicago, Cor. Fulton St. and Central Park Ave., "	10 05 am	2 05 pm	6 20 pm	1 04 am		
Chicago, Cor. Lake St. and Central Park Ave., "	10 10 am	2 10 pm	6 25 pm	1 09 am		
Chicago, Cor. Madison St. and Central Park Ave., "	10 15 am	2 15 pm	6 30 pm	1 14 am		
Chicago, Cor. Lake St. and Kedzie Ave., "	10 20 am	2 20 pm	6 35 pm	1 19 am		
Chicago, Cor. Madison St. and Kedzie Ave., "	10 25 am	2 25 pm	6 40 pm	1 24 am		
Chicago, Cor. Lake St. and Crawford Ave., "	10 30 am	2 30 pm	6 45 pm	1 29 am		
Chicago, Cor. Madison St. and Crawford Ave., "	10 35 am	2 35 pm	6 50 pm	1 34 am		
Chicago, Cor. Lake St. and Cicero Ave., "	10 40 am	2 40 pm	6 55 pm	1 39 am		
Chicago, Cor. Madison St. and Cicero Ave., "	10 45 am	2 45 pm	7 00 pm	1 44 am		
Oak Park, "	10 55 am	2 55 pm	7 10 pm	1 54 am		
Austin, "	11 05 am	3 05 pm	7 20 pm	2 04 am		
Melrose Park, "	11 15 am	3 15 pm	7 30 pm	2 14 am		
Maywood, "	11 20 am	3 20 pm	7 35 pm	2 19 am		
Bellwood, "	11 25 am	3 25 pm	7 40 pm	2 24 am		
Hillside, "	11 30 am	3 30 pm	7 45 pm	2 29 am		
Wilmette, "	11 40 am	3 40 pm	7 55 pm	2 39 am		
Glenwood, "	11 45 am	3 45 pm	8 00 pm	2 44 am		
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Lansing, "	11 55 am	3 55 pm	8 10 pm	2 54 am		
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Whiting, "	12 10 pm	4 10 pm	8 25 pm	3 09 am		
East Chicago, "	12 15 pm	4 15 pm	8 30 pm	3 14 am		
Gibson, "	12 20 pm	4 20 pm	8 35 pm	3 19 am		
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Tolleston, "	12 30 pm	4 30 pm	8 45 pm	3 29 am		
Gary, "	12 35 pm	4 35 pm	8 50 pm	3 34 am		
Miller, "	12 40 pm	4 40 pm	8 55 pm	3 39 am		
Millers, "	12 45 pm	4 45 pm	9 00 pm	3 44 am		
Porter, "	12 50 pm	4 50 pm	9 05 pm	3 49 am		
Dune Park, "	12 55 pm	4 55 pm	9 10 pm	3 54 am		
Michigan City, ar.	1 05 pm	5 05 pm	9 20 pm	4 04 am		
Michigan City, lv.	1 10 pm	5 10 pm	9 25 pm	4 09 am		
Westville, "	1 25 pm	5 25 pm	9 40 pm	4 24 am		
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La Porte, "	1 40 pm	5 40 pm	9 55 pm	4 39 am		
Pine, "	1 45 pm	5 45 pm	10 00 pm	4 44 am		
Kingsbury, "	1 50 pm	5 50 pm	10 05 pm	4 49 am		
Hesston, "	1 55 pm	5 55 pm	10 10 pm	4 54 am		
Westville, "	2 00 pm	6 00 pm	10 15 pm	4 59 am		
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Gary, "	2 45 pm	6 45 pm	11 00 pm	5 44 am		
Tolleston, "	2 50 pm	6 50 pm	11 05 pm	5 49 am		
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Bellwood, "	3 55 pm	7 55 pm	12 10 am	6 54 am		
Maywood, "	4 00 pm	8 00 pm	12 15 am	6 59 am		
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Oak Park, "	4 25 pm	8 25 pm	12 40 am	7 24 am		
Chicago, Cor. Madison St. and Cicero Ave., "	4 35 pm	8 35 pm	12 50 am	7 34 am		
Chicago, Cor. Lake St. and Cicero Ave., "	4 40 pm	8 40 pm	12 55 am	7 39 am		
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The Church of God.

"Zion, arise, break forth in songs
Of everlasting joy:
To God eternal praise belongs,
Who doth thy foes destroy.
Then church of God, awake, awake
For light beams from on high:
From earth and dust thy garments shake,
Thy glorious day is nigh.

[illegible]
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrow into joy.
In shining robes thyself array,
Put on thy garments pure;
Thy King shall lead thee in the way,
That's holy, safe and sure.

In thee, the Lord shall place his name,
And make thee his delight,
And place on thee a diadem,
Divinely fair and bright;
And thou shalt be the dwelling place
Of him that reigns above.
Yes, then shalt be adorn'd with grace
And everlasting love.

The joy of nations thou shalt be,
A bright and shining light;
For God is in the midst of thee,
To keep thee day and night.
He'll bring thy wand'ring children home,
And gather those without;
And with a wall of jasper stone,
Will guard thee round about.

Arise, O Zion, praise thy King,
And make his name thy trust;
With joy and triumph loudly sing;
For he is true and just.
O Zion, sing with fruitful voice,
Thy great Redeemer's praise;
In his almighty power, rejoice
Throughout eternal days."

Communicated.

The Gospel of the Kingdom Superceded. No. 7.

JAMES BROWNING AFFIRMS. W. H. WILSON DENIES.

I have not as yet seen it my duty to refute in detail your arguments drawn from Heb. ii. 3, the great salvation, for even a casual reader ought to see that the time referred to is after the exaltation of our Lord. This is indicated by the words, "Therefore we ought" of verse 1. These words receive their force from the truth of the previous chapter, that Jesus was made higher than the angels, as a matter of fact. He was lower than the angels when the gospel of the kingdom was preached; moreover, it is hardly likely that the writer would employ the word spoken, if by it he meant preached later from which the word is translated is not used in connection with the kingdom gospel. Can you prove, my brother, that this was attested to by distribution of the Holy Spirit, as was the great salvation? Can you show that this salvation was preached (I do not say spoken of) before atonement was made? The writer says that having been made perfect (through suffering) he became the author (margin cause) of eternal salvation. Do you insist that the effect salvation was preached before the cause? How is it that the Apostles even after preaching the gospel of the kingdom were still ignorant of his predicted death and resurrection, if these two events were a part of that gospel. I am puzzled to know how you can adduce arguments from the passages you have selected and parade them as though they refuted my position and justified yours, when the context in every case indicates the very opposite of every deduction; however, sincerity of purpose is not incompatible with error of judgment, and here I leave it. I would now direct attention to Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end be." This universal preaching of this particular gospel constitutes one of the signs whereby Israel might know when the end of the age would come. Since Paul's gospel was preached in all the world, (Rom. x.) to every creature (Gal. i.), and the end is still future, it is proof that he did not preach that designated by our Lord as the gospel of the kingdom. To evade the force of this by assuming that the witnessing is not complete is to disregard the very object for which the prediction was made, for it is impossible to know when it has been fulfilled. How can it be a sign? We may put it down as a rule of the Scriptures, that no sign is darkened by ambiguity. Seeing then that the Master himself has disassociated the one gospel from the other. Why insist on joining that which he has put asunder? Better a thousand times that we acknowledge our inability to understand aright, than force Scripture to our ideas. It [illegible] by putting our own construction on the phrases used; but surely our reverence for things holy should check us in so doing. Such a system as that of putting different words and phrases in an interchangeable sense can only serve to destroy the simplicity of the Book and render void, or at least nullify the truth. This phrase "gospel of the kingdom" was never used by the inspired writers to denote the preaching after Pentecost. "This is the Word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God has raised him up from the dead, thou shalt be saved." Paul. You say, and justly so, there is but one gospel. This is true of baptism also, but John's baptism was not the immersion of Rom. vi., nor is the gospel you contend for the same as that preached among all nations for the obedience of faith. Let us rightly divide the Word of truth and the present truth referred to by Peter will appear in greater power and grandeur.

JAMES BROWNING.

ANSWER.

We have a remarkable passage recorded in Heb. ii. 3, which unmistakably reveals the gospel of the kingdom as being the "great salvation," provided by God for the salvation of those who accept and obey the same. And beside this, there is not the slightest indication *that this message* of life has been *"superceded"* by something of a later date. So evident is this, that the question is asked: *"How shall we escape*, if we *neglect* so *great* salvation; which at FIRST began to be spoken by the Lord, and was CONFIRMED unto us by them that heard him; God also *bearing witness* both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will?" How can we escape if a measure like this is *neglected*, which is doubly confirmed as being true.

1. Confirmed by those "that *heard* him."

2. Next by *God also* bearing witness, whose witness must be true.

3. Then sealed by the Holy Spirit—"gifts" and "miracles" attesting the same.

With regard to the above Scripture, Mr. Browning says: "I have not as yet seen it my duty to refute in detail arguments drawn from Heb. ii. 3, the great salvation, for every candid reader ought to see that the *time* referred to, is *after* the exaltation of our Lord."

Now, every reader who pays any attention at all to the construction of language, does "see that the *time* referred to," is that which at *first* began to be spoken by the Lord"—recorded in Mark i. 14, which reads, "Jesus came into Galilee preaching THE GOSPEL OF THE KINGDOM OF GOD," and he also adds: "Repent and believe the gospel—even "the gospel of the kingdom of God." "How shall we escape," if we "neglect" to do so?" Don't you see that the tendency of Mr. Browning's teaching leads away from "the great salvation," and those who trust it are in danger of missing "the great salvation," offered in the gospel first preached by Jesus. Oh, how dangerous! Beware!

The message of life is never changed or "superceded" by something of a later date, but is always the same all the way through.

The great salvation is a priceless boon which should be eagerly sought for by all right thinking people. Among other earnest seekers we find Cornelius whose heart yearned for the true message of life. His heart's prayer was heard, and God sent Peter to reveal to him the saving words. Peter pointed out the path with great clearness.

1. He said it was "the Word which GOD SENT." hence it comes with proper authority.

2. The next point in the chain of evidence is, that he first sent it "unto the children of Israel." Hence in looking for the saving *"words,"* we must find the message first sent to Israel.

2. Who bore the message to Israel? [illegible] should then find what message he carried to Israel.

3. The next point to investigate is where did he first publish the Word to Israel? The answer is. "Throughout all Judea."

4. To get down closer, from what city did he commence? "From Galilee."

5. In order to be exact, I will ask at what *time* did he commence his delivery of the message to Israel? The answer comes, "After the baptism which John preached."

6. Where was John when Jesus commenced to deliver the message to Israel? "John was put in prison."

7. The next most important point to investigate is, to know exactly what the message was. "Now after that John was put in prison, Jesus came into Galilee, preaching THE GOSPEL OF THE KINGDOM OF GOD."

8. Was this saving message always confined to Israel? If it had been it never would have been given to the Gentile household of Cornelius, as a saving message.

9. Did Jesus intend that this message should always be confined to the land of Israel? No. "This GOSPEL OF THE KINGDOM shall be PREACHED IN ALL THE WORLD."

10. Suppose some man should want to substitute in place of this "gospel of the kingdom," a modern fix up called a *"three-fact gospel,"* or some other message. What position will he occupy? The answer from God's Book is: "If *any man* preach *any other gospel unto you* than that ye have received, let him be ACCURSED."

Mr. Browning says: "You say, justly so, there is but ONE gospel, and this is true of baptism also."

Now, if my teaching from God's Word that there is but ONE gospel is true, and *"justly so,"* how do you get a *succession* of gospels *out of ONE gospel?* You say the gospel of the kingdom has been superceded by another gospel, which you style a three-fact-gospel. A strange thing for one gospel to displace or succeed another, when *"there is but ONE gospel,"* as you here admit. In Jesus teaching of the *one* gospel he named it as "the gospel of the kingdom." He never in a single instance preached his death, burial and resurrection as the gospel, neither did he commission his disciples to preach those three facts as the gospel. Before those events became facts, he called on the people to "repent and believe the gospel." The gospel was preached before those events became facts, and there is not the slightest hint in God's Word, that the glorious gospel Jesus preached, and sent his disciples to preach, has been superceded by three historical facts. *you* call gospel, (but not Jesus) which you affirm has superceded the gospel Jesus preached. The gospel Jesus preached has not passed away and been changed like an old garment, but on the contrary shall be "preached in all the world," previous to the end.

The death, burial and resurrection is the outworking of the Divine plan to bring about the good things promised in the gospel of the kingdom. Had not those events taken place, the good things promised in the gospel of the kingdom would have proved a failure. The *means used* to bring about the things promised in the *message* cannot of itself BE THE MESSAGE. Friend Browning exchanges the means for the message. He places everything on the atonement. The atonement is all right in its place, and is not to be ignored, and is a means used to bring about the realization of the things promised in the gospel, but one thing must be remembered, and that is the atonement is of *no effect* where the *message* is not *understood, believed* and *obeyed*. Friend Browning's quotations on the atonement are all right, but he makes a fatal error, when he makes the *means* the *message*. The atonement falls flat without the true gospel message.

Mr. Browning says: "The phrase, 'gospel of the kingdom' was never [illegible] inspired writers to denote the [illegible] because the mind reaching forward to *the time of the end*, said: "THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD." This being the case, others "after Pentecost" must preach it to the extent of carrying it in "all the world." Paul "after Pentecost," preached it at Rome, and called it "the salvation of God," as any one can see by reading of the last chapter of Acts Paul "after Pentecost," took the last leave of his brethren, used the phrase, "among whom I have gone preaching the kingdom of God," and said he was pure from the blood of all men, seeing he had not "shunned to declare the whole counsel of God." Philip at Samaria, (after Pentecost) preached the kingdom of God as a PRE-REQUISITE TO BAPTISM. See Acts viii. 12.

To enforce his point Mr. Browning quotes: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved."

Here are three things to confess:

1. *"Lord."* "God hath made this same Jesus whom you have crucified both Lord and Christ." To confess him as *"Lord"* comprehends his KINGSHIP.

2. *"Lord Jesus."* This word Jesus comprehends him as the Savior.

3. *"Hath raised him from the dead."* No person believing in the immortality of the soul believes in their heart that God "hath raised him from the dead," for the reason that he (his soul, the so-called real man) never died, hence, they do *not believe* that he either *died* or *rose* again.

Mr. Browning further adds: "The apostles even after preaching the gospel of the kingdom were still ignorant of his death, burial and resurrection." They certainly were ignorant that those three events *were* the gospel, but not ignorant of *the gospel Jesus taught them*. They doubtless did not fully comprehend what the death, burial and resurrection of Jesus had to do in the fulfilling of things promised in the ONE gospel Jesus had taught them.

I now wish to close this discussion with a few words as to

UNIVERSAL WITNESSING.

After the resurrection of the Lord (Acts i. 1-11) he spent forty days before his ascension, in giving his chosen heralds his final instructions as to their proclamation of the gospel of the kingdom of God, "after Pentecost." Verse 3, says: "Being seen of them forty days, and speaking of the things pertaining to the kingdom of God:" which things included the restoration of Israel, as can be seen in verse 6: "Lord, wilt thou at this time restore again the kingdom to Israel?"

Now, that to preach the gospel, and preach the kingdom, are synonomous phrases, any one can ascertain by consulting Luke ix. 2, 6.

The witnessing previous to Pentecost had been confined to the land of Israel. As we have already seen that before being offered to Cornelius and household; it was *first* sent to *Israel*. Now, after receiving power from on high they must bear universal testimony concerning the things he had just given them *forty days instruction*, even "THE THINGS PERTAINING TO THE KINGDOM OF GOD," *"unto the uttermost parts of the earth,"* and this is all "after Pentecost."

We can all see how beautifully this all dovetails in, and fits accurately with Jesus' word: "THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD."

Now, who is to carry this message? The Apostles are not here? The answer comes, *"Let him that heareth say* COME." It is you and me, my brother and sister, whosoever you may be, who have believed and obeyed the gospel of the kingdom, you are his witnesses to bear this testimony. There are many ways in carrying this message. If you cannot use the living voice, use printed literature, scatter it broadcast like autumn leaves. Circulate such papers as THE RESTITUTION, and tracts. The printing press, and the [illegible] wields a mighty power for disseminating knowledge which our forefathers did not have, and we must be held responsible for its use. Think of this.

We have obstacles in our way to meet with like that of friend Browning, but God's Word is sufficient for the pulling down of the strongholds of the devil.

This ends our discussion. Let us be loyal to God and the gospel of the kingdom, and never compromise with the enemy. Eternal issues hang upon it.

W. H. WILSON.

(Concluded.)

Why I Wish to be Saved.

Friend:—This is a subject of vital importance; do you give it the necessary amount of consideration? Now, in the present life, questions which to us are of value, we give our attention although they must end with death, then how much more attention we should give to a question which pertains to our eternal welfare in the age to come, which gives life and contentment forever.

Dear ones, it means that we shall have a beautiful place to dwell in throughout eternity without sickness, disappointment or death; that love, charity and unselfishness will abound, their opposites will be a thing of the past.

First: Of the dwelling place "And I, John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi. 2. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst; and the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold as it were transparent *glass*." Rev. xxi. 10 to 22. Now friends, let this be real, or signify as to beauty and quality of the city. Will it not be worth our while to try and follow in the Master's steps so we may inherit it? But farther, this is the least of the blessings in store for those who love Christ and do his will; the curse of the earth." Gen. iii. 18. Thorns also and thistles shall it (earth) bring forth to thee;" shall be removed and "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa. xxxv. 1.

Second: God cares for you, he cares for me. "For God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life." Jno. iii. 16.

Third: We will be great, "For I say unto you, Among those that are born of woman there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." Luke vii. 28.

Fourth: There will be no more sickness, death, disappointments, tears or sorrow, "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be anymore pain: for the former things are passed away." Rev. xxi. 4. "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible shall put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory? 1 Cor. xv. 51-56.

Friends, will not this be grand, is it not a great gift, is it not worth trying for, and one is so much more contented, it gives contentment of mind, while worldly pleasures are mockery and will not do to rely upon in time of trouble. Then, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Jno. v. 39. "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Mark xvi. 15-16.

"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9.

Now, dear friends, is it true that in the majority of cases where parents are not Christians or even church goers they desire their children to attend Sunday School and church, to them I say, are you not setting a poor example? Sanction a thing, yes, desiring it, and not doing it yourself; can you think of a mother who is in shame and sin, but who will say, "do not allow my child to fall where I have," if there should be one who would not care, but just as soon have her child fall to her level, of the two she is the worst and may God deal with her as is best, and he is the only one who is able, as his wisdom and love are right; man is not able, he is too weak and mortal. "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known." Cor. xiii. 12.

Two friends meet, Samuel and John, Samuel is married, his wife is a Christian, he is not, but he is loving and kind. John also is a Christian, Samuel is telling John of his taking out a large life insurance policy, saying, "should I happen to be taken away, I want my family well provided for." John says: "Samuel you certainly are very kind, but do you want to please your wife more, if so, take out an insurance policy with Jesus, and then try and so live that you will meet her in the age to come, eternity; this life you have today, tomorrow you may not, you may have the pleasure of your wife's company today, tomorrow you may not. Now, why not be baptized into Christ and so live that you may enjoy the pleasure of your wife's company throughout eternity, and she yours, and both bask in the sunlight of God's love, with happiness, and contentment of mind and where there will be no sickness, sorrow, or death, or disappointment, and there will be no need of the sun "For the Lord God giveth them light, and they shall reign forever and ever.

One thought more, do you know of a young man or woman, who has fallen, but who will say, do not let mother know it or keep this from father. Is this with the above, not proof that even those who have fallen or are in sin, are ashamed and undoubtedly would prefer to step higher, God help and bless them. Amen.

H. GIDDINGS.

Stumbling Blocks.

Strive vigorously to form the habit of using everything that comes to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow an unpleasant letter, a disagreeable criticism, an uncharitable remark, or other trial of any kind to darken your whole day and cast a shadow over your life.

Make up your mind resolutely that nothing shall stand in the way of your genuine success. You cannot allow your life to be darkened by the clouds cast over your pathway by those who wish to injure you.

Misfortunes and difficulties make strong those who have the courage to surmount them and use them as stepping-stones instead of stumbling-blocks.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, JUNE 6, 1900. NUMBER 21.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 6, 1900.

LORD CURZON reports that the cholera is still unabated in India. The total number on the relief roll is 5,607,000.

THE labor troubles in St. Louis still continue, and hardly a day passes that some one is not killed. In Chicago there is a truce, but settlement is not in sight.

THE question of revision of the Presbyterian creed was taken up by the general Assembly at St. Louis, and a committee appointed to examine the matter and report to the next meeting.

THE trouble with the "Boxers" in China has become so serious that marines from the war-ships of the several nations have been landed and sent to Pekin to protect the foreigners. United States troops are with the force, and it is likely this prompt action will check the movement.

A DISPATCH from Shanghai dated May 30, says:—"The real object of the forthcoming Japanese naval demonstration on the Corean coast, off Masanpo, will be to occupy that portion of the mainland in the immediate neighborhood of the harbor. On this area, which will be acquired by force, if necessary, Japan proposes to establish a fortified station. This will be so devised as to constitute a most important weapon in case of difficulty with Russia leading to active hostilities.

THE friends of Brother and Sister Wince will all be interested to know of their condition. In response to a letter of inquiry Mr. J. K. Lawrence of the People's Bank, at Pierceton informs us under date of June 2, that both Brother and Sister Wince have been afflicted with what is reported as small-pox, but neither have been very sick, and are not confined to their bed. The boy staying with them has not taken the disease, and all are doing well. We trust the number of cases will not be increased, and that the afflicted ones may soon be fully restored to health.

ON May 30 the British army entered Johannesburg, the Boers having retired, and left them to take peaceful possession. It was reported that the same action would be taken regarding Pretoria, and it is certain that President Kruger has removed his government to Machadorp, but whether the entrance to Pretoria will be opposed is not known. Lord Roberts is supposed to be moving his lines onward, in the meantime he keeps his plans to himself. Opinions differ, some considering the war practically ended, while others think the Boers will make a stand and continue a war in the mountain districts for years.

THE "time limit" was abolished by the Methodist Conference at Chicago. Wesley believed that a minister should move on after one year. This limit was changed to three and then to five years, and now is removed, and a minister can stay in one place as long as the congregation wish and the Bishop wills. This gives a Bishop the power to remove a minister at any time, and also enables a congregation to get rid of an unpopular man easier. This Conference has also granted the admission of women to sit in future sessions. The question of "amusements" was passed over hurriedly, and Methodist young people will go on as they have done heretofore, and the ministers will not expel them.

THE following dispatch shows that Russia is still endeavoring to tighten her grip on Turkey as she does on every neighbor she has. "The belief that Russia would cease bothering the Porte about repatriating the Armenian refugees as soon as the concessions for the railroads in the Black Sea Basin had been obtained seems to have been unwarranted. The Russian Ambassador at Constantinople has just informed the Sultan verbally and by note in the most positive terms that the St. Petersburg Cabinet no longer will endure the closing of the Turkish borders to Armenian merchants and traders who return from the Caucasus. Russia also objects to the recently increased immigration into Russia of Turkish Armenians, which is due to the unjust treatment the Armenians have to endure at the hands of Turkish officials."

We have received no word from Bro. Joblin, and fear he is still sick.

AGAIN John Alexander Dowie of Chicago is getting some more advertising. It appears that a woman whose daughter was declared insane, and had papers made out committing her to the Asylum at Kankakee, while passing the Dowie establishment, yielded to the girl's wish to be prayed for, and when she appeared better and more contented, left her there. Dowie had her up before a congregation as an example of his power to "cast out devils." The girl "gave her testimony" as she was told to do. Later when the insanity reappeared she was removed to another place, and when her mother found her she was bound with cords in a cruel manner, and showed on her person the marks of torture to which she had been subjected by the attendants. This is another sample of the work of this arch deceiver, who is parading as a follower of Christ. Such actions ought to satisfy any thinking person that this is one of the latter day deceptions that are to try the faith of man.

Dear Restitution:

Please find enclosed $1.50 for the old RESTITUTION, for it is all the true gospel I get here, outside of the Bible, as I am the only one here that belongs to the Abrahamic faith. Oh, how I wish some of our ministers would come to Carson, Pine Valley, and hold a series of meetings; they could do so much good. Pray for me.

Yours in the Christian love,
M. A. ALLEN.

Dear Restitution:

I will say that although alone here, I am still strong in the faith, and very much enjoy reading (THE RESTITUTION) our weekly visitor. May God bless you in your efforts to do good. Let us not be discouraged, for the gospel will some time accomplish that unto which it was sent. I rejoice that the whole earth will yet be filled with the glory of God. I hope to be there, and hope that many others also may rely on the promises and be ready when the King comes.

Respectfully yours,
MRS. JOHN RAUTMAN.

Dear Restitution:

I would like to write a few lines and add my testimony in favor of the gospel of Christ, for it is all there is worth living for. I have been looking for my Lord for the last forty-five years, and the way grows brighter every day. Ever for the truth,

THOMAS W. FARMER.

Dear Restitution:

We enjoy your weekly visits, so many good writers of the gospel of the kingdom. We could not afford to do without it; it is the only preaching we have. May we continue steadfast toward the mark of our high calling, and meet one another in the kingdom of God. Your Sister hoping for eternal life,

REBECCA BALDWIN.

Dear Brethren of the One Hope:

By the blessing of God I am permitted to write a line through THE RESTITUTION to you all. My faith is anchored in Christ, who is our life and refuge. It is a great feast to me to read the many good letters found in THE RESTITUTION, from the faithful ones, looking for the coming kingdom, which soon will come; and it is my hope, that we may all be ready to meet him, when he comes to take his Bride and reign on the earth. Blessed hope, sure and steadfast, and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 14. "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is." John iii. 2.

Fraternally yours,
GEO. W. HAYNES.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs R L Zug	1.50

A change in time of trains at this station of the Vandalia R. R. went into effect last week. See the corrected time table in this paper.

Selections.

The Music of Christian Hearts.

In the Epistle to the Ephesians (v. 18-20) we have these counsels: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Mr. Conybeare renders this passage in such admirable modern English, that we feel as if it had been written for the first time yesterday:—"Be not drunk with wine, like those who live riotously; but be filled with the indwelling of the Spirit, when you speak one to another. Let your singing be of psalms and hymns and spiritual songs, and make melody with the music of your hearts to the Lord. And at all times, for all things which befall you, give thanks to God the Father, in the name of our Lord Jesus Christ."

What a blessed thing it is that, if we have not eloquence to sway the multitude to the side of Christ, or influence to bear extensively upon our contemporaries, or gold to send the gospel to the heathen at home and abroad, we can at least offer to the Lord the music of grateful hearts! Eloquence, influence, and gold are very valuable when men know how to use them in the service of God, as faithful stewards of his manifold gifts; but we can sing in our hearts without either of them, and with perfect certainty that the song is accepted in heaven. We can even make melody to the Lord without knowing a note of music, or being able to join vocally in the service of praise. It is a grand fact for the Christian that his Lord knows the heart. We may be misunderstood by our brethren, our words may be wrongly interpreted, and our actions traced to motives far from our thoughts; but the Master, the Judge, makes no mistake. He knows each of his friends with the most perfect knowledge; and there cannot be a doubt that he has accepted as incense meant for him the silent breathing of the heart heavenward, when perhaps some storm of sorrow was pressing hard on the worshiper, and neither church nor world cared so much as to ask for his welfare. "When I was first heard in my defence," writes Paul to his dear friend, Timothy, "no man stood by me, but all forsook me. (I pray that it cannot be laid to their charge.) Nevertheless the Lord Jesus stood by me and strengthened my heart, that by me the proclamation of the glad-tidings might be accomplished in full measure, and that all the Gentiles might hear; and I was delivered out of the lion's mouth. And the Lord shall deliver me from every evil, and shall preserve me unto his heavenly kingdom. To him be glory unto the ages of ages. Amen." There is a forsaken man sorely pressed, but the music of his heart to the Lord he loved is grander than ever rose from choral festival in temple made with hands.

Just before his last journey to Eisleben, where he was summoned by the Count of Mansfield to settle a dispute, Luther wrote thus to a friend: "Aged, worn out, weary, spiritless, and now blind of one eye, I long for a little rest and quietness; yet I have as much to do, in writing and preaching and acting, as if I had never written, or preached, or acted. I am weary of the world, and the world is weary of me; the parting will be easy, like that of the guest leaving the inn. I pray only that God will be gracious to my last hour, and I shall quit the world without reluctance." He was but sixty-three when he wrote this, in January, 1546, and on the 18th of the following February he died, leaving a widow and two children in straitened circumstances, notwithstanding all he did for gospel truth and the deliverance of Europe from priestly tyranny. Yet the music of the great reformer's heart was ever welling up like a perennial spring, and overflowing in song to the Lord whom he trusted and loved. It is easy to say now that the "rest and quietness" he coveted might have been enjoyed, and, humanly speaking, many years added to his very useful life, had the money which has been spent on granite and brass monuments to his memory been devoted to the comfort of the living man. But we are all wise after the event. Yet "he served his own generation," and many generations following, with a priceless service; and whilst fighting amidst stern difficulties, as the soldier of truth and humanity, offered habitually the praise of his heart to the Lord.

Far up the stream of time we go for another illustration. It is just a precious bit of autobiography,—a gem sparkling amidst the "whirlwind" and "the arrows" of which the writer speaks in such storm-like language:—

"Though the fig-tree shall not blossom,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet I will rejoice in the Lord,
I will joy in the God of salvation.
The Lord God is my strength,
And he will make my feet like hind's feet,
And he will make me to walk upon mine high places."

Here is the music of the heart, the triumphant song of faith, the shout of assured victory amidst terrible desolations! The God who can bring poor feeble men up to this sublime altitude deserves their praise!

It is, as all earnest Christians know, a great privilege to assemble for worship with their believing brethren. On the first day of the week especially, the memorial day of the Redeemer's resurrection, when the din of commerce is silent, and the rivalries of trade are hushed for the time, it is pleasant to look forward to the rest that remaineth, to worship the Father together, and anticipate the song of perfect victory through our Lord Jesus Christ. To unite in the act of adoring praise is to rehearse the words which have been prepared for us in the coming glory:—"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Those who are to enter that glory must be prepared for it here by grace, and those who shall have the honor of singing the "new song" there must practice it now.

The place where Christ's friends meet is hallowed, however humble, by the fact of their meeting in the faith of his promise that he will meet with them. Wearied and burdened ones, almost crushed by troubles of which, perhaps, they have spoken only to God, feel a delicious sense of relief as they contemplate together the sympathetic Savior on the right hand of the Father, and know, without doubt, that he is thinking of them, as only Jesus can think of those whom he loves. Mutual sympathy—brotherly affection—has also a cheering influence. It imparts quiet joy and strength. We feel that we are "fellow-helpers," and that while each is receiving out of "the fulness of Christ," all are participating in the banquet, and are making melody in their hearts to the Lord. It is a time and place of holy education, and the thoughts of the cross and the crown, the sufferings and the glory, the church and the kingdom, which the ministering brother brings before the minds of his brethren, strengthen their faith, deepen their piety, and provide rich matter for the music of the heart.

The well-instructed pastor can never weary his audience by sameness; for his text-book is literally inexhaustible. Time and eternity, life and death, sin and holiness, history and prophecy; the past, the present, and the future; with the Father in the center, and Christ as the glorious Executive of the Father's will, furnish scope enough for deep research, varied illustration, and earnest heart-to-heart speech. Speaker and hearer are alike interested in this vast field of thought; and if minds are not enlightened, and if hearts are not stirred so as to produce the music of gratitude, there is something mournfully wrong with the preacher, or hearer, or both!

But the song of the heart may be sung any day, in any place, and under any circumstances. "The doctrine of the Lord" is not a thing of times and seasons, locality and ceremony, official and rite. Those who think that it is, understand it not. It is life, pardon, peace, sonship, love, hope,—and all "in Christ." Externalism, or dead form, is unknown to the divine salvation, which means nothing short of union with and immortality in the Son of God. Hence, the "true worshiper" can make melody in his heart wherever he may be, in the field, at his work, in the streets, at home, abroad, on land or sea. He is glad to meet his brethren for the hallowed purposes already named, and will meet them unless hindered by events which he cannot control; but such meeting is not essential either to prayer or praise. He is graciously independent alike of the gorgeous cathedral and modest meeting house; for he can pray to his Father who seeth in secret, and send up the incense of his loving heart in the name of the High Priest within the vail; whilst the certainty that his prayer is heard, and his praise accepted, strengthens him to discharge the duties and bear the trials of life as a follower of Jesus should.—*Wm. Leask, in Rainbow, 1876.*

Temperance.

Who'll Buy?

[Suggested on seeing the advertisement of a wholesale liquor dealer.]

Forty casks of liquid woe—
Who'll buy?
Murder by the gallon. Oh!
Who'll buy?
Larceny and theft made thin,
Beggary and death thrown in,
Packages of liquid sin—
Who'll buy?

Foreign death imported pure—
Who'll buy?
Warranted, not slow, but sure—
Who'll buy?
Empty pockets by the cask,
Tangled brains by pint or flask,
Vice of any kind you ask—
Who'll buy?

Competition we defy—
Who'll buy?
Dye, to make the soul jet black;
Dye, to make the conscience slack;
Nothing vile do our casks lack—
Who'll buy?

—R. Ready.

What Intemperance Does.

Intemperance cuts down youth in its vigor, manhood in its strength and age in its weakness.

It breaks the father's heart, it bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots out filial attachments, blights parental hope and brings down mourning age in sorrow to the grave.

It produces weakness, not strength; sickness, not health; death, not life.

It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars.

It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence and embraces consumption.

It covers the land with idleness, misery and crime.

It fills your goals, supplies your almshouses and demands your asylums.

It engenders controversies, fosters quarrels and cherishes riots.

It crowds your penitentiaries and furnishes victims for your scaffolds.

It is the life blood of the gambler, the element of the burglar, the prop of the highwayman and the support of the midnight incendiary.

It countenances the liar, respects the thief, and esteems the blasphemer.

It violates obligations, reverences fraud and honors infamy.

It defames benevolence, hates love, scorns virtue and slanders innocence.

It incites the father to butcher his helpless offspring, helps the husband to massacre his wife and the child to grind the parricidal axe.

It burns up men, consumes women, detests life, curses God and despises heaven.

It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine.

It degrades citizens, debauches the legislature, dishonors statesmen and disarms the patriot.

It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation, and, unsatisfied with its havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out the national honor, then curses the world and laughs at its ruin.

The Quaker's Reply.

Years ago several persons, among them a Quaker, were crossing the Alleghany mountains in a stage. A lively discussion arose on the subject of temperance and the liquor business, and those engaged in it were severely handled.

One of the company remained silent. After enduring it as long as he could, he said: "Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house, but I would have you to know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to decent people and do a respectable business."

He thought he had put a quietus on the subject, and that no answer could be given. Not so. The Quaker said:—

"Friend, that is the most damnable part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off; and thee encourages others and sends them on the same road to ruin.

Temperance and labor are the two best physicians of men; labor sharpens the appetite, and temperance prevents him from indulging in excess.

Habits are formed by single acts. If you, therefore, have a fear of the liquor habit, beware of the single acts, the drinks now and again, that makes this habit.

"That the primary duty of this nation as to crime and criminals is to prevent crime by suppressing agencies that contribute thereto."—*Hon. Henry B. Metcalf.*

"Spiders do not weave webs just for the mere amusement of catching flies. They have a living to make, and they trap flies as a means to an end. So with saloon keepers, tobacconists, theatrical people, music hall proprietors, and others. They have a right to live, but they have no right to live by sucking away the life-blood of others. They have no right to starve the bodies and damn the souls of men and women merely that they may fatten and flourish. Beware of the spider.

Conference Notice.

The North West Conference will hold its Annual Meeting at Scholls Ferry, Oregon, beginning June 22, and holding over the Sunday following.

We hope to make this one of the most successful and heart-warming meeting ever held in the Northwest. All visitors will be heartily welcome.

W. J. BYHAM, Sec'y.

PROGRAMME.

FRIDAY.

8:00 P. M. Preaching.

SATURDAY.

10:00 A. M. Business Meeting.
2:30 P. M. Social Meeting.
7:30 P. M. Song Service.
8:00 P. M. Preaching.

SUNDAY.

11:00 A. M. Preaching.
12:00 M. Basket Dinner.
2:30 P. M. Essays.
Edda Mills, Jay Fiske, Mrs. Lawrence, Urial Groat, Mrs. Brooks, Vinnie McIrvin, Mrs. Jaquith.
Recitations,—Earl Fisk, Samuel Lawrence, Myrtle Truedell, Lizzie Marrs.
7:30 P. M. Song Service.
8:00 P. M. Preaching.

The Association of Believers of the Church of God will convene in connection with the North West Conference, Which will be held on the 4th Sunday in June.

ALMIRA BROOKS, Sec'y.

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

Will you help us by getting one or two New Subscribers?

Tickets via Washington to Philadelphia over Pennsylvania Lines for Republican National Convention.

Two forms of excursion tickets to Philadelphia will be sold via the Pennsylvania Lines for the Republican National Convention. One form will be good over direct route, the other via Washington. Fare will be the same either way, and tickets via Washington will be good to stop over at the National Capital.

June 14th to 18, inclusive, are dates on which tickets will be sold. Ask Pennsylvania Lines Ticket Agents about them.—june 18

VANDALIA TIME CARD

In effect. May 28, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:34am
No. 14, " " 12:30noon
No. 8, " " " 10:03pm
No. 12, Sunday Only, for South Bend....8:11am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15a m
No. 3, " " " " .....12:52 noon
No. 9, " " " Logansport.....7:35pm
No. 11, Sunday Only, " " 6:36pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or
E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

Poetry.

Reclaimed.

My God low'r thy feet tonight I bow,
Acknowledging my sinful ways,
Happy, that thou dost own me still;
With heart renewed, I sing thy praise.

I wandered many a weary day;
Almost beyond thy tender call,
In the deep anguish of despair, I turned
From thee, my Lord, my life, my all.

Earth's troubles thick'ned 'round my way,
The clouds of grief hung black and low;
Each breeze that 'round my dwelling moaned,
Seemed freighted with the notes of woe.

In wild despair my soul cried,
"My prayers met not a listening ear:
I'm left to walk my desolate way
With many a heart-ache, many a tear."

And louder still grew a tempest howled.
The light of faith almost went out:
The last faint, flick'ring ray of hope
Seemed sinking in the gloom of doubt.

'Twas but a paper, sent by hands
Of tireless love, from Eastern lands:
Yet on its pages pure and white,
Came the glad rescue from black night.

It told the story of wondrous faith
Of one who stood on the shore of death;
Of answers to the prayers of those
Who turn to God with all earth's woes.

I read with eyes by tears made dim,
And heart o'erburdened with its guilt.
Then cried with the fervent cry,
"O Lord, do with me as thou will."

I prayed for pardon, and there came
A glow of love throughout my soul:
I'll doubt no more, steadfast I stand,
However loud the breakers roll.

No more I walk earth's ways alone;
A still, sweet voice breathes in my ear,
"Rebel no more, but ever trust,
Lo, I am with thee, do not fear."

O falter not, dear Christian friends,
Whose thoughts are rent, the world to cheer,
Ye little know how oft your words
May dry the sad, despairing tear,

—Mrs. J. C. Voss.

Communicated.

Zacharias.—Chapter 11.

1. Open thy doors, O Libanos, and let fire devour thy cedars.

2. Let pitch-tree ololu because the cedar hath fallen. For great ones have been exceedingly humbled. Ololu, ye oaks of the Basanitis, because the thickly planted forest hath been dragged down.

3. A voice of shepherds threwing because their majesty hath been laid low. A sound of lions roaring because the neighing of the Jordan hath been stilled.

4. Thus saith the All-controlling Lord shepherd the sheep for slaughter, which those who have acquired have been devouring and not curing for, and of which those who are selling them have said, The Lord be praised, and we have been made rich: and their shepherds have suffered naught for them.

6. Therefore I shall no longer be sparing of those who inhabit the land, saith the Lord; and lo, I am giving the men each one into the hand of his neighbor and into the hand of his king, and they will chop down the land and I shall not deliver them out of their hand.

7. And I am going to shepherd the sheep for slaughter in the Chananites, and I am going to take for myself two sceptres, the one I have called beauty and the other allotment, and I am going to shepherd the sheep.

8. And I am going to take away the three shepherds in one month, and my soul will have become heavy upon them: for their souls have also become hardened toward me.

9. And I have said, I will not shepherd you; let that which is about to die, die and that which is failing fail, and as for the rest, let each one devour the flesh of his neighbor.

10. And I shall take my beautiful sceptre and cast it away and annul my covenant, which I made with all the Inities;

11. And it will have been annulled in that day, and the Chananites will know the sheep that are being guarded by me, because it is the Lord's word.

12. And I shall say unto them, give my wages or refuse; and they stood my wages thirty of silver.

13. And the Lord said unto me, Put them in the furnace and I will see whether they are of approved value in the way I was tested for their sakes. And I took the thirty of silver and I cast them into the furnace in the house of the Lord.

14. And I cast away the second sceptre, the allotment, to scatter the possession in the midst of Jouda and in the midst of Israel.

15. And the Lord said unto me, Yet again take for thyself untried shepherd's shepherding utensils.

16. For lo, I am raising up a shepherd over the land: that which is failing shall not receive attention, and that which hath been scattered shall not be sought, and which hath been broken shall not be healed, and that which is whole shall not be made upright, and the flesh of the elect ones shall be devoured, and their vertebrae will be rejects.

17. Alas, ye who shepherd vanities, forsaking the sheep. A sword will there be against your arms and against your right eye. Your arm will have withered and your right eye will have become blind.

Chapter 12.

1. A burden of the Lord's word unto Israel, saith the Lord, who stretcheth out a heavenly canopy and foundeth an earth, and formeth man's spirit in him.

2. Lo, I am making Hierousaleem to be a front-door, as it were, that is being shaken by all the Inities round about, and in Jouda there will be an outer-wall against Hierousaleem.

3. And it will be in that day I shall make Hierousaleem a stone trodden down by all nations; every one who treadeth her down will mock at her, and all the nations of the earth will be gathered together against her.

4. In that day, saith the All-controlling Lord, I shall smite every horse with a craze and his rider with delusion, and I shall open mine eyes upon the house of Jouda, and all the horses of the Inities I shall smite with blindness.

5. And the chiliarchs of Jouda will find in their hearts those who are dwelling for themselves in Hierousaleem in the All-controlling Lord their God.

6. In that day I shall make the chiliarchs of Jouda a torch of fire in wood and a lamp of fire as it were in stubble, and they will devour on the right hand and on the left all the Inities round about, and Hierousaleem will be inhabited yet again by itself in Hierousaleem.

7. And the Lord will save the tents of Jouda even as from the outset, that the boast of the house of David and the elevation of the inhabitants of Hierousaleem may not be magnified over Jouda.

8. And it will be in that day that the Lord will hold a shield over the inhabitants of Hierousaleem; and the one who is weak among them will in that day be like David as it were, and the house of David will be as it were the house of God, like an angel of the Lord in their sight.

9. And it will be in that day that I shall seek to take away all the nations that come against Hierousaleem.

10. And I am going to pour out upon the house of David and upon the inhabitants of Hierousaleem a spirit of favor and pity, and they will look unto me for having despitefully used me, and they will mourn for it as for a beloved and they will suffer woe as for their first-born.

11. In that day the mourning will have been magnified in Hierousaleem like the discomforture of a plantation of pomgranites that is being cut off on a plain;

12. And the land will mourn tribe by tribe, the tribe of the house of David by itself and their wives by themselves, the tribe of the house of Nathan by itself, and their wives by themselves; the tribe of the house of Levi by itself and their wives by themselves; the tribe of Sumeoon by itself and their wives by themselves.

13. All the rest of the tribes each tribe by itself and their wives by themselves.

Comment.

The eleventh chapter opens with a denunciation of fiery judgment upon the country of the Lebanon, upon the Basanitis and the Chananitis as here denominated, meaning "the land of the Philistines" as it is commonly designated in the C. V.

By "the three shepherds" here is meant the spiritual prophetic guides of these three provinces whom "the great Shepherd of the sheep" is taking away because of their infidelity. The new purpose and divine plan for betterment as announced under the symbolism of the two sceptres of beauty and allotment is manifestly Messianic in its import. Beauty might be rendered more properly good. I think a good that subserves its end, it being the same word rendered good at the close of the first chapter of Genesis—"and lo, they were very good" and it is the same word in "I am the good shepherd." The Lord casts away "the good sceptre" in token of his annulling his covenant with these Inities and the demand for his wages follows. The weighing out of "the thirty pieces of silver" in the light of the later bargain of Judas is very significant in its Messianic import. Such coincidences are not the work of chance I trow.

The casting away of the second sceptre, the sceptre of allotment (not bonds as in the C. V. and R. V.) is significant of abrogation of any possession these three peoples might have had in the midst of Jouda and Israel under the Old Covenant of that day. The balance of the chapter is a symbolic teaching that they will be left to their own devices and be shepherded by "an untried shepherd," given over to selfish greed until "the restoration of all things, etc." until there awakening and recall of Jouda to favor and pity and an outpouring of a spirit of repentance and sorrow upon all the tribes of Israel with which picture the chapter closes, a prophecy by the way which is still "the hope of Israel," as Paul calls it.

Chas. Gardner.

God's Chosen Witnesses, and Their Mission.

In John xiv. 25, 26, we find the following: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you."

Who was he talking to? His chosen witnesses. John xv. 26, 27, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, (why) because ye have been with me from the beginning."

Again, in John xvi. 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come."

Now who are God's chosen witnesses? His twelve chosen apostles.

Acts i. 8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth."

Now we have all the testimony, and their testimony reaches to the uttermost parts of the earth. That settles the witnesses.

Now read Acts x. 39–41. "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

Again, Luke xxiv. 48, "And ye are witnesses of these things."

Now when did these testimonies begin? On the day of Pentecost, Acts ii. 1–4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Now can those brethren that still have to have the Holy Spirit to make them believe God's Word, can they speak with other tongues? (Try it.)

Brethren, just listen to one of God's witnesses. Hear him in Acts ii. 22, "Ye men of Israel, hear these words." All of Peter's testimony on that day is recorded in the 2nd Chapter of the Acts of the Apostles.

First witness. "These signs shall follow them that believe." Mark xvi. 17. "In my name shall they cast out devils." Read on and see who the Savior sent out that he called and sent as his witnesses. "And they went forth and preached everywhere, the Lord working with (them) and confirming the Word with signs following." Who went forth? His chosen twelve apostles went forth.

Now read Hebrews and find out who was the first one that preached? "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will." The first witness is Christ. "And from Jesus Christ, who is the faithful witness, and the begotten of the dead, and the prince of the Kings of the earth. Unto him that loved us and washed us from our sins in his own blood. "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. i. 5, 18.

Read Acts v. 1, 2, 3, 12, 15, 16. "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet, etc. And by the hands of the apostles were many signs and wonders wrought among the people; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." For this good work they were put into prison.

Read Acts iii. 6. "Then Peter said, Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." And these signs shall follow them that believe.

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died; whom when they had washed they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up, and he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive, and it was known throughout all Joppa; and many believed in the Lord." Acts ix. 36–42. And these signs shall follow them that believe.

Next, Paul was a witness to the Gentiles. "For thou shalt be his witness unto all men, of what thou hast seen and heard." Acts xxii. 15.

"When they heard this, they were babtized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts xix. 5, 6. When you lay hands on your converts, do they speak with tongues?

They shall take up serpents. "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.... .....And he shook off the beast into the fire and felt no harm." Acts xxviii. 3, 5. Now if Kansas and Nebraska and every other state, belong to the uttermost part of the earth, then we need no separate spirit apart from the spirit of the Word, to lead us into all truth, and besides all this we dare not even to attempt to add to the gospel, which is God's power unto salvation, to every one that believeth, to the Jew first, (on the day of Pentecost by the mouth of Peter) and also to the Greek at the house of Cornelius, by the same witness.

I have tried the one gospel for thirty-eight years on this line, in the belief that the gospel was God's power, and the only power to draw men to Christ, and that there is only the one name that saves men, and I further believe that Paul knew what he was talking about when he said to Timothy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. ii. 16, 17.

Paul in Gal. i. 6–8 says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." If Paul would stop here that would leave us out, but hear him in the 9th verse, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received let him be accursed."

In John vi. 63, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life."

Paul said, "Let the Words of Christ dwell in you richly." Col. iii. 16.

Yours in hope.

John Foore.

Answers.

The begettal for the second birth is by the gospel. "For in Christ Jesus I have *begotten you through the gospel*." 1 Cor. iv 15. "Begotten again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." 1 Peter iii. 22. "Of his own will begat he us by the Word of Truth." Jas. i. 18. A simple intellectual knowledge of the gospel will not operate in the begettal of any one See 1 John ii. 29. "Every one *practicing righteousness* has been *begotten* by him." *Diaglott*. The first step in "practicing righteousness" is obedience to the gospel in baptism. By obeying from the heart that form of doctrine, we are then freed from sin. Then commences the practice of righteousness. While we remain in sin, the practice of righteousness is all abortive. There is no life to the begettal until after obedience. The reception of the Word of Truth cuts no figure without baptism. Unless the begettal reaches that stage, the begettal will never show any life. W. H. Wilson.

In reply to the question that was asked through The Restitution concerning the begettal, when it takes place, I should say that it was when one was converted. There must be a conception before a birth. The language of Jesus to Nicodemus concerning the birth. Paul in 1st Corinthians says, "Though you have many instructors in Christ Jesus, I have begotten you through the gospel." In 1st Peter, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a living hope by a resurrection from the dead." It was not by being baptized over, it was converted to the knowledge that Jesus was alive again. Just before this Jesus told Peter that satan had desired to have that he might sift him as wheat, but said he, "I have prayed for thee that thy faith fail not and when you are converted strengthen thy brethren." Submitted in the love of the truth. J. W. Booth.

In answer to Brother Hudler's question, my answer is, both before and at baptism, from (genuso.)

C. P. Graham.

In reply to Brother Hudler's question, will say that spirit begettal takes place in the act of baptism. When we receive the Word, (the gospel,) begotten of the Word, growth, birth, born of water, (baptism.) Spirit, begettal, growth, birth, born of spirit at the resurrection.

S. C. Oliver.

In reply to Bro. Hudler's question, will say, Yes, before, begotten by the Word, James i. 18. In the act of baptism, begotten by the spirit, born of the spirit at resurrection.

J. R. Fisk.

I will try to answer Bro. Hudler's question. Begettal takes place before baptism with all of God's children, as it did with his only begotten Son. John iii. 16. Please read Eph. iv. 5. Gal. iii. 2. Acts ii. 41; ix. 18; x. 37–47. "For by one spirit are we all baptized into one head." 1 Cor. xii. 13. Baptism is the seal of the begettal, or the one faith. Col. ii. 12, 13. Bro. S. H. Thomas, on Matt. xxv. and A. H. Zilmer on John's baptism, Acts xix. is all right. R. A. Humphreys.

Notice.

I wish to say to the isolated brothers and sisters, in central Illinois, that I have so arranged my affairs that I can devote most of my time to the Master's service, and will try to call on and hold meetings with any who wish my services. I will be pleased to hear from any of like precious faith, whether they wish my services or not. My address is in column of addresses.

C. P. Graham.

Change in Time of Trains on Pennsylvania Lines.

Under a new Schedule in effect May 27th, 1900, passengers trains over the Pennsylvania Lines leave Plymouth Station as follows:

FOR THE EAST.

No. 6, 3:20 a. m. Daily. No. 22, 10:06 a. m. Daily Except Sunday. No. 20, 3:05 p. m. Daily. No. 8, 5:40 p. m. Daily. No. 2, 7:55 p. m. Daily, Extra Fare Train. No. 38, 8:48 p. m. Daily Except Sunday.

FOR THE WEST.

No. 15, 5:08 a. m. Daily. No. 5, 6:27 a. m. Daily, Extra Fare Train. No 37, 9:17, a. m. Daily Except Sunday. No. 21, 12:05 p. m. Daily. No. 39, 2:10 p. m. Daily Except Sunday No 9, 6:03 p. m. Daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent.

Obituary.

Ira Vernon was born in New Jersey, Nov. 30, 1824, and died at the home of his daughter, adjoining his old homestead, in Blackford Co., Ind. May 15, 1900, aged 75 years, 5 mo. and 15 days. In Feb. 1848 he was united in marriage with Emily Miles. To this union were born four sons and three daughters, four of whom survive to mourn the loss which only a child can realize.

Some three years ago his companion, who had for so many years shared his sorrows and burdens and had sweetened his life by a wife's true devotion, was taken from him by death's cruel hand, since which time life had not been so sweet. Although everything that children could do to comfort and cheer their father in his loneliness and sorrow was done, yet his heart still bled and yearned for the comforting association of his devoted wife.

They had toiled together for so many years on the old homestead, for they were pioneers in that county, and for nearly thirty years had rejoiced together in the faith of the gospel. Restitution was a household word in their home.

They lived and toiled together in life, and they now sleep side by side in death, resting from their labors, and waiting for the Life-giver's return, to bring them their well earned reward.

Memorial services were held by the writer, and the esteem in which Brother Vernon was held by his neighbors and friends was evidenced by the large numbers that assembled to pay their tribute of respect to their departed friend and neighbor. The little church of Dundee has sustained a great loss in the death of Brother Vernon, and we pray that the Deliverer may soon return to redeem our loved ones and heal our broken hearts.

L. E. Conner.

Bell Allard, wife of O. J. Allard, died March 8th, 1900, aged 30 years, of Lung fever, at her home, Eagle Grove, Iowa. She leaves a husband, one son, father, mother, three sisters, one brother and a host of friends to mourn her loss.

J. Caudale.

To the Brethren of Kansas and Missouri.

We pitched the Conference tent in the park here at Morrill, Kan., May 21, and will commence meeting at Severance, Kansas, June 1st. Then to Connor, Kan., June 16th, to Pleasanton, Kan., July 7th, and Prescott, Kansas July 28. These points are all close to the line between the two states. We would like to have as many brethren as can, attend these meetings. The annual meeting will be held in Kansas City about Sep. 1st, but a more definite notice will be given later. Some of the points we want to visit this season are not able to meet the expense of a meeting, therefore we depend upon the brethren at large to contribute to the work to enable us to meet these points. Send all contributions to P. H. Oatman, 2711 Olive St. St. Joseph. Mo. Any letter intended for me should be sent to the above place of meeting.

A. W. Darby, Sec'y.

Brother Underwood:

Please say to the Household of Faith, that I am now at Santa Ana, California, and the Lord willing, will respond to calls to preach the Word, the Truth, Sound Doctrine, without making any charge, believing that the whole earth is the Lord's and the fullness thereof, and if I am his servant I shall not want. With David I can say, "I was once young but now am old, yet have I not seen the righteous forsaken nor his seed begging bread." He is ever merciful and lendeth, and his seed is blessed.

Yours in hope of the kingdom.

J. T. Prime, Sr.

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.

Change of Time on the Nickel Plate Road.

No. 1 leaves Buffalo at 1:00 a. m. and departs from intermediate stations about one hour later than formerly. No. 5 leaves Buffalo at 12:50 m. and is due at intermediate stations about 40 minutes later than formerly. No. 4 leaves Chicago at 3:30 p. m. and is due at intermediate stations about 30 minutes later than the winter schedule. Only a slight change in the other trains at any of stations. Improvement in sleeping car service both east and west. Individual club breakfasts, luncheons or suppers served in dining cars. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 15

Russia's Seizure of Masampo.

The action of Russia in securing possession of the fine harbor of Masampo in southern Corea undoubtedly increases the possibility of war with Japan. This new port, with its valuable harbor, lies opposite the Japanese coast and is almost as near as Calais is to Dover. If Russia carries out its project of using Masampo as a winter harbor for its war fleet it will not only be a serious menace to Japan but will be a breach of the protocol of 1898, by which Japan and Russia mutually agreed to take no measure of military significance without the consent of the other. The independence of Corea agreed upon in this protocol has been steadily encroached upon by Russia, and the war spirit in Japan has been growing at an equal rate. While Russia has been filling Manchuria and eastern Siberia with soldiers, now estimated at 110,000 in all, Japan has been pouring its surplus population into Corea as settlers and possible soldiers. At the same time it has been increasing its navy and equipping it for action.

Ever since Russia wrested Port Arthur and the Liaotung Peninsula from the Japanese after the China-Japan war, the Japanese have naturally had a grievance. This has steadily grown with the aggressions of Russia in Corea, whose independence Japan had gone to war to secure. Not long ago there was a good deal of excitement over the purchase of a large tract of land by Russians near the magnificent harbor of Masampo, and a number of Japanese immediately sought to checkmate this move by purchasing the water front of the Russian lots. It now transpires that the Russian purchase was made for the government, as suspected, and the rivalry at once enters upon a more acute stage.

Corea presents the only available outlet for Japan's overpopulated districts. If Russia gains possession of that peninsula it will also have Japan practically under its guns and there will be no future security against Russian annexation of Japan itself. This danger will increase each year with Russia's rapid concentration of men and ships in Asia and Asiatic waters. How much longer Japan will remain passive in the presence of this menace remains to be seen. It is not fully prepared for war, but it may decide that Russia is still less in a condition to fight. Not only is the Trans-siberian railway incomplete, but the Russian navy is at a great disadvantage. While Japan has its coaling stations and repair plants close at hand, Russia must do its fighting at an immense distance from its real bases—Odessa and St. Petersburg. Not only has it no adequate dockyards in Asiatic waters, but after the outbreak of war no Russian warship may be able to reach the far East from Europe because the coaling stations on the way are owned by Great Britain and these would be closed to the belligerents. It is this tremendous disadvantage of distance that tends to counterbalance the disparity in size between the two nations. To offset this advantage, however, there is the fact that Great Britain's hands are tied at present by the South African war, and Japan could scarcely hope to gain any permanent success against Russia without British aid.—*Tribune.*

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Conference Notice.

At a meeting held at Antioch the 28 inst, it was unanimously voted to hold another meeting at that place, beginning on Friday 2 P. M., June 8, 1900, and continue over the following Sunday.

Though few in number at this place we hope and feel assured that we will have the hearty co-operation of all interested and look forward to an interesting and profitable meeting.

We hope to have a full delegate representation, and extend an invitation to all who may have a desire to attend.

A committee on programme has been appointed and will report in due time.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME FOR 35th ANNUAL MEETING TO BE HELD AT ANTIOCH JUNE 8TH TO 10TH, 1900.

FRIDAY.

2 P. M. Sermon. F. L. Austin.
7:30 Sermon. J. F. Wagoner.

SATURDAY.

9:30 A. M. Social meeting, led by G. W. Smith.
10:00 Paper. Flora Harris.
10:30 Sermon. D. T. Halstead.
1:30 P. M. Business Meeting.
2:30 Sermon. J. L. Wince.
7:00 Social Meeting. R. C. Hallsback.
7:30 Sermon. D. E. VanVactor.

SUNDAY.

9:30 A. M. Social Meeting, led by E. K. Barnhill.
10:30 Sermon. A. H. Zilmer.
1:30 P. M. Sermon. F. L. Austin.
2:30 Communion.
7:00 Paper. S. Roxana Wince.
7:30 Sermon. A. H. Zilmer.

Committee,

A. C. ROBERTS,
T. O. TABER.

To the Brethren of the Kansas and Missouri Conference.

The time will soon be here for tent work, and as the tent needs some repairs, we ask all that have subscribed to the work to send in the amount of your subscription, and all others who will help in the work send in what you can.

The work this year, with the possible exception of one meeting will be down the state line, south from Kansas City.

We want to get into the field at the earliest possible moment.

I think the reason the brethren do not receive greater blessings in their work is that they have gone out of the way. I would recommend that all the brethren read Malachi iii. 7-12, if the Lord would bless the united effort and obedience in that day, will he not do it now?

Brethren, let us lay aside our differences and enter the work with the "Gospel of the Kingdom," as our cry. Let us support the work with our best energies, our prayers and substance and the Lord will certainly bless our labors.

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May 15th marks the opening of the season for 1900, and commencing that date excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. For particular information on the subject of rates and time tables apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainment, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary, Winona Lake, Ind.—june 30

The Nickel Plate Road will sell excursion tickets to Philadelphia, Pa. on June 14th to 18th inclusive, at one fare for the round trip, account Republican National Convention. Tickets are good returning to and including June 26, 1900. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 14

June 17th to 21st, inclusive, account Annual Convention Music Teachers' Association, tickets at reduced rates will be sold to Des Moines, Iowa, from Pennsylvania Lines ticket stations; valid returning Saturday, June 23d, inclusive.—June 21.

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The Nickel Plate Road offers low rates to Des Moines, Ia. account Annual Convention Music Teacher's Association. Tickets good going June 17th to 21st, inclusive, and good returning not later than June 23, 1900, at one fare for the round trip. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—june 14

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scottsville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 12:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Darker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Summer Outings.—Where to Go and How to Get There.

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Republican National Convention Excursion via Pennsylvania Lines.

June 19th at Philadelphia, Pa., will assemble delegates from all sections of the United States to nominate a candidate for President. Excursion tickets will be sold June 14th to 18th, inclusive, via Pennsylvania Lines to Philadelphia; valid returning Tuesday, June 26th.—June 19.

Colorado Illustrated.

A new book, giving complete information relative to this wonderful state as a tourist resort or home location, has just been issued by the Chicago & North-Western Railway, via which line "The Colorado Special" leaves Chicago at 10:00 A. M. every day in the year, arriving Denver 1:20 next afternoon. Colorado Springs and Manitou the same evening, requiring only one night en route. Free copy at ticket offices or mailed on receipt of four cents postage by A. H. Waggoner, 22 Fifth avenue, Chicago, Ill.—June 9.

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Shall stand upon this veritable earth,
On Olives' mount near Salem's sacred shrine.
And though this mortal frame through sin condemned
Back to its native dust, and rot and ashes
My skin—this loathsome thing—shall soon become
The food of pestilence worms—yet in my flesh
Shall I see God—my God that doth me save.
I say not mortal flesh, for none so born
Can look on God and live. But fashioned like
The glorious body of God's Anointed Son,
Of which he is—in part—a member all alike.
Yea, even of his flesh and of his bones.
In glorious body thus, no more by blood
But then by Spirit filled shall I see God:
His face I for myself, and not another.
In righteousness shall my resplendent in
His beauty shall mine eyes behold the King.
The Sovereign Judge and Ruler of the earth.
And with his likeness when I wake I shall
Be satisfied. O blessed Hope and sure.

—J. Cameron.

Selections.

The Chinese Question.

China is the home of secret rebellious societies, but it has remained for the "Boxers" to bring the great, indolent, half-asleep celestial empire to the verge of disintegration.

The crisis in the Orient, dreaded and avoided by Europe for half a century, seems to have come at last. As long as England, Russia, France and Germany could adjust their own quarrels over the partition of China by diplomatic bakeshifts the "Eastern question" slumbered. But at a moment when the powers interested in China seem to have been resting in self satisfied complacency, the "Boxers" suddenly spring into existence, declare their purpose to sweep the foreigners into the sea, start a reign of terror, compel the powers to land a handful of sailors and marines—and the crisis is on.

What or who are the "Boxers"? Who organized them? Who is their leader? What is their mission? These are questions asked all around the globe. The "Boxers" is the youngest of the great family of secret revolutionary societies that have menaced European enterprise in the last quarter of a century. It was organized in the Province of Shan-Tung to oppose German aggression. The society grew rapidly in numbers and its influence spread until today the great and densely populated Provinces of Shan-Tung, Honan, and Pe-Chi-Li are completely under its control. Not only are these provinces in northern China practically under the control and at the mercy of the "Boxers" but the society is rapidly spreading southward. It has already crossed the Yang-tse-Kiang River, and outrages in the southern provinces, where French interests now predominate, may be heard from any day.

But it is in the Province of Pe-Chi-Li or Chili, as it is frequently written, the greatest danger exists, for in this province is located Peking, the capital and center of Chinese administration.

The membership of the "Boxers" society is made up of coolies, river men, idlers, pirates, bandits, and criminals of all classes. But their leaders, although unknown to the European authorities in the far East, are unquestionably men of ability and shrewdness.

The "Boxers" may be considered as simply a part and parcel of the revolutionary propaganda in China. The society differs little from other societies known at different times as the "Society of Heaven," the "Heaven and Earth society," the "Triads," the "Black Flags," the "Peace Brotherhood," the "Tea society," the "Water Lilies," the "Floods," or the "Vegetarians."

These societies and others with different names but similar purposes, have waged constant war against the foreigners. They resent the presence of Christian missions and commercial enterprises alike. To them the engineer who surveys a railroad, the physician who comes to end an epidemic, and the missionary are equally the objects of aversion, and the secret society will murder the one as cheerfully as the other.

The Chinese do not want the foreigner for a neighbor. They do not want the newer civilization. They care not for railroads, commerce, or religion. They want to be left alone.

Thus, seemingly, the sole purpose of the Boxers is to drive out the foreigners and to destroy the missionary stations. Back of this purpose, however, it is believed, that the "Boxers" like all the secret societies in China in the past, hope to expel the Manchu dynasty from the throne and restore the great Ch'ing-ly dynasty. But for the present, at least, there is no indication that the "Boxers" are hostile to the Manchu dynasty, for all the news from the far East goes to confirm the suspicion that the Dowager Empress, for reasons of her own, is not only fully in sympathy with the society but is actually assisting them in their purpose to expel the foreigners. It is asserted, and not disproved, that the Empress has given orders that the Chinese army is not to resist the "Boxers," but that, on the contrary, the imperial troops have been instructed to prevent the further landing of foreign troops.

Within the last two weeks the "Boxers" have created a reign of terror throughout the Province of Shan-Tung and Pe-Chi-Li. Missionaries have been murdered, mission houses destroyed, and the foreigners residing there compelled to flee either to Peking or Tien Tsin. Engineering parties engaged in surveying new railroads have been driven away. The railroad between Tien Tsin and Peking has been practically destroyed. The bridges and stations burned, and the attendants either murdered or put to flight. In every case, in which Chinese troops have been ordered to protect lives and property they have not only failed but, refusing to fire on the "Boxers," have themselves been shot down by the fanatics. Even the foreign legations at Peking have been threatened.

This state of affairs compelled the powers to take steps, first to protect their own legations. Warships representing the United States, Great Britain, Russia, Germany, France, Italy, Austria, and Japan are at the port of Taku, near the City of Tien Tsin, and all have landed small parties of marines. These small bodies of troops, numbering less than 400 in all, are now at Peking, simply to prevent the mobs from attacking the foreign legations. Their number is pitifully small in the event of serious trouble, and if the Dowager Empress, carried away by the excitement of the moment, should order her troops to drive out the foreigners, their situation would be dangerous in the extreme.

But the question has already grown more serious than a mere proposition to protect the lives of foreigners. The political phase has loomed into view and within a day or two has assumed international importance.

Russia has made a direct offer to the Tsung-li-Yamen (Chinese Foreign office) to furnish an army to occupy Peking, and to put down the disturbance raised by the "Boxers" and to restore order. This offer, while not accepted, was not declined.

The day after Russia offered troops to China three Cossacks were murdered near Peking by the "Boxers" and that night a dispatch from Shanghai stated that Russia had decided to land an army and march it to Peking.

This news might not be disquieting were China and Russia alone interested in the affair. But the interests of the other European powers and Japan are so closely interwoven in the far East that independent action by Russia would produce complications which might involve all Europe.

But the complications which threaten to bring on a war murderously concern Russia and Japan. Between these two powers there is a quarrel, dating from the close of the Chinese-Japanese war, when Russia by show of force practically robbed Japan of the fruits of her victory.

Briefly stated, that quarrel is this: Japan went to war with China to secure the independence of Corea. China was defeated. The Japanese fleet and army captured and occupied Port Arthur and Wei-Hai-Wei, the two strongest harbors on the northern Chinese coast. Japan proposed to keep Port Arthur. Russia, with the assistance of Germany and France, compelled Japan to restore Port Arthur to China. Afterwards Russia took Port Arthur herself, and proceeded to make it the strongest military and naval base in the Pacific.

From the day that Russia took possession of Port Arthur Japan has been preparing night and day for war with the Czar. The work of creating a navy has been carried on with extraordinary vigor, both in dockyards at home and abroad. The army has been reorganized, thoroughly equipped, and brought to a high standard of efficiency. It is believed that today Japan is ready for any diplomatic crisis that might lead to hostilities.

On the other hand, Russia has been equally energetic in preparing for a conflict which all Europe believes to be inevitable. Port Arthur has been made as impregnable as fortifications and modern guns can make it. Immense quantities of ammunition and provisions have been stored. Medical supplies have not been forgotten, and a complete medical staff of surgeons and nurses, with every modern hospital facility, has been sent to Port Arthur. Troopship after troopship, loaded with soldiers, guns, small artillery, and supplies, have been shipped from Odessa, and, while Russia's secretiveness prevents accurate information, it is generally believed that the Czar has waiting at Port Arthur, Talien-Wan, New-Chwang, and other cities in his newly acquired Chinese possession—the Manchurian peninsula—not fewer than 75,000 men, all equipped for the field of battle.

It would not be surprising, however, if it should be discovered, once war with Japan is certain, that Russia has more than 75,000 men under arms in Manchuria. The resources of the Czar in men, and horses, and guns are enormous, and he could easily accumulate an army of 300,000 in the far East without the world being any the wiser. At present troops and supplies can be transported over the Siberian railway to Irkutsk, half the way to the Pacific coast, and down the Amoor River in steamers the rest of the way; and in all the region from the Ural Mountains to the Pacific coast there is not a newspaper correspondent who can divulge the news. The Czar keeps his secrets well.

Other events in the diplomatic world bear out the theory that Japan will resent the landing of Russian troops to restore order in China, even to the extreme of declaring war.

In November, 1898, Field Marshall Yamagata, the leader of the Japanese army and one of the ablest soldiers of the old world, temporarily assumed the Premiership of the Japanese Cabinet. It was soon learned in Europe that Yamagata had taken the position solely to place Japan in complete readiness for war. In writing of contemporaneous events in the Orient a well-known historian whose knowledge of Japanese politics makes him a recognized authority in Oriental affairs stated that war between Japan and Russia was only a question of time, and he predicted that on the eve of the struggle Count Cassini, the Russian Ambassador at Washington, would be called to St. Petersburg, that Yamagata would resign his place as Premier of the Japanese Cabinet in order to again place himself at the head of the army; and that the Marquis Ito, the Bismarck of Japan, would be installed as the Premier of the Japanese Cabinet.

This prediction was made six months ago, when the present necessity for foreign intervention in China was undreamed of in Europe or America. And yet, within the last ten days, Russia has prepared to land an army in China, Japan has fled an angry protest at Peking, Count Cassini, the Russian Ambassador to the United States, has sailed for home, Yamagata has resigned, the Marquis Ito is again Premier of the Japanese Cabinet and the Japanese fleet has been mobilized.

The events of the next few days may make up the issues of war between Russia and Japan.

At any rate, whether Czar and Mikado come to blows, or whether the "Boxers" are exterminated or triumphant, the events of the last two weeks have brought the final breakup of the Chinese Empire nearer to actual realization. And when the final breakup comes all the greater powers of Europe will be at hand to seize their respective parts in the spoils.

There is not likely, however, to be more than mere diplomatic friction in the division of China. The larger portion of the old empire has already been "staked out" by the European powers. Great Britain, Russia, France, Germany, and Italy all have their "spheres of influence" tolerably well defined, and there is little left to quarrel over.

A brief history of Europe's scramble for Chinese soil is important at this moment to all who are keeping in touch with the history making events in the Orient.

Portugal was the first nation of Europe to infringe upon the territorial integrity of the Chinese Empire. As long ago as 1586 Portugal leased the Island of Macao, near Hongkong, holding possession continuously until 1853, when the port and settlement were finally ceded in full sovereignty. In 1841 Great Britain took possession of Hongkong. France secured a cession of Cochin China in 1862, increasing her territory from time to time by wars of aggression against the natives.

But the great scramble for Chinese territory did not begin until immediately after the conclusion of the China-Japanese war. Russia and Germany led in international looting expeditions. Russia had long wanted a naval base on the Pacific open to her warships the year around. Her only base in the Orient was at Vladivostok, a harbor ice-bound eight months in every year. When Japan had whipped China into submission Japanese troops held Port Arthur, an ideal harbor, open the year around. Russia and Germany came to the rescue of China, and on plea of defending the territorial integrity of the Chinese Empire compelled Japan to give up Port Arthur.

The motive of the Czar became apparent when on March 27, 1898, it was announced at St. Petersburg and thus throughout all Europe that China had "leased" Port Arthur and Talien-Wan to Russia for twenty-five years. Needless to say, a Russian fleet occupied both harbors simultaneously with the announcement. On May 7 of the same year no additional agreement was signed between China and Russia, by which the latter secured a "sphere of influence" in the entire Manchurian Peninsula, one of the richest provinces of the empire. Under this agreement it was arranged that a branch of the Siberian railway should be constructed to Port Arthur and Talien-Wan. China also agreed that no railway concessions in Manchuria should be given to any other power; that no foreign concessions at all should be given in the zone north of the Russian "sphere of influence," and that no fresh ports should be opened to trade in that territory.

This agreement with China gave to Russia the Manchurian Province, embracing an area of 360,000 square miles, equal in size to the States of Iowa, Illinois, Minnesota, Wisconsin, Michigan, Indiana, and Ohio. No one dreams that Russia will ever give up Manchuria. It is today treated and governed by the Czar as a part of his empire, just as much as Poland.

The acquisition by Russia of so important a naval base as Port Arthur naturally alarmed Great Britain and she immediately knocked at the gates of Peking, demanding "compensation." The Chinese government was powerless, and as a result of British importunity, backed by a fleet of warships within convenient reach, China "leased" to England the port of Wei-Hai-Wei, opposite Port Arthur. Great Britain has been busy ever since the date of the "lease," June 1, 1898, in planting heavy guns at Wei-Hai-Wei, much to the discomfort of the Russian invite officers at Port Arthur.

But Great Britain was not satisfied with a mere fort for a naval station. She wanted a sphere of influence commensurate with her importance as a great commercial power, and she wanted not only China but all Europe to recognize that sphere of influence as distinctively British. China by solemn agreement pledged itself "never to alienate any territory in the provinces adjoining the Yang-tse-Kiang River to any other power, whether under lease, mortgage, or any other designation." Thus a British sphere of influence was legally established. By the treaty Great Britain was able to say to the rest of Europe, "When the disintegration of China takes place, this much is mine."

Great Britain's sphere of influence was afterwards formally recognized by the other powers interested in China as legal and binding upon themselves. It includes the Yang-tse Kiang River and the rich Provinces of Kiang-Su, Ngan-Whei, Kiang-Si, Hu-Peh, Honan, and Sechuan. The extent, fertility, wealth, and population of the vast sphere of influence may be better understood by a comparison. If Great Britain, secure in the possession of Canada, were to secure from the United States a "sphere of influence" including the Mississippi River from its source to its mouth, with all the territory between the Rocky and Allegheny Mountains, she would have just about what she has secured in the provinces of the Yang-tse Valley. The Yang-tse River is one of the great water highways of the earth and the valley it waters extends from British territory in Burmah to the Pacific Ocean. When the partition of China becomes a reality, the British Empire in Asia will stretch from Persia on the east, across India, Burmah, the Yang-tse Valley, to the waters of the Pacific and the Yellow Sea, and it will be, next to Russia, the greatest empire in the world in respect to area.

But while Russia and Great Britain had been acquiring large slices of Chinese territory Germany was not idle. The Kaiser wanted a Chinese province, and he sent his navy to take one by force. In retaliation for the murder of certain German missionaries in Shan-Tung Province, a German force was landed at Kiao Chau early in the year 1898. Germany immediately notified the Chinese government of its intention to hold the port as a guarantee of Chinese good behavior. China could do nothing but submit to the inevitable. So, accordingly, in March, 1898, another "treaty" was solemnly signed at Peking, this particular one "leasing" Kiao Chau Harbor to Germany for ninety-nine years, and granting Germany an exclusive "sphere of influence" over the entire Province of Shan Tung. Germany was granted a sole right of railway construction in Shang-Tung, and a preference in all works for the development of the province, and for the supply of machines and material required for such development.

No sooner had China settled with Russia, England and Germany than France was ready with a demand for territory. This time France wanted the Island of Hainan and a coaling station at Kwang-Chow-Wan, on the mainland opposite the island. This was granted, as well as a "sphere of influence" in the Provinces of Kwang-Tung, Kwang-Si, and Yunnan, all bordering on the frontier of French Tonquin.

This sphere of influence, however, intrenched on British rights, and Lord Salisbury filed an energetic protest at Peking. China could only do one thing. In order to placate both France and England she gave the former the sphere of influence demanded, and to the latter "leased" Kow-Lung hinterland, a piece of territory embracing 200 square miles, on the mainland opposite Hongkong.

While these transactions were in progress Japan also took measures to secure her own interests. She did not apply for any lease-hold, but, owing to the proximity of the Japanese Island of Formosa to the Chinese Province of Fu-Kien, she demanded and obtained a pledge that no portion of that province should ever be alienated to any nation but Japan.

Italy undertook to obtain a footing in China, but did not meet with the success attained by the other powers. A strong naval force appeared at San-Mun Bay early in 1899 and demanded the cession of that harbor, three islands, a railway concession to the Lake of Po-Yang, and a sphere of influence in Che-Kiang Province. Although the demand was favored by Great Britain, China has so far completely ignored it.

As a result of this scramble between the greater powers of Europe thirteen of the nineteen provinces of China have been "staked out." Of the remaining six it is interesting to note that the province of Pe-Chi-Li, in which is situated Peking the capital of the empire, has always been tacitly regarded by Europe as belonging to the United States. This country has never indicated any purpose to secure a portion of the Chinese territory. But Europe has taken it for granted that in the partition of China the interests of the great American republic could not be overlooked or ignored. If the United States should today demand of the Chinese government a sphere of influence in Pe-Chi-Li province, it is doubtful whether any power in Europe would object, and Russia and England would probably watch the disembarkation of an American army, without a protest.

But in the final dismemberment of the Chinese Empire and the distribution of its rich provinces among the powers of Europe, Japan must first be recognized as an all important factor. If Russia defeats Japan in the war which all Europe deems inevitable, the disintegration of the Chinese empire will be rapid. If, on the other hand, Japan is the victor, the Chinese Empire may be preserved intact. For Japan is the natural ally of China, in spite of their recent war, and of all the powers of Europe Great Britain alone prefers the integrity of China to its partition. And between them Great Britain and Japan would be in a position to defy all Europe.—*Chicago Tribune.*

Oregon State College

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, JUNE 20, 1900. NUMBER 23.

The Restitution.

THE RESTITUTION advocates the Scriptural restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

Conference Notice.

The North West Conference will hold its Annual Meeting at Scholls Ferry, Oregon, beginning June 22, and holding over the Sunday following.

We hope to make this one of the most successful and heart-warming meeting ever held in the Northwest. All visitors will be heartily welcome.

W. J. BYHAM, Sec'y.

PROGRAMME.

FRIDAY.

8:00 P. M. Preaching.

SATURDAY.

10:00 A. M. Business Meeting.
2:30 P. M. Social Meeting.
7:30 P. M. Song Service.
8:00 P. M. Preaching.

SUNDAY.

11:00 A. M. Preaching.
12:00 M. Basket Dinner.
2:30 P. M. Essays.
Edda Mills, Jay Fiske, Mrs. Lawrence, Urial Grant, Mrs. Brooks, Vinnie McIrvin, Mrs. Jaquith.
Recitations,—Earl Fisk, Samuel Lawrence, Myrtle Trundell, Lizzie Marrs.
7:30 P. M. Song Service.
8:00 P. M. Preaching.

The Association of Believers of the Church of God will convene in connection with the North West Conference, Which will be held on the 4th Sunday in June.

ALMIRA BROOKS, Sec'y.

It is a curious fact that though the rain keeps thousands away from the church on Sunday, it does not deter a single man from attending to his business on week days.

A bad habit is a liability. Pay it off with a check on the Book of Good Resolutions.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 20, 1900.

A WORD WITH OUR PATRONS.

We give herewith a sample of our mail list that you may each understand how your account is.

WTCompton	41
JHShaffer	20
EKBerkey	20
CEClark	28

By this you will know that W. T. Compton's time is paid to 1 Jan. 1901, that J. H. Shaffer's time was out 1 Feb. 1900, that E. K. Berkey's time is back since 1 Dec. 1899, and that C. E. Clark's time expired 1 Aug. 1898. You should each examine the label on your paper and see how you stand. Should there be any error kindly let us know and we will be glad to make correction. If your time is back you certainly can know it, and as you understand that we must have money to pay for paper, etc., you surely will be considerate enough to at once send in your renewals. We do not wish to "dun" any one, only to notify you concerning your account, and you will know what your duty is, and certainly attend to it.

THE Bible is both a defensive and offensive weapon.

IT was Longfellow, we think, who said, "Believe me, the talent of success is nothing more than doing what you can do well."

"If thou would'st read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills! No tears
Dim the sweet look that Nature wears."

IN the partial excavation of Babylon, near the Euphrates, a coin was found on which were engraved three figures of men in a burning furnace. A gigantic is placed opposite the furnace, and two or three people paying homage to it.

THE following paragraph from an unknown writer is worth preserving:—"Daily and hourly do your duty; do it patiently and thoroughly. Do it at the moment, and let it be its own reward. Never mind whether it is known and acknowledged or not, but do not fail to do it."

A SPECIAL from Berlin on the 11th of June says a drama is being played in Kronts, West Prussia, that would do credit to the Chinese Boxers. The Jewish synagogue of that place has been demolished, and great excesses against Jewish citizens have been committed, and martial law has been proclaimed.

AFTER we have *heard* the voice of Jesus calling to us through the gospel, we have something else to do besides merely *believing* the things that he taught. Concerning his sheep, Christ says, "They FOLLOW me. That is the most difficult part of the matter, but it is the test of our sincerity."

EVERY few days workers in the vineyard bear the same excuse from different people, "Oh, I have no time to go all over the Book to see whether you are teaching the truth or not." But we may be quite sure that in the day when the Lord makes up his jewels, Mal. iii. 17, *He* will have no time to gather these busy people."

Principles of Interpretation.

Luther, in his "Pope Confounded," says, "You say it *may* be interpreted thus. It *may* also be understood thus, —it may also be literally interpreted thus,—it *may* be mystically interpreted thus." Away with all these may be's. These, my friend Catharinus, are all refuges of lies,—mere loop-holes of escape, and evidently go to confirm the truth I maintain. Speak thus:—"This is the meaning of the passage, and it cannot be understood otherwise." You will then keep to one simple and uniform sense of Scripture, as I always do, and I always have done. This way of proceeding is to be a divine (?); the former a sophist. For you know that in every controverted subject we must abide by the literal sense, which is uniform throughout the Scriptures."

BISHOP LOWTH says a parable is that kind of allegory which consists of a continued narration of fictitious events, or accommodate events applied to the illustration of some important truth.

"IT is in the struggle with difficulties that our best powers are developed and our strength increased. Take away all need for hard uphill toil, make life a flowery field of ease, and true manhood and womanhood will be spoiled. Just as the muscles of the body cannot become firm and tough without much physical exercise, so the muscles of the mind will remain forever feeble and flabby if no difficulties spur them on to exertion."

REUTER'S correspondent at Constantinople says regarding the important step recently taken by Russia concerning Armenian affairs:—"Following on the verbal representations, the Russian Embassy has presented at the Portea note of a serious and important character. The note sets forth the precarious position of affairs in Armenia. Attention is also called to various incidents already reported, and the Porte is called upon to remedy the present state of affairs."

As we go to press word comes of the opening of hostilities in China. The Chinese forts at Taku opened fire on the combined fleets, and as a result 21 Europeans were killed and 57 wounded. A Russian gun-boat was blown up, a British and a German gun-boat badly damaged, and two British Merchant vessels sunk on the one side. In return two of the forts were blown up, the rest captured by landing parties at the point of the bayonet, many hundreds of Chinese were killed. The relief party going to Peking was forced to return to the ships. All the nations interested are hurrying troops to the scene of trouble.

WE give in this paper an article on the Chinese question, and one on the North African situation. These articles are not merely to show our readers the horrors of possible war, but rather as pointing out the existing conditions that are working by perfectly natural and selfish means,—but under God's hand—toward the final conflict of armed men that is surely coming. The Chinese situation is worse than when this article was written, as the combined forces of the European nations approach the gates of Peking they are confronted by the Chinese army and denied admittance. Should this be enforced it is almost certain to lead to the killing of the foreign ministry, and all with them, as mobs numbering thousands occupy the streets. Russia is sending troops to the scene, and acting independently as was expected she would do, and now the powers are working to induce the United States to take the lead, and send a strong force to the place of disturbance. It is well to take note of the fact that this trouble lies largely in the section of China that has been set aside to be dominated by this country. Our interests are there, and we must perforce protect our interests. Naturally, quite naturally, our nation is led into the thick of it, even against our will. It only shows that One who is stronger is pushing forward his unwilling subjects. Let us watch.

Wisdom.

"Human wisdom is good—but good for nothing if it displaces the wisdom from above. God's work cannot be done in human wisdom. Christ must be made unto us wisdom. Man's teachings are a failure, the Spirit's leadings are a necessity. He does not qualify from without—he must dwell within and destroy selfishness."

Self-Sufficiency.

"Self-sufficiency ends in trouble. No man liveth to himself, and no man dieth to himself. We are placed in this world to be helpful to each other; and if men have a heart to be helpful, there should also be a willingness on the part of others to be helped. The boy who knows it all, and who cannot be taught, until with knocks and ruined health, broken constitution and empty pocket, he finds himself among criminals, learns when it is too late, how much he needed advice and counsel, and direction. The girl who cannot be advised, who knows her own business, and who in defiance of the wishes of true friends and wise counselors makes her bed in sorrow and links herself to life-long pain, and wretchedness and misery, she finds at last that the flowery path she marked out for herself is full of thorns, and that her life which might have bloomed in beauty and brightness has been blasted and blighted through her own self-sufficiency."

ALL God's arrangements agree perfectly. Darkness and sorrow go together. Brightness and joy are fit companions, and God intends to bless his faithful ones with *unalloyed joy*. And the sure Word of prophecy and the spirit of thankfulness unite with the words of the Psalmist, "Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness." Psa. xcvii. 11, 12.

Salisbury on the Signs of the Times.

At the annual gathering of the members of the Primrose League, held recently in London, Lord Salisbury made a speech almost as alarmist as Lord Rosebery's a few months ago. He said, says the editor of *Glad Tidings*, "The elements and causes of menace and of peril, though slowly accumulating, may do so to an extent which would require all our effort to repel them." He advocated the training of large bodies of civilians to the use of arms. The general feeling seems to be that every able bodied man throughout Britain should be taught to handle the rifle and the spade. Evidently the Czar's proposals are not influencing the nations, and the time has not yet come for the beating of swords into plowshares and spears into pruning hooks."

And at a meeting of the British Empire League held lately in London, in recognition of the services of the colonial troops in South Africa, and to welcome the Australian Federation delegates, the Premier said, "The concurrence of the world's causes—to use a modern phrase—what I should prefer to call *causes of Providence*, have brought together the parts of this Empire in a wonderful concurrence—have given them a force which all the world can recognize, and which, if you will only allow it to grow by its own laws, and according to the impulse of its own vitality, will undoubtedly exercise an influence over the character and the progress, and the habits of the world, such as has never been exercised by an Empire before."

In the light of what we perceive to be the prophetic forecast of England's part in the closing drama of this age, these are very remarkable utterances from the man at the helm of the ship of state, and can but confirm us in the belief that she is certainly the latter-day Tarshish.

Selections.

For Next War: North Africa.

Many years have elapsed since Lord Salisbury, who at the present moment is the dean of all European statesmen in his wide experience and profound knowledge of diplomacy and foreign affairs, declared in one of those odd bursts of confidence which are denounced by his foes as "blazing indiscretions" that the question which would bring on the long expected and much dreaded outbreak of a war between the great powers of the old world would be in connection neither with China, nor yet with Egypt, nor the Balkans, nor yet Asia Minor, but Morocco. Of far graver import than the much discussed Eastern question was the Moorish problem, so he declared. And it would seem that now, when his public career is drawing to a close, the predictions which he made a quarter of a century ago are on the eve of realization.

There is no doubt that the English Premier had this in his mind when at the annual congress of the Primrose league he referred to the necessity of Great Britain being prepared for a conflict of far greater magnitude than the Boer war. All sorts of speculations were indulged in at the time by the press as to the nature of the peril that threatened the British Empire. Some expressed the opinion that he had in view the troubles in China, others that it was Russia's movements in Persia which alarmed him, while some even went so far as to insist that he was haunted by the dread of what the United States might do if Bryan were elected President, and called upon to put into execution his menaces against England. It now turns out that it was the Moorish crisis that he had in his mind, and that he regarded the death of the powerful Premier of Morocco occurring at a time when the present French government is in a tottering condition and destined ere long to be succeeded by an administration committed to a warlike policy, as entailing serious danger. For I have excellent authority of an official origin from London for stating that a "vigorous correspondence" is proceeding between the British and the French governments concerning the affairs in Morocco.

It is a fact well known, not only in the official world in London but likewise in foreign capitals, that England has determined upon occupying Tangiers in the event of France carrying out her intentions of seizing Tafilet. There is no doubt that this action on the part of the one nation as of the other would bring them face to face in such a manner that it would be impossible to avert war—a war which the German, the Spanish, and the Italian governments have had in contemplation for some time past.

In the case of most great international conflicts there is usually a possibility of averting actual hostilities by means of mediation, of negotiation, and of arbitration. In fact, when the Muscovite army was at San Stefano, in sight of Stamboul, and was only kept from entering the Turkish capital by a threat on the part of England to move up her fleet to the Bosphorus, war between Russia and Great Britain was avoided solely by means of arbitration at the Berlin congress of 1878. But in the case of the Moorish problem there can be no question of an international conference, for the only practical proposal to submit to a congress of this kind would be the neutralization of the Straits of Gibraltar, a matter which it would be preposterous even to consider unless England consented to relinquish her rocky stronghold of Gibraltar. That is why an international conference on the Moorish issue is so impracticable that the idea thereof is being scoffed at by old world statesmen.

If England is so determined that France should not seize Tafilet without such drastic action on her own part at Tangiers as would involve the two nations in war, it is because the possession of Tafilet, commanding as it does all the great trade and caravan routes of the Moorish empire, would place the latter at the mercy of the French and would entail either its occupation in the same manner as in Tunis, or else its annexation pure and simple to Algeria. The British commercial interest in Morocco surpass in importance those of all other nations. Moreover, the Sultanate constitutes a valuable market for English manufactures and exports a large quantity of grain and other produce to Great Britain. Yet the latter sooner than embark upon a war with France—so serious to both nations from an economic point of view—would prefer to have Moorish markets closed to her trade in the same way as those of Madagascar and of Tunis, were it not for the fact that her supremacy at sea is a stake in the matter. France's possession of Tangiers and of the coast line at that northernmost point of Africa, which almost directly faces Gibraltar, would almost, if not entirely, destroy the strategic value of Gibraltar, which is one of the principal links of that remarkable chain of naval stations and strongholds by means of which Great Britain retains control of India, and in fact of the whole of her vast transpontine empire. France possessed of Tangiers would have virtually realized that fantastic dream which is the theme of so many French writers and public speakers—namely: the conversion of the Mediterranean into a great French lake. The powerful colonial movement at Paris makes no secret of its object to secure possession of Morocco, and its leaders, several of whom belong to the Nationalist party in France, have been reviling the present Cabinet for not having already turned to better advantage, in the Moorish empire, the difficulties of England in south Africa. Some day or another there is to be a submarine tunnel connected in southern Europe with the northernmost point of Africa, and the French are resolved that the African end of this tunnel, at any rate, shall be in French hands.—*Chicago Tribune.*

Communicated.

Respected Friend:

Your letter of April 18th was found a few days since and reread, and in its perusal I find some thoughts that I fear have not been fully answered. You speak of the woman of Rev. xii., and claim that the child that the woman brought forth was Constantine. There are but two promises to any that are to rule all nations with a rod of iron. To the Son of God (Psa. ii. 9) this promise is given, also to the son that the woman was to bring forth. I cannot place Constantine in juxtaposition with Jesus Christ the Son of God, in the fulfilment of this promise. It can be only those redeemed by the blood of Christ out of every kindred and tongue and people and nation, who are to rule all nations with a rod of iron. Again was Constantine caught up to God and to his throne? To intimate that Constantine ruled all nations by means of the doctrine of the immortality of the soul is to strain the vision to its utmost tension. Your view of this vision makes too much imagery of it. Indeed you make it all imagery, and leave nothing for reality, except in regard to the dragon and I am thinking that there will be dragon enough found in the future to answer every purpose of a dragon. The great tribulation is certainly in the future, and whatever causes the great tribulation will develop dragon enough for all practical purposes.

As to what is called "Fair Chance," I have no confidence in it, it is a delusion. You say in regard to the heathen: that you cannot see why the living heathen are any more worthy of having the gospel than were their ancestors who are dead and gone. But I would say,—the gospel is not given them on account of their worthiness, but on account of their being of the great family of humanity. You say, also, "either we must deny that Christ died for all, or we must concede that all must be raised and given a chance to hear." We answer, not necessarily. Evidently, the plaster is as large as the sore. But if through inattention or neglect the plaster fails to cover the sore, who is accountable but the nurse? You acknowledge that the "Fair Chance" theory has had a pernicious influence in the world; then, why believe it? If it is a part of the gospel that Christ sent out his disciples to preach, (Mark xvi. 15), it should be preached everywhere, but if it is not gospel, it should be denounced.

Again—You say—"Jesus says—there will be a resurrection of the dead, both of the just and the unjust." You are a little mistaken in this: it was not Jesus that said this, but Paul in speaking of the Jews said, he had "hope toward" God which they themselves also allow that there shall be a resurrection of the dead, both of the just and the unjust. But, admitting such a resurrection to be true, who are the just and who are the unjust? We understand that the just are the first fruits unto God and to the Lamb. They are caught away in the clouds to meet the Lord in the air at his thief like coming. 1 Thes. iv. 17. But who are the unjust? They are all believers in Christ who have a character in some respects in harmony with the character of Christ and are brought to view in Rev. vii. 9. These are not kept from the hour of temptation, Rev. iii. 10, but go into the great tribulation where they wash their robes and make them white in the blood of the Lamb. This hour of temptation or great tribulation will be grievous and bitter "such as was not since the beginning of the world, no, nor ever shall be." Matt. xxiv. 21. This will be the day of Anti-christ's rule.

You say the unjust will never see, nor taste the endless life, when the second death cuts them off, they are gone forever. You speak of the second second death as if a man must die the time in order to constitute the second death. I think this is a mistake. Let us examine the first death, and then we will be better able to understand what the second death is. The first account of death we find in Gen. ii. 17. "Dying thou shalt die." This penalty was denounced upon Adam in consequence of his disobedience, and this penalty Adam transmitted to all his posterity. This is the first death. The innocent infant and the righteous are under this sentence. All must die in consequence of Adam's disobedience. But Ezekiel xviii. brings the time to view when this law of life will be changed. He says—"What mean ye, that ye use this proverb concerning the land of Israel saying, the fathers have eaten sour grapes and the children's teeth are set on edge?" "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Thus the prophet goes on to show that "If a man be just and do that which is lawful and right," he shall live and not die. We know that this law of life and death, does not and cannot obtain in the present dispensation. But when the restitution is complete, and Paradise restored, then Ezekiel's law of life and death will come into action, and this law of death is what is called the second death.

But many are horrified when we tell them that there shall be death or sin in the new earth state. See Isa. lxv. 17, 18, 19, 20. Here it is clearly shown that there will be sin and sinners and death in the new earth, and 1 Cor. xv. 26 and Rev. xxi. 4 are quoted to prove that there shall be no more death after a certain time. But in referring to the Greek I find that death in each of these quotations is preceded by a definite article, *ho thanatos*, the death. What death? Ans., the Adamic death. None will die in consequence of Adam's transgression and only each for his own sin. See also Rev. xx. 14, "And *the* death and *the* hades were cast into the lake of fire, this is *the* second death. In verse 8 of the 21st chapter, the definite article is placed before death and second making them to read *the* death *the* second.

In connection with the Adamic sin, see John i. 29, "Behold the Lamb of God, which taketh away the sin of the world." Jesus the Lamb of God is appointed to remove the curse and take away the sin and death that Adam entailed upon his posterity and bring mankind back to the position that was occupied before the fall; under law, the breaking of which will result in death. This is restitution and nothing short of this is restitution.

Submitted in love,

D. HOWARD.

Obituary.

On October 20, 1899, James Monroe Olmstead fell asleep in Jesus, at his home in Oakland, Cal. after a few days illness, aged 76 years. Brother Olmstead came to California from Eastport, Me., in 1850, and being a Baptist, he was identified with that denomination as a charter member of the first church built in San Francisco. About 20 years since, however, he received farther light through the ministrations of Brother Benjamin Wilson, and was baptized by him at that time. He has been ever since a constant subscriber to THE RESTITUTION, and his walk as a Christian has been known as true and faithful. He was remarkably even tempered, and whenever opportunity offered, he presented the truth to others which was so dear to him. He was never ashamed of the gospel of Christ. For about ten years he met with the little band at San Diego, Cal., among whom Sister Carrie Williams is well known. He left a loving wife to mourn his loss to whom his death was a severe blow. Brother Thomas Wilson conducted the funeral services, assisted by Rev. Mr. Hill, Baptist minister. We believe the deceased brother could say "Thou wilt call, and I will answer thee; thou wilt have a desire to the work of thy hands."

The heart can become habitually pure, and it can become gradually more hard. A man can harden so that he might yield to evil acts to which he at one time would have thought it impossible for himself to be influenced. Our natures can develop in two widely divergent directions, toward life or toward death.

Though we are not to despise the day of small things, we are not to be satisfied with it.

Earn sweet sleep at night by sweet and pure acts during the day.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

G F Randolph	1.50
Mrs E Coffin	1.50

Low Rate Excursions to Chicago via Pennsylvania Lines.

June 26th and 27th for National Prohibition Convention, low rate non-transferable excursion tickets will be sold to Chicago via Pennsylvania Lines, valid for return trip until July 4th.—june 27

$31.50 Round Trip to Denver, Colorado Springs and Pueblo.

Via Chicago, Union Pacific and North Western Line, June 19, 20, July 3, 9, 17, August 1, 7 and 21, good returning until October 31. Also very low rates on the same dates to Glenwood Springs, Ogden, Salt Lake City, Hot Springs and Deadwood, S. Dak. Quickest time. Best service. All agents sell tickets via Chicago & North-Western R'y. For full particulars address, A. H. Waggener, 22 Fifth avenue, Chicago, Ill. —june 30

Poetry.

An Empty Seat.

(The following lines to the memory of our beloved Brother Mitchell, who fell asleep in Christ, March 6th, 1900, who was an honored member of the Church of the Blessed Hope, Cleveland, Ohio, from its organization in 1853.)

A seat once filled is empty now!
It's occupant has gone
To sleep in Jesus in the tomb,
Till resurrection morn.

His hope was placed in Christ the Lord,
Who suffered here and died
For sinners who believed his Word.
The Lamb, the Crucified.

Anxious for others to embrace
The faith he loved so well;
His anger did the people to trace,
And where he loved to dwell.

His Lord instructed him to search
The Scriptures for the truth;
Though while at home he loved the church,
Church of the Blessed Hope.

A strong belief did he maintain
His Lord would soon return,
To raise dead saints to life again,
For this his heart did burn.

Quiet and meek his daily life,
Yet, earnest for the truth
But he contends was free from strife,
From manhood hoed to youth.

He's waiting now in death's embrace,
To hear the trumpet sound
The call to stand and take his place,
With first raised from the ground.

To be eternal with his Lord,
To reign through endless days,
According to the written Word.
Through mercy and through grace.

A loved companion he has left,
A little while to mourn
Our loss of him, now so bereft,
Till for dear Lord's return.

To raise the dead and give them life,
His kingdom to possess:
To reign with Jesus, put down strife
Throughout this wilderness.

Then peace, good will to every man.
To earth's remotest bound;
And lion down lie with the lamb,
Wherever man is found.

Then sleep dear saint, where Jesus lay,
As he has blessed thy bed,
For soon he comes and then will say,
Now join thy living head.

L. C. CATTELL.

Communicated.

The Regeneration.

"Then answered Peter and said unto him, behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, verily I say unto you that ye which have followed me in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 27, 28.

The regeneration here spoken of was apparently a familiar subject to our Lord's hearers, and embracing as it does the restoration and government of the twelve tribes, it seems highly probable that it is either identical with or will be included in what the Apostle Peter afterward calls, "The times of restitution of all things." Acts iii. 19–21.

We know that our Lord and his disciples, as well as the Jews in general, were deeply interested in the promised kingdom of Messiah, of which so much has been written in the prophets or prophetic Scriptures. It was by far the most prominent subject in their public discourses of our Lord, and his private instructions to his disciples. It was the topic of conversation at some of the most sublime moments of his life, and many of his most valued promises are associated with it. At the last supper he said, "I will not drink henceforth of this fruit of the vine, until the day that I drink it anew with you in my Father's kingdom. And after his resurrection, when he was seen of them forty days he spoke of the things pertaining to the kingdom of God."

This subject of the kingdom was always uppermost in the minds of the disciples, so much so that on one occasion our Lord spoke a parable because they thought that the kingdom of God should immediately appear. We are in no uncertainty, moreover, as to the manner in which they always understood the promises concerning this kingdom and their own position in it. Their expectations are clearly indicated in the request of the mother of James and John, "Grant that these, my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom," (or in thy glory.) Mark x. 37.

Seeing how their minds were occupied with expectations of a glorious kingdom and an exalted position therein, we may safely conclude that when our Lord spoke of the regeneration, when he himself would sit on the throne of his glory and they also would occupy thrones, they would at once understand him to be speaking of his kingdom, and that the regeneration would be one of its characteristics or accompaniments, a conclusion that is greatly strengthened by what he afterward said to them on this subject, "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 29, 30.

It is often said that at this time the apostles misunderstood the nature of the kingdom of heaven, that they were carnal, and looked for an earthly kingdom. It does not appear however, that our Lord ever corrected what are supposed to be their erroneous views, neither is there evidence that their expectations were afterward changed or even modified. They were in error respecting the time of its manifestation, but as to the nature of the kingdom itself, they were evidently well instructed: for our Lord himself said to them, "To you it is given to know the mysteries of the kingdom of heaven," and when he had in parables unfolded to them some of the characteristics of it, in reply to his questions, "Have ye not understood all these things? they said unto him, Yea Lord." After his passion he was seen of them forty days, and spoke of the things pertaining to the kingdom of God, but their question, "Lord, wilt thou at this time restore the kingdom to Israel?" shows us that their expectations were unchanged. Nor does the Lord's answer in the least indicate that they were wrong in the views they held. He told them plainly that it was not for them to know the times or the seasons, but he did not warn them that they were cherishing false hopes and expectations, which he surely would have done, had they really been doing so.

The writings of the apostles show that to the last, the kingdom of God was the object of their most ardent hopes, to which they constantly directed the minds of others. The following are examples of the teaching of the apostle Paul, concerning the souls of the disciples and exhorting them to continue in the faith, and that we must through tribulation enter into the kingdom of God, Acts xiv. 22. "And now, behold, I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more." Acts xx. 25. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ." Acts xxviii. 30, 31. "Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. vi. 9. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." 2 Tim. iv. 18. At the close of the apostle Peter's life, when his end was near, he wrote, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 11, and the apostle James asks, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii. 5.

There is no truth in the whole Bible more clearly and emphatically stated than that the Lord Jesus Christ, who was taken up into heaven, shall come again in like manner as he was seen to go into heaven. His coming again is repeatedly referred to as the "blessed hope" of his followers, for then they also shall appear with him in glory. But it is quite as clearly revealed that the object of his coming is to establish his kingdom on the earth and reign over it with his chosen ones, and very much is said concerning the nature of this kingdom, its extent, its rulers, its subjects, its duration and its issues. In our Lord's day this subject was doubtless much better understood than it is in the present day. The great error of the Jews appears to have been in thinking that the kingdom was there on mere national grounds, because they were the children of Abraham, but our Savior taught them, "Except a man be born again he cannot see the kingdom of God," and that many shall "come from the east and west, and north and south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God, (or heaven,) but the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth."

In the Sermon on the Mount there is much said to correct the prevailing error respecting those who are to inherit the kingdom; but there is nothing to show that the nature, dignity, and glory of the kingdom itself was not rightly apprehended. "The poor in spirit," "They which are persecuted for righteousness sake," "Those who do the commandments of Christ and teach them." "He that doeth the will of my Father which is in heaven." These are the ones, these are the persons who are to inherit the kingdom, to the exclusion of the Scribes and Pharisees who sought glory of men.

In our own day the kingdom of heaven is understood to mean something so vague and indefinite that it takes innumerable forms and definitions, according to the teaching of different persons, but nearly all agree in rejecting the Jewish idea, without inquiring whether it is Scriptural or not; and whether it was condemned or countenanced by our Lord and his apostles.

The more this subject is looked at in the light of both the Old and the New Testaments, the deeper will become the conviction of its importance. Perhaps it is not going too far to say that Messiah's kingdom is the subject of the prophetic Scriptures; and that the regeneration and times of restitution of all things, are included in it. All the prophets speak of a glorious time, when the great King shall reign in righteousness and have dominion over all the earth: when men shall be blessed in him, and all nations shall call him blessed. One dwells upon the benificent character of the government of the King and its results: another states that the saints of the Most High shall possess the kingdom when the ancient world kingdoms represented by the head, breast belly and feet of the great image Nebuchadnezzar's vision, Dan. ii. are all broken in pieces and consumed by it, while another writes, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem; and he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Micah iv. 1-8.

That this is the same great and glorious kingdom that is spoken of by all the prophets, though in a [redacted] ways, can scarcely be doubted. The whole being comprehended in the good tidings first announced by John the Baptist, "The kingdom of heaven is at hand," Matt. iii. 2. Our Lord himself went everywhere preaching the good tidings of the kingdom, and at the close of his ministry he said to his disciples, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." The apostles never lost faith in the good news of the kingdom so emphatically announced by our Lord. They diligently strove to be themselves, and desired that others too might be counted worthy of the kingdom of God, for which they also suffered; and they exhorted to diligence and holiness, so that an abundant entrance into it might be obtained.

The Apostle Paul went about preaching the kingdom of God, and teaching that it is through much tribulation we must enter into it; and warning us that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance therein.

The importance of a subject so largely dwelt upon in both the Old and New Testament can hardly be exaggerated, and it seems strange that that which is so manifestly a future thing to be inherited by the righteous only, should ever have been misunderstood and confounded with the present dispensation, in which the righteous are led to expect sharp discipline, severe trials and sore chastisements, in order that in their Father's house they may be vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Their present lot of trial and suffering is repeatedly placed in sharp contrast with their future. Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; for our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. If we suffer, we shall also reign with him." Trial and suffering in some form or other is still the lot of all that will live Godly in Christ Jesus; "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But, although often severely tried and chastened, the children of God ought to know that their Father in heaven is seeking their profit, that they may be partakers of his holiness, and they are exhorted and encouraged by their Lord himself. "But rather seek ye the kingdom of God, and all these things shall be added unto you." "Fear not, Little flock, for it is your Father's good pleasure to give you the kingdom."

JOHN FOORE.

Still Preparing for War.

Every turn of the wheel of the different nations of the world seems to be made with one and only one object in view, that of strengthening her navies and armies. Prepare for war, increase the navies and muster the armies, seems to be the supreme thought of the hour.

The German government has just passed a bill to exclude the meat and meat products of the United States from the markets of that empire. The German people want our meats for food. They are cheap and have been proven healthful. The commercial interests of Germany have protested against the passage of this law, claiming that it will have the effect of stopping trade with this country, which would be a hard blow to the commercial interests of Germany. It is insisted, by those opposing the law, that if Germany excludes our meats from her markets, we will refuse to deal in their products, which will be greatly to their detriment. It is said the Emperor of Germany takes this view of the matter.

Our Minister to Germany protested vigorously on behalf of this nation against the enactment of the law, still it was passed. Why was it passed? The farmers in Germany wanted to exclude our meats from their markets because they want to shut off competition. The imperial government, including the Emperor, want to secure the passage of a bill appropriating a very large amount to build more warships and otherwise improve the army. The farmers are opposed to making this large appropriation. The government, in order to secure the passage of the bill making the appropriation for the navy, entered into an agreement with the farmers that if they would give them their support in passing the navy appropriation bill they would pass the bill excluding American meats and therefore the [redacted] it bill is passed.

The German people may go hungry because they are deprived of cheap food. The business of the German merchant and manufacturer may be ruined, no matter, everything must give way that the preparation for war shall go on.

When the navies are built and the armies of the world are mustered, then war must come. These great armies will not be permitted to rust out. God has caused the nations to arm until the time of the conflict was ripe. Can there be any doubt that we are now in the time of the end. Let us be sober. Let us be ready. "Watch for in such an hour as ye think not the Son of Man cometh."

R. S. DOWNING.

P. S. The situation in China is indeed critical. The present crisis will pass, but it shows how acute the present situation is. Think of it, in this enlightened age of the world. Nearly all the great nations of the world combining their armed forces to prevent the barbarians from murdering people whose only offence is that they profess the religion of the Lord Jesus Christ. Truly we are in the time of the "distress of nations." The end draweth nigh. R. S. D.

Answers.

Editor Restitution:

To Brother Hudler's question as to when begettal takes place, I would say, In nature it is always before birth, and as baptism is a symbolic birth, Jno. iii. 5, begettal must necessarily precede baptism. The reception of the gospel—the good seed—the word of the kingdom into an honest and good heart, is the way and time of begettal while baptism is the initiatory act between the two stages or conditions—a fruit and a proof of our having been begotten by the Word of God. T. E. ADAMS.

Editor Restitution:

Our tent meetings with the Missouri-Kansas Conference work are progressing satisfactorily, and a fair hearing.

I wish to congratulate Bro. W. H. Wilson on his successful handling of the discussion with Mr. Browning.

In answer to Brother Hudler's question will say:—Jesus said to Nicodemus that "except a man be born again he cannot see the kingdom of God." To explain this for Nicodemus he said, "Except a man be born out of the water and out of the spirit he cannot enter into the kingdom of God." Here are two births, one out of water, and one out of the spirit. The one out of the water at baptism, a symbol of the one out of the spirit at resurrection. As these are based on, as a figure of the natural birth, there must be a similarity. And in all our readings on physiology and observations as to the natural we never read of nor heard of a begettal, conception, quickening and birth all at one and the same time, as would have to be in baptism.

In further explanation to Nicodemus as to the begettal, as Greenfield says of *ginomai* when used as to the work of the male parent should be rendered begotten, and when used as to the work of the female should be rendered born. Jesus said, John iii. 8, "The Spirit speaks where it sees fit; you hear his voice. So—in this way—is every one begotten of the Spirit." This is by hearing the glad tidings, as the Word is the Sword of the Spirit.

Following the begettal by the Spirit through the Word is the change of the affections—change of the mind,—change of the heart. This is followed by the assertion of the will—"I will arise and go to my father's house." Here is an assertion of life. And as in the natural, life always precedes birth, so this must precede baptism, for baptism to be of any avail. If this begettal and life is not there first it will be—if birth at all—a still birth.

Strange to me that Brother Hudler, or any other man among us, capable of dividing the Word rightly would ever have trouble over the questions as to the when, and the how, of the begettal. G. M. MYERS

Conference Report.

The Annual Conference of the Church of God in Michigan, convened as per announcement. All the officers were present. Bro. F. L. Austin came Thursday evening. It is indeed a great pleasure to chronicle another good and profitable conference meeting at Dutton. The brethren were all so cordial and all received such a hearty welcome, that we all felt that it was good for us to be there. The attendance was small the first evening and Friday was a rainy day, but it did not prevent the dear ones from coming, and by Saturday evening the attendance was large.

Ministers present were Elder L. C. Chase, Raisin, Michigan, Brother F. L. Austin, Argos, Ind., Brother Winchester, Byron, Michigan, B. W. and M. A. Woodward, Dutton, Michigan.

Business meeting Saturday, 1:00 P. M. Minutes of the last meeting read and accepted. All the officers were re-elected. H. C. Hammond, President; L. C. Chase, Vice President; E. Jackman, Secretary; A. K. Richardson, Treasurer; B. W. and M. A. Woodward, Evangelists.

Treasurer's report: Received with the amount on hand $329.58; paid to the evangelist $273.00; money paid for conference work was $31.50; paid out in all $304.50. Balance in the treasury $25.08. Moved and carried that the treasurer's report be accepted.

Evangelist's report: B. W. Woodward preached 115 sermons, funerals 7, married 3 couples, baptized 49. M. A. Woodward preached 108 sermons, funerals 5. Number of sermons for B. W. and M. A. Woodward 223. Moved and carried that our evangelist's report be accepted. Brother and Sister Woodward have done a good work the past year. May the Lord be with them and crown their efforts with success.

"Resolved that we favor a general conference to be called at the earliest convenience, and that our treasurer be instructed to appropriate the sum of $10.00, if necessary, to co-operate with the conference of any State or States (as the case may be to that end) to forward the aforesaid work.

L. C. CHASE."

"Resolved that Sister M. A. Woodward be constituted corresponding secretary, and is hereby empowered to co-operate with the secretary of any other State conferences.

L. C. CHASE."

"LADIES' TITHING SOCIETY."

Money received for the year (with what was in the treasury) $107.79 $40.50 was appropriated to send The Restitution to 7 different names. The good work is prospering and from a small beginning much good has and will be accomplished.

Solicitors were appointed from each church, viz., Dutton and Fisher, Sister Brewer, Watson, Sister Martha Pike, Brady, Bro. Worthington, Grand Rapids, Sister Ella Shults; Hillbrook, Sister A. Lake; Raisin, Sister E. West; Coats Grove, Sister Nora Coats; Byron Center, Sister Mapes. All the social meetings were good and a great deal of interest was shown by all the brethren and sisters that their faith was still strong in the coming of our Lord and Master. The singing was much enjoyed, especially the song service by Sister M. M. Nichols. Sister Woodward wrote to Brother Fred Greiner of Niagara Falls, New York, asking him if he could meet with us, if he could not, would he arrange a Bible reading for our conference. Being unable to come Brother Greiner sent the following subject. St. John v. 39, "Search the Scriptures." The Bible reading was well rendered by Sister M. A. Woodward and interesting and instructive to all.

Sunday morning, social meeting by B. W. Woodward, lesson Rom. xii. After the social meeting a poem was recited by Sister Pearl Stickler, "Something Strange," which was published in The Restitution of April 18, 1900. 10:30 A. M., sermon by Elder L. C. Chase, Luke i. 3, 4, subject, "Certainty of Things." After our Bible reading Sunday afternoon, the Lord's Supper was administered by Brothers Woodward and Hammond. Brother Chase is a man who is earnest and zealous. He delivered the Word very impressively, yet he does it in all kindness, and in a spirit of Christian love. He is indeed one of God's faithful watchmen, proclaiming God's message in all of its purity. Bro. Austin preached 3 able sermons during the conference, and at a request from brethren he was to remain a day or two longer. Bro. Austin's sermon of Sunday evening was especially interesting. Subject, "The Kingdom of God." May God sustain his gospel workers, that much good may be done before the Master comes. Though no one came out openly on the Lord's side, yet we feel sure that in many cases the seed was sown in good ground, and in due time will bring forth fruit meet for repentance.

EMMA JACKMAN, Sec.

It is better to perform faithfully all the little Christian duties that fall to us day by day, than to do great things for only a season.

One Fare for Round Trip within a radius of 200 miles on the Nickel Plate Road on July 3rd and 4th. Tickets good returning until the 5th inclusive. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—july 4

4th of July Trips.—Excursion Tickets Will be Sold via Pennsylvania Lines.

Following the annual custom, reduced rate tickets will be sold via Pennsylvania Lines for 4th of July trips. They may be obtained July 3d and 4th at any ticket station on the Pennsylvania Lines West of Pittsburgh to any other station on those lines within a radius of 200 miles. Return coupon will be good until July 5th, inclusive. For particulars about rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.—july 4

The Nickel Plate Road will sell excursion tickets for the 4th of July at one fare for the round trip, within a radius of 200 miles, good going July 3rd and 4th and returning until the 5th inclusive. Write, wire, 'phone or call on nearest agent or C. A. Asterlin T. P. A. Ft. Wayne, Ind.—july 4

Low Fare West. Special Rates to Kansas City via Pennsylvania Lines for National Democratic Convention.

Excursion tickets to Kansas City for the National Democratic Convention will be sold July 1st, 2nd and 3rd via Pennsylvania Lines. Tickets will be good returning leaving Kansas City not later than July 9th. For information about rates, through time and train comforts, apply to nearest Ticket Agent of the Pennsylvania Lines.—july 3

4th of July Excursion via the Nickel Plate Road on July 3rd and 4th, good returning until the 5th, inclusive. One fare for the round trip within a radius of 200 miles. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—july 4

Excursions to Lake Maxinkuckee.

Commencing June 17th and on each Sunday during June, July and August the Vandalia will run a special excursion to Culver and return. Trains will leave Plymouth at 8:56 a. m. and returning will leave Culver at 5:45 p. m. Fare for the round trip 25 cts. T. A. Downs, Agent.

Editor Restitution:

In your paper of March 14th I read words that do my soul good and should be of great encouragement for those who are waiting for our coming King, and I take courage and I am going now to do more for the cause. I wish you to reprint those beautiful lines, for in these days it is so natural to see people drift with the current, or in other words seek popularity; for instance when they go in a community they generally seek the most popular church. I now give you the words which I hope the dear brothers and sisters may place in their scrap book.

"Alone with Jesus; it is human to stand with the crowd; it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide. It is natural to compromise conscience and follow the social and religious fashions for the sake of gain or pleasure. It is divine to sacrifice both on the altar of truth and duty. Then the people go on in the same style to tell how the Apostle, in his first appearance before Nero, to answer for his life for teaching contrary to the accepted views of the Roman world. How Noah stood alone for prophesying the flood. Abraham wandered and worshiped alone. Daniel died and prayed alone. The church praised Abraham and persecuted Moses. How they praised the prophets and persecuted Jesus. The church and popes praised the Savior and persecuted the saints. Wanted today, men and women who will obey their convictions of truth and duty at the cost of fortune and friends and life itself."

In comment on the above: Are we steming the tide? For instance, Are we striving to lead some one out of the way of darkness? How many seeds Satan is sowing. Thou shalt not surely die, and man is possessed with an immortal soul that cannot die. Did the serpent not tell Eve this in the garden, and is not this proclaimed from the pulpit today; and millions believe it, and among them are there not some that are dear to us? Some are friends and others nearer ties. Are they not going down to eternal death, and are we in any way trying to uproot the mistake and in its stead give them wholesome food? Or are we just thinking, oh! It is no use, just let them alone. If this is the case, we have not the love in our hearts we should have; and in that day of his glorious appearing, when the Gentiles say, "Surely our fathers have inherited lies and vanities wherein there is no truth;" Jer. xvi. 19. Then no doubt our friends will turn on us and tell us, why did we not show them the way? When they see all and their doom is eternal death: when God told the Israelites that, this day choose life or death. See Deut. xxx. 15 and 19. So we see the two were placed before them (not going to heaven or hell, but life or death). Isa. xxxviii. Hezekiah was told he should die, and he turned and prayed and what were his words? For the grave cannot celebrate thee, they that go down to the pit cannot hope for thy truth. But the living will praise thee as I do this day, and God lengthened his life fifteen years. How different from modern death-beds, as they say the dead know more than the living. I would like to go on and say words of encouragement to the household, but know this, that to those who look for him will he appear the second time without sin unto salvation. Yours waiting for Christ,

MRS. LOU GREER BUTLER.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Change in Time of Trains on Pennsylvania Lines.

Under a new Schedule in effect May 27th, 1900, passengers trains over the Pennsylvania Lines leave Plymouth Station as follows:

FOR THE EAST.

No. 6, 8:20 a. m. Daily. No. 22, 10:08 a. m. Daily Except Sunday. No. 20, 3:05 p. m. Daily. No. 8, 5:40 p. m. Daily. No. 2, 7:55 p. m. Daily, Extra Fare Train. No. 38, 8:43 p. m. Daily Except Sunday.

FOR THE WEST.

No. 15, 5:08 a. m. Daily. No. 5, 6:27 a. m. Daily, Extra Fare Train. No. 37, 9:17, a. m. Daily Except Sunday. No. 21, 12:05 p. m. Daily. No. 39, 2:10 p. m. Daily Except Sunday. No. 9, 6:03 p. m. Daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent.

To the Brethren of Kansas and Missouri.

We pitched the Conference tent in the park here at Morrill, Kan., May 21, and will commence meeting at Severance, Kansas, June 1st. Then to Connor, Kan., June 10th, to Pleasanton, Kan., July 7th, and Prescott, Kansas July 28. These points are all close to the line between the two states. We would like to have as many brethren as can, attend these meetings. The annual meeting will be held in Kansas City about Sep. 1st, but a more definite notice will be given later. Some of the points we want to visit this season are not able to meet the expense of a meeting, therefore we depend upon the brethren at large to contribute to the work to enable us to meet these points. Send all contributions to P. H. Oatman, 2711 Olive St. St. Joseph, Mo. Any letter intended for me should be sent to the above place of meeting.

A. W. DARBY, Sec'y.

Popular Lectures by M. Jollin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Jollin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Jollin, 624 Woodland Av., Cleveland, O

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Brother Underwood:

Please say to the Household of Faith, that I am now at Santa Ana, California, and the Lord willing, will respond to calls to preach the Word, the Truth, Sound Doctrine, without making any charge, believing that the whole earth is the Lord's and the fullness thereof, and if I am his servant I shall not want. With David I can say, "I was once young but now am old, yet have I not seen the righteous forsaken nor his seed begging bread." He is ever merciful and lendeth, and his seed is blessed.

Yours in hope of the kingdom.

J. T. PAINE, Sr.

Editor Restitution:

Please say to the brethren that if any one needs my labors in the proclamation of the Word, that I am now ready to go wherever there is a way opened up, or where there may be listening ears to hear. Address me at 2012 W. Corning Ave. Parsons, Kansas. JOHN SHORE.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

Summer Outings.

Before deciding when and where to spend a portion of the hot season this year, send for the booklet issued by the Nickel Plate Road, entitled "Summer Outings," including many picturesque points on the south shore of Lake Erie and the classic shores of Lake Chautauqua. Sent to any address upon application to B. F. Horner, General Passenger Agent, Cleveland, Ohio.—july 6

June 17th to 21st, inclusive, account Annual Convention Music Teachers' Association, tickets at reduced rates will be sold to Des Moines, Iowa, from Pennsylvania Lines ticket stations; valid returning Saturday, June 23d, inclusive.—June 21.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

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Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

Notice.

I wish to say to the isolated brothers and sisters, in central Illinois, that I have so arranged my affairs that I can devote most of my time to the Master's service, and will try to call on and hold meetings with any who wish my services. I will be pleased to hear from any of like precious faith, whether they wish my services or not. My address is in column of addresses.

U. P. GRAHAM.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, presiding at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder. Anna Phillips, Secretary.

Church of God, Plymouth, Ind. meet in their Church Cor. Center and Water Streets, every Sunday at 10:30, A. M. Sunday School 12:00 A. M. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jollin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., a mile s. e. Preaching by F. L. visits four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 203 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Pearne Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1215 Logan Ave. San Diego, Cal.

The Church of God near Scircleville, Ind. meet in the Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Plymouth.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelmann.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves. for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Chalbrook, Pa., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Ready and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Close.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Calvin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:30 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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May 15th marks the opening of the season for 1900, and commencing that date excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. For particular information on the subject of rates and time tables apply to Ticket Agents of the Pennsylvania Lines, or to P. Van Iseen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainment, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary, Winona Lake, Ind.—june 30

VANDALIA TIME CARD

In effect, May 28, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For Southbend.....8:44am
No. 14, " " " 12:30noon
No. 8, " " " 10:03pm
No. 12, Sunday Only, for South Bend...9:44am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15a m
No. 3, " " " 12:52noon
No. 9, " " " Logansport.....7:25pm
No. 11, Sunday Only, " " 6:38pm

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VOLUME XLIX. PLYMOUTH, INDIANA, JUNE 27, 1900. NUMBER 24.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

A Kind Word When You Can.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother,
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted
Bread on waters cast are they:
And it may be we shall find them
Coming back to us, some day.
Coming back when sorely needed,
In a time of sharp distress,
So, my friend, let's give them freely,
Gift and giver God will bless.

Communicated.

Signs of the Second Advent.

Dear Restitution:

When restitution shall be fully completed, nothing that God made at the time of creation, will need to be destroyed, in order that either man or beasts may have all they may need for every purpose whatever. No, until after the flood man was permitted to use any living thing for food. God told Noah that he might eat meat. He at the same time made the animals, birds, fishes, etc., wild and afraid of man. But for this warning to the animals, man would have killed all of them and they would have become extinct.

The skins of animals were not used for clothing, for boots or shoes, or for any other purpose before the flood. Neither was the wool cut off of the sheep's back and made into clothing for man. Neither was the fur of animal or his pelt used to make robes for the first pair. Neither were the birds destroyed to decorate mother Eve's hat.

The prophets tell us that in the restitution age the animals, including all manner of reptiles, will become tame, gentle and kind. Isa. ii. 6. This cannot take place until the reason for the animals being made wild shall be removed. When man's desire to kill the animals shall cease then will the animals become tame and not before. Man is a fruigiverous animal. He was given the fruits of the field and the herbs *bearing seed* for food.

Man now cuts down the forest and burns the timber for fuel. He also mines the coal, bores for the oil and gas, and uses all of them for fuel, for light, etc. Will it always be so? No, it will not. I have said nothing will be destroyed to supply the wants of man. I am asked, how can we cook our food, warm our houses, make steam to propel our railroad trains, steam boats, etc., without wood, coal, oil or gas? We have already found a substitute in electrity. We are using it to light our houses, or towns and cities. It is also being used to propel street cars, operate cotton mills and all kinds of machinery. It was used at the Chicago Exposition, seven years ago, to propel boats, for cooking and for various purposes. It would be in general use now for heating, cooking and for propelling all kinds of machinery were it not so expensive. Where the trolly can be used, it is very cheap. Some day, ere long, a cheap process will be invented and then it will come into general use. The poor tired horse and ox will be turned out upon the plains and the mountains to graze and take a long and happy rest.

Electricity can be used over and over again and again, and still it goes back into its original element. Nothing is destroyed or in any way diminished. But some one will say, we have got to have wood, coal, oil or gas to make steam to run the dynamo to generate the electricity. In South Carolina I followed a small mountain stream for several miles and saw dam after dam across it, raised to the height of twenty to thirty feet. The water power thus created, was used to run dynamos to generate electricity which was conducted by wires to cotton mills and used to run the machinery in those various mills. Not an ounce of fuel was used. The mills were located on the railroad and the power was carried to them.

I have already said that electricity can be used to generate heat, as was done at the Chicago exposition to cook with. That being true it can be used to generate steam if necessary. Compressed air is also being largely used as a motive power, and liquid air, will ere long, come into use. Compressed air does more than simply furnish power to run the machinery, it ventilates as well, as the air is used and escapes from the machinery, it returns to its natural condition. No matter where it escapes it creates a current and thus ventilates the building or place where it escapes. To illustrate; the most difficult thing to contend with in deep mines is to keep sufficient pure air in them to enable the men to work. To remedy this, compressed air is used to run the drills. When it escapes at the bottom of the mine it fills the mine with pure air and creates a current of air which escapes at the opening of the mine at the top, and carries with it all the gases and other impurities and thus makes the mine habitable. I have no doubt that in time, compressed air will be used for ventilating purposes as water is used for irrigating purposes. The air will be compressed and carried to the place where it is to be used either in pipes or in vessels, and be there allowed to escape, as it may be needed, and thus thoroughly ventilate rooms and places where people live, that are now very unhealthy for want of pure air. What a great boon this would be to people who live in the crowded districts in the large cities, only those who have witnessed the terrible distress and sickness brought about by lack of ventilation and pure air, can appreciate. Those dark gloomy dungeons where poor people are compelled to live and where their children make a puny, weak growth, most of them dying in childhood, will with plenty of pure air and plenty of electric light and electric heat, become pleasant, healthful, happy homes. The time will come when landlords will be compelled by law to furnish all their tenants a full and ample supply of compressed air and electric light and heat, and thus make their homes healthful and comfortable. This can be required by the authorities as a sanitary measure. How much the different boards of health in this country are aiding in getting the people ready for a reign of cleanliness as well as godliness, which must come when King Jesus takes the throne.

But what has all this got to do with the second advent of our Savior? If we can find out what is to be accomplished during the millennial age, and can also learn that the very things to be done in that age are now beginning to be accomplished, or the world is preparing and getting ready to do those things, we may very properly conclude, that we are rapidly approaching the time of the end. We must remember that this age will, in some respects, lap over onto the next. The Jewish age laped over onto the Christian age. Jesus preached three years and a half. During all that time the temple service was observed.

No close student of the Bible can come to the conclusion that it was God's original plan and purpose that part of the things which he created should be destroyed that the remainder of his creatures might be supplied with the necessities of life. O, that cannot be. When the curse is removed we will get back to where the world was before the fall. Are we beginning to get ready for such a condition of things. Is electricity the coming motive power. Intelligent people believe it is. It is already the medium for lighting.

Timber is becoming scarce. Scientists tell us the coal measures are being worked out. They also tell us that the oil and gas fields are being worked out, and that ere long will fail. The Creator of heaven and earth made enough of these things to supply all the needs of the human family. If these things are beginning to fail, is it not evidence that we are approaching an age in the world's history when they will not be needed? No one doubts that there is an abundant supply of electricity for all purposes and it will never grow less by use. May it not be true that we are getting ready for the millennial age with much more rapidity than we realize. God rules in the affairs of men and is ruling and over-ruling all things for the accomplishment of his divine purposes. By means of electricity we can and do talk around the world. What may we not be able to do, when we become masters of this wonderful force. Do we realize the grandeur of the things that are just ahead of us? Are we prepared to act well our part?

"We are living we are dwelling
In a grand and awful time,
Ages and ages telling
To be living is sublime."

R. S. DUGGINS.

The X Ray Papers. No. 10.

"The entrance of thy Word giveth light."

Mack. Friend B, in our investigation of this subject of eternal torment, if we go back to the Old Testament and examine the application of the word hell, we will find that it does not mean a lake of fire and brimstone, nor anything resembling that thought in the remotest degree. The word hell occurs thirty-one times in the Old Testament and is from the Hebrew word sheol in every instance. Instead of being described as a place of conscious torment in a lake of blazing fire, it is described in the context as a place of darkness (Job x. 21). Instead of a place where shrieks and groans are heard, it is described as a place of silence. Psa. cxv. 17. Instead of it in any sense being a place of pain or remorse, the context describes it as place or condition of forgetfulness. Psa. lxxxiii. 11-12. There is no work, nor device, nor knowledge, nor wisdom in the grave (sheol) whither thou goest (Eccl. ix. 10). His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Isa. cxlvi. 4. The meaning of sheol, the hell of the Old Testament, is the grave or condition of death. All go to that hell, both righteous and wicked. See Gen. xlvi. 29-31. That "Jacob's gray hairs would be brought down in sorrow to the grave," (sheol, hell). This same word sheol is rendered grave thirty-one times and pit three times in our common version by the same translators. This shows that they put their own construction on its meaning. The Greek writers of the New Testament render the Hebrew word sheol by the Greek word hades. See Acts ii. 27. "Thou wilt not leave my soul in hades," is a quotation from Psa. xvi. 10. "Thou wilt not leave my soul in sheol." The revisers of the new version did not change the Greek hades but carried it over. They had been preaching a hell of eternal torment from that word so long that they were ashamed to give it the correct translation (the grave), that would have opened the people's eyes to the humbug that they had been palming off on them. There are two other Greek words rendered hell in the common version, the word Gehenna meaning a place of utter destruction, and Tartaros. See 2 Pet. ii. 4, which reads "God spared not the angels who sinned, but cast them down to hell (Tartaroo) and delivered them into chains of darkness to be reserved unto judgment. It appears that when our translators came to the word Tartaroo, they were uncertain as to its meaning, but they thought they knew where those angels who sinned, ought to be, so they sent them to hell, but this certainly cannot be the lake of fire and brimstone, for it is stated to be a place of darkness. And it is not their finale condition for they are "to be reserved unto judgment." See Jude 6.

Rev. B. We read in Rev. xiv. 10-11. That the wicked "shall be tormented with fire and brimstone." "And the smoke of their torment ascendeth up forever and ever." We also read in Rev. xx. 15, that "Whosoever was not found written in the Book of life was cast into the lake of fire." It appears to me, Mr. Mack, that these statements, should forever settle the question of a lake of fire and brimstone, in which the wicked are tormented forever and ever.

Mack. We must remember, friend B, that the statements on which you found your belief are all symbolic.

In Rev. xx. we have the vision of the beast John saw rising out of the sea. This beast according to the leading Protestant expositors represents the Catholic power, inculcating a false system of religion. That church is said to be the mother of harlots, and if she is the mother, I think the daughters will be found among the degenerate Protestant churches. The whole system symbolically called "Babylon that great city," in chap. xiv. 8. Then the third angel's denunciation in ver. 9-11, would appear to be not against the wicked in general, but against those who worshiped these false systems, which is only a small portion of earth's teeming millions. This statement does not appear to refer to the future state, for in ver. 11, they are said to "have no rest day nor night;" we are taught that there will be no night there. "The smoke of their torment ascendeth up forever. Cruden's Concordance says, "forever, everlasting, and eternal are sometimes taken for a long period of time, and are not always to be understood strictly." Adam Clark says, "Forever and forever and ever are to be taken to mean as long as a thing, considering the surrounding circumstances can exist." Now, friend B, we must not take Scriptures of doubtful interpretation, such as visions, symbols, and parables, as a foundation for our faith, and ignore the great mass of positive, plain statements of the Scriptures that the wicked shall be utterly destroyed. In Psa. xlix. 20, they are likened to "the beasts that perish." lxviii. 2, "As smoke that is driven away, as wax that melteth before the fire." xxxvii. 20, they are compared to the fat of lambs, consumed into smoke. Isa. ii. 8, compares them to garments to be eaten by the moth. To "burn like tow," Isa. i. 31, "Consume like thorns," xxxiv. 12. "As though they had not been." Obed xvi.; chaff, Matt. iii. 12; tares, xiii. 40, any branches to burn," John xv. 6. As "natural brute beasts to be destroyed," 2 Pet. ii. 12. They are likened to the most perishable substances. If the wicked are to be tormented forever and ever, then these comparisons are all false, for these things all lose their forms and substance, which the wicked never do if the popular theory is true. Paul in 2 Thes. i. 9, tells us plainly what the doom of the wicked shall be. "They shall be punished with everlasting destruction. See also Phil. iii. 19; 1 Thes. v. 3; 1 Tim. vi. 9; iii. 16. Now friend B, can we ignore all these plain statements of the Scriptures, and take up parables, symbols and visions and build up a hell of eternal torment for the wicked? That appears to be wresting the Scriptures to our own destruction.

In Rev. xx. 11-15, we have the vision of the general judgment, at the end of the millennial reign. The books were opened, "and the dead were judged out of those things written in books, according to their works. The sea gave up its dead, and death and hell delivered up their dead, "And death and hell were cast into the lake of fire." This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Here we have the symbol lake of fire, declared to be the second death. In Gen. iii. 17-19, God in passing sentence on Adam explains what he means by death, "Unto dust shalt thou return." It is that condition which causes man to return unto dust. All are subject to the penalty pronounced on Adam, and all have the promise of a release through Christ from that penalty. "There shall be a resurrection both of the just and the unjust. After the final judgment, when the dead are all brought up and judged, then those who are found unworthy of eternal life will go into the symbolical lake of fire, the second death, they will be returned to dust again, and "Be as though they had not been." That will be their everlasting punishment. It will be everlasting, for from that death there will be no release, "There will be no more sacrifice for sin." Heb. x. xxi. 1-7, we have the vision of God's government under the symbol of the Holy City, new Jerusalem, coming down from God, out of heaven, and God promises to dwell with men, and they shall be his people, and he will be their God. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat on the throne said, Behold I make all things new, and he said unto me write, for these words are true and faithful." Now, friend B, if these words are true and faithful, then God at that time has a clean universe, there is no place in all of God's domain for a place to torment the wicked in, there is no place for pain and crying, no place for tears and groans. At that time "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessings and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v. 13. Listen, friend B, can you hear any wails of damned mingled with that glad anthem. No, friend B, there will be no creature suffer pain in all God's universe, but those who obey not the gospel of God will receive as their reward everlasting destruction.

J. H. MCCLARY.

Answers.

Seeing Bro. Hudler's communication in THE RESTITUTION some time ago, calling for a "yes or no" answer to his question, I cannot see where that should do Bro. Hudler or any one else any good, more than to gratify a curiosity, as that would be only a matter of opinion unsupported by evidence. I have waited some time to see what would be the outcome of the question, thinking that some of our able teachers or writers would add some knowledge to the subject that would be acceptable to the readers of THE RESTITUTION. Would it not be well to include the different begettals and births, that occur to mankind, so we may get a clear understanding of the subject? Nearly all the teachings of our Savior consist in types and shadows, and things spiritual were analagous to the natural. Let us then take the words begotten and born and keep true to this thought.

I notice that some of the brethren that have expressed their ideas speak of two births; I infer from that, that the natural and spiritual is meant. I see, too, that some claim that being born of or out one element, begets for another, and take up parables, symbols and visions and build up a hell of eternal torment for the wicked? That appears to be wresting the Scriptures to our own destruction.

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I notice that some of the brethren that have expressed their ideas speak of two births; I infer from that, that the natural and spiritual is meant. I see, too, that some claim that being born of or out one element, begets for another; or in other words, being born and begotten at the same time. Let us be careful brethren, that we do not teach Campbellism, and like a prominent member of the Christian church a few days ago denied that the resurrection was a birth, was rather nonplussed when I read positive testimony that it was a birth, but is still preaching spiritual birth at baptism. I therefore conclude that to

"You know a man against his will,
He holds the same opinion still."

But let us take up the question of births, and examine them in the light of God's Word, taking the reasonable position that there can be no birth without there being first a begettal; and as all are based upon the natural there must of necessity be a duration of time between begettal and birth.

In the first or natural birth we are begotten by the will of man; born of woman, a natural condition. This was the situation of Nicodemus at the time of his conversation with Jesus, as recorded in John iii. 5. He had experienced *one* birth, but Jesus holds *two* more up to his view, viz: of *water* and of the *Spirit*. Possibly my brother will say, baptism of water is not a birth; has not my Christian friend just as good a right to say the resurrection is not a birth? But James says, "Of his own will, begat he us by the Word of truth." This begettal brings us to the necessity of a birth of water, where we are (born) raised up to walk in newness of life. But of what will it avail us if we stop there; if we do not walk after his will? But you may say that Jesus being our ensample had but *two* births. I reply neither was he begotten by the will of man, nor had he any sin of his own to answer for. Many men have been begotten by the gospel, and have obeyed from the heart that form of doctrine that made them free from sin, and yet have gone back to the beggarly elements of the world, and went down into the valley of death, without hope and without God, as sure as there is any truth in the great volume of inspiration.

Peter says, "Blessed be that Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us *again*, unto a lively hope *by the resurrection* of Jesus Christ from the dead." To whom was Peter speaking? To the "elect." To those who first had been begotten by the "will of man." Second, these same ones had been begotten by the Word of truth, and had been born of water: and now being again begotten by the resurrection of Jesus Christ from the dead, thus proving, confirming that he was indeed the divine Son of God, the Savior of the world, as assumed by himself: and all those who in the dim and misty past had been divinely inspired, and commissioned to speak of him to a doubting world.

Here then comes the *trial* of our faith. The test us to whether his quickening Spirit abides with us and being manifested day by day. Have we the strength and vigor to bear the cross, to endure the taunts, the reproaches, the scorn of false friends, and honestly say we are not ashamed of the gospel of Christ? Can we turn from the glittering allurements of the world, and faithfully continue in good works for the Master until the end, and thus come out victorious, and receive that spiritual birth, that crown of life, when the Life-giver shall appear. Or shall we enjoy the pleasures of sin for a season, and not come into life? Let us work earnestly for the One who has given all to us, that our calling and election may be sure.

Submitted in love of the truth,
MERRITT ELLIOTT.

Editor Restitution:

I would just say that we continue our weekly meetings at Foothill as usual. We have just enjoyed a visit from Bro. Mason of Toronto, Ont., who preached for us twice last Sunday. We had friends with us from Salamanca, N. Y., also from Troy, Pa., and Selkirk, Ont., and I think all enjoyed the meetings, and I hope a favorable impression was made upon the minds of those who heard. Comparatively speaking there are but few who are really interested enough in religious truth to induce them to search the Scriptures in order to learn the truth. People do not generally read and act for their own particular benefit. They are lead and influenced more or less by others. Oh, that they might be led to receive the truth as it is in Jesus and be benefitted thereby. I am a little surprised to see so much difference between the views of some of our preaching brethren on the subject of begettal. Christ said, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." The birth of water I understand to be baptism. There must be a begettal before a birth. This being the case the begettal takes place before baptism. James says, "Of his own will God begat us with the Word of truth." Peter says, "This Word is the gospel." And Paul says, "I have begotten you (the Corinthians) through the gospel." Baptism is not the gospel, but the first act of obedience to the gospel. With these few thoughts I will close with love to all.

P. H. BOUK.

Will you help us by getting one or two New Subscribers?

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 27, 1900.

A WORD WITH OUR PATRONS.

We give herewith a sample of our mail list that you may each understand how your account is.

WTCompton	51
JHShaffer	50
EKBerkey	49
CEClark	38

By this you will know that W. T. Compton's time is paid to 1 Jan. 1901, that J. H. Shaffer's time was out 1 Feb. 1900, that E. K. Berkey's time is back since 1 Dec. 1899, and that C. E. Clark's time expired 1 Aug. 1898. You should each examine the label on your paper and see how you stand. Should there be any error kindly let us know and we will begind to make correction. If your time is back you certainly can know it, and as you understand that we must have money to pay for paper, etc., you surely will be considerate enough to at once send in your renewals. We do not wish to "dun" any one, only to notify you concerning your account, and you will know what your duty is, and certainly attend to it.

Never pun or parody the Scriptures. It is a sign of an uncircumcised heart, and a case of foolish jesting that is not convenient.

The Chicago *Tribune* of a late date contained a letter written in England, May 22nd which said. "The Second Adventists of England are busy at present making preparations for an early translation of the faithful to heaven; and adds that a year ago the members of the Russian wing of the church sat up many nights in white raiment and waited for the founder of the Christian religion."

The war in South Africa is almost lost sight of by the greater events in China. However it seems that the British forces are gradually working with a definite purpose in view, though no heavy fighting is reported. There is a quiet drawing in of the lines that will result in crushing the Boer forces or scattering them into small bands. Already there is talk of drawing off some British regiments for service in China.

It will be remembered that early in the year Brother J. H. Willey, one of the members of our Board, and his wife, left San Francisco for Australia to be gone some time on business. Mrs. Willey has consented to write a few letters concerning places and things they see and we give our readers the first one this week. While necessarily not strictly of a religious nature, still we trust they will be interesting as showing the condition of the other side of the world.

Self Importance.

It would do us all good to remember that the world carries us, and that we do not carry the world. With all our self-importance it would be easy for great God to show us that we were not at all necessary. The poet's question should be remembered, who, to the man who is thinking only of his own "individuality," as lost to the earth if he should die—answers:—

> "Good soul, suppose I grant it thus,
> Who'll weep for thy deficiency?
> Or will one beam be less intense,
> When thy peculiar difference,
> Is cancelled in the world of zones?"

Some people seem to think that the light would fail altogether if their influence were to decline; but this is not the humility of the truth, nor the estimate of an enlightened reason. The only source of real living influence is God; the only light of men is Jesus Christ. The only permanent foundation for the truth is the Word of God." The fathers, where are they? And the prophets, Do they live forever? From Abraham to the present day the heroic defenders of the truth are as unconscious in the dust of death as if they had never been. They were champions in their day,—they fought the battle well, but the law of sin and death prevails for a while and so they sleep. What then? God does not sleep. The Truth is not dead. Let us put our poor fluttering hearts against the bosom of eternal calmness, and learn patience and hope under the shadow of the great Rock."

The United States has made another demand on Turkey for payment of the claim on account of the murder of some missionaries and destruction of property. It is not likely the Porte will pay any more attention to this than to former demands, and possibly our nation may have to enforce the claim.

To attempt to give an outline of the situation in the Orient would require more time and space than is at our command, and to presume to say what the outcome will be would require one endowed with a prophet's mantle. In understanding the condition one should get the map of China and surrounding countries, and mark the position held by the different European nations, outline of which was given in our issue last week. The northern part is really in the hands of the Russians—all the province of Manchuria. It is well to bear in mind that Russia does not really claim more than the socalled "sphere of influence" in this section, yet she does control it as much as if it were actually a part of her empire. The British "Sphere of Influence" takes in the Yang-tse-kiang river territory, but it should be remembered that England has no such a hold on this portion that Russia has in her part. The tribes of the Russian section are so near like her own people that they are easily assimilated. For England to exercise sovereign rule in her sphere would require many years of labor and an army of hundreds of thousands of men. Inasmuch as these two powers are by consent of all nations and peoples pitted against each other, we should watch carefully their movements. Notice and locate Port Arthur held by Russia, Wei-hai-wei held by England, and their close proximity to the present scene of conflict. The warships can go to Taku, there land their forces and proceed overland to Tien-Tsin, and on to Pekin the capital. The present situation is discouraging to all interested. In Pekin a few hundred European troops with the representatives of the various governments, our own included, are gathered, and it has been over two weeks since direct word has come from any of them. Meanwhile rumors are current that all are safe, again that all are murdered. A force that started under Admiral Seymore and were known to be half way from Tien-Tsin to Pekin, it is thought, must be in almost hopeless condition. At Tien-Tsin the foreign troops are surrounded, and have been subject to bombardment for some days, and are surely short of ammunition and food. At Taku while the foreigners have taken possession of the forts it has been only after severe loss. A relief column of American and Russian troops that started to relieve Tien-Tsin were compelled to return or suffer annihilation. The Empress Dowager has apparently let loose the Chinese army to unite with the Boxers in expelling the foreigners, for it is no longer a fight with a mob, but with trained soldiers armed with the best modern weapons. We can only wait and watch the development of the "Eastern Question," and in this country we will especially note the part our nation is to take in it. Some months ago, when England and Japan wished the United States to unite with them in an effort, by show of force, to maintain the "open door" in China, the answer given was to the effect that when our "interests" were interfered with we would take steps to protect them. Will our government consider the destruction of the property of her subjects, and their murder finally, as sufficient pretext to warrant her invading the land of the "heathen Chinee" and getting judgment? Students of the prophetic Word will keep close watch of the movements of these powers.

The Day is at Hand.

More emphatically than ever before may we say, "the night is far spent, the day is at hand." The age of the kingdom *cannot* be very far away. The many-sided and all-converging evidence forbid any other conclusion. That line, which is now like a haze upon the sea, will soon shape itself into the cliffs of the land of promise. We can almost feel the ground-swell of the vessel now. The swallows are lighting upon our mast-head. The perfume of Lebanon and Gilead come to us on the breeze from the land." We must be nearing home. Courage, then, brethren,—let us keep our hearts filled with reverence to God; let us be ever loyal to his Christ. Let us keep to the doctrine, the fellowship, the breaking of bread and the prayers. Let us hold fast the form of sound words, and contend earnestly for the faith once delivered to the saints, and then we shall be able to stand through any and every evil day."

The *Outlook* says [illegible] Maine has 282 pas[illegible]. Some of those once s[illegible] serve as cheese factor[illegible]ills, and road-houses. Th[illegible] sections of the agricultu[illegible] produce renowned for piety. th[illegible] attitude toward religion [illegible] solid indifference. And so the [illegible] is being piled up day by, day that the glorious Lord will find the field just as he predicted. One of the gravest things to be found will be, The faith once delivered to the saints. Brethren and sisters of the Church scattered abroad, let us keep on the watch-tower; let us take heed lest the things we have heard leak out, and after all our amazing privileges leave us Christless, godless, hopeless.

Jewish Intelligence.

The *Volks Advocate* [illegible]: "The Prussian [illegible]ceed to expel from [illegible] Jews, without making any [illegible]ce between rich or poor, who may have been inhabitants of Prussia for a long time, or only lately arrived. When it is known that a Jew has come from Galitzia he must leave the country. Two hundred Galitzian Jews from Dortmund must leave the country in a little while.

The American Hebrew says the emigration of Russian Jews still continues. In one town, Zaslavi, forty families leave every day. Altogether, since 1892, 5000 Jewish families from that place alone have gone to America. We do not know whether or not the above facts have had anything to do with the change that has been made in the policy of the Russian government,—at any rate, the *Jewish Gazette* brings the unexpected announcement that the Imperial Councillor of Russia has given Jews the privilege of living anywhere they please in Russia. But it adds: "It is hard to tell whether this project will go through altogether, but it is hoped that the Jews will not be as restricted as heretofore in choosing their residence.

The *Volks Advocate* also says the laws prohibiting the immigration of Jews to Palestine have come in Turkey very severe, not also against foreign Jews, but also against Turkish Jews. The latter are only [illegible] passports for three months, [illegible] this law in force [illegible] will assure itself that Jews will not be in power in Palestine."

The *Die Welt* says Dr. Geasman, the representative in the Austrian Parliament has made a proposition to forbid Jews dealing in Christian prayer books and devotionals. If this should be passed the Jewish manufactures will be forbidden to manufacture rosaries. This article is solely manufactured by Jews in Austria and Germany.

In spite of their adverse circumstances word comes to us that the Jews of the Caucasus are now becoming adherents of the Zionist movement. In the town of Vladi-Caucas, there are 160 Jewish families, and two Zionist societies have been formed, one for males, both number 150 members each, and that Zionism is becoming more popular every day.

Progressive Methodism.

The *Advent Review* says that in December last, nine students of the Boston University School of Theology, a Methodist Episcopal institution protested against the infidelity that was being taught them. As stated by one of the students, the case was as follows:

"Coming from the West to Boston University School of Theology a year ago, I was shocked to find the most rabid rationalism taught as Old Testament exegesis, under cover of a leading Methodist School. Coming to Messianic prophecy, only half a truth was taught. Further on, Jesus Christ was no authority on Old Testament Scripture. The miraculous conception was set aside, and the atoning blood made non-essential. The president and faculty sustained the professor who so taught; the president remarking that these were only eight or nine out of an aggregate of one hundred and seventy-eight students."

The students appealed to the Board of Bishops; but these supported the president and faculty, and advised the students to keep quiet on the subject. Then the nine students withdrew entirely from the school.

This was rather more than we were prepared to hear respecting the Methodists,—but they seem to have ranged themselves with the rankest gospel nullifiers of this progressive age. Evidently they did not wish the truth to be noised abroad just yet. They would like to have turned out one hundred and sixty-eight men thoroughly equipped to undermine the faith of others in the Divine authority of the Bible as a whole before the facts leaked out. Keep quiet is the injunction of the Bishops.

Talk Happiness.

Joan Somerset in the *"Christian Messenger"* gives the following sensible advice in rhyme:—

> "Grumble? No: what's the good?
> If it availed, I would:
> But it doesn't a bit.—
> Not it.
>
> Laugh? Yes; Why not?
> 'Tis better than crying, a lot:
> We were made to be glad,
> Not sad.
>
> Sing? Why yes, to be sure:
> We shall better endure
> If the heart's full of song
> All day long.
>
> Love?—Yes! unceasingly,
> Ever increasingly,
> Friend's burdens bearing,
> Their sorrows sharing,
> Their happiness making;
> For pattern taking
> The One above
> Who is love."

Communicated.

Report of Meeting.

In accord with previous notice, Bro. W. L. Skeels, evangelist of the Church of God for the States of Oregon and Washington, began a series of lectures at Central Point, May 5th, 1900, closing Sunday night, May 20th, with six additions, four to be immersed.

From here he went to Eagle Point, a distance of ten miles, and gave five discourses, leaving a good impression, but no practical results. The time employed was not sufficient to eradicate the determined prejudice against the truth established by long secular teaching.

Having received a warm invitation to meet the people at Dewey school house, three miles from Central Point, he gave five discourses. The audiences were large, the attention perfect, and as the people were unbiased by any unscriptural theory, their minds were in a very receptive condition. It was with extreme regret that Bro. Skeels was compelled to close on account of the other appointments previously made. There was never a people [illegible] hear more of the [illegible] They are hungry, starving for it and none to hear their Macedonian cry; verily the harvest is great in Rogue River valley, and the laborers few. It is true that in many places there is determined opposition, but a great good might be accomplished by persistent effort. We think the meetings have been eminently successful, and know that they were exceptionally enjoyable; not only to our own little flock of 21 believers, but to many others, judging the reception accorded at the close of the last discourse here on Sunday night, June 3rd, almost every one of the audience of over 200 persons, pressed forward to grasp Bro. Skeels by the hand, wishing him God speed and an early return.

For ourselves, we have listened at intervals for 40 years (and been an obedient believer for 30 years) to such brilliant and eloquent speakers as Reed, Stephenson, Craton, Wilson, Chase, and many others I could name, but as a teacher I never saw one that excelled W. L. Skeels. His method of arrangement of the ages leads his hearers into an easy understanding of gospel truths, and God's redemptive plan to his people. Shows man his nature, what the promises are, how to obtain them, and when rewards are to be given, and the work to be performed, after the kingdom is set up.

At the business meeting Bro. Daley was re-elected elder, Sister Ellen Burnell, delegate to general conference, with instructions to cast the vote of this body for Bro. Skeels for evangelist the coming year.

Merritt Elliott, Sec.

Dear brothers and sisters of the household of faith:

How it rejoices me to read your loving words of cheer in our Love Feast. To know that the Lord's work is going on in some places. How I would love to be in a good meeting, such as I see reports of in The Restitution. Lord help us to do more in thy vineyard.

Yours in hope of life when Jesus comes.

Kittie Humphreys.

Dear Brethren and Sisters:

While our beloved brother R. C. Railsback was with us we had the pleasure of seeing our youngest sister buried with our Lord in baptism. May the Lord bless her in the greatest of all undertakings, is our prayer.

Yours in hope.

R. A. Humphreys.

God's Gracious Plan.—No. 1.

A Bible summary in brief, of God's merciful arrangement for the salvation of fallen man, through Christ Jesus as Mediator, after 50 years of private study for Bible truth.

We find the essential foundation truths in the Word of God concerning the creation of man—his fall and the gospel hope through Christ are all plain and literal in their teaching, and a safe standard to build our hopes upon.

Many parable and figurers of speech are given, not as a basis, but to illustrate the truth; consequently we shall take the literal Word as a safe guide and standard to build on, knowing that all Scriptures of doubtful meaning must, and will harmonize with the literal when understood.

MAN AS CREATED.

"In the beginning God said, Let us make man in our image, after our likeness, male and female."

This image must have been man's literal form, as Christ had, who was in the express image of his Father's person. It could not have been a moral image as some claim, for man when created had no moral nor immoral image.

Character was yet to be formed. God told them to "multiply and replenish the earth, and subdue it, and have dominion over every living thing; and God saw every living thing he had made, and behold it was very good."

Then he recapitulates his work and speaks more definitely of the way man was formed and made to live, saying, "God made man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." It was not the breath of life given to Adam that was made a living soul, but the breath made the dust-made man a living soul, or creature, as the same word is previously rendered for beasts.

There is a mysterious unconscious life principle that pervades all nature, —marvelous as electrical phenomenon in its works and ways, giving life and power to all created things, both animate and inanimate.

Conscious life exists only in material forms, wonderfully designed and fashioned by an All-Wise Creator, for life and generation of thought, that the organization may have will-power and freedom to choose and refuse, without which there could be no voluntary action or personal responsibility.

The personality is the responsible man, to whom all promises are made, and on whom all penalties fall. It is the material man that does the thinking and the willing, the choosing and refusing, the hearing and the talking, the eating and the living, and the sleeping and the waking. It was the dust made man that was to replenish and subdue the earth, to have dominion and control,—and that was put into the garden of Eden to dress and to keep it, and that partook of the forbidden fruit, and brought sin and death into the world, and it was the same responsible dust made man that God caused to live by the breath of life, that was driven from the garden lest he should eat of the tree of life and live forever.

From these God given truths, we see that by obedience and the tree of life, the existence of man might have been prolonged forever, but when Adam disobeyed he was separated from the tree of life, and his days were numbered being 930 years, and he died.

But is there nothing to show in all this record of creation that man does not die? Yes. After God had forbidden Adam to eat of the tree of good and evil, saying in the day thou eatest thereof thou shalt surely die (or in dying thou shalt die, margin) a satanic theory was presented, saying thou shalt not surely die but become as gods. One of these sayings is from the Creator of all things, who cannot lie, and the other is from one who was a liar from the beginning. He gave this first lie, and is the father of lies. Which should be believed and taught?

The satanic promise that they should not die was one of the most pleasing and welcome announcements that could fall on the ear of a dying man, and it has been and now is largely taught as a fundamental Bible truth. But to die and not live is the penalty for transgression, not endless deathlessness.

The creature was made subject to vanity (death) though not willingly on his part, but God in his purpose subjected them to death in hope through Christ the promised seed that is to bruise the serpent's head, and who is manifested to destroy the works of the devil.

After Adam had eaten of the forbidden fruit, God explained to him more definitely the penalty for his offence, saying, "Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field, by the sweat of thy face shalt thou eat bread until thou return to the ground, for out of it wast thou taken. Dust thou art and unto dust shalt thou return."

God has here literally and definitely explained his penalty, for it is not only a death penalty for Adam, but for all his posterity, and notwithstanding the satanic promise, all generations of men thus far have fallen under death's power, and as David says of man, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

THE BREATH OF THE SPIRIT OF LIFE.

After the flood God said, "All in the dry land in whose nostrils was the breath of the spirit of life (margin) died, both of man and of beast." Here the spirit and breath were in both man and beast, used as interchangeable terms, as in Job xxvii. 3. "All the while my breath is in me, and the spirit of God is in my nostrils. My lips shall not speak wickedness, nor my tongue utter deceit."

Also in Job xxxiv. 14, 15, "If he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust."

Psalm civ. 29, "Thou takest away their breath, they die, and return to their dust."

Solomon says, Eccl. xii. 7, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

That was what God gave to Adam to give him life. Solomon also says in Eccl. iii. 19, 20, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; (Ruac, breath,) all go to one place; all are of the dust, and all turn to dust again."

Thus we see the Word agrees with the record of man's creation, that he lives by breathing, and when his breath ceases his life and thoughts cease.

THE DEAD KNOW NOT ANYTHING.

This the wise man says, Eccl. ix. "And their love, and their hatred, and their envy are perished; for there is no knowledge, nor wisdom in the grave whither (the thinking, responsible personality) thou goest. Man's breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

Psa. cxlvi. 4, "The dead praise not the Lord, neither any that go down into silence." Psa. cxv. 17.

God said to good Hezekiah, "Thou shalt die and not live. Then he wept sore and said the grave cannot praise thee, nor death celebrate thee."

Would he have wept thus if death was the gate to endless joy? No. But he was glad to have his soul kept out of the pit of corruption 15 years more.

Christ said to the Jews, "Your fathers that did eat manna in the wilderness are dead."

Paul in Heb. xi. said "the ancient worthies all died in faith, not receiving the promises, but see them far-off, being persecuted, they did not accept deliverance that they might obtain the better resurrection."

Peter said, Acts ii. that "David was both dead and buried. David has not ascended into the heavens." He will be satisfied when he awakes in Christ's likeness, Psa. xvii.

Christ said, "No man hath ascended up to heaven," and in John vii. 34; xiii. 35, he said, "Where I go ye cannot come."

When Christ was going to the City of Nain he met a dead man being carried out, the only son of a widow, he touched the bier and said to the young man, Arise, and he that was dead sat up and began to speak. And so it was with Lazarus whom Jesus said plainly was dead. He came to the spot where he lay and said "Lazarus, Come forth, and he that was dead came forth."

B. C. Simonds.

(To Be Continued.)

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Miss L. E Young	1.50

Poetry.

The Consecrated Will.

"Laid on thine altar, O my Lord divine,
Accept my gift this day for Jesus' sake;
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine—a thing that seemeth small,
And only thou, Lord, can'st understand
How, when I yield this, I yield mine all.

Hidden therein, thy searching eye can see
Struggles of passion, visions of delight,
All that I love, or am, or hope to be—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty it hath none.
Now from thy footstool, where it vanished lies,
The peace transcendeth, "May thy will be done."

Take it, O Father, ere my courage fail,
And merge it so in thine own will that e'en
If in some desperate hour my cries prevail,
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as my own,
But gaining back my will may find it thine."

Communicated.

Australian Letter. No. 1.

To one always accustomed to inland experiences, the starting for the first time upon an ocean voyage is fraught with many conflicting emotions.

As we stand on deck *in* the evening hours and see the shores of our native land slowly and silently fade into the darkness and the night, thoughts of home and those we leave behind are mingled with the curious attention we give to the busy sounds of land preparation and the unintelligible commands which are in accord with the new world into which we are entering.

But there is no time for sadness and melancholy. The beauty of the night, the excitement of the hour claim full attention.

For many days we have seen the good ship in the harbor, getting in readiness for her long voyage. We have peered with curiosity into the little homes where we are to be ensconced for so long.

Now the time for starting has arrived, the ropes are loosened one by one from the moorings until but one remains as a connecting link between land and sea. The anchor is hauled up. From the bridge above the sonorous voice of the Captain is heard: "All ready at the bow?" "All ready, Sir," comes ringing back from the mate. Then the last order is given, "Haul in the bow-line," and we are afloat on the quiet waters of the bay. With the sound of music and laughter the last farewells come wafted to us on the gentle night air as it fans the lapping water on which we drop out to Sea.

The sounds grow dimmer and the lights grow fainter. The circling wing of the sea gull is no longer heard above our head. He has gone back to richer booty nearer the shore. We peer into the distance and struggle to discern the lights on shore from the stars above. All sounds of land are drowned in the increasing roar of the ocean as we pass the Golden Gate, and feel by the rolling of the waves that we are indeed upon the Peaceful Pacific. Peaceful Pacific! We decide before morning that to poor sailors like ourselves it is a misnomer, for we soon encounter a "Nasty sea," and are obliged to stay inside for several days. When we feel sufficiently seaworthy to come on deck we find a gay and motly crowd enjoying the life aboard.

The days pass in social intercourse; the evenings are enchanting. Games and music, while away the otherwise tedious hours for the majority. The majesty of the ocean is of itself variety enough for the sober few, who steal into quiet corners and watch its changeful face, ever the same and still ever new in its moving shadows of light and darkness, color and motion.

On the Fo'castle a group of Hawaiians are singing native airs. The soft liquid notes rise and fall in regular cadence, a rich product like all others of their billowy green island home.

Eight bells ring out on the air and the watch is changed. Soon a merry group of British tars are seated sailor fashion to spin a yarn. Then follow rollicking sea songs, in which many lusty voices join in the choruses. Then the impromptu concert ends with more serious songs, and the tars "*turn in.*"

In the saloon a concert of the more stately kind is in progress, so that all sorts and conditions of men may be amused, while the engine never tires in her onward march. We are borne on rapidly and steadily day by day until we awaken to the fact that San Francisco chilliness has been left behind and we adjust our clothing to suit a milder climate. Furs and wraps disappear and the sailor hat and shirt waist reign.

Coming on deck one morning we find we have blossomed into summer. The officers and crew have laid aside the nobby blue and appear in uniforms of spotless white. Muslin dresses and gay ribbons adorn the ladies. The deck is a gala scene, for at daybreak we have heard the welcome signal, "Land ahead."

We are nearing the Sandwich Islands. The recent adoption of this Gem of the Pacific by Brother Jonathan has brought to life a new impetus to trade and development. Orientals and Occidentals are joining hands in peopling its shores.

Notwithstanding the plague prevented our vessel from touching dock, ninety passengers were sent ashore by means of lighters.

As soon as the whistle announced our arrival in port, as if by magic we were surrounded by boats rowed by the natives. The Caucasians as usual assigning the place of menials to the less favored complexions of the human race. The Hawiians are no longer even picturesque, having donned the garb of civilization.

The vast harbor was crowded with vessels unable to land or leave with clearance papers owing to the quarantine caused by the bubonic plague. We picked our way carefully, winding in and out among ships from all quarters of the globe.

While we lay at anchor, two thousand Japanese emigrants were removed from quarantine and taken to adjacent islands. These diminutive people, active and vigilant, carrying their worldly possessions in two hampers, one at each end of a pole, thrown in easy balance over the shoulder are interesting objects of study. The tide of emigration is turning Eastward.

Though greatly disappointed that we were not allowed to step foot on shore, still we viewed with much delight the enchanting scene from the deck.

We could sympathize with the dethroned queen in her efforts to regain the possessions of her ancestors. By the aid of imagination and a good marine glass we were able to locate many of the objects and places of interest with which we were familiar through reading.

The smoking remains of Chinatown could be seen in the distance; a thousand houses having been burned the day before. A heroic but effective antidote against the plague.

As we drew very near the dock we caught a glimpse of the famous Cocoanut Row and Palm Avenue; the Queen's Palace and the Government building.

The capacious Punch Bowl, grim and silent, looking down from the background told of the mighty upheavals of bygone ages. While to the right Diamond Head reared its majestic height, a watchful sentinal and implacable barrier against foreign invasion.

We feasted our eyes on the luxuriant verdure of the islands as they rose out of the ocean in the rosy richness of the morning dawn and regretfully watched them sink back into a watery grave glorified by the gorgeous colors of sunset.

The run from Honolulu to Apia is the longest as well as the most monotonous of the voyage. For seven long days not a glimpse of land, not a sail, not even a whale gladdens the sight. We have two thousand miles of old ocean entirely to ourselves. We have left the merry, frolicksome party of passengers behind and we settle down to enjoy the more solid comfort afforded by more room on deck and better service throughout.

The through passengers soon become one family. They have time and inclination to become acquainted with each other. No place is better suited to uninterrupted conversation. There is plenty of time and to spare.

Among the passengers we found many missionaries. Most noted perhaps being Dr. Frederick Ball, the Singing Evangelist, who in connection with Harriet Beecher Stowe, Elizabeth Whittier and others, did such efficient work in the slums of New York. He is now by invitation extending the rescue work in Australia. There were Christian, Seventh Day Advents, Mormons, Church of England and Disciples of Alexander Dowie, all bent on carrying their peculiar messages to the poor islanders. The victims are making a doubtful exchange in abandoning their simple code of morals well suited to their climate and mode of life, for the objectionable practices thrust upon them by some of these would be *reformers*.

Sunday is not forgotten on board the ship. However slack in other religious observance, Jack stoutly adheres to keeping the Sabbath. Not a brass plate nor door-knob will be polish. Sunday can never be dropped at the ante-meridian.

Nowhere is a religious service more impressive than on mid-ocean. Our own helplessness and dependence upon a high r power is ever present to the thoughtful mind.

In the morning the formal Church of England Service is held in the Saloon. In the afternoon an impromptu song service is held on deck.

The latter service is the more popular, the sailors often hovering around the outskirts and joining in the choruses.

The days are so much alike that we recall the quaint language of Genesis, the evening and the morning were the next day until the seventh was accomplished.

Three events of paramount interest each twenty-four hours, sunrise, sunset and noting the bulletin at midday. On looking around at the watery waste, it was difficult to believe that we had compassed hundreds of miles in the intervals between marking. But the ever increasing heat made us feel that we were entering the tropical seas.

The strange and fantastic appearance of the Heavenly Bodies lured us on deck until late hours. The faint outline of the Southern Cross peered above the horizon as the Great Bear retired to his lair beneath the opposite pole. At the same time the reckless Hunter plunged head downward in his mad pursuit westward. We aroused from our lethargy to find ourselves in a new world.

A faint shining line of light is discernible in the distance, behind and above it a broader dark line. As we draw nearer the white line dissolves into the sandy beach of Swains Island and the dark land melts into a rich profusion of tropical verdure. We come to anchor outside the rock-bound coast. A long narrow boat manned by natives, shoots out from the shore. Boat and crew are alike savage in appearance, both being adorned with sharks teeth and ocean shells. The boat is skillfully kept off the breakers by the wild looking natives while they gracefully toss cocoanuts on deck in exchange for the letters to the Master of the Island.

At daybreak the next morning we awake suddenly at the unusual sensation of the ship at rest. We dress hastily in anticipation of going on shore for the first time in a fortnight.

MRS. PIERCE THOMPSON-WILLEY.

(*To be Continued.*)

Zacharias. Chap. 13.

1. In that day every place shall be opened for the House of David and for those who inhabit Hierousalem for removal and to give room.

2. And it will be in that day, saith the Lord of Sabaoth, that I shall utterly destroy the names of the idols from off the land and there will no longer be any remembrance of them; and the false-prophets and unclean spirit I shall take away from the land.

3. And it will be that if a man shall prophesy any more, his father and mother who begot him will also say, Thou shalt not live, because thou hast talked lies in the name of the Lord; and his mother and father who begot him will bind him hand and foot when he prophesieth.

4. And it will be in that day that the prophets will have been put to shame, each one when he prophesieth for his vision, and they will clothe themselves with an undressed hairy skin because they have lied.

5. And one will say, I am not a prophet; for a man who tilleth the earth am I. For a mere man begot me from my youth.

6. And I shall say unto him, What are these blows in the midst of thy hands? And he will say, blows with which I was smitten in the house of my beloved.

7. Awake, O sword, against my shepherds and against my citizen my man of mark saith the All-controlling Lord; smite the shepherds and scatter the sheep, and I shall bring my hand upon the little ones.

8. And it will be in all the land, saith the Lord, that the two portions thereof will have been destroyed and will leave off, but the third will have been left there in.

9. And I shall lead the third through fire and I shall purify them as the silver is purified, and I shall test them as the gold is tested; he will invoke my name and I shall hearken to him, and I shall say, This is my laity, and he will say, The Lord my God.

CHAPTER 14.

1. Lo, days of the Lord are coming, and the spoils will have been divided in thee.

2. And I shall gather together all the nations against Hierousaleem in war, and the city will be taken and the houses plundered and the women ravished, and half of the city will go out in captivity, and the residue of my laity shall not be utterly destroyed from out the city.

3. And the Lord will go out and array himself among these nations even as in his battle array in a day of war.

4. And his feet will stand in that day upon the mount of the olive-orchards over opposite Hierousalem at the east: and the mount of the olive-orchards will have been split, the half of it toward the east and the half toward the west, a very great chasm; and the half of the mountain will lean toward the north and the other half toward the south.

5. And the valley of my mountains will have been made a deep chasm and a chasm of mountains will have been added unto it as far as Jasol, and will have been made a chasm even as it was made a chasm in the days of the earthquake in the days of Uzios, king of Jouda, and the Lord my God will come, and all his saints with him.

6. And it will be in that day there will not be light and cold and frost

7. Will there be for one day, and that day will be notable unto the Lord, and not a day and not a night, and at evening there will be light.

8. And in that day living water will go forth from out Hierousaleem, the half of it unto the first sea and the half of it unto the last sea, and in summer and winter will it be in this wise.

9. And the Lord will be king over all the land; in that day the Lord will be one and his name one.

10. Encompassing all the land and the wilderness from Gabe unto Hrammoon down south of Hierousaleem; and Hrama will remain in place; from the gateway of Benjamin unto the place of the first gateway unto the gateway of the corners and unto the tower of Anaineel, unto the wine-presses of the king.

11. Will they take up their abode in it, and there will be no more anathema, and Hierousaleem will dwell in confidence.

12. And this will be the plague with which the Lord will cut down all those who come armed against Hierousaleem; their flesh will melt away while they stand upon their feet, and their eyes will flow out of their sockets, and their tongue will melt in their mouth.

13. And it will be in that day that a great craze from the Lord will be upon them, and they will lay hold each one of the hand of his neighbor, and his hand will be clasped to the hand of his neighbor.

14. And Joudas will array himself in Hierousaleem and he will lead together the strength of all the nations round about, gold and silver and fine under-apparel to a very great amount.

15. And this will be the plague of the horses and the mules and the camels and the asses and of all the domestic-animals in those camps, according to this plague will it be.

16. And it will be that as many as may be left of all the nations that have come against Hierousaleem, will also go up year after year to worship the king, the All-Controlling Lord and to keep the festival of the pitching of tents (or "feast of tabernacles" C. V. and R. V.)

17. And it will be that as many as do not come up of all the tribes of the earth to Hierousaleem to worship the king, the All-controling Lord, these will be added to those.

18. And if a tribe of Aiguptos doth not go up nor come, the plague will be upon these also, the plague with which the Lord will smite all the nations that do not go up to keep the festival of the pitching of tents.

19. This will be the sin of Aiguptos and the sin of all the nations, whosoever shall not go up to keep the festival of the pitching of tents.

20. In that day the bridle-rein of the horse will be sacred to the All-controlling Lord; and the caldrons in the house of the Lord will be as the libation bowls before the face of the altar.

21. And every caldron in Hierousaleem and in Jouda will be sacred to the All-controlling Lord; and all those who sacrifice will both take from out them and cook in them, and there will be no Chananite any more in the house of the All-controlling Lord in that day.

COMMENT.

The variations from the C. V. and R. V. are so many and so utterly at variance that these differences cannot possibly be all ascribed to the translator and it becomes as in so many instances a question of the validity of the Greek and Hebrew text, and as I have given my judgment so many times in favor of the Greek that I do nothing more here than repeat it, and ask the reader to compare and judge for himself. The prophecy of the chapter is evidently restricted in its import to the prophets of Israel and the chosen land, and leads up to the glorious vision of the 14th chapter. Daniel refers to the same great event of the closing of the "way of vision" and the destruction even of "the ointments" with which the prophet was anointed. This is what he says, "ointment will have been destroyed and in it there is no judgment rendered" and still further he says the revelation is "to seal up the way of vision and prophet and to anoint a saint of saints" meaning the Christ of course. The prophets and history both sacred and profane agree as to the desolation of the city and the land, and they all agree in confirming this prophecy in its details down to the coming of the Christ and the fiery purification of "the third" left in the land and the beginning of the restoration here depicted and with which the chapter closes.

In my judgment the "Lo, days are coming," is still a great future and all that is depicted in this chapter a glorious vision still unrealized. In a word if it means anything it means the ultimate restoration and glorification of Israel with the return of the Christ and realization of "the hope" of all Christianity as well as of all Israel. The great physical phenomena here recounted are also referred to in the Scriptures of other prophets notably Jezechiel (Ezekiel) and Heiemeas (Jeremiah). In the closing verses of this book we have a clear picture of the setting up of God's kingdom here on the earth, an event that has not yet been realized, or we must conclude as so many before us that it was merely a dream vision of this Hebrew poet, and without the inerrancy of divine inspiration.

CHAS. GARDNER.

"His Love Can Never Fail."

In listening to a song in which the above caption formed a part of the chorus, I was deeply impressed with the thought. Oh, how true. God's love can never fail. It is fathomless, no chain is long enough to sound the mighty depth of the mighty ocean of God's love! It is as high as heaven, and as broad as the great expanse. His great loving heart sympathizes with the sorrowful, whose tears flow like rain by reason of heartaches, sorrows and afflictions caused by sin, and he has decreed that it shall cease. Listen to the sweet message:

"GOD SHALL WIPE AWAY ALL TEARS."

The message is as broad as his love. The causes for tears are many, and he has solemnly declared that he will "Wipe away ALL tears." Joyful words! Send the glad news over sea and vale, over mountain fastnesses, the broad prairies, and the leafy forest, that the sorrowful may sing for joy, and the heart beat buoyant as the lark, as it cleaves the blue vault of heaven, and warbles forth its notes of melody.

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted," saith the Lord. How quickly a child doth flee to his mother when in trouble, and how tenderly every true-hearted mother enters into its sorrows, and kisses them all away. Our Father's love is even more tender than that of a mother, "Shall wipe away ALL tears." There are tears of poverty and woe; tears of bereaved affection; there are sympathetic tears with the afflicted: tears, bitter tears, caused by the ravages of intemperance, and many other sinful practices. Jesus wept over Jerusalem; Mary and Martha shed tears over their deceased brother; the sin of David caused him tears of sorrow and repentance; Peter wept over the denial of his Lord; Mary bathed the feet of the Lord with tears. God's love can never fail—"ALL TEARS" shall cease.

Death is a fruitful source of tears, and God in his love has also decreed: "THERE SHALL BE NO MORE DEATH." There shall be no more farewells between the living and the dying; no more rent family home circles, because death itself shall die. God's love has declared it shall be. There will be a grand jollification then, a reunion of all the holy dead who sleep in Jesus. The heavens will then ring with shouts of victory over death and the grave, for the whole thing shall be swallowed up in immortality.

Go where we will, and do what we can to flee from sorrow, it still follows our track like a dismal shadow. There is only one thing that can let a gleam of sunshine into the heart, and that is

"THE BLESSED HOPE."

Possessing this hope, we need not sorrow as those "*which have no hope,*" to let in a "little sunshine." There are hearts which bleed in "secret sorrow," which is not shared by fellow-sympathy, it is all alone between themselves and God, but the blessed hope can pierce the clouds, and let a gleam of sunshine in. The "Blessed Hope" points to a time when victors in the name of Jesus, will never more press to the lips the cup of sorrow. This is all planned in the heart of him whose love can never fail.

At the present time it is said, "Man comes into the world with a *cry*, and goes out of it with a *groan*." But beloved if he "sleep in Jesus," he will come into it with a *shout of victory*, joy and everlasting gladness.

Jesus came to us with a sweet message of God's love. In my mind I can see him upon the banks of the Galilee, or from the ship as he pulled out a little from the shore I can hear his blessed voice ringing out over vale and mountain pleading

"THE GOSPEL OF THE KINGDOM."

and pleading with his hearers to "repent and believe the gospel." This was all while John was suffering in prison, but rejoicing in hope.

Beloved, the above is the pure sweet message of God's love: yes, the message of him "whose love can never fail." It does seem to me that if we have love to God in our hearts, for his unchanging love toward us, we would jealously preserve and maintain from corruption and compromise with the enemy, the above message of life which God has sent to us by Jesus.

It also seems to me that the above sweet message should inspire the hearts of believers with a love akin to him who sent us the message. And I am sure it would do so were it really believed in "from the heart." In such a case, there would be no room in your assembly for the enemy who would preach "another gospel." We would love God and his Word to such an extent, that he who would "pervert the gospel," could never be received into fellowship and communion, and called a "brother." It is only possible where compromise and a lack of fidelity to the message of God's love creeps in. Where that attains the love of the message will lessen, and those who would stand true to their trust ignored and shelved.

I am so glad that God's love can never fail. It can be trusted, and if we stand true to him, he will be ever true to us, and his love will inspire our whole being, and cause us in turn to love him, but not only him but all the children of God. God's family must be both harmonious and loving for God the Father of the family "is LOVE."

"When the heavenly thanksgiving day shall come, anxieties, vexations, and tormenting fears will have passed away, hearts will no longer bleed in secret, and the cold shadows no more fall on sensitive affection, nor killing frosts destroy the flowers of human peace. The whole cup of sorrow will have passed from man, never again to be touched by his lips."

How sweet to realize that God's "love can never fail." "God is love," and all his true children who stand faithful to him, and to his sweet message life must be loving and true also, none others are his children. All such brethren will dwell together in unity. If brethren don't dwell together in unity, it is because a wolf is in the fold, which needs to be expelled.

"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

W. H. WILSON.

Editor Restitution:

Please say to the brethren that if any one needs my labors in the proclamation of the Word, that I am now ready to go wherever there is a way opened up, or where there may be listening ears to hear. Address me at 2013 W. Corning Ave. Parsons, Kansas. JOHN FOORE.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Chautauqua Lake Excursion via the Nickel Plate Road. Tickets sold at reduced rates on July 6th, good returning until Aug. 7th included, on any one of our Peerless Trio of Daily Express Trains. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—july6

Dear Restitution:

This is the second time that I have ever attempted to write to the brethren and sisters of like precious faith, and while I am reading the good letters written by others, my heart-felt thanks returns to him who is the Giver of every good and perfect gift, and I rejoice to know that the light of the glorious gospel has shined into the hearts of others as well as myself, for as our brother Paul said, "What fruit have we in those things whereof we are now ashamed." Rom. vi. 21. And as Moses, another good writer, said he had rather be a door keeper in the house of God, than to enjoy the pleasure of sin for a season. Why? For the ways of sin are death, but the gift of God is eternal life through Jesus Christ, our Lord. Oh, how glad and thankful I am that I have been brought to a knowledge of the truth, and have the happy privilege of meeting with those who have had the eyes of their understanding enlightened by the pure Word of the Lord, so that they are able to point out the dangerous errors by which we are surrounded on every hand. May God bless every effort which is put forth in the defence of the truth. I close by asking an interest in your prayers.

Your Sister in hope of eternal life,
LAURA A. SPAID.

Brother Underwood:

Please say to the Household of Faith, that I am now at Santa Ana, California, and the Lord willing, will respond to calls to preach the Word, the Truth, Sound Doctrine, without making any charge, believing that the whole earth is the Lord's and the fullness thereof, and if I am his servant I shall not want. With David I can say, "I was once young but now am old, yet have I not seen the righteous forsaken nor his seed begging bread." He is ever merciful and lendeth, and his seed is blessed.

Yours in hope of the kingdom.
J. T. PRIME, Sr.

4th of July Excursion via the Nickel Plate Road on July 3rd and 4th, good returning until the 5th, inclusive. One fare for the round trip within a radius of 200 miles. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—july 4

Low Rate Excursions to Chicago via Pennsylvania Lines.

June 26th and 27th for National Prohibition Convention, low rate non-transferable excursion tickets will be sold to Chicago via Pennsylvania Lines, valid for return trip until July 4th.—june 27

$21.50 Round Trip to Denver, Colorado Springs and Pueblo.

Via Chicago, Union Pacific and North Western Line, June 19, 20, July 3, 9, 17, August 1, 7 and 21, good returning until October 31. Also very low rates on the same dates to Glenwood Springs, Ogden, Salt Lake City, Hot Springs and Deadwood, S. Dak. Quickest time. Best service. All agents sell tickets via Chicago & North-Western R'y. For full particulars address, A. H. Waggener, 22 Fifth avenue, Chicago, Ill. —june 30

The Nickel Plate Road will sell excursion tickets for the 4th of July at one fare for the round trip, within a radius of 200 miles, good going July 3rd and 4th and returning until the 5th inclusive. Write, wire, 'phone or call on nearest agent or C. A. Asterlin T. P. A. Ft. Wayne, Ind.—july 4

Change in Time of Trains on Pennsylvania Lines.

Under a new Schedule in effect May 27th, 1900, passengers trains over the Pennsylvania Lines leave Plymouth Station as follows:

FOR THE EAST.

No. 6, 8:20 a. m. Daily. No. 22, 10:06 a. m. Daily Except Sunday. No. 20, 3:05 p. m. Daily. No. 8, 5:40 p. m. Daily. No. 2, 7:55 p. m. Daily, Extra Fare Train. No. 58, 8:43 p. m. Daily Except Sunday.

FOR THE WEST.

No. 15, 5:08 a. m. Daily. No. 5, 6:27 a. m. Daily, Extra Fare Train. No. 37, 9:17, a. m. Daily Except Sunday. No. 21, 12:05 p. m. Daily. No. 39, 2:10 p. m. Daily Except Sunday. No. 9, 6:03 p. m. Daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent.

Excursions to Lake Maxinkuckee.

Commencing June 17th and on each Sunday during June, July and August the Vandalia will run a special excursion to Culver and return. Trains will leave Plymouth at 8:56 a. m. and returning will leave Culver at 5:45 p. m. Fare for the round trip 25 cts. T. A. Downs, Agent.

To the Brethren of Kansas and Missouri.

We pitched the Conference tent in the park here at Morrill, Kan., May 21, and will commence meeting at Severance, Kansas, June 1st. Then to Connor, Kan., June 10th, to Pleasanton, Kan., July 7th, and Prescott, Kansas July 28. These points are all close to the line between the two states. We would like to have as many brethren as can, attend these meetings. The annual meeting will be held in Kansas City about Sep. 1st, but a more definite notice will be given later. Some of the points we want to visit this season are not able to meet the expense of a meeting, therefore we depend upon the brethren at large to contribute to the work to enable us to meet these points. Send all contributions to P. H. Oatman, 2711 Olive St. St. Joseph, Mo. Any letter intended for me should be sent to the above place of meeting.

A. W. DARBY, Sec'y.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

4th of July Trips.—Excursion Tickets Will be Sold via Pennsylvania Lines.

Following the annual custom, reduced rate tickets will be sold via Pennsylvania Lines for 4th of July trips. They may be obtained July 3d and 4th at any ticket station on the Pennsylvania Lines West of Pittsburgh to any other station on those lines within a radius of 200 miles. Return coupon will be good until July 5th, inclusive. For particulars about rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.—july 4

Summer Outings.

Before deciding when and where to spend a portion of the hot season this year, send for the booklet issued by the Nickel Plate Road, entitled "Summer Outings," including many picturesque points on the south shore of Lake Erie and the classic shores of Lake Chautauqua. Sent to any address upon application to B. F. Horner, General Passenger Agent, Cleveland, Ohio.—july 6

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

One Fare for Round Trip within a radius of 200 miles on the Nickel Plate Road on July 3rd and 4th. Tickets good returning until the 5th inclusive. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—july 4

Low Fare West. Special Rates to Kansas City via Pennsylvania Lines for National Democratic Convention.

Excursion tickets to Kansas City for the National Democratic Convention will be sold July 1st, 2nd and 3rd via Pennsylvania Lines. Tickets will be good returning leaving Kansas City not later than July 6th. For information about rates, through time and train comforts, apply to nearest Ticket Agent of the Pennsylvania Lines.—july 3

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 160-page pamphlet by Wm. Glenn Mourcieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reel, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 80 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

Notice.

I wish to say to the isolated brothers and sisters, in central Illinois, that I have so arranged my affairs that I can devote most of my time to the Master's service, and will try to call on and hold meetings with any who wish my services. I will be pleased to hear from any of like precious faith, whether they wish my services or not. My address is in column of addresses.

C. P. GRAHAM.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. R. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Bellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fick's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fick, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Schrickville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

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2 20	4 00	....	....	Ar. Wabash	2 55	8 45	....	....
2 25	4 05	....	....	Lv. Wabash	2 50	8 40	7 00	....
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....	7 00	....	....	Converse	....	5 45	4 05	....
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"Whom Having Not Seen, Ye Love." 1 Peter I. 8.

Savior my feet have never trod with thine
The solitary place,
My eyes have never seen, in human form,
Thy manifested grace;
My hands have never touched thy garment's hem
With faith's unfettered plea,
Nor hast thou tarried, when the day was spent,
And broken bread with me.

But Lord, my rescued feet are steadfast set
Upon the King's Highway,
And though as yet I may not see thy face,
I follow on each day;
My waiting eyes are unto thee, dear Lord,
In whom I live and move,
Whose love, believed in, is the fullest joy
That earth or heaven can prove.

The needs be of thy ways may not be clear
To my imperfect sight;
Love trusts thee wholly, where it cannot trace,
And knows that all is right.
It is enough for me by faith to stay
My bidden life on thee,
And in the secret of thy covenant
To rest implicitly.

Communicated.

God's Gracious Plan.—No 2.

A Bible summary in brief, of God's merciful arrangement for the salvation of fallen man, through Christ Jesus as Mediator, after 50 years of private study for Bible truth.

CHRIST HIMSELF DIED, BUT IS ALIVE FOREVERMORE.

We have quoted a few of the many positive Scriptures that speak of death and its results, and they all agree with the sentence pronounced on Adam, "Dust thou art, and unto dust shalt thou return."

The translators of the Bible have favored the undying theory wherever they could, often giving a word two renderings where it should be the same, especially where they apply to men and beasts, as soul and spirit for man and creature and breath for beast.

Death is used largely in a figurative sense, but it always carries its primitive meaning with it of a cessation, or ending of whatever applied to. The Scriptures speak of man as mortal, and death when applied to man's existence, extinction of life.

A literal understanding of the plain teaching of the Bible, is the only true foundation to build on, and that will harmonize the Scriptures.

The responsible man that does the thinking and the willing, and to whom all promises are made and on whom all penalties fall and who was the crowning work of creation, and at whose death the thoughts cease, God made of the dust of the ground, in his own image. And to make this image that is the origin of all thought an irresponsible tenant house, in which an imaginary, immaterial, immortal soul is caged as the responsible man and then attempt to harmonize the Scriptures with such a theory introduces discord from Genesis to Revelation. Its literal teaching must be largely changed to figurative. The kingdom to come on earth we daily pray for, is changed to a present mystical kingdom. The everlasting life promised through Christ is changed to one given at creation. The coming of Christ and the resurrection, are superceded by going to heaven at death. The judgment day is superceded by a judgment at death. The second death is changed to an eternal hell, by which the works of the devil that Christ was manifested to destroy, are made endless.

But we will turn from this mystical theory to the literal again. As all men have fallen and are lost in death by the transgression of the first Adam, so all men will be restored to a savable condition by the second Adam.

"It is appointed unto men once to die but after that the judgment. As in Adam all die even so in Christ shall all be made alive." Christ has abolished death and brought life and immortality to light through the gospel. "By the offence of one judgment came upon all, so by One righteousness the free gift came upon all men to the justification of life." "Christ tasted death for every man. He gave himself a ransom for all. All shall hear the voice of the Son of God and come forth." "If I be lifted up I will draw all men to me." "Christ came to save that which was lost." "He is the Lamb of God that taketh away the (Adamic) sin of the world." "The earth shall cast out her dead and no more cover her slain." As many as are lost by the first Adam are restored by the second.

These positive Scriptures with many others establish beyond all contradiction this important Bible truth, that is of vital interest to all men. Thus we can see that it is in God's gracious purpose to *unconditionally* restore all men from their fallen and helpless condition in the first Adam, to a chance of salvation in Christ.

Not a second but their first chance. We have now found by the literality of the gospel plan of salvation one prominent fundamental foundation stone that is immovable, being founded on Christ, which floods of theories can never undermine.

Then as the foundation is laid for the restoration of all men to have a gospel chance of salvation, are all to have a gospel enlightenment?

As we advance in this investigation the answer to this question will be found to hold in the Scriptures a place of thrilling importance to every human being. Its acceptance gives life eternal, and its rejection brings eternal death.

The Abrahamic promise, that his seed should possess the gate of his enemies, and bless all nations of the earth, is an oath-clad promise, Gen. xxii., and Paul says it is the gospel, and Christ, and those in him are the seed. This is a great central truth, and a key that will unlock the whole plan of redemption, a literal reality.

God says by Isaiah, "Look unto me and be ye saved, all the ends of the earth."

Christ's command is to go into all the world and preach the gospel to every creature." This is the way God has arranged to fulfill his oath-clad promise to bless all nations. It is through the Seed as a means, that the great object of the promise is to be obtained. "Christ the Seed is the true light that lighteth every man that cometh into the world, that they may believe." John i. 7, 9.

Paul says, "The grace of God that bringeth salvation to all men hath appeared," referring to Christ the Seed. He also says in 1 Tim. ii. 4, "God will have all men to be saved (from the Adamic curse,) and come to a knowledge of the truth."

The above Scriptures are all positive in their teaching, and on the part of God are unconditional and universal including all generations of men.

When the gospel shall have been preached to every creature as Christ commanded, and every man that cometh into the world has been truly enlightened, and all men have been brought to a knowledge of the truth, and Christ has become good tidings of great joy to all people, then the oath-clad promise which is father of all promises will be fulfilled, and all the nations and families of the earth will have had the promised gospel blessing. In God's own due time all future preditions will have as literal fulfillment as past prophecies have had.

There are many explanatory Scriptures on this subject, some of which we will quote farther on where they will come in place and be better understood.

All this enlightenment is that men may have a righteous gospel judgment and be saved. Men are saved only by accepting Christ and his gospel.

There is no other name nor way whereby we must be saved. Christ is the door, the way, the truth and the life. "He that believeth the gospel shall be saved." "Believe on the Lord Jesus Christ and thou shalt be saved." Acts xvi. 31. "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God raised him from the dead thou shalt be saved." Rom. x. "Whosoever calleth on the name of the Lord shall be saved, but how shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent. So faith comes by hearing and hearing by the Word of God."

In order to confess Christ, and call on the name of the Lord, and believe on him, and be saved by him, all must have a knowledge of Christ as Paul has shown For there can be no faith where there is no knowledge. It is only by the gospel of the coming kingdom through faith in Christ and the resurrection that men can have hope and be saved. The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. Self and self-righteousness must be crucified, and the heart regenerated and filled with the spirit and love of God, and Christ's righteousness imputed in order to be saved.

As salvation comes only by accepting Christ, so final condemnation comes only by rejecting Christ. Men must have the gospel before it can be accepted or rejected. He that believeth not is condemned, and why? because he hath not believed on the only begotten Son of God. John iii. 18. They that obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction. Men must first know Christ and the gospel before they can be rejected.

The soul that will not hear that prophet, (Christ) shall be destroyed from among the people, Acts iii. 23. "The wrath of God is revealed from heaven against those who hold the truth in unrighteousness." Rom. i. 18. Here the condemnation is for rejecting the truth when they have it. If we sin wilfully after we have had a knowledge of the truth, there remaineth no more sacrifice for sin. Christ has made one sacrifice for sin, if that is rejected the end is death. It is by wilfully rejecting the truth that men are lost. 1 John 5. 18, says "There is a sin unto death," that we need not pray for.

In Matt. xiv. 31, it says, "all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit, never hath forgiveness, neither in this world nor in the world to come."

B. C. SIMONDS.

(To Be Continued.)

The Restitution.

Walter Tomlinson 25 Kinman St.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, JULY 4, 1900. NUMBER 25.

Conference Report.

As per announcement the third quarterly Conference of the Church of God convened at Antioch meeting house, Friday 2 P. M. and continued over the following Sunday. The attendance was not so large as usual; but there was a good audience Saturday evening and on Sunday the attendance was quite large. All the officers were present except Bro. Wince who could not attend on account of sickness. Bro. Wagoner's name was on the programme and he too failed to come, for what reason we did not learn.

The business meeting was called Saturday 2 P. M. The minutes of the previous meeting were read and accepted. On roll call five of the churches responded by delegates. The subject of evangelization being presented it was unanimously carried that the evangelistic work be placed under the control of the executive board. It was also suggested that there be one person appointed, whose duty would be to visit each church organization, to solicit and collect means to defray the expense of an evangelist. After some debating pro and con, it was moved and carried that the executive board be empowered to act as they saw fit in regard to the appointment of such an one, and to draw on the treasurer to defray expense of same. The matter of a general State Conference was presented for consideration and a motion was made that we favor such an organization, but owing to the fact, we think, that the matter had not been previously considered and a more thorough understanding arrived at the motion was lost. The board decided to hire a tent for a few weeks and place Bros. Zilmer and Smith in the field at an early date. Bro. D. T. Halstead was appointed to visit the different churches in the interest of the evangelical work.

Through the instigation of Bro. G. W. Smith the Conference voted to hold meeting one day at the Maxenkuckee Assembly grounds to be held sometime in August, notice of which will appear later.

The ministers present were Bros. D. T. Halstead, and A. H. Zilmer from Rensselaer, F. L. Austin and D. E. VanVactor of Argos, and G. W. Smith, Culver. Others present from abroad were Sisters Ettu Frye of Huntington and Kitty McDonald of Marion. The papers and letters which were all good will be presented to the readers of THE RESTITUTION. The preaching was excellent, and was listened to by an attentive audience and although none made the goodly confession yet we hope the effort was not in vain, but will result in much good in the end. It was a good meeting and we think we can all say it was good to be there. The spirit of kindness, charity and love was present throughout the entire session. May we not hope the Spirit of him who said: "Where two or three are gathered together in my name there will I be in their midst," was present to bless our efforts. Oh, that it might abide with us more and more.

"Come, Holy Spirit, heavenly Dove,
With all thy quickening power:
Kindle thy love in all our hearts,
And that shall kindle ours."

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

To the Church of God in Conference assembled at Antioch, Marshall Co., Indiana, Greeting:

As I cannot be present with you personally, may I be represented by a short letter?

This I believe is the 35th Annual Meeting at this place which has been and is yet very dear to me. A feeling of sadness comes unbidden, when I think of the devoted brethren and sisters who loved so dearly to attend those meetings in years gone by; whose faces will not be seen at this meeting. They—many of them have gone into the dark domain of the enemy—death, there to await the coming of the Lord to awaken them from their dreamless sleep, to enter into a life of bliss that will have no end. Some others have removed from that locality and are living far removed from where they were living at the time this house was dedicated. Some are yet living there whose familiar faces have been seen these many years at the Annual meetings. One by one they will pass to rest with the silent ones until called by the Life Giver, if found worthy.

I am glad to know that the meetings here are kept up, showing as it does that the former days, and people who so dearly loved to meet there are not forgotten. It would afford my wife and I great pleasure to meet with you at this time and worship with you, renewing old acquaintances and forming new ones. We desired you should know that we have not forgotten you or the place where you are.

We desire that you remember us in your devotions. Our interest in Christianity has not abated. We have been doing work in the Master's cause when and where we found opportunity, and the great day will determine the results of labor. To God be all the praise. We do hope and pray that your meeting may result in much good. Some day, perhaps in the near future your last annual meeting will be held there. May we live with reference to a more grand and sublime meeting.

If you have any private *opinions*, will it not be well to let them remain private? Preach, believe and obey the gospel and all will be well.

The Church of God in Waterville meets every Sunday for preaching.

In conclusion we desire to say, Peace be with you. We send Christian greeting to all the brethren and sisters.

RICHARD & JANE CORNALEY.

Editor Restitution:

Please say to the brethren that if any one needs my labors in the proclamation of the Word, that I am now ready to go wherever there is a way opened up, or where there may be listening ears to hear. Address me at 2012 W. Corning Ave. Parsons, Kansas. JOHN FOOTE.

Eden Home.

PAPER READ AT ANTIOCH CONFERENCE.

"Known unto God are all his works from the beginning of the world." This beautiful sentence suggests to us that God, the great Architect and Creator of all things, started out with a plan or purpose in view; that he not only had one work to perform—that of creation—but that he had many works to accomplish pertaining to the destiny of that which he created. By studying his revealed Word and profane history we learn that many of his plans and promises have been fulfilled, and that there are many yet to be carried out, and that his hand is the guiding one of all theages. And what a blessing and satisfaction to us to know that the heavenly Father is willing to share with us a part of the knowledge of his great plan, and more than that, he has invited us to assist in this great work of restitution—"the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Now, let us see what God has revealed to us concerning this earth, upon which we live, and what we rightly call home. Home, one of the dearest possessions we have. The Psalmist says, "The heavens, even the heavens are the Lord's, but the earth hath he given to the children of men."

The study of the earth in all its many phases is a most interesting, profitable and grand one. We have students innumerable who are deeply interested and fascinated in the study of different forms of nature. The trees, birds, flowers, the minerals and precious stones and stars of heaven have been studied and appreciated throughout the world. Think of the morals and spiritual truths taught us through these objects of nature around us! These things were created for a purpose, not simply to fill space. Scientists, botanists and geologists are busily engaged in searching for undiscovered truths and more light on their respective lines. Many, I say, are interested in the study of the earth in its present physical or temporal form, why are there not more interested in it because of its future state, for the beauty and grandeur of that will far excel this.

The sample of which in the beginning was called Eden, meaning pleasantness. God gave our fore-parents a home in the garden which he planted eastward in Eden. A graphic description of this Garden and surrounding Eden is not given in the history of the creation, but we are left to picture it out in our own minds, by the revealed glimpses we have of it in its restored state. We know, too, it could not be otherwise than perfect, since Jehovah himself pronounced it "very good."

How happy this pair must have been, surrounded with such beauty and free access to all the trees that were good for food and pleasant to look upon, except the tree of "the knowledge of good and evil." Yet they were not completely satisfied, their desire for more knowledge was too great for them to resist the temptation of partaking of the forbidden fruit. This single, sinful act cast a gloom over the entire earth, that has not yet been removed, and will not be removed before Christ, "who was offered for the sins of many, comes the second time without sin unto salvation," for "when Christ, who is our life shall appear then shall we appear with him in glory." Then are we freed from death, our greatest enemy, which was brought into the world by Adam's transgression. The earth was cursed. God said to them, "In sorrow shalt thou eat of it all the days of thy life." This is the source of all our tears and pain. Thorns and thistles are now growing where there was once beautiful flowers.

But lest Adam and Eve should partake of the tree of life and live forever, God drove them out of the garden and guarded the tree by a flaming sword. With repentant tears they must have left this blissful spot. Milton lets his imagination run thus:—

"Some natural tears they dropp'd, but wiped them soon;
The world was all before them, where to choose

Their place of rest, and Providence their guide.
They, hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way.

Although thorns and thistles grow, although there is sin and wickedness in the land, sorrow and disappointments, yet these do not reign supreme by any means. They are only scattered about us with the good, in order that we may more fully appreciate the true and best, and also to help us form such characters that will fit us for this righteous kingdom.

Peter in speaking of Christ's coming and the different periods of time says, "Whereby the world that then was, being overflowed with water, perished; but the heavens and earth that are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Nevertheless, we according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." This promise which Peter referred to is found in Isa. lxv. "For behold, I create new heavens and a new earth; and the former shall not be remembered nor come in mind. But be glad and rejoice in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy. And the voice of weeping shall be no more heard in her, nor the voice of crying." What a glorious promise for Jerusalem and God's chosen people, who are now scattered but will be regathered and restored to their old home. Jerusalem of old has been besieged and overturned more times than any other city that ever existed. The new Jerusalem arrayed in all its bridal beauty will be no more molested, but will stand forever. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." The wilderness he will make like Eden, and "the desert shall blossom as the rose." This happy condition of affairs will be brought about through the righteous rule of Christ and his saints. When this is accomplished, when the last enemy death is destroyed, then will he "deliver up the kingdom to God, even the Father that he may be all in all."

Is it not worth our while to strive for eternal life in this heavenly Eden home? "He that overcometh shall inherit all things." Oh, that we might have more of the happy spirit of the Psalmist, who was ever rejoicing in anticipation of this glad time coming.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

Then trust in God through all thy days;
Fear not, for he doth hold thy hand;
Tho' dark thy way, still sing and praise;
Sometime—sometime—we'll understand."

MISS FLORA HARRIS.

A novel way to indicate acceptance of a call to a pastorate was illustrated in the case of a local church, the chairman of whose supply committee received a telegram with the words—Ruth I. 16, "Thy people shall be my people." The reply which went back over the wire was, "All of the people said Amen."

Notice.

I wish to say to the isolated brothers and sisters, in central Illinois, that I have so arranged my affairs that I can devote most of my time to the Master's service, and will try to call on and hold meetings with any who wish my services. I will be pleased to hear from any of like precious faith, whether they wish my services or not. My address is in column of addresses.

C. P. GRAHAM.

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JULY 4, 1900.

A WORD WITH OUR PATRONS.

We give herewith a sample of our mail list that you may each understand how your account is.

WTCompton	51
JHShaffer	10
EKBerkey	29
CEClark	28

By this you will know that W. T. Compton's time is paid to 1 Jan. 1901, that J. H. Shaffer's time was out 1 Feb. 1900, that E. K. Berkey's time is back since 1 Dec. 1899, and that C. E. Clark's time expired 1 Aug. 1898. You should each examine the label on your paper and see how you stand. Should there be any error kindly let us know and we will beglad to make correction. If your time is back you certainly can know it, and as you understand that we must have money to pay for paper, etc., you surely will be considerate enough to at once send in your renewals. We do not wish to "dun" any one, only to notify you concerning your account, and you will know what your duty is, and certainly attend to it.

You certainly have some spiritual malady, if you have not a keen appetite for gospel provisions. •

RASHNESS generally ends in folly and shame. Young men are exhorted in Scripture to be sober-minded. •

IF you follow the Lord, and keep his company, he will always bear your expenses; if you run ahead of him, or go alone, he leaves you to bear your own. •

THOSE who think they only have to believe the gospel, you are mistaken; they must also *live* the gospel—be living epistles of Christ known and read of all men. •

IT is only the indolent and the selfish and the unbelieving to whom life seems a weariness. A man who is making others better and happier never doubts whether life is worth living, or not. •

IT would be well if every one who has named the name of Christ, to remember that he is a member of Christ, —a child of God, a temple of the Holy Spirit; it certainly would exert a restraining influence. •

SAID Spurgeon, "Every moment is a golden opportunity, and if we only habitually gather them up, these moments, improvers of time we shall have accomplished as much as they who were favored with many spare months and years." •

READER, beware how you trifle with duty on the ground of inability; he who bids you *do*, promises you strength; he invites you to receive it, —therefore have favor when it is offered that you "may serve God acceptably, with reverence and godly fear." •

SINCE our last issue no reliable news has been received from Pekin. The latest dispatches seem to indicate that the foreign representatives are shut up in the British buildings, and are being defended as best they can. This purports to be of date June 26. It is now taken for truth that the German ambassador, Baron Ketteler, was murdered in the streets of Pekin. The foreign troops have occupied Tein Tsin, and succeeded in fighting their way to Admiral Seymour and rescuing him and his forces. He had 62 killed and 312 wounded. All the foreign nations are hurrying troops to China, and relief columns are on the way to Pekin. There is much jealousy as to the nation that shall be leader. All seem resolved that Russia shall not be given a chance to take possession even to put down the Boxers, as it is too well known that once there she will stay. Each profess to be willing for the United States to be leader, but she does not wish to become entangled in the affair only to the extent of protecting her interests. Let us watch all the "signs" as they all point us to the time when he only who can settle these disputes will come and take the reins of government. May that time soon come.

THE American Battleship Oregon, that played such an important part in the Spanish War, and which was lately sent to the Philippines, was on June 23 ordered to proceed to Taku, while on its way struck a rock north of Chefoo, and is badly damaged, it indeed she be not completely wrecked.

ONE of the worst disasters of the century occurred Saturday afternoon in the burning of the piers of the North German Loyd Steamship Co. at Hoboken just across from New York City. The loss includes three of the big ocean liners, and damage to another. The property loss is estimated to be near $15,000,000, but this is nothing compared with the 300 people who were burned or drowned.

Men Who are to be Pitied.

The *Safeguard* says, "The man who has to walk, in order that the whiskey-seller may ride in a carriage. The man who has to go blear-eyed, red-nosed, in order that the bar-keeper may wear good clothes and sport diamonds. The man who has to take the very blood out of his veins to help keep in motion the machinery that grinds up good corn and makes it into bad whiskey. The man who has to go without butter and live on dry bread and cold liver, in order that the beer-peddler may have porter-house steak and hot coffee. The man who has to take bread out of his mouth to help put a grand piano into the home of the devil's adjutant-general, who supplies him with bitters. The man who has to steal from his own wife and children in order that the family of the political philanthropist who puts parties in power and men in the ditch, may continue to fare sumptuously every day." •

A Mother's Comfort.

Dr. C. S. Robinson writes:—"Two texts of Scripture there are, which, put together, I think are the most wonderful in the Bible. They suggest a child lying in a cradle, and a loving face bent over it and a sweet voice is murmuring above its head. But I marvel with inexpressible surprise and adoration when I find who the singer is, and who is the child. The first verse is found in Isa. lxvi. 13, and reads as follows:—"As one whom his *mother* comforteth, so will I comfort you." [Read the connection and make sure who the subjects of these comforting caresses are.] The other verse may be found in Zephaniah iii. 17, where it says:—"The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." Oh, I have thought again and again in my history, of this picture, and I am not too proud to say my eyes have filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to sing beside one who loves him, as I remember *my mother* used to sing restful songs of comfort beside our bed." •

Babes.

Babes in Christ, if you fall into temptation, do not be discouraged when you realize what has happened. The Apostle includes you when he says WE have a great high Priest; and that he is touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin;" that being so, then, certainly, he includes you when he adds the injunction naturally growing out of the above two facts:—"Let US, therefore come boldly unto the throne of grace, (favor) that WE may obtain mercy;" and that's just what you need, if you have fallen into temptation,—or yielded to temptation. Confess at once, and forsake the sin, and then, by virtue of your *childhood* you can come boldly and obtain mercy for the past, and help in time of need. Not to accept this gracious invitation would seem to heighten the guilt greatly. Certainly *circumstances* may have had much to do with the first offence, but what is there to mitigate the second? Think of a child that has no confidence in God his Father when he makes such lovely overtures to disobedient children! Does he deserve to have such a Father? Does not the non-acceptance of the gracious offer of mercy prove that he is still ruled by the spirit of disobedience? We would affectionately warn you that if you do not promptly confess and forsake any sinful act or habit when it is discovered, it will be easy to repeat,—the conscience will grow less and less sensitive,—a hardening process will set in through the deceitfulness of sin, and you will lose the great salvation, and your portion be, to be destroyed, and that without remedy. We entreat you to heed the Spirit's injunction in Hebrews vi. 15, 16. •

STRICTLY speaking, there can be no secrets among men, for God will bring every work into judgment. •

WHAT is man,—any man, every man? Dust vanity, less than nothing. Shall I, then, fear dust, be alarmed at vanity, or be terrified at less than nothing? This were to dishonor God and bring discomfort to himself. •

"Be Anxious for Nothing."

Oh, if we could but reach the point where we could with alacrity obey this injunction, what a serene front we would present to the world's troubled sea! But the injunction does not end there. We are first told *not* to do something,—not to be anxious; and then we are told what we *should* do,—we, instead of being anxious should in everything by *prayer* and *supplication*, with thanksgiving, let our requests be made known to God: this being done, the assurance is given that the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus; but the conditions must be complied with, —this is the *basis* of the assurance.

From these and numerous other conditions, it may be clearly seen that the religion of Jesus touches the whole life. "In *everything*" we are to let our requests be made known to God. We are to "pray without ceasing," and "in everything give thanks." Whether we eat or drink, or whatsoever we do we are to do all to the glory of God."

Clearly, then, no matter how small or how large, how trivial or how important the matters may be, it is our gracious privilege to "carry every thing to God in prayer;" and if we do this our hearts will be kept in peace, and our minds will have rest. And if storms beat upon us there will be calm and sunshine beyond the clouds and gloom.

There is nothing too great for the Lord to do. There is nothing too small for him to notice, and if we rest in him, and wait patiently for him, we shall find him an ever present help in time of trouble. •

"Inheriting the Promise."

"And we desire that every one of you, do show the same diligence to the full assurance of hope unto the end, that ye be followers of them who through faith and patience *inherit* the promises." Heb. vi. 12. Now, the party who seems to have stumbled over these words will please read this passage over carefully a few times, and we think the difficulty,—the illusion, we may say—will vanish. One in search of truth must travel slowly, and be very careful not to take things for granted. "Prove all things, hold fast to that which is good," is an injunction that should be always in mind. Evidently you take it for granted that the promises are those relating to life and glory in the kingdom of God,—but does the context warrant such conclusion? Let us see:—we read, "For when God made promise to Abraham, because he could swear by no greater, he swears by himself,—saying,—Here follows the blessing promised—"Surely, blessing I will bless thee," but how? "And multiplying, *I will multiply thee;*" and what *now*, in regard to this promised blessing,—this multiplication of Abraham? Has any further information respecting it been granted? Why, certainly. It reads straight along, as follows,—"And so, after he had patiently endured, waited for the fulfilment of it, he obtained the promise. He *was not* patiently waiting for God to *promise* him something. He HAD promised him something. He was waiting for what was promised, and the apostolic word for it, he *obtained* it; the promise related to a posterity,—a *wonderful* posterity, including the Seed in whom all the families of the earth shall be blessed; and this, too, under apparently impossible circumstances. Sarah was past age, and barren. A moment's reflection here will show how well, "Father of all them that believe," becomes him. We do not allow for one moment that the full measure of that far-reaching promise was obtained,—but he obtained the son promised, and he was *absolutely a son of* promise, and from whom *was* to proceed him through whom all Jehovah's beneficent purposes were to be executed. But why all this? Why not read Hebrews xi. 13 and believe it. It says:—"Those all, Abraham, Isaac Jacob, etc.) died in faith, not having received the promises (relating to eternal life beyond the grave) but having seen *them* afar off." Following this is the assurance that this great crowd of witnesses in past ages will not be made perfect till we are, and that at the resurrection. Heb. xi. 35-40. •

Communicated.

Some Lessons of Sixty Years. No. 5.

IMPENDENCY.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thes. ii. 3.

How careful that the church and each individual shall have the exact truth. Thinking we are right will not do. It is duty *to be right*, when Jesus has spoken. The notion that the second coming has always been impending since the Lord's ascension, is a fallacy. It confuses and weakens confidence in his ever coming. It ignores consecutiveness in prophecy and the orderly arrangement of divine providence. It obscures Jesus' personality, exposing it to fanciful substitutions, as the destruction of Jerusalem, death, any great blessing or calamity, and confounds his personal coming with his providential presence by his representatives, as the Holy Spirit, his angels, human agencies, etc.

Paul evidently thought that believing in perpetual impendency disqualified for Christian duty; hence he took great care to guard the Thessalonian Church against it. Yet most of the brightest witnesses after the first three centuries were confused on this point. So in their enthusiasm they expected the Lord's second coming in every century of Papal dominance; although Paul had plainly said that the Lord would not come till he came to destroy the Man of Sin with the brightness of his coming; and Daniel and John had several times over given the duration of that dominance as 1260 years. For instance, John Wickliff (A. D. 1350)—"that with the fourteenth century the world would come to an end."

Luther (A. D. 1517) "At one time fancying it might be less than twenty years; at another time deprecating the extension of the interval to fifty years, and at another maintaining 800 as the furthest limit that entered his imagination, to the consummation—the judgment, the end of time"—Elliott, in Voice of the Church, p. p. 133, 140.

Better—far better—so far as we can place in our conception every item in the prophetic programme where the divine Architect placed it. Misplacing defeats in a measure the object of giving the prophecy. There is much force in their logical sequence. Their order on the prophetic page the same as on the historic page. In both the statement and fact agree; and that makes the truth. "Thy Word is truth." That is, things are as the Word says they are.

THAT MAN OF SIN HAS BEEN REVEALED.

The Thessalonians had recently been converted from heathenism to Christianity. They were but lately worshipers of dumb idols, and had as yet only learned Christian doctrine and duty from the brief teaching of Paul and his helpers. After leaving them Paul had promptly written them a faithful letter of encouragement and instruction, referring chiefly to what he had taught them and how, and to what he had suffered for their sake while with them and afterward, and crowning every thought with glowing reference to the second coming of Christ and our gathering unto him at his coming; and they inferred—Paul did not say so—that the Lord might come at any moment; and they were so much absorbed in that joyful idea that they neglected ordinary and necessary duties. Hence his second letter to them the same year (A. D. 54) and from the same place (Athens) to correct that mistake. And so it happened that we are indebted to that beautiful gush of young convert zeal for one of the sweetest of Paul's letters—the brightest gem in the fourteen—and for one of the neatest and most important prophecies in the Bible, describing, locating, and bounding the Man of Sin.

Three short chapters—the first a most loving salutation; the third a most affectionate Christian good bye; and the second (sandwiched so tenderly between the other two), the caution, the correction, and the careful instruction in regard to the great event in question, and also that most awful and supremely wicked combination of the deepest depravity of human nature and boldest conceptions of Satanic ingenuity—the masculine mate of the harlot of the Apocalypse —the cloud of blood and fire that should spread over the Christian horizon for 1260 years. That terrible struggle between good and evil had to come. Jesus had been victorious alone. But he was only part human. His success might be due to his higher divine nature. Could simple human nature be victorious against all possible machinations of evils, Jesus being away? That would test the skill and resources of the Creator and his providence, whether the product would equal the purpose, and be proof against every means to deceive.

THEY WERE FAITHFUL.

Fifty millions proved their fidelity at the stake. Satan lied when he said, "All that a man hath will he given for his life." *They* would not give up their faith in Christ to save their lives.

HIS DOMINION HAS BEEN TAKEN AWAY.

The figures 538 plus 1260 equals 1798: Napoleon took away the Pope's estates, made him prisoner and took him to France where died. No pope has ruled kings since. The pope is a subject of the king of Italy. The Pagan and the Papal hindrances in the past, we may now say

THE DAY OF CHRIST IS AT HAND.

Now the Second Coming of the Lord IS IMPENDING.

Already we have been 102 years in "the Time of the End."

THE TWIN ADVENTS.....THE SUFFERING, AND THE GLORY.

How beautifully these are set forth in their relation to each other in those two charming letters of Paul to the Thessalonians, the first written by him, both from Athens and in the same year, and 18 years after his conversion. In those years he had planted the cross in many conspicuous places along the great Roman road between Italy and the East, and in no place had the gospel seed found better soil than at Thessalonica. There the converts "Turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even that Jesus who is delivering us from that wrath that is coming."—*Bingloft.*

O. B. L. C.

Selected.

Maxim Predicts Great War.

"We are positively upon the eve of the greatest war the world has ever seen. It will be a war between giants, fought to a finish. It will be replete with horrors; it will wipe out nations, and it will be short, bloody, and decisive." So says Hudson Maxim, the well known dealer in death-dealing machinery, in an illustrated article in the forthcoming July number of the Home Magazine.

The introduction to this article, entitled "The Coming War," says: "What is the meaning of the enormous standing armies of continental Europe? For what reason is England straining every nerve for the increase and improvement of her already gigantic navy? What meaning was there in Lord Salisbury's appeal to the people of England a few days ago to form rifle clubs and to go out into the fields and learn to shoot? Why is Lord Roberts asked to send home 100,000 of his South African army by Oct. 1? Why is Russia working night and day to complete the Transcaspian and Transsiberian railroads?

"An outbreak is at hand. The United States War department has already ordered military representatives to Pekin and Tokio to watch proceedings. General Sakorov, Chief of the Russian General Staff, has started for Manchuria, where six forts will be immediately erected. Russia is seizing the excuse offered by the Boxers against Pekin to rush every available man on to the disputed ground. From the foothold thus obtained it will be difficult to dislodge her, unless steps are taken at once to block her game. Japan seems ready and anxious to do this thing. And from the conflict thus begun may arise the world war so long threatened and so long feared."

To Mecca by Rail.

Vienna, June 27.—Turkey seems to have entered seriously into the question of the construction of a railway from Damascus to Mecca, a route which, owing to the immense pilgrimages, promises to be productive of good revenue and which, if built, will mean the opening of an important trade artery through the center of Asia Minor. It is reported that the government is already negotiating with Krupp for rails.

The Sultan has just announced officially that he will give one-twelfth of his civil income this year for the benefit of the new road, and by imperial irade has ordered an advance of 100,000 Turkish pounds by the Agricultural Bank for purchasing cars and locomotives. One million pounds are expected to be raised by placing a 10 per cent tax on the salaries of all officials and officers.

Such energetic measures are being taken because, as was pointed out at a recent meeting of the Sultan's Ministers, if the Porte does not complete the road after having talked so much, it will appear more ridiculous in the eyes of all Islamites.

The Jewish Terror.

The main fact about the Jews on the continent which emerges from a study of the present situation is that for some reason or other they inspire terror. Just as, on a somewhat smaller scale, Jesuits inspire terror among the extreme Protestants and Freemasons fill the minds of Roman Catholics with an unreasoning dread, so the Jew, or rather the thought of the Jew's wealth and ability, causes terror among the mass of mankind on the continent. That this terror is as absurd and as unreasonable as is the terror caused respectively by Jesuits and Freemasons, we ourselves do not doubt for a moment, but that does not alter the fact that the sense of terror exists. It is hardly too much to say that the majority of people on the continent honestly believe that unless the Jews are in some way or other curbed, controlled, and kept down something dreadful will happen. In Russia the vast Slavonic population and its leaders believe that unless the Jews are impounded in the Polish pale they will swamp the true Russian and utterly ruin and destroy the Russian nationality and the Russian ideal. In Austria it is believed that if the Jews are allowed to go on as they are going on they will get everything into their hands—the land of the peasants, the sources of public information and the press, and the nerves by which trade and commerce are moved. In Germany it is much the same story, and there the Jews are believed, unless stopped in time, to be about to monopolize the universities. In France it is thought that the Jews, if not put down with the strong hand, will rapture the whole administration, as well as "strangle commerce by their octopus grip." No one might go on to enumerate the vague but none the less real terrors which the Jews inspire.—*London Spectator.*

A Clipping.

"If giving were as systematic as getting, the religious and benevolent needs of the world would be readily met. The few do not give at all, the many their spare change, and the very few a specified amount. When men are putting aside a certain proportion of their incomes for food, clothing, housing, doctor's bills and other so-called necessities, how many ever pause to think of religion as one of the necessities? How many ever give it the dignity of being counted among the essentials of life and happiness? And yet people who have never had a thought of it in their minds, in the time of personal sorrow turn to it, even then without a thought of their distress, if it were not there to minister to them in the crisis. Wise business men who provide for every other emergency that may arise in their lives, who consider their children's schooling and establishment in business and social position, avoid persistently, almost obstinately, the question of religious obligation."

"What is the News?"

No question is more frequently asked than this; and it ought to be asked; for of such importance are earthly affairs, that it is evident from Holy Scripture that not only the human, but the angelic, the diabolic, and the divine are interested in them. Spiritual powers have a constant and potent instrumentality in what is going on in our midst. The venerable Dr. Bogue was accustomed to say on opening a newspaper, "Let us see how God governs the world."

So far as it goes, there is virtue in the development and use of one's power. The only thing that is void of any virtue is sheer inanition. Some persons would rather not have powers than be called upon to use them. They seem to think they cannot do anything very wrong if they never do anything worse than nothing. But one's powers unused for good is an opportunity for another's powers to be used for ill. If you can do, and won't do, doing nothing may be worse than anything you can do.

Long stories, long sermons, long exhortations, and long prayers seldom profit. Life is short, time is short, moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull if they are not too long.

Will you help us by getting one or two New Subscribers?

Poetry.

Bible versus Human Opinion.

The Star of God—the Bible true,
From out its storehouse old and new
Gives out rich food, "The living bread,"
With heavenly dews, by Spirit shed.

Unchanged as God, his Word doth stand,
The Light and Life for every land;
But manish thoughts sown o'er the land,
God proves to be no "Helping Hand."

They have no wine, or oil, nor meat,
Like evil lips, not fit to eat:
Our meat, the will of God to do,
Like Christ our Head—example true.

Then Bibles husks, the fowls let eat,
Eat thou the Bible corn and wheat:
For those the husks, who wander round,
Feast thou with Christ, with him be found.

Be thou arrayed with linen fine,
The pure in heart, and wise shall shine:
Blessed are such, when called unto
The marriage feast, by God so true.

God feeds his flock with finest wheat,
Choice Bible grain, most pure and sweet:
'Tis truth divine, 'tis heavenly light,
The only Star with light so bright.

Prophets and seers of old did eat
God's Word, it was their strength and meat;
Their minds were sown with heavenly seed,
They gave no place for tare or weed.

The Apostles too, with Christ our Head,
The basis and whole fall followers fed
The Word of God; his Spirit touched,
Ripened, and sealed the kingdom fruit.

Paul and Peter (we read) forbore
To countenance all human lore;
They did proclaim, and ever taught
That human dross, God scans at naught.

No pamphlets then, to set aside
The Word of God, through human pride:
None praised, or offered weed or tare,
Where Christians met for praise and prayer

Store well the wheat, store well the corn,
Of Bible truths, cast out each thorn;
Root out all tares, banish each weed,
And sow the mind with Bible seed.

Store thou the mind with Bible wheat,
The food which God prepared to eat;
Then wood, stubble and also hay,
Like summer chaff, will blow away.

Mrs. D. W. Poor.

Selections.

Signs of the Times.

Editor of the Daily Cataract Journal:

With your permission, through the columns of your valuable paper, I would like to point out, for the benefit of your readers some of the signs of the times, which theology is failing to do. Truth is never popular, especially the divine truth of God's Word to man. Acts xiii. 41: "Behold ye despisers, and wonder and perish, for I work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xxiv. 14: "To believe the law and the prophets is to be called a heretic." To study the Bible and advocate its truths one is called crazy, crank, fanatic and what not. They so thought of the Master in his day, and a servant is not greater than the master. This is a true sign that they are truly followers of Christ. Advocate Sunday observance, which is carried to extremes, is called a zeal of God. Sunday is not from the Lord. I believe it was Father Lynch recently in your paper who truthfully stated that Sunday was appointed by man, hence is not from God. Constantine, in 321, set it apart instead of the Mosaic Sabbath. Christ advocated the nine commandments, but ignored the Sunday question. Colossians ii. 17. Mosaic law was a shadow of things to come. Christ nailed these ordinances to the cross. Rom. xiv. 5: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord." As it is a law made by man it should be so respected and be taken as a much needed day of rest or recreation from labor. The so-called Lord's day has not yet come. Rev. i. 10: "I (John,) was in the spirit on the Lord's day." The millennial reign of Christ on earth will be the Lord's day. Luke xvi. 16: "The law and the prophets were till John; since that time the kingdom of God is preached." Do we hear anything about a kingdom? As it is close to a time for a literal kingdom to be set up in fulfilment of the people's prayer: "Thy kingdom come on earth," it would be well for all to stop, think, read and meditate upon the teachings of the prophets, our Lord and his apostles, to enable us to see what is gradually coming upon mankind "like a thief in the night." Luke xxi. 24: "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled. On earth distress of nations, with perplexity; the sea and the waves (dissatisfied masses of people) roaring; men's hearts failing them, and for fear, and for looking after those things which are coming to the earth." Recently Lord Salisbury gave a note of warning to England. Every Briton must be a soldier, as there are turning up so many enemies against the nation. Nations are disturbed and unable to agree; men are perplexed to know how to settle so many grievances which are daily coming up. Verse 31: "When ye see these things come to pass know ye that the kingdom is nigh at hand."

Rev. xvi. 2: "Drying up of the great river Euphrates that the kings of the East might be prepared." simply means the Turkish nation, who hold the land of Palestine. Their power as a nation is gradually going down (drying up); making ready for Christ's kingdom and throne to be established at Jerusalem. The gospel age will soon close, as did the Mosaic. The signs are rapidly multiplying. Acts i. 10: "This same Jesus shall come in like manner." Read Daniel vii. 13-27 and Micah iv. Just before the restoration of Jerusalem, Zech. viii. 10: "There was no hire for man or beast, neither any peace because of the affliction, for I set all men every one against his neighbor." With bicycle, electric cars and automobiles horses are becoming useless; man to obtain labor is meeting with difficulties—unions, examinations, etc. No peace, everything in a disturbed state; man against man in many ways. Matthew xxiv. 6: "Christ pointed out to the apostles wars and rumors of wars to be in their day." Now mark the language. "But the end is not yet. Nation shall rise against nation and kingdom against kingdom, and there shall be famines, pestilences and earthquakes in divers places. All these are the beginning of sorrows." What is "rubbish" being collected for? Are there any famines? Do we read anything about the bubonic plague or pestilences? Isa. xxiv. 9: "When the judgments are in the earth the inhabitants of the world will learn righteousness." Isa. ii. 19: "They shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of his Majesty when he ariseth to shake terribly the earth." Why do they build in the west caves and cyclone cellars? 2 Tim. iii. 1: "This know also in the last days, perilous times shall come, for men shall be lovers of pleasure more than lovers of God." Ver. 13, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Next chapter, 4th verse: "They shall turn their ears from the truth and shall be turned unto fables." God's truths are neglected. Hab. ii. 5, gives an account of rich man gathering unto them all nations and people, but they will rise suddenly and turn upon them for booties. Emigrants are daily arriving and labor is becoming cheaper, which creates discontent and ill feeling amongst the poorer classes. James v. 1-5: "Go too now ye rich men, weep and howl for your miseries shall come upon you. The hire of the laborers has been kept back by fraud." Matt. xxiv. 21: "The great day of tribulation spoken of by our Savior is gradually coming upon us." 1 Thes. iv. 16: "When Christ comes he will raise the dead and the true believers will be changed in the twinkling of an eye." Isa. xxvi. 20: "They will be hid until the indignation is passed." Zech. xiv. 1-4: "Christ will then appear and his feet will stand on the Mount of Olives, which will cleave toward the east and the west, leaving a great valley between; half of the mount will go to the south and half to the north." Ver. 9: "Christ will then be King over all the earth." Hence we read: Rev. xi. 15-17: "Seventh angel sounded, and there were great voices in heaven saying: 'The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever.'" We are told to prepare to die. All must die. Why then prepare to die? The Word teaches prepare to live. As in Adam all die, so in Christ shall all be made alive. By man come death, so by man comes the resurrection of the dead. Phil. ii. 12: "Each one must work out their own salvation." We die now on account of Adam's sin. The Word calls it sleep. After the resurrection (Jer. xxxi. 30) every one will die for their own sins.

It will soon require the backbone of Martin Luther to call yourself a true follower of our Lord and Savior Jesus Christ. Can we see anything in this: Rev. xiii. 18: "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666." There is a good deal said about this man and beast in the Scriptures of truth. Look about you and ponder well over it and see the many points it covers. Jer. xxiii. 1: "Woe unto the pastors that destroy and scatter the sheep of my pasture." Ver. 28: "The prophet that hath a dream let him tell a dream; and he that hath my Word, let him speak my Word faithfully. What is chaff to the wheat, saith the Lord." Luke xxi. 28: "When these things begin to come to pass look up and lift up your heads, for your redemption draweth nigh." Ver. 36: "Watch and pray that you may be accounted worthy to escape all these things and stand before the Son of Man." Rev. xxii. 20: "He which testifieth these things saith surely I come quickly." Even so, come, Lord, Jesus. Yours for the love of truth as taught by Christ.—*Fred Greiner.*

Communicated.

The Gospel.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." Rom. i. 16.

It is an undoubted truth that opposite views may be taken of almost any question. Hence it is important that all inquirers after truth should see that they do not allow theories previously adopted to sway their minds, so as to make it impossible for them to abandon such, however palpably shown their errors. Some from the mere fear of being thought changeable, or bringing reproach on themselves for confessing an error, have remained fast in it all their days, thus becoming mere dwarfs in knowledge.

Let us all, then, in seeking for truth conclude that it is no worse to contradict our former selves than to contradict or controvert the theories of others. We are no more infallible than others; and why not be as willing to take shame to ourselves, if it be a shame not to know everything, for our past ignorance or errors, as to attempt to pour it on others for a similar misfortune? The first step toward advancement in knowledge is humility. The proud man is stationary and changes not. He is too wise in his own conceit to think he can be taught beyond his past or present knowledge, and he does not wish to be "given to change," oh, no, that is too mortifying.

There are certain great facts which stand out in the Bible which must and will hold their place in spite of all efforts to remove them.

In the first place: God has made of one blood all nations of men, etc., Acts xvii. 26. This includes the entire race of Adam, or all men.

Second. Jesus Christ did, by the grace of God, taste death for every man, or all. 1 Tim. ii. 5; Heb. ii. 9.

Third. He gave command that his gospel should be preached "to every creature." Mark xvi. 15. Here is no exception of any man. If there were any of the race for whom Christ did not die, then there could be no gospel for them; and to preach it to such would be proclaiming a lie. Christ who is the truth, could not have commanded the proclamation of an untruth. Hence, there is no man nor class of men, but what there is a gospel for them; a gospel that they can believe without believing a lie; else, they could not be condemned for not believing it, and this gospel would bring them salvation by faith. The race is all of one blood, and Christ partook of that; if any are by natural generation the serpent's children, Christ must have also been the same. This cannot be admitted for a moment. Hence, no man can be such a child by natural birth. Again. If Christ partook of the one blood, and tasted death for every man, then all men were in God's plan of mercy and all were given to Christ for God gave him power over all flesh, that he should give eternal life to as many as the Father had given him. John xvii. 2. All flesh embraces all men, unless an exception is manifestly made, and Christ gave himself a ransom for all. If this proves that all men will ultimately be saved, 1 Tim. ii. 7, so be it.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20. If all are to be raised from the dead whom the Father hath given to Christ, then no man will be left in death; but the fact that a man is raised from the dead is not proof that he cannot die again, or experience a second death. Such an assumption is contradicted by facts. A number were made alive from the dead both under the Old and New Testaments. The fact is it depends, first, on the will of God in the matter; and second, it depends whether they are raised from the dead because they are worthy of eternal life, as Christ has had power over all flesh given him by the Father. "The Father judgeth no man, but hath committed all judgment to the Son." v. 22. This being true, we must [illegible] the law or principle by which [illegible] judgment is to be conducted. This is laid down in the commission given by Christ to his apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned," (or condemned.) Mark xvi. 15, 16.

To suppose that a part of the race included in this commission, as every man is, are at the same time debarred the possibility of receiving any benefit from it, either because they never can hear the message, or are the natural seed of the serpent, though man is irreconcilable with the principles of an honest administration of government, or of truth in the offer of mercy which it was impossible ever to have secured. Will Christ as a righteous Judge, ever condemn any man to death for not being or doing that which it never was possible for him to be or do? To my mind, such a supposition is impossible. Until it can be shown that there are some of the descendants of Eve who are not called men, and that Christ did not taste death for every man, I am compelled to teach that the gospel of God's love in Christ is for every man, and is God's power unto salvation to every one that hears it, and that power will draw every one that believes the gospel to Christ, and God's only power, and that is the gospel of the kingdom of God. Mark i. 14, and that it has been or will be proclaimed to every creature in a way and manner which shall enable them to secure life everlasting, unless they knowingly and willfully reject such offer. In 1 John v. 16, I read, "There is a sin unto death. I do not pray for it." I also read in Matt. xii. 31, 32, "A sin not forgiven him neither in this world, neither in the world to come." Also in Luke xii. 10; Heb. vi. 1-6, x. 26.

May our heavenly Father keep us that none of these things may come upon us, and that we may be among the overcomers that we may be permitted to sit with Christ on his throne.

Submitted in love of the truth.

John Foore.

Mission of the Church of God.

The Church of God, as the gospel itself, is neither of men or by men, but an institution of God's own devising, built by the Lord Jesus himself, of which he himself is the chief Corner Stone. It belongs to him by virtue of purchase, and it is therefore proper that the church should be under his direction and power. Its object, at least *one* of the objects of its existence, is to set forth the great principles heralded by its great Founder. It is truthfully said concerning the Lord, that he, through the gospel, brought life and immortality to light. Repeatedly did he invite the people of Palestine to come unto him that they might have life, and have it more abundantly; and when they stubbornly refused to heed the gracious invitation, he plaintively exclaimed, "Ye will not come unto me that ye might have life." The life, therefore, rather the power to bestow life, is in the Son of God, "and he who hath the Son hath life." It follows then that the mission of Jesus, the Christ, in this world, was to bring within reach of poor death-doomed humanity the precious boon of life. This being the case as regards the mission of the Lord himself, the same must also in a measure be true as to the mission of the church, of which he is the Founder. The Lord's intention to this effect has been indicated in the written Word. In giving directions to the brethren at Philippi as to what conduct to observe as Christians, the Apostle cautioned them to "shine as lights in the world; holding the Word of life." Now, what word could this be but the Word of life in Christ only?

In the first place, the ability to make wise unto salvation resides in the Word. "From a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith in Jesus Christ." And further, "With meekness receive the engrafted, which is able to save your souls." So also Paul commended the Ephesian brethren "to God and the Word of his grace, which is able to build you up and give you an inheritance among all them that are sanctified by faith in Jesus Christ." Thus has the church received word from the Head as to what to announce to a dying world. If he was so careful as to the message he entrusted the church with, how careful ought she to be as to how she receives and delivers the good news. Let her be careful in the first place that she well understands the message she is to announce. If we have not the Word, we have nothing. "Whether there be prophecies, they shall cease." And when the period for prophecies was ended, they did cease. But the Word, though subjected to various vicissitudes in the course of human history, has remained and is still with us, to enlighten, to instruct, to caution, to encourage, and to help. This is to be held forth as a banner, unfurled to the breeze, to lead God's people on to the possession and full enjoyment of the promised blessings. Let the objector say what he please; let him stigmatize the faithful proclaimer of the Word as a "crank," or a hobbyist, or a man of one idea, "hold" to the Word and hold it forth. Thus briefly outlined we see the mission of the Church of God, and we may be assured that if we faithfully set forth before our fellowmen and fellow-mortals the Word of life, that neither Paul nor ourselves shall at last have run or labored in vain; but shall have been instrumental in turning many to righteousness, and bright stars shall deck our crowns in that eventful day.

A. H. Zilmer.

Col. i. 13 and 1 John v. 1.

I think the thanks of the readers of The Restitution are due to Bro. Wilson for his able and scholarly exposition of Col. i. 13, also his advice at the close of his article in regard to compromising our position on the kingdom. No, let us each and every one, stand firmly upon the gospel of Truth for the kingdom to be established at Christ's coming, for there can be no other safe position. If there is any one subject above another that can be supported by a multitude of statements, that subject is the kingdom. I am in full accord with Bro. Wilson in his views as set forth, and think they cannot be refuted in any manner. Yet there are some people, earnest and intelligent ones too, who stoutly maintain that we should not depart from King James' translation to establish a doctrinal point; true, they are not of those that are in full accord with the household of faith, yet they are inquiring after truth and are of a class that were they to indorse our views in full and unite with us in fellowship would materially add strength to the Body.

Col. i. 13 and 1 John v. 1, seems to be a stumbling block in the way of those people that prevents them from embracing the Truth. In reasoning with them we must be careful not to array one passage of Scripture against another. To do so would not only be unchristian like, but would destroy confidence in the inspiration of the record that God has given us concerning his Son.

I think we may treat with reason the two passages referred to above in the light of prophecy; to do so not only brings harmony with countless Scriptures on the same subject, but does no violence to the text itself.

To be translated into the kingdom of God's dear Son implies a substantive kingdom; and the obedience manifested by God's children is the earnest of an inheritance that is tangible and real; a manifestation of faith, and faith is based upon a substance yet to be realized.

To Abraham God said, "I have made thee a father of a great nation." Gen. xvii. 5; though as yet he knew he was not a father, but he staggered not through unbelief, and was fully persuaded that what God had promised he was able to perform. That the promise was so sure and immutable, that Paul says, "He calleth those things that be not as though they were." Rom. iv. 17. Again Paul says, "For one in a certain place (Job vii. 17) testified saying, What is man that thou art mindful of him? or the Son of Man that thou visiteth him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. Heb. ii. 6-8. If not yet, when?

When the chief Shepherd shall appear, 1 Peter v. 4. When Christ shall come to be glorified in his saints. 2 Thes. i. 10. When he shall judge the quick and the dead at his appearing and kingdom. 2 Tim. iv. 1. When he shall come in the glory of his Father. Matt. xvi. 27. When he comes quickly and brings his reward with him, to reward every man as his works shall be. Rev. xxii. 12, etc.

Thus briefly have we brought a few witnesses in proof of our position. But we have brought the impulsive Peter, the eloquent Paul, the conservative John, and above all "He who speaketh as never man spake." Let us "Hold fast" till he comes; continually working and watching, that we may have life and that more abundantly.

Merritt Elliott.

Notice of Annual Meeting.

The annual meeting of the Church of God, at Bush, Madison County, Mo., will be held on the 4th day of August and continue over two Sundays. The Lord willing Bro. John Foore will be with us, and while we have not a direct promise, yet we have hopes that Bro. C. P. Graham of Waynesville, Ill., will also be with us. This may be our last meeting this side of the resurrection of the just, as the present indications of a great and terrible bloody war over China with all nations involved, stands as a guide-post pointing to the prophecy of Joel iii. 9, 10, and very soon will follow that of Micah iv. 1, 2, 3. Then brethren, let us lay every weight aside and meet together with hearts overflowing with fervent love and try to make this one of the best meetings ever held in southeast Missouri. We also make a special invitation to all the brethren everywhere who can: sacrifice some of your surplus cash in the way of buying your railroad tickets, and come and make our homes your home, that we may feast together on the glorious promises and truths of the Bible. You are our brethren, and your presence will greatly encourage us to press forward and onward to the mark of our high calling.

P. J. Graham.

To the Brethren of Kansas and Missouri.

We pitched the Conference tent in the park here at Morrill, Kan., May 21, and will commence meeting at Severance, Kansas, June 1st. Then to Connor, Kan., June 16th, to Pleasanton, Kan., July 7th, and Prescott, Kansas July 28. These points are all close to the line between the two states. We would like to have as many brethren as can, attend these meetings. The annual meeting will be held in Kansas City about Sep. 1st, but a more definite notice will be given later. Some of the points we want to visit this season are not able to meet the expense of a meeting, therefore we depend upon the brethren at large to contribute to the work to enable us to meet these points. Send all contributions to P. H. Oatman, 2711 Olive St. St. Joseph, Mo. Any letter intended for me should be sent to the above place of meeting.

A. W. Dunn, Sec'y.

"There remaineth therefore a rest for the people of God." How sweet the music of this first heavenly chime floating across the waters of death from the towers of the New Jerusalem. Pilgrim, faint under thy long and arduous pilgrimage, hear it! It is rest. Voyager, tossed on the waves of sin and sorrow, driven hither and thither on the world's heaving ocean of vicissitude, hear it! The haven is in sight; the very waves that are breaking on the shore seem to murmur: "So he giveth his beloved rest." It is the long-drawn sigh of existence at last answered. The toil and travail of earth's protracted week is at an end. Man, weary man, has found at last the long-sought-for rest in the bosom of God!—*Macduff.*

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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WILL YOU TRY IT?

Greeting to all in peace and love, with faith:

To all who have started in "the way of life" let me say, follow closely in the steps of the blessed Master. Note his self-sacrifice, his enduring love, his ardent zeal, his loyalty to the truth, not neglecting one iota of the Father's will, to accomplish the great purpose for which he was sent. And, too, note his forgiveness, praying even for his persecutors; and his compassion, weeping over Jerusalem. and at last, in one act of transcendant love, he lay down his life for all, enemies as well as friends. If we strive to follow closely in his steps, each day we will grow in strength and wisdom; each day we will grow purer, more loving and more forgiving; till at last we can say, with him: "I have overcome the world." O that we may be able to say these perfect words; or, like the great Apostle, be able to say: "I have fought the good fight, I have finished my course." Let us walk so as to win the prize. It is worth more than Golconda's purest gems, or Klondike's wealth of gold. This is the riches that will last through time and eternity.

In hope of eternal life,

E. R. BOYER.

To the scattered ones of the household of faith:

With whom I took sweet counsel so often during my last winter's tour. I often think of the many pleasant seasons we enjoyed during my short stay with you, and oh, it fills my heart with joy to look forward to the time when we will, if found faithful, hear the Master say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yes, it is prepared for all them that love and serve him, and look for his appearing, having such glorious promise set before us, let us not be weary in well doing, for in due time we shall reap if we faint not. Then let us lay up in store a good foundation against that day; let us have oil in our vessels so we can see the straight and narrow way that leads to life. Let us not forsake the assembling of ourselves together as the manner of some, but let us say with David (who was a man after God's own heart), he said, "I was glad when they said, Come. let us go up to the house of God." Yes, brethren and sisters, let us come to the places appointed for worship on the first day of the week, and enjoy each others society and communion in breaking bread and drinking wine in order to show forth his death till he comes. Oh, how good and pleasant it is to see brethren and sisters dwell together in unity. Let us sing his praises and make melody in our hearts to the Lord. I take pleasure in writing to the scattered ones of the little flock. Be of good cheer, it is your Father's good pleasure to give you the kingdom. Your Sister in hope of seeing the King in his beauty,

S. F. MORGAN.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Change in Time of Trains on Pennsylvania Lines.

Under a new Schedule in effect May 27th, 1900, passengers trains over the Pennsylvania Lines leave Plymouth Station as follows:

FOR THE EAST.

No. 6, 3:20 a. m. Daily. No. 22, 10:06 a. m. Daily Except Sunday. No. 20, 3:05 p. m. Daily. No. 8, 5:40 p. m. Daily. No. 2, 7:55 p. m. Daily, Extra Fare Train. No. 38, 8:43 p. m. Daily Except Sunday.

FOR THE WEST.

No. 15, 5:08 a. m. Daily. No. 5, 6:27 a. m. Daily, Extra Fare Train. No. 37, 9:17, a. m. Daily Except Sunday. No. 21, 12:05 p. m. Daily. No. 39, 2:10 p. m. Daily Except Sunday. No. 9, 6:03 p. m. Daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent.

4th of July Excursion via the Nickel Plate Road on July 3rd and 4th, good returning until the 5th, inclusive. One fare for the round trip within a radius of 200 miles. Write, wire, 'phone or call on C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—july 4

4th of July Rates via Vandalia Line.

On July 3rd and 4th the Vandalia Line will sell tickets at one fare for the round trip. Good to return up to and including July 5th.

T. A. DOWNS, Agent.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

4th of July Trips.—Excursion Tickets Will be Sold via Pennsylvania Lines.

Following the annual custom, reduced rate tickets will be sold via Pennsylvania Lines for 4th of July trips. They may be obtained July 3d and 4th at any ticket station on the Pennsylvania Lines West of Pittsburgh to any other station on those lines within a radius of 200 miles. Return coupon will be good until July 5th, inclusive. For particulars about rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.—july 4

Summer Outings.

Before deciding when and where to spend a portion of the hot season this year, send for the booklet issued by the Nickel Plate Road, entitled "Summer Outings," including many picturesque points on the south shore of Lake Erie and the classic shores of Lake Chautauqua. Sent to any address upon application to B. F. Horner, General Passenger Agent, Cleveland, Ohio.—july 6

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The Nickel Plate Road will sell excursion tickets for the 4th of July at one fare for the round trip, within a radius of 200 miles, good going July 3rd and 4th and returning until the 5th inclusive. Write, wire, 'phone or call on nearest agent or C. A. Asterlin T. P. A. Ft. Wayne, Ind.—july 4

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Commencing June 17th and on each Sunday during June, July and August the Vandalia will run a special excursion to Culver and return. Trains will leave Plymouth at 8:56 a. m. and returning will leave Culver at 5:45 p. m. Fare for the round trip 25 cts. T. A. Downs, Agent.

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The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

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The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zimer, Pastor; Mattie Benjamin, Sec.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Get Wisdom,—To Neva.

Pleasure is fleeting and beauty vain,
And hollow and empty is worldly fame,
The loves and friendships of earth go by,
Its glory fades and its bright things die.

Whatever we seek, be it knowledge or gold,
Though alive we hard in our hands to hold,
Must be laid at the tomb's cold brink adown,
And ourselves be lost to the world's renown.

Then Neva seek in thy youth's fair hours
To crown thy brow with the deathless flowers,
Blossoms of wisdom that upward spring
In the garden of peace where the angels sing.

No ruby brought from the distant mine
Can give such grace to that brow of thine.
Nought else so lovely on earth be found,
Of shell or pearl in the ocean's round.

Wisdom can keep from the paths of sin,
Through the gates of pearl she conducteth therein;
Exalt her now and beyond the years
She shall set thee high in the endless spheres.

Get wisdom, then, 'tis the principal thing,
Most precious strain that my pen may sing;
For life is held in her happy hand,
And a crown and a home in an Eden land.

—S. Roxana Wing.

What is Death?

A long still sleep without a dream is death:
A rest for tired souls all out of breath;
A sweet forgetfulness of all time's woes,
With every cruelty in deep repose;
An end of life's rough journey, short or long;
An end of warfare with a foe too strong;
A home-farewell, as from the outer door
One moves away to come again no more;
A quiet home owned by one's self alone,
To which no grief can come with tear or moan;
A waiting place, till death's dark night is gone,
And new life comes with the Eternal Morn.

—James Albert Libby.

Communicated.

The Vine and the Branches.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the Word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John xv. 1-11.

This Parable is intended to show the closeness of the relations that exist between Christ and his disciples and their absolute dependence upon him.

But before noticing this close relationship, we will first notice how they become attached to the Vine, as we understand that this relationship does not belong by inheritance.

In Rom. xi. 24, we find this, "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?"

The thought herein conveyed is, that Israel, or God's chosen people, are represented by the tame or good olive tree, and the Gentile world by the wild olive tree, and by their (Israels) fall, the Gentiles come in by grafting. Verses 17 to 21 of same chapter says: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee."

This relationship is also obtained by another method, viz.,—adoption. In Gal. iv. 1-7, we see by this adoption that we become heirs of God through Christ, joint-heirs with Jesus Christ. Read also Rom. viii. 1-17.

How, or by what process do we obtain this relationship to Christ, this grafting, this adoption?

Please turn and read Rom. vi. 3-11; Col. xi. 12. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Gal. iii. 27-29, says, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." We see then it is by baptism that we become attached to him, related to him by immersion if you please, for nothing but a burial in water can represent the death, burial and resurrection of Christ. Having learned then, how we become related or attached to Christ, we are then prepared to consider the parable of the vine.

In the first verse of our lesson, John xv., Jesus says: "I am the true vine and my Father is the husbandman," and the 5th verse says: "I am the vine, ye (his disciples) are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

The disciples are not only to be like Christ, they are to identify themselves so thoroughly with him that they may be truly said to abide or live in him. Their connection with him is to be like that of the branch with the vine. They are to be members of his body, Eph. v. 30. All their life is to come from Christ, just as the branch gets its life from the vine.

If you cut a branch off the vine, the sap, which is absolutely necessary to its life, stops flowing into it, it leaves wither and it dies; this parable teaches that the case of a man severed from "The true vine, Christ" is similar; the man has lost connection with the only source of life-giving energy.

There is this difference, however, between the man and the branch; the latter cannot choose but be a branch, but men must link themselves to Christ by their own act before they can begin to abide in him. They must choose to accept from him the sap that will course through all their being and make them live.

The life of every great man or woman, (the life of each of us to a greater or lesser degree) is infused from outside sources. We can none of us evolve a large life from within ourselves. The more we take from outside ourselves the nobler, the fuller will our lives be. It is written that, "none of us liveth to himself, and none dieth to himself," that is, we cannot live or die without influencing other lives; and we need to receive as well as to give influence of the right kind.

Great painters, musicians, mathematicians, chemists, statesmen—all, you will find imbibed their impetus, their ambition, their inspiration very largely from studying the work of others, and still more, in many cases, from personal contact with those others. You will find too, that of these great ones, the greatest were those who were most greatly indebted to others for their inspiration, and most willing to acknowledge their indebtedness.

If you find, on the other hand, a man, who believes himself to be self-made, a man who has not received great incentives and great instruction from others, you will find a man who has very little in him. It is the man who can see all that is great and good in others, and who is inspired and instructed by it, who himself becomes great. And no man who has not the capacity to see what is great in those about him, or in the lives recorded in history, can become great himself.

Of all the great and inspiring lives that have been lived upon earth, there is none that can compare at all—either in the sublimity of its design, or in the wisdom and grace with which its design was worked out—with the life of Christ. He alone of all the human beings that have ever lived could intelligently offer his life as a perfect pattern for all human lives.

Paul—the greatest, perhaps, of all the great ones of earth—did indeed offer himself as a pattern to others; but it was in following Christ, in striving to know Christ better and be more like him, that he desired to be imitated. He made no claim to greatness or wisdom on his own account. Indeed, if Paul was really the greatest of men, it was because more than other man he had imbibed the greatness of Christ.

And this is more or less directly true of all the great lives from which we may imbibe greatness. They have been made great by the influence upon them of the life of Christ, even though the man or woman may not in all cases have been conscious of the fact. We are living in a Christian age—an age when the doctrines that Christ taught have spread themselves over a large part of the world. These doctrines are constantly making themselves felt, and all sorts and conditions of people get from them some inspiration that enlarges their lives. But many of these same people do not recognize the source from which the doctrines sprang; and many have the doctrines so mixed up with the unwisdom of other teachers that they lose much of their true life-giving force.

Many on the other hand, who know that these doctrines are the teaching of Christ are content with believing them, without living them; these cannot draw into themselves the fullness of the life of Christ: that can only come through personal fellowship with Jesus himself, and through striving to do his will and be like him.

It is never to be lost sight of that Christ's life on earth was the life of a man, as well as the life of the Son of God, and as the most perfect of all men—the only really perfect man,—we should derive incentive from his life that will enable us to live a higher and purer life. He came into the world in order that we might have life and have it more abundantly, so he said, and the saying applies not only to the effect of his death in freeing us from sin, but also the power of his example to stimulate and guide our lives: and still more fully to the power of holy living that he is always ready to bestow upon his followers by the gift of the Holy Spirit.

This is the deeper truth of the parable before us, that Christ himself, in the person of the Holy Spirit comes into and abides with every one who gives himself or herself to Christ and trusts in him for salvation from sin. The influence of the Holy Spirit in the believer, both makes the pattern life of Christ real to him as an inspiration to goodness, and also gives the ability to work out that pattern, as Paul, and Peter, and John did and multitudes of saints in all ages.

There are conditions to be fulfilled if we are to abide in Christ; they are absolutely essential conditions. One of them is that we must keep his commandments. Unless we try to do this we cannot understand him, nor be a part of him; we never ourselves from his life giving power. He himself said that the doing of his will was necessary to an understanding of his doctrines, so closely are the two bound together.

By commandments we do not mean all the ten commandments of the Mosaic law; but as mentioned by the Savior to the young man when he inquired to know what good thing he could do to inherit eternal life. Matt. xix. 16-20.

Another condition to abiding in Christ is, that we must bear fruit, "Every branch in me that beareth not fruit he taketh away." That implies that a person may be connected with Christ as a branch with a vine and yet may bear no fruit; it also implies that if that condition continues, the branch will be severed from the vine, then all chance of life is gone. The branch wasted its opportunities, the one thing for which it existed—fruit—was not forth coming and the husbandman cut it away.

You will pardon me if I mention some things practiced among us, to a greater or lesser degree, that are calculated to produce this barrenness, this failure to bear fruit. Selfishness, unsociableness, has a chilling effect; some humble in life, and not yet strong in the faith, may feel that they are not receiving the attention they should, from warm, Christian hearts. "Forsaking the assembling of themselves together." Heb. x. 24, 25. Brother B. is to preach today and he has so little vim in his talk, that I can't take any interest in his sermons, he is a good man, I know, but then he don't interest me, so I'll not go: but next Sunday when Brother B. preaches I'll certainly go, he talks so nice. "Where the treasure is there the heart will be also."

Use, or misuse of talent, is another source of fruitfulness, or unfruitfulness as the case may be. The talent may consist in our ability to work as missionaries in the Master's cause, or it may consist of liberality or stinginess, in the use of the means God has put in our hands to help his cause financially; for the cause of Christ cannot prosper without financial aid any more than any worldly cause. The one thing for which it existed—fruit—was not forthcoming and the husbandman cut it away.

This is a very serious thought. We may be growing in Christ, but only on trial as it were; if we have "nothing but leaves," to show for the energy which the sap from the vine has given us, then we are taken away from the vine. God looks for fruitfulness, for the right use of the means he has put in our hands, and nothing short of this can keep us in connection with Christ—the vine, and severed from the vine the branches cannot live.

There are nine "abides" in our Scripture passage; let us study them in the order of the thought.

To "abide in Christ," is, it seems, to "abide in his love." What is that? It is to live as the child lives, safe and serene, encircled by the love of home. It is to live as the wife lives, surrounded by the loving strength of her husband. It is not to worry, never to be lonely, to have no fear in danger, no discouragement in failure, no shrinking before obstacles. And this abode is possible for every one; even the lonely, homeless wanderer. It must be,—we learn—a continual abiding. Our homes are valued the more, when we must be a long time absent from them; but this abode we must carry with us or it is not ours at all. No one can "abide in Christ" by fits and starts; for if we abide in him, he abides in us. His abiding is the test of our abiding. If we find him in our lives, we may be sure that we have entered into his life; and his abiding is also the power of our abiding. It is only by his grasp on us, that our grasp on him can keep from slipping. It is only by his continual indwelling, that our continual dwelling in him is assured.

His abiding in us, means also the abiding in us of his words. We are his friends if we do the things he commands us, and we shall not do them unless we know and remember them. I do not see how any but a Bible student can expect to "abide in Christ." If we "abide in Christ," we may ask what we will, and it will be done for us; let us apply this test and see how many of us are abiding in him.

"Abiding in Christ" will enable us to bear fruit. A life empty of Christ can no more have good results, than a tree can be fruitful without sap from its roots, or a body active without blood coursing its veins. If your life is aimless, profitless, discontented, barren; you may have brains and station and determination, and a thousand other advantages, but you lack Christ, and in that lack you miss everything. And the end of such a life is to be cast off, withered, burned up as "Tares" in the fire. It is dead and goes the way of all dead things.

Christ is the life, and whosoever does not abide in the life abides in death, there is no middle ground.

We conclude this with our text, "I am the true vine, and my Father is the husbandman."

"I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

May God add his grace, that we may abide and be fruitful branches.

E. K. BARNHILL.

[This article is the substance of a paper read at a meeting of the Plymouth Church on Sunday morning June 24. Bro. Barnhill does not claim it as his own entirely, being indebted to some others for ideas contained in it.—ED.]

Selections.

Self-Denial.

One of the first requirements made by our Lord of his disciples is self-denial. Is this an unreasonable requirement? Selfishness is a term used to express that supreme self-love which leads one to seek his own interests, his own pleasure, his own honor regardless of others. Within certain limits self-love is right and good. When we are commanded to love our neighbor as ourselves, self-love is made the standard of an exalted character. Each one possesses certain noble powers which are worthy of respect and careful cultivation. Conscience and reason are not to be despised or crucified, but respected and cultivated.

There are other principles which are lower and less noble, such as passions and appetites. Love of money, love of pleasure and honor act blindly, tend to excess, and lead to destruction. These must be checked, curbed, crucified. Selfishness is the principle which clamors for the unrestrained indulgence of the lower passions of human nature, and self-denial means the restraint and mortification of these forces. Selfishness is the fountain of all sin and wickedness.

There can be no excellency without self-denial. Physical health cannot be secured without self-denial. One who will indulge his appetite for delicate food without restraint must suffer. Years ago a man entered a hospital in a Western city, saying that he was there not for treatment, but for diet. By self-indulgence he had wrecked his physical constitution, and not being able to deny himself at home he wished to place himself under the regime of that institution for protection against his own appetite. He was assigned to a ward in the hospital, ate what was prescribed, and abstained from what was prohibited. What a sad confession he made! Had he possessed self-control he might have saved himself months of agony, besides great humiliation and disgrace. Some men say, with an air of pride and superiority, that they have never had to deny themselves that luxury of the table. They can eat and drink what they like, and as much as they like. But the end is not yet. Such boasters generally have their turn of physical agony in due time. The men and women who are hale and strong at the age of eighty have learned the lesson of self-denial long before that time. This the price which the law demands for the best physical condition, and the law will not be cheated.

Intellectual development and achievement require self-denial. The heights of learning cannot be scaled by ease-loving souls. We hear much about genius, but it will usually be found that genius is the fruit of hard work and self-denial rather than an inheritance from nature. Magnificent views may be had from the summit of Mount Washington. The time was when one who would enjoy those scenes must climb the mountain, but recently a railroad has been built up the rugged steeps, and one may ride to the summit in comfort. But no railroad has been built to the summit of the mount of science. Those who will scale those heights must climb just as their ancestors before them have done. It would be a sad thing for the race if the glories of knowledge were attainable without self-denial. Professor Parkman has written a charming history of the American Indians. To acquire the ability to produce that work he lived among the Indians for many months, sharing their lodgings and food, joining in their hunting expeditions, studying their traditions and habits by personal observation and contact. Through hardship and danger he learned his lesson and wrote those pages which will be read with delight for ages to come.

Not many years ago a man of remarkable eloquence sat in the Senate chamber of the United States. Men who listened to his polished sentences said he was born an orator. They did not know how much hard work, painstaking, and self denial the attainment of his wonderful powers involved. In early life he formed a habit of reading an hour or two each day from some one of the best English authors. By reading Milton he acquired that rythmical and melodious flow of language which his hearers supposed was a natural gift. By committing to memory many passages from Macaulay's most brilliant essays he acquired a power of fascinating narration, which astonished listening thousands. He studied Byron, the book of Job, and Shakespeare's plays with untiring assiduity. He studied elocution, rhetoric; and everything pertaining to the art of public speaking with long patience and perseverance. He took as much pains with each one of his public addresses as a great musician takes with a masterpiece of music before he will venture to execute it in public. He was a great orator, but few knew through what self-denial he rose to that height of excellency in public speech.

The attainment of every manly quality is attended by self-denial. Those who read George Kennan's stories of his adventures in Siberia may imagine that nature endowed him with marvelous courage. It is not so, however. He has recently published a confession that when he was a boy he was often made ashamed by his timidity. At the age of seventeen he had become perfectly morbid on account of fear, and resolved to overcome it at all hazards. He made up his mind to go wherever danger presented itself in order to conquer his fear. He went into the dangerous streets and alleys of Cincinnati after midnight, saying to his cowardice, "Get thee behind me." By such rigid discipline he gradually gained self-respect and confidence, and at last lost all feeling of fear in the gravest of perils.

The law of self-denial runs through all business life and social life. The marriage relation involves self-denial. The husband must give up many of his personal preferences to please his wife, and she must deny herself likewise. One who cannot do this cheerfully and gladly is not fit for the marriage relation. Intense selfishness is incompatible with any satisfactory adjustment of social relations.

If self-denial is the law of physical health, intellectual development, the attainment of all manly qualities, business success, and social happiness, why should it be thought strange that Jesus should lay it down as a law of his kingdom? This precept of our Lord has been much abused. Many look upon it as an arbitrary condition without any foundation in reason or the nature of things. Some have supposed that Jesus intended to teach that the more we contradict and cross ourselves the better it will be for us. They have denied themselves all social enjoyments and all worldly good, and tortured their bodies by fastings and vigils and racks. This is all wrong.

Jesus teaches that the lower tendencies in man are so strong that they usually master and ruin the soul, and that these must be denied and crucified for the sake of the highest good. No amount of self-indulgence or worldly gain, procured at the expense of our intellectual and spiritual life, can ever make us happy; but no man who denies himself the lower pleasure for the sake of others and for the sake of righteousness can fail to be happy.
—*The Christian Advocate.*

"Be wise with speed—a fool at forty is a fool indeed."

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PLYMOUTH, INDIANA, JULY 11, 1900.

HOPE in God in the greatest extremity, and you will see by and by that you had great reason to do it.

THE programme is,—a short race, a rough pilgrimage, a dangerous voyage, a fierce combat, a hard day's work, and then a glorious prize, a happy end, a complete victory. Fear not, the scenes will soon be changed.

FOR a few weeks past we have printed at the head of this column, an explanation of our mail list markings, that all could be fully informed of their account. We trust each one has taken the pains to see that the label on his paper is as it should be. If you have done so quite a number have discovered that their time has run out. Our work is just now suffering for lack of the money you should send us. Brethren and sisters, we can make it no plainer by repetition, but for fear some may not grasp the idea fully we will repeat that our work is suffering for want of what you owe us. This means every one who has learned by examination of the label that his time is out. Please consider the situation. Were it only one, we would not say a word, but when it runs into tens, twenties, fifties, and even into hundreds, you can surely understand our position. Friends, all, suffer us to ask you, to appeal to you, to do your duty. There is yet a little work for the Church of Christ to do while we wait for his coming. The signs portend the time will be short. We believe the Lord's people still need this paper in these closing days of this dispensation. Will you do what you will ask God to approve in this matter? We trust you will, and that so quickly and promptly, that we will be able to stop our calls on delinquents because we will then have none on our list. Be prompt, be careful, be faithful.

RUSKIN says:—"If on any occasion of general intercourse, we turn to our next neighbor, and put to him some searching or testing question, we shall, in nine cases out of ten, discover him to be only a Christian in his own way, and as far as he thinks proper, and that he doubts of many things which we ourselves do not believe strongly enough to hear doubted without danger. What is in reality cowardice and faithlessness, we call charity; and consider it the part of benevolence sometimes to forgive men's evil practices for the sake of their accurate faith, and sometimes to forgive their confessed heresy for the sake of their admirable practice. And under this shelter of charity, humility and faint-heartedness, the world, unquestioned by others, or by itself mingles with and overwhelms the small body of Christians, legislates for them, moralizes for them, reasons for them; and though itself greatly influenced by the association, and held much in check by its pretence to Christianity, yet undermines, in nearly the same degree, the sincerity and practical power of Christianity itself."

Workers.

Brother, sister, the Lord is constantly calling for workers in his vineyard. In many an out-of-the-way place you may make yourself useful. He will not be unmindful of you if you labor faithfully, although unnoticed by others. In that great day, when "the first shall be last, and the last first," and when men who have held themselves high and stood at the head shall go to the foot, we anticipate that many who have shrunk from the recognition of their brethren in their works of faith and labors of love, will be brought forth into the light of heaven, and many never heard of in this age, will be heard and known in the age to come. Yes; there will surely be a thorough revision of earthly estimates in the near future; and when you are assured in Heb. vi. 10 that God is not unrighteous to forget your work and labor of love which may be shown toward his name, it should inspire confidence and ambition to always abound "in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 58. We trust you will all remember that the working time will soon have passed; and that THE REWARD IS FOR WORK.

THE War in South Africa is almost at a standstill, though the British seem to be quietly maneuvering to surround the Boers and force their surrender. The Boers got tired of feeding the large number of prisoners they held, and have released many of them.

THE tombs about Alexandria contain the remains of once proud princes, as well as the dust of plebians. This has been taken out and sold as a fertilizer, and is known in the trade as "Egyptian guano." Four thousand years ago no pains or cost was spared to honor this dust now so dishonored! What a rebuke to pride and self-esteem!

SINCE our last issue every day has but added to the conflicting reports from China. One day it is said that all the foreigners in Pekin have been killed and the property destroyed, the next that all are safe at the British buildings with plenty of provisions and ammunition. These reports all come through Chinese channels, and cannot be relied upon. It is said that Prince Tuan has usurped the crown and forced the Emperor and the Empress Dowager to take poison. The Emperor died, but the Empress was only made insane. Should this be true, the only hope for the lives of the foreigners in Pekin is for an army to go to their rescue promptly. Japan was ready some days ago to undertake the task, and had consent been given would have been near the city by now, but Russian jealousy would not permit this until the whole world was laying the blame for the loss of life on the Czar. Now when it may be too late tardy permission is given, and Japanese troops are being sent to China as fast as possible. Several regiments of United States and British troops are on the way also, and sharp action may be looked for.

Time is on the Wing.

We are all of us nearer our salvation than when we believed, if, indeed, we have been keeping the garments of righteousness put on with the saving name of Jesus, unspotted. Time is *short* for all,—it is surely *very* short for some of us, and therefore it is very precious. There is never but one moment at a time; each one passes never to return, and another comes, and hurries us along toward the cold resting place, unless the coming of the Lord supervene. These facts ought to make us heed the injunction to work while the day lasts,—redeem the time—make good use of it. The grand realities of the future for sinners saved by grace, cannot be too well prepared for. The preparation must constantly go on, or we will not be meet for the Master's use. It is a startling announcement the Apostle makes in Eph. v. 25-27, that "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, *that he might present it to himself a glorious church*, not having *spot*, or *wrinkle, or any such thing; but that it should be holy and without blemish.*" Could we keep this in mind we would realize that we have not too much time to prepare for the solemn ordeal,—no time to fritter away.

Good Character.

The *first* step toward the formation of character is to have a clear idea of what *constitutes* a good character. Happily we have two things to guide us,—the example of Jesus, and the commandments he has given us. *Secondly*, the foundation and framework must be attended to, especially if we want to develop a *Godly* character. *Firm and fixed principles* are most essential. And those about to commence life on their own account would do well to study the life of young Daniel, the Hebrew captive in Babylon. Slave as he was, he was given the highest positions in that vast, world-wide kingdom. In the nature of things this would excite the jealousy of other courtiers. And before long they formed a conspiracy against him. Officially they could find no fault with him, so they took action against him on account of his religion. But even when he knew the writing was signed for his death, he kept up the habit of praying three times a day, just as before, with the result that the lions didn't hurt him. Although such signal interpositions do not now take place, ample provision is made for the protection, care and support of God's children in trying circumstances. Their Father has pledged that his favor shall be sufficient in all emergencies. The throne of favor is ever accessible, and the one Mediator ever liveth to make intercession for them, —and they are graciously invited to come boldly and obtain mercy for sins inadvertantly or ignorantly, or through violent temptations, committed and assistance for every time of need. Let this encourage the Lambs of the flock to aim high, keep the eye of faith fixed on the mark of the prize, —watch and pray, lest they enter *into* —*yield*—to temptations from without or within,—let the Word of Christ dwell in them richly, and so be ready for any test of faith.

Self-Examination.

It is understood in the business world that merchants and others who are afraid to examine their books are in embarrassed circumstances; and we think the rule applies also to those who dread to obey the injunction to "Examine yourselves, whether ye be in the faith; prove your own selves."

The reason why there is so little *self-condemnation*, is because there is so little self-examination. For want of it many are like travelers skilled in other countries, but ignorant of their own. It is remarkable to find such words of wisdom on this subject, as the following, from Xenophon, away back in the fourth century before Christ:—"It was the manner of discreet house-keepers to place their weapons of war, utensils for the kitchen, instruments of husbandry, and furniture for religious services, each in several and proper repositories. So, every that every man that would make an exact inquiry *into*, and take a just account *of* himself, should first make a particular search into the several mischiefs that proceed from each passion within him, whether it be envy, or jealousy, or covetousness, or cowardice, or any other vicious inclinations, and then distribute and range them all (as it were) into distinct apartments. This done, make thy reviews upon them with the most accurate inspection, so that nothing may divert thee from the severest scrutiny." There is no doubt but thousands of professed followers of the Lord Jesus Christ might profit by the instructions of this heathen philosopher who without a ray of light from the *revealed will* of God, had such noble conceptions of moral truth and worth, and, evidently, was feeling after God. But of course, if the example and precepts of Jesus, and the exceeding riches of God's favor to be dispensed in the ages to come, fail to inspire loving obedience among his professed followers, it is useless to expect it from any other source. We would affectionately plead with all who may have been afraid to examine themselves, to be at least faithful to *themselves*, and in *this* way they might discover how unfaithful they have been with God. Brethren and sisters, scattered abroad, are any of you afraid to post your books? If so, the message from the Spirit means you, when he says, "Examine yourselves." You *need* to do this! It is said for *your* benefit. You neglect it at your *peril*. Attend to it at once. You may avert spiritual bankruptcy by heeding the injunction.

Everlasting Life.

"Everlasting life is a life without any death in it, and eternal death is a death without any life in it; one is the reward of the righteous, the other that of the wicked. Life as it stands alone, unqualified by the adjectives *eternal, everlasting*, is highly cherished, though it is freighted with sorrow, laden with affliction, burdened with care, yet we do everything to prolong it. When we speak of matters relating to taste or fancy we find that that which is desired by one is discarded by another; and this is so in important as well as trivial matters. For instance, one man will try to gain Bible knowledge, forsake sin, and try to live a Christian; another man equally intelligent pays no attention to the Bible and religion, and by a certain course of education arrives at a point where he discards the whole.

But upon the theme of life we are united; all consider it of pre-eminent importance. Short as it is we all love it; saint and sinner do all they can to prolong it. If they are sick, money is freely expended, sacrifices are made to put off the grim monster, and, like Hezekiah of old, all are desirous of adding numbers to their years. The miser must have life to hoard up his wealth, the avaricious to get gain, the saint to praise God, "for the dead praise not the Lord, neither any that go down into silence."

Life is a "span," a "vapor," a "tale that is told." The young go forth in the morning of life; they step upon the threshold and all is fair. Fairy scenes invite them on to banquets of pleasure, but as they advance the scene narrows and death confronts them.

All this is true of temporal existence. Let us now pass to eternal existence. Eternal life is a subject of promise. 1 John ii. 25. It is one branch of the Christian's hope. Titus i. 2. This life is hid with Christ in God. Col. iii. 3. The righteous will receive it when Christ who is our life shall appear. Col. iii. 4. The wicked have not this promise; they will never receive this life. John says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. 1 John v. 15. What is true of one class of the wicked is true of all.

Eternal life will vastly out-weigh the present in importance. It will be endless, boundless, shoreless—free from sorrow, pain and death. Its possessors will enjoy eternal happiness, and unite in celebrating the praises of God for evermore. Soon the glorious morn will dawn when life eternal will be possessed by the worthy. Yes; that day will soon come in all its splendor and loveliness. Soon, if faithful, we will unite our voices in praises with the angel hosts who will accompany the Savior to this earth, and the sweet music will roll over the bright landscape and echo back from the golden-crowned hill-tops in the land of promise. O let us wait, watch and pray for that glorious day."

Are You a Grumbler?

If you want to know whether you are a grumbler, or no, we furnish you with the following pick-up: Just try one day, one week, or one month, to get along without complaining, fault-finding, grumbling. Begin this week at home, then carry it into the church, and then into business life.

It is not necessary to wait to be told that you are a grumbler and people may not want to tell you. But in this simple way you can find out in a month whether your wife or your brethren, or business men have any right to set you down as a grumbler.

In the place of finding fault with others, let us set them a good example, and sweetly and kindly try to get them into a better way of living. A chronic grumbler is a very unhesirable companion, a troublesome church member, and an annoying business man;" the author of the above paragraphs we do not know, but he speaks as one well qualified by experience, to know.

Selections.

Mount Zion.

Comparisons or similes are sometimes used, not only to place a subject in a clearer light—which may be done by commonplace illustrations, but also to amplify and ennoble it. In this case sublime and splendid imagery must be summoned to serve. Perhaps one of the finest examples of this kind of lofty comparison is to be found in the illustration of the privileges of believers, drawn from the immutable strength and danger-defying situation of Mount Zion. It occurs in one of the songs of degrees. It was most probable that these "songs of ascendings," or "goings up," were sung in chorus by the Hebrew caravans to cheer their yearly journeys to the city of the Great King. May we not well suppose that the larger pilgrim band burst into the 121st Psalm, the second of these songs, as they first caught sight of the heights of Jerusalem, singing:

"I will lift up mine eyes unto the mountains:
From whence shall my help come?"

Then it would seem that, halting near the gates to form the procession to the sanctuary, they pealed forth the hymn,

"I was glad when they said unto me,
Let us go to the house of Jehovah.
Our feet shall stand
Within thy gates, O Jerusalem!"

And at length arrived, as it would appear, within the Temple area and looking forth on the sacred, never-to-be-forgotten scene, full of holy joy, they celebrated their mercies and privileges in the following words:

"They that trust in Jehovah are as Mount Zion,
Which shall not be moved; it abideth forever.
The mountains are round about Jerusalem;
And Jehovah is round about his people,
Henceforth, even for evermore."

Many who repeat the soul-stirring Hebrew verses form but a faint conception of their full force. But to those who are familiar with the natural features of the districts, they possess peculiar power and beauty. Mount Zion sometime stands for the one hill on the southwestern quarter of Jerusalem, now partly within and partly without the walls, which in ancient times, however, entirely encircled its summit; and sometimes for the whole site of the city, consisting of the seven hills on which it was situated. In this latter sense Mount Zion, as the largest, most ancently inhabited, and most important part of Jerusalem, stands by a figure of speech, for the whole of the triple-walled metropolis of Palestine. Whether we confine it to the single mountain in question, or regard it as spoken of all the seven hills enclosed by the three walls of the ancient city, Mount Zion would convey to the mind of an Israelite a very grand representation.

In a glance at the spot given us in the days of David, we learn that it was regarded from time immemorial as a place of such strength, owing to its steep, precipitous, rocky sides, as to be held impregnable—the Gibraltar of Palestine fortresses. Josephus gives a detailed account of the magnificent natural position of the walls, towers and fortifications of the city of Herod at this point. His descriptions which it has been so much the fashion in modern times to decry as enthusiastic and exaggerated, have throughout the work of the Palestine Exploration Fund been for the most part minutely confirmed. This Jewish writer, who was engaged in a leading capacity in the siege of Jerusalem, under Titus, tells us that the first of the three enclosure walls ran round the summit of Mount Zion, that it was defended by sixty towers; and speaking of the three named Hippicus, Phasaelus, and Mariamne, he describes them as the wonder of all beholders on account of their great height, massive structure, and commanding position. Titus who destroyed all else, left these as trophies of his splendid victory, to show the exceeding vastness and strength of the fortifications which had been reduced by the might of Rome. Josephus speaks of them as "for largeness, beauty and strength, beyond all that were in the habitable earth."

Well might David, rejoicing in the security of God's people allude in enthusiastic language to these remarkable features as fitting symbols of the Divine protection, and to the awe with which they struck the minds of those monarchs who came to besiege the city when they first beheld them.

"Beautiful for elevation, the joy of the whole earth,
Is Mount Zion on the sides of the north;
The city of the Great King.
For lo, the kings were assembled,
They marched on together,
They beheld, and so they marvelled,
They were troubled, they hasted away;
Trembling took hold upon them there,
Pain, as of a woman in travail.

Walk about Zion, and go round about her,
Count her towers:
Mark ye well her bulwarks,
For this God is our God, forever and ever,
He will himself be our guide until death."

Not less impressive is the comparison used to set forth their eternal security as safeguarded by Jehovah himself—

"The mountains are round about Jerusalem,
And Jehovah is round about his people,
Henceforth, even for evermore."

—*From Palestine Explored.*

Little Tacks and Viper Sins.

We have heard of a battle against cannibals gained by the use of tacks. They had taken possession of a whaling vessel and bound the man who was left in care of it. The crew on returning saw the situation, and scattered upon the deck of the vessel the tacks, which penetrated the bare feet of the savages and sent them howling into the sea. They were ready to meet lance and sword, but they could not overcome the tacks on the floor. We brace ourselves up against great calamities. The little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear. It is easier to dispose of the great questions which vex the world than it is to meet and successfully overcome the little worries which present themselves day by day. Many a brave man who has outlived storm after storm of shot and shell died at last from the ravages of things bought of his own butler, while others came home to marry death at the altars of dissipation. Hundreds of men who have borne the great trials of life with a spirit of sweetness and resignation that made their lives appear to others great Gibraltars of grace, have in the retirement of home got mad in a minute simply because the milk was sour or there was too much flour in the gravy. Multitudes of Christian women, who have passed through the deep waters of affliction with a spirit of unbroken peace and a trust in God that grew stronger as the sky became blacker and blacker, have gone down so deep into the cave of gloom that it seemed as though the very sun itself had become a great black iceberg, just because the hired girl couldn't fry potatoes to suit them, or 'that boy' wouldn't ever wipe off his muddy boots when he came into the parlor. And people who had made a solemn covenant with themselves and God that they would praise the Lord at all times though the heavens should fall, have got clear out of patience because somebody happened to talk too long or pray too loud in the prayer meeting. No, it is not the great dragon sins that come out against us and slay us, as we go marching happily on our way toward God, but the little, insignificant and contemptible viper sins that steal upon us while we sleep, and poison us with their sting. Mosquitoes drink more blood than lions.

Be Careful.

We had a class leader, a good man, ardent for the truth. Not a sheep could poke its nose through the bar but the good man would bark and drive it one way or the other. He spent much of his time on the still hunt for something wrong. He generally found what he was after. A sister came before the official board to be recommended to full membership. This brother objected. She was highly esteemed among us. We wanted to know what she had done. "On Sabbath I saw this sister kill a chicken and dig potatoes. I cannot recommend any one who does such things on the Sabbath." The case was laid over: we inquired into it. A neighbor, sick, poor, had nothing for dinner. The sister in the kindness of her heart killed one of her chickens, and cooked a dinner that the family might be fed. For this the woman was kept out of the church. She heard how unjustly she had been treated, and refused to come among us. To-day she is backslidden and away from God. It was that man's business to see that woman, and know what he was talking about, and not bring a reproach against his neighbor.

A Wrong Tendency.

There is a tendency among us to be satisfied with a shallow religious experience, and this disposition is, in a great measure, chargeable to the men commissioned of God to preach the Word. They frequently fail to emphasize the essential truths of the Bible concerning sin, repentance, faith and holy living. We do not favor sensational preaching, but we do assert that the watchman should warn the people with all the earnestness of his redeemed nature,—warn them against every form of ungodliness and worldly lust; and with a pathos and fervor born of love to God and men, he should enforce the duty of complete consecration to Christ. Formalism and indifference have in many places dried the very foundations of religious life, the fashion of the world has crept into the church, the chilly atmosphere of ungodliness has stolen into the pulpit, and we are in a pitiful plight, having the form of godliness, while we deny its power.

What is the remedy?—Let the preachers tary till they are endued with power from God; let them not go forth till they are clothed with strength of pentecostal grace; let them be filled with the Holy Ghost and with faith: then let them preach out of the fullness of a blessed experience, relying on the promise of God that his Word shall not return void, but shall accomplish that whereunto he has sent it.—*Alabama Advocate.*

Character.

The best thing in the world is a good man. The greatest thing in the world is a great good man. The most blessed thing in this world is a blessed good man. The first thing that a human being should recognize about himself is that his character is his distinguishing feature. It is not the amount of money, the amount of power, the amount of brains that a man has that is his distinguishing feature, but his character. Whatever a fellow-man may temporarily say or do to the contrary, this is fact, that whatever separates him from others and gives him his individuality is his goodness or lack of goodness, according to its degree. Money, power and brains have their place, and they do exert an influence in temporarily deciding a man's position and recognition. But the standard of the ages, by which any one and every one is tried, is character; and in God's sight, which is the final and determining sight, men are what they are in their wishes and purposes. It is not, then, too much to say that the supreme ambition of a person's life should be to secure a worthy character. Everything else, however important, is merely subsidiary.

Truth and Christianity need no patching.

Will you help us by getting one or two New Subscribers?

Poetry.

"Not Always."

Not always shall the blasting breath of sin,
Cast its accursed stain on everything.
"Not always" shall the wrong o'er the right,
And light be darkness called, and darkness, light.

"Not always" shall the wicked prosperous be,
Who gain wealth through other's poverty;
"Not always" unto God ascend the cry
Of anguish, and of hopeless misery.

"Not always" shall the raging cry of "war,"
Oppress the bravest hearts with anxious fear;
"Not always" shall creation groan in pain,
And wait to see its Lord return again.

For soon, as soon, and every eye shall see
The King crowned, with shouts of victory;
The night is now far spent fast speeds that day
When Christ, from pole to pole, shall hold the sway.

Repent ye, therefore brethren—watch and wait;
The day of righteous coming, e'en though late;
"Until he comes." Oh, let us work and pray,
And wait with patience for that coming day.
—The Morning Star.

Communicated.

Australian Letter. No. 2.

Samoa is the Paradise of the aborigines. Here is found the highest type of uncivilized people. The constant, bountiful supply of natural food products enables them to attain physical perfection. The cocoanut, orange, pineapple, banana and other tropical fruits grow in such abundance that the fortunate natives of the sunny isles, have but to put forth the hand and pluck the fruit, if a sufficient supply is not already lying at their feet. A number of these stalwart sons of the sea were ready to receive us as soon as we were safely at anchor. On account of the coral formation and shallowness of the water boats anchor at a distance of a mile and one-half from the shore. We availed ourselves of the first opportunity offered of landing, though it was not without some misgiving that we entrusted ourselves to these fantastically tattooed creatures, quarreling for precedence.

Our first thought after the excitement of getting safely landed without furnishing a breakfast for the sharks which infest this harbor in large numbers, was to procure something for ourselves to eat. Here we began an experience which has been often repeated, and we feel justified in the assertion that if you desire an early breakfast or one prepared quickly after crossing the Equator, there may be a possibility of having your desire gratified, but small probability.

We were rewarded for patient waiting, for the grilled pigeon and coffee with fresh milk were very appetizing. Here we tasted for the first time the delicious fruits of the islands, with which the table was loaded. The dining room was up-stairs, and overlooking the sea. We were deftly served by two Feejee boys. The proprietor told us the Samoans do not make good domestics. We were not sure that he was unprejudiced. Though a native of Tennessee himself he had taken a Feejee for a wife. While waiting for breakfast, he introduced his two children, with evident pride, but did not present his wife, somewhat to our disappointment.

The hotel is in the middle of the field where the battle was fought between the two contending kings for the sovereignty of the islands. Numerous bullet holes, shattered window-frames and other marks testified to the vigor of the contest. The host dryly remarked that he "was not doing business that day." He described the battle as a savage scene where the blows of the formidable war-club resounded amid the whistling of the *civilized* bullet; where the howls and war cries of the enraged natives were seconded by the voices of the *enlightened* whites who mingled in the affray.

No sooner did we emerge from the hotel, than we were surrounded by a motly crowd of natives anxious to sell their wares. This gave us a fine opportunity of noticing the different types.

The Samoan men are tall and well built, sturdy, athletic and symmetrical. They are yellowish brown in complexion, with brown hair verging towards redness. In most instances the features are comely and regular; the eyes dark and expressive, flashing with feeling and emotion, especially in anger.

The women are less pleasing in appearance. They are inclined to overfleshiness. The hair when uncut stands out in an immense bush which gives them a very uncouth appearance. When, as is often the case, a little hat is perched in the midst of this unkempt mass they become very grotesque. The elder women have a more sullen and less cheerful look than the men, as though the cares of this indolent life had fallen more heavily upon them.

The dress consists of a rectangular piece of cloth extending over the right shoulder and wound around the body somewhat in the fashion of the Roman toga.

The girls in the mission schools wear a loose robe with a draw-string at the neck, like an over-grown child. It would be difficult to invent a more unbecoming garment.

The ornaments worn are beads of shells, seeds, and nuts and finger-rings made of shell.

Some of the rings are exquisite in workmanship being made of beautifully tinted and transparent shell, delicately inlaid with gold and silver.

To be transported within a month from a mid-winter climate with the thermometer hovering about zero, to mid-summer with the temperature above a hundred in the shade, added to the weakening effect of sea-sickness, was, to put it mildly, rather enervating. To husband our strength we procured a native guide, who was of great help in showing us the people and their habits. His father was one of the chiefs of the island, as he proudly informed us. He remarked naively, "I speak English well. I have been five years in school." His laconic sentence with almost entire absence of phases reminded one forcibly of the American Indian. Our guide conducted us to the secluded spot some distance from the town where is buried the famous king who was killed in the insurrection of ninety-two. This tomb is held in great reverence by the tribe belonging to his faction. It is constructed in three terraces, of oval forms, the lower being about thirty feet in length and ten feet wide. The terraces are made of sea-washed pebbles.

On our way back we passed the government Palace, which is in reality a very ordinary cottage.

At short distances along the shore we passed groups of men and boys busily engaged in making crude baskets from the leaves of the palms under whose shade they rested. So intent were they at their task that they paused only a moment to look at us curiously or thrust before us the long stick on which their rings are placed. This silent industry was accounted for later in the day when we saw these baskets filled with shining white and beautifully tinted coral, with sea-shells or with fruits and nuts filling their boats, that swarmed around the ship. The silence was turned into a pandemonium as they vied with each other in true civilized form to underbid their neighbors. The contest grew so sharp one native passed up a beautiful ring to a heartless man on deck who tossed a sixpence into the water and the poor fellow had to dive for it.

Apia consists mainly of one long, straggling street which skirts the ocean. Our curiosity with regard to the part of the town occupied by the white inhabitants was soon satisfied. After peering into a few of the old-fashioned German boxes called shops for the purpose of making a few necessary purchases, we spent the rest of the time in the native village, which lies somewhat back of the town.

The guide conducted us to his own home which being that of the chief was the most pretentious one of the village. The others were similar in construction. The grateful sense of coolness and comfort which pervaded convinced us that the natives knew by instinct if not by science how to construct dwellings well suited to the climate. The deep, conical shaped roof, composed of thatched palm leaves is supported by a number of upright posts, about four feet high. Cross supports are placed in the hollow dome which answers the purpose of a loft where things may be stored.

The burning rays of the sun can not enter, while the absence of side walls admits of free ventilation. The floor is made of small sea-washed pebbles. There being no one at home when we entered, or more probably went under the roof, our guide went for his sweetheart to entertain us while he busied himself in getting some fruit for us to take on board. Fafai could not speak English but she made up in laughing what she could not put into words. She showed us her name tattooed on her left arm. She pulled down some beautifully woven straw mats from the beams above and hospitably asked us to be seated. After giving each of us a fan, she seated herself with her hands clasped about the knees and broke into a merry peal of laughter. Evidently we were as amusing to her as she was to us.

A smouldering fire was burning in an old iron pot. While we were wondering for what purpose, a neighbor stopped in and lighted her pipe. Seeing this Fafai took a green leaf from a convenient supply and placed it upon the fire. It emitted a pleasant, pungent odor. When sufficiently dry she rolled it into a cigarette, lighted it and after taking a few puffs herself, proffered it to one of the party to smoke. Her next act of hospitality was very thoughtful. She got a cocoanut shell, filled with some cooling drink for us. We showed our appreciation by each in turn drinking from the eyes of the cocoanut. Our awkwardness elicited another merry peal of laughter from Fafai, which wakened a little brown baby lying under a mosquito net at the farther side of the room. It crowed in sympathetic response.

We were soon surrounded by native women, who gradually drew nearer and nearer until finally the more curious ones came inside the hut and began to examine my clothing. The chief's wife learning of our presence hastened home from somewhere. She immediately sat down as close to me as possible. She was a motherly woman who showed her delight at our visit by putting her arm around me, patting me on the back and holding my hands. She expressed great sympathy for me. Rubbing my arm she said—"sick?" I said, "Yes, the water." She nodded understandingly. She took up my jacket, which the guide had carefully folded and laid aside, and wished me to put it on. She was not satisfied until I had buttoned all the buttons. After she had sufficiently approved of the fit of it by smoothing out all the wrinkles, she wanted to see the lining. I took it off, turned it inside out that she might see the bright silk lining. A little girl came up timidly and extended her hand. I allowed her to take the jacket. She passed her hand lightly and lovingly again and again over the velvet color. The women of the hut brought out a collection of beautiful shells for us to examine. To show our appreciation of their hospitality we bought so many of them as we could manage to take with us. By the time we had shown our few pieces of jewelry, pocket knives, combs and hair-pins the guide came in laden with fruit. We had a large stalk of bananas, seven large pine apples, two dozen oranges and a dozen melon pears; all for two English shillings, forty-eight cents. The pine apples were ripe and delicious, the bananas small but with a much richer flavor than those obtained in America, the small, green, sour looking oranges were the greatest surprise in their delicate sweetness, but the melon pears—the less said about them the better, unless one is fond of a mixture of pumpkin, paw paw and mandrake. They are served somewhat as a musk melon, with salt, pepper and some kind of sauce or relish; stirred up and eaten from the rind.

As we emerged from this cool retreat we looked far up the green mountain slope where nestled the abandoned home of the late Robert Louis Stephenson. Much to our regret we had not the time or a suitable conveyance to visit this spot hallowed by his genius.

Calling to mind a recent interview with Mrs. Stephenson and son in which they were represented as in favor of German rule in Samoa, I sounded the guide on the question. He stopped short in the path, and drawing himself up with dignity, said with a flash in his eye: "We no like Germans. If Germans come we fight some more. Me like English and American." To my question as to why he liked the English rule better, he looked at me intently a moment, then said: "More freedom! Do as you please! *You know.*" While the threat was an idle one still the poor Samoans had the will to fight well knowing that with the advent of absolute German rule their life of idleness will end. Work for them means extinction. It is said they are very apt to fall into consumption when they don the white man's clothing and take to civilized habits. This may be attributed to the wearing of wet clothing, for the Samoan cannot withstand the balmy breeze of the ocean and the cooling waves which lure him far beyond the dangerous breakers. Even the small girls become expert divers and swimmers, performing marvelous feats of skill and endurance.

They stay in the water for hours at a time with no apparent effort and seemingly no evil effect, unless it be the disgusting habit of spitting constantly. This is the result of having to keep the salt out of the mouth. The glands are stimulated to over action.

As soon as a vessel is at anchor it is surrounded by these divers anxious to show their skill in catching the silver coins and small trinkets that passengers throw far out into the water. It is extremely amusing to see the heads all converge and disappear in the same spot leaving visible a circle of brown feet frantically upturned toward the surface. Sometimes the circle becomes an entangled mass of hands and feet struggling for the treasure. An article, especially if it be a coin is seldom lost, for the Samoans display a large degree of enlightenment in appreciating the value of money. While their wants are few, still avarice has a strong hold on them.

It is not uncommon to throw a coin on the opposite side of the ship; the more expert men will pass under the ship, get the coin and come to the surface on that side. Many of them will dive from the ship's bridge and bring up the shilling in triumph.

As we weighed anchor at midday we were able to get a good view of the islands. The depth of color and density of foliage excels that of the Sandwich Islands. The rich, velvety fig and orange banked against the lighter plumes of the palms; the tufts of the cocoanut waving above the pepper, red berried wood; the snowy blossoms of the acacia, overhanging a wilderness of red and yellow flowering shrubs, made a picture of surpassing beauty. Away up the defiles of the mountains an unending vista of living green; over which the cloudless sky extends its clear blue dome.

Nature has scattered her riches of verdure, fruit and flower in bountiful recklessness. In her gayest hour she has waved the wand of plenty over this favored tropical land and caused to spring up in wild profusion the rich products of her fertile soil. Every where the eye is delighted with the harmonious blending of shade and color.

No snows of winter, no frost of spring or autumn to bring the sere and yellow leaf, but one unbroken round of summer skies and smiling landscape.

MRS. PHEBE THOMPSON-WILLEY.

(To be Continued.)

The Root of the Matter.

A tree may be not only an object of beauty, but a source of profit and nourishment: but should its roots be destroyed, the tree would become an unsightly cumberer of the ground.

So in the case of a building. If it be erected upon a defective foundation it will surely come to ruin. It is always well to look carefully to the foundation of things. A person may bring us a report of good news, my question would be is it well-founded? Is it reliable? Is your information well-grounded?

It is even so with the glad message called the gospel, which is a whole bundle of gospel news. I carry it to you, and you ask a proper question, is it well-founded, and from what source does it eminate? I would reply, with a declaration from Holy Scripture: "Wherein God, willing more abundantly to show the heirs of PROMISE the immutability of his counsel,

CONFIRMED IT BY AN OATH

that by two immutable things, in which it was *impossible for God to lie*, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

The reader will here observe that "the hope set before us," is based upon promises made by, and confirmed by the sworn oath of the eternal Jehovah. This foundation is absolutely impregnable, and as reliable as the very existence of the great Creator.

The phrase "the heirs of promise," show that the good things (glad tidings or gospel) centered in the oath-confirmed promises, constituted "the hope," to which "the heirs of promise," "fled for refuge," and is the "gospel preached before unto Abraham." Is not the gospel the place of "refuge," to which sinners must be directed to "flee for refuge?"

The foundation of the gospel, then is the "covenants of promise." Suppose a person is ignorant of the covenants of promise, what is his position? Why his position is that of a "stranger from the covenants of promise, having no hope, and without God in the world." Eph. ii. 11, 12.

If a man comes to you with a gospel that is not founded upon those promises you can safely lay it aside as a piece of human fiction. The "three-fact gospel" as preached by A. Campbell, divorced from the promises, is a wicked perversion, and should never be received.

Right here I wish to quote an extract from the former writings of my brother Thos. Wilson, which is right to the point along this line: "We understand that faith in the gospel is essential, as a pre-requisite of baptism, and how any one can be said to understand the gospel, and yet be ignorant of the very foundation on which it rests we cannot see. That is, a person in order to comprehend and *believe from the heart* the gospel, must have a knowledge of the promises on which it is based. The kingdom of Christ is the kingdom of Israel restored, and has its foundation in the covenants God made with the fathers. The very territory of the kingdom, as well as the throne, is based upon promises. If a man is ignorant of these promises how can he hope through them to become a partaker of the Divine nature. 2 Pet. i. 4. A man may be said to understand a tree who is ignorant of the fact that the tree has roots, with as much truth as a man can be said to understand the gospel who is ignorant of its roots (the promises). What is a superstructure worth, however beautiful, without a foundation? It seems to us that if a man would *start* on the right road, he must begin at the beginning and travel on. Again, it is impossible for us to see how a man can give a satisfactory reason for the hope that is within him, unless he can base his hope on the immutable Word of God in the great and precious promises of past dispensations. In fact, the man who is ignorant of the covenants of promise must certainly be reckoned as a "stranger" to them and an "alien to the commonwealth of Israel." What interest can he have in becoming one of Abraham's seed, unless he is acquainted with the great blessings promised to Abraham and his seed?

In furnishing instruction for the ignorant, then, let us, as skillful workmen, begin at the foundation. Do not forget the a, b, c, of the gospel, in our anxiety to reveal the beauties of advanced lessons. And, before we administer the ordinance of baptism, let us be certain that the candidate has reached a point where he may be said to believe the gospel. If not, we only deceive him, and work an injury to the church as well, by introducing into it material that is not capable of harmonious blending with the faith and hope of others. It is a sad thing when a person is led to suppose he is in a saved condition who is actually ignorant of God's covenant with Abraham and David, and whose knowledge of the *future* kingdom is of the Adventist type, that the saints are going to rule over each other. Yet such cases are not wanting."

And to this I might add, while carelessness may exist to some extent in examining candidates for baptism, yet those churches are at fault who receive people into fellowship and communion those who received baptism while they were believers in the pagan delusion of a sky-kingdom for immortal souls. Such people could not believe the gospel as contained in a covenant of promise. Do not on any account compromise the gospel, for in this way your church is liable to drift back into the apostasy. Look well to your foundation.

W. H. WILSON.

Obituary.

Bro. W. L. Winslow died at his son's (Alinson Winslow) residence 2053 North Third Street, Kansas City, Kan., of apoplexy, at 6:15 P. M., Wednesday June 27, 1900; aged 68 years, 4 months and 17 days. W. L. Winslow was born in North Carolina, Feb. 10th, 1832. He afterward moved to Berlin, Indiana, and July 17, 1853, was married to Miss Linda Mira McClelland, of Berlin. To this union there were born five children, three sons and two daughters. The sons, Hezekiah T., Alinson M., and Lenna R., all reside in Kansas City, Kansas, and were present to attend the funeral: Mrs. Retta Hayes of Minneapolis, Kansas and Mrs. Belle Smith, of Plevna, Indiana, the daughters, were unable to be in attendance.

After marriage Bro. Winslow has resided in Berlin, Frankfort, Sharpsville, and Kokomo, Indiana, removing from Kokomo in 1878 to Hutchinson, Kansas, where he resided till the fall of 1893, where he moved to Kansas City, Kansas, where he has resided, engaged in the dental work—his profession—till the date of his death as above stated.

His first attack came Thursday June 21, and as he with his companion, Sister Winslow, were residing at a hotel, his son came and removed them to his residence. Symptoms of apoplexy continued day by day till Wednesday evening, the 27th, just preceding a heavy electric and rain storm, when all vitality seemed to be absorbed from the atmosphere, a second attack came, when he died within five minutes.

Brother Winslow has been a faithful and consistent laborer in the truth, and a man of broad acquaintance, both among our brethren and the world. Our first meeting with him was at a general State Conference of our brethren at Rensselaer, Ind., Aug. 1875, where we formed a great attachment to him. Afterward the same year at Christmas we met him at Plymouth in Conference, then at his residence in Kokomo, June, 1876, then at Windfall, and from there we returned with him to Kokomo to immerse his son Alinson. Afterward we met him in Conference at old Antioch, south of Plymouth. From that date we met him no more till the past four months, we have been with him frequently in his office.

We were in the city Wednesday, June 27, the day of his death, heard of his illness, desired to visit him but was looking after the location for our Annual Conference to be held in the City, Sept. 1 to 10, and was thus prevented. Thursday A. M. we took the train for Pleasanton for our tent meeting there; and on arrival there a telegram awaited us to return to attend the funeral. The funeral took place Friday at 3:30 P. M., at his son's residence, when we spoke to the people on Resurrection, 1 Cor. xv. 35 53, after which we laid Bro. Winslow away in a vault to rest for a few weeks, when he will be laid away in mother earth. Thus rests one, all who knew him had learned to love, till Jesus returns to gather his people.

G. M. MYERS.

B. L. Johnson was born in Armstrong Co., Penn., June 24, 1843. He died of brights disease at his residence near Fishers, Washington. His death took place on June 22nd, and on the 23rd a messenger reached us while we were assembled in our Annual Conference at Scholls, Oregon. We were in business session. Just one year before this we had issued letters of commendation to him as a minister of the gospel. The writer left the Conference and drove 35 miles to console his family, the 3 daughters are believers of life through Christ. On the day we reached their home, Sunday June 24th, a large congregation gathered at the residence, where I spoke from selections as the brother loved to dwell on during his life among which were Rom. viii. 18, 23; 1 John iii. 1, 2; Dan. xii. 13 and John xi. He was buried on his 57th birthday. His three daughters who have been favorably known in Clark Co., Wash., as teachers were present, also his brother, but his only son is in the United States army in Manila. B. L. Johnson had served his country in the war of the rebellion. He had been an honored citizen and well respected by all. His was a religious life; he joined the Baptist at 15 years old, but in recent years having endorsed the religious views of the Church of God he held membership with our people. The writer had been favored on several occasions by his filling appointments that could not be reached or in helping in the work. He married Martha E. Long, in Muscatine, Iowa, Nov. 6, 1867. She died 17 years ago; since which time he has depended on his three daughters as his housekeepers, and during the time educated them as teachers in our public schools. The love and mutual care existing between father and daughters was most commendable and noticeable by all that formed their acquaintance. He was the father of six children, of whom four are living, one brother and five sisters outlive him. I visited him ten days before his death. His hope for the future was bright. His first greeting was, "I have not long to stay but all is well." His three daughters are baptized believers, and it was their father's great desire that they shall cling to the truth. Theirs is the hope that anchors sure and steadfast.

W. L. SKEELS.

Married.

On June 20, 1900, at Chicago, Ill., I united in marriage Mr. Benjamin F. Jones and Miss Mary Kobow, both of Park Ridge, Illinois, at their new home on Francisco street, Chicago, Ill.

Kind friends remembered them with desirable presents. May our heavenly Father bless them in their journey of life even as they may follow in the footsteps of the lowly Jesus, and the bond of affection grow stronger as life advances.

"There is no blessing like affection:
Life has nought else that may supply its place;
Void is ambition, cold is vanity,
And wealth an empty glitter without love."

W. H. WILSON.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Behold the Bridegroom Cometh.

As the bridal hour draws nigh, she who is soon to be wed becomes thrilled with expectant watching. Every thought and every faculty in tense activity is centered on him who is to come, and on the joyous event which will culminate at his advent. The betrothed one who at such a time would become absorbed in other things and lose the attitude of watchful, eager expectancy, would be pronounced as unfitted and unworthy to celebrate the holy nuptials of the wedding hour. The Bridegroom whose bride is the church of the living God is absent, but may return at any moment to celebrate the marriage of the Lamb. If then, the church abandon its posture of eager, yearning watchfulness, if it become indifferent to the advent of the Bridegroom, and interested in the things that perish in the using, how shall it be able to exclaim with joy, "Behold the Bridegroom cometh," and go forth with gladsome eagerness to meet and greet him?

Strange, indeed, that the church should be so neglectful and forgetful of her first duty to her absent Lord. With evil men and seducers waxing worse and worse, with civilization in many respects a hideous travesty of right and truth and justice, with men rending and devouring one another like so many wild beasts of prey, with prophecies rapidly rounding into accomplished fact, surely his coming will not be long delayed. It is then the plain duty of the watchmen on the walls of Zion to sound the trumpet and awaken a careless church and a sleeping world to the imminence of the second advent. And robed in humility and holiness, may the Bride make ready for the marriage supper of the Lamb.—*A. H. Rosenkrans, in Messiah's Herald.*

Notice of Annual Meeting.

The annual meeting of the Church of God, at Bush, Madison County, Mo., will be held on the 4th day of August and continue over two Sundays. The Lord willing Bro. John Foore will be with us, and while we have not a direct promise, yet we have hopes that Bro. C. P. Graham of Waynesville, Ill., will also be with us. This may be our last meeting this side of the resurrection of the just, as the present indications of a great and terrible bloody war over China with all nations involved, stands as a guide-post pointing to the prophecy of Joel iii. 9, 10, and very soon will follow that of Micah iv. 1, 2, 3. Then brethren, let us lay every weight aside and meet together with hearts overflowing with fervent love and try to make this one of the best meetings ever held in southeast Missouri. We also make a special invitation to all the brethren everywhere who can; sacrifice some of your surplus cash in the way of buying your railroad tickets, and come and make our homes your home, that we may feast together on the glorious promises and truths of the Bible. You are our brethren, and your presence will greatly encourage us to press forward and onward to the mark of our high calling.

P. J. Graham.

I wish to say to the isolated brothers and sisters, in central Illinois, that I have so arranged my affairs that I can devote most of my time to the Master's service, and will try to call on and hold meetings with any who wish my services. I will be pleased to hear from any of like precious faith, whether they wish my services or not. My address is in column of addresses.

C. P. Graham.

Brother Underwood;

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. Adams.

TRACTS FOR SALE.

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To the Brethren of Kansas and Missouri.

We pitched the Conference tent in the park here at Morrill, Kan., May 21, and will commence meeting at Severance, Kansas, June 1st. Then to Connor, Kan., June 16th, to Pleasanton, Kan., July 7th, and Prescott, Kansas July 28. These points are all close to the line between the two states. We would like to have as many brethren as can, attend these meetings. The annual meeting will be held in Kansas City about Sep. 1st, but a more definite notice will be given later. Some of the points we want to visit this season are not able to meet the expense of a meeting, therefore we depend upon the brethren at large to contribute to the work to enable us to meet these points. Send all contributions to P. H. Oatman, 2711 Olive St. St. Joseph, Mo. Any letter intended for me should be sent to the above place of meeting.

A. W. Darby, Sec'y.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

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All trains on the Nickel Plate Road have connections at Buffalo with all Eastern Lines running trains from that point. Also at Brocton for Chautauqua Lake points on trains Nos. 4 and 5 reaching Chautauqua Lake the following day, early morning and early evening. These are advantages which should be greatly appreciated by all, and especially tourists destined to Eastern points. Up-to-date drawing-room sleeping cars on all trains.

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Excursions to Lake Maxinkuckee.

Commencing June 17th and on each Sunday during June, July and August the Vandalia will run a special excursion to Culver and return. Trains will leave Plymouth at 8:56 a. m. and returning will leave Culver at 5:45 p. m. Fare for the round trip 25 cts. T. A. Downs, Agent.

Change in Time of Trains on Pennsylvania Lines.

Under a new Schedule in effect May 27th, 1900, passengers trains over the Pennsylvania Lines leave Plymouth Station as follows:

FOR THE EAST.

No. 5, 3:20 a. m. Daily. No. 22, 10:06 a. m. Daily Except Sunday. No. 20, 3:05 p. m. Daily. No. 8, 5:40 p. m. Daily. No. 2, 7:55 p. m. Daily, Extra Fare Train. No. 38, 8:43 p. m. Daily Except Sunday.

FOR THE WEST.

No. 15, 5:08 a. m. Daily. No. 5, 6:27 a. m. Daily, Extra Fare Train. No. 37, 9:17, a. m. Daily Except Sunday. No. 21, 12:05 p. m. Daily. No. 39, 2:10 p. m. Daily Except Sunday. No. 9, 6:03 p. m. Daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent.

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The Nickel Plate Road offers special advantages for Summer Tourists on its Peerless Trio of Daily Express trains. No. 4, leaving Chicago at 2:30 P. M., will be found a special favorite for Niagara Falls, St. Lawrence River points, the Thousand Islands, the Adirondack and Catskill Mountains, and all lower Canadian points as also to Rochester, Syracuse, Rome, Utica, and all points in Genesee and Mohawk Valleys. Also for Northern and Eastern Pennsylvania and New Jersey points, embracing Elmira, Binghamton, Scranton, Wilkesbarre, and all points in the anthracite coal regions; also for Chautauqua Lake points, every day.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 12318 Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. B. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 14:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through Oberlin, to meet with us, and they will be cared for by addressing, or calling at Ellis V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at H. Cheney's house at 4:30 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fick's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fick, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1215 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. G. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 12:00 o'clock M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or in his on A. L. Corbaley who has been selected by the Church as an Evangelist.

The Church of God at Romeoville, Ind., meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. A. H. Zimmer, Pastor; Mattie Benjamin, Sec.

Vandalia Time Card

In effect, May 28, 1900.

Trains leave Plymouth, Ind.

GOING NORTH.

No. 10, Ex. Sun. For South Bend ..... 8:35 am
No. 14, " " " 12:30noon
No. 8, " " " 10:03pm
No. 12, Sunday Only, for South Bend ... 9:31 am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute ..... 6:15a m
No. 3, " " " ..... 12:52 noon
No. 9, " " " Logansport 7:35pm
No. 11, Sunday Only, " " 6:38pm

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Persons requesting their address publish may have their names inserted here.

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J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. S. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Baldwinsville, Mich.
Norton Guild, 4810 Saratoga st, Omaha, Neb
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
W. L. Skeels, Scholls, Ore.
S. Burman Wiese, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Miss Hean, Dudley, Worchestershire, England
J. S. Hatch, Scircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. J. Cady, Holbrook, Neb.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St Tacoma Wash.
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E. W. Kamps, Box 44, Viola, Idaho.
B. Wilson, 1905 H St, Sacramento, Cal.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
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H. P. Tyler, Portland, Ore.
H. F. Cordill, Plymouth, Ind.
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The Restitution.

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VOLUME XLIX. PLYMOUTH, INDIANA, JULY 25, 1900. NUMBER 28.

Walter Tomlinson
35 Kinman St

The Restitution.

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I wake in the morning with thoughts of his love,
Who is living for me in the glory above.
Every minute expecting he'll call me away,
And that keeps me bright all the rest of the day;
But the moments speed forward, and on comes the noon,
Yet still I am singing, "He'll come very soon."
And thus I am watching from morning to night,
And pluming my wings to be ready for flight.
There's a Man in the glory I know very well,
I have known him for years, and his goodness can tell.
One day, in his mercy, he knocked at my door,
And seeking admission, knocked many times o'er;
But when I went to him, and stood face to face,
And listened awhile to his story of grace,
How he suffered for sinners, and put away sin,
I heartily, thankfully welcomed him in.
We have lived on together a number of years,
And that's why I have neither doubtings nor fears;
My sins are all hid in the depths of the sea.
They were carried down there by the Man on the tree.
I am often surprised why the lip should be curled,
When I speak of my Lord to the man of the world,
And notice with sorrow his look of disdain.
When I tell him that Jesus is coming again.
He seems so content with his houses and gold,
While despising the ark, like the people of old;
And yet at his coming I'm sure he would flee,
Like the man in the garden, who ate of the tree.
I cannot but think it is foolish of souls
To put all their money in "bags which have holes"
To find, in the day that is coming apace,
How lightly they valued the "riches of grace."
As fond as I am of his work in the field,
I would leave go the plough, I would lay down the sickle;
The weapons of service I would put on the shelf,
And the sword in its scabbard, to be with Him-self;
But I'll work on with pleasure, while keeping my eyes
On the end of the field, where standeth the prize.
I would work for his glory, that when we shall meet,
I may have a large sheaf to lay down at His feet;
That he, too, with pleasure his fruit may review—
Is the Man in the glory a stranger to you?
A stranger to Jesus? What! do you not know
He is washing poor sinners much whiter than snow?
Have you lived in a land where the Bible's unknown,
That you don't know the Man who is now on the throne?
O, did you but know half his beauty and power,
You would not be a stranger another half hour!
I have known him so long that I'm able to say,
The very worst sinner he'll not turn away.
The question of sin I adoringly see,
The Man in his glory has settled for me!
And as to my footsteps, whatever the scene,
The Man in the glory is keeping me clean;
And therefore I'm singing, from morning to night,
The Man in the glory is all my delight.

—H. P.

Selections.

The Depth of Bible Thought.

In the Bible there are certain little incidental—and apparently careless—touches, either direct statements or implied inferences, that are sometimes startling when the attention becomes fixed on them—for they may have been read a thousand times without exciting any particular thought. We have frequently been arrested by such passages in both the Old and the New Testament, and it has at the time appeared to us they could not have been put where they are found by any human hand. They involve truths so profound, and utter those truths in so forced and artless a manner, and their significance is so veiled to the casual reader, that it seems impossible that they can have an earthly source. Such passages often occur in the Evangelists, in the discourses of our Lord—declarations that find their echoes in the very depth of nature, and that seem to descend, like the rains of heaven, from outlying realms. When Jesus cried on the cross, "My God, my God, why hast thou forsaken me?"—that was no human cry—though it came from the human side of his nature. But no other man, under the same circumstances, would have uttered that passionate appeal to God amid the agonies of the cross, for it was a dying testimony to the veracity of his life, and implied a consciousness of a relation to an extramundane power which no human being could feel except through the Holy Spirit. We could point out many such verses in both the Gospels and Epistles. They occur also in the Old Testament. For example, "It shall bruise thy head, and thou shalt bruise his heel." We find this right at the beginning of the Bible—in the beginning of the very first book. There is no sense in it, taken in its lower signification: and if it had appeared for the first time in one of the gospels, or one of Paul's epistles, it would not have been remarkable. But in Genesis, it is remarkable. The Messiah had not been developed at the time in Hebrew thought. But the very moment man falls these two great thoughts find utterance—the Serpent, the kingdom of evil, and the Christ, the kingdom of heaven. They are at once in conflict. The serpent symbol runs through the Jewish theology, and finds its most vivid expression in the imagery of the last book of the New Testament, the Revelation. Now, to predict (say in the times of Moses—though it is doubtless much older), that the seed of the woman was to bruise the Dragon's head, is a conception impossible to human thought, for no son of man could possibly destroy the kingdom of Satan, unless he were at the same time the Son of God. And our remark is, that to find this little statement of a couple of lines, carelessly as it were, thrown into the narrative of the early chapters of Genesis may well rivet our attention. The inspired writer strikes at once—and at the very outset—the key note of the whole burden of Revelation. That is the theme of all the subsequent books of the Bible—history, prophecy, and psalm. It is an arrow, as soon as the bow is lifted, in the very center of the mark, piercing on the first attempt the very focus of all the human speculation of all the subsequent ages; imbedded like a hidden gem in the very oldest page of the Hebrew books.

Another statement of this sort is found in the same connection, and uttered on the same occasion. It is the curse pronounced on humanity after the fall, and on the earth.

It has been the effort of men of genius and of great writers to represent human life as in many respects a satisfactory affair. A great deal has been written about human happiness, and the pursuit of happiness. Our works of fiction, and children's books, represent earth as a very pleasant place, and human life under favorable conditions, as a very agreeable state of things. The fairy books of the middle ages are all based on this thought and fairly express the popular sentiment. The Bible, on the contrary—while indulging in no extended talk—at the very outset, as soon as the tragedy in Eden is enacted, in one single stroke, give us the true delineation of human life: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread." And to the woman he said: "I will greatly multiply thy sorrow; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." There is no rose-colored view of human life here, but a deep significance in every syllable. When we cast the eye back over human history—take the history of the Jews—how fearful has been the amount of human suffering! Or take the world today; take even London, the metropolis of one of the most prosperous and flourishing of all the nations of the nineteenth century, and what is the condition, and who can estimate the sorrows of nine-tenths of the population? And then go to China—to India—to Africa—and how deep is the wretchedness of the sons of Adam! It was all foreshadowed in the few verses we have quoted—and here again too in the third chapter of Genesis, on the very threshold of the sacred books, the inspired penman strikes the key-note of another strain which runs through the pages of Holy Writ—the ruin of man, and the bitterness as well as the utter vanity of human life. On these two texts are preached all the sermons that run through the prophets, the chronicles, and the lyric strains of the old economy: and through the Gospels and the Epistles and the apocalyptic visions of the New Testament. "In the sweat of thy face shalt thou eat bread"—and in the sweat of thy brain shalt thou nourish thy spirit: and "the seed of the woman shall bruise thy head, and thou shalt bruise his heel,"—this is the summation of the history of humanity, and of the conflict between Good and Evil to be fought out through the ages on the theatre of human thought until Victory shall perch on the banners of the mysterious champion who in "the determinate counsel and foreknowledge of God" was to overwhelm with confusion the Serpent-Prince of the powers of darkness.—*Central Presbyterian.*

Advances Made by Russia.

Now that the end of the war in South Africa is believed to be in sight attention is being turned in England to the advantages that have been gained by Russia during the eight months which it has lasted while the hands of England have been practically tied.

The first step taken by Russia immediately after it was seen that the Anglo-Boer war was going to be a much longer and more tedious affair than was first reckoned on was the mortgage she established over Persia, followed by the movement of troops to the Afghan frontier on the road leading to Herat. The next was the concession from the Turkish government giving Russia the monopoly of railway construction in eastern Asia Minor which virtually converts the great plateau of Armenia into a Russian sphere of influence. Simultaneously with the negotiations that gave her this foothold in the regions overlooking the lowlands of Mesopotamia and facing the German sphere in Anatolia, Russia acquired a lien on Bulgaria in return for a small loan; she obtained the use of the important harbor of Bourgas on the Black Sea, which is connected by railway with Sofia, the capital, and the Servian and Macedonian railways; and the Bulgarian army becomes again the advance guard of Russia in the Balkan Peninsula. These are bargains in western Asia and the near East.

In the far East Russia has obtained two notable concessions, one of which is believed by many to endanger the continuance of her pacific relations with Japan. The first of these concessions is the right to build a railway from Kiakhta, the Siberian customs frontier station south of Lake Baikal, to Kalgan, on the great wall of China northwest of Pekin. The obstacles to the construction of this road through eastern Mongolia are nothing compared to those presented by the country through which the Manchurian railway passes to Port Arthur and Vladivostok. Its strategic advantage is also greater, as it is so far removed from the coast that chance of its being interrupted by an enemy foreign to China and Russia is reduced to a minimum.

The last concession was obtained from Corea on March 30, when the Corean government made over to Russia a site on the shore of the harbor of Massampho, at the southern extremity of the Corean peninsula, to serve as a coal depot and naval hospital for the exclusive use of the Russian fleet. The value of the concession is doubly enhanced by a clause which prevents Corea from alienating to any other power any land in the neighborhood or even on Kojedo or any other island which would cover Port Hamilton and Quelpart Islands, which England has had an eye on for a long time.

The last concession gives Russia an exclusive ice-free harbor midway between Vladivostok and Port Arthur, thus securing a winter base for her Pacific fleet, which is being steadily increased. It also gives her command of the sea road to Pekin, and in a measure isolates Wei-Hai-Wei and threatens Japan from across a narrow channel. So secretely was this treaty negotiated that it was still unknown to foreign correspondents at Tokio in Japan in the middle of April, and apparently also to the Chinese government.

The feeling in England in relation to the Masshampho concession seems to be stronger than with regard to the others, England having evacuated Port Hamilton in 1886 after obtaining an undertaking from Russia not to "occupy Corean territory under any circumstances whatever." In 1894 Sir Edward Grey, then British Under Secretary for Foreign Affairs, intimated that the British government regarded this pledge as still valid. In the present circumstances, however, protest is unavailing, and the precedent of Port Arthur makes it doubtful in the opinion of many whether Lord Salisbury would persist in any objection he might raise, while an untimely threat might set in motion the troops Russia has collected in central Asia along the Afghan and Persian frontiers.

The end of the South African war is therefore the more ardently desired in order that the hand of the British government may the sooner be free for contingencies which some believe are not remote.—*New York Sun.*

What is at Stake in China.

The impression seems to prevail in some quarters that American interests in China are confined chiefly to the lives and property of American missionaries and other American citizens having business in the empire. A mass of timely and interesting information on American trade in China is furnished in a pamphlet of consular reports from that country just issued by our State Department.

It appears from the comparative list here given, showing the value of imports to China for the years 1895 and 1899, that in these four years we have doubled our sales to China, while Great Britain in the same time fell off about $3,000,000. Our nearest commercial rival in that field is Japan. Our sales exceeded Japan's sales in 1896, but in 1899 Japan led us by over $5,000,000. In 1897 the value of our sales to China exceeded those of all continental Europe, including all the Russias (European and Asiatic), by $320,281; in 1898 this excess had increased to $4,171,934, and in 1899 to $6,191,086.

This does not cover all our exports, either, for we send vast quantities of merchandise to China via London, which are credited as exports from Great Britain. Other American goods come into China via Japan and Hong Kong, for which we receive no credit. As it is our figures are creeping up close to those of Great Britain, and if we had full credit for all American goods sold in China the showing would be still more favorable. In 1895 Great Britain sold five times as much as we did in China; in 1898 only a little over twice as much, and last year a still smaller proportion. In the general increase of trade in China in 1899 our gains were ten times those of Great Britain.

In a table of trade balances for five years past it appears that the balance against the United States in 1897 was $8,078,853; in 1898 it turned in our favor by $8,502,519, and last year we still led by $866,783, in spite of the fact that we bought nearly ten millions more of China than in the previous year and almost twice as much as did Great Britain.—*Leslie's Weekly.*

Among the beautiful things of earth are the hands that do kind and useful acts for all about them. No eye is so beautiful as the one that drops a tear of sympathy over the sins and frailties of the tempted, and the sweetest voice is the one that speaks kind and tender words to the friendless and forsaken. These little things will spring up in your pathway like unpremeditated flowers that shed their beauty and fragrance over life's pathway, and even light up the portals of the grave.

Communicated.

The Harvest is Great, the Laborers are Few.

"Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Matt. ix. 35-38.

The reading of this portion of Scripture has filled my mind with wonder, love and praise. There is a fullness in it not seen until the scales of tradition and man worship, or will worship, have fallen from our eyes.

In the first place, it shows what is true preaching: it is preaching the good news of the kingdom of God. When this is left out, however good or important may be the matter proclaimed, it is not the preaching of Christ and his apostles; it is another gospel. The kingdom of God has been lost sight of, and the traditions and inventions of men have taken its place. This has caused strife and divisions, till most professed Christians are like Israel in the wilderness, in labor, having refused to go into the promised land and having arrived at the borders of it.

Having departed from the preaching, the inventions of men have bewildered them, and all Christendom this day are dreaming of some imaginary result, they know not what; hence are in the wilderness. But it is not my design now to dwell on this particular point. The text teaches us that the heart of Jesus was full of compassion on the multitudes; and "he is the same yesterday, today and forever," Heb. xiii. 8.

This being true, he will never have any less compassion on them than he had 1800 years ago. If then he was concerned for them and counted them the harvest to be gathered, we may be assured the multitudes will not be left to be devoured by the wild beasts, but in due time be gathered into the garner of the Lord of the harvest, that the Lord of it will not leave the multitudes of which it consists to rot in the field, nor to be burned up in his field.

In the next place we learn from the text who the few are who enter in at the strait gate, Matt. vii. 13. They are the ones who are to be employed as laborers in gathering the harvest. These are the providing of the Lord of the harvest. Men have tried to manufacture them by various processes; but in all cases they have produced only counterfeit ones, such as understand not the work to be done, nor the time of doing it. The Lord of the harvest knows the times and seasons, and has kept them in his own power, Acts i. 7, but is now preparing laborers and bringing them through the strait gate, and on in the narrow way, which shall fit them for the work they have yet to do in the ages to come, in gathering in the multitudes, which no man could number, Rev. vii. 9.

These certainly are not the few that came in at the strait gate, nor the little flock to whom it is the Father's good pleasure to give the kingdom, Luke xii. 32, but entirely another company which is so multitudinous that no finite mind can number them. There we see the harvest of the multitudes have been harvested by the few, whom the Lord of the harvest raised up through fiery trials, after they had entered at the strait gate, and walked the narrow way, following the Chief Shepherd, who did not refuse to drink the most bitter cup of sorrow and suffering his Father gave him, and being made perfect through suffering he became one that could be touched by the feelings of those he came to save. God is now training the few in the same school, so that if we suffer with him we shall also reign with him, 2 Tim. ii. 12. "If so be that we suffer with him that we may be glorified together," Rom. viii. 17. Right here I will say or report what the Savior said, Matt. vii. 21-23 "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name done many wonderful works. And then will I profess unto them, I never knew you, depart from me, ye that work iniquity."

Brethren, who are these? Are they the multitude, or are they false teachers and hypocrites of all religions? Let us be very careful that we will be worthy of our high calling, that we will escape that solemn denunciation upon all hypocritical professors. Thus is the Lord of the harvest preparing his laborers who, when glorified, made incorruptible, so that they cannot die any more, can go forth to their work, and then will that be fulfilled, which Jesus spake, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do. John xiv. 12.

The text tells us some of the works he did in the cities and villages where he preached the gospel of the kingdom. Such works, and greater works will the few do, who are the laborers, when settled in that kingdom of God which is to come and become a great mountain and fill the whole earth. Dan. ii. 34.

The laborers prepared by the Lord of the harvest, made Christ-like by the endurance of fiery trials, and perfected in submission to the will of God in all things by the indwelling of a Godly or Holy spirit, are those who become the sons of God, by faith, and of course are heirs of God and joint-heirs with Jesus Christ to the kingdom of God which is to be set up on the earth and will never be destroyed, and being joint-heirs with Christ will give the kingdom and the dominion from sea to sea and from one end of the earth unto the other, and men shall be blessed in him; all nations shall call him blessed. Then will the gospel or the kingdom be set up and established, be promulgated by the laborers the Lord of the harvest will send forth into harvest with power and demonstration by signs and miracles greater than Christ performed while here in the flesh, and in his humiliation, and the multitudes who were scattered abroad as sheep having no shepherds, will be gathered into the fold of God, and he will set up shepherds over them which shall feed them. Yes, God will give them pastors according to his heart, which shall feed them with knowledge and understanding. Jer. iii. 15. "Yea; thy watchman shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion," Isa. lii. 8. "Then shall all the ends of the world remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's and he is the Governor among the nations. A Seed shall serve him, it shall be accounted to the Lord; for a generation, they shall come and declare his righteousness unto a people that shall be born, that he has done this." Psa. xxii. 27-31.

Thus will the multitudes, the sight of whom moved the compassion of Jesus, be gathered, as the final and great harvest, so numerous that no man can number them. This is the angel's message sided, to the shepherds at the time of the birth of our Savior, "And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy which shall be to all people."

My prayer is, Come Lord Jesus, and come quickly.

JOHN FOORE.

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, JULY 25, 1900.

"ALL this, and Christ too," said an aged saint as she suppered on a crust of bread and a cup of cold water." Is not such a spirit better that a princely revenue?

LUTHER said, "Let me be refuted and convinced by the testimonies of the Scriptures otherwise I cannot and will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand."

JOHN FOSTER said:—"Some people's sensibilities are a mere bundle of *aversions*, and you hear them display and parade them, not in recounting the things they are attached to, but in telling you how many things and people they cannot bear."

IN a certain sense history has justly been called the interpreter of prophecy, but to the Israelite prophecy was more the interpreter of history, for it gave him notice of approaching events, and supplied him with the reason for bringing those events to pass."

CHALMERS wrote of the unbeliever as follows:—"I pity one whose intellect the light of revelation never penetrated: who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say all this is the work of chance."

THERE has been some change in the Chinese question since our last issue. It was then given out that on July 6 all the foreigners in Pekin had been murdered. In order to have a clear case and sufficient reason for a declaration of war, the United States government decided to demand a direct communication from Minister Conger if he were still living. Accordingly the Chinese minister at Washington was notified, and a message sent to Pekin, and on July 20th a reply was received which was supposed to be of date not earlier than July 18. This dispatch stated they were alive at the time, but were being constantly assailed, and must be relieved soon or it would be too late. The Washington authorities believed the communication to be genuine, but the European powers considered it a trick of the wily Chinese. However, satisfactory proof is given that Pekin can communicate with the outside world if the government wishes to, and now all the powers are demanding direct word from their representatives. It will be some days before it will be definitely known what answers will be given. Meanwhile China is calling first on Japan, then on France, and now this country, to save her from her enemies. It seems to be generally believed that America can if she will hold the European nations in check, so in case the Chinese government will in good faith endeavor to put a stop to the Boxers, and will make good their depredations, it will be possible to still preserve the empire. Russia is pouring her troops on to the Siberian frontier to check the Chinese invasion of her territory, and be ready to take her full share in the settlement of the matter when the time comes to divide up, or be indemnified. The United States is hurrying forward all available men and munitions of war. There is a time coming when the earth will experience a universal peace, but we are told to look for a universal war before the inauguration of that happy time. Should this present trouble quiet down, it will only be for a little while, for something else will come up that will involve the nations in the last struggle that will come just before the advent of our King. Let us watch carefully the movements of the nations of earth, and therein read the "signs."

Punishing Selfishness.

"Old Churchill was riding on horseback, when he met an old woman who had not so much of the world's goods as he. He handed her a quarter of a dollar and rode on. He had ridden only a short ways when he soliloquized thus: "Now shouldn't I have done better if I had kept my money and bought myself something?" Wheeling his horse around he rode back to the old lady and said,—"Give me that money!" She handed it to him. Placing it in his wallet, and at the same time handing her a five-dollar bill, he exclaimed, "There self, now I guess you'll wish you had kept still."

When Amen Fails.

The Christian Giver says that "an old Methodist preacher once offered the following prayer in the prayer meeting: "Lord, help us to trust thee with our souls." "Amen," was responded by many voices. "Lord, help us to trust thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord, help us to trust thee with our money;" but to this petition the "Amen" was not forthcoming.

The Rent Rocks.

In "Flemming's Christology," it is stated that an unbeliever visiting the sacred places of Palestine was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow-travellers and said, "I have long been a student of nature; and I am sure that the rents and clefts in this rock were never done by nature, or an ordinary earthquake. By such a concussion, the rock must have been split according to its veins, and where it was weakest in the adhesion of parts; "for this," he said, "I have observed to have been done in other rocks when separated or broken after an earthquake: and reason tells me it must always be so. But it is quite otherwise here, for the rocks split athwart and across the veins in a strange and preter-natural manner; and therefore," said he, "I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the divinity of Christ."

Can You Serve Two Masters?

Jesus says you cannot. He says *no* man can do that. Hearken to him in Matt. vi. 24, "No man can serve *two* masters, for either he will hate one and love the other; or, at least, he will attend to one, and neglect the other. Ye cannot serve God and mammon." This word mammon is the Syriac word for riches, or gain, and is here personified as a master. Jesus who had been warning his little flock not to hanker after the praise of men, now proceeds to warn them not to covet the *wealth of the world*. They had left all to follow him, and the Lord was solicitous that they should ever be of the same mind. It would be fatal to their everlasting interests; to attempt to divide their service between God and the world. There is no foundation for the opinion that gain is godliness (1 Tim. vi. 5) and therefore the broad common-sense principle is laid down, that *no man* can serve two masters, because their commands would be sure to cross each other and cause serious interference. The interest of one party or the other would be sure to suffer, and trouble ensue. All the desires of the flesh are mammon; the lust of the eye and the pride of life are mammon. Honors and preferments, and pastimes and sports, are mammon as well as riches and praise of men. They come into competition with God when they are served. To serve the flesh is to serve self; to serve God is to deny self.

An out-and-out sinner may be an honest and consistent rebel against God, and a faithful servant of sin. "But there is another class, a sort of hybrid race, which is difficult to classify; they seem to be neither fish nor flesh; they are amphibious; they are in what is called the church, and also in the world outside, and are as much at home in one place as the other. Whether in the ball room or at the theatre, the Sunday school, the card party, the lodge, the caucus, or almost anywhere else, they contrive to make themselves at home.

Christian professors, though ignorant of God's power to save, do not understand *such* persons, and even non-professors are sometimes puzzled by them. The adopted sons of God who were begotten by the Word of God, the gospel of the Anointed, and living in obedience, have no use for them whatever. And many an honest worldling despises the duplicity and inconsistency they exhibit. The *Methodist Herald* relates the following instance:

"A young man of our acquaintance is not now a regular attendant of the Sunday school. The teacher of the Sunday school class he once belonged to is known by some to be fond of amusements with gambling features. And so the young man says, 'I am willing either to play a game of pool with Mr. ———, *or* to attend his Sunday school class, but *I decline to* do both.'"

It is sadder still to know that even some who seemed to have once forsaken all to follow Christ, and rejoiced in hope of the glory of God, drift so far out into the popular stream that they can hold to God and Christ and truth with one hand, and to the world with the other. What an hallucination, the idea that they can walk the broad road, and at the same time tread the narrow way is double-distilled folly. It is only a question of time when such will make the startling discovery that they have no part or lot with Christ,—God is not mocked. They cannot serve two masters.

Prayer.

He that cometh to God must believe two things, namely that "God is," and that "he is a rewarder of them that diligently seek him." Mark you, not them that seek him *occasionally*, but *diligently*. Petitions clothed in seemingly appropriate words may not be worthy the name of prayer. Such petitions may be uttered with scarcely a thought that God is a *rewarder* of them that diligently seek him. And under such circumstances the offerer would be apt to *forget* what he prayed for: and of course would expect no answer. Is this acceptable worship of God? or is it mere lip-service?

"Praying always or at every season with all prayer and supplication in spirit, and keeping watch for this with all perseverance and entreaty for all saints." This is the way the apostle in Eph. vi. 18 explains what is said in Heb. xii. 9. This is the way to diligently seek God,—pray at every season, despite all change of place, relations or circumstances,—at every opportunity. The watching here, it seems to us, refers to opportunities for prayer. The continued habit of prayer can scarcely be acquired, or kept up after acquired, without watchfulness to that end.

A sense of dependence will foster a spirit of prayer. Self-sufficiency is atheistic. All true prayer is the cry of weakness. If we feel that we can get along without God, we will not pray unto him. The evidence of Sonship is essential to the life of prayer described above. If we lose or nearly lose the evidence of Sonship we knock feebly at Mercy's door. May we not say that prayer is the measure of love. Can we not prove that by experience? When our whole heart goes out in love to the God of all grace, do we not want to draw near and converse with him often. Love makes us bold. How differently the mere beggar climbs your steps, from your child; one comes as if ashamed and fearful of repulse, the other comes with confidence and with a bound. There is no reason why we should ever lose the evidence of our Sonship. Indeed no one ever loses the sense of Sonship except by disobedience. The Word of the Spirit stands fast,—and it only requires us to walk in it. Being Sons, we have amazing privileges. "Like as a Father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frames, he remembereth that we are dust." And then we are blessed with the office of the Great High Priest over the House of God, and at his mercy-seat we can obtain mercy and find help for every time of need. And once more,—"The Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Hallowed are the privileges of God's children.

McCheyne used to say that "a great part of his time was occupied in getting his heart in tune for prayer." And Gurnall says: "To get a great bell up is much harder than to ring it after it is up." Is it not harder to get our hearts in tune for prayer, than to pray after made ready?

Selected.

Century's Greatest Railway.

The Transiberian railroad, from an economic and political standpoint, is the greatest work of this century. It gives Russia a superior standing in Pekin. It now touches the Amur; in three years it will reach Port Arthur, making the distance but thirteen or fourteen days from Moscow to Pekin.

There is annually an excess of 1,500,000 births over deaths in Russia, and Siberia is the outlet for this overflow. The black lands of Siberia form an area of not less than 50,000,000 hectares (188,550,000 acres), but high freight rates are an obstacle to the arrival of their cereal products in France. The average freight rate on the Transiberian is three-tenths of a cent per kilometer (about five-eighths of a mile). In France the minimum rate is four-fifths of a cent per ton per kilometer.

French capitalists, it is said, have invested a great deal of money in Russian railroads and various industries in that country. Since the date of these investments the heavy imports from Russia and the meager exports from France to that country have been a cause of complaint among French capitalists. In return for something like $700,000,000 invested in Russia they see Russian purchases made in the United States, England, and Germany, while France receives Russian products as dividends for her capital. Some remonstrances have been made to Russia, but the only answer has been a suggestion that France should reduce her heavy protective tariff on Russia's wheat.—*Washington Post.*

An Israelite Indeed.

Jesus was a correct judge of character. He never made mistakes. He possessed a perfectly clear discernment of the inwardness of the individual man. He needed not that any one should tell him, so absolute was his comprehension of men and things, animate and inanimate. His perfect knowledge of individual character enabled him to timely impart the needful help and instruction to every obedient, submissive soul.

Nathanael was an honest, frank and true man. When told by Philip that they had found him of whom Moses and the prophets did write, Jesus of Nazareth, he in his frank, honest way answered, "Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." When Jesus saw Nathanael coming to him, he said, "Behold an Israelite indeed, in whom is no guile!"—no hypocrisy. As soon as Jesus saw him he loved him for his guileless character. Nathanael needed only to see Jesus to believe and confess him as Christ the Son of God.

Nathanael is not the only person upon which the omnipresent eyes of Jesus rest. He beholds all classes and conditions of men and things, reading every thought and emotion of the human heart. He knows the very imaginations of our thoughts. The Psalmist says, "He knoweth our thoughts afar off." O, for more guileless men and women today, who dare to be true Israelites indeed!

We read in the Word that "they are not all Israel that are of Israel." A mere profession does not always imply a possession. Alas! too many, it is feared, use their high-sounding profession as a cloak to cover up inward vileness, and thereby, if possible, deceive the very elect. But the all-seeing eyes of God behold their inward life, and in his book of memory are all the hidden things of the heart written, to be reviewed in the presence of God, angels and assembled worlds at the great judgment day, where no covering but the all-atoning blood of the Lamb will avail as a shield. O, let us be honest, guileless, now and henceforth, that our neighbors and friends with Christ will say of us in our daily walks in life, "Behold an Israelite indeed, in whom is no guile."—*A. C. Russ, in Wesleyan Methodist.*

The Testing Heat.

Recently I visited a factory in a New Jersey town where they make silk out of wood. This is a new invention and the wood goes through eighty different process before it comes to look like silk. When I applied for admission at the office they were reluctant to have me go through. But finally one of the men consented to escort me through the building.

In the original state this would-be silk is only crude logs. It is put into a machine and sawed into strips and the strips are shredded as fine as hair. Then it is steamed and plunged into cold water to make it strong. Now it looks like a deep yellow. It is put into lime to bleach it. This solution is so strong that it would eat the flesh from a man's hand, were he to immerse his hand in it.

Space would forbid that I should relate every other process. But when it has passed the seventy-nine processes then comes the testing heat, which consists of two rollers heated to a white heat through which the insipid looking mess passes and this puts the finishing touches on it and makes it look like silk. Said the man: "If it passes through the testing heat it is all right for sale, but if the other processes were not carefully accomplished it will scorch and be useless, and we can't tell until it comes through the tester."

This is a valuable lesson for every Christian. What are we but logs, crude logs, and the temptations of the world saw and shred us. Then we have a ray of hope which acts as the steam and cold water plunge, and we feel stronger. Like the would-be silk we are crude and yellow, then comes disappointment after disappointment so strong that we think we will be crushed under its weight. This is meant to bleach us; to take all the imperfections out of us. When we have passed through all the ups and downs of a Christian life there is at last, too, a testing heat and who knows how many of us will be scorched because we have not prepared our material properly so that it will pass through the tester, which is God's judgment.

On every piece of perfect goods the inspector marks "O. K." and it is placed on sale, while the imperfect is marked "N. G." which means no good. The N. G. pile is far greater than the other. I thought, would it not be so with us? To how many will God mark "Well done." Let us prepare our material so carefully that when we come to the testing heat which is to give us our brilliancy and perfection that God, our inspector, can mark us "Well done." Let us not be in the discarded lot and forever lost. —*Rudolph Pickel.*

Short Sermons. No. 2.

Fables that are fatal are those that falsify and counterfeit the truth of God, and as we value life, let us beware of all such fables. The first fable or falsehood that turned from the truth was invented by Satan at the start, and was more deadly in its effects than a dose of strychnine, as it has slew old and young from that day to this, and filled our once fair world with sorrow, pain and woe. Oh, what was this deadly dagger that has done so much mischief? Listen, "Ye shall not surely die." Who said it? Not God, but Satan—the devil; who was a liar and a murderer from the beginning. Then oh, do not tell me it makes no difference what a man believes so he is sincere, which is another fable misleading its millions. Those who believe a fable or a lie, will be damned who believed not the truth but have pleasure in unrighteousness, and fabulous stories. Paul says so, 2 Thes. ii. 10-12. Many are the fables or falsehoods that have sprung out of this wild gourd vine that has run up over the wall and spread its branches far and near, and it will take more than a handful of meal to nullify the "death in the pot." One of those branch fables that is loaded with wild gourds—Satanic fruit, which is death in the pot, or a deadly poison, is this cunningly devised fable, that the Lord comes at death, which would be a constant coming, ignoring the real personal coming of our long absent Lord and Master, and friend and Savior. This is one of Satan's master-strokes, dealt out amid death-bed stories and leads from Christ and that blessed hope here and hereafter. Oh, mortal, dying man, come to Christ and live.

T. E. ADAMS.

Report.

"Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. xi. 1.

The seed or gospel of the kingdom which was sowed in this part of the habitable among the thorns, wayside and stony ground found hearers. I am thankful to say that some of it fell in good ground, and is germinating and coming forth. On last Sunday, the 8th, after Bro. B. F. Boyer had delivered a very interesting discourse concerning the Vine and the branches and also the fruit which the branches bore, a subject which is so well calculated to interest and enlighten the eyes of our understanding, that it seemed to be satisfactory to all. After the close of his remarks we repaired to the water, where he buried by baptism one of our best citizens, now in his 76th year. He had been hearing the gospel preached for a long time, and it became plainer and plainer to his mind, and he said he desired to change his way of living by yielding his members as instruments of righteousness unto holiness, that the end might be everlasting life. I take pleasure in giving his name, George Updike, for he was the eldest son of our much lamented, old Sister Updike, who was known as a mother in Israel for so many years, and she ceased not night nor day to pray for her children that they would all obey the gospel and become heirs to the kingdom. Some of them have and there are others of them who I hope soon will. Yes, we read, that now is the time and the accepted time. Today, if you will hear his voice, harden not your heart, but follow the example of this brother, who made up his mind to change his way of living and try to serve the Lord.

Yes, 'twas almost the eleventh hour,
Before he in the vineyard came,
But thank the Lord 'twas not too late,
For him to bear the Savior's name.

His companion has for many years
Been working in this vineyard too,
And now their hearts and hopes are one,
To work until the Master comes.

Oh, may their children one and all,
Now listen to the gospel call,
Work in the vineyard of the Lord,
And there insure the great reward.

MARIE F. MORGAN.

Conference.

The fourth Annual Conference of the Church of God for Missouri and Kansas will be held in Chelsea Park, Kansas City, Kansas, from Sept. 1st to 10th, 1900. Our tent will be pitched on the ground and meeting begun one week in advance, Aug. 25th, and the business of the Conference will be called at 10 o'clock on the morning of Sept. 1.

A number of speaking brethren from abroad will be in attendance. A general gathering of brethren is desired and expected. A sufficient number of small living tents will be pitched to accommodate all who may attend. Let all come prepared with bedding sufficient for their own use. Board at a very small figure not to exceed 25 to 30 cents per day will be furnished on the ground. A daily programme will be rendered, which in addition to the business will consist of Bible class work, reading of essays and addresses on set topics.

To reach Chelsea Park from union depot, take a Kansas City, Kansas, street car and transfer at Minnesota Ave. and Sixth Street to a Chelsea Park car, and run to the end of the line where our tents will be found. Let all parties desiring tents please address us at once at Prescott, Kan., till Aug. 22nd, and after that date to Kansas City, Kansas; so we may know how many tents to secure and erect on the ground. The tents will cost $1.75 for ten days. The place of meeting this year is central and easy of access from all points in this territory. Brothers and sisters, we need your help, and it will do you good to attend the meeting, so come and assist in making this the best Conference we have ever held.

A. W. DARBY, Sec.

Obituary.

Mrs. Nancy Carter died at the home of her daughter, Mrs. Hiram Francisco, 105 East Lawrence street, at 6:05 o'clock Sunday morning after an illness of 10 months of Bright's disease, aged 70 years.

Nancy Ames was born in Cuyahoga county, Ohio, Oct. 6, 1830. She was united in marriage to H. R. Carter in 1850 near Cleveland, Ohio. To this union were born five children, three of whom are living, Frank Carter, of Cromwell, Ind; Mrs. Elmer McHenry of Nappanee, Ind; Mrs. Hiram Francisco, Mishawaka, Ind. Besides these 12 grandchildren survive. The husband died nine years ago in Ligonier, Ind., since which time the deceased had made her home with her children, residing last with her daughter at whose home she passed away. Mrs. Carter had been a consistent member of the Advent church for 30 years and was constantly helping others. Brief services were conducted at the residence at 10 o'clock Monday, July 16, by Mr. Charles Draper, who delivered a brief address and offered prayer. The remains were conveyed to Ligonier, Ind., via the L. S. & M. S. railway and final services were held at the Advent church in that town, Rev. Mr. Musson, officiating. Interment was made in the Ligonier cemetery.

Died, on Monday, July 9th, 1900, Mrs. Anna Olmstead, the beloved wife of Bro. James Olmstead, who died in October last.

Ever since her husband's death she has been far from well, and finally passed to rest at a friend's home in Oakland, Cal., where she was visiting. Her sufferings were great for some weeks, and much of the time near the end was spent in unconsciousness, with intermissions of consciousness for a few moments at a time.

At the request of her sister the services were conducted at the house by the writer.

THOS. WILSON.

Quarterly Meeting Notice.

The last Quarterly Meeting of the churches in Beloit District will be held at Orange School-house, near Yorktown, in Lincoln Co., Kan., beginning on Friday evening, Aug. 10th, and continuing over Sunday. A general invitation is extended.

J. T. KINKINS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Miss Ethel M Arthur	1.50

Poetry.

The Hour of Prayer.

A lull in the ceaseless tumult,
A pause in the weary toil,
In the needless selfish striving,
In the sordid earthward toil;
A hush in the noisy clamor,
In the dizzy whirl and din:
A stop on the dusty pathway,
On the steps that go down to sin.

A moment's turning from pleasure,
A brief forgetting of pain
Ere, strong in the strength divine,
We take up the cross again:
A moment to breathe the grateful—
A draught of a purer air,
As into the upper regions
The spirit soars in prayer.

A moment for fairer dawning
The armor that girds one on,
For closer binding the sandals
Ere pressing on to the goal:
For seeking a Guide unerring
O'er a path unknown and dim,
And a light by which to shine ahead
We may safely follow Him.

So we wait for the Father's blessing,
The touch of his hand in peace,
Ere we go our way rejoicing,
Attuned to heaven's harmonies.
We drop at his feet the burden,
The sorrow, and earning care,
And find a sweet rest and solace
In this holy hour of prayer.

—Meta E. B. Thorne.

Communicated.

God's Gracious Plan.—No. 4.

A Bible summary in brief, of God's merciful arrangement for the salvation of fallen man, through Christ Jesus as Mediator, after 50 years of private study for Bible truth.

"God has chosen the foolish things of the world to confound the wise, and weak things to confound the mighty." A shepherd boy to be a king, and a fisherman to have the keys of the kingdom.

He chose his elect in Christ before the foundation of the world. He chose them from the beginning to salvation through sanctification of the spirit and belief of the truth. 2 Thess. ii. 13.

They are all chosen through Christ the only name and way they could be chosen, and this is the only way God has given to enlighten and prepare all men in due time for salvation if they will accept it.

God controls men by motive power. The promise of an endless life through Christ, and the coming kingdom is the motive power offered to win men to Christ. Freedom of choice, with power to act, and reason to guide, is the heritage God gave to man, by which responsibility is created, and character is formed; without which there could be no responsibility, nor voluntary action. Take away man's freedom to choose and refuse and will power to act, and he would be an irresponsible statue. In short it would deprive him of all voluntary action. He could neither move nor talk nor eat.

God has been arranging and preparing for the great future event of blessing all nations by the elect seed since the promise was made that the seed of the woman should bruise the serpent's head.

What and where is the saints inheritance?

David says, "The heaven even the heavens are the Lord's, but the earth hath he given to the children of men." Psa. cxv. 16.

"The kingdom under the whole heavens shall be given to the people of the saints of the Most High." Dan. vii. 27.

"I will cause them that love me to inherit substance." "The meek shall inherit the earth." Matt. v. 5.

Abraham and his seed was promised the land of Canaan for an everlasting possession, Gen. xvii. 8, and died without so much as to set his foot on for an inheritance. Acts vii. 5, but he and his seed are heirs to the world. Rom. iv. 13.

Christ said, "I will come again that where I am ye may be also." Christ is to set on the throne of his Father David and rule over the house of Jacob forever. So he nor his saints never leave the earth. "The righteous shall inherit the land and dwell therein forever." Psa. xxxvii. "They shall be recompensed in the earth." Psa. xi. 31.

These Scriptures so definitely define the inheritance that we will quote no more.

Where is the kingdom of God, and when set up?

This is an age of faith and hope, where we have only the fruits of the Spirit as a foretaste of the coming kingdom, for which we are waiting and praying. Job says "The earth is given into the hands of the wicked," Job ix. 24. John says, "The whole world lieth in the wicked one." 1 John v. 17. The devil tempted Christ by an offer of all his kingdoms if he would worship him, which could not have been a temptation, if he did not control them.

God's kingdom was, and is to be a literal kingdom. Israel was God's kingdom, located in Palestine. He said he was their King. 1 Sam. xii. 12. God chose Solomon to sit upon the throne of the kingdom of the Lord over Israel, 1 Chron. xxviii. 5. Zedekiah their last king was taken prisoner to Babylon, of whom the Lord said, "Remove the diadem and take off the crown, exalt him that is low and abase him that is high." "I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him." Ezek. xxi. 26, 27.

There is much history and many way-marks of truth to guide the seeker after light in these few words. They with Daniel's prophetical explanation of Nebuchadnezzar's image, furnish a key that unlocks the history of this world and the merciful arrangement and purpose of God in behalf of the children of men so literally, that it undermines all visionary theories built on mystical interpretation concerning the only kingdom promised to the children of men.

Christ reigns on David's throne forever when he comes, and the saints are with him forever. There is not a hint of they or Christ ever leaving this earth.

The head of gold represents the universal Babylonian Kingdom. The breast of silver, the Medo-Persian Kingdom. The thighs of brass the Grecian Kingdom. The legs of iron, and feet and toes of iron and clay, the Roman Kingdom in its united and present divded form, and the stone (being Christ) that strikes the image on the feet and breaks the clay, the brass, the silver and gold to pieces and becomes a great mountain, and fills the whole earth, represents the fifth everlasting kingdom. Dan. ii. 35. In verse 44 Daniel gives the same truth in another form, saying, "In the days of these kings (speaking of Rome in its present divided state) shall the God of heaven set up a kingdom that shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

In Daniel's historical prophecies it must be admitted that the outlines of the history of this world thus far has been literally and correctly given, and this should convince all that the future predictions in the same prophecies will be as literally fulfilled. Israel was conquered by Babylon and Hezekiah's crown taken off, and God's kingdom is to be no more till he—Christ, the Stone, shall come and strike the image on the feet (not in the legs or thigh) which is yet in the near future. Then the kingdoms of this world become the kingdoms of our Lord and his Christ.

The three times the kingdoms were overturned before he whose right it is shall come, was from Babylon to Medo-Persia, from Persia to Greece, and from Greece to Rome, Daniel sums up the great object for which the kingdom of God, the fifth kingdom is to be established in harmony with the great object for which the oath-clad promise was given, and that is the blessing of the nations. He says in Dan. vii. 14, "One like the Son of Man, (Christ) came before the Ancient of Days, and there was given him dominion and glory and a kingdom, (what for?) that all peoples, nations and languages should serve him."

The Psalmist says, "All the nations thou hast made shall come and worship before thee." Psa. lxxxviii. 9. This serving and worshiping is located in the kingdom, but how could heathen nations without enlightenment serve and obey God, or how could they obey if all are destroyed at Christ's coming and none but the elect seed left and saved?

The coming kingdom and the resurrection life hid in Christ, are the motive-power used in the gospel to induce men to repent. In Christ's first teaching he says, "Repent for the kingdom of heaven is at hand." It was the next universal kingdom to come. He went about all Galilee, preaching the gospel of the kingdom. He says, "Seek first the kingdom of God and his righteousness."

Its coming is of so much importance that he gave it in form as a petition for the daily prayer of his people, saying, "Thy kingdom come, thy will be done, on earth as it is in heaven," and his coming and kingdom is yet the earnest prayer of his waiting people.

That the kingdom now is near at hand, is shown by the signs being nearly fulfilled that immediately precede his coming. Luke xxi. The darkening of the sun and moon, the perplexity of nations, looking for things coming on the earth, and the parable of the fig tree. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." The coming of Christ and the establishing of the kingdom are the next great events now to look for.

Many passages are quoted to prove that the kingdom is already set up, such as Christ saying, "The kingdom is come unto you." Did Christ intend in this to contradict Daniel in his positive statements and his own teaching in requiring his followers to pray for its coming, if it had already come? Certainly not. It had come to them by proclamation as an object of faith and hope; but not in fact. We are translated into, or for the kingdom, but it is by faith. God said to his Son, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron and dash them in pieces like a potter's vessel." Psa. ii. 8. The Revelator quotes this and puts its fulfillment after Christ's coming. "That which ye have hold fast till I come." "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron." Rev. ii. 25. Why rule them with a rod of iron? Because their power and authority must first be broken before they can be enlightened and Christ can speak peace to the heathen. "When thy judgments are in the earth the inhabitants of the world will learn righteousness." Famine and pestilence and hailstones are used when the kingdoms of this world become the kingdoms of our Lord and his Christ to subdue and break in pieces their wicked rule.

The heathen are given to Christ for an inheritance, and an inheritance, Webster says, "is something desirable," and certainly Christ would not ask for the heathen to destroy, for he came to save men's lives and not to destroy them. The kingdoms of this world are not given to Christ till he comes, neither does his reign over them commence till the stone strikes the image on the feet. The worldlies they lived in the wicked one yet. Christ sits at the right hand of his Father until his enemies are made his footstool. It is then the rod of his strength goes out of Zion and he rules in the midst of his enemies. Psa. ex. It is then the law goes forth out of Zion and the Word of the Lord from Jerusalem.

B. C. Simonds.

(To Be Continued.)

The Better Resurrection.

Editor Restitution:

I have before me a book, THE BETTER WAY, by Dr. B. Carradine, a Methodist evangelist of the sanctification type. Although the common mistake is made in frequent statements of assuming the semi-platonic, heathen theory of immaterial soul beings with inherent immortality instead of accepting God's plan of salvation of life only in the Christ through a resurrection or a change from natural life into spiritual, immortal life in the call of the living saints in the resurrection morning, and also the mistake of placing the redeemed in the heavens both after the death and after the resurrection instead of in the new earth under the whole heavens in the immortalized state when Jesus has come as King, there are a number of Bible truths very fitly stated.

We understand that Jesus received a special resurrection, that he became the first fruits. 1 Cor. xv. 20. Afterward, when he comes as a thief, 1 Cor. v. 2, 2 Peter iii. 10, Rev. xvi. 15, etc., for his saints, there will be the blessed resurrection from among the dead—Phil. iii. 11, of them that are Christ's at his coming. These just and justified ones shall not come into judgment, but shall be like him and shall see him as he is, in glory, in a glorified body. 1 John iii. 2; Col. iii. 4. They shall be heirs, even joint-heirs, with him. Then, when he shall have put down all authority and power, all rule, the end shall come and the rest of the dead shall arise to judgment, some to everlasting life and some to everlasting condemnation and death, Rev. xx. 5, 12, 14; 1 Cor. xv. 24, etc.

From the book referred to above I quote under two headings what is rarely so clearly put except by those who have thrown off the yoke of sectarianism and take the full Bible in its purity.

J. G. Happt.

A GREATER PRIVILEGE.

"Some close students of the Bible say there is a coming of Christ for his bride, that precedes by a thousand years his coming to judge the world. That not all will see him. Not all will go into the great supper with him at that time.

"There is a *day* coming of Christ when every eye shall see him; but there is a *midnight* coming that is going to astonish and amaze many in the church. In the day coming, all will be taken, good and bad alike. In the other coming, the Bible says, 'one shall be taken and the other left.' Two women will be grinding at the mill; two will be in a bed; one shall be taken and the other left. Those that are ready to meet Christ will be caught away from the *tribulation* that is to reign on earth and that precedes the final judgment. Let us live so as to see the Bridegroom when he comes!"

B. Carradine.

THE BETTER RESURRECTION.

"In Hebrews xi. 35 we are told that certain persons endured certain things that they might obtain a better resurrection.

"If there is such a thing as degrees of comparison and if there is to be any dependence placed upon the construction of language, then, according to this expression *better*, there must be a good resurrection.

"No one will admit for a moment that the resurrection of the wicked is a good one. On the contrary we have the Word of God stating that it is one of *shame and everlasting contempt*.

"So here we have three types or grades of resurrection—bad, good and better.

"Should one, in a critical spirit, ask where is the *best* resurrection and thus seek to cast ridicule upon the thought, we would calmly point to that of the Son of God. Here as in all other things, he outranks and towers above us all.

"We are told in the Word of God that the good and bad alike will be raised from their graves on the morning of the last day. At the voice of the Son of God they that sleep in the dust will come forth, some to eternal life and glory, and some to shame and everlasting contempt. This is what is called the general resurrection.

"Where will we find the better resurrection? Let the reader turn to Rev. xx. 4, 5, 6, and see for himself: 'And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years.'

"The first resurrection takes place a thousand years before the general resurrection and is seen at a glance to be a better resurrection.

"This is the resurrection that Paul talks about in Philippians iii. 11, 12: 'If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect.'

"Many have quoted these words to prove that Paul never had the blessing of Christian perfection, when he is not speaking of that grace at all, but of the glory of a peculiar resurrection.

"But some one says, Why should he be straining after a resurrection, when we all shall be raised, no matter what we do?

"In answer, let the reader notice that it is not the general resurrection that Paul is speaking of and saying that he is laboring for, but a very remarkable resurrection! Not a resurrection in common with all the dead, but *out from among* or *out from the dead*. The Revised Version brings out the meaning in the translation in the Greek.

"This, by the way, is the peculiar description of the resurrection of the Savior: Not raised with the dead, but *from* the dead!

"There is a resurrection of a certain band of the Lord's followers that takes place a thousand years before the general resurrection, and when they are raised they will be taken from the midst of vast multitudes who will slumber on until the last day. So the first resurrection will be one out from among the dead.

"Well might Paul say he pressed forward for such a prize and exhorted that as many of us as be perfect, be thus minded.

"The writer does not know how the reader is *minded;* but he can speak for himself in great certainty that he does not want to lie in the ground any longer than is necessary; that he wants to come forth from the grave as soon as possible; and if there is any grace or blessing in the spiritual life that will bring about the earlier resurrection, he would have it at any cost and in the face of every opposition.

"Now the question arises, Who are they who are thus honored?

"In this matter we are not left to conjecture; but the Scripture states plainly: 'Blessed and *holy* is he that hath part in the first resurrection.'

"The word *holy* is the same that in other places is translated *sanctify*. The two as translated come from the same Greek word, so that the verse as truly reads: 'Blessed and sanctified is he that hath part in the first resurrection.' As the honest and wise child of God would read this, he would at once say, If I am not sanctified, then let me at once be. I must be holy, no matter what be the cost.

"In the fifth verse we read that John saw the souls of them that were beheaded for the witness of Jesus and for the Word of God having part in the first resurrection.

The question arises, Suppose that a man should be burned alive for Christ, or torn to pieces by instruments of cruelty, would he sleep on while the one beheaded shall be raised? A moment's thought will show us that the meaning desired to be conveyed is simply that the one who gives up life for Christ shall be thus honored.

"In all ages men have had to suffer for the witness of Jesus and the Word of God. As the centuries roll on and Christian teaching becomes crystalized in public sentiment and law, our heads are protected from the decapitating ax and our lives are safe, but the hatred to the *witnessing* and *testifying* does not change. The spirit of persecution is not gone, but simply controlled and held down by certain forces.

"This hate is not allowed to cut off heads, put people on the rack or in prison, but it still waits to strike and does strike whenever it is allowed. There is an ecclesiastical power that, when it comes down on an offender, sounds exactly like the executioner's ax as it fell upon the neck of a victim. The letter written, the public censure, the open threat, the removal and degradation from office or position in the church, has a sound about it that is wonderfully like the sickening *thud* heard on the block in the dark ages.

B. Carradine.

Running the Race.

"Know ye not that they which run in a race run all, but one receiveth the prize; so run that ye may obtain." 1 Cor. ix. 24.

The Apostle compares the Christian life to a race. Business in this world is a race, the man with the most ability, or the one who can deceive the people the most comes out ahead, and everything else is run on the same principle. In order to succeed in any thing a person must have a purpose, and then use their energy and ability to accomplish that purpose. So in the Christian life or race we must have an end in view, and not get weary but press on the end. Heb. xii. 1. We are told to run with patience the race that is set before us. People are apt to start out to do something, but get tired of it and never accomplish what they started to do. But we are to run with patience, that is we must run to the finish so that we may obtain the crown which Christ, the righteous Judge, shall give at the end of the race to all them that love his appearing. The reward at the end of this race is a crown of life or immortality in Christ's everlasting kingdom. If we get into the straight and narrow way and continue in it to the end, we shall receive the reward, and hear it said, "Well done, good and faithful servant, enter thou into the joys of thy Lord." J. E. H.

Dear Brothers and Sisters:

I feel as though I want to take a part in the love feast. I do love to read the good letters, it gives us courage to press onward. We are also isolated, but thanks to the Lord we have our good paper and Bible to help us through this world of sorrow and temptation; and oh, we long for the time to come when there will be no more trouble and parting, when the former things pass away and behold! All things have become new. Oh, that he may come soon is my prayer.

Your Sister in hope,
Fanny Norbury.

18th Annual Excursion, Tuesday, August 14th

Via the Nickel Plate Road to Niagara Falls at low rates. Toronto $1.00 extra, Thousand Islands $6.50 extra. No extra charge for stop off at Lake Chautauqua. Tickets good returning for 12 days. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug 13.

Obituary.

Sister Martha Jane Rush was born Dec. 7, 1860. Died near Remington, Ind., July 14, 1900, at the age of 39 years, 7 months, and 7 days. She leaves a husband, 8 children, 5 brothers, and one sister.

Sister Rush, with her husband and others, became obedient to the faith of the gospel last fall under the labors of Bro. Austin, and was one of 14 who were baptized at Rensselaer; up to the time of her death she was a faithful member of the little class at Green Grove. In her last illness she always exercised that patience and manifested that fortitude that characterizes the follower of the meek and lowly Jesus, the great Captain of our salvation. On Sunday July 15 we laid her to rest in the cemetery at Remington, Ind., to await the resurrection of the just, at the coming of him who holds the keys of death and the grave, who shall not only unlock the grave, but cause his own to come forth in the power of an endless life, nevermore to return to corruption.

"We laid her to rest 'mong the jewels of Isis,
Folded close in death's icy embrace;
We have pressed the last kiss, we have dropped the last tear
On the dead and the beautiful face.
Let her rest—let her sleep
Where the lone willows weep,
And the blossoms of sweet summer wave,
For we know there is One who her ashes will keep,
And redeem her fair form from the grave."

Funeral services were conducted by Bro. Austin of Argos, and the writer.

A. H. Zilmer.

Iowa Conference.

The thirteenth Annual Conference of the Church of God in Christ Jesus for the State of Iowa will be held on the new campground near Cedar River Park at Waterloo, Iowa, Aug. 18 to 27, 1900.

The business of the Conference will be transacted on Saturday Aug. 18. We especially desire to have all the members present, as important matters relative to the campground and Conference work will be settled on that day, so come on Friday, Aug. 17, so as to be ready for the work early in the day.

Conference will furnish tents for all, but bring the bedding and dishes you may need. Board 10 cents a meal or 25 cents per day.

Leave your baggage at the depot where you arrive. We will have it brought to camp. Take street car for Cedar River Park, or Chautauqua.

Those coming on Chicago and Great Western R. R., stop at East Waterloo.

In many respects this will be the most important conference we ever held, and all should come. A cordial invitation is extended to those of the faith in other States, and we assure you a good time and a hearty welcome. Heb. x. 24, 25.

A. J. Eychaner, Pres.
Sadie Clark, Sec.

Secure a good name to thyself by living virtuously and humbly; but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage—let them speak of it if they please; but do not thou use it at all but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses', shine to others, but make no looking-glass to thyself.

"When we pray to God, who knows us through and through, who kens our secret thoughts and is acquainted with all our ways, what will we say to him? Consider well, for how can we deceive God, or why should we lie to him?"

Editor Restitution:

Please say to the brothers and sisters, that I will hold meetings as follows:

Bosworth, Mo., over the 3rd and 4th Sunday in July.

Shaw, Kan. over the 5th Sunday in July.

Bush, Mo., over the 1st and 2nd Sunday in August.

Vineland, Mo., over the 3rd Sunday in August.

Morse Mills, Mo., over the 4th Sunday in August and the 1st Sunday in September.

Missouri and Kansas State Conference at Chelsea Park, Kansas City, Kansas, over the 2nd Sunday in September.

John Foore.

The Nickel Plate Road offers special low rates to Chautauqua Lake on July 27th, tickets good returning until Aug. 28th, inclusive. Our trains have elegant equipment, superb dining car service and palace sleepers. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—july 27.

A Day at Maxenecuckee Lake.

In accordance with the action of Conference to accept an invitation from the Maxenecuckee Assembly to furnish program for one day, the following program has been arranged for Friday, Aug. 3rd.

10:15. A. M. Song and Prayer Service followed by Sermon by A. H. Zilmer, Subject, "God's Purpose in the Creation of Earth and Man."

12:00 M. Basket Dinner on Assembly Grounds, or meals can be purchased.

2:00 P. M. Sermon by B. W. Woodwood, Subject, "The Kingdom of God."

7:30 P. M. Praise Service, followed by Sermon, by F. L. Austin, Subject, "God's Plan of Work as Revealed in the Scriptures."

This Program will be followed at 8:15 P. M. by a Sacred Concert and Stereopticon Lecture, under the direction of the *Assembly Authorities*.

The Assembly charges an admission fee of 10 cents which entitles the purchaser to the services throughout the day with the privilege of leaving the grounds to return if desired.

The two principal services of the day will be those announced for 10:15 A. M. and 2:00 P. M.

It is the intention that the three discourses will be so connected as to make a continued thought throughout.

Invite your neighbors and friends to attend and if possible be on the grounds by 10 o'clock, that they may be ready for the first song and hear all of the first sermon.

Maxenecuckee Assembly Grounds are located at Culver, Ind., on the banks of Maxenecuckee Lake.

F. L. AUSTIN.

Notice of Annual Meeting.

The annual meeting of the Church of God, at Bluah, Madison County, Mo., will be held on the 4th day of August and continue over two Sundays. The Lord willing Bro. John Foore will be with us, and while we have not a direct promise, yet we have hopes that Bro. C. P. Graham of Waynesville, Ill., will also be with us. This may be our last meeting this side of the resurrection of the just, as the present indications of a great and terrible bloody war over China with all [illegible] post pointing to the prophecy of Joel III. 9, 10, and very soon will follow that of Micah iv. 1, 2, 3. Then brethren, let us lay every weight aside and meet together with hearts overflowing with fervent love and try to make this one of the best meetings ever held in southeast Missouri. We also make a special invitation to all the brethren everywhere who can; sacrifice some of your surplus cash in the way of buying your railroad tickets, and come and make our homes your home, that we may feast together on the glorious promises and truths of the Bible. You are our brethren, and your presence will greatly encourage us to press forward and onward to the mark of our high calling.

P. J. GRAHAM.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Niagara Falls, Toronto and Thousand Islands.

On Tuesday, Aug. 14th, the Nickel Plate Road will run its 18th annual excursion to Niagara Falls. Usual stop-off at Chautauqua Lake without extra charge. In connection with this excursion tickets to Toronto will be sold for $1.00 extra, Thousand Islands $6.50 extra. Tickets good returning within 12 days on any one of our Peerless Trio of Daily Express Trains where scheduled to stop. Secure sleeping car reservations early. Write, wire, phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Aug. 18.

Preliminary Announcement.

The Vandalia-Pennsylvania Annual Ohio Excursion will leave Lakeville, Ind., at 9:00 P. M. Thursday, Sept. 27, 1900. For further information call on or address C. M. Wheeler, Trav. Pass. Agent, Terre Haute, Ind.; or W. F. Schallhorn, Agent Vandalia Line, Lakeville, Ind.

Excursions to Lake Maxenkuckee.

Commencing June 17th and on each Sunday during June, July and August the Vandalia will run a special excursion to Culver and return. Trains will leave Plymouth at 8:50 a. m. and returning will leave Culver at 5:45 p. m. Fare for the round trip 25 cts. T. A. Downs, Agent.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Will you help us by getting one or two *New Subscribers*?

All trains on the Nickel Plate Road have connections at Buffalo with all Eastern Lines running trains from that point. Also at Brocton for Chautauqua Lake points on trains Nos. 4 and 5 reaching Chautauque Lake the following day, early morning and early evening. These are advantages which should be greatly appreciated by all, and especially tourists destined to Eastern points. Up-to-date drawing-room sleeping cars on all trains.

Individual Club Meals, ranging in price from 35 cents to one dollar on all dining cars of the Nickel Plate Road. No excess fare is charged on any of our trains. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—july 25

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Haues.

No Excess of Fares on the Nickel Plate Road.

Our trains are composed of the best equipment, consisting of three vestibuled sleeping car trains in both directions between Chicago, Buffalo, New York and Boston, with unexcelled dining car service, to which are added assurances of Safety, Speed and Comfort, forming a Peerless Trio of advantages.

Train No. 2, leaving Chicago at 10:35 A. M., with through cars for Boston, New York and intermediate points.

Train No. 4, leaving Chicago at 2:30 P. M., with through cars for Buffalo, New York and intermediate points on the Lackawanna Road; also on the West Shore Road, making direct connections at Buffalo with the New York Central and Lehigh Valley Roads; also makes direct connections at Brocton for Chautauqua Lake points.

Train No. 6, leaving Chicago at 10:30 P. M., with through cars for Buffalo, New York and intermediate points; also at Brocton for Chautauqua Lake points.

Individual Club Meals ranging in price from 35 cents to one dollar, served on all our dining cars. Rates always the lowest. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—july 25

VANDALIA TIME CARD

In effect . May 28, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:44am
No. 14, " " "	12:50noon
No. 8, " " "	10:08pm
No. 12, Sunday Only, for South Bend	9:31am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	0:15a m
No. 3, " " "	12:52 noon
No. 9, " " " Logansport	7:35pm
No. 11, Sunday Only, " "	6:38pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Foun,
Gen. Pass. Agt.,
St. Louis, Mo

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1860. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 [illegible] formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 80 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our [illegible] and when [illegible] price, you [illegible] Sister [illegible]

The Nickel Plate Road offers special advantages for Summer Tourist on its Peerless Trio of Daily Express trains. No. 4, leaving Chicago at 2:30 P. M., will be found a special favorite for Niagara Falls, St. Lawrence River points, the Thousand Islands, the Adirondack and Catskill Mountains, and all lower Canadian points as also to Rochester, Syracuse, Rome, Utica, and all points in Genesee and Mohawk Valleys. Also for Northern and Eastern Pennsylvania and New Jersey points, embracing Elmira, Binghamton, Scranton, Wilkesbarre, and all points in the anthracite coal regions; also for Chautauqua Lake points, every day.

Individual Club Meals with popular cuisine, ranging in price from 35 cents to one dollar on all our dining cars. No excess fare on any train of the Nickel Plate Road. Rates always the lowest. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—july 25

LIST OF CHURCHES.

The Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Whitcrbrode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thesity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Schrieberville, Ind, meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychener. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:30 A. M., preaching by Elder Richard Corbaley, Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:15 every Sunday in the month except the second. A. H. Zilmer, Pastor; Hattie Benjamin, Sec.

Pittsb'gh, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	8	15	21	39	31	55
	AM	PM	AM	AM	PM	PM
Pittsb'gh, lv.	7 00		11 05		4 35	
Allianee, ar.	9 30		1 35		7 05	
Canton, lv.	9 58		2 03		7 31	
Massillon, "	10 10		2 15		7 43	
Wooster, "	10 55		2 58		8 25	
Mansfield, "	11 26		3 30		8 56	
Crestline, ar.	12 27		4 35	5 27	9 57	
Bucyrus, lv.	1 00		5 12	7 05	10 30	
Lima, "	1 49		6 05	8 02	11 17	
Van Wert, "	2 40		6 55	8 51	12 07	
Ft. Wayne, ar.	4 00		8 25	10 10	1 35	
Arcola,	4 10		8 35	10 15	1 45	
Columbia City,					2 20	
Larwill,					2 45	
Plymouth,					3 15	
West Lib.,					3 25	
Warsaw,					3 37	
Winona,					3 47	
Burket,					3 57	
Plymouth,					4 05	
Grovertown,					4 15	
Bristol,					4 25	
Elkhart,					4 35	
Millersburg,					4 45	
Goshen,					4 55	
Wakarusa,					5 05	
Valparaiso,					5 25	
Hobart,					5 40	
Liverpool,					5 55	
Chicago, ar.					6 40	

Eastward.	2	20	6	24	32	56
	AM	AM	PM	PM	PM	AM
Chicago, lv.	12 10	7 00	12 30	5 00	10 30	10 15
Clarke,		8 10			11 40	11 20
Liverpool,	1 28	8 30			11 50	11 40
Hobart,	1 35	8 50			12 10	12 00
Valparaiso,	1 50	9 50	2 00	6 32	1 00	12 50
Wanatah,	2 20	9 10			1 30	1 20
Hanna,	2 30	9 19			1 40	1 30
Kirk,		9 25			1 45	1 35
Hamlet,	2 46	9 40			2 00	1 50
Grovertown,		9 50				
Plymouth,	3 10	10 05	3 05	6 40	2 15	2 05
Inwood,		10 18			2 28	2 18
Bourbon,	3 41	10 35			2 45	2 35
Elkhart,		10 50			3 00	2 50
Wyatt,	4 05	10 52	3 40	6 15	3 02	2 52
West Lib.,		10 59			3 09	2 59
Pierceton,	4 20	11 11			3 21	3 11
Larwill,	4 30	11 20			3 30	3 20
Columbia City,	4 50	11 35	4 02	7 01	3 45	3 35
Arcola,	5 00	11 50			4 00	3 50
Ft. Wayne, ar.	5 30	12 40	4 40	7 45	4 40	4 30
Van Wert, "	6 55	2 05	6 05	9 10	5 55	5 45
Lima, "	7 55	3 05	7 05	10 10	6 55	6 45
Bucyrus, "	8 44	3 55	7 55	11 00	7 45	7 35
Crestline, ar.	9 20	4 30	8 30	11 35	8 20	8 10
Mansfield, lv.	9 50	5 00	9 00	12 05	8 50	8 40
Mansfield, "	10 00	5 10	9 10	12 15	9 00	8 50
Wooster, "	10 30	5 40	9 40	12 45	9 30	9 20
Massillon, "	11 15	6 25	10 25	1 30	10 15	10 05
Canton, "	11 27	6 37	10 37	1 42	10 27	10 17
Alliance, ar.	11 55	7 05	11 05	2 10	10 55	10 45
Pittsb'gh, ar.	PM	10 30	AM	5 35	AM	AM

Fast Line leaves Pittsburgh (Union Station) 12:00 noon, Allegheny 12:10 P. 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Walter Tomlinson 11
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The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, AUGUST 1, 1900. NUMBER 29.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalsaints as joint-heirs with him in the government of the nations: the restoration of Israel the literal resurrection of the dead; the glorification of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

God Knows Best.

If we could push ajar the gates of life
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key!

But not today. Then be content, poor heart!
God's plans like lilies pure and white unfold,
We must not tear the close shut leaves apart
Time will reveal the calyx of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loosed may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"

Communicated.

Genesis. Chap. 1.

1. In sovereignty God created the heavens and the earth.

2. And the earth was invisible and not fitted up for habitation and darkness was over and above the abyss: and God's Spirit brought itself to bear upon and over the water.

3. And God said, Let light come to pass and light came to pass.

4. And God saw the light, that it was good (subserved its end or object): and God made a distinction between the light and the darkness.

5. And God called the light day and the darkness night. And there became an evening and there became a morning, one day.

6. And God said, Let there become a fixed condition in the midst of the water and let it be that which separateth between water and water. And it came to pass in this wise.

7. And God caused the fixed condition and God made a separation between the water that was beneath the fixed condition and the water that was above the fixed condition.

8. And God called the fixed condition a heavens (or canopy): and God saw that it was good. And there became an evening and there became a morning, a second day.

9. And God said, Let the water that is beneath the canopy be gathered together into one gathering-place, and let the dry appear. And it came to pass in this wise: and the water that was beneath the canopy was gathered together into its gathering-places and the dry appeared.

10. And God called the dry land, and the standings-together of the waters he called seas: and God saw that it was good.

11. And God said, Let the earth bud herbage of grass that soweth seed according to genus and species, and fruit-tree that beareth fruit, whose seed is in it according to genus upon the earth. And it came to pass in this wise.

12. And the earth brought forth herbage of grass that soweth seed according to genus and according to species, and fruit-tree that beareth fruit, whose seed is in it according to genus upon the earth. And God saw that it was good.

13. And there became an evening and there became a morning, a third day.

14. And God said, Let there become light-bearers in the canopy of the heavens for illumination upon the earth, to distinguish between the day and the night; and let them stand for signs and for seasons (or definite periods, the same term used for prophetic periods later) and for days and for years.

15. And let them stand for illumination in the canopy of the heavens to shine upon the earth. And it came to pass in this wise.

16. And God created the two great light-bearers, the great light-bearer for authorities of the day, and the lesser light-bearer for authorities of the night, and the stars.

17. And God placed them in the canopy of the heavens to shine upon the earth.

18. And to rule the day and the night, and to distinguish between the light and the darkness; and God saw that it was good, (that is that they subserved their purpose).

19. And there became an evening and there became a morning, a fourth day.

20. And God said, Let the waters lead forth creeping things of living souls and flying things that fly over the earth throughout the canopy of the heavens. And it came to pass in this wise.

21. And God created the great sea-monsters and every living soul (organism) of creeping things, that the waters led forth according to their genera, and every winged (or aged) flying (or swimming) thing (eons by genus: and God saw that they were good.

22. And God blessed them saying, Increase and multiply, and fill the waters in the seas, and let the flying things multiply upon the earth.

23. And there became an evening and there became a morning, a fifth day.

24. And God said, Let the earth lead forth a living soul (organism) according to genus: and it came to pass in this wise.

25. And God created the wild-beasts of the earth according to their genera and the domestic-animals according to their genera and all the creeping things of the earth genus by genus: and God saw that they were good.

26. And God said, Let us create mankind according to our image and according to a process of conformity to us: and let them rule over the fish of the sea and the flying things of the heavens and the domestic-animals and all the earth and all the creeping things that creep upon the earth.

27. And God created man: according to God's image created he him; male and female created he them.

28. And God blessed them saying, Increase and multiply and fill the earth and subdue it as lords and rule over the fish of the sea and the flying things of the heavens and all the domestic-animals and all the earth and all the creeping things that creep upon the earth.

29. And God said, Lo, I have given unto you all sown grass that soweth seed that is upon all the earth; and every tree which hath in itself fruit of sown seed; for you it shall be for food.

30. And unto all the wild-beasts of the earth and unto all the flying things of the heavens and unto every creeping-thing that creepeth upon the earth, which hath in itself a soul of life, also all green grass for food, and it came to pass in this wise.

31. And God saw all the things he had created; and lo, they were very good. And there became an evening and there became a morning, a sixth day.

COMMENT.

The first thought of revelation is "the sovereignty" of "the God" who makes the revelation; and very naturally the next revelation of himself is in his creative purpose and plan as an Author or Creator. Under the misapprehension that the first two words of Genesis whether in the Hebrew or Greek ever meant "In the beginning" whole tomes of speculative reasoning have been written and published to determine what this "beginning" is here referred to, whether the beginning of creation or some other beginning which could be consistent with God's attributes and being. If it meant the beginning of creation what worse tautology could a human author be guilty of than to say that he was the author of his work, whatever it might be, when he made it? As he could not have made it before he made it, nor after he made it. But to make confusion worse confounded, we have these same two words or this idiomatic expression quoted by John as the first two words of his gospel, and as the first premise in his reply to the Gnostics or traditional speculative philosophers of his day.

The expression "en archee" is an old Ionic idiom, common to Herodotus, Hesiod and other writers of their day; but rarely occurring in the later Attic and is correctly rendered generally "in authority" or "in rule" or "in sovereignty." The idiom occurs quite frequently in the Scriptures of the Old Covenant; but only three times in the New Covenant, twice in the first chapter of John's gospel and once in Philippians iv. 15, where it is erroneously rendered also "in the beginning," should read "in the authority of the gospel" in which Paul came to them and exhorted them in the matter of "giving and taking" or *sharing* in the needs of the saints which is, was, and always will be the gist of practical Christianity.

This idiomatic expression quoted by John as the first premise of his answer to the traditionists of his day and translated "in the beginning" becomes the starting-point for an utter perversion of John's argument through the whole of the first fourteen verses of this chapter. John is saying to the gnostics as it were, you are talking about your evidences and "authorities" for your heathen philosophy and tradition—"To the law and the testimony." "In authority was the Word"—that is the Word of God, not of man—the Word as given in the very first *two words* of revelation. John never could have dreamed that the perversion of the thought of this first premise of his would be laid hold of by doctrinaires to prove the *eternal existence* of Jesous Christ, "the Son of the Father." Nevertheless Protestantism has been foolish enough to ignore ordinary scholarship and original investigation, and to lay hold of this absurd and apostate middle age teaching as gospel truth, and make it one of their most cherished doctrinal proof-texts.

The next absurd statement in the R. V. is that the earth was "waste and void" instead of "invisible and unfitted for habitation."

If it was "void" then it was empty, as void relates to an *internal* condition—void of what? And if "waste," this adds nothing to the statement in the same verse that it is chaotic in its external condition. But "invisible" implies at least that something is coming to make it visible, and prepares the reader for the coming of "light," and the coming of light prepares one for "the distinction" made between light and darkness, which is "day and night" and appropriately so called after the event.

Notice the fiat that gathers the waters into one gathering-place and then the subsequent statement that they were gathered into their "gathering-places"—asserts both the law of the tendency of water and the facts that hinder the full assertion of this tendency. Then observe the first principles of botany and zoology asserted in this chapter exactly as modern science has formulated them. Moreover observe particularly (for it is very important to an understanding of other Scripture) that man was not made "in the image and likeness of God;" but "according to an image and a likening process" or "a process of conformity."

It takes both "the First and the Last Adam" to make the true or complete or perfected man. Adam was an image and likeness but the Christ is "the true image and conformity."

This whole chapter in short is but the statement, and that too a mere outline assertion of the purpose and plan of God in creation. It is the mere "elevation" as it were of the world's house, which God had "*begun*" to build as we learn in the next chapter. "The specifications and working-plans" very naturally are not revealed to mankind. For God is not only the Author or Architect; but the Builder or "Deemiourgos."

Then the reader will notice that man was not "made out of dust" but "was made dust;" and this agrees with the later statement "Dust thou art and unto dust thou wilt return"—moreover that he was created "a living soul" like all the rest of the animate creation, and if he gets immortality it must be by another creative act higher and more important than this one recounted here in Genesis; and this is just what a later revelation asserts and explains "regeneration" to be.

CHAS. GARDNER.

God should be "the object of our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls."—*Masillon.*

God's Gracious Plan.—No 5.

A Bible summary in brief, of God's merciful arrangement for the salvation of fallen man, through Christ Jesus as Mediator, after 50 years of private study for Bible truth.

Who is the rightful heir to David's throne?

God swore unto David in truth unto David, he will not turn from it, of the fruit of thy body will I set on thy throne." Psa. cxxxii. 11. "I have made a covenant with my chosen. I have sworn unto David, Thy seed will I establish forever and build up thy throne to all generations." Isa xc. 3, 4.

Christ is both the root and off-spring of David. He is David's son according to the flesh, but in the resurrection life, he will be older than David, being the first-born from the dead. which by heriditary descent would make him heir to the throne, and David then could call him Lord. He is the child born upon whose shoulders the government shall be. He is the everlasting Father of the world to come. "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever." Isa. ix. 6, 7.

In Luke i. 32 it says, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Thus we see Christ is the rightful heir to David's throne.

Christ told his disciples he was going away and whese he went they could not come, "But I will come again, that where I am there ye may be also." When he comes to gather his elect seed both dead and living in the air, and so shall they ever be with the Lord.

When and where does Christ take the saints?

Here mysticism and literalism largely disagree. Theory says they remain in the air till the earth casts out the remainder of her dead and with the living left on the earth, they are all consumed in the conflagration of the earth, which is claimed then takes place. That they remain in the air till the indignation be past is true. Dan. xii. 1; Jer. xxx. 7; Isa. xxvi. 20, 21, which is when the world is gathered to the great battle of God Almighty, Rev. xvi. 14, which the nations are looking for and fearing, when the implements of death now invented and made shall be used to the hilt, Joel iii. 9–11, and the slain of the Lord shall be from one end of the earth to the other. Jer. xxv. 33. The elect seed escape these things coming on the earth by being taken away before. Luke xvii. 34. But that the earth is set on fire at Christ's coming, and all destroyed but the chosen ones with Christ, contradicts the plainest and most fundamental teaching of the Bible. Paul says that Christ comes (not go away) with all his saints, 1 Thess. iii. 13, but does not locate the place, but Zech. xiv. definitely locates the place he comes to with all his saints and puts his feet, and it is to Mount Olivet from where he ascended and said he would come again in like manner. And he comes while all nations are gathered against Jerusalem to battle, being the great battle we have referred to above. Then certainly the world was not set on fire, nor the people destroyed while the saints were above, and here in this chapter it will be seen the restitution commences. In Joel iii. 9, and on, the same event is given. Here they beat their plowshares into swords and their pruning hooks into spears and the mighty men of war are being waked up, which is now being fulfilled. They gather at the valley of Jehoshaphat near Jerusalem to battle. Thither the mighty ones come down—Christ and his saints, as in Zech. xiv. and the same restitution scenes follow. Please read.

The heavens retain Christ until the times of restitution.

Peter refers us for instruction to what the prophets have said concerning the times of restitution, Acts iii. 19–21, and we have been quoting the [illegible] and he did, and teaching of the prophets as given by inspired authority. The restitution was Abraham to die before [illegible] according to the revealed purpose of God is a gradual, progressive [illegible] begun and completed during the [illegible] of the Lord, called the judgment [illegible] The stone that was cut out of the mountain without hands was small at the beginning, but it grew and became a great mountain and filled the whole earth.

Christ says "the kingdom of God is like a grain of mustard seed that grows to be a great tree, and like leaven that leavens the whole meal." So in the restitution. The face of the earth is to be renewed, the curse removed and the nations enlightened and blessed. All takes time, and so God has arranged it, 2 Peter iii. shows saying, "The world that then was being overflowed with water perished, but the heavens and the earth that are now, are reserved unto fire against the day of judgment and perdition of ungodly men," and just here he wisely gives the length of the day when stating the great restitution work to be done, saying, "A day with the Lord is as a thousand years." This agrees with the Psalmist who says, "A thousand years with the Lord are as yesterday," and both agree with Rev. xx. 6, which says, "They that have part in the first resurrection (the elect seed) shall be priests of God and of Christ, and shall reign with him a thousand years." This one thing, the length of the day, Peter told them not to be ignorant of, for God is not slack concerning his promise, but is long suffering, not willing that any should perish, but that all should come to repentance. After making this merciful statement that pertains to all men, he says, "The day of the Lord shall come as a thief in the night in the which (or during which day) the heavens shall pass away with a great noise, the elements melt with fervent heat, the earth also, and the works therein be burned up. It is not the earth that is burned up, for that is to abide forever." Eccl. i. 4. Its foundation is laid that it should not be removed forever. Psa. civ. 5. It is the works of the devil Christ was manifested to destroy that is to be burned. Zepheniah iii. 8, in referring to the same event says, "All the earth shall be devoured with the fire of his jealousy." Here fire is used figuratively. Then a pure language will be given to the people that they may all call on the name of the Lord. After the flood God said in his heart, "I will not again curse the ground for man's sake, neither will I again smite every thing living as I have done."

The restitution is a gradual work for the day. To assume that the vast work of the day is of short duration and done at once is wresting the passage from its plain obvious meaning.

B. C. SIMONDS.

(To Be Continued.)

Be a Missionary at Home.

The Scotsman illustrates: After an enthusiastic missionary meeting a young lady went to the speaker and told him that she would like to become a missionary. Looking at her earnestly, the missionary said:

"I suppose you have been working in the Sunday-school, and seeking to win the scholars there for Christ?"

"No," answered the young lady, "I never felt called to teach children; I am not suited for them."

"Well," said the missionary, "perhaps you have been helping in a mother's meeting, and trying to bring those at home to Jesus?"

"No," answered the young lady," "I cannot say that I have done any of this work, but if I went abroad I might be able to begin there."

"Believe me, my dear young lady, if you cannot work for Christ at home, you will not find it easier to do so abroad. We want as missionaries those who have proved themselves soldiers of the Lord Jesus."

If God be our enemy, all creation is at war with us, not excepting frogs and flies.

Buried With Him." Col. II. 12.

There is always something sad, and yet something also something to rejoice, in a burial. A burial implies a dying; and, [illegible] about it as we may, we are very loth to die; we die hard. Though before [illegible] on every mind by trials and temptations, we would live as long as possible. But on account of the resurrection of our Lord Jesus Christ, there is something hopeful and inspiring about a burial, for there is anticipation of a resurrection, to those IN HIM, "in the likeness of his resurrection."

These thoughts are awakened by, and accompany a burial in the watery grave of those who obey from the heart that mould of teaching into which they are cast. With most persons it requires a great mental struggle to consent to the gospel requirement to "put to death the old man," that the new man may appear. But after the citadel of the old rebel has been stormed and the inmate captured and put to death, obedience to the gospel commands becomes spontaneous; it is "from the heart," and no matter what the conditions imposed, being reasonable and practicable, they are gladly complied with. How glorious the victory, when self-will is put down and the will of our heavenly Father is made supreme. And what joy and peace there comes to the believing heart in the consciousness that it is the Father's will that is being done. How gladly then the heart responds to the requirement to be "buried with Christ into death;.....that the man of sin might be destroyed, that henceforth we should not serve sin."

We were made to think along these lines last Sunday, July 22nd, when it was our happy privilege to baptize into Christ Mr. and Mrs. Addison Cox, of Rensselaer, Ind., who had made this place their home since last fall. We rejoiced to see them voluntarily assume the obligations of the Christian warfare, and avow their faith in the things concerning the kingdom of God and the name of Jesus Christ. They had had this matter under advisement for some time and we believe they acted intelligently in taking this step. May it be theirs to perfect such a character as will be approved in the great day when God shall judge the secrets of men's hearts by Jesus Christ. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor in the Lord shall not be in vain."

A. H. ZULAUF.

Report of Meeting.

Report of the Northwest Conference of the Church of God held at Scholls, Oregon, June 22, 1900. The Annual Conference began Friday evening with a sermon by Bro. Perrine. Saturday was business meeting in the forenoon, at which A. J. Mills was re-elected President, and W. W. Jaquith was elected Vice President. W. J. Byham was elected Secretary and P. G. Woolf, Treasurer. Letters of commendation were granted preaching Bros. Richard Corbaley, A. L. Corbaley, Walker Perrine, A. J. Daily, W. L. Skeels, W. A. Prosser, Edwin Groat and M. L. Adams.

Saturday afternoon there was social meeting, at which much interest in the Scriptures was manifested. After social meeting the brethren were entertained by one of those eloquent sermons which Bro. Prosser's many years in the work fit him so well to preach.

Sunday morning was occupied by Bro. Adams and afternoon by W. L. Skeels, who had been called away on Saturday to preach the funeral of Bro. B. L. Johnson, of Fishers. Bro. Skeels' sermon was as usual an instructive and heart-warming one. Bro. Skeels has been evangelist for a great many years, and is among the ablest and most successful ministers of the church. Bro. Edwin E. Groat was also there and although the time was occupied by others, so there was no room for a sermon from him during the session, we can commend him as an earnest and able minister of the gospel. The Conference was the best attended and most successful held for a number of years.

W. J. BYHAM, Sec.

The Restitution.

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PLYMOUTH, INDIANA, AUG. 1, 1900.

A LIVING soul is a "natural body." *Soma psu-chikon.* 1 Cor. xv. 44.

EVERY intelligent being acts according to some forethought, some design, some plan, and how much more must God.

"A WISE man ought to *hope* for the best, be *prepared* for the worst, and *bear* with equinimity whatever may happen."

A LITTLE Scotch girl was being examined at school. The examiner asked her, "What does patience mean?" Her answer was, "Wait a wee, and dinna weary."

THE word mortality comes from the Latin root "mors"—*death*, and signifies *deathfulness*. Mortality is an earthly body in living action; or life manifested through an earthy body, and therefore, from the very *constitution* of the body, terminable life.

IMMORTALITY is *deathlessness*. This word is compounded of *in*, not, and *mortality*,—subject to death. The words *possible* and *im*possible will illustrate the meaning and force of the prefix *im* when attached to the word *mortality*, which of course negatives the latter.

MARTIN Luther asked, "What is our death but a night's sleep? For as through sleep all weariness and faintness pass away and cease, and the power of the Spirit comes back again, so that in the morning we rise fresh and joyous; so in the last day we shall rise as if we had only slept a night, and shall be fresh and strong."

WHEN Thomas Aquinas visited Rome, and was shown the georgeousness of the Papal Palace, the Pope it is said, remarked to him,—"Well, Thomas, the church in our day cannot say, 'Silver and gold have I none.'" "No," replied Aquinas, "Neither can it say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'"

"Work

Out your salvation with fear and trembling." Phil. ii. 12. Is salvation is not worked out, it will die out. Nothing blights and kills our prospects like neglect. Everybody sees how true this is of our *present* fleeting fortunes; but few remember that it is equally true in respect of that great fortune which lies off yonder beyond the tomb. Neglect, like rust and rot, will ruin all. Most men know what it is to tremble before grave issues, and it becomes us all to grow grave with our responsibilities, and to be filled with that fear which is not terror, and tremble with a filial fear of offending the best of Fathers. Salvation, beloved, is worth working for; gained, it is glory—missed, it is doom."

A Parable.

"A fern told me that it was too bad to be always shut up in a shady place, and that it wanted to grow beside the red rose that was shining like the very eye of the garden. The fern said,—"I have as much right to be out in the sunshine as the rose has, and I *will* be out." I transplanted the little malcontent, and in one hot day the sun struck it dead with his dart of fire. Now, if we be where Christ means us to be, in shade or in light,—and will grow according to his will, it shall be well with us; but if we touch that which is forbidden, we shall be made to remember that it is written, "In the day that thou eatest thereof, thou shalt surely die," or "dying thou shalt die."

Good Words vs. Good Works.

The author of the following lines is not known. They were once quoted by Dean Stanley in closing a sermon. They express the due proportion between profession and practice.

"Say well is good, but do well is better;
Do well seems the Spirit, say well the letter;
Say well is godly and helps us to please;
But do well lives godly, and gives the world ease;
Say well to silence sometimes is bound,
But do well is free on every ground.
Say well has friends—some here, some there,
But do well is welcome everywhere.
By say well many to God's Word cleave
But for lack of do well it oft at leaves.
If say well and do well were bound in one frame,
Then all were done, all were won, and gotten were gain."

HUMBERT, King of Italy, was assassinated by a man named Angelo Bresci, as he was entering his carriage at Monza on the evening of July 29. The murderer fired three shots from a revolver, one of which pierced his heart and he died instantly.

THE situation in China is changed very little. No direct news has come from the foreigners in Peking, and if they are alive they are not allowed to send out word. The Chinese report them as living, but that they will be slain should the powers advance toward Peking. This threat will not check the movement when the troops are ready, as China has had fair warning before what to expect in case of harm to the legations.

What is the Matter?

A few weeks ago we published an explanation of the markings of our mail list, so that each one could readily understand just how his account stood. We appealed to those who were not paid up to send us their renewels at once. We endeavored to have it understood that we made this call solely because we needed the money due us to enable us to carry on our work. We can understand why worldly men and women would neglect to pay for one of their papers, but we cannot understand how a member of our church, professing to be looking and longing for the coming of Christ, and even expecting him to appear very very soon indeed, can go on for weeks, and months and years, and not pay for their paper. We dislike to notify or appeal to subscribers to pay up, but so many get behind that it is necessary and has to be done. Now brethren and sisters, we have a right to expect a reply to be given to our call. By no process of reasoning can you justify yourselves in not answering. We realize that there are times when it is difficult for you to get the money, and we are always willing to wait a few weeks or months for you, but to continually neglect it is not right and brotherly treatment. We are not saying this to scold—far from it—but simply stating what you will each admit is a truth. We are afraid you do not realize that you will have to answer for neglect of such duties the same as any other obligation that rests on you. Brethren take up your case and if you are in arrears act so that we cannot make another appeal for a year. It is a matter of great moment to us, and we are indeed very anxious, as our necessity is great. Please be prompt.

Assimilation.

Medhurst says the doctrine of assimilation is understood and enforced by the Buddists in China. "Think of Budda and you will be transformed into Budda." "If men pray to Budda and do not become Budda, it is because the mouth prays and not the mind," and this maxim may be applied to those who call themselves Christians. If men do not become godlike it is because they do not understand him to whom they pray, or, do not pray to him from the heart. To be transformed into his moral image they must pray to him with the heart and understanding also.

The Egyptians adored birds and beasts of various sorts, and also creeping things. These are to be seen in groups of revolting association in their sculptures. And as they were the patterns for Egyptian guidance there was no vice of which mankind is capable that these people did not practice. The 8th chapter of Ezekiel contains a graphic passage on this subject. Those who offered prayer to these creatures soon became only fit society for the beasts of the field. By natural law the worshiper becomes assimilated to the object of worship.

It is often the subject of remark that those who have little or none of the truth *as it is in Jesus*, are far more devotional than those who have heard and accepted the joyful sound; this is sad but true. But, having in all likelihood been raised to believed that *sincerity* was the great essential, truth was at a discount; and when the discovery is made that they are godless, Christless and hopeless without faith in the covenants of promise, there is great danger of going to the opposite extreme and cultivating the intellect at the expense of the moral or devotional faculties.

If responsibility be the basis of judgment with God, and we think it is, this is an alarming state of things. It is amazing to think that after he who caused the light to shine out of darkness, has shined into one's heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ, he should not be moulded into the divine image and walk closer and closer with him!

We would earnestly remind the loved ones scattered abroad that our spirituality is not estimated merely by a knowledge *of* and zeal *for* certain essential truths, but by *love* to God, devotedness to his service, unwearied benevolence, victory over sin, the world, and the flesh, purity of motives, heavenly tendency of our affection, relish for spiritual occupation, rectitude of conduct, humility of heart and a growing resemblance to our blessed Lord and Master, who tells us we are his friends, *if* we do whatsoever he commands us! As evidence is being daily and hourly poured in upon us that he will soon issue the proclamation "gather my saints unto me, those who have made a covenant with me by sacrifice,"—it is of great moment that a state of preparedness be maintained.

Apostles' Creed. Eph. iv. 4-6.

THE ONE GOD.

"The One Eternal Uncreated Substance which is essentially Power, incorruptibility, and life, and known before the days of Moses by the name of Ail Shaddai, the strength of the mighty ones," but from his interview with the angel of the bush, by that of *Yahweh*, or *Yah*, "He that be." Gen. xvii. 1; xxxv. 11; Ex. vi. 3; Psa. lxviii. 4.

THE ONE LORD.

"Jesus—Hebrew, Jehoshua. "I-shall-be-the-Powerful," the Head of the Ecclesia, the Anointed King of Israel, and the future Ruler of the whole world. Eph. v. 23; John xviii. 37; Matt. ii. 6; Psa. ii. 8 and lxvii. 7.

THE ONE SPIRIT.

The living substance of the Eternal Uncreated One, and which is *diffused*, and fills all space with his invincible energy, or creative and sustaining power. Gen. i. 2; Psa. civ. 30; Gen. vii. 22 margin and R. V. Psa. cxxxix. ii. 12; Job xxxiii. 4; Job xxvi. 13; Psa. civ. 30; and many others.

THE ONE FAITH.

The subject-matter of the one faith is the glad tidings concerning the kingdom of God, which disclosed his eternal purpose to establish a dominion of righteousness in all the earth. Luke viii. 1; Dan. ii. 44; Jer. xxxiii. 14-16; Zech. xiv. 9.

THE ONE HOPE.

The second appearing of Christ on earth to confer immortality on his dead and living saints, and to set up his kingdom. Matt. xxv. 46; Acts xv. 2 Tim. iv. 1-8; Rev. ii. 7.

THE ONE BAPTISM.

The immersion in water for the remission of the sins of all those who believe the things concerning the kingdom of God and the name of Jesus Christ, and desire to be brought into the bond of the covenant, and to take on the name and service of the Lord Jesus. Acts ii. 38; Mark xvi. 16; Gal. iii. 27-29.

THE ONE BODY.

The Ecclesia (church or congregation) of gospel-believing subjects of the "one faith" and the "one hope," in whom the Word of Christ dwells richly in all wisdom, and who, by patient continuance in well-doing, seek for glory, honor, and incorruptibility at his appearing and his kingdom. Acts viii. 12-13; Col. iii. 16; Rom. ii. 7; 2 Tim. iv. 1.

Selected.

Be Careful.

The following words of Paul came before my eyes about two minutes ago: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

The truth is and cannot be contradicted, that those who bite get bitten and those who devour get devoured.

While talking to "Ben" Hogan, the ex-pugilist, I called his attention to some of the scars on his person that had attracted my attention. He then made the remark that a man should not expect to give scars and not receive some in return.

Not far from my residence is a bull dog that has a face scared all over. He is kept for the purpose of biting and therefore is the recipient of many bites.

If you want to be scarred bite others, for it will not be long after you begin that kind of work before all your neighbors will know that you are a biter and will treat you accordingly.

What a nuisance a quarrelsome person becomes in the neighborhood in which such an one resides.

A quarrelsome person is unhappy from morning until night, and the delight of his or her soul seems to be to get others to growling. Such persons should be avoided, except when there is an opportunity for doing them a kindness. It is well to pray for them, but often somewhat dangerous to pray with them.

I was asked to talk to a quarrelsome printer, but refused. I was not accustomed to being bit, and had no ardent desire to put myself into a position to listen to his biting remarks. Others were at liberty so to do, but what was the use of *my* going knowingly into the jaws of a biter, who was proud of the sarcastic remarks that came from his lips?

That printer one day met more than his match: for he fell in contact with a man who devoured him after his own fashion.

Biters, take heed: for the day is not far off when you will meet your match at that kind of business, and will feel keenly how small you are.

There is no fun in being devoured, either by man or beast. There is nothing manly or womanly in having a sharp, biting tongue that stingeth like an adder.

People who go about biting at the characters of others ought to be put on an island by themselves and left to devour each other. I would like to see them in such a condition and watch them for a few minutes until the strife of words and exhibition of temper got to be too hot.

Almost every community is blessed with a few biters—some of them backbiters. And I know of no community that has committed enough crimes to be entitled to such punishment.

You who bite, stop your biting, for surely there is no pleasure in being an unmitigated town nuisance.

Civilization has solved many a problem; but, as yet, has not been successful in bridling the tongues of biters of character.

The excuse which some of them give is that they were born that way. But that is a poor excuse; for it is a duty of all of us to overcome our natural propensities to do that which we should not do.

Barking and biting dogs are promptly attended to by those who are troubled by them. But no barking or biting dog ever was so disagreeable as a person who is barking all the time at others, and occasionally biting those who are made of the kind of composition that will not stand such treatment.

Some who do not bite are almost as hard to put up with on account of their snappish ways. They "snap you up" even when you want to be on the most friendly terms with them. It is best to let such people alone, for it will be a good thing for them to get a chance to become well acquainted with themselves.

How quickly we are sized-up by those who know us and often by those who hardly know us. Soon Mr. or Mrs. B——is spoken of as "So nice" or as "So disagreeable." If you get the name of "disagreeable" it will hang to you longer than you care to have it.

It is good to have the good-will of your neighbors. It helps to make the journey of life pleasant traveling. It is more than pleasant to hear that your neighbors speak well of you.

In the verse preceding the one I have quoted from are these words: "Thou shalt love thy neighbor as thyself." Now, you know what to do, even if you do not feel like doing it. It is the proper way to live, and the only way if you desire to please God by your conversation.

It is hard to love others as we love our selves, but it more than pays in the long run. If you want to be happy that is the way you must live; if you want to be unhappy, live some other way.

As a rule, happiness is cheaper than unhappiness. It costs a man or woman to be unhappy—loss of contentment, loss of fellowship with those whose acquaintance is desirable, loss of sleep and loss of a peculiar satisfaction that comes from being the possessor of a happy heart.

While you are endeavoring to love others as you love yourself, you will find out that others will make an extra effort to love you. Nothing like good example. Try it for a few months and see if it will not work better than you expected.

The devoured should not grumble when they are going through the pangs of being punished for their bad behavior. They should be willing to take a dose of their own medicine.

Almost all of us stand in need of improvement. A man wrote me a letter, in which he stated that he was about perfect and wanted me to become so. I thank him for his wish concerning me, but he said so many bitter things about others that I never answered his letter and do not care to become very intimately acquainted with him.

I end this article as I commenced it, "Be Careful."

The World Without the Gospel.

Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the center of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the life of the whole population without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was altogether unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succor for the sick, no refuge for the unfortunate. In all pagandom there was not a hospital, asylum, alms-house, or organized charity of any sort. The indifference to human life was literally frightful. The order of a successful leader was always obeyed by his followers with the utmost alacrity and pleasure. It was a special amusement of the populace to witness the shows at which men were compelled to kill one another, to be torn in pieces by wild beasts, or otherwise "butchered to make a Roman holiday." In every province paganism enacted the same cold blooded cruelties: oppression and robbery ruled supreme; murder went rampaging and red over all the earth.

The church came, and her light penetrated this darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch, piled up in great heaps, and slowly burned to death. But her faith was made perfect through suffering, and the law of love rose in triumph from the ashes of her martyrs. This religion has come down to us through the ages, attended all the way by righteousness, temperance, mercy, transparent truthfulness, exulting in hope, and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified, reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all its miracles of light be extinguished—what would we come to? I need not answer this question; the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. People have and ought to have no special desire to follow that terrible example of guilt and misery.—*Judge Black, in North American Review.*

The Conquering Book.

The Bible is the conquering book. It has already dominated English literature, so that almost the whole of its text, from Genesis to Revelation, might, if all copies of the Bible were suddenly lost from the world, be restored in piecemeal fragments gathered out of the books in which the Book has been quoted. Then besides there are the Bible thoughts that have indirectly, we might almost say insidiously, permeated the literature of Europe and America. More than that, the Bible has been industriously for years securing its own translation into hundreds of tongues and dialects of the globe. The Koran does not take pains to translate itself, and, indeed, refuses to be translated; but in contradistinction with such apathy of false faiths the Bible courts transcription into foreign tongues, loses nothing in the process, but thereby gains for itself the homage of multitudes who, on reading it for the first time, cry, "This is the book we long have sought, that finds us out in the deepest recesses of our being and satisfies the profoundest cravings of our souls!" The Bible is the comforting book. There is no volume like it for consolation. It is the only sure and steady staff for pilgrim spirits to lean upon, and the only book that is quotable at the bedside of the sick. It is a book to wear next the heart in life, and upon which to pillow the head in death. No other so-called "scriptures" of the world say the things that the Bible says, or supply the hopes that its promises afford. The Bible is not simply a book, it is *the* Book. It is the best book of any kind that we have. We cannot do without it, either here or hereafter.

There are many books in the world, but there is only one Book. The Bible is unique. It is in a class by itself. It seeks to control everything, but it coordinates itself with nothing. It sets forth infinite examples of character, but it is not itself imitable. No one ever has written or ever will write a second Bible. The very phrase which every one uses, "The Bible," signifies the uniqueness of this book. It is a whole library in itself, and yet it is more than a simple collection of books. There is homogeneity and consistency to the whole which lead us to speak of Scripture as being a single story, not many revelations. The Bible is the exhaustless book. It may sometimes prove exhausting to its light-minded readers, but it never exhausts itself. "It is the wonder of the Bible," observes Dr. Joseph Parker, who has preached more than twenty-five volumes of sermons upon Scriptural subjects, "that you never get through it. You get through all other books, but you never get through the Bible." On the basis of a rationalistic criticism, this quality of exhaustlessness is really inexplicable. But when we come to realize that, after all has been said as to scrolls and tablets and styluses and human factors and copyists, God wrote the Bible, we understand why it is that Scripture is so rich in treasures of wisdom. We see that we cannot exhaust the Bible because we cannot exhaust God.

Conference.

The Illinois State Conference of the Churches of God in Christ Jesus will be held at Oregon, Ill., beginning Thursday evening, Aug. 30th., and holding over Sunday. Churches in the state are especially requested to send delegates and all brothers and sisters both within the state and outside are cordially invited to be present. Brother and Sister R. W. Woodward, Brethren L. E. Connor, A. J. Eychaner, D. L. Hudler and Samuel Wilson are expected to be present, so that a good season of refreshing is insured. Brothers and sisters expecting to be present should write Bro. S. J. Lindsay, Oregon, Ill. in advance so that arrangements can be made for their accommodation.

JAS. W. WILSON, Pres.

Be sure of this, once your boy takes you into the fullest confidence of his religious life, tells you of his temptations and his weaknesses, what he is strong for and what he is fighting against,.....you have a hold upon him, a knowledge and a power to help him that nothing else in the world can give you.—*Robert J. Burdette.*

Attention! Comrades. The Nickel Plate Road will sell tickets to Chicago for the 34th Annual Encampment of the G. A. R., Aug. 25th to 29th, inclusive, at one cent a mile travelled, good returning until Aug. 31st, inclusive, or by deposit until Sept. 30, inclusive. Write, wire phone or call on nearest agent. C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 20.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Rhoda Watts	1.00

The Nickel Plate Road offers the low rate of one cent a mile travelled to Chicago for the Annual Encampment of the G. A. R. Tickets on sale Aug. 25th to 29th, inclusive, good returning until Aug. 31st, inclusive, or by deposit until Sept. 30th, inclusive. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 20th.

Poetry.

Gentle Words.

It takes long days of golden sun,
And many a drop of rain,
To start one flower from winter's blight;
To bud and bloom again.

If once from out a mocking eye
We cause a tear to steal,
A hundred words of warmest love
May not the sin heal.

Then hurl no hasty, cruel chain,
To give another pain.
Let gentle words, like rain drops, swell
Cold hearts to life again.

Selections.

Is Russia to Control all of Asia? No. 1.

[The *Cosmopolitan* for July contains an article on the above subject written by Alexander Hume Ford, which so clearly sets forth the advances made by Russia in her onward march to India, that we venture to give it place that our readers may have a clear comprehension of the gigantic operations, and the far-reaching vision of the great White Czar. It is quite lengthy, and so we give it in two numbers.—Ed.]

At this moment Russia has encamped just beyond the southern terminus of her Trans Caspian Railway, within forty miles of Herat, the key to India, a force of her best soldiers, larger than our entire army of invasion of Cuba and Porto Rico. Extend this radius back less than three hundred miles and it will encompass an eager-fighting force outnumbering our entire standing army at home and abroad, a force which Russia can mobilize within a few hours by a military railroad built for this particular purpose. And all along the line across Asia to the far-distant Pacific, Russia is preparing herself in like manner to meet and finally settle the Eastern question when it next arises. At the most distant extremity of her Asiatic possessions, within hailing distance of the gates of Peking, the Czar has stationed an advance guard of Cossacks, while behind them and within call is an army more vast than that on the borders of Afghanistan. Within a few months, at most, it is confidently expected that Russian rails will connect both Herat and Peking with St. Petersburg. The closing year of the nineteenth century may yet add more territory and people to Russia's domain than has any full century in her history. So far Russia has proceeded with masterly diplomacy: the peace of the world has not been disturbed by her recent advances into Asia; and as the only real rival to Russia's aggressiveness in the Orient is now seriously engaged in holding her own in South Africa, the time seems auspicious for the Czar to make good with comparative safety his startling claims to absolute supremacy in Asia.

Along her seven thousand miles of Asiatic frontiers, Russia has for more than a year been extending an enormous military cordon, not unlike the thin army of fishermen that distributes itself around the outer edge of a seine-net to drag the ocean for its myriads of unsuspecting fish. But the fish Russia is after are human; in number they constitute half the population of the globe, inhabiting, moreover, its richest and most productive portion.

A system of military railroads has advanced with the Russian army along the line of the Asiatic frontier, so that a long stretch of steel rails practically forms the boundary line between the two great possessions, as well as a military base of supplies unparalleled in magnitude of conception in the history of the world.

Within the last few months the great military column thrown across Asia has become largely augmented and is assuming a sudden activity. All along the line an advance is now being made. From Batum on the Black Sea to Vladivostok on the Pacific Ocean the immense human drag-net is closing in upon its prey. Latest reports indicate that even in Europe the net is being extended, Sebastopol in the Crimea now being fortified and garrisoned as a base of operation.

Persia on the west and Manchuria in the far East are now well within the closing ends of the net, and any day may see the world officially notified that Russia's Asiatic frontier has been shortened by one-half and extends but from Bander Abbas on the Arabian Sea to Peking, the capital of China, for the lines of railway advancing from Petersburg in divergent directions to both of these cities are guarded by myriads of Cossacks, while everywhere in the open country between, along the base of the triangle, newly established forts are springing up, new railroads projected and new garrisons arriving.

It is not possible, perhaps, to learn the exact number of soldiers stationed along this outer line, but in times of peace, besides the heavy garrison at the impregnable fortress of Batum on the Black Sea, there are outposts innumerable in the Caucasus country. About the Persian frontier, it is reported, there are now stationed more than one hundred thousand Cossacks, while at Baku troops from Moscow can leave the railroad train on the shores of the Caspian Sea to be borne by the magnificent vessels of the oil fleet, which collectively can carry ten thousand a trip, across to Krasnovodsk, where the Central Asia Railroad begins. One hundred and seventy miles from this place on the line of railroad we find one thousand troops at Kizilwait, while one hundred and thirty-three miles further still there are six thousand soldiers in garrison at Askabad; again, two hundred and fifteen miles farther on, at Merv, is a body of seven thousand Cossacks. From this point a spur of the railroad runs south to Kushk, near Herat, where it is said there are now gathered forty thousand Russian troops. At Charjui, one hundred and forty-seven miles east of Merv on the main line, is a small garrison of one thousand men, while three hundred miles up the Oxus from this point, in easy communication by river steamer, are three thousand more troops. Again, on the main line of road, two hundred and twenty-five miles beyond the Oxus, are six thousand well-mounted soldiers at Samarcand; one hundred and seventy miles beyond this, at the present terminus of the Trans-Caspian branch, which is making its way northward to Omsk on the Trans-Siberian Railway, is a garrison of nine thousand men. At Khojand, on the main line destined to cross China and in time reach Peking, are one thousand men, only a few miles from Marcelan, where five thousand troops are located. A small force is kept at Andijan, the present eastern terminus of the road; and at Namarican on the Syr-Darya River a thousand men await orders. These figures do not begin to enumerate the real military strength of Russia in Central Asia, for her best fighters are drawn from the mounted tribesmen who to the number of many thousands stand ready to give their lives for the great White Czar, and the pouring into this country from European Russia of countless regiments during the last few months has greatly altered the military status.

Stretched along the border-line in eastern Siberia and Manchuria Lord Charles Beresford, during his tour of investigation in the far East nearly two years ago, found the following distribution of troops had been made in that region by the Czar:—

Troops at Vladivostok 28,000; Nikolskoe 20,000; Blagoveschtsk, 8,000; Khabarovsk 40,000; Kirin 8,000.

The number of troops has been, and is being, greatly augmented. In fact, while I was in Port Arthur last summer, there were twenty thousand Russian soldiers encamped in the old mandarin palaces about that city, while at Talienwan, Moukden, New Chwang, Harbin, and other recently Russianized Chinese cities, were located thousands of soldiers, none of which garrisons is mentioned by Lord Beresford. Even now, troops from Odessa are arriving at Port Arthur by water, ten thousand having reached that fortress quite recently.

To Lord Beresford's estimates should also be added the Ochrania, or Cossacks, detailed for duty along the line of railway in Manchuria, besides the constantly arriving new troops. So that to-day Russia's forces at the farther end of her military drag-net are probably considerably over two hundred thousand strong. Nor does Russia rely only on her railroads for means of invasion. Lord Beresford has pointed out that the breeding-ground of all Chinese horses, Mongolia, is practically in the hands of Russia; he might also have added with equal truth that at the other end of the net, in Central Asia, Russia has an army of over five million Kirghiz steeds, the best army horses in the world, while Great Britain's entire equine population is estimated at but something over half this number. So that along her line of Asiatic frontier Russia has stretched an army of half a million soldiers, with fully ten million of horses and camels to mount them and supply pack-trains for carrying provisions and forage across the desert. To offset this, England has in India about one hundred thousand white men who would bear arms in time of war, and four hundred thousand native soldiers and police, who, if not disaffected, could be relied upon to defend her Indian frontier, but serious set-backs in South Africa could not but seriously endanger British superiority in Hindostan.

This, then, in brief, is an outline of Russia's and England's apparent military strength in Asia during the close of the century; but from the southeast corner of Asia another military cordon, thirty thousand strong, is advancing northward and westward, its two ends evidently destined to meet those of the Czars advancing lines. France, Russia's ally, is forcing her way into China as she has never done before. Ignoring the protests of England, and of British merchants in the Yang-tse-Kiang valley, French forces invade southern China, and the echoes of the battles with the Chinese are heard in London and Paris, in which latter capital deputies of the nation openly declare in public speeches that France and England cannot long defer war with each other, while from the House of the Lords in London comes the despairing cry of the Earl of Rosebery, who on the 16th of February of the present year delivered himself of the following pertinent and timely remarks before his colleagues in the House of Lords:—

"The crisis in South Africa is urgent, but we must not keep our eyes on South Africa alone. Last December the government made vigorous overtures to two great powers, Germany and the United States, for an alliance, but those overtures were not received with such cordiality as to encourage the government to pursue them. It does not appear that the friendship of France would bear any great strain, and as to Russia, events have been recently witnessed in Persia about which England would formally have had something to say, but which she now passes unnoticed.

"I would tell her Majesty's government now that it is for us a matter of life and death. If Great Britain were to lose South Africa, she would lose the most important base outside of the United Kingdom and she would lose her colonial support. If another fifty thousand men should be wanted for South Africa, I do not know where they would be got. It may be said that it is unwise to lay bare the weaknesses of the country; but, depend upon it, other nations know our position as well as, if not better than, ourselves. If this is not a life-and-death crisis, I do not know what is."

And the day following this remarkable utterance by Lord Rosebery, the Australian Parliament hotly discussed the danger of sending more troops to South Africa when they might be needed nearer home in a greater crisis.

Lord Rosebery's criticism of Germany's lukewarm attitude toward England was no idle one, for in December, 1899, after the first reverse to English arms in South Africa, the Kaiser seemed to turn toward Russia. A concession to build a railroad from Constantinople to the Persian Gulf was accepted as a gift from the Sublime Porte by Germany, together with a large cash subsidy; and Russia, in return, it is said, for Germany's non-interference with the Czar's claims in European Turkey, recognizes Germany's sphere of influence in Asia Minor. Immediately following the granting of the railway concession, Russia announced to the world that she would at once continue her trans-Caucasian system on from Tabriz in Persia to Bander Abbas on the Indian Ocean. An American insurance company having recently lent the Russian government twelve million dollars necessary to complete the missing link connecting this Persian road with Moscow and Petersburg, the money for its continuation on to the Indian Ocean was quickly forthcoming, and, as the surveys have already been secretly made, actual work begins immediately. Wall Street has absorbed another twenty-five million dollars of Russia's railway bonds, printed in English for the benefit of American investors. The purchase-money will never leave America, but goes for coal, ships, cars and agricultural implements. Russia is thus enabled to assume Persia's debt to England, besides lending the Shah several million rubles, for a consideration. A steady stream of soldiers is still pouring over the Caucasus Mountains into the country of Iran, while from every outpost in Central Asia forces are marching southward for advance into Persia and northwest Afghanistan, while across the Caspian sails a line of ships bearing men to fill the places of those who have gone forward.

The consideration which the Shah was compelled to yield to Russia is the port of Bander Abbas on the Indian Ocean, which will soon be thrown open; and, so far as America is concerned, the history of the building of the Manchurian railways, from crossties to locomotives, by Yankee firms, will doubtless repeat itself in Central Asia. So it is seen how subtly, and to her own overwhelming advantage, the astute Slav, after bringing together as his allies the two bitter enemies, France and Germany, propitiates America by using the money of her people for building her railroads, then returns it to them in the very material with which they are constructed, besides continuing to pay them interest. Thus, hand in hand with Russia, America finds herself advancing all along the line of Slav conquest in Asia. Millions upon millions of Russian rubles are already pouring into Yankee pockets for preparing the way of advance, and the amount will soon be more than quadrupled by the opening up of Central Asia to our manufacturers. Already this spring several chartered steamships have sailed from Philadelphia for Russia, laden with agricultural implements to the value of millions of dollars, orders for which have hitherto gone to England and Germany.

In the case of France, this is not the first time this nation has been the cat's-paw to the Czar of Russia. Exactly one hundred years ago Russia and France first conceived their project of a joint overland invasion of India, and to-day they are again in a close alliance with the same object not very remote from their plans, but with the difference that, instead of being thousands of miles away from England's Asiatic possessions, Russia has approached until she touches India in the Pamirs, while French Tonquin leans heavily on British Burmah and is pushing England's sphere of influence in China farther northward to the Russian frontier.

(To be continued.)

Communicated.

Editor Restitution:

It has been our privilege to visit the brethren at Cleveland and to hear Brother Joslin proclaim the words of truth. We were glad to meet and become acquainted with the brethren of the faith, and their earnest words as we were about to leave them encouraged us and made us feel that we were remembered, and that if we could not meet with them we should not be discouraged, though our number is small; and we know we have the promise where two or three are gathered. We rejoice to know that all the Father's promises are sure. But meeting with those of like precious faith helps to strengthen and encourage. Bro. Goss of Cleveland came to Salem, June 30, and remained with us until July 15. I will send his address of June 8 taken from Joshua iii. 5. He shows how the words of Joshua can apply to spiritual Israel of today, and that the to-morrow mentioned in the text is near, so near that we can see the wonders that the Lord will work for Israel; can be seen if those who are waiting for the Lord will watch the move of the nations.

ADDRESS.

"And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you." Joshua iii. 5.

The name Joshua in the Hebrew Scriptures is the same as Jesus in the Greek or New Testament language, meaning a Savior. See Matt. i. 21. We have in this passage a suggestive thought for spiritual Israel in these last days. Israel was encamped upon the borders of the promised land, at the very brink of Jordan, ready to enter into the promised possessions, after the long wanderings and trials. So now spiritual Israel realizing that the next move will bring her over the rushing waters into a land of blessedness, typically "flowing with milk and honey." Being in this expectant waiting attitude, we listen with attention to the command of our Joshua, our Leader, our Savior, and we find it in the words spoken to Israel of old: "Sanctify yourselves: for tomorrow the Lord will do wonders among you." The sanctifying was a ceremonial one consisting of divers washing and cleansing of garments. All typical of the inward purifying of mind and heart, which were the essential things required by God in all times. The central thought is in the necessity for preparedness and purity. Neither could exist without the other, and being essential to their salvation, the reason is not withheld, "for tomorrow the Lord will do wonders among you." Two thoughts here unite to give force to this statement. 1st, "the Lord will do wonders," (*i. e.* his mighty work of deliverance and salvation) only among the purified people. 2nd, the word tomorrow suggests "the nearness of deliverance, the close of the great week of 6,000 years is upon us, and next is about to dawn a grand Sabbatic day, toward which every faithful one looks with joyful heart. Its nearness is a source of hope, and he loves to think of it as only "to-morrow," even at the door.

Reference was also made to Paul's declaration that "for the hope of Israel I am bound with this chain." He says they are not all Israel, that are of Israel. Plainly showing that spiritual Israel as well as fleshly Israel was in his mind, and so they which are of the faith, the same are the children of Abraham, Israelites indeed. Their hope was based upon their faith in a resurrection and their confidence was steadfast. "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead. Acts xvii. 31. It was and is this doctrine of resurrection that separates the true believer from the world, their faith in him who declared himself the resurrection and the life. The Stoics and Epicureans of Athens could see no harmony between their cherished Platonic theory of the immortality of the soul, and a religion wherein all the believers' hope depended upon a resurrection of the dead, hence they mocked at it or turned coldly away. Howbeit certain men clove unto him (Paul) and believed. Seeing that the day appointed is now so near that we can speak of it as tomorrow, shall we not sanctify ourselves anew as Israel of old, in preparation for the mighty work which the Lord will do among his people shortly. Paul was bound with a chain, but it did not hinder his preaching his Word: neither should we be prevented by our present circumstances from preaching or teaching the truth.

David expresses the mental attitude of the true and faithful believer suitably for this time, in the 57th Psalm, "Be merciful unto me, O God, for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

E. T. Knowles.

Report.

It has been the source of very great pleasure and satisfaction to be permitted to spend a week among the good brethren, sisters and friends at Hammond, La., and especially to help our dear young sister, Bessie, youngest daughter of Sister Arlon M. Siple, put on Christ by leading her into a watery grave from which to rise in newness of life. By this act of obedience she confessed that as our Savior had been buried into the tomb or death-state and had risen to life through his resurrection, she too must hope for the attainment unto the new life in immortality through the promised resurrection, unless the trumpet call should sound during her life and so she should be immortalized without seeing death. She understands God's plan of giving eternal life to those who have earnestly sought for it by a true faith and hope and an honest love. Jesus is the firstfruits of those that slept. Afterward shall be called those that are Christ's at his coming, but they that are alive shall not precede them that are asleep, but in a moment at the last trump they of the faith, whether living or dead, shall together receive life everlasting. These shall have their duties under the Anointed Son of God over the nations of the earth during the thousand years, when the end shall come, when all is prepared for the general resurrection to judgment, for the rest of the dead shall arise, some to everlasting life and some to everlasting death.

During my stay I delivered nine discourses, sometimes to small but always to interested and thoughtful audiences. The Congregational people kindly granted the use of their fine church building from Monday night, July 9th, to Saturday night of the same week. During the week invitations were received from the pastor of the Seventh Day Baptist church to fill his pulpit at the regular morning service on their Sabbath, and from the Congregational trustees for two services on Sunday, their pastor being away on his vacation. For these appointments I chose very plain lines of Scripture that are, however, not generally well understood. Hearty expressions of satisfaction and gratification at the meetings were cheering because they were evidence of good done. I have a warm affection for a good brother, who though they are not now of the one faith, yet desire to know the whole truth. Our heavenly Father, bless them and guide them into the fulness of the true hope. Their lives are pure and true. There is indeed a noble people in Hammond.

Our own dear household of faith is standing steadfast upon the promises, definitely understood and cherished. How much better this is than a loose, indefinite faith, or a belief in the doctrines of men! Without exception they are fervent in love and good works. God bless them!

It is my intention to spend several more weeks actively in the vineyard. Some day it may be granted that I may give much more time, but the temporal things of this age demand much.

I see by the Last Restitution that another valiant soldier has fallen asleep. Brother Winslow was a true and effective worker. It was good to know him.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

J. G. Harper.

The 34th Annual Encampment of the G. A. R. at Chicago. For this occasion the Nickel Plate Road will sell tickets at one cent a mile travelled on Aug. 25th to 29th, inclusive, good returning until Aug. 31 inclusive, or by deposit until Sept. 5th, inclusive, on any one of our Peerless Trio of Daily Express Trains where scheduled to stop. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 20.

Editor Restitution:

In my weakness am trying to serve the Lord. I believe the Lord is coming very soon. I want to be ready to meet him in peace. I can truly say I am weary of this life, I am weary of care and sorrow. I long for rest with the people of God. I never hear any preaching down here in Indian Territory. I do not think the gospel has ever been preached here. I sincerely thank you for your kindness to me.

Your Sister in Christ,

Clarissa Campbell.

G. A. R. Encampment at Chicago. Excursion tickets via the Nickel Plate Road on sale Aug. 25th to Aug. 29th, inclusive, good returning Aug. 31st, inclusive, or by deposit until Sept. 30th, inclusive, at one cent a mile traveled. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 20.

A Day at Maxenecuckee Lake.

In accordance with the action of Conference to accept an invitation from the Maxenecuckee Assembly to furnish program for one day, the following program has been arranged for Friday, Aug. 3rd.

10:15, A. M. Song and Prayer Service followed by Sermon by A. H. Zilmer. Subject, "God's Purpose in the Creation of Earth and Man."

12:00 M. Basket Dinner on Assembly Grounds, or meals can be purchased.

2:00 P. M. Sermon by B. W. Woodwood, Subject, "The Kingdom of God."

7:30 P. M. Praise Service, followed by Sermon, by F. L. Austin, Subject, "God's Plan of Work as Revealed in the Scriptures."

This Program will be followed at 8:15 P. M. by a Sacred Concert and Stereopticon Lecture, under the direction of the Assembly Authorities.

The Assembly charges an admission fee of 10 cents which entitles the purchaser to the services throughout the day with the privilege of leaving the grounds to return if desired.

The two principal services of the day will be those announced for 10:15 A. M. and 2:00 P. M.

It is the intention that the three discourses will be so connected as to make a continued thought throughout.

Invite your neighbors and friends to attend and if possible be on the grounds by 10 o'clock, that they may be ready for the first song and hear all of the first sermon.

Maxenecuckee Assembly Grounds are located at Culver, Ind., on the banks of Maxenecuckee Lake.

F. L. Austin.

The Nickel Plate Road will sell excursion tickets to Chicago for the 34th Annual Encampment of the G. A. R. at one cent a mile travelled, good going from Aug. 25th to 29th, inclusive, and returning until Aug. 31st, inclusive, or by deposit until Sept. 30th, inclusive, on any of our Peerless Trio of Daily Express Trains where scheduled to stop. Wire, write, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 20.

Conferences.

The fourth Annual Conference of the Church of God for Missouri and Kansas will be held in Chelsea Park, Kansas City, Kansas, from Sept. 1st to 10th, 1900. Our tent will be pitched on the ground and meeting begun one week in advance, Aug. 25th, and the business of the Conference will be called at 10 o'clock on the morning of Sept. 1.

A number of speaking brethren from abroad will be in attendance. A general gathering of brethren is desired and expected. A sufficient number of small living tents will be pitched to accommodate all who may attend. Let all come prepared with bedding sufficient for their own use. Board at a very small figure not to exceed 25 to 30 cents per day will be furnished on the ground. A daily programme will be rendered, which in addition to the business will consist of Bible class work, reading of essays and addresses on set topics.

To reach Chelsea Park from union depot, take a Kansas City, Kansas, street car and transfer at Minnesota Ave. and Sixth Street to a Chelsea Park car, and run to the end of the line where our tents will befound. Let all parties desiring tents please address us at once at Prescott, Kan., till Aug. 22nd, and after that date to Kansas City, Kansas; so we may know how many tents to secure and erect on the ground. The tents will cost $1.75 for ten days. The place of meeting this year is central and easy of access from all points in this territory. Brothers and sisters, we need your help, and it will do you good to attend the meeting, so come and assist in making this the best Conference we have ever held.

A. W. Darby, Sec.

The annual meeting of the Church of God, at Blush, Madison County, Mo., will be held on the 4th day of August and continue over two Sundays. The Lord willing Bro. John Foore will be with us, and while we have not a direct promise, yet we have hopes that Bro. C. P. Graham of Waynesville, Ill., will also be with us. This may be our last meeting this side of the resurrection of the just, as the present indications of a great and terrible bloody war over China with all nations involved, stands as a guide-post pointing to the prophecy of Joel iii. 9, 10, and very soon will follow that of Micah iv. 1, 2, 3. Then brethren, let us lay every weight aside and meet together with hearts overflowing with fervent love and try to make this one of the best meetings ever held in southeast Missouri. We also make a special invitation to all the brethren everywhere who can; sacrifice some of your surplus cash in the way of buying your railroad tickets, and come and make our homes your home, that we may feast together on the glorious promises and truths of the Bible. You are our brethren, and your presence will greatly encourage us to press forward and onward to the mark of our high calling.

P. J. Graham.

The thirteenth Annual Conference of the Church of God in Christ Jesus for the State of Iowa will be held on the new campground near Cedar River Park at Waterloo, Iowa, Aug. 18 to 27, 1900.

The business of the Conference will be transacted on Saturday Aug. 18. We especially desire to have all the members present, as important matters relative to the campground and Conference work will be settled on that day, so come on Friday, Aug. 17, so as to be ready for the work early in the day.

Conference will furnish tents for all, but bring the bedding and dishes you may need. Board 10 cents a meal or 25 cents per day.

Leave your baggage at the depot where you arrive. We will have it brought to camp. Take street car for Cedar River Park, or Chautauqua.

Those coming on Chicago and Great Western R. R., stop at East Waterloo.

In many respects this will be the most important conference we ever held, and all should come. A cordial invitation is extended to those of the faith in other States, and we assure you a good time and a hearty welcome. Heb. x. 24, 25.

A. J. Eychaner, Pres.
Sadie Clark, Sec.

18th Annual Excursion, Tuesday, August 14th

Via the Nickel Plate Road to Niagara Falls at low rates. Toronto $1.00 extra, Thousand Islands $6.50 extra. No extra charge for stop off at Lake Chautauqua. Tickets good returning for 12 days. Write, wire, phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug 14.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Editor Restitution:

Please say to the brothers and sisters, that I will hold meetings as follows:

Shaw, Kan. over the 5th Sunday in July.

Blush, Mo., over the 1st and 2nd Sunday in August.

Vineland, Mo., over the 3rd Sunday in August.

Morse Mills, Mo., over the 4th Sunday in August and the 1st Sunday in September.

Missouri and Kansas State Conference at Chelsea Park, Kansas City, Kansas, over the 2nd Sunday in September.

John Foore.

Quarterly Meeting Notice.

The last Quarterly Meeting of the churches in Beloit District will be held at Oranga School-house, near Yorktown, in Lincoln Co., Kan., beginning on Friday evening, Aug. 10th, and continuing over Sunday. A general invitation is extended.

J. T. Kiggins.

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. Adams.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

Niagara Falls, Toronto and Thousand Islands.

On Tuesday, Aug. 14th, the Nickel Plate Road will run its 18th annual excursion to Niagara Falls. Usual stop-off at Chautauqua Lake without extra charge. In connection with this excursion tickets to Toronto will be sold for $1.00 extra, Thousand Islands $6.50 extra. Tickets good returning within 12 days on any one of our Peerless Trio of Daily Express Trains where scheduled to stop. Secure sleeping car reservations early. Write, wire, phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Aug. 13.

Preliminary Announcement.

The Vandalia-Pennsylvania Annual Ohio Excursion will leave Lakeville, Ind., at 9:00 P. M. Thursday, Sept. 27, 1900. For further information call on or address C. M. Wheeler, Trav. Pass. Agent, Terre Haute, Ind.; or W. F. Schallhorn, Agent Vandalia Line, Lakeville, Ind.

Excursions to Lake Maxinkuckee.

Commencing June 17th and on each Sunday during June, July and August the Vandalia will run a special excursion to Culver and return. Trains will leave Plymouth at 8:50 a. m. and returning will leave Culver at 5:15 p. m. Fare for the round trip 25 cts. T. A. Downs, Agent.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

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The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

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The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Remmelaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zittner, Pastor; Mattie Benjamin, Sec.

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Chicago, lv.	12 45	12 45	5 00	5 00	9 00	12 01	12 01
Clarke, "							
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Hobart, "							
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Ar. Kouts	10:47 AM	1:27 AM	2:31 AM	Ar. Kouts	11:15 AM	6:00 PM	1:50 AM
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Ar. Medaryville	11:45 AM	2:25 AM	3:29 AM	Ar. Medaryville	12:13 PM	6:58 PM	2:48 AM
Ar. Winamac	12:15 PM	2:55 AM	3:59 AM	Ar. Winamac	12:43 PM	7:28 PM	3:18 AM
Ar. Etna Green	1:05 PM	3:45 AM	4:49 AM	Ar. Etna Green	1:33 PM	8:18 PM	4:08 AM
Ar. Bremen	1:25 PM	4:05 AM	5:09 AM	Ar. Bremen	1:53 PM	8:38 PM	4:28 AM
Ar. Bristol	1:45 PM	4:25 AM	5:29 AM	Ar. Bristol	2:13 PM	8:58 PM	4:48 AM
Ar. Goshen	2:00 PM	4:40 AM	5:44 AM	Ar. Goshen	2:28 PM	9:13 PM	5:03 AM
Ar. Elkhart	2:20 PM	5:00 AM	6:04 AM	Ar. Elkhart	2:48 PM	9:33 PM	5:23 AM
Ar. South Bend	2:45 PM	5:25 AM	6:29 AM	Ar. South Bend	3:13 PM	9:58 PM	5:48 AM
Ar. Niles	3:15 PM	5:55 AM	6:59 AM	Ar. Niles	3:43 PM	10:28 PM	6:18 AM
Ar. Buchanan	3:30 PM	6:10 AM	7:14 AM	Ar. Buchanan	3:58 PM	10:43 PM	6:33 AM
Ar. Galien	3:45 PM	6:25 AM	7:29 AM	Ar. Galien	4:13 PM	10:58 PM	6:48 AM
Ar. New Buffalo	4:00 PM	6:40 AM	7:44 AM	Ar. New Buffalo	4:28 PM	11:13 PM	7:03 AM
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Ah what if the spinning and care
Be left for a time for another to bear,
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With the eyes and the heart aflame
To sit at the feet of Jesus,
To sit and learn of Jesus?

No labor profits that here is done,
Though riches, honor and fame be won;
And earthly wisdom is foolish made,
And vain the pleasures that pall and fade;
Coming where Mary came,
With the eyes and the heart aflame
To sit at the feet of Jesus,
To sit and learn of Jesus.

"One thing is needful" the Master said,
And nought may stand in the plans stead,
Laying the burdens and care adown,
To run the race for the golden crown:
Coming where Mary came,
With the eyes and the heart aflame
To sit at the feet of Jesus,
To sit and learn of Jesus.

—S. Rosana Wires.

Communicated.

How to read Matt xxiv.

Wherefore gird up the loins of your mind, be sober and hope perfectly to the end for the grace which is to be brought unto you at the revelation of Jesus Christ. 1 Pet. i. 13.

Jesus' prophecy concerning the destruction of the city and temple of Jerusalem, is in perfect harmony with the recorded testimony of the Scriptures of the prophets. The phraseology even that is used is almost word for word identical in many instances. It is necessary that we look at the above chapter from an Israelitish point of view, it being delivered from that standpoint. Reference to the accounts of Mark and Luke will serve a good purpose in this examination. Matthew refers to the destruction of Jerusalem, verses 1-25, and compare with Mark xiii. 1-23; Luke xxi. 5-24; and compare Matt. xxiv. 3 with xxviii. 20, in relation to the end of the age. "What the sign of thy presence and the end of the age?" "And lo, I am with you all the days till the end of the age."

We now turn to Daniel ix. 25, 27. And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof a sweeping away, and unto the end of the war desolations are decreed, etc.

We now enquire, How long the vision concerning the continual sacrifice and the desolating abomination, to give both the sanctuary and the host to be trodden under foot? Dan. viii. 11, 13, and the answer verse 14:—Unto twenty-four hundred days; then the sanctuary shall be cleansed. Compare with Hos. iii. 4, 5. For the children of Israel shall abide many days (2400) without a king and without a prince and without a sacrifice, and without an altar, and without a priesthood, and without Urim and Thummim. Compare these two quotations with Luke xxi. 24. And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. After that they shall seek the Lord their God and David their king, and be amazed at the goodness of the Lord in the latter days—"in times of restitution." Acts iii. 19.

Moses prophesied of the calamities of Israel as recorded in Lev. xxvii. 25-29; compare with Ezek. v, in view of facts of history.

The abomination of desolation spoken of by Daniel the prophet, equal to Jerusalem compassed with armies, Matt. xxiv. 15; Mark xiii. 14, compared with Luke xxi. 20, gives the solution:—"Then"—gives the "when" and the "then" their relative force in the context. "Then let them who are in Judea flee to the mountains." They fled to the mountains for safety, because there the instruments of divine retribution did not penetrate; and this circumventance accounts for the statement in verse 22 and Mark xiii. 20 concerning the "shortening the day" of the war; because if the war continued for a considerable length of time "no flesh would have been saved; but for the sake of the elect whom he had chosen, he shortened the days" of the war. Read verse 14 and compare with Mark xiii. 10. This gospel of the kingdom shall be preached in all the world for a testimony unto all nations and then shall the end come—compare with xxviii. 20.

This statement agrees with the commission given the apostles in chapter xxviii. 19 and Mark xvi. 15—"Go ye therefore and disciple the nations," and "go ye into all the world and preach the gospel to the whole creation." Compare with Acts i. 8; ii. 5-11; xv. 14; consult Col. i. 6, 23, for the fulfilment of the prophecy concerning the preaching of the gospel to all the world before the destruction of Jerusalem, and in fulfillment of the commission given the apostles, having no reference to their successors, in name or in the titles of ecclesiastical preferment.

The apostles were sent to preach the gospel among all nations for a purpose. They did it. They fulfilled their mission as ambassadors of Christ, to whom were committed the word of reconciliation—2 Cor. v. 19, 20—leaving out, in toto, and forever, the claims of the apostacy with reference to the preaching of the gospel. The apostles placed the testimony of God given through them on record for the use and benefit of future generations.

Jesus warned the disciples concerning false Christs-5, 23, 25—and points out the difference in the manner of his arrival as compared with theirs. Keep the connection of thought from verse 26 through 27 and on to 28. It is the manner rather than the time which is referred to here. The false Christs being only a matter of hearsay, whether here or there, while the fact of Christ's presence will be, when it does occur, as manifest and sudden as the lightning's flash. The first known of it is its presence; and this refers to his coming as a thief. He comes unannounced without special warning; the day or hour is not revealed. Watch therefore and be prepared as a wise and faithful servant, waiting the approval of the Master in the day of inspection. Compare verse 28 with Luke xvii. 23, 24, 34, 37—"Whither Lord?"

"Wheresoever the body is thither the eagles will be gathered together." Compare Matt. xxiv. 40, 41 and then compare verse 42 with Rev. xvi. 15; 1 Thess. v. 2. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Verse 50. Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. And he gathered them into a place called in the Hebrew tongue Armageddon. The demon-spirits gather the kings to the war, but "He" gathers the watchers to Armageddon, verse 16. Compare 2 Thes. ii. 1, "Now we beseech you brethren, concerning the presence of our Lord Jesus Christ, and our gathering together unto him."

Read verse 29 and then compare it with Mark xiii. 24. The "those days" are shifted from during the tribulation in Matthew to "those days" succeeding the tribulation in Mark. The "but" is left out in Matthew and retained in Mark.

Transpose Matthew so as to harmonize with Mark: "But in those days, immediately after the tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Accordingly there will be a period of time agreeing with "those days" immediately after the tribulation of the Israelitish race, and before the establishment of the kingdom, in which days the cup of trembling will be put into the hands of those nations who afflicted Israel, and they will be forced to drink the bitter cup to the very dregs. Isa. li. 22, 23; Jer. xxv. 31-38. These will be dark days for the nations—days of retribution. Isa. lxiii. 4. The day of tribulation is in my heart, and the year of my redeemed is come. Consult Luke xxi. 25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring. Verse 26.

For Scripture usage with reference to the symbolic signification of sun, moon and stars, consult Gen. xxxvii. 8-10; Isa. xiii. 9-13; xiv. 12-14, and references harmonizing with these, and after that read again Matt. xxiv. 29. Our Scriptures are more or less symbolical as the references given above attest.

Sun and moon are in the singular number, while powers, and heavens, are in the plural. There must be design in the manner of stating these coming facts, so as to agree with the real conditions when the Son of Man is revealed. Joel iii. 16 uses the same phraseology as Matthew: "And the heavens and the earth shall shake." Haggai also mentions heavens in the plural, and earth in the singular; ii. 5, 7, 21, 22; Heb. xii. 26-28. "Yet once more signifieth the removing of those things which may be shaken, as of things that are made; that those things which cannot be shaken may remain." The removal of all human governments and institutions—made things—will give place to the kingdom of God, which cannot be moved or shaken, but lasts forever.

The present national and international conditions are indications of the hand of the Mighty One of Israel, and we do well to take heed to the prophetic word as to a light shining in a dark place until the day dawn. These conditions seem to be premonitions of the "great earthquake." Rev. vi. 12-17.

The sun of those days already referred to, becomes "black as sackcloth of hair, and the whole moon became as blood;" etc.

One central sun influencing the whole system of world powers, governments, principalities, and powers in the heavenlies. The great image of Dan. ii. 31 is suggestive of prevailing conditions in "those days." The image is one, and God through Daniel "makes known to the king what shall be in the latter days." Thou O king, (31) sawest till that a stone was cut out without hands, which smote the image upon his feet, etc. The image, necessarily, exists when smitten, and "then the iron, the clay, the brass, the silver and the gold were broken to pieces together." Verse 35.

The stone crushes them "altogether" "then." The great image is, as herein stated, broken to pieces once, and for the first time. The dominion passed along downward to the legs of iron and feet and toes, where the crushing commences. The course of empire presented herein is analogous to another vision regarding the four beasts, Dan. vii. 11-14.

The fourth (Roman) "beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts (Babylon, Medes and Persians and the Greek empires) they had their dominion taken away, but a prolonging of life was given them," as it is this day. See interpretation verse 44.

And in the days of these kings (kingdoms aforesaid) the God of heaven will set up a kingdom which shall never be destroyed; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Compare verses 13, 14, with Matthew xxiv. 30.

The breaking to pieces of the image begins with the feet of iron and clay, and on upwards to the head of gold, which was, before the dominion passed downwards to the silver, an universal empire as stated in Dan. ii. 38. Imperialism on the one extreme, and democracy on the other—the first last, and the last first, in the order of going out of existence, as well as in the order of coming into power.

The naval and military demonstrations now (July 12) in Chinese waters and upon Chinese territory suggests future possibilities, and yet the reading of verse 34 (Dan. ii.) indicates a very different condition of things when the stone smites the image. The difference is here: The stone that smites the image is "cut out without hands." It is the kingdom of God in its stone form, or rather stone state—a small affair, but with great and wonderful results. It may be compared with a grain of mustard seed, the smallest of seeds, but when grown the greatest among herbs.

"Now learn a parable of the fig tree, when its branch is now tender and putteth forth leaves ye know that summer is near. So likewise when ye see all these things come to pass know that the kingdom of God is near—at the door." Nothing between the completion of the things, and smiting of the image, and its reduction to dust. The mixture of iron and potter's clay represent democracy: a government of the people, by the people, and for the people. A government within it of the strength of iron, but with the weakness of the clay. The last phase of human government. The iron of the old Roman constitution of things mingled largely with the clay of modern democracy. A state of affairs unthought of by the ancients, and opposite from their ideas of despotism.

The "powers of the heavens" to be shaken are not official powers, but physical, and the stars represent the officialism of the several heavenlies. In the U. S. A. the stars are let down gently to be succeeded by a new set of officials, but at the time here referred to, they fall, never to rise, but give place to an entirely new and better order of officials who are destined to execute justice and righteousness in the earth.

All the tribes of the land shall mourn and they, the mourners, shall see the Son of Man coming in the clouds of heaven. 30.

It is not the mourning in view of dreaded calamities, but of penitence. They shall look upon him whom they have pierced, and they shall mourn for him as one mourns for an only son. Zech. xii. 10.

He comes for the deliverance of his people. For the day of retribution is in his heart, and the year of his redeemed is come, to execute the judgments written. Isa. lxiii. 4. The Lord my God shall come and all the saints with him; and his feet shall stand on Mount Olivet when he comes from the south by way of Mount Paran and Edom. And "then" after that "he will send his messengers with a great sound of a trumpet, (Matt. xxiv. 31) and they shall gather his elect from the four winds." Compare Mark xiii. 27 and Zech. ii. 6-8. The phraseology favors the thought that Jesus had in mind the reading of the LXX, which is, "I will gather you from the four winds of heaven."

Note, that the gathering of the living and the sleeping saints has, at this time been an accomplished fact. And they come with him in clouds from some place south to the Mount of Olives and on to Mount Zion in order to the establishment of his authority there.

He comes with power (physical power here) and great glory—the glory of the God of Israel. Consult 1 Thess. iv. 17, 18, and 2 Thess. ii. 1. Nearly all of these are to be gathered from the grave. Ezek. xxxiv. 13 and xxxvi. 24-28 with Zech. ii. 6-10, and Deut. xxx. 3-5 with Ez. xxxvii. 21 and Isa. lxvi. 20.

As the surrounding of Jerusalem by the Roman army was a sign of its desolation, to the disciples in order to their escape out from the city to the mountains for safety, so therefore, when the sun becomes darkened from existing causes at the time referred to as "those days after that tribulation" and "the powers of the heavens be shaken"—then the coming of the Lord is near, "at the door." The 2400 days of Daniel about to be fulfilled.

Israel will then "return and serve the Lord their God and David their king, and will be amazed at the goodness of the Lord" after the completion of the "many days." Hos iii. 5. They enter into the bonds of the new covenant when times of refreshing will be showered on them from the presence of the Lord, and their sins and their iniquities will be no more remembered. Ezek. xx. 34-38; and Jer. xxxi. 31-34; Is. xl. 12 compared with Lev. xxvi. 42-45. The blowing of the "great trumpet" Is. xxvii. 13 is suggestive of the jubilee when "the year of my redeemed is come."

Do not skip the references given but read and examine in view of Jesus' great prophecy; and note Is. lxvi. 20 as to the gathering of Israel to their fatherland.

Matthew, Mark and Luke refer to the fig tree as the sign of approaching summer, "so likewise, when you see these things come to pass, know that the kingdom of God is near." Read verse 34 and examine the versions. Verily I say unto you, this generation shall not pass till all these things be fulfilled. All these things will be accomplished. "This generation" in the sense of the generation living at the time the prophecy was delivered does not meet the requirements of the case. To assert that "this generation" means those living at the time of the end who witness the things mentioned, would be equal to saying that those who see these signs would not pass till these same things would be fulfilled.

Some translators use the word race, and think it agrees better with the context. But this does not remove a palpable contradiction, and rather reaffirms it. The word "till" or "until" limits the passing of the race to a certain time, and then the race would "pass" or "pass away" which is directly opposed to the prophetic utterances in relation to the race. And for this reason inadmissable.

The thought of the Israelitish race becoming absorbed by the Gentile nations, and losing their national identity, is not the teaching of the Scriptures. In view of all the historic facts and documents concerning the Jewish race, and the perpetuity of the Israelitish nation, as affirmed by the prophets, I venture to give a reading that meets all the circumstances of the case, and submit the same for the inspection of those qualified to give this matter their attention, apart from preconceptions.

I take the word "parerchomai" from Young's Concordance. It is from para by erchomai, to go; to pass by, to go beyond, outrun, outstrip, surpass. To come into prominence, to come before the assembled people; to appear publicly, and the fifth signification, to pass away, to vanish.

The accuracy of the prophecy has been proven by the facts so far. The Jewish race will not pass, surpass, go beyond, outstrip the other races as a nation till these things mentioned be fulfilled. Then Israel will pass along to the head of affairs religious, political, educational and social. Then the restitution of all things spoken by the mouth of all the prophets, will be verified. Then they will pass by all competitors in the race for national honor, glory and wealth in a land of corn and wine, and his heavens shall drop down dew, and the wealth of the nations will flow to them. They will "be in the midst of many people as a dew from the Lord, that tarrieth not for man, nor waiteth for the sons of men." Mic. v. 7.

As the Lord's first-fruits nationally they will be related to the Gentile nations as the tribe of Levi was related to the congregation of Israel. They will be gathered first "sanctified unto the Lord, the first-fruits of his increase." Jer. ii. 3. Leave out the supplied words. What a harvest home this will be, when the promises to Abraham will be fulfilled and when the "knowledge of the glory of God fills the earth as the waters the sea." Consult Ezek. xxxvii. 25-27. They and their children, and their children's children forever; and my servant David their prince forever—"and will set my sanctuary in the midst of them. My tabernacle also shall be with them. Is. xvi. 5 and Amos ix. 11, 12, with Acts xv. 16.

My sanctuary, and my tabernacle will be in their midst. The priestly functions will be exercised by the Aaronic priesthood in the holy temple, and under the supervision of the royalties of the order of Melchi-zedek in the tabernacle of David. Matthew xix. 28, and Luke xxii. 28-30 and Rev. iii. 21.

The Aaronic priesthood shall instruct the people, decide all controversies which may arise between contending parties. Ezek. xliv. 24.

To return to our lesson. Compare verses 38, 39, with the conditions prevailing before the flood, Gen. vi. 5-7. "So will be the presence of the Son of Man," and compare with Luke xxi. 34-36. These are personal considerations which are being intensified at the present day as we are brought nearer and nearer to the long looked for and hourly expected coming of the Lord as a thief. "But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. v. 2, 4. "Watch therefore, and pray always, that you may be accounted worthy to escape all these things, and to stand before the Son of man." Verse 36.

"After a long time the Lord of those servants cometh and reckoneth with them." Chapter xxv. 19 may be compared with Matt. xxiv. 42-51. The matters placed on record herein are personal matters which each one must see to, and consider for himself and herself. Our future destiny depends upon how we stand related to these things as bondservants of the Master who bought us, and desires our welfare; having provided the means for our enlightenment with a view to the formation of a character void of offence, and for approval in the day when God shall judge the secrets of men by Jesus Christ according to the gospel.

The servants having now been settled with, the good servant to be ruler over his master's goods, with the life pertaining to the age; while the evil servant is cut off from the life of the age, and takes his portion with hypocrites. There shall be weeping and gnashing of teeth. "Then" in the order of events, we are informed further, which see accordingly.

C. W. TOMKINS.

Short Sermons. No. 3.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23.

Life and death are not the same, no more than day and night, light and darkness are one. Job says if he had died in infancy he would have lain still, slept and been quiet, and at rest with kings and counsellors. Here the wicked cease from troubling, and the weary are at rest. The small and great are there. Then he tells us where the small and great are in death in a land of darkness and the shadow of death without any order and where the light is as darkness. Those who are conscious to the last seem to know that death casts a dark shadow over them. Many have borne testimony thus, "All is getting dark before me, I can't see." What a contrast between truth and error, fact and fiction, the Word of the Lord and the devils story, and yet how strange it is that men otherwise sensible, have been trying for six thousand years to mix these diverse and divergent things all up together, causing great confusion among the people. Immortal souls are not transmitted from parent to child, else they be divisible and destructible. Neither is God constantly creating such souls for all babies at birth, and taking them away at death. If so that would not be our child, then why say it is and cry about it? The Lord consoled Rachel or the mothers of those little children slain by that wicked Herod with the promise that their children shall come up again from the land of the enemy, which is death. Many are the preachers that try to console otherwise. Whose preachers are they?

The Master consoled his disciples by telling them if he went away he would come again and receive them unto himself that where he was they might be also. Blessed promise,—blessed hope. Paul consoles his brethren also in the same blessed promise, "the Lord himself shall descend from heaven, and the dead in Christ shall rise first, then we which are alive and remain shall be changed and caught away with them to meet the Lord, with the blessed assurance that we shall then ever be with the Lord. Wherefore comfort one another with these words." Blessed words. Mine blessed hope.

T. E. ADAMS.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, AUGUST 15, 1900. NUMBER 31.

Walter Tomlinson 11 Strikerman St

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

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PLYMOUTH, INDIANA, AUG. 15, 1900.

ANOTHER massacre of Armenians to the number of 200 by Turks and Kurds is reported as having taken place at Spaghauk in Asiatic Turkey.

COUNT Von Waldersee, a German Field Marshal has been selected as Commander-in chief of the allied forces in China, and will start for the post of duty soon.

ON Aug. 9, word came of the capture by the allies of Yang-Tsun, an important point on the line to Pekin. It is at the junction of the Pei-bo and the railroad from Pekin, and its capture insures two routes of transportation to Pekin.

DURING the maneuvers of the French fleet off Cape St. Vincent last Saturday the signals on the flag ship were mistaken and a battle-ship struck one of the crack torpedo boat destroyers, sinking her instantly, with only a dozen of the crew of 62 men saved. The rest all went down with the vessel which was one of the fastest boats of the entire fleet.

THE murdered King of Italy was buried at Rome, Aug. 9, with impressive ceremonies. The iron crown carried behind the casket is the celebrated "Iron crown" of Lombardy, constructed of iron and gold for the King of the Lombards in 691. The same crown that Napoleon Bonaparte first joined to that at Milan in 1805. It was also used at the coronation of Charlemagne.

CHINA appeals to the United States to treat with Li Hung Chang for a short truce, but the request is refused as the demands made have not been complied with by China. These demands are again made, and all talk of peace is at an end till they are acceded to. What must be done is the Chinese government must give convincing proof that the foreign ministers, and families are safe. The ministers must be put in full and free communication with their governments. The imperial authorities in Pekin must co-operate with the allied forces in securing unobstructed advances to the capital, and the consequent protection of all foreigners. This has not been done by China, and the advance is being made as fast as can be.

BROTHER Austin sends us this additional instruction for those intending to attend the Indiana Conference. The notice is on the 4th page and all interested will observe the directions given. All who can do so should be at this meeting, as it is in a new place, and it will help the brethren there to have a good number present. Those going via Tipton over the Lake Erie, stop at Scircleville, those going via Frankfort over same road stop at Hillisburg. "Those going via Kokomo over Clover Leaf, stop at Forest, and those via Frankfort over Clover Leaf stop at Michigantown. All going by rail please observe these directions to avoid disappointment on your part, and also that you may respect the request of the church which has invited the Conference."

WE have been watching for some time the movements of "Dr." John Alexander Dowie, who claims the title of "General Overseer" of the "Christian Catholic Church." He is a "divine healer" of very extravagant pretensions, and has considerable of a following. One of his schemes is the founding of a city not far from Chicago, which is to be called "Zion." On August 9th, he left Chicago for a trip abroad. He went to the train dressed in a cream colored flannel suit, attended by two lines of "Zion guards," as he feared an attempt would be made to assassinate him. He will be accompanied on his journey by Carl Stern, a former Chicago policeman, who will act as special body guard. Dowie said it was his purpose to ride on a donkey over the hills into Jerusalem on New Year's morning. In telling of the greatness of his Church, he said its properties were worth about $5,000,000. This is the result of five years' work among the "poorer" people in and about Chicago. Recent transfers in real estate indicate that this property belongs to Dr. Dowie himself. We leave each one to draw his own conclusions and make his own contrasts.

"TRUE nobility of mind is a scarce article; the friction of sin in the channel of many generations has worn it out, except where the influence of God's Word has preserved it."

TRUTH scarce ever yet carried it by vote anywhere at its first appearance. New opinions are always suspected, and usually opposed; without any other reason but because they are not already common." So says Lock.

"HE who turns away offended with the disagreements of his brethren, neglects rare opportunities of self-discipline, and of showing devotion to his Master, and saying with Jeremiah (chapters x. and xix.) 'Truly this is a grief, and I must bear it.'"

BRITISH troops are to be landed at Shanghai to protect the property and lives of England's subjects there. The United States was asked to protest against this action, but refused to do so, as she may have to do the same at points where American interests may demand it.

"THERE is nothing in the world really beneficial that does not lie within the reach of an informed understanding, and well directed pursuit. There is nothing that God has judged good for us, that he has not given us the means to accomplish, both in the natural and moral world," if the word of Burke can be relied upon.

"DROUGHT and heat consume the snow waters, so doth the grave (sheol) those who have sinned. The womb shall forget HIM, *the worm shall feed on* HIM, HE shall be no more remembered," Job xxvi. 19, 20. "Like sheep THEY are laid in the grave, (sheol,) death shall feed on THEM.....THEIR beauty shall consume in the grave (sheol) from their dwelling." Psa. xlix. 14.

JOSEPH Cook asks:—"Did you ever calculate that the number of working hours in the mature part of life is only 135 thousand? Rest a moment on that thought. Between twenty-five years, which pass in the early part of life without much fruit, and the seventieth year of life, there are forty-five years of life which we call mature. Now, suppose that a man throw away in every year fifty-two days for Sundays, thirteen for illness, vacation and other interruptions; and suppose that for forty-five consecutive years he works 300 days a year—a large average—that would give a man in the mature part of life 13,500 days. Supposing that a man have health and industry enough to work ten hours in each of these 13,000 days, he will have 135,000 mature working hours. A man who is forty, however, has but 90,000 hours left; a man who is sixty has so few hours left I don't want to shock you by mentioning their number."

Are We Watching for Jesus?

"Watch, therefore, for ye know not what hour your Lord doth come; but know this, that if the good man of the house had known in what watch the thief would come he would have watched, and would not have suffered his house to be broken up; therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

We remember reading an account of the Queen of England's first visit to Edinburgh; it said the vessel that brought her landed in the evening. It was concluded that she would not come ashore till nine in the morning, and the Lord Provost had that idea. But what happened? The Queen is famous for taking people by surprise, and she landed between six and seven in the evening. The Chief Magistrate was sadly ashamed of himself. He didn't lose his place, but he bitterly regretted that he had not been waiting to welcome her. The words of our Lord seem to indicate that even many who profess to have taken his name will not be looking for him,—and even if not excluded, they will regret not having been waiting to give him a hearty welcome; and the words "They that were *ready* went in," contain a fearful responsibility.

Syriac Version.

Of 1 Tim. iii. 16. "The pillar and foundation of the truth, and truly great is this mystery of righteousness, which was revealed in the flesh, and justified in the spirit, and seen by angels, and proclaimed among the Gentiles, and believed on in the world, and received up into glory."

Of 1 John v. 11, 12. "This is the testimony that God hath given to us life eternal, and this life exists in his Son. Every one that taketh hold of the Son taketh hold of life; and every one that taketh not hold of the Son hath not life."

Of Acts ii. 31. "And he foresaw, and spoke of the resurrection of Messiah, that HE was not left in the *grave*, neither did his body see corruption."

Justification in Seven Aspects.

Justification in seven aspects is exhibited in *The Truth*.

1. We are Justified by the Grace of God. That is the source of our Justification. Rom. iii. 24; Titus ii. 7.

2. We are Justified by the obedience of Christ. That is the basis on which it rests,—Rom. v. 19.

3. We are Justified by the Blood of Christ. That is the way it has been brought about, Rom. v. 9.

4. We are Justified by the Resurrection of Christ from the dead. That is its confirmation,—the proof that God has *accepted* the sacrifice of Christ, Rom. iv. 25.

5. We are Justified by Faith. That is the hand which lays hold of it, Rom. v. 1; Gal. iii. 8.

6. We are Justified by Works. That is the proof we give of it, James ii. 20—26.

7. It is all of God,—"Who shall lay anything to the charge of God's elect? It is GOD that Justifieth, Rom. viii. 33.

Man's Glory.

"Man, collectively, puts on the appearance of strength. He founds empires, builds cities; he guards by his armies and cements by his policy; but it is written, 'All flesh is as grass, and all the glory of man as the flower of grass.' If we trace the course of civilized and powerful man through the world, we will find it covered with the wreck of his hopes; and the very monuments of his power have been converted into mockery of his weakness. His eternal cities moulder into ruins; and serpents hiss in the apartments where he planned his empires. Echo itself is startled by the foot which breaks the silence that has reigned for ages in his hall of feast and song. Columns stand in the untrodden desert, and the hut of the shepherd, or the den of the robber shelters the only residue of his palaces, and the glory which now exists is crumbling everywhere. All human glory, all fleshly pride, break in the blast and nod to their fall. The withering wind or the raging tempest shall pass over them in turn, and man shall be beneath the ruin of his proudest grandeur."

The Council of Trent.

The Council of Trent says that "The images of Christ, and of the Virgin Mother of God, and of other saints, are to be kept and continued in temples especially, and due honor and homage paid to them. Not that it should be believed there is any divinity or virtue in them for which they shall be worshipped, or that anything is to be sought from them, as was formerly done by the pagans who put their hope in idols, but because the honor shown them is referred to the prototypes whom they represent; so that we adore Christ through the image which *we kiss*, and before we uncover the head and kneel, and pay homage to the saints whose similitude they bear."

In this way the Council endeavors to relieve papists of the charge of idolatry. But they may define as much as they please about the distinction that exists between their views and the ideas of pagans, in the adoration of images, the *acts* still remain. Papists and pagans, brethren of the same great synagogue of satan, both "kiss, uncover the head and kneel" before idols. These acts of adoration before the senseless stocks they constitute themselves idolators—offer prayers of honor and homage to "statues of gold and silver, and brass, and stone, and of wood, which neither see, nor hear, nor walk," which are due to God alone. The law which convicts them of idolatry is "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them." Papists do all this. They have other gods, they make graven images, and they make likenesses of Christ, of the Virgin, and of saints, whose ghosts, they say, are in heaven above. They bow down to them and serve them in divers ways, celebrating days to their honor, making votive offerings on shrines, and saying prayers to them, and, more stupid than pagans themselves, they do honor to worm-eaten skull-bones and skins of the dead! The ghosts of their deceased patrons are the "other gods" before Jehovah whom they honor with worshipful fanaticism far above him.

We rejoice to know that Jehovah is a jealous God; and that for the honor of his name he will not permit such an outrage on truth and reason to curse the earth with its presence a single day beyond the appointed time of its destruction."

Soul in the Latin Language.

"The word for soul in the ancient Latin version of the Scriptures, is *anima* (in its various forms,) the root from which we get our English words animal, animate, and kindred terms. It corresponds to the Hebrew and Greek originals for soul, as well as the English word, in expressing the LIFE and CREATURE-FUNCTION of ANIMAL EXISTENCE, of which we give the following few illustrations out of hundreds:—

"Man became a living *animam*," Gen. ii. 7. (*animam viventem.*)

"All the *animoe* that came with Jacob into Egypt, which came out of his loins." Gen. xlvi. 26.

One *animum* of five hundred, both of the persons and of the beeves, of the asses and of the sheep." Num. xxviii. 31.

"Whose flesh of his foreskin is not circumcised, that *anima* shall be cut off." Gen. xvii. 14.

"In whose hand is the *anima* of every living thing and the breath of all mankind." Job xii. 10.

"And smote it with the edge of the sword, and all the *animas* that were therein he utterly destroyed." Josh. x. 35.

"Every *anima* that eateth that which died of itself, or that which was torn with beasts." Lev. xvii. 15.

"Behold all *animae* are mine; as the *anima* of the father, so also the anima of the son; the *anima* the anima that sinneth, it shall die," Ezek. xviii. 4.

"My anima chooseth strangling and death rather than my life," Job. xvii. 15.

"Men do not despise a thief if he steal to satisfy his *anima* when he is hungry." Prov. vi. 30.

"There is an *animale* body and there is a spiritual body." Corpus *animale* and *corpus spiritale*." 1 Cor. xv. 44.

"The first man Adam was made a living *animam*." 1 Cor. xv. 45.

"Wherein were eight *animae* saved by water," 1 Peter iii. 20.

"And every living *anima* died in the sea." Rev. xvi. xvi. 3.

"Thou shalt make his *animam* an offering for sin." Isa. liii. 10.

"He which converteth a sinner from the error of his way shall save a *animam* from death." Jas. v. 20.

"The sword reacheth unto the *anima*." Jer. iv. 10.

"Piercing even to the dividing asunder of *animae* and spirit." Heb. iv. 12.

"No *animâe* of you shall eat blood." Lev. xvii. 12.

The Proverbs.

"The Book of Proverbs contains a little over five-hundred proverbs. This is the wisest book in the world. It is full and running over with commonsense flavored with tartness and pungency. If men of families, men of business, councillors and kings could act on the maxims of this one book it would change the whole face of the world. It would regenerate society, and sweeten life at its springs. It was written five-hundred years before the seven wise men of the East are said to have appeared,—seven hundred years before Socrates, Plato and Aristotle wrote and discussed. In speaking of Solomon as its author it would be more correct to speak of God as the author, who wrote through Solomon. We find nothing equal to it in literature; and if it were a human composition, or compilation it is strange that we of this nineteenth century, with all our learning cannot equal it. No man ever wrote a book like this. The works of the greatest of the oriental sages, and the productions of the greatest men of the East, are nowhere beside this book. There is a ring, a grip, and an indescribable something which marks it off from all other works of a similar character. The inherent force of divine truth proclaims its inspiration. It is quoted at least eighteen times in the New Testament, and alluded to still oftener, and therefore bears the divine signature. More than this, the true inwardness of human nature it exhibits corresponds with the experience of ages."

G. A. R. at Chicago.

Excursion tickets to Chicago for the Thirty-fourth National Encampment of the Grand Army of the Republic, will be sold via Pennsylvania Lines Aug. 26th, 26th, 27th, 28th and 29th. The rate will be approximately one cent per mile, open to every body. Excursion tickets will be good returning Aug. 31st, and arrangements may be made for extension of return limit to Sept. 30th, inclusive. For particulars apply to Ticket Agents of the Pennsylvania Lines. J. E. Hanes, Ticket Agent, Plymouth, Ind.

Illinois Conference Program.

All meetings will be opened by singing, prayer and reading from the Scriptures.

Thursday, August 30.

7:30 p m	Sermon by Mary A. Woodward, of Michigan. Topic, "The Second Coming of the Lord Jesus Christ." "Behold he Cometh."

Friday, August 31.

10:00 a m	Formal Opening of the Conference. Address of Welcome by S. J. Lindsay. Response and Opening Address by the President. Appointment of Committees. Reports and Recommendations of Officers, Committees and Evangelists of the Conference. Reports of Churches and Auxilliary Societies. Discussion of Reports. How to spread the Gospel Light, etc.
12:00 m	Adjourn for Dinner.
2:00 p m	Devotional exercises. Symposium, "What is Primitive Christianity?" opening ten minutes, five minute talks.
3:00 p m	Sermon by B. W. Woodward, Topic, "The Kingdom of God, or What Did Jesus Preach?"
4:00 p m	Adjourn.
7:00 p m	Devotional Exercises, Symposium, "The Prize of our High Calling."
7:45 p m	Sermon by L. E. Conner of Illinois. Topic, "Salvation, What is It? What Must I do to be Saved?" Acts xvi. 30.

Saturday, Sept. 1.

10:00 a m	Business session; election of president, vice president and board of managers; new business; resolutions; symposium—How shall we care for converts, views of church government, etc.
12 m	Adjourn for dinner.
2:00 p m	An hour with our young people, who will have entire charge of the meeting.
3:00 p m	Sermon by A. J. Eychauer Pres. Iowa state conference
7:00 p m	Devotional exercises; symposium—Walking in His footsteps, or what would Jesus do?
7:45 p m	Sermon by Mary A Woodward, topic:—"Will sincerity alone save us?"

Sunday, September 2.

9:30 a m	Sunday School Bible class.
10:30 a m	Services by S. J. Lindsay. Sermon by Samuel Wilson.
12 m	Ordinance of Lord's Supper, by W. B. Woodward.
12:30 p m	Adjournment for dinner.
2:30 p m	An hour with young folks.
3:30 p m	Sermon by L. E. Conner. "What we are now and what we shall be"
7:00 p m	Devotional exercises; symposium — "What does it mean that we should love one another?"
7:45 p m	Sermon by A. J. Eychaner.

All who come are invited to take part in the symposiums, etc.

JAMES W. WILSON, President.

Obituary.

Died, near Colfax, Ind., of dropsy, which finally terminated in blood poison, our dear and esteemed Brother, John Boyd, born April 29, 1829, died July 26, 1900, aged 71 years, 3 months and 26 days, baptized in 1870 by E. C. Andrus, lived a consistent Christian life for thirty years. A wife, two children, grand-children and two great-grand-children, also two sisters survive him. He was the last one of four brothers. He was conscious to within four days of his death.

Six years ago, on our way from Illinois to Scircleville, Ind., we visited Uncle John (as he was familiarly called) and his wife and remarked that Sister Boyd surely could not live long as she was so feeble being partially paralyzed, but for the past two years or perhaps longer she has been so very near helpless, and was Uncle John's constant care while he was able to wait upon her, but now he sleeps in Jesus and the feeble, aged wife is left to mourn, but not without hope.

We loved Uncle John and know that if we are faithful we will meet him again, and

"No parting word shall e'er be spoken
In that bright land of flowers,
But songs of joy and peace and gladness,
Shall evermore be ours."

My father, J. S. Hatch, preached the funeral, based on 1 Thess. iv. 13–18; Job xiv. 1–15; after which in the presence of sorrowing, bereft ones he was laid away in his narrow resting place to await the summons of his blessed Master. May we be ready whether living or sleeping to hear the glorious call, that we may meet this dear Brother and our loved ones who are sleeping, is my prayer.

Your Sister in Christ,
AZORAH M. SCRIMMS.

Programme.

The following programme has been prepared for the Indiana State Conference to be held near Scircleville.

Thursday, September 6.

7:00 p. m.	Opening and Sermon. Appointment of Committes.

Friday, September 7.

9:00 a. m.	Business Meeting followed by reports from Churches, Secretary, Evangelists, Ministers, and on tent work, Receiving of new churches into Conference, Unfinished business, Election of officers for the ensuing year.
12:00 m.	Basket Dinner.
1:00 p. m.	Sermon.
2:15 p. m.	Bible Study or Sermon.
7:00 p. m.	Social Meeting and Sermon.

Saturday, September 8.

9:00 a. m.	Business Meeting, Reports of Committees, New Business, Choosing of Evangelists.
12:00 m.	Basket Dinner.
1:00 p. m.	Question Box.
2:00 p. m.	Sermon.
7:00 p. m.	Social Meeting and Sermon.

Sunday, September 9.

9:00 a. m.	Sunday School or Social Meeting.
10:10 a. m.	Paper.—"When the Son of Man cometh, will he find faith on the earth." Sister Leonard Osborne.
10:30 a. m.	Sermon.
12:00 m.	Basket Dinner.
1:00 p. m.	Services Conducted by the Young People.
2:30 p. m.	Communion.
7:00 p. m.	Bible Study or Social Meeting.
8:00 p. m.	Sermon.

NOTES.

Take your Bible.

Go—Go Thursday—Go to work.

This programme subject to change.

Noon Luncheon at Church each day.

Interest others in Evangelistic work.

See that your past subscription is paid.

Each church is entitled to one delegate for each ten members.

If you can't go indicate what you will do for the State work the coming year.

F. L. AUSTIN.

The preacher should have a competent support, that he may be an example of charity, and not an object of it.

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Ella M. Siple,	1.50

The Nickel Plate Road will sell excursion tickets to Chicago for the 34th Annual Encampment of the G. A. R. at one cent a mile travelled, good going from Aug. 25th to 29th, inclusive, and returning until Aug. 31st, inclusive, or by deposit until Sept. 30th, inclusive, on any of our Peerless Trio of Daily Express Trains where scheduled to stop. Wire, write, 'phone or call on nearest agent. C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 29.

Pocket Map of China.

Latest indexed map of Chinese Empire, with enlarged map of portion of China where difficulty exists, and information relating to present crisis, mailed on receipt of four cents in postage by W. B. Kniskern, 22 Fifth av. Chicago, Ill.—sep 1

Poetry.

Some Time.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how we at second sight were never true.

And we shall see, that, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called he heeded not our cry,
Because his wisdom to the end could see:
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, some time, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face
Oh! do not blame the loving Father so,
But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the subtle pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery find a key.

But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we shall say that "God knew best."

Mrs. May Riley Smith.

Communicated.

Genesis. Chap. 2.

1. And the heavens and the earth were consummated and all the cosmos of them.

2. And God consummated on the sixth day all his works, which he had created, (the original or consul creation,) and he ceased on the seventh day from all his works which he had created.

3. And God blessed the seventh day and sanctified it, because on it he ceased from all his works which God had begun to create.

4. This is the book of the origin of the heavens and the earth, when they originated, on the day when the Lord God created the heavens and the earth.

5. And every green thing of the field before it came to be upon the earth, and all herbage of the earth before it had sprung up; for God had not rained upon the earth, and there was no man to till it.

6. And a fountain arose from out the earth and watered all the face of the earth.

7. And God moulded man dust from the earth and breathed into his face a breath of life, and man became a living soul (or lit became *into* a living soul)

8. And God planted a paradise in Eden at the East and placed there the man whom he had moulded.

9. And God caused still further to spring up out of the earth every tree beautiful in its season to see, and good for food; and the tree of the life in the midst of the paradise, and the tree of the knowing that one knows good and bad.

10. And a river goeth its way out of Eden to water the paradise; therefore it is divided into four branches.

11. The name of one is Phisoon; This is the one that encompasseth all the land of Euilat. There is where the gold is.

12. And the gold of that land is good; and there is the coal (or diamond) and the precious atone.

13. And the name of the second river is Geeon; this is the one that encompasseth all the land of Aithiopia.

14. And the third river is the Tigris; this is the one that goeth its way on before and opposite Assurians (Assyrians,) and the fourth river is the Euphrates.

15. And the Lord God took the man whom he had moulded and placed him in the paradise of delight to till it and to watch to guard it.

16. And the Lord God commanded Adam saying, From any tree that is in the paradise thou mayest eat for for food;

17. But from the tree of comprehension of good and bad, ye may not eat therefrom; and on the day ye do eat therefrom, ye will be condemned to death.

18. And the Lord God said, It is not good for the man to be alone. Let us create for him a responsive-helper according to his kind.

19. And God moulded still further out of the earth all the wild-beasts of the field and all the flying things of the heavens and led them unto Adam to see what he would call them; and anything that Adam called any living soul that was its name.

20. And Adam called names for all the domestic-animals, and for all the flying-things of the heavens and for all the wild-beasts of the field; but for Adam there was not found a responsive-helper like to him.

21. And God cast an ecstacy upon Adam and he slept: and he took one of his ribs and filled up flesh in place of it.

22. And God built the rib which he had taken from Adam into a woman; and led her unto Adam.

23. And Adam said, This now is bony substance of my bones and flesh of my flesh; she shall be called woman (or wife) because she was taken out of her husband.

24. For this reason a man will leave his father and his mother and will have cleaved to his wife; and they two will be for one flesh.

Comment.

In the first verse of this chapter the R. V. renders "Cosmos" by the English word "host" which is entirely inadmissible and very misleading. In the second verse the word which means "cease" is translated in the C. V. & R. V. by the English word "rest" which is still worse and utterly invalidates the argument made in Hebrews 4th and running through the whole chapter namely: starting with the first promise that God ceased from his works (creation or authorship works on the seventh day,) and that as God ceased from his planning, and that therefore all his distinctive authorship works were finished with "the founding of the Cosmos." So the perfected saints when perfected will cease each one from their works, which I interpret to mean that "the renewed man" is doing "these first works" now in this state of probation, that is forming his character and in so doing building upon the true foundation of Christ and the apostles and the prophets. "For no man can lay any other foundation than this that hath already been laid" is the substance of the general teaching of the Scriptures.

The importance of a correct translation of this word "cease" is also emphasized by Christ's teaching in the passage "My Father worketh hitherto and I am working,"—not contradicting this first statement of Genesis at all; for he is not speaking here of creative works, but of employment. The architect does not cease from all work when he has finished his "plans and specifications" but he employs agents, agencies and materials to carry out these plans and specifications. So God as it were does not cease from all employment when he has finished "the cosmos" or plan of the heavens and the earth. This fact is clearly brought out in the third verse which says "Ceased from all his works which God had begun to create." And which reads in the R. V. "rested from all his work which God had created and made." Query. What is the difference between created and made?

Notice the difference of reading also in the fourth verse. Instead of "This is the book of the origin of the heavens and the earth, etc.," the R. V. reads, "These are the generations of the heavens and the earth, etc." Query. How many generations were there? In the fifth verse the entire thought is changed by the omission of the preposition "before." In the seventh verse "formed" does not mean necessarily the same as "moulded" and that is the specific formation spoken of here. Then the R. V. says, "formed man of dust" which is not the same thought as "God moulded man dust from the earth." Again the C. V. & R. V. read "breathed into his nostrils the breath of life." Text reads "breathed into his face a breath of life."

In the eighth verse "Edem" is given in all the versions as "Eden." All we know of "Edem" and "Naid" are that they were countries "At the East" adjoining each other and were "the cradle" of the human race, that "the paradise" was in "Edem" and that Kain and his descendants settled in "Naid" (not in "Nod" as the versions read.)

In the ninth verse observe the very important difference between the reading in all the versions, "the tree of the knowledge of good and evil" and "the tree of the knowing that one knows good and evil." For moral responsibility begins not with the knowledge of good and evil, but with the subjective consciousness of our personal relation to good and evil in some specific act. I may contemplate good and evil to all eternity without moral responsibility, and unless I am brought into a personal relation to it by experimental knowledge of it I can't say that I know it. It is only "the burnt child" that knows that fire will burn. In the 17th verse this tree is spoken of as "the tree of the comprehension of good and evil," an expression which is really equivalent to the first statement about which we are commenting, but briefer and confirmatory of the philosophical interpretation which I have given to the first.

We learn in the tenth verse that the source of the river that was to water the paradise was in this country of Edem and that the main river divided somewhere in the paradise into smaller rivers or estuaries the object stated being to water the paradise, which would lead us to infer that the paradise was no small "garden" or park. Observe the difference of names of these rivers as it may not be impossible yet to identify the first two as we have the last two.

In the fifteenth verse instead of "the garden of Eden" the text reads "the garden of delight." The R. V. also omits "whom he had moulded." "To till and to watch to guard it" instead of "to dress and keep it."

There is no word for "freely" in the sixteenth verse.

In the seventeeth verse, the penalty of eating of the forbidden fruit was as stated not death the same day, but condemnation to death or sentence of death and the record shows that it was over nine-hundred years before it was executed.

"Responsive-helper" more adequately translates the word for the first wife than "helpmeet" in the versions. For the same term in the Psalms and Prophets is frequently applied to God himself as a descriptive epithet. He is called our "Responsive-Helper."

In the nineteeth verse "living creature" in the C. V. & R. V. should read "living soul," "every living soul."

In the twentieth verse Adam called names for "the domestic-animals" and "for all the flying-things of the heavens" and "for the wild-beasts of the field" instead of "the man gave names to all cattle and to the fowl of the air and to every beast of the field."

In the twenty-first verse the R. V. reads "a deep sleep" where the text reads "ecstacies," *Eng.* "ecstasy." This does not and never did mean "a deep sleep;" but literally means "a standing out of one condition into another and is constantly used of "the prophetic ecstasy" in the Scriptures and in the classics of any craze or unusual condition of the person or persons affected, besides we have the additional statement made here that Adam "slept".

In the same verse instead of he "closed up the flesh instead thereof" should read "and filled up flesh in place of it."

In the twenty-second verse should read "built into a woman" instead of "made a woman" and "unto Adam," instead of "unto the man."

In the twenty-third verse should read "was taken out of her husband" instead of "was taken out of man."

In the twenty-fifth should read "for one flesh" instead of "one flesh." This expression is quoted by Paul in his disquisition on marriage and commented upon and explained—both expressions "into or for one flesh" and "one flesh" being used by him, showing that he understood there was a difference of meaning in the two expressions.

The balance of the 25th verse in the C. V. & R. V. is a part of the first verse of the third chapter.

In these days of "Higher Criticism" and all sorts of extravagant statements and claims which assume to be scholarly and authoritative and which make out that Moses did not write the books of Moses, and that Esaias did not write the book of Esaias etc.; it would seem well to review as we are doing some of the evidence drawn from the so-called versions upon which those statements are founded. This is and will be the object of these papers.

Chas. Gardner.

There may be articles that have been locked up for years that might be sold for the work of God. They are doing nothing to benefit others, they might be converted into real blessing.

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week,

A Saved Sinner.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things." Psa. lxxii. 18.

Digging among recollections of my early childhood, I remember one gloomy day in September 1866, when the first time in my young life I attended school at the peaceful town near which I was brought up.

As a two years old child, adopted by a Catholic lady of considerable wealth, I was surrounded by all the care which love and money could procure and hardly outgrown my long dresses when a governess undertook to introduce me to the mysteries of the alphabet, and slate and tablet, and on my 6th birthday I had mastered the first German spelling-book from cover to cover.

The laws of Austria as well as Germany prescribe that children must live and be introduced in the religion into which they are born until fourteen years of age, when they become independent in religious affairs, and I being of Jewish birth, the local Hebrew congregation was not slow to insist that I be sent to their "Chasan" who, while not being an ordained "Rabbi" is the spiritual adviser of smaller congregations, conducts the services at the synagogue and instructs the children in Hebrew. Questions of extraordinary importance are left to the decision of the nearest Rabbi, and if necessary to the Kreis—Rabbiner, (Districts—Rabbi) who is appointed by the governor.

While an increase of the tuition-fee agreed upon by my very liberal foster-mother secured me the privilege of doing at "Chasan's" dirty school-house pretty near whatever I pleased, the public school which claimed me from my 6th year was a more formidable affair—there the rod ruled supreme and the stories of cruel treatment which leaked out from time to time made me look with anxiety towards the next opening of the schools.

I must somehow have evaded attendance for a few days as I distinctly recollect my first day at school to have been a Friday when at 8 o'clock in the morning my governess delivered me to the teacher, a rough-looking man with a reputation to match his appearance.

Still the new surroundings awakened my curiosity and after a few minutes I felt at home in the schoolroom. At 11 o'clock we were dismissed until 2:00 P. M.

Re-entering the classroom at that hour I little thought how important this afternoon was to become for my future life.

Of course, my beloved foster-mother had trained me to say the morning and evening prayers as usual for children, and she as well as my governess told me many times about God; but when on that memorable Friday afternoon, the chaplain of the school, a mild-looking old priest, in one short hour gave us an outline of the life, death and glorious resurrection of our blessed Lord, he had no idea that divine grace was using him to bring a little Jewish boy on the way to salvation and when—as usual on Friday at 3 o'clock the whole class arose for the Lord's prayer I joined them with a full heart and ever afterwards I was one of the chaplain's best pupils.

Such conditions could not fail to attract Jewish attention and my Hebrew instructor was not slow to inform me that I must keep away from the priest and everything connected with Christianity, and these warnings became more urgent when soon afterwards a Rabbi made the town his permanent residence and found it his duty to take me under his spiritual care and supervision.

I was compelled to attend the services at the synagogue, but while most of the benches were empty I was relegated to a dark corner in the rear and in consequence of my Christian connections absolutely ignored and treated with contempt.

But they were badly mistaken when they expected to conquer me in that way—it only made me more determined in my resistance and finally brought me to open rebellion.

The only good result of their zeal was that I learned the Old Testament in the original language which gives a more thorough understanding than even the very best translations can impart, and thus having become familiar with the divine law of the Old Dispensation, of course I failed to see in the saints of the Catholic Church more than martyrs who had kept their faith to the end and thereby had gained a crown of righteousness, but to us could never be objects of adoration or worship.

Years passed by and I came to Prague, the ancient capital of Bohemia, the seat of some of the oldest and best German High Schools.

There, while attending a preparatory college the rationalistic tendencies that prevailed during the early seventies influenced me to a very great extent and not until I had graduated into higher studies did I become aware of my dangerous condition.

But how hard it was to extricate myself from all that tangled mass of self-constructed righteousness, disguised atheism and mis-construed truth!

"Lord, give me light or take me away," was my cry, and after an almost superhuman effort my prayers were granted. More glorious than ever I beheld Jesus, my blessed Redeemer, who shed his precious blood for me; more powerful could I feel the guidance of his Holy Spirit.

Living in a Catholic country and a pronounced anti-Semetic feeling permeating the districts where Protestants were more numerous, I could not take decided steps at that time and it was not until 1889, in London, long after I had begun energetic evangelistic work that my formal baptism took place. Shortly afterwards I came to the United States.

Looking backwards over my past life, I see many shortcomings, am aware of my faults and imperfections and know that my efforts for my Master's glory have not always deserved to be rewarded by a "well done."

Throwing myself upon his mercy and pleading for his forgiveness, it is my sincere aim to do better in the future than I have done in the past; and that God may help me in carrying out this resolve, is the prayer of your faithful brother in Christ,

Gustave S. Zingler.

I am well pleased to be able to introduce to the readers of The Restitution, our dear Jewish Brother, who has of late been reading our paper, and finding help and comfort therein. He says "The Lord is exceedingly merciful in giving him light from above every day; more knowledge of his truth and deeper insight into his plans." And he feels that "Such abundance of spiritual gifts have not been bestowed for his personal benefit only, but that God wants him to proclaim the message far and wide."

S. R. W.

For Our Children.

The Boy and the Sparrow.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow-bird, looking at him.

Now the boy he was good, but the sparrow was bad,
So it shied a big stone at the head of the lad,
And it killed the poor boy; and the sparrow was glad.

Then the little boy's mother flew over the trees,
"Tell me, whom is my little boy, sparrow-bird, please?"
"He is safe in my pocket," the sparrow-bird said;
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed;
But it wasn't by me that the story was fixed.
'Twas a dream a boy had after killing a bird;
And he dreamed it so loud that I heard every word,
And I jotted it down as it really occurred.

The Story of Israel. No. 97.

BALAK AND BALAAM.

Where is the lesson now? It was the last of April when we met before. I am sure that my little folks must have forgotten by this time.

"No indeed Auntie. It is the 24th of Numbers."

You are right Herbie. If you are only nine years old, you have a good memory, and that shows that you are interested in our Bible studies. But what is the chapter about Carrie?

"About Balaam. He did not go to seek for enchantments as before, but set his face toward the wilderness and saw Israel abiding in his tents according to their tribes, and the spirit of God came upon him."

Do you think his words were prophecies?

"I had not thought about that; they must have been."

What do you think Edna?

"I think they were, for see, he says, 'his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn; he shall eat up the nations, his enemies, and shall break their bones and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."

I think you are right, Edna. That Israel's seed was to be in many waters proves that the time referred to was not that in which they would be sojourners in the land of Canaan, but a future time when they would be spread abroad over all the earth. The King that is to be higher than Agag is Jesus, he is to exalt the kingdom of Israel.

Israel did not have the strength of an unicorn when he conquered Canaan. He was strong, but he was not a great lion, he did not "eat up the natives," but left many of the Canaanites unconquered, and was finally conquered himself and carried away captive.

How angry Balak was at Balaam. 'Three times had his enemies been blessed, when he expected them to be cursed.

He bade him go home to his place. But Balaam had not finished his prophecy; he must tell what this people would do to Balak's people "in the latter days." A Star was to come out of Jacob and a sceptre was to rise out of Israel that would smite the corners of Moab and destroy all the children of Sheth. Edom was to be a possession for his enemies. Israel was to do valiantly. From Jacob was to come he that would have the dominion, and not from Moab. Amelek and the Kenites and Ashur, or Assyria were to perish as nations.

"And I know who that Star is. I know who is to have the 'sceptre and the dominion from sea to sea and from the river unto the ends of the earth.' It is Jesus."

Yes, Herbie, and he is making preparations to take that dominion now.

"Is that why the nations are fighting in Africa and China and everywhere?"

Yes Carrie, and these great wars will go on until all people are willing to submit to him, and to walk in his ways. The dear Lord is working just now. He is in a hurry to have the kingdom come that all the world may be blessed. The gold, the silver, the brass and the iron kingdoms must all fall to pieces together, and how rapidly they are falling. But Auntie is tired.

Our next lesson will be the 25th of Numbers.

Auntie Winch.

Apron Strings.

"I promised my mother I would be home at six o'clock."

"But what harm will an hour or more do?"

"It will make my mother worry, and I shall break my word."

"Before I'd be tied to a woman's apron strings."

"My mother doesn't wear aprons," said the first speaker, with a laugh "except in the kitchen sometimes, and I don't know as I ever noticed any strings."

"You know what I mean. Can't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother, and I am going to keep it."

"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old man poorly clad and very feeble.

"Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person who talked slightingly of his mother's apron-strings, and it is a very safe thing to do, as I know from experience. It was what brought me to disgrace, for I was ashamed not to do as other boys did, and when they made fun of mother I laughed too—God forgive me! There came a time when it was too late"—and now there were tears in the old eyes—"when I would gladly have been made a prisoner, tied by those same apron-strings, in a dark room with bread and water for my fare. Always keep your engagement with your mother. Never disappoint her if you can possibly help it, and when advised to cut loose from her apron-strings, cut the adviser, and take a tighter clutch of the apron-strings. This will bring joy and long life to your mother, the best friend you have in the world, and will insure you a noble future, for it is impossible for a good son to be a bad man."

It was an excellent sign that both said "Thank you" to the conclusion of the stranger's lecture, and they left the ball-grounds together, silent and thoughtful. At last the apron-critic remarked with a deep-drawn sigh:

"That old man has made me gooseflesh all over."

"Oh, Dick," said his companion, "just think what lovely mothers we have both got."

"Yes; and if anything were to happen to them, and we hadn't done right! You'll never hear apron-strings out of my mouth again."—*Harper's Young People.*

Conferences.

The fourth Annual Conference of the Church of God for Missouri and Kansas will be held in Chelsea Park, Kansas City, Kansas, from Sept. 1st to 10th, 1900. Our tent will be pitched on the ground and meeting begun one week in advance, Aug. 26th, and the business of the Conference will be called at 10 o'clock on the morning of Sept. 1.

A number of speaking brethren from abroad will be in attendance. A general gathering of brethren is desired and expected. A sufficient number of small living tents will be pitched to accommodate all who may attend. Let all come prepared with bedding sufficient for their own use. Board at a very small figure not to exceed 25 to 30 cents per day will be furnished on the ground. A daily progamme will be rendered, which in addition to the business will consist of Bible class work, reading of essays and addresses on set topics.

To reach Chelsea Park from union depot, take a Kansas City, Kansas, street car and transfer at Minnesota Ave. and Sixth Street to a Chelsea Park car, and run to the end of the line where our tents will befound. Let all parties desiring tents plenso address us at once at Prescott, Kan., till Aug. 22nd, and after that date to Kansas City, Kansas; so we may know how many tents to secure and erect on the ground. The tents will cost $1.75 for ten days. The place of meeting this year is central and easy of access from all points in this territory. Brothers and sisters, we need your help, and it will do you good to attend the meeting, so come and assist in making this the best Conference we have ever held.

A. W. Darby, Sec.

The thirteenth Annual Conference of the Church of God in Christ Jesus for the State of Iowa will be held on the new campground near Cedar River Park at Waterloo, Iowa, Aug. 18 to 27, 1900.

The business of the Conference will be transacted on Saturday Aug. 18. We especially desire to have all the members present, as important matters relative to the campground and Conference work will be settled on that day, so come on Friday, Aug. 17, so as to be ready for the work early in the day.

Conference will furnish tents for all, but bring the bedding and dishes you may need. Board 10 cents a meal or 25 cents per day.

Leave your baggage at the depot where you arrive. We will have it brought to camp. Take street car for Cedar River Park, or Chautauqua.

Those coming on Chicago and Great Western R. R., stop at East Waterloo.

In many respects this will be the most important conference we ever held, and all should come. A cordial invitation is extended to those of the faith in other States, and we assure you a good time and a hearty welcome. Heb. x. 24, 25.

A. J. Eychaner, Pres.
Sadie Clark, Sec.

The Annual Conference of the Church of God of the Abrahamic faith will convene at or near Scircleville, Clinton Co., Thursday, Sept. 6, 1900, at 7:00 P. M. and continue over the following Sunday. We have been informed that the brethren there are generally anxious to have the conference meeting held there and that ample arrangements will be made to care for all who desire to attend from a distance.

We hope that as many as can will arrange to attend and that much good may result. This is the time for the election of officers for the following year and there should be a good delegate representation.

The people will be met at Hillsburg, Scircleville and Michigantown, should any come to the latter place. Those coming from the east and south come to Scircleville via Tipton, those from north and west, to Hillsburg via Frankfort.

F. L. Austin, Pres.
A. C. Roberts, Sec.

The Illinois State Conference of the Churches of God in Christ Jesus will convene at Oregon, Ill., Friday Aug. 31st, 1900 and continue over Sunday, September 2nd. Let all attend who can. Brother S. J. Lindsay makes a special request that all who anticipate attending to write to him so that he can provide suitable accommodations for them. Churches in the state are especially requested to send delegates and all brothers and sisters both within the state and outside are cordially invited to be present. Brother and Sister B. W. Woodward, Brethren L. E. Connor, A. J. Eychaner, D. L. Hudler and Samuel Wilson are expected to be present, so that a good season of refreshing is assured.

Jas. W. Wilson, Pres.
L. Booth, Sec.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Editor Restitution:

Please say to the brothers and sisters, that I will hold meetings as follows:

Vineland, Mo., over the 3rd Sunday in August.

Morse Mills, Mo., over the 4th Sunday in August and the 1st Sunday in September.

Missouri and Kansas State Conference at Chelsea Park, Kansas City, Kansas, over the 2nd Sunday in September.

John Foore.

The Nickel Plate Road offers the low rate of one cent a mile travelled to Chicago for the Annual Encampment of the G. A. R. Tickets on sale Aug. 25th to 29th, inclusive, good returning until Aug. 31st, inclusive, or by deposit until Sept. 30th, inclusive. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 29th.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

G. A. R. Encampment at Chicago. Excursion tickets via the Nickel Plate Road on sale Aug. 25th to Aug. 29th, inclusive, good returning Aug. 31st, inclusive, or by deposit until Sept. 30th, inclusive, at one cent a mile traveled. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 29.

Preliminary Announcement.

The Vandalia-Pennsylvania Annual Ohio Excursion will leave Lakeville, Ind., at 9:00 P. M. Thursday, Sept. 27, 1900. For further information call on or address C. M. Wheeler, Trav. Pass. Agent, Terre Haute, Ind.; or W. F. Schallhorn, Agent Vandalia Line, Lakeville, Ind.

The 34th Annual Encampment of the G. A. R. at Chicago. For this occasion the Nickel Plate Road will sell tickets at one cent a mile travelled on Aug. 25th to 29th, inclusive, good returning until Aug. 31, inclusive, or by deposit until Sept. 30th, inclusive, on any one of our Peerless Trio of Daily Express Trains where scheduled to stop. Write, wire, 'phone or call on nearest agent; C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 29.

Excursions to Lake Maxenkuckee.

Commencing June 17th and on each Sunday during June, July and August the Vandalia will run a special excursion to Culver and return. Trains will leave Plymouth at 8:56 a. m. and returning will leave Culver at 5:45 p. m. Fare for the round trip 25 cts. T. A. Downs, Agent.

Attention! Comrades. The Nickel Plate Road will sell tickets to Chicago for the 34th Annual Encampment of the G. A. R., Aug. 25th to 29th, inclusive, at one cent a mile travelled, good returning until Aug. 31st, inclusive, or by deposit until Sept. 30, inclusive. Write, wire phone or call on nearest agent. C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—aug. 29.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

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Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

VANDALIA TIME CARD

In effect, May 28, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:24am
No. 14, " " 12:30noon
No. 8, " " 10:03pm
No. 12, Sunday Only, for South Bend...9:31am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....8:15a m
No. 3, " " " 12:52noon
No. 9, " " " Logansport,.....7:35pm
No. 11, Sunday Only, " " 6:35pm

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E. A. Ford,
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St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10A. M., for Sunday school, preaching at 11 o'clock by Walker Perine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:30 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thecity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hutch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or Ephraim A. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

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Pittsburg, lv.	7 00	3 10	11 45		1 35	
Alliance, ar.	9 30	5 35			4 00	
Canton, "	10 10	6 15			4 40	
Massillon, "	10 30	6 33	12		5 00	
Wooster, "	11 05	7 05	45		5 35	
Mansfield, "	12 05	8 00	1 45	Lv.	6 35	
Crestline, ar.	12 35	8 30	2 15	7 20	7 05	7 20
Bucyrus, lv.	1 00		2 45	7 45	7 30	7 45
Leipsic, "	2 35	9 55	4 08	9 50	8 52	9 05
Van Wert, "	3 10	10 30	4 45	10 25	9 25	9 40
Ft. Wayne, ar.	4 10	11 30	5 40	11 25	10 20	10 35
Ft. Wayne, lv.	4 10	11 30	5 40	11 30	10 20	10 35
Arcola, "				12 30		
Goodland, "	4 42	4 04	6 05	12 52		
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The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, SEPTEMBER 5, 1900. NUMBER 33.

Poetry.

When Trouble Comes.

When trouble comes, don't let despair
Add to the burden you must bear,
But keep up heart, and smiling, say:
"The darkest cloud must pass away."

Don't sit and brood o'er things gone wrong.
But sing a helpful little song,
Or whistle something light and gay,
And scatter half your care away.

The man who sings when trouble's here,
From trouble has not much to fear,
Since it will never tarry long
When stout heart meets it with a song.

Then don't forget, when things go wrong,
To try the magic of a song;
For cheerful heart and smiling face
Bring sunshine to the shadiest place.

Communicated.

Genesis. Chap. 3.

1. And the two were naked, both Adam and his wife, and they were not ashamed. Now the serpent was the most thoughtful of all the wild beasts upon the earth, which the Lord God had created. And the serpent said unto the woman, What is it God hath said, that ye shall not eat from every tree of the paradise?

2. And the woman said unto the serpent, From the fruit of the wood of the paradise we are eating.

3. But from the fruit of the tree that is in the midst of the paradise, God said, Ye shall not eat therefrom, nor shall ye touch it, that ye may not be condemned to die.

4. And the serpent said unto the woman, Ye will not be condemned to die;

5. For God knoweth that on the day when ye eat therefrom, your eyes will have been opened, and ye will be gods as it were, comprehending good and bad.

6. And the woman saw that the tree was good for food, and that it was pleasing to see with the eyes and beautiful in its season to contemplate and taking from the fruit thereof she ate, and gave to her husband with her and they ate.

7. And the eyes of the two were opened, and they comprehended that they were naked; and they stitched together fig-leaves and made for themselves girdles.

8. And they heard the voice of the Lord God as he was walking in the paradise in the afternoon; and both Adam and his wife hid themselves from the face of the Lord God in the midst of the woods of the paradise.

9. And the Lord God called Adam and said unto him, Where art thou?

10. And he said unto him, I heard thy voice as thou wast walking in the paradise, and I was afraid, because I was naked, and I hid myself.

11. And God said unto him, Who told thee that thou wast naked, unless thou hast eaten from the fruit of the tree, from which alone I commanded thee not to eat?

12. And Adam said, The wife whom thou gavest to me, she gave to me from the tree and I ate.

13. And the Lord said unto the woman, Why didst thou do this? And the woman said, The serpent deceived me and I ate.

14. And the Lord God said unto the serpent, Because thou hast done this, accursed art thou from all the domestic-animals and from all the wild-beasts that are upon the earth. Upon thy breast and thy belly shalt thou go thy way and earth shalt thou eat all the days of thy life.

15. And I shall put enmity between thee and the woman, and between thy seed and her seed. He will be on his guard against thy head, and thou wilt be on thy guard against his heel.

16. And to the woman He said, I shall multiply thy sorrows and thy sighing; In sorrow wilt thou bring forth off-spring, and thy turning-away wilt be unto thy husband, and he will rule over thee as lord.

17. And unto Adam he said, Because thou didst hearken unto the voice of thy wife and didst eat from the tree of which I alone commanded that thou shouldst not eat, accursed is the earth in thy works (of employment;) In sorrow shalt thou eat it all the days of thy life.

18. Thistles and thorns will it cause to spring up for thee, and thou shalt eat the herbage of the field.

19. In the sweat of thy face shalt thou eat thy bread until thou shalt returned to the earth out of which thou wast taken. Because earth thou art and into earth shalt thou return.

20. And Adam called the name of his wife Zooee (long "o" and long "e" this means) because she was the mother of all the living.

21. And the Lord God made for Adam and his wife tunics of skins and clothed them (with these under-garments.)

22. And God said, Lo Adam hath become one of us as it were to comprehend good and bad. And now he must not perchance stretch forth his hand and take from the tree of the life and live forever.

23. And the Lord God sent him forth from the paradise of delight to till the earth out of which he had been taken.

24. And he cast Adam out and caused him to dwell over opposite (or away from the immediate proximity to) the paradise of delight, and arrayed the flaming-sword that turned to guard the way to the tree of life.

COMMENT.

In the first verse "the most thoughtful of all" instead of "more subtil than any"—"the wild-beasts upon the earth" instead of "any beast of the field". R. V. "We are eating" instead of "we may eat". "Be condemned to die" instead of "lest ye die"—these last two in the 3rd verse.

4th verse, "will not" instead of "shall not."

5th verse "will" instead of shall also. "Comprehending good and bad" instead of "knowing."

6th verse. "And beautiful in its season to contemplate" instead of "to be desired to make one wise."

7th verse. "Comprehended" instead of "knew." They must have known before that they were "naked" but did not comprehend what it meant to be naked. "Girdles" instead of "aprons."

8th verse "afternoon" instead of "cool of the day."

9th verse "Adam" instead of "the man."

11th verse, "God" instead of "he" "unless" omitted and the form of the statement thus changed.

14th verse. Instead of "above all cattle and above every beast of the field," reads "from all the domestic-animals and from all the wild-beasts that are upon the earth" instead of "upon thy belly" reads "upon thy breast and thy belly" which is strictly true and the other is not. Wrong use of "will" and "shall" in the 15th verse. Instead of "bruise" reads "be on his guard against" a very important error in its relation to later fact and prophecy.

No word for "conception" in the 16th verse and "sighing" omitted in the C. V. & R. V. and the word "apostrophe" which means "turning away from" translated in R. V. "desire." "Rule" also instead of "rule as lord." This distinction recognized later,—for instance "Sarah calling him (Habsam her husband) lord." This not unimportant in the burning question now being agitated the world over, namely—Is Equality of sex in the marriage relation taught in the Bible?

In the 17th verse "alone" omitted and instead of "for thy sake" reads "in thy works" and instead of "in toil" reads "in sorrow."

In the 18th verse instead of "thorns also and thistles" "thistles and thorns" "herbage" better than "herb" also. The word is the general term for "grass."

In the 19th verse "thy bread" instead of "bread," also "earth thou art" "instead of "dust thou art."

In the 20th verse "Adam" instead of "the man" and "Zooee" instead of "Eve."

In the 21st verse reads "tunics" (an under-garment) instead of "coats" (outer-garments.)

In the 22nd verse reads "one of us as it were" instead of "as one of us"—reads "the tree of the life" instead of "the tree of life."

In the 23rd verse no word for "therefore."—The verse introduced by "and." "Paradise of delight" instead of "the garden of Eden."

In the 24th verse reads "east out" instead of "drove out." "And caused him to dwell over opposite the paradise of delight" omitted entirely in the R. V.—"the flaming sword" changed also to "the flames of a sword." "Every way" not in the text. Should read "to guard the way to" instead of "to keep the way of."

CHAS. GARDNER.

God's Gracious Plan.—No 8.

A Bible summary in brief, of God's merciful arrangement for the salvation of fallen man, through Christ Jesus as Mediator, after 50 years of private study for Bible truth.

After Israel shall have received double for all their transgressions as the prophets have said, and their eyes that God has shut have been opened, John ii. 40, and their blindness shall have passed away, Rom. xi. 25, 26, then they will loathe themselves for their iniquity and they shall remember their abominations and be ashamed, and fear the Lord, and he will bring them from the north country, and gather them from the coasts of the earth, and a great company shall return, and they shall come with weeping, and with supplications will I lead them by rivers of water, wherein they shall not stumble, for I am a father to Israel. In Matt. xxiii. Christ gives the pharisaical Jews the most severe berating probably that ever was put on record, and then tells them they should not see him again till ye shall say blessed is he that cometh in the name of the Lord, and after they had hung him on the cross, Christ asked his Father to forgive them, for they knew not what they did, showing they had not committed the sin which is unto death, because of their blindness, for had they known they would not have crucified the Lord of glory. Here in contrast is the greatest manifestation of love and seemingly of hatred the world ever saw, and yet the hatred is forgiven because they were still in darkness and blindness as to Christ's Messiahship, and will be till the fulness of the Gentiles be come in, believing him to be an illegitimate child and usurper, and then in the resurrection state, Ezek. xxxvii: Zech. xii. 10, 13. I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced and they shall mourn for him as one mourneth for his only son, and be in bitterness for him as one is in bitterness for his first-born. In that day a fountain is opened to David and the inhabitants of Jerusalem for sin and uncleanness.

When they look upon him they crucified, in their resurrected state, with their blindness taken away, they at once see their evil doings and mourn for their sins, and their heart of stone is taken away and they are given a new heart and a new spirit.

God does not pour the spirit of grace on those who have sinned willfully after they have had a knowledge of the truth, for they have crucified the Son of God afresh, and it is impossible to renew them again to repentance, for such have committed the unpardonable sin.

Paul was born out of due time—too soon—being an abortive. His conversion by the appearing of Christ in his brightness, was a figure of the future enlightenment and conversion of the benighted world. Those pharisees Christ so berated in Matt. xxiii. and said they should not see him again till they should call him blessed, who was the means of his crucifixion, and for whom he prayed, literally fulfill Christ's prediction in the prophecy quoted when they look on him whom they pierced. Thus we see God's oath that all nations should be blessed will have a most literal fulfillment, and the fact of its being established by his oath, should put an end to all strife and the setting aside of glorious, unconditional, world-wide prophecies to sustain a theory.

God says by Isa. xxix. When Jacob sees his children, the work of mine hands in the midst of him, they that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. In a little while Lebanon shall be turned into a fruitful field. In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity. The meek also shall increase their joy in the Lord. The ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him.

Christ's prayer John xvii. is an explanatory indorsement of the parent promise, showing the literality of its fulfillment. He prays not for the world till all the elect seed the Father had given him should be made one, as he and his Father are one,—a perfected body, he the head, and they the body; then he includes the world in his prayer, says it is that the world may believe, putting the event in the future age.

Paul in Rom. viii. in other language duplicates the gospel promise to Abraham, saying, The creature (the blinded world) waiteth for the manifestation (the resurrection) of the sons of God (the elect seed.) The creature was made subject to vanity (corruption) not willingly (on their part) but by reason of him who (in his purpose) hath subjected them in hope, because the creature shall be delivered from the bondage of corruption, (the curse) into the glorious liberty of the children of God (the gospel.) The whole creation groaneth and travaileth in pain together until now, (the curse on them all.) Not only they (groan) but we ourselves (the seed) that have the first-fruits of the spirit groan, waiting for the adoption, to-wit the redemption of the body. Here the whole creation are made subject to death in hope, concerning which hope the world at large have been left in darkness, but after the elect seed have been delivered from death, then the groaning creation are delivered into the glorious liberty of accepting salvation when enlightened. Such a resurrection clearly shows they are not beyond the reach of mercy and the blessing promised all nations.

The free-woman represents Isaac, and are counted for the seed and children of promise. It was said of Esau and Jacob before they were born neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth that the elder should serve the younger, pre-figuring the future ruling and serving. The free-woman represents the elect seed, —the few,—the little flock that set with Christ on his throne, and are made priests and kings to rule and judge the world as joint-heirs with Christ, while the bond-woman's son represents the children of the flesh,—the many,—the nations,—the world and Israel that was cast off, and lost the heirship promised them, are also counted in with the nations, kindreds and tongues that are to serve and obey and be ruled over as subjects of the kingdom.

Christ limits the treading down of Jerusalem to the end of Gentile time, Luke xxi. 24, Behold I create Jerusalem a rejoicing and her people a joy. The voice of weeping shall no more be heard in her. This shows it has been once a city of weeping. Isa. lxv. Look upon Zion the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall never be taken down. Isa. xxxiii. When rebuilt it stands forever.

Here Jerusalem is called both Zion and tabernacle. Peter calls it a tabernacle, Acts xv. I (Christ) will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and set it up, that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called.

B. C. SIMMONS.

(To Be Continued.)

Motive for the Serving of God.

The following is cut from the Chicago (Daily) *Times-Herald*, and is suggestive of the motive used in popular theology to induce people to serve God:

"When preachers preached hell fire
The men would stay away.
For they had no desire
To wriggle and perspire
All through the holy day—
They didn't care to know
Of horrors down below—
Such preaching left them so
Unstrung, they used to say.

The doctrine of damnation
Is seldom preached to-day;
A higher revelation
Has brought obliteration
To the devil, so they say—
Yet the men decline to go;
What's the use, they want to know,
Since the fires down below
Have been smothered anyway?"

How different is the Divine motive as revealed in God's Holy Book? We find it there recorded that the mainspring of such service is love, and not a cowardly fear of torment. Our God is not a cruel tyrant, who takes pleasure in the torment of sinners. "Beloved let us love one another; for love is of God; and every one that loveth, is begotten of God, and knoweth God. He that loveth not, knoweth not God, for God is love."

Love never springs from slavish fear as its root. The whole plan of this Bible method of salvation, is conceived and born of love.

It is no wonder that popular theology presents false motives for God's service seeing their hope and faith is as false as their motives. Their whole system is false from beginning to end.

Tell me, how can the children of the light have fellowship with such darkness? Are they our brethren in Christ? By no means. Let us be consistent, and not only know our place, but keep it, having our eyes constantly fixed on the blessed hope.

W. H. WILSON.

Building the Church.

I have read somewhere, of how some devout Christians had met for worship at the plain little school-house and how they lingered after service, wondering if they could ever build a house to hold meetings in. It was not thought possible and no plans were made, but the next day a little boy came with a few brick and when asked "What they were for," he said, "For the new meeting-house, we are going to build."

This was the starting point. Others brought bricks, some gave money and some timber, and all worked with a will, till a neat church stood complete on the village square.

That is the way to do things. Set about them in faith. Bring in the brick, pay over the money, wheel the mortar, work with earnest hands.

"For the church we are going to build." It is this child-like faith that we want. There is too much doubting, there are too many "I can't's."

We can! We will! We can pay off the indebtedness. We can send out evangelists. We can rescue orphans. We can send the Bible to the Jew.

It is good to have the privilege. We are happy in that God has chosen us for this blessed work. We have glorious opportunities. No people have ever had such opportunities before. Let us seize them as they fly. "The night cometh when no man can work." How much will you give this year for God? What belongs to him? Thank-offerings beside? Free-will offerings?

What if it is hard times? What if there has no wheat crop been grown? Why has there not? Why has the fly been sent? Why has the frosts of spring destroyed the farmer's hopes? Because God has been robbed of his own.

"Return unto me and I will return unto you saith the Lord of hosts." The returning is to be in this very thing of tithes and offerings. We are "cursed with a curse" as a nation, because we have robbed God.

When we bring all the tithes into the storehouse, he will "rebuke the devourer for our sakes and he shall not destroy the fruits of our ground, neither shall our vines cast their fruit before the time in the field."

S. ROXANA WING.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel, the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Programme.

The following programme has been prepared for the Indiana State Conference to be held near Sidersville.

Thursday, September 6.

7:30 p. m. Opening and Sermon. Appointment of Committee.

Friday, September 7.

9:00 a. m. Business Meeting followed by reports from Churches, Secretary, Evangelists, Ministers, and on tent work. Receiving of new churches into Conference. Unfinished business. Election of officers for the ensuing year.
12:00 m. Basket Dinner.
1:00 p. m. Sermon.
2:15 p. m. Bible Study or Sermon.
7:00 p. m. Social Meeting and Sermon.

Saturday, September 8.

9:00 a. m. Business Meeting, Reports of Committees, New Business. Choosing of Evangelists.
12:00 m. Basket Dinner.
1:00 p. m. Question Box.
2:00 p. m. Sermon.
7:00 p. m. Social Meeting and Sermon.

Sunday, September 9.

9:00 a. m. Sunday School or Social Meeting.
10:10 a. m. Paper.—"When the Son of Man cometh, will he find faith on the earth." Sister Leonard Osborne.
10:30 a. m. Sermon.
12:00 m. Basket Dinner.
1:00 p. m. Services Conducted by the Young People.
2:30 p. m. Communion.
7:00 p. m. Bible Study or Social Meeting.
8:00 p. m. Sermon.

NOTES.

Take your Bible.
Go—Go Thursday—Go to work.
This programme subject to change.
Noon Luncheon at Church each day.
Interest others in Evangelistic work.
See that your past subscription is paid.

Each church is entitled to one delegate for each ten members.

If you can't go indicate what you will do for the State work the coming year.

F. L. AUSTIN.

Editor Restitution:

I left home on the 12th of August for Pleasanton, Kan., where Brothers Myers and Darby were with the tent. I spoke in the tent on Thursday and Friday evenings. Had a good meeting. From here I went to Bosworth, Mo. On Sunday I preached in the Fairview Schoolhouse, near Brother Samuel Hoffmans. Was met with a kind greeting, and a house well filled with anxious listeners. Preached here until Friday, the 20th. While here I baptized two sisters into Christ. On the 21st I spoke in the Christian Church in Bosworth. I left another appointment at this place for Sept. 15th. Scattered ones, take notice and come to our meeting at Bosworth and let us do all the good we can and as little harm. Let us prepare for the coming of the Lord draweth nigh.

Truly as ever in hope of life, when Jesus comes.

JOHN FOORE.

To the Brethren who love the Lord Jesus Christ, in Canada:

Who will be willing to form an association in Canada for the defence and spread of the truth? "In union there is strength." The time is short till the Master will come when we will have to give an account us to how we have used our talents. Will all those who are anxious to work in the Master's service communicate with me, stating what best can be done in their neighborhood to interest people in the truth. Address me at 42 Gloucester St., Toronto, Canada.

DR. A. WALLACE MASON.

Let no one think that a thousand dollar check in favor of the Conference treasurer, from some one, or more, who might see fit to draw the same, would so startle the Conference as to render it inactive. If you wish you may try it and we will report results.

F. L. AUSTIN, Pres.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 5, 1900.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

GIVE heed to the call made by Bro. Austin, and attend the Conference.

IF we are for the truth, we cannot encamp with the enemy, and co-operate with them.

THE Hebrew word *meth* and translated *death*, in the Old Testament, signifies to fail, to faint. Death is consequently a failure or cessation of life, —the cessation of the life of an earthly body.

NO fountain pours forth at the same mouth sweet water and bitter. What matters professions of faith in the gospel of the kingdom if that faith do not develop righteousness and peace and joy in the Holy Spirit?"

"THE seal of God in the forehead is to be impressed in the understanding and affections with the Divine mind or teachings as expressed by Jesus and the apostles, and all the prophets who previously arose in Israel." Rom. vii. 3; ix. 4.

THE burden of Jehovah's message to the world is an invitation to God's kingdom and glory. It was first sent to the Jews, but a sufficient number did not accept it, to answer the necessities of the kingdom; and, therefore, the invitation was graciously extended to people of other nations.

AN article on the Swedish situation declares the Czar meditates a conflict with that country. It is set forth that the Russian military schools are studying Swedish and Norwegian territory, and special stress is laid on the examination of the wars between Sweden and Russia, and procuring of military maps.

IN the Chicago *Tribune* of Sept. 2, is a map with statements compiled concerning Jerusalem in the light of the Zionist movement. It shows Jerusalem as the center of the earth, and states that if the "dream of the Zionists" could be realized that 11000000 Jews would be settled in the Holy land. Also that four lines of railroad pierce that country, and the "quiet valleys echo the hooting of the locomotive whistle."

IT is reported that Lord Roberts has issued a proclamation formally annexing the Transvaal to the dominion of the British crown. Presidents Kruger and Steyn are hastening away, the English have possession of the territory to the Portugese frontier, and it is the general belief that the war is about over, though there may be raiding that will require the presence of a strong force. One thing is favorable for peace—the time of year is come for planting, and the Boers will have to go to work raising crops, and cannot fight and work at the same time.

ON Aug. 27, Sister Hugh W. Barnhill, with her youngest son, Earl, left Plymouth to go to Waterville, Wash., where her husband and another son have been for some months. They expect to make their future home in that country, and while we regret losing them from our local Church and Sunday School, yet we trust their good words and deeds among those left behind will not be lost. To the new friends whom they will meet we recommend them as conscientious, God-fearing people, who can be depended on always to do their part in the service of the Master. Farewell, and may God's blessing attend you.

THE equivalent of the words "No murderer hath eternal life abiding in him," 1 John iv. 15, will be found in the words of the previous verse, "he that loveth not his brother abideth in death." That is, as we understand it, a man's continuance in a brother-hating, and therefore murderous state of mind will at last lose him the kingdom, and all possibility of eternal life. Paul classes murder with envy, heresy and drunkenness, as representing states of mind that exclude from the kingdom unless repented of. "The sin unto death" is the blasphemy against the Holy Spirit illustrated in the Jewish attribution of the wonderful works which Christ did, to the mythical power of Beelzebub.

SAID Jesus—"O fools and slow of heart to believe all that the prophets have spoken!" Is there an intimation here that they had an understanding of the truth and gave intellectual assent to it, but that heart-belief was wanting? Or, were they so thoughtless and inconsiderate as to pay no attention to matters relating to their everlasting interests? In either case it would be equally fatal. Now, as then, men and women fritter away time and talents and means for things that perish with the using, to the neglect of the incorruptible crown offered without money or without price. Our heart goes out in love and sympathy to our blessed Lord as we read his sorrowful lament, —"Ye will not come unto me, that ye might have life." How often are we turned away from when out of the cup of salvation we offer water of life!

IN China matters are very much mixed. After getting possession of Pekin the question of restoring order and establishing a government, came up for consideration. There being no Chinese government in view there is no one to treat with who is vested with authority. The Czar has proposed to the powers that all foreigners withdraw from Pekin and allow the Chinese to restore order and set up a government, Li Hung Chang to be the one to deal with. This proposition seemed to be so fair it met with favor from the United States; but the other powers did not regard it as feasable, and the concert of action is again broken. Jealousy makes them suspicious that the Czar is playing a double part. His troops are still pressing on and occupying different points in Manchuria, and he now has well nigh the entire province occupied. It is not at all likely if the foreigners leave Pekin and establish themselves at Tsin Tsin pending final settlement of the question, that Russia will withdraw her forces from Manchuria. So that England and Japan are both quite likely to oppose the yielding of a point that gives Russia the advantage. American officials are willing to take Russia as acting honorably, but judging by her history, we cannot help being of the opinion that if Russia aids China it will be only at China's expense finally. It is well to remember that the Northern Bear never befriends any one—except for a consideration. Some of the powers have learned this, but the United States is slow to realize it. We can only watch the development of affairs, and see the unfolding of the plan of God.

Conscience.

"Conscience has furnished a theme for discussion by thousands from different points of view—philosophers, theologians, scholastics, rationalists, skeptics and evolutionists have attempted to define it, and have given definitions as widely different as their schools of belief or thought. Its relation to the mind has constituted the chief ground of dispute. Many seem to teach that conscience represents a faculty in man that discerns the right or wrong of actions. We do not think that conscience holds any such office. We do not understand that conscience is a knowing faculty at all, and therefore it cannot discern the right or the wrong of actions. It might be objected here that the Scriptures use the word as if we were expected to obey it, and that that fact must militate against our position. We do not think so.

We hold that the conscience incites one to do what is *believed* to be right. A person being taught that such and such things are right, and that such and such things are wrong, conscience bids that person to do what is believed to be right, and not to do what is believed to be wrong. But all must allow that a person may be wrongly educated, and therefore may believe that wrong is right, and right is wrong.

Conscience, as we understand it, takes its cue from the intellect and urges one to do what he has been told is right; if that be correct, all can see that conscience of itself, is far from being a safe guide for our conduct. Our readers will be conversant with the fact that the same Paul who lived in all good conscience before God while persecuting the saints of God, also lived in all good conscience before God a little later, as one of the class which he labored night and day to exterminate; and not only that, but labored more than any one else to call others to saintship. In a word the same conscience impelled him to pursue two opposite courses of conduct. His intellect having been enlightened he discovered that he had been making a grand mistake, and this led him to cry out, "Lord, what wilt thou have me to do?" Being told what to do, he at once did it.

The lesson for us, in view of this example is, to be sure, as children of adoption—son and daughters of the Lord God Almighty to ascertain what the will of the Lord is, and what the commandments of Jesus are, and then we can give conscience full play, and our acceptance will be assured.

Conscientiousness enables those in whom it is strongly developed, to be just in judging of the conduct, opinions and talents of others. They are scrupulous in the performance of promises; and when they make mistakes that subject them to criticism, they are as ready to condemn themselves as others, who may be guilty of similar errors. Great crimes have grown out of good intentions. Even veneration for God and the Bible have prompted wrong doing and brought people to greater crimes than a mistaken sense of duty. Morbidly excited religious feelings have frequently led to murder. And the most sanguinary pages of history are those that record the religious wars of nations, and the persecutions of religious zealots.

At first thought we would be inclined to ascribe downright insanity to Spanish inquisitors, and English authorities who counselled the horrible outrages against the Scottish covenanters, but they were not insane in the proper sense, but, fired with zeal in behalf of their faith, it was deemed commendable by vast numbers of people.

Brothers and Sisters, in the Anointed One, let us praise and magnify the Lord for having found the Key of truth, which enables us to regulate and balance the faculty under consideration,—and then praise and magnify him more, by the diligent use of it." Amen.

"Antipas" vs "Satan."

"Dear Brother Joblin:

I would be greatly obliged to you if you could find time to tell us through THE RESTITUTION what the Word "Antipas" means, and also what sort of a Satan it was that lived at Pergamos in the apostle John's day? Rev. ii. 3." J. S.

In reply to the above we would say, —We are obliged to get our ideas from the words used, and the connection in which they occur; and, proceeding upon that principle, we find that Antipas means "against all." This was the appropriate name of one who stood as a faithful witness for God till it cost him his life,—he was faithful unto death, and is entitled to the promised crown of life. Why he was singled out from the church at Pergamos which never denied the faith or let go the name they had taken, does not appear; but we think it safe to conclude that it was intended to strike terror into the hearts of that community, by way of warning of a like fate.

It will be seen by the 9th verse that there existed in those early days even, some who called themselves Jews, but were not. This is not said of natural descendants of Abraham.

Natural children of that patriarch could be nothing else but natural children of him. But they were not what Paul calls Jews inwardly, (Rom. ii. 29,) they were not Abraham's seed faithwise by the putting on of Christ, Gal. iii. 29, and hence became a bitter opposer of those who witnessed for God faithfully; they were the adversaries of those who stood for the truth as it is in Jesus. Their synagogue was a synagogue of adversaries, and that furnishes the meaning of the word satan.

The words "my faithful witness," show that those composing the synagogue of satan, and saying they were Jews, had partly accepted the gospel of Christ and considered themselves Christian, but they did not witness faithfully; and the Spirit regarded them as satans,—i. e., adversaries, and when the pagans pressed them hard they saved their lives by denying the faith.

No one at all intelligent in the truth will deny that the adversaries of apostolic times are abundantly represented in ours. We claim to be the antipas Christians of the last days; we are really against all human inventions that to any degree detract from, or dispense with faith in the covenants of promise to the fathers of the Hebrew nation. Let us beware of the blinding, bewildering fog that is palmed off for gospel on our every hand. As surely as we have the Word of the Spirit, only the gospel of the Anointed Jesus has power to save. "Sincerity will save," is never found in the book of God.

Paul After the Flesh and After the Spirit.

After the flesh Paul could say,—"In me, that is in my flesh, dwelleth no good thing." As regards his knowledge of the law, and his honorable character and ancestry as a Jew, Paul was "not a whit behind the very chiefest apostle." But he only referred to his standing in Moses when compelled by boastful detractors whose sole glorying was after the flesh. In all things constituting natural advantage Paul had equal ground for boasting with any, if he had been so-minded. That it was far from his mind, apart from the compulsory circumstances referred to, is evidenced by his parenthetical interlarding of such references with the exclamations, "I speak foolishly, "I speak as a fool." The Paul he glorified in was not the flesh-proud Paul of Pharisaic genealogy, but the patter-Paul who had obtained mercy of the Lord, and such abundant revelations—"of such an one," says he, "I will glory."

PAUL AFTER THE FLESH.

1. Born in Tarsus (hence "free-born.")
2. Circumcised the eighth day.
3. Of the stock of Israel.
4. Of the tribe of Benjamin.
5. An Hebrew of the Hebrews.
6. Brought up at Jerusalem.
7. Brought up at the feet of Gamaliel.
8. A Pharisee (taught according to the perfect manner of the law.)
9. A zealous persecutor of the church.
10. Blameless—as touching righteousness of the law. Acts xxii; Phil. iii.

PAUL AFTER THE SPIRIT.

1. Five times received forty stripes, (save one.)
2. Three beaten with rods.
3. Once stoned.
4. Thrice suffered ship-wreck.
5. A night and a day in the deep.
6. In journeyings often.
7. In perils of waters.
8. In perils of robbers.
9. In perils by countrymen.
10. In perils by heathen.
11. In perils in the city.
12. In perils in the wilderness.
13. In perils in the sea.
14. In perils among false brethren.
15. In weariness and painfulness.
16. In watchings often.
17. In cold and nakedness.
18. Daily care of all the churches. 2 Cor. xi.

Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

IT is estimated that the cost of sending ships to China, with the land forces, and all expenses of maintaining them there, will reach over $15,000,000.

Churches in Indiana.

Do not forget, nor neglect, nor refuse to appoint delegates for the Conference Sept. 6. Remember, one delegate for every ten members. Please divide the power of delegates among as many people as you can. Also, see that you appoint delegates who will attend the meeting. Remember, September 6.

F. L. AUSTIN, Pres.

Song of Praise.

Our bountiful Father thy name we will praise,
For mercies and blessings that hallow our days.
We'll talk of thy love in the gift of thy Son,
And the life-giving hope through the crucified One.

We'll sing of the Savior who now is above,
And joy in his mercy and goodness and love.
We'll speak of the hope to the faithful he gave,
And how he the chiefest of sinners can save.

We'll sing of his word and his spirit to bless,
And guide in the way of salvation and peace.
We'll talk of his power to save and restore,
And cleanse from all sin, and give life evermore.

We'll sing of the spirit of love he has given,
To strengthen and cheer, as a foretaste of heaven.
We'll joy in the ransom he purchased and gave,
To rescue the fallen from sin and the grave.

We'll sing of his glorious coming again,
To gather his saints in his kingdom to reign.
We'll hail the glad day when oppression shall cease,
And the world shall be blessed with the gospel of peace.

We'll sing of the City whose God is its light,
Where there is no sorrow nor darkness nor night.
We'll talk of life's tree and the river that flows
And the deserts that blossom and bloom as the rose.

B. C. SIMMONS.

Selections.

Without an Answer.

In an address some time ago, the late Dr. George P. Hays told a story of an old German in Pennsylvania who, meeting a young infidel who was to speak at the schoolhouse in the evening, said: "Is you de young man vot iss to schpeak dis ebening?" "Yes sir; I am." "Vell, vot you schpeak aboudt?" "My subject, sir, is this: 'Resolved, That I will never believe anything that I do not understand.'" "Oh my! is dot id? Vell, now, you shoost take von leedle egg-sample. Der, you see dot field, my pasture ober dere? Now, my horse he eat der grass und it comes up all hair ober hees pack. Den my sheep he eat shoost der same grass, und id grows vool all ober him. Und now, vot you dink? My goose he eat der grass too, und sure's I tell you, it comes up all ober him fedders. You understand dot, do you? Heigh!"

"The Honest Truth."

Some persons pride themselves on being blunt, or as they call it, "honest;" but very blunt people do little good to others, and get little love to themselves. The Scriptures recommend gentleness and kindness. There is nothing in all this world of ours half so mean as a vindictive and malignant disposition. Yet many Christians gratify this spirit, and deceive themselves with the idea that they are rebuking sin. Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in the church what a very witty and sarcastic person is in society, or what tell-tale is in school, and approximate very closely to that class which the apostle terms "busybodies in other men's matters." Such Christians, in time come to be regarded as nuisances in society, constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.

Vital Questions.

1. If only one-tenth of our income belongs to the Lord, to whom belongs the nine-tenths and also the capital stock?

2. Have we any capital to do business with, except what was loaned to us by the Giver of all good?

3. Whose is all the silver and the gold, and also the cattle upon a thousand hills? Psa. l. 10, 12.

4. Have not we ourselves been bought with a price, even the precious blood (life) of the Son of God?

5. Did not this purchase include all our chattels, mortgages, bank stock and other property, and cover even our talents and every thing that we possess?

6. If so, have we any right to use one dollar without asking the wish of him who has purchased us, and to whom we are glad to confess before men that we belong?

7. How can God's professed people who by their own acknowledgement are poverty-stricken and have nothing that they can truly call their own —how can they recklessly use for selfish purposes what belongs to another?

God, help thy people, in these perilous times, that they may be faithful stewards in the use of their Lord's money; and at last may hear him say to them, "Well done, good and faithful servant."

Lay Aside Every Weight.

This means that Christians should remove all which would obstruct progress in the Christain course. The weight is not the same thing in all persons. In one, it may be pride; in another, vanity; in another, a violent and ungovernable temper; in another, a heavy-laden, insensible heart; in another, some improper and unholy attachment. Some persons would make much more progress if they would disencumber themselves of the heavy weight of gold which they endeavor to carry with them. Even a feather or a ring may become such a weight that they never will make much progress towards the prize. The thing that you cling to; the sin that besets you; the temptation that ensnares you—these are the things to be laid aside if we are to run with patience the race that is set before us.

Of all human frailties there are none so base as ingratitude, none so infamous as to return evil for good—to debase the purest friendship extended to us by life-long friends.

Faith Increased by Use.

God feeds our faith as fast as we use it. Faith is not directly the gift of God. "Faith cometh by hearing, and hearing by the Word of God." It is not faith, but salvation by faith that is said to be the gift of God in Eph. ii. 8. It was because of the Word of God spoken by Elijah that the widow of Zarephath believed that she and her boy should be supported. It is because of the Word of God that we believe that our sins are forgiven.

Though God does not directly give us faith, it will increase as we use it. As in the case of the widow's meal and oil there will never be a lack so long as we go on using what we have. There are people who are religiously inclined who have doubts as to certain portions of the Bible. Particular teachings or miracles they cannot readily accept. But let such persons use the faith they possess, let them carry it out in holy living, their faith will be fed and the truths which they have received and acted upon in faith will so expand as to take in other truths which they could not at first accept. Let them pray, so far as they believe in prayer, and their faith will so increase in time that it will embrace all truth. There may at first be no felt need of some things in the Scriptures that will just meet the wants of a later time. Faith will then grasp them, if it has not been weakened by inactivity. As with the blind man who was given his sight by the Savior, things may not be clearly discerned at first. But the use of the faith already possessed will lead to clearness of vision. Some fail to have faith in Christ because they do not use the faith they have. Many a poor sinner might have Christ clearly presented to him as an all sufficient Savior if he would take the steps toward Christ in which he already believes. Skeptics who have doubted even the existence of God, on honestly seeking him in prayer, have been convinced of his presence and convicted of their own selfishness and guilt. Let any man act on the faith he has, it will increase. God is not afar off. If we want him, if we want to draw nearer him, by using the faith we have it will enlarge, and from day to day, and from year to year the barrel of meal shall waste not, neither will the cruse of oil fail. Our faith shall be abundantly fed as we grasp the fulfillment of the greatest promises of God. Beyond are many rich blessings. By faith we may have them. One step more in faith may lead us to the very richest experiences. A child cannot see all the benefits of an education when he is first sent to school. As he pursues his studies there are always studies ahead that he does not understand. No matter how he advances, in continuing his studies he must go step by step in faith. He can not know any faster than he learns. If he should go on forever there would be something more to learn. So it is in the Christian life. All must begin with the alphabet or with elemental truths. They cannot know all that is ahead of them from the beginning. They must proceed by faith, and their faith will increase as they advance. They will have faith as fast as they need it. "First the blade, then the ear, then the full corn in the ear."—*Morning Star.*

True Riches Amidst Poverty.

An aged man was sitting before the embers of an almshouse. He was very deaf, and every limb shook with palsy. Deeply poor was he.

"What are you now doing?" said a friend who called upon him.

"Waiting, sir."

"And for what?" asked his friend.

"For the coming of my Lord."

"What makes you wish for his coming?"

"Because, sir, I expect great things then. He has promised that when he shall appear he will give a crown of righteousness to all who love him."

"On what foundation do you rest for such a hope?" again questioned his friend.

Rubbing and putting on his spectacles, he read: "Therefore, being justified by faith," etc. Rom. v. 1, 2. Happy old man! so poor in this world's goods, yet so rich in faith.

There is many a Christian who feels the irksomeness of the duties of life, and feels his spirit revolting from them. To get up every morning with a firm resolve to find pleasures in those duties, and to do them well, and finish the work which God has given us to do, that is to drink Christ's cup.

As well find a living man without breath, as a living Christian without prayer.

Poetry.

The Last Gathering.

Ocean and earth restore
All that your arms entomb!
From every distant shore,
Come to the gathering—come!

Sages of days gone by,
Long mouldering in the tomb,
Haste to the realms in light.
Come to the gathering—come!

Warrior with laurelled brow,
Who fixed a nation's doom,
Come to the judgment now,
Come to the gathering—come!

Maiden with lips of rose,
And brow of purest stone,
Haste from thy long repose,
Come to the gathering—come!

Bright was thy dark eye's gleam,
Fair was thy cheek of bloom,
Again those charms shall beam!
Come to the gathering—come!

Mourner with tearful eye,
Haste to thy long-sought home;
A peaceful rest is nigh!
Come to the gathering—come!

Loved ones of days gone by,
Haste from the grave's cold gloom,
Again we meet on high!
Come to the gathering—come!

Ocean and earth, restore
All that your arms entomb!
My clods from every shore,
Come to the gathering—come!

Communicated.

Strong Faith.

No faith, little faith, and strong in faith, are Bible phrases. On more than one occasion Jesus upbraided his disciples for having "little faith." On the other hand wherever he found strong faith he freely commended it, though found in a Roman centurion. Matt. viii. 10.

His disciples lacked the faith or trust adequate to the emergency of the hour. When the storm had lashed the Galilean sea into fury they imagined that they were about to perish though the Master was abroad.

There must have been reasonable grounds for the exercise of the faith Jesus demanded, and on which to base his rebuke; for such he intended his words to be. They surely had seen some displays of his power in miracles wrought prior to this point of time in his ministry. He had turned water into wine at Cana. Could calm the winds and still the surging sea. How could they imagine, even though Jesus lay asleep in the hinder part of the ship that they all were going to the bottom, including this prophet like unto Moses. Such a fate would have proved disastrous to the plan unfolded by the personal ministry of our Lord, abetted by the service of these same disciples.

STRONG IN FAITH.

Abraham appears before us on the inspired page as a notable example of this. It was the exercise of strong faith by him in God's promises that has won the admiration of Bible readers and expositors in all ages since his call to the high and holy destiny of becoming the father of a posterity numerous as the stars of heaven and the sands upon the sea-shore.

Paul bears witness to his faith in these words: "He staggared not at the promise of God through unbelief; but was strong in faith, giving glory to God." Rom. iv. 20.

A law of nature—of man's and woman's constitutions would seem to bar the possibility of the birth of a child at the advanced ages of the faithful pair. The promise and this, humanly speaking, immutable law were in conflict. Will the notion that law is supreme in this matter settle the question? It would today with the infidel; and quite as true with many bright lights (?) that adorn the American pulpit. Many a learned man in clerical cloth eulogizes the faith of Abraham while stumbling over the miracles of Jesus. The great Creator who subjected all nature to the control of law made the promise that the aged patriarch should have an heir in whom his (Abraham's) seed should be called. What was law to the unscientific mind of this father of the faithful He had gone out of the land of Ur of the Chaldees and from his father's house, on the ground of faith! Many today would say "he went it blindly;" and this is true in a sense. "And he went out, not knowing whither he went." Heb. xi. 8.

He journeyed over an unfrequented road. Some things above and beyond the realm of natural laws had fallen to the lot of his experience. He knew that according to nature he was as good as dead. Heb. xi. 12.

"Though he regarded his own body deadened.....he did not dispute against the promise of God." Diaglott. He did not reason about the impossibility of fulfillment. He believed God and entertained no fears that all nature would become chaotic if something should occur in a sphere where science can not even now push her investigations. This Abrahamic faith is the kind that pleases God. The professed faith in the Word of God that haggles, and doubts, and questions when called upon to consider the supernatural as a part of God's revelation to men as belonging essentially to the great scheme of redemption, is no faith at all. Saving faith is strong faith; and strong because it accepts the seemingly impossible on the bare promise of God. To those who deny that miracles were wrought in the past, alleging as a reason that none are wrought today, the future is an utter blank, and all such, like Hobbs must say, at the close of life, "We take a leap in the dark." And what better is the condition of the man in the pulpit, titled D. D; or the man occupying the professor's chair of theology in some great college, who doubts or denies the inspiration of whole chapters and books of the Bible, and styles, as big fish stories, certain miraculous occurrences found therein? The faith (?) of this class of men is the shallowest pretense, parade it as they may, under imposing and pompous titles.

In the midst of infidelity and scepticism there is, thank God, a simple minded people entertaining the faith of Abraham; believing that in times long past when God was inspiring men to speak and write his Word marvelous things were performed such as giving sight to the blind, hearing to the deaf, strength to the weak, steadiness to palsied nerves and life to the dead—climaxing the long list of miracles and wonders by raising his Son from the dead and exalting him to his right hand in the heavens. They also believe that this same highly exalted and glorified Son is coming to earth in person, that at this grand epoch in the history of redemption is to be wrought a miracle at which angels may well wonder, the resurrection of the righteous dead and their immortalization, and the change of the living remnant to a condition of incorruptibility. The supernatural on a prodigious scale is what this people of Abrahamic faith believe in, expect to witness, and the result of which, they hope to share.

"Jesus is coming, O blessed the thought
Well may the soul unto rapture be wrought
After the sorrow, the woe and the tears
We shall be like him when Jesus appears."

JOHN L. WINCE.

How I Read Matt. xxv. No. 1.

This chapter is divided into three sections; each section with its lesson and application, placed on record partly in parable and partly in literal language. And for the instruction of the disciples during the Lord's absence. And is, as it were, a synopsis of Scripture teaching according to the prophetic records, and each section with its distinctive characteristics. The first, relating to Israelism at this particular time. The period between the Lord's presence as a thief, and immediately before his public manifestation in Jerusalem. The first word of this chapter is the key to open up the first section. The "then" takes its significance from the last verse of chapter xxiv., and winds up with the admonition verse 13. The thoughtless virgins lost their opportunity, and therefore it becomes the disciple to watch and utilize his opportunity, which means, be on the alert all the time, not knowing the day nor the hour when the Son of Man cometh.

The second section is an elaboration of the admonition of verse 13, and has an individual application, appropriate to a long period of time in which grave responsibilities are incurred on the part of servants of Christ, during his absence, in the management and disposition of his goods—"Not walking in craftiness, nor handling the Word of God deceitfully." Utility according to the ability. Otherwise "unprofitable," as in verse 29. The third section—from verse 31 to verse 46 refers to the nations outside of Israel, and whose standing depends at this particular time upon their previous attitude, as nations toward Israel during their dispersion.

Our reading of this chapter calls for abundant quotations from the Old Covenant Scriptures, and to which we do well to take heed, as to a light shining in a dark place. Because, as Peter wrote: "We have not followed cunningly devised fables when we made known to you the power and presence of our Lord Jesus Christ."

"Behold he cometh with the clouds, and every eye shall see him, and they who pierced him, and all the tribes of the land shall mourn on account of him." Rev. i. 7.

For clouds, consult 1 Thes. iv. 17 and Heb. xii. 1, "Taken away in the air in clouds to a meeting with the Lord"—"a cloud of witnesses" as is the usage. Clouds of attendants, when he makes his public entry into Jerusalem.

His coming as a thief, and settlement with his servants, as recorded in the preceding context, having been completed: "Then" the order is, the unfolding of the things associated with his apocalypse, or public manifestation, with a view to planting his authority on the Mount Zion in Jerusalem. "The kingdom of heaven," at some time long or short, between his presence as a thief, and his public revelation may be compared in oriental imagery, to "ten virgins who took their lamps and went forth to meet the bridegroom." "Then" refers to a period rather than to a point of time. Sometime during this period—the bridegroom being away from home, and expected to return with his bride; the virgins, according to previous arrangement, intend to meet him and his party some distance away from his residence; where it is understood that all necessary preparations have already been made for his reception. "While the bridegroom tarried, they all slumbered and slept." And while in this state they were aroused from sleep by a cry at midnight: "Behold the bridegroom, come ye forth to meet him." ("Come" instead of "go" is considered the better reading) "While the thoughtless virgins went to buy oil, the bridegroom came, and they that were ready went in with him to the marriage feast; and the door was shut. And, addressing the disciples, he said—verse 13. "Watch therefore, for ye know neither the day nor the hour in which the Son of Man cometh." In this particular they were admonished to be always on the watch and make the most of their opportunity, and not be unprepared as the virgins who found themselves without oil in their lamps when most needed. And just here is wherein the difference lay. An illuminated reception on the one hand and darkness, amounting to no reception at all on the other.

In harmony with the parable teaching of our Lord, and for the purpose of identification; we consult Psa. xlv. read the whole Psalm and study its contents in the light of prophetic teaching with reference to the apocalypse of the Lord and Savior. The Author's heart is bubbling over with matter concerning the King, who is blessed forever on account of his splendid characteristics. Compare verse 3 with Rev. xix. 11, 15, 16. "Gird thy sword upon thy thigh, O mighty One." "In righteousness doth he judge and make war." He has to fight his way from the south, through disaffected provinces; Edom, Moab and the children of Ammon prostrate themselves before him. Verse 5 and Is. xi. 14 compared with Dan. xi. 41. The duration of his throne and the character of his rule. Verse 6, and the reason verse 8 as being descriptive of a bridegroom's preparation for the things involved in the coming ceremonial. The appearance of the queenly bride to be. The most precious and costly clothing, elaborately embroidered with tissue of gold interwoven with needle work, for glory and beauty. 13, 14. Advice to the queen, addressed as "daughter" by one not the king, with reference to her attitude and state of mind in relation to the king—"For he is thy Lord." Compare verse 12, with reference to the daughter of Tyre, with Psa. lxxii. 10, 11. Read the whole Psalm. "The king's daughter is all glorious within the palace. The term "daughter" is in keeping with all the circumstances of her development and new relations —verse 13. The representations of future things, though clothed in oriental imagery, does not come up to the real state of affairs, in relation to the glory of the kingdom, and the royalties thereof, as depicted in the Holy Scriptures. Here we have the King, bride and her virgin companions—verses 14, 15. These are presented to the King with gladness and rejoicing, and "they shall enter into the palace of the king," as intimate friends of the bridegroom and bride. Compare with Matt. xxv. 10, and Rev. xix. 7, 8, 9. Here we have the Lamb, the bride and the invited guests; a happy company filled with joy and gladness. Having in mind former afflictions and the glorious prospect before them.

These invited ones associate with bride and bridegroom on intimate terms; they are related to the royalties as [illegible] people. They are nearer the [illegible] others—"A first-fruits [illegible] and the Lamb: as it is written, [illegible] sanctified to the Lord the first-fruits of his increase." Jer. xl. 3; [illegible] xiv. 4.

Jesus announced the "acceptable year of the Lord" as recorded—Isa. lxi. 2. When the Lord "will comfort those who mourn in Zion, and give them beauty for, or instead of sackcloth and ashes—the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord for glory." Compare Jer. xxxi. 12-14.

There will be a people in Jerusalem and surrounding country who will be looking for the Messiah, and many of them will be sufficiently enlightened to give him a hearty and honorable welcome. And with manifestations of true repentance proclaim: "Blessed he who cometh in the name of the Lord." Matt. xxiii. 39. Many of the prophecies will be in process of fulfilment during [illegible] Compare Isa. li. 11, 12, 22 and lvi. 7 and ix. 8, 12, 19-21 and compare Isa. lxi. 6 with lxvi. 22, which places the nation of Israel in a priestly relation, mediatorially affecting other nations, and as already referred to, Matthew must be studied from an Israelitish point of view.

The "companions" of the "king's daughter" will agree with the invited ones to the "Marriage Supper of the Lamb;" and the "wise virgins" of Matthew xxv. 2. Being a little lower in rank and nature, yet fit associates as ladies in waiting upon her majesty, the queen. They are on intimate terms to the degree that they are welcomed to the king's palace and the festivities of the occasion. The approved Israelitish nation will stand related to the royalties of the heavens, in the epoch of the regeneration, as no other nation will. They will occupy a mid-heaven relation: having the heavenlies above them and the earthlies below them, but themselves identified with neither. For as the new heavens and the new earth which I will make shall remain before me, saith the Lord; so shall your seed and your name continue." Isa. lxvi. 22. The comparison is, as to the duration; as the new heavens continue so does Israel continue. But Israel is not the new heaven. And the same is said as compared with the new earth. And therefore the position of Israel will be mediatorial, as mentioned in relation to the "first-fruits." In reading Matt. xxv. 14 we leave out the supplied words. It is not said that the kingdom of heaven is like the parable here introduced. The lesson is to the Lord's servants to whom are committed the Lord's goods to profit withal. "Having the treasure in earthen vessels." For, as a man traveling to a far country, calleth his own servants, and delivereth to them his goods." (14) And after a long time the lord of those servants cometh and reckoneth with them." This is an individual affair, in which each one gives account of his stewardship, and receive from the Master according as he has been faithful or unfaithful, as recorded in chap. xxiv. 45-51. When the Son of Man comes in his glory—this is not the time when he comes to settle with his servants. This judicial settlement has already been made, and the subjects thereof appointed their respective portions according to their works. Reference above. His coming in glory is a public affair—his apocalypse—heralded with the announcement, "Behold the Bridegroom." When he cometh—then he sits upon his glorious throne. The establishment of his authority upon Mount Zion having been accomplished, and acknowledged by the great powers. The next in order (verse 32) is the gathering of the nations in the valley of Jehoshophat. Joel iii. 2, 11, 12. For there he will sit to judge the nations and according to the verdict in the case he will separate the nations one from another, as a shepherd divideth the sheep from the goats—this comparison thrown in as an apt illustration.

The sheep, according to the comparison in the context represent the approved nations, who will be joined to the Lord. Zech. xi. 11. But the goats, on the other hand, represent the unapproved nations, at the time when Judah will be made the Lord's "goodly horse in the battle." Zech. x. 3. And this approval or disapproval as the case may be, depends upon the treatment which the King's brethren receive at the hands of these nations. "When the Most High divided to the nations their inheritance: when he separated the sons of Adam he set the boundaries of the peoples, according to the number of the children of Israel." Deut. xxxii. 8. Compare with Acts xvii. 26.

"Come ye blessed of my Father inherit the kingdom prepared for you from the founding of a world. Verse 34. And after this invitation, gives reasons for the invitation and blessing, agreeable to the promise made to Abraham four hundred and thirty years before the law from Sinai. When the approved nations were doing good to the king's brethren, they did not know that they were doing service to the glorified Jesus. The unapproved also were not aware that they were refusing service to Jesus when refusing to do good to Jesus' brethren. Hence the sentence: "Depart from me, ye cursed, into the fire pertaining to the age." This is the only charge laid against them.

We put the teaching of Jesus well to the front because he was anointed to preach—was sent to the lost sheep of the house of Israel, and not to the Gentiles, and his directions to the Apostles were "Go not into the way of the Gentiles, and into any city of the Samaritans enter thou not." The approved nations here spoken of are not to be compared with the nations of the present age. Their standing with the Lord is harmonious, while that of the unapproved are adverse to the divine purpose. The approved observe the terms of the mid-heaven message. Rev. xiv. 7, with a view to the worship of chap. xv. 4. Read these two passages in the order referred to, and then read Zech. ii. 11, Having become joined to the Lord, by becoming his people—they worship him, as it is written. All the nations will not be cast into the age fire. But as affirmed, the sheep nations are to inherit the prepared kingdom. And in view of this possession Abraham was, in promise, constituted father of a multitude of nations, left over to be blessed in him and in his seed. The Lord said to Moses, (Ex. xix. 5) "All the earth is mine." And Deut. xxxii. 8, 9. He gives the nations allotments of the earth's territory, according to the number of the children of Israel. The Lord's portion is his people, Jacob is the lot of his inheritance." But the adversary usurped the Lord's portion and squatted upon his land, as it is this day. But the "hope of Israel," and the Abrahamic promises demand the expulsion of the "unspeakable Turk" from the Abrahamic territory, as it is written, Matt. xiii. 41, in order to the restoration and reconstruction of the Holy Land, in the age and beyond.

C. W. TOMKINS.

(To be continued.)

Short Sermons. No. 4.

But the gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23. Eternal or endless life is not a human heritage or given at birth—that is a fiction of human origin, but it is all divine, and one of God's best gifts to man, and comes through his beloved Son who is the way, the truth and the life. Life and immortality was brought to light through the gospel. Aside from the gospel all is dark, all is lost. The Christian who becomes such by believing and obeying the gospel God's motive power unto salvation is seeking for glory, honor and immortality, and will in due time receive this eternal life which God who cannot lie has promised. Christians have it now by promise, and will have it in fact when Christ who is our Life-Giver returns to earth his reward with him. Then the sleeping saints will awake in God's likeness and be satisfied, and the living saints be clothed with immortality and die no more. Jesus says, I am come that they might have life and have it more abundantly, that is eternal life. His mission was in vain if all are in possession of immortal life. How did they get it? Tell me if you can. Remember that Jesus is the Life-Giver, and that eternal life is God's gift to man through our Lord Jesus Christ, who says "ye will not come to me that ye might have life," and why? Simply because they had been misled and made to believe they already had eternal life. See John v. 39.

T. E. ADAMS.

Excursion to Fort Wayne via Pennsylvania Lines, September 9th, 10th, 11th and 12th, for National Encampment, Union Veteran Legion, excursion tickets will be sold to Fort Wayne via Pennsylvania Lines, good returning until Tuesday, September 18th.

Excursions to Ft. Wayne via Pennsylvania lines, Sept. 17 to 21 inclusive. Tickets good returning until Sept 22.

Bethany and Sister in Ind. Iowa.

Our Conference is called for Hillsburg, in Clinton Co., Sept. 6. to 9. We should make this the occasion for *conferring* upon the GREATEST QUESTIONS OF THE DAY., viz:—How can we make our calling and election sure, and how can we lead neighbor and friend into God's glorious truth? Now must we again confer upon these questions without your presence or assistance? Stop! Think! You do not realize the importance of the question. It is, How shall we let our light shine effectively amidst a crooked and perverse generation? It is, How shall we walk that we shall not be classed "Ye workers of iniquity," at the setting up of the kingdom? Are you satisfied with your record? Some have been giving the best they have to the cause of truth. The best of talent, the best of life, while others have been accumulating, or trying unsuccessfully, to accumulate wealth, ease, or worldly preferment. Which side are you on? Have you done your best? Listen! Less than half the number of those who profess to LOVE GOD'S TRUTH, are in the habit of assisting in efforts to spread that loved truth through an evangelist, while a still smaller per cent let themselves be seen at the conferences.

Now what I wish to propound is, Will you be present with us September 6.

WE NEED your presence.
WE NEED your suggestions.
WE NEED your influence.
WE NEED your money.
COME with love.
COME with prayer.
COME with action.
COME with liberality.

The first business meeting will be held early Friday morning, so COME Thursday. PLEASE COME.

Earnestly,
F. L. AUSPIN, Pres.

P. S. Should you be unable to attend kindly write, not forgetting to mention how generous you will be toward the gospel you love.

F. L. A.

Obituary.

Norville Beall Wilson died at his home in Mt. Sterling, Ill., Aug. 27, 1900, after suffering several years of diabetis, which caused his death. N. B. Wilson was born in Brown County, Ill., August 7, 1852, where he lived until grown, from which place he went to Scott County, Ill., where he engaged in the manufacture of stone ware. He was married to Miss Mary Belle Clark of Winchester, Ill., Oct. 9th, 1878. After his wife's death April 8, 1895, he moved to Mt. Sterling, Ill. Deceased leaves four children, two boys and two girls, three brothers and two sisters, besides a host of friends to mourn his early death. N. B. Wilson united with the Church in Ripley, Ill., this summer and was baptized by Elder D. M. Hudler. Funeral services were conducted from M. E. Church by Elder D. M. Hudler. The last words I heard my brother say were, "I am not afraid to die."

T. M. WILSON.

George W. Murwin was born in Thomson, Delaware Co., N. Y., Aug. 6, 1829, died at his home farm in Regalton, Berrien Co., Mich, Aug. 21, 1900. Moved with his parents to Trumbull Co., Ohio, when 7 years old; when 11 years old he moved to Ashtabula Co., where he remained until he was 38 years of age. Was baptized by L. H. Chase in 1860, in Saybrook township, into the all-saving name; moved to Berrien Co., Mich., in 1868, and he resided on the same farm until his death. He has left a wife and five children, besides many relatives and friends whose hearts are made sad, for the cycle of death has cut down our dear one and grief hangs over us like a cloud. The funeral was conducted by Eld. John King, who read from St. John xiv. 1-7, with prayer and singing and a few remarks. The beautiful burial service written by J. F. Wagoner in 1892 and published in RESTITUTION was read at the grave, after which the beautiful casket, covered with flowers, was lowered into the grave, and our dear one sleeps until Jesus calls. The funeral was conducted according to his expressed wish and desire.

WELTHA MURWIN.

Excursions to Richmond, Va., via Pennsylvania Lines, September 13th, 14th, 15th and 16th, for Sovereign Grand Lodge I. O. O. F. Convention, excursion tickets will be sold to Richmond, Virginia, via Pennsylvania Lines, good returning Tuesday, September 25th, inclusive.

Will you help us by getting one or two New Subscribers?

Conferences.

The fourth Annual Conference of the Church of God for Missouri and Kansas will be held in Chelsea Park, Kansas City, Kansas, from Sept. 1st to 10th, 1900. Our tent will be pitched on the ground and meeting begun one week in advance, Aug. 25th, and the business of the Conference will be called at 10 o'clock on the morning of Sept. 1.

A number of speaking brethren from abroad will be in attendance. A general gathering of brethren is desired and expected. A sufficient number of small living tents will be pitched to accommodate all who may attend. Let all come prepared with bedding sufficient for their own use. Board at a very small figure not to exceed 25 to 30 cents per day will be furnished on the ground. A daily programme will be rendered, which in addition to the business will consist of Bible class work, reading of essays and addresses on set topics.

To reach Chelsea Park from union depot, take a Kansas City, Kansas, street car and transfer at Minnesota Ave. and Sixth Street to a Chelsea Park car, and run to the end of the line where our tents will be found. Let all parties desiring tents please address us at once at Prescott, Kan., till Aug. 22nd, and after that date to Kansas City, Kansas; so we may know how many tents to secure and erect on the ground. The tents will cost $1.75 for ten days. The place of meeting this year is central and easy of access from all points in this territory. Brothers and sisters, we need your help, and it will do you good to attend the meeting, so come and assist in making this the best Conference we have ever held.

A. W. Darby, Sec.

The Annual Conference of the Church of God of the Abrahamic faith will convene at or near Scircleville, Clinton Co., Thursday, Sept. 6, 1900, at 7:00 P. M. and continue over the following Sunday. We have been informed that the brethren there are generally anxious to have the conference meeting held there and that ample arrangements will be made to care for all who desire to attend from a distance.

We hope that as many as can will arrange to attend and that much good may result. This is the time for the election of officers for the following year and there should be a good delegate representation. Those going via Tipton over the Lake Erie, stop at Scircleville, those going via Frankfort over same road stop at Hillisburg. "Those going via Kokomo over Clover Leaf, stop at Forest, and those via Frankfort over Clover Leaf stop at Michigantown. All going by rail please observe these directions to avoid disappointment on your part, and also that you may respect the request of the church which has invited the Conference."

F. L. Austin, Pres.
A. C. Roberts, Sec.

The fifteenth annual conference of the Church of God in Nebraska, will be held at Blair, beginning on Friday, Sept. 14, 1900, and continue for ten days. We extend a cordial invitation to all lovers of truth to attend this meeting. Come and spend a few days with those of like precious faith. It will do you good. Your hope will be brightened, your courage renewed, and your determination to be faithful to the end strengthened.

Submitted in Love,
Rena M. Gordon,
Secretary.

MARRIED.

At the residence of the bride's parents, Aug. 1, 1900, Mr. George Tim and Miss Alice McCrodon, were united in marriage by the writer. They have the best wishes of their many friends, and while we wish them happiness here, we pray God to give them a desire to seek after life eternal.

M. A. Woodward.

Ask Schallhorn, Agent Vandalia Line Lakeville, Ind., for advertising matter regarding the annual Ohio Excursion via the Vandalia-Pennsylvania Lines, Sept. 27th, 1900.

Porter County Fair Excursions via Pennsylvania Lines Sept. 4th to 8th, inclusive. Excursion tickets will be sold to Valparaiso, good returning Monday Sept. 10th.

The Nickel Plate road will sell excursion tickets to Ft Wayne, Ind. on Sep 9-12 inclusive, account the National Encampment of the Union Veteran Legion, at one fare for the round trip, good returning until the 18 inclusive, on any one of our Peerless Trio of express trains where scheduled to stop. Write, wire, phone or call on nearest agent, or C A Asterlin, T P A, Fort Wayne, Ind. sep 12.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, *same price. Address M.* Joblin, 624 Woodland Av., Cleveland, O

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. Adams.

If those who owe us would remit, we still appreciate the favor.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

$81.50 Round Trip to Denver, Colorado Springs and Pueblo.

From Chicago via Chicago, Union Pacific and North-western Line, August 21, September 4 and 18, good returning until October 31. Also very low rates on the same dates to Glenwood Springs, Ogden, Salt Lake City, Hot Springs, Deadwood and Rapid City, S. Dak., Casper, Wyo. Quickest time. Best service. All agents sell tickets via Chicago & North-Western R'y. For full particulars address, A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—Sep 15

Preliminary Announcement.

The Vandalia-Pennsylvania Annual Ohio Excursion will leave Lakeville, Ind., at 9:00 P. M. Thursday, Sept. 27, 1900. For further information call on or address C. M. Wheeler, Trav. Pass. Agent, Terre Haute, Ind.; or W. F. Schallhorn, Agent Vandalia Line, Lakeville, Ind.

New Sleeping Car Line between Chicago and Mason City, Iowa.

The Chicago & North-Western Ry. announces the establishment of a through sleeping car line between Chicago and Mason City, Iowa, via its new line from Belle Plaine. Through sleeper leaves Chicago 5:30 p m daily, arrives Mason City 7:00 a m. Leaves Mason City 8:00 p m arrives Chicago 7:42 a m daily. Train leaving Chicago 10:30 p m daily will have through connections for Mason City daily except Saturday. Through tickets can be obtained of all principal agents. 1

The Vandalia-Pennsylvania annual Ohio Excursion will leave Lakeville, Ind., Thursday Sept. 27th, 1900 at 9:00 p m. Special train. Rates are from $6.00 to $7.00. For full information write to W. F. Schallhorn, Lakeville, Ind.

Pocket Map of China.

Latest indexed map of Chinese Empire, with enlarged map of portion of China where difficulty exists, and information relating to present crisis, mailed on receipt of four cents in postage by W. B. Kniskern, 22 Fifth av. Chicago, Ill.—sep 1

Visit your friends in Ohio. Annual Ohio Excursion via Vandalia Pennsylvania Lines leaves Lakeville, Ind., 9:00 p m Thursday Sept. 27th, 1900. Write W. F. Schallhorn, Agent, Lakeville, for rates etc.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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Future Probation.—Is that awaiting any of the unrighteous? A 160-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

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A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, The Restitution, Plymouth, Ind.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

Early Lessons, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Vandalia Time Card

In effect, May 28, 1900.

Trains leave Plymouth, Ind.,

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No. 10, Ex. Sun. For South Bend.....8:34am
No. 14, " " 12:30noon
No. 8, " " " 10:08pm
No. 12, Sunday Only, for South Bend...9:31am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15a m
No. 8, " " " " 12:52noon
No. 9, " " " Logansport,.....7:35pm
No. 11, Sunday Only, " " 6:38pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knifs, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as as Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

Pittsb'gh, Ft. Wayne & Chicago Ry.

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Schedule of Passenger Trains—Central Time.

Westward.	9	19	31	41	23
	PM	PM	AM	PM	PM
Pittsb'gh, Lv	7 00	10 05		1 25	
Allianee	9 23	12 30		3 50	
Canton	10 15	1 30		4 50	
Massillon	10 30	1 45		5 05	
Wooster	10 55	2 10		5 30	
Mansfield	11 30	2 45	10 Lve	6 05	Lve
Crestline	12 01	3 17	11 25	6 35	2 25
Bucyrus	12 19	3 35	11 43	6 53	2 43
Lima	1 35	4 52	12 59	8 10	3 59
Van Wert	2 20	5 37	1 37	8 55	4 44
Ft. Wayne	4 10	7 30	3 30	10 45	6 35
Arcola			12 26	7 45	
Columbia City	4 42	8 00	3 57	8 03	
Larwill			4 18	8 19	
Plerceton	5 04		4 22	8 23	
Wasa Lake			4	8	
Warsaw	5 22	8 34	4 25	8 40	7 20
Mans. Grove				8	
Bourbon	5 44			9	
Inwood				9	
Plymouth	6 03	9 08	5 06	9 17	7 57
Grovertown				9	
Hamlet				9	
Lewis				9	
Hanna				10	
Wanatah				10	
Valparaiso	6 08	9 15	5 12	10 24	8 04
Hobart				10	
Liverpool				10	
Clarke				11	
Chicago	7 15	10 20	6 20	11 30	9 10
	PM	PM	PM	PM	AM

Eastward.	8	22	20	2	24	40	32
	AM	AM	PM	PM	PM	AM	AM
Chicago, Lv	10 00	10 20	4 30	6 15	11 40	12 30	8 00
Clarke		10					
Liverpool	11 26	11					
Hobart	11 33						
Valparaiso	11 50	11 50	5 00	6 42		1 10	8 40
Wanatah	12 12	12 04					
Hanna	12 17	12 10					
Lewis	12 21	12 14					
Hamlet	12 25	12 18					
Grovertown		12					
Plymouth	12 40	12 36	5 26	7 08		1 36	9 06
Inwood		12					
Bourbon	12 54	12 50					
Mansfield		12					
Wanatah	1 06	1 02	5 48	7 30		1 58	9 28
Wasa Lake		1					
Pierceton	1 14	1 10					
Larwill		1					
Canton	1 31	1 27					
Alliance	2 15	2 01	6 30	8 12		2 40	10 10
Pittsb'gh, Ar	4 40	4 25	8 45	10 35		5 05	12 35
	PM	PM	PM	PM		AM	PM

† Flag stop. Signal for Chicago Passenger.

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J. F. Wagoner, Box 261, Rochester, Ind.
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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, SEPTEMBER 19, 1900. NUMBER 35.

The Restitution.

ISSUED WEEKLY BY
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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

Poetry.

The Right Road.

"I have lost the road to happiness—
Does any one know it, pray?
I was dwelling there when the morn was fair,
But somehow I wandered away.

"I saw rare treasures in scenes of pleasures,
And ran to pursue them, when lo!
I had lost the path to happiness,
And I knew not whither to go.

"I have lost the way to happiness—
Oh, who will lend me back?"
Turn off from the highway of selfishness
To the right—up duty's track!

Keep straight along, and you can't go wrong,
For as sure as you live, I say,
The fair lost fields of happiness
Can only be found that way.

Communicated.

Bible Teaching vs. Popular Theology.

The comparison is so marked and decisive, that it is a wonder that any one at all can be led astray by popular fiction. A writer upon this topic said:

"Such expositors are totally disqualified to expound the mysteries of godliness in relation to him who was manifested in flesh and afterwards justified by Spirit. As they preach "another gospel" so they also preach "another Jesus" unknown to Paul, and who is as much a myth as the gods of Greece or Rome. With these blind guides, God is not one but three. In him, they teach, there is a trinity of persons, each of whom has a distinct personality, and that Jesus is the incarnation of the second person of this imaginary trinity. Again, if we enquire of these astute theologians, why did the second person become incarnate? they answer, To redeem immortal souls from the pains of hell forever, and to bestow a far away heaven on the few or many on whose hearts the third person of the trinity is supposed to operate.

This whole fabric is built on sand. There are no immortal souls to be redeemed, neither are there any "pains of hell forever" to be saved from. Neither did God become incarnate, or assume the human form."

Is godliness a "mystery," may be asked? To some it is, even an enigma so dark, that not the first ray of light appears to dispel the "mystery." Note the reply of Jesus to the question of his disciples: "Why speakest thou unto them in parables? Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Why not? "For this people's heart is waxed gross, (and as a consequence) their ears are dull of hearing, and their eyes are closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see (it is no longer a mystery) and your ears for they hear."

We see from this passage that the "mystery" relates to "the kingdom of heaven," in other words the good news of the kingdom the "word," or "gospel of the kingdom." "When any one heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, (any open enemy to the gospel of the kingdom) and catcheth away that which was sown in his heart."

It is not possible for the "mystery" to be revealed, dispelled or taken away while adhering to "another gospel," and believing in a sky kingdom with their immortal souls, and a trinity of gods. There is a system which is branded "mystery" in the forehead: "And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and the Abominations of the earth." This "mother" has daughters, and both the mother and daughters are branded "mystery," they know nothing about "the mysteries of the kingdom of heaven."

To those of us whose minds have been enlightened by the gospel of the kingdom, it can be said,' (Eph. i. 9, 10): has "made known unto us the mystery of his will." What is "made known," is no longer a "mystery."

Life and immortality independent of Jesus is a part of the mystery of old Babylon. A writer says: "Man's mortality, his sentence to return to dust, must be taken into account if we would hold the truth as it is in Jesus. Death is one of the works of the devil, and must be destroyed. Now, to redeem a mortal man from sin and death requires a different sort of ransom than the redemption of an immortal soul from the pains of hell forever. Theologians maintain that the latter requires an incarnate god to die and suffer in the room and stead of those to be redeemed, in order to effect such redemption. To redeem mortal men from the curse pronounced on them, requires one whose nature first should be identical with those to be redeemed, and yet different from them in this respect, that he would be sinless, and without spot. The serpent's head had to be bruised, but the Seed of the woman must do it. To bring an angel or a god from heaven would be contrary to what the Spirit announced in Gen. iii. 15. This passage is fatal to all theories of a pre-existent Christ. Jesus is emphatically the woman's Seed, he could not as a person have existed before her."

The doctrine of the natural immortality of the soul is the foundation stone on which old Babylon has created her temple of mystery. It was conceived in a lie and born in darkness. The following quotation gives its history.

"Herodotus, the most ancient profane historian whose works have come down to us, testifies as follows: 'They [the Egyptians] are the first of mankind who have defended the immortality of the soul.' This writer lived as much as 400 years before Christ, and his history of the Egyptians extends as far back as 700 B. C. Bunsen, in his work on Egypt says: 'The Egyptians were the first who taught the doctrine of the immortality of the soul—a fact mentioned by all Greek writers, from Herodotus to Aristotle.' Here we have the incontrovertible evidence of standard history, that the immortality of the soul was 'brought to light' in Egypt, at least 700 years before Christ and his gospel. Here is an apparent difficulty; how shall we get extricated? One of two things is certain—either this historical fact invalidates the above statement of the Apostle Paul, or the two doctrines of immortality are not identical. Now we are coming to the gist of the matter. If we can show that the Egyptian theory is one, and the gospel doctrine another, and entirely different theory, we shall be able to exonerate the great Apostle, and be prepared to give the fullest credence to his statement. Herodotus says, 'They [the Egyptians] believe that on the dissolution of the body, the soul immediately enters some other animal.' Thus we learn that the primary element of their immortality doctrine was, that the soul survives the stroke of death, the idea of transmigration being a secondary feature. But there is no ambiguity in the terms employed by the historian in explaining their belief. They believed that when the body died, the soul lived on; and, in harmony with that faith, they regarded as sacred, and objects of worship, cats, dogs, rats, and crocodiles, because they supposed them to be receptacles of immortal souls; and Herodotus records the statement that, 'If a house was on fire, the father of a family would take more pains to save his cats than his wife and children."

Reader, do you "know the mysteries of the kingdom of heaven?" A person may hear the "Word of the kingdom" expounded, and at the time, may not properly understand, or comprehend it, and at this stage some adversary may "catch away that which was sown in his heart," lest you should understand with (the) heart, and should be converted." God has given this "Word of the kingdom" to be preached for the conversion of people, but the enemy would catch it away out of your heart lest you "should be converted," and obey the gospel.

Be on the look out for the enemy, and have no fellowship with him.

W. H. WILSON.

The Gospel Recovered. No. 26.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the previous paper the subject of the Nature and Pre-existence of Christ, as discussed among those believers calling themselves Christadelphians, occupied our consideration. This was judged to be the most flagrant and fruitful cause of division among the brotherhood, and was well known to have been one of the greatest subjects of controversy in the past history of the so-called church. We left off with the establishment in England (Nottingham) of a monthly magazine to advocate the view that Christ was not in his nature "sinful flesh," or, as Dr. Thomas has been pleased to interpret the phrase in *Elpis Israel* "flesh full of sin." Closing with a reference to the editor of the *Christadelphian* describing the discussion as a "subtle controversy," from the "distraction" of which "the brethren required to be saved."

The controversy was prosecuted with considerable activity. The arguments seem to have been so fine-spun on both sides that Dr. Thomas, then two years in his grave, was claimed as a supporter by both disputants. Quotations from the Doctor's works were collected and published in the *Christadelphian* for August, 1873. In the first number of the *Christadelphian Lamp*, 15 pages of the 36 of which it consisted were occupied by Dr. S. G. Hayes on the subject. The *Christadelphian* policy to save the brotherhood from "distraction" necessitated considerable pamphleteering. I have noted the names of Dr. C. Nichols, London; John Hawkins, Grantham; W. Birkenhead, Sale, near Manchester; David Bairstow, Halifax, Yorkshire; David Brown, London; William D. Jardine, Stourbridge; Charles Smith, Edinburgh. A small hand-bill shows the zeal with which "gladiatorism" was worked. "The Slain Lamb. A Lecture in Temperance Hall, Birmingham, August 29th, 1873, by Robert Roberts, in reply to one delivered in the same place on the previous evening, in advocacy of the Renunciationist Heresy by E. Turney, Nottingham. This lecture which was instrumental in vanquishing the new heresy in the Birmingham ecclesia, will be published in the next number of the *Christadelphian* with wood-cut of a diagram used and especially drawn for the occasion.

I beg to make a special reference to the following:—

Wm. J. Jardine "a Christadelphian of many years' standing," an old contributor to the 'Herald of the Kingdom,' the 'Ambassador of the Coming Age' and the 'Marturion,' addressed a letter (May, 1874) to the editor of the *Christadelphian*.' This letter, with Preface, extends to 48 pages, and bears to treat on the subjects of 'Mere-Manism,' 'God Manifestation,' the 'Sacrifice of Christ,' 'Sin's Flesh,' etc. It was fruited as a pamphlet, "intended for all who are baptized into the kingdom and name of Jesus Christ, whether called *Christadelphians, Marturionists*, or otherwise; every brother and sister is invited to apply for a copy without payment."

In the Preface these words occur:—"The truth, the whole truth, and nothing but the truth, is what I aim to attain; and I believe it is also what you aim to attain; but as your course of procedure appears to me an obstacle in the way of attaining it, I take this mode of action as the best means of testing your statements by force of argument, and of protesting against that disposition of yours to anathematize, cut off, or withdraw from those who, while holding the gospel of the kingdom and the name of Jesus Christ, differ from you in matters which I consider, of expositionary detail. This bearing on your part infers the existence of no desire to encourage inquiry after truth, as if the knowledge of Scripture in the writings of Dr. Thomas had reached a [illegible] ality, and his books were the sole depot of the whole of Christian doctrine. On the contrary, the spirit of your action presents to the intelligent reader in no modest terms that such and such [illegible] whole truth, and you are [illegible] This indeed your [illegible] persecution, the bloodshed, with which the history of Popery, Episcopacy, and Presbyterianism is marked, I see the whole of it is traceable to that same spirit of dogmatism, intolerance, and infallibility with which your attitude to many brethren here and in America, is characterized..... What you, without reason call 'Mere-Manism,' has been, and is in your eyes a great and dreadful heresy, and the brethren accused of it have met with little favor from your hands. Take, for instance, your admission of the intelligence from brother Coffman into the March number for 1873 of the *Christadelphian*, (page 164), and your refusal afterwards to insert counter intelligence from other brethren in his locality. Next, again, take your refusal in words to myself, to insert *my* defence."

Brother Jardine has many statements worthy of quoting. Here is one with regard to a passage, the common rendering of which lies at the foundation of most of the argument on which what is termed "God-Manifestation" rests. Much of the confusion which exists regarding the nature and pre-existence of Christ has been due to an adherence to a doubtful translation in the Common Version of the text of 1 Tim. iii. 19, "Great is the mystery of godliness. God was manifest in the flesh." The Thomas maintained throughout this rendering of the authorized translation, although he must have known that it had been discredited by eminent scholars. Brother Jardine mentions the following:—"Sir Isaac Newton affirms 'that all the churches for the first 400 or 500 years, and the authors of all the ancient versions from Jerome, as well as the rest, read, Great is the mystery of godliness which was manifested in the flesh; and brother Jardine adds "and so Griesbach reads it; and asks, Wherein therefore lies the force of your speculation of the passage?"

Another pamphleteer named, John Hawkins, gives the following authorities:—"Drs. Campbell and Doddridge say, "and confessedly great is the secret of godliness, he who was manifested in the flesh."

"Dean Alford puts it thus, "And confessedly great is the mystery of godliness who was justified in the spirit." There is evidently an omission here.

"Tischendorf always prints the common text, his corrections are in his footnotes; this correction runs as follows, "of godliness who was manifest."

"Sharp's (6th edition) (the best edition of the New Testament we possess, according to the Athenaeum, because the most correct), "and confessedly great is the mystery of godliness. Ope who was made manifest in flesh."

"The Douai version (Roman Catholic) has, "and manifestly it was a great sacrament of piety, which was manifested in flesh."

"Dean Howson, writing in *Good Words*, for July 1878, upon the literature of this passage, says, "There has been much debate among theologians upon the first word of this passage; and it is now agreed among the best critics, that this first word, is not 'God' but 'who.'"

Other testimony might be adduced, but this is reasonably sufficient for men who seek the truth, and have no man's fancy to prop up.

J. CAMERON.

(To be continued.)

We are nearing the troublous times of the end of the world; and there are signs and tokens of a shaking and convulsion which I trust I do not err when I compare and even identify with the predicted indication of the second and glorious coming of the Son of God in his kingdom.

Short Sermons. No. 6.

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. xii. 7.

This is supposed to prove the spirit a conscious entity, but it is only supposition based on tradition, as the text does not read that way. Note, this is a general statement, and includes mankind, good and bad. To get the idea correctly, we must go back to creation, and learn what and who man is, and what his make up, and what it was that God gave him. The record says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. This man was made of dust, and made to live by inhaling the air—the breath of life. Mind and thought were simply the result of this combination. Thou takest away their breath, they die and return to their dust." Psa. civ. 29. This explains or makes plain our text. It was breath when God gave it to man. It is spirit when it returns to its Giver, breath and spirit in this case must be one. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 4. Death is not the gate to endless bliss, nor opening key to heaven as the poet fancies and the people sing. Death is not a friend, but an enemy, a dark and cruel foe, the result of Satan's work at the outset of this world's history. If the spirit be an immortal thinker—and a part of God, and can think in or out of the body, how is it we so often cannot think at all? Death will stop this thinker as sure as you live now, and can think a thought. And if the spirit is a part of and the responsible part of man, why think so much foolishness, and so much evil. And why does man array himself against man in deadly conflict, worse than the brute creation? And why so many blunders all through life?

T. E. ADAMS.

Temperance.

What Whiskey Did.

Hark! do you hear a wail arise,
It curses earth, it grieves the skies;
The bitterest sound that e'er was heard,
All horror centered in one word;
'Lost, hope and heaven forever hid,
By cruel things that whiskey did.'

'It took all manhood from my face,
And hurl'd me down with headlong pace
To lowest depths of sin and shame,
Tho' bearing husband's father's name;
My feet all swiftly downward slid,
Ah, monstrous wrong that whiskey did.'

'My suffering wife forgot to smile,
Hopes long deferred no more beguile,
That once could make her pulses start,
So cruel life had broke her heart,
Her face betrayed what proud lips hid,
All dreadful things that whiskey did.

'It made my little children cow'r,
And turned our home all dark and sour,
That should have been life's paradise,
My poor babes grew in want and vice,
All beauteous things for them forbid,
But cruel things that whiskey did.

'Poor fool, I thought I had no need
The anguished pray'rs and tears to heed;
I laugh'd or cursed, could I not stay
Where'er I would, my impious way?
O worst mistake, no more is hid
The hellish work that whiskey did.

And Oh, that wail we hear once more,
All chance, all hope, forever o'er;
All good in life destroy'd for aye,
In liquid shame all washed away;
Eternal life itself forbid
By heaven-curs'd things that whiskey did.
—Mrs. J. G. Field.

The Woes of a Drunkard.

Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine. Prov. xxiii. 29, 30.

We do not think that any one ever intended to become a drunkard; but by associating with the drinking class and trying to keep up with their associates, they soon formed a habit that brought to them all the woes of a drunkard, and after the habit was formed they found themselves a slave to the drink habit instead of being master, and we know that the woes of the drunkard are the most appalling of any that is known. It destroys all love for wife, children, friends and relatives, and no love for anything but that which causes more misery, more death and suffering than all the wars we have had, and it costs more in money, even, than the wars that are now waging.

For the year 1893 tobacco cost the people of the United States $515,000,000 and liquors 1,080,000,000. We look with horror upon the record of the battles fought, and so many killed and wounded, but these records shrink into significance by the side of the killed and wounded that march under the banner of 'King Alcohol' and the heart wounds of a loving wife and mother are the hardest to heal of any wounds known. We all have within us the elements of evil, which, if allowed to take their own course would make the worst; but there is also in all of us a something which prompts us to resist the bad in our natures, and will, if we obey its commands, make us what we should be. In our lives either the good or the evil nature must dominate and it is for us to say which. The choice must be a deliberate one on our part and if we choose to resist the evil, we surely are not as bad as those who from choice resist the good. It is promised that the drunkard shall not inherit the kingdom, and as a means of avoiding that which brings woe upon all related to the drunkard, and shutting him out of the kingdom of God, it should be the duty of every one that is seeking to do good to try by every means in their power to warn and entreat every one that is inclined to associate with evil companions to forsake their evil ways, and call forth the good in their nature to resist the evil. A very safe rule is to touch not, taste not, handle not, which all are to perish with the using.

If the girls would take a stand only to associate with young men of truly noble character and lives, do you not think our young men would refrain from going in the path that leads to the drunkard's woes? and would cause many to return and reform and become good, honorable citizens? Certainly young men wish to associate with good girls, and it is in the power of the young ladies to make young men what they would wish them to be. Will they do it?

E. W. KNAPP.

Some people are asking, "to what college shall I send my boy?" It is not half so important what college you shall send your boy to, as what boy you shall send to college; for one boy will get out of a poor college a great deal more than another boy will get out of a college that is richly equipped.

There are some persons who are constantly asking for special rules of life. They would have an individual Bible, with particular instructions for each hour of their lives. But Christ dealt with great principles which are to be the basis and motive of all action, and from these, with the aid of his Spirit, we are to draw our own applications.

Like all the noblest things, the Christian life is only a hard service to those who serve it grudgingly. Take hold of it hesitatingly, and like a nettle, it seems all prickers and stings—all restraints and sacrifices. But take hold of it with the grasp of a resolute, fearless purpose, and it will answer back like the strengthening and cheering hand of a friend. Face it manfully, and it is full of blessing. Stand for it openly and it makes the way clear and the heart strong. Take up its crosses with a brave and steady cheerfulness, and its very crosses change into a crown—the crown of duties that grow easier with doing—the crown of happy, onward everlasting life.

They that desire to be truly good and wise, are the most ready and willing servants in breaking the bread of life, and feeding the hungry multitude; and they that give the most, instead of impoverishing themselves, do increase their store, for God's storehouse of provision is always overflowing in like manner as his love for his children.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, SEPT. 19, 1900.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

"MAY it be ours to trust religiously, to hope humbly, to desire nobly, to think rationally, to will resolutely, and to work earnestly."

IT is reported that the bubonic plague is in Glasgow, and has been in southern France for months, and will likely spread over Europe.

BROTHER Booth, secretary of the Illinois Conference informs us he will be unable to furnish a report of their meeting for two or three weeks, as he is away from home.

THE coal miners in Pennsylvania to the number of some 120,000 are on a strike, and in consequence the price of coal will be greatly advanced, if indeed it does not amount to a real famine in fuel.

THE disaster by storm and flood at Galveston and other Gulf cities grows in magnitude as more details are learned. The dead cannot be numbered accurately, and are being burned in order to prevent a pestilence.

"PRAISE no man too liberally when he is present, nor censure him too lavishly when he is absent; the one favors of flattery, the other of malice, and both are reprehensible. The true way to advance another's virtue, is to follow it. The best means to decry another's vice, is to decline it."

IT has been well said that "one should be alive as long as he can, and as much alive as he can. He lives most who thinks most, and lives longest who thinks to most purpose. We should not too early make acquaintance with death, and *stagnation* comes pretty near being a death. Only by thinking is one resolved into power. His energies then go to the head and heart; he is then set into action, whereas without thought his forces slumber in the stomach, and produces only waste."

"IN order that all men may be taught to speak truth, it is necessary that all should learn to hear it, for no species of falsehood is more frequent than flattery, to which the cowardly is betrayed by fear, the dependent by interest, and the friend by tenderness. Those who are neither servile nor timorous are desirous of giving pleasure; and while unjust demands of praise continue to be made, there will always be some, whom hope, fear or kindness, will dispose to pay them."

PRESIDENT Kruger is virtually a prisoner in the hands of the District Governor of Portugese South Africa. He had fled to Lorenzo Marquas with his retainers, and was directing the work when the British Consul objected to Mr. Kruger using Portugese territory as a base for directing his executive. He is held and all intercourse is stopped. Lord Roberts reports that General Botha had given up the command of the Boer army, and it is likely that all official resistance to British supremacy in the Transvaal is at an end.

THE trouble is not ended in China by any means. A company of the U. S. Fourteenth Infantry while on the road to Pekin on Sept. 14, were attacked by 2000 Boxers, but held them at bay till a detachment of Bengal lancers came to their aid, the Chinese losing 200 killed, the Americans none. Large bodies of troops will be kept on Chinese soil this winter, and already agents of the different governments are preparing for quarters. England will withdraw a large force from South Africa, and send them to India where they will be made ready for the conflict she expects soon. Japan is landing more troops, and gives notice that any encroachment or interference with her will be deemed an "unfriendly act." Germany is making large preparations, and Russia has quit building railroads to use all her energy toward getting a better hold on the northern part of China. Meanwhile the diplomats of all nations are figuring on a basis for settlement. There is no peace in sight.

GERMANY is evidently not well fixed for war, as she has already had to make a loan outside of $20,000,000, which was taken in the United States.

DR. Dowie, who it will be remembered, went to London a few weeks since, is having trouble over there. The Daily *Mail* takes him to task in an article headed "Dowie comes for the dollars. The faith healer's appeal to credulous Christians." He has issued an appeal which the papers say is to those who have money to aid him in his schemes, instead of to the poor whom he might benefit were his claims true. He threatens all who oppose him, saying he has conquered Chicago, and will have London.

"MAY we not accept this great principle—that as our bodies, to be in health, must be *generally* exercised, so our minds, to be in health, must be generally cultivated? You would not call a man healthy who had strong arms but was paralytic in his feet; nor one who could walk well, but had no use of his hands; nor one who could see well, if he could not hear. You would not, if you could help it, reduce your bodies to any such partially developed state; much more, then, you would not, if you could help it, reduce your minds to it. Now, your minds are endowed with a vast number of gifts of totally different uses—limbs of mind as it were, which, if you don't exercise, you cripple. One is *curiosity*, —the capacity to take pleasure in knowing—destroy this and you become cold and dull. Another is sympathy, the power of sharing in the feelings of living creatures; destroy this and you become cruel; and so on of beauty, wit, etc., etc. So that in choosing your way of work you should aim to bring out *all* those faculties; and the way to do this is to concern yourselves with the subjects of each faculty."

Vulgar Fractions.

Ruskin says:—"If you will not amuse, nor inform, nor help anybody; you will not amuse, nor better, nor inform yourselves; you will sink into a state in which you can neither show, nor feel, nor see anything, but that one is to two as three is to six. And in that state what should we call ourselves? Men? I think not. The right name for us would be—numerators

Recent Discovery at Babylon.

A discovery of extraordinary importance has been made at Babylon by Prof. Hilprecht of Pennsylvania University, who went out in the spring to superintend new excavations. His own account of it in a letter recently received by one of his colleges must be quoted:—

"The results of our researches exceed everything that has been so far known about Babylon. We found the great temple library and priest school at Nippur, which had been destroyed by the Elamites 228 B. C. The library consists of 16,000 volumes, written on stones, and covers the entire theological, astronomical, linguistic and mathematical knowledge of those days. We also unearthed a collection of letters and biographies, deciphered the inscriptions of many newly discovered tombstones and monuments, and copied finally, best of all, 5000 official documents of inestimable value to the students of ancient history. The net result of our journey consists so far of 23,000 stone writings." Since Layard's day, nothing in this field of research has been so interesting as the examination of that mass of monuments must prove."

Shadows of Coming Troubles.

A representative of "*The Morning Herald*, (English) has had an interview with an ex-member of the Russian diplomatic service, with a view to eliciting his opinion on China's audacious move on the confines of Asiatic Russia.

"Ah," said the Russian, with a characteristic shrug, "This is indeed, no small matter, but one of the most serious import to the history of the world. It is the most significant move on the part of a colossal power since Napoleon put his Grande Armee in motion toward Moscow. We are on the eve of great events, of which historians will talk to posterity for ages to come. You British hardly know it, scarcely realize it, but the shadow of the dark day is at hand when your men will have to cast aside their pens and their tools and fight for freedom and fatherland."

"Do you think, then, that a general European conflagration will result?"

"The time has gone for thinking. The time has come for people to know, to realize the actual state of things. Listen to me. The inevitable outbreak between Russia and China will set the world ablaze with war, and the Power—eastern or western—which comes best out of it will wield a sway in the councils and disposition of the world which historians will only be able to parallel to Napoleonism. It is not only the West fighting against the East, for civilization's sake, for even if the East succumb—and she will die hard, I tell you—even so a period of internecine war will supervene among the nations of the West, which is of itself a horror to contemplate, and which suggests to the historian the recurrence of another and bloodier Thirty-Years' War. Every nation around is armed to the teeth, is arming still, and will continue to arm. To what end? To maintain peace you say? Bah! our own Czar with his suggested world's peace has proved the futility of it all. Each nation has armed because it knew the inevitable must come. The inevitable is here on our thresholds, we are hardly conscious of it, and God only knows how it will all end."

"And the immediate result—what do you think it will be?"

"Bad for Russia, certainly" was the prompt reply. "If our Trans-Siberian railway had been completed we could have put 300,000 Russians around Port Arthur before the Chinese forces could have availed. Now, however, the railway system will probably be destroyed before we can put a strong force in the field. Thus we are obliged to give way to Japan which is playing for a predominant on the Yellow continent. Our territorial acquisitions in Manchuria which we have won during the past six years are, to all intents and purposes, lost to us. Russian statesmen are fearful that these territories will eventually fall into the hands which finally impose their weight upon China, and speaking humanly, that can be no other Power but Japan."

"Do you believe in the report that Prince Tuan can put 1,000,000 troops in the field?"

"If you mean effective troops—no, I certainly do not. It is an established fact that since the China-Japanese war, the Chinese have been arming steadily. But they have not modern equipment for 1,000,000 troops. Recently they took great from the ammunitary authorities of St. Petersburg many thousands of cast-off rifles which were used in the Crimean and Russo-Turkish wars. These, of course, are not effective, except in so far as they may serve to arm overpowering numbers of Chinese. But you mark my word for it, we are on the eve of the most terrific world-upheaval of modern times."

There has been a massacre by Turkish soldiery in the Sasson district of Armenia. It is reported that a whole village of 800 inhabitants has been swept away. The Porte at first scouted the truth of the report, then agreed to send a commission of inquiry, which was followed by an intimation that no commission would be appointed. Probably owing to the difficulty of quieting public opinion; the announcement is now made by Reuter's correspondent at Constantinople, that a committee will shortly leave for the unfortunate district.

The Son.

Jesus the Christ is not the second of three persons in the Godhead. He is the FIRST of the 144,000 sons of God to be developed or created anew out of children of a mortal race by means of the Spirit of truth. For this reason he is styled:—

"My *first*-born." Psa. lxxxix. 27.

"The *first*-begotten." Heb. i. 6.

"The *first*-begotten of the dead." Rev. i. 5.

"The *beginning* of the creation of God." Rev. iii. 14.

"The *first*-born of every creature." Col. i. 15.

"The *first*-born from the dead." Col. i. 18.

"The *forerunner*." Heb. vi. 20.

"The *first* fruits of them that slept." 1 Cor. xv. 20.

"I looked, and lo a lamb stood on the Mount Sion, and *with him* an hundred and forty-four thousand, having his Father's name written in their foreheads." Rev. xiv. 1.

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that *he* might be the first-born of many brethren." Rom. viii. 29.

"It became him for whom are all things, and by whom are all things in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings, for both he who sanctifieth and they who are sanctified are *all of one*; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren." Heb. ii. 10-12.

"He (the Son) is the *head* of the body, the ecclesia, who is the beginning, the *first*-born from the dead,—that among all he might have the preeminence." Col. i. 18, 19.

"Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be *like him*." 1 John iii. 2.

"The Lord Jesus Christ shall change our vile body that it may be fashioned *like unto his* glorious body." Phil. iii. 20, 21.

"The earnest expectation of the creation waiteth for the manifestation of the sons of God." Rom. viii. 19.

"Behold I *and the children* which God hath given me." Heb. ii. 13.

"As we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 49.

Communicated.

(*Read at Indiana Conference.*)

Dear Brothers and Sisters:

I want to say a word to you though I have never seen your faces. We belong to the same dear Savior. The same dear God is our God. We have the same blessed hope, and are working toward the same end,—"the hastening of the coming of the day of God." We love and pray for one another. Our hearts' desire is that each dear one may be kept true to his Captain, till the battle is won, and the golden crown is placed upon his brow.

How can we be true? By sitting down, a laggard at the wayside, a drone in the great hive of busy workers? Never would the kingdom come with such soldiers as these. To "hold the fort" each watcher must be at his post. All are needed; no pass must be left ungarded. What are you doing for Jesus, brother? In all your daily labor are you thinking how the Master's cause may be advanced? Are you counting your gains as so many precious talents to be invested, that his truth may be sounded out, and dear, perishing souls won for his cause and his army? Do you lay by in store something of all that you earn, that you may help to forward every [illegible] He who sincerely loves Jesus, will think it a delightful privilege to do this. He will be ready to give for evangelistic work, without being asked. He will plan that he may be ready to give, just as he plans to be ready to supply his family with needful food and clothing. How blessed it is to give when we think of what the results may be! How blessed it is to work; to be in our places in the Sunday service, in Sunday school, in prayer meeting, in family worship, in faithful personal effort.

O may such be your lives! May you receive showers of blessing at this present Conference. May each dear one be made stronger, and more able to endure. For the day of the Lord is near, it hasteth greatly. It is nearer than any of us are aware. Marvelous things are happening. God is working fast. He is in the battles that are being fought in the far away east. It is the beginning of the end. We can trust while the whole world is afraid. We know in whom we have believed. Be faithful to the end, not only in saying but in doing, "keeping that which has been committed to your trust," "warning every man and teaching every man." "The Lord himself give you peace always," and "preserve you unto his heavenly kingdom."

S. ROXANA WINCE.

Dear ones of like precious faith:

I feel so overjoyed about our good meeting that I must write to you through our dear old RESTITUTION that we may all enjoy it together. At the time our Conference convened I was feeling very much down-hearted over the departure of my father and brother, C. E. Hatch, for southern California; brother came out here on a visit and father went back with him. I feel that nothing could have encouraged me like this meeting has done. I feel more built up and more like working for the Master than I have for a long time, having heard such good discourses and conversing with those of like precious faith whom I used to meet in my younger days when father and I used to travel together and also those whom I had not met before. How much we enjoyed the discourses from our ministers we will never just be able to tell. There were those we never had expected to meet in this life and very likely would not have met them if the Conference had not convened here. We trust we may hear their voices again and that they may be spared to proclaim God's precious truths until his Son shall return and reward their faithful and untiring efforts. I can say for my husband and myself, we never enjoyed a meeting better, it is the first Conference meeting he ever attended, but we trust it will not be the last we will attend. There were no additions to our band of believers but we feel confident that the good seed was sown that will later reap a good harvest. I think one and all enjoyed the meeting and the weather was delightful. I wish the isolated ones could have such a feast, but dear ones if we are faithful until the end, it will be one endless enjoyable meeting. O let us strive to be in that throng that will sing praises in that glorious land where there is no sadness of any kind to mar our happiness and where partings will no more be known. Pray for us that we may be accounted worthy to enter that glorious kingdom.

Your Sister waiting the return of the Nobleman from the far country,

AZUBAH M. SCHOONS.

On the night of September 3, Bro. John Foore preached his closing sermon at this place, Morse Mill, Mo., having given us eleven very interesting and instructive discourses during the previous week. The attendance was fair and the undivided attention paid by the congregation was proof of their interest in those splendid Bible lessons. Quite a number pronounced their belief and five of them were willing to come out and "put on Christ," by being lead up to the water and buried by baptism. Brother Foore also assisted us in organizing a Sunday school, which consists of about thirty-five members. If any of the brethren are passing through this part of the State we will gladly welcome you in our midst, should you find it convenient to stop with us.

Your Sister in Christ,

MAY WAGNE.

Selected.

Poor Italy.

Poor Italy! Her troubles are multitudinous and great. The pope's special organ at Rome, the "Osservatore Romano," recently stated that the late King Humbert had thought of giving up again the city of Rome to the Papal Hierarchy—that is, restoring it to the temporal and political sovereignty of the pope. This has been vigorously denied by the political leaders, and may be said to bear the stamp of untruthfulness on its face. But the clerical journals have been instructed to repeat the statement, and to give confirmatory details. According to this account, King Humbert some months before his death wrote to Cardinal Giuseppe Prisco, Archbishop of Naples, requesting that a trustworthy priest be sent to hear his confession. A priest was sent, but absolution was refused unless Humbert would agree to abdicate and to give up Rome. The king asked for time to consider, as he was anxious to receive the sacrament, and, according to the clerical version, "it was this communication to the priest that induced the Holy See to grant Christian burial." This does not say that King Humbert had decided to surrender the city to the pope, and remove his capital to some other place, but only that he was meditating it. In fact he had no more power to make such surrender of Rome to the pope than President McKinley has to make a similar transfer of Washington. Rome is the capital of United Italy by the action of the nation, and such it will remain. But the pope and his advisers think that now, when a new and young king has been suddenly raised to the throne, is a good time to re-open the intrigue for the restoration of temporal power. We are told, therefore, that "a circular note from the Vatican to the Catholic Powers (France, Austria, Spain, etc.) declares that so long as Italy contests the rights of the Holy See, the pope will only recognize Victor Emmanuel (the new king of Italy) as king of Sardinia. The note appeals to the Powers to relieve the pope from an intolerable situation, declaring that the condition of the Papacy under Italian rule is steadily growing worse, and that none of the Papal rights over Rome or the Provinces which composed the patrimony of St. Peter are renounced." This circular note shows that the new king is not disposed to surrender any of his rights or the rights of his people. Otherwise there would be no necessity for issuing it.—*Baptist Commonwealth.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Nations and the Jews

One of the delegates at the Zionist congress in London made a statement, according to report, that, if true, will have the utmost effect on the future of Zionism, and, for that matter, upon the coming history of the entire Jewish race. This delegate, who was from Philadelphia, is said to have made this statement:

"I am in a position to know that our general committee is in possession of diplomatic secrets showing the scheme is favored by many European governments which might be supposed to oppose our occupation of Jerusalem. These are inclined to believe we might not only solve the Jewish but the Eastern question simultaneously. I do not know that we are yet ready for a charter, but I believe it may come at any time."

ITEMS.

While the representatives of the powers were besieged in Peking, and the attention of the world was centered on the efforts to rescue them, Russia was conducting a campaign of her own along the Amur river, which has until the present at least, formed the boundary between Siberia and China. As a result of this campaign the right bank, or Chinese side of the river, has been conquered by the Russians, and it now looks as though this stream would no longer form a boundary line, but lie in Russian territory. In other words, it is thought that Russia has added another strip of China to her Asiatic territory by annexing Manchuria. This action is practically conceded by many observers, though as yet no formal announcement relative to such acquisition of territory has been made.

The Philadelphia *North American* says: As the leading spirit in the peace and arbitration of the world, the United States seems to be doing its share in war, if its performances are to be judged by the money it is spending. In round numbers the government has appropriated for the present fiscal year $115,000,000 for the army, $7,700,000 for fortifications, $6,580,000 for the military academy, $63,000,000 for the navy, $9,000,000 for urgent deficiency, war, navy, etc., altogether a sum exceeding $200,000,000. With the pension bill of $145,000,000 a year, and the millions of interest on war expenditures, the total comes to nearly a million dollars a day for every day of the year.

Russian merchants and manufacturers are becoming alarmed over the activity of Americans in Siberia. The Russians had looked forward to a great market in the East when the Siberian railroad should be finished, but find the Americans are also on the ground and competing successfully for the trade of that part of the world. Agents of Russian firms with branches in Siberia reported to their home offices this American invasion of what Russians regarded as their own territory, and forthwith a committee was appointed to appeal to the government for protection from the Yankees. This may result in checking the development of our Asiatic commerce.

"The Holy Spirit can not live in the heart of a coward. When he abides, men and women become brave and noble and unworldly and unselfish. Cowardly Peter becomes a moral giant when he comes in to abide. Whoever is a spiritual coward, will be made a heroic power when he is received. He saves from cowardice."

We are not our own; but we are bought with a price; and nothing short of an unreserved surrender of self-interest to God's interest in humanity is moral or just. Not to be self-sacrificing in other's service is justice. To be unloving, even to the unlovable, is to be ungodly.—*Geo. D. Herron.*

"Bad habits injure as much as good ones benefit. Education should, therefore, combine the positive requirements of good habits and the negative work of not practicing bad habits, and prevent the spoiling of the child by not permitting its wishes and wants to be fulfilled the moment they are expressed."

Indiana Baptist's Convention at Ft. Wayne, Ind., Oct. 9th to 14th, inclusive. Tickets on sale via the Nickel Plate Road on above dates, good returning until the 15th, inclusive, at one fare for the round trip within the State of Indiana, only. Write, wire, phone, or call on nearest agent, C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—oct. 14.

Poetry.

A Song of Trust.

I cannot always see the way that leads
To heights above;
I sometimes quite forget he leads me on
With hand of love.
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit, I shall know
And understand.

I can not always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake,
Illumined with God's light of love; and so
I onward go,
In perfect trust that he who holds the helm
The course must know.

I can not always see the plan on which
He builds my life.
For oft the sound of hammers, blow on blow,
The noise of strife,
Comes me till I quite forget he knows
And oversees
And that in all details with his good plan
My life agrees.

I can not always know and understand
The Master's rule;
I can not always do the tasks he gives
In life's hard school;
But I am learning with his help to solve
Them one by one,
And when I can not understand, to say,
"Thy will be done!"

—Gertrude Benedict Curtis, in Chicago Standard.

Communicated.

Australian Letter. No 3.

After passing Samoa we were deluged with tropical rains. How useless and futile they seem in this world of water, but they cool the atmosphere and relieve the monotony. Nothing is more majestic and awful than the gathering of a storm in mid-ocean; when the windows of heaven are opened and the fountains of the great deep are broken up.

We have been isolated from the world so long that we feel it is standing still while we sail on forever and a day. But one morning, February fourteenth, we are awakend from our Rip Van Winkle sleep.

At Auckland we join hands again with the world, for we here come within reach of the cable. Long before we are permitted to approach the dock a row boat is hailed and anxious inquiries made for news. Soon the tossing of hats and exclamations of satisfaction announce that: "Ladysmith still holds out."

Here a new and very droll experience awaits us. We are again impressed with the fact that the Briton will conform to the letter of the law, though the spirit may be extinguished in the process.

After much answering and reanswering of signals we learn that we can not go ashore without inspection by the Health Department. We now felt a glow of satisfaction that our Captain had been wise enough to keep the vessel a *full foot* from touching the dock at Honolulu, and we were sure of clearance, having simply *passed* an infected port.

The sailors were drawn up in line on deck and the passengers in the dining saloons, and amid much laughter and bandying of jokes answered to roll call. The bare possibility of quarantine took the pith out of the jokes, and every one breathed more freely when the gauntlet was passed in safety and we were pronounced all right and ready to begin our preparations for a day on shore.

The prospect was anything but alluring, for the day promised to be murky and disagreeable. Not being in the habit of stopping for weather we went ashore as soon as possible. By the time we had found a place where we could breakfast the sky had cleared up somewhat. We were in a climate differing but little from our own. As the season was reversed it reminded us of a windy, dull day in Chicago.

The slight difference in customs and use of the English began to make itself felt, at once.

After coming in collision with several New Zealanders we notice the sign "keep to the left," and valiantly try to overcome the habit of a life time, but find like other habits, it can not be done in a single day.

As we pass up the long pier which leads to Quay street from the wharf, we meet a procession of carting vehicles. These clumsy one-horse affairs look like nothing else and are unique in *ugliness, wasted horse-power* and jolting capacity. They look like nothing American unless it be a hand-cart turned backward and hitched in very close proximity to the horse. The occupant sits directly over the wheels and gets the full variety of sensations produced by the topography of the ground.

We soon make the acquaintance of the bus or van, a compromise between a horse-car and an old-time English stage-coach in which there is no conductor, but on alighting each passenger must pass around to the front and pass up his three pence over the muddy wheels to the driver on his perch several feet above. We find we have left the street-car behind and will henceforth travel in trams while in Australasia. The tram is a compromise between a bus and a street-car. Also that we are on the foot-path as sidewalks are not of this world.

Among the buildings the first to attract attention are the dirty-looking Coffee Palaces which are not at all palatial in appearance, and in which tea is almost the exclusive drink. The bill of fare will soon convince the most skeptical that sheep-raising is carried on extensively in this corner of the universe. Passing these by we come upon the more pretentious hotels of Queen and Victoria Streets, from the windows of which large gilt letters stare at us through a screen of paint. We receive the impression that the Bar and the Bar Parlor is the most *conspicuous* institution of the Antipodes.

We see a window labeled "Private Parlor," and thinking it a waiting-room we step in to rest until dinner time. Here we come in contact for the first time with the British Bar Maid, who upon seeing us enter, obligingly comes forward and asks what we will take? Thus we learn that a Parlor is a private drinking-room. We should have found the Drawing Room on the second floor where also are located the Dining Rooms in all the best hotels.

We spent an hour wandering in and out of by-ways into back streets and peeping into the queer little shops. They have no stores. The whole front of the box-like room is removed every morning, so they have the appearance of being stalls and so overflowing that they seem likely to empty their contents upon the foot-path at any minute. In fact, in many places one's steps must be picked with difficulty in order to avoid trampling the profusion of merchandise spilling itself on every side, while in the back the shops were comparatively bare. Very interesting were the new varieties of vegetables and fruits. On account of its name, perhaps, the passion-fruit attracted most attention. The relish for it must be acquired. Taken directly from the tree there is a rankness in the taste that is not to the liking of one accustomed to the milder flavor of our northern fruits.

We procured some delicious white grapes which we learned from the dealer can be cultivated only under glass, as the climate is not conducive to their culture. The peaches we did not like, but the pears and plums far excelled those of our western coast in richness of flavor. Strawberries were large and lustious. We did not take time to imitate the fashionable ladies of Auckland, who go to the gardens in the suburbs and wait for a *plate* of berries to be picked from the vines. They are served in the adjoining Tea Rooms. The berries are buried in a thick paste of whipped cream and powdered sugar.

The general appearance of Auckland reminds one, for some indefinable reason, of a Canadian town.

For sturdiness of manner and feature there is a strong resemblance in the people of these two British dependencies.

The radical difference in the vegetation soon removes the impression. On every hand are acacias, pepper-wood, eucalyptus, palms and gum-trees; very different in foliage from the rhododendrons and maples of our northern neighbors.

The low houses with tile roofs and verandas speak of comfort more than elegance. The high sounding name with which each was adorned being a tribute to the motherland.

British conservatism is manifested in the great precaution taken to prevent intrusion. A little yard or patch of a few feet of ground is surrounded by a high wall, of wood, stone, or iron, the heavy front gate being secured by a padlock. How discouraging to a book agent.

We dropped into the Art Gallery and Museum for a few moments to see the large and interesting collection of *specimens and paintings relating* to the aboriginal life of New Zealand. The implements used indicate a high degree of intelligence. Perhaps the highest of the aboriginal races. One painting "The Landing of the Maoris" especially invited our attention. In the gaunt horribleness of its starving crew, it is only surpassed by The Flagellants.

Here and there in our strolls we met a Maori but all in the civilized dress. Those we saw were stalwart, fine looking fellows. The women we met on the street were less attractive, being cheaply dressed in unbecoming combinations of color. We have since seen some of magnificent form and presence. Terangepar is of queenly beauty and dignity as well as queen of song. Her princely cloak made of feathers taken from millions of birds is of priceless value.

Mount Eden towered gloomily in the distance, inviting us to scale its height. We took a tram and in a short time found ourselves deposited at the foot instead of the summit as we had expected. We remembered Lady Macbeth, and "Screwing our courage to the sticking point," began the ascent.

A spiral, pony path leads to the top of the mountain. We frequently took advantage of the rustic seats for the double purpose of looking down upon the scene below and gaining strength for the task above. The grandeur of the view fully repaid us for our arduous efforts. On one side we could look across the plain which stretched six miles away toward Tasmar Sea, and think that we discerned the water through the hazy atmosphere. From another point of view a beautiful fertile plain spread out before us, where are located the race courses and other places of amusement. Turning again the city lay deathlike and misty below us, the public buildings and cathedrals lifting their towers and spires heavenward out of the gloom.

Out on the harbor boats were gliding about aimlessly like phantoms of the waves, while beyond could be faintly descried in the distance the mountains of North Shore. A picture never to be forgotten.

Higher up we paused to look down upon the wooded slope of Mount Eden and admire the plume-like tops of the trees, now swayed like undulations of the ocean waves.

We had been at the highest point only long enough to peer with an inquiring glance into the extinct crater showing by the lava that it had once been a scene of violent activity, when the wind which had been angrily increasing in fury as we advanced upward, now became a perfect gale, and a cloud suddenly burst over our heads. We could fully realize what it was to be literally "Up among the clouds."

We found refuge behind a ledge of the crater where we enjoyed the fury of the storm until it abated sufficiently for us to descend the mountain, and seek the Moana once more. With reluctant steps we went down Quay Street and lingered as long as possible on the wharf, these half dozen hours having given us but the desire to return at some future time and visit this "Corinth of the South Pacific."

We weighed anchor at three o'clock in the afternoon. As the sky had cleared we had a delightful evening on deck. Though we were doubling back on our course for two hundred miles it was new to us, as we had passed it in the night. The shores of the Coromandel Peninsula could be seen for a long distance. The pilot carefully picked his way between Great Barrier and Little Barrier Islands.

Placing my deck chair within easy hearing distance of "The Old Captain" who "knew every foot of the sea" I listened while he graphically described the wreck of a vessel on the shore of Great Barrier Island we were then passing. The awfulness of the scene as witnessed from his boat and his inability to rescue the hundreds of drowning passengers whose bodies were washed ashore in the morning.

"The Captain was a fine sailor when I knew him" ventured a dilapidated old soldier-sailor who had figured in the Crimea and the Sepoy Rebellion and was now carrying his scars and wooden leg on a journey around the world. "So he was," responded the Old Captain, "but he had been drinking before he left port, and gave orders to see how near they could go ashore without foundering." The under officers protested in vain. The impression became so realistic that I moved to the other side of the deck leaving the old men deep in a discussion of the right of mates to disobey orders under such circumstances.

We kept so far out to sea that the *forests of gigantic Kauri Trees* looked like a green carpet on the mountain slopes. The smoke filtering through the tops reminded us that thousands of workmen were buried in these depths digging the solidified turpentine deposited by the burning of these forests in by-gone ages.

Night closed in with a storm and our thoughts returned to the sea. After the dangers of North Cape were safely passed and we no longer thought of the possibility of a hurricane we began to feel that the journey was nearing its close. Time flew on rapid wings. Every one seemed to feel that the moments were precious.

Conversation never lagged. Early in the morning and late in the evening hours, newly acquired friends were exchanging regrets at the soon coming separation, making notes in memorandum books and getting addresses for possible meetings in the future.

At day break on the balmy Sunday morning of February eighteenth we join the eager expectant crowd on deck and find ourselves in front of Sydney Heads.

Coming through the imposing entrance into this remarkable harbor for the first time in the early dawn of a mid-summer morning is enchanting. It is like "The realization of some half forgotten dream." We think of Andalusian days as dimly defined spires and domes greet us in the limped uncertain light. The mystic boats gliding before us are Argonautic expeditions. We wind in and out of the sinuous curves of this multiplied harbor until we reach Darling Harbor.

With subdued though joyful hearts we step for the first time on the shore of this Sunny Southland.

MRS. PHEBE THOMPSON-WILLEY.

(To be Continued.)

Conference Report.

The Indiana Conference of the Church of God of the Abrahamic faith met this year for its annual session with the Church of God at Hillisburg, Ind., continuing from Sept. 6-9, inclusive.

Bro. Austin, President, opened the meeting with devotional services, after which, in the absence of the Secretary, the Conference chose A. H. Zilmer as Secretary pro. tem.

The following churches were represented by delegates: Argos, Plymouth, Bracken, North Union, Rensselaer, Hillisburg, and Gospel Grove. There were also present two delegates from the Green Grove Church, organized last Spring, who requested that the Church be received into the Conference, which request was granted.

Visiting brethren and delegates were present from the following places: Plymouth, Argos, Pierceton, Burr Oak, Denver, Indianapolis, Windfall, Rensselaer, and Green Grove.

The ministers in attendance were: J. L. Wince, D. T. Halstead, Chas. Fish, F. L. Austin, G. W. Smith, S. T. Hook and A. H. Zilmer.

Increase in membership was reported as follows: Argos, 8; Rensselaer, 2; Green Grove, 1; Hillisburg, 10; Burr Oak, 2. At the last named place the brethren are engaged in building a new house of worship. Altogether there seems to be an increased activity among the churches, and correspondingly better results. The ministers present also gave reports of their labors in the past year, which showed that some planted, and others watered, while God gave the increase. Surely our labors in the Lord have not been in vain.

A. H. Zilmer and G. W. Smith gave a report of their efforts at the city of Remington. They began on the 15th of August and continued till Sept. 2nd. Though there was some prejudice the attendance was quite good and considerable interest manifested. As a result of the meeting, two persons were baptized.

The following is the financial report of A. H. Zilmer: receipts from tent work, from Conference, July 5, $25.00; at meeting, $22.45; total $47.45. Expenses at meeting: for tent, etc., $25.25; paid to G. W. Smith, $15.25; total, $40.50. Due 17 days work, $34.00; balance on hand, $6.95; balance due, $27.05.

Following is the report of G. W. Smith: receipts from Conference, $10.00; money received at tent, $15.25; total, $25.25. Expenses: car fare $2.80; modering, $.05; total, $2.85. 20 days work at $1.25 per day, $25.00; total $27.85; balance due $2.10.

On motion an order is to be drawn on the Treasurer to compensate Bro. Zilmer at the rate agreed upon, $2.00 per day. On motion an order is to be drawn on the Treasurer to pay Bro. Smith the balance due him, $2.10.

The following officers were elected for the ensuing year: President, D. T. Halstead, Rensselaer; First Vice President, Wm. M. Huffer, of Michigantown; Second Vice President, John L. Wince, of Pierceton; Secretary, Ezra K. Baruhill, of Plymouth; Treasurer, Thomas O. Tuber, of Argos.

A previously appointed Committee on Ways and Means, consisting of D. T. Halstead, Wm. Ruilsback, A. R. Underwood, J. L. Wince, W. M. Huffer, W. H. Thompson, and Leonard Osborne, made the following report, which was, upon motion, adopted:

"To the Conference of the Congregations of the Church of God assembled. We, your Committee on Ways and Means, beg leave to submit for your consideration, the following matters, to wit:

1st, How best to secure the interest and active co-operation of the Brotherhood generally in the Conference work, and especially in Evangelical work in uncultivated fields?

2nd, How best to raise funds according to the ability of the members?

3rd. How to most successfully use Evangelical funds when raised?

We therefore would submit the following resolutions for your consideration and adoption, as expressive of your wish to be carried into action:

1st, RESOLVED, That past experience demonstrates that preaching to those in Christ has been entirely too much one-sided. *I.e.*, What God has promised to do for us, and leaving entirely too much *untaught*, just what we are required to do on our part in order to secure those promises. Thus creating an interesting in the former, and very little in the latter. That we deem the preaching of the Good News, Repentance, and Baptism of *no more* importance than clearly teaching what constitutes the new life (way of living) in Christ, inasmuch as this constitutes the fruit-bearing of the branch. ("I am the Vine, ye are the branches," says Jesus). That both in preaching and literature we earnestly recommend and urge that the *fruit-bearing* be kept more vividly to the front; thereby creating more interest in co-operating with Christ in letting the light shine ("Ye are the light of the world," said Jesus). Thus creating an interest in this behalf to an extent that it will be a pleasure to use of the means the Lord has entrusted us with, and a willingness in each and everyone to co-operate according to the extent of our means.

2nd, How to raise funds according to the several ability of the members?

RESOLVED, That the Apostolic teaching and practice, to wit: "Every one of you lay by in store as God has prospered him," be suggested as an essential part of the new life in Christ. If we turn sorrowfully away from his requirements, it is to our own peril. "He that hath my commandments and keepeth them, he it is that loveth me," and again, "He that loveth me *not* keepeth not my sayings." Therefore to this end, we recommend as the best way, not only to arouse each congregation to equal co-operation according to ability, but to accomplish this, to present the opportunity of co-operation to each member of the congregations, which way will not impose a burden on any.

RESOLVED, That to this end first, the congregations of Indiana should not consider they have raised Evangelical funds until they have at least sufficient to keep one man in the field at work all the while, and also enough to send someone in response to urgent calls from places where too weak to help themselves. The ability financially to do this is not wanting, and even to keep two men in the field.

RESOLVED FURTHER That inasmuch as the Conference Board have an over abundance of labor to perform, that they be relieved from this seeing after the expenditure of the Evangelical fund *after* raising the same, and this Conference by appointment constitute a separate and distinct Evangelical board for this purpose. That said Board be constituted official members, any two of whom, with the President or Chairman, shall constitute a quorum to do business, all of whom shall be selected apart from the ministers, thus guarding against any possible suspicion of desire of preferment or of desire to have anything promulgated other than the gospel and its obedience.

This Board is to obtain information from over the State where best to work and in conjunction with the Evangelist direct accordingly. The means from each individual of the congregations to be paid to the Secretary thereof, by him sent to the Secretary of the Conference, taking his receipt therefor, and he in like manner to hand it to the Treasurer, who shall disburse the same by paying over to the Secretary of the Evangelical Board, as ordered by said Board; all of which is respectfully submitted by your Committee, D. T. Halstead, Wm. Ruilsback, W. H. Thompson, A. R. Underwood, John L. Wince, L. [illegible] Osborn, Wm. M. Huffer."

The Committee on Ways and Means made the following nominations for the Evangelical Board, which were confirmed by an unanimous vote: T. O. Tabor, of Argos; Benj. Harris, of Rensselaer; Wm. M. Huffer, of Michigantown; E. K. Barnhill, Plymouth; Cyrus C. Evans, Hedrick.

It was ordered that Bro. Halstead continue in his work of raising means for the Evangelical Fund.

Upon motion Bro. T. O. Taber was constituted Chairman, and Bro. Wm. M. Huffer Secretary of the Evangelical Board.

It was moved and carried that in case of vacancies in Evangelical Board, the Executive Board of Conference, be authorized and empowered to fill such vacancies.

Motion carried that the appointment of Evangelists be deferred until the November Conference.

The Evangelical Board was empowered to answer calls for Evangelistic work, if means for this purpose are on hand.

Requests for Evangelistic work were made by members of the Church of God residing at South Bend, Indiana, and also by the Church at Inwood.

Ministerial certificates were granted to the following: D. T. Halstead, Rensselaer; J. L. Wince, Pierceton; Chas. Fish, Argos; H. F. Cordill, Plymouth; F. L. Austin, Argos; G. W. Smith, Culver; A. H. Zilmer, Rensselaer.

The request of the Church at Plymouth for the next Conference (some time in November) was accepted by a unanimous vote.

This was a very pleasant Conference session. The brethren and sisters at Hillisburg did all in their power to make those from a distance welcome and at home among them, and these will long remember the kindness that was so generously bestowed upon them. Also the business sessions, that were held on Friday and Saturday afternoons, were pleasant and harmonious, and there was more business transacted at this Conference than at any former Conference in a number of years. The Conference gave a vote of thanks to Bro. Austin, who so efficiently served as President for several years past and very reluctantly acceded to his wish to be excused from serving any longer in this capacity.

"RESOLVED, That we as a Conference appreciate and hereby tender our thanks to Bro. Austin for his unfailing work and untiring effort to forward the Conference work as President of the Conference for the past year; and we hereby request that Bro. Austin suffer his name to be used for selection as President for the coming Conference year."

The preaching was done by Bros. J. L. Wince and F. L. Austin, and A. H. Zilmer, and embraced practical as well as doctrinal subjects.

Every one went from the meeting feeling that the time had been well and profitably spent.

"God be with you till we meet again."

F. L. AUSTIN, Pres.
A. H. ZILMER, Sec. pro. tem.

Request.

Once again we will ask of the dear readers of THE RESTITUTION to forward such good literature they feel disposed to contribute for distribution. We wish to gather what gospel truths we can and sow the good seed where we believe and trust it will fall in good ground and bring forth fruits an hundred fold. We have but a short stay at home and the offerings you wish to bestow to the Master's use must be prompt. A goodly number responded promptly at the other call, and the hours we spent in hurling the gospel of Jesus were pleasant and we trust a harvest is springing forth along some of the by-paths and sin swept streets of Pueblo. Our sowings will be along the winding banks of the Arkansas River, and we intend to set sail from Arkansas City, Kan., near Oct. 1, on our way to New Orleans by way of boat, and it will afford us many opportunities and we are told, "Go sow by all waters," and we pray the refreshing showers from Jehovah's throne may send forth that guiding care that may lead some one into the way of life. Address Oxford, Kan.

A. J. DAVIS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W O Steffa	.50
Miss Bessie Siple	1.50
Mrs A M Siple	2.00

Selections.

Little boats always totter about on the surface of the water, going all ways, as it happens, and overturning in a breath; while the great ship sinks deeply in and goes steadily on. The cause of its steadiness is its depth. So abiding in the great truths of God gives us steadfastness of motion. Under all the pressure of error and unbelief and false doctrine, we are abounding in the work of the Lord. We are not tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 14. It is a great thing to take the truth, and hold to it. It is a great thing to know error and let it alone. Holding on to the fundamentals of truth and seeking God's help, thereof is sure to come into the light. Everything by turns and nothing long, what growth—what progress can be hoped for?

It is right for us to care what others think of us. The man who does not care for the opinions of others is not the man to influence others, or to be worthy of the sympathy or respect of others. But when the choice fairly comes between doing what is right or doing what others think we ought to do, the opinion of others must be defied by us, however much we may regret the necessity of losing the good will of our fellows. What God thinks of our conduct is of more importance than what is thought of it by all other beings in the universe.

All the mightiest leaders of human progress—the Pauls, Luthers, Calvins, Wesleys, Edwardses, Wilberforces, Lincolns, and Gladstones—have been open-eyed learners who have watched and waited to discover what God was saying to them, and what God would have them to do. The sun never changes his place; but for us everything depends on whether we live in the daylight, or down in a cellar.—*T. L. Cuyler.*

Perfect obedience does not need to know why. It is a blessed privilege to be trusted to obey God without being told why. God wants to see a perfect faith in us that will not ask why. Parents do not consider their children obedient if they hesitate till they are told why. If we always saw the reason, we would never have a chance to grow in faith.

If those who owe us would remit, we will appreciate the favor.

Conferences.

The Quarterly Conference of the Church of God, in Michigan, will be held, the Lord willing, at the Tiffeny school house, Kalamazoo Co., Michigan, commencing Friday evening Oct. 5, 1900, and continue over the following Sunday. Tiffeny school house is 2 miles north of Vicksburg. Friends coming from the north reach Vicksburg via the Grand Rapids, and Indiana R. R. which leaves Grand Rapids at 12:30 P. M. and 1:50 P. M. Teams will meet all trains Friday and Saturday to convey all passengers to the place of meeting. Those coming from Hastings will take the Grand Rapids and Indiana R. R. at Kalamazoo. Those coming from the south will take the Chicago and Grand Trunk R. R. All that are interested in the truth are cordially invited to attend. The brethren and sisters of Michigan (and else where) are urged to make a special effort to be present at this meeting. Competent speakers are expected, to herald the good news of the soon coming King, and let all who love their gospel be ready to sacrifice something, be diligent vineyard workers.

Your Sister for the truth,
EMMA JACKMAN, Sec.

Brother George Kidwell of St. Paul, Ark., will begin a series of meetings at Banister, five miles southeast of Climax Springs, in Camden Co. Mo., on Saturday, before the 4th Sunday in September. All are cordially invited to come and make yourselves at home with us while this meeting is going on. We would be pleased to have Brother John Foore, and Brother Fisk also, of Caldwell, Kansas, and any others of the one faith that can come. Oh, how we would be pleased to meet with all of you. Let us strive to work for the Master while it is called today, for the night cometh when no man can work.

MARY E. HOWARD.

The Vandalia-Pennsylvania annual Ohio Excursion will leave Lakeville, Ind., Thursday Sept. 27th, 1900 at 9:00 p m. Special train. Rates are from $6.00 to $7.00. For full information write to W. F. Schallhorn, Lakeville, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Brother Underwood;

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

To the Brethren who love the Lord Jesus Christ, in Canada:

Who will be willing to form an association in Canada for the defence and spread of the truth? "In union there is strength." The time is short till the Master will come when we will have to give an account as to how we have used our talents. Will all those who are anxious to work in the Master's service communicate with me, stating what best can be done in their neighborhood to interest people in the truth. Address me at 42 Gloucester St., Toronto, Canada.

DR. A. WALLACE MASON.

Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

Preliminary Announcement.

The Vandalia-Pennsylvania Annual Ohio Excursion will leave Lakeville, Ind., at 9:00 P. M. Thursday, Sept. 27, 1900. For further information call on or address C. M. Wheeler, Trav. Pass. Agent, Terre Haute, Ind.; or W. F. Schallhorn, Agent Vandalia Line, Lakeville, Ind.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Haues.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Visit your friends in Ohio. Annual Ohio Excursion via Vandalia Pennsylvania Lines leaves Lakeville, Ind., 9:00 p m Thursday Sept. 27th, 1900. Write W. F. Schallhorn, Agent, Lakeville, for rates etc.

Excursions to Ft. Wayne via Pennsylvania lines, Sept. 17 to 21 inclusive. Tickets good returning until Sept 22.

Excursions to Richmond, Va., via Pennsylvania Lines, September 18th, 14th, 15th and 16th, for Sovereign Grand Lodge I. O. O. F. Convention, excursion tickets will be sold to Richmond, Virginia, via Pennsylvania Lines, good returning Tuesday, September 25th, inclusive.

Ask Schallhorn, Agent Vandalia Line Lakeville, Ind., for advertising matter regarding the annual Ohio Excursion via the Vandalia-Pennsylvania Lines, Sept. 27th, 1900.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 160-page pamphlet by Wm. Cleon Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

VANDALIA TIME CARD

In effect . May 28, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:34am
No. 14, " " " 12:30noon
No. 8, " " " 10:03pm
No. 12, Sunday Only, for South Bend...9:31am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15a m
No. 3, " " " " 12:52noon
No. 9, " " " Logansport.....7:35pm
No. 11, Sunday Only, " " 6:39pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Foss,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perdue. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Walton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scioleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother Georgo Kulls, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Evansville, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

Pittsb'h, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	P 1	35	41	39	51	55
	P M	P M	A M	A M	P M	P M
Pittsb'gh lv	7 00	3 30	10 05			
Allianee	9 35	5 55	12 35			
Canton	10 58	7 24	1 58			
Mansfield	11 32	7 58	2 32			
Wooster	12 11	8 37	3 11			
Shreve	12 30	8 56	3 30			
Creston	1 05	9 30	4 05			
Orrville	1 25	9 50	4 25			
Barrens	1 37	10 02	4 37			
Lima	2 55	11 30	5 55			
Van Wert	3 30	12 05	6 30	8 45	8 37	
Ft. Wayne	4 10	12 55	7 10	9 20	9 15	
Ar. do.		1 30	7 45			
Columbia City	4 42	4 00	8 02	10 47	9 47	
Lowell				11 01		
Plymouth	5 03			11 22		
Knox Line				11 40		
Warsaw	5 22	4 30	8 28	11 58	10 65	
Etna Green				12 05		
Bourbon	5 45			12 20		
Inwood				12 30		
Plymouth	6 03	5 05	9 05	12 48	10 48	
Greenwich				1 04		
Hamler				1 20		
Davis				1 30		
Hamma				1 40		
Wauseon				1 55		
Valparaiso	7 22	6 05	10 15	2 40	11 50	
Hobart				3 00		
Liverpool				3 15		
Clarke				3 30		
Chicago ar.	8 15	7 05	11 50	4 50	1 30	
	P M	A M	P M	P M	A M	

Eastward.	6	32	30	8	38	50	52
	A M	A M	P M	P M	P M	A M	A M
Chicago lv.	10 00	10 00	3 00	10 00	6 00	10 45	
Clarke	11 10					12 00	
Liverpool	11 20					12 10	
Hobart	11 30					12 20	
Valparaiso	11 50	2 00	4 32	7	7	12 40	
Wauseon	12 25					1 15	
Hamma	12 35						
Davis	12 45						
Hamler	12 55						
Greenwich	1 10						
Plymouth	1 30			3 05	8 40		
Inwood	1 40						
Bourbon	1 50						
Etna Green	2 00						
Warsaw	2 05			3 40	9 15		
Knox Line	2 20						
Plymouth	2 40						
Lowell	2 55						
Columbia City	3 20			4 12	7 01		
Arcola	3 35						
Ft. Wayne	4 05	3 50	6 40	4 45	7 35	1 50	
Van Wert	4 45	4 30	7 20	5 25	8 15	2 30	
Lima	5 20	5 05	7 55	6 00	8 50	3 05	
Barrens	6 35	6 20	9 10	7 15	10 05	4 20	
Orrville	6 47	6 32	9 22	7 27	10 17	4 32	
Creston	7 05	6 50	9 40	7 45	10 35	4 50	
Shreve	7 30	7 15	10 05	8 10	11 00	5 15	
Wooster	7 50	7 35	10 25	8 30	11 20	5 35	
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Poetry.

"Out of" and "Into."

"He brought us out.....that he might bring us in." Deut. vi. 23.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep;
Out of the region and shadow of death,
Out of its foul and pestilent breath;
Out of the bondage and wearying chains,
Out of companionship ever with stains:
Into the light and glory of God,
Into the holiest made clean by blood;
Into his arms,—the embrace and the kiss,
Into the the seeps of ineffable bliss;
Into the quiet, the infinite calm,
Into the place of the song and the psalm.
Wonderful love, that has wrought all for me!
Wonderful work, that has thus set me free!
Wonderful ground upon which I have come!
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,
Out of the struggle and dreary defeat;
Out of my sorrow and burden and shame,
Out of the evils too fearful to name;
Out of my guilt and the criminal's doom,
Out of the dreading, the terror, the gloom:
Into the sense of forgiveness and rest,
Into inheritance with all that is blest.
Into a righteous and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and confident joy.
Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power, that nothing could stay!

Out of the horror of being alone,
Out, and forever, of being my own:
Out of the hardness of heart and will,
Out of the longings which nothing could fill;
Out of the bitterness, madness and strife,
Out of myself, and of all I called "life;"
Into communion with Father and Son,
Into the sharing of all that Christ won;
Into the vessels full to the brim,
Into the having of all things with him,
Into Christ Jesus there ever to dwell,
Into more blessings than words can tell.
Wonderful lowliness, drinking my cup!
Wonderful purpose, that ne'er give me up!
Wonderful patience, that waited so long!
Wonderful glory, to which I belong!

Out of my poverty, into his wealth,
Out of my sickness, into pure health:
Out of the false and into the true,
Out of the Old Man, into the New,
Out of what measures the full depth of "Lost!"
Out of it all, and at infinite cost!
Into what must with that cost correspond,
Into the union which nothing can part,
Into what satisfies his, and my, heart!
Into the deepest of joys ever had—
Into the gladness of making God glad!
Wonderful Person, whose face I'll behold!
Wonderful story, then all to be told!
Wonderful all the dread way that he trod!
Wonderful end, that he brought me to God!

—Christian Herald.

Communicated.

Paper Read at the Indiana Conference.

"When the Son of Man cometh shall he find faith on the earth?"

This language was spoken by our Savior in the form of a question and alludes to all individuals and nations. When the Son of Man first made his advent into the world he came in the form of a servant and many rejected him, and when he saw how they rejected the mighty work that he had done while among them, how they overlooked all signs that marked his first advent into the world, and above all how they rejected his mighty teachings he could well ask this question, Shall he find faith on the earth when he comes again?

Let our minds go back to when he was on earth and see how he was always found with the suffering and those in trouble; he was always among those who needed his help; his mission was to bring light into this dark, lost world; he came to seek and to save the lost. How completely he carried out his mission when here the first time. After finishing his work he took the keys of the tomb and went to his Father. Those who have wished to doubt his Word, have found a wide field in which to doubt and a broad road to perdition; while those who have wished to believe, have ever found an everlasting Rock upon which to rest their faith.

As we look over our past life with its varied experiences, its joys and sorrows, its battles and victories and remember that amid them all the Lord has ever been near and upheld us by his strong arm we are lead to exclaim in the language of the Psalmist, "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness." He is my refuge and my fortress. "My God, in him will I trust."

Are there not some here who have not at some time during the years that are past into eternity, had golden opportunities which have been neglected and which as he looks back upon them today send a pang of regret to his heart? Dear friends, let this be a time of heart-searching and self-examination, and as we enter into new work for the Master may we realize more fully the mighty responsibility resting upon us individually, (and in the name and strength of him who has promised to be with us to the end) that we ought always to pray and not to faint. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. By some people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man in the case of Noah condemned the people destroyed by the flood. The evidence then was sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us, that the day of the Lord is near, and hasteth greatly. But some will say our terrestrial globe moves onward in its course, as it has since the foundation of the earth. The seasons come and go in their turn. From the heavens come the gentle rain, the life-giving sun shine, the lightning's terror and the cyclone's deathly path, old ocean moans and lashes the shore as of old. The mighty river systems flow onward in their mad rush to the sea, as on the day of creation. The busy world turns neither to the right nor left in its seemingly endless search for riches and worldly honor. Man succeeds man at mill, in the factory, in the office, and at the plow; one by one they go to their long sleep; but onward still moves the gigantic machinery of old earth. Why should there be a change? What signs are there of Christ's soon coming?

Listen friends—there would be no need of a change if our world was sinless and its people were all lovers of the true God, but such is not the case. The devil has full sway; sin exists on every hand. The nations of earth are corrupt from the height of royalty down to the humblest peasant. Our large cities are the ideal homes of his Satanic majesty. Then ask what need of a change? Christ will come because he is the enemy of sin. He will put down the corrupt governments of earth, and establish peace, placing in their stead his own glorious kingdom. Hear what his Word promises, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44. Christ is coming again and coming soon, because God's Word cannot prove false. "Heaven and earth shall pass away, but my Word shall not pass away."

The assuring prophecies relating to the personal return of the Lord Jesus Christ to the earth are rapidly reaching completion of fulfilment, and soon his judgment car surrounded by an innumerable host of angels will speed its way down across the far stretching skies. The distinct rumblings of its swiftly rolling wheels, plainly bespeak the approach of the Judge of all the earth, as he rides in majesty the pathway of the unfolding heavens. Placing our ears at the lips of the Prophets, listening to their words of inspiration, "we almost" hear the shoutings of the angelic host. Looking about us scanning the condition of the government, and of the home life, and of business and finance, and of the Church, we see as plainly the sure precursors of the impending doom of the unpenitent. Surely, surely, we are rapidly nearing the end.

The saints can but sigh and pray for it. Like Job they can cry out for one hundred and twelve years and he the presence of God. Like David they died, (under sentence of death).
can not be satisfied until they awake in his likeness. Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom. viii. 28. Our eyes are open for its visions, our ears are waiting to catch the sounds of the heavenly music, and our hearts are beating in fond anticipation of its infinite joy. Our appetites are growing sharp for the marriage supper. We cry out for the living God and long to come into his presence.

In view of these facts may we be active in the preparation of ourselves to meet him; and not only active in our own preparation, but let us work with more zeal to prepare others. "Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, where ye shall be able to quench all the fiery darts of the wicked. "For truly the harvest is great and the laborers are few." No news more welcome to the faithful than the announcement that the command has gone forth from the Lord to his angels, "Gather together unto me my elect from the four winds of heaven. The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, will be there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, will be there. The city of jasper and gold, whose builder and maker is God, will be there. The river of life, sparkling with his glory and flowing from his throne in infinite purity and peace, will be there. The tree of life, with its healing leaves and life-giving fruit will be there. Prophets, Apostles, and martyrs, the perfection of heavenly society will be there. Fields of living green, flowers that never fade, streams that never dry, fruits that never decay, crowns that never dim, harps that know no discord, and all comely things purified from sin will be there.

Brothers and sisters, let us fight the good fight of faith and lay hold on eternal life that we may drink from the life-giving fountain and thirst never more, bathe in its silvery spray and be refreshed. That we may walk in its golden sands, and feel we are no longer exiles. That we may exchange the cross for the crown and feel that our journey is done. That we may put off the rent garments of warfare, for the white robes of triumph, and feel that the conflicts are ended and the victory won. And let me say in conclusion to all that are present: Be watchful, be vigilant, for the shadows will never return a degree on your dial. When your watch is past, your record will be changeless, and sealed for the final judgment. Prepare to meet thy God, O ye servants of the Lord, for your day is ending, and the night in which no man can work, is drawing its curtains around you.

MRS. GEORGIA OSBORN.

Genesis. Chap. 5.

1. This is the book of the origin of mankind, on the day when God created Adam: According to God's magic created he him.

2. Male and female created he them, and blessed them; and he named his name Adam on the day when he created them.

3. And Adam lived two hundred and thirty years, and begot according to his idea, and according to his image, and named his name Seeth.

4. And the days which Adam lived after he had begotten Seeth became seven hundred years and he begot sons and daughters.

5. And all the days which Adam lived became nine hundred and thirty years and he died (under sentence of death).

6. And Seeth lived two hundred and five years, and begot Enoos.

7. And Seeth lived after he had begotten Enoos seven hundred and seven years, and begot sons and daughters.

8. And all the days of Seeth became nine hundred and twelve years and he died, (under sentence of death).

9. And Enoos lived one hundred and ninety years and begot Kainan: dibrels over the "f").

10. And Enoos lived after he had gotten Kainan seven hundred and fifteen years and begot sons and daughters.

11. And all the days of Enoos became ninehundred and five years and he died, (from a sentence or judiciaily).

12. Kainan lived one hundred and seventy years and begot Maleleel.

13. And Kainan lived after he had begotten Maleleel seven hundred and forty years and begot sons and daughters.

14. And all the days of Kainan became ninehundred and ten years and he died, (judicially).

15. And Maleleel lived one hundred and sixty-five years and begot Jared.

16. And Maleleel lived after he had begotten Jared seven hundred and thirty years and begot sons and daughters.

17. And all the days of Maleleel became eight hundred and ninety-five years and he died (judicially *i. e.* under the sentence pronounced upon Adam and his posterity).

18. And Jared lived one hundred and sixty years and begot Enooch.

19. And Jared lived after he had begotten Enooch eight hundred years and begot sons and daughters.

20. And all the days of Jared became nine hundred and sixty two years and he died, (the same as the rest, next to Mathusala in age).

21. And Enooch lived one hundred and sixty years and begot Mathousala.

22. And Enooch pleased God after he had begotten Mathousala for two hundred years and begot sons and daughters.

23. And all the days of Enooch became three hundred and sixty years.

24. And Enooch pleased God, and was not found because God had translated him.

25. And Mathousala lived one hundred and sixty-seven years and begot Lamech.

26. And Mathousala lived after he had begotten Lamech eight hundred and two years and begot sons and daughters.

27. And all the days of Mathousala which he lived became nine hundred and sixty-nine years and he died (the same way).

28. And Lamech lived one hundred and eighty-eight years and begot a son.

29. And named his name Nooe, saying, This one will give us an interval of rest from our works and from our sorrows and from the earth which the Lord God cursed. (He did, and the interval was "a flood").

30. And Lamech lived after he had begotten Nooe five hundred and sixty-five years and begot sons and daughters.

31. And all the days of Lamech become seven hundred and fifty-three years and he died, (judicially).

COMMENT.

This is a very important chapter in the divine order of revelation, and there is a great deal of evidence of tampering with the witness and alteration of the record in all the versions especially the C. V. and the R. V.

One clearly apparent alteration of the record and the one upon which the chronology of the whole Christian world has been based makes among other absurdities in the result Nooe and Habraam, living contemporaneously for fifty years. Another conclusion drawn is that we are now living in the 6th millennium of the human race on the earth when the record shows that we are in the closing period of the seventh, and that the next millennium will be an eighth, which it ought to be, according to the esoteric law of harmonies.

Ignoring the Kain genealogy, and we can safely do this, for the descendants were all wiped out in the flood, the divine record of humanity after Adam begins with Seeth or the "sifted seed" and each of the names in this chapter is significant in its order of the divine culture of this selected seed. The full exposition of this "divine culture" I gave some years ago in the columns of THE RESTITUTION, and I will now only repeat the interpretations of the names.

"Enoos," "Thrust in," that is as seed is thrust into the ground. "Kainan," "Renewed" as one renovates the soil at planting. "Maleleel," "made friable with mercy." "Jared," "made warm with the sun" (the Sun of righteousness meant). "Enoch," "Held in" (firmly rooted as grain is held when half grown) "Mathoosala" "Mercy learned" (the oldest man in the world ought to have learned it.) "Lamech" "weary waiting" (as the farmer does grow weary waiting for the crop to grow when he can do nothing further to promote it). Nooe "Apprehension" or "Gathering" (as of a crop, and God's crop is one man who apprehends his purpose and who has the courage of his conviction to become "a herald of righteousness" to a scoffing world.

The reader will observe that Adam was two hundred and thirty years old when he begot Seeth instead of one hundred and thirty in the R. V. and thirty in the C. V. and Enoos one hundred and ninety instead of ninety in R. V. And so on through this whole list upon which the human chronology is based. Compare and see for yourselves.

In the 24th verse instead of "Enoch walked with God and was not," R. V. it reads "Enoch pleased God and was not found," and instead of "For God took him," R. V., it reads "For God had translated him." This passage is quoted in Hebrews xi. 5, and "the translation" of Enooch given as the reason why "he did not see death." If it were true that Enoch "was not" as stated in the C. V. and R. V. then he not only was dead but annihilated and had no existence at all.

Notice the difference of reading in the 29th verse, for the statement contained in it is really a prophecy of the official career of the great patriarch Nooe. The flood gave the world a great "vacation," but there wasn't much "comfort" in it for the antediluvians I imagine.

The 32nd verse of this chapter in the C. V. and R. V. is part of the 1st verse of the text in the sixth chapter.

CHAS. GARDNER.

Conferences.

The Quarterly Conference of the Church of God, in Michigan, will be held, the Lord willing, at the Tiffeny school house, Kalamazoo Co., Michigan, commencing Friday evening Oct. 5, 1900, and continue over the following Sunday. Tiffeny school house is 2 miles north of Vicksburg. Friends coming from the north reach Vicksburg via the Grand Rapids, and Indiana R. R. which leaves Grand Rapids at 12:30 P. M. and 1:50 P. M. Teams will meet all trains Friday and Saturday to convey all passengers to the place of meeting. Those coming from Hastings will take the Grand Rapids and Indiana R. R. at Kalamazoo. Those coming from the south will take the Chicago and Grand Trunk R. R. All that are interested in the truth are cordially invited to attend. The brethren and sisters of Michigan (and else where) are urged to make a special effort to be present at this meeting. Competent speakers are expected, to herald the good news of the soon coming King, and let all who love their gospel be ready to sacrifice something, be diligent vineyard workers.

Your Sister for the truth,
EMMA JACKMAN, Sec.

By a new mode of applying steam to the propulsion of vessels, the British torpedo boat "Viper," recently attained the speed of 87.113 knots, or 43 miles an hour. This is about the speed of an ordinary express train, and is considered as remarkable in the marine world as 112 miles an hour is among the railroads. It remains to be seen whether large vessels can successfully adopt this new form of engine. If so, the voyage across the Atlantic may be brought to within half a week.

The Restitution.

THE RESTITUTION advocates the fine "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Selections.

Students, not Prophets.

From the *Union Gospel News* we clip the following item.

A study of the comments upon the great events of the world is second in interest only to the study of the occurrences themselves, and the Chinese situation has afforded a rich field of thisaert. After noting a multitude of such discussions, editorial and otherwise, one comes to the general conclusion that we are too anxious to interpret at once and in full the exact meaning of great movements, that are plainly to greatly affect history. A sudden check in the fulfillment of some great national purpose is at once hailed by some as a sign of its abandonment.

These things cannot be judged by a few separate facts. The growth of a civilization, the destiny of a race, the development of a religion, the future of a nation—all these are matters too complex and involved to be comprehended in the light of a few months' happenings. It is only after long observation of the general trend of events and the amount of power available for any purpose, that one can approach a proper estimate of even present day affairs.

It is a singular thing that the further we get away from an age in time, the better able we seem to judge it, for the years bring things to light that have an unexpected bearing on the situation. The Bible student finds in prophecy more or less help upon the most significant events in history, but even he, if he is thoughtful, will hesitate to be positive and exact in his predictions.

The Rev. Wm. M. Forkell, pastor of the First M. E. church of Green Bay, Wis., recently announced that he differed in his views from some of the articles of that body. The following is an abridged statement of the points on which he differs from the accepted dogmas of Methodism. He says in brief:—

1. "I differ in my opinions from the usual dogmas on the doctrine of substituted righteousness.

2. On the generally preached views of endless punishment.

3. I cannot accept the theory, and nowhere does the Bible allow the view that the death of Jesus reconciled God to man or changed God's mind; but rather it is intended to reconcile men to God. The cross was an obstacle which Jesus met in the performance of the mission of his life, and not a payment of a debt, obligation, satisfaction, or penalty he rendered to God in man's stead to satisfy his wrath.

As to the doctrine of endless punishment, it is to me unbelievable, not to say inconceivable in the light of God's love. I believe more than ever that sin is followed by punishment, either in this world or the next, but all rational punishment must be corrective in its aim, and loving in its motive. The thought of endless punishment for even the worst human being would drive me into dispair as to the power or love of God."

Mr. Forkell further said he believed there was a strong feeling generally in favor of what is called "the new theology," and he hoped that his action in speaking plainly, might encourage others to take a more liberal view of God and man. Many Methodist ministers had spoken plainly, and he desired many others to take a firmer stand. That there is a strong current of thought in the church along these lines, and many preachers as well as laymen are hoping and praying for an emancipation from dogmas and ideas that have long since proven themselves inadequate to meet the growing demands of truth.—*Selected by A. J. Eychaner.*

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 26, 1900.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

THOSE evils would break a proud man's heart that would not disturb the humble Christian's sleep.

GOD rises unmeasurably not only above our forgiveness, but above all our conceptions of his forgiveness.

THAT tenderness of conscience which makes a man hate sin because God loves him, takes its motives from God's pardon.

"MERCY is the spring of God's long-suffering; forgiveness is the activity of this mercy, and long-suffering is its quiet flow."

ANTISTHENES, the philosopher, being demanded by a young man, What was best to learn? answered, "to unlearn the evil thou hast learned."

TO endure present evils with patience, and wait for expected good with long-suffering, is equally the part of the Christian and the Hero.

THE end of learning is to know God, and out of that knowledge to love him, and to imitate him as we may the nearest by obeying his testimonies.

IT was a good reply of Plato, to one who murmured at his reproving him for a small matter. Says he, "Custom is no small matter. A custom or habit of life does frequently alter the natural inclination either to good or evil."

THE strike of the coal miners is not settled. Some interference led to the killing of a number last week, and now soldiers are on guard at the mines to prevent disturbances. The distress will be great if a settlement is not soon reached.

IT was a good saying of Seneca, —"So live with men as if God saw you; so speak to God as if men heard you; regulate your actions by this golden rule, thus shall you acquit yourself to God and men, and hereby comply with both either out of the fear or shame."

THE late Conference of the Church of God, held at Sciroeville, Ind., approved of a plan for raising evangelical funds, which all think if carried out, will not only be more general, uniform and equable, but at the same time far more ample than heretofore. Therefore they appointed D. T. Halstead to visit congregations to place the matter fully before them for co-operation by all the brotherhood. Believing the plan to be feasable and quite practical, we would bespeak for him when he shall visit you, your assistance and most hearty co-operation in bringing the matter into uniform practice.

THE Chinese problem is as far from settlement as ever. The concert of the powers seems hopelessly broken. Germany demands the arrest and punishment of the real leaders in the crimes committed before any talk of peace can be indulged in. The United States on the other hand, has sent an order for her troops except a few to guard the legation be not only withdrawn from Pekin, but from China, thus clearing the way for direct negotiations with the Chinese government for peace. This would look well from our standpoint were it not for another order just given to four more war ships to proceed to the China station, that ample force may be on hand to care for American interests there. England, France and Japan seem willing to withdraw provided the others do, and they are first assured that the Chinese government is able to cope with the Boxers, and punish the guilty. This will be difficult, as they disagree as to who will constitute the Chinese government. Russia says to withdraw, but every body knows how Russia does her withdrawing, and so each is suspicious of the other, no concert of action, and the Chinese see the weakness and are only made the bolder. It takes time to develop the national affairs, but the work goes on, and our duty is to watch.

LET your moderation be known unto all men. The Lord is at hand.

Fruit Bearing.

The Lord demands of the trees planted in his garden that they bring forth fruit! There are trees which never bear fruit. The green bay-tree is not noted for fruitfulness; the oaks of Bashan bring forth little fruit; but the trees chosen of God to represent his people are mostly fruit-bearers.

The good olive-tree, the fig-tree, and the true vine are famed for fruit-bearing, and like them the righteous should "still bring forth fruit in a ripe old age," and "be fat and flourishing." Psa. xcii. 14.

It is not enough to be planted in the courts of the Lord; it is not enough to have good soil and throw a grateful shade. The Master said, "Behold, these three years, I come seeking fruit on this fig-tree, and find none." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Failing in this we become cumberers of the ground, and when mercy has spared the fruitless tree "this year," the mandate may come, "Cut it down." An imposing presence will not save it; a commanding position will not protect it; beauty of foliage and abundance of shade will not supply the place of fruit for which the husbandman is looking so earnestly.

Let us take heed, dear brethren and sisters of the one faith, each one for him and herself, that the efforts of the husbandman to make us fruit-bearing branches may not be lost upon us; or else the axe will be laid at the roots of the fruitless trees, and they are hewn down and cast into the fire.

"Repentance Unto Life."

"Repentance signifies change of mind. In the Scriptures it generally denotes such a change as includes change of will, affections, life. Mind is changed by appropriate truth—truth which presents motives calculated to influence the will and affections. Change of action follows the change of the understanding, the will, and the heart. The outward change produced is or should be, the true index to the inner.

"But the truth effects no change unless it be accepted. Man is influenced by it just as he wills *to*, or wills *not* to attend to it. It does not force his understanding, will, or affections, but *appeals* to them. It comes with motives of love and good. The command to believe and repent implies ability to refuse to have faith and repent,—refuse to hear, refuse to let it operate on the mind, refuse submission to it in the life.

The gospel is the only truth fitted to produce this radical change in man. It finds man alive to sin, and dead to God. It appeals to his whole being, his mind, conscience, will. It behooved Christ to suffer and to rise from the dead, that repentance and remission of sins might be preached in his name, among all nations. So Peter was precisely in the line of duty when he proclaimed to believing thousands on Pentecost who cried out, What shall we do? "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." This called for such a radical change of mind as would effectually change the heart and life; and those who gladly accepted the Apostle's word were baptized.

"But we must not omit to say that sorrow for sin is not repentance. All repentant persons do heartily regret having sinned against the God of love, but this sorrow is not repentance itself, but it leads to it; it is one of the fruits of the truth believed. Repentance is *unto* life; that is the grand outcome,—endless, glorious life; but what is called "*newness of life*," which is to be walked in after being raised out of baptismal waters, Rom. vi. 4, is said of the character growing out of, or the result of a mind *renewed, changed*, by the divine method, above.

Reader, if you are interested in the important matter of repentance unto life, it is of paramount importance to know that faith in the gospel of the kingdom of God, Matt. xxiv. 14, must precede it. You cannot believe what you please and be granted repentance unto life. You *must* believe what God promises to give. If the riches of his grace stored up in those promises for children of a mortal race do not produce godly sorrow, or true repentance, *repentance unto life*, you cannot have, the theological world to the contrary, notwithstanding. The reasonableness of this will be apparent by reflecting that if you do not believe what God offers, you believe what some one else offers, in preference to his, and therefore have no claim upon him.

WE publish this week an article illustrating the condition of many of the people in the famine stricken districts of India. It only requires a few cents to keep one of these people alive for a week. If we could realize their distress and bring it home to our hearts, we would gladly make the sacrifice of some little luxury such week, and keep one poor sufferer alive. Think of it brothers and sisters.

"VERILY I say unto thee to-day" Luke xxiii. 42. The objection that "This day" seems a needless addition to "I say" will vanish if the circumstances be taken into account. Moreover, though it may not be common among English speaking people, it is an idiom with which the Hebrews were familiar. For instance, "Sell me this day thy birthright." "Swear to me this day." "I testify against you this day." "I command thee this thing to-day." "I have set before thee this day life and good." "I am yet alive with you this day." "Even to-day do I declare," and numerous other instances.

THE *Watchman* has the following to say concerning the Tyranny of Weakness:—"The strong are commanded to bear the infirmities of the weak, but the weak are not commanded or even permitted to load their burdens on the back of the strong. The same apostle who exhorts Christians to bear one another's burdens, and so fulfill the law of Christ, says in the same chapter: 'Every man shall bear his own burden.' Through a misunderstanding of these texts the impression has been widely diffused that the weak have a right to play the tyrant over the strong, and that something radical is wanting in the Christianity of the man who resists their forced exactions. In certain households we have known the weaker and less competent members of the family to be assisted and waited on and shielded, so that they came to take what was originally a display of kindness as their lawful due, and to receive, without gratitude the most unremitting service. We have seen wives become the slaves of their husbands, mothers of their daughters, and sisters of their brothers, through the mistaken idea that because they could do for them what they could not do so well for themselves, therefore, if they had a Christian spirit, they were bound to serve them. The truth was, these wives and mothers and sisters were doing these husbands, daughters and brothers a serious moral injury—they were building them up in selfishness and indifference to others. And besides this, if tombstones told the truth it would be recorded over many noble men and women that they suffered themselves to be loaded to death by letting their weaker brethren, to their own hurt, add their burdens to the strong man's load."

Biblical Proverbs.

"The senses exercised by reason of use."

It is the glory of God to conceal a thing; but the honor of kings is to search out a matter. Prov. xx. 2.

Lamentable Scarcity of Faithfulness. Most men will proclaim every one his own goodness, but a faithful man who can find. Prov. xx. 6.

Praising the wicked an abomination. They who forsake the law praise the wicked, but such as keep the law contend with them. Prov. xxviii. 4.

Giving to the rich a great shame. He who oppresses the poor to increase his riches, and he who giveth to the rich shall surely come to want. Prov. xxii. 16.

Every day Tricks of Trade. It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth. Prov. xx. 14.

Female Indiscretion. As a jewel of gold in a swine's snout, so is a fair woman who is without discretion. Prov. xi. 22.

Mutually abominated. An unjust man is an abomination to the Just, and he who is upright in the way is abomination to the wicked. Prov. xxix. 27.

Like a Brute. Whoso loveth instruction loveth knowledge, but he who hateth reproof is brutish. Prov. xii. 1.

The True Basis of commendation. A man shall be commended according to his wisdom, but he who is of a perverse heart shall be despised. Prov. xii. 8.

A gift blindeth the eyes. A man's gift maketh room for him, and bringeth him before Great men. Prov. xviii. 16.

The only Praiseworthy Woman. Favor is deceitful and beauty is vain; but a woman who feareth the Lord, she shall be praised. Prov. xxxi. 30.

How to tell a friend. A friend loveth at all times. Prov. xvii. 17.

The world's friendship. The poor is hated even of his own neighbor; but the rich hath many friends. Prov. xiv. 20.

Disposition will out. Even a child is known by his doings, whether his work be pure, and whether it be right. Prov. xx. 11.

A good job. There shall be no reward to the evil man; the candle of the wicked shall be put out. Prov. xxiv. 20.

Foolishness is only refreshing to a fool. The heart of him who has understanding seeketh knowledge, but the mouth of fools feedeth on foolishness. Prov. xv. 14.

Mischief makers look out. He who diligently seeketh good procureth favor, but he who seeketh mischief, it shall come unto him. Prov. xi. 27.

As true as gospel. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. Prov. xvii. 4.

Correction necessary. Correction is grievous to him who forsaketh the way; but he who hateth reproof shall die. Prov. xv. 10.

Hasty Tempers. Seest thou a man who is hasty in his words, there is more hope of a fool than of him. Prov. xxix. 20.

How to get rid of strife. Cast out the scorner and contention shall cease. Yea, strife and reproach shall cease. Prov. xxii. 10.

Horses Fight a Duel.

On Aug. 26, two horses owned by Jacob Johnson of Park St., Hartford, Conn., fought a duel. They quarreled in drawing a load of wood. The mare was suffering from colic, and did not pull her full share of the load, and this maddened her mate, a black gelding, attacked her, but Johnson separated them and thought the incident closed, although the gelding snapped his teeth and laid his ears back two or three times when he looked over the wagon-pole and saw his shirking mate. But soon after being put in their adjoining stalls, Johnson heard a racket, and on going to the stable found the partition down and the gelding was taking his revenge for her failure to pull the load in the morning, and she, stung by the kicks rained in upon her returned them a well directed hind feet attack. Her strength however gave out and she sank to the floor exhausted, and before they could be separated the mare had both hind legs and her back broken. The gelding stopped kicking when he was dragged away. He was however so weak that the same rifle used to end the mare's misery, terminated his life. Both were dumped in the same grave.

Do immortal souls still say matter cannot think? Do they agree with Dr. Sprecher, that it is an immortal part within them that thinks and remembers,—and which ensures for them life in another world? Believing as he does that it is an immortal entity in man that thinks and remembers for him, it is only consistent for him to say as we heard him say, "I expect to meet our intelligent domestic animals in another world." Has it come to this, that the beasts are naturally endowed with immortal souls, when the Scriptures say, "God only hath immortality?" Does the doctor forget that the Word of the Spirit tells us that beasts perish? Peter ii. 12; Psa. xlix. 12.

Is it not most ridiculous to think that man, can only attain to the divine nature of existence by a love that purifies the heart, while, brute beasts have it as part of their natural outfit? Seeing that Jesus declares that he came that men may have life after death by a resurrection, and that notwithstanding man's honorable position he shall perish, if he be without understanding, how can such teachers escape destruction for despising the Word? Prov. xiii. 13; Psa. xlix. 12.

Death's Doings.

The blows of the arch-enemy have been falling in rapid succession among the friends of God in Cleveland of late.

SISTER CHAPMAN

was the aged relic of our dear Brother Chapman who fell asleep in Jesus at a ripe age in September, 1892. Although for many years greatly afflicted Sister Chapman lived till she was, we think, in her 88rd year. About 1868 she was buried with Christ in company with her daughter Susan, Sister Jones, and Sister Morgan, of whom only the daughter survives. May they all soon awake and sing.

MELVIN E. MINOR

an infant of days, son of F. E. and M. E. Minor, passed out of life July 14, after great suffering.

MATTIE E. NEILL

in her 6th year, who was regarded as the healthiest in the family of our dear Brother and Sister Neill, had to give up the struggle for life after weeks of intense suffering. As the life of our Sister had for weeks been hanging as it were by a thread, and had scarcely been snatched out of the jaws of death when the little darling was stricken down, the case was peculiarly painful. It was remarked by a Sister that she had been wondering for some time where the silver lining to the cloud over Brother and Sister Neill's home was to be found; but had found it at last. The mother was spared, there are no orphans; the home is not broken up; and their smiles between the tears tell us that while they realize that man is born to trouble, as the sparks fly upward, they also realize that God was their "Refuge and strength, a very present help in trouble," enabling them to further say with the Psalmist, "Therefore will not we fear, though the earth be removed, and though the mountain be carried into the midst of the sea." In the dark and cloudy day the believer realizes that "the name of the Lord is a strong tower, the righteous runneth into it and are safe,"—realizes that nothing anchors the soul like the hope set before us in the gospel. May that Blessed Hope be soon changed to glad fruition, and sorrow and sighing flee away, we pray.

WM. S. CREED

was born in the City of Cork, Ireland, 72 years ago, but for many years had lived in this City, (Cleveland.) We first met him a little over three years ago in the place where the poor have the gospel of the kingdom and life in Christ preached to them without money and without price. He started from home that morning not knowing whither he was going, but he walked straight into the house where he found the key to unlock the truth of God. It seemed to be the very satisfying thing he had been longing for, —and continued to attend till he obtained a good outline of God's Eternal Purpose with earth and man, together with the new and living way whereby he could share the Great Salvation,—and was then anxious to put on the Sin-covering name of Jesus, which he did. And his walk and conversation from that time to the day of death testified that he was indeed a new creature in Christ Jesus. The goodness of God in inviting him late in life, to his kingdom and glory, filled him with gratitude and praise, and it is not surprising that the religion of Jesus thus recommended found lodgment in two of earth's loved ones. May they be faithful and be crowns of rejoicing to him in the coming day. We laid the dear brother to rest, fully assured the Lord will number him with his Jewels. Amen.

From Whence is Wisdom?

"From whence shall wisdom be found, and where is the abode of understanding? Man knoweth not its worth, nor is it found in the land of the living."

"The deep saith it is not in me,
And the sea saith, it is not in me.
Refined gold cannot be given in exchange for it,
Nor can silver be weighed out for its purchase.
It cannot be estimated by the ingot of ophir,
By the precious onyx or the sapphire.
Neither gold nor the diamond can compete with it.
Nor for vessels of pure gold, can it be bartered.
Rock-crystal and pearls, cannot be mentioned.
Yea, to draw forth wisdom is more than rubies can do.
The topaz of Cush cannot be compared with it,
Nor with the pure ingot can it be bartered."

Coleman's Trans. Job.

To the Brethren who love the Lord Jesus Christ, in Canada:

Who will be willing to form an association in Canada for the defence and spread of the truth? "In union there is strength." The time is short till the Master will come when we will have to give an account as to how we have used our talents. Will all those who are anxious to work in the Master's service communicate with me, stating what best can be done in their neighborhood to interest people in the truth. Address me at 42 Gloucester St., Toronto, Canada.

DR. A. WALLACE MASON.

"The truth is that we are at our best when we try to be it not for ourselves alone, but for our brethren; and that we take God's gifts most completely for ourselves when we realize that he sends them to us for the benefit of other men who stand beyond us needing them.

The Restitution

ON TRIAL.

Three Months for Twenty-five Cents.

WILL YOU TRY IT?

Dear brethren and sisters of the household of faith:

According to previous arrangements we met with the Illinois brethren assembled in Conference at Oregon, Ill. These are days of perplexity, discouragement and wonder as to the next event to take place as an omen of the visible presence of our Lord and Master; but amid it all we find little bright rays of joy and comfort and encouragement, here was one bright spot. If pleasant surroundings make any difference with the rise or fall of our spiritual life, the little body of believers at this place should be very happy, very spiritual minded and very strong, for aside from their beautiful landscape views they are thrice "anchored to the Rock." To the rock Christ Jesus they are clinging. On the banks of the Rock River the little church is stationed, and its walls are all of rock, then with their energetic spiritual minded leader, Bro. Lindsay, we see no reason why this church should not be led of the Lord, growing up into him our living head, our life, our all. We were pleasantly entertained at the home of Mr. and Mrs. Morris and shall long remember their kindness. We returned to Michigan Tuesday after Conference closed, leaving with the brethren a promise to return some time this fall, if possible. May God keep them all faithful to the coming of Christ is our earnest prayer.

R. W. & M. A. WOODWARD.

Announcements

Editor Restitution:

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. PRIMMER.

Editor Restitution:

I will be at Pleasanton, Kan., Oct. 6th, to 8th.

JOHN POORE.

Editor Restitution:

I wish to announce through THE RESTITUTION that I go to Redington, Neb., Oct. 4th, to hold a discussion with a minister of the Christian Church, D. W. Thompson, who challenged our brethren to discuss the doctrines of the kingdom spoken of in Daniel ii. 44. We will also discuss the origin, nature and destiny of man. And will further say, if any of the brethren in Nebraska, Washington, or California, wish my services I can labor for them this coming winter. Address me at Redington, Neb.

Your Brother in hope,
D. M. HUDLER.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A Davison .50

Excursions to Chattanooga, Tenn., via Pennsylvania Lines, Oct. 7th and 8th, for General Encampment of Spanish-American War Veterans, and Reunion of Society of Army of the Cumberland, excursion tickets will be sold to Chattanooga, Tenn., via Pennsylvania Lines; valid returning until Sunday, October 14th.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Haines.

Marshall County Fair Excursions via Pennsylvania Lines October 2d to 5th, inclusive, excursion tickets will be sold to Bourbon for the Fair, good returning Saturday October 6th.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

God Cares for Me.

I stood in the door at eventide,
My heart was full of fears;
And I saw the landscape before me lie,
Through mists of burning tears—
I thought to myself, the world is dark,
No light nor joy I see;
Nothing but toil and want is mine,
And no one cares for me.

A sparrow was twittering at my feet,
With its beautiful auburn head,
And looked at me with dark, mild eyes,
As it picked up crumbs of bread;
And said to me in words as plain
As the words of a bird could be:
"I'm only a sparrow, a worthless bird,
But the dear Lord cares for me."

A lily was growing beside the hedge,
Beautiful, tall and white,
And it shone through the glossy leaves of green,
Like an angel clothed in white;
And it said to me, as it waved its head
On the breezes soft and free,
"I'm only a lily, a useless flower,
But the Master cares for me."

Then it seemed that the hand of the loving Lord
Over my head was laid,
And he said to me: "O faithless child,
Wherefore art thou dismayed?
I clothe the lilies, I feed the birds,
I see the sparrows fall;
Nothing escapes my watchful eye,
My kindness is over all."

Communicated.

Faith, Hope, Charity.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. xiii. 13.

Again we have it in Col. i. 4, "Since we have heard of your faith in Christ Jesus, and of the love which ye have to all the saints."

Again, in 1 Thess. i. 2, 3, "We give thanks to God always for you all, making mention of you in our prayers. Remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father."

We have these stated didactically to the Corinthians, and acknowledged as practically exemplified in the Colossians and the Thessolonians. I am not aware of their occurrence together elsewhere in the Word; but taken together they are the three characteristics, and distinguishing principles of Christianity, and as such they may well claim consideration. Very fully and blessedly the higher truths of the Word are set out before believers in these latter days—death, resurrection, union with Christ and standing in him in the heavenlies; the truth concerning the body and Bride of Christ, the indwelling of the spirit of God and of Christ; and concerning the assembly of God. But while we cannot very well be too much occupied with these truths—with all truth in its place—these three foundation truths which we have proposed to notice here, which are of so very practical and experimental a nature, so much need our individual consideration.

Throughout there is an obvious contrasting of love with gifts maintaining excellence of the former. There is deep admonition in this—even in the very place in which it occurs, the chapter of love, 1 Cor. xiii. occuring between that wonderful chapter, the body of Christ and gifts therein and the chapter of the exercise of gifts in the assembly. All gifts was thus to be properly exercised, and in right spirit, must first have its baptism in love—must pass through love. In other words, love must pervade and characterize the entire exercise of gifts, so to speak, coming up out of love as its animating principle. This contrast, but now including faith and hope, as sisterhood of three, has its climax in the closing verse of the chapter, now abide. The gifts being more temporary and less necessarily possessed—less of the charater of a Christian—these three graces are vital and essential as constituting the very nature of the Christian. Now therefore, these abide now here their sphere to be exercised, not set aside nor their use postponed.

Now a few words to each of the three distinctly. What of faith? This assuredly is essential. Rejection first of the Word, and then of him who was the Word, was the culmination of Jewish guilt. God simply claims credence for all he says, and if faith is properly speaking, simply an account of the veracity of him who speaks, then there is no merit of itself in my believing God. Nothing else than assent or credence ought for a moment to be; and if my soul assents to the testimony of God's Word, both as to what I am and as to what God and his Christ have done for me, then I am saved on the principle of faith. Heb. xi. There is thus the mixing of faith with the hearing of the Word, and there is rendered the due and resulting obedience of faith. It cant be otherwise. So Abraham believed God and it was counted to him for righteousness. Rom. iv.

God's complaint of old was, How long will it be ere ye believe me? for he was not believed either as to his promises or threatenings. This was man, and it reflects sadly exactly the historical character upon Israel's failure to have it said, as in Deut. xxxii. 20, They are children in whom is no faith; being the first occurrence, we believe of that Word of the Old Testament. Here was want of the first principle of that which should characterize God's people should be simply and necessarily believe. Heb. iii. 19. And it is only they who live, Heb. ii. 4. We see from the Word what is lost through unbelief; what, owing to their little faith, the disciples lost; the very sin and failure of believers being unbelief. This is, indeed, the cause of failure. See that picture gallery of illustrations and examplification of faith in Heb. xi. What scope faith has; faith in God; faith in Christ; faith for justification, deliverance, obedience, walk, service, as, indeed, apprehending what the Father, and the Spirit, and the Son are to me and for me, as opposed to the world and the flesh and evil against me. Hope. This is inclusive of much and has wondrous scope. It is living hope exercised upon certainties which have been revealed. The Lord's coming is the fulness of it. He himself is our hope. As to his coming, what is really the hearts expectation is himself, the person of Christ. Revelation and intelligence are needed to know all that will be brought to us, or we be brought into at that event, but he himself comprises it all and is superior to it all, and he suffices to the heart. Love. Who can tell it out? God is love. And it is because he is love, and we are the children of God, that love is the manifestation and development of the new nature which is of God. The expression of that nature and conformity with it is the acting and feeling, as another has said, according to his likeness. In 1st Cor. xiii. see how love is dilated upon. It results from birth and relationship as God's children. It is the exercise of the affections of the heart upon an object which is supreme. With the believer it is God himself, because he has revealed his love. We love him because he first loved us; and we love the children of God because they are his. This is the principle and its order in sequence. That it is to God and to be exercised towards his people down here, and now. See 1 John iii. 5. His saints are thus the objects given us to love next to himself. Without love the family characteristic, that which expresses the nature of the children of God—is wanting. A fully stated conversion is being turned from idols to serve the living and true God. And to wait for his Son from heaven, with the knowledge of sins forgiven, having these three elements and in its nature really including these three principles, faith, hope, and love; and while these three principles constitute the Christian character, the measure of these exercise results in the more or less developed Christian character of truest type. Faith sees him; love communes with him and realizes what he is, and loves those that are his; and hope looks for him and expects him. Faith in him, love to all his saints, and the hope of his coming are therefore very real exercises of the soul, person; and comprehensive enough, perhaps, but very briefly, we may have shown what we are to understand by faith and hope and charity, these three quoted Scriptures. They admonish us of liability to failure. Not that Christianity is a failure, but Christians, tested by these everlasting first principles are liable to be found failures.

Be it remembered, these graces have their places and are to be exercised now, and down here. They have a present, positive and active character, and as distinguished from gifts they are expected of all who are in Christ, whether male or female, without difference or distinction; and it is very blessed to know that these graces, which are so precious and so paramount, and which stand so truly in our individual responsibility as Christians and may be and are so fully exemplified by the sisterhood in Christ. Here is room for them—for all, for all the exercises of faith and hope and charity.

The practical question for our consciences and hearts is, Are these graces laid up on the shelf, so to say, unexercised, and unused, or are they in use and actively now abiding in each of us, not doctrines stored away, but exercises of the heart in daily practice? We are otherwise not acting in true and proper Christian character. These three must needs abide, and the greatest of these three is love, because that which expresses God's nature, that which most goes out towards others, that which continues and will have its fullest exercise in the glory and hope, which though satisfied when the Lord comes, may stretch onward throughout the glory. But love must have its largest scope in the glory.

But, nevertheless, more exactly speaking here, faith is in the Lord as the now absent one; hope is in the Lord as the soon-coming one; and love is to all his saints as those who are his, and are to be gathered with him.

Thus, these are the present tests of the present condition of the true church. The above are the three ruling tests of practical Christianity. The rule which we must measure ourselves by. Conscience may be exercised about them, as truly to be considered the foundation principles of pure Christianity.

JOHN FOOKE.

Kingdom of God—What is it?

This may seem a strange question to some folks, and to others very unimportant indeed, yet to those who can and do see and feel the stress laid upon it by the Master and his Apostles, and who have noted the variety and the diversity of opinions held by religious folks, it is not so strange after all. Brethren, I suggest for our good, that we examine ourselves and our faith once more on this grand old question, and see where and how we stand before God.

Passing by the "Pentecostal kingdom," which is now in the "divided state," and "rent in twain from top to bottom," and must ere long fall, like a house built upon the sand, the Master's word for it, we will come to our question, and offer a few thoughts for consideration, hoping to draw out wiser heads and abler pens, that we may have the best results. Question: The kingdom of God—what is it? I would answer, It is God ruling this world in righteousness through and by his beloved Son. When Daniel, the beloved prophet of God went in before the king of Babylon to tell him his wonderful dream and its meaning, which the worldly wise men could not do, he begins at the beginning and relates the dream to the king, then he proceeds to tell its meaning by saying, "Thou art this head of gold." Oh, the head of this wonderful image which was of fine gold represents this king of Babylon. And after thee shall arise another kingdom inferior to thee (not quite so good and great). This was the Medes and Persians represented by the silver breast and arms of the image. Then a third kingdom represented by the belly and sides of brass which was Greece, or the Grecian kingdom, was to follow on and bear rule over all the earth. Then the fourth kingdom represented by the iron legs, which was Rome was to succeed and break in pieces and subdue its predecessors. And the feet and toes of this great image, which was of iron and clay, was to represent Rome in its divided and subdivided state—in its last days. Watchmen, what of the night? Where are we at in this world's history?

"We have passed the coasts of Babylon,
The Medo Persian heights;
We have left the realms of
Grecia far behind;
We've been sailing down the Roman shore
These eighteen hundred years,
And the chart declares
The port we soon shall find."

This king saw in his dream, what few ever dreamed of seeing. He saw till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces, and the stone that smote the image became a great mountain and filled the whole earth. Daniel in explaining this part of the dream to the king calls his attention to the feet and toes of the image and says, And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure. Note, this stone represents the kingdom of God and that it strikes the image upon his feet, or in the closing days of Rome's history, and that it breaks [illegible] pieces. And Rome having [illegible] and swallowed up its predecessors, they were all broken to pieces together as Daniel says. And you will please note that when or after this stone smites and breaks the image, it then becomes a great mountain and fills the whole earth. It expands and grows, as represented by the parable of the mustard seed. Daniel in his dream a little later on, saw plainly the same great line of events as shown to the king in the great image. And when he had written the dream and told the sum of the matters, he says, I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Note the object or reason why this kingdom is given to the Son,—that all people, nations and languages should serve him. This is good news and glad tidings to all who have ears to hear, and we can live and hope and pray for its realization—Thy kingdom come. "Thy will be done in earth as in heaven." Then the old prophets of God and all others whose faith had laid hold on the promises of God will realize their long cherished hope. When the mountain of the Lord's house as promised to David shall be established in the top of the mountains, and all nations flow unto it. And many nations shall come and say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths, for the law shall go forth of Zion and the Word of the Lord from Jerusalem. And he shall judge among many people (yes, for a thousand years) and rebuke strong nations afar off; and they shall beat their swords into plowshares, and spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. This is the bright side of the picture—the sunshine after the dark cloudy day of six thousand years has passed away. The nations must first be broken and subdued and then blessed, as God who cannot lie has so promised unto the fathers. When Rome like a wild, mad bull devoured the earth, and tread it down, and break it in pieces, and stamped upon and subdued his competitors, they were not all killed, but subdued or conquered. And when that little horn,—that blasphemous, papal beast is slain and his body destroyed and given to the burning flame, the rest of the beasts will lose their power, yet their lives will be prolonged for a season and time. Paul sees and tells part of it 2 Thes. ii., and I believe all of it, and wait and hope for the kingdom of God to come and bless the humble obedient ones, and subdue and destroy the obstinate ones as in Isa. lx. 12. When all must do right or perish; yes, I long for the day when the earth shall be filled with the glory and knowledge of the Lord as the waters cover the sea.

T. E. ADAMS.

Some Lessons of Sixty Years. No. 6.

THE LAW AND THE GOSPEL.

[An Addenda to the Day-Star Article of 1846.]

Jesus did not break the law. The Pharisees thought he did. He fulfilled the law—filled it full—then repealed it. It was not thorough enough for his use. The object for which it had been given had been accomplished. Its self-fixed limit had come. It must give way to Jesus' higher law—the perfect gospel law. The repealed law embraced the ten commandments (as constitution), the book of the law (as statutes enacted from time to time as need occurred), and the ceremonial law—all one law, not "two laws"—all equally inspired and of equal authority; a new civil code for the Jews only to regulate outward conduct and social intercourse among themselves and between them and other peoples; in its field the best law that had been and incidentally containing model hints for all nations, and qualifying the Jews to mission all other people. This law, in terms, pertaining to this life only, its duties, advantages, and penalties, and not to future existence, rewards and penalties.

The Sinai law did not affect the law of righteousness by faith that had been in vogue from Abel to Moses and continued without interruption and still continues, the only possible law of salvation. This local, temporary convenience, exactly suited to their condition, was to last only till the Messiah should come. When he came of age it ceased by its own limitations; and yet he declared its cessation in the most positive terms. Study carefully, in his inaugural address. Matt. v. 21-48, his six quotations, two from the ten commandments and four from the book of the law, each followed by the repealing clause: "But I say unto you," and then Jesus' perfect gospel law applicable to the case. The old law had accomplished its purpose in helping to bring the church on to Christ.

Is it any wonder that in the estimation of many of its best members the Christian church comes short in Christian character and work? Is not making the ten commandments their standard one obvious cause? How can you make a perfect character by an imperfect law? "For the law made nothing perfect."

As to grade, the law of Moses was inferior to Abraham, was inferior to Melchisedec; so as a moral and religious code the law of Moses, however wise and good, was third rate. How unwise then to hold that law as supreme and eternal, as some do. Jesus is greater than all, and is the one final and supreme lawgiver. The Jews put the Sinai law above Jesus and murdered him to maintain their law. Some of "the law" partisans now show the same spirit, and yet fancy themselves superexcellent Christians. Self-conceited ambition can be quite inconsistent.

Jesus quoted for special correction the sixth commandment—"Thou shalt not kill"—and the seventh—"Thou shalt not commit adultery"—probably because of their great social importance, and in their stead announced that in his system "hate is murder," and "lust is adultery;" and distinctly indicated that

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treats this life in reference to the life to come; teaches the duty of strenuous self-control under his law, as Paul repeated it: "I keep my body under," and instructed Timothy: "Keep thyself pure;" and that no sacrifice or self-denial can be too great to secure perfect obedience to his law; and that the final reward is life everlasting, and the penalty of disobedience will be utter destruction in the Gehenna-fire—"will be liable to the gehenna of fire," "thy whole body cast into the gehenna of fire." Matt. v. 22, 29, 30.

THE SABBATH IN THE OLD LAW, AND IN THE NEW LAW.

It is easy to see why Jesus did not also quote for special repeal and correction the fourth commandment—(1) He would unnecessarily have assailed the prejudices of the Jews. (2) The time for the change of the Sabbath did not come till our Lord's resurrection. (3) That change had already been determined by a Higher Authority. It was done at the Jordan in the presence of Moses at the close of the "forty years' grief." Moses had already changed the Sabbath commandment by putting for its cause the deliverance from Egypt instead of the creation. Ex. xx. 11, compare Deut. v. 15. That change not securing obedience Jehovah determined to change the Sabbath to "another day" and give it to "another people." Psa. xcv.; Heb. iv. and Dan. ix. 26. Hence since the resurrection of Christ the first day of the week has been observed as the Christian Sabbath. Dr. Adam Clarke on Rev. i. 10, says: "The Lord's day, the first day of the week, observed as the Christian Sabbath, because on it Jesus Christ rose from the dead; therefore it is called the Lord's day; and has taken place of the Jewish Sabbath throughout the Christian world." See also Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1; John xx. 1, 19, 26. ("After eight days. It seems likely that this was precisely on that day s'n night, on which Christ had appeared to them before—and from this we may learn that this was the weekly meeting of the Apostles"—Clarke.) Acts xx. 7; 1 Cor. xvi. 2.

Fifty-three years ago a few Adventists pressed 7th day-keeping. They were effectually answered—(1) Neither Jesus nor his disciples showed any Sabbath scruples. (2) The New Testament does not command the keeping of any day as a weekly Sabbath. (3) Paul plainly justifies "regarding every day alike," under certain circumstances. This, however, was only the negative side of the answer. Not till within a few years has the positive side became strongly apparent by a more careful reading of Psa. xcv. and Heb. iv. The obvious sense of these two passages, herein stated, put with the many fair inferences from the New Testament, makes the argument for the first day of the week as the Christian Sabbath quite complete.

But we are told that "history says the pope changed the Sabbath from the 7th to the 1st day of the week." Indeed! Is that the only thing that profane history lies about? God had determined that change 1800 years before there was a pope, and the Christian church had already respected that change 300 years.

Jesus did not condemn the Sabbath principle; he did condemn the old Seventh Day Sabbath and asserted and applied his authority to readjust it and adapt the principle to his system of religion—make it "for man," not man for it. make it contribute to man's comfort and yield to his necessities, in a spirit loyal to Christ—to be his servant in the highest sense, not his master to oppress him. So the Sabbath was not abandoned but changed. It [illegible] light, honorable"—Transformed from a Jewish to a Christian institution, it would still be useful. As Jehovah changed it, he exalted and consecrated it forever as a memorial, a weekly reminder of the resurrection of his Son from the dead—made it unspeakably higher, holier, more significant than the Sabbath of the wilderness. The quiet manner of the transition—just like Jesus—excites our admiration and reflects the majesty of assured power, the patience of an immortal Ruler whose rights are settled by innumerable promises and by irrevocable covenants. He could trust those he had called to his work. He left the Christianizing of the Sabbath, as he left some other things, very much to their discretion, under his providential—"Lo, I am with you always."

Notice in Heb. iv. the several contrasts between "they" and "them," and "we" and "us" the former having the old Sabbath and the latter having the new or Christian Sabbath which was given to the Christian Church, "the Messiah's future people" (Dan. ix. 26 margin). And Matt. xxi. 43: "The kingdom shall be taken from you—[the Jews] and given to a nation [or people] bringing forth the fruits thereof."

The argument in Psa. xcv. and Heb. iv. for the change. Those passages mean something. They both refer to the same thing, and that is the change of the Sabbath from "the 7th day" to "another day," and giving it to another people. That change was so important and God was so determined to make it that "he swore to it in his wrath," which means that the change would be a severe punishment to the Jews and a great blessing to the Christians.

How terribly—and even blasphemously—they belittle a great matter who say that the pope made that change! Is it not helping the man of sin to exalt himself above God? Are not some of our dear brethren making a cruel schism in the church without just cause? Will they be persuaded to reconsider this matter for Jesus' sake? And for their own sake? How can they feel safe or be safe trusting in an obsolete law and opposed to Jesus and the New Testament?

O. R. L. C.

Request.

Once again we will ask of the dear readers of THE RESTITUTION to forward such good literature they feel disposed to contribute for distribution. We wish to gather what gospel truths we can and sow the good seed where we believe and trust it will fall in good ground and bring forth fruits an hundred fold. We have but a short stay at home and the offerings you wish to bestow to the Master's use must be prompt. A goodly number responded promptly at the other call, and the hours we spent in hurling the gospel of Jesus were pleasant and we trust a harvest is springing forth along some of the by-paths and sin swept streets of Pueblo. Our sowings will be along the winding banks of the Arkansas River, and we intend to set sail from Arkansas City, Kan., near Oct. 1, on our way to New Orleans by way of boat, and it will afford us many opportunities and we are told, "Go sow by all waters," and we pray the refreshing showers from Jehovah's throne may send forth that guiding care that may lead some one into the way of life. Address Oxford, Kan.

A. J. DAVIS.

Indiana Baptist's Convention at Ft. Wayne, Ind., Oct. 9th to 14th, inclusive. Tickets on sale via the Nickel Plate Road on above dates, good returning until the 15th, inclusive, at one fare for the round trip within the State of Indiana, only. Write, wire, phone, or call on nearest agent, C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—oct. 14.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10A. M., for Sunday school, preaching at 11 o'clock by Walker Perrins. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Walton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 12:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

INDIA'S AWFUL FAMINE.

A VICTIM OF FAMINE.

In sympathy of Americans with India's sufferers would doubtless be greater if there was a clearer realization of the sort of people who are dying of starvation and exposure. In famine photographs the forms and faces almost forbid love or respect. I have scarcely wished that our people might have seen the people of India before the famine by drought came and made them the horrible objects which we are compelled to pity and help. The races, in India are many, an stock of the south, India, including the wild so faithfully described; so faithfully described; clearly akin to the Chi- clearly akin to the Chi- Hindoos of the noble Hindoos of the noble aces of the races of that some of the races of that literally prehistoric. Be- literally prehistoric. Be- dreamed of beauty, or dreamed of beauty, or the Roman of conquest, the inhabitants of India were skillfully cultivating the soil, domesticating useful animals, working metals, weaving cloth, wearing clothes and fashioning primitive forms of society and government.

The people of India are, in general, quite worthy of being regarded as our kindred. They are comely, intelligent, fond of home and devoted to the arts of peace. Many of their ways would please us, and many of their characteristics would win our admiration.

Such are they who are dying of starvation and exposure. Naturally gentle eyes are now fierce with hunger or weep themselves to blindness because no help comes. Hands that wrought pleasantly in work or worship now dig the earth for roots and vermin or strike the starving neighbor who would share the dreadful morsel. Mothers, crazed by want of nourishment, leave their children to perish. Children that sang and played and thought home the dearest spot on earth now wander helpless and hopeless until strength fails and the jackal finds his awful feast.

The outlook for the next few months is gloomy. Rains have come three weeks late. Many farmers are without seed. Their work cattle have perished. The men themselves, enfeebled by starvation, cannot properly prepare the soil. The autumn harvest will be inferior. Till these are gathered there can be no essential improvement in the situation. Clothing and shelter are urgently needed. Tens of thousands of orphaned deserted children must be cared for.

Yet the situation is not without favorable conditions. The greater part of India has been blest with rain, and the fields have yielded plentifully. Consequently there is a supply of the cheap, nutritious food grains on which the common people subsist, and those grains are poured into the famine district like a mighty river. Since last October more than three billion pounds of millet and rice and kindred grains have come in by way of Bombay alone, and not a bushel of wheat exported. So that it is still true that 2 to 5 cents a day will save a life, and 6 cents give food, clothing and shelter.

The British government cares for more than six millions each day. The people of Great Britain care for hundreds of thousands. There remain many more in mortal peril. This is America's opportunity. Contributions from the United States averaging one-tenth of a cent a day from each inhabitant, would abundantly meet the need. Oh, men and women and children of America, your kindred across the sea are dying of hunger and exposure! They are within your reach!

The great civic and national agency of famine relief is the New York Committee of One Hundred, William E. Dodge, chairman, and Brown Bros. & Co., 60 Wall street, New York, treasurers. This committee, with which similar committees throughout the country co-operate, has received over $200,000. Contributions are cabled weekly, without expense, to the American-Indian Famine Relief Committee at Bombay, United States Consul William T. Pee, chairman, and the veteran missionary administrator, Robert A. Hume, executive secretary. The New York committee will send illustrated literature, without charge, to all who will co-operate in its work. Correspondence should be addressed to L. T. Chamberlain, 78 Bible House, New York.

This paper gladly opens its columns for the receipt and acknowledgment of gifts to be forwarded either to the New York committee or to some co-operating committee.

The Vandalia-Pennsylvania annual Ohio Excursion will leave Lakeville, Ind., Thursday Sept. 27th, 1900 at 9:00 p m. Special train. Rates are from $6.00 to $7.00. For full information write to W. F. Schallhorn, Lakeville, Ind.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

Ask Schallhorn, Agent Vandalia Line Lakeville, Ind., for advertising matter regarding the annual Ohio Excursion via the Vandalia-Pennsylvania Lines, Sept. 27th, 1900.

Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

Visit your friends in Ohio. Annual Ohio Excursion via Vandalia Pennsylvania Lines leaves Lakeville, Ind., 9:00 p m Thursday Sept. 27th, 1900. Write W. F. Schallhorn, Agent, Lakeville, for rates etc.

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In effect. May 28, 1900.

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No. 14, " " "		12:30noon
No. 8, " " "		10:03pm
No. 12, Sunday Only, for South Bend		9:31am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute		6:15a m
No. 8, " " " "		12:52noon
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Crafton	7 17	4 17	12 22		4 47	10 47
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Wassier	7 24	4 24	12 29		4 54	10 54
Mansfield	7 28	4 28	12 33		4 58	10 58
Crestline ar.	7 55	4 55	1 00		5 25	11 25
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Lima	9 25	6 25	2 30	9 00	6 55	12 55
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Ft. Wayne	11 15	8 15	4 20	10 50	8 45	2 45
Arcola						
Columbia City	11 42	8 42	4 47	11 17	9 12	3 12
Larwill						
Warsaw	12 03	9 03	5 08	11 38	9 33	3 33
Etna Green						
Bourbon						
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Plymouth	12 37	9 37	5 42	12 09	10 07	4 07
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Valparaiso	1 05	10 05	6 10	1 32	10 30	4 30
Hobart						
Liverpool						
Clarke						
Chicago	2 45	7 45	7 50	3 10	12 10	5 50
	P M	A M	P M	P M	P M	A M

Eastward.	61	24	20	8	35	50	58
	A M	A M	P M	P M	P M	A M	A M
Chicago	12 00	7 00	12 00	3 00	12 00	12 00	12 00
Clarke							
Liverpool							
Hobart							
Valparaiso	1 55	8 55	1 00	4 02			
Wanatah							
Hanna							
Davis							
Hamlet							
Greencastle							
Plymouth	3 20	10 05	3 06	6 00			
Inwood							
Bourbon							
Etna Green							
Warsaw	4 05	10 50	3 46	6 18			
Winona Lake							
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Larwill							
Columbia City	4 54	11 34	4 12	7 01			
Arcola							
Ft. Wayne	5 45	12 25	5 00	7 50			
Van Wert	6 40	1 15					
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VOLUME XLIX. PLYMOUTH, INDIANA, OCTOBER 3, 1900. NUMBER 37.

Poetry.

The Bible Divine.

The Bible I—who plainly see:
Then it must have a pedigree;
It either is a book divine,
Or man to make it must combine.
Suppose the latter, then they must
Either be wicked men or just.
Take either side and you will see
A proof of its divinity.

If wicked men composed this book,
Surely their senses them forsook;
For they the righteous man defend,
And curse the bad from end to end.
If righteous, then they change their name
For they the authorship disclaim,
They often say, "Thus saith the Lord,"
And testify it is his Word;
If it be not they tell a lie,
And all their righteousness destroy.

Could Moses and could Malachi
Unite together in a lie?
Could Job and Daniel with the rest,
Spread o'er the world from east to west,
Unite together and confer
When oceans rolled between them sir?
Not only seas, but ages too,
Hundreds of years and not a few!

Communicated.

Watchman, What of the Night?

In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light and there was light. And God saw the light that it was good, and God divided the light from the darkness. And God called the light day, and the darkness he called night.

We find that in this passage of Scripture that while earth was clothed in her mantle of darkness the Spirit of the allwise Creator moved upon the face of the deep, bringing order out of confusion, light out of darkness, and this beauteous earth into a fit condition for the residence of man and the substance of animal and vegetable life. The Almighty Architect said, "Let there be light and there was light." It is the most noble and lofty sublimity that imagination can conceive; it commands things into existence, speaks with the voice of supernatural authority and is the language of God. And God saw the light that it was good, and he divided the light from the darkness, calling the light day and the darkness night. And the evening and the morning were the first day. Light being formed, and the waters separated from each other, the Creator, on the third day, commanded that the waters beneath the firmament should be gathered together, and dry land appear. The waters accordingly, fled into deep valleys and recesses of the earth, the lofty mountains raised their towering heads, and the lesser hills displayed their pleasing summits. As the great Creator designed the earth for the future habitation for man and beast it was no sooner separated from the waters, than he gave it a prolific virtue, and endowed it with the power of vegetation, having prepared such necessaries as he thought proper on earth, for the use of its intended inhabitants, on the fourth day formed those two great luminaries of heaven called the sun and the moon, the former to rule by day and the latter to rule the night. The creation of the first four days consisting of things inanimate. On the fifth God pronounced his Omnipotent fiat, for the production of living creatures, and out of the ground the Lord God formed every beast of the field, and every fowl of the air. The Omnipotent Creator having made these abundant preparations, crowned his work with the formation of the grand object, man, for whose use they were designed, placing him as watchman over the works of his hands. Now, God had provided for man's residence a most delightful spot, called Eden, with the command that he dress and keep it. But at last man sacrificed his duty to satisfy his curiosity; his conscience painted his transgressions in the blackest colors, all his hope was banished, and nothing remained but dishonor and despair. Thus by his original pollution fell our first parents, who, from the happiest condition that can be conceived of, plunged themselves into a state of wretchedness and thereby brought misery on their descendants. And man grew desperately wicked and God saw that the wickedness of man was great in the earth, and that every purpose of man was to do evil. And the Lord said, I will destroy man whom I have created from the face of the earth, but before doing so, the world must be warned of the impending doom; and there was found one man who would engage in the work. Noah, a faithful watcher, had preached for one hundred twenty years the message of warning and salvation. The flood came and all were lost but those who obeyed Jehovah's voice. By faith Noah, being warned of God of things not seen as yet moved him with fear, prepared an ark to the saving of his house; by which he condemned the world.

At a later period, when the nations had again become sunken in idolatry and crime, and the destruction of wicked Sodom and Gomorrah was determined, the Lord said, "Shall I hide from Abraham the things which I do; seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blest in him. And the Lord made known unto Abraham the secret of the destruction of Sodom and Gomorrah because of their sins. The heart of that just man was greatly stirred, and he made an earnest plea for the Sodomites, for some of his dearest kin dwelt in that wicked city. He could not bear the thought and how earnestly he pleaded. Once, twice, thrice, yea, six times, he made his plea to the Lord to spare the city. The evening came and the last night of that once beautiful city had reached its final destiny, the alarm had been given, the watchman had raised the cry that the city should fall, but they heeded not the warning. Due notice was given to righteous Lot, who, with his daughters, was saved, and none even in that guilty city were lost without due warning, but "he seemed as one mocked." And they like the antediluvians persisted in sin and drank of the wrath of God. At a subsequent time the sins of Ninevah rose to heaven, and Jonah was sent to bear to that proud capital the startling message, "Yet forty days and Ninevah shall be destroyed." The conscience of those sinners told them that it was true and from the least of them to the greatest humbled themselves, and the overhanging judgment was averted.

Let us now turn our attention to Babylon where wickedness was very great. It was so strongly fortified against the attacks of the enemies, that the people thought themselves safe against the strongest foe. Babylon stood on the banks of the river Euphrates. It was once the most wonderful city in many respects, that ever existed. It was laid out in an exact square, which was fifteen miles on each side, and sixty miles in circumference. It was surrounded by walls three-hundred and fifty feet high and eighty-seven feet thick, which were arched over the river that its waters might not be obstructed. There were also walls of the same dimensions on each bank of the river, extending from the walls on the south side of the city to the north side of it. In these walls were one hundred and fifty gates of brass, which were so distributed that there were twenty-five gates at equal distance on each side of the city and on each side of the river. From each of the gates opening into the city a street extended, running in a straight line across the city to the gate opposite. There were fifty such streets in all twenty-five extending from east to west and passing through the gates of the walls on the eastern and western banks of the river and twenty-five streets extending from north to south crossing each other at right angles. Beside these streets there were four running along next to the walls around the city. These streets divided Babylon into six hundred and seventy-six squares. There were two structures in Babylon known as the old palace and the new palace. The old palace was located on the east side of the river and measured three hundred rods on each side of it four sides. The new palace stood on the opposite side of the river and measured six hundred rods on each side of it. While Nebuchadnezzar was at the head of this great empire Babylon was at the zenith of its glory, but he went down and from his death the empire began to decline. King succeeded king to the throne until Belshazzar became king and Cyrus was in command of the Medes and Persians. The Babylonian empire had now become weakened and many provinces and nations had thrown off the yoke. In Asia Minor the provinces were under the influence of Croesus, king of Lydia, whose capital was Sardis. Belshazzar goes to him and appoints him commander over Asia Minor, Syria and Egypt to lead them in his interest against the Medes. Meanwhile the favorable opportunity is nearing, and in a little while presents itself. Belshazzar dreaming of safety and thirsting for pleasure made a great feast to a thousand of his lords. Great excitement prevailed in the city as the feast was preparing, business was neglected and officers were off their guard. At the time appointed the guests arrived; the royal palace was brilliantly lighted; there was music and dancing, hilarity and mirth, the table spread with all the dainty luxuries that wealth could afford served to gratify their taste, and wine was drank to excess until the half drunken king orders the vessels of gold and silver to be brought in which had been taken from the temple in Jerusalem by Nebuchadnezzar, and those sacred vessels which had been once consecrated to the service of God were filled with wine and pressed to the polluted lips of Belshazzar and his drunken guests. But look! in the midst of their revelry when all hearts were light and gay there appears fingers of a man's hand and writes upon the wall. All eyes turn upon the scene, the music ceased, consternation prevailed. Belshazzar's countenance changed. He orders the astrologers, the Chaldeans and the sooth-sayers to be brought in. He says to them, "Whoever of you can interpret this writing I will clothe him with scarlet and put a gold chain about his neck and he shall be the third ruler in the kingdom." None could read it, and Daniel was called but he refused the gift saying, "Give thy reward to another, yet, I will read the writing and make known to him the interpretation, and he reads, "Mene, Mene, Tekel, Upharsin" or "God hath numbered thy kingdom and finished it. Thou art weighed in the balance and art found wanting. Thy kingdom is divided and given to the Medes and Persians." While this scene was transpiring in the royal palace, Cyrus was improving his time. He ordered the trenches to be opened and the great river Euphrates was changed in its course; its willing waters separated, to rush in opposite channels around that great city, to unite below instead of flowing together, onward in its accustomed way, and the Persian general marched his army over a strange military road, the bed of that river under those massive walls into the city. The gates of brass which closed the streets that led to the river which were always required to be locked at night had been left open on account of the excitement concerning the feast, and the cry went forth, "Watchman, what of the night?" And as the glancing rays are leaping from hill-top to hill-top, the answer is returned, "The morning cometh, also the night."

If there ever was a time since the creation that a Savior was needed, it was now, but the time was not yet come, not until about the four thousandth year of the world, when the fullness of the time was come, God sent forth his Son made of a woman, made under the law. As the shepherds on the hillside were keeping watch over their flock at night, the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid; but the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord, and while they wondered amongst themselves, suddenly they hear a multitude of heavenly voices praising God and saying, Glory to God in the highest and on earth peace, good will toward men. As he waxes stronger truth and sincerity shine throughout his whole conduct, though of heavenly descent, he shows obedience and affection to his earthly parents. He wins the love of friends and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness and softness. He now converses with the prophets, lawyers and angels; and the next instant he meekly endures the dullness of his disciples and the blasphemies and rage of the multitude. Let us pause an instant and fill our minds with the idea of one who knew all things, both heavenly and earthly, searched and laid open the inmost recesses of the heart, rectified every prejudice, and removed every mistake of a moral and religious kind, penetrated the hidden events of futurity, gave promise of admission into a happy immortality, had the keys of life and death, claimed an union with the Father, and yet was mild, gentle, humble, social, benevolent, friendly and affectionate. Such an one is fairer than the morning star; but there comes a darkness over his life, but with all the gentleness of a meek and lowly Jesus we behold a firmness which no terrors could restrain. Go with me if you please to the garden of Gethsemane where he has taken his disciples to pray, he tells them to tarry here while he goes forward and prays if it is possible for the Father to remove the cup from him, "not my will but thine be done." He goes back and finds them sleeping. He saith unto Peter, "Simon, sleepest thou? Couldst thou not watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." He goes the second time to pray and when he returned he found them sleeping again, but they did not know what to answer him. And he cometh the third time and saith unto them, Sleep on now and take your rest. It is enough, the hour is come. Behold, the Son of Man is betrayed into the hands of sinners. The previous week had been terrible in its demands upon the vital force of Jesus, in travel, in preaching, and teaching, in sleepless vigils, with the black shadow of the cross continually upon him. The strain had told upon him physically, young and vigorous though he was. The night just ended had been terrible; the midnight moon had looked down upon his face bathed in blood under the olives of Gethsemane, the loathsome lips of Judas had been reddened in that awful sweat, as with a kiss he delivered up the Master to the enemy. In all its vernal strength the newly risen sun flooded with light the ancient, three-hilled city of the Jews. Temple-crowned Mount Moriah, with its tier upon tier of glittering marble seeming to ascend straight from the tabernacle on earth to the tabernacle in heaven, was sending greeting in clouds of incense to the skies. The usual hum of traffic was not heard, for it was the time of the great annual feast of the Passover. Yet early though it was, an immense throng of people had gathered, not at the temple or the synagogue, but at the Roman hall of judgment. They did not enter the building for fear of a ceremonial defilement which would prevent them from celebrating the feast, so they stood without, a densely packed, tumultuous crowd. Members of the Sanhedrin, priests, lawyers, scribes and black-browed Pharisees mingled with the great body of ignorant and excited Jews, having learned by chance what was taking place. There were among those gathered there, men who a little while before were lepers, but were now sound and well, those who were blind but could now see, those who had gone more than a three days' journey into realm of death and returned, recalled by a voice the nation was now seeking to silence. Would these cry, "Crucify him?" At length Pilate yielded to their importunities and gratified the Jews with a death sentence.

Then came Jesus forth, wearing the crown of thorns and the purple robe, and Pilate saith unto them, "Behold the man." His weary, sorrowful face surmounted by the emblem of the curse—the crown of thorns, the crown of sorrow—his mangled, bleeding flesh concealed under the mocking purple, and he, the Prince of suffering, the intensified picture of humanity in its guilt and pain—Behold the Man! Ages roll by. There comes another morn. The blue vault of heaven grows luminous with a light not seen on land or sea. Its sparkling depth of glory concentrate above the brow of Olivet. Before the astonished gaze of an awe-stricken world a kingly form is outlined. The once slighted, insulted, and crucified Savior, now King of kings and Lord of lords is coming near the earth! His glory blazes everywhere. What does this mean to the nominal Christian? That God is about to wind up human affairs? Have they seen the heavens rolled together as a scroll, and the sun darkened and the moon turned into blood? But, those who have taken heed to the sure Word of prophecy through the dark watching night, can now raise their heads in triumph. Glory is poured upon them till they can gaze on Christ. There is no mockery in the royalty that now adorns him. His countenance shining above the brightness of the sun has now been seen by human vision. A thousand thousand minister unto him and ten thousand times ten thousand stand before him. The Sanhedrin of heaven cast their crowns at his feet, the whole earth bows the knee before him. With one voice the universe of God proclaims: "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor and glory, and blessing." Rev. v. 12.

Once more we behold the Man, what a change has come over him! On his head are many crowns, the scars left by the cruel thorns are covered by the incorruptible crown, the crown of glory, the crown of righteousness, the crown of rejoicing, and the crown of life. Blessed be his glorious name forever; and let the whole earth be filled with his glory; amen, and amen. Psa. lxxii. 19. May our lives be so hid with Christ in God, that we may be counted amongst those who came up out of great tribulation, having washed their robes, and made them white in the blood of the Lamb. And it will be then and not until then that the midnight cry will cease to be heard, for the darkness will flee before him and there will be no night there.

MRS. GEORGIA OAKLEY.

"Cease Ye from Man."

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And they shall go into the hold of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. ii.

It is not very strange that a man of the world, who suddenly leaps from the obscurity of poverty, to fame and fortune should become haughty, especially if his mind and heart has not expanded with his business expansion. The arrogance of opulence is to be seen every, even in our fashionable churches. Indeed, a close observer will discover that it is more in evidence here than elsewhere. What a pity that this is true. Not long ago the writer plead with one of his daughters to accompany him to a mid-week meeting at his church. She consented to go, but remarked, "Now Pa, you'll find that not one of your bon ton church people will notice me in any way." She was right. We all wore cheap clothes there, because we could do no better. She never went back. Yes, the loftiness of church people has driven numbers of plain people away for ever. Some of the churches have found out their mistake, and are inquiring about how to get their empty pews filled up again. Perhaps when the Lord alone is exalted in our churches, the plain people will venture to return and occupy some of the empty seats.

A few Sundays ago I heard a preacher sermonizing on the horrible deformity of the natural man. He jumped on the floor like he was jumping on the monster man. I thought, all because the creature came into the world a human being instead of an angel. I wrote him that when he was ready to show us the provision God has made for the natural man, making him a new creature in Christ Jesus, I would be pleased to go and hear him. But so far he has made no answer. The lofty sermonizer (as a rule) will not allow a common "layman" to make any suggestions. This is his day. He must be exalted. Isaiah was mistaken—was he? Isaiah says, "Cease from man, whose breath is in his nostrils," etc. Yes, here is our remedy. "This is my beloved Son, hear ye him," learn of him. He never sneered at a man for being natural, jumping to show how he would like to grind him into nothing like the jumping parson, just referred to. The story of the prodigal does not allow that boy to even reiterate his badness. The father's joy is so great, he cannot wait to hear it. What a grand picture of God's free grace to every son and daughter of Adam. This grace is free. Dear reader, let us turn away from the haughty, lofty, jumping parson and look up to God, exalting him in the church, in hearts and homes, and so make Burn's prayer effective.

"And let us pray that come it may,
As come it will for a' that,
That sense and worth o'er a' the earth,
May conquer still for a' that.
For a' that, and a' that, its coming yet for a' that,
That man to man, the world o'er shall brothers be for a' that."

ISAAC MCCURRY, SR.

Dear Brothers and Sisters:

I think our Letter Drawer is getting very low. Why is this? I know it is not because we do not love to hear from each other. In this day of small things, we who have the eyes of our understanding enlightened by the light of the glorious gospel, as it shines in the face of Jesus, ought to be living epistles, read and known of all men. Our good old paper often falls into the hands of others who fall in love with it on account of the kind and affectionate letters which appear in its columns, seasoned so much with the true spirit of Christ, and of Christian fellowship, and it is often the cause of some one saying "Well I would like to take THE RESTITUTION.

Just this week I was in the city of Winchester, Va., and there I met with one that I had been sending a copy of THE RESTITUTION to at intervals for some time. He said he would like to have the paper, and enclosed you will find money order to pay for it one year for him.

This is only one among the many new subscribers I have gained by thus sending extra copies to friends. Come brethren and sisters, let us send and lend our papers. I often hear expressions like this, "Well it is the best paper that I have ever seen or read." Another says "It gave more light on the resurrection than I ever saw before."

Now I hope we will all be willing workers in trying to get new subscribers for THE RESTITUTION. Let us work while it is day, for the night is coming when no man can work.

Your sister in hope.

S. F. MORGAN.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 3, 1900.

STOCKHOLDERS MEETING.

The Stockholders of the Christian Publishing Association are hereby notified that there will be a meeting held at Plymouth, Ind., on November 17, 1900, for the purpose of electing a Board of Directors, and for the transaction of any other business that may come before said Stockholders for consideration.

Signed:

A. R. UNDERWOOD,
Sec. Board of Directors.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

IT was Pascal who said "When the truth is deserted and persecuted, this seems to be the time that the service which we yield to God in defending it, is peculiarly acceptable."

IT was Thomas Chalmers who once prayed, "Deliver me from the narrowing influence of human lessons, from human systems of theology. Teach me directly out of the freeness of thine own word. Hasten the time when, unfettered by sectarian intolerance, and unarmed by the authority of man, the Bible shall make its rightful impression upon all; the simple and obedient readers thereof, calling no man Master, but Christ only."

BROTHER D. T. Halstead visited the Plymouth Church last week and presented his plan for the raising of the Evangelist Fund. He reports progress wherever he has been, and if the brethren and sisters throughout the State will only realize how great the need is for work, and how short the time to do it in, then there will be no need for solicitation, for each will be anxious to do his part. Don't wait to be urged. Just do your duty, and all will be well.

BROTHER A. H. Zimer sent us a card last week saying he was at Denver, Ind., and would call on us Friday night on his way home. He failed to come, but a card Saturday morning explained that two young ladies, the daughters of Brother Kessler, were to be baptized, which changed the plan. We should have enjoyed a visit very much, but are glad it had to be postponed for this cause. May these new sisters ever be faithful, and be among the number who will hear the "Well done" spoken when Jesus comes.

As an indication of the progress being made by the Creed Revision committee of the Presbyterian General Assembly, the Chicago Presbytery have answered by saying they do not want any change from the Westminster confession, but recommend that a shorter and simpler supplementary creed be formulated that can be used in place of the longer one. To any one outside that would look very much like setting aside the old one, because the trouble all along has been that the Church has not lived up to its profession. Now when asked to state if they want revision or no, they answer we do not want revision, but a substitute. This is just a straw showing the way the wind blows.

THE plans of the nations regarding China are not clearly defined. Russia is as much of a riddle as ever. She goes on extending her lines of troops into Manchuria, yet denies having any designs on the province. Only last week her "railroad troops" had two hard fights with the Chinese, and won both. Germany is ready to back down from her position that the ringleaders be turned over to the powers for punishment. England is apparently absorbed in her elections, but as the indication now is, the government will be supported, and Britain will be in position to outline her policy so as to secure desirable pledges from the others. The United States is leaving a small force to protect her legation and sending all the rest away, but the warships will be near to enter the compact again should necessity arise. On the whole it is a for sure "Chinese puzzle." We can only watch for the next move, assured that whatever comes will but hasten us on to the coming of the day when Jesus will take the reins of government, for man as a ruler is a failure.

THE striking coal miners are still out, and their ranks are being augmented by small companies who have kept at work until visited by the strikers and influenced to quit work. It may not be settled for some time yet.

IT was Irenæus who said, "To leave holy Scripture, that pure and undoubted source of faith, is to determine upon exposing one's self to the inconvenient danger of falling into error; it is to build our house not upon a rock, but upon the sand."

AUBLIN, in his "Life of Luther," speaking of some of his disciples, says:—"They left Wittenberg and went to Geneva, where we found them, in 1571, sustaining in a crowded school, and in printed theses, that all which was said about the immortality of the soul was invented by Antichrist for the Pope's pot boil."

THERE are several ways of obtaining information respecting God; one is, by reading his Word and hearing what others have to say about him; the other, by drawing near, and having personal transactions with him. By knowledge from report we may learn that he is a Savior of those who trust in him, and be excited to admiration by his wisdom, faithfulness and power. But the knowledge of acquaintance enables us to say, "God *my* Savior," and makes the heart to glow with love and gratitude. Sugar read about, is not half as sweet as sugar tasted. "The Lord is good;" but, O, "taste and see," and prove it for yourselves.

"The Lord is at Hand."

What are we doing for him, brethren and sisters? Are we working for the salvation of our fellows—morally, socially and eternally? Or are we in a state of indifference? If the latter be our true state, depend upon it a theoretical knowledge of the truth only, will avail us nothing in the day of visitation. Woe, woe, woe to us if we are not found on the Lord's side, practically as well as doctrinally. Sin rolls down our streets as never before, and we want to remind you all, that WITNESSING of some sort devolves upon every one who has named the name of Christ. And it would seem that *the very least* expected of any one would be that he or she recommend Bible religion, by adorning its doctrines, or illustrating its teachings by its effects,—its transforming power *over*, or *upon* our lives. Of all sermons these are, we believe, among the most powerful; but there is something required of us by God *besides* living passive, godly lives, (if that be possible). We have to reprove wrong and correct error by other means than example. Are we working as we should to counteract the destructive influences of truth's adversaries? If not, we are not answering one of the purposes for which we were called. Do not let us forget the fate of *slothful* servants, and the *unprofitable* ones. The Lord is at hand! Let us awake to a sense of our individual responsibility. The times are pregnant with ominous signs.

Cause For Rejoicing.

Earnest contention for "THE FAITH" has ever been the duty of its votaries. The spirit through Jude declared in his day it was needful to *write* and *exhort* the brotherhood to keep up the contention; and the reason is obvious:—God employs the gospel as his power to save. It discloses his eternal purpose with regard to man and earth; his vast love and rich grace in dealing with rebellious man, that are calculated to draw him to himself; and having drawn him its exceeding great and precious promises sustain and comfort him through all the period of conflict. The gospel begets to a hope of life and *keeps* the trusting soul till it is consummated at the coming of the Lord, or mortal existence ends. Bad as the conditions were in apostolic times they are worse now in many respects; and we who have espoused the cause of God and truth must keep up the fight for *the truth*, which alone can sanctify, or set apart for God; we must "*preach the Word*," if we go beyond; or fall short of *that*, we shall come into the judgment.

The Church in Cleveland is trying to keep in the narrow way,—holding that a limited number sound in the faith can exert *some* influence for good if it be but little,—whereas if the standard be lowered, or the law of pardon and peace tampered with, and large accessions result the Church of God would disappear. As it is the gospel-net lands but few fish,—but the fishing goes on with the same old bait, and occasionally our hearts are rejoiced to find those who gladly receive the engrafted Word, and are baptised into the death of Jesus, the Anointed, and thereby secure a share in its benefits, take his sin-covering name upon them, and as children, acquire the rights and immunities of the only Begotten.

On Sunday, Sept. 16th, it was our privilege to assist Sister Jerow, once a Methodist, take upon her the only name under heaven whereby men can be saved. Moving into a new neighborhood she became acquainted with some of the great truths held by us. She was visited by others, and attended Bible-class and public preaching and having made the good confession now has peace and joy in believing. May she sacredly guard the name she has taken, and adorn the doctrine of the Anointed and at last enter into his joy, we pray.

On Sunday, September 23, we again had the evidence of the gospel's saving power exhibited to us, by the obedience to the faith of Mr. and Mrs. Heinrich Juergensen, formerly Lutheran and United Brethren, we believe, who, after months of investigation, listening to the Word preached, attendance at Bible-class and conversations and instruction with a view to casting in their lot with the witnesses for God and truth, concluded to forsake all to follow the Anointed, first in baptism, and then by a walk becoming the gospel till the end of life's journey. To the workers with God who sometimes have to wait long for fruit, it was delightful to see what love and gratitude they felt when they realized that the Son had made them free indeed, John viii. 36,—and were persuaded that what they had regarded as very adverse circumstances were overruled by a hand Divine, that "he who commanded the light to shine out of darkness may shine into their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." We congratulate them for the better part chosen, and trust they will hold fast the beginning of their confidence steadfast unto the end, and at last meet the Lord's approving smile.

The bright spots on the way inspire us to increased effort while the door stands open. And we know it will cheer up those who have gone out east, west, north and south from this household, to learn that we still labor on, and not altogether in vain, are hopeful that it will not be long before others fall in with God's overtures.

Biblical Times and Seasons.

To everything there is a season and a time for every purpose under the Sun. Eccl. iii. 1.

Time to be born. When Zion is in travail, Isa. lxvi. 8.

Time to die. When the Lord taketh away. Job i. 21.

Time to plant. When the Lord shall re-sow the house of Israel. Jer. xxxi. 27, 28.

Time to pluck up. When the stump of the Babylonian Tree Dominion shall be uprooted by Jesus Christ in the establishment of his kingdom. Dan. iv. 23; Rev. xviii. 8.

Time to kill. When judgment is given to the saints. Rev. xx. 4; Ps. cxlix. 9.

Time to heal. When the Lord bindeth up the breach of his people. Isa. xxx. 26.

Time to break down. When Messiah wields his iron sceptre. Psa. ii. 9; Psa; cx. 5; Dan. ii. 44; Rev. ii. 27; (Deut. vii. 5,) to be repeated upon the images and altars of so-called Christendom.

Time to build up. When the Lord shall appear in his glory. Psa. cii. 16.

Time to laugh. When the Lord enthroned on Mt. Zion, has his enemies in confusion. Psa. ii. 4; Psa. xxxvii. 13; lii. 6; lix. 8; Prov. i. 26; Luke vi. 21.

Time to weep. When Babylon's Clerical Soul Merchants find that no man buyeth their merchandise any more. Rev. xviii. 11.

Time to mourn. While the Bridegroom is away. Matt. vi. 4; ix. 15.

Time to dance. When ransomed Israel shall return to Zion. Jer. xxxi. 4, 11, 13.

Time to cast away stones. When the heathen shall perish out of the Lord's land. Psa. x. 16 with Isa. v. 2.

Time to gather stones together. Now, while the Lord is taking out from the Gentiles, a people for his name. Matt. iii. 9; Acts iii. 14.

Time to embrace. When the promises are seen. Heb. xi. 13.

Time to refrain from embracing. When it is the bosom of a stranger. Prov. v. 20. The virgin faithful are not defiled with the ecclesiastical harlots of Christendom. Rev. xiv. 4; xvii. 5.

Time to get. Now—happy is the man who getteth understanding. Pro. iii. 13.

Time to lose. Now, during the probationary period for Christ. Matthew x. 39.

Time to keep. When a man has bought the truth. Prov. xxiii. 23; Rev. i. 3; xiv. 12.

Time to cast away. When the bad fish is separated from the good. Matt. viii. 48.

Time to read. When God wrests the kingdoms of this world from the powers that be, and transfers them to that Man whom he hath appointed. Acts xvii. 31; Isaiah lxiv. 1; Revelation xi. 15.

Time to sew. Now, amend your ways and your doings, ye religious Gentiles who trust in false words. Jer. vii. 1–11.

Time to keep silence. When Yahweh is in his holy place. Zech. ii. 13.

Time to speak. In season and out of season, the word of the kingdom. 2 Tim. iv. 2."

Selected.

Events in Foreign Lands.

The Chinese imbroglio is still within the diplomatic stage. The powers interested in the far East find the same difficulty in agreeing to the German proposals—i. e.: that the leaders in the anti-foreign demonstrations in China shall be given over to the powers for punishment before negotiations for peace begin—that they experienced in accepting the Russian plan for the withdrawal of all the troops from Pekin.

Up to the present writing it appears that only Austria and Italy have accepted the Kaiser's plan without reservation. The United States has rejected it, but has committed itself to the policy of demanding the punishment of the leaders responsible for the attacks on the foreigners. France and Russia have assented to the greater part of the German proposal, but do not insist upon punishment before negotiations are opened. Japan's position is similar to that of France and Russia.

Great Britain alone is silent. On Tuesday a news agency in London published a story to the effect that Lord Salisbury had verbally informed the German Ambassador that Great Britain would reject the Kaiser's proposals. This story still lacks confirmation.

In the meantime the German press has bitterly attacked the United States for refusing to accept the Kaiser's proposals. At the same time it is admitted by the more conservative newspapers in Berlin that the proposals will be modified to meet the varied ideas of the powers.

One of the most interesting features of the Chinese situation during the week has been the violent attacks of the foreign press on the American policy as revealed in President McKinley's reply to the German note. The French and German editors have been in a particular frenzied frame of mind while the English press has been little less acrid.

In his reply to the German note President McKinley stated that while the United States would demand the fullest reparation from China for the outrages on American citizens and the destruction of American property, this government preferred that the punishment of the instigators of the anti-foreign revolt should be left to the Chinese government.

Instructions have been sent to General Chaffee to send the American troops to Manilla. A regiment of infantry, a squadron of cavalry, and a battery of artillery will remain in Pekin as a legation guard. These troops will not be under the orders of Count von Waldersee.

Further than this, instructions have been drawn up under which Minister Conger is to begin negotiations with Prince Ching and Li Hung Chang to determine the indemnity and other forms of reparation due from China to the United States.

There is an increasing amount of gossip in the foreign press over the probability of war between Germany and China. Germany now has 26,000 troops in China and more are on the way. Close students of the situation, however, believe the Kaiser will not enter single-handed on a war which might tax to the utmost the financial resources of the empire. The cost of war with China would be enormous, even if of short duration.

It has been stated that France would join Russia in assisting Germany in a war upon China. Such an alliance engaging in actual hostilities with China would undoubtedly work the dismemberment of the far Eastern empire, unless Great Britain, the United States, and Japan intervened. Such intervention, however, is hardly to be expected, especially from the United States.

After all, the whole Chinese muddle at the present moment resolves itself into the single question, What will Great Britain do? Lord Salisbury so far has kept his own counsel. It is believed that he will make no announcement of his Chinese policy until the pending parliamentary elections are out of the way, or at least until it is certain that he will have a good working majority. He is fighting the parliamentary contest on a single issue—the Transvaal war. To announce his Chinese policy now would be to project a new and overshadowing issue into the contest—and the temper of the British public over the Chinese situation is yet unknown.

Two weeks hence, with the certainty of a strong parliamentary majority in Parliament behind him, Lord Salisbury may be in a position to define Great Britain's attitude with a force and vigor which will sweep away the present uncertainty, clear the atmosphere, and bring the situation to the point where the powers must drop diplomatic evasiveness and align themselves with Great Britain or against her.

There is nothing in the South African situation that warrants the belief that the Boer cause is any the less hopeless. The members of Kruger's Cabinet have sailed for Europe. The Auditor of State has taken the public records and archives, and the Treasurer has taken with him what funds are left in the strong box. There is no longer a Transvaal government. Seven thousand troops occupy Koomatie Poort, the town on the railway at the frontier. The railway from Delagoa Bay to Pretoria is practically open. British railway experts declare that within a few weeks 20,000 soldiers will be ample to police the two republics.

President Loubet of France seems to have completely won the loyalty and affection of the French army. A year ago the army was supposed to have been intensely hostile to him. During the year Loubet treated the army with the utmost rigor. He seemingly espoused the cause of Dreyfus. He gave friendly recognition to every man whom the army detested. Popular Generals were deprived of their commands and sent to distant stations. The army was ruled with an iron hand and not until it was made to know that France had a President determined to rule did it realize that it was no longer a disturbing element in French politics. Having brought the army into submission President Loubet seems to have drawn the glove of velvet over the hand of iron. General Negrier, banished last year, is returned to a higher position. Marchand, the idol of the Nationalists, is given an important post. The army sailing for China went on its mission with a message from Loubet that aroused the military enthusiasm of the nation, and at the grand review last Friday the President had the army at his feet.

The French army has been restored to its popularity in the minds of the people, and President Loubet, bourgeois as he is, is its recognized master.

News comes from Japan that Field Marshal Yamagata, who laid aside the sword to take up duties of state as Premier of the Cabinet, has resigned, and that Marquis Ito, the statesman, has again resumed control of the ministry. The change has not been unexpected. A year ago one of the best recognized authorities in Oriental politics made the prediction that ultimately Russia and Japan would settle their long standing quarrel by the arbitration of the sword, and that when the crisis came Yamagata would resign the Premiership to resume the sword, while Ito would take the helm of the ship of state.

At any event the resignation of the soldier and the return of the statesman at the present juncture of affairs in China is significant.

Ito is known to be opposed to any policy looking to the partition of China. During the last year, he spent much of his time at Pekin and by tact and diplomacy came into the closest relations with the Imperial authorities.

Japan has long been regarded as the natural ally of China and the enemy of Russia encroachments. The statements coming from Berlin, Vienna, and Shanghai that Japan has accepted unconditionally the German proposals, even if true, must not be taken as an indication that Japan will be with Germany if the latter makes war upon China.

War by the powers on China could only result in the dismemberment and the ultimate preponderance of Russian and German influence in the far East. With Russia occupying all of northern China, Corea would be absorbed as a morsel and Japan reduced to an insignificant island kingdom.

There are the best of reasons for believing that Japan will fight with Russia before consenting to the further growth of the Russian empire in the far East.

It is announced that Turkey has awarded an American company the contract for the steel rails for the proposed railroad from Constantinople to Mecca. The railroad, if it is ever built, will traverse western Asia Minor, Syria, and Arabia. Aside from its utility for conveying the hundreds of thousands of pilgrims who annually visit the shrine of Mecca, the railroad will traverse the only territory left to the Sultan in Asia. For it is undeniably true that the greater part of Asiatic Turkey has been divided between Germany and Russia. The Sultan has conceded Russia a sphere of influence beginning about 100 miles east of Constantinople and including all of Armenia north of the central mountain chain to Lake Van; and to Germany southern Asia Minor with Mesopotamia. All that is left to Turkey is Constantinople with its region about the Sea of Marmora and all Syria.

Ultimately these spheres of influence will be developed by German and Russian capital, and when once developed they will have passed from the rule of the Sultan forever.

Russian and German commercial and political aggression in Asiatic Turkey and the vehement agitation for independence in all the European provinces of Turkey will unquestionably bring about the downfall of the Ottoman empire. Russia or Germany will some day sit in power at Constantinople.

With all this accomplished, where will the remnants of the Ottoman empire find refuge? Why not at Mecca? —*Chicago Tribune.*

Obituary.

Norman Roblee was born in the town of Granville, Washington Co., State of New York, on January 21st, 1815, and died Sept. 24th, 1900, making him 85 years, 8 months, and 3 days old.

When a young man he left his native town, and went to the Western part of the state of New York where he married Miss Adelia Soule, who still survives him.

They had six children, four boys and two girls, all living at the present time.

For some time previous to his death, Mr. Roblee had lived in the town of Canisteo, Steuben County, New York, where he was living at the time of his death.

Early in life Mr. Roblee became convinced that the religion taught by Christ and his apostles, was that which was then called "Adventism." He was one of the first subscribers to the "*Millennial Harbinger*" which afterwards was changed to THE RESTITUTION, and continued not only a subscriber, but a careful reader of this paper up to the time of his last illness. THE RESTITUTION has certainly lost one of its best friends. He was, without doubt, one of the best Bible scholars in this country.

The funeral sermon was preached by the Rev. Mr. Gates, a Baptist clergyman, from a text selected by Mr. Roblee himself, sometime before his death. It may be found in 1st Cor. xv. 42–44. He was an earnest consistent Christian. No one ever questioned his integrity, and he was always ready to help the poor and needy.

CHAS. ROBLEE.

Send me that which thou knowest is a blessing, though it may not seem a blessing to me; and deny me that which thou knowest is not a blessing, however ready I, in my ignorance, may be to think so. That is the spirit of prayer. When we are praying for blessings, we ought never to pray for them absolutely; we ought always to pray for them if they be good for us; if not God in answering our prayer would not be blessing us indeed.

Be polite or courteous to everybody. True politeness is giving attention to little things, little acts of self denial, kindness and love, striving to make every body happy. It is benevolence flowing from a noble, generous, pitiful heart. It is in a word, doing to others as we would that they should do to us.

Troubles frequently meet us in the way of duty; they are designed to try our constancy, courage and alacrity; think not, I am going wrong, because tried; but wait on the Lord, and he shall save thee.

Poetry.

Might Have Been.

I might have been more patient—
Ah! would the angry word
Upon my lips had perished,
Heartfelt and unheard!
Some heart would now be lighter
To wend its toilsome way!
Some life would be more cheerful,
More sunshiny today.

I might have been more kindly—
How trifling is the cost
Of simple deeds of goodness,
Whose power is never lost!
The golden moment vanished,
And never to return;
The glory of bestowing,
Too late, too late I learn.

I might have been more loving
To those who hold me dear;
What little deeds, neglected,
Had soothed their pathway here.
The hasty word or action
That pained a gentle heart,
Ah! will its mournful memory
From out our life depart!

"I might have been"—sad burden
Of life's remorseful song,
Within the heart forever
Its haunting echoes throng.
Oh, youth, upon the threshold,
To thee is sweet lesson bow;
For deeds of love and kindness,
Life has one lesson—Now!

—Geo. Cooper in Golden Days.

Communicated.

Genesis. Chap. 6.

1. And Noce was five hundred years old, and begot three sons Seem, Cham, Japheth. And it came to pass, when men began to become many upon the earth, and daughters had been begotten by them.

2. That sons of God, seeing the daughters of men were beautiful, took unto themselves wives from all that they chose.

3. And the Lord God said, My spirit shall not abide in these men forever, because they are flesh; but their days shall be one hundred and twenty years.

4. And there were giants upon the earth in those days, and thereafter when the sons of God went in unto the daughters of men and they generated for them, these were the giants of old, the men who made a name for themselves.

5. And when the Lord God saw the evil-doings of men had become multiplied upon the earth and that every one was meditating ("thinking through" a subject) diligently in his heart upon the wicked things all the days;

6. God also became enthused because he had created mankind on the earth, and he meditated; (or thought the thing through).

7. And God said, I will wipe mankind whom I created off from the face of the earth, from mankind to domestic-animal, and from creeping things to flying things of the heavens; for the reason that I have become enthused because I created them.

8. But Noce found favor in the sight of the Lord God.

9. And these are the generations of Noce. Noce was a justified man being an initiate (one initiated into the mysteries of God as then revealed) in his generation; and Noce pleased (not satisfied) God,

10. And Noce had begotten three sons Seem, Cham, Japheth.

11. And the earth had become corrupt in the sight of God; and the earth had become filled with injustice.

12. And the Lord God saw the earth, and it had become utterly corrupt, because all flesh had utterly corrupted its way upon the earth.

13. And the Lord God said unto Noce: An appointed time has come in my sight for all mankind, because the earth has become filled with injustice from them: and lo, I am going to utterly corrupt them and the earth.

14. Make thee for thyself an ark of timber hewn four-square; thou shalt make the ark in compartments, and asphalt it within and without with asphaltum.

15. And in this wise shalt thou make the ark; three hundred cubits (the sacred cubit of 24 inches probably) the length of the ark, and fifty cubits the breadth, and thirty cubits the height thereof.

16. Bringing it together at the top thou shalt finish it a cubit in width; and the door of the ark thou shalt make on one side; with a lower a second and a third story from the ground shalt thou make it.

17. And lo, I am leading the water-flood upon the earth, to utterly corrupt all flesh in which there is a breath of life beneath the heavens, and whatever is upon the earth will come to an end.

18. And I shall establish my covenant with thee; and thou shalt enter into the ark, thou and thy wife and thy sons' wives with thee.

19. And from all the domestic animals and from all the creeping things and from all the wild-beasts, and from all flesh two by two from all shalt thou conduct them into the ark, that thou mayest support them with thyself; male and female shall they be.

20. From all the flying birds genus by genus, and all the domestic animals genus by genus, and from all the creeping things that creep upon the earth according to their genera, two by two from all shall they come in unto you to be supported with thee, male and female.

21. And thou shalt take for thyself from all the kinds of food which ye eat and thou shalt gather together for thy self, and it shall be for thee and them to eat.

22. And Noce did all that the Lord God had commanded him; in this wise did he.

COMMENT.

First clause of the first verse in this 6th chapter the 32nd verse of the 5th chapter R. V.

"Sons of God" instead of "the sons of God" R. V. This is a common term for "covenant people" all through the Scriptures of the Old Covenant and does not mean "angels" as some interpreters have said and as believed by many people. "For unto which of the angels hath he (God) said at any time, Thou art my son, etc.?" It simply states the fact that Covenant people disobeyed God, and practiced polygamy instead of adhering to monogamy as Christ himself teaches in his words. "It was not so from the beginning," etc.—"but Mousses allowed it because of the hardness of your hearts." "Beautiful" instead of "fair," R. V. Give the original women their just due.

"The Lord God" instead of "The Lord" R. R. "My spirit shall not abide in these men forever" instead of "my spirit shall not strive with man forever," R. V.

"Giants" instead of "The nephilim" R. V. "Evil-doings" instead of "wickedness" R. V. A concrete idea instead of an abstraction. The same difference only worse in the last clause of the 5th verse. Read and compare. For the same word is used of man's thinking wickedly as is used of God thinking in the 5th verse and translated in the C. V. and R. V. "repenteth."

In the 9th verse "justified" instead of "righteous" "an initiate" or "one perfected" in the mysteries of God—a common use in the Levitical teaching of the Old Covenant. For instance Mousses "perfected" his brother Aaroon as chief-priest according to the instruction received by him from God in the Mount. So he "perfected" the tabernacle according to a pattern shown him in the Mount. And yet we are told by Paul that the law "perfected" nothing morally nor could it "give life." We have the same use of "justified" in the book of Job translated "righteous" there also and very misleading. "Seem, Cham, Japheth" instead of "Shem, Ham, Japheth." These names are a good illustration of the general muddle of all the names in the C. V. and accounts for so much ignorance and obscurity in regard to persons and their origin in all the versions.

In the 11th verse "injustice" instead of "violence" R. V. In the 13th verse "utterly corrupt" instead "destroy" R. V. and very significant as it is an exact statement of what did occur. Neither mankind nor the earth was "destroyed" in the flood.

In the 14th verse instead of "an ark of gopher wood" R. V. "an ark of timber hewn four-square," "asphaltum" instead of "pitch" one is a specific term and the other is a general term.

In the 16th verse R. V. "A light shalt thou make to the ark and to a cubit shalt thou finish upward" is a statement that I would like to have some ship-builder explain. Read this translation and compare.

In the 17th verse should read "story" instead of "stories." How many stories were there according to the R. V.? "To utterly corrupt" instead of "destroy" R. V.

"Will come to an end" instead of "will die." R. V. This was a consummation and there were more things that come to an end than those that merely died.

Compare the reading of the 19-20-21 and 22nd verses with the same in C. V. and R. V. For the differences are all of them important in one way or another.

CHAS. GARDNER.

Do not wait for a thing to turn up. Go and turn it up. This takes less of time and is far more sure of results.

If those who owe us would remit, we will appreciate the favor.

How to Get the Most Good from Tracts?

Of the value of tracts there can be no doubt. I know of no more effective way of bringing before people the light and beauty of the gospel than this means. As one brother has said, "You cannot argue with a tract." It does its work better than a preacher can do it. A preacher's words are heard and, by many, soon forgotten. A tract is placed in the hands of some interested one and it stands ready every hour of the twenty-four to do its duty—and it always tells the same story. As a rule tracts are the result of deep thought and close investigation on the part of those who write them, and consequently they do not grow old—they are ever new. In them the story of the kingdom is told with simplicity and every truth told in them points the reader to Holy Writ for its value. Many who are anxious for the truths are so situated that they must study the Word at odd moments and at such times as the home duties and the other duties of the day will permit. At such time the tract can do its work. Sermons will not do this work. They cannot do it as effectively. In our work in Oregon, Ill., we are doing our best work with tracts. We are using Bro. Wiley Jone's "Gospel of the Kingdom," and others equally good. We have made some observations in doing this work, and these have led to the writing of this article. The promiscuous giving of tracts is a sad mistake. Tracts in the hands of disinterested persons are like good wheat sowed upon rocks. I have seen the sidewalk strewn with tracts that have been given promiscuously at the door as the audience dispersed. In all this kind of work that we have seen done, it cannot be recalled that any one has ever refused to take a tract from the hand of a friend at the door. They are taken as a matter of courtesy to the giver. Those who will be so ill-mannered as to refuse to take the proffered tract seldom go to church, but the majority who attend the regular services of the church never read the tracts after they receive them. I am sure this is no exaggeration. What are we do then with tracts? Do what the wise husbandman would do before sowing the seed. First find soil that has in it all of the elements of quick growth and productiveness. Then prepare the soil. Then sow your seed and rake it in. Be wise enough to know your seed. A question was asked recently by a member of one of the popular churches, "Where in the Bible do you find so much to harp about on the kingdom and its establishment on the earth?"

Nebuchadnezzar's dream as explained to him by Daniel is a good place to begin with such cases. Much to our surprise, the person asking this question had never read or heard of the metalic image there described. Having once awakened an interest we found a work, "What Jesus Preached," a good thing to put into such hands. After some instruction in what the Bible teaches concerning the kingdom, provide tracts that will show the terms by which we are to come into a saving relationship with this kingdom. In our estimation it is a bad thing to tell a believer in a sky kingdom and the present inherent immortality of the soul, that he is a lost man because he believes such paganism. It is a case where we must be wise as serpents, but as harmless as doves. By that process of love known only to the true Christian, we can lead the inquirer step by step until at last the light begins to dawn, and then he will either overwhelm you with eager inquiries, if he is honest, or drop it if he is dishonest. This treatment is the only thing that will bring out the former class, and it will do more for the other than abruptness and abuse would do. What a delight there is to the believer who thus spends his time preparing the ground and sowing when he sees in the faces of those with whom he has labored the consciousness of breaking light. We can tell of those who have spent the half of nights searching the Scriptures to find something to rebuke us for making the statement that the soul is not immortal. We have seen the conflict going on at some length, and at the close have heard it said, "I cannot begin to tell you how much you have done for me!"

Friends and brethren, let us put a little more self-sacrifice into our tract giving, and let us be sure that every one we give out is a pearl cast in the right place.

S. J. LINDSAY.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Editor Restitution:

After an absence of five weeks I am at home again, for which I thank my heavenly Father. On the 3rd of August I left for Blush, Mo. Brothers Graham and Cooper met me at Fredericktown and conveyed me to the church, which was filled with more people than there were seats to accommodate them, and we had crowded houses of nights. We had two sermons each day except two. While here we met with R. D. Logan, of St. Louis, Mo., who is quite a Bible Student. He gave us one discourse on Christ's coming in 1900, and gave us some strong arguments in its favor, and my prayer is that it only might be true, still as yet, I cannot see it clear; but we will soon find out its truthfulness or its error. If he is mistaken he is not the first one. After preaching eighteen discourses we left them rejoicing, except a few seemed a little cold. There were no additions, but the interest was good and I was puzzled to see such interest and no additions. The 3rd Sunday we spent at Vineland where we had a good meeting. There are only three members at this place, and as the men were very busy threashing, we gave them only two discourses. We spent two Sundays at Morse Mills, giving them twelve sermons, and baptizing five into the all-saving name of Jesus. We organized a church with the following officers:—John F. Williams, Elder. J. Gifford and Judson Town as Deacons, and Sisters Gifford and Town as Deaconesses. We also organized a Sunday School, with Sister May Warne, Superintendent, Sister Fila C. Gifford; Secretary, and Sister McAulie, Treasurer, Sister Nellie Gifford, Organist, and Brother J. F. Williams, Teacher of the Bible Class. This little band numbers twenty, and the Postmaster will hand out THE RESTITUTION, to six subscribers at Morse Mills, not bad and rather a model church. I arrived at Chelsea Park, in Kansas City on the 5th of Sept. Although the number was small we had a very good meeting. Three were baptized. I preach the gospel to the people which Paul said he was not ashamed of; for it is the power of God unto salvation unto every one that believeth. Rom. i. 16. And when they hear this gospel and gladly receive it they are baptized. What is the gospel? Good news or glad tidings of a coming kingdom. I am aware that notwithstanding this plain, simple exhibition of the gospel, and of the testimony which sustains it, the minds of some may be so blinded by false teaching that they may yet be looking for some other power of God in some wonderful, physical operation of the Holy Spirit. "So many fell down and cried," and "So many stood up and asked the prayers of the church." Where do you find such as that in the Bible? All the converts to Christianity, however, in primitive times, became such by believing the gospel. Nowhere in all the oracles, do we find any other power or operation spoken of as turning men from darkness to light and from the power of satan to God, than the gospel he was not ashamed of. Paul gloried in that gospel, because it was the power of God to salvation, to the Jew first and also to the Gentile. May God bless the seed that we have sown, and may it produce abundantly for the Lord.

Submitted in love of the truth,

JOHN FOORE.

Dear Household of Faith:

I have just been reading the dear, old RESTITUTION, and I find so many good things in it that I feel as if I too must say a little. I was reading Bro. Zilmer's article, "As in a Strange Country." I too, am in a "strange country." There are none of like precious faith here, and it is hard to get to talk to others about our faith, but when I have opportunity I always say a word. My memory is too short to enter into any controversy. I can remember the words; but dont know where to find them. I wish that we could have a church near, but times are so hard. There are two in our family that I think would go with us, also a neighbor girl, if they could hear a few sermons; but if one should come this way and baptize them and then go on, they would be left out again. They like to read THE RESTITUTION, and from it they get a great deal of information. I wish we could have meetings here, at Englewood, Kan., like they do in other places. I know there are lots of good brethren in our churches in Indiana, that could go if they would only make the start. When the Lord comes we will all want to hear a welcome. I only wish I could do more.

Your Sister in Christ,

CATHARINE MILLER.

Selections.

Reading the Bible.

It is not necessary to gather statistics to prove that, in the tension and hurry of our times, the reading of the Bible has fallen almost entirely into disuse for hundreds of lives. It is neglected, as are all the great classic literature of the ancients and the masterpieces of our English tongue. The young men in our colleges are introduced to these, but in a few cases is the acquaintance maintained long after graduation. The mind needs composure—needs to be collected, at ease with itself, with poise and serenity—to be in the proper receptive mood for the deep thoughts of profound thinkers and writers. Once, in Seattle, we took up a volume of Mr. Browning, and after a vain attempt at reading put it by, with an amused feeling of the incongruity of poetry with that feverish and tumultuous atmosphere.

Yet, the more distracted our times, the more intense the strain of existence, the more do men need to calm themselves, to steady and hold themselves in hand, to check the reckless dissipation of reserve forces, to maintain sanity, proportionateness, right estimates of life, by contact with the world-thoughts of the loftiest literature. The hotter the pace, the quicker the pulse, the more nerve-racking the competition, the more should men ballast themselves with the massive and weighty truths of God's revelation.

It would be interesting, even if depressing, to know how many members of our churches, among the male constituency and among business men, fall under this indictment of neglect. In very many cases the only reading is of the morning and evening newspapers. While every intelligent man must read these for information, there is a necessity of "the literature of power." Newspaper-reading at its best is necessarily desultory, superficial, ephemeral. It rarely makes any tax upon the intellect. Men need to read something that will evoke their thought, stir the deeper nature, brace and stimulate the brain.

A friend of ours, on going into the Klondike with his wife a few years ago, took three books in his necessarily limited library: a cook book, a copy of Shakespeare, and the Bible. Here was provision for body, mind and soul. During those long winter nights, in those frozen solitudes, he read Shakespeare through five times, and the Bible correspondingly. Think of it! Would it not almost be worth banishment to the Arctic Circle to get away, for a time, from the suffocating and bewildering plethora of papers, magazines, and day-lived new books, in order to be shut up for nine months with Shakespeare and the Bible? Our friend "struck it rich" and became enormously wealthy, but we fancy his mental wealth from that experience was the greater part of his good fortune.

It may be that the Scriptures are not neglected absolutely entirely. A few verses are hurriedly read, perhaps, at night or morning; or it may be a chapter on Sunday. But it can scarcely be said that this is meeting the requirements of the case. There is no intent of shoving out the Word because of any disrespect or disbelief. There is but one plea made—that of "no time." It is the same excuse which applies to carelessness in devotions. Prayer, too, is dropped out of life. It too often goes simply by default in these over-busy times. But Jesus, under as great a pressure as the most occupied and care-ridden man of affairs of today, made the plea of "so busy" rather a reason for Scripture-reading and prayer than an excuse for eliminating it. The busier he was, the more laden, oppressed, driven, the more he felt the need of a spiritual corrective, alternative, support, and inspiration.

Men in commercial life are necessarily in the harness and under the whip. If they are to succeed they must be devoted, energetic, incessantly active, planning and working continuously. We honor and applaud them for it. But nevertheless they must, even in their busiest seasons, take time for their person, for sleep, eating, bathing, exercise, appareling; they must take time for their proper duties to their families and to their neighbors in social relations; they must find time to discharge their obligations as citizens; and none the less must they either find time or make it for the imperative necessity of spiritual culture. The soul has its inalienable rights. If it is not to be overwhelmed by the material; if it is to realize its declaration of independence from the world and its crushing exactions; if for it there is to be life, liberty, and the pursuit of happiness, its way must be left open to the place of prayer and to the inspired Book, which has strengthened the generations of men. Business is good, and success and wealth are good, but there is something more and higher. There must be the Bread of Life and the Water of Life; for the life is always more than the meat.—*Christian Advocate.*

Put in your Bible.

Here is a handy table, furnished by the *Christian World*, which it would be well to cut out or copy for reference in Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath-day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's-breadth is three and five-eighths inches.

A finger's-breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8.

A talent of silver was $538.50.

A talent of gold was $13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A geraph was one cent.

An epah, or bath, contained seven gallons and five pints.

A hin was a gallon and two pints.

An omer was six pints.

Conference Notice.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, in Indiana, will convene at the City of Plymouth, Ind., on Thursday evening, Nov. 15, 1900, and continue over the following Sunday. This meeting is held in connection with that of the Stockholders of the Christian Publishing Association. The brethren of Plymouth desire to make this a pleasant and profitable meeting, and earnestly solicit a good representation from, not only the Churches of this Conference, but from all lovers of the Truth.

D. T. HALSTEAD, Pres.

E. K. BARNHILL, Sec.

To the Brethren who love the Lord Jesus Christ, in Canada:

Who will be willing to form an association in Canada for the defence and spread of the truth? "In union there is strength." The time is short till the Master will come when we will have to give an account as to how we have used our talents. Will all those who are anxious to work in the Master's service communicate with me, stating what best can be done in their neighborhood to interest people in the truth. Address me at 42 Gloucester St., Toronto, Canada.

DR. A. WALLACE MASON.

For or against, is the saying of the Master himself. "We shall not excuse ourselves by saying, 'I was never openly bad;' for we should have been openly good." If by a word of mine I could have influenced a soul to accept the Lord, and if that word was not spoken, am I then not responsible?

Excursions to Ft. Wayne via Pennsylvania Lines, October 9th to 14th, inclusive, account 68th Anniversary Indiana Baptist Convention, excursion tickets will be sold to Ft Wayne via Pennsylvania Lines, good returning until Monday, October 15th.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A Davison	.50

Excursions to Kansas City, Mo., via Pennsylvania Lines, Wednesday, October 10th, Friday, October 12th, and Sunday, October 14th, for National Conventions of Christian Church excursion tickets will be sold to Kansas City, Missouri, via Pennsylvania Lines; valid returning until Saturday, October 20th.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Obituary.

James J. Corbaley was born near Indianapolis, Marion County, Indiana, on the 23rd of January, 1832, and died of a cancer on his face on the 4th day of August, 1900. His age was 68 years, 6 months and 12 days. He grew to manhood in that County, and became a member of the Church of God when a young man, and he continued in that faith until his death. Shortly before his death he requested his wife to inform the writer and others of his friends that he hoped to meet them and all the redeemed ones in that beautiful world, where sad partings would never come, and where there would be no more sickness, pain or death. He left a wife and one son, and three brothers, and many sorrowing friends to mourn their loss. But they sorrow not as those who have no hope.

After leaving Indianapolis he lived several years in Marshall County, Indiana, where he married. His wife's maiden name was Louisa Shirley. From there he removed to Illinois, near Rock Falls, and from thence to California, and finally settled at Wyandotte in that State, where he died. Our friends are falling around us, and we should not be unmindful of the fact that the shafts of death are liable to find us—and as the sentence of death has been passed upon Adam and his children the wise thing for us to do is to prepare by developing the Christian graces so that whether living or dead we may be prepared to meet the Lord at his second coming, to be the recipients of immortality and eternal life. The signs of the times surely indicate that the end of this present age is near. Soon may it come. In hope,

RICHARD CORBALEY.

Dear Restitution:

Death has again visited the Church of God in Cleveland and taken away our aged Sister Chapman. Her age was 85 years. She was born in England, grew up, and was married to Wm. Chapman, to whom were born two sons and one daughter who all survive their mother. In 1854 they came to America, residing in this, Cuyahoga County, Ohio, ever since, with the exception of about two years. Soon after they came to this country, they became Disciples, and a few years later, having learned the way of truth more perfectly, they obeyed the gospel and were united with the Church of God in Cleveland, and remained worthy members to the end. For many years they lived near Berea, some twelve miles or so from our place of meeting, but no matter what the weather, or how bad the roads, they were seldom missing at our meetings. Brother Chapman fell asleep some eight years ago and was laid away in a Berea cemetery, by whose side we laid our aged sister, Aug. 20, she having died Aug. 18, 1900. I cannot say she died of any particular disease except old age. For quite a time she had been gradually failing mentally and physically—fading away till she ceased to breath. Sleep on, dear sister, till you hear the voice that shall wake all the sleeping saints to life eternal.

GEO. ELTON.

Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 634 Woodland Av., Cleveland, O.

Announcements.

The Quarterly Conference of the Church of God, in Michigan, will be held, the Lord willing, at the Tiffeny school house, Kalamazoo Co., Michigan, commencing Friday evening Oct. 5, 1900, and continue over the following Sunday. Tiffeny school house is 2 miles north of Vicksburg. Friends coming from the north reach Vicksburg via the Grand Rapids, and Indiana R. R. which leaves Grand Rapids at 12:30 P. M. and 1:50 P. M. Teams will meet all trains Friday and Saturday to convey all passengers to the place of meeting. Those coming from Hastings will take the Grand Rapids and Indiana R. R. at Kalamazoo. Those coming from the south will take the Chicago and Grand Trunk R. R. All that are interested in the truth are cordially invited to attend. The brethren and sisters of Michigan (and else where) are urged to make a special effort to be present at this meeting. Competent speakers are expected, to herald the good news of the soon coming King, and let all who love their gospel be ready to sacrifice something, be diligent vineyard workers.

Your Sister for the truth,

EMMA JACKMAN, Sec.

Editor Restitution:

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. PRIMMER.

Editor Restitution:

I will be at Pleasanton, Kan., Oct. 6th, to 8th.

JOHN FOORE.

Editor Restitution:

I wish to announce through THE RESTITUTION that I go to Redington, Neb., Oct. 4th, to hold a discussion with a minister of the Christian Church, D. W. Thompson, who challenged our brethren to discuss the doctrines of the kingdom spoken of in Daniel II. 44. We will also discuss the origin, nature and destiny of man. And will further say, if any of the brethren in Nebraska, Washington, or California, wish my services I can labor for them this coming winter. Address me at Redington, Neb.

Your Brother in hope,

D. M. HUDLER.

Evangelizing on the Pacific Coast.

I wish to enter into active work at an early date. Any that want my labor during the year will please notify me without delay.

W. L. SKEELS.

Brother Underwood;

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

Excursions to Chattanooga, Tenn., via Pennsylvania Lines, Oct. 7th and 8th, for General Encampment of Spanish-American War Veterans, and Reunion of Society of Army of the Cumberland, excursion tickets will be sold to Chattanooga, Tenn., via Pennsylvania Lines; valid returning until Sunday, October 14th.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

Marshall County Fair Excursions via Pennsylvania Lines October 2d to 5th, inclusive, excursion tickets will be sold to Bourbon for the Fair, good returning Saturday October 6th.

Indiana Baptist's Convention at Ft. Wayne, Ind., Oct. 9th to 14th, inclusive. Tickets on sale via the Nickel Plate Road on above dates, good returning until the 15th, inclusive, at one fare for the round trip within the State of Indiana, only. Write, wire, phone, or call on nearest agent, C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—oct. 14.

BOOKS AND TRACTS.

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Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

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Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

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VANDALIA TIME CARD

In effect May 28, 1900.

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GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:34am
No. 14, " " 12:30noon
No. 8, " " " 10:03pm
No. 19, Sunday Only, for South Bend...9:31am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15a m
No. 8, " " " " 12:52noon
No. 9, " " " Logansport,.....7:35pm
No. 11, Sunday Only, " " 6:38pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sollick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or H. L. Lohman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Chapel on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Flke, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

Pittsb'gh, Ft. Wayne & Chicago Div.

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Schedule of Passenger Trains—Central Time.

Westward.

	9	25	31	29	21	23
	AM	PM	AM	AM	PM	PM
Pittsb'gh, lv	7 00	3 00	11 00		7 20	
Allegheny, "	7 20	3 15	11 20		7 35	
Clinton "	7 35	3 30	11 37		7 50	
Mansfield "	8 10	4 12	12 15		8 30	
Crestline ar.	8 55	5 00	1 00		9 15	
Bucyrus "	9 15	5 22	1 22	2 55	9 35	PM
Galion "	9 30	5 37	1 37	3 10	9 50	
Van Wert "	10 35	6 40	2 40	4 15	10 57	
Ft. Wayne "	11 40	7 50	3 50	5 10	12 05	AM
Ar. Ch. "				10 30	7 45	
Columbia City "	4 12	4 00	10 50	6 01	8 02	
Leesville "					8 12	
Plercefon "	4 55			7 00	8 22	
Wyes Lks "					8 34	
Warsaw "	5 22	4 35	11 22	7 30	8 54	
Etna Green "					9 04	
Bourbon "	5 44			7 52	9 15	
Inwood "					9 20	
Plymouth "	5 52	5 05	12 05	8 00	9 27	
Grovetown "					9 40	
Hamlet "					9 50	
Davis "					9 54	
Hanna "					10 02	
Wanatah "					10 15	
Valparaiso "	7 05	6 08	1 15	9 30	10 25	
Robart "					10 47	
Liverpool "					10 57	
Clarke "					11 07	
Chicago ar.	8 35	7 40	2 50	11 00	11 30	
	PM	AM	PM	PM	PM	AM

Eastward.

	6	22	30	8	32	50	52
	AM	AM	PM	PM	PM	PM	PM
Chicago lv	10 00	7 00	2 00	4 00	5 00	11 00	11 00
Clarke "							
Liverpool "							
Hobart "							
Valparaiso "	11 20	8 20	3 20	5 20	6 20	12 20	12 20
Wanatah "							
Hanna "							
Davis "							
Hamlet "							
Grovetown "							
Plymouth "							
Inwood "							
Bourbon "							
Wyes Lks "							
Plercefon "							
Leesville "							
Columbia City "	4 12	1 10	6 10	7 10	8 10	4 12	4 12
Ar. Ch. "							
Ft. Wayne "	5 40	2 40	7 40	8 40	9 40	5 40	5 40
Van Wert "							
Galion "							
Bucyrus "							
Crestline ar.							
Mansfield "							
Mansfield lv							
Crestline ar.							
Mansfield "							
Clinton "							
Allegheny "							
Pittsb'gh ar.							

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLIX. PLYMOUTH, INDIANA, OCTOBER 10, 1900. NUMBER 38.

The Restitution.

THE RESTITUTION ... plate the final "restitution of all things ... God hath spoken by the mouth of all ... prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalsaints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

Poetry.

AT LAST.

At last!
The night is at an end,
The dawn comes softly up,
Clear as its own clear dew;
And weeping has gone out,
To let in only songs
And everlasting joy;
At last.—Amen.

At last!
The Prince of Life has come,
The Church is glorified.
The sleepers have awoke,
The living have been changed;
Death has at last been slain,
And the grave spoiled for ever!
At last.—Amen.

At last!
The curse is swept away,
The serpent-trail effaced;
The desert smiles with gems,
And blossoms like the rose.
'Tis more than Eden now,
Earth has become as heaven!
At last.—Amen.

At last!
Satan is bound in chains;
The Church's ancient foe,
Old enemy of Christ,
Has fallen, with all his hosts;
And Babylon the Great
Has sunk to rise no more!
At last.—Amen.

At last!
Israel sits down in peace;
Jerusalem awaken,
Her King at length has come,
Messiah reigns in power;
The heavens rejoice and sing,
And earth once more is free!
At last.—Amen.

—H. Bonar.

Communicated.

Genesis. Chap. 7.

1. And the Lord said unto Nooe, Enter thou and all thy household into the ark, because thee have I seen to be justified in *my* sight in this generation.

2. And from the clean domestic animals conduct in unto thee in sevens male and female; and from the unclean domestic animals in pairs, male and female.

3. And from the flying things of the heavens the clean in sevens, male and female, and from all the unclean flying things in pairs, male and female, to sustain seed upon the earth.

4. For in seven days more I am going to bring rain upon the earth for forty days and forty nights, and I am going to wipe off every standing thing which I have created from the face of all the earth.

5. And Nooe did all the Lord God had commanded him.

6. And Nooe was six hundred years old, and the flood of water occurred on the earth.

7. And Nooe and his sons and his wife and his sons' wives with him entered into the ark, because of the water of the flood.

8. And from the clean flying things and from the unclean flying things, and from the clean domestic animals and from the unclean domestic animals, and from all the creeping things upon the earth,

9. Two by two they entered in unto Nooe into the ark, male and female even as God had commanded Nooe.

10. And seven days afterwards the waters of the flood came to be upon the earth.

11. In the six hundredth year in the life of Nooe, the second month on the twenty-seventh of the month, on this day all the fountains of the abyss were rent open and the cataracts of the heavens were opened.

12. And it rained upon the earth forty days and forty nights.

13. On this day entered into the ark Nooe, Seem, Cham, Japheth, the sons of Nooe, and the wife of Nooe and the three wives of his sons with him,

14. And all the wild beasts according to their genera and all the domestic animals according to their genera, and every creeping thing that moveth upon the earth according to their genera, and every flying bird according to their genera,

15. Entered into the ark unto Nooe, two by two, male and female, from all flesh in which there is a breath (spirit) of life.

16. And they entered in male and female from all flesh even as God had commanded Nooe; and the Lord God closed the ark outside of him.

17. And the flood occurred for forty days and forty nights upon the earth; and the water was increased and raised the ark and lifted it up from the earth.

18. And the water got control over and was increased exceedingly over the earth; and the ark was borne up upon the water.

19. And the water got very exceeding control over the earth, and covered all the high mountains that were under the heavens.

20. Fifteen cubits (sacred cubits) was the water lifted up above and covered all the high mountains.

21. And all the flesh that moveth upon the earth of the flying things and the domestic animals and the wild beasts, and every creeping thing that moveth upon the earth and every man died therefrom.

22. And every thing that hath a breath of life, and every thing that was upon the dry land died therefrom.

23. And everything that had been stood up on the face of the earth from man to animal and creeping things and flying things of the heavens were wiped out, and wiped off from the earth. And Nooe alone and those with him in the ark were left.

24. And the water was lifted up over the earth for one hundred and fifty days.

COMMENT.

In the first verse "justified" instead of "righteous" R. V. and C. V. Nooe was no more righteous than Christians are now, and he was justified in exactly the same way that they are now—that is pardoned.

In 2nd verse "to sustain" instead of "to keep alive" R. V.

In the 4th verse "every standing thing that I have created" instead of "every living thing" R. V. not as specific as the text.

Compare the 8th and 9th verses in the C. V. and R. V. with the reading here as there is quite a difference.

In the 11th verse "the twenty-seventh day" instead of "the 17th day" R. V. And "cataracts" instead of "windows" R. V. and C. V. "The fixed condition" in the sky was loosened up evidently. "And it rained" instead of "the rain was" R. V. an idiom. How would it sound now to say "the rain was" instead of "it rained?"

In the 14th verse no distinction in the R. V. between the "wild beasts" and the "domesticanimals." Observe that "pneuma" (spirit) of life is applied here in the 14th verse to all the organic animate creation including man. Then where is the argument for natural immortality for mankind which is still advanced by the church at large? It proves too much. For if the breath of spiritual life was breathed into man at creation, then it was also breathed into all the rest of the animate creation. The better explanation is that the animating breath of all creation was the divine spiritual breath or "pneuma" of the Lord God, and that being so the two words for breath "psuchic" and "pneuma" are sometimes used interchangeably, where the animating breath only is referred to as in this case, as an illustration. God breathes the breath of life into all created animate life and it lives. He withdraws it and they die, mankind included. Book of Psalms.

In the 18th verse "was borne up" instead of "went" R. V. In the 22nd verse "upon the dry land" instead of "in the dry land." 23rd verse "wiped out" and "wiped off" instead of "destroyed" R. V. 24th verse "was lifted up" instead of "prevailed" R. V. It prevailed longer than 150 days, but began to decrease at the end of the 150 days.

CHAS. GARDNER.

The Cat and Her Kitten.

"Isaac, see what that dog is barking at?" I looked and to my surprise, I found our little four weeks old kitten, crouched and humped and holding her own against a dog, big enough to eat her up. She had every chance to retreat, as our back gate was open, but instead of retreating she seemed bent on charging. I was surprised at her courage, for she seemed to have no supports. But I was mistaken, for her mother was there, in ambush, behind some boards. I cannot tell whether the kitten saw her, but if not, her faith took the place of sight. The mother appeared to be giving her little one her first lesson in the costly art of *self* defense. I just wished that I could feel as secure in the presence of danger as this little kitten. It was no match for the dog in a rough and tumble, but faith in its mother's nearness and power to protect, banished all fear and made it bold in the presence of death. Yes, it was confidence in its mother, that enabled this little life to stand its ground, and be insensible to fear.

Why is it that God's little ones, when in danger have so many fears? Is it not because our Divine protector is not sensibly present with us? Jacob said, "God is here and I knew it not." This is the experience of too many today, we are not conscious of the Divine presence, and that is just why we are not more aggressive in Christian work and have so little sunshine on our faces. There is an enemy on our track and may be very near some of us, when he comes we all have to yield. We will have to go with him to prison. We cannot conquer him, but God can. This is his work, not ours. We sing:

"I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where grave, thy victory?
I triumph still, if thou abide with me!"

We sing this and many other nice verses in our churches, not only so, but very many good but thoughtless people, back their religious views by quoting the hymn book. The churches attach as much importance to [illegible] prayer and hymn books as they do to the Old and New Testament Scriptures. This is true. Where is death's sting? Better ask, where is it not? Ask that mother turning away from that little short grave, Where grave, thy victory? Why, in holding our darlings against our wishes. Thank God for promised victory, but we cannot shout for victory until death and the grave surrender their prisoners. Some good church people believe they can obtain the future life without dying—can they? I believe some of our hymns teach this by implication.

ISAAC MCCURDY, Sr.

Two Old Songs Wanted.

Forty and fifty years ago the Christian or Campbellite church that I attended, on Little Wild Cat, Ind., when a lad, used two old songs that were in their book then, the name of said book I have forgotten. They still ring in my ears, and I want them, and have been hunting for them a long time, and would be pleased to have some one help me find them. The first verse of one of them is this,

"My Christian friends in bonds of love,
Whose hearts the sweetest union prove,
But when I see that we must part,
You draw the cords around my heart."

The last two lines may not be here. The last verse of the [illegible]

"There we shall greet at Jesus' feet,
And all his wonders tell;
And triumph in redeeming grace,
No brethren farewell."

These were favorite farewell songs and it runs in my mind that they were very appropriate.

T. E. ADAMS.

Fear No Evil.

When Plato was told that he had many enemies who spoke ill of him, he replied: "It is no matter; I will try to live so that no one will believe them." If old Plato could reason thus, how much more the Christian, who is made perfect in love! His good name, his personal reputation, have been placed upon God's altar. He has committed his all to him who "is able to keep that which is committed unto him against that day." No matter who may speak ill of us, or what ill they may speak, if it be falsely for Christ's sake, all is well. Rest in him. He will manage the case for you.

Selections.

Hope in Evil Times.

In the opening sermon before the triennial session of the General Convention of the Protestant Episcopal Church in New York, Bishop Whipple utterld these significant sentences:

"We are perplexed by the unbelief and gladness of our time. The Christian faith is assailed not only with scoffings old as Celsus and Julian, but also with the keenest intellectual criticism of divine revelation, the opposition of alleged scientific facts, and a Corinthian worldliness whose motto is, 'Eat and drink, for tomorrow we die.' In many places Christian homes are dying out. Crime and impurity are coming in as a flood, and anarchy raises its hated form in a land where all men are equal before the law. The lines between the church and the world are dim. Never did greater problems confront the council of the church. An apostolic church has graver work than discussion about its name or the amending of its canons and rubrics. I fear that some of this unbelief is a revolt from a caricature of God. These mechanical ideas about the universe are the outcome of a mechanical theology which has lost sight of the fatherhood of God. There is much honest unbelief. In these yearnings of humanity; in its clubs, brotherhoods, and orders; in their readiness to share all things with their brothers, I see unconscious prophecies of the brotherhood of all men as the children of one God and Father. Denunciation will not silence unbelief. The name of infidel has lost its terrors. There is only one remedy. It is in the spirit, the power, and the love of Jesus Christ. Philosophy cannot touch the want. [illegible] hand to grasp, no Savior [illegible], no God to save. When men see the hand, the heart, and the face of Christ, they will believe in the fatherhood of men and the fatherhood of God.

We are living in the eventide of the day, when all things point toward the second coming of our King. God has placed the English-speaking people in the forefront of the nations. They number one-tenth of the human family, and I believe God calls them to the work of the last time. The wealth of the world is largely in Christian hands. There never have been such opportunities for Christian work and never such a harvest as awaits the husbandman. You may tell me of difficulties and dangers. We have only one answer. Sin, sorrow and death are not the inventions of a Christian creed. 'There is none other name under heaven given among men whereby we must be saved.'"

Trouble Made Beautiful.

Most of the shells of the oyster are pearly in the interior; and as the true pearls are merely morbid growths, they may produce pearls of various qualities. The formation of pearls is caused by the introduction of irritating substances, such as grains of sand, between the mantle and the shell. The irritation causes the animal to cover the obnoxious object with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described; and we have seen some shells in the interior of which small metal images were attached in this manner by the pearly secretions. When we look at a pearl, we look at an annoyance that has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of its irritation in this world—the pearl—is something "of great price." Apart from this its pecuniary worth, this gem has a moral significance. It suggests that trouble may be made beautiful, and reminds us that among mankind some martyrs are more remembered by the glory with which they have invested their sorrows than by any other portion of their lives. Biography has its moral pearls, which have been treasured long after the creators of them have perished, just as the material pearls are valued long years after the oysters have been discarded.—*Great Thoughts.*

The Wages of Sin.

"The wages of sin is death." Rom. vi. 23.

The wages of sin is not eternal misery—eternal pain—eternal conscious suffering. It is not the gnawings of a guilty conscience in this world, and restoration to the favor of God in the next. It is not to be cast down to hell for a little while, until the divine wrath shall have been satisfied, and then the forgiveness and favor and patrimony of divine love. It is not to be cast out from the favorable presence of God until you shall finally have the fulness of the gospel and be saved. It is nothing of the kind; it is "death." "The Lord preserveth all them that fear him: but the wicked will he destroy." 'Tis the divine mandate, and no amount of explaining or twisting and turning, no amount of Platonic sophistry will make it mean, or read or teach otherwise. "The wages of sin is death." If it were otherwise God would have said so. He has never said differently, therefore it is not true. O ye teachers of false theology; ye perverters of the true way; ye corrupters of a pure gospel, ye discriminators of the falsehood "Ye shall not surely die," hear the words of the Most High; "Behold the day of the Lord cometh, cruel, both with wrath and fierce anger: he will lay the land desolate and destroy the sinners thereof out of it." Hear it! hear it!! "The wages of sin is death." Let God be true though it make some teachers, even masters in Israel, liars. "The wages of sin is death."

Some Features of our Time.

This is an age of brilliant pretensions, but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never was there so many professors of religion, and never so little religion itself.

There never was a time when there was so much money in the world, and never a time when there was more widespread and distressing poverty.

There never was a time when there were so many remedies for every disease, real or imaginary, which profess to be sure cures, absolutely infallible, and never a time when there existed so much disease, sickness, suffering and death.

There never was a time when there was so much boasting of progress and advancement on the part of the race, and never a time when they gave more palpable evidences of fast descending into every depth of iniquity and sin.

And what does all this show? It shows that the pretensions on which men build themselves up are a sham, and their pretensions hypocrisy. They are willing to deceive others, and to be deceived themselves. This is the time when the prophet tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. We see this work going on before us, which proves that we have reached the time to which the prophet's words apply. There is nothing to which men will not put their hand for gain. With worthless nostrums, which the vendors know will not accomplish what they claim, the confidence of the afflicted is secured, and their means filched. Falsity and hollowheartedness exist on every hand. Truth is fallen in the streets, and equity cannot enter. Nor will this state of things improve till he whose right it is, the Prince of the house of David, takes the throne.

We rejoice that this event is at the door. Hasten, O King of kings, the glad day.

The art of listening is an art. But of all forms and phases of that art, *spiritual listening* is the highest. To listen to the voice of men—getting some knowledge from your next door neighbor, talking over the gate with the farmer, getting from every man you *meet some new equipment*,—this is art.

If those who owe us would remit, we will appreciate the favor.

Feeling Saved.

Salvation does not depend upon feeling, but upon faith—believing upon the only begotten Son of God. If it did depend upon feeling, there are times when it would be next to impossible to be saved. In times of sickness and of great suffering, or of great weakness, it may be impossible to "feel saved," although it may be easily possible at such times to know the fact and trust in it beyond all doubt or hesitancy. John Ireland Ward forcefully says: "St. Paul did not say, 'Believe on the Lord Jesus Christ, and thou shalt feel that thou art saved,' but 'thou art saved.' 'He that believeth on me hath everlasting life,' not 'shall feel that he has everlasting life.' 'Whoso believeth that Jesus is the Christ is born of God;' 'believeth,' not 'feels,' that he is the Son of God. 'God dwelleth in him, and he in God.'

"Suppose we read that we have to feel that God dwells in us, and unless we do feel it there can be no union! Few there would be indeed who would have this indwelling. There is no such word as feeling in any of these assurances. The Bible is not built upon feeling, but upon facts. The desire to feel and the reluctance in taking the Lord at his Word is what stands between many a repentant sinner and a life of great service. It stands between us often and a full in-dwelling of Christ. He wants to come and 'sup with' us, to enter in and dwell with us; but as long as we cannot feel that we are his, we turn away all unsatisfied, losing the great blessing he longs to give."

Martin Luther was once asked, "Do you feel as if your sins were forgiven?" "No," he returned stoutly. "I don't feel that they are forgiven, but I know that they are, because God says so in [illegible]

Preachers and Hearers.

The late Archbishop of York is said to have classified preachers of the gospel as follows: "There are three kinds of preachers: the preacher you can't listen to, the preacher you can listen to, and the preacher you can't help listening to." Of the three classes, the last is in a very decided minority. Old Thomas Boston, the author of "The Fourfold State," who died about 170 years ago, said that in his day there were four different kinds of hearers: First were the sponges, who sucked up everything indiscriminately, and let it run right out again; second were the sand-glasses, that let what entered at one ear pour out at the other; third were the strainers, that let the good go and retained the bad; and fourth, the sieves, that separated the good grain from the chaff, and retained it to feed upon. If all preachers and hearers were like the last of the named classes, what royal times there would be in the church of Christ!

A Belated Kiss.

She kissed the old man; she showered upon him kisses and tears. She told all the people how good he was. I thought if she had only given two of those kisses per quarter for the last ten years how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly.

He was dead. He was old and poor, and she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when he had only two. The old man wasn't educated. She was—at his expense. He had fed and clothed her for twenty years at home and at college until she had risen into more refined and cultured society, and married among them. The old people's dress and dialect were too coarse.

She kissed him and buried him in a beautiful coffin. Dear father is to have a costly marble monument. A warm kiss while living is better than cold marble when dead.

"The best mode of keeping improper thoughts out of our minds is to keep those minds so filled with good thoughts that there will be no room for improper thoughts. He who acts upon this rule will generally have not much trouble with bad thoughts. Such thoughts will not be his usual companions."

Oregon Bible College

The Restitution.

A. B. UNDERWOOD, Office Editor.

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Plymouth, Indiana, Oct. 10, 1900.

STOCKHOLDERS' MEETING.

The Stockholders of the Christian Publishing Association are hereby notified that there will be a meeting held at Plymouth, Ind., on November 17, 1900, for the purpose of electing a Board of Directors, and for the transaction of any other business that may come before said Stockholders for consideration.

Signed:
A. B. Underwood,
Sec. Board of Directors.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

One death occurred from bubonic plague at Llandaff, Wales.

As the best writers are the most candid judges of the writings of others, so the best livers are the most charitable judges of the the conduct of their neighbors.

Workers for God, the best results always follow the efforts of those who are animated by a joyful spirit; they deem no trouble too much, and no denial too great to accomplish the end in view.

Fine sense and exalted sense are not half so valuable as common sense. There are forty men of wit to one of sense; and he that will carry nothing about him but gold will be every day at a loss for ready change.

Sikh, meaning disciple, was the name given to his followers by the Punjabi reformer, Baba Nanak, who commenced his mission about the close of the 15th century. He taught belief in one God, and that knowledge of him, the only true wisdom, must be attained by his favor.

The perfume of the rose lingers from the time the bud opens till the last leaf falls; it is an indestructible part of the flower. There is an aroma of sanctity in superficial Christian experience and observation that may attract for a while, but only where there has been a radical change of mind and transfer of affection through the power of the truth, does the fragrance of piety perfume the whole life.

"Our characters are formed for good or evil from the company we keep. Confidence in our power to refrain from the vices of others too often inveigles us into the risk of mingling with associates whom we know to be our inferiors both mentally and morally. The daily influence of such company will blind us to what we know to be wrong, and we are unconsciously led into acting in such a manner as we would have formerly condemned."

Ho Yow, Chinese consul-general at San Francisco, said in a recent address delivered there, that he feared the spread of Christianity in China, because his countrymen, being quick to learn, "will be able to manufacture guns and all the engines of warfare," and precipitate a terrible conflict. Ho Yow, like many people in this country fails to distinguish between Christianity and civilization. But we can hardly blame them, considering what passes for Christianity. Ho Yow and the rest should go to the Christian's guide-book to ascertain what it will do for those who believe and obey it, before they pass judgment, or speak at random about it."

A contemporary says:—"There is now a general feeling; which can be referred to no particular facts nor explained on any rational theory, that we are approaching a period of greater combats (than those of the preceding century), a world struggle, in which tremendous machinery which has been organized for war, is to be put to a full test between the rival powers who are grasping at the earth, or all of it that remains unattached to the great empires. There has certainly been no period in the past when the ambitions for conquest were so keen and widespread as at present; when so many powers armed to the teeth were watching jealously every movement of their neighbors, and looking about with so little scruple for compensations."

There has been a little more activity in the war business in the Philippines the past week.

A dispatch from Lourenzo Marques says that Kruger's grandson will sail on Oct. 10 for Brussels to prepare a residence for the former President who will sail on a Dutch cruiser in a few days.

The Chinese affair has gone through a deal of diplomatic fussing the last week. It is claimed Russia is to be *given* Manchuria if she gets the powers to "withdraw." A body of German troops were attacked a few miles south of Tien Tsin by 8,000 Chinese, and compelled to return. Alarm is felt at Hong Kong, as a village near there was attacked by a thousand of the rebels, who were repulsed.

On last Sunday Dowie opened his public meetings in London, and now proposes to overthrow the English Church. When asked he finally admitted he was not Christ, but that he was "one of the Anointed" Mr. Dowie will find different customs in England, and may have to change his tactics. He claims the privilege of making remarks and calling names, but resents return in kind. In America it is unlawful to thus disturb a meeting, but in England "heckling" as the interrupting of a speaker is called, is regarded as every man's right, so the "Dr." will likely get some back talk.

Name of God in 48 Languages.

"Hebrew, *Ail, Elohim* or Eloah; Chaldaic, *Elah;* Assyrian, *Ellah;* Syriac and Turkish, *Alah;* Malay, *Alla,* Arabic, *Allah;* language of the Magi, Orat; old Egyptian, *Teut;* Amorian, *Teuti;* Modern Egyptian, *Tenu;* Cretan, *Thios;* Aeolian and Doric, *Dios;* Latin, *Deus;* Low Latin, *Diex;* Celtic and Old Gallic, *Dieu;* Spanish, *Dios;* Portuguese, *Deos;* Old German, *Diet;* Provencal, *Diou;* Low Breton, *Doue;* Italian, *Dio;* Irish, *Die;* Olala tongue, *Deu;* German and Styira, *Gott;* Flemish, *Goed;* Dutch, *Godt;* English and Old Saxon, God; Teutonic, *Goth;* Danish and Swedish, *Gut;* Norwegian, *Gud;* Slavic, *Buch;* Polish, *Bog;* Polaca, *Bung;* Lapp, *Jubinal;* Finnish, *Jumala;* Runic, *As;* Panuonian, *Istu;* Zemblian, *Fetizo;* Hindostanee, *Rain;* Coromamel, *Brama;* Tartar, *Magatal;* Persian, *Sire;* Chinese, *Prussa;* Japanese, *Goesun;* Madagascar, *Zamar;* Peruvian, *Puchocamac;* Greek, *Theos.*"

"Thy Testimonies."

"Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes always even unto the end." Psa. cxix. 8. A remarkable Scripture, surely, one would at first be apt to say. But on reflection we are led to ask if God's testimonies are not the heritage of all who are the children of God by adoption? If we are children, then we are heirs,—heirs of God and joint-heirs with Christ. The testimonies are the title-deeds, the doubly attested will *under* which, or *by* which we come into possession, the assurance that hope will be realized; the true source of joy on the way to life. Says the Psalmist, "They are the rejoicings of my heart;" and the result of having inclined his heart to perform God's statutes always, even unto the end of mortal existence. He had resolved to be governed by it. He had *inclined* his heart. It had been heading in another direction, but he had mastered his heart, (v. 161.) till it stood in awe of Jehovah's Word; and yet his experience was, that those who loved God's law had great peace."

A Few Facts.

IMMORTILITY,—The words immortal and immortality, do not occur at all in the writings of Moses and the Prophets, and only six times in the writings of the Evangelists and Apostles, where they are twice applied to God,—viz:, 1 Tim. i. 17; vi. 16; twice to that bodily investiture to be granted to the faithful who are "alive and remain" to the coming of the Lord; and in the resurrection, viz:—1 Cor. xv. 53-54; once to that Incorruptibility brought to light in the gospel by the abolition of death in the resurrection of the Christ, 2 Tim. i. 10, and once to the eternal life, which is to be given to those immersed believers of the gospel of the kingdom who "*seek* for it" by a patient continuance in well doing. Rom. ii. 7.

These are all the places in the Bible where the words immortal and immortality occur; from which it is clearly evident that they are never applied to man as ah present constituted, either in body, soul or spirit.

For immortal soul, therefore, the reader must look elsewhere than in the Bible. He will find it only in the writings of men, but not in the Scriptures of the Prophets. He will find it in the sermons of the populars, but not in preaching of that apostolic ministry instituted by Jesus near 1800 years ago.

These are significant facts, dispute them who can. Let any mighty man in the Scriptures give a "thus saith the Lord," the soul is immortal.

Symbolism of the Bible.

EARTH is the symbolic synonym for *people*, especially as being the subjects of ruling power, of which the following are illustrations:—

Corrupt earth, Gen. vi. 11; Rev. xix. 2.

Hearing earth, Dent. xxxii. 1; Jer. xxii. 29; Jer. vi. 19.

Rejoicing earth, 1 Chron. xvi. 31; Psa. xcvii. 1; Psa. xcvi. 11.

Judged earth (the people), Psa. xcvi. 13; Psa. xcviii. 9; Psa. lxxxii. 8.

Melted earth, Psa. xlvi. 6.

Trembling earth, Psa. lxii. 9.

Fearing earth, Psa. lxxvi. 8.

Disquieted earth, Prov. xxx. 21.

Smitten earth, Is. xi. 4; Mal. iv. 6.

Wise earth, Isa. xi. 9; Hab. ii. 14.

Mourning earth, Isa. xxiv. 4; Jer. iv. 28.

Broken earth, Isa. xxiv. 9.

Dissolved earth, Isa. xxiv. 19.

Reeling earth, Isa. xxiv. 20.

Old earth, Isa. xlv. 22.

Formless earth, Jer. iv. 23.

Burnt earth, Nah. i. 5 (Mosaic) 2 Pet. iii. 10.

Fleeing earth, Rev. xx. 11.

Glorified earth, (millennial and beyond) Num. xiv. 21.

Worshipping earth, Isa. lxvi. 4.

Drunken earth, Jer. li. 7.

Silent earth, Hab. ii. 20.

Dark earth, Isa. lxii. 2.

Still earth, Zech. i. 11.

Unhurt earth, Rev. vii. 3.

Knowing earth, Isa. xii. 5.

Speaking earth, Gen. xi. 1.

Peace and war earth, Rev. vi. 4.

New earth, Isa. lxv. 17; Isa. lxvi. 22; 2 Pet. iii. 13.

(Israel under the new millennial covenant.) The Pharisees termed the common people, "*a. m. haves of the earth.*"

Selections.

Moses and the Land of Promise.

Moses may be fairly described (the man Christ Jesus alone excepted) as the most distinguished member of the human race. What historian shines so brightly as he? Others have added a few links to the historical chain, whereas the honor is his of having commenced it and of recording those marvelous events which complete the earliest stage in the human development. Or, where is there a conqueror who was so mighty and victorious as he? We must remember the position sustained by the Egyptian king—"the Pharaoh"—"the child of the sun"—"the hero of the primeval age"—represented by the colossal figure seated in scornful repose at the entrance of every temple and gateway in the Egyptian monuments—the king was deified and adored by his subjects: who reigned supreme: who was accustomed to gaze upon the sacred river as though it were all his own, surrounded by princes, priests, magicians, interpreters, reverently and obediently doing his bidding; by whose life people were accustomed to swear, and in whose protection they deemed themselves secure, and who maintained the struggle between his power and that of Jehovah, not like a mortal man, but as one who viewed himself as an equal, indeed as a superior. We see this mighty Pharaoh trembling in the presence of this representative of the Lord Almighty, again hardening his heart, and again acknowledging his defeat; we behold the distinguished leader conducting the immense company of the oppressed in safety out of the land; we watch with breathless interest the hasty pursuit, the cleaving of the waters, the passage of the hosts of Israel through the sea as on dry land, and the signal destruction of the pursuers; and as in imagination we see Miriam and her companions coming forth, with timbrels and with dances, to greet the deliverer of their people, and as we listen to the strains of the song of victory—"Sing unto the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea"—we surely realise that we have in Moses the greatest and most triumphant victor over the despotism and tyranny of earthly rulers. As legislator, too, how distinguished is the position he occupies! He was the lawgiver, not only for Israel, but for the world—not only for ancient days, but for all times. Specially adapted to the circumstances of the people placed under his care, his code of laws embodied principles which lie at the very basis of all good government.

Moses, likewise, stands out prominently in view of his religious faith. "He endured as seeing him who is invisible." His holy trust rendered him proof against the temptation to worldly distinction, to ease and luxury, impelled him to spurn the gaiety and glitter of the court, and to cast in his lot with the suffering and oppressed servants of heaven: it fired him with courage; it sustained him amidst the waywardness of those whose good he sought, and it secured to him special mention among the spiritual heroes and saints of God who through their sublime confidence in the Lord their strength did so valiantly.

Yet, with all his greatness, he was but a man after all, with all the frailty and imperfection common to the race. When God, in the exercise of his unwearying patience, was about to open springs of mercy and compassion for the supply of the wants of the rebellious, he, the servant commissioned to act on God's behalf, yielded to the influence of a vexed and disquieted mind, and incurred the penalty of not being permitted to bring the hosts of Israel into the long-desired land. The sentence was irrevocable, yet mercy was to be mingled with judgment; the dark cloud was fringed with light; the blow was softened and the judgment mitigated. Though not allowed to lead the hosts of Israel into the promised land, he was permitted, from some prominent point in the heights of Moab, to behold the country so ardently desired, and to gaze upon its beauties, and thus to realize the usefulness of arduous life and the faithfulness of all God's promises.

The close of his remarkable and honored career came at length. He reviewed God's goodness and grace in words full of pathos, and preserved to us in what is called "The Song of Moses." He poured forth his soul's aspirations in hallowed communings with God. He addressed his parting words to the tribes gathered together in the plains of Moab. And, now leaving the desert plain, he ascends the lofty mountain range. He looks westward and northward, southward and eastward. He beholds in the distance the land upon which his heart had been so long set. He gazes upon the mountains round about Jerusalem—Hermon and Lebanon, Ebal and Gerizim—and the hills of Galilee rise before him. "And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, 'I will give it unto thy seed.'" Beneath him are the tents of Israel and the hosts he had so long guided, ready to renew the march and to enter the land upon which their hopes are fixed; but their leader was not to return to them. "I have caused thee," said Jehovah to him, "to see it with thine eyes, but thou shalt not go over thither." And the rest is wrapped in mystery. As one has expressed it, "The silence of the sacred narrative refuses to be broken." In that strange land, the land of Moab, Moses, the servant of the Lord, died according to the word of the Lord. He buried him in a ravine in the land of Moab, over against the idol-temple of Peor. Apart from his countrymen, honored by no funeral obsequies, visited by no grateful pilgrimages: "No man knoweth of his sepulchre unto this day."

In this divine concealment may be traced the truest wisdom. The probability is that had the burial place of this distinguished leader been known to the people whom he had so nobly guided they would have made his remains an object of superstitious worship and would have rendered to mortality the reverence which is due only to the Lord and Giver of life. It was not the body but the work of Moses which was permanently to abide in Israel. Notwithstanding the prevailing ignorance concerning the actual scene of his death, the superstitious have raised to him a tomb in the western side of the Jordan and which is frequented by thousands of devotees. And to prevent any such abuse among his ancient people, and to preserve them from a temptation, which, in their circumstances and at that stage of their development, might perchance have proved too powerful, the Most High concealed his doing and kept them in ignorance as to what had transpired. Let us learn the lesson that, as in this case, so in reference to all the divine concealments, our best interests are taken into account. It is infinitely better for us to wait the unfolding of the divine purposes concerning us than to have here and now the full disclosure. Let us be willing to be guided by the infinite wisdom and love, step by step, and to be trained thus to the exercise of calm and cheerful acquiescence, of holy and unfaltering trust:

"Father, take my hand,
And through the gloom lead safely home,
Lead safely home thy child."

There is something very impressive in the scene here presented to us of death coming to a man in the full vigor of life, actively engaged in the prosecution of his mission and having before him the prospect of realizing his highest and brightest anticipations. We read that "his eye was not dim nor his natural force abated." The mission of guiding the tribes of Israel into the full possession of the Land of Promise was not quite completed. There was the Jordan to be crossed, Jericho to be taken, opposing tribes to be subdued, the land to be divided, the government to be organized. There was, however, the near prospect of realization, for they had come to the very border of the land. And just at this particular juncture Moses died. So does it frequently happen; for God is not dependent upon any man for the fulfilment of his designs. His purposes cannot fail, but shall all be accomplished, and amidst all human changes he has agents ready to do his behests.

Moses on Pisgah has appropriately been regarded as in a sense pre-figuring the servants of Christ in death. As there was given to him a glorious vision of the earthly Canaan so there is imparted to those trusting in Christ, at life's close, bright visions of the heavenly land. It is then, often, that God makes to his servants the highest discoveries of his grace. They see the Canaan of rest and felicity, and can say, "Lord, now lettest thou thy servant depart in peace." The inspiring prospect, and the conscious presence of the Master they have served, robs death of its sting. This glorious and sustaining hope rests exclusively and entirely upon Christ, upon his teaching and upon his own victory over death and the grave. To those who do not rest upon his words and upon his personal triumph the future is full of uncertainty and full of dark forebodings. Life and immortality has been brought to light by him. The Jew as well as the Gentile needs him in order that he may have "hope in his death." Let us carry to him the glad tidings that "the Prophet like unto Moses," though so infinitely excelling him, came in the "fulness of time," and that all who trust to him shall never die but shall live with him forever.—*S. D. H. in Jewish Herald.*

Establish the Just. Psa. vii. 9.

Verily there is no truly Christian person who would not in the heart respond, Amen, to this prayer. The godly man, the godly woman, who has had dealings with the world, cannot desire a continuance of the existing state of things. Happy we say is the believer who earns a living by honest labor. No Christian parent, who understands how business is generally conducted, would advise a son or daughter to go into it. "The unrighteous shall not inherit the kingdom of God." Be content to remain in the humble capacity of an employee, O believer. Lying, deceit, and fraud, are so interwoven with business, that to keep the hands clean and the heart right, is, humanly speaking, almost impossible. The plain fact is, the business of the world is wickedness throughout, with but little exception. If the writer had the strength of mind he once had, he might extend on the view of justice triumphant in contrast to the cheating, the trickery, and imposition, now practiced. But the reality itself will only show the wondrous change.

We can indeed picture to our minds much that will be different from this evil state. Truth, righteousness, and purity, filling the earth! Yes, we can picture much; but the bright reality we can conceive only imperfectly. We believe the Word of God: and believing this we believe he is just. The foul infidelity of this age would have us view the God of the Bible to be unjust. Here brethren is one of the deadly dangers of the present day. Once give ear to infidel reasoning, and allow them a place in the mind, then our bright hope dims, and we are on the way to ruin. Believe is a command: God requires a belief. Unsearchable are his judgments and his ways past finding out: but he declares himself just, merciful, and gracious; and though some revealed dealings with nations may seem on the face hard, we must never, never question the justice and mercy of Almighty God.

"Ye that Labor."

In the text, "Come unto me all ye that labor and are heavy laden and I will give you rest," we often hear the word "weary" substituted for "labor."

Many persons are weary because they avoid labor. Shirking life's duties they become tired of an aimless existence, and find the burden of idleness harder to bear than God-appointed labor.

Not to this class does the Savior extend this invitation, but to the laboring ones who are manfully bearing the heat and burden of the day, doing cheerfully and with all their might the work which God has sent them. Such may claim the offered rest. Not the bodily rest of idleness, for many of God's children are sons and daughters of toil, but a higher, nobler rest, even rest to their souls.

We would not discourage those who are willing to labor, but who are denied the privilege, to those who occupy the darkened room of the invalid, or who are shut out from active toil by circumstances beyond their control; such triod once may be assured that "They also serve who only stand and wait," and it matters not how we labor, for if we only serve the Master in the way he has appointed for us, we shall find rest here and eternal rest in the many mansions of our Father's house.

A Pure Religion.

A religion with no Christ in it as a personal Savior from all sin is not worthy the name of religion.

A religion which does not purport a holy heart and life and which does not set forth or show a power sufficient to enable one to practice its precepts, is not the true religion.

A religion which does not afford strength and relief under affliction, joy in sorrow, help in time of need, deliverance in time of temptation, and satisfy the longing of the human heart, is not the religion of the Bible.

A religion which we cannot freely and safely recommend to everybody, and which will not fit every case, is not the religion of our Lord Jesus Christ.

A religion which we do not enjoy, but which brings us into bondage and only makes us miserable, is not better than no religion.

A religion in which we are not kept unspotted from the world and enabled to show a consistent and unselfish life, is not the pure and undefiled religion.

Any one who practically embraces the religion of our Lord Jesus Christ will have no use for any of the new-fangled religions of today, for "the old time religion" satisfies in every respect. Any one who claims to have the religion of our Lord Jesus Christ and is not saved and kept from sinning and does not find happiness and satisfaction in it is either a hypocrite or greatly deceived.

ITEMS.

To have one poor sinner own thee in the day of judgment, as the instrument in God's hands of plucking him as a brand from the burning, will be greater joy then than the reputation of being the greatest orator in the world.

Dost thou intend a kindness to thy beloved one? Do it straightway, before the future come, destroying the opportunity. Has thy heart's friend carelessly or cruelly stabbed into thy heart? Forgive him; think how, when thou art dead, he will punish himself.

"Of all the studies in the world on which to form early and sound habits of investigation and reasoning, natural philosophy holds pre-eminence. It gives us the happiest proofs and the most deep-rooted convictions of truth; it furnishes the quickest admonitions when we deviate toward error."—*Horace Mann.*

"One of the best lessons to be learnt is the absolute necessity of preventing work from degenerating into worry. It is worry that kills for the most part, not work. To learn to to put forth our best powers steadily, continuously, in the proper grooves, to the proper ends—this is one of the most precious fruits of wisdom and experience."

"Do Christ this one favor, for all his love to thee; love all his saints; even the poorest, the meanest, notwithstanding some slight differences in judgment. As the names of the children of Israel were graven on Aaron's breastplate, so are the names of all God's saints engraven on the heart of Christ. Let them be likewise so on thine."—*Wilcox.*

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.

Poetry.

Sinai and Calvary.

There are two mountains hallowed
By majesty sublime,
Which rear their crests unconquered
Above the floods of Time.
Uncounted generations
Have gazed on them with awe—
The Mountain of the Gospel,
The Mountain of the Law.

From Sinai's cloud of darkness
The vivid lightnings play,
They serve the God of vengeance,
The Lord who will repay.
Each fault must bring its penance,
Each sin the avenging blade;
For God upholds in justice
The law that he has made.

But Calvary stands to ransom
The earth from utter loss,
In shade than light more glorious
The shadow of the Cross.
To heal a sick world's trouble,
To soothe its woe and pain,
On Calvary's sacred summit
The Paschal Lamb was slain.

The boundless might of heaven,
Its law in mercy hurled,
As once the bow of promise
O'er-arched a drowning world.
The Law said—As you keep me
It shall be done to you.
But Calvary prays—Forgive them,
They know not what they do.

Almighty God! direct us
To keep thy perfect Law!
O Blessed Savior, help us
Nearer to thee to draw;
Let Sinai's thunders aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win.

—John Hay.

Communicated.

A Kind of First-Fruits.

This is an inexhaustible theme. It is the basis of God's blessing to the world. Christ, and they that are Christ's at his coming, 1 Cor. xv. 23, constitutes the first-fruits of the harvest which is to follow. James in speaking of believers, says, "The Father of lights of his own will begat us with the Word of Truth, that we should be a kind of first-fruits of his creatures," James i. 18.

Believers gathered out of the ages past, and present, having suffered with or for Christ are the first-fruits and pledge of a harvest of God's creatures, or the mass of the race.

John saw these gathered believers in vision, and describes the scene thus: "And I looked, and lo, a lamb stood on Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written on their foreheads; and I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were, a new song before the throne and before the four beasts, (vital beings,) and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, (spiritual fornication;) for they are virgins, (unpolluted by the whoredoms of such corrupt organizations as the harlot woman and her daughters were guilty of.) These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb." Rev. xiv. 1–5.

Here is the pure church of the first-born, which are written in heaven; here is the Mount Sion, to which believers of the past and present ages are to come. Heb. xii. 22, 23.

After this gathering what next takes place? Let John answer:—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water." Rev. xiv. 7.

Here is the work of the hundred and forty and four thousand, who are a kind of first-fruits of his creatures, whom God will employ when glorified to proclaim the pure gospel to the rest of his creatures, of the Adamic race. There will be no schisms in their theology; for these watchman shall lift up the voice; with the voice together shall they sing the song of Rev. xiv. 3, for they shall see eye to eye when the Lord shall bring again Zion, Isa. lii. 8.

This is the time when the gospel shall be proclaimed to every creature in its purity; "For then will I turn to a people a pure language that they may call upon the name of the Lord, to serve him with one consent," Zeph. iii. 8, 9. At that time when the incorruptible ones fly in the midst of heaven having the everlasting gospel to preach, God's promise and oath to Abraham and his seed will have its perfect fulfillment; for these messengers are commissioned to go to every nation, kindred, tongue and people with glad tidings—the gospel. But, says an objector, this proclamation is the hour of judgment, or God's judgment is come. True; and What more joyful news ever was heard than that God's rule by his own chosen King has actually commenced, when ungodly rulers—civil and ecclesiastical, will be stripped of their power, and Christ "shall execute justice and judgment in the earth." Jer. xxiii. 5. Such an event caused a joyful acclaim in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign forever and ever." Rev. xi. 15.

The hour of God's judgment is the hour or period of his reign, in the person of his Son. When that begins, wickedness and oppression in all its forms will be made to cease, and the earth shall be full of the knowledge of the Lord as the waters cover the sea. Isa. xi. 9. Then will the tidings of God's love to the world be made fully known, and the due time will have come when every creature shall understand that Christ Jesus gave himself a ransom for all; and such as have never before heard this good news, or have by unavoidable means been hindered from knowing that love of God, shall now be blessed with that knowledge which is able to make us wise unto salvation through faith which is in Christ Jesus. 2 Tim. iii. 15.

The hour of God's judgment will be the time in which the whole earth will be brought into subjection to Christ. It begins with the call to all nations, kindred, tongue and people to fear God and give glory to him and to worship him. Impenitent oppressors and all such as wilfully reject the reign of Christ will be cut off or destroyed; but whosoever shall call upon the name of the Lord shall be saved, Rom. x. 13, but none can call upon that name till they have first heard of it; for how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? The greater work of earth's redemption then, is in the ages to come, Eph. ii. 7, and it is in these ages that the unsearchable riches of Christ will be fully manifested, and the innumerable company which no man can number, who will have washed their robes and made them white in the blood of the Lamb, shall then appear before the throne, and before the Lamb, and triumphantly ascribe "Blessing, and glory, and wisdom, and thanksgiving, and honor, and might unto God forever and ever." Such will be the harvest gathered by means of the first fruits. This is what the angel said to the shepherds: "Fear not for I bring you good tidings of great joy which shall be to all people." Luke ii. 10.

Brethren, let us try to be among the first fruits.

Submitted in Love,
JOHN FOORE.

California Letter.

Justin, Orange Co., California, Bro. Underwood: Many of the brethren and friends wanted to hear from me in regard to the climate and fruit raising and farming. I take this method of answering them through THE RESTITUTION in place of writing in detail, for that would be very tedious. I have been now one month and ten days in the State and I have travelled over but a small portion of the State yet, except the portion that I came through in getting here. I came through Sacramento, Los Angeles to Santa Anna. Since here I have gone to Newport, down at the old ocean, took a few baths, and it did me some good; and week before last I spent five days at Pomona, some 35 miles from here. I went to attend an Adventist meeting. Pomona is situated on the Southern Pacific railroad; it is a thriving town of about four thousand inhabitants. It is near some of those high mountains; oranges, walnuts, chestnuts, lemons, fields of new potatoes, new corn in tassel, are found here. Bro. W. O. Steffa took me out to his orange orchard of 25 acres. His brother told me he realized over four thousand dollars from his last year's crop. The present crop is far ahead of the last one, and he expects to receive five thousand. The crop will be gathered about the first of January. He has a man hired on his ranch at forty dollars per month, and a house of four rooms for the family, free of charge. Men can get better wages here than in the eastern States; common wages here, $1.50 per day. If a man comes here with a family, all that are old enough to work can get work, all that are large enough can gather walnuts, oranges, lemons and strawberries. They are in market about all the time. I have been on three of the high mountains, where I could get a fair view, and see for miles around, and I can truly say it is the grandest sight I ever saw, to look at the nice orchards far and near, and the straight rows of trees. Then the shade trees consist of gum trees, pepper, cypress, cedar, and other trees I know not the names. Walnut gathering is now on. Walnuts and oranges are the most numerous. I believe this is a healthy climate, for I have gradually improved in health since I have been here, have gained some seven pounds. Work is plenty most of the year. About the middle of December oranges are gathered, and that will continue until July, and before they are gathered peaches and apricots commence, then walnuts. I can say I do not want to go back to Indiana. I wish now I had come here one year ago, or before. Now, dear ones of like precious faith, if any of you want to know any thing further about this country, write me at Justin, Orange Co., Cal., in care of C. E. Hatch. I have done some hard work since I came here, but C. E. Hatch does not want me to work, so I will have to quit I suppose. I had two slight strokes of paralysis in Indiana, and I have not recovered fully yet, but am some better, and am in hopes I will fully recover soon. I have only preached two discourses since I have been here, but I am in hopes there will be an opening for me after while. I will close for this time, and may write again after I have looked around and seen more of the country, then I may have something more to say. May the dear Lord bless and save all the dear faithful ones in the kingdom of God's dear Son.

J. S. HATCH.

The Broad Way: the Narrow Way.

"Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there will be that find it." Matt. vii. 13, 14.

We will consider the broad way first. Who is in the broad way? All that are not in the narrow way; for there are but two paths to take, one leads to destruction and the other to life eternal. Now there is a great difference in the opinion of so-called Christian people, in regard to the meaning of destruction, as applied to man. Some few believing that destruction means a literal ending of life, or eternal death; and much Scripture is quoted to prove that man does not, after this life, live an endless life in misery, as taught by some teachers. See Psa. xxii. 29. None can keep alive his own soul. Psa. lxxviii. 50. He spared not their soul from death. Psa. cxlvi. 4. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Psa. cxv. 17. The dead praise not the Lord, neither any that go down into silence. And Eccl. ix. 5. For the living know that they shall die, but the dead know not any thing. Psa. vi. 5. For in death there is no remembrance of thee. And we read in Paul's letter to the Galatians, that adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelling, and such like are the works of the flesh, and they which do such things shall not inherit the kingdom of God. All these are in the broad way, and it leads to destruction, which is eternal death. The narrow way leadeth unto life, and few there be that find it; the way that leadeth unto life, leads unto Christ, for Christ said, I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. John xi. 25. He that believeth on the Son, (which is Christ) hath everlasting life; and he that believeth not the Son shall not see life. John iii. 36. The gift of God is eternal life through Jesus Christ our Lord. We understand that life eternal, is living forever and ever, existing always without change; and this eternal life is the reward for walking in that narrow way. Now there are many that think they walk in the narrow way when they do not, because they do not believe the gospel that leads to life. But as our Savior said, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. Matt. xv. 9. They follow the teaching of some man and formulate a creed, that is their guidance in worship, and when the Master of the house is risen up and shut the door, and they begin to stand without, and to knock at the door saying, Lord, Lord, open unto us: and he shall say, I know ye not whence ye are: then shall they say: We have eaten and drunk in thy presence, and thou hast taught in our streets. And he shall say, I know you not whence ye are; depart from me, all ye workers of iniquity. Luke xiii. 25, 27. These people will find, when too late, that following a perverted gospel is only in the broad way to destruction. Paul declares that whosoever preaches or believes a gospel different from the one he preached shall be accursed. Gal. i. 8. Do we preach the gospel of the kingdom as Paul did, or a perverted gospel? Which?

Yours in hope,
E. W. KNAPP.

The Body.

There is one body and one spirit. Eph. iv. This is true of the physical body, and this body without this one spirit (of life) is dead, (without life). This body is composed of many members (1 Cor. xii.) feet, hands, eyes, etc. with head to control all. Neither can say they have no need of the other, each is necessary to the whole. Therefore a more complete illustration of the one body in Christ could not be found. "So we being many (individuals) are one body in Christ and every one members one of another." Rom. xii. All co-operating together with, and under the control of the one Head. "And (God) hath given him (Christ) to be head over all to the church which is his body." Eph. i. 22, 23. In the physical when one member, becoming diseased, and failing to co-operate, all the rest are affected. 1 Cor. xii. 25, 26. "If one suffer all suffer with it." One affects another, and when affected to the extent that non-co operation obtains—the members of the body failing to perform their several functions, then the spirit ceases to permeate the body. Death ensues. This is equally true of the body of Christ. If you have not the spirit (mind or disposition) of Christ you are none of his.

The head demands nothing more of any member than it is capacitated and able to perform. The Head (Christ) is controlled by, and therefore co-operating with the Father in the accomplishment of his purpose in love, to save man from death. Hence, he as head of the body directs each member to like co-operation. He says, "Ye are the salt of the earth," "the light of the world." Hence each should exercise a saving influence—should contribute equally—that is according to ability in carrying on the work. "His servants ye are to whom ye render yourselves servants to obey." Non-co-operation, more than all else has been gnawing at the vitals of the church, even in its local matters, this one thing is at the root of more friction, and non-action than all else. This purpose of the Father through Christ constitutes the grandest enterprise ever suggested to the mind of man—conceived in divine love—carried on in love—bringing all its devotees into the unity of the spirit in love. Not unlike all other enterprises it requires material aid to carry it on, to co-operate with Christ. We can refuse if we will. The Father compels no one only through love. What a privilege it ought to be to contribute of our means in such an enterprise. God's purpose will not be thwarted, do as we may. He does not lack in resources. He calls us to take stock in it for our own good. If we choose otherwise, think you that we will have part in it just the same? In view of these things, shall we not arouse, and make co-operation the rallying cry as never before. I am inclined to believe, hope and pray that we will. More anon!

Yours for more and better co-operation.

D. T. HALSTEAD.

Report of Meeting.

We send in from Stewart, Ky., the glad tidings that those of like precious faith may rejoice with us. We have just passed through a time of refreshing. Bro. Wagoner has been with us thirteen days and preached twenty-two sermons, in which he nobly defended the gospel and God's loving character. The little flock here were made to rejoice by seeing five dear ones boldly take on the all-saving name by baptism. May their lives honor and glorify the Master of their choice. Bro. Wagoner is a faithful and a diligent workman that needeth not to be ashamed. We are so glad he is willing to go out into the highways and hedges to invite starving mortals to the great feast. We believe there are a great many famishing ones in the great desert of theory and speculation, who would gladly drink in the pure water of life, who have never heard the sweet murmur of the life-giving fountain, and are so blinded by theological darkness they fail to realize their need. Brother Wagoner won for himself and the cause of truth many warm friends.

Yours in hope,
SADIE SKEELS.

Obituary.

Brother Isaiah Lanning was born in Ohio, October 27th, 1827; he came to Illinois with his father in 1848. Fifty-seven years of his life was spent in Brown Co., Ill. He died Sept. 25, 1900. Mr. Lanning was united in marriage to Miss Ellen Kendel in 1855. He leaves a wife and five children, three sons and two daughters and a host of friends to mourn his loss, as was witnessed by the large gathering at his funeral. Mr. Lanning's health has been failing for years, but was feeling quite well the day previous to his death. Upon retiring at night complained of smothering sensation. His wife assisted him from the bed and he walked around the room and felt easy, returning to the bed, died without a struggle or a word.

The citizens of Brown County lose one of their worthiest men, a kind husband and loving father and charitable neighbor. The writer has been acquainted with deceased for six years and knew him to be a man of firm conviction for a holy and higher life. The writer had occasion to be with deceased during the months of June and July, and had a number of conversations with him regarding his faith and hope, which was as firm as when I first met him. Mr. Lanning united with the Church of God of the faith of Abraham in 1866, and lived a worthy and faithful member until death. He was laid to rest in the cemetery at Ripley, Ill., to await the resurrection of the just at the coming of him who holds the keys of death and the grave.

Dear brother, sleep and take thy rest,
Beneath sweet summer waves,
For we know there is one that thy ashes will keep,
And redeem thee from the grave.

Funeral services conducted by the writer. D. M. HUDLER.

Fell asleep in Jesus, at Plumbers Landing, Ky., on the morning of Feb. 11, 1900, Bro. Lot V. North, in the 94th year of his age. For information of those who knew him many years ago as a resident of Michigan, I will say that from a letter written by one R. C. Evans, with whom he lived at the time of his death, and one D. H. Davis, I glean the following: Bro. North, who moved to Kentucky many years since, died away from all relatives and among strangers, except such friendships as he had formed in the last twenty or twenty-five years of life. He had lived with Mr. Evans for sixteen years, and from the tone of Mr. Evan's letter he was held in the highest esteem, although he was thought to entertain very strange views as Mr. Evans, (who is a members of the Methodist church South) expressed it. Of course we who knew Bro. North and the hope he cherished, do not wonder why his views were considered strange. He had been confined to his bed almost twelve months, yet he bore his afflictions with patience and Christian fortitude. He was buried according to his own directions, (written more than thirteen years ago,) in a plain coffin and wrapped in a sheet. I believe much credit is due Mr. Evans for his kind treatment to Bro. North for the sixteen years he lived with him. "Robert, the Lord will reward you for all this," was a very frequent expression of Bro. North, while receiving the many kindly attentions from Mr. Evans. Yes, indeed, Whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Bro. North was an earnest, conscientious Christian as the writer remembers him, and believes that he died in the "triumphs of a living faith."

L. C. CHASE.

Roosevelt Meeting at Fort Wayne, Ind. For this occasion the Nickel Plate Road will sell tickets at all stations between Mortimer, O. and Knox, Ind., on Oct. 10th, good returning until Oct. 11th at one fare for the round trip. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A. Ft. Wayne, Ind.

Selected.

How to Study the Bible.

1. Search the Scriptures. John v. 39; Acts xvii. 11; Isa. viii. 20.

2. The fear of the Lord is the beginning of wisdom. Prov. ix. 10.

3. Study the whole Bible and study it prayerfully. 1 Cor. xiv. 9–14.

4. God designed the Bible for common people just as well as the learned; therefore the common people may understand it just as well. Rom. xvi. 25, 26.

5. It is unnecessary to understand either Greek, Hebrew, or Latin in order to understand the Bible; let the Bible be its own commentary, dictionary, grammer, etc. The Word of God is a light to our path. Ps. cxix. 105; James i. 19–22.

6. If what you have already learned does not harmonize with the Bible, you are wrong; get right as soon as possible; rightly divide the Word of Truth. 2 Tim. ii. 15.

7. Pay no attention to creeds, catechisms, or popular opinion; truth has always been unpopular. Make not the Word of God of no effect by tradition. Mark vii. 9–13.

8. Before deciding any question, find out all the Author has to say about it; a good concordance is a valuable help.

9. Always take the literal sense unless it conflicts with all other passages on the subject. Handle not the Word of God deceitfully; 2 Cor. iv. 2.

10. All Scripture is given by inspiration of God. 2 Tim. iii. 16, 17; 2 Peter i. 19–21.

11. Speak as the oracles of God; 1 Peter iv. 11; 2 Tim. i. 13; 1 Cor. xiv. 8, 9, 33, 40.

12. Reject not the Scripture. John xii. 48; Heb. xii. 25; ii. 3.

13. God curses man or angel who dares preach any other gospel. Gal. i. 8; Rev. xxii. 18, 19; Deut. iv. 2; xii. 32.

14. Always be able to give a reason for what you believe, and don't believe anything without good reasons. 1 Peter iii. 15; 1 Thess. v. 20, 21.

15. He who cannot reason is a fool; he who dare not is a bigot; but he who will reason freely is a man.

Kingly Independence.

Boys wish to be men that they may be free and do as they like. But how few men can do as they like; and the more powerful the men, the less able they often are to have their own way. They are hemmed in and hindered on every side. There is more independence in cottages than in palaces,—more free loin for peasants than kings. A Roman emperor once abandoned his empire and went into the country to raise cabbages, and rejoiced in the change.

"D'Israeli says that a king of Poland abdicated his throne and joined the people and became a porter to carry burdens. And some one asked *him* why he did so, and he replied: 'Upon my honor, gentlemen, the load which I quit is by far heavier than the one you see me carry. The weightiest is but a straw when compared to that world under which I labored. I have slept more in four nights than I have during all my reign. I begin to live and be a king myself. Elect whom you choose; for me who am so well, it would be madness to return to court.'"

Could not be Spared.

"Without are dogs." Yet dogs are sometimes useful to the flock.

A bold leader of oppositions to religion, ready to publish any delinquencies in any professor of religion, made up in his mind to move to another part of the country. Meeting the pastor he said:

"I am going to leave town; you will probably be glad of it."

"No, you are one of our most useful men. I hardly know how to spare you."

Taken aback somewhat, he asked, "how is that?"

"There cannot be a sheep that gets a foot out of my fold, but you will bark from one end of town to the other. You have been one of the most useful watch-dog."

You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth. And then, some little, wretched, disagreable duty comes, which is your martyrdom, the lamp for your oil; and if you will not do it, how your oil is spilt! How flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgent life!

WHEN YOUR TIME IS OUT PLEASE RENEW.

Selected.

Behold the Bridegroom.

The division of the Bible into chapters frequently obscures the relation of connected passages. At the beginning of Matt. xxv. we have an illustration of this. The twenty-fourth chapter foretells a time of war, of earthquake, of schism and of religious indifference and apostasy. The twenty-fifth chapter begins, "Then"—then, in the midst of all these terrors of this decline of faith and the reign of evil—"shall the kingdom be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." It would be difficult to imagine a more lovely touch than that this parable of the virgins introduces into the narrative. Surrounded by fear and trouble the church of Christ looks for the heavenly Bridegroom; her interest and affection is set upon him, and the darkness and sorrow of the earth will soon be broken by the cry, "Behold the Bridegroom! Come ye forth to meet him."—*Watchman.*

Certainty of Christ's Advent.

As truly as Christ hath appeared on earth—as truly as he lay in the manger of Bethlehem, was baptized in the waters of Jordan, was anointed with the Holy Ghost, was tempted of the devil in the wilderness, went about doing good and healing all that were oppressed of the devil, groaned and wept in Gethsemane, hung upon Calvary's cursed tree and died the Just for the unjust, was laid in the dark, silent tomb, rose victorious on the third day, ascended into the heavens, there to appear in the presence of God for his people—so truly shall he appear, *ere long*, in the clouds of heaven to receive his people to himself. If we refuse one, we must refuse all. If we question one we must question all. If we are unsettled as to one, we must be unsettled as to all, inasmuch as all rest upon the same basis, namely the Holy Scriptures. How do I know that Jesus hath appeared? Because Scripture tells me so. How do I know that he doth appear? Because Scripture tells me so. How do I know that he shall appear? Because Scripture tells me so.

"A person of great consequence went to Sir Eardley Wilmot, under the impression of great wrath and indignation at a real injury he had received, while he was meditating how to resent it in the most effectual manner. After relating the particulars, he asked if he did not think it would be manly to resent it? Yes, said Sir Eardly, certainly it will be manly to resent it, but it will be God-like to forgive it. This, the gentleman declared, had such an instantaneous effect upon him that he came away quite a different man, and in a totally different temper from that in which he went.

"Get Christ, and human love expands in all its features. Get him, and the satyrs and owls are scared off like the night's shadows before the rising sun."

WHEN YOUR TIME IS OUT PLEASE RENEW.

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. Adams.

Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

Excursions to Chattanooga, Tenn., via Pennsylvania Lines, Oct. 7th and 8th, for General Encampment of Spanish-American War Veterans, and Reunion of Society of Army of the Cumberland, excursion tickets will be sold to Chattanooga, Tenn., via Pennsylvania Lines; valid returning until Sunday, October 14th.

Excursions to Pleasant City, Ind., via Pennsylvania Lines Oct. 10th and 11th for Reunion of 74th Regt. Indiana Veterans' Association, excursion tickets will be sold to Pleasant City, Ind., via Pennsylvania Lines, valid returning until Saturday October 13th.

Conference Notice.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, in Indiana, will convene at the City of Plymouth, Ind., on Thursday evening, Nov. 15, 1900, and continue over the following Sunday. This meeting is held in connection with that of the Stockholders of the Christian Publishing Association. The brethren of Plymouth desire to make this a pleasant and profitable meeting, and earnestly solicit a good representation from, not only the Churches of this Conference, but from all lovers of the Truth.

D. T. Halstead, Pres.
E. K. Barnhill, Sec.

To the Brethren who love the Lord Jesus Christ, in Canada:

Who will be willing to form an association in Canada for the defence and spread of the truth? "In union there is strength." The time is short till the Master will come when we will have to give an account as to how we have used our talents. Will all those who are anxious to work in the Master's service communicate with me, stating what best can be done in their neighborhood to interest people in the truth. Address me at 42 Gloucester St., Toronto, Canada.

Dr. A. Wallace Mason.

Editor Restitution:

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. Primmer.

Evangelizing on the Pacific Coast.

I wish to enter into active work at an early date. Any that want my labor during the year will please notify me without delay.

W. L. Sehnels.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Excursions to Kansas City, Mo., via Pennsylvania Lines, Wednesday, October 10th, Friday, October 12th, and Sunday, October 14th, for National Conventions of Christian Church excursion tickets will be sold to Kansas City, Missouri, via Pennsylvania Lines; valid returning until Saturday, October 20th.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

Indiana Baptist's Convention at Ft. Wayne, Ind., Oct. 9th to 14th, inclusive. Tickets on sale via the Nickel Plate Road on above dates, good returning until the 15th, inclusive, at one fare for the round trip within the State of Indiana, only. Write, wire, phone, or call on nearest agent, C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—oct. 14.

Excursions to Ft. Wayne via Pennsylvania Lines, October 9th to 14th, inclusive, account 68th Anniversary Indiana Baptist Convention, excursion tickets will be sold to Ft Wayne via Pennsylvania Lines, good returning until Monday, October 15th.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Mountcrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, The Restitution, Plymouth, Ind.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

Early Lessons, suitable for young or old, 80 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." "A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

VANDALIA TIME CARD

In effect May 28, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:24am
No. 14, " "	12:30noon
No. 8, " " "	10:03pm
No. 12, Sunday Only, for South Bend	9:31am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	8:15a m
No. 3, " " "	12:52noon
No. 9, " " " Logansport	7:35pm
No. 11, Sunday Only, " "	6:38pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Bollick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Schelerville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M.—Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren, A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10.45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

Pittsb'gh, Ft Wayne & Chicago Div.

Pennsylvania Lines.

Schedule at Passenger Trains—Central Time.

Westward.	6	10	8	20	32	86
	AM	PM	AM	AM	PM	PM
Pittsb'gh, lv	7 00	1 00				
Allegheny, "	7 25	1 25				
Canton, "	9 28	3 05				
Massillon, "	10 10	3 46				
Wooster, "	11 52	5 25				
Mansfield, "	12 05	5 40	6 19	Lve		
Crestline, ar	12 35	6 10	6 50	7 20		
Bucyrus, lv	12 57	6 32	7 05	7 45	PM	
Lima, "	2 17	7 52	8 25	9 00		
Van Wert, "	3 10	8 49	9 24	10 07	57	
Ft. Wayne, ar	4 05	9 45	10 20	11 00	1 50	
	4 15	10 35	10 30	11 45	2 00	PM
Akron,				12 30	7 05	
Orrville,				1 00	7 35	
Loudonville,	4 42	4 00	10 50	1 37	8 05	
Lucasville,				1 47	8 15	
Perrysville,	5 05			2 00	8 30	
Mansfield,				2 20	8 50	
Wooster,	6 22	4 39	11 52	3 36	10 05	
Glen Haven,				3 50	10 20	
Dearborn,	6 49			4 00	10 30	
Inwood,				4 10	10 40	
Plymouth,	7 05	5 30	12 06	4 25	10 55	
Groveton,				4 30	11 00	
Hamlet,				4 35	11 05	
Davis,				4 40	11 10	
Wanatah,	7 23	5 48		4 55	11 25	
Valparaiso,	7 37	6 00	12 40	5 10	11 40	
Kouts,				5 20	11 50	
Rensselaer,	7 54	6 16		5 35	12 05	
Virgie,				5 45	12 15	
Lee,				5 50	12 20	
Griffith,				6 00	12 30	
Hammond,	8 15	6 35	1 15	6 15	12 45	
Robertsdale,				6 20	12 50	
Liverpool,				6 30	1 00	
Clarke,				6 35	1 05	
Chicago, ar	8 35	7 45	2 50	6 45	1 15	5 50
	A M	P M	P M	P M	A M	P M

Eastward.	1	23	33	3	133	85
	A M	A M	P M	P M	P M	A M
Chicago, lv	7 00	12 00	3 00	4 00	10 00	10 00
Clarke,	7 10					
Liverpool,	7 20					
Robertsdale,	7 25					
Hammond,	7 30	12 30	3 30	4 30	10 30	10 30
Wanatah,	8 13	1 04				
Hanna,	8 24	1 15				
Davis,	8 29					
Hamlet,	8 35	1 25				
Grovertown,	8 40					
Plymouth,	9 00	1 50	3 55	5 50		
Inwood,	9 10					
Dearborn,	9 15	2 00				
Kinmundy,	9 20					
Warren,	9 30	2 10	4 10	6 15		
West Lima,	9 35					
Peterson,	9 40					
Leipsic,	9 50	2 30				
Continental,	10 00	2 40	4 32	7 01		
Arcola,	10 10					
Ft. Wayne, ar	10 30	3 00	5 00	7 30	12 30	12 30
	A M	P M	P M	P M	A M	A M
Ft. Wayne, lv	10 40	3 10	5 10	7 40	12 40	12 40
Van Wert, "	11 35	4 05	6 05	8 35	1 35	1 35
Lima, "	12 28	4 58	6 58	9 28	2 28	2 28
Bucyrus, "	1 48	6 18	8 18	10 48	3 48	3 48
Crestline, ar	2 10	6 40	8 40	11 10	4 10	4 10
Mansfield, "	2 40	7 10	9 10	11 40	4 40	4 40
Wooster, "	3 24	7 54	9 54	12 24	5 24	5 24
Massillon, "	4 06	8 36	10 36	1 06	6 06	6 06
Canton, "	4 20	8 50	10 50	1 20	6 20	6 20
Alliance, ar	5 00	9 30	11 30	2 00	7 00	7 00
Pittsb'gh, ar	7 20	11 45	1 45	4 15	9 30	9 30
	P M	P M	A M	P M	A M	A M

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Poetry.

Be Strong.

We hear thy bidding, Lord but how,
Oh, how can such as we be strong
Upon our brow there rests sin's brand,
And slaves we are beneath his hand;
To rise out from transgression's slough,
We've striven, fainting, oh, so long!
We rise, we sink; we stand, we fall;
We think we win, but soon lose all;
Can we, e'en such as we, be strong?

And yet, plain written in thy Word,
The precept. Thou dost still require
All men to do thy righteous will,
To rise and stand for thee until
The sin is slave and man is lord:
And this, dear Lord, thou dost desire,
So in each law a promise lies,
"Be strong in God, and thou shalt rise;
Let simple faith in Christ alone
Make righteousness thine own."
And this is all God doth require.

Communicated.

The End of the World.

The end of the world seems to be associated in the minds of the people with the second coming of Jesus. This is probably accounted for by the question of his disciples: "What shall be the sign of thy coming and of the end of the world?" Matt. xxiv. 3.

By the phrase, "the end of the world," people generally infer the destruction of the planet on which we live.

The confusion which now obtains is largely due to King James' translators failing to distinguish between several words which differ, but largely translating these differing words by the one English word world. These words are:

1. *Aion*—age, dispensation, a marked period of time. Is translated world in the New Testament 38 times, and in its adjective form 8 times.

2. *Oikoumenee*—The habitable. Is translated world 14 times.

3. *Gee*—earth. Is translated world in Rev. xiii. 3.

4. *Kosmos*, order, regularity, or constitution of things. Is translated world 185 times, and adorning once.

Any one can certainly see that confusion must of necessity arise in the minds of the people by the common rendering of various words by the word world. The Revised Version has largely corrected these. Let us look at the texts under the head

END OF THE WORLD.

Matt. xxiv. 3: "What shall be the sign of thy coming and of the end of the world?" The word in this passage is *aionos*. The Revised Version in margin, makes it: "The consummation of the ages." There is no thought of the destruction of the material globe.

Matt. xiii. 49: "So shall it be at the end of the world." The word here is *aionos*. The R. V. margin, "So shall it be at the consummation of the age."

Heb. ix. 26: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The word is *aionon*. R. V. "But now once at the end of the ages." It is no new thing for the world to come to an end.

2 Pet. ii. 5: "Spared not the old world." The word here is *kosmos*. R. V. "Spared not the ancient world."

When one world comes to an end another takes its place. Notice a few texts under the head,

WORLD TO COME.

Heb. ii. 5: "For unto the angels hath he not put in subjection the world to come." The word here is *oukoumenee*, the habitable. R. V. "Inhabited earth," or the inhabited earth to come.

Heb. vi. 5: "Have tasted the good Word of God and the powers of the world to come." The word is *aionos*. R. V. "Powers of the age to come."

Gee—earth, in Rev. xiii. 3, is rendered world. "All the world wondered after the beast." R. V. "The whole earth wondered after the beast." Here the word *Gee*—earth means

THE PEOPLE,

as it does in many Scriptures. So when a student reads in Scripture about the earth being destroyed, or burned up, he must discern as to what the word earth applies to; it probably applies oftener to the people than to the material earth.

See Gen. vi. 11-13: "The earth was also corrupt before God; and the earth was filled with violence, and God looked upon the earth," etc. Was it the earth or the people which corrupted God's way? On account of these corrupt ways God concluded to destroy the earth. See verse 13: "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Peter (2 Pet. iii. 5, 6) refers to this previous destruction of the "world," "heaven" and "earth," and predicts another destruction of the "heavens and earth," by means of fire, in place of water. All know very well that the material earth itself remained after the heavens and earth which were of old perished. So in the future, the heavens and earth are once more to pass away, but the material earth will survive what is called the destruction of the world, even as it did of old. See 2 Pet. ii. 5, and you will learn that it was the "world of ungodly" people which perished, so it likewise will be in the future, it will also be the "world of ungodly," and not the material world, which will pass away, while the world of ungodly must perish, yet God will

NEVER AGAIN

visit the earth with a deluge of destruction either by fire or water as he has done in the past. He has given his solemn word that he will not. See Gen. viii. 21: "And Noah builded an altar unto the Lord: and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more everything living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Note his words: "Neither will I again smite any more every living thing as I have done."

It certainly would be a far greater calamity and a greater destruction of life, etc., should he sweep the earth with a deluge of fire; he would not only again "smite every living thing," (which he said he would not,) but also reduce to ashes the material world. Now, not only did he say, "Neither will I again smite every living thing, but while earth remaineth there should be no interruption of seasons and seed time, and harvest.

How long will the earth remain?

1. Psa. civ. 5: "Who laid the foundations of the earth that it should not be removed forever."

2. One generation passeth away, and another generation cometh, but the earth abideth forever." Shall not pass away like generations of people.

3. "Thou hast established the earth and it abideth." Psa. cxix. 90.

4. "They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever." Psa. cxxv. 1.

The teaching that God will again smite the earth with a greater curse than he has in the past, is contrary to his express Word, and also his purposes concerning man and earth as revealed in his prophetic Word.

As I have said before, much confusion arises by not properly conveying the thought of the original in place of giving the word world, where it has no reference to the material earth, while the ordinary reader supposes it does.

Then again, if people would study more closely the prophecies of the Old and New Testament, they could never harmonize what God has purposed to do with regard to man and earth, with what is commonly understood by the "end of the world."

The second coming of Christ will not only mark the end of the Gentile world (age), but also the earth's eternal birth day, even the third heaven and earth, to which Paul was caught away in vision, the new heavens and new earth, wherein dwelleth righteousness.

W. H. WILSON.

Genesis. Chap. 8.

1. And God remembered Nooe and all the wild beasts and all the domestic animals, and all the flying things and all the creeping things that were with him in the ark; and God led wind (spirit "pneuma") upon the earth and the water decreased.

2. And the fountains of the abyss and the cataracts of the heavens were closed, and the rain from heaven was restrained.

3. And the water stopped going its way from the earth, and the water grew less after one hundred and fifty days.

4. And the ark rested the seventh month on the twenty-seventh of the month upon the mountains of Ararat.

5. And the water continued to grow less until the tenth month; and the tenth month on the first of the month the heads of the mountains appeared.

6. And it came to pass forty days afterwards that Nooe opened the window of the ark that he had made, and sent forth the raven.

7. And going out he did not return until the water had dried up from the earth.

8. And he sent forth the dove after him to see if the water had assuaged from the earth.

9. And the dove finding no rest for her feet returned unto him into the ark, because there was water upon all the face of the earth; and stretching out his hand he took her and conducted her into the ark, unto himself.

10. And forbearing seven more days he sent the dove again out of the ark.

11. And the dove returned unto him at evening, and had a leafy olive twig in her mouth; and Nooe knew that the water had assuaged from off the earth.

12. And forbearing seven days more he sent forth the dove again, and she did not return unto him any more.

13. And it came to pass in the six hundred and first year in the life of Nooe, in the first month on the first of the month that the water left off from the earth; and Nooe took off the roof of the ark which he had made and he saw that the water had left off from the face of the earth.

14. And in the second month the earth became dry on the twenty-seventh of the month.

15. And the Lord God spake unto Nooe saying;

16. Come out of the ark thou and thy wife and thy sons and thy sons' wives with thee.

17. And the wild beasts that are with thee and all flesh from flying things to domestic animals, and every creeping thing that moveth upon the earth do thou lead with thyself. And increase and multiply upon the earth.

18. And Nooe went out he and his wife and his sons and his sons' wives with him.

19. And all the wild beasts and all the domestic animals and every flying thing and every creeping thing that moveth upon the earth according to their genera come forth from the ark.

20. And Nooe built an altar for the Lord, and took from all the clean domestic animals and from all the clean flying things, and offered in the way of a whole burnt-offering service upon the altar.

21. And the Lord God smelt an odor of sweet smell, and the Lord God, when he had thought the matter through, said, I shall not again curse the earth because of the doings of mankind, because the thought of mankind is carefully upon the wicked things from his youth up; I shall not therefore again smite all living flesh even as I have done.

22. All the days of the earth seed-time and harvest, cold and heat, summer and winter, day and night shall not cease.

COMMENT.

1st verse of this chapter abreviated in the R. V.

In the second verse "the deep" R. V. instead of "the abyss" which is else where translated in the C. V. and R. V. "the bottomless pit." Also "windows" R. V. instead of "cataracts."

In the 4th verse "the 17th day" R. V. instead of "the 27th."

In the 11th and 12th verses "he and she" as applied to the raven and the dove instead of "it and she" R. V. In the 13th verse the R. V. omits "in the life of Nooe" which is very misleading to the casual reader. In the 601st year of what? Of the history of the world of mankind? Also in same verse "roof" instead of "covering" R. V.

In the 17th verse the same expression originally used "increase and multiply upon the earth" instead of "breed abundantly in the earth and be fruitful and multiply upon the earth." R. V.

In the 19th verse "according to their genera" instead of "after their families." What does this expression mean? Does any one know?

In the 20th verse it may be of interest to the thoughtful reader to know that the "altar" here referred to was not an altar with steps, but of unhewn stones and built in the shape of a truncated pyramid. "Burnt-offerings" R. V. In this verse should be "in the way of a whole-burnt-offering service," the "whole" being a very important part of it. Here is the best of evidence that the most important offering and sacrifice of the later Levitical service was after all as old as Nooe.

In the 21st verse the expression "said in his heart" R. V. is supposed to translate the same word translated in the R. V. and C. V. "repented" in the 6th verse of the 6th chapter of this book, and the verbal-noun derived from this verb is translated "imagination" in both chapters by the R. V. and C. V. Literal translation "thought the matter through." This will not do. Words cannot be played with in this way. No wonder Christ said, "Ye make void the Word of God with your traditions."

In the 22nd verse, "All the days of the earth" is "while the earth remaineth" in the R. V. Is it the same thought?

CHAS. GARDNER.

Short Sermons. No. 7.

Death, what is it? Although we have had death in the land for near six thousand years, and he has played havoc with men and women and children, causing a world of sorrow, pain and weeping, and oftimes he has ventured near and invaded our homes and our neighbor's homes; yet I feel safe in saying that the vast majority of humanity is and has been all along living in the shade and laboring under a strong and strange delusion, that death does not kill us, but like a friend he does us a favor by opening our cage and turning us loose and setting us free, so that I feel safe again in saying that the vast millions of humanity who are bewitched and deluded by that old pleasing story, "Ye shall not surely die;" do not really understand what death is, and what he does for us. Having no true conception of their condition in sin and death, they cannot understand and appreciate the kind offices of a friend who has come to their rescue, suffered and died for them. And if we all, good, bad and indifferent have immortal souls, a part of God, to save or lose, then we are all good gods or bad gods, and it will require a God to die to save us, and as God cannot die, and still be the God of the Bible—the King eternal, immortal, the only wise God worthy of all honor and glory. Then there is no salvation for our little, arrogant, imaginary souls, which are but the result and outgrowth of the devil's first lie, when he said, "Ye shall not surely die." The serpent captivated and captured our ancestors with this specious, cunning, popular plea, and caused them to sin and turn against their Creator and lose their lives, while all their posterity was involved in the fall. And yet strange to say ministers and others will tell us it makes no difference what you believe just so you are sincere. It made a big difference with our forefparents, and it will make a big difference with all others who shut their eyes and turn from God's eternal truth unto fables. Death is a cutting off of life, a state or condition in which all the functions of the body and mind are suspended. This proposition the Bible abundantly sustains. Listen—"his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. 4. "For the living know that they shall die; but the dead know not anything....Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. Man and beast all die alike, as the one dieth, so dieth the other, yea, they all have one breath.....All go unto one place; all are of the dust, and all turn to dust again. For in death there is no remembrance of thee: in the grave who shall give thee thanks? The dead praise not the Lord, neither any that go down into silence. Set thine house in order; for thou shalt die, and not live. I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. Eccl. iii. 19, 20; ix. 5, 10; Psa. vi. 5; cxv. 17; Isa. xxxviii. 1, 9, 10. With this array of Bible testimony—this cloud of witnesses, we refer you to your own experience and observations which serve as object lessons and really confirms the Bible teaching on this question. The doctrine of God is what God has taught in his Word. The doctrine of the devil is what he has taught; and as he was a liar and a murderer from the beginning when he said, "Ye shall not surely die," which forms the basis of the immortal soul theory; I ask, will the good Lord God save us in sincerely believing in, and holding to what the devil taught—to his doctrine, and repudiating the Lord's truth—the Lord's doctrine which is daily demonstrated before our eyes? If so, then the old woman was more consistent in shouting glory be to Beelzebub, than the preacher was who tried to correct her. Yes, and far more consistent than folks are who cry and say father is dead, or mother is dead, or brother or little sister is dead, and then send for a preacher to come and deal out consolation by telling them a big lie—telling them "father is not dead, mother or little sister is not dead, not separated soul and body, but are now happy angels in heaven," thus contradicting facts, and what we had been telling our neighbors, yes, and themselves also. Would a true minister of God be guilty of such conduct? Paul did not talk so on such occasions. See a sample in 1 Thes. iv. 14-18. One more shot, but not at the people but at the doctrine of their worst enemy; which says death does not cut off life and thought—does not kill us, but is only a separation of soul and body. Indeed, all right. Let us read the Bible with that idea and see our folly. "For the living know that they shall die, (that is be separated soul from body) but the dead (that is separated soul from body) know not any thing." But enough, I must stop or change my caption.

T. E. ADAMS.

Selections.

Jerusalem to Jericho.

The road from Jerusalem to Jericho is invested with special interest to us by reason of the inimitable parable of the Savior—"The Good Samaritan." The parable is charmingly simple as well as beautiful. "A certain man was going down from Jerusalem to Jericho." Jerusalem being the Metropolis, the journey thither was always spoken of as "going up," and returning as "going down;" but in this case it was literally "a-going down," for Jerusalem stood at a considerably higher elevation than Jericho. "The journey lay through a rocky gorge, the country being very desolate until the plain of Jericho is reached, abounding in palms, roses, honey, and balsams." "And he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead." The district then was, and is still, more or less, infested with banditti, the Arabs of the wilderness preying upon hapless pilgrims to their injury and cost. "And by chance a certain priest was going down that way, and when he saw him he passed by on the other side. And, in like manner, a Levite also, when he came to the place and saw him, passed by on the other side." Many Jewish priests were located in Jericho, and Levites also; and these had, in turns, "in their courses," to go up to the holy city to perform the services of the Temple, and a representative of each of these is here supposed by chance to be passing where the wounded sufferer was, and, instead of coming to his relief, left him in his necessity, and passed on, fearing, perchance, lest if they also might incur the danger which had befallen him. "But a certain Samaritan," as he journeyed, came where he was, and when he saw him he was moved with compassion, and came to him and (risking all peril) "bound up his wounds" using freely oil and wine as remedies, according to Eastern usages, "set him on his own beast, and brought him to an inn," gave some pecuniary acknowledgment to the host, and pledged himself on his return journey to defray all cost. Such was the parable. And then followed the application in the question the Master addressed to the lawyer,—"which of these three thinkest thou was neighbor to him that fell among the thieves?" which elicited the reply, "He who showed mercy on him." "Go and do thou likewise," said the Savior; make the Samaritan's conduct the pattern of thine.

True philanthropy raises no such question as that asked by the lawyer, "And who is my neighbor?" because it recognizes in every man a brother, cherishes the glorious thought of the brotherhood of the race, feels kindly towards all, and specially towards those who are in circumstances of sorrow and need.

The characteristics of true philanthropy are indicated in this imaginary case. There was, on the part of this helper, ungrudging service, self-denial, liberality, perseverance. The main principle is self-denial. It has been eloquently said that "there is nothing so noble as self-sacrifice for another's benefit." And when the doing of it involves the laying aside of something you wish to do for yourself, it becomes more lovely, more magnanimous, more God-pleasing, and more soul-refreshing. Men should lift up their conceptions of brotherhood. There ought to be nothing hard in the bearing of each other's burdens; and where there is love there will not be, for love is that which makes one thing as easy as another, and which makes all toils and tasks impossible."

And true philanthropy shall in no wise lose its reward. There is a present reward in the joy serving others yields. And there is the future recompense, when the Christ who now calls us to the "service of man" shall say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."—*Jewish Herald.*

Seen by Contrast.

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. x. 12.

A black mole on the African's face does not show very much, if at all. And a white tumor on the brow of an Anglo Saxon does not appear very conspicuously. But just change places with them, and note the result! And so I think if Christians would exchange their faults with each other occasionally it would be salutary. If they could put their failings into the relief of each other's character, sometimes they would appreciate them more truly than do. Again, what is better, if we would put them into the light of God's face, it would be best. Into that pure light has no shadow on it; into that brightness which bears no stain, we should understand perfectly. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."

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Some break their fast, and then depart away,
Others stay to dinner, then depart full-fed,
The longest age but sups and goes to bed."

NOTICE the corrected time card of the Vandalia R. R. on the inside of our paper.

"WISDOM is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using; but wisdom increases in the use of it."

CORRESPONDENTS should be careful and sign their name to all articles sent us. We cannot use manuscripts that are not signed. If you do not want your name printed then send it on a separate sheet that we may know who the author is. Otherwise we must refuse to use the copy sent.

"The Happy Man."

"The happy man was born in the City of Regeneration, in the parish of Repentance. He now lives in Perseverance, and works at his trade of diligence, notwithstanding his large estate in the city of Christain contentment. He often does jobs of self-denial, and wears a plain garment of humility, but he has a better suit to put on when he goes to court, called the Robe of Christ's Righteousness. He walks in the valley of Self-abasement, but often climbs the hills of Spiritual-mindedness. He breakfasts every morning on Spiritual prayer, and sups every evening on the same. He has meat that the world knows nothing of, and his drink is the sincere milk of the Word. Thus happy he lives and happy he dies. Happy the man who has gospel submission, due order in his affections, sound peace in his mind, and a crown of glory on his head. Happy is the life of such an one; and to attain unto it you must pray earnestly, live holily, die daily, love Christ, and long for glory."

Regarding China.

The situation in China is shown best shown by the following London dispatches of Oct. 15. The prospect of civil war in southern China is now added to the complications with which the powers have to deal in the far East. The gravity of the situation in the vicinity of Canton, where Sun-Yat-Sen, leader of the rebellion against the present Manchu dynasty, is gathering a large army, is recognized by all officials close to the Foreign office. The revolt against the Dowager Empress and the Emperor is undoubtedly spreading. Advices from Shanghai dated yesterday indicate that the progress of the Dowager Empress and her court toward the new capital at Sian-Fu is being delayed by the Mohammedan rebels in the Province of Shensi.

With the revolt in Kwang Si Province, the Mohammedan rising in Shensi, and the Black Flags active in Honan there is grave danger that the allies will soon be called upon to take the field to repress civil war. And if the allies fail to act promptly all China may be in flame of revolt within a short time.

The Shanghai correspondent of the *Morning Post*, wiring on Saturday, describes four distinct agitations—in Kwang Tung, Kwang Si, Sze Chuan, and the Yang Tse region—all of which are anti-dynastic rather than anti-foreign.

"If Sun-Yat-Sen is successful in the south," says the correspondent, "and his rebellion spreads over the Yang Tse region, he will probably be aided by Prince Tuan, Tung Fu Hsiang, and the Mohammedan leaders in the northwest.

The advices from New Chwang state that the Russians have seized the New Chwang railway and the terminus of the Shanghai-kuam line, situated on the right bank of the river. This is the first step taken by the Russians on the right bank. The Russian southern and northern armies have joined hands at Tiehling, north of Mukden, thereby placing all of Manchuria east of the River Leao and a portion west of it in the hands of Russia.

THE most important item of news since our last issue is the lease from the Sultan of Turkey to Germany of the island of Ureau, situated near the southern end of the Red Sea. Three years ago Germany sent two large battleships to the Chinese station. This she soon realized was an impossible feat without the aid of the English coaling station. She learned the lesson, and this is a step in the proposed line of naval coaling stations of her own. The British are interested in the scheme because it is believed the Kaiser has already arranged with Spain for the purchase of Ceuta, a fortress confronting Gibraltar on the southern shore of the famous straits. Other points at Togaland and Kamerun in Southwest Africa, Curacoa in the West Indies, and an island off the coast of Sumatra owned by the Dutch, are being negotiated for. You who are watching the movements of nations, make note of this.

At the Lord's Table.

"Around this table we contemplate the humiliation of our Lord, and identify ourselves with it." Said Jesus, "If I go away, I will come again." During his absence it is a time of sorrow for his prospective bride. All sorts of trials overtake them. Scarcely a day passes without vexatious crosses, or irritating contentions, and disheartening disappointments in business ventures, and unpleasant surprises when we had fondly hoped for other things. Yes; this is where we identify ourselves with the humiliations and griefs and pain of our Lord. We meet as a little band who have with tremblings and misgivings, perhaps, at times, taken up the work he laid down when he surrendered his life on our behalf. This brings contempt upon our heads in proportion as we walk and act as he did. The Body has to undergo a discipline like that which perfected the Great Head. The members of the Body have to be conformed to the image of

THE SON OF GOD,

and it is the conforming process which entails many of the trials. As he was perfected through suffering so must we be. But beloved, there is one trial—ah,—it is a severe one, too,—that we have to pass through, that he did not have to pass through. I do not think that his character was perfected by suffering, but ours have to be. There never was a spot upon his character, and I take it that he was a Lamb "without spot", that his nature was perfected,—made divine, became, and was declared to be the Son of God with power when born from the dead. In this connection we may read with profit what is said by Paul in Col. i. 24, where we find another source of Joy for those I have been speaking of:—"I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ for his body's sake, which is the church." In another epistle he refers to his own experiences in this way,—that he was always bearing about in the Body the dying of the Lord Jesus, that the life also of Jesus might be

MANIFEST IN THE BODY.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 2 Cor. iv. 10, 11. Doubtless the activity of Paul, his special calling, the times in which he lived, conduced to special hardships, and most trying persecutions and experiences, such as none of this age will be called upon to suffer; but the offence of the cross has not ceased; and our presence here this morning proclaims theoretically at least, our sympathy with the crucified One, and our willingness to endure for him, and to be identified with him at any cost in the suffering, which is a prelude to

THE GLORY TO BE REVEALED

in us by and by, if we are faithful. This is where personal examination should ever take place. The very atmosphere and surroundings favor serious and honest inspection of ourselves. Every week brings us nearer to the end of the journey; and we do well to enquire, Is this a mere sentiment with me? Can we dare to take up the cross and follow the Lord through evil report and good? Am I ready to suffer shame for his name? Am I bold in my profession at this table and a coward when

I MEET THE FOE?

Do I feel ashamed of him and his Word in the world after telling here how much I love him? Referring to the fact that Jesus suffered without the gate of the city, even as the beasts whose blood was brought into the sanctuary, the writer of the Hebrews says, "Let us go forth, therefore, unto him without the camp, bearing his reproach," just as if we were accompanying him to the place of crucifixion. How many of us would have been faithful to him in that hour of darkness and sorrow? There he goes, quite forsaken of his friends,—truly

A MAN OF SORROWS

and acquainted with grief,—truly despised and rejected of men. They have heaped upon him all their scorn. The people prefer Barabbas the murderer. The priests have condemned him as worthy of death; he has been smitten and spat upon. Pilate has given him up to the malice of his enemies. The soldiers have scourged him, mocked him with the scarlet robe, and pierced his brow with the thorny crown; he is being led through the city and out through the gates, and on each side of him and all about him is a surging mass of excited men and women, rushing on to get good places at the execution. They shoot out their lips at him;

THEY BLASPHEME THE MAN

who healed their sick; and gave sight to their blind, and raised their dead. They gape upon him with their mouths as a roaring and a raveuing lion. They compass him about like bulls. The assembly of the wicked enclose him. The reproaches of men are heaped upon him. Brethren and Sisters all,—let us in imagination go and take our stand beside that humble, persecuted and condemned man, and thus proclaim to all around that we are his friends, and take hold and

HELP HIM CARRY HIS CROSS,

and say, "I follow this man. He comes from God. He is the true Messiah, the Hope of Israel. I acknowledge him as my Lord." I want us all to realize what it is to go without the camp, bearing his reproach. The lesson to us is, not to shrink because the cross stands in

THE WAY TO THE CROWN.

This was the great danger with those to whom the apostle wrote. They had endured a great fight of afflictions,—partly while they were made a gazing stock by reproaches and afflictions, and partly through being companions of them that were so used. See Heb. x. 32, 33. The danger was that they would fall away, that they would weary of the shame associated with the cross, and so urges them to faithfulness,—reminding them that here they had no continuing city, but that they sought one to come; and therefore it was a fact that present trials would soon be over,—they endure but for a moment, the present life is but a speck in an existance that is to continue forever, and therefore weighing the light afflictions with the

ETERNAL WEIGHT OF GLORY,

they should bear the reproach associated with the cross of Christ. Oh, let us heed these apostolic injunctions. Let us not be afraid to suffer. Let us go to Jesus in the long dark night when friends are few and foes are many, and timid ones deny him, and worldly ones betray him,—yea; let us go out to him when his back is scourged, and his face smitten, and his form mocked, and the blood trickling down over his cheeks from the thorns—go to him then, and say Master, I will follow thee whersoever thou goest, and wipe his brow, and cheer his heart and then we shall with him be

CROWNED WITH GLORY.

We do all this in theory when we meet around this table. But we want to put the theory into practice when we go out into the world that is alienated from the life of God. It is here we learn how to endure reproach, and how to pass through daily trials. What a lesson! How hard to learn it well! Said he, "The cup which my Father hath given me to drink, shall I not drink it?" He resented nothing. The plowers made deep furroughs upon his back but

HE COMPLAINED NOT;

and when they had driven the nails through his quivering flesh and lifted him up, and the cross with its load is sent with a thud into the hole prepared for it; then the half suppressed agony gives place to the:—"Father, forgive them, they know not what they do." How it should humble us to think of him. How very far short of that perfect submission which he manifested, do we fall! How apt is the cheek to flush,—how quick the retort is apt to be made. How apt to boast of ability to give a man as good as he sent.

GOD HELP US ALL

to learn of him who was meek and lowly in heart, and then we shall find rest to our souls, no matter how hard the tempest rages, how high the waves of trouble roll. Let us dwell upon the great satisfying truth, that if faithful to the end we shall ever be with the Lord. In the meantime we will continue to proclaim our faith in his death, and living again, and coming again, and in all his sacred offices and work, by partaking of the emblems of his broken body and shed blood." *

Selections.

An Appeal to the Young.

Dear young friends: When we read that among the Spartans "no man was permitted to live as he pleased, the city being like one great camp, where all had their stated allowance and knew their public charge, each man concluding that he was born not for himself but for his country." One cannot but admire the unselfish conclusions at which these Spartans arrived; but I would have you reach a higher conclusion still with reference to yourselves, even that you are born for the glory of God and for the well being of the race. He lives the true life who has the divine honor and the interests of his fellowmen in view throughout his whole conduct, and who meets all who would persuade him to pursue a lower course with the reply of a noble Hebrew patriot: "I am doing a great work, so that I cannot come; why should the work cease and I leave it and come down to you?" There are some who pass through this world with no life-purpose in view, and who depart off the stage of existence leaving no holy and blessed influence behind them. Be yours the nobler course, even so to live that when you die you may leave the world the better for your life and service.

In the American Revolution the men who stood ready at any moment to serve their country were called "minute-men." I would that you be minute men and women, ever ready to stand up for Jesus, to maintain his honor, and to contend against sin and wrong.

One and another, as you know, are passing away, and I bid you yield yourselves to God that so you may occupy those spheres of service which are being vacated through the ravages of death. Is not this the meaning of the Apostle Paul's words about being "baptized for the dead?" The times in which he wrote were troublous. The new and rising faith which he proclaimed had to encounter the opposition of the entire heathen world. All the power of Imperial Rome was employed to crush the Christian system. One and another fell in noble cause by the hands of cruel and blood-thirsty persecutors. But as in military conflicts when the ranks of those engaged in the fight are thinned through many falling among the slain, other brave soldiers advance and fill up the vacant places, so it came to pass in the holy strife the Church was then waging against the powers of darkness. As some fell in the defence of Christ and increased the ranks of "the noble army of martyrs," others, new converts, came in to occupy their posts and "to be baptized for the dead," and thus to carry on the benevolent work which shall at length be crowned with victory.

Happily not by the hands of persecutors are faithful soldiers of Christ falling now in the field of conflict; yet, nevertheless, in the material course of things and through the numerous diseases to which we are all exposed, many are being called from conflict to rest. And still the warfare of truth against falsehood, of holiness against impurity, of the cause of Christ against the cause of the Prince of Darkness, must be maintained. And I call you, dear young friends, to come "to the help of the Lord against the mighty." This is the noblest service in which you can be engaged, and which shall bring to those engaged in it the highest honor. Not those who have labored to build up for themselves a material fortune, nor those who by great achievements on the battlefield have sought fame, but rather those who have lived in unselfish devotion to the glorious enterprise of seeking to uplift and bless the race, are the men whom God approves, and who shall be "had in everlasting remembrance." May you respond to this appeal, and, looking up to the Great Leader and Captain, say to him, "Behold Lord, here am I; send me."—Your true well-wisher.—*One grown gray in the service.*

Mount Hermon.

From the moment that the traveller reaches the plain of Shechem in the interior, nay, even from the depths of the Jordan valley by the Dead Sea, the snowy heights of Hermon are visible. The ancient names of its double range are significant of this position. It was "Sion," "the up-raised;" or "Hermon," "the lofty peak;" or "Shenir" and "Sirion," "the glittering breast-plate" of ice; or, above all, "Lebanon," the Mount Blanc of Palestine; "the White Mountain" of ancient times; the Mountain of the "Old White-headed Man," or "the Mountain of Ice" in modern times. So long as its snowy tops were seen, there was never wanting to the Hebrew poetry the image of unearthly grandeur, which nothing else but perpetual snow can give; especially as seen in the summer, when "the firmament around it seems to be on fire." And not grandeur only, but fertility and beauty were held up, as it were, on its heights as a model for the less fortunate regions which looked up to it. "His fruit shall shake like Lebanon." The "dews" of the mists that rose from its watery ravines, or of the clouds that rested on its summit, were perpetual witnesses of freshness and coolness, as it seemed, of all the moisture, which was to the land of Palestine what the fragrant oil was to the high priest; what the refreshing influence of brotherly love was to the whole community. In the longings of the Hebrew Law-giver, the one distinct image which blended with the general hope of seeing "the good land beyond Jordan" was of "the good" mountain, even Lebanon. And deep within the recesses of the mountain, beneath its crest of ice and snow, was the sacred forest of cedars, famous, even to those who had never seen them, for their gigantic magnificence, endeared to the heart of the nation by the treasures thence supplied to the Temple and the Palace of Jerusalem."—*Stanley's Sinai and Palestine.*

Love Eradicates Anger.

You know men who are all but perfect; and who would be almost entirely perfect, but you say they are hasty—they are touchy—they are ill-tempered. Now, there is nothing that a Christian has to take more trouble to eradicate forever from his being than ill-temper. It requires the struggle of years—perhaps of a life-time; but it has to be done. It has to be done. It is not to be looked upon as an accident of temperament; but it is a sin—one of the blackest of all the sins. It is the symptom of an unloving nature at bottom. A want of patience, a want of kindness, a want of generosity, a want of humility, a want of courtesy, a want of unselfishness, are all symbolized in one flash of evil temper. It is the revelation of what is inside of a man, and therefore the man who has that must have his whole nature sweetened. It is not enough to deal with the temper. You must go to the root, and sweeten the whole nature, and then temper will die away of itself. But how can a man who has not had a victory over that part of his nature, have a part in God's people in this world or in the next world? How is it possible? Why, a man with a temper such as I have described would make heaven miserable for all the people who are in it; and except such a man be born again he cannot enter into the kingdom of God. Christ says: "If you offend one of these little ones, it were better for you that a mill-stone were hanging about your neck and that you were cast into the depths of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. It is better not to live than not to love.

Dear Brothers and Sisters:

We are anxiously waiting for the close of the terrible condition of the nations, and for the coming of our Lord and Savior, Jesus Christ, to take to himself his great power and reign. It seems to me the time is near spoken of in Rev. xi. 18, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

Yours in hope,
LOTT CLOVER.

Communicated.

The Opening of the Second Seal.

"And when he had opened the second seal I heard the beast say, Come and see. And there went out another horse that was red, and power was given him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword." Rev. vi. 3, 4.

The question arises, what might we reasonably expect to fill the idea of taking peace from the earth? If we suppose that some mysterious influence would be brought to bear on each family simultaneously all over the world that would divide the members against each other in a bitter quarrel many families are so accustomed to that state of things that they would take no notice of the affair, further than to conceal it from their neighbors and associates, and the feature of concealment being generally prevalent in family broils, little or nothing would ever be known of the affair and the object of making it known, which is a signal from God to his servants. Rev. i. 1 must necessarily fail.

If we look for each nation all over the earth to be at war with every other nation on the earth; the confusion would be so great and of so long standing by the time it could be effected that even the officials, to say nothing of the common people, would hardly be able to keep track of the affair so as to know all that was going on, and the signal would fail because of the enormity of the confusion, besides that condition of things is not likely to ever occur; because (1) the alliances are already largely made up for the wars of the last days according to the Scriptures and (2) no nation is likely to take the second war on its hands until the first is settled. Even the British nation, one of the most powerful on the earth, with the Boer war on its hands (a comparatively small thing of itself) stands a great deal of serious intrusions on the part of other nations, rather than accept another war while the first lasts. Even a war of one nation against all other nations is an enormous affair and could seemingly only occur as in the present case of China's attempt to return to her former recluse condition as a hermit nation, by slaying the foreigners, or imprisoning the legations, or both, but that inaugurates a world war, or takes peace from the earth just as conclusively as though they issued a formal declaration of war against each nation of the whole civilized world, for every civilized nation of course was represented by men among the imprisoned legations.

If we note carefully the reading of Rev. vi. 4, we may learn that there are three features in the transaction (1) to "take peace from the earth," which is canceled by imprisonment of legations, but another is added, (2) "and that they should kill one another," which has also happened in the Chinese affair, but the (3) "and there was given unto him a great sword" which clearly implies hard, strong fighting. We must consider in the light of the field of operation as made known in the explanation of a counterpart found in Zech. vi. 7, namely "to and fro through the earth," and watch further developments, knowing that if the seals are being opened, it means the time has arrived when our Savior is taking, more or less, an active part in the movements of the nations of earth, for it is written, "And one of the elders saith unto me, weep not, Behold the lion of the tribe of Judah, the root of David hath prevailed to open the book and to loose the seven seals thereof." Rev. v. 5. And the slain lamb which took the book had seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth, verse 6. Four of them come out from between two mountains, and the mountains were mountains of brass. Zech. vi. 1, 5. And the first of the four corresponds to the one seen at the opening of the second seal which was empowered to take peace from the earth, etc., but we will not likely be left long to conjecture, for if the second seal has been opened, the third and fourth will likely soon follow, which of course will leave no room for doubt in the minds of them who are watching.

J. M. FYFE.

Were you building a monument to stand for ages how majestic and substantial would be its construction! How much more august and solemn is life!

SEND THE RESTITUTION to some poor person as a present a year. The cost is only three cents a week.

Poetry.

My Broken Harp.

"The heart harp is broken,
Its song-strain is still."

I cannot sing with grief oppress,
Harp-strings too broke I see;
Then tune your harps, ye seraphs blest
And sing a hymn for me.

Of one my grief-smit soul would plaint,
—The Lamb of Calvary,—
But music flies when heart is faint,
O angels sing for me.

From feet and hands, from head and heart
The crimson streams flow free
From nails, from thorns, from spear-shaped dart,—
O chant this agony.

Attune the trembling chords you string
To sorrow's tensest key;
'Tis dying love divine you sing
If you shall sing for me.

"'Tis finished!" Hear that piercing cry
Come from the blood-stained tree;
As those he loved were standing by:
O plaint sad notes for me!

From eyes that watch the stone-closed tomb
The bitter tor rents flow;
The Prince of life is in that gloom;
Sing solemn—softly—slow!

O wail that love without a bound,
Wail like the moaning sea;
My broken lute can give no sound,
O sing that love for me.

. . . . . .

But O!—He's risen from the dead,
You now his glories view,
With golden crowns upon his head.
Sing peans now his due.

When 'cross the desert's blistering sands
Through the gates of pearl I go
To join your choirs, e festial bands,
I'll have my harp I know.

When o'er the city's gold-paved street
I walk from death made free,
'Twill be with glory-sandled feet
Then you will sing with me.

Then I will sing my sufferings o'er,
My harp new-strinyed shall be
Then, seraphs, on that blissful shore
I'll join your melody.

S. A. Chaplin.

Selected.

Peter's Question?

"What shall I have?"

This is a question which is asked by all classes of persons, in every condition of life. The business man asks, What shall I have for all this care, anxiety, worry and capital invested in my business? He pours over his ledger and invoices, figures up his margins for profit or loss, and day after day, week after week and year after year toils on to get an answer to his question; and about as often gets an unsatisfactory one or otherwise. He expects a competency and ease and comfort at the end of his career of business, but frequently fails to get either. Misfortune is quite as apt to overtake him, and strip him of everything, or death to cut off his plans, as he is to reach his hopes or expectations.

The professional man asks the same question and inquires what will be the compensation he is to receive for his labors in his particular calling. The lawyer looks for a multiplicity of briefs, large fees, and fame at the bar, or on the forum; the doctor for skill and reputation; the priest—if he be honest—for success in saving souls. All study diligently to perfect themselves in their several callings, and many are successful, and many more are but sorry apologies for the characters they represent. The literary man delves into the domain of thought to bring up gems that shall immortalize his name, and keep his memory green, when his body shall have mouldered away in the dust from whence he came.

The scientist knocks upon the rock, and responsive to his "open sesame," the secrets of the solid earth are revealed to him; or he levels his tube upon the heavenly bodies, and they wheel into line before him and wait submissively for him to record their constitution and laws; or he places his signal stations on the tops of the mountains, and with the lightning, warns the world of the coming cyclone, and disarms the storm of its power. But all this power is evanescent, and perishes with the man; yet it has its benefits, for wisdom does not die with the present; but the future takes up the thread where the past has laid it down, and goes on in the beneficent work of preparing the world for that time when man shall be equal in his moral standing, to his mental and scientific attainments.

The politician even asks, what reward he is to have for his dirty work and corrupt practices; for his slimy defamation of his fellows, and obsequious following of the party cry. He ought to be well paid for this, for his work ought to be anything but satisfactory to an upright mind. Verily he has his reward. He gets a little brief authority, and struts his little hour upon the public stage, but is seldom satisfied. His experience is—ninety-nine times in a hundred—like apples of Sodom, sweet at first, but ashes and bitterness in the end.

So Peter asked a reasonable question and had reason to expect a reasonable answer. He and his fellow Apostles had left their business whatever it might be, and whether it was extensive or not it was their all, and had followed one who had not so much as a place to lay his head that he could call his own, and yet was heir to all things. Had followed him through contumely and reproach, through poverty and distress, trusting that it was he who would redeem Israel. They believed him to be the Messiah of whom the Prophets had spoken, who should gather the people. Luke xxiv. 19-21; Acts i. 6, 8. Believing this, the question was a pertinent one; and eagerly they—the trusting followers of the meek and lowly One,—waited for an answer. The Master looking upon the expectant group of disciples, and looking forward into the future, when his claims to the throne of his father David should be recognized and honored, answered the query in a manner that gave joy and full satisfaction to the questioner and his brethren. "Verily I say unto you, That ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. He gives not only the nature of their reward, but the time of it also. He left nothing to speculation or inference, but a plain unequivocal promise, like one who knew he could perform what he promised. He promised them thrones of power over a specified people, their own nation, the children of Israel. Geography tells us where this people then were, and although they are now and have been for hundreds of years scattered and broken up and are no longer a nation, yet the promise remains good, and unfulfilled. This people have the unconditional promise of Jehovah that he will restore them to their own land, not for any merit of their own, but because of the great name of the God of Abraham, Isaac and Jacob. See Isa. ii. 1-4; lxii. 6-8; Jer. xvi. 14-16; xxxi. 31-40; xxxiii. 24-26; Ezek. xxxvii. 21-28; Joel iii. 1; Amos ix. 14, 15; Zeph. iii. 19, 20; Zech. viii. 20-23; xiv. 16.

These thrones then are to be real thrones upon the earth, not mythical spiritual seats of power in heaven or beyond the bounds of time and space, with spirits intangible, and unreal for subjects. No, these despised ones cast out by the arrogant Pharisee, and self-righteous priest and Scribe, and persecuted to death by Jew and pagan shall rule over his people who shall then know who they once were, and shall yield obedience to those who once were in obedience. Proof—Matt. xxi. 43, 45; Luke xiii. 28, 29.

To show that the disciples were not looking for a spiritual kingdom, but a real one; one which had been in existence before on the earth, we need only to look at the historical account of the few days intervening between the resurrection and ascension of our Lord, as recorded by Luke. Luke xxiv. 19-21; Acts i. 6-8.

Whatever men may say against the inspiration of the Bible, nearly all admit that it is good history and reliable in its statement of facts. Here is the statement not of a theological dogma, but of historical facts, showing beyond question the expectations of the early disciples of our Lord and Master, and which hopes and expectations he did not declare were vain, except so far as to the time of their realization. The fact that the kingdom of God was to be established again on the earth and to be given to them, was not controverted, but the hopes centering in that were encouraged and strengthened.

WHEN SHALL THESE THINGS BE?

Jesus says, "When the Son of Man shall sit on the throne of his glory." This shows that he shall sit also upon a throne and that it shall be a glorious one. See Isa. ix. 6, 7; Psa. ii. 6-9; Dan. vii. 13, 14; Rev. iii. 21; Dan. ii. 44; 2 Thess. i. 10; 1 Cor. xv. 24-28; Matt. xxv. 31; Acts i. 10, 11; Zech. xiv. 4, 9. The time when this shall be is not definitely fixed so far as we are able to ascertain now. Acts i. 7; Matt. xxiv. 36; 1 Thes. v. 2. But the fact that it shall be is attested with abundant testimony as has been shown. Nor is it necessary that the time should be known exactly, for men will watch better for something they know is sure to come at some indefinite period, than for one they expect definitely.

This was spoken to the disciples only. They are fixed in their reward; they have the Lord's promise to that effect, but what interest have we of the present day in this matter? What shall we have is to us an important question. The answer is found as readily as the question is asked. See the prayer of Jesus as recorded by John, in chapter xvii. Read verses 1, 9-11, 15, 20-22. See also Rom. xi. 17, 24; 1 Cor. xv. 1. 2, 52, 54; Rev. v. 9, 10; Psa. xxxvii.

It is thought by some that the idea that the earth is to be the abode of immortalized beings, is too gross; that heaven where God and angels dwell, is the fit place for them. But, look abroad upon the earth even here in this climate, in the months of June, July or August, when it has on its beautiful garments and the air is heavy with the sweet incense of myriads of lovely and fragrant flowers; or when the gorgeous hues and the balmy air of the Indian summer is upon us in all its varied glories; then think that Paradise—the Garden of Eden—was more fair and bright and desirable the year around, than this beautiful fleeting vision, and that the curse is promised to be taken off from the earth, and all made new and good again, and then tell me, will not the earth be a "beautiful home" naturally and physically? See Amos ix. 11-15; Isa. lx. 7.

True we see now crime and misrule rampant in the earth, and growing worse and worse every day; but when these thrones are set up, they will curb and finally extinguish the power of evil. We see now that the moral and religious attainments of man do not keep pace with his mental acquirements. That though in many things the world is much wiser than it ever was before, and the scientific knowledge and developments are such as to give great promise of the future, yet the moral condition of the world is really but little if any better than it was ages ago. Men have become, it is true, more enlightened, but it is only where God's Word has been a free open book for the people. In countries where the Bible has not been known, ignorance as profound as ever it was, reigns; and where it is kept sealed up from the people, they are just as cruel as their ancestors. But when the knowledge of the Lord covers the earth as the waters cover the sea, there will be no ignorance and no cruelty, for the Lord shall be King and then all nations shall serve and obey him.

This promise that the followers of Jesus shall reign upon the earth forever, also proves the fallacy of another doctrine which has been, and still is held by large numbers of professed Christians; that is the destruction of the earth by fire. God, when he created the earth, did so for some purpose. He made it for the man whom he afterwards created and placed upon it, and he gave it to him for an everlasting possession. If the earth be destroyed the purpose and promise of God was defeated. God's plan was conceived in omniscience, and will be continued with omnipotence. He made man perfect, and will have him perfect before he leaves him. His plan will not fail nor his purposes be defeated, but the causes which are operating in the world today, will bring about, under his watchful supervision, the full consummation of that plan and purpose. Destroy the earth today, and man as a race is a failure. Look over the history of the race down the whole stream of time, and see how few have come up to the point of obedience required. True, man has made many advances from the limited area of knowledge of early times; and yet in somethings he is not so wise today as his ancestors of Egypt and Assyria were. Let any one who doubts this, read Wendell Phillips' lecture "The Lost Arts." But he has not attained the proud position occupied by the first man, who received the commendation of his Creator that he was "very good." And until he does come to that point of perfection, he has not filled the measure God has given him. But the day will come, when man shall stand before his Maker and not be ashamed. When his god-like powers of reason shall be chastened, but not curbed by his moral principle, and when his attainments in science, shall be such that will sink into utter insignificance anything that he has produced, or attained to up to the present day; and he will stand on a plane as far above the scientist of the present day, as the latter stands above the cave dwellers of the past age. Then indeed will man be but little lower than the angels in power and virtue, and the earth will resound with praise unceasing, to the God of all the earth.—*H. B. Pierce.*

Training a Child.

Nobody knows, who has not had a personal experience, what an infinite number of problems come up in the development and training of a child from babyhood to the years of majority. Here you have a dear little angel, as you think in the first joys of parental love. But you soon find that the angelic nature is woefully tangled with a nature very far from angelic, and you discover that the full-fledged angel is not born, and that if that nature is ever realised it will have to be wrought out.

Tertullian used to say that the true symbol of human life is an angel seated on a beast. We will not discuss the aptness of the symbol, but we will say that few persons are called upon to face a more difficult problem than that of producing a pure, lofty, noble man or woman out of the little half-slee ing, half crying new-comer who is blissfully unconscious that he has come into a world of moral issues. Innocence is not virtue, and the problem is how to get from one to the other.

There is the care of the body and all that it means! There is the little budding imagination to feed! There is the difficult matter of instilling a love of the truth, which does not "come natural" to most children! There is the fact of spontaneous imitation and with it the question of associates! There is that mysterious thing which we call a "disposition" slowly forming before our eyes! The fingers are to be trained, the memory cultivated, the senses taught! The mysterious questions of life and God must be wisely answered! The proper books chosen! The character formed! The life must be turned from self and trained to make its spirals curve up toward the Source whence it came! But who is able for these things?

It is the divinest opportunity that God sends to a human being,—"Enabled to repeat the miracle of life." "God sees fit to trust us with the holy task of giving life in return." Other duties may call us and appeal to us, but what mission can be more important than this, and what duty can ever relieve us from giving our best to this child who has first received the torch of life from our hands? The first principle in child-training is to establish absolute confidence and sympathy between child and parent, and to hold as the pestilence every form of deception. The child who goes to father or mother with every experience which comes, who can confess his mistakes as well as tell his triumphs, and find a heart of sympathy in both, will eventually rise to the height of the parent, who thus becomes his earthly ideal.

The moment the child is deceived or driven to use deception he is walking on hollow ground with trouble ahead. If he must hide part of his life, or share it with some associate, he is at the mercy of the tide, and bad associates will poison him. But if his heart cleaves to a pure and noble father or mother, he comes into an atmosphere of love and sympathy, and frankly tells his little tale of doings and sufferings, and finds his needs met there, and leans up against that best thing in the universe, under God—a loving, sympathetic human heart—one may safely prophesy an upward path and shining heights. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. xxii. 6.

Our Helping Hand.

Those whose names are given herewith, seeing that it is our duty to provide a fund to be used in sending THE HERALD to those too poor to pay for it, do cheerfully give the amount set opposite our names for the purpose of aiding the management of the paper to supply the needy ones. This fund to be applied as the donor may request, (or when left to the discretion of the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J P Jaeger	.50

INDIANA TIME CARD

In effect Oct. 6, 1900.

Leave Plymouth, Ind.,

GOING NORTH.

Ex. Sun. For South Bend	8:32am
" "	12:42noon
" " "	10:08pm

GOING SOUTH.

Ex. Sun. For Terre Haute	6:08a m
" " "	12:42 noon
" " Logansport	7:28pm

Complete Time Card, giving all trains stations, and for full information as to through cars, etc., address T. A. Downs, Plymouth, Indiana, or

E. A. Fosp,
Gen. Pass. Agt.,
St. Louis, Mo.

Communicated.

New Testament Lessons.

"Great in the sight of the Lord." Luke i. 15.

It was of John the Baptist that this prophecy was uttered. The little babe was born. Neighbors and cousins crowded in to rejoice. The child was named. There was a wonderful stir about him throughout all the hill country of Judea. What manner of child was he going to be? We hear nothing more for a time only, that "the hand of the Lord was with him," until he came preaching in the wilderness, not far perhaps from the unnamed city—perhaps Arba—where he was born. What kind of a looking man was he? We do not know, but he was dressed in the garb of a prophet. Men looking at him, would look in awe. They would listen when he spoke, just because of those rough garments that he wore. In them was the insignia of his authority. They bespoke him a messenger of the Most High; an ambassador of heaven. But he was poor, his food was of the coarsest kind, such as prophets ate. Men and women would now laugh to see him passing along the streets. Yet hear him preach. What boldness! What sarcastic language! What telling of sins to the face! But there went out to him Jerusalem and all Judea and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. He was great in this, in his power over men. He drew them to him; he pictured them to themselves; he painted the wrath to come; he bade them flee from its terrors, that when he who was to come after him, should purge his floor, they might be found among the precious wheat and be gathered into his garner.

There would be a hewing down, a casting into the fire. Fruits must be brought forth meet for, or in keeping with, repentance. He was great in that he set others to work preparing the way of the Lord. It was his converts who were to make straight paths for the footsteps of Jesus. What does that word "straight" mean? Young says, "upright," "correct." Then the lives of these men and women were to be "upright" or "correct." It was for them to show what the life of a child of God ought to be. They were to be patterns—paths, that others might safely imitate; might safely walk after. It would be easier for Jesus to enter upon his work of teaching men how to live when these straight paths, or patterns had been cut out before him.

"Great in the sight of the Lord." Herod would not have looked upon John the Baptist as great; he would have been a mere pigmy in the eyes of Alexander, or Napoleon. And yet, that humble wilderness preacher began the conquest of the world for his Master. The ball set rolling, has rolled on. The paths begun have stretched to unmeasurable limits. For not alone for the beginning of Christ's ministry did he prepare. He laid the rails that shall reach to the millennial times and far beyond. O grand and worthy man! Who would not be like thee? Who would not win for themselves that matchless exordium—"Great in the sight of the Lord?"

That is what we want. No earthly greatness dazzles our eyes. Poor human fame pales and dies. This will live on forever. What if the work be in the wilderness? Who cares about "the little corner," the noteless name? To be "great in the Lord," that is worth more than the wealth of a world.

Work on dear tired, discouraged ones! All ye men and women preachers take courage! You are winning souls for God. Angels are your colaborers! He takes note of and cares for you. No work on earth can compare with yours. And the reward is coming. He has promised. It will soon be yours.

S. Roxana Winch.

Report of Labors.

Some time after the Annual Conference in September, it became apparent that further efforts at the town of Remington would be necessary, as there were some who had attended the tent meeting who manifested a willingness to obey the gospel, and the writer accordingly went to that place on the first of Oct., and conducted a meeting lasting ten days, which resulted in a more general awakening of interest in the things relating to the kingdom of God upon earth, the removal of some prejudice, and the baptism of four persons. On the first night we encountered a political rally, but notwithstanding this the attendance was good. We discovered that the hall we were using had been rented for political purposes for the rest of the campaign season, and therefore were obliged to seek other quarters. The only available place was the old Town Hall, and to this we repaired and with us a goodly number who were willing to hear the truth as it is in Jesus. A token of interest in the truth was the fact that we had largely the same persons who were with us in the first meeting. On Sunday, Oct. 7, we celebrated the Lord's Supper with them—the first time for many years at Remington. There are still others who are interested in the truth, and no doubt in time will obey the glad tidings. It is to be hoped that our people will purchase the Presbyterian church, which is for sale, so that they may have a house of worship of their own; in this way, by holding our services in the town of Remington, we could have a good-sized class.

During the last week in September, I visited the town of Denver, in this State, at the invitation of Bro. E. A. Kessler, and spoke for several evenings at the Advent church, also one evening in German at Bro. Kessler's house; we also had the pleasure of baptizing into the name of the Lord two of Bro. Kessler's daughters. Though living isolated from those of like precious faith, he and Sister Kessler hold to the faith, and are anxious that their children should obey the truth. Let me say to all who are isolated, Do not be discouraged, hold to the faith, tell it out, keep on sowing the good seed—the Word is the kingdom; and in due time the Word will accomplish that contemplated in its mission; and you yourself shall reap without ending, if you faint not. Let me repeat what I wrote once heretofore, Let us not go into other churches, "just to have a church home." For those of the faith of Abraham there is but one thing to do: Walk in the steps of Father Abraham and be separated from any "tangling alliances" with those who know not the faith once delivered to the saints. Submitted in the love of the truth,

A. H. Zilmer.

To the faithful in Christ scattered abroad, greeting:

An earnest effort is now being made to have general co-operation in a systematic way in evangelical work. Thus, arouse each congregation to co-operate according to ability, in order to which give each member of the congregation such opportunity (see report of last conference). This is meeting with fair success. Yet, I presume from want of understanding, is not operating much with scattered members. Suffer a few practical suggestions. You being mostly attached to congregations where you formerly were, hence so counted by the congregation. Your not responding will lessen their credit in report. Each is asked to respond according to ability. How? To be furnished with slip for pledge, to pay so much each month, which being signed with amount filled in the blank (running from 10 cents up to dollars each month) then send slip to secretary of your congregation, with amount you wish to pay, one month, six months, or all at once if you prefer. The secretary gives you the proper credit, endorses amount on slip, returns to you as a receipt and reminder of future payments. The few isolated—not attached—send to secretary of Conference, E. K. Barnhill, Plymouth. This makes a uniform system. Some earnest brethren in helping, by sending and inducing others as individuals to send direct to secretary or treasurer of Conference, without reference to the congregation, thereby help the cause, but at the same time cripple the system by continuing the ineffective old way of individual effort with no system. All that have not will be supplied with slips on application. I have written—sent slips to a number of scattered ones with no response. Some at first thought will say, "Unable to do." Think again, only 10 cents per month, or $1.20 per year, for the least able. How much by such for excursions, entertainments, and other smaller luxuries, 5 cents here and 10 cents there, amounting in the aggregate to even 50 cents or even a dollar a month. How little of self-denial it would be, out of this to set apart at least 10 cents a month for the propagation of the truth we all love so well, and thus co-operate with the blessed Lord, and at the same time be an inspiration to others who possess more of the Lord's means than we. Let us all work together and without burden to any. We will see the car of truth move as never before.

D. T. Halstead.

Communicated.

The Uses of Evil.

"Who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, that he should be born blind; but that the works of God should be made manifest in him." John ix. 2, 3.

We too hastily conclude where we see evil endured by our fellowmen, that it is the consequence of sin, either in the person himself or of his progenitors, and so it has become a theological dogma that all the evil in the world resulted from Adam's sin. That much evil thus resulted is unsupported by proof and contradicted by the Savior in the text before us. Evil, during a disciplinary state, is as essential as good, and without it good could never have been known. Good and evil were joined together in the first man's trial: one could not be known without the other; the same tree bears both fruits. If man ate of the tree at all he necessarily became possessed of the knowledge of both at the same time. That man should possess the knowledge, in due time, was clearly his maker's design, or that tree would never have had a place in the garden of Eden. But, the man was to wait the due time, which "the Father had put in his own power," Acts i. 7.

The prohibition about eating of that tree was, clearly, only for a time, and a trial of man's faith in his Creator, or his reliance on his wisdom and goodness. The knowledge of good and evil was learned by eating of the tree; and evil was increased by an act of disobedience; it brought death in its train, and thereby increased the evil. As a penalty, however, death did not come upon one of his or Adam's posterity for his sin. Paul settles that question when he says, "For the creature was made subject to vanity, not willingly," i. e. not by his own will or act, but by reason of him who has subjected the same in hope, and he adds, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 20, 24.

Subjection to a short life, and death, and corruption—so far as Adam's posterity was concerned—was not for his sin, our progenitor's sin did not bring death as a penalty; we were subjected to it, that the works of God should be made manifest in us. This will be done by a reversal of death, through and by God's Son, Jesus Christ, who hath abolished death, (annulled, or abrogated) death and brought life and immortality to light, 2 Tim. i. 10. Neither has this race "sinned, nor our progenitors," that we should be subjected to the death that has come upon all the posterity of Adam; but that the wonderful works of God in his wisdom, knowledge, love, and power should be made manifest in us by a new re-creation; bringing the race back, out of dust or death that we may live endlessly if we will except such a life, by our own personal act, by the acceptance of the Life Giver, Jesus the Redeemer, when he is clearly presented to us as such. He it is who will "work the works of God," and manifest the glory of the Father," in the first place, by delivering the race from the bondage of physical corruption, and also from the bondage of moral corruption, to as many as receive him, to all such will he give power to become the children of God. John i. 12; Rom. viii. 21.

Thus shall evil—like the wrath of man, Psa. lxxvi. 10; be made to manifest the glorious works of God, and its final and utter removal from the race will all intelligences to join in saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints." Rev. xv. 3.

JOHN FOURE.

Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

Get at the root of things. The gold mines of Scripture are not in the top soil, you must open a shaft; the precious diamonds of experience are not picked up in the roadway, their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity, of the Word of God, and seek to possess with it the inward work of the Spirit.

Conference Notice.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, in Indiana, will convene at the City of Plymouth, Ind., on Thursday evening, Nov. 15, 1900, and continue over the following Sunday. This meeting is held in connection with that of the Stockholders of the Christian Publishing Association. The brethren of Plymouth desire to make this a pleasant and profitable meeting, and earnestly solicit a good representation from, not only the Churches of this Conference, but from all lovers of the Truth.

D. T. HALSTEAD, Pres.
E. K. BARNHILL, Sec.

To the Brethren who love the Lord Jesus Christ, in Canada:

Who will be willing to form an association in Canada for the defence and spread of the truth? "In union there is strength." The time is short till the Master will come when we will have to give an account as to how we have used our talents. Will all those who are anxious to work in the Master's service communicate with me, stating what best can be done in their neighborhood to interest people in the truth. Address me at 42 Gloucester St., Toronto, Canada.

DR. A. WALLACE MASON.

Editor Restitution:

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. PRIMMER.

Evangelizing on the Pacific Coast.

I wish to enter into active work at an early date. Any that want my labor during the year will please notify me without delay.

W. L. SKEELS.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 924 Woodland Av., Cleveland, O

Excursions to Kansas City, Mo., via Pennsylvania Lines, Wednesday, October 10th, Friday, October 12th, and Sunday, October 14th, for National Conventions of Christian Church excursion tickets will be sold to Kansas City, Missouri, via Pennsylvania Lines; valid returning until Saturday, October 20th.

Summer Outings.—Where to Go and How to Get There.

The Seashore, Mountain and Lake Resorts constitute the most attractive pleasure grounds for the summer idler. They are within easy reach via Pennsylvania Lines, and Agents of that railway system will furnish full information about rates, train service and through car comforts to any of the summer havens. They will assist in arranging details for vacation trips and give valuable information free of charge. Apply to the nearest Pennsylvania Lines Passenger and Ticket Agent and be relieved of all bother in shaping preliminaries for your summer outing and vacation trip. Ticket Agent, J. E. Hanes.

Brother Underwood;

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

WANTED.—Copies of the "Christadelphian" "Ambassador," "Herald of the Kingdom," "Christian Lamp," "Eureka," "Elpis Israel" etc. Address with terms—J. Hardaker, Silk Exchange, Broome St., New York. —Oct. 17. 8t.

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Good Reasons why we should not believe man has an immortal soul.

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The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

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Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 80 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

TRACTS FOR SALE.

"My reasons for withdrawing from the Evangelical Association." A brief statement of the truths set forth by the holy prophets. 24 pages. To be had from the author at 5 cents per copy, or 25 copies for $1. Address A. H. Zilmer, Rensselaer, Ind.

VANDALIA TIME CARD

In effect . May 28, 1900.

Trains leave Plymouth, Ind.,

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No. 10, Ex. Sun. For South Bend.....8:34am
No. 14, " " " 12:30noon
No. 8, " " " 10:03pm
No. 12, Sunday Only, for South Bend...9:31am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....0:15a m
No. 5, " " " " .....12:52 noon
No. 9, " " " Logansport,.....7:36pm
No. 11, Sunday Only, " " 6:38pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson AVE. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Little Woods, Secy.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Centre and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wolton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keasler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Reanselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A.[m. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

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Canton	10 55	1 55	3 55		7 50	11 15
Massillon	11 10	2 10	4 10		8 05	11 30
Wooster	11 55	2 55	4 55		8 50	12 15
Mansfield	12 35	3 35	5 35	6 10	9 30	12 55
Crestline	1 30	4 30	6 30	7 05	10 25	1 50
Bucyrus	1 45	4 45	6 45	7 20	10 40	2 05
Lima	3 25	6 25	8 25	9 00		3 45
Van Wert	4 15	7 15	9 15	9 50		4 35
Delphos	4 30	7 30	9 30	10 05		4 50
Ft. Wayne	6 15	9 10	11 10	11 45	PM	6 35
Arcola	6 42	9 37	11 37	12 12	2 40	7 02
Chesterfield	6 50	9 45	11 45	12 20	2 48	7 10
Laurelville	7 00	9 55	11 55	12 30	2 58	7 20
Pierceton	7 35	10 30	12 30	1 05	3 33	7 55
Warsaw	7 50	10 45	12 45	1 20	3 48	8 10
Etna Green	8 00	10 55	12 55	1 30	3 58	8 20
Bourbon	8 15	11 10	1 10	1 45	4 13	8 35
Plymouth	8 27	11 22	1 22	1 57	4 25	8 47
Inwood	8 40	11 35	1 35	2 10	4 38	9 00
Hamlet	8 50	11 45	1 45	2 20	4 48	9 10
Grovertown	8 55	11 50	1 50	2 25	4 53	9 15
Wanatah	9 10	12 05	2 05	2 40	5 08	9 30
Valparaiso	9 30	12 25	2 25	3 00	5 28	9 50
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Hobart	10 05	1 00	3 00	3 35	6 03	10 25
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	AM	AM	PM	PM	PM	PM	AM
Chicago	8 00	12 45	5 00	9 00	5 45	11 20	12 30
Hobart	8 50	1 35	5 50	9 50	6 35	12 10	1 20
Kensington	9 00	1 45	6 00	10 00	6 45	12 20	1 30
Wheeler	9 10	1 55	6 10	10 10	6 55	12 30	1 40
Kouts	9 20	2 05	6 20	10 20	7 05	12 40	1 50
Valparaiso	9 35	2 20	6 35	10 35	7 20	12 55	2 05
Wanatah	9 55	2 40	6 55	10 55	7 40	1 15	2 25
Hamlet	10 10	2 55	7 10	11 10	7 55	1 30	2 40
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Bucyrus	6 10	10 55	3 10	7 10	3 55	9 30	10 40
Crestline	6 25	11 10	3 25	7 25	4 10	9 45	10 55
Mansfield	7 20	12 05	4 20	8 20	5 05	10 40	11 50
Wooster	8 00	12 45	5 00	9 00	5 45	11 20	12 30
Massillon	8 45	1 30	5 45	9 45	6 30	12 05	1 15
Canton	9 00	1 45	6 00	10 00	6 45	12 20	1 30
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Forgotten by yourself but marked in heaven
Your God keeps count and will one day reveal,
How when with heart and hand your gifts were given
Unto the least, he placed his golden seal
And deigned us to himself your service by,
Thus inasmuch ye did it unto me.

—Page.

Communicated.

The Gospel Recovered. No. 27.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the two preceding articles, 25 and 26, attention was directed to the "gladiatorism" of the Christadelphians in England, and their discussion on the nature and pre-existence of Christ. The necessity which arose for printing separate *pamphlets* caused by the editor of the *Christadelphian* closing his pages against the ventilation of the subject, on the plea of saving the brotherhood from the distraction of a subtle controversy, was noticed. Special mention was made of a large pamphlet (48 pages) being a letter addressed to the editor just named by brother William D. Jardine, Stourbridge, May, 1874; as also one by Bro. John Hawkins, Grantham. In both of these were quoted eminent authorities in the rendering of 1 Tim. iii. 16, "God was manifest in the flesh." It is presumed that the reader will acknowledge that these two articles afford illustration of "Drawbacks and Hindrances" to the "Gospel Recovered."

I may be permitted to refer here to the fact that the Revised Version gives the following on the passage just named. It is rendered, "Without controversy great is the mystery of godliness; he who was manifested in the flesh." A note is inserted in the margin—"the word *God* in place of *he who* rests on no sufficient ancient evidence. Some ancient authorities read *which*." The Roman Catholic version reads "which."

Of course I do not profess in these papers to discuss the question on its merits, or even to give an outline of the various opinions entertained on the subject. I can only expect to touch on certain points, so far as I happen to possess a portion of the mass of literature printed, to show how "Drawbacks" have arisen.

As the subject of God Manifestation has been so far touched on already, it may be here permitted to refer to it a little further.

The late Rev. Dr. W. L. Alexander of Edinburgh has a remark regarding 1 Tim. iii. 16, which is worthy of being quoted. He is arguing against "the church" being "the pillar and ground of the truth;" and says, In the opinion of many of our first-rate critics, the words belong to the next verse, and refer to the mystery of godliness, so that the whole should be read thus,—"A pillar and ground of the truth, and confessedly great is the mystery of godliness," etc. So the passage stands in the critical editions of Bengel, Griesbach, Knapp, Heinrichs, and Scholz." By this construction of the passage the "mystery of godliness," is really part of what goes before, and not the beginning of a new sentence, as in the Common Version. It is therefore "a pillar and ground (or stay) of the truth." Viewed thus, and adopting the relative "which," the proper reading would be—"the mystery of godliness which was manifested in flesh." (There is no article). This sense finds support in other statements of the same Apostle. In this same chapter (9th verse) he says "holding the mystery of the faith in a good conscience." He speaks of "the mystery of God" (Col. ii. 12); of "speaking the mystery of Christ;" (Col. iv. 3); and of "making known the mystery of the gospel." Eph. vi. 19. Moreover he speaks of this same mystery as "now made manifest." Col. i. 26; Rom. xvi. 25, 26; and as "revealed." Eph. iii. 4, 5. Again, he said "we speak the wisdom of God in a mystery." 1 Cor. ii. 7. Can there be any doubt that, in various phraseology, these are all expressive of the same thing, and that they are equivalent to "the mystery of godliness?" And they are all more or less connected with the six items beginning "which was manifested in flesh?" Note especially the fourth item "preached unto the Gentiles." This was the chief feature of "the mystery" as mentioned by Paul in Eph. iii. 4, 5, as being then "revealed" or made manifest—in accordance with the commission of our Lord—"preach the gospel to every creature"—Jew and Gentile.

The doctrine of God Manifestation in the writings of Dr. Thomas is some times made to assume the appearance of absurdity. This is especially the case in an article of his which appeared in the *Christadelphian* of April 1870, entitled "He was before me." In this article the author says, "The words at the head of this writing are those of the *Messenger* of Jehovah sent to prepare the way before him, as *the Spirit of Christ*, in Malachi, declared several hundred years before Jehovah manifested himself in the Abrahamic nature. Christ's words, by the prophet are: "Behold, I ('the Lord of hosts') will send my messenger before me." Chap. iii. 1. "This messenger thus Christ said he would send to introduce his appearing in the flesh is the same that Christ in Isaiah styled 'the voice crying in the wilderness.' The words of Christ in Isa. xl. 3, are these—'The voice of him that crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert a highway for our Elohim.' Near the close he asks, "Whom did John introduce? The Spirit in Malachi and Isaiah saith it was Jehovah."

Near the close the Doctor says, "John being six months older than Jesus, John was in that sense before Jesus. But John says Jesus 'was before me.' Hence he pre-existed before John, though born after him." This is a Trinitarian argument. Cabbin says, "was before me from eternity." I have no hesitation in saying, however, that we have in these words of John the Baptist (John i. 15, 30) a gross mistranslation of the term *protos*, but for which this text never could have been quoted for such a purpose. In the Revised Version, for example, an alternative rendering is in the margin, "first in regard of me." This is in exact accordance with Hudson's *Critical Greek and English Concordance*. Of about a hundred occurrences of the term *protos*, the above passages are the only instances where, in the Common Version, *protos* is rendered "before." In about eighty instances it is rendered "first;" in seven, chief; etc. The reason is plain. *Protos* is strictly an adjective, while in the saying of John quoted above, it is rendered as a preposition. There seems to me to be no doubt that the proper rendering of *protos* here is "chief." John's statement is given as a reason why our Lord was "preferred" to John. Our Lord's heirship to the throne of David as announced by the angel to Mary is a ground of chiefship which cannot be gainsaid.

It may be mentioned here that the verb rendered "was" in John's statement represents the 2nd Aorist as well as the imperfect, and, being indefinite as to time, may apply to the future or the present—"He is first or chief in regard of me."

Now it appears that John the Baptist's mission is, by most scholars, limited to his being the forerunner of our Lord. This does not appear in the testimony. If we ask, How did John prepare the way of Jehovah? we find an answer in the words of the angel to Zacharias:—

"Many of the children of Israel shall he turn to the Lord their God;" that is Jehovah, not Jesus.

"He shall be great in the sight of the Lord;" that is Jehovah, not Jesus.

"He shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children.....to make ready a people prepared for the Lord." That is for Jehovah, not for Jesus.

This, I submit, was the principal work of John. Its extent may be judged from this testimony, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. iii. 5, 6.

The manifesting of the Messiah was an incident which took place in the midst of this work, and was certainly subordinate to this great mission of John.

This will further appear if we examine Isaiah xl. 1-5, where John's mission is supposed to be mentioned. In these verses it is the glorious future of Jerusalem that is the theme. "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned .....every valley shall be exalted, etc., ...and the glory of Jehovah shall be revealed, and all flesh shall see it together." So also even of Malachi iii. 1-4, "Behold I will send my messenger .....even the messenger of the covenant.....But who may abide the day of his coming? and who shall stand when he appeareth?.....And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi .....that they may offer unto Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old."

John is said to "come in the spirit and power of Elijah." It may be suggested here that the real mission predicted by Isaiah and Malachi is that of Elijah. We have it in express words in Mal. iv. 5, 6. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of Jehovah; and he shall turn the heart of the fathers to the children," etc. This latter part is attributed in Luke to John the Baptist. But was not this applying the language by accommodation, as in the case of some other prophecies, because it was, in some respects suitable to the occasion?

Six months later (October 1870), a letter from the Doctor to the editor of the *Christadelphian* appeared, concerning a division which had taken place in Chicago on the subject under notice. I here quote one paragraph containing statements akin to those already quoted.

"The first thing they ought to do is to arrive at a distinct comprehension of what each party understands by the phrase 'Jesus Christ,' as representative of the personage 'by whom,' John says, 'the world was made;' who John the Immerser says 'was before him,' the Son of Man that came down from heaven;' who affirmed his equality with God;' who said the bread that he gave for the life of the world was his flesh,' and that 'this bread came down from heaven,' who also said 'I and the Father are one,' and 'before Abraham was I am.' Here is he whose 'Name is Wonderful;' who 'had glory with the Father before the world was;' who was before all things, and by whom all things consist;' in whom dwelleth the fulness of the Godhead bodily;' who 'in the beginning laid the foundation of the earth, and the works of whose hands the heavens are;' who is the true God, and eternal life;' 'who is and was and is to come the Almighty,' the King of kings, and Lord of lords.' Let both parties define Jesus Christ so as to interpret these testimonies which are divinely affirmed of the seed of Abraham and son of David, in harmony with all other testimonies concerning his sufferings, death, burial and resurrection; they will then have attained to a knowledge of 'the living God and Jesus Christ whom he hath sent.'"

In all these reasonings and puzzling suggestions of Dr. Thomas, he appears to regard Jehovah, the Lord of Hosts, and the Christ, as one and the same person. He gives no hint that the "Word" (which "was made flesh") might supply a solution of any of those problems. So far as the record shows, the word was previously an impersonal agency, but potent, as the utterance of Jehovah, in the creation and otherwise. If some kind of pre-existed personality be not his meaning, his language is far from being well chosen. Whatever dubiety may have existed as to the Doctor's exact meaning here, there was certainly none in the minds of some of his brethren. D. Balrstow in a pamphlet of 50 pages on this subject issued in 1880, makes this matter plain. The heading of the main part is "The pre-existent personality of Jesus Christ the Son of God." In the preface he says "some say 'there was no Jesus Christ or Son of God in person before birth in flesh.'" At p. 9 he quotes Prov. viii. 24-30, where, as commonly held, Divine Wisdom is represented under the figure of personification. He says "In his beginning he was the first begotten offspring of Deity. He says, 'I was set up from everlasting,' etc..... Here is undeniably taught the personality of the speaker, for apart from personal existence, how shall we explain the words rejoicing always before him.'

From what has been advanced in this article it is respectfully submitted that the reasonings of Dr. Thomas referred to are not to be admitted.

J. CAMERON.

(*To be continued.*)

Genesis. Chap. 9.

1. And God blessed Noce and his sons, and said unto them, Increase and multiply and fill the earth and assert your lordship over it.

2. And trembling and fear of you will be upon all the wild-beasts of the earth, upon all the flying-things of the heavens and upon all the things that move upon the earth and all the fish of the sea; I have given them to be subject to your hands.

3. And every creeping-thing that is living shall be yours for food; as the garden-plants of herbage have I given them all to you;

4. Only flesh with blood of soul (organic-life) ye shall not eat;

5. And moreover your blood of your souls, from the hand of all the wild-beasts shall I require it; and from the hand of brother man shall I require man's soul.

6. The one who sheddeth man's blood, as the price of it his blood shall have been shed, because in God's image (lit. in an image of a god) created I the man.

7. But do ye increase and multiply and fill the earth and assert your lordship over it.

8. And God spake unto Noce and his sons with him saying,

9. And lo, I am standing up my covenant with you and your seed with you.

10. And with every living soul with you, from birds, and from domestic-animals and with all the wild-beasts of the earth as many as are with you from all that came forth out of the ark.

11. And I shall stand my covenant with you, and all flesh shall never again be condemned to die from the water of the flood, and never again will there be a flood of water to corrupt all the earth.

12. And the Lord God said unto Noce, This is the sign of the covenant which I am giving between me and you and between me and every living soul that is with you for age-lasting generations.

13. My bow I am placing in the cloud, and it will be for a sign of a covenant between me and the earth.

14. And it will be, when clouds make it cloudy, that my bow will have appeared in the cloud.

15. And I shall have been reminded of my covenant, which is between me and you and between me and every living soul in all flesh, and there will never again be the water for a flood so as to wipe out all flesh.

16. And my bow will be in the cloud and I shall see so as to be reminded of an age-lasting covenant between me and every living soul in all flesh which is upon the earth.

17. And God said unto Noce. This is the sign of the covenant which I have covenanted between me and all flesh that is upon the earth.

18. And the sons of Noce who had gone out of the ark were Seem, Cham, Japheth; and Cham was father of Chanaan.

19. These three were Noce's sons; from these were sown over all the earth.

20. And Noce began as a husbandman, and planted a vineyard.

21. And he drank of the wine and became drunken, and became naked in his house.

22. And Cham the father of Chanaan saw the nakedness of his father, and went out and told his two brothers outside.

23. And Seem and Japheth took the outer-garment and placed it upon their two backs, and went their way backwards and covered the nakedness of their father; and their face was to the front and they did not see the nakedness of their father.

24. And Noce awoke from the stupor of the wine, and became aware of all that his younger son had done unto him;

25. And said, Accursed be child Chanaan; he shall be a menial to the households of his brothers.

26. And he said, The Lord God of Seem be praised, and Chanaan shall be his menial servant.

27. May God have made a wide place for Japheth, and may he have taken up his abode in the houses of Seem; and may Chanaan have become his house-born-servant.

28. And Noce lived after the flood three hundred and fifty years.

29. And all the days of Noce became nine hundred and fifty years, and he died (under sentence).

COMMENT.

In the 1st verse R. V. omits "And assert your lordship over it."

2nd verse R. V. is not as specific as the text makes it.

In the 4th verse "soul" or organic-*life* R. V. (translates "life" as though there was no difference between life in the abstract and life in the concrete although there are two different words in the original to express this distinction. As stated here "soul" or organic life is "the blood," and as yet science has not been able to trace the origin of life back of the blood corpuscle, notwithstanding all the claims of the protoplasts, and so confirming the inerrancy of revelation on this subject, and furnishing us a good and valid reason for not eating flesh with the blood, one of the few laws of the Old Covenant carried over into the New and perpetuated by Apostolic conclave and decree in the early church. See Acts of the Apostles. This fact which makes "a life for a life" a divine decree even under the enlightenment of Christianity ought to be a final answer to those now who object to capital punishment being the death of the culprit or murderer. It was the law in short of early Christianity under the New Covenant as well as of Israel under the Old, as taught here in the 5th and 6th verses.

In the 7th verse R. V. omits the assertion of man's lordship again.

In the 9th and 11th verses the R. V. translates the words "stand up" and "stand" by the same English word "establish;" but they are not equivolents. The first is the reassertion of the covenant made with Adam and all flesh abrogated or "wiped out" by the flood, while the second refers to the *continuance* of the same beyond the possibility of any other flood. The last clause of the 11th verse in R. V. says "to destroy the earth," instead of to "corrupt the earth." The fact is that the earth was not destroyed in the flood, neither will it be destroyed in the "Geena" purification by fire.

In the 12th verse R. V. "living creature" should be "living soul." The same misleading error in the 15th and 16th. Also wrong use of "shall" and "will" in these two verses.

In the 21st verse R. V. has "tent" instead of "house" as it is in the text.

In the 23rd verse R. V. says that "Seem and Japheth went backward" and yet "that they saw not the nakedness," etc. This I think needs explanation.

In the 25th verse R. V. says "Canaan" instead of "Child Chanaan," and "a servant of servants shall he be unto his brethren" instead of "a menial to the households of his brethren." In the 26th verse R. V. reads "servant" instead of "menial servant" the same word as in the 25th qualified by another word meaning generally "a member of a household," the other strictly meaning a servant born in the household which he or she serves. I am thus specific in my criticism of this passage because it has been distorted into a justification of slavery by divine decree. This is very far from slavery as the modern world has known it, you the reader will perceive.

These three verses the 25, 26 and 27th are very far from being poetry either as the R. V. has made them. "Tents" in R. V. should also be "houses" in the 27th verse.

CHAS. CARLETON.

Dear Brethren and Sisters:

As I am yet spared by the kind help of our Heavenly Father, notwithstanding ill health, I feel like praising him for all his goodness to the children of men, and to myself also; for when I wrote you last I did not think I would ever be able to write again to the dear scattered ones whose letters I so much enjoy reading in our love-feast columns. It is quite a source of comfort to me amidst all my afflictions, to read and enjoy the hope and prospect of others of like precious faith of my own, all standing on the promises made of God, the Father. Oh, it is a happy privilege we enjoy through the agency of our good paper. Then let us all strive to hold up the hands of our good brethren who are bestowing so much labor of love and self-sacrifice in sending THE RESTITUTION as a welcome visitor every week, laden with the good news of the kingdom, and our coming King. Oh how I will hail that happy day when the inhabitants will no more say I am sick. No, thank the Lord, sickness and sorrow pain and death, are feared nor felt no more. Brethren and sisters, I ask an interest in your prayers to God for me that I may be strengthened to hold fast the beginning of my confidence of rejoicing and be firm unto the end, and that my great affliction may work for me a far more and eternal weight of glory. I still desire to gather some crumbs from our love-feast table; for it is not only medicine but life eternal to read and do the will of God.

Your Sister in hope of eternal life.

ALICE UPDIKE.

To the Congregations of the Church of God in Christ Jesus, in the State of Indiana, Greeting:

The matter of raising evangelical fund, as indicated at last conference, *is a success, now an established fact.* That *co-operation* is becoming general. Therefore, say to your several secretaries: Send on the money as collected, to the Secretary of Conference, Sara K. Barnhill, Plymouth, Ind., without further *hesitation*, also, where not already done, push the matter to a finish, in having all co-operate. All will then see that the adopted system is Biblical, and therefore, an abundant success. To the secretaries: In sending as above indicated, it is only necessary to take the money to the bank, if near one, get Certificate of Deposit, endorse same on back, then send as above, which is the most convenient way, also saves expense of exchange. Let each and all aid the matter by assisting your secretaries, so the work may be fully completed before the *next* conference. Where nothing has been done heretofore, they say to me, "Why has this not been done heretofore—long ago."

Your co-worker in the Lord.

D. T. HALSTEAD.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 25, 1900.

STOCKHOLDERS MEETING.

The Stockholders of the Christian Publishing Association are hereby notified that there will be a meeting held at Plymouth, Ind., on November 17, 1900, for the purpose of electing a Board of Directors, and for the transaction of any other business that may come before said Stockholders for consideration.

Signed:
A. R. UNDERWOOD,
Sec. Board of Directors.

"As you would have others do, so do ye," makes up the substance of the Golden Rule. We have written a number of letters to some of our friends, telling them of our needs. Some have responded, and we thank you for the kindness. To you who have not yet made reply, we again ask consideration of our case, and urge immediate action. Please see to this without delay.

BISHOP Charles E. Cheney, in a farewell address before the Synod of Chicago last week, gave a word of warning, saying that unless there were radical changes in the present manner of conducting services in the Church of England and the Episcopal church in America, there would soon be no difference between them and the Roman Catholic, except that the priests would not be celibate and the Pope at the head.

The Jews!

Christians, so-called, from time to time put forth special efforts for the propagation of the gospel among the Jews. It is, however, generally admitted that they reap poor results from their labors. Just read how a son of Israel accounts for their want of success. Mr. Ba Levi, writing upon the Prophecies to the Jews,—their blessings and cursings, says:—

"I once for all observe that *all* the prophecies which speak of the coming of the Messiah, the restoration and redemption of the nation are to be understood in the most plain, obvious and literal sense, and not in a spiritual or mystical sense, as the generality of Christians attempt to explain them. Can anything be more absurd than to explain the prophecies which foretell the calamities which are to befall them in a *literal sense*, and those which speak of their future felicity in a spiritual and mystical sense? Surely not. And it is not a little pleasant to observe the great kindness of Christians towards us in this respect; for they are extremely ready and willing to grant us the entire and undisturbed possession of all the evils foretold us; which, indeed, we have fully experienced for upwards of 1700 years; whilst they with equal generosity, apply to themselves (as a supposed spiritual Israel) all the glorious promises, which, with equal certainty, predict our future happiness in the latter days. This is kind indeed! And for which I am sorry to say, our nation in general and myself in particular are not quite so thankful, as perhaps, might be expected of us; for the truth, DIVINE TRUTH steps in, and prevents our acceptance of these applications, by teaching us, that as all the prophecies of our future restoration are so clear, and so generally accompany or allude to our past and present misfortunes; it is morally impossible to apply them to any other persons but such as have suffered the misfortunes foretold."

By the pointed arguments in the above pithy extract, there is surely a warning to the professors he speaks of, who are *yet* trying to *"convert"* Jews, to stop and consider if it is not they who need their eyes opened. Let them understand the true application of prophesy—then they may hope for success. By word of mouth and other means we endeavor to show the true, literal application of the glorious prophecies concerning this wonderful nation ("the seed of Abraham according to the flesh," to whom, as the Scriptures testify, "There is much advantage every way") God's chosen people, whom, in his own good time, he will gather together from the four corners of the earth and make of them one nation upon the mountains of Israel, never more to be dispersed."

Pride.

Pride is one of the most rank and pernicious weeds that human nature produces. One of the prominent symptoms is "bdsating;" another is a "proud look," others a haughty and self-conceited demeanor. When we see the tail of a fox sticking out of a hole we know that the fox is not far off, so when we see these symptoms we know there is pride beneath the surface.

Pride is hateful to God's sight. It is an abomination to him. It causes the possessor to think more highly of himself than he ought to think, and to rely upon his own knowledge and wisdom more than upon the knowledge and wisdom which comes from God. Solomon says "it shall bring its possessor low, that it goes before destruction, and a haughty spirit before a fall."

We Dare Not Keep Still.

It is a duty to God and truth that "called ones" owe, to scatter the Seed of the kingdom. We have been put in trust of the Word of life, when that Word is made of none effect by the traditions of men, and its glorious revelations of the possibilities of the future hidden from the eyes of our contemporaries by the false teaching of those who are *supposed* to unfold and make known its priceless treasures. God's justice has been impugned, and his mercifulness denied, and love falsified, and the provisions he has made for the redemption of man thwarted, and his great and holy name blasphemed by such dogmas as those we have to controvert, that we have to challenge their truthfulness and expose their fallacies. Though certain religionists profess to honor Jesus more than we do, they in reality honor him less and rob him of the dignity conferred upon him by the Father,—we mean of having the power to bestow eternal life upon the sons of Adam,—degrading him to the position of a mere bestower of *happiness* upon those who are declared to be naturally immortal. It is because man is puffed up with pride and vain glory through their teaching concerning the dignity of his nature, and the grandeur of capacities, and the greatness of his powers, and the endlessness of his saving, and the priceless value of his so-called, "never-dying soul," and perceives not his own insignificance and comparative nothingness, and absolute mortality, and little worth before God.

God's wisdom is called in question, and the magnificence of his plans, and the surpassing glory of his purpose in relation to this earth and man, in the future reconciliation of all things to himself, and the extermination of all evils, the final extinction of all sorrow and suffering and sin and death from the universe,—because these plainly revealed truths, and faith assuring facts, and mind-ennobling doctrines are denied, and blurred, and blighted by the hideous doctrines of eternal evil and unending torment in other worlds away from this; and because an interpretation is adopted which makes the truth ineffectual for the purpose for which it was given, we cannot remain silent. We are God's witnesses. We cannot refuse to vindicate the name and the truth of our God. We dare not sit silent while his character is maligned. We dare not let men die with false hopes, while we can give them the *one* hope that is true. We dare not let men perish with hunger while they may partake of the bread of life, or die of thirst, while they may drink of water which shall be in them a well of water springing up into everlasting life. John iv. 14; vi. 27-52. This is why we keep up the contention.

We speak with an intense desire to give out the light and truth of God while the day of favor lasts. We speak, too, because we have no doubts on these questions. We have learnt the truth at the Fount of truth. We speak what we know. We do not tell people they will all come out right if they are only sincere, no matter what they believe. We do not call people our brethren when they deny what we conceive to be the most vital points of Divine Revelation. It sounds *"broad"* and *"charitable"* to do so, and it may tickle the ears of the people and gain their sympathy; but we do not profess to be in the *broad* way. Christ said that the way to LIFE was NARROW; and he added, "few there be that find it." On the other hand, he said, *"Wide* is the gate, and *broad* is the way that leadeth to destruction, and many there be that go in thereat." Matt. vii. 13, 14.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Reader!

Abraham was justified by faith, some ten years after he first believed the gospel.

Abraham's *adopted* seed are justified by belief of the gospel of the kingdom *when* their faith is counted to them for righteousness, or repentance and remission of sins.

A true believer is justified by faith, (that is, becomes the subject of remission of past sins) in and through the name of Jesus as the Anointed.

A true believer, and only such, receives remission of sins in the name of Jesus Christ by being immersed into it. Hence a true believer's faith is counted to him for righteousness, NOT *as soon as he* believes the gospel, but in the act of being immersed into the name, after the example of Abraham. The popular notion, therefore, of justification in the act of believing, is without foundation in the Word of God.

God told Abraham he was hence forth a justified man by an audible declaration; but he gives Abraham's seed an assurance of their pardon and acceptance through the institution of baptism.

Lastly, it is impossible for a true believer to be justified through the name of Jesus Christ without submitting to the ceremony of marriage according to the law."

Is Jesus a King in Fact or King Elect?

"A *fact* is a thing *done*, or accomplished. An *heir* to a throne is not a king in fact, until he sits upon that throne. As yet Jesus is only THE HEIR *of all things*," promised in the covenants with Abraham and David. The saints are "joint-heirs with Christ," and, says Paul, "they shall be glorified *together*. If Christ Jesus be "King in fact," and not King elect, only, then the saints who are his brethren and co-heirs are kings in fact also. If that be so, where do they reign? Over whom do they reign. Is it not revealed that the saints, before the second coming of their Lord, are in a suffering and humiliated state? It certainly is, and therefore Jesus is not King in fact, and we *see* that *all things* are not yet put under him," which they will be when he and his fellow-heirs are kings in fact, and in actual possession of the kingdom of God."

About China.

Some two weeks ago it was apparent no definite action in the Chinese matter would be taken by England until the elections were over, and Lord Salisbury was able to give it his attention. Well, he got ready, and on Oct. 16, an agreement was signed by Count Von Hatzfeldt, German Ambassador to England, and Lord Salisbury. The same is officially given out in the following terms.

"The German government and her British Majesty's government, being desirous to maintain their interests in China and their rights under existing treaties, have agreed to observe the following principles regarding a mutual policy in China:

"Firstly—It is a matter of joint permanent international interest that the ports on the rivers and littoral of China should remain free and open to trade, and to every other legitimate form of economic activity for the peoples of all countries, without distinction; and the governments agree on their part to uphold the same for all Chinese territory, as far as they can exercise influence.

Secondly—Both governments agree that they will not on their part make use of the present complication to obtain for themselves any territorial advantage in Chinese dominion, and will direct their policy towards maintaining undiminished the territorial condition of the Chinese empire.

Thirdly—In case of another power making use of the complications in China in order to obtain under any form whatever such territorial advantages, the two contracting parties reserve to themselves the right to come to a preliminary understanding regarding the eventual step to be taken for the protection of their own interests in China.

Fourthly—The two governments will communicate this agreement to the other powers interested, especially Austria-Hungary, France, Italy, Japan, Russia, and the United States, and invite them to accept the principles recorded in it."

The North German *Gazette* in an inspired article say in commenting on this agreement, "it is a reassuring sign for the peace of the world," and "is an important step towards the early establishment of a settled condition in China." It is of course but fair to say that this agrees practically with the policy outlined by our own Secretary Hay as far back as July 3, and now coming from two of the strongest governments its influence ought to be felt toward settlement surely. However, it may only make more trouble, for France has already sided with Russia, and Russia is busy absorbing the whole north part of China. Quite likely if England and Germany insist on the integrity of the Chinese Empire as it was *before* the late outbreak, then Russia may take a bold step towards interfering in the settlement in the Transvaal affair. Inasmuch as President Kruger is now on his way to Europe, and likely has some plan in view, we can only await the next turn of the wheel to see what appears. Russia would only have to refer to British occupation of Egypt, and England would have to acknowledge she had herself established the precedent. Russia will likely use France to issue a note in accordance with the changed condition of affairs, for it radically changes the entire Chinese question, and the position of Count Waldersee is extremely difficult, for look at it as we may, this Anglo-German agreement is the signal for European disunion. Lord Salisbury waited until the powers had each issued a "note," and could not come to an agreement—then he acted. A French Journal says. "Before giving a definite opinion regarding our attitude we must first know the attitude of Russia, for the importance of the agreement depends entirely upon whether it is or is not hostile to Russia." Brethren, let us watch each movement.

Since writing the foregoing it comes out in the *Novoe Vremya* that Russia will not consent to the "open door" north of the Pei Ho line. It may prevail in the south provinces, but she will not have foreign traders and missionaries creating trouble in the localities directly connected with her dominions. "Open the door throughout southern China, exploit the heart of the country, spread the gospel with the sword as much as you like; that is your business. But we cannot open the door to you in northern China."

Symbolic Seas.

Sea in symbolic speech is the symbol of nations, of which the following are illustrations.

Speaking sea. Isa. xxiii. 4.
Shaking sea. Hag. ii. 6.
Babylonian Sea. Jer. li. 13, 36; Rev. xvii. 1.
Hurt sea. Rev. vii. 2.
Bloody sea. Rev. viii. 8.
Sea of dead souls. Rev. xvi. 3.
Fiery sea. (The nations judged.) Rev. xv. 3.
Glassy sea. (The nations purified.) Rev. xv. 2.
No more sea. (The nations no more sea.) Rev. xxi. 1.

SYMBOLIC HEAVENS.

Heaven is the symbolic synonym for government or ruling power of which the following are illustrations.

Shaking heavens. Matt. xxiv. 29; Luke xxi. 26; Isa. viii. 18; Hag. ii. 6, 21.
Astonished heavens. Jer. ii. 10.
Trembling heavens. Joel ii. 10.
Ruling heavens. Dan. iv. 26.
Black heavens. Joel i. 28; Isa. l. 3.
Old heavens. (Mosaic.) 2 Pet. iii. 5.
New heavens. (Messianic.) Isa. lxv. 17; Isa. lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1, 27; Joel ii. 30.
Wonders in the heavens. Rev. xii. 1.
Singing. Isa. xiv. 24; xlix. 13.
Rolling heavens. Isa. xxxiv. 4.
Rent heaven. lxiv. 1.
Passing away heavens. (Mosaic.) 2 Pet. iii. 10; Matt. v. 18; Luke xvi. 17.
Dissolving heavens. 2 Pet. iii. 12.
Dew Dropping heavens. Deut. xxxiii. 28. The new heavens of the Age to come.
Riding heavens. Deut. xxxiii. 26. Psa. lxviii. 4, 33. The angels now, and the saints when in power, are called Yahweh's chariot.
Departing heavens. Rev. vi. 14.
Rejoicing heavens. (Saints in power.) Rev. xviii. 20.
Heavens no more. Job xiv. 12.
Third heavens. Post Millennial, 2 Cor. xii. 2.
Silence in heaven. (Catholic.) A. D. 328-337.
Temple in heaven. (The saints in power.) Rev. xi. 19.
War in heaven. Rev. xii. 7.
Signs in heaven. Rev. xv. 1.
Tabernacle in heaven. Rev. xv. 5.
Throne in heaven. Rev. iv. 2.
Dragon in heaven. Rev. xii. 7-9.
Armies in heaven. Saints in power. Rev. xix. 14.
Sword bathed in heaven. Isa. xxxiv. 5.
Satan's heaven. Luke x. 18.
Heaven's Evangelizing Righteousness. Psa. xcvii. 6.
Heaven's Kingdom to be set up. Dan. ii. 44; Matt. iii. 2; v. 3, 8, 11, 16, 19.

Bible Symbols.

Mountain, is the symbolic synonym for Kingdom or Empire, of which the following are illustrations:—

Mountains of prey. Psa. lxxvi. 4.
Burnt mountain. Jer. li. 25.
Great mountain. Zech. iv. 7.
Mountain of the Lord. Zech. viii. 3; Isa. ii. 3.
Holy mountain. Zech. viii. 3; Isa. xi. 9.
Mountain of the Lord's House (Yahweh's Kingdom.) Isa. ii. 2.
Standing mountain. Psa. xxx. 7.
Mountains made low. Isa. xl. 4.
Growing mountain. Dan. ii. 35.
Destroying mountain. Jer. li. 25.
Peace bringing mountains. (Messiah.) Psa. lxxii. 3.
High mountains. Isa. ii. 14.
Threshed mountains. (The kingdoms of the nations.) Isa. xli. 15.
Singing mountains. Isa. xliv. 23. lv. 12.
Departing mountains. Isa. liv. 10.
Controversial mountains. Mic. vi. 1, 2.
Quaking mountains. Nah. i. 5.
Corn-producing mountains. Psa. lxxii. 16.
Dark mountains. Jer. xiii. 16.
Brass mountains. (Grecian.) Zech. vi. 1.
Scattered mountains. Hab. iii. 6.
Thrown down mountains. Ezek. xxxviii. 40.
Weighed mountains. Is. xl. 12.
Flowing mountains. Is. lxiv. 1.
Earth filling mountains. (Messiah's Kingdom.) Dan. ii. 45.

CHARLES Dudley Warner, the author and journalist died at Hartford, Conn., on Oct. 20. Aged 71 years.

JOHN Sherman, former Secretary of State died at Washington, Oct. 22, aged 77 years.

Conference Reports.

The Nebraska State Conference convened Sept. 14th. Preaching brethren present G. M. Myers and Almus Adams.

Met for business Sept. 20th. Bro. Myers elected chairman of the meeting, Sister Effie A. Johnston, Sec. pro. tem. Minutes of last meeting read and approved. Secretary's report read and approved. Total received and paid to treasurer, $511.55. Treasurer's report read and accepted. Received, $511.55; paid Evangelist $511.55. Evangelist's report read and approved. Received, $511.55; expenses $20.08. Amount less expense $491.47.

Motions carried: That the work of the Conference continue the same. That Bro. E. C. Lippencott, of Blair, act as president during the next Conference year. That Bro. John Mehrens act as treasurer for following year. That Sister Rena M. Gordon perform the duties of secretary for the ensuing year. That Bro. Adams be our evangelist. That the evangelist be general solicitor for the State, and have power to appoint local solicitors. That we adjourn until 10:30 Sept. 21. Conference assembled for business, Bro. Lippencott presiding, Sister Alice Mehrens appointed Sec. pro. tem. by president.

Unfinished business: Moved and carried that we accept the following proposition: To the Conference Board of the Church of God in Nebraska, for the sum of $500.00 and railroad expenses, I will relinquish all past dues and devote my entire time during the coming Conference year as Evangelist.

ALMUS ADAMS.

New business: Motion carried, That our local solicitor collect $2.50 to purchase 1 dozen song books for Conference work. Money collected and books purchased. Moved and carried that we adjourn *Sine Die*.

ALICE MEHRENS, Sec. pro. tem.

The Conference met in Chelsea Park, Kansas City, Kan., Sept. 1 to 10, as announced, with all its officers present. The evangelist G. M. Myers reported having preached for the Conference during the year: discourses 85, baptism 10, families visited 132. A. W. Darby reported having preached for the Conference: discourses 47, families visited 22. From May 18 to Sept. 11 both evangelists were with the tent.

The treasurer P. H. Oatman reported having received and disbursed during the year, up to close of Conference, $525.18. To G. M. Myers, $272.02; A. W. Darby, $183.16. For new top for tent, $70.00.

The amount paid the evangelists includes: train fare, freight on tent and all expenses incident to handling a tent. Money yet due the evangelists: G. M. Myers, $36.23; A. W. Darby, $50.29; total indebtedness, $86.52.

The secretary reported for the year: number of discourses before tent work began, 44; with tent, 88; total discourses, 132; baptisms, 10; families visited, 154; money collected, $525.18; paid out, $525.18.

G. M. Myers was appointed a committee to solicit subscriptions to meet the deficit in the treasury and for next year's work.

The old board of officers was re-elected: President, E. M. Saylor, Morrill, Kan.; Vice President, Joseph Shellenberger, Mound City, Mo.; Secretary, A. W. Darby, Ransom, Kan.; Treasurer, P. H. Oatman, 2711 Olive St., St. Joseph, Mo.

Conference adjourned at call of President. At the close there was about two hundred dollars subscribed on this year's work. The articles of organization require all money subscribed and intended for the Conference work to be sent direct to the treasurer, unless otherwise directed. All letters for the Secretary will be sent to me at Ransom, Ness Co., Kan.

A. W. DARBY, Sec.

The Michigan Conference of the Church of God of the Abrahamic faith convened for its fall session, with the Church of God at Brady, Michigan, continuing from Oct. 5-8 inclusive. In the absence of the President, the Conference chose Bro. L. Wright as president pro. tem. In the absence of the Secretary, the Conference chose Sister Harper secretary pro. tem. Friday evening Bro. B. W. Woodward opened the meeting. Bro. J. F. Wagoner preached from John iv. 16, "God is love."

Saturday morning social meeting, 10:00 A. M. conducted by B. W. Woodward. Preaching at 11:00 by Bro. D. Gill, from Psa. cxix. 18. Preaching 2 P. M. by Bro. J. F. Wagoner. Reading Scripture Matt. xiii. Text Dan. ii. 44 and Dan. vii. 27, subject, "The Kingdom." Saturday evening Bro. Wright opened the social meeting by reading Gal. iii. After the social meeting B. W. Woodward gave a talk on the Second Coming of Christ. Followed by Bro. Winchester on the same, both were inspiring.

Sunday morning social meeting 10:00 A. M. led by Bro. Winchester. Followed by preaching by B. W. Woodward from Acts xvii. 18. Subject "The Resurrection." Social meeting 2 P. M. by Bro. Winchester, followed by preaching by Bro. Wagoner, from Psa. xcix. subject "Golden Age." Sunday evening social meeting, conducted by Bro. Wright. Followed by preaching from J. F. Wagoner. Subject 1, The Coming of Christ; 2, The signs of the times, that the Lord is coming.

We met Friday evening Oct. 5th, Bro. B. W. Woodward and Bro. J. F. Wagoner, of Rochester, Ind., were with us, and two or three from away. Sister Woodward being telegraphed to go to her son's, F. L. Austin, on account of a very sick child. We all felt a little discouraged, but it seemed that the Divine Spirit of God was with us. We can certainly say our meeting was a love feast. All filled with enthusiasm, ready and willing to do any thing to make the meeting a success, talking of the blessed hope, tears of love mingled together. May the time not be far in the future when God's dear children can meet, never to part. When the gates of endless joy shall be open and they can bask in the sunlight of endless day, is our humble prayer.

The home attendance was very good and good interest. We thank Bros. Woodward and Wagoner for their kind efforts in preaching the light of the gospel to the earnest hearts. Also Bro. Winchester for his help in the song service, which was good and full of life.

Yours in the love of the truth,
MRS. A. HARPER, Sec. pro. tem.

MARRIED.

At the home of Mr. and Mrs. Charles Adams, at Irving, Benton County, Ia., on the evening of October 10, 1900, Carr, S. Prine and Miss Maude L. Clark. Our prayer is that God will grant them wisdom for all the problems of this life, and a preparation for the life to come. With best wishes, ever yours.

A. J. EICHANER.

Excursions to Chicago via Pennsylvania Lines October 28th, 30th, and Nov. 1st, for the Horse Show, excursion tickets will be sold to Chicago via Pennsylvania Lines; good returning until Monday, November 5th.

SEND THE RESTITUTION to some poor person as a present a year. The cost is only three cents a week.

Poetry.

The Work of thy Fingers.

Come, go with me, O thou of doubting mind!
And scrutinize the wonders we shall find.
Note the designs that form one predicate—
Both of things living, things inanimate.

First scan the myriads of the human race,
Diversity in each of form and face;
Search then, through all the species of creation,
For further varying shade and conformation.

Go where the earth is dressed in robes of May,
And mark, with keenest glance, her flowery way;
The tints of all her blossoms—whate'er their name—
From zenith'rest hue to hue of living flame.

Noting severely, with a critic's eye,
How blends the pale with tints of deeper dye;
Where ends the shadow, where begins the light
That tips the crimson with the fringe of white.

And what the form and texture of the bloom
So deftly wove in Nature's secret loom;
And gazing, marvel how one foot of earth
Can give such mingling shapes and colors birth.

Gather from fields of waving golden grain;
Pluck the wild grasses decking hill and plain;
With analytic scrutiny their structure learn,
And classify each specimen in turn.

Search the primeval wood in verdant June,
Gather its leaves and with their forms commune;
Go where you will on earth, through air and seas,
Marking, the while, the strange economies.

Leave our fair earth, with telescopic eye
Wander among the countless spheres on high;
Survey with wondering gaze, the rays of light
That sparkle in the coronal of night—

Flashing with speed of thought their orbits round,
Without a jar in all the depths profound.
Scan the innumerous forms of beauty there,
Through years on years of unremitting care;

Measure, compare—with all your skill renowned,
What has been seen below, above, around.
And then come back and tell us if you can,
"There is no God!" O, miserable man!

—S. White Paine, in N. Y. Witness.

Communicated.

Short Sermons. No. 8.

Resurrection of the dead, what is it? This, like our last question is so common that it seems by the many who profess to believe in it, almost useless and out of place to ask about it. But we do not regard it in that light by any means, but look upon it as one of the vital foundation questions on which the Christian's faith in the plan of salvation hangs secure. While the many say they believe in the resurrection of the dead, and no doubt they really think they do, yet from the force of their surroundings, we feel constrained to ask, do they really believe what they say? If I tell you that I believe Christ laid down his life and died for sinners, and at the same time sailed off to Paradise with the penitent thief, and I also believe he was resurrected the third day after he died, can you believe all of this? I cannot, and why? because one statement devours the other, or is in the way, and clashes with the other. So it is in our resurrection question, If death is simply a "slick trick of sleight of hand" played off on us, and we do "not surely die," but simply creep out of our old house or shell much as a serpent does, then the serpent, the old devil told the truth after all, and stands justified and honored by his millions of enthusiastic votaries, and there is no ground or need, or hope of a resurrection. Can we afford to receive and adopt these awful conclusions and stand against Jesus, who has in public said positively, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Choose ye this day whom ye will serve. If God be God, serve him; if Baal be your god, then serve him. How grave are the responsibilities and the results of believing and obeying God, or rejecting his Word for fiction. The doctrine of the resurrection of the dead is one of the fundamental doctrines of the Bible, and of the Christian's faith, and many are they who profess to believe in it, and to repudiate the doctrine openly, or by counter claims, is most fatal to our future destiny. It is certain from a Bible standpoint, and also from observation, that death is no friend to man, but a cruel enemy, who lays his victims low in death, the land of forgetfulness, the land of the enemy. Death kills, and resurrection makes alive, that is the difference. And if there be no resurrection, no revival, no coming out and up again, then all is lost in darkness. And we are of all men most miserable, and a set of false witnesses, yet in our sins. And worse if possible than all else is, our Christian friends who have died—fallen asleep in Christ—(been separated soul and body), and separated from us, are perished, are lost in the darkness, and must sleep on endlessly. Then if this be our condition and our doom, let us eat and drink like the rich fool in the parable, for tomorrow we die, and that is our end. Oh, my Lord, what a dark picture is this, and is there no hope for the dead? If a man die, shall he live again? Yes, there is hope, Christ is risen from the dead a first fruit of them that sleep in him and in death, waiting in hope for God's Son to come from heaven to their rescue, and their change from a state of corruption to an endless life. Then, yes then, when our Deliverer comes to our rescue, and death is swallowed up in victory and we have crossed safely over the dark river, will we sing redemption's song, "O death, where is thy sting? O grave, where is thy victory?, But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

T. E. Adams.

The Resurrection.

In John xi. 25, Jesus said, "He that believeth in me, though he were dead, yet shall he live." This, in our business transactions is tantamount to saying—"He that believeth not in me, shall not live." See John iii. 36. But those who believe in a universal resurrection, rely for that belief upon John v. 26, 27. "All that are in the graves shall hear his voice. And shall come forth." In examining the Diaglott, we find that the Greek word that is translated graves, in this quotation is mnemeios. I now turn to Donnegan's Greek Lexicon to get the meaning of mnemeios. He says—Something to preserve the memory of persons; things, or actions; a memorial, a monument, a secret or secure place where precious things are stored up and preserved." As mneinia, that which reminds; a memorial, a monument, a tomb. Also Mark v. 2, 3, 5. Here the same word is used, and translated tombs. It is not supposable that this man that met Jesus was raised from the dead because it is said, he came out of the tombs. Really had his dwelling among the monuments. In John v. 28, 29, the Savior evidently had reference to Israel as a nation. Paul says, Rom. xi. 28, "Israel is beloved for the fathers' sakes." So all Israel that are beloved for the fathers' sakes will come forth; those that have done good to life, and those that have done evil to the resurrection of condemnation. Christ had no reference to literally dead persons, but to Israel alone.

I now turn to the Greek Septuagint and find that in Ezek. xxxvii. 12, the same word mnemeios is used. "I will open your (mnemeios) graves and cause you to come up out of your tephos, and bring you into the land of Israel." The word tephos means the same as we understand graves, or the literally death state. Thus insuring the return of literal Israel and the resurrection of all the righteous of past ages. This, evidently is the reason why different words are used, one for the living, the other for the dead.

Now tell me, please; ye who believe in a universal resurrection; tell me why should the wicked be raised to life? For instance, why should Col. Ingersoll be raised to life? Will God give him another "chance" for salvation? The most ultra "fair chance" believers will not acknowledge this. Then tell me why should he, or any of the wicked be made to live? Will our blessed Jesus who is all love, will he exhibit the spirit of a tyrant in the resurrection of the wicked, just for the pleasure of killing them again? Such a thought would remind one of the boy who was seen pounding a dead skunk and when asked his reasons; replied, "he is such a stinking critter I love to pound him." But our blessed Jesus is not like the boy.

But I may be referred to the second death, Rev. xx. 6, 14; xxi. 8. I reply, The first death is the death pronounced upon Adam. "Dying thou shalt die," the righteous and the wicked. This is death the first. But in the restitution the law of death will be changed. None will die in consequence of Adam's transgression, See Ezek. xviii., also lxv. 20. This is death the second and will obtain in the new dispensation, or when the restitution shall be complete. Men will be under law, the breaking of which will result in death. This is RESTITUTION.

But I may be referred to 1 Cor. xv. 26, "The last enemy that shall be destroyed is death." Also Rev. xxi. 4, "There shall be no more death." But in the Greek I notice the word death in these quotations is preceded by a definite article, (ho thanatos) the death, evidently the Adamic death. Also Rev. xx. 14, "And (ho thanatos) the death, and (ho Hades) were cast into the lake of fire," there being no more use for them.

Submitted in love for the truth,

Daniel Howard.

[After all the Greek and Hebrew is gone through with, there will be left a number of people who will chose to take the plain statement of Paul to the Roman governor "that there will be a resurrection of the dead, both of the just and unjust." They will not feel in duty bound either to answer Bro. Howard's question as to why the wicked should be raised to life. Regarding the raising of the wicked just for the fun of killing them again, they consider such a suggestion as irrelevant to the question, and will not reply to that either. We give this article [illegible] tion to the telling of men and women what to do to be worthy of a resurrection among the first fruits, that he will do more good and live just as happily. Settling the question (granting it ever could be settled) of the non-resurrection of the wicked never saved any one and never will—it is no part of the gospel that saves, and the *command* is to preach the gospel.—Ed.)

New Testament Lessons.

"If ye were of the world, the world would love his own."

We are often surprised at the manner in which men of the world congregate together. And yet we ought not to be for "the Lord loves his own." To all his festivities and drinking bouts, he calls them. They must join in singing his bacchanalian songs. They must plot together to carry out his schemes. To defraud, to rob, to murder, they must meet in his secret haunts, and lay their nets to catch the unwary and innocent ones.

"If ye were of the world, the world would love his own." These words were spoken by Jesus to his disciples "before the feast of the passover, when he knew that his hour was come, that he should depart out of the world unto the Father." He had eaten the preliminary supper on the eve of the day when he as our passover was to be offered; had washed the feet of his beloved band, and had marked the betrayer by giving him the sopped piece of bread, when he began that wonderful discourse in which the words are found.

The world of the days of Jesus was an unbelieving world, even his own brethren of the tribe of Judah had gone far from God; many of them having been either forced or flattered into worshipping Jupiter Olympus, by the corrupting influence of Antiochus Epiphanes, 175 B. C. While others were following a law of tradition, which they imagined had been handed down from father to son, from the time of Moses, and was as binding, or more so than the words of God himself. The gospel of Jesus was ordained to overthrow Jupiter and all idol gods. It was set against all secret traditions and philosophies and commandments of men. It was to overturn all faiths whose foundations are steeped in sin. The world loved not such a faith. It hated the proclaimers of such a faith, and made war with them to the death. If the disciples of Jesus multiplied and spread, the world and its traffic would be ruined. It loved its own, but it loved not these. It would have none of them; it never will. It hates them. It hates them in China, in Armenia, in Italy, in Africa and in our own dear land, and will keep on killing them whenever it can.

It is the faith that makes the trouble; the faith that scoffs at all sensual pleasures and delights; that sternly frowns at all sin. If the gospel of Jesus gave indulgence to sin, then would the world love its disciples and welcome them to its board; but it does not; it makes "clean through the Word;" it "sanctifies through the truth;" it "keeps from evil;" it kills hatred by love; it brings security and happiness to the home, and peace to the nation. It brings the kingdom nearer, and the time when "destructions shall come to a perpetual end."

Let the world hate on. We care not for its love. We can have no partnership in its idolatrous feasts. We can never bow down to the Virgin Mary, nor to the Pope of Rome. Mohammed is not our God, nor the Czar of Russia our priest. We will cling to the faith of Jesus, and show our love to him by keeping his commandments, that he may receive us unto himself when he comes.

S. Roxana Wince.

Before men can be allowed to help God, they must be quite sure that they can see him.—*Ruskin.*

[illegible] the Seed.

Editor Review:

Bro. and Sister Singer, who live on the south side of Lake Ontario, for a time have been telling their neighbors of the "pearl of great price," which they have found. Some as usual consider them infidels, others were inclined to consider the matter. Five weeks ago I went by request of a number of them and spoke to them of the Scripture plan of salvation in the Singer's dining room. The subject was listened to with very great attention and was very freely discussed afterwards. Some again wished me to tell them what the Scriptures taught concerning the popular devil and hell, because they could not see how there could be, if what I had told them concerning the nature of man were correct. I went [illegible] spoke to them last Sunday [illegible] ined to them the Scripture teaching on these much abused subjects. I spoke for two hours to an extremely attentive audience of about twenty people and several more said they would have been these had the lake not been so rough. Many and varied were the comments afterward. One man said it was ridiculous to suppose that the story of the rich man and Lazarus was a narrative of facts, for he thought it utterly absurd to suppose that the wicked should be able to see and talk to each other as the story, if taken literally would mean. I showed them what Moses and the Prophets taught concerning man in death. One young man afterwards asked one of the friends, "What kind of a religion is that? I never heard of such a thing as that before." But he added, "He quotes from the Bible for proof of all his statements, the preachers do not always do that." "Darkness covers the earth and gross darkness the people," and unfortunately many who have known even the way of life are like the man who is said to have prayed, "Lord bless me and my wife, my son John and his wife, us four and no more."

Yours for the truth,

Dr. A. Wallace Mason.

Dear ones of like precious faith:

According to appointment, on the 5th of Oct., I went to Pleasanton, Kan., where I met some of my old time friends. I gave them six discourses. On the night of the 6th, the last one of Bro. Ernest's daughters put on Christ by baptism, and I hope that others will soon follow in the footsteps of the young sister. I left them on the 11th, with the promise of another visit sometime in the future, if the Lord don't come, or death does not come in my way. I bade farewell, may God bless them. From here I went to Stone City, where we expected to meet a Christian minister in public debate on two propositions, —The nature of man, and the Kingdom, but after Mr. King made a visit at the home of Sister Hattie Nett, he declined to debate. He laid a plot to defeat our meetings by influencing his people to stay away. But, for all that we had one of the best meetings that I have attended for a long time. I preached three discourses and baptized two. On Monday evening we partook of the bread and the wine with our newly begotten ones in Christ. I left them strong in the faith, and feeling that victory had been theirs. Let us give God the victory, it belongs to him.

Submitted in Love,

John Foore.

Happily Married.

Mr. W. W. Saunders and Miss Fannie Louise Elton were married Tuesday evening Sept. 18th, 1900, at about 5:30 o'clock, at the studio of the bride, No. 166 Euclid Avenue Cleveland, Ohio, in the presence of about forty of their near friends and relatives. The bride's father, Geo. Elton, performed the ceremony. Mr. and Mrs. Saunders left the same evening for a trip down the St. Lawrence, and beyond.

Brother Elton is to be congratulated in his family. He is the father of five children, one son and four daughters, all in the truth, all of whom were buried with Christ in baptism by himself; and all are now married, he having officiated in the marriage of the four daughters.

A Card of Thanks.

To the kind friends and brethren who have so kindly and quickly responded to my call: We have both of our old songs now, and will try and sing them often and make good use of them. That there is a little variation in the copies thus far received, showing that they have been years ago doctored a little, and that I think they need a little more doctoring to have them in line with God's "life line" so that they may be sung with the Spirit, and with the understanding also. Many thanks to you kind brethren and friends, may the good Lord bless and keep you unto that perfect day.

T. E. Adams.

Selections.

Spirituality.

It seems to me that one great error, common to most professed Christians, in treating of "spirituality" is always connecting the term with an ethereal or mystical existence in nowise akin to man's present corporeal constitution. It seems strange that such should be the case. The apostle Paul is very explicit on this matter. In the 8th chapter of his epistle to the Romans he places in opposition to each other, spirituality and carnality, and well describe the fruits, feelings, and rewards connected with both. He shows clearly that perfect spirituality is not attainable in the mortal state. Truly he says, "there is a first-fruits" which causes the recipients thereof to earnestly wait and hope for the "adoption," to wit, the redemption of the body. This attained, there would be true harmony; the harmony of a pure mind, joined to a pure body. The motions of the latter would then correspond happily with the thoughts of the former, and in so doing would redound to the praise and glory of him, of whose "spirit" they had partaken. The general meaning of "spirituality" as used by the apostles, embraces an entire renewal of the natural man, renewed in his thoughts, feelings, tastes, etc.; renewed after the model, "Christ Jesus," they would then become like him, and in him, and would be partakers with him in the day of his power, when, by a blessed "resurrection," they would (like him) be provided with a spiritual body. Then and not till then can perfect spirituality obtain.

Speaking of a resurrection from the dead, how beautifully Paul describes the process which must accompany this wonderful change. He refers to Jesus Christ, as the great example of the time and manner that such change would occur to those who are his followers. "Now is Christ risen from the dead, and become the first-fruits of them that slept;" "for as in Adam all die, so in Christ shall all be made alive." "But every man in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming." Read the history of this same "Jesus," how he lived, how he died, how he rose again, what he came for, what he died for, and what he rose for; it may then be perceived that to be joined to him, to be of the same spirit with him, will result in the manifestation of a similar character, and will give a good hope of sharing with him the promised rewards. It was said of him, his soul would not be left in hades, nor his body see corruption; it is said of those who follow him, that those who sleep in Jesus, God will bring with him. They believe that when he shall appear they shall be like him. Like him, that is true spirituality—like him in suffering, like him in character, like him in resurrection, and like him in glory.

These truths are unlike the ideas entertained by the majority of modern professors, who maintain that at the moment of death, Christians are spiritualized, and transferred to regions spiritual where they are to live eternally in spiritual existence, as expressed in the words of one of their popular hymns:—

"With these we reign, with these we rise,
And kingdoms gain beyond the skies."

They seem to expect that God has no farther purpose for this earth, consequently does away with the great theme of the Bible, namely:—"the restitution of all things spoken by all the holy prophets since the world began," and the fulfillment of the prayer taught the disciples by Christ himself, "thy kingdom come, thy will be done on earth as it is in heaven," and annuls too the words of the angelic host, who in announcing the first advent of the Savior said, "peace on earth, good will toward men." Such a consummation of things will eminently exemplify a true "spirituality," and will forever exclude from our planet the carnal man. Who would not rather be reckoned amongst the best? "Seek and ye shall find."—*Alex Hunter.*

The magnitude of the potentiality of the maritime prosperity of Great Britain has been graphically illustrated during the past few months, owing to the state of affairs in China. When England went to war in South Africa, the whole of her 280,000 troops were dispatched from England in their transports without any appreciable interference with her mail services to the various parts of the world. True, some of the larger, more commodious, and fleeter vessels were commandeered to accelerate the passage of the troops to the seat of war, but their places upon the mail services were easily filled by other boats, and the international traffic has been carried on in its usual manner. Indeed, it was difficult to believe that the country was at war, since everything was accomplished so smoothly and without the slightest hitch. But the same cannot be said in connection with the maritime commerce of other nations. The transportations of the troops from Germany to China was such a tax upon the young country that its ordinary maritime traffic was in danger of being absolutely dislocated. The solution of the difficulty was the chartering of English vessels, which were readily obtained. Russia was placed in the same dilemma, and when France was embroiled with Madagascar, the French troops were conveyed to the scene of operations in English vessels. Gigantic though the maritime commerce of Great Britain is, it is still rapidly increasing. At present that country's foreign trade is equal to one-fifth of that of the whole world in value. According to Lloyd's Register of shipping for 1900-01, no less than 7,020 steamers aggregating 11,518,759 tons, and 1,894 sailing vessels, representing a tonnage of 1,727,687 tons, are owned by various companies throughout Great Britain. Then the various colonies own 910 steamers of 685,331 tons and 1,014 sailing vessels equal to 884,477 tons between them. Therefore, it will be seen that the grand total for Great Britain and her colonies is as follows: 7,930 steamers, aggregating 12,149,090 tons; 2,908 sailing vessels, aggregating 2,112,164 tons; a grand total, 10,838 vessels, aggregating 14,261,254 tons. According to Lloyd's, the whole of the world's ocean trade, with the exception of the smaller insignificant states, is carried on with 28,422 vessels of all kinds, representing a gross tonnage of 20,048,728 tons. Therefore, it will be seen that Great Britain and her colonies own about one-third of the world's vessels, amounting to nearly half the world's gross tonnage. *Scientific American.*

Sow the Seed.

Brethren and sisters, sow the seed. Don't let your good religious literature go to waste; scatter the truth broadcast. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper this or that, or whether they both shall be good alike." Eccl. xi. 6. The time for us all to be up and doing is the present, and God will hold us responsible if we withhold the light. Let it shine; tell of Jesus' second coming, for he said, John xiv. 2, 3, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also."

We can all be preachers; for it is not by might nor by power, but by my Spirit, saith the Lord of hosts. Eccl. iv. 6. Praise the Lord. We John vii. 37, "If any man thirst, let him come unto me and drink." Oh, how sweet to abide in Jesus and honor him by believing his Word, that we may be ready to meet him when he comes; for he will come to receive his people unto himself. Scatter the truth.—*Pacific Advocate.*

If those who owe us would remit, we will appreciate the favor.

Opportunities for Business.

During the past year the Chicago and North-Western Railway Company built 474 miles of new line through the most fertile portions of Iowa and Minnesota. These new lines of railway are now in operation and are dotted with promising towns, which are trade centers for well located communities. A descriptive pamphlet with a list of the business opportunities in each town may be obtained upon application to agents of the Chicago & North-Western Railway or to W. B. Kniskern, General Passenger & Ticket Agent, Chicago, Ill.—Nov. 10.

Horse Show at Chicago, for this occasion the Nickel Plate Road will sell tickets at one and one-third fare for the round trip on Oct. 28th, 30th and Nov. 1st, good returning on any of our Peerless Trio of Daily Express Trains where scheduled to stop, to and including Nov. 6th, 1900. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.

Selections.

Do What Needs Doing.

There are many things which men can do, but nobody wants them done. There are trades which have passed by and are useless. What would be the use of a doctor in a land where there was no sickness? or a lawyer where nobody was disposed to quarrel? True, they might attend to some collateral matters, but their main work would be at an end.

The great mistake that young men make is in selecting for themselves occupations without reference to the wants and necessities of humanity. It would be easy with an advertisement to fill an office with applicants for the position of a "book-keeper," while a call for a blacksmith's apprentice would hardly meet with a response. Lusty, vigorous young men want to wear fine clothes, measure tape, and wait on ladies. Every occupation which is stylish, dainty, and agreeable, is liable to be overcrowded. Hence we have music teachers without pupils, book-keepers with no books to keep, ministers without pulpits, lawyers without clients, doctors without patients;—and this while the world is full of work, and real workers are often overburdened.

There is work for all somewhere in the world, provided we are ready to work. The sweat of the face brings the bread, but if we are anxious to live a delicate and dainty life, then we find a much harder path to travel than we anticipated. We must learn what the world demands, and then we can undertake to supply the need."—*Christian.*

Proclaim the Word.

The business of the Lord's servants is to tell Lord's message, plainly, frankly, honestly, and faithfully. They know the truth; they must declare it. They see the danger; they must warn the people of it. They desire to save men; they must act in accordance with that desire. It will not suffice for them in a sort of official, perfunctory way, to go through a set of forms and ceremonies which men have prescribed. It will avail nothing for them to adopt the mouthings of the elocutionist and the studied gestures of the stage actor, for the hollowness of these is instantly detected by the discerning. What people want is not officialism and red tapism, but upright and downright common sense, and sound gospel truth. People are hungering for reality. They have abundance of fiction and popper show, froth and formalism; what they need is men who know what they are talking about, and talk what they know about; men who fear God and fear nobody else; men whose hearts are in the work of the Lord, and who yearn to save perishing souls; and when such men speak out of the fullness of their souls, warning, inviting, entreating, and instructing men, their words have weight, and sink down into the hearts of those that hear, and bring forth fruit in their lives, while mere officialism is empty, idle, and barren of all good results.

Death.

"He will swallow up death in victory." Isa. xxv. 8.

We must not amend that expression—"swallow up." There is a sound in it which is equal to an annotation. We hear a splash in the infinite Atlantic, and the thing that is sunk has gone for ever. It was but a stone. Death is to be not mitigated, relieved, thrown into perspective which the mind can gaze upon without agony; it is swallowed up. Let it go! Death has no friends. Who names the ghastly monster with healthy pleasure? Who brings death willingly to the feast? Asks him to join the dance? Begs him to tarry through the night, and weave stars of glory in the robe of bloom? He is to be swallowed up, slain, forgotten. Yet in another aspect how gracious has death been in human history! What pain he has relieved; what injuries he has thrust into the silent tomb; what tumult and controversy he has ended. Men have found an altar at the tomb, a house of reconciliation in the graveyard, music for the heart in the toll and throb of the last knell. Even death must have his tribute. He may not work willingly. He never saw himself. Let us be just.—*Joseph Parker, D. D.*

Evangelizing on the Pacific Coast.

I wish to enter into active work at an early date. Any that want my labor during the year will please notify me without delay.

W. L. Sherman.

True Heroism.

Paul writing to the Corinthians remarked, "I will stay at Ephesus until Pentecost, for a great door, and effectual, is opened unto me and there are many adversaries." The sublime courage of the man thus appears. The work to be done is appalling in its extent, and in the heavy demands it would make upon the worker, and there were many antagonists who resisted and opposed him, and sought to lessen his influence. But in these very difficulties he recognized a call to remain at the post of duty, and though the conflict might be so unequal, he would not desert.

Conference Notice.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, in Indiana, will convene at the City of Plymouth, Ind., on Thursday evening, Nov. 15, 1900, and continue over the following Sunday. This meeting is held in connection with that of the Stockholders of the Christian Publishing Association. The brethren of Plymouth desire to make this a pleasant and profitable meeting, and earnestly solicit a good representation from, not only the Churches of this Conference, but from all lovers of the Truth.

D. T. Halstead, Pres.
E. K. Barnhill, Sec.

To the Brethren who love the Lord Jesus Christ, in Canada:

Who will be willing to form an association in Canada for the defence and spread of the truth? "In union there is strength." The time is short till the Master will come when we will have to give an account as to how we have used our talents. Will all those who are anxious to work in the Master's service communicate with me, stating what best can be done in their neighborhood to interest people in the truth. Address me at 42 Gloucester St., Toronto, Canada.

Dr. A. Wallace Mason.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Wm Banes	2.00

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Editor Restitution:

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. Primmer.

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to you our home penny or no penny.

T. E. Adams.

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Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella Y. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Sciotoville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

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Canton	10 25	5 20			7 50	
Massillon	10 45	5 40			8 10	
Wooster	11 25	6 15			8 50	
Mansfield	12 05	6 55			9 30	
Crestline, ar	12 35	7 25			9 59	
Bucyrus	1 00	7 50			10 24	
Leipsic	1 30	8 20			10 54	
Van Wert	2 10	9 00			11 34	
Ft. Wayne, ar	3 10	10 00			12 34 AM	
Arcola	4 02	10 53			1 26	
Columbia City	4 30	11 20			1 53	
Larwill	4 55	11 45			2 18	
Warsaw	5 10	12 00			2 33	
Etna Green	5 20	12 10			2 43	
Bourbon	5 40	12 30			3 03	
Plymouth	6 03	12 53			3 26	
Grovertown	6 20	1 10			3 43	
Hamlet	6 30	1 20			3 53	
Davis						
Hanna						
Wanatah	7 00	1 50			4 23	
Valparaiso	7 08	1 58			4 31	
Robart						
Liverpool						
Clarke						
Chicago, ar	9 45	4 45			7 10	

Eastward.	8	22	20	A	38	24	52
	AM	AM	PM		PM	PM	PM
Chicago, lv							
Clarke							
Liverpool							
Robart							
Valparaiso							
Wanatah							
Hanna							
Davis							
Hamlet							
Grovertown							
Plymouth							
Burnett							
Bourbon							
Etna Green							
Warsaw							
Wooster							
Larwill							
Columbia City							
Arcola							
Ft. Wayne, ar							
Van Wert							
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VOLUME XLIX. PLYMOUTH, INDIANA, NOVEMBER 7, 1900. NUMBER 41.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

Poetry.

Are You Shining for Jesus?

Are you shining for Jesus today, brother,
Shining so clear and so bright,
That the souls that are perishing near you,
May be guided to him by your light?
They are wandering far in the darkness,
They are lost mid the mazes of sin;
O brother, if brightly you're shining,
Perchance you may gather them in!

Are you shining for Jesus today, brother,
Shining in deed and in word?
Is your life by its purity showing
The likeness of Jesus your Lord?
The world watches closely, my brother;
If naught in your life it can see
But the fair, fragrant fruits of the Spirit,
Then the Father will glorified be.

Are you shining for Jesus today, brother,
Shining for truth and for right,
Where bold unbelief and its minions
Are posing as angels of light?
They would banish the cross of our Savior,
They would silence that story of love;
Shine out o'er their folly, and show them
How futile such efforts must prove.

O, shine out for Jesus today, brother!
Shine where he needs you the most;
Shine where the darkness hangs deepest
O'er the path of the straying and lost;
Shine only and always for Jesus,
And then when thy toiling is o'er,
In mansions of glory eternal,
Thou shall shine as the stars evermore.

—Lilla M. Alexander.

Communicated.

Depart and be With Christ.

"I am in a strait betwixt two, having a desire to depart and be with Christ." Phil. i. 23.

Such I apprehend is the earnest and true desire of every well instructed and sincere follower of Christ. To be with Christ means the very climax of the Christian faith, the end of our trials, when faith and hope shall be lost in grand fruition. Paul like every other true believer, entertained an earnest desire to be with Christ.

WHEN WILL THAT EVENT TAKE PLACE?

The text under consideration does not indicate the time, but simply records Paul's earnest desire for that happy union. Paul, however, in other parts of his writings does unmistakably reveal the time when those who have departed life, with an earnest desire to "be with Christ" would have their heart longings gratified. See 1 Thes. iv. 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Paul in his further writings, has confirmed the above over and over again, as the only time when those who have departed this life, will "be with the Lord."

The teaching that the departed are with the Lord immediately after the heart has ceased to pulsate, is not in harmony with the sacred Scriptures. The very earliest moment revealed in the sacred Volume as to when those who are now dead can "be with the Lord," is at the resurrection, which will never take place until the parted heavens shall reveal the coming Lord. Paul hinges everything upon the resurrection. He says, if Christ is not raised, and the dead rise not, there is absolutely no hope for anyone, our faith, hope, and preaching is a vanity and the departed are everlastingly perished. "Then they also which are asleep in Christ are perished." I Cor. xv. 18.

If the so-called immortal soul of the departed did really pass immediately (at death) into the presence of Jesus, how could it be true that it would perish if the dead rise not? Paul distinctly affirms, that the dead are perished, if the doctrine of the literal rising of the dead is all a myth.

THE WORD DEPART,

in the Greek, is *analusai*. Parkhurst says: "It signifies in the New Testament, to return or depart." Hence, there is a choice between the two words, and the context must largely determine the proper one to select.

The word *analusai* is found in Luke xii. 36: "Be like unto men who wait for their Lord when he will return (*analusai*) from the wedding."

As to Paul's choice between life and death, he was in doubt as to which would be best, but there was a third thing about which doubt did not trouble him, and that was he had an earnest longing desire to "be with Christ," which would be at the (*analusai*) return of Christ. This point should be borne in mind:

1. He was in doubt as to a choice between life and death.

2. He had no doubt about his desire of being with Christ, that he said was "far better." Better than what? Better than a choice between life and death.

3. If death is the medium by which we are introduced into the presence of Christ, it is strange that Paul could hesitate as to a choice between life and death.

Right here I wish to give you the result of the study of scholars with regard to this word "depart," in the original tongue. To get a correct understanding (when a word or passage is cloudy) we must in a large measure be governed by the common usage of the language in which it was originally written.

"Now, suppose instead of 'depart,' we select the equally admissible word 'return,' as expressing the true import of Paul's idea, we may find the matter simplified. It may be said it would not alter the significance of the statement, since to 'return and be with Christ,' would be similar in its import to 'depart and be with Christ.' Very true if the infinitive form of the verb be retained; but it so happens that the introduction of the infinitive into the English rendering is a grammatical error. It is true the infinitive is in the original, but there is also another feature which the Common Version ignores, the infinitive *analusai* is preceded by the article 'to.' The significance of the word will be perceived in the light of the following rule of Greek grammar. 'The infinitive with the article, is in all cases equivalent to a substantative; as *ton legeo*, the act of speaking. Hence, to *analusai*, (literally 'the to return,') is the act of returning,' and should distinctly be 'the returning.' In addition to the verb 'return;' there is the verb 'to be;' this also is in the infinitive, and preceded by the article, and therefore, ought to be understood as a substantive—the being.

Both phrases are preceded by the preposition *'eis,'*—for, from which it follows that Paul's desire was for 'the returning and the being with Christ.' The verse translated in strict accordance with original, would stand as follows: 'For I am straitened by the two, having the earnest desire for the returning, and the being with Christ, far better by much."

To the same import is the Diaglott translation, which reads as follows: "I am indeed hard pressed by the two things;—I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred."

Paul staked everything upon the resurrection as his only hope of future blessedness. He had no hope in death, but ever counted it as an enemy, (1 Cor. xv. 26), and never in any case acknowledged death as "the gate to endless joy," but counted it as an enemy, and that an enemy is far from being the channel of blessing either now or hereafter. He recognized the resurrection as the gate to all that is blessed hereafter, (and not death) he bent every energy to have a part in the glorious resurrection. In the same epistle we are considering (Phil. iii. 10, 11) he says: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. If by any means I might attain unto the resurrection of the dead."

And in the last verses of the same chapter, he places his hope in the coming of Christ to him, in place of his going to him at death. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

From other parts of Paul's writings we learn that this change of the body of our humiliation, and the fashioning like unto his glorious body depends upon his coming again. Death is a cruel enemy, and is a curse in place of blessing. It can never introduce us into the presence of Jesus.

Stand true to the grand old gospel of the kingdom, and you will never be troubled with the hideous fables with regard to death, proclaimed by the great apostasy, by which we are surrounded.

"My longing heart cries out: O, come,
Creation groans for thee!
The weary pilgrim sighs: O, come!
Bring immortality."

W. H. WILSON.

The Gospel Recovered. No. 28.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the preceding article reference was made to the published views of Dr. Thomas on God manifestation. It was pointed out that he appeared to teach that Jehovah and the Christ were one and the same person. It may be mentioned that this view whether held by Dr. Thomas or not, was adopted and strongly advocated by a number of brethren who, in 1870, issued a booklet on the subject, of 64 pages, of which more anon. It will be well to keep this narrative as far as possible in chronological order, keeping in mind that pamphleteering, etc. went on for years. A book of 250 pages, entitled "The Two Sons of God," by Edward Turney, Nottingham, was also published in 1870. It consisted of articles which had appeared in the *Christadelphian Lamp*. As late as 1880 a pamphlet of 50 pages was issued by David Bairstow, Halifax.

It may be noted that amid the controversy which arose on the subject of the nature of Christ, "Eureka" was strongly recommended as a source of proper instruction regarding it. As previously mentioned, the cover of the *Christadelphian* contained a series of questions, each one ending with the answer, "Read Eureka." The number for July 1875, the year when matters came to a head in England by the issue of 32 questions by Edward Turney, contains the following:—

"Would you be instructed in the history and doctrine of God-manifestation in the flesh? Read Eureka.

"Are you in any uncertainty on the subject of condemnation of sin in the flesh? Read Eureka.

Now what do we find? Vol. III. of this work was published in 1869: It contains some 20 pages on this subject, and must have been in the hands of the disputants for three years, and presumably read and studied by all of them, previously to the outbreak of the division in England, in 1873. Besides this Vol. I. published in 1861, contained 6½ pages.

The author himself in 1869, 1870, and 1871, (the latter the year of his decease) is found writing remonstrances against disputation on the subject, and in 1870, proposing puzzling suggestions regarding it, without ever hinting at "Eureka" as a means of settling the question, or even that it was absolutely necessary that it should be settled.

So much for the editor of the *Christadelphian's* faith in "Eureka." *Apropos* of this the following extracts are in point. In a discussion (to be afterwards referred to) brother Thomas C. Nichols, London, says, "It is my firm conviction that, under the garb of Truth, Dr. Thomas is the actual fort he (the editor the *Christadelphian*) defends. In fact he has admitted it."

In the *Herald of the Kingdom*, Vol. X. p. 248 (1861) the Doctor says, "The *Herald* is the organ only of 'the simplicity that is in Christ.' Let all then who are not for this lift up their banner against it openly that the real friends of the gospel of the kingdom may see clearly who are for the unadulterated milk of the Word, and who for that Word made of none effect by crotchetarian traditions.....

"Our enterprise is to develop the truth formatively, that the truth as the incorruptible seed of God, may generate such a people for the Lord as he will not be ashamed of at his appearing. Our platform is this, and upon it there is no room for the old Adam and his traditions."

Speaking of "new ideas" of brethren, he says "Publish them as wide as you please, but do not mix them up with the gospel."

Writing in the *Christadelphian* Dec. 1873, the editor says, "There is but one safe position, and in that we mean, by the favor of God, to entrench ourselves—namely, the whole truth as brought to light by Dr. Thomas.....for this we shall stand till death, or the Lord's coming, end the fight. This is our platform. Here we shall be found or not at all."

Note—here are two platforms—the one based on "the simplicity that is in Christ"—the other on the whole truth as brought to light by Dr. Thomas down to his decease, in 1871. The editor held on to this to the end. In Jan. 1870, writing to David Bairstow, Halifax, England, he says, "We must be content to ask and accept facts. In this Dr. Thomas showed a marvellous fidelity to the testimony. He not only taught that Jesus was the Father in manifestation, but he also taught that Jesus was left uncontrolled in his actions and force to disobey, and that he rendered a voluntary obedience (Eureka I. p. 107; Phanerosis p. 43.....We cannot do better than follow his example.....I believe (because I perceive) that he finished his work, and so long as God spares me life I shall defend it against all comers."

Referring to this, David Bairstow in a letter March 10, 1870, says—"Well, the Doctor once said to the writer, when speaking upon this matter, 'a wise man may change his mind, but a fool never.'" And again, later, "it would appear from the cover of the *Christadelphian* for March, 1875 that while the writings of Dr. Thomas could at one time be quoted from in support of the idea that the Word was not made flesh until the baptism of Jesus he (the Doctor) came to see that the manifestation of God began with the birth of Jesus. And the Doctor wrote in 1870, "I have obeyed the exhortation of the Apostle to add to our faith knowledge."

Such is, in brief, what is disclosed by certain utterances of the parties concerned as to the spirit and temper exhibited in the controversy, as well as the subtlety of some points occurring in it.

At a period comparatively early (Feb. 1867) this subject was broached in a monthly sheet issued at Listowell, Canada West—"*The Martyrion.*" This was edited by W. H. Hacking and James Evans. In an article signed J. E. of the date mentioned this sentence occurs—"If sin did not exist in his flesh in any sense, how could it be condemned there?" A supplement to the same number contains a strong expression of approval of the "Declaration of first principles" issued at Birmingham. The writer says, "Let the brethren club together at the next meeting, and raise a fund to send for a quantity by all means, and we shall order them from Birmingham."

W. H. Hacking writing in the *Christian Lamp* of September, 1875 says, "Let me assure you that my faith..... has undergone no change in any essential point, unless indeed that be an essential point, formerly held by us, that Jesus was born under condemnation of death, his flesh being full of sin, with kindred abominations. This, I admit, I have utterly repudiated for nearly two years."

In the preceding article mention was made of a division in Chicago, and a letter from the ecclesia there to Dr. Thomas, with some remarks by him of a doctrinal nature. The Doctor's article is remarkable for another reason; containing a remonstrance against disputation on the subject of difference. He says, "I believe that these accusations may have originated from inexactness of definition on the one hand, and incomprehensiveness on the other." Then in a long paragraph quoted in preceding articles advising proper definition of Jesus Christ, etc. he says, "If they cannot do this let them cease to dispute and all fall in together as little children whose sins have been forgiven them on account of his name; and in the disposition of such let them cease vain jangling and strife of words..... Let them not twist and pervert one another's sayings by putting upon them interpretations they were never intended to bear.....One may believe the startling proposition that Christ's flesh is the bread that cometh down from heaven, because Christ says so, and yet not be able to give an exposition of how this can be satisfactory to all, or any, or even to himself. There is no reason, therefore, why his unsatisfactory exposition should cause his brethren to fall upon him with tomahawk and scalping knife."

This exposition against the "gladiatorial" spirit, was, in effect, identical with that of 1869, and repeated during the Doctor's last illness in 1871, both already quoted in these articles. These well-meant endeavors were all within about 18 months. It needs scarcely be said that they had no success.

In 1869 a large pamphlet entitled *Phanerosis*, already noticed in a former article, was issued. This consisted of eleven articles reprinted from the *Herald of the Kingdom*, Vols. VIII. and IX., (1858-59) under the heading—"Mosaic and Nazarene Teaching concerning God." In the *Christian Lamp*, July 1875, a question is addressed to the editor by Thomas C. Nichols, London, as follows:—"Will you allow me to ask through the columns of the *Lamp*, the chief of the condemnationists, or of any of his captains, if they can explain the following extract from *Phanerosis*, a work still published, as demonstrative of the truth. Speaking of Jesus, Dr. Thomas says:—

'He was clearly in an intellectual and moral condition parallel with Adam's before he transgressed. The grace of God was upon Adam, and imparted to him much wisdom and knowledge; but still left him to freely obey the impulses of his flesh if he preferred it, etc. This was the case also with Jesus.' Page 43." This is to be found also in Vol. VIII. p. 197 of *Herald*. Bro. Nichols adds, "The above extract is just my belief; if I am a Renunciationist so was Dr. Thomas." This extract from the *Lamp* shows the readiness with which nicknaming was introduced into the controversy.

The stir of this period brought another monthly magazine into existence—the *Old Sun Dial*. This was edited by James Martin and issued at Birmingham. This was patronized by those who agreed with Edward Turney, Nottingham. No. 2 contained an article by David Handley on "The Two Adams." In No. 11, is a "synopsis of our Belief," in which occurs this clause:—Speaking of the Christ, "Though bone of our bone, and flesh of our flesh, he was not a constitutional sinner," or a sinner in any sense whatever; but the Son of God not under sentence of death, or included in the judgment that came upon all men unto condemnation. Rom. v. 18." A discussion occupying four numbers of this sheet took place between F. Peel, Nottingham and T. C Nichols London. The subject was "The Relationship of Christ to the Law of Sin and Death." Nichols makes use of the extract from *Phanerosis* mentioned above, alleging that this was renounced by the editor of the *Christadelphian*.

About this period a 4 page tract consisting of questions and answers was issued by F. A. Chatwin, Birmingham, (Sept. 1878). Apart from any merit or demerit, this tract possesses an interest of its own showing how true the characteristic of "subtlety" belongs to this subject. The tract is headed thus by the author:—"By one who thought at first that the new theory was the true one, but is now convinced it is erroneous."

About the same date a brother Christadelphian of Edinburgh, Charles Smith, had been to Nottingham, and had engaged in a discussion with Edward Turney. By arrangement a reporter had attended. C. Smith afterwards issued a tract in which, he says, "the discussion has been printed and published without any consultation with me; without my consent, and without my having had the ordinary privilege of seeing a proof. The consequence is I am misrepresented," etc.

In Nov. 1873, the *Christadelphian Lamp* (first number) has some items of intelligence, one or two of which may be of sufficient interest to be quoted here:—

"Birmingham. Brethren from Nottingham, Leicester, and Maldon have lately visited this town in the interests of the truth, and are able to report the statement made that the views concerning the Christ as propounded by brethren Handley and Turney have not been 'vanquished.' On the contrary there are thirty who have embraced them, and a still larger number who are carefully examining them."

"Deal.....The ministrations of Bro. D. B. (David Brown) have been of great service in this town.....All in this Ecclesia have embraced the new views without exception.

The following is curious by comparison with the Intelligence in the *Christadelphian* four months earlier.

"Devonport. Brother Dashper writes, 'What a glorious truth, dear brother, a Christ of our flesh and blood, but uncondemned and therefore mighty to save.' I think I may say all here are satisfied on this important point."

In the *Christadelphian* for July, 1873, we find—"Devonport. Brother Dashper reports that five friends who had separated from the South Street meeting on the nature of Christ, have now returned to the fellowship of those who assemble there, the latter having approximated to the views of the former on the subject—all now believing that Jesus was the Word made flesh."

This paragraph, though not very clear, yet suited the pages of the *Christadelphian*. The two communications of the Ecclesia at Devonport, taken together, certainly show a good deal of the subtlety of the views contended for.

As to all this disunion among brethren proving "Drawbacks and Hindrances" to the Gospel Recovered, the reader will judge.

As showing further the interest taken in this controversy in America, I note in the *Lamp* for July 1875, a favorable notice of an 8 page tract signed M. L. Staples, Prince Edward, Va. entitled, "The Nature and Fall of Adam and his posterity."

J. CAMERON.

(To be continued.)

Representation—Indiana Conference.

The congregations should elect their delegates in due time. Conference convenes Nov. 15th. Also report (before or at the time) to E. K. Burnhill, Sec.) the enrollment of actual membership; not counting (as some do) those moved away, out of reach and non-co-operating. All right to retain such on your record if so desired. But to count them for financial or representing purposes at Conference is a source of great inequality, and much complaint. Each congregation is entitled to one vote for each ten members. You can easily see that paying no heed to the above, destroys the ratio of representation, as well as equality of financial co-operation. Therefore, please take notice and govern yourselves accordingly.

D. T. HALSTEAD, Pres. of Con.

Editor Restitution:

Wife and I are stopping for the present near Santa Anna, Cal., and expect to remain for an indefinite time, and if there are any of the faith in this part of the country we would be pleased to meet them and form their acquaintance, and if they will address me at Santa Anna, Cal., in care of S. H. Overacker, Route 3, will be pleased to call on them, or have them call on us.

S. C. OLIVER.

Oregon Bible College
Crown Point, Indiana

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 7, 1900.

STOCKHOLDERS MEETING.

The Stockholders of the Christian Publishing Association are hereby notified that there will be a meeting held at Plymouth, Ind., on November 17, 1900, for the purpose of electing a Board of Directors, and for the transaction of any other business that may come before said Stockholders for consideration.

Signed:

A. R. UNDERWOOD,
Sec. Board of Directors.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

A SERIOUS revolt is disturbing the Spanish government. Of course it is laid to the Carlists, and is of such proportions as to call for all available troops to rally to the colors.

"God's Word has two edges,—it can cut back-stroke and front-stroke. If it do thee no good, it will do thee no hurt; it is the savor of life unto life, to those that receive it, but of death unto death to them that refuse it." *

It is in the struggle with difficulty that our best powers are developed and our strength increased. Take away all need for hard uphill toil, make life a flowery field of ease, and you have spoiled true manhood, and womanhood. Just as the muscles of the body cannot become firm and tough without much physical exercise, so the muscles of the mind will remain forever flabby if no difficulty spur them on to exertion." *

It will be noticed that this paper bears date of Nov. 7. We issue four numbers a month, and as October has five Wednesdays, our last issue for that month was dated Oct. 24, and we drop the one for Oct. 31. We however go ahead and get out the paper mailing it this week, in order that we may gain time and not be so busy at the time of our meeting here the middle of November. With this explanation each will understand why the date is so much in advance.

YEARS ago we often heard it said of one thing and another, "that is the doctrine of the immortality of the soul gone to seed," and this is about what we thought when we recently read the following from the Wichita, Kan., correspondent of the Chicago *Inter Ocean*:—

"Wichita, Kan., Sept. 28.—Bessie Brown, of Cameron, Oklahoma, is married to a ghost. Furthermore, she and her spectral husband are living together in a five room cottage. The wedding took place one week ago, and the bride and groom at once moved into their new house, which Miss Brown had furnished with her own money. They are as happy as any young married couple could be, and people who pass the house can hear them talking and laughing just as if they were both in human form.

Miss Brown is of wealthy parents, high social standing, and possessed of many natural charms that make her one of the most beautiful girls in Oklahoma. She had been brooding continually over the death of John Allen to whom she was engaged when he was killed in a railroad wreck. That was about a year ago. About six weeks ago she brightened up so much that her parents thought she must be under the influence of some drug. But one day she explained that she had seen the ghost of Mr. Allen, and would sorrow no more for she was going to marry the ghost. She said she had promised him that if ever he died she would marry his ghost, and now she must keep her promise. A specialist was sent for, to examine her brain, and he pronounced her mental condition perfectly normal.

After this she called upon the minister of her parents and asked him to perform the ceremony. He tried to persuade her that it was sinful to marry a mere apparition, but she insisted. So the two went to the graveyard last week and the ceremony was performed at midnight." Has not God sent the strong delusion? 2 Thes. ii. 11. *

"DAILY and hourly do your duty; do it patiently and thoroughly. Do it as it presents itself; do it at the moment, and let it be its own reward. Never mind whether it is known and acknowledged or not, but do not fail to do it." *

Quite a Difference.

"How dismal you look!" said one bucket to another as they were on the way to a well!

"Ah!" replied the other, "I was just thinking how useless it is to be coming here to be filled. If we go away ever so full we always come back empty."

"Dear me," said his companion, how strange it seems for you to look at it in that way. Do you know, I enjoy the thought, that however empty we come to the well, we always go away full. Only look at it in that light, and you will be as cheerful as I am," *

Another Difference.

Voltaire wrote to his friend, "I hate life, and yet I am afraid to die!"

Paul wrote to Timothy in his second letter, ii. 6-8: "I am now ready to be offered, and the time of my departure (from life) is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith,—henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." *

How are Your Tempers?

"Do you get impatient under trial, fretful when chided or crossed; angry, revengeful when injured, vain when flattered, proud when prospered, complaining when chastened, unbelieving when seemingly forsaken, unkind when neglected? Are you subject to fits of discontent, ambition, selfishness? Are you worldly, covetous of riches, vain of pomp and parade, of indulgence, of honor, or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters proud, lovers of your ownselves? Beware! These are old-man sentiments, and proof that he is a long way from being dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness." *

Blameless but not Faultless.

We think, after nearly fifty years of a religious history, and some slight acquaintance with the Word of the Spirit, and the deceitfulness of sin, and the almost indomitable will of the flesh,—yes; we are obliged to conclude that blamelessness and faultlessness are two different conditions. How in the name of truth can children of a *moral race* be *faultless*, before him who charges even his angels with folly? Job iv. 18.

We are persuaded that every one who has named the name of Christ *may* be, and *ought* to be blameless! A little girl who does a piece of sewing faithfully, is commended though there be not a perfect stitch in it. The child is blameless, although the work it faulty. The man or woman in the Anointed Jesus who in earnest strives to walk worthy of God, and to adorn the teachings of the Lord Jesus, and confesses and forsakes, and seeks pardon for what is done amiss, in the name of Jesus, we consider to stand *blameless* though not faultless.

We are convinced that saints sometimes judge themselves *faultless* because not conscious of sin; but the pure eyes of God may detect much faultiness in them; and as their moral perceptions became keener, and experience and Scriptural intelligence helps them they will discern more and more defects in themselves.

A novice may think a very inferior painting of his very beautiful, but months of close study and practice leads him to put it out of sight. Let us be thankful that like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame,—he remembereth that we are dust." Thankful that Jesus leads blameless trusting souls,—lifts them up step by step to higher culture, richer wisdom and purer tastes until they "come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

For the benefit of any who may think our remarks are out of harmony with Jude 24 we add that the Diaglott renders the word *faultless*, in common translation *blameless*. *

IN answer to those who have inquired about the Report of Illinois Conference the following note from the secretary, under date of Oct. 27, will explain the case, and no blame will attach to this office.

"*Bro. Underwood:*

I tried to get all the report ready to send to you at once, but being away from home so much of the time have not finished it, but send some of the papers read at the Conference; will send others later."

The Right Motive.

On one occasion Andrew Fuller went into his native town to collect for the cause of missions, and one of his old acquaintances said to him:—

"Well, Andrew, I'll give five pounds, seeing it is *you*."

"No," said Mr. Fuller, "I can take nothing for this cause, seeing it's *me*," and handed the the money back.

The man felt reproved; but in a moment said,

"Andrew, you are right. Here are ten pounds, seeing it's for *the Lord Jesus Christ*." *

Mark Twain on the Jews.

"A recent number of 'Harper's Monthly' contained a remarkable article, by Mark Twain, 'concerning the Jews,' which concludes with the following passage:—

"If the statistics are right, the Jews constitute but one per cent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine and abstruce learning are also away out of proportion to the weakness of his numbers. He has made a marvellous fight in this world, in all ages, and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away. The Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

The last sentence quoted from the pen of this talented writer brought to mind the words of Jesus to Nicodemus,—"Art thou a master of Israel and knowest not these things?" He evidently knows nothing of the glorious future for that people laid out in Jehovah's programme. It is doubtful if he knows that Jesus, in the fulfilment of the promise to Mary before his birth, that he will be King of the Jews on the re-erected throne of his father David, and reign over the house of Jacob forever. Luke i. 30-33. He seems to have no idea that the twelve Apostles will sit upon twelve thrones judging the twelve tribes of Israel when the Lord Jesus occupies the central throne as King of kings, and Lord of lords. But any one who regards the Bible as the revealed will of God can be assured that this will be so, by reference to Matt. xix. 28. As the Great Body of *religious teachers* ignore the fact that salvation, both individually and nationally, is of the Jews, we could hardly *expect* a humorist writer to understand the *secret* of the commanding position in literature, science, finance, art, music, medicine, etc., which they occupy in these last days. If Mr. Twain *admits* the Bible to be a Revelation from God, it is doubtful whether he knows that the God of Jacob has declared it as his purpose to use that people as his battle-axe, and weapons of war to break in pieces the nations and destroy kingdoms, Jer. li. 20; or as expressed through Isa. xli. 15, that the worm Jacob will be a new sharp threshing instrument to thresh the mountains (Great Powers) and beat them small, and make the hills (lesser kingdoms) as chaff, but the mouth of the Lord hath so spoken. We must dismiss the subject at present with the hint to our writer that "the secret of the Lord is only with them that fear him. Psa. xxv. 14. And he will show them his covenant." *

Communicated.

Purpose of a First-Fruits.

By a first-born it was God's purpose to bless and save the latter-born. This fact is the substance of the gospel; but, like all God's secrets, comes out by degrees—not all at once. It is scarcely to be discerned at first, though contained in the promise of the bruising the head of the serpent evil by the woman's seed. Gen. iii. 15. But it shines more clearly in the promise and oath of God to Abraham, confirmed to Isaac and Jacob, "In thy seed shall all the families of the earth be blessed." Gen. xxii. 15-18; xxvi. 3-4; xxviii. 14, and the seed in whom all the families of the earth are to be blessed, is distinct from and must be blessed prior to its blessing others, or becoming a blessing according to God's purpose. The blessing is to come on all families of the earth in due time, 1 Tim. ii. 6, which is God's time, and which he has kept and still keeps in his own power, Acts i. 7, but shall be made manifest ultimately in the best way to the very letter of the promise.

This purpose of blessing all the families of the earth by a first-born is further revealed and confirmed in the law of the first-fruits and the first-born, Rom. xi. 16, though here the veil of type and shadow hides from most persons the face of Moses. But in Christ the purpose is unveiled, and the mystery by the first-born to save others is by the Holy Spirit made more fully manifest. Christ, says the Apostle Paul, is the promised Seed, Gal. iii. 16, the First-born, Col. i. 18, and in and through him blessings shall flow down on the latter-born.

In prophecy, Christ was in God's mind from the beginning. He is first-born out of life. He is the only begotten Son of God, begotten of the Father before all worlds. The first-born of every creature, for by him were all things created which are in heaven and which are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him, and he is before all things, and by him all things consist. Col. i. 15, 17. He is the first one born from the dead, first out of death, that in all things he might have the pre-eminence, Col. i. 18, and it is in relation, as first born from the dead, that he is Head of the Church and first-fruits of the creature. All things are indeed of God, but it is no less true that all things are by man, as it is written, Since by man came death, by man came also the resurrection of the dead. 1 Cor. xv. 21. Therefore, as by first-born Adam, death came into the world, Rom. v. 12, so by another first-born shall death be overthrown or destroyed. 1 Cor. xv. 26. Herein is love indeed, that the whole remedy for sin shall come through man, even as the sin did. Thus, not only is there salvation for man, but by man, for the Son of God is also Son of man, who by a birth in the flesh has come into our lot, or flesh and blood, that by another birth out of the grave that he also might be the first-born from the dead, and it is in virtue of this relation that he fulfills for us all those offices which are included in the word, Redeemer.

What does the law of Moses teach us of this first-born from the dead?

Be it observed it is even the first-born from the grave that the law speaks of, and therefore it is even the first-born from the grave that the law speaks of, and therefore it is the woman's, not the man's first-born, the male which first openeth the womb. Num. iii. 12, 13, who might also though not necessarily be the father of the first-born, for the law was made for sinners only. 1 Tim. i. 9, needed not to speak of the first-born as proceeding out of God, but as only of the first-born as raised up by him out of the barren womb of this present fallen and unclean nature.

According to the law the first-born had the right (though it might be lost) of being priest and king, that is, of interceding for and ruling over their younger brethren, and on him devolved the duty of God or Redeemer, to redeem a brother who had waxen poor and sold himself unto a stranger to avenge his blood, to raise up seed to the dead, and to redeem the inheritance if at any time it was lost or alienated, Lev. xxv. 47, 48. To sustain these duties God gave him a double portion. Deut. xxi. 17. Does not Christ fulfill these particulars? First out of the grave, that barren womb, which cries, give, give. Prov. xxx. 15, 16. He is the first-born through whom the blessing reaches us. In this respect no Christian doubts that God's purpose is by the first-born from the dead to bless and save a latter-born.

Those who like Abraham in the present and past ages have become by faith joint heirs with Christ, (Rom. viii. 17) are also of the first-born or first fruits, and when Christ and his body are glorified together, and thus the head and body are perfected, it is most manifest; it is then that the blessing of all the families of the earth commences in its perfection, and latter-born may be expected to share in the blessing of the offices belonging to the first-born, as set forth in the types and shadows of the law. The righteous shall shine forth as the sun in the kingdom of their Father, (Matt. xiii. 43) and shine on multitudes which no man can number, Rev. vii. 9. The work of the first-born will then be understood. Brethren, let us study our Bibles more, and learn to rightly divide the Word of truth. 2 Tim. ii. 15. If all will do this, we will soon comprehend what the angel said to the shepherds, "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people," (not a few). Luke ii. 10.

In love to all,

JOHN FOORE.

Editor Restitution:

It is with feelings of sorrow that we notify you of the quite sudden death of our beloved mother, Mrs. M. J. Mansfield, which occurred Sept. 30, from the effects of paralysis, being taken eight days previously in the early morning with a severe shock. She was never able to speak again, but her mind appeared to be quite clear although it was probably somewhat affected from the first. From the last thirty-six hours, she commenced to fall rapidly and seemed to be totally unconscious to the end. She had always been much attached to THE RESTITUTION and its views on the fulfilment of prophecy, and we well remember the many times her heart was made glad by the appearance of her paper. She was always very pronounced in her view on the restoration of Israel and the speedy coming of the Lord Jesus Christ. She leaves a husband, one daughter, three sons and a brother to mourn their loss. She was born in Pittsfield, N. H., and lived in N. Boston, N. H., several years, but has lived in Danvers, Mass., about thirty-one years. A. P. Adams, of Beverly officiated at the service.

E. E. MANSFIELD.

Dear brothers and sisters:

I want to say through THE RESTITUTION that we have had one more glorious meeting in 1900. Bro. John Foore held a four days' meeting at our place, commencing on Friday evening, Oct. 12, and continuing until 15 inst. The result was two more souls were convinced of the truth and showed their faith by yielding obedience to the same, being buried with Christ in baptism wherein they are risen with him to walk in newness of life. After baptism we partook of the bread and wine in remembrance of Christ's broken body and shed blood. Bro. Foore in his preaching emphasizes the importance of understanding the faith once delivered to the saints before baptism. He gave the people here a general waking up; it was just what we needed, only this time was too short and wish he could have been with us as long again. The little flock here has been greatly benefitted by the refreshing showers of spiritual food. I wish we had more men like Bro. Foore. May God prosper the seed he is sowing.

Your Sister in hope of the soon coming kingdom,

HATTIE NETT.

The congregations of the Church of God, for Indiana, meeting at Plymouth, Nov. 15, gives but little time for preparation. It is very desirable that each send delegates. If not already done, select delegates at once—also send with them, or by mail to E. K. Barnhill, enrollment of members including only those *now* living within co-operative reach. Important business will come before the Conference in which all will be interested.

D. T. HALSTEAD, Con. Pres.

Notice.

The Quarterly Meeting of the Conference board of the Ill. State Conference will meet at the home of Bro. Earnest Gesin at Adaline, Ill., the last Sunday in Nov., 1900. Bro. Conner said that he would try to arrange to be present at the meeting, and if he can will preach.

L. BOOTH, Sec'y.

If those who owe us would remit, we will appreciate the favor.

MARRIED.

At the home of the bride's parents, Mr. and Mrs. T. O. Taber, Argos, Ind., October 3, 1900, Miss Stella Taber to Mr. Harry Allmanson Ford, of Geneva, Ohio. Upon the same evening they took leave of Argos for their future home at Geneva, Ohio, where the groom had his residence furnished ready for occupancy.

Parents and friends are not the only ones who feel the loss of Mrs. Ford, for the Church of God at Argos has in her lost the active labors of one of its most zealous, influential, and devoted workers. However, we rest in the firm belief that she will labor as actively for truth and righteousness in the community she now enters as it was her habitual custom to do in the one she leaves. May the Father's blessings invisibly attend Mr. and Mrs. Ford throughout their mortal journeyings, and when that glorious marriage of the Lamb shall come, may each with garments of righteousness most carefully prepared, stand as members of his bride, and share the glory, honor and love which the Father bestows upon his only begotten Son.

F. L. AUSTIN.

Quiet Lives.

The Church of God cannot prosper without its quiet lives, those who in retirement are serving God unobtrusively; unknown yet faithfully glorifying their God and fulfilling their trust. "The Niagara," writes one, "excites our wonder, fills us with amazement, perhaps with awe; but one Niagara is enough for a continent. That continent, however, requires tens of thousands of silver fountains and lucid brooks; and those clear springs and busy streams whose names have never been registered in any geography prove an unestimably greater blessing to an American than the mighty Falls whose fame fills the world. And God now and then, once or twice in a century, raises up a man great and gifted, a Niagara of a man, in whose presence the world trembles and admires. Yet the Church depends more for its prosperity upon the 10,000 happy souls who quietly and unobtrusively scatter blessings broadcast in every neighborhood and throughout the length and breadth of our beloved country. Though you be but slender rills, yet let not the slender rills think they may as well cease flowing. God fructifies the world by small rivers, and he saves the world by private Christians."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. Sarah Lasho,	3.00

The humorist who declared himself grateful for three ways of disseminating information—the telegram, telephone and tell a woman—was probably ignorant of the case of Mrs. Gladstone. Just after her marriage Mr. Gladstone put to her the question, "Shall I tell you nothing and you can say anything, or shall I tell you everything and you say nothing?" She chose to know and to be silent, and during almost sixty years of beautiful married life kept her part of the contract.

He who is constnatly watching for troubles will find them stretching off into gloomy wildernesses, whilst he who is watching for blessings will find them hither and thither extending into harvests of luxuriance.

Virtue sees her own faults; vice those of others.

Opportunities for Business.

During the past year the Chicago and North-Western Railway Company built 474 miles of new line through the most fertile portions of Iowa and Minnesota. These new lines of railway are now in operation and are dotted with promising towns, which are trade centers for well located communities. A descriptive pamphlet with a list of the business opportunities in each town may be obtained upon application to agents of the Chicago & North-Western Railway or to W. B. Kniskern, General Passenger & Ticket Agent, Chicago, Ill.—Nov. 10.

Poetry.

Working Together with God.

God is working his purpose out, as year succeeds to year;
God is working his purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.

From utmost East to utmost West, wherever man's foot hath trod,
By the mouth of many messengers goes forth the voice of God.
Give ear to me, ye continents—ye isles—give ear to me,
That the earth may be filled with the glory of God, as the waters cover the sea.

What can we do to work God's work, to purify and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea?

March we forth in the strength of God with the banner of Christ unfurled,
That the light of the glorious gospel of truth may shine throughout the world:
Fight we the fight with sorrow and sin, to set their captives free,
That the earth may be filled with the glory of God, as the waters cover the sea.

All we can do is nothing worth, unless God blesses the deed;
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.

—M. Anger.

Selections.

Difficulties of Infidelity.

We do not propose to go through and answer, one by one, the popular objections against Christianity now current. But what we wish specially to observe is, that you should not permit them, to deal only in objections against Christianity; but you should remind them that they, as well as we, have difficulties to account for: and that the real question is, what party is the more credulous—they who believe that such a religion as Christianity came from man—or we, who believe it came from God.

This is the real question; and, with respect to it, each party may be described as both believers and disbelievers. They disbelieve the divine origin of Christianity, and we believe it. We disbelieve the human origin of Christianity, when they, on the other hand, believe.

When, therefore they ask, Is it likely that Christianity came from God?—they may be fairly met with the question, Is it likely that Christianity came from man? This latter is much the fairer and more rational kind of inquiry, because we are much better able to judge what might reasonably be expected from man than from God. For human nature is our own nature; and we have within ourselves, and in our daily experience of other men, and in the records of history, a good rule to guide us in judging what man is, or is not, likely to do or say; and there are plenty of religions, notoriously human in their origin, with which Christianity may be compared. But "God's ways are not as our ways, nor his thoughts." He is an *infinite* being, who seems to be carrying on a great plan of providence through countless ages and over innumerable worlds; and therefore we must be conscious that we know but little directly of his nature, and have but a small experience of his ways of acting towards his creatures. It is much safer, consequently, to argue that Christianity did not come from man, because it is not such as might be reasonably expected from man, than to argue, that it did not come from God, because it seems to us not such, in all respects, as the Deity would be likely to deliver to us.

It is true that infidels are able to point out many circumstances in which Christianity resembles all the false religions that ever were invented. But this you will observe is no more a proof of its falsity that the fact that counterfeit coin resembles lawful money is a proof that there is no such thing as lawful money, or there is no way of distinguishing between good money and bad. What they should show, if they can, is—not that there are resemblances between Christianity and other religions—but that there is no essential difference to indicate a different origin.

You should, therefore, call upon them to explain how—if Christianity be the invention of man—it comes to pass that it differs so materially from all other religions invented by man. You should ask them to explain how it happens that our sacred books ascribe the creation of the world immediately to the Supreme being, and teach men that they are under his immediate government, to the total exclusion of all inferior deities. You should ask them to explain how it happens that the Christian promise of eternal life, through the resurrection of the body at the last day, is so different from any promise of eternal life that was ever made by man—how it happens that the Bible contains no minute and fanciful revelations of the state of the departed, and proposes no means of intercourse between us and them, nor any way by which we can influence their condition—how it happens that the New Testament contains no creeds, no catechisms, no ritual of divine worship, and prescribes no sacrifices, and no order of sacredotal priests—and how it happens that a set of ignorant Jewish peasants should have discovered and taught a purer morality than the wisest of the heathen sages had ever discovered.

These and many other such peculiarities, which no other religion but Christianity and those which have directly borrowed from Christianity possess, you may reasonably ask an infidel to account for on his principles: and if he fail to do so, you may point out to him that it is he who is credulous and not you; since he believes much stranger and more accountable things than Christians can at all credit. We, indeed, believe that, in the setting up of Christianity, some things happened different from what daily experience of the course of nature might lead us to expect. But then we assign a sufficient cause for these wonderful events—namely, the almighty power of God; and a sufficient reason for the exertion of that power—namely, to attest a divine revelation. They, on the contrary, suppose, that all the best established laws of the human mind were violated, and that men, in this one case, acted differently from the way in which they act in every other—while yet they are unable to assign any probable cause, or any specious reason for an astounding miracle.

The truth is, that, in the case of Christianity, we cannot escape miracles, whichever way we turn; and the only question is, whether we will admit miracles wrought by a sufficient cause, and for a sufficient reason, or wrought by nothing at all, and for nothing at all. Whosoever, for example, rejects as incredible the notion of there having been direct communication between God and man at any time, because we have no sensible proof of any such communication taking place now, must believe that man at first civilized himself. Now, everything that we know of the laws of the human mind tends us to judge that such a thing has never happened; nor can a single instance be alleged—without manifestly begging the question—of any nation that of itself made the first steps from a savage to a civilized state.

Again, whoever rejects as incredible the notion that Christianity first made its way by the evidence of miracles, must believe that Christ and his Apostles did, without any superhuman powers, what we have the best reason for thinking no man without such powers could do, and what certainly without such powers no other man in like circumstances had ever done. Ask any one whom you meet, Christian, deist or atheist, who was the most remarkable person that ever lived? and who effected the greatest revolution that ever was effected in the religion of mankind?—and if not totally ignorant of history, he must at once answer, Jesus of Nazareth. And the next inquiry is, How came he to be such? and how did a Jewish peasant overthrow the religion of the world, and establish his faith over the civilized world, when no one else ever succeeded in such an attempt?

The miraculous occurrences recorded in the Bible are indeed extraordinary, and wonderful, and, in themselves, improbable; but all of them put together are as nothing in point of strangeness compared with the only alternative—with what must be believed by any one who should thereupon resolve to reject those miraculous narratives. That a handful of Jewish peasants and fishermen should undertake to abolish the religions of the whole civilized world, and introduce a new one, in defiance of all the prejudices, and all the power of this world, arrayed against them; that they should think to effect this by pretending to miraculous powers when they did not, and knew they did not possess; and that they should succeed in the attempt:—all this is surely many times more incredible than anything and everything recorded in our Scriptures. And no one should make a boast of his "incredulity" in disbelieving something incomparably more strange.

But many persons are apt to forget—though it is self-evident on a moment's reflection—that disbelieving is believing; since to disbelieve any assertion is to believe its contradictory: and whoever does this on slight grounds is both credulous and incredulous; these being, in fact, one and the same habit of mind.

Thus, the Jews who rejected Jesus as a magician (as the unbelieving Jews do, at this day) accounting for his *miracles as performed* through the aid of evil spirits, and who are accordingly reproached with "want of faith," evidently showed the grossest credulity in adopting such an explanation. For, the only way to avoid credulity and incredulity—the two necessarily going together—is, to listen to, and yield to, the best evidence, and to believe and disbelieve on good grounds.

Indeed, some later objectors to miracles have obviated the necessity of an answer on our part by affording one themselves. One gentleman, for example, (an able writer on other subjects,) has argued that such miracles as are ascribed to Jesus could not have been wrought by him; since, if they had been, the Jews could not have avoided believing in him. Yet almost in the same breath, he declares that he himself would not have believed in Jesus, even if he had been an eye-witness of those miracles! But, apart from this inconsistency, we might point out to him that he has before his eyes strong evidence of the force of Jewish prejudice. He sees Jews clinging to a religion which he believes to be false, and to be proved false in a most striking manner—clinging to it for ages together, in spite of the clearest rational evidence, and even the sensible proof afforded by the destruction of their temple, and their own dispersion over the earth. In reality, we have no difficulty in accounting for the rejection of Christianity by the majority of Jews. It is he who should account for its reception by so many of them. The rejection of Christianity by the Jews no more shows that Christianity had not good proof to offer, than the rejection by the same people of pure deism or atheism, or whatever else they dislike, proves that nothing inconsistent with their prejudice can be supported by clear and cogent reasons. The reception of Christianity by them supposes prejudices overcome by something; and the question is, by what? The rejection of it implies nothing but the steady action of a principle known by plain fact to exist, and known by plain fact also to be capable of resisting the strongest evidence.

Unbelievers are generally very impatient of being asked to account for any thing on their part; and not unnaturally, since they seldom have any probable account to give. If you ask them, for instance, to account for the origin of such historical books, containing narratives of miracles, as those of the Old and New Testament, they reply that they had the same origin as the mythical history of other nations—that mythology was the result of "fixed idea," which led people to think that some events must have happened, and thence to imagine that these particular events really did happen. The "fundamental idea, for example, it is said of the Jewish mythology, was the earnest belief of the Jews that they were not only the favorites of Jehovah, the Creator and Lord of the whole world; and that this made them imagine that they were under his immediate government, and that all other persons were merely his instruments."

Now this is only evading one difficulty by adopting many. For one is immediately led to ask, How came this once semi-barbarous people to reach the idea that their God was "the Creator and Lord of the whole earth"—an idea that no other nation of antiquity ever reached? And, even supposing that they could of themselves have reached such an idea, how came it to suggest a mythology? In all other nations, mythology has always recoiled from the idea of the Supreme. So far from making "all other persons merely his instruments," it has withdrawn their agency from his influence. It has excluded him by a painted screen of grotesque shapes of demons, and demigods, genii, fairies, or saints, beyond which indeed Reason sometimes looked, but Fancy never. Mythology has ever stood rebuked and silent before the Lord God omnipotent.

It is not the first step, then, here that is all the difficulty, but neither is the second. We may allow both and yet the third is such a stride, that hapless theory bursts in the exertion.

If the idea of being under the peculiar guardianship of Jehovah were the cause why the Jewish history is a history of miracles wrought by him, miracle should appear most when the idea prevailed most. But it appears least in the later books of Scripture, when it is plain that the idea we speak of was as strong as ever—nay, stronger than ever. And this is surely a remarkable fact. For observe how the case stands.

A mythology (they tell us with superior airs of wisdom) is not invented by this or that man, but by "the collective mind of the nation." Very well. But was the collective mind of the nation, before the captivity, really theocratic? On the contrary, we know that it was a continual struggle against the idea of theocracy—that the people were continually falling away to the worship of other gods beside Jehovah, and continually forgetting him who was "the Creator and Lord of the whole world." Yet we are told that this perverse and intractable people—unscientific themselves and doomed for ever (like Nicholais unruly goblins in Faust) to cross the most certain rules of modern science—created a mythology founded upon an idea which they never fully or permanently mastered, until after the mythology was created!

Would this pass for good sense on any other subject but religion?—*Whately's "Cautions for the Times."*

The Pilgrimage.

The pilgrimage of the pilgrims has not yet ended. The weary way is still his to go. The many who were once his companions and friends have departed, some to the valley of silence, and others to more agreeable company. Hearts have grown cold in death and in affection. Youthful sympathy, like the early springs leaf is not personal. Manhood's attachments lasts until the frost of age cuts the tendrils of the human heart, when they cease. The afternoon of life, the going down of the sun, why should it not have sombre lines and darkening shadows. The approaching night may invite to rest, but the sad day calls to sad reflections. The grave may look inviting, but there is no joy there.

Age brings fewer friends, and these with weakened friendship. "It is time that he was gone who has outlived his usefulness and become a burden," say they. The aged have few sympathizers. If he is poor, his poverty is a good reason why the world should be relieved of him. If he is rich, it is time his wealth was distributed among those waiting for it. In either case he is wished away. The coming and going of life—the morning and the evening—how unlike! Songs and gladness at the daybreak; silence and gloom when it shines no longer. Here is where the pilgrimage of the pilgrim ends.

When Jesus Comes.

Some people seem surprised at the eagerness which Second Adventists display for the return of the Lord Jesus to this earth again. But why should they not be eager for his return, when that return means reunions for the parted, immortality for the mortal, health for the sick, life for the dead, land for the landless, habitations for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, sight for the blind, hearing for the deaf, speech for the dumb, strength for the weak, youth for the aged, liberty for the captives, riches for the poor, "beauty for ashes," "a garment of praise for the spirit of heaviness," "the oil of joy for mourning," peace for the troubled, rest for the weary, gladness for the sorrowing, songs for the sighing, society for the friendless, perfect bodies for the crippled, mansions for huts, crowns for crosses, light for darkness, wisdom for ignorance, strength for weakness, harmony for discord, with an eternal inheritance in the kingdom of God for all his ransomed people.—*Farm and Fireside.*

Truth.

Doth the moon stay herself to lecture every dog that bayeth at her? Doth the lion turn aside to read each cur that barketh at him? Do the stars cease to shine because the nightingales reprove them for their dimness? Doth the sun stop in its course because of the officious cloud which veils it? Or doth the river stay because the willow dippeth its leaves into the waters? Ah! no: God's universe moves on, and if man will oppose it, it heeds him not. It is as God hath made it; it is working together for good, and it shall not be stayed by the censure nor moved on by the praise of man.

Communicated.

Genesis. Chap. 10.

1. And these are the generations of the sons of Noah: Seem, Cham, Japheth; and sons were begotten by them after the flood.

2. Sons of Japheth, Gamer and Magong and Madoi and Ioonna and Elisa and Thobel and Mosoch and Thairas.

3. And sons of Gamer, Aschanaz and Heiphath and Thorgamma.

4. And sons of Ioonan, Elisa and Tharsois and Kreioi and Hrodioi.

5. From these islands of the nations were set off by boundaries in their land, each one according to their tribes and in their nations.

6. And sons of Cham, Chous and Mesrain, Phoud and Chanaan.

7. And sons of Chous, Saba and Euila and Sabatha and Hregma and Sabathaka. And sons of Hregma, Saba and Dadan.

8. And Chous begot Nebroud. This man began to be a great man upon the earth.

9. This man was a great hunter in the sight of the Lord God. Therefore will they say, Like Nebroud a great hunter in the sight of the Lord.

10. And Babaloon and Oreeh and Archad and Chalanne in the land of Sanaar became a beginning of his kingdom.

11. From that land went out Assour; and built Nineui and the city Hrooboath and Chalach.

12. And Daseo between Nineui and Hreooboth. This is the great city.

13. And Mesrain begot the Louvites and the Nephthuhites, and the Euemeites and the Labicites and the Patrosonuieites.

14. And the Chasmonieites whence came forth the Philistaites (Philistines C. V. and R. V.)

15. And Chanaan begot Sidoon his first-born.

16. And the Chettaite and the Jebousaite and the Amorraite and the Gergesaite and the Euaite and the Aronkaite.

17. And the Asennaite and the Arudionite and the Samaraite and the Amathite.

18. And after that the tribes of the Chananaites were dispersed.

19. And the boundaries of the Chananaites came to be from Sidoon to Gerara and Gazan as far as to Sodoma and Gomorra, Adama and Seboim unto Dasa.

20. These are sons of Cham in their tribes according to their tongues, in their countries and in their nations.

21. And there were begotten unto Seem, unto him also as father of all the sons of Heber, as brother of the older Japheth.

22. Sons of Seem: Elam and Assour and Arphaxad and Loud and Aram and Kainan.

23. And sons of Aram, Ouz and Oul and Gater and Mosoch.

24. And Arphaxad begot Kainan and Kainan begot Sala, and Sala begot Heber.

25. And unto Heber were begotten two sons, the name of the one Phaleg, because in his days the earth was apportioned, and the name of his brother Jektan.

26. And Jektan begot Elmodad and Saleth and Samoth and Iarach.

27. And Odorra and Aibeel and Dekla.

28. And Eoal and Abimael and Saba.

29. And Ouphoir and Euela and Euela and Ioobab. All these were sons of Iektan.

30. And their dwelling came to be from Massee unto the entering into Sapheera, a mountain of the east.

31. These are the sons of Seem in their tribes, according to their tongues, in their countries and in their nations.

32. These are the tribes of the sons of Noee according to their generations; from these were islands of the nations sown upon the earth after the flood.

COMMENT.

1st verse "begotten" instead of "born" as in the R. V.

Japheth was evidently the oldest of the three, as his genealogy is given first here, and that of Cham next and that of Seem last. Besides in the 21st verse of this chapter it says so although the R. V. for some reason mistranslates it and makes it read the other way.

This chapter may be tiresome and uninteresting to the general reader, but it is very important historically as it is the oldest extant history of the human race after the flood. If the reader will compare the names as each C. V. and R. V. he will not wonder at much I have previously said about the perversion of the Biblical names. As a sample of their tinkering with the names in the 8th chap. of Luke 26th verse you will find in the R. V. "Gerasenes" given as the name of a people visited by the Christ and who kept swine. In the C. V. you will find this name to be "Gadarenes." The name is in fact the same as given in this chapter and said to be the name of some of the descendants of Cham and given in the text in both places as Gergesaites." They were in fact a relic of the old Chananaites who were descendants of Cham as here stated.

In the 2nd verse—descendants of Japheth, two of the sons are "Thobel" and "Mosoch" from which patronymics we have the names of the two capital cities of Eastern and Western Russia. "Moscow" and "Tobolski" namely; but given in the R. V. as "Tubal" and "Meshech" which effectually obscures this ethnological fact. The same is true of the Gamerites and the Ionvanites.

Compare the names of the Cham genealogy in the 6th and 7th verses as any accurate knowledge of the old Babuloonian and Chaldean empires depends largely upon the identification of these Chananaite names. Then notice that "Nimrod's" name was "Nebrood" and that "Assour" (the Assyrian C. V. and R. V.) "went out from this land" instead of "he (Nimrod) went forth into Assyria and builded Nineveh, etc." In other words the C. V. and R. V. ascribe to Nimrod the great empire that belongeth to Assour and "the great city" greater than Babylon or Nineveh: Dasee, they have named "Resen." These are also important ethnological facts when we consider that all our ethnology of these periods is based upon such translations as the C. V. and R. V. For there are no records of the race of these times outside of the Bible except such as are now being dug up by modern research in old Babylonia.

Notice moreover that "the Philistines" were Mesraenites and not Chananaites as is generally supposed.

In the 15th, 16th and 17th verses we have the genealogy of the Chananites and where they first settled in Palestine before they were scattered—and their boundaries given in the 18th and 19th verses.

With the 21st verse begins the Semitic genealogy and the line of God's special revelation. In this verse "Heber" instead of "Eber" R. V. Where did they get "Hebrew" from "Eber"? In the 22nd verse the name "Asshur" R. V. should be "Assour" the same name in fact as occurs in the Chamite line. "Loud" also changed to "Lud" C. V. and R. V. and then the letter y substituted for u—and so we have Lydia and no one knows who the Lydians were. "Uz" becomes "Uz" and no one knows where "the land of Uz" was referred to in the book of Joob. "The Ausites" though can be accounted for as the land of "Uz" by ordinary dialectic and euphonic changes, and we also know that this land bordered on Arabia and Idomaia. Then "Mosoch" becomes "Mash" in the R. V. and "Kainan" the son of "Arphaxad" is omitted entirely. In the 25th verse "Phaleg" becomes "Peleg" and "Jektan" "Joktan" in the R. V. Of the long list of names in the 26th, 27th, 28th and 29th verses. I will call attention to only two because these become prominent in later history. "Saba" instead of "Sheba" R. V. The Queen who visited Salomoon was "the Queen of Saba" and "Ophir" instead of "Ophir" R. V. noted for its rich gold product. These names are as I give them throughout the text of the Old and the New and they occur in both which proves conclusively that these names are the true names. Then "the earth was distributed" not "divided" R. V. in his (Phaleg') day—meaning apportioned by allotment, a great fact referred to repeatedly in later Scripture—for instance in the 32nd of Deuteronomy in the "Ode of Mooussees;" and by Paul in his address to the Athenians on Mar's Hill at Athens. It was not an even division between Phaleg and Jektan as the casual reader is led to suppose. Nor was it apportioned according to a number of the children of Israel, but "according to a number of God's angels"—in short claims to have been a divine apportionment, just as Paul says.

CHAS. GARDNER.

Those who are pure in heart have pure desires. These necessarily flow from pure affections. Where the affections are purified, holy desires are constantly felt and cherished. Pure souls go out in holy aspirations after intimate communion with God, and in longings for greater degrees of holiness, and more heavenly mindedness.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

The Three Bright Pennies.

In Russia's far off frozen clime
There lived a lovely child;
The Lord to deeds and words of love
His tender heart inclined.

He loved to hear his parents read
In God's most Holy Word,
And treasured up within his breast
The blessed truths he heard.

This little boy was very sick—
And when about to die,
He called his father to his side,
And said, "I want to buy

Bibles to send to heathen lands,
Where they know not the Lord,
That they may all read for themselves
In his most Holy Word.

I can not send whole Bibles there,
Perhaps not one short word;
But I would like to give some help
To spread its truths abroad.

Those three bright pennies in my box
I think a type would buy
To print in Christ's most holy name
The dot upon the i."

That stricken father did not fail
Those little coins to send.
O children, think how many coins
In wanton waste you spend!

Christ will receive the smallest gift;
When follies tempt your eye,
Think of the little Russian boy's
Small dot upon the i.

Selected.

Life and Death Eternal.

If I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom, I must believe in the annihilation of the incorrigibility wicked. Fire, in the Bible is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless trees, are not to be tortured, but to be destroyed. The hell-fire spoken of in the New Testament is the fire of Gehenna, kept burning outside of the walls of Jerusalem, to destroy the offal of the city. Here was the worm that dieth not, and the fire that is unquenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus; that man is mortal, and must put on immortality; that only he can put it on who becomes, through Christ, a partaker of the divine nature, and so an inheritor of him who only hath immortality; that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy—this is the most natural, as it is the simplest reading of the New Testament.—*Lyman Abbott.*

Christians Should be Saviors.

What Jesus communicates to us is not simply a gift of life, but an obligation of service; it is a call to comradeship with a warrior redeemer. He gives us not only a promise of life, but an ideal of life. He desires to be attended by loyal souls who will see the nobility of his design, and become interpreters of it to the world, showing not only in symbol and speech what he offers, but displaying it in conduct and sacrifice like his own.

Our ordinary teaching of the Communion, reduced to the simplest logical terms, makes us a body of pitiable soliseekers, who have no obligations of service. It leaves Jesus unattended in his redemptive work. It overlooks the deepest design of his memorial, namely, that it should be the pledge of similar service on our part, the pledge of a companionship in the toil of the world's redemption. He intended that all "the saved" should become an increasing multitude of saviors. It is when we have become willing to be co-workers with Jesus in such work that the true Communion arises.—*The Pulpit.*

Old Sins.

Like the unlooked-for appearance of a storm-cloud suddenly obscuring a clear sky, are those recollections of former sins which occasionally rise unbidden in a good man's memory. In a moment of time his old offences confront his conscience and mutter their accusations in his affrighted ear. At first he gazes upon them with a pang akin to terror, and trembles lest such sins as his must bar him out of heaven. Then with David he cries, "Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions." With this prayer his faith revives. He sees the magnitude of his Lord's atonement to be greater, even, than the "sin of the world." He hears the still small voice of Infinite Love whispering in his conscience, "I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins." O voice of infinite sweetness! His heart responds to it in throbs of grateful love and tender joy. Thus,

"Love masters agony; the soul that seemed
Forsaken, feels her present God again."

—*Zion's Herald.*

Conference Notice.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, in Indiana, will convene at the City of Plymouth, Ind., on Thursday evening, Nov. 15, 1900, and continue over the following Sunday. This meeting is held in connection with that of the Stockholders of the Christian Publishing Association. The brethren of Plymouth desire to make this a pleasant and profitable meeting, and earnestly solicit a good representation from, not only the Churches of this Conference, but from all lovers of the Truth.

D. T. HALSTEAD, Pres.
E. K. BARNHILL, Sec.

To the Brethren who love the Lord Jesus Christ, in Canada:

Who will be willing to form an association in Canada for the defence and spread of the truth? "In union there is strength." The time is short till the Master will come when we will have to give an account as to how we have used our talents. Will all those who are anxious to work in the Master's service communicate with me, stating what best can be done in their neighborhood to interest people in the truth. Address me at 42 Gloucester St., Toronto, Canada.

DR. A. WALLACE MASON.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?".

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Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

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Evangelizing on the Pacific Coast.

I wish to enter into active work at an early date. Any that want my labor during the year will please notify me without delay.

W. L. SKEELS.

Low Rates to the Northwest

Via the Nickel Plate Road on Oct. 30th, Nov. 6th, 13th, 20th and 27th, good returning 30 days from selling date. Settlers and others desiring to visit points in Montana, Oregon and Washington, should not fail to take advantage of this opportunity during November. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 27.

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Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

VANDALIA TIME CARD

In effect Oct. 8, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:39am
No. 14, " " 12:42noon
No. 8, " " " 10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:08a m
No. 3, " " " .....12:42 noon
No. 9, " " " Logansport,.....7:28pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Dowse, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 12313½ Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Annie Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Alesworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Sciotoville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 7 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Hannam Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Bennselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

Pittsb'gh, Ft. Wayne & Chicago Div.

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Westward	2	12	22	20	32	24
	AM	PM	AM	AM	PM	PM
Pittsb'gh, lv.	10 05	3 10	10 05		1 30	
Alliance, ar.	2 00	5 55	2 00		4 20	
Canton	2 55	6 37	4 00		5 10	
Massillon	3 10	6 50	4 12		5 25	
Wooster	3 37	7 15	4 35		5 50	
Mansfield	4 25	8 00	5 20		6 35	
Crestline, ar.	5 10	8 50	6 10		7 20	
Bucyrus	5 40	9 20	6 40		7 50	
Lima	6 35	10 15	7 35		8 45	
Van Wert	7 10	10 50	8 10		9 20	
Ft. Wayne,	8 10	11 50	9 15	12 30	10 30	
Arcola				12 50	7 05	
Columbia City	4 12	4 05	5 15	12 47	8 02	
Larwill				1 05	8 15	
Syracuse	4 50			1 30	8 45	
Tera Haute				7 10	12 25	
Warsaw	5 22	4 38	6 28	1 58	8 57	
Rain Creek				2 08	9 07	
Bourbon	5 44			2 20	9 19	
Inglond				2 30	9 27	
Plymouth	6 05	5 00	7 05	2 50	9 47	
Hibbard				3 00	9 57	
Hamlet				3 10	10 05	
Davis				3 15	10 10	
Bass				3 25	10 20	
Wanatah				3 40	10 35	
Valparaiso	7 02	6 08	8 18	4 20	11 15	
Hobart				4 40	11 37	
Liverpool				4 50	11 47	
Clarke				5 00	11 57	
Chicago, ar.	8 45	7 45	9 30	5 25	12 30	

Eastward.	6	22	26	8	24	60	62
	AM	AM	PM	PM	PM	AM	AM
Chicago, lv.	8 45	7 45	2 30	5 25	8 45	12 30	12 30
Clarke							
Liverpool							
Hobart							
Valparaiso							
Wanatah							
Hanna							
Davis							
Hamlet							
Grovertown							
Plymouth							
Inwood							
Bourbon							
Kimmell							
Warsaw							
Rain Creek							
Tera Haute							
Larwill							
Columbia City							
Arcola							
Ft. Wayne,							
Van Wert							
Lima							
Bucyrus							
Crestline, ar.							
Mansfield							
Wooster							
Massillon							
Canton							
Alliance, ar.							
Pittsb'gh, ar.							

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11 | 23 | 43 | 13 | 15	Ar. Wanatah Lv.	9 | 17 | 19 | 21
11 | 25 | 45 | 13 | 15	" Wanatah "	9 | 17 | 19 | 21
2 | 16 | 36 | 4 | 6	Kouts	8 | 8 | 10 | 12
2 | 17 | 37 | 4 | 6	Hebron	8 | 8 | 10 | 12
4 | 19 | 39 | 6 | 8	Argos	6 | 6 | 8 | 10
4 | 20 | 40 | 6 | 8	Bremen	6 | 6 | 8 | 10
4 | 21 | 41 | 6 | 8	Ar. Walkerton Lv.	6 | 6 | 8 | 10
4 | 22 | 42 | 6 | 8	" Walkerton "	6 | 6 | 8 | 10
4 | 23 | 43 | 6 | 8	North Liberty	6 | 6 | 8 | 10
4 | 24 | 44 | 6 | 8	South Bend	6 | 6 | 8 | 10
4 | 25 | 45 | 6 | 8	Ar. Mishawaka Lv.	6 | 6 | 8 | 10
4 | 26 | 46 | 6 | 8	" Mishawaka "	6 | 6 | 8 | 10
4 | 27 | 47 | 6 | 8	Osceola	6 | 6 | 8 | 10
4 | 28 | 48 | 6 | 8	Ar. Elkhart Lv.	6 | 6 | 8 | 10
4 | 29 | 49 | 6 | 8	" Elkhart "	6 | 6 | 8 | 10
4 | 30 | 50 | 6 | 8	Bristol	6 | 6 | 8 | 10
4 | 31 | 51 | 6 | 8	Wakarusa	6 | 6 | 8 | 10
4 | 32 | 52 | 6 | 8	Ar. Goshen Lv.	6 | 6 | 8 | 10
4 | 33 | 53 | 6 | 8	" Goshen "	6 | 6 | 8 | 10
4 | 34 | 54 | 6 | 8	Millersburg	6 | 6 | 8 | 10
4 | 35 | 55 | 6 | 8	Benton	6 | 6 | 8 | 10
4 | 36 | 56 | 6 | 8	Ar. New Paris Lv.	6 | 6 | 8 | 10
4 | 37 | 57 | 6 | 8	" New Paris "	6 | 6 | 8 | 10
4 | 38 | 58 | 6 | 8	Middlebury	6 | 6 | 8 | 10
4 | 39 | 59 | 6 | 8	Shanesville	6 | 6 | 8 | 10
4 | 40 | 60 | 6 | 8	Ar. Wakarusa Lv.	6 | 6 | 8 | 10
4 | 41 | 61 | 6 | 8	" Wakarusa "	6 | 6 | 8 | 10
4 | 42 | 62 | 6 | 8	Nappanee	6 | 6 | 8 | 10
4 | 43 | 63 | 6 | 8	Ar. Elkhart Lv.	6 | 6 | 8 | 10
4 | 44 | 64 | 6 | 8	" Elkhart "	6 | 6 | 8 | 10
4 | 45 | 65 | 6 | 8	Goshen	6 | 6 | 8 | 10
4 | 46 | 66 | 6 | 8	Ar. Syracuse Lv.	6 | 6 | 8 | 10
4 | 47 | 67 | 6 | 8	" Syracuse "	6 | 6 | 8 | 10
4 | 48 | 68 | 6 | 8	Leesburg	6 | 6 | 8 | 10
4 | 49 | 69 | 6 | 8	Ar. Warsaw Lv.	6 | 6 | 8 | 10
4 | 50 | 70 | 6 | 8	" Warsaw "	6 | 6 | 8 | 10
4 | 51 | 71 | 6 | 8	Pierceton	6 | 6 | 8 | 10
4 | 52 | 72 | 6 | 8	Ar. Winona Lv.	6 | 6 | 8 | 10
4 | 53 | 73 | 6 | 8	" Winona "	6 | 6 | 8 | 10
4 | 54 | 74 | 6 | 8	Sidney	6 | 6 | 8 | 10
4 | 55 | 75 | 6 | 8	Ar. Warsaw Lv.	6 | 6 | 8 | 10
4 | 56 | 76 | 6 | 8	" Warsaw "	6 | 6 | 8 | 10
4 | 57 | 77 | 6 | 8	Claypool	6 | 6 | 8 | 10
4 | 58 | 78 | 6 | 8	Ar. Fort Wayne Lv.	6 | 6 | 8 | 10
4 | 59 | 79 | 6 | 8	" Fort Wayne "	6 | 6 | 8 | 10
5 | 00 | 80 | 6 | 8	Leo	6 | 6 | 8 | 10
5 | 01 | 81 | 6 | 8	Ar. New York Lv.	6 | 6 | 8 | 10
5 | 02 | 82 | 6 | 8	" New York "	6 | 6 | 8 | 10

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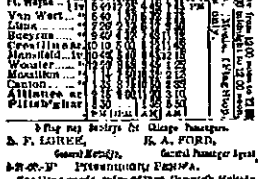

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Poetry.

The Natural and the Spiritual

A little seed by the wayside thrown,
Where the sun's rays full and the rain comes down;
A little bud through the soft earth driven,
A little stem that points up to heaven;
A few tender twigs where a bird may rest,
A soft where a sparrow may build her nest;
A sapling growing up tall and wide,
A tree that the flocks and the herds gather beside;
A shelter and shade on the arid plain,
And the hurricane rends at its boughs in vain.

A little truth, but expressed in sound,
An honest heart where it lodgement found,
A strange meditation begotten there,
An upward look, and a breathed prayer,
A dawning light, a refreshing dew,
And the clods on the Spirit are pierced through;
And the soul looks up from its resting place
To bask in the beams of Father's face;
And to grow and increase as a living tree,
Spreading its branches far and free,
And when by the heat or the storm dismayed,
Multitudes shelter beneath the shade.

—J. F. Gelbaly.

Communicated.

Genesis. Chap. 13.

1. And Habram went up out of Aigoptos he and his wife and all his and Loot with him into the wilderness.

2. And Habram was very rich in domestic-animals and silver and gold.

3. And he went his way when he came into the wilderness as far as Baitheel,

4. Unto the place where his tent had been before, between Baitheel and Aggai, unto the place of the altar which he made first; and there Habram invoked the name of the Lord.

5. And Loot while going his way along with Habram had sheep and cattle and tents;

6. And the land did not afford them room enough to dwell together; because their possessions were many and the land did not afford room enough for them to dwell together.

7. And fighting occurred between the shepherds of the domestic-animals of Habram and the shepherds of the domestic-animals of Loot; and the Chananites and the Phrezites then inhabited the land.

8. And Habram said unto Loot: let there be no fighting between me and thee, between my shepherds and thy shepherds, because we men are brethren.

9. Lo, is not all the land before thee? Do thou withdraw from me. If thou to the left, I will to the right, and if thou to the right, I will to the left.

10. And Loot lifting up his eyes saw all the surrounding country of the Jordan, that it was all watered before God turned down Sodooma and Gomorra, that it was as the paradise of God and as the land of Aigoptos, as far as the entrance to Zogora.

11. And Loot chose for himself all the surrounding country of the Jordan; and Loot took up from the east, and they withdrew each from his brother.

12. And Habram took up his abode in a land of Chananu; and Loot took up his abode in a city of the surrounding inhabitants and pitched his tent in Sodoma.

13. And the men in Sodoma were wicked and very obdurate sinners in the sight of God.

14. And God said unto Habram after Loot had parted from him. Look with thine eyes from the place where thou now art toward the north and the south and the east and the west and see;

15. Because all the land that thou seest I am going to give unto thy seed whilst there is an animate-age.

16. And I am going to make thy seed as the sand of the earth; thy seed also will have been numbered.

17. Arise and go through the land in the length and breadth thereof; because unto thee and thy seed am I going to give it for the animate-age.

18. And Habram removing his tent went and dwelt at the foot of the mambrene oak which is in Chrebroon. (Hebron C. V.) And he built thereon altar unto the Lord.

COMMENT.

1st verse last clause R. V. says "Abram went up out of Egypt into the south." Text says "Into the wilderness."

2nd verse R. V. says "Abram was very rich in cattle, in silver and gold." Should read "In domestic-animals etc." "Cattle" is too specific a term for a correct translation. The word in the text is a general term for any animals that have been accustomed to be domesticated for use.

3rd verse recounts the fact that he returned to his old point of departure "between Baitheel and Aggai." See comment on previous chapter about these places. "Teen Archeen" correctly translated in the R. V. illustrates the idiomatic use of "Archee" when it can be correctly rendered "at the first" or "in the beginning." Now look back and see what I said about "En Archee" the first two words of Genesis and incorrectly rendered by the C. V. & R. V. "In the beginning."

In the 6th verse R. V. has "Perizzites" for "Pherezites" so-called from their ancestor "Pherez."

In the 8th verse "men" omitted by the R. V. which makes Habram's reason for not fighting an anthropological rather than a congenital reason, showing that Habram was up to date in sociology.

10th verse R. V. says "the plain of Jordan" should read "the surrounding country of the Jordan" for it was not a plain then any more than it is to-day, but had a diversified surface and therefore was well-watered with numerous small streams. Also "paradise" instead of "garden" describes it better, especially as it is compared to the original "paradise of God." "Zoar" R. V. the reader will notice is "Zogora."

In the 11th verse R. V. says "Lot chose for himself all the plain of Jordan" should read "All the surrounding country of the Jordan." Also that he "journeyed east," should read "journeyed from the east" that is he went west. Also in the 11th verse R. V. says "and they separated themselves the one from the other." Should read "And they withdrew each from his brother."

In the 12th verse R. V. says that "Lot dwelled in the cities of the plain and moved his tent as far as Sodom," should read "and Loot took up his abode in a city of the surrounding country and pitched his tent in Sodoma." The old name of "the surrounding country" was "Pentapolis" or "the five-city-e nutry," and "Sodoma" was one of these five cities.

13th verse illustrates well the difference between all men as "sinners" and those who are "obdurate sinners" as the distinction here made is maintained from here on in the use of this same word throughout the Scriptures both of the Old and the New.

In the 14th verse R. V. has "the Lord," text has "God."

In the 15th verse R. V. says "forever," text says "whilst there is an animate age." I think it means "forever;" but this peculiar expression is intended to teach us something more than mere duration and the only rational inference that can be drawn from this peculiar expression is that the duration will be measured as a "breathing space" and that therefore "the eternal life" of this "seed" will be an organic breathing life of some sort and not a mere "ghost life."

In the 16th verse R. V. says "dust" should be "sand." There is a difference between "sand" and "dust."

In the 17th verse R. V. says "walk" text says "go" or "make thy way through." He probably rode a camel. R. V. also omits "and thy seed" a very important omission it seems to me.

In the 18th verse R. V. "Dwelt by the oaks of Mamre." Text says "Dwelt at the foot of the Mambrene Oaks," a well-known land-mark for generations afterwards. Hebron R. V. is also Chebroon ("A place of thunderbolts" or "where many thunderbolts were poured out."

CHAS. GARDNER.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Selections.

God Reaches Down to Us.

The one great fact which needs perpetual witness in our life is this: that God dwells in nature, and God dwells in men; that his hand is reached out from the infinite to lay hold of the hand of every one that seeks him; that the ladder up which the angel prayers do run is let down from heaven to men, not built up from earth heavenward; that there is no way by which we can climb laboriously up to God, but that God, the Father, is forever stooping down, and lifting up his children in his arms, that he may give them the kiss of welcome, and pour into their bosoms the breath of his own life; that today, as in the Garden of Eden, he still takes our frozen and cold frames, and breathes into us the breath of life, if we will but let him. And the Church of God is the Church of God only as we make it a monument to this, existing, ever-present, ever life-giving God, and as we make it a meeting place between ourselves and him, a witness to all that he has done in the past, a witness to all the wonders that he has wrought in the past; a witness to the mercy and grace that led the children of Israel out of Egypt and through the Red Sea; to the mercy and the grace that attended them in all their history; to the mercy and the grace that manifested itself in the living and in the dying Savior of mankind, and touched with a coal of fire the lips of the Apostle to the Gentiles—a witness to all this, but a witness to much more than this; a witness to the God that dwells in the hearts of his people here, a witness that speaks to every man that it is God dwelling in him; that touches with a coal of fire every lip that is consecrated to speak or to sing his praise.

The Firmament.

Let us cast our eyes up to the firmament, where the rich handiwork of God presents itself to our sight, and ask ourselves some such questions as these: What power built over our heads this vast magnificent arch, and spread out the heavens with such a variety of shining objects, a thousand and ten thousand times ten thousand different stars, new suns, new moons, new worlds, in comparison with which this earth of ours is but a point, all regular in their motions, and swimming in their liquid ether? Who painted the clouds with such a variety of colors, and in such diversity of shades and figures as is not in the power of the finest pencil to emulate? Who formed the sun of such determinate size, and placed it at such a convenient distance, as not to annoy, but only to refresh us, and nourish the ground by its kindly warmth? If it were larger, it would set the earth on fire; if less it would be frozen; if it were nearer to us we would be scorched to death; if further from us, we should not be able to live for want of heat. Who then hath made it so commodious a tabernacle, (I speak with the Scriptures and according to the common notion,) out of which it cometh forth, every morning, like a bridegroom out of his chamber, and rejoiceth as a giant to run his course? For so many ages past it never failed rising at its appointed time, nor once missed sending out the dawn to proclaim its approach. But at whose voice does it arise, and by whose hand is it directed in its diurnal and annual course, to give us the blessed vicissitudes of day and night, and the regular succession of different seasons? That it should always proceed in the same straight path, and never once be known to step aside; that it should turn at a certain determinate point, and not go forward in a space where there is nothing to obstruct it; that it should traverse the same path back again, in the same constant and regular pace, to bring on the seasons by gradual advances; that the moon should supply the office of the sun, and appear, at rest times, to illuminate the air, and give a vicarious light when its brother is gone to carry the day into the other hemisphere; that it should procure or at least regulate the fluxes and refluxes of the seas, whereby the water is kept in constant motion, and so preserved from putrefaction, and accommodated to man's manifold conveniences, besides the business of fishing and the uses of navigation—in a word, that the rest of the planets, and all the innumerable host of heavenly bodies, should perform their courses and revolutions with so much certainty and exactness as never once to fail, but, for almost these 6,000 years, come constantly to the same period, in the hundredth part of a minute—is a clear and incontestible proof of a Divine Architect, and of that counsel and wisdom wherewith he rules and directs the universe.—*Stackhouse.*

"Will the Rope Hold?"

Standing on deck during a storm, a "sea" suddenly struck the ship on the "weather quarter," close to the spot where I stood. The shock was tremendous. Not a moment too soon had I laid hold of the "mizzen-backstay," as I got the whole force of the sea we shipped.

But although I clung to that rope as with a death's grasp, I felt far from safe. It seemed as every succeeding wave would wash me overboard. To have felt safe then would have been an unspeakable comfort. Yet this feeling would not in the least have increased my safety. I was just as safe, though fearing and doubting, as I would have been though assured and joyous. My safety, in no sense whatever, depended on my feeling safe, but entirely on the strength of the roping to which I clung. The rope holding, and I clinging, I was safe whether I felt it or not.

It is just so with our salvation. To you who are alive and wakened to your danger, the tempest of an awakened conscience breaking over all your hopes, and sins innumerable, like so many surging waves, threatening to submerge, a rope of safety is within your reach; cling to it by faith and you are saved, whether you feel it or not.

It is not fancying you are saved, nor feeling you are saved, that constitutes your safety; but clinging by simple, unquestioning faith to Christ, believing what God says about Jesus, whom he "delivered for our offences and raised again for our justification."

Trembling one, "Will the rope hold?" Hearken: "Heaven and earth shall pass away, but my words shall not pass away." Is this enough? Read then this word, John iii. 36. "He that believeth on the Son hath everlasting life." Will the rope hold? Try it.

But what if I don't feel? Then trust. It is not to feeling any more than to working that salvation is promised, but only to believing. You are in infinite danger if unsaved, and also in infinite need, whether you feel it or not; for you are guilty, liable at any moment to be everlastingly lost! Then why delay? The rope of safety is within your reach. Refusing to grasp it now, it may be forever withdrawn, and then!

Lay hold, dear friend—lay hold—whether you are a little child, a strong man, or an aged woman. "The blood of Jesus Christ, his Son, cleanseth us from all sin."

God says this rope will hold. Trust it and you shall soon feel.

God is not a man that he should lie, and Christ says of all who trust him, "they shall never perish."

Love Eradicates Anger.

You know men who are all but perfect; and who would be almost entirely perfect, but you say they are hasty—they are touchy—they are ill-tempered. Now, there is nothing that a Christian has to take more trouble to eradicate forever from his being than ill-temper. It requires the struggle of years—perhaps of a life-time; but it has to be done. It has to be done. It is not to be looked upon as an accident of temperment, but it is a sin—one of the blackest of all the sins. It is the symptom of an unloving nature at the bottom. A want of patience, a want of kindness, a want of generosity, a want of humility, a want of courtesy, a want of unselfishness, are all symbolized in one flash of evil temper. It is the revelation of what is inside a man, and therefore the man who has that must have his whole nature sweetened. It is not enough to deal with the temper. You must go to the root, and sweeten the whole nature, and then temper will die away of itself. But how can a man who has not had a victory over that part of his nature, have a part in God's people in this world or in the next world? How is it possible? Why, a man with a temper such as I have described would make heaven miserable for all the people who are in it; and except such a man be born again he cannot enter into the kingdom of God. Christ says: "If you offend one of these little ones, it were better for you that a mill-stone were hanging about your neck and that you were cast into the depths of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love.

Inspiration of Scripture.

After all that has been done, the bulk of Holy Scripture remains much as it was before, standing out and beyond any other thing claiming to be of a kindred nature, and showing itself to be in its essence and bearing, altogether unique and divine. The Koran, the Shaster, the Vedas, so far as they are not reflections of Scripture, are so limited, unhistorical, and inferior in morality, as to stand at the best on an altogether lower and other platform. And in comparison with the spiritual light of other nations, that possessed by the Jews, and that which is of the essence of Christianity, is—especially when we remember their otherwise great inferiority—absolutely as different and superior in degree, as to amount to a difference in kind, and to be, if not superhuman, yet altogether inexplicable, save on the supposition of its being a revelation. Standing in the silence of the universe, and asking whence we came or whither we are going—who made us, what is our destiny, is there a life beyond?—we have in the Bible a voice which answers all these questions, supplying us with what we need, and leaving us with the impression that the same power which enabled us to ask these questions is that which in this way has supplied the answers.—*Bishop Argyll.*

Can God Trust You?

Instead of asking yourself can you trust God, would it not be quite well indeed to ask, Can God trust me? You need have no fear whatever that God cannot be trusted. He does not shift about, stable today and unstable tomorrow. What he says today that he will do for you, he will stick to it without fail. No, you need not question whether God can be trusted, but you do need to question yourself as to whether God can trust you. When you promise him that you will be more devoted to him, can God trust in your promise? Can he depend upon your intentions? Has he any safe reason to believe that you will honestly and determinedly endeavor to be more devoted to him? And when you promise God that you will do all you can to extend his kingdom, can he trust your word for it?

Is your pledge to God as good as it is to man? Quite likely you believe that all the people who know you have strong confidence in your word. When you tell any of them that you will do a certain thing, you say that you do precisely as you have said you would. Of course, then, your neighbors can trust your word every time. Well, can God trust you in like manner? Every time that you tell him that you will do a certain thing, are you very particular to do that very thing? Or, rather, do you think that it matters but little if you do not fulfil nearly all that you have told God you would perform? Is it possible you are much more particular to keep your word good with man than you are to keep good your word with God? Think this matter over seriously. Be honest with yourself. Never tell God, in prayer, that you are going to be more liberal with your money in supporting his cause, and yet keep holding on to what you have, not increasing your contributions even to the extent of a dime.

Cannot Ye Discern the Signs of the Times?

The signs that mark the coming of Christ are about all in the past. Christ first foretold the destruction of Jerusalem and the Temple. It was fulfilled to the letter. The foundation of the Temple was removed and the ground on which it stood was plowed up, as the prophet Micah had foretold; Micah iii. 12. "Zion shall be plowed as a field." The Scriptures cannot be broken.

Then commenced the slaughter of saints. About seventy million were put to death under Pagan and Papal Rome. We have passed by that.

Then the signs given in Matt. xxiv. the sun and moon darkened, and the stars falling are in the past.

The prophet Nahum, Nahum ii. tells us that in the last days the chariots (or cars) will run "like the lightning" and seem like torches; "they shall jostle one against another," etc. No carriages ever run one against another except the cars.

Then Daniel says, Dan. xii., "Many shall run to and fro and knowledge shall be increased." About all the inventions of today have been gotten up in my day. So we can truly say, "it is the dawning of the day."

Then look at the state of religion. Jesus said—"and while the bridegroom tarried they all slumbered and slept." Many churches are in their Laodicean state—neither cold nor hot. God says, "I will spue them out of my mouth."

Then we are today living where there is form of godliness without the power.

Christ has foretold us all about these things that should come, and "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." He also says, "When you see all these things come to pass, then lift up your heads, for your redemption draweth nigh." Thank God we do know it, and our heads are uplifted, knowing that Christ is soon coming. Who shall escape? Those that are wholly sanctified and in Christ Jesus. "Those that were ready went in to the marriage," and no others. Get in before the door is closed; no time to lose.—*D. D. R. in Messiah's Advocate.*

"So Much To Do."

We often hear people complain because they have "so much to do." They regard work as an affliction, instead of a blessing, as it really is. If there was no work to do, life would be shorn of the bright blessings that come as a reward for labor. The world would be full of idlers, people would wander arouud in the aimless, unconcerned manner that means so little in this great world, where there is so much to do. We have only to look at the dull faces of idle people to know how strange the world would appear if it was filled with them. God has wisely given all something to do, and strength for each one to perform his part. We are happier and stronger when we engage in his great work as it really is. When we work the days do not seem so long and useless. It is labor that brings sweet, refreshing sleep when the starry night hangs over us with its silent mystery. It is labor that touches life with hope and gladness; for we know that reward shall surely come.

Let us be glad because there is much to do, and go to the work of life with gratitude welling up in our souls, knowing that we have the strength to engage in it. And let us begin early in life's morning, when we are well and strong, and when we can labor successfully for God. O, how much we can accomplish in the long, bright years that are before us! The "so much to do" is but little, after all, if we engage in it with all our might. God will help us, and then give us the precious reward at last.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 28, 1900.

We have during the last few weeks, sent letters to a number of those who are owing us, setting forth our condition, and asking for aid by renewals. Some have responded, and we are thankful to you for your prompt attention and uniformly kind words. We are forced to say that the large part of those whom we have addressed have apparently paid no heed to our call. Brethren, this is a wrong way to do. We told you the truth when we wrote, and it is truth now. It is expensive both in time and money to write letter... only one is not much, but the many makes a burden in expense and time. By a little attention you can save us both the cash outlay and the labor. You certainly know when your time is out. Then please aid us by a prompt renewal. Don't let us ask again.

LAST reports from the Czar indicate an improvement in his condition.

TOMORROW has been designated by the President of the United States as Thanksgiving day.

"REAL wealth does not consist in the things that the world can *give*, but in those that it cannot take away."

THE report of the Indiana Conference is in hand, and will be given in next issue. The Illinois report has been delayed somewhat, and occupying quite a space, we deemed it best to not give both in one paper.

THE Allied diplomatic body at Pekin have arrived at an agreement regarding terms of peace, and although not given out yet definitely it is known to be on a basis of punishment for the [redacted] individuals, retention of strong legation guard, and the occupation of certain points between Pekin and Taku.

"SOME good people lose hope in this world's disheartenments. They bow in sadness over their dead, saying, "There is no use in my going on. Life is empty for me now. There is nothing left worth living for. Every sweet flower has faded." Christian faith should dispel any such feeling. At the grave of Jesus, as the sun sank low, weeping ones stood, saying, "All our hearts' hopes lie buried here—all our love." But three days later that grave was opened, and those buried hopes, joys, and affections were raised up, and lived again in blessed beauty. Their hearts' treasures were only buried that they might spring up in immortal beauty."

OUM Paul Kruger, late President of the Transvaal, has arrived in France, and the people are giving him an enthusiastic welcome. It was given out that President Loubet would show him no official distinction, but he seems to have been carried away by the popular demonstration, and received him as a visiting President. This can be done solely as the English government has failed to officially notify the French government of the annexation of the Transvaal and Orange Free State. So the exhibitions of sympathy cannot be legally an "unfriendly act." The French populace boil over one day, and cool down the next, so it is not likely any great thing will come of this visit. The results of the South African war will not be reversed now.

Glad Tidings says:—"Living day by day is our duty. If we always reckoned that as the limit of our present duty, we should have little trouble. But ordinarily we give ourselves more anxiety over to-morrow and its possibilities than over the manifest duties of today. Today's duty may include preparation for tomorrow. So far to-morrow enters into today. But *preparation* for to-morrow is not anxiety over tomorrow. What we dread for tomorrow may never come to pass. If it comes to pass we may have triumph over its worse happenings, or added and unlooked-for strength in them. "Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof,"—and the blessing.

WE have a letter from a brother who has been a helpless invalid for 21 years. His wife and self are the only ones of the faith near them. He is unable to pay for the paper to be continued. Has no preaching aside from what he gets in it, and is truly thankful that he has had it so far. Will some brother or sister who has the means to spare pay for this paper that our poor brother and sister may have it.

Matter Can Think.

They say matter cannot think, and that means that it cannot reason, or remember, or love,—the body can do nothing of the kind,—that is the work of the immortal soul. And yet word came from Chicago on the 11th inst. that a little black dog for ten hours kept watch over the place where fifteen-year-old Lily Berndt fell into the reservoir of the Lassig bridge works. After the pond had been dragged in vain, little Blackie refused to leave the spot. Coaxing, threats and pleading were all alike to him. Nothing could make him leave the place. This convinced Lilly's brother that his sister was drowned. He told the police, and engine No. 56 was then driven to the scene and all the water pumped out of the basin. The body was found caught under a heavy timber.

Only last week a blind horse in West Virginia fell into a pond and his efforts to find the way out attracted the attention of its companion, and, neighing and neighing to no purpose it at last swam out to the blind one, seized it by the foretop and led it out. Either organized living matter can think or else horses and dogs have—well, they think, reason, remember, love and hate,—and if only immortal souls can perform such functions, horses and dogs must have immortal souls.

Passing Events in the Light of Prophecy.

We glean from *Glad Tidings* several items of interest to those who are watching as Gentile times are closing up. It says, respecting "The Chinese Problem:—

"It is not easy to follow the course of events in the East. Events there are of the kaleidoscopic nature and there is so much that it is only made up mor and a good deal of it contradictory, that it is exceedingly difficult to sift the truth.

Following the proposal of the German government there was published an appeal by the Chinese Emperor to the Emperor of German. The Kaiser replied in a very dignified telegram, in which he pointed out the enormity of the crimes that had been committed, and insisted upon the punishment of the perpetrators. These were followed by decrees, purporting to be issued by the Chinese government, in which it was declared that the culprits would be punished, and that some of the ring leaders, men of high estate, had already been degraded. The "Decrees" turned out to be forgeries.

From the Pekin *Gazettes*, which were published during the siege of the Legations, and have lately been brought to light, there is most indisputable evidence of the complicity of the Empress Dowager and her personal following in the plot and in the atrocities. The removal of the Chinese court further into the interior of the country has created an unfavorable impression, and renders more difficult the withdrawal of the allied forces. But everything else connected with the Chinese problem has meantime been eclipsed by the official announcement of an Anglo-German agreement.

The first article of the agreement declares that it is a matter of joint and permanent international interest that the ports of China shall remain free and open to trade for all countries, without distinction.

The second declares that the two governments will not, on their part, make use of the present complications to obtain for themselves any territorial advantages, and will direct their policy towards maintaining undiminished the territorial condition of the Chinese Empire. In case of another Power making use of the complications in order to obtain territorial advantage the two governments reserve to themselves the right to come to an understanding as to the steps to be taken to protect their interests in China.

The Anglo-German Agreement has been well received in almost every country except Russia. The spirit of that nation may be judged from the following extracts from the Russian Press—:

The *Novosti* considers "the partition of China inevitable." The *Novoe Vremya* says:—"By all means open the doors of the whole South China. Exploit it; preach the gospel by the aid of the sword. That is your affair. But we cannot open the doors of North China." The *Birzhevaya Vedomosti* says:—"Russia will know how to secure the safety of that which she has obtained without agreements and in spite of them."

Since the Anglo-German Agreement has been published, the Russian Legation has returned to Pekin. Russian troops now occupy Mukden, the capital of Manchuria. The rebellion in Southern China is spreading, and becoming more serious.

The British Parliamentary elections are now over. The result gives the Unionist government a majority of 133. When Parliament was dissolved their majority was 128. Any party could carry out the Divine will. The king's heart is in the hand of the Lord, as rivers of water he turneth it withersoever he will." But it may be that the party at one time characterized by a "spiritual foreign policy," now imbued with the "imperialistic idea," is the one best suited for his purpose in the troublesome times ahead.

Mr. R. B. Haldane, M. P., speaking at Glasgow, on the 23rd of October, gave some striking figures showing the magnitude of the British Empire. He said that in these little islands of 120,000 square miles we rule no less than 11,500,000 square miles of territory; in other words, more than all the great powers of civilization put together—Germany, France, Russia, and the United States. The populations of the Great Powers of the Continent,—Russia, France, Germany, amounts to 258 millions. Yet we with our 38,000,000 rule over 350,000,000; whereas to them is confided the large, but smaller figure of 65,000,000. In other words, we rule over more than five times as many human beings as the great powers of Europe. He further said, that nothing could be more impressive than the way in which our colonies, recognizing that they were part of a great organic whole, took their share of the great war from which we are now emerging.

Fighting still [redacted] Africa by small bands roaming about the Transvaal and Orange River Colonies; but the military authorities are reported to be stamping out the dying embers of the late conflagration. Troops are returning home, as well as many of the leading generals. The commander-in-chief will, it is reported, return soon, if nothing happens to prevent. Preparations are being made for the return of the "Outlander" refugees to the Transvaal, although it will be some time before the country is thoroughly settled down. Sir Alfred Milner, the High Commissioner, has gone to Pretoria to work out, it is generally understood, a scheme for the government of the two Colonies, which have now been incorporated in the British Empire.

Persecution of the Jews in Roumania.

We learn from the *Jewish Chronicle*, (England) that Mr. David Blaustein, the Superintendent of the Educational Alliance in New York, has been studying this subject on the spot. Passing through London he was asked if he came across many emigrants in his travels? His answer was as follows:—

"I may say that I followed the emigrants along the whole route. I saw them in New York, London, Paris, Frankfort, Vienna, Buda-Pesth and Predeal, the Roumanian frontier town. Here the police refused to allow them to cross the frontier, the dead-lock was only removed by the arrival of orders from the Premier, M. Carp, that the Jews might enter Roumania.

"I visited Bucharest and smaller towns, such as Piatra, Bacau and Jassy, my stay lasting from Aug. 25, to Sept. 7. At Bucharest I saw some Jewish schools which are supported by our co-religionists, and a Trades School supported by the Jewish Colonization Association; but there are in that city at least 10,000 Jewish children who are without any instruction whatever, either secular or religious. During my visit I met a number of the emigrants who had returned home. But what a mockery that word is, for they had sold everything they possessed, they were without homes, or the means to provide them. They were actually camping in the courts of the synagogues, and were awaiting the arrival of M. Astrue, the delegate of the Alliance Israelite Universelle, who was to furnish rooms for them. There was no lack of dwellings, for the houses which had been vacated by the Jewish emigrants were still empty when I was there."

"Was nothing done by the Jews," he was asked, "to alleviate the sufferings of their less fortunate co-religionists?"

"Oh, yes. They established, for instance, a people's kitchen, where I witnessed a distribution of food. Between the hours of seven and eleven in the forenoon 700 persons,—men, women and children received tea, bread and cheese; and I was assured that this was the only meal these poor people had in twenty-four hours. They all looked the very image of despair. The whole Jewish quarter,—and this applies to other towns as well as Bucharest impressed me as though it were a battle-field after the carnage was over."

Did you see anything of the relief-work in the provinces?

Yes; in the small towns of Moldavia the misery was even greater than in Bucharest, because there are no influential men to help in establishing People's Kitchens. I followed M. Astrue from place to place, and witnessed the admirable manner in which he administered relief. In every town that he visit, M. Astrue met representatives of the Jews. They submitted to him lists of persons who had sold their effects, but had not been able to leave, of persons who had returned, of families whose husbands or other adult male members had been sent to America, and of widows and orphans and other deserving poor. M. Astrue assisted all to the utmost of his ability, and of the means at his command, and according to the special needs of each family. For instance, to one he gave a horse, to another a cow. He opened kitchens on the understanding that the better class of Jews should contribute to their maintenance. He paid the fees at public schools for promising youths, and he paid rents for the winter. His sympathetic treatment of the poor people deserves the highest praise."

What is your opinion as to the immediate prospect of an improvement in the political situation?

"My opinion is that the condition of the Jews is worse than it ever was. I arrived at this conclusion as the result of conversations with well-to-do Christians, who spoke in the most hostile terms of the Jews, and in consequence of the stringent application of Anti-Jewish laws. M. Carp, the prime minister, is favorably disposed, but the enmity of the higher classes is too intense to permit of any improvement for the time being. The lower classes have quite a different feeling, for they are friendly. Of the five millions who inhabit Roumania, four millions are peasants who know absolutely nothing of the Jewish question. The remaining million may be divided into 250,000 Jews, 250,000 non-Jewish foreigners, and 500,000 native Christians, so that as a matter of fact, the entire Jewish question rests upon half-a-million native Christians, and a quarter-of-a-million Jews. As a native of Russia, I admit that the Jews in that empire possess individual freedom, but in Roumania the Jews are oppressed individually and collectively, where ever I moved I felt I was breathing an anti-Semitic atmosphere. At Bucharest, in particular, so great is the fear among the Jews, that at the hotel where I stayed the proprietor and his servants, all of them co-religionists, hardly dared to speak to me lest they might get themselves into trouble."

"Have you any suggestions to make for grappling with the present state of affairs?"

"I strongly recommend the immedi[redacted]'s kitchens, [redacted] of terrible misery [redacted] winter, and the establish[redacted] more schools, for the moral suffering of our brethren is far greater than their physical sufferings. I am also convinced that emigration is an absolute necessity. As many as possible should be aided to migrate, but to make this movement effective all Jewish forces in Europe must unite so that when the emigrants come to America they shall not become a burden on the public funds."

We also gather from the *Jewish Chronicle* that a movement is on foot to make Jerusalem a great Jewish center independent of Zionism; that is to say, a *religious center*, as Rome is now, although temporal power has departed from the Catholic Church. The plan seems to be to establish a great academy or university where every branch of learning would be cultivated, taught by men of world-wide reputation, attracting Jewish students from all parts of the world. The nucleus of such a University has already sprung into existence in the new "Toynbee Hall," with its library of 18,000 Jewish books. A museum of Jewish antiquities is also suggested, and the *Chronicle* says it does not require a great stretch of imagination to picture a great synagogue in Jerusalem—a sort of Jewish cathedral whose architectural features, religious services and other details would be on a scale of imposing magnificence.

It is remarkable that although still under the iron heel of oppression, the children of Abraham throughout the world have dreams of coming glory for them as a people, and are bent upon bringing it about themselves. We confess we do not understand now the Roumania troubles and emigration from that country to America is to aid the resettlement of that in the land of their fathers; but we believe it all the same. It may be for the purpose of lifting the hundreds of thousands of them to a higher plane of existence by intercourse with western brethren to fit them for subjects of the great King.

Communicated.

Short Sermons. No. 9.

The Lord's coming—what is it?

This like all other Bible questions is important to us if we understand it, and it fits us and our faith, otherwise its importance is all lost to us. For instance if you or I really think that we are immortal, or have immortal souls that survive the ordeal of death and then and there mount up through the skies to heaven and receive our reward—a bright crown of glory and a harp of gold, then what would or could our Lord's coming add to our joys? Hence such a faith as this renders that stupendous event a non-important affair, and we seldom ever hear them preach or mention it. If they do it is in a cold and indifferent way "and may be a thousand years off," and they seem to shrink from it, and dread it as they would death, while on the other hand, if death is an enemy as the Bible so declares, and kills us dead, and we know not anything until the Life-Giver comes and calls for the dead to come forth, as in the sample case of Lazarus, then his coming is to the Christain who has fallen asleep in Jesus, of paramount importance, and they are entirely dependent on this glorious event for a resurrection to future life and reward. He says to his waiting ones, "Behold, I come quickly, and my reward is with me to give to every man as his work shall be." In the type the Lord's people were required to remain without, and wait for their high-priest to come out of the Most Holy Place and bless them. They could not go in there while he was there. Just so it is now in the antetype—Jesus our High-Priest, has gone into the heaven itself to appear in the presence of God for us, and we must of necessity wait and watch and pray for his return, and then if found worthy we will get a glorious reward. This is God's gospel plan of salvation, and to ignore, neglect and reject it is to miss all the good in store for the faithful.

Yes, but what do we mean by his coming or rather what does the Bible teach on this question? Jesus said to his disciples whose hearts were sad because he had told them he was going away, "I go to prepare a place for you, and if I prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Now, does our Lord and Master really mean that he would send the cruel enemy, death, and kill them, and take their immortal souls to heaven? If so that was poor encouragement as they knew nothing about such souls. No, he meant what he said, that if he went away—left them, that he would come again—come back to them, and for them, that they might be with him. This glorious promise will not admit of any variation or prevarication or substitution. Nothing short of the personal coming of our dear Lord and Savior will fill this promise of his to his disciples whose longing heart cries out oh come, bring immortality. No coming of the Lord, no reward. No immortality for the Christian this side of the coming of the Life Giver, think and say what you may to the contrary. "When Christ who is our life shall appear, then shall ye appear with him in glory." When and then marks the time of seeing and being with our dear Lord and Master.

When the time came for Jesus to leave his disciples, whose hearts were made sad at the thought, he lifted up his hands and gave them a parting blessing and was parted from them and carried up into heaven, and a cloud received him out of their sight. "And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Nothing short of the return of our dear Lord and Master will fill his promise, and this prediction to his disciples, nothing. This was and is the faith of the gospel, and of the true primitive Christian, who turned from idols to serve the true and living God, and to wait for his Son from heaven.

T. E. ADAMS.

Obituary.

Lydia A. Elliot was born in Clark Co., Aug. 24, 1868; died Nov. 8, 1900. She was united in marriage to Emres Glick, Sept. 9, 1890. She leaves a husband, one daughter, father and mother, three sisters, two brothers and a host of friends to mourn her loss. She was a woman who was highly esteemed by all that knew her. Funeral services by the writer, who spoke to a large company of people, at her home Annapolis, Ill. Thus while it was with tears of sadness that the bereaved companion, father and mother and friends followed her casket to the cemetery, yet they looked forward to the resurrection when the Life-giver shall come, who will do away with that awful enemy death. May the dear Lord soon comfort these lonely ones is our prayer.

Z. E. BRANT.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Lizzie C Byrne	3.50
G A Bradley	.60

Special Fares for Settlers and Homeseekers Going West.

One way and round trip second class tickets at special low rates are on sale via Pennsylvania Lines to Denver and other points in Colorado, and to points in Minnesota, North Dakota, Montana, Wyoming, Utah, Oregon, Washington and British Columbia. The fares are particularly low for the benefit of persons desiring to go West at small expenses, and are in effect Tuesdays of each week, on which days tickets may be purchased at any Ticket Office of the Pennsylvania Lines. For particulars apply to nearest local agent of these lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—Dec. 31.

Low Fare to Chicago, December 1, 2, and 3 via Pennsylvania Lines.

Excursion tickets to Chicago will be sold from ticket stations on the Pennsylvania Lines on December 1, 2 and 3, account the International Live Stock Exposition. The reduced rate will be open to the general public. Return limit on all excursion tickets sold for this event will be December 9th. For tickets and further information apply to nearest Ticket Agent of Pennsylvania Lines.—Dec. 3.

Change in Time of Trains on the Pennsylvania Lines.

Under a new schedule in effect Nov. 25, 1900, passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East: No. 6, 3:05, A. M., daily; No. 22, 10:37, A. M. daily except Sunday; No. 20, 2:35, P. M., daily; No. 8, 5:45, P. M., daily; No. 2, 7:55, P. M. daily, extra fare train; No. 38, 8:30, P. M. daily except Sunday; No. 24, 10:25, P. M., daily.

For the West: No. 15, 5:18, A. M., daily; No. 5, 6:30, A. M. daily, extra fare train; No. 37, 9:22, A. M. daily except Sunday; No. 21, 12:07, P. M., daily; No. 39, 2:15, P. M., daily except Sundy; No. 9, 6:08, P. M., daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent.

Thanksgiving Day Rates.

Via the Nickel Plate Road on Nov. 27, 28, 29, good returning until Dec. 3rd, at a fare and a third for the round trip, tickets sold from any station on the line of the Nickel Plate Road. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 29.

Conference Report.

(*Continued from fourth Page.*)

that they be empowered to act and pay for the same out of the Conference fund.

Also that the Committee pay the railroad fare and $10.00 to each of the preachers present.

Saturday evening Sister Woodward preached—topic, "Will sincerity alone save us?" This was excellent and we regret being unable to write it in full.

At 9:30 Sunday school and at 10:30 we listened to Bro. S. Wilson tell of the "Universal Trust." After which Bro. Woodward waited on the Lord's table. Meeting then adjourned till 2:30 when the young people entertained the older ones very pleasantly for an hour, after which Bro. Conner preached, comparing our two estates: "What we are now and what we shall be." Meeting then adjourned till 7:00 when a number expressed their views as to "What does it mean that we should love one another?"

At 7:30 sermon by Bro. A. J. Eychaner, subject "He that believeth and is baptized shall be saved."

The Conference adjourned to meet in Sept. 1901, and the Conference Board to meet the last Sunday in Nov. 1900, at the residence of Bro. E. F. Gesin at Adeline, whose post office address is Forreston, Ill.

L. Booth, Sec.

To show what the young people are doing we submit this report of the young people's society, Aug. 1900. Reports from societies at Chicago, Dixon and Adeline read and approved. Also reports of Secretary and Treasurer. Election of officers followed: Pres., Miss Lelia Whitehead; Vice Pres., Edwin Renner; Sec., Miss Anna Drew; Treasurer, Charles Lindsay. By motion the name of the society was changed to "Bereans" and the constitution amended accordingly. Meeting then adjourned.

General report for the Illinois State Society. Out of 13 isolated members written to, answers have been received from but 4. So far as information can be obtained there are but three regularly organized societies in the State, viz: Chicago, Adeline and Dixon. The Iowa State President wishes the Illinois State Society to change the name to "The Bereans." Acts xvii. 10. The majority of the societies and isolated members are in favor of the change.

Charles Lindsay of Adeline was appointed by the President to make out a directory of our young people of Illinois. The leaflets published by the State Society have been used for the past year in a majority of societies.

The following committees were appointed by the President: Committee on leaflets, Anna Drew, Anna L. Adams, of Dixon, and Edwin Renner of Lanark. Committee on programme, Ada Drew, of Dixon; Chairman, Lawrence Wilson of Austin, Emma Lindsay of Adeline, and Mina Knodle of Oregon.

Anna L. Adams, State Sec.

Report of the young people's society of Chicago. When first organized our attendance was but three or four, but during the past year it has increased to ten or eleven. They assisted their Sunday School financially with their entertainment, sent a delegate to the Conference last year, took charge of a church service, have used the lesson leaflets during the past year published by the State society and have pledged themselves to use the same the coming year. They meet once in two weeks and sent their dues to the State Treasury, and have decided to accept the name of "Bereans."

Jessie Wilson, Sec.

Report of the young people's Bible Society of Dixon. We had formerly quite a large society but on account of some moving away and others dropping out for various reasons we have now but seven regular members. We meet every Sunday after Sunday School and the President appointing the leader from time to time. We are using the leaflets published by the State Society and will use them the coming year. Have paid our dues to the State Treasury. We are in favor of changing the name to Bereans.

Anna L. Adams, Sec.

Report of society at Adeline. The society at Adeline meets every Friday evening. This is our second year's work. We started with ten members and have increased to twenty-five. Our first year's work was on the life of Christ and the New Testament. The last year began with the Old Testament and are now on the Prophecies. We expect to use the leaflets published by the State society the coming year.

Mary Knodle, Sec.

Treasurer's report for the young people's society. Balance from last year $.15. Dues received from Sept. 24, 1899: Dixon $2.50; Chicago $1.50, Adeline $2.35; Elmoville Member, $1.25; Chicago $7.04; total $14.50 paid out to Secretary $.50; balance on hand $14.00.

Anna E. Drew, State Treas.

Notice.

The Quarterly Meeting of the Conference board of the Ill. State Conference will meet at the home of Bro. Earnest Gesin at Adaline, Ill., the last Sunday in Nov., 1900. Bro. Conner said that he would try to arrange to be present at the meeting, and if he can will preach.

L. Booth, Sec'y.

To the brethren in Ontario and the Eastern States:

I will make engagements any where within a reasonable distance of Toronto to preach on Sunday, also on Saturday and Monday, if thought desirable. The brethren are working earnestly in the West, let us do what we can in the East in his name.

Address, 42 Gloucester St., Toronto, Canada.

Dr. Wallace Mason.

Brother Underwood;

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. Adams.

Evangelizing on the Pacific Coast.

I wish to enter into active work at an early date. Any that want my labor during the year will please notify me without delay.

W. L. Skeels.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Go home and eat turkey on Thanksgiving. The Nickel Plate Road will sell tickets from any station to any station on its line on Nov. 27, 28 and 29, good returning until Dec. 3rd, inclusive, at one and one third fare for the round trip. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 20.

Thanksgiving Day Rates.

Excursion tickets will be sold at all stations on the Pennsylvania Lines. Arrangements for the sale of excursion tickets for Thanksgiving Day trips on the Pennsylvania Lines have been changed so that tickets will be sold at all stations instead of between those within a radius of 150 miles of selling point, as originally announced. The dates on which tickets may be obtained are Nov. 27, 28 and 29. The return limit will include December 3d. The rates and particular information apply to nearest Pennsylvania Lines Ticket Agent.—Nov. 20.

Reduced Rates.

For the accommodation of persons wishing to make Thanksgiving Day trips, excursion tickets will be sold at any ticket station of the Pennsylvania Lines to stations on those lines within a radius of 150 miles of selling point. Tickets will be on sale November 28th and 29th, good returning until November 30th, inclusive. For rates, time of trains, etc., apply to nearest Ticket Agent of the Pennsylvania Lines.

Low Rates to the Northwest

Via the Nickel Plate Road on Oct. 30th, Nov. 6th, 13th, 20th and 27th, good returning 30 days from selling date. Settlers and others desiring to visit points in Montana, Oregon and Washington, should not fail to take advantage of this opportunity during November. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 27.

Hunters' Rates from Nov. 9th to Nov. 30th, the Nickel Plate Road will sell excursion tickets to hunting parties of three or more traveling together on one ticket at one fare for the round trip. Return limit Dec. 2. There are immense quantities of small game along the line of the Nickel Plate Road in Western Ohio and Indiana. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 30.

Thanksgiving Day Rates via the Nickel Plate Road on Nov. 28th and 29th, good returning until Nov. 30th, at a fare and a third for the round trip. Good only within a distance of 150 miles. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 29.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1900. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, The Restitution, Plymouth, Ind.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

Early Lessons, suitable for young or old, 30 pages, sold formerly for 10 cts a copy

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

VANDALIA TIME CARD

In effect Oct. 6, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend		8:32am
No. 14, " "		12:42noon
No. 8, " "		10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute		6:08a m
No. 3, " " "		12:42noon
No. 9, " " "	Logansport,	7:28pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the East Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Remington, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Go home and eat Turkey on Thanksgiving. The Nickel Plate Road will sell tickets on Nov. 28th and 29th, good returning until Nov. 30th, inclusive, at one and one-third fare for the round trip, available within a distance of 150 miles. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 29.

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. Phemmer.

NICKEL PLATE

10-1-1900

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.

Dining and Colonist Parlor cars attend passengers holding first or second class tickets in day coaches on thru trains, insuring scrupulously clean cars en route.

Read read down.	All Nickel Plate Passenger Trains Daily.	Read read up.
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11 45	Lowell	12 35
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12 30	Kniman	11 50
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6 00	Wadsworth	6 20
6 15	Seville	6 05
6 30	Medina	5 50
6 45	Chippewa	5 35
7 00	Orrville	5 20
7 15	Creston	5 05
7 30	Shreve	4 50
7 45	Fredericksburg	4 35
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12 15	Fredericksburg	12 05
12 30	Apple Creek	11 50
12 45	Wadsworth	11 35
1 00	Seville	11 20
1 15	Medina	11 05
1 30	Chippewa	10 50
1 45

Poetry.

The Morning Cometh.

"The morning cometh!" Soul-inspiring message!
Sent forth in love from heaven's far distant height,
To kindle hope in men grown faint and weary,
Those anxious watchers through the cold, dark night.

They need the hope; for long o'er earth hath rested
That awful darkness, murky with its sin,
Whilst cries most pitiful have sadly echoed:
When will God's sunlight once again come in?

"Faint gleams we see, and then the clouds but deepen;
The shadows gather darkly as before.
When will the everlasting doors be opened,
And Jesus be our light for evermore?"

Peace, peace, sad hearts! The morning surely cometh;
The hours fly fast, the dawn is very near.
Perchance, before ye think, those doors will open,
And Christ, the King of glory, will appear.

Yet listen! Men who wait, these words hear also,
That morning of God's everlasting light
Will bring to some a darkness deep and awful,
A heart-despairing, agonizing night.

Then, whilst ye wait and watch, be working also,
Give warning to that darkness drawing nigh:
Oh, tell of him whose beams are life exciting,
That sun who shineth yet in mercy's sky.

—Charlotte Murray.

Communicated.

Conference Report.

According to the notice given in THE RESTITUTION the Conference met at Oregon, Ill., Aug. 30. The meeting was called to order by the President, Bro. J. W. Wilson, at 7:30 P. M., at which time Sister Mary A. Woodward preached on the subject of "The Second Coming of the Lord Jesus Christ." The Secretary was not present to hear it but those who were say that it was a fine effort, and those who know her manner of handling the Word may safely say that it was worthy of praise.

Friday at 10:20 the Conference was called to order by Pres. J. W. Wilson. It was opened with singing after which Bro. Woodward offered prayer. The members of the Conference Board reported present except the Secretary. Then with a few well chosen words and happy thoughts Bro. Lindsay, in the name of the Master, welcomed the brethren and sisters. He also dwelt on the importance of individual effort in the cause of the Master. To which the President responded with a few words of thanks on behalf of the Conference for the kindly welcome, followed by an earnest exhortation to build up the firm foundation already laid; that should stand in the day of trial. He also dwelt on the signs of the times, showing how great cause we have to lift up our heads and rejoice.

After singing a hymn the business of the Conference opened. By motion of Bro. Glotfelty the Committee on programme now acting be retained for the ensuing year. The same action approved the work done by the committee on arrangements for the entertainment of the delegates. The report of the Quarterly meeting of the Executive Board was approved in the same manner.

The committee on printing reported that the printer made a mistake and printed 8000 quarterlies instead of the number ordered and that there were enough so that all who wished could be easily supplied. Collections on the quarterlies were $13.19. Bro. Wilson's donation of $25.00 would make a total received on the bill of $38.19, leaving a deficit of $17.31. Any one wishing the Quarterlies for distribution will please order them of Bro. Jas. W. Wilson, 79 Dearborn St. Chicago. The subject treated in the last Quarterly is "Generation and Regeneration," by Bro. Samuel Wilson of New York. It is a neat little work and well worth studying. He also donated a large amount of periodicals and books for free distribution at the meeting.

The Treasurer then reported as follows: Sept. 1899, cash on hand at close of Conference, $60.15; by collections for the year, $200.20; by tent fund applied, $61.75; total $322.10. The amount paid Evangelist $67.10; to cash paid B. & S. W., $50.00; to cash on hand, $205.00; total $322.10. By motion of Bro. Fahrney duly seconded the Treasurer's report was approved.

The Evangelical committee reported that Bro. Hudler worked about 6 weeks. The time being used at Ripley, Adeline, and Antioch, when he engaged in other business.

Bro. C. P. Graham wrote that on account of ill health he could not be with us. Bro. S. Wilson wrote that he would not reach Oregon till Saturday.

Bro. Lindsay gave an extended report of their church work. Met three times during the last year for communion, have a Bible class every Sunday and Tuesday evenings, in which the citizens as well as the members take part. Attention to history, chronology, etc., was given and doctrine incidentally brought in so as not to startle and frighten the unbeliever away. He also made an earnest plea that more attention be given to the young people.

Sept. 11, 1899, balance on hand, $74.74; by collections and sale of seats, etc., $378.65; total, $453.39; expenditure, $452.01; balance on hand, $1.38; total $453.39.

They had 63 sermons and lectures, two additions; their membership 14.

Bro. Conner reported that since last Conference he began preaching at Antioch. Preached over two Sundays with but little success at first, but gradually aroused the people and increased the interest and audiences. Still preaches there to good congregations. He travels 400 miles every time he preaches and reports great interest. He expects good results as every indication is favorable. He thinks there is a good field in Illinois. He has concluded that to make evangelistic work effective we should put it on a business basis. Send an evangelist into the field, pay him well, and keep him there till he brings in the fruit.

Sister Drew reported that Dixon could take an evangelist for a month. She reported that the church at Dixon continues to hold their Sunday School and Bible class each Sunday. Could report no increase in membership, but could report progress in the study of God's Word. Had only one preaching service during the year, by Bro. Zilmer of Indiana, who was with them two evenings in May. The interest manifested by those in attendance at the meetings was such as to convince us that good work might be done in Dixon.

Sister Dean reported as follows for Chicago. Since Conference met last year we have lost of our members, two by death, our beloved Bro. James Wilson, father of Jas. W. Wilson; and Bro. Button. Two by removal, and have gained two, one by baptism and one by letter. We meet each Lord's day for the breaking of bread and for exhortation, and for the encouragement in our faith and Christ-like living. We have Sunday School every Sunday morning and our young people have their society which meets every two weeks and our ladies have an aid society that meets every two weeks. We have reading of Scriptures and prayer at each meeting, we get better acquainted with each other and try to do something to help the needy. While we are far from being satisfied with what we have done, I would like to be able to say we hope to do more in the future. We have made several attempts to and have talked about the matter of starting a mission Sunday School, but in a large city where every ism under the sun is represented it is hard to get a foothold, or to gain the attention of the people and yet we feel like making a more vigorous effort to persuade men to hear the truth if by some means we may save some.

Bro. Gesin reported that the church at Adeline held their Bible class meetings, also that the young people held their meetings in the winter but not in the summer. Had gained no new members; no deaths.

Bro. James Tilton reported that Antioch held their Bible readings twice each month and had preaching once a month by Bro. L. E. Conner. No additions, and no deaths.

Lanark reported meetings every Sunday with good attendance, and good interest. No additions; little preaching.

Bro. Aslaksen reported for the Sunday School in Chicago. Said they had a good corps of teachers who were present every time. His daughter was a pupil in Sister Whitehead's class and great praise was given her as a teacher. Mention was also made of Sister Lelia's class for its efficient work. We missed her at the meeting this year but trust that she may be with us next year to help with the Sunday School work.

Bro. Woodward concerning the Sunday School work in Michigan, said that too much attention could not be given it. Said that prayer and social meetings were good helps to the church but the best aid was in the Sunday School for he considered that the Sunday School was the nursery of the church. Too much labor is bestowed in vain by not having the preaching services continued long enough at each series of meetings. He related an instance in his experience where he and his wife went to hold meetings for 8 or 10 nights, but stayed 5 weeks, and as a result of their labors baptized 87. They then organized a good lively Sunday School and a good church. Which would not have been done if they had left the field at the end of the 10th day. Another good aid to the church is to have a good live Child's paper. One that would contain the lessons of the Scriptures in their purity. This idea was sanctioned by others, yet no action was taken in the direction of having one started.

Bro. Lindsay remarked that it was the Master who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and said that if it were not for the little girls he would not have the good class in their Sunday School that they have. We make a great mistake in not caring for the little boys and girls, and bring them into the Sunday School. He has a little class which has been studying the life and work of Paul. To say they are living monuments to the energy and zeal of their teacher is no misstatement. That is manifest by their answers to the many questions given them before the Conference, which they answered promptly concerning the lessons which they have long ago passed over. This is another demonstration of the truth of the saying, "Like teacher like pupil." Bro. Lindsay is undoubtedly a good teacher and his work is manifested in his class. That is the test of a good teacher. A few hints from his pen in relation to how a Sunday School class should be trained and educated would not look out of place in THE RESTITUTION, and we suggest that he try it.

We must not slight the little girl who related in such a brief story the life work and travel of Joseph. This recitation showed carefulstudy on her part and careful training on the part of the teacher. Nor would we forget the little lady Bernice Phelps who so gladly and willingly played the piano. May she continue in the pursuit of her loved theme until she shall learn to do the Master's bidding, and at last when the harps of gold shall make melody to his name may she be in that happy throng.

Friday afternoon the meeting was called to order and after singing and prayer Bro. Fahrney spoke briefly on the subject of "what is primitive Christianity?" in which he treated of the promises of God to Eve, Moses, Abraham and on down to Christ. Following him Bro. Aslaksen showed that to be a Christian according to the primitive practice one would have to resign the whole will to God and "present our bodies a living sacrifice to him."

Bro. Woodward said that under the Mosaic order it was written "an eye for an eye and a tooth for a tooth," but that the Savior introduced a new order; that he came to preach a gospel of love and forgiveness. No guns or weapons of warfare except the Sword of the Spirit, the Word of life. Nothing in primitive Christianity that would cause death, but on the contrary it was the law of "love and good will."

Bro. Mitchell thought to be a primitive Christian one should have the three elements of Christian character, faith, brotherly kindness and charity.

Sister Woodward said that if we had more to fight for, that is a more open opposition to the views we present, we should have more zeal which would cause us to look steadfastly at our pattern, and as a result be nearer the primitive Christian.

Bro. Conner thought that there was not a lack of love now but the lack of persecution fails to make us as demonstrative as we would be if we were confronted with greater resistance.

Bro. Lindsay said that oppression would tend to make us demonstrate our love and zeal for the Master's cause. That God has given us a great advantage over the early Christians by permitting us to show our love by a godly life and thereby bear a good report in the world.

Bro. Jas. Wilson thought that our goods were given to us as stewards, and that to be like the primitive Christians we should trust in the promises of God.

At 3 P. M. Bro. Woodward preached on the topic of "The Kingdom of God," or "What did Jesus preach?" It was forcibly given and very favorably received. The meeting then adjourned till 7 P. M., at which time Bro. Aslaksen led the meeting, the subject being "The prize of our high calling." Those words were given us through the writings of Paul to the Philippians in the 3rd chapter and 14th verse. "I press toward the mark for the prize of the high calling of God in Christ Jesus." This prize will be obtained by or through suffering. Jesus gained his prize through his humiliation and suffering. The prize lies before us or in the future as we learn by reading the 13th verse of the 3rd chapter of Phil. In this verse Paul said "forgetting the things which are behind, (or those things which we have forsaken) and reaching forth unto those things which are before, (or unto those things which we have a desire to obtain.) He could look over into the bright beyond and through the eye of faith see the promises fulfilled and earth's inhabitants enjoying those blessings which none can enjoy except they who follow in the footsteps of him who hath pointed the way, and for this reason he was induced to press forward for that great prize. It was for the crown of life that Paul labored. It was this crown that Paul prized above all things else, and for it he fought a good fight, for it he finished his course, for it he kept the faith, and then assured his brethren that all who love the appearing of the Master would be likewise rewarded. To John the revelator it was promised that, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." It was also promised, "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world, to try them that dwell upon the earth," and the same voice said, "Behold, I come quickly; hold that fast which thou hast that no man take thy crown." Coupled with the promise, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." To the overcomer is another promise given in Rev. iii. 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." This will be fully realized and enjoyed when "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

At 7:45 P. M. the President introduced the subject "What must I do to be saved?" After speaking briefly concerning the subject he introduced Bro. Conner, who read that portion of the 16th chapter of Acts relative to the imprisonment of Paul and Silas, and the conversion of the jailor. In this account we find that Paul and Silas had been followed several days by a damsel who had a spirit of divination, on account of which she brought her masters much again. Paul was grieved because of her annoyance and cast out that spirit out of her. It was because Paul had thus deprived them of their further income from that source that he and Silas were beaten with many stripes and cast into prison with the charge being given to the jailor to keep them safely. And it was the custom in those days that when a jailor or officer was given such an order that the prisoners thus committed to their charge were placed in the most secure place, and accordingly they were cast into the inner prison and their feet made fast in the stocks, so that escape was impossible, but in this instance such was not the case for it occurred that "at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, "do thyself no harm, for we are all here." Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?" This, to the terrified jailor, was, at that critical moment the most important question that he could ask, and should be with every individual whether facing imminent danger or dwelling in apparent safety. There are no exceptions, regardless of religious proclivities. All are alike desirous of being safe.

Then what is salvation? A short definition is, the quality of being saved. But saved from what? In religious work it is confined to our salvation in the future. If we were permitted to tell what our idea of salvation consisted of we might turn to God's Word and find our wish recorded there. If you wish to be free from pain you find the promise there that there will come a time when there will be no more pain; so it will be with tears, sorrow, sickness and death, for the former things are passed away. Then that promise will be fulfilled, which says that "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

When we wipe the tears from our eyes they come again, but when the great physician removes the cause they will never flow again. In this life we experience many instances of temporal salvation but beyond the vale of death we will, if faithful, be blessed with an eternal salvation. In this life we meet with those whose hearts are filled with sorrow, limbs that are feeble, eyes that are blind, ears that are deaf, tongues that are dumb; but in the new earth when the "desert shall blossom like the rose:" when the glory of Lebanon shall be given unto it, when it shall receive the excellency of Carmel and Sharon, then "they shall see the glory of the Lord, and the excellency of our God." Then the weak hands shall receive strength and the feeble knees will be confirmed, then the feeble heart shall be made strong, the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." "Then shall the lame man leap as an hart, and the tongue of the dumb sing." No matter with what we may be afflicted here it will all be removed over there. There is some thing more in store for us all, for the promises are of freedom from sorrow, care, tears, pain, suffering and death. They shall be exchanged for joy, bliss, happiness, health, incorruptibility, eternal life, palms of victory and a crown of glory that fadeth not away.

In Isa. xxxv. 8, we read, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Some claim that this refers to the present time, but we think it does not, for if it does, why then do we so often err? It refers to that future time when the redeemed shall walk therein. "The unclean of the heathen, and even of Israel, shall not travel that holy road; but only those who have been sanctified and purified by sufferings, and been redeemed and attached themselves to it; to them alone belongs this way, a way that is so conspicuous that a short sighted person cannot miss it." The fools shall not err therein, for they will not be there. One translation reads, "And there shall be there a highway and a road, and it shall be called the holy road; no unclean person shall set foot on it, but it belongeth to them, whose walketh on the road—even the simple err not. No lion shall be there, nor shall the most ravenous beast climb up on it; it shall not be met there; and the redeemed walk there, and the ransomed of Jave shall return, and come to Zion with shouting, and everlasting joy shall be over their head; upon gladness and joy they lay hold, and sorrow and sighing flee away."

The preceding terms embrace nearly all of salvation; but what is it? Paul's answer to the jailor was, "Believe on the Lord Jesus Christ." What is it to believe on him? To believe on an individual is to believe his teachings. To believe on Jesus is to believe his teachings. What did he teach? He taught that the dominion was lost through disobedience, and that it would be restored through obedience. The record says that Paul and Silas, "spake unto the jailor the Word of the Lord, and to all that were in his house. And he took them (the jailor took Paul and Silas) the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." But why was the jailor so eager for baptism before the coming of day? Because the Roman law was very stern, and death was the penalty for an officer's unwatchfulness and the escape of any of his prisoners. Undoubtedly he thought that when the fact became known to the magistrates, that he would be put to death, and now that he had been fully persuaded that the words of the frenzied girl were true when she said of Paul and Silas, "that these men must be servants of the Most High God, to show the way of salvation," he thought he would make sure of the future life, even if he had to lose the present. But before his immersion he settled his account with the prisoners and then with his God. Heit was who inflicted the stripes upon the backs of Paul and Silas and then cast them into prison. He took and washed their stripes. His rude, harsh, almost brutal nature now became sympathetic and tender. Then after baptism, with thankfulness of heart, he made them the most welcomed guests at his table. This action was the proof of the fruit of that faith which worketh by love.

The jailor set an example worthy of the notice and practice of every generation. Before making peace with his God he tried to relieve the pain and suffering of those upon whose backs he had used the merciless lash the day before, by ministering to their necessities and trying to heal their wounds. He first made reformation to them and then obeyed the Word of the Lord. When a person wrongs another and tries to make it right with God without saying anything to the party he wronged, he is deserving of less praise and reward than he who makes it right with the party wronged and says nothing to God about it.

Another lesson which we may learn from this instance is that the Master whom Paul and Silas served and who could unbolt and throw open wide the prison doors and free the prisoners from their bonds, can unlock the house of death and free our loved ones from its cruel bondage, and unless he soon returns and claims us as his own, it will hold us in its relentless grasp. But we know that if we pass into the tomb that the loving Master can call us up again for he is the one who holds the keys of death and the grave. He is the resurrection, the way, and the life.

The Secretary has other notes but for the want of time has not written them and will make balance of report brief, asking to be excused for the delay in sending this.

At 10 A. M. Saturday meeting called to order by the President. The Secretary's report read and approved. The motion to elect the old board prevailed, also to continue the President in office. Bro. Lindsay suggested that a permanent location be made at Oregon for holding the Annual Conference. Also that a dining hall be erected on the church lot. After a little discussion of the subject Bro. Glotfelty suggested that a vote be taken at 2 P. M., thereby taking the responsibility out of the hands of the Conference Board. A number expressed themselves as being well pleased with the idea of holding the Annual Conferences at this place and having a meeting of the Board quarterly at other localities with preaching. Bro. Woodward said that the Annual Meeting, if made permanent, should be where there was a good live teacher or leader, and as nearly all felt that Oregon was blessed with this essential element, it was generally conceded that Oregon was the best place. According to suggestion the chair appointed a committee of three viz:—Bros. Gesin, Glotfelty and Lindsay to drew plan and compute the cost of building. Meeting adjourned at 12:15.

At 1:45 P. M. the building Committee reported that it would require $850 to erect a building 32 x 32 feet, two stories high. A motion to erect it prevailed with the vote of 39 for and 2 against.

The young people then took charge of the meeting for one hour. Bro. Eychaner then preached on the topic, "What is Christianity?"

The Conference Board then met and organized. The Pres. Jas. W. Wilson, Vice Pres., S. J. Lindsay; Treasurer, J. M. Glotfelty; and Secretary, L. Booth, were retained by motion.

Also the Committee on Evangelist, composed of Bros. E. F. Gesin, L. Booth, S. J. Lindsay and J. M. Glotfelty.

Also the Committee on printing, composed of Bros. Jas. W. Wilson, S. D. Fahrney and Martin Aslakson.

Also the Committee on Ways and Means, composed of Bros. J. M. Glotfelty, E. F. Gesin and L. Booth.

The building Committee consists of Bros. S. J. Lindsay, E. F. Gesin and S. D. Fahrney.

Ministerial certificates were issued to S. J. Lindsay and Z. E. Brant.

A motion prevailed that all applications for the services of an Evangelist should be made to the Committee and

(Concluded on Page Third.)

The Restitution.

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VOLUME XLIX. PLYMOUTH, INDIANA, DECEMBER 5, 1900. NUMBER 45.

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Poetry.

Hymn of the Jews.

God of the thunder! from whose steady seat
The fiery winds of desolation flow:
Father of vengeance! that with purple feet,
Like a full wine-press, tread'st the world below:
The enkindled arrows wait thy eyes to slay,
Nor springs the beast of prey on his prey,
Nor withering famine walks his blasted way,
Till thou the guilty land hast scathed for woe.

God of the rainbow! at whose gracious sign
The billows of the proud their rage suppress,
Father of mercies! at one word of thine
An Eden blooms in the waste wilderness!
And fountains sparkle in the arid sands
And timbrels ring in maidens' glancing hands,
And marble cities crown the laughing lands
And pillar'd temples rise thy name to bless.

O'er Judah's land thy thunders broke, O Lord!
The chariots rattled o'er her sunken gate,
Her songs were wasted by the Assyrian sword,
Even her foes wept to see her fallen state;
And heaps her ivory palaces lie strew'd,
Her princes wore the captive's garb of shame,
Her temple sunk amid the smouldering flame,
For thou did'st ride the tempest-cloud of late.

O'er Judah's land thy rainbow, Lord, shall beam,
And the seal city lift her crowndless head;
And songs shall wake, and dancing footsteps gleam,
Where briers o'er fallen streets the silence of the dead.
The sun shall shine on Salem's gilded towers,
On Carmel's side our maidens call the flowers,
To deck, at bluding eve, their bridal bowers.

Thy vengeance gave us to the stranger's hand,
And Abraham's children were led forth in slaves,
With fettered steps we left our pleasant land,
Eat'ying our fathers in their peaceful graves.
The stranger's bread with bitter tears we eat,
And who in our weary eyes sh ald sink to sleep,
'Neath the mute midnight we steal forth to weep,
Where the pale willows shade Euphrates waves.

The *born* in sorrow shall *bring forth* in joy;
Thy mercy, Lord, shall lead thy children home;
He that went forth a tender yearling boy,
Yet, ere he die, to Salem's streets shall come.
And Canaan's vines for us their fruits shall bear,
And Hermon's bees their honied stores prepare,
And we shall kneel again in thankful prayer,
Where, o'er the cherub-seated God, full blazed the irradiate dome.

—H. H. Milman.

Communicated.

Ages.

"That in the ages to come, he may show the exceeding riches of his grace, in his kindness to us through Jesus Christ." Eph. ii. 7.

Times past and present may be divided into numerous periods called ages, with judgments following each age. But it is the purpose of this article to divide it into three great divisions from the recorded creation down to the present of nearly two thousand years each, calling the 1st, the antediluvian age, from the creation to the deluge; the 2nd, the miscellaneous age, from the deluge to the birth of Christ, and the third from the birth of Christ to the present, the Christian or gospel age, with a view to more clearly demonstrating what are the "exceeding riches of God's grace" towards those that share in the glories of a future age or ages.

Much controversy has arisen from time to time as to the status of those people living in the age subsequent to the Christian age. Will there be different classes of people following different avocations, or will all be of one class having one calling? are questions frequently asked. History has informed us of what has occurred in the past, and in the main, men are a unit in their conclusions regarding it. Prophecy is simply history written in advance; but in its interpretation the minds of men are as wide apart as the poles. But there is no doubt but that in the arrangement of the canonical Scriptures, the second was regarded to be as plain as the first.

In the history of the antediluvian age, all that we have to guide us may be found in the first seven chapters of Genesis. That there was not more written concerning events of that period, was no doubt on account of the sparse population of a large part of the age. Yet there are events recorded that are of vital importance to those of this present age, and the next future age. The fall of man and consequent sentence of death, the entailment of the same state upon all mankind, the prohibition of access to the tree of life, and the promise of a Redeemer in the Seed of the woman, are subjects of thrilling interest to those who are looking for emancipation from the thralldom of sin.

The term miscellaneous is used concerning the period between the flood and the coming of the child Jesus, is by reason of the diversity of governments under which the people lived, together with the promises, covenants and prophecies directly affecting not only the present age, but extending on and on through the countless cycles of eternity.

The Biblical account of the period above alluded to, is full and complete, in regard to those people that were so fortunate as to be chosen of God, as the medium through which he would transmit to all the world his great plan of reiemption from the sentence imposed upon man on account of sin. God sent his only begotten Son into the world to confirm the promises or covenant made not long after its beginning to the patriarch Abraham. To Abraham and his seed were the promises made says Paul in Gal. iii. 16. In Gen. xii. 7, it is used in the singular only, and the single thing was land.

Here God promises an abiding place or home. Three years later he renews the covenant with Abraham and adds the blessing of life, eternal life, for he says, "To thee and thy seed will I give it forever." Gen. xiii. 15. Again he reiterates the same promise and says, "I will give thee and thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Gen. xvii. 8. Again to Abraham's son Isaac he confirms it by an oath saying, "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of earth be blessed." Gen. xxvi. 4. And yet again to Jacob, Isaac's son he says, "The land whereon thou lirst to thee will I give it, and to thy seed, and in thee and thy seed shall all the families of the earth be blessed." Gen. xxviii. 14. Thus all nations and all families, are to receive the blessing of everlasting life, to live on this earth, for the wise man says, "The earth abideth forever." Eccl. i. 4. And though the boundaries of the original inheritance or promise is given in Gen. xv. 18, it shall be extended "from sea to sea, and from the rivers unto the ends of the earth." Psa. lxxii. 8 and Zech. ix. 10.

Again do we find the promise repeated hundreds of years later to David and David's son, who also are of the seed wherein he says to David of his son, "He shall build me an house, and I will stablish his throne forever, and I will settle him in my house and in my kingdom forevermore, and his throne shall be established forevermore." 1 Chron. xvii. 12, 14 and 2 Sam. vii. 12, 16. Thus the blessings increase and are made wider, for here is a kingdom with statutes (1 Sam. x. 25) enacted for the government of its people, endless in its duration. The question may arise, If endless in its duration "where is it now?" Ans. Overturned for a period of time on account of sin, or "until the seed should come to whom the promises were made." Ezek. xxi. 27, and these were made sacred by the oath of the Almighty, was made doubly sure in that they were confirmed by his Son Jesus, Rom. xv. 8, and Gal. iii. 17, and by being adopted into this great Abrahamic family we become sons, and if sons, then "heirs of God through Christ." Gal. iii. 5, 7.

The most remarkable events recorded in the first epoch, was the creation of man and his fall, and the deluge. Of the second, the promises to the fathers, the Law from Sinai and the prophecies. Of the third, the birth of the Son of God, his death and resurrection, his exaltation to the throne of God, and the preaching of the kingdom of God as embodied in the gospel. But of the next epoch, what? The first event is easily answered:—The coming of the Son of Man in the clouds of heaven, the resurrection of the heirs and setting up of the overturned kingdom of David, or kingdom of God, as the coming of the Lord from heaven and the setting up of the kingdom are simultaneous, or nearly so. There is evidently a difference of opinion in the conditions of the kingdom and its relation to the inhabitants.

It is conceded that the kingdom is universal, in that its dominion encircles the earth, and that all kingdoms shall be subject to King Emanuel.

The view is taken that it will be world-wide in its very outset, and the whole earth at once will be subject to his rule and authority. But the Word of God is the very acme of reason, and it should be examined in the light of reason. It is not to be supposed that there will be a reversal of nature's laws at Christ's coming; the law of gravitation will remain the same, yet undoubtedly there will be power given to suspend it in relation to the individual, as see Acts i. 9; and viii. 39. The virtues and uses of fire and water will remain unchanged, "Seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease." Gen. viii. 22; Jer. xx. 25.

In the parable of the tares, Jesus says, "Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn." Matt. xiii. 30. And again, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. xiii. 41, and further, "When he (Christ) shall have put down all rule and authority and power, for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 24–26, and "Christ and the saints shall reign a thousand years." Rev. xx. 4, 6.

From the above we conclude that earth's purification will occupy another period of time, called the "Age to come," of 1000 years duration and that all people will not be righteous, but that there will be disobedience and efforts made, successful efforts to bring those rebellious ones into subjection; and judging the future by the past and present, part of those efforts will consist in preaching.

"But," says one, "That is Fair Chance."

Very well, my brother, God intends every one to have a "fair chance" that will accept it, else why did he send his beloved Son into the world to suffer the cruel death of the cross, if his precious blood was not shed for the redemption of all from sin, and to give men a fair chance? For the life of all, in all ages rests upon the resurrection of Jesus Christ, and there could have been no resurrection without there was first, death of the resurrected one. 1 Cor. xv. 13.

There is no Universalism in the fact that Christ died for all, for man is a free-will agent, and has been since the beginning and has had good and evil held before him with the privilege of choosing either, and an evident knowledge of results. Man has been subject to law in all ages of the world, and transgression of the law under which he lived has ended in disaster, while obedience has had its just reward. Adam disobeyed, and he died. Noah obeyed and escaped the deluge of waters. Those that would not submit to the teaching of Moses in the "day of provocation," left their carcases in the wilderness; while the sublime triumph of Jesus Christ overcoming temptations, and yielding himself obedient unto death, resulted in his exaltation unto the throne of God, until he takes unto himself his great power and reigns over the nations of earth, and he will associate with him all those who like Paul have sought to be found worthy to attain unto a resurrection from the dead at the coming of the Son of Man.

That there will be laws to govern the nations is evident from the fact that the law shall go forth from Zion, and the Word of the Lord from Jerusalem. Isa. ii. 3; Micah iv. 2, and that many shall say, Come, and let us go up to the mountain of the Lord's house, implies that there will be some rebellious ones that will not go up, though the Lord be Judge and Law-Giver. Isa. xxxiii. 22.

It looks like a difficult matter to combat the idea of salvation in the next future age, when we hear the testimony of James who says, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, and to this agree the words of the prophets, as it is written, After this (taking a people out of the Gentiles for his name) I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof and I will set it up, that the residue of men might seek after the Lord." Acts xv. 14–17.

The Lord will not return until the end of this age and the ushering in of the next, and this residue of men will seek him after his return. I am not concerned as to who or what people they are, but I contend that God has given men a "fair chance" in all ages in which they have lived, and has given them opportunities of making their calling and election sure. With them it has been a day of salvation, a present time of accepting the terms offered and if they have rejected the conditions, how can they in reason look for another opportunity to "try again." We are now on probation and must continually "fight the good fight of faith," that we may hear the welcome plaudit "Well done, good and faithful servant."

By consulting the prophecies of the 2nd and 3rd ages, we will find the most full and complete account of the beauties of the future age, and the great apostle to the Gentiles quotes from Isaiah, and eloquently depicts its glories and beauties, when he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." 1 Cor. ii. 9.

Let us then, brethren in Christ, make use of the opportunities given us, ever keeping in view that God's grace is ever sufficient to sustain us in every trial and temptation, and that he doeth all things well. Earnestly teaching men what they must do in order to take part in the glorious work of earth's restitution. "For the feet of him who shed his blood on Calvary, shall stand upon the Mount of Olives and he shall be King over all the earth." Zech. xiv. 4–9.

Though we suffer afflictions in this life on account of sin and our feet drag wearily, let us faint not, for "Joy cometh in the morning" when we shall see the King in his beauty, "And the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab. ii. 14.

MERRITT ELLIOTT.

Genesis. Chap. 14.

1. And it came to pass in the royalty of Amarphal king of Senuaar and Arioch king of Hellasar, that Chodollogomor king of Elam and Thargal king of nations

2. Made war with Balla king of Sodoma and with Barsa, king of Gomorra and with Sennaar king of Adaina and with Sumobor king of Seboeun and with king Balak; this is Seegoor.

3. These all conspired against the salt valley; this is the sea of the salt-marshes.

4. These had served for twelve years Chodollogomor as bond-servants, and in the thirteenth year they had revolted.

5. And in the fourteenth year came Chodollogomor and the kings with him, and smote the giants in Astarood and Karnain, and strong nations with them at the same time, even the Ommaioi in the City Saues.

6. And the Chorraioi in the boundaries of Sereir, as far as the terebinth-tree of Pharau, which is in the wilderness.

7. And returning they came unto the Fountain of the Crisis (legal-trial,) This is Kadees ("Kadish-Bornea" C. V.) and they smote all the rulers of Amaleek and the Amorraites dwelling in Assonthamar.

8. And there came out the king of Sodoma and the king of Gomorra and the king of Adamia and the king of Seboccim and king Balak, this is Seegoor, and they arrayed themselves for battle in the Salt valley,

9. Against Chodollogomor king of Elam and Thargal king of nations and Amarphal king of Sennaar and Arioch king of Hellasar, the four kings namely against the five.

10. And the Salt Valley had wells of Asphaltum: and the king of Sodoma and the king of Gomorra fled and fell in there: but those left behind fled into the mountain range.

11. And they took all the cavalry of Sodoma and Gomorra and all their food supplies and departed.

12. And they took also Loot Habram's brother's son and his camp supplies and went away. For he was dwelling in Sodoma.

13. And a certain one of those who had been saved came and told Habram the result; and he was dwelling alongside of the Mambrine Oak of the Amorraite brother of Eschool and of the brother of Aunan, who were sworn allies of Habram.

14. And when Habram heard that his nephew Loot had been taken captive, he numbered his own kindred three hundred and eighteen and pursued after them as far as Dan.

15. And fell upon them in the night he and his servants and smote them and pursued after them as far as Chobe which is at the left-hand of Damaskoe.

16. And he turned back all the cavalry of Sodoma and he turned back his nephew Loot and all his belongings and the laity and their wives.

17. And the king of Sodoma came out to meet him, after his return from the smiting of Chodollagomer and the kings with him, in the valley of Subu. This was the plain of the kings.

18. And Melchisedek king of Salem brought out loaves of bread and wine; and he was a priest of the Most High God.

19. And he commended (blessed) Habram and said, Blessed be Habram by the Most High God who created the heavens and the earth.

20. And commended be the Most High God who surrendered thine enemies subject to thy hands. And Habram gave unto him a tenth of all.

21. And the king of Sodoma said unto Habram, Give unto me the men and do thou take for thyself the horses.

22. But Habram said unto the king of Sodoma, I stretch forth my hand unto the Lord God who created the heavens and the earth, and say,

23. That I will not take of thine from a cord to a sandal-latchet, that thou mayest not have said, I enriched Habram.

24. Only those things which the young men ate and the portion for the men of prominence Eschol, Aunan and Mambree, namely who went their way along with me; these shall take for themselves a portion.

COMMENT.

The variations in the C. V. & R. V. are so many and the names given in this chapter are so entirely different from the names given in the Greek text, that I must ask the reader to compare for himself and see which look like and sound when spoken like real names of persons and places.

The cavalry, or horses, spoken of here several times are not even mentioned in the R. V. "The Fountain of the Crisis" being the place where the Crisis in the affairs of Habram and Loot occurred, when they separated, and which gave the fountain its name, is not even translated at all, and neither is its later name of "Kadish Barnea" a translation or an original Hebrew name. Kadesh means the same as Krisis. The same can be said of "The Valley of the Salt Marshes," and the "Plain of the Kings," both important as historical names of identification—not translated at all.

The important name of "Melchisedek" (Melchizedek R. V. & C. V.) is perhaps near enough for identification, but I would say that the spelling here is exactly the same in Hebrews of the New Covenant where it occurs, and illustrates the importance of not even changing a letter nor a letter point. For I do not know of any lexicographer or commentator having been able to decipher its wonderful meaning until I gave it to the public some years ago.

We learn at the close of this chapter why the oak near which Habram pitched his tent was called the Mambrene Oak,—so called from Mambree, not Mamre, R. V. one of the three brothers who proved to be allies of Habram in this great "Crisis."

Bear in mind that this chapter gives us a glimpse of the country and cities now covered by a portion of the Dead Sea, and quite a vivid picture too it is considering how condensed the historical narrative is. Adamu seems to have been significantly beautiful and fertile as here stated and elsewhere referred to in the Scriptures.

CHAS. GARDNER.

Oregon State College
Corvallis, Ore.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalsaints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for fun salvation.

Duties of Daily Life.

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrences of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill breeding, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude where we expect thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided on purpose for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expections, with interruptions of our retirement, with folly, intrusions, disturbance—in short, with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable but inferior evils properly improved, furnish a good moral discipline.

Wins One Courtesy.

It is not enough to have a kind heart and a benevolent disposition; it is not enough to give alms and to do deeds of charity. The courteous man is more than kind; he is also kindly. The rough, gruff, over-bearing philanthropist, who throws his charities to the needy as he would pitch a bone to a dog, is not a model of kindliness, however large-hearted and generous he may be.

I have in mind a prominent religious worker, who is always offending people by his ungraciousness and boorishness of manner. He is a man of immense power, of large and generous impulses, of sympathetic nature, of undoubted influence in the religious world, and yet he so persistently wears the rough side of his coat outermost to the world, that he has a very unsavory reputation for discourtesy, and on some occasions does as much harm by his boorishness as he does good by his persuasive eloquence.—*Francis E. Clark, D. D.*

Work is of a religious nature; work is of a brave nature; which it is the aim of all religion to be. "All work of man is as the swimmer's." A waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant, wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him—bears him as its conqueror along! "It is so," says Goethe, "with all things that man undertakes in this world."—*Carlyle.*

Study the graces; not the graces of the dancing-master, of bowing and scraping; nor the foplsh infidel etiquette of a Chesterfield, but benevolence, the grace of the heart, whatever things are true, honest, just, pure, lovely, and of good report. The true secret of politeness is to please, to make happy—flowing from goodness of heart—a fountain of love.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Dec. 5, 1900.

We have during the last few weeks, sent letters to a number of those who are owing us, setting forth our condition, and asking for aid by renewals. Some have responded, and we are thankful to you for your prompt attention and uniformly kind words. We are forced to say that the large part of those whom we have addressed have apparently paid no heed to our call. Brethren, this is a wrong way to do. We told you the truth when we wrote, and it is truth now. It is expensive both in time and money to write letters. Only one is not much, but the many makes a burden in expense and time. By a little attention you can save us both the cash outlay and the labor. You certainly know when your time is out. Then please aid us by a prompt renewal. Don't let us ask again.

The Czar is now considered out of danger, though far from well.

"A man in the path of duty is many times stronger to resist temptation than out of it." *

"Prayer is not overcoming God's reluctance; it is laying hold of his highest willingness." *

"The power of choosing right or wrong makes man a moral agent; his actually choosing wrong makes him a sinner." *

"In the Scriptures we find four things: Precepts for life; doctrines for knowledge; examples for illustration, and promises for comfort." *

"The clear light shining day after day will quiet the ignorant surmise or malicious tale which has thrown dirt on an upright character." *

"All the world cannot pull down a humble man because God will exalt him; and all the world cannot exalt a proud man, because God will pull him down." *

Says Dr. Holland, "Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain,—and only faith can do it." *

"Our advancement in the Christian life may be said to depend upon one thing, viz., whether we wish to direct God, or are willing to resign ourselves to be directed by him." *

"Works without faith are like a fish without water, it wants the element it should live in. A building without a basis cannot stand; faith is the foundation, and every good action is a stone laid." *

"The Redeemer's supporting arm, and smiling face, and consoling voice make the Christian's cross vastly more delightful to bear than the grandest crown that ever burdened the brow of an earthly monarch." *

"Let not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone or in the presence of God if he will." *

Irenæus said, "To leave the holy Scripture, that pure and undoubted source of faith, is to determine upon exposing one's self to the inconvenient danger of falling into error; it is to build our house not upon a rock, but upon the sand." *

Brother A. H. Zilmer and family have moved back to Plymouth, and are gladly welcomed once more. Bro. Zilmer commenced a series of meetings here on last Saturday evening to be continued through this week. So far the audiences and attention have been all that could be asked, and we trust good will result.

After a week of ovation in France the Boer President was announced to visit Germany this week but before he reached the frontier was informed that "pressing engagements" of another character would render it impossible for the German Emperor to receive him. He therefore turned toward The Hague. Emperor Franz Joseph of Austria having also declined his company.

God's house is not the place to make aching hearts; it is the place to heal aching hearts. *

"No cloud can overshadow a true Christian, but his faith will discern a rainbow in it." *

"Whatever is the subject of our rejoicing should be the subject of our thanksgiving." *

Communion *with* God must ever hold a higher place than service for God. Do we realize it? *

"True liberty consists in the opportunity to develop and use our powers in harmony with the will of God." *

Rutherford said he often wondered that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

To know *of* Jesus is to know the facts of his being, history and mission, is the way we came to have him for a savior. Faith and hope are inspired by such. How wrong, then to decry this intelligence, and laud in its place some dark superstitious, uncertain, unscriptural religious impression. *

The funeral of our Sister, Mrs. Platt McDonald, was held at this place on Tuesday last, she having died at Chicago on Dec. 1. The services were conducted by Brother A. H. Zilmer. We will not attempt to do more than make this single statement, and next week we hope to give a more extended notice from the pen of Sister Elizabeth A. Reed.

Said Bunyan, "The river of life is pure and clear as crystal. Is the doctrine offered to thee so, or is it muddy and mixed with the doctrines of men? What water is fouled is, is not water of life. Wherefore, if thou findest it not right go up higher toward the spring ahead, for the nearer the spring the more pure and clear is the water." *

China is likely to win most of her points by the delaying process. The powers cannot agree on anything that all will stick to, so one point after another is modified and changed till the wiley Chinaman sees the weakness of the pretended "concert," and plays his part accordingly. No single one is strong enough to take the lead and define a policy of its own. So it drags on and the end is not in sight.

Truly has it been said that the righteous perisheth and no man layeth to heart." The devastating warrior or proud conqueror is held up to admiration. Volumes are written in their praise, and their memories are perpetuated in song and story; while the faithful servant of the Lord treads the rough and narrow path of duty unknown, or, if known, despised by the children of this world, who have, perhaps, "counted his life madness, and his end to be without honor." *

The December number of the *Cosmopolitan* is as usual full of interesting reading, but the article on "The Peking Legations," by Sir Robert Hart, giving the true history of the Chinese uprising, is of special interest to the student who is watching the movements of nations as their acts relate to the prophecies of the Bible. This one article is worth more than the 10 cents the magazine costs, and we commend it to you as worthy of a careful reading.

We have a few copies of the book called "The Scriptures Opened; or Thoughts and Themes for Bible Students" by Robert Ashcroft. It is a work that has passed the scrutiny of such of our brethren as Benjamin Wilson, J. L. Wince, J. H. Thomas, W. H. Wilson, J. F. Wagoner, A. J. Eychaner and others. It contains 370 pages, strongly bound in cloth, with gilt lettering on the back and side. It formerly sold for $1.25, but we offer the few we have on hand at 75 c. each, post paid.

Publicans may be called capitalists, for they farmed the districts of Palestine for a certain sum, and collected all they could from the tax-payers. These publicans usually sub-let the taxes to contractors of a lower grade, and the actual collectors are driven to the severest exactions. These taxes being levied on produce and merchandise, over assessments were easy and most oppressive. Jewish tax gatherers were universally despised: (1) as unpatriotic and degraded by serving the Romans, (2) for their extortion and false accusation, and were classed accordingly with sinners." *

"Holy courage characterizes every true life. The possessor of this life looks at the right and says, "With God's help I will do it." He never for a moment asks himself the question, "Will it affect my material interests?" but only, "Is it right?" If the reply to this question is, "yes," he moves right on in the sacred path of duty, though it leads through a burning, fiery furnace, or a lion's den. The frowns of friends or the threat of enemies moves him not. His position has been taken and from it he will not be driven. When he approaches the portals of the tomb, he exclaims, "I have fought a good fight," and when he is lowered into the grave, the very remembrance of his heroism calls forth the word, "There *he* lies who never feared the face of man. Such are the men who triumph over every foe, and are more than conquerors through him that loved us." *

Thankfulness.

AN ADDRESS.

I understand the President of the United States has followed the national custom and appointed the last Thursday in November as a day of Thanksgiving for heaven's bounties during the year. Truly they have been very great. When we think of the conditions existing in other lands where crops have failed and millions been barely kept alive by others more favored, and many thousands of others have shrunk and shrunk till they died of starvation, we can truly say our lines have fallen to us in pleasant places; and we have abundant cause for thankfulness for temporal blessings vouchsafed. And some sense of gladness comes over me when I see that although this is an age of abounding iniquity, and our country appears to be striving to distance all others for supremacy in wickedness,—yes; notwithstanding all this, I am pleased to see some slight recognition of God and his goodness as a nation, although the million only congratulate themselves in their comfortable circumstances and forget the Giver of every good and perfect gift.

As a people, if we are anything *near* what our profession would indicate, we do not give thanks because of the President's Proclamation or that of the Governor's. If our faith and works agree,—"In *everything*, by prayer and supplication with *thanksgiving* our requests are made known to God." This is to relieve us of all anxiety or vexing care, for the promise of God is closely coupled with this injunction, that the "peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." The peace of God will do two things for us. It will fix our affection just where it ought to be set; and besides that, it will keep our minds,—our thinking machine from anticipating the troubles of to-morrow, next week, month, or next year.

I trust you will notice that every time we ask for something, we must give thanks for what we have already received, this is the way to secure a continuous supply, and the peace of God besides. I do not consider that these injunctions paralyse or impede business endeavor. The fact that the same spirit enjoins us to be diligent in business as well as fervent in spirit serving the Lord, is proof that the Diaglott Translation, which says, "be anxious for nothing," contains the spirit's meaning, rather than "be careful for nothing." In the nature of things a man cannot close up his business every night and begin afresh in the morning,—although I would not be surprised if a good many would be glad to do it. The fact that we have to provide for our own precludes the idea that we must *not* exercise care. It requires much careful effort to make both ends meet very often,—and without great diligence we would be very apt to violate the Divine rule to owe no man anything. The thing is, as I understand it, to use all diligence to discharge our obligations faithfully, then leave the consequences with him with whom we have to do. Is it not a stubborn fact that cannot be gotten rid of, that if we are not careful in such matters some one else will have to be careful for us? So it seems to me. Inasmuch as he that will not work should not eat, shows conclusively that God's purpose is not to put bread into one's mouth without effort on his part,—in man's *extremity is God's opportunity*.

I now call your attention to Rom. 1. 20, 21. The preceding verses teach the same truth as the following:—"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse; because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things,—wherefore, for this reason, God also gave them up to uncleanness," etc.

Please note particularly the following points for further consideration. The peoples here referred to had no spoken or written revelation from God,—he held them responsible for a knowledge of his existence, and not only his existence, but also his eternal power and Godhead. 3rd. He held them responsible for knowledge to this extent because the things above them, beneath them, and all created things about them, proved or should prove to them, his eternal power and God-head. What I wish you to reflect upon at your leisure, is this:—If God gave them up,—abandoned them, with only the light of nature to instruct them what will our fate be "if with all the light they had, and vastly more from scientific appliances such as telescopes, microscopes etc, reveal, and the wonderful revelation of himself made in his Book, and the transcendant manifestation of him made in the flesh of Jesus of Nazareth,—yes; what will be our fate if we glorify him not as God and be not thankful?"

From the Scripture quoted to it is clearly seen that God considers it very dishonoring to him to be ungrateful for his loving-kindness. And I think from our own experiences we are warranted in concluding that human nature is liable to take on a thankless spirit. The exercise of gratitude would seem to be an easy pleasant thing. It imposes no burden, no hardships, no inconvenience upon any one. Sensibility of benefits received, and a disposition to make suitable returns for them, is so eminently proper and just that we would think every one would be anxious to exemplify these feelings. Ingratitude is as a rule in ill favor with worldlings; and yet the spirit of thankfulness is not as common and potent as it should be in God's house. The claim of reason, justice, piety, or common brotherhood are met in a very infirm way quite often. Sad to relate we are too apt to take, hold, and enjoy what blessings and favors we get, and not think of any obligations to any one for them—are taken often as a matter of course, and seldom give a heart felt thank you, to God or man. This is strikingly characteristic of this age, and its infectious. Children grow up and luxuriate in the lavish love, patience, forbearance and dear-bought earning of their parents, and think nothing of making harsh exactions upon those who have tenderly cared for them, disobeying them, ill-treating them, and caring not what sorrow and distress they cause them. Friendships are dissolved forever on a word of misunderstanding or on the merest slight, trifling errors or mishaps of an hour are made to set aside all the loving favors of a lifetime. Indeed it has come to be the rule, the more you do for some people, the surer are they to turn against you and avoid you, or show you how they dislike you.

But far worse than all this is it, that the claims of the Great God above for gratitude for transcendant mercies should be ignored. Thanksgiving Day, once a year with great formality and pious phraseology does not meet the case. As the years come and go, instead of being used for the expressions of love and gratitude to God, it is turned into a secular gala day, man and his likes, and his pleasures is more and more uppermost. It is true churches are open, but so are the play-houses, the shows, the drinking and gambling places. If disciple Pauline had to write up this city on Thanksgiving Day, would he not be apt to write just as the apostle did, "When they knew God, they glorified him not as God, neither were thankful?"

Ingratitude is one of the ugliest of vices. It argues a mean, degraded, untutored and selfish heart. It embodies a host of other ill quantities. It tramples under foot every law of God. It ignores all right, all justice, all tender sensibilities, all appreciativeness. It casts dishonor upon God, puts him out of his place, strips him of his rights, and puts the whims and fancies of the depraved heart in his place.

With ingratitude everything that is good and lovely in human feeling and sensibility falls into a Dead Sea, as it were, in which all is shut up in self. And where therein unfeeling selfishness God cannot be honored—he is dishonored. On the other hand, a thankful spirit is a godly spirit. It is the outflowing of the appreciation and love of what is true, proper, beautiful and kind. It sets us in peaceful harmony with ourselves, with God, his will and law both in creation and redemption. It not only leads to the glorifying of God as God, but it is that which shows man as man—makes blessings blessings, and sets the seal to all right consciousness and every virtue. It is the very

SPRING OF REPENTANCE

the embrace of faith, and the activity of love. It is a good thing, says the Psalmist, "to give thanks unto the Lord." A moment's reflection will show us why. It evinces an appreciation of him. It shows that his being to us what he is, has not been in vain; that the intent for which he made us and redeemed us has not failed, that we have some right sense of our position in the universe, that we are not entirely dead, or asleep to the development of Jehovah's purpose. And, O beloved, it brings us before God, not like a company of weeping beggars, or sullen culprits, or heartless stoics, but a blessed band of delighted children, happy in their Father's benefactions, rejoicing in his goodness, overflowing with his love.

Pleasant memories, glad experiences stirring affections and confident trust commingle in it and combine in sweetest heart-songs. O, it lifts us up, it animates us, it beautifies us, and it blesses while it blesses. We do not have to wait for it.

Do I hear some one whisper that gratitude or thankfulness confesses debt! Well, yes; it confesses to a great and heavy obligation beyond all ability to pay, but at the same time finds a sweetness in the bonds which makes them far more precious than their absence. The poet says

A grateful mind
By owing, owes not, but still pays at once
Indebted and discharged.

(To Be Continued.)

Communicated.

Dear ones in Christ Jesus Greeting:

Since being separated from you our hearts often turn with love and fond remembrance to the profitable and happy meetings we have enjoyed together, and so at this time we would like to meet with you in spirit and through the medium of the pen make known to you that we still are trying to abide in Christ and prove faithful to the cause we have espoused, and offer to you a few thoughts upon the subject of charity, which characteristic we feel is much needed in the Church of God in these last days.

CHARITY.

Now abideth faith, hope, charity, these three. Paul in these letters to the Corinthian brethren has been setting forth the order of the church and he finds first of all that when they come together in the church there are divisions among them and he says he partly believes it, for he found them disorderly in their manner of communion, one was hungry and another drunken, and in this condition would eat without waiting one upon another wholly unable to realize the solemnity of the occasion. Our Lord had taken the loaf and brake and gave them, saying, "This is my body, eat of it; and the cup, saying, Drink of it, for it is my blood spilled for the remission of sins. And as often as yeeat of this bread and drink of this cup, ye show my death till I come. Holy and sacred memory to be thus abused, how carefully we should examine ourselves that we be not condemned. Next he speaks of the spiritual gifts, and he does not want us to be ignorant of this matter, for he says, "I give you to understand that no man speaking by the Spirit of God, calleth Jesus accursed, and that no man can say, that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same spirit. Read this twelfth chapter and ponder well. The manifestation of the Spirit is given to every man. For what purpose is it given? To profit with all. To some has been given faith, wisdom, knowledge, discerning of spirits and so on, but mind by the same spirit dividing to every man severally as he will. Severally means separately, distinctly apart from others. Thus we see that every man has his personal place to fill, for we are all baptized into one body, and that too by one Spirit. Read commission. He now goes on to speak of the different members of our natural bodies, the head, hand, foot, etc., completing the whole body, but God has set these members in the body as it has pleased him. Now he says, Ye are the body of Christ and members in particular. You, my brother, and you, my sister, constitute one of these members, and are responsible alone for the work given you to do. If I am only a foot I could not possibly do the work of the head, but I can and I must do the work of the foot, or I cannot stand approved of God.

He has set in the church, first apostles, then prophets, teachers, and so on; they have their work to accomplish, and they will, for God says his Word has gone forth, and it will accomplish that where unto it was sent, it shall not return unto him void. Here Paul admonishes us to covet the best gifts. I ask, what are the best gifts, and wonder when these questions will be satisfactorily answered. But let us go on for Paul has something better in store for us than even the gifts, for he says, I show unto you a more excellent way and that is the way of charity. Read the thirteenth chapter and see why we hear so much about faith, and he says that even faith without charity is nothing, and though we might have all knowledge and understanding of mysteries, and it would be without profit, without charity. And Peter tells us to have fervent charity among ourselves. Why Peter? Because it covers a multitude of sins; and in Col. Paul has been admonishing the brethren of many good things to do, but he says above all these put on charity, for it is the bond of perfectness. Well, what is charity that Paul calls it the more excellent way? Webster says first, that charity is that disposition of heart that inclines men to think favorably of their fellowmen and to do them good; love, benevolence and good will. Second, liberality to the poor, to be benevolent; also liberality in judging of men and their actions; a disposition which inclines men to put the best construction on the words and actions of their fellowmen. Ah, no wonder Paul says it is the greatest, and O, what beautiful lives we would exhibit to the world, if we could only use charity toward all and under all circumstances. If we that have been crucified with Christ will but let him live in us, we shall be able to abide in him, and he will make us that we shall not be barren and unfruitful, but that we may always abound in the Lord. For by grace are ye saved through faith and not of ourselves; it is the gift of God. Not that we loved God, but that he loved us, and if God so loved us, we ought to love one another. We at this present time only see in part, we only know in part. We perhaps never will in this age or dispensation think exactly alike on all points, but we can each of us take God's Word and study it faithfully and prayerfully and live out in our daily lives our convictions of truth and righteousness, and exercise that charity toward those that differ with us, that suffereth long and is kind, for now abideth faith, hope, charity, these three, but the greatest of these is charity. Love to all,

Mrs. H. W. Barnhill.

Announcement.

The Quarterly Conference of The Church of God, in Michigan, will convene at Decker School house, Mecosta Co., Dec. 28, lasting over Sunday.

The brotherhood at this place are hoping for a large attendance at this meeting. We expect to avail ourselves of the Holiday rates. Do not disappoint them, brethren, as they will prepare for a crowd. You help to make it; will you. Cut off expenses on presents, Christmas dinners, etc. and use the money to benefit and be benefited.

Take Pere-Marquette railroad from Grand Rapids to Blanchard, changing cars at Edmore. Inquire for Lorenzo Decker or John Cummings. All who come will be met at Blanchard.

Horace Hammond, Pres.
Emma Jackman, Sec.

Card of Thanks.

I wish to thank the brethren who so kindly sent the books I called for in The Restitution. There have been sent me several copies of one of them. I appreciate the favor very much, and shall try and get some good out of the books to give to others.

A. H. Zilmer.

If you merely attain to the theory of religion, you may always live in question of every truth; but if you rise above the theory, and walk with God continually, doubts will vanish. I never doubt whether there is a sun, when it shines on me and makes me warm; I can never doubt the existence of bread, when I am eating it. He who feels the life of God gets beyond the reach of philosophical questioning, which is the very atmosphere of the age.

Poetry.

Life in Christ. Gal. ii. 20.

I live, I live, who once was doomed to die;
I live, and yet not I,
But he who gave his life to make me free,
Christ Jesus, lives in me.

I live! Yes, quickened by his life I live,
In Christ, my life, I live,
And death can never reach with sting of sin,
This blessed life within.

Thus, hid with Christ in God, my sheltered life
Shall rest from carnal strife,
And learn to know the secret of the Lord
Within his living word.

Oh, blessed life of faith, and hope, and love,
So like that life above;
To rest, complete in him, with boundless grace
In love's secure embrace.

Now faith and hope with kindling ardor burn
For our dear Lord's return;
Still waiting for that hope that comes apace—
The vision of his face.

And then, when he who is our Life, appears
To close earth's toilsome years,
And we appear in glory by his side,
I shall be satisfied.

—H. B. Hartzler.

Communicated.

Conference Report.

The Churches of God of the Abrahamic faith of the State of Indiana met in Conference session in the City of Plymouth, Ind., Nov. 15, 1900 at 7:30 o'clock P. M. The President of the Conference, Bro. D. T. Halstead, presiding. Meeting opened by a song by the audience, reading a portion of Scripture by Bro. Halstead and prayer by Bro. F. L. Austin, followed by a song service, after which the President made a short opening address, and named the following committees.

Committee on Ways and Means: Bros. F. L. Austin, J. F. Wagoner, J. L. Wince, T. O. Taber and E. K. Barnhill.

Auditing Committee: Bros. A. R. Underwood, Charles Fish and Leonard Osborn.

On speakers: Bros. W. Tuttle, A. R. Underwood and E. K. Barnhill.

Bro. Halstead gave a short, but interesting and instructive talk on the subject of "Faith," followed by Bro. Austin, in an interesting and earnest manner on the subject, "We ought to obey God rather than man." Closed with song, and benediction by Bro. Halstead. **Adjourned to Friday 9:30** A. M. for business.

Friday Nov. 16th met, but too late for business and at 10:30 A. M. Bro. Geo. Smith took the pulpit and preached an interesting sermon from the subject, "Sin and its effects." Rom. v.

Met at 2:00 P. M. for business, Bro. Halstead in the chair. The Secretary's report of the last Conference was read by Bro. Zilmer, by request of the Secretary. Article XXII. was corrected so as to strike out the word "carried," which would then read, "Moved and seconded that A. H. Zilmer be appointed first Evangelist."

Delegates being called for, but one, Bro. J. L. Wince responded, hence no business by delegates was transacted at this session.

Enrollment of membership such as are considered in reach and co-operating with their churches was called for and reported as follows:

Bracken, 12; Rensselaer, 43; Plymouth, 60; Argos, 160; Antioch, 1; Pleasant View and Burr Oak had representatives but no number reported.

It was suggested by the President that the delegates be instructed to look into this matter of reporting membership. No further business, on motion, adjourned to call of President.

At 2:45 P. M. sermon by Bro. Wince, "Where are we in the light of Prophecy?" Subject was ably and instructively handled.

7:00 P. M. assembled for social meeting, conducted by Bro. Austin. A very pleasant hour of prayer and exhortation. 8 P. M. preaching by Bro. Zilmer. Subject "Where do we want to go?" Well and ably handled and easily answered.

Saturday Nov. 17th, the committee on Ways and Means met at 8:00 A. M. to formulate report. Conference convened in business session at 10:00 A. M. Bro. Halstead in the chair.

The roll of churches was called, and the following reported: Argos, 16; Rensselaer, 8; Plymouth, 18; Bracken, 3; Pleasant View, 10; Burr Oak, 3; Antioch 1.

Unfinished business: the question of evangelist was called up from the table where left last Conference, and on motion, Bro. A. H. Zilmer was recommended by the Conference to the evangelist committee, to be employed by them.

Report of Ways and Means committee was read by the chairman, Bro. Austin, and on motion was received by the Conference, but adoption was deferred until afternoon session.

Bro. Zilmer reported evangelist work since last Conference as follows: preached 11 discourses and baptized 4; received $10.75 and expended $.60.

Bro. Halstead called Bro. Wince to the chair, while he made his report on the organization of the co-operative system of raising evangelical funds, which report was given in detail but is here summarized as follows. Time spent in travel and labor 26¼ days at $2.00, per day $53.00. Expended for railroad fare $16.50. Printing pledges, and incidental expenses $1.12. Total $73.62.

The report was on motion accepted by the Conference and allowed by the Evangelist committee at the rate of $2.00 per day. Bro. Halstead resumed the chair, and tendered his resignation as solicitor for evangelist funds in favor of Bro. Wince, who replies not in favor of accepting the resignation; as also Bro. Austin speaking in favor of Bro. Halstead continuing, and upon motion of Bro. Wince Bro. Halstead was continued as solicitor for evangelist funds. The Committee on Ways and Means reported as follows:

To the Indiana Conference of the Churches of God of the Abrahamic faith in session at Plymouth, Nov. 17, 1900: We, your committee on Ways and Means, having prayerfully considered the task assigned us beg leave to submit the following for your consideration. Knowing that a large number of the believers in the Abrahamic faith throughout Indiana are not actively co-operating with this, the Conference of the Churches of God of said faith; and knowing that our ability to promulgate the truth corresponds somewhat in proportion to the number of prayerful co-operators in the efforts to spread *same* truth; therefore be it

Resolved, That the delegates here assembled in Conference session instruct that prayerful effort be made to create within the minds of our brethren a hearty interest in the workings of this Conference. As a means to this end be i

Resolved, That the ministers in this Conference be requested to keep the brethren more thoroughly instructed concerning the workings of this Conference, at the same time impressing upon them the individual duties toward this work.

Resolved, That the Executive Board be authorized to negotiate with the Publisher of our Official Organ, THE RESTITUTION, with a view to securing enough copies of THE RESTITUTION of one issue out of each quarter to supply each unsubscribing family of the Abrahamic faith in Indiana with one copy. Each of such issues is to contain information as to progress of the Churches, Sunday Schools, Evangelization, etc., together with exhortation and articles of instruction pertaining to duties both individual and congregational.

Resolved, That we urge the brethren to subscribe for our official organ as a means to keeping all interested in the effort of the Conference.

Concerning Evangelization: Whereas after due effort by our evangelists in protracted work, some hearers become desirous of more reading matter than we can furnish gratis; therefore

Resolved, That our Committee on literature be instructed to procure in sufficiently large quantities such works as "Gospel of the Kingdom," by Wiley Jones, "A Letter to a Friend," etc., placing them in the hands of the Evangelist, or any other person who can find sale for them, to dispose of at a price agreed upon. Funds for the purchase of these works to be furnished by the Evangelical Board, said funds returnable upon sale of books.

Resolved, That the resolution which was passed by the Conference in session, Sept. 8, 1900, creating an Evangelical Board, in the second paragraph the sentence beginning "The means from each individual of the congregations to be paid to the Secretary thereof, by him sent to the Secretary of the Conference," be amended to read "The means from each individual of the respective congregations to be paid to such person as may be selected by the State solicitor upon the approval of the congregation, who shall send same to the Secretary of the Conference."

Resolved, That Evangelical Board be authorized to fill vacancies in the position of State Evangelist, or to employ additional help, so long as said board does not contract beyond the amount of the means provided.

Resolved, That the Secretary of the Evangelical Board report from time to time, as called upon, to the Conference, the workings of said Board.

Resolved, That the Committees on Ways and Means, Auditing and Credentials be made permanent until the next Annual Conference, and thereafter to be appointed annually.

Resolved, That three be appointed a committee on literature, consisting of three members, to continue until the next Annual Conference, and thereafter to be appointed annually. Said committee to use diligent effort to devise and execute ways and means for securing and distributing literature calculated to build up and establish readers in the truths of the gospel.

Inviting to the ministry. Whereas, we have several churches desirous of ministerial aid: and Whereas, there seems to be none of our ministers who can answer all of these calls; and Whereas, we have several young men in our churches who have signified a willingness to enter the ministry if satisfied concerning ability in that direction, and if proper financial encouragement be held out; therefore

Resolved, That we encourage all such willing ones; also, That we ask all the churches to give all the encouragement possible, both moral and financial, to any such above named persons.

FUNDS, Whereas, an organization of this kind has some general expenses which cannot be met out of any special fund; therefore

Resolved, That we ask our churches and Sunday Schools throughout the State to take up a Christmas contribution, and a contribution each third month thereafter, the proceeds to be turned into a general fund in this Conference.

F. L. AUSTIN,
J. L. WINCE,
J. F. WAGONER,
E. K. BARNHILL.

Statement of Secretary for quarter ending Nov. 17, 1900 given in detail but summarized as follows: Amount on hand as per report of former Secretary $79.78. Received cash since last report $207.95. Total $287.73. Paid to Bro. Halstead on Evangelist Work $73.62 and to Bro. Zilmer as Evangelist $20.60. Total $94.22, leaving a balance on hand of $193.51. Same was duly received.

The Treasurer had [illegible] made out, but verified the Secretary's report in so far as money had been turned over to him.

The following were appointed and constituted a committee on literature, as per report of committee on ways and means, Bros. F. L. Austin and A. H. Zilmer and Sister S. R. Wince.

Ministerial certificate of Bro. R. C. Railback granted at last Conference, not having been reported, the correction and announcement is here made.

Question of next Conference was left with executive board.

On motion Article XXII. of last Conference was taken up and adopted, viz: That A. H. Zilmer be appointed first evangelist.

This Conference gives notice that a motion will come before the next Conference changing the wording of the Article respecting the granting of certificates to ministers.

Ministerial certificates were granted to Bros. J. F. Wagoner and David E. VanVactor.

Business overlapping preaching hour, adjourned to evening service.

Social and prayer service at 7:20 P. M. led by Sister Wince, a very enjoyable season.

Preaching at 8 P. M. by Bro. Wagoner, subject, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." "Jesus did not say, seek only the kingdom of God, etc. but seek first. The gist of the argument was that God does not propose to add those things miraculously. The subject was well and ably handled.

Sunday Nov. 18th, met at 10 A. M. for social and praise service, led by Bro. Austin. At 11 A. M. Bro. Zilmer took the stand and gave a very able, interesting and instructive discourse on the subject, "One body and one spirit," and the relation of body and spirit.

Met at 2:00 o'clock, preaching by Bro. L. E. Conner. Text, "Finally my brethren, be strong in the Lord and in the power of his might." Communion at 4 P. M.

Evening, social and praise service led by Bro. Wagoner, subject, "God is love."

At 8 P. M. Bro. Austin took the pulpit and spoke ably, from the subject, "Is there life beyond this, or is there any promise of a future life?"

Good fellowship prevailed and meetings fairly well attended, considering very inclement weather.

E. K. BARNHILL, Con. Sec.

EVANGELIST COMMITTEE.

At Conference assembled at Plymouth, Ind., Nov. 17, 1900. Present Bros. T. O. Taber, C. C. Evans and E. K. Barnhill. Bills were received and allowed as follows:

Bro. D. T. Halstead for labor performed and money expended in organizing the co-operative system of raising evangelical funds, $73.62; Bro. A. H. Zilmer for evangelist work and expense at Remington, $20.60; total $94.22. Ordered that the Secretary draw orders on the Treasurer of the Conference for said bills.

The committee considered favorable the recommendation, by the Conference, of Bro. A. H. Zilmer as evangelist, but was not prepared to enter into a definite contract.

T. O. TABER, Pres.
E. K. BARNHILL, Sec. pro. tem.

Israel as a Nation. Ezek. xxxvii. 15.

There is a class of expositors that think that God is done with Israel after the flesh or nationally. They profess themselves literalists, and claim to be honestly searching for more light. Literalists they are not, on the subject in dispute. On this they are unreasonably in the dark. We would gladly enlighten them through their own papers, if this privilege was granted. Among the readers of these papers are some who are not satisfied with the view so persistently held by the majority of the Advent Church. To these is accorded the right to propound questions on the subject, to which the editors in charge reply. The replies given furnish an illustration of the manner of handling the prophecies on this point, and shows how sophistical men are when laboring to support a theory in harmony with William Miller's view of world-burning. Believing that the Bible teaches a universal conflagration they see no chance for nations in the flesh; and of course none for Israel and Judah. These expounders [illegible] no difficulty in believing that [illegible] anciently organized the natural [illegible] Abraham, Isaac and Jacob [illegible] and blessing [illegible] Also that the [illegible] dry of the [illegible] taught by Miller and advocated by the present generation of Adventists, must go by the board. "The entrance of thy words giveth light; it giveth understanding to the simple." Psa. cxix. 130. Will have more to say on the above prophecy in my next.

JOHN L. WINCE.

Dear Brothers and Sisters:

Christmas will soon be here again; almost one year since last Christmas, nearer to the great day of accounts, when the righteous shall enter upon their reward, which is eternal life to be enjoyed in the kingdom of God. How important that we live in such a manner that Jesus may say to us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Paul says we ought to give the more earnest heed to the things which we have heard lest at any time we let them slip. Again said Jesus, "Strive to enter in at the straight gate, for many will seek to enter in and shall not be able, for straight is the gate and narrow is the way that leads to life and few find it." Don't be deceived with the idea that *every one is going* to be saved, irrespective of character. We now are living in the sowing time, and we are told that whatsoever a man sows, that shall he also reap. And that God will render to every man according to his works. To those who seek for immortality by a patient continuance in well doing he will render eternal life. And those who know not God and obey not the gospel shall be punished with everlasting destruction from the presence of the Lord when he comes to be glorified in his saints and to be admired by all them that believe in that day. O how important to live in a preparation for that important time. How careful we ought to be in respect to our conversation. Says Jesus, "By thy words thou shalt be justified and by thy words thou shalt be condemned; for every idle word that men shall speak they shall give account thereof in the day of judgment." Says Paul, "For we must all appear before the judgment seat of Christ that we may receive a reward according to the deeds done in the body, whether they be good or bad. Peter said, "That judgment must begin at the house of God, and if it first begin at us, what will the end be of those who obey not the gospel. Paul says their end is destruction (not salvation as some teach). It will be better for us to give all diligence to make our calling and election sure. If we are obedient we will be permitted to eat the fruit of the land and have an abundant entrance administered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ. Let us remember that our conversation should be in heaven from whence we look for the Savior, who shall change our corruptible body and make it like his. And John says, "He that hath this hope purifies himself." And Peter says, "Ye have purified your souls in obeying the truth. He that believeth and is baptized shall be saved and he that believeth not shall be condemned. Jesus came to seek and to save that which was lost. Salvation is obtained by faith in [illegible] means provided by God and we are told that he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, because there is no other name given whereby we can be saved. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." Again says Paul, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Again says Paul, "For the love of Christ constraineth us, for we thus judge that if Christ died for us all, then were all dead. In that he died for all that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. For this unspeakable gift we are led to thank God. Dear brethren, continue faithful to the end, for he that endures to the end shall be saved.

P. H. BURK.

A Disregarded Beatitude.

Perhaps no other one of the beatitudes of Christ is so overlooked and disregarded as that which he pronounced among the peacemakers. Who ever heard a sermon on it? How many strive to get its benediction? Surely no Christian duty is more neglected than that of peacemaking. There are many people who are really strife-makers, rather than peacemakers. They do not seek to heal [illegible] bring together those who have been divided or alienated. Their whole influence goes toward widening breaches, intensifying bitterness, and exciting anger and hatred. When they meet a man who speaks qualifiedly of another, they take the opportunity to emphasize the qualification, thus confirming the man's doubt or suspicion concerning his neighbor. When they find a slight estrangement, they are quite sure to make it greater than less by their words, by the tone in which they speak, or by their suggestive silence. When they find rankling in one man's mind a bitter feeling against another, they do not try, in a brotherly, generous way, to remove the feeling, but manage to deepen and intensify the bitterness. The true peacemakers are few, even in Christian society. Is it not time that we should get our Lord's beatitude down from the shelf and brush the dust from it, and try to win its benediction?

Obituary.

Andrew Marshall, well known to many of the brethren who attended meeting at Antioch this County years ago, died at his home in this city Nov. 19. He was born in Fayette Co., Indiana, June 8, 1825, and came to Marshall Co. in 1850, settling on a farm near Antioch meeting house where he resided till 1892 when he moved to Plymouth. Mr. Marshall though not a member of any church was a good man and kind neighbor. He was chosen as one of the trustees of Antioch and remained such until his death. The funeral services were from the late residence, conducted by Bro. A. H. Zilmer.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A B Griffith	1.50
Mrs Mary Forsythe	1.00

SEND THE RESTITUTION to some poor person as a present a year. The cost is only three cents a week.

Poetry.

Life in Christ. Gal. ii. 20.

I live, I live, who once was doomed to die;
I live, and yet not I,
But he who gave his life to make me free,
Christ Jesus, lives in me.

I live! Yes, quickened by his life I live,
In Christ, my life, I live,
And death can never reach with sting of sin,
This blessed life within.

Thus, hid with Christ in God, my sheltered life
Shall rest from eternal strife,
And learn to know the secret of the Lord
Within his living word.

Oh, blessed life of faith, and hope, and love,
So like that life above;
To rest, complete in him, with boundless grace
In love's secure embrace.

Now faith and hope with kindling ardor burn
For our dear Lord's return;
Still waiting for that hope that comes apace—
The vision of his face.

And then, when he who is our Life, appears
To close earth's toilsome years,
And we appear in glory by his side,
I shall be satisfied.

—H. B. Hartzler.

Communicated.

Conference Report.

The Churches of God of the Abrahamic faith of the State of Indiana met in Conference session in the City of Plymouth, Ind., Nov. 15, 1900 at 7:30 o'clock P. M. The President of the Conference, Bro. D. T. Halstead, presiding. Meeting opened by a song by the audience, reading a portion of Scripture by Bro. Halstead and prayer by Bro. F. L. Austin, followed by a song service, after which the President made a short opening address, and named the following committees.

Committee on Ways and Means: Bros. F. L. Austin, J. F. Wagoner, J. L. Wince, T. O. Taber and E. K. Barnhill.

Auditing Committee: Bros. A. R. Underwood, Charles Fish and Leonard Osborn.

On speakers: Bros. W. Tuttle, A. R. Underwood and E. K. Barnhill.

Bro. Halstead gave a short, but interesting and instructive talk on the subject of "Faith," followed by Bro. Austin, in an interesting and earnest manner on the subject, "We ought to obey God rather than man." Closed with song, and benediction by Bro. Halstead. Adjourned to Friday 9:30 A. M. for business.

Friday Nov. 16th met, but too late for business and at 10:30 A. M. Bro. Geo. Smith took the pulpit and preached an interesting sermon from the subject, "Sin and its effects." Rom. v.

Met at 2:00 P. M. for business, Bro. Halstead in the chair. The Secretary's report of the last Conference was read by Bro. Zilmer, by request of the Secretary. Article XXII. was corrected so as to strike out the word "carried," which would then read, "Moved and seconded that A. H. Zilmer be appointed first Evangelist."

Delegates being called for, but one, Bro. J. L. Wince responded, hence no business by delegates was transacted at this session.

Enrollment of membership such as are considered in reach and co-operating with their churches was called for and reported as follows:

Bracken, 12; Rensselaer, 43; Plymouth, 60; Argos, 100; Antioch, 1; Pleasant View and Burr Oak had representatives but no number reported.

It was suggested by the President that the delegates be instructed to look into this matter of reporting membership. No further business, on motion, adjourned to call of President.

At 2:45 P. M. sermon by Bro. Wince, "Where are we in the light of Prophecy?" Subject was ably and instructively handled.

7:00 P. M. assembled for social meeting, conducted by Bro. Austin. A very pleasant hour of prayer and exhortation. 8 P. M. preaching by Bro. Zilmer, subject "Where do we want to go?" Well and ably handled and easily answered.

Saturday Nov. 17th, the committee on Ways and Means met at 8:00 A. M. to formulate report. Conference convened in business session at 10:00 A. M. Bro. Halstead in the chair.

The roll of churches was called, and the following reported: Argos, 16; Rensselaer, 8; Plymouth, 18; Bracken, 3; Pleasant View, 10; Burr Oak, 8; Antioch 1.

Unfinished business: the question of evangelist was called up from the table where left last Conference, and on motion, Bro. A. H. Zilmer was recommended by the Conference to the evangelist committee, to be employed by them.

Report of Ways and Means committee was read by the chairman, Bro. Austin, and on motion was received by the Conference, but adoption was deferred until afternoon session.

Bro. Zilmer reported evangelist work since last Conference as follows: preached 11 discourses and baptized 4; received $10.75 and expended $.60.

Bro. Halstead called Bro. Wince to the chair, while he made his report on the organization of the co-operative system of raising evangelical funds, which report was given in detail but is here summarized as follows. Time spent in travel and labor 26½ days at $2.00, per day $53.00. Expended for railroad fare $16.50. Printing pledges, and incidental expenses $4.12. Total $73.62.

The report was on motion accepted by the Conference and allowed by the Evangelist committee at the rate of $2.00 per day. Bro. Halstead resumed the chair, and tendered his resignation as solicitor for evangelist funds in favor of Bro. Wince, who replies not in favor of accepting the resignation; as also Bro. Austin speaking in favor of Bro. Halstead continuing, and upon motion of Bro. Wince Bro. Halstead was continued as solicitor for evangelist funds. The Committee on Ways and Means reported as follows:

To the Indiana Conference of the Churches of God of the Abrahamic faith in session at Plymouth, Nov. 17, 1900: We, your committee on Ways and Means, having prayerfully considered the task assigned us beg leave to submit the following for your consideration. Knowing that a large number of the believers in the Abrahamic faith throughout Indiana are not actively co-operating with this, the Conference of the Churches of God of said faith; and knowing that our ability to promulgate the truth corresponds somewhat in proportion to the number of prayerful co-operators in the efforts to spread same truth; therefore be it

Resolved, That the delegates here assembled in Conference session instruct that prayerful effort be made to create within the minds of our brethren a larger interest in the workings of this Conference. As a means to this end be it

Resolved, That the ministers in this Conference be requested to keep the brethren more thoroughly instructed concerning the workings of this Conference, at the same time impressing upon them the individual duties toward this work.

Resolved, That the Executive Board be authorized to negotiate with the Publisher of our Official Organ, THE RESTITUTION, with a view to securing enough copies of THE RESTITUTION of one issue out of each quarter to supply each unsubscribing family of the Abrahamic faith in Indiana with one copy. Each of such issues is to contain information as to progress of the Churches, Sunday Schools, Evangelization, etc., together with exhortation and articles of instruction pertaining to duties both individual and congregational.

Resolved, That we urge the brethren to subscribe for our official organ as a means to keeping all interested in the effort of the Conference.

Concerning Evangelization: Whereas after due effort by our evangelists in protracted work, some hearers become desirous of more reading matter than we can furnish gratis; therefore

Resolved, That our Committee on literature be instructed to procure in sufficiently large quantities such works as "Gospel of the Kingdom," by Wiley Jones, "A Letter to a Friend," etc., placing them in the hands of the Evangelist, or any other person who can find sale for them, to dispose of at a price agreed upon. Funds for the purchase of these works to be furnished by the Evangelical Board, said funds returnable upon sale of books.

Resolved, That the resolution which was passed by the Conference in session, Sept. 8, 1900, creating an Evangelical Board, in the second paragraph the sentence beginning "The means from each individual of the congregations to be paid to the Secretary thereof, by him sent to the Secretary of the Conference," be amended to read "The means from each individual of the respective congregations to be paid to such person as may be selected by the State solicitor upon the approval of the congregation, who shall send same to the Secretary of the Conference."

Resolved, That Evangelical Board be authorized to fill vacancies in the position of State Evangelist, or to employ additional help, so long as said board does not contract beyond the amount of the means provided.

Resolved, That the Secretary of the Evangelical Board report from time to time, as called upon, to the Conferences, the workings of said Board.

Resolved, That the Committees on Ways and Means, Auditing and Credentials be made permanent until the next Annual Conference, and thereafter to be appointed annually.

Resolved, That three be appointed a committee on literature, consisting of three members, to continue until the next Annual Conference, and thereafter to be appointed annually. Said committee to use diligent effort to devise and execute ways and means for securing and distributing literature calculated to build up and establish readers in the truths of the gospel.

Inviting to the ministry. Whereas, we have several churches desirous of ministerial aid; and Whereas, there seems to be none of our ministers who can answer all of these calls; and Whereas, we have several young men in our churches who have signified a willingness to enter the ministry if satisfied concerning ability in that direction, and if proper financial encouragement be held out; therefore

Resolved, That we encourage all such willing ones; also, That we ask all the churches to give all the encouragement possible, both moral and financial, to any such above named persons.

FUNDS, Whereas, an organization of this kind has some general expenses which cannot be met out of any special fund; therefore

Resolved, That we ask our churches and Sunday Schools throughout the State to take up a Christmas contribution, and a contribution each third month thereafter, the proceeds to be turned into a general fund in this Conference.

F. L. AUSTIN,
J. L. WINCE,
J. F. WAGONER,
E. K. BARNHILL.

Statement of Secretary for quarter ending Nov. 17, 1900 given in detail but summarized as follows: Amount on hand as per report of former Secretary $70.78. Received cash since last report $207.95. Total $287.73. Paid to Bro. Halstead on Evangelist Work $73.62 and to Bro. Zilmer as Evangelist $20.00. Total $94.22, leaving a balance on hand of $193.51. Same was duly received.

The Treasurer had no [illegible] made out, but verified the Secretary's report in so far as money had been turned over to him.

The following were appointed and constituted a committee on literature, as per report of committee on ways and means, Bros. F. L. Austin and A. H. Zilmer and Sister S. R. Wince.

Ministerial certificate of Bro. R. C. Railsback granted at last Conference, not having been reported, the correction and announcement is here made.

Question of next Conference was left with executive board.

On motion Article XXII. of last Conference was taken up and adopted, viz: That A. H. Zilmer be appointed first evangelist.

This Conference gives notice that a motion will come before the next Conference changing the wording of the Article respecting the granting of certificates to ministers.

Ministerial certificates were granted to Bros. J. F. Wagoner and David E. VanVactor.

Business overlapping preaching hour, adjourned to evening service.

Social and prayer service at 7:20 P. M. led by Sister Wince, a very enjoyable season.

Preaching at 8 P. M. by Bro. Wagoner, subject, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." "Jesus did not say, seek only the kingdom of God, etc. but seek first. The gist of the argument was that God does not propose to add those things miraculously. The subject was well and ably handled.

Sunday Nov. 18th, met at 10 A. M. for social and praise service, led by Bro. Austin. At 11 A. M. Bro. Zilmer took the stand and gave a very able, interesting and instructive discourse on the subject, "One body and one spirit," and the relation of body and spirit.

Met at 2:30 o'clock, preaching by Bro. L. E. Conner. Text, "Finally my brethren, be strong in the Lord and in the power of his might." Communion at 4 P. M.

Evening, social and praise service led by Bro. Wagoner, subject, "God is love."

At 8 P. M. Bro. Austin took the pulpit and spoke ably, from the subject, "Is there life beyond this, or is there any promise of a future life?"

Good fellowship prevailed and meetings fairly well attended, considering very inclement weather.

E. K. BARNHILL, Con. Sec.

EVANGELIST COMMITTEE.

At Conference assembled at Plymouth, Ind., Nov. 17, 1900. Present Bros. T. O. Taber, C. C. Evans and E. K. Barnhill. Bills were received and allowed as follows:

Bro. D. T. Halstead for labor performed and money expended in organizing the co-operative system of raising evangelical funds, $73.62; Bro. A. H. Zilmer for evangelist work and expense at Remington, $20.60: total $94.22. Ordered that the Secretary draw orders on the Treasurer of the Conference for said bills.

The committee considered favorable the recommendation, by the Conference, of Bro. A. H. Zilmer as evangelist, but was not prepared to enter into a definite contract.

T. O. TABER, Pres.
E. K. BARNHILL, Sec. pro. tem.

Israel as a Nation. Ezek. xxxvii. 15.

There is a class of expositors that think that God is done with Israel after the flesh or nationally. They profess themselves literalists, and claim to be honestly searching for more light. Literalists they are not, on the subject in dispute. On this they are unreasonably in the dark. We would gladly enlighten them through their own papers, if this privilege was granted. Among the readers of these papers are some who are not satisfied with the view so persistently held by the majority of the Advent Church. To these is accorded the right to propound questions on the subject, to which the editors in charge reply. The replies given furnish an illustration of the manner of handling the prophecies on this point, and shows how sophistical men are when laboring to support a theory in harmony with William Miller's view of world-burning. Believing that the Bible teaches a universal conflagration they see no chance for nations in the flesh; and of course none for Israel and Judah. These expounders find no difficulty in believing that God anciently organized the natural seed of Abraham, Isaac and Jacob [illegible] and that [illegible] the Word [illegible] Alas, that the [illegible] theory of "no vocation [illegible] taught by Miller and advocated by the present generation of Adventists, must go by the board. "The entrance of thy words giveth light; it giveth understanding to the simple." Psa. cxix. 130. Will have more to say on the above prophecy in my next.

JOHN L. WINCE.

Dear Brothers and Sisters:

Christmas will soon be here again; almost one year since last Christmas, nearer to the great day of accounts, when the righteous shall enter upon their reward, which is eternal life to be enjoyed in the kingdom of God. How important that we live in such a manner that Jesus may say to us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Paul says we ought to give the more earnest heed to the things which we have heard lest at any time we let them slip. Again said Jesus, "Strive to enter in at the straight gate, for many will seek to enter in and shall not be able, for straight is the gate and narrow is the way that leads to life and few find it." Don't be deceived with the idea that every one is going to be saved, irrespective of character. We now are living in the sowing time, and we are told that whatsoever a man sows, that shall he also reap. And that God will render to every man according to his works. To those who seek for immortality by a patient continuance in well doing he will render eternal life. And those who know not God and obey not the gospel shall be punished with everlasting destruction from the presence of the Lord when he comes to be glorified in his saints and to be admired by all them that believe in that day. O how important to live in a preparation for that important time. How careful we ought to be in respect to our conversation. Says Jesus, "By thy words thou shalt be justified and by thy words thou shalt be condemned; for every idle word that men shall speak they shall give account thereof in the day of judgment." Says Paul, "For we must all appear before the judgment seat of Christ that we may receive a reward according to the deeds done in the body, whether they be good or bad. Peter said, "That judgment must begin at the house of God, and if it first begin at us, what will the end be of those who obey not the gospel. Paul says their end is destruction (not salvation as some teach). It will be better for us to give all diligence to make our calling and election sure. If we are obedient we will be permitted to eat the fruit of the land and have an abundant entrance administered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ. Let us remember that our conversation should be in heaven from whence we look for the Savior, who shall change our corruptible body and make it like his. And John says, "He that hath this hope purifies himself." And Peter says, "Ye have purified your souls in obeying the truth. He that believeth and is baptized shall be saved and he that believeth not shall be condemned. Jesus came to seek and to save that which was lost. Salvation is obtained by faith, by the means provided by God and we are told that he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, because there is no other name given whereby we can be saved. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." Again says Paul, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Again says Paul, "For the love of Christ constraineth us, for we thus judge that if Christ died for us all, then were all dead. In that he died for all that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. For this unspeakable gift we are led to thank God. Dear brethren, continue faithful to the end, for he that endures to the end shall be saved.

P. H. BOCK.

A Disregarded Beatitude.

Perhaps no other one of the beatitudes of Christ is so overlooked and disregarded as that which he pronounced among the peacemakers. Who ever heard a sermon on it? How many strive to get its benediction? Surely no Christian duty is more neglected than that of peacemaking. There are many people who are really strife-makers, rather than peacemakers. They do not seek to heal estrangements, to bring together those who have been divided or alienated. Their whole influence goes toward widening breaches, intensifying bitterness, and exciting anger and hatred. When they meet a man who speaks qualifiedly of another, they take the opportunity to emphasize the qualification, thus confirming the man's doubt or suspicion concerning his neighbor. When they find a slight estrangement, they are quite sure to make it greater than less by their words, by the tone in which they speak, or by their suggestive silence. When they find rankling in one man's mind a bitter feeling against another, they do not try, in a brotherly, generous way, to remove the feeling, but manage to deepen and intensify the bitterness. The true peacemakers are few, even in Christian society. Is it not time that we should get our Lord's beatitude down from the shelf and brush the dust from it, and try to win its benediction?

Obituary.

Andrew Marshall, well known to many of the brethren who attended meeting at Antioch this County years ago, died at his home in this city Nov. 19. He was born in Fayette Co., Indiana, June 8, 1825, and came to Marshall Co. in 1850, settling on a farm near Antioch meeting house where he resided till 1892 when he moved to Plymouth. Mr. Marshall though not a member of any church was a good man and kind neighbor. He was chosen as one of the trustees of Antioch and remained such until his death. The funeral services were from the late residence, conducted by Bro. A. H. Zilmer.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A B Griffith	1.50
Mrs Mary Forsythe	1.00

SEND THE RESTITUTION to some poor person as a present a year. The cost is only three cents a week.

Poetry.

One Step.

For just one step and only one,
His promises we may claim,
Until the way clears for the next—
'Tis evermore the same.
And thus he makes us hold his hand—
He's but a step away,
And keeps us looking unto him,
That so we may not stray.
Oh! let us listen as we walk,
To hear what he may say!

Communicated.

Dear Ones:

Tonight as we gaze out through the beautiful moonlight as it softly falls in silvery rays upon the calm and peaceful waters of the Arkansas, our thoughts go back to him who said to the storm-tossed waves of Galilee, "Peace, be still," and as we continued to gaze at the sullen waters as they softly glide by, I think even so will it soon be with you and me. We too are hurrying to the dark and sullen sea of death. "And none can keep alive his own soul." The weaver's shuttle so quickly passes; the tender flowers of the grass soon wither. "Yea, man dieth and wasteth away and where is he?" The mantle of sackcloth that has wrapped the teeming millions of past ages, is still large enough to robe us for the "abode of darkness," and the "land of forgetfulness." The suburbs of the city of the silent sleepers, has never been filled and earth's heaving bosom will soon pillow our cold pale brow near its sobbing heart in death's embrace. But with this shadowed pathway of darkness that leads over grief's precipice a.' down the rocky gorge of mourning to the "Valley and shadows of death," the watchers calmly close their eyes and slumber in the valley in sweet rest to be awakened only by the voice of him who hath said, "I will come again." Then the enemy's land will have to yield up its captives, when he says to the "North give up, and the south keep not back." He will send many "Fishers and they will fish them out. He will send many hunters and they will hunt them out." No rock or cave can conceal his jewels from him; the diamonds in the rough will be polished by the purifier of silver and gold. The great ocean with its heaving bosom that so long hath wrapped his pearls in its winding sheet of salty chilliness, can no longer lull them in sleep, for many fishers will cast forth the life lines and fish them out." Then the murmuring waves, the troubled world, the dashing floods and the peaceful hills will unite their voices in joyful and everlasting songs and praise to him, "For he cometh to judge the earth; he shall judge the world with righteousness and the people with truth." "Let the sea roar and the fullness thereof, the world and they that dwell therein. Let the floods clap their hands. Let the hills be joyful together before the Lord." Why should the sea roar? Why should the floods clap their hands? Why should the hills be joyful? Ah, deliverance has come. He who broke the bonds of death and holds the keys of hell and death, has set the slumbering captives free. Would tonight we were there; could we but turn our ear in silence and hear the touch that unlocks death's dungeon and hear that gentle voice say, "Come forth; awake and sing, ye that dwell in dust." No tongue could tell, no pen portray the unspeakable joy. There is a sacred spot to every heart somewhere; on hill or in the vale slumbers some loved one, and with the stamp of death on every brow and a pain of sorrow in every ear. We still say, "How long, O Lord." And yet while this theme is so, so sad, and the meditation so touching, there lies beyond a summer land; the tender buds are putting forth and we are nearing the border where the flowers never fade; we are nearing the sparkling stream of life; we are almost home and there awaits us a welcome there. While I trace these few words, I still kindly remember home and friends, and to those who have manifested an interest in me and the little work that I am trying to do. I will say no one knows how much I appreciate your tokens, and am sure each and every tract and paper will be placed in the vineyard. I have given out most of them, some days walking many miles to distribute them as this is my only way to travel from the boat. Many of our people of southwestern Kansas and Oklahoma will remember that I had been urged to send some young man into the field to distribute our literature, but none seemed to take much interest and an opportunity presented this way to travel, I embraced it against many, yes, many opposing requests. This way I can always be at home and the expenses are so much lighter. I am near the mouth of the Cimerone river near Leroy, Okla., and will be here three or four weeks, and if any one desires to send more literature it will reach me at the above address, and to those who I am under obligations to write to, I will as soon as possible. I am busy most of the time, for I am teaching a class in vocal music, this way I can more than pay my way, and it affords many opportunities to tell something of the truth. Would be pleased to hear from any of the faith, and trust to be remembered kindly by you all.

A. J. DAVIS.

Obituary.

Died at the home of her daughter, Mrs. Esther Gilbert, Blythedale, Harrison Co., Mo., Nov. 22, 1900, Mrs. Selah Harrold, aged 79 years. She was very feeble in her frail, mortal body, but blessed hope she was strong in the Abrahamic faith. By that and through a resurrection from the dead we have a promise of meeting our mother, sister and friend again on this earth made new. There will be no sad partings there, neither sorrow nor crying. Her weak body shall be changed and fashioned like unto our Lord's glorious body.

MRS. ROSA WILSON.

Not Settled Yet.

A gentleman once introduced an infidel friend to his minister, with the remark: "He never attends public worship." "Ah!" said the minister. "I am almost tempted to hope you are bearing false witness against your neighbor." "By no means," said the infidel, "for I always spend Sundays in settling my accounts." The minister immediately replied, "You will find, sir, that the day of judgment will be spent in the same manner."

This reminds the *Christian Budget* of the remark of an old gentleman who once lived in Salem. The good old man was much annoyed by the conduct of some of his neighbors who persisted in working on Sunday. One day as he was going to church, his godless neighbors called out to him, sneeringly, from the hayfield, "Well, father, we have cheated the Lord out of two Sundays, any way!" "I don't know about that," replied the old gentleman; "I don't know; the account is not settled yet."

As one sensibly remarks: Making a profession of religion is like enlisting in the army. It is very easily done, and is at the most only a promise. Whether the promise is kept depends on how the recruit behaves; whether he endures hardships as a good soldier, and fights bravely and follows wherever his Captain leads.

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Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. PRIMMER.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts, Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1000. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Mourieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in [illegible]. A tract of 40 pages, sold for [illegible] at 10 cents a copy.

THE GOSPEL OF THE KING[illegible] 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

VANDALIA TIME CARD
In effect Oct. 6, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:32am
No. 14, " "	12:42noon
No. 8, " " "	10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:02a m
No. 8, " " " "	12:42 noon
No. 9, " " " Logansport	7:28pm

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Sellersville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthony, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ralsin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 2 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday, Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 3:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zimmer, Pastor; Mattie Benjamin, Sec.

Change in Time of Trains on the Pennsylvania Lines.

Under a new schedule in effect Nov. 25, 1900, passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

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1	55	5	25	9	Bryan	3	05	5	37
2	18	5	48	10	Stryker	2	42	5	14
2	45	6	15	10	Montpelier	2	15	4	48
3	05	6	35	11	Bryant	1	55	4	28
3	15	6	45	11	Pennville	1	45	4	18
3	30	7	00	11	Portland	1	30	4	03
3	45	7	15	12	Dunkirk	1	15	3	48
4	00	7	30	12	Winchester	1	00	3	33
4	15	7	45	12	Ridgeville	12	45	3	18
4	30	8	00	13	Muncie	12	30	3	03
4	45	8	15	13	Gaston	12	15	2	48
5	00	8	30	13	Middletown	12	00	2	33
5	15	8	45	14	Chesterfield	11	45	2	18
5	30	9	00	14	Anderson	11	30	2	03
5	45	9	15	14	Elwood	11	15	1	48
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I Would Be Pure.

"Blessed are the pure in heart, for they shall see God."—Matt. v. 8.

I would be pure, like some clear brook,
Upon whose crystal brink
The wood birds stand and bow themselves
To shadow, sip and sing;
So would my heart its incense bring
In chalice pure to heaven's King.

I would be pure, like some sweet flower
That holds its gem of dew
In stainless cup, to be exhaled
By sunbeams ever true;
So would my heart its incense bring
In chalice pure to heaven's King.

I would be pure, like some white cloud
Floating in ether blue,
Showing upon its amber crest
Heaven's light to mortal view;
So would I have my spirit be
A mirror of God's love to me.

I would be pure, like drifted snow
Upon some mountain's breast;
Sinless, like babies' hair that bloom
Where pale dead children rest,
O Jesus! wash me in thy blood,
That I at last may see my God.

Communicated.

Australian Letter. No. 5.

AN EVENING STROLL IN OLD SYDNEY.

An evening stroll in old Sydney before you have explored it is the glaring light of day is enchanting. The terraces, steep ascents, and duchivities, the unexpected turns and surprises that meet you on every hand lend a zest to the spirit of exploration. The streets wind in and out and zigzag up the hills to avoid steep ascents. In early convict days creeks flowed down from these heights in great numbers. Fords were used where most available and the street crossings still remain at these ancient landmarks. There is a saying that the streets were surveyed by a bullock driver and laid out with a boomerang. The small reservations and private paddocks are so jumbled together that you are never quite sure when you are on forbidden ground. So in order to be at ease you may as well ignore property rights and stroll on until you come to a padlock or a dog, which, in Australian slang, will not be "too far." For you may start out upon a stately thoroughfare and after a few turns find yourself in a kitchen garden.

The semi-darkness hides the dinginess in soft shadows and you see only the poetry of the scene as you emerge upon a bluff and see the busy day scene wrapt in silence, for the shops are all closed at six o'clock. At another turn you see the dome of the Observatory, on Flag-staff Hill, shining in the moonlight, the flag poles, the rigging and windmill looking weird and ghostlike.

Seated upon the rustic benches and wooed by the cooling breeze it is a pleasant place to spend the early evening hours. From this height you catch a view of the city behind and the harbor in three directions. In front at your feet a graceful little cove separates Miller's Point and Dawes Point, while away to the left the long row of lights on Darling Harbor stretch into the distance like a torch light procession, so straight is it. Down to the right precipitous streets lead to the sweeping circle of Sydney Cove which borders on Circular Quay. But we must not stay too long in the witching beauty of the night. As we retrace our steps to the more frequented streets the return tide is coming in from the city. We meet groups of men and women already drunk, singing, fighting and cursing as they stagger to their dens in the slums not far away. All night long these unseemly sounds may be heard if you wake to listen and the great human problem of sin and misery makes itself heard above the quieting voices of the night.

IN THE MORNING LIGHT.

However fascinating a night ramble may be; no matter how fairy-like the scene by moon-light, with the day-dawn the illusions vanish and many objectionable sights and practices are disclosed.

Garbage boxes stand in front of the doors unemptied until the middle of the forenoon. The practice of the police in turning the hose on the streets before the tardy scavengers have removed the sweepings of the previous day is intolerable. The shop-keepers have the habit of sweeping when they like and what they like into the street, so that a morning stroll in some quarters of the city is rather a precarious business. When it is windy in the shade the fragrance of the steam arising from this accumulation of filth may better be imagined than otherwise. At this time the carbolic acid and other disinfectants used on account of the bubonic plague add to the discomfort. The wind sweeps in a cloud of dust these particles of contagion and death.

Another fruitful means of disseminating disease is the practice of keeping all kinds of provisions exposed to the open air. Along comes the baker with an open cart heaped high with loaves of bread exposed to the sun and dirt, behind him trudges a Chinaman with a hand cart carrying the vegetables you are to have for dinner; these are treated to the same dust bath. Then comes the meat man followed by the fruit man and the cloud envelops them all. If the tidy housewife take her basket and visit the market she will find meat, fruit, pastry and vegetables alike exposed to insects and dust. No need of rats and fleas to carry the plague; it comes laden on every breeze.

THE HARBOR.

After answering the first question as to whether the United States will join with Great Britain in the coming division of the Powers, or the other form of the same question, "What do you think is the feeling in America with regard to the Boer War," we are asked: "What do you think of the harbor?" On passing through it for the first time we had been too intent upon getting ashore to fully comprehend its vastness and beauty. But by making use of the numerous small boats which ply from point to point and by imitating Samantha as a P. I. and Theophrastus Such by turns, we gleaned some facts until finally its significance began to dawn upon us. Its beauty still grows and impresses us anew the more we study it.

This harbor is sixth in importance in the British Empire. It stands first of the quintette of which Sydney boasts in rivaling all other cities of the world.

Port Jackson, Middle Harbor and North Harbor with their serrated banks of coves, inlets and bays afford three hundred miles of coast line all within a radius of ten miles of the obelisk, a point from which all distances are measured. The entrance is flanked by two bold and imposing promontories, three hundred feet high and a mile apart. These Heads are the extremities of peninsulas enclosing the gulf which divides into the several arms of the harbor. Middle Head projects into the harbor directly in front of the entrance, so that a short distance out at sea it seems a part of the outer coast line. After coming into the harbor and rounding into Middle Head the main basin is disclosed, and its great capacity can be appreciated. The six small islands add to the picturesqueness. Promontories, bold headlands and over-hanging cliffs are characteristic throughout. The water is fifteen fathoms deep in the basin. The deep water extends in great part to the base of the cliffs making dredging unnecessary. Many miles of wharfage are available without any artificial preparation.

The peculiar arrangements of the Heads prevented Captain Cook from making the discovery though he sailed past and named the harbor. While at Botany Bay a few miles below he is said to have ascended an elevation from which it is visible, but he seems not to have distinguished it from the ocean, if indeed he saw it at all. Botany Bay having been explored by Cook, it was through his recommendation it was selected as a suitable site for the settlement of a convict colony. In 1788 Governor Phillip was sent out with a consignment of convicts, but finding the water supply insufficient at Botany Bay, he went in search of a better location and sailed into Port Jackson. Seeing at once the great advantages which it offered he brought his fleet here and established the colony on the present site of Sydney.

Thus while our forefathers in England were living under old conditions preceding the Revolution, England began developing on this new continent the possessions which have in a large measure compensated her for the loss of her American Colonies.

Many relics of convict days remain in the roads, bridges and public works of Sydney. One especially attracts the notice. A beautiful circular drive of three miles leads around one side of the Outer Domain to a bold headland on the summit of which is a huge rock hewed into a rude seat known as Mrs. Macquarie's Chair, in honor of the Governor's wife who made the plan and directed the convict labor herself. The Domain has a drive of two miles the other side leading from the heart of the city down to the wharves. This Domain fringes upon the Botanical Gardens, meets the harbor at Farm Cove and extends to Hyde Park which concludes the chain of pleasure grounds. These parks are left open night and day. During the year many thousand shelterless people sleep here. On week days various games are played, cricket, the distinctively Australian game taking the lead. On Sunday it is the campus for open air meetings. Any one who imagines he has a mission or a grievance selects a position and begins. If he has an audience very well, if not he talks to the open air.

All sorts and conditions of men and women make up these audiences and as a matter of course are addressed by the same medley of speakers. The Boer War, the Chinese entanglement, the labor problem, Darwin, Swedenbourg, temperance, theories of Henry George, anarchy, gospel meetings, itinerant concerts, by the maimed the halt and the blind may all claim attention simultaneously on this common ground.

At the city entrance is placed a commanding statue of Governor Bourke. This Domain contains eighty-two acres while its neighbor Hyde Park contains forty-nine. The chief feature of the latter is its avenue of gigantic wild fig trees which extend its full length. A statue of Prince Albert is at one end of this park. Well planned flower-beds relieve the dinginess of the well worn grass, and rustic benches add to the comfort of the many people who patronize it.

In addition to this chain of parks and gardens Moore Park contains five hundred acres. Though somewhat bleak and barren its sand hills afford excellent views in every direction. Three notable institutions are within this enclosure: the Agricultural Show Grounds, Cricket Grounds and the Zoo. The last is much frequented and contains fine specimens of birds, beasts and reptiles. The various species of marsupials are well represented here.

Centennial Park, so named because of the exhibition held here in 1888, one hundred years after Governor Phillip entered Port Jackson Harbor, contains seven hundred acres. Roads eighty feet wide are in keeping with its extent. Asphalt paths for pedestrians and cyclists; polo grounds, foot ball grounds and cricket pitches are provided for the lovers of games.

A string of lakes, beautiful shade trees, flowers and birds add to the charm of the place. It is said the singing of the sky lark may be heard almost the year round. The delicate white Christmas bells and famous flannel flowers will be in bloom when you read this.

The Inaugural Ceremonies attending the Opening of the Commonwealth and arrival of Lord Hopetown the Governor General will take place in this park. It has been selected on account of its historical association and because it will afford room for the hundreds of thousands of people who are expected to be present, without endangering their lives with a crush.

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VOLUME XLIX. PLYMOUTH, INDIANA, DECEMBER 19, 1900. NUMBER 47.

...als." Chap. 15.

...after these events recited an ...word of the Lord occurred ...to Habram in a vision, be (the ...ord) with ...ing, Fear not Habram. I ...am protecting (lit. holding a shield ...) ...; thy wages will be very ...

...2. And Habram said, O Lord Jehovah sole Lord (despota, kurie) what wilt thou give unto me? And I am perishing childless; moreover the son of Masek my house-maid (born in the house too), this Damascene Heliezer is mine.

3. And Habram said, Since thou hast not given me seed, my house-man will inherit me.

4. And straightway there occurred a voice of the Lord unto him saying, This one shall not inherit thee; but one who will come out of thee, this one will inherit thee.

5. And he led him outside and said unto him, Look up toward the heavens and number the stars, if thou art able to number them. And he said, In this wise will be thy seed.

6. And Habram put faith in God, and it was accounted to him for righteousness.

7. And he said unto him, I am the God who led thee out of a land of Chaldaioi to give unto thee to inherit this land.

8. And he said, O Lord, thou sole Lord, (despota, kurie), In what way shall I comprehend that I am going to inherit it?

9. And he said unto him, Take a three-year-old heifer and a three-year-old female goat, and a three-year-old ram and a turtle-dove and a pigeon.

10. And he took for him all these and served them in the middle, and ... the birds he did not sever.

11. And birds came down upon the carcases upon their dissevered portions; and Habram sat down along with them.

12. And about sun-set an ecstasy fell upon Habram; and lo, a great dark fear fell upon him.

13. And it was oracularly told Habram, Comprehend that thy seed will be a sojourning seed in a land not its own, and they will subject them to bond-service and treat them ill and humble them for four hundred years.

14. And the nation which they shall serve as bond-servants I shall judge myself; and after that they will come out here with a vast removal.

15. But thou wilt depart unto thy fathers in peace, sustained unto a good old age.

16. And in a fourth generation they will return here; for not yet have the sins of the Amorraioi been filled up until that now.

17. And that when the sun had sat, there occurred a flame of fire; and lo, a smoking oven and lamps of fire which passed through between these dissevered portions (making a cross of fire).

18. And on that day the Lord made a covenant with Habram, saying, Unto thy seed will I give this land from the river of Aiguptos unto the great river Euphratees.

19. The Kenaioi and the Kenezaioi and the Kedmonaioi,

20. And the Chettaioi and the Pherezaioi and the Hrapharin and the Amorraioi and the Chananaioi and the Eualoi and the Gergesaioi and the Jebonaioi.

COMMENT.

1st verse R. V. does not distinguish and never does but the general term for "the word" and the specific term. The latter is "the oracular word" specifically in the want of any better expression for it in English, and this "word" didn't "come" but "became" or "occurred" in some way to the consciousness always of the prophet or "seer." In this case we are told how it "occurred"—"in a vision" namely. Nor does it say, "I am *thy* shield," but literally "I am holding a shield over thee" or as I have rendered it "protecting." Nor does it say, "I am thy exceeding great reward," but does say "*thy wages will be very great.*" There is a vast difference between "rewards" and "wages."

The Lord generally represents himself as a wage-payor not as a rewarder.

In the 2nd verse instead of "O Lord God" in the R. V. it reads "O Lord thou sole Lord" or "Despotees." Make a note of this. For the two appellations are not equivalents. Also the text reads "am perishing" instead of "go." The ballance of the verse is all wrong. What Habram says is that this Heliezer, a son of my house-maid, a native of Damascus, (his concubine of course) is mine—that is his male heir, if he does not leave a male heir in regular wedlock. The text says nothing about possessing, "Shall be possessor of my house" is inserted bodily. The 3rd verse gives the reason why this "my house man" will inherit him. This was the law in those days when a man died childless of legitimate "seed." The semi-legitimate inherited in such cases, in the male line.

In the 4th verse the R. V. says "And behold the Word of the Lord came, etc." The text reads "And straightway there occurred a voice of the Lord unto him." And "out of thee" instead of "out of thine own bowels." Progeny doesn't come this way, and people knew better than that in those days too.

In the 5th verse R. V. has "tell the stars." The text reads "number the stars."

The 6th verse reads in the R. V. "counted it" should read "accounted it."

The 7th verse reads "Ur of the Chaldees" R. V. There is no word for "Ur" in the text. Should read "a land of the Chaldaioi."

In the 8th verse R. V. we have "O Lord God" instead of "O Lord, thou sole Lord" a valu... "Comprehend" also is better than "know" as well as literal in this verse. For all that follows one of the many ways of comprehension by which he was to be taught to know and "see my day." The Christ says "Habraam saw my day and was glad."

In the 10th verse the R. V. leaves out "facing one another" a very important omission if one expects to understand this symbolism. Place these carcases according to the direction of the text, the heads or the "faces" of the sacrifices facing one another at a common center, the birds in a line at the top and facing down, and we have a cross, and the lamps following the dissevering line of each carcass gives a cross of light in the darkness.

Also the only distinction between the birds offered in sacrifice and the birds that came down on the carcasses is the preposition "the" with the former. The text does not say anything about "birds of prey." Of course they were.

In the 12th verse the R. V. says "a deep sleep fell upon Abram." The text says "An ecstacy fell upon him." That it was not an ordinary sleep is shown from the context. For it says, "he was oracularly told" instead of "And he said unto Abram," etc.

In the 13th verse R. V. says "know of a surety that thy seed shall be a stranger," etc. Should read "Comprehend that thy seed will be a sojourning seed," etc. In the next clause the R. V. says and "they shall serve them." should read "And they will subject them to bond-service." The R. V. leaves out entirely the "And will humble them" which was a very important part of God's lesson to his people.

In the 14th verse the R. V. leaves out the word "here" "come out here" an important topographical fact in regard to "the exodus."

15th verse R. V. says "thou shalt be buried in a good old age." Should read "wilt be sustained unto a good old age."

In the 16th verse "Sin of the Amorraite" instead of "iniquity of the Amorite," R. V. There is a difference between sin and iniquity.

In the 17th verse R. V. says "a flaming torch" should read "lamps of fire" and "furnace" should read "oven." "Dissevered" omitted also.

In the 18th verse R. V. reads "have I given," should read "will I give." It hasn't been fulfilled yet.

CHAS. GARDNER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Selected.

The Bible.

But, say some, the Bible is not from God. Whence came it then? Some say "from bad men" and was palmed off upon an ignorant set of dupes ever ready to receive, without investigation, whatever was offered them. 'Tis strange that bad men should take so much pains to write out their own death warrant. Why upon every page we read the condemnation of wicked men!

"Provide things honest in the sight of all men," is one of those precepts of the Bible dishonest men hate. The extortioner finds no comfort in the Scripture doctrine of restitution. The drunkard reads his doom in that blessed book. He who deals out the intoxicating draught to his fellow man reads his woe upon its pugs.

When I can gather grapes of the thorn tree, and figs from thistles—when I can dip sweet water out of a bitter fountain—then, and not till then, will I believe that the best book in all the world was made by the worst of men.

But, say some, "It is not a good book, it is wholly false; the Bible is untrue." Then all I have to say is, that falsehood has done more good than all truth, if the Bible be not true. Others say, "good men have written the Bible, not God." Well, one thing a good man will not do—he may err—he may sin grievously—but he will not wilfully lie, and die for his falsehood the death of a martyr. Good men never claimed to be the authors of the Bible. Good men have always ascribed to the Bible the title of the "revelation of God."

If bad men did not make it—if it was not the work of good men, then God is its author. This sacred volume, containing a variety of compositions, historical, poetical, judicial, preceptive, and prophetical, written at various times by different persons to whom the ideas were conveyed through a space of fifteen hundred years, stands pre-eminent, and claims our admiration and reverence. The scheme of doctrine and morality of the Bible is so exalted, pure and benevolent that God alone could be its author.

In the Scripture alone is God introduced as speaking in a manner worthy of himself, with simplicity, majesty, and authority. His character as therein delineated contains all possible excellence without any admixture. His laws and ordinances accord with his infinite perfections. His works and dispensations exhibit them; and all his dealings with his creatures bear stamp of infinite wisdom, power, justice, purity, truth, goodness, and mercy, harmoniously displayed.

Simply Form.

The following from a daily paper shows very clearly the tendency of the times. People still have an idea that a church is a good thing, but do not want any thing that will bind them to do or say any certain things. The people of God must be on the watch as much against a false liberalism as against pronounced infidelity.

The People's Pulpit, Milwaukee, which is conducted at Pabst Theater, is to be made the center from which similar movements are to be started in other cities. It is not denominational, but furnishes a place of worship for those who do not wish to be bound by an orthodox creed. The incorporators plan to have the work wholly free from sectarianism, controversy, or partisanship. The Pulpit has been in existence for ten months and has done a good work. There is no attempt at church organization, no solicitation for members. It is governed by a Board of Directors, and the attendance is about 1,200. Services are held every Sunday afternoon, the regular pastor being the Rev. T. E. Barr.

That religion which does not govern the tongue, and make us beneficent and holy, is not the religion of Christ, and will secure salvation never.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Dec. 12, 1900.

An Appeal to the Brotherhood of the Church of God.

The Restitution is a weekly paper devoted to the interests of the Church of God, and we ask you to kindly read the following lines, and consider our mutual interests

This paper gives you all the Church news, announcements of meetings and reports of them when held.

It gives notices of deaths of members in all parts of the country.

It gives exegetical articles that are of great value to the student.

It gives articles on prophecy, and all the news that bears on the fulfilment of the future part of God's word.

It contains articles that set forth the nature of mankind, and the Hope he has for any thing hereafter.

It sets forth the Gospel of the Kingdom as preached by Christ and his Apostles, and insists that this Gospel of the Kingdom of God and the things that concern the Name of the Lord Jesus Christ, are what constitute the power of God unto salvation to him that believeth it.

It goes further, and insists that a holy life consistent with the high profession made, is just as necessary as belief—i. e. that Faith is well, and Works are well, and necessary both of them. That Sincerity alone will never save of itself.

It advocates the restoration of literal Israel to their own land as the only consistent way of fulfilling the promises made to the fathers.

It contains articles that show the necessity for a resurrection of the dead as the only means of attaining the blessings promised the faithful.

It gives articles showing that the Second Coming of the Lord Jesus the Christ must be just as literal as his first coming or his going away was; and that the saints have no hope of reward until that event; thus making that the most important of all the important events that will occur.

This paper urges all these matters, and many others of like nature, including immersion as the only mode of baptism, and at a cost of but $1.50 per year, about three cents a week. It contains more reading matter than 14 books that usually sell for $1.00 each, and is the very best means you can have of keeping posted as to the workings of the Church and the world as relating to prophetic doings.

It is not sensational, and is not controversial in the sense that it wishes to discuss matters that are of secondary importance, when there is so much that is of prime importance to lay before our readers.

It holds that personal attacks by brethren upon others is out of place, and only tends to work harm in place of good, and urges always the settlement of differences by private means.

With these points here set forth we solicit you to give us your subscription for the coming year, and we assure you that you will be many times paid for the expense. Try it and be convinced of what we say.

If you have not seen a late copy we will gladly send you a sample free on request.

Yours in the Blessed Hope,

The Restitution,
Plymouth, Ind.

"If some are refined, like gold, in the furnace of affliction, there are many more that, like chaff, are consumed in it. Sorrow, when it is excessive takes away fervor from action, health from the body, light from reason, and repose from the conscience."

Recent events in South Africa show that the war is not exactly over with. In a battle near Petoria the English were defeated, and some hundreds taken prisoners. It seems to be the way now when confronted by superior numbers and retreat is impossible, to reverse the old fashion of fighting to the last man, and just surrender at once. By this means arms and munitions are lost, but life saved. Parliament has voted another large sum of money to prosecute the war to a finality.

We wish to call attention to the "Important Notices" on our 4th page. We will not be responsible for money sent in a letter, even if registered. A letter said to contain $2.00 was empty when it came, and of course we must stand the loss, as a registered letter was supposed to be a safe way to send money. Send a bank draft, P. O. money orde or express order, and always have them made payable to "The Restitution, Plymouth, Ind. There are other "Plymouths" in other states, so be sure it reads "Ind." Do not make your order payable to any individual, but this office, as above.

Also regarding return of articles. We must ask that where such are valuable, and cannot be replaced, that copy be kept by the author. Recently a case has occurred where the article was valued, and cannot be reproduced, and is lost in transit. After the labor of preparing an article, making a copy is comparatively a small job. The risk of accident in the mails, by fires, misplacement, etc, is great. Besides, we are often blamed for such losses when in fact we have no knowledge of anything being sent at all. Of course thousands go all right, and only one is lost, but it always happens to be the one that is valued highest. So please be careful.

On last Sunday evening Bro. A. H. Zilmer closed his series of meetings at Plymouth, having preached 16 discourses, covering over three Sundays. It is impossible to tell of the value of these discourses to the careful listener. Our Brother simply gave Bible all the way through, and any one who failed to be benefitted can place no blame on the speaker. It was stated by some who have been constant attendants at our church for years, that we never had so complete a series of sermons, given in so convincing and masterly yet kind and courteous a manner. That our readers may gain an idea of the ground covered by Bro. Zilmer we give a list of the subjects as delivered.

The substance and source of faith.
The gospel of the kingdom.
An entrance into the kingdom.
The birth of the Spirit.
Faith for remission of sins.
Repentance for remission.
Baptism for remission.
The result of sin.
Everlasting life.
The Blessed hope; its effect on character.
The Church—Ekklesia.
Doing the Father's will.
Ye are bought with a price.
Perish with or without the law.
The rest that remaineth for the people of God.

Our present position on the chart of history.

The following ten points are covered by the powers in their demands on China, and they are likely to be accepted as the basis of settlement, thus keeping the Empire intact for the present.

Indemnity to the amount of 700,000,000 taels, payable within sixty years and guaranteed by the Likin.

The erection in Pekin of a suitable monument to the memory of Baron von Ketteler.

An Imperial Prince, a near relative to the Emperor, to go to Berlin to apologize and express regret for the murder.

Foreign troops to hold the lines of communication between Taku and Pekin.

Punishment of the Boxer officials.

Candidates from districts where anti-foreign outrages have been perpetrated not to be allowed to compete in the Chinese examinations in Pekin for five years.

Abolition of the Tsung-li-Yamen.

Foreign envoys to have access to the Emperor at all times.

Importation of arms and ammunition into the Province of Chili to be abolished.

The land and sea forts between Shan Hai Kwan, Taku, and Pekin to be destroyed.

The ship canal across the isthmus between North and South America, in which the United States and England are interested, and which is recognized as being so much needed, seems now to be a long way off owing to the congress of this country abrogating the terms of the existing treaty to such an extent that England will not accept it, thus blocking further proceedings. In short this government wants to construct the canal alone and have entire ownership and control, fortifying as it sees fit. Existing contracts which England is party to make this impossible unless England give up her rights, which is not likely to happen. The work will thus be hindered for the present, unless concessions are made.

More and More Difficult.

Is it becoming to reach the ear and hearts of people in a large city with the Gospel of Life in God's kingdom. Men are rushing hither and thither in pursuit of something or other, as if conscious that no risks could be taken: as if happiness, and even life itself, were at stake. There is no use in approaching men in such a mad pursuit of earth's things, with the Gospel of God's favor. It is present good they live for, and have no time to devote to future good.

Even those who are piously inclined, and are willing to make religious sacrifices, cannot be arrested by an invitation to God's kingdom and glory: they have made other arrangements. Tradition makes them proof against the love of God as manifested in the Gospel of the kingdom preached by Jesus. Being opposed by both the religious and the irreligious, we have a hard road to travel,—and see little fruit of our labor. It makes a vast amount of searching necessary to find one willing to receive the engrafted Word with meekness. But to our joy we occasionally find one or two of that class. On Sunday, Nov. 11th, it was again our happy privilege to assist two more in putting on the

SIN COVERING NAME

of Jesus. And we now introduce Sister Price, formerly a Lutheran, and Sister Haffner, formerly a Catholic, to the church scattered abroad. After several months of patient and diligent investigation, the truth has made them free, and we hope in God that it may keep them free, and that their testimony may tell for God while the door stands open, and at last hear the welcome plaudit, "Well done."

Romans xi. 13, 14, 15,

Was vividly brought to mind by a paragraph in "Immanuel's Witness" of recent date. The apostle there says, "For I speak to you Gentiles: inasmuch as I am the apostle of the Gentiles, I magnify my office, if by any means I may provoke to emulation my flesh, and might save some of them; for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead!"

The paragraph referred to says,—"Charles Simeon and Edward Bickersteth were present at a meeting in the interest of the London Society for the Promotion of Christianity among the Jews. Simeon was the speaker, and in closing his speech, said they had met together that day for the furtherance of the most important object of the world, viz:—the conversion of the Jews." When Simeon sat down, Dr. Bickersteth, who was at that time a Secretary of the Church Missionary Society, wrote on a slip of paper; "Eight million Jews, eight hundred million heathen,—which of these is most important?" This paper he handed to Mr. Simeon, who at once turned it over and wrote on the other side: "Yes, but if the eight million Jews are to be 'as life from the dead' to the eight hundred million heathen, What then?"

We see from the above by how slow a process, the glorious truths we love and enjoy more than our daily food, was recovered from the traditions of men. One earnest searcher would discover a pearl, and another would catch a gleam of light that revealed somewhat of Jehovah's Eternal Purpose in regard to earth and man in the ages to come, but it was a long time before the various links could form a chain. But we are greatly indebted to the men who led the way out of traditionary ruts and set the example to search as for hidden treasure.

Both Simeon and Bickersteth were men of earnestness and ability, and also had the courage of their convictions. On the subject in hand both were partly right—and partly wrong. Both seemed to have erred in supposing that the conversion of the Jews before the coming of the Lord, by human instrumentality was very important; but the truth in that regard, is that nothing short of sight will effect their conversion as a people, see Zech. xii. 9–14, and Rev. i. 7; Matt. xxiii. 39; Psa. cxviii. 26; because of persistent faithlessness.

Bickersteth thought it of far more importance to convert 800 million heathen than eight million Jews; showing he was in darkness in reference to God's object in sending the good message to all during Gentile times,—viz: to take out a people for his name, who should by and by execute his grand design.

Simeon seems to have seen that God would use the Jews for his glory among the nations and yet erred in supposing that they must first be converted by a preached Gospel. The prevailing belief in the natural immortality of man and reward at death, and heaven the home of the righteous etc., would naturally blind them to the clearly revealed purposes of God in the Age to come, but, as we have observed already, we have been laid under great obligations to the early investigators, and by God's favor we are enabled to say with Paul that he "who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

Romans xii.

We regard this as one of the most solemn and important passages in all the Book of God for the Household of Faith! What a wonderful mirror it holds up to us! Truly it is heart-searching. To enumerate a few of the many points worthy of serious consideration, we mention—

1. The mercies of God are urged in an imploring way, as the motive for the presentation of our bodies a living sacrifice to God.

2. For non-conformity to this age, and conformity with the age about to dawn.

3. For the transformation of ourselves—the renewing of our minds.

4. For preventing every one of us from thinking too highly of ourselves, or anybody else, or anything else.

5. As the motive for remembering that we are each a member of one body, so that when one is seen to be doing an injury to another in word or act, we may know that such an one, if connected with the body at all, it is by the merest thread, because a man or woman who would with his hands mutilate his limbs or eyes, would be either called a fool or an insane person. He would suffer all over his person intensely by an injury to the least members, to say nothing of his eyes. It is precisely thus with the Body of Christ. The centre of all suffering is in the head of the natural body, so is it in the Body of Christ. If we wound one of the least of the members of his Body, he himself, the Head of the Body suffers most.

Would there be many offences committed if this were kept in mind? Let us from this moment try to remember that if we wound one of the least of Christ's brethren, we wound Christ himself.

6. The mercies of God are further urged as the motive to let our love be without dissimulation. This goes to show the force of another divine statement, of the heart's deceitfulness, and the need of keeping it with all diligence, or else it might happen that apparently love was felt when there was none! "Be kindly affectioned one to another, with brotherly love, in honor preferring one another." This divine rule, if applied, would shut out 95 per cent of all church troubles, we firmly believe. In honor preferring one's self, is the prolific source of trouble, God's injunction being despised.

7. The mercies of God are again urged as the motive to patience under tribulation. The idea is this: God's mercies toward us have been so great, that we show our appreciation of this fact by being merciful to others. And the want of this disposition toward others argues the want of appreciation of God's mercies to us.

8. The mercies of God are pleaded as cause for blessing those who persecute us; to bless them and curse not; to do good to them who despitefully use us, because it was while we were yet sinners Christ died for us.

9. The mercies of God should prevent us from avenging ourselves on those who wrong us, but rather give place to wrath! What does that mean? It means what it says! If it means what it says,—what wrath are we to give place to? Answer, give place to the wrath of God. If you ask proof that this is the God-idea of the passage, you have it in the same verse; it says as a reason for giving place to wrath, "For it has been written,—written near 1500 years before Christ, Deut. xxxii. 35, showing it to be an unalterable principle of the divine economy that the Apostle gives utterance to, in this passage;—"Vengeance is MINE, I will repay saith the Lord;" or as stated Heb. x. 30. "Vengeance belongeth to me, I will repay saith the Lord."

What, then, is the grand lesson for us? Why, the mercies of God toward us should prevent us from usurping his authority, taking it out of his hand and taking vengeance ourselves. To do that, is to doubt his word, that he will do as he says,—or that we feel that we are taking vengeance for something that he would not disapprove of!

10. To be of the same mind is also urged on account of God's mercies. "By this shall all men know that ye are my disciples, if ye have love one toward another, and the converse of this is, that we are not his disciples,—only pretend to be, if we have not love one toward another.

The Modern Method of Saving.

We recently attended a meeting for men who are supposed not to attend any of the churches. The object was a worthy one, doubtless. Much excellent advice was given, and the grosser sins of this fast age were painted in their true colors. The speaker was one of the most popular in the city; he chose for his text the words of Saul to David, 1 Sam. xxvii. 21,—

"I HAVE PLAYED THE FOOL

and have erred exceedingly." The audience of about nine or ten hundred men of all ages, were apparently deeply interested; and we think the vivid picture held up to them of a life about to close that the words of Saul would apply to, "I have played the fool, and have erred exceedingly:" and the earnest appeal to quit their evil practices and live right must have influenced many to mend their ways, if their ways were mendable.

But the painful thing to us, was, there was not a particle of the gospel of God's grace mixed in with all this earnestness and eloquence. It was astonishing to us that this vast audience was not told how to mend their ways. One would think that such zeal and natural ability would at least be accompanied with some of God's recipes for cleansing young men's ways. But no; not even David's answers to his own question in the 119th Psalm and 9th verse was given:—wherewithal shall a young man cleanse his way? Was given, "By taking heed according to thy words" is just to the point.

True, they were told to pray to God to cleanse their ways for them. But he should have known that God would do nothing of the kind for them, after neglecting the instructions given for cleansing themselves. Doubtless the speaker was honest, and told them all he knew,—but as he taught for doctrine the traditions of men, their worship is vain.

GOD'S LAW OF PARDON

is very explicit. Faith, repentance and baptism is an infallible recipe for pardon, peace and adoption. But the law of pardon is of no avail to them because faith has to be exercised in the gospel of the kingdom, and being ignorant of that, they are as far off as ever.

The climax of this grand delusion was reached when at the close of the meeting, "Decision Cards" were handed to all, apparently. They read as follows:—

"By this act I receive Jesus Christ as my Savior; and with his help, I will henceforth live a Christian life." "Name. Business address. Residence address. Church preferred," here followed. Sad to say it, they receive Christ on their own terms, not on his. Sadder still, if possible, he said to one who wanted to be immersed, that immersion was the custom in the time of Christ,—now either immersion or pouring or

SPRINKLING WAS THE CUSTOM,

and quite likely in a few years hence some other method would be in vogue. Alas, alas! And yet we no sooner say that, than we bethink us that we should be thankful for such moral agencies. It is all that society can do to hold together with them. It would be much worse without them. Said John Milton:—"God either is or is not, such as he represents himself to be. If he be really such, why should we think others use of him? If he be not such, on what authority do we say what God has not said?.....Why should we hesitate to conceive of God according to what he has not hesitated to declare explicitly respecting himself?"

WANTED! WANTED!!

At least Five Hundred of The Restitution subscribers, who are in arrears, to send us not less than $1.00 between now and Jan. 1. Such a little amount will hardly be missed by you, but taken all together it will enable us to meet our obligations. Now please look up your account, for you surely know if you are not paid in advance, and send this small amount to us now. If you can send enough to square up and pay a year ahead, do that, but if not then be sure and send the $1.00. Don't wait, but send today, and it will not be forgotten, and you will greatly oblige.

The Restitution.

Isaiah ix. 5.

"In the common translation of this passage it is rendered as follows: 'Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.' These words immediately precede the famous predictions of the Messiah, with which, as they now stand, they certainly appear to have very little connection. Dr. Kennicot therefore proposes a different translation: 'Every weapon of the warrior used in battle, and the garments rolled in much blood (or often rolled in blood) is for burning, even fuel of the fire.' This agrees very well with the promise of peace at the advent of the Messiah, and is the counterpart of the words of the Psalmist,—'When God maketh wars to cease in all the world, he breaketh the bow and snappeth the spear in sunder, and burneth the chariots in the fire.'"

In the M. S. translation of Wickliff, this passage is thus rendered, "Al violent raveyn with norse, and a cloth medlid with blood, shall be into brennynge, and shall be the meate of fyer."

In Vol. V. of the works of Robert Hall, p. 529, he says: "The evidence accompanying the popular interpretation of the doctrine of eternal suffering, is by no means to be compared to that which establishes our common Christianity; and therefore the fate of the Christian religion is not to be considered implicated in the belief or disbelief of the popular doctrine."

We have a few copies of the book called "The Scriptures Opened; or Thoughts and Themes for Bible Students" by Robert Ashcroft. It is a work that has passed the scrutiny of such of our brethren as Benjamin Wilson, J. L. Wince, J. H. Thomas, W. H. Wilson, J. F. Wagoner, A. J. Eychaner and others. It contains 370 pages, strongly bound in cloth, with gilt lettering on the back and side. It formerly sold for $1.25, but we offer the few we have on hand at 75 c. each post paid.

Brother M. Joblin wishes us to say that by the liberality of the friends of Truth, he can sell several hundred copies of "Law or Gospel, Which," at 50 cents per dozen, and trusts many will avail themselves of this opportunity to do missionary work, at little expense. Address him at 624 Woodland ave. Cleveland, O.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs J Wilen	3.50
W O Steffa	1.50
Gertrude Carpenter	2.80
Ida Overholt	.75

When the safety lamp begins to burn blue you may be quite sure there is choke-damp about; and when Christian men and women begin to find prayer wearisome, and religious thoughts dull, and the remembrance of God an effort or a pain, then whatever anybody else may do, it is time for you to pull up.

Beauty is an exquisite flower, and its perfume is gold.

Send The Restitution to some poor person as a present a year. The cost is only three cents a week.

Poetry.

To Be as Your Boy.

If I were a king and my stately bride,
Were seated in gorgeous array at my side,
If my coffers choked with caddy gold,
If the scope of my power appeared untold,
I would give all these with delight
To be as your boy tonight.

I watch his innocent, smiling face,
His careless mein and unstudied grace;
I weep when the mother kisses his brow,
For it makes me feel what I am now;
And I know that even I might
Have been as your boy tonight.

I trust that his eyes will never see
Some of the pictures that opened to me,
In my search for pleasure and folly and sin,
And now the story "It might have been"
Proves that the mother was right
When she prayed with her boy at night.

Communicated.

Israel as a Nation. No. 3.

No anti-Jewish and anti-Israelitish expositor, however shrewd, can by any exegetical handling destroy the literal force of the language here employed by the prophet; or show its application to any body of people other than the literal and natural seed of Abraham. No one to my knowledge has ever undertaken to critically examine the prophecy with a view to showing that it has another meaning than the one apparent on the very surface of the words. I have read a great deal on that side of the proposition and know how the prophecy is disposed of with an observation or so, and these erroneous.

Therefore, it must stand as it reads. Hence all other prophecies, referring to Israel and Judah by name, the fulfillment of which, is admitted on all hands to belong to the future, must fall into harmony with the one I have been considering; and the question of Israel's restoration, and blessing, is settled beyond the possibility of successful contradiction. Ezekiel can not be out of harmony with the other prophets. So there is a glorious future for all the tribes confederated under one King. Much has already been done in carrying out God's purpose touching the larger section of the Hebrew family and the lesser section is looking Zionward with an earnest longing that will not be satisfied short of a home in a portion of the promised land. Poor Judah is blind to the revealed fact that the house of Israel is to aid her to return: for it is written, "In those days the house of Judah shall walk with (margin to) the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers." Jer. iii. 18. Herzl and Nordau and other leaders in the movement are silent as to the house of Israel or Ephraim taking part in the return, and resettlement of the land. This many times larger part of God's chosen people are ignored on all hands in all talks, newspaper and magazine articles, but the prophets do not pass over in silence the part that the house of Israel is to play in the drama of the near future. Their pages abound with numerous and extensive references to this latter house; and when we find the Jew in peaceful possession of the land covenanted to the fathers, we find the ten tribes in joint possession, and each tribe sharing with Judah an equal area of territory. The 48th chapter of Ezekiel furnishes us with an irrefutable argument in proof of the fact that God is not done with his chosen people after the flesh and nationally. A writer,—now dead—several years ago affirmed that the plan and specifications of the closing chapters of this prophet were intended for the time just subsequent to the return of the Jews from their captivity in Babylon, but for some reason they were not carried out and never would be. How presumptuous and daring for a man claiming to be fair and honest and writing with a view to convincing others that Age to Come believers were holding and promulgating a dangerous error; and also to settle the question in the minds of some of his brethren who were occasionally, but modestly calling attention to this disputed point. Had I been on the other side, his unfair treatment of the subject and his unsupported statements, would have prejudiced his whole case, in my mind, and raised the suspicion that truth is on the other side. This writer was the equal of any who wrote on that side and had the ability to defend the truth if it had been with him. So the only course left was for him to resort to ridicule and sarcasm. When it came to a prophecy and was afraid to venture on a course of criticism lest this should betray the weakness of his contention he simply said, This looks exceedingly Babylonish. Of the 14th chapter of Zechariah, It is mulish and smacks of pots, and so on *ad nauseam*. Such exhibitions of smartness and flippancy could result in nothing else than to bring the writer into contempt before all sober and sensible men. Another writer, Editor of a religious paper published at Buchanan, a quarter of a century ago, disposed of Age to Come views in this summary manner: "Beasts in the kingdom!!!! bosh it is all in your eye." Beasts, and Jews and Israelites in the flesh, would be equally out of place in the kingdom, according to the judgment of such men.

ISA. 11TH CHAPTER NOT BABYLONISH.

It has been alledged that this chapter was fulfilled at the return from Babylon. It was necessary that something should be said to destroy the obvious and natural meaning of the prophecy; so the 11th verse was brought forward as indubitable proof that the main particulars were fulfilled when the Jews went back from Babylon. "The Lord shall set his hand again, the second time to recover the remnant of his people," is the language which must bear the whole weight of the argument. God set his hand the first time to recover his people from Egypt. Very true. But how can it be true that the return from Babylon of about 30,000 Jews was the second time mentioned in this verse, Babylon not being named as the place from whence the recovery is wrought? Assyria, Egypt Pathros, Cush, Elam, Shinar, Hamath and the islands of the sea are the places named. The history of the captivity effected by Nebuchadnezzar records the fact that the Jews, and not all the tribes were carried to Babylon; the places of this 11th v. not being named as the destinations of these Jewish captives. At the end of the seventy years they returned from Babylon and not from these other places. Now, how, in the name of common sense can this second recovery be from Babylon? Neither history, nor this prophecy lends the least support to this theory. This second recovery, in the light of this 11th chapter, was to take place after the Branch should grow out of the roots of Jesse. All are agreed that this is the Christ the Son of David. Later than his first advent, was to be, according to the prophecy, the assembling of the outcasts of Israel and the gathering together of the dispersed of Judah. Judah had to be scattered to, or into the four corners of the earth before she could be gathered from thence. The Jews are still scattered. In the year 70 A. D. about 40 years after Jesus on Olivet predicted their doom Jerusalem fell and they were led away captive into all nations and they remain dispersed up to the present. See Luke xxi. 24. When the envy of Ephraim (the ten tribes) departs and the adversaries of Judah are cut off, when the former ceases to envy the latter and the latter shall not vex the former—when all this as here predicted, meets its accomplishment, the houses so long separated will be united upon the mountains of Israel being one nation with one King reigning over them. It is not possible to harmonize this prophecy with the theory that it was fulfilled when the Jews returned from Babylon.

JOHN L. WIXOM.

"Cares of This Life."

What are they? A few things that come to us by living in this world and caring for each other: many, many things, unnecessary cares, courted and married by us because we have loved them, loved them more than the sweet quiet home-love, more than the words spoken by our loving Father, more than the once sacred family altar, more than the much-needed soul inspiring prayer meeting, and made us forget the letters we once sent home every week, to the loving, lonesome mother, waiting O so impatiently to get the few words that will comfort her, has made us forget to read the RESTITUTION, or any other religious reading, but in its place, politics, as corrupt as it is, the current novels so full of wit, humor or pathos, nothing but falsehood, but O so inspiring.

What is it? It is the cares we have courted and married. The lodges, clubs, games, society, late suppers, fashionable attire, in short love of pleasure more than love for God. The admonition was not to accept such things, court them, enjoy them, spend your valuable time with them, but, "From such turn away." Why? "For the end of these things is death."

God's Son is our example of holy piety because that was the way to everlasting life, his admonition was, "Come out from the world and be ye separate," for the world's ways were sinner's ways, and the wages of serving sin, was death. Our real cares are enough to tire and perplex us, but when we take these added cares after being warned by a faithful Father, the more easy and safer road carefully marked by a loving guide, what must he think of us when we add these cares to a life that might be made so useful in the cause of truth, so valuable to the church, to those already too weak to walk the straight and narrow way, made weaker by our example.

When we might have a sweet and holy hour with God in the study of his Word, it is the lodge or some part in society that claims our time, lost to God and good, and given over to the devil to glory over, and what has it worked for your poor soul? Tired body and brains, sleepy eyes, overtaxed nerves and a fretful temper to begin the next day of home life.

Wherefore, smiles and peace should reign are fretfulness, fault-finding, cross words, jealous thoughts, coldness, unrest, and some one is suffering more even than yourselves. See the puzzled look on the faces of the little ones, wondering why papa and mama are so cross to each other, and what they have done that needed the sharp retort.

What has brought all this? The unnecessary added cares we have married. O loved ones, apply for a divorce without delay, for the "Lord has no pleasure in your death, but that you should turn from your evil ways and live." O dear ones, these things ought not so to be. We for whom Christ died, we who were bought with the price of blood, who have the blessed future of glory promised us when he comes to claim his own, not satan's, not to those who have tried to divide the inheritance with him, but his own who have been willing to enter the covenant with him by sacrifice, whatever that sacrifice might mean to us. O who will be ready to receive the glorious gift of life? "To him that is faithful unto death, I will give the crown of life."

Yours waiting for life everlasting.

M. A. WOODWARD.

Universalism.

[We give below a letter written by Brother William Mills addressed to the publisher of a paper called *Present Truth*. It was called forth by an article appearing in the September issue of that paper, in which universal salvation, of the entire human family, was taught. It so surprised Brother Mills to think that those claiming to belong to the Church of God advocated such a doctrine, that he wrote the letter. In place of giving it as written, they made extracts from the letter, and replied to it that way. With this explanation we give Brother Mills' letter, and the reply from the Editor of *Present Truth*, and our readers can judge which is Scriptural.—ED.]

To the Publisher of Present Truth—So named:

DEAR SIR, I have received sample copies, and also several copies while published by other parties, but I never felt like supporting it, for there have been so many things in it that I cannot harmonize with the Bible of truth, and whatever we cannot find "thus saith the Lord" for, we believe is man made; and we read that many false teachers have gone out into the world, and we believe there are lots of them at the present time. We think that the only way for us to do is to prove all things before we teach or support them.

I notice in your September number that you teach universal salvation to all, and do not believe in the final destruction of the wicked. I think your hope is broad enough, surely, and it would suit me all right if true. But I cannot harmonize it with the Scriptures of truth, nor can I find a "thus saith the Lord" for its support, that is plainly taught, only by the first deceiver to Adam and Eve, and who is said to be a liar from the beginning. Can all finally be saved when the Bible says the wages of sin is death, not life? Rom. vi. 23, and that his place shall not be, Psa. xxxvii. 10, that all that are not written in the Book of Life are cast into the lake of fire, which is the second death, Rev. xx. 15, xxi. 8, that the wicked shall be as if they had not been, Oba. xvi. etc.

Christ used the word Gehenna twelve times, which is translated Hell, and he says that the whole body shall be cast into gehenna fire. Mat. v. 29, 30. Now every Bible scholar knows that every thing that was cast into Gehenna fire was burnt up, like tares and stubble. We read that all nations that forget God shall be cast into hell, or sheol, Psa. ix. 17. If that is only the first death the righteous suffer the same penalty, for all go there, all die alike the first death. All go to the same place, Eccl. iii. 20.

We read that the wicked shall be burnt up root and branch, and that they shall be ashes under your feet. Mal. iv. 13. That they shall perish—consume away into smoke. Psa. 37, 20. The destruction by the flood and Sodom and Gomorrah are set forth as an ensample of those that shall afterwards live ungodly. 2 Pet. ii. 5, 6.

Christ said "broad is the way that leads to destruction and many go in thereat, but narrow is the way that leads to life, and few there be that find it. We think Christ knew what he was talking about.

You say that all on the earth or under the earth shall praise the Lord, but that will be after the destruction of all the wicked, for his place shall not be, as we have shown, neither under the earth nor above the earth, for they shall be ashes under their feet; turned to dust again, so they will be ashes or dust.

If all these passages, with many more too numerous to mention, do not mean what they say, I would ask what part of the Scriptures can we believe? For one I believe it all when rightly divided; and by God's help I trust that no mortal man shall ever make we believe otherwise.

We cannot take part of a verse or sentence and leave the rest out. If we do we can teach any doctrine taught in this generation that I know of. If men would leave these hobbies alone, and preach the One Gospel, they might do worlds of good, but such doctrines do worlds of harm. We know what we are talking about, for we have seen its effects. Oh, may God help us all to hold out faithful, and not be led astray and be deceived by every wind and doctrine of men, is our prayer.

WM. MILLS.

REPLY TO ABOVE.

We cannot spare space in our paper for a lengthy discussion, but would say to Bro. Mills, that we believe as he does that the wicked will be destroyed, burnt up, killed by the edge of the sword, perish, not be, die, be consumed, etc., but as all these texts, as well as those that speak of the sinner who dies during the millennial age for his own sins (Jer. xxxi. 30; Isa. lxv. 20) refer to penalties inflicted before the general resurrection of Rev. xx. 11-14, we do not think them final. It is age lasting destruction. 2 Thes. i. 9, Diag. When the dead small and great arise, and the sea and death and hades deliver up their dead, all these wicked are restored to life to be "judged according to their works." v. 13. This judgment is for the good of the wicked. Mat. xii. 20; Heb. xii. 6 Many will never be reformed only by judgment or chastisement. When they receive their few or many stripes we believe they will be obedient, and bow the knee, and confess Christ. Phil. ii. 10, 11. The lake of fire, or second death is the same as the refiner's fire, Mal. iii. 3, to purify those cast into it. The works of the devil—sin in man—must be destroyed, that man—the work of God—may be saved. Luke ix. 56; 1 John iii. 9; Gen. ii. 7.

The statement that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ," Rom. vi. 23, we do not think refers to two classes, one of which gets wages—death, and the other a gift—life, but refers to one class—the whole race of Adam—who all reap the wages—death and all will receive the gift of eternal life through Jesus Christ. All have sinned, hence all reap sin's wages. Rom. iii. 23; v. 18. Jesus delivers all. John v. 28, 29.—*Present Truth.*

The Editor of *Present Truth* says he "cannot spare space for a lengthy discussion," presumably of this subject. It is too bad he cannot, for if it is *truth* it is the greatest piece of glad tidings that could possibly be given to men, and should not be kept back. As it is he could have saved nearly all the space his reply occupies by simply stating "We believe in the ultimate salvation of every man, woman and child, that ever did live, now lives, or ever shall live." "We are Universalists." Then he could have quoted the 48 words which constitute the "New Confession of Faith" adopted by the recent convention of the Universalist Church held at Boston, and just added "Amen, me to." That our readers may see how exactly these believers in this "Broader Hope," "Advanced Light," "Universalism" are in accord with the *regular* Universalist Church, we give herewith this 48 word creed:

"The essential principles of the Universalist faith are the universal fatherhood of God; the spiritual authority and leadership of his Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; a certainty of retribution from sin; the final harmony of all souls with God."

Separate Meetings.

Distinction is absolutely necessary between a conference for business, and a mass meeting of churches for mutual enjoyment, encouragement and edification. Both held at same time, in conjunction is proper. But delegates chosen for Conference work should be at their post at the beginning. In the Indiana Conference, the business being set for Friday and Saturday to be done by the delegates, is for them to do at the time assigned, and they as well as all others have the benefit and enjoyment of the meetings assigned for the rest of the time, usually exclusive of business on Sunday. Delegates should not think they are chosen simply to enjoy the preaching, etc. on Sunday. This destroys the Conference which is for the purpose of congregations conferring together, by their delegates as to ways and means in co-operation, to accomplish the required work, which neither alone could accomplish. It is not a supposed case to say that on Friday morning when the roll of delegates was called—none present with one or two exceptions—same in afternoon,—no business completed that day. Saturday morning not much better—afternoon more delegates present, and business goes forward. Result business of two days crowded into about one-half day, put through hurriedly, impossible for any secretary to have the minutes in any shape to be read and approved at the close, (which should be). They go forward for approval to next Conference. The secretary as best he can reports proceedings. Is criticised for this and that. Let the congregations clearly discern where the responsibility lies, and for what the delegates are selected, with a view to radical improvement. Permit me to add to secretary's explanation in last issue as to report of evangelical solicitor. He being appointed to work up co-operation of congregations in this behalf—made report of what he supposed the Conference would want to know. The ones having been visited, the result as to co-operation, the amount from each congregation, thereby showing the ratio according to membership, etc., which showed ratio among those doing with a divergence in congregations from 27 cents a month to each member down to less than 3 cents each in others. This largely owing no doubt to want of understanding. Those heretofore in the habit of doing, did nobly, others not in the habit heretofore did well, and a very few failed to report any co-operation. Taken altogether some progress has been made, as always and ever, some ill advised will oppose any reformation however good it may be. Hence it takes time. Let us not write failure. But by patient continuance in well doing be hopeful, and charitable toward those opposing they know not what, or why. By so doing they will become beautifully less as time goes on.

D. T. HALSTEAD.

[All congregations not being situated alike "it is not a supposed case" to say that circumstances render it impossible for all societies to give to any specific work (such as State evangelist) the same. The home obligations often compell a use of funds locally that other congregations not having such obligation can and do give for outside causes. The brethren and sisters should all feel it a duty, and also a privilege, to contribute all they can for the cause of Christ, but a distinction between congregations is necessary.—ED.]

Obituary.

Again has the brotherhood at Argos been called upon to mourn with the mourners. Our esteemed Sister in Christ, Mrs. Sallie Deemer, her family, and a husband, mourning the loss of a daughter, sister and wife.

Emma Deemer Logan, daughter of Mr. and Mrs. Eli Deemer, was born in Whitley County, Indiana, Dec. 10, 1874; died at her home in South Bend, Indiana, Dec. 5, 1900.

Her parents moved to the vicinity of Argos, Indiana, when she was but five months old. Here she grew up surrounding herself with many warm friends, as was attested on the occasion of her burial. On March 28th, 1897, she was married to Marion Logan, son of Mr. and Mrs. Willis Logan. They took up their residence in South Bend in the spring of 1899.

It was in 1894, the year following the death of her father, that the deceased began attending the Normal School at Valparaiso. While here she was moved to obey from the heart that form of doctrine delivered unto her, she then uniting with the Christian Church at that place. Her faith however, directed her to look for the second coming of our Lord, at which time she expected life to be given, and the reward to be bestowed upon the faithful ones, who should attend the Christ in his reign and kingdom.

While her life was short, as has been the life of many another, yet the very fact of her existence in the natural body made it possible for her to exist in the spiritual body. For that was not first which is spiritual but that which is natural and afterward that which is spiritual. So, let us not mourn as others which have no hope. For it is not in this natural body that we may hope, howsoever long we may live, to attain unto the fullness of man's existence. Rather is this the essential basis upon which that fullness, spiritual existence, is to be built. Therefore we would direct this bereaved mother, husband and sister, those brothers and friends to him who shall wipe away all tears, replacing natural with spiritual; mortal with immortal; corruptible with incorruptible; removing the curse from off our surroundings;—filling the earth with the glory of the Lord as the waters cover the sea.

F. L. AUSTIN.

[The following is from the Shelton, Neb., *Clipper*, concerning one who was a brother of our sister Mrs. C. P. Leland of Argos, Ind.—ED.]

The funeral of the late Lorenzo Plumb, who died last Friday morning, occurred Sunday afternoon, the services being held in the Presbyterian church and being conducted by Prof. Wilkinson of Union college, Lincoln. There was a large attendance, notwithstanding the fact that the weather was quite disagreeable.

Lorenzo Plumb was born in Sandusky County, Ohio, June 26, 1847, where he spent his boyhood days. At the age of twenty-one he went to Iowa, remaining there three years and coming to Nebraska in 1871, twenty-nine years ago. When he came here he located on a homestead northwest of Shelton and was one of the pioneers who went through all the hardships attendant upon a residence in this part of Nebraska in the early days. He was married in 1890 at Rolla, Missouri, to Mary A. Egolf, who survives him. Three children were born to them, Charles, Lulu and Clarence, all of whom are living. They resided on the homestead taken by Mr. Plumb until a few years ago, when Mr. Plumb's health compelled him to give up farm work, and they removed to Shelton, where they have since resided. Mr. Plumb was a man who made many friends and no enemies. He was a conscientious Christian, honest and scrupulous in all his dealings with his fellow men, and his death is regretted by all who knew him. He was quiet and unassuming, and took his greatest delight in being at home with his family. He had been in poor health for a number of years, but was able to be about until a few weeks since. He was, however, confined to his bed but very little of the time during his last illness, and even the evening before his death sat up until quite late, and his death was consequently unexpected.

The Faint Taper.

"Among even genuine Christian experiences there are wide and important differences. Some are full and rich at the start; others burn faintly as though ready to expire in the very moment of kindling. Somewhat curiously, the latter not seldom turn out the best. With lapse of time, the flame expands and becomes more intense; the light is permanent and steady; the new life comes forth in freshness and beauty. As in the Church we find such minor disciples, so in the individual Christian character we find humble traits, taper-like graces, which need care and nurture to bring them to completeness, and which, once cared for, yield a rich harvest of results. In Christian experience, not less than in economics, we need to follow Franklin's rule about saving the littles. Lift up the grace that is fallen down; pour in oil upon the wounded part. Cultivate the best feelings and desires, even though for the moment they may not be predominant; a better phase of religious experience awaits your efforts and faith."

Will Brother Chas. Gardner please explain who Melchisedeck is that we read of in Gen. xiv., and in Heb. vii. 3-4, without father, without mother, without descendants, having neither beginning of days nor end of life.

C. W. JOHNSON.

Obituary.

Another dear one has gone down under the power of death, Sister Ella Hullberger, in the 20th year of her life. Died at her father's home, Dec. 2, 1900; walking around the house at 10 A. M. and at 2 P. M. sleeping in Jesus, that treacherous quick consumption had done its work. She died trusting in the power of God to raise her from the dead, lovely in her life, sweetly resigned in death. Sister Ella was brought up in the German Baptist faith, and was baptized by them a few years ago, but being a regular attendant at the Church of God Sunday school and meetings, she learned the truth, and at my last visit with her she expressed a strong belief in the hope of being raised from the dead when Jesus should return. Funeral sermon by Elder B. W. Woodward, text, Psa. cxvi. 15, "Precious in the sight of the Lord is the death of his saints." May God comfort the sorrowing ones.

M. A. WOODWARD.

Endeavor, if possible, to keep a clear conscience and two or three clean shirts. Rise with the lark, but avoid larks in the evenings. Be above ground in all dwellings, above board in all your dealings. Love your neighbor as yourself, but don't have too many in the same house with you.

WE have during the last few weeks, sent letters to a number of those who are owing us, setting forth our condition, and asking for aid by renewals. Some have responded, and we are thankful to you for your prompt attention and uniformly kind words. We are forced to say that the large part of those whom we have addressed have apparently paid no heed to our call. Brethren, this is a wrong way to do. We told you the truth when we wrote, and it is truth now. It is expensive both in time and money to write letters. Only one is not much, but the many makes a burden in expense and time. By a little attention you can save us both the cash outlay and the labor. You certainly know when your time is out. Then please aid us by a prompt renewal. Don't let us ask again.

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. PRIMMER.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

Also the remainder of the edition of Reasons of my withdrawal from the Evangelical Association, by A. H. Zilmer, is in the hands of this committee. About 70 copies only remain, at 5 cents each.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Reduced Fares.

Excursion tickets will be sold Dec. 22d, 23d, 24th, 25th and 31st, 1900, and Jan. 1st, 1900, via Pennsylvania Lines account Christmas and New Year Holidays. The rate for adults will not be less than 50 cents, nor less than 15 cents for children. Tickets will be good returning until Jan. 2, 1901, inclusive. For details about fares, time of trains, etc., call on or address J. E. Hanes, Ticket Agent.

The Nickel Plate Road offers to students desiring to return home for the Holidays, the special rate of a fare and a third for the round trip. Tickets sold the day school closes and the day preceding, good returning to and including day school reconvenes but not later than Jan. 8th, 1901. This rate available only to students holding certificates from the head of the school. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Jan. 1

Announcement.

The Quarterly Conference of The Church of God, in Michigan, will convene at Decker School house, Mecosta Co., Dec. 28, lasting over Sunday.

The brotherhood at this place are hoping for a large attendance at this meeting. We expect to avail ourselves of the Holiday rates. Do not disappoint them, brethren, as they will prepare for a crowd. You help to make it; will you. Cut off expenses on presents, Christmas dinners, etc. and use the money to benefit and be benefited.

Take Pere-Marquette railroad from Grand Rapids to Blanchard, changing cars at Edmore. Inquire for Lorenzo Decker or John Cummings. All who come will be met at Blanchard.

HORACE HAMMOND, Pres.
EMMA JACKMAN, Sec.

Iowa Conference Campground.

To Iowa Brethren:

Our nice Campground is paid for, and we feel at home when we meet in our Annual Conferences. To make it more pleasant and home-like we need a dining hall.

At our last Conference it was determined to "build a suitable dining hall and kitchen, and that B. Kelroy and G. P. Allard be a committee to solicit the necessary funds for the same."

We call special attention to the above decision of Conference, and ask all members of the Iowa Conference, both men and women to contribute at your earliest convenience, for this purpose.

For this and other needed improvements, we need about $400.00. Let the amount be contributed at once that the building committee may commence the work in the early spring—if the Lord wills.

We have had a very prosperous year in Iowa. Our grounds have yielded abundant fruitage. Let us make a Christmas or New Year offering to this necessary improvement, worthy of our bounties. The birthday of the Master comes but once a year and a consecration of a part of our means to his work is a fitting remembrance of the event. All contributions may be sent to A. J. Eychaner, Gladbrook, Iowa, who will receipt for the same. The Conference board will see that the money is carefully and judiciously used.

B. KELROY,
G. P. ALLARD.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

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In effect Oct. 6, 1900.

Trains leave Plymouth, Ind.,

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhodes, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella Y. Baker's, 200 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Nellek, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at B. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1246 Logan Ave, San Diego, Cal.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin B. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

Change in Time of Trains on the Pennsylvania Lines.

Under a new schedule in effect Nov. 25, 1900, passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East: No. 6, 3:05, A. M., daily; No. 22, 10:37, A. M. daily except Sunday; No. 20, 2:35, P. M., daily; No. 8, 5:15, P. M., daily; No. 2, 7:57, P. M. daily, extra fare train; No. 38, 8:39, P. M. daily except Sunday; No. 24, 10:25, P. M., daily.

For the West: No. 15, 5:13, A. M., daily; No. 5, 6:30, A. M. daily, extra fare train; No. 37, 9:22, A. M. daily except Sunday; No. 21, 12:07, P. M., daily; No. 39, 2:15, P. M., daily except Sunday; No. 9, 6:08, P. M., daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent.

To the brethren in Ontario and the Eastern States:

I will make engagements any where within a reasonable distance of Toronto to preach on Sunday, also on Saturday and Monday, if thought desirable. The brethren are working earnestly in the West, let us do what we can in the East in his name.

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2 [illegible]	79	Michigan City	2 20
2 [illegible]	81	Dunes Park	2 18
2 [illegible]	83	Beverly Shores	2 16
2 [illegible]	87	Miller	2 12
2 [illegible]	90	Ogden Dunes	2 09
2 [illegible]	92	Whiting	2 07
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THE RESTITUTION is a weekly paper devoted to the interests of the Church of God, and we ask you to kindly read the following lines, and consider our mutual interests.

This paper gives you all the Church news, announcements of meetings and reports of them when held.

It gives notices of deaths of members in all parts of the country.

It gives exegetical articles that are of great value to the student.

It gives articles on prophecy, and all the news that bears on the fulfillment of the future part of God's word.

It contains articles that set forth the nature of mankind, and the Hope he has for any thing hereafter.

It sets forth the Gospel of the Kingdom as preached by Christ and his Apostles, and insists that this Gospel of the Kingdom of God and the things that concern the Name of the Lord Jesus Christ, are what constitute the power of God unto salvation to him that believeth it.

It goes further, and insists that a holy life consistent with the high profession made, is just as necessary as belief—*i. e.* that *Faith is well, and* Works are well, and necessary both of them. That Sincerity alone will never save of itself.

It advocates the restoration of literal Israel to their own land as the only consistent way of fulfilling the promises made to the fathers.

It contains articles that show the necessity for a resurrection of the dead as the only means of attaining the blessings promised the faithful.

It gives articles showing that the Second Coming of the Lord Jesus the Christ must be just as literal as his first coming or his going away was: and that the saints have no hope of reward until that event; thus making that the most important of all the important events that will occur.

This paper urges all these matters, and many others of like nature, including immersion as the only mode of baptism, and at a cost of but $1.50 per year, about three cents a week. It contains more reading matter than 14 books that usually sell for $1.00 each, and is the very best means you can have of keeping posted as to the workings of the Church and the world as relating to prophetic doings.

It is not sensational, and is not controversial in the sense that it wishes to discuss matters that are of secondary importance, when there is so much that is of prime importance to lay before our readers.

It holds that personal attacks by brethren upon others is out of place, and only tends to work harm in place of good, and urges always the settlement of differences by private means.

With these points here set forth we solicit you to give us your subscription for the coming year, and we assure you that you will be many times paid for the expense. Try it and be convinced of what we say.

If you have not seen a late copy we will gladly send you a sample free on request.

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VOLUME XLIX. PLYMOUTH, INDIANA, DECEMBER 26, 1900. NUMBER 48.

Poetry.

Christmas Carol.

Angels sweep the golden strings—
"Lo! an infant stranger!
Would ye now behold your King?
Starlight shows the manger."

"Pritheo thee, who and whence is he,
Lying there so lowly?
Beauty in his face I see—
Wonderful and holy!"

"He is God's eternal Son—
Full of grace and glory:
All things were in him begun—
All creation's story."

"Ah, then, wherefore came he thus—
Human life beginning?"
"He 'The Way' revealed to us,
Free from death, and sinning."

"He, among the beasts would lie—
Touching hearts degraded—
Man, in Christ, ascends the sky,
Changed, yet not upbraided."

"He, from passion's dark disgrace,
Came to ope the portal;
Children of a fallen race,
Rise to Life Immortal!"

—Mrs. Joseph Fearn.

Communicated.

Letters Read at the Indiana Conference.

Dear ones assembled in Conference:

God be with you to bless every session of your meeting. O how hard we must all work, in love, in patience, with zeal and energy, for the time is short, the work much and discouragements many, so many strange unbidden, unlooked for things coming to us all the time to try us, but our Savior knew just how to help us meet the hard things by telling us to "Watch and pray that ye enter not into temptation." O loved ones, watch, keep hold of hands, and above all take fast hold of God's hand and all will be well.

M. A. WOODWARD.

Dear Brothers and Sisters in Christ:

As the days go by we are reminded that short is the time, but long the distance between the now and the annual meeting to be held at Plymouth.

We should love to be with you in person, but as we cannot we wish to be represented by letter, if we are not already too late in writing.

We shall be with you in spirit and shall see the familiar faces that have greeted us so often. We pray that the spirit of Christ may be with you, and that much good may be done in his name, that strength may be renewed in the hearts of his faithful, waiting children.

Notwithstanding the great distance that intervenes we wish to be remembered in your petitions, for the same God is over all, and we know that even in this far-off land he may be ever near.

It is difficult to realize some of the differences that exist between this part of the globe and where you are. While you have day we have night; you are putting on winter wraps while we are sweltering in the intense heat of a long southern summer, as you meet on Sunday afternoon for the breaking of bread, we are commencing our work on Monday morning. Are we Sabbath breakers?

As we traveled westward we crossed the anti-meridian and sailed from Sunday into Tuesday. Being in the Orient we are near the beginning of day.

I mention these things thinking they might be of interest to some present.

We are very agreeably situated here, as we are staying with a family who are looking for the soon coming King. They are of the Christadelphian brotherhood and are zealous workers living in all good conscience and faith. They have been very kind to us and we have enjoyed meeting with them in their Bible readings.

THE RESTITUTION comes to us semi-monthly and its presence cheers us more than any one can know who has not been from home and former associations. My work is such that I have little time for reading, writing or study, yet I have not and shall not abandon the faith.

When we feel lonely we go to the Book of Books and there we find friendships which strengthen us, and make us feel much nearer to those we have left at home.

Even in this land of pleasure and of sunshine, where the debasing influence of careless living is the ruin of thousands, where intemperance is a loathesome blight; even here we find a goodly number whose lives are sublime living examples of Christianity. It is encouraging to note the influence which a true knowledge of God has on the lives of men. Truly his children are "Epistles known and read of all men."

Jesus said to his disciples, "Ye are the light of the world." "A city set on a hill." The significance of his words never came to us with so much force as it did a few days ago while we were visiting the Light House at the entrance of the harbor. Here is a "City set on a hill." The inhabitants of the little city on the hill are servants of the Government whose duty it is to keep the light burning, and to rescue the perishing. A life *saving* crew!

As the keeper of the light house explained to us the powerful lens which reflects its rays of light for miles across the waves, we thought of the "Light that cannot be hid." Constant vigilance is required to keep the great lamp in order. Each day one of the many wicks must be replaced by a new one. Every moment of the night this life saving light must be watched that wind nor tide may not diminish its brightness, and the crew must ever be on the alert to rescue and save.

The conditions of the atmosphere or change in the temperature affect the force of the light and it must be turned up or down as required. If it should give an uncertain signal some poor tempest tossed barque might be wrecked on the rocks hidden beneath the waves. The words of the Master as recorded in Luke xii. 35 were suggested to us, "Let your loins be girded about and your light burning."

The life saving crew must be equipped and ever ready to man the boats, that their fellowmen may be saved from the dangers which surround them, and from which they must surely perish if the watchmen neglect their duty. The words of the Master in these beautiful figures are full of meaning. If we have been with Christ and have learned of him, then his light must be in us. It cannot be hid if we "walk in him."

The world is full of darkness, but his children are not in darkness. They are not of the night, but have "Turned from darkness to light and from Satan unto God." "God is light." We are commanded to "walk as children of light." If we obey this command, "Now are we lights in the Lord," then shall we keep the words of the Master and let our light so shine before men that they may see our good works and glorify our Father which is in heaven.

How important it is at the present time, that God's children should give no uncertain signal to those whose lives are in peril from the bondage of darkness and sin!

The war cloud of the wrath of nations is upon us. The "Wicked are gathering the vintage of the wicked." The signs proclaim the coming King. The day shall soon dawn and the day star arise.

Then there shall be no night. There will be no need of a light house or lamp in the city of our God, for the glory of God shall lighten it. "The Lamb shall be the light thereof." "The nations of them which are saved shall walk in the light of it." "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Yours in love,
J. H. WILLEY.

As we stroll out to enjoy the awakening spring, we see the fig leaves unfolding on every hand and we know that summer is near. When this reaches you, you will be surrounding the crackling fire and enjoying the crisp November air, while we shall be in the midst of the glorious wild flower season. Each day the *breezes* grow more balmy, and the evergreen vegetation takes on a deeper tinge of color. We [illegible] boys coming from the bush with their burdens of magnificent flowers and ferns. It is difficult for us to think of you hastening to your [illegible] of ice and snow.

[illegible] take the memory long [illegible] back and to the meeting of [illegible], not is it difficult for the in[illegible] to [illegible] ten thousand [illegible] heartily with you to [illegible]. We shall be very near [illegible] though absent in body.

[illegible] that we need not go up to Je[illegible] to worship, for we can send up our petitions from this sunny land for the success of this meeting. We hope you will be abundantly blessed.

The march of tramping armies, the perplexity of nations, the fear of men for the things coming upon the earth, the zeal of superstition, the falling of many by the wayside remind us of the duties of the hour.

Never was there a more satisfying time for the Bible student. Prophecy is fulfilling before us daily. We are surprised at the accuracy of the details. No one can tell in advance how things will move in exact sequence of events, but we know what the outcome will show in his own good time.

I send you greeting in the closing words of the fifth Psalm, "But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield."

MRS. J. H. WILLEY.

Genesis. Chap. 16.

1. Now Sara the wife of Habram did not bring forth for him; and she had an Aiguptian bond-maid, whose name was Agar.

2. And Sara said unto Habram, Lo the Lord hath shut me up from bringing forth; do thou go in unto my bond-maid: that I may produce children from her. And Habram hearkened unto the voice of Sara.

3. And Sara the wife of Habram took Agar her own Aiguptian bond-maid ten years after Habram had taken up his abode in a land of Chanaan, and gave her unto Habram her husband for his wife.

4. And he entered in unto Agar and she conceived, and knew that she had in womb, and her lady (the feminine of lord) was dishonored in her sight.

5. And Sara said unto Habram, I am being wronged by thee, I gave my bond-maid into thy bosom; and when she knew that she had in womb, I became dishonored in her sight. May God have judged between me and thee.

6. And Habram said unto Sara, Lo thy bond-maid is in thy hands; use her as may be pleasing to thee; and Sara treated her badly and she ran away from her face.

7. And an angel of the Lord found her at the fountain of the water in the wilderness, at the fountain on the highway to Sour.

8. And the angel of the Lord said, Agar, Sara's bond-maid, Whence dost thou come? and whither art thou going? And she said, From the face of Sara my lady am I running away.

9. And the angel of the Lord said unto her, Return unto thy lady and humble thyself under her hand.

10. And the angel of the Lord said unto her, I am going to multiply thy seed, and it will not have been numbered by reason of its multitude.

11. And the angel of the Lord said, Lo, thou hast in womb and thou wilt bring forth a son, and thou shalt call his name Ismael (Strong-Deire of mercy) because the Lord hath hearkened to thy humiliation.

12. He will be a man of the fields; his hands will be against all and the hands of all against him, and in the face of all his brethren will he dwell.

13. And he called the name of the Lord who talked with her, Thou art the God who looked upon me. For said she, I even saw the one who appeared to me before my eyes.

14. For this reason she called the well, his well whom I plainly saw; Lo, it is between Kadoes and Barad.

15. And Agar brought forth for Habram a son, and Habram called the name of his son that Agar had brought forth for him Ismael.

16. And Habram was eighty-six years old when Agar brought forth Ismael for Habram.

COMMENT.

Observe "Hagar" in the R. V. is "Agar" in the text, "Agara" in Josephus and is the root of "agarros" agar—meaning "Strong-flowing." "Sarai" R. V. is "Sara" in the text and means "Smiling Beauty." Would say again that I give these names as they are in the text "Aiguptos" (Egypt) for instance so that scholars can see how they have been changed for various reasons. A "hand-maid" R. V. was "a bond-maid" and owned by the "master" or "mistress" "lord" or "lady." There is another word for master and mistress indicating a different relation between the servant and the master or mistress in these times, that relation being expressed by "wages." If the lord married his bond-maid such a wife was accounted a "concubine" and such a marriage a semi-marriage, and such children were accounted the children of the real wife with certain privileges and legal rights. See Paul's argument in Galatians in this particular case.

In the 7th verse R. V. "Shur" is "Sour" in the text. This word probably the original form of the stem "Sur" appearing in the ancient name of the country bordering on and east of the Mediterranean Sea including Babylonia and Assyria. "Suria" or "Souria" means "the land of the Pipe or Whistle." Assuria adjoining Suria.

In the 9th verse "humble thyself" instead of "submit thyself" R. V. In the 11th verse "humiliation" again instead of "affliction" R. V.

In the 12th verse "a man of the fields" instead of "a wild ass" R. V. I don't think it would be much of a blessing to be assured that my posterity would be "a wild ass," or "as a wild ass among men." Compare the R. V. 13th verse with this translation and note the difference. For the thought is not the same at all. The emphasis is on her seeing the God who looked upon her humiliation and that too right before her eyes. There is nothing said about "looking after him." Why didn't they translate the name of the well in the 14th verse in the R. V.? Does "Beer-sahai-roi" mean, "His well whom I plainly saw?" "Kadish" should be "Kadees" and "Bered" should be "Barad."

CHAS. GARDNER.

New Testament Lessons.

"If thou, thou wishest to enter into life, keep the commandments."

These words were spoken by Jesus to the young ruler, who having come running to him, asked him "what good deed he must do to inherit eternal life?" The question was not one relating simply to rulership in the kingdom of God; it had reference to an eternity of existence, for they who are found worthy to attain to that world and the resurrection of the dead, die no more; death hath no more dominion over them;" they are not only to reign with Christ for a thousand years," but for "the ages of the ages."

But there are those who do not wish to enter into life. They care more for the pleasures of the present, than for an enduring existence. The price to be paid is too great; they cannot, will not keep the commandments. The total renunciation of self; the giving up of all earthly possessions; the taking up of the cross is too much; they go away greatly depressed, letting the life and the crown slip from their grasp forever.

"How difficult it is (for those putting confidence upon their possessions) to enter into the kingdom of God!" The riches cannot be given up though the future life be lost; they over-balance the eternal weight of glory. Then it is true, that there are those who will not "enter into life?" Jesus so teaches. He says that "he who would save his life shall lose it, and that he who *loses his life* shall keep it unto life eternal."

The language is explicit, unquestionable. The question is not whether or no there will be a scheme of salvation presented to the nations (who will be spared to enter the millennial age) for their acceptance or rejection, but whether any who have lived in the ages of the past and who are living at the present time will lose that everlasting existence that has been promised from the beginning to those who have obeyed God? Jesus says that some will lose it. The Apostle says that there are those whose "end is destruction." Paul affirms that "the wages of sin is death."

If none are "worthy of death" as Paul says, how can we preach; how can we write; how can we warn men to flee from the wrath to come? What effect will our preaching have? It will fall upon heedless ears, and stolid indifferent hearts!

The love of God will not spare the incorrigible sinner to curse the world to come, no more than the love of man spares the bloody murderer, and the traitor who sells his country for a paltry bit of gold.

S. ROXANA WIXOM.

Dear Brothers and Sisters:

A Merry Christmas and a prosperous New Year, to you all. I want to be counted among you in your annual gathering, for the renewing of the assurances of love and faith and hope toward God, and of earnest love to one another, though I cannot meet with any of you around the sacred board, in memory of him, the source of all our hope, our great Christmas Gift, from him, who saw and stooped to our great need. Never, it seems to me, did the near future, appear so freighted with things of deep interest to us, who are watching for the morning, and never more need of our drawing closer together in true love and helpfulness, and watchfulness, in view of our soon gathering together unto him. There are things working that few I think, even of the watchers, dream of. God is not slack. It is the world who is sleeping to her doom, and meantime he is preparing and gathering the zealous, eager ones for things wonderful beyond their highest dreams. May he have patience still with us all according to our deserving but in mercy to us for Jesus' dear sake, our righteousness. The words of the loving John in the last seven verses of his first epistle seem good to me now. Will you please read them again and pray that we may see and obey. With faithful love to every creature, created in the poor human image of God, and especially to the faithful in Christ, everywhere. I am still your sister, though unworthy.

In the hope of the gospel.

ALICE ADAMS.

Dear Brethren and Sisters:

Again I wish to enter for a little talk. We ought, many of us to write and write oftener and build up and encourage each other all we can. We can't be too busy in this line, for we believe that the time is short in which to work and we know life is uncertain and short, even at the best. O! that we would each one do his or her work faithfully, so that we will gain that glorious reward that is worth so much time, patience and self-denial on our part. Let us meet more often in our social meetings and with prayer, exhortation and song, help and cheer each other along the pathway which sometimes seems dark to us. We know it does to one dear sister who was called upon to give up her dear husband only a few days ago. Brother Franklin Maroney who was just in the prime of life, a few months past his 27th year, stricken down with typhoid fever. He has been a member of our band since he was 21, having been immersed by our dear Bro. Wagoner. He leaves a wife and four small children. Such sorrow must come so long as the Nobleman comes not! O that Gentile times were full, and that he would come, and as A. J. Davis writes in the Dec. 5th number of our dear paper, which lies before me, "Then the murmuring waves, the troubled world, the dashing floods and the peaceful hills will unite their voices in joyful and everlasting songs and praise to him." Then there will be no sorrow, nothing to cause it. Is it not worth striving for? Surely it is. Then let us prove faithful so that our record shall not be found wanting; and may we all meet in God's everlasting kingdom, is the prayer of your Sister,

AZUBAH M. SCHOOLS.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, DEC. 26, 1900.

"Be thou what thou seemest; live thy creed.
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the Great Master's step be thine."
—Bonar.

"THERE is pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure is doing good,—which comprehends the rest."

AN old captain once said he had been many times round the world comfortably by the help of the following verse:—

"I'll not willinly offend,
Nor be easily offended:
What's amiss I'll try to mend
And endure what can't be mended."

THE Dutch uprising in Cape Colony to aid the Boer raiders is being put down by Lord Kitchener, but there is much territory to cover. Various reports come, but England will not stop now till order is restored.

"HOPE is often better than enjoyment. It is often the cause as well as effect of youth. It is certainly a very pleasant and healthy feeling. A hopeless person is deserted by himself, and he who forsakes himself, and he who forsakes himself is soon forsaken by all. Never let hope lose its hold."

THE note of the powers to China has been delivered and will reach the Emperor this week. Some writers think it will be impossible for China to comply with its terms, as she now owes to European banks the entire indemnity she paid Japan for her war, and all her available property is under heavy mortgage. This will render it all but impossible to pay an indemnity now, the items of which will foot up some $250,000,000. China seems doomed.

BEFORE another issue of our paper we will have passed out of 1900 and started on the new year. The record of the old year will be completed and closed up. If you have any good deed to do or kind word to say ere it is gone, hurry, for its hours are now numbered. To resolve is well—to do faithfully each duty that confronts us is better. To do and say the right and eschew the wrong, will surely be rewarded. Then let us take heed and press ever on, doing—saying—only what will please the Father, who sees and knows our every act, and judges rightly.

"The Trial of our Faith."

The first Epistle of Peter is to us a most precious portion of the Spirit's Word. It is pack full of precious, uplifting, comforting truths. Our attention was drawn to the subject of faith-testing; and we were charmed with the Apostle's happy introduction to it in the first chapter. After the address and greetings, the buoyancy of his hope make him run over, thus: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath

BEGOTTEN US AGAIN

unto a living hope through the resurrection from the dead." He then proceeds to tell us to what hope they had been begotten, viz., "To an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for you. This is taken as proof by the religious world generally, that heaven is their home. We having gotten a long way beyond that notion, we should have a ready answer for all who make such claim. The word inheritance here does not refer to the landed inheritance covenanted to the fathers of the Hebrew nation, but what Paul speaks of as

A BUILDING OF GOD,—

a house not made with hands, that he and his brethren expected to be clothed upon with. The idea is conveyed in other words in Col. iii. 3, where it says,—"Our life is hid with Christ in God, and when he who is our life shall appear, then shall ye also appear with him in glory. All deeds to real estate have to be recorded at the court house; they are preserved and recorded there. And as Christ is our life he holds eternal life in trust for every overcomer. It is reserved (in him,) in heaven for you, who are kept by

THE POWER OF GOD

through faith, unto salvation, ready to be revealed in the last time, wherein ye greatly rejoice, though now, for a season if need be, ye are in heaviness through manifold temptations." Then follows the purpose of these temptations, viz., "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and

HONOR AND GLORY

at the appearing of Jesus Christ. The Diaglott reads: "The proof of your faith;" that is the test,—the verification by trial, that is. In the Old Testament the proof or trial of faith is frequently compared to the trial of gold by the process of smelting, or refining by fire. In Job xxiii. 8-10 we find the patriarch saying,—and a precious passage it is,—showing the utmost

CONFIDENCE IN GOD

his father. He was in deep affliction, and had been crying out, O that I knew where I might find him, that I might come even to his seat.....Will he plead against me with his great power? No; but he would put strength in me;" that is, to enable him to bear what he might not see fit to remove. Yes, would put strength in him. Would to God, that with all our superior advantages and privileges we could ever say in the dark and trying hour,—

HE WILL PUT STRENGTH IN ME

In the next two verses he is somewhat and because it seems as if God had hidden himself from him, so that he could not see him; but he immediately recovers himself and utters the precious words already referred to, and which we wish to make our readers familiar with if they are not so already. "But he knoweth the way I take; when he hath tried me I shall

COME FORTH AS GOLD.

What child-like trust, what a heavenly, submissive spirit! In Psa. lxvi. 10 the Psalmist says, "For thou O God has proved us; thou hast tried us as silver is tried; thou broughtest us into the net; thou laidest affliction upon our loins,—thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place." In Mal. iii. 2, we read, "But who may abide

THE DAY OF HIS COMING?

And who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver. We have read that these refiners sit and watch the molten metal till the refiner sees himself reflected in it. And might it not be that the Lord employs this figuratively to show us that his chastening is with the view of bringing out

HIS MORAL LIKENESS

In us? So we believe. Gold is the most precious metal, but faith in God's promises is far more precious than gold. As gold is tried, proved and refined by fire, so faith is refined by temptations. As the heat of fire separates dross from gold, so all alloy must be separated from faith. It is well to remember that the Captain of our salvation was made perfect through suffering,—well to remember that we enlisted to suffer with him, and to fill up what of his sufferings still remain; we must

FELLOWSHIP HIS SUFFERINGS.

The cross comes before the crown. We must expect to find anxiety and sorrow. We have been notified that in the world we shall have tribulation, but in the Anointed we have peace. It is well to remember that the great Physician knows, after thorough diagnosis, just what medicine we need. Let us resolve, and carry out the resolution not to prescribe for ourselves and take our own medicine. If we do it

WILL NEUTRALIZE HIS.

Let us feel safe in his hands, and say with Job:—"He knoweth the way I take,"—follow directions,—and in perfect confidence of a successful issue, says,—"When he hath tried me, I shall come forth as gold."

Let us then heed the admonition to gird up the loins of our mind, and being vigilant, hope perfectly for the gift to be brought to us at the revelation of Jesus Christ. Amen.

D. P. Asks if "Character Can Die."

"Can character die?" If not wherein lies the difference between the continued existence, in death, of a man's character and that of the underlying soul or life?

This question would never have been asked if a careful definition of terms had been observed. What is character? What is death? These questions answered, and the difficulty vanishes. Character is not an entity, but the sum of those peculiar mental and moral features which distinguishes one person from another. As well might we ask if a musician's style can die? as can a man's character die? Style and character belong to the same class of facts. Certainly a man's character dies when he dies, for he presents us with those marked features no more; only he it said the memory and living influence of the character may abide. And it is this pseudo-immortality connected with some great men's characters that gives plausibility to the question.

Death is the cessation of vital function. When life ceases, character,—which is nothing but living idiosyncrasy, vanishes.

"There is no other thing expressed
But long disquiet merged in rest."

"The Closing Year"

"It was decreed that the [illegible] ven should be for times [illegible] sons, for days and for [illegible] der the law of Moses [illegible] odic observances in the [illegible] sts and feasts, sabbaths and [illegible] all of which also served to mark [illegible] flight of time. The anniversaries and other periodic marks in our life thus naturally become times for retrospection,—times when we think of

WHAT WE HAVE DONE,

and what we have failed to do, and what we purpose doing in whatever opportunity may lie ahead of us. We look at ourselves to see what has been the sum of our experience and what it has accomplished for us, and also compare it with what it might have been. Such a review will be profitable if it teach us not merely to make purposes for the future, but to endeavor forthwith from the moment, more to redeem the fleeting moments than heretofore, more to apply ourselves to that work for Christ which lies nearest to our hand. The poet says:—

"'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven."

To be profitable the retrospect must be fruitful in steadfast resolves. It is the object of the truth to work in us "to will and to do" that which is well pleasing in the sight of God." It may be well for all to look back to see the ground we have traversed, and then press forward for the prize of our high calling. The past year has witnessed the entrance of some into the way of life. It would be well for such to

POST THEIR ACCOUNTS

and find out exactly how matters stand with them; whether their confidence is what it was when first made free,—or whether the warmth of affection for God and Christ and truth and righteousness is what it was at the time of enlistment. Are they steadily gaining the mastery over the will of the flesh, so that temptations do not move them, nor trials daunt them. If not they should at once

HEED THE SPIRIT'S INJUNCTION

to revive the things that remain, and then fix their eyes upon the mark of the prize. How fares it with those who have professed themselves defenders of the faith for several years? Is their motto still, onward, upward in the divine life? Are they growing in God's favor by obedience to the

COMMANDMENTS OF JESUS?

By this time they will have had many a rude shock; and many a trying incident to test their confidence; but, if after so long a time they can say the Lord is our helper, and habitually lean upon him, the voice from above, "He that endureth unto the end

SHALL BE SAVED,"

will ever sustain them. [illegible] has been making sad havoc [illegible] our older brethren of late, [illegible] remain a few whose names [illegible] as household words among us [illegible] many years. The memory of the [illegible] faithfulness of God will inspire them with confidence through the rest of life's journey. Yes; his mercy, his long-suffering, his bounty and his unspeakable goodness during the year just closing will call forth fervent thanksgiving and songs of praise, as well as supplications for help for the time to come, and for the coming of his kingdom and glory.

"Trust in the Lord."

David in Psa. cxxv. 1, says, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." He had good reason for speaking in this way. He had often trusted him, and never having found his promise once to fail, he is assured of his faithfulness in the future. He had been in many straits,—and bowed down with many cares, perplexed with many difficulties, surrounded with many dangers, but he was always delivered. After having been brought through so many troubles he could not doubt God's faithfulness in the future. This enabled him to say (Psa. lvi. 3, 4) "What time I am afraid, I will trust in thee; in God I will praise his Word; in God I have put my trust; I will not fear what flesh can do unto me."

In view of the experience of this inspired witness to God's faithfulness, in addition to our own experiences, we ought to be able to unite with him in saying as he does in Psa. xxxiv. 7, 8 with the fullest assurance, "The angel of the Lord encampeth round about them that fear him, and delivereth them." And then take up his invitation to others, "O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints; for there is no want to them that fear him.....Come, ye children, hearken unto me; I will teach you the fear of the Lord."

We have another illustrious example of perfect trust in God, in the Apostle Paul. Listen to him in 2 Cor. i. 8-10:—"For we would not, brethren, have you ignorant of our troubles in Asia, that were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raised the dead; who delivered us from so great a death, and doth deliver;" [and this is not all] "in whom we trust that he will yet deliver us,—ye also helping together by prayer for us."

It is beautiful to note from the 7th verse that there is a community or fellowship of consolation, as well as of suffering. He says, "And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings [quoted above] "so shall ye be also, of the consolation." Hence he sends them word of their divine deliverance from the jaws of death, so that they might share the consolation and joy for the same. In these perilous times when the very foundations of society seem to be undermined by every species of villiany we need to follow closely the examples of the holy ones whose records have been graciously sent to us by God. Listen to the inspiring words of Paul in 1 Tim. iv. 10, "We both labor and suffer reproach;" then follows the reason, "Because we trust in the living God," etc. In 2 Tim. i. 12 he says, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." In 1 Tim. vi. 17 we are told not to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

Thus saith Jehovah, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his riches; but let him that glorieth glory in this, that he UNDERSTANDETH AND KNOWETH ME, that I am the Jehovah which exercises loving kindness, judgment and righteousness in the earth; for in these things I delight, saith Jehovah." Jer. ix. 23, 24.

In Isaiah xxvi. 4 we are told to "Trust in the Lord forever; for in the Lord Jehovah is everlasting strength." To trust in the Lord is to expect him to do just as he promised. If we do that after complying with the conditions, we will always be able to say, whatever may happen,—none of these things move me." Let us not forget that if we deal with the Lord we must DO IT ON CREDIT. In storms and calms, in adversity and prosperity, in reproach and in honor, in sickness and health, in life and as we approach death, we must depend upon his wisdom for direction, on his power for protection, on his favor for salvation,—not only when his providence seems to smile, but always.

Infinite are the blessings and precious the promises that abound in the Word for those who trust in the Lord. They are a firm foundation to build upon; let us build thereon and we shall never be moved.

Our closing word to the household may be found in Nahum i. 7. "The Lord is good, a stronghold in the day of trouble, and HE KNOWETH THEM THAT TRUST IN HIM."

Troubles frequently meet us in the path of duty; they are designed to try our constancy, courage and sincerity; think not, I am going wrong, because tried; but wait on the Lord, and he will save thee.

The only possible victory for the church is by pushing up close to Christ.—*M. E. Kauffman.*

SEND THE RESTITUTION to some poor person as a present a year. The cost is only three cents a week.

Selected.

The War God.

The military spirit and the worship of soldiers seem to have come to a climax. We had hoped that America was an exception, when our people of both sexes offered the incense of their adoration to the man who returned from the war with Spain. But what has just happened in England and Canada upon the return of the soldiers from South Africa, shows that the Anglo-Saxon race is war mad. There is no dispute about, and not even any modification of the descriptions cabled across the Atlantic, of the wild and drunken orgies in the city of London, when the returning volunteers marched through its streets. Men and women lost their heads, and acted like a lot of intoxicated lunatics. And this is the fruit of our much vaunted civilization! It has come to this, that the return of the missionaries making conquests for Christ—harming no one—killing no one—and blessing every one—but exposing life and limb to dangers not much less than those encountered by the soldiers, is not only marked by a tame welcome from a few faithful believers, while a whole nation turns out and goes mad with joy over the agents of conquest, war and death! Not many years ago the Hon. Chas. Sumner thrilled the Senate of the United States with one of his brilliant orations against war, and every prominent man in Church and State applauded his Christian utterances. Hon. John Bright did the same in the British House of Commons. But it is very doubtful if these men would not be hissed into silence if they were present to make the same plea to-day! Anything that promises military glory, commercial greatness, or openings for trade will carry the enthusiastic assent of the Anglo-Saxon race —*Watchword and Truth.*

How Russia Grabs Land.

In the Christmas number of The Saturday Evening *Post*, Frank G. Carpenter, who has recently spent the better part of a year in the East, gives many facts of Russia's advance in Asia, and relates the following incident:

"The Powers have practically agreed that Manchuria is to be the property of Russia, and within a short time, in all probability, all the Chinese territory beyond the Great Wall will belong to the Czar. The boundary line between Siberia and Mongolia is being slowly pushed southward.

"During a visit to Peking some years ago I heard a tradition as to how Russia once acquired a big slice of China. There was a dispute about the boundary line, which the Russians had moved out so as to include a large amount of Manchurian and Mongolian soil. A war was imminent, and the Chinese as usual, wanted to settle matters by compromise. The Russians consented, and brought forth a map showing the territory they demanded. The Chinese threw up their hands in horror and said their lives would be endangered if they presented such a treaty to their Emperor. 'All right,' said the Russians: 'If that is so, we will take less;' and they thereupon showed a second map, one-tenth the size of the first, but in which the latitude and longitude of the territory taken were exactly the same. The Chinese looked. The space within the red lines on the map was very much smaller, and they recommended the treaty without further dispute.

"Few people realize the enormous extent of Asiatic Russia. It is about one and two-thirds the size of Europe, and twice as big as the United States without Alaska and our outlying islands. It comprises, in fact, more than one-third of all Asia, Siberia alone being half as big as our country. To this vast territory is now to be added Manchuria, with a possibility that Mongolia and Ili will soon come the same way. Mongolia is fully half and Ili about one-third the size of the United States, while Manchuria is equal to ten States as big as Ohio.

"The title to Manchuria is now practically conceded to Russia."

Mr. Zangwill, speaking at the recent Zionist Congress, said: "It has been shown again and again that in all countries of the world the Jews live either in suffering or on sufferance. They are like the little birds which the crocodile permits to enter its mouth to pick its teeth. But one day the crocodile, either by accident or design, brings down its jaws at the wrong moment."

Intemperance is a great decayer of beauty.—*Junius.*

WANTED! WANTED!!

At least Five Hundred of THE RESTITUTION subscribers, who are in arrears, to send us not less than $1.00 between now and Jan. 1. Such a little amount will hardly be missed by you, but taken all together it will enable us to meet our obligations. Now please look up your account, for you surely know if you are not paid in advance, and send this small amount to us now. If you can send enough to square up and pay a year ahead, do that, but if not then be sure and send the $1.00. Don't wait, but send today, and it will not be forgotten, and you will greatly oblige.

THE RESTITUTION.

THE Christian *Advocate* commenting on the present situation says:

"The nineteenth century goes out in war all around the world.

'The Hague Conference led some to sing 'Hosanna!' and to cry, 'The age of peace dawns!' We sat among the doubters: for human nature unregenerated is the same all over the world.

The Christians are still cutting one another's throats in South Africa.

The Christians are not done cutting one another's throats in the Philippine Islands.

The Christians and the pagans are but pausing for breath in China.

Clouds are rising over various parts of Northern Africa, and the shadow of revolution is upon a score of nations in South and Central America and on the Continent of Europe.

An epidemic of lynching pervades this country. Prize fighting is a great popular amusement. New York loves it, and also can breed a race riot.

Society at Newport defies conventionalities, social and religious. One of the worst phases of the situation is the development of shamelessness. "First families" rush into the courts with their matrimonial troubles, and appear not able to blush when scenes which would disgrace those born in and to vulgarity are portrayed by the sensational papers.

Those premillenarians who think that the world must get worse before Christ can come are solemnly pointing to these things as portents.

At the Zionist Congress it was reported that there are now in Russia 1,034 Zionist societies with 100,000 members; in England 38, with growing membership; in Canada, in almost every town where there was a Hebrew congregation there was also a Zionist society; in the United States, 135 societies, with a membership of 10,000, in 30 different cities; in South America they are strong enough to sustain a Zionist journal in Jargon; in France, Germany, Belgium, Holland, Italy and Switzerland, the societies had increased; in Austria the wealthier classes had opposed the movement, yet, specially in the country districts, the cause was advancing; in Roumania, the societies had been weakened through the exodus of Jews; and there are 42 societies in Bulgaria, so that a vast majority of the Jews are Zionists.

Speaking of the China situation, the *Spectator*, of London, says: "The Chinese will win. The quarrel was brought to the test of force; the force on the civilized side has proved insufficient." It maintains that this result is "chiefly due to the attitude of Russia and the United States, and regards it as not unlikely that China will escape with the payment of a small indemnity and many promises on paper. Shanghai correspondents are becoming active again. One of them says that in a Chinese theatre in that place the allies are represented by a soldier with an enormous mouth, who does nothing but talk, until his career is ended by his head being cut off."

Wilmot, the infidel, when dying, laid his trembling, emaciated hand upon the sacred volume, and exclaimed solemnly, and with unwonted energy, "The only objection against this book is a bad life!"

Let your religion be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.

Never get discouraged because things get on slowly here, and never fail to do daily that good which lies next to your hand.

He who seems not to himself more than he is, is more than he seems.—*Goethe.*

The gospel prepares its hearers for higher happiness or deeper ruin.

To a gentleman every woman is a lady in right of her sex.—*Belser.*

Poetry.

A New Year's Song.

FORGET AND FORGIVE.

Forget! for why remember
The wrongs of yesterday?
Perchance, kind words were spoken
To heal the breach today;
Then let the past forever be
A blank leaf in thy memory.

Forget the Old Year's failings.
The New will have its share;
Each one will find that hoply
He hath enough to bear
Without the memory of the wrong
That to the Old Year doth belong.

"Let bygones be bygones"—for why
Should thoughts that 'gender strife
Be nourished in the bosom—
That but embitter life
And fill this world, that else were fair,
With scenes of sorrow, strife and care?

Forgive! for why should we withhold
The blessing that we need,
Or let an erring brother
In vain for mercy plead?
Oh! cold must be the heart, and rare,
That could reject the suppliant prayer.

Forgive! for Time's swift pinions
Are bearing us along,
And few may be our moments
To do or suffer wrong.
Then let us, while the power is given,
Forgive, as we would be forgiven.

Reward.

No work of life for God is lost:
The seed may be on ocean tossed,
But sometime, on a farther shore,
What it has borne is ours once more.

The rain revives the fainting flower,
So words of truth have mystic power,
And earnest words of ours may bear
Some fruit beyond of answered prayer.

S. R. Wing.

Communicated.

God's Promises—Are They Fulfilled?

Who did God first make a promise to? Adam. Gen. ii. 17. "But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Margin, dying thou shalt die. Did Adam eat of the forbidden fruit? He did. Gen. iii. 6-12, "The woman whom thou gavest to be with me she gave me of the tree and I did eat." Did Adam die? Yes. Gen. v. 5, "And all the days that Adam lived were 930 years and he died." Then that promise was fulfilled.

Who was the next promise made to? Noah. Gen. vi. 13, "And God said unto Noah the end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them with the earth." Verses 14 to 16 describes an ark that Noah made after God's plan for the saving of his family and the animals that God commanded him to take with him, and 17th verse says, "I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven; and every thing that is in the earth shall die." Did God fulfill this promise? Yes. Gen. vii. 21-23, "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of heaven, and they were destroyed from the earth, and Noah only remained alive and they that were with him in the ark." So this promise has been fulfilled.

Who was the next great promise made to? Abram. Gen. xii. 1-3, "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed and when he came into the land of Canaan, the Lord appeared unto him again and said, ver. 7, "Unto thy seed will I give this land." Gen. xiii. 14, "And the Lord said unto Abram. Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward. For all this land which thou seest to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee." Notice the two very important promises given to Abram. Possession of certain territory described and being here on this earth, and to be occupied by him and his seed forever and ever, when they come into possession again.

Again in Gen. xv. 5, God said, "Look now toward heaven and tell the stars, if thou be able to number them, so shall thy seed be." Had Abram any heir at this time? No. Did he believe God's promise? Yes. Gen. xv. 6, and he believed in the Lord and he counted it to him for righteousness. and in 18th verse. In that same day the Lord made a covenant with Abram saying, Unto thy seed have I given this land from the river of Egypt unto the great river Euphrates." What happened to Abram at the age of 99 years? The Lord changed his name. Gen. xvii. 5, "Neither shall thy name any more be called Abram but thy name shall be Abraham, for a father of many nations have I made thee, and I will make thee exceeding fruitful and I will make nations of thee and kings shall come out of thee and I will establish my covenant between me and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee and I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession. And Abraham's wife's name was changed at that time and a promise made to her, that she should be a mother of nations. and she then 90 years old. In the 21st verse we read, "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Gen. xviii. 17. 18, "And the Lord said, shall I hide from Abraham that thing which I do." Seeing that Abraham shall surely become a great and mighty nation and all nations of the earth shall be blessed in him. After Isaac was born being the only heir, God tempted Abraham, to try his faith and he was faithful, so he again renewed his promise. "By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." Gen. xxv. 5, 7, "And Abraham gave all that he had unto Isaac, and these are the days of the years of Abraham's life which he lived, a hundred three score and fifteen years. Then Abraham gave up the ghost and died in a good old age." Did he receive the land promised? No. What was done with it? The same promise was given to Isaac. Gen. xxvi., 3, 4, "Sojourn in this land, and I will be with thee, and I will bless thee, for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed. And Isaac called Jacob and blessed him, and said God Almighty bless thee and make thee fruitful and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham" Gen. xxviii. 3, 4. In 13th verse we read this declaration in a vision to Jacob. I am the Lord God of Abraham, thy fathers and the God of Isaac; the land whereon thou liest to thee will I give it and to thy seed." 14th verse. "And thy seed shall be as the dust of the earth, and in thee and in thy seed shall all the families of the earth be blessed. As God changed Abram's name, so he changed Jacob's name, in giving him the promise. Gen. xxxv. 10-12, "Thy name shall not be called any more Jacob but Israel shall be thy name. And God said unto him I am God Almighty; be fruitful and multiply. A nation and a company of nations shall be of thee, and kings shall come out of thy loins, and the land which I gave Abraham and Isaac to thee I will give it, and to thy seed after thee will I give the land." Gen. xlviii. 3, 4, "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan and blessed me and said unto me, "Behold I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. As Jacob was just prior to his death blessing his twelve sons; he gave this blessing to Judah. Gen. xlix. 10, "The sceptre shall not depart from Judah nor a law-giver from between his feet until Shiloh come and unto him shall the gathering of the people be." Who is Shiloh? Shiloh must have reference to some leader that the people will gather to. The Septuagint translates it, "Until the coming of him to whom it is reserved; or till we see arrive that which is reserved for him. Another translation is: "The sceptre shall not depart from Judah, till he comes to whom it belongs." As all prophecy points to Christ as such leader or ruler, then we conclude that Shiloh is Christ. And John so thought when Christ was here teaching. Matt. xi. 3, "Art thou he that should come, or we look for another?" The prophets had said the Messiah was to be born of a virgin, of the tribe of Judah, of the race of David, in the village of Bethlehem; that he was to continue forever. And in Christ we see the fulfilment of this prophecy. For we find Christ asking the Pharisees, "What think ye of Christ? Whose son is he? They say the son of David." Again asks his disciples, "Whom do men say that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." He admitted that he be true. Then as Christ is Shiloh the Messiah, we find him also the Savior of the world. John iv. 72: 1 John iv. 14. How can Christ be the Savior of the world, when the promise was made to Abraham and his Seed? Because he saith not, and to seeds, as of many, but as of one; and to thy seed, which is Christ. And if ye be Christ's then are Abraham's seed, and heirs according to promise.

This inheritance is not of the law, but of promise, and is given to them that believe and obey. So then any one can become heirs of Abraham, and the promises made to him by believing and obeying. But if Christ is the seed, and those that come to Christ, receive the same blessings promised to Abraham, of an everlasting inheritance, here on this earth. When are they to receive it? The angel told Mary, thou shalt bring forth a son and shalt call his name Jesus, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

In Daniel's interpretation of Nebuchadnezzar's dream, we find the kingdoms of this world are to be consumed by a kingdom that the God of heaven will set up, and his kingdom shall stand forever. John heard the seventh angel sound, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.

Paul explains in 1 Thess. iv. 16, 17, how this is accomplished. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

John saw Satan bound for a thousand years, and those that had not worshipped the beast, neither his image; they lived and reigned with him a thousand years. All those that so reign are blessed and holy, and have part in the first resurrection, to such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 4, 6. Where do they reign? On this earth. During this time Satan is bound so as not to deceive the nations. Then he is loosed for a little season, and he goes out to deceive the nations that are in the four quarters of the earth, to gather them together; and they encompass the camp of the saints about, and fire comes down from God out of heaven and devours them.

Then the last judgment takes place, and the nations of earth are all under one ruler, Christ, and this kingdom will stand forever. This will fulfill God's promise to Abraham.

Conclusion. God's promise to Abraham will be fulfilled when Christ comes to earth and raises those that are heirs to Abraham through faith, and with Christ establish a kingdom, that will consume all present kingdoms, become one universal kingdom over all the earth.

Then will Abraham and his seed occupy the land promised, and all nations will be blessed by a Righteous King and holy associate rulers.

Yours, hoping to become one of the associate rulers in God's kingdom on earth.

E. W. Knapp.

Those who know most are generally the best listeners and the most anxious to know more.

"Pay What Thou Owest."

What is the reason men and women who are strictly honest in their dealings with mankind generally, prompt to pay their store bill, doctor's bill, all notes and mortgages on time, always have ready money for half a dozen weekly papers, and at least one daily, never have money or inclination to pay for a good religious paper which teaches just what they profess to believe, and they could hardly live without, and this is just as honest a debt as any of the above named. Do they think because a man is so unfortunate as to be a Christian Editor of a religious paper, he can live and pay his debts on wind or broken promises? Remember God knows how carefully you are to pay all worldly debts, and how careless you are about his money. Do not expect him to say of you, "Well done, good and faithful servants" when you have been so unfaithful to his cause and his stewards who are sacrificing even their homes where so many owe just $1.50, or $2.00 or $5.00 as the debt may be? Make it right to yourselves, personally, and tell God what you would think of a man, if you went to him kindly and asked him for $1.50, or $2.50 which he had owed you a year, telling him you had $1.000 to raise within six weeks or lose your home, and it was all loaned out to men in just such amounts, and he would quietly turn away without making any answer, or say to you—I am sorry I cannot pay it to-day, but, really I have not the money now, will hand it to you soon. And then you should watch him go into a store and buy a new suit of clothes, several toys for the children, go across the road and pay for some weekly newspaper, call at the grocery and buy .05 cts worth of candy, .10 cts worth of peanuts, .25 cts worth of oranges? What would you go home and tell your wife? I think I can hear you say as you sit down discouraged—Wife, Mr. G. is as mean and dishonest a man as I ever saw. He spent enough in nonsense today to pay me twice over, and he told me he did not have the money to pay me. I am afraid our home must go, for my accounts are so small no one seems to think they amount to anything. Dear brother, that is just what you are doing when you keep back your Lord's money. You have signed for and had the use of The Restitution all this time, and never paid one cent for years. Some day you and all of us will fail to get our dear paper, and why? It has had to stop because there are so many small debts, unpaid. When asked to give account of your stewardship what will you have to answer? Neglect of duty Lord. Carelessness, indifference, foolish extravagances. Answer. "I know you not." O dear ones, do not be offended and say. "I'll pay for the paper up to date and tell them to stop it." No, no, that is satan telling you to do that, it is just what he wants you to do, he knows that will be one long step towards your eternal loss and ruin, he has been working for that all along, do not let him triumph, but say, I cannot get along without our paper. I'll pay for it, and get others to take it, and God will bless them and me. May God help us to do what is right in this and all other matters. for we must all stand before the judgment seat of Christ.

Submitted in Love,
M. A. Woodward.

Report of Labor.

I was called by telephone on Dec. 5. to come to Michigantown, Ind., to attend the funeral of Brother Franklin Maroney, who had just died, a report of which is given by Sister Azorah M. Scroggs in this paper. Brother Maroney often expressed a wish to live, and not taste death, but be among that number that would be changed in a moment in the twinkling of an eye, at the last trump, but death claimed him for its victim. He is now sleeping quietly in the cold and silent tomb waiting for the trumpet sounding which will bring him back again. I went from here to Warren County to fill Brother Zilmer's appointment as he was engaged in a meeting in Plymouth. From here I went to Hamilton County, Ind., and begun meetings on the evening of the 10th and closed on the 21st. As a result two came forward for baptism. I have promised to return to that County and hold a meeting at another point, in the near future, and I ask an interest in your prayers. This is a new field and I have asked our Evangelist to be with me.

Yours in hope.
G. W. Smith.

He has much to do who would please everybody.

Dear brethren and sisters:

John says, "Let us not love in word, neither in tongue, but in deed and in truth," iii. 18, and he also said if we see our brethren have need, and shut our bowels of compassion from them, how dwelleth the love of God in us? Now I have been a regular subscriber of The Restitution since the year 1876, and I enjoy reading it now more than I ever did, for the truths taught in its columns are shining still brighter and brighter, and I for one feel like trying to hold up the hands of our good, self sacrificing brethren, who are trying so hard to send our weekly messenger, which comes always laden with heavenly manna for the children of God.

It is hurtin' to me to see so many of our brethren getting in arrears. Oh, if we could all spare enough to pay up at the close of the present year, and then begin with a clear white sheet, and never allow it to be blotted again. How nice this would be. It has a sad effect to see so many calls for that which we know we ought to be willing and ready to do for the love of the truth. My subscription is not due until March, but seeing the many calls and so few responding, I will send it in advance, hoping others will do likewise; for we cannot afford to do without our paper, for through its columns the household of faith can hear from each other and be built up in the most holy faith, and thus go on their way rejoicing. It nearly always brings some good news, of some one or more, yielding obedience to the truth. Since the close of our good meeting, while Brother Wagoner was with us, we received a letter from a lady in Cumberland, Md., saying she was coming to visit us, and wished to obey the gospel while she was here. We then wrote for Brother John Boyer, who lives some 25 miles from here, to come over and help us. He came and we had a good meeting and one more added to the little flock. She is a daughter of Brother A. H. Shiuholtz of Cumberland, Md. He is alone in the faith in that city, but stands firm amidst all opposition. His daughter surely has set a good example for other young people. May she ever adorn the profession she has made, and thus become an heir to the kingdom. We very much regret to learn that our esteemed Brother B. F. Boyer is still very ill, but we hope he will yet be restored to health.

Wishing you all a happy Christmas, I remain your Sister, as ever.

S. F. Morgan.

Obituary.

The death of Jacob Lemon, one of the oldest and most respected pioneers of Kalamazoo County, Mich., occurred at his home near Indian Lake, in Brady township, Wednesday morning. His age was 85 years.

Mr. Lemon was born in Orange Co., New York, April 8, 1815, and was a member of a family of 11 children. He was reared on a farm and received his education in the district schools on the rate bill system. When 16 years of age he removed to Chemung Co., and about that time he was thrown on his own resources by the death of his father by drowning. In 1835 he made the journey to the Wolverine state by boat and on foot, reaching Jackson Co., with but one cent as his financial capital. He obtained work as a farm hand and later purchased 40 acres near Grass Lake. Later for several months he drove stage on the Detroit and Chicago stage line. In 1837 he went to Illinois to buy grain and horses for a Chicago stage line.

In 1840 Mr. Lemon came to Kalamazoo County, but after a short stay he went to Iowa and Missouri and engaged for a time in the stage business and later went to New Orleans, returning to Kalamazoo Co., in 1844, when he pre-empted 80 acres of land from the Pottawatomie Indian reservation in Brady. He was surrounded by wild beasts, Indians, and a wilderness, but he soon carved out a comfortable home and at the time of his death he was the owner of an estate of several hundred acres in the vicinity of beautiful Indian Lake. He has served his town several years as supervisor.

The deceased was twice married, first to Miss Amy Spicer, Jan. 1, 1838, to whom were born four children. She died Feb. 6, 1843, and he was married October 17, 1847, to Miss Hannah Spicer, a sister of his first wife. The last marriage was blessed with 12 children, seven of whom grew to maturity. The children who survive him are Mrs. Charles Moon and Mrs. Seymour Richardson of Pavilion, mrs. Mrs. Richard Worthington and Fred Charles, Sanford and Frank of Vicksburg.

Mr. Lemon was a staunch member of the Church of God. He was successful in business and was highly respected by all citizens of the county who knew him.—*Kalamazoo Gazette.*

Brother Lemon began his Christian life when but a boy of 17. He was brought into the truth by Elder Levi H. Chase, over 30 years ago, living and dying clinging to the blessed promises of God. He said to me about two weeks before his death, "It is all well. I do not dread death, but rejoice in hope of the resurrection." He was very tenderly cared for by wife and family, all realizing his condition, and expecting for several months a sudden death, which came Dec. 12th, just as he was preparing for breakfast. He desired us both to attend his funeral which was held from their beautiful home, a large concourse of friends and relatives were present, Elder Woodward speaking from 1 Thess. iv. 13. We commend the family to their father's God for comfort in this hour of grief and loneliness.

M. A. Woodward.

Brother James W. Grant was born in Kentucky, Aug. 11, 1821. Died in Jasper County, Ind. Dec. 17, 1900, at the age of 79 years, 4 months and 6 days. He was the oldest of the family of 10 children of Daniel and Rebecca Grant, who died in the faith. He leaves 5 brothers, 2 sisters living in and near Rensselaer, 5 of whom are in the faith. Of his own immediate family none survive him but one son.

The church deplores the loss of a true, faithful brother. The community feel the loss of an old and universally respected citizen. He was unassuming in character, but by his honesty, integrity, purity, sympathy and kind-heartedness, made friends of all. He sleeps 'til the resurrection of the just.

D. T. Halstead.

Editor Restitution:

I am pleased to report a series of meetings conducted in my dining-room by Bro. W. A. Mason, of Toronto, Ont. He is a very pleasing speaker, and his ability seems to be beyond questioning. At first he was thought to be in possession of a somewhat queer religion, but as time advanced and Brother Mason continued in an earnest and convincing manner, the gatherings increased as did the interest. I will farther state that we were much pleased to see in our midst, Brother and Sister Roys, of Niagara Falls. They came some fifteen miles or more and were delighted with our apparent prospects, due to the persistence of Bro. Mason. Yours in truth.

Albert Singer.

Little boats always totter about on the surface of the water, going all ways, as it happens, and overturning in a breath, while the great ship sinks deeply and more deeply in and goes steadily on. The cause of its steadiness is its depth. So abiding in the great truths of God gives steadfastness of motion to the soul. Under all the pressure of error and unbelief, and false doctrines it is unmovable, abounding in the work of the Lord.

Whoever is a hypocrite in his religion mocks God, presenting to him the outside, and reserving the inward for his enemy.—*Jeremy Taylor.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W D Townsend	1.50

EXCURSIONS TO CALIFORNIA.

Daily Excursions to California, via the Chicago & North-Western Railway. Through first class and Tourist Sleeping Cars to points in California and Oregon every day in the year from Chicago. Personally conducted excursions every Thursday from Chicago. Lowest Rates, Shortest Time on the Road, Finest Scenery. Only route by which you can leave home any day in the week and travel in Tourist cars on fast trains all the way. For descriptive pamphlets and full information inquire of nearest agent, or address W. B. Kniskern, General Passenger and Ticket Agent, Chicago.

Chicago & North-Western Railway.

Notice.

We have during the last few weeks, sent letters to a number of those who are owing us, setting forth our condition, and asking for aid by renewals. Some have responded, and we are thankful to you for your prompt attention and uniformly. kind words. We are forced to say that the large part of those whom we have addressed have apparently paid no heed to our call. Brethren, this is a wrong way to do. We told you the truth when we wrote, and it is truth now. It is expensive both in time and money to write letters. Only one is not much, but the many makes a burden in expense and time. By a little attention you can save us both the cash outlay and the labor. You certainly know when your time is out. Then please aid us by a prompt renewal. Don't let us ask again.

We have a few copies of the book called "The Scriptures Opened; or Thoughts and Themes for Bible Students" by Robert Ashcroft. It is a work that has passed the scrutiny of such of our brethren as Benjamin Wilson, J. L. Wince, J. H. Thomas, W. H. Wilson, J. F. Wagoner, A. J. Eychaner and others. It contains 370 pages, strongly bound in cloth, with gilt lettering on the back and side. It formerly sold for $1.25, but we offer the few we have on hand at 75 c. each post paid.

Brother M. Joblin wishes us to say that by the liberality of the friends of Truth, he can sell several hundred copies of "Law or Gospel, Which," at 50 cents per dozen, and trusts many will avail themselves of this opportunity to do missionary work, at little expense. Address him at 624 Woodland ave. Cleveland, O.

Dost thou intend a kindness to thy beloved one? Do it straightway, before the future come, destroying thy opportunity. Has thy heart's friend carelessly or cruelly stabbed into thy heart? Forgive him; think how, when thou art dead, he will punish himself. —*Carlyle.*

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. PRIMMER.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

Also the remainder of the edition of Reasons of my withdrawal from the Evangelical Association, by A. H. Zilmer, is in the hands of this committee. About 70 copies only remain, at 5 cents each.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Reduced Fares.

Excursion tickets will be sold Dec. 22d, 23d, 24th, 25th and 31st, 1900, and Jan. 1st, 1900, via Pennsylvania Lines account Christmas and New Year Holidays. The rate for adults will not be less than 30 cents, nor less than 15 cents for children. Tickets will be good returning until Jan. 2, 1901, inclusive. For details about fares, time of trains, etc., call on or address J. E. Hanes, Ticket Agent.

The Nickel Plate Road offers to students desiring to return home for the Holidays, the special rate of ⅓ fare and a third for the round trip. Tickets sold the day school closes and the day preceding, good returning to and including day school reconvenes but not later than Jan. 8th, 1901. This rate available only to students holding certificates from the head of the school. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Jan. 1

WHEN YOUR TIME IS OUT PLEASE RENEW.

Announcement.

The Quarterly Conference of The Church of God, in Michigan, will convene at Decker School house, Mecosta Co., Dec. 28, lasting over Sunday.

The brotherhood at this place are hoping for a large attendance at this meeting. We expect to avail ourselves of the Holiday rates. Do not disappoint them, brethren, as they will prepare for a crowd. You help to make it; will you. Cut off expenses on presents, Christmas dinners, etc. and use the money to benefit and be benefited.

Take Pere-Marquette railroad from Grand Rapids to Blanchard, changing cars at Edmore. Inquire for Lorenzo Decker or John Cummings. All who come will be met at Blanchard.

HORACE HAMMOND, Pres.
EMMA JACKMAN, Sec.

Iowa Conference Campground.

To Iowa Brethren:

Our nice Campground is paid for, and we feel at home when we meet in our Annual Conferences. To make it more pleasant and home-like we need a dining hall.

At our last Conference it was determined to "build a suitable dining hall and kitchen, and that B. Kelroy and G. P. Allard be a committee to solicit the necessary funds for the same."

We call special attention to the above decision of Conference, and ask all members of the Iowa Conference, both men and women to contribute at your earliest convenience, for this purpose.

For this and other needed improvements, we need about $400.00. Let the amount be contributed at once that the building committee may commence the work in the early spring—if the Lord wills.

We have had a very prosperous year in Iowa. Our grounds have yielded abundant fruitage. Let us make a Christmas or New Year offering to this necessary improvement, worthy of our bounties. The birthday of the Master comes but once a year and a consecration of a part of our means to his work is a fitting remembrance of the event. All contributions may be sent to A. J. Eychaner, Gladbrook, Iowa, who will receipt for the same. The Conference board will see that the money is carefully and judiciously used.

B. KELROY,
G. P. ALLARD.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Holiday Excursion Rates via the Nickel Plate Road on Dec. 22nd, 23d, 24th, 25th, 31st and Jan. 1st, good returning until Jan. 2nd, inclusive, at a fare and a third for the round trip. Don't forget the personally conducted Mexican Tourist Excursion leaving Chicago Jan'y. 22nd. Low rates. Write, wire, 'phone or call on nearest Agent. C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Jan. 1

Brother Underwood;

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

The Nickel Plate Road will sell Holiday Excursion tickets on Dec. 22nd, 23d, 24th, 25th, 31st, and Jan'y. 1st, at a fare and a third for the round trip, tickets good returning until Jan. 2nd, inclusive, on any one of our Peerless Trio of Daily Express Trains where scheduled to stop. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Jan. 1

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

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Future Probation.—Is that awaiting any of the unrighteous? A 156 page pamphlet by Wm. Glenn Montgomery. Post paid, 10 cents.

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Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

VANDALIA TIME CARD

In effect Otc. 6, 1900.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:32am
No. 14, " " "	12:42noon
No. 8, " " "	10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:03a m
No. 3, " " " "	12:42 noon
No. 9, " " " Logansport	7:28pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. Prayer and social meeting Thursday evening. You are welcome. W. D. Thompson Pastor. J. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 208 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at 2. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1215 Logan Ave, San Diego, Cal.

The Church of God near Hillsdale, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by B. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kello, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Blain Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would pleased to have all lovers of truth, and others from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Dicker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. B. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

Change in Time of Trains on the Pennsylvania Lines.

Under a new schedule in effect Nov. 25, 1900, passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East: No. 6, 3:05, A. M., daily; No. 22, 10:37, A. M. daily except Sunday; No. 20, 2:35, P. M., daily; No. 8, 5:46, P. M., daily; No. 2, 7:55, P. M. daily, extra fare train; No. 98, 8:39, P. M. daily except Sunday; No. 24, 10:25, P. M., daily.

For the West: No. 15, 5:13, A. M., daily; No. 5, 6:30, A. M. daily, extra fare train; No. 37, 9:22, A. M. daily except Sunday; No. 21, 12:07, P. M., daily; No. 39, 2:15, P. M., daily except Sunday; No. 9, 6:08, P. M., daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent.

To the brethren in Ontario and the Eastern States:

I will make engagements any where within a reasonable distance of Toronto to preach on Sunday, also on Saturday and Monday, if thought desirable. The brethren are working earnestly in the West, let us do what we can in the East in his name.

Address, 42 Gloucester St., Toronto, Canada.

DR. WALLACE MASON.

Evangelizing on the Pacific Coast.

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12 17	5 22	12	12	Whiparilla	7 03	9 48	3 50	7 50
12 27	5 32	12	22	Wanesha	6 52	9 38	3 40	7 40
12 32	5 37	12	27	Hobart	6 47	9 33	3 35	7 35
12 40	5 45	12	35	Hobart	6 39	9 25	3 27	7 25
12 47	5 52	12	42	Argos	6 32	9 18	3 20	7 15
12 57	6 02	12	52	Montezuma	6 22	9 08	3 10	7 01
1 03	6 08	12	58	Tiopecol	6 16	9 02	3 04	6 51
1 10	6 15	12	65	Whitley	6 09	8 55	2 57	6 39
1 18	6 23	12	73	St. Wayne	6 01	8 47	2 49	6 25
1 25	6 30	12	80	Pittsburgh	5 54	8 40	2 42	6 12
1 45	6 50	1	100	Bluffton	5 34	8 20	2 22	5 40
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7 30	12 35	6	465	Boston	1 45	4 25	10 30	1 00

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For maps and detailed information, address R. P. Hanson, General Passenger Agent, Cleveland, O., C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or Local Ticket Agent.

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THE RESTITUTION is a weekly paper devoted to the interests of the Church of God, and we ask you to kindly read the following lines, and consider our mutual interests.

This paper gives you all the Church news, announcements of meetings and reports of them when held.

It gives notices of deaths of members in all parts of the country.

It gives exegetical articles that are of great value to the student.

It gives articles on prophecy, and all the news that bears on the fulfillment of the future part of God's word.

It contains articles that set forth the nature of mankind, and the Hope he has for anything hereafter.

It sets forth the Gospel of the Kingdom as preached by Christ and his Apostles, and insists that this Gospel of the Kingdom of God and the things that concern the Name of the Lord Jesus Christ, are what constitute the power of God unto salvation to him that believeth it.

It goes further, and insists that a holy life consistent with the high profession made, is just as necessary as belief—i. e. that Faith is well, and Works are well, and necessary both of them. That Sincerity alone will never save of itself.

It advocates the restoration of Literal Israel to their own land as the only consistent way of fulfilling the promises made to the fathers.

It contains articles that show the necessity for a resurrection of the dead as the only means of attaining the blessings promised the faithful.

It gives articles showing that the Second Coming of the Lord Jesus the Christ must be just as literal as his first coming or his going away was: and that the saints have no hope of reward until that event; thus making that the most important of all the important events that will occur.

This paper urges all these matters, and many others of like nature, including immersion as the only mode of baptism, and at a cost of but $1.50 per year, about three cents a week. It costs us more reading matter than 14 books that usually sell for $1.00 each, and is the very best means you can have of keeping posted as to the workings of the Church and the world as relating to prophetic doings.

It is not sensational, and is not controversial in the sense that it wishes to discuss matters that are of secondary importance, when there is so much that is of prime importance to lay before our readers.

It holds that personal attacks by brethren upon others is out of place, and only tends to work harm in place of good, and urges always the settlement of differences by private means.

With these points here set forth we solicit you to give us your subscription for the coming year, and we assure you that you will be many times paid for the expense. Try it and be convinced of what we say.

If you have not seen a late copy we will gladly send you a sample free on request.

Yours in the Blessed Hope,
THE RESTITUTION,
Plymouth, Ind.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, JANUARY 2, 1901. NUMBER 1.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"God Knows."

Through all my little daily cares there is
One thought that comfort brings whene'er it comes:
'Tis this—"God knows." He knows
Each struggle that my hard heart makes to bring
My will to his. Often when night-time comes
My heart is full of tears, because the good
That seemed, at morn, so easy to be done,
Has proved so hard; but then remembering
That a Kind Father is my Judge, I say,
"He knows." And so I lay me down with trust
That his good hand will give me needful strength
To better do his work in coming days.

Communicated.

"Death Does Not End All?"

The following was cut from the *Chicago Times-Herald*:

"Dr. Polemus H. Swift of the Wesley Methodist Episcopal Church spoke on the theme "Does Death End All?" It was the first sermon in a series on the general subject, "After Death What?" Among other things the preacher said:

"The last word of science, according to Professor Shaler of Harvard admits that personal immortality may be a fact. That is as far as science can go today. It may go farther tomorrow. We are permitted to weave again our cable of hope. Man has the power of thought. Now thought is not a property of matter. It is an antecedent to all organization and cannot therefore be the result of organization. Hence that in man which thinks, apprehends abstract truth, loves, generalizes, hopes and fears must be spiritual.

"It must be independent of the body, for I am conscious that this hand is no more me than the book which I hold in it. Mental and physical phenomena are wholly unlike, and consciousness must be trusted or speculative philosophy is an impossibility.

"Science teaches that there is no such thing as annihilation. Forms may be broken up, but substance remains. The elemental must abide. It is impossible, then, that the spiritual unit in man can be destroyed by the break up that we call death. The house may be destroyed. The tenant will seek another. The relation of soul to body is that of a rower to his boat. The boat may be wrecked. The rower escapes.

"It is an unfailing law that God has given to every creature time and opportunity to approximate its type and come to the perfect. The fly requires a few days, and they are given. The oak in the forest needs a thousand years to approximate its type, and the Almighty does not grudge them. The planet that is thrown off from the central sun demands a multitude of conditions and a billion years to realize all of God's ideals concerning it. These conditions and years are not withheld.

"But if death ends all then the soul—God's grandest creation—is mocked by ideals which it cannot reach, for no man has ever reached the bounds of life without feeling that he had scarcely made a beginning. The moral law demands perfection. Only in eternity can that perfection be won."

REPLY.

One would really suppose that a man claiming to be a minister, would naturally appeal to Divine Revelation for light as to what will occur after death, in place of the contradictory deductions of mortal men which they call science. It is a well known fact that many things which were considered scientific years ago, are deemed unscientific today. Science can never penetrate the mysteries beyond death. If we would be informed on those things Divine Revelation must be consulted. When ministers leave God's Word and consult science with regard to the life beyond death, to my mind is like King Saul consulting witches in place of the living God.

If this minister had consulted God's Word he would have learned that death does end all except in the cases of those who have become united to Christ in God's own appointed way. Holy Scripture is very clear in its declarations that death ends all, unless life is resumed again through the medium of the resurrection.

In the first place it predicates everything upon the resurrection of Jesus. If he had not been raised as the first fruit of the harvest, no harvest could follow. A dead Christ could have no power to release any one else from death, unless he himself had first been released. If there be no resurrection of the dead, then in truth death does in fact end all.

In proof this, I would call this Methodist preacher's attention to 1 Cor. xv. 13-18: "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: *and if Christ be not raised*, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished." Notice the phrase: "Are perished." That certainly means that even those who are asleep in Christ, that death ends all, in case there is no resurrection of the dead.

In place of eternal life being a gift of God through Christ, this minister is looking to science to teach him the natural immortality of man, and as yet he has arrived at nothing more satisfactory than a "may be."

He says: "The last word of science according to Professor Shaler of Harvard, admits that personal immortality may be a fact, that is as far as science can go today."

Here we learn that science today can give no more than an unsatisfactory "may be," while Scripture languages is clear and to the point, in showing that present "personal immortality" has become a "fact" only in the person of the Lord Jesus. I will call this preacher's attention to a Scripture declartion in which there is no "may be."

See 1 Tim. vi. 14, 15: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he will show who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality."

This is an unequivocal statement, that he "only hath immortality," such being the case it is certain that "personal immortality" is not as yet a "fact" in any one else. Professor Shaler's deductions, and Swift's reasoning, falls to the ground when Holy Scripture speaks.

There are but four other places in Scripture where the word immortality is found, and every one of them show that immortality is to be a future acquisition, and therefore cannot be a present possession.

1. Rom. ii. 7: "To them who by patient continuance in well doing seek for glory." If immortality was already a present fact in the natural man, it would be worse than folly for Scripture to advise one to "seek for" "immortality, eternal life." Is this not so, Mr. Swift?

Scripture shows that the gospel is the light which guides the way to immortality.

2. Tim. i. 10: "Who hath abolished death, and brought life and immortality to light through the gospel."

Two more occurrences of the word immortality are found in 1 Cor. xv. 53, 54, and they show that it comes to the dead through the resurrection.

"This corruptible (the dead) must put on incorruption, and this mortal (the living) must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

IS THOUGHT A PROPERTY OF MATTER?

Man thinks just as long as the breath of life vitalizes the body, or the brain substance is uninjured. Deprive him of breath, and he will at once cease to think.

This minister says: "Man has the power of thought. Now thought is not a property of matter." "It must be independent of the body."

Now, my dear sir, if this is so, how comes it that man ceases to think on the event of his ceasing to breathe? As a minister I shall expect you to be loyal to God's Word. See Ps. cxlvi. 3: "Put not your trust in princes, nor in the sons of men, whose breath goeth forth; he returneth to the earth; in that very day his thoughts perish."

Now, if "thought is not a property of matter," and is "independent of the body," how is it that he ceases to think in the event of his losing breath, and his body returning to his elements? Holy Writ says such is the case.

If thought is independent of the body, then the destruction of the body could in no case affect thought. Can you explain?

Psa. v. 6: "In death there is no remembrance of thee." Thought must be affected when memory is destroyed by death.

Speaking of the dead Job says: (xiv. 21); "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

From these Scriptures we certainly must perceive that man loses his power to think in the event of the the body being destroyed. A strange thing if thought is "independent of the body."

Now, my friend, it is a physiological fact, that if the nerve force and the machinery of the brain is interfered with, thought is either impaired, suspended or destroyed. Cases are too numerous in the knowledge of the medical fraternity to be successfully controverted. A man may be injured on the brain, and thought temporarily suspended. A fatal injury may be inflicted, and thought will cease altogether. On this point I quote as follows:

"There are many examples on record where the skull has been fractured so that a portion of it has so pressed upon the brain that it becomes unable to act and unconsciousness has ensued, or the person is made crazy, but on removal of the pressure by a surgical operation, again permitting the brain to perform its proper functions, organized thought is again resumed.

In many instances persons have been unconscious for days or weeks through this cause, when, on the removal of the pressure, thought was resumed where it left off. As far as the operation of the brain is concerned or the power to think during the interim the person was practically dead. If, *as is claimed*, the immortal soul or spirit the body and independent of it is the intelligence which thinks and reasons, what becomes of it during the period of unconsciousness? Why does it not still act when the brain for the time being is paralyzed by a blow or the skull fractured? This is a reasonable question which has never yet been answered and which cannot be answered except from the scientific standpoint that thought is produced by the action of the brain.

An example on this point, with which Chicago people at least are familiar, is that of the noted lawyer, Frank Collier. In his younger days he had a brilliant mind and earned a very large income through his legal practice. Unfortunately in some political brawl his brain was injured by a blow, since which time he has been largely irresponsible and twice has been incarcerated in an insane asylum. He recently paid a visit to an eminent brain specialist in New York, who says that the blow depressed a portion of the skull so that it caused a pressure on the brain and that a surgical operation would remove the difficulty and restore it to its normal condition."

Now, Mr. Swift, how do *you* account for the effect on the mind caused by injury of the brain, or the destruction of the body? I will continue this in another issue.

W. H. WILSON.

Have not the cloak to mend when it begins to rain.

Were the Apostles Wrong?

In the Cleveland, O., *Leader*, of Dec. 17, a "Reverend Doctor" of high standing in one of the popular denominations is reported as having said in a Sunday morning discourse that "the teachings of Jesus Christ in regard to his second coming had been grossly misunderstood by the Apostles; that they had incorporated their mistakes into the New Testament, and that the Church had been grossly misled," et cetera.

The gist of the argument is that they expected the Lord to come in connection with the destruction of Jerusalem; and when he did not appear in connection with that event, "Saint Jude attempted to explain the apparent failure of the prophecy by saying that one day was with the Lord as a thousand years, and a thousand years as one day. A delightful theological subterfuge: a complete twisting of the meaning of Jesus."

Such utterances, if coming from the lips of an Ingersoll or Bradlaugh, would awaken in the heart of every devout believer of the Bible the most profound pity; but when they are boldly proclaimed from the pulpit by one in whom many have the utmost confidence as a "teacher of the doctrine concerning God," a "D. D." one is seized with amazement and grief. Such sayings remind us of the words that "there shall come in the last days scoffers, walking after their own desires, and saying, Where is the promise of his coming?" 2 Pet. iii. 3, 4.

Here a preacher takes his text, perhaps from the letters of the Apostles, and then tells his hearers that these men were not only mistaken in their understanding, and "muddled" in their handling of the Lord's words, but, what is infinitely worse, deliberately practiced deceit. "Delightful subterfuge. Twisting of the meaning."

This is what those "twisters of the meaning" had to say of themselves: "A servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God; through the will of God; not of men, neither by men, but by Jesus Christ, according to the faith of God's elect and the acknowledging of the truth which is after godliness." They averred that they had faithfully delivered the message they had received, having "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending themselves to every man's conscience in the sight of God." 2 Cor. iv. 2. It seems that even in those days there were those who corrupted the Word of God, but they steadily maintained that "we are not as many which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." 2 Cor. ii. 17. "For our exhortation was not of deceit.....nor of guile; but as we are allowed of God to be put in trust with the gospel, even so we speak: not as pleasing men, but God which trieth the hearts." 1 Thes. ii. 3, 4.

But no matter, Paul, and the rest of you, what you may say about yourselves; we know better, even though we call you "Saint Paul" or "St. Jude," etc. These appellations are only a matter of form; they do not really mean anything, any more than the appendages with which we moderns grace our names, have any real significance. It may have been well enough in those primitive days of "simplicity" (2 Cor. xi. 3) to implicitly believe and explicitly state the doctrine of the Lord's second coming to reward every one according to his works; but to us there is, as the "doctor" learnedly says, "no terrible judgment ahead," because the Judge will never come. The "wicked servant" in the parable said, "My Lord delayeth his coming;" but down at this advanced period of the age we are told that the world is "growing better," and the One to "turn away ungodliness" need not come. We are able to help and take care of ourselves. Pity. If that servant was "wicked" for saying his master would delay his coming, how shall they be characterized who promulgate such erroneous views and set aside his coming entirely?

Yet, after all, they are quite logical. The earth, originally intended as the abode of man (Isa. xlv. 18; Psa. xxxvii.; Matt. v. 5) is eventually to be destroyed "in melancholy grandeur" the Lord, though he faithfully promised to come again and receive his own to himself, and to exalt them to joint rulership with himself in the kingdom (Jno. xiv. 1-3; Matt. xix. 28; Luke xxii. 29; 2 Tim. ii. 12; Rev. v. 10), has gone to heaven, from whence we may never expect him to return, except as he comes to us in the guise of "a beautiful angel with a golden key in his hand"—death (see 1 Cor. xv. 26); thus obviating the necessity of the literal personal coming of our Lord Jesus Christ and our gathering together unto him" (2 Thes. ii. 1). Having reviewed, revised, and improved his original plan, he now proposes to take their immortal souls to heaven when they die, instead of coming to "raise them up at the last day." Jno. vi. 39, 40. Lift up your heads, ye waiting saints; lay aside your nostrums and pellets with which you would stay the icy hand of death a little longer; discharge your physicians whom you anxiously summon to your bedside to prolong your wearied lives; hush your sighs for a few more days or years of life, if perchance you might be found living and waiting for the coming of the Life-giver. Death, who had hitherto been to you the "king of terrors," is coming to transport you to the scenes of bliss!

Logically, this is the position of our present day eschatology. Is it any wonder with such teaching there should be so very few who really love and look for the appearing of our Lord Jesus Christ from heaven? 2 Tim. iv. 8. Where this is the condition, is not the application of the treatment recommended in Rev. iii. 14-22 in order, and the only thing that will produce a healthy state.

That the Apostles were not blind guides of the blind is evident from the fact that they clearly foresaw the course of events that would follow their decease. Said Paul, "That day (the day of Christ) shall not come except there come a falling away first," etc. 2 Thes. ii. 1-3. "Falling away" from what? From "the faith" (1 Tim. iv. 1); "the faith of the gospel." Phil. i. 27. Others spoke of the same subject in nearly the same words. See 2 Pet. ii. 1-3; 1 John ii. 18; iv. 3; 2 John vii. It has come; I mean the predicted defection; and thus the intelligence, veracity and good judgment of the Apostles has been vindicated. But not only this. Also the wisdom of Christ, Head of the Church, in selecting these very men to be his chosen vessels, to bear his name before the people and the nations, has been fully justified. It is evident that he fulfilled his promise to send upon them the Spirit of Truth, which should guide them into all the truth, by bringing to their remembrance things they had heard of him, and also teach them things to come.

Brethren of the one faith, let us hold to the doctrine of the glorious appearing of our Lord Jesus Christ. We may not yet dispense with "sound doctrine," and turn our ears to fables. If this doctrine had any saving qualities in Apostolic times, so that they were "waiting for the coming of our Lord Jesus Christ" (1 Cor. i. 7), we may be assured that it has lost none of its power and beauty; and certainly, our salvation is now nearer than it was 1900 years ago.

Come, Lord Jesus, that this long night of sin and these hours of suspense may be ended; and that ultimately the knowledge of the Lord may cover the earth as the waters cover the deep. Amen.

A. H. ZILMER.

BROTHER M. Joblin wishes us to say that by the liberality of the friends of Truth, he can sell several hundred copies of "Law or Gospel, Which," at 50 cents per dozen, and trusts many will avail themselves of this opportunity to do missionary work, at little expense. Address him at 624 Woodland ave. Cleveland, O.

Christian Bible College
Columbia, Mo.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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J. H. WILLEY,
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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan'y. 2, 1901.

There is some fear that raiders from the Transvaal may attack Cape Town, and guns from a war ship are being put on shore.

The entire French Mediterranean fleet is ordered to mobilize at Toulon by Jan. 15. No one knows what it means, as it is a very unusual order. The quarrel between the Catholics and the French government is drawing to a climax, and a deputation from the Church has gone to Rome to confer with the Pope as to the course to pursue.

There must be hopefulness in our hearts for one that has fallen. Without trust in him it will be impossible to lift him up. We must have faith in his efforts after amendment, even though they are weak and faltering. There is always great power for good in taking the hopeful view. The confidence we show in another reflects itself in his heart, and carries encouragement with it, just as your look of sympathy brightens the weary, downcast face, and is reflected there." •

Popular applause is an empty breath. When Napoleon was returning from his successful wars in Austria and Italy, amid the huzzas of the people Bourrienne remarked to him that "It must be delightful to him to be greeted with such demonstrations of enthusiastic admiration." "Bah," replied Napoleon, "This same unthinking crowd, under a slight change of circumstances, would follow me just as eagerly to the scaffold." •

On the third page of our paper today we give some articles showing the present condition of the nations, and our readers can see what elements are at work that may cause the next world-war. We do not suppose all will agree with everything set forth by these writers, indeed it is our opinion that, if the Master does not come in a short time, that the United States will play a very important part in national enterprises. The rapid unfolding of events the last two years, and the position attained by this Country already, leads us to think that no very great changes will come without America's voice being heard, and her hand felt. However, we feel certain that with all the boasted progress in all branches, and our large enlightenment, there is no sign in the worlds of science, litature, art, invention, commerce, industry, politics, nor even that of religion, that gives even one ray of hope for world-peace. Some few writers claim to have visions of brightness ahead, but they are simple visions. Mr. Sheldon, who wrote "In His Steps," is one who has just prophecied that the early part of the 20th century will see all churches and religions denomination united in one body, and of course predicts that such a force would then easily convert the world to Christ. We assure the gentleman that he is wrong, and if he will make a study of his Bible he will find that no such "good time" is "coming," but the very reverse will be the case. The material, social, political and religious affairs of this world will go on getting worse and worse, more and more mixed and jumbled, until it is impossible that any human power can untangle the snarl.

In this condition the Lord will find the world when he comes, and assumes command. Then and not till then, can we expect real reform in any department. So that in wishing our readers "a happy new year," we will also repeat the salutation given by Bro. Joblin "May Messiah come this year," for we want to see this turmoil ended, the wrong made right, the kingdom of God established here, and righteousness and peace reign universal. Lord hasten the day.

The Year 1901

Will have dawned upon the world before another volume of The Restitution is begun. The year 1900 has joined the untold ages of the past, and the new year will pass with the same rapidity, and in its turn sweep into the land of forgetfulness hundreds of thousands of those whose cheeks at its birth were rosy with health, whose limbs were active and strong, and whose hearts beat high with hope that they would see its close, and many years beside. The fact that another year of our lives has entirely passed away; that its record has been made up; that nothing we have done can be recalled; that

NOTHING LEFT UNDONE

can now be done, should awaken in us serious reflections, and lead us to heed the Spirit's injunctions:—"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. ix. 10, for, says the Psalmist, "We spend our years as a tale that is told." Psa. xc. 9. And the experience of all verifies the statement of the prophet Isaiah, "That we all do fade as a leaf;" and suggests the wisdom of praying with the Psalmist, "Lord make me to know mine end, and

THE MEASURE OF MY DAYS,

what it is, that I may know frail I am. Behold thou hast made my days as an hand breadth and my age is nothing before thee; verily every man at his best estate is altogether vanity." Psa. xxxix. 4-6. We have constant reminders of these solemn facts. We cannot shut our eyes to them. Week by week we see the blinds drawn down, the crepe on the doors, and hear the tolling bell, and see the funeral processions. But in the face of these stern facts mankind are prone to forget them and act as if every body was mortal but themselves. "Their inward thought is that their houses shall continue for ever and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not; he is

LIKE THE BEASTS THAT PERISH.

This their way is their folly; yet their posterity approve their sayings," and just as their fathers. "Like sheep are they laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." But says the Psalmist, "God will redeem my soul from the power of the grave for he shall receive me." If during the past year our lives have been too much engrossed with the things that are seen,—that are temporal,—that are vanishing,—let us

TURN OVER A NEW LEAF.

Let us consider what the hope of the godless is. "Though he get him gain, when God taketh away his soul? (life) will God hear his cry when trouble cometh upon him?" Job xxvii. 8, 9. A singular question was asked by Jesus (Mark viii. 36, 37) and he allows the question to answer itself—"What shall it profit a man if he gain the whole world and lose his own life?" He allows the question to answer itself;—he loses all. If during the past year we have given ourselves over

TO PLEASURE OR GAIN

to the neglect of things relating to the life beyond, the fact of having once obeyed from the heart our faith in the gospel of salvation will not help us when the Lord comes to number up his jewels unless we repent. If we allow the things we have heard to slip away from us they cannot influence our lives: this is neglecting

THE GREAT SALVATION

after once embracing it; there is no escape for such unless before the Master rises up and shuts the door, the things yet remaining, but ready to die, be revived. Heb. ii. 1-3, and Rev. iii. 2. Let us be wise, and consider our latter end.

In 1885 the English Jews adopted as a new year's greeting:—"May the Messiah come this year;" this contains an invocation of Israel's God, and a recognition of Israel's Hope, and we agree with others that this salutation would be a far preferable one for those who have become

"ABRAHAM'S SEED

and heirs according to the promise," than "A Happy New Year to you;" or "the compliments of the season." Every one who can understandingly and from the heart say, "May the Messiah come this year" is keeping his lamps trimmed and burning, and a supply of oil on hand. That the writer and readers may be found in that waiting posture, we pray. We are able to discern the steady approach of the Lord's Day by existing signs that crowd the political sky, and the moral condition of the world, but it is as true now as it was when the Lord said, "Watch, for in such an hour as ye think not the Son of Man cometh," that we are wisely left in the dark as to the precise time. Till the Master appear or the enemy seize us, may our chief aim be to heed the command of the Lord. "Be ye also ready." •

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Brethren and Sisters:—

It is a solemn fact that every one of us has been character-building throughout the past year. What sort of a record did we make? We certainly do not stand in the sight of God where we did a year ago. We have been growing in his favor, and in the knowledge of our Lord and Savior Jesus Christ; or we have been growing out of his favor. Yes; we are more godly, or more ungodly; more spiritually minded or less so; more prayerful or less so; more watchful or less so.

Brethen and sisters,—what do we think most? What do we talk about? How do we employ our leisure moments? An honest answer to each of these questions will help us to ascertain our present status. We were pained to hear a professed follower of the Lamb say he went to bed at 7 or 8 o'clock sometimes because he did not know what to do with himself. Think of it,—he had enlisted as

A SOLDIER OF JESUS CHRIST,

whose enemies abound everywhere, inside and out, and yet he is obliged to go to sleep to get rid of the time he has been told to redeem,—to occupy. Think of it:—The last times are upon us, and the trumpet may sound at any moment, and yet he does not know what to do with himself. Professing to be an heir of all things, and anointed to sit with Jesus on his throne, and sway a sceptre over the nations, and aid in filling the earth with

THE GLORY OF GOD,

and has every reason to think the day of the Lord is close at hand and yet he doesn't care to examine the will by which the exceeding riches of God's grace is to come to him, if at all; which in our opinion is very doubtful, if he is too listless to dwell upon the

JOY AWAITING THE FAITHFUL.

What is such a faith and such a hope worth? Listlessness is dishonoring to God and Christ. The listless are not growing in God's favor,—they are growing out of his favor, if they were ever in it. If any such see these lines we trust they will well weigh the Master's words, Rev. iii. 15-17 and never forget that

LUKEWARMNESS IS NAUSEATING

to the Lord that bought them. He would rather they were cold than lukewarm, because the condition only fits them for being vomited out of his mouth by and by,—and their present condition,—if they only knew it, is "wretched and miserable, and poor, and blind, and naked; and have need to buy of me—the Lord the Spirit—gold tried in the fire that

THOU MAYEST BE RICH,

and white raiment, (righteousness of the saints chap. xix. 8) that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye salve that thou mayest see." And then it is lovingly added, "As many as I love, I rebuke and chasten; be zealous, therefore and repent,—

BEHOLD, I STAND AT THE DOOR

and knock; if any man hear my voice and open the door, I will come in to him, and I will sup with him, and he with me; to him,"—here follows the grandest of all possible inducements;—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne. He that hath an ear to hear, let him hear what the Spirit saith unto the churches."

Brethren and sisters,—just within the threshold of the new year and the new century, we say to you all, may the prayer of the Apostle for the Ephesians be answered for you all: he prayed that God would grant them according to the riches of his glory to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith,—that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. And now unto him that is able to do exceeding abundantly above all we ask or think according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. •

A Shorter Prayer.

We think it was the late H. L. Hastings that published the following telling incident,—and we would not be surprised to know that he was the minister addressed. The answer reads just like what we might expect him to make under the circumstances. It was as follows:—

"Mr. C.—, an ungodly farmer, said to a minister in a New England village awhile ago: 'I think I had rather use the Lord's prayer when I do my praying, than to join with you in your offhand addresses to the Almighty. It's short you know, and it's just what Christ taught us.'

'Yes,' said the minister, 'but there's another prayer which is even shorter, and fits your case and mine quite as well.'

'Ah, what is it?'

'God be merciful to me a sinner,' was the emphatic reply.

The shorter prayer must precede the longer one: and no man can truly devoutly say 'Our Father,' until from his heart he has cried out to God, be merciful to me a sinner. We may not invert this order. The worship of an unpardoned man is impertinence and sin..... The sin-offering must precede the thank-offering. The Lamb must be slain before the bloodless gifts can be safely brought." •

Kindness.

"Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance of right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one unless they were kind also. The continual sense which a kind heart has of its own need of kindness keeps it humble." •

Communicated.

Brother Underwood:

I hope you will be able to hold up the banner of truth until Jesus comes. It must be near the time, as the Jews appear to be getting ready to return from their wanderings. If the casting away of the Jews be the riches of the Gentiles, what then will the gathering of them be but life from the dead?

Yours in hope of life through Christ.
George Mitchell.

Dear Brothers and Sisters:

My hope is centered in the promises made to the fathers, a resurrection to eternal life at the Lord's coming. When he comes may we be found faithful and meet all the blessed ones. Let us hold fast to the promises written unto us. It seems that the day is not far off. I see by the date on my paper that my time is nearly out; but I will have to stop it for want of means. If the Lord wills I will try and send it before long. I shall miss it as a letter to me every week and a welcome visitor. Some kind friend sent it to me last year. May the Lord bless and keep that one. The blessed Book says, "Remember the widows and the fatherless." I am so thankful for the dear paper as I seldom hear any preaching.

Your Sister in hope of eternal life through Jesus Christ our Lord.
Mary M. Church.

Dear Brothers and Sisters in Christ:

I again inform you that I am in the land of the living, and also of the dead and dying; but am waiting for the coming of our Life Giver, who will give us eternal life. Then we will not be in the land of the dead, for there will be no dead there, nor sickness, nor sorrow, for there the inhabitants will not say, "I am sick." Now we are surrounded by sickness and death, and all manner of wickedness, and it is growing worse and worse, and will continue so until our King comes and takes to himself his great power and reigns, King of kings and Lord of lords. Then our prayers will be answered, as he has taught us, "Thy Kingdom come, thy will be done on earth as it is done in heaven." Then will the earth be filled with the knowledge of the Lord as the waters cover the sea. Yes, my brethren and sisters in the Lord's anointed, we have a good hope, a blessed hope that is big with immortality and eternal life. With this hope in view we can pray "Thy Kingdom come, thy will be done on earth as it is done in heaven." O may we all be ready to hear the welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Love to all.
C. P. Alonis.

Dear Restitution:

As it is time to renew my subscription I enclose money for the same. I have taken the paper over thirty years and hope to take it as long as I live, or as this age lasts, as I am in my 73rd year of this life. I feel as though my time is short in which to work for the Master, but can truly say my faith in the promises of God are stronger than ever in my life. Dear brethren, pray for your old brother, that his faith fail not, as I am passing through a great trial, and may God's blessing rest upon you and all the brethren and sisters who are trying to live the Christ like life, and especially the contributors to our dear paper.

Your brother waiting for our King.
G. W. Smith.

Dear Brethren and Sisters:

We greatly appreciate the labors of the brethren in all branches of the work. May the Lord keep and prosper. "The time is at hand." Our prayers are continually for our people, God's waiting ones. A Happy Christmas to all, is the wish of your brother and sister in Christ.

Anthony & Eliza Busch.

Editor Restitution:

Although my subscription does not expire until March, I take pleasure in remitting early as I think all others of like faith should do in order to encourage the spread of truth as we receive it through the weekly visits of this most welcome messenger The Restitution. Hoping that the ushering in of the New Year may open up many avenues of light and cheer, that we may be prompted to fortify and strengthen our old resolves and add new and stronger works all along the line of our Christian faith, let our motto be, "No surrender until we meet the Captain of our salvation and hear the welcome plaudit, 'Well done.'"

Yours in the blessed hope.
Martha Hause.

Dear Restitution:

The time to renew my subscription has come and I gladly do so because I believe it is the best religious paper I ever read, and the reason I believe it is the best is because it harmonizes with the Scriptures which the majority of the teaching of the present day does not. I am now in my 70th year, and have been in the truth only ten or eleven years; consequently this paper is a great help and comfort to me, and really I consider it a great necessity and ought to be read by millions instead of hundreds, because of so much false teaching; therefore, I hope all who are indebted to you will pay up promptly, and that many new subscribers may be added to your number and that you may have a successful New Year, also the years to follow.

From your brother and well-wisher in the good work.
Ebenezer Fairchild.

Dear Restitution:

God bless the dear Restitution, long may it prosper. It is all the preaching I am permitted to listen to, but I feel very thankful for the dear paper and the many good words of help and advice. God bless the dear brothers and sisters who are striving for a birth-right in the kingdom of our Lord. Let us all strive as far as it is in our power to help our good old paper by keeping up our subscriptions, and helping to send the paper to others, and if we are not able to send the paper to any one, send our own to some person who we think would read it or to some brother or sister who is not so well off in this world's goods as ourselves.

I close this short letter with a Happy New Year to all. Remember us in your prayers.

H. E. Paddock.

Dear ones of like precious faith:

A Merry Christmas and a Happy New Year. Nineteen hundred has died and many of our dear ones have been laid away by the enemy death, but they are not lost, but are asleep in Jesus, for Paul said, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." My faith and hope is strong, and the older I get, and the nearer my home the stronger I am, and I expect to go on till the Master comes, or I fall asleep in Jesus. Perhaps some will like to hear what I have been doing during the past year. I have been busy all the time, filled as many calls as I could, and left many unfilled for want of time, as many of them were for Sunday and there were not enough Sundays. I traveled a little over 2,300 miles. Preached 102 sermons, 4 of them being funeral sermons. Baptized 14 souls into the All-saving name of Jesus Christ. Received $140.00. Expenses $60.00. My last meeting was at Morse Mills, beginning Dec. 10, and closing on the 24th, with two additions to the number at that place, making them now 23, with a good interest. The brethren are talking of building a church house at that place and I have faith enough in them to believe that it will not be all talk. They have considerable opposition from the Baptists. Their minister tells them that we are all infidels and the doctrine is dangerous, but occasionally one comes, and now and then one of them comes out and puts on Christ. We closed on the 24th with a nice little Christmas tree for the little ones. We gave them a lesson on the birth of Christ, his baptism, his preaching, his death, burial and resurrection, and that our only hope of a future life depended on Christ's second coming, a change of the living and a resurrection of the dead. We closed with an exhortation and the question, How many of us will live to see another Christmas? and the necessity of being ready to meet the Lord, whether awake or asleep. My prayer is, that we may all live during 1901 every day as though it might be our last day that we would have to live. I promised to visit them again in the spring, if the Lord wills.

John Foore.

Obituary.

Chester Woodworth was born Aug. 18th, 1827, in Ashtabula County, O., and died at his home in Millfield, Athens County, O., Dec. 26, 1900. His parents moved to Green's Run in Athens County, when he was 12 years old, there he lived the life of a pioneer's son with only the scant necessities of life. At the age of 24 he married Rebecca B. Johnson and settled in Millfield in the year 1851, where he continued to reside until his death. His wife died in 1875, the following year he was united in marriage with Miss Minerva J. Pratt, who with a daughter by the first wife, Mrs. H. D. Henry of Athens, survive him. His life began in poverty, was ended in plenty, the result of temperate habits and dilligence in business although an invalid almost his entire life. In early manhood he was on profession of faith, immersed. He said during his last days that at that time he understood but one item of the truth, that was the mortality of man. As the years passed he studied the Word and gained a more perfect knowledge of the glad tidings of the kingdom which Christ is to establish on the earth. In the later part of his life, having learned the way of life more perfectly he yielded obedience to the truth, understanding that a knowledge of and faith in God's promises must precede baptism. He at this time united with the people known as Christadelphians. He was a consistent Christian, a kind neighbor and a good man. His faith in a future life could not have been stronger. He was a subscriber to and a constant reader of The Restitution almost from its first publication. Before his death he requested the writer to hold the funeral services and selected John iii. 16 and 1 Thes. iv. 13, 14, 18 to be used as the basis of the discourse. He died in the most perfect faith that Jesus would soon come and wake him out of his sweet sleep. Oh that all might have this beautiful faith.

R. R. Dwiggins.

Editor Restitution:

In reply to your request of Dec. 31, and query in postal card enclosed dated Sac City, Dec. 28th, would say, that passage Ezek. xxxvii. 16, and context is a very clear and specific Messianic prophecy of the ultimate gathering together of God's chosen people out from among the nations of earth into the land of Palestine and their re-establishment and exaltation there under the Christ assertion of the kingdom of God on the earth for which Jesous taught us to pray in the "Lord's Prayer" so called—a prophecy and a consummation of prophecy with which all other prophecy agrees and to which consummation it all, in type and shadow and parable and poetical trope and mysterious oracular word points.

The word "Stick" here is merely one of the many "blunders" of the C. V. & R. V. and is an ignorant rendering of the word meaning "Sceptre" and so translated in many other places in these versions. "Hrahdos" is the word and has no possible relation to the stick upon which the "scroll" of "papyrus" or "bibliou" or "book" of that day was rolled. The context of this passage shows clearly how this word is used here, and it is the same word translated "Sceptre" in the passage quoted in Hebrews 1st chapter from the 44th (45 C. V.) Psalm. "The sceptre of thy kingdom is a sceptre of righteousness." It is the ordinary term for the sceptre of royal rule. The two sceptres in this prophecy are joined together in the prophet's hand to indicate the ultimate union of the two kingdoms of Jouda and Israel again in the power and potency of the "All-Controlling One"—"the hope of Israel" that Paul says he was being called to account for, you will remember, and that the Restitution has been contending for this twenty years or more.

Yours in this faith and hope.
Chas. Gardner.

Poetry.

New Year's Greeting.

Rejoice, my fellow-servants! for another year is past;
The heat and burden of the day will not forever last;
And yet the work is pleasant now, and sweet the Master's smile,
And well may we be diligent thro' all our "little while."
We serve a faithful ruler—the ever gracious Lord—
So let us help each other with a hearty hand and word.

Rejoice, my comrades-soldiers! for in this long campaign
Another march is ended now, and we may rest again.
What if tomorrow's dawning renews the march and fight,
Thus far the war has shown we may trust our Captain's might;
Some enemies are driven back, some ramparts overthrown,
Some earnests given that victory at length shall be our own.

Rejoice, my called brethren! for the race is near a run.
The goal is drawing nearer with each revolving sun;
The trumpet sounds yet louder—"Redemption draweth nigh!"
The victor's wreath—the crown of life—see there it greets our eye!
Now we must not, will not faint, but brace our loins, and on:
A short sharp struggle, and the prize of our High calling's won.

Rejoice, dear fellow-pilgrim! for another stage is o'er
Of the weary homeward journey, to be traveled thro' no more.
When the work of our Forerunner is finished, and our home
Is ready built and furnished, to meet us he will come;
Then no more clouds and shadows shall dark'n all our sky;
No more thorns and stumbling-blocks across our path shall lie.

The light which shone thro' all the past will still our steps attend.
The Guide who led us hitherto will lead us to the end.
The distant view is bright'ning,—with fewer clouds to hide;
And faith's far-piercing vision doth see the glorious Bride,
God's own majestic city—home of the white-robed kings—
The hope of which across our path a radiance now flings.

But nearer e'en than this gleams the dawning of the day,
When our long-expected Savior will his majesty display;
When forever with the Lord and the loved ones dead before,
We shall meet and reign in glory, in life forever more.
New mercies from our Father's hand with each new year may come,
But that will be the best of all, a blissful welcome home.

Selected.

Doom in Sight for Traditions of the Chinese.

Should peace plans move ahead on the basis proposed by the diplomatic representatives of the allied Powers, the traditions and practices of centuries in Chinese affairs will be reversed and a revolution accomplished among a most conservative and exclusive people. If China were not helpless the outlook for a settlement on such terms would be most unpromising. It cannot be said now to point to any thing better than a long step in the direction favored by commercial interests and agitated with more zeal than discretion by the reformers in the middle and southern parts of the empire.

If it rested with the people of China to decide what should be done, the question would doubtless be referred back by them to those who must now deal with it. Possibly they might not consider themselves incapable, for modesty is hardly a native trait in any conspicuous degree, but the habit of reliance upon those in authority has become almost instinctive. The people are not wholly unaware that they are and have been the victims of a gigantic confidence game. So were their ancestors, and precedent counts for so much with them that in general they rather enjoy being bunkoed.

The trouble is that the average mind, relying for guidance on the official class, cannot contemplate without excitement or prejudice any subject that involves China with another Nation. Hence the payment of a foreign debt, incurred by methods regarded everywhere else as legitimate, stirs the spirit of revolt, while stealing and corruption, as indulged by the official class, pass as a matter of course.

Paternalism probably counts for more here than anywhere else. It has its highest form in the Government, which, as an abstraction, ennobles, embodies and typifies the family relation. The liberties taken or abuses fostered by the favoritisms of the empire, the office-holders, sometimes provoke mischief or captious conduct by those upon whom nothing has been bestowed except the right of existence, and hence rebellions occur—affairs quite within the family. On the whole, however, the office-holders do much as they like, and the people admire them and follow them as natural leaders.

When reform raised its head its advocates were not of the ignorant, unquestioning level, but men who dared think for themselves, and who foresaw in commercial tendencies political disaster for China unless she fell into the world's possession.

Their weakness was in lack of practical judgment. They tried to upset the ancient order at once, without preparing the way either at court or among the people. If the short work which the authorities made of the mindicates the present temper toward reform, it may well be supposed that even should the foreign demands find imperial acceptance the prospect of being restricted merely to adequate pay for services rendered and of having a foreign overseer always looking over the official shoulder will provoke all of the opposition that the office-holding class can command. Deprivation of rich perquisites and the indignity of being watched by persons of co-ordinate authority—probably of superior authority in matters of complaint or appeal—make more bitter medicine than can be swallowed without trouble.

To this, nevertheless, China must come. In demanding it the foreign representatives put a quietus upon the doubts cast on their appreciation of the actual state of affairs or the remedy for them. Had they prefaced the demands with the opinion that China was a perverse child, not to be trusted at all away from a task-master, the scope and intent of the demands could not have been clearer.

They mean that the old Manchu dynasty must stand aside and that the Emperor, at heart a reformer, although of old Manchu blood, must be permitted to rule, prohibited by solemn stipulation from having about him or trusting as his lieutenants in the provinces any of the leaders in the anti-foreign conspiracy; and lest, under an impulse of amiability for his own or from other pressure, he relax the policy of reform, they intend that he shall maintain here foreign troops, to keep him out of mischief as well as out of danger. With foreigners already lodged in the customs service, with viceroyal and other provincial functions to be supervised by foreigners, and with foreign troops to keep the court straight, one thing to happen to the Chinese Empire will be that the Chinese will not rule it.

In spite of the stress of Chinese affairs the imagination is taxed to picture such changes as the new demands imply. Li-Hung-Chang and Prince Ching hesitate to sanction them, while assenting readily enough to the money indemnity of 400,000,000 taels, which the foreigners propose. It may well be believed that the foreigners could better afford to drop out the indemnity clauses from their demands than those relating to viceroyal government, for opportunity to open the empire to trade should insure returns, as soon as the opportunity could be fully enjoyed, amply compensating for a waiver of immediate money obligations.

One need not look for motives for the reluctance of the native ambassadors, for surface reasons are sufficient. If a waiting game is to be played, or counter propositions submitted, or down cushions prepared on which national pride may fall, or delay furthered in the hope of terms specifically kind to the royal family, they can only put off the day of reckoning, if the foreigners stand by their propositions.

The terms, while apparently direct enough and intelligible to all who read them, veil but thinly a purpose to depose the Empress Dowager and her anti-foreign court. That will be a revolution largely personal in scope and character. The natives speak of their ruler as the Emperor. Current coin bears a stamp signifying that it was minted in a certain year in the reign of Kwang-Su. Actual rule by the Emperor and with a court of liberal advisers cannot, in itself, affect unfavorably the masses. It will simply put an end to a policy of intrigue and deceit which has become intolerable and consign to secure retirement those who put that policy into practice.

Anti-foreign influence must be made quite harmless as a condition of permanent peace, as an encouragement in the direction of peace. Punishment by death is the Chinese fashion of disposing of obnoxious persons.

While some of the Europeans favored this method at first and the demand for it finds frequent expression even yet, it may be doubted now if executions would be general were all the leading conspirators in foreign hands. Europe does not need to follow a style set in the Orient in this respect. Indeed, death might be a punishment more welcome to these leaders than if they were kept where they could do no mischief and be compelled to witness the shedding of the scales that have long kept China blind. By pulling the fangs of evil influence Europe can work sweeter and less uncivilized revenges than by a head-chopping exhibition. Heads have dropped in China for too many years to make that form of punishment specially terrorizing except to those immediately concerned, nor is suicide instructive or exemplary.

If the people are to be taught a lesson they will learn more, according to diplomatic attitude, by the dethronement of the Empress Dowager, the life imprisonment of Prince Tuan, as the demands now specify; and by a system of provincial rule which can provide for outside obligations while lightening rather than increasing tax and other burdens, and while furnishing fresh incentive to their instinct for trade, than by reprisals in a way so old that it has become commonplace and unimpressive.—*Pittsburg Dispatch.*

All Europe Unhappy.

A London correspondent to the New York *Times*, after giving the feeling in England over recent events in the South African situation gives forth the following gloomy picture of the condition of the nations of Europe.

It is hard work being cheerful at present, not only because we have this running sore in South Africa exhausting our vitals but because wherever the eye turns the world seems rather out of joint. No European nation can be looked upon as occupying a much happier position than ourselves. Passing by France and Germany as having each their troubles, Socialist, Anarchist, or reactionary, we find that Italy is still a seething cauldron of suppressed popular passions, and that those in high places are living in perpetual fear. The young king is kept like a prisoner, surrounded by guards, and all the severities perpetrated against the disseminators of revolutionary ideas, in no matter what form, only serve to deepen the nation's discontent.

Passing further eastward nothing but promise of trouble meets us in the dominions of the Sultan. Massacres of Armenians seem to be of weekly occurrence, and once more we are told that the ferment in Macedonia may any week involve the whole Balkan Peninsula in the horrors of war.

The Sultan is full of malignant designs against the young Turkish party, and is ready to slay, and slay until he thinks himself safe if only the surrounding powers are not paying much attention to him.

All continental Europe is busy with China, which occupies the minds of its statesmen almost as much as South Africa dominates us. We have been rather congratulating ourselves on the forward step in the Chinese negotiations this week, and again at the risk of being a kill-joy I must confess I cannot see it. After infinite labor a joint note has been manufactured, delivered, and accepted with bows, smiles and smooth words by the Chinese plenipotentiaries. But that means nothing. It does not even imply complete unity among the signatories.

I hear privately that the powers are far from being united, that they are rather drifting further apart while China seethes with revolt. Five of her southern provinces may be described in permanent rebellion now, and it will be quite impossible for a country, were it submissive throughout, to fulfil the demands made upon it.

It will be equally impossible to subscribe to the terms relating to the importation of arms or the suspension of literary examinations. It is most likely that these strike at the root of Chinese independence, and we may depend upon it, will be resisted to the uttermost, at first by shifty tactics, delays, excuses, and counter propositions, finally by fighting, for at a point the patient, meek Chinaman will fight with the utmost fury. The story of the Taiping rebellion alone would warrant us in saying that. Therefore I still think the European powers are on the wrong line of rails, and as spring comes on divisions will openly appear among them, little conducive to peace, but rather provocative to renewed conflict and possible attempts to dismember the empire.

Meanwhile China's commerce is injured, and the great financial interests which Europe, and especially England, possess in the country are placed increasingly in jeopardy.

Tendencies of Europe—[illegible] and 1900.

The [illegible] under the above caption is [illegible] from the Chicago *Tribune* [illegible] written by S Barling [illegible] author of works on "[illegible] Napoleon Bonaparte," etc. Our readers will get an idea of the vast changes that have taken place, and can look ahead at what is likely to occur on similar lines.

The condition of Europe at the close of the eighteenth century was like that of a mountainside at the beginning of a gigantic landslip. Cracks far extended and profound, penetrated through all political and social institutions, and already vast masses had departed from their original basis and were in precipitate fall.

The old order changeth—and mediævalism could no longer content and constrain humanity in Europe. Properly, mediævalism had come to an end at the close of the seventeenth century, [illegible] remained was its outward form, the husk, no new modes of government and of social order had sprung into existence to meet the necessities of the times; in England alone had there been progressive growth. In Austria, Leopold II., an enlightened Prince, had endeavored to force on a revolution in the relations of church and state, but had failed to carry his people with him, and nothing had been done to reform the social order in which the hereditary, aristocratic principle prevailed.

Spain was stagnant. The wars against France and the migration of the most adventurous spirits to the colonies had drained it of its best blood in the seventeenth century, and the eighteenth was one of absolute torpor.

In Italy stagnation also existed. It had been the battlefield between French and Germans, and national life had not begun to germinate. The old republic and principalities had fallen into decay and torpor.

Russia was still steeped in barbarism. Germany was broken up into electoral principalities, some under bishops and abbots, coining their own money, imposing duties on all goods brought within their own borders and only loosely allied to the central authority, the imperial crown [illegible] In Prussia was the most life showing in other directions than literature.

A vast change has come over the continent and the relative strength of its component countries. France is sinking slowly but surely. Its population is dwindling; its colonies so far from being to it a source of strength are open sores through which its life blood is draining away. Its government hardly obtains respect, how those governed and is regarded as little other than a makeshift.

Spain has sunk to impotence, as revealed by the late war with the United States, and is itself seething with internal disaffection.

Italy with a vigorous population is at present overburdened with taxation and has in its heart a disaffected Papacy longing for its lost lands and fishes which it never can recover.

Of the Latin races the Italian is the only one with which there is a promise of greater things. Italy has ceased to be broken up into principalities and is realising its nationality.

But the most important and significant transformation is in Germany. If the Jesuits be regarded as those who prompted the Franco German war, then they did that for the great Teutonic nation for which it owes them an eternal debt of gratitude. The war fused into one the whole of the population of the "Fatherland" speaking in the German tongue, except Austria and the Tyrol.

Where was a congeries of petty states is now a compact and resolved nation, full of energy, character, and enthusiasm. At present the ambition is to possess colonies, but it lacks the colonising capacity, and its colonies are like those of the French—nests of officials, drawing salaries but not developing the countries where they are.

The Austrian Empire, composed of various nationalities, speaking different tongues, and having their several aspirations, is but a bundle loosely held together by a single hand, and one may expect to see it fall to pieces, the German speaking portion gravitating towards Germany, and Hungary becoming a separate kingdom. As to the future of Bohemia, that no one can predict; it is a field of warring races, which in its strife leaves to the Jew the commerce and manufacture by which money is made and drawn from both hostile factions.

Russia stands, the colossus of the North, on feet of clay. It is impossible that an autocracy such as there exists, reposing on a bureaucracy as its basis, can live through the twentieth century without tremendous convulsions. The Slav people are what were our ancestors, in Anglo-Saxon times, and over them is thrown a veneer of French culture. No nation can rise to greatness unless it has "the seed in itself." It must grow naturally, and you cannot make a child into a man by pulling him out on a rack.

While France has been settling down on its lees and Spain has been going to pieces, while Italy and Germany have acquired their respective national unities, England has been in rapid but steady growth. The empire has enormously expanded, and so also have the wealth and prosperity of England. The unjust laws that weighed on the Roman Catholics have been repealed, free trade has become a necessity of the existence of her teeming multitudes, she has acquired colonies and protectorates, and exhibits what has never been seen before—the protected being educated to be men, after having been slaves; and the colonies encouraged to self-government without losing their attachment to the mother country.

It is sometimes thought that England has touched the acme of her prosperity and is bound to go down hill. But what is it that ruins a nation? It is injustice, want of principle. We have but to look at Egypt, at India, and see whether under our rule we have not taught natives to trust the Englishman as absolutely just, and his word as his bond—and to see how, for example, out of cowardly fellaheen we have created gallant soldiers, to be sure that the mission of England, given by providence as the great elevating, regenerating force in the world, is not exhausted, nor shows any tokens of exhaustion.

We have now the mighty continent of Africa before us, and one can hardly doubt that the twentieth century will see Africa made into a great empire, under British direction, to be in the century that follows what America is in this.

History Shows Centuries' Ends are Marked by Wars.

It has been remarked as the way of the centuries to go out in blood. This was especially true of the seventeenth and eighteenth centuries, and in the present one may see on all sides the disposition of the world's people toward blood. It began with the war with Spain in 1898 and seems unsatisfied so far as it has progressed in China. The whole world is restless, suspicious, and is building and equipping for war as the world never worked before. Just why and when and where a great world war shall be fought belong to the future, but there are those who look for this war while the twentieth century is new.

For fifteen years before the close of the seventeenth century Europe and eastern Asia were warring, and even in the new America there were unrest and apprehension. These years were among the bloodiest in England's history. The insurrections and executions of the reign of James II., the invitation of the common people for William of Orange to come and rule them; William's war on Louis XIV. of France, all were manifestations of a more than local disaffection. In France the persecutions of the Huguenots and in Piedmont the crusade against the Waldenses were leading up to the crisis that began with 1690.

In America the colonies had unseated Governor Edmund Andros. In New York revolution had been startled by Jacob Leisler, for which he was afterward hanged. Pirates had stripped the coast of Peru of its gold stores.

Then, at Beachy Head, the French fleet defeated the English. Catinat, in Savoy, and then Orangemen, at the Boyne, won victories, and in New York the French and Indians destroyed Schenectady. There was war in Ireland, ending at the fall of Limerick, and following it the Principality of Baden whipped the Turks at Salankamen.

In the next few years troubles came to many nations. The English and Dutch fleets met the French fleet and sent it to the bottom. American colonies were disturbed by witches and burned them at the stake. England attacked the French coast and spent a year in the attack.

Then Peter the Great attacked the encroaching Turk at Azof and beat him back with heavy losses. The brief "war of Spanish succession followed. Russia, Poland, and Denmark were combined against Sweden and Peter the Great was defeated at Narva.

America had wrested her independence from the British government before the eighteenth century was near its close, but Europe was in the toils of war, as was Asia. Turkey was at war with Russia and Russia was warring with Sweden. The anti-Orange party in Holland was crushed out by Prussia. George III. of England was in a madhouse and England was in the toils of another revolution. In 1789 this storm of unrest swept the French capital with revolution. The Bastile was stormed on July 14 and the people invaded the palace at Versailles, howling for the blood of Louis.

From that time on until long after the century was ended France was in a turmoil. Austria and Russia combined against Turkey, the Austrian Netherlands were in revolt, England sent out an army to conquer Tippoo Sahib, and the Swedish fleet sent some of the famous vessels of the Russian navy to the bottom.

In 1791 Hayti was led into a revolution by L'Ouverture and threw off the French yoke. In the next year Paris adopted guillotine and the streets were red with the blood of communists. Then almost all of Europe entered into a coalition against France. At Toulon the British were beaten by Napoleon, then a minor officer in the French artillery, and thus the way opened to his military greatness. Kosciusko in 1794 led an uprising against the armies of Russia, Prussia, and Austria, but it was lost in the mightier campaigns of Napoleon, with whose deeds the eighteenth century came to an end, leaving the name of Napoleon in everybody's mouth.

The nineteenth century has been one of the bloodiest of history and it has been going out in a manner typical of all the others. The situation of the United States holding territories that were Spanish in 1898 is suggestive of the trend of the war spirit at this end of the nineteenth century.

In South Africa the Boers have been compelled to give up the unequal struggle with Great Britain, but only after both sides have lost heavily in money and men.

In China men have affected to see the cause of that coming world war which so many men, looking forward, have expected and foretold. The situation is less strained now than it was two months ago, but the war spirit of the world seems to be only sleeping. In the shipyards and arsenals of the civilized-world men are working as they never have worked before turning out arms and armaments. Is the century to go out in a world-war? Only time may prove it. And if it should, that war will have had its numerous prophets.

Editor Restitution:

Will you please give space in your valuable paper to the following:

I am desirous of communicating with any one of the like precious faith living within a radius of 50 miles of Knox County, Ohio. I have exchanged greetings with Brother Austin Curtis, of Miami County, and hope soon to meet that church and form an acquaintance. Please address me at Martinsburg, Knox Co., Ohio. I read THE RESTITUTION.

Yours in hope of that better life.

D. C. ROBINSON.

WANTED! WANTED!!

At least Five Hundred of THE RESTITUTION subscribers, who are in arrears, to send us not less than $1.00 between now and Jan. 10. Such a little amount will hardly be missed by you, but taken all together it will enable us to meet our obligations. Now please look up your account, for you surely know if you are not paid in advance, and send this small amount to us now. If you can send enough to square up and pay a year ahead, do that, but if not then be sure and send the $1.00. Don't wait, but send today, and it will not be forgotten, and you will greatly oblige.

THE RESTITUTION.

Acts grow out of thoughts. If a man's thinking is confined to trifling objects, his acts will correspond. So of a religious belief. If a Christian's faith be strong and ardent, a vitality will be imparted to all he does. Pure doctrine, honestly held, begets a pure life; looseness in doctrine is followed by looseness in living, the world over.

He censures God who quarrels with the imperfections of man.—*Edmund Burke.*

The joys of faith are the best remedies against the griefs of sense.

Expect nothing from him who promises a great deal.

Obituary.

David Stella, who has lived in the vicinity of Silver Creek, Ogle County, since moving to Ogle County in 1842, answered the call of the grim reaper on Christmas day, 1900. He was born near Hagerstown, Maryland, March 18, 1823, his age at his death being 77 years, 9 months, 7 days. He leaves six sons and three daughters to mourn the loss of a father.

Brother Stella had been in feeble health for some time and the end was not unexpected. He has made his home with his son William since the death of his wife, eight years ago and everything that could be done to relieve his suffering was done by the faithful ones who watched over him. He united with the church about thirty years ago being baptized by Dr. Samuel Jacobs. We laid him to rest in the Silver Creek Cemetery there to await the summons of our blessed Savior to come forth in resurrection power. Praise be to God who giveth us the victory through Jesus Christ our Lord.

What a comfort to know that after old age and death have done their worst, there is a power of which we may avail ourselves that will finally overcome both and give our loved ones back to us. To the sorrowing friends I can but say that faithful obedience to the commandments of God is necessary to all who wish to clothe themselves with this power. The writer spoke of the assurance of God's power, taking for a lesson a part of the 11th chapter of John and also part of the 15th chapter of 1st Corinthians.

S. J. Lindsay.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J W Good	2.00
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They that will not make the Word of God their rest, will find it a heavy burden.

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. Primmer.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

Also the remainder of the edition of Reasons of my withdrawal from the Evangelical Association, by A. H. Zilmer, is in the hands of this committee. About 70 copies only remain, at 5 cents each.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. Austin.

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Iowa Conference Campground.

To Iowa Brethren:

Our nice Campground is paid for, and we feel at home when we meet in our Annual Conferences. To make it more pleasant and home-like we need a dining hall.

At our last Conference it was determined to "build a suitable dining hall and kitchen, and that B. Kelroy and G. P. Allard be a committee to solicit the necessary funds for the same."

We call special attention to the above decision of Conference, and ask all members of the Iowa Conference, both men and women to contribute at your earliest convenience, for this purpose.

For this and other needed improvements, we need about $400.00. Let the amount be contributed at once that the building committee may commence the work in the early spring—if the Lord wills.

We have had a very prosperous year in Iowa. Our grounds have yielded abundant fruitage. Let us make a Christmas or New Year offering to this necessary improvement, worthy of our bounties. The birthday of the Master comes but once a year and a consecration of a part of our means to his work is a fitting remembrance of the event. All contributions may be sent to A. J. Eychaner, Gladbrook, Iowa, who will receipt for the same. The Conference board will see that the money is carefully and judiciously used.

B. Kelroy,
G. P. Allard.

We have a few copies of the book called "The Scriptures Opened; or Thoughts and Themes for Bible Students" by Robert Ashcroft. It is a work that has passed the scrutiny of such of our brethren as Benjamin Wilson, J. L. Wince, J. H. Thomas, W. H. Wilson, J. F. Wagoner, A. J. Eychaner and others. It contains 370 pages, strongly bound in cloth, with gilt lettering on the back and side. It formerly sold for $1.25, but we offer the few we have on hand at 75 c. each post paid.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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T. E. Adams.

To the brethren in Ontario and the Eastern States:

I will make engagements any where within a reasonable distance of Toronto to preach on Sunday, also on Saturday and Monday, if thought desirable. The brethren are working earnestly in the West, let us do what we can in the East in his name.

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Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

VANDALIA TIME CARD

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No. 14, " "		12:42noon
No. 8, " "	"	10:08pm

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No. 21, Ex. Sun.	For Terre Haute	6:03a m
No. 2, " " "	"	12:42noon
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. *Services every* Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, to J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock.—Address A. B. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knile, Kessler, or H. L. Lahman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. H. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

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Alliance	2 35	9 30	5 05			
Canton	3 02	9 55	5 32			
Mansfield	4 05	10 58	6 35			
Crestline	5 25	12 15	7 55			
Bucyrus	5 47	12 37	8 17			
Galion	6 02	12 52	8 32			
Van Wert	8 03	2 55	10 35			
Ft. Wayne	11 05	5 40	1 30	8 15	12 30	PM
Arcola						
Columbia City	10 50	4 45	6 02			
Leesville						
Plevna						
Warsaw	1 38	5 21	6 35			
Etna Green						
Bourbon						
Invood						
Plymouth	2 07	6 00	6 13			
Grovetown						
Hamlet						
Davis						
Hanna						
Wanatah						
Valparaiso	3 15	7 05	6 42			
Hobart						
Liverpool						
Clarke						
Whiting						
Chicago	3 50	7 45	7 45	5 15	1 20	5 25

	30	34	6	32	38	61	63
Eastward.	Ex	Ex	Ex	AM	PM	AM	AM
Chicago	12 00	5 00	8 00	10 45	7 20	5 35	11 10
Whiting					12 45	6 30	
Clarke					12 55	6 40	11 40
Liverpool					1 05	6 50	
Hobart					1 25	7 09	
Valparaiso	1 22	6 38			1 45	7 25	
Wanatah					2 05	7 45	
Hanna					2 15	7 55	
Davis							
Hamlet							
Grovetown							
Plymouth	2 35	6 45	10 25		3 05	8 50	
Inwood							
Bourbon							
Etna Green							
Warsaw	3 11	6 23	10 05		3 54	9 35	
Etna Green							
Plevna							
Farwell							
Galion City	3 45	7 00			4 35	10 15	
Arcola							
Ft. Wayne	4 15	7 30			5 20	10 55	
Ft. Wayne Jr.	4 20	7 45	10 30		5 30	11 05	
Van Wert	6 13				7 33		
Lima							
Bucyrus					9 42		
Crestline	8 15	10 30			11 40		
Galion							
Mansfield	9 32	11 47			12 55		
Canton	10 55	1 12			2 20		
Alliance	11 20	1 35	3 05		2 45		
Pittsb'gh, Jr.	1 40	3 50	5 30		5 00		

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The Restitution.

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An Appeal to the Brotherhood of the Church of God.

THE RESTITUTION is a weekly paper devoted to the interests of the Church of God, and we ask you to kindly read the following lines, and consider our mutual interests.

This paper gives you all the Church news, announcements of meetings and reports of them when held.

It gives notices of deaths of members in all parts of the country.

It gives exegetical articles that are of great valve to the student.

It gives articles on prophecy and all the news that bears on the fulfillment of the future part of God's word.

It contains articles that set forth the nature of mankind, and the Hope he has for any thing hereafter.

It sets forth the Gospel of the Kingdom as preached by Christ and his Apostles, and insists that this Gospel of the Kingdom of God and the things that concern the Name of the Lord Jesus Christ, are what constitute the power of God unto salvation to him that believeth it.

It goes further, and insists that a holy life consistent with the high profession made, is just as necessary as belief—i. e. that Faith is well, and Works are well, and necessary both of them. That Sincerity alone will never save of itself.

It advocates the restoration of literal Israel to their own land as the only consistent way of fulfilling the promises made to the fathers.

It contains articles that show the necessity for a resurrection of the dead as the only means of attaining the blessings promised the faithful.

It gives articles showing that the Second Coming of the Lord Jesus the Christ must be just as literal as his first coming or his going away was; and that the saints have no hope of reward until that event; thus making that the most important of all the important events that will occur.

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It holds that personal attacks by brethren upon others is out of place, and only tends to work harm in place of good, and urges always the settlement of differences by private means.

With these points here set forth we solicit you to give us your subscription for the coming year, and we assure you that you will be many times paid for the expense. Try it and be convinced of what we say.

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Yours in the Blessed Hope,

THE RESTITUTION.

Plymouth, Ind.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, JANUARY 9, 1901. NUMBER 2.

Poetry.

UNREST.

As back of the song is the singer,
As back of the harp is the tone,
So back of the smile of is sorrow,
And hearts are forever alone.

We reach out our arms in our longing,
But empty they fall at the side;
We call and we listen for answers,
Yet still in the silence abide.

Is it God, with his message, I wonder?
Is it time with it knell of the end?
Is it life, is it death, or the mingling
Lest something that causes back to rend.

Well, close on the coffin have covered
All we put that is dreamless, we know,
And after the midnight is morning,
And after the sunset the glow.

And out of the Now is the Yonder;
And out of unrest is the rest:
And reaching the Star, does it matter
How far was the way from the west?

Communicated.

Opening of the Seals. Rev. vi.

The Lion of the tribe of Juda, the root of David, having prevailed, proceeds to open the seals. And John says, I heard as it were the noise of thunder, one of the four beasts saying, Come and see. In order to understand the import of the lesson taught by the opening of the seals, we must have a knowledge of what is symbolized by the four living creatures. R. V. Also in the first chapter of Ezekiel they are called living creatures, and are evidently symbols of the divine government. See Ezekiel x. 20. This is the living creature that I saw under the God of Israel by the river Chebar: and I knew that they were the Cherubim. The first chapter of Ezekiel is devoted to a description of the four living creatures, and they went every one straight forward; whither the Spirit was to go, they went; and they turned not when they went." verse 12. Being the representatives of him with whom there is no variableness, nor shadow of turning. And the living creatures ran and returned as the appearance of a flash of lightning. ver. 14. And in the last verse of the chapter it is said, "This was the appearance of the likeness of the glory of the Lord."

Their connection with the wheels in the vision of Ezekiel, is evidence that they are symbols of the divine government; the wheels form a circle, without a beginning or an end, and are a symbol of eternity. As for their rings, they were so high that they were dreadful. ver. 18. And their rings were full of eyes. The four living creatures seen by John in the revelation had each of them six wings about him; and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Rev. iv. 8. Similar language is attributed to them in Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Things animate and inanimate praise him. How beautiful this truth is expressed in the 19th Psalm. The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. Again the Psalmist says, Praise ye him, sun and moon, praise him all ye stars of light. Praise him all ye heavens, and ye waters that be above the heavens. Psa. cxlviii. 3-4. Let the heavens and earth praise him, the sea, and every thing that moveth therein. Psa. lxix. 34.

"Praise the God of our salvation;
Hosts on high, his powers proclaim;
Heaven and earth, and all creation,
Laud and magnify his name."

Having an understanding of the symbolism of the four living creatures, we can now see the propriety of the voice like thunder, of one of the four living creatures, saying, come and see. We recognize the voice of God by his works of creation, by the sun in the heaven, the moon, and the stars that give light on the earth: by all his works of creation, he invites us to come and see his revealment of the future. First, a white horse. Second, a rider with a bow. Third, a crown given the rider. Fourth, his going forth conquering, and to conquer.

It is now our province to find the meaning of the symbols, and to point to their fulfilment on the pages of the history of the world, as far as they have been fulfilled. This work is easily performed that relates to the first seal, because it has such a marked beginning and ending; and because the chronology of its events are plainly indicated in the revelation itself.

In proof of this, I refer to the first chapter and first verse of the Revelation where it is written, to show unto his servants things that must shortly come to pass. And again in verse three, for the time is at hand. Now, what do we understand to be symbolized by a white horse; fortunately we have an explanation in chapter 19 in relation to the rider of the white horse, and that is that, in righteousness he doth judge and make war. And in this same 19th chapter it is written concerning the bride, the Lamb's wife. ver. 8, And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Therefore, white symbolizes righteousness, but where and when shall we find the fulfilment of this symbol? The key is found in Zech. vi. 2-6.

In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grizzled and bay horses. Then I answered and said unto the angel that talked with me, what are these my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. This is positive evidence that the color of the horse indicates the spirit manifested by the rider and his associates in the heaven, or in literal language, those who administer the government in empires or kingdoms. It is the testimony of most writers, that the date of the Revelation is about A. D. 96 of the Christian era. Therefore according to the testimony of the Revelation itself, we should look for the events of the first seal to commence in the immediate future, from the time John received the revelation.

A few extracts from Gibbon the historian, will be sufficient to prove beyond a reasonable doubt, the time of fulfilment of this symbolic prophecy. The testimony of Mr. Gibbon is of the highest order, because he being skeptical as to the truth of the Christian religion; that fact makes testimony of the highest order; he wrote without the faintest idea of the events that he narrated being used to prove the truth of the Christian Scriptures. The testimony of Mr. Mosheim in his church history agrees with that of Mr. Gibbon, as to the events of the period assigned to the first seal. I will now give two extracts from Mr. Gibbon to prove the fulfilment of the symbols of the first seal; the servants of the Deity being in the Roman empire, that is the place to find the fulfilment, because the prophecy was given to show unto his servants, things that must shortly come to pass. Rev. i. 1.

When reading the following extracts remember that the events prophecied, was to commence to be fulfilled shortly after the giving of the Revelation, that is after A. D. 96. Mr. Gibbon commences his history thus, In the second century of the Christian era, the empire of Rome comprehended the fairest part of the earth, and the most civilized portion of mankind. The frontiers of that extensive monarchy were guarded by ancient renown and disciplined valor. The gentle but powerful influence of laws and manners had gradually cemented the union of the provinces. Their peaceful inhabitants enjoyed and abused the advantages of wealth and luxury. The image of a free constitution was preserved with decent reverence; the Roman senate appeared to possess the sovereign authority, and devolved on the emperors all the executive powers of government. During a happy period of more than four score years, the public administration was conducted by the virtue and abilities of Nerva, Trajan, Hadrian, and the two Antonines. It is the design of this, and the two succeeding chapters, to describe the prosperous condition of the empire; and afterwards from the death of Marcus Antoninus, to deduce the most important circumstances of its decline and fall; a revolution which will ever be remembered, and is still felt by the nations of the earth. Vol. I. p. 1. This revolution spoken of by Mr. Gibbon, constitutes the change from the righteousness and virtue, enthroned in the Roman empire during the combined reign of Nerva, Trajan, Hadrian and the two Antonines. This period commencing with the accession of Nerva A. D. 98, and continued until the death of Marcus Antonius A. D. 180 in which period there is an exact fulfilment of all the symbols of the first seal.

One more extract from the history of the decline and fall of the Roman empire will be sufficient to identify the period symbolized by the white horse. If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman empire was governed by absolute power, under the guidance of virtue and wisdom. The armies were restrained by the firm but gentle hand of four successive emperors, whose characters and authority commanded involuntary respect. The forms of the civil administration were carefully preserved by Nerva, Trajan, Hadrian, and the two Antonines, who delighted in the image of liberty, and were pleased to consider themselves as the accountable ministers of the laws. Such princes deserved the honor of restoring the republic, had the Romans of their days been capable of enjoying a rational freedom. Gibbon Vol. I. p. 95-96.

The bow as a symbol of the first seal indicates that there would be war, even in the period of righteousness, symbolized by the white horse. Another extract from the history of the period will show the application of the bow. The first exploits of Trajan were against the Dacians, the most war like of men, who dwelt beyond the Danube, and who, during the reign of Domitian, had insulted, with impunity, the Majesty of Rome.....This memorable war, with a very short suspension of hostilities, lasted five years.....It was terminated by an absolute submission of the barbarians. The new province of Dacia, which formed a second exception to the precept of Augustus, was about thirteen hundred miles in circumference. Gibbon Vol. I. p. 6. Thus we see that the bow was used against the Dacians; and that a crown was given to the rider—the crown of Dacia. It is also said, And he went forth conquering and to conquer. Again we read, He (Trajan) descended the river Tigris in triumph, from the mountains of Armenia to the Persian Gulf. He enjoyed the honor of being the first, as he was the last of the Roman generals who ever navigated that remote sea. His fleets ravaged the coasts of Arabia; and Trajan vainly flattered himself that he was approaching towards the confines of India. Every day the astonished senate received the intelligence of new names and new nations, that acknowledged his sway. They were informed that the kings of Bosphorus, Colchos, Iberia, Albania, Osrhoene, and even of the Parthian monarch himself, had accepted their diadems from the hands of the emperor. Gibbon Vol. I. p. 7. In the application of the symbols to the events recorded by the historian, the one making the application needs no axe nor hammer, the symbols and the events fit each other so easy and natural. Nothing but divine wisdom can penetrate the darkness of the future, and reveal minutely its secrets, as we find them revealed by the opening of the seals. What positive evidence of the divine inspiration of the holy Scriptures?

GEORGE FRANCIS.

Our Letter Drawer.

Dear Restitution:

The closing of another year finds us still waiting for the return of our blessed Lord. We all have the same hope and are working toward the same end. My hearts desire is that we may all be kept true to the Captain until the battles are won, and that each dear one be made stronger and more able to endure to the end, keeping that which has been committed to our trust.

Your Sister in Christ.

MRS. F. W. CHAPIN.

Dear Restitution:

I was born in 1842, joined the Baptists and was baptized at the age of 15. I believed in the immortality of the soul, a sky-kingdom and the everlasting punishment of the wicked. I now take God at his Word and believe that when he said that man should die, he meant what he said, and when the Master said that he would return, he meant it, and I am looking for his return, and am waiting for a chance to be baptized again in that blessed hope. I sometimes fear that I will not have the opportunity until it will be too late, for we surely are living in the parable of the ten virgins when they all slumbered and slept, and I might be classed with the five foolish virgins.

J. M. TINDALL.

Dear Restitution:

I would miss the weekly visits of the dear paper very much if I could not have it. It grows more dear to me each year of my life and I hope we will never have to do without it as it is so full of good encouragement to those of the household of faith. I can say to the dear brothers and sisters that the blessed Master grows more precious to me and mine and I do want to love him more each day of my life, that when he comes I may be one of that happy number that shall hear the "Well done, good and faithful servant, enter into the joys of thy Lord." Do not look back to the world dear brothers and sisters, but let us put on the whole armor of God that we may be able to stand. "And they shall be mine, saith the Lord of Hosts in that day when I make up my jewels."

Wishing you all a Happy New Year I will close. Your Sister in the one faith.

MRS. SUSIE DOW.

Editor Restitution:

Thanks to all the dear brethren and sisters for the many kind words of encouragement contained in the pages of the paper through the past year. May we all do a little more the coming year to build each other up in the blessed hope. Everything seems to be shaping up for the coming of our blessed Master. May we all be ready. We are still doing a little in trying to hold forth the Word of truth. We have a fair hearing, with some interest. Expect to begin a meeting next Sunday evening at our School House to continue each evening for a week. We had expected to try to get some preaching brother to come and hold a series of meetings this winter, but we had a hail storm on June 10th, that destroyed about everything in the way of crops, so we will have to wait for the present.

Wishing all a Happy New Year. I am as ever your unworthy brother.

J. F. PIERSON.

Dear Brothers and Sisters in Christ:

A Merry Christmas and a Happy New Year to you all. We are so thankful that we can enjoy a social talk with those of like precious faith, through the columns of our much loved paper. Another year has gone with its trials and joys, and we are still looking for our blessed Lord to come back to earth to take the kingdom and dominion under the whole heavens and to reward his faithful ones. Let us be more faithful and zealous in the work of our Master in the year to come, "Not weary in well-doing, for in due time we shall reap if we faint not." "And unto them that look for him will he appear the second time without sin unto salvation," and give power over the nations. Let us work harder than ever to obtain the crown of immortal glory.

Yours, waiting for the King in his beauty.

JOHN & MARY ALLARD.

Editor Restitution:

Our little Ecclesia here in Springfield, Ohio, holds its own, and occasionally we are able to open the minds of some to the light of the glorious gospel. We have a very comfortable hall in the centre of the city, where every first day at 10:30 we meet to hear from the words of truth, and break bread. Thus we are watching and waiting for the return of the absent One that will come to make sure the covenants of promise with Israel.

Wishing THE RESTITUTION family a Happy New Year, I am as ever yours in the one hope.

R. L. HOLMAN.

Conference Report.

Another Michigan Conference gathering has made up its record, and we can but feel that God is well pleased with the work. The church at Millbrook, always alive and at work, (with here and there a few dark days, for trial perhaps) began the meeting on Thursday evening. Sister Chaffee of Grand Rapids was already there to receive and give good, and Friday morning found her leading a prayer meeting, filled with offerings of praise herself, and giving to all, the sad but helpful experiences of her life. When my husband and I reached there Friday noon the meeting was well begun, and at 2:30 I gave a practical talk from Psa. cxix. 116. Social meeting in the evening, then a sermon by Elder Woodward; he was still pale and weak from a recent illness, but forgot the infirmities of the flesh in the interest of better things.

Saturday morning Sister Chaffee led the prayer service which was enjoyed by all present. Bros. C. Winchester and F. L. Austin having arrived, enjoyed it heartily, and it prepared the way for a grand sermon from Bro. Austin an hour later. At 2:30 Elder Woodward spoke, and after a very profitable social meeting in the evening, Bro. Austin gave another very interesting sermon.

Sunday at 9:30 Sister Chaffee led the prayer service, opening with that very practical chapter of Rom. xii. The first and leading thought from all was "Be not conformed to this world" and resulted in confessing weakness on the part of several, and a determination on their part to cut down and sort out of their lives these offensive things, not conforming to them, but rather having our lives transformed by the renewing of our minds, thereby glorifying God and being better prepared for his service. May God help us all to keep those good resolves. After this service Bro. Austin gave a very instructive sermon on the Church, and all listened with rapt attention as point after point was brought out, in the growth of the infant church, from its begettal and birth to its final full growth as the body of Christ in its perfect state. After dinner Sister Woodward had an interesting hour with the young people. Then we listened to some good thoughts from Bro. Winchester from 1 Cor. vi. 3. The evening social meeting led by Bro. Woodward, then another sermon from Bro. Austin on Restitution. So vividly did he portray the past, present and future, one could almost imagine themselves past all this heartache and disappointed life into the era of God-given joy and gladness at its close. The good by hand shake was given Bros. Winchester and Austin, while all sung "God be with you till we meet again." The ordinance of the Lord's Supper was partaken of at the close of morning services. The church did nobly, raising over $45.00 to defray expenses. We believe all felt well paid for the effort made. B. W. Woodward acted as President in the absence of both president and vice president. We were sorry too that through the very feeble condition of Bro. Hoyt our secretary, Sister Jackman, could not be present. A nice letter from Bro. O. R. L. Crozier was read by Sister Woodward. They were especially pleased at Millbrook to hear from dear Bro Crozier, as he was with them as teacher and pastor for several years.

M. A. WOODWARD, Sec. pro tem.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations: the restoration of Israel: the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan'y. 9, 1901.

Civility is the lowest price we pay for things, and repentance is the highest.

"Be not rashly exceptious, nor rudely familiar, the one breeds contention, the other contempt."

"Be timely wise, rather than wise in time; after-wisdom is ever accompanied with tormenting wishes."

He will come to understand who knocks by prayer, not he who by quarreling, makes a noise at the gate of truth.

"Solon being asked why, amongst his personal laws, there was not one against personal affronts? Answered: He could not believe the world so fantastical as to regard them."

"One thing pride has which no other vice that I know of has," says Feltham, "It is an enemy to itself; and a proud man cannot endure to see pride in another."

The aged oak upon the hill stands more firm and secure if assailed by angry winds. For if the winter bares its head, the more strongly it strikes its roots into the ground, acquiring strength as it loses beauty.

"Every event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of his thought; and the great stream of human history is God's endless revelation of himself."

A deal is on foot for England to exchange Cyprus to Germany for German East Africa. Should this be accomplished and with the Boer war settled, England would be in possession of an unbroken line from Cairo to the Cape.

"Vice grows upon men in the name of virtue; covetousness is called frugality; and prodigality takes the name of bounty; pride calls itself neatness; revenge assumes to be greatness of spirit; and cruelty exercises its bitterness under the name of courage."

Mrs. Dr. L. Hicklin of Luther, Okla., says she cannot answer letters of inquiry regarding that country unless correspondents inclose stamp for reply. Letter writers should always bear in mind that when an inquiry is made requiring an answer, and it is of benefit only to the one sending, a stamp should be enclosed for reply.

Were we content to do one thing thoroughly, and in the best manner, and to let that one thing be just that which we can do best, we should attain to a simplicity in our labor which would relieve our tired nerves and replace the jaded look that we so often carry, with a serene and cheerful expression.

"If you are provident enough to foresee danger, let your prudence rather prevent it than fear it. The fear of future evil often brings present mischief. While you seek to prevent it, practice to bear it. He is a wise man who can avoid an evil; he is a patient man that can endure it; but he is a valiant man that can conquer it."

"The heavens and earth which are now." 2 Pet. iii. 7. It was the same material heavens and earth which existed in the days of Noah; but Peter speaks of a heavens and earth which did not exist in Noah's day; therefore it is not the material heavens and earth which Peter speaks of as to be destroyed. The Apostle says, literally, the then, (tote) world, with water overflowed, perished, but the present (*nun* now) heavens and the earth, etc."

A new complication comes to the ministers in China who thought a settlement was so near. Russia is to act alone, and deal with the Chinese representative at St. Petersburg. This is simply a withdrawal from the allies in Pekin, and again breaks the concert of the powers. Further, after notifying Li Hung Chang and Prince Ching to sign the preliminary note of the powers, the Empress Downger listens to others and issues a decree ordering them not to sign it, as she objects to some points. The outlook is not bright for peace in that direction.

It is easier to give counsel than to take it; wise men think they do not need it, and fools will not take it.

Aspinall says "Ignorance is easily misled. Untaught men and unreasoning men are always unreasonable."

It is a mother's prerogative, not merely to teach virtue, but to inspire it. What she wishes us to be, she begins by making us love, and love begets unconscious imitation."

"In your discourse, t the heed what you speak: to whom you speak: how you speak; when you speak and what you speak. Speak truly when you speak. A fool's heart is in his tongue, but a wise man's tongue is in his heart."

"In the depths of the sea the waters are still; the heaviest sorrow is that borne in silence; the deepest love flows through the eye and the touch; the purest joy is unspeakable; the most impressive prayer is silent; and the most solemn preacher at a funeral is the silent one whose lips are cold."

"A firm and gentle friendship is a great felicity. It sweetens our sorrows and assists us in extremities. A true friend is not born every day. It is best to be courteous to all, intimate with few; for though perhaps we may have joy, we shall have less occasion for sorrow."

Young men may die, old men must die, even though they have ensured their lives with Jesus, if he tarry much longer; but if they maintain their confidence to the end of this trial state, they will live again because he lives. They will hear his voice and come forth, and like him die no more.

"The ancient granaries of Palestine were caves in the limestone rock, entered by an aperture in the ground, carefully concealed by a stone covered with turf or brushwood to guard the grain from Arab depredators. Judges vi. 15. Such subterranean caves may still be seen in use on the hill of Jezreel."

Roger Bacon declared that the four grounds of human ignorance were:—"Trust in inadequate authority; the force of custom; the opinion of the inexperienced crowd; and the hiding of one's own ignorance with the parading of a superficial wisdom." Although this was written in the thirteenth century, it remains every word true at the close of the nineteenth.

"The great law of mutual benevolence is, perhaps oftener violated by envy than interest. Interest requires some qualities not universally bestowed. Interest is seldom pursued but at some risk; but to spread suspicion,—to invent calumnies, to propagate scandal requires neither talents nor labor, nor courage. Other passions have other effects to flatter them, and seemingly to content and satisfy them for awhile. There is power in ambition, and pleasure in luxury, and pelf in covetousness,—but envy can give nothing but vexation."

The trouble in France is growing and may not be long in coming to a head, considering the French nature. With the clericals have sided many who are opposed to the Republican government, and should the contemplated steps be taken against the Catholic religious societies it may result in a revolution of large proportions. The nations are beginning the new century in bad condition to meet the desires of the peace criers of the time. The white-winged dove is driven away by the war-eagle in search of his prey. Watch, brethren and sisters, for when the world is ripe for change the change will come—in the appearance of Jesus Christ, our Lord and King.

In the 15th of John, and the 20th verse we read: "A servant is not greater than his lord; if they persecuted me they will also persecute you; if they keep my words, they will keep yours also." A brother suggests that the words "kept" and "keep" seem incongruous in the connection in which they occur in the Authorized version. The word so rendered is *tereo*, to watch, and is here appropriately used of the watch which was set upon Christ's words—if haply they might find him tripping—and which, inasmuch as "the servant is not above his Master," would be the experience of his disciples also. Such an interpretation seems more in keeping with the context and the simple meaning of the word."

"Some things can scarcely be done except by concert of effort. One man cannot raise a barn. If he has good sense he will not lift much at the timbers till others come to take hold with him. But ceasing from sin is not a thing of this class. Sectarianism is sin."

A study of the industries of the world, and the taxing power of the nations, shows Europe in a very bad condition. It is well known that for some years it has been a race to keep up with England in her increases to naval expenditure, and Germany, France, Russia, Italy to say nothing of Spain, are each striving to excell. This is only one branch of the war budget of these nations, and other departments have kept pace, so that if ten years ago the people were overburdened by excessive taxation, it is plain to be seen that now they must be in despair. No relief is in sight. On top of this comes the stagnation in trade in many branches, owing to the famine in India, the Chinese trouble, and the South African war. These countries have taken no goods for the past year in the usual avenues, hence over production has stagnated the markets. Besides this, Europe has depended on English coal largely, and that has risen in price so much as to render its use all but prohibitive. Disaster stares manufacturers in the face in both cotton and woolen textiles in England and on the Continent it is no better. Were these nations alone in the world a change of policy might avert the impending danger, but with the United States in the field as a merciless competitor for commerce, with its inventive genius, energy, vast iron and steel industries, and cheap coal, besides our increasing money value, the older nations must even meet lower prices than formerly. With their increased cost of production, and higher taxes, this is impossible, and a crisis is before them. This is as important a "sign of the times" as war in any part of the world can be, and students will not fail to note its portent just now.

Power of Sympathy.

Jeremy Taylor well said that every man rejoices twice when he has a partner of his joy; a friend shares my sorrow and makes it but a moiety, but he swells my joy and makes it double. For so two channels divide the river, and lessen it into rivulets, and make it fordable, and apt to be drunk up by the first revels of the Sirian star; but two torches do not divide but increase the flame. And though my tears are the sooner dried up, when they run on my friend's cheek in the furrows of compassion, yet when my flame has kindled his lamp, we unite the glories and make them radiant, like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy."

Meddling.

David said, "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters or things too high for me." This was a wise course. How many young and ignorant people pursue an opposite course, undertake to understand all mysteries, explain all doubts, pass judgments upon those around them, and so dishonor the Lord, distract the church, obscure the gospel, and bring shame to themselves, and trouble to others.

Some, too ignorant, wilful and impudent to be confided in, speak evil of things they know not of, pry into matters which do not concern them, mind everybody's business but their own, criticise, listen to gossip, and repeat scandal; and after sowing discord, "fire-brands, arrows and death," all around, find at last that they have been ignorant, hasty, mistaken, and wrong in their judgment, have meddled with things too high for them, and have brought sorrow and difficulty for themselves and others which they can never entirely remove.

When chastisement and trouble comes upon them, then they think of these things, and remember their hasty judgments and unkind remarks; but being sorry does not heal the wound, —expressing regret does not undo the mischief, and asking forgiveness even, does not restore matters to their former condition, nor them to the position they forfeited by their rash sinful judgments and hasty words.

Ah, it is better to be lowly; to watch our own ways; to keep our tongue as with a bridle; to judge nothing before the time; to avoid meddling and overseeing; remembering whoso keepeth his mouth and tongue keepeth his soul from troubles."—*H. L. Hastings.*

Before and After.

Shakespeare defines man as a being "looking before and after." It really forms the chief distinction between man and the rest of the animal creation; and, indeed, there can be no true manhood without it. To be morally free—to be more than animal—man must be able to resist instinctive or natural impulses, and this can only be done by the exercise of self-control. This is the power which constitutes the real distinction between a physical and a moral life, and that forms the basis of individual character." The habit of self-control is but the accumulation of continued acts of self-denial; it is but the repeated authority of the reason over the impulses,—of the judgment over the inclinations,—of the sense of duty over the desire."

Joy and Fear.

The following is what Luther said about joy and fear:—

"David says, 'Serve the Lord with fear, and rejoice before him with trembling.' Let some one make this rhyme for me:—'To be joyful and to fear.' My little son Hans can do it to me, but I cannot do it with God. For when I sit and write and do anything, he sings a little song to me the while, —and if he makes it too loud, and I tell him so, then he still sings on, but makes it softer, crooning it on with a sweet little subdued voice shyly watching me all the while. So would God have it with us; that we should be always rejoicing, yet with fear and reverence toward him."

Church Combination.

"A church universal was suggested as 'Christianity's greeting to the twentieth century' at the union meeting of ministers yesterday in the First Methodist Church. The Rev. Charles J. Little of Garrett Biblical Institute, who came near being made a Bishop of the Methodist Church last May, and the Rev. H. S. Jenkinson of the Seventh Presbyterian Church united in proposing a great united church as the achievement that invites the Christian religion in this century.

'The Christian churches must combine,' says Dr. Little. 'That is the twentieth century message of Christianity.'

Dr. Little said also that the church no longer had a quarrel with science, but he asked scientists not to put fiction in place of facts.

The Rev. Mr. Jenkinson pleaded with the ministers of different denominations to forget the distinctions of Wesley and Calvin.

'We must meet the dawn of the twentieth century,' he said, 'with a united and universal church. We stand today uncertain of the future but sure of God. I see the spiritual barometer in the centers of poverty and vice going down with perilous rapidity. We must not pull apart. Our hope is in prayer and devotion and an indivisible Christianity.'"

The above is clipped from the Chicago *Tribune* of Jan. 8. The tendency of the times is to "Combination." Alliances—combinations—of nations, of certain lines of industries, of railroad lines, for producing goods, transporting them, and even regulating the prices on all manners of articles, and the wages paid to the producer is told by the "combine." With this "spirit in the air" it is not strange that it should spread to religious circles, and so we have seen in the past few years a tendency toward this point in the "union" meetings held by so-called "Evangelical" churches, the "minister's meetings" where ways and means are discussed for "pushing forward the kingdom of God," and such like work. All this has its legitimate outcome in this new century proposition to "forget the distinction of Wesley and Calvin," and enter this Church "combine." We think of all the "trusts" that have been formed this proposed "religious trust" is among the most sensible of all. Why should they not unite? They each believe the same doctrines that are contrary to the Bible, such as immortality of man, a sky-kingdom at death, a kingdom already set up, heaven as their future home, the trinity, etc. On all the cardinal principles they are alike, and it would seem to be in order that they could shuffle off the little difference in church government and unite. However, this may not be so easy of consummation when we consider the report of the Methodist Church for the past century, and see its boasted growth. At the beginning of the 19th Century they had 187 ministers and 64,921 members in the United States. Now they have 30,000 ministers and 2,929,000 members. But while this has been accomplished in the past century, they have had 16 separate Methodist Churches branch off the main stock, and they together report 36,424 ministers and 5,085,848 members, all having the same tenets, and varying but little on any points. With this experience before them it looks like a century's work to unite and cement all these together, let alone doing the vast work they have mapped out as their task, which proposes to add 2,000,000 converts to their numbers and raise $20,000,000 the first year of the new century.

But what of all this? What is it all for? This "Rev." Mr. Jenkinson says "We stand today *uncertain* of the future, but sure of God." Quite an admission indeed for one who professes to be a Bible student and a man capable of teaching the way of salvation to a part of this proposed 2,000,000 converts. He is "uncertain of the future." In other words he is totally ignorant of the plan of God for the future. He says he is "sure of God." Well, so much for him; but what makes him sure of God and uncertain of all else? The God he professes to be sure of is the same who has told us of the future, and if this "Reverend" would be capable of teaching others he must first enter the school and be taught himself. Fancy a school board employing an instructor for the pupils of their school who admitted he knew nothing of the branches to be taught. Yet such is the condition of not only this man, but all the rest of the thousands of ministers who are leading the millions of members of these denominations. They admit an ignorance of the future, yet go blindly on asking their followers to stumble on and "trust to a loving Father" to do right by them. Truly it is "blind leaders of the blind," and "both will fall into the ditch."

"The People, the Land, and the Book," is the title of a new quarterly magazine published and edited by B. A. M. Schapiro who was for a number of years Supt. of the Brooklyn Christian Mission to the Jews. The work is well gotten up and will be of great benefit to Hebraists and to all scholars and Bible students. Of course the intent is to present Christianity to the Hebrews of the day, and for this reason should be encouraged and maintained because ordinary newspapers cannot do this work. May it have a generous support. Price $1.00 a year, single copies 25 cents. 436 Carlton Ave. Brooklyn, N. Y.

The year 1900 was a holy year according to the Pope of Rome, and was marked by extra pilgrimages of the faithful to the holy city. By special order the time is extended for six months longer, and so the delegations are still visiting the Vatican. At a reception to pilgrims on Jan. 8. about 800 being in the party and headed by the English Duke of Norfolk who read an address in English the following words were uttered: "We pray and trust that the new century may witness the restoration of the Roman Pontiff to that position of temporal independence which your Holiness declared was necessary for the effective fulfillment of the duties of your world wide charge." The Pope replied deploring the situation in which he was placed and thanking the company for protesting against the present state of things. Very naturally this has caused excitement in Italy, as the Duke of Norfolk is a representative man of England, and as England and Italy are closely related if not actually allied, and the carrying out of this wish would only result in the destruction of the kingdom. Extra police precautions were taken to prevent an out-break at the hotel where the pilgrims were staying.

Errata. In article No 28 of Gospel Recovered, Nov. 7, 1900, paragraph 12, for force read *free*; and in paragraph 18 for exposition read expostulation.

Notice.

Correspondents will take notice that G. M. Myers has moved to Atchinson, Kansas, where he should be addressed.

Brother Underwood:

Please say in the paper that if any want my labor this winter. I would gladly go if they will write me at Galesburg, Mich.

L. H. Chesebrough.

The Pan-American Exposition Calendar for 1901 issued by the Nickel Plate Road will be mailed to any one sending their address to the General Passenger Agent at Cleveland, Ohio. —Jan. 31.

WANTED!

At least Five Hundred of The Restitution subscribers, who are in arrears, to send us not less than $1.00 between now and Jan. 10. Such a little amount will hardly be missed by you, but taken all together it will enable us to meet our obligations. Now please look up your account, for you surely know if you are not paid in advance, and send this small amount to us now. If you can send enough to square up and pay a year ahead, do that, but if not then be sure and send the $1.00. Don't wait, but send today, and it will not be forgotten, and you *will greatly* oblige.

The Restitution.

Hope.

Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God. And not only so but we glory in tribulations also; knowing that tribulations worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. For whatsoever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have hope. For we through the Spirit wait for the hope of righteousness by faith, for the hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the gospel, and if ye continue in faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard and which was preached to every creature which is under heaven. Our Lord Jesus Christ himself and God even our Father which hath loved us and given us everlasting consolation and good hope through grace, and being justified by his grace we should be made heirs according to the eternal life, which hope we have as an anchor of the soul both sure and steadfast, and we are admonished to sanctify the Lord God in our hearts and be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear, and our lives must be rejoicing in hope, patient in tribulation, continuing instant in prayer. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Sarah Butcher.

As those living at the close of the first century, on January 1, 101, looked back upon a full hundred years called the first century, and looked forward to a full hundred years called the second century, into which they had just entered, and which would continue until Dec. 31, A. D. 200, so we, on Jan. 1, 1901, look back upon nineteen completed centuries, and look forward into the twentieth, upon which we have just entered.

Few, if any, who read these words ever saw a new century born, and it occurs to us that as the Lord's people, daily and weekly and yearly, turn leaves of experience and repeatedly start afresh in their endeavors to copy the great character-pattern set before us by our heavenly Father in Jesus, so, too, we may specially profit by the thought that a new century has dawned, to encourage ourselves in fresh resolves to be and to do more than ever as would be pleasing and acceptable in the sight of our Lord. What more appropriate sentiments could we have than these! How could we hope better to please him who has called us out of darkness into his marvelous light, him who has lifted our feet out of the horrible pit and the miry clay, and set them upon the rock Christ Jesus, and established our goings, and shown unto us the path of life, and made us full of joy with the light of his countenance! The Lord's own expression on the subject is, "If ye love me keep my commandments;" and the Apostle, in the same strain, assures us that we are acceptable children of God if we do those things which please him, and do not find them grievous—if we do them gladly and of a willing heart—rejoicing both to know and to do the good pleasure of our God.—*Watch Tower.*

The Nickel Plate Road will send its 1901 Pan-American Exposition Calendar to any one sending their address to the General Passenger Agent at Cleveland, Ohio.—Jan. 31.

Poetry.

Thoughts in Old Age.

Days of my youth! ye have glided away
Hairs of my youth! ye are frosted and gray;
Eyes of my youth! your keen sight is no more;
Cheek of my youth! you are furrowed all o'er;
Strength of my youth! all your vigor is gone;
Thoughts of my youth! your gay visions are flown.

Days of my youth! I wish not your tears;
Hairs of my youth! I'm content you should fall.
Eyes of my youth! ye much evil have seen;
Cheeks of my youth! bathed in tears have ye been;
Thoughts of my youth! ye have led me astray;
Strength of my youth! why lament your decay,

Days of my age! ye will shortly be past;
Pains of my age! but a while can ye last;
Joys of my age! in true wisdom delight
Eyes of my age! be religion your light;
Thoughts of my age! dread not the cold tomb;
Hopes of my age! be fixed on your God.

Communicated.

Israel as a Nation. No. 4.

The fact of Israel's restoration to the land promised to our fathers is clearly and abundantly set forth on the pages of the prophets; and yet there are expositors of no ordinary talent who deem it a bounden duty to decry the doctrine as a dangerous heresy, hurtful to the well being of the church and calculated to destroy the piety and prayerfulness of all who embrace it. And further that it encourages the sinner in his course of conduct: for say they, "If Judah and Israel and other nations are to exist in the flesh beyond the epoch of our Lord's return to earth will not this be the same as offering a premium on sin?" Now, I must confess that I cannot see it in that light. Though nations in the flesh (the mortal state) will exist in the age to come, open and avowed sinners will be destroyed from among the people. All objections ought to vanish in the light of the plainly revealed fact. The expositor's judgment of the fitness of things is not the criterion by which to settle this question. What God in his wisdom has seen fit to reveal we are to accept, humbly and in childlike simplicity. Men's judgment of what ought to be at different stages of his unfolding plan is not always in agreement. Take two expositors of this class; both alike hold in contempt the idea of national restoration and salvation of Israel in the flesh; but touching the fact of the existence of animals in the kingdom they differ. One says beasts in the kingdom. Bosh, its all in your eye; and another, as in an article before me in *Berean Quarterly* advocates the restoration of animals to their primitive condition and habits. Beasts in the kingdom is a notion altogether to his liking. Elder H. would not and could not enjoy the companionship of animals in the world to come. He thought them as much out of place as an elephant in a china shop; while Elder T. would regard them as nice pets for immortal children to lead about, and play with. These two men H. and T. wrote 25 years apart. Since the former wrote there has been some change. Now, if animals may exist in the kingdom and a little child (boy Delitzh) be there to lead them and a suckling child play on the hole of the asp and a weaned child put his hand on the cockatrice' den, why may not Israel in the flesh be there? Who can reasonably object? If the one proposition is believed on the ground of a passage or two, why may not the other be believed on the far more abundant proof?

The mention of the "suckling child" and the "weaned child" is presumptive proof of the existence of Judah and Israel in the flesh or mortal state, from whom shall spring the boys that shall lead the lions and do other wonderful things. This accords well with the whole tenor of his prophecy. Isa. xl. The fact that God's chosen people are mentioned as Judah and Israel in this connection and further distinguished by what is affirmed of each house or family is proof that the church composed of immortals is not the subject of the prophecy. The church was never so divided and distinguished. And again, at the time to which the prophecy refers, when God shall assemble the outcasts of Israel and gather the dispersed of Judah from the four corners of the earth, an ensign for the nations will be set up. This shows the existence of other peoples in the flesh besides Judah and Israel. This fact is at variance with the theory of a universal conflagration at the coming of the Lord; but helps to support my main proposition concerning Israel of the two houses. As further proof I will now quote v. 14, "They shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." These are the enemies of Israel and it is here affirmed what Ephraim and Judah conjointly will do to them. These peoples as well as Israel and Judah will be in existence in that day; and the former will be in antagonism *at least for a time*, to the latter; be their enemies until forced to obey. The closing verses show how God will make and open ways for the return of portions or remnants of his people who will still, at that time, be scattered.

The 1st of 12th chapter is but a continuation of the prophecy and represents regathered Israel praising the Lord and still mindful of the fact that his anger had once burned against them, but was now turned away. It is true the pronoun is the singular is used, but this usage is frequently the style of the prophets when speaking of Israel and also of other nations. In the 3rd verse the singular *i* pronoun is dropped and the plural used. This whole prophecy bristles with proof of God's favor toward Israel nationally and according to the flesh. It is not possible to make it teach something else.

There is a disposition on the part of some to array other points of doctrine or speaking in accordance with the fact of the matter, to array their understanding of other points against the Scriptural proof itself, of Israel's restoration nationally. As an illustration take the 24th v. of 15th chapter of 1 Cor., "Then cometh the end; when he shall have delivered up the kingdom to God even the Father; when he shall have put down all *authority and power*." The "then" and the "when" of this verse, as adverbs of time are limited to a very brief period indeed. They think the word "then" used here primarily as referring to the coming of the Lord and the resurrection of the dead must necessarily mean a very short space of time, an epoch if you please. The coming of the Lord marks the time. It is then the resurrection takes place. It is then the end cometh. So say these expounders. If the "then" means as short a space of time as they are pleased to imagine then the subjugation of all opposing power and the reign of Christ must be limited to the same brief space of time. It is hardly necessary for me to say to my readers that this is pure conjecture. "Then" is not a definite measure of time. There is no reason why the reign of Christ and the subjugation of his enemies should be limited to the shortest period of time imaginable, and then imagine that this reign is purely executive and means the destruction of everybody outside of the Church, and of course Israel and Judah after the flesh. This false notion is made to overrule the plain statements of the prophets. One point of doctrine must not conflict with another; and does not if the word "then" in this passage is employed according to New Testament usage, and also every day usage. Mark iv. 28 will serve to illustrate its use, "The earth bringeth forth fruit of herself; first the blade; then the ear; then the full corn in the ear." The Greek word *sita* occurs twice in the text. In King James' version in the first instance it is rendered "then;" the second by "after that." The word has the same meaning in both places. I have used "then" instead of "after that" to show how unfounded is the notion that everything is going to be wound up in a hurry when the Lord comes, allowing no time for his reign over the twelve tribes of Israel and over all nations—no time to extend the blessings of peace, plenty and prosperity to the oppressed and needy sons of men; (see Psa. lxxii.) no time nor opportunity for all nations to be blessed in him, and "all the ends of the world to remember and turn unto the Lord," (Psa. xxii. 27) when he shall be governor among the nations. Coming to my point of illustration: first the blade, then the ear, then the full corn in the ear." Every farmer knows that between the stages here named, in the growth of wheat the spaces of time are proportionately long, especially between the plant and the head or ear of our winter varieties. The plant appears in the fall and the head the next June, months after. Wheat in Palestine requires about the same length of time to reach perfection as here in our western climate; and yet, our Savior in speaking of the different stages of growth said "First (proton) the blade or plant, then (eita) the ear," without any thought of being corrected by his auditors as to the use of the wrong word. Applying this principle then to 1 Cor. xv. 24, "Then cometh the end," there is ample time, even a thousand years for Christ to put down all rule and authority and power before this end comes. In this long period, the beginning and the ending of which are marked by resurrections, the first and the second, Israel after the flesh will become obedient, and all people, nations and languages serve the Lord. Dan. vii. 14.

The theory of universal fire melting *the globe from pole to pole* bars out all nations and belittles God's plan or renders it impossible for him to carry it out in the blessing of all nations as he purposed to do: making it also impossible for his original decree to be carried into effect through man's agency as he designed when he told Adam, as the representative of the race to subdue the earth; to be fruitful, multiply and replenish or fill it with a population adequate to its wide domain and its vast resources.

JOHN L. WISER.

Genesis. Chap. 17.

1. And Habram became ninety-nine years old, and the Lord appeared unto Habram, and said unto him, I am thy God. Be pleasing in my sight and become blameless.

2. And I will place my covenant between me and thee, and I will multiply thee exceedingly.

3. And Habram fell upon his face, and God talked with him saying,

4. Lo, my covenant is even with thee, and thou wilt be a father of a multitude of nations.

5. And thy name shall no longer be called Habram, but thy name will be Habraam, because I have made thee a father of many nations.

6. And I will increase thee exceedingly and will make thee into nations, and kings will come out of thee.

7. And I will establish (lit. stand) my covenant between thee and between thy seed after thee in their generations for an age-lasting (everlasting) covenant to be *thy God* and the God of thy seed after thee.

8. And I will give unto thee and thy seed after thee the land in which thou art sojourning, all the land of Chanaan namely for an age-lasting possession; and I will *be unto them for a* God.

9. And God said unto Habraam, and thou shalt watch-to-keep (esoterically) my covenant, thou and thy seed after thee in their generations.

10. And this is the covenant which thou shalt watch to keep between me and thee and thy seed after thee in their generations; every male of yours shall be circumcised.

11. And ye shall circumcise the flesh of your fore-skin, and it shall be a covenant-sign between me and you.

12. And every male child eight days old shall be circumcised by you in your generations; and one born in your household and the one bought with money from any alien son, who is not of thy seed,

13. Shall be circumcised, the one born of thy household and the one bought with money namely. And my covenant will be upon your flesh for an age lasting covenant.

14. And an uncircumcised male who shall not have had the flesh of his fore-skin circumcised on the *eighth day*, that soul will have been destroyed from his race, because he hath disannered my covenant.

15. And God said unto Habraam, Sara (Smiling Beauty) thy wife shall not be called by her name Sara; Sarra (Smiling Root) shall be her name.

16. I will bless her and will give unto thee of her a child, and I will bless it and it will be for nations and kings of nations will be of it.

17. And Habraam fell upon his face and laughed and spoke in his thought saying, Will a son be born unto one a hundred years old, and will Sarra ninety years old bring forth?

18. And Habraam said unto God, Let this Ismael live in thy sight.

19. And God said unto Habraam, Yea. Lo, Sarra thy wife will bring forth for thee a son and thou shalt call his name Isaak (on-an-equality); and I will establish my covenant with him for an age-lasting covenant to be his God and the God of his seed after him.

20. And concerning Ismael, lo, I have hearkened to thee; and lo, I have blessed him and will increase and multiply him exceedingly; Twelve nations will he beget, and I will give him for a great nation.

21. But my covenant I will establish with Isaak whom Sarra will bring forth for thee during this appointed time in the other year.

22. And he finished talking with him and God went up from Habraam.

23. And Habraam took Ismael his son and all the men born in his house and all those bought with money even every male of the men that were Habraam's house, and circumcised their fore-skins, in the period of that day, even as God had told him.

24. And Habraam was ninety-nine years old when he circumcised the flesh of his fore-skin.

25. And Ismael his son was thirteen years old when he circumcised the flesh of his fore-skin.

26. And in the period of that day Habraam and his son Ismael were circumcised, they and all the men born in his house and those bought with money of alien nations.

COMMENT.

In the 1st verse R. V. says "I am *God Almighty*." Text reads "I am thy God," R. V. says "Walk before me and be perfect." Text says, "Be pleasing in my sight and become blameless"—a very different thought the reader will observe.

In the 4th verse there is no "as for me" R. V.

Notice carefully the language in the 6th verse about the change of Abram's name to Habraam. For it is significant of its new meaning when changed.

"A gatherer" of nations under the head of the covenant as the reaper gathers the grain in his bosom that he reaps with his right hand.

Observe in the 7, 8, 9 and 10th verses, "Watch to keep" instead of "keep" R. V.

In the 14th verse "on the eighth day" omitted in the R. V.

16th verse "a mother" inserted and "her" and "of her" in the R. V. should be "it" and "of it" and "son" should be "child."

In the 17th verse "in his heart" R. V. Should be "in his thought."

In the 19th verse "nay" R. V. should be "Yea" and "to be his God" omitted in the R. V.

Paul interprets the Christian call to be the "called in Isaak." Why? It is in the name. Christians are called to equality and to equitable rights and conduct—in short to a brotherhood of rights. "Isaak" means "on an equality."

In the 20th verse "twelve princes" R. V. should be "twelve nations" and "I will give him for" instead of "I will make him a" R. V.

24th verse according to the text indicates that Habraam did his own circumcising instead of having it done as in the R. V. Same thought confirmed in the 25th verse.

In the 26th verse "of the stranger" R. V. should be "of alien nations."

CHAS. GARDNER.

The Old and the New.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Acts xi. 23.

We are near the close of 1900, and we call it now the old year, and the year 1901 will, soon be ushered in. It is said on New Year's day is the time people make new resolves, then turn over a new leaf, and promise that they will forsake evil ways, bad habits, live a better, a new life. This is a glorious resolve. How many, during the year just passing, have lived up to their vow made one year ago. How many can truthfully say, I am better morally than I was a year ago. Have we in our dealings with our fellow man, conducted ourselves in such a way, that there can be seen a change for the better? Or have we allowed ourselves to drift with the element that knows not God, neither cares for him or his promises. Any one is known by the company they keep. Have we kept company with the good, or with bad? Have we set an example, that would encourage those that know not God, to leave their evil associates and be a follower of the meek and lowly Nazarene Jesus? If we have not, then we have nearly lived the year just passing in vain. Shall we, as the new year is ushered in, make these resolves over again, and go through another year, with not one to say that we have done any good morally by living? This is a serious question, "For as ye sow, so shall ye *reap*." Paul tells us that if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new. 2 Cor. v. 17. Also Paul declares the Aaron priesthood abolished; and as a reason for it, said it was faulty. Therefore, in making a new covenant, whereby both Jew and Gentile can be saved through Christ, he had to make the Mosaic covenant old; which he did and destroyed it. For after a new will or covenant is made, the old is of no more use. So with us, if we can see our mistakes in the year just passing, let us not in the coming year make the same mistakes over again. And if we wish to change and be a new creature, let us join Christ's body, and be a new creature in fact. And then live such lives, that those we come in contact with, can see a change for a better, moral life.

Yours hoping for eternal life.

E. W. E. KAPP.

Universalism.

This term it applied to that class of men who hold the doctrine that all mankind will ultimately be saved. They may and do differ as to the time when the means by which this result will be reached. Some of the same class are teaching universal salvation under another name, calling it the "larger hope." Now brethren, listen to the true Gospel hope. If we could divest our minds of the fact that man is a responsible and accountable being or creature, we might agree with them: but the idea that the Creator must compel belief, or faith, destroys all idea of responsibility: for the creature may safely wait till such compulsive power is exercised on him, and cannot be blameworthy for not believing at any previous time, nor be worthy of praise when he does believe, for he was compelled to do it. Faith was forced on him. In other words, his salvation is that of an irresponsible machine, for the working of which only the Inventor is in any way responsible.

The idea of making laws, imposing penalties, or making promises to machines is a strange one, and hardly consists with the notion of a sane mind, and much less with one infinitely wise.

But one asks, Is a man who is dying—going out of life—saved when the bread of life is proffered him? Must he accept of said proffer, and so it becomes a gift. This is a specious presentation of the subject, but very fallacious. It is no less a gift because the man refuses to eat when the bread is set before him without money or price, and he saved from the necessity of dying. Must the donor's gift depend on the dying man's reception of it? If so, and the man dies, his death may be chargeable to the want of benevolence in the person who furnished the food. He should have forced it down the man's throat.

Is that the way we reason about gifts? God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life. He that hath not the Son of God hath not life. 1 John v. 11, 12. Such is God's record. He that believeth not the record that God gave of his Son,—shall we now be told God has not given, or made a gift, unless he compels belief? The gift is there, but it is in God's Son, and in order to actual possession of eternal life we must be in his Son by faith, and he who will not receive the Son hath not the life that is in him.

Here is a gift, and God has made it so, for all men, but the gift must be accepted and appropriated by a responsible and accountable creature—not by a forced faith; for "he that believeth not shall be condemned." See Mark xvi. 16. Condemned for what? if faith comes not till it is compelled, or forced.

Faith may be forced on a man to a certain extent, but it is not rewarded till it is tried. Even the most desperate case, that of persecuting Saul, who may be said to have been forced to believe that Jesus of Nazareth was the Messiah. Yet he was to have his faith tried in a most terrible manner, and he said in his trial, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix. 27.

How so, Paul? "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4-6.

These persons were blessed, yea they had believed and tasted the gift, and yet Paul shows they might fail of an ultimate salvation; yea, that their salvation was impossible. What then shall we think of the idea that all men are to be forced or compelled to the belief that shall result in their ultimate salvation? Is it not clearly shown by the word of the Lord, to be a mistake, and a dangerous one, too, seeing the natural result of such an idea is to lead men to wait for the compelling power to make them believe, and to quiet their minds in sin, by thinking themselves excusable for living in unbelief, because no such power has been bestowed on them?

God's free gift and man's free agency must meet in the work of a final salvation. Both must be displayed. They must unite, or no soul of man will ultimately be born into the kingdom of God. Man could not move in that direction without the free gift that moves upon him, and God's free grace can never overcome man's free will to accept the salvation of ultimate redemption. That would be for God to deny himself and confess that he made a mistake in the creation of man with a free will.

That man's free will may oppose God's free gift, and refuse to accept it is as plainly taught in the Bible as is any other doctrine. Our Lord Jesus Christ, who is one of God's free gifts, said to Jerusalem's inhabitants, How oft would I have gathered thy children together, even as a hen gathers her chickens under her wing, and ye would not. Mat. xxiii 37. And again he said, Ye will not come to me that ye might have life. John v. 40.

No forced belief is hinted at as the thing needful for their redemption and salvation; but their ruin is the result of setting their free will in opposition to him who came to save them, and thus their responsibility is manifested and God's ways are vindicated. They are without excuse, for says Jesus, If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated me and my Father. John xv. 24. Where is the compelling faith to be seen in this language? Man's responsibility is everywhere recognized in the Bible; every command, threatening, prohibition and promise implies man's responsibility and liability to a failure; and let no soul of man flatter himself that his ultimate salvation is somehow secured against possibility of failure; but let us so run that we may obtain, 1 Cor. ix. 11, and remember that "He that overcometh shall not be hurt of the second death," Rev. ii 11. If victory is not achieved by free will grace, or the gospel, there is no escape from the second death. Heaven invites, promises, entreats, encourages, councils, warns, suffers long, not willing that any should perish; but heaven never compels, or forces final salvation. No. Why will ye die? is loves last agony over the obstinate rejector of God's free grace; nothing has been left undone on God's part that could be done to secure an ultimate salvation for every son and daughter of Adam, so that if any perish, utterly and forever, the God of all grace and mercy can truly say, What could have been done more to that soul, that I have not done for it, but ye will not come unto me or my Son, that ye might have life. Isa. v. 4, and John v. 40.

Let us be wise betimes, and lay hold on the hope set before us, that we may become heirs of the kingdom; or at least, subjects in the kingdom, and thus have a share in the glory to be revealed when the sons of God are manifested; but first seek to be of those glorified at the appearing and kingdom of Jesus Christ. To that honor we are now called. Let us make it sure.

JOHN FOORE.

A Christmas Letter to all the dear Readers of The Restitution:

I have been looking for the yearly love feast. We have enjoyed it so much in the past through the columns of the dear old RESTITUTION. May God speak to the hearts of his people through the words of comfort and cheer that may be given his dear children. The past year has been a year of great victory for Christ in my life. praise his holy name. He has been my Guide by day and night. He is leading, oh, so gently, and filling my heart with joy and gladness, and songs of praise. O how wonderful is our God and Father. He gives us joy in place of sorrow, he comforts and hears, heals the sick, strengthens the weak and lifts the fallen. Blessed be God, my God. Yes, he is mine and I am his, and all he asks of us is obedience and the blessed privilege of walking with God by faith. O dear ones in Christ Jesus our Lord, let us live in such close fellowship with him every day that we may ask what we will according to his will and it shall be done, praise his dear name. I love to think of good old Noah and his obedience to God. When God told him to build the ark there was no signs of a great flood, but he went to work just the same, prepared the ark as God told him to do and what was the result? The floods came and what became of Noah? Ah! he was saved, saved because he believed God and obeyed him. Dear brothers and sisters, are we obeying God moment by moment, step by step? Do we fully trust him in all things, and with all things, our joys, our sorrows, our burdens? Oh, I thank God for the privilege of casting all our cares upon him. Why? "For he careth for us." O praise him, praise him, praise his holy name.

May we all prepare to meet Jesus when he comes to reign.

Your Sister in Christian love.

CLARA J. CHAFFEE.

Self-Denial.

To deny oneself and take up our cross willingly and daily follow the commandments of God and walk in his holy ways require a fixedness of purpose that only those who are sustained by divine grace can endure. The temptations and allurements of the world are very enticing and often promise personal comfort and pleasure that for the time being involves pleasure and perhaps profit. In some cases fidelity to the dictates of conscience awakens contempt on the part of others and puts the man of God to great straits, certainly to much disadvantage and loss; but, steady to his purpose, he proceeds on the even tenor of his way, counting it, if need be, better to suffer rather than sacrifice his sense of honor and piety.—*Philadelphia Methodist.*

There is a vast difference between that wisdom which is "earthly, sensual, devilish," and that wisdom which is profitable to direct, which "is from above," and is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The former wisdom leads to perdition, and the latter leads to heaven.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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BROTHER M. Joblin wishes us to say that by the liberality of the friends of Truth, he can sell several hundred copies of "Law or Gospel, Which," at 50 cents per dozen, and trusts many will avail themselves of this opportunity to do missionary work, at little expense. Address him at 624 Woodland ave. Cleveland, O.

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. PRIMMER.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 80 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

Also the remainder of the editions of Reasons of my withdrawal from the Evangelical Association, by A. H. Zilmer, is in the hands of this committee. About 70 copies only remain, at 5 cents each.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

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CHICAGO & NORTH-WESTERN RAILWAY.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Iowa Conference Campground.

To Iowa Brethren:

Our nice Campground is paid for, and we feel at home when we meet in our Annual Conferences. To make it more pleasant and home-like we need a dining hall.

At our last Conference it was determined to "build a suitable dining hall and kitchen, and that B. Kelroy and G. P. Allard be a committee to solicit the necessary funds for the same."

We call special attention to the above decision of Conference, and ask all members of the Iowa Conference, both men and women to contribute at your earliest convenience, for this purpose.

For this and other needed improvements, we need about $100.00. Let the amount be contributed at once that the building committee may commence the work in the early spring—if the Lord wills.

We have had a very prosperous year in Iowa. Our grounds have yielded abundant fruitage. Let us make a Christmas or New Year offering to this necessary improvement, worthy of our bounties. The birthday of the Master comes but once a year and a consecration of a part of our means to his work is a fitting remembrance of the event. All contributions may be sent to A. J. Eychaner, Gladbrook, Iowa, who will receipt for the same. The Conference board will see that the money is carefully and judiciously used.

B. KELROY,
G. P. ALLARD.

WE have a few copies of the book called "The Scriptures Opened; or Thoughts and Themes for Bible Students" by Robert Ashcroft. It is a work that has passed the scrutiny of such of our brethren as Benjamin Wilson, J. L. Wince, J. H. Thomas, W. H. Wilson, J. F. Wagoner, A. J. Eychaner and others. It contains 370 pages, strongly bound in cloth, with gilt lettering on the back and side. It formerly sold for $1.25, but we offer the few we have on hand at 75 c. each post paid.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

To the Brethren in Ontario and the Eastern States:

I will make engagements any where within a reasonable distance of Toronto to preach on Sunday, also on Saturday and Monday, if thought desirable. The brethren are working earnestly in the West, let us do what we can in the East in his name.

Address, 42 Gloucester St., Toronto, Canada.

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Change of Location.

The friends will please make a note of the change of address of Brother J. S. Hatch. He has moved from this state to Tustin, Orange Co. California where letters should be addressed. We commend our Bro. Hatch to the brethren on the Pacific Coast, and add if any desire his labors in the gospel field he is ready to answer calls.

VANDALIA TIME CARD

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rutbo and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by P. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esbelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Gronto of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God, at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren, A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Barker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Nez Perce County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

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	PM	AM	AM	AM	PM	AM
Depart.	2 00	8 00	7 30	5 30	12 30	1 30
Chicago, lv.	3 00	9 00	8 30	7 30	2 30	3 30
Whiting, "				8 00	3 00	4 00
Clarke, "				8 10	3 10	4 10
Liverpool, "				8 20	3 20	4 20
Hobart, "				8 30	3 30	4 30
Valparaiso, "	3 35	10 00	9 30	8 55	3 55	4 55
Wanatah, "				9 15	4 15	5 15
Bass, "				9 25	4 25	5 25
Hamlet, "				9 35	4 35	5 35
Plymouth, "	4 05	10 45	10 15	9 55	4 55	5 55
Inwood, "				10 05	5 05	6 05
Bourbon, "				10 15	5 15	6 15
Etna Green, "				10 25	5 25	6 25
Warsaw, "	4 38	11 18	10 48	10 40	5 40	6 40
Plain Lake, "				11 05	6 05	7 05
Pierceton, "				11 13	6 13	7 13
Larwill, "				11 35	6 35	7 35
Columbia City, "	5 03	11 46	11 13	11 53	6 53	7 53
Arcola, "	5 30	12 12	11 40	12 20	7 20	8 20
Ft. Wayne, ar	6 35	1 15	12 50	1 30	8 30	9 30
Ft. Wayne, lv.	6 45	1 25	1 00	5 50	8 40	9 40
Van Wert, "	7 40	2 20	1 55	6 45	9 35	10 35
Lima, "	8 55	3 35	3 10	8 00	10 50	11 50
Bluffton, "	9 22	4 02	3 37	8 27	11 17	12 17
Crestline, ar	10 40	5 20	4 55	9 45	12 35	1 35
Do, lv.	10 50	5 30	5 05	9 55	12 45	1 45
Mansfield, "	11 40	6 20	5 55	10 45	1 35	2 35
Wooster, "	12 15	6 55	6 30	11 20	2 10	3 10
Massillon, "	12 40	7 20	6 55	11 45	2 35	3 35
Canton, "	12 55	7 35	7 10	12 00	2 50	3 50
Alliance, "	1 30	8 10	7 45	12 35	3 25	4 25
Rochester, "	3 40	10 20	9 55	2 45	5 35	6 35
Pittsburgh, ar	4 45	11 30	11 00	3 50	6 40	7 40

Daily. Daily except Sunday. Chicago Passenger.

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Read down.	2	4	6	8	Read up.	1	3	5	7
	Daily					Daily			
Hrs.	8	5	4			8	5	3	Hrs.
1 10	10	2	2	Lv.	Chicago,	Ar	9	4	6
11 20	9	1	1	30	Valparaiso,		10	5	7
4 [illegible]	6	27	[illegible]		Wanatah,		13	8	10
3 [illegible]	6	27	[illegible]		Kouts,		14	9	11
2 [illegible]	6	27	[illegible]		Hanna,		15	10	12
3 [illegible]	5	26	[illegible]		Wellsboro,		16	11	13
3 [illegible]	5	25	[illegible]		Kendallville,		17	12	14
2 [illegible]	5	24	[illegible]		Ligonier,		18	13	15
2 [illegible]	5	23	[illegible]		Wolcottville,		19	14	16
2 [illegible]	5	22	[illegible]		Topeka,		20	15	17
2 [illegible]	5	21	[illegible]		Millgrove,		21	16	18
2 [illegible]	5	20	[illegible]		Orland,		22	17	19
2 [illegible]	5	19	[illegible]		Fremont,		23	18	20
2 [illegible]	5	18	[illegible]		Angola,		24	19	21
2 [illegible]	5	17	[illegible]		Pleasant Lake,		25	20	22
2 [illegible]	5	16	[illegible]		Orland,		26	21	23
2 [illegible]	5	15	[illegible]		Millgrove,		27	22	24
2 [illegible]	5	14	[illegible]		Topeka,		28	23	25
2 [illegible]	5	13	[illegible]		Wolcottville,		29	24	26
2 [illegible]	5	12	[illegible]		Ligonier,		30	25	27
2 [illegible]	5	11	[illegible]		Wellsboro,		31	26	28
2 [illegible]	5	10	[illegible]		Hanna,		32	27	29
2 [illegible]	5	9	[illegible]		Kouts,		33	28	30
2 [illegible]	5	8	[illegible]		Wanatah,		34	29	31
2 [illegible]	5	7	[illegible]		Valparaiso,		35	30	32
2 [illegible]	5	6	[illegible]		Buffalo,		36	31	33
2 [illegible]	5	5	[illegible]		Liverpool,		37	32	34
2 [illegible]	5	4	[illegible]		Clarke,		38	33	35
2 [illegible]	5	3	[illegible]		Whiting,		39	34	36
30 [illegible]	4	2	[illegible]		Gibson,		40	35	37

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It gives notices of deaths of members in all parts of the country.

It gives exegetical articles that are of great value to the student.

It gives articles on prophecy, and all the news that bears on the fulfilment of the future part of God's word.

It contains articles that set forth the nature of mankind, and the Hope he has for any thing hereafter.

It sets forth the Gospel of the Kingdom as preached by Christ and his Apostles, and insists that this Gospel of the Kingdom of God and the things that concern the Name of the Lord Jesus Christ, are what constitute the power of God unto salvation to him that believeth it.

It goes further, and insists that a holy life consistent with the high profession made, is just as necessary as belief—i. e. that Faith is well, and Works are well, and necessary both of them. That Sincerity alone will never save of itself.

It advocates the restoration of literal Israel to their own land as the only consistent way of fulfilling the promises made to the fathers.

It contains articles that show the necessity for a resurrection of the dead as the only means of attaining the blessings promised the faithful.

It gives articles showing that the Second Coming of the Lord Jesus the Christ must be just as literal as his first coming or his going away was; and that the saints have no hope of reward until that event; thus making that the most important of all the important events that will occur.

This paper urges all these matters, and many others of like nature, including immersion as the only mode of baptism, and at a cost of but $1.50 per year, about three cents a week. It contains more reading matter than 14 books that usually sell for $1.00 each, and is the very best means you can have of keeping posted as to the workings of the Church and the world as relating to prophetic doings.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, JANUARY 16, 1901. NUMBER 3.

Poetry.

Be Gentle.

A look, a word and a smile,
They help through many a mile
Of toil, trouble and tears,
When the heart is full of fears
And the way is gloomy.

Be ever soft in thy speech—
You know not how far words reach—
And thy glance be kind and glad,
To aid the tired and sad
When the load is heavy.

Communicated.

"I Will Come Again."

"As it is appointed unto men once to die, but after this the judgment," so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time "without sin unto salvation." The second coming of Jesus the Christ has been looked forward to by all Bible writers in all ages, with great desire, and it is an event of great importance, for around it cluster all the promises of God, and our salvation depends upon his coming. The promise that "I will come again" has cheered many sorrowing and despondent hearts and given them new hope, that they might look beyond this time of sorrow, trouble, darkness and gloom when Jesus will wipe all tears from all faces.

Yes, Jesus is coming for the heavenly messenger said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "He was once offered to bear the sins of many." Surely he hath borne our griefs and carried our sorrows, yet we did not esteem *him* stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before the shearer is dumb, so he openeth not his mouth. He was taken from prison and judgment, and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people was he stricken. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

For three years and a half he went about doing good; "healing the sick and preaching the gospel of the kingdom of God," and the last time he was with the disciples before his crucifixion he told them to "Watch and pray that they enter not into temptation." Hear him in that memorial night prayer, saying, "Father, if thou be willing remove this cup from me; nevertheless not my will but thine be done." And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And there appeared an angel unto him from heaven strengthening him.

He was led before Pilate, and the sentence that was pronounced upon him was that he was a just man, "I find no cause of death in him." Yet he gave sentence that they might crucify him. They led him forth and nailed him to the cruel wood. Yet he "opened not his mouth." Hear him say, "Father, forgive them for they know not what they do." There upon the cruel cross he gave his life for many. A scene the sun, that bright orb of day, was ashamed to look upon, but hid his face in shame. They took him down from the cross, and laid him in the cold and silent tomb. All was darkness and gloom; but at the close of the third day he came forth clad with immortal vigor, and we hear him say, "I am he that liveth and was dead; and, behold, I am alive for evermore. Amen. And have the keys of hell and of death."

This same Jesus "shall appear unto them that look for him, without a sin offering unto salvation." Are we looking for him? If we are, we are waiting for him, and if waiting for *him*, we are preparing to meet him. The Apostle Paul says, "For the grace of God that bringeth salvation to all men hath appeared." Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and *purify* unto himself a peculiar people, zealous of good works.

John exclaims in admiration, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! What amazing love, that God would call us poor, frail, erring creatures his sons, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; and see him as he is. "Every man that hath this hope in him purifieth himself." Glorious hope, indeed! Who would not desire him to come? "Behold, I come quickly and my reward is with me, to give every man according as his work shall be." "Who (Jesus when he comes) will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory and honor and immortality—eternal life." The glory of being made like Jesus, putting on immortality, becoming God's sons in fact by "putting on the divine nature." The honors of reigning with Jesus when he comes to restore all things, and reign in righteousness. The inspired writer says, "For I reckon that the sufferings of this present are not worthy to be compared with the glory which shall be revealed in us." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." But God hath revealed them unto us by his Word, "For the Spirit (Word) revealeth all things. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." "Wherefore the rather, brethren give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forebearing one another, and forgiving one another, if any man have a complaint against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another." "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace."

Jesus said he was coming; the angels said that he was coming; the inspired penmen said that he was coming; and God said that he would send him, and I believe he will come, for God cannot lie, and I am looking for him, and earnestly desiring his presence, and I want to so live that I may be worthy to reign with him, when he speaks peace to the troubled nations, and puts a stop to these cruel wars and bloodshed, and by the arm of his might rolls back the tide of sin and evil, and fills the earth with joy and peace. I want to be among that number that sing that good song, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. Now, "If we be risen with Christ, let us seek those things which are above, where Christ sitteth on the right hand of God, and set our affections on things above, not on things on the earth; for we are dead to things of the earth, and our life is hid with Christ in God. When Christ who is *our life* shall appear then shall we also appear with him in glory." May God help us that our lives may be more consecrated to him, and that we may draw nearer to him and his Word, and that we may have more charity for one another, and "let all bitterness and wrath and anger and clamor, and evil speaking be put away from us, with all malice, and be kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven us." That when he comes we may *find us looking, waiting*, watching and prepared to meet him, and enter into that joy he has prepared for us.

S. C. OLIVER.

Short Sermons. No. 10.

That blessed hope, What is it? In Titus ii. 11-14, we read this, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We note a few points in the context leading up to this "Blessed hope." The grace or favor of God, the result of that great love wherewith he hath loved us, hath appeared to all men, in or through the gospel, God's plan of salvation, which is world-wide in its mission. Matt. xxiv. 14; Mark xvi. 15, 16; Col. i. 5, 23. The grace of God does not warrant the salvation of all men, but it appears—is made known to all who hear and are influenced and led by its teaching to deny and renounce ungodliness and worldly lust, and to live soberly, righteously and godly in this present world. It appears as a teacher and not as warrant or a pledge of salvation to all men regardless of their wish and ways. Those, and only those, who receive not the grace of God in vain, but receive and lay hold on the hope set before them, which hope is for an anchor to hold them to the port of life, and causes them to voluntarily change sides and conform their lives, thoughts, words and deeds to the divine requirements, having a deep, genuine longing and looking for the realization of their hope at the appearing of our Lord Jesus Christ. Such, and only such persons, will possess and be counted worthy to realize and enjoy that blessed hope when Jesus comes to rule in righteousness and reward his faithful waiting ones with a crown of life that fades not away. What is this blessed hope which Christians love to talk about so well? As hope is a compound, composed of a desire of good joined with and based on expectation. Hence we can truly say, it is a rich blessing, and a valuable gift much to be desired, based on the sure promises of God. Now, what has God promised to the Christian that they would be well pleased to have and hold? Just that which he does not now have, as we cannot hope for that which we already have, but for that which we have not in our possession, hence we wait for it. Paul answers it this way. In hope of eternal life, which God that cannot lie promised before the ages began. Man being mortal, and his life as a vapor, of short duration, dreads the enemy death, and desires and hopes for eternal life, because God has promised it, and is not like man—slack about his promises. Man dies and wastes away, but hopes to live again, because God has promised it, and pledged it in the revival of his beloved Son. We would love a home in the kingdom of God on earth, not in, but under the whole heavens, and we hope for it on the promise of God. Read James ii. 5; Luke xii. 32; Dan. vii. 27. Every man, yea, every man that hopes to see Jesus as he is, and be like him, purifies himself, cleanses himself from all filthiness of the flesh and spirit, even as he is clean and pure. Blessed hope all glorious and divine.

T. E. ADAMS.

Correspondents will take notice that H. M. Myers has moved to Atchison Kansas, where he should be addressed.

Selected.

A Hebrew Nation.

Speaking of work among the Jews who assembled from all quarters of the world this last summer at the Paris Exposition the Editor of the Jewish *Herald*, London, has this to say concerning the "tenacity of the Jews to their indestructible destiny as a nation."

As we have to do, so to speak, with a world of Jews congregated in one particular spot, we hear from their lips religious opinions, convictions, aspirations, and phases in their beliefs, which impress one with the marvellous and astounding tenacity with which they still hold to their indestructible future destiny as a nation. No matter how low some may have fallen in the standard of their religious faith or observances, they still cling to the national idea.

Loyal to the core as they express themselves to be to the countries in which their lot is cast, and especially in those lands where they are treated as human beings, with the enjoyment of equal rights and protection, and where they are ready to bring any sacrifice, and at the call of danger ready even to die for their respective fatherlands; yet there is a solidarity among them which no power on earth, be it ancient or modern, has hitherto been able to weaken. Neither persecution in Russia nor the mental tortures they are now undergoing in the minor kingdom of Roumania, which, itself existing by the good will of the Great Powers, is breaking the very bone of its independence by disregarding the articles of its constitution—viz., religious liberty to all as a condition. Nor have the recent massacres, murders, and blood accusations in Bohemia, Galicia, and other countries, in any way loosened, nay, they have drawn the bonds of their tenacity even closer than ever. This unconquerable belief in their future is a phenomenon which cannot possibly be explained by either philosopher or economist: it needs the discovery of a special key to open such a mysterious lock, and *it seems to me that this key* may be found in the sacred Word by the Prophet Jeremiah, chapter 31, v. 35, 36, 37. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, if heaven above *me* can be measured, and the foundations of earth searched out beneath, I will also cast off all the seed of Israel for all they have done, saith the Lord."

Great and powerful were the nations that oppressed God's ancient people, but where are they now? Vanished as a tale that is told; but the Jews, *dispersed and scattered*, still remain distinct, no matter how small their community may be in any given place of the *Diaspora*.

This fact of God's purposes towards that people as an everlasting nation (Hebrew Am Olam Isaiah) must not be ignored by us and by all those who try to bring them under the influence of the benign gospel. We must never attempt to Gentilize the Jews, but to tell them, nay, even to assure them, that as a nation they are still beloved for the fathers' sakes, and for the sake of Jehovah's promises to them as a nation, and that "the Scriptures cannot be broken." Whilst we who are believers do not seek to Gentilize the Jews, we do with all our heart endeavor to Messianize them; for their own prophet tells them that their "Coel (deliverer) shall come to Zion, and turn away ungodliness from Jacob." The Messianized nations of the Jews and the Christianized nations of the Gentiles will then together raise one shout of triumph, and, receiving the Goel with *acclamation*, will cry aloud: "Crown him; crown the 'Messiah' Lord of all!"

Please say in the paper that if any want my labor this winter, I would gladly go if they will write me at Tinkesburg, Mich.

L. H. CHESSMORE.

The Restitution.

THE RESTITUTION advocates the Paul "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalsaints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, and a holy life as essential for a salvation.

Quiet Influence.

There was once a poor, feeble old woman who said to her minister: "I wish I could do something for Jesus, but I am so poor and weak:" and the minister said: "You do something every Sunday. For I see you in church listening very earnestly to me, and the sight of your face helps me to preach better about Jesus."

Rev. Spencer Compton says: "During a voyage to India I was one dark evening in my cabin feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry that there was a man overboard made me spring to my feet. I heard a tramping overhead, but I resolved not to go on deck lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself, and, unhooking my lamp, I held it near the top of my cabin, and close to my bull's-eye window, so that its light might shine on the sea, as near the ship as possible. In half a minute I heard the joyful cry, 'It's all right; he's safe!' upon which I put my lamp in its place. The next day, however, I was told that my little lamp was the sole means of saving the man's life, for it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him."

If we can do nothing else, we can help those who are throwing out the life-line of salvation by letting our light shine, and our quiet influence, reinforcing the Word that is preached, may be the means of saving a soul which otherwise would be unreached.

"Doctor," said a gentleman to his pastor, "how shall I train up my boy in the way he should go?" "By going that way yourself," was the reply.

A man given to drink was once walking uncertainly in some deep snow. Looking back, he saw his six-year-old boy following after him, carefully planting his feet in the marks left by his boots in the snow, and he heard him cry out cheerfully, "Mamma, I'm walking in papa's footsteps." It smote him to the heart, for he thought of those other footsteps of his in which his boy might walk, and he resolved that, by the grace of God, he would so live that no one, walking in his footprints, would walk to ruin.

Christ the Center.

As the sun is the center of our solar system, so Christ is the Christian's sun and centre of desire. As gravitation holds the planets in their proper orbits so love holds the trusting heart in the pathway of willing obedience. As in completing the solar circuit, the earth receives the pleasing variety of seasons adapted to beauty and health, and to promote all organic life, so in our loving service of Christ, there is a pleasing and useful variety of gracious and profitable experiences. Sometimes fierce storms sweep across our pathway to drive us into the shelter of his promised grace. Sometimes the cold repulsiveness of the world's unbelief and sin chills us like a winter's blast, driving us to the central, steady sunlight of a Savior's constant love, causing springtime to burst forth in the Christian's heart, and bursting buds of developing faith and love to expand into the fruits of Christian grace. But there is no winter in the sun. And he who has the Sun of Righteousness in his heart will have constantly the springtime of his abiding love.

Caleb is the man needed in our churches in these latter days. He is the type-man for thorough-going fidelity. He followed the Lord fully. What we want to make churches vigorous and successful is, not bustle, but business; not parade and puffery, but patience, prayer, and persevering work. We want the full following of Christ with the whole heart, for the whole time, and for the whole life campaign.—*Taylor.*

It is best to think twice before taking upon us the burden of hatred for any fellow-being. It weighs heavier every year, and exhausts the strength that ought to go in loving and bettering others instead.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. B. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan'y. 16, 1901.

A little wrong done to others is a great wrong done to ourselves.

A man had better be poisoned in his blood than in his principles.

We feed on what we read, but digest only what we meditate upon.

"If any man speak evil of you, let your life be such that none will believe him."

"Rule your appetites, govern your passions, in order to avoid being their slaves."

No one can avoid his own company—so he had best make it as good as possible.

No one ought to be so leisurely as to neglect the good of others; nor to be so busy as to forego communion with God.

"The state of the world is such, and so much depends on action, that every thing seems to say aloud to every man, "Do something—do it—do it!"

Melanction, the learned companion of Luther, said, "The Scriptures cannot be understood theologically, without first of all being understood grammatically;" and he argued in support of this assertion in many places. Camerarius, also an eminent man of learning urges the same sentiment more than once.

Prince Ching and Li Hung Chang as the representatives of the Chinese government have at last signed the note of the powers, and are to proceed at once with the work of establishing peace. Whether this will be accomplished, or be overthrown ere next week by some turn in the affair cannot be told.

The report for "holy year" shows that 500,000 pilgrims visited the Pope during the year, coming from every quarter of the globe. Also that they paid in as gifts to the Vatican over 50,000,000 francs. This includes 200,000 francs given by the Duke of Norfolk, and 50,000 francs given by Oom Paul Kruger.

A letter from Brother Zilmer of South Bend states that his meetings are progressing in spite of bad weather and other hindrances, and that he expects they will organize next Sunday. We trust the effort will be continued as long as there is any prospect of doing good, and when the body is once in order and working that it will not be neglected, and left to die as many others have been in the past.

"We need still another translation of the Bible; not a translation which by changing a word here, and substituting another there, shall make the Book of God the organ of a sect, or the pack-horse of a one-sided theology; but a translation of the Scriptures into flesh and blood; into palpable realities; into the living, breathing acts and elements of Christian life;—a translation not into words, but into deeds, which shall commend itself to every man's conscience in the sight of God.

Last week we hurriedly made mention of the fact that the Duke of Norfolk read a memorial to the Pope in which he expressed hope that the Pope would soon be restored to temporal power. Since then we have learned more of who this man is. The Duke of Norfolk is the first nobleman of Europe. His nobility dates back to the 9th century, and he is the premier Duke and Earl of the United kingdom, and Earl Marshal and Chief Butler of England, and is one of the richest men in the nation. Is a devout Catholic, and has annually spent thousands of pounds in spread of that faith, and is at the head of every Catholic movement in the kingdom. He is the head of the family of Howards, and his castle in Sussex dates back to the time of Alfred the Great. This together with the fact that this Duke has been a high officer in the English government, will give our readers a clearer index to the deep meaning placed upon his words in this connection. Without expressing any opinion more than make record of the event, again we say make note of this, and watch.

Reader, "The man who wishes to know that a farm is his, should buy it and pay for it; and when he has done this, and put his title on record, if he gives no mortgages, and there are no judgments or claims standing against him, he knows perfectly well to whom that farm belongs. Just so you may know yourself to be the child of God. Accept what God has offered you; forsake what God has forbidden you; follow where the Savior leads you; fulfil the will of God with steady, constant, and ceaseless devotion, and you will know that you are being saved; your family will know it, and your neighbors will know it also."

An Open Life.

"It has been truly said that the only way for a man to escape being found out, is to pass for what he is. The only way to maintain a good reputation is to have a character which deserves it. It is easier to correct our faults than to conceal them. It is easier to repent of sins than to cover them. Half the labor it costs to serve sin on the sly, will enable us to serve the Lord openly and above board. Secret sin ends in public shame. Judas began with pilfering slyly, and ended with treachery and suicide, which "was known unto all the dwellers at Jerusalem."

"An open life is the only true one. Secret sin is the great mistake of mankind. God is for the penitent, no matter how low he may have fallen, and against the hypocrite, no matter how high he has climbed."

The Spirit's Counsel.

The Spirit's counsel in Romans xii. 21, is to "Overcome evil with good," and

In James ii. 1, to "Have not the faith of our Lord Jesus Christ with respect of persons."

To seek to overcome evil by evil is to perpetuate it and increase it. It is adding fuel to the fire, and giving strength to the disease. You cannot get straight with your neighbor by being as crooked as he is. Like does not cure like in the moral world. The only weapons we are permitted to wield are mercy and kindness. When not using these, our attitude must be that of patience and endurance. The worldly virtues of bravery, courage and such like, explain a great deal of the mischief and misery of mankind. Evil has promoted evil. But goodness is stronger than it. Behold David, with Saul's severed skirt in his hand, calling to the astonished king, and see in Saul's broken voice and tears how utterly crestfallen and discomfitted is evil in the presence of the good. 1 Sam. xxiv. 17.

The faith of our Lord Jesus Christ is the truest of all levellers. In nothing is the spirit of the world seen to be so utterly different from the spirit of Christ as in this, that it creates rank and privilege, and class distinction of an artificial character. Faith estimates man truly,—looks at him in the light of God, and passes by and through all the delusive artifices by which it is contrived to make one man look bigger than another. Faith governs the social notions, therefore, and puts the man in his proper place irrespective of his cloth or jewelry. Surely in this respect also, faith overcomes the world."

Definitions.

Truth, Things as they are.

The Truth, The things concerning the kingdom of God and the name of Jesus Christ. Acts viii. 12.

Religion, The power that binds man to God.

Faith, objectively, "the substance of things hoped for;" subjectively, "the conviction of things not seen." Heb. xi. 1.

"Men of the world," They who have their portion in this life. Psa. xvii. 14.

Freedom, The capacity and opportunity to do that for which we were made.

God, He in whom all things have their being. Acts xvii. 28.

Revelation, The discovery to men by God of that which is unknown to, or unknowable by, the unassisted human mind.

Inspiration of God, Divine influence upon the human brain, more or less controlling its action.

Sin, the transgression of law.

Death, Dissolution of being in the separation of the spirit of life and flesh.

Nature, The established order under which all things are becoming, or are about to be.

Supernatural, That which acts upon the chain of natural cause and effect, from above the chain; a world of powers not included in the world of things.—*Bushnell.*

Diabolos, The power of accusation that is latent in human flesh.

Profitable Meetings.

The profit derived from religious exercises, such as praise, prayer, exhortation, communion with saints and listening to the Word of the Living God; depends largely upon the frame of mind in which we came together,—the real object of coming. If we come because it is customary, or as a disagreeable duty, we may as well stay away. If we come for the sake of the social intercourse to be enjoyed, then, spiritually, we will go away as empty as we came. If the object be to hear some man, we will soon have spiritual dyspepsia,—followed by starvation and death. But if as children of God we can sing:

"Bless'd be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above,"

and are gladdened by the approach of the hour when out of love we go to meet Jesus in spiritual presence, and also to meet him in the brethren and sisters who reflect his moral image, we will not be disappointed. If we come remembering that God sees us through and through, and has been conizaut of all our thoughts, words and actions through the week, and then whatever of wrong has been done and not repented of, will, by hallowed associations, be brought to mind and forgiveness sought. Under such circumstances the uppermost thought will be, that it is

GOD'S MESSAGE

we are listening to, in a word, he who is hungering and thirsting for the Bread and Water of Life will be filled, without reference to the speaker. Let out of which it is poured. In talking about profitable or good meetings there are natural conditions to be considered also. How could unfaithful, disobedient, half-hearted people, in the true sense, have or hold a good meeting? If God be not glorified, it cannot be called a good meeting; how much soever it may be enjoyed. In the nature of things it takes good people to have good meetings. People who

WALK WITH GOD

at home are just in their element when worshipping with his saints. But those who live in sin at home are not transformed into saints, by associating with such. And those who idle away their time, or work at something of no practical use, or who prefer a newspaper or a novel to their Bible when at home, are not changed in heart or mind by mingling for an hour or so with those that love the Lord. They are dead out of meeting, and they are dead when in it. Listen to David in the 122 Psalm. He says, "I was glad when they said unto me, let us go into the house of the Lord;" and doubtless the next verses explain why: while

WORSHIPPING THE LORD

in the spirit of the truth that had been revealed to the fathers Abraham, Isaac and Jacob, he had by faith a glimpse of its fulfilment, for he abruptly says:—Our feet shall stand within thy gates, O Jerusalem; Jerusalem is builded as a city that is compact together whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord,—for there are

SET THRONES OF JUDGMENT,

the thrones of the house of David." Those that Jesus afterwards assigned to the 12 Apostles, doubtless in the regeneration. Matt. xix. 28. No wonder he was glad when the hour arrived to go into the house of the Lord, if granted such visions of the good time coming, when enrapport with the Spirit; and no wonder that the Psalmist elsewhere tells us that he paid his vows to God and extolled him, and was heard and answered, and there invites

ALL WHO FEAR GOD

to come and hear what he had done for his soul. Psa. lxvi. 13-17. Those who can say with the Psalmist, "As the hart panteth after the water brooks; so panteth my soul after thee, O God; my soul thirsteth for God,—for the living God; when shall I come and appear before God?" are in just the mood to go into the house of God to be heard, answered and blessed.

If the Editor or any the old readers of The Restitution know of an article which appeared a number of years ago on the gold of Ophir in review of an article in a magazine, the subscriber would be obliged if information be sent to the Editor. He sent his copy of The Restitution to the magazine referred to.

J. Cameron.

Subscribe for The Restitution for 1901.

Communicated.

A Letter.

For two months the writer has been in southern Maryland, among the farmers, making their old houses as good as new. The majority of them are Roman Catholic Christians and kinder hearted people would be hard to find anywhere. Their kindness even went beyond their solicitude for my natural or bodily wants. They were anxious about my soul. They reminded me that their church was the true mother church, that all the others were merely branches, etc. I bore with their talk until I could bear it no longer. The gentleman who made the comparison referred to, had a number of dead trees in his lawn. On some of them there were a few living branches, so I called his attention to this, and remarked that I had rather be a living branch than a dead trunk. He made no answer to this. It seemed to silence his gun. His dead trees and living branches were right at his door and he was silent. I thought of the old saying, "A ready penny is better than a slow shilling." And I started a long drawn out argument to down the silly stuff about "old mother church" I would have defeated myself, and lost my opportunity. I sometimes think that our most capable defenders of the truth would gain more victories if they did not take so long to tell what they want to say. "Before Abraham was I am," what an example of brevity in discussion. One day while eating dinner at this same gentleman's house, a terrific stroke of lightning seemed to strike the table at which we sat. The lady crossed herself most fervently with a pleading Madonna glance upward, but the husband did not seem to feel safe, so he ordered her to light a candle. I told them that my wife always turned the lights out in a storm like this. Oh my dear man these candles are blest. I thought to myself this is a new lightning rod. After the candle was burning the lightning had no terror for them. Peter said when confronted with danger, "Lord save or I perish." I at my farmer friend said "light a candle, dear." All this mark you, in good old Maryland. Send missionaries to China. Well, don't send them all. I think some of them are needed here. The priests and the preachers seem determined that the common people "see them first" before coming to God.

Isaac McCurry, Sr.

But I Say unto You.

Dear Restitution:

I want to talk to the brethren through your columns. I have just been reading from *The Oregonian*, our State paper, that "marriage should be regarded like any other contract carrying its own obligations and its penalties, and the commission of one specified kind of offense ought not to be the sole justification of its dissolution, as in the case of New York." The editor further says, "The fact is that liberal divorce laws have been a blessed release for many a woman, who under the old regime could secure a divorce for nothing save adultery. There can not be too many good marriages, but liberal divorce laws are necessary to release people worthy of a better fate from the direful moral consequences of an ignorant ill-assorted marriage that ought never to have taken place .....and that liberal divorce laws have been a blessing rather than a social bane."

It is queer our Lord did not see it in that light. In the sermon on the Mount, he said, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

In Mark x. 2, we read, "And the Pharisees came to him and asked him, Is it lawful for a man to put away his wife?" They did this to tempt him. He answered and said unto them, "What did Moses command you?" And they said Moses suffered us to write a bill of divorcement and to put her away. And Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept. But from the beginning it was not so."

In Matthew they ask him, "Is it lawful for a man to put away his wife for every cause?" Jesus answers them about the same. He allows only the one cause. It is more safe to follow him than the courts of today. I have just read from the columns of *The Oregonian* that in the county adjoining ours, when the Court set the last time that there were thirty-three divorces granted. If Jesus was here today I think we would hear him say, "In the beginning it was not so." Young people would be more careful about entering into the marriage relation if the divorce law was not so liberal. If they really thought that there would be no escape, they would at least think twice before they would take the step that would bind them for life.

In the fifth of Matthew Jesus says, "But I say unto you" nine or ten times. It would be so much better if we followed the precepts that he laid down for us.

A wife if she wants the love and esteem of her husband should always be as agreeable at home as abroad. The same with the husband. The man should not always think that his wife should yield to him in all things, by no means, yet that is often the case. Yet it would be better if he would sometime yield to her wishes. If the husband finds it hard to yield to his wife, he ought to think how difficult it would be for her always to give up. This often is the first start for a disagreement, and because either will not yield it eventually ends in a separation, afterwards a divorce. Many people think because it is a law of the land it is all right. They do not even know that it is against the teaching of the Bible, and for this reason I believe that these "I say unto you" which we find so often in the Bible ought to be taught more from the pulpit than they are. Then we would not have so much ignorance concerning the matter. All kind of sin ought to be spoken against from the pulpit. Now this particular sin is scarcely ever mentioned. This ought not so to be.

Almira Brooks.

Selections.

"How Can Ye Believe?"

Faith in God and his Word is essential to man's salvation, for "without faith it is impossible to please God;" but "Faith cometh by hearing, and hearing by the Word of God," and if we are to hear the Word of God, our hearts and minds must be in such an attitude that that Word may find ready acceptance with us.

The Savior said to some, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" If we are to believe God, our ear must be open to hear his voice, and no other voice must possess more authority with us than the voice of God. But when other voices are heeded, and other utterances have sway, it becomes impossible for men to believe the things which God has spoken.

Thus, when people have determined upon a certain course, and propose to proceed in it, no matter how contrary it may be to the will of God, how can they believe? If they have embraced heathen philosophies, human theories, traditions of the elders, commandments of men, and if they propose to hold fast to them without regard to the divine will, how can they believe?

When ten men have ten different theories regarding a certain matter, nine of them must be wrong in some respects. Possibly the whole ten are wrong; but it is impossible that they all be right. Now, if instead of patiently seeking to know what is right, each one sets up his own standard, and fights for his own position, how can they believe in God? How can they believe his Word? They break the force of everything which collides with their theories and opinions; and having set their stakes, fixed their ideas, and determined to defend them, they cannot receive the Word of Christ in a teachable spirit. Something else has come in to take its place, and a gospel faith can no more run smoothly under such circumstances, than a watch can run with a nail driven through its works.

If we are to have faith in God, we must close our ears to the voice of man, we must listen to hear what the Lord will say to us; and when we have once learned what God has spoken, we must receive it; we must accept his utterances, and heed his words to the veriest jot and tittle.

Let those who wish to believe, who desire to have that faith without which it is impossible to please God, see to it that they hold their minds in such a position of calmness and teachableness, that they can hear God's message, and listening to his voice receive his words. "Every one that is of the truth heareth my words." "If any man willeth to do his will, he shall know of the doctrine."—*Christian.*

Resurrection a Necessity.

In 1 Cor. xv, 13-18 it is written: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

These words of Paul are in strange contrast to those of modern teachers, who say that there is no such thing as "the resurrection of the body" that such a doctrine is unscientific and so cannot be true.

Now if they are correct then there never was a resurrection, and so Christ never rose from the dead; the Scriptures are unreliable, and all preaching and faith is vain; and there is no such thing as eternal or future life, and they which are fallen asleep in Christ (Christians) are perished.

Christ said: "I am the resurrection and the life;" but if there is no such thing as resurrection then he never rose, and he can never raise any one else. Then what did he mean?

According to most of the modern teaching there is really no necessity for a resurrection, as at death man continues to exist as a "disembodied soul." This may be a very nice theological theory, but it is unscriptural and untrue.

The church is filled with the traditions of the "fathers," and their teachings are readily accepted even though they be found contrary to the Word of God. Many reason with themselves that "it must be so because it has been believed and taught so many years."

In the days of the apostles the subject of the resurrection occupied a large share in the preaching. It was then considered of the utmost importance and they went about preaching "through Jesus the resurrection from the dead." If it was true then, it is so now, and just as important. Why, then, has this teaching been discarded? Is it not because it conflicts with a doctrine taught from the traditions of men?

Resurrection is important because without it those who have died can never have eternal life. The death state is not a condition of life as some would teach, but a loss of life. To have eternal life, then, the dead must live again, and they will.—*C. F. Ladd, in Herald of Life.*

When you are planning to attend the magnificent Pan-American Exposition at Buffalo, give a thought to the fact that the Nickel Plate Road will be most pleasant, shortest and cheapest route in getting there, and also that will land passengers without transfer right at the Exposition gates. Write, wire 'phone or call on nearest Agent, C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—Feb. 1

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Subscribe for The Restitution for 1901.

Poetry.

The Zionists.

To the land of Palestine,
Zionists of Abram's line,
Moved by power that's more than mortal to command;
In a mighty moving mass,
Now in multitudes do pass,
Surely something more than common is at hand.

Nineteen hundred years and more,
Since God drove them from its shore,
Casting Israel's beauty down unto the earth;
Many bitter tears have flowed,
Over Salem's lost abode,
Spoiled and smitten by Jehovah with a dearth.

Without king or priest or God,
Prophet, ultur, or ephod
Spoiled of Jacob's patrimony and bereft,
Grieving o'er their lost estate,
And their house left desolate,
Not one stone upon another being left.

Veiled and scattered, anguish torn,
Double sorrows they have borne
Long among the nations, whither they have gone;
They are fed with bread of tears,
Drink by measure tears for years,
From the hated Gentile cup until the dawn.

But report is travelling forth,
Mong the nations of the earth,
That the sons of Jacob now doth onward haste
To the land with fields so lean,
Ephrel gleans again to glean,
And rebuild the places desolate and waste.

From the nations far away,
Jews are coming ev'ry day,
And their numbers are increasing more and more;
Leagued in compact they combine
To possess fair Palestine,
"Buying fields for money" prophesied of yore.

From the miry Gentile sloughs,
Israel's withered fig tree boughs,
Come with weeping, spreading forth their feeble hands,
With a wail of sorrow sore,
Stumbling o'er the stone that tore
Into parts, the staves of Beauty and of Bands.

Near the Temple's site the race,
Throng the Jew's wailing place,
To herself with lamentations their sad state;
Some in worn and tattered dress,
Some in costly robes do press,
And embrace, then kiss the wall they venerate.

In this narrow wailing place,
Direful sorrow leaves its trace,
For the branches broken off in unbelief;
Come each week on certain day,
With uplifted arms to pray
For their future restoration and relief.

Through the cloudy day and night,
Nineteen hundred years of night,
Jews have waited, now with train and quick-eared pace,
Israel comes with travel-staff,
Restoration joys to quaff
In the goodly land, God promised to the race.

Oft God's prophets do predict,
And in glowing words depict
Israel's restoration to the pleasant land;
When again she is installed,
"Hephzibah she will be called,"
And become a crown of glory in God's hand.

As a seer of great renown,
God did set Ezekiel down
In the center of the valley full of bones;
As the Spirit led him round,
Midst the bones upon the ground,
Unto him Jehovah spoke in certain tones.

"Prophesy upon these bones,"
Laying long among the stones
"In the open valley where they're very dry,"
Come, O wind, with might and main,
"Come and breathe upon these slain,"
God has heard among the nations Israel's cry.

Shaken bones are coming forth,
From the East, West, South and North,
Surely naught can stay the stream of passing fleet;
Up and down and too and fro,
All around the land they go,
Land of promise soon to fill with tribes complete.

God will kiss for them once more,
Gather Israel and restore;
Surely His determined purpose will be done;
He is sowing now each grave,
All of Israel he will save,
Sticks of Judah and of Joseph he'll make one.

While the nations stand in pause,
God will fully plead their cause,
Turn their faces back to Zion hitherward;
Hope suspended doth revive,
Israel's bones are made alive,
God of Israel soon will be their re-reward.

Soon their exile will be o'er,
Of their fullness how much more,
When God sets his hand again the second time;
Their backslidings he will heal,
Set them on his arm a seal,
Uniting Israel then will say "This God is mine."

Judah's sins shall not be found,
God will soothe and heal her wound
When refreshing seasons of the Lord appear;
Israel God will cleanse from sin,
Spirit new will put within,
During times of restoration drawing near.

Morning dawns, and with a zest,
Over vale and mountain crest,
Restitution signs now beat a reveille;
Calling Israel with tat-too,
To their tents with fowling cue,
Pitched on hills of Judah and of Galilee.

Turkey's hordes they will defy,
They have called, God will reply,
To the far-off tribes of Israel lying mute:
Czar nor Ottoman shall win,
God will punish Northern sin,
Jews and land he'll free from Gog and Sultan brute.

Graves in Israel await
Gog, who comes with pompous gait,
To the valley where the nations God will flog;
Fixed events then due withal,
Gog on mount and field shall fall.
Surely they shall call the valley Hamon-Gog.

O'er these branches broken off,
Do not glory, boast nor scoff,
Moved with goodness and severity was God;
On the Jews it fell severe,
Brought the Gentile nations near,
Grafting both into the stem of Jesse's rod.

Jews will weep when Christ they see,
Mourn their sin with humble plea,
"As one mourneth for his only first-born son;"
"Every house shall mourn apart,"
Bitter grief will pierce each heart,
When they supplicate the earth's anointed one.

Thus the twig which God will lop,
Cropping it from off the top
The high cedar of the mountain of the Lord,
Will with glory Israel fill,
From his fount on Holy Hill,
Re-adjusting Beulah with his measuring cord.

Israel then will own her King,
Who will untold blessings bring,
Stipulating a new covenant with them;
Write love's law upon their hearts,
Put it in their inward parts,
Make them stones of glory in God's diadem.

MRS. D. W. POST.

Communicated.

Lessons on the Mission Work of Paul.

LESSON I.

Be able to name all of the Pauline Epistles.

Read all you can find in reference to Paul's history outside of what is given in the New Testament.

Read carefully the last verses of Acts vii Acts viii. 1-3: Acts ix. and 1 Cor. xv. 1-10.

Who is probably the author of the Acts?

LESSON II.

Saul was born at Tarsus in Cilicia (Saul of Tarsus.)

What was his business in Jerusalem at the time of the stoning of Stephen?

Was Paul ever married? Read 1 Cor. vii. 8; ix. 5; 2 Tim. i. 2; 1 Tim. i. 2.

What was Paul's occupation? Acts xviii. 3.

Under Jewish law each father was obliged to teach his children some honorable means of gaining a livelihood.

Why should the Jews become so extremely hostile to Paul after his conversion?

What name is closely linked with Paul's after his conversion?

Be able to trace Paul's journey from Jerusalem to Damascus whither he went to destroy the Christians, back again to Jerusalem; from there to Tarsus; from Tarsus with Barnabas to Antioch, giving all the incidents on the way.

LESSON. III.

Acts xv. and xvi.

Paul and Barnabas separated by the Spirit for an especial work. (xiii.) Relate the circumstances.

Relate the difficulty met by Paul at Paphos.

At what place did John leave the others? How did Paul feel about this?

Give the substance of Paul's sermon at Antiochus.

Give a good account of their first visit to Lystra.

The contention over circumcision arose soon after Paul and Barnabas returned from their first missionary journey.

What was the contention? What views with regard to circumcision did Paul and Barnabas hold? Then why did Paul circumcise Timothy upon his second visit to Lystra?

How was this question finally settled? Where was the conference held? Who were some of the principal speakers? What was Peter's view? James' view?

What greeting did this conference send to the brethren in general? By whom in particular was it sent?

Name the four things that the disciples were to observe to do. Does this do away with baptism, communion, etc., because they are omitted in this letter?

Why did Paul object to having John accompany them on their journey? Who accompanied Paul on this journey? Why?

LESSON IV.

Read through to the experiences of Paul and his companion, and including them in our present lesson, as they occurred at Philippi. Acts xvi.

What trouble had separated Paul and Barnabas?

What youthful disciple did Paul find at Lystra? Give a brief history of this disciple.

What happened to Paul at Lystra on his previous visit?

Where is Troas? Samothracia?

The next lesson will be a review of the foregoing lessons.

LESSON V.

Acts xvii.

Verse 5. Why did Paul care to prove that Jesus is the Christ? What does the word "Christ" mean?

In verse 7, what seemed to be the complaint of the people? Is there any proof in this that Paul was preaching concerning the kingdom of God? Read xx. 35.

Read xvii. and xx. 32.

Give names of all that were in this Missionary party at this time. Name some of Paul's converts on this trip.

What and where is Mar's Hill? What seemed to be the popular notion of the resurrection in those days?

LESSON VI.

To Review:

What was Paul's custom upon first entering a city?

What kind of people did he find at Athens? What was the nature of the discourse he gave them?

Chapter xviii. to verse 18.

Relate Paul's meeting with Aquilla and Priscilla. What was their trade? Were Timothy and Silas with Paul at Athens? What was the vision of Paul at Corinth? Relate the circumstances of the trial given Paul here.

LESSON VII.

Syria. Verse 18. Where is Syria? Who sailed into Syria with Paul? What was the purpose of the shorn head? Verse 18. Where did Paul leave Aquilla and Priscilla? What was his purpose in leaving Ephesus? To what place did he go from Ephesus? Where is it? From Jerusalem where did he go?

What is said of Apollos? Where is Alexandria? Where did Apollos do his teaching?

LESSON VIII.

Acts xix. Did Apollos preach at Ephesus?

Note the distinction between John's baptism and baptism in the name of Christ? How long did Paul stay at Ephesus? What were some of the miracles which Paul did at this place? What is an "exorcist?" Did they resemble in any particulars the sorcerers of the Old Testament?

The 17th verse gives some hint at the purpose of the special power given to Paul.

Tell of Demetrius and the commotion he caused. What points did he make in his speech? Who was Alexander?

Who made the closing speech of the chapter?

LESSON IX.

Chapter xx. and review.

Learn all you can of the Temple of Diana at Ephesus. In chapter xx. verse 1, what "uproar" is spoken of? Fully analyze the first verse as to its meaning.

Where did Paul go from Ephesus? After going into Greece he purposed to return to Syria. What determined the way by which he returned? What is meant by "Days of unleavened bread?" Relate the circumstances of the accident to the young man in verse 9. Was the young man dead?

Locate Asson, Mitylene, Chios, Samos, Trogyllium, Miletus. What were some of the things that Paul said to the elders of the Ephesian church? Where could you find some of the things that he afterward wrote to them. Commit to memory verse 32.

LESSON X.

Observe xx. 36, and xxi. 5.

Locate Coos, Rhodes, Patara, Phenicia, Tyre, Ptolemais, Cesarea. Find out all you can about Philip the Evangelist. See Acts vi. 5; viii. 26-40. Tell about Agabus. In verse 12, did the brethren act in the spirit "Thy will be done?"

From Cesarea to Jerusalem. Give description of their meeting in Jerusalem. Analyse to the best of your ability verses 24 and 25. Tell of the trouble which Paul met at Jeruvalem.

LESSON XI.

Chapter xxii.

Why should they keep the more silence because he spoke the Hebrew tongue? Who was Gamaliel? Analyze verses 14, 15, and 16. In the 22nd verse, had the Jews any reason for their conduct? Why did Paul make known his Roman citizenship? Explain the 28th verse.

LESSON XII.

Chapter xxiii.

What was there in Paul's language to merit the conduct of Ananias? (Read Isa. lxv. 5, to get a picture of the character of Ananias.) Show the wisdom of Paul as shown in the 6th verse. Show the difference between the Sadducees and Pharisees as shown in the eighth verse. What was the promise made to Paul in verse eleven? Relate the story of the conspiracy of the Jews at this time to kill Paul. How was it discovered? From Jerusalem where did they take Paul? What is "the third hour of the night?" Who was Felix?

LESSON XIII.

Chapter xxiv.

Who was Ananias? Where have we met that name before in our lesson? Was it the same person? Can you find it in any other place? (Acts v. 1-2.)

Who was Tertullus? Lysias? Drusilla? Festus? What was the accusation brought against Paul? Before whom was Paul tried? Was the Judge a Jew? Did Paul contradict Tertullus in anything? Note in verse 18 that Paul mentions his purification before entering the temple at Jerusalem. See xxi. 20, etc. What measure of liberty was given Paul? From reading this chapter, what opinion do you form of Felix? Why? How long was Paul kept there?

LESSON XIV.

Chapters xxv. xxvi.

Did Festus act the part of a fair man? What was the substance of the conversation he had with the Jews at Jerusalem? Where was Paul at this time? What was the nature of the complaints made against Paul? How came Paul to appeal to Cæsar?

The xxvith chapter should be carefully studied. In it he shows much of the gospel hope. Compare Paul's speech with that of Stephen in the 7th chapter. Analyze in particular the 6th and 7th verses. What was Paul's hope? What was the promise made to the fathers? Who were the fathers? What does he say of the hope of the twelve tribes? I desire that this whole chapter be carefully studied.

LESSON XV.

Chapters xxvii. and xxviii.

Julius was a centurion? What was a Centurion? What and where is Adramyttium? Sidon? In what direction from Cyprus is Sidon? Locate Myra. What occurred here? Locate Salome and Fair Havens. What was Paul's caution here? What vision had Paul during the storm which followed? How long were they tossed about? How many were in the ship? Upon what island were they wrecked? Describe the experience of Paul upon the island. What is meant by "the sign of Castor and Pollux?" Locate Syracuse. Rhegium. Locate all places mentioned. Relate some of the things that Paul spoke to the Jews of Rome. How did these Jews regard Paul? Study verses 30 and 31.

SUGGESTIONS FOR THE STUDY OF THESE LESSONS.

The foregoing lessons are the result, rather than the course of work pursued by the Bible class of the Church of God at Oregon, Illinois.

The outline of questions as given is intended to be suggestive, and in no way conclusive. Much may be added by which these lessons would be greatly improved. Much outside work was brought in to supplement these lessons. Without this, they would be of little value. Little value will come from them without a careful and persistent study of the map. Draw your own map and indicate your progress in study by dotted lines on the map. This will enable you to fix in your mind the regular order in which the events come as well as to connect the events with the places in which they occurred. For illustration: At Troas, Paul in a vision heard the Macedonian cry, "Come over and help us." Here, too, he preached all night and brought to life the young man who fell from the third story window. Were these occurrences during the same visit or during different visits? By studying the map you can settle the question.

The lessons are not designed to be doctrinal in their nature. The object is to give the learner a good knowledge of Paul's experience as set forth by the Acts of the Apostles. Having thus built a good foundation in knowledge, we have a sure defense for the doctrinal.

There can be no doubt as to the amount of good received by the class in consequence of this work. We have found it to be a very reliable way in which to study the Word and to retain it in its connections.

Submitted in love,

SAMUEL J. LINDSAY.

Our Letter Drawer.

Dear Brothers and Sisters:

I write with pleasure to give you a report of our meeting held at Freedom, Neb. I thought the brethren would like to hear from us. Elder Prime of Edison, Neb. has been with us from Dec. 28th, to Jan. 6th. We heard some good, encouraging sermons. How they strengthen us and put us on our guard, to look forward to the time when there will be a grand meeting. We had good attendance, considering the cold weather. Some we know had their eyes opened to the truth, and we hope and trust that they will obey before it is too late. May these good meetings continue until Jesus comes, when we shall be gathered in a more glorious meeting, of which this is but a foretaste. Brothers and Sisters, let us love one another more than we have done in the past year. Just think! Jesus is near at hand. May I be one in that number. Pray for us that we may all be found faithful and that we may meet one and all in the kingdom of God. This is the earnest desire of a Sister.

FLORENCE E. SHLEECK.

Dear Restitution:

Our hearts were made glad by a visit with Brother D. M. Hutler, of Muscatine, Iowa. Brother Hutler had been holding meetings near Vancouver, Wash. From there he came to Scholls, Ore., which is sixteen miles west of Portland. The meeting commenced Dec. 8th and continued to Dec. 16th. On account of inclement weather the attendance was not very large. We expect another visit from him some time in the near future. He fearlessly proclaims the whole counsel of God. May he continue to labor in the Master's vineyard, sowing the good seed, teaching the glad tidings of a soon coming King to take the reins of government. I wish there could be means provided to keep so able a brother in the field.

Your Brother in Christ.

SAMUEL LAWRENCE, JR.

Dear Restitution:

We, here at Lanark, Ill., as a little band of believers, are trying in our weak way to live in harmony and peace among ourselves, and with the truth as set forth in the Scriptures. We meet together every first day at half-past ten o'clock, to worship our Father in heaven, by reading and examining his Word, with love to God our Father, and good examples to others. I think, though all the world seems to be in turmoil, we have reasons to rejoice, looking for his Son from heaven, our Savior.

SIMON P. RENNER.

Dear Restitution:

We enjoy the paper very much and hope all will pay what is due. I read with interest the reports of the work in the west. We are an isolated family here in Factoryville, Pa., there are no others of the one faith here, but we try to let our light shine by loaning papers and giving tracts; but few will read them. Pray for us that we may ever be faithful to improve every opportunity to do good.

A Sister in the Lord's work.

MRS. B. COLEMAN.

Editor Restitution:

The year 1900, which is now in the past, has been an eventful one in many ways. Look at the status of the governments of the world one year ago—then look at the present condition, marshalling their forces and preparing for the great slaughter which is impending; and what is it for? Alas, how few realize that they are preparing for the battle of the great day of God Almighty. Greater changes are likely to occur in 1901 than were witnessed in the last year. May we all watch and be ready.

As ever, in hope.

RICHARD CORBALEY.

Dear Brethren and Sisters:

It is with sad hearts we write to you that that great enemy, death, has visited our little home and taken our little darling Fay from our arms, aged 9 months and 11 days. She was taken sick the 6th of December and died the 13th, and we laid her to rest on the 14th of Dec. to await the soon coming of our Lord and Savior. Pray for us, brothers and sisters, that we may be found worthy of a place in his kingdom, where all will be happiness forevermore.

GILMORE & LOU JOHNSON.

Editor Restitution:

We are expecting Brother and Sister Woodward to be here at Waterville, and at Wenatchee, Wash. to work with us this winter. Pray for us that we may all be on the Lord's side, laboring when he comes, and so may we be ready to enter into his rest which is glorious. Dearly beloved, if we would be of that little flock of overcomers that are to rule with him, we must be willing to give up all for him. Brethren, let us pay up and not compel Brother Underwood to use valuable space to dun us. Yours praying for all men.

PLATT M. CORBALEY.

Dear ones of like precious faith:

"In the world, but not of the world." John xvii. 14, 16. Soon after I obeyed the gospel these words entered my mind, but I did not see the bright light. I thought truly I am in the world, and of the world, of the dust of the ground; but ah; after I had fought the good fight in trying to lead others from darkness into the marvelous light, and use the influence of the true Word of God in the Sunday school class, and in their meetings, and as a friend warn them of their erring ways, then see them scoff at me and persecute me with evil sayings, and threaten of indicting me from their church; then think have I "come out from among them," 2 Cor. vi. 17, am I "unspotted from the world" (worldly ways) Jas. i. 27. Jesus says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you." 1 John xv. 18, 19, "The sons of God (the people of) the world knoweth not." 1 John xxxi. Now when we stand alone in the midst of God's enemies, battling for God then can we see the true light. "In the world but not of the world." Dear ones, stand firm and fight the good fight till we gain the prize of the high calling.

Yours in hope of eternal life through Jesus Christ our Lord.

L. J. SWEET.

Obituary.

Grandma Maxey died Jan. 13, 1901, at her home in Plymouth. She was the daughter of Sherod and Matilda Welch, and was given the name of her mother. She was born in Kentucky, May 17, 1819, and was over 81 years of age. In an early day she moved with her parents to Rush Co., Ind., and was married to Nathan Maxey in March, 1837, at Augusta, Indiana. They came to Marshall Co., in 1852 and since that time she has seen the varied developments of the wild land of the Indian to the fruitful fields of the present time.

Early in the history of the Church in this part of the country she with her husband became members, Brother Maxey having died several years ago. They were of the staunch order of defenders of the faith, firm to the last. They fought, as did Paul, a good fight, and with the righteous of all ages we feel sure that they will be rewarded when Jesus comes, and the angel calls them to come forth.

She leaves here to mourn their loss, four children, J. W. Maxey and Mrs. Mary E. Burch of this City, Jacob Maxey of Oklahoma and John A. Maxey of Kansas, besides a number of grand children and great grand children.

The funeral services were held in the Church of God, Brother A. H. Zilmer officiating, after which she was laid to rest in the Stringer cemetery, there to await the resurrection day. May we each strive to emulate her example of Christian patience and love, and meet her again where no sad farewells are spoken.

Goodness expands the heart, and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel: "God be merciful to me a sinner!"

The Pan-American Exposition Calendar for 1901 issued by the Nickel Plate Road will be mailed to any one sending their address to the General Passenger Agent at Cleveland, Ohio. —Jan. 31.

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. PRIMMER.

Safety, speed and comfort in Railway travel means a great deal to the public. These are synonyms of the Nickel Plate Road which through superior management has forged to the front as one of the great trunk lines from Buffalo to Chicago. A great convenience recently inaugurated on dining cars of this popular line is the American Club meal plan, which presents to the passenger a varied menu, ranging in price from 35 cts to $1.00. It is already well known to the traveling public that no excess fares are charged on this road. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind. Feb. 1

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The way to save money when traveling is to choose the route that offers low rates and good service. This the Nickel Plate Road does to all points east or west. This popular line will be the most available route this coming summer to Niagara Falls and the Pan-American Exposition at Buffalo, which opens May 1st and continues until November 1st. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind. Feb. 1

Obituary.

Died at St. Joseph, Mo., of congestion of the liver, Sister Catherine Williams. Catharine Harrold was born in Henry Co., Ind., April 16, 1841; died Dec. 19, 1900, aged 59 years, 8 months and 3 days. She was a daughter of William and Rebekah Harrold, deceased. She was married to Elliot M. Jackson, Nov. 15, 1858 in Grant Co., Ind.; to them were born four children who all survive her. Her husband died June 22, 1865. In the fall of 65 she moved with the rest of us to Harrison Co., Mo., where she married T. J. Williams, March 19, 1870; to them were born 8 children, 7 are yet living, one died in infancy. Her husband and six children were at her bedside when she died, the others living so far away they did not reach her until she was dead, as she was only sick a few days. She leaves a husband, 11 children, 13 grand children, one half sister and many friends and relatives to mourn her loss, but we sorrow not as those who have no hope, for we believe that Jesus died and rose again; so them that sleep in Jesus will God bring with him. She died as she lived, ever looking to Jesus, who is the author and finisher of our faith. Not long since she wrote me, Dear Sister: It will not be long until that bright morning will dawn and we will see our Savior, for I believe he will soon come. But the night of her weary illness and suffering are ended; she has shed her last tear, has heaved her last sigh, uttered her last groan and sweetly sleeps in Jesus in the Blythedale cemetery by three other loved ones to await that morning when the saints who sleep will be called forth to meet the Lord in the air, so shall they ever be with him. For after sorrow comes the gladness, after mourning comes the rejoicing, after the storm comes the calm, after the darkness comes the sunshine: yes, sunshine of that eternal day. May we soon be there.

Yes, dear sister, thou hast left us,
Here thy loss we deeply feel,
But as death hath thus bereft us
God can all our sorrows heal.

Peaceful be thy silent slumber,
Peaceful in the grave so low.
Though no more will join our number,
Here no more our sorrow know.

Yet again we hope to meet thee,
When again our Savior comes,
In his kingdom joy will greet thee,
Where no farewell tears are shed.

MRS. L. RECKAN.

BROTHER M. Joblin wishes us to say that by the liberality of the friends of Truth, he can sell several hundred copies of "Law or Gospel, Which," at 50 cents per dozen, and trusts many will avail themselves of this opportunity to do missionary work, at little expense. Address him at 624 Woodland ave. Cleveland, O.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

Also the remainder of the edition of Reasons of my withdrawal from the Evangelical Association, by A. H. Zilmer, is in the hands of this committee. About 70 copies only remain, at 5 cents each.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

The Nickel Plate Road will send its 1901 Pan-American Exposition Calendar to any one sending their address to the *General Passenger Agent* at Cleveland, Ohio.—Jan. 31.

EXCURSIONS TO CALIFORNIA.

Daily Excursions to California, via the Chicago & North-Western Railway. Through first class and Tourist Sleeping Cars to points in California and Oregon every day in the year from Chicago. Personally conducted excursions every Thursday from Chicago. Lowest Rates, Shortest Time on the Road, Finest Scenery. Only route by which you can leave home any day in the week and travel in Tourist cars on fast trains all the way. For descriptive pamphlets and full information inquire of nearest agent, or address W. B. Kniskern, General Passenger and Ticket Agent, Chicago.

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Iowa Conference Campground.

To Iowa Brethren:

Our nice Campground is paid for, and we feel at home when we meet in our Annual Conferences. To make it more pleasant and home-like we need a dining hall.

At our last Conference it was determined to "build a suitable dining hall and kitchen, and that B. Kelroy and G. P. Allard be a committee to solicit the necessary funds for the same."

We call special attention to the above decision of Conference, and ask all members of the Iowa Conference, both men and women to contribute at your earliest convenience, for this purpose.

For this and other needed improvements, we need about $400.00. Let the amount be contributed at once that the building committee may commence the work in the early spring—if the Lord wills.

We have had a very prosperous year in Iowa. Our grounds have yielded abundant fruitage. Let us make a Christmas or New Year offering to this necessary improvement, worthy of our bounties. The birthday of the Master comes but once a year and a consecration of a part of our means to his work is a fitting remembrance of the event. All contributions may be sent to A. J. Eychaner, Gladbrook, Iowa, who will receipt for the same. The Conference board will see that the money is carefully and judiciously used.

B. KELROY,
G. P. ALLARD.

We have a few copies of the book called "The Scriptures Opened: or Thoughts and Themes for Bible Students" by Robert Ashcroft. It is a work that has passed the scrutiny of such of our brethren as Benjamin Wilson, J. L. Wines, J. H. Thomas, W. H. Wilson, J. F. Wagoner, A. J. Eychaner and others. It contains 370 pages, strongly bound in cloth, with gilt lettering on the back and side. It formerly sold for $1.25, but we offer the few we have on hand at 75 c. each post paid.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Brother Underwood:

Will you please say to the brethren and friends, that we still have on hand a fair supply of our little four-page tract, entitled "Sirs, What must I do to be saved?" and that a request with a penny for postage will bring them to your address. Yes, please send your name, request and address, and they will hasten to your home penny or no penny.

T. E. ADAMS.

To the brethren in Ontario and the Eastern States:

I will make engagements any where within a reasonable distance of Toronto to preach on Sunday, also on Saturday and Monday, if thought desirable. The brethren are working earnestly in the West, let us do what we can in the East in his name.

Address, 42 Gloucester St., Toronto, Canada.

DR. WALLACE MASON.

Evangelizing on the Pacific Coast.

I wish to enter into active work at an early date. Any that want my labor during the year will please notify me without delay.

W. L. SKEELS.

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The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knipe, Keesler, or H. L. Lehman, West Milton, Ohio.

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The Church of God at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

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The Church of God at Attica, Kansas, meet in their house in the city of Attica to preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God at Wallaceville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following service: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. A. H. Zilmer, Pastor; Mattie Benjamin, Sec.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. Read X PLYMOUTH, INDIANA, JANUARY 23, 1901. NUMBER 4.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Communicated.

"We Establish the Law." Rom. iii. 31.

Notwithstanding much has been said and written on the so-called "Law Question," i. e., whether we, as believers in the gospel of Christ, are or are not under the law—that is whether it is to be our rule of action: there are still a great many with whom there exists a degree of uncertainty that possibly after all we may be under the law.

Of course, when I speak of the law, I mean the law of the ten commandments. And I deem it proper to show what the Scriptures say as to the relation to the law, of those who hope to be saved through faith in Jesus Christ. I invite the reader's attention to the 7th chapter of Romans, where the Apostle says at verse 6: "But now we are delivered from the law, being dead to that in which we were held." What "law" does he mean? Let us hear the Apostle himself. "Delivered from the law.....that we should serve (God) in newness of spirit, and not in the oldness of the letter." But Paul, what "letter?" The letter of the law which was "written and engraven on stones." 2 Cor. iii. 7; Ex. xxiv. 12; xxxiv. 28, 29. There is no mistaking here as to what law is meant. It is the one that is called in the last mentioned Scripture "the ten commandments," for this was the only law that was written and engraven on stones. But we will hear the Apostle further: "What shall we say then? Is the law sin? God forbid." Rom. vii. But what law is he talking about? He continues, "Nay, I had not known sin but by the law: for I had not known lust except the law had said, Thou shalt not covet." v. 7. And what law was this? It was that "written and engraven on stones," which are the "ten commandments or words." See also Rom. xiii. 9.

This ten commandment law is the one from which the inspired Apostle positively and distinctly declares we are "delivered," have full release, so that those who have been baptized into Christ, in obedience to the gospel, are "not under the law, but under grace." Rom. vi. 14, 15. And again, "Christ is the end of the law for righteousness to everyone that believeth." x. 4. How can he be the "end of the law?" It is said that he is the object of the law; but the law itself continues still in force. The Apostle is here speaking of Israel, "who have a zeal of God, but not according to knowledge." What were these zealous people doing or trying to do? "Being ignorant of (not knowing) God's righteousness, and going about to establish their own righteousness (which is that of the law. Phil. iii. 9), have not submitted themselves to the righteousness of God" (that of faith). Rom. x. 4. This righteousness is "manifested without the law" (or apart from it). Rom. iii. 21. And how manifested? "Revealed" in the gospel, through faith, as it is written, "The just by faith shall live." Rom. i. 17. But "the law is not of faith" (Gal. iii. 21); righteousness, however, is of faith, and that is the difference between the two. Here lies the secret of the matter. Faith is prompted and moved by love. Gal. v. 6. "Love worketh no ill to his neighbor," and "is the fulfilling of the law." It does everything that the law requires; fulfils the righteousness of the law, and more; but above all, it has a different motive. The law said, "Cursed is every man that continueth not in all things written in the law to do them," and this "curse" meant that the transgressor must die without mercy. In this way those under the law were kept in constant fear and dread, and were, as the Apostle very properly said, in "bondage." Gal. ii. 4; iv. 9; xxiv. 25; v. 1. And even in this bondage, while the law provided for the remission of sins had been *permitted through* ignorance (Num. xv. 27-29), yet "the law made nothing perfect," and hence there was "a remembrance again made of sins every year." Heb. x. 1-3; Lev. xvi. But in Christ a new order of things prevails, as he has given us an example. He showed mankind how to love righteousness (right doing; "for he that doeth righteousness is righteous." 1 John iii. 7) and to hate iniquity (Heb. i. 9) from principle; and not even death was able to deter him in the performance of his Father's will. "Though he were a son, yet learned he obedience through the things that he suffered" (Heb. v. 8); yea, and was obedient unto death, even the death of the cross. Phil. ii. 5-11. What was his motive in doing all this? His love to the Father and to principle, it is true; but no less also the Father's love to him. The Father set joy before him ("fulness of joy, and pleasures forever more," Psa. xvi. 11); but its obtainment lay in the path of suffering, of testing of loyalty even unto death. And in order to this "He endured the cross despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2. Yet he did this, not only for himself, but "suffered for us, leaving us an example that we should follow his steps." 1 Pet. ii. 21. And again, "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Pet. iv. 1, 2.

And what is the motive power that should move the followers of Christ to action? Fear of an angry God? Oh no, but the love of God which places before us poor mortals the possibility of obtaining eternal life in God's kingdom and a joint-heirship and joint-rulership with his dear Son. 1 John ii. 25; 2 Tim. ii. 12. Where this is the moving power, there is no waiting to be told that it is wrong to have any other than the true and living God; or to make any image to worship; or to take his name in vain; or to neglect to take time to worship him; or to refuse to honor his parents, or fail to observe any other duty either to God or man. He loves to do right, and love is the fulfilling of the law, the law of right and duty. And so the letter which says, do or not do certain *things is entirely* superfluous to him whose "whole heart, soul, mind and strength," are captivated and engaged with the love of God, and who loves his neighbor as himself.

This, then, being the case, the old covenant, or law of the letter with its ordinances of divine service, its priesthood, altars and sacrifices were changed; it passed away, to give place to the new and higher law of the spirit—the law of love, in which the whole man is presented to God as a living sacrifice, holy and acceptable unto God, through Jesus Christ.

But what about "establishing the law?" The Apostle says that through faith we establish it. Bear in mind that God once established or appointed the law as a rule of action for Israel, until Christ, the promised Seed (of Abraham, Gen. xii. 7.) should come; and anything man can do to either establish or annul God's law, would count for nothing. What was the object of law? What purpose did it serve? It was a schoolmaster to Israelites with a view to Christ, *that we might be justified by faith.* Gal. iii. 24. *That*, according to Paul, was the object of the law. Faith is the only principle upon which God will justify anyone, and this the majority in Israel at the time of the giving of the law, did not have; "for unto us was the gospel preached, *as well as unto them*, but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. iv. 2. Hence, in order to compel them to be separate from other nations and before *faith* came, they were "kept under the law, shut up (by the law; held in bondage) unto the faith which should afterward be revealed." Gal. iii. 24. Did the law accomplish this? Most assuredly! It served to show the exceeding sinfulness of sin, to convince the transgressor of his wrong, but above all it separated Israel from the nations, that through them Christ, the Object of faith, might come as the Seed of Abraham. And so the Scriptures record that "when the fullness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption." Gal. iv. 4, 5. For unto them pertained the adoption. Rom. ix. 4; Deut. xiv. 1.

Do we make void the law by saying that we are not seeking justification and life through the law (Gal. iii. 21,) but through faith in Jesus Christ? Not at all. But as our text says, "we establish the law," as a most effectual means toward the end God had in view. But after that faith is come, let this be distinctly borne in mind, "we are NO LONGER under a schoolmaster," but are children of God by faith in Jesus Christ. Gal. iii. 25, 26.

A. H. ZEMER.

Genesis. Chap. 18.

1. And God appeared unto him, as he was seated at the foot of the mambrene oak at the door of his tent at midday.

2. And lifting up his eyes he saw, and lo, three men of prominence were standing above him; and when he saw, he ran to meet them from the door of his tent, and bowed with his face to the ground,

3. And said, lord, if I have found favor in thy sight, do not pass by thy servant; (born in the house the kind of a servant).

4. And let water be taken and let them wash your feet, and refresh yourselves under the tree.

5. And I will take bread and ye shall eat; and after that ye shall go on your way from which ye have inclined out unto your servant; and he said, Do even as thou hast said.

6. And Habraam hasted to his tent unto Sarra, and said unto her, Haste and mix up three measures of fine flour, and make cakes baked in the ashes.

7. And Habraam ran in among the cattle and took a tender and beautiful calf, and gave it to the man-servant and hastened the doing of it.

8. And he took butter and milk and set it beside them and they ate; and he stood beside them at the foot of the tree.

9. And he (the man called lord,) said, Where is Sarra thy wife? And he (Habraam) answered and said, Lo, in the tent.

10. And he (the angel he proved to be) said, Returning I will come unto thee during this season (year probably) to an hour, and Sarra thy wife will have a son; and, Sarra being at the door of the tent behind him heard.

11. Now Habraam and Sarra were elderly advanced in days; and the female menses had ceased occurring to Sarra.

12. And Sarra laughed saying to herself: It hath not yet occurred unto me until now; and my lord is an elderly man.

13. And the Lord said unto Habraam, why is it that Sarra laughed saying herself, Shall I in truth bring forth? And I have become old.

14. Shall an oracular word be impossible with (in the estimation of) God? In this period shall I return unto thee to an hour and Sarra will have a son.

15. And Sarra denied, saying I did not laugh; for she was afraid; and he (the angel) said unto her, No, no, but thou didst laugh.

16. And the men stood up and away from there and looked down at the face of Sodoma and Gomorra: and Habraam was going his way along forwarding them;

17. And the Lord said, I may not hide from Habraam my house-servant what I am doing.

18. And Habraam will become a great and vast nation, and all the nations of the earth will have been blessed in him.

19. For I know that he will co-ordinate his sons and his household after him, and they will watch to guard the ways of the Lord to do righteousness and judgment, so that the Lord may bring upon Habraam all the things that he hath talked in relation to him.

20. And the Lord said a cry of Sodoma and Gomorra hath become immoderate unto me, and their sins are very great.

21. I have come down therefore and am going to see whether they are coming to an end according to the cry that cometh unto me, and if not, that I may know.

22. And turning away from these the men went to Sodoma: and Habraam was still standing in the presence of the lord.

23. And Habraam drew nigh and said, Thou wilt not destroy a justified one along with an irreverent wilt thou? And the justified one will be as the irreverent.

24. If there be fifty justified ones in the city wilt thou destroy them? Wilt thou not spare all the place for the sake of the justified if they be in it?

25. Thou wilt in no wise do as this word is, that is destroy the justified along with the irreverent wilt thou? And the justified will be as the irreverent in no wise. O thou who judgest all the earth, thou wilt not be doing in a judicial way wilt thou?

26. And the lord said, If there be in Sodoma fifty justified persons in the city I will spare all the city and all the place for their sakes.

27. And Habraam answered and said, Now I have begun to talk unto my lord, and I am earth and ashes.

28. And if forsooth the fifty be reduced to forty-five justified persons, wilt thou for the sake of the five destroy all the city. And he said I will not destroy it if I find there forty-five.

29. And he continued to talk to him and said, And if there be found there forty? And he said, I will not destroy it for the sake of the forty.

30. And he said, Is it something, lord, if I shall talk? And if there be found there thirty? And he said, I will not destroy for the sake of the thirty.

31. And he said, Since I have leave to talk to the lord, and there be found there twenty? And he said I will not destroy if I find there twenty.

32. And he said, Is it something if I shall talk, lord, yet once for all? And if there be found ten? And he said, I will not destroy it for the sake of the ten.

33. And the lord departed when he had stopped talking to Habraam, and Habraam turned away to his place.

COMMENT.

1st verse R. V. says "oaks of Mamre" again should be "the oak of Mamre"—in another place the lofty oak, a well-known land-mark of that day. "At midday" instead of "in the heat of the day" R. V.

2nd verse R. V. says the men "stood over against him." Should read "above"—the word is "epanoo"—indicating that they either stood on higher ground as they approached or that there was something super-natural in their appearance.

3rd "my" inserted by R. V. "lord" a common form of respectful address to any superior.

Observe that although these were "angels" really they looked like men and didn't have wings probably. The whole context shows that Habraam supposed them to be men of mark and was showing towards them the usual eastern hospitality—one of the many instances of old Covenant record where "men entertained angels unawares." Do we ever do it in entertaining strangers now?

4th verse R. V. inserts "little" and it would not have been eastern courtesy for them to have washed their own feet—as R. V. gives the translation "Refresh" rather than "rest" too.

5th verse R. V. inserts "morsel" and "comfort ye your heart," no such thought in the text, but instead of it the text says "and ye shall eat" and "forasmuch" not in the text spoils the sense and changes the thought of the next to the last clause of the verse. Reread it.

"They said" R. V. should be "he said." There is no record in the whole account of more than one of the men doing any talking.

6th verse R. V. says "make ready," should read "mix up"—also "fine meal" should read "fine flour." Then "cakes" merely should read "cakes baked in the ashes" or "on the hearth." "Knead it" R. V. inserted, not in the text.

7th verse R. V. notice the differences of reading "took" instead of "fetched"—that is "picked out" the housemen did the rest of the work.

In the 8th verse the reader will observe there was only one tree even in the R. V.

In the 9th verse "they said" should be he said (the "lord" first addressed namely).

In the 10th verse "to an hour" omitted in the R. V.

In the 12th verse R. V. says "shall I have pleasure." There is no such thought in the text.

In the 13th verse R. V. inserts "a child" was "which am old" ever good English?

The 14th verse R. V. is not a translation at all; but an interpretation. Compare and see. "To an hour" also omitted by the R. V. in this verse.

In the 17th verse R. V. makes the last clause and all of the 18th verse a question. It is an affirmation and not a question. Also "vast" instead "mighty"—multitude rather than might is the idea.

19th verse reads "For I know that he will etc" and not as in R. V. "For I have known him unto the end that he may, etc." This makes the conclusion drawn in the last clause of the verse clear.

In the 20th verse the R. V. changes, "the lord" (the angel) to "the Lord" (thus leading the reader to suppose that there is a change of person at this stage of the narrative. There is no "because" in the 20th verse and the R. V. omits "hath become importunate unto me."

21st verse R. V. reads "I will go down now and see;" text reads "I have come down and am going to see" R. V. says also "whether they have done, etc." Text says "Whether they are coming to an end"—a very different thought and much more suggestive. And "I will know" instead of "that I may know."

22nd verse R. V. and from here on makes Habraam to be talking to "the Lord" instead of to his angel as at first. This is entirely unwarrantable and is theological bias. Besides it contradicts the specific Scripture that "no man hath seen God at any time." It is easier to infer that Habraam continued to go along with the three, or that two of the men went forward and the other tarried to talk with Habraam.

In the 23d "justified" instead of "righteous" R. V. Habraam was pleading for Loot and his folks.

"All" omitted by the R. V. in the 24th verse "al' the place."

The whole of the 25th verse R. V. is garbled and only an approximate translation. Read and compare.

In the 26th verse R. V. "all the place" omitted.

The thought of the 27th and 28th verses is substantially given in the R. V. also in the 29th. In the 30th verse there is nothing said about the Lord being angry, observe this. The thought of the 31st is preserved in the R. V. There is nothing about being angry in the 32nd verse either in the text. The 33d verse R. V. gives the thought well enough perhaps.

CHAS. GARDNER.

Selected.

The Lesson of Patience.

Patience is not an easy lesson. It cannot be learned in a day. It takes most people years to master it, while some seem never to be able to learn it.

Yet it is an important lesson. Not to achieve patience is to carry both a weakness and a peril through one's years. An impatient man is always weak. He is not master of himself. He is like a driver of spirited horses which he cannot control and which run away with him. He is not able to rule his own spirit.

A strong man is he who has achieved self-control. He may have fierce natural passions and impulses, but if he is master of these he is strong. People sometimes speak of temper as an infirmity, something that is depraved, and ought to be destroyed or eradicated from the life. But temper is not in itself an evil thing. A man without temper is wanting in an essential quality of power. A person who cannot be angry is one without spirit. What we call a "bad temper" is one which *cannot be controlled.* It is a wild horse without a master at the reins. It is a ship with great engines, but without a helmsman. What is needed is not to crush and annihilate the temper, but *to get it under the mastery* of the will, to bring it under the yoke of Christ. Then that which heretofore has made so much trouble and wrought so much mischief by its violent outbreaks becomes an element of strength and a quality of beauty in the life.

A man bought a tract of land in a mountain region. On it was a wild stream which rushed down in a fierce torrent, through deep chasms and gorges, carrying destruction to the valleys below. The owner built a flume in the torrent, and now it flowed quietly down the slopes and turned great mills in the valley. Thus the wild stream became a source of useful energy, and its power, no longer destructive, became useful. That is what we should do with a bad temper—tame it, bring it under discipline, and compel it to use its energy for good, and not for evil. The secret of such a change is in getting the mastery of one's self. We have high authority for saying that "he that ruleth his spirit is better than he that taketh a city."

There is peril, as well as weakness, in the lack of patience. Many people in single moments of impatience have lost what they have been ten years in gaining. Ofttimes in an outburst of temper one says a word which can never be recalled, and which does irreparable hurt to a tender heart, perhaps hopelessly destroying a friendship.

In such moments, too, crimes are committed, from whose dark shadow the guilty one can never emerge. One with an uncontrolled temper is never safe, never knows what bitter word he may speak, what terrible thing he *may* do in a moment of anger.

It is most important, therefore, that the lesson of self-control should be learned, that we become master of our own life. This is a part, at least, of what patience does for us. Until we *do get this power* we are at the mercy of every wind that blows and of every storm of feeling or passion that arises.

One of our Lord's words sets this truth in very clear light. In the Common Version it reads: "In your patience possess ye your souls." In the Revised Version, however, it is: "In your patience ye shall win your souls." Thus we are represented as engaged in a struggle for our very life. If we fail in patience we should lose all. But if we are patient, that is, if we get the full mastery of our own spirit, and learn to endure and to wait, to meet the trials, sufferings and losses with faith, and in quietness and confidence, we shall win our life. Thus everything turns upon our achieving patience.

The time to begin to learn patience is in life's earliest years. Parents and teachers have a great responsibility in this matter, for it is in the home and in the schoolroom that the lesson must first be taught. Young people are naturally inclined to impatience. They are eager for results and do not like to wait. They are quick to resent injuries, real or imagined, and are not disposed to forbearance or forgiveness. They have strong feelings and passions and have not yet acquired the self-discipline which enables them to restrain themselves in temptation. They are impulsive and impetuous, and are easily discouraged by trials, not having yet learned by experience that it is faith which gives the only true victory, and that faith is always victorious.

Enough has been said here to indicate the seriousness of the subject. Patience is among the noblest of the virtues. It is divine in its beauty. God is wonderfully patient—if he were not, there would be no hope for any of us. Jesus was patient in all his life—with his disciples, with the thronging multitudes, with his enemies, in pain, in suffering, in all trial. If we would be master of our own life, if we would attain nobility and beauty of character, if we would be overcomers in trial, temptation, and suffering, if we would win our own soul, we must learn the lesson of patience.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan'y. 28, 1901.

Queen Victoria is Dead.

"Victoria R. I. by the Grace of God Queen of the United Kingdom of Great Britain and Ireland, Defender of the Faith, and Empress of India," died at Osborne House, Isle of Wight, at 6:30 P. M. Tuesday, Jan. 22, 1901.

For some months she had been very weak, and a break down of her constitution was threatened, but she had gone bravely on until last Saturday it was evident to the physicians she could not last long, and the members of the household were summoned. She lingered on and was able to recognize all as they arrived, until the last day she laid unconscious and at last peacefully, without pain or suffering she breathed her last.

To attempt to write a history of Queen Victoria would require a volume of hundreds of pages, and would be a history of the progress of the world for over a half century, and we can only venture to give a few of the important events of her long life and reign.

Alexandrina Victoria was born at Kensington Palace, London, May 24, 1819. She was crowned as Queen on June 28, 1837, being then a little past eighteen years old. Her father, the Duke of Kent, died Jan. 23, 1820. She was married to Prince Albert of Saxe-Coburg-Gotha, on Feb. 10, 1840. Her first son, Albert Edward, was born Nov. 9, 1841, with the title Prince of Wales, and heir apparent to the throne. Sept. 1, 1842 she first visited Scotland. June 26, 1846 the famous Corn Law was repealed. Feb. 28, 1854 war was declared with Russia. May 1, 1859 was a national thanksgiving day for the suppression of the Indian Mutiny. In 1861 the Duchess of Kent, her mother died. Dec. 14, 1861, her husband the Prince Consort died. March 20, 1863 the Prince of Wales married Princess Alexandra. Feb. 29, 1872 the Queen was shot at by Arthur O'Connor. She was proclaimed Empress of India May 1, 1876.

For over 63 years the Victorian reign has lasted, the longest of any sovereign who has occupied the throne. Living, Queen Victoria was the ruler of the greatest empire of the world—dying, her old Scotch attendant said, "O, mon, she is just a dear old woman dying; all Majesty is gone out of her"—dead, she is a woman commanding the love and respect of not only her millions of subjects, but the whole civilized world, is bowed in grief, and acknowledge their loss.

She lived to an old age and was useful to the last. She has seen her Empire expand in Asia, Africa, Australia, and over numberless islands until it reaches the enormous figures of 12,150,000 square miles, nearly twice the size of the Russian Empire, and counting a population of 388,500,000. While England is a constitutional monarchy Victoria has always taken a prominent part in the affairs of government, and her hand was felt in all enactments affecting religion, education, industry, commerce or politics which has made Great Britain what it is today.

As a Sovereign Queen Victoria performed her duty with intelligence and sound common sense, coupled with a simple dignity that inspired respect in every one affected, and in consequence goes out as the best beloved, and will be the longest remembered of all the rulers of that unique empire upon which "the sun never sets."

It is not only as monarch, however, that Victoria will be remembered. Her home life counts for as much or more than that of ruler. When she came to the throne in 1837 the royal family of England was small and the line of succession centered in one girl of 18 years old. Now her children, grand children, and great grand children number seventy-three, she having lived to see the third generation of successors to the throne. Her eldest daughter is Empress Dowager of Germany, and her grand son the present Emperor, and among her grand sons and grand sons-in-law are a reigning Czar and a Grand Duke. Her descendants will wear the crowns of not only Great Britain but of Greece and Roumania also.

Queen Victoria ruled her home as she ruled the empire, with a gentle love and graciousness, with a moral and upright example, that created a model for all womankind. She was never a great scholar yet the education of her children was as carefully planned and worked out as any other line of domestic duties, that of Albert Edward being such as would fit him to take the sceptre. The English Government is so fixed that at no time is she without a ruler. The law being that the moment the Sovereign dies the next in succession is vested with authority, though the coronation ceremonies may not take place for months after. By this means the Prince of Wales is now King Edward VII. though he will not likely be crowned for some little time. He is a man concerning whom much has been said, but little is known to the world, from the fact that he has never interfered in any of the affairs of state while his mother lived. He comes to position with abundant education, the example and precept of his mother and the advisers she has had, and at the ripe age of near 60 years, in which he has had ample opportunity for observing well the progress of his empire and the movements of other nations. There is no good reason, therefore, why the new King should not be able to so conduct affairs as to reflect credit on his mother and himself, and to the satisfaction of the people he is placed over.

THE PASSING OF THE QUEEN.

Answers the cabin and the hunter's shed
The voice of mourning in the royal halls:
The shadow crawls up on the crowned head,
From out her gabled hand the sceptre falls.

Well, wrap her in the banner from her walls;
The word of sorrow, why should it be said?
Hark! up and down the earth gray honor calls
And the long glories gather round her bed.

Through all the years her people have been fed,
Yea, the ox has found in her stalls;
To islands of the sea her lines have spread,
Proud sons of song have sung her madrigals.

Come, robe her not in white and stand and weep;
Wrap round the banner-fold, and let her sleep.
—John Vance Cheney.

There being five Wednesdays in this month, our next paper will bear date of Feb. 6, 1901.

"Nobody is so weak but he is strong enough to bear the misfortunes he does not feel."

"The fruits of the Spirit cannot eminate from carnal minded unkind people. Jesus says we may know what kind of a heart a man has by what he does."

It is a misfortune to have that feverish tendency to be critical which some exhibit—that unhappy nervousness about other people's failings. It destroys happiness.

"Jesus will not pass over an unrighteous life." Christ will not go the length of ignoring the actual state of the case; he will not accept an individual who has proved himself unworthy.

God only hears the prayers of those who are pleasing in his sight; the prayers of the wicked are an abomination; and there are wicked people who have taken the name of Christ upon them."

Cumer likens the kingdom to a net cast into the sea, which draws all manner of fishes both good and bad; therefore, we must not come into the community drawn together by the preaching of the Gospel of the Kingdom with the idea that it is a *perfect* thing.

"It is an easy thing to do good to those who do good to you; the world does this; but the goodness that Jesus expects, and will only approve, is a goodness done to those who cannot give a recompense. This is what Jesus commands, and we are his servants only if we obey."

It was to save the Laodicean Church from the ejectment; it was to save her from this catastrophe that the Spirit counselled her to buy gold and garments of him, and to anoint her eyes with salve that she may see. The divine object of rebuke, is repentance. Rev. iii. 15–19.

"The character of a gentleman cannot be separated from that of a Christian, without the destruction of the latter. A gentleman may exist who is no Christian; but a Christian cannot exist who is no gentleman. A gentleman never wounds the feelings of another wantonly."

The word "husband" is derived from the Anglo Saxon words, "hus" and "bond," which signify the "bond of the house," and it was anciently spelt "housebond," and continued to be spelt thus in some editions of the English Bible after the introduction of printing. A husband, then, is a housebond,—the bond of a house—that which encircles the family into the union of openness of love.

Christ saves men by undeceiving them, and controls their will by enlightening their understanding and winning their affection.

It is a moral impossibility to love everybody; but we can be kind to everybody; that is another thing. It is possible to take a benevolent interest in people. God does not love the wicked—neither does Jesus, for he is coming to destroy them; but he is kind and patient for the present, and so must we be.

The Papal income for the last year exceeded the expenses by about $3,000,000, which is added to the contingent fund which now amounts to over $30,000,000, a large part of which is invested in American securities. This shows that Pope Leo XIII. is a better financier than his predecessor was.

"Associations of the Hebrew Book are worth considering. From the first chapter to the last, the book of Job is the book of the tent and the desert, as truly as Ecclesiastes is the book of the palace, Proverbs the book of the city, Canticles the book of the garden, Romans the book of the forum, Hebrews the book of the altar, and the Apocalypse the book of the temple."

The *Protestant Standard* says:—"Defection from the faith of our fathers is of daily occurrence. In these days the stage from faithlessness is reached without any stoppages at a half-way house. Men hate truth, because truth will not tolerate error. To be popular in these days it is absolutely necessary to amalgamate truth and falsehood. The man who will not deviate from the path of virtue and rectitude, is a bigot, whilst the hypocrite, who is everything to all men is the idol of the multitude."

The Bible.

The following lines recently met with in an old English Magazine are too good to be thrown into the waste basket, we think,—and trust our readers will be of the same opinion:—

"Study it carefully,
Think of it prayerfully
Deep in the heart let its pure precepts dwell;
Slight not its history,
Ponder its mystery,
None can o'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly love;
With faith that's unfailing
And love all prevailing
Trust in its promise of life evermore.

With fervent devotion,
And thankful emotion,
Hear the blest welcome, responded to thereall;
Life's purest oblation,
The heart's adoration,
Give to the Savior who died for us all.

May the kingdom of love,
Soon come from above,
And Christ to the nations be given;
Then the ransomed shall raise
Joyous anthems of praise,
And earth be transformed into heaven."

The Divine Pronoun.

As illustrating the divine source and character of the Scriptures, we find the continual use of the divine *first personal pronoun*, we transcribe the following, in which it occurs thirty-six times in one chapter:—

LEVITICUS XXVI.

I am the Lord your God.
I am the Lord.
I will give you rain.
I will give you peace.
I will have respect unto you.
I will set my tabernacle among you.
I am the Lord your God.
I have broken the bonds of your yoke.
I will do this unto you.
I will even appoint over you terror.
I will set my face against you.
I will punish you seven times.
I will break the pride of your power.
I will make your heaven as iron.
I will bring seven times more plagues.
I will send wild beasts among you.
I also walk contrary unto you.
I will bring a sword upon you.
I will send the pestilence upon you.
I have broken the staff of your bread.
I will walk contrary unto you.
I will chastise you seven times.
I will destroy your high places.
I will make your cities waste.
I will bring the land into desolation.
I will scatter you among the heathen.
I will send a faintness.
I also have walked contrary unto them.
I will remember my covenant.
I will remember the land.
I will not cast them away.
I am the Lord their God.
I will for their sakes remember the covenant.
I brought forth out of the land of Egypt.
I am the Lord.

When we would convince men of any error by the power of truth, let us pour the balm of love upon their heads. Truth and love are two of the most powerful things in the world; and when they both go together they cannot be easily withstood. The golden beams of truth, and the silken cords of love twisted together, will sometimes draw men on with a sweet violence whether they will or not. Who of us who essay to speak for God would not be more effective workers for him if these hints were always acted upon? If we love God it is because he first loved us; and the manifestation of his love that drew us toward him was made in his amazing redemptive scheme. Let us try to use his love as the motive to obedience.

"Concordat."

How many people know the meaning of this word? Get your dictionaries and see, for you will likely see it often in the near future. Abstractly it is an agreement, a compact. Its secondary meaning is simply this: An agreement between the Pope, representing the Roman Catholic Church, and a temporal government, regarding the rights of the Church in the territory of the latter. Bonaparte acting for France, and Pope Pius VII. made a "concordat" in 1801 and it has lasted until the present time. This has been a "thorn in the flesh" to France for some years, and a bill is up for consideration in the Chamber of Deputies that is aimed at the abrogation of this compact in so far as it refers to the "religious communities." On Jan. 21 the bill was endorsed by a vote of 298 to 226 after a sharp debate. Count Albert De Mun speaking against the bill said "You have begun a religious war, and this will weigh heavily on you. As to us, we shall continue to combat you." M. Waldeck-Rousseau, the Premier, in speaking in favor of his bill said "These congregations have not only drained the money of the country, but have drained its conscience. Never have they been more dangerous than now. They are trying to gain control of universal suffrage, and to that end, are creating a new electoral government. We are tired of this slavery, and demand emancipation."

A letter from Rome written some days ago gives the position of the authorities there on this question. The headlines say the "French Religious Association bill is thought to mark a crisis in Church history." We append the letter that all may understand this important matter fully. No student will lose track of anything that so affects the Papacy. Watch.

The bill on religious associations in France is the cause of great uneasiness and anxiety. Ever since the beginning of the Dreyfus case the Holy See has gaged with infinite tact its diplomatic function in the whole body of French affairs. Though the Vatican was enlightened and well informed about the origin, the character and the objects of the anarchy, the Pope has shown a merciful reserve, and has opposed to all traps a calm, imperturbable front. In spite of its prudent conduct and calm firmness, Rome saw at the end of the affair the anti-clerical thunderbolt. Some day, perhaps, we shall know the amount of sagacity and pacifying action employed throughout by Leo XIII. to put off the settlement of accounts.

The hour seems to be at hand. What pressing skill and apostolic care the Holy Father has brought into play to ward off the outbreak of the storm I shall tell some day. Leo XIII. has no illusions of any sort about the drama which is beginning. It is the final attack on the policy of appeasement. The attack is both against religious peace in the interior and foreign action and against the sum total of Roman interests. The breach of the religious peace is the sign of the disappearance of the last French foreign privileges, whether at Rome or in the Orient.

The recoil of this "kulturkampf" against the congregations would bring about through the close connection of the causes a remarkable evolution in the relations of the papacy with the powers. The new position taken by the Holy See would bring about an incalculable displacement of forces on the chess board of politics. On account of the adhesion and "particular friendship" of the Pope for France, and of the close, permanent collaboration which were offered to the republic, and which the latter, therefore, rejected, the great and solemn debate of the House on the bill assumes at once the character of universal importance.

Such is the historical nature of the French religious question.

What disturbs the Holy See is the fact that M. Waldeck-Rousseau is a living enigma. It is not known how far his views extend, whether he will check action against the congregations or whether he will put through at once the law against the religious communities. Consequently, the outcome of the discussion is not known. Will it drag or will it be rushed through? No one can tell. For some days past it has looked as though the government were less violent than at the beginning. There is a lull. From the mode of procedure it looks as if M. Waldeck-Rousseau, the President of the Council, who has the absolute say in these matters, will insist on the rejection of the plan of separation, by which means the final decision of the question would be put off to a pretty indefinite period.

On the basis of a hostile intervention against the religious communities, it seems as if the government intends to make a marked distinction between different classes of congregations. Unless something unexpected turns up, which by the way, is likely, the Jesuit order seems marked out as a sacrifice. As concerns her religious communities, an arrangement with Rome would determine their legal existence. It would be an endeavor to extend the concordat. In the shadow of the parliamentary proceedings, a bilateral agreement would be made, and upon the "attack" would be built a "reconstruction." It would be rash to say now what the Pope would do eventually, or, assuming that there should be negotiations, to mark out the outlines of the new concordat.

At the last council at Baltimore, Pope, Bishops, and canonists defined clearly the relations between the congregations and the hierarchy. What will M. Waldeck-Rousseau's idea be?

The fact that he is a lawyer and a political man can throw light on that. It may be feared, perhaps, that in his mind he may wish to break the organization of the congregations, and stopping beyond the exact limits of jurisdictions may render agreement impossible. So far as incomplete information gives any idea of his real scheme, the President of the Council is believed to have the firm intention of restricting the influence of the "regular clergy" on the plea of giving new life to the essential organism of the church. Whether it be his tactics or a pretext or a clearly defined plan, that is the form in which it is believed the innovation will be presented.

The result of the first brief explanation is believed to be that Leo XIII. will permit no discussion of the plan, that he will tolerate no further anti-ecclesiastical action, however slight. No one would have supposed that Leo XIII. is so uncompromising. The reason is that, with his strict conscience, sure that he is right and that he is the stronger, Leo XIII. has come to the conviction that he has gone beyond reasonable bounds in the benefits he has conferred on the republic. Because he saved the protectorate and helped to form the Franco-Russian alliance; because he rendered impossible the "nationalization" of the colonial apostolate against a new form of hostility against France; because he brought round to the support of the republic the Right and the clergy, thus bringing down upon himself the insults and vengence of the republic's rivals; because, finally, he has put on its side all his power and aid, and rejected the most enticing compensations offered by Germany and the other powers, must Leo XIII. be requited with such insults and ingratitude? From the heights where the mind can take in the whole horizon, the religious debate seems thrilling, dramatic, big with consequences. It is a turning point, a barrier, a date. On its results the future depends.

Some of our readers are interested to know about the doings of Dr. John Alexander Dowie, so we give this account of his first meeting since his return to the United States. Our brethren who are conversant with the work and life of the Apostle Paul can judge of the likeness between the two. Comment is not necessary.

"Dr." John Alexander Dowie, General Overseer of the Christian Catholic Church, yesterday made his first public appearance in Chicago since his return from a five months' proselyting tour abroad. He addressed an audience of 8,000 persons in the Coliseum, half of the number being members of the church, who took an active part in corroborating their leader's statements by responding to his frequent calls for rising votes. Outside the big building many hundreds fought for admission after the doors had been closed.

The public exhibition served to introduce the additions and improvements which have found their way into the church ceremonial since the overseer's study of foreign customs. Dr. Dowie appeared not in full dress suit which he was wont to affect a year ago, but in robes resembling the vestments of the Episcopal Church.

After all the church dignitaries had arrived and donned their robes, Dowie made a spectacular entrance, alighting from his carriage and with his personal retinue sweeping in triumphal mein between a double row of guards who battled with the crowd. A few minutes later the processional was formed and Dowie introduced his recently acquired ritualistic ceremonies.

With the first peal of the improvised pipe organ on the platform the vested choir of 250 members began their slow progress from the rear of the hall, chanting as they marched. At sight of the "overseer" his followers rose as one person and cheered loud and long. Dowie smiled and bowed his way to the platform, where, after an effort, he succeeded in restoring quiet.

He spoke casually of the legislative bill proposed by the State Board of Health to curb faith healers, invoking a blessing on the Legislature for its guidance. He said he would send Elder Piper back to Mansfield, Ohio, this week to fight the people who oppose him there.

Dowie compared his position to that of the Apostle Paul. "He was even like me," he said, "in physique, for he was short of stature and had bandy legs and a bald head. He was defamed by the powers of Jerusalem, I by the Chicago press. But I want to say right here that I contemplate founding a Chicago daily paper which will lick them all. Zion can do it, but we are going to take our time about it. Chicagoans, beware of the fate of Paul's persecutors when you persecute me! As to my making a business of my religion, I admit it. I am a business man in the ministry. God called me from business to preach, but I have stuck to my former habits also."—*Chicago Tribune.*

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Subscribe for The Restitution for 1901.

If the Editor or any the old readers of The Restitution know of an article which appeared a number of years ago on the gold of Ophir in review of an article in a magazine, the subscriber would be obliged if information be sent to the Editor. He sent his copy of The Restitution to the magazine referred to.

J. Cameron.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Pan-American Exposition Calender for 1901 issued by the Nickel Plate Road will be mailed to any one sending their address to the General Passenger Agent at Cleveland, Ohio, Jan. 31.

Poetry.

What Shall it Profit?

What shall pleasure profit?
When the Christ appears?
Ho'ried gold and rubies,
Of the wasted years?
Will thou or earth's pour lovers,
Its joys and fancies gay,
Sell the future riches?
Give thy soul away?

Charm may siren voice a
With their varied strain;
And the band of friendship,
May weave the golden chain.
Per what is wreath of hand,
To lend aweet the tomb,
What the smile of flowers,
On the day of doom?

All thy treasured riches,
Bubbles fair of sin,
To the coming King-dom
Will not let thee in.
Not life, nor kingly glory,
Count thou with these things buy;
Pleading at the judgment,
Vain will be thy cry.

—S. Roxana Wince.

Communicated.

The First and General Resurrections.

In 1 Cor. xv. Paul first makes a powerful argument to prove that there will be a resurrection of the dead. After establishing the proposition by incontrovertible facts and an unanswerable argument, he proceeds to speak at length of the first resurrection. Nothing that he says in that chapter relates to the general resurrection except the argument by which he proves that all who die in Adam, will be made alive in Christ.

The following statements, "it is sown in corruption, it is raised in incorruption." "It is sown a natural body, it is raised a spiritual body" do not refer to any member of the human family except those who will have part in the first resurrection. That Paul is speaking of those who will be members of Christ's bride is shown by verse 51, "Behold I show you a mystery. We shall not all sleep, but we shall all be changed."

So in 1 Thess. iv. 16, 17, Paul is speaking of those who will have part in the first resurrection and become members of the bride of Christ, and the living saints who will be changed [illegible] become members of the same.

Again it is said in Rev. xx. 6, "blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Please note that it is not said that those who have part in the first resurrection will be protected from the power of the second death, but the statement is that the second death hath no power over them. Why are they not subject to the powers of the second death? because they have been made immortal and cannot die. Death will not only not have any power over them, but it cannot have any power to affect them in any manner whatever. Therefore all who win a place in the first resurrection win everything. They will be free from the power of death; free from the power of sin, free from all manner of disease, free from pain, and if they shall have lived as they ought, they will be almost free from temptation.

All who have part in the first resurrection will be given immortal, incorruptible and spiritual bodies, which cannot be contaminated or corrupted in any way. We have no evidence that our Savior shed tears at any time after his resurrection. His sympathy and love for fallen humanity was greater and sweeter, if that was possible, than it was before; but it did not bring tears to his eyes. He had passed into that state where there are no tears, no sorrow and no suffering.

When the saints shall become his bride and members of his household, they too will have got beyond the time of their troubles. They will then share with Jesus all blessings vouchsafe unto the only begotten Son of our Heavenly Father and the bride which the Father has selected and prepared for him. None others will share such blessings; none others will ever rank so high or bear so intimate relations to the Father and the Son. Think of it, my dearly beloved in the Lord, are we worthy to occupy such a place? God, the Father of our Lord Jesus Christ, is selecting a bride for his only Son. It is the only bride that he will ever select. The Father's house will only be blessed once by a bride and bridegroom. Only one marriage ceremony will be performed there. Only once will the walls of his mansion resound with the wedding march. Once and once only will the marriage bells ring out upon that heavenly air, and carry the glorious news to the uttermost parts of the world.

With what delicacy and modesty is all this performed. The Savior, like a modest lover as he is, is sent out by the Father to select and prepare his bride and return with her to the parental roof, viz. the marriage ceremony will be performed in the presence of the Father and all the holy angels. The angels accompany him. They approach the earth, when Jesus like a bashful lover, stops and sends the angels down to earth to gather the members comprising his bride and take them to meet him in the air. It is all done so quietly that the world is not aware of it. The first meeting of the bride by the Bridegroom is so sacred that it must not and does not occur in the presence of the gapping crowd, but it takes place beyond that etherial blue which will shut out the gaze of the vulgar and profane. Oh what a meeting that will be! I imagine I can see Jesus take good old father Abraham by the arm and introduce him to all the other saints, and then will come Moses and Mariam, David and Daniel, and then the one dearly beloved above all others, Mary the Lord's mother, I can almost see Jesus when he looks into her sweet face, all radiant with smiles and blushes, and says, by the expression on his countenance, how beautiful is my mother; and how I love her above all others because she is my mother. The motherhood of man is only excelled by the fatherhood of God.

After the marriage and the wedding festivities the Father will say to his children, now go to the house which I have long been preparing for you. There is much sin and wickedness in that world now, brought there by man's worst enemy, but I will at once bind him and cast him into a pit and keep him there for a thousand years, so that he cannot deceive the nations any more. By diligence you will soon be able to bring that world back to its pristine beauty and glory. Be faithful, be diligent, my children, and lo, I am with you even unto the end.

The bride and the bridegroom must be equal, otherwise it will be an ill-sorted match. The bridegroom is pure, the bride must be pure. The bridegroom is clean with good cleanly habits, the bride must be clean with good cleanly habits. The bridegroom has an immortal, spiritual body, the bride must also have immortal spiritual bodies.

My dearly beloved, do we, will we fill the measure? Have we each a wedding garment suitable for the occasion. Let us remember it must be of fine white linen, without spot or blemish. Read Rev. xix. 8, 9. Is our daily walk so upright and our Christian characters so clean and pure that we can truly say, our righteousness is like clean, white, fine linen? Are we prepared to pass through the golden gate which leads into the bride's chamber and there in the presence of our heavenly Father request him to accept us as one of that number, who shall comprise the bride of his only begotten Son. Jesus is in the personal presence of his Father, may not his bride have to face that ordeal, and be blessed with that privilege?

It would be worth a whole life-time of self-denial and self-sacrifice to have the privilege of standing afar off and watching the saints with Jesus in the lead, approach the beautiful gate. See them as they come all resplendent in their beautiful white robes, as they draw near the Savior beckons with his hand and they all stop. Looking to the east Jesus says, There is my Father's house, my beloved ones, the Father waiteth there, and they enter in through the gate into the bride's chamber and the door is shut.

R. S. Dawkins.

Israel as a Nation. No. 5.

OVER POPULATION.

I have before me a copy of the World's *Crisis* of Nov. 28, 1900, containing an article from the pen of Wm. Sheldon. In this he sets before his readers a very formidable objection (?) to the restoration of Israel after the flesh to the land of Palestine. Of course no age-to-come believer, be he heterodox or orthodox teaches that little Palestine is to receive and hold one hundred millions of Israelites to begin with, and the prospect ahead of them of a rapidly multiplying population, swelling the number to countless millions at the end of the thousand years, so that a thousand Palestines would not hold them. Palestine is but a very small part of the land to which the tribes are destined by the providence of God to return. We will let the writer above notice here at first Palestine, a country no larger than the state of New Hampshire, is the spot on to which according to our theory God is going to crowd more than a hundred million Israelites to start with. His objection based upon over population may appear to the great majority of his readers insurmountable, and sufficient in itself to silence all argument on the other side. Now in the face of this objection and all others that can be brought forward a class of honest careful painstaking Bible students will hold that the twelve tribes of Israel according to the flesh will some day, not very distant, dwell in the large land (not little Palestine) promised to our fathers—and hold this on the ground that God has said so by his inspired prophets, "self-explosive" as the theory may seem to be. If God did not intend for us to believe in the restoration of Israel, why did he so teach through his prophets? The writer of the article under review believes, and has again and again stated, and others of equal ability have stated that the closing chapters of Ezekiel, portions of Isaiah, Jeremiah, Zechariah, Amos and Hosea do refer to a restoration of the tribes according to the flesh; that God did, in truth, contemplate their national existence in the land under national covenant and blessing, but hold that this was to have been carried out at the return from Babylon, or should have had a beginning then, but through failure on the part of Israel to comply with the conditions the scheme went by default. What would have been the result long before now if they had carried out the conditions as God desired they should? Over population as sure as two and two make four! Little Palestine! with a population many times more dense than Holland and no room left for field, vineyard or garden on which to raise the food necessary to support the millions reached by the multiplication of so prolific a people through a period of more than twenty-three hundred years. Now, the objection of over-population which Elder Sheldon urges with so much force against our theory (God's theory) of Israel's restoration may be urged with equal force against his own. It was very fortunate for Jehovah that Israel refused his counsel; otherwise the question of over-population up to the starvation point would have confronted him. Now, Elder Sheldon, if God at the time he made those promises and gave those prophecies in reference to Israel's national restoration had been perplexed with the contingency of over-population, he would not have been so rash as to reveal the plan or even conceive the purpose of Israel's restoration, seeing it would necessarily result in a condition of things truly appalling—poverty and wretchedness; and ultimately the starvation of millions. You may say the plan was not carried out, therefore the dreadful consequences were averted. But you admit that the glowing promises and prophecies, and the beautiful and orderly arrangement for re-settlement of the tribes were expressive of his beneficent wish toward them. If so, in his wisdom he must have foreseen the direful result—as to which there is not a whit's difference between your theory and ours, for the prophet says in recording God's promise, "I will place you and multiply you." This multiplication of the Israelites, as far as we can know, is left to go on indefinitely. Would it not be wiser, and more in accord with the spirit of humility to let the good Lord look after the question of population? instead of framing an objection out of it with a view to emptying whole pages of prophecy all meaning. If one of these wise objectors to Israel's national restoration had been present at the time the captive prophet was giving revelations as to the future of Israel we may suppose him to object thus: "Now Lord, if all the tribes refuse your counsel and you disperse them among the nations, then of course you will have nothing more to do with them nationally, and in consequence over-population of "little Palestine" will not trouble you—but, if they should act the part of wisdom and heed your counsel you have promised to restore them and to multiply them indefinitely and never pull them up but plant them for ever. Do you not see that the little country will in a short time be burdened with a population vastly beyond its capacity to sustain?" Elder Sheldon, with your view of the subject, to be consistent you would thus be obliged to object. When urging over population as an objection against our view of a still future national restoration of Israel you try to save the veracity of the prophets and of course God's Word, by saying, "it is all conditional and blame the agents some believers for so seeing it in that light. This is saving the veracity of the prophets at a fearful rate. So we will go on believing what God promised to do for Israel in the future. As far as the objector states facts about the ten tribes we agree with him; but he does not stick to facts very long, but falls to guessing, and his guesses are fairly and squarely in the face of Scripture teaching: and yet he expects his readers to accept, without questioning, his groundless assertions. This is a very cheap and easy way of disposing of the troublesome question. This point must be reserved for my next paper.

John L. Wince.

Mistletoe Glen.

Mistletoe Glen, is a dear little book for children, just issued from the press of "The Mennonite Publishing Co., Elkhart, Ind.

8 vo. beautifully bound in cloth—$1.00. The young authoress, Miss Neva Quackenbush, Warsaw, Ind., is a lovely Christian girl—a beloved Sister in the faith.

She has written this book with a sincere desire to do good, not only to the little ones into whose hands it may fall, but to others and to the cause of truth, by the means that may come to her through its sale. She has traveled quite extensively in our country, both in the north and in the south, and being thrown much into the society of children, has made them her study, putting the character of the little ones of her acquaintance, with life like realism, into the home-life of her "Busy-Bees." We enjoy the book; the mishaps, the holidays, the nutting party, and even the attempts at rhyming by the little ones. We like Uncle Thomas and Aunt Nancy. They are real beings, whom Sister Neva saw in the South. "The Spider and the Sweet Pea Vine," is a quaint picture from nature. The visit of Florence and her sister to the Fairie's home, is the story of the beautiful things any child with wide open eyes may see in the woods.

The evenings spent by the "Busy Bees" listening to the story of Bethlehem's babe, are just such evenings, in their restful, quiet, and full enjoyment, as Neva has enjoyed in her own blessed childhood.

Joe boy, and Nell, and Ruth and little Paul, are painted from life: we seem to know them all. They are not perfect children, but they want to be. And orphan Dorothy, how honest she is in her trustful confidence in God.

Buy the book for the little ones. We think it will help them to be good and do good.

S. Roxana Wince.

The above is a review of the little book written by our young Sister, Neva Quackenbush. We have a copy and while we have not read it so closely as has Sister Wince, yet from our examination of it we have no hesitation in most heartily recommending it to every household, especially where there are children. It is very neat in appearance, and no child could read it and not be benefitted thereby. It is a handsome gift book for the little ones. Send to the author Miss Neva Quackenbush, 727 East Center St, Warsaw, Ind., and get a copy and help the children who read it and help our young sister. The price is $1.00 post paid.

The Living God.

God is sweetness, meekness, gentleness, tenderness, abounding in mercy and loving kindness, pitying the miserable and naturally holding forth a helping hand toward them; yea, he is universally thus. There is not one miserable soul, not one perishing creature upon the face of the earth, but as he hath wisdom and power to help it, so he hath tender bowels and a heart thereunto. And it is not for want of something to be done on his part that souls perish, but the failing always was and still is on the creature's part. God loveth all his creatures and cannot but be good to them. He is outwardly good, he is inwardly good, but what stands with his love and mercy? He does not forget himself; he does not lose his nature in the manifesting of his righteousness, wrath and severity against sin and sinners.

Oh, that thou could'st dwell in the knowledge and sense of this; even that the Lord beholds thy sufferings with an eye of pity; and is able, not only to uphold thee under them, but also to do thee good by them. Therefore, grieve not at thy lot, be not discontented, look not at the hardness of thy condition; but when the storm and tempests of vexation are sharp, look up to him who can give meekness and patience, can lift up thy head over all and cause thy life to grow and be a gainer by all. If the Lord God help thee proportionately to thy condition of distress, thou will have no cause to complain. But to bless him

Obituary.

Richard Fowler died at his home in Port Angeles, Washington, of erysipelas, Dec. 12, 1900. Father was born Feb. 24, 1840, in Newry, Co. of Down, Ireland, at the age of twelve he came with his parents to New York City, where he resided until 1870 when he went to Kan., and in 1892 he came to Port Angeles. He served in the Civil War three years and nine months, being among the first to go. He belonged to the 82nd N. Y. Vol., he was wounded twice and spent six weeks in Libby prison; he was always a good Christian he was raised in the Episcopalian faith, and in 1874 joined the Advent Church, and was a firm believer until death, and died in hope of a resurrection to eternal life. He was twice married; his first wife died at Lawrence, Kan., in 1885. He leaves a wife, a sister, and a large family to mourn his loss, but we do not mourn as those who have no hope. He repeated the 23rd Psalm and sang "Nearer my God to Thee," a short time before he died. The funeral services were held in the M. E. Church, the pastor preaching the sermon. He was a kind and loving father and husband, and loved and respected by all who knew him.

"We shall sleep but not forever
There will be a glorious dawn:
We shall meet, to part, no never.
On the resurrection morn."

M. E. Fowler.

From the Waupaca, Wis., *Record* of Dec. 5, 1900 we learn that Dr. John Scott died at his residence in that city on Dec. 1, after a long illness. A letter from Bro. Scott received last October told of his failing health, so we were not surprised to learn of his death. He was born in New York State, April 24, 1835. He was a prominent member of the G. A. R. having served in a New York regiment, and being badly wounded at the battle of Fair Oaks. He went to Waupaca in 1867 and was married to Mary A. Vanduzee who survives him. Bro. Scott stood high in his profession, and gave attention to details in his work always. As a Bible student he was unusually keen and clear, making a special study of prophecy. Somewhat over a year ago he commenced a series of articles that were to be given in this paper, but was never able to finish them. He died in full gospel faith, and was buried on Dec. 3.

Illinois Brethren.

It was almost unanimously decided at our last State Conference to make Oregon, Illinois, the permanent location for the Conference. In addition to this it was decided to build a building having a dining hall and sleeping apartments. About half of the necessary funds was subscribed at the conference. This notice is written for the two-fold purpose of reminding those who subscribed that the time is drawing near when the money will be acceptable, and to those who have not subscribed we make this appeal for additional funds. Any amount you may see fit to give will be duly receipted for. Send all remittances to the chairman of the committee, S. J. Lindsay, Oregon, Illinois. Further information regarding the building may be had by addressing any one of the following Building Committee:

S. J. Lindsay, Oregon, Ill.
E. F. Gebis, Forreston, Ill.
J. M. Gloffelty, Lanark, Ill.

Dear Restitution:

The Green Grove Class of the Church of God, of the Abrahamic Faith, held their annual meeting, Jan. 5, 1901, and the following officers were elected. Elder, Ellery Morehead, for two years term. Deacons, Albert Morehead and Harvey Rush. Treasurer, John Rush. Clerk, Robert Morehead. Lady Committee, Mrs. George Morehead and Mrs. W. M. Banes.

W. M. Banes.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A H Shihholtz	1.00
Mrs R H Cobb	3.50
N M Henry	.50

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo

J. M. Pummill.

An Appeal to the Brotherhood of the Church of God.

The Restitution is a weekly paper devoted to the interests of the Church of God, and we ask you to kindly read the following lines, and consider our mutual interests.

This paper gives you all the Church news, announcements of meetings and reports of them when held.

It gives notices of deaths of members in all parts of the country.

It gives exegetical articles that are of great value to the student.

It gives articles on prophecy, and all the news that leans on the fulfilment of the former part of God's word.

It contains articles that set forth the nature of mankind, and the Hope he has for anything hereafter.

It sets forth the Gospel of the Kingdom as preached by Christ and his Apostles, and insists that this Gospel of the Kingdom of God and the things that concern the Name of the Lord Jesus Christ, are what constitute the power of God unto salvation to him that believeth it.

It goes further, and insists that a holy life consistent with the high profession made, is just as necessary as belief—i. e. that Faith is well, and Works are well, and necessary both of them. That Sincerity alone will never save of itself.

It advocates the restoration of literal Israel to their own land as the only consistent way of fulfilling the promises made to the fathers.

It contains articles that show the necessity for a resurrection of the dead as the only means of attaining the blessings promised the faithful.

It gives articles showing that the Second Coming of the Lord Jesus the Christ must be just as literal as his first coming or his going away was; and that the saints have no hope of reward until that event; thus making that the most important of all the important events that will occur.

This paper urges all these matters, and many others of like nature, including immersion as the only mode of baptism, and at a cost of but $1.50 per year, about three cents a week. It contains more reading matter than 14 books that usually sell for $1.00 each, and is the very best means you can have of keeping posted as to the workings of the Church and the world as relating to prophetic doings.

It is not sensational, and is not controversial in the sense that it wishes to discuss matters that are of secondary importance, when there is so much that is of prime importance to lay before our readers.

It holds that personal attacks by brethren upon others is out of place, and only tends to work harm in place of good, and urges always the settlement of differences by private means.

With these points here set forth we solicit you to give us your subscription for the coming year, and we assure you that you will be many times paid for the expense. Try it and be convinced of what we say.

If you have not seen a late copy we will gladly send you a sample free on request.

Yours in the Blessed Hope,
The Restitution,
Plymouth, Ind.

Low Fare to Washington.

Excursion tickets to Washington will be sold via Pennsylvania Lines March 1, 2, and 3, 1901, with return limit on all tickets including Mar. 8.

The inauguration of President McKinley on March 4th will be the first event of that kind in the new century, and will attract notables from all over the country. The ceremonies will be impressive, and the parade and festivities will be of an unusual character, interesting to all.

The trip to Washington may be made via Pennsylvania Lines at the low fares on through trains of modern railroad equipment. For details about fares and through service apply to nearest Pennsylvania Lines Ticket Agent. J. R. Hanes, Agent, mar3

Report of Labor.

In response to a call from Salem, I left home Dec. 28, and went to that place, and thence to Howell Prairie where, although among strangers I found a cordial welcome.

A few pleasant days were spent with Bro. Amos Barker from whom we had been separated for three years, during which time he had resided at this place, and by public effort, and in private teaching had succeeded in reaching the ears of three faithful ones who loving the truth desired to be obedient to its command. Sunday we buried Sister Anna McCleave, and Mrs. Hattie McCleave in the watery grave. Bro. McCleave decided to wait a few days on account of ill health.

The day following we met with these dear ones and a few others who love the Master, and partook of the broken body and shed blood of our Savior. In the testimonies and prayer service which followed we felt that God was very near to us. As we beheld the streaming eyes and listened to words of praise and thankfulness, we were glad to be there, and Brother Barker should feel encouraged to press on with renewed energy in spreading the truth.

We held four meetings, when on account of bad weather we closed, and I bid farewell to these brethren, proceeding to Eugene, where I called on Bro. Belshaw, but did not find him at home. His youngest daughter proved a royal entertainer, showing me about the city, which is nicely located and has considerable of interest.

Jan. 3, we started for California in time to get caught in the great snow blockade of the Siskiyou and Sacramento mountains. We started up the mountains with eight engines and nine coaches and reached the summit without much trouble. Here we found eleven feet of snow, then for fifty hours we battled with snow and landslides, eating when and where we could, and making the most of a rough experience.

Grand and beautiful were the mountains in their wealth of snow, reflected in the moon's clear rays. A few hours more and we were among the green fields, the palms and the oranges. We will report future labors. May the merciful Father watch over these who have taken his name upon them, and be a source of strength and joy to them.

Pray for us in our work.

EDWIN E. GROAT.

Please say in the paper that if any want my labor this winter, I would gladly go if they will write me at Galesburg, Mich.

L. H. CHESEBROUGH.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

The Nickel Plate Road will send its 1901 Pan-American Exposition Calendar to any one sending their address to the General Passenger Agent at Cleveland, Ohio.—Jan. 31.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Settlers rates via the Nickel Plate Road. Beginning with Tuesday, Feb. 12th. Low rate Settlers' tickets will be on sale every Tuesday to and including April 30th, to Oregon, Montana, Washington and all points in the Northwest. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—apr 30

Correspondents will take notice that G. M. Myers has moved to Atchinson, Kansas, where he should be addressed.

Iowa Conference Campground.

To Iowa Brethren:

Our nice Campground is paid for, and we feel at home when we meet in our Annual Conferences. To make it more pleasant and home-like we need a dining hall.

At our last Conference it was determined to "build a suitable dining hall and kitchen, and that B. Kelroy and G. P. Allard be a committee to solicit the necessary funds for the same."

We call special attention to the above decision of Conference, and ask all members of the Iowa Conference, both men and women to contribute at your earliest convenience, for this purpose.

For this and other needed improvements, we need about $400 00. Let the amount be contributed at once that the building committee may commence the work in the early spring—if the Lord wills.

We have had a very prosperous year in Iowa. Our grounds have yielded abundant fruitage. Let us make a Christmas or New Year offering to this necessary improvement, worthy of our bounties. The birthday of the Master comes but once a year and a consecration of a part of our means to his work is a fitting remembrance of the event. All contributions may be sent to A. J. Eychaner, Gladbrook, Iowa, who will receipt for the same. The Conference board will see that the money is carefully and judiciously used.

B. KELROY,
G. P. ALLARD.

Subscribe for THE RESTITUTION for 1901.

When you are planning to attend the magnificent Pan-American Exposition at Buffalo, give a thought to the fact that the Nickel Plate Road will be most pleasant, shortest and cheapest route in getting there, and also that will land passengers without transfer right at the Exposition gates. Write, wire 'phone or call on nearest Agent, C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—Feb. 1

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Safety, speed and comfort in Railway travel means a great deal to the public. These are synonyms of the Nickel Plate Road which through superior management has forged to the front as one of the great trunk lines from Buffalo to Chicago. A great convenience recently inaugurated on dining cars of this popular line is the American Club meal plan, which presents to the passenger a varied menu, ranging in price from 35 cts to $1.00. It is already well known to the travelling public that no excess fares are charged on this road. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind. Feb. 1

BROTHER M. Joblin wishes us to say that by the liberality of the friends of Truth, he can sell several hundred copies of "Law or Gospel, Which," at 50 cents per dozen, and trusts many will avail themselves of this opportunity to do missionary work, at little expense. Address him at 624 Woodland ave. Cleveland, O.

The way to save money when traveling is to choose the route that offers low rates and good service. This the Nickel Plate Road does to all points east or west. This popular line will be the most available route this coming summer to Niagara Falls and the Pan-American Exposition at Buffalo, which opens May 1st and continues until November 1st. Write, wire, phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind. Feb. 1

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1860. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Mouncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

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Persons requesting their address published may have their names inserted here.

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GOING NORTH.

No. 10, Ex. Sun. For South Bend		8:3 Jam
No. 14, " "		12:42noon
No. 8, " " "		10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute		6:05a m
No. 3, " " "		12:42noon
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Westward—	31	9	3	33	51	55
	AM	AM	PM	AM	PM	PM
Pittsb'gh, lv	11 05	7 00	4 30			
Allianee	3 55	9	8 20			
Canton	4 09	5 15	9 35			
Mansfield	4 50	10 15	10 27			
Crestline, ar	5 35	10 55	11 10			
Bucyrus	5 55	11 15	11 30			
Lima	6 55	7 25	1 10	9 50		
Van Wert	7 30	8 00	1 45	10 25		
Ft. Wayne	10 15	10 30	4 30	11 55	AM	
Arcola					7 35	7 45
Columbia City	10 52	11 01	5 02	12 31	8 11	8 21
Larwill					8 19	
Pierceton					8 25	8 35
Black Lick					8 30	
Warsaw	11 31	5 24		1	8 42	8 52
Flint Creek					8 50	
Bourbon					8 56	9 06
Inwood					9 02	
Plymouth	12 17	6 03	5 42	1 45	9 15	9 25
Grovetown					9 25	
Hamlet					9 31	
Davis					9 36	
Hanna					9 40	
Wanatah					9 46	
Hanlet					9 51	
Valparaiso	1 15	7 03	6 42	3	10 05	10 15
Hobart					10 15	
Lake					10 20	
Clarke					10 25	
Whiting					10 30	
Chicago	1 55	7 45	7 25	3 45	10 30	10 35

Eastward—	32	4	34	10	52	56
	AM	AM	PM	PM	PM	PM
Chicago		9 00		4	5 55	
Whiting					6 10	
Clarke					6 15	
Hobart					6 20	
Lake					6 25	
Valparaiso		10 14			6 35	
Hanlet					6 40	
Wanatah					6 45	
Hanna					6 51	
Davis					6 56	
Hamlet					7 01	
Grovetown					7 07	
Plymouth	1 32	11 23		1	7 20	7 30
Inwood					7 30	
Bourbon					7 36	
Flint Creek					7 42	
Warsaw	3 15	6 25	10	3	8 04	8 14
Wm. Lake					8 11	
Pierceton					8 18	
Larwill					8 24	
Columbia City	3 45	7 00			8 30	8 40
Arcola					8 38	
Ft. Wayne ar	4 35	7 35	11 35	5 20	9 10	10 30
Ft. Wayne lv	4 50	7 45	12 01	5 30	9 15	10 40
Van Wert	7 20	10 15	2 30	8 00		
Lima	7 55	10 55	3 05	8 35		
Bucyrus	8 55	11 55		9 35		
Galion	9 15	12 15		9 55		
Crestline, ar	9 30	12 30	4 45	10 05		
Mansfield	10 15	1 15		10 45		
Wooster	11 00	1 55		11 30		
Orrville	11 25	2 20	5 50	11 55		
Canton	12 10	3 10	6 35			
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10 30	12 15	4	7 30	Lv	Chicago	9 15	11	3	6
11 02	12 47	4 47	8 02		Valparaiso	8 43	10 28	2 28	5 28
11 32	1 17	5 17	8 32		Wanatah	8 13	9 58	1 58	4 58
11 47	1 32	5 32	8 47		Hanna	7 58	9 43	1 43	4 43
12 01	1 47	5 47	9 01		Hamlet	7 44	9 29	1 29	4 29
12 10	1 56	5 56	9 10		Davis	7 35	9 20	1 20	4 20
12 14	2 00	6 00	9 14		Hanna	7 31	9 16	1 16	4 16
12 20	2 06	6 06	9 20		Wanatah	7 25	9 10	1 10	4 10
12 35	2 21	6 21	9 35		Hanlet	7 10	8 55	12 55	3 55
12 45	2 31	6 31	9 45		Valparaiso	7 00	8 45	12 45	3 45
1 15	3 01	7 01	10 15		Wanatah	6 30	8 15	12 15	3 15
1 30	3 16	7 16	10 30		Hanna	6 15	8 00	12 00	3 00
1 45	3 31	7 31	10 45		Davis	6 00	7 45	11 45	2 45
1 54	3 40	7 40	10 54		Hamlet	5 51	7 36	11 36	2 36
2 08	3 54	7 54	11 08		Hanna	5 37	7 22	11 22	2 22
2 13	3 59	7 59	11 13		Wanatah	5 32	7 17	11 17	2 17
2 19	4 05	8 05	11 19		Hanlet	5 26	7 11	11 11	2 11
2 34	4 20	8 20	11 34		Valparaiso	5 11	6 56	10 56	1 56
2 44	4 30	8 30	11 44		Wanatah	5 01	6 46	10 46	1 46
3 14	5 00	9 00	12 14		Hanna	4 31	6 16	10 16	1 16
3 29	5 15	9 15	12 29		Davis	4 16	6 01	10 01	1 01
3 38	5 24	9 24	12 38		Hamlet	4 07	5 52	9 52	12 52
3 52	5 38	9 38	12 52		Hanna	3 53	5 38	9 38	12 38
3 57	5 43	9 43	12 57		Wanatah	3 48	5 33	9 33	12 33
4 03	5 49	9 49	1 03		Hanlet	3 42	5 27	9 27	12 27
4 18	6 04	10 04	1 18		Valparaiso	3 27	5 12	9 12	12 12
4 28	6 14	10 14	1 28		Wanatah	3 17	5 02	9 02	12 02
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5 41	7 27	11 27	2 41		Wanatah	2 04	3 49	7 49	10 49
5 47	7 33	11 33	2 47		Hanlet	1 58	3 43	7 43	10 43
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6 42	8 28	12 28	3 42		Hanna	1 03	2 48	6 48	9 48
6 57	8 43	12 43	3 57		Davis	12 48	2 33	6 33	9 33
7 06	8 52	12 52	4 06		Hamlet	12 39	2 24	6 24	9 24
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7 25	9 11	1 11	4 25		Wanatah	12 20	2 05	6 05	9 05
7 31	9 17	1 17	4 31		Hanlet	12 14	1 59	5 59	8 59
7 46	9 32	1 32	4 46		Valparaiso	11 59	1 44	5 44	8 44
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8 41	10 27	2 27	5 41		Davis	11 04	12 49	4 49	7 49
8 50	10 36	2 36	5 50		Hamlet	10 55	12 40	4 40	7 40
9 04	10 50	2 50	6 04		Hanna	10 41	12 26	4 26	7 26
9 09	10 55	2 55	6 09		Wanatah	10 36	12 21	4 21	7 21
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2 10	3 56	7 56	11 10		Hamlet	5 35	7 20	11 20	2 20
2 24	4 10	8 10	11 24		Hanna	5 21	7 06	11 06	2 06
2 29	4

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. Ready PLYMOUTH, INDIANA, FEBRUARY 6, 1901. NUMBER 5.

The Restitution.

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Poetry.

Habit.

"Habit at first is but a silken thread,
Fine as the light-winged gossamers that play
In the warm sunbeams of a summer's day;
A shallow streamlet rippling o'er its bed;
A tiny sapling, ere its roots are spread;
A yet unhardened thorn upon the spray:
A lion's whelp that hath not scented prey;
A little smiling child, obedient, led.
Beware! that thread may bind thee as a chain.
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give thee pain;
That playful whelp his murderous fangs reveal;
That child, a giant crush 'neath his heel."

Communicated.

Death Does Not End All. No 2.

As to whether death ends all or not, depends upon the party dying either being in or out of Christ. Death will most surely end all in the case of those who will not fall in with the overtures of mercy as revealed in God's Word.

Those who wish to further consult the statements of Mr. Swift, pastor of the Wesley Methodist church, will find them in Article No. 1, in the issue of Jan. 2.

Among other things Mr. Swift said: "Man has the power of thought. Now thought is not a property of matter."

We find here two statements.

1. That man thinks.

2. That thought is not a property of matter.

The statement that "man has the power of thought," is an assertion which is sustained both by science and Scripture.

But the affirmation that "thought is not a property of matter," is both unscientific and unscriptural.

Now, as it is admitted that man has the power of thought, then in order to show thought is a property of animated matter, it will be necessary to show from the Scriptures that man is in fact material, and not immaterial. Now, if it can be clearly shown that man is material, (and it is admitted that he has the power of thought,) then it will be proven that thought is a product of organic animated matter.

In God's Word, you will find that the noun man, is never applied to either the "spirit in man," or the "spirit of man." It is never applied to an immateriality, but to the literal, visible, physical organism, which we commonly call man. If we refer to the account of the creation of man as recorded in Genesis, we read: "God formed man out of the dust of the ground." Then God formed or built man out of the dust of the ground, that being the case, then Paul's comment was correct, when he said: "The first man is of the earth earthy." It is a law of nature, that like begets like, and if the "first man is of the earth earthy," then his descendants must likewise also be "of the earth earthy." It is that which is of "the earth earthy," to which the Scriptures apply the noun man, and never to the word spirit. This is further confirmed by the phrase in Genesis: "Dust thou art, and unto dust shalt thou return."

Man ceases to think when he turns again to dust, Psa. cxlvi. 3: "Whose breath goeth forth; he returneth to the earth; in that very day his thoughts perish."

This is but a natural result if "man has the power of thought," as Mr. Swift says; and the noun man is applied (not to the spirit) but to that which is of "the earth earthy," therefore, when he turns again to earth, "in that very day his thoughts perish," as Holy Scriptures says. Do you in your heart really believe God's Word, Mr. Swift?

If you believe that thought can be generated independent of organic living matter, please demonstrate it by example. If your theory cannot show a practical demonstration, it is worth but very little.

We further find that imperfect thinking is a result of an unhealthy condition of the physical system. Even an impoverished condition of the blood, mixed with a poor circulation, will materially affect sound thinking.

Why is it that people who possess "large and deeply convoluted cerebrums," do superior thinking to persons not so highly favored, if thought is entirely independent of organic animated matter? Is it not a fact well-known to scientific men, that thought is never produced apart from organic living matter? Then why do you affirm that thought is not a property of matter?

Mr. Swift says that thought is "antecedent to all organization, and cannot therefore be the result of organization."

If you can show that thought is antecedent to all organization, it would destroy the theory that it is a result of organization, but you present no demonstrable proof. Scripture and demonstrable proof, are all on the side of thought being a result of organized animate matter. The Scripture previously quoted from Psa. cxlvi. 4, shows that when man becomes disorganized, by turning again to dust, "in that very day his thoughts perish." In fact, Holy Scripture distinctly affirms that "the dead (disorganized matter) know not anything." That certainly is an absolute negation of all thought, consequent upon the disorganization of animate matter.

Our avenues to knowledge and thought are through the five senses, and those senses are never active, except through animate organization. What could we learn even by judgment and deduction, apart from those senses? As for instance, when sight discerns objects, distance by judgment may be measured from object to object.

If the soul, or spirit, is uncompounded, and inorganic, and has neither form, substance, weight, or size, and is immaterial, it is in fact a most complete nonentity—nothing.

Give the best definition you can of the word nothing, and you will have the modern conception of the words spirit or soul.

Can you conceive of an inorganic immateriality evolving thought? Such a conception is neither Scriptural or scientific.

Now, I must confess, that my aspirations with regard to the life to come, reaches out after something more real than an inorganic immateriality. I cannot conceive of such a condition being worth striving for. To me, it seems equivalent to a complete annihilation.

We see no manifestation of life except through some organic environment. Mortal life is manifested through an environment that is subject to dissolution. Eternal life will be manifested through an environment that will be imperishable. We know nothing of life apart from its proper environment.

I cannot see what pleasure any one can take in anticipating a future said to be inorganic and immaterial, something (or more properly a nothing) which is phantom-like, not having longitude, diameter or circumference, weight or size, and does not occupy space. That is about as near annihilation as we can possibly arrive at.

Preachers who spend their time preaching such an etherial, gaseous, phantom-like non-existence, ought to be generally known as annihilationists, for we cannot conceive of such a condition as being an existence at all.

Mr. Swift does not seem to have conceived the thought that spiritual, or more properly spirit-beings are just as real as a person in the flesh. It is not necessary in order to be a spirit-being that we must become an inorganic immateriality. Let us consider the case of angels. See Heb. i. 7: "Who maketh his angels spirits." See also verse 14: "Are they not all ministering spirits?"

Here we have spirits, who have real, literal, organic beings. They were so real, that they took dinner with Abraham, and eat fat veal, which an inorganic immateriality could not do, and yet these angels were "spirits."

With regard to the future life Jesus said that those who should be accounted worthy of the resurrection, should be made "like unto the angels," neither shall they die any more. They could not be made like unto the angels if they were made like phantom ghosts. They will be real material, spiritual beings.

After Jesus rose from the dead, he also was a real spirit being. Thomas was invited to handle him. He also did eat material food, just like he used to do in the days of his flesh.

A person may take pleasure in contemplating a real future life. For such a life with all its attendant blessings we can work with a will. I will now close this paper by quoting a verse from the pen of A. J. Eychaner:

"We hold all substance, what denotes
The mystical sectarian gains:
An immaterial soul they choose,
An immaterial heaven and hell;
For such a soul we have no use,
In such a heaven we could not dwell."

W. H. WILSON.

Some Lessons of Sixty Years. No. 8.

TOWARD THE LIGHT.

"I am the light of the world.....while I am in the world. John viii. 12; ix. 5.

The first word of Jesus this side his open tomb was: Rejoice! That was his salutation to the holy women as he met them running, full of fear and great joy, in obedience to the angel in the tomb, to "Go quickly and tell his disciples and Peter: he is risen from the dead." Jesus said to them, "Be not afraid, go tell my brethren that they go into Galilee, there shall they see me." When he had assured them of his identity, he said: "All authority is given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

Those timid men did their work well, supported by his assurance, "Lo, I am with you alway." In one life-time they compelled the Greek and Roman world to study the new religion. A discussion and struggle of nineteen hundred years, and other religions are on the defense for existence. All mixtures have been tried; all degrees of dilution have proved insipid. Movements in many quarters have long been on foot to rejuvenate and regenerate Christianity. One of the latest suggestions is a Pan-Christian Church, proposed by some Methodists. Probably before all the Methodist sects get into the Pan something more practical will claim attention. Would a Christian trust (without more faith), or a sect syndicate do better than the World's Evangelical Alliance, formed about fifty years ago to "convert the world?" If they had believed the Bible—and it was preached at them strong from the start—they would have known that the world could not be converted. Willful, ignorant Christian preaching and prayers against the Bible will be no more effectual than the prayers of the prophets of Baal. The "week of prayer"—the first week in January—for 50 years has proved this. Jesus had said that the wheat and tares should grow together till the end of the world, and Paul and Peter that the last days would be "perilous" days of "scoffers;" and yet all the leading sects of Protestant Christians have for more than 50 years combined and defiantly persisted to preach and pray against Jesus and his Apostles. As the world and self-confessedly the Christian sects, have been growing worse all the time, would not a change of exercises be in good taste—to practice earnest repentance, and honest study of the Bible on the subject?

But the Pope comes to the rescue of the Protestant sects with a beautiful ode in Latin, concluding with a prayer that all Christians may finally be united under one creed and in one fold," Chicago *Record*, Jan. 14, 1901.

Too much conflict of interests for "one fold," and too little faith in the Bible for "one creed." Methodists, Presbyterians, Baptists and Catholics—many unreconcilable sects of each and many hundreds of other sects, with many years of graceless quarrels piled up—what a happy family. Of all impossible things, that is the most impossible and yet that is the stuff simple Christians have been deluded with ever since Daniel Whitby invented the temporal millennium 300 years ago. And that folly, exploded thousands of times, is still preached from the most popular pulpits—because people like to pay for being deceived.

"But they are changing their creeds;" yes, how? Toward the Bible? No; against the Bible. "Impossible of belief," say the Methodists. Presbyterian revision is in the hands of an ex-president of the United States, a justice of the United States Supreme Court, and two other gentlemen. It is understood that the change, if any, will be in the wording, not in the meaning, of the creed. "Damnation of Infants" is in the creed. See *Christian Herald*, Jan. 9, 1901, p. 32. "A lady who was once a Baptist, but is now a Presbyterian.....says she has discovered that that church believes in the damnation of infants, and as her three children have died she is distressed beyond measure by the aforesaid doctrine." She wrote the editor, Dr. T. DeWitt Talmage, about it. He admits it is there, and says: "The Presbyterian Church will at the next meeting of the General Assembly send flying that passage in their creed, and goes on to joke how it may have got in while the "holy fathers were preparing a creed for the Presbyterians for all the centuries.....It may be that some 'practice hand put in its work while the old theologians were asleep in their chairs after their exhausting labors in explaining the Eternal Decrees." Cruel comfort for a mother distressed for her children. The great and good Talmage, creed-blinded against the Bible and sect-bound against humanity, could do no better. Yet he is kind enough to admit as the first article in his *Christian Herald* for Jan. 9, Prof. W. W. White, D. D.'s sensible scheme for "A College for Bible Teachers." Nothing is more needed. Nothing is more intractable than men highly educated on purpose to teach the Bible. No others are so imperious to the plainest Bible truths. We are glad to see an effort made at the top. If they can climb over Plato, they will see in all the Bible an effulgence of glorious truth they had never dreamed of. Prof. White says: "While at Yale as far back as 1887, I began to realize how prevalent is the ignorance of the Bible even among theological students and ministers, and to appreciate the importance of the study of the English Bible."

Though enjoying his theological work, four years in Xenia Seminary, two years with Mr. Moody in the Chicago Bible Institute, and two years for the International Committee of the Y. M. C. A. to work among college men in India and Ceylon, he "felt cramped and convinced that he ought to give himself more exclusively to English Bible work." Attending "fourteen representative conventions of students and missionaries in all parts of India and Ceylon, one of the strongest impressions he received was the need (confessed by scores of missionaries of all denominations) of a more thorough knowledge of the Bible on the part of those going to the foreign field." To supply such a need at home and abroad he is founding "a Bible Teachers' College" at Montclair, N. J.

The faculty includes such distinguished names as Rev. Francis L. Patton, D. D., L. L. D., President of Princeton University; Prof. Marcus Dods, D. D., of the Free Church Theological College, Edinburgh, Scotland; Rev. Henry G. Weston, D. D., President of Crozier Theological Seminary; Professor Bosworth, of Oberlin; Prof. Jacobus, D. D., of Hartford Theological Seminary; Prof. Rogers, of Drew; Rev. W. M. McPheeters, D. D., President Southern Theological Seminary; Prof. Balantine, of Springfield Bible Training School; Rev. John H. Barrows, D. D., President of Oberlin, and others.

"Our students assured represent not only America, but India, Burma and China also.....We propose that the student shall let the Bible be its own interpreter. We propose to reverse the usual order, and have men go to the Bible itself before they go to helps, to make up their own minds independently of the opinions of others."

Good so far. Many thousands have been doing just that thing more than 50 years, with great benefit to themselves and others. That is the only way to be fair with the Bible.

O. R. L. C.

Our Letter Drawer.

Dear Restitution:

I cannot afford to do without the dear old paper, as I am almost alone in the faith. I distribute literature and get some almost convinced of the truth, yet they will drift with the tide of the world. If we could get some of the able brethren to preach here at Lick Branch, Ark., I think some good could be accomplished. I would be glad if some brother would call on us.

Yours in the faith.

J. J. MAY.

Dear ones of like precious faith:

Thanks to all the dear brethren and sisters for the many kind words of encouragement contained in the pages of the paper through the past year. I am alone in the faith in this city and could not do without THE RESTITUTION; for it tells me of many things which I am longing to hear, it tells me of many words of our Savior's coming to restore his people and set up his kingdom. Let us have our lamps burning, so that when he comes we may be counted among his children.

I am as ever, yours in the one hope.

A. H. SHINHOLTZ.

Editor Restitution:

Away back in the early days of the proclamation of the kingdom of God by Joseph Marsh, John Thomas, H. L. Thomas, C. F. Sweet, B. V. Reed, L. H. Chase, J. M. Stephenson, R. V. Lyon, C. R. Chowa, J. B. Cook and many others whose lives were spent in the cause of the truth, and of whom some, like the autumn leaves touched with the cold chilling blast of winter, loosened their hold on the parent stem, and dropped to mother earth, waiting and sleeping until the spring-time, when the refreshing dew of heaven's power, manifested through the coming Man, shall cause them to come forth in immortal youth. In those early days of the writer, he started on his journey for the highland of glory. Many changes have taken place since then to encourage and strengthen our faith, that we are nearing the closing of Gentile times. We have passed our seventieth mile post, and a little in the distance can be seen the next finger-board, pointing the way to the age of restitution. God grant the old man with all the faithful an abundant entrance there.

THOS. CROSKRITE.

Dear Brethren and Sisters:

For you who are gathering together from all over the country to attend our annual Love Feast, I have a most comforting text, it is this:—"The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him." Ezra viii. 21-23. Ezra in marching from Babylon to Jerusalem, with the released captives, needed not to ask of Artaxerxes a band of soldiers and horsemen to help him against the enemy. There was a higher Power to whom he could appeal, and on whom he would allow no doubt to be thrown. He had only to "proclaim a fast at the river Ahava, that he and his people might afflict themselves before God, and seek of him a right way for themselves, their little ones and their substance." We can rejoice with Ezra, that neither do we need to apply to earthly rulers for an escort to protect our released ones, while we are marching to the New Jerusalem. "Our God is a sun and a shield, to all who put their trust in him." Let us look to him in fasting and prayer, that he may show us the right way, lay his loving hand upon all of us for good, and bring us,—in this new and anxiously looked for century, to the glorious kingdom we have been waiting for. In hopeful attitude.

S. ROXANA WINCE.

Editor Restitution:

In my weakness I will try to write a few lines to the love feast of the year 1901. I can say with Paul, "I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth it." Peter says, "repent and be baptized in the name of Jesus Christ for the remission of sins." I am glad to say that I had the happy privilege of hearing the most of Brother Wagoner's discourses while in Virginia. He is a workman that needeth not to be ashamed, rightly dividing the Word of truth. I was much edified and built up in the most holy faith. Oh, how I was made to rejoice when we gathered around the water's edge and saw him plant my dear father, and husband, and another sister in the watery grave to walk in newness of life. May you all pray for my dear husband as well as myself, that we may have a part in the first resurrection, for on such the second death hath no power. Oh, what a happy reunion when husband and wife are made to see the truth alike, and be united in the one faith, and realize that there is no other name under heaven whereby they can be saved, but the name of the Lord Jesus Christ. The time draweth near when he is coming to be King over all the earth. Zech. xiv. 9. But who may abide the day of his coming? who shall stand when he appeareth? Sing and rejoice; for lo, I come and will dwell in the midst of thee, saith the Lord. May we all share in the blessings of that time. Let us strive one and all to be ready to meet him and receive a crown laid up for those that love his appearing. Pray for God's blessing upon you all until he comes.

MR. & MRS. ABEY UPDIKE.

Editor Restitution:

The year 1900 has gone and I am still among the living, and with all the trials of this life I am still strong in the faith. I believe in the One God and the Lord Jesus Christ, the Son of God, who was begotten by the power of the Word of God, and was born of the Virgin Mary, and that he is the Seed of the woman that will bruise the serpent's head, and that he died and was buried, and was raised from the dead never more to die again, and hath power to give eternal life unto all that will come unto him, and that he will come again to reign on earth, and that all that are faithful will be made kings and priests and reign with him. I think the signs of the times bespeak his coming near. I am keeping my eyes on the powers in the East. Those that are watching these things can see what is coming, but the world is blind, they are lovers of pleasure more than lovers of God. It seems that it is no use to talk to them but I always put in a word for my Lord and Master when I can and try to show them what is coming on the world, but it seems that the time is here that if you are not into every thing that comes along you are not working for Christ or the good of humanity, but everything has its day and thanks be to God the day will come when the faithful and true will be blessed with all the good that is promised to those that love him and have kept his ways. THE RESTITUTION makes its weekly visit to me. I do not see how I could do without it for it and my Bible are all the preachers I have. It is a pleasure to me to read the many good articles in it. I like to read Brother J. L. Wince's articles on "Israel as a Nation," for without their restoration our hope is vain. It does me good to know that they are making ready to go home. We can see a shaking among the dry bones. I like to read the many letters from the ones of like precious faith. Let us keep our lamps trimmed and bright, so that when the Bridegroom comes he will find us ready to enter into the marriage supper and be with Christ forevermore. It seems to me that some are running too fast and are trying to do the work assigned to others. I fear they will find out their mistake when it is too late. We all have a work to do but we can only do the work assigned to us and that is, to keep his commandments and teach others the way of life and salvation, and there is a better that will follow that will gather together the Bride for the marriage of the Lamb.

Submitted in love of the truth.

JESSE HAROLD.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, FEB'Y. 6, 1901.

"In the supremacy of self-control consists one of the perfections of the ideal man."

"Do the best you can where you are, and when that is done you will see an opening for something better."

"What is time? A line that has two ends—a path that begins in the cradle and ends in the grave."

A recent compilation informs us that in the last five years record has been made of 2000 earth-waves, 150 of which were of serious nature.

"He who begins by loving Christianity better than the truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all."

"The great high road of human welfare lies along the old high way of steadfast well-doing; and they who are the most persistent and work in the truest spirit, will invariably be the most successful; success treads on the heels of every right effort."

"I remember," says Wesley, "hearing my father say to my mother, 'How could you have the patience to tell that blockhead the same thing twenty times over?' 'Why' she said, 'If I had told him but nineteen times I should have lost all my labor.'"

Who is wise? He who is willing to learn from every man. Who is mighty? He who conquers his own lusts. Who is rich? He who is contented with his lot. Who is to be honored? He who honors his fellow men; as it is written: "I will honor them that honor me." 1 Sam. ii. 30.

"The tombs about Alexandria contain the dust of once proud princes as well as the dust of the plebians. Much of this dust has been taken out and sold as a fertilizer, and is known in the trade as "Egyptian guano." Four thousand years ago no pains or cost was spared to honor this dust now so dishonored."

Baron Wilhelm Von Rothschild, head of the banking firm of Rothschilds died Jan. 25, at Frankfort, aged 73 years. He was a peculiar man in many ways. When traveling he was accompanied by his own cook and cooking utensils sufficient for an entire household. He would never eat food unless it was cooked in a vessel blessed by a rabbi.

"It is said of a Highlander that he bought a barometer and afterward complained that it made no improvement in the weather. Self-examination will be of no advantage unless it reveals our failures and deficiencies, and invites us to improvement. The examination of symptoms without the doctor's remedy is useless."

"There is no pain like that of burning. Put your finger in the candle for a moment if you doubt this. Fire is the most destructive of all elements. It is of all elements the most opposed to life. Christ will burn up the chaff with an unquenchable fire,—it consumes utterly all the fuel and goes out. It does not burn on and on forever."

The extension of Russian influence and power in Asia, is pushed forward without delay of any kind. A Russian embassy to Tibit was received with great friendliness by the Dalai Lama, the spiritual head and temporal ruler of Tibit, and a special delegation sent to St. Petersburg was personally received by the Czar. The London *Observer* commenting on the incident says:—"The incident shows with what ceaseless energy the diplomacy of England's great rival is at work. Not even the Chinese crisis, which engages the attention of Russia so strongly, has prevented her from pushing her interests on the road to India. And Tibit is of the utmost importance to the masters of India. Warren Hastings knew it, and he opened friendly relations with the Dalai Lama a hundred years ago; but somehow the connection was not continued. Tibit is rich, and its trade is worth much; yet although India is near, the trade of Tibit goes to far-off Russia. Russia has managed in such a way that her own emissaries are welcome in Tibit, while Britons are refusal admittance, and the Asiatics are led to think that England is a waning power."

The love of the world ignores God, fixes on the present only, and has relation to the mere surface of things.

"With Christ the things of God were all in all—his very meat and drink. On the more concerns and relations of ordinary life, he set very little value."

On the 20th of January it was our great joy to induct another into the Anointed Jesus for the remission of sin. And we now introduce to the church scattered abroad,—Sterling Groves, aged 16, who has been raised by believing parents, and has had the privilege of attending the Sunday School, and is well rooted and grounded in the truth. He has been looking and longing for the time to come when he would be admitted to the household of faith, and this inspires the hope that he will be a faithful soldier of Jesus Christ, and receive a crown of life at last.

"Take care of your thoughts. Sin begins in the heart. If you can keep your thoughts pure your life will be blameless. The indulgence of sinful thoughts and desires produces sinful actions. When lust hath conceived it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasure or profit to be derived from this or that sin. Close your mind against this suggestion at once, as you would lock your house against a robber. No one becomes a thief, fornicator or murderer at once. The mind must first be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evil of the transgression."

Some one with a taste for statistics gives out this result. In the United States in 1801 there were 2,340 churches with a value of $1,500,000. In 1901 he finds 187,481 churches, valued at $724,971,372. In this country are found 26,000,000 church members, and it cost to keep up their different interests the sum of $287,047,800 during the year 1900. In the world last year were found about 500,000,000 so-called Christians, and it cost to maintain their work, $1,000,360,494. Another fellow gathering figures together tells us that the city of Chicago has 6,371 saloons, which if placed side by side would line a street on both sides for a distance of 15 miles. These saloons sell liquors to the amount of $57,000,000 annually, and they pay the City a revenue of $3,162,170 each year. If the empty beer kegs were placed end to end those used in a single year in this one city would reach from Chicago to New York.

A special dispatch to the Chicago *Tribune* of recent date has this concerning the Jews in Palestine:—"Nissan Bahar, the founder of the elementary technichal school at Jerusalem, under the auspices of the Israel alliance, passed through London today on his way to New York and discussed the future of Zionism in Palestine. He said the concession by the Porte to native Jews and others who had been domiciled for a long time in the Holy Land to become owners of rural land was of great importance, but he would advise those who contemplated buying land to do so quickly, for if any extensive purchases were made on orders, secret or open, they would be sent to Palestine and would result in the withdrawal of the concessions. Speaking of the present position of the Jews in Palestine since the change of ownership occurred, Bahar said:—"It cannot be denied that the colonies are passing through a severe crisis, but I am not without hope that the difficulties will be settled satisfactorily. You see, the colonies have been transferred from a paternal hand to an administrative one. Baron Edmund Rothschild looked upon the colonists as his children. They regarded themselves in this light. They have been accustomed to receive help, and help from without is weakening. In a way can only be found of speaking to their hearts it is quite possible to make the colonists self-independent and ever ready to make a sacrifice. It is not difficult to lead them, for they are accustomed to do what they are ordered.' Bahar denied that, owing to dissatisfaction many colonists were leaving the country, but he admitted that some workmen desired to establish themselves in Egypt and elsewhere. As to the actual working of the Jewish colonies wherever the land is well cultivated he said one may be sure it belongs to Jews.

Emperor William of Germany was 42 years old Jan. 27, and was appointed a Field Marshal of the British army by King Edward, who then gave him with his own hands the insignia of the Order of the Garter set with diamonds. This the Queen had intended presenting him on his birthday. These acts are presumed to more closely unite the two Monarchs, and make any rupture between the two countries impossible.

Under the heading of "Doubt in Divinity Class some prominence is given to the "shock" the professors have received at the skepticism found among the students of the Divinity Classes at the Chicago University. These professors are "surprised and grieved" at the state of mind found among the young men who are supposed to be fitting themselves for the pulpits of their various churches. This University has been endowed and received so many gifts since its conception only a few years since, and has made so much stir in the educational world, especially of the middle west, that it has drawn to it very many students. From the first, when Dr. Harper began his work with this school, he took the stand as one of the advanced class of "Higher Critics." Much of the Bible was uninspired, and the whole book was the work of unscientific and unlearned men,—men who were far behind the scholars of today in scientific methods of thinking. This sort of teaching started with the President of the institution, and has been kept up all through its history, and while the professors say they see no reason why such old condition in any way reflect upon the fitness of the Bible writers, to do their work, yet the students get from them no idea of reverence for the Word of God, nor love for the God who inspired the writers. So we find them exactly as we should expect, and we wonder at the professors being "surprised" when they are informed that these "scientific" students are skeptical regarding the resurrection of Christ, the immaculate conception, Christ walking on the water, feeding the multitude etc., and boldly say "If the Christian Bible is not up to the standards of modern scientists, would it not be advisable for scientists to formulate an up-to-date Bible to take the place of the old." It is useless to attempt to change these students now. Their whole education has been along lines that filled them with the idea of this day science, and a continual comparison with the crude learning of the ancients. The only legitimate outcome we can see is just what the professors now find. Instead of being "shocked and grieved" they ought to be proud that the students under them were able to so completely compass the instruction given them. If these professors and students will turn to that unscientific and out-of-date book they will find one writer there who was able to look on down to this very time and draw a pen-picture of themselves with most "surprising" accuracy. It is surprising to us that they never noticed the words for they are in a prominent place—the first few verses of 2 Tim. iii. will fit nicely.

Religion by Proxy.

The Rev. J. Clifford, M. A. a London Clergyman, in a recently published roll, says:—"Members go in and out as though they could never have any interests in common, speaking to nobody, helping nobody, lounge at their ease through a sermon, giving their money as they pay their income tax, pay a preacher to offer prayers for them, a missionary to visit the sick for them, and if they could, would pay some one to die for them and go to heaven, whilst they stayed here to enjoy the good things of this life." This is severe. But what if true?

England and the Persian Gulf.

"The St. Petersburg *Viedomosti*, and several of its Metropolitan contemporaries are greatly exercised by the news of 'another aggressing surprise sprung upon us (Europe) by the English in the Persian Gulf Provinces.' Indian garrisons are stated to have been permanently established at Chakat and Chabar, two small towns in the Persian Province of MeKran, under pretense of guarding the Indo-British telegraph line running to Bushire. The Anglo-Indian authorities declare these garrisons will remain in permanent possession. This high-handed procedure of the British government, says the *Viedomosti*, 'is another step toward the accomplishment of England's policy for procuring for herself the domination of the Gulf of Oman.'"

Czar Crushes Pan-Slavism.

The above heading is given to a letter of recent date in a daily paper, and it goes on to show that the squelching of this formerly all-powerful society by the Czar is a great aid to the cause of peace, as it removes one of the factors that was instrumental in bringing on the Russian and Turkish war of 1877.

The Slavs are those people occupying a large part of Eastern and Northern Europe, including Russians, Bulgarians, Roumanians, Servo-Croats, Poles, Slovenes, Czechs, Wends, Slovaks etc.

It will be seen at a glance that a uniting of these races under one head would create a power of vast proportion, and the most powerful part of them being under Russian rule, naturally enough the rest would be drawn to look for the head in the ruler of Russia. Or to put it differently, the Czar would never allow any other head to be proposed.

"As the face of it the movement was one of purely benevolent and charitable aims. It styled itself indeed the Slavonic Charitable society, and the following extracts from its constitution would at first sight appear to indicate that it had no political object in view. Thus the first paragraph of the constitution states: 'The Slavonic Charitable society has for its aim the promotion of the development of Slavonic solidarity, and the intellectual union of the foreign Slavs with Russia. 2. In conformity with the said objects the activity of the society is devoted (a) to the assistance of churches, schools, establishments for the improvement of the people, and literary institutions in non-Russian Slavonic countries; (b) the promotion of the education and instruction of young Slavs of both sexes in Russia; (c) the moral and material support of foreign Slavs desirous and capable of working for the attainment of the objects of the society; (d) the assistance during temporary difficulties of Slavs who may be suffering from such popular calamities as famine, inundation, etc., and equally of needy Russian people who have been working for the Slavonic cause; (e) the organization of meetings, reunions, and associations for the promotion of the Slavonic cause.' Paragraph 13 provides that 'the direction of the affairs of the society lies with the committee.' Paragraph 44 explains that the income of the society is derived from 'the return on the invested capital funds, yearly subscriptions of the members, contributions, church collections, etc.'"

It will readily be seen that such a Society as here indicated could not be solely a Charitable institution, but must result in political propaganda, the real aim being to absorb all these races into Russia. For years this Society has been of vast power in Russia, dictating to the throne rather than being governed by the Czar, and besides being responsible for the war of 1877, has been the cause of numberless disturbances and anti-Jewish outrages. The old Czar listened to the behests of this Society, but the present ruler has changed affairs very materially, and gradually has worked to belittle its position and get rid of it. A decree has just been issued proclaiming as null and void all acts of the Pan-Slav committee since Feb. 1899.

This action removes the dread from Austria that the millions of Slavs belonging to Francis Joseph's Empire are to be weaned away, and absorbed by Russia. The ultimate carrying out of the scheme could have no other result than the disruption of Austro-Hungary, the overthrow of the Sultan, and the conversion of the kingdoms of Greece, Roumania, and Servia, as well as Montenegro and Bulgaria as Russian provinces. With such a prospect naturally this Society had the support of the Russian imperial government as it proposed to extend his domains to other countries. Quite as naturally steps were taken by these other countries to shut out the representatives of this Society, and for years it has had the effect of a counter movement being operated.

The present Czar sees that the best work in extending his empire has been done in other directions where emmissaries of his government have been free to enter adjacent territory and mingling with the people manage to disaffect them, and in fomenting trouble among themselves, get to act between factions, and so gradually absorb them. This plan has brought better results than an open attack, and now by the crushing of this Pan-Slavic Society, and the removal of apparent danger, he is allowed to establish consulates in these countries, and so have representatives there all the time under government protection. Is this but another scheme of the Czar, and does he hope to in this way get in as I do the same work that has been done in so many places in Asia? The Russian Bear will "bear" watching closely by every Bible student.

"The Law of Veracity."

The law of veracity is violated when we state as true what we do not know to be true.

When we leave an untrue impression.

When we do not use reasonable diligence to correct a false impression.

When we do not use that amount of precaution which is necessary to a correct apprehension of the truth.

When we exaggerate or extenuate any of these circumstances.

When we purposely arrange the facts of a case misrepresentation in such a manner as to deceive.

When with intention to deceive we accompany a statement with a look of the eye, a tone of the voice a motion of the head, or anything which may influence the mind and conduce to a wrong impression.

When we answer a question evasively, so as to deceive, under the secret pretense that the inquirer has no right to know the truth.

When by word or act we create an expectation which, though we intend to fulfill it, we afterwards fail to fulfill without due care to explain the cause of the failure.

When we do not fulfill a promise in every respect precisely as we supposed the recipient of the promise understood it.

When we fulfill a contract or promise in every particular except as to time, and make no effort, show no disposition to give early notice that the delay was unavoidable.

Figurative or Literal,—Which?

If there be anything in the Book of God that we can rely upon as being strictly literal, and emphatically meaning just what it says, it is the whole set of promises, from first to last, that go to make up the gospel. If those promises are not literal, the Great Jehovah has not dealt fairly with man; and, as the result, we are totally without a foundation for faith or hope. If these promises are not literal, it is cruel to expect man to understand them. And yet God *does* expect man to *understand*, believe and obey them. This is proof enough that the promises he has given us to believe in order to be saved, are absolutely literal. The first promise of the whole list is just as literal as the rest; and seeing it contained the germ of all the rest, and even reached on to the consummation of Jehovah's plan, when the power of evil will be effectually crushed, it would seem of double importance that the first intimation of God's remedial scheme for man should be stated in

UNEQUIVOCAL LANGUAGE.

Let us read it;—"And I, (Jehovah) will put enquity between thee (the serpent) and the woman, and between thy (the serpent's) seed, and her, (the woman's) seed, it (the woman's seed) shall bruise thy head, and thou (the serpent) shall bruise his (woman's seed's) heel." Do all our readers believe the serpent's heel will be bruised, and that the woman's seed will be the bruiser? How can you say no; when this verse says he will? And if you do not believe the first promise, of what use is it to believe the second and third? If you do believe it of course you cannot claim that it means something else. If it means something else you would need to believe something else. And the same principle applies to all the great

FOUNDATION PROMISES

of the Gospel made to the fathers of the Hebrew nation. When God told Abraham to walk through the land of Canaan in the length of it and the breadth of it for he would give it to him and his seed for an everlasting possession, and when we are told in the 11th of Hebrews that he sojourned in the land of promise as a sojourner in a strange country, which he should receive for an inheritance; and after it is said that they all

DIED IN FAITH

of that *after* or *future* inheritance,—and when we are distinctly told that the reason *why* they *received not* the promise was that God had provided they should not be made perfect without us, see Heb. xi. 8, 9—xiii. 39, 40, we are fully warranted in believing that all the good things covenanted to the fathers were the real

THINGS MENTIONED

in his will, or covenants of promise, and point to nothing else. And this being clearly seen on the face of the record before us,—and supplemented by the testimony of the Martyr Stephen, Acts vii. 5, that although the land was promised to Abraham by God, not enough was given him to set his foot upon, and when in addition to all this we are told in the 3rd of Galatians that Christ was made a curse for us in order that the blessings of Abraham might come upon the Gentiles, and that those who are Christ's, are Abraham's seed and heirs according to the promise, we think no reasonable and intelligent person can doubt the literality of all God's propositions.

We can nurse in our bosoms the comfort of our privileges, without giving a chief place in our lives to their responsibilities; therefore we must not make number one our standard.

Report.

On Monday evening, Dec. 10, the writer began a series of meetings at Inwood, Ind., continuing (except Sunday) until Saturday evening Dec. 22. Home duties and local work prevented devoting all the time to the work there, it being necessary to return home each evening, and fill regular appointment on Sunday. At the close of the meeting three had requested baptism. But one of these, however, was baptized, the other two thinking themselves unable, on account of poor health, to render obedience then. The church at Inwood is very small, about eight members, but they are boldly contending for what they deem to be God's truth. When the Savior returns, and until then, may they be found at Inwood witnesses for God.

F. L. AUSTIN.

Brother Underwood:

Will you please say to the readers of The Restitution, that my beloved wife, Abbie A. Howard is dead. She died of Pneumonia after a brief illness of about a week. She died on the 28th of January, and has left me to battle with the storms of life alone. And yet I realize that I am not alone, while my Heavenly Father is at the helm, and that I can look to him for assistance and direction in time of need. I realize that Abbie was taken away from the evil to come.

I want some place to go to where I can have some one to lean upon in my declining years. I am nearly 82 years of age but strong and able to work, but not active. My memory has failed me very much as also my eye-sight. Will any of the brethren extend me a helping hand? My dear Abbie was the kindest person I ever saw.

DANIEL HOWARD.

Editor Restitution:

I take this liberty of asking yourself or some of the members of the faith their opinion in reference to an idea that I got from Dan. xii. 11, 12. It speaks of a power occupying Palestine during a space of forty-five years, which power I have come to think will be the pope. Now if any of the members have noticed these passages and have come to any decision, or have any theory in regard to them I would be pleased to hear from them. I am sixty-eight years of age and have been 50 years in the faith, but I don't think I am too old to learn yet. Trusting this will receive your kind consideration, I remain yours in the faith.

JAS. WALLACE.

(If Bro. W. H. Wilson or Bro. J. L. Wince will give a short article on this passage we will be pleased to give it place.—Ed.)

Married.

At the home of the bride's father in Jasper Co., Iowa, on Jan. 16, Charles N. Scott and Ammert Belle Eychaner. Many presents and good wishes were made by about 100 guests. After supper and prayer for a beautiful life, a pleasant home here, and an abundant entrance into the kingdom of God, by the writer, the guests dispersed. May the happy pair seek first the kingdom of God and his righteousness, then life will be worth living.

A. J. EYCHANER.

If the Editor or any the old readers of The Restitution know of an article which appeared a number of years ago on the gold of Ophir in review of an article in a magazine, the subscriber would be obliged if information be sent to the Editor. He sent his copy of The Restitution to the magazine referred to.

J. CAMERON.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

The Greatest.

We trust our readers will appreciate the following lines from an old English Monthly Magazine, for their real worth, as they clearly embody the Master's words and spirit:—

"Who is the greatest?" Is it he whose sword
Cuts a straight road to glory? He whose feet
Are swift in the race for fame, who is not
In eye above his fellows all around?
He who has heaped up countless gold and coin?
Or even he whose life is most replete
With richer stores than oil and wine, and wheat,
With love, best good that this world can afford?
No. He who follows where his Master led
Through lowly ways; who strives but to fulfill
By humble service, all that Master's will,
HE is the greatest, so our Lord hath said;
He falls, who stands up high to reach renown:
Who stoops, shall find the kingdom and the crown.

Selections.

Edward VII'S Power as King.

A question which is in the minds of many, and a subject of no little discussion is as to what sort of a King Queen Victoria's eldest son will prove to be. While some are of the opinion that he will take an active part in the direction of affairs of the nation, there are others who insist that he will show himself a "roi fainéant," and will leave everything to his Ministers. And it is added, that he will be the more inclined to adopt this latter role owing to the fact that he has no taste or experience with regard to the affairs of state, and that he is, moreover, reduced by the terms and spirit of the constitution to play the part of a mere figure-head, it being explained that the influence and power exercised by Queen Victoria was due to her commanding and universally revered personality, and her unrivaled experience and knowledge of statecraft.

Now there can be no greater mistake made than to ascribe any such inactive part as this to Albert Edward. In the first place, he has a far greater knowledge of foreign and domestic politics than the general public for one moment imagines. Ever since his return from India, more than a quarter of a century ago, the Foreign office has by direction of Queen Victoria made a practice of forwarding to him at the same time as to herself a copy of each important dispatch received from abroad, and likewise of there plies sent thereto, thanks to which, he was enabled on at least three memorable occasions to bring about understandings with foreign powers that the most brilliant of professional diplomats had signally failed to accomplish. And while, with a tact and a regard for the spirit of the constitution unparallelled on the part of any other Prince of Wales in English history, he has refrained from giving the slightest indication of his preferences for one or another of the great political parties in Great Britain, the interest with which he has followed the debates upon all important issues in Parliament precludes all idea that he looks upon national affairs with indifference.

That he is debarred by the terms of the constitution from taking, as sovereign, any active part in the government of the Empire, or is reduced to the position of a mere figure-head, is likewise an altogether mistaken assumption. For the conduct of the international relations of the British Empire is vested by the terms of the constitution, not in Parliament, nor yet in the latter's executive—that is to say, the Cabinet—but in the monarch. It is the prerogative of the sovereign. For the constitution takes the ground that "it is impossible that the individuals of the state in their collective capacity can transact the affairs of that state with another community equally numerous as themselves. In the sovereign, therefore, as in a center, all the rays of the people are united and form by that union of consistency the splendor and power that makes the monarchs respected by foreign countries." What is done by the sovereign with regard to foreign affairs is therefore the act of the whole nation and is binding upon the latter. Whatever agreement, whatever treaties or conventions the sovereign may make with a foreign state, no power in the empire, not even Parliament, can "legally delay, resist, or annul." True the Minister of the crown who is believed to have advised the monarch wrongly can be impeached by Parliament. But this impeachment in no way effects the validity of the agreement thus indirectly condemned by Parliament, or in any way annuls it. Legislative sanction and ratification are therefore not required in England for treaties or international arrangements concluded by the sovereign, either directly or through the Foreign Minister, and whereas the latter's colleagues in the Cabinet are responsible to Parliament, he alone, according to the terms of the British constitution, is responsible solely to the monarch and acts as the delegate of the latter. This will show, therefore, that the new ruler of the British Empire will, by the terms of the English constitution, assume sole and absolute control of the foreign policy of the United Kingdom and that he is thoroughly qualified by experience and by his knowledge of international affairs for the task.

With regard to domestic politics and affairs, it is perfectly true that the prerogatives of the sovereign are restricted to a greater degree, but not to the extent which appears to be generally believed. No statute can be enacted or repealed, no new measure put into force, so far as domestic affairs are concerned, save with the knowledge and the sanction of the duly elected representatives of the people assembled in Parliament. But, on the other hand, Parliament cannot enact any law, repeal any statute, or put any new measure into force without the consent of the sovereign, which may be given or withheld as the monarch sees fit.

It is this faculty of giving or withholding the royal signature that virtually places supreme power in the hands of the English sovereign, for it is not only every Parliamentary measure, but likewise every administrative act of any importance that must receive the monarch's sign-manual before it can be put into force or become endowed with any degree of validity. During the last quarter of a century of Queen Victoria's reign it has been estimated that she was obliged to put her signature to at least 70,000 official documents of one kind or another in the year, or 200 a day, and the new King, like his mother, may be trusted to show himself, not only too conscientious, but likewise too jealous of his prerogatives, ever to affix his signature to any paper before he has read and mastered its contents.

Another but little known prerogative of the British Sovereign is the constitutional right to dismiss either a single Cabinet Minister or else the entire administration, if either have ceased to enjoy the confidence of the monarch. It does not matter whether the Cabinet has a Parliamentary majority or not.

If I mention these facts it is to show that the British monarch is far less of a figurehead and of a dummy than is asserted in print, not only abroad, but even in England itself, presumably by scribes who have never taken the trouble to make themselves acquainted with the constitutional history of the British Empire. Those who have had the privilege of being personally acquainted with the Prince of Wales, as has the writer since his boyhood, and who, therefore, have some knowledge of his personality and character, have reason for believing that while manifesting the breadth of view and the liberal sentiments that have characterized his social reign during the last four decades, he will on the other hand, exercise to their fullest extent the rights and prerogatives that are granted to him by the terms of the British constitution. He is thoroughly alive to the progress of the democratic movement in the old world, and possessed of too much common sense not to appreciate that some of the demands which it puts forward are justified, and if one may indulge in any speculation as to the policy which Albert Edward is likely to pursue, I would be disposed to express the opinion that it will be less conservative than Liberal-Unionist. But whatever happens, the new monarch, who now becomes supreme head of the Church of England, and "Defender of the Faith," will certainly never show himself to be a "roi fainéant."—*Chicago Tribune.*

Communicated.

The Gospel Recovered. No. 29.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the preceding article mention was made of the extreme estimation in which *Eureka* was held by the editor of the *Christadelphian*, as an exponent of the doctrine of God-manifestation. The editor's complex platform in contrast with the "simplicity" platform of Dr. Thomas was also noticed. The adoption by the *Martureum* of the Birmingh m doctrine and its subsequent communion with some unions items of "Intelligence" in the *Christadelphian* and *Christadelphian Lamp*, and a reference to *Phanerosis*, made up the article.

Chicago has been mentioned as a center of disturbance caused by the subject we are dealing with. In his pamphlet already quoted, W. D. Jardine makes reference to it under the heading, "What think ye of Christ? Whose Son is he?" He says. "Since putting the foregoing pages together, I have had forwarded to me a tract with the above title. It is issued by the Chicago Ecclesia. From it I will now submit two passages for remark. ....."By it (incorruptible spirit) he (Jesus) was begotten and in the union of flesh and spirit on that occasion Spirit was not annihilated by contact with flesh, but the product was 'Jehovah' and the 'Savior' whose way was prepared by John the Baptizer. This remarkable personage." Query: does the author use the term 'personage' as a more suitable one for Jesus Christ than the term 'man?' "This remarkable personage whose birth was heralded by angels, and whose name was given by the angel Gabriel before his conception—kept the law from childhood, manifesting such attributes as mere humanity or sin's flesh never could." And again, "to say that he did not partake of his Father's substance and yet 'was the only begotten son of Deity' is to stultify language."

Brother Jardine, addressing the editor of the *Christadelphian*, to whom his pamphlet is written, says here. "These are passages you may or may not subscribe to. They are, however, the legitimate conclusions of your own reasonings, say what you please, and they set forth, in a very clear, straight forward, and unmistakable manner, that Jesus, in the view of the Ecclesia from which the tract comes (an Ecclesia in select fellowship with your own), was in the days of his flesh, of a double nature."

"In your exhortation No. 45, in *Christadelphian* for June, 1873, pages 259, 260, you say "God's Word came through man before; but in this case the Word was made man: it became flesh by the operation of the Spirit on Mary as described by the angel. The result was a man who was the brightness of his glory and the express image of his person." Now these words are identical in meaning with those quoted from the tract. Query: Was Jesus' being the brightness of glory, and the express image of God's person, not the result of his birth by Spirit? It was certainly not the result of his birth from the womb..... Can flesh exhibit, unborrowed, the brightness of glory, or display in its figure an express image of God's person? Certainly not. It was Jesus' ascension, or change to the divine nature after his resurrection, which did this. He then became a glorious body."

This, as a specimen of the reasonings which arose out of the doctrine of God-manifestation, may be of interest to some readers.

It may be noted that the "exhortation" referred to by Bro. Jardine was that headed "Sunday Morning at the Christadelphian Synagogue," and was delivered by the editor on the occasion of the breaking of bread. That in the week following extends to ten columns.

Bro. Jardine, besides the point noticed above, took occasion to criticise half a dozen others from the same address. There seems a glaring impropriety in selecting such an occasion as the breaking of bread for the ventilation of such a subject. Zeal seemed to outrun discretion.

This doctrine of God-manifestation although broached as early as 1858 in the *Herald* was long in ripening into a disturbing element. W. Ellis writing in the *Christadelphian Lamp* (Feb., 1858) says, "The more recent doctrine, called by its promoters God-manifestation, is also to be rejected because it fails to distinguish between the Father and the Son."

Six months later under Intelligence, we read, "Halifax.....Bro. Swindel writes as follows:—For some weeks past there has been quite a commotion in the Halifax meeting, created by the proclamation of D. Bairstow's dogma that it was impossible for Jesus to sin! This teaching was warmly opposed by several of the members, and, after considerable squabbling, Tait, of Edinburgh, and Shuttleworth of Birmingham, were brought over to settle the matter; but the efforts of these authorities were not successful, and last week thirty separated from the rest in Belford-square, and met last week in another room."

It was not long till this movement found expression in a booklet of 64 pages (1876). Its promoters had taken up a position adverse to the *Christadelphian*, and claimed to have the support of the late Dr. Thomas. It is entitled "Letters on the doctrine of God-manifestation, and extracts from the most recent and advanced writings of the late Dr. Thomas." It contains correspondence between David Bairstow and William Birkenhead (Sale near Manchester) on the one hand, and Robert Roberts on the other. The drift of it may be seen from a few sentences culled from the Introduction.

"Beloved brethren, we deeply regret the circumstances which have made it necessary for us to submit to you, for consideration, the following copies of correspondence on the doctrine of God-manifestation."

"The circumstances, we regret, are the refusal of brother Roberts to allow the ideas presented in this correspondence to find expression in the pages of the *Christadelphian* added to the misrepresentation," etc.....And here we are reminded of the remarks made in 1870, by our beloved brother Dr. Thomas, in a letter to brother Roberts on the occasion of a division in the Chicago ecclesia."

Some extraordinary statements are made in this booklet. Speaking for one-half of the ecclesia in Halifax, D. Bairstow says, "We believe and teach that Jesus Christ of the New Testament is Jehovah of the Old.....We believe that Jesus Christ was the Lord of Hosts." The attentive reader will be at no loss to perceive that these views were derived from the Dr.'s teachings as already quoted in these articles.

A specimen of the mental confusion arising from this controversy may also be seen in the following extract.

"Preceding the begettal of Jesus Christ this Deity was neither Father nor Son so far as this earth is concerned; but after the birth of Jesus Christ he was both father and son; and yet the father was not the son neither was the son the father, but father and son were one Deity".....Wm. Birkenhead.

Among a variety of remarks by which the editor of the *Christadelphian* sought to meet these and similar statements, was this one, "Into your metaphysical definition of the origin and action of will, considered as an abstraction, it is unnecessary to follow you.....We have to deal with proximate practical facts and testimonies, and not with philosophical speculations, which in all ages have only availed to obscure and make void the testimony of God. It is sufficient to understand will in the general sense of power to do. This is plain enough for the unlearned, and it was to this class the gospel was sent." Letter Jan. 21, 1876.

Twenty years later this continued to be the editor's experience. In "Answers to Correspondents, L. A. The Nature of Christ. It is well not to go beyond the Word in our definitions of this.....Our comprehension of the relation between the one and the other is too much at fault to justify us in the use of the description you suggest" ('Spirit-flesh or Divine-substance).....God-manifestation is a matter for faith, not for definition. If we aim to agree on metaphysical foundations, we shall fail in reaching that state of spiritual calm in which we are gladdened by the goodness of God believed," etc. Nov. 1897.

These extracts are but samples of the things from which the editor of the Christadelphian had suffered for upwards of 30 years. This was the natural and indeed the inevitable result of the policy of his metaphysical creed. In these extracts he seems to indicate what would have proved a remedy, if consistently carried out, namely, by letting alone metaphysics, and returning to the "simplicity" which, for several years previous to 1864, he had adhered to. "It is never too late to mend," but no amendment resulted, as his latest experience at San Francisco, already mentioned in these papers, clearly showed.

It may be mentioned here that while in Australia, on his final tour, the editor of the *Christadelphian* performed certain editorial duties. Here is one, which seems to point to a desire for relief from the worry he had endured. On the cover of the Magazine Feb., 1898 replying to R. S. D. he says "while you are pushing for division on responsibility, another party is pushing for indiscriminate union. Of the two we rather be with you than with them: but we fear it will not be in our power to run with either, unless it should fortunately happen that unreasonable extremes were adopted on all sides, and all lovers of the Holy Oracles were to coalesce on the foundation of 'the things concerning the kingdom of God and the name of Jesus Christ.'"

J. CAMERON.

(To be continued.)

Short Sermons. No. 11.

The kingdom of God—what is it? We feel quite sure that the importance of this question will justify its repetition here, for although the Master did explain to his disciples his wonderful teaching by parable and otherwise, yet it is a fact that the mystery of iniquity soon arose to counterfeit and counteract the plain simple truth of God, and to lead men and women astray—into the traps of mystic and spiritualistic Babylon.

The disciples of our Lord and Master who no doubt had read and heard about the thrice overthrowing of their kingdom over which David and Solomon once ruled, and of its being no until he come whose right it was, and and the Lord's promise to give it to him, and to restore thy judges as at the first, and thy counsellors as the beginning, when they had followed and heard the meek and lowly teacher, preaching and talking almost every day for three or four years, about the kingdom of God, and had seen his suffering and death, and his revival again, and had been with and heard him after his resurrection, resort to his favorite theme, the kingdom of God, for about forty days, were naturally led to believe that their Master was the one whose right it was to restore again their overturned kingdom; and they felt so deeply interested in this great and glorious work, that their last question to their loving Master on the eve of his departure, was, Lord, wilt thou at this time restore again the kingdom to Israel?

Let men and women talk and think what they please about going to heaven at death, and all these kind of things, yet this was not the hope of the disciples of our Lord and Master. They never talk that way. Their national hope as a people was anchored in the restoration of their long overturned kingdom.

For this they hoped and prayed and waited, and many of them still cherish this hope. Is it a well grounded hope? or is it built on tradition? The Master knew all about this, if we do not. I believe that he was too wise to not know, and to good to not care. Does he treat his poor heart broken disciples and their question with indifference like many in this our day? Or does he promptly and kindly correct their mistaken idea, if such it was? He did neither. If they were mistaken, and their hope was built on tradition, he knew it, and confirms them in their mistake. Who will say he did this? Not I.

Let us note their question, and his answer. Lord, wilt thou at this time restore again the kingdom to Israel? So far as I know, all believe and admit that this question relates directly to the over turned kingdom of literal Israel, and its restoration. In fact they had no interest in, and knew nothing about a sky kingdom, or any other kind of a kingdom that was different to the one they enquired about. Jesus knew their faith and heart longing for their long overturned kingdom, to be restored again to them, and virtually admits this to be a true and correct conclusion from his own teaching, and that of the prophets. Now how does he answer their question? Listen a moment, and hear him, "And he said unto them. It is not for you to know the times or the seasons, which the Father hath put in his own power. Or in other words, it is not for you to know the time and season when your question will be answered and your kingdom restored. Their faith was right in the main while they were just a bit over anxious and mistaken as to the time. This is natural and common among God's people all along the line. God's promises in ages past form the basis of the faith once delivered to the saints, and of his kingdom to come, and the glad tidings of salvation through a crucified and risen Savior. The kingdom when restored to Israel, the feast of all peoples will be small—as a grain of mustard seed, then it will grow and grow until it becomes world-wide and fills the whole earth. Daniel sees the whole kingdom when set up, and its growth upwards. It shall break in pieces and consume all these kingdoms and it shall stand forever,—become a great mountain, and fill the whole earth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom—to order it, and to establish it with judgment, and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this. Do you believe it? I do. He shall be [illegible], and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Yea, all kings shall fall down before him; all nations shall serve him. For the kingdom is the Lord's, and he is the governor among the nations. And blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and amen.

T. E. ADAMS.

Obituary.

Katie Elizabeth Love was born June 11, 1886, died Jan. 28, 1901.

When but a child of 18 months her father died. Feb. 19, 1888. Upon July 30, 1889, her mother was united in marriage to Albert Chapman in whom Katie had a kind and loving father, and unto whom she became a dutiful and loving daughter. Deceased was early instructed in the things pertaining to the kingdom of God, and the name of Jesus. It was a day of rejoicing when on Jan. 20, 1899, she together with three of her Sunday school companions buried the old man and put on the new. It rejoices the hearts of all the brotherhood who knew her quiet life to be able to look back upon the actions and words of one so young in years and hope, because those actions and words truly indicated that the vanities of the world did not hold her, rather she was living the new life in Christ Jesus. Well did she express herself a few days prior to death, a convalescent from lung fever, able to be about the house and call upon her friends, when she said, "Mother, I am so glad I was baptized, ai'nt you?" It was the hope that she thus came into possession of that now brings a glow of joy upon the saddened faces of her parents, sisters and brothers. What a blessing is this hope to poor frail mortals. Surely it is comforting. And to the end that this hope *may* be realized we cry with the groaning creation, Come, Lord Jesus, and come quickly.

F. L. AUSTIN.

IN MEMORY OF KATIE.

Dearest daughter thou hast left us,
Left thy kindred and thy friends,
In the quiet grave thou restest
Until Gentile times shall end.

Then the Lord for whom thou waitedst,
Shall descend from heaven to earth,
And the many silent chambers,
Shall to every saint give birth.

Lovely Katie, how we miss you,
Miss thy form now cold in death,
Miss thy cheerful voice, now silent,
Gone with thy last fleeting breath.

Yet again we hope to meet you,
In that age so free from care
Where God's people all shall gather
And its blessings freely share.

Oh, our hearts are well nigh broken,
And our home is not the same,
But the Word which thou hast spoken,
"If I go, I come again,"

Comfort us in all our sorrow,
For the dead in Christ shall rise,
And will all ascend to meet him
As he cometh from the skies.

AUNT NAN.

Sarah Wright—Kreider, daughter of Samuel and Ruth Wright, was born in Jefferson Co., Ohio, July 12, 1839, died at her home in Argos, Ind., Jan. 15, 1901. She came with her parents to Fulton Co., Ind., in 1837. In the year 1854 she was united in marriage to Christian M. Krieder, to which union five children were born. Her husband died in 1875 having lived an invalid from 1865 when he was disabled in the war. Deceased united with the Disciple church in 1836; with the Church of God at Argos, in 1881. She approached the end of mortal life afflicted with cancer, with a belief in and "hope of eternal life, which God hath promised before the world began." Therefore as we lowered her to earth's bosom, placing her head upon the pillow of dust, it was with the hope that when the Savior returned to seek and call out his own, she would be among the number to hear "Come ye blessed of my Father."

F. L. AUSTIN.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Wm. D. Root,	.50

Subscribe for THE RESTITUTION for 1901.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Illinois Brethren.

It was almost unanimously decided at our last State Conference to make Oregon, Illinois, the permanent location for the Conference. In addition to this it was decided to build a building having a dining hall and sleeping apartments. About half of the necessary funds was subscribed at the conference. This notice is written for the two-fold purpose of reminding those who subscribed that the time is drawing near when the money will be acceptable, and to those who have not subscribed we make this appeal for additional funds. Any amount you may see fit to give will be duly receipted for. Send all remittances to the chairman of the committee, S. J. Lindsay, Oregon, Illinois. Further information regarding the building may be had by addressing any one of the following Building Committee:

S. J. Lindsay, Oregon, Ill.
E. F. Gesin, Forreston, Ill.
J. M. Glotfelty, Lanark, Ill.

Brother M. Joblin wishes us to say that by the liberality of the friends of Truth, he can sell several hundred copies of "Law or Gospel, Which," at 50 cents per dozen, and trusts many will avail themselves of this opportunity to do missionary work, at little expense. Address him at 624 Woodland ave. Cleveland, O.

Please announce that I am ready to fill calls for preaching anywhere in the State of Missouri. Address me at Mountain Grove, Mo.

J. M. Primmer.

California Illustrated.

A copy of the illustrated monthly "The Chicago 400." a journal of travel and topics, reaches us by the courtesy of the Chicago & North-Western Ry. It is one of the finest illustrated publications we have ever seen. The tinted half-tones rival those of the finest magazines, and the letter-press of the whole edition is as perfect as that of any publication ever issued, pictorially and descriptively mirroring California's wonderful scenery. Copy will be mailed to your address upon receipt of 2 cents postage by W. B. Kniskern, G. P. & T. A., C. & N.W. Railway Chicago, Ill.—Feb9

Low Fare to Washington.

Excursion tickets to Washington will be sold via Pennsylvania Lines March 1, 2, and 3, 1901, with return limit on all tickets including Mar. 8.

The inauguration of President Mc Kinley on March 4th will be the first event of that kind in the new century, and will attract notables from all over the country. The ceremonies will be impressive, and the parade and festivities will be of an unusual character, interesting to all.

The trip to Washington may be made via Pennsylvania Lines at the low fares on through trains of modern railroad equipment. For details about fares and through service, apply to nearest Pennsylvania Lines Ticket Agent. J. E. Haines, Agent.—mar3

Iowa Conference Campground.

To Iowa Brethren:

Our nice Campgrouud is paid for, and we feel at home when we meet in our Annual Conferences. To make it more pleasant and home-like we need a dining hall.

At our last Conference it was determined to "build a suitable dining hall and kitchen, and that B. Kelroy and G. P. Allard be a committee to solicit the necessary funds for the same."

We call special attention to the above decision of Conference, and ask all members of the Iowa Conference, both men and women to contribute at your earliest convenience, for this purpose.

For this and other needed improvements, we need about $400.00. Let the amount be contributed at once that the building committee may commence the work in the early spring—if the Lord wills.

We have had a very prosperous year in Iowa. Our grounds have yielded abundant fruitage. Let us make a Christmas or New Year offering to this necessary improvement, worthy of our bounties. The birthday of the Master comes but once a year and a consecration of a part of our means to his work is a fitting remembrance of the event. All contributions may be sent to A. J. Eychaner, Gladbrook, Iowa, who will receipt for the same. The Conference board will see that the money is carefully and judiciously used.

B. Kelroy,
G. P. Allard.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Subscribe for The Restitution for 1901.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. Austin.

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Please say in the paper that if any want my labor this winter, I would gladly go if they will write me at Galesburg, Mich.

L. H. Christenson.

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No. 8, " " " 10:08pm

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Westward.	AM	AM	PM	AM	PM	PM
Pittsburgh, lv	1 05	7 00	4 05		1 35	
Alliance, ar	3 25	9 20	6 30		3 55	
Canton	4 00	9 55	7 05		4 30	
Massillon	4 22	10 17	7 27		4 52	
Wooster	4 45	10 40	7 50		5 15	
Mansfield	6 10	12 05	9 15	Lv.	6 45	
Crestline	6 55	12 53	10 01	7 10	8 30	12 30
Bucyrus	7 24	1 22	10 31	7 40	9 00	1 00
Lima	8 55	2 55	12 05	9 05	10 30	2 30
Van Wert	9 35	3 35	12 45	9 45	11 10	3 10
Ft. Wayne	10 45	4 45	1 55	10 55	12 20	4 20
Arcola			12 35		7 10	
Columbia City	9 59	4 01	4 07	12 31	6 03	
Larwill				1 00	6 15	
Florence				1 11	6 27	
West Mil				1 19	6 35	
Warsaw	11 31	5 25	4 55	1 25	6 41	
Kina Green				1 37	6	
Bourbon				1 45	6	
Inwood				2 00	6 41	
Plymouth	12 07	6 05	5 37	2 15	6 56	
Grovertown				2 25	7 05	
Hamlet				2 31	7 11	9 50
Davis				2 38	7 18	9 57
Hanna				2 50	7 30	10 09
White Oak				2 54	7 34	10 13
Valparaiso	1 15	7 08	6 12	3 20	8 00	10 39
Hobart				3 45	8 25	11 04
Liverpool				3 55	8 35	11 14
Clarke				4 00	8 40	11 19
Whiting				4 10		11 29
Chicago	2 50	3 15	7 45	4 55	9 30	12 05

Local	10	N	34	6	32	18	50	54
	AM		PM	PM	AM	PM	AM	AM
Chicago	9 50	3 50	8 00	12 45		2 40	5 35	11 10
Whiting					7 45	6 30		
Clarke					7 52	6 37		
Hobart					8 02	6 47		
Liverpool					8 12	6 57		
Valparaiso	1 32	4 38			8 57	7 41		
Wimmitch					9 06	7 50		
Hanna					9 15	7 59		
Davis					9 22	8 06		
Hamlet					9 32	8 16		
Grovertown					9 38	8 22		
Plymouth	2 35	5 45	1 32	2 25	9 50	8 37		
Inwood					9 59	8 46		
Bourbon					10 08	8 55		
Big Creek					10 15	9 02		
Warsaw	3 11	6 23	2 05	3 05	10 41	9 28		
West Mil					10 47	9 34		
Pierceton					10 55	9 42		
Larwill					11 00	9 47		
Columbia City					11 15	10 02		
Arcola					11 25	10 12		
Ft. Wayne	4 30	7 40	3 20	4 20	12 05	10 55		
Van Wert	5 40	8 50	4 30	5 30	1 15	12 05		
Lima	6 20	9 30	5 10	6 10	1 55	12 45		
Bucyrus	7 45	10 55	6 35	7 35	3 20	2 10		
Crestline	8 14	11 25	7 05	8 05	3 50	2 40		
Galion	8 45	11 55	7 35	8 35	4 20	3 10		
Mansfield	9 30	12 40	8 20	9 20	5 05	3 55		
Wooster	10 55	2 05	9 45	10 45	6 30	5 20		
Massillon	11 18	2 28	10 08	11 08	6 53	5 43		
Canton	11 43	2 53	10 33	11 33	7 18	6 08		
Alliance	12 18	3 28	11 08	12 08	7 53	6 43		
Pittsburgh, ar	2 50	5 50	1 40	2 40	10 15	9 05		

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	8	6	4		2	12	14	16
	AM	PM	PM		AM	AM	PM	AM
Chicago	9 10	12 45	3 40		7 30	11 00	1 05	4 00
Valparaiso	10 09	1 47	4 39		8 29	12 00	2 05	5 00
Kouts	10 23	2 01	4 53		8 43	12 14	2 19	5 14
Hanna	10 34	2 12	5 04		8 54	12 25	2 30	5 25
Wanatah	10 43	2 21	5 13		9 03	12 34	2 39	5 34
Westville	10 53	2 31	5 23		9 13	12 44	2 49	5 44
Hesston	11 03	2 41	5 33		9 23	12 54	2 59	5 54
Kingsbury	11 13	2 51	5 43		9 33	1 04	3 09	6 04
Michigan City	11 25	3 03	5 55		9 45	1 16	3 21	6 16
Long Lake	11 35	3 13	6 05		9 55	1 26	3 31	6 26
Dunes Park	11 40	3 18	6 10		10 00	1 31	3 36	6 31
Michigan City	11 45	3 23	6 15		10 05	1 36	3 41	6 36
Westville	12 05	3 43	6 35		10 25	1 56	4 01	6 56
Trail Creek	12 10	3 48	6 40		10 30	2 01	4 06	7 01
Michigan City	12 15	3 53	6 45		10 35	2 06	4 11	7 06
Dunes Park	12 20	3 58	6 50		10 40	2 11	4 16	7 11
Long Lake	12 25	4 03	6 55		10 45	2 16	4 21	7 16
Michigan City	12 35	4 13	7 05		10 55	2 26	4 31	7 26
Hobart	1 00	4 38	7 30		11 20	2 51	4 56	7 51
Whiting	1 10	4 48	7 40		11 30	3 01	5 06	8 01
Chicago	1 50	5 25	8 15		12 05	3 35	5 40	8 35

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roth and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bremsdaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M. for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella Y. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Freedom, Neb., meets every Sunday at the Prairie Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder, Sarah Bellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, on West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, Co., Ind."

Remittances should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, FEBRUARY 20, 1901. NUMBER 7.

The Restitution.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other sacred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Hebrew's Lament.

Thou art the land of all my dreams,—
Thy wanderer's heart is thine,
And oft he lingers by thy streams,
O holy Palestine!

A stranger in a stranger's land
O'er hill and vale I roam;
But love forever points her hand
Towards my father's home.

They tell me that on Zion's hill
The Cross and Crescent shine;
But oh, my heart is with thee still,
Beloved Palestine.

I know that Israel's weary race
Are scorned on every shore,
And scarcely find a dwelling-place
Where they were lords before.

Yet, 'mid the darkness and the gloom,
A light begins to break,
O Israel, from the cleavy tomb
Thy buried hopes awake,—

And lips that raise the fervent prayer,
"How long, O Lord, how long?"
Shall change the wailings of despair
To the triumphant song.

O may I live to see the hour—
The hour that must be near,—
When in his royalty and power
Our Shiloh will appear.

Till then my prayers will rise for thee,
Till then my heart be thine,
O land beyond the stormy sea,
O holy Palestine.

—Helen M. Johnson.

Communicated.

Obituary and Sermon.

Died on Monday morning, January 21, 1901, at San Diego, California, of heart failure, Brother Jefferson Williams, aged 72 years. He died very suddenly while in his bed, about four o'clock A. M.; was not sick and had made no complaint at all. When his wife was awakened by his struggles for breath he had lost consciousness, and did not recognize her. In a few moments he was asleep in Jesus. He was born in Kentucky, came to Missouri in early life, resided there several years, also resided for some time in Indiana, where his first wife died. He has surviving him an only daughter by his first wife, the daughter resides in Indianapolis. He afterwards resided for many years in St. Joseph, Mo., until he with his second wife came to San Diego, where he resided for several years until his death. He left surviving him his said wife, Mrs. Carrie Williams. They had no children. Mrs. Carrie Williams is well known by many of the readers of THE RESTITUTION and other papers as a writer upon the faith and doctrine of life only in Christ. The very sudden death of her dear and affectionate husband was a terrible shock to her, and she now mourns his death. But she sorrows not as those who have no hope. He was buried on Jan. 22, 1901. His funeral was largely attended. By request of Sister Williams and others, the writer of this delivered a discourse at the funeral, and by request I herewith send the same for publication in THE RESTITUTION.

A. C. JONES.

Scriptures read: Job xiv. 14, 15; xix. 25-27; 1 Cor. xv. 12-26; xiii. 58; 1 Thes. iv. 13, 18; Rev. v. 10; vii. 13-17; xxii. 1-5.

Another loved one has fallen a victim to that relentless enemy death. Hearts are again wrung with anguish at death's deluge. The tender husband, the devoted friend, the kind and esteemed neighbor lies silent in death.

We have read in your hearing the question asked by Job, "If a man die shall he live again?" This question has been asked thousands of times since Job asked it. Philosophers of all nations have struggled with it. All who have sought an answer to that question outside of the Bible, God's Word, have sought in the dark and found no answer. The destiny of man ever has been in the hands of God, man's Creator. God's ways are not our ways, nor his thoughts as our thoughts, so man by searching (without light from God) will never solve the question. The question, "If a man die shall he live again?" would be an unanswered question today, if God had not revealed the answer.

Now since we are here to weep with those who weep, to perform the last sad rites and pay the last tribute to the dead, and to manifest our sympathy and affection, it is fitting and proper for us to improve the solemn occasion and opportunity to draw a lesson for the living out of the bitter experiences of this life, and to that end and purpose let us go the Book of life, the revealed Word of God, and see if therein we can find a solution of that question of vital importance to all mankind, "If a man die shall he live again?" Not, if man die shall he live? but "If a man die shall he live again?"

The deceased was a man of positive and strong convictions. His character for uprightness was firmly established. His faith in God's Book, in divine revelation was firmly fixed and decidedly unwavering. He believed the answer to Job's question was contained and fully set forth and affirmatively answered in the Bible, and now may the few words I shall say and the Scriptures I shall quote help us all to realize what we are, and whither we are bound. Man in the beginning was created by God, and was given a law, and placed under its provisions and conditions. He was plainly directed and rigidly enjoined, and the line of duty and obedience clearly set forth.

By disobeying the law he would incur death, by obedience he would live, he would not die. He disobeyed. He incurred the penalty, God who made the law provided the penalty, and fixed the sentence. He provided measures to ensure the execution of the sentence. Man was driven from the Garden out of the prepared paradise, away from the tree of life. He was then under the penalty, "The day thou eatest of the tree of knowledge of good and evil, dying thou shalt die." Provision was made that he shall not eat of the tree of life, to eat of which would cause man to live forever. He was now a sinner. And to live for ever, he would live a sinner. Had he obeyed and not become a sinner he would have by eating of the tree of life have lived forever sinless and holy. By preventing his having access to the tree of life, prevented man from living for ever in sin, and left him under the penalty of death, his end would be death. The sequel we all know, death terminates the career, ends the life of all men. Man must die. Here now in our midst and before us is positive evidence of the fact, man must die. Here is a man before us; he was a live man a short time ago, now he is a dead man. Adam's disobedience was sin. "By one man sin entered into the world, and death by sin, and so death passed upon all men." All men inherit dying natures, that is why they die, the ancestor, Adam was mortal, and by nature all men are mortal. Man has ever been and is obliged to pay the debt of nature; he is obliged to die, God said he should. God's Word was and is true, wages man does pay it, he does die. Having by death paid that debt there is nothing on that score charged to him. But it takes all man has to pay it, it takes his thoughts, his knowledge, and his wisdom, it takes his very life, it ends his existence.

The coming of the enemy death is not the coming of the Lord, nor does the cold skeleton hand of death open the gate to endless joy. Death brought to the blessed Jesus a cross of agony, and opened a cold stone tomb. When death comes for man it comes with coffin, bier and hearse and opens for man the gloomy grave in the dark cold earth, and leaves him there to moulder and decay to dust according to the divine sentence. The Lord has not yet come for our beloved brother, but death has come. He has not yet brought a crown of life, but a coffin was brought. The gates of pearl have not been opened, but the grave is opened. Man is in death, he has paid the debt of nature, and so far as he is concerned and as a consequence he remains under the power of death.

Now, we may begin to see the goodness and mercy of God to shine forth. We read that, no sooner than man was sentenced to death, than God promised a Savior, a Savior to save him from death, not to save him from dying, but to rescue from the grasp of death after he had died. The promise is made, "The seed of the woman shall bruise the serpent's head." The serpent caused man to disobey and die. The Seed of the woman is Christ, the Savior. The Savior offered himself a sacrifice for sin. He died without sin, and in sinless purity, so God raised him from the dead. Had he died sinful there would have been no atonement in his blood, and he could not have conquered death or gained the glorious victory over death and the grave, we then would have had no Savior.

We have seen how man lost his life, how he came to die, and we know as Job did, that man does die. Job is therefore led to ask, "If a man die shall he live again?" Not, shall he live, but shall he live again. Jesus answers it when he says, "I am the resurrection and the life." Jesus answers it when he says of the believer in him, "I will raise him up at the last day." Jesus answers it when he says, "I am come that they may have life and have it abundantly."

Paul answers it when he says, "But now is Christ risen from the dead and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised." And again Paul says, "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, and we that are alive and remain shall be caught away to meet the Lord in the air, and so shall they ever be with the Lord."

Job asked the question, not like thousands of others who knew no answer. He knew an answer and he gave it when he said, "All the days of my appointed time will I wait till my change come," and, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Isaiah, the prophet of God, answers it by saying, "Thy dead men shall live, together with my dead body shall they arise, awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

David answers it by saying, "I shall be satisfied when I awake in thy likeness." Repeated and confirmed by the prophets and apostles, and confirming the saying of Christ that he will call the saints out of their graves and to life, and thereby expressing and establishing the fact, that till he calls and awakens the dead, they have no life, and no relief from the state of death.

In Eccl. ix. 5, we read, "The dead know not anything." And in verse 10, "There is no work nor device, nor knowledge, nor wisdom, in the grave whither thou (man) goest." And in Psa. cxv., we read, "The dead praise not the Lord, neither any that go down into silence." And so on, but time will not permit further references and quotations. Now, where shall the home of the saints be? Listen to Jesus, "Blessed are the meek for they shall inherit the earth." And hear the prophet Daniel, he says, "The kingdom and dominion, and the greatness of the kingdom under the whole heavens is to be given to the saints of the Most High, and they are to possess it forever, even forever and ever."

Listen also to the song of the redeemed, given by the angel of the Lord to John as something to come to pass, and recorded in Rev. v. 9, 10, "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." And we are taught by Jesus Christ to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

We see at the beginning of the Book of God, man banished from the Eden Garden, the Paradise, and away from the tree of life and prohibited from all benefit of the tree of life. Now turn and see the end of the Book (the same Word of God) Paradise restored, with the tree of life again in the midst of it, and finally all the earth shall be filled with the glory of God, and the curse removed, there shall be no more curse, and the Lamb shall lead them to fountains of living water, and God shall wipe away all tears. The greatest enemy death, the relentless tyrant has long triumphed, but the time is coming soon when the trump shall sound, when the dead in Christ shall rise, when the sting of death will cease forever, when the saying that is written will come to pass, "Death is swallowed up in victory. O death, where is thy sting; O grave, where is thy victory?" Then the redeemed will hear the sweet voice of him who died for us and rose again, say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The work of our dear brother is done. He was a firm believer in God's promises, in all the gospel of Jesus Christ, and that the blood of Jesus Christ, God's Son, cleanseth us from all sin." And we believe and trust that the Lord will say in the day of his coming, that his work has been well done. It was his great satisfaction and comfort to be blessed with the privilege and opportunity of commemorating the death and suffering of the blessed Savior at the Communion table. He will hereafter be missed there. He will be missed by the few who composed the little church he loved and so fully and firmly believed to have the truth of the gospel as it is in Jesus. He will be missed by his neighbors and many friends. But most of all he will be missed by the broken household. Death has severed for a time the golden chain that bound living hearts in affectionate sympathy and holy love. But it is only for a time, for Jesus is coming to reign in his kingdom with his saints. And then the days of sorrow, bereavement and mourning will be ended. Jesus is coming and then tears shall be wiped from all faces. Jesus is coming and then there will be no more pain. Jesus is coming, and then there will be no more death, neither sorrow nor crying. Yes, the day of unending glory and eternal blessedness will soon dawn. The soft mellow resplendence of rosy light will soon color the blue of the eastern skies, and those lovely tintings will usher in the rising Sun whose brightness shall never be withdrawn or obscured. And then this earth upon which God's corrosive curse has so long rested, shall be restored, the curse removed and it become summer lands of living green. Yes, this very earth shall yet be the Beulah land of the universe, over which morning stars shall once more sing, and sons of God in triumph shout. O Beulah land, sweet Beulah land, our heart cried out for thee.

Dear friends, mourn not as those who have no hope, be cheered with the blessed hope of soon meeting the dear husband, the friend and neighbor on the evergreen shore in the glorious kingdom of God, with Jesus the Christ as King of kings and Lord of lords. Dear friends here assembled, have you insured the promised life, the life eternal, the living again in the world to come with him who says he is the resurrection and the life? As this life glides from our grasp, let us one and all labor to secure, and to hold on to the life to come, the life that cannot fail us, the eternal life which is the gift of God. He opens the fountain of perennial bliss. He offers us the vigor of an eternal, an endless life. He invites us to partake of his own eternity. Let us believe God. He will raise us up at the last day. Believe and hope; the Deliverer will soon come, and lift us out of mortality and crown us with life abundantly if faithful to the end. With the Apostle John may the language of our hearts ever be, "Come Lord Jesus, come quickly." Yes, may the blessed Lord, the King of kings, the Lord of lords, soon come, come from the ineffable glory that surrounds his Father's throne in all its dazzling splendor, and with the host of holy angels come down the golden pathway of stars and heavenly constellations through the ethereal chambers of the upper air; and then and there the trump be sounded, and the voice of the archangel be heard, and the dead be raised and the elect of the Lord be gathered. Then our now dead brother with the rest of the dead in Christ will hear and come forth, be raised from the dead, will live again, be made immortal, incorruptible, a spiritual body by the power of God; the same spirit that made alive and raised the dead Savior. Our brother will then be able to shout the song of victory over death and the grave.

A. C. JONES.

Short Sermons. No. 12.

The world knoweth us not, and why? The beloved John says:—"See what love the Father has given us, that we should be called children of God." On this account the world does not know us, because it did not know him. (Din.) The apostle answers our question with a double reason—first, because God had so loved us that we were in turn led to love and obey him, and thus be constituted and called his children. On this account, or because of this change of relationship, from this world and the God of this world to the God of heaven; the world does not know us. And secondly,—because it, the world did not and does not know God. The apostle draws a sharp line of contrast between God's children by faith and obedience—his adopted children, and the world. One has been led to change sides for a better world—the world to come, while the other class—the big class—the many who know not God are by way of distinction called the world, who lieth in darkness and wickedness. All have heard of God, and know him in a kind of way—the traditional way, while the few who have been properly taught, to learn of, and love him as he has revealed himself in his Word, works and ways—in a sense peculiar to his adopted children, and because you are sons God has sent forth the Spirit of his Son into your hearts, mind and affections, crying and calling "Abba Father." Just so, while the world knew Abraham, Daniel, Paul, Peter and John by name, it was in the dark as to the reason why they had changed sides and were living and walking by faith, choosing rather to be a pilgrim and a stranger in a strange land, and suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Ah, what strange creatures we are, one walks and lives by faith in the sure promises of God, and disdains the pleasures and honors of this world, while the many see nothing good in the promises of God, because of unbelief, and thus they live to eat, drink, and be merry and die without hope. One seeks and runs to obtain an incorruptible crown of glory that fades not away, while the many work hard, seek for and run fast after the things of this world which must soon pass away and be no more. Then where will we be? It seem that some people cannot see and understand God's plan of salvation as revealed in his word. The trouble is, they allow tradition to mystify and cover up God's will in Christ Jesus concerning them, and the eyes of their understanding is darkened, being alienated or separated from the life of God through ignorance of his Word, being told by the many false teachers that it matters not what they believe, just so they are sincere. Hence, they seldom read the Bible, and study it less. Just so, many brethren fail to see how it is, they can not love the world and in turn have the world love them, and they are found on the courting aid seeking to please the world. "In the world and not of the world" is a mystery to them. Our thoughts and actions class us all where we belong, whether we know it or not. The world thinks it knows a Christian when it sees him and hurls its criticisms at him regardless of our text which says, No. Some say you don't practice what you preach, while many of the Jews say, He hath a devil and is mad, why hear ye him? Other Pharisees say, This man is not of God, because he keepeth not the Sabbath day. Peter says, I wot or know that through ignorance ye did it, as also did your rulers. The Master says, The world will hate you and kill you and think it is service to God. Then marvel not if the world hate you, it hated me before it hated you. And the servant is not greater than his Lord, but rather marvel if it does not hate you.

T. E. ADAMS.

A Reverie.

While driving the cows to pasture this morning my eyes caught sight of the fine spun wire of the telephone, which glistening in the morning sunlight resembles a stray thread from the spider's spindle. And yet by these shining threads man has almost annihilated space and taken time by the forelock. He can by its use converse from the east to the west, from the bright sunny south to the ice bound regions of the north. While sitting in his own private office, man has bridled the lightnings. The laborer is carried to and from his daily toil by the electric force which when under man's control is docile as the old farm horse. The conquered lightnings have been brought into our homes and are taking the place of the old wood fire. This subdued element furnishes both light and heat for its conquerors. Man has conquered the waters of the raging torrent and by governing its wasted force has caused it to perform labor for his benefit. Man has searched down deep into the bowels of the earth for treasures hid in her secret depths and comes up with the conqueror's smile of victory. Man has accomplished wonders in his control of the elements. And yet whereof has he to boast? When it comes to the controlling of our own frail self our greatness is gone, we fail. We are told, greater is he who governs himself than he who taketh a city. Man has tamed the lightnings, but the tongue though so small a member is beyond our control. In the great human family, we have but one example of perfect self-government. He it was who sacrificed his life for the sake of others. He alone is truly great and worthy of the world's adoration. If we faithfully follow his example, when he comes we shall be like him. It is impossible for us dust creatures to govern ourselves alone. But he has promised ever present help in time of need, and "he that overcometh and keepeth my works unto the end, to him will I give power over the nations." Rev. ii. 26. That will be greatness indeed.

SADIE SKEELS.

Remedy for Trouble.

If you are down with the blues, read the twenty-third Psalm.

If you are out of sorts read the twelfth chapter of Hebrews.

If you are lonesome and unprotected read the ninety-first Psalm.

If people pelt you with hard words, read the fifteenth chapter of John.

If there is a chilly sensation about the heart, read the third chapter of Revelations.

If you don't know where to look for a month's rent read the twenty-seventh Psalm.

If you feel yourself losing confidence in men read the thirteenth chapter of Corinthians.

If the stovepipe has fallen down and the cook gone off in a pet, put up the pipe and wash your hands and read the first chapter of James.

If you are troubled about what you ought to say to some one who is seeking salvation, read the fifty-first Psalm.—*Ploak.*

Oregon Bible College
Oregon, Illinois

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, FEB'Y. 20, 1901.

A CABINET crisis in Italy caused the forming of a new Ministry last week.

CICERO observed that no kind of men are more afraid of God, than such as pretend not to believe in his being.

THE disturbances in Spain on account of Anti-Jesuit and other causes have forced the government to ask aid of the military, and Madrid was last week under martial law.

"TRUTH can stand any test. Truth is immortal, and fears nothing but the lukewarmness of her friends, in whose house she is more frequently wounded than in conflict with her foes."

"GOOD advice,—Accustom not yourself to speaking over much; and before you speak consider. Let not your tongue run before your reason and judgment bid it go. If the mind does not pre-meditate, the tongue must necessarily precipitate."

A BROTHER who has been obliged to go on crutches for 27 years, not able to work, has no means, wants THE RESTITUTION. Who will pay for this paper? Remember we will give full address and information of these cases if you wish to know more of them. This brother lives in Virginia.

SAYS the Spirit by the beloved John. —"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 2–3.

"THE words 'Just and unjust' apply to those who constitute the household. The Just are the faithful and true, represented by the living and healthy branches. The unjust are the unfaithful, represented by the diseased, the withered and dead branches of the true Vine. Both are in Christ, the Vine; and the words 'just and unjust' are not applicable to any outside Christ."

"No one need pause to wonder how he can contribute to the world's moral advancement. All he has to do is to live publicly and privately according to his own highest ideal of what is right, to shrink from no responsibility because it is shared by others, to give no tacit consent to any course which his conscience disapproves, but to stand at all times and in all places firmly, frankly and openly in favor of those principles which he honors in his inmost heart."

LONG ago it was said, "Cursed is the ground for thy sake;" and six thousand years later it is said, "A single plant of purslane has been known to produce 338,000 seeds; the thistle 95,396; and the plantain 42,000 in a single year? That promise could not have been more literally fulfilled; and as it was at the same time said, "Thou shalt surely die;" and "unto dust shalt thou return," why, seeing that process is going on before our eyes, do not people hold it to be as literal as the curse of the ground?

Mistakes in Daily Life.

"It is a mistake to:—

Set up our own standard of right and wrong, and judge people accordingly.

To measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mould all dispositions alike.

To look for perfection in our own actions.

To worry ourselves and others with what cannot be remedied.

Not to yield in immaterial matters.

Not to alleviate, as far as lies in our power, all that needs alleviation.

Not to make allowances for the infirmities of others.

To consider everything impossible that we cannot do.

To believe only what our finite minds can grasp.

To expect to be able to understand everything.

To live for this life only, when at any moment it may end."

SYMPATHY and anger ought to be only the emotions of truth and righteousness; they are frequently the mere outbreaks of temper.

THE Lord has given rules for directing all the steps of his brethren, and he says to them "Ye are my friends if ye do whatsoever I have commanded you." Those who do not obey him he will treat as enemies when he comes; for he is to be revealed from heaven with the angels of his power in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. i. 7–9.

Important Concessions by the Porte.

The Jewish *Chronicle* says:—"We are enabled to announce an important concession respecting the right of Jews to hold property in Palestine, which has been obtained from the Porte by M. Isaac Fernandez, President of the Comite Regional of the Alliance Israelite in Constantinople. For several years past, Jews of all nationalities, even Ottoman subjects born in Palestine, have been forbidden to buy landed property in Palestine. M. Fernandez has now secured for Jews who have been settled in the Holy Land for a considerable time, whether subjects of Turkey or of foreign powers, the right to buy "Miri" (agricultural land) and to have the property inscribed in their own names. The special importance of this concession lies in the fact that while "mulk" (town land) is owned by private individuals, "Miri" is the property of the Sultan.

M. Fernandez has rendered an immense service not only to his co-religionists, but to the entire population of Palestine. The Imperial Treasury will be among the first to derive material benefit from the measure mentioned above. The government of the Sultan has thereby given a fresh proof of the religious toleration which is a tradition in its annals."

Our Jerusalem correspondent confirms the above foregoing.

The Actions Committee of the Zionist movement publishes in its official organ, *Die Welt*, the following:—"We are in a position to state that according to our latest information from Constantinople the views expressed in authoritative Turkish circles are favorable towards political Zionism, and the advantages the Ottoman Empire will derive from it. We can further state that we are now in the midst of negotiations of far greater importance than the mere annulling of the prohibition of immigration would signify." The *Die Welt* prints the above in italics, to show the importance attaching to the statement of the Actions Committee.

"The Spirits in Prison."

FOR C. W. R.

These words occurring in 1 Peter iii. 19, 20 refer to people *now* in *sheol* or *hades*, the death state, as the careful reading of the context will prove to you. It says, "By the which also he went and preached unto the spirits in prison, which sometimes were disobedient when once the long-suffering of God waited IN THE DAYS OF NOAH *while the ark was a preparing*." This shows the disobedient ones were contemporary with Noah. They were living in disobedience, and the building of the ark and his preaching failed to produce any reformation in them; and the flood came and swept them all away.

By reference to Gen. vi. it will be seen that those whom Peter calls disobedient *spirits*, were disobedient men; and some of their wicked ways were exposed.

GOD WAS LONG-SUFFERING

and *waited* while the ark was being built, but at length he carried out his purpose previously announced, in the following words: "I will DESTROY man whom I have created from the face of the earth." He *really* created man,—there was no man *before* he was created; and in the days of Noah he said, "Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein there is the breath of life, or lives, from under heaven, and everything that is in the earth shall die." And in Chap. vii. 22, 23, we read: "All in whose nostrils was the breath of life of all that was in the dry land, DIED; and every living substance was DESTROYED which was upon the face of the ground both man and cattle," etc.

By reference to Eccl. iii. 19 we learn HOW men and beasts die;—and *where* men and beasts GO when they die. It says, As the one [the beast] dieth, SO dieth the other [man], yea, they have all one breath; so that man hath no preeminence above a beast, [in death] for all is vanity, ALL GO UNTO ONE PLACE; all are of the dust, and all turn to dust again."

Ecclesiastes ix. 4, "To all the living there is hope; for they know they shall die; but the dead KNOW NOT ANYTHING," and verse 10 says "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." This being

THE CONDITION OF MAN

and beast alike after death, and being in perfect harmony with the sentence of *death* passed upon man in Eden, and which was explained to be a going to dust as he was before created, all should be able to see that DROWNING was the way God chose to EXECUTE the sentence in the case of the disobedient in the days of Noah.

Those disobedient ones having gone to dust, and knowing nothing—the faculties of the mind being destroyed so that they could neither love, hate, or envy, is it not

PASSING STRANGE

that any one should think Christ would go to preach to men who had gone to dust and knew nothing; or to think that the inspired Peter should teach *such a doctrine* in *one* of his epistles, and in the *other* 2 Pet. ii. 12, tell us emphatically, that those who walk after the flesh as did those in Noah's day, are as natural Brute Beasts are made to be destroyed, and shall utterly perish in their own corruption!!! *Could they be preached to after this?*

THINK THIS OVER,

and then we will call attention to the fact, that the drowned, destroyed, and returned-to-dust ante-Diluvians were still dead, and in the prison-house of death; at the time Christ is said to have gone and preached to them! What an audience to preach to! The *interested* reader can turn to Isa. xxiv. 22, and Zech. ix. 11, 12, and make sure that the word "*prison*" is used interchangeably with "*grave*," by the spirit.

But it may be objected that the disobedient ones were certainly preached to. True, but *when* were they preached to? Ans. "in the days of Noah, while the ark was a preparing." Who was the preacher? Ans. 2 Peter ii. 5 tells us that God spared not the old world, but saved Noah.....a preacher of righteousness, bringing in the flood upon the world of the ungodly".

Be it observed that it was the *spirit* that did the preaching *before* the men called spirits by Peter ever went into the prison-house—the grave. They were alive, we repent, when preached to, but were *dead* when Peter wrote about it, and in prison.

It may be further objected that CHRIST that suffered went and preached by the spirit. But that objection proves that the Scriptures by which we proved the dead unconscious are not believed; and therefore, if our text-book is rejected it would not seem worth the while to add more. Had we known that Bible testimony would be set aside we would have paid no attention to the querries. Nevertheless we will add that the spirit with which Jesus was *anointed*, or made the Christ was the same spirit that was in the prophets and testified of his sufferings and the glory that was to follow, 1 Peter i. 22, and, Noah was one of these. The same spirit preached through him, but made no converts.

Finally the advocates of the popular teaching, say Jesus went to Paradise the day he died.

Jesus himself said he would be three days and three nights in the heart of the earth. Then how could he go to Paradise that day? How could he preach to the antediluvians? Paul tells us Christ was *raised again* for our justification. And the Lord from heaven whispers back to John, Rev. i. That he is the one that was dead and is alive again *forevermore*. We know by this Christ HIMSELF died. We know HE HIMSELF was not raised until the third day, and therefore did not preach during the interval to the Spirits in Prison.

Man's Position.

"Men are creatures and not Creators; they are fleshly forms of life from God; they are but dust and ashes. A world full of them in God's sight, is but as so many grasshoppers. Isa. xl. 22. Men are all sinners against God, and all under sentence of death. That men die and return "dust to dust and ashes to ashes," is a self-evident fulfillment of a divine decree against transgression. That a man should lift himself on high and say to the Divine Potter, what doest thou? is a monster arrogance. That the Son of sin and death should esteem himself good and worthy of salvation, and lay claim to a future life is just as seemly as it would be in an unchanged culprit awaiting the morning of execution. The only deportment becoming miserable sinners in whom there is no health, is extreme humility, contrition and true repentance. "To this man will I look," says God, "To him who trembleth at my Word." "Except ye receive the kingdom of God as a little child, ye can in no wise enter therein." We merit nothing we have, nor anything we hope for, and there is none good but one, and that is God. We live by the sufferance of God, and if we are saved it must be by grace, or favor. A wise man believes God's Word, and come good or come evil he gives God thanks. God is everything, we are nothing—he sees the proud afar off, but his delight is with the humble and contrite. The beginning of wisdom is the fear of Jehovah, and without faith it is impossible to please him. These things are the basis of present acceptable service and final approval. Whoever aspires to pre-eminence above a beast must show himself wise in God's precepts and the way of his commandments.

Christ.

Christ will not only "reign over the house of Jacob," but he will be Monarch of all mankind. All the thrones and dominions of men will crumble to nothing before him, for he will "grind them to powder." All earthly dominions will pass away, for it is the intention of the God of heaven to set up (on the ruins of those represented by Nebuchadnezzar's pulverized image) a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever, Dan. ii. 44. The object of this kingdom is to reconcile the world to God, and to abolish all evil, making all things new. It will be "the time of the regeneration," Matt. xix. 27–29. Righteousness will prevail, and purity will abound; while war will cease to desolate the nations of the earth, and security shall be everywhere experienced. Then God's name will be exalted and the oppressor be crushed. Then the poor will be cared for, and righteous laws will cause the universal triumph of right. The knowledge of the Lord will in that day cover the earth as the waters cover the sea. Hab. ii. 14. And this glorious epoch will only be the introduction to a more glorious time, for it will usher in the age when the last enemy,—death will be utterly destroyed, and God shall be all in all. I Cor. xv. 21—28.

Communicated.

What is the Soul?

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine, the soul that sinneth, it shall die." Ezek. xviii. 4.

We read that God created all things. So God created the soul. How did he create it? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here was a being formed, and called man, and was given life, by God's breathing into his nostrils; then this man became a living soul. Was there a soul put into man? No. The man was the soul, the air passed into his nostrils, to his lungs, and set the man in motion, and man became a soul, a living soul. Man builds an engine, then fills the boiler with water, the fire box with fuel, starts the fire, the fire creates steam which starts the engine in motion, it is a live engine as long as there is steam, when the steam is gone it is a dead engine, but is an engine yet. The same process that made the first man a soul, makes any other man a soul, and it makes all men have the same kind of soul, which is a living soul, and that soul lives as long as it can breathe; when it can no longer breathe, it ceases to live, and is then a dead soul, but the man is still a soul but a dead soul. Did the first man or soul die? Yes. Adam lived 930 years, and he died; he ceased to breathe, and became a dead soul. All men are created living souls as Adam was; and become dead souls as he did, when they cease to breathe.

Did God create any other soul? Yes. God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind. And God gave to man every herb, every beast, and fowl, and every thing that creepeth upon the earth, wherein there is life, (margin, a living soul). So the beasts were created living souls, also, for they all breathe the same air; and to deprive them of air causes them to die the same as man. And in the flood, all in whose nostrils was the breath of life died, both man and beast; "For that which befalleth man, befalleth beasts, even one thing befalleth them, as the one dieth, so dieth the other; yea, they all have one breath; and as it was the breath of life, the air we breathe, that made man a living soul, it also makes anything else a living soul that breathes air.

Job says, In the Lord's hand is the soul of every living thing. The Lord said unto Moses to levy a tribute to him; of one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep. Num. xxxi. 28. Here we find God calling them all souls, and as he created them, we think he should know what they were. The word soul is used over 150 times to mean man, the whole man. Soul is from the Greek word *nephesh*, and occurs 683 times in the Old Testament, and is translated soul 453 times, life 99 times, live 16, persons 28, heart 15, mind 14, man 1 and 56 times in 25 other words. *Neshamah* is translated breath 17, spirit 2 times, and soul once. *Psuche* is Hebrew, and occurs in the New Testament 58 times; is translated soul 55, life or lives 40, and mind 3 times, with 22 times; that the marginal reading is interchangeable, life and soul. Job says: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." When this breath is gone out of the man, the life is gone. What is done with man when the life is gone out of him? He is buried in the grave; he is dead. Does he now know any thing? No. For in death there is no remembrance of thee. None can keep alive his own soul. Man addeth not; he is like the beasts that perish. Thou takest away their breath, they die, and return to their dust. The dead praise not the Lord, neither any that go down into silence. His breath goeth forth, he returneth to his earth: in that very day, his thoughts perish. For the living know that they shall die, but the dead, know not anything. Can the soul be destroyed? Yes. David says, "Rescue my soul from their destructions. Those that seek my soul to destroy it, shall go into the lower parts of the earth. For our soul is bowed down to the dust. Again we find Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof utterly destroyed them, and all the souls that were therein: he let none remain. Joshua x. 28, 30, 35, 37, 39. And he took Hazor, and smote him and all the souls with the edge of the sword, utterly destroying them, there was not any left to breathe. Josh. xi. 11, 14. These were all utterly destroyed, none left to breathe, then there was no life in them, they had ceased to breath, and were dead souls. Can the soul be in the grave? Yes. Oh Lord, thou hast brought up my soul from the grave; let the wicked be ashamed, and let them be silent in the grave. In the grave who shall give thee thanks? What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave. For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Jesus called Lazarus out of his grave. But says one, you have all the time been speaking of man. Now tell us of the never-dying soul, the immortal soul, if you please.

Well, my dear sir, I cannot find but one passage in the Bible that intimates that the soul never dies, and that is found in Gen. iii. 4, and its author is the serpent or Satan, and we know he is a liar, and the father of lies. We prefer to believe God not Satan. And then we cannot find in the Bible any such term as immortal soul or never-dying soul. We do find the word immortality in the Bible just once 1 Tim. i. 17, "Now unto the King eternal, immortal, invisible, the only wise God." This is the only place the word occurs in the Bible, and the only wise God is the immortal one. The word immortality occurs five times Rom. ii. 7. To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life. So to obtain the gift of God, which is eternal life, through Jesus Christ our Lord, we must seek for immortality. Why should we seek for it, if we have it already? 1 Cor. xv. 53, 55. It says, when this mortal shall have put on immortality, repeats it twice, and says when that comes to pass, death is swallowed up in victory. If they are already immortal how can they change, or put on what they have already got, and why does Paul call them mortal? Again, 1 Tim. vi. 15, 16, "The King of kings, and Lord of lords, hath immortality dwelling in the light which no man can approach unto." Where is it here has immortality? God and not man. 2 Tim. i. 10. Life and immortality is brought to light through the gospel. Paul is the only writer in the Bible that mentions the word, and he says, Whoever preaches a gospel different from the one he preached shall be accursed. Then if Paul preached that man (or the soul) is immortal, we must believe it. If he preached that God and he only is immortal, then we must believe that or be accursed. All of Holy Writ teaches that man is the soul, and when man dies the soul dies. We read, John saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, neither had received his mark upon their foreheads, or in their hands. Rev. xx. 4. Here we find a soul can be beheaded, has a forehead and hands. Again, the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. Rev. xv. 3. What souls live in the sea? Fishes and whale and such like. And I saw under the altar the souls of them that were slain for the Word of God. Rev. vi. 9. Souls can be slain. How can souls become immortal? By having faith in God, and doing his will. Christ said, to his disciples, "Go ye into all the world and preach the gospel to every creature, he that believes and is baptized, shall be saved. How saved? When one obeys, and is baptized, his name is written in the book of life; and, if he does no act to have his name blotted out, then when Christ comes to the earth, to set up his kingdom, then will he raise out of their graves all that are written in the Lamb's book of life, and give them immortality, and they shall live and reign with Christ forever and ever; then will he bring his reward with him and give to every one that is worthy, an eternal life. Then can man say, I am now immortal, and will never die. God has now given me the gift that he promised to give to those that would come to Christ, and obey him. I am now found worthy to be with my Redeemer, throughout the endless ages of eternity, and am now an immortal soul in fact. Glory to God.

In conclusion: God created all life that breathes, living souls, gave man power over the other beings, and gave man power to become an immortal soul at the resurrection, by obeying God in this life. Man is not immortal until raised out of his grave at the resurrection. No immortality this side of the resurrection. None raised at the resurrection only those that are worthy to be made immortal.

Yours hoping for immortality at the resurrection,

E. W. KNAPP.

Sultan's Eye on Palestine.

Consul Merrill at Jerusalem has reported to the State department that the Turkish Minister of the Interior at Constantinople has issued an order relative to Jews who visit Palestine, which went into effect on Jan. 29. The conditions of the order are as follows: —On arriving at Jaffa the visitor must deliver his passport to the Turkish authorities and receive therefor a Turkish document. The visitor is allowed to reside in the country three months, when he must leave, surrendering the Turkish permit and receiving his own. Foreign Consuls are to compel the Jews who overstay the three months' period to leave. The action of the United States Counsel will be determined by the rights of American citizens in each case.

"Find us a better answer to the questionings of our spirit than Christ has furnished! Show us a better ideal of manhood than he has given! Bring us a better testimony to the life beyond the grave than he has borne! Ah! for four thousand years the world tried in vain to return to God; and now that he has come himself to be the way, we will not give him up for any negation."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mary E Knowles	.50
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Poetry.

"All the Day Idle."

All around you, everywhere,
Men and women do and dare;
With a purpose all alive,
In a swarming human hive.

Up and down, and to and fro,
On the endless round they go;
Patiently they bear their lot,
Life and death they question not.

Through the darkness, o'er the waste,
Voices call them, and they haste;
To the wind their fear they fling;
All their best they gladly bring.

If the wind blow east or west,
They can neither play nor rest;
So much work beneath the sky,
They can scarcely stop to die.

You are idle, and you stand
Just a dreamer in the land,
Having neither name nor place
With the runners in the race.

Are you made of finer clay?
Have you redder blood than they?
Must they always lay the nest,
While they strive for at your feet?

Must they always, first and last,
Stand between you and the blast?
Are you God's peculiar care?
Has he favorites anywhere?

It were best that you should feel
Forces of tempest, touch of steel;
Best to let your fancies flee
Quicken into thunes divine.

Men and women, with their loads,
Toil along the endless roads;
Overtake them, help them lift,
And no longer dream and drift.

—Ellen M. H. Gates.

Communicated.

Paul.

Paul was a great character of a great epoch. The life of such a man is of sufficient importance to engage the attention of every thoughtful mind. It may be a debatable question as to which exerts the greater influence, the man upon the period in which he lives and acts; or the period with circumstances belonging to it, upon the man to develop the gifts with which nature has endowed him. The state of the world at the introduction of Christianity seems to have been providentially pre-arranged with a view to affording a field for the operation of such gifts as Paul possessed, both natural and supernatural. The world's need was a religion such as Christianity. Instrumentalities and agencies adequate to the task of placing it before both Jew and Gentile were prepared. The mission field was broader than Palestine and the Jewish nation, "Go disciple all nations" was the great commission under which the ambassadors of the cross were to labor—especially to this world-wide enterprise was the Apostle Paul set apart, "A chosen vessel to bear the name of the Lord before the Gentiles, and kings, and the children of Israel." How broadly this divinely appointed mission contrasts with the one of his own choice as a zealot of the law, the persecution of the disciples of Christ.

Under the name of Saul the subject of my paper comes before us in New Testament history as a young man present at the stoning of Stephen and consenting unto his death; and from thenceforth becoming, for a time, the most zealous and bitter opponent of the new faith; in the language of Luke he made havoc of the church, entering into every house, and hailing men and women, committed them to prison. It seems a pity that our great Apostle, the man without a peer among those bearing this official title should rank first, as a blasphemer and persecutor. 1 Tim. i. 13. In an incidental allusion or two made by himself to this part of his life there appears in the meaning of his words a deep and sincere regret, if not remorse, in view of what he did; confessing himself the chief of sinners, and less than the least of all saints and making his evil conduct toward the church to offset in a measure the honor pertaining to his high office. He only wished to humbly say, "By the grace of God I am what I am." What a marvelous change had been wrought in the man. The zeal that had so lately spent itself in an evil course was turned into a new channel, and the heart that breathed out threatenings and slaughter against the disciples of the Lord was now tenderly solicitious for the salvation of sinners. The strength of that iron will that was so determined to uphold the sanctity and integrity of the law was now to carry Paul through a world of opposition in his proclamation of the gospel. His soul was made strong to "suffer great things" for the name of Jesus.

He began to proclaim the honor of that name to his countrymen in Damascus, and to men and women whom he intended to seize with violent hands and bear away to prison. He was "not disobedient to the heavenly vision" but "straightway preached in the synagogues," that Jesus was the Son of God and showed them that they (the Jews) should "turn to God and do works meet for repentance." His zeal for the law was the measure of his zeal for the gospel. So the truth as represented by Galilean fishermen found in Paul a powerful advocate, who was able to plant its standard on shores far distant from Palestine. The beginning of his ministry followed immediately his conversion, and in the city of Damascus to which he was going a few days before as high sheriff bearing letters or warrants from the high priest, authorizing him to seize and bind men and women of the Christian faith and bring them to Jerusalem for trial and punishment. It was in the synagogues that he preached Christ or the Anointed Son of God to Jewish audiences, whose hatred and malice were aroused against the man who had so recently been a zealous defender of the law turned to preaching Christ and the resurrection, thus proving himself a traitor to the Jewish cause. He was more than a match for his opponents, for it is written that "he confounded them" * * * proving (or as in Diglott) demonstrating that this is the Messiah. His boldness in defending the faith was likely to get him into trouble, for the Jews took counsel to kill him, and watched the gates of the city day and night, and were only thwarted in their purpose by the disciples taking him by night and letting him down by the wall in a basket. Acts ix. 22-25. His missionary labors were now fairly commenced. Luke in this book of the Acts has briefly sketched the history of his labors and persecutions, and the Apostle himself in some of his epistles, especially the two addressed to the Corinthian church has supplemented what Luke wrote. After gathering up these several fragments and learning all we can about this man, so "abundant in labors," we feel the record is all too brief. We would like to know more concerning one who enacted so marvellous a part in the shifting drama of the times when the law was being superseded by the faith of the gospel, and the ancient superstitions of the Gentiles vanishing before the light of the risen Sun of righteousness.

The work of preaching among all nations, necessitating long and wearisome journeys was no trifling matter, but when we add to this the incessant opposition provoked by the truth in conflict with error resulting often in physical suffering and anguish of mind, we may well wonder how he could endure it all, especially if he was the frail man tradition represents him to have been. Here is what he has to say of himself under the head of boasting, the occasion for which was that some in the church at Corinth were calling in question Paul's authority as an apostle, and were forwarding the claims of certain Judaizing teachers in opposition to him. He acknowledges his folly in thus boasting, but charges the Corinthians with forcing him to do what they should have done, that is commended him as not behind those who had been reckoned as chief apostles; for the marks of an apostle had been seen in the deeds that he wrought among them, in signs and wonders and miracles, with steadfast endurance of persecution. In view of these rival claimants he asks. Are they Hebrews? So am I. Are they children of Israel? so am I. Are they the seed of Abraham? so am I. Are they the servants of Christ? so am I. Thus far as to the flesh they had no advantage, but as a servant of Christ he could truthfully say, "Far more am I." "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Five times I received from Jews the forty stripes save one; thrice I was scourged with Roman rods: once I was stoned; thrice I suffered shipwreck; a night and a day I spent in the open sea. In journeyings often; in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In toil and weariness, often in sleepless watchings, in hunger and thirst, often without bread to eat, in cold and nakedness. And besides all the rest, there is the crowd which presses upon me daily, and the care of all the churches. Who is weak but I share his weakness? Who is caused to fall, but I burn with indignation. If I must needs boast it shall not be in my strength, but in my weakness." 2 Cor. xi. Here is enumerated enough that was undergone by Paul to dry up the spirits of most men—to utterly discourage and cause them to abandon, for some other calling, their chosen field of labor where everything seems to conspire to make bitter their lot. Amidst all this opposition, these labors, these sufferings and these cares, the Apostle could say, "My light afflictions which last but for a moment work for me a weight of glory, immeasurable and eternal." The secret of his endurance was his faith in the promises of God. He says, "For I know that he who raised our Lord Jesus from the dead shall raise me also by Jesus, and shall call me into his presence together with you." Shall we proclaimers of these last days, with so little opposition, faint and grow weary?

JOHN L. WISE.

Reward.

In Genesis xv. 1, we find the promise of a reward. The Lord said unto Abram in a vision, 'Fear not Abram, I am thy shield and thy exceeding great reward." Why does the Lord say he is his great Reward? Why is Abraham to be rewarded or recompensed? What has Abraham done? The Lord commanded him to leave his home, his kindred and to go into a strange land and Abraham departed and left all (Gen. xii. 1) and in Gen. xvii. is found what the reward is to be: "I will make of thee a great nation and I will bless thee, and make thy name great; and the Lord made a covenant with Abraham saying, Unto thee and thy seed will I give the land, all the land of Canaan for an everlasting possession, and I will be their God." For faithfulness was this reward given, for Abraham is called the father of the faithful. David says, "The Lord rewarded me according to my righteousness, according to the cleanness of my hands will he recompense me." As reward means something payed, or a recompense, David says in Psalm xviii. 20, according to his righteousness, so to receive a great reward we must be faithful in what is entrusted to our keeping. The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord right, rejoicing the heart. The fear of the Lord is clean, enduring for ever. The judgments of the Lord are true and righteous altogether, more to be desired than gold. Moreover, by them is thy servant warned and by keeping them there is a great reward. What is the reward for keeping the law of the Lord? "Blessed are they that do his commandments that they may have right to the tree of life and enter through the gates into the city." What City? The city that Abraham looked for, whose builder and maker is God, the city of the great King. Love your enemies, do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be called the children of the Highest. Every man shall receive his own reward according to his own labor. Every man's work shall be made manifest, for the day shall declare it. If any man's works abide which he hath built thereupon, he shall receive a reward, as ye have therefore received Christ Jesus, the Lord, so walk ye in him; rooted and built up in and stablished in the faith. As ye have been taught beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ. Let no man beguile you of your Reward. Paul speaking here fully understands the fear of losing the promised reward. We must understand the promises and be rooted and grounded in the faith, put on the whole armor, run patiently the race. Beware of the sins of the world, knowing that of the Lord, ye shall receive the reward of the inheritance. Cast not away, therefore, your confidence, which has great recompense of reward. "For yet a little while and he that shall come will come and will not tarry. Behold I come quickly, to give to every man according as his work shall be." As reward is payment for work done, thus according to our uprightness before him, according to our cleanness in his eye sight. If we are righteous the reward will be eternal life and to him that overcometh will I keep from the temptations which shall come upon all the world to try them. "Behold I come quickly, hold fast that which thou hast, that no man take thy crown, for to him that overcometh and keepeth my works to the end, to him will I give power over the nations." From Genesis to Revelations the promises of reward is great. To those that like faithful Abraham leave all for Jesus, knowing that in him and through him we shall receive that exceeding great reward, the inheritance of the saints.

E. T. KNOWLES.

Subscribe for THE RESTITUTION for 1901.

New Testament Lessons.

"Think these things into your ears," is a word for word translation, by Prof. Totten, of one of the commands of Jesus.—It is very expressive. It calls to mind those who "in an honest and good heart, having heard the Word, keep it, and bring forth with patience." Things are not "kept" that are not "thought into our ears." We hear them as though we had not heard, and straightway forget them. To "think things into our ears" is to think them into our memories; to lay hold of them so they cannot be forgotten, and having so laid hold of them, to obey them, by weaving them into the daily life; bringing forth with patience "the peaceable fruits of righteousness."

The wayside-hearers, the stony-ground hearers, the hearers who are "choked with cares and riches and pleasures," never think the Word of God into their ears; they hear it, but give it no chance to take root, so the devil taketh it "out of their hearts;" they "fall away" and bring no fruits unto perfection."

O, if I could but call the attention of careless hearers to the command of Jesus, how happy I would be. I am sure that the eyes of some of their number will fall upon their little lesson. It has been given to me, to give to them. God is in the matter; he it is who is speaking to them. His Word is the good seed, their hearts are the ground, and I am the sower, one humble servant of Jesus, to whom has been committed a small portion of the work, still left undone in the world. For some poor lost one am I writing. Think God's Word into your heart and be saved.

S. ROXINA WISE.

Faith vs Opinion.

Faith is confidence as to the certainty of things unseen, predicated on reliable evidence. Faith Godward is predicated on his Word. "Faith cometh by hearing the Word of God." Rom. x.

Opinion, is judgment of the mind as to the truth or falsity of a proposition supported by a degree of evidence that renders it probable.....but does not produce certainty.—Webster.

"Therefore preach the Word," says Paul. The time has come when all sorts of fabulous opinions are being promulgated. The worst feature in regard to them all is the endeavor to have them take the place of the faith or have them received as a part of the faith. Herein lies the danger. Dangerous in degree as they more or less, in order to sustain their notion resort to the pernicious habit, introduced by Origen to sustain Platonism and believing in the future and eternal salvation of all men, found it necessary to give God's Word a mystical hidden meaning, by which they would endeavor to make it convey even the very opposite idea from that given it by the laws of literal language.

From Origen's day to the present all imbibing his ideas have had to resort to the same Diabolical system. Not alone the immortality of the soul, but the future eternal life for all. In whatever manner, or under whatever name it may be called. The latest edition is called "Broader Hope." Rather an enticing name to the world, yet it does not change the idea. It still requires the same process. There is no question but such hope is broad enough to suit the most rebellious, but in stretching the blanket of hope to such an unwarranted breadth it becomes *so very thin*, even those with half-dimmed eyes can readily see through it and distinctly read the literal words, "He that believeth on the Son hath *everlasting* life and he that *believeth not the Son* shall *not see* life (everlasting.)

"Who shall be punished with everlasting destruction." "When a righteous man turneth away from his righteousness and committeth iniquity and dieth in them, for his iniquity that he hath done shall he die." "The wages of sin is death." "Shall be cut off." "Shall consume away." "Shall not be," (exist) etc.

Any hypothesis of reasoning that will unliteralize and do away with this, will in like manner, and by the very same logic do away with all the literal promises made to the righteous.

Therefore, if any have been troubled about this "Broad Way" abide with us, hoping in the literal Word, and the mysticism will be gone. The literality of the Faith, Hope, and Charity will remain, shining out brighter as we behold it in God's mirror of literal truth.

D. T. HALSTEAD.

Do you really desire to work for Jesus? Be on the lookout. He has a corner somewhere waiting for you to fill.

Our Letter Drawer.

Brother Underwood:

I received a line from you this morning, informing me that I was indebted to THE RESTITUTION. I have been a reader of the dear old paper for over 40 years, under its different names. I have sacrificed all I hold dear in this world to follow in the footsteps of my blessed Lord and Master, and am now living with my daughter, a poor widow who is in poor health, and has nothing but her labor to support us. I have passed my 80th birthday. It will be like parting with an old friend, but I must do it, for I cannot pay for it. I must say. Good bye, dear old RESTITUTION, for I do not want to owe any one but love, and that I do owe to the dear old paper and all those who believe its teachings. I still remain yours looking and longing for the King in his Beauty.

J. H. S.

[Does any brother or sister wish the honor of paying for the paper to still go to this aged brother? He lives in Iowa. His full name and address will be given on request to any one who wishes to pay for his paper.—Ed.]

Editor Restitution:

It grieves me very much to see that there is so much delinquency by subscribers. I long so for its weekly visit. It always strengthens and builds me up. The trials and temptations of this life are so many that I feel sometimes so very much discouraged, but when I get my paper it always has something in it that renews my strength, and makes me more able to hold fast to the faith once delivered to the saints. I have been trying ever since I came to Stanwood, Ohio, to go to Cleveland to hear Brother Jobin preach, but so far have not been able to do so. My foster-daughter was there last September. I hope we will both get to go soon and that she will then put on Christ in baptism, and be one in the household of faith. Hoping the cause of the Master will prosper in the hands of those that he has intrusted it, I am your Sister in hope of a glorious resurrection when the Lord comes.

MRS. MARY C. SMITH.

Dear Brethren and Sisters in Christ:

I greet you in the name of Jesus our King. May he be all in all before the year 1901 has come to a close, is my prayer continually from day to day. I am satisfied all of his children are ready that see the truth as it is in Jesus; but the number is not complete yet. Surely the number cannot be large that are remaining. Judging from this point of God's heritage the great wheels of time are only running at present, in this age for the completion of that great cabinet that is to serve with King Jesus in the near future. The world at large has lost its bearings and there is no power at present that can adjust or stop it from rolling on to its doom of destruction. Investigation of God's Word is a thing of the past (with the world at large and nearly all of its professors of creeds.) Amusements of all kinds have completely choked out the Word of God and our fine churches that cost so many thousands of dollars, and made slaves of the majority of their members are turned into play-houses for the public to have a good time. We, who see the plan of salvation should do all in our power to enlighten some if possible to see the truth before the close of Gentile times. Jesus is coming surely soon. I speak not from excitement dear brothers and sisters, but what I have gathered from the sure Word of God for twenty-eight years. And does not the signs of the times corroborate the truth of this glorious saying. Here is one of the most satisfactory promises in Holy Writ, and I don't think hardly a day passes but what I think and meditate on this beautiful Scripture, "He that hath the Son hath the life. He that hath not the Son of God shall not see life, (eternal.) What a guide this is to our poor, frail beings. One can almost see every night that we go to rest how we stand before our All-wise Creator. May we all form a character that will give us an abundant inheritance in God's kingdom is my prayer.

J. C. VENABLE.

Dear Restitution:

I wish to contribute a few lines to the love-feast column. I am a little late in sending in my greeting but I remember that those that come in at the eleventh hour received every man a penny. I am still striving to serve the Lord; "for his mercies endureth forever." I am only pleading his promises, his grace is sufficient for us, and "Because I live ye shall live also." These are precious promises and if we miss them we miss everything. I am trying to live a life that will entitle me to a home in the kingdom when it is set up. Did any one ever try to enumerate the good things that God has promised to them that love and obey him, to heal all our infirmities and have a home in the kingdom of God and help rule the world in righteousness during the millennial reign of Christ? Is not that enough? But the half has not been spoken in this short, imperfect letter, that has been promised to the true child of God. For fear of wearying some one I will close. One thing I kindly ask of the brothers and sisters, that when they enter their secret closets to pray, don't forget to pray for this sister, that she may pass through all the trials of this life and be one among the overcomers at last. May this be our happy lot.

CANZADY DUNLAP.

Obituary.

Lewis K. Yeoman was born Jan. 10, 1853, and died Jan. 13, 1901, aged 48 years and 3 days. He was married March 4, 1875, to Sarah M. Norton, to which marriage were born five children, four of whom, together with the wife and mother, survive, the first born having died in infancy. With a sad heart does the writer record the untimely death of one so near and dear as a true friend and brother. For years have we been so intimately associated that the writer feels almost like he had just followed a member of his own immediate family to the habitation of the dead. How many pleasant hours have we spent discussing what were, to us, the important issues that go to make up our lot in this life and in that which is to come. It was indeed refreshing to converse in this intimate way with one whose mind always seemed to be centered upon the higher and nobler things in life. He was a man firm in his convictions in his religious, moral and business life, yet always very charitable with those with whom he differed. His character was an exemplary one, being honest and upright in all his dealings. By honest industry he sought comfort and happiness for his family without oppressing or injuring in any degree those with whom he transacted business. His was a most happy family until he was taken so suddenly from the ones he loved so well, and before whom he set a noble example, and for whose comfort and well-being his efforts in life seemed to be directed. His death was an exceptionally sad one. Leaving his home and family so cheerful as they retired for the night, to make a drive some six miles in the country, no more to return with the smile and good cheer so characteristic of the man, as the writer knew him in his home life. While returning, and when within some three miles of his home, while crossing the railroad tracks, the buggy in which he was riding was struck by an engine running "light," and he was instantly killed. In this sad and tragic manner ended the life of a man of exemplary Christian character, universally loved and respected in life and mourned in death by those who knew him. For years he had been a leading citizen in his home town, being foremost in all of its enterprises and industries, and especially in moral and educational circles.

Our beloved friend and brother, with his noble wife obeyed the gospel several years ago, since which time they have lived in accordance with its requirements, being ever ready to defend the truth and character of our great model Teacher, and remained firm in the faith so dear to us all. And while we are grieved beyond our ability to express in words, yet we sorrow not as do those without hope. Memorial services, conducted by the writer, were very largely attended by his neighbors and fellow-townsmen, whose places of business and the public schools were closed while they assembled to pay sad tribute to the memory of one upon whom they seemed to look as a true friend and brother to mankind. Never before has the writer observed such universal sorrow manifested by a community at the loss of a fellow townsman. He now sleeps in Jesus. Having fought the good fight of faith he has suddenly been taken from his loved ones, but has left them a rich heritage—the example of a noble life well spent in securing an incorruptible crown.

L. E. CONNER.

Rest our cases on their merits, and be content when we have faithfully done our utmost.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Illinois Brethren.

It was almost unanimously decided at our last State Conference to make Oregon, Illinois, the permanent location for the Conference. In addition to this it was decided to build a building having a dining hall and sleeping apartments. About half of the necessary funds was subscribed at the conference. This notice is written for the two-fold purpose of reminding those who subscribed that the time is drawing near when the money will be acceptable, and to those who have not subscribed we make this appeal for additional funds. Any amount you may see fit to give will be duly receipted for. Send all remittances to the chairman of the committee, S. J. Lindsay, Oregon, Illinois. Further information regarding the building may be had by addressing any one of the following Building Committee:

S.J. Lindsay, Oregon, Ill.
E. F. Gesin, Forreston, Ill.
J. M. Glotfelty, Lanark, Ill.

Brother M. Joblin wishes us to say that by the liberality of the friends of Truth, he can sell several hundred copies of "Law or Gospel, Which," at 50 cents per dozen, and trusts many will avail themselves of this opportunity to do missionary work, at little expense. Address him at 624 Woodland ave. Cleveland, O.

Low Fare to Washington.

Excursion tickets to Washington will be sold via Pennsylvania Lines March 1, 2, and 3, 1901, with return limit on all tickets including Mar. 8.

The inauguration of President McKinley on March 4th will be the final event of that kind in the new century, and will attract notables from all over the country. The ceremonies will be impressive, and the parade and festivities will be of an unusual character, interesting to all.

The trip to Washington may be made via Pennsylvania Lines at the low fares on through trains of modern railroad equipment. For details about fares and through service, apply to nearest Pennsylvania Lines Ticket Agent. J. E. Haines, Agent.—mar3

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Settlers rates via the Nickel Plate Road. Beginning with Tuesday, Feb. 12th. Low rate Settlers' tickets will be on sale every Tuesday to and including April 30th, to Oregon, Montana, Washington and all points in the Northwest. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—apr 30

Iowa Conference Campground.

To Iowa Brethren:

Our nice Campground is paid for, and we feel at home when we meet in our Annual Conferences. To make it more pleasant and home-like we need a dining hall.

At our last Conference it was determined to "build a suitable dining hall and kitchen, and that B. Kelroy and G. P. Allard be a committee to solicit the necessary funds for the same."

We call special attention to the above decision of Conference, and ask all members of the Iowa Conference, both men and women to contribute at your earliest convenience for this purpose.

For this and other needed improvements, we need about $400.00. Let the amount be contributed at once that the building committee may commence the work in the early spring—if the Lord wills.

We have had a very prosperous year in Iowa. Our grounds have yielded abundant forage. Let us make a Christmas or New Year offering to this necessary improvement, worthy of our homonies. The birthday of the Master comes but once a year and a consecration of a part of our means to his work is a fitting remembrance of the event. All contributions may be sent to A. J. Eychaner, Gladbrook, Iowa, who will receipt for the same. The Conference board will see that the money is carefully and patriotously used.

B. Kelroy,
G. P. Allard.

Popular Lectures by M. Joblin.

Brethren and Sisters. Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

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TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

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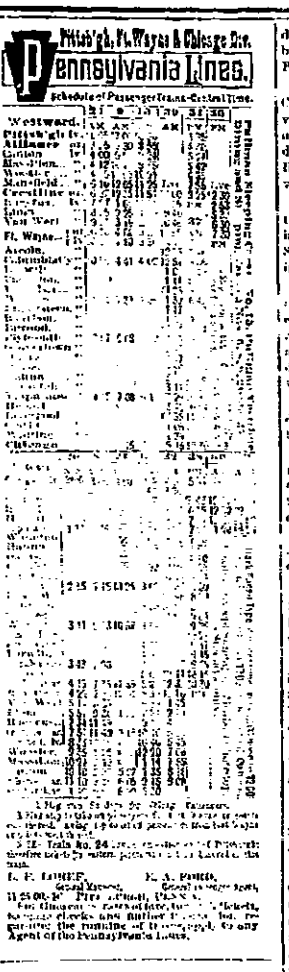

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Pittsburgh	Lv	7 00	12 10	4 30	4 45	7 00	10 30	11 30	11 30
Allianee	"	9 30	2 30	7 00	7 15	9 30	1 00	2 00	2 00
Orrville	"	10 30	3 30	8 00	8 15	10 30	2 00	3 00	3 00
Mansfield	"	11 25	4 25	8 55	9 10	11 25	2 55	3 55	3 55
Crestline	ar	12 15	5 15	9 45	10 00	12 15	3 45	4 45	4 45
Crestline	lv	12 25	5 25	9 55	10 10	12 25	3 55	4 55	4 55
Fort Wayne	"	3 15	8 15	12 45	1 00	3 15	6 45	7 45	7 45
Ft. White	"	[illegible]							
Ancola	"	[illegible]							
Columbia City	"	[illegible]							
[illegible]	"	[illegible]							
[illegible]	"	[illegible]							
Logansport	"	[illegible]							
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For as the Father pitieth
The children of his love,
So with compassion filling not,
God watches from above.

And sees our need and weakness,
And not in vengeful wrath
Sends down the dark calamity
That blocks the tangled path.
But ever wise to guide us,
And always full of love,
A Father's tender pity seeks
To draw our thoughts above.

Sweet, when our hearts are heavy,
Dear, though our eyes are dim,—
The old, old Word of blessed trust
Which lifts us up to him.
How dear, when flesh is failing,
That breath of heavenly Love,
Which whispers in the silent home
Of God's paternal love!

Life hath its desert shadow,
Its interspace of tears;
And yet a sunburst often breaks,
And scatters swift our fears.
For as a father pitieth
The children of his love,
So God our Father, watcheth us
With pity from above.

Our feeble frame he knoweth,
Remembereth we are dust:
And evermore his love is kind,
His ways are ever just.
In evil and in blindness,
Through darkened ways we rove,
But still our Father leads us home,
By strength of mighty love.

—Margaret E. Sangster.

Communicated.

Dear Restitution:

The Creator of the universe and Father of the human family does all things in the order which he has determined upon. When he would make the world he first determined the order in which it should be done. When man sinned he did not leave him until he had given him a promise of hope. Abel died rejoicing in that hope. But God waited more than two thousand years before he began the work, which was to result in the birth of the Savior. From the time the promise was given to mother Eve in the garden down to the time Jesus was born and laid in the manger, God was engaged in carrying forward the work which was to result in the birth of the Messiah, which he had promised to Eve. The time seems long to us, with God it was only four days from the time of Abel down to the time Christ shall come for his bride.

The special and particular work in which our heavenly Father has been engaged, has been the taking out of a people for his name, who are to become the bride of Christ. During all this time some crumbs of truth have fallen from the Master's table, which have been gathered up and eaten by persons on the wayside, which will cause them to obey, and furnish them with sufficient strength to carry them into the kingdom at the time of the final judgment, but they will fall short of having part in the first resurrection. This work is only incidental to the main proposition of securing a bride for the Bridegroom. After the bride is secured and the marriage takes place, then the next thing to be done is the preparation of the home which they are to occupy, both for time and eternity. The Father therefore sends the bride back to the world with direction and instruction to prepare the same and get it in perfect order for the habitation of themselves and all those who after hearing the gospel shall, with willing hearts, obey the same.

The first work assigned them is the preaching of the gospel to all who are then living in the world, the taming of the animals, the birds and the fishes, and removing the curse from mother earth. The remedy which is to be applied to bring this all about is "the knowledge of the Lord," which is to be so thoroughly promulgated that it shall "cover the land as the waters cover the sea." The Lord allows just one day, a thousand years, to accomplish all this. But it must be done before anything else can be even commenced. "The rest of the dead live not again until the thousand years are finished." From this we learn that the resurrection period does not commence until the millennial age is past. All that are in their graves, except those who have part in the first resurrection, must sleep on for at least one thousand years after the first resurrection takes place.

The next age which follows the millennial age, is the resurrection age. The special business which our heavenly Father will have in hand during that age will be the bringing back to life all the dead. Jesus says, "All that are in their graves shall hear his voice and shall come forth." John v. 28. It is estimated, by statisticians, that fifty thousand million people have lived and died, and are now in their graves. There are about twelve hundred million people now living. Christ and those composing his bride will have to preach the gospel to these twelve hundred million of people. If it shall require a thousand years to preach the gospel to twelve hundred million of people, how long will be required to wake up and bring to life fifty thousand million? A good speaker can speak to five hundred persons at once, and make them all hear and understand, but the dead must be waked up one at a time. A record has been kept of every person who has been born into the world. The destiny of each individual will be determined by that record. "They were judged out of the things written in the books." Those angels having the resurrection in charge, must first go to "the books" and make out a list of all those who are in their graves, (*hades, the place of the dead*). This list must be taken and the names of those resurrected must be checked off so that the record in "the books" shall be made complete, to the end that when all is done the books shall contain a complete record of the birth, the life, the death, the resurrection, the judgment and the reward, whether life or death meted out to each person brought into the world. Will it be said that God is too great, with too much important work to do to enter into such details with reference to insignificant persons who die before arriving at the age of accountability? In reply, let me say that not a sparrow falls to the ground without his notice. Does God work by a general rule, which applies to all, and thus treating all alike, or in a haphazard way, keeping a complete record of the works of some persons and no record of others?

After the close of the long resurrection age, which will certainly require more than one of God's days, comes the judgment age. The Revelator says, "I saw the dead small and great stand before God, and the books were opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 12. The judgment consists simply in an examination of the things written in the books, the name of each one of the fifty thousand million persons, except those who have had part in the first resurrection, and the books will show who they are, will be called, and they will each appear at the bar of God, and listen while the angel reads what is written in the books and be judged according to their works. If it shall be found that their name is written in the book of life, they will get life, otherwise they will be destroyed. It will require ages to go through with the trial and judgment of all this enormous number of people, but it will be done with the same deliberation and care in each and every case, as it would if there was only one person to be judged. When the judgment shall be completed and each person, who has ever live, shall have been called to the bar of God and have a fair and impartial hearing, and received from him who can do no wrong and who is no respecter of persons, but who not only *does justly, but kindly* and generously with the weakest of Adam's posterity, a just recompense of reward for all their deeds. The judgment age will end and that age of blessedness, which has no end will be ushered in, when Jesus shall turn all things over to the Father that he may be all in all.

From what has been said we are led to the conclusion that God has set his mile stones along the highway of time, marking the different epochs in the world's history. We therefore have the following epochs or ages.

I. The creation age.

II. The age of happiness. Being from the close of creation to the fall.

III. The ages of the creation of the second Adam. Being from Adam's transgression to the coming of the Messiah.

IV. The age of the creation of the second Eve. Being from the first coming of Messiah to his second coming.

V. The millennial age. Being from the first resurrection, which takes place at the second advent of the Savior, until the close of the thousand years' millennium, during which time the world is to be converted.

VI. The resurrection age. Being from the close of the millennium, at which time the general resurrection will commence, until the time when "all that are in their graves" shall have been brought forth, which will close the resurrection.

VII. The judgment age. Being from the close of the general resurrection, at which time the judgment will begin, until the close of the judgment period, when all shall have been judged.

VIII. The eternal age. Beginning at the close of the judgment and continuing on time without end.

These ages are distinct periods in the world's history in which certain things are to be done. What is to be done in one of the later ages, cannot be carried back and be performed in one of the earlier ages. Neither can that which is to be performed in one of the earlier ages be left undone and be carried forward to one of the later ages and be done there. To illustrate, Jesus can't wait for his bride to be taken out until the close of the millennial, for the reason that he has a great work to perform in the conversion of the world and must have his bride to assist him.

God could translate Enoch and Elijah, but he could not resurrect a saint and make him immortal until after the resurrection of Jesus, because he was to be the first fruits of them that sleep. It is a very wise thing that the world is to be converted, and the knowledge of the Lord is to be made to cover the earth as the waters cover the sea, before the general resurrection takes place. When this is accomplished the world will be in the very best possible condition to receive the dead millions back to life again.

God judges nations and cities and visits punishments upon them during the time of their existence, because they cannot be resurrected and brought back to be judged and punished as an individual can. He also forgives and rewards cities and nations when they repent. The city of Nineveh is an illustration of this. When cities and nations are punished the people residing therein suffer incidentally. The nation of Israel has been judged and most severely punished as a nation for the sins of the nation. The individual members of the nation suffer, but they have not been judged and no sentence or penalty has been pronounced upon them as individuals. Take the case of the city of Nineveh, the judgment of destruction pronounced by Jonah, was against the city, not against the people. The city by direction of its officers issued an order that the whole city, men, women, children and animals should fast and put on sackcloth and ashes as evidence that the city had repented. The result was the city was saved. The people could have all left the city within the forty days that Jonah gave them and thus have saved their lives, but the city would have been destroyed had not the city authorities issued and enforced the edict, which was a law enacted by the legally constituted authorities and was by them enforced. There are some persons who, as representatives of their governments, have been punished because of their people. But no one from the foundation of the world up to the present time, has ever been called to the bar of God, and been put upon trial to determine whether he shall have everlasting life or be eternally destroyed.

Before the judgment can even commence the court before which the trial of each person will be had, must be organized, and put in motion. Who is to have charge of and superintend all these matters? The answer is plain and easy. These and all other matters pertaining to the human family and to old mother earth and all that is therein will be under the control and management of King Jesus. Can there be any question about this? That being true, will the judgment commence until after Jesus comes and rebuilds David's throne and commences his reign? Will not the first thousand years under the reign of the Messiah be devoted to the conversion of the world and the restitution of all things? If so, then the judgment cannot and will not take place until after the millennium. Then the next thing that the Savior and his assistants must look after is the resurrection of the dead. If Jesus devotes one full thousand years exclusively to teaching the gospel to about twelve hundred million people, is it not fair to presume that he will devote a very long period of time exclusively to bringing to life fifty thousand millions of people? The judgment cannot take place while the people are in their graves. No one can, or will be destroyed until they have been given a formal trial, as provided in the holy record, and found guilty of refusing to obey God's precepts.

The whole human family have one common Father, even God who is the author of all life. All have the same Savior, even the Lord Jesus Christ, who gave himself as a ransom for all. All inherit the same mortality from Adam. All die the same death, and all are promised a resurrection through Christ. Can there be any doubt about these propositions. What a glorious outlook for the whole human family. Jesus did not come to judgment, neither will the members of his bride be judged. They are the elect ones being selected out from among the dead and the living by our heavenly Father.

Jesus is soon coming. The twentieth century will still be in its swaddling clothes when he comes. Let us be ready, with our work all done.

R. S. DWIGGINS.

Adoption.

The word adoption occurs but five times in the Bible. Rom. viii. 15, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry Abba Father." In this passage we are taught that we have received the spirit of adoption. Rom. viii. 23 teaches that we are waiting (Paul with the rest) "for the adoption to wit, the redemption of our body." Gal. iv. 5 reads that we might "receive the adoption of sons." Verse 6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." ver. 7, "Wherefore thou art no more a servant but a son.....and heir of God through Christ." Eph. i. 4, 5, "According as he hath chosen us in him before the foundation of the world..... Having predestinated us unto the adoption of children by Jesus Christ." Verse 10, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth." Ver. 13, "After that ye believe ye were sealed with that spirit of promise." Ver. 14, "Which is the earnest of our inheritance until the redemption of the purchased possession. And that the inheritance is reserved in heaven to be revealed to us when we are revealed at the last time," or age the eternal age) when it comes down out of heaven. 1 Pet. i. 4, 5, "To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Rev. xxi. 1-3, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away and there was no more sea. And I, John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." We are now walking by faith, not by sight. Gal. ii. 20. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me." iii. 26, "For ye are all the children of God by faith in Christ Jesus." Eph. ii. 8, "For by grace are ye saved through faith and that not of yourselves; it is the gift of God."

From the above we learn the following facts: 1st, that we receive the spirit of adoption through faith; 2nd, that we are waiting for the adoption the redemption of our body (Paul with the rest); 3rd, that we might (by the redemption of the body) receive the adoption by having the Spirit of his Son shed abroad in our hearts and by it be sealed unto the day of redemption. Rom. viii. 11, "But if the Spirit of him who raised up Jesus from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Being heirs now, not inheriters, and only heirs by faith. 4th, That we were chosen and predestinated in Christ to the adoption of children that in the dispensation of the fulness of time we with all in heaven and earth (angels and saints) might be (adopted) gathered together in Christ (in his likeness) at the resurrection and at the last time (or age) constitute the family of God in its fullest sense in our Father's house not made with hands, that is to come down on the new earth and we permitted to enter in. 5th, That we only are adopted by faith here, and live and walk, and are the children of God by faith, and receive the spirit of God by a living faith (which is the spirit of adoption) and if we are kept by faith we shall receive the adoption in its fulness at the redemption of the body. Baptism is putting on Christ by faith and faith is the substance of things hoped for."

I have selected this from a brother's writings, and if you think it worthy of occupying space in THE RESTITUTION, I think it would help us to understand adoption, of which I see very little in the paper.

SARAH BUTTNER.

Christ and his Betrayers.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the pride of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." 1 John ii. 15-17.

The religion of Jesus Christ stands in direct opposition to the things of the world. Jesus' whole life, which is the great pattern, was spent in the service of his Father, and in doing good to mankind. He who was heir of all things had not where to lay his head. He and his disciples, apparently when in and near Jerusalem slept frequently in the Garden of Gethsemane, the name of which is used now as a simile of sorrow. This olive garden, on the hill-side, no doubt belonged to some friend of his. Judas knew well where to find him, when he sold him for thirty pieces of silver.

There in the garden at midnight, stood the two representatives, the Lord, the King, the man of sorrows and acquainted with grief, the man who was ready to die for his enemies, and who amidst cruel mockings and scourgings, did not reply to his tormentors, and latterly prayed when nearly overwhelmed with weakness and grief, "Father, forgive them, they know not what they do."

Judas represents the things of the world, deceitful, avaricious and cruel. He had expected Jesus to be proclaimed King, and felt sure that he, one of the chosen twelve, who was intrusted above all others, to carry the bag of money, would be the treasurer in that glorious kingdom, that his station had so long looked for, and O! then his opportunities of enriching himself would be many and bounteous; but his dreams had come suddenly to a close; wealth and power from this source had vanished away. He saw little or no progress being made in that direction, and Jesus had discouraged every sign of vaulting ambition among his disciples. The prospect of the throne and power apparently was not as near now as it was in the beginning. The bag was generally very light and not much could be pilfered from it, the thought flashed upon him, how he could suddenly acquire wealth. Then went Judas, unto the chief priests and said, "What will you give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

Many, very many have betrayed the Master for silver and gold since then. Those who live on the fat of the land and heap up gold, houses and lands, while their neighbors cry out for food, and who yet profess to be Christians, have betrayed him. Those who draw large salaries and live in great luxury, professing to preach the gospel of Christ are among his betrayers.

The following extract from a speech by Mrs. M. E. Carter, before the Society for Political Study, New York, Jan. 30, 1901, is characteristic of this class of betrayers of the Master: "It is as difficult to get an audience with some of our well-known ministers as with a millionaire. Some of these ministers cannot spare time to call on their parishioners but once a year, yet let there be a wedding of barbaric splendor and three or four ministers and bishops are present to perform a ceremony as well performed by one. And as for banquets, only one thing keeps ministers from them, and that is an invitation. Those who cheat, lie, and grind the face of the poor in order to enrich themselves, yet professing to be a servant of Jesus, belong to the order of Judas Iscariot.

While it is the duty of all God's servants to provide things honest in the sight of all men, it is often very difficult for them to do so, for they are frequently at a great disadvantage, competing with those who can lie freely, to further their own ends. The meek shall inherit the earth but they should not be too anxious to get a very large share of it just now, lest they forget the great Head, who while here could say, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

It is the duty of every servant of God to use their strength, time, intelligence or means, as the Lord hath given them, to forward his cause or to help those in need, and those who are striving to promote his cause. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

But the rush for wealth is every year becoming greater, and the amount of wealth that satisfied people fifty years ago is considered a mere trifle today. Men and women are every day ruining their health by overwork, mentally and physically; the asylums are full to overflowing with nervous wrecks, who have fallen in the wild stampede for style, wealth and position, and even those who are among the strong, who are able to trample down the weaker ones, and succeed in the race, what does it all amount to? Heart burnings, strifes, jealousies, and frequently they have to leave it all just as it is acquired, for some one else often to squander in revelling and drunkenness.

Those who wait on the Lord, walking in the footsteps of the Master, being content with things in moderation, will be heirs of all things, and live with the King in his glory through the endless ages of eternity.

DR. WALLACE MASON.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate th

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, FEBRUARY 27, 1901. NUMBER 8.

THE RESTITUTION advocates the Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalsaints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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Plymouth, Indiana, Feb'y. 27, 1901.

On Feb. 20, Pope Leo XIII began the twenty-fourth year of his pontificate.

"Character teaches above and beyond our wills. Men *imagine* they communicate their vice or virtue only by overt acts, and do not see that virtue or vice emit a breath every moment."

The language question again caused a break in the Austrian Reichsrath, and so violent was the outburst that the president was insulted and assaulted, and the sitting was suspended. One side want the German used and the Czechs insist on their language being the one used.

The London *Spectator*, in commenting on the recent decree of the Sultan that no Jew who enters Palestine shall stay more than three months, says this act is due to Russian diplomacy. "The voice is the voice of Abdul-Hamid, but the hands are those of the Russian foreign minister."

"Grumbling is the easiest thing in the world to learn, but it is one of the most unprofitable after it is learned. It is useless to one who engages in it, for it never made a rough road any smoother, a heavy burden lighter, or a long day shorter. It never mends ills, it always adds to them. And it is useless business to other people, for it furnishes wares that nobody else wants."

It was supposed with the completion of the Tran-Siberian Railroad that Russia would be in a position to transport her troops and military wares to the far east at will, but now that is done it is found inadequate, and another road is to be built that will shorten the distance, and through such territory as will enable them to keep it running all the year. The proposed road will cost $15,000,000 and take three years to build it.

"Idleness is the burial of a living man, an idle person being so useless to any purpose of God and man that he is like one that is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time and eat the fruits of the earth like a vermin or a wolf. When their time comes they die and perish, and in the meantime do no good. They neither plow nor carry burdens; all that they do is either unprofitable or mischievous. Idleness, indeed, is the strictest prodigality in the world."

The request made by Germany last week to the Sultan of Turkey, gives this wiley "Sick Man" a new lease on life. It comes about in this way. In China the commander of the allied forces is a German officer. The proceedings for peace have been dragging on at some length, and last week it was announced that active operation would be again commenced to force the Empress Dowager to come to terms. Should this be done, and a march started into the interior of China, it would be dangerous unless strong detachments should be left along the line to insure supplies and a way to return. No aid could be expected from any natives. Up to this time the millions of Mohammedans in China have refrained from joining the Boxers, and as they are among the most warlike in the empire, they are feared more than all others. The German government, recognizing this has asked the Sultan, and he has sent a special envoy, to use his influence to restrain this portion of China's population from engaging against the foreigners. Inasmuch as the Russian and French governments have just demanded that the Porte punish the perpetrators of the recent Macedonian outrages, threatening all sorts of things if it is not done, this act of the German government cannot fail to be very pleasing to the Sultan. It shows him plainly that the Powers recognize his influence, and are fearful of a Mohammedan uprising in any part of Asia, knowing full well the rapidity with which it will spread if once started. This only shows how weak and rotten are all these so-called "Powers," and how inadequate is each, or all combined, to rule the elements that exist in the world. Instead of getting better, it is only made worse from day to day, and the only chance for betterment is the coming of King [illegible] to take the helm.

Don Carlos, the Spanish Pretender has formally abdicated in favor of his Son Don Jaime.

In view of the importance of Persia to the owners of India the following concerning the placing of the future Shah under direct Russian influence is of more than ordinary interest: "England will hardly be pleased at the news that the future Shah of Persia, Prince Mohammed Ali Mirza, has applied to the Czar of Russia for a tutor, and that a Russian scholar, S. M. Shapsai, has been sent from St. Petersburg to Teheran, the Persian capital, to undertake the instruction of the Prince for the next three years. The placing of the future Shah under Russian influence is especially significant in view of the fact that the present Shah is not expected to live many years, even if he does not abdicate his throne within the next few months. Several times it has been reported that the Shah has become insane, but he has so far been able to hold his power without serious difficulty. The Crown Prince has sixteen brothers of royal descent, besides others whose mothers are not of the royal clan, and as the law of primogeniture does not necessarily hold in Persia, it is possible that he may need some strong outside influence to aid him in securing possession of the throne at death or abdication of his father. In addition to holding the key to British India, on which Russia is supposed to have designs, the Shah is the possessor of a private fortune of more than $200,000,000, most of it in the shape of precious stones, which are kept in glass jars so that he may keep close track of it and cut off a few heads if the jars lose too much of their contents at any time.

Inspiration of the Bible.

"One of the proofs that the Bible is inspired as no other book is, is that it inspires us as no other book does. Genius surpasses itself when the influence of the Bible streams in upon it. Poetry borrows both its sublimity and sweetness from its themes. The painter paints most divinely when inspired by the thoughts of the Virgin and the child, and music rises into rapture when it gets into the 'chorus of the Hallelujahs.' The waves of oratory that roll from the lips of a Bright or a Gough reach their grandest when at the height of some Biblical quotation, and every species of human gift is reinforced, and every species of human virtue is sanctified and strengthened by the inspiration they draw from this unique volume."

"The Consolation of Israel."

We are happy to be able to say that we are in hearty sympathy with such as Simeon, who for long years believed, and watched, and waited, and knew, when he sounded his heart deep down, that confidence in the coming of the consolation had not fled. Years had come and gone,—age had crept upon him, dimming his eye and whitening his hair, but this only made him surer that he would soon see him who was to be King of Israel, for this had been promised him. But human nature is such that notwithstanding the promise, the suspense would create in him an ever-increasing desire. The ebb and flow of hope and fear is hard to control. He who heaves no sigh, and softens to no tear, and never has known the sickness that comes of hope deferred, is not a higher, but rather a lower variety of the human being. It is not that he is controlling himself, but that he has little to control. Even in the words "Now lettest thou thy servant depart in peace," we can perceive a sigh of relief,—the satisfaction that follows a yearning desire.

Yes; we are in completest sympathy with that old saint. We, too, are waiting for the Consolation of Israel. And we also know that our salvation is nearer than when we believed. Though we have received no personal promise we to some extent recognize the significance of the age we live in, and the things that are happening around us. Do we not know that we have come into the shadow of the Great Event which travels towards us? Let us then remember the gradual nearing of his approach who is preparing a place for us.

To wait well, to wait with patience, to wait without weariness, is one of the hardest tasks set for us. Exertion is comparatively easy, but to wait, to rest as though we saw, while nothing is in actual sight; and to stave off heart-sickness year after year, is a hard task.

To make it easier we should look at things from the divine point of view. He who sits upon the circle of the earth sees the end from the beginning, —and with the help of the Revelation made to us we can do something like that. We can trace his purposes out till we come to the return of Christ. If we know perfectly why he is coming, there is little need for anxiety about the when. It is by disconnecting the event of his coming and looking at it from a chronological point of view that the heart gets troubled with the long delay. God does not share this sort of trouble with us, neither has he any of his own. And we repeat:—To thoroughly understand his purpose is not to doubt its fulfillment; and he understand it best who sees in it a system of related truths independent of chronology. Simeon's heart and mind were concerned about Israel's consolation. Ages upon ages had passed since the promises were made to the fathers. David's throne was overturned and his people were in bondage and he longed for a sight of the Messiah. This was his state of mind and it should be ours; and instead of counting the moments we should be preparing to meet him. Readiness comes of the truth being deeply seated in our understanding and walking in its light. If we could all realize that we have none too much time to prepare for his presence, it would not hang heavily on our hands. As the present is all we can be certain of, let us redeem the time now; the parable of the virgins furnishes a fearful lesson; all were virgins; all were professedly waiting, but only half of them were really so. Let us heed the loving words of Jesus,—"Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

Love your Enemies.

The Master says:—"Love your enemies, bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you." Matt. v. 44. He also says:—"Take heed what ye hear;" or "Consider what ye hear;" Mark iv. 24.

The lines are drawn very straight. It seems at first impossible that mortal men who have inherited warped and twisted moral organisms, should attain to such heights or degrees of excellence. But there stand the commands, and what can we do about it? Would the Lord command us to do impossible things? Who would say that? Let us first do what we are commanded in the second passage, and consider well what is said in the first. We are told in 1 John iv. 8, that

"God is Love,"

and in v. 7, that "love is of God;" and the 8th verse says that "he that loveth not, knoweth not God;" but again we read that while we were yet sinners, Christ died for us, and that "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life." What we now need to know, is, if this love of or for enemies, is of the same nature as that which is based upon, or grows out of the appreciation of a character, or, say, the love existing between the

Friends or God,—

the members of the Body of Christ? We think not,—nay, we feel certain that it is not. One is akin to pity,—a softening toward those who are in the wrong; it may be difficult to obey the command even from this point of view, but at the same time it is practicable, or it would not have been enjoined.

God cannot look upon sin with any degree of allowance; it is abhorrent to him,—but he loves the sinner still, and reaches out after him and says, "Why will ye die?" and "is kind to the unthankful and to the evil;" and from this fact, our Lord makes a practical application to us; "Be ye therefore merciful, as your Father also is merciful," and makes merciful advances as he does, and then, if there be anything in your enemies capable of responding to the divine treatment prescribed, it may lead to an amendment of life. Do not wait for apologies or exact the utmost farthing, and hold off offenders at arm's length in the meantime; do as your Father in heaven does; and remember too that it is

"the glory of a man

to pass over a transgression." Prov. xix. 11. It would seem from this that it is not sinful to forgive any one in our heart before confession; but it is sin not to forgive on confession; but it may be asked, if there be any divine example that teaches this? We think there is. Psa. cxxx. 3, proves that Jehovah does not strictly mark all iniquities. Says the Psalmist,—"If thou, Lord shouldest mark iniquities, O Lord, who shall stand?" We do not understand this to mean that he winks at iniquity. David was

a child of God,

and doubtless speaks from experience in Psa. ciii. 13, when he says "Like as a Father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame; he remembereth that we are dust;" and "man's days are as grass, as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof shall know it no more." He takes all this into account,—allows the paternal relation to stand, with much long suffering and tender mercy, in order that repentance and confession may procure forgiveness, through God's goodness to him while unthankful or disobedient. What we mean is this:—The lesson for us is the goodness of our offended brother may induce repentance.

Dropping back to a previous statement regarding the nature of love to enemies and of that to friends of God, we remark that

one friend of God

could hardly be an enemy of another friend of God. His enmity against a friend of God would constitute him an enemy of God, also, unless we are greatly mistaken. "He that hateth his brother walketh in darkness;" "he that saith he is in the light and hateth his brother is in darkness." 1 John ii. 9–11; and chap. iii. v. 14 says, "He that loveth not his brother abideth in death:" and verse 10 says "Whosoever doeth not righteousness is

not of God

neither he that loveth not his brother. The Spirit draws the line very straight here. It is a matter of death or life to love or not to love a brother; but we must not love the evil ways of a brother. It becomes a serious matter to distinguish between the person and his sins.

The child of God can well afford to love his enemies, because he knows how blind and vain such enmity is, and how fury will recoil upon themselves when the day of the Lord comes. The love of Jesus when he wept over Jerusalem, or cried "Father forgive them," was different from that which drew the kindred hearts of Jesus and John together; nevertheless, how real his tears, how sincere his prayers.

Our Relation to God.

The whole account of our relation to God may be summed up as *dear children*, if we are walking in the truth. No one is yet *in the truth*, who is not being made sweet and filial towards the Father. Goodness that is modest; faith that is unreserved; hope that is sunny; attachment that is tender and long-suffering, are the peculiar and graceful features which appear in God's "little ones." The dry, sordid and selfish qualities of people generally prove them to be base things of the flesh. But of him who has been begotten of the incorruptible seed, it can be said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." What immediately follows is of vast importance:—"And every man that hath this hope in him purifieth himself even as he is pure;" and be it remembered that only the pure in heart shall see God.

England and Rome.

It is well known by our readers that the Church of England has been working toward ritualism very rapidly for several years. The difference between the practices of some of the dignataries of the Church of England and those of the Catholic Church have been so sleight as to be called microscopic. Numerous clashes have taken place the last year between those who held to the original forms of the Episcopal service and those who had changed them, and the question even invaded Parliament. Queen Victoria, as head of the Church, to whom the matter should have been appealed, failed to do anything toward its settlement; thus sanctioning in a measure the departure from the established service. It has been hinted even that she was herself almost, if not quite Catholic.

There are more than 10,000,000 Roman Catholic British subjects, aside from the large number of those who favor what is called "ritualism" in the English Church, and among these Catholics, or "nearly" Catholics, must be counted a large number of the royal family and its connections. This "ritualism" includes all the elements of a Roman Catholic service, even including the "confessional."

The new King has visited Rome several times, and both he and his Queen are personally acquainted with Leo XIII. and the members of the papal court. Pius IX. held him in high esteem for a special favor in connection with the Irish Dominicans, and Cardinal Vaughan, Metropolitan of the Roman Catholic Church in Great Britain was always a welcome guest at Marlborough House. Several members of the King's household, prior to his accession to the throne, were Catholics. Queen Alexandra, like many other high church members are firm believers in the Catholic doctrine of transubstantiation, and make no pretense that they do not. Whether the King does also is not certain, but it is certain he leans more to high than low church from the fact that the churches where he has habitually attended are distinctly high and ritualistic.

From this we can see the difficulties in the way of taking the oaths necessary at his coronation, and hence we are not surprised to find that King Edward has in his office as head of the English Church "ordered" the Archbishops and bishops to make changes in the Prayer Book. This was one of his first official acts, and is calculated to emphasize his authority as Monarch over the Church. These changes relate not only to certain prayers for the reigning house, but to the coronation service, which remains identically the same as composed for the coronation of Edward VI., and of course was made to fit the circumstances of that time, and just as surely does not fit the present time. In the oath to be taken are these words: "I do believe that in the sacraments of the Lord's Supper there is not any transsubstantiation, and that the invocation and adoration of the Virgin Mary or any other saint, and the Sacrifice of the Mass, as they are now used by the Church at Rome, are superstitious and idolatrous; and I do solemnly declare that I make this declaration and every part thereof in the plain and ordinary sense of the words read to me as they are commonly understood by English Protestants, without any evasion, equivocation, a mental reservation whatsoever."

Some of the greatest peers of the realm whose offices of state at the coronation, are hereditary, such as the Duke of Norfolk, who is Earl Marshal, are devout Catholics. It is plain to be seen that they cannot take part without insulting their creed, and they dare not remain away.

Of course the right of the King to make these changes will be called in question, and a protest will be made, but if he chooses to call in, for co-operation, a few of his Privy Councillors, and further if he care to ask Parliament for a voice on the question, he can certainly rely on the Conservative party which has a majority, to relieve him from taking an obligation that will antagonize so large a portion of his associates and subjects.

At the time of the Reformation in England some 300 years ago, Cardinal Pole said

"Sixth Edward's mass 300 years and more
shall quiet be,
But in Seventh Edward's reign again restored
shall be."

This prediction seems near to fulfillment, as official records show that upwards of 30,000 masses are daily said in the United Kingdoms.

Thus we see a decided tendency in England toward Rome. The Duke of Norfolk not long ago at an audience with the Pope saying he hoped soon to see temporal power restored to the Papacy. Germany has signified her willingness to assist in bringing this about, by suggesting the turning over of the city of Rome to the Pope, and then by a gradual process enlarging his domain. So we see the two countries that have ostensibly stood against Catholicism for years, ready to give her not only moral but substantial aid. Students of the Bible will be able to see the significance of these things, and further comment is not necessary.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

T H Lindsay	1.60
E T Roose	.50

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Obituary.

Job Banes was born in Stephen Township, Huron Co., Ont., July 31, 1855. In 1876 he removed to Indiana; was married to Anna Stephens in 1878. He became a member of the Church of God in 1877. He died near Remington, Ind., Jan. 30, 1901, leaving his widow, 3 children, his father, 5 brothers, and 2 sisters to mourn their loss, though not as such who have no hope. Bro. Banes was loved by all who had acquaintance with him, and the large number of persons who were present on the occasion of his burial witnesses to this fact. He was most earnest and sincere in his devotion to the truth, and not only did the ministers of the truth always find a welcome in his genial home, but he supported the cause with his means. He was partly instrumental in starting the class at Green Grove. Though living away from the brotherhood, his zeal for the cause of his Master never flagged; and through his solicitations Bro. Austin visited the neighborhood in 1899, and conducted a meeting which resulted in the organization of a class.

The writer had not met with him until last fall, and his acquaintance with him was most pleasant. For several months I visited him on my trips to Remington, and always found him the same patient Job, patient in suffering, with never a word of complaint, and even to the last solicitious for the advancement and success of the cause of truth.

In him his family had a loving husband and father, the church a devoted member and supporter, and the community a respected citizen. On Saturday Feb. 2, 1901, we laid him to rest in the cemetery near Remington, to await the glorious resurrection morning, and we believe when God shall call forth his sleeping ones, to rise in immortality to an endless life in the kingdom, that Bro. Banes will be among that number. May we all be approved by the "righteous Judge in that great day."

A. H. Zelmer.

Report of Labor.

On the 2nd of Jan. the writer went to the city of South Bend to conduct a protracted meeting and in this way to gather together the dispersed of the Church of God of the faith of Abraham in that city. The task was no small one and required earnest and unremitting effort. There had been living in that place for some time a number of the faith, but up to this time no effort had been made to collect them into a body except in the way of an occasional meeting by Bro. Woodward in passing through at different times; also last summer and fall, through the efforts of Bro. R. C. Railsback a number of meetings were held in private houses. When I arrived in the city I found that the brethren and sisters had secured a hall in which to hold the meetings and had also quite well advertised the meetings, which were held in a hall on South Michigan street. The attendance at first was rather small, but we kept right at it, and had the pleasure of speaking to quite a number of persons besides our own. We had meetings only at night, and in the day time your preacher was out hunting up those of our own who had moved to the city from other localities. And whereas we had thought that there might be about 20 or 25 members we located just 40, and on the evening of Jan. 20th organized a class with 40 members. I also made arrangements to visit them once a month, or to have some one else do so, and think that with the proper efforts we can have a good working class in South Bend to hold aloft in that city the banner of truth.

Sunday Jan. 27 I spent at Remington, and on Sunday Feb. 3 I spoke for the church at Roll, and from Feb. 4 to 18 I spent with the church in Clinton County. My next point will be West Lebanon, where we have a number of the faith living. This place is 7 or 8 miles from the church in Warren Co.

We have a number of our people living in different places in this State who should be looked after, and it is the Evangelist's intention to look after them and see that they have some way of keeping up an interest in the work. If we can do this in the course of a year, I think we have done well.

A. H. Zelmer.

Elijah went to heaven in a whirlwind. 2 Kings ii. Enoch was translated to heaven. Christ says no man ascended to heaven. John iii. 13. Will some one please explain this apparent contradiction and oblige,

R. M. Pomeroy.

Subscribe for The Restitution for 1901.

Poetry.

Don't Make the Wrinkles.

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper.
Smooth out the furrows on their brows
Oh, do not make them deeper!

There's nothing makes a face so young
As joy, youth's truest token;
And nothing makes a face grow old
Like hearts that have been broken.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love,
Don't make the wrinkles deeper.

Communicated.

Opening of the Seals.

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Rev. vi. 4.

In passing from the events of one seal to those of another, the nature of events govern the time required for the transition period. The accession of the Emperor Commodus, marks the beginning of the period of the second seal, which occurred A. D. 180. "Commodus was not, as he has been represented a tiger born with an insatiate thirst of human blood, and capable from his infancy of the most inhuman actions. Nature had formed him of a weak rather than a wicked disposition. His simplicity and timidity rendered him the slave of his attendants, who gradually corrupted his mind. His cruelty, which at first obeyed the dictates of others, degenerated into habit, and at length became the ruling passion of his soul.....One evening as the emperor was returning to the palace through a dark and narrow portico in the amphitheatre, an assassin, who waited his passage, rushed upon him with a drawn sword loudly exclaiming, the senate sends you this. The menace prevented the deed; the assassin was seized by the guards, and immediately revealed the authors of the conspiracy.....Lucilla, the emperor's sister, and widow of Lucius Verus, impatient of the second rank, and jealous of the reigning empress, had armed the murderer against her brother's life. The words of the would-be assassin created in the mind of Commodus a deep seated hatred for the senate."

Again, Gibbon says "Commodus had now attained the summit of vice and infamy. Amidst the acclamations of a flattering court, he was unable to disguise from himself, that he had deserved the contempt and hatred of every man of sense and virtue in his empire. His ferocious spirit was irritated by the consciousness of that hatred, by the envy of every kind of merit, by the just apprehension of danger, and by the habit of slaughter which he contracted in his daily amusements. History has preserved a long list of consular senators sacrificed to his wanton suspicion, which sought out with peculiar anxiety, those unfortunate persons connected however remotely with the family of the Antonines, without sparing even the ministers of his crimes or pleasures. His cruelty proved at last fatal to himself.

He had shed with impunity the noblest blood of Rome; he perished as soon as he was dreaded by his own domestics, Marcia his favorite concubine, Eclectus his chamberlain, and Lætus, his pretorian perfect, alarmed by the fate of their companions and predecessors, resolved to prevent the destruction which every hour hung over their heads, either from the mad caprice of the tyrant or the sudden indignation of the people. Marcia seized the occasion of presenting a draught of wine to her lover, after he had fatigued himself with hunting some wild beasts. Commodus retired to sleep but while he was laboring with the effects of poison and drunkness, a robust youth, by profession a wrestler, entered his chamber, and strangled him without resistance." Gibbon Vol. I. pp. 103-110.

Thus perished the tyrant Commodus, the degenerate son of the illustrious Marcus Antoninus, after reigning about thirty-one years. During his reign, the transition from the period of the white horse of the first seal, to the period of the red horse of the second seal is plainly visible. The first seal period stands as an oasis in a barren desert, having been preceded by a period of tyranny. As Mr. Gibbon says, "The golden age of Trajan and the Antonines had been preceded by an age of iron. It is almost superfluous to enumerate the unworthy successors of Augustus. Their unparalleled vices, and the splendid theatre on which they were acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid inhuman Domitian, are condemned to everlasting infamy during four score years (excepting only the short and doubtful respite of Vaspasian's reign) Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period."

Having passed what Gibbon calls the "golden age of Trajan and the Antonines" we come to the period of the red horse, symbolic of war, and killing one another, which is clearly introduced during the reign of Commodus. "After the death of Commodus, his assassins resolved instantly to fill the vacant throne with an emperor whose character would justify and maintain the action that had been committed. They fixed on Pertinax the prefect of the city, an ancient senator of consular rank.....The memory of Commodus was branded with eternal infamy." Perthnx was a righteous and virtuous emperor, but in endeavoring to reduce the taxes imposed by Commodus, and to restore discipline in the army, he incurred the displeasure of the Pretorian guards, and after a short reign of eighty-six days, was put to death by the Pretorian guards, who preferred the tyrant Commodus, to the virtuous Pertinax. After the death of Pertinax, which occurred A. D. 193, the Pretorian guards put up the empire at public sale to the highest bidder, and was bought by Didius Julianus. "On the throne of the world without a friend he found himself." Roman generals in different parts of the empire refused to acknowledge Julianus as emperor, and civil war ensued. The Pretorian guards to save themselves proved false to Julianus, and the senate declared against him. "Julianus was conducted into a private apartment of the palace, and was beheaded as a common criminal, after having purchased with an immense treasure, an anxious and precarious reign of only sixty-six days." G. Vol. I. p. 136. The putting to death of the best families of Rome by the tyrant Commodus, and his death by the hands of his domestics; killing of Pertinax by the Pretorian guards, and the cutting off of the head of Julianus, has fairly introduced the period of the second seal: "To take peace from the earth, and that they should kill one another."

I will here introduce an extract from the notes of Albert Barnes on the Revelation, "With Commodus' death commenced the third and most calamitous period. It lasted ninety-two years, from 193 to 284. During that time thirty-two emperors and twenty-seven pretenders to the throne, alternately hurried each other from the throne, by an incessant civil war." Sismondi i. 36. Barnes notes p. 178.

I will here copy from Mosheim's church history, the dates of the death of the emperors to show the exact fulfilment of the prophecy, in relation to killing each other during the period mentioned: Commodus 192, A. D.; Pertinax 193; Julianus 193; Niger 194; Albinus 197; Severus 211; Caracalla 217; Geta 212; Macrinus 218; Heliogabalus 222; S. Alexander 235; Maximin 237; Gordian I. and II. 237; Pupienus and Balbinus 238; Gordian III. 244; Phillip 250; Decius 252; Gallus and Volusianus 253; Æmilianus 253; Valerian 259; Gallenus 268; Claudius II. 270; Quintillius 270; Aurelian 275; Tacitus 275; Florianus 276; Probus 282; Carus 283; Carinus 284; Numerianus 284. Next will notice the great sword.

GEO. FRANCIS.

Is It Popery or Some Other Power?

Being requested by the Editor, I will give a few suggestions with regard to the power spoken of in Daniel, which should occupy the Holy Land. This is given in answer to the question of Bro. Wallace, as to whether the said power is the Papacy or not.

Those who are of the opinion that it does apply to the papacy, will have to in order to sustain the said opinion, show from history or prophecy, that the papacy either has, or will

TAKE AWAY THE DAILY SACRIFICE,

because, one of the prominent features of the prophecy is, that the said occupant of the Holy Land takes away "the daily sacrifice." Now, if the said act cannot be attached to the papacy then it is evident that the papacy is not in it at all.

The only daily sacrifice acknowledged by Jehovah, was that offered in the temple at Jerusalem, which was taken away by Titus in the year 70, and not by Popery. The fact is, that the pope did not become a supreme Pontiff until the Emperor Phocus issued the decree creating him the supreme Pontiff of the State, which date is given by some as 606, and by another at 608. Even then, for some time afterward, he was only an ecclesiastical power.

Furthermore, "1290 days" were to elapse, dating from the "taking away of the daily sacrifice," and then "the abomination which maketh desolate" should be "set up," and after a further extension of 45 days more we will arrive at "the end," when Daniel must stand in his lot "at the end of the days." Now the facts are (using either literal or prophetic time) that those events just named did not come to fulfillment at the close of those periods. Therefore we must conclude that the prophecy relates to a future restoration of the sacrifice, and a still

FUTURE TAKING AWAY OF THE SAME.

As to when this will be can be ascertained from Dan. ix. 24-27. "Seventy weeks" of prophetic time are determined upon, at the conclusion of which will be "to make an end of sins," "to make reconciliation for iniquity" and "bring in everlasting righteousness." These phrases indicate what time is referred to.

The "seventy weeks" were to date their commencement from "the going forth of the commandment to restore and to build Jerusalem," as noted in Nehemiah and Ezra. Consult verse 27 of Dan. xi., and you will find that the sacrifice is resumed at the commencement of the last week of the "seventy," and taken away in the middle of the same week, by a crafty king (not a ecclesiastic—Dan. viii. 22-25). and immediately following its taking away, the abomination of desolation is set up. See last part of ver. 27, chap. ix. This is confirmed in Dan. xi. 30 32. The covenant made at the beginning of the week (ver. 30) is forsaken, "that forsake the holy covenant," and (ver. 31) "pollute the sanctuary, (a temporary sanctuary which may be the mosque of Omar remodled into a temple, by this crafty wicked king) and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

Now, the above is the "daily sacrifice," (Dan. xii. 11-13) from which we must date the "1290 days" (literal time) and also when the abomination is set up, and also the additional 45 days, at the termination of which, it was said to Daniel, "For thou shalt rest, and stand in thy lot at the end of the days."

We cannot escape the conclusion that the taking away of the "daily sacrifice" of Dan. xii. 11-13, and the setting up of the abomination, refers directly to that spoken of in Dan. ix. 27; and Dan. xi. 30-32, which is at the close of this age, therefore the "1290 days," and the "1335 days," must be literal, and not prophetic time.

If you note closely you will find that the party spoken of is an individual, a person, as is indicated by the words: "he," "his," "him," "himself," "the king," "the son of perdition," "willful king," etc. Everything indicates a personality. The masculine gender is always used with regard to this king, while the feminine gender is used to denote an ecclesiastical system. The full time of this power is given as "a time, times, and a half a time." Now, no individual can live through a prophetic period of 1260 literal years. Besides if the sacrifice is not taken away until the middle of the seventieth week, the remaining half week cannot admit of 1260 common years.

Literal as well as prophetic time is used in Daniel's prophecies. See Dan. iv. 32: "seven times shall pass over thee." Also Dan. xi. 13, (margin) "At the end of times, even years." See Rev. xi. 1-13, The two witnesses were to lie dead, and not be buried in "the street of the great city," three days and a half, which could not be prophetic time.

Let us briefly consider the characteristics of "the king," (the pope is no longer a king) who will take away the daily sacrifice; and we will see that the pope cannot fill the bill. See Dan. xi. 36-38: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."

This passage clearly indicates a personality. The phrase "the king," applies to some single, special king, who shall do according to his (own personal) will," "shall exalt himself," like others before him have done.

Now, bad and corrupt as the papacy is, it don't begin to be as vile as this blasphemous king. The pope does not, and never has made claim to be superior to every god, and has never set herself to speak marvelous evil things "against the God of gods." This king does not "regard any god, for he shall magnify himself above all." Popery does have regard for numerous gods. It has regard for the Father as God, it also regards the Son, and Holy Ghost as gods, it worships also the Virgin Mary, and prays to a vast multitude of saints, while this king does not "regard any god." Do you see the difference?

The above is in exact accord with 2 Thess. ii. 3-8, where he is called, "the son of perdition." This is personal likewise, and as yet you will observe, the language of verse 4, is almost an exact quotation of Dan. xi. 36. "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

This also is personal. This pope does not set himself up in open antagonism to God as he does, "Who opposeth and exalteth himself above all that is called god," for we know of a fact that they do adore many gods, in place of "showing himself that he is God." The pope has never made any claim to the supplanting God. His claim to be the Vicar of Jesus Christ, is far from being a claim to be Jehovah himself, and to be even superior to Jehovah as claimed by this king, who is to take away the daily sacrifice, etc.

In Daniel, we further read, concerning this wicked king. "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destoy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Popery, in place of "standing up against the Prince of princes," in its form of worship renders the utmost respect and adoration to Jesus. These Scriptures make a very poor fit when applied to popery.

Another point which shows that this wicked king, which is also called in Daniel the "little horn," is still future, is found in speaking of the rise of the ten horns. "The ten horns out of this kingdom, are ten kings that shall arise: and another shall arise after them." Now, as yet we have nothing more definite than guess work, that the ten horns have arisen. The ten horns or kings are to be in existence when God sets up his kingdom. We read in Daniel "In the days of these kings shall the God of heaven set up a kingdom," etc. Now what are the facts: It is claimed that the ten horns came into existence during the fifth and sixth century. They have passed away, and God did not set up his kingdom in their day. I have in my possession eight different lists which writers have named as being the ten kings, and yet God did not set up his kingdom in the days of any one of them. Among the last enumerations we have one by Dr. John Thomas, found on page 202 of Elpis Israel: 1, Belgium; 2, France; 3, Spain; 4, Portugal; 5, Naples; 6, Sardinia; 7, Greece; 8, Hungary; 9, Lombardy; 10, Bavaria.

We read in Daniel, that the little horn tears three of the ten up by the roots. Which are they? Do you know? Now, we find that popery under the symbol of Babylon the Great, is to be destroyed by the confederacy of ten kings. If it is true that popery is the little horn, which destroyed three of the ten, how comes it that there are still ten kings left to destroy Babylon, if three have already been destroyed? In Rev. xvii. 16, we read, that the ten horns destroy popery under the symbol of Babylon the Great. They burn her with fire, and make her utterly desolate. The blasphemous king "shall prosper until the indignation be accomplished."

The little horn "prevailed against the saints till the Ancient of days came: and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." But popery was destroyed (Rev. xvii. 16) before then, and that by the ten horns. Thus you must plainly see that these Scriptures if honestly handled, show clearly that popery is not the little horn, or the wicked infidel king which takes away the daily sacrifice, as recorded in Daniel.

W. H. WILSON.

The Prayer of Jesus.

This prayer of our Lord naturally divides itself at least into four parts: --1. For himself. 2. For his disciples. 3. For those who should believe through the words of the disciples. 4. For the world.

I do not propose to examine in detail. It occurred immediately after one of the most familiar and protracted discourses with his disciples, running through the three preceding chapters, and opens with this declaration: "These words spake Jesus, and lifted up his eyes to heaven and said, Father, etc." That part which relates to the power given him, and the knowledge requisite to obtain life eternal, I pass for the present, and also the general prayer for himself.

2. He prays especially for his immediate disciples, whom he is about to leave, and for none other. The world or mass of men were not included in his petitions, but expressly excluded.

3. At verse 20 commences a more general supplication, viz: For them also, who shall believe on me through these (the disciples) words. The disciples form the first class, and believers in Jesus, through their teaching form the second class, and what is especially prayed for them is, That they may be one as thou Father, art in me, and I in thee, that they may also be one in us, (what for?) that the world may believe that thou hast sent me. He adds, That they may be one even as we are one; I in them, and thou in me, that they may be made perfect in me, (what for?) and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

4. The world. Then we are the subjects of Jesus' prayer; and all the petitions relative to his disciples and believers are that they may be so prepared that the world may believe and know that the Father sent the Son to be the Savior of the world. 1 John iv. 14. And this, says John, We have seen and do testify. But at present, We know that.....the whole world lieth in wickedness. 1 John v. 17. Is this to be the case always? Is Jesus' prayer never to be answered? He said on another occasion, Father, I thank thee that thou hast heard me; and I know that thou hearest me always. 1 John xi. 41, 42.

Two things, then, are certain. 1st. Believers in Jesus are all to be made perfect in One, and 2nd, The world are to believe and know that the Father sent the Son to be the Savior of the world. Have either of these events ever yet taken place? Can they ever take place in this present life? But one answer can be given to these two questions, and that a negative one. Believers in Jesus never have been perfect in One, in the sense of the prayer of Jesus. The world has never yet been led to believe or know through that unity of believers, that Jesus was the "Sent" of God. All Christendom today is witness that no such union of believers exists, and no such faith nor knowledge exists in what is called "the world," as the prayer invokes, not even in Christendom, much less in the millions of heathendom.

I ask again, Did Jesus ever ask of his Father anything that will not be granted? Did Jesus say, All things whatsoever ye shall ask in prayer, believing, ye shall receive, and shall not his own prayer be answered? Forbid such blasphemous thoughts. Then the perfect oneness of Jesus will yet be accomplished; but it has not yet been done and cannot be done in this life any more than the promise to Abraham that he should inherit the earth, or land, could be fulfilled without a resurrection from the dead. It is not till the saints are raised from the dead that the unity prayed for will ever take place; and it follows, that not until after that will the world believe and know that the Father sent the Son to seek and to save that which was lost.

Thus, we perceive, the prayer of Jesus carries us forward into the ages to come, and the past ages and the present one are only preparatory to the future; or, the work to be performed in the kingdom of God, under a perfect King, with perfect subordinate rulers, who are all made of one mind, seeing eye to eye; they being conformed to Jesus' prayer. That they all may be one, as thou Father, art in me and I in thee, that they also may be one in us. What a Rulership. What a government. What could withstand such a perfect administration? Then begins the world's trial which is to determine each one's final state or destiny, and a great multitude, which no man can number, of all nations, kindred, people, and tongues will have washed their robes and made them white in the blood of the Lamb, and will cry with a loud voice, Saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb. Rev. vii. 10.

These are not the few who are to enter by the straight gate; nor the little flock to whom it was the Father's good pleasure to give the kingdom. They are another class, blessed and saved under the administration of the perfected class who had all become one in the Father, and the Son; and so the world is made to believe and know that Jesus is the rightful Ruler and Redeemer of the world; and hence, they ascribe praise to "God which sitteth upon the throne, and unto the Lamb." When this is accomplished, and not until then, will Jesus prayer be answered in full, and the great jubilee will come, shadowed forth by the law, and the final ingathering, or harvest, will follow the first-fruits at a later period. The first-fruits are to be Christ's at his coming, 1 Cor. xv. 23: for James says, of his own will begat he us with the Word of Truth that we should be a kind of first-fruits of his creatures. Jesus, his disciples, and all that believe on him, through the Word of Truth, in this life make up the first-fruits from among the dead; being reconciled to God, in the life that now is, by the Word of Truth, which Word of Truth God will have all men come to the knowledge of, so that such as have not had that knowledge in the past nor present age will have it made known to them in the age or ages to come, then to be set forth to them by the manifestation of the sons of God, Rom. viii. 16-23, or, as says the apostle, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ..... that in the ages to come he might show the exceeding riches of his kindness toward us through Christ Jesus." Eph. ii. 4, 7. Thus demonstrating to the hitherto untaught millions or masses of the human race the riches of his grace, and encouraging them to trust in Christ for a deliverance from sin and all its consequences when the Word of Truth is clearly exhibited to them, and Christ with his glorified and united saints shall make all see what is the fellowship of the mystery, which from the beginning of the ages hath been hid in God, who created all things by or for Jesus Christ according to the purpose of the ages, which he purposed in Christ Jesus our Lord. Eph. iii. 7, 11.

Thus we see a fulness in our blessed Lord's Prayer that is little thought of, even by Christians, so prone are they to confine the great work of redemption to the present age or life; and giving infidels and all untaught men to think that God's work for the race is a small affair, far more evil than good, and unworthy of a Being professed to be infinite in wisdom, power, goodness and love. Let our hearts be enlarged to comprehend more of the unsearchable riches of Christ, and better understand the great idea of the apostle when he says of God our Father, "He having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 9, 10.

May the "Sun of righteousness arise with healing in his wings. My prayer is, Jesus hasten that day when the watchmen shall see eye to eye.

JOHN FOORE.

Reduced Rates.

The sale of special fare colonists tickets to California, and settlers' tickets to the Northwest, West, South and Southeast has been resumed via Pennsylvania Lines. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines. Apr 80.

Dear Brothers and Sisters:

Having seen the death of our dear Sister Abbie A. Howard, in the last RESTITUTION, I will endeavor to write a few lines concerning her, but I acknowledge my feebleness to do her justice, for words would fail me to tell of all her virtues and Christian kindness during my short acquaintance with her, which commenced during my dear husband's life time, while we lived at Winchester, she and her husband, Bro. Daniel Howard, lived near us for some time, and they were both true self-sacrificing soldiers for the cross of Christ, both of them able to preach the gospel in all its beauty which they did faithfully during their stay with us. And we were very loathe to give them up, when they moved away, but unavoidable circumstances caused us all to be separated in course of time, and I never heard any thing direct from Sister Howard for a long time, but during my last winter tour, I saw in THE RESTITUTION an inquiry from her saying, "Will my dear Sister Morgan please write to me?" Oh, I was so glad to hear from her, I wrote at once, and received a long joyful letter in a very short time, and it was a very pleasant season with me. We had been like David and Jonathon, our souls were united in love, and after a separation of about fourteen years, it was very pleasant to be in sweet communion once more, even if it was only by letter. We have corresponded ever since, and while she no doubt had many far better correspondents than myself, yet none will miss dear Sister Abbie as a loving writer more than I will. Her letters were so full of good advice and excellent teaching and Christian training, and encouragement to the weak and tottering ones, and also full of strong meat for the full grown man in Christ. In her last letter to me she said, "Oh, how glad I would be to be with you, and preach the gospel to a lost and dying world, but as I cannot, I will serve faithfully in my calling till I get an honorable discharge." Oh, what beautiful submission to the divine will. When I last parted with her I had hoped to meet her again in this life, but my only hope now is to meet her in the resurrection morning, where parting will be no more, but God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away. She has fought a good fight, and has kept the faith, and is ready to be offered when the Life-giver comes to reward his servants whether it be noon or night. May we all strive to emulate her virtues, and die the death of the righteous, that our works may follow us as hers do, and may we with her all hear the welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," is the prayer of your humble Sister, waiting for the manifestation of the children of God.

SARAH F. MORGAN.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

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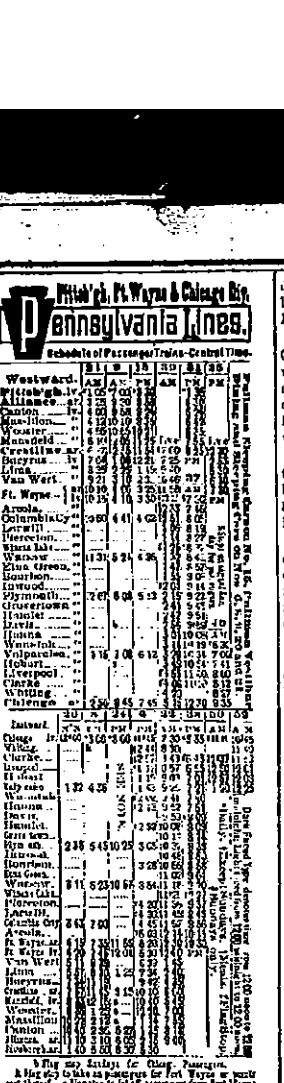

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Please say in the paper that if any want my labor this winter, I would gladly go if they will write me at Galesburg, Mich.

L. H. CHESEBROUGH.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsbury, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Argos, Ind., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. Read PLYMOUTH, INDIANA, MARCH 6, 1901. NUMBER 9.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

Poetry.

Be True to Thyself.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

Communicated.

Genesis. Chap. 19.

1. And the two angels came to Sodoma at evening. And Loot was seated beside the gateway of Sodoma. And when Loot saw them, he stood out to meet them, and bowed with his face to the ground.

2. And said, Lo, ye lords, incline out into the house of your servant (house-servant) and put up and wash your feet, and ye shall arise at dawn and go on your way. And they said, No, no. But we will camp in the public-square.

3. And he constrained them and they inclined out unto him, and entered into his house; and he provided drinking-water and baked unleavened loaves for them, and they ate.

4. But before they had lain down to sleep, the leading men of the city, the Sodomites, from young man to elder, all the laity together surrounded the house.

5. And called Loot out and said unto him, Where are the men of mark who went in unto thee tonight? Lead them out unto us, that we may have connection with them.

6. And Loot went out unto them as far as the front door and closed the door behind him.

7. And said unto them, By no means brethren, ye will not do wickedly will ye?

8. I have two daughters who have not known a husband. I will lead them out unto you and ye shall use them as it pleaseth you; only ye shall not do wrong to these men, because they have come in beneath the shelter of my roof.

9. And they said unto him, Stand away! there, thou camest in to sojourn, and not to act as a judge; now then we will treat thee ill rather than them; and they treated the man Loot with great violence, and drew nigh to break the door.

10. But the men stretched forth their hands and drew Loot in unto themselves into the house and closed the door of the house.

11. And the men who were at the door of the house they smote with inability to see (not ordinary blindness) from small to great, and they went about seeking the door.

12. And the men said to Loot, There are relatives by marriage or sons or daughters, or if there be any other of thine in the city, do thou lead them out of this place.

13. For we are going to destroy this place, because their cry hath been lifted up to the presence of the Lord, and the Lord hath sent us to crush it out.

14. And Loot went out and talked with his relatives by marriage who had taken his daughters, and said, Arise and come out of this place, because the Lord is going to crush out the city; and he seemed in the sight of his relatives by marriage to be uttering absurdities.

15. And when it had become dawn, the angels hasted Loot saying, Arise, take thy wife and the two daughters that thou hast and come out, that thou also mayest not be destroyed along with the transgressions of the city.

16. And they were terrified and the angels laid hold of the hand of his wife and the hands of his daughters in the Lord's act of sparing him.

17. And it came to pass when they had led them outside and had said, Save thine own soul; do not look back nor stop in any of the surrounding country; save thyself in the mountain, lest perchance thou be taken along with them.

18. That Loot said unto them, I pray, lord.

19. Since thy servant hath found mercy in thy sight, and thou hast magnified thy righteousness which thou art doing to me in causing my soul to live; I am unable to get safely to the mountain lest the calamities overtake me and I die.

20. Lo, there is this city nigh there for me to flee for refuge to, and there I shall have obtained safety. Is it not a little one? And my soul will live for thy sake.

21. And he said unto him, Lo, I wonder at thy face and at this word [about not overturning] the city for which thou hast spoken.

22. Haste then to be saved there; for I shall be unable to do a thing until thou hast come there; therefore he called the name of that city Seegoor (Thy care?)

23. The sun had gone out upon the land, and Loot entered into Seegoor.

24. And the Lord rained brimstone (or divine judgment) and fire upon Sodoma and Gomorra from the Lord from the canopy.

25. And overturned these cities and all the surrounding country, and the people who lived in the cities and that which springeth up from out the earth.

26. And his wife looked back and became a pillar of salt.

27. And Habraam arose at dawn and went to the place where he had stood in the presence of the Lord.

28. And he looked over the face of Sodoma and Gomorra and over the face of the surrounding country and saw: and lo, a flame was arising out of the earth like a breath of a furnace.

29. And it came to pass when God crushed out all the cities of the surrounding country, God remembered Habraam and sent Loot out of the catastrophe, when the Lord overturned the cities in which Loot was dwelling.

30. And Loot went up out of Seegoor and seated himself he and his two daughters with him on the mountain; for he was afraid to dwell in Seegoor; and he took up his abode in the cave he and his two daughters with him.

31. And the elder daughter said unto the younger; our father is an elderly man, and there is no one on the land who will go in unto us, as befitteth all the earth.

32. Come and let us give our father wine to drink and let us lie with him and raise up seed from our father.

33. And they gave their father wine to drink that night, and the older daughter entered in and lay with her father that night, and he did not know when he lay down and when he arose.

34. And it came to pass on the morrow that the older said to the younger also, lo, yesterday I lay with our father. Let us give him wine to drink this night also and do thou go in and lie with him, and let us raise up seed from our father.

35. And they gave their father wine to drink that night also, and the younger went in and lay with her father; and he did not know when he lay down and when he arose.

36. And the two daughters of Loot conceived of their father.

37. And the older brought forth a son and called his name Mooab, saying, "of my father." This one is the father of the Mooabites unto this day.

38. And the younger brought forth a son, and called his name Amman, saying, "A son of my race." This one is father of the Ammanites unto this day.

COMMENT.

1st verse, It is evident that Loot was seated as a judge in the gateway of Sodoma and not merely as a man of leisure. We also learn that only two of the three angels actually went to Sodoma.

2nd verse, "Street" R. V. should be public-square or plaza.

3rd verse, R. V. says "Loot made them a feast" water and unleavened bread isn't much of a feast; but that is all there is mentioned in the text.

6th verse, R. V. makes no distinction between "door" and "front-door." There was a vestibule as now between these two doors.

8th verse, R. V. "man" should be "husband" and "shadow" should be "shelter."

In the 11th verse there is nothing about "wearying themselves" as in R. V.

In the 13th verse "waxed great" R. V. should be "hath lifted up" and "destroy" is "crush out."

In the 14th R. V. "mocked" should be "uttering absurdities." In the 19th R. V. "But he lingered" is not in the text, and the R. V. omits "And they were terrified." "Sparing" also mistranslated "merciful."

In the 19th verse R. V. has "mercy" again where it should be "righteousness."

In the 21st verse R. V. omits "I wonder at thy face, etc." and inserts a statement about "not overthrowing the city, etc." not in the text. R. V. also says the name of the city therefore was called "zoar." The text says Seegoor.

In the 23rd verse R. V. says "The sun was risen upon the earth," etc. The text says "The sun had gone out upon the land"—that is that darkness preceded the cataclasm that was soon to follow—a very different thought and of special interest to the scientist.

In the 24th verse the word "Theion" meant, originally, "divine", and, no doubt, the reason sulphur or brimstone came to be called by this term was because it was the specific instrumentality of divine judgment in this case.

In the 27th verse, Why does the R. V. give the word "lord" a capital L? The "lord" in this interview was an angel and not an object of worship we are specifically instructed elsewhere in the Scriptures.

In the 28th verse R. V. has "smoke went up." Text says "a flame arose."

In the 32nd verse R. V. has "earth"—should be "land" and "preserve" should be "raise up."

In the 33d verse R. V. has "she" where it should be "he" same mistake in 35th verse.

In the 38th verse R. V. has the name "Ben-Ammi" should be simply "Amman." For "Ben" means "son" and is a part of the following explanatory clause and not a part of the name.

CHAS. GARDNER.

The Bible Inspired.

"All Scripture is given by inspiration of God." 2 Tim. iii. 16. The men whose heaven appointed lot it was to make contributions to the system of divine truth were inspired in a sense entirely different from the inspiration that elevates the mind of the modern poet, the orator and the writer of prose composition. Theirs is the inspiration of the topic in hand—the inspiration of their own thoughts as they view the subject under the impression of its importance and the beauty and harmony of the several parts that go to make up the whole theme. This is what Cicero in his day accorded to the poets, and designated "a divine action of nature." The inspiration of the Bible cannot be classed under this head. The difference between the two actions, the action of nature and that of the Holy Spirit, is so great that no reasonable mind will attempt to place them on the same level. The one is common in the realm of nature, the other extraordinary; and though we might admit, still within the same realm, yet so far removed as to be immeasurably beyond the known laws of nature, and therefore beyond man's present sphere of knowledge, and will likely remain inscrutible to him for ages to come.

Touching the fact of the giving of a revelation of things future, Peter says prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit. 2 Peter i. 21. Man by an impulse of nature or the working of his own mind is not competent to the task of disclosing events that lie veiled in the distant future. Left to himself with his natural powers of mind, both his origin and final destiny remain alike insoluble mysteries. From whence came I, and whither am I going? are questions that would only be answered by their own faint echo. Paul says: "We have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. ii. 12. To know the things of God is to know the thoughts of God concerning us as to what we are and what we shall be. These thoughts or things are freely given to us. Revelation then is a gracious and merciful gift to the fallen and sinful creatures, who are in the deepest need of just such knowledge.

JOHN L. WISE.

Kind Words.

"Kind deeds toward those with whom you live,
Kind words and actions right,
Shall midst the world's deep darkness give,
A sparkling little light."

How often a kind word fitly spoken would do good. How many a weary heart it might cheer and many a burdened soul relieve. How many of us have not felt at some time in our life the want of a kind, encouraging word. How much good it would have done. But alas, the word perhaps was not spoken, and we are left to tread our weary journey alone. In times of trouble when perhaps our hearts are overburdened with grief, or misfortune has overtaken us, or the evil tongue shall have brought our fair name low, how the kind word, the loving smile, the gentle but firm pressure of the hand thrill our hearts with joy until we feel like giving thanks to the Giver of all good and perfect gifts. But to our sorrow, in these last and evil days, where is the kind word? Where are those who would help elevate their fellow being? While we cannot do great and noble deeds as some do, we can do little deeds, knowing that after all, it is the little things that make up the whole. We may not help God paint his clouds and sunsets, but we can put a little of immortal beauty and gladness upon human lives. We can help lift the fallen, cheer the faint, heal the sick and lead the blind, and the poor we have always with us. There are many ways of doing good to our fellow being.

If you see some weary neighbor,
Toiling up life's rugged road,
You can speak a kind word sometime,
That will help him bear his load.

If you see some one who's striving,
To o'ercome some fault or wrong,
Let them know you see their effort,
It will help them to be strong.

Kind words are like rays of sunshine,
Driving clouds and tears away,
Sweet as dew to thirsty flowers,
Giving strength for coming day.

Give your kind words now in season,
Do not wait till hope has fled,
Give them freely to the living,
They can never help the dead.

Yours in hope,
MRS. W. A. MOORE.

Creation.

"In the beginning God made the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of the great God moved upon the face of the deep. So he caused the light to shine, and separated the light from darkness, and he saw that it was good, and called the light day, and the darkness night, which he in his wisdom saw was good."

The curtains of night are drawn around us and we fall into sweet slumber and rest our weary bodies from the cares and toils of the day, so we are refreshed and can go about our labor when the morning breaks forth, and the sun rises to light the earth, and causes it to bring forth abundantly for the use of man, and beasts, and all living things which he in his great wisdom has created for our use. Oh, how wonderful is his judgments and his ways past finding out. We all know how he separated the waters and gave them their boundaries, so far they should go and no farther, and the dry land appeared, and he separated the waters from the land, and in the waters he has created enumerable fishes which are for food for our use, also many different varieties of living things which make their home in the great deep, and we see how life is often maintained by the heathen nations and by those that go forth to explore different places. God in wisdom has provided these things for the use of man. If we would think of his great mercies oftener how much better it would be, for how can infidelity abound when we take into consideration what God has done for us. Look at the great forests that give us our supply for fuel, and builds for us our homes and the great vessels that sail on the mighty deep. Also the coal that is found in the bowels of the earth. The gold and the silver, the copper and brass are among some of the deposits he has caused our earth to yield; for he saw in his wisdom it would be necessary and beneficial for our use. And the All-wise looked upon his work and pronounced it very good. And he made every winged fowl, and birds to fly in the open air in the firmament of heaven, that give joy to us with their sweet songs. He also created all of the great beasts of the earth, and all creeping things that creep on the earth. He blessed them saying, "Be fruitful and multiply and fill the earth." These things were also for our use. His work was not yet finished or perfected; for he said, "Let us make man in our own image and likeness." This is God's Word, "In our own image and likeness", so we see God has a form which he has made or created man in. Now we will see what he intends to do with the man he has created. He says, "Let him have dominion over the fish of the sea, and over the fowls of the air, and over the beasts of the earth, and all creeping things that creep upon the earth." So Adam and Eve were created according to the Word of God, and he brought all living things to Adam to name, and whatsoever name he gave them that was what they were called. He also planted a garden eastward in Eden, and here in this beautiful garden, in the midst of all luxurious fruit with a river running along to water the garden. Here he placed the happy couple, to dress and keep the garden, telling them they might eat of all the trees except the one. We all know the fearful consequences. Death came and oh, the dreadful fall. Our beautiful earth, that was created for our home has since been marred with fearful convulsions, earthquakes and cyclones have left their marks on the face of the earth. Sin and death still stalks abroad, ever since the sin of our first parents, but God's plans will not be thwarted. His Son, Jesus next comes up before us, the new creation comes into view and we will yet see in the new heavens and the new earth which he will create, such grand sights that has never entered into the minds of those that love him; for he says, "Behold, I create Jerusalem a rejoicing and her people a joy, and the law of the Lord shall go forth from Jerusalem. And I, John, the messenger of God saw a new heaven and a new earth, for the first heaven and the first earth was passed away and there was no more sea." So we see that it is yet in the future, for we see in this present earth that we have seas and fearful destruction of life is wrought upon the waters. In regard to the new creation are words like this, "He showed me a river of water, clear as crystal, proceeding out of the throne of God and the Lamb." Yes; the Lamb of God is there, that was mentioned in the beginning and was made manifest for us after the sins of our first parents. Says he, "Behold, I make all things new." Then is the night of sorrow done away with, they need no "light of a candle, neither the light of the sun, for the Lord God giveth them light, and they shall reign forever and ever." These are some of the promises that were sent by holy prophets and by angels, after the fall of Adam, these are words that are left on record to cheer his followers on their lonely pilgrimage toward the heavenly land.

Dear ones, the night of sorrow has been long and dark on account of sin and death's doings; but the Lord's Word still beckons us on. A few more sorrows and a few more tears, and then if faithful we shall reach that happy home. "For I John saw these things and heard them and I fell down at the feet of the angel to worship him, and he said, See that thou do it not, for I am thy fellow servant and of thy brethren the prophets and of them that keep the sayings of this book, worship God." Does not the Word of God, when studied give us new strength to follow on, and how beautiful it is connected from Genesis to Revelation. "And he that testifieth of those things saith, Behold, I come quickly."

M. E. KNOWLES.

Have Patience.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. x. 36.

What is patience? The power or quality of suffering or enduring; calmness of temper under provocation or any calamity; long suffering; endurance; resignation.

Why should the Christian have patience? So he can run the race set before him.

What is the prize in the Christian race? Eternal life.

Who gives this eternal life? It is the gift of God through Jesus Christ our Lord.

This gift is what we all want to receive. Paul says "We have need of patience that after we have done the will of God we may receive the promise," and Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Does God call other than those that obey him? No. "For as many as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to promise."

Suffering is an element of patience, and Paul says, "I suffer trouble as an evil doer. I endure all things for the elects sake. For if we suffer with him, we shall also reign with him." And again, "The Spirit beareth witness with our spirit, that we are the children of God, and joint-heirs with Christ, and if so be that we suffer with him, we shall also be glorified with him. And if any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf. Be patient therefore unto the coming of the Lord. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh. Behold we count them happy which endure." And Christ said, "Blessed are they which are persecuted for righteousness sake (or in other words, for doing right) for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." And Christ also said that "Ye shall be hated for my name's sake; but he that endureth to the end shall be saved, and whosoever shall call on the name of the Lord shall be saved. Believe on the Lord Jesus and thou shalt be saved." We have precious promises in the words of Christ, Peter and Paul, and they all promise us salvation when Jesus comes, if so be that we have obeyed the gospel plan of salvation.

We should have patience to endure, and suffer persecution, and wait God's own appointed time for the reward. But some are so impatient, they want the reward right now, and try to teach that they have the reward already, or will certainly have it at death, whereas, we only have the promise of the reward, and cannot get the reward until Christ comes to earth and raises those that are found worthy to obtain eternal life. Have patience.

Yours, trying to be patient.

E. W. KNAPP.

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The Restitution.

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PLYMOUTH, INDIANA, MARCH 6, 1901.

"PROVE all things, and hold fast that which is good."—Paul.

"RELIGION is the best armor in the world, but the worst cloak."

WHEN we do the most for others, we are in reality doing the most for ourselves.

"A LIE, though it be killed and dead, can sting, sometimes,—like a dead wasp."

"A GENTLE heart is like ripe fruit, which bends so low, that it is at the mercy of every one who chooses to pluck it, while the harder fruit keeps out of reach."

IT is the little things that count. The word of sympathy spoken at the proper time, the word of encouragement just when one feels that there is no use trying to fight life's battles any longer.

THE director of Italian statistics has just finished the work of valuation of property owned in Italy by the Catholic orders, and finds that they have 10,000 houses with a valuation of 9,000 million of lires.

MRS. James says:—"There are truths which, by perpetual repetition, have subsided into passive truisms, till, in some moment of feeling or experience, they kindle into conviction, start to life and light, and the truism becomes again a vital truth."

THE *Cosmopolitan* for March has an article by Sir Robert Hart on "The Boxer Movement;" that gives a clear insight to this little-understood society of the Chinese Empire. This is not all this magazine contains, but is alone worth its price.

JOSEPHUS says, "God took dust from the ground and formed man, and inserted in him as a spirit and a soul." Antiq B. I ch §2. And again, "God entirely forbade us the use of blood for food, and esteemed it to contain the soul and spirit." Antiq. B. III cxi. §2.

"HE by whom all things consist works in one uniform and undeviating method. Whatever may result certain sequences always follow certain antecedents; and this whether we observe matter or mind. And to this undeviating uniformity of plan is given the name of law, because of its absolute inviolability."

THE head of the Catholic Church in England, Cardinal Vaughan, issued a pastoral which was read in all Catholic churches last week, deploring the language of the oath taken by the King upon his accession. He says: "Alone among the Parliaments of the world the English Legislature compels the sovereign to declare that the religion of three out of four members of the Christian world is superstitious and idolatrous."

"IF we can still love those who have made us suffer, we love them all the more. It is as if the principle, that conflict is a necessary law of progress, were applicable even to love. For there is no love like that which has aroused up the intensest of feelings of our nature,—revealed us to ourselves, like lightning suddenly disclosing an abyss,—yet has survived all the storms and tumults of passionate discord and all the terror of such a revelation."

THE happy privilege of assisting Sister Alice Stafford in putting on the sin-covering name of Jesus, was ours on Sunday, Feb. 17. She has been very deliberately counting the cost of a complete surrender of all for God and Truth, and Christ,—and now rejoices in hope of the glory to be revealed in us, if faithful to the end of mortal pilgrimage. Again, on Sunday Feb. 24, we rejoiced at the evidence that the gospel is still powerful to save when from the heart believed. Sister Smith, of Stanwood, Ohio, having led her foster daughter, Miss Lizzie Shelton up to the point of obedience to the faith, brought her to Cleveland for that purpose,—having traveled on foot seven miles on Saturday, to take the train at Massillon. It was a day long to be remembered; and at its close we can say, as did Luke of the baptized Eunuch, *they went on their way rejoicing.* May the Lord bless them, and make them a blessing to others, we pray.

"His fall asleep" the beautiful phrase of the New Testament to express the faith of saints, and at the same time to intimate their expectation of a happy resurrection," says Wilmer.

BROTHER F. L. Austin writes, "The Church at Argos, Ind., rejoice anew because of two more who have been baptized into Christ. May the saints of God greet and know them in the day of resurrection."

CHANNING has said of Milton:—"His whole soul revolted against the maxims of legitimacy, hereditary faith, and servile reverence of established power." And now we invite Milton to speak for himself:—"I earnestly beseech all lovers of truth, not to cry out that the church is thrown into confusion by that freedom of discussion and inquiry which is granted to the schools and ought certainly to be refused to no believer since we are ordered to prove all things, and since the daily progress and light of truth is productive of less disturbance to the church than of illumination and edification. Without this liberty there is neither religion nor gospel, force alone prevails, by which it is disgrace for religion to be supported."

DR. J. L. Jackson, pastor of the Hyde Park Baptist Church, Chicago, had for the subject of a late discourse, "The Gradual Revelation of Religious Truth." He said: "Revelation of truth is gradual, because a certain preparation is necessary before truth can be apprehended. What we call the Bible is simply the record of these gradual disclosures of truth to men. The Scriptures were many hundred years in the making, and it is not difficult to see that there is a steady advance in moral perception and in spiritual life. We are not to suppose that these disclosures stopped with the closing of the canon of the Scriptures. Men understand the world and God and human destiny better today than they did in the second or third centuries. New light is flooding the world from many sources. Our true attitude is, keep heart and intellect open to all truth and to be learners to the last." Such sentiments as these sound very nice, but they cannot be depended on to inspire the hearers with a very deep reverence for the Word of God. The Bible is either the production of men inspired of God to write, or it is not. It is one or the other. The above language does not indicate that Mr. Jackson has much confidence in the Bible as a complete and full record of God's dealings with man, and he would have us understand that divine revelation is in progress all the time. This being the case no two persons are accountable alike, as each is only answerable for the revelation God has given to him. This may suit Mr. Jackson and the people to whom he ministers, but will hardly answer for any one who really believes in God, and the record given for our guidance, which gives man full and finished information as to what manner of being he is, his relation to the Creator, his fallen condition, and what is necessary for him to do to gain the life hereafter. This should be enough to satisfy any ordinary person, and all this is in "what we call the Bible," and we advise Mr. Jackson to go back to the first records and study again his early lessons, and assure him that with prejudice out of mind, he will be ready at the end of "Revelations" to stop looking for "new light," if he has fully grasped what was written by the Holy Men of Old.

Positivism.

Last Sunday Frederick Harrison of London, England, performed at Chicago, a ceremony called "Presenting to Humanity" of an infant. The child was 2 years old, and was taken by its parents to Mr. Harrison, he explaining that he was not a priest, but was only about to do what any "brother" would be equally qualified and willing to do for another. There was a service with hymns and responses similar to a "christening," after which he said among other things: "In our simple rite we have no symbol, for we symbolize nothing that we do not do. And what we do we say plainly and openly—we present the child to the community, and we accept it in the hope that it shall be trained to its duty in the world. We pretend not to wash the little angel of its sins, for we know of no sins of which its innocent spirit is capable.

We reject alike the fantastic hell from which the ceremony of christening is thought to rescue it and the fantastic paradise for which the water and the cross are held to make it fit. To the child we think no special grace is imparted, no particular gain is obtained. The presentation of the infant in our Positive faith is wholly an act which concerns the parents and the community. It concerns but indirectly the good of the child.

A wise training is the making of a sound mind. I can imagine no fabled hell hereafter to be so powerful in impressing the imagination as the actual and present remorse of the parent who sees his own vices reproduced in his offspring or tainting forever the promise of that young life. And so I can suppose no heaven more real in its intensity than the happiness of the parent who sees that he is shaping that wonderful creation of humanity—a loving, wise, and useful man or woman.

And let us remember that it is no petty communion or sect into which the new child is adopted and within which its life is to pass. It is no Positivist group, no little Newton Hall sect, which receives these children, which will watch over them, and which will summon them in time to duty. It is the great public, it is society, mankind, or, rather, in full, it is humanity itself."

Positivism is the religion of humanity. That is to say, since, according to the Positivists, nothing beyond this world is known, nothing transcendental can be worshiped. But the present generations owe all to the races and generations that have gone before them from earliest times. So it is their duty to live as perfect and useful a life as possible in order to leave behind a better world even than they found for the humanity that is to come after them.

Nature of Man.

At the very beginning of God's Book he gives us to know the origin, nature, destiny, as well as the capabilities of man. What a fitness of things worthy its divine Author we see in this arrangement! Man with this knowledge to start with can see how admirably the Great God has adapted his plan and purpose to suit the creature man; the marvelous stores laid up for him in the bowels of the earth many ages before he himself was formed; and his own introduction deferred till its surface was capable of furnishing him with food; and turning to the *revelation of God's Purposes* in creation everything goes to prove that man was created to be an inhabitant of earth and no other world. This may startle some, we are aware, but we sequerly and above-board hold that no one can honestly believe the gospel of the grace (or favor) of God who do not understand man's nature. The favor of God which towers above all others, is eternal life; it includes all other favors, no other favors could be received without this life, and hence the kingdom and all its glories are included in the

CAPITAL GIFT, ETERNAL LIFE.

With the hope of inducing some one to secure that life, we propose to show from the Scriptures of Truth that this is not a part of his natural outfit; and that it must be obtained as a *gift*. This means that no man ever *did*, or ever could *purchase* it, earn it, or give any equivalent for it whatever! By grace, favor, are ye saved, through faith on man's part. To make sure that we and our readers understand ourselves at the beginning, we here state that *man has no immortal soul;* that he is in this life altogether wanting in that respect, and therefore, when a person has died he is *not alive* in any sense whatever. If this be *proven* to a person of an earnest and pious mind, it will reveal his WANT, his NEED, and dispose him to secure life at the hand of him who died that we *might* live. After this homely preface we invite our readers to glance over a few pages of God's grand old Book to see if it will not create an appetite for the bread that does not perish, and the water of life, the partaking of which will forever quench thirst.

On reading the New Testament, one must be struck with the numerous references to the return of the Lord Jesus, and the expectation of believers that *that* would be the time of their reward. For instance, Paul rejoices that the Thessalonians had turned from idols to serve

THE LIVING AND TRUE GOD,

and "*wait for his Son from heaven.*" 1 Thess. i. 10: "From whence we look for our Savior, the Lord Jesus," Phil. iii. 20. Nor can there be any doubt that the time of our Lord's return was regarded as the time for *rewarding* the faithful ones, and the time for raising the dead and rewarding them according to their works. In 2 Cor. v. 10, the apostle writes, "We must all appear before the judgment seat of Christ;" and in 2 Tim. iv. 1 he says that "The Lord Jesus will judge the quick and the dead at his appearing and his kingdom;" so that it may safely be concluded that rewards are *not entered upon before* the return of Christ; because *judgment* does not take place till then. This is confirmed in Col. iii. 4, "When Christ who is our life shall appear, THEN shall ye also appear with him in glory." In 2 Tim. iv. 8 Paul speaks of a crown of righteousness, "which the Lord, the righteous Judge will give him

IN THAT DAY;"

and Peter in his first epistle, chap. v. and v. 4 says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Many of the warnings of Jesus were given that his disciples should be prepared for his coming. The *evil* servant is represented as saying, "My Lord delayeth his coming," Matt. xxiv. 48; and the Lord himself says in Mark xiii. 35–37, "Watch, therefore, for ye know not when the Master of the house cometh. What I say unto you I say unto *all*. Watch."

The apostle speaks of the judgment of quick and dead. What are we to understand by the death? or, what is it to be *dead?*" We read in Romans v. 12 "By one man sin entered into the world, and death by sin;" so that if we turn to that one man's offense; and read the sentence pronounced upon him we will know what "*death*" means. In Gen. iii. 19, we find the words addressed to Adam by God,—"In the sweat of thy face shalt thou eat bread until thou

RETURN UNTO THE GROUND,

for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." Here the mystery ends; the man who had been formed of dust was to *return* to dust because of his sin; and in the ceaseless processions to the cemeteries we see the evidence that death has passed upon all men, for that all have sinned. Rom. v. 12. So that dead ones are those whose life is gone, and who are slowly mouldering into the dust out of which we were originally formed.

We are aware the word is occasionally used in a similar sense concerning those who have no *spiritual* life, that is "dead in trespasses and sins;" which implies that so far as their capacity for the higher life is concerned, they are *lifeless*, and unless they are quickened, or made alive by the operation of God through the Word, they will soon be

DEAD OUTRIGHT,

both bodily and spiritually, for "the end of those things is death. Rom. vi. 21. Where the word *death* occurs without any such qualification in the context, as the above, the death we see daily occurring, by which our cemeteries are filled, is that referred to. If this view of death be clearly understood, we may notice how Scripture supplies its own confirmation, and is in complete harmony throughout. If death is a returning to dust, then the dead are perfectly unconscious. In Ecclesiastes ix. 5, the very words occur, "the dead *know not anything*," and in verse 10, "there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." This makes it clear that the grave is man's resting place until the Lord Jesus comes again, and resurrection is seen to be an event of

UTMOST IMPORTANCE.

In fact if there be no resurrection, then those who are fallen ASLEEP IN CHRIST have perished." 1 Cor. xv. 18. Plainly, then, instead of the dead of past ages having been recompensed they still await in their sleep of death, the coming of the Son of Man. Even those who have obtained a good report through faith have not received the things promised them, because God has provided that they should not be made perfect without us. Heb. xi. 39, 40. So that *death* as a reality holds saints and sinners alike in its embrace; but we see also that "Since by man came death, by man has come also the resurrection of the dead." 1 Cor. xv. 21, and that when the time of the dead shall come that they be judged, rewards will be given by God to the prophets, saints, and those who fear his name small and great, Rev. xi. 18. Let us now see

WHAT THE REWARD WILL BE.

Jesus says, John x. 10, "I am come that they might have *life*," and in verse 28, "I give unto them (that is, my sheep) eternal life;" and Paul teaches the same in Romans vi. 22, "being made free from sin, ye have your fruit unto holiness, and the *end* everlasting life." Some imagine from a careless reading of a few passages that eternal life is a present possession of believers, but the apostle here states that it is the reward that comes at the END of their course, and is thus in harmony with the Master himself, who promised "in the

AGES TO COME

eternal life," Mark x. 30, R. V. Marg. The mistake arises from a too hasty consideration of John v. 12, where it says, "he that hath the Son of God hath life." But as this would bring us into conflict with the previous quotation it must be wrong; and hence it is our duty to enquire in what sense Christ *is* possessed in the present life? Is it not as stated by Paul Eph. iii. 17, "that Christ may dwell in your hearts—(affections) *by faith*?" And the 11th verse of the chapter should be consulted; it says "God hath given unto us eternal life, and this life is *in his Son*." It was, therefore, not in their possession, but LAID UP as a treasure in heaven, as Paul shows, Col. iii. 3, where he says, "Ye are *dead*, your life is HID with Christ in God; when Christ who is our life shall appear, then shall ye also appear with him in glory." There is, therefore, no confusion, no contradiction, the "life everlasting" is to be bestowed when Christ the Life and Life-Giver appears. It is also taught in several passages which speak of a bodily change taking place at that time. "We shall all be changed," says Paul, in 1 Cor. xv. 51. "This corruptible shall put on incorruption, and this mortal shall put on immortality." Here, then, we have the essence of Bible teaching concerning immortality—it is that deathless nature which God's loved ones will receive from the Lord "at that day," when he will change our vile bodies of humiliation that they may be fashioned like unto the body of his glory." Phil. iii. 21. R. V. And their condition is described by the Lord Jesus in Luke xx. 35, "They that shall be accounted worthy to obtain that *age* (R. V.) and the resurrection from the dead, neither marry, nor are given in marriage, neither can they *die any more*, for they are equal unto the angels, and are the children of the resurrection." These are also described by the apostle Peter as being "partakers of the *divine nature* having *escaped* the corruption that is in the world." The evidence shows that instead of man being or having an *immortal soul*, he is a "living soul," for a few short years, and then ends his frail existence in the grave. That to live in that age to come he must be raised from the dead, and receive the gift of eternal life at the hands of the Lord Jesus. But the question is also asked, where will the saints

SPEND THEIR ETERNAL LIFE?

Prov. xi. 31, says, "The righteous shall be recompensed in the earth," and Psa. xxxvii. 29, says, "The righteous shall inherit the land and dwell therein forever." And Jesus says, Matt. v. 5, "Blessed are the meek for they shall *inherit the earth*."

News of the Week.

[The condition of affairs in and around Austria, and in connection with the Balkan States, is so critical that we venture to give our readers a reprint of what we find in the daily paper.—ED.]

The student of events in the old world cannot fail to be impressed with the gravity of the crisis now confronting the Austro-Hungarian empire. Probably no government in Europe has so precarious a footing. Certainly no government in Europe faces so many complications.

Parliamentary government has been suspended in Austria since Feb. 1, 1899. The government since that date has been carried on under the provision of article 14 of the constitution, an emergency clause giving the Emperor and his Cabinet advisers absolute control in default of legislative action.

The government has made persistent efforts for more than two years to return to parliamentary government, but without success. Radical and religious disputes have engrossed the attention of the population to the exclusion of all else. For weeks the Reichsrath has been the scene of disgraceful personal encounters between the members. Treason is openly avowed and the man who claims to be loyal to the dual empire is denounced in so many words as a fool.

The trend of political sentiment developed by the long continued quarrel is illustrated in the proceedings of the lower house of the Reichsrath on Thursday afternoon:

The dialogue bandied between two of its members—Herr Silenz, Czech, and Herr Stein, Pan-German—was significant of the existing political and parliamentary condition. Herr Silenz taunted the Germans with squinting toward Germany, whereupon Herr Stein shouted:

"We do not squint; we look. We look. We wish to go over to Germany, as you do to Russia."

To this Herr Silenz replied: "That is why the German Emperor recently said he hoped to establish a great northern kingdom on the Elba."

Herr Stein retorted: "The German Emperor is right. I declare openly we wish to join the German empire."

The Ministers listened silently, and the President did not check the speakers. Meanwhile 2,000 unemployed men made a demonstration outside the building, shouting: "Down with Parliament!" "Down with the Czechs!" "Down with the Pan Germans!" "The men inside are paid and do nothing; we are starving and want work."

The difficulty of maintaining a stable government when members of Parliament openly demand disintegration of the empire may be better understood when it is stated that the population of Austria is made up of 8,500,000 Germans, 5,400,000 Bohemians, Moravians, and Slovaks; 3,750,000 Poles; 3,000,000 Ruthenians, and 1,000,000 Slovenes.

Here are nearly 22,000,000 persons—8,500,000 Germans, against 13,500,000 Slavs. The Slavonian nationalities, it will be seen, are divided into six branches, each of which at one time in its history enjoyed independent government.

These discordant elements have been bound into an empire by political expediency, military force, and mutual agreement—not, however, welded together by assimilation.

What holds them together? It cannot be patriotism, for there is no national spirit. The German hopes for union with Germany—the Slav with Russia.

At the present time nothing but the strong personality of Emperor Franz-Josef stands between the Austro-Hungarian empire and disintegration. After the Emperor—chaos.

It will be idle to speculate upon the future of the Austro-Hungarian empire. The subject is too complex to be solved without the aid of the ablest statesmanship of Europe, and the old world will be fortunate if it is solved without a recourse to war.

The situation in the Balkans has become so threatening that on Thursday 50,000 Turkish troops were concentrated on the Bulgarian frontier. This movement does not necessarily mean an invasion of Bulgaria, although events are rapidly drifting toward Turkish occupation of that principality, but when that point is reached the rest of Europe will have something to say.

The present trouble is caused by the revolutionary Bulgarian committee in Macedonia. The Bulgarian people, actuated by hatred of the Sultan, as by religious impulse, and unquestionably determined that Macedonia shall be freed from Turkish rule.

The Macedonian revolutionary committee dominates the population of Bulgaria. Large parties of Bulgarians are constantly crossing the frontier into Macedonia to assist in the revolt. The funds which enable the revolutionary committee to carry on its active propaganda are largely supplied by Bulgarian contributions.

Prince Ferdinand, who, by the terms of the treaty of Berlin, owes a certain amount of allegiance to the Sultan, is powerless to check the active interference of his own subjects with the internal affairs of Macedonia, and the situation is rapidly getting beyond his control.

The time is apparently coming when Turkey must interfere in Bulgaria or else lose Macedonia. Already the Bulgarian revolutionary party has been in conflict with Turkish troops, a skirmish last Wednesday at Bogdanitza, Salonica Province, resulting in the killing of ten Bulgarians and the wounding of many more, the Turks having five of their own soldiers killed.

Turkey can cope with the situation easily enough if left to herself. Fifty thousand troops thrown into Bulgaria would put down all Bulgarian opposition to the Sultan's rule in Macedonia.

But Germany, Austria, Russia, nor, for that matter, Great Britain, will hardly consent to Turkish occupation of Bulgaria.

The Sultan is thus confronted with a serious dilemma. He cannot apparently save Macedonia without making virtual war on Bulgaria, and this the powers will not permit.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Pocket Map of China.

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Poetry.

Books of the Bible.

In Genesis the world was made by God's creative hand.
In Exodus the Hebrews marched to gain the Promised Land.
Leviticus contains the Law, holy, and just, and good.
Numbers records the tribes enrolled, all sons of Abraham's blood.
Moses in Deuteronomy recounts God's mighty deeds,
Brave Joshua into Canaan's land the host of Israel leads.
In Judges their rebellion oft provokes the Lord to smite,
But Ruth records the faith of one well pleasing in his sight.
In First and Second Samuel, of Jesse's Son we read.
Ten tribes in First and Second Kings revolted from his seed.
In First and Second Chronicles see Judah, captive made:
But Ezra leads a remnant back by Princely Cyrus' aid.
The city wall of Zion, Nehemiah builds again;
While Esther saves her people from plots of wicked men.
In Job we read how faith will live beneath affliction's rod,
And David's Psalms are precious songs to every child of God.
The Proverbs like a goodly string of choicest pearls appear.
Ecclesiastes teaches man how vain are all things here.
The mystic Song of Solomon exalts sweet Sharon's Rose;
Whilst Christ, the Savior and the King the prophet Isaiah shows.
The warning Jeremiah sportsto Israel scorns;
His plaintive Lamentations their awful downfall mourned.
Ezekiel tells in wondrous words of dazzling mysteries,
Whilst kings and empires yet to come, Daniel in vision sees,
Of judgment and of mercy Hosea loves to tell.
Joel describes the blessed days when God with men shall dwell.
Among Tekoa's herdsmen Amos received his call;
While Obadiah prophesies of Edom's final fall.
Jonah enshrines a wondrous type of Christ our risen Lord.
Micah pronounces Judah's fall, but but again restored.
Nahum declares on Nineveh just judgment shall be poured.
A view of Chaldea's coming doom Habakkuk's visions give.
Next Zephaniah warns the Jews to turn, repent and live.
Haggai wrote to those who saw the temple built again.
And Zechariah prophesied of Christ's triumphant reign.
Malachi was the last who touched the high prophetic cord;
Its final notes sublimely show the coming of the Lord.
Matthew and Mark, and Luke and John, the holy gospels wrote,
Describing how the Savior died, his life and all he taught.
Acts proves how God the apostles owned with signs in every place.
St. Paul in Romans teaches us how man is saved by grace.
The apostle in Corinthians instructs, exhorts, reproves.
Galatians shows that faith in Christ alone the Father loves.
Ephesians and Philippians tell what Christians ought to be.
Colossians bids us live to God and for eternity.
In Thessalonians we are taught the Lord will come from heaven.
In Timothy and Titus a bishop's rule is given.
Philemon marks a Christian's love, which only Christians know.
Hebrews reveals the gospel prefigured by the law.
James teaches without holiness faith is but vain and dead.
St. Peter points the narrow way in which the saints are led.
John in his three Epistles on love delights to dwell.
St. Jude gives awful warnings of judgment, wrath to tell,
The Revelations prophesy of that tremendous day,
When Christ, and Christ alone shall be his people's stay.

—Selected by Mrs. C. W. Russell.

Selections.

Education. No. 1.

[The following article is one of a series of ten written by Bro. J. F. Gellatly, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal*, and necessarily have some expressions that refer to local surroundings.—Ed.]

True education is the training of the mind so as to render it capable of action—individual action, just as the training of the body gives power and dexterity in motion for progress for self support for self defence,—for into this strange world we come lone individuals—"surrounded by a host of foes" measles, yellow jackets, small boys, etc., and our hand, so to speak, is against every one and every one against ours. At any rate, even if this is a little over statement of the case we must all be prepared to go alone through the dark sometimes, both physically and otherwise, and we ought to rehearse to be prepared for such an occasion; such rehearsal is education. But the man of strength and health is joyous in his self-reliance. There is nothing sad to the athlete to run a race against a crowd or facing anything his size "on a fair field and no favors" and so also the mind that is properly trained is self-reliant and joyous in the exercise of its power.

Are there not some misconceptions as to what education is—or rather ought to be? It looks sometimes as though the "outward and visible sign" is by some worshipped as a sort of fetish and the professor or professioness with a suffix of disjointed cabalistic letters behind his name has the right of way on all occasions, while every day common sense gets the cold shoulder.

Nevertheless there is a great deal in common sense apart from education. It ought to be borne in mind that, common sense is not so called because it is cheap and ordinary, in truth it is rather the reverse, and in its fuller manifestations it is rather uncommon. It is only common in the sense of being the sympathetic chord of intelligence that connects all nations, people and tongues. It is the broad basis of human and we might say of divine conception of universal truth. True education like true science will always strive to build on this firm basis, but the quack, and the theorist with a string, soar beyond and above into the realm of circumlocution and mystery, where the plodder who reckons that two and two make only four can never hope to follow, but the plodder spreads his eyes and opens his mouth and says, "ain't he fine."

The greatest evils that have afflicted humanity have been the results of education—false education—miseducation—education that the student thereof labored hard and patiently to attain proficiency in, and that amounted to nothing or less than nothing after all. The Chinese are a prominent case in point, their education consists in memorizing their endless word signs and the moral or immoral precepts of their so called classics. The Mohammedans labor the same way with the koran. The monks had their paternosters and intricate ceremonials and liturgies to employ their minds, and in our day and country there is a good deal, at least in the higher and professional educators that could be safely dispensed, with, "traditions of the fathers", held as household gods that it will be considered sacrilige to touch. The most important thing in education is the development of mental and moral correctness, —correctness of observation,—correctness of deduction. It is in view of this that Horace Mann says, "Of all the studies in the world on which to form early and sound habits of investigation and reasoning, natural philosophy holds pre-eminence. It gives us the happiest proofs and the most deep rooted convictions of truth, it furnishes the quickest admonitions when we deviate toward error." With the faculties trained along this line we gain self-reliance to venture out into the vast world of letters, for the day of the index expurgatorious is gone forever and we live in the "open door" era.

To be truly educated is to be well read, one of the greatest advantages is to have some idea of the limitations as well as the extent of human knowledge and this can only be attained by reading, and, as none can ever hope to cover the whole vast field of human investigation, the object of the true teacher ought to be the directing of the attention of the students into the main lines of knowledge and thought, arousing and keeping up interest therein.

But reading alone is not sufficient, true education has also the faculty of discriminating among what is read. It possesses a wholesome critical acumen that examines as it goes, sees the fly in the butter, picks it out, and lays it one side. "The dogs that eat the crumbs" and the swine that swallow the awill take in flies and all.

With a fund of information and the faculty of self-reliant discrimination, one is tolerably well fixed for the battle of life, add thereto self-restraint on the one hand and self-respect on the other. One great evil among the working class of people is that they consider themselves "common people." This remark applies of course more to the other side of the Atlantic than to this. Still we have some here. Humility is a good thing to have in its way but abject submissiveness to the opinion or dictates of self-appointed or mutually appointed cliques of teachers or leaders is not for grown men or women.

One of the most stupendous humbugs on earth is that remnant of the feudal system in Europe known as Royalty, Nobility, Gentry, and so forth, and apart from their possessions (which they do not all have,) their main bluff is the careful way that they mutually hold each other up to public admiration—the grandiloquent courtesy with which they address each other as "His Lordship," "His Grace" or "His Imperial Majesty." They are only ordinary human beings, some of them very ordinary indeed, and yet by this sole means they awe the "underlings" and come at last to believe themselves the "superiors" of the community, and the converse is likewise true, ordinary people are apt to degrade themselves by grovelling to the assuming persons of so called rank and education. There is one cure for it all, that is the true education, the clear perception which inculcates that modest self-respect, that calls no man master, no man father, for we all are brethren.

Communicated.

"Are You Happy Now, Lying There?"

"If my glad heart gilds creation,
Well it may, for it is glad,
Past the power of doubt and sinning
Any more to make it sad."

"Are you happy now, lying there?" were the words with which an old friend interrogated me the other day.

"Yes one can suffer and be happy too," was my reply.

"Well, I can't, I am miserable when I am sick," was his rejoinder.

It has been an anomaly even to my own heart, how it could be, that "a glory and a gladness, passing words of mine to show," could fill all my being, and I—used to joyous, bustling activity, forced to give up my place to others, and lie imprisoned for weary months on a couch, with the almost certain prospect of lying many months more.

Dear ones have been ill, and I have been powerless to go to their aid; others have sunk away into death, and I could not be there to smooth the poor, tired brow, or to press for the last time the aged hand; could not give the last, lingering look at the face, dear to me from childhood. And yet, though I have grieved over the sufferings of the one, and the death of the other, there has been something that has helped me to bear, and to rise above it all. Strange contradiction it seems, to be sad and glad at the same time; to suffer and yet not suffer, to have all things look sombre and yet be flashing with glory.

It is not quite a new experience, but it is a more real and vivid one than has ever been mine before. No one but the dear J. L. W. to minister to the poor, injured foot; shut away from the busy world, and yet, O that ever abiding conscious trust in God!

"No hand but thine own, blessed Master,
Could comfort and cheer in the day,
When the touch of a sudden disaster,
Has cumbered and tangled the way."

"He restoreth my soul, he leadeth me in paths of righteousness for his name's sake: my cup runneth over. Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever."

S. Roxana Wince.

Romans vi.

As I am in the faith and am alone from any of the churches, I feel that I must say a little. I get The Restitution regular and enjoy reading it. I only wish I could meet some of our dear brothers and sister. I am with the Christian Church people and they are very good. They talk with me and think we in our faith are farther advanced in the Bible than they are, but I think people are becoming more in earnest with the truth. I think we must be in harmony to win people to the truth.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

I ask an interest in all your prayers.

Yours in the faith,

Mrs. Henry Wexter.

A New Translation.

A New Testament in modern English has been issued by the *Our Race* Publishing Co., of New Haven, Conn. The author is Ferrar Fenton. The object of the work seems to be to give in modern English the ideas of the sacred authors.

The translator has attained this end to a wonderful and pleasing degree of perfection. To attain this the author says in the preface that for nearly forty years he has studiously avoided reading any English version or commentary and has read directly from the original languages of the writers themselves. But with all this precaution to obtain the ideas of the Spirit at first hand, there is nevertheless the bias of early training and the bent of theological teaching clearly apparent in the work. All translations which are fluent in expression are necessarily influenced by our ideas. The best translators, those which adhere strictly to the letter of the original word, are necessarily stiff in their wordings. A commentary is not a translation always.

A few examples may serve to show how a translator may vary and unconsciously insert his theological views. The following examples are selected from the translation above referred to:

On baptism: Matt. iii. 11, "I indeed baptize you in water." Mark i. 8, "I certainly baptize you in water." Lu. iii. 16, "I certainly baptize you with water." John i. 26, "I baptize in water." While Acts i. 5, "with water."

The word *bapto* is translated by the words "dip," "dipped" and "sprinkled." There is no similarity between dipping a thing in water or blood, and sprinkling the water or blood upon that thing. In baptism the person is baptized but water cannot be baptized. The person can be baptized in water but not with water. Jesus was baptized in Jordan but not with Jordan.

On hell: from hades, seven occurrences of the word hades are translated "grave," and the other four occurrences are translated the "land of spirits" or "spirit land."

Gehenna is three times translated "pit," three times "hell," once "braudling" by fire and four times untranslated.

Thus we see the uncertainty that attaches to these words which the common reader never for a moment conceives as being the twistings of theology. If hades seven times means the grave and four times the "land of spirits," then the spirits must go to the grave. But the common reader does not suspect that these expressions have been translated from the same word. If gehenna means a "pit" three times out of twelve occurrences, may not the four untranslated occurrences mean a pit also? If the three occurrences of the word translated hell are proper to thus render them, why not render every occurrence of the word "hell?" Why this dodging?

The same criticism might be offered on *aionios, pneuma, psuchee, ekpneo, ekpsucho, etc.* In Mark xv. 37, *ekpneo* is translated "Yielded up his spirit" while in verse 39 it is translated by the single word "expire." So also in Lu. xxiii. 46, "expired." *Ekpsucho* is translated "expired," in Acts v. 5 and 10, but in Acts xii. 23, it is "died." The breath passed out and of course the man died.

These are a few inaccuracies noticed, yet the work is full of excellencies which can only be appreciated after reading. Yours for truth,

A. J. Eychaner.

Questions.

The following questions came to hand more than a year ago, and although the answers have long been delayed, on account of time and strength being otherwise employed, yet not purposely neglected.

Question 1. Is there any prophecy pointing to a miraculous conception of the Messiah? Yes, every prophecy foretelling the birth of Jesus points to that fact. God always interposes to fulfill his word and promise, and such interposition is supernatural because it is exceptional to the natural or ordinary course of things. See Isaiah vii. 14; also ix. 6-7. "Unto us a child is born, a Son is given." Whose Son was he that was given? And who was the giver of said Son? This gift of God was not a natural sequence of natural causes. Was there any thing supernatural in the deliverance of Israel out of Egypt? Anything miraculous in the call of Abraham? Was the birth of Isaac, the son of promise, *the* result of natural causes? Indeed, almost everything pointing to the Messiah indicates the presence of the supernatural. The birth of John the Baptist only in a less degree, than in the case of Jesus, reveals the hand and power of God. The birth of Isaac in a sense was a prophecy of Mary's son. Had not God interposed to give strength the son of Sarah had never been born.

Moses declared "the Lord your God shall raise up from among your brethren a prophet like unto me." Notice, it is the Deity that raises him up. This statement plainly indicates the interposing of divine power, and therefore not a natural sequence, as our speculators try to make out. It has come to this that miracle is a myth, a legendary tale of paganism with all those who have become skeptical, boasting of their superior learning and profound criticism. Gabriel's words to Mary they say are spurious, an interpolation unworthy of confidence, but so far as anything I have seen there is not a particle of evidence to support the statement. It is all guess work, an assumption pure and simple, satisfactory no doubt to those whose wish is the parent of the thought. The angel's words, remarkable though they be, bear the impress of genuineness. The statement "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever," gives to the narrative the impress of genuineness. No recluse of a monk or papal priest ever gave utterance to the foregoing language. Pagan and papal power have done their utmost to destroy the house of Jacob, and desolate the throne and kingdom of David. The angel said too much for the convenience of those who contend that his words are the work of an interpolator. All the prophecies of the old Scriptures pointing to the Christ reveal the interposing hand of God in a manner exceptional because miraculous, while the history of their partial fulfilment is given by the four Evangelists. Neither Matthew or Luke have written anything out of line with the work and purposes of Jehovah as revealed through Moses and the prophets. Moreover there's not a word in the epistles of Paul, Peter and James, contradictory of the prophets of old, or the four Evangelists. The zeal that some manifest in contending that Jesus was the son of Joseph is all in vain—a straining to reach after something that is not there. The more they reason, the more they speculate and mystify things. Joseph had sons but they were not like Jesus, "holy, harmless, undefiled and separate from sinners." Indeed one of the first things recorded of them was how they reviled their mother's first born, who in return did not revile again, but simply said "the world cannot hate you, but me it hateth." This is equivalent to saying that at that time they were of the world. This we all by nature, begotten as they were of the will of the flesh. "The wicked, saith the prophet are estranged from the womb, and go astray as soon as they be born." This however was not the case with Jesus, the Son of God, who was holy from his birth, and who went not astray, and who was never estranged from the love and favor of him who laid the foundation of his existence, and made him the light-bearer of moral perfection, and a Lamb without spot or blemish, to bear away the sins of the world. Though flesh and blood like his brethren, yet the polished shaft of Jehovah.

Question No. 2 in my next.

Geo. Moyer.

Hope.

"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul both sure and stedfast, and entereth into that within the vail. Whither the forerunner is for us entered even Jesus made a high priest for ever after the order of Melchisedec." Heb. vi. 11, 19, 20.

It was the desire of the Apostle that all the disciples should be fully enlightened and that they should have a lively hope, a hope based on knowledge, knowledge of the Scriptures and faith in the promises. If we do not understand the promises and believe that God will fulfill them, we cannot have hope. Hope is made up of desire and expectation. If we do not know what the promises are we cannot have an intelligent hope or a correct one, and if God has not promised to do a certain thing we have no right to hope for it, but must search the Scriptures, prove all things and hold fast that which is good. 17th verse, "Wherefore God willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath. God's Word is good without an oath, but to conform to man's ideas he confirmed it with an oath. In the 19th verse, which hope we have as an anchor both sure and steadfast and reaches into the holiest of holy where Christ has gone into heaven, there to intercede for us, the antetype of the Jewish high priest. Now we have hope that he will come out to bless us as he has promised to. The people waited without while the High Priest was in the holiest of holy till he came out to bless them. So we are waiting for Christ's return for our blessing, which will be eternal life at his appearing and kingdom. Now every man that hath this hope purifieth himself that he may be found without spot and blameless through Jesus Christ our Lord. May we have a hope according to knowledge and faith; and may that hope and faith make us wise unto salvation.

J. E. Howarth.

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The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Settlers rates via the Nickel Plate Road. Beginning with Tuesday, Feb. 15th Low rate Settlers' tickets will be on sale every Tuesday to and including April 30th, to Oregon, Montana, Washington and all points in the Northwest. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—apr 30

Communicated.

Our Begettal.

Editor Restitution:

There seems to be some difference of thought as regards the time of begettal among the readers of THE RESTITUTION. Surely this ought not to be among those who have put on Christ. Hear how earnestly Paul speaks to the church at Corinth: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Paul would not beseech them to be that which it was impossible for them to be; and so today by the one spirit we can be of the same mind and speak the same things. How earnestly and prayerfully we should all strive for this unity of the spirit of truth. Let there be an awakening in this regard. Those who have the mind of Christ cannot have such differences, for Christ is not divided against himself. And we having the same spirit ought to be like-minded, as we press on toward the fulness of the stature of him who hath called us from darkness into light.

And now as to our begettal: We are begotten by the Word of truth. Jas. 1. 18. A sower goes forth to sow his seed. The seed is the Word of God. Those by the wayside hear, but the evil one taketh away the Word from their hearts and there is no desire in them to heed. There has been no generation, no life produced. Some seed falls in stony places, some among thorns, and some on good ground. In each of these last instances life has been generated; a begettal has taken place. That which fell in stony places brought forth only the blade, which soon withered; that sown among thorns brought forth the blade, then the ear, but because of the cares of this world and the deceitfulness of riches it was unfruitful; but that which was sown on good ground brought forth first the blade, then the ear, then the full corn in the ear—a complete fruition. The begettal takes place upon the entrance of the Word of truth. "The entrance of thy Word giveth light"—(the light is the life). Then, because there has been begotten in us this spark of new life, there is an earnest desire to press on, and we "obey from the heart that form of doctrine which was delivered." Thus from the begettal we go forward to the time when we are born of water, to walk in newness of life. A notable instance of this is given in the Acts of the Apostles where the Holy Spirit was poured out on those who were gathered at the house of Cornelius to hear Peter speak the words of truth. They spake with tongues and magnified God before they were baptized.

The invisible things of God are clearly seen, being understood by the things that are made; so that we are without excuse. In hope,

B. W. WAGGONER.

Report.

Editor Restitution:

It is my pleasant duty to announce the organization of the Church of God, at Tacoma, Wash. Elder W. L. Skeels, of Scholl's Ferry, Oregon, visited us a few days ago, and at his invitation the scattered believers in Tacoma, to the number of thirteen, met at the house of Brother L. Jaeger, on Feb. 10th, and organized as a church. Brother Sylvester Wilkins, from Kansas, (he was identified with the truth at Indian Hill, and Winfield, some years ago) was chosen elder for the coming year. C. W. Cropp, lately of West Seattle, Secretary, and L. Jaeger, Treasurer.

In view of the fact that the members are widely scattered around Tacoma, it was decided to meet every second Sunday afternoon.

During the past week Elder Skeels has held six services in one of the suburbs. The brethren rallied in full force, and were instructed and edified by his setting forth of Bible doctrine concerning the ages past and to come, but the general public did not come in such numbers as we hoped. We purpose holding another series of meetings later on, when we hope to have a larger audience.

C. W. CROPP, Sec'y.

Dear Restitution:

I write to tell you that we isolated ones of Guemes, Wash., have had the great pleasure again this winter of listening to a series of pure gospel sermons by Brother W. L. Skeels of Scholls, Oregon. He arrived here Jan. 22, and began the night of the 28rd, remaining till Feb. 5th, preaching in all 15 discourses. We had the best of attention, but the attendance was not as good as a year ago on account of several cases of Lagrippe in the neighborhood. Some were "almost persuaded" and we have great hopes of some being fully persuaded and becoming obedient in the near future. How I wish we had more preachers in the household of faith. It seems strange that any one who is able to teach the gospel as some are could keep out of the field, when there is such great need of laborers, or that some could quit the field for any other calling. We need to pray the Lord of the harvest that he send more laborers.

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No. 14, " " 12:42noon
No. 8, " " " 10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....8:08a m
No. 5, " " " .....12:42 noon
No. 9, " " " Logansport.....7:28pm

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Westward.	51 W	15	39	31	45
	AM	AM	PM	PM	PM
Pittsb'gh, Lv	7 00	9 00		4 30	
Alliance, "	8 30	10 30		6 00	
Canton, "	9 05	11 05		6 35	
Mas-illon, "	9 20	11 20		6 50	
Wooster, "	10 10	12 07		7 40	
Mansfield, "	10 40	12 37	LvFt	8 10	7 00
Crestline, ar	11 27	1 17	Wa	8 57	7 45
Bucyrus, "	11 50	1 40	yne	9 20	8 08
Lima, "	12 55	2 47		10 25	9 12
Van Wert, "	1 31	3 25		11 07	
Ft. Wayne, "	2 10	4 05		11 45	
	1 50	3 45		11 25	
Arcola, "				12 07	
Columbia City, "	2 50	4 41		12 57	
Larwill, "				1 15	
Pierceton, "				1 24	
Wa-a-kie, "				1 31	
Warsaw, "	3 13	5 21		1 45	
Etna Green, "				1 55	
Bourbon, "				2 08	
Inwood, "				2 15	
Plymouth, "	3 57	6 05	5 13	2 32	
Grovertown, "				2 42	
Hamlet, "				2 50	
Davis, "				3 00	
Hanna, "				3 10	
Wanatah, "				3 18	
Valparaiso, "	4 15	7 02	6 12	4 10	
Hobart, "				4 41	
Liverpool, "				5 11	
Clarke, "				5 19	
Whiting, "				5 25	
Chicago, ar	4 50	7 45	7 45	5 55	

Eastward.	250	2	24	0	22	38	60	52
	AM	PM	PM	PM	AM	PM	AM	AM
Chicago, lv	12 00	3 30	2 00	11 45	7 20	5 25	11 10	6 55
Whiting, "								
Clarke, "								
Liverpool, "								
Hobart, "								
Valparaiso, "	1 20	4 38						
Wanatah, "								
Hanna, "								
Davis, "								
Hamlet, "								
Grovertown, "								
Plymouth, "	2 26	5 45	10 25					
Inwood, "								
Bourbon, "								
Etna Green, "								
Warsaw, "	3 11	6 22	10 57					
Wa-a-kie, "								
Pierceton, "								
Larwill, "								
Columbia City, "	3 43	7 00						
Arcola, "								
Ft. Wayne, ar	4 15	7 35	11 55					
Ft. Wayne, lv	4 20	7 15	12 01					
Van Wert, "	5 03							
Lima, "	6 05		1 02					
Bucyrus, "	7 04		2 04					
Crestline, ar	7 30	9 15	2 30					
Mansfield, "	8 12	9 57	3 12					
Wooster, "	8 42		3 42					
Massillon, "	9 00		4 00					
Canton, "	9 15		4 15					
Alliance, "	9 50		4 50					
Rochester, ar	10 45	10 30	5 50					

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12 37	9 37	Kent
12 47	9 27	Hillcrest
12 51	9 23	Argos
1 01	9 13	Mentone
1 13	9 01	Claypool
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L. H. CHESEBROUGH.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Tuesday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio. meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thecity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allan in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME L. PLYMOUTH, INDIANA, MARCH 13, 1901. NUMBER 10.

Poetry.

Home.

There is a home prepared for me,
It's pearly gates by faith I see
It's jasper walls, it's streets of gold
Thus by the prophets are foretold.
The crystal streams that from it flow
The tree of life beside them grow,
King Jesus there is ever shall reign,
And banish sickness, death and pain.
The saints and patriarchs of yore
Shall then be raised to die no more.
Priests and prophets, meet and true,
There's room for all, for me and you.
God's will on earth shall then be done
By every one beneath the sun.
The lion with the lamb shall play.
And none shall drive the bear away,
For harmony and peace shall reign
O'er all this vast extended plain.
The rose in desert wild shall bloom,
The fig and vine shall then have room.
The peasant will raise them by his cot
And none shall rob the sacred spot.
To plowshares men shall beat their swords
For Christ shall rule the barbarous hordes
His scepter sway from shore to shore
And sin and death afflict no more.
Then come, dear Jesus we humbly pray
And usher in that blessed day.
All kings shall come with presents meet
And place their offerings at his feet
And he shall rule in equity,
This earth through all eternity.

J. E. ROMARIN.

Communicated.

Israel as a Nation. No. 6.

All objections to Israel's restoration as a nation are regarded by us as so many objections to Jehovah's plainly revealed plan; and must fall powerless as directed against this citadel of truth. As well might a regiment of school boys, armed with popguns, expect to batter down Gibraltar, as for these objectors to think they can demolish the theory of Israel's national restoration. What [illegible] fired against it [illegible] rebound with deadly force. My objector, Elder S. indulges in some assertions about the ten tribes, which betray his ignorance of the whole subject and show that he is so intensely prejudiced as to think the question needs no careful investigation at his hands.

To show the fallacy of a statement or two of his will be sufficient to expose his ignorance touching the main question in dispute. He admits that the bulk of the Ten Tribes, at the time Judah returned from Babylon, rejected the offer of Cyrus and remained in the land of their captivity. He asserts this of these tribes, "That their posterity were in time amalgamated with Gentile nations, and their tribeship was thus obliterated; so as distinct tribes they can never return *** Their age furthermore ended long ago, and they have no further claim on their original land as a distinct people." This is affirmed without any attempt to support it with proof, as if his bare assertion was sufficient to carry conviction to the minds of his readers. Yes, yes, it is settled that God is done with them! Elder S. says so! But he says so in contradiction to the prophets. If they have been amalgamated with the Gentiles, and thus obliterated, how is it that Ezekiel (37 chapter) speaks of their restoration to the land, and their union with Judah upon the mountains of Israel—the two houses again, as anciently forming one nation, one kingdom, with one king ruling them. Amalgamated and obliterated! Are they? God says, "he will take them from among the heathen (nations) whither they be gone, and will gather them into their own land."

How is it, if you are right, that Hosea speaks of the Ten Tribes as not God's people for a time; then of them as sons of the living God, numerous as the sands of the sea; and this separate from Judah and outside of Palestine—if they were amalgamated and obliterated? This is proof that in this dispensation they are distinct from both Judah and the nations. When they have thus come to be numerous and are denominated sons of the living God their union with Judah is then in order, for the prophet says: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head; and they shall come up out of the land: for great shall be the day of Jezreel—Israel. There is no place for this in your theory, which asserts that "their age ended long ago." This was not brought about at the return from Babylon. Neither is this union that of two sections of the church respectively denominated Judah and Israel. Nor can you set this prophecy aside by saying "it is conditional." There are some things Eld. S., on the pages of the prophets not dreamed of in your theology. Here is another problem that is out of harmony with your theory: "Lo, I will command and I will sift (margin, cause to move) the house of Israel among all nations like as corn is sifted in a sieve), yet shall not the least grain (stone) fall upon the earth." You view these tribes as amalgamated with the nations and obliterated, instead of being preserved intact, and separate from the nations among which they are sifted. God intended that this captivity should not be final. Hear what v. 14 of this 9 chapter of Amos has to say, "I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I given them, saith the Lord." Here is a prophecy, the fulfillment of which must take place not earlier than the first advent: nor can it be shown that it has been accomplished yet, as no such restoration of captive Israel has been brought about; else they would be there now planting and building and enjoying the fruits of their labors. Now, do not say this Israel whose captivity is brought back is the church. This will not work for you can find no proof of this. You say that Israel has no more claim on their original land as a distinct people." Where did you learn this? Surely not from the prophets. You have been repeating this so long that you *really* believe it. I have already in these papers cited passages from the prophets, which both predict and promise a restoration of God's ancient covenant people. I could quote much more; I will here say that throughout the prophets wherever Israel's national gloom is portrayed there is in prospective the silver lining of national restoration.

You are determined to saddle our theory with absurdities. You try to make it appear that according to our view little Palestine will be overburdened with population, that all Anglo Saxons must go if it packs that little country "ten deep." While I believe that near the close of the present dispensation, and before the union of the two houses, Israel of the ten tribes is to be as numerous as the sands of the sea, as declared by Hosea, as already quoted, and vastly more numerous than Judah—with her eight or twelve millions in all the world, as shown in Isaiah liv. Yet I do not believe that the statements of the prophets require me to accept as a fact that Jacob's numerous posterity to a man must be restored to Palestine, a country of 11,000 square miles; nor to the promised land of 300,000 square miles. Jeremiah writing in reference to the future of the Ten Tribes says: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city and two of a family and I will bring you to Zion." Jer. iii. 14. Speaking of the same time the prophet says, "In those days the house of Judah with (to, margin) the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." ver. 18. The house of Israel at the time to which the prophet refers being more numerous than Judah, and in a position and condition both of power and wealth to afford protection and extend aid, the latter finds with the former house what had been denied her by the Jew-hating nations of Europe. According to the objector's theory none of the things brought to view in this 3rd chapter, touching God's favor toward the two houses can be true. The past did not witness the fulfillment. The future, in his view, has nothing for Israel after the flesh. How can he save the veracity of the prophet?

Now let us see what is here on the very surface of the prophecy. 1st. Judah and Israel clearly distinguished. 2nd, The latter had justified herself more than the former. 3rd. God's gracious invitation to the house of Israel in her captivity, this invitation to be pending indefinitely and backed by the pledge of his mercy. 4th, The avowal of the fact that God is married to this same ten tribed house—and this prior to her return to Zion. She had been divorced. ver. 8. 5th, Touching the fact of her restoration, the proportion stated. 14 ver. 6th, Faithful pastors given who will feed them with knowledge and understanding. 15 ver. 7th, Israel not subject to the law as they were before their captivity. 8th, Jerusalem will be called the throne of the Lord when the restoration is accomplished; and other nations than Judah and Israel shall be gathered unto it to the name of the Lord. 17 ver. 9th, The envy and hatred of the two houses are gone, and the weaker in blessed assurance of finding help walks to the stronger and they come together to the land which was given for an inheritance unto the fathers. 10th, Reverting again to Israel's sinfulness and treachery, the Lord repeats his gracious and merciful invitation. "Return ye, backsliding children, and I will heal your backslidings." In response to this they say, "Behold we come unto thee for thou art the Lord our God. Truly in vain is salvation hoped for from the hills (places of their idolatrous worship) and from the multitude of mountains; truly in the Lord our God is the salvation of Israel." ver. 21, 22. In a similar strain of contrition and confession the language continues to the close of the chapter. Now Elder S., will you assay to set all this aside by that short cut of yours, "It is conditional." Had you lived in the days of the prophets by the application of this convenient rule you could have destroyed the prophetic quality of the major part of their predictions, and no one could be certain that the predictions would come to pass; and any one claiming a fulfillment according to what the prophets had written would have been told by you that such fulfillment involves absurdities, and that such a theory is "self-explosive." Looking at the matter from your standpoint the Lord had one chance of getting into trouble to one of keeping out. If the predictions should be fulfilled over-population or something else equally perplexing would be on hand.

JOHN L. WISER.

A Controversy.

Uncle. Well, Joseph, I am glad to meet you and your young friends this evening. Since you are fresh from the college your mind will naturally relish some departure from the daily routine of studies pursued there. I suppose you have not thought of such prosy things as are taught in the Scriptures.

Joseph. Yes, we have, uncle. We have had no little diversion in discussing some of the leading features. One of our boys has Ingersoll's "Mistakes of Moses," and has posted himself thoroughly. He says the Mosaic record of the creation is simply absurd. Take for instance the statements of the earth being formed and fitted up, and man created and placed upon it in six days, or one hundred and forty-four hours. Science shows that ages were consumed in its preparation, before even the lowest forms of organic life could subsist.

Uncle. Moses says, "In the beginning God created the heavens and the earth." This statement is reasonable as to time, unless he made it after the beginning. Ingersoll says, "He does not know when he made it." He says, "He does not know whether he made it, or it evolved itself." "He does not know if there be a God." The chance to post one's self on the "Mistakes of Moses" is very meager from reading that document. The earth was made by some one in the beginning, and shows evidence of wisdom and power in its formation, that indicates to the mind of most men that its Architect was God as Moses said. These days of creation may represent long periods of time. The sun is not placed in the heavens to divide the day from the night, until the fourth day. The days prior to this may have been as long as science demands, and it would not invalidate the record. Other than twenty four hour days may be said to have a morning and an evening, which would be true in fact, as well as in figure. Science no more conflicts with Moses than with Ingersoll. And men of acknowledged authority in scientific research confirm Moses' statements, rather than Ingersoll's "Don't know." There are many blunderers in the school of science. Their mistakes should make us go slow when accepting all their conclusions. Since they differ among themselves, somebody's conclusion must be absurd. The Bible was not given to teach geology alone, or it doubtless would have been more explicit in details upon that subject. Its statements in reference to the earth have not been weakened by comparison with Ingersoll.

Joseph. You are better informed on this subject than I am. Suppose we vary the subject a little, and take up man. Moses says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This language seems to me to be inadequate to express all of the man's make up. It embraces in his creation only the material elements, (viz.) earth and air. Now philosophy teaches us that matter is an inert substance incapable of thought or volition. How is it then that man can move and reason? Are not these attributes of spirit? and therefore independent of matter?

Uncle. I must say you have given the language a fairer interpretation than is common for those who maintain that man is a dual being. We however apprehend no difficulty in being able to answer your question in harmony with the record and the facts, as manifested in man's power to move and to think.

This phenomena of motion, and thought are the direct effect of life. Man became a living (soul) creature, endowed with power of thought, and motion by his creator. God taketh away his life, and he ceases to think and move.

Joseph. I can have no conception of matter being able to evolve thought. Only Spirit can think. Spirit must be distinct from matter, and immaterial in its nature.

Uncle. Your conception of one, and not of the other, seems to bother you. My conception of God being able to create man from the aforesaid elements, and cause the man to think with no other endowment save the breath of life, is just as easy as that he should have put an immaterial entity into man to think and move for him. How can we possibly know that immaterial spirits are capable of thought? And if they are, we are as ignorant of their elements as we are of their ability to think. Animal life even in very low forms manifests more or less intelligence; yet no one supposes that an immaterial entity is the real creature, and survives the death of the organization. Man alone is regarded as a compound being during this life, and emanates into pure spirit at death; no more to be encumbered by materiality. These views are simply absurd, and cannot be reconciled with the many repeated statements of Scriptures concerning his future environment and work. Hence our conceptions may grasp the thought that divine power could endow materiality with reason just as easy, as it could immateriality.

Joseph. I see, uncle. It all depends upon God's power. After all our existence does not depend upon the kind of material used in our creation, nor in our intellectual endowment, but in the good pleasure and sustaining power of our Creator. He could have made us otherwise as well, and we would have manifested the character of men.

Uncle. Since we have failed to discover man's immateriality, let us see whether his natural immortality is an assured fact. Nowhere is it asserted of him in the Divine Record. None dare assert that God cannot destroy whatever he has created. It is affirmed in his Word, "All the wicked will God destroy." We are admonished to fear him that is able to destroy both soul and body in hell. From such Scriptures as these we conclude that man's entire being is in his power. Hence if he lives eternally it will not depend upon his makeup, but on the good pleasure of God.

A. B. WISER.

(To be continued.)

Short Sermons. No. 13.

The two roads and their end. The Master plainly marks out two roads, leading in directly opposite directions, and landing up at different ports, and we surely pity the one so confused, who can not see any difference, and really think that both roads come out at the same place. Some seem to think there are many different roads or faiths leading to heaven, and thus they teach for hire and divine for money, and console the perplexed ones by telling them it makes no difference what you believe if you are sincere in it, and it will be all right in the end, as the Judge of all the earth will do right, and will not ask you which road you came in on. Solomon says, "There is a way that seemeth right unto man, but the end thereof are the ways of death." Beware of traditions and spider web doctrines that make void the Word of God, and ensnares the unthoughtful and unsuspecting. Now hear what the Master has to say about the subject of salvation and see how literal he is. "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." In other words, "Not every one who saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Thus it is plain that the many who seek to enter in by praying and crying, Lord, Lord, are deluded and led astray, and are not in the narrow way to life but in reality are on the broad road to death, and do not know it. To try to pray them in as many do, is not the will of the Lord, but is human tradition pure and simple.

Now, let us hear Matthew's version of this matter, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because (or how) strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Let us note a few points in this statement. The two roads start at a given point, and instead of running parallel, they diverge from each other all the way until the end is reached. One road is just lined and crowded with humanity who rush and surge along much like cattle on a stampede. The other way is so narrow, like the strait, difficult gate, that one must come through, and walk straight and upright in all things, so much so that few there be that find it. The many are very jolly, and are now having a good time, eating and drinking, lovers of pleasure, much like the poor deluded antediluvians who knew not until it was too late. Now, who will venture to assume that they all went down in hope? Had as well think and say that death and destruction is life and salvation, and darkness is light, and black is white. While the way to life is so narrow and requires so much self-denial and humiliation that few care to find it, hence it is not crowded full like the other road, "While wisdom shows a narrow path with here and there a traveler." The little flock who travel this narrow way are so few that they are quite lonely, and to the big crowd who say they had as well be out of the world as out of fashion, seem very insignificant indeed. What is this that buoys your spirit up? Oh this, said he, the blessed hope.

F. E. ADAMS.

The Kingdom.

To whom does the kingdom belong, and who are the rulers and who are the subjects? It is called the Lord's kingdom and the kingdom of God, and his people are to pray, "Thy kingdom come." The kingdoms of this world are to become the kingdoms of our Lord and his Christ (jointly). Christ is given dominion, glory and a kingdom that all people, nations and languages should serve him. Christ is a nobleman that has gone into a far country to receive for himself a kingdom and return. Christ said to his disciples, "I appoint unto you a kingdom as my Father hath appointed unto me. Fear not little flock, it is your Father's good pleasure to give you the kingdom." The kingdom under the whole heavens shall be given to the people of the saints of the Most High. It is also called the kingdom of David. Isa. ix. 7. But whether it is called God's kingdom or Christ's or David's or the saints, it is all one and the same kingdom under the whole heavens, for the coming of which we hope and pray. He who sees the end from the beginning has arranged the ages and the coming of Christ and the kingdom so as to harmonize in oneness of spirit with his will and purpose in all things. God made his Son to have dominion over the work of his hands, and has appointed him heir of all things. The elect saints were chosen by adoption through Christ, before the foundation of the world (the only way God has arranged to save man) and they are made joint or equal heirs with Christ. They are to sit with Christ in his throne to judge the world and rule as the promised Seed, by whom all nations are to be blessed, that the world may remember and turn to the Lord and worship before him and call him blessed. Psa. xii. 27, and that they may have a righteous gospel judgment. We are commanded to watch and to pray and to wait for the coming of Christ and the kingdom, for they are the great central motive power presented in the gospel to lead men to repentance and salvation. Christ, the great teacher, commenced his teaching by saying, "Repent for the kingdom of heaven is at hand, (being the next kingdom to come) Seek first the kingdom of God and his righteousness and pray, Thy kingdom come. He went about all Galilee preaching the gospel of the kingdom. He spoke of things pertaining to the kingdom forty days after his resurrection. Christ's coming, the resurrection and kingdom is the only way and means promised, through which future life and salvation can be obtained, without which death would have no waking, and those that have fallen asleep in Christ would be perished.

B. C. SIMONDS.

Prayer and Success.

It is related of a hero in Scottish history that when an overwhelming force was in full pursuit and all his followers were urging him to a more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. Whilst he busied himself with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs, and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and like a sweeping falcon he vanished from their view. The broken buckle would have left him in the field an inglorious prisoner, the timely delay sent him in safety to his huzzahing comrades. There is in daily life the same profitable delay. The man, who from his prayerless waking bounces off to the business of the day, however admirable his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if in his hottest haste, his most hazardous leap, he is left inglorious in the dust.—*The Pulpit.*

...estitution.

...DERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MARCH 18, 1901.

To offer a price for a priceless salvation is to subvert the whole economy of the gospel.

"IF you watch yourself closely, you will not be apt to pay yourself many compliments."

WILL some one who knows please send us the present address of G. E. Bradley, formerly of Mapleton, Oregon.

Do you ask what is the first declension? "Let him that thinketh he standeth." That is the first declension.

"Jesus mentions his laying down his life for the sheep, as a proof that he is the Good Shepherd: and we must be careful that we do not rob him of this distinction."

SOME one once said,—"I do not feel like condemning the game of chess; better men than I am have played at it: only I would just say, Write around your chess board, "Redeeming the time, because the days are evil."

THE Master says:—"Occupy till I come." Reader, Do you say you *are* occupied? If so, for whom? Do you say for your *family*? If so, is not the sparrow also occupied for *her* family? And the ant, is she not occupied for *her* family? Are you content to rise no higher than them?

AN Arab proverb says:—"By six qualities may a fool be known:—Anger without cause, speech without profit, change without motive, inquiry without an object,—putting trust in a stranger, and wanting capacity to discriminate between friend and foe."

"Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he shall make him ruler over all that he hath." Luke xii. 42–44; Matt. xxiv. 45–47; xxv. 21–23; Luke xix. 12–19."

WHEN the Duke of Norfolk addressed the Pope and hoped to see the temporal power again given him Leo XIII said in reply:—"Under our eyes, in this holy city, which should be the inviolate center of Catholicism, it is permitted to associations for religious propagation to take advantage of the sad economic conditions of the country to corrupt the faith of our children in the name of the specious doctrine of judgment, which pretends to leave each the right of interpreting in his own fashion the doctrine of Christ. You are right in protesting against this state of things, which enables you better to understand the grievous circumstances in which we have lived during the twenty-five years of our Pontificate." The Pope praises the English nation because it allows full liberty of conscience, yet wants to be given authority in Rome that he may cleanse it from the defilements of Protestantism, and prevent liberty of worship and conscience there. It makes a difference where it is, you see.

The Gospel.

The Gospel is not made up of silly anecdotes and pathetic stories to stir up the feelings, but of robust and life-giving things concerning the kingdom of God and the name of Jesus Christ revealed in the writings of Moses, the prophets and the apostles. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of diseases among the people." Matt. iv. 23.

"Now, after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God; and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the good news." Mark i. 14, 15.

"And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Acts viii. 12.

The gospel not only comprises the past suffering of Christ on Mount Calvary, but his future reign on Mount ...s proven by the following and ...Scriptures:—

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."

"Therefore, being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." See also Matt. xix. 28.

Macauley the Historian.

Macauley the Historian, wrote as follows, concerning the soul:—

"As respects natural religion—revelation being for the present altogether left out of the question—it is not easy to see that a philosopher of the present day is more favorably situated than Thales or Simonides. He has before him just the same evidence of design in the structure of the universe which the early Greeks had.....As to the other great question—the question of what becomes of man after death—we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians, *throws the smallest light on the state of the soul after the animal life is extinct.* In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, *appear to us to have failed deplorably.*"

Respecting the faith of the coming of God's kingdom to earth at the second advent of Christ, this distinguished author wrote:—

"The Christian believes, as well as the Jew, that at some future time the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly appear and establish a kingdom on earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not here enquire. The number of people who hold it is very much greater than the Jews residing in England. Many of those who hold it are distinguished by rank, wealth and ability. It is preached from the pulpits, both of the Scottish and English Church. Noblemen and Members of Parliament have written in defence of it."

"I Will Come Again."

Brethren and Sisters of the household of faith, are we ready for him? Are we living in reference to his glorious appearing? Are we striving to keep clear of worldly defilements? Are we watching for him as those who watch for the morning? Some of us have been a long time on the road; what progress are we making? Are we growing in God's favor? Are we keeping the flesh in subjection? Are our lamps trimmed and burning? Are we working together with God,—striving if by any means we may impart God's life-giving truth to others before the door is shut?

God has done wonderful things for us; but the Key of Truth has not been entrusted to us for nothing. As the moon reflects the light of the sun, we are expected to reflect the light of God's Truth. It has mercifully shone into our hearts, till we can rejoice in hope of the glory of God ourselves. We regard anxiety for the salvation of all in whom there is the least

GERM OF OBEDIENCE,

one of the best evidences of fervent love and gratitude, and active faith in God. O what a debt of love we owe; and while we will never be able to pay it, we can manifest our gratitude for our high calling by holding up the lamp of life to others. The good news is about the kingdom of God—tell it! This is a glorious kingdom,—tell it! It will soon be set up on earth,—tell it! All who believe it, repent, and are then immersed into the name of Jesus, will inherit that kingdom—providing they live Godly till

THE GLAD DAY ARRIVES.

or the end of this probationary season ends. This, truly is gracious news and ought to be told to every one who will listen to it. It should be told in the home especially. The children should know that God so loved the world of mankind that he provided a way out of the death-state, that whosoever will believe and from the heart obey the gospel of the grace of God may become joint-heirs with Christ at once, and by and by be joint-possessors with him of the world-wide

KINGDOM OF GOD.

We repeat, that every one who will respectfully listen should be told the good news. And to do this effectively the Word of Christ must dwell in us richly. We are persuaded that the time to work for God is short! A rapid and irresistible preparation for the mightiest of all revolutions is going on,—and as the Lord will certainly reward according to our works, we should let no time go to waste. We must

REDEEM THE TIME.

The promised land is just before us. We have long prayed, "Thy Kingdom Come," and lo, the King cometh,—comes to be King over all the earth,—to be eternally joined to his bride,—to dissipate the night of weeping,—to shed the light of the Sun of Righteousness all around. Hail happy day.

Naval Construction.

To carry out the various programmes of naval construction, as framed by the nations of the world, will require an outlay of five billion dollars. England set the pace several years ago, and now many of her great ships are out of date and out-classed.

The United States government arranged to spend $60,000,000, out of which $20,000,000 will be expended in 1901. The cost of the tools and places to repair ships, is almost as expensive as the ships themselves. The value of ships is ephemeral, owing to the constant changes in types.

England has under construction 17 battleships, 24 cruisers, 8 sloops of war and 55 torpedo destroyers, at a total cost of $133,000,000. This will not complete the fleet but moves them forward and completes those ordered, under a former appropriation.

France has provided for a naval construction reaching to 1907, in which a total of 220 vessels are to be built, the outlay of 1901 being figured at $124,000,000.

The plans of Germany cover 34 battle-ships, 32 cruisers and 80 torpedo boats. The appropriation for 1901 is $100,000,000. Russia's expenditures in 1901 is placed at $46,000,000 for the beginning of the work on new ships and completing those under way.

Poverty-stricken Italy will expend $30,000,000 on her navy in 1901. Japan's budget for naval equipment in 1901 is $23,000,000. Austria, Sweden, Holland and Denmark are preparing to double their naval expenditures. Verily, the wings of the angel of peace are not to be spread over the ocean during the early years of the new century.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 240 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

"DURING Queen Victoria's reign the population of Great Britain increased from 18,000,000 to 41,000,000; there were added to her empire 'India, rich portions of Africa, Hongkong, most of Australia, and many islands of the sea,' a grand total for the empire of 388,000,000 souls, inhabiting 11,355,000 square miles, making Great Britain 'the largest empire on the globe in area, and outdone in population by China alone.'"

Selections.

Education. No. 2.

[The following article is one of a series of ten written by Bro. J. F. Gollotly, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal*, and necessarily have some expressions that refer to local surroundings.—ED.]

THE NEBULAR THEORY.

"Keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called."—Paul.

After the dethronement of the Roman hierarchy in Europe the moral reaction against it was very great and took the form of antipathy to all connected with it and to all that even was claimed for it or claimed by it. Religion was tabooed on its account; the God it professed to worship was scorned; the Bible it professed to take as guide and endorsement was scoffed at. In Notre Dame they enthroned the "Goddess of Reason" and held high carnival in the names of science and liberty. Since then science has undertaken to be the guide of the nations, and liberty, alas, has been the catch-word that has rallied to many a folly and crime. But just as there is fake religion there is also a science that is "falsely so called," and there is no tyranny more pronounced and no bigotry more emphatic, and as the pontifical dynasty passes away its power, seat, and great authority are claimed by the scientific theorist. But we must be particular at the outset to carefully discriminate between the scientist with the fact—the true scientist—and the scientist with the theory—the fake; between the disciple and the student who sits raptured in wonder and in awe at the magnificent and incomprehensible manifestations in nature, and the shallow simpleton who stands ready to explain it all by a sweep of the tongue and a turn of the wrist. Not that there is any objection either, in a free country, to any one's theory so long as it is legally labelled as such, but when the same is promulgated as unalterable and incontestable truth, and scattered broadcast under the auspices of erudition and knowledge through the press in all its various channels, with the platform and even the pulpit as endorsers, then the thing takes on an altogether different aspect.

These remarks particularly apply to the modern so called scientific theory of creation known as the "nebular theory." Those who are readers will run against this theory everywhere in modern literature: in the daily papers, the weekly journals, the monthly magazines, the encyclopædias, and, with its legitimate offspring, the theory of the evolution of mankind from a "simian ancestry," even the religious press is tainted. In fact, one of the most popular religious books of modern times and the only one probably, not a novel, that made its author's fortune and fame, was founded on the "theory of evolution." I refer to "Natural Law in the Spiritual World," by Prof. Drummond. The nebular theory, to begin with, starts at the top, as it were, and comes down—or cools down, rather. It supposes that once upon a time the space of heaven was strewn with great clouds of material so hot that all was in a state of vapor, and very many degrees of temperature higher than any we can reach on earth by mechanical appliances. These clouds of vaporized metals and so forth were whirling round at such a rate that, to make a long story short, they broke up into rings and streaks, which eventually amalgamated themselves in liquid globular forms into planets, moons, etc., which, futhermore, in cooling formed a slight film or crust of solid minerals on the surface. This film or crust is, in the case of our planet, the earth, rocks, etc., on which we live, the inside being still in a state of fusion. In due time plant and animal life appeared—literally manifested itself, for mark well in passing that in all this there is not the slightest suggestion of a designing mind, not the faintest trace of intelligent direction. It just fell out thus, tumbled so "like a rolling thing before a whirlwind." "Blind force played skittles with chaos and cosmos was the result of a drawn game."

But on the outset here is trouble. As we are told that space is at a temperature of absolute zero, which is several hundred degrees below the freezing point of water, however could it happen that all that stuff could get itself so blazing hot in such a cold place, and how did it get such a tremendous shove off as to keep it whirling for so long, though according to these theorists it is cooling off and playing out all the time, only now running on its own momentum, like the poor wretch that is living on what money he has in his pocket with no prospects of a job. But we cannot take time to be too rational, but will pass on to the magnificent contemplation of other mammoth absurdities in these theoretical heavens where paradox reigns supreme.

After the nebular material had cooled off sufficiently to be habitable worlds, we are told that these planets, moons, etc., still keep passing around their central suns and each other, and all that keeps them suspended in position is the balance between centrifugal and centripetal forces: that is, to put it in plain terms, the attraction of gravitation pulls them in, and the swing of their own weight pushes them out, and the one just happens to offset the other. This remarkable coincidence is simply a crank case of "perpetual motion machine." There is no allowance for friction or derangement in all the construction, yet as we go along we will see that the friction to be overcome must be enormous, even that which we know of, and there may be others of which we have no conception, and every mechanic knows how friction affects speed and how instantly speed affects momentum. With the faintest loss of momentum there is absolute and entire loss of balance—and then what? In order to stop a crow that is flying overhead it is not necessary to wait till he is tired; it is not even necessary to kill him; only clip with a shot one or two pin feathers out of either wing and he will somersault to your feet. He has lost his power of balance. In skating on the ice it is only necessary for the heel of the skate to go outside of the line of gravitation and the skater forthwith sits down on his elbow or the back of his head, neither tarrieth he for a soft place to fall on, because he hath tipped over his balance. And so would it be on a larger scale if the heavenly bodies were only poised in such a slipshod manner as suggested, with the added difficulty that they would have two chances of disaster to the crow's or the skater's one, for they could fall either away, out or in.

Now, there are instruments called orreries that lecturers use to illustrate the movements of the heavenly bodies, but in these machines the miniature suns, moons and planets are hung to each other by wires, but if there was any truth in the theory that a globe will find its balance and keep it between attraction and swing, all that we would need is a good strong bar magnet—electric would be best, because we can apply any amount of power needed. This will answer as the central sun. For a planet we will take a steel ball, and the plane of earth's orbit will be a billiard table, or, better still, a level sheet of plate glass. Now let us try and spin that ball round that magnet just giving it enough force, and I wonder how long it would spin. I don't believe the juggler has been born yet that can make it go a full turn, but if he is we have more trouble in store for him—enough to whiten his hair. First, he will have to throw the ball so that it will circulate in the form of an ellipse, for this is how the planets circulate around the sun. In the case of the planet Mercury it is one-third of the radius closer to the center at one time than another. Then to illustrate the motion of the comets he will put the magnet at one end of the table and from the other end he will throw the ball so that it will make a neat half-turn and come back to his hand without striking anything, for, as is well known, the comet comes toward the sun in a practically bee line, and after rounding its goal goes off in the same direction that it came. Our juggler will have to do this performance every time, for it seems very easy for the comet to do! Those who know anything of mechanics or natural philosophy know that even with the intelligence of human beings, with the trained hand and eye, such feats are impossible. Theoretically it may be possible to make a ball spin so provided there is no friction to lessen the speed and no variation in the distance from the power of attraction which increases enormously as the distance lessens and decreases the same way as it increases (inversely as the square of the distance). It is very evident then that an attractive force that would just hold a globe in tow at a certain distance would never begin to hold it when it spun one-third further away, but it would instantly fly off for good. And again, a force that held a globe just in tow at a certain distance would get such a multiplied pull on it at one-third nearer that it would never get another chance to get away again. At least, that is the difficulty that our amateur juggler would soon discover, and some of the later astronomers have made a modification of the Newtonian theory of gravitation, which, however, as it plays havoc with preconceived notions is a little backward about coming forward and spoiling things. This new theory is to the effect that the heavenly bodies have a repulsion as well as an attraction that holds them in place and balance. This does not simplify matters any; it rather makes the thing more complicated, but it seems to be a truth so far.

"THE government of France has recently issued a pamphlet, showing the amount of real estate held by the Catholic monastic orders, which forms a basis of the present agitation against these societies. According to this pamphlet, the value of property held by these orders amounts to $220,000,000, over half of which has been accumulated within the last twenty years. In order to avoid payment of taxes on this property much of it has been made over to "men of straw." It is the purpose of the government to compel the real owners of this property to pay the taxes on it.

Obituary.

Christina Thomson, wife of Alexander Thomson, died in Cleveland, Ohio, on Feb. 5, 1901, in her 65th year. She was born in Fifeshire, Scotland. Shortly after marriage to Bro. Thomson they removed to America and settled in South Cleveland, Ohio, where they have ever since resided. She was brought up in the Presbyterian faith, and for many years was a member of that Church in the southern part of Cleveland. About twenty-five years ago she was told by members of the church of the Blessed Hope that her faith and hope were not according to the Scriptures and after much contention and searching she became obedient to the "Faith once delivered to the saints." She was an earnest defender of the "Word of life." Always contending for the truth, and her light was made to shine wherever she went, and her kind sympathetic words and Christian influence will be missed by a [illegible] who was kind, loving [illegible] devoted to her family, who now mourn her loss. The funeral was held at the house, and many relatives and friends were present. The 14th chapter of John's gospel was selected by her daughter Maggie to be read on the occasion, and the writer spoke words of comfort and consolation to the sorrowing relatives and friends. The selections from Scripture being Job 14th chapter 6 to 15th verses; 1 Cor. xv. 35 to 55 and Rev. xx. 1 to 6 inclusive. She was then borne away to Lake View Cemetery and laid to rest to await the resurrection morning. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them." Rev. xiv. 13. The family desire to thank the brothers and sisters for their floral tributes.

J. N. SHOOKS.

Editor Restitution:

In my article on the "Ages" there is a mistake in paragraphing. Beginning on the thirteenth line of the article it should read, "From the time the promise was given to mother Eve in the garden down to the time Jesus was born and laid in the manger, God was engaged in carrying forward the work which was to result in the birth of the Messiah, which he had promised to Eve. The time seems long to us, with God it was only four days.

From the time of Abel down to the time Christ shall come for his bride the special and particular work in which our heavenly Father has been engaged, has been the taking out of a people for his name, who are to become the bride of Christ."

Kindly correct and oblige,

R. S. DUTTONS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Wm Platts	.75
E T Leach	1.50

Poetry.

What Wilt Thou Have Me to Do?

Jesus, Master, whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and nerve
At thy bidding to fulfill:
Open thou mine eyes to see
All the work thou hast for me.

Lord, thou needest not, I know,
Service such as I can bring;
Yet I long to prove and show
Full allegiance to my King;
Thou art light and life to me,
Let me be a praise to thee.

Jesus, Master, wilt thou use
One who owes thee more than all?
As thou wilt, I would not choose,
Only let me hear thy call:
Jesus let me always be
In thy service, glad and free.

—Francis Ridley Havergal.

Communicated.

Australian Letter. No. 6.

The southern march of discovery followed tardily in the wake of western exploration and settlement.

The Austral Land found its Columbus in Fernandes de Quiros. To Spain is given the honor of adding a newer continent to the "New World" already acquired by her. Throughout there is a striking analogy between the life of Quiros and that of Columbus. Philip III of Spain was as cautious as Ferdinand had been in giving aid to the unfortunate explorer. Though he did not directly assist, in the end he wrote a letter ordering the Governor of Peru to equip such vessels as were required for the expedition. Armed with this letter and another from the Pope commanding all good Christians to help in the enterprise he went to Peru. Here he was allowed three vessels somewhat superior to the three with which Columbus had begun his voyage one hundred and thirteen years before. The largest of the vessels, the Capitana, was commanded by De Quiros himself. The second, the Almiranti, was in charge of Luiz Vaez de Torres. The third vessel, the Zabin acted as tender.

Starting from Lima in 1605 they sailed westward. Tahiti was discovered first.

April 30, 1606 they sailed into a large open bay washing the shores of what they described as a "coast without end."

De Quiros was so confident that he had found the [illegible] that he named the land, Tierra Australia del Espiritu Santo, (Southern Land of the Holy Spirit.) In this he was mistaken as Columbus had been in landing upon the Bahamas. Instead of the great southern continent he had simply landed upon one of the New Hebrides Islands.

After remaining a month De Quiros was compelled to sail for Mexico, as the supplies were diminishing and the crews had become sick and consequently mutinous.

He reached Acapulco in safety on the 3rd of Oct. 1606. He sent an account of his discoveries to King Philip and with it a petition for permission to undertake another expedition. Like Columbus he was disheartened by delay. Though his request was finally granted he died at Panama on his way to Lima. Thus he also was not permitted to set foot on the continent he thought he had discovered.

Torres was a degree more successful. He did not return with De Quiros but sailing farther westward wound in and out among the islands northeast of Australia, discovered the strait which is named in his honor. He landed at Manilla in 1607. Unfortunately the account of his voyage was not translated and published until the British captured Manilla 1762.

It is probable that the north coast of Australia was visited by the Portugese early in the 16th Century but it is believed that Dutch sailors were the first Europeans to tread its shores. The Duyfhen (Dove) a Dutch East India vessel sent out to explore the coast of New Guinea, sailed into the Gulf of Carpentaria to a point called Cape Keerweer (Turnagain.)

In an encounter with the natives several of the crew were killed. They "turned again" without being aware that they had landed on a new continent.

From time to time other Dutch navigators visited its shores but made no permanent settlement.

In 1642 Antony Van Diemen, Dutch Governor of Java sent Abel Sang Tasman to ascertain whether New Holland was a part of the "Great South Land." November 24th 1642 he sighted Point Hibbs a promontory on the west coast of Tasmania. Soon after they anchored in Storm Bay.

The superstitious crew imagined they heard strange and mysterious noises, not understanding the peculiar manner in which the blacks catch the opossums. When they saw trees with notches five feet apart, cut in the trunks of two tall trees, they thought the country inhabited by a race of giants. Though they had two boat loads of well armed men they withdrew after the ship's carpenter had waded through the surf and planted a pole from which floated the flag of the Netherlands, thus taking possession in behalf of the Dutch.

Tasman called the island Van Diemen's Land. He also discovered the New Zealand Islands, Friendly and Fiji Islands. In a later expedition 1644 he surveyed the Gulf of Carpentaria and other portions of the north coast.

The Dutch commander, Vlaming, in 1696 landed on the west coast where he discovered and named the Swan River. So named on account of the great number of black swans that swim on its surface. He explored the coast as far as Shark Bay.

But it was left to the English to publish the first account of this southern land, to become acquainted with the natives, and to plant colonies on its sunny shores.

The American Vespucius of this continent, William Dampier was the pioneer. His history reads like a romance.

Leaving a life of adventure in the West Indies, he joined the Cygnet commanded by his friend, Captain Swan. They were compelled by the mutinous crew to join in a buccaneering cruise. The captain and forty others were abandoned on the Philippine Islands. Dampier remained on the Cygnet rather than fall into the hands of the Spaniards.

In 1688 the Cygnet stopped for repairs in the Buccaneers Archipelago off the north-west coast of Australia.

This afforded Dampier an opportunity for exploring the mainland which he utilized to good advantage. Soon after he was set ashore on Nicobar Islands, and after many adventures reached Europe where he published an account of his voyage.

He dedicated his book to a nobleman through whose influence he was enabled to make a subsequent voyage in the Roebuck.

Reaching Shark Bay August 1st, 1699 he cruised for one thousand miles along the northwest coast. The picture which he gives is not very inviting:—"This portion of the coast being barren and destitute of water, while the inhabitants were the most miserable wretches in the universe, having no houses, nor garments, and feeding on a few fish, cockles and periwinkles."

This description was so discouraging that the new continent was deemed unfit for settlement.

America offered so much better field that no attempt was made toward colonization for nearly a century.

It was through the expedition of Captain James Cook that the first favorable impression of the southern continent was obtained by the English people.

In 1768 Cook undertook an expedition to the South Seas for the purpose of making observations of the Transit of Venus and to ascertain whether Tasman's opinion that New Zealand formed part of the southern continent was correct.

The Endeavour sailed from Plymouth having on board the well known astronomer, Mr. Green, who had the required instruments with him, two botanists, Dr. Solander and Joseph Banks.

After making the desired observations from the island of Tahiti, Cook circumnavigated New Zealand making a map of its shores.

After leaving New Zealand he sailed east and came in sight of Australia. The first headland which he sighted he named for his first lieutenant, Point Hicks. Sailing northward he named the prominent points in passing, Cape Howe, Pigeon House, Cape George and many others. He anchored in Botany Bay, April 28, 1770. So named because of the enthusiasm of the botanists at the rare specimens found here. On account of the resemblance of its shores to those of southern Wales, Cook named the country New South Wales.

He remained some time in Botany Bay, where he hoisted the British flag daily. From here he sailed northward making charts of the coast. He passed Port Jackson, which he named but did not explore. He passed Broker and Moreton Bays. Continuing northward his vessel struck on the Great Barrier Reef. She was compelled to enter a river on the Queensland coast for repairs. Cook named this river "Endeavour." It was found that a large hole had been made in her keel, by a huge mass of coral which fortunately remained in the hole thus preventing the vessel from filling with water. She sailed northward from here, passed through Torres Straits, touched at Batavia and Cape Town, and reached England in 1771.

Cook's two subsequent voyages have little to do with Australian history though interesting in their further information of the southern hemisphere. In the second he explored the coast of Tasmania.

The glowing reports brought to England by Cook and his scientific friends gave a very different character to the Southern Land. The government for the first time began to think of the possibility of settlement.

MRS. PIERCE THOMPSON-WILLEY.

Our Letter Drawer.

Dear Restitution.

I have read with much interest the many testimonies of love and good cheer, and lessons of instruction, all together making our dear paper a perfect treat every week. I often think how full of truth are the words, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. Truly there is a sacredness in every sentence of God's Word, in which there is so much to be obtained. Yes, it is a continual feast. "If a man love me he will keep my Word; and my Father will love him, and we will come unto him and make our abode with him." John xiv. 23. It is even true, the Father and our own dear Jesus will come and dwell with us. Yea, sup with us and we with them. Oh, what royal guests! Can we realize so much blessedness. If King Edward should condescend to dine with us, I rather think we would realize all the favor his presence would give, and perhaps we would cherish every word spoken. But these words of our Lord are for the poor of this world and heirs of the kingdom. They are living bread given us by the King of kings, if we love him and keep his commandments and abide in his love. Dear friends, in studying the Word I sometimes find a difficulty in arriving at a correct understanding. But I learn that God has made us workers together, so often during my anxious search for light, I receive a new RESTITUTION, and strange as it may seem to some of you, I there find a satisfactory solution of the matter. Some brother or sister had learned it for me, the very identical thing I was hunting for. What a loving Father we have; how sweet the promise of our Master, I will love him and will manifest myself to him. John xiv. 21. We shake the crumbs from our table cloth, and little sparrows come and feast upon them. "Ye are of more value than many sparrows." So the bread of life may be found after falling from the pen of some brother or sister that may give nourishment to some hungry one, thereby bringing in others to feast with us. So my brother, my sister, write again. I am glad to read so much that is profitable through our paper, and I often feel that I should like to hear from some of the faith at my own address, Neodesha, Kan., as we are so isolated, there being no one in the faith except myself, and an aged brother, and a Millennial Dawn sister here in our town, she is a sweet woman, and we have good times when we meet together. God bless our RESTITUTION, may it never stop until the kingdom comes. Then I hope to meet you all. Sin and death will cease for ever and there will be no more good bys. O what a gathering that will be. Your Sister in the blessed hope,

SALLIE BLACK.

Editor Restitution:

It is probably long since you received a letter from this quarter of the globe, especially from Lake Shore, Wash. But the churches at Lake Shore, Wash., Scholls, Oregon, and Wenatchee, Wash., are in a prosperous condition, and the fact that nothing has been sent you has been more from negligence than from lack of something to write. This letter is mainly for the purpose of informing your readers of the whereabouts and work of our esteemed brother, D. M. Hudler, of Muscatine, Ia. He has been with us here for the past three or four months, and is now practicing magnetic healing and suggestive therapeutics at Felida, a small place three miles north of here. His work there has been very satisfactory, and we all predict a bright future for him in the profession he has taken up. This method of healing disease is sure to become the leading process used in the cure of all ills, and Bro. Hudler seems well fitted by nature and education to practice this system of healing. We are pleased also to state that Bro. Hudler has not abandoned preaching, but preaches when ever time and opportunity will permit. On his arrival in Washington he and Bro. Skeels conducted a series of meetings here, preaching alternately. In the past few weeks he has given us three memorable sermons; at Felida, Jan. 27th, subject, "The Bridegroom," text Rev. xix. 7, 8. The following Sunday, Feb. 3rd, he preached at Lake Shore, subject "The Resurrection," text 1 Cor. xv. 20. Then two weeks from that date at Lake Shore, he gave a sermon, a convincing, appealing Bible study that I venture to say no one present will soon forget. His subject was, "The near approach of Christ's Coming," text, Dan. viii 14. On Monday March 14, Bro. Hudler will remove to Vancouver, Wash., a charming little city of five thousand inhabitants, seven miles distant from Portland, Oregon, where he will continue the practice of magnetic healing. Bro. Hudler sends greetings to the brethren and friends at Dixon, Lanark, Antioch, Ill., and at other places where he has preached the "Gospel of the Kingdom," and the "Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began;" and would be pleased to hear from any of the brethren. Your Sister in Christ,

ENDA MILLS.

I left my home near Portland, Ore., Jan. 18, to engage in my present evangelizing. Have held meetings on Guemes Island, 80 miles north of Seattle. Guemes is one of the many picturesque islands of the Sound. Had good interest; returning by way of Seattle to Tacoma. I got the brethren of the city together and we organized "The Church of God" in Tacoma, numbering thirteen active members, with the following working officers: Bro. Dr. Wilkins, Elder; L. G. Jaeger, Treasurer and deacon, and C. W. Cropp, Secretary and deacon. During the last two days I have spoken three times in West Seattle, an interest being shown in the third and closing meeting, Feb. 24th; but it was necessary to leave as I have work in view in eastern Washington, at Ellensburg, beginning this week. I had a most pleasant visit with friends and brethren at all points visited. When I reach Ellensburg I will be fifty miles from where Bro. Woodward's have been working at Wenatchee, but as snow clad mountains block the way, I will be in fact three hundred miles away from them by railway, but I hope to meet them before they leave the coast.

W. L. SKEELS.

Dear ones of the precious faith:

How I do wish that you isolated ones could with us have enjoyed the feast that has ended to night. Bro. A. H. Zilmer, of Plymouth Ind., has been with us two weeks, and such grand good discourses as we have listened to, and after having listened to the earnest, zealous, soul stirring exhortations, each one who has been baptized into the all-saving name of Jesus should strive more and more to live a Christian life. Bro. Zilmer is a workman who needeth not to be ashamed, rightly dividing the Word of truth. One has to listen to him to learn of him, although his advice to us is not take his words for it, but to study our Bibles ourselves, dig it out as it were and then we have it. Search the Scriptures, is a blessed command. There can be no better employment for the Christian, nor the sinner in search of eternal life or the Scriptures pertaining to it. There have been no additions to the church during this meeting, but we trust the seed has been sown that will result in much good later on, for the truth has been presented in such a forcible clear manner that they who listen cannot help but learn. Let us all strive to be among the number, who shall be permitted to sing the new song and behold the face of our blessed Master, is the prayer of your Sister in Christ.

AZORAH M. SCROGGS.

Dear ones of like precious faith:

In the 27th Psalm there are some precious thoughts that come to me. In the 8th verse: "Seek ye my face. My heart said unto me, thy face, O Lord will I seek. Hide not thy face from me; put not thy servant away in anger. Thou hast been my help; leave me not; neither forsake me. O God of my salvation! when my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in thy plain path, or in the way of plainness, (margin) because of mine enemy, those which observe me." (margin) What a thought there is in the words of the margin. How the world watches professors today, and especially those who profess to be outside of the nominal church. Dear ones in Christ, do you realize the importance of being dead indeed unto sin, but alive unto God through Jesus Christ? It means much more than a mere profession of being in the faith. If we are dishonest in our dealings, or if we drive a sharp bargain as the world does, how can we then say we are in Christ Jesus, because if we are in him, old things have passed away and behold all things become new, as we find in 2 Cor. v. 17. We all profess to be looking for the Master of the house, and if judgment is to begin at the house of God, which house we are if we hold fast the profession of our faith, where shall the sinner and the ungodly appear? It is a solemn thing loved ones to name the name of God, and we are exhorted by the Apostle to depart from iniquity. Now turning to the 27th Psalm again, the last verse. Dear ones, do you observe the thought that is in this verse? "Wait on the Lord; be of good courage and he shall strengthen thine heart: wait, I say, on the Lord." Dear ones, let me put this question to you: Do you wait upon the Lord, do you believe that he answers prayer? In the 37th Psalm we have these words: "Rest in the Lord and wait patiently for him. Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Is it not true that everything tends to drive you from the closet of prayer today? One thing I am impressed with more and more each day, that there is no fear of God before the people's eyes today. If there was they would not dare to practice what they do today. Truly we are living in the days of Noah and also in the days of Lot, and the injunction comes so close: "Remember Lot's wife." And also the solemn words of the Savior in Revelations: "Take heed that no one take thy crown." May the God of all grace strengthen and comfort you all. Amen. M. T. A.

Dear Restitution:

Once more I send greeting to the dear brothers and sisters of like precious faith. We are living in a grand and awful time, and it behooves us to have the whole armor on that we may be able to stand in these perilous times. The clouds are getting darker and darker. Let us lift up our heads and rejoice, for our redemption draweth nigh. THE RESTITUTION is a welcome visitor; I know of no one of like faith here. Your sister in the blessed hope,

MRS. SARAH J. LAMPHEAR.

Dear Restitution:

In my weakness I will try to write a few lines to the love feast. It is not because I do not want to write but because I do not know how. I thank the Lord for his help and mercy that he has bestowed upon me. Brothers and sisters, it makes my heart rejoice to see that some of you have preaching and good meetings to go to, but I am like a good many others that I read of in my papers, I do not hear any Bible doctrines; I have not heard a gospel sermon for some time, but I am still striving to overcome the trials and temptations of this world, but I do not know what I would do if it was not for my papers and the Bible, they give me strength to combat with the enemy of God. When I talk Bible truths to my neighbors they laugh at me and say, "that is an old hobby of the Advents." They call us Advents and infidels and everything but Christians. A person does not know what it is until he gets in a community by himself, but I am not ashamed of the gospel, for it is the power of God unto salvation to them that believeth it. We know what our Savior said, "Will I find faith on the earth when I come again?" Brothers and sisters, it looks like there would be none. I can say that I am glad that I have got their old hobby. We ought to be the happiest people on God's green earth when we can see we are not led by the blind. Brothers and sisters, I ask an interest in your prayers. Your brother in hope of eternal life through Jesus Christ our Lord,

GUY WALLING.

Quarterly Conference Report.

Report of Quarterly Conference held at Lanark, Ill., Mch. 2, 1901. Committee met Saturday night. Treasurer's report shows a collection of $85.-00 since last quarterly meeting, and amount paid out $31.50. Leaving a balance on hand at this date of $231.-48. Next Quarterly Conference to meet at Dixon, Ill., first Sunday in June, if such arrangements can be made. Committee on printing report that a goodly numbe[r] "Salvation" and "Wh[at] ed" are on hand, and the[y] terly "Obedience of Faith" [will] be printed. These quarterlies can be had for the postage only; two copies for one cent, order from J. W. Wilson, 79 Dearbon St., Chicago, and help in a good cause, distributing these good works.

Sunday morning Bible class was led by Bro. S. J. Lindsay and he spoke for thirty minutes on the "Whole Armor," very refreshing. At 10:30 A. M. Bro. J. W. Wilson preached to an attentive audience on the Prophecies. At 2:30 P. M. S. J. Lindsay preached to a goodly house on "How shall we escape if we neglect so great a salvation." This closed another one of those goodly gatherings, such as will build us up in the most holy faith.

J. M. GLOFELTY, Sec. Pro. tem.

An Old Tune.

It is found in the old "Valley Harmonist," page 96; in this book the characters called notes, were only four, so, la, me, fa. In that day my father taught vocal music, and this was one of my favorite pieces, and I yet love the good tune; it carries me back to the sweet days of childhood, but thank the Lord, in his providence and unbounding mercy I have had the eyes of my understanding enlightened since that day, and consequently the words used in that book for my favorite old tune, cannot be used now, for they teach contrary to the Word of the Lord. The old hymn says,

"When I can't see my title clear,
To mansions in the skies,"

but my Bible tells me that God has given the earth to the children of men. Psa. cxv. 16. And our Lord said, "The meek shall inherit the earth." Matt. v. 5. And again, we shall reign in the earth. Rev. v. 10. And our Lord taught his disciples to pray, "Thy kingdom come, thy will be done on earth." This all gives the saints a title to the earth instead of the skies. It reminds me of a circumstance which took place down in East Virginia. During the War in 1861, my husband and self spent some time in that section, during that time we made our first acquaintance with the kingdom believers, who had been brought into the truth by our much lamented brother, Dr. Thomas. During his labors there, on one occasion he was speaking to a large crowd of intelligent people and in his earnest manner he was proving that the saints would inherit the earth, and one gentleman of his congregation rose up and said, with a loud voice, "If Dr. Thomas goes to heaven, I don't want to go there." The Doctor very calmly replied and said, "The gentleman need not give himself any uneasiness about that," for he said, "we are traveling back to back, he is going up to the skies, and I expect to be recompensed in the earth when our Lord comes to reward his servants." Prov. xi. 31. Now I will add a few lines which I have composed to suit my favorite old tune.

The Gospel gate stands open wide,
'Tis open night and day,
Then enter in and brave the tide,
And wash your sins away. Acts xxii. 10.

The Savior says my burden's light,
My yoke is easy too,
Take up your cross and follow him,
'Tis all that you can do.

Make up your mind to serve the Lord,
Now while it's called today;
Don't wait until it is too late,
But make your choice today.

His promise stands for one and all,
Who trust the blessed Lord;
Obey the gospel while you may,
And feed upon his Word.

SARAH F. MORGAN.

Report of Labor.

Arriving at Oleander, Cal., Jan. 6, I was heartily received by brethren from whom I had been separated for three years, and spent many pleasant days among them. The church house was refused us, and we held the greater part of our meetings in the school house, a few being held in private houses. We found much to interfere with our work. The attendance was not satisfactory, but we trust some little good may have been accomplished. We also made an effort at Easton and Grangeville, but owing to existing circumstances could not follow up the opening. In order to accomplish much in this field of labor a continued residence would be necessary. In this State the people seem more than ordinarily given over to worldliness in all its forms. There seems to be not so much skepticism as indifference, and laborers are sadly needed. The brethren at Oleander are "holding the fort." May the Lord give them strength and guidance. All too soon we had to say farewell to those who had contributed so much to make our visit pleasant.

In hope,

EDWIN [illegible]

...unicated.

"If the righteous are scarcely saved, where then will the ungodly and sinners appear?"

Many individuals believe that the righteous will be saved, yet can't think that a man will be eternally lost if he is not of Christ. That an ordinary, good, moral man will surely be saved. Christ tells us emphatically that we are either for him or we are against him. He also says plainly that the righteous shall have as their reward eternal life, an abundant entrance into his kingdom, joy eternal, more abundant life. That is we shall be rewarded with a spiritual body and be able to enjoy life in a higher degree, in a degree so far above this present life that our mortal minds are unable to grasp it in the fullest sense. Our frail perceptive power is not strong enough to realize its wondrous magnitude. Also he says the ungodly and sinners shall be cast out. Now, if we believe Christ at all, we surely must believe him in all things, and when he says the wicked shall be cast into outer darkness, we are forced to take the Word as it reads. When men's minds have harbored evil thoughts for a time their mind continually grows harder and they drift on and on down with the current getting farther and further away from Christ, and deeper in to the mire until they have a condition, almost if not a disease, when their minds are very hard to arouse, they can't become interested again as they once did. A man once said, "Christ knocked at my door many times years ago and I used every means to ward him off, to turn him away, to shun him. Now he seems to knock no more, he has seemingly forsaken me. I can't arose myself, I can't be aroused, I am totally lost, I have sinned away my day of grace. Oh could I but feel as I once did, but alas! I cursed and would not own him." We should stand boldly out in defence of the Master's cause, fearing nothing except God. Christ is now knocking at our door, only a short season of work for the Master, then our reward of all things, joy unspeakable. The harvest is ready, the reapers few. Oh, can't we grasp it? How can we think of going down to everlasting death? If people could but realize what eternal death means. Think of it, being eternally away from God, in outer darkness, no joy, no happiness away from all.

There is only one way these moral men can possibly escape the wrath of God, and that is the strait way, only by coming to Christ, to repent, confess Christ to the world and be baptized. *Baptizo en udatt*, not "*cheo*," or "*rano*," but "*baptizo*." Christ is now knocking at the door of our hearts for admission. We are the judges now in this life, let us make haste now and let him in, else when we knock at the door of his kingdom he may say, "Depart, I never knew you." Yes, if we let him in while we are the judge, he will likewise let us into the next life when he is the judge, so let us strengthen one another with earnest prayers and encouraging words and by patient continuance in well doing we will grow gradually stronger and be able to get far more out of this life, with assurance of the blessed promise in the next. Let us testify of the Master, our prayers should be frequent and earnest, yet not necessarily always made in public, but our testimonials must be aloud in meeting in public everywhere. Let the world know where we stand that others in Christ will be strengthened with us. That others out of Christ seeing our earnestness will stop and investigate the blessed work and join in with us. Many people are weak and need encouragement, let us watch for them as we would for a drowning man and firmly grasp them up, bearing them along with us until they have strength to support themselves. Then they will assist others as we did them. Mortal man is frail, Paul says we are but babes born into Christ and need the milk of the gospel to nourish our feeble minds. "If the righteous are scarcely saved where will the ungodly and sinners appear?" Let us not just barely get into the kingdom alone but let us take something in with us for the Lord, we can take other souls in with us, that is all. That is enough. That I may meet you all when the blessed Savior chooses to reward us is my prayer. Your brother in Christ,

FRANK H. HEMPHILL.

Oh, that every professed follower of the Savior could say, "For me to live is Christ!" Filled with the Spirit, we should be as Christ in all things. Christ should be reproduced in us; Christ should be reflected through us.

... for THE RESTITUTION for

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Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

TRACTS.

"One Body and One Spirit," by A. R. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

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$30.00 Chicago to California, Portland, Seattle, Tacoma and Puget Sound.

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Settlers rates via the Nickel Plate Road. Beginning with Tuesday, Feb. 12th. Low rate Settlers' tickets will be on sale every Tuesday to and including April 30th, to Oregon, Montana, Washington and all points in the Northwest. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—apr 30

Pocket Map of China.

Latest indexed map of Chinese Empire, with enlarged map of portion of China where difficulty exists, and other valuable information relating to present crisis. Copy mailed on receipt of two cents in postage, by W. B. Kniskern, 22 Fifth ave. Chicago, Ill.—apl3

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The sale of special fare colonists tickets to California, and settlers' tickets to the Northwest, West, South and Southeast has been resumed via Pennsylvania Lines. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—Apr 30,

$30.00 Chicago to Portland, Seattle, Tacoma and North Pacific Coast, Via Chicago & North-Western Railway, optional routes via St. Paul or Omaha. Tickets on sale each Tuesday. February 12 to April 30. Shortest time enroute. Finest scenery. Daily tourist car excursions personally conducted semi-weekly. For tickets, illustrated pamphlets and full information inquire of nearest ticket agent or address Chicago & North-Western R'y: 22 Fifth avenue, Chicago, Ill.—april 13.

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In days of joy, or sorrow's sternest time.
I want a spirit passive to be still,
And by thy power to do thy holy will.

Communicated.

"Get Away You Soul-Sleepers." No. 2.

I recently called attention to two preachers, viz. Messrs. Pallette and Mace, who were holding meeting at Willard Hall, Chicago, and how the said gentlemen attacked the doctrine of conditional immortality. The said preachers still continue to hold meetings at the above place, and still take the liberty to assail the fundamental truth of God. On Saturday Feb. 23, Mr Pallette attacked the promises of God, as saving gospel truth. He said: "You sometimes sing: 'I am standing on the promises of God, my Savior,' I pity you if you are." He also said, if you are standing on the promises, you are standing where the Old Testament saints stood, and that the New Testament saints were not standing on the promises, but on facts, the three facts of the death, burial and resurrection of Jesus.

I thank God that I am privileged to stand on the promises of God. How is it with you dear reader, do you depend upon the promises of God? Remove the promises of God from the Christian system, and what have we got left to stand upon? If they should be taken from us, all that would be left amounts to nothing more than a baseless fabric of a vision.

Consider the first promise made in the garden of Eden: "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it (the seed of the woman) shall bruise thy head, and thou shalt bruise his heel." This, as yet, has been fulfilled only in part, but it is now in process of being fulfilled. Things are taking shape, which will culminate in fatally bruising the serpent's head. And do you know the promises of God in the gospel, have that end in view. The seed under God's promises is destined to triumph gloriously over the serpent's seed, after which the gospel promises of God (upon which we delight to stand,) will become blessed realities to be shared in by all nations. See Gen. xxii. 17: "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." Are not these foundation promises upon which we stand? If these promises of God should fail, there would be nothing left in the Christian religion.

Mr. Pallette cannot see clear enough to perceive that the three facts upon which he professes to stand, is but the working out or the unfolding of God's plan, to make good his promises as above quoted.

The conflict began in Eden's bowers, when the serpent took issue with God, and said: "Ye shall not surely die," and it has continued ever since. And today the serpent's seed is large, and numerous, and is scattered wherever man is found, engaged in proclaiming in public and in private, both from pulpit and rostrum, the same old lie, "Ye shall not surely die." The subtle cunning of the serpent is seen in the character of its agents who proclaim far and wide the above lie, they are men who call themselves servants of God, and ministers of Jesus Christ, like Messrs. Pallette and Mace.

Tell me, are not the promises of God in which the Old Testament saints rejoiced equally precious to New Testament saints? Suppose we turn to Heb. vi., and read of the oath-confirmed promise of God, to Abraham and the heirs of promise. And then turn to verse 18, and read that, "We (the New Testament saints), might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, (in those promises) which hope we have as an anchor of the soul, both sure and stedfast."

What do we find in those promises? We find: 1, Strong consolation; 2. A place of refuge; 3, A sure and stedfast anchor. Can you stand on such promises? I can.

Now, let us turn to 2 Pet. i. 4, and read: "Whereby are given unto us (the New Testament saints) exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"The Divine nature" is a deathless nature. The fact is, that now we are all poor dying creatures, but God in his matchless and marvelous love, has "given us exceeding great and precious promises," that those who believe his promises, (like faithful Abraham) might share in his divine and deathless nature. In view of this, cannot we heartily sing:

"I am standing on the promises of God."

Mr. Pallette cannot appreciate these promises of God, because he believes he already has the "Divine nature," independent of the promises. He has the testimony of the serpent to that effect: "Ye shall not surely die." Both Mr. Pallette, and his co-worker Mr. Mace, in effect, frequently proclaim to the public, who listen to their teaching: "Ye shall not surely die." It is in the promises made to Abraham, and the Seed of the woman, that God contemplates giving obedient believers the divine and deathless nature.

Indeed, God has in so many words declared, that those who are strangers to these covenants of promise, are in a desperate, destitute, desolate and pitiable condition; having neither hope, God or Christ. See Eph. ii. 11, 12: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, (and as a consequence) having no hope, and without God, in the world." Could any one think of a more desolate condition to be in? and yet Mr. Pallette does seek to belittle the necessity of New Testament saints standing on the promises of God. Are not such public preachers dangerous men, who thus teach, and lead their hearers into a condition, where they may be said to be without hope, God, or Christ. They had better become closer students of Holy Scripture, know whereof they affirm, before they attempt to teach the people, lest they teach damnable heresy, which may curse their hearers.

The covenants of promise which inspired Old Testament saints, were made long before the law of Moses came into effect, and was independent of the law, and could not be rendered of none effect, or disannulled by it. See Gal. iii. 17. "The covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

According to Mr. Pallette, the promises, as a message of life, ceased with the passing away of the law, being confined to the Old Testament saints.

The promises were not antiquated when Jesus came, indeed in place of that, his mission was to confirm them. See Rom. xv. 8: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

Now, Paul was specially chosen by Jesus, as a minister under the new order of things, and yet he firmly stood upon the promises of God, in which the Old Testament saints trusted. He got arrested for doing so, and at his trial he said: "And now I stand and am judged for the hope of the promise made unto our fathers. * * * For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible that God should raise the dead?"

Mr. Pallette said: "I am sorry for you, if you are standing on the promises, that is where the Old Testament saints stood."

There was a time, when Paul, before his conversion, thought it was the right thing to do, to persecute those who preached this old faith. He said he "was unknown unto the churches of Judea, which were in Christ; but they heard only, that he which persecuted us in times past, now preacheth the faith he once destroyed."

You will perceive that this faith of the Old Testament saints, involved the resurrection of the dead, as Paul said unto king Agrippa: "Why should it be thought a thing incredible, that God should raise the dead?" The fulfillment of these promises upon which we stand, demands a resurrection of the dead. We read, concerning those Old Testament saints: "These all died in faith (not doubting) not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were (not strangers to the covenants of promise Eph. ii. 12, but) strangers and pilgrims on the earth." Being dead, and not having received the things promised, it became a necessity that they should rise from the dead. If the teachings of both Mr. Pallette and Mr. Mace, that man is immortal, and can never die, and that which we call death, is the open door to heaven for the "never-dying spirit," then the talk about the resurrection, is not a necessity, and Paul must have been mistaken when he said: "If the dead rise not, then is not Christ raised. Then if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." How could they "perish," if man is a never-dying soul? Paul did not seem to know anything about never-dying souls, and hence declared that those who had fallen asleep in Christ, "are perished." "If the dead rise not," and the faith they had in the promises, "is also vain," "if so be that the dead rise not."

W. H. WILSON.

Question No. 2.

"If born part divine and part human, in what respect was he lower than the angels?"

In nature he was made like unto his brethren of the Abrahamic family flesh and blood. He was therefore a little lower than the angels in nature for the suffering of death. Had he been made like the angels he could not have tasted death, nor could he have borne our sins in his own body to the tree. The Apostle says, "that inasmuch as the children partook of flesh and blood, he also partook of the same." This statement is sufficient to settle the question of nature.

The supernatural conception and birth of Jesus does not necessarily lead to the conclusion that he was part divine and part human, a mixture of flesh and spirit. I am not unmindful of the fact that certain writers try to force this conclusion upon those who believe the record as given by Matthew and Luke. But we are not inclined to accept of any deduction or conclusion that is not Scriptural. The pure testimony unmixed with vain philosophy will steer one clear of all the sophistry of speculative reasoning. We are content to accept of Jesus as the Son of God, and the Anointed One, because such is the testimony concerning him. We do not concern ourselves as to trinitarianism, or as to the other extreme Unitarianism for neither are expressive of the truth. The latter is a reaction from the former, but both are unscriptural. Our ambition should be to know what saith the record regardless of human speculation. When a man begins to philosophize within himself concerning divine things, he will invariably go astray, ending in confusion, and misapprehension of the truth.

Jesus was a man approved of God by signs and wonders, and in all things well pleasing to the Father. He said himself, "I do always those things that pleaseth the Father," hence he could say, "I and the Father are one." This was something no other man was ever able to say. All others were blemished with infirmities that disfigured them, and made them through weakness come short of that approval bestowed upon Jesus. Had Jesus been the son of Joseph, as some contend, his sinful emotions would have proved destructive of the work and purpose for which he was born. All before him had failed and come short of the glory of God.

Jesus, though a man, differed from other men, in that he did not sin, and therefore did not earn the wages of sin—death. What was the basis of this difference? It was the perfect adaptability for the work before him. "Lo I come to do thy will, O God." "I delight to do thy will." "I came down from heaven to do the will of my Father." What is the cause of this perfect adaption to the purpose for which he came? Organization. "Thy hands have made me, and fashioned me." "My substance was not hid from thee when I was made in secret" ....."In thy book all my members were written." Jehovah's hand was manifest at the fountain of his existence, and so controlled circumstances as to give him an organization that would adapt him to the purpose and give him strength to do what others failed to accomplish through hereditary weakness. Luke makes all this clear and easy of apprehension. "The holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God." The mystery of godliness is here fully revealed—the substance of the covenant made with David "ordered in all things and sure," is brought into the open light, in the actual birth of Jehovah's Son. The beginning of a new creation not out of dust, as in the case of Adam, nor of angelic nature, but of flesh and blood, who "was begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." How any thoughtful mind can satisfactorily account for the exceptional career and character of Jesus on any other ground than as is located in the record above given, it is impossible for me to say, or even to see. There is no reason to think that Joseph though acknowledged to be just, was any better morally than his ancestors, that like them he was the product of human nature with its sin perverted instincts and the attendant infirmities and various weaknesses common to the Adamic race, and for this reason could not give to the world a son perfect in character, absolutely free from sin,—a "lamb unblemished to bear away the sins of his people." But on the other hand when we consider the pre-natal cause—a spiritually minded woman, under a holy influence, overshadowed by Almighty power, as stated by Luke, we can see how her son could be one on whom, and in whom the necessary strength would abide and inhere, to make manifest the way of righteousness, by perfect obedience to the divine will.

Further comment and argument would be apparently superfluous. Certain things are self-evident. Why should we be compelled to defend what ought to be seen at a glance? Mary's son was as declared by Simeon the "salvation prepared of God." This preparation begins at the foundation, the very inciptency of life and being, whether men believe it or not. With divine testimony to start us right, why need any one go astray? Question No. 3 in my next.

G. MOYER.

Short Sermons. No. 14.

What are we sowing to? Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. vi. 7, 8. All men and women too, are included in this sowing. And it is safe to say that a large majority are simply sowing to the flesh, and will of the flesh reap corruption. What is it to sow to the flesh? Let Paul tell. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally (or fleshly) minded is death, or leads to death, but to be spiritually minded is life (or leads to life) and peace. To sow to the flesh is simply to live to gratify the natural, fleshly propensities—eat, drink and be merry just as the world does. This is the broad road that leads to death, and tens of thousands walk together there. But oh, how natural and how easy it is to walk on this road, and that is the reason why so many choose this road, no restraints or sacrifices to make, simply take your own course and bulge ahead down to destruction. On the other hand it requires faith and perseverance and lots of it to choose to walk in the narrow way to life, and to walk it. This is the way our Master chose to walk and he was very careful not to step aside out of this narrow way—who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of God. Many start on the narrow way, and run well for a short time, and then their faith falls them like it did Peter of old in the storm, and they turn aside from the Master and begin to go down. The surging crowds on the broad road with their delusive enchantments are much like a cyclone turning and twisting and tearing up and carrying away everything that is loose, and it is no small matter to anchor safely against their force. Like a strong current of deep water it sucks and surges and picks up and carries away all the loose drift wood. And to sow to the spirit is not to follow our own feelings and whims, as that is in reality sowing to the flesh, but it is to study and understand and believe and obey and follow the Spirit's teaching through the Word. To follow the Spirit's teaching through the Word is a safe guard to all who would reap life everlasting. If there is a road leading to eternal life, then its reception in reality is future, which is a Bible doctrine. Let no one try to walk in both roads, for it will be a failure. And to sow to the flesh by minding its dictations and inclinations, and see how near they can walk up to the pit of corruption and destruction is inexcusable folly. An unfading crown of life will richly repay us for all the toil and sacrifice in this life.

T. E. ADAMS.

Editor Restitution:

I will drop a few lines that the one faith may know I am still battling away for the truth, as I see it and read it. And Philip said, "If thou believest with all thine heart, thou mayest. And the Eunuch said, I believe that Jesus Christ is the Son of God." Acts viii. 27. Brethren, this seems to *me* to be a good confession, would that all men believed that one fact, as the Eunuch, there would be less confusion in the churches. It seems to me there could be no doubt, for we have an abundance of proof of the fact, that it was the Seed of the woman, that should possess the gate of the enemy (not of man). The Apostle Matthew speaking of the same thing by the angel, backed up by the prophet Isaiah vii. 14. We find she was to be a virgin. Mary asked the question, "How shall this be, seeing I know not a man?" I do not think she was mistaken in the matter. Luke i. 34. Joseph found her in that condition and thought or minded to put her away privily, he being a just man, but the angel convinced him of the fact. "And he knew her not, till she had brought forth her first-born Son, and called his name Jesus." Matt. i. 25. I am apprised there are some that doubt, which are called, I will not say. It seems to me the Jewish maid has appeared to them. By reading John's testimony in speaking of those that should believe on his name, which was born (or begotten) not of blood, nor the will of the of man, but of God. John i. 12, 13. To deny the conception of Jesus would overthrow the

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, MARCH 20, 1901. NUMBER 11.

church. And Simon Peter said, "Thou art the Christ, (Anointed) Son of the living God," (note) this was before he was put to death. And Jesus answered and said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father, (whose father? Jesus' Father) which is in heaven." Why should any sane person think that Peter would be blessed for not telling the truth? Never, no never. It seems by reading, that Jesus was the Son of God, and after he was baptized God called him his beloved (or obedient) Son. We, the church, have to obey the same, or yield obedience to the divine regulation, which is held up for us. "For as many of you as have been baptized into Christ (Body) have put on Christ (or anointed)." Then if we are Christ's, or anointed, (not before) our past sins being remitted, we then are adopted sons and daughters. To what? To an heirship with Abraham and the promises God made him. Type Jesus was the adopted son of Joseph without a doubt, and Jesus was the Son of God. With love to all, I submit these few lines. Yours looking for the King of all the earth.

J. R. FISK.

Whom are We Commanded to Please?

Certainly not ourselves. "Even Christ pleased not himself." He took not the easy path; he toiled on, over rough places and cruel thorns; endured poverty, loss of friends, the taunts of enemies and a shameful death that he might be approved of God.

Are we walking in his steps? I ask the question solemnly of myself, as well as of you, dear ones. How little a thing it takes to make us stumble. A word of blame, a difference of opinion as to how work should move on in the church, a mere trifle, light as air, and the ranks are broke; we are out of step, we are pleasing ourselves! How often, dear ones, has this been my experience; how often has it been yours! Grieved at heart, we have said, "I am going home, I can't stand it," and have even picked up our things and started, only to go back, ashamed and abashed at our foolish sensitiveness and lack of courage to bear. O keep in step with Jesus! To feel that we are marching with him! To be never out of our places, because he was never out of his! To be never out of our places, though everything goes wrong, to be found doing our duty, though others fall, to move calmly on, when others are swept aside or mown down, by the fiery darts of the enemy. Who is strong enough for this? Not one of us, if we lose sight of Jesus. He never went out of the path, not even for Judas. The great men held different views, but it did not matter. He was here to do the Father's will. Simon might scold, but he would please God. The way he took might lower him in the estimation of men, but it would not in the estimation of God. It would all come right by and by.

"Under the cloud and through the sea;" that is the way to Canaan; there is no other. To please the Father we must endure to the end. We sing many a song of triumph, ere we have gone through the fire. Not less of song, do we need, but more of patience to bear.

S. ROXANA WINCE.

Very tender was the parting, for dearly did he love them, and dearly they loved him. He was all the world to them, and they were to be left to struggle on as best they could without the comfort of his visible presence. He knew it all, and so he braced, as he embraced, them with his blessing. And how richly that blessing rested! Already they began to feel the power of his resurrection. Already they began to realize the truth of that saying, "It is expedient for you that I go away." Very different feelings now from what they were on that sorrowful night when he ate with them the last passover. Very different from their feelings on that fateful day when he hung upon the cross on Calvary, and he parted with them and his life, together. But now he is "carried up into heaven," and they saw it.—*Baptist Teacher.*

Oregon Bible College
Oregon, Illinois

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, March 20, 1901.

Brother Austin is holding meetings at Burr Oak, Ind. with good success.

Benjamin Harrison—ex-President of the United States died at Indianapolis Ind., March 13, and was buried on last Sunday.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourn here in fear." 1 Peter i. 17.

In Portugal there is Anti-Jesuit agitation, and a demand that religious societies be abolished, and a new church formed, under Papal authority, but with Portuguese priests.

The English and Russians are in a quarrel over the rights of each to some land in Tien Tsin in China, and the guards are each holding their position waiting action of their governments.

The Chinese differences are dragging on with small indications of final settlement. Some of the powers wanting one thing and some another, and so long as there is no unity of action the wily Chinaman sees it and gets the benefit.

The Pope has plainly told the French government that no negotiations will be entered into so long as the bill to abolish all religious societies in France is up. That must be taken away, and then he is ready to treat to amend the wrongs complained of, otherwise he will leave France to her fate.

The "Century Dictionary and Cyclopedia" under the head of *"Origenism,"* defines it as "The opinions held by, or attributed to the Greek Father Origen of Alexandria," and adds that he was born about A. D. 185, and died about 253. The main characteristics of Origen's teaching were its union of philosophical speculations with Christian doctrine, and its mystical and allegorizing interpretation of Scripture. He insisted especially on the unity of all creation; he regarded Scripture as having generally a threefold sense, literal, moral and mystical; he held the essential divinity and eternity of each person of the Trinity, but maintained that the Son is inferior to the Father, and the Holy Ghost to the Son: he was the first to formulate the orthodox doctrine of eternal generation; he rejected prayer to Christ; though he defended prayer in the name of Christ; he regarded all sin as proceeding from a voluntary and moral self-determination to evil; he held that the human soul of Christ pre-existed with other human souls; that the soul came into the body as a penalty for sin in a pre-existent state; and he believed in a further moral progress and development after the present life, and defended as a probable of opinion the restoration and final salvation of all men and of the fallen angels." Orthodoxy can find the foundation of many of their tenets was laid over two hundred years after Christ, and AFTER the finished work of his first appearance. But all the same, he has to-day more disciples in so-called Christendom than any other man, and a thousand times more than the Christ himself. His Christ is not the Christ of Moses and the prophets; and his human-pre-existent souls were in no way related to the one formed of dust and caused to live by the spirit of the breath of lives.

The Atonement. No. 1.

For Brother B., of Ontario:—

Instead of reviewing the Sermon sent we will state what we believe to be the truth on this subject.

Paul in 1 Cor. ii. 2, says:—"For I determined not to know anything among you, save Jesus the Anointed, and him crucified." The pre-eminence assigned to this subject calls for serious attention. We have not had the time to devote to it that its importance entitles it to; but lest it should be thought that it had been forgotten, or not deemed a suitable subject, we have concluded to set forth what we understand the *purpose* of Christ's death to be.

In Romans v 10, 11 the Spirit in Paul says:—"For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

The word which is translated "reconcile" in the 10th verse, is translated "atone" in the 11th, pretty conclusive evidence that the meaning is the same. The two words were used by the translators as exactly synonomous, and the word Atonement was printed in the first editions of the English Bible, At-one-ment. It is similarly used in the same manner by other writers in the time of James I., so that its meaning is well established, and as this is the only passage in the New Testament where it occurs, we deem it safe to say that the doctrine of Atonement and the doctrine of Reconciliation are the same thing. And having decided that to be the case the thought comes over us with tremendous force, that it is the supreme, all comprehensive doctrine in Jehovah's scheme for saving. Other truths there are of vast importance, but as it seems to us, only as subsidiary to this; that is they teach us how to become reconciled to God, and help to that end; in fact, all religious truth is important in proportion as it shows sinners the way of salvation, and helps them to walk in it after it is found.

THE NECESSITY

of reconciliation arises from the fact that mankind are sinners. "God made man upright, but he sought out many inventions that ran counter to God's will till there was not a just man upon earth, that doeth (altogether) good, and sinneth not. It is not necessary to explain how this came to pass to our readers; the fact is undeniable, and out of it came the need of redemption. Were there no rebellion or alienation there could be no reconciliation. The whole have no need for a physician. It was the discovery that we were rebellious sinners and

ALIENATED FROM GOD

that led us to seek to be brought near to him, and to be at peace with him. This is not an abstract subject, but the most practical subject we could entertain. How can the burdened conscience throw off its load? Where can the despairing heart find hope? Where can the weary and heavy laden find rest and peace? How can the sinner be justified, reconciled and restored to God's favor? If we consult those laws of God's government called Nature, we can readily obtain

AN ANSWER,

but it is not an answer of peace. Instead of forgiveness, we get "Pay that thou owest." "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." It is the voice of the stern, unpitying exaction. "Everywhere in Nature we read Law, inexorable, unrelenting, Law. She governs by laws indeed, that are always adapted to the GOOD OF THE WHOLE, but under them the INDIVIDUAL is continually being crushed.

NATURE NEVER PARDONS.

Her wheels thunder along their iron track; never turning out to spare a helpless mortal who has fallen beneath them. Ignorance of the Law is no excuse. Helplessness is no exemption. There is no appeal to any court of error,—prompt execution follows judgment. The innocent child who touches fire, is burned. The man who in the night walks over a precipice loses his life." If the laws of

GOD'S MORAL GOVERNMENT

were equally unbending there would be no hope for man; his sins would surely find him out some time, and work his destruction. And if we turn to the moral part of our organism the same stern unpitying answer comes to us. Conscience speaks no word of pardon; it gives no assurance that God's favor will be restored to those who have forfeited it, even after years of penitence. If it looks upward it seems to see the Almighty

CLOTHED WITH VENGEANCE;

its own fears read anger in his face,—and drives the uninformed sinner to cruel self-torture and scourging, vainly striving to expiate sin by suffering physically. Sometimes it will deceive one with the hope that by offering payment by building costly churches, or institutions of charity and other works of philanthropy his debts may be discharged; but no satisfaction follows:—Reason, alone, finds no escape from the retributions of a violated law, some higher and better teaching is needed. There is no debt that

CANNOT BE PAID.

And the most joyful tidings from God to man conceivable would be that upon conditions which we are able to comply with there is forgiveness with him; so that he will not impute to men their past offenses but will freely justify them and graciously accept them, in the exercise of his infinite mercy. Happily, these are just the tidings we have. He not only sends us word to this effect but gives us encouragement and help in complying with the conditions. More than this, he has

PROVIDED A SAVIOR

who goes before and leads the way we have to walk in,—disarms death of its terrors, reveals the Father to us clothed in tenderness and love, besides giving us glimpses of the kingdom and glory to which he invites us, and beckons us on. In what words can we express our gratitude, except to say, "Thanks be to God for his unspeakable gift?" He is to every one having a faith that works by love, wisdom, righteousness, sanctification, and redemption at last; and while on the rugged road of discipline he gives words of blessed healing and heavenly comfort by his holy apostle, saying, in view of anticipated short-comings, "If any man sin, we have an advocate with the Father, even Jesus Christ the Righteous."

We had proceeded but a little way when it became apparent that we could not do any sort of justice to this great subject in one article,—and changed our plan, and merely cleared the way for the subject proper. One thing that induced us to change was, that our literature shows that the subject of the Atonement is understood very imperfectly by many, in our humble opinion, because many of the references to it evidently take their coloring from the erroneous theories prevalent in the world religious. Another reason was that it is not probable that we will ever travel this road again,—and as occasion calls for an explanation of this subject now, will make it as clear as we are able, D. V.

(To be continued.)

"Human Nature."

The Body is not the medium of the soul's manifestation, but the man.

I. Human personality in the Scriptures is conjoined directly or indirectly with "dust."

"The Lord God formed man of the dust of the ground." Gen. ii. 19.

"Dust thou art." Gen. iii. 19.

"Behold now I (Abraham) have taken upon me to speak unto the Lord, who am but dust and ashes." Gen. xviii. 27.

"Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me unto dust again?" Job x. 9.

"Man shall turn again unto dust." Job xxxiv. 15.

"He remembereth that we are dust." Psa. ciii. 14.

"His breath (of life) goeth forth, he returneth to his dust." Psa. cxvi. 4.

"All are of the dust." Eccl. iii. 20.

"Then shall the dust return to the earth as it was (before the man was formed out of it) and the spirit (of life) shall return to God who gave it." Eccl. xii. 7.

II. Human personality is conjoined with "clay" and "blood."

"I, also am formed out of the clay." Job iii. 6.

"We are the clay," etc. Isa. kiv. 8.

"Hath made of one blood all nations of man." Acts xvii. 26.

III. Personality is frequently conjoined with flesh.

"Man.....is flesh." Gen. vi. 3.

"All flesh had corrupted his way." Gen. vi. 12.

"The end of all flesh." Gen. v. 13.

"Neither shall all flesh be cut of any more." Gen. ix. 11.

"The God of the Spirits of all flesh." Num. xvi. 22.

"Unto thee shall all flesh come." Psa. lxv. 2.

"Shall not fear who is [illegible] unto me." Psa. lvi. 4.

"They were but (or only) flesh." Psa. lxxviii. 39.

"Let all flesh bless his holy name." Psa. cxlv. 21.

"All flesh shall see it together." Isa. xl. 5.

"Cursed be man that [illegible] flesh his arm." Jer. xvii. 5.

"He will plead with all flesh." Jer. xxv. 31.

"There should no flesh be saved." Matt. xxiv. 22.

"By the deeds of the law shall no flesh be justified." Rom. iii. 20.

"That no flesh should glory in his presence." 1 Cor. i. 29.

"By the works of the law shall no flesh be justified." Rom. iii.

IV. Personality is conjoined with flesh and blood.

"Flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50.

"I conferred not with flesh and blood." Gal. i. 16.

"We wrestle not against flesh and blood." Eph. vi. 12.

"Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same." Heb. ii. 14.

V. Personality is conjoined with "body."

"My substance (Margin—body; i. e. I,) was not hid from thee when I was made in secret." Psa. cxxxix. 15.

"Not that thy whole body should be cast into Gehenna." Matt. v. 29.

"The light of the body is the eye..... thy whole body shall be full of light." Matt. vi. 22.

"Nor yet your body (person) what ye shall put on." Matt. vi. 25.

"To dishonor their own bodies,—(themselves) between themselves." Rom. i. 24.

"Waiting for the adoption, to-wit, the redemption of our body," (i. e. our redemption.) Rom. viii. 23.

"Present your bodies (i. e. yourselves.) Rom. xi. 1

"I keep under my body (myself)..... lest that by any means when I have preached to others I myself should be a castaway." 1 Cor. ix. 27.

"I bear in my body (i. e. person) the marks of the Lord Jesus." Gal. vi 17.

"So ought men to love their wives as their own bodies" (i. e. as themselves.)

"Christ shall be magnified in my body. (i. e. in me,) whether by life or death." Phil. i. 20.

"Who shall change our vile body (or self) that it may be fashioned like unto his glorious body" (or self.) Phil. iii. 21.

"A body hast thou prepared me." Heb. x. 5.

"We are sanctified through the offering of the body of Jesus, (that is the offering of Jesus) Heb. x. 10.

"For as the body (the man) without the spirit (Margin, breath) is dead." Jas. ii, 26.

"The tongue.....defileth.....the whole body (or person.) Jas. iii. 6.

"What We Fear."

"It is not Atheism, so much in the present times as Pantheism. It is not the system which says nothing is true, so much as the system which says everything is true. It is not the system which says there is no Savior, so much as the system that says there are many Saviors, and many ways to peace. It is the system which is so liberal that it dare not say anything is false. It is the system which is

SO CHARITABLE,

that it will allow everything to be true. It is the system which seems ready to honor other religions as well as that of our Lord Jesus Christ; to class them all together, and to hope well of all who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran—the Hindoo Vedas and the Persian Zendovests—the old wives fables of Rabbinical writers, and the rubbish of Patristic traditions—the Racovian Catechism and the Thirty-nine articles—the Revelations of Emanuel Swedenbourg and the Book of Mormon of John Smith; all are to be listened to; none are to be

DENOUNCED AS LIES.

It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal that it calls a man a bigot who dares to say his views are right. This is the system which we desire to testify against and denounce. What is it but a sacrificing of truth upon the altar of a caricature of charity? Beware of it, if you

BELIEVE THE BIBLE!

Has the Lord spoken to us in the Bible, or has he not? Has he shown us the way of salvation plainly, or has he not? Let us gird up the loins of our mind and look the matter gravely in the face, and give it an honest answer. Grant for a moment that the Bible, the whole Bible, and nothing but the Bible, is

GOD'S TRUTH,

and then it will be seen that sincerity without truth will save no one. From the liberality which says everybody is right,—from the charity which forbids one to say that anybody is wrong,—from the peace which is bought at the expense of truth, may the Lord deliver us!"

Obituary.

Jacob F. Taylor died at his home in Story County, Ia., on Wednesday Mar. 6, 1901; aged 69 years, 7 mo. and 16 days. Bro. Taylor was born in Hamilton Co., Ohio; was married to Sarah Ann Townsend Feb. 17, 1852. There are nine children, six sons and three daughters. Bro. Taylor was firm in the faith of the gospel, honest in life and joyful in death. Discourse by the writer, from Hosea xiii. 14. May we all meet on the fearless shore.

A. J. Eychaner.

Communicated.

How to Find Truth. No. 1.

"Knowing this first that no prophesy of the Scripture is of any private interpretation."

The following is submitted for the careful consideration of all lovers of truth.

We are constantly confronted by the statement, coming from thoughtful, intelligent people (confused) "So many and contradictory interpretations of the Scriptures, and each having some Scripture to support their theory. We know not what to believe, or whether or not to believe anything." And things most vital are involved,—remission of sins, the reception of the Holy Spirit, etc. No wonder this is so, could not easily be otherwise, so long as teachers will continue to formulate theories, built upon isolated passages, separated from their immediate qualifications, and other testimony on the subject. For all can find some passage, when thus taken, that will apparently support their theory, be it what it may. In this manner the establishment of any faith or belief, depends wholly on the "smartness" or shrewdness of the advocate. Can it be that we, the common people, are left thus entirely dependent on the shrewdness of mortal man to determine for us what is truth? God forbid. He never gave to us his Word to be thus manipulated. Do the Scriptures themselves give us no certain, definite rule whereby we may determine for ourselves as to truth? I answer they most assuredly do. How, do you ask? By simply paying heed to what is contained in our text—"Knowing this first that no prophecy of the Scripture is of (any) private interpretation." (R. V. leaves out the word any). That all prophecy of Scripture is not of its own solution, (Diaglott). "Private," means separate, unconnected with others. (Webster).

In a judicial court the facts in the case are not determined by part or even all that one witness may say exclusive of other witnesses, but by the harmony of the testimony of all the witnesses. Perhaps neither one stated all the facts, but taken together the facts are established. In like manner God's truth pertaining to us in our age and times may and can be determined definitely. God has selected and duly qualified with the requisite knowledge through Holy Spirit, his own witnesses to testify to us, (notwithstanding the many self-constituted witnesses). What his witnesses testify is truth. Yet of them one alone may not and usually does not give all the facts pertaining to a given subject, yet their united testimony does, because of additional facts, making clear any seeming ambiguity in the statements of the others, and thus complete unanimity and harmony is obtained, and the facts established. Just so long as we find our comprehension of any statement or passage to be in conflict with other passages, we may be sure we have not yet apprehended all the evidence in the case. The Word of God is not yea, yea, and nay, nay. His witnesses are his mouth-piece to us, collectively taken, are in perfect agreement.

The great commission given by our Lord after his resurrection will afford a good illustration. There are four witnesses as to what it contained, viz: Matt. xxiii. 19, 20; Mark xvi. 15, 16; Luke xxiv. 47-49; John xx. 21-23. Each giving part of what he said, but neither giving all. Mark states, "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." This taken alone would justify the conclusion, that this much and no more required to be taught. Without further testimony we would be justified in the conclusion that they were unnecessary. But Luke adds, "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." John also testifies as to their remitting sins, leaving out the how (by teaching them) as given by Luke.

All, unless it be Matthew, speak of the promise of the Holy Spirit power to be given them. But Luke only as to when, where and for what purpose. Taking John's testimony separate and alone, some (strange to say) have arrived to the conclusion, from what John states immediately following, "As my Father hath sent me so send I you, He breathed on (them) or he breathed on saying to them, Receive ye the Holy Spirit," (Diaglott) that therefore he breathed it into them then and there regardless of Luke's specific statement to the contrary. "Behold I send the promise.... but tarry ye in Jerusalem until"..... Luke xxiv. 49. Also in Acts i. 4. "But wait for the promise of the Father." They did wait and it so came. Acts ii. In like manner and with the same logic, others come to the conclusion, because John said "Whosoever sins ye remit," etc., that therefore they then and there received power to remit the sins of others without waiting the slow process of teaching them the law of remissions as stated by Luke (this latter is simply Romanism, or if not entirely, so it is then Protestantism Romanized.)

The fact is John's testimony says not a word as to when, where or how they should receive the Spirit, nor how (by what means they could remit sins) nor when or where they should commence. But Luke's testimony is very specific as to all this in every particular, and further, that they fully complied as to time and place of beginning the work, after being endued, and that they did teach and practice the law of remission. Acts ii. 38. Therefore instead of confliction, when taken all together we have perfect unity and complete harmony.

Will conclude by article No. 2 to follow.

H. T. Halstead.

Dear Restitution:

On Feb. 23 we had the opportunity of getting to Cleveland, it being our greatest desire, as long as it is our nearest place of worship. We were met at the station by Bro. Tomlinson, who took us to his home where we received a hearty welcome. We remained there over night. In the morning we all went to Sabbath school, which we enjoyed very much, every one taking such an interest in the parts laid out to them. After Sabbath school preaching at 10:30 by Bro. M. Joblin, which we greatly enjoyed, it being the first sermon mother has had the privilege of listening to for so many years, and the first I had ever heard. After the services I was baptized and partook of the Lord's Supper with the brethren and sisters, which makes us one in Christ Jesus. I now ask an interest in all your prayers that I may prove faithful to the end. After services were over we had the privilege of meeting all the brothers and sisters of like precious faith and received a hearty welcome from all. We were then taken by Brother and Sister Joblin, where another hearty welcome awaited us by them and a sister of like precious faith (Miss Bradshaw), who is visiting from Alliance. But the time comes when we all must part. We were very sorry we could not be with the brothers and sisters for evening services. When we were ready to go Bro. Tomlinson came and took us back to the station, where we went on our way rejoicing that we had been permitted to meet with the good brothers and sisters, and that much good had been accomplished. Again asking an interest in all your prayers we remain your sisters in like precious faith.

Lizzie Shelton & Mrs. Smith.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest [illegible] and the prophets."

The above is the title of a book of 280 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Poetry.

The Coming Reign.

O we dream of a day that is nearing,
A day of sweet promise and trust,
When the captive and long-trodden city
Of Zion shall wake from the dust;
When Salem in beautiful garments
Shall shake off her burden of pain,
And the north and the south without money
Shall loosen her captives again.

When the hoped for Messiah of Ages
Shall bring the bright mansions adown,
And shall take as a gift from the Father,
Of earth's mighty kingdoms the crown,
When the fierce haughty rulers of nations
To him in submission shall bow,
And the cruel, cold steel of the warrior,
Be changed for the hook and the plow.

When the saints in their raiment of glory,
Shall sit with the Son on his throne,
And shall make to all nations and kindreds
The blessing of Abrahm known;
When the band of the harpers shall praise him
With song that no other may learn,
And the palm-bearing ones, give their service
Wherever his footsteps may turn.

O we dream of a day that is nearing,
A day of sweet promise and trust,
When the earth in her vestments of beauty
Shall be the bright home of the just.
When forgotten the day of our trouble,
The tears shall be wiped from our face,
And the sorrow and crying and anguish
Have never in Eden a place.

—S. Roxana Wing.

Communicated.

Australian Letter. No. 7.

After the American Colonies had thrown off their allegiance to England convicts could no longer be sent to Virginia. The English prisons were overflowing, for it will be borne in mind that in those days many people were imprisoned and transported for very trivial offenses. In this emergency attention was directed to Australia as a desirable place of banishment, owing to its great distance and the supposed fertility of the soil.

In 1787 Viscount Sydney, Secretary of State for the Colonies in Pitts Cabinet selected Captain Arthur Philip as Governor and sent him with a fleet of eleven vessels, in all, to found a colony in New South Wales. Of the one thousand persons comprising this company 756 were prisoners, 192 of whom were women.

The first half century of Australian history is the record of contests between the free settlers and convicts. The struggle from starvation and resistance to tyranical governors, and fighting the liquor traffic.

The first attempt toward free institutions was a war waged for the freedom of the press. The first representative government was established in 1824 by the appointment of an executive council of seven nominated by the Governor. Before this time the will of the Governor had been absolute except as he had been held in check through fear of public opinion. Not until this year had there been trial by jury, except military jurors.

In 1828 the Legislative Council was enlarged from seven to fifteen, as a reflex influence of the arbitrary conduct of the Governor.

Representative institutions were extended to the colony by an Imperial Act of 1842, which provided for the establishment of a new Legislative Council, consisting of 36 members, 24 of whom were elected and 12 were Crown nominees.

In virtue of this act the first representative Legislature of New South Wales met August 1st, 1843.

The agitation continued owing to a dislike to the councillors appointed by the Crown until in 1851 they were given Responsible Government.

The British Government instructed each of the legislative councils of the different colonies to draw up the form of constitution they deemed most suitable for their respective requirements.

The Sydney Council decided in favor of the English system of government by two houses, requesting further that the colony should be granted responsible government so that those who controlled the affairs of the country should in future be chosen by parliament to advise the governor, and should be liable to be replaced when their policy was not in harmony with the wishes of parliament.

Previously to responsible government the sovereign acting through the governor, exercised almost despotic power, and personal liberty and independence were in no small degree in the governor's hands.

The Draft Constitution Act which had been agreed to by the legislative council in Sydney was sent to England for the sanction of the Imperial Parliament. It was agreed to and the new constitution was inaugurated on the 19th of December 1855. The first Parliament under responsible government met in 1856.

Since responsible government also the representative of the Queen, although he reigns has ceased to govern.

He follows strictly the advice of his ministers, except in a few matters of Imperial concern.

There are but few differences in the matter of government in the younger colonies.

Victoria was granted responsible government in 1855.

The upper house is elective under the Victorian Constitution.

Queensland was not separated from New South Wales until 1859. She adopted a constitution similar to the mother colony, two houses of parliament, a council and assembly.

West Australia was a branch convict settlement and was proclaimed a British Colony in 1829.

In 1870 West Australia ceased to be a crown colony, and responsible government was introduced in 1890.

South Australia was granted responsible government in 1856. Its distinguishing features are the Real Property Act of 1858 and the successful operation of Womanhood Suffrage.

Tasmania also received responsible government in 1856.

FEDERATED AUSTRALIA.

Australia being so distant and until the past few years so entirely removed from our practical life, it was known only as the fabled land of the "Golden Fleece." It furnished an abundant field for writers of sensational romance in the bloody deeds of the bushrangers and provided a literary dumping ground for the Micawbers who realized here the dream of a lifetime that something would "turn up."

Perhaps the majority of Americans in thinking of Australia, naturally, have considered it as a whole and not as comprised of five separate and distinct colonies each having its own government and each directly responsible to the English Crown.

In a measure the conditions are analogous to the formation of our own colonies into a great nation.

The settlement and growth of these southern colonies followed much the same principles of development. The causes which led to the original settlement were somewhat different, but the result very similar.

The union of our colonies into one Federal Government was brought about as the result of a long and bloody Revolution, by which they severed entirely the bonds which connected them with the Mother Country.

The Federation of Australia was accomplished by peaceable negotiations. She still maintains a connecting link with the Crown. The five Continental Colonies, New South Wales, Victoria, Queensland, South Australia and West Australia with the colony on the Island of Tasmania agreed to unite under one general government.

This agreement culminated in the "Federation Act" which was passed by the English Parliament and signed by the Queen.

The colonial governments were very similar, all being modeled after the English forms. Slight innovations were introduced to meet the demands or whims of the specific colony, or the interest of the legislators.

The New South Wales Government comprises two main departments, the Executive and Legislative Establishments. The Judicial being under the Minister for Justice, one of the members of the Governor's Cabinet, which is styled Executive Council, and is composed of a President (who is the Governor appointed by the Queen.) Vice President. Colonial Secretary, Premier and Colonial Treasurer. Attorney General. Secretary for Lands. Secretary for Public Works. Minister of Public Instruction. Minister for Justice. Secretary for Mines and Agriculture. Postmaster General. Clerk of the Council.

The Legislative Council comprises a President. Chairman of Committees. Clerk of Parliaments. Clerk Assistant. First Clerk and Clerk of Select Committees. Usher of the Black Rod and the Members. This comprises the Upper House of Parliament.

The Lower House or Legislative Assembly is composed of Speaker. Chairman of Committees. Clerk of Assembly. Clerk Assistant. Second Clerk Assistant and Members. There are seventy-five members of the Council and one hundred and twenty-five of the Assembly.

There is agitation now on the subject of abolishing the Council under Federal Government in order to reduce expenses. It is not likely to be accomplished.

The Commonwealth of Australia which came into existence on the 1st of Jan. 1901, when Earl Hopetown took the oath of office as Governor General, comprises the Six Colonies, now called States.

"The Legislative power of the Commonwealth is vested in a Federal Parliament, consisting of the King (represented by a Governor General,) a Senate, and a House of Representatives. The Senate is to be composed of Six Senators for each State. The House of Representatives is to be composed of members directly chosen by the people of the Commonwealth, and the number of members is to be, as nearly as practicable, twice the number of Senators.

The number of Representatives is apportioned to each State on the basis of population. Each Senator and each member of the House of Representatives is to receive £400 per annum. The Federal Parliament is to have power to make laws with respect to trade and commerce: taxation; postal and telegraphic services; naval and military defence; light-houses, astronomical and meteorological observations; quarantine, census, and statistics, currency, coinage, banking, insurance, weights and measures, bills of exchange and promissory notes, bankruptcy, copyrights, patents of inventions and trade marks, naturalization and aliens, marriage and divorce, immigration.

On a date or dates to be proclaimed, the following departments of the public service in each State are to be transferred to the Commonwealth. Posts, telegraphs and telephones; naval and military defence; light-houses etc., and quarantine; but the departments of Customs and Excise are immediately transferred to the Commonwealth on its establishment.

A Federal Executive Council is to be chosen by the Governor-General, and from these the Governor-General will appoint officers to administer such departments of State as the Governor General in Council may establish. These officers are to be the King's Ministers of State, and are not to exceed seven in number."

The Governor-General is also Commander-in-Chief. In this military department he has a military Secretary, an Aide-de Camp, and Extra-Aide-de-Camp. He also has a Private Secretary and Assistant Secretary.

Soon after his arrival, Lord Hopetown selected Sir William Lyne, Premier of New South Wales to form a Ministry. Sir William could not gain the co-operation of the Premiers of the other colonies and was obliged to decline the honor.

Mr. Barton was then selected. This choice met with general approval as Mr. Barton is perhaps the most popular man in Australia, and since the death of Sir Henry Parks, the "Father of Federation," has done more toward its success than any other man. He is Prime Minister or Federal Premier.

The seven departments of State established and the Ministers who represent them are as follows:—

The Department of External Affairs,—the Right Honorable Edward Barton, P. C. New South Wales.

The Attorney General's Department—The Honorable Alfred Deakin, Victoria.

The Department of Home Affairs,—The Honorable Sir William Lyne, K. C. M. G. New South Wales.

The Department of the Treasury,—The Right Honorable Sir Geo. Turner, P. C., K. C. M. G. Victoria.

The Department of Trade and Customs, The Right Honorable Charles Cameron Kingston, P. C. South Australia.

The Department of Defence,—The Honorable Sir James Robert Dickson, K. C. M. G. Queensland.

The Postmaster General's Department,—The Right Honorable Sir John Forrest, P. C., G. C. M. G. Western Australia.

Mr. R. E. O'Connor and Mr. N. E. Lewis are selected as Executive Ministers without portfolios. Mr. O'Connor was added to the Ministry on account of his statesmanship, Mr. Lewis in order to give Tasmania some representation.

MRS. PHEBE THOMPSON-WILLEY.

Genesis. Chap. 20.

1. And Habraam moved from there into the land at the southwest, and took up his abode between Kadesa and Sour, and sojourned in Gerara.

2. And Habraam said concerning Sarra his wife that she was his sister. For he was afraid to say, She is my wife, lest the prominent men of the city should kill him for her sake; and Abimeleck king of Gerara sent and took Sarra.

3. And God came in unto Abimeleck in sleep by night and said, Lo, thou art condemned to die for the woman whom thou hast taken; for she hath cohabited with a husband.

4. But Abimelech had not touched her, and he said, O Lord, Thou wilt not destroy an ignorant and justified nation, wilt thou?

5. Did he not say unto me, She is my sister? And did not she say unto me, He is my brother? With a clean heart and with righteousness of hands did I do this.

6. And God said unto him in sleep, I also know that thou didst do this with a clean heart, and I have spared thee from sloning against me. For this reason I did not allow thee to touch her.

7. And now return the woman to the man because he is a prophet and he will offer votive-prayer for thee and thou wilt live; but if thou dost not return her, know that thou wilt die and all thine.

8. And Abimelech arose at dawn and called all his house-men, and talked in their ears all these oracular words; and all the men were exceedingly afraid.

9. And Abimelech called Habraam and said unto him. Why hast thou done this unto us? Had we sinned at all against thee, that thou hast brought upon me and upon my kingdom a great sin? A deed that no one will do thou hast done unto me.

10. And Abimelech said unto Habraam, Why didst thou knowingly do this?

11. And Habraam said, Because said I, surely there is no respect for God in this place, and they will kill me for my wife's sake.

12. And because she is truly my sister on my father's side, but not on the mother's side. And she became my wife.

13. And it came to pass, when God led me out of the house of my father, that I also said unto her, Do thou this act of righteousness unto me. In every place where we shall have gone in, there do thou say, He is my brother.

14. And Abimelech took a thousand double drachmas and sheep and yearling-bullocks and men-servants and women servants, and gave them to Habraam, and gave him back Sarra his wife.

15. And Abimelech said unto Habraam, Lo, my land is before thee. Dwell wherever it pleaseth thee.

16. And unto Sarra he said, Lo, I have given a thousand double drachmas to thy brother. These shall be for thee and all thy women with thee for the honor of thy face, and mayest thou become truthful in all respects.

17 And Habraam offered votive-prayer unto God and God healed Abimelech and his wife and his house-maids and they brought forth.

18. Because the Lord had closed every womb in the household of Abimelech from the outside on account of Sarra the wife of Habraam.

COMMENT.

In the 1st verse R. V. "Gerar" should be "Gerara."

In the 2nd verse R. V. omits the part of the verse giving the reason why Habraam did as he did.

In the 3rd verse R. V. substitutes the word "dream" for the word "sleep" and translates "condemned to die" by "thou art but a dead man" and changes the statement though not the sense of the last clause.

In the 4th verse R. V. says "had not come near her." Text says "had not touched her." We know from the context that he had come near her. Also substitutes "a righteous nation" for "an ignorant and justified nation"—a very different thought.

In the 5th verse R. V. substitutes "integrity of heart" for "a clean heart" and "innocence" for "righteousness."

In the 6th verse makes the same changes of statement as above and omits God's reason for "sparing" and "withholding him to commit the sin of "touching her."

The 7th verse is substantially correct.

The 8th verse likewise.

In the 9th verse the question is not "what" but "why."

In the 10th verse R. V. "What sawest thou" not in the text but another thought entirely.

In the 11th verse R. V. has "fear" instead of "respect."

In the 18th R. V. has "caused to wander" instead of "led." Habraam wasn't wandering according to the record, but was being accurately led by God "to the city which hath the foundations," etc.

And again "this kindness" R. V. is "this act of righteousness" in the text.

In the 14th verse R. V. omits entirely "a thousand double drachmas" a part of the gift of Abimelech to Habraam.

In the 16th verse R. V. says the "thousand of silver" "is for thee a covering of the eyes to all that are with thee and in respect of all thou art righted." There is no such veiled insinuation as this in the text, an insinuation that would have been an insult to any virtuous woman. On the other hand what he does say is a compliment and a tribute to her beauty and the honor she has conferred on him; and there is a well turned rebuke in the last clause which reads "And become truthful in all respects."

In 18th verse R. V. omits "from the outside."

Hereafter I shall be more general in my comments. I have been thus far specific to show how differently the C. V. and R. V. have rendered the text or some text, and to demonstrate the ignorance and absurdity of the claims that have been so long made for this sort of scholarship.

CHAS. GARDNER.

Jesus is Coming Again.

As I was looking over some old books the other day, I came to an old song book, and opening it my eyes fell on this piece, "Jesus is Coming Again." The last verse accords so well with what the world is today.

"Nations are angry, by this we do know,
Jesus is coming again;
Knowledge increases, men run to and fro,
Jesus is coming again."

How true it is, Jesus is coming again. We do not realize, brethren, how near he is, he is even at the door. The signs that were to transpire in the last days have nearly all been fulfilled. He is coming soon and sure. He is coming to judge the quick and the dead. The dead in Christ shall rise first, afterward they that are alive at his coming. All will be changed in a moment, in the twinkling of an eye, and be caught up in the air to meet our Lord and Savior Jesus Christ. It behoves us, brethren, to live such lives here in this wicked world, that others seeing our good works may glorify our Father which is in heaven. That we may be one of the overcomers, and receive a crown of righteousness, which the righteous Judge shall give at his coming, and bask in the sunlight of an eternal day. We know of a surety, Jesus is coming again. For he has said, "If I go away, I will come again and receive you unto myself." We have his own blessed Word that he is coming again, and also the word of the holy angels, for in Acts i. 9, 10, 11, we read, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

What a blessed promise, Jesus is coming again. This same Jesus which is taken up from you into heaven shall so come in like manner. A cloud received him out of their sight and we read that he is coming the second time in the clouds, with great glory, and all the holy angels with him. That is the glorious time we are looking forward to, and striving to fit our bodies as the temple of the living God. Oh, how terrible it would be to fail to live a Christian life, to fail to put on the whole armor of God, and to hear him say, "Depart from me, I never knew you;" instead of "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world."

Brothers and sisters, I want to be one that will inherit the kingdom, but to do so, we have to search the Scriptures daily, for they are they which testify of me. Not only search them, but live up to the light we gain thereby, and then our salvation is sure. And let us ever remember that Jesus is coming again; let us be ready to go out to meet him; let us get into the ark of safety, and become one of the little band that is watching for his appearance, and praying come, Lord Jesus and come quickly.

Brother and Sister Woodward are with us once more; we never expected to see them in this far distant land, but all things work to the interest of those who serve the Lord. Much good is being done by them. Fifteen came forward at Wenatchee, and ten have been baptized here and two more came forward.. Meetings will still continue here for a few days. Bro. Woodward's health is better since he came to this state, it agrees with him here. He has not missed an appointment, and he has been here six weeks. It is grand to see so many leaving the world, and coming forward to serve our Lord and Savior Jesus Christ.

Your Brother in like precious faith,
CLEO E. BARNHILL.

Subscribe for THE RESTITUTION for 1901.

In Memoriam.

Iley Maria Elton was born in East Cleveland township, Cuyahoga Co., Ohio, August 30, 1857. In the spring of 1860 her parents moved to what was then called Frogsville, or the McIlrath settlement, where they still reside, now Collinwood village and township. Iley was educated in our common schools, and for the higher grades she went to the Shaw Academy in Collamer, generally "footing" it there and back.

On December 28, 1881, she was married to Mr. Sydney P. Smith, her father, Mr. Elton officiating.

In June, 1882, her husband and she went west to Wyoming, where they remained till 1893, when they returned to Ohio, residing some time in Cleveland, but for nearly two years their home was with her parents in Collinwood.

She was not very robust in health, and for several weeks she was a very great sufferer, till at last, January 17, 1901, she fell asleep in Jesus, in the city of Cleveland. The funeral was held from the home of her sister, Mrs. F. Hornbuckle, from whence she was borne to Lake View cemetery.

She has left to mourn for her a husband, father and mother, one brother and three sisters, besides other relatives and all who knew her.

In religion she and all the members of the family were members of the Church of God, meeting in Cleveland. They do not hold the doctrine of the immortality of the soul of all men, but that the righteous only will be made immortal by the Lord Jesus at his coming, eternal life being the gift of God through our Lord Jesus Christ. "We believe that God has given unto us eternal life, that this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—*Collinwood News.*

The Church-Tramp.

"What church do you attend?" was once asked of a bright young fellow, doing business in one of our large cities.

"Oh, I just run around," he answered, gaily. "I don't understand the difference between the churches; in fact, there is a great in the Bible itself that I don't understand, and until I do, of course I can't join any church."

"How many hours a day do you spend studying this matter?" asked his questioner.

"Hours?" he repeated in surprise.

"Well, then, minutes?"

The young man was dumb.

"Ah," said his companion, with patient sadness, "not one! If you thought a knowledge of geology necessary to your success in life, or astronomy, or short-hand, you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs F H Prentice	.50
A M Siple	0.00
Mrs Elma Weinberg	.50
Mrs A Harper	.50
Idona Keever	1.50
"A Brother"	3.00
A E Renner	2.70
Mrs J S Quackenbush	1.50

$50.00 to California and back this Summer.

An illustrated book, which will be of much interest to all who are expecting to take advantage of the low rates to California this summer, at the time of the Epworth League Convention, to be held in San Francisco in July, has just been issued by the Chicago & North-Western R'y. Much valuable information is given relating to the state, variable routes, etc. The rate via this line will be only $50.00 for the round trip from Chicago, with corresponding rates from other points. Copy of this book may be had free upon application to Mr. W. B. Kniskern, 22 Fifth Ave., Chicago, Ill.—apr 27.

Our Letter Drawer.

Dear brothers and sisters of the household of faith:

I feel this morning like joining in your love feast. I am surrounded by kind friends and those that are trying to follow the Master, and yet I seldom see one of like precious faith aside from my own family, and I sometimes feel as though we were alone in the world. Yet these days of loneliness and trial have brought me very near to the Master, and I have been able to say in some very hard trials, "Thy will, O Lord, not mine, be done." I am trying to let my light shine and stand by God's Word, even if by so doing I lose my last friend. Pray for me and mine that we may be faithful and gain an entrance into that everlasting kingdom of our Lord and Savior Jesus Christ. Your sister in the faith,

A. M. SIPLE.

Dear Brothers and Sisters:

I write you, as I wish to have a part in the love feast although I am late, for I cannot think of doing without the dear paper as long as the Lord blesses me with means to pay for it; my father took it in all its different names, it was his delight to read it. Since his death I have taken it; its weekly visits have been a great source of comfort to me in all my lonely hours of sorrow and trouble. I always find something that cheers me on to battle with all the battles of this transitory life. Our Saviour is still spared while others are dying all around us. I was called to the funeral of my dear brother, who died the 21st of Feb., after an illness of one short week. What frail, mortal dying worms of the dust we are; how it stands us in hand to be ready and waiting for whatever awaits us. Oh, how I long for the time to come when sickness, sorrow, pain and death will be done away. We sorrow not as those which have no hope, for we have the promise in his holy Word, that all those that sleep in Jesus will God bring with him, then we will meet all our dear ones that have gone before; then they will come forth in immortal beauty to die no more. O blessed thought, to meet to part no more. How it cheers my heart to read the letters from all the loved ones of like precious faith. How I would like to hear a gospel sermon once more, have not heard one since dear Brother Zilmer was here two years ago. How I would like to hear him again. I am always pleased to read something from him in our dear paper. I hope he may be the means of doing much good and may he be blessed in all his undertakings, as far as he goes in accordance with God's will, and his dear family. I feel very sorry to see that so many are behind in their subscriptions. We who profess to be looking for the Lord's coming should be up and doing our duty, for fear they may be found like the foolish virgins whose lamps have gone out; may we be like the wise virgins and ready to go in to the marriage supper of the Lamb, there to go out no more, and walk the golden streets of the New Jerusalem and bask in the sunbeams of an endless day. The signs of the times betoken his coming near; may we be on the watch tower and not sleeping at our posts, that that day overtake us as a thief in the night, but be ready and waiting for the Bridegroom's call. I beg an interest in all your prayers, that I may be found faithful and meet you all in that blissful home prepared for all God's dear children is the prayer of your sister in Christ. I hope to be able to go home soon.

MRS. MAGGIE C. FAREWELL.

Brother Underwood;

I wish to express my gratitude for sending me THE RESTITUTION so long free. I am not able to subscribe for it, you will have to stop the paper if the funds are such that you cannot send it free; it is all the preacher we have since Brother Williams' death. Sister Carrie has left the city. We have formerly met at her house for Bible study and the breaking of bread. The few that were here are scattered. I am longing and looking for the dear Lord from heaven to come. It seems like the signs of his coming are not in the far off distance. I want my lamp to be trimmed and burning. I love to read the letters from the brethren and sisters. I praise God that through Jesus Christ I was brought into the light, no immortality out of Christ. The Word of God has been opened to my mind wonderfully; my heart melts in love and tenderness before him for his wonderful works to the children of men. Pray for the isolated ones. Yours in the one hope of the gospel.

MRS. H. S. DRESSER.

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Canton "	4 02	8 50		1 34		
Massillon "	4 15	9 03		1 47		
Wooster "	4 35	9 23		2 07		
Mansfield "	5 05	9 53		2 37		
Crestline ar	5 27	10 15		2 59		
Bucyrus lv	7 04	11 52		4 36		
Lima "	8 06	1 00		5 40		
Van Wert "	8 37	1 31		6 11		
Ft. Wayne "	10 10	3 05	12 45	7 45	3 30	7 30
Angola "						
Columbia City "	10 50	4 45	1 25	8 25	4 10	8 10
Lakeville "						
Pierceton "						
Plain Lake "						
Warsaw "	11 35	5 30	2 05	9 05	4 50	8 50
Pine Grove "						
Burbon "						
Inwood "						
Plymouth "	12 07	6 08	2 43	9 43	5 28	9 28
Greenfield "						
Hamlet "						
Davis "						
Wanatah "						
Hanna "						
Wanatah "						
Valparaiso "	1 15	7 08	3 12	10 34	7 00	10 00
Hobart "						
Lake Station "						
Whiting "						
Chicago ar	2 50	8 45	4 45	11 15	8 30	11 30

Eastward.	AM	PM	PM	PM	PM	AM	AM
Chicago lv	10	1	3	5	8	11	2
Whiting "							
Hobart "							
Lake Station "							
Valparaiso "	1 27	4 26					
Wanatah "							
Hanna "							
Davis "							
Hamlet "							
Grovertown "							
Hyde "	2 35	5 45	10 25	3 05	10 45	2 30	6 30
Inwood "							
Bourbon "							
Pine Grove "							
Warsaw "	3 15	6 22	10 57	3 44	11 18	3 10	7 10
Plain Lake "							
Pierceton "							
Leesville "							
Columbia City "	3 45	7 00		4 15		3 40	7 40
Arcola "							
Ft. Wayne ar	4 45	8 15	11 45	5 15	12 15	4 40	8 40
Ft. Wayne lv	5 15	8 45	12 15	5 45	12 45	5 10	9 10
Van Wert "	6 48	10 18	1 48	7 18	2 18	6 43	10 43
Lima "	7 19	10 49	2 19	7 49	2 49	7 14	11 14
Bucyrus "	8 51	12 21	3 51	9 21	4 21	8 46	12 46
Crestline ar	10 30	1 55	5 30	10 55	5 55	10 25	1 25
Mansfield "	10 52	2 17	5 52	11 17	6 17	10 47	1 47
Canton "	11 25	2 50	6 25	11 50	6 50	11 20	2 20
Massillon "	11 40	3 05	6 40	12 05	7 05	11 35	2 35
Wooster "	12 02	3 27	7 02	12 27	7 27	11 57	2 57
Mansfield "	12 22	3 47	7 22	12 47	7 47	12 17	3 17
Crestline ar	1 55	5 20	8 55	2 20	9 20	1 50	4 50
Crestline lv	2 00	5 25	9 00	2 25	9 25	1 55	4 55
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Columbus ar	4 55	8 20	11 55	5 20	12 20	4 50	7 50
Columbus lv	5 00	8 30	12 05	5 30	12 30	4 55	7 55
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12	30	9	45		Ft. Wayne	1	10	6	00	10
3	30	3	30		Ft. Wayne	6	30	3	00	7
		3	50		Decatur	6	10	2	40	7
		4	25		Portland	5	35	2	05	6
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		6	05		Huntington	4	15	1	05	5
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		10	30		Galion	12	00	8	50	1
		11	10		Crestline	11	20	8	10	1
		11	40		Mansfield	10	55	7	45	12
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		1	10		Akron	9	35	6	25	11
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		3	30		Salem	7	20	4	10	9
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		4	50		Wellsville	6	15	3	05	8
		5	10		Rochester	5	55	2	45	7
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		7	30		Pittsburgh	3	45	12	35	5
		8	00		Pittsburgh	3	15	12	05	4
		8	30		Pittsburgh	2	45	11	35	4
		9	00		Pittsburgh	2	15	11	05	3
		9	30		Pittsburgh	1	45	10	35	3
		10	00		Pittsburgh	1	15	10	05	2
		10	30		Pittsburgh	12	45	9	35	2
		11	00		Pittsburgh	12	15	9	05	1
		11	30		Pittsburgh	11	45	8	35	1
		12	00		Pittsburgh	11	15	8	05	12
		12	30		Pittsburgh	10	45	7	35	12
		1	00		Pittsburgh	10	15	7	05	11
		1	30		Pittsburgh	9	45	6	35	11
		2	00		Pittsburgh	9	15	6	05	10
		2	30		Pittsburgh	8	45	5	35	10
		3	00		Pittsburgh	8	15	5	05	9
		3	30		Pittsburgh	7	45	4	35	9
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		5	30		Pittsburgh	5	45	2	35	7
		6	00		Pittsburgh	5	15	2	05	6
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DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

"Dear Bro. Turney: I forward the foregoing report of our meeting, hoping you will give it publicity. The doctrine on this issue laid by us we feel able to prove was identical with what Dr. Thomas believed for some time before his death. The Doctor told me that if he lived to go over to England, and to get control of Roberts' paper he would teach it regardless of seeming self-contradictions."

S. W. COFFMAN.

The meeting here referred to was a gathering of representatives of Ecclesias from various states, held at Adeline, Ogle County, Illinois, in June, 1875. It extended over part of three days. The report says that "the following Ecclesias were represented, either in person or by letter, viz:—Detroit, Mich., Milwaukee, Wis.; Chicago, Ill.; State Centre, Iowa; Boston, Mass.; and Worcester, Mass. Letters were also received from the following brethren and sister."....

On the call of the chairman (J. D. Benedict of Bristol, Wis.) Bro. S. W. Coffman stated the object of the meeting as follows:

In consequence of misunderstandings and divisions of Ecclesias on the subject of the 'doctrine of Christ,' more especially relating to the substantial relation of the only begotten Son of God to the Father, the Ogle Co., Ecclesia thought it well to invite representatives from the several American Ecclesias, to meet together and present their views to one another on this important question, for their mutual edification, so that any differences of understanding found to exist, might, if possible, be harmonized," etc.

The report in the *Lamp* extends to 23 columns, the Editor's remarks occupying 2 columns besides. The drift of the speaking was to maintain the truth that Jesus was "the only begotten Son of God" in opposition to the idea held by some that this was an act of creation. One speaker (Bro. James Donaldson of Detroit, Mich.) said, "Over 30 times in the New Testament is Jesus declared to be the Son of God. Four times the only begotten Son of God; and yet men professing a love for the simplicity that is in Christ Jesus, pervert the plain teaching of Scripture by contending that he was a son of the substance of Mary by creative power, as was Adam of dust."

The Editor of the *Lamp* remarks, "The key-note of the Adeline meeting was the divine Sonship of the Christ. No more worthy or important topic could have engaged the intellect and affections of the persons assembled, etc.....We might not, judging from the report, have been able to acquiesce in all that transpired. There are several texts of Scripture misapplied, some probably through following the English translation, which is incorrect..... At another time we may perhaps deal with the defects alluded to."....

The impression apt to be received by an intelligent and impartial reader seems to have been fitly expressed in a letter from a brother (C. Askew.) He says, "I am surprised that any one professing to believe the testimony should have any doubt as to the fact of Jesus being 'the only begotten Son of God.'" The fact is that no speaker who made the allegation referred to named any brother who had in so many words denied the doctrine maintained, or any Ecclesia where such denial was tolerated. The "surprise" becomes intensified when it seemed necessary to bring a company of men such long distances to give expression to their convictions on such a matter. From anything the writer has observed on this point it is only in a very qualified manner that any one has spoken of the birth of our Lord as in some way implying an act of creative power.

One speaker, the representative from Detroit, Mich. (Bro. James Donaldson) put the matter in this way which seems to bear out what the writer of this has suggested. He says, "We have been called together in view of the divisions and strife among Christadelphians on the Sonship of Jesus the Christ..... We have found over 30 proofs that Jesus is the Son of God, and yet in the face of all this testimony it is boldly asserted by teachers among us that Jesus was a created son.....The time is come for a united defence of the Scripture doctrine that Jesus is the only begotten Son of God," etc.....

A letter which was received after the meeting was over, but which was printed along with the report, (from W. A. Harris, Chicago), contains some remarks which have a curious bearing on the "gladiatorism" so much practised among Christadelphians on this very subject. He says, "The occupation of dispersing 'milk' to 'babes,' is undoubtedly an important and essential feature of the truth, and we find this is more actively pursued on the other side of the Atlantic than on this, for very obvious reasons. The same may also be said of direct onslaughts made on the camp of Satan as embodied in the superstitions of the State and dissenting establishments. This is most zealously followed up, and pugilistic combativeness in an intellectual form finds full play in the demolishing of pagan and papal dogmas, which fall an easy prey to those who wield the Sword of the Spirit.

"The question arises before us, are these things the end and sole object of the saints' warfare in view of the apostolic injunction to 'grow in the knowledge of our Lord and Savior Jesus Christ'?.....Does this advanced knowledge consist in the art of public speaking to the edification of the multitude, or in the ability to write in elegant phrases for the benefit of the brotherhood, desirable as both these accomplishments may be?

"Your assembly is a negative answer to these questions, and is for a higher purpose, and though your numbers may not be large, you are met with the laudable and exalted desire to know God's Son more perfectly."....

This brother seems to imagine that on the British side of the Atlantic all the "pugilistic combativeness" is expended on outsiders—"direct onslaughts on the camp of Satan," etc. He seems to have forgotten that British Christadelphian literature discloses the fact that for now 36 years pugilism has to a large extent been exercised by the Christadelphians themselves against each other. Is it not an example of this we behold in the Adeline meeting? Is it not there distinctly stated, as already quoted, that certain things "boldly asserted by teachers among us" was the occasion of the gathering, "for a united defence of the Scriptural doctrine," and that against "some Christadelphians," their fellow disciples.

It may be mentioned that most of the addresses dealt at length with what some called the "physiological" aspect of the narrative concerning the birth of our Lord as recorded in Matthew and Luke's gospels. In connection with this the terms "substance" and "substantial" are brought into recognition. Bro. S. W. Coffman says, "It has now become a necessity to use the term 'substance' in order to show our well-meaning friends their mistake in supposing that the 'only begotten Son of God' pre-existed merely in the mind or purpose of his Father, afterwards to be created from Mary's substance, and officially endowed with power."

A communication from the Ecclesia at Worcester, Mass. was read. It consisted of 15 numbered paragraphs. In Par. IX. referring to our Lord it is said, "he declares 'I and my Father are one.' One what? In the language of Moses, one Yahweh, whom alone they could worship.

In Par. X. it is said "Paul asserts that although he was 'rich,' yet he became 'poor' that through his poverty, we might be made rich. Par. XI. in continuation, "The Antecedent he was Yahwah, who communicated with Moses at the bush."....

In his address, Bro. S. W. Coffman says, "Our position cannot be construed into Trinitarianism, Unitarianism, or Mere-Manism. Our Savior is Jehovah and none else, and though he was manifested in flesh, he was none the less Jehovah, but as the Apostle teaches, 'God manifested in the flesh' The only begotten Son of God who declares, 'I and my Father are one.'"

From what has been narrated in these articles regarding the discussion of "God manifestation" by the Christadelphian brotherhood, it is evident that the Editor of the *Christadelphian* was right when he characterized the affair as a "subtle controversy." This was in 1873. But Dr. Thomas had previously classed it with "metaphysics." Notwithstanding this it would appear that neither of these leaders gave effect to this acknowledgement in their own subsequent action in the matter. The Doctor's project of coming to England, and, as controller of the *Christadelphian* for the purpose of teaching his latest view of the subject, is proof of this on his part. This was in evident opposition to what had been the doctrine maintained in that magazine. It certainly betokens a curious psychological phenomenon. The old "gladiatorism" on what must have proved a forlorn hope. Not an "onslaught on the camp of Satan" in preaching, the "gospel of the kingdom," or even a fresh exposition of the fulfilment of prophecy, but a contention in favor of a particular phase of opinion on a subject which had been regarded by himself as "metaphysics," and by Bro. Roberts as a "subtle controversy."

The expression "seeming self-contradictions" would appear to indicate that anything like real change of mind on the part of the Doctor might turn out to be only in seeming. This is only part of the "subtlety" and "metaphysics" which belong to the subject.

J. CAMERON.

(To be continued.)

Final Salvation of All Men.

A Brother writes:—

"There seems to be but one point that troubles you in relation to the redemption of the race; and that is the sin against the Holy Ghost. Will you allow me to give you a little light on that point?

First, that language was spoken to the Jewish Sanhedrim only. When Jesus came up out of the water, the Holy Ghost descended from heaven in a bodily shape like a dove; and a voice came also, saying, "This is my beloved Son; hear ye him." They refused to hear him after hearing ocular demonstration as to who he was. It was the only time the Holy Spirit was ever seen in a bodily shape, and an audible voice from heaven directed to any people to hear God's Son. This they refused to do; and this was the sin against the Holy Ghost. No other people ever had a chance to commit that sin; and Paul wrote to the Hebrews about it and to no one else.

Now mark! It was the law age yet; and to the Jew it was today; and the gospel was not given to the Gentiles until the day of Pentecost, (or after) It is still Gentile age or world. Blindness still rests on the Jewish world, and will until the Gentile world ends; then the Deliverer will come out of Zion, and turn away ungodliness from Jacob; for this is God's Covenant unto them when he takes away their sins; and then all Israel will be saved; for God hath concluded all under sin that he may have mercy on all. O, the depth of the riches, both of the wisdom and the knowledge of God. For of him and through him are all things; to whom be glory in all ages, Amen. Signed in love. F.

REPLY.

It becomes me, and all others, to be thankful for any honest attempt to give us light on the Scriptures of truth. I thank friend F. for his work of love. Before replying directly a few mistakes in his statements must be corrected.

1st. If there was a bodily shape of the Holy Spirit, there is no evidence in the record that the Sanhedrim saw it, or any other person except John the Baptist. The sight was given him as the proof of the Messiaship of the person to be manifested.

2nd. The voice which came from heaven, at that time, said, "This is my beloved Son, in whom I am well pleased," but did not say, "Hear ye him." This command was given only to Peter, James, and John, out of the cloud on the Mount of Transfiguration, Matt. xvii. 5; Mark ix. 7. The command was not addressed to the Sanhedrim, as my friend supposes; no ocular demonstration was given to them at Jesus baptism.

3rd. The discourse of Jesus in relation to the sin against the Holy Ghost does not appear to have been addressed to the Jewish Sanhedrim at all. It was a general discourse though occasioned by some of the scribes and pharisees accusing him of casting out demons by the prince of demons: or in other words doing it in league with an evil power. There seems no more reason for confining that discourse to the Jews than any other of Jesus' instructions about sin. To my mind it is clearly a lesson for all people whoever and wherever the gospel should be preached with the Holy Spirit, whether in the Jewish age or any other of the ages to come. To suppose otherwise is to conclude that whatsoever things were aforetime were not written for our learning (Rom. xv. 4. And [illegible] inspiration is useless to [illegible]

My friend's remarks [illegible] designed to enlighten me [illegible] the ultimate end of all the human race is to be saved, as commonly understood by universalist and broader hope brethren. He seems to think if he can succeed in confining the unpardonable sin to the Jewish sanhedrim, his object will be accomplished. Could he confine it there, universal salvation would not follow, for the persons composing that sanhedrim would never be forgiven. Mark iii. 29.

Apparent, to ward off the force of the argument that some of the race will ultimately be hopelessly lost, my friend refers to the fact that the Epistle, which seems clearly to set forth that result, was written to the Hebrews, and to no one else. Were the Hebrews, to whom Paul wrote that epistle, a part of the Jewish Sanhedrim? Were they not holy brethren, partakers of the heavenly calling? Heb. iii. 1; and did he not exhort to go on to perfection; for it is impossible for those who were once enlightened, and have tasted of the heavenly calling, or gift, and were made partakers of the Holy Spirit and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, etc., Heb. vi. 1–8. And furthermore, did not Paul say, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary." Heb. x. 26, 27.

Do all these testimonies relate to the Jews and to them only? Are they not clearly addressed to all men who have professed faith in Christ, and have been made partakers of the Holy Spirit, "My words they are spirit and they are life, let the words of Christ dwell in you richly (how?) by faith (in Jesus Christ.) How, then dare I tell men that "no other people ever had the chance to commit the sin against the Holy Spirit?" Those who do so must act on their own responsibility; I cannot share it with them.

That every son and daughter of Adam will have a fair and honest opportunity to gain an ultimate or final salvation into an endless life, I have no doubt. That view indicates the true character of God as honest, just, and good, to every soul of man to whom he has given life: and further, if any soul of Adam's race, has by unavoidable circumstances been deprived of the opportunity to secure an endless existence, while in the present life, they have secured to them by the promise and oath of God such an opportunity in a future state. This view gives no license to carelessness or neglect in the use of means now granted us of knowing the only true God and Jesus Christ; and recognizes man's responsibility to God for the use he makes of the means before him.

Till final salvation can be proven to be unconditional, I cannot accept the doctrine of what is called "Universalism," or "Broader Hope."

If man is a responsible being, possessed of freedom of will, then a liability to fail is inevitable. If he is not responsible, and a failure is impossible, then law seems a mockery and grace is only an act of justice, which the Creator is bound to exercise; and man is but a machine for the working of which the Creator alone is responsible; and all threatenings and promises are a mere pretense, the same as they would be to any other machine; and no blame or praise belongs to man in any event. Such a condition of things is fatalism, and whatever is, is right; and to call anything sin, is a misnomer; because sin is impossible, or the Creator is the only sinner. But if the Bible is our guide, man is responsible, and is liable to fail, and the Creator asks, Why will ye die? and says with an oath, As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Ezek. xxxiii. 11. But God is long-suffering, not willing that any should [illegible] that all should come to repentance (learning) 2 Peter iii. 9. Yet the day of [illegible] of ungodly men will [illegible] there can be no ungodly men if [illegible] is not responsible, and has not a free will, and the great and final sin for which men will ultimately perish is a wilful rejection of the truth concerning the only true God and Jesus Christ, confirmed by the Holy Spirit; such sinners will never have forgiveness, but are in danger of eternal condemnation, Mark iii. 29. If there is no such condemnation, no man can be in danger of it; and it would be an absurdity to use such an expression. As to the word "all," of its primary meaning there can be no doubt; and unless there are exceptions made, or the circumstances forbid it, it must have its unlimited sense, as when it is said, Christ gave himself a ransom for all. There being no limitation, nor any circumstances limiting the application to all men; it has its primary signification, and embraces the entire race; and this sense is confirmed by many other testimonies of the Scriptures. In a multitude of other cases it is necessarily limited to the mass, or multitudes, as when Paul says, "Death passed upon all men, for that all have sinned." Rom. v. 12. Now it may be a fact that the latter "all" has no limitation; but the first "all" has a limitation, or has exceptions, though none are expressed in this text. As a fact, however, we know Enoch and Elijah are exceptions, and that the saints who are alive and remain unto the coming of the Lord will also be exceptions—they will not die. So, when Paul says, "All Israel shall be saved," it is manifest that he speaks of the mass, and not of every individual of Israel; for there are those of Israel, (the Jewish Sanhedrim) who have sinned the sin unto death. 1 John v. 16, even blaspheming against the Holy Spirit, which never hath forgiveness. The prophets also, who spake as they were moved by the Holy Ghost, have clearly spoken of exceptions of some of Israel who will not be forgiven. Please read Ezek. xx. 33–38, where it is clearly shown that there will be rebels at the final gathering who will be purged out from among the mass and shall not enter into the land of Israel. Thus Paul's All Israel shall be saved, has its exceptions, but the salvation of the mass of Israel is a certainty, both from the prophets and from the New Testament utterances. But as I regard the matter, we have no authority to encourage any man that his final salvation is infallibly secured. He must and will have his trial, and a fair and impartial opportunity to secure an endless life, but he must secure it by an improvement of the means and opportunity granted him as a responsible creature, or utterly perish at last. For, it shall come to pass that every soul which will not hear that prophet, (the Christ,) the prophet like unto Moses, shall be utterly exterminated from among the people, Acts iii. 23. No language can more strongly express a hopeless and final extermination than this, and my friend must admit that the Jewish Sanhedrim has committed the sin here spoken of, whether any other of the race have done or will do it; hence I cannot accept what he calls his light, and must still maintain that we have not authority to affirm that every individual of the human race will finally be saved. Let us rejoice that every person will have an opportunity to secure that result, and can only fail by a wilful rejection of the Life-Giver when made known to them.

Hoping now, dear brethren, that I have made this subject so plain that you can all see where I stand, with so many misrepresenting my views. I am no Universalist, no Broader Hope man, but a fair and an impartial trial and judgment for all men. I believe that the wages of sin is death, and the gift of God is eternal life. Paul said, "And as it is appointed unto men once to die, but after this the judgment." Heb. ix. 27; Acts xvii. 31. "Because he hath appointed a day in the which he will judge the world. (not the church, but the world) in righteousness by that man whom he hath ordained; whereof he hath given us assurance (security) unto all men [illegible] that he hath raised him from the dead." (Good security.)

Brethren let us wait until the Righteous Judge will judge the people. We are not capable of giving righteous judgment.

Submitted in love, and in hope of life when Jesus comes.

JOHN FOOTE.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

"Somehow if you have patience imbedded in the heart there comes a sort of cheer along with it; and before you know what is going to happen your whole experience is irradiated as with sunshine. The patient life is the successful one after all."

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VOLUME L. Read PLYMOUTH, INDIANA, MARCH 27, 1901. NUMBER 12.

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The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, March 27, 1901.

Plain truth must have plain words. She is innocent and accounts it no shame to be seen naked. Whereas the hypocrite or double-dealer hides himself in ambiguities and reserves. *

It is the action of the waves that keeps the ocean fresh; it is the discussion of great truths that establishes and vindicates what God has inspired, and what men's hearts yearn for to make them wiser, happier and better. *

A card dated Mar. 20, informs us that Brother and Sister Woodward have been instrumental in adding 36 more to the churches at Waterville and Wenatchee, Wash., and are to go to Scholls Oregon. This is good news that we hasten to give out.

It was a saying of Aristotle that "Virtue is necessary to the young,—to age comfortable, to the poor serviceable, to the rich an ornament, to the fortunate an honor, to the *unfortunate* support; that she ennobles the slave, and exalts nobility itself." *

Riches, beauty, honor, strength, or any other worldly good that we have enjoyed and is past, only grieves us. That which is present does not satisfy: that which may be hoped for, as future is very uncertain; what folly or madness, then, is it to trust to any of them? *

Lying is a sin destructive to society; for there is no trade where there is no trust; and no trust where there is no truth; and yet this cursed business of lying creeps into all trades, as if there was no living without lying. But one had better be losers than liars, for he makes a bad bargain who sells his conscience with his commodity. Plato said:—"There is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive."

The Atonement. No. 2.

In the light of the popular teaching respecting the death of Christ, we cannot see that there can be any forgiveness of sin with God. The idea that "Jesus has paid it all," seems to be almost universal; and if that be the truth in the case of all or one, all or one should go free. If we owe a debt to God and another pays it for us, how can we still be indebted to him? If our debt to God could only be discharged by our death, or that of the Lord Jesus, and that the latter did really

DIE FOR US—

we do not see how the just and good God could collect the account from us also. Neither can we understand how a creditor who receives all that is due him from a debtor can claim to have forgiven the debt. The fact of its coming from a third party does not alter the case. If in the case of God and the debtor man, it be said that it is because

God provided

the person who pays the debt, that he is said to have forgiven him,—we do not see that the matter is helped any. The question is, is the debt paid, or is it still owing? If it is paid it cannot be owing,—and if still owing it is not paid, neither has it been forgiven. To say that God paid himself and arranged for an apparent "satisfaction of divine justice," seems to us a very unworthy representation of the

Divine procedure,

because it pictures God as dealing in legal fiction tending to conceal the real transaction. And it makes us breathe much freer to turn to Eph. i. 7 and read that God, according to the good pleasure of his will, freely bestowed his grace upon us in the beloved, "In whom we have redemption through his blood, the forgiveness of our trespasses according to the riches of his grace." And this brings to mind the words of the Psalmist, cxxx. 7, 8, "With the Lord there is mercy, and with him

PLENTEOUS REDEMTION;"

while an earlier verse says, "If thou Lord, shouldst mark iniquities, O, Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Again the Psalmist says, "Thou Lord art good and ready to forgive, and plenteous in mercy to all that call upon thee." And it appears plain from the 50th Psalm that the idea of

PURCHASING PARDON

was repugnant to the Divine mind. "I will not reprove thee for thy sacrifices, nor for thy burnt offerings which are continually before me. I will take no bullock out of thy house, nor he goat out of thy folds; for every beast of the forest is mine (already,—and therefore has no purchasing power) and the cattle upon a thousand hills. If I were hungry I would not tell thee,

FOR THE WORLD IS MINE

and the fullness thereof: will I eat the flesh of bulls or drink the blood of goats?" Psa. l. 8, 13. But why should we multiply proof-texts on this point of forgiveness, while the words of the Spirit in Eph. ii. 5, 8. are on record? "By grace (favor) are ye saved, through faith."

Another popular error that we oppose, is that Christ died to appease the vindictive wrath of God. The Scriptures already referred to ought to forever settle that matter; but they do not; and so we will go on record as saying that instead of dying to appease his wrath,—he died to commend the Father's amazing love to the children of a mortal race; that he died, not to reconcile God to man, but

MAN TO GOD;

that the entire, great, glorious and eternal purpose of God in the redemption of man is an exhibition of his love: and that all he has done in this work of divine benevolence and mercy has been done to produce in man true faith, in order to justification unto life: and that Christ's death, the crowning evidence of his love, was part of this purpose; and that believing they might have

LIFE THROUGH HIS NAME."

It is held that the justice and righteousness of God stood in the way of pardoning the sinner because it says in the 3rd of Romans that Christ Jesus has been "set forth by God to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." The righteousness of God did, and ever will stand in the way of pardoning the guilty,—we mean the un-repentant sinner. Were he to pardon such it would be a virtual approval of sin. It is sin that renders [illegible] character

[illegible] ODIOUS TO GOD.

If he reform the same dis[illegible] God which abhorred what he [illegible] fore, approves what he is now; [illegible] has not changed, but the man has. And the whole scheme of redemption has the change of man in view, not change on God's part. The word propitiation is read with the idea already in the mind that Jesus was to do something to make God propitious,—that is, to influence to pardon. This cannot be true because it is God who takes the initiative. It is God who makes advances,—

God who sends Jesus.

Would he do this at all if he were not ready to pardon? The word propitiation is rendered mercy-seat by the Diaglott, Arch-bishop Newcomb and many others. This gives the idea that Christ is the channel through whom God's mercy flows, and refers us back to "the patterns of things in the heavens," Heb. ix. 23. The High Priest of Israel entered the Holiest Place of all within the veil once a year, carrying in

A GOLDEN BASIN

the blood of the slain goat, for, or in behalf of the people, which he sprinkled upon the mercy-seat eastward, and seven times before the mercy-seat. The common idea regarding this is, that this act of the High Priest propitiated God; that is, that it was an offering to him of a compensation or satisfaction for the sins of the people; and that in consideration of this, the

GUILTY PAIR UNPUNISHED.

In our judgment there is no foundation or authority for this view except the popular theology of the age. The high priest entered the veil with the blood of an animal ceremonially pure in his hand. He stands before the seat of mercy, upon which, toward the seat, he sprinkled, and then sprinkled it seven times in front of it, amid the fumes of ascending incense. Does this signify that the blood so sprinkled has inclined

God to be merciful?

O, no; we think not. There is the seat upon which God, represented by the shekinah is sitting; and dear readers, the BLOOD did not change a judicial seat into a mercy-seat. Thank God, it was a mercy-seat at the beginning! The High Priest carried NO SYMBOLIC PRICE, but a

SYMBOLIC CONFESSION!

He virtually said, "We, thy people, imperfect and sinful, cast our lives [the blood is the life] upon thy mercy. O, lift upon us the light of thy countenance,—the mark of thy favor, [as the sun rising in his beauty in the east] we accept the conditions of thy mercy, which are that we present ourselves as LIVING sacrifices, etc., etc., and therefore sprinkle this blood, the symbol of our lives seven times before

THY THRONE OF FAVOR."

O, that every reader could realize from first to last that this was an appeal to mercy; a transaction of Sovereign Grace,—a ray of heavenly light, how we would praise our Father in heaven! We are confident that this is all about the 'pardon of sin, not sin satisfied for;—At-one-ment, reconciliation effected, not by typical compensation, but through God's mercy. He was the Lord God merciful and gracious before, he is the same still,—he has not changed.

God is holy

as well as merciful, and cannot admit a sinner to his presence, or allow him to dwell in his favor. The worshipers in the temple were required to come before the Lord with a symbol of personal purity. On the day of atonement or reconciliation one of the two goats was slain for a sin offering and presented on the consecrated altar to God. The disposal of this sacrificed animal expressed, in our judgment, the acknowledgement that holiness becomes God's people; the animal was without blemish. The entrails were washed, and the fat which adhered to them, which is thought to express the idea of the richest or best portion, was carefully collected and burnt. The kidneys or reins, which in Scripture signifies the most

SECRET THOUGHTS

and feelings of the mind, because of their retired position in the animal, were also laid upon the altar with the fat. Then it was that the blood was taken within the veil and sprinkled as already seen. All this sprinkling etc, before the mercy-seat would seem to indicate that the profession of personal obedience gave the worshipper

NO TITLE WHATEVER

to God's favor on the ground of merit; the very opposite of this. It was an act of condescension and mercy on his part to accept this offering from [illegible]. We verily believe therefore, [illegible] service on the day of atonement declared symbolically this, that [illegible] holiness no man [illegible]

[illegible] BEFORE THE LORD."

[illegible] great Day of Atonement two [illegible] were brought to the high priest; [illegible] of them was to be put to death, and was called a sin offering; the other was called the scape-goat; or the escape-goat because he was driven away and allowed to escape in the wilderness. In Leviticus we learn that the use of the scape-goat was to make an atonement, or at-one-ment. If God had done nothing wrong;—if he was essentially holy, and just, and kind, and good, and

MERCIFUL AND GRACIOUS,

then of course nothing could change him for the better; to change him would be for the worst. And besides that, were he to be changed we would know nothing about him; he has revealed himself once,—and that revelation reveals unchangeableness as one of his attributes. It is man that needs changing, and therefore it is man that is

NOT AT-ONE WITH GOD.

Were we to say that God was not at-one with man, it would imply that man and God were on an equal footing;—and that by mutual concessions the two can come to an understanding! Nothing is more certain than that that condition of things did not exist. God was the Law-giver! Man was the offender. It was certainly God's prerogative to make the Law, and most certainly it was the man who

NEEDED RECONCILIATION.

The question is, HOW under the law, was this to be effected by the Scape-goat? At-one-ment was the end attained, but HOW? Let us see:—The scape-goat was alive, and Aaron placed both hands on its head and confessed over it all the sins of the people,—and symbolically laid them on the head of the animal. We think —indeed we feel certain that this is the only animal upon whose head sins were ever laid. In other cases the offerer's hands, and not the priest's hands were laid on the heads of sacrifices,—and the offerer seemed to say:—

"BY THIS ACT OF MINE

I identify myself with this offering. But not to lose sight of the goat on whose head the sins of the people were laid,—let us imagine ourselves there. There stands the goat before all the people, the very embodiment of the nation's corruption. It is here those who teach SUBSTITUTION fancy they stand on solid ground; think this is altogether favorable to their view; and, from a superficial glance it appears just so. But, if an At-one-ment be attainable, we want to know on what principle? What of the goat? Does he

SUFFER THE PENALTY

due their sins? Is he put to death in token of his punishment INSTEAD of them? Is he sacrificed upon the altar as an expiation of sin? Nothing of the kind! Expiation is the pagan notion of the meaning of sacrifices. Just think of offering to God the very embodiment of the nation's sins! As the scape-goat certainly personified the sins of all the people we should now be interested to know what becomes of them. We will put the truth in the premises as we believe it, into the mouth of

THE HIGH PRIEST,

he being mouth-piece for Jehovah, and saying:—"Behold my people how I will deal with your sins. I will neither punish you, nor a substitute for you. I will show no displeasure: you have confessed your sins, and by the symbol of the

GOAT THAT WAS SLAIN

you profess to have repented of the past, and aim to live a life of obedience. Take, then this scape-goat into the wilderness, never more to be seen or known; thus will I put your sins far away from you. They shall be remembered no more." And when the people saw the goat hurried away into the wilderness, it seems to us they would think of that comforting declaration, "As far as the East is from the West, thus far hath he put our transgressions from us." Thus At-one-ment was made by the scape-goat. And it would not be surprising if every adopted child of God should here be reminded of the blessed apostolic assurance that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *

(To be continued.)

Selected.

Education. No. 2.

[The following article is one of a series of ten written by Bro. J. F. Gellatly, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly - "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal*, and necessarily have some expressions that refer to local surroundings.—Ed.]

FRICTION.

"The heavens declare the glory of God and the firmament showeth his handiwork."—David.

There is a story of the colored debating club who were trying to settle the question of the chicken's maternity, and just as the decision was about to go in favor of the brooding hen, one member arose and delivered himself thus: "Supposin' I puts a settin' o' duck eggs under a hen, and she hatches 'em out, is dat hen de mudder o' dose ducks?" Whereupon the chairman arose and, with dignity, replied: "De question dat is befo' dis yer meetin' is 'whether de hen dat lays de egg or de hen dat hatches it out is de mudder of de chicken?' derefore, I rule as ducks is out." Now this is the sage and diplomatic policy adopted by the nebular theorist. By carefully ignoring or slighting all conflicting evidence they can, by special pleading, make out a pretty good case. Thus Prof. Ball, in discussing the theory in the Encyclopedia Britannica, says: "We must at once put the comets out of view," and again, "We must put the comets on one side for the present and discuss the nebular theory without any reference thereto." When one has practiced with a steel ball and magnet, on a level table, and noticed how the ball hugs the centre of attraction and never tries to get away again, the reason for setting comets on the one side will be obvious, for the most marvelous thing about the comet is its rebounding out again from the central sun, in complete contradiction and refutation of all the "laws of gravitation" of the school books.

But there are still greater liberties taken with facts of which we have much better knowledge. In the nebular theory the idea of friction in the heavenly bodies is expunged, because friction involves continual change of condition and there is no supply of power to take the place of what is expended, and loss of speed would mean loss of momentum, loss of momentum would mean loss of balance, loss of balance would mean crash, as before explained, in a former paper; therefore, nothing must interfere. There must be no chance incidents by the way and no grinding of wheels, for in this engine we have no arrangement for taking up the wear and tear and the slack, no reserve of force, and no engineer on board to make repairs. So we must have no wear, no slack, no expenditure, no accidents. Yet, as a matter of fact, friction is one of the most conspicuous things in nature as we see it around us; and we dwell on one of the heavenly bodies. Friction is the one word written large over all the geological strata: every boulder, pebble and grain of sand adds its own little tale to the overwhelming testimony, and over against it, in equally legible letters, is written the word Force, sustaining Force, overwhelming Force.

Over the now comparatively restful earth we still have, in active opposition, the strife of wind and wave. All power of growth encounters friction. The seed that bursts through in spring cracks and casts off the clods on either side; the acorn pushes its root aground through the resisting soil, thrusts its stem, waving upward and to the zenith, and holds out its rugged branches at right angles in open defiance of gravitation. In the animal world it is the same. The horse pawels the valley and the vulture soars through the cloud by, through and in spite of friction, and we ourselves, the greatest of the creatures, live, move and have our being in continual friction—friction in all forms—physical, intellectual, moral, spiritual. Life is one long strife against inertia or antagonism. And so it is with our revolving earth. Let us consider for a while one of the things we know it has daily to encounter in its revolution. From where I sit now I can look out of the window and see a noble sheet of water—just one bend in the Great Choptank River, from one side to the other to where it winds out of sight behind the verdure—considerably over one square mile. Twice every day there is thrust up and over this wide area a volume of water that covers it to the depth of three or four feet, sometimes much more. Now, for ease in calculating, let us take a minimum average of about two feet and a-half. This will give about one pound to the square inch, which over this surface alone is the magnificent figure of two million tons. Now all these tons have wound themselves through thirty miles of tortorous river, in company with other thousands of tons more, which have flooded up the side creeks, risen over the flats, and swashed through the reedy marshes and "cripples"—countless millions of tons of dead water. Yet all this is a bagatelle. In any ordinary map of the United States this whole river is not even marked; even the broad Chesapeake Bay, into which it flows, is but a tiny slit, that with its two hundred miles of water, ten or twelve miles wide, with all its thousand and one tributaries, has belched into its bottle mouth twice a day, billions of tons which, twice a day, is sloshed out again. Then consider all the sounds and bays, rivers and creeks, along the coast of our country alone, and the mind is dazed in the effort to conceive the magnitude of that mighty swash, calculating only two and a-half feet rise of tide. Think of fifty feet of water thrusting itself into the Bay of Funday; or even the ten or twenty that always swells and sways round the British Isles—everywhere brushing against the rock-bound coast, rushing through narrow passages, roaring through "bores," whirling around eddies,—friction incalculable! Yet, although once every thirteen hours the overhanging moon pulls up this water barrier for the flying continents to slosh through, since the memory of man not the slightest dimunition in the diurnal motion of our planet has ever been observed; all this mass of water, with its sullen back thrust, is but as the hem of the racing athletes' garment that flaps against his thigh.

But not content with the difficulties of the situation the "nebular theory" invents troubles for itself. Such, for instance, is the idea of liquid planets. It is maintained that our planet, with the others, has condensed from a gaseous to a liquid condition, and that it only has a comparatively thin scum of solid material on the outside, varying, in various opinions, from ten to a hundred miles, and which is called "Earth's crust." Now it is claimed that the earth mass is over five times heavier than water and, therefore, the action of the moon, which we see demonstrated on the sea, would be proportionately greater on this much heavier liquid; moreover, there are no shallows in this vast deep, no wall of continents for it to lash against and partly break its stupendous swing. In such case, therefore, we would have a land tidal wave every forenoon that would smash up all things terrestrial as easy as the steam boat swell smashes half inch ice on the river, and long, long ago we would all have slid through into what Dr. Talmage courteously designates "the region of perpetual conflagration."

It ought to be mentioned, though, before closing, that this subject—this liquid globe absurdity—is being eliminated from the more recent educational text books.

Married.

Married at the Baptist church, Vincent, Calcasieu Parish, Louisiana, on Wednesday evening, Mar. 13, Brother Claude C. Overman and Miss Dorothy Vincent. Brother Claude is the worthy son of Sister Sarah E. Overman, formerly of the State of Iowa, and brother of Sister Clementine, whose excellent letters will be remembered by many Restitution readers. He is held in high esteem in southwest Louisiana, and is one of the most practical and industrious of the young rice farmers of that prosperous region. The bride is reported to be one of the most charming and sensible young ladies of the parish and is of one of the best known families of the Old South. She speaks French readily as well as English and is a good Christian.

J. G. Hacit.

Brother Underwood:

Please say to the readers of The Restitution and especially to those two brethren who so kindly offered me a home with them, that my sister, Mrs. James Fisher and her unmarried daughter have offered me a home with them at Beaver Dam, Wis. I have accepted and am now with kind friends who are doing all in their power to make me comfortable and happy, and I certainly appreciate their kindness after being left in Conn. without a kindred to sympathize with me. Yours in the gospel hope which increases with greater lustre as the days and years go by.

Daniel Howard.

Notice.

There will be a meeting at Shaw, Kansas, (Neosho County) March 30, 31 to April 3, at which time the brethren will keep the Passover [illegible] All of the brethren are cordially invited. Brother Poore is to be with us.

Yours in hope of eternal life.

Delos Johnson.

Extract from a Letter.

"You are writing, not to spread yourself, but the truth. God directs you. You ask him, never mind the hurried age. Follow the promptings of the Spirit and it is all right. You are led in the matter, and the one who leads never yet took those who trusted in him on the wrong trail."—*Letitia Hallidny.*

"The man who will kick a dog when his business don't go to suit him may put a five-dollar bill on the plate Sunday, but the angels are still thinking of that dog."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs J L Bancroft	1.50
Eva M Morris	.50
L D Southerland	.50
Lucy A Campbell	.50
W D Townsend	1.50
C K Schmeltzer	1.50
Arthur Zesch	1.50
Mrs R J Riggs	8.50
T J Coleman	1.50
Richard Arthur	3.00
Elma V Baker	1.00

The Nickel Plate Road will sell excursion tickets to students holding certificates from school principals, at one and one-third fare for the round trip account the Easter Vacation. Tickets available day before school closes, the closing day and day immediately after, the return limit to cover period of vacation. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind. —Apr 7

Poetry.

Yearning for the End.

Breathe soft and low, O whispering wind,
Above the tangled grasses deep,
Where those who loved me long ago
Forgot the world and went to sleep.
No towering shaft or sculptured urn,
Or mausoleum's empty pride,
Tells, to the curious passer-by,
Their virtues, or the time they died.

I count the old, familiar names,
O'ergrown with grass and lie's n gray;
Where tangled briars and creeping vines
Across the crumbled tablets stray.
The summer's sky is softly blue:
The birds still sing the sweet old strain;
But something from the summer-time
Is gone, that will not come again.

So many voices have been hushed,
So many songs have ceased for aye,
So many hands I used to touch
Are folded over hearts of clay!
The noisy world recedes from me;
I cease to hear its praise or blame;
The mossy marbles echo back
No hollow sound of empty fame.

I only know, that calm and still
They sleep, beyond life's woe and wail;
Beyond the fleet of sailing clouds,
Beyond the shadow of the vale.
I only feel that tired and worn,
I fain upon the highway here,
And gaze with yearning eyes, beyond,
On fields that shine supremely fair.

Communicated.

Resurrection Matters.

Dear Bro. Joblin:

Excuse me for taking up your time in reading my letters, but I wanted to have a little conversation with you. I am keeping pretty comfortable for an old man, 84 years old this month; and the rest of us are about as common. I am glad that notwithstanding your chronic complaint you are able to keep busy, and not disposed to hide your light under a bushel or under the bed, but letting it shine on a candlestick. In addition to this I want to say to you that it seems a very difficult matter to show ourselves workmen that needeth not to be ashamed, rightly dividing the Word of truth. It requires much close application, because if we give expression to ideas that are out of harmony with

THE ORACLES OF GOD,

they may grow like tares and do a vast amount of harm that can never be remedied. We do not all see exactly alike on many points of doctrine, and perhaps it is not to be expected we should considering the variety of the human mind. It is bewildering to witness the multitude of sects, all professing to found their faith on the Bible. It is no wonder we are put in the same category. They say, "Well, that's your belief, others believe differently, and they take the Bible the same as you, for their authority, and

WHO AM I TO BELIEVE?

And so we labor under difficulties which it is impossible to remedy, except to a very limited extent. "As it was in the beginning, and ever shall be, world without end." So, we will have to wait,—falling back on the fact that "all things are of God." I would like to say a few words respecting the programme that consists

eight ages and epochs. I, in all my long life have never seen the like before. I have never believed in what is commonly called

A GENERAL RESURRECTION;

or a "universal resurrection,"—expressions which are not found in the Bible. I am aware there are a few texts which seem to teach that all the dead will be raised, but other texts as clearly seem to qualify, restrict or limit the application of the first class, which some think conveys the idea of a universal or the universality of resurrection. It then requires reverence for God and his truth to compare Scripture with Scripture and let

THE SPIRIT OF GOD

in and by his Word guide to a just conclusion on this most important subject, that shall stand approved of God in the Great Day. The 15th chapter of 1 Corinthians elaborates the doctrine of the resurrection to my mind, satisfactorily. It teaches clearly that death came by Adam, and that resurrection came by Christ, the last Adam. This is certain, and the qualifying terms seem equally certain:—"For as in Adam all die, even so in Christ shall all be made alive." The first clause is taken as if it read,—that the "all in Adam," is identified with

THE "ALL IN CHRIST;"

as if all the human race in Adam, were also in Christ; and which would, if true, make out universal salvation; for all in Christ must certainly be saved. But we read of a class who are "without Christ, having no hope, and without God in the world." "Without Christ ye can do nothing." All such are spoken of as "aliens from the life of God." The phrase "In Christ," occurs 85 times and is descriptive of the true Christian state of grace. Can it be possible that this phrase "In Christ" should embrace both those who are called of God, and

BAPTIZED INTO CHRIST,

and those without Christ? Of course not. We must make a distinction between those who are justified through the obedience of faith from those who are condemned by unbelief and disobedience,—not necessarily touching the irresponsible and the idiotic as such. This leaves those without law, and those in honor and understand not, to go to the grave as those who shall never see light. Now let the Lord be God, and let his Word be the truth; there we find firm footing that nothing can shake. Thus we are compelled to the conclusion that the resurrection from the dead is qualified. If so, (as the most distinctive texts do teach), it necessarily follows that it is limited to those having the necessary qualifications. There we may with reverence leave those without law. "The man in honor, who, as the heathen understand not,"—"The other lords (Gentile kings) who ruled over Israel, etc., to not rise, never see light, but perish and consume in the grave. On this line we avoid all responsibility;

"HIS COUNSEL WILL STAND."

"He will do as he said." This view of course does not tally with the theory of the eight ages or epochs. Of all the papers written on the resurrection I have never read any so definite as I should like. They are all mixed up with a "second death," which no writer has ever explained. We must make the Scripture consistent with itself in our expositions. I cannot see that two physical deaths are

THE WAGES OF SIN.

Taking the first three chapters of Genesis, Luke xx. 33 39; 1 Cor. xv.; 1 Thes. iv. 13-18, these Scriptures with many others, proves to me conclusively that resurrection is a conditional affair,—a hope not belonging to every body. "For the hope and resurrection of the dead," says Paul, "I am called in question." It seems to me that this belief of universal resurrection is the corner stone of Universalism, and that is really what the masses are drifting to. Between the lids of the Bible I have yet to find a single passage teaching that a single individual is to be raised in mortal flesh and blood to receive corporal punishment and turned over

TO DIE AGAIN.

Those who have died out of Christ, will remain in the congregation of the dead. A catalogue of crimes and sins is given in the last part of Romans i., and the verdict of God is as follows: "Who knowing the judgment of God, they who commit such things are worthy (of a resurrection to have another good whipping?) It doesn't read that way, but are worthy of death. He that is of the truth will hear his voice when the resurrection day arrives,—will the wicked hear it? "Knowing that he which raised up the Lord Jesus shall

RAISE UP US ALSO

by Jesus, and shall present us with you." 2 Cor. iv. 15; 1 Cor. vi. 14. "God hath both raised up the Lord Jesus and will also raise up us also by his own power." Don't turn me over for a heretic, because I believe in the resurrection, to die no more. The Bible is the best commentary notwithstanding there are some things hard to understand. If it is the will of God to raise 50,000,000,000 of human beings—all who have ever drawn a breath

I WOULD NOT OPPOSE

his will a moment, "for the judge of all the earth will do right." What I say is there's nothing about it in our Bible, which represents human nature or the natural man, or nations of such as a drop in a bucket; as the dust in a balance,—as accounted as nothing, and less than nothing in his sight. "And even at their best estate (as David says) altogether vanity." "What is man that thou art mindful of him?" "His thoughts are not as our thoughts nor his ways as our ways,"—as much higher as the heavens are above the earth. If he was strict to mark iniquity

"O LORD, WHO SHALL STAND?"

"But there is forgiveness with thee that thou mayest be feared. Although the animal man,—as far as life and death is concerned has no pre-eminence above the beast,—his brain power is far superior. Man is godlike in capacities and capabilities, but they will be of no avail unless exercised in a godly channel. The ungodly are like the chaff which the wind driveth away. [illegible] not one that will reflect on one of the principles of Jehovah's attributes,—his omniscience. I have written in the fear of God, and because the ideas I oppose puts a premium on wickedness, and could not fail to give a note of warning.

Yours in the blessed hope,
J. O. WOODRUFF.

Divine Healing.

To the pretended healers by faith of the body of Christ, I would say stop, and examine the Scriptures, and learn for sure, if Christ and the Apostles healed by the will of man, if they did, then go on with your hypnotism or mesmerism through the power of your own will. But if you find as I do, that it was done by the will of God, through Christ, then try the same methods that Christ and Apostles used and not your own, and see what success you will have. I verily believe if you have any success, it will be more perceptible and more accepted and permanent than any thing in that line, you have ever done. You may say, how do you understand that the sick were healed, if not as we do it. Christ said, as thy faith is, be it unto thee, or thy faith hath made thee whole, and it was done, and Apostles said in the name of Christ, be thou whole and it was so. Even the vagabond Jews knew that these things should be done in the name of Jesus, whom Paul preacheth, and what is the use to try to do these things in any other name. Try laying your hands on the sick, and at the same time say, in the name of Jesus Christ be thou whole, and if you are successful, then all right, go on, but if not, then stop until you know that the time has come when you are successful.

Now to the afflicted of the household of faith, I would say, let no mortal man hypnotize or mesmerize you, or in other words have control of your organ of individuality, for you don't know what you are exposing yourself to; you don't know what temptations you are placing before others. Then the reproach thrown upon the cause of our faith. No man can render only temporal relief, so what is the use. Christ is the man, and the only man that we should surrender ourselves to, look over to him, who is the author and finisher of our faith. The sealing of the servants of our God in their forehead is but the knowledge of God and his plan of salvation; and his control of us, control of individuality and we should never surrender to any other. The mark of the beast is like unto it in or upon the forehead, or in the hand, and how is it done? Simply without contact through the organ of individuality, or with or by contact through the hand, by hypnotism, mesmerism, spiritism, or devilism, and should be steered clear of by all true believers. In fact the science of healing is something that all nominal christendom and the world is engaged in, and anything that is of the world is of the devil, and Christians are having no better success than the world. The knowledge of the Scriptures is able to make one wise unto salvation, and the knowledge is stored away in the forehead. The knowledge of the devil is able to do the reverse, and is stored in the same place. The science of healing is but one of the devil's last schemes to deceive the very elect, if it is possible, and I hope that those of the household of faith will open their eyes to the true situation, and leave off all contrary to the teachings of Christ and the Apostles, and run with patience the race set before us.

Submitted in love for the truth,
C. W. HOGAN.

The Gospel of Christ.

"Now I make known to you brethren, the gospel which I preached to you, which also ye received, and in which ye stand; by which ye also are saved, if ye remember in what manner I preached to you; unless indeed ye have believed rashly. For I delivered to you among the first things, what also I received first, that Christ died for our sins, according to the Scriptures; and that he was buried and that he rose again the third day, according to the Scriptures."

The above is a rendering of the first four verses of the 15th chapter of 1 Corinthians by McKnight. The people calling themselves disciples of Christ or Christians, quote this to prove "a three fact gospel." It is very evident that they ignore a great deal of plain Scripture in trying to prove that their gospel was taught by Christ and his Apostles. I was informed by one of their sect that it was not proper to use now what we call the Lord's prayer, viz: "Our Father who art in heaven," etc., because it contained the phrase "thy kingdom come, thy will be done," etc., claiming that Christ's kingdom was set up on the day of Pentecost. I asked of him a plain "saith the Lord" for his statement, but I did not get it. When the angel announced to Mary that she should bring forth a son and the Lord God would give unto him the throne of his father David and he should rule over the house of Jacob for ever and unto his kingdom there should be no end; he preached the gospel. Mark says 1st ch. 14th v., "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Luke ix. 2, "And he sent them to preach the kingdom of God," etc. Now, the 6th verse says, they departed and went through the town preaching the gospel. To preach the gospel is to preach the kingdom of God. Was this same gospel preached after Pentecost? See Acts ii. 30; God raised up Christ to sit on David's throne. Acts viii. 12. Preached the things concerning the kingdom of God and the name of Jesus Christ. Acts xiv. 7, And they preached the gospel. Acts xix. 8, And Paul was disputing and persuading the things concerning the kingdom of God. Acts xxviii. 30, 31, And Paul dwelt two whole years in his own hired house, and received all who came unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. Is it right to preach the facts and not the gospel? Does it constitute a saving faith? We think not. Faith, repentance and baptism brings us into covenant relation with God. If the first step is faulty, will the following be effectual? Surely not. Paul said that he did not shun to declare the whole counsel of God. Is it not safe to follow in his footsteps? I have been listening to preaching by these people calling themselves Christians, but have never heard them preach the gospel of the kingdom of God. In Gal. iii. 16 we read, Now to Abraham and his seed were the promises made. The seed here spoken of Paul says is Christ. Not to the many but the one seed. God promised Abraham a land and life. Gen. xvii. 8, I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God. The land is here described as an everlasting possession, which is also an everlasting life. Rom. says: [illegible] his seed possess the land [illegible] the law. Read carefully [illegible] would have you read Acts [illegible]. In this discourse Stephen says, verse 5, God gave Abraham not so much as one foot of it, yet he promised he would give it to him. Christ says, "Blessed are the meek for they shall inherit the earth." When our Savior shall come with his saints and this earth shall have been delivered from the curse, then will the promise be made good, viz. Gen. xxii. 18, In thy seed shall all the nations of the earth be blessed. In this age he is taking out of the Gentiles a people for his name, not blessing the nations, as we so often hear from the pulpits of the day.

In conclusion let me say, if we would receive the promise given, we must have an intelligent faith. First, believe the things concerning the kingdom of God and the name of Jesus Christ, and be baptized and live a true Christian life, and not try to live a blameless life without obeying that mold or form of doctrine spoken of by Paul. Faith, hope and charity is the order, not hope, charity and faith. God's plan and not man's will give us everlasting life in the kingdom of God.

D. C. ROBISON.

Opening of the Seals.

We now come to the period of the great sword of the second seal. After the death of Numerianus, A. D., 284, Diocletian came to the throne in whose reign the assassins for a time ceased their murderous work. The most noted events in his reign are the ten persecutions from A. D. 303 to 313. It seems to have been the intention of Galerius who inspired Diocletian to the bloody work to blot out the Christian name. "The diligence and zeal of the Roman magistrates in the execution of the edicts nearly proved fatal to the Christian cause." Mosheim p. 78. With the accession of Constantine to the throne, the tide of events changed in favor of the Christians. The wars carried on by Constantine to obtain control of the empire fairly reveals the time of the great sword of the second seal. In A. D. 312 civil war broke out between Constantine and Maxentius; Constantine was in Gaul at the time, and in command of an army of Roman veterans. The whole force of Constantine consisted of ninety thousand foot and eight thousand horse; after leaving troops for the defence of the Rhine, he marched at the head of forty thousand soldiers to encounter an enemy whose numbers were at least four times that of his own. He crossed the Alps by way of Mount Cenis, captured Thecily of Susa at the foot of the mountain, cut in pieces the greater part of the garrison. About forty miles from there a more severe battle was fought in the plains of Turin, Constantine being again victorious. The gates of Turin being by the inhabitants closed against the defeated party, very few escaped the sword of the victorious soldiers of Constantine. He next laid siege to Verona. Defeated Maxentius in a severe battle, leaving the field covered with many thousands of the vanquished Italians; after which the city of Verona immediately surrendered. Constantine now resumes his march towards Rome. At a place called Saxa Rubra, about nine miles from Rome, he discovered the army of Maxentius prepared to give him battle. Constantine disposed his troops with consummate skill, and charged in person the cavalry of his rival, and his irresistable attack determined the fortune of the day. The confusion became general and the troops of Maxentius pursued by an implacable enemy rushed by thousands into the deep and rapid stream of the Tiber. The Emperor in trying to escape was drowned in the river, and not more than fifty-eight days elapsed between the surrender of Verona and the final decision of the war A. D. 312.

The Roman world was now divided between Constantine and Lucinius, the former was master of the West, and the latter of the East. But in about one year's time they turned their arms against each other and in A. D. 322 Constantine was victorious in a war with the Goths. And in the year following he was engaged in war with Lucinius, and in the battle of Hadrianople thirty-four thousand men were reported slain. The siege of Byzantium, and the naval victory of Crispus, followed by the battle Chrysopolis disposed of all opposition to Constantine, and the Roman world was again united under one Emperor. A. D. 324. It is necessary to keep in mind that the color of the horse indicates the spirit of the heaven during the period symbolized by each horse [illegible] formed by Zech. vi. 5. Thus far we [illegible] discovered no change in the [illegible] of war manifested in the Roman [illegible] empire, and indicated by the symbols of the second seal, and in the remaining part of the fourth century up to the fall of Rome A. D. 476 is most emphatically a time of war, aptly symbolized by a great sword, the sword of the northern Goths that wounded the imperial head of the leopard beast. Rev. xiii. 3. In A. D. 376 the Emperor Valens led a large army against the Goths; the battle was fought near Hadrianople; the emperor was killed, and only a few thousand of his large army was saved by flight, under cover of the darkness of the night that followed the day of battle. During this period of the great sword, the Christians have overcome the Pagans, and the Gothic horde has for the time being overcome the Roman empire—given it a deadly wound by a sword. Rev. xiii. 14. But under the influence of the Papacy, the empire that had been so low from the effect of the sword, so that it is difficult to locate the head that followed the imperial head that existed in John's day. Rev. xvii. 10. This empire revived under the influence of the Papacy. In our next communication it will be in order to speak of the black horse of the third seal.

GEO. FRANCIS.

Special Notice.

Want of apprehension or understanding as to certain duties as enjoined by action of the Indiana State Conference at September and November sessions last, seems to make it imperative that especial notice be called to same, showing wherein, and to whom certain important duties adhere and belong distinctively, as follows, to-wit:

"Resolved, That inasmuch as the Conference Board have an over abundance of labor to perform, that they be relieved from seeing after the expenditure of the evangelical fund, after raising the same, and this Conference by appointment constitute a separate and distinct Evangelical Board for this purpose.

That said Board be constituted of five members, at [illegible] two of whom, with the President as chairman, shall constitute a quorum to do business, all of whom shall be selected apart from the ministers, thus guarding against any possible suspicion of desire for preferment, or of desire to have any thing promulgated other than the gospel and its obedience.

This Board is to obtain information from over the State where best to work, and in conjunction with the Evangelist direct accordingly.

The means from each individual of the congregations to be paid to the Secretary thereof, by him sent to Secretary of Conference, and he...to hand same to the Treasurer, who shall disburse the same by paying over to [illegible] evangelical Board, as ordered by [illegible] Board."

Further, at following November Conference the following was presented by committee on ways and means and unanimously adopted and confirmed by the Conference. To wit: "Resolved that the Evangelical Board be authorized to fill vacancies in the position of State Evangelist, or to employ additional help, so long as said Board does not contract beyond the amount of means provided."

All of which appears of record, attest,

D. T. HALSTEAD, Pres.
E. K. BARNHILL, Sec.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. Its treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 80 cents a dozen.

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Selections.

Twenty Years a Pope.

[Brother J. M. Fyfe sends us the following article taken from a St. Louis paper of Feb. 20, 1898. It is a letter written from Rome, and gives an idea of what has been accomplished since Leo XIII. took his seat. Our readers will note the changes in the French nation since this was written, and also the condition of affairs in England, as has been given of late in this paper.—ED.]

"Tomorrow, February 20, Leo XIII. completes the twentieth year of his papacy, the longest reign in the entire history of the Roman Catholic Church, and advantage may be taken of the opportunity to draw attention to the importance of his eventful term. When he succeeded to the tiara, the prestige of the Vatican was at a singularly low ebb. The Holy See was in open conflict with Germany and with Russia, in both of which countries the leading Roman Catholic prelates were imprisoned or exiled. With France the relations were so strained that actually the Ministers of the day declared from the rostrum of the Chamber of Deputies that clericalism was the chief evil of the country and the principal foe of the republic. The other nations of Europe had become so wearied by the constant and undignified complaints of Pius IX. against the Italian Government that they had ended by treating the protests of the Holy See with polite indifference and as a bore, while the relations between the Italian Government and the papacy were such that the former committed all sorts of arbitrary acts, and even threatened at the time of the conclave to occupy the Vatican with its troops unless its wishes were complied with with regard to the election of the new Pope.

Today the tables are turned. It is the Italian Government which is craving the support of the Vatican against the forces of the revolution which threaten to engulf the monarchy, the Pope holding in his hands the key to the situation, through his power, to send to the polls at least 60 per cent of the entire electorate, who have hitherto been kept from taking part in any of the parliamentary elections by his order. Leo XIII. can send these 60 per cent of the electorate to the polls either for the monarchy or in support of a republic, and thus has the whip hand over the Italian Government.

It is probable that a far better understanding exists between church and state in Italy than people abroad realize. For it must be borne in mind that any appearance of an alliance between church and state in Italy would inevitably impair the power and influence of the Vatican abroad, and at the same time diminish its resources. The latter are chiefly derived from foreign contributions, which are subscribed abroad under the impression that the Pope is subjected to persecution. Were the contrary to be known there would no longer be any reason for this financial form of sympathy, and it is a significant fact that the subscriptions from abroad have always been the largest when the relations between church and state here have seemed at their worst, while as soon as there was an appearance of more friendly relations between the Vatican and the Quirinal the contributions have notably declined.

Then, too, there is no doubt that foreign governments and even the foreign clergy would be less obedient to the orders of the Pope were they to believe for one moment that he was influenced by the Italian Government or even by the considerations which might appeal to him as a patriotic Italian. For, while foreign Catholics are ready to accept the supremacy of an Italian Pope in matters eccle-siastical, they are extremely alive to the danger of his spiritual supremacy and influence being utilized for the furtherance of ordinary Italian politics abroad. This in itself will show how extremely careful the Pope has been in steering the papacy midway between a war on the Quirinal leading to reprisals and a peace with the Vatican government which would impair the power of the Holy See abroad. . .

Leo XIII., while he has never yet abandoned his claims for the restoration of temporal power, has never relegated them to the background and devoted his entire attention to the development of the moral power and influence of the Holy See. And in this he has succeeded to an astounding degree, as will be realized by comparing foreign relations of the Vatican today to what they were when he became Pope. He has not only made peace with Germany, but has reduced that greatest military power of Europe to the position of a petitioner, asking for his support in its internal affairs. For without the support of the Pope the Kaiser would never have obtained the passage through the Reichstag either of his military septennate bill nor of his naval programme, the Emperor in return having not only consented to the return to Germany of the exiled religious orders and now of the Jesuits, but likewise undertaking to present to the Catholic Church the Coenaculum, or building at Jerusalem, in which the last supper took place, and which has been given to him by the Sultan—a building to obtain possession of which Russia went to war with Turkey in 1854.

Leo XIII. has likewise re-established friendly relations with Russia. The Catholic bishops and clergy have been recalled from exile and restored to their sees. In Spain it is admittedly the support of the holy father that keeps little King Alfonso on the throne and the Carlists at bay, and the same may be said with regard to King Charles of Portugal. In France the church is today hand in glove with the republic, which latter owes to Leo XIII a deep debt of gratitude for having withdrawn the support of the French clergy from the monarchical cause and transferred it to the existing regime. In the Netherlands, formerly the home of the reformation, Catholicism has developed to such a degree within the last twenty years under Leo's guidance that today the majority of the council of guardians of the young Queen are members of the Church at Rome. In England, too, all old-time prejudices with regard to popery seem to have disappeared, the government being about to build a Roman Catholic university in Ireland, while state and society accord to Cardinal Vaughn, the Catholic metropolitan, the same honors and regard as to the primate of the Church of England.

Above all is Leo XIII. entitled to admiration by his endeavors to keep his church abreast of modern progress and enlightenment and to prove that Catholicism is not reactionary, but liberal. An aristocrat by birth, he is the most democratic prelate who has ever occupied the chair of St. Peter, and seeks to instill the precept of the founder of the Christian faith to the approval of [redacted] effect that the church is the mother of [redacted] those who most need her care, that is to say, the poor, the oppressed, in a word, those who are popularly described as step children of nature. He is of the masses, in fact, rather than the classes, and is never tired of recalling that the founder of the faith, although born of the royal line of David, saw daylight in a stable, spent his early career among fishermen and artisans and died the death reserved for the basest of criminals.

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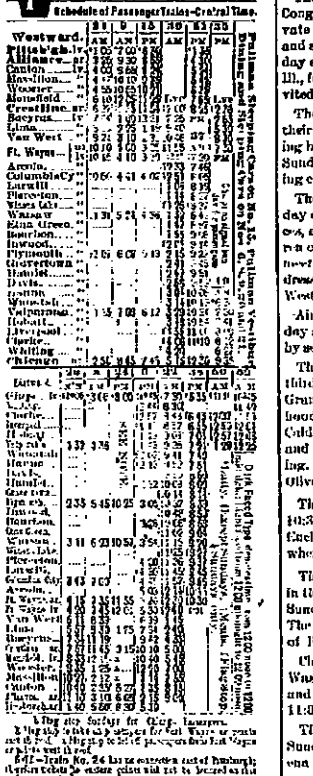

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The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella Y. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill. meet every Sunday at 10:30 A. M., in Miller's Hall, Ottawa Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for Worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, APRIL 3, 1901. NUMBER 13.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Seeds.

Think what a number of queer little seeds,
Of flowers and mosses, of ferns and of weeds,
Are under the leaves and under the snow,
Waiting to grow!

Nothing's so small or hidden so well
That God cannot find it, and soon he will tell
His sun where to shine, and the rain where to go,
Helping it grow!

Selections.

The Moral Tendencies of the Twentieth Century.

As one stands on the boundary of the year, the decade, and the century, and looks out into the future, the question springs to the lip, What have these periods for us? The future is sometimes scanned by the light of the past; and what will be is fairly well calculated by what has been.

Now, if from our altitude on this boundary line, we take a retrospect, we shall see that the century from which we have passed, has been the most wonderful of any in this world's history. In many respects the world has been wonderfully transformed during the past century. This century has given birth to Bible societies, mission societies, tract societies, religious journalism, and the most of the great philanthropic institutions, which are calculated to mitigate sufferings, and elevate from degradation. It has been a wonderful century.

We cannot in this brief article speak at length of its wonderful improvement in the mechanical departments. Some things have become so common, and we consider them so essential, that we almost forget that they had their birth into existence in the nineteenth century. For instance, the first steel pens in 1880; envelopes in 1885; the first iron steamship in 1830; the first steel plate in 1880; the first street cars in 1827. Locomotives were first used in this country in 1829. Kerosene was first used for lighting purposes in 1826. The first complete sewing machine was patented by Elias Howe in 1846. The first telegraph instrument was successfully operated by Prof. Morse in 1842. The manufacture of pins in this country commenced this side of 1812. These are only a few of the more common things that we had almost forgotten were of such recent date.

But when a careful study is made of the improvements of the century, one stands amazed at the marvelous increase of knowledge, and asks, "What shall be the end of these wonders?" Our educational institutions and methods of teaching have kept pace with all else, and the world has never before witnessed an approach even, to the educational refinement of the present time.

But what are the moral tendencies of these times? Is there more of faith in God and his Word? more of reverence and trust, more of self-sacrificing devotion to the work of God? more of love for, and confidence in each other? Is there more of worship, and love for God and man? Is there less of the saloon, and more of the church than when this century came in? Does the need of disciplinary institutions decrease with the passing of the years? Is the record of crime diminishing? Are there any municipalities that have no further need of police force? any counties that are without jails? any commonwealths that have no penitentiaries? Is the gallows a relic of the past?

The truth is, that the century closes, with this world's inhabitants facing the marvelous paradox of unparalleled civilization and barbarism; sobriety and drunkenness; spirituality and infidelity; refinement and ignorance; devotion and irreverence. In spite of all improvements named, and facilities for improvement enjoyed at the close of the best century of the ages, the moral tendencies are downward. Crime is reduced to a fine art. Prison capacities are necessarily increased. In prison garb may be found educational refinement, as well as barbarous ignorance. The filthiness of Pompeii is rivaled by every city of every country. Gambling hells, dives, and brothels are passed by the authorities with scarcely a notice. When police attention is called to them, one is met by the reply that no complaint is made of them. We have become used to these things. The church, the saloon, the school, and the distillery seem to be on quite friendly terms, not to say intimate.

We know of one city in New England, whose city school board is presided over by a brewer; and in that same city there is a church of elegant brownstone, with a saloon actually butted up against it. There seems to be friendly accord between them. One entrance takes one into the place where it is read from the Book of God: "No drunkard hath eternal life," and a few feet farther, one enters the regularly legalized and protected drunkard manufactory.

This refined age has become so used to sin, that a sense of "the exceeding sinfulness of sin" is pretty nearly lost. Old-fashioned conviction for sin is a well-nigh lost experience. Conversions that have reformation in them are rare. The church has become in too many cases a playhouse, and its membership a religious club for mutual entertainment. As a rule, the man who in a wealthy pulpit condemns the saloon, speaks his convictions concerning the theatre, the whist-club, progressive euchre, and advises honest and Christian methods of church finance, and calls for separation of Christians from heathen lodges, is preparing to move. Often the church member lights his cigar, or a pipe, as soon as well out of the sacred service, disapprovingly criticises the sermon over his wine at dinner, if wealthy, cider or beer, if not wealthy.

Official figures show that more money is spent in the United States for intoxicants and tobacco than for housekeeping, church, schools and missions combined. There are comparatively few churches in cities that do not pay more for lodge dues, and theatre tickets, than for church expenses, and then cry hard times, and resort to all kinds of fantastical advertising to raise church funds. Can it be thought a strange thing that the church of God is crawling in weakness, and losing her hold upon the masses?

The unchurched masses are conscious of these conditions, and pass the church by with a feeling of disgust. The pulpit has tamely surrendered, and in many cases leads in this wholesale apostacy. In many cases there are as rank expressions of infidelity heard from the pulpit as from the lecture platform. The press greedily grasps what will sell; everybody reads these flippant expressions of infidelity, and they are passed along; young people read them and think it progressive to be more or less skeptical.

These are the general moral tendencies attending the crossing of this line of the centuries. But is there no good? Yes, much. There are sincere, devoted, spiritual Christian people who mourn this condition. And we are thankful that there are so many, who have eyes and ears and heart for these times. There probably was never a time when the church and the world needed men, "tall men" and "love-crowned" more than now. And there never was a time probably, when there were better men than now. They have not all bowed to Baal and kissed him. They are old-fashioned; they still believe the Bible. They utilize the great improvements of this wonderful age for Christian purposes. They attend church, both preaching service and prayer-meeting, and many of them even feel an interest in the Sunday school work, and that of the various departments of the church. These are not all old people like Simeon and Anna either; many of them are young people of the good old gospel type. They are not ashamed of Jesus as he is on trial in his truth, present up-to-date truth before the bar of popular sentiment. Jesus will not be ashamed of them at his coming, when things are reversed, and the world stands before his bar, which will surely be the case ere long.

The moral tendencies which mark the opening of the twentieth century will continue, and develop until the Master comes. The prophecies declare it. The Noachic conditions are to be duplicated (Matt. xxiv. 37). A pen painting of the last day condition of the nominal church is found in 2 Tim. iii. and also chapter iv., and other passages. The attitude of the true church may be read in Matt. xxv. 1-13 inclusive. There will be some [illegible] translation, deathless, at [illegible] read in 1 Thes. iv. 13, and onward.

How far shall the church pass into this century ere he shall come? Who can tell? Happy they who are walking in the old paths (Jer. vi. 16) when he comes, and are looking for him, and loving his appearing (2 Tim. iv. 8). The individuals who stood amid these currents and moral tendencies will compare favorably with martyrs.

Gospel work in every department grows more difficult continually. Methods which were fruitful twenty-five years ago are comparatively fruitless at present. There are comparatively few people who read good, sound, saving Scriptural literature today. People in general do not attend church as formerly. Even those who tell us that to be right with God is to reach and save multitudes of sinners condemn themselves, for in many instances they are the poorest soul-winners amongst us. The truth is the nominal members of the churches are growing more worldly, while the spiritual are coming nearer to God, and the outside world cares less every year for the church and is more lodge-bound. These are the moral tendencies of our times. And my dear reader, if you are not caught in the fatal current, it will be because of the grace of God that saves and keeps his own. 2 Cor. vi. 14-18 reads now just as it used to, and happy they who read, learn, believe and obey.—*O. H. Wallace in Crisis.*

Communicated.

Question No. 3.

If part human and part divine, what was the use of sending him the Spirit at his baptism?

In his physical make-up or constitution there was no admixture of flesh and spirit. He was not part mortal and part immortal. The animal first, separate and distinct, afterward the spiritual. No such thing is possible as a mixture of the animal and spiritual natures. His conception and birth had a great deal to do in shaping his career, but knowledge and discipline that followed added to his natural proclivities perfected him. Spiritual perception in men and women is born in them, and may be cultivated and made strong by use or exercise in responding kindly to revealed truth. It is possible to be intellectually great and morally idiotic. Jesus was not of that make,—he was not a vessel of dishonor, nor was he misshapen in the hand of the Potter. God laid the Cornerstone of his existence, excluding the infirm will and purpose of man with his inordinate lusts, and uncontrolled passions of the flesh. There was purpose in the birth of him who was not only to be the Lord's Anointed higher than the kings of the earth, but a man of "sorrow and acquainted with grief," whose soul or life was to be an acceptable sin offering. Figuratively speaking he is styled the "Lamb of God" without spot or blemish to make an offering for sin in behalf of those who being "without strength" were unable to deliver themselves.

There is perhaps no other element of revealed truth more offensive to the natural man, be he learned or unlearned in the wisdom of the world, than the idea of blood-cleansing for sin,—that is the necessity of becoming justified—made free from sin by the divinely appointed way of sin's forgiveness. "If the Son make you free ye shall be free indeed, said Jesus, to the Jews. He that serveth sin is the servant thereof, and the servant abideth not in the house forever," but the Son abideth and is able to make you free. The Jews claimed they were free born, and were never in bondage, and this is just what the people in our day feel and say. They see no necessity for a sin offering. They can see Jesus as a martyr, but nothing more, and a martyr would as well be the son of a sin-stricken man, as the Son of God. It is humiliating to the independent mind to think itself estranged from God on account of sin, and therefore needing justification through blood [illegible] that Jesus died for us, that is on our account. It required a sinless man to become an acceptable offering, and this is why Deity interposed to prepare what man could not possibly provide, because of weakness. The gift of the Holy Spirit at his baptism made him manifest to Israel as the Son of God and the long promised Anointed One. John was informed that upon whom he saw the Spirit descending and remaining upon him, the same is he who baptizeth with the Holy Spirit. John further says, I saw and bear record "that this is the Son of God." Moreover, a voice from heaven declared, "This is my Son in whom I am well pleased." The abiding power of the Holy Spirit was evidence of his approval, it was also the testimony of the Father bearing witness in the marvelous signs and wonders he performed in the eyes of the people. The Holy Spirit added nothing to his inner character, it did not convert a sinner into a saint, for he pleased the Father before his baptism, no less than after his immersion in the Jordan. The reception of the Holy Spirit is not designed to destroy the infinities of human nature, but rather to make manifest the power and glory of God in attestation of some message or work being accomplished through the agency of man. Moses, Samuel, David, Solomon and many others were possessed of the Holy Spirit, but nevertheless subject to various weaknesses; none were perfect in character. When they spake, being moved by the Spirit, they gave utterance to the truth, but when they acted from the impulse of the flesh, they went astray. Jesus was the one and only exception—who did always those things that pleased the Father. It was unnecessary for him to offer animal sacrifices, for he was not a sinner. "Burnt offerings" were not required of him, for he delighted to do the will of the Father, and he did it to perfection. Deity organized him, or as Scripturally expressed prepared him for this very purpose—not permitting him to become subject to hereditary infirmities common to the sons of men. The secret of godliness ought to be apparent to the thinking mind. From whence did he derive the ability to succeed where all others had failed? Matthew's and Luke's narrative of his conception and birth makes all plain. Further comment is needless. The theory that he was the son of Joseph is weak every way. It cannot account for the "prepared body"—the perfect obedience, the absolute perfection, pertaining to the unblemished "Lamb of God."

Question 4 next.

GEO. MOYER.

Are We Orthodox?

Orthodoxy is soundness of doctrine. To be orthodox is to have a true opinion, a true belief, a true faith. At different times tenets of orthodoxy have been established under the assumption that they were expressive of Bible doctrine, but true orthodoxy must nevertheless not be judged by these tenets but by the direct testimony of Holy Writ.

We may first ask, "Who are not orthodox?" Evidently they who do not accept the Bible as the book of sound doctrine, of a sound faith, of a sound hope. Merely holding that the Bible is a good book, that Jesus was a good man, that God revealed some truths to Abraham, Moses and the Prophets, to Jesus and his disciples, constitutes but a weak, a partial faith. Though there is but one God and Jesus the Christ is his Son, the so-called Unitarian church, cannot be included as orthodox, i. e. [illegible] orthodox, inasmuch as it disregards much of the Bible, however good and earnest its members may be. Though God desires the salvation of all men and would not that any be lost, though a universal kingdom is promised to the Anointed One to be established in the age to come, the Universalist church does not claim Bible authority, unless it be very partially, for its teachings and is rightly called unorthodox. Though God is a spirit and we should [illegible] spirit, though we [illegible] life, the various classes of spiritualists, new church followers, spiritual scientists, and the like accept human, generally pagan, definitions of spirit and spiritual, and discard more or less the Bible. These and other Bible unbelievers are not orthodox.

All that aim to accept the whole Bible under various somewhat reasonable interpretations may in a literal sense be regarded as of the orthodoxy. Yet many of these must be extremely doubtful. Many cast away all practical belief in a real resurrection, many in a Biblical, a real and personal second coming, second appearance, second presence of the Christ. Many accept what has struck their fancy and discard or interpret away whatever does not agree with it. In a strict sense none of these should be called orthodox.

What are we? In the strictest sense, in every reasonable sense orthodox. We examine all Scripture for truth. We make use of all clear light. We prove, i. e., try, test, examine, study all things and hold fast that which has full substantiation, that which is harmonious with all God's teachings. We are pleased to investigate all sensible evidence. We weigh all opinions in Bible scales. But we will accept no innovations of doctrine, nothing on this side of the Apostolic church, the true Church of God of Pentecostal, of Pauline purity. We need never deny orthodoxy, but may well affirm it with vigor.

J. C. HATCH.

Editor Restitution:—

It has been nearly a year since I have written any thing for the dear old paper, and I would like to write a few thoughts along the line of spiritual blessedness as given by Christ and the Apostles. We find in Luke xiii. 23, that Jesus was asked a very pointed question concerning the future destiny of the human family. he says, "Lord, are there few that be saved?" Jesus answered saying, "Strive to enter in at the straight gate: for many I say unto you, will seek to enter in, and shall not be able." I do not apprehend this would be very encouraging to one who was inclined to be skeptical or weak in the faith. The word strive means to put forth every effort that we can to gain eternal life, and a home in the kingdom of God. Who is there that starts out in any kind of business and makes a success of it, if they do not put forth every effort to come out successful in their undertaking. The true Christian has to put forth every effort to gain their reward of future life. Paul says in his letter to the Romans, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God, which is your reasonable service." God has not asked us to do anything that is unreasonable, or beyond our power to do. Now the Apostle says, "Be not conformed to this world," that is to say, do not give way to the evil propensities of your nature, as they would lead you in that broad highway that leads to destruction, "But be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God," or in other words, we should "Study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the Word of truth." That is, we should study for the purpose of finding out how much we can do to please God, and not for the purpose of finding out how little we can do and still retain his favor. For Jesus says, "Many I say unto you will seek to enter in, and shall not be able." Why is it that some will seek to enter and not be able to gain an entrance? We think we have an answer in the parable of the talents in Matt. xxv. 14 to 28, "The kingdom of heaven is likened unto a man that was called into a far country, who called his own servants and delivered unto them his goods, he gave to one five talents, to another two, and to another one, and after a while the master came back and called his servants to make an account, the one to whom [illegible] and good are the talents, the master said, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. He also that had received two talents came with two other talents, and the master gave him the same answer as the first, but when the third one came he said, Lord, I knew thee that thou art a hard man, reaping where thou had not sown, and I was afraid and went and hid thy talent in the earth, lo, there thou has that is thine. His lord answered and said unto him, Thou wicked and slothful servant, take therefore the talent from him and give it unto him that hath ten talents." Yes, dear brothers and sisters in Christ, if we fail to improve the talents that we have, our crown will be given to another who is more worthy than we. Oh, let us strive with all our might to keep in that straight and narrow way, that will finally bring us a crown of rejoicing that fadeth not away. Paul compares it to a race, he says, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith;" in another place he tells us to "Fight the good fight of faith, lay hold on eternal life, where unto thou art also called, and hast professed a good profession before many witnesses." Oh, are we girt about with the breastplate of righteousness, or are we becoming weak and overpowered by the iniquity that is in the world? Jesus says, "Because iniquity shall abound, the love of many shall wax cold." We should ever be on our guard, and be ready, for we know not when the Master will come. Yours in hope of the soon coming kingdom,

JOS. WILLIAMS.

Blasphemy.

"Blasphemy in Scripture means not so much a speaking against God, as the assumption of divine attributes or divine power where no rightful claim exists. Thus in Matt. ix. the scribes said of Jesus, 'This man blasphemeth,' because he said to the sick of the palsy, 'Thy sins be forgiven thee.' Jesus could rightly say so, therefore their charge was false. Rome through her priests cannot rightly say so, therefore our charge against her is true; she blasphemeth. Again in John x. 30-33, we read that when Jesus said, 'I and my Father are one,' the Jews took up stones to stone him, saying, 'For a good work we stone thee not, but for blasphemy, and because that thou being a man, makest thyself God.' Jesus and his Father were one (in purpose), therefore the charge of blasphemy was vain; the Pope and God are not one, therefore our charge of blasphemy is true. He that says, 'I am the sole last supreme judge of what is right and wrong,' blasphemeth." Words of the *Little Horn* by H. E. Brookes.

Report.

"Rejoicing in hope" are eight others of Adam's posterity, because of having heard and obeyed the teachings and commandments of Jesus. The writer held a series of meetings at Burr Oak, Ind., beginning Feb. 20; closing March 22, during which time seven were baptized into the name of Christ. On Sunday afternoon, the 24th, one more, desirous of the same hope decided to comply with the holy commandments. The church at Burr Oak is small, but the majority of its members are doing active service in the Master's vineyard, which is attested by the above report. May each one continue active throughout their mortal career, and eventually hear the "well done."

F. L. ACHTIN.

Oregon Bible College

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, APRIL 3, 1901.

"WORDS hurt more than blows and heal more than balsams."

"No man without intense faith in something," said James Russell Lowell, "can ever be in earnest."

SALVATION is not a present possession, but a future reward. 1 Pet. i. 5; 13; Heb. ix. 28; Rev. xii. 10.

It is not the soul which is so precious,—but its redemption. Psa. xlix. 8; 1 Pet. i. 17, 19; and ii. 4, 7.

"WORK at something,—anything rather than nothing. Idleness leaves the mind a prey to reverie, and reverie tips to the ditch."

SALVATION is not the deliverance of immortal souls from the flames of hell, but resurrection to eternal life. John v. 29; 1 Cor. xv. 42, 53.

WHY do not the clergy preach from a "Thus saith the Lord, the soul is immortal? Ans. Because the Lord never said any such thing."

IT is not ignorant babes, but believing adults, who are the proper subjects of baptism. Mark xvi. 15, 16; Acts xix. 5; John iii. 5.

BAPTISM is not an unessential and optional ordinance, but a saving,—and therefore an imperative ordinance. 1 Pet. iii. 21; John iii. 5; Gal. iii. 26, 29.

THE apostacy and not apostolicity, was to prevail between the two advents of Christ. 2 Thess. ii. 1–12; 2 Tim. iv. 3, 4; Rev. xvii. 1–6; Acts xx. 29, 30; Luke xviii. 8.

EVERY increase of privilege or ability means obligation to contribute to the general well-being. Favored men ignore this law, but it will awake to bite them some day."

"Beautiful faces are they that wear
The light of a pleasant spirit there.
Beautiful hands are they that do
Deeds that are noble, good and true;
Beautiful feet are those that go
Swiftly to lighten another's woe."

THE Jesus commission to preach the gospel in all the world was not left to the clergy to do, but accomplished by the apostles. Rom. x. 18; Col. i. 23. The gospel preached from the pulpits is not the gospel of God, but the most daring negation of all that God ever promised.

REPENTANCE is not sorrow for sin, but a change of mind. The Greek word "Metanoia" so signifies. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; (or reformation) for ye were made sorry after a Godly manner that ye might receive damage by us in nothing; for Godly sorrow worketh (produceth) repentance (or reformation) to salvation, not to be repented of; but the sorrow of the world worketh death."

Punishments and Rewards.

The punishment of sin is not unending torture, but death. Rom. v. 12; and vi. 23; Eeck. xviii. 4.

The time of reward is not at death, but at the resurrection. Luke xiv. 14.

The locality of reward and punishment is not in the sky or under the earth, but on the earth. Prov. xi. 31; Psa. xxxvii. 9, 11, 22, 29, 34.

Believers are not rewarded by piecemeal, or installment, but all at once and all together. 1 Thess. iv. 17, and v. 10; Col. iii. 4.

The righteous only, and not the wicked, will be able to dwell with the everlasting burnings. Isa. iii. 14, 15, 16, 17; Rev. ii. 11.

The nature of believers' reward in not harp-playing where there is neither time nor space, but nation-ruling for 1000 years. Rev. xx. 4; v. 10; and ii. 26.

The people are not rewarded first and judged afterwards, but vice versa. Matt. xxv. 36–41; Heb. ix. 27.

"Never Give Up."

"Never give up" if you have a noble aim. Never confess yourself beaten. If there are difficulties in the way, struggle with them like a man. Use all your resources,—put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somewhow. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young when he makes an honest attempt to overcome temptation and master an evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While he lives and loves, no man need ever "give up."

The Atonement. No. 3.

In resuming this important study, we invite our readers to return with us to Rom. iii. 24–26, where Jesus is set forth by God as a propitiation,—(not as a propitator) through faith in his blood, not through substitution; so that the passage as it stands ought to refute that idea. In the next place it should be noted with emphasis that God set him forth to be a propitiation. This hardly looks as if God needed to be propitiated. And we read in 1 John ii. 2 that "He is the propitiation, (not propitiator) for [illegible] we refer the questioner back to Romans iii. again, for the answer:—"Through

FAITH IN HIS BLOOD,"

not through vicarious suffering. In 1 John iv. 10 we read, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (not propitiator) for our sins." Had his blood not been shed no one could have had faith in it, and then of course, according to Rom. iii. 24–26 there could have been neither justification nor reconciliation. If God had not been

PROPITIOUS ALREADY,

no proposition would have been set forth,—and no propitiation possible. How strange that people of far more than ordinary intelligence so readily accept the vicarious view of Christ's work. If at all vicarious, is it not wholly vicarious? If he died instead of sinners, did he not render perfect obedience to God instead of them? and if so, should not sinners be relieved of their other obligations? We see no use of talking about

PARTIAL SUBSTITUTION.

It surely must be one thing or the other. The fact that every one is to be judged according to his works, to our mind, disproves substitution. We are fully aware that the Lord Jesus is called "the Lord our righteousness;" and that "he was made unto us wisdom, righteousness, sanctification and redemption." But if these words prove imputed righteousness, do they not also prove imputed wisdom, imputed sanctification, and

IMPUTED REDEMPTION,

etc? This being true what becomes of us, if he is righteous, and wise, and sanctified, and redeemed instead of us? This is the essence of substitution, if we understand it. Mr. Spurgeon addressing an audience of 20,000 people in the Crystal Palace at Sydenham, once summed up the gospel by the word "Substitution" and said, "Christ took the cup in both his hands and drank damnation dry;" and yet for many years subsequently, he depicted the sufferings of

LOST SOULS IN HELL

in lurid language; and thus exhibited an utter disregard for consistency, to say nothing of the truth or falsity of the doctrine. Not to extend the argument further; it will be understood that we believe and teach that Jesus performed the only act that could reconcile us to God. We agree with Paul that this was to make peace by the death of the cross. Not for a moment do we question the necessity of

CHRIST'S DEATH;

or claim salvation for any one without it; but we oppose the doctrine of substitution, because we believe in justification by faith; and because we do not believe guilt can be transferred to an innocent person; and because we believe our God to be just and righteous altogether, and therefore could not punish the innocent instead of the guilty, and because men die now, just as they died

BEFORE CHRIST DIED,

which they could not, if a substitute for them had been accepted; and because death, the wages of sin, was not a death to last for three days and three nights, but a death that returned the sinner to the dust as he was before he was formed out of it; and because Christ never saw corruption,—and because he is

NOT DEAD NOW

but alive, and alive forevermore. And because Romans iii. 25 shows that God set forth Christ a propitiation through faith to declare his righteousness for the remission of sins that are past, through the forbearance of God! The idea of forbearance is at variance with substitution, certainly. What need is there of forbearance after the acceptance of a substitute? If the debt is paid, how can it be forgiven?

FAITH IN THE BLOOD

of Christ is necessary to forgiveness of sins,—therefore the doctrine of substitution is not true. Truly Christ died for us; but for does not mean in the place of, but in behalf of, as the other conditions exacted prove.

We will close this hasty statement of our convictions respecting the purpose of Christ's death with several reasons why it was necessary for Christ to die, although he did not die instead of any one:—

1. The Covenant made with Abraham, was the Covenant by which God brought Jesus again from the dead, after it had been brought into force by his own blood. Heb. xiii. 20; 1 Cor. xi. 25. All his brethren must receive life from that same Covenant.

2. Without shedding of blood is no remission of sin. Heb. ix. 22. Blood of bulls and goats would not suffice.

3. Covenants are not of force without the death of the testator.

4. He died [illegible] the curse of the law which was contrary to them, and took it out of the way, nailing it to the cross.

5. He was made a curse for us (as above) that the blessing of Abraham might come on the Gentiles,—by removing the barrier, the wall of partition.

6. It was necessary for God to condemn sin in the flesh of the Alamic race.

7. He died that he might be Lord both of the dead and the living. Rom. xiv. 9.

8. He had to die to abolish death in his own case, and get the keys of death and the grave, and liberate his saints.

9. He died as an example for us to do likewise if need be.

10. He died to manifest the amazing love of the Father and of the Son for sinners doomed to die.

11. It was thus written and thus it behooved Christ to suffer, and to rise from the dead the third day and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.

12. He was raised again for our justification; this involved his death first. Being raised he was set before us as the object of justifying faith. Had he remained under the power of death himself,—he could save no one. So that the rallying point and power which gave a lasting impetus to the gospel was not Jesus crucified on the cross; but the Son of God raised from the dead,—triumphing over death! He was put to death because he claimed to be God's Anointed Son. Such a claim could only be successfully maintained by demonstrating the truth of it. His resurrection did this. Thank God for the words of the angel: "He is not here, he is risen as he said."

Trusting that what we have said on this great theme may be helpful to our correspondent and others, if in nothing else, in causing them to search and see if these things be so,—and having proved all things, hold fast to that which is good. Every ray of divine light will cause the devout believer to love God more and to serve him more faithfully.

Obituary.

To our Christian Friends:

My husband, Edwin Hoyt, Sr., fell asleep in Jesus, on the morning of the 23rd of March, 1901, at the age of 87 years, 3 months and 13 days; having been born in Castleton, Vt., the 10th of December, 1813. His faith in God and his Word, and of life in Christ never wavered, and even when his mind was impaired to see almost everything else in a false light, he would not relinquish what had become as second nature to him, daily reading the Bible and as long as possible to bend his knees in prayer, until less than ten days before he expired. He was only four days on his bed, the last two entirely unconscious. Circumstances rendered it necessary to have our last care for him as quiet as possible. The pastor of the First Congregational church, who had conducted similar services for three other members of our family in about one and a half years, read the Scriptures largely, some hymns of our selection, prayer, made some appropriate remarks on his life and character; and we laid him to rest until the "illustrious morn" shall dawn. As the casket was being softly and silently lowered to its resting place, the pastor read the hymn, commencing:

"Dares thy bosom faithful tomb," etc.

As I am able to write but little, any brother or sister who have known him during our residence here of 44 years, and his labors, may add anything they wish to this brief notice.

In love and hope,
CATHARINE G. HOYT.

For Our Children.

To My Dear Young Friend.

Not many days are given us for youth,
They are the days that fit us for the rest.
In them we form the base of noblest truth,
Of all life's duties, all that's purest, best
In God's good world; or else of self we make
But a poor curse in his far-reaching realm,
A curse to pay him ill who for our sake
Did give as his own Son to take the helm
To steer us through this age's every storm,
To guide us onward to the "Age to Come."
May you, in youth, e'er feel that truth doth form
A sure passport to Christ's prophetic home.
J. G. HAGUE.

The Story of Israel. No. 100.

THE DIVISION OF THE LAND.

Num. xxxiii. 50–56; xxxiv. 1–29; xxxv. 1–15; Deut. xx.

Well, little Glen, you are here this time are you? And Ward, and Cleo? Glad to see you all. It is pleasant to meet again. I should not wonder if some little Jewish boys would join our class before long. They want to study [illegible] and learn the story of their people. I wish we knew their names; it would be nice to talk to them.

Who speaks in the first verse of our lesson, Glen?

"The Lord himself. The people were still in the plains of Moab by Jordan, near Jericho."

What did he say to Moses?

"That when they had passed over Jordan into the land of Canaan, they must drive all the inhabitants of the land out before them."

Did they think they could do it, Glen?

"I am quite sure they did for they did not act naughty this time like they did when the Lord brought them so near to Canaan before?"

"Why were they to destroy the pictures, Auntie? What was there bad about them?"

They were bad pictures Ward, or pictures that were worshipped just as images are. Roman Catholics have pictures in their churches that they bow before. We never do. All the molten images were to be destroyed with the pictures; and the high places were to be torn down.

"But I would'nt have thought God would have had people driven out of their homes Auntie, I should not like to be driven out of mine."

It was God's land, little Glen. He had a right to rent it to whomsoever he pleased. He had set apart this land for his own people a long time before the Canaanites settled in it. He intended it to be the Metropolitan land of the world—or the land from which all the rest of the earth was to be ruled. The seat of God's government,—the New Jerusalem and the throne of Jesus are to be there. It is "the fold," into which the Good Shepherd will gather his sheep. All the people who have taken possession of that land since Israel and Judah lost it, have been thelves. They have not come into the heirship to the beautiful fold by getting into Christ, and so, they have no title to it no more than the Canaanites had of old. Only the descendants of Abraham, and those who come into that nation by adoption, can live there and share in its blessings and glories when Jesus comes, for only they have their names in the deed made to Abraham, in the 15th chapter of Genesis.

God said to Israel, "I have given you the land to possess it." So there was nothing else for the Canaanites to do but to get out. God had been very patient with them. He had let them stay in his land a long time, and all the time they were not paying him a single cent for its use, but instead, were giving his money to make images, and pictures, and altars, and temples for the worship of Baal,—the great Sun-god of Babylon. They were not so bad when they first settled in Canaan, for in Abraham's time "Their cup of iniquity was not yet full". Gen. xv. 16. It is full now and they are to be punished and partially destroyed for their wickedness.

How was the land divided Auntie?

By lot, Jessie. You cast lots sometimes to see who shall have the prettiest dress or book. You do this by cutting strips of paper, or straws of different lengths and drawing them from some one's hand. The lot falls to the one who gets the longest piece. We do not know how the Israelites cast lots. The tribe that had the most people got the most land, the tribes that had fewer names got a less inheritance. Num. xxvi. 53–56.

Eleazer and Joshua, together with one prince out of each tribe, were to "divide the land by inheritance." Num. xxxiv. 17, 18–29.

To the Levites were to be given 48 cities with suburbs around each, "for their cattle, their goods and all their beasts." These suburbs were to reach out from the walls of the city for two thousand cubits, north, south, east and west. If the cubit used, measured 25 inches, who can tell how many acres of land belonged to one of these cities? Who will answer? Out of the 48 cities, six were to be taken for cities of refuge; three of these to be on one side of the river Jordan and three on the other. If an Israelite killed a man accidentally, and fled to one of these cities, he was safe, but if a friend of the dead man found him outside of the city of refuge, he was at liberty to avenge the death of his relative, by putting the manslayer to death. Num. xxxv. 27.

"How long did the slayer have to stay in the city?"

Until the death of the high priest, Ward.

"But what if a murderer fled to one of these cities?"

He could be taken and tried and put to death. Nothing could save the life of a murderer; no satisfaction (or money) was to be taken instead of his life. The land was accounted polluted if it was not "cleansed of the blood that was shed therein, by the blood of him that shed it. It could be cleansed in no other way, and the Israelites were commanded by the Lord not to defile the land by letting murderers go free. Num. xxxv. 30–34.

"Who were to give to the Levites their cities, Auntie?"

The tribes who had many cities, were to give many, those who had but few were to give few, Evelyn. Can any one give the names of the cities on this side Jordan, that were to be for cities of refuge, and tell who set them apart for the purpose?

"Bezer in the wilderness, in the plain country of the Reubenites; Ramath, in Gilead of the Gadites; and Golan in Bashan, of the Manassites, and it was Moses, who chose them. It is in Deut. iv. 41, 42, 43."

You must study the Bible a good deal, Neva, or you could not answer such questions so readily.

"I do, for I am so anxious to learn all I can, and now I want to ask a question. Why did Moses recount all the journeyings of the children of Israel, and write them out?"

Because the Lord commanded him to do it, that both they and we might trace their course in after ages.

"Another question Auntie,—Why did Moses repeat the ten commandments, and the whole civil law of the nation of Israel again?"

Because, the forty years were nearly up now. It was the first day of the eleventh month of the fortieth year. When he "spake to the children of Israel" "on this side Jordan in the wilderness;" "according unto all that the Lord had given him in commandment unto them." Deut. i. 1–4. All were dead of the older people who had heard him give the Law at Sinai. Some who had heard it there, of the younger Israelites, were at the time too young to remember it, and many little ones had been born since and had never heard it at all.

I was looking for this question, for it is something that used to puzzle me very much when a child. I could not understand why God should repeat things over so many times. I thought it tiresome then, but I do not now. I have learned that lessons only "stick to the heart," by constant repetition.

Have you found anything new in Deuteronomy, children, that you did not find in Numbers?

"I have! I have! Auntie!"

One at a time little ones. What is it Ella?

"It is about a king! The children of Israel are by and by going to set a king over themselves."

Sure enough. You are right Ella, for here it is, Deut. xvii. 14–20. The King was to be one of their brethren and not a stranger. He was not to multiply houses to himself, nor wives, nor silver, nor gold, nor to cause the children of Israel to return unto Egypt, for the Lord had said unto them "Ye shall not henceforth return no more that way."

In the 20th chapter of Deuteronomy, the Israelites were exhorted not to be afraid when they went out to battle against their enemies. Even though they had chariots and were many more in number, for the Lord their God would be with them who brought them up out of the land of Egypt.

The priests were to speak to the people to encourage them, when they had come nigh to the battle, that they might not tremble nor be terrified. We may look at this chapter again in our next lesson.

AUNTIE WISE.

Repentance without amendment is like continual pumping in a ship without stopping the leaks

Dear Friends in Christ:

I read in each copy of THE RESTITUTION of friends isolated from a church of our faith and I feel somewhat in the same plight myself as we have no meeting place of our faith nearer than Argos. I enjoy reading these testimonials, as they keep me continually in touch with the blessed hope. To read testimonials from others seems to keep up our hope and interest. It keeps us ever in remembrance of our duty and tends to invigorate us and aid in pushing the blessed work ahead. The great drawback to many churches is the lack of interest. Members fail to make an effort to interest one another, professing Christ possibly for years and never testifying for the Savior. There are many things we can do to strengthen others. It is true Christians must work out their own salvation. We should not be selfish lest we lose interest ourselves. When converts make a start let us continually speak words of encouragement to them, as they are only beginners in the field of the Lord, and we cannot expect too much of them in the start. Oftimes when a sinner was brought to the light and took up the cross of Christ, I have heard individuals, yes, "professed Christians," exclaim, "Why, that is so and so! he won't stick, he'll backslide as soon as the interest subsides." Shame on such a person, such babblers are the very persons who taunt the poor seeker of salvation, and cause them to backslide. Let us rather help these persons to bear their burdens by praying with them and talking to them of Christ at every possible opportunity. Let us not listen to the babbling world, but rather to the Lord. Pilate listened to the babbling crowd when Christ was brought before him, and allowed the Savior to be crucified without any effort to defend him. In union there is strength and a word of encouragement now and then keeps up the spirit of the work. We can have a great prayer and testimonial meeting in every copy of our paper. Let us pray that the interest may grow great and strong in the work for the Master.

Your brother in the faith,
F. H. HESTERHILL.

"Why will you keep caring for what the world says? Try, O try, to be no longer a slave to it! You can have but little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on him, and he will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here am I a lump of clay; thou art the potter. Mould me as thou in thy wisdom wilt. Never mind my cries. Cut my life off—so be it. Just as thou wilt, but I rely on thy unchanging guidance during the trial. O, the comfort that comes from this!"
—*Gen. Gordon.*

There is nothing more disgraceful than that an old man should have nothing to produce as a proof that he has lived long except his years.—*Seneca.*

A weak mind sinks under prosperity as under adversity. A strong mind has two tides—when the moon is at the full and when there is no moon.

"God gives every bird its food, but he does not throw it into the nest."—*J. G. Holland.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Alice Quinn	3.00
Helen M Bray	1.00
Eugene Howard	1.50

Notice.

There will be a meeting at Shaw, Kansas, (Neosho County) March 30-31 to April 8, at which time the brethren will keep the Passover at 8 P. M. All of the brethren are cordially invited. Brother Foore is to be with us.

Yours in hope of eternal life.
DELOS JOHNSON.

The Restitution.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, the requisite of the forgiveness of sins, and a holy life as a preparation for final salvation.

Poetry.

Some Other Day.

There are wonderful things we are going to do
Some other day;
And harbors we hope to drift into,
Some other day.
With folded hands, and oars that trail,
We watch and wait for a favoring gale
To fill the folds of an idle sail,
Some other day.

We know we must toil if ever we win,
Some other day;
But we say to ourselves, there's time to begin,
Some other day.
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of hope we leaned upon,
Some other day.

And when we are old and our race is run,
Some other day;
We fret for the things that might have been done,
Some other day;
We trace the step that leads us where
The beckoning hand of grim despair
Lends us yonder out of the here,
Some other day.

Communicated.

Short Sermons. No. 15.

The little family—Martha, Mary and Lazarus, composed this little family, who lived up in Bethany—a little village at the foot of Mount Olivet, two miles east of Jerusalem. This was a quiet and lovely little family. And more, they loved Jesus and Jesus loved them, and was often a welcome guest at their home. Why did Jesus love them more than many others? It was not because they were rich in this world, neither was it because they were fashionable and up to date folks. Not a bit of it, for they were poor common plain folks, and that is one reason why he loved them, and because there was affinity between them, and their hearts beat in unison with his, and to love them was natural and could not be otherwise. And this principle will hold good all the time, and everywhere. And if men and women do not love the Lord, his Word and his people above all else, it is their fault and misfortune and not his. Martha was a good, quiet, sensible woman, and loved the Master because his words and ways were so kind and lovely. But she like many others seemed to think that her first duty was to provide for this life. While her sister Mary was somewhat different in her make-up and her mind and disposition was more in harmony with the Master and his teaching. She regarded the things of this life as secondary matters. And she would easily find time and disposition to stop, sit down, and talk and listen to the Master. It was a rare treat for her to have this opportunity, and she enjoyed it much. Mary stands for the few who regard wisdom as the principal thing. While her good sister was more inclined to wash, scrub and cook a good supper for the Master, and thought it not fair for her sister to sit and listen so long to the Master, and let her do the work, so she complained to the Master about it. But she was sadly disappointed, as the many will be in the coming day, as the Master kindly rebukes her by saying, Martha, Martha, thou art careful and troubled about many things; but one thing is needful and Mary hath chosen that good part, which shall not be taken away from her." Thus the Master plainly approves of Mary's course, and is a lesson for us all. For with his approval we can well afford to bear the scowls and growls of the many who have no time to listen and learn of the better way. Although they were so happy, so kind, so good and true; their brother was afflicted and lingers on and dies. They hasten the sad message to Jesus, who was far away. He lingers two days, tells his disciples plainly Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe, as it was a greater miracle to raise the dead to life, than to heal the sick. Jesus says, "Let us go unto him," and he hastened to their home and found that the dead brother had lain in the grave four days already. Then Martha went out and met him on the way, and told him of her brother who had died and passed away. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou will ask of God, God will give it thee." What strong faith and confidence this is! How natural, plain and simple. Notice Martha knew her brother was dead and Jesus to comfort her did not contradict himself and facts, as modern preachers do, "miserable comforters, these." But he proceeds to comfort her by telling her the truth, Thy brother shall rise again: or thy brother who is now dead shall live again. This anticipates Job's question. And Martha is not ashamed of her faith, but responds, "I know that he shall rise again in the resurrection at the last day." This is the plain Bible line of truth, and all opposition and inferential side issues are misleading. And to say the believer does not die, no qualification, is to contradict Jesus and facts, and try to make Jesus contradict himself, and more, it is to contradict and oppose the resurrection of the dead. Martha calls her sister privately—saying the Master is come and calleth for thee. Mary arose quickly and came unto him, and fell down at his feet, saying unto him, "Lord, if thou hadst been here my brother had not died." When Jesus saw her and her friends weeping, he groaned in spirit and was agitated, and said, "Where have ye laid him." They say, "Lord, come and see." Jesus wept. Jesus said, "Take ye away the stone." They did it. Jesus thanks his Father for hearing him, and then cries aloud, "Lazarus come forth," and he that was dead came forth, bound hand and foot with grave clothes. Jesus said, "Loose him and let him go." Jesus comes again to Bethany, they make him a supper. Martha as usual serves as waiter, but Lazarus sat at the table with Jesus, while Mary anointed his feet with costly ointment. This was a real sample of the resurrection of the dead, and a demonstration of divine power. The blind rulers conspire to have him also put to death. And poor Lazarus drops out of sight until the great resurrection morning.

T. E. ADAMS.

"No Private Interpretation." No. 2.

Having in a former article conclusively shown the absurdities growing out of private interpretation, by consideration of the apostolic commission given by our Lord, we now wish further to consider the matter of the Spirit connected therewith. We have already shown when and where this spirit was received, and that it was the one "promised of the Father." Acts i. 4; Luke xxiv. 49. Where do we find this promise? In John xiv. 16, 17, "I will pray the Father and he will give even the Spirit of truth that he may abide with you forever." "Another helper that he may be with you to the age."—Diaglott. What would this do for them? "Teach you all things, and bring all things to your remembrance whatsoever I have said unto you." ver. 15. Again, "When the Spirit of truth is come he will guide you into all truth.....will show you things to come." What need of this? Because, "I have yet many things to tell you, but you cannot bear them now." Jno. xvi. 12, 13, Diaglott. Therefore when it did come according to the promise of the Father, it was Jesus speaking to them, or the Father through him, thus leading them into all truth, by means of Holy Spirit was it not? What truth had been previously given them was from the Father, by means of the Holy Spirit, Jesus being the medium. "For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him." Jno. iii. 34. Were they previously and up to this time without the Spirit? If so, they were a dead body, without life, "For the body without the Spirit is dead." If they had the Spirit, how and by what means did they get it? Jesus had it without measure, and he said, "It is the Spirit that quickeneth, (giveth life).....the words that I speak unto you, they are Spirit, and they are life." Therefore they that received his words and followed him, had the Spirit, had the light of life, thus ministered unto them an all sufficient guide, director and comforter, for the work they then had to perform. Yet not all the truth. Not sufficient to guide and comfort them, when sent out to perform the new work, as announced in the commission. Teaching all nations, reconciling both Jews and Gentiles unto God in one body by the cross. Eph. ii. 16. Bringing in Gentiles, making them fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel." Eph. iii. 6, that they must now preach. Thus making in himself of twain one new man or body. Hence the promise given, that they should have further and all needed knowledge and comfort therefrom, by Holy Spirit to build up, and minister the same to this one body in Christ, that must live by being permeated by this one Spirit. That those sent forth did, by the Holy Spirit, thus construct the one body in Christ, I suppose no one will deny. But that in doing so, that they did it by ministering this one Spirit, to every individual member composing the one body. Some might be ignorant of the fact and demand the proof. If so, we will present some of it only, yet all sufficient to establish the fact. Paul to the Corinthians says, I Cor. xii. 13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, and have been all made to drink into one Spirit." Did the Spirit come abstractly and peremptorily do the baptizing and make them drink into it? Without consulting them? or was it not done, as on the day of Pentecost, when they commenced the work, when Peter speaking as the Holy Spirit gave utterance, said to those enquiring ones as what to do? Now pricked in the heart by believing the gospel they had just heard, "Repent and be baptized every one of you in (into) the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Thus they heard the words of the Spirit and willingly obeyed. "Thus drinking into the one Spirit" which was thus ministered unto them by Peter. To the Corinthian brethren Paul writes (2 Cor. iii.) in contrasting the ministration of the old covenant written in tables of stone, with that of the new in Christ, saying, "For as much as ye are manifestly declared to be the epistle (writing) of Christ, ministered by us (apostles, ministers of Christ) not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart." From which we learn, from (2nd to 9th ver. inclusive) 1st, that they were ministers of the Spirit. Minister, to give; to supply.—Webster. 2nd, That they gave to, or supplied the Corinthian brethren with the Spirit. 3rd, That the brethren received it in their hearts (affections). Thus the "love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. v. 5. Through hope begotten through belief in the glad tidings preached, as given by the Spirit, and thus "the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Spirit." Rom. xv. 13.

We are builded together an holy temple in the Lord, on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone. In whom ye are also builded together for an habitation of God through the Spirit. Eph. ii. 20-22. "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you." I Cor. iii. 16. "Now if any man have not the Spirit of Christ he is none of his." Rom. viii. 9. Therefore whoever has not the Spirit is not on the foundation, is no part of the building, because the building is composed of those having the Spirit. Whoever heard of people in Apostolic times asking God to give them the Spirit, that they might believe the truth, and know they were a child of God. Then the reception of the Spirit of truth, by believing it, brought the same into their own hearts, and therefore being led by it (to do what it said) they thereby had the full assurance that they were "sons of God," and could cry "Abba Father." Rom. viii. 14, 15, 16. This reversal of cause and effect is purely a latter day invention.

The Spirit of promise was to remain. It has never departed. Then whoever believed and practiced what it taught certainly had it in possession. It is surely so yet, for the age and purpose of the age for which it was given is not yet passed. Received in this way you have not only love, joy and comfort of hope through the Spirit, but also the knowledge obtained in no other way that produces the hope, the joy and the love. "We love him because he first loved us," not because he in some abstract way gives us hope, love and joy. Of any one thinking they have obtained the Spirit in some other way let me ask, What knowledge "of all truth" did it gain you? You may answer that my sins were pardoned and I am a child of God. But how did it give you the knowledge? Do you say by the change in my feelings? This kind of evidence would not be listened to in an earthly court, much less in the court of heaven. "There is a way that seemeth right to a man but the end thereof are the ways of death." There are many and various kinds of feelings wrought up by various so called religious means, other than the gospel, that many rely upon, none of which are even a clever counterfeit. Each and all leaving out the knowledge of "the all truth" which the gospel alone can give. The Spirit of truth abides. Let us all abide in it as the only sure guide.

D. T. HALSTEAD.

Genesis. Chap. 21.

1. And the Lord visited Sarra even as he had said; and the Lord did unto Sarra even as he had talked.

2. And she conceived and brought forth for Habraam, a son in her old age, in the stated period even as the Lord had talked to him.

3. And Habraam called the name of the son that had been born unto him, whom Sarra had brought forth for him Isaak.

4. And Habraam circumcised Isaak on the eighth day even as God had enjoined on him.

5. And Habraam was one hundred years old when Isaak his son was born unto him.

6. And Sarra said the Lord did cause laughter for me; for whoever shall hear it will rejoice along with me.

7. And she said, Who will tell Habraam that Sarra is nursing a little boy, that I have brought forth a son in my old age?

8. And the boy grew and was weaned, and Habraam made a great reception the day that Isaak, his son, was weaned.

9. And Sarra saw the son of Agar, the Algyptian woman, who had been born unto Habraam, playing with her son Isaak.

10. And she said unto Habraam, Cast out this housemaid and her son; for the son of this housemaid shall not inherit with my son Isaak.

11. And the oracular word seemed very harsh in the sight of Habraam concerning his son.

12. But God said unto Habraam, Let not that be harsh in thy sight concerning the boy and concerning the housemaid. In all that Sarra may have said unto thee, do thou hearken to her voice, because in Isaak will thy seed have been called.

13. And as to the son of this housemaid I shall make him into a great nation, because he is thy seed.

14. And Habraam arose at dawn and took loaves of bread and a skin of water and gave them unto Agar, and placed the boy upon her shoulder, and sent her away; and she went away and wandered lost through the wilderness down to the Well of the Oath.

15. And the water of the skin failed, and she cast the little boy down beneath a plane-tree.

16. And she went away from him, about a bow-shot and sat down; for said she, I cannot see the death of my child; and she sat apart from him; and the child called for help and lamented.

17. And God heard the voice of the child from out the place where he was, and an angel of God called Agar from out the heavens and said unto her, What is it Agar? Fear not; for God hath hearkened unto the voice of the boy from out the place where he is.

18. Arise and take the child, and lay hold of it with thy hand; for I am going to make it into a great nation.

19. And God opened her eyes and she saw a well of living water; and went her way and filled the skin with water and gave the child to drink.

20. And God was with the child, and he grew and took up his abode in the wilderness; and became a bowman.

21. And he took up his abode in the wilderness of Pharan; and his mother took a wife for him from out Aigyptos.

22. And it came to pass in that period that Abimelech and Hochozath his bride-leader and Phichol the chief-leader of his host spake unto Habraam saying: God is with thee in all that thou doest.

23. Now then swear unto me by God that thou wilt not wrong me nor my seed nor my name, but that according to the righteousness that I have done to thee thou wilt do to me and to the land in which thou hast sojourned.

24. And Habraam said, I swear.

25. And Habraam reproved Abimelech concerning the wells of water which the servants of Abimelech had deprived him.

26. And Abimelech said unto him; I am not aware who did this thing to thee; nor didst thou tell me nor had I heard of it till today.

27. And Habraam took sheep and yearling bullocks and gave them unto Abimelech: and they both made a covenant.

28. And Habraam stood seven ewe-lambs of the sheep by themselves.

29. And Abimelech said unto Habraam, What are the seven ewe-lambs of these which thou hast stood by themselves?

30. And Habraam said: Thou shalt take seven ewe-lambs from me, that they may be an instrumental testimony for me that I dug this well.

31. For this reason he named the name of that place Well of the Oath-taking, because there they had both attested with an oath.

32. And they made a covenant at the Well of the Oath-taking; and Abimelech and Hochozath his bride-leader and Phicol the chief-leader of his host arose and returned into the land of the Philistieim.

33. And Habraam planted some arable land by the Well of the Oath, and invoked the name of the Lord, as O thou everlasting God.

34. And Habraam sojourned in the land of the Philistieim many days.

COMMENT.

It is a singular fact that of all the patriarchal names Adam and Isaak are about the only ones that have not been obscured by orthographical changes, to such a degree too that they, the patriarchs, would not recognize nor answer to the names they are known by now if they were called up probably. The preservation of these two names becomes still more remarkable since we as a race have our origin in the first Adam and our regenerative origin in the "last Adam" and are called "in Isaak" (which means "on an equality" that is to an equality of brotherhood) so to Christians at least the events recounted in this and a preceding chapter relating to the begetting and birth of Isaak are of special moment and interest, and the text cannot be scanned too closely.

Observe in the 14th verse that "unto the Well of the Oath" is omitted in the R. V. and the wilderness she is wandering in is called "Beer-sheba." It seems from the narrative that she was close to the "Well of the Oath" and did not know it when she cast the child down to die in despair. Then "the plane-tree" at the foot of which she cast the child is not "one of the shrubs." Then it was the child who lamented and called for help and not "she" as in the R. V. Also in the 17th verse "from the place where he was" omitted in the R. V. Also "an angel" instead of "the angel" as in R. V.

In the 22nd verse R. V. omits the name and office of one of the three persons who interview Habraam, namely "Hochozath his bride-leader."

Neither is the text followed strictly in the 23 I verse.

In the 25th verse R. V. has "well" for "wells." Their dispute was about several wells.

Observe that the name of the place of the oath-taking and covenant sealed with the "seven ewe-lambs" and so named for that reason is not translated in the R. V., but is called in English "Beersheba" so the reader is left in the dark about the naming of this very important historical place where so many important events in biblical history occurred before and subsequent to the naming of it.

In the 33d verse the R. V. says that Habraam planted near this well "a tamarisk tree." The text says "some arable land" or "a measure of land," and we can infer from the next verse that he lived near the "Well of the Oath" (or "oath-taking") for some time.

CHAS. GARDNER.

The Diary of Life

Life is a journey. Every day is a page in its diary. It may be blank or it may record a backward march; but if we wish to make a noble record it must show an advance. Every year is a volume. At the close of life we have a complete set. Then we have the extent of the journey; not merely what we have seen, but what we have imbibed and made a part of self, that which has been molded into our very being. An abstract of this, the sum total of effort and accomplishment, the angel of life enters into God's Book, and according to this will be our inheritance when we receive the new life. Dear young friend, we shall expect you to make a noble record.

J. G. HAUPT.

Married.

Alonzo S. Wilkins and Allie M. Marshall were united in marriage March 6, in the Superior court, by W. O. Chapman, Judge of the Superior court of the State of Washington. Soon after the ceremony Mr. and Mrs. Wilkins took the boat on their wedding tour for down Sound points. Mr. Wilkins is well known in Tacoma, having lived here for the last fourteen years, and has been following the real estate and loan business since coming to Tacoma, and his knowledge as to values and investments are considered of great value, and is highly noted for his conscientiousness and energy; and is a truly business man in every sense of the word; and has a considerable amount of property. Miss Marshall is very pretty and noted for her sincerity and womanly ways, which makes her highly esteemed by all who know her, and is the only daughter of Mr. and Mrs. Marshall, who recently moved to Tacoma from the East. Mr. and Mrs. Wilkins will make Tacoma their home. Yours in the faith,

W.

Four things come not back; the spoken word, the sped arrow, the past life and neglected opportunity.

"Every one has two educations,—one which he seeks from others, and one, more important, which he gives himself."—*Gibbon.*

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 50 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

Oregon Bible College
Grants Pass

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PLYMOUTH, INDIANA, APRIL 10, 1901.

So surely as the shadow follows the light—so surely the act follows the will.

To have a portion in the world is a blessing,—but to have the world for a portion is quite another thing.

"THE rich man lives happily, so long as he uses his riches temperately; and the poor man, who patiently endures want is rich enough."

EVERY face that habitually turns towards us with affectionate, guileless smiles, becomes beautiful in our eyes. And habitual frowns distort the noblest features, and render them hideous.

THOSE who eat most are not always the fullest; so those who read most have not always the most knowledge; they sink under a multitude of ideas,—and resemble the ancient gauls, who being too heavily armed, became useless in battle.

A LETTER from Bro. J. S. Hatch tells us to change his address back to Scirceville, Ind. His trip to California did not materially benefit his health, and he came back home. His correspondents please make note of the change.

FARADAY says, "The price of the temptation which urges us to seek for such evidence as are in favor of our desires, and to disregard those which oppose them, is wonderfully great. In this respect we fear we are all, more or less, active promoters of error."

THE foundation of content must spring out of man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the griefs he purposes to remove.

YESTERDAY, last week, last year,—they are gone. Yesterday was such a day as never was before, and never can be again. Out of eternity and darkness it was born a new, fresh day; into darkness and eternity it sank again forever. *What were we doing yesterday?*

TODAY is ours. Work while it is called today. Work *what?* Do the duty which lieth next you. Work out your own salvation. Do with thy might whatsoever thy hand findeth to do. Work how? Earnestly, faithfully, courageously, humbly, lovingly, prayerfully.

WHEN St. Columban said to Lunanus concerning his ardent devotion to learning, "My child, many out of undue love of knowledge have shipwrecked their souls." "My father," replied the boy with deep humility, "If I learn to know God I shall never offend him, for they only offend him who know him not."

THERE are no defects in man that the gospel of the grace of God will not purify; no relation of one's life which it will not hallow. Christ did not cast six devils out of Mary Magdalene and leave one; he cast out all the seven. He did not partly cure the lame man at the pool of Bethsaida; he made him *every whit whole.*

READER, if your religion is only a formal compliance with those modes of worship which are in fashion where you live,—if it cost you no pain or trouble, if it lays you under no rules or restraints, if you have no careful thoughts and sober reflections about it,—is it not weakness to imagine that you have entered in at the strait gate?

"THE sheep, though the most simple creature, is superior to all animals in this, that he soon hears his shepherds voice, and will follow no other. Also he is sagacious to hang entirely on his shepherd, and to seek help from him alone. He cannot help himself, nor heal himself, nor guard against wolves, but depends entirely and solely on the help of another."

WE learn devotion by prayer; charity by giving alms; meekness by forgiving injuries; humility and patience, by suffering; temperance by fighting against our unlawful desires. As we know meat by the taste, so do we know the things of God by practice and experience; and this, we take it is what Paul calls knowledge according to godliness, Titus i. 1.

BRO. J. B. CRATON, of Kansas, visited with the Church here last week, and on Sunday delivered two lectures on the Great Pyramid. He has made a study of this subject, and is able to tell the results of his investigations in a pleasant and interesting manner. Bro. Craton is on his way to Jerusalem, expecting to remain in the Holy Land and study its present condition, and its future. We trust his mission will be successful.

"LORD, let it alone this year also." The dresser of the vineyard who pleads for the tree, and would if possible, avert its doom, is manifestly the Son of God,—the Intercessor for men who ought to yield fruit but do not. Not as though the Father and the Son differed concerning such: or as though the counsels of the Father were wrath, and of the Son mercy; because righteousness and love are *not qualities* in him who IS righteousness and who IS love. They cannot, therefore, be set one against the other; "they *are* his essential being," says French.

RUSKIN says:—"As surely as we live, to those who act on what they know, more shall be revealed; and thus, if any many man will do his will, he shall know the doctrine whether it be of God. Any man,—not the man who has the most means of knowing, who has the subtlest brains, or sits under the most orthodox preacher, or has his library fullest of most orthodox books,—but the man who strives to know,—who takes God at his Word, and sets himself to dig up the heavenly mystery, roots and all, before sunset, and the night comes on when no man can work. Beside such a man, God stands in more and more real presence as he toils, and teaches him that which no preacher can teach, and no earthly authority can gainsay. By such a man the preacher must himself be judged."

"LIFE," says the late John Foster, "is expenditure; we have the use of it, but are as continually losing it; we have the use of it, as continually wasting it. Suppose a man confined in some fortress, under doom to stay there till death; and supposes there is for his use a dark reservoir of water there, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it by means of a fountain, a good while already, and still draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial spring to go to. Not 'I have a reservoir, I may be at ease!' No! but 'I had water yesterday—I have water to-day: but having had it, and my having it today, is the very cause that I shall not have it on some day that is approaching. And at the same time, I am compelled to this fatal expenditure!' So of our mortal, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than is necessarily consuming: and that even in this imperfect sense of possession, it becomes every day a less possession."

"Nature and Character."

God created the one, and man forms the other. The one is unchangeable except as God may change it at the end of the age, when the dead are raised at the resurrection of the just, while the other is as liable to be changed as the moral or immoral acts vary. "As a man thinketh so is he," in character. If he thinks and talks about the feats of valor of the victorious warrior, and acts with a view of attaining a similar honor, he will be moulded into the character of a warrior. And thus it may be said relative to the formation of any of the many good or bad characters in the world. Hence, the importance of *thinking, talking,* and *acting* aright. If we would have the character which pleases God, we must *think* about him, *talk* about him, and *do his will.*

The grand design of the wise and eternal God, as revealed in his Word, relative to man, is to induce him, by the power of the great motive,—*the escape of death,* on the one hand, and *the attainment of life* on the other—to so form a godly character as to be accounted worthy to have his mortal nature changed to the undying nature of God, at the resurrection of the just. The whole revelation of the exceeding great and precious promises and fearful threatenings of the whole Bible, are given to increase the power of this motive. And, in view of which, well may it be asked, "Why will ye die?" Why will you form a sinful character, and reap the wages of sin,—namely death? O, think and do right, that you may live."

A Living Faith.

A living faith moves right on to good works as a matter of course, and in them is consummated. Just as light and warmth from the sun, just as fragrance from a blossom; just as vegetation springs from seed planted in fertile soil,—just as song from a bird's throat,—or rain from an overfull cloud, or beneficence and loving kindness and tender mercies from the great heart of God,—so, activities looking to one's own purity and growth in grace and knowledge, and services in behalf of every righteous cause, are *not only normal,* but the inevitable outcome of a living faith. A living faith is obliged to show itself in this way. A living faith is dynamic. It grows, and quit grows it overturns things. Faith is a lively busy thing, so that it is impossible for it not to be ceaselessly working good. It does'nt ask if good works are to be done, but *just does them.* It may be safely set down for a fact then, that it is impossible to separate works from faith,—as impossible as it is to separate burning and shining from fire.

Education. No. 4.

[The following article is one of a series of ten written by Bro. J. F. Gellatly, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal,* and necessarily have some expressions that refer to local surroundings.—ED.]

CRYSTALIZATION.

Deep in unfathomable mines,
With never-failing skill,
He treasures up his bright designs,
And works his sovereign will. —Addison.

If it were true, as taught by the Nebular theory, that at one period of the history of our planet all the material of which it is now composed was in a state of fusion, in which state it was whirled and circled for millions or billions of years, then certain things would have happened the evidence of which would be plain to all. For instance, everything would have been pretty well mixed up in that time, and all the different materials that compose the globe would have been blended into one homogeneous mass. We have an illustration of this ready to hand in the water of the sea. This substance, "in addition to the chlorides and sulphates of the sodium, magnesium, potassium, and calcium, includes silica, boric acid, bromine, iodine, flourine as acid, and the oxides of nickel, cobalt, manganese, aluminum, zinc, silver, lead, copper, barium and strontium, arsenic, gold, lithium, rubinicum, and cesium." So says the Encyclopedia Britannica, and any gentle reader who inadvertantly swallowed a mouthful at Rehoboth Beach will be ready to testify that it seems all there. Well it is the same on the other side of the Atlantic. I've sampled many a gulp three thousand miles away, and it is precisely the same dose. Moreover, the same authority quoted above informs us that when the ship Challenger made her celebrated voyage round the world in the interests of science she brought home samples of sea-water from all seas and from all depths, and when submitted to chemical tests it was found that the quantity of the various substances was practically the same, with the exception that the lime increased slightly with the depth. In like manner our atmosphere, composed of the two main elements, oxygen and nitrogen, and some minor ones, is so well stirred with its blowing that if one bottle of it brought from Cape Colony, another from Patagonia, a third from Alaska, and a fourth from Maryland, no chemist on earth could distinguish between them. So also would it be with the globular ocean of molten minerals simply solidified with cooling. A chunk of it broken off from any particular place would be a fair sample of what it was all over and all through, making some allowance for the heavier material sinking.

Now the story of the geologist and the minerologist is a very different thing from this. To begin with, all the rock bottom of the land as far as man has yet reached, and as far as man has yet learned, has been laid in and under water, with the exception of volcanic, igneous or fire rock, which only occurs here and there on the face of the earth. The lowest formation, as we might say, is granite. This is a crystalline rock, and "microscopic examination by Sorby and other later observers has shown that the quartz," which it contains, "is full of cavities containing liquid."....."The liquid in these cavities appears usually to be water containing chlorides of soda and potash, with sulphates of potash, soda and lime," (En. Brit.) much the same dose as previously taken; in fact, seawater. Now, this lowest granite, with this testimony of water crystalized into its very structure, the geologists tell us, (and in mountainous regions, where there are cliffs and quarries and mines, we can see for ourselves), and coal beds formed of dead vegetable matter that has been submerged by water, if it has not actually grown in it as sea weed. Then there are other kinds of crystalline rocks and partly crystalline—limestones, ores of metals—and here and there in certain localities we have precious stones—the onyx, the diamond, the ruby—all evidently crystalized in the great deep. But, although we know what crystallization is in a general way as shown in the making of salt, sugar and so forth, there is no learned man yet, who has claimed to understand the complex environment that must have existed in order to produce the thousands of known mineral crystals, or how they grow. Fire doesn't begin to account for them, although various degrees of heat probably contributed to their development. Brewster says: "In whatever way we account for the various secondary forms of crystals we are then only on the threshold of the subject. The real constitution of crystals would be unknown; and though the examination of these bodies has been pretty diligently pursued, we can at this moment form no adequate idea of the complex and beautiful organization of these apparently simple bodies."

Perhaps a few extracts from John Ruskin's "Ethics of the Dust" will give some idea of the mystery that attaches to the subject. He says: "It is seldom that any mineral crystalizes alone. Usually two or three under quite different crystalline laws form together. They do this absolutely without flaw or fault; and observe what this signifies. It signifies that two or more minerals of different natures agree somehow between themselves how much space each will want.....This implies both concurrence and compromise, regulating all willfulness of design, and, more curious still, the crystals do not always give way to each other....Sometimes they yield the required place with perfect grace and courtesy, forming fantastic and exquisitely finished groups, and sometimes they will not yield at all, but fight furiously for their places, losing all shape and honor and even their own likeness in the contest.... Given the nature of the plant, it is easier to understand what a flower will do and why it does it, than, given anything we as yet know of stone nature, to understand what a crystal will do, and why it does it. You at once admit a kind of volition and choice in the flower, but we are not accustomed to attribute anything of the kind to the crystal...Here, for instance, is a good garnet living with a good mica; one is rich red and the other silver white. The mica leaves exactly room enough for the garnet to crystalize comfortably in.....But here are wicked garnets living with wicked mica. See what ruin they make of each other! You cannot tell which is which. Here is a rock crystal of the purest race and temper, who was born, unhappily for him, in a bad neighborhood, and he has had to fight with vile, calcareous mud. See how when but a child it came down on him and nearly buried him! A weaker crystal would have died of despair, but he only gathered himself together and threw a layer of crystal over the clay—conquered it, imprisoned it, and lived on. Then when he was a little older came more clay and poured itself upon him here at the side, and he has laid crystal over that and lived on in his purity. Then the clay came on at his angles and tried to cover them and round them away, but he threw out buttress crystals at his angles, all as true to his own central line as chapels round a cathedral apse, and clustered them round the clay and conquered it again. At last the clay came on at his summit, but he could not endure that for an instant, and left his flank all rough but pure and fought the clay at his crest, and built crest over crest and peak over peak till the clay surrendered [illegible] last, and here is his summit smooth and pure, terminating a pyramid of alternate clay and crystal half a foot high."

These few extracts are perhaps enough to show that the most intelligent research and the best minds are not satisfied with the scrapple theory that stirs everything up in one conglomerate mass and sets it aside to cool, but perceives, if only through a glass darkly, that the processes thro' which our planet has already passed, although entirely different from the state of things that obtain now, were directed by just as precise, irrevocable and intelligent laws, which were executed principally through the instrumentation of water, and which, by the way, is the chief source of our present existence and of the existence of all other living things, both plant and animal. The fire theory may be accounted for probably by the fact that for long centuries poor humanity has been so roasted and basted by an igneous theology that many of us are born with a predisposition to *igneophobous,* or blazes on the brain.

The Gospel Recovered. No. 31.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the preceding article but one (29) notice was taken of Ecclesial disturbances at Chicago, U. S. A., and at Halifax, England, both considerable centres. Discussions on the subject of the Nature and Pre-existence of Christ was the exciting cause. The mental confusion apt to be occasioned by controversies on such metaphysical questions was also illustrated. Heart-burnings and alienation cannot be described, but may be guessed at by the reader from recorded facts. Testimonies from three continents besides Australia, show the wide-spread character of the evils hence arising. It is surely needless to repeat that such things present serious Drawbacks and Hindrances to the gospel.

Thus in November, 1874 a correspondent of the *Christadelphian Lamp,* Peter Graham, writes from Sydney, Ashfield,—"From the first time that this matter appeared my mind has been that all that was written on both sides should have appeared in the *Christadelphian* .....We often get truth through error.....I cannot think that the *Christadelphian* or the *Christadelphian Lamp* is the sole property of the editors.....and should be open at all times to the reasonable expression of the minds ("of men and women holding the one faith").....so far as I know there are five and myself gladly receive the uncondemned Christ...You can make me your agent in Sydney for publications."....

Writing to the *Christadelphian,* Feb. 1898, a correspondent at Durban Natal, Africa, says, on different subjects, however, of which perhaps more anon, "We are still holding on to the one faith as taught by our beloved brother Dr. Thomas. We are firm in our belief of a wholly inspired Bible, and we decline to fellowship with any who believe to the contrary. With respect to the responsibility question we believe that every one having a knowledge of the truth as taught by Dr. Thomas will be held responsible for judgment."

"The truth as taught by Dr. Thomas" is a rather elastic phrase, and might mean two very different things.

In article 30, the sayings and doings of representatives of Ecclesias at Adeline, Illinois, U. S. A., came under notice. A project of Dr. Thomas to pay a third visit to Britain with the expectation to get control of the *Christadelphian* was criticised. The "gladiatorism" of such an anticipation, as well as that exhibited at Adeline—not fighting the good fight of "the faith," but contending for a matter not only of secondary importance even by the Doctor's own showing, but not expressed in the law and the testimony in the form to suit the theories of men.

Following up the subject a little further, reference may be here made to a number of the *Marturion,* Listowell, Canada West. This number has already been noticed in connection with the Editor, W. H. Hacking's change of opinion on the question dealt with here. The principal part of this number (Feb. 1897) is occupied with a document extending to 15 columns. It is entitled "The Constitution and Order of the London Ecclesia of Immersed believers of the things of the kingdom of God, and the name of Jesus the Christ, according to the Scriptures, organized on its subscription for True Fellowship in the gospel of the grace of God, by David Brown." The author possessed abilities of a scholarly and literary character. He issued several booklets on gospel subjects of an elementary order. I may mention that he was one of two brothers who, in the summer of 1862, were baptized by Dr. Thomas while on his second visit to Britain. He joined a small meeting in London, and afterwards the Christadelphians from which body he seceded to those holding the uncondemned Christ.

One or two extracts will show his view on the points here dealt with:—

"The Father is the one Supreme, Invisible, and self-existed God.....of Spirit Nature and Substance."..... whose revealed names are—Al Shadai, the strength of mighty ones, C. V. God Almighty *Jeun Aleim,* he shall be thy mighty ones, C. V. Lord God, our Father in heaven, merciful and gracious.....

At the asterisk there is a foot-note in M.S. as follows: "But whose similitude are the angels of his power, excelling in strength, spirits and flames of fire, in organization of the substance, and after the fashion of the divine nature.

"The Son is a creation of the Father by operation of the Holy Spirit on the substance of Virgin Mary, of the house and lineage of David; and therefore made out of a woman, and made under the law, etc.

It will be observed that the author here uses the term "creation." but has so far the authority of Paul in Gal. iv. "made." A little further on he says, "he was sent into the world in the glory of the only begotten of the Father, full of grace and truth," ..The Son of God and son of David."

"The great mystery of godliness, God manifest in the flesh, justified of Spirit," &c., seen of messengers, believed on in the world, taken up into glory, will in the day of the Christ receive its full development," etc.

He also gives, in imitation of the *Christadelphian,* what he calls "the contrary dogmas of orthodox theology, in 15 numbered paragraphs. The first and second of these are the following:

"That there is a Triune God of distinct personalities equal in essence, eternity, majesty, and glory, called the Father, Son and Holy Ghost."

"That the Christ is God, and had an existence independent of the Father before he was born of the Virgin Mary," etc.

In a supplement to this number nearly 10 columns are occupied by D. Brown with a reply to a correspondent, on salvation-conditional or unconditional. A remarkable statement he makes is this: "Saving faith is parallel with revealed truth."

It may be mentioned here as showing the high approval of the lengthy article referred by the Editors of the *Marturion* that the following intimation precedes it.

"We have published in full this very important and valuable contribution from Bro. Brown of Loudon, England, and in consequence of the large space occupied thereby we have been obliged to defer the publication of other articles intended for this month. However, lengthy as the article is, it will abundantly repay the time spent in its perusal. We would also add that the Editors of this paper heartily respond to the sentiments contained therein, and have reason to believe the Ecclesias throughout the province will do the same....."

"The Constitution and Order of the Ecclesia in London published in this number of the *Marturion* is issued in pamphlet form and can be obtained from the publishers at the rate," etc. .....If this, our first attempt to publish small works in pamphlet form is encouraged by the brethren, we may issue other valuable works."

A curious editorial reply to a correspondent appears on the cover of *Christadelphian* for Jan. 1, 1898. It is as follows:—"An M. S. criticism by brother E. W. Karr on an article quoted by the *Sword* from *Investigation (Investigator?),* on Christ as the Son of God and the seed of the women. Said article is unworthy of the prominence which the criticism would give it. Incompetent, foggy-maunderings, which degrade the subject of Christ are best left alone. The subject shines with electric brilliance in the writings of Dr. Thomas. The efforts of hostile, laborious, metaphysical critics remind us of the buzzing of moths and flying beetles against the lamp which scorches their wings and sends them bump on the table."

The Editor in this reply ignores the fact that Dr. Thomas nearly twenty years previously wrote as follows regarding the "metaphysics" of the subject of the above reply showing truly who were the moths and beetles scorching their wings:—

"I would suggest that discussion of the very knotty and intricate subject of the *quo modo* of the manifestation of Deity in flesh be suspended among you till, etc,.....In the meantime it may not be amiss for our metaphysical friends (his own brethren) to see if they can agree among themselves with regard to the more simple, proximate and primary question—What is flesh? .....You will excuse me perhaps just reminding you here that metaphysics are of a very unsubstantial and shadowy nature," etc.....

J. CAMERON.

(To be continued.)

Poetry.

The Recording Angel.

No transaction 'scapes his eye;
Not one sigh, or groan, or tear,
Not one idle word passed by,—
All must be recorded there.
No one kneels before the throne,
If his heart is far away—
Thus the record is set down,
Thus 'twill read at that great day.

Swearer, pause! that awful name,
Just about to leave the tongue,
Will appear in words of flame,
When thy soul with fear is wrung.
Ye who to the poor deny
Of the plenty to you given,
Tremble; for that ungrudged cry
Is recorded high in heaven.

Though great power may here be gained
To defraud, and cheat, and wrong,
Trample on their fellow's claims,
Still that pen is moving on;
Though the actions may in part
Screen the thoughts that move the actors,
Every motive of the heart
In that record will appear.

Sinner, pause! oh! pause with dread!
Let this question claim your care;
When the judgment books are read,
Will your name be mentioned there?
Solemn warning! solemn thought!
Sinks the heart in deepest gloom,
Mercy there can not be bought,
Fixed for aye the sinner's doom.

Communicated.

Dear Restitution:

Truly we are living in perilous times. The actions of the nations prove that we are in the very last days of this age. How vividly the prophecies portray the very things that are now transpiring. Luke says, "There shall be * * * upon the earth distress of nations, men's hearts failing them from fear * * * for the powers of the heavens (nations or governments of the world) shall be shaken." Was there ever a time in the history of the world when the nations were so shaken and distressed as at the present? The Czar of all the Russias living in a country palace in a room with seven apartments all lined with steel to make them bullet proof to save himself from assassination by his own subjects, not because he is personally unpopular, but simply because he is the king and ruler of his nation. His subjects who would murder him, have nothing against him personally, on the contrary he is personally very popular with his people, but he is the Czar and at the head of the government and those who seek his life are opposed to all government. They are anarchists and socialists and want to throw off all restraint. We can judge what would happen if they could have their way, by what took place during the French revolution. The Russian people are not alone in this feeling of anarchy and unrest. Only last Friday, March 29th, the foreign dispatches inform us that the Emperor of Germany told his bodyguard regiment it must be ready to quell with bayonets any insubordination of the populace. In the same dispatches W. T. Stead re-iterates Bismarck's prediction, that South Africa will be the grave of the British Empire. The same paper contains the information that the Emperor of China under the advice of Japan, England and the United States had refused to ratify the agreement with Russia whereby China was to convey to that country the province of Manchuria. All the dispatches agree that war is inevitable between Russia and Japan growing out of this trouble relating to China, and the attempt on the part of Russia to grab Chinese territory. If Japan is to be forced into a war with Russia, because she interfered and advised China not to sign the treaty with Russia, and thus turn over to that government the absolute ownership and control of the very large province of Manchuria how can the English nation and our own nation escape a war with Russia, when both nations are guilty of doing precisely what Japan did. The three nations of Japan, England and the United States having, by their joint act, aroused the Northern Bear, will this nation and England slink out of the trouble and leave the brave, courageous little nation of Japan to fight our battles? No, never. Neither nation is made of that kind of stuff. England is, and will continue to be, the leader in all aggressive movements against Russia. Her young lions will assist her. This nation is one of them, England is our mother country.

But I am asked, why will the United States government go to war with Russia about her obtaining Manchuria from China? How is this nation interested in that question to such an extent that we should rush into a war with a powerful nation like Russia, who has always been our friend? I will answer by asking another question. Why did this nation interfere and advise the Emperor of China not to ratify the treaty with Russia, saying at the same time that Japan would certainly get into war with Russia by doing the very thing that this nation did? There is no question that the authorities at Washington believe that the action of Japan in advising the Chinese government not to sign the treaty will bring on a war between Russia and Japan. How this nation having done the precise thing that Japan did, expects to create a war with Russia, is unexplainable. The war may not and probably will not be brought on immediately between Russia and England and this nation. The two latter nations will most likely put Japan to the front to fight Russia, perhaps not right away, but in time, and the war when it comes, as come it will, may drag along for a long time before either England or our own government will become involved. But the time will come when the nations of the world will line up on one side or the other and England and the United States will then be found assisting little Japan.

I fully believe that the world is about to enter upon the last great war which will result in universal peace which will continue time without end. From the time of Cain to the present, neighbor has been arrayed against neighbor and nation against nation, but thanks to the Father of the universe, that time is almost ended, and we are fast approaching the time, in the world's history, when the Peacemaker shall come and set up his kingdom and reign for the ages of the ages. But before a reign of peace can be established the war spirit, now extant in the world, must be broken. The people and nations of the world must be made tired of war. Then, and not till then, will they welcome the great Peacemaker.

Zechariah tells us that our heavenly Father "will gather all nations against Jerusalem to battle." The question is asked how can this be brought about. I am told that our own nation cannot possibly have any interest in the country of Palestine, and why should we with our army and navy assemble at "Jerusalem to battle?"

The question is a fair one and worthy of an answer. We know absolutely that it is to be so, because the prophet says so, further than that we cannot answer with mathematical certainty. I may however suggest. The great ambition in this country at the present time is money making. Everything must bend to that as the supreme object. The cry is, give us markets, good markets for the produce of the farm and factory. With the formation of trusts and combinations we are able to manufacture cheaper than our neighbors. We have everything within our own government with which to make money except good markets. It is true we have good markets for a large per cent of what we produce, but we must have a foreign market to get rich as rapidly as our people desire. If the integrity of the Chinese Empire and the principle of the open door policy can be maintained our people can and will build up a trade with that immense empire that will absorb such a large per cent of our surplus that we shall have no trouble in finding good markets for the balance. Our people understand this and the government at Washington understands it and are ready to fight Russia, or any body else, to maintain what they conceive to be their rights. The two greatest questions before Congress at the last session was the Ship-subsidy Bill and the building of the Nicaragua ship canal and these questions will come up at the next session. Our people want all the profit both in producing the article and in transporting it to market. We are now paying England hundreds of millions of dollars for carrying our commerce on the high seas. Therefore the efforts that are being made to build up a large merchant marine. Our material interests compel us to contend earnestly for the trade and commerce which we have already built up in China with the hope of materially increasing it. This nation will not therefore suffer Russia to dismember the Chinese Empire without a hard struggle to prevent it. In this manner the war will be commenced, and after it is once begun it will never end until the power to continue the strife is taken away from one of the contending parties. The fight will begin in or near Corea, the contending parties having clinched will continue the struggle until the fortunes of war shall bring them on to the "mountains of Israel" where the contest will be finally ended at the city of Jerusalem, by the Russian Army being miraculously destroyed.

My dear brethren, did the nations of Russia, China, Japan, England and the United States take action last week which will result in bringing on the great war spoken of in Ezek. xxxviii. and xxxix. which will result in the great battle of Armageddon? Is war inevitable as all the dispatches claim? If it is, then we have come almost to the end of this dispensation. In a few short years at most, Jesus will come. He may come in a few short months for his saints. Are we expecting his coming? If we are we will get ready to go to meet him. The ten virgins represent the church, only half of them were ready. When Jesus comes the prophecy contained in this parable will be fulfilled. How sad it will be for the foolish virgins. Remember they were not disobedient sinful virgins, they were simply foolish. All that they had done was approved by the Master. They did nothing wrong, all that they did was right, but there was one little thing, how very small and simple it was, which they had failed to do. After having spent a lifetime with the other virgins, in worshiping God and doing good to others, and in singing and praying and talking about the second coming of the Savior, and what a glorious thing it would be to be awakened out of their sleep to go out to meet him, and then when the time comes to be left out because of having failed to attend to so small a matter. What did they lack any way? They had served the Lord so faithfully and well and have formed such good characters that Jesus calls them by the same endearing title that he applies to those who passed into the bride-chamber and became members of his bride. It is safe to conclude that what they lacked was knowledge on some important question relating to the work to be performed by the saints during the millennial age. One thing is certain, Jesus will not have time to hold, as it were, a normal school among the members of his bride after he comes, to teach them in what the work of restitution consists. We must take heed to the "sure Word of prophecy" and learn now what our duties will be. I sometimes fear we spend too much time in criticising the views of others. As a rule criticism does very little good. Let us spend our very best energies for the short time that is left in which to work, in getting the oil which the foolish virgins lacked and in supplying it to others. The physician who spends his energies in condemning the medicine which his patient has been taking does nothing to heal the disease which is praying on the vitals of the sick one. Let us stick to the affirmative side of the proposition and hold up the light of the gospel, that it may blaze out in all its brilliancy and effulgence and light the earnest seeker, not only to the bride-chamber, but into that room reserved for the bride. We are almost home. Mother earth will not have to groan under the load of sin much longer. Let us be faithful and patiently wait.

R. S. Dwiggins.

Report of Labor.

On Monday Feb. 25, after serving my regular appointment at Remington, I went to West Lebanon in Warren County, to conduct a series of meetings at that place. I remained there in all eleven days, giving 12 discourses, beginning with God's purpose concerning man, as stated in the Word, and indicated in the creation of the earth, tracing his dealings with men from Adam to the present time, and leading up to and culminating in "the everlasting kingdom of our Lord and Savior Jesus Christ." Much interest was manifested by the people at West Lebanon in the discussion of these subjects, and notwithstanding the inclemency of the weather on several occasions, good congregations were present to listen to the Word. This being a comparatively new place, i. e. there having been very little preaching there by our brethren, there was a general feeling of inquiry as to what "that doctrine, whereof thou speakest, is." The meeting closed with good interest, and the desire was expressed that there might be another series of meetings of this character held there. There are several of our brethren living at West Lebanon, and it was through their solicitation that this meeting was held. They contributed to make this meeting a success, engaging and paying for the use of the house in which the meetings were held, and also paying in part for the services of the evangelist. It seems to the writer that for the sake of our brethren who reside there, as well as to bring the truth to others, we should make further efforts at West Lebanon. The writer would herewith acknowledge his appreciation of the personal acts of kindness on the part of the brethren, as well as their hearty co-operation.

Feb. 10, I was with our people at South Bend, and am happy to say that our efforts at that place in January have not been in vain. The brethren and sisters are working hard to keep the work moving. They meet every first day of the week for Bible study, and once a month I visit them to encourage them in the work. I should have said in my other report that we baptized a young sister, who professed faith in "the things concerning the kingdom of God and the name of the Lord Jesus Christ." There are others who are interested in the truth, and we hope that ere long they may from the heart obey "that form of doctrine taught in the Word of truth. I expect to remain some time in connection with my next visit to South Bend, and hold a short series of meetings. I am pleased that Brother and Sister R. C. Railsback expect to make their home at South Bend. South Bend is a growing city of about 40,000 inhabitants, and we ought to have a good flourishing church at that place. Many who have come under the influence of the truth move to this place in quest of work, and we as a church should offer them a home in which their needs are met. But let me plainly say, that to make the work a success, it will require patient and unremitting work on our part.

At Remington the writer has supplied them with preaching once a month since last summer, and judging by the attendance and interest we may hope to do good there. The brethren at Green Grove are faithful in their work. We expect to hold a series of meetings either at Green Grove or in the town of Remington some time in the near future. But I must close this letter or it may become too lengthy.

A. H. Zilmer.

Our work at Wenatchee and Waterville is ended, the record has gone to the judgment, and we hope and trust it will read, They did what they could with the help of God. The churches at both places were ready to go right to work, and not having to take time to convert them. While they were being encouraged and strengthened, the glad story of redeeming love was told to others who had never before been interested in it. Circumstances outside of the church at Wenatchee were very much against us as there was hardly a family but were suffering with either measles, scarlatina or la grippe, and still the congregations were good and interest splendid, 16 made the good confession. We left here for Waterville, Feb. 23, a ride on steam boat down the Columbia river of about 15 miles, then 10 miles up Corbaley Canyon, in and out among those great rocks, up and up, for 2700 feet, and we reach the top and look down again upon a beautiful farming country, and in the valley a little town of from 500 to 700 inhabitants, this is Waterville. Here we find as at Wenatchee an earnest, prayerful church. Some have left their ranches and rented rooms in the town just to attend the meetings, some one of the family going out on a saddle horse every morning to do the chores and return. They think nothing here of going 10 miles to attend meeting. They are in earnest and practice what they preach. We stayed with the brethren over three Sundays, 19 days and baptized 17 persons, Bro. Allis Corbaley performing the ceremony. Here we met the venerable and much loved Bro. and Sister Richard Corbaley; we were very sorry to find him sick with the la grippe, and greatly rejoiced when he recovered sufficiently to attend a few meetings. We spent one night at their home, and made other short visits, talking of the things pertaining to everlasting life. Very precious were these hours to us, and as he gave some experiences of his life we could only regret that he was not young again and able to wield the sword of truth for many years to come. He has passed the 80th mile stone, but his mind is as clear, his heart as warm as ever; long has he with his noble helpmeet battled for God and truth, planting the seed and organizing the church at Waterville, and none rejoiced more than they to see the cause built up and additions made to the body there. Surely a crown of righteousness is awaiting these faithful soldiers of the cross. We will probably never meet them again this side of the grave, but beyond the cares and sorrows we hope to greet them when the mortal has been swallowed up with immortality. While here we made our home with our old time friends, Bro. and Sister Hugh Barnhill. We had thought when we read of their removal to Washington that we never should see them again this side of the kingdom, but here we are listening to the same voices in earnest prayer, partaking of their hospitalities, in short being at home with them. We thanked God many times for the privilege. Cleo as faithful as when a boy of 12 he put on Christ in baptism at our meetings in Plymouth, Ind., and little Earl, now as tall as mother, the first to come to Christ in our meetings here, as anxious to obey as when we last saw him a boy of 8 years. His name is now enrolled with the other members of his family in the "Lamb's book of life," may he be true to the sacred vow he has taken. We think this morning of each dear one who made the good confession there, dear little Sister Rena Yager and Bro. Eddie Foland, with all the rest, and pray God, do not let them fall, but striving together with God reach the sweet time when there will be no more parting. The last good by has been given and we start over the mountains 25 miles, with double conveyance for Wenatchee, staying here over another Sunday, giving them six sermons, five more coming forward for baptism, making 24 additions for the Wenatchee church, 38 were added to the body of Christ in both places. The brethren here are preparing to build a church, which they very much need. O may these dear ones be kept as faithful and earnest as they are now. "Truly they are workers together with God." We will never forget the delightful home we had here with Bro. and Sister Harry Patterson, the inspiring Bible talks, the sweet communion at the nightly prayer circle, where every consecrated heart drew fresh strength for the coming days. O that we could see more homes like this, where true consecration bound the hearts to the blessed truths of God's Word. May the Father help us all to feel the need of home Christianity, a home dedicated by prayer, where each member takes a part in the service, is seldom anything but a Christian home, and as the children go out in the world, the influences of those prayers never leaves them, but helps them to meet the hard places in life as true overcomers. Just before leaving Wenatchee Bro. Herbert Barnhill reached there from Indiana, and Bro. Hugh and family moved out from Waterville to their own cozy home here, and now we must leave all the dear faithful workers, may the blessings of the most high rest upon them all, and may we meet again where tears and partings will never come. We are now at Scholls, Oregon, about 300 miles west and south of Wenatchee. We expect to reach our home by Apr. 15th, going home by way of Union Pacific. Yours in the Christ,

B. W. & M. A. Woodward.

Among the papers of the late Grant Allen was found an article on "The British Aristocracy." It is probable that he did not care to place himself before the English reading public in the position of entire frankness which he had assumed while writing this article, and that consequently it was held until after his death for publication. It was secured through his son for The Cosmopolitan and appears in the April number. Certainly no Englishman has ever so handled the subject without gloves as Grant Allen, and no one was better equipped to do the subject justice.

The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—May 25.

Settlers rates via the Nickel Plate Road. Beginning with Tuesday, Feb. 12th. Low rate Settlers' tickets will be on sale every Tuesday to and including April 30th, to Oregon, Montana, Washington and all points in the Northwest. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—apr 30

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The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

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Communicated.

Claims of the Popes.

Do we know what the Pontiffs of the Roman church claim to be able to do in their role as the vicars of Christ? Have we forgotten what far-reaching and absolute jurisdiction they hold to be theirs, not only over the minds and consciences, but also over the laws and liberties of men? That like Jeroboam, the son of Nebat, they have commanded, and "caused Israel to sin?" That they have "prohibited the very things enjoined of God,"—the marriage of the clergy and the searching of the Scriptures? That they have "forbidden the use of the Scriptures in their own tongue to the people," "enforcing disobedience to the divine will in bull after bull, that said 'Let it be lawful for no man to infringe this declaration of our will and command?'" That they have affirmed it "a detestable kind of wickedness" to translate the Bible? That they have called Bible societies "a crafty device by which the very foundations of religion are undermined?" That they claim the right to burn the Bibles that God's kind Providence puts into the perishing sinners' hands?

It is necessary that we know these things, that we keep them ever before us, for only so can we duly pity and reach out with hearts of love for those who "sit in darkness and in the shadow of death."

God has put the papacy on the pages of Revelation. He has delineated its beginning, its character, its duration, its end; that his church might be kept from its snares and might know "the times and the seasons of their visitation." He has appointed the Papacy as a man, because the Apostacy begins, centers, continues and is upheld by a man. Without a head, where were the body? There is no break in the Roman church, though its members die; it is one church from its beginning until now. And just so has God spoken of and looked upon its head, its Pontiff Priest. As to the office the same Pontiff Priest rules the Roman church now, that ruled it in its beginning. The priesthood in its official character is looked upon as not dying. The office is there and the office is filled by the man—"the man of sin,"—"the lawless one," "the Antichrist." And now that we may better apprehend why God has given him these titles, we will quote some of his own utterances, that there may be no mistake about it. We have already seen in part, why he is called "the man of sin," we shall see better as we go on. And no one who has read Bower's "Variations of Popery," and has had thus a glimpse of the lives of the popes, will ever deny again, that when the Pontiff of Rome sat for his photograph, "the man of sin" was taken. For not only has he commanded and caused others to sin, but he has also committed in his own life all manner of crimes in utter defiance to civil law and the law of God. They have connived at, suggested and encouraged sin, have filled their coffers with the gold that was the price of indulgences to commit crime.

The claims of the Popes as to law, "the lawless one." "I am subject to no creature, no not to myself; so that my papal majesty ever remaineth undiminished, superior to all men, whom all persons ought to obey and follow, whom no man must judge or accuse of any crime, no man depose but myself, * * * no canon bindeth me, * * * Thus then it appeareth that the greatness of the priesthood began in Melchisedec, (the pope is spoken of by God as a continuing Man, because he claims to have the deathless priesthood of Melchisedec) was solemnized in Aaron, continued in the children of Aaron, perfectionated in Christ, represented in Peter, exalted in the universal jurisdiction and manifested in the pope," * * * I owe to the emperors no obedience that they can claim, but they owe to me, as to their superior, * * * And as I am superior to them, so am I superior to all laws, and free from all constitutions; who am able of myself, and by my interpretation, to prefer equity, not being written, before the law written, (setting at naught the commandments of God for the traditions of men) having all laws in the chest of my breast, as is afore said." Claiming to sit in the temple of God as God; the pope, showeth himself to be God. "All the earth is my diocese, and I the ordinary (or commander) of all men, having the authority of the King of all kings upon subjects, I am all in all and above all, so that God himself and I, the vicar of God, have both one consistory, and I am able to do almost all that God can do. In all things that I list, my will is to stand for reason, for I am able by the law to dispense above the law and of wrong, to make justice in correcting laws and changing them * * * wherefore if those things that I do be said not to be done of man, but of God; what can you make of me but God?

Again, if prelates of the church be called and counted of Constantine for gods, I then, being above all prelates, seem by this reason to be above all gods." Antichrist—popes claim the right to abrogate the precepts of Christ and to dispense with the canons of the Apostles. "Wherefore, no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, even with the precepts of Christ; for where Christ biddeth, Peter put up his sword, and admonishes his disciples not to use any outward force in revenging themselves, do not I, Pope Nicholas, writing to the bishops of France, exhort them to draw out their material sword? And whereas Christ was present himself at the marriage in Cana of Galilee, do not I, Pope Martin, in my distinction inhibit the spiritual clergy to be present at marriage feasts, and also to marry? Moreover, where Christ biddeth us lend, without hope of gain, do not I, Pope Martin, give dispensation for the same? What should I speak of murder, making it no murder or homicide to slay them that be excommunicated? Likewise against the law of nature, item against the Apostles, against the canons, I can and do dispense; for where they, in their canon, command a priest for fornication to be deposed, I, through the authority of Silvester, do alter the vigor of that constitution. * * *

"I claim to be the Supreme Judge and director of the consciences of men, of the peasant that tills the field and of the prince that sits upon the throne; of the household that lives in privacy, and the legislature that makes laws for kingdoms. I am the sole, last Supreme Judge of what is right and wrong." "When speaking excathedra, I am infallible." "The Sicilian ambassadors prostrated themselves before Pope Martin with the thrice repeated cry, 'Lamb of God that takest away the sin of the world!'"

The Pontiffs of Rome suffer themselves to be addressed as "Another God upon earth," and as "our Lord God, the Pope." Upon his election to the pontificate, and after his investiture with scarlet robes, vest of pearls, and gems-tudded mitre, the Pope is led to the altar, where "he prostrates himself in prayer as before the seat of God." Then he is placed by the cardinals "upon the altar to sit there,"—placed upon the very altar to sit, which he, by kneeling before, has acknowledged to be God's altar! And seated there, he is addressed as "Most holy and blessed father, head of the church, and ruler of the world, to whom the keys of the kingdom of heaven are committed, whom the angels in heaven revere, and the gates of hell fear, and all the world adores, we specially venerate, worship and adore thee."

Is not this enough? Do we need to go any farther to prove that this is "the man of sin," "the son of perdition," that "lawless one," "who has exalted himself above all that is called God, (his prelates) or that is worshiped (a sort of adoration and worship is paid to both priest and bishop) so that he as God, sitteth in the temple (or place of adoration) showing himself that he is God, (by receiving adoration that should be offered only to God), who was not revealed or shown in his true character, as "the mystery of iniquity," until Western Rome fell, 22nd of August 476 A. D., and the withholding or hindering Roman emperors were "taken out of the way."

S. ROXANA WING.

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Eastward.	30	4	14	34	22	24
	PM	PM	PM		AM	AM
Chicago—Lv						
Whiting						
Clarke						
Liverpool						
Hobart						
Valparaiso						
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.....	11 45	4 45	3 25	Cleveland	Ar	4 45	7 30	10	221
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The Church of God at Bensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, APRIL 17, 1901. NUMBER 15.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

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Walter Thomas Mills
St. Kilmarnock

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Which Road?

"If you could go back to the forks of the road—
Back the long miles you have carried the load,
Back to the place where you had to decide
By this way or that through your life to abide;
Back of the sorrow and back of the care,
Back to the place where the future was fair—
If you were there now, a decision to make,
O pilgrim of sorrow, which road would you take?

"Then after you'd trodden the other long track,
Suppose that again to the forks you went back,
After you found that its promises fair
Were but a delusion that led to a snare—
That the road you first traveled with sigh and unrest,
Though dreary and rough, was most graciously blest
With balm for each bruise, and a charm for each ache,
O pilgrim of sorrow, which road would you take?"

Communicated.

Christ our Life.

Christ is the great representative that we must follow if we are to attain unto eternal life. His character stands out clear cut, every line and every shade, is as distinct so to speak, as the lightning's flash, with this difference, it is permanent, and grows on one the more it is looked at. The system called "orthodoxy" has marred, scarred and clouded to the human eye this beautiful life. He was tempted on all points like as we are, yet without sin. Rom. ii. 18; iv. 15. God says, He tempteth no man, neither can he be tempted. James i. 13. Christ was the Son of God, being begotten by the power of the Holy Spirit. Luke i. 35. Being thus born he was so constituted that he could both be tempted, suffer and die; none of which things could happen to God himself. Christ was made perfect through suffering. Heb. ii. 9, 10. God is always perfect. We have like Christ to be made perfect through suffering. Christ felt keenly for the weakness and sufferings of others, and forgot his own sufferings when at the worst, in his sympathy for others. When on the way to be crucified, after he had sunk from exhaustion, bearing the cross, when the brutal soldiers found he was incapable of carrying it farther, they compelled another to do so for him. He turned to the women who were following him weeping and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children," etc. Luke xxiii. 28. The misery that he foresaw that was to come upon the city and people, oppressed him more than the terrible suffering he had undergone, and was still to endure. When he was nailed to the cross and raised to hang in agony, both mental and physical, he was still mindful of even the temporal welfare of others. His mother, who was probably a widow, stood looking on at that dreadful scene. "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! then he said to the disciple, Behold thy mother! And from that hour that disciple took her into his own home." John xix. 26, 27.

Christ was made a curse for us, for it was written in the law "cursed is every one who hangeth on a tree." Gal. iii. 13; Deut. xxi. 23. God's Spirit since his baptism in the Jordan had dwelt in him enabling him to do the marvelous works and speak the wondrous words which he did, but when he was nailed to the accursed tree for us, this Spirit was withdrawn from him, for God's Spirit cannot dwell on any one who is under a curse, and he exclaimed in agony, "My God, my God, why hast thou forsaken me." This was not the God-part of his nature, leaving the man-part, as men filled with heathen philosophy have tried to make out. He had seen this terrible calamity before and prayed in the garden of Gethsemane, "Father, if thou be willing, remove this cup from me, nevertheless, not my will, but thine be done.....and being in an agony he prayed more earnestly; and his sweat was, as it were, great drops of blood, falling down to the ground." Luke xxii. 42, 44. When he was forsaken by God on the cross, it was more than flesh could endure, the frightful strain on the brain and nervous system caused the heart to rupture and he died suddenly, much to the astonishment of the authorities, for the death on the cross was nearly always a long lingering one. The Christ of orthodoxy could neither die nor suffer, for they say he existed from all eternity and is co-equal and co-eternal with God, they say that it was only his body that could suffer. He who suffered and died according to the Scriptures was the man Christ Jesus, not a part only of him. In Rev. i. 18, he sends us this message, "I am he that liveth and was dead, and behold, I am alive for ever more." He is alive to help us, to watch over us, to sympathize with us in all our trials. If orthodox theology had not been manufactured by the "fathers," his wonderful character and his nearness to us would have been better understood even by those who do not follow him, and would thus have had a greater effect in lifting the masses than it has done, but even as it is, looking upon him as a god before he was born, his life has had a wonderful effect in course of time, in removing some of that hard brutal character that was almost universal before and after his time. The Romans and other nations delighted in torturing, tormenting and killing their fellowmen, and many professed followers of Christ in the past have done the same, but while they professed to be Christ's followers, they were entirely ignorant of the first principles of Christianity, whether they were called Catholics or Protestants. He says, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you." The refining influence of Christ's life has been lifting those who even in a small measure have come in contact with his teachings. The close study of that life will lift any one nearer to God. Human nature is selfish and proud. Christ was born to be the King of the world, yet he took the most humble position in it; he washed his disciples' feet, the work of the humblest menial, he hungered and was fatigued, but he cured the sick in great numbers and sorrowed with the sorrowing ones. He was tender, loving, gentle and sympathetic, but he was severe and terrible to the hypocrites; greed and rascality he denounced in the most scathing manner, and they whom he thus denounced were the ones in high places, the wealthy and fashionable leaders of society in his day, and they repaid him with the deepest hatred; laid plans to encompass his death, and when they got him in their power, stirred up the multitude to cry, "away with him, crucify him, crucify him." Thus he died for us, literally died, ceased to know anything, he was laid in Joseph's tomb, but he was raised again by the power of God's Holy Spirit. This fact cannot be too strongly insisted upon, because it is by his death, his literal death and resurrection, that we have salvation. Paul says to the Corinthians who were beginning to bring in heathen philosophy into the church, and teaching just as orthodoxy does, that people are alive after they are dead, "Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." "Now if Christ be preached that he rose from the dead, how say some among you there is no resurrection of the dead; but if there is no resurrection of the dead then is Christ not raised, and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also who are fallen asleep in Christ are perished." 1 Cor. xv. 3, 4, 12-18. If there can be no life for any unless Christ was raised, neither can there be life for any, unless he died. Not the kind of death which heathen philosophers taught, and which the socalled fathers, borrowed from them which says, "There is no death, what is called death is but seeming, it is but the entrance to the portals of Elysium." When Christ died he certainly did not enter the portals of Elysium. He died on the cross, from which he was taken down by loving hands and was laid in Joseph's new tomb; he remained there till the morning of the first day of the week, the "Lord's day" as it was afterwards called by his disciples. He was raised by the Spirit of God from the death state, a state described by the Psalmist, "For in death there is no remembrance of thee; in sheol who shall give thee thanks?" Psa. vi. 5. And again, "For thou wilt not leave my soul (a Hebrewism for me) in sheol, neither wilt thou suffer thine holy one to see corruption." Psa. xv. 10. If Christ had not died as the Scriptures universally teach, it would have been absurd to have given this promise that he would be preserved from corruption. It is no use for orthodox theologians to reply to this and say that it was his body that was here meant, it was God's holy one who was to die and be buried, but was not allowed to see corruption. Christ went nowhere else at that time, but to sheol or hades in Greek or the grave. He told Mary after he had risen that he had not yet ascended to heaven. All the types and shadows of the law pointed forward to his death, every sacrifice that was offered taught that a redeemer was to die for his people, and that Redeemer's blood was poured forth on Calvary for all who believe on him and obey him. When he comes again he will raise them like as he was raised to an endless life; where there will be no sorrow, no suffering, no tears, no parting, and they will be one with Jesus, even as he is one with the Father.

A. WALLACE MASON.

The Saints and the Nations. No. 1.

In the 25th chapter of Matthew, beginning with the 31st verse, we read: —"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

We have here given this whole body of Scripture verbatim, just as it reads in our common Bible, so that all may see and know just how it reads before we commence our comment, and besides it makes quite a large text of Scripture for so important a subject, and yet so few thoroughly understand it aright. We will try by the help of the Lord, in his name, to give what light we can upon the subject, and that from the positions taken from time to time it does seem to us that it is not thoroughly understood and that we do desire in all kindness to show up its truths as the Bible reads to us in harmony with its own teaching, and yet at the same time we know full well to make it harmonize together and to fit in all its parts requires more than a little study, and with not any one text, or body of Scripture which we have studied more than another it is this very one. To start with, we affirm on the outset that the sheep and goats here spoken of is a parable that applies to the nations as they shall be gathered before Jesus and all his true saints after sitting upon his glorious throne, at the commencement of the times of restitution, Acts iii. 21, and we find by going back to the first part of this 25th chapter of Matthew another parable called the parable of

THE TEN VIRGINS

and that this parable represents the living saints when Jesus comes as a thief in the night, and that another thing we want to remember and keep fresh in our minds is that this parable unites Jesus with all his true saints, and will never be separated any more, and that this includes the first 13 verses of the chapter, and that from the 14th verse to the 31st verse is another parable called

THE PARABLE OF THE TALENTS,

and this parable represents their judgment or reward, and that they are yet with Jesus, and that none are separated except those not worthy to rule with him over "many things," and to make them so was the joy of the Lord. He then announced the next thing that will take place, and says, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." The Son of man here spoken of is Jesus himself, and that all will submit to this without the least note of discord, but how about the next statement, "and all his holy angels with him," is this all right? besides we ask right here, who are they? be they the angels in heaven? does the Bible say so? does angels always mean angels in heaven? where does the Bible say so? who are they then? They are nobody else but his true saints that come with him here. Now for the proof. If we will only stop to think, or consider just a little and look in the right direction we can't help but see that the parable of the

TEN VIRGINS

unites Jesus with all his true saints and that the very next parable which is the parable of

THE TALENTS

still holds them, and that they are not separated any more after this time. Now, when we come to understand all this we will well know that they will still be together at this coming spoken of in the 31st verse. Hence they come with him there without any question of doubt. How can Jesus come with all his true saints except he first comes as a thief in the night to take them away before it can ever be said that he will come with all his true saints in great power and glory? It cannot be done. Hence, there are two stages to our Lord's second coming.

1st, coming as a thief in the night to take away his true saints.

2nd, with all his true saints in great power and glory, and that the saints are to watch for and be prepared for the first stage which will be his thief-like coming in order to be ready and worthy to go with him. Luke xxi. 35; 1 Thess. v. 2, 4, 5; 2 Peter iii. 10. He will come as a thief in the night to the world but not to his true saints. That Matthew xxv. 31 represents his coming with all his true saints in great power and glory. This will be his public, and universal world-wide coming, when every eye shall see him, and they also that pierced him. Matt. xxiv. 30; Mark xiii. 26; 1 Thess. iii. 13; Rev. i. 7.

The clouds spoken of in Matthew, Mark and Revelation is the great company of all his true saints coming in power and great glory.

Again, the three Greek words in the Diaglott and also Hudsons, aggelon, aggelous and aggeloi is translated messenger, and is so stated in the word for word translation, and the meaning of a messenger is any body sent, and that it does apply to man in the following places. Mark i. 2. John the Baptist is called a messenger, "Behold, I send my messenger before thy face which shall prepare thy way before thee. The word messenger is here translated from the Greek word aggelon also in Luke vii. 24, John's messengers having departed, here the word messenger is translated from the same Greek word aggelon, also in Luke ix. 52, Jesus sent his messengers before him. Here the word messenger is translated from the Greek word aggelous. Also in James ii. 25, when Rahab the harlot had received the messengers sent them out another way. Here again the word messenger is translated from the Greek word aggelous. Now we have here given four different statements from the Word of God where it is applied to man from the three Greek words aggelon, aggeloi, aggelous, and seeing that does apply to man in all of the above places from the same Greek words we do not hesitate to say that it does apply to the saints in Matt. xxv. 31.

Again, when we come to understand that the parable of the ten virgins, 1 Thess. iv. 13-17, represents our Savior's thief-like coming for all his true saints, and that then and there they rise to meet the Lord in the air, and so shall they ever be with the Lord, and that from that time on it is plain to be seen that they will ever be with the Lord, and never to be separated from him any more, and that when he makes his public, universal world-wide coming, they will still be coming with all his true saints in great power and glory, and when he will thus come as is spoken of in 1 Thess. iii. 13, then he will sit upon his glorious throne which will be the throne of David restored, or rebuilt of which throne Jesus is heir to. Please see Matt. xix. 28; Luke i. 32, 33; xxii. 29, 30; Acts xv. 13-18.

J. A. MOYER.

(To be continued.)

Selections.

Engineering work Fulfils Bible Prophecy.

When Sir John Aird, the contractor of the great dam across the Nile at Assuan, walked across the dry bed of the river, in front of the dam, the prophecy of Isaiah was fulfilled. The "tongue of the Egyptian sea" has of a verity been destroyed. No more can it lick up the lives and harvests of Egypt at its pleasure, or by twisting to one side or the other or by curling back refuse to give Egypt moisture when the parched fields are crying for water.

The tongue of the Egyptian sea has been destroyed. Men now walk back and forth in the dry bed of the great Nile. The prophecy is fulfilled.

The "tongue of the Egyptian sea," as Isaiah so picturesquely terms the Nile, has been destroyed by one of the greatest feats of engineering ever undertaken in modern times. A great dam has been built in the Nile bed, on the southern side of the first cataract, near Assuan. The immense wall of solid granite which forms the dam extends from the right bank of the Nile to the left a distance of a mile and a quarter, and, when completed, will rise ninety feet above the level of the river at low water. The top of it will be as wide as State street and will accommodate as much traffic.

And when this top of the great dam is paved and graded into a thoroughfare, and cars and teams and people are passing at will, back and forth upon it, then will come true the last part of the prophecy of Isaiah:

"And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day when he came up out of the land of Egypt."

The object of the great dam at Assuan is to transform thousands of miles of dreary desert in Egypt into smiling pastures. It is to prevent the waters of the Nile, on which all the hopes of Egypt depend, from sweeping down in ruinous floods and wasting itself in the sea. The harvests in Egypt depend entirely on the Nile. The only cultivated land is that which lies along the bank of the mighty river. These are overflowed four times a year by the rising of the Nile. The receding water leaves the land covered with a rich, black sediment that gives the land a wonderful fertility. But sometimes the Nile does not overflow at its accustomed time, and again the water, instead of rising gradually and flowing gently over its banks, comes down in a rushing torrent and instead of gently dropping its treasure of rich sediment carries it straight to the Mediterranean, where it is either hurried out into the sea or dropped into the delta.

Every year enough Nile water and soil to create several Egypts and make each one of them a smiling land of plenty is lost in the sea. It is to impound this water and regulate its flow and provide a mammoth reservoir from which thousands of miles of desert area as well as farm land may be watered at pleasure that the big dam at Assuan has been built.

The great granite wall of the dam will bottle up 1,000,000,000 tons of water. It will make a lake over 144 miles long. The flow of the water through the dam will be controlled by machinery which is enormously powerful but which by the pressure of a child's hand could let loose millions of gallons of water. The wall of the dam is pierced by 180 sluices provided with steel doors worked by the machinery. At some periods of the year 900,000 tons of water will rush through these sluices every year.

The entire cost of the Assuan dam will be over $25,000,000. The entire expense is being borne by Great Britain although ultimately it will be paid by the Egyptian government.

In addition to the great wall of granite across the Nile at Assuan, a subsidiary dam is being built at Assiut. On the dam at Assiut over 12,000 men are now being employed, the vast majority of them being natives. They receive about $1.25 a week, which is twice as much as they usually earn. On pay day the money is brought in bullion on camels across the desert from the dam at Assuan and distributed among the thousands of chattering workmen.

The great importance of the new dam at Assuan can only be appreciated when it is remembered that Egypt is the gift of the Nile.—*Selected by W. H. Wilson from the Chicago Tribune.*

Thou must content thyself to see the world as it is. Thou wilt never have any quiet if thou vexest thyself because thou canst not bring mankind to that exact notion of things, and rule of life, which thou hast formed in thy own mind.—*Fuller.*

The point of aim for our vigilance to hold in view, is to dwell upon the brightest parts in every prospect, to call off the thoughts when running upon disagreeable objects, and strive to be pleased with the present circumstances surrounding us.—*Tucker.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J T Smith	5.00
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Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 17, 1901.

"Love for love is but justice and gratitude; love for love is favor and kindness, but love for hatred and enmity is a most divine trait."

"A just man should account nothing more precious than his word; nothing more reservable than his faith, and nothing more sacred than his word."

All errors have only a time; after a hundred millions of objections, subtilties, sophisms and lies the smallest truth remains precisely what it was before.

"A good conscience is better than two witnesses. It softens sorrow as sun does the ice. It is a well if we are thirsty,—a shelter if the sun scorches us, and a soft pillow for us at the hour of death."

One watch set right will do to try many by; but on the other hand one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.

Two Natures.

The Spirit reveals two, and only two natures impressed with the image of God:—

One Adamic, the other Elohic.
One human, the other divine.
One Earthy, the other Heavenly.
One Terrestial, the other Celestial.
One Soulical, the other Spiritual.
One Corruptible, the other Incorruptible.
One Mortal, the other Immortal.

The representatives of these two natures are identified in striking contrast by Paul in the following extract from his letter to the Romans. "Professing themselves wise they become fools, and changed the glory of the incorruptible God, into an image made like to corruptible man."

Sources of Birth.

The Scriptures teach that the nature of a body is agreeable to its origin:—

The first man is of the earth, earthy. 1 Cor. xv. 47.

That which is born of the flesh is flesh. 1 Cor. xv. 47.

That which is born of the spirit is is spirit. John iii. 6.

Every good and perfect gift is from above. James i. 7.

Ye must be born from above. John iii. 7.

Except a man be born from above he cannot see the kingdom of God.

The second man is the Lord from heaven. 1 Cor. xv. 47.

Our house is from heaven. 2 Cor. v. 2.

In the light of the above testimonies it is clear that man was not constituted immortal when he was created, seeing he was an earthy body formed out of the "dust of the ground."

Neither does man become immortal when he is converted, seeing that he is physically a flesh body, "born of the flesh." He must be born from above.

"Where Shall We Spend Eternity?"

What hope did the patriarchs and prophets of old have? Did they think of going to mansions in the skies? We never read of them expressing a longing desire to go to heaven, or singing this song:—

"There's a beautiful land on high,
To its glories I fain would fly.
When by sorrow pressed down
I long for the crown.
In that beautiful land on high."

They earnestly longed, and prayed, and struggled for a heavenly (heaven-like) country, (Heb. ii. 16;) but when we enquire what land they hoped to inherit, we find it was this earth made beautiful, sinless, pure, heavenly. Abraham was called to go, to a place which he should receive for an *inheritance*. He went to the Land of Promise (Canaan,) as a stranger. He was told to lift up his eyes and "look from the place where thou art, north, south, east and west."

"Look again,
Abram, for the land which thou seest to thee will I give it, and to thy Seed (Christ, Gal. iii. 16,) forever. Arise, walk through the land, in the length and breadth of it, *for I will give it unto thee.*" Could Abraham see heaven when he looked to the four points of the compass? Did he walk through the length and breadth of heaven above the stars? Did he, or Isaac, or Jacob, heirs with him of the same promise, have it? "No," says Stephen, (Acts vii. 3-5.) "He (God) gave him none inheritance in it." "No, not so much as to set his foot on." "No," says the apostle, "These all died in faith, not having received the promises, God having provided some better thing for us, that *they without us* should not be made perfect." Heb. iii. 13 and 40. "Yes but," says some one, "his seed (the Jewish nation) settled in the Land of Promise, and this was a fulfillment of it." Stop a moment, friend, you will find this was not so. They settled there UNDER THE LAW, which provided that IF they were obedient they should remain there until the Seed (Christ) should come, "but if disobedient they should be scattered in every country under heaven." Deut. xxviii. History tells its own tale; just look around and see where God's once favored nation is!

"Outcasts from thee and scattered wide
Through every nation under heaven."

And Paul tells us very plainly that the covenant (made with Abram) that was confirmed before of God *in Christ* (the Seed) cannot be disannulled by the law, which was 430 years after, "that it should make the promise of none effect. For if the inheritance

PROMISED TO ABRAHAM

be of the law, it is no more of promise, but God gave it to Abraham by promise." Gal. iii. 17, 18. No, Abraham was yet to rise from the dead when he, with all the faithful of all ages who have had the Abrahamic faith, will receive the long-promised inheritance which he "saw afar off." And when not only the Jewish race, but *all nations* shall be blessed in him. Let us each ask ourselves the question again, Where shall we

SPEND ETERNITY?

The Scriptural answer is,—either with Christ, Abraham, the prophets, and those who come from the north, south, east and west, and sit down with them in the kingdom of God, or, in an eternal grave. There is no reason why it should be the latter; a glorious destiny is held out for the future if we will but grasp it. "And God so loved the world that he gave his only begotten Son that *whosoever* believeth on him should *not perish* but have everlasting life." How foolish it will be if we let pleasure, or business, or anything stand in the way of gaining the prize held out to us. It is a prize that seems too good to be true at first sight—until we read it in that wonderful Book,—the Bible. You will doubtless all remember that Peter, on one occasion, speaking for the twelve, asked the Master what reward they were to get when

THE KINGDOM COMES.

Matt. xix. 28. Did he say, "My dear brother, I am going to heaven, and when you die you shall be with me there to all eternity." Listen to his words, "Ye which have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." How impossible this, in heaven! How beautiful when we know by Ezek. xxxvii. 21, that the Seed (Jesus Christ,) will sit upon the throne of his father David, in Jerusalem, (Luke i. 30-33;) that the disciples of Jesus are to rule over the regathered nation in Palestine, and all the accepted saints will have rulership over the nations, some having authority over ten cities, some over five, and some over two, according to work done!

If these lines come under the eyes of any who get weary with these painful, sinful bodies, and see their friends cut down with the reaper whose name is death; we trust they will believe these glorious truths,—turn away from sin, be baptized into Christ for remission of past sin, then walk in newness of life, and then they will be sure to realize the truth of Jesus' words, "The meek shall inherit the earth."

Communicated.

Genesis. Chap. 22.

1. And it came to pass after these events recounted, that God tried Habraam and said unto him, Habraam, Habraam. And he said, Lo, It is I.

2. And he said, Take thy son, the beloved whom thou hast loved, Isaak namely, and go thy way into the high land, and offer him there in the way of a whole-burnt-offering service upon one of the mountains which I shall have told thee of.

3. And Habraam arose at dawn and saddled his ass; and he took along with him two of his own housemen and Isaak his son, and having split wood for the whole-burnt-offering service he arose and went his way. And on the third day he came to the place of which God had told him.

4. And lifting up his eyes he saw the place afar off.

5. And Habraam said to his housemen, Do ye stay here with the ass, and I and the lad will go on here, and when we have performed our act of worship we will return unto you.

6. And Habraam took the wood for the whole-burnt-offering-service and placed it upon Isaak his son; and he took in his hands also the fire and the sacrificial knife (a short weapon worn like a dagger) and they two went their way together.

7. And Isaak said unto Habraam, his father, Father; and he said, What is it, child? And he said, Lo, the fire and the wood; where is the sheep for the whole-burnt-offering service?

8. And Habraam said, God will see for himself the sheep for a whole-burnt-offering-service, child; and they both went their way together,

9. And came unto the place of which God had told him. And Habraam built an altar there and placed upon it the wood; and binding Isaak his son's feet together, he placed him upon the altar upon the wood.

10. And Habraam was stretching out his hand to take the knife to slay his son.

11. And an angel of the Lord called him from out the heavens and said, Habraam, Habraam, and he said, Lo, it is I.

12. And he said, Do not lay thy hand upon the lad, nor do ought to him, For now I know that thou dost fear God, and hast not spared thy beloved son for my sake.

13. And Habraam looked with his eyes and saw, and lo, a ram caught by his horns in a thicket of Sabek. And Habraam went his way and took the ram and offered him in the way of a whole-burnt-offering service instead of Isaak his son.

14. And Habraam called the name of that place, The Lord saw, that they might say today on the mountain the Lord appeared.

15. And an angel of the Lord called Habraam a second time from out the heavens saying.

16. By myself have I sworn, saith the Lord, for whose sake thou didst do this thing recounted, and didst not spare thy beloved son for my sake.

17. Surely blessing I will bless thee and multiplying I will multiply thy seed as the stars of the heavens and as the sand that is beside the lip of the sea; and thy seed will inherit the cities of thy adversaries.

18. And they will have been blessed in thy seed, all the nations of the earth will, because thou didst hearken to my voice.

19. And Habraam returned unto his men-servants and they arose and went their way together unto the Well of the Oath, and Habraam had taken up his abode at the Well of the Oath.

20. And it came to pass after these events recounted that it was also told Habraam, saying, Lo, Melcha, she also hath brought forth sons for thy brother Nachoor.

21. Namely Uz first-born and Baux, his brother, and Kamouel, father of the Suroi (Syrians).

22. And Chazad and Azau and Phaldes and Yeldar and Bathouel.

23. And Bathouel begot Hrebekka (Rebeka). These were eight sons that Melcha brought forth for Nachoor the brother of Habraam.

24. And his concubine, Hreuma by name, brought forth also, namely Tabek, and Taam and Zochos and Mocha.

Comment.

Observe "the beloved" made familiar in the New Covenant as applied to the Christ, here obscured by a round-about expression in the R. V. "whom thou lovest."

Also "whole-burnt-offering" instead of "burnt-offering" R. V. not unimportant in its typical significance.

Also in 3rd verse "clave" R. V. instead of "split." Why preserve these archaisms?

In the 7th verse "Here am I" R. V. instead of "What is it?" in the text.

In the 8th verse "God will provide" R. V. instead of "will see" text. Also "lamb" R. V. instead of "sheep" text. Also "bound Isaac his son" R. V. instead of bound "his feet" text.

11th verse R. V. "The angel" should be "angel."

12th verse R. V. says "only son" text says "beloved son."

18th verse R. V. inserts "behind him" and omits "of Sabek" "a thicket of Sabek" the text says.

In the 14th verse R. V. reads that Habraam called that place "Jehovah Jireh." The text says "The Lord saw" conforming his previous inspired answer to Isaak that the Lord would see for himself—not "provide." Also in this verse "That they might say today on the mountain the Lord appeared" instead of as in R. V. "As it is said to this day, In the mount of the Lord it shall be provided," which is a theological interpretation instead of a translation. "Only son" again in R. V. instead of "beloved son."

17th verse R. V. says "possess" text says "inherit" a very important legal difference. Also "gate" instead of "cities." This prophecy and promise relates to us nations and we ought to know exactly what was promised I think. The reader will also do well to note here the 19th verse R. V. "Beersheba" is in the text "The Well of the Oath."

20th verse R. V. has "Milcah" instead of "Melcha" and "Nahor" instead of "Nachoor."

21st verse R. V. has "Uz" instead of "Uuz." And "Buz" instead of "Baux" and "Kemuel" instead of "Kamouel" and "the father of Arain" instead of "the father of the Suroi" (or the Syrians) in the text.

22nd verse R. V. has "Chesed" and "Hazo" and "Pildash" and "Jidalph" and "Bethel" instead of "Chazad," "Azau" and "Phaldes" and "Yeldar" and "Bathouel."

The reader will do well to carefully note these differences of names if he is a student at all of Hebrew genealogy. Such questions for instance have arisen as "Where is the land of Uz" mentioned in the book of Job and how did it come to be so called? Now the fact is that no land was ever called "the land of Uz;" but was called "Ausitis" or "the Ausitis" or "the land of Uuz" or "Aus" this change being easily accounted for as a dialectic change. "The Ausitis" was a country well known to the ancients" on the borders of Idoumaia (Edom R. V.) and Arabia, and was Job's native land.

Observe the Hrebekka (Rebekah R. V.) genealogy given in the 23d verse.

In the 24th verse R. V. of the offspring enumerated "Gaham" should be "Taam." This may be of interest to the Scotch as "Taam" is still a good old Scotch name. Where did the Scotch get this old name? It is not in any of the old English versions of the Bible.

Chas. Gabunsh.

The Second Death.

In Restitution of Oct. 24, 1900, Bro. Daniel Howard states what he believes to be the meaning of the term second death, found in Revelations. I had entertained a different opinion, which I beg leave to submit. I give it as an opinion merely, and am not disposed to be dogmatic; and would be glad if other brethren would write on the same theme, to the end that we may get clearer views of the purport of the Scriptures in which these words occur. It often happens that a right interpretations of one Scripture aids us in getting a clear understanding of others.

The term second implies a first of the same kind or character. What then was the kind or character of the death to which the death spoken of in the Revelations stand second.

At the time of the flood there was a general and almost universal death on this planet; at least on the inhabited part of it; and the flood stands as the dividing line, between the heavens and earth that were of old,—the first—and the heavens and the earth that now are—the second—"reserved unto fire" (see 2 Peter iii. 5-13) when this destruction occurs there will be another general death, and the death by fire will stand as the dividing line between the heavens and the earth that now are and the new heavens and the new earth (the third) wherein dwelleth righteousness.

Read 3rd chapter of 2 Peter, and there are other passages of Scripture, that indicate that this planet is yet to undergo a renovation by fire. See Mal. iv., "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stumble and the day that cometh shall burn them up." The second death will have power over such. See Isaiah xxviii. 15.

The manner in which the second death is predicted of those who are to suffer by it is significant. Death and hell, and those whose names are not found written in the book of life, are cast into a lake of fire; and this is the second death. Some of those who suffer death at this time may not have died before.

Note also the language used in the case of those who escape it. They shall not be hurt of the second death. The second death hath no power over such. Now if this death stood as second to the death men die individually in this age, would it not be more in harmony with such a view, to say, he that overcometh shall not die the second death. The language used would indicate that the second death was something that was to occur, but that he that overcometh will not be hurt by it.

J. T. Smith.

Obituary.

On Sunday afternoon, March 24th, the 80th anniversary of his birth, our father, Wm. H. Knapp, died at his home on Battle Creek St., at Galesburg, Mich. Of so long a life much might be said or written, and a life like his would be one long record of usefulness. Born in Orange Co., N. Y., March 24, 1821; married to Eliza Rogers, March 19, 1842; moved to Mich. Aug., 1845. For awhile he found employment at his trade in one of the pioneer blacksmith shops of this village. On his birthday the 24th of March, 1846. He removed with his small family to a home in the woods of Charleston township. There for many years he was the only blacksmith for miles around, and shoeing horses and oxen (for which he made his own nails) sharpening plowpoints, repairing tools, and other work incidental to the general utility man of pioneer days, were done by him in exchange for work in getting his own land cleared of its heavy timber and "broke up." Very little money was in circulation in those days. For about thirty years he lived on this farm and during the time two or three of the Annual Conferences of the Church of God were held there in the Knapp school house, and as many as sixty visitors were entertained in his home at one time. In April, 1873, he removed to this village where the closing years of his long life were passed. Where ever his home, each recurring year added to his circle of friends, and increased the respect in which he was held. He was the village authority for dates, having kept a personal diary for over 50 years. On the 12th of June 1900, our dear mother died, and since that time father has been greatly broken in his health, and seemed to lose his delight in living. His faith in the Scripture, and his faith in the things concerning the kingdom, and the resurrection of the just to eternal life was always strong. He was unconscious nearly all the time during the two weeks of his last illness. The pastor of the Congregational Church who was a warm personal friend of father and who also preached our mother's funeral sermon, spoke words appropriate to the occasion, to a large circle of friends and neighbors, March 26th, and after life's fitful fever, he sleeps well. One son, Edgar W., of Viola, Idaho, and three daughters, Mrs. W. Ford, and Miss Emma of Galesburg, and Mrs. Frank Hawkes of Chicago, survive.

Mary M. Ford.

Henry C. Welton was born in the State of New York, Dec. 14, 1823, and died at his home, at Freedom Neb., Feb. 27, 1901; aged 77 years, 2 mo., and 13 days. In 1828 his father moved to Medicine Co., Ohio. He was then married to Caroline Spencer. He moved to Soak Co., Wis., in 1856. There were born to them 4 children, 2 girls and 2 boys. His wife died in the year 1859. In 1884 he came to Frontier Co., Neb., and was living with his son, our esteemed Brother Jason, at his death. Grandpa, as we all called him, embraced the glad tidings of the kingdom of God, and was baptized Sept. 29, 1890, by Elder A. Adams. He was loved by all who knew him. Grandpa was always ready to give a helping hand, and was always to church when possible. How we will miss him in our meetings and Sunday school. We remember a statement of his once when talking with him. Others will not prevent me from doing my duty, I want to be there. We can truly say he was ready for the kingdom. When we think of the times and compare them with Scripture, he will not sleep long. Grandpa's chair will be empty, but we sorrow not as those that have no hope. It can be said of grandpa, "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." With a long procession we followed Bro. Welton to his last resting place Mount Zion, where Elder J. T Prime preached a few words of comfort from 1 Cor. xv. How strange the sermon seemed to some outside the truth, but it was so plain, they could not but understand it. O brother and sister, may we live faithful unto the end and gain eternal life.

We do not wish dear grandpa back,
To roam this world of care;
There is no sickness where thou art,
No pain, no sorrow there.

But in the grand eternal age
He will for ever be
Amidst the everlasting flowers,
We will grandpa Welton see.

Florence Selleck.

Brother Underwood:

I will notify you with this, that our oldest daughter, Susan Siesle, died last Thursday, at noon, March 28, after a long and painful sickness of over two years. She came with us to the State of Nebraska 17 years ago. We used to live at Canton, Ohio, but sold out there in 1883, and moved to this State, on a farm about two and one-half miles northwest of the city of Columbus, where we still reside. Susan got married March 1, 1887, to Henry Lamberton, and four years later she lost her eye sight, and was blind now ten years. To this union were born five children, two sons and three daughters, the second son died when two weeks old, four are alive, from 6 to 12 years old. She was baptized in the fall of 1890, by Bro. A. Adams. During this ten years of living in darkness, she attended to her family duties, and was so gifted that she kept her children clean, but two years ago, or over she became dropsical and has been sick ever since, so she desired to go home and be with her father and mother on October 1, 1900. Since that time she has had her mother's care. But with all the medical aid we could not restore her health any more. She suffered greatly but took it all patiently, and for the last three weeks she expressed herself, and longed to be at rest until Jesus would come and bring his reward with him, to give every one as his works will be. She was 35 years, 6 months and 8 days old. She leaves a husband, 4 children, parents, 1 brother and 2 sisters. We laid her to rest last Saturday afternoon, March 30. Bro. A. Adams could not come on account of sickness. We had Mr. Monroe, pastor of the Congregational church. His text was Romans viii. 28. This is the third one of our children we have buried since we came to this State, all side by side, and if Jesus delays his coming for a while, we must expect soon to follow our children, having passed the three score and ten years, what more can we expect here in this world? We read in Romans viii. 18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Yours truly,

John W. & Susan Siesle.

Editor Restitution:

I have just received a letter from my brother in Aultsville, Ont., Canada, stating the death of an older brother, in North Williamsburg, who also lived in Canada. He died about a year ago, aged (I think) about 81 years. He was a constant reader of The Restitution, having taken it from the time it was first published (I think) by Elder Marsh. He was a decided believer of God's Bible, and was not moved by the Apostacy. He was also isolated like myself; his theme was the Word of God continually, it was his study daily. I made him a visit about four years ago, and found him firm in the truth, which gave me a good deal of comfort. But he is now waiting in the grave for the coming of our King, who will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

C. P. Aldine.

Aaron Thomas was born Aug. 29, 1832, and died near Walkerton, Ind., April 8, 1901, aged 69 years, 2 mo., and 10 days. He was married to Rebecca Frederick in 1855. To this union there were born 18 children. The mother and 6 children preceded him in death. He leaves a wife and nine children, three sisters and a host of relatives and friends. The funeral was held at the United Brethren church north of Plymouth, and the undersigned spoke words of comfort from Rev. i. 18. The deceased was a member of the Church of God,

A. H. Zillmer.

They that give good exhortations, should be careful to set good examples.

The Pan-American Exposition at Buffalo opens May 1st. Rates via the Nickel Plate Road are effective April 30th at one and one-third fare for the round trip, good going on date of sale and returning within fifteen days. A rate of one fare plus $1.00 will be made good going on Tuesdays in May, and returning within five days. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—may 30.

Poetry.

Not Lost.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self sacrifice
Unseen by men, but marked by angels' eyes,
These are not lost!

The sacred music of a tender strain
Wrung from a poet's heart by grief and pain,
And chanted timidly with doubt and fear,
To hurrying crowds who scarcely pause to hear,
It is not lost!

The silent tear that falls at dead of night,
Over soiled robes which once were pure and white,
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole,
These are not lost!

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The child-like faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet,
These are not lost!

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love, which strove to win
Some wanderer from the woeful ways of sin,
These are not lost!

Not lost, O Lord! for in that city bright
Our eyes shall see the past by clearer light,
And things long-hidden from our gaze below
Thou wilt reveal, and we shall clearly know
These were not lost!

Selected.

Education. No. 5.

[The following article is one of a series of ten written by Bro. J. F. Gellelly, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal*, and necessarily have some expressions that refer to local surroundings.—Ed.]

HEAT.

"The glory of the celestial is one, and the glory of the terrestrial is another; one glory of the sun, another glory of the moon, and another glory of the stars, and star differeth from star in glory.—Paul.

No one can read the ancient Hebrew Scriptures without noting the one leading thought, namely: the grand conception of a Creative Power so stupendous that even the material manifestations in the things seen about us and above us are only incidental expressions, and that behind all there is a Living Intelligence and Vital Energy that handles, controls and manipulates "according to the councils of his own will." This august thought is the foundation also of Christian revelation, which is after all only an extension of what was before, and where we find this thought the central intelligent idea of the individual there we will also find some sense of moral perspective, some appreciation of the Majesty on High, on the one hand, and of the littleness and inconstancy of human power and existence, on the other. But, unfortunately, this is the very thought that in modern times has been relegated over to teachers of theology, and has been eliminated from the realm of scientific theory, yet it is so infinitely true that it belongs to and dominates all knowledge. To the unprejudiced mind all nature is a complex adjustment of means to ends, whether studied in the petals of a flower or the wing of a bee or the orbit of a planet, and the discovery of the why and wherefore of the thus and so is really the highest knowledge that human beings can attain. It is human mind tracing after the divine conception, and infinitely delicate tracery it is. The microscope cannot reach the limit of its fineness and no art may copy its beauty.

One great objection to the nebular theory is its coarseness and crude clumsiness. Fire, fire; nothing but fire. "The glory of the celestial" is the glory of the foundry, the furnace and the melting pot—all the elements molten, all heaven a region of blazes where no living thing can exist. Even the dark-complexioned party who attends to the culinary department of antique theology would find, like Noah's dove, no rest for the sole of his hoof, and his asbestos plumage would avail him nothing if he couldn't swim. It is all too hot and too crude. A century ago, before we understood about electricity, magnetism, etc., such ideas were pardonable. Then a big log fire on the hearth was the centre of life and light for the household. Hence, the conception of a flaming sun burning itself out like a big pine log and shedding the heat of its destruction all around. Then, as it was calculated that even if made of the best quality of coal the sun would burn itself out in a few hundred years, they invented a rain of comets that kept up a fresh supply of fuel. But as the comets invariably went off the way they came, without dumping even their tail loads, that idea had to be dropped, and with it the pine stump theory goes out too.

There is really no evidence that the sun is a hot body. It does seem so, just as it seems to rise and set, but a little unprejudiced thought will prove the contrary, for the sun shines in cold weather just as it does in hot, and we can freeze in the sunshine or swelter in the darkness, according to the state of the weather. As a matter of fact our earth is millions of miles nearer the sun during our northern winter than during our summer, and if the heat simply radiated from it as from a big fire we would be much warmer when closer. The truth seems to be that the sun's rays, although themselves cold, have the power of developing heat under certain conditions, and under certain other conditions they will not, just as the electric power through a cold copper will, with certain mechanical combinations, cook beefsteak or melt a diamond, and with other mechanical combinations it will run an ice plant, and the natural conditions that obtain on our planet for the regulations of the heat, moisture, etc., are infinite and much more complex and delicate than any human invention. Prof. Ball, an English astronomer of note, in a recent article in a monthly periodical, as an illustration to prove that heat radiates from the sun, calls attention to the glass frames used by gardens to raise early plants, etc. Unfortunately for him, his illustration is the most complete refutation of his theory, for although glass permits light to radiate through it freely it obstructs radiated heat. This is easily proved by holding the hand near enough the hot stove to feel the heat very sensibly, then interposing a cold window glass. I have seen men employed in casting white hot metal use a sheet of ordinary glass to shield the face while examining the pot in the furnace, and so likewise if one desired to shut out heat radiated from the sun a sheet of glass would be the proper thing to use, but the gardner has no radiated heat to deal with; the sun's rays, he knows, will develop heat with the conditions he applies, and he makes, as it were, a little climate by itself in his hot-bed. This question of climate and warmth is evident at all times and everywhere. In certain valleys in California and Italy, where the orange trees bloom and frost never comes, can be seen in the distance mountain peaks perpetually crowned with snow. Yet the sun radiates equally on both, and the mountains at midday are closer to it than the valleys are. All well-informed people know now that light, heat, and electricity are different forms of power, and that they can be changed one into the other. We also know now that light can be produced without heat, and several of the skilled electricians of today are working on the problem of producing it commercially. And doubtless the sun emits his glorious rays by a process which we at present cannot fully understand, and we have in our own planet a somewhat similar mystery in the Aurora Borealis, or Northern Lights, which is said to resemble somewhat the sun's corona as seen during a total eclipse. Now, this light is seen at its best under conditions of severe cold, yet it would be absurd to conclude that these cold conditions must always obtain when such light is produced, just as it is absurd to say that light can only be produced by burning or by the incandescence of heat.

At present we are surrounded by mysteries caused by the limitations of our knowledge, but it is safe to conclude from well-known premises that we are engulfed not in the blind swirl of molten debris that has slung itself off in chunks and swiped itself into something like shape by the mere weight of its own helplessness, but in an intelligent, controlling Power that is working carefully and patiently to a definite purpose—to a purpose that to intelligent beings, such as we are, is capable of being known and at least partially understood.

Dear Brother Underwood:

In my letter to Bro. Robison, in speaking of children, the types make me say, "There is a theory that children who die before the age of accountability, are in the same way saved by the power of the blood of Jesus without any volition on their part." What I intended to say is "are in some way saved by the power of the blood of Jesus."

R. S. Dwiggins.

Communicated.

Fifteen Hundred Years Before Christ.

Tablets have been discovered and translated which date back to fifteen centuries before Christ was born. The story engraved upon the tablets accords in a large degree with the account of the temptation, fall, and the loss of immortality in the Garden of Eden.

I will make a few brief extracts from an article which appeared in the *Chicago Tribune*.

"Translations from cuneiform tablets in the Berlin Museum have awakened a theological controversy in Germany that seems likely to spread as the facts are known. These records tell of the temptation of the first man and the first woman in the Garden of Eden. "Higher critics" of the Bible say it means that the writers of the book got the story of Eve's temptation from the Babylonian traditions, while the defenders of the Bible assert that the Babylonian version offers another proof of the truth of the story, which was well done in early times. Both factions, however, admit the importance of the discovery.

The discovery was made by Professor Zimmern of the University of Breslau, who has just been through the tablets now in the Berlin Museum, and from them extracted the story of paradise that is regarded as in close conformity with the Bible account.

These tablets now in the museum date back to the fifteenth century before Christ. Their authenticity is unquestioned."

The first paragraph of the legend reads as follows:

"Adapa, son of the sea god Ea, is the first man. He has great wisdom, but is denied immortality. He lives in the sanctuary of Ea, in Eridu, at the mouth of the Euphrates and Tigris. He acts as a priest of Ea, and incidentally catches fish from the sea to supply the sanctuary."

Writing of these tablets and of the coincidences that are found in the Scripture story, Professor Zimmern says:

"These statements are understood by many scholars as reflecting really the oldest sentiments prevalent in the beginning among the Hebrews concerning paradise.

"In many of the details the two stories agree to a remarkable degree. When Ea declares that the food and drink of death will be offered to Adapa, he reminds one of the statement made in Genesis that on the day that Adam and Eve eat of the tree of life they shall die.

"Fundamentally, both stories have the same underlying thought: That man still falls short of perfect equality with God in that he lacks immortality. As in Genesis, it is declared that man is to be driven from paradise lest he eat of the tree of life and live forever, so in the Babylonian narrative Anu remarks that Ea has revealed to Adapa the secrets of heaven and of earth—has given him the highest wisdom—and asks, What can be added to this that is even more valuable than Ea's gift? The answer is, the food of life; but, as Adapa refuses to take this, he thereby loses immortality both for himself and his descendants."

In addition to these records in the museum of Berlin there is a Babylonian seal cylinder in the British Museum, in the middle of which is the holy tree of life. To the right and the left of it is a male and a female figure, eating of the fruit of the tree, while behind the figure of the woman a huge serpent is unwinding its coils.

These myths will hardly be questioned by any one as not having a bearing upon the Scripture story of Adam and Eve in the garden. Only it is possible that the orthodox and the higher critics in America, like those in Germany, may not agree as to whether the Bible story influenced the pagans or whether the pagans influenced the Scripture writers. Bible students have known for long that the Babylonian story of the creation and of the deluge has kept reasonably close to the main features of the Bible story of the same phenomena, but this is not regarded as important as that the stories of the fall of man should be so similar.

The cuneiform inscriptions through which so much of Babylonian life, literature, and tradition has come were upon clay, impressed into it by the wedge of the writer. Fine clay was selected and carefully kneaded and molded. One side of the tablet was left flat and the other rounded. The wedge-writing was impressed into both sides of the clay, holes were made in the ex hotness, and the tablet baked.

The holes found in the tablets were for liberating the steam which generated in the baking. The substance when baked became of the texture of the best pottery and is indestructible from the action of the elements.

Professor Zimmern's discoveries on the cuneiform tablets will have a direct bearing upon the two figures seated by the tree of life, as shown on the seal cylinder in the British Museum. This inscription has long been looked upon as a possible picture of the temptation of Eve, but until Professor Zimmern's researches nothing from Babylonian writings could be found to add weight to the belief."

The above calls to my mind a passage in Luke xix. 37-40, which reads as follows:

"And when he was come nigh, even at now the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

These early disciples were more demonstrative than the disciples of modern times. "They began to rejoice and praise God with a loud voice for all the mighty works that they had seen. Do we "cry out with a loud voice" as we so often see the truth of Holy Scripture confirmed by the voice of the stones. Or is it a rebuke to us that we hold our peace too much upon the light we possess on the question of life and immortality, that the stones now cry out?

W. H. Wilson.

Report of Labor.

At Wheatland I received a hearty welcome in the homes of Bros. Stagoner and Tindell, and March 3rd baptized Bro. Tindell into the all saving name. The brother was baptized years ago and was a worker in the Baptist church, but in later years came to a knowledge of the truth and having received it with gladness embraced this first opportunity to be obedient. The Christian church was open to us, and we began meetings under what seemed favorable circumstances, but word was received of the death of an old resident, and ex-pastor of this church, who was brought home for burial, and this broke into our plan; so reluctantly, we left these brethren hoping to return at some future date. Workers are sadly needed in California. Bro. and Sister Woodward are with us at Scholls, Oregon, at present. Words are inadequate to express some things, and when we say we are indeed having a feast of good things, we poorly express the blessing of these meetings to this congregation and this community. We sadly need all the help we can get, and their coming is timely. May the Lord grant them health and strength to go on in the good work. May we dig deeper for divine truth, dear brethren, and with supplication and prayer draw nearer to God. Yours for truth,

Edwin E. Groat.

Dear Restitution:

I left my home in Wenatchee, Wash., February 20th to go to Ellensburg to assist Brother Skeels and the little band of brothers and sisters in that place to hold a series of meetings, going by the way of Seattle to reach Ellensburg, making a distance of about three hundred miles when really it is only fifty to go over the range of mountains, which are between here and there. But the snow is too deep in the winter to cross with teams. So taking the train here at Wenatchee on the Great Northern railroad, I went to Seattle, then going on the Northern Pacific from there to Ellensburg. Bro. Skeels and I arrived there on the same train and dear faithful Brother and Sister Cox were at the train to meet us. They gave us a cordial welcome and took us to their own home. The members of the Christian church gave Bro. Skeels a cordial invitation to use their church building for which we were very thankful. We began the meetings Friday, March 1, continuing until March 17. Bro. Skeels preaching 18 discourses in all. The first evening he preached a grand sermon, using the Lord's prayer for his text. Then evening after evening he presented God's blessed truth to a fair audience. He presented it very forcibly, yet kindly, as Bro. Skeels knows how to do. The congregations were not what we wished they could have been, but on account of so much sickness of contagious diseases it was hard to get people out. But not withstanding all that there was a good interest aroused and three more were added to the little flock and others have announced their intention of coming in soon. Bro. Skeels' kindly sermons and expressions in the closing of these meetings won the respect and esteem of every one that heard him. The last sermon was full of love and admonition. We closed the meetings by singing that grand old hymn, "God be with you till we meet again," after which the good bys were said, and Bro. Skeels was ready to depart on the morning train for his home in Scholls, Oregon, with the blessed assurance that God's Word will not return unto him void. The seed has been sown in Ellensburg that will spring up and bare fruit for the Master's use. Your Sister in Christ,

Mary Patterson.

Dear Restitution:

Some more work has been done for the precious Master who said, "Occupy till I come." Some more seed has been sown in his name. Dear Bro. and Sister Woodward have been with us and have gone again. Feeble words cannot express the good which their coming did for us and what a time of refreshing we had. They arrived here from the east Sunday, Jan. 27, 1901. Blank and desolate enough did our little town seem to them, but a company of the brother and sisters were at the train to welcome them; and they were soon assured that even in the little town of Wenatchee, "in the far, far west" there are those who have the same blessed faith. Meetings commenced Monday, Jan. 28th. Brothers and sisters came from Waterville to aid in the meetings and night after night we met to hear God's blessed Word proclaimed. Each evening's service was preceded by a prayer and praise meeting. Owing to much sickness in the community the congregations were not what had been anticipated, but regardless of these difficulties the hall was pretty well filled each night. A deep interest was manifested throughout the meetings. Aroused by the truth which was put so impressively before them, many like the Bereans of old, "searched the Scriptures daily whether those things were so." They held twenty-nine meetings, extending from January 28 to February 22. On February 23rd they departed for Waterville, where they held a series of meetings. After their return from there they held five more meetings. Twenty-two in all came forward and declared their intention of walking in that new life. Thirteen of this number were obedient to baptism. There are many still of those who attended the meetings who strongly believe in the one faith, yet did not respond to the call. We trust the seed may not be lost, but may even at some future time spring up and bear fruit. Our last meeting was held Wednesday evening March 20. We would fain have had these dear ones stay with us longer but the Father's loving business called them elsewhere. They departed March 21 for Scholls, Oregon, where they expected to hold meetings. It was with sad hearts that we said good by to dear Bro. and Sister Woodward, and yet our hearts were thankful that God had answered our prayers and sent these two faithful workers to labor for a short time here in the west. As we said our farewells, our minds went back to the time when the dear brothers and sisters parted with their beloved Paul as he left them to go to Jerusalem. We said good by, but not just as those early Christians did however, for we hope we may see Brother and Sister Woodward's faces again. We have learned to love them dearly during their work among us, and pray if it is his divine will we may have them with us again.

Your Sister in the blessed hope,

Myrtle Patterson.

The Nickel Plate Road has just issued its annual booklet entitled "Summer Outings" which tells all about the resorts and points of interest along its line. Space is also given to a graphic description of the Pan-American Exposition held at Buffalo May 1st to Nov. 1st. You should not fail to secure a copy of this valuable booklet. Call on or address nearest Agent, or B. F. Horner, G. P. A., Cleveland, O. —May 30.

Editor Restitution:

I wish some brother would give an exegisis on the subject of the "Rich Man and Lazarus."

L. D. Hatfield.

Subscribe for The Restitution for 1901.

Brother Underwood:

Reading The Restitution of Mar. 27, I saw a piece headed "Divine Healing," and I read it, and can say amen and amen to it, and it looks to me that every one that has the knowledge of the true God could say the same. I say with Bro. Hogan that it is the devil's last scheme to deceive. Oh, let them that have taken the name of Christ (the true healer) upon themselves steer clear of such work; let no man take our crown. We are told of the things that are coming on the people and Christ says, "Watch, keep yourselves unspotted from the world." There is everything coming up to deceive. Brothers and sisters, if any man come to you and claim to be a healer, ask him to heal you in the name of Christ, and if he cannot, shun him as a viper. I think we are living in trying times. The tares are being bound for the burning. There are all kind of lodges coming up to bind the people together. Will Christ go to the lodge room to find his servants? I think not? If we see a brother in danger let us warn him. None of us are perfect, for we but see and know in part, if we are faithful when that which is perfect is come, then we will see the true light. We are poor, erring mortals, apt to be led astray by the cunning craftiness of men, so let us try every spirit and see if they are of God. In my weakness I expect to stand firm till death. Submitted in love of the truth. Yours in Christ,

Jesse Harrold.

Three Prophetic Days.

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The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-milleunialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

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For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. Austin.

The Pan-American Exposition at Buffalo opens May 1st, 1901, and don't forget that the Nickel Plate Road is the shortest and most expedient route to Buffalo and will land you directly at the Exposition Gates. Rates are in effect April 30th, 1901, and good going or returning on any of our Trio of Daily Express trains. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—June 1.

"What the superior man seeks is in himself; what the small man seeks is in others."—*Confucius.*

Communicated.

To Our Ministers.

It is to encourage you in your work that this article is penned. You are sometimes cast down in spirit because our advance is slow. You labor hard, preach earnestly, study God's Word faithfully, and yet there is not so much growth as you expected.

I am not wavering in any of the grand doctrines of the Bible. Of course I know that we haven't all the truth there is, and I am reaching out constantly for more. So are we all doing. I have studied the Bible to more profit this winter than ever before during the same length of time, and yet there are many problems there still unsolved.

One of the chief difficulties in the way of advance is our proneness to follow a leader—to copy his sayings and doctrines and make them our own. Many of these leaders were wrong, and the effect has been to lead us into ideas which must be unlearned before real advance in the things of God can be made.

There are some questions also which after careful study do not seem to open to us, or in other words are too deep to fathom or too intricate for our mental grasp. After a careful study of them, if that is the result it is perhaps best to lay them aside until we are farther advanced in divine things; then I have no doubt we shall be able to comprehend them.

Again, our expectations are sometimes raised too high, and because we cannot at once realize our ideal we become discouraged. This is true in relation to the reception of the Holy Spirit and gifts to follow, as well as answers to our prayers.

That we as a people are lacking in many things along the fruit-bearing line, is evident. Yet these things require time. Fruit is not matured in a moment. There is the sowing, the careful cultivation of the plants, then the blossom and the slow development of the fruit itself to perfection.

If we have not seen as much fruit as we ought to see—if the church is still standing in the blade state and the ripe, full corn in the ear, has not yet been reached, there is a cause for it. It may be the soil is at fault. It may be that the seed-sower has neglected to cultivate the young plants. The cause must be sought out and the defect remedied instead of being discouraged. Does not a part of the fault lie with the teachers?

I look over my own work through 40 years as I ask the above question. I have sown the seed of truth broadcast, 'tis true; but have I not often failed to make a personal application of that truth to the individual life of the hearer? Knowledge, zeal and love all have clustered constantly about the glorious gospel of the blessed God, and yet at times we may have forgotten that those who listened needed a word of personal reference to them, and a manifest interest in their obedience. And after they obeyed, to watch over them, and cultivate the seed which had fallen into a good and honest heart, that fruit might be the result. That they abide in Christ. That they may bear much fruit. And you, my brother, are like myself. You are rich in doctrine. The kingdom and its beauties are the stock of your trade. You can hardly preach a sermon on the application of principles which ought to govern the lives of men. Our converts have had more doctrine than practice. More seed has been sown than cultivated. Do you expect the pupil to outrun his teacher? Or do you expect a harvest without cultivating what you have sown? Let us work more in the future for fruit; we have sown in many parts of the field—let us stop there for a time and cultivate and God's Word for it, "In due time we shall reap if we faint not."

Do you say we have not received the Spirit? We may not have complied with the terms required. There may be something wrong in our lives or in our faith, or we may be opposing in ignorance, some of God's requirements. It is possible to have the truth and yet to nullify that truth by holding a pagan doctrine which shapes our conduct. Our ignorance is no excuse. God works in nature and in grace by fixed laws, and when we are opposed to them, whether intentionally or ignorantly, he suspends his blessings until we comply with the terms. If seed is sown upon a barren rock, God will never honor that sowing with an abundant harvest, whether sown in ignorance or with a full knowledge of the facts. It is as true today as in the times of Jesus—that no man can gather figs from thistles. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap."

It is well, then for us, as ministers of the gospel, not to be discouraged in the Lord's work; but to sow joyfully the good seed, water and tend it with care. Purge ourselves from every form of paganism displeasing to God, lovingly and tenderly leading in the footsteps of Christ those who are called; and in humility learning the great lessons placed before us as disciples in the school of Christ.

A. J. EICHENER.

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Walter Tomlinson
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The Restitution.

—ISSUED WEEKLY BY—

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Poetry.

The Morning Cometh.

Lo! from his Eastern cloudy cradle-chamber
I hear the herald's [illegible] warning
Day's glory she [illegible] up-climb
The rosy splendors [illegible] coming.
See you triumphant standard [illegible]
Chase the retreating hosts of night.
The valleys sing, the hills rejoice,
And sounds afloat one cheering voice,
"'Tis coming. Yes, 'tis coming."

'Tis coming. Yes, our night of tears
Shall fade before Immanuel's glory,
Which now, to gild our earth, appears.
Foretold in ancient song and story,
Foretold in that seraphic strain
With notes which haunt our world again;
For traveling through the shadowy years,
The Just, the Merciful appears.
Behold! the Lord is coming.

Communicated.

Jesus, the Logos of Yahweh.

"In the beginning was the Logos, and the Logos was with God, and God was the Logos." John i. 1.

THE GREEK "LOGOS."

"That the Greek intellect, escaping from Pantheism, grasped the superiority of the Christian over the Pagan creed is shown in a monument of philology to live as long as history. The Greek version of the gospel according to St. John reads: 'In the beginning was the Logos.' 'Logos' comprehends, in Greek, thought, wisdom, power, knowledge and love. The Logos was from the beginning with God and God was Logos. In the English version, 'In the beginning was the word,' the sublime ideality of the Greek term is lost. At the starting point of English speech, however, its infinite spirit was preserved in 'logic,' the science of reason. The architects of all modern Aryan speech projected it into philology as foundation-stone and arch of theology, theos-logos, science of God; biology, science of life; geology, science of earth; genealogy, science of descent; anthropology, science of the human [illegible]; archeology, a science of ancient things. Thus it will continue to command vision intellectual and moral activity as long as man's capacity to discover new truth, physical or abstract, shall endure.

"In this hour persistence of classic spirit in homage to Christianity is keen in the general consciousness. Every century has had its high tide of skepticism, its ebb of belief. Every century of the eighteen has returned at its close to the Logos; for *me*" holds fast through all the vicissitudes of progress to the conviction that in the beginning was knowledge, wisdom, power, the Logos of the Greek, and sweetly bourgeons the evangel that the Logos was and is and will ever be God."

The above translation from the Greek version, together with the above brief extract from a scholarly article in the *Tribune*, throws a *flood of light* upon the first few verses of John's gospel.

The majestic and sublime truth couched in the language of the above text, is too deep and rich to be comprehended by the fleshly mind, unless it be first illuminated by divine wisdom. It contains the center truth around which all kindred truth must cluster. That sublime truth is expressed in the following language: "Christ, the one Logos, the Eternal Utterance of Divine Omnipotence."

The key to unlock the mystery, which the apostacy has thrown about the above text, is found in the definition given in the above extract: "*Logos* comprehends in Greek,

THOUGHT, WISDOM, POWER, KNOWLEDGE, LOVE."

1. "In the beginning was the Logos." That means, that "in the beginning was," "thought, wisdom, power, knowledge, love." The existence of such attributes at that time, in one personality, can never be doubted.

2. "And the Logos was *with* God." Can any one prove that "thought, wisdom, power, knowledge and love," was not "WITH God," "in the beginning?"

3. "And God WAS the Logos." Or, in other words, God himself was essentially in his attributes, "thought, wisdom, power, knowledge and love."

Hence, the Greek comprehension of Logos, clears away the mist. See Jno. iv. 7, 8: "Love is of God," (shows its origin). "God is love," the ruling attribute of his person. See also 1 John i. 5, 7: "As he (God) is IN the light," "God is light."

A writer speaking of the war of independence, uses almost parallel language to the above text in John i. 1: he says, "In the beginning of the war of independence, there was a hope in America, and that hope was WITH Washington, and that hope WAS Washington."

LOGOS MADE FLESH.

"The Logos was made flesh, and dwelt among us."

1. How? Ans. "Made of a woman."

2. When? "Under the law." Gal. iv. 4.

Now, I submit, that it is not proper to count on anything existing before it is made. At that very time, "thought, wisdom, power, knowlege and love, the pure Greek of *logos*, became embodied in human flesh. Or in other words, "thought, wisdom, power, knowledge and love, dwelt in Jesus *in complete fullness*. This was literally the make up of his personality. He was so "thoughtful" for others good. His "wisdom" even as a boy confounded the learned doctors of the law. His "power" could speak the dead into life, and calm the troubled sea. His "knowledge" was marvelous.

THE LOGOS AS AN APPELLATIVE.

The word *logos*, as applied to the person of Jesus, Dr. A. Clark says: "Logos should be transferred, for the same reason that Jesus Christ is left untranslated, as every appellative of the Savior was descriptive of some excellence in his person, nature, and work, so the epithet Logos, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him."

LOGOS AS AN OFFICIAL.

Bruce, in his travels, says: "In Abyssinia, there is an officer named Kal Hatze, the Word or Voice of the King, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole, covered in the inside with a curtain of green taffeta. Behind this curtain the king sits, and speaks through the apperture to the Kal Hatze, who communicates his commands to the officers, judges and attendants."

THE LOGOS OF GOD CREATIVE.

"And the Word was made flesh." John i. 14. How? See John i. 3: "Without it (the spoken word) was not anything made that was made." "*Not anything.*" That includes also the Word being "made flesh."

See Psa. lxiii. 6, 7: "By the Word of the Lord were the heavens made, and all the host of them, by the breath (spoken Word) of his mouth." "He spake the Word and it was done, he commanded and it stood fast."

The Word went forth from Yahweh, and the angel Gabriel was commissioned as his Kal Hatze, to communicate the same to Mary, it being the Word or voice of the King Eternal. The message was: "The power of the Highest shall overshadow thee: therefore (for that reason) also that holy thing which shall be born of thee shall be called the Son of God."

Now, when this spoken Word became flesh, then was fulfilled John i. 14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory as of the *only begotten* of the Father.)"

Now he has become

THE KAL HATZE OF THE KING ETERNAL.

He became essentially his Word or voice, as we are instructed in the following Scriptures:

See John xii. 48-50: "The Father which sent me, gave me a commandment what I should *say*, and what I should *speak*. * * * Whatsoever I *speak*, therefore, even as the *Father said unto me*, so *I speak*."

See John xiv. 10: "Believest thou not that I am in the Father, and the Father in me, the *words* that *I speak* unto you, I *speak* not of *myself*, but the Father dwelleth in me, he doeth the works."

Some peculiarities of the phraseology of John, both in the gospel, and also the Epistle is due to his opposition to the teaching of

THE GNOSTICS.

They believed all matter to be essentially evil. Therefore the Father could have nothing to do with either the composition or the arrangement of matter.

On this account the creative work was left to an inferior deity, called the Word. This Word was a spiritual Enon, called Christ, the Son of God. They did not believe that *Jesus* was the Christ, or that the Christ had "come in the flesh." They said that Jesus was a mask, or habitation, in which the spiritual Enon called Christ dwelt until his passion. This accounts for John's strong denunciation of those who denied that "Jesus was the Christ," or that he had not "come in the flesh." He called them "antichrists."

Irenæus was a near cotemporary of John, who said: "John, the disciple of the Lord, desiring by the publication of his gospel, to root out the error which had been sown among men by Cerinthus, (a gnostic leader) and some time before by those who are called Nicolaitans, (Rev. ii. 5) who were a branch of that science, which is falsely socalled, that he might confute them, and satisfy all that there is one God, who made all things by his Word, and not as they say, one who is the Creator of the universe, and another the Father of the Lord, etc.; the disciple therefore of the Lord, wishing to cut off these errors, and to appoint a rule of truth in the Church, that there is One God Almighty, who by his Word made all things, visible and invisible; declaring also that by the Word by which God finished the creation, by the same Word he bestowed salvation upon those who were in the creation, begins his doctrine which is according to the gospel, "In the beginning was the Word," etc.

The following paragraph I quote from Forrest: "It is Tertullian who first states that John opposed two classes of what he esteemed to be heresy, the gnostic, and that of Ebion. He says that when John alluded to those who denied that Christ had come in the flesh, he meant the gnostics; but that he meant the doctrine of Ebion, when speaking of those who thought Jesus was not the Son of God." "Others said that Jesus of Nazareth, the mask under which the Christ dwelt, was a phantom, or human being in appearance; these were the Docetes. But both (the Docetes and Gnostics) denied that the Christ, or Divine Enon, had 'come in the flesh.' Both maintained that the Christ was an invisible, spiritual being, while that which was visible, whether a man or a phantom, was only Jesus of Nazareth. Against both parties, most probably John wrote, declaring that Christ had actually come in the flesh, was actually a man, and not a spiritual Enon, which merely dwelt for a short time whether in connection with a man or a phantom." With regard to the above doctrines, we have another remarkable passage from Irenæus, which says: "It (the gospel) knows nothing of the Christ flying from Jesus previous to his passion. It knows only him who was BORN, viz: Jesus, the Christ, the Son of God, who, still the same person, suffered and rose again from the dead, as John, the disciple of the Lord, confirms, saying, 'But these are written that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.' * * * "Who is a liar but he that denieth that Jesus is the Christ?" * * * That homicidal opinion of theirs, which diminishes and divides into pieces the Son of God, was what the Lord forewarned us to beware of, and what his Apostle John in his Epistle enjoins us to shun, saying, 'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. * * * Whosoever believeth that Jesus is the Christ, is born of God,' well knowing that Jesus the Christ is ONE and the SAME, (not two persons) to whom the gates of heaven were opened,' who shall also in the very same flesh in which he suffered, come again, revealing the glory of his Father."

The above quotation from Irenæus, is important, when we consider that he lived at that very time. With the above quotations in mind, we can better understand some of the sayings of John, and also the fact, that in order to be saved it is

ESSENTIAL TO "BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD,"

and *not* some spiritual Enon, or never-dying spirit. John said: "And many other signs did Jesus in the presence of his disciples, which are not written in this book; but these are written (for what purpose?) that ye might believe that JESUS (Logos made flesh) is the CHRIST, (not some spiritual Enon, or even an immortal soul) and that believing ye might have *life* through his name." A failure to believe that the Jesus which was born of Mary is the Christ, is a denial that Jesus is the Christ, and consequently such an one is an antichrist." "Who is a liar, but he that denieth that Jesus is the Christ?"

It is also necessary to believe that Jesus, the Christ, is "the Son of God," "born of a woman, made under the law," and not a socalled Son, who is said to be co-existent and co-eternal with the Father. John i. 14, says he was "the ONLY BEGOTTEN SON of the Father." He was begotten by the power of the Holy Spirit, and not by man, as taught by the Ebionites. The voice from the excellent glory, said: "This is MY beloved Son, in whom I am well pleased." Who daredeny the Word of the Eternal Yahweh? Listen again: "No man hath seen God at any time, the ONLY BEGOTTEN SON, which in the bosom of the Father hath declared him," he being his Kal Hatze, Word, Logos, or Voice.

THE NEUTER GENDER.

In the first few verses of John i., the Greek authorizes the use of the neuter gender "it," in place of the personal pronouns. The *Diaglott* so has it. "In the beginning was the Logos, and the Logos was with God, and God was the Logos." *Greek Version.* This language comprehends but *one* person, while the Gnostics affirm that "God" is one person, and the "Word" another. Trinitarians also have "God the Son," "God the Father," and "God the Holy Ghost," three distinct Gods, all three of which gods are co-existent, and co-eternal, and yet the three gods they say, are only one god. Confusion confounded!! The reader will now readily see that John believed in only one God in the beginning (while Trinitarians have three) and that the testimony of the early fathers given above, confirms such teaching of John.

"IN THE BEGINNING."

Many have fallen into error by not discerning that the Bible speaks of *two* beginnings, and *two* creations. The Adamic and the New. See Rev. iii. 14: "These things saith the Amen, the *beginning* of the creation of God." Trinitarians may place this at the head of the Adamic creation, and yet deny that God's Son was an uncreated deity; how then, could he be "the beginning of the creation of God?"

See Col. i. 15: "Who is the image of the invisible God, the FIRST BORN of every creature." Now we find that he was not only the *beginning* of the creation, but also the "*first born*." Cain was the first born of the Adamic creation. See Col. i. 18: "Who is the beginning, the *firstborn from* THE DEAD." This places Jesus as the beginning of the NEW CREATION, as its starting point, and he has been made perfect by becoming "the first born from the dead." The beginning of the eternal salvation, or creation, of which he has been constituted the Author, or Creator.

See Heb. v. 9: "Being made perfect, he became the AUTHOR (Father) of eternal salvation unto all that them obey him." Those "that obey him," will constitute "the General Assembly and church (*ecclesia*—congregation) of the first born, which are written in heaven." Heb. xii. 23.

He is also called in Isaiah, the "Everlasting Father," see margin R. V., "the Father of Eternity," or "the author of eternal salvation," the Father of the Eternal Ages.

The phrase "In the beginning" is of frequent occurrence in the Epistles of John, but space forbids the consideration of them, at present,

TO SUM UP

we have found that

1. "In the beginning" of the Adamic creation was the *logos*. Or, in other words, it was that which *logos* comprehends in Greek: "*Thought, wisdom, power, knowledge and love.*"

2. And the *logos* was WITH God," that is, "thought, wisdom," etc., was "with God" in essential fullness.

3. "And God WAS the logos," and *none other*. "God is love," as well as "thought, wisdom," etc.

4. "The *logos* was made flesh." "Thought, wisdom, love," etc., was the essential make up of the personality of Jesus, and of none other of the human family.

5. Jesus is called "the word of God," in other words the Logos of Yahweh, —the Voice, or Word of the Eternal Father. He says: "The Father which sent me, gave me commandment what I should say, and what I should speak." He was the Echo of the Father.

6. With an intent of making his brethren like himself Jesus commanded a special kind of seed to be sown, and if such seed should find a lodgment in good honest hearts, it would culminate in producing a likeness to himself. That seed he said, was THE LOGOS OF THE KINGDOM," (see Matt. xiii. 19,) such a people when perfected will be gathered unto him, and constitute his armies clothed in white, which will follow him upon white horses.

7. With regard to Jesus we read: He was clothed with a vesture dipped in blood: and his name is called THE WORD OF GOD;" or the Logos of Yahweh. "And he hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords." "And he treadeth the winepress of the fierceness and wrath of Almighty God." This will be a fulfillment of Isa. lxiii. 1-4: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."

The Logos of Yahweh, is in deed and in truth, a most wonderful personage. As to what he really is, is suggestively expressed in Rev. xxii. 13: "I am Alpha and Omega, the *beginning* and the *end*, the *first* and the *last*." He is in truth the Christ, the One Logos, the exact expression, and the Eternal Utterance of the Great Omnipotent Yahweh.

W. H. WILSON.

"At his End Shall be a Fool."

"As a partridge sitteth upon eggs and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Jer. xvii. 11.

There is no ultimate success to wrong doing. The boy may begin gathering to himself riches, by overreaching his fellows in their little dealings; and this course may be continued when he becomes a man. The scraggy looking but valuable colt may be bought for little or nothing because the owner does not know its worth, and the fine looking, but worthless cow, sold for a large price. Valuable land or lots may be purchased for a song from the man who is ignorant that they are soon to make an onward [illegible] and [illegible]. Other property may be passed off on some poor fellow, who does not know that it will soon depreciate in value. There may be no open violation of law, but constant and ever-growing deceit, little peculations, breaches of trust, refusals to pay for goods known to have been purchased, but omitted from the bill by mistake of the salesman, and all the while the wrong-doer may think he is prospering, as he looks complacently upon his wealth. But the sleepless eye of God has been upon him and marked all his goings—the frauds practiced, the wages withheld from the poor, the oppression of the fatherless and the widow. He has seen that those riches have been gotten "not by right," and said that such a man shall be "as a partridge that sitteth upon eggs and hatcheth them not." The birds of hope shall never be his. All his cherished schemes shall end in bitter disappointment. As the frightened partridge leaves her eggs in the midst of her setting, so shall the man leave his riches in the midst of his days. Why? Because in selling his character, his manliness for gold, he has sold himself in a thousand other ways—in drink, in pleasure, in riotous and intemperate living, in worry, in indulgence of wrath; and has thus ruined his health and dug an early and ignominious grave for himself. The props for a beautiful, useful and long continued life, have been knocked out by his own hands. "The little foxes that spoil the vines" may be looked upon as of no moment, when we see them disporting themselves upon the hillsides far away. But once let them find their way into the flourishing vineyard and what havoc they make. And just so it is with little sins. Open the gate of the heart to one such little fox, and he will gnaw away at one of the foundations for a strong and virtuous character, until that is weakened, and then will invite in his fellows to destroy the rest. And all the while that the work of destruction is going on, he will try to persuade the troubled yet half-unconscious victim, that no harm is being done! The truth of it is, every wrong-doer cheats himself. He may succeed in getting riches, but it is at a cost that no sane man would pay. The apples, the berries, the nuts, the raisins, slipped slyly one by one from the merchant, by boys and men, are taken at fearful cost to themselves. It is none the less robbery, because it is a little thing. The melon is the property of the man that raises it, the barnyard fowls belong to the toiling woman who raises them, and the boy or the man who takes either, though he may call it fun, is starting out to die at last "like a fool," bereft of all that makes life worth the living. The boy who begins taking the apple, will by and by take the hen, then the costly bottle of perfumery, and later still, the flock of sheep, the horse and gold of his neighbor, if not his neighbor's life.

How many such, at their end have said "I have been a fool!" How many rich men, whose riches have been gotten wrongfully, have on their death beds, looked back over life and said the same thing. Nothing that they had was really theirs, and all the real treasures had been passed by! They were dying poor. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." Better to have hope of a life beyond death than all the riches of the world.

S. ROXANA WING.

Died on April 5, 1901, at the home of her son Zimri Stephens, in the 94th year of her life, Susan Baldwin Stephens. Born in Kentucky, married at the age of 20, came to Iowa with her husband, Robert Stephens, in 1804, and died in Story County. Of her 8 children, only two survive her, and were both present at her burial. She had made her home with her son since the death of her husband 18 years ago, and was faithfully and tenderly cared for by her daughter-in-law. She was a faithful member of the Body of Christ and rests in hope. Discourse by the writer.

A. J. EYCHANER.

Subscribe for THE RESTITUTION for 1901.

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Oregon, Illinois

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, APRIL 24, 1901. NUMBER 16.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life an essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, APRIL 24, 1901.

WE call special attention to the advertisement of a new edition of "Scriptures Opened" in another part of this paper.

"VICES are seldom single; but virtues go ever in troops; they go so thick that sometimes some are hid in the crowd; which yet are, but appear not."

NIEBUHR says:—"While I am ready to adopt any well-grounded opinion, my inmost soul revolts against receiving the judgment of others respecting persons; and when I have done so I have bitterly repented of it."

C. E. COPP in *Rod and Staff* discusses the matter of praying for patience:—

"Lord, give me more patience," is often the cry of the impatient, though well-meaning soul. We should pray more to the point. The Lord does have patience to sell or give away. The nurseryman does not come around and take orders for fruit, but for fruit trees. Patience is a fruit—a fruit of the spirit, the same as love, joy, peace, etc.

ATTENTION is called to the article on our first page this week by Bro. Wilson. This text has bothered and puzzled many, and we are glad that Bro. Wilson has given us this article, and we bespeak for it a careful reading. He has taken much time and study in its preparation, and has endeavored to make it very plain and simple, so that any one can grasp his thought. Study it over—don't just skim through it—but labor to understand the question, and be ready to explain this text to others who are worried by it.

Leaving a Church.

A correspondent in the West seems disturbed about leaving a church. It appears that those with whom she formerly affiliated give her no rest,—being so concerned for her everlasting welfare that they are even willing to overlook the fact that she believes the record that God has given of his Son, viz., that "He that hath the Son hath life, and he that hath not the Son of God hath not life;" 1 John v. 12, and the fact that "God only hath immortality;" 1 Tim. vi. 16, and the fact that only those who by patient continuance in well doing SEEK for glory, honor and immortality, that obtain eternal life, Rom. ii. 7. They wink at all this and will receive her with open arms if she will only return to *their* fold, and WASH FEET, the *most important command of Christ.*

We cannot do justice to this subject,—so supremely ridiculous is it. The lesson of humility taught by the Lord in John viii. 5 and context, was given to *disciples* who had embraced the gospel of the kingdom which Jesus preached, and had themselves preached the same. The parties so insistent in their attempts to seduce our correspondent are *not* disciples of Christ,—have no part or lot with him, because the gospel of the kingdom and of life from the dead, is in *no sense* gospel to them,—even though they admit it to be true. They would tolerate it to secure a sectarian victory, that is all,—thinking that with their sympathetic arms about her she would soon be weaned off from what she has embraced as the *One Faith* and *Hope* of the gospel.

We would kindly enquire of our correspondent what she left feet-washers for? Did she discover that there was but ONE Faith, and ONE Hope,—and that that one Hope was that Blessed Hope, even the appearing of the glory of our Great God and Savior, Jesus Christ, who gave himself on our behalf, that he might redeem us from all lawlessness, and cleanse for himself a peculiar people, devoted to good works? Titus ii. 13, 14. Diaglott Trans. If so, and there has been no change in the Divine Programme since,—We want to know if on leaving A Church, she united with THE Church, after repentance toward God, and baptism into the name of Jesus the One Anointed to be King of the kingdom she believes in? If she did not take these steps of course she is not an heir of that kingdom yet—and has no hope of it as yet; because she has not complied with the conditions exacted. Baptism to be valid must be in obedience to the faith of the gospel of the kingdom,—baptism in *obedience to another gospel* does not induct one into Christ. We know nothing respecting our correspondent except what we gather from her questions.

We know how to sympathise with a *lone* believer of the gospel, and the power of human sympathy, and the influence of one's environment. And we know, too, that there is keeping and sustaining power in the gospel of Christ for those who have intelligently and from the heart complied with the adopting ordinance. The hope set before us is surely an anchor to the soul. But if we have not laid hold of that hope in the appointed way, it cannot sustain us.

If confused and staggered by pious platitudes, bear in mind those parties are aliens from the commonwealth of Israel,—strangers from the covenants of promise, which are the kernel of the gospel of the grace of God, and consequently are without God, and Christ and hope. See Eph. ii. 12, and be no further disturbed by them. Their honesty or zeal or sincerity cannot take the place of the truth as it is in Jesus.

As for feet-washing, it will be time enough to discuss that matter with them after they have accepted the gospel at your hands.

The idea that a church that did not exist till it was founded by Alexander Mack in the year 1708, not 200 years ago, should claim that feet-washing is a condition of salvation when none of the apostles taught it is too preposterous for anything. Read Mark xvi. 16, and see if our Lord named it as a condition of salvation. Read Acts ii. 38, 39 and see if Peter taught it as a condition of salvation. Read Acts viii. 12, 13 and see if Philip taught it to the Samaritans as a condition of salvation. Read Acts x. and see if feet washing was exacted of Cornelius as a condition of salvation. Read the Epistle to the Romans, the two to the Corinthians, one to Galatians, and that to the Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon all of which was certainly written by Paul, and he declares that he kept back nothing that was profitable, but where does he teach feetwashing as a condition of salvation? He kept that back.

By reference to Gen. xviii. 4, and xix. 2 it will be seen that feet washing was practiced as far back as Abraham. But Abraham did not always wash the feet of angels even,—he furnished them water to do it themselves. Paul in 1 Tim. v. 10 commends it as one of many things which commend the character of those who have named the name of Christ. It doubtless had its origin in the circumstances and customs of the East. It was considered a mark of respect to a guest, as well as a humble, kind, hospitable act. But we understand that humility, not cleanliness was the special lesson intended by Christ.

We were almost missing the question as to the possibility of baptizing 3000 souls on the day of Pentecost. It says they were baptized; that should satisfy those who claim to be believers of the Bible. We see nothing difficult to perform under the circumstances. There were one hundred and twenty disciples in the upper room, waiting for the promised power from on high. Half of these being women would leave sixty men to baptize. But the Lord was seen of more than five hundred at one time,—when or where we do not know; if any of these assisted, the work would have been lighter still. But it is a waste of time to argue with quibblers of the stamp you speak of.

We kindly exhort our correspondent to obey the divine injunction given to Peter to always be ready to give a reason of her hope if she has one, and demand the same of those who trouble her.

Communicated.

Love.

"If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." 1 Cor. xvi. 22.

How can a man love the Lord Jesus Christ? How can he remove his affections from off the world and place them upon God and his Anointed? How can he love that which he does not love? These questions have arisen in the minds of us all, and have given us no little trouble to answer them satisfactorily to ourselves. There are those we love, and there are those we do not hate, and yet we do not love them. There is nothing seemingly in their characters or selves that draws our affections. If we were commanded to love such with tender emotional love, we would find it impossible. If we were commanded to hate those we love, we would find this as impossible as the other. Paul realized the necessity of loving Christ in its most absolute sense. His ardent affection for his Savior sprang not from the commandment "Thou shalt." It was the outgrowth of the Savior's yearning love for him that quickened his heart's emotion in a manner altogether miraculous at first. "Why persecutest thou me?" is the dart that pierced his heart and made it accessible to reflection. "Who art thou Lord?" "I am Jesus of Nazareth." The answer of his Savior breaks up the fountain of his old nature and irresistably draws him to Christ. He gladly yields with his might, mind, soul and strength. Henceforth his love is an emotion pure, deep, fervent and ever-increasing. He is not now under law, but he is constrained by love. Henceforth he does not have to try to love his Lord. It is involuntary, and spontaneous. His vessel is running over. Thus it is with every one who is truly related to the Lord. In his heart's deepest recesses the beauty, the sympathy, the excellency of the Savior's character has taken full possession. When truly converted to God love is perfect, and able to hold the fort against all enemies from without, and to bind and disarm all foes within. This power is of God's grace to you and is supernatural. If it is nurtured it will grow and absorb your entire nature. It will fail not to bring to birth a new creature entire in Christ. It is the germ of immortality. The bond of perfectness. Without the love of God we are helpless to overcome any evil habit. If there be any who have once been enlightened by the Word of truth, and have tasted the sweet influence of the Savior's love, and have been drawn into that sacred embrace of the gospel of Christ, who are conscious of a loss of zeal, a lack of fervor, a distaste for prayer. If there is no desire to stand in defense of the truth; let me warn you that the ground of your hope has been abandoned. The anchor of your soul has left its hold, and you are drifting toward the rocks, soon to become a wreck. "Strengthen the things that are ready to perish." Lay hold on eternal life. It is God's love to you first that quickens and warms you into life and makes it possible for you to reciprocate. While we were yet sinners without one spark of affection for him, Christ died for us. This was love divine, and we are called upon to emulate it. But we could never do this without divine aid. To love your enemies, and to render good for evil is not natural, but spiritual. The power to do this is the gift of God through our Lord Jesus Christ. It is not the product of law, but of grace. This is why it is written "God is love." "No man cometh unto me except the Father draweth him," says Jesus. We will always come unto him unless we resist the draw. The draw is God's love, God's yearning for us expressed in the gospel, the message of salvation. "No man cometh unto the Father but by me," voices the way, the truth and the life. God's love for the world precedes his message of grace. Conditions of acceptance were an after thought. Love knew no beginning, and will know no end. "If any man love the world the love of the Father is not in him." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." How is this that we are required to love our enemies, and pray for them who use us ill and persecute us? We can only do this by the grace of God through our Lord Jesus Christ. Human nature refuses to love an enemy, though it may be constrained by custom to minister to his wants, and bind up his wounds. Charity demands more than this if we would be the children of our Father who is in heaven. To my mind the greatest mystery is that God loved us when we despised him. This is love sublime. Who can know it? When we are able to love those who despise us, then indeed we have the evidence that we have passed from death unto life. This is god-like. I fear we are disposed to look at the religion of Jesus Christ too much from the natural standpoint. We walk too much by sight, having left the spiritual plane of faith and stepped down from our first vantage-ground. Our love is diminished, and we are not so closely in touch with God and our dear Savior as we were when we first started. We may have increased in the knowledge, but decreased in grace. Hence we are more concerned with the theory of Christianity than we are with the practice of godliness. God help us to examine ourselves lest we fail to sanctify our hearts through the truth.

A. B. WINCE.

Genesis. Chap. 23.

1. And the life of Sarra became one hundred and twenty-seven years.

2. And Sara died (under sentence) in a city Arbok which is in the valley; this is Chebroon (Hebron C. V.) in the land of Canaan; and Habraam went to make a public mourning for Sarra and to sorrow.

3. And Habraam arose from his dead; and Habraam spake unto the sons of Chet saying,

4. I am a sojourner and away from home in your midst; give me then an acquisition of a burial-place in your midst and I will bury my dead away from me.

5. And the sons of Chet made answer unto Habraam saying;

6. Nay, lord, but do thou hear us. A king from God art thou among us, in the choice memorial-tombs do thou bury thy dead one.

7. And Habraam arose and did homage to the laity of the land, the sons of Chet.

8. And Habraam talked saying unto them: If ye have it in your soul to bury my dead one from my face, may ye have heard me and may ye have talked to Ephroon, the son of Saar.

9. And let the double-cave which is his be given me, the one in a portion of his field; let it be given me for a possession acquired for a memorial-tomb for a money (silver here) price with you.

10. Now Ephroon was seated in the midst of the sons of Chet; and Ephroon the Chetaite made answer and said unto Habraam in the hearing of the sons of Chet and of all those who were going their way into the city, saying:

11. Approach my lord and hear me; the field and the double-cave therein I am giving thee; in the sight of all my citizens I have given it to thee; bury thy dead one.

12. And Habraam did homage in the sight of all the laity of the land.

13. And said unto Ephroon in his ears in the presence of the laity of the land; since thou art on my side hear me; take the money for the field from me and I will bury my dead one there.

14. And Ephroon answered Habraam saying,

15. No, no, my lord, for I have heard, land worth four hundred didrachmai of silver is it; but what should that be between me and thee? And do thou bury thy dead one.

16. And Habraam heard Ephroon; and Habraam made over the money to Ephroon of which he had spoken in the ears of the sons of Chet, namely four hundred didrachmai of silver of the merchant's approved value.

17. And the field of Ephroon stood (in the balance or was given as the equivalent) the field which was with the double cave, which was opposite Mambree, the field and the cave which was in it, and every tree that was in the field, and everything that is in the boundaries thereof roundabout.

18. Unto Habraam for an acquired possession in the sight of the sons of Chet and of all those going their way into the city.

19. After that Habraam buried Sarra, his wife, in the double cave of the field, the cave that is over opposite Mambree; this is Chebroon (Hebron C. V.) in the land of Chanaan.

20. And the field and the cave that was in it was assured (deeded, we should say now) to Habraam for an acquired possession for a burial-place from the sons of Chet.

COMMENT.

In the 2nd verse R. V. we have "in Kiriath-Arba" instead of "in a city Arbok in the valley" and "Hebron" instead of "Chebroon" in the text, and "mourn" and "weep" instead of "to make a public mourning and to sorrow."

In the 3rd verse R. V. we have "sons of Chet." Who was "Heth?" And were "the Hittites" elsewhere given in C. V. his descendants?

In the 9th verse R. V. we have "a mighty prince" instead of "a king from God" in the text. Also the whole of the last clause not in the text at all.

In the 8th verse R. V. "The son of Zohar" should be "the son of Saar" and "the cave of Machpelah" same verse R. V. should be "the double-cave" and "in a portion of his field" instead of "in the end of his field" and "for a money-price" instead of "for the full price" R. V.

10th verse tells specifically who Ephroon was, and who his subjects were, that they were "Chetaites" and not "Hittites." The 11th verse R. V. omits the important fact that the "cave" was a "double-cave," and as this account that follows is the oldest historical account that has yet come down to us of a legal transfer of real estate, it is important and desirable that we should know all the facts and just what the record says of the transaction, so that we can compare the form then in vogue with those in vogue now.

In the 16th verse R. V. we have the value of the land stated to be "four hundred shekels of silver." In the text it is given as "didrachmai" or double-drachmas. So we can safely infer that the Hebrew shekel of Habraam's day had the value of a Greek double-drachma of the time of Philopater, and that silver was the current medium of exchange at that time.

There is no evidence here of a written instrument or deed of transfer, nor of any public record of such transactions; but it would not be safe to conclude that there were therefore none. However this may be the essential features of bargain and transfer the reader will perceive were the same as now, and we know that the validity of the title was asserted ages afterward by the heir of Habraam after the Exodus from Egypt.

CHAS. GARDNER.

Alarmed for World's Peace.

Dear Restitution:

W. T. Stead, whose interview I enclose, is one of the coolest headed thinkers, and one of the best informed statesmen in all England. He is the editor and proprietor of the *Review of Reviews.* When such a man looking on from the standpoint of a statesman says the peace of the world is threatened, what should those who know that just such a war, as is now threatened, is plainly foretold in the prophecies. Truly the nations of the world stand upon the verge of a great precipice, and ere long, will plunge in, to be extricated only by the hand of God. My beloved reader, "Ye are not in darkness that that day overtake you as a thief."

R. S. DWIGGINS.

London, April 4.—W. T. Stead, who is now devoting part of his extraordinary energy to starting a British movement designed to further the aims of The Hague conference, said this afternoon that he regarded the far eastern situation as fraught with extreme peril. He points to the indignant outspokenness of Japan's leading newspapers and public men as augering ill for the peace of the world, unless the czar speedily lays a restraining hand on his political and military representatives in connection with Manchuria.

"The London *Times* seems utterly blind to England's weakness. It tries day after day to launch us into complications, from which we could not emerge otherwise than seriously damaged and discredited. I am very much afraid that a collision between the British and Russian fleets in Chinese waters might result in a catastrophe to England.

"We hear sometimes that Russian official corruption has operated to make the Russian navy a rope of sand. Nothing could be more misleading. The czar has many excellent ships, well equipped for battle. A large fleet of these vessels has been specially placed with a view to looking after what the Muscovite Empire regards as its rightful interests in China.

Dear brothers and sisters of the household of faith:

Being members of the body of Christ by adoption into the family of God, through a belief of, faith in, and obedience of his Word, I feel that we are not strangers one to the other. But should feel that nearness one with the other as adoption implies. We have our natural fathers in this life to protect us, and we also have an heavenly Father to protect and love us. He has even adopted us; that means a safeguard and an assurance for all our needs, and life everlasting in the end. What greater love can one show than did Jesus, who laid down his life a willing sacrifice, that we through the process of adoption might gain eternal life, i. e., if we by patient continuance in well doing may attain unto at the appearing and kingdom of our Lord and Savior. Oh my brother and sister, are we going to forfeit this adoption? Are we going to let slip the great prize awaiting us? so unquestionably and so graciously promised in the Word of life? God forbid; yet, will he, can he forbid unless we do something meritorious? I have had it brought home to me very forcibly for the past few months how necessary it is for those of the "called out ones," to walk more circumspectly in the foot steps of Jesus, i. e., not to let our good be evil spoken of; to avoid the appearance of evil; and to love each other with a pure heart. Proving by our daily walk and conversation that we are daily and hourly crucifying the flesh. I, myself, need thee, heavenly Father, every hour, to help me to overcome thoughts pertaining to the cares of this life. I need thy sustaining grace to help me to soar above all care, and revel in the choice sayings and promises found in thy Word. I have tried this soothing process, and have found by this concentration of thought on divine sayings, one of the best panacens during wakeful hours at night time, when the mind is overcharged with perplexities hard to get away from. To you who are isolated of the household, I would say, be of good cheer, the Lord will find you; you are adopted children and are not left out in his will, but are heirs to a great inheritance and Jesus will present your names to his Father, (Rev. iii. 5) for they are all written in the Lamb's book of life. Rev. xxi. 27. And Jesus says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. iii. 12. What a gracious promise. And so if there are only one or two, brother husband and sister wife sojourning together, ye are of God's family. If a brother have the gift of language preach aloud your thoughts, if only to one person, and empty chairs, that one person will be edified, and you yourself strengthened. God will hear; Jesus will keep the record. He is with you in the observance of the memorial, and in doing this you remember him until he comes, and if alone, escape grievous trials that sometimes overtake, creep in and destroy the harmony in ecclesias. To the sick ones of the household (and they are many), take comfort; God will hear the earnest, fervent prayer of the righteous, and if his will, will grant new lease of life in answer. But if you must needs sleep, Jesus will awaken you. John xi. 11. Death cannot hold you, for our Lord is surely coming; will come with a shout, with the trump of God, and the dead in Christ will arise first. Then we who are alive and remain, shall be changed in a moment, in the twinkling of an eye, and God's adopted family united, all one in Christ Jesus. O let us rejoice that the night is far spent, the day near at hand, "redemption even at the door." Even so, come Lord Jesus, come quickly.

Your Sister in the one blessed hope.

MATILDA WOODBURY.

When is a Nation Safe?

This question was asked me, and I thought it a hard question to answer. We may have a theory in our mind and think that a nation was safe if it did according to our theory. But when we look at the nations, we see none living up to our standard. So declare there is no nation safe, and so we believe, and prophecy sustains us in our belief, for we read that all the nations of the earth are to be overthrown, and the God of heaven is to set up a kingdom on this earth for the purpose of ruling the nations in righteousness, and removing all wickedness, and those that are obedient to Christ, and have their names written in the book of life have the promise of being raised out of their graves, to live and reign with Christ a thousand years. Rev. xx. 4. And then all nations shall serve and obey God, and become one grand nation. Then and not till then, will any nation be safe. When God dealt direct with mankind, those that obeyed him were favored above those that would not obey, and we think the nation that does the most to encourage worship of our Creator is favored above all nations, but as for being safe, there is no nation safe, neither will be until Christ comes to earth to reign, and the signs of the times point to his soon coming, so the real question that should interest us the most is, Are we safe? And are we living and obeying Christ in such a way and manner that we may expect to be one of the redeemed ones, when he comes to call out a people for his name?.

Yours in hope,

E. W. KNAPP.

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Poetry.

The Crossing Paths.

Our far diverging lines of life
Have for the moment crossed,
To touch, and wind away, and be
In the dim distance lost;
No chance in all our wanderings
Has brought us heretofore
So face to face, to pause and speak,
And part, and meet no more.

As passing ships, whose wide-flung sails
Are for an instant furled,
We hail, and barter words of cheer,
Brought from the under-world;
With eager question, quick reply,
Across the deck we lean;
Then part, and put the silences
Of ocean wastes between.

We turn and watch the fading sail
Until our eyes grow dim,
And the blue billows melt away
On the horizon's rim.
How sad it seems a few brief words,
A kiss, a hand-clasp given;
Then—paths that cross on land or sea,
No more this side of heaven!

Will all these cross, as cross they may,
And [illegible]

We know there is one central spot
No traveling feet have passed,
Where earth's divergent, crossing paths
Shall meet and end at last!

—Margaret J. Preston.

Selected.

Education. No. 6.

[The following article is one of a series of ten written by Bro. J. F. Gollatly, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal*, and necessarily have some expressions that refer to local surroundings.—Ed.]

CREATION ACCORDING TO THE BIBLE.

When he gave to the sea his decree that the water should not pass his commandment, when he appointed the foundations of the earth.—Solomon.

Now that we have considered a few of the blunders that some theorists have made in attempting to account for all the mysteries of the creation by the rule of chance, main force and dumb luck, let us consider the Bible narrative out of which these same theorists have ignorantly taken a good deal of fun.

But before starting it ought to be understood that all opinions attaching to the simple Bible narrative must be at once set aside, and, by the way, all claims to inspiration might as well for the present be also set aside, so that it may "speak from the floor" in its own defence. The question, any way, is not one of inspiration, but of truth, and a little child can tell the truth in its own simple language just as well as an archangel direct from the great white throne. The trouble with the Bible is that too much artificial sacredness has been attached to it, and it is supposed to require a sacred person or a whole church of them to explain and expound it, while ordinary people reverently sit and listen and let it go at that. If the same ordinary common-sense which is displayed by the community in other things had been used in simply reading the Bible none of the sectarian squabbles of the past or divisions of the present could have occurred. Some suppose that difference of translation has caused the difference, but this supposition is far from true. Any translation is good enough to get the gist out of, and none are perfect for the simple reason that no one language will perfectly transcribe in all details into any other. The real trouble is lack of attention to the ordinary rules of grammar, which lack permits of liberties being taken with the text and all kinds of extraneous matter to be introduced, so that in many instances the original idea is either buried or flooded out.

Take as an example the simple death of Absolom: The text says his head caught in an oak (2 Sam. xviii. 9), but the idea has gone abroad that his hair caught; the absurdity of man's hair—particularly an armed man who had fighting and cutting tools with him—is never thought of. When a little fellow I won a bet of a shilling that the word "hair" could not be found in the text, and although it is many a year ago, yet, year by year as the patient years roll by, the assiduous artists who teach the moral and adorn the tales for the youth of the Sunday schools invariably draw the unfortunate reprobate suspended by the hair—sometimes in Chinese pig-tail fashion, flicked around the oak limb in a sort of loose knot; sometimes in a Paderewski berry-bush that has glued itself into the oak bark like the roots of a mistletoe. During the late Presidential campaign one of the leading Baltimore dailies had a political cartoon of the defeated candidate in which he was represented as Absolom, strung up in this fashion, and, although underneath was the legend printed in plain language with chapter and verse, "And his head caught hold of the oak," neither editor, proof-reader, or the general public seems to have noticed any discrepancy. But think what a lot we would have to say about a barber that didn't distinguish between the head and the hair when we went for a trim! Now there are many blunders such as this that occur simply from oversight at first, or perhaps, in some instances, prejudice, and as time goes on and the preachers writers and painters get to work the error gets, after a while, to be a holy thing, and he that doubteth about the hair part is damned particularly.

So [illegible]

Genesis, it is what has been added to it that has rendered it absurd. I once heard a worthy gentleman who is reputed as one of the best biblical scholars in Baltimore remark in public, speaking of the "waters which were above the firmament," that that probably referred to the Milky Way! And what can we say of the innumerable tomes that have been written on that one poor little chapter! There on one hand was the geologist, Hugh Miller, who endeavored to show that the seven days of creation spread all over the geological eras during the laying of Earth's strata, and there is the shorter catechism of the Presbyterians, on the other hand, that abruptly informs us that "God made the world in seven days out of nothing." Now, which are we to believe? As a matter of fact, there is no account in the Bible of the creation of our planet—not the body of the globe, not even what is known as "the crust of the earth, that is, the strata of rocks on which the water and the top soil rest; there is not even any account of the creation of the top soil or the water. The story begins with these words: "In the beginning God created the heavens and the earth." No mention is made of how long it took. It might have been millions, billions, or quadrillions of years. Geologists say that it was; they are probably right, "and," the story continues, "the earth was without form, and void and darkness was on the face of the deep." Now, here again, the geologists step in and tell us a strange story of how, that after all the strata was laid, an unaccountable change came over the planet and for probably thousands of years nearly all the northern hemisphere was deeply embedded in ice and submerged in water. "So thick must have been this ice," says Prof. Geikie, in the Arctic Geology in the Encyclopædia Britannica, "as it moved off the Scottish highlands that it went across the broad plains of Perthshire, filling them to a depth of at least two thousand feet. * * The basin of the North Sea must have been choked up with ice in its northern part, if not entirely. .....The ice is computed to have been at least six thousand and seven thousand feet thick in Norway, measured from the present sea level.....On the Harz (Germany) it is believed to have been at least 1,470 feet.....In the Bernese of Oberland (Switzerland) the valleys were filled up to the brim with ice, which, moving northward, crossed the Great Plain and actually overrode a part of the Jura mountains." Concerning America he says: "In recent years extensive ice-worn rock surfaces have been observed among the Rock mountains by Hayden Klug and others, proving that these elevations formerly possessed their moving glaciers if they were not buried under the great ice sheet. The drift bears witness to a general transport of material, and, in conjunction with the striated rocks, shows that the great ice sheet moved from north to south, at least as far as about the latitude of Washington."

These sand and clay banks of Caroline county are all the swash of that period. Deeply buried beneath them in many places are beds of oyster shells that must have grown long years previously; if, indeed, we may count by years, and boulders, well ground are scattered here and there, where the floating ice dropped them on the then bottom of the sea, where we now live.

So far, so good, then. The revelation of true science, as opposed to theory is, that immediately previous to what is known geologically as the "Recent, or Human Period," there was a long period of submergence of all the present land area beneath ice and water. Now, this not only exactly coincides with the biblical narrative on the one hand, but is a complete confutation, on the other hand, to the aristocracy who proudly trace their ancestry to the "protoplasmic mud" of the palæozoic and carboniferous eras; for where was the ark then? [illegible] Styx at such a late date? for bear in mind that the glacial period is the last thing that happened in geological history, after that the geologist resigns to the archæologist.

Returning to the Bible story, we read that the work of the first day of creation was light. We have seen in a former paper that light is not inherent in the sun alone, but the earth itself is even now partially luminous at the poles; before the glacial period it probably was all self-luminous and self-warmed. At any rate, there seems to have been no poles, for coal fields and remains of tropical animals are found in Siberia and Alaska, as any [illegible]

the "waters above" and the "waters beneath," the clouds and the sea: in modern language, the present atmosphere. The third day was plant-life and the formation of the present geographical outline, making a permanent distinction between land and water, something that does not seem to have occurred before, in geological times all land having been formed under water, coming up sometimes and being submerged again. The fourth day was the adjustment of the planet in its present orbit so that the present relations obtain in respect to our neighboring heavenly bodies. The fifth and sixth was the creation of the present race of animals and man. Thus it will be observed that all the work of all the days is entirely superficial—not the building of the house—only the furnishing.

Communicated.

Abiding in Christ.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John ix. How do we get into Christ to abide there? For as many of you as have been baptized into Christ, have put on Christ; by baptism then. What is the object of being baptized into Christ? That we may be Abraham's seed by adoption, and heirs according to the promise. What was the promise? God guided Abraham to the land of Canaan, and then said to him, "Unto thy seed will I give this land." Gen. xii. 7. And in Gen. xv. 18, he describes the bound more fully, unto thy seed I have given this land, from the river of Egypt, unto the great river, the river Euphrates. This land is on this earth yet; and farther, the promise was, that all nations of the earth shall be blessed in him. Gen. xviii. 18; xxii. 18. And in thy seed shall all the nations of the earth be blessed. Read Gen. xxiv. 7; xxviii. 4, 13, 14. And many other passages teach the same. And in Heb. xi. 13, we read: "These all died in faith (including Abraham) not having received the promises, but having seen them afar off, and were persuaded of them." So those that become heirs to these promises must be baptized into Christ, and ever after abide in him, or they will lose eternal life, which is the gift of God, and only obtained through Christ. So to become an heir to God's promises we must be baptized into Christ and continue to abide with him all the days of this present life.

Yours trying to abide in Christ,
E. W. Knapp.

What is the Heart?

"My heart was in my mouth." Well, I said it could not be in a better place. It is a mistake to confine the heart to one compartment. When the doctor asked my friend from Ireland to locate his pain, he answered, "Why man alive, I am aching from head to feet." Peter said, "Wash me, but not my feet alone, my hands, my head, my heart." Our heart like the Irishman's pain should be all over us. Yes, yes, the heartless tongue can make sore wounds, can offset much if not all, the ministry of the hands and feet. A lady friend in Norfolk, Va., while the Civil War was on, thought it would be nice to carry a lunch to some sick and badly wounded Union prisoners, confined in one of the improvised dens there. When she spread the contents of her well packed basket before the poor half-famished fellows, dying far away from those who loved them, tears filled their eyes, and one of them said, "God bless you kind lady, you [illegible] and home to us by [illegible] day." But the [illegible] spoiled her generous [illegible], the Scripture, "If [illegible] hunger feed him, and if he [illegible] drink," etc. Why certain [illegible] tongues can quote [illegible] as well as other people. Referred them over that long, cold [illegible] as to that, can quote [illegible] fairly well. A Turk or a pig-[illegible] may be taught the letter if [illegible] very last thing that happened in geo- [illegible] the spirit of the Book.

[illegible] used heart on our tongue, [illegible] and all over us, if we hope to make friends. I knew a preacher once, who always put out his hand when he met a friend, but he had no heart in it. If there was any shaking done, the other fellow had to do it. He rarely gave more than two fingers, which signified that the other fellow must do the shaking. Not long ago I made a short visit to a friend's house. I thought he was quite a clever carver, and seemed anxious to keep my plate well supplied, but he seemed to think a preference for skin or bone. [illegible] something I could eat. His hands were nimble enough, had the right motion, but they were heartless. The cuts he gave me were the same I gave my cat. He had heart enough in his mouth, but very little in his hand. I have often wondered if these heartless people imagine they are playing April fool with any one. A heartless person does not have to be labelled. It don't require an old sailor to tell when an iceberg is near. It advertizes itself, just like the heartless brother or sister.

Isaac McCreary, Sr.

The Sin of the World.

"Behold the Lamb of God which taketh away the sin of the world." John i. 29.

In quoting this expression of John it is often made to read "sins of the world," as when Christ forgives the sins of the penitent sinner. But we notice that this expression of John is in the singular number. We enquire, what sin had the Baptist in view in this expression? Evidently, Christ was appointed, and came into the world to take away the sin that Adam entailed upon his posterity by partaking of the forbidden fruit. "Dying thou shalt die." When that edict shall have run its course; none will die in consequence of Adam's sin. But every man shall die for his own iniquity. Then it will no more be said, "The fathers have eaten sour grapes and the children's teeth are set on edge. The soul that sinneth it shall die." But if he be righteous he will not die at all. Earth and man upon the earth will occupy the position that God designed in creation. This is restitution. The command as given to Adam before he sinned, was—Be fruitful, multiply and replenish the earth and subdue it; and have dominion over it. To Adam was given the earth as its first king. To Adam also was given a law, the breaking of which would result in his death. But the serpent said unto the woman, "Ye shall not surely die." Here the first sermon on the immortality of the soul was taught to our mother Eve. This doctrine is taught and believed by a large part of mankind. This lie of the serpent is the foundation of all the errors that have ever cursed mankind; all have their foundation in the serpent's lie. The serpent was far-seeing enough to realize that if he could poison the race of men at the fountain, he had gained to his side, the whole race of mankind. Then as John the Baptist said, "The Lamb of God taketh away the sin, and consequently the death that Adam entailed upon all his posterity. Then Isa lx. 7 will be fulfilled.

Daniel Howard.

Dear Restitution:

It has been some time since I took part in the love feast, so contribute a few lines to let you know that the church is in a more prosperous condition than when we moved here, (Ripley, Ill.) some over four years ago. We meet every first day at 11:00 A. M. for Bible study. Bro. J. B. Craton of Wilsey, Kan., is making a tour east and is calling on all the brethren he can conveniently. Arrived at our village on the 15th inst, and left the 19th, was sorry he could not stay longer. He is well versed in the Scriptures and a more zealous, sincere and humble brother we have never met. His undertaking for the benefit of the household of faith is a good one, and hope all the brethren will help him. Let us help each other every opportunity and strive to be an overcomer.

Your Sister in Christ,
Jennie Cox.

Subscribe for The Restitution for 1901.

"Thou Shalt not Suffer Sin upon thy Neighbor."

"Thou shalt go to him and tell him of his fault." "Thou shalt in any wise rebuke him." There would not be so much sin in the world if these commands of our God were obeyed, but we have come to live in a cowardly age. We are afraid to rebuke sin, we shrink from saying to a dear brother or sister, "Are you doing right in the eyes of the dear heavenly Father?" Let us read the sermon on the mount and pray over the matter, and then look at it again." How many things that we grieve over would right themselves if we did this.

But the secret sins? The sins known perhaps only in the family circle? Sins of impatience, of profanity, of neglect of family worship? We can only reprove these in a general way. If there is impatience, no good influence can be thrown over childhood, everything will be in constant uproar; pulses of the little ones kept at fever heat. Oh how we sin when we forget to be kind to these! [illegible] ther call me a reproachful name, and though I knew I deserved it, and it created no hardness in my heart, I remember it still. Don't use hateful epithets; it is not courteous; it is not the right kind of training. Turn the tables and see how you would like to be called by the names you call the children; see how you would like to be treated as you treat them, "They are so hateful." It is but a reflection of your own character. In their actions you can see yourselves as in a looking glass. They are just what you are making them. If they are disobedient, it is you have taught them not to obey. If they are not truthful it is because you have not regarded the promises you have made them. If they do not love you, it is because you are not lovable. If they do not give you their confidence, it is because you are not worthy of it. If they are profane, it is because you in moments of excitement use profane words. "Swear not at all." "The Lord will not hold him guiltless who taketh his name in vain."

It is dreadful to teach a little child to sin. Dreadful to teach it to be disobedient, irreverent, untruthful, unloving, profane. And God will hold them accountable for these very sins, for both themselves and their children who do it. God must be acknowledged in the home if we would have the children reverence him. His Word must be treated and read as if it were the most priceless book in the world, if we would have them hold it so.

How can we hope to get into the kingdom of God if we are not Christ-like in the little kingdom of home? If the gospel does not change us, there is nothing that can. And how can we have "the cheek" to ask others to take the medicine, that we have made of no account to ourselves? How can we make them believe in its healing virtues when they can see with their own eyes, that we have not been healed? Suffer reproof, dear ones, from one who in reproving others is making humble confession to you and to God of her own short comings. The world is gazing upon us. It is measuring us by the rod given to it in the Bible. It finds that we do not accord with the pattern. Let us be more careful, more prayerful, more watchful. We can put away sin and we must. If we live in the practice of sin, it is proof that we love it more than we love God.

S. Roxana Wince.

As in the Days of Noah.

So Christ himself has declared the time of his coming to be. Where he has spoken let every human voice be hushed. The days of Noah reflect the following likenesses of the days of Christ's return:—

1. The people were forewarned of their impending doom.
2. They derided it and made no preparation.
3. They substituted pleasure for piety, as now, lovers of pleasure more than lovers of God.
4. Only a few were prepared for the flood.
5. All were warned and might have escaped.
6. To the multitude the flood was sudden and unlooked for.
7. Their skepticism gave way to awful consternation and doom.—*Way of Faith.*

Settlers rates via the Nickel Plate Road. Beginning with Tuesday, Feb. 12th. Low rate Settlers' tickets will be on sale every Tuesday to and including April 30th, to Oregon, Montana, Washington and all points in the Northwest. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—apr 30

Thrust Out Labors.

If the world seems hard to you,
Kindle first a spark in it;
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut however slight;
Weeds and brambles smoother;
And to roof and mend invite
Some forlorner brother.

If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river!

—Lucy Larcom.

Scriptures Opened.

A third edition of the above named work is just now ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Tracts.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. Austin.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Communicated.

Short Sermons. No. 16.

Hast thou faith? This is a very important question. And to be able to answer it correctly one must of necessity go to the Bible and learn its meaning, and what it relates to. See Rom. x. 16, 17; Heb. xi. 1, 6. But Paul continues his question—our caption, by saying, have it to thy self before God, which requirement seems rather enigmatical, and to the casual reader, hard to understand. Hence the many view it in this light, and make no effort to understand it. They call it a mystery, and then let it alone. Such scholars in a school would surely be a detriment and a dark spot. Not so of you Bro. Prime, as I well remember when you and I met on the train a few years ago in southern Kansas, this was one of our questions for investigation. Now, what does Paul mean by such a question? Does he mean to say to the brethren at Rome and elsewhere that if they have faith in God and his Word, they must hold it as private property and say nothing about it to any one? If we were permitted to judge some by their actions—which are said to speak louder than words" we surely would think that this was their idea about it, as they seldom, if ever, ask any Bible questions, or say anything about the Bible and the faith of the gospel, that can be heard. Their little candle seems to be hid away under a bushel or a bed, and don't seem to shine out and give any light to them or any body else. They seem to walk in darkness, and take delight, and know not or care not where they are going. And to halt them and ask them a few plain Bible questions is much like "pouring water on a duck's back." "Out of the abundance of the heart or mind the mouth speaks." And if Paul means to say that we can talk as much as we please about anything but our faith, as it is too sacred to talk about, I must confess that I never so understood him, and have not done my duty in this respect, or is it for lack of interest with those who will not talk about it? Now we think we have found out what Paul does not mean by this peculiar expression, let us try again, and see if we can find out what he does mean. From the connections that surround this text, I come to this conclusion: The church had fallen into trouble over their whims about eating and drinking, or as to what was lawful—and the extent of their liberty in these private matters. One that was properly taught, and was strong in the faith, could with a clear conscience eat any meats they wished to eat, even if it had been offered in sacrifice to idols. While others who were weak in faith were offended at his liberty, and regarded this as dangerous ground. The ceremonial distinctions in meats and in days that were all right in their time had been annulled and broken down. Some could see this and some could not, and so it is to this day, and so the trouble remains, as the result of this weakness and blindness on the part of those who can not see clearly. Paul tries to show the weak brethren there is no difference now in these things. And admonishes the stronger ones to bear with the infirmities of the weak ones, and not to please themselves. And to abstain from eating these meats or doing any thing else that would make weak brethren offend or stumble. Hast thou faith? or thou hast faith, with respect to thyself, hold it fast in the presence of God. Happy is he who does not condemn himself in what he approves, or what he allows. Be consistent, hold fast to the faith of the gospel, make no compromise on that, but for the sake of peace, waive your liberties on non-essentials, and follow after things which make for peace. And he was so careful that he declared that if meat made his brother offend, he would eat no flesh while the world stood. Oh, how careful and good he was, and what a good lesson for us.

T. E. ADAMS.

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A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—May 25.

Three Prophetic Days.

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The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

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The Pan-American Exposition at Buffalo opens May 1st. Rates via the Nickel Plate Road are effective April 30th at one and one-third fare for the round trip, good going on date of sale and returning within fifteen days. A rate of one fare plus $1.00 will be made good going on Tuesdays in May, and returning within five days. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—may 30.

Reduced Rates.

The sale of special fare colonists tickets to California, and settlers' tickets to the Northwest, West, South and Southeast has been resumed via Pennsylvania Lines. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—Apr 30.

The Nickel Plate Road has just issued its annual booklet entitled "Summer Outings" which tells all about the resorts and points of interest along its line. Space is also given to a graphic description of the Pan-American Exposition held at Buffalo May 1st to Nov. 1st. You should not fail to secure a copy of this valuable booklet. Call on or address nearest Agent, or B. F. Horner, G. P. A., Cleveland, O. —May 30.

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The Pan-American Exposition at Buffalo opens May 1st, 1901, and don't forget that the Nickel Plate Road is the shortest and most expedient route to Buffalo and will land you directly at the Exposition Gates. Rates are in effect April 30th, 1901, and good going or returning on any of our Trio of Daily Express trains. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—June 1.

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	E	B	Ja	Sp	E	Sp
	AM	AM	PM	AM	PM	PM
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Alliance	2 33	5 21	11 08	2 20	7 07	10 10
Union	3 03	5 52	11 40	2 50	7 37	10 40
Rochester	4 00	6 50	12 40	3 50	8 37	11 40
Wooster	4 38		1 17	4 28	9 15	12 18
Mansfield	5 30		2 05	5 20	10 05	1 10
Crestline	6 20		2 55	6 10	10 55	2 00
Bucyrus	6 47		3 22	6 37	11 22	2 27
Galion	6 55		3 30	6 45	11 30	2 35
Van Wert	9 22	4 10	5 57	9 08	1 57	5 02
Ft. Wayne	10 10	4 55	6 45	9 55	2 45	5 50
Arcola						
Columbia City	10 50	5 41	7 30	10 35	3 30	6 35
Larwill						
Warsaw	11 13	6 04	7 56	10 58	3 53	6 58
Etna Green						
Bourbon						
Inwood						
Plymouth	12 07	6 58	8 39	11 52	4 47	7 52
Georgetown						
Hadley						
Davis						
Hanna						
West Ink						
Valparaiso	1 5	7 08	8 49		4 57	8 02
Hobart						
Lake Prairie						
Clarke						
Whiting						
Chicago	2	8 15	9 55	1 30	6 00	9 10

Eastward.	2	4	6	8	10	12	14
	PM	PM	PM	PM	PM	PM	PM
Chicago	10 00	2 00	4 00	6 00	7 55	10 35	12 30
Whiting					8 02		
Clarke							
Lake Prairie							
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Davis							
Hadley							
Georgetown							
Plymouth	2 36	5 45	10 22	3 05	10 30	2 20	5 10
Inwood							
Bourbon							
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Warsaw	3 11	6 23	10 57	3 39	11 05	2 54	5 45
Kline							
Larwill							
Columbia City							
Arcola							
Ft. Wayne	3 48	7 03	11 35	4 15	11 45	3 31	6 25
Van Wert							
Galion							
Bucyrus							
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jolain, Evangelist.

The Church of God at Rensselaer, Ind., meet in their home of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ellis V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in D. A. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by H. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, at West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Echelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 1:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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Poetry.

Slumber Song.

Evening is falling to sleep in the west,
Lulling the golden brown meadows to rest;
Twinkle like diamonds the stars in the skies,
Greeting the two little slumbering eyes.
Sweetly sleep; Jesus doth keep;
And Jesus will give his beloved ones sleep.

Now all the flowers have gone to repose,
Closed are the sweet cups of lily and rose;
Blossoms rocked lightly on evening's mild breeze,
Drowsily, dreamily, swinging the trees.
Sweetly sleep; Jesus doth keep;
And Jesus will give his beloved ones sleep.

Sleep till the flowers shall open once more;
Sleep till the lark in the morning shall soar;
Sleep till the morning sun, lighting the skies,
Bids thee from sweet repose joyfully rise.
Sweetly sleep; Jesus doth keep;
And Jesus will give his beloved ones sleep.

Selections.

The Allegory of Hagar and Ishmael.

Abraham had two sons; Ishmael the son of Hagar, an Egyptian handmaid; and Isaac, the son of Sarah. Ishmael was fourteen years old when Isaac was born. He was born in the ordinary course of things, and therefore said to be "born after the flesh;" while Isaac was born out of the usual course, Sarah being ninety and Abraham a hundred, she being also strengthened of God, according to the promise, and consequently said to be "born after the Spirit." Hagar was a bond-woman; but Sarah was free; yet, had it been left to Abraham, he would have made Ishmael his heir as well as Isaac, for he loved them both. But Ishmael manifested an evil spirit towards Sarah and Isaac, which he had imbibed from his mother. Moses says he mocked Isaac, or spoke contemptuously of him; which the Apostle terms persecuting him, and characterist[ic] those of Ishmael's class. Sarah's indignation was fired at this; "Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Although Abraham was exceedingly grieved at this, God approved of Sarah's decision; and informed him that Christ should descend from Isaac, and not from Ishmael, saying, "In Isaac shall thy seed be called." Nevertheless, because Ishmael was his son, he would make a nation of him also with twelve princes for its fathers.

This fragment of Abraham's history has a signification beyond what appears on the face of it. The Apostle informs us that the incidents are allegorical. That is, that the two women and their characteristics, represent two covenants; and the two sons of Abraham by them, two seeds, or classes of persons. The covenants are, "the one from Mount Sinai in Arabia," and the other, the confirmed of God 430 years before that of Sinai was promulgated; and which being a matter of promise, the subject of which is Christ as the inheritor of Canaan, and its future King in Jerusalem now at the right hand of God, is said to be "Jerusalem which is above." The apostle says, that Jerusalem is the subject of both these covenants, but in different periods of her history. During her existence as the metropolis of the Hebrew commonwealth under its Sinaitic constitution, she was represented by Hegar, the bondwoman; because the covenant from Sinai "gendered to bondage:" and in consequence the citizens of the commonwealth were in bondage with the mother city. They were "entangled with the yoke of bondage," "under the rudiments of the world." They were bound to keep the whole law, by which they sought to be justified; and as they could not do it owing to the weakness of the flesh, they came under the curse. But this state of things was only provisional. God did not intend the Hebrew commonwealth to exist perpetually under the Sinaitic constitution. Israel was not always to bein bondage to the law of Moses. A great revolution was predetermined by God, which should result in the abolition of the Sinaitic covenant, and the dispersion of Israel among the nations. This is allegorically styled, "casting out the bondwoman and her son;" which was necessary for the good and all-sufficient reason, that the Sinaitic constitution of the commonwealth of Israel, was not adapted for the people and state when Christ should sit upon the throne of his father David, and the saints should possess the kingdom. The law of Moses enjoined ordinances concerning the flesh, such as, "the water of separation," Num. xix.; Heb. ix. 13, which would be incompatible with the realities of the age to come. Under the law there was "a remembrance again of sins every year;" Heb. x. 3; but under the New Constitution from heaven, "thesins and iniquities of the people will be remembered no more." Jer. xxxi. 31-34. The Sinaitic constitution was faulty; it was therefore necessary that it should give place to a better, which shall be established on better promises. Heb. viii. 6, 7. Hence, the bondwoman was to be cast out, to make room for a more perfect arrangement of the commonwealth.

Since the expulsion of Israel by the Romans, Jerusalem and her children are in the situation of Hagar and her son, while wandering in the wilderness of Beersheba. She is divorced from the Lord as Hagar was from Abraham, and "being desolate she sits upon the ground," Gen. xxi. 1; Isa. iii. 26; and bewails her widowhood. Isa. liv. 4. But, there is to be "a restitution of all things." Jerusalem is to become a free woman as Sarah was; and to take her stand in the midst of the earth, as "The city whose architect and builder is God." She will then "remember the reproach of her widowhood no more. For her Maker will be her husband; the Lord of Hosts is his name; and her Redeemer the Holy One of Israel (even Jesus) the God of the whole earth shall he be called." She will then be the metropolis of the world; and her citizens or children will be more numerous than those she rejoiced in under the law, as a married wife. The period of her glory will have arrived; the twelve tribes be again the united, peaceful, and joyous inhabitants of the land; the "greater than Solomon," their king; and his city, "the heavenly Jerusalem," which "is free, and the mother of us all." But, while Hagar represents Jerusalem under the law; and Sarah, Jerusalem under the new constitution of the Hebrew commonwealth; Ishmael represents Israel, glorying in their fleshly descent from Abraham, and boasting in the law; and Isaac, those of Israel and the Gentiles, who regard the flesh as profiting nothing, and who are the sons of Abraham by believing the promises made to him and to his seed. Hence Ishmael and Isaac represent two seeds, or classes of mankind, who shall not be heirs together of the promise. Indeed, their natures are so opposite, that it would be impossible for them to fulfil in concert the destiny marked out for those who are to inherit the promises. The Ishmaelite-seed are wild-m-n, whose hands are against all who believe the truth. They are mockers, for as Ishmael mocked Isaac, so Israel mocked Jesus, and spoke reproachfully of him and his brethren, who are one. The kingdom to be established is a righteous dominion, and requires righteous men for its administration, as it is written, "He that ruleth over men must be just, ruling in the fear of the Lord." 2 Sam. xxiv. 3. It is impossible, therefore, that the Ishmaelite-seed can be heirs of the promise. All the honor, glory and power of the state were in their hands under the Sinaitic covenant; and cruel and unjust was the use they made of their position. They put Jesus to death, and persecuted those to whom "he gave power to become the sons of God;" believing on his name; and were "contrary to all men; forbidding the apostles to speak to the Gentiles, that they might be saved. 1 Thes. ii. 15, 16. They were then "first;" but power was destined to change hands, when they who were "the first shall be last." They had killed the heir that the inheritance might be theirs; but they have been destroyed, and the vineyard now remains to be bestowed upon others, who shall render its lord the fruits in their seasons. Matt. xxi. 33-41. Thus, as in the case of Ishmael and Isaac, "he that was born after the flesh persecuted him that was born after the spirit, even so," says the apostle, "it is now;" and ever will be, until the times of the restitution of the State when "the last shall be first," and beyond the reach of evil.

No one had the right or the power to appoint "the heir of all things," but God. Abraham could not appoint him, neither could he be self-appointed. Abraham wished that Ishmael might be the heir; or as he expressed it, "Oh that Ishmael might live before thee." But God would not consent to this. He therefore promised to give him one for the heir, whom he should call Isaac; and of whom he said, "I will establish my covenant with him for an everlasting covenant, and with his seed after him." Gen. xvii. 19. But Isaac was not only born of promise, he believed the promises likewise, for the Scripture saith, "by faith Isaac blessed Jacob and Esau concerning things to come." Now, it is written, "In Isaac shall thy seed be called;" that is, Christ shall descend from him, and all who believe the promises, and put on Christ, shall be considered as "in Isaac;" and, being thus "the children of the promise," shall be "counted for the seed," Rom. ix. 6-8, who shall inherit the land and the world forever. "The seed," then, is a phrase that must be understood in a twofold sense; first, as referring to Christ; and secondly, to all who are constitutionally in him. Isaac is representative of both; for Christ was in his loins, and all "in him" must be constitutionally in Isaac also. For want of understanding the Scripture doctrine of the two seeds some very fatal mistakes have been made by many well meaning persons. They have gone so far as to deny that the seed of Abraham after the flesh will ever be restored to the land of Canaan; which is in effect to deny the fulfilment of a vast proportion of "the testimony of God." The seed of the serpent and the seed of the woman indicated before the flood were afterwards distinguished in the seed of Ishmael, and the seed of Isaac. "The children of the flesh are not the children of God; neither are they all Israel, who are of Israel." Rom. ix. 8. This is true; but it does not therefore follow, that there is nothing more to be done with the children of the flesh, than to bura them up. To carry out the allegory, God has yet to make of the Ishmael-seed a great nation; for though Ishmael was an outcast and a wanderer in the wilderness, God promised that he should be great, and dwell in the presence of his brethren. Gen. xvii. 20; xvi. 12. The children of Abraham according to the flesh are "the children of the kingdom." Matt. viii. 12, 13, 28, as well as the children of the promise, only these two classes of children stand in a different relation to the government and glory of the commonwealth, and to the dominion of the nations in the age to come. The Ishmael-children were cast out of the government by the Romans; but the children in Isaac will shine forth as the sun in the kingdom of their Father, when the kingdom is restored again to Israel. Acts i. 6; Matt. xiii. 43.

"In the regeneration when the Son of Man shall sit on the throne of his glory," the children in Isaac will reign as "sons," while the children of the flesh will be the king's subjects or servants." This distinction is apparent from the following testimony: "Instead of thy fathers shall be thy children, whom thou mayest make princes throughout all the earth;" Psa. xlv. 16, of whom it is said, "If the Prince give a gift unto any of my sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; and after it shall be his son's for them." Ezek. xlvi. 16, 17. The sons of the prince are joint-heirs with him, but the servants of the prince are only lease-holders for a certain number of years. If the natural Israel are not restored to Canaan, the spiritual Israel, that is to say, the prince and his sons, would inherit a kingdom without subjects to serve them. This would be like King Edward and his family reigning in Windsor Castle over the realm of Britain after all its inhabitants had expatriated themselves to the United States. It requires more than a staff to make a regiment; so also it requires a multitude of people, as well as princes, priests and kings to constitute a kingdom in Canaan, or in any country.

Now [illegible]ildren in Isaac become the chi[illegible]ds of the heavenly Jerusalem by [illegible]eiring "the exceeding great and precious promises," set forth in "the man[illegible]d wisdom of God." They hope to see Canaan and Jerusalem under the new covenant, which will constitute them both heavenly. They are even now said to have "come to Mount Zion, and unto the city of the living God, and to the heavenly Jerusalem;" Heb. xii. 22, but it is yet only in spirit, that is, by faith and hope; and as the city and land will be made heavenly by the Lord from heaven, their glorious attributes are in truth "above;" to believe then, in what will be brought down to the city from above, is for the children of promise in Isaac to stand related to "Jerusalem which is above, the mother of them all." Gal. iv. 26. Hence, the apostle exhorts them, saying, "If then ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on [illegible]things on the earth. For ye are [illegible]earthly things) and your life is hid[illegible]Christ in God. When Christ, who [illegible]Life, shall appear, then shall ye a[illegible]pear with him in glory." Col. [illegible]4.—*Selected by Mrs. C. W. Russell.*

The Coming Kingdom.

Synopsis of a discourse delivered by P. H. Bouk of Fonthill, Canada, last Sunday evening in the parlor of Mr. Lent on Adam street:

Text John iii. 5: "Except a man be born of water (out of water—E. D.) and of the Spirit he cannot enter into or inherit the kingdom of G d."

The above statement made by him who spake as never man spake, presents to us the importance of being both morally and physically qualified in order to inherit the kingdom of God.

First, in order to become morally qualified to enjoy the above important position it is necessary to believe and obey the gospel. Paul says it is the power of God unto salvation to all them who believe it, and that Christ is the author of eternal salvation to all of them that obey him. And Jesus said: "He that believeth and is baptized shall be saved."

In the account of the first sermon preached by the apostles after the commission by Jesus was given to them, as recorded in Acts ii. it is stated that they who gladly received Peter's words were baptized. By reading the above chapter we notice that he preached about Christ's death, his exaltation to the right hand of the Father, there to remain till his foes be made his footstool; and that he was the one that God had promised that he would raise up to sit upon the throne of his father David, and that he now occupied the position of both Lord and Christ. The audience being convinced of the truthfulness of the preaching inquired what they should do. They were told—to repent and be baptized, in the name of Jesus Christ, for the remission of sins, with the promise of receiving the gift of the Holy Spirit.

Understanding the action and design of baptism enables us to comprehend what Jesus meant by the birth of water. The Scriptural meaning of the word as given by Paul is a burial (See Rom. vii. 4-5; Col. ii. 11-13) which appropriately symbolizes the burial and resurrection of Christ; and the individual emergi[illegible] from the watery tomb with fai[illegible] resurrection power of God[illegible]d in raising Christ from t[illegible]s fitly represented as a bi[illegible] the water.

As in natur[illegible] spiritual. A birth implies begetting. God's children are represented as having been begotten by the incorruptible seed or Word of God which liveth and abideth for ever. See 1 Pet. i. 23, 25; James i. 18; 1 Cor. iv. 15.

The gospel requires corresponding obedience in order for it to prove effectual, as faith without works is dead, being alone, and by works is faith made perfect. In the early days of Christianity the obedience in baptism immediately followed a reception of the gospel. See Acts ii.; viii. 26-29; xvi. 16-34; xviii. 8.

In respect to the birth of the Spirit, as stated by Jesus in the above text, it is quite evident when we examine the Scriptural testimony on the subject, that he had reference to the physical qualifications of his people in order to inherit the kingdom of God.

The Scriptures positively state there must be a moral and a physical change in man in order to obtain the great salvation promised in the Scriptures of truth. He must obtain what Paul in Rom. viii. 23, terms the "Adoption," viz: "The redemption of the body." Paul has also said in 1 Cor. xv. that flesh and blood cannot inherit the kingdom of God. He shows there must be a change of the physical constitution from mortality to immortality. It is necessary to obtain a spiritual body, a body that has been quickened, born or brought forth by the Spirit of God. This will appear from what Paul says in Rom. viii. 11: "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." We see from this that it is the spirit that will quicken or give life to the dead saints at the resurrection.

The above statement of Jesus in the text seems quite appropriate when we discover that the resurrection from the dead, to an immortal or endless life, is termed a birth. See Col. i. 18; Rev. i. 5. Nowhere do the Scriptures represent as a birth a rising from the dead as in the case of Lazarus or any others under similar circumstances.

In conclusion I would say from what we have learned from the Scriptures, that Jesus taught Nicodemus the importance and necessity of being morally and physically qualified in order to inherit the kingdom of God. Man in his natural condition is wholly unqualified for that holy and immortal condition, but when the "Redemption" is completed, that song of the redeemed as recorded in Rev. v. will be sung, viz: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests and we shall reign on the earth." Then the meek will inherit the earth and delight themselves in the abundance of peace—Psa. xxxvii. May the glorious time soon come.—*Salamanca Union.*

Report.

To the brethren scattered abroad greeting:

For your encouragement I send an account of the meetings recently held at Scholls, Oregon, by Brother and Sister Woodward. They began meetings March 28, and closed April 7th. Preaching in all fifteen sermons, I believe. The weather was bad during the whole time, clearing up the day before they left; nevertheless the attendance and interest was gratifying. We have long had a desire to meet this brother and sister, and in making their acquaintance our expectation was more than realized. Many of you are personally acquainted with them, and their effective work for the Master.

The meetings were a success in every sense of the word. The brethren were built up and established in the "most holy faith" and encouraged to press on with renewed earnestness for a home in God's kingdom. Just what was accomplished, or how far-reaching the influence of these meetings for good, eternity alone can tell. The earnest words of exhortation and the precious promises so ably presented were thankfully received. To witness the hearty hand shakes and listen to the farewell words as the large congregation bade them God speed was a better testimony than we might write. With regret the time of parting came, the farewell words were spoken; but earnest prayers go with them and wishes that they may long be spared to work in the Master's vineyard. We are thankful for their visit. We hope soon to meet in that land where parting will be no more.

EDWIN E. GROAT.

Dear Restitution:

I have just finished the perusal of Bro. Zimer's tract entitled, "One Body and One Spirit." It appeals to me as being eminently Scriptural, instructive clear and forcible in its teachings, presenting prominently to the mind the place the church occupies as Christ's body, and Christ the Head, and that if one member suffers all suffer. This thought should root out all jealousies, bitter feelings or even indifference and coldness among us. Jesus has foreseen all our temptations and provided for the suffering members of his body. In order to be healed they must take the medicine required; we know that medicine is found in the admonitions, entreaties and commands he has given us. This wonderful body must grow into perfection, and no member with the moral disease of unrighteousness can long remain without impairing the whole structure. Oh, let us consider carefully, lovingly day by day, hour by hour, what we are doing to nourish and establish with God's favor, our part in Christ's body. The pen of an inspired Paul has given to us in this, one of the most beautiful and forcible illustrations of a divine truth. The whole chapter and the one that follows should serve us many a meal of meat and drink. We have some members here of the beloved body. We love and are devoted to each other. We have a dear little sister who has lain upon a bed of sickness for four years. I can truthfully say that she is a living example to us of patience, cheerfulness and submission. Dear one, I wish she might realize what a minister she is. I know she would like to receive a word or two of love, or praise, or joy from other members of his beloved body. Her address is as follows: Miss Bertha H. Drew, 12 E. Fellows St., Dixon, Ill.

ALICE KERR.

Dear Restitution:

Inclosed please find money order to pay for THE RESTITUTION the coming year. We would miss the weekly visits of the dear paper much, if we could not have it. It grows more dear to me each year of my life and hope we will never have to do without it as it is so full of good encouragement to those of the household of faith. I can say to the dear brothers and sisters that the blessed Master grows more precious to me and to mine, and I do want to love him more each day of my life, that when he comes, I may be one of that happy number that shall hear the "Well done, good and faithful servant, enter into the joy of thy Lord." Loved ones, let us not turn back to the world, but let us put on the whole armor of God, that we may be able to stand when he will say, "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

Your Sister in the faith,
MRS. R. J. WORTHINGTON.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, MAY 1, 1901. NUMBER 17.

[illegible]tion.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Redemption.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 1st, 1901.

"Wise as Serpents." No. 1.

AN ADDRESS AFTER BAPTISM.

Having recently inducted several trusting souls into the sin-covering name of Jesus, I thought it my duty to direct their thoughts and actions as witnesses for God, and the Faithful Witness. Comparatively the Bible is a new Book to you, and I wish to show you how to study it with profit, and have selected as a foundation for remarks the 16th and 17th verses of Matt. x.—"Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves; but beware of men; for they will deliver you up to the councils, [religious tribunals] and they will scourge you in their synagogues [as supposed heretics] and ye shall be brought before governors [secular tribunals or civil magistrates] for my sake, for a testimony against them and the Gentiles."

This is part of the charge delivered to the twelve before sending them out to preach the coming of God's kingdom. The preceding verses show that they were not to expect more than a bare subsistence. They were to expect rejection and persecution! What a send off! Does it not make you draw a long breath, and say, that you never saw agents of a human enterprise sent off to promote it, charged after that fashion? Does it not confirm your faith in the divinity of this enterprise? The Lord did not allow them to go unwarned into the conflict; and we humbly aim to follow his example this morning by showing you that you have enlisted to suffer with Christ, and that in all cases the cross must come before the crown.

"Behold! I send you forth." The emphasis is upon the "I." I am he that sends you forth under such forbidding circumstances. Virtually this was saying to them, "I will protect and bless you, so that ye can be my witnesses hereafter in all the earth,—be not afraid under any circumstances. It is I that send you.

2. The lessons and instructions to the twelve apply to us, because we read in Matt. v. 14 of those who had believed on him were the light of the world, and because in the Lord's absence we have believed the Word which lumined them. It now devolves upon us to disseminate his gospel, the only divine enlightener. They are not addressed to 12 or any definite number now, but says, "Let him that heareth say come," and that includes all who hear and obey. It is, then, personal with us to listen to what follows:—

3. "I send you forth as sheep in the midst of wolves." In the Scriptures over and over again the church is compared to his flock of sheep, as in Acts xx. 28, and Jesus in John x. 14 says, "I am the Good Shepherd and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep." And the words sheep and lamb in God's Book are synonyms of meekness, inoffensiveness, innocence, non-resistance. This is illustrated by the character of the Lamb of God, who when reviled, reviled not again. Yes; Jesus sent them out as sheep—*defenceless*, in the midst of wolves ready to make a prey of them, and scatter them, John x. 12. It would have been startling to have just left them where wolves may or could find them, and play havoc among them; but that the sheep should be sent right in among the wolves, would seem stranger still,—but so it was.

4. The next lesson to learn from this and similar passages is, what sort of people it is that Jesus calls wolves? In Matt. vii. 14 we find him saying to this same little group, "Beware of false teachers who come to you in the garb of sheep, while inwardly they are ravenous wolves. By their fruits ye shall know them. Are grapes gathered from thorns, or figs from thistles?" This last reference shows how beautifully the Bible explains itself, when we get acquainted with it. God is his own interpreter and he will make it plain. We know now who the men Jesus had reference to were, when he said, "Beware of men." They were religious teachers who under a pretended zeal for God had these messengers arrested and imprisoned, and scourged, and at last killed.

5. Another lesson is, That the disciples were sent in among wolves to seek out such as would receive their message. The fact is, the wolves composed the masses, and it was not expected that many of them would receive the Word with gladness. Those who received it had to be sought out, and then be brought out from the multitude of wolves dressed up as sheep to deceive. Take notice that the meekest and most defenceless messengers of peace were commissioned to do their work among the most fierce, powerful, and from every point of view, the most unconquerable opponents of the truth. Sheep in the midst of wolves are to all appearance, wholly lost,—what were they to do? Such wolves not only represent a cunning, but a malignant disposition, and hatred of Christ and truth. It is the delight of wolves to ravage a flock of sheep; but look you, the whole story is reversed here: a few sheep have to invade the territory of a vast flock of wolves. And the

6th lesson shows the sort of discipline the disciples had to submit to, to prepare for the apparently unequal contest; and here it is:—Be ye therefore wise as serpents, and harmless as doves. Now, brethren, and sisters, young, middle-aged, and old, take a steady look at this and you will see the sheep had no choice in the matter whatever; were subject to orders only. It is a positive command for the Great Shepherd whose career was characterized by those very traits,—wise as a serpent and as harmless as a dove. The disciples were required to combine two qualities not often found together, namely,

SAGACITY AND SIMPLICITY.

They had to imitate two animals extremely unlike; the one most simple in nature or disposition, and the other most subtle. And from this and other passages it is clearly seen that those best fitted to represent the religion of Jesus and present God's gracious message of life after death, to inherit his kingdom of glory, are such as hold in the nicest balance the Lion-heart, and

LAMB-LIKE INNOCENCE;

and the wisdom of the serpent and simplicity of the dove. Every child of God in the past, has been exposed to difficulties and trials requiring the utmost caution and prudence, because they are entrusted with the sublimest and awfulest truths which demand of them entire sincerity and simplicity. I leave for your careful consideration after you get home, the command to be as wise as serpents and as harmless as doves,—and ask yourselves if the apostles would or could have executed their commission if they had disregarded the command, and then consider how we can expect to succeed if

WE DISREGARD IT?

And while dwelling upon this matter do not forget that the disciples with their differing temperaments, were all alike commanded to be as wise as serpents in the Master's work, as well as harmless as doves,—so that there is no such thing as hiding behind the excuse, "Oh, that might suit so and so, very well, but I am not made up that way." No. There is no shelter there. If we are not made up that way,—what's the reason? Its not likely that we were born with those traits largely developed, or that our training from youth up has developed them; but, do we not read that if a man be in Christ Jesus, he is a new creature, that old things have passed away, and all things have become new? Then what does it mean? Are we

NEW CREATURES,

or old creatures? Are we in Adam or are we in Christ? These are questions of momentous importance! If the blood of Jesus Christ cleanseth from *all* sin, how can one corner of our hearts not have been cleaned out, and the old man be still in authority there? On close investigation we will all see that there is no excuse in that direction for not being workers together with God as wise as serpents and as harmless as doves,—because the transforming

POWER OF GOD'S TRUTH

is every way equal to the work assigned it, if we but allow it. Or, in other words, if we co-operate with it! I am trying to show you again, what I have told you before,—you have not been invited for your own selves alone,—but as the light of the world,—as workers together with God,—and although it shut me *out* of the kingdom, I must tell you that you can do little for God unless you fit yourselves for it by obedience to the divine commands. Solemnly I say it,

SLOVENLY WORK

for God will not do. We must be ourselves wha[illegible]rs to be, by the transfo[illegible] of the truth. or we shall [illegible] no good, but rather evil, [illegible] name of God will be blasphemed if we do not adorn the teaching. But the

7th lesson in this and parallel passages explains, partly why the messengers and witnesses for Jesus have to deport themselves with the wisdom of serpents, and harmlessness of doves. "But beware of men,"—some will cherish the ravenous disposition of wolves under a dress of zeal for God. And from the fact that it says:—"For they [the men of whom they are warned to beware] will deliver you up to the councils, and they will scourge you in their synagogues, and will be brought before governors," etc., we know these words had *special* reference to the disciples present,—and the Acts of the Apostles show the

EXACT FULFILMENT

of the predictions. But the general principle applies to all of every age who embrace heartily the gospel of Christ. He who will [illegible] godly in Christ Jesus *shall*,—[illegible]ay—shall suffer persecution in [illegible] form or other, according to th[illegible]ges of the age. "Beware of men[illegible]n of the world, religious or [illegible]ike,—men out of Christ, pious or [illegible] stand off from them

BE ON YOUR GUARD

against their plots, for they seek to ensnare you, either by the pleasures of sin or the drag-net of a false system of doctrine. As if he had said, "Do not think you can be faithful to the mission entrusted to you by me, if you fraternize with the enemies of the good message you have to deliver. But in view of the command to be as wise as serpents and harmless as doves, the command to "beware of men," shows that there is

A RIGHT AND A WRONG

position in relation to persecutions. It shows that the wisdom and the harmlessness must be combined. They must *go together*. Alone the wisdom of the serpent is mere cunning,—and the harmlessness of the dove mere *weakness*,—but in combination the wisdom would save them from unnecessary harm [illegible] the harmlessness would p[illegible] them from going too far to a[illegible]anger to their persons. Apostoli[illegible]tianity allowed how harmonious[illegible]equalities worked.

(Concluded next week.)

Communicated.

Short Sermons. No. 17.

Does the world know a Christian? Does the world know us? This is a very serious Bible question, and worthy of consideration. And although we have written about it of late, yet we did not say just what, or all we wanted to say. And knowing that men and women and children too, have their ideas about who is, and who is not a Christian, we feel constrained to try again. I for one am free to say that I do not believe that the world knows a Christian when it sees him, preferring the company and the conversation of rattleheads, wild and profane, to those who love to talk about the Bible and that blessed hope, because a true Christian is a very scarce article, and is not very certain and positive about it himself, as he only walks and lives by faith. To know a Christian, and to know a professed Christian is not the same, no more than a silver dollar and a counterfeit dollar is the same, and yet there are but few who can tell the difference between them. The world did not know the Son of God when he was on earth, but looked upon him and treated him as an imposter and an enemy. It is true, that a very few comparatively had even faith in him, and received him. And he ought to be watched more closely away from home, as it won't hurt a good man to watch him, and a bad man ought to be watched closely. There are so many professed Christians who differ as wide as the poles in faith and works. It seems impossible for the world to know who a true Christian is. There are so very many who make a profession of religion while their life fails to mark the change, that the world is confessed and staggered. The world has been so long traditionized and misled that it is out of the question for them to know who a *Christian* is. And lastly, for want of interest the world seldom reads the Bible to learn the way of salvation, and does not know and understand God's plan of salvation, [illegible]w can they know a Christian [illegible]ey see him? The world can[illegible] know its own, much as u[illegible] room knows their own, w[illegible]w precious little about a humming bird or an antelope. And I am perfectly satisfied that the Apostle John was right when he said therefore for this reason, because we are Christians or children of God, the world knoweth us not, because it knew him not. Then it is not wonderful if the world who has no time or interest to read and talk and try to learn more and more about the Lord and his will, knows us not. I find but few among professed Christians who care to read and talk about their faith and their hope. Not so of true Christians. A man or a woman who claims to be a Christian, and has no time or disposition to read and examine their faith, and to talk freely about their hope, and feel real anxious to do so, and to given reason for their hope as required by the Apostle, but would far sooner do any thing else, or talk to any one else, about anything else, is surely one of the strangest creatures on earth. If such things be the marks of a Christian, I freely confess that I know nothing about a Christian? A Christian may be weak in the faith, but not from choice. A still born babe has no desire for milk that it may grow thereby, but not so of a living healthy babe. While the world does not know a Christian, it is not the fault of the Christian, but the world's misfortune. The world loves his own, so there must be and is love and affinity between Christians. "Birds of a feather will fly together," but a crow will not stay with doves and meadow larks. Our consolation is the Lord knows them that are his. And we may soon be enabled to return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For behold, the day cometh that shall bake as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. Amen.

T. E. ADAMS.

"He that Winneth Souls is Wise." Prov. xi. 30.

Why? Because, "when the Lord has said unto the wicked, Thou shalt surely die, and we give him not warning, nor speak to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will be required at our hands." We shall be looked upon as his murderers and be held accountable, just the same as if we actually were, and the worst of it is, the life that will be taken from us, will not be this present, evanescent life, but that life whose days are without an end; "his blood (or life) will be required at our hands." We did not "save that life," by timely warning, for the eternal years, and our lives pay the penalty. It is no trifling matter to trifle with God. This business of winning souls is our business, not the business of the preachers alone, but the business of the whole ecclesia of God. We all have some part to bear in the matter, and we will indeed be wise, as Solomon says, to be about it; earnest, active, careful in doing, in speaking, in giving. Souls are in danger. The Bible says so. It affirms that we can save them from death, by giving them warning. From what death? Obviously the death that cuts the wicked off from eternal life, for we cannot possibly save them from the death that they die in Adam.

Dear ones, do we realize our responsibility in this matter? It is almost appalling, in view of the loss that may accrue to us, if our duty is not fulfilled. But love ought to constrain us to do the work that the Master has left for us to do. It does constrain many of us to be willing to "suffer the loss of all things so we may win Christ." "Freely ye have received, freely give." Pass on the waters of life; let others drink and live. "He that watereth shall be watered himself." "He that gathereth by labor shall increase." No active, devoted worker for God is ever unblessed. But it is not the selfish ones; it is not those who stop to bicker and quarrel and tear down the little churches; it is not those who are at enmity with each other, and whose only ambition is to show what fine talkers they are and how combative they can be, whom God "waters" and causes to "increase," but the humble, praying ones, who burying all of self in Christ, work steadily on, day after day, striving to get others into the kingdom. Winning souls! O but it is grand to win souls and to keep them won! For the winning is only begun when we get them into Christ. We take them into our arms then, as the mother takes her babes, to nourish and bring them up for Christ. They must be fed and taught; reproved and corrected, till they come to the stature of a perfect man in Christ Jesus our Lord. It is so saddening to see the babes perishing for lack of mother-care; bright young people who have come into the church, glad, eager to do the will of our heavenly Father, but who, instead of finding the church a delightful nursery for souls, "keeping the unity of the Spirit in the bond of peace,"—a place where they might learn to work and grow strong; they have found it the nursery of discord, of evil passions, and perchance of infidelism, and have fled back in dismay to the world.

Is this the case in your neighborhood, dear brother and sister? And if so, is it you who are in fault? Then the sooner you get back to your post, and to God, the better for you lest your candlestick be "moved out of its place" as so many candlesticks have been. For what worth is the stick, when no light flashes from it? That you are not in your place and at work winning souls is a plain confession that something is wrong, and that you no longer care for them, nor for God. Do you? Do I? Is God any thing to us? How do we look upon the riches of his grace? Is it sweet experience of our lives that "our iniquity is pardoned;" our joy beyond all power of woe or sorrow to take away? Then will we want to tell it; we will want others to have the same inestimable riches, and nothing can close our mouths. We will go on telling it, will keep on working, as a dear, loving child of God, who has the misfortune to belong to one of these distracted churches, said "she intended to do, though all others fall by our side." There is not a person in the church but who has some dear one out of Christ; has that dear friend ever been spoken to as to the saving of his soul? Has ten, fifteen, twenty years gone by, and he never been asked to come to Jesus? Then how can you make him believe that you think salvation of any account, or that you care for his life? You could not, were he to be brought to his death bed tomorrow.

"He that winneth souls is wise." Let us be about it, today, tomorrow and all the time. The Master is coming soon. Do not keep back the words that may bring a repenting sinner to the Master's feet. And for the dear ones who are already in the church and are going astray, have tender words of warning. Hold them back from places of worldly amusement. Show them that the little sins are "the little foxes that spoil the vines." One little hole in the wall that surrounds a vineyard, will let in a multitude of hungry jackals in a single night, the result being the ruin of the prospects of the husbandman. "Give Satan an inch and he will take an ell." Go to the theater once and you will want to go again; play cards once, and you will want to try the game over; go to one ball, and you will find it harder to resist the next time; read what is called a good novel, and by and by you may find yourself reading a bad one. And in yielding to the temptation to go to these places and to do these things, you will be losing the companionship of Christ. You will not find him walking with you, and soon you will not care to be found walking with him. I say these things to save your souls; listen and be wise; and not only to save your souls, but to save the souls of others. We do not save souls in the theater and in the ball-room, in card-playing and in novel-reading, and in going ourselves we influence others to go; we lead them away from Christ, we cause them to lose the hope of coming glory. Instead of "winning souls" for God, we take them to the school of tragedy, and bear our part in making the plays of the stage become a shocking reality in the real life of the world. We take our influence from the church and throw it into the other side of the scales. We make the world look at the church as if it, as a lump, were all like us, with nothing pure and clean about it, with no power of resistance, no back bone in it. We take from it, its saving power, its light and its salt. O be careful, dear ones! "He that winneth souls is wise." There is no time to lose.

S. ROXANA WISE.

Notice.

Will any brother living in or near Denver, Col. please send me their address? I wish to address them concerning parties living near Denver, who are anxious to obey the gospel by putting on Christ in the ordinance of baptism.

Adrian, Mich. L. C. CHASE.

To Illinois brethren in special and all brethren in general:

Recently the Building Committee of the Illinois State Conference made a call through these columns for aid in raising a fund to build a suitable Conference building—not to use as a place of worship—but a building in which delegates may be entertained while in attendance at the Conference. The church in Oregon is large enough for all the meetings, having a seating capacity of about two hundred. Many generously answered this first call and the committee desires in this general way to thank all who have subscribed not only their money but also their words of encouragement. To them this second call is not directed, for we believe you have done well your part. We have now about $275.00 on hand. We need yet, at the very lowest estimate, $75.00. To put up a suitable building with lumber at its present price, we should have $400.00. This item is written to invite any who have not yet subscribed to do so in any amount, however small. Send remittance to the chairman of the committee who will promptly receipt for the same. Time and space forbid discussion as to the merits of locating the Conference permanently. Suffice it to say that we believe that when the plan is once in working order, all will be pleased with it. Building Committee consists: S. J. Lindsay, Chairman, Oregon, Ill.; J. M. Glotfelty, Lanark, Ill.; E. F. Gesin, Forreston, Ill.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

The Pan-American Exposition at Buffalo opens May 1st, 1901, and don't forget that the Nickel Plate Road is the shortest and most expedient route to Buffalo and will land you directly at the Exposition Gates. Rates are in effect April 30th, 1901, and good going or returning on any of our Trio of Daily Express trains. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—June 1.

Excursion Rates to Lincoln, Neb., via Pennsylvania Lines.

May 23d to 27th, inclusive, for annual Conference German Baptist Brethren, excursion tickets will be sold to Lincoln, Neb., via Pennsylvania Lines. Tickets will be valid for return from Lincoln until June 4th.

Extension of Return Limit:—By deposit of tickets and payment of fifty cents to Joint Agent at Lincoln, on or before June 3d, an extension of return limit may be obtained to leave Lincoln not later than June 30th. *For particulars see Ticket Agents of Pennsylvania Lines.*—may 27.

Poetry.

Song of the Burden-Bearer.

Over the narrow footpath
That led from my lowly door
I went with a thought of the Master,
As oft I had walked before.
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I should lose the burden
Could I get a glimpse of him.

Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning,
With its shimmer of sun and dew,
But a gracious look of the Master
Would the strength of more renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word;
And I turned to see the brightness
Of heaven upon the road,
And suddenly lost the pressure
Of the weary, crushing load.

Nothing that hour was altered;
I had still the weight of care,
But I bore it now with gladness
Which comes of answered prayer.
Not a grief of the soul can falter
Nor cloud its vision when
The dear Lord gives the spirit
To breathe to his will amen.

—M. E. Sangster.

Communicated.

The Saints and the Nations. No. 2.

After Jesus having come with all his holy saints in great power and glory and has restored the kingdom to Israel and assumed control of the whole world with all his true saints as rulers with him, then, the next step will be "And before him shall be gathered all nations." Here our Savior has quit talking about his true saints and is talking about the *nations*, and that this gathering of all nations before him must take place before they are taught the right ways of the Lord, Isa. xi. 9; liv. 13, and before they will go up from year to year to worship the King the Lord of Hosts and to to keep the feast of tebernacles. Zech. xiv. 16.

"And he shall separate them one from another." Separate who? All nations spoken of that shall be gathered before him, and that he will separate them as a shepherd divideth his sheep from the goats.

What kind of a separation will this be?

A national separation. It seems that all nations of the earth are divided into just two classes called the sheep and goat nations, and they have to be separated just as well as the saints, and that the cause of their separation makes it a national affair, and that it could not be otherwise, and that we will call this up again further on, and that some nations have done what was right, while others have done wrong, and that those that have done what was right are called "sheep nations" and those that have done what was wrong are called "goat nations" then it is a fact that there are sheep and goat nations? We should say that there was as John x. 16 will plainly show where it says, "And other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd", and in Matt. xxv. 31 to the close of the chapter is the scene where the sheep are brought to view, and that it is plain to be seen that there are two folds spoken of but not in use at the same time. The first one is the gospel fold which is now in use to gather out a people for his name. Fold No. 2 is the kingdom fold into which the nations will be gathered, and that when our Savior says, "Other sheep I have which are not of this fold," he evidently looks forward to the glorious kingdom fold, and to the sheep nations that shall be ingathered there and which does not belong to the gospel fold or age at all, and that the present age is the time of the gospel fold, and the future age is the time of the kingdom fold, and each age has its one fold, and Jesus is the great Shepherd not only of the saints but of the nations as well, and when the time will come when the sheep nations will be gathered into the kingdom fold, then will be the time when those other sheep shall hear the sweet voice of the Son of God and there shall be one fold and one shepherd known all over the world.

Jesus says he shall set the sheep (or sheep nations) on his right, but the goats (or goat nations) on the left but how does it come that there are sheep and goat nations? It is an easy matter to see how when rightly understood. But we will go on a little further and let the Bible explain. After separating the nations as he wants them, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." How often this Scripture has been used and applied to the saints of God when our Savior never intended that it should be applied there, and besides we do great injustice to ourselves and to the cause of truth because those that read after us get a wrong impression of the Word and are thus led astray. To get a correct or thorough idea upon this subject we want to go back to the 23rd verse where it says "before him shall be gathered all nations." That it is all nations that are gathered before him and that all nations are not saints, and that it is the all nations that are separated, the sheep nations from the goat nations, and that the sheep nations are set over on the right hand and the goat nations on the left. Then he says to the sheep nations on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Now from what has been said here you will notice and understand who it is said to, that all our Savior's talk is directed to the sheep nations that shall be gathered before him on his right hand, and he says unto them, "Come ye blessed of my Father." You will please remember that it is the sheep nations that are on his right hand before him, that it is therefore a national calling that they may receive their blessing as subjects in the kingdom of God as is promised to Abraham, Isaac and Jacob in days of old, where it says, "In thee and in thy seed shall all the nations of the earth be blessed." Gen. xi. 1, 2, 3, 7; xviii. 18; xxii. 16–18; xxvi. 3, 4; xxviii. 13, 14.

Now it is a fact that the great event to be obtained through the gospel of the kingdom of God is the blessing of all nations and that when the blessing begins it will last to all eternity, and that the restitution age will be the time for preparing the nations for that great blessing, teaching them the right ways of the Lord, and that those sheep nations must be qualified by a good character formed, even to hear our Savior call them to inherit the kingdom of God as subjects ere the call will be extended to them, and why he calls them. We will find farther on just what those things are.

Next we come to another question and ask, What does it mean where it says, "Inherit the kingdom prepared for you from the foundation of the world?

In order to more fully understand this question we want to understand the nature of the case. The great work of the kingdom age after the restitution is over will be to pour out the great blessing upon the sheep nations as subjects there, and that the sheep nations must be called to inherit that portion of the kingdom where the blessing will take place, hence called to inherit the kingdom as subjects. Now it is a fact that the subjects of the kingdom of God are called to inherit their portion just as much so as the saints are called to inherit their portion and it requires a good character in both cases.

The saints inherit the kingdom as rulers, the sheep nations inhabit it as subjects. They both inherit the kingdom of God and that neither one does violence to the other because each one inherits their own portion of the kingdom.

We now ask, Why are those sheep nations called to inherit their own portion of the kingdom?

This we will see more about further on, and come on now to another question and ask, Why does it say that the kingdom is prepared for you from the foundation of the world?

1st. Because God has promised to bless all the nations of the earth.

2nd. Because this great blessing is to take in the kingdom of God, or kingdom of Israel restored.

3rd. Because those nations have qualified themselves for that great position. Hence qualification for the great blessing naturally is of as much importance as it is to the saints that rule over them and that both are going on at the same time. That the kingdom of God is especially prepared for you, that is, for those sheep nations that they might be most wonderfully blessed as God has promised, and that our heavenly Father foresaw that the Seed of the woman would be the heir to David's throne, and that as an heir he would finally gain his inheritance and take possession of the rulership of the whole world under the name of King Immanuel and restore earth and man to the favor of God, and thus pour out the great blessing upon the sheep nations as subjects in the kingdom of God. Hence, the kingdom of God is being especially prepared for that great purpose, and we now ask, What have those sheep nations done that our Savior says that the kingdom of God was especially prepared for you from the foundation of the world? I will now endeavor to answer this one along with four more and will now give them.

1. Why does Jesus call those nations at his right hand "sheep nations?"

2. Why does Jesus call them "Blessed of my Father?"

3. Why does Jesus call them to inherit the kingdom as subjects?

4. Why does Jesus say prepared for you from the foundation of the world?

5. Why does Jesus say so many good things about the sheep nations of the earth?

We will now reverse the order and ask, What are the conditions that the sheep nations have done that has caused so much good said, and will be done for them that the whole kingdom of God will be especially prepared for their good?

Our Savior answers all these questions in the next two verses. "For I was an hungered and ye gave me food; I was thirsty and ye gave me drink: I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Here are now the conditions stated in full under six different heads just what Jesus says the sheep nations did do unto him, yet, at the same time is is a well known fact that those nations did not know the great amount of good that they had done unto Jesus, or when, or how they had done it; for we find further on that those righteous (or *sheep*) nations are really surprised and say, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? or when saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick or in prison and came unto thee? Here you will see that by what the sheep *nations* say to the Lord that they do not know when they have done any such good deeds unto the Lord and so they say, when saw we do all these good deeds unto thee? So the King will answer and say unto them more plainly, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

It is a fact unprecedented in history or any where else that the sheep nations have done good deeds unto the saints, and that too without any law telling them to do so, and that too of their own free will. No wonder they are called sheep nations. No wonder they are called, Blessed of my Father. No wonder they shall be called to inherit the kingdom as subjects. No wonder that the kingdom shall be especially prepared for you from the foundation of the world, because they have done such wonderful good deeds unto the saints of God, and that too of their own free will. This settles the case as to who did the good deeds and to whom it was done. Because those sheep nations have done those six items of good deeds unto the saints of God which are his brethren. Then will all those good things be done and said unto the sheep nations. But, says one, Pray tell us how is this? It is quite easy to answer if we will only stop to consider just a little in the right direction. You will notice here that there are three parties connected in this saying as follows:—

1. Jesus the speaker.

2. The righteous or sheep nations spoken to.

3. Those who Jesus call "my brethren."

Now, let us keep these three parties in mind as we pass along; for it is the foundation of the whole matter for a right understanding of the same.

We next inquire, Where did his brethren come from, that is, the third party spoken of?

We answer that they came with him there as you will plainly see by going back to the 31st verse, where it says, "When the Son of Man shall come in his glory and all the holy saints with him, then shall he sit upon the throne of his glory." We are aware that it says in the verse the holy "angels" but the translation is *wrong* as we have already shown, and that it should read the holy "saints." Then it is all right and straight and in harmony with the 40th verse where he calls them "my brethren." The saints are his brethren and they have come to share with him in the rulership of the world. They are his retinue bright and all clothed in white for the crowns they shall wear, and to enter upon the work that lies before them. Hence they are by his side and are living witnesses for those sheep nations to the kinds of good deeds unto them. They know full well what is due unto them. But now comes the question, How did the sheep nations do good unto the saints of God, as is recorded above, which are his brethren?

It is quite easy to see how it is done when rightly understood. The rule is when any nation will so make their laws that the saints of God can live in their dominions unmolested or protected so that they can worship God according to the dictates of his truth and thus form a character aright in the sight of God. Then will all these things be administered unto them. So the nations that will do that kind of good deeds unto the saints of God will be doing it unto Jesus, and for this kind of good deeds done unto the saints of God they shall truly be called sheep nations. They shall truly be set over on the right hand, they shall truly be called "Come, ye blessed of my Father." They shall truly inherit the kingdom as subjects, they shall truly take their place in the kingdom as being especially prepared for them from the foundation of the world in order to receive the great blessing promised them. They have done the good deeds unto the saints, and that too of their own free will, and the future kingdom of God as subjects shall be theirs without any question or doubt. I wonder if they wont be called sheep nations. I wonder if they wont be set over on the right hand. I wonder if they wont be called "Come ye blessed of my Father." I wonder if they wont be called to inherit the kingdom as subjects. I wonder that the kingdom is especially prepared for you from the foundation of the world, for doing such wonderful good deeds unto the saints of God. Most assuredly will all those good things be said and done unto the sheep nations because the sheep nations framed their laws so that the saints of God live in their dominion and worship God according to the dictates of his truth.

Now, in conclusion, do you know that those good deeds done is a most wonderful good thing done to the saints of God when they can live and do those things that are well pleasing in his sight, and that God is wise enough to appreciate and reward all such good deeds done unto the saints of God?

J. A. Moyer.

(To be continued.)

Selected.

Education. No. 7.

[The following article is one of a series of ten written by Bro. J. F. Gellety, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal*, and necessarily have some expressions that refer to local surroundings.—Ed.]

ANIMAL CREATION BY KIND.

"And God said let the earth bring forth the grass, the herb yielding seed after his kind, the fruit tree yielding fruit after his kind, whose seed is in itself * * * The waters brought forth abundantly after their kind * * And God said let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind."—Genesis.

Perhaps the real spirit of atheism in modern theoretical science is best shown in the doctrine known as the theory of evolution, which is now being introduced to a great extent into the institutions of "higher education" and even, in some degree, into the public school system. The doctrine is but the legitimate outcome of the nebular theory, that starts the universe off with an almighty kick, and lets it go at that, to rig itself up and find its way out the best it can, till later, as the thing cooled off, some sort of a maggot (protoplasm, by scientific name,) began to infest the slime of the primeval seas. Gradually these small plants or animals grew big in the long roll of ages and differentiated into other and various forms. One, for instance, would sprout a tail and, finding it useful to wiggle along, with the consent of a lady prof. of his advanced set communicated his appendage as an inheritance to his offspring, who, in turn, improved on the idea and sprouted fins, etc. In a million years or so later the fins got so long that they accidentally flipped out of water, and that started the idea of wings. From that time arms waxed comparatively [illegible] until the "anthropomorphic" and the "missing link" [illegible] to the kind of citizens that [illegible] wingless and [illegible] one of us by taking thought can add a knuckle-joint to our vertebral column, or sprout any sort of a flipper to fly with, we must set all such negative facts aside when a big scientific theory has to be propounded.

Now, all this to some plain people may seem a sort of a joke, and there is an element of humor in it, but it must be borne in mind that this is the theory of creation supported by the greatest names in modern science. Darwin, Huxley and Tindal are words to conjure by—these are the prophets of the god Blind—Force, and they have swept the scientific circles of Europe and America. Yet, with common sense and a little posting, one need not fear all the magic of their clop-logic. The danger is in introducing their absurd conclusions into the public schools and, by mere iteration of their "polysyllabic nomenclature" confuse the mind of the rising generation. Such was the methods of the church in the middle ages, and its victory was complete. And here comes in the fact that the strong common sense of the countryman, who lives close to nature, must ever be the main stay of the race physically, mentally and morally. The country boy in the pine woods, the orchard, and the stable sees visions and dreams dreams that are sealed to even the anatomist and the professor in his brick-hemmed laboratory. For instance, it is clear to the countryman that he and his hog are not related, he might not be able to express himself fluently on the subject, but it might be dangerous to insinuate such a thing to him. It is quite different from the professor. To him we are all common stock. And the anatomist claims that the internal organs of pigs and people are very suggestively similar—much more so even than monkey and man—and, in fact, that hogs are our cousins by a few generations removed. Now observe the position that the professor's conclusion puts the countryman in when he kills and eats his hog; but even the cannibal professor himself likes ham and eggs.

The theory of the evolution of all living things from a common stock was not originated by Darwin, as some suppose, but be elaborated the idea. He noted in some pigeon cotes that he kept that he could propagate certain peculiarities of crown or feathers—commonly known as "sports"—and by so doing after a while he would have what was termed a distinct "breed." Of course all animal breeders are familiar with this fact. All the varieties of horses, cattle, sheep, pigs, chickens, and so forth, have been thus produced; and some of the various breeds are even more diverse from their kind in appearance than are animals of a different kind. Among dogs we have from the little lap dog, weighing a few ounces, to the huge Mastiff or New Foundland; horses range from the little Shetland pony to the Percheron, and chickens from the bantam to the Shanghai; and truly, one who has a theory to support can find a very plausible argument concerning the "differentiation of species" from these facts, but for one thing, and that is that the animal breeder that would raise pure stock must keep the different breeds apart. He must fence field, paddock, pen or yard, as the case may be, or all different breeds will mix and, instead of fancy Leghorns and Cochins and Games, he will soon have common chickens; and fancy dogs let loose will soon all turn mongrels. So, also, would it be in nature among all the different kinds of animals if they existed in like circumstances and under like conditions, but very different are the circumstances and conditions among wild animals. There we see all various species kept apart by a much more complete system of fencing than chicken wire, wood, stone or steel, for the law of separation is ingrained in their very nature and each propagates only with "his kind." This is a rule that governs all nature, a law inflexible as adamant, with one exception. There are certain animals of similar species that, against the rule of nature, can be crossed by artificial means, and in that case power of propagation ceases. The familiar case of the mule is in point and this peculiar fact in nature is known as muling.

The more one thinks about this great law of separation among all the various species the more wonderful it seems, especially in bird life, where the little wanderers migrate thousands of miles and mingle with all kinds of strange company; yet, even where the trained eye of the naturalist can hardly detect a difference either in structure or habit, they never make a mistake in "selection." So, also, with the fishes that flood up our river in the spring, they bring their eggs with them, as well as their baggage, and never venture outside the divinely prescribed limit—"after their kind." There are other arguments that could be adduced corroborating the biblical narrative that the animal races were created apart and kept apart by the volition of a Supreme Power; but the great widespread, prominent fact in nature, above mentioned, ought to warn those who have the guidance and direction of the education of the rising generation to think twice before introducing into the school-room natural history theories that have a high-sounding name, but that stultify the common sense of every farmer and stock-raiser. For, after all, it is to the school-room that, under God, we must look for human progress. The preachers, the professors and the politicians do very well to attend to the show departments. They beat the drum, let off the fireworks and collect the gate receipts, while the most important work of the age devolves on the graceful shoulders of the natty little school ma'am. May kind heaven assist her, and the county raise her salary.

Editor Restitution:

In your issue of Mar. 27 is an article written by C. W. Hogan, in which he warns us, and very properly too, against the stupendous error of "Christian Science." Truly Christ and the Apostles never "healed by the will of man," nor as the Christian Scientists assert "Through the power of his mind over mind i. e. whenever the people had confidence in his Word, he would convince them that they were not in reality sick, lame, blind or halt; the affliction was only in the mind, and as soon as they would believe Jesus' Word by putting away this error they were holding (that sickness, sin and death were real) they were healed." They have apparently done some wonderful cures, and very craftily mix in a good deal of the divine, "bearing many Christians upon its deceitful flood," fulfilling the prophecy of 2 Pet. ii. 1, 2, for in these last days of this gospel dispensation Satan comes clothed as an angel of light, counterfeiting the truth and the work of Jesus, even as the magicians of old counterfeited the miracles of Moses. "Whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thes. ii. 9.

Here is a part of their theology. Some of the facts gathered by a minister of the gospel of Jesus, from Christian Scientists, under whose treatment and instruction he placed himself for this purpose. "God is love, truth and life, and therefore he is a principle and not a person. Mortal mind is only the expression of an idea. Immortal mind or soul is part of God. Soul and body are God and man; God the principle, and man the idea. There is neither personal Deity, personal devil, nor personal man. Man is not a reality but an error. There is no sin nor sickness, no atonement; Jesus is simply an idea." What is this but anti christ? "And every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-christ." 1 Jno. iv. 3. But please do not confound Christian Science with divine healing, for the latter is a sure and blessed reality: for the "name of the Lord Jesus, through faith in that name," makes blessedly whole those who come in faith to him for healing. Praise the Lord for a personal knowledge of his healing power, for the reality of the thrill of his divine touch in "my body and in my spirit, which are Gods." Almost nine years he has kept me strong and well and rejoicing in his great salvation. Yes, it is a blessed reality; just as real as sin and sickness, which we know all too well, are tremendously real, Christian Scientists to the contrary notwithstanding. Did he not heal all that came to him? So fulfilling the prophecy, "Himself took our infirmities and bore our sickness." Matt. viii. 17. Showing the Hebrew rendering of Isa. liii. 4. Did he not give his disciples the same command, Mark xvi. 17, and did he not through James pass it on to us? Jas. v. 14, 15. Then it must be his will and if "we ask anything according to his will, he heareth us, and if we know that he heareth us, whatsoever we ask, we know that we have the petitions we desired of him." 1 John v. 14, 15. "Blessed be the Lord, O my soul, and forget not all his benefits; Who forgiveth all thine iniquities, who healeth all thy diseases." Psa. ciii. 2, 3.

Yours for the coming King,

Mrs. Emily E. Barton.

WHEN YOUR TIME IS OUT
LEASE RENEW

Communicated.

A Funeral.

The writer was permitted to hear a Baptist minister deliver a funeral discourse. The lesson was read by a Methodist preacher. I will give the lesson, *as* they read it: "Let not your heart ye troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am there may ye be also. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept. But some will say, How are the dead raised up? and with what body do they come? The rest of this chapter was read, that is from the 35th to 51st verse. Permit me to quote: "Behold, I show you a mystery; we shall not all sleep; but we shall be changed. After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hand, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." Now, for fear some may not be able to find all the passages of Scripture I will give it: John xiv. 1-3; Acts i. 9; 1 Cor. xix. 20, 35-51; Rev. vii. 9; xxi. 11, 21-22; Dan. vii. 10. The seventh chapter of Daniel and the seventh chapter of Revelations should be read in connection, which I did not quote.

Then the Baptist minister began by saying: "If in this life only we had hope, we were in a deplorable condition. If we are to moulder back to mother earth and that is the last of man; sad, sad indeed would be the thought. This life is only a place to prepare us for the life beyond." Then he spoke of the first advent of Christ. How it had been pointed out by the prophets, how he was looked for by many, announced his birth by the angels, born in Bethlehem, how the angels sung, how heaven was made to rejoice at his first advent, how he taught the way of life, was betrayed, crucified, buried, rose again the third day, ascended to heaven, and when he had ascended up, two angels stood by them saying, "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus which is taken from you into heaven shall come in like manner as ye have seen him go into heaven." If his first advent was looked for with such great delight, his second should be a thousand times more important. Then all the old prophets and those who have been dead for thousands of years will come forth; then it is necessary for him to come. In his remarks he said flesh and blood could not inherit the kingdom of God. He advised one and all to be ready, as he did not think it would be long till Jesus would return back again, as the signs indicated his near approach. Yes, he said he was coming with all his holy angels, and then shall he reward every man according as his work shall be. The first part of his discourse was on the second coming of Christ, and that heaven would retain him till his second coming; and every thing hung on his returning. Then he changed his remarks. He said death did not mean to die. This life is only a place to prepare us to live on, and as a proof he quoted part of Paul's language to Timothy: "For I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness. For me to die is gain. In my Father's house are many mansions. Yes, Jesus has gone to prepare a place for us, and each will have a mansion. Then shall the body return to dust and the soul unto God who gave it, or spirit.

I often went to see this brother who has been confined to his bed for over six years, and prayed and sung with him. I saw John a short time before he passed away and asked him, Is it well with thee? And as a token he nodded his head. I know by that that he is safe. Jesus came and took through the dark valley, up to one of those he had gone to prepare for him. Yes, he has a mansion for each one of us. I know John is now basking in the sunshine of God, on the eternal shore of deliverance. He is in his mansion now. He advised one and all to prepare as John had done. That is to wait till you come on your death bed and then sing and pray and all would be well; and if we failed to do that at death, awful would be our doom. Yours in hope,

G. W. Smith.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

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	Ex	Ex	Ex	Ex	Ex	Ex
	AM	AM	PM	AM	PM	PM
Pittsb'gh, lv	1 00	7 00				
Alliance	2 42	9 30				
Canton	4 00	9 58				
Massillon	4 19	10 10				
Wooster	4 55	10 50				
Mansfield	6 10	12 05	Lv			
Crestline	6 27	12 15	4 47	6 47		
Ridgeway	7 08	12 51	5 29	7 29		
Lima	8 25	2 20	6 47	8 49		
Van Wert	9 20	3 20	7 45	9 45	3 37	
Ft. Wayne—	10 10	4 00	8 25	10 35	4 25	
	10 25	4 15	8 40	10 50	4 40	
Argos					5 27	
Columbia City	10 50	4 40	9 02	11 14	5 05	
Larwill					5 20	
Wyeculah					5 27	
Winona	11 32	5 24	9 36	11 57	5 47	
Mud Creek					5 53	
Bellefontaine					6 16	
Inwood					6 24	
Plymouth	12 07	5 58	5 13	12 32	6 29	
Silverwood					6 38	
Hamlet					6 43	
Hanna					6 48	
Wanatah					6 55	
Valparaiso	1 15	7 06	6 42	1 37	7 00	
Kinsbury					7 11	
Haydenville					7 16	
Chesterton					7 24	
Whiting					7 30	
Chicago	2 05	8 15	7 45	3 10	8 35	

	Ex	Ex	Ex	Ex	Ex	Ex
	AM	AM	PM	AM	PM	AM
Chicago	3 50	8 00	4 [illegible]	7 30	10 [illegible]	10 [illegible]
Whiting						
Hessville						
Hegewisch						
Calumet						
Kensington						
Wanatah	1 32	4 35				
Hanna						
Wanatah						
Hamlet						
Grovertown						
Ligonier	2 35	5 45	10 [illegible]	3 05	10 [illegible]	
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Rochester						
Bourbon						
Lake Grove						
Wyatt	3 11	6 22	10 [illegible]	3 45	11 [illegible]	
Mentone						
Pierceton						
Larwill						
Cromwell						
Columbia City	3 42	7 00				
Avilla						
Kendallville						
Ft Wayne lv	4 15	8 00				
Van Wert						
Lima						
Ridgeway						
Crestline						
Mansfield						
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Massillon						
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You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 8:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cleary's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eskelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Author, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God of Atlica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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There is an hour to me most dear,
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When from this world of sin and death,
I placed my hope on righteousness.
And looked to one, who has gone above
To prepare a place of joy and love.

Oh, blessed hour of love divine,
Where peace did reign and strife decline;
Help me to walk in gospel light,
That I may watch both day and night,
And when the glorious King has come,
May his answer be to me, well done.

L. WILHELM.

Communicated.

Genesis. Chap. 24.

1. And Habraam was an elder, advanced in days, and the Lord had blessed Habraam in all things.

2. And Habraam said unto his servant (born in his house) the elder of his household, the ruler of all his affairs; place thy hand beneath my thigh.

3. And I will swear thee by the Lord God of the heavens and the God of the earth, that thou do not take a wife for my son Isaak from the daughters of the Chananites in whose midst I am dwelling:

4. But that thou go thy way into the land where I was begotten and to my tribe, and take a wife for my son Isaak therefrom.

5. And the servant said unto him, Perchance the woman may not be willing to go her way back with me into this land; shall I return thy son into the land whence thou comest out?

6. And Habraam said unto him, Take heed to thyself not to return my son there.

7. The Lord God of the heavens and the God of the earth who took me out of the house of my father and out of the land where I was begotten, who called me and who assured me with an oath, saying, Unto thee will I give this land and unto thy seed; he will send his angel before thee, and thou wilt take a wife for my son therefrom.

8. And if the woman be not willing to go her way with thee into this land thou wilt be absolved from my oath. Only do not return my son there.

9. And the servant placed his hand beneath the thigh of Habraam, his lord, and he swore him concerning this matter.

10. And the servant took ten camels from the camels of his lord, and from all the good things of his lord along with himself and arose and went his way into Mesopotamia to the city of Nachoor.

11. And he made the camels lie down outside the city along side the well of water toward evening, when women are accustomed to go their way out to draw water.

12. And he said, O Lord God of my lord Habraam, Mayest thou have prospered my way in my sight today, and mayest thou have caused mercy in relation to my lord Habraam.

13. Lo, I am standing at the fountain of the water, and the daughters of those who inhabit the city are going their way out to draw water.

14. And it shall be that the virgin to whom I shall have said, Incline thy water-jar, so that I may drink, and who shall have said to me, Do thou drink and I will give thy camels water till they stop drinking; this one it shall be thou hast made ready for thy servant for Isaak; and in this way I shall comprehend that thou hast caused mercy in relation to my lord Habraam.

15. And it came to pass before he had finished talking in his thought, Lo, even Hrebekka who had been brought forth unto Bathouel, son of Melcha, wife of Nachoor, brother of Habraam, came out, having the water-jar upon her shoulders.

16. And the virgin was very beautiful to the sight; was a virgin; a husband had not known her; and going down to the fountain she filled her earthen-jar and came up.

17. And the servant ran to meet her and said, Give me a little water to drink out of thy water-jar;

18. And she said, Drink, my lord; and she hasted and took down the water-jar upon her arm and gave him to drink until he stopped drinking;

19. And she said, I will also draw water for thy camels whilst they all drink, (these camels were female-camels).

20. And she hasted and emptied the water-jar into the watering-troughs, and ran to the well to fill again, and drew for all the camels.

21. And the man was studying her and remained silent that he might know whether the Lord had prospered his way or not.

22. And it came to pass when all the camels had ceased drinking, the man took some golden ear-rings of upwards a dra-hma in weight and two bracelets for her hands, ten of gold their weight;

23. And he asked her and said, Whose daughter art thou; Tell me; Is there a place with thy father for us to put up?

24. And she said unto him, I am a daughter of Bathouel of Melcha, whom she brought forth for Nachoor.

25. And said she unto him, There is chaff and much fodder with us and a place to put up.

26. And the man was satisfied and worshiped the Lord and said,

27. Blessed be the Lord God of my lord Habraam, who hath not withheld his righteousness and his truth from my lord Habraam. The Lord forsooth hath prospered my way to the house of the brother of my lord.

28. And the maid ran to the house of her mother and told the things recounted.

29. And Hrebekka had a brother by the name of Laban; and Laban ran unto the man outside at the fountain.

30. And it came to pass when he saw the ear-rings and the bracelets on the hands of his sister, and when he had heard the words of Hrebekka, his sister, who was saying, so and so did the man talk to me, and he had come to the man, as he was standing by the camels at the fountain.

31. He also said, Come in thou blessed of the Lord, why art thou standing outside? And I have made ready the house and a place for the camels.

32. And the man entered into the house, and he (Laban) unsaddled the camels, and gave chaff and fodder to the camels, and water to wash his feet and the feet of the men with him.

33. And set bread beside them to eat. And he said; no I will not eat until I have said my say; and he said, Say it.

34. And he said I am Habraam's servant.

35. And the Lord hath blessed my lord exceedingly and he hath become exalted; and he hath given unto him sheep and bullocks and silver and gold and men-servants and maid-servants, camels and asses;

36. And Sarra the wife of my lord brought forth one son for my lord after he became old, and he hath given unto him all that was his.

37. And my lord swore me saying, Thou shalt not take a wife for my son from the daughters of the Chananites, in whose land I am sojourning.

38. But unto the house of my father shalt thou go thy way and unto my tribe, and thou shalt take a wife for my son therefrom.

39. And I said unto my lord, Perchance the woman will not go her way with me.

40. And he said unto me, The Lord God in whose sight I have been pleasing, he will send his angel along with thee and will prosper thy way; and thou wilt take a wife for my son from out my tribe and from out the tribe of my father.

41. Then shalt thou be released from my oath administered to thee.

42 And when I had come to the fountain today, I said, O Lord of my lord Habraam, if thou art prospering my way on which I am going.

42. Lo, I am standing at the fountain of water, and the daughters of the men of the city are going their way out to draw water, and it shall be that the virgin unto whom I shall have said, Give me a little water to drink out of thy water-jar.

44. And she shall have said unto me, Do thou drink and I will also draw water for thy camels, this shall be the woman which the Lord hath made ready for his courtier Isaak; and in this way shall I know that thou hast caused mercy for my lord Habraam.

45. And it came to pass before I had finished talking in my thought, that straightway Hrebekka was coming out, having her water-jar upon her shoulders, and she went down to the fountains and drew water; and I said unto her, Give me to drink.

46. And she hasted and took down the water-jar upon her arm of her own accord and said, Drink thou, and I will water thy camels; and I drank and she did water the camels.

47. And I asked her and said, Whose daughter art thou? Tell me, And she said, I am a daughter of Bathouel, son of Nachoor, whom Melcha brought forth for him: and I put the ear-rings on her and the bracelets on her hands.

48. And being satisfied (this is the same word that occurs in the passage, This is my beloved son in whom I am well-pleased, C. V.) I worshiped the Lord, and praised (blessed C. V. and R. V.) the Lord God of my lord Habraam, who had prospered me on a way of truth to take the daughter of the brother of my lord for his son.

49. If then ye are causing mercy and righteousness in relation to my lord, and if not, tell me that I may turn to the right hand or the left.

50. And Laban answered he and Bathouel and they said, From the Lord hath this matter come out; we shall not be able to gainsay thee bad or good.

51. Lo, Hrebekka is before thine eyes, Take her and run away; and let her be a wife for the son of thy lord, even as the Lord hath said.

52. And it came to pass when the servant of Habraam had heard their word, that he did homage to the Lord upon the ground.

53. And the servant brought out utensils of silver and gold and raiment, and gave them unto Hrebekka, and he gave votive-gifts also unto her brother and her father.

54. And they ate and drank both he and the men with him, and they lay down to sleep; and he arose at dawn and said, Send me away that I may return unto my lord.

55. And her brothers and her mother said, Let the virgin remain with us about ten days, and after that she shall go.

56. And he said unto them, Do not detain me; the Lord even hath prospered my way with me; Send me away that I may return unto my lord.

57. And they said, Let us call the maid and ask her mouth.

58. And they called Hrebekka and said unto her, Wilt thou go thy way with this man? And she said I will go.

59. And they sent away Hrebekka and her belongings, and the servant of Habraam and the men with him.

60. And they blessed Hrebekka and said unto her, Thou art our sister, Mayest thou have become a thousand myriads, and may thy seed have inherited the cities of our adversaries.

61. And Hrebekka arose, and she and her favorite maids (habrai) mounted upon the camels and went their way with the man; and the servant taking up Hrebbeka departed.

62. Now Isaak was going his way through the wilderness along by the well of the vision; and he was dwelling in the land at the southwest.

63. And Isaak had gone out to meditate (as a young man does) on the plain toward evening; and looking up with his eyes he saw some camels coming.

64. And Hrebekka looking up with her eyes saw Isaak and stepped down from the camel;

65. And said unto the servant, Who is that man going his way on the plain to meet us? And the servant said, This is my lord; and she took the summer veil and threw it around her.

66. And the servant discoursed to Isaak all the recounted things which he had done;

67. And Isaak entered into the house of his mother and took Hrebekka, and she became his wife, and he loved her; and Isaak was consoled for his mother.

COMMENT.

The reader will note the difference of reading in the 3rd verse, "The Lord God of the heavens and the God of the earth" in the C. V. and R. V. For it is significant of course. Why not "Lord God" of the earth as well as the heavens? This distinction is preserved in the 7th verse the reader will observe.

Note the difference of reading also in the 62nd verse C. V. and R. V. For they omit the important topographical location of "the well of the vision" entirely.

Refraining from further critical comment I would simply say in closing that we have in this chapter a masterpiece of its kind and one of the most beautiful little prose-pastoral-poems in all literature—not a stroke too much or too little in the picture drawn, and withal some very important historical, biographical and ethnological facts given us in the brief narrative.

CHAS. GARDNER.

Controversy Continued.

Uncle. In our last we assumed that man's tenure of life and being is subject to the good pleasure of his Creator, and if this be true of his mortal existence it would most certainly be true of his future being. In somesense all maintain that we are responsible to our Maker. Obedience to his law would naturally please him, and disobedience displease him. Since all have failed to keep his law, all are equally by virtue of being his offspring entitled to his favor. But his favor can be obtained only by a return to obedience, through faith. These entitle us to all the chief gifts he has to bestow. Immortality is one of these priceless gifts, not natural but spiritual. Not now a possession, but to be presented as a reward of merit, at a time when God shall discern between him that serveth him, and him that serveth him not.

Joseph. Did not the Rev. Holman tell us last Lord's day that endless existence was the natural patrimony of the children of Adam, and that immortality could be ruined but not lost, and that Christ's chief mission into this world was to restore ruined immortal souls back to God? This he said was what was brought to light in the gospel.

Uncle. Nothing can be farther from the truth. God in the beginning made man's existence depend upon his obedience, and all the generations of the past are not, because of disobedience. Without a Redeemer death ends all. It is mortality that is ruined and must needs be restored to God. It was not to remind man that he had an immortal soul that Christ came, but that the mortal might obtain an immortal nature through him. This "putting on immortality" is no where hinted at this side of the resurrection of the dead, and the resurrection of the dead is no where said to take place before the coming again of him who is the resurrection and the life. The order stands thus, Christ the firstfruit, afterward they who are Christ's at his coming. The heavenly investiture is not an immortal soul, but a garment for a mortal soul. When thus clothed upon we will be fitted to stand as a chaste bride in the presence of the heavenly Bridegroom at his coming. "Mortality swallowed up of life."

Joseph. Does not the common view of immediate reward present a more pleasing picture for our contemplation than a future resurrection? And is not the hope of heaven more entrancing and inspiring than the hope of inheriting this old "sin-cursed earth?" You people have but the one old hobby. You write and speak, rewrite and repeat these old threadbare Scriptures about man's creation and nature, and final destiny and inheritance in the kingdom as if you thought that essential to salvation. Why don't you get up *something* new and interesting like other churches?

Uncle. The common view of immediate reward is pleasing. Is it true? that is the question. It would have been more pleasing to the Jews if Christ had appeared as a great and conquering king instead of a meek and suffering Savior. They rejected him because there was no glory nor pomp attending him. They said our Messiah will at once restore the kingdom, and rid us of our enemies. What was the truth? and what is truth today? is the vital question. The old threadbare Scriptures being the Word of God, will stand. His promises are sure, and any hope builded upon them is steadfast, and ought to be inspiring, and is to every child of God. If the old story has lost its power, so will a new one, and if God will not fulfil his promise to give the earth to the meek for an inheritance, neither will he give us heaven, if perchance he has promised that.

A. B. WIRE.

Belief and Trust.

LETTER TO REV. DR. NEWMAN HALL, LONDON.

"Rev.' Dr. Newman Hall, London, England, delivered a discourse in Edinburgh in August, 1900. His subject was the jailor at Philippi. He defined the word "Believe" in the Apostle Paul's reply to the jailor as simply the exercise of "trust." The writer of this took occasion to write a brief Memo. to him as follows:

"Excuse a hint towards a fuller definition of "Believe," etc. Paul had a supplement to this verse—("they spake unto him the Word of the Lord.") This must point to his usage in preaching, as in Acts ix. 22; xvii. 3; xviii. 5, in R. V. The Christ not a personal name but an official title. This was the strong point in all Paul's preaching. Could he have omitted it here? Can we? Even in 1 Cor xv., "Christ died for our sins," he refers the Corinthians to his own preaching to them, which we find in Acts xviii.—"The Christ." This was also the prime intent of John's gospel. xx. 31. "The Christ" is Greek for Hebrew "Messiah" and means "The Anointed." Is so translated in Old Testament, but not in New. Why? It was applied to kings in Israel—Saul and David—to Jesus by his Apostles in same sense—Nathanael in John i. 49; Peter in Acts ii. 30. Could Paul have any other? Christ's own promise in Matt. xix. 28. This truth lost in time of Constantine, and not recovered in time of Luther. Only a few so-called Millenarians contend for it, and that only partially.

Belief is trust in a person as well as believing a testimony; but there is no trust on a person without belief in a testimony concerning his claims, teachings, commandments, commission, etc." J. CAMERON.

Dr. Hall's reply is as follows:—I am just leaving for the south, so excuse a hasty line. I consider that Belief in Christ resembles Belief in your Doctor. It is trust which implies obedience. I accept my Doctor's advice—take his medicines, submit to his operations, abstain from what he forbids, etc. so when I believe in Christ I accept his salvation—trust in his counsel—obey his orders. It is not mere credence in his opinions; but acceptance of himself—and therefore salvation. May you realize this fully.

REJOINDER.

"Your letter of 20th inst. duly received, with booklet "Come to Jesus" for which thanks. I reciprocate by enclosing *"Jesus both Lord and Christ."* You trust your doctor and rightly so. But first you accepted and *believed* certain testimony as to his fitness: and what is your booklet but an elaborate recommendation of the fitness of the Great Physician with testimonies to be accepted and believed by the sinner in order to lead him to trust. Thus you say, page 38 "Faith is simply coming to Jesus. He has died for thee. Believe it and take the benefit of his dying." This is my position in Memo.

The Apostle Paul gives expression to (1) belief and (2) trust when he says, "I know whom I have believed and am persuaded that he is able to keep," etc. That is, I know the person and his ability, to be trusted. The Master's charge to his Apostles was—"Preach the gospel to every creature; he that believeth," etc. In perusing your booklet I find many statements, but thought I missed the word gospel, or any direct allusion to it.

So much for the only point of my Memo. you took notice of.

Paul's implied supplement—"Jesus is the Christ." I should like you to consider. This is the only formal creed in the New Testament. It is not found, however, although used both by Nathanael and Peter, even in the so-called Apostles creed, nor in Luther's Reformation. You probably invest Luther with a sort of infallibility, and consider his Reformation a finality. I make bold to demur to such an idea. John near the close of his gospel, says, "These are written that ye might believe that Jesus is the Christ, the Son of God. "Jesus is the Christ," is, in modern phrase, a proposition expressive of a great truth. This has to be received before trust can be exercised. This is the drift of Memo."

J. CAMERON.

Obituary.

John W. Mitchell was born March 28, 1867, in Neosho Co., Kansas. He was a son of Pat Mitchell; was united in marriage Feb. 27, 1887, to Miss Emma Keneday. To this union was born one son. His wife and child, father and mother, two brothers and three sisters survive to mourn his loss and the Church of God also feels his loss as one more member laid to rest until the Master will come, besides Bro. Mitchell had a host of outside friends as his funeral testified to that fact as the large concourse of people showed. He with nine others was buried by baptism by the writer in the all saving name of Jesus, in which saving name he always tried to live. His baptism took place Feb. 24, 1890, and he remained a consistent member until the day of his death, which occurred at Shaw, Kan., Feb. 18, 1901, after a painful, lingering illness of 5 months and 20 days. His suffering time is now over, and he is now resting from his labors and his works will follow him. Oh, how needful it is to let our light shine and our works to be in harmony with the Savior's teaching. Dear sister, you will miss John more than any one else will; remember that we must all go the same way, as the poet says, one by one we leave behind us while the days are going by. May God help us all that we may so live whether awake or asleep that we may be found at our post is my prayer for Jesus' sake. Amen. The funeral was conducted by the writer. Text 1 Thes. iv. 13 to 18. Hymn sung. There will be no more sorrow when Jesus comes. Farewell, dear brother, may we all meet you in the kingdom of God.

JOHN FOORE.

Isaac Westfall was born at Dayton, Ohio, Sept. 11, 1832; he was married to Ellen Harris in 1857, to which union there were born 7 children, of whom 6 were living at the time of his death. Bro. Westfall became a member of the Church of God in October, 1900, of which he remained a member up to his death, which occurred Apr. 27, 1901.

The writer of this sketch became acquainted with the deceased last summer at the meeting that was held in the town of Remington, of which he was a regular and interested attendant. At the second meeting that was held in Oct., he with others came out on the side of the truth as it is in Jesus, and was baptized into the saving Name, and was faithful in his devotion to the truth. I was at his house on Saturday afternoon, Apr. 27th, during my regular monthly visit to that place, and had a talk with him and apparently he was in his usual health, and when the time for meeting came, started for the hall, when he had a stroke of apoplexy, and lived only a few short hours afterward. So sudden came the enemy death, without any warning. What a lesson that we should be ready to live in the fear of God, and to be prepared for the coming of the Son of Man. The writer spoke words of comfort to the bereaved from John xi. 25, 26, after which Bro. Westfall was laid to rest in the cemetery at Remington, Ind., to await the morning of the resurrection.

A. H. ZELMER.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, MAY 8, 1901. NUMBER 18.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 8th, 1901.

"If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart?" Psa. xliv. 20, 21.

French says of Sterling: "It was impossible to come in contact with his noble nature, without feeling one's self, in some measure ennobled and lifted up into a higher region of objects and aims than that in which one is tempted habitually to dwell."

"God is slow to anger." Annie of Austria once said to Richelieu when pleading for her rights—"My Lord Cardinal, God does not pay every week, but at the last he pays." Yes; he pays at the last. And as a man sows, so shall he reap; not something else.

Thoreau says:—"I called on the king, but he made me wait in his hall, and conducted like a man incapacitated for hospitality. There was a man in my neighborhood who lived in a hollow tree. His manners were truly regal. I should have done better had I called on him."

Bacon said "The joys of parents are secret, and so are their griefs and fear; they *cannot* utter the one, they *will not* utter the other. Children sweeten labors, but they also make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death."

Before us lies the question:—"What does it mean in 1 Cor. xii. 23, where it says: "For by one Spirit are we all baptized into one Body?" The baptism "*by* one Spirit, is what puzzles me." We understand "by one Spirit," means, That we are all baptized by the command of the Spirit's Word. It is a condition of salvation imposed by the Spirit in the Word. In no other way can we get into the One Body, which is Christ's.

France sends a warship to Tangier to back up the demand that the Sultan of Morocco make apology for his course in advising the tribes in the extreme south of Algeria to resist the French occupation of their lands. This is significant when it is remembered that the conquest of Algeria was made by France on the simple pretext that the Sultan of Algeria had insulted France. There is no attempt to hide the fact that the French wish to seize Morocco, and Russia is consenting if not actually urging her on to do so.

China seems anxious for peace, and says she is willing to do anything possible to settle with the powers. The difficulty is the nations interested cannot agree in their demands. Meanwhile there is more or less rioting, and the country is suffering in consequence. In Manchuria the Russians have gone steadily on putting down the different bands that have opposed them, and while they say they desire the empire to remain intact, yet the facts are they are gradually getting the entire province into their control. No one dare say they shall not.

Born or Begotten—Which?

In reference to 1 Peter i. 23, where it says in the Common Version, "Being born again, not of corruptible seed," etc., we would say, in view of the fact that *gennao* is used of men to beget, and also of women to bring forth, bear, or give birth to, we must be governed by the subject in hand,—the context, as to its proper use. Both begettal and birth are figures borrowed from *nature*, to illustrate spiritual things; and therefore acquaintance with the *laws* of nature will be of assistance here. We know that begettal and birth do not take place at the same time; and therefore when Paul says to the Corinthians, "For in Christ Jesus I have *begotten* you through the gospel, chap. iv. 15,—and when James says, "Of his own will *begat* he us with the Word of Truth," we know the birth must come later. And when we read that Christ was the "First-born from the dead," and the "First-born among many brethren," we naturally expect the many brethren to be born from the dead too. And, inasmuch as we are told that those who attain to that age and the resurrection from the dead die no more, the matter is pretty well cleared up for us.

To love God, and to know that we are loved of him produces a *powerful* joy in some; but to all it imparts hope, cheerfulness and vivacity. When we can say, "God is our bosom friend;" "God is for us and we are for him," joy bursts into praise, all things look brilliant, hardship seems easy, duty becomes delight, contempt is not felt, and every morsel of bread is sweet.

We have received another copy of "The People the Land and the Book" a Hebrew-Jewish Quarterly, which treats Judaism and Christianity from an historical, biograpical, Messianic-prophetical, and literary standpoint. To those of our readers who are interested in the Jewish people, we can say you will be interested in this magazine. Every subscriber will be given a "Scroll of the Law" as a present. The subscription price is $1.00 per year. Make remittances payable to "The People the Land and the Book Pub. Co., 436 Carlton Ave., Brooklyn, N. Y.

In order to show the tendency of the thought that is abroad in the land we give a report of the lecture delivered last Sunday by Prof. Herron, the man who was last week expelled from the Congregational church society. He has been creating a great deal of stir for some time by the theories he has advanced, and this extract will show the drift of his conclusions.

"Professor George D. Herron told a crowd of Brooklynites today how the world would get along without God. He was addressing a meeting called at the instance of the Brooklyn Philosophical association. His subject was: "What if There Were no God?" He said: A man who would be good only because he felt that there was a God over him compelling him to be good would in no sense be a moral being.

"What if the whole fabric of religious faith went down? Any faith that shall become an inspirer of religious adventure or any other must come out of a human soil.

"Suppose all the gods of the sky are dead. Any new inspiring force must come out of human experience, out of known facts. The world today is exhausted. It is without a religion. The gods of the Bible are dead and the old altar fires are out. No new altar fires have been lighted and the world today is seeking a religion.

"The mark of faith is the mark of fear. Blind obedience of any kind is slavery. Whatever the religion or the light of the future is to be, it must come out of human life and experience. We do not need the gods of the sky.

Truth is a state of mind. If there be what we call a heaven it would not be a place; it would be a state of mind. It is just dawning upon mankind that we may in time become masters of our state of mind—which in times past has been forced upon us."

"If a thousandth part of the energy that has gone into squabbling over unknowable things and worlds had been devoted to making a good world here, a world of friends, we should have had on this earth centuries ago a heaven surpassing the wildest dreams.

"Suppose I go back to the original question. What if there were no God? What have I left?

"This."

The speaker was impressive. He was pointing to the temporal surfaces of his peculiar dome of thought. He added that in there could be formed "the will of love," under which the universe could be disarmed, and the individual could become greater than any God theology ever thought of.

"Today we have no preaching—we have performances, we have word-mongering. The whole teaching of religion is to prevent men from seeing anything for themselves or to make them fearful if they do see anything for themselves. Human life has never been as bad as its theology and political economy."

Rejected Material.

The Lord Jesus said: "The poor have the gospel preached unto them." "I came not to call the righteous, but sinners to repentance." Lord Mcaulay tells of an exquisite stained window in an old cathedral, made by an apprentice from fragments of glass that the master had rejected as useless. The window was so far superior to all others made by the master artisan that he killed himself from sheer vexation. So, all previous builders of states and organizers of society depended mainly upon the higher classes. The poor and the lowly were regarded as of no account, and thrown aside as useless fragments. But these very fragments which the builders disallowed Christ is forming into the crowning glory and adornment of his wondrous temple. From the group of lowly fishermen; from the ranks of despised publicans; from troubled demoniacs, outcast lepers, and women that were sinners, Christ sought out and won over some that were lost, and *has* and is *still* forming a few for a combination of beauty and perfection of form that will cast all human organizations into the shade."

"Wise as Serpents." No. 2.

An address after baptism.

In apostolic times we discover none of the fanatical thirst for martyrdom which developed at a later age. There was a manly combination of zeal and a calm discretion before which nothing was able to stand. Craving for martyrdom marks an era of departure from the faith, and the inception of notions that characterize these *apostate* times,—and is akin to the delusion in possession of the poor old woman to be seen on Euclid Avenue every day, counting her beads,—thinking to work out a righteousness of her own in her own way. The apostles with every indignity and cruelty, never complained, nay, when it *had* to come, they *rejoiced* to be counted worthy to suffer for the Master,—and at the *same* time the very chiefest of them did not object to be let down in a basket so that he might be free to go on with the Lord's work. The

8th lesson to be learned from this and other passages is this:—The *reasons* here specified for having the wisdom of the serpent and the harmlessness of the dove are general. In many instances it might be shown that the apostles acted on this principle whenever, or in whatever circumstances they could, if the Master's cause could be subserved by it. Notably the apostle Paul took advantage of the circumstance that pharisees and sadducees were among his persecutors and adroitly made the resurrection, believed by pharisees, and disbelieved by sadducees, divide these parties by stating it to be the very corner-stone of his faith. At another time when in imminent peril from the rabble, he confounded them by announcing his Roman citizenship. But it may be asked, how the Lord could expect us to be wise as serpents and harmless as doves if he did not give

definite instructions

for the exercise of these traits. I answer, this is the very thing he has done. I do not mean to say that he tells his sheep to do certain things and tells them that they must employ the wisdom of the serpent and the harmlessness of the dove in doing it; but he expects things of the sheep which in themselves embody those traits. For instance, Jesus told the uncultured fishermen he would make them fishers of men,—that is, use them to catch men by means of the gospel net. And we may learn on what principle this had to be done by seeing that as far back as Solomon's time it had been said, "He that

winneth souls

is wise." After that God in mercy unfolded his loving purpose vastly more, and at last divine love concentrated at Calvary, and he "so loved the world of mankind that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." And who can doubt that after this unspeakable gift that love was the sole motive power of the gospel? And love, as exhibited on the cross, being the power that begets love in our hearts, and all hearts that respond, is not winning souls the

divine process

now, as in the *past*? It is literally impossible to drive or scare people into the gospel net. They have to be won *over* by the amazing love of God and Christ,—by the astounding Gift referred to, and the vastness, and riches, and majesty, and honor, and power promised in the ages to come,—all being the manifestation of infinite love. And if you wish to see the greatest of the apostles carrying out the injunction to be wise as a serpent and as harmless as a dove while successfully fishing for men, go to Corinth, where, although in

actual want

when delivering the gospel message to them, he refused to receive ought at their hands, which so favorably impressed them that they believed; and referring to it afterward, he said to them, being cunning, I caught you with artifice. This wisdom and harmlessness is just as necessary in intercourse with the sheep, as it is while searching among goats for those who have ears to hear, and minds to understand, and hearts to embrace the good message. They are human in nature yet. No class of men could know so well

how to reach the sinner,

or conciliate the saint as we, if we would give our minds to it. We alone of all the religious bodies know how man is made, and realize that it is an organism we have to do with. The fearfulness and wonderfulness of our make-up consists of a living organism. It embodies the organ of combativeness, and destructiveness, and self-esteem, and approbativeness, and firmness, and acquisitiveness and a complete set of religious organs, including

reverence, faith, hope,

spirituality, besides a wonderful group of intellectual faculties. The science of mind I refer to IS SCIENCE, because it is in strict harmony with the description of the man God made,—and I repeat, we ought to know how to influence and manage men, as no others can. We ought to be able to read our fellows through and through by their actions, and we ought to realize the purpose or intention or *reason* for very many commands of God. Take the command: "Let every man be swift to hear, slow to speak, slow to wrath." Jas. i. 19. I am speaking about *brethren among* brethren, not among aliens, now,—talking of rules of the

household of faith.

In a reasoning creature like man it is natural to enquire the *why* and the *wherefore*, of commands. When God speaks as he does here, and always, he means what he says,—and there is a *reason* for what he says, and he expects his flock to *obey* what he says *here*, as elsewhere. And you may set it down for a fact that both a *moral* and a physiological reason underlies all his commands to his children. We may not *readily* trace all of them, but they are there, and can be discerned

by careful research.

Our experience should furnish the key to many of them. Swift to hear. Knowledge is a valuable and powerful attainment. It enlarges one's mind and extends his vision in all directions. In order to benefit by it we must take time to weigh it, analyze it and digest it, and not hastily pass judgment upon it. Be slow to speak. If one is always speaking he soon tells all he knows, and after that he has to speak at random. It *may* be correct or it may be incorrect; and it will be very annoying to such to be corrected,—and have to retract what was hastily or ignorantly said. The third command in this verse, is, slow to anger, *for*, for the wrath of man worketh not the righteousness of God. Clearly, the

tendency of anger

is to work *un*righteousness. Jesus said to Peter, "Feed my lambs," and twice he said to him, "Feed my sheep." Peter and the rest are gone but the sheep still require to be fed. Those who stand and feed this little flock will drop out before long, if the glorious Lord does not soon come, and those who do not have the wisdom and harmlessness here enjoined, and are slow to wrath will not win many souls from the path of

disobedience and death.

Sheep will not follow an angry shepherd, and would not half relish their food and thrive upon it, if dealt out to them by a surly attendant, nor one who gets angry with them and scolds them because they cannot digest what they eat, instead of thoroughly diagnosing their case and giving a corrective or alterative medicine, and treating them kindly and gently. This is true to nature, and applies equally in the spiritual realm, as frequent reference to sheep and sheep-fold by

the chief shepherd

clearly teaches. Those who feed the flock of God must first eat of the food to be dealt out and digest it, and assimilate it, and by spiritual healthfulness show its effect upon them. In a word, they must go forward and let the sheep follow. At their peril they reverse the order and get behind them with whip or tongue and drive them. Their voice of love and mercy, like that of the Chief Shepherd must be known to the sheep, and when thus lovingly and patiently called and

warned if disobedient,

they will respond if they are fit to be saved. All the terrors and scolding will make them worse, because they will discern the flesh is getting the upper hand, and will be sure to raise the evil spirit all the more. It is a waste of effort to try to scare down the old man,—for if he is put down one moment, he is up again the next. The old man cannot be obedient; he

cannot be converted.

Here is the place for strategy—the wisdom of the serpent is needed here to plan a flank movement. If there be a spark of spiritual mindedness left that is the place to pile on the fuel, and put a match to it; that is just the one thing the old man cannot stand. But what is this wisdom, and how is it obtained? It is not gotten all at once, or all in a lump as some think people get religion. Oh, no. We do not believe in getting religion at all. We believe in

being religious.

Jesus says, Mark you, "*be ye*, therefore wise, etc; he does say *get the wisdom of the serpent*. Successful teachers study human nature,—study the people they have to instruct, and adapt the instruction to the capacities of the scholars, their temperaments and dispositions, and then learn from observation and experience and reading how they can best produce a desired effect upon the minds of others,—and what would be likely to defeat that object, and for ever

close their ears

and hearts to any propositions that may be made by arousing combativeness and other opposing faculties. But you must not think I am only speaking to teachers or prospective teachers. The Master speaks to all the sheep in this Scripture. And he performs no miracle to make them wise. It is the work of the sheep to fit themselves for their shepherd's work in this respect by the faculties they possess and the helps graciously provided.

to work acceptably for God,

his tools must be used according to his directions; for we read Prov. xiii. 13 that he that feareth the commandment *shall be rewarded*; and the lawful conclusion from this is that those who do not fear the commandment will work for nothing; and worse than that, "Whoso despiseth the Word shall be destroyed." It follows from this that great care must be taken not to reprove scorners,—Prov. ix. 7, 8, and the good Shepherd clinches this stout nail in Matt. vii. 6, "Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Be sure to exercise discretion in the Lord's work; and although this may appear to cramp your operations, be this your comfort,—its the Lord's command, and then you will, if faithful to the end see his approving smile, and hear him say well done. That this may be the lot of all before me, I earnestly pray. Amen.

(*Concluded.*)

For Our Children.

The Blind Bird's Song.

Blind and a captive in his narrow cage,
My little bird lives on from day to day;
Cheered by no sight of feathered friend, he sits
In darkness, lightened by no sunbeam's ray.

And yet a burst of sweetest melody,
Limpid and clear as any wild-bird's trill,
Comes forth from out that narrow, close-barred cage,
With heaven-born music all my room to fill.

Dear, little, patient singer, may I learn
The secret of your heart's rejoicing note?
Whence springs the music from your darkened life
Which seems to fill my soul and round me float?

So would I sing when light and hope seem fled,
And all my path is barred with doubt and care.
Shall I not sing of brighter days ahead?
Yes, little bird, thy song, thy life, I share.

—*Zion's Herald.*

Augustus Toplady.

When Augustus Toplady was a young man he made up his mind that he would not become a Christian. But his parents had faith in God. He had said that his ears were always open to the cries of his children, and they lifted up their voices in prayer to him. It happened not long afterward that Augustus went with his mother to visit some friends in Ireland. On Sunday (August, 1756), they were invited to attend service at a little place not far off, where a good and much beloved minister was to preach. They went. The sermon was addressed to just such young men as Augustus Toplady. The topics were earnest and pleading; the mercy and love of God were shown; the need of a Savior was pointed out; the helplessness of a poor, dying sinner was painted in colors that ought to have touched the hardest heart. Then the invitation was given for those who wanted to become Christians to make it manifest, over and over again was the question asked, "Will you give yourselves to Christ, or will you remain rebels?"

Augustus said in his heart, each time the question was repeated, "No, I will not yield."

The minister gave out the hymn:—

"Come ye sinners, poor and needy,
Weak and wounded, sick and sore."

Every Christian heart in the congregation had been stirred into deeper love and longing for the poor, lost ones, and they sing just as they felt. The singing of that hymn was made to answer the prayers that had been so often offered up in Toplady's happy English home. The tender invitation was to him as the voice of God. He broke down. There was no sham in such singing, he knew its meaning. These people had been where he was. They had found something real to cling to: a God whom they could trust. And oh, he too wanted this God! he too needed a Savior." His pride was all gone. He gave himself to the loving Father to be ever more a faithful soldier to him. And then, he too went to save others. He became a noted preacher, and brought many to Jesus. How good it is to trust God! To be sure that he will hear; to know that we shall have the thing that we ask. God wants us to pray, enter thy closet and shut thy door, pray to thy Father in secret. He will reward thee openly. Take the names of dear ones and lay them before him. A little invalid girl did this. Name by name, she brought all whom she knew to be out of Christ, to God in prayer. Then each name was written down and placed under her pillow. In the little church near by meetings were held and people began pressing forward to obey the Lord. There had been no such revival for years. The little girl soon afterward died, but on the paper under her pillow was found 50 names of those for whom she had prayed, and all these she had checked off, as one by one they had come to God.

We delight in singing:

"Rock of Ages, cleft for me,
Let me hide myself in thee."

If Augustus Toplady's father and mother had not prayed for him, would it ever have been written? For the very young man who had so often said, "No, I will not yield," and who was broken by a hymn, wrote the sweet words of this latter song, that in its turn was to break other hearts, and help to bring the bruised and weary ones to the Lamb of God.

Auntie Winch.

Announcement.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Michigan, commencing Thursday evening, May 30th, 1901, and continue over the following Sunday, (May 31st, June 1st and 2nd). It is the desire of all who have been in the habit of attending these gatherings, that all the churches send delegates with report of their conditions to the meeting. Also that isolated brethren attend or send letter. Now friends, please attend to this little matter, and if you cannot possibly come, send a letter to the secretary at Grand Rapids, Michigan, R. R., No. 1, Burton Ave., and it will be presented to the Conference. If you have some good news of what the Lord has done for you, tell us of it—it will cheer us on our way. Let none remain away through fear of being a burden to those that entertain the Conference, as arrangements will be made to accommodate all that come. All will receive a hearty welcome. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids. Jesus is coming, will the Annual Meeting of 1901 be the last? Come, work while the day lasts.

Yours in the hope of the soon coming King,

H. C. Hammond, Pres.
Emma Jackman, Sec.

Dear Sisters:

The yearly Conference is almost here and with it comes the annual meeting of the Ladies' Tithing Society. Have we forgotten our Lord's portion this last year and spent it all for our own uses (not needs)? O there are so many ways for the Lord's money to be used, it seems more this year than ever. Will we sacrifice a little for the good of humanity and cause of truth? Make an effort, dear ones, to be present at this meeting; would you go on some pleasure trip, come to the Conference instead. We will have to give an account of how we use his money, may we have a good record to look at. While we wait for the Master let us work.

M. A. Woodward, Sec.

Be thou the cursed, not he who curses. Be of them who are persecuted, not of them that persecute. Look at Scripture! There is not a single bird more persecuted than the dove, yet God has chosen her to be offered up on his altar. The bull is hunted by the lion, the sheep by the wolf, the goat by the tiger. God said, "bring me a sacrifice not from them that persecute, but from them that are persecuted."—*Talmud.*

Poetry.

The Little Family.

There was a little family
That lived in Bethany:
Two sisters and a brother
Composed the family.
In singing and in praying
Like angels in the sky,
At morning and at evening,
They raised their voices high.

They were poor and without money,
But their kindness made amends.
Their house was ever open
To Jesus and his friends.
They lived in peace and pleasure
For many lovely years,
And laid away their treasures
Beyond this vale of tears.

Although they were so holy,
So pure, so kind and good,
Their brother was afflicted,
And rudely thrown in jail,
They nourished and they cheered him,
They wept aloud and cried,
But still he grew no better,
But lingered on and died.

The Jews came to the sisters,
Laid Lazarus in the tomb,
A trying for to comfort,
And drive away the gloom;
When Jesus heard these tidings,
For he a distant land,
So swiftly did he travel
To see this little band.

And as he was a coming,
Martha met him on the way,
And told him how her brother
Had died and passed away;
When Mary saw him coming
She ran and met him too,
Fell at his feet a weeping
And rehearsed the tale of woe.

He blessed her and he cheered her,
And told her not to weep,
For in him was the power
To raise him from a sleep;
When Jesus saw them weeping,
He began weeping too,
And wept until they showed him
Where Lazarus lay entombed.

They rolled away the cover,
He looked upon the grave,
And cried unto his Father,
His lonely friend to raise;
Lazarus lying in helpless slumber
Came from the gloomy mound,
In health and full of vigor,
He walked upon the ground.

Now if we do love Jesus,
And do his holy will
Like Martha and like Mary,
He'll always treat us well;
From death he will redeem us,
We'll meet him in the skies,
And live with him forever
Where pleasure never dies.

And now while we are sitting
Together side by side,
We should think about this lesson,
And live like him that died,
That we might reach the kingdom;
And there together dwell
In an eternal union,
Where all things will be well.
—Selected by R. A. Humphreys.

Dear Restitution:

I have selected a song that I will be pleased to see printed in THE RESTITUTION. It has a beautiful tune, and as the composition did not in every instance agree with our text book (the Bible) have made some changes, important ones I think. And to the household of faith will say, be faithful, dear ones. The signs of the times portend that Jesus' coming is near at hand. Then let us be faithful, think of the promises and of the associations with the Lord, and that grand company of the redeemed that have their robes washed in his blood, glorious and of eternal duration.

Your Brother in the blessed hope,
W. H. STEWART.

THE UNCLOUDED DAY.

O they tell me of a homefar beyond the tides,
O they tell me of a home over there;
O they tell me of a home where no storm-clouds rise,
O they tell me of a cloudless day.
O the land of cloudless day,
O the land of an unclouded sky;
O they tell me of a home where no storm-clouds rise,
O they tell me of an unclouded day.

O they tell me of a home where the saints will go;
O they tell me of that land far away;
Where the tree of life in eternal bloom
Sheds its fragrance thro the unclouded day,
O the land of cloudless day,
And they tell me by the river is the tree of life,
In the land of an unclouded sky;
And they tell me by the river is the tree of life,
In the land of the unclouded day.

O they tell me of the King in his beauty there;
And they tell me that mine eyes shall see
Where he sits on the throne that is whiter than snow,
In the city that is made of gold;
O that land pleases eyes shall see,
O that land of unclouded sky;
O they tell me of the King on his snow white throne,
In the land of the unclouded day.

O they tell me that he smiles on his children there,
And his smiles drive their sorrows all away;
And they tell me no tears ever come again
In that lovely land of unclouded day,
O that land of lovely smiles,
O the smiles of his love beaming eye,
O the King in his beauty invites us there,
To the land of the unclouded day.
—Selected by W. H. Stewart.

Communicated.

The Saints and the Nations. No. 3.

THE GOAT NATIONS.

This great national parable tells or decides the fate of nations, according to their deeds, without any faith whatever. Our Savior says to them on his left hand, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Why does he speak of them so? Why does he speak in terms so plain?

Because, they are justly deserving of it, and because it is his to mete out their just dues; for he says, "I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink, naked and ye clothed me not; sick and in prison and ye visited me not." Here are now the terms on the negative side, that are obeyed by the goat nation, and which enter into or goes to make up the bad character of every goat nation, and they too in turn do not know of the bad deeds that they have done unto the Lord, and are surprised at it, and say, "Lord when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison and did not minister unto thee?"

He explains to them the real truth by saying, "Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." The saints which are his brethren having come with him, are therefore by his side, and are living witnesses to the statements that our Savior has made to the goat nations. It seems upon sight these goat nations will know full well what they have done unto them, that they made laws that would not permit the saints of God to live in their dominions, so that they could not worship God according to the dictates of his truth. They did something else. They made laws that persecuted the saints of God, and hunted them down and destroyed them. They knew full well that there was a class of people that were punished at their hands. How was it during the dark ages? They did not even dare to hold God's truth and let it be known. They had to live in seclusion, in dens and caves of the earth so fierce were they against them.

No wonder the Lord denounces them in their day of judgment for such cruel deeds. In view of this, we affirm that there are just two sides to the nations nationally, one to favor the saints and the other to abuse them, and by these good and bad deeds will their good and bad character be formed, and they will be known to our Savior the same way when the day of judgment comes for the goat nations to be doomed. They will see then and understand what they have done and what they will receive for what they have done. Our Savior simply tells them what they have not done. This upon first thought is very queer and strange punishment, to condemn the goat nations for what they have not done, and yet, it is all right when more duly considered. There is an affirmative and a negative among the nations as well as among the saints and, by these lines drawn are their characters formed whether they shall inherit the kingdom of God as subjects or not. It is a well known fact that individually the crime for which a guilty person is doomed, which has been proven beyond a doubt against him, which he confesses is so. He knows what he has done, and knows that he is guilty of it and deserves punishment, yet there is a negative to it; for the very thing that he did do is the very thing he ought not to have done. Just so with the nations. They can do good unto Jesus, or they can do bad, just as they please about it. By doing good or bad unto his brethren which are his saints, and yet in this natural case the crime they have done is not even once spoken of against them; but simply what they have not done, and if they have not done good unto the saints of God, then they have done bad; for there is no between ground here; for the goat nations have made laws so that the saints of God could not live in their dominions and worship God according to the dictates of his truth, and such has been the case, for they have been persecuted, hunted down, destroyed, so that the saints of God had no show. This decision is a national affair, separating the sheep nations from the goat nations; because it is the nations that are gathered before him. So, also is the punishment, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels," which is applied to the goat nations on the left, and makes a broad sweep of them nationally. In the 46th verse it says, "into everlasting punishment." Now the fire is the punishment, and fire is never used in the Bible or anywhere else as a means of preservation, but of destruction destroying, burning up, ceasing to be that which it once was. Now if the wicked are cast into fire, what will become of them? will they be preserved, or will they be burn up? What does the Bible teach? What says the Bible to you and to me?

Let us read Psa. xxxvii. 10. "For yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place and it shall not be." Read also the 20th verse. "But the wicked shall perish." "The enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away." That is by no means preserving them. Consuming away is not preserving—it is a settled fact that as long as the smoke ascends there is something consuming, hence, "Into smoke shall they consume away." Now let us read again, Mal. iv. 1, 3. "For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly shall be stubble; the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. They shall be ashes under the soles of the righteous feet." Ob. i. 16, "Be as though they had not been." Rev. xx. 14. "To be cast into the lake of fire which is the second death," which will end the fate of the wicked. "But the righteous into life eternal."

We do not want to forget that the righteous here spoken of is the righteous (or sheep) nations that are set on the right hand of Jesus awaiting their call to inherit the kingdom as subjects, and still another thing we want to understand is the nature of the case, when the restitution age (or 1000 years or little season) is completed so that the sheep nations are fully restored and fully qualified for that great blessing that is promised, which is to last to all eternity. It is a fact that the righteous (or sheep) nations must live to all eternity also in order to receive and enjoy the great blessings there. Most certainly they will. Read Rev. xxi. 4. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Here is a broad and sweeping statement that will apply to man in general at that time, and just so sure as that all those things there spoken of are to pass away, then just so sure it will effect the subjects as well as the rulers of the kingdom of God. Then the subjects as well as the rulers will live to all eternity, and no fears of death any more; for the former things are passed away. Glorious time indeed for the good of all mankind. Soon may it come.

Will the subjects then be immortal like the rulers? Not at all. Because they never lost it. A restitution life can never place them there nor neither is it promised. All that the sheep nations will get will be a restitution life like Adam was before he sinned, and the blessing that is promised which will be an abundance of every thing that will then grow. Immortality, incorruptibility was never lost, hence a restitution can never give that which it never had. Jesus and all his true saints get a great deal more than a restitution.

J. A. MOYER.
(Concluded.)

"Prove all things, hold fast that which is good." 1 Thes. v. 21.

To have and to hold may be a very good thing, or it may not. Our holdings may not be worth what they are costing us. A horse in the country, if one is practicing medicine, may be indispensible; while in the city, the street car service is thought to be much cheaper than keeping a horse. But there are many things we may not dispense with as we do our horse. An incorrigible child for instance, should not be turned out of home and sent to a reformatory, until all our efforts at controlling them have failed, nor should we try to get away from the mother of our children because she fails in somethings to come up to our ideal. Yes, we must hold fast to the bad as well as the good, sometimes, aiming always where it is possible, to overcome the evil with our good. When the priest reminded Barney Mullen that he took Kate Donovan for better or for worse, Barney reminded him that Kate was so much worse than he took her for. "Bear with one another" is a much harder command than "from such turn away." Numbers of people appear to enjoy the breaking up of friendships. Next to the loss of my once robust health, memory, teeth, etc. is the failure on my part to hold fast to certain persons, whose friendship I thought sincere, thought them among the good things I was exhorted to hold fast.

The wife of one of Baltimore's wealthy citizens employed me recently to do some work at her house, and when I presented the bill to her husband, he refused to pay it unless I cut it down to about half what my time and material amounted to. I concluded that he was not one of the things I was exhorted to hold fast, so I used force enough to collect my bill and let him go. He seemed to think I could not live without him. He is a pillar in one of the churches. Doubtless he wanted to send some of his money to the foreign missionary society, to convert the heathen Chinee. Then my own church friends, one by one are passing by on the other side, because I told the preacher that I did not believe Dives was still pleading that Lazarus be sent with one drop of water to cool his tongue in his home of immortal worms, fire and smoke. Failure to believe in these things or even an attempt to prove them is deemed by the church an evidence of wickedness and from all such they invariably turn away. One of the most tender sentences in all the story of our Lord was when his popularity was on the wane and dreading being left alone he asked what remained of his little flock, "And will ye also go away?" Like us he craves fellowship. I have had three brothers, one still living, but I had to let him go, because I rebuked him for doing something he ought not to do. I did not lose my head, like the Baptist did for his rebuke, but I lost his friendship and that of his family. My only sister in America, I have lost in the same way. I have often wondered why it was the world hated our dear Lord. Was it, not because he told them the truth? He knew a schemer, a galvanized imitation from the pure, the genuine, and he did not deceive them. He gave them a true picture of themselves. And if the picture displeased them, they blamed him for it and wanted to stone him at once. Perhaps I had better not grieve because I have failed to hold on to every thing, bad and good. As a Christian I am exhorted to hold to that which is good. "Hold fast till I come." Again, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." The things born for but one short day, we can let go, but let us hold fast our confidence in Jesus our Savior till we see him.

ISAAC MCCURRY, Sr.

Report of Labor.

March 21st we left Washington for Scholls, Oregon, bidding good by to the household of faith with sad hearts, for we never expect to meet them again, and they had become very dear to us. But a call had come more than 300 miles farther west and south, and we must go, for O the calls are so many, and so few to fill them. We crossed the Cascade range, passing through the tunnel nearly 8 miles long, under the famous switchback. We shot through it in ten minutes, but in spite of the little time it takes to travel it, several firemen and engineers have smoothered to death before reaching the open air, and we understood it had been abandoned until they could run the cars through with electricity. The only exciting thing occurring in this ride was, while changing cars at Seattle. The Elder was relieved of his pocket book, while boarding the train with two large satchels in his hands. The amount, however, was small, $6.50. Bro. Wm. Skeels met us at Portland with covered vehicle, and we rode twenty miles over the country to his home, meeting his amiable wife and black-eyed baby girl. The church at Scholls is composed of a very intelligent class of people, many of them being old school teachers. They are much better off than most churches, having four ministers to feed them from time to time. Bro. Wm. Prosser, the founder of the church, is a very intelligent, pleasant man, Bro. Wm. Skeels, State Evangelist, an earnest, zealous worker, Bro. W. Jaquith, an old school teacher, who loves the truth, and knows how to tell it, Bro. Edwin Groat, the youngest of them all, who has been preaching but a short time, is a zealous, consecrated man. There were no additions to the church here. The meetings were well attended in spite of the constant rain, good attention, and we believe if we could have stayed a week longer, some would have been obedient to the gospel. Here we met Sister Almira Brooks, formerly of Michigan, near Adrian, old Bro. L. H. Chase being her father, in the faith. This acquaintance was also a very pleasant one. The last day of our stay in Oregon was spent with her, as she and her youngest son took us to Portland. We think of them all today and our prayer has been every day since leaving them, O Lord, make the dear workers at Scholls united in brotherly love, working together with God for the spread of his glorious truth, and with the Apostle we say, "And let the peace of God rule in your hearts, to the which also ye are called in one body, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus." To you who are waiting for personal letters be patient, as soon as possible we will write. We have been home two weeks, and have sent out 47 letters and cards, besides several packages, this with our every day work and Sunday preaching has kept us very busy every minute since reaching home. May God keep us all in the love of the truth, is the prayer of your brother and sister in Christ.

B. W. & M. A. WOODWARD.

Another Pioneer Called.

This community was thrown into mourning when the news spread that Uncle Martin Billmire had passed away. He had been an invalid for the past six years, and on Thursday, Apr. 18, 1901, while none expected the end so near, he quietly and peacefully passed away. "God's finger touched him and he slept."

He was the son of Gabriel and Anna (Tobey) Billmire and was born in Washington county, Maryland, Mar. 3, 1822. At the age of six years he with his parents moved to Dayton, Ohio, where he lived until 1846, when he came to Ogle county in true pioneer style, afterward making the same journey twice with different members of his father's family; settling near Oregon on what is now the "county farm." He afterward moved to Lafayette township, where he has since resided.

Uncle Martin was always held in high esteem by all who knew him and will long be remembered as a man of honor, honesty and integrity. His hospitality was one of his leading virtues, where, with his friends around his fireside, he would recall the hardships and trials of pioneer life. He was a member of the Church of God and was baptized in that faith. He was an ardent lover of the Bible and found great comfort during his sickness in the many sacred promises contained therein.

The funeral was held at the home on Saturday, 10 A. M., Elder S. J. Lindsay, of Oregon, assisted by Elder F. B. Rolph, conducted the services, which were opened by Mr. Billmire's favorite passage of Scripture: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

He leaves a wife, three sons and four daughters who mourn his loss. Interment took place at the Washington Grove cemetery.—*Ogle County Republican.*

Obituary.

Sister Ella Obedience Corbell, wife of C. A. Corbell, fell asleep in Jesus at their home near Tempe, Arizona, Apr. 14, 1901, after an illness of ten days of blood poison. Sister Corbell was a good and kind sister. Some six years ago I received a letter from Bro. C. A. Saylor of Arizona, asking me to come to Arizona to preach, as Bro. and Sister Corbell were wanting to be baptized, and at the same time sent me the money to come on, so I went and I arrived at Tempe, Arizona, went to Bro. Saylor's house. The next day or two after we met Bro. and Sister Corbell, and there I first learned the cause of this call to be baptized, as Bro. Saylor took THE RESTITUTION. Sister Saylor put THE RESTITUTION paper in a basket in which Sister Corbell had brought some article from Sister Saylor's, and Sister Corbell got to reading the paper and both she and Bro. Corbell were converted. Bro. Saylor told me they got so anxious to put on Christ by baptism that they could hardly wait until the time for me to arrive there. Well, brethren, we could all do more if we would be a mind to, so by sending the truth out in our papers and tracts, and let them preach to a lost world, sow them broadcast to the world.

Well, we will come back again to the subject. We held a meeting of some two or three weeks, baptized 16 or 17, started a class of about 23 members, with Bro. C. A. Saylor as the elder. Sister Corbell was a faithful member, always at church when she was able. She believed Christianity was a religion that we had to possess every day. We lived in Arizona for nearly three years. I was there and my wife was in Kansas, and O the kindness I received at the hands of Bro. and Sister Corbell while I was lonely and sad, and this morning when I received the letter from Bro. Corbell, we could not help to mourn and weep over the sad news and over the broken up family, the poor little children, without a mother to cheer them up, as she was good and kind to them, to Charles, and to all that would need any kindness. But alas, dear sister, yet young in years, has to go to her long home, from which no traveller has ever yet returned except he who said, "I am he that liveth, and was dead; and, behold, I am alive forevermore." Rev. i. 18. Thank God, and have the keys of hell and death. Charles, cheer up, Christ will come by and by, and will awake all the sleeping saints, and Sister Corbell will be among that number. Dear little children, take the sweet councils that your dear mother gave before she died, and also remember the words she said, when she wished that Bro. Foore was here to preach my funeral. I read and write with tears in my eyes, when I read dear brother's letter. O children, remember how we used to sing together. What says the Bible? Mother can never come back to you any more, but you can live an honest and an upright life, believe the gospel, repent, be baptized into the all-saving name of Jesus Christ, and meet your dear mother in the resurrection morning. Dear Brother Charles, although we are sixteen hundred miles apart bodily, but spiritually present with you. Bro. Charles has lost a good and affectionate wife, the little children have lost a dear mother, and the church has lost or laid away one more of their number; but no one misses her as Brother Charles and the dear little children. But we need not sorrow as those who are without hope. 1 Thes. iv. 13. Comfort one another with these words. We close with this song:

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! oh! how sweet
To be for such a slumber meet!
With holy confidence to rest
In hope of being ever blest.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour,
That manifests the Savior's power.

Asleep in Jesus! soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom."

Dear brethren and sisters, let us so live that we may meet all the loved ones gone to their long homes, is my prayer. Amen.

JOHN FOORE.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Excursion to Buffalo.

Excursion tickets to Buffalo for the Pan-American Exposition via Pennsylvania Lines go on sale May 5th. Tickets may be obtained daily from that date until September 30th at special fares, good returning until October 31st. A special ticket good returning fifteen days including date of sale may also be obtained via Pennsylvania Lines any day after May 5th. Another excursion ticket at special low fare will be on sale May 7th, 14th, 21st and 28th. The latter ticket will be limited for return trip within five days. All tickets to Buffalo via Pennsylvania Lines will be good for stop-overs at Lakewood and Jamestown (Chautauqua Lake). For information about fares, through time and train service apply to nearest ticket agent of the Pennsylvania Lines who will furnish time cards, maps and official information about the Exposition free of charge.—may 28

WHEN YOUR TIME IS OUT PLEASE RENEW.

To Illinois brethren in special and all brethren in general:

Recently the Building Committee of the Illinois State Conference made a call through these columns for aid in raising a fund to build a suitable Conference building—not to use as a place of worship—but a building in which delegates may be entertained while in attendance at the Conference. The church in Oregon is large enough for all the meetings, having a seating capacity of about two hundred. Many generously answered this first call and the committee desires in this general way to thank all who have subscribed not only their money but also their words of encouragement. To them this second call is not directed, for we believe you have done well your part. We have now about $275.00 on hand. We need yet, at the very lowest estimate, $75.00. To put up a suitable building with lumber at its present price, we should have $400.00. This item is written to invite any who have not yet subscribed to do so in any amount, however small. Send remittance to the chairman of the committee who will promptly receipt for the same. Time and space forbid discussion as to the merits of locating the Conference permanently. Suffice it to say that we believe that when the plan is once in working order, all will be pleased with it. Building Committee consists: S. J. Lindsay, Chairman, Oregon, Ill.; J. M. Glotfelty, Lanark, Ill.; E. F. Gesin, Forreston, Ill.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

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The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Kuiskern, 22 Fifth avenue, Chicago, Ill.—May 25.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Many women have been reproached for living for the sole object of entertaining. No one doubts that such an aim is petty and narrowing, but it is equally certain that it is a woman's duty to understand The Art of Entertaining, and this forms the subject of an attractive and useful article by Lady Jeune in The Cosmopolitan for May.

Will any brother living in or near Denver, Col. please send me their address? I wish to address them concerning parties living near Denver, who are anxious to obey the gospel by putting on Christ in the ordinance of baptism.

Adrian, Mich. L. C. CHASE.

Excursion Rates to Lincoln, Neb., via Pennsylvania Lines.

May 23d to 27th, inclusive, for Annual Conference German Baptist Brethren, excursion tickets will be sold to Lincoln, Neb., via Pennsylvania Lines. Tickets will be valid for return from Lincoln until June 4th.

Extension of Return Limit:—By deposit of tickets and payment of fifty cents to Joint Agent at Lincoln, on or before June 8d, an extension of return limit may be obtained to leave Lincoln not later than June 30th. For particulars see Ticket Agents of Pennsylvania Lines.—may 27.

The Pan-American Exposition at Buffalo opens May 1st. Rates via the Nickel Plate Road are effective April 30th at one and one-third fare for the round trip, good going on date of sale and returning within five days. A rate of one fare plus $1.00 will be made good going on Tuesdays in May, and returning within five days. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—may 30.

The Nickel Plate Road has just issued its annual booklet entitled "Summer Outings" which tells all about the resorts and points of interest along its line. Space is also given to a graphic description of the Pan-American Exposition held at Buffalo May 1st to Nov. 1st. You should not fail to secure a copy of this valuable booklet. Call on or address nearest Agent, or B. F. Horner, G. P. A., Cleveland, O. —May 30.

The Pan-American Exposition at Buffalo opens May 1st, 1901, and don't forget that the Nickel Plate Road is the shortest and most expedient route to Buffalo and will land you directly at the Exposition Gates. Rates are in effect April 30th, 1901, and good going or returning on any of our Trio of Daily Express trains. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft Wayne, Ind.—June 1.

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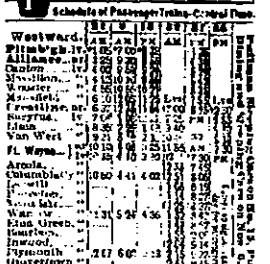

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	AM	AM	AM	AM	PM	PM
Pittsburgh	10 45	7 00	11 30	3 30	7 00	11 55
Alliance	12 07	8 22	12 52	4 52	8 22	1 17
Canton	12 40	8 55	1 25	5 25	8 55	1 50
Mansfield	1 55	10 10	2 40	6 40	10 10	3 05
Crestline	2 50	11 05	3 35	7 35	11 05	4 00
Smyrna	5 05	1 20	5 50	9 50	1 20	6 15
Leo	5 35	1 50	6 20	10 20	1 50	6 45
Van Wert	6 21	2 36	7 06	11 06	2 36	7 31
Delphos	6 45	2 55	7 25	11 25	2 55	7 50
Ft. Wayne	8 10	4 15	8 50	12 55	4 15	9 15
Arcola						
Columbia City	8 50	4 45	9 30	1 35	4 45	9 55
Larwill						
Silver Lake						
Warsaw	9 30	5 24	10 06	2 06		
Etna Green						
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Inwood						
Plymouth	10 17	6 05	10 53	2 53	5 14	10 42
Grovertown						
Hamlet						
Davis						
Hanna						
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Valparaiso	11 15	7 08	11 52	3 52	6 12	11 40
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Kirkersville	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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VOLUME L. PLYMOUTH, INDIANA, MAY 15, 1901. NUMBER 19.

Walter Theological Seminary
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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

How to Do It?

The fields are all white
And the reapers are few;
We children are asking,
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our work must be weak,
We're not much at best,
How can we do work
To work for our Lord in his harvest?

We'll work by our prayers,
By the parable we know,
By a child-like trust
The least little thing
May work for our Lord in his harvest.

Until, by and by,
As the years pass at length,
We, too, may be reapers,
And go forth in strength
To work for our Lord in his harvest.

Selected.

Zionism.

Zionism is the only tangible solution of the Jewish Question. It has had an existence under various names, throughout the entire globe, ever since the Dispersion.

Zionism is the expression of a united endeavor to kindle among the Jews the love of kin, the unity of purpose, which other people and nationalities have sought and obtained. Scattered as we have been for many centuries, all over the civilized world, we differ widely in many respects, yet, as regards foundation principles of Judaism, we are, in spite of many seeming contradictions, still a unit. And this unity will be made apparent to all, when each individual lays aside his own caprice and self-conceit, and seeks with his whole heart and soul for its attainment.

However, there are among our ranks many timid souls who question the propriety of our daring so strongly to emphasize our national importance. Let these doubters ever bear in mind this fact: No nation in the world has a greater right to this assertion than the Jews. When night, the night of ignorance, yet covered the earth, and gross darkness the nations, even then the effulgent light of knowledge, culture and civilization shone upon our people, and its beams enlightened the nations. This light which declared the knowledge of the true God of integrity and morality, Israel enjoyed beyond all the nations of the earth. Israel is the only classical nation which has preserved its entirety from time immemorial.

Zionism is our strength and power, our vitality, our bond of existence. The individuality and personality of our people have enabled them to resist shocks and blows which would have utterly destroyed any other.

When the whole known world was in a chaotic state, Israel alone was "the everlasting nation." Where are the renowned nations of the ancient time? Lost and scattered. Israel alone has remained unmoved. When we carefully review our past history we can gladly exclaim: "Thou hast exalted us above all peoples and hast given us thy Thora." Truly, it is precisely that peculiarity, that exclusiveness, that separation which Israel has ever rigidly maintained, which prompted the antagonistic spirit against us now known as Anti-Semitism, among the old Greeks and Romans.

This separation we must continue to observe. Truth is ever the word of the world, and truth we possess. What help have we if the world will not understand and acknowledge this truth? So long as this condition remains the Jews will be hated and despised.

Notwithstanding this separateness, Israel has desired to retain nothing solely for himself. He has wished that the whole world would share in all the blessed and exalted good which has been allotted to him. He has divided his knowledge of God and his commandments with all the nations. He has enlarged the domestic and intellectual life and aimed to increase the spiritual life of mankind. He has, more especially, wherever it has been permitted aided in spreading love and pleasure, ruth and justice, order and system. He has been, in his mission of suffering like the boy who was beaten for the King's children's misdoing, by the tutor. His hopes of redemption he cherishes not alone for himself, but for all mankind.

All our expectations of deliverance are cemented together in this one word, Zionism. All our desires and expectations for a happier future for ourselves and all others are condensed in this word, Zionism. Our people have ever devoted their strength and intelligence to the service of mankind; have labored and striven for the welfare of the world, and openly and secretly been among the ranks of its best factors. This is their mighty and exalted mission, which no one of our antagonists will admit, but which, nevertheless, stands firm as the foundation of the earth.

What is this Zionism? It is Judaism. Certainly, not Judaism in its legality, morality and religion; but Judaism in its people's consciousness, in its national disposition, in its hopes and fears. That is Zionism—our Zionism.

Let us now seek to answer the question, "What will Zionism accomplish?" Zionism will elevate the national self-esteem, the national intelligence; it will force the Jew from his dazzling, world-renowned, God-blessed prison, out from his past history full of the blood and courage of martyrs; it will transfuse new, fresh, healthy blood into dying Judaism; it will renew through better nourishment, its withered and corrupted sap; the whole body, which, as the prophet said, "from the crown of the head to the soul of the foot, is sick," he will seek to renew.

Zionism will lift up and strengthen his self-esteem, and the Jew shall no more be held in light esteem, for he shall learn how to value himself; he shall not forget his glorious origin, nor imitate the ways and manners of the Gentiles.

Zionism, above all, will provide for that confederation of people a safe retreat and ambush, wherein the depressed national feeling and the vanished courage of their faith shall have a resurrection. These are pre-eminently connected with all modern culture of our people, with the academicians and the youthful students. Already the best and strongest supports of our nation seem about to be lost utterly. The weak tie which binds them to Judaism can be rent asunder in a moment. Their connection with Judaism consists only in the accident of their birth, in the fact that they belong to no other religious organization. They desire to live in blissful ignorance of their own people and of their ancestral religion. Zionism is the banner beneath which all these various forces may be collected, united and joined, and which, in its awakening strength, shall win and gain our youth, especially our intelligent youth. I think that would be pleasing to us, for these the yoke of the Gauls endures, and it oppresses them even more severely than the others—and who has youth has hope.

These foregoing conclusions enable us to perceive in Zionism a valuable preparation for the realization of our hoped-for redemption. All the signs of the Messiah, all the tokens of redemption will become realized in it. Whether this redemption is near at hand; whether it yet remains in the distant future; whether it is to be consummated in this or that manner; whether this or that faction has the correct idea, is for the moment of no consequence. Let it suffice that a beginning has been effected. It now remains for us to earnestly and courageously work and strive to bring the matter to completion. "I shall behold it, but not nigh; there shall come a Star out of Jacob, and a sceptre shall arise out of Israel, and the great work of redemption shall be completed. One thing I confidently expect from Zionism which is to me of utmost importance. It will assuredly cement together all the proscribed Jewish energies, hearts and souls, from all lands and portions of the globe. This confederation of the Jews shall act as a preparation for the assistance of the weak and oppressed, for the deliverance of the tortured and imprisoned, for the protection of the poor and helpless, for the sheltering of those who have neither civil rights nor homes that Zionism will provide an open, reputable and secure home for the united Jewish people in the land of our fathers.—*A Zionist in The Peoples' Land and The Book.*

Education. No. 8.

[The following article is one of a series of ten written by Bro. J. F. Gellety, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal*, and necessarily have some expressions that refer to local surroundings.—ED.]

THE CREATION OF MAN.

"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth."—Genesis.

The "scientific" theorists who have carefully eliminted from their teachings, in regard to the manifestation in nature, all recognition of direct action of creative intelligence and design, usually account for all the differentiation in plant and animal structure by telling us that, as such and such an organ of the body becomes useless, because the function thereof is no longer required, gradually, in the course of years or centuries, said organ ceases to be reproduced; and, furthermore, they say that even now the human race is continually changing in bodily structure and dropping off useless appendages that the present conditions of our existence no longer require. As most of these useless inheritances happen to be in the intestines, however, where few of us have, or care to have, the privilege of exploring, there we must leave the anatomists to fight it out by themselves. It would be well, however, to note in passing, in view of what will be said afterwards, that it is only a little more than half a century that they have been making these intestinal notes, and it is really wonderful how they swagger out their conclusions on such short notice, and embolden by the silence of the public, which is taken to mean consent, they are sometimes rash enough to come out in the light, where we can see them, and then is the chance to pin them to the wall.

Thus an article has been going the rounds of the press recently, extracted from the *Atlanta Journal Record of Medicine*, the writer of which claims to have made the wonderful "scientific" discovery that mankind is in immediate danger of losing his little toe. He says, "the little toe is degenerate and must die," and "that as the hairy coat of our ancestors has disappeared in the march of progress, our feet also have undergone and are undergoing change with abridgement of function;" that "the feet of the horse, the cow, and other odd-toed animals, have undergone great alteration," and applying the argument to the "pedal evolution of man" in these later days of tight shoes the man of the future will be a three or four-toed animal, and that at present the little toe is rapidly decreasing, becoming "degenerate, and must die." Now, when I was a boy I had the privilege of studying drawing in one of the best equipped schools in Britain. As it belonged to the government the two large halls where we studied—one of which was a public museum—were furnished with a selection of copies of the best things in antique sculpture in existence. On entering, round the spacious staircase could be seen part of the famous "frieze of the Parthenon," allowed by art critics to be one of the most perfect specimens of bas-relief. On it are figures male and female, with horses and cattle in all kinds of positions—all kinds of feet. This carving was [illegible] about 450 years before the Christ[illegible]ers, over 23 centuries ago. [illegible]ain hall was the "Discobolus Thrower," the Laocoon," Venus, Apollo, [illegible]gures) old Demosthenes was dr[illegible]t his toes stuck out beneath [illegible]. There was the "Dying Gl[illegible]" that Byron writes about [illegible]ired to make a Roman holiday [illegible] Michael Angelo's "Da[illegible]," [illegible] of other masterpieces in ancient, mediæval and modern art,—all the feet and toes in plain sight, yet none of us boys ever noticed that these feet and toes differed in shape from our own, and boys are terrors to notice. If any of us had had any particularly kinked toes, bunions, or even corn, it would have been difficult to hide it even with a shoe, and moreover, we were to notice and to copy. Some of us were always at work on feet, yet the instructor never called attention to this wonderful "scientific differentiation." Neither have I ever heard of any artist that ever made such a discovery, and all sculptors and painters study both from the antique and from life. In other words, here we have a record of human figures, and human feet, and little toes kept, by artists whose skill has never been excelled, for a period of over two thousand years and, if we include the work of the Egyptian and Assyrian sculptors, who were not so careful to be true to life, we may extend the record to about four thousand yet not the slightest change is visible. The foot of Hebe, of the Venus Milo, Apollo or Achilles is the proper type for a handsome foot today, even to the last turn in the little toe and, moreover, through all the range of that long record the "hairy coat of our ancestors" is not visible.

There is much more behind this question than shows at first glance. It is not the mere question as to the proper human shape, or as to whether there is such a thing, that has to be decided, though that has its importance; there is beyond all that a deep moral and spiritual question that remains to be settled before we can decide what is the truth to be taught to the rising generation. Are we a race of beings created by the fiat of Omnipotence to be his representative to all the other creatures of the earth, as well as the masters of the very elements of nature, or are we but the accidental products of fortuitous circumstances through the herding of brutes? Are we, as the Bible represents us, the last, the supreme effort, the climax of creative energy and skill, the race royal, with all things put under our feet, having the badge of authority stamped upon our forms, or have we only usurped the position we hold at present on the planet by force and fraud toward the other inhabitants which are weaker or less cunning than we are? Are we degenerate monkeys, the tailings and sack-shakings of a moribund universe, burning itself out and running itself out and running itself down, or are we the most glorious specimens of the handiwork of the living God?

There is also the doctrine of *noblesse oblige* to be inculcated, which can't be done on a degenerate, and with it the attendant question of responsibility. With authority comes responsibility. Monkeys have no authority or responsibility. Alone the Bible account of creation gives us the great doctrine of accountability and responsibility, the divine civil service examination to decide as to the capacity to hold office. The incapables turned down. The "survival of the fittest," the fittest to rule, judged intelligently. Which of these ideas concerning human origin must the educators decide on? They are as wide apart as the east is from the west. They have nothing in common.

In Russia, which is one-sixth part of the whole world, there are 128 different languages spoken, and into some of these languages the Word of God has not been translated. There are in that empire no fewer than 140,000,000 people.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Communicated.

Questions as to Right and Wrong.

A sister writes making special request for light on the marriage question. In answering these questions my appeal will be to the Word of God. I have but little regard for men's opinions on questions of right and wrong.

The occasion which has called forth the questions relates to a sister who was divorced from her husband, on the ground of adultery on the part of the husband. Since which time she has lived in hardship, trying to support her children. She now has an offer of marriage from a man who does not profess Christianity of any kind, and wishes to know her duty in the matter, she desires to know and do what is right. In substance she asks the following questions:

1. If a wife or her husband should leave each other on the ground of fornication, BEFORE coming to a knowledge and obedience of the faith, are they bound to the marriage contract AFTER obeying the gospel of the kingdom?

In answer I would say, such a relationship in no case invalidates the marriage contract, either legally, or in a moral sense.

The Scripture on the marriage relationship are so plain that there is no room for two opinions. See 1 Cor. vii. 10, 11: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

The time when Paul's marriage directions were written was at a period of time which we might call the transition state between Judaism and Christianity, and hence it often occurred in families that a division was made between husband and wife, one being a believer, and the other not; but this did not set aside God's marriage ordinance. With regard to these troubles between husband and wife, Paul was permitted to give directions. He says on this point, "But to the rest speak I, not the Lord," that is to say, there was no existing commandment covering such cases, and in the absence of a written commandment he had "permission" to speak, and give directions. One who speaks "by permission," (verse 6) must first get his permit to speak from the one who is authorized to grant the permit. Having received the permit, he speaks with the authority of the one granting the permit.

Referring to verse 12, Clarke says: "These words do not intimate that the Apostle was not now under the influence of the Divine Spirit; but that there was nothing in the Sacred Writings which bore directly on this point." Hence Paul was authorized "by permission" to speak as follows: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

Verse 15 says, "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace." "Not under bondage" or, in other words, not bound to live together under such circumstances, is the reason that "God hath called us to peace," and not the bondage of domestic discord.

2. With regard to marrying a believer of an apostate faith, or of no faith at all, it is not Scriptural. See 1 Cor. vii. 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." The wife is bound to her husband as long as he lives, (although she may not live with him) in the sense that she cannot marry another, and be without sin. After his death, "she is at liberty to be married to whom she will; ONLY IN THE LORD."

Both in the Old Testament and also in the New, marriages with those not in the bond of the covenant were discouraged. When Israel went up to possess the promised land they were forbidden to make marriage contracts with any of the seven nations occupying the land. God says: "Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."

Notice the reason given: "For they will turn away thy son from following me." It is even so today. Let a believer marry one of an apostate faith, or one of no faith at all, and something will have to give, that is if each one contends earnestly for their respective faiths, or else domestic discord will be sure to follow. Many cases could be cited of departure from the faith, etc. Paul's direction is quite to the point: "Be not unequally yoked together with unbelievers." 2 Cor. iv. 14. What yoke is more binding than the marriage yoke? Can "righteousness" and "unrighteousness" work together under the same yoke? Will "light" and "darkness" harmonize under the same yoke? Can "Christ" and "Belial" be companions under the same yoke? Neither can "he that believeth with an infidel." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The "unequal yoke," I apprehend, will apply to being yoked together in the fellowship with churches not of the faith, as well as yoked in marriage with unbelievers.

Listen to what Jesus says in Mark x. 6-12: "But from the beginning of creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore, God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whoever shall put away his wife, and marry another, committeth adultery against her. And if a woman put away her husband, and be married to another, she committeth adultery." And furthermore Jesus says it is "adultery" to marry a divorced person, and certainly an adulterer cannot claim the promised blessings. I would say to the sister it would be much better to claim the promise and Fatherhood of God, than trust an unbelieving husband.

W. H. WILSON.

Speaking of the much-talked-of Franco-Russian alliance, an exchange well says: "France has been very useful to Russia, always ready to back her up, always ready to lend her money, and apparently ready to fight for her in any quarrel, good or bad. What advantage has France had from the much-boasted Russian alliance?—Absolutely none, and now she is getting so sick of her humiliating position that even in the interchange of international compliments, the treasured word 'alliance' is dropped on both sides, and the neutral word 'friendship,' which means nothing, is substituted. The truth is that, for Russia, France is a squeezed orange. She can do no more for Russia; there is now no conceivable occasion on which the alliance of France would be of indispensable use to Russia; and there is absolutely none in which Russia would not laugh at the idea of fighting for France. So another curious comedy of international delusion is fast passing to an end."

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, MAY 15, 1901.

"THERE is a perennial nobleness and even sacredness in work. In idleness alone is perpetual despair. Labor is life. Work is worship."

"TAKE all sorrow out of life and you take away all richness, and depth and tenderness. Sorrow is the furnace that melts hearts together in love."

"THE aim for which we give our best strength is everything; the visible success is as nothing. True faith may be the greatest goodness and fidelity at the highest, when visible success is at the least."

"EXTREME old age is growing as long as it is ripening fruit, working off the earthly acidity and sharpness, daily perfecting its peace, and now beyond the accidents of blight or storm, soaring sweeter and mellower in faith, hope and love."

SOME insects reach maturity within thirty minutes after birth, says the Chicago *News*, and adds that some specimens of the human race do not mature in thirty years.

SOME one else says, "Humanity is unequally divided between those who can't stand prosperity and those who can't get any to stand. And occasionally we meet a man who despises the people who flatter him, and hates those who do not flatter him at all. And then again, no matter what you give some people, they think they are entitled to a little more."

WITHIN certain limits, we can control our surroundings, and to a much greater degree we can control ourselves. We can limit our desires within reasonable bounds,—we can measure our abilities and put them to their proper uses, we can cherish our friends and not expect from them the impossible. Above all, we can nourish within us that love for others which will melt away the anxieties and agitations of selfishness.

Bible Illustrations.

Speaking at one time of Bible illustrations, Ruskin said:—"You are not philosophers of the kind who suppose that the Bible is a *superannuated* book; neither are you of those who think the Bible is dishonored by being referred to for judgment in small matters. The very divinity of the Book seems to me to justify us in referring *every* thing to it, with respect to which any conclusion can be gathered from its pages. Assuming that the Bible is neither *superannuated* now, nor ever likely to be so, it will follow that the illustrations which the Bible employs are likely to be clear and intelligent illustrations to the end of time, but that the things which the Bible uses for illustration of eternal truths are likely to remain eternally intelligible illustrations." And we take the liberty to add there is no danger that human achievements will throw the Book of God into the shade. The profoundest thinkers and searchers cannot prove the Book of God at fault.

Growing.

"The principle of life is a principle of growth. With any living thing, animal, vegetable, or spiritual, when it ceases to grow it begins to die; and the peculiarity of the spiritual is in this, that with it there is no necessity of decay,—of ceasing to grow and beginning to perish." This should set us to thinking whether we are growing spiritually, or not. Being commanded of God to grow in God's favor, it is not difficult to tell the reason why, if we are not. In nature if it requires suitable food, and plenty of it, to produce growth; and besides this, healthy growth requires exercise and pure air, and other conditions which are well understood. But the fact that this same law pervades the spiritual realm is too often overlooked. No one can grow spiritually without plenty of spiritual food and exercise. Every one knows for himself or herself, how much spiritual food and exercise have been taken. A very little, at the most, can only sustain life for a time. No growth can take place and decay is sure to set in. It is a serious matter not to grow in God's favor,—because in that case it means a growing out of his favor, and the time will come when he will have no pleasure in us. Time is on the wing, it will not be long before it will be said of him that is filthy,—let him be filthy still. Let us heed the note of warning from the Lord himself and "Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God.....and hold fast and repent."

"Worship of Mary, etc."

O. Barlow, in *Glad Tidings* in replying to a Catholic writer, says,—"Mary the Mother of Jesus is first mentioned as being worshipped in the 4th century, when she was worshipped as a goddess," says Mosheim, the celebrated Ecclesiastical historian. In the 5th century, 428 A. D. Anastasius opposed the use of the term "Mother of God!" which was now more frequently applied to the Mother of Christ in discussions with the Arians, than formerly. We may therefore infer that from that time to the present the Romanists have used the term, "Mother of God," although it was not used by early Christians until the 4th century, and was therefore unknown to the apostles and their immediate followers. Respecting the 'Sacrifice of the Mass,' Mosheim says:—In the 4th century

THE LORD'S SUPPER

was administered at the sepulchres of the martys and at funerals, whence arose afterwards the masses in honor of the saints and the dead. The bread and wine were now everywhere elevated before distribution, so that they might be seen by the people, and be viewed with reverence: and hence arose not long afterwards, the adoration of the symbols." Respecting the

'SACRIFICE OF THE EUCHARIST,'

we need only say that it was not until the year 1215 that Pope Innocent III. settled this controversy of the Catholics by declaring that the Body and Blood of Christ were present in the Eucharist, and he it was who applied to it the hitherto unknown term "*transubstantiation.*" Neither this nor the other doctrines mentioned were taught till several centuries after revelations had ceased, and the Word was declared able to make men wise unto salvation. A word to the wise is sufficient.

British Army and Navy Estimates.

"*The Scotsman*" says:—"The Army Estimates for the coming year is £20,635,000. It is only two years since Europe was in council at the Hague on a proposal by the Emperor of Russia, for a restriction, if not an actual reduction of armaments. Who could have foreseen that in the short space of two years the British Government would be proposing a great increase of its military strength,—the turning of its defensive army into an army for offence, and an annual war budget of thirty millions? Is this how the millennial dream is going to be realized?

The navy estimate is £30,875,500. As in the case of the army vote, that asked for the navy is unprecedented. The country has not been unprepared for an increase. In view of the continuous striving of rival powers to strengthen themselves on the sea, it is recognized on all hands that our first line of defence must be maintained in a force and in a condition equal to our responsibilities. In ten years the navy vote has more than doubled, and the normal has almost doubled in the same time. The cost of the two services to the country now exceeds sixty millions. That is an enormous total, and would make the old economists and reformers turn in their graves."

"The government's army scheme provides for six army corps, three of which are to be in readiness for foreign service. There is a proposed addition of 120,000 men."

"The above extracts are very weighty; the writer looks from the natural point of view. But those enormous preparations are just what students of prophecy have been proclaiming must be. They will increase until the storm bursts over all the world. It is an unpleasant out-look, but beyond the storm will come the day of universal blessings," says the Editor of *Glad Tidings.*

When Do Believers Become Immortal?

This is a singular question to come from a man who has long gone in and out with the brotherhood, as if firmly fixed on the rock of truth. But singular as it is, it is before us, and will treat it as best we can.

There is but one kind of men now on earth,—and that kind is designated as *mortal*, in 2 Chron. xiv. 11, "Let not mortal man (margin) prevail against;" and in Job iv. 7, "Shall mortal man be more just than God?" And in Rom. vi. 12, "Let not sin reign in your mortal body;" and in Rom. viii. 11, "Shall also quicken your mortal bodies;" and in 1 Cor. xv. 53, 54: "This mortal must put on immortality;" and in 2 Cor. iv. 11, "Life of Jesus be manifested in our mortal flesh."

A *mortal* man is subject to death. As *in* means *not;* an *im*mortal man is *not* subject to death,—is *deathless.* In Rom. ii. 7 we are told that those only who *seek* for it, will attain to this deathless state. The *way* it is to be sought is by *beginning*, and patiently *continuing* in well doing, during the probationary period; which teaches, in other words, what is said in Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life;" and that, we see from 1 Peter i. 4, fadeth not away.

As yet we have not come to the *when*, exactly. But we have positive testimony that probation for it lasts to the end of *mortal life.* And to this we can add the testimony of Paul in 2 Tim. iv. 6-8, that after fighting a good fight and finishing his course a crown of righteousness would be *laid up* for him, and for all who love the appearing of the Lord, the righteous Judge. That, *almost*, if not quite, tells us *when.* But we won't strain a point; we have abundance of evidence. In Col. iii. 3, 4, the Apostle says to the Colossians, "Your life is *hid* with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." This Scripture explains both what the crown of glory Peter speaks of, is, and *when* it will be given.

In addition to this we are told in 1 Thes. iv. 16, 17, that the dead in Christ rise first, and then the left-over remnant shall be changed in a moment, in the twinkling of an eye (1 Cor. xv. 52) And he who declared that he was "the resurrection and the life," says John v. 28, 29, that those who have done good shall come forth out of their graves to life. And the 11th of Hebrews emphatically teaches that the whole family of the redeemed ones will be perfected in nature at one time. But enough in this direction.

Our correspondent above has gotten it into his head that *believers*,—those who have been begotten by the incorruptible Word, which liveth and abideth ever, become, in some unexplainable way, immortal, on the principle that like begets like; and also because John says, "He that believeth on the Son *hath* everlasting life;" as if in possession of it; and again, in his first epistle says, "he that hath the Son, *hath* life." We submit that the evidence adduced above forbids this construction; and therefore there must be another way to explain the apparent conflict. Paul, from the time he arose and washed away his sin was "in *hope* of eternal life;" and that by a resurrection, like Christ's. Phil. iii. 8-11.

2. He shows that it is *this mortal body* that puts on immortality; that when once put on it can never be put off; can die no more; the victory over death is complete. 1 Cor. xv. 53, 54, 55.

It is clear that the incorruptible word does *not* change the mortal body, but renews or changes the mind; and this brings about a change of conduct or character; it is not the character that becomes *immortal*, but it entitles the organism that *developed it*, in obedience to the truth, to the truth, to be immortalized.

It is claimed that God gives the believer his Spirit, 1 John iv. 14, and as God is Spirit therefore the believer becomes immortal. We think not. The word Spirit in this connection does not refer to an incorruptible state of existence, but *divine disposition*, or state of mind, in contrast with that of the world, or unchanged persons.

We know it says he *that hath the Son hath* life. How so? Does he *possess* the life of Jesus? If so, has he two different existences? If so, why can he not see God and live? If he has not the life of Jesus what do these words mean? They mean that the life of Jesus is his legally, but as it requires a *mortal* organism in which to manifest *mortal* life, so immortal life can only be manifested in an *immortal* organism. Let it be noted that while the Apostle admits the *ownership*, he *denies* the *possession.* Christ is the great depository of life for all the redeemed. It is *hid with Christ* for the time being, as seen above. It is in safe keeping,—thank God.

Suppose for a moment one *has* a spark of immortality after believing,—is that the responsible man? Is it a spark of the Divine nature of existence, seeing God only hath immortality? Has it been imparted to him because of acceptance and compliance with the gospel and its conditions? If so, has it made any part of the original *corrupt* organism *incorruptible*? If so, what part: and if so, we ask again, will the *incorruptible* part be separated from the corruptible when the breath leaves the organism, or will it go into the ground with it? If so, will it have a conscious existence under ground until the resurrection? If not, what will become of it? We are asking T. N. to teach *us* if he can,—one good turn deserves another,—and we have done the best we could for him; because we felt that he had well-nigh gotten back to the old theological rut he so rejoiced to get out of, long ago. Over-much study seems to have confused him and gotten him beyond his depth; we beg him to halt a moment, and find out if he has not been forgetting that God who sees the end from the beginning speaks of things that are not, (as yet) as though they had already come to pass, as instanced by Paul in Rom. iv. 17, where he says God told him he had made him a father of many nations, when in fact, he was as yet childless; as also by the language of Psa. cx. 4 in reference to Christ a thousand years before he was born: "THOU ART a priest for ever, after the order of Melchizedec," which is not even yet an accomplished fact? He is expecting the fulfilment of this promise still, although nearly three thousand years have passed. Are not these utterances quite as explicit as the words: "He that hath the Son hath life?

We would kindly say to our enquirer, that we do not see how the glory of God, or the up-building of his church can result from the agitation of this matter. Indeed we are knowing to instances where down-pulling and scattering of the flock have taken place on account of it. I would counsel him to heed the warnings of the Spirit in Heb. xii. 15. Look diligently lest any root of bitterness spring up.

"Take Heed."

Jesus says:—"Take heed what ye hear;" Mark iv. 24; and his Apostle Paul says to his son Timothy, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that *they teach no other doctrine*,—neither give heed to fables," etc.

The words of Jesus show that they would hear perverse things,—things intended to tone down his plain utterance that "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned,"—things that cater to the fleshly mind and license them to take liberties with the law of pardon and justication by faith. The Apostle not only clinches the Lord's strong nail,—but condemns those who teach thus by prohibiting it. This, again, holds up the Spirit's mirror to those who chafe and fret when they cannot teach anything and everything they deem proper, whether Paul taught it or not.

Even where there is no ecclesial authority, it cannot be denied that the law of the Spirit is in force. And we are informed by the Word that the law is for the lawless and disobedient; (1 Tim. i. 9) and *these* always expose themselves when restraint is placed upon them, by squirming; *others* have no need to squirm. Knowing how prone the flesh is to err, it behooves all who essay to teach, to make sure they speak as do the holy oracles,—if they give expression to an idea that is out of harmony with them, it is certain to be accepted by some, and the wrong thus done can never be righted.

It is painfully evident that many think the liberty wherewith Christ makes men free, allows them to teach what they please in the Church of God. We venture to kindly say to such; they greatly err,—and will be held to account if they teach for truth what has no thus saith the Lord for it. Those who cause God's little ones to stumble will not go unpunished. Paul declared the whole counsel of God, and kept back nothing that was profitable (Acts xx. 20, 28) and it is the bounden duty of the brotherhood to put this test to all who advance what appears to be forbidden doctrine, by asking *where Paul so taught?*

A letter before us from one who is trying to scatter the seed of the kingdom, says he has found many who have gone far beyond Pauline theology, so far, indeed, that much of what that noble defender of the faith has said respecting justification by faith, atonement, etc., is discounted all through one article by one man. If they would heed the injunction of the Apostle, to "preach the Word," and not stretch that commission, the Church would again be a unit. Perhaps this is too much to expect. "It must needs be that offences come," says Jesus, "but woe to that man by whom the offence cometh."

Communicated.

Short Sermons. No. 18.

A prophet without honor. Why is it? Jesus, the greatest and best Prophet of prophets, has said that a prophet is not without honor, save in his own country, and among his own kin, and in his own house. Matt. xiii. 57; Mark vi. 4. This was a mystery to me for a long time, I could not see why a good man and a good prophet or teacher was not appreciated at home. But with more mature reflection and observation it dawned on our mind that the cause of this was that a true prophet could not vary from the truth to please the people, who as a rule do not, nor never did relish the plain simple truth. If it comes in the shape of a prediction and a warning there is a cause for it, and somebody is hit and hurt over it, and does not feel like speaking a good word for such a prophet. This was the case with God's old prophets in time of old. Even King Balak was selfish and wanted his way about it, and much displeased with the prophet and his parables, and would not honor him for telling the truth. And it is noteworthy that the old prophet could not, and would not deviate from the line of truth, no not for a house full of silver and gold. And thus his integrity caused him to miss great honors. What a useful lesson this would and should be for all modern prophets and teachers. Next is the plaintive cry of Elijah, the prophet, "Lord, they have digged down thine altars, and killed thy prophets, and I am left alone, and they seek my life." This prophet was without honor, and very lonely indeed. The same is true of the Master, that great prophet. His true and plain testimony to the people stirred up their ignorant ire, and thus he missed their favor and their honor. This he must do or miss the favor of God. And Paul says, If I seek to please men I should not be the servant of God. A teacher is watched more closely at home, and his defects are more readily seen, and often magnified, and thus he often misses that honor due him. While away from home these little things are not so readily noticed, and he may receive all the respect due him. Then again a teacher may be as true as steel, and as straight as a string, or a straight edge, and teach the truth of the Bible just as the Master and the Apostles taught it, and the people as a rule not knowing but little about the Bible, and clinging fast to their traditions are most sure to misjudge and condemn the wrong man. This is the way they treated the Master and his Apostles and this was the cause. And can we expect and look for better treatment now, if so why? Woe unto you when all men speak well of you, for so did they unto the false prophets. Then it is not so very strange after all, if a true teacher meets with disappointment, and the cold shoulder, and is turned down nowadays by his neighbors and those of his own house also, as they are just as liable to be mistaken as others. Our Master's kindred did not appreciate him. It was not his fault but theirs.

T. E. ADAMS.

Editor Restitution:

Please say to the scattered pilgrims and to all who may be interested in the evangelizing, that the winter is over, and I thank God that I am well again, and that I will be at or near Bosworth, Mo., May 25th and 26th, to hold meetings at Brown school house. All are invited to come. And also say that I am now ready to go and fill calls where ever there will be a way opened for me to do so, with the help of the good Lord and the good brethren. We cannot all preach but we can help them that can preach, both with our means and also our presence at church and our prayers and encouragement. Address Parsons, Kan. JOHN FOORE.

All the sin that has darkened human life and saddened human history began in believing a falsehood; all power of Christianity to make men holy is associated with believing the truth.

Reduced Fares to Indianapolis via Pennsylvania Lines.

For Meeting of I. O. O. F. Grand Lodge and Rebekah Assembly of Indiana, excursion ticket will be sold from ticket stations on Pennsylvania Lines in Indiana beyond 75 miles of Indianapolis on May 20th and 21st; and from stations within 75 miles of Indianapolis on May 20th, 21st and 22d, good returning Friday, May 24th.—may 22.

Obituary.

Eliza Jane Eastwood was born Dec. 7th, 1839 in the State of Pennsylvania. She removed with her parents to the south part of the State of Indiana about the year 1860. In the year 1866 she removed to Kosciusko Co.; was married to Ebenezer Helms in the year 1888, with whom she lived happily until her death which occurred May 2, 1901, her age being 61 years, 5 months and 25 days. She was converted when 13 years of age, and through many changing scenes of life found consolation in Christ and a strong support in death. She leaves an affectionate husband to mourn a wife's love, and three children, the fruits of former marriages, and a number of grandchildren to grieve. The peace of God which passeth understanding was filling her soul in her last conscious moments.

A wife's dear form no more appears,
A mother's voice has fled,
Until the close of fleeting years,
When Christ shall raise the dead.

And then within the Shepherd's fold,
Amid the white robed throng,
With voice attuned to harps of gold,
She sings the glad new song.

WILLIS LOGAN.

Died at his home in the Ozaro, Mar. 22, 1901, of typhoid fever, Willard S. C. Daggett, eldest son of S. S. and N. G. Daggett; age 28 years, 6 mo. and 29 days. Willard was born in the town of Rushford where most of his life was spent except about two years spent in the vicinity of Jamesville, Wis., where he became acquainted with and was married to Miss Isabelle Stockman, Jan. 8, 1890. As a result of this union there are two lovely little children, a girl of four years and a little boy 17 months left to mourn the loss of a kind, loving father, he leaves a young wife to mourn the loss of a husband whom she dearly loved and will greatly miss, also a father and mother, three brothers and three sisters and a large circle of friends who respected him for the truthful, honest life which he lived, so free from the evils into which young men are led. Early in life he made a profession of religion, open confession of Christ before the world, and after his marriage desired to be baptized, so together with his wife, one brother and one sister and several others repaired to the Fox River, and were immersed by Elder Coffeen, July 4, 1897. Mother having explained to them the nature of baptism by the aid of the Bible, also read to them an article on the subject from THE RESTITUTION, which has for many years been a weekly visitor at father's home, during his last sickness, which was long and painful, all that love and money could do for the dear one was done. Father, mother and one brother came to his home and together with his wife labored faithfully for him, hoping to the last that his life might be spared, but the fever never turned and death at last claimed his victim, and on a dark stormy day when all nature seemed in accord with the sorrow and gloom upon our hearts we laid him to rest till he comes who has said, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live." Words of comfort were spoken by Elder Zoerb, a Methodist minister. Beautiful hymns were sung by a choir of neighbors and friends, so comforting because sung by those of whose sympathy we were so sure. Our hearts are full of gratitude to the many friends who aided us in so many ways during our trouble.

Your brother and sister in hope of the Master's return.

S. S. & W. G. DAGGETT.

Patient, hopeful waiting is hard work, when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—*H. C. Trumbull, D. D.*

Reduced Fares for Decoration Day Trips.

Persons desiring to spend Decoration Day away from home and make special trips at low rates may purchase reduced fare tickets at ticket offices of the Pennsylvania Lines May 29th and 30th. The return limit will include May 31st. For particulars see nearest Pennsylvania Line ticket agent.—may 30.

The Pan-American Exposition at Buffalo opens May 1st. Rates via the Nickel Plate Road are effective April 30th at one and one-third fare for the round trip, good going on date of sale and returning within fifteen days. A rate of one fare plus $1.00 will be made good going on Tuesday sin May, and returning within five days. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—may 30.

Poetry.

Seeds.

We are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rain,
Seeds that rest upon the surface
Of the dry, unyielding plain.

Seeds that fall amid the stillness
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random in the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchanged, unquickened,
Lifeless on the teeming mould;
Seeds that live and grow and flourish
When the sower's hand is cold;
By a whisper sow we blessings,
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone!
Bid thine angels guard the furrows
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with mellow, ripened ears,
Filled with fruit of life eternal
From the seeds we now in tears.

Check the forward thoughts and passions,
Stay the hasty, heedless hands;
Lest the germs of sin and sorrow
Mar our fair and pleasant lands.
Father, help each weak endeavor,
Make each faithful effort blest,
Till thine harvest shall be garnered,
And we enter into rest.

Communicated.

Sheol and Consciousness.

Rev. Sir:

In your religious journal of May 8, you say that "Jesus descended into hell or hades, the abode of all departed spirits bad and good directly at its departure from the body."

Now, I have no objection to offer at the statement that "Jesus descended into hades." This is plainly taught in the original Greek, and the term is the Greek equivalent of the more ancient "sheol." This is the term used in Ps. xvi., from which Peter makes his citation on the day of Pentecost and says, it refers to "the resurrection of Christ." The inquiry then is in order, What is this sheol, or hades, or hell? You say it is "the abode of all departed spirits," etc. But where does the Bible say this? Sheol occurs 62 times in the Old Testament; 35 times as "hell," and 33 times as "grave" and "pit." Hades is found 10 times in the New Testament. Is sheol or hades, as we have it in the Bible, a place of consciousness as you imply? I do not know, neither do you, except as we are taught by the Word. I want the truth in this matter, as in every other, and I presume you have the same desire. I say sheol is not a place of consciousness; you imply that it is. Which view is right? One or the other must be wrong; they cannot both be right. I will give you my reasons for saying that sheol is not a place of consciousness. I turn to Eccl. ix. 10 and read, "……there is no work, nor device, nor knowledge, nor wisdom in SHEOL whither thou goest."

Now, I ask, Is that proposition true? Does man in death go to sheol? "All go to one place; all are of the dust, all turn to dust again." Eccl. iii. 20. To dust, then, man goes in death. And this brings us to another inquiry, Where is sheol? According to Num. xvi. 30 33, it is in "the earth." Our translators have here given us sheol by "pit," but Luther gave it by "Hoelle" (hell).

The next question is, Where was Christ in his death? Matt. xii. 40 we read that "as Jonah was three days and three nights in the whale's belly: so shall the Son of Man be three days and three nights in the heart of the earth." Paul, peaking of the same fact, says, "Now, that he ascended, what is it but that he also descended first into the lower parts of the earth." Eph. iv. 9. And again he says, that "Christ died for our sins according to the Scriptures, that *he was buried*, and that he rose again the third day, according to the Scriptures." 1 Cor. xv. 3, 4. This was *truly* "according to the Scriptures," for they had foretold concerning him long before that "he made his grave with the wicked, and (was) with the rich in his death." Isa. liii. 9.

Now, let me lay down a few plain truths. It is true that "the dead know not anything." Eccl. ix. 5. Christ "was dead;" (Rev. i. 18) therefore in his death he was unconscious. The Bible further says that in sheol there is "no work, nor device, nor knowledge, nor wisdom." Christ was in sheol (or its Greek analogue, hades); therefore he was unconscious while dead and in the grave.

In 1 Cor. xv. 55 hades is translated grave, the only time in the New Testament where it is so rendered. The Bible does not say that man retains consciousness when dead, but quite unmistakably affirms the opposite, and therefore any conclusion to the contrary is based upon inference, and is against the plainest statements. If man is conscious while dead (what an anomaly), and it is of such importance that we should hold to this view why does the Bible maintain such painful silence, and even state the contrary?

To live is to be in that state in which the organs of the body are capable of performing their functions; and to be dead is not to be in that condition. This makes the resurrection both necessary and reasonable.

A. H. ZILMER.

Editor Restitution:

I send you an account of a small thing that happened as I was visiting my son in Iowa some ten years ago, at Cincinnati, Iowa, which shows what kind of preaching some who profess to know the Book and profess to understand the original language from which it was translated into the English language and who had ought to know the word church came from the Greek ecclesia, and means a congregation assembled for worship while kingdom comes from the word basileus a country governed by one man, a king, and are not the same in any sense whatever in meaning. The church is a place to prepare a people for the kingdom of heaven or kingdom of God. I went to hear Prof. Carpenter of the Christian church (so-called) preach, he was Prof. of theology in Des Moines, Iowa, college, a very noted man. He took for his text "The Kingdom of Heaven," and he used up all his time striving to establish beyond a shadow of a doubt that the kingdom of heaven was set up at the Pentecost, and that the church and kingdom of heaven was the same thing, and before he closed he (a large portly man) straightened himself up at full length and said in a very self-important kind of a way, I am a greater man than John the Baptist, I am in the kingdom of heaven and John the Baptist was not, and quoted the text in Matt. xi. 11, "There hath not risen a greater than John the Baptist but the least in the kingdom of heaven is greater than he." After the meeting closed I stopped the congregation from going out, and asked the old Professor if he had got acquainted with old Abraham, Isaac and Jacob since he got into the kingdom of heaven, for Christ said they were going to be there, and I would like to hear from the old folks if he had got acquainted with them.

O. C. DENSLOW.

Dear brethren and sisters of like precious faith:

Having become endeared to you all by the connecting link of love for the truth's sake, and having all been begotten by the same Word of truth, which binds us together as one family of dear children, all standing on the promise made of God to the fathers, now let us all take heed to the sure Word of prophecy as unto a light that shineth in a dark place, least any of us come short of the glory of God, in these perilous times, by becoming entangled with the ordinances of men, which are all to perish with the using. The Apostle Paul said he was persuaded that the church in his day could not be separated from the love of Christ by principalities, nor powers, nor heights, nor depths, nor things present, nor things to come, nor any other creature, for if we be dead with Christ from the rudiments of the world, why as though living in the world are we subject to ordinances? Let us stand fast in the liberty wherewith Christ has made us free, for if we have come out from the world, and have buried the old man with his deeds, how can we go back again into the world, without serving two masters? And this our Lord said, we can not do, for he said we would hate the one and love the other, and this is not to be wondered at, for the pure principles set forth by the prince of the power of the air, that worked in the children of disobedience in Paul's day are too different for any one to serve them both at once; therefore, if the truth make us free, we are free indeed. Then let us yield ourselves as instruments of righteousness unto holiness, that the end be everlasting life, having been planted in the likeness of our Savior's death, and arose to walk in newness of life. Let us present our bodies a living sacrifice, holy and acceptable, which is our reasonable service, for we are bought with a price by the blood of Christ, and if we be Christ's, then are Abraham's seed and heirs according to the promise. Then let us put on the armor of God, that we may be able to stand against the wiles of the wicked one, for we wrestle not against the flesh and blood, but against the principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness of this world in high places, wherefore, let us all be workers together for good, redeeming the time, because the days are evil. Let us have on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, and be ever ready to give a reason for the hope that is within us, and contend earnestly for the faith once delivered to the saints, not forsaking the assembling of ourselves together. No, let us meet and be willing workers in the Master's vineyard, there is room for all and work for all. Then let each of us fill our places, if it is only by our presence; the time is short for us to work, and every member in the body should grow in grace, and in a knowledge of the truth, and thereby have oil in their vessels, so they can shun the dangers of the false teaching of our times. Some think there is nothing for them to do; and that the preacher must do all, but I do not so understand it. Paul said in writing to the church in his day, "From you has sounded out the Word of life, and he exhorted them to be a city upon a hill, and not to put our light under a bushel, and each and every one of us are exhorted to let our light so shine before men, that they may be constrained to glorify our Father who art in heaven. Then if we are all willing workers in the Master's vineyard, we can join in singing the following lines, which I have composed;

GO WORK IN MY VINEYARD.

We are workers in the vineyard,
In the vineyard of the Lord,
We must labor for the penny,
And receive the great reward.
We must do the Master's biding,
We must go at his command,
We must listen to our Teacher,
For he died for every man.

Now this vineyard needs its pruning,
And its soil must all be tilled,
Lest the vines will all grow weaker,
And its fruit it will not yield,
We must not forget the stranger,
We must not forget the poor,
We must not forget the heathen,
We can find them at the door.

When we go to trim this vineyard,
Use the pruning knife with care,
Lest we wound some tender feeling,
And they turn back in despair,
Let us point them to their errors,
Point them to the better way,
Let our love so twine around them,
Guide them to eternal day.

We who bear the heat and burden,
In the vineyard of the Lord,
Don't forget the younger children,
Feed them with the precious Word,
See that every plant is watered,
Water them with precious care,
So we all can get the penny,
Then a crown of life we'll wear.

SARAH F. MORGAN.

Dear Friend:

I have been reading THE RESTITUTION this afternoon. As one of your subscribers I would suggest that leading articles by some of your principal contributors should not be so conflicting as certain articles, which, if true, will put the Boxers of China on an equality with the most enlightened Christians of this age. Although Scripture says that it will be more tolerable for Sodom and Gomorrah, yet I cannot reconcile that with the restoration of the Sodomites and the "Gift of God." In the same issue there is another article in the opposite direction, denying the resurrection of all who die out of Christ. St. Paul says that there will be a resurrection of the just and the unjust. And in Revelations it is said. "Blessed and holy are they who have part in the first resurrection, on such the second death hath no power." I always understood the teaching of Scripture to be a resurrection of all who died in the first Adam, and that the physical death was the result of one sin, and that by the death of one the result of the sin of the first Adam was removed by the death and resurrection of our Lord. "Behold the Lamb of God who taketh away the sin of the world." Not the sins of the world. But by faith in him he takes away the sins of those who believe and obey the truth. As in Adam all die, even so in Christ are all made alive. Universalists believe that the quotation "in Christ all are made alive" means salvation for all. I have understood that the first resurrection as well as those included in the second to be a restoration to a mortal state, and that the judgment decided who was to receive eternal life. I am not writing for publication and am quoting Scripture from memory and may not be strictly correct. My object is to call your attention to the conflicting doctrines held by your contributors, which to my mind is confusing, which, to my mind also is condemned by St. Paul 1 Cor. xii., xiii., xiv. "For if the trumpet give an uncertain voice who shall prepare himself for war." I would respectfully suggest that your leading contributors confer on important doctrines and that only such as meet the approval of your ablest theologians be published. Excuse me for suggesting the uniformity of doctrine necessary for your paper. I know that it is necessary to allow a certain class liberty to express their views, but when such views disturb pre-accepted doctrines I think it is very important that such articles should be reviewed editorially. I have long since discarded immortal soulism. But Universalism, future probation, and such like views are unscriptural as far as I can understand my reading of Scripture.

J. MORRISON.

We publish this rather private letter because it will enable us to say "Amen." "Our sentiments exactly." Bro. Woodward used to say that if the politicians had any differences they went behind closed doors and settled them, and then came out with a united front to combat the other party. He also said that Christian people were not so wise in this respect as the politicians. Seems to us that Bro. Woodward had given thought to the subject, and had arrived at a correct conclusion. Now brethren, the facts are that there is no quarrel when it comes to practical duties. What Christians should do. Some try to "excuse" a little social dancing or card-playing, but the fact that they endeavor to excuse it is enough. Regarding what the gospel was that Christ taught, and that the apostles were commissioned to teach, there are no differences among us. The good news about the kingdom of God, and the things concerning the name of the Lord Jesus the Christ—"the gospel"—that is the power of God unto salvation to *"them that believe"* is all plain and clear to each of us. Our *whole* duty consists in endeavoring to get people who are not now, into the class of "them that believe." This *duty*, faithfully performed, will leave no time for so much of a contradictory nature to be written or preached. Can we realize fully what our times demand—what our *present day* duty is? Then can we leave the other matters that will come up for settlement by and by just go till that time? If we can the readers will like us better, we will like ourselves and each other better, and there will be no danger of displeasing God.

Editor Restitution:

It gives me the greatest of pleasure to renew for my paper. I am very much pleased with the articles of Bro. Wilson also those of our other learned brothers. They are very instructive and profitable. I firmly believe that THE RESTITUTION gives a person more real value for his money than any other paper I know of. I would like to ask Bro. Wilson if he would kindly write an article or series of articles on the "Living Creatures" and wheels as brought to view in Ezekiel. I feel myself in the position of the Eunuch who was reading from the prophets, and Phillip asked him if he understood what he was reading. He replied, How can I except some man guide me. I have read it and studied it and must confess that I do not understand it, and I need a guide to guide me. I am here alone in Troy, N. Y., as regards the truth and I find it very uphill work to study out some of the truths that are hidden in the good Book. I have tried to give to others the truths as far as I see them, but they cast them and me from them, they see no beauty in them. The God of this world has blinded their eyes and they appear to be pleased to have it so. They are blind people being led on by blind guides and will fall into the ditch together. I wish to express my thanks to the brothers and sisters who by their writings have made the paper and brought it up to the high standing it is at the present. The love-feast has given words of exhortation and comfort from the brothers and sisters scattered over God's footstool and give us encouragement to go on our way rejoicing. God bless them, also the preaching brothers who are laboring hard to preach the truth in the midst of a crooked and perverse people. I realize how discouraging it is for them to see such small results from their labors. Brothers go on sowing the seed faithfully, water it occasionally, watch over it while growing to see that the enemy does not pluck it up and leave the rest with God. It is he who gives the increase. If you do your work faithfully God will do his.

S. PITTS.

Humility.

Some one has given this beautiful answer to this word: humility is perpetual quietness of heart; it is to have no trouble: it is never to be fretted or vexed or irritated or sore or disappointed; it is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me; it is to be at rest when nobody praises me, and when I am blamed and despised it is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret and at peace as in a deep sea of calmness when all around and above is trouble and storms." Who of us have reached this blessed condition, and still it is where God would like to have us; then we would truly be living in him, loving him better than self or world or friend. When we reach this condition we can pray from the heart, "Father, forgive us our debts as we forgive our debtors." Remembering Christ's wounds wrung from him the piteous words, "Father, forgive them they know not what they do." O to reach that condition, and we must if we would be the children of our heavenly Father.

M. A. WOODWARD.

Announcement.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Michigan, commencing Thursday evening, May 30th, 1901, and continue over the following Sunday, (May 31st, June 1st and 2nd). It is the desire of all who have been in the habit of attending these gatherings, that all the churches send delegates with report of their conditions to the meeting. Also that isolated brethren attend or send letter. Now friends, please attend to this little matter, and if you cannot possibly come, send a letter to the secretary at Grand Rapids, Michigan, R. R., No. 1, Burton Ave., and it will be presented to the Conference. If you have some good news of what the Lord has done for you, tell us of it—it will cheer us on our way. Let none remain away through fear of being a burden to those that entertain the Conference, as arrangements will be made to accommodate all that come. All will receive a hearty welcome. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids. Jesus is coming, will the Annual Meeting of 1901 be the last? Come, work while the day lasts.

Yours in the hope of the soon coming King,

H. C. HAMMOND, Pres.
EMMA JACKMAN, Sec.

Dear Sisters:

The yearly Conference is almost here and with it comes the annual meeting of the Ladies' Tithing Society. Have we forgotten our Lord's portion this last year and spent it all for our own uses (not needs)? O there are so many ways for the Lord's money to be used, it seems more this year than ever. Will we sacrifice a little for the good of humanity and cause of truth? Make an effort, dear ones, to be present at this meeting; would you go on some pleasure trip, come to the Conference instead. We will have to give an account of how we use his money, may we have a good record to look at. While we wait for the Master let us work.

M. A. WOODWARD, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W O Stella	.50
M A Woodward	1.50
Chas Lee	5.00

The Nickel Plate Road has just issued its annual booklet entitled "Summer Outings" which tells all about the resorts and points of interest along its line. Space is also given to a graphic description of the Pan-American Exposition held at Buffalo May 1st to Nov. 1st. You should not fail to secure a copy of this valuable booklet. Call on or address nearest Agent, or B. F. Horner, G. P. A., Cleveland, O. —May 30.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Excursion to Buffalo.

Excursion tickets to Buffalo for the Pan-American Exposition via Pennsylvania Lines go on sale May 5th. Tickets may be obtained daily from that date until September 30th at special fares, good returning until October 31st. A special ticket good returning fifteen days including date of sale may also be obtained via Pennsylvania Lines any day after May 5th. Another excursion ticket at special low fare will be on sale May 7th, 14th, 21st and 28th. The latter ticket will be limited for return trip within five days. All tickets to Buffalo via Pennsylvania Lines will be good for stop-overs at Lakewood and Jamestown (Chautauqua Lake). For information about fares, through time and train service apply to nearest ticket agent of the Pennsylvania Lines who will furnish time cards, maps and official information about the Exposition free of charge.—may 28

The Chicago & North Western and Union Pacific have given notice of the sale of excursion tickets to Colorado and Utah during the coming summer on the following basis of rates:

From July 1st to 9th inclusive, and September 1st to 10th inclusive, tickets will be sold from Chicago to Denver, Colorado Springs and Pueblo and return at rate of $25.00; Glenwood Springs and return $35.00; Ogden and Salt Lake City and return $40.00; tickets to Colorado points to be limited to October 31st, and to Utah points 90 days not to exceed October 31st.

From June 18 to 30 inclusive, and from July 10th to August 31st inclusive, tickets will be sold from Chicago to Denver, Colorado Springs, Pueblo and return at rate of $31.50; Glenwood Springs and return $43.50; Ogden, Salt Lake City and return $44.-50. Tickets at these rates limited to 90 days, except that on tickets sold on June 18th, 25th, July 16th, 25d and 30th, August 6th, 18th, 20th and 27th, limit will be October 31st, on Colorado tickets, and on Utah tickets 90 days, but in no case to exceed October 31st.

Stop overs to be given on Colorado tickets on going trip only at Colorado common points within final limit.

Stop-overs to be given on Utah tickets limited to 90 days not to exceed October 31st east and west of Colorado common points in both directions within 30 days going and return transit limit.

Stop-overs on Utah 30 day tickets in both directions at and west of Colorado common points within final limit.

The "Chicago Special"—One night to Denver—leaves Chicago 10:00 A. M. every morning and arrives at Denver 2:00 P. M. the next afternoon. The "Pacific Express" leaves Chicago 10.30 P. M. every night and arrives at Denver early the second morning. The "Overland Limited" leaves Chicago 6:30 P. M. daily, only two days to Utah.

The Pan-American Exposition at Buffalo opens May 1st, 1901, and don't forget that the Nickel Plate Road is the shortest and most expedient route to Buffalo and will land you directly at the Exposition Gates. Rates are in effect April 30th, 1901, and good going or returning on any of our Trio of Daily Express trains. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—June 1.

Oregon, Washington and Idaho

Are the states to which a large immigration is now directed. You should take advantage of the opportunities, and the greatly reduced rates. This wonderful country fully and accurately described and illustrated in a new booklet with a large map, which will be mailed to any address upon receipt of six cents in postage by W. B. Kniskern, 22 Fifth avenue, Chicago. —June 22.

To Illinois brethren in special and all brethren in general:

Recently the Building Committee of the Illinois State Conference made a call through these columns for aid in raising a fund to build a suitable Conference building—not to use as a place of worship—but a building in which delegates may be entertained while in attendance at the Conference. The church in Oregon is large enough for all the meetings, having a seating capacity of about two hundred. Many generously answered this first call and the committee desires in this general way to thank all who have subscribed not only their money but also their words of encouragement. To them this second call is not directed, for we believe you have done well your part. We have now about $275.00 on hand. We need yet, at the very lowest estimate, $75.00. To put up a suitable building with lumber at its present price, we should have $400.00. This item is written to invite any who have not yet subscribed to do so in any amount, however small. Send remittances to the chairman of the committee who will promptly receipt for the same. Time and space forbid discussion as to the merits of locating the Conference permanently. Suffice it to say that we believe that when the plan is once in working order, all will be pleased with it. Building Committee consists: S. J. Lindsay, Chairman, Oregon, Ill.; J. M. Glotfelty, Lanark, Ill.; E. F. Gesin, Forreston, Ill.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

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The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. [illegible] Eskens, 22 Fifth avenue, Chicago, [illegible] May 25.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 280 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Will any brother living in or near Denver, Col. please send me their address? I wish to address them concerning parties living near Denver, who are anxious to obey the gospel by putting on Christ in the ordinance of baptism.

Adrian, Mich. L. C. CHASE.

Excursion Rates to Lincoln, Neb., via Pennsylvania Lines.

May 23d to 27th, inclusive, for Annual Conference German Baptist Brethren, excursion tickets will be sold to Lincoln, Neb., via Pennsylvania Lines. Tickets will be valid for return from Lincoln until June 4th.

Extension of Return Limit:—By deposit of tickets and payment of fifty cents to Joint Agent at Lincoln, on or before June 3d, an extension of return limit may be obtained to leave Lincoln not later than June 30th. For particulars see Ticket Agents of Pennsylvania Lines.—may 27.

Visit Winona Lake.

Winona Lake, Ind., on the Pennsylvania Lines, is an attractive summer haven for persons who desire to combine devotion, entertainment and instruction with rest and recreation. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

The season for 1901 will open May 15th. Commencing on that date excursion tickets with fifteen-day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June July and August. The sale of season excursion tickets will also begin May 15th and continue daily until September 14th. Excursion tickets will be good returning until September 17th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.—June 29.

The Nickel Plate Road is the shortest line to Buffalo and the Pan-American Exposition. Rates are effective April 30th, 1901, on any one of our Peerless Trio of Daily Express trains either going or returning. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—June 1.

Home-Seekers' Excursions via Pennsylvania Lines.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, May 7th, 21st, June 4th and 18th. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—June 18.

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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No. 10, Ex. Sun. For South Bend.....8:32am
No. 14, " " " 12:42noon
No. 8, " " " 10:08pm

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No. 21, Ex Sun. For Terre Haute.....6:03a m
No. 8, " " " " 12:42noon
No. 9, " " " Logansport.....7:28pm

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Pittsb'gh, Ft. Wayne & Chicago Rly.

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Westward.	51	5	15	103	33	55
AM	AM	PM	AM	PM	PM
Pittsb'gh, lv.	11 55	7 00				1 15
Allianee, "	2 23	9 30				3 45
Canton, "	4 00	11 05				5 25
Massillon, "	4 25	11 30				5 50
Wooster, "	5 10	12 15				6 35
Mansfield, "	6 11	1 16				7 36
Crestline, arr.	6 55	1 57				8 20
Bucyrus, lv.	7 06					8 31
Lima, "	8 35	2 45				9 50
Van Wert, "	9 20	3 30				10 35
Ft. Wayne, "	10 10	4 30	11 30			11 35
Arcola, "	10 15	4 40	11 40			11 40
Columbia City, "	10 50	5 01	12 05			12 15
Leesville, "						12 55
Pierceton, "						1 08
Etna Mills, "						1 15
Wyanet, "	11 31	5 57	12 46			1 56
Nine Corners, "						2 05
Hamilton, "						2 15
Inwood, "						2 25
Plymouth, "	12 05	6 25	1 15			2 40
Greenwood, "						2 50
Bourbon, "						3 00
Wyatt, lv.						3 10
Yellow Bank, "	1 15	7 05	1 52			3 30
Rochester, "						3 40
Talma, "						3 50
Peru, "						4 00
Cherubusco, "						4 10
Wilkinson, "						4 20
Kendallville, "						4 30
Ligonier, "						4 40
Waterloo, "						5 00
Auburn, "						5 10
Butler, "						5 20
Garrett, "						5 30
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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, MAY 22, 1901. NUMBER 20.

Walter Tomlinson R
Kinmundy Ill

Poetry.

Judge Not.

What matter if your brother man
Does not the thing he ought to do.
Or that you think he ought? He may
Be thinking just the same of you.
Judge not.

What if a friend has fallen low
Beneath a load of sin and shame;
Should you the sinner's crime proclaim,
[illegible]
Judge not.

You cannot read your brother's mind;
You cannot know the why and where;
But there is one that knoweth all,
So leave it to his love and care.
Judge not.

Judge not, my friend, the time will come,
For God is just and always true,
As you have meted out to them
You'll find it meted back to you.
Judge not.

Communicated.

The Times of Restitution.

"And he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 20, 21.

The meaning of the word restitution is to restore. In common usage a person that has been wronged or injured, has a right of restitution from the one that inflicted the injury, and the law of the land names the fold, degree or amount of restitution to be made. But in a Biblical sense, God through his love and compassion, has promised to restore to man that which was lost through his own transgression, and not that of another. For we learn from the historical as well as from the prophetical books of the Bible, that every good and perfect gift that God has bestowed upon the human race had conditions involved, and those gifts were forfeited by man, because he failed to live up to the conditions. It is not reasonable to suppose that God lightly esteemed his material handiwork, or that he would fail to formulate a plan by which it would not sink into oblivion, but that it should be perpetually established.

But as sin had come into the world, and as a curse had been pronounced upon it on account of sin, it is evident that he saw the necessity of redemption through a sinless object. Therefore he sent into the world his *Word* to be manifest in the flesh, in the person of the lowly Nazarene, born of the Virgin Mary, and to empower him to associate with himself a people like himself (Spiritual) to aid him in earth's restitution; for he (Jesus) says "I am come into the world that they might have it more abundantly." Jno. x. 10. The life alluded to was immortal or spiritual for they already had the Adamic life; but before they were permitted to share in the glories of the restitution age in official capacity, they were to be proved by trials and tribulations, made white in the blood of the Lamb. The phrase "all things" may be briefly comprehended in man's condition before the fall, earth's Edenic state, and the kingdom of God. These may be considered as major elements, while minor questions will follow as natural results.

While we are considering the "things of restitution," we should be careful to rightly understand what is to be restored, so as not to be confused by wrong conclusions. That man is to receive eternal or immortal life, cannot be any part of restitution, for as yet, none but the crucified Son of God has been blessed with spiritual life, and it is a future gift to be bestowed upon those who put their trust in him who has been triumphant over death. The Mosaical law that obtained before, during and after the kingdom of God, will not be restored, for it completed its mission and was fulfilled at the cross of Calvary. But there will be a law, as yet not written, that shall go forth from Zion for the government of the kingdom, a perfect law, for it will be the Word of the Lord.

The Apostle in making use of the words "times of restitution" was obviously guided by the thought of harmony of the teachings of our Savior and the writings of the prophets, before and at his time, or day, in regard to the space of time required in the restitution age. The plural word times evidently refers to different periods of time in relation to the consummation of different events occurring during the reign of Christ in subduing all things unto himself. If Christ and the saints reign 1000 years, and the terms restitution age, age to come, millennial reign of Christ are synonymous, it is easy to determine the length of time to elapse, by the use of the word times. It should be borne in mind, that in the restoration of the kingdom of God, as it was overturned on account of sin, if we consider it in a literal sense, it should be in the abstract, rather than in the concrete, for we would hardly suppose that God in his wisdom would re-instate a condition that in times past resulted in our own destruction. Keeping this thought in view, in connection with the mighty events to take place, compared with the ages that have passed since man's creation, we are filled with wonder that so much can be performed in the short space of time allotted to it.

Again, we are admonished to "rightly divide the Word of truth." With a casual reading it may be difficult to do this; perhaps the Apostle in giving this admonition meant something more than appears on the surface. It is possible that he looked forward with the eye of inspiration, and foresaw that men in the translation, punctuation and division into chapters and paragraphs of the inspired Word, would fail to keep the subject matter in close relation, but would have the same paragraph refer to different subjects, having wide spaces of time to elapse between different events as we find it.

After long meditation of this subject, or admonition, I am fully persuaded that this is the correct view, when in 2 Thes. i. 7, 8, 9, when the Lord Jesus shall be revealed from heaven *with his mighty angels, in flaming fire,* taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. Also see 2 Peter iii. 10; Matt. xxv. 41. Take the above quotations and references, together with Rev. xix. 15, and continue to read until the end of this 19th of Rev. and see where you come out. Away back in the dim and misty past when God declared that he was God and there was none other, he also declared that "vengeance is mine, I will repay." Deut. xxxii. 35.

It is difficult for us to associate vengeance with the coming of the meek and forgiving Jesus. During his ministry upon earth, he ever taught the lessons of love, of charity, of forgiveness, of mercy, who is even now at the right hand of the Father, as our Mediator, pleading as when suffering the agony of the cross, the loving words, "Father, forgive them, they know not what they do," fell from his quivering lips. True it is said he comes as the Lion of the tribe of Judad, signifying fierceness, and that he will rule the nations with a rod of iron, representing strength, and that all power is given to him in heaven and earth. But in harmony with his previous acts and teachings we may safely look for that power to be used in some manner, and not with the vindictive spirit that prevails in depraved humanity. At the opening of the restitution age, he comes to give eternal life to all those who in past times have been found worthy to attain unto a resurrection from the dead, to change the living saints to immortal life, to be glorified in them, and to make them kings and priests to reign with him during the period of earth's purification. If we can rightly divide the Word of truth, by placing the quotation given above at or near the close, rather than at the beginning of the restitution age, together with the fact that with the close of Christ's priesthood and mediatorship, also will close the opportunity of making our calling and election sure to an official capacity in God's glorious kingdom, with its concomitant of spiritual life, we shall have taken a long step, not only towards a harmonious teaching of the Bible but will eliminate a question that has caused much bitterness among our own people, but has without question been a stumbling block in the way of successfully teaching a dying world what they must do to be saved.

To bear me out in this position, allow me to call your attention to one of the references above given for a comparison. St. Matt. xxv. 41, which reads as follows: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This is the sentence pronounced upon the ungodly, after standing before God in judgment. These were they that were not found in the Book of life. Rev. xx. 15. But notice, this fire is prepared for the devil and his angels, and are cast in (first casting in recorded) where the beast and the false prophet are. This casting in is in the time of the little season, and is at the close of the restitution age. As there is but one preparation we can in like manner look for but one casting in. We do not recall a passage of Scripture pointing to a sentence of physical death by fire upon any one at the coming of Christ or beginning of his reign that can be rightly separated from the final day. Compare Matt. xiii. 42; xxv. 41, and others of the same analogy, with Dan. xii. 2: Mal. iv. 1; Rev. xx. 10; xxi. 8, etc.

When the Apostle uttered the words quoted at the head of this article, he undoubtedly had reference to the same condition of life that was possessed by our first parents. That condition of life was such, that Adam could have lived for an indefinite time if he had been obedient; but he forfeited the conditions and entailed upon his posterity the same sentence that was pronounced upon himself on account of his sin. Adam was accountable for his own sin; and as that condition will be restored, we are led to believe that the nations over whom Christ and the saints will reign will be responsible for their own misdemeanors, and not any thing entailed upon them on account of Adam's sin. See Jer. xxxi. 29, 30; Ezek. xviii. 2, 3.

MERRITT ELLIOTT.

(To be continued.)

Opening of the Seals.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand." Rev. vi. 5.

The symbols of this seal evidently apply to the Papacy; and here I would call attention to a fact, generally overlooked, that God in his over-ruling providence has so controlled the recording of history, so that it bears ample testimony to the truth of the predictions of his Word as given by his servants, the Prophets; and that in language so similar that the student of prophecy and of history will not have any great difficulty in making the application of the prophecy to events of history; and in this connection I would call attention to the fact that from the fifth to the eleventh century are in history called the Dark Ages. And now I ask what symbol could more aptly, and truthfully represent that period than a black horse?

The Roman bishop or pontiff was called Pater, or Papa, father (whence English Pope.) The name pontiff is derived from the Pontifex maximus, the chief officer of the old pagan religion of Rome. Outlines of The World's History by Swinton, p. 248. As we have seen by the fulfilment of the first and second seals, the color of the horse indicates the spirit of the heavens during the period of a seal. See Zech. vi. 4-6. That black is in the Bible used to represent ignorance and superstition. See the following quotations. "Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty." Psa. lxxiv. 20. "I have not spoken in secret, in a dark place of the earth." Isa. xlv. 19. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. iv. 18. "Who hath delivered us from the power of darkness, and hath translated us for the kingdom of his dear Son." Col. i. 13. "This is your hour, and the power of darkness." Lu. xxii. 53. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 12. These conditions indicated by the passages here such as did exist during the Papacy, or during the dark ages. So that the application of the symbol of the black horse to this period is natural and easy.

The Papacy arose at the right time to fulfill the symbols of the third seal, that is after the period of the second seal; and further evidence will be seen when we examine the period of the seals that follow, that is the fourth, fifth and sixth seals. It arose at the right time to fulfill the testimony of Paul in 2 Thes. ii. After the pagan power that hindered, or let, was taken out of the way. Ver. 7.

The Christians having become the ruling party in the empire, are now the subject of the prophecy. The rider on the black horse has "a pair of balances in his hand." The word rendered (a pair of balances) properly means a yoke serving to couple any thing together as a yoke of cattle. Hence it is used to denote the beam of a pair of scales." Barnes notes on the Revelation, p. 180. In Acts xv. 10, the same word is rendered a yoke. "Now, therefore, why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear." In Deut. xxviii. 48, we read, "And he that put a yoke of iron upon thy neck." This prophecy is understood to foretell the tyranny of the Romans over Israel. "At the commencement of the sixteenth century Europe reposed in the deep sleep of spiritual death, under the iron yoke of the papacy." Cunninghame. But in applying this symbol to the papacy, it is not necessary to insist that the word should be rendered a yoke. It can be allowed to remain as given in our Bibles, (a pair of balances) and will apply equally as well to the papacy. "Thou most upright, dost weigh the path of the just." Isa. xxvi. 7. Therefore it is written concerning Belshazar. "Thou art weighed in the balances, and art found wanting." Dan. v. 27. The proper party to weigh or use the balances is God; but the one who sits in the temple, having usurped the prerogative of the Deity, does not hesitate to weigh with his false balances, which is an abomination in the sight of the Lord, and on this account he is called a blasphemer. And we could not expect justice from one riding a black horse. "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and hurt thou not the oil and the wine." Rev. vi. 6. This voice is evidently addressed to the rider on the horse, and is prophetic as to the price that would be charged for that symbolized by the wheat and the barley, but mandatory, not to hurt the oil and the wine. The source of this voice is worthy of careful notice. It is unlike any of the former in that it proceeds from the midst of the four beasts; and as we learn from chap. iv. 6, that they are in the midst, and round about the throne; the conclusion is that it proceeds from the throne, and is the fiat of the Almighty. The language here is highly symbolical, the wheat and barley representing what the apostacy deals out to her followers at a price in money. Thus with feigned words making merchandise of the people. We read in Jer. xxiii. 28, "And he that hath my Word, let him speak my Word faithfully, What is the chaff to the wheat? Saith the Lord." The rider on the black horse professes to deal out the Word of God, and that he alone has the truth. And is commissioned by heaven to bind and loose men from their sins at his pleasure, but we know that his wares are but chaff, and not the true bread. It remains yet to notice the command "Hurt thou not the oil and the wine." Albert Barnes in his notes on this passage, says, "There has been proposed a great variety of interpretations of this passage, and it is by no means easy to determine the true sense." His conclusion is that the order is not directed to the one on the black horse; but that it is given by the Roman government to its citizens, that they should not mutilate their fruit trees, in order to evade the taxes imposed by the government. It is wresting the language from its obvious meaning to say that it is not directed to the rider on the horse. And again, no one not in desperate straits would represent a voice coming from the throne of God to aid the Roman government in the collection of its taxes. The true sense is that the oil and the wine are symbols of the Spirit, and its precious fruits. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek;.....to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that he might be glorified." Isa. lxi. 1-4. "I have found David my servant: with my holy oil have I anointed him..... The enemy shall not exact upon him; nor the son of wickedness afflict him." Psa. lxxxix. 20-22. "Touch not mine Anointed, and do my prophets no harm." Psa. cv. 15. The Samaritan poured oil and wine into the wounds of the man that fell among thieves. Lu. x. 34. And again it is written, "How God anointed Jesus of Nazareth with the Holy Spirit and with power." Acts x. 38. The foolish virgins, because they had no oil in their vessels were debarred from an entrance to the marriage. Corn and wine denote temporal good things, and were types of spiritual blessings." Gen. xxvii. 28-37. Wine represents gospel provisions. Isa. xxv. 6, and for consolations, Prov. xxxi. 6, and for the blood of Christ. Mark xiv. 25. Now, if we put aside the literal, and substitute for it, that which it symbolizes we can readily understand the true meaning of the voice from the throne. "Hurt thou not the oil and the wine." In Dan. vii. 25, we learn that the saints were given into the hand of this anti-christian power; but this voice from the throne, from the midst of the four living creatures, R. V., that are symbols of God's providential government, should teach us that he watches to guard from harm those that are anointed by his Holy Spirit, the symbol of which is the holy anointing oil. And although anti-christ has killed the body of thousands of his saints, he cannot destroy the life that is to come.

GEO. FRANCIS.

Obituary.

Mrs. Mary Broadstreet died in Oregon, Illinois, May 10th, 1901, aged 67 years and 8 months. Deceased was a daughter of Jesse and Nancy Conaway. She was born in Morgan Co., Ohio in 1833. She moved with her parents to Illinois when about fourteen years of age. On November 6th, 1853, she was united in marriage to Wesley Broadstreet and has resided in Oregon most of her life. To them were born seven children, four of which, with her husband, have preceded her to the tomb. Three sons are left to mourn the loss of a most loving mother. They are Jesse, who resides in Byron, Ill., Harvey, of St. Charles, Ill., and Daniel of Oregon, with whom the mother has made her home since the death of her husband in 1889. Deceased was baptized into the faith of the Second Advent church about 35 years ago. Since that time she has striven to lead a consistent Christian life. Her joy was in the hope of the coming of Jesus and the time of restitution. She loved to sing the songs of Zion, especially those relating to the coming and kingdom of her Lord and Savior. She had been in very feeble health for a number of years. She is now at rest in Jesus. The funeral was held May 13 at the home of her son Daniel, in Oregon, conducted by Bro. S. J. Lindsay.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.

Announcement.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Michigan, commencing Thursday evening, May 30th, 1901, and continue over the following Sunday, (May 31st, June 1st and 2nd). It is the desire of all who have been in the habit of attending these gatherings, that all the churches send delegates with report of their conditions to the meeting. Also that isolated brethren attend or send letter. Now friends, please attend to this little matter, and if you cannot possibly come, send a letter to the secretary at Grand Rapids, Michigan, R. R., No. 1, Burton Ave., and it will be presented to the Conference. If you have some good news of what the Lord has done for you, tell us of it—it will cheer us on our way. Let none remain away through fear of being a burden to those that entertain the Conference, as arrangements will be made to accommodate all that come. All will receive a hearty welcome. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids. Jesus is coming, will the Annual Meeting of 1901 be the last? Come, work while the day lasts.

Yours in the hope of the soon coming King,

H. C. HAMMOND, Pres.
EMMA JACKMAN, Sec.

Dear Sisters:

The yearly Conference is almost here and with it comes the annual meeting of the Ladies' Tithing Society. Have we forgotten our Lord's portion this last year and spent it all for our own uses (not needs)? O there are so many ways for the Lord's money to be used, it seems more this year than ever. Will we sacrifice a little for the good of humanity and cause of truth? Make an effort, dear ones, to be present at this meeting; would you go on some pleasure trip, come to the Conference instead. We will have to give an account of how we use his money, may we have a good record to look at. While we wait for the Master let us work.

M. A. WOODWARD, Sec.

Antioch Conference.

The Annual June Meeting and Conference will be held (D. V.) at old Antioch, Marshall Co., Ind., commencing Friday June 7th at 10 o'clock A. M. and continue over Sunday. The churches of this Conference are requested to send delegates. Will meet for Conference business Saturday at 9 o'clock A. M. The meeting will be conducted on the same plan as heretofore. Good speakers are expected to be present, and an enjoyable and profitable meeting is anticipated.

D. T. HALSTEAD, Pres.
E. K. BARNHILL, Sec'y.

Decoration Day Rates.

Via Nickel Plate Road at a fare and a third round trip good within a distance of 150 miles only. Tickets on sale May 29th and 30th, good returning the 31st inclusive. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, Ft. Wayne, Ind.—May 27.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 22, 1901.

FRANCE and Portugal are having trouble, the French Ambassador has gone home, and the recall of the Portuguese minister will come soon if matters are not fixed up.

THE apology made by the Sultan of Morocco does not satisfy France yet, and she has sent a messenger to treat direct with him. France did not want such an apology, but the chance to take the country.

THE Church five miles north of this place known as North Salem was struck by lightning a few days since, and damaged somewhat, but not burned. We are informed it will soon be repaired and made fit for meetings again.

BROTHER J. L. Wince preached two very excellent discourses last Sunday in this city. Sister Wince is improving slowly from the effects of the sprain she received last fall. Her Aunt, Mrs. Royse, aged 88 years who is visiting at their home in Pierceton was stricken with paralysis on last Friday, and will not likely live many days, so their home is having its share of trouble that is incident to humanity.

NOTICE the call for Indiana Conference in this paper. It is to be held at old Antioch again. We learn that the house has been repaired and will be ready for the gathering. Some word has been circulated that the building was unfit to be occupied this year, but this is a mistake, as Brother Taber informs us it will be all ready in ample time. Let all the churches send delegates as called for, and all attend and have a good meeting once more.

AGAIN is John Alexander Dowie being advertised by the Chicago papers. The cases that have called for the trouble is a woman who died in the agonies of maternity; her husband, the elders and then Dowie himself offering prayer, but denying any medical care. Another a woman who was badly burned when her home was destroyed. She suffered for ten days with nothing but the prayers to aid her and then died. A number of the "Doctors," elders and other followers have recently deserted him, and now he is defying the coroner, States attorney, Health Board, grand jury and all. There is a lack of any definite law to reach him with, but he may be got at by "public sentiment," as he was in London last year.

Communicated.

The True Foundation.

No structure can be of lasting duration unless it shall rest upon a solid foundation; it is even so with the Temple of Truth, it must rest upon solid basic principles, both of a practical and also of a doctrinal character, nothing else can endure the ravages of time, or the storm's withering blast. 1 Cor. xiii. reveals the only sure base which can last through time and eternity.

We there learn that although the finest and most attractive oratory known to man, or the sweetest notes of angels may be used to make attractive the sublime truths of the gospel, unless the same shall be energized, infused and inspired by love to God, and love to man, even a love which can drop a sympathizing tear with the afflicted, and extend a helping hand to lift up the fallen, and point sinners to the balm for all their woes, such oratory will indeed please for the moment, but pass away like the sweet notes of a trumpet, or the gentle tinkle of a cymbol, and end in "nothing."

Should we possess the power of prophetic insight, and have the ability to penetrate even the deepest things of Holy Scripture, and have an accurate knowledge thereof, together with a faith that may remove mountains of obstacles, unless the same shall be enlivened by love, "nothing" is written under it all as a final result.

We may even dispose of and distribute all our goods to feed the poor, and self-glory and praise of men be the motive which inspired the charity in place of deep-seated love, it also will profit us "nothing" at all.

It is even possible to suffer as a martyr at the stake for proclaiming God's truth, and be inspired to endure the same by some other kind of spirit than the spirit of love. Such martyrdom will culminate in "nothing."

"Longsuffering" is a predominant feature of Scriptural love. It will suffer much without unkind resentment. It is also a sure cure for selfishness because it "seeks not its own." It will not devise schemes, or enter into compacts to seek elevation of self at the expense of another, because Christian love is kind, and because "love vaunteth not itself, is not puffed up," such love will most surely take all the puff and swell of the flesh, and of the one so possessed.

True Bible love reaches out further than all this. It roots evil out of all our thoughts. "Thinketh no evil." People who do not think evil, can do no evil, thought must always precede action. There is one more precious stone we must lay in the foundation of the Temple of Truth, which will make it complete, and absolutely indestructible, it is this: love "rejoiceth in the truth." If it "rejoiceth in the truth," it can never rejoice in error, or ever condescend to compromise "the truth" with error. It was love in the first place which projected the plan of salvation, and centered the power of God in the gospel, that people may have the opportunity to apply that power to their eternal well being. A love that rejoices in "the truth," will be an ample safe-guard against either its perversion, or its compromise.

When the Church of God was originally founded, it was expected to be a "pillar," as well as the "ground" or foundation of the Temple of Truth. See 1 Tim. iii. 15: "That thou mayest know how to behave thyself in the house of God, which is the pillar and ground of the truth." This is truly the distinguishing feature between the true Church of God, and the false. The moment a church of God compromises "the truth" with persons or churches whose foundation is tradition, in place of "the truth," that moment it commences to weaken, and loose its love for, and the rejoicing in the truth. It is no longer "a pillar and ground of the truth." The result is, that individual members of such a church, who still retain their love and rejoicing of the truth, cannot find a congenial home in such a church, and are obliged to seek some other home, or stand alone.

As before intimated, the phrase "pillar and ground of the truth," signifies its foundation and support. The phrase "the truth," is otherwise spoken of as "the word of truth," "the Word of the truth of the gospel." Hence, this phrase, "the truth," is not truth in the abstract, but the specific truth contained in the gospel, which the church is expected to be the ground and support of.

It seems difficult for some people to learn this specific truth. The Apostle speaks of some who were "ever learning and never able to come to a knowledge of the truth." They may learn many truths, but this specific truth their mind does not seem able to grasp, comprehend and embrace. We have them today, and they may be found in the membership and fellowship of compromise churches.

The Apostle also speaks of those who "resist the truth, men of corrupt minds, reprobate concerning the faith." If they had submitted to the truth, in place of "resisting the truth," they would have lost their corruptness of mind, and would have loved that which they resisted.

Now, under the law none were ever purified unless they first conformed to the law of purification. So under the gospel, the way of purification is no less marked. See 1 Pet. i. 22: "Seeing ye have purified your souls (yourselves) in obeying the truth, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Purity comes to us in the first place in obeying the truth, in that specific act, the cleansing from sin is assured, but all these who fail to thus obey the truth are still unclean and unpurified. When the mind really perceives "the truth," and that the load of sin is really gone, and gone forever, the tendency is to lift the mind into a higher atmosphere which begets both love to the brethren, who are of like precious faith, and inspires an unyielding fidelity to that truth called "the truth," through which such a happy deliverance has come. It is no wonder such believers become a "pillar and ground of the truth," and find their affinity only with those who have obeyed the same truth. Compromise is only possible when the love of "the truth" begins to weaken.

The sacredness of "the truth," is sought to be preserved in its purity by very strict injunctions against giving any countenance to men who would undermine, compromise or otherwise corrupt "the truth." Modern compromisers are quite flippant with the specious cry, "Have charity," which is quite the reverse to the instructions which come to us in Holy Scriptures, which says: "If any man come unto you and bring not this doctrine, receive him not into your houses, nor bid him Godspeed." "I beseech you brethren mark them which cause divisions and offenses contrary to the doctrine, and avoid them." "Having a form of godliness, but denying the power thereof, from such turn away." Withdraw from every brother who walks out of order, and not according to instruction which received from us." "What communion hath light with darkness?" "Come out from among them and be ye separate." Those who desire to be in harmony with God's purposes must pass the line of demarkation between Old Babylon and the called out ones.

The spirit of love so beautifully set forth in 1 Cor. xiii., is in perfect accord with the above citations of Holy Scripture, which demands that a sharp line of distinction should be maintained between those who have obeyed "the truth," and those who have not. Now, why should we rejoice in "the truth?" because, it is "the truth" which makes us free, and delivers us from the guilt and bondage of sin. This being the case, love would desire that the truth should be preserved in its purity, that others, besides ourselves might enjoy the blessing of emancipation from the bondage of sin. The tendency of compromise is to obscure truth and to gradually drift away from foundation principles, and the truth becomes hid under modern charity rubbish.

God in his almighty wisdom and love has conceived of, and revealed to man a plan, or system of truth, to save them from the dreadful consequences of sin, and will never submit to have that system of truth revised, or in any way changed to suit the thinkings and desires of fleshly man.

It is not out of harmony with the spirit of love to rebuke sharply those who even in a small degree should attempt to compromise or change the message of life. That message is perfect in all its parts, and needs no Doctors of Divinity to perform any surgical operations thereon.

W. H. WILSON.

Question No. 4.

"Was he ever acknowledged to be the Son in reality until after he was raised from the dead?"

Yes. At his baptism God declared him to be his Son, again on the mount of transfiguration in the hearing of Peter, James and John. Can it be possible that any intelligent man or woman who reads the Scriptures to overlook or fail to be impressed with the direct, emphatic and even miraculous manner in which Jesus is declared to be the Son of God, not after but before his resurrection? Jesus himself was careful to make manifest his sonship. He said to the Jews, whose Son is the Messiah? They replied David's. How then did David in Spirit call him Lord? It is certainly evident that his conversation on this occasion was for the purpose of showing that he was not only Son of David, but also Son of God. The fact that he was Jehovah's Son made him David's Lord. Why ask the question, whose Son is he, if not for the purpose of preparing the way for making known something they did not apprehend, or believe. They, the scribes, once pharisees, knew that the Messiah was to be of the Seed of David, but that he was also to be the Son of God, was an element of the truth they overlooked, notwithstanding the fact it was stated in the covenant made with David.

Peter's good confession brings the whole truth to light, "Thou art the Christ the Son of the living God." The pharisees affirmed the truth in part, while the Apostle declared the whole. Messiahship and Sonship are inseparable, they stand or fall together. If Jesus was not the Son of God in a sense peculiar to him alone, then he was not the Messiah. Joseph, the husband of Mary, was of the house of David, but he was neither the Christ nor the Son of God, as contemplated in the confession of Peter. "Upon this rock," that is the truth concerning Jesus, as Peter declared, "will I build my church and the gates of hades shall not prevail against it." Here then we discover the foundation of eternal life, the rock that defies death, "Thou art the Christ, the Son of the living God." If we desire safety let us stand upon this rock, unmoved by the winds of doctrine and the vain speculations of men who halt and hesitate to believe the whole truth. Jesus was in reality the Son of God before his resurrection. He was the Son of God before he entered the death state, also while in hades he was God's holy one, and he was the same after he awoke from the slumber of death. His three days of sleep and unconsciousness did not change his relationship to the Father, and his resurrection followed as a necessary result or fruit of that relationship.

There is no lack of testimony to prove all that is affirmed in the foregoing statements, I can hardly conceive it necessary to refer to all the various Scripture texts, as they will naturally suggest themselves to the reader's mind. Two or three are sufficient, and these will be introduced. In Heb. i. 1-3, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and on account of whom he made the ages." Jesus was a prophet, but also more than a prophet. The fathers in times past were taught by the prophets, but in the last days of Judah's commonwealth, God spake to them through a Son. Jesus taught this lesson in a parable, in which the nation of Israel is represented as God's vineyard. He sent his servants, the prophets, to receive the fruit of his vineyard, but as they mistreated the prophets, he last of all sent the heir, his Son, thinking that they would surely honor the heir, but instead thereof they cast him out, and killed him. The reader may with profit ask himself on what ground could Jesus say he was the heir of the vineyard? It is not difficult to see that sonship is the basis of heirship. He was the heir because he was the son, and the Son abideth in the house forever. His being of the seed of David did not constitute him the heir, because David at best was only a tenant, not the owner. As the son of David he could inherit only what David through divine favor possessed, but as the Son of God, the vineyard was his. Their killing the heir did not thwart the purpose of the Deity, for death as I have said did not change his relationship. He was the heir before he was crucified, and he was the same when raised from the dead. Inasmuch therefore as he was the heir in reality, he was the Son in reality.

Again in Rom. viii. 3, the Apostle writes, "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sin's flesh and for sin condemned sin in the flesh." It is possible that the author of the question at the head of this article entertains the idea that Jesus could not be the Son of God until glorified with immortality, that is become spirit in nature, incorruptible, deathless. Be this as it may it is only necessary to call attention to the fact that the Apostle declares Jesus to be the Son in reality in the days of his flesh, before he was crucified and raised from the dead. There was something the law could not do, and this something, Jesus, "God's own Son" did, when he came in the likeness of sinful flesh. He condemned sin in the flesh by righteousness, which had not been done under the Mosaic law. Moses as a servant was faithful in all his house, but Jesus, the Son, came as the "heir over his own house, whose house are we." But then one will say we believe that Jesus was the Son of God "morally and legally," but what do they mean by the words "morally and legally"? It can hardly be regarded as more than a verbal conclusion that conceals the real truth. An explanation is needed, which I have not been able to find in the papers and pamphlets that have come to hand.

In conclusion permit me to ask you to consider:

1. That Adam was the son of God by creation out of dust, and he was of the earth—a corruptible body.

2. Jesus was the Son of God by creation, out of flesh and blood, or as Paul writes, made of a woman, a little lower than the angels, in the likeness of sinful flesh.

3. In the first instance the woman was out of the man, "flesh of his flesh, and bone of his bone," but in the second instance the order is reversed. The second Adam is made out of the substance of a woman, and was emphatically the Seed of the woman, who will destroy the serpent's work.

I cannot say how Deity created the first Adam,—details have not been revealed—secret things belong to God, but things revealed belong to us and our children. It is written he "garnished the heavens by his Spirit," and that life is sustained by his free spirit. By his Spirit he can create living organizations out of dust. If therefore, Adam was the Son of God in reality, as we are compelled to believe, then there is no necessity of stumbling at Jesus as the Son of God in the days of his flesh.

The remaining questions are in line with those already noticed, and these articles will be concluded with a few reflections on the subject as a whole.

GEO. MOYER.

Editor Restitution:

We have again a little news to write you of the whereabouts and work of Bro. D. M. Hudler. He is still practicing magnetic healing in Vancouver, with considerable success, occasionally preaching at Lake Shore, four miles north of Vancouver, where there is a prosperous organization of the Church of God. Two recent sermons I will make especial mention of. On Sunday April 14th, Bro. Hudler preached at Lake Shore on "Daniel's interpretation of Nebuchadnezzar's dream." Dan. ii. The subject was ably handled to the satisfaction of all. Then May 5th Bro. Hudler again preached to our class, taking for his subject "A study in Bible chronology," showing that we lack only 17 years until we have completed 6,000 years from the creation, reckoning in his dates the 46 years, during the deliverance out of Egypt, which justly belongs with the period of the Judges. Mr. Hudler considers the inserting of the 46 years, which terminates the 6,000 years in 1872, as entirely a mistake. He then showed by Dan viii. 14, that we are 66 years from the cleansing of the sanctuary, judging that the sanctuary must be built and preparations made before the cleansing. We with Bro. Hudler feel convinced that from this fact and the drawing to a close of the 6,000 years, we are within 30 years of the coming of Messiah. Our church sends greeting to the other churches that we feel we know in faith though not in person, and hoping to hear from you all through the columns of THE RESTITUTION, I remain your sister in Christ,

EDNA MILLS, Sec'y of Lake Shore Class.

Rocking Horse Christians.

There is no such thing as stationary state in human experience. We must advance or recede. Everything upon the earth moves, everything is under an impulse, and if the impulse is not always upward it must be downward. There may be continual motion that is not progress. Rowland Hill, entering the house of one of his congregation, saw a child on a rocking-horse. "Dear me!" he exclaimed, "how wonderfully like some Christians. There is motion but no progress." The rocking-horse type of spiritual life is still characteristic of too many church members of the present day.—*The Pulpit.*

Some people are greatly bothered about evolution. They cannot understand it. Well, it is very simple. It is this way: Way back in the beginning, a few particles of something began rolling, and they rolled and rolled until they got life into them. Then those particles became a tadpole; then the tadpole became a bullfrog; at last the bullfrog became a monkey; finally the monkey evoluted into an infidel—and the infidel is continually boasting of his ancestry! That is evolution in a nutshell.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Emily Collett	1.00
Mrs G W Compton	1.00

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

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Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

"Our Lord teaches us as to very little things in order that we may know and feel that nothing is too little to be ordered by our Father, nothing too little in which to see his hand, nothing which touches our souls too little to be done for him. Each day adds some line, making thee more or less like him, more or less capable of his love, fitter for greater or less glory, to be nearer him, or to be less near, or to be away from him for ever."

"The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold."

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

The Spring Awakening.

The little gray squirrel is rubbing his eyes,
For his sleep was long and sound,
And the woodchuck peeps at the glowing skies
From his chamber underground.
Old Brain is shambling from out his den
With a dazed and stupid air,
And song-birds are flying back again,
A message of spring to bear.
The butterfly crawls from its chrysalis,
The beetles rouse from their nap,
And blossoms awake at the south wind's kiss
And the rain-drops gentle tap.
From their icy fetters the streamlets leap,
The woodlands with music ring
All things are awak'ning from winter sleep,
To welcome the merry spring.

—Alice Jean Chester.

Communicated.

The Ceremonies of the Bible.

Paul says: "The law was a shadow of good things to come."

The only system of perfect living, both for time and eternity, with just claim to Divine origin is that intrusted to the Hebrew nation. God's chosen people. The high physical, mental and moral superiority of the race attest the fitness of the system to best meet the needs of this life.

The Jew, as an example in prophecy fulfilled, points with unerring testimony forward to the glories yet to be revealed.

All the resources of nature and human associations are brought into requisition to furnish types, symbols and figurative illustrations for the purest idealism which lies embedded in the Jewish religion.

From behind the most exacting form of ritualism shines forth the highest and most exalted spiritual possibilities. All ceremonies carry a two-fold interpretation; the first of the earth earthy, the second looking forward to the life beyond.

In our imperfect study of the oft time hidden meaning of the Ceremonial Law, it seems a barren, lifeless routine of washings, cleansings and bloodshed. But when we consider that, "The law was our schoolmaster to bring us unto Christ," that all the rites, customs and habits of home and national life had their counterpart in the new dispensation, each shadowing forth some beautiful thought, some spiritual grace or loveliness, or more often some grand truth in the far-reaching redemptive plan, then for us as with Israel the Shekinah of glory overshadows the altar, God speaks out of the burning bush, the tables of stone are imbued with life; as Moses and Elias on the Mount of Transfiguration, the mighty voice speaks out of the whirlwind, angels of God descend the ladder whispering comforting messages to the faithful, flowers of beauty bloom on the chosen rod and living waters gush from the smitten rock.

The whole structure of the Jewish Religion is based upon the one vital principle, man's absolute and ever present dependence upon an over-ruling Providence, sure to reward faithfulness and swift to take vengeance on disobedience.

The ceremonies kept this principle constantly in mind. It was made the more impressive because God talked face to face with them through his messengers. There are sufficient hints thoughout the Bible to warrant the statement that priestly offices were in existence from the beginning, even before the calling of Abraham and the law given to Moses. Cain and Abel offered a sacrifice. Melchizedek was a priest of Salem, a type of Christ, without beginning of days.

So far back toward the dawn of history do the rites and ceremonies of the Hebrews extend that research and comparison lead to the conclusion that all the ritualism of oriental nations both ancient and modern are corrupted forms of the Hebrew ceremonies. Idolatries, sacrifices and rites from which the living presence is lost and the unanswering gods having eyes see not, and having ears hear not the cry of their ignorant worshipers.

Through contact with these perverted forms the Israelites in turn became corrupted and we find them unable themselves to distinguish between the outward form and the inner beauty of their service. Their whole history is the record of continual struggle between idolatry and the worship of the "Living God," in other words between ritualism and spiritualism, of substituting the form for the substance, the sacrifice for that which it represents, the symbol and type for that which they foreshadowed.

The superiority of the Hebrew system is especially noticeable in the domestic relations.

After his duty to God as shown in the first four commandments, duty to family is placed second. The relations of man's intercourse with man comprise the remainder of the decalogue but are placed third in position. Family ties are superior to national.

The beauty of the home life of the Hebrews is in strong contrast with that of other ancient nations.

In Greece and Rome the worship of many gods led to the most debasing forms of idolatry and consequently immorality.

In Greece home life was unknown, the men going elsewhere for agreeable society, the ignorance of the wives making them unfit mental companions for their husbands.

In Rome outside relations absorbed the attention. Home ties were swallowed up in duty to state.

Two types of women prevailed. Cornelia, hard, stern and noble—Olivia, shrewd, intriguing and ignoble. No place for Rachel refusing to be comforted for the loss of her children.

Among the Hebrews women were ever held in highest respect, family life the all of earthly pleasure. This principle observed has been the one great factor in enabling them to remain through all the centuries of bondage and oppression, the marvel of the world, a distinct and separate people among the nations in the midst of whom they dwell but with whom they do not commingle.

The few glimpses we are getting today behind the curtain of darkness that obscures the early home life of the Egyptians, Babylonians and Assyrians convince us that their domestic relations were very degraded. Some of their practices only to be mentioned in general terms.

Out of all the chaos of confusion, of immorality and degrading ceremonial rites, arises the beautiful typical and inspiring ceremonies of Israel carrying with them the seal of approval in the immediate answer to their prayers, when in accord with the prescribed form and in harmony with the Divine will.

From the rising of the sun until the evening shadows enveloped the earth God was in their midst. Every act of the day in some way reminded them of his presence and their obligation to him in purity of thought and character. Thoughts of God must be interwoven with every phase of private or public life.

In order to keep this uppermost the cleansings for ceremonial uncleanness were instituted, which would necessitate at least a formal remembrance of spiritual obligation. The losing of caste, the humiliating obloquy sure to follow on any remissness was a constant spur to the memory. That Israel wandered away and was lost and that Judah divided and went astray was not the fault of the system, but the failure of the Hebrews to adhere to it.

Articles of food were unclean, utensils were unclean, touching the carcass of an unclean animal made the person coming in contact with it unclean. Even the vessel defiled by contact must be immersed in water and reckoned unclean until the even precluding its use until the next day. Earthen vessels, pots and vens were broken down to prevent further use under certain stipulated defilements. Even the water used in cleansing a defiled article was supposed to render unclean everything with which it comes in contact, until the proper rites were accomplished. In the smallest details a strict compliance with the law was obligatory.

It is not within the province of my subject to touch upon the sanitary phase of these ceremonies but I wish to notice somewhat the deeper moral and spiritual significance.

That touching a dead creature, eating or sleeping in a house ceremonially unclean, touching an unclean man, or the bed and clothing, or even being spit upon should have been pronounced unclean, as some suppose simply as sanitary measures is unreasonable.

While offending good taste millions of people have been through past ages and are at the present time constantly submitting to these forbidden practices with no apparent physical discomfort.

They no doubt served the immediate purpose of keeping the body pure but they emphasized daily the importance of purity of character and spiritual obligation to the Great Jehovah.

In the 44th and 45th verses of the 11th chapter of Leviticus this principle is stated plainly as the all important reason for the formal ordinances. "For I am the Lord your God. Ye shall therefore sanctify yourselves and ye shall be holy; for I am holy.....For I am the Lord that brought you up out of the land of Egypt to be your God." This God walked with them as an ever present helper, the most trivial act carried the mind heavenward to acknowledge their absolute dependence, and the soul found an outlet in songs and praise for his beneficence.

It is doubtful whether the Jews ever fully appreciated or understood the symbolic meaning of the great portion of the ceremonial law. We can look backward now through the New Testament references with the knowledge of the prophecies fulfilled, with a much clearer vision than they could in that early dawn of the world's history.

Scholars are of the opinion that this is particularly so with regard to circumcision, the rite most strenuously observed among the Jews up to the present time. Modern Jews may neglect all the requirements with regard to unclean food and all ceremonial defilements, but this one ceremony never. Still it is not recorded that they knew its hidden import farther than an acknowledgement of the covenant made with Abraham that through him should all the nations of the earth be blessed, and that the land of Canaan should be given to his seed for an everlasting possession.

In Genesis xvii. 9, God said: "Thou shalt keep my covenant, therefore, thou and thy seed after thee in their generation." The 13th verse reads: "My covenant shall be in your flesh for an everlasting covenant."

The keeping of the Sabbath was not only for physical rest but for spiritual communion with God, and was typical of the eternal Sabbath of rest.

In the cleansing of the mother after the birth of a child the family dependence on the Lord was acknowledged. The difference in time required between the male and female child supposed to typify the difference between Christ and the Church. In the presentation of the first-born was established a ceremonial to remind them of their deliverance from Egyptian bondage. "And it shall be when thy son asketh thee in time to come saying, What is this? thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage."

The purpose of the Ceremonial Law as a constant reminder to passing generations and an effective means of keeping alive the memory of Power that guided them through all their meanderings is concisely expressed in the 78th Psalm, "He established a testimony in Jacob and appointed a law in Israel which he commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments."

The ceremonies were a connecting link between the history of providential care and the prophecy of future redemption through Christ.

All the sacrifices in some way symbolize the upbuilding of Christian life and New Testament ideals. All denote approval by God only by purity of character.

The four principal offerings were the burnt offerings, sin offerings, trespass offerings and the peace offerings.

The burnt offering must be a male from the herd or flock, a turtle dove or pigeon, the body cut up and burnt on the altar after the blood had been sprinkled about. The creatures blood rung out by the side of the altar is typical of Christ's blood. Also the giving up of life. The blood is the life.

Without the shedding of blood there could be no remission of sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

What a fitting type these beautiful feathered creatures were of the innocent, harmless One, through whose stripes all mankind are healed.

The body cloven a symbol of Christ's broken body, memoralized in the new disposnation by the communion service.

The sin offering differed from the burnt offering in having the blood sprinkled and poured upon the altar and under it, and having only the fat burned upon the altar.

The trespass offering is the exception in permitting the victim to be selected from the females being on account of special rather than general sin no doubt was more efficacious, and not as some commentators say because she was only permitted in a subordinate place.

The burnt offering signified atonement while the sin offering meant self consecration.

The peace offering taken from the herd or the flock was simply an expression of praise and gratitude.

The ceremonial of the cleansing of the leper is one of the most impressive rites pointing to Christ. The leper was kept afar off. He was brought nigh by the blood of Christ.

The two birds may each represent a different phase of the mission of love. One was slain, the other went to heaven.

The leprosy was a type of corruption. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

How forcibly we can see the significance of the ceremonies on the great day of atonement, when Aaron, the high priest made sin offerings for himself and the people, sprinkling the blood on the mercy seat in the most holy place, and after confessing over the scape-goat sent it away into the wilderness.

This atonement or being set right again through a victim instead of the original offender is a perfect type of the vicarious suffering of Christ, who bore our sins making atonement on the cross as the scape-goat bore the sins of Israel. The burden was removed by confession, so by confession of faith in Jesus will the burden of sin and sorrow be lifted from our hearts.

The ashes of the red heifer sprinkled with water upon the unclean person as a token of purification was another type of Christ's blood. "How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

The whole structure of the tabernacle and its belongings are typical of future developments. Only a few of them can be noted here for lack of time.

The tabernacle is itself a type of Christ the "true" and "perfect tabernacle." In Corinthians the figure is carried farther and our bodies are compared to a tabernacle and temple, the first to be taken down, the second to be kept holy. It was the way to the Divine presence. A lesson in looking after the inner and not the outer adornments.

The plain badger skin covering represented the unassuming manner of Christ's first advent. "His visage was so marred more than any man and his form more than the sons of men."

But the inside was in striking contrast, being richly adorned with gold and silver and embroidery. Christ is "the chiefest among ten thousand and altogether lovely."

The brazen altar which bore the sacrificial fires, the fire itself a type of purification, the frankincense, praise.

The lavar a type of the Word and Spirit of God to cleanse our consciences. The water a symbol of cleansing. "Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word."

Then the altar of incense, prayer, the table of shewbred, the golden candlestick and the veil before the holy of holies have their counterpart. Christ is the Light of the world, the curtain of the flesh veils the holy of holies into which Christ the High Priest alone has entered to make intercession for us. As the countenance of Moses shown with the radiance of heavenly glory when he came down from the Mount, so will his countenance beam with immortal beauty when he returns from the invisible presence to bring the blessing to those waiting for his return.

This beautiful veil of the temple was rent in twain when Jesus was crucified.

The ark represented Jesus because it contained the mercy seat, and the cherubim above it. Inside were the golden rod that budded, type of the resurrection, the pot of manna type of incorruption. "To him that overcometh will I give to eat of the hidden manna."

The tables of the covenant contained the whole law of Israel in a sense. In the regeneration to be written on the fleshly tables of the heart.

The garments of the priest were full of typical meaning.

The scarlet type of sin indicating that Christ took upon him our nature for the purpose, "Though our sins be as scarlet they shall be white as snow, though they be red like crimson, they shall be as wool." Blueness indicated healing. "The blueness of a wound cleanseth away evil." The purple sign of royalty. They put upon Christ a purple robe in derision but the time will come when he will reign in righteousness as King over the whole earth.

The fine linen typified righteousness. The ephod a memorial of the twelve tribes. The breastplate of judgment and each of the twelve precious stones denoted some spiritual type. The mitre a crown of righteousness. The plate of pure gold Holiness to the Lord.

In the daily life and ordinances duty to God and family were predominant, but public duties in connection with the assembled multitude formed no small part in the development of character. Feast days and typical celebrations were instituted. These sacrifices appropriate to the many were conducted with solemn dignity and ceremony, befitting an act to be immediately followed by Divine approval or condemnation.

The annual feasts developed the social side of life and prevented the dull routine of domestic duties from stunting the faculties.

They were arranged in such manner as to give advantages of new scenes, associations and climate for the holiday, as they came together from long distances to the divinely appointed place.

Three times in the year were these annual meetings held, each marking a different fiscal year. These were times of rejoicing and a good time in general. Times for meeting distant relations for renewing old friendships and making new ties.

They were not a repetition of tiresome monotonous formalities, as is shown in Deut. xvi. 14, "Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite, the stranger and the fatherless and the widow that are within thy gates." What a beautiful picture they must have presented in their rich and striking oriental garb, and what a setting for romance, poetry and tragedy of the human heart as they poured down from the winding mountain slopes, rested in the sunny valleys and halted with their sacrificial victims by the rushing streams. What glorious anthems rose to heaven as the throng became more and more dense as they neared the place of meeting, the greetings more frequent and the excitement more deep and thrilling until with the accompaniment of sweet toned instruments a joyful shout arose from the assembled multitude in the spirit of the song of David, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, and give thanks unto the name of the Lord," or again, "O God, my heart is fixed: I will sing and give praise, even with my glory. Awake psaltery and harp: I myself will awake early. I will praise thee, O Lord among the people; and I will sing praises to thee among the nations. For thy mercy is great above all the earth."

The first of those feasts, the Passover is very striking in its two-fold significance:—first to commemorate the historical phase of the deliverance. Giving an almost incontrovertible proof of the literal truthfulness of the Mosaic record. The manner of its celebration being in accord with the history.

The eating of the whole animal with unleavened bread, with the clothing adjusted as if for a hurried journey was a telling object lesson of the incidents preceding the flight from Egypt. "It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, and smote the Egyptians and delivered our armies." The two young bullocks, one ram, and seven lambs as a burnt offering or type of general acknowledgement of man's sinful nature and the one goat for a sin-offering or special sin atonement all point toward the passion of Christ.

The blood sprinkled on the door-posts brought protection from the avenging angel. "The blood of Jesus Christ cleanseth from all sin." Christ himself acknowledged this similitude when he said the "Passover would be fulfilled in the kingdom of God." Paul says: "Christ is our Passover, sacrificed for us." The Lamb of God who taketh away the sin of the world. So Christ fulfills the sin-offering.

The Feast of First Fruits was founded upon a natural element in which it differed from the series of events which clustered around the Passover, its foundation resting upon miracle.

When the grains and fruits of the earth had come to perfection through the Divine blessings of fruitful soil, rain and sunshine, man was to gather in the bounties thus provided with feasting, joyful songs, and praise. It was a prolonged festival. "Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee." This continued "until thou hast gathered in thy corn and wine."

This feast also had its inner significance. It was not only to acknowledge the bounties of nature but the historical phase was not wanting. We need not draw upon imagination and analogy in this instance as the recitative furnished for this occasion embodies the historical reference.

"A Syrian ready to perish was my father; and he went down into Egypt and sojourned there with a few and became there a nation, great, mighty and populous; and the Egyptians evil entreated us and afflicted us, and laid upon us hard bondage, and when we cried unto the Lord God of our fathers, the Lord heard our voice and looked on our affliction and our labor and our oppression. And the Lord brought us forth out of Egypt with a mighty hand and with an out-stretched arm and with great terribleness and with signs and with wonders. And he hath brought us into this place and hath given us this land, even a land that floweth with milk and honey. And, now, behold I have brought the first-fruits of the land which thou, O Lord, hast given me. And thou shalt set it up before the Lord thy God, and thou shalt worship the Lord thy God."

The first offering of the tabernacle service connected with this feast was a sheaf to be waved before the Lord. The waving typical of active service. This was followed by the offering of a lamb without blemish, both to be offered on the day after the first Sabbath of the harvest season.

At the end of the seven weeks when the whole harvest was gathered in they brought two loaves made of new flour with leaven. These were also wave offerings and with seven lambs one young bullock and two rams were offered as a burnt offering. These were accompanied by meat and drink offerings and followed by the usual kid of goats as a sin offering.

The double allegory in this service is very beautiful. The sheaf representing God's bounty, the waving active service in his work, the tabernacle the work to be in his appointed place.

Why the bloodshed? Again, the animal should be without blemish but always pointing forward to the cross. The offering of the Lamb of God that taketh away the sin of the world.

But so many practical lessons may be made from this shadow of Christ's mission. They must get remission through the proper sacrifice. Remission through Christ as the ante-type, must be obtained under the Divinely appointed way. "I am the way, the truth and the life. No man cometh unto the Father but by me."

The implied reference to this ritual is manifold in New Testament writings of Christ. "Christ the first fruits. The first fruits of them that slept." Thus referring to the resurrection. The first fruits of the great harvest of the dead."

The feast of ingathering, the last of the feasts, was the most rigorous of all. As the year advanced toward its close, typical of the cycle of life or perfected character the duties and the obligations became more earnest and impressive. A whole hour might be well spent in considering the sacred number seven in connection with this feast and its symbolic meaning. It began at the beginning of the seventh month, denoting completeness. The different elements of the two preceding feasts were included here. Commemoration of their deliverance—Thanksgiving for natural bounties; but these thoughts seem to diminish in importance now and the duty of personal devotion and spiritual communion takes precedence.

While the different sacrifices are offered as before, the burnt offerings, meat and drink offerings diminishing. The seven lambs remain, typical of the fact that the lamb-like nature is rather to increase than diminish. The ceremonies ended with the one goat, a shadow of the sin-offering offered once for all on Calvary.

After the human strength represented by the bullock, and dignity represented by the ram and the goat, man's willfulness all disappears, humility and resignation to the Divine will increase in the sevenfold offerings of the Lamb.

MRS. PHEBE THOMPSON-WILLEY.

Will any brother living in or near Denver, Col. please send me their address? I wish to address them concerning parties living near Denver, who are anxious to obey the gospel by putting on Christ in the ordinance of baptism.

Adrian, Mich. L. C. CHASE.

To Illinois brethren in special and all brethren in general:

Recently the Building Committee of the Illinois State Conference made a call through these columns for aid in raising a fund to build a suitable Conference building—not to use as a place of worship—but a building in which delegates may be entertained while in attendance at the Conference. The church in Oregon is large enough for all the meetings, having a seating capacity of about two hundred. Many generously answered this first call and the committee desires in this general way to thank all who have subscribed not only their money but also their words of encouragement. To them this second call is not directed, for we believe you have done well your part. We have now about $275.00 on hand. We need yet, at the very lowest estimate, $75.00. To put up a suitable building with lumber at its present price, we should have $400.00. This item is written to invite any who have not yet subscribed to do so in any amount, however small. Send remittance to the chairman of the committee who will promptly receipt for the same. Time and space forbid discussion as to the merits of locating the Conference permanently. Suffice it to say that we believe that when the plan is once in working order, all will be pleased with it. Building Committee consists: S. J. Lindsay, Chairman, Oregon, Ill.; J. M. Glotfelty, Lanark, Ill.; E. F. Gesin, Forreston, Ill.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—May 25.

EXCURSIONS TO CALIFORNIA.

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The Nickel Plate Road.

Will sell excursion tickets to Lincoln, Neb., account German Baptist Conference, at one fare for the round trip, good going May 23rd to the 27th inclusive, return limit being available until June 4th, inclusive. On May 24th a special through chair car will be run over the Nickel Plate Road in connection with C. R. I. & P. R. R. to Lincoln. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A. Ft. Wayne, Ind.—May 27.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the who'e, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Excursion Rates to Lincoln, Neb., via Pennsylvania Lines.

May 23d to 27th, inclusive, for Annual Conference German Baptist Brethren, excursion tickets will be sold to Lincoln, Neb., via Pennsylvania Lines. Tickets will be valid for return from Lincoln until June 4th.

Extension of Return Limit:—By deposit of tickets and payment of fifty cents to Joint Agent at Lincoln, on or before June 3d, an extension of return limit may be obtained to leave Lincoln not later than June 30th. For particulars see Ticket Agents of Pennsylvania Lines.—may 27.

The Nickel Plate Road has just issued its annual booklet entitled "Summer Outings" which tells all about the resorts and points of interest along its line. Space is also given to a graphic description of the Pan-American Exposition held at Buffalo May 1st to Nov. 1st. You should not fail to secure a copy of this valuable booklet. Call on or address nearest Agent, or B. F. Horner, G. P. A., Cleveland, O. —May 30.

Visit Winona Lake.

Winona Lake, Ind., on the Pennsylvania Lines, is an attractive summer haven for persons who desire to combine devotion, entertainment and instruction with rest and recreation. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

The season for 1901 will open May 15th. Commencing on that date excursion tickets with fifteen-day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June July and August. The sale of season excursion tickets will also begin May 15th and continue daily until September 14th. Excursion tickets will be good returning until September 17th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. —June 29.

The Nickel Plate Road is the shortest line to Buffalo and the Pan-American Exposition. Rates are effective April 30th, 1901, on any one of our Peerless Trio of Daily Express trains either going or returning. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—June 1.

Home-Seekers' Excursions via Pennsylvania Lines.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, May 7th, 21st, June 4th and 18th. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—June 18,

Reduced Fares for Decoration Day Trips.

Persons desiring to spend Decoration Day away from home and make special trips at low rates may purchase reduced fare tickets at ticket offices of the Pennsylvania Lines May 29th and 30th. The return limit will include May 31st. For particulars see nearest Pennsylvania Line ticket agent.—may 30.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1900. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

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Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

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The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Reduced Fares to Indianapolis via Pennsylvania Lines.

For Meeting of I. O. O. F. Grand Lodge and Rebekah Assembly of Indiana, excursion ticket will be sold from ticket stations on Pennsylvania Lines in Indiana beyond 75 miles of Indianapolis on May 20th and 21st; and from stations within 75 miles of Indianapolis on May 20th, 21st and 22d, good returning Friday, May 24th.—may 22.

The Pan-American Exposition at Buffalo opens May 1st. Rates via the Nickel Plate Road are effective April 30th at one and one-third fare for the round trip, good going on date of sale and returning within fifteen days. A rate of one fare plus $1.00 will be made good going on Tuesday in May, and returning within five days. Write, wire, 'phone or call on nearest Agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—may 30.

Excursion to Buffalo.

Excursion tickets to Buffalo for the Pan-American Exposition via Pennsylvania Lines go on sale May 5th. Tickets may be obtained daily from that date until September 30th at special fares, good returning until October 31st. A special ticket good returning fifteen days including date of sale may also be obtained via Pennsylvania Lines any day after May 5th. Another excursion ticket at special low fare will be on sale May 7th, 14th, 21st and 28th. The latter ticket will be limited for return trip within five days. All tickets to Buffalo via Pennsylvania Lines will be good for stop-overs at Lakewood and Jamestown (Chautauqua Lake). For information about fares, through time and train service apply to nearest ticket agent of the Pennsylvania Lines who will furnish time cards, maps and official information about the Exposition free of charge.—may 28

Oregon, Washington and Idaho:

Are the states to which a large immigration is now directed. You should take advantage of the opportunities, and the greatly reduced rates. This wonderful country fully and accurately described and illustrated in a new booklet with a large map, which will be mailed to any address upon receipt of six cents in postage by W. B. Kniskern, 22 Fifth avenue, Chicago. —June 22.

The Pan-American Exposition at Buffalo opens May 1st, 1901, and don't forget that the Nickel Plate Road is the shortest and most expedient route to Buffalo and will land you directly at the Exposition Gates. Rates are in effect April 30th, 1901, and good going or returning on any of our Trio of Daily Express trains. Write, wire, 'phone, or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—June 1.

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No. 14, " " 12:42noon
No. 8, " " " 10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:05a m
No. 6, " " " .....12:42 noon
No. 9, " " " Logansport.....7:28pm

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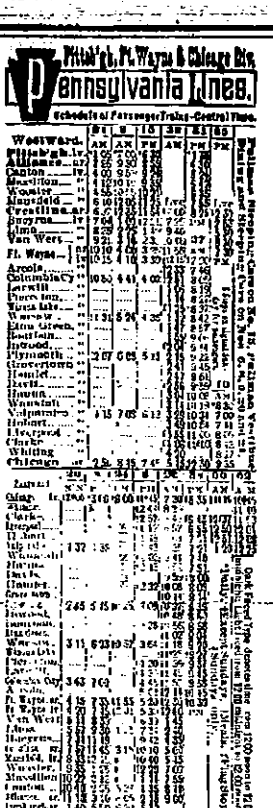

Westward.

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Allegheny	7 27	9 52	1 22		7 12	
Canton	10	4 00	9 55		4 00	
Massillon	11	4 10	10		4 10	
Wooster	12	4 35	10 30		4 35	
Mansfield	6 10	12 05			5 10	
Crestline ar	6 50	12 45	11 40		5 50	
Bucyrus	7 06	1 00	11 57		6 07	
Lima	8 39	2 35	1 29		7 45	
Van Wert	9 21	3 16	2 3	6 03	8 27	
Ft. Wayne	10 15	4 10	3 20	7 00	9 20	
Arcola				7 33	7 56	
Columbia City	10 35	4 41	4 00	7 50	8 20	
Larwill				8 03	8 33	
Pierceton				8 11	8 41	
Etna Lake				8 17	8 47	
Warsaw				8 25	8 55	
Etna Green				8 31	9 01	
Bourbon				8 37	9 07	
Inwood				8 44	9 14	
Plymouth	2 07	6 05	5 21	9 05	9 35	
Greenlawn				9 11	9 45	
Hamlet				9 20	9 50	
Davis				9 26	9 59	10
Hanna				9 32	10 06	
Wanatah				9 38	10 12	
Valparaiso	3 15	7 05	6 13	10 13	10 43	
Hobart				10 23	10 54	
Liverpool				10 31	11 02	
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Whiting				10 47	11 17	
Chicago	4 25	8 35	7 45	11 30	11 55	

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Local freight east-bound between Steubenville and Kent, only on Monday, Wednesday and Friday. Westbound only on Tuesday, Thursday and Saturday.

Light type A. M. Dark type P. M.
†Daily except Sunday. ‡Stop on signal.

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10 30	Chicago,	8 15
11 00	Englewood,	
11 07	Englewood,	
11 20	Wanatah,	
12 05	Knox,	
12 21	Hibbard,	
12 35	Argos,	
12 50	Bremen,	
1 27	Mishawaka,	
1 37	South Bend,	
1 55	Niles,	
2 20	Galien,	
2 35	Kingsbury,	
2 45	New Carlisle,	
3 00	Wellsboro,	
3 15	Kendallville,	
3 30	Ligonier,	
3 45	Wolcottville,	
4 00	Kimmell,	
4 15	Millersburg,	
4 30	Goshen,	
4 45	Middlebury,	
5 00	New Paris,	
5 15	Wakarusa,	
5 30	Elkhart,	
5 45	Bristol,	
6 00	New York,	
6 30	Boston,	

Local freight east-bound between Stony Island and Knox, only on Monday, Wednesday and Friday. Westbound only on Tuesday, Thursday and Saturday.

Light type A. M. Dark type P. M.
†Daily except Sunday. ‡Stop on signal.

Drawing Room Sleeping Cars on Nos. 3 and 6 thru to Chicago, Erie, Buffalo, New York and Boston; on Nos. 5 and 1 to Chicago. Meals are served at "up-to-date" Dining Stations and in Nickel Plate Dining Cars at reasonable meal hours. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines, service considered.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. C. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Avs., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Beats free. M. Joblin, Evangelist.

The Church of God at Kenmore, Ind. meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fulida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Becker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

The Restitution.

"The Restitution of all things Which God hath spoken by the month of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, JUNE 5, 1901. NUMBER 21.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

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Poetry.

Dove of the Wilderness, Dove of the Waters.

Dove of the Wilderness, Dove of the Waters,
Whom Noah o'er the billows for guidance sent forth,
Come with the olive-branch, ever-blest token,
That God has withdrawn from the sinner his wrath.

Spirit of purity, soul-winning gladness,
When David of Judah with weeping recalled,
Come in thy holy, white garments of virtue,
Restoring the contrite by blood-guilt appalled.

Dove of the Wilderness, Dove of the Waters,
Whose comfort was Israel's, when Ezra arose,
Come in thy pleasantness wiping the tear-drops
Of captives, returning from Babylon woes.

Spirit of power in double anointing,
Whose presence Elisha for service besought,
Come as at Pentecost, flashing thy fire tongue,
Till Christians St. Peter's great mantle have caught.

Dove of the Wilderness, Dove of the Waters,
Who rested on Jesus by Jordan's lone wave,
Come in thy mellowness laden with favor,
To teach us with kindness the Christless to save.

Spirit of prophecy, solemn, eternal,
To John on the Island of Patmos revealed,
Come in thy visions of splendor and judgment
Till Christ to the world is in glory revealed.
—Mark Levy, a Hebrew Christian, in The People, the Land and the Book.

Selections.

The Destination of the Jews.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 24.

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." Romans xi. 25, 26.

In submitting a few remarks on the Destination of the Jews, I have selected these two passages, not because they are the fullest predictions on this momentous matter, but because they are among the latest. When you say that Israel will yet be restored and converted, and quote in support of your position Old Testament predictions, their force is often evaded on no other pretext but because they are found in the Old Testament, as if the Old Testament were not as authoritative as the New—or as if the Old were all fulfilled and finished the instant the New began. But leaving the Old Testament entirely out of view, the destination of the Jews might be sufficiently gathered from what Christ and his inspired apostles have told us. Had we no Scriptures but Gospels and Epistles, it would be extremely probable that the house of Judah should fill their old seats again, and absolutely certain that they should become the conspicuous favored people of God once more.

However, I confess that I have no desire thus to narrow the field of presumption and proof. I would read these New Testament prophecies in the light of the Old, and fill up these more recent hints from the ampler information of earlier predictions. I would, on the one hand, learn more fully what God's purpose is, and on the other would ascertain that this purpose is not yet fulfilled—in other words, that it is God's purpose still. The New Testament allusions to Israel's last return are cursory and few, but it is enough that there are allusions. If you get a letter from a friend in India telling that he proposes to take a journey home, and fixing the very time of his intended departure, describing the route he intends to pursue, the length of time he is likely to tarry at such a place, and the business which he hopes to transact at such another place, and the time when he hopes to arrive in Britain; should his next dispatch relate to some affair which has occurred in the meanwhile, you would not expect that this second letter should repeat all the details of its predecessor. It would be enough if he did not intimate any change of plan—it would be more than enough if he made the most casual reference to the subject; if he said, for instance, "When I take my journey homewards," or, "as soon as I set out;" however slight the allusion, you would know to expect him still. And when the Psalms, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Micah, and Zechariah, and Malachi; when the Old Testament is full of Judah's restoration and conversion—of all the accompanying signs and subsequent effects, it is enough for us if Luke, and Paul, and John—if the New Testament penmen writing on another errand and a new emergency, do not supercede or disallow the predictions of their predecessors. It is more than enough, when I find by frequent allusions and explicit statements that they assume and sanction the whole.

Abstaining from all speculations regarding the period when, and the agencies by which the result is to be brought about, it will be the object of this lecture to show—

I. That the Jews are to be restored to their own land; and—

II. That they are to be converted.

In other words, the destination of the Jews includes their restoration and conversion.

I. It is God's purpose to restore the Jews. "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled;" in other words, when the Gentile lease is out, Jerusalem shall be trodden down no more.

When a great city is overthrown, and the first outburst of sorrow dies away, it is either quietly rebuilt and re-occupied, or forsaken and forgotten. In either case it is only one generation which suffers. If a new city rise on the ruins of the old, the conquerors and the conquered usually blend more or less together, and in some future age they live promiscuously and rejoice in common on a soil which their fathers moistened with one another's blood. What modern Roman lays it the least to heart that the grass waves in theatres where his forefathers sate the long summer day, and laughed, and cheered and shouted: or, who feels it personally that the bramble grows out of the riven altar on which Romulus or Numa laid the struggling victim? The chain of identity is broken, and the new race is clean severed from the old. If, on the other hand, no new city be suffered to arise, if the shock which overturned its walls have also dispersed its people, like the shattered fragments of the avalanche, they soon melt and are lost atoms in the stream of some mightier population. Where is the bosom in which Troy awakens the faintest throb or patriotic feeling? What nation pays its pilgrimage to the swampy sites of Nineveh and Babylon? And what emotion beyond a vague and impersonal sadness, a general impression of the melancholy, a sense of dreariness without any touch of tenderness, is ever called forth among the broken shafts of Palmyra, and empty rock-nests of Petra? Where are the people who have the hereditary right to sit down among such ruins and recognising emblems of departed glory, the right to weep because their "house is left unto them desolate?" Where are the old inhabitants? They were not exterminated, and yet they have vanished. Merged in the nations, and mutually commingled, there is no precipitate which can decompose them and bring them out in their original distinctness again. The house is desolate; but no one feels that the house is his, so no one mourns its desolation. But there is a city whose case is quite peculiar. Captured, ravaged, burnt, razed to the foundation, dispeopled, carried captive, its deported citizens sold in slavery, and forbidden by several penalties to visit their native seats again; though eighteen centuries have passed, and strangers still tread its hallowed soil, that city is still the magnet of many hearts, and awakens from time to time pangs of as keen emotion as when its fall was recent. Ever and anon, and from all the winds of heaven Zion's exiled children come to visit her, and with eyes weeping sore bewail her widowhood. No city was ever honored thus. None else receives pilgrimages of affection from the fiftieth generation of its outcast people. None else after centuries of dispersion could at the first call gather beneath its wings the whole of its wide-wandering family. None else has possessed a spell sufficient to keep in remotest regions, and in the face of the mightiest inducements, its people still distinct; and none but itself can now be repeopled with precisely the same race which left it nearly two thousand years ago. The reason of this anomaly must be sought, not in Jerusalem, but in the purposes of God.

Here are two familiar facts: The Jews are still distinct, and to the Jews Jerusalem still is dear. What is the final cause—the Divine reason for these singular facts? Why, when all other scattered nations mix and mingle—why is it that, like naphtha in a fountain, or amber floating on the sea, this people, shaken hither and thither, are found, after all their tossings and jumblings, separate and immiscible? And why, again, when every other forsaken city after an age or two is forgotten by its people—why has Jerusalem such strong affinity for its outcast population, that the city refuses any other permanent inhabitants, and the old inhabitants refuse any other settled home? Why these anomalous and mutually adapting facts, unless God has some purpose with the place and the people, and unless the place and the people have yet something to do with one another?

This presumption becomes an absolute certainty when we consult the sure Word of prophecy; and, in order not to confuse your ideas and oppress your memories with a multitude of quotions, I would by way of specimen select the following three:—

"In that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

"Therefore, shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his way, and we will walk in his paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem."

I would only further remark, that agreeable to these prophecies, no nation has been allowed to settle in Jerusalem. It has all along been "trodden down" of the Gentiles; but no one set of the Gentiles has been allowed to tread it long time together. It has been "successively occupied by the Romans, the Persians, the Saracens, the Turks of the Seleucian race, the Egyptian caliphs, the Latin Christians, the Egyptian caliphs a second time, the Mamalucs, and the Turks of the Ottoman race." And by this ceaseless change of occupants, it has been very plainly hinted that all were intruders and usurpers, and that the rightful owner had not yet appeared; so much so, that I greatly err if it be not the conviction of the present possessors, both Frank and Moslem, that they are the locum tenentes, sitting there by sufferance till the way be ready for the return of the ancestral lords. Christians and Infidels, Papists and Mahometans, Franks and Saracens, Turks and Egyptians, have fought for the Holy City, and possessed it all by turns; but never any of them to be able to keep it long. And while in their struggles for its custody, the Gentiles have trodden Jerusalem down, the persecuted people whose it is, await in calm assurance the day when the Lord himself shall put them in perpetual possession.

Looking to the present languid and withered aspect of the country, it may be a question with some whether a literal restoration to Palestine would be a blessing to the Jews. On that question we deem the people themselves the best judges, and if they desire it, it must be a blessing—a blessing because they desire it. The question with the exile is not whether his native land or his place of banishment be the fairest and most fruitful; but all the question is, how he shall get home. But independently of this, Palestine is "a goodly land." Its intrinsic resources are far from despicable, and its position, relatively to other lands, perhaps the most advantageous in the world. Spread out beneath a sky whose severest aspect is mild, and whose summer glow is only intense enough to elaborate those aromatic harvests unknown in more moist and chilly climes, Palestine used to be a land of sprightly music and long livers. In those regions where the air is sluggish, life is dull, and men do their work in silence. But in healthful climes, muscular energy is redundant, and the animal spirits overflow, and the prodigal excess of life and power escapes in joyous shouts and nimble movements,—in leaping and dancing, in melody and song. And just as you infer, not more from its long livers—those gay old "grasshoppers"—than from its merry singers, that ancient Attica must have been a genial, lifesome land, as you may gather, not more from the frequency of four score and five score among its patriarchs, than from the abundance of its popular minstrelsy and daily music, that Palestine was a cheerful and salubrious land. From the matron at the well, to the watchman on the walls,—from the strain that gushed with earliest spring, to the shout which closed the vintage, there were tokens unequivocal of life in its sunshine, and inspiration in its air. And perhaps nothing can show the change more solemnly than that a land once so vocal should be silent now. And as it was a salubrious, so it was a fertile land. In its better days it was "the garden of the Lord, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees and pomegranates, a land of oil-olive and honey." The long desolations have dried up many of its fountains, blasted its vines, and sadly thinned its fig-trees; but the bee still murmurs on the fragrant slope of Carmel, and the sleek rant [illegible] yields its fatness in Gethsemane. The ruthless natives, and more ruthless strangers, have not been able to exterminate the cedars of Lebanon; sycamores grow by the wayside as when Zacheus clambered up to catch a glimpse of the illustrious stranger; and the Arabian pitches his tent beneath the Terebinth, like his father Abraham when angels visited him at Mamre. The almond-tree flourishes along the Jordan, and like a pyramid of silver cleaves the azure of a cloudless spring, even as when its glad signal announced to the youth of Judah the winter past, and its snowy blossoms or leafless branches reminded the monarch-preacher that his own almond-tree would soon be flourishing. Jericho was the city of palm-trees in the days of Moses. The palm-leaves of Jericho carpeted the path of the Prince of Peace on the only triumphal procession this world ever gave him. Jericho is the city of palm-trees still. The trees whose borrowed foliage spread a canopy of green over Jerusalem at each Feast of Tabernacle, have not entirely vanished. And even those humbler glories of the field, which no goodly land can want, may still be recognized. Sharon has not lost its rose, among the hills of Galilee you still may gather the gorgeous amaryllis, descendant of those very lilies to which the Divine Teacher pointed one autumn evening eighteen hundred years ago, and bade his disciples "consider" them. A traveller speaks with rapture of the delicious odor which sprang at every footstep from Jerusalem to Jaffa, when the long-looked for rains had revived the rosemary and other scented flowers. Hasselquist was charmed with the jasmine of Palestine, a trivial circumstance, were it not that a prophecy of many a sweet Jewish home and rural dwelling may be enfolded in that flower. But what is economically of far more moment, amidst all the recklessness of its trampling invaders, and all the resourceless poverty of its abject cultivators, the soil gives symptoms of its exuberant fertility. The lazy boor on the sea-coast scratches the mould and flings in a handful of melon-seed, and is rewarded with the most delicious produce in the world. The mountain ranges to the north are as green as when the bulls of Bashan rioted on their dripping slopes. And the very thistle-forests, which dense and tall usurp its plains, show that these plains are capable of yielding again their heaps of corn. In short, the Lord has only to turn that captivity like streams in the south, to fill the channel of that dry and thirsty land with the stream of its returning population, in order to clothe it on every side with the fertility and glories of unexpected spring. Let but the seed of Jacob people it once more, and its pastures will be clothed with flocks, and its valleys will be covered with corn. And whilst the little hills exult on every side, the people that went forth weeping shall doubtless come again rejoicing.

There is only one circumstance more which I would mention in this connection. It is that the geographical position of Palestine will make it now far more important to the people who possess it than it ever was before. So remarkably situated is it, that it forms the bridge between two continents, and a gateway to a third. Were the population and the wealth of Europe, Asia, and Africa condensed into single points, Palestine would be the centre of their common gravity. And with the amazing facilities of modern intercourse, and the prodigious extent of modern traffic, it is not easy to estimate the commercial grandeur to which a kingdom may attain, planted as it were on the very apex of the whole world,—with its three continents spread out beneath its feet, and with the Red Sea on one side to bring it all the golden treasures and spicy harvests of the East, and the Mediterranean floating in on the other side all the skill, and enterprise, and knowledge of the West. For the sake of higher ends it seems the purpose of God to make the Holy Land a mart of nations; and by bringing the forces of the Gentiles to Jerusalem, to send the blessing of Abraham among the Gentiles.—*James Hamilton, London, in The People, the Land, and the Book.*

(To be concluded.)

The Bible.

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all other books put together? Whence comes it that this book has achieved such marvelous changes in the opinion of mankind—has banished idolworship—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumph by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and the waves of human passion obey it? What other engine of social improvement has operated so long, and lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried, and failed—many codes of jurisprudence have arisen and run their course and expired. Empire after empire has been launched on the tide of time, and gone down and expired. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolation—strengthening the tempted—encouraging the patient, calming the troubled spirit and soothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power of God?—*Dr. McCulloch.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Announcement.

The Northwest Conference of the Church of God will be held at the Lake Shore school house near Vancouver, Clarke Co., Wash., June 21, 22, 23, 1901. Every one is cordially invited to attend; all visiting brethren will be met at the River View Hotel and provided with conveyance to place of meeting.

W. J. BYHAM, Sec.

PROGRAMME.

FRIDAY.

7:30 P. M. Preaching, E. Groat.

SATURDAY.

10:00 A. M. Social meeting.
11:00 A. M. Preaching.
2:30 P. M. Business meeting.

SUNDAY.

10:00 A. M. Social meeting.
10:45 A. M. Preaching, W. L. Skeels.
11:45 A. M. Lord's Supper.
1:30 P. M. Basket dinner.
2:30 P. M. Preaching, W. A. Prosser.
7:30 P. M. Preaching.

Notice.

The members of the Association of the Church of God will meet Saturday June 22, at three o'clock for the purpose of transacting business for the ensuing year.

ALMIRA BROOKS, Sec.

Antioch Conference.

The Annual June Meeting and Conference will be held (D. V.) at old Antioch, Marshall Co., Ind., commencing Friday June 7th at 10 o'clock A. M. and continue over Sunday. The churches of this Conference are requested to send delegates. Will meet for Conference business Saturday at 9 o'clock A. M. The meeting will be conducted on the same plan as heretofore. Good speakers are expected to be present, and an enjoyable and profitable meeting is anticipated.

D. T. HALSTEAD, Pres.
E. K. BARNHILL, Sec'y.

Dear Restitution:

It has been a long time since I wrote to you, but I eagerly watch for your coming each week, and often think what would I do if I did not receive it weekly, for we are all alone so far as the one faith is concerned. We are now located near Wapinitie, Wasco Co., Oregon, near the emigrant road across the Cascade mountains, and would be pleased to have any of the brethren who may pass through here come and make us a visit. It is very lonely living away from all of those who believe as we do, but our Savior is soon coming, then if we are ready to meet him all trials will be forgotten.

Christ is coming, let this be
The herald note of jubilee,
And when we meet and when we part,
The salutation from the heart.

Yours in hope,
NANNIE OSBORN.

Editor Restitution:

How much we love our dear paper. Cheering words from faithful ones. O so often light us on the lonely way while we are waiting for the dawn of the blessed day. So many voices are hushed, so many loved ones gone out of our sight, and the sympathy and love that we shared is no more ours to enjoy. How much we need strength and patience to wait, the days seem so long and the nights are lonely. But blessed be the hope that comes to us beyond, into the glad resurrection, where sorrow and disappointments will have no place, and all the redeemed shall walk in the light of the beautiful city of our God.

WELTHA MERWIN.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 5, 1901.

IN the nature of things one will hate sin in proportion to his love for God and Christ.

MANY who complain of their weakness ought to be complaining of their worldliness.

AN Arab proverb says, "Patience is the Key of Joy, but waste is the Key of Sorrow."

"THERE is a discontent that is death; there is also a discontent that is life; one worries, the other works."

"OUR conversation should be such that youth may therein find improvement, women modesty, aged respect, and all men civility."

"OUR decays are as much the work of nature as the first principles of our being. We die as fast as we live,—every moment subtracts from our duration as much as it adds to it."

JEALOUSY is considered a most tormenting thing,—but is there not something unutterably sweet in the consideration of the jealousy of God—that he should so regard the affections of his child as to be jealous of occupying the second place?

"MODESTY is not properly a virtue, but is a very good sign of a tractable and towardly disposition, and a great preservative and security against sin and vice; and those children who are much under the restraint of modesty, we look upon as most hopeful and likely to prove good."

WHY should we not take an enemy for our tutor, who will instruct us gratis in those things we knew not before? An enemy sees and understands more in matters relating to us than our friends do. Love is blind,—but spite, malice, ill-will, wrath and contempt, talk much, are very inquisitive and quick sighted.

HOW unfortunate that man, who ranges everywhere, ransacks everything, digs into the bowels of the earth, dives into other men's persons, but does not consider all the while that his own mind will afford sufficient scope for enquiry and entertainment, and the care and improvement of himself will give him business enough.

B. WILKINSON, F. G. S. says there is such a thing as a harmful criticism. He remarks as follows: "It is possible so to sift and filter a sunbeam as to intercept its heat, and to allow its light to pass unhindered. So it is possible to criticise and analyze the attributes of God in such a way as to cut off from the heart their warmth-giving influence, and to let their cold light only pass into the intellect."

THE flower of youth and beauty should be consecrated to God. We remember reading of the young women of Tongo, in the South Sea Islands, gathering flowers very early in the morning, and twining them into ornamental wreaths for their relatives and friends. They are taken while the dew is on them, because at that early hour they retain their fragrance longest. So should the flowers of youth and beauty be early gathered for the honor of him who gave them being, as they will retain longest through life, the sweetness of their early days. We hope this will bring to the minds of the young people who get THE RESTITUTION the sweet words, "I love them that love me, and those who seek me early shall find me;" and that other invitation, "My son, give me thine heart."

KITTY Trevelyan says: "The beauty of all beautiful places says 'God has been here.' But the life in the lowliest living thing—in the tiniest moss which puts forth a fresh green stem to-day—in the little leaf which has burst the gummy casing in which it was encased yesterday, and flutters in the air and sun to-day, with its crumples of its long winter packing not yet fluttered out of it—in the trembling snowdrop, which a touch can crush, but which all the weight of the inanimate earth could not keep from bursting up into the sunshine—life in its lowliest development says, not that God has been here, but God is here. The Life of the Life-Giver is breaking through us all. Reader do you feel the joy of his presence?"

A FIRM faith, and true honesty are not to be forced by necessity, or corrupted by reward.

Getting Over a Difficulty.

Dr. Andrew Wilson says: "We often get over a difficulty by going around it;" and illustrates it by alluding to the bending of plants to the sun, as follows:—"In all plants—which as a rule are less active than animals—the one great means and mode of altering their states is by the production of curvatures in their parts. This curvature wages when the tendril or the stem clasps the support in the case of a climber. We behold it equally well when we see a sensitive plant droop its leaves, or a moving plant swing its foliage right and left with an almost continuous oscillation."

John iii. 16.

"God so loved the world that he gave his only begotten Son."

We picked up a sermon recently preached in the Broadway Tabernacle, New York, by the pastor, Rev. Charles E. Jefferson. He said it was rare that this text is preached from; and possibly the oldest church-goers in the congregation have not heard it more than half a dozen times in their lives. Said he, "In looking through seventy volumes of sermons by the best preachers of the 19th century, I did not see one lesson on this text." He went on to say after this that it was one of the most familiar sentences of the Scripture. Other verses elude us but this good old faithful sentence never fails us, and we can always fall back upon its familiar and substantial declaration; but as a text it is so vast that it is almost impossible to do anything with it,—it hampers a man into silence,—it appalls him."

We think any one who reads his discourse will readily see that it hampered him; for he says, "There are some sentences that a man can get around, and walk into, and take possession of the truth,—this is not such a sentence. There are sentences that are easily explained, but this is not such a sentence.....that is the reason preachers seldom touch this sentence as a text. It is a reservoir from which trickle often sentences better fitted for ordinary texts. A tin cup is big enough to bring to a congregation. It is only a waste of time to attempt to bring the ocean."

Surely enough he does'nt "walk far into this text. He calls his text a sentence. The words he quotes are divine words but they do not form a divine sentence. If a sentence, it is a sentence of his own make. He stops at a comma, half-way into the Lord's sentence. The Lord tells what God gave the Son for, but he left his hearers to find out that themselves if they wanted to know. Evidently he did not think it necessary for them to know what God gave his Son for; Jesus did think it necessary. Our readers can decide as to that after getting the cream of the sermon as follows:—

"God so loved the world." The day begins with God. That is where every pastor and every church begins. [Question.] Some one has said, "Let me define God." No! To define that word would be to spoil it. It is the greatest noun in the language. It is wider than the sky, deeper than space. My heart loathes definitions."

"God loved." Love is the greatest verb in the language. Some one said, Let me analyze it. No! You cannot analyze love. You will spoil it if you attempt it."

"God so loved." "So." That word was ordained of God. It is going to multiply that word into infinity,—dont brush it aside."

"Now we come to a more familiar word. It is *warmer*—"World." Do not try to define it. You might clip off the edges of it.....let it stay as Jesus spoke it. It stands there reaching out its arms gathering nations, tribes, peoples, empires, into its embrace."

"God." That sounded rather cold at first. "God" and "love" taken together they are like two stars that shine aloft; and when we add the "world" it seems as if the stars had come down and touched us.

"God so loved the world that he gave." We knew that word was coming.....wherever you find love you find "give." The two words go hand in hand throughout the universe. You know our word "get." That is the earth word. Let us rub out "get" and write down "give."

"He gave his only begotten Son." There is the word that surprises—Son. His only-begotten Son—mark the adverb. See how the word cuts a chasm between us and that man.

"Son." Man can explain the meaning of this word. I know it. There have always been men who could explain it; such are called advanced thinkers. They are not advanced but belated. I call no man advanced who has not got six inches beyond the reach of pagan thought two thousand years before we were born." The preacher said he did'nt want to explain anything or illustrate anything or expound anything, but wanted to stand in the presence of this mountain-like sentence, and fall into silence before it. The title to this sermon was:—"An Epitome of the Gospel."

The Far East.

The Semi-official *Journal de St. Petersburg* explains Russia's attitude in regard to Manchuria, as follows:—"From the moment when the conclusion of an arrangement became impossible, by reason of the obstacles encountered by the Chinese Government, Russia, while abiding faithfully by her political programme, resolved to wait until a normal state of things is re-established in China, and a central government independent and sufficiently strong to offer guarantees against the renewal of recent disorders is restored to power."

The Scottsman says:—"It cannot be safely assumed that Russia has given up her purpose in that portion of the Chinese Empire. She sometimes halts, but rarely or never goes back. Where she does withdraw for a little, it has usually been to make a better spring forward. With regard to Manchuria, it is a big morsel which will take a good deal of licking before it can be conveniently swallowed. It can await the completion of the Trans-Siberian Railway. In the meantime, we do not find that there is any immediate intention to bring the military occupation to an end."

The *Economist* says,—"The blow received by Russia regarding Manchuria will not be felt as it would have been in a western state, for it will make no change in the regular conduct of affairs. The Army of Manchuria will remain there; the money will be found somewhere, and after a year or two the Russian Diplomats will deny that any recoil had occurred, and will tranquilly resume their efforts to obtain by treaty, a legal protectorate over Manchuria. Meantime Russia is actively engaged in strengthening her position. It is said that by the middle of this month there will be 300,000 Russian troops in occupation of this part of China, and a preliminary order prepares the ways and means in case of need, of rapidly increasing the Russian army in the Far East to half a million of men."

The indemnity to be imposed by the Powers is stated to amount to about £60,000,000.

Placards in China have been posted in Pekin calling upon all patriotic Chinamen to rise on the 15th of May and expel the foreigners. What will happen when the main portion of the allied forces is withdrawn?

According to Reuton's correspondent at Yokohama the Japanese Press exhibit much concern respecting the loan concluded between the Korean Government and a French Syndicate. The hand of Russia is suspected in the transaction. The French Minister of Foreign affairs has been visiting the Czar.

Questions Answered.

For C. F.—You should see that you are not consistent with yourself, unless you can reconcile two opposing dogmas;—the unending conscious suffering of the wicked, and the salvation of all men. Inherent immortality makes the Book of God contradict itself. This, dear sir, is the seat of your trouble. And the tone of your letter suggests that we had better wait a little, while you attempt to reconcile Acts iii. 23, and Eph. i. 10, so we only add that if you reject the inherent immortality of the soul you will see harmony where there now appears little but confusion. Sin and sinners will be destroyed—rooted out of the earth, and all the rest gathered together in One, in Christ.

For J. R.—Yes, we surely hold that Jesus was the "first-fruits." The giving of life to a dead body however is not all that is involved in "the resurrection." Jesus was the first-fruits, in the sense that he was the first to rise into a new and everlasting existence, from the death state, into which the race of man was plunged by alienation from the life of God.

For W. W.—Your question,—"If the words, 'Where their worm dieth not,' refer to living persons or to dead bodies? must be answered in the light of Isa. lxvi. 24 where the illustration is taken from:—"They shall go forth, and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." A carcass is a lifeless body of an animal,—and therefore furnishes no proof of everlasting conscious punishment. If worms fed on living persons they would soon put an end to life. See case of Herod, Acts xii. 23. If the worms in this case had been killed, Herod might have lived, but the worms did not die, Herod did. Please notice that worms and fire are instruments of destruction. Strange, indeed that the indestructible character of these instruments should be deemed to imply the indestructible nature of what they destroy. Jesus showed the Jews that the wicked will be destroyed as literally as they burn up carcasses and other filth in the Valley of Hinnom. The fire cannot be put out nor the worm die till their work is done.

H. T.—We hold that "A conscious living being," is the equivalent of the word *soul*, when it is used for the personality. But of course soul is not always said of the personality,—the subject in hand, or the connection will generally indicate for what it is used. As both consciousness and life of a human being end when the breath leaves the body,—the soul or self of the person is then no more.

Communicated.

"The Bottomless Pit."

A correspondent writing from Kansas, says: "I had a lady friend, (not of our faith) ask me the other day to explain about the bottomless pit, if there was no hell. Now I think I can understand a little as to the meaning, but could not make it plain, even the way I understand it to mean, so will you please explain through THE RESTITUTION?"

I would say to the correspondent it needs no explanation, because it don't mean anything, for the reason the phrase, "The bottomless pit," is not a part of Holy Scripture. I think I can hear my correspondent say, "How is that? I find it seven times in the Book of Revelation. Yes, I know you can, but its appearance there is not authorized by proper authority. I will quote the authorities which give the evidence that the phrase, "bottomless pit," is not a part of Holy Scripture.

See Rev. xvii. 8. The Greek is as follows: "*ek tês abussou*—out of the abyss." The *Dinglott* so renders it in place of "out of the bottomless pit."

The Revised Version has it: "to come up out of the abyss."

Constantine Tischendorf, in his various readings from the three most celebrated manuscripts, the Sinaitic, Vatican and Alexandrine, says, "bottomless pit" should be translated by the Word, *abussou*—abyss.

I will now give you a translation from S. P. Tregelles, LL. D. with regard to which it is said: "This translation of the Book of Revelation is executed from the Greek text according to the ancient authorities; so that there is not a single word which is not guaranteed by manuscript authority of at least twelve hundred years old; and by far the greater part is vouched for by manuscripts of fourteen hundred years old." This translation has it, "to ascend out of the abyss." Hence ancient manuscripts from twelve to fourteen hundred years old, authorize the use of the word "abyss," in place of "the bottomless pit."

See Rev. xi. 7, speaking of the completion of the testimony of the two witnesses. The literal translation reads: "The wild beast rising up out of the abyss (the deep) will make war with them." Now we often hear the word "sea," called "the deep," or "the great deep,"—the wild beast is seen "rising up out of the deep." King James' Translation has it: "The beast that ascendeth out of the bottomless pit," (the *abussun*—abyss—the deep) Rev. xiii. 1, shows what "the bottomless pit," or abyss—the deep is, we read: "I stood upon the sand of the sea, (the deep) and saw a beast rise up out of the sea, (abyss—the deep) having seven heads and ten horns," etc. This is the fourth beast that will some day astonish the people when they see it "rise up out of the sea" (of nations). It will be a matter of exceeding great astonishment when this beast shall rise out of the "bottomless pit" (*abussun*—abyss, the deep—sea). See Rev. xvii. 8: "The beast that thou sawest, was, and is not: and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was and is not, and yet is." Compare this with Tregelles' translation of the same verse, it reads as follows: "The beast that thou sawest, was, and is not, and is to ascend out of the abyss, and go into perdition: and those who dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast, because he was, and is not, and shall be present."

This beast is seen to "rise up out of the sea," otherwise called the abyss—deep, or sea. "Water," or "sea" is used in Revelation as symbolic of "nations." See Rev. xvii. 12: "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes and nations."

In Rev. xvii. 8, "the beast shall ascend out of the bottomless pit" Abyss—the deep.

In Rev. xiii. 1: "I saw a beast rising up out of the sea."

In Rev. xvii. 1, 15, calls "many waters," or seas, "peoples, and multitudes, and nations and tongues," which is the "bottomless pit," abyss—deep, or sea, out of which the beast shall rise. What a fearful stretch of language, and fanciful flights of imagination it will require to convert this *abusson*—abyss, into a bottomless pit full of lurid fire in which condemned immortal souls are to be tortured through all the ceaseless ages of eternity? Such people cannot conceive that the One Great Yahweh, whom we delight to serve is LOVE, and not a monstrous devil, delighting in endless torment of poor unfortunate sinners. It is a blasphemous libel upon his nature and character. He takes no delight even in the death of a sinner, and much less in absolutely abhorent cruel torture which is never to terminate. I think it would cure the so called Reverend gentlemen of their delight to "shake sinners over the pit of hell," if they could have a few minutes roasting before they commence their sermons. A lady told me that her nervous system was shattered and ruined for life when she was a little girl by such devilish preaching. Such preaching has been considerably revived of late as a lever to convert sinners. My Bible tells me that the way to convert sinners from the error of their way, is to preach Christ and his gospel, and the love of Yahweh.

The preaching of the hell of torment, and a scare crow devil, is the way to make devils in place of Christians. Such converts are only restrained from criminal acts through fear of this bugbear of a devil, and his bottomless pit full of fire.

W. H. WILSON.

THE following item found in the daily papers is of interest to all who follow the cause of the Jewish people:

The London Daily *Mail* says that Dr. Theodore Herzl, founder of the Zionist movement and the Palestine association, has recently had several audiences with the Sultan of Turkey who decorated Dr. Herzl and presented him with valuable gifts. Dr. Herzl has obtained valuable concessions towards his project of Zionist colonization in southern Palestine, in which he was strongly supported by Emperor William.

In the case of the death of a woman of the Dowie faith the coroner's jury returned a charge of manslaughter against Dowie, two deaconesses and the husband of the woman. The case is before the grand jury for their finding at the present time.

What the world needs is men of strong convictions, of a "rock-firm" faith in the truth of the gospel—faith, not of the head merely, arising from intellectual persuasion of the truth, which is often accompanied with indifference to its claims—but the faith of the heart arising from a personal experience of the saving power of the gospel.

VANDALIA TIME CARD

In effect June 2, 1901.

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No. 10, Ex. Sun. For South Bend	8:26am
No. 14, " "	12:01noon
No. 8, " " "	10:08pm
No 12, Sunday only	9:46am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:45a m
No. 8, " " " "	12:34noon
No. 9, " " " Logansport,	7:30pm
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Trains 8 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:35 p m.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be truly worthy.

Mrs C Woodworth	1.50
Mrs O E Parkhurst	1.50

The Jews have been scattered like millions of globules of quicksilver, over the length and breadth of the world, every drop reflects bright beams from the past, and mirrors forth the morning of a glorious future. *Talmud.*

Epworth League Convention at San Francisco, California. Low Rates via the Nickel Plate Road, from July 5th and 12th and good returning until Aug. 31st. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—July 12

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Poetry.

Jerusalem: The Old, The New.

Jerusalem, the olden,
Above the ether skies,
Where lives our God, Jehovah,
And dwell the good, the wise
Who climbed the stony hills of time
With bleeding feet and sore;
And at the end, they found their home,
Their rest forevermore.

But what of those, who, left behind,
Were martyred one by one,
Whose bones were left on every shore,
To bleach beneath the sun?
Be comforted, ye people mine,
Have neither wrath nor fear,
For sure as God in heaven lives
Deliverance is near.

A sun is rising in the East,
Whose rays so sharp and bright
Will sever, cut, the Christian world
And leave it in its night.
And on its ashes shall arise
A temple broad and fair,
A new Jerusalem on earth
Of love and tender care.

Lift up your hearts, rejoice again,
O, people of this hour!
The old Red Sea is nearly crossed
And lost is Pharaoh's power.
Aye, sudden Palestine will bud
And blossom once again,
And every Hebrew in the land
Will join the great Amen.

And grand old prophets will arise
And great rejoicing be,
When this, our new Jerusalem,
The good, the kind, the free,
Shall live again on mother earth,
With all its works sublime,
And with its pages sacred books
Float down the realm of time.

The silent Rothschilds never more
Their precious gold will give;
And grand old Hirsh's silver stamp
For sufferance to live.
The great Sanhedrin ever lives
And all its pages show
The Armageddon battle fought
And that not long ago.

'Twas when the Iron house was made
Beside the sullen sea,
That Frenchmen swore themselves away
From truth and liberty.
And when the humble Dreyfus, Jew,
Was from his prison cast,
That everyone beheld the plot,
The great world stood aghast.

One day of prophecy is more
Than twice ten thousand days,
For God, Jehovah, ever lives
Nor changes in his ways.
And righteous hands will smite again
The cymbal and the drum,
Will, wrong and cruelty be made
Forever, ever dumb.

The royal palm will wave again
Anear old Jordan's tide;
And weary prophets seek its shade
To ever there abide.
While loud Hosannas will be heard
From every lip and tongue,
For every heart shall have its peace
And holy psalms be sung.

—A Hebrew Lyric of Prophecy, by Helen Marion Walton, in The People, The Land and The Book.

Communicated.

Times of Restitution No. 2.

The restoration of territory as promised cannot have reference to anything but land. On account of sin there was a curse pronounced against the soil, and instead of pleasant things to spring therefrom, briars and thorns were caused to grow that man might literally earn his bread by the sweat of his face. But we have the kindly assurance, that the deserts and desolate places shall blossom as the rose, and all that delights the senses shall abundantly spring forth; and like as Adam was placed in the Garden of Eden to till it and to keep it, so shall it be in the glorious age to come. Ezek. xxxvi. 34, 35. This we believe will be literally fulfilled, for Joel in his prophecy 2-3 in referring to the close of the restitution age says, "The land is as the Garden of Eden," [illegible] kingdom of Jesus Christ [illegible] the kingdom of God be restored as in the days of old? has often been asked. We can only quote from the Word of God and leave our readers to draw their own conclusions. The answer is so full and complete, that I do not see where comment can add any light. It is so plain that a way-faring man though a fool, need not err therein; and indeed, if all the revelations given in reference thereto were quoted, THE RESTITUTION columns would have to be enlarged many times to contain them. The kingdom of God is now in an overburdened condition, and so will remain until Jesus comes to whom it was promised. Ezek. xxi. 27. There has been so much written on this subject as to its future, by pens so much more able than mine, that it would appear almost like conceit for me to add more, and what I shall say will be very brief, supplemented by numerous references, as we as a people are better informed, without doubt, on this subject than any other. The kingdom upon its inception we can not question, will have imperfections; it had in the days of long ago; if this is not true it would never have been destroyed. But the conditions will not be the same; sin and sinners will have no part in executing the righteous laws of that blessed age; the people to whom will be entrusted the administration of government will all be righteous, having been tried and made white in the blood of the Lamb.

The evolution towards perfection will be rapid, because the father of sin will have no power to deceive the nations until the little season. This must necessarily be just at the close of the restitution age. For he (Christ) must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death, I Cor. xv. 25, 26, and that must occur at the end of this brief season, that God may be all in all.

The covenant that will be made with Israel, I am inclined to think, will be embodied in the law from Zion and the Word of the Lord from Jerusalem. However, let us not trouble ourselves about that, for it is not fully revealed. But let us trust in the Lord, for his goodness and mercy endureth forever. Then will be established the new heaven and the new earth where all people shall be righteous, a condition that does not and will not exist until death and its author is destroyed. We look for this kingdom that shall extend over the whole earth, to be a peaceable kingdom, for is not its King the King of peace and Prince of Peace? To show its peaceable nature allow me to refer you to Jas. ii. 2, 3, 4; ix. 6, 7; xi. 1-10; xxxii. 1, 15-18; xxxiii. 17 to end of chapter; xxxv. 1, 2, 9, 10, whole of ls. lxi. and lxv. 17 to end; Jer. iii. 15-20; xxvi. 3 9; xxx. 17-21; xxxi. 8-14; xxxiii. 7-17; Ezek. xxxvi. 23 to the end; Dan. vii. 13, 14, 18, 27; Amos ix. 11 to end; Obadiah; Micah iv. 1 to 9; Rev. xx. and xxi.

We find no place in God's Word where there is a promise of eternal life together with power to rule over the nations of earth after the second coming of Christ. Please notice that statement; it may come clear farther on. That there will be people saved after that time, would be difficult to disprove. In a former article I made the statement, that part of the means used in the restoration would consist in preaching. Listen to Jeremiah, "And I will give you pastors according to my heart, which shall feed you with knowledge and understanding, and at that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it. Jer. iii. 15, 17. And again, "In those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah and they shall not be found, for I will pardon them whom I reserve." Jer. l. 20; Acts xv. 17.

At Christ's coming he will sit upon the throne of his glory, and also those who have been patient in tribulation and been overcomers. To these will be give the exalted position on "his throne that he now occupies on his Father's throne." Rev. ii. 26 and iii. 5, 11, 21. If he is our Mediator now, they (the overcomers) will be mediators in the age to come to overcome the nations. No man can become his own mediator. Some will wield sceptres, all will wear crowns or bear palms. These righteous ones will not at that time stand before God in judgment, for they have obeyed from the heart that form of doctrine once delivered to the saints; and Paul says, "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the [illegible] Rev. will [illegible] "bowed [illegible] glory of God the Father." These are they that are a kind of firstfruits, Jas. i. 18.

The nations over whom Christ and his saints will reign, will occupy the same position that Adam did before the fall, but some will be overcome and fall. Isa. lxv. 20. The material earth will be restored to its primitive condition. Is. li. 3. A most glorious estate, up to the letting loose of Satan for a little season, and as many are deceived, proves that the nations in the millennial are mortal. The saints of God cannot be deceived as they have been made spiritual bodies. When Christ comes he will send his angels to gather out of his kingdom all things that do offend. It is evident that this gathering out will require 1000 years and at or near that time, will be the "great time of trouble," when after a brief season death shall be destroyed. Then will be inaugurated the new heavens and the new earth, when God shall wipe away all tears, and there shall be no more crying nor sorrow, nor death, for the former things are passed away. Therefore brethren, let us refrain from agitating questions not pertaining to us. God in his infinite love and mercy will provide just laws and rules for the people in the kingdom age, that he has in all ages. We in this age have laws and commandments given us, whereby if we are obedient to them, we may be permitted to share in the glories accorded to the saints. Judging the future by the past, earth will never receive its fruition only by an exhibition of God's power in confining the author of sin. Sin will continue to increase, as long as it is continually added to. How easy it would be to do right if we had no temptation to do wrong. Temptations beset us on every hand, but let us like our beloved brother Paul, "Fight the good fight of faith," ever trying to show "ourselves approved of God, workmen that need not be ashamed, rightly dividing the Word of truth." Let us shun vain babblings which lead to ungodliness. Let us teach men what they must do to be saved; knowing that we can do nothing except the Lord be with us, and if he be with us who can be against us? Also let us be charitable toward all men! Not compromising the truth in anything, for some have erred concerning the faith. Let us earnestly realize that we cannot drive men into the truth. Let the love of God so abound in our hearts, not only to those of like faith, but to those with whom we come in contact, believing that they seeing our good works, may be constrained to follow in the footsteps of the Lord Jesus and worship him in spirit and in truth.

Finally brethren, you see what a long letter I have written with my own feeble hand. Though I am afflicted, tormented, and often approach very near the valley of the shadow of death, yet the Lord is my comfort and stay. I so earnestly desire that there shall be perfect harmony and peace in God's holy church, that I pray that we "put on the whole armor of God, having our feet shod with the preparation of peace." Looking for that blessed hope and the appearing of our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works. May the grace of God be with us all, and make us patient unto every good work." Amen.

MERRITT ELLIOTT.

Dear Restitution:

In an old number of THE RESTITUTION I noticed an article headed—"Why I wish to be Saved." The writer goes on to say—"Dear ones, it means that we shall have a beautiful place to dwell in throughout eternity without sickness, disappointment, or death. All this is good and true. But when is there a desire expressed to help produce this state of things? We, as servants of the Lord Jesus Christ cannot expect to enjoy the happy state of things unless we assist in bringing about the golden age we hope to enjoy. My daily prayer is, that I may have a share in the great work of the restitution. If I am so unspeakably happy as to get into the kingdom, I expect I shall find plenty of work to do. Indeed, it will be work, work all the time, and not simply enjoyment. If our highest aim is enjoyment and happiness, I fear we shall fail of getting into the kingdom when it comes. We may have believed the gospel and have been baptized, yet I find no promise that simply belief and baptism entitle one to a place in the kingdom. The promise is "he that believeth and is baptized shall be saved." Many, very many, will [illegible] "And he that [illegible] eth my works unto the end, to [illegible] will I give power over the [illegible] he shall rule them with a rod of iron."

Let our desire to get into the kingdom, be founded upon a desire to assist in the great and glorious work of restoring the earth and mankind back to the position that was occupied before the fall. God's design in creating earth and man must be carried out. Jesus the Son of God and second Adam has been appointed to remove the curse and bring in the great restitution, and it will take a thousand years after Christ comes to accomplish this work. Oh, brother, sister, don't you want to help about this great and glorious work? I do.

DANIEL HOWARD.

A Rabbi was once asked: If your God loves the poor, why does he not support them? He answered: God allows the poor to be with us always, that the opportunities for doing good may never cease.

Selected.

Education. No. 9.

[The following article is one of a series of ten written by Bro. J. F. Goletly, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal*, and necessarily have some expressions that refer to local surroundings.—ED.]

LANGUAGE.

"Babylon corruptly to sin went and small
And greek were mingled on the mound. Their
work all day they builded, but to their strong-
hold in the night entirely an end God made. In
his anger, also, his secret counsel he poured
forth; he set his face to scathe; he gave com-
mand to make strange their speech, their pro-
gress he impeded."—Part of inscription on a
[illegible] brought from Babylonia.—Hawlin-

Lately we have been reading in the daily papers about the mission of Professor Gardner, in the wilds of Africa. This gentleman it seems, has been sent out by certain "scientists" in order to teach the monkeys in the jungle to talk and, also, to learn their language, the secondary object being to establish proof that the human race is of "simian origin," and so the Professor, we are told, has had a steel cage built to defend him against the attacks of beasts of prey, and in this he is conveyed to remote places in the woods and wilds of Guinea, and there he cultivates the acquaintance of his supposed hairy-coated relatives.

The trouble with the scientific theorists is that they have the faculty of discovering some little out-of-the-way fact from the dreary wilds, where nobody goes, and so combining it with some other little out-of-the-way fact, from the other end of the earth, that they manage to rig up a pretty decent argument for the theory they have adopted; while they carefully ignore the whole trend, the sweeping outlines, and the bulk of evidence on the other side—facts and evidence that everybody is familiar with. Take the matter of language as an illustration. Suppose the ambitious Professor does learn the chatter of the monkey and succeeds in teaching some ape to say [illegible] wants a cracker," what has he done? The main, the large, the apparent truth in regard to the language of man and animals is ever conspicuously before us in all the relations of life, especially to dwellers in the country, and any one may study the subject if they so desire. Now it is a mistake to suppose, as some do, that the lower animals have no language. They have in many instances very complete modes of expression, so far as answers the purpose of communicating between their own kind or, in some cases, even with other kinds. The British blackbird for instance, has a cry of alarm that hustles everything in the woods to cover, so also here, has the crow, and well do the chickens understand their caw as dive and flutter around the hawk. Then, of all animal vocabularies probably that of the chicken is the most complete. All who take interest in these faithful little servants know how to interpret the sounds they utter. There is that of alarm, or suspicion, as some shadow falls in the neighborhood, "Lookout! lookout;" then the cluck to the little ones, "come, come;" there is the old [illegible] ding her neighbor for looking [illegible] r nest, "go 'way, go 'way;" [illegible] the rooster's crow, "ain't I [illegible] test thing about"—all these, [illegible] w, is the first point to be observed. [illegible] chicken language and all other [illegible] us of the lower animals, are [illegible] t and entirely unlearned. The [illegible] hey make are as instinctive as [illegible] r breathing and is a part of [illegible] ng that they cannot change. [illegible] d female chicks, hatched out of [illegible] ator on an island, far removed [illegible] y of their kind, will, when arriving [illegible] maturity, discuss matters in the [illegible] language as their ancestors [illegible] hens cluck, the roosters [illegible] o, in like manner, with all the [illegible] mals. They do not change their [illegible] uage because it is a part of their [illegible] ural endowment. A kitten [illegible] p with puppies will not bark; [illegible] brought up with kittens will [illegible] and this remarkable thing in [illegible] construction, this setness, this [illegible] qued fixedness is worked out, as we [illegible] say, to the utmost delicacy into [illegible] ttle trills of sparrow chirrup [illegible] lanet songs—and the natural [illegible] ved the observant country [illegible] an at once tell the kind of bird by [illegible] song or the twitter—another illustration of the iron law "after its kind."

Now there are natural noises that human beings make, also, that may be said to belong to the class of inherent or instinctive sounds; such, for instance, as laughter, crying, shouting, and so on—these all men do alike. Perhaps, too, the musical gamut may be said to belong to this category, but such noises and notes are not generally considered as human language at all. In truth they are not, and in fact the vast, the infinite difference between human speech and all such does not consist in the matter of sound at all; parrots can be taught to speak like us. The real difference is in the high intellectual endowment of the race, in the power which enables us, out of any set of sounds at hand, to create a code of signals to express, communicate, and cultivate thought. In the matter of language man may be said to be released from all the ties that bind him to the brute creation; here he enters upon the plane of Godhood; a divine fashioner of sound. This is true of verbal communication and it is even more so in regard to the ability we possess of recording thought by marks and signs, as in writing and printing, whereby members of our race who lived thousands of years ago have expressed thought to us, for time, distance or variety of tongue is no bar to the human intellect, it soars over and looks beyond all such obstruction. To what part of the brute creation can we look for even the faintest suggestion of this? Yet, strange to say, this magnificent and marvelous power, the greatest we possess, seems to be just as old as the race. Not so long ago it was the fashion of the "scientific" critic to laugh at the idea of Moses writing, because, they said, the very art of writing was not invented for many centuries after the time when Moses was said to have lived. Now it is the other way. The archæologists, digging around in Babylonia, are discovering whole libraries in baked clay which, they say now, reaches back far beyond the time of Abraham or even Adam! One of these records is quoted in part at the head of this article and here we have a striking similarity to the Biblestory of the Tower of Babel. Again, the very evident derivation of all human language from a common, original stock bears this story out. And, by the way, in the "differentiation" of language into the thousand and one tongues of earth, each one careless to keep any set channel, and promiscuously mixing with every dialect in the neighborhood, regardless of race, color, or previous condition of servitude, we have an excellent illustration of the true doctrine of evolution, so that the mongrelism to which I hereby attempt to express a few ideas to the patient reader is a mixture of Hebrew, Greek, Arabic, Latin, French and German, with an occasional spice of Chinese and Choctaw, and the registering power of the press is sometimes insufficient to hold it fast in shape, for those at one end of a county or State wander off into a different pronunciation and "differentiate" still further.

Now, if language, spoken and written, and expressing as high a degree of civilization as in many so-called Christian communities of the present day, can be traced to a period of time as far back as we can trace the human race at all, had we not better eliminate from the school books all the high-sounding "scientific" references to the "stone age," the "brass age," the "iron age," and so on, all of which are thus proven to be myths, and is it not vain to plant our ancestral tree in the African ape, which indeed, so far as intelligence is concerned, is far beneath the homely and useful domestic friends whose kindly services to us have been invaluable in the cause of civilization, as witness the horse, the camel, the dog, and so on. In truth these people are hunting for the "missing link" in the wrong direction. According to the Bible account of creation there was a link of intelligence that did once connect us more closely with the "beasts of the field," but for reasons best understood by the Creator alone that link was shattered; doubtless he considered that we had trouble enough now.

"When out of the future the light of the eternal city gleams, it glorifies the meanest moments of the present. The dignity it brings to man affects all he touches, dignifies through him toil, the commonest every-day mechanical labor. The citizen of heaven feels no work drudgery, for he can never be a drudge; in the hour of humblest endeavor he stands in the midst of the immensities, in the centre of the eternities which God inhabits."—*A. M. Fairbairn, D. D.*

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

2 FACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 50 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

Pan-American Exposition Rates to Buffalo via the Nickel Plate Road. Tickets now on sale at all stations, one and one-third fare for round trip, good returning 15 days. Write, wire, [illegible] or call on nearest agent, or O. A. Asterlin, T. P. A., Ft. Wayne, Ind. —Aug. 1

Special train to San Francisco, via Chicago & North-Western R'y, to leave Chicago Tuesday, July 9th, 11:59 P. M. Stops will be made at Denver, Colorado Springs, Glenwood Springs and Salt Lake, passing en route the finest scenery in the Rocky and Sierra Nevada Mountains. Party will be limited in number and under personal direction of Tourist Department, Chicago & North-Western R'y. Only $50 round trip, with choice of routes returning. Send stamp for illustrated itinerary and map of San Francisco to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 6.

Excursion trains to Lake Maxenuckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenuckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

Communicated.

Genesis. Chap. 25.

1. And Habraam took another wife by the name of Chettoura.

2. And she brought forth for him Zomhran and Jedzan and Madal and Madiam and Jeesbook and Souir.

3. And Jedzau begot Saba and Dedau: and the sons of Dedau are the Assourieim and the Latousieim and Laoomeim.

4. And the sons of Madiam are Gephar and Aphair and Enooch and Abeida and Eldaga, all these were sons of Chettoura.

5. And Habraam gave all his possessions unto Isaak his son.

6. And unto the sons of his concubines Habraam gave gifts, and sent them away from his son Isaak, while he was living at the East, into a land of the East.

7. And these were the years of days of the life of Habraam all that he lived, namely one hundred and seventy-five years.

8. And Habraam leaving off died (under sentence) in a good old age, an elder and full of days, and was added to his laity;

9. And Isaak and Ismaeel, his sons, buried him in the double-cave in the field of Epiroon, the son of Saar, the Chettaite, which is over opposite Mambree;

10. The field and the cave which Habraam acquired from the sons of Chet; there they buried Habraam and Sarra his wife.

11. And it came to pass after Habraam had died, that God blessed Isaak his son, and Isaak took up his abode beside the well of the vision.

12. And these are the generations of Ismaeel, the son of Habraam, whom Agar, the Aiguptian housemaid of Sarra, brought forth for Habraam.

13. And these are the names of the sons of Ismaeel according to the names of his generations: first-born, Ismaeel, and Nabaioo and Keedar and Nabdeul and Massam.

14. And Masma and Douma and Massee,

15. And Chouddau and Thaiman and Jetour and Naphes and Kedma;

16. These are the sons of Ismaeel and these their names in their tents and pasturing places; twelve rulers according to their nations.

17. And these were the years of the life of Ismaeel, namely one hundred and thirty-five years, and leaving off he died, and was added unto his race.

18. And he dwelt from Euilat unto Sour, which is in the face of Aiguptos until one cometh unto Assurians; in the face of all his brethren he took of his abode.

19. And these are the generations of Isaak, the son of Habraam; Habraam begot Isaak;

20. And Isaak was forty years old when he took Hrebekka, a daughter of Bathouel, the Surian, from out of Mesopotama of Suria, a sister of Laban, the Surian, to himself for a wife.

21. And Isaac besought the Lord for Hrebekka his wife, because she was barren; and God hearkened to him and Hrebekka, his wife, conceived.

22. And the children in her were leaping; and she said, If it is destined to occur to me in this wise, What for me is this? And she went her way to inquire from the Lord.

23. And the Lord said unto her, Two nations are in thy belly, and two laities will come forth from thy womb; and a laity will be above a laity, and the greater will serve the lesser as a bond-servant.

24. And the days for her to bring forth were fulfilled: and she had twins in her womb.

25. And the first-born came forth fire-red, all hairy like a beast's hide; and she named his name Heesau.

26. And after his brother came forth and his hand grasp the heel of Heesau; and she called his name Jakoob; and Isaak was sixty years old when she brought them forth.

27. And they grew to be young men; and Heesau was a man who knew how to hunt with dogs, a man of the fields; but Jakoob was an undeveloped man, a stayer at home.

28. And Isaak loved Heesau because his game was his food; but Hrebekka loved Jakoob.

29. And Jakoob had cooked a mess of pottage, and Heesau came in exhausted from the plain.

30. And Heesau said unto Jakoob, Let me taste of this red pottage; for I am exhausted. Therefore was his name called Edoom (Raw-eater).

31. And Jakoob said unto Heesau, Give me today thy first-born privileges.

32. And Heesau said, Lo, I am going to come to my end and what to me are these first-born privileges?

33. And Jakoob said unto him, Swear it unto me today, and he swore it unto him; and Heesau gave unto Jakoob, the first-born privileges.

34. And Jakoob gave unto Heesau bread and a pottage of lentils; and he ate and drank and arose and went away; and Heesau made little of his first-born privileges.

COMMENT.

This chapter seems to the casual reader a well-told story and indeed a very simple narrative and very plainly told; as we should say a charming little tale of Bedouin life; but in the light of subsequent history and still unfulfilled prophecy as well as some that has been fulfilled and which is easily verified, is fraught with the fate of nations and empires long past and gone, and the coming dominion of another order of things or a new world; and being written for our instruction in righteousness, may we be able to draw from it the realities of its profounder spiritual teaching.

The names are of course significant not only as intended by the human agencies used in giving them but still more manifestly in the divine purpose when understood.

Isaak, "On an Equality" Jakoob, "smitten and healed," Heesau "Delight Again" Edoom "Raw-eater." The reader will recall the fact that Hrebekka was barren for some time and this was accounted a "smiting" or visitation of the Lord. This may account in a human way for the names of the twins, much more probable than that she should name one of them "supplanter" as the common Hebrew interpretation is.

Hrebekka "Bread-root" is also a very significant name in the light of history, and prophecy as related to the Habraam covenant and what the Christ himself teaches in John's gospel about the "bread of life." Bear in mind that he himself is a "son of Habraam" according to the flesh as well as "a Son of God" according to the Spirit.

The true philosophy of the "law of heredity" which has been so exploited of late in the teachings of sociology is here given in the concrete example of the choice of Heesau. In other words we are taught that the advantages of birth and heredity are of much or little value according to our own accounting—that the dynamics of the spiritual are so much more dominant and efficient that if we honestly make the higher choice with a true ambitions purpose all the weaknesses and hindrances naturally inherited fall away as in the case of Jakoob, who becomes an Israeel, "strong Root of Mercy." Like him we may come off limping from the titanic struggle of the spirit with the flesh; but nevertheless we are victors or as Paul puts it "more than victors" in the great accomplishment.

CHAS. GARDNER.

To Illinois brethren in special and all brethren in general:

Recently the Building Committee of the Illinois State Conference made a call through these columns for aid in raising a fund to build a suitable Conference building—not to use as a place of worship—but a building in which delegates may be entertained while in attendance at the Conference. The church in Oregon is large enough for all the meetings, having a seating capacity of about two hundred. Many generously answered this first call and the committee desires in this general way to thank all who have subscribed not only their money but also their words of encouragement. To them this second call is not directed, for we believe you have done well your part. We have now about $275.00 on hand. We need yet, at the very lowest estimate, $75.00. To put up a suitable building, with lumber at the present price, we should have $400.00. This item is written to invite any who have not yet subscribed to do so in any amount, however small. Said remittance to the chairman of the committee who will promptly receipt for the same. Time and space forbid discussion as to the merits of locating the Conference permanently. Suffice it to say that we believe that when the plan is once in working order, all will be pleased with it. Building Committee consists: S. J. Lindsay, Chairman, Oregon, Ill.; J. M. Gladfelty, Lanark, Ill.; E. F. Gealn, Forrestou, Ill.

Change on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 26, 1901, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

West bound daily 5:18 a m, extra fare train 6:30 a m, except Sunday 9:22 a m, daily 12:07 p m, except Sunday 2:15 p m, daily 6:08 p m.

East bound daily 2:58 a m, except Sunday 10:37 a m. daily 2:35 p m, daily 5:45 p m, extra fare train 7:55 p m, except Sunday 8:39 p m, daily 9:55 p m.

For further information apply to J. E. Hanes, Ticket Agent.

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The season for 1901 will open May 15th. Commencing on that date excursion tickets with fifteen-day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June July and August. The sale of season excursion tickets will also begin May 15th and continue daily until September 14th. Excursion tickets will be good returning until September 17th.

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—June 29.

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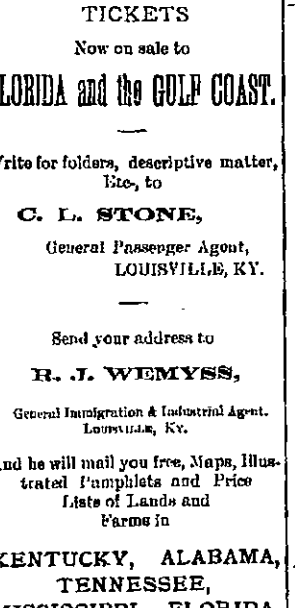

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No. 9, " " " Logansport.....7:28pm

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The Nickel Plate Road will sell tickets to Ft. Wayne, Ind., on June 11th and 12th, good returning until June 15th inclusive at one fare round trip account the Annual State Meeting of the Elks (B. P. O. E.) Grand Lodge of Indiana. Write, wire, 'phone or call on nearest agent, or address C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—June 12.

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10 45	10 40	....		Cleveland	3 50	8 25	11 40	12 20
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jobiin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preceding by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Ethelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, Wellsville, Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Great of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other points will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME L. PLYMOUTH, INDIANA, JUNE 12, 1901. NUMBER 22.

Walter Tomlinson
35 Kinsman St.

Poetry.

If Need Be.

These gracious words, not all for nought,
In sorrow, grief and pain,
The heavy burdens that we bear
Will not be borne in vain.
Our heavenly Father knows our frame,
He knows how weak we are,
And every sigh and every tear
He sees from afar.

If daily cares oppress our hearts,
And creature comforts flee,
Or aught disturb our peace of mind,
He knows it need to be.
And when the need be has fulfilled
The end marked out by God,
And we are taught to trust him more,
He will remove the rod.

Oh blessed thought, there's not a drop,
In all the cups of woe,
That is not measured by his hand,
And will not overflow.
Then may we ever trust his love,
And though severely tried,
Remember that it need to be,
And in his strength abide.

Selected.

Destination of the Jews. No 2.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 24.

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." Romans xi. 25, 26.

I now pass on to proven point without which the restoration of the Jews would be a blessing neither to themselves nor to the world. I mean their conversion. There are some things from which the Jews do not need to be converted, e. g., they are not idolators, and do not need to be turned from image-worship. They are better than some called Christians in this respect. But they are self-righteous. They have mean ideas of God's holy law, for they think that with heart and hands tainted by the original transgression they can render a pure and acceptable obedience to that law. They have wrong ideas of sin, for they fancy that the fasts, and prayers, and tears of the sinner can atone for insults offered to the Almighty Majesty and sin-repelling Holiness of God. And they have wrong ideas of God himself; for his amazing gift of a free forgiveness is too magnificent for them to receive it, and the condescension of the Son of God in coming down and dying is too divine for them to believe it. If the Jews had right views of the law of God, of sin, and the Savior, they would be converted. We believe that the Spirit of God will give them such views ere long. But whether some of them may not be converted before the restoration, and the remainder afterward; and what are to be the agencies employed, whether there is to be a second personal appearing of the Son of God beforehand, or whether the work of their conversion is to be consummated solely by the plenteous outpourings of the Spirit, without whose working the bodily presence of the Son of God would make little impression on corrupt humanity; and whether the time is fully come; these questions I do not at present discuss, on some of them having formed no conclusive judgment and because on all of them you will more readily come to a clear light and sound conclusion if you be first fully persuaded of the fact that the Jews are to be converted. And here, as in the former instance, I prefer quoting, without comment, the sure word of prophecy:

"Thus saith the Lord of Hosts, It shall yet come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.....These also have not believed, that through your mercy they also may obtain mercy. For God hath concluded them in all unbelief, that he might have mercy upon all."

But I feel that I would not be doing justice to my subject if I ended here. I doubt not that the Jews are to be the possessors of Palestine and the people of God again. This is their destination; but this is not all. As was truly said: "The Jews possess no prerogatives for themselves. Whatever immunities and distinctions they enjoy, they hold for the world." So is it with their destination. God has great things in store for Israel, for he has great things in store for all mankind. And to understand the destination of the Jews you must go back to the day of their original segregation from the nations, and recall God's promise to the Chaldean shepherd: "In thee and in thy seed shall all the families of the earth be blessed." A promise already most bounteously fulfilled in "one" seed, "that is Christ;" but a promise whose riches, as prophecy assures us, are far from being exhausted yet. From Isaiah, and Zechariah, and Paul, it is very plain that Israel's restoration is to be the world's elevation: that Israel's ingathering is to coincide with the world's great harvest-home. Their fall was a blessing to a few of our Gentile families; their rising again in their fulness will be a blessing to the whole. How it may produce its full effect of blessing I cannot tell; but with Bible help, may offer the following hints:—

1. The restoration and conversion of the Jews will be striking facts. Whether effected in the more ordinary ways, or, as is almost certain, with miracles intermingled, the result will be abundantly remarkable. It is not probable. Many of the Jews sneer at the devout expectation of their brethren, that they will yet be planted, as of old, in Palestine. Many of them smile at the idea of a restoration, simply because there are such hindrances in the way. Very well. When the restoration takes place it will be all the more wonderful. "When the Lord turns the captivity of Zion, you will be like them that dream. Your own mouth will be filled with laughter, and it will be said among the Gentiles, The Lord has done great things for them." The event is not probable. You do not all expect it yourselves, and many Gentiles do not. So it will be very surprising when it does take place. Again, much as many of the Jews desire a restoration, and confidently as some look forward to it, they all with one accord deprecate conversion, and are confident that such a calamity never can befall them. Now, of all prophetic truths, this is the plainest and most positive; and when it does take place—when over the face of the most staggering difficulties and stupendous prejudices, the great consummation is brought about—when, probably all of a sudden, the world sees the spectacle of the inhabitants of Jerusalem with glistening eyes looking to the Pierced One, and sees all Israel actually saved, a result so strange must needs be striking. The moment the veil is rent from Israel's eyes, the veil will be rent from a thousand prophecies; and, read in the light of restored and regenerate Judah, the Word of God will sparkle with unwonted coruscations, and, like deep-colored gems that look dusty in cloud-light, many of its dark saying will brighten up into its divinest truths, when the beam breaks forth from Salem. It is not so much the new evidence as the new impulse which this event will give. It is not so much that it will merely illustrate or fulfil, the prophecies, as that it will arrest the world and animate the faithful, and by giving palpable reality to the things of faith make unbelief as impracticable as it is already inexcusable. It has been admirably shown in a recent essay, that foreign missions have exerted a most quickening power on domestic Christianity; and that every triumph of the gospel abroad has pioneered a corresponding victory at home. When Christendom was stagnant, when preaching had come down to a few meagre common-places, when ministers preached with slight expectation that they were to impress or change their hearers, and when hearers heard with no attention of being impressed or changed, word came that the gospel was proving itself the power of God unto salvation among savages, Indians, Esquimaux, and South Sea Islanders. Why should it not prove itself the same to the Greek which it had proved to the barbarian? The cause got a new impulse, the gospel got a new trial, and the work of evangelization went on with new success in Britain. If this was the reflex influence of a few Pagans converted, what would be the effect of like conversions among the Jews? Would it not be as life from the dead to the once more drooping Churches of Christendom? The gospel has already proved itself the power of God and the wisdom of God unto the salvation of Gentiles, and that on a somewhat extensive scale. But to complete the case, let it prove itself the power of God and the wisdom of God unto the salvation of the Jews. They are confessedly the hardest and most impracticable materials on which it has yet been brought to bear. Are they beyond its influence? In the infancy of chemistry half the substances in nature were reckoned insoluble, not because there was no power in nature to dissolve them, but because men were ignorant of that power, or knew not how to apply it. And after the poor alchymist had labored in the fire, heated his furnace seven times, and spent all his acids and alkalies, there still remained in the alembic a relentless mass which laughed at all his labors: a caput mortuum, which would neither evaporate, nor melt, nor burn. But as knowledge grew, solvents multiplied, till the intractable substances became very few. Still, however, men would say that a thing was as hard as adamant, that you might as soon melt marble or fuse platinum as make an impression on that thing. But these comparisons are no longer significant. There is a power in nature which can melt marble, fuse platinum, and burn the adamant. In the infancy of evangelic effort, even Christians looked despondingly on some sections of the human family; and it was a grave question with some whether it was better to extirpate cannibals or evangelize them; whether the gospel should be preached to the Indians; and a large mass, consisting of Negroes, and Hottentots, and "Chinese," were set aside as utterly out of the question, a caput mortum, of which nothing could be made. These despondencies, which were unlawful from the moment it was said, "Preach the gospel to every creature," have now been effectually refuted by the partial success of the gospel on every creature; partial, but still enough to show that every creature is a fit subject for the gospel to act upon. But I can quite see in some brethren a suspicion that the Hebrew subject will prove refractory—that there is a peculiar impracticability about the Jew. Be it even so; that the Jew's heart is the hardest of all hearts; that peculiar hardness has happened unto Israel. There is a power, an agent which can dissolve this stony heart; and just allow that they are the most obdurate people in the world, and it follows that with the gospel has proved itself the power of God, and the wisdom of God to the salvation of the Jews, it will be seen how omnipotent is the gospel of peace in the hand of the Spirit of Love. When the Jews are converted, it will be a most singular event; the final evidence of the gospel's Divine original, and a mighty impulse to its spread.

2. But, secondly, the Jews are likely themselves to be most energetic and efficient evangelists. Isaiah says, (ii. 2, 3) that, "in the last days the law shall go forth out of Zion, and the Word of the Lord from Jerusalem." And Zechariah says, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.....ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (viii. 22, 23.) Jerusalem, by that time possibly the great centre of wealth and influence, will be the source of light and evangelization; the emanating fountain and the converging focus, whence truth shall issue and whither inquiry shall return; from which the Word of the Lord shall go forth, and to which all tribes of awakened people shall go up—the missionary metropolis of the world.

3. [illegible] third and more important way in which I believe that Christianity is to profit by the conversion of the Jews, in which all families of the earth are to be blessed in Abraham, is that in that converted nation we may expect to see a reproduction of Christianity in its noblest and purest style; the graces of the gospel exemplified as they have not been since the day when the very chiefest Christians were Jews. It ought ever to be remembered that, whether for the purposes of ulterior conversion of the world, or for the elevation of the existing Church, the instrumentality most needed is a normal piety of the highest type; a living Christianity so full-grown, and so full-hearted, that no man shall despise it, and no man shall mistake it. And in reading the prophecies I see many proofs that regenerate Palestine is to present the world with a living epistle largely written of this first-rate Christianity. The paradisaic scenes of peace and harmony delineated, streets without violence, and sanctuaries without profanation; the worshipping concourse; the rapt adoration, and the manifested presence of Jehovah; the blending of Sabbath sanctity with week-day activity, bespeak a piety of the most exalted order. And I stagger not at the promise because of what the Jews are now—I believe that they are much maligned, and I also believe that they are not too moral. But I also believe that, though everything which prejudice has suspected and malignity invented were true, the miracle of grace, which makes them a pattern to all people, will only make them more adorable. I do not stop to say that if they be abject, persecution has made them so; nor do I interpose the names of Reuchlin and Benazra and Neander in arrest of that sweeping sentence which would adjudge them to irretrievable degradation. But I fall back on the unquestionable fact that the finest specimens of redeemed and regenerate humanity which mother earth has ever borne upon her surface, or received into her bosom, are the men gathered to their fathers in the sepulchres of Israel, the saints that sleep in Palestine.

I do not forget that the Church's finest models and most stimulating examples are men who answered to the name of Jew. And just as from the in-devotion of a prayer-restraining and irreverent age, I look back to the son of Jessie praising seven times a day, and soliciting the lyre familiar with his ecstasies to a strain more seraphic yet, till the laboring lyre could do no more, and his awe-struck hand trembled into silence; so from the stinted devotion and phlegmatic praises of our Gentile churches I look forward in hope to the day, when other Davids shall lead the choir, and sweet singers of Israel sound the keynote of the Church's gratitude; and if without the temple grain, at least with Hebrew fervor, we shall answer one another—Praise ye the Lord, for his mercy endureth forever.

And just as from the selfishness, and caution, and wary worldly wisdom of modern preaching, I look back with amazement at the meteor of mercy, that burning and shining light, who, self-forgetful and self-pending, flamed round the benighted earth, knowing and making nothing known but Christ, then exhausted, shot back into that sun which had fired him at the first; so looking round on our glow-worm regiment, to the leeward side of the hedge, and then looking out on a dark Britain, and a darker world, I am ready to exclaim, "The Lord send us another Jew like Paul!" And then, when I look round on the Church of Christ, comminuted into a thousand fragments; and every day shattering more and more the stone which ought to fill the earth—when I think how fallen out by the way are the pilgrims, the brethren journeying to the same land of peace and love, I look back with wistfulness to the Daniels and Johns of better days—who exerted such healing and harmonizing influence on all their coevals, and when I think of it as one most likely source of Christian union, I pray the Lord to hasten in his time the day when Ephraim shall no longer envy Judah, but from Ephraim and Judah, converted and restored, shall come forth a company, the models of the Church, the missionaries of the world.—*James Hamilton, London, in The People, the Land, and the Book.*

From Our Letter Drawer.

Dear Restitution:

I am a little late sending in my mite, but better late than never. I enjoy reading the letters from the different parts of the world and especially from those who are shut in. It is pleasing to hear them express their willingness to continue faithful to the truths they have learned. It is very trying to be left alone and not have any one to talk to and reason out those precious promises that God has left to comfort one another. I see so many pieces written in THE RESTITUTION on the begettal of our Savior, that my attention was called to the fact, that one of the writers, after writing two long articles that Christ was the Son of Diety and the Virgin, then says that no such thing is possible as a mixture of the animal and spiritual natures, that is just what I believe that Moses and the prophets testified. St. John i. 13, 45, born not of blood, that leaves man and woman out, blood had no part in the begettal of the Son of God. God does not need the assistance of humanity in his work. He was a chosen one taken out from among us. Peter made the good confession that he (Christ) was Son of the living God. Flesh and blood did not reveal it to him, but his Father in heaven. I hope these few remarks will not be taken as an argument. They are God's own truths which are quite helpful to be reminded of.

Yours for the truth,
MRS. I. E. FORSYTH.

Brother Underwood:

We send a few lines for THE RESTITUTION which is a welcome visitor in our home and which we should miss very much. We are amongst the few who are watching and waiting to meet our Lord. He has declared he will come again and gather his children home. Oh, may we be of that chosen number, where we will meet our loved ones who are sleeping, awaiting the last call when the dead in Christ shall come forth to meet their King, where we shall part no more. We believe the promises made to our father Abraham that we shall at a future time inherit this earth when it is made new like the Garden of Eden was when Adam was put there to dress it. By failing to obey the law Adam fell and lost his inheritance. We must obey the law laid down in the Scriptures to guide us from temptation and bring us to an inheritance with Abraham. We are told to search the Scriptures for in them is all our hope of an eternal life. We hope to have that true faith gained by a knowledge of the truth, so when temptations gather round us we will be able to withstand them and fit ourselves for a better life. We see all nations preparing for war, all try to gain the victory, there is no one satisfied. We know all kingdoms are to be put down when the King of kings shall set up his kingdom, which shall have no end, when wars shall cease and man with man shall be at peace. The Son of Man shall rule the world in righteousness, will sit upon the throne of his father David, and have dominion over the whole earth. How impossible and how untruthful the teaching of today, that we are to reign with him in heaven, when he is to return to this earth and sit upon his father David's throne and have dominion over the whole earth, which was promised to our father Abraham and his seed. We must have the faith that Abraham had or we are not of that seed, if we are not of that seed we have no inheritance, therefore we have failed as Adam did. By believing and obeying we will receive the long promised inheritance which our father Abraham saw afar off. The time is at hand, we must watch. Adam sinned by partaking of the forbidden fruit. Will we do the same or will we be faithful and gain everlasting life, for as in Adam all die, even so in Christ shall all be made alive. Oh, may the time soon come when our King shall appear and put down all man-made rule, all man-made churches, and ungodly teachings, and reign in righteousness is our hope. Watching and waiting for the kingdom.

Your Brother and Sister,
MR. & MRS. J. W. LOVETT.

Dear Brothers and Sisters:

I am late with my letter, it is now past time for our love feast, but he that cometh in at the eleventh hour will receive his penny also. I love to read the letters of our dear ones. I ask an interest in all your prayers. From the signs of the times it looks as if our Lord's coming is nigh at hand, even at the door. May we all have our lamps trimmed and burning and full of oil, is my prayer.

Yours in hope of eternal life.
MARTHA A. WAYMIRE.

Dear Restitution:

The gospel has not lost its power to save those who believe yet! Last evening we again had occasion to visit Lake Erie, because two young sisters believed the gospel, and wished to obey it by being buried with Christ in baptism, and be raised to walk in newness of life. The lake was quite rough, and it rained too, but nothing could daunt the courage of these believers in the good news. They are bound for the kingdom, and will fight the good fight of faith, and lay hold of eternal life. One is a daughter of Bro. and Sister Stadden and the other our own grand daughter. May God, even our Father, bless them on the way! Having been taught the truth at home all their lives, they have but little to unlearn. I often think it is harder to learn the truth when our minds have been filled with the errors of the day and as taught by our popular clergy. There is nothing like filling the young mind with the pure Word of God from the start, and to not leave room for modern errors. I know modern taste hankers for some thing new, something original, but give me the original Word of God as it was when first spoken or written, and if folks would only try it, they would find it new to most people. On next First Day these two young sisters will be received into or added to the Church of God meeting at 1231½ Euclid Ave., Cleveland, Ohio.

GEO. ELTON.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 12, 1901.

Who can tell how much dimness of sight is connected with neglect of known duty?

If we are of Christ the Truth not only forms our creed, but that which moulds our character.

"WHEN a person values the precepts of the gospel, it is always a proof that he has tasted the doctrine for himself."

"OH, let not the ingratitude you meet with chill your love. He hath not met with such abundant gratitude from you."

A LETTER from Sister M. A. Woodwood, dated June 7, informs us that Brother Woodward is somewhat improved, though his cough is still quite bad.

EVERY command Christ has given must have in it infinite wisdom, tenderness, holiness and love; and we would add, there is not one command too many.

"As every feature in the character of God is essential to the glory of that character,—so the due consideration of every feature is essential to the right formation of the character of his people."

THE followers of Christ are of necessity subject to the reproach of men; the servant cannot be greater than his Master,—and as Jesus once said, "If they have persecuted *me* they will also persecute you." Jno. xv. 20.

NOTICE is given by the friends at Bur Oak, Ind. that their new church will be dedicated on the third Sunday in June. They invite all to attend. It is expected that Sister M. A. Woodward will be there.

The Faith.

The faith of religion embraces what God has done,—what he promises to do and everything taught in his Word, all of which is presented for the development of a godlike disposition, termed divine nature in 1 Peter i. 3, 4. The obedience of religion is conformity to the law of faith, and is the result of believing the things concerning the kingdom of God, and the name of Jesus Christ, it is termed *the obedience* of faith, for believers only can yield it. Acts viii. 12; 1 John iii. 8.

Conscience.

An evil conscience is made manifest by the Truth, and is evinced by shame, and doubts and fears. John iii. 21.

A good conscience is characterized by a full assurance of faith and hope, founded upon an understanding of the gospel of the kingdom, in the name of Jesus, and obedience to it. The obedience of the faith gives the subject the answer of a good conscience. Col. ii. 2; Acts xvii. 31.

A seared conscience has no compunctions it is that condition of thinking flesh which results from the absence of all divine knowledge, and habitual sin; it is incurable. 1 Tim. iv. 1-2; Rom. i. 28.

David's Throne.

According to the promise made by God to the Israelitish fathers Abraham, Isaac and Jacob, he sent his servant Moses to lead his people Israel out of Egypt to the land of promise. Moses, because of disobedience, died in the wilderness, and was not permitted to enter the Holy Land. But Joshua by the command of God completed the task Moses begun. He led them into the Land and divided it unto them by lots, and there they did prosper into a kingdom. Ezek. xvi. 13. Rejecting God as their King, Saul the son of Kish was given to them for a king, but because of his unfaithfulness, God gave the kingdom to David, the son of Jesse, a man after his own heart, and to him he promised,—"Thine house and thy kingdom shall be established for ever *before thee;* thy throne shall be established for ever." 2 Sam. vii. 16.

Just before he died we are told, "Now, these be the last words of David: David the son of Jesse, and the man who was raised up on high, the Anointed of the God of Jacob, and the sweet Psalmist of Israel said, the Spirit of the Lord spake by me, and his Word was in my tongue. The God of Israel spake to me, he that ruleth over men must *be* just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. xxii. 1-4.

Again we read that God said, "I have made a covenant with my chosen. I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations.....Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, as a faithful witness in heaven." Psa. lxxxix. 34, 35. The prophet Isaiah says: "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall collect Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." Isa. ix. 6, 9.

"The descendants of David sat upon his throne for many generations. To the last one Zedekiah, God said, "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, and take off the crown, this shall not be the same; exalt him that is low, abase him that is high. I will overturn, overturn, overturn it,—and it shall be no more until he come whose right it is, and I will give it him." Ez. xxi. 25-27.

"It is contended that the promise made by God to king David, in relation to his throne in the passages quoted, was fulfilled in the person of Solomon, but the last two show unmistakably that this was not so. The promise in Isaiah's prophecy was given some centuries after Solomon had gone to dust; and the one contained in Ezekiel speaks of the overturning of David's throne until the coming of the one to whom it belongs. Hence we must look to another than Solomon to fulfill the promise. "Turning to the New Testament, we find the angel Gabriel announcing the birth of Jesus to his mother Mary, and saying, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32, 33. Surely this looks like the one who is to fulfil the promise. Again we read, "Therefore (David), being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30.

"After such evidence one would think it scarcely possible that any one would contend that the promise was fulfilled to Solomon. Yet, strange to say, the majority of those who profess to follow the Christ do so. No doubt the reason in many instances is a lack of knowledge of what is written in the Scriptures; while in other instances preconceived notions blind the eyes to the truth. Nevertheless, this promise is yea and amen in Christ Jesus, as are all the other promises of God; and in due time the Redeemer shall come out of Zion, and turn ungodliness from Jacob, build again the tabernacle of David that is fallen down, raise again the ruins thereof. Of him it is written: "He shall judge the people with righteousness and thy poor with judgment. He shall judge the poor of the people; he shall save the children of the needy and shall break in pieces the oppressor. He shall come down like rain upon the mown grass, as showers that water the earth." Psa. lxx. 2, 4, 6.

"Has not God declared that he will set his King upon his holy hill of Zion, and command him to ask of him, and he will give him the nations for his inheritance, and the uttermost parts of the earth for his possession? Hence it is written of him when he is enthroned in Zion, in fulfillment of the promise made unto his father David that "he shall have dominion also from sea to sea, and from the river unto the ends of the earth." And that "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. Yea, all kings shall fall down before him, all nations shall serve him."

Do you wish to live without a trial Then you wish to die but half a man—at the best but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into the water and buffet the waves.

Communicated.

What Do We Believe?

Dear Restitution:

The question of what questions should be discussed in THE RESTITUTION and the manner of their consideration and discussion is one of the utmost importance. All contributors have the same object in view, that is, the advancement of the cause of the Master.

Should questions about which the brotherhood are not agreed be discussed? My answer is, yes, most assuredly, if the discussion is carried on in the right way and in the right spirit. Nothing like controversy should ever be indulged in. We cannot convince those who differ with us by "pitching into" their views. "Critics are born." It does not require any ability to criticise, and it does not do any good. Besides all that, I am unable to find any authority in the good Book which authorizes one brother to criticise and call in question the views of another brother, either in a newspaper article or in a public address. To do so is very unfair. Only a very few persons are able to write for publication or deliver public addresses. One thing we ought always to remember, that is this, the belief of those who differ with us is just as dear to them as our belief is to us. They are honest and cannot be driven from the views they hold. The power of the gospel for the conversion of the people and setting them right when in error, is in the gospel and not in the advocate. We may spend a life time in making an argument to disprove erroneous doctrines relating to the resurrection and not accomplish half as much as Job did by his affirmative statement when he said, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth." It will not do to cut off the consideration of questions about which the brotherhood are not fully agreed, but controversial discussion ought not be indulged in. It is not necessary to answer the argument of a brother who holds a different view from what we do. If we have no other means of enforcing our views, it shows that we may be standing on a sandy foundation. Let us all remember this. The Lord has not commissioned us to remove the error there is in the world. We are our brother's keeper, but we are not our brother's judge or critic in a sense that we may rebuke him in a public manner. But some one will say, if I cannot criticise the erroneous views of my brother or my neighbor, what can I do? Preach the gospel to a dying world with all the power God has given you, both from the public desk, in the columns of THE RESTITUTION and by your daily walk and conversation.

The question is asked, how are we to conduct ourselves toward those outside our church? One brother says that in one copy of THE RESTITUTION there was an article in which the writer held the view of the general resurrection of all the dead and also an article advocating the doctrine of the resurrection only of those who are in Christ. There is nothing wrong in this so long as each brother presented his views in a calm Christian spirit, allowing the brother who differs with him the privilege which he demanded for himself. One of the fundamental principles underlying the organization of the Church of God is the right of free thought. But we are not all at sea upon the fundamental questions underlying our faith and our belief.

For more than a quarter of a century THE RESTITUTION has been the recognized exponent of the views held by the Church of God. The short but concise statement of our belief contained in the upper right hand corner of the paper, is brief but explicit. It is a kind of index to our faith. I fear we do not read and ponder it as often as we should. I wish Bro. Underwood would set it up in large, leaded type and publish it on the editorial page for at least one week, so that each reader would be lead to read it carefully and ponder it well.

My recollection is that Bro. Chaplin, of blessed memory, wrote the statement, but it had the approval of the brotherhood generally and has been recognized for so many years, as an expression of our faith, that it ought not to be set aside, or added to without very careful consideration. About twenty-five years ago there was a general feeling in the churches that we ought to have a concise statement of our views printed, so that members of the church could, when asked what our views were, hand out this statement. The matter was canvassed and discussed for a long time. Conferences appointed committees to consider the matter. Finally the statement referred to above was written and published in THE RESTITUTION and has been kept standing ever since. It met with general approval and it was conceded that it was just what was wanted. I speak of this to show that this statement of our belief was not written and published without the questions having been thoroughly discussed, both in private, in the Conferences and through the paper. Bro. Chaplin being the Editor of the paper at the time, was in close touch with the views of the members of the church and very happily prepared a paper that met with general approval. Are we content with it? Have we been wrong all these years, and must we pull down this little beacon light and add too it and make it broad enough to include what is called the "broader hope," the "fair chance" and Universalism. Or must we make it narrow enough to suit the views of those who leave all the children in their graves?

Dearly beloved, we are in the last days of this dispensation when it is perhaps more difficult to hold fast the truth than it has been in other ages of the world. Jesus seemed to have had doubts as to whether he would find followers holding the faith when he shall come again. Let us strive to enter in by being faithful to the Master and charitable with each other.

R. S. DWIGGINS.

Conference Report.

At Dutton, Michigan, June 1, 1901, Thursday evening, the Church of God is again convened for the purpose of holding another Annual Conference, a goodly number all gathered together, the hearty hand shaking, the earnest question about the truth of the gospel show where the heart is and already gives an impetus of inspiration for the coming days.

Ministers present: F. L. Austin, Argos, Indiana; C. Winchester, Byron Center, Michigan; M. A. Woodward, Dutton, Mich. Thursday evening meeting called to order by President H. C. Hammond, preaching by F. L. Austin, subject, "The Power." Friday morning 9:30 we enjoyed a good social meeting, with earnest prayers from several whose hearts were warmed to the work. Meeting led by Sister Chaffee, lesson Rom. viii. 10:30 Bro. Hammond changed the order of the meeting, Bro. Austin spoke again from Phil. ii. 12, "Work out your own salvation with fear and trembling." 2:00 P. M., we had a very interesting sermon from M. A. Woodward, "The Holy Spirit." 7:00 P. M. social meeting led by Sister Emily Barnum, Col. i. 9, 13, "The new and living way;" followed with speaking from F. L. Austin. Saturday morning met for song and social meeting. 10:30 A. M. Bro. Hammond changed the order of meeting by announcing the time for business meeting. The minutes of the last Conference were read by the Secretary and approved. The Treasurer, A. K. Richardson, was unable to attend, having been very sick for nearly two weeks before the Conference, and was only able to sit up for a few minutes at the time. Treasurer's report was sent in by Bro. Edwin Conte. Report: amount on hand $53.08, June 4th, 1900; June 3rd, 1901, received during the past year from all sources, $165.59; payed out to the Evangelist, $102.00; Conference expenses $31.50. Moved and carried that the Treasurer's report be accepted.

Evangelist's report: days work 84; sermons, B. W. Woodward 112, funerals 3; sermons, M. A. Woodward, 87, funerals 9; those accepting Christ and being baptized 49. Moved and carried that our Evangelist's report be accepted.

The following officers were elected for the ensuing year: Pres. L. D. Decker, Blanchard, Mich.; Vice Pres., Wm. Moses, Byron Center, Mich.; Secretary, Emma Jackman, Grand Rapids, Mich.; Treasurer, A. K. Richardson, Coate Grove, Barry Co., Mich.; B. W. and M. A. Woodward, Evangelists.

The attendance was good considering how many were sick. Bro. Woodward was very sick before Conference, and unable to attend any of the meetings, for which we were all very sorry. At the invitation from Bro. Austin two came forward for baptism, the ordinance was administered Sunday at 1:30 P. M. Those buried with Christ by baptism were Robert Henry Baird, Mrs. Alice Rebecca Myers. At the invitation Sunday morning four more came forward for baptism, the ordinance was administered Monday morning; Mrs. A. A. Rooker, Allen Richardson, Clara McCroden, Eva Eldridge. May they trust their Lord and Master for grace in every time of need and be faithful to the end. Several interesting letters were read from those unable to attend, which were enjoyed by all.

The meetings were all good but those of Sunday were especially so, and will long be remembered by all present. Bro. Austin's subject Sunday forenoon, "The kingdom," evening "The Resurrection." Thus it is that another good meeting has ended, its record is made, it may be the last, as it will be for some at least. So let us cherish the good in our hearts, that it may bring forth an hundred fold, and in the end everlasting life, is our prayer.

L. D. DECKER, Pres.
EMMA JACKMAN, Sec.

Letter to General Booth, Salvation Army.

Dear General Booth:

You will excuse a few words from a plain man older than yourself. I was present at your "campaign" all day on Sunday, 31st of March, not, however, for the first time. I have long considered your position as a standing rebuke to popular religious bodies, especially as regards home missions. The zeal and enthusiasm of the "Army" seem awanting elsewhere, except where imitation has obtained. To but few, however, is it given to be born orators, and to fewer still the will to use such a gift for a good end. Your aim seems to be to excite the feelings, certainly not, however, without some reasons from Scripture of a certain stamp.

While admitting all this I feel constrained to say, more than "one thing thou lackest." Is it not unapostolic to urge sinners to sing hymns? as well as to press excited persons to make public profession at a so called mercy-seat. But more serious than even these is the matter of your preaching. Did not the Apostles proclaim a certain truth for the intelligent belief of their hearers? Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." And again, "Woe is me if I preach not the gospel." Of course the gospel had its definite aspect. Paul said, "I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more." He "dwelt two whole years in his own hired house.....preaching the kingdom of God, and teaching those things that concern the Lord Jesus Christ." We read, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

This preaching was our Lord's own practice "I must preach the kingdom of God to other cities also; for therefore am I sent." And he said, "This gospel of the kingdom shall be preached in all the world for a witness." The nature of this kingdom was well known to the Apostles, for they proclaimed it along with their Master for several years. They did not know the time of its restoration to Israel, having asked this question at a later period without a satisfactory answer.

The nature of this kingdom is further seen from the first gospel discourse by the Apostle Peter. He says, "Let me freely speak of the patriarch David.....that God had sworn with an oath to him that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne." See promise to Mary. Luke i. 32, 33. Nathanael confessed his Master in these words, "Thou art the Son of God; thou art the King of Israel." John said—"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." That is, eternal life through belief that Jesus is the Christ—the King of Israel—raised up to sit on David's throne, when the kingdom is again restored to Israel. As Paul said, "For the hope of Israel I am bound with this chain."

The same Apostle predicted a departure from the faith. Was not "the faith" here just the faith concerning the kingdom referred to above? So-called Christendom has for many centuries possessed no such faith, although it was proclaimed everywhere in the first century.

It may be thought that such a "faith" as that described wants the so-called evangelical elements of sacrifice, atonement, etc.; but the fact is these always went along with it. See Acts viii. 12; xxviii. 31, etc. Has not the Almighty a perfect sovereign right to make his own terms of salvation. How very few texts of a certain stamp, are sufficient for such preaching as yours? for what an "officer" called a "short cut to salvation?" But may it not be too "short" to ensure success?

Just a word on the immortality of the soul. You say it is assumed in the Bible. But is not the opposite of this expressly declared? "Shall mortal be more just than God?" "Let not mortal man prevail against thee." 2 Chron. xiv. 11. Margin. Do not we read of "saving a soul from death?" And is not "death the wages of sin?" And is not future life for man dependent on living again by a resurrection from the dead, rather than by a surviving soul apart from the body, of which Scripture is silent?

These brief notes respectfully submitted by

JAS. CAMERON.

Announcement.

The Northwest Conference of the Church of God will be held at the Lake Shore school house near Vancouver, Clarke Co., Wash., June 21, 22, 23, 1901. Every one is cordially invited to attend; all visiting brethren will be met at the River View Hotel and provided with conveyance to place of meeting.

W. J. HYRAM, Sec.

PROGRAMME.

FRIDAY.

7:30 P. M. Preaching, E. Groat.

SATURDAY.

10:00 A. M. Social meeting.
11:00 A. M. Preaching.
2:30 P. M. Business meeting.

SUNDAY.

10:00 A. M. Social meeting.
10:45 A. M. Preaching, W. L. Skeels.
11:45 A. M. Lord's Supper.
1:30 P. M. Basket dinner.
2:30 P. M. Preaching, W. A. Prosser.
7:30 P. M. Preaching.

Notice.

The members of the Association of the Church of God will meet Saturday June 22, at three o'clock for the purpose of transacting business for the ensuing year.

ALMIRA BROOKS, Sec.

Editor Restitution:

I will be at Morse Mills, Mo., June 10th, at the dedication of the new church, and, the Lord wills, will preach the dedication sermon, which will be dedicated to the Lord and all of the Lord's followers. A cordial invitation is extended to all. All come that can. Truly yours,

JOHN FOORE.

Brother Underwood:

Will you kindly insert a notice in THE RESTITUTION stating that Sister C. E. Hatch, who is visiting in Indiana desires to return to California the latter part of June and would be glad to correspond with any one who contemplated coming to Los Angeles during this month. She is in poor health and dreads to make the trip alone. She went back with father (J. S. Hatch) in March. Thinking some of the brethren or sisters might contemplate a trip out here I take this method of finding company for her. Hoping you may favor us I remain your Brother in Christ. Address Tustin, Cal.

C. E. HATCH.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs C W Russell	1.00
Mary A Vermillion	3.50
Mrs E Coffin	1.50

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

For Our Children.

Rover in Church.

'Twas a Sunday morning in early May,
A beautiful, sunny, quiet day,
And all the village, old and young,
Had trooped to church when the church bell rung.
The windows were open, and breeze sweet
Fluttered the hymn-books from seat to seat,
Even the birds in the pale-leaved birch
Sang as softly as if in church!

Right in the midst of the minister's prayer
There came a knock at the door. "Who's there,
I wonder?" the gray-haired sexton thought,
As his careful ear the tapping caught.
Rap-rap, rap-rap—a louder sound,
The boys on the back seat turned around.
What could it mean? For never before
Had any one knocked at the old church door.
Again the tapping, and now so loud
The minister paused (though his head was bowed)
Rap-pety-rap! This will never do;
The girls were peeping, and laughing, too!
So the sexton tripped o'er the creaking floor,
Lifted the latch and opened the door.

In there trotted a big black dog
As big as a bear! With a sedate jog
Right up the centre isle he pattered;
People might stare; it little mattered.
Straight he went to a little maid,
Who blushed and hid as though afraid,
And there sat down, as if to say,
"I'm sorry that I was late today;
But better late than never, you know;
Besides, I waited an hour or so,
And couldn't get them to open the door
Till I wagged my tail and bumped the floor.
Now, little mistress, I'm going to stay,
And hear what the minister has to say!"

The poor little girl hid her face, and cried!
But the big dog nestled close to her side,
And kissed her, dog fashion, tenderly,
Wondering what the matter could be!
The dog being large (and the sexton small),
He sat through the sermon and heard it all,
As solemn and wise as any one there,
With a very dignified, scholarly air!
And instead of scolding, the minister said,
After the service, "I never knew
Two better listeners than Rover and you!"

—James Buckham.

The Story of Israel. No. 101.

ON THE BORDERS OF CANAAN.

Our lesson for to-day gives the laws of war, as God himself gave them through Moses to Israel. They are good laws and show the mercy and thoughtful love of the Lord toward his people.

I once knew a man who became very angry when the thought was expressed, that God had something to do with war. What do you think about it children?

"He says he 'is a man of war,' it is in Exodus xv. 3. The wars of Israel are called 'the wars of the Lord,' Num. xxi. 14, and David said 'He teacheth my hands to war, and my fingers to fight.' Psalm cxliv. 1. He declares that 'Israel is his battle-axe and weapons of war,'—the instrument, with which he will 'break in pieces the nations, and destroy kingdoms,' Jer. li. 20, will 'thresh the mountains and beat them small, and make the hills as chaff, and fan them, 'so that the wind will carry them away and the whirlwind scatter them,' and his people rejoice in the Lord and glory in the Holy One of Israel.' He calls them 'his servant' and promises to 'help and uphold them' in their wars; and that 'they who war against them shall be as nought.' Isa. xli. 15, 16; x. 11, 12. But Israel of the ten tribes was carried away captive in the days of Isaiah, so the prophecy of the breaking of the nations into fragments, by the hands of Israel, as Daniel also foretells, was to be fulfilled after his time.

It is said, even of Jesus, in Revelations, that 'in righteousness he doth judge and make war.' It looks as if he himself, would take the oversight of the great war that is to settle the fate of Palestine, does'nt it Auntie?

It certainly does. The "sharp sword," or word of command, goes out of his mouth and it is his army that "smites the nations." These things are but a little way before us, and we must be watchful. But you must have used your concordance, Nova, to find out so much?

"I did. I like to learn all I can about such questions as these."

What is said in our lesson, Earl, as to the Lord's being "a man of war?"

"It says, 'For the Lord your God is he that goeth with you to fight for you against your enemies to save you."

That is right, and we may be sure that God has always had something to do with the wars of his people. Even in their defeat and captivity he was with them and watched over them. His promises, are to them for a thousand generations. He will never give them up. He has said "they shall not cease from being a nation before him forever," and we can no more break that covenant than we can break the laws of the sun and moon and stars. So that there shall not be day and night in their season. Jer. xxxi. 35–38.

The wars, the destinies of all nations, have been over-ruled so that his plans for the children of Israel might be carried out. Everything on earth has been made to revolve around this people, just as the earth, and all the planets, with their central sun revolve around the greater sun of Alcyone.

To them, "were committed the oracles," or Word of the Lord. The light of salvation emanates from them; just as light and heat comes from our sun. God has bought and taught them, that they might be used of him in saving and blessing other nations.

"Yes. I know, Auntie, I have been reading the 8th chapter of Deuteronomy. One of my playmates said he 'wondered why God monkeyed so long with the Children of Israel.' I think he had better read that chapter, don't you?"

Yes, but what did you find in the chapter, Edna?

"That the Lord humbled them and suffered them to hunger, and fed them with manna, that he might make them know that man doth not live by bread only, but by every Word that proceedeth out of the mouth of the Lord, doth man live,'—'that he might prove them and do them good at their latter end,' and 'establish the covenant which he sware unto their fathers.'"

And that covenant was what?

"That 'in them and their seed should all the nations of the earth be blessed.'"

Well done for you Edna, but we must get at our chapter at once or we shall not get through with it.

What was the first of the laws of war, Ward?

"When they went out to battle with their enemies and saw horses and chariots and a people more than they that they were not to be afraid, because the Lord who had brought them up out of the land of Egypt was with them."

What was the second law, Myrtle?

"When they had come near to the battle that the priest should approach and speak to the people, to let not their hearts faint, to fear not, nor trouble, nor be terrified, because the Lord would go with them and fight for them."

And the third law, Harold?

"The officers were to come forward after the priests, and were to send home all the men who had built new houses, and had not dedicated them; all who had planted vineyards and had not eaten of the fruit; and all who had betrothed wives and had not taken them,—lest these men die in battle, and other men get their houses, the fruit of their vines, and their promised wives. And besides these, all the cowards were also to be sent home."

Why, Harold?

"Because, when in battle, if the cowards started to run, it would create confusion and make their brethren's heart faint as well as their heart."

That is right. Soldiers cannot do much with a pack of cowards among them. To win the battle, every man must stand firm at his post. God made this law to protect his dear soldiers from defeat.

What next Glen?

"Captains were to be made to lead the people."

What about the cities, Harvey?

"They were first to proclaim peace to the city they had come against, and if it made an answer of peace and opened its gates; its people were to be made tributaries. If not, it was to be besieged, and taken, the men slain, and the women, the little ones, the cattle, and all the spoil taken for themselves.

About what cities was this to be the law, Jessie?

"It was to apply to the cities that were very far off from the Israelites."

What was the law in reference to the cities of the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites, Gracie?

"Nothing that breathed, was to be saved alive."

Was this a merciful law, Harold?

"I think it was. These people did such dreadful things in the names of their gods, that if they had been spared, God's purposes for Israel could never have been carried out. They would have put out the light of his Word entirely with their abominable teachings and there would have been no people left in the world to give liberty and light and joy to the rest. It was better to destroy the few, and save Israel, that they might save the world, wasn't it Auntie?"

Indeed it was. We should never have known the blessings of freedom, of virtue and of peace that we now enjoy in our happy land, if the people of Canaan had all been spared. The blessings of to-day have come to us from what happened in the past through the merciful foresight of our God.

What was the last law in regard to conducting war, Cleo?

"That no fruit-bearing trees were to be cut down and used in besieging a city, but that other trees might be used in building bulwarks."

Have you found any other laws about war, Edna?

"Yes, I have. In the 23rd chapter of Deuteronomy the Lord says to Israel, 'When the host goeth forth against thine enemies, then keep thee from every wicked thing,' and farther on, that the camp must be holy, no unclean thing be seen in it, not even of filth, when the Lord walks in the midst of it, to deliver them or to give up their enemies before them."

Thank you, Edna. That is a good lesson for us in these days. Well it would be for our nation, if they would learn and practice it. But what shall our lesson be about the next time?

"The blessings and the curses, Auntie."

All right, Neva. We will see about it. Deut. xxvii. and xxviii.

AUNTIE WINCE.

Selected.

Education. No. 10.

[The following article is one of a series of ten written by Bro. J. F. Gellerly, of Williston, Md., on various educational subjects, and are calculated to expose many of the theories of supposedly "advanced teachers." Though differing somewhat from our usual style of topics, yet we trust they will be helpful to our readers, especially the younger classes of students. They were originally written for and published in the Denton *Journal*, and necessarily have some expressions that refer to local surroundings.—ED.]

SIN; THE TRANSGRESSION OF LAW.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat."—Gen. iii. 6.

"Who told thee that thou wast naked?" Now this would be a strange question to propound to one who had differentiated from a baboon or a gorilla. He could find such a thing out for himself when the weather got cold; then, doubtless, he would throttle a calf, eat out the carcass, haul out the bones and crawl inside for shelter, and there you have your primeval and sinless scientist. But the nakedness implied in the scrutinising inquiry quoted above looks one in the eye a great deal squarer than even the vital question of keeping out the cold. All the lower animals know about the cold and take shelter from it, and kind husbandmen blanket their horses, and sometimes their cows. Fair ladies, also, have dapper little suits made for their lap dogs, and so have organ grinders for their monkeys; but there is just that mysterious something that we have discovered that the monkey, the dog or the horse cannot be made to understand, and wherever members of the race of man are, no matter if it is too hot to wear even a shirt collar, as they grow to maturity they make manifest the fact that they are human, by some sort of a tag, and so the story of Eden is corroborated and the race of man, along with the royal badge of authority, bears, also, the strange brand of shame.

Let us consider that simple story. The original pair were a magnified boy and girl, so far as innocence is concerned. Living in rural simplicity, on good terms with all the other creatures, which doubtless were all more or less pets. Among these creatures was one of particularly bright intelligence, far overtopping that of the dog, for instance. This animal was loving, beautiful, and, like all the other things in the garden, "very good," in its way; and doubtless as it had learned to talk by the educational efforts of Eve herself it would naturally be held in all the higher esteem. Note, particularly, that in the text of Genesis there is not the slightest suggestion that the serpent acted through malice to the woman and, in fact, the statement that God afterward "put enmity between it and the woman," precludes the idea that such had existed previously. As to the introduction of a foreign emissary from a red-hot, liquid world, such misconstruction of plain language, and such calumny on the watchful care of a fatherly Creator, is absolutely void of all truth. There is no mention of any thing unnatural in the incident, no fallen fiend instigating it, and, it was a fair, open, *bona fide* test, and many of us would have been deceived under the circumstances.

Now it may be premised that only our first parents were forbidden to "eat of the tree in the midst of the garden." The prohibition was not to the serpent. Though it is not stated we may conclude from the context that he had eaten of it, and that, moreover, the effect on his nature was somewhat similar to what it afterwards had on Adam and Eve—his brute intelligence was brightened by it—and he proved it to be "good for food." This was what "the woman saw." She could have "seen" in no other way the proof positive that the prohibited fruit was not poison, as she had supposed. The serpent-reasoning was pretty good as a "scientific theory," based on a narrow limit of known fact, but what staggered Eve, and what would have staggered any of us, was that the theory was evidently borne out by ocular demonstration. This is the important question: Did Eve violate the divine injunction of her own free will, and by her own judgment, or was she unduly constrained or hypnotized by a "foreign devil?" In the famous picture, by Michael Angelo, of "The Temptation," the serpent is represented by the figure of a man, with a snake's tail, handing out the fruit to the woman; but the text says that she "took of the fruit," implying that she acted on her own judgment, and the deception was all the more culpable on account of the fact that she was deceived by an intelligence infinitely inferior to herself. This is the point emphasized in the Genesis story, and in the Oriental imagery of Bible the "seed of the serpent" are the degraded race; those who lack the higher perception, the "spiritual mind;" those who reason from sight and sense, and not from faith; those who act from expediency and not from principle.

As to the rest of the story Paul tells us that "Adam was not deceived" (1 Tim. ii. 14). Evidently he decided to stick to his wife through thick and thin. Most men do this. It is generally what they ought to do. And now let us see how they were punished. Is there anything in this simple story of eternal barbecuing, such as some loud-voiced ignoramuses, even in the light of the twentieth century, hallos proselytes to the mourning-bench with? I trow not. On the man was imposed work. When you come to think of it that is not so much of a curse. The sturdy old Scotch philosopher, Thomas Carlyle, used to harp about the "gospel of work." And, indeed, work and the trouble that accrues from it has been the chief means by which we as human beings have arrived at the present height of our knowledge and power. For the woman there was that inflicted which makes her offspring dearer than life. Both these curses were in fact blessings in disguise, as all future history has proven. For the rest—the limitation of the period of existence—we were only deprived of what we in no wise could claim. There is no evidence that the other races were at any time exempt from death. In fact, our first parents must have been familiar with the extinction of life, in other forms else the word "die" would have no meaning to them. As to the serpent it was relegated to a position in the scale of nature where it could do no further harm. To humanity in a perfect state such an animal would be quite an acquisition in our list of "domestic." Under present conditions it would be a constant danger, as its intelligence could be so utilized for evil.

Now in all these dealings of our Creator it will be perceived by the intelligent reader that both the impossibilities and the limitations were merciful provisions under the changed circumstances. There are no fiery threats, no triumph of vindictive fiends, and so forth. The whole procedure was in fact the divine introduction of a process of discipline by which and through which alone, so far as we can see, the human race could have acquired the experience which we even now are in possession of; and if, in the matter of eternal life, the door of hope was closed it was left, as we may say, on the latch. And as the rest of the Biblical story continues it is only a relation of the further careful dealing of the heavenly Father to bring about, in a more perfect way, by a much superior and enlightened race, a "paradise restored."

The Coming Kingdom.

Following is a synopsis of a sermon delivered by Elder P. H. Bonk at the residence of Mr. Lent in Salamanca, N. Y.

"And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29.

We will endeavor to speak from the above text as embracing two definite points, viz: First, How may we become Christ's, and second, the benefit to be obtained by becoming Christ's.

The context shows us briefly how individuals may become Christ's, or the children of God. In the 26th and 27th verses of the above chapter Paul says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

God has manifested his love toward man in a very important manner in the gift of his Son, whom he qualified to perform the work given him to do. Hence, Jesus could say, "As the Father hath life in himself, so hath he given the Son to have life in himself." And he said to his disciples: "Because I live you shall live also." Again, he said, "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of death and the grave." And on account of this qualification he is able to raise up the dead saints at the last day and give them a life that will never end. But before this could be accomplished it was necessary that he abolish death (render it ineffectual) and bring life and immortality to light through the gospel. This he has accomplished by his own death and resurrection.

Paul has said: "For when we were without strength in due time Christ died for the ungodly. Rom. v. 12. Again he said: "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." He was delivered for our offenses and was raised again for our justification.

This salvation has been manifested to us through the gospel. It has pleased God through the foolishness of preaching to save them that believe. In this gospel is revealed to us how we may become reconciled to God and become redeemed or delivered from the bondage of sin and its penalty, which is death.

God has spoken to man at different times and in divers manners, and has in these last days spoken to us by his Son, and it has been said that whosoever will not hear him shall be destroyed. Oh, how important then that we hear him in all things! God has had his own way in every dispensation by which to save them that believe.

Paul said in Rom. vi. that though they were sinners, they had obeyed from the heart that form of doctrine delivered them; being then made free from sin they became the servants of righteousness, and the end would be life everlasting life. The above quotation is in harmony with the commission as given by Christ to the Apostles just before his ascension. Repentance and remission of sins was to be preached in his name, *beginning at* Jerusalem. See Luke xxiv. For the fulfillment of this please read Acts ii. Those who obeyed on that occasion continued steadfast in the Apostle's teaching.

From the above considerations we can see the propriety of Paul's statement in the 27th verse of the chapter, which contains our text, viz: "For as many of you as were baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

In the second place we will show some of the benefits to be obtained by becoming Christ's. Paul says we are Abraham's seed and heirs according to the promise. The first intimation we have of this promise you will find in Gen. xii. and xiii. As recorded in the 12th chapter, God calls Abraham out from his country and tells him he will show him a land. And the account shows they came unto the land of Canaan. In the 18th chapter, 14th verse, it is stated that the Lord told Abraham to look north, south, east and west and all the land he saw he would give to him and his seed for ever.

Paul referring to this promise in the 16th verse of Gal. iii. says that the seed referred to is Christ, and by becoming Christ's we become heirs of the same promise. And in the 18th verse he says that God gave it to Abraham by promise. And Stephen shows in Acts vii. that Abraham died without the fulfillment of said promise; therefore it remains to be fulfilled.

This position is also sustained by what Paul says in Heb. xi. 8th to 16th verses. He says Abraham with Isaac and Jacob, heirs with him of the same promise sojourned as *strangers* in the land of promise: and they as well as a multitude of others died in the faith, not having received the promises, but they saw them afar off and lived as strangers and as pilgrims, looking for a better country. Yes, a country where they would be permitted to enjoy it forever, according to the promise, which cannot be fulfilled in this mortal state, from the fact that man is not physically qualified in the present state to live forever.

This promise made to Abraham is in harmony with many more precious promises contained in the Holy Scriptures. The promise made by Jesus to his Apostles is quite in harmony with the promise to Abraham. He said, "Blessed are the meek for they shall inherit the earth." Again said David in Psalm xxxvii.: "The meek shall inherit the earth and delight themselves in the abundance of peace." And also, "Their inheritance shall be forever." Jesus said to those on his right hand at the judgment: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And David, speaking of the same subject, says "For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off." Here you notice we come to the real outcome of the matter; each one gets into its proper place or condition. The blessed inherit the earth and the cursed are cut off; or as is elsewhere stated, are destroyed.

Further, as respects the future home of God's people, Daniel vii. 27, says, "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him."

This will be fulfilled when the kingdoms of this world become the kingdom of our Lord, and he shall reign forever and ever. See Rev. xi. 15. Then will the righteous shine forth as the sun in the kingdom of their Father. Then will the redeemed come to Zion with songs and everlasting joy, and sorrow and mourning will flee away. May the time soon come.

4th of July Rates via Nickel Plate Road, at one fare for the round trip, good within a distance of 200 miles. Tickets on sale July 3rd and 4th, good returning until July 5th inclusive. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agt., Ft. Wayne, Ind.—July 3.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

One of the most remarkable but least-noticed facts in connection with the war in the Transvaal is the extreme youth of a large part of General De Wet's army. When hostilities broke out almost every grown man enlisted, even the enfeebled, but the pace has been too rapid for the venerable burghers. As they were killed or incapacitated their places have gradually been taken by mere school children, many only thirteen or fourteen years of age. Under the title of "The Youngest Soldiers in the World," in the June Cosmopolitan Allen Sanger throws more light on the make-up and life of General De Wet's commandoes than anything hitherto published. The naive, simple letter from fourteen-year-old Deneys Reitz to his father, the Secretary of the Transvaal Republic, has seldom been equalled for vital interest by any carefully written article on the war.

The Nickel Plate Road will sell 4th of July excursion tickets on July 3rd and 4th, good returning until July 5th, inclusive, at one fare for the round trip, good only within a distance of 200 miles. Write, wire, phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—July 3.

To Illinois brethren in special and all brethren in general:

Recently the Building Committee of the Illinois State Conference made a call through these columns for aid in raising a fund to build a suitable Conference building—not to use as a place of worship—but a building in which delegates may be entertained while in attendance at the Conference. The church in Oregon is large enough for all the meetings, having a seating capacity of about two hundred. Many generously answered this first call and the committee desires in this general way to thank all who have subscribed not only their money but also their words of encouragement. To them this second call is not directed, for we believe you have done well your part. We have now about $275.00 on hand. We need yet, at the very lowest estimate, $75.00. To put up a suitable building with lumber at its present price, we should have $400.00. This item is written to invite any who have not yet subscribed to do so in any amount, however small. Send remittance to the chairman of the committee who will promptly receipt for the same. Time and space forbid discussion as to the merits of locating the Conference permanently. Suffice it to say that we believe that when the plan is once in working order, all will be pleased with it. Building Committee consists: S. J. Lindsay, Chairman, Oregon, Ill.; J. M. Glotfelty, Lanark, Ill.; E. F. Gesin, Forreston, Ill.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Pan-American Exposition Rates to Buffalo via the Nickel Plate Road. Tickets now on sale at all stations, one and one-third fare for round trip, good returning 15 days. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind. —Aug. 1

Special train to San Francisco, via Chicago & North-Western R'y, to leave Chicago Tuesday, July 9th, 11:59 P. M. Stops will be made at Denver, Colorado Springs, Glenwood Springs and Salt Lake, passing en route the finest scenery in the Rocky and Sierra Nevada Mountains. Party will be limited in number and under personal direction of Tourist Department, Chicago & North-Western R'y. Only $50 round trip, with choice of routes returning. Send stamp for illustrated itinerary and map of San Francisco to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 6.

Excursion trains to Lake Maxenuckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenuckee and return. Fare from Plymouth only 25 cts for round trip. The time of those trains will be published later. C. W. Hartman, Agent.

Excursion to San Francisco via Pennsylvania Lines.

July 5th to 12th, inclusive, the Pennsylvania Lines will sell excursion tickets to San Francisco, account Epworth League Convention. For particular information see Ticket Agents of Pennsylvania Lines.—July 12.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

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Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

Excursions via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as follows:—

To St. Paul, Minn., June 7th to 9th, inclusive, account Biennial Meeting, Head Camp, Modern Woodmen of America.

To Kansas City Mo., June 9th and 10th, account Annual Meeting Imperial Council Nobles of the Mystic Shrine.

To Fort Wayne, Ind., June 11th and 12th, account Annual Meeting Elks (B. P. O. E.), Grand Lodge of Indiana.

For particulars see Ticket Agents of Pennsylvania Lines.—June 12.

Epworth League Convention at San Francisco, California. Low Rates via the Nickel Plate Road, from July 5th and 12th and good returning until Aug. 31st. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—July 12

The Nickel Plate Red Book, gives lowest rates to Chautauqua Lake, Niagara Falls, Thousand Island resorts also to other points east including the White Mts., Adirondacks and Atlantic Coast points. It will be mailed to any address upon receipt of two cent stamp. Address B. F. Horner G. P. A. Nickel Plate Road, Cleveland, Ohio.—June 15

Change on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 26, 1901, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

West bound daily 5:13 a m, extra fare train 6:30 a m, except Sunday 9:22 a m, daily 12:07 p m, except Sunday 2:15 p m, daily 6:08 p m.

East bound daily 2:58 a m, except Sunday 10:37 a m, daily 2:35 p m, daily 5:45 p m, extra fare train 7:55 p m, except Sunday 8:39 p m, daily 9:55 p m.

For further information apply to J. E. Hanes, Ticket Agent.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clickenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st., Omaha, Neb
A. G. Winchester, Riverside, Ill.
W.L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hutch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
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John W. Hull, Cuba, Mo.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
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J. R. Oglevie, North Branch, Kansas.
J. Ogilvy, 27 South Los Robles Ave Pasadena, Cal.
W. O. Steffa, Pomona, Cal.
E. W. Knapp, [illegible], Idaho.
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Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
W. F. Cordill, Plymouth, Ind.
G. W. Smith, Box 138, Hartford, Kan.
Mrs. Dr. Hicklin, Luther, Okla.
M L Adams Corvallis Oregon
Walker Perrine Wenatchee Wash
Mrs. Lou Greer Butler, Mason, Texas.
C. E. Vincent, Orayford, Ind.
John Ruch Remington Ind
J H Willey, No 1206 G P O, Sydney, N S W Australia
John Gregory, 19 Foundry St. Newark, N. J.
Dr. Wallace Mason, 42 Gloucester St. Toronto, Ont.
J. J. Cady, Corvallis, Ore.
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Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Visit Winona Lake.

Winona Lake, Ind., on the Pennsylvania Lines, is an attractive summer haven for persons who desire to combine devotion, entertainment and instruction with rest and recreation. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

The season for 1901 will open May 15th. Commencing on that date excursion tickets with fifteen-day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June July and August. The sale of season excursion tickets will also begin May 15th and continue daily until September 14th. Excursion tickets will be good returning until September 17th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. —June 29.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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A FREE PATTERN

VANDALIA TIME CARD
In effect June 2, 1901.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:26am
No. 14, " "	12:01noon
No. 8, " " "	10:08pm
No 12, Sunday only	9:46am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:45a m
No. 8, " " "	12:34noon
No. 9, " " " Logansport	7:30pm
No 11, Sunday only	6:30pm

Trains 8 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m, Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or E. A. Ford, Gen. Pass. Agt., St. Louis, Mo

The Nickel Plate Road will sell tickets to Ft. Wayne, Ind., on June 11th and 12th, good returning until June 15th inclusive at one fare round trip account the Annual State Meeting of the Elks (B. P. O. E.) Grand Lodge of Indiana. Write, wire, 'phone or call on nearest agent, or address C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—June 12.

Home-Seekers' Excursions via Pennsylvania Lines.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, May 7th, 21st, June 4th and 18th. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—June 18.

Coach Excursions to Buffalo via the Nickel Plate Road at one cent a mile traveled. Tickets on sale on June 4th, 11th, 18th and 25th, good returning for 8 days including date of sale. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—July 1.

Oregon, Washington and Idaho

Are the states to which a large immigration is now directed. You should take advantage of the opportunities, and the greatly reduced rates. This wonderful country fully and accurately described and illustrated in a new booklet with a large map, which will be mailed to any address upon receipt of six cents in postage by W. B. Kniskern, 22 Fifth avenue, Chicago. —June 22.

One Fare plus $1.00 Round Trip to the Pan-American Exposition at Buffalo via the Nickel Plate Road beginning June 1st and continuing the entire summer; good returning within 10 days from date of sale. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Aug. 1.

NICKEL PLATE

16—12-2-1900

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.

Uniformed Colored Porters attend passengers holding first or second class tickets in day coaches on this train, insuring scrupulously clean cars enroute.

Read down.						Miles	At Nickel Plate Road Time Table	Read up.						
Ex Sun	Ex Sun	Ex Sun	Ex Sun	Ex Sun	Sun only			Ex Sun	Ex Sun	Ex Sun	Ex Sun	Ex Sun	Ex Sun	Sun only
A M	A M	P M	P M	P M	A M			P M	P M	P M	P M	P M	P M	P M
7 30	10 10	1 45	4 30	6 30	8 45	0	Chicago	12 10	3 45	6 00	8 00	10 00	11 40	7 00
11 05	1 13	....	8 07	....	....	97	Valparaiso	....	6 55	9 10	....	1 00	2 40	....
1 30	4 [illegible]	....	10 [illegible]	....	....	127	Monon	....	4 [illegible]	6 [illegible]	....	10 [illegible]	12 [illegible]	....
4 30	7 [illegible]	5 [illegible]	1 [illegible]	....	....	170	Kent	....	1 [illegible]	3 [illegible]	....	7 [illegible]	9 [illegible]	....
7 05	11 [illegible]	7 [illegible]	3 [illegible]	....	....	197	Lidbard	....	11 [illegible]	1 [illegible]	....	5 [illegible]	7 [illegible]	....
8 [illegible]	1 [illegible]	....	4 [illegible]	....	....	211	Argos	....	10 [illegible]	12 [illegible]	....	4 [illegible]	6 [illegible]	....
9 [illegible]	2 [illegible]	....	5 [illegible]	....	....	221	Maxinkuckee	....	9 [illegible]	11 [illegible]	....	3 [illegible]	5 [illegible]	....
10 [illegible]	3 [illegible]	....	6 [illegible]	....	....	232	Claypool	....	8 [illegible]	10 [illegible]	....	2 [illegible]	4 [illegible]	....
11 [illegible]	4 [illegible]	....	7 [illegible]	....	....	245	Wolflley	....	7 [illegible]	9 [illegible]	....	1 [illegible]	3 [illegible]	....
12 [illegible]	5 [illegible]	....	8 [illegible]	....	....	257	Ft. Wayne	....	6 [illegible]	8 [illegible]	....	12 [illegible]	2 [illegible]	....
....	6 [illegible]	....	9 [illegible]	....	....	268	Portland	....	5 [illegible]	7 [illegible]	....	11 [illegible]	1 [illegible]	....
....	7 [illegible]	....	10 [illegible]	....	....	277	Butler	....	4 [illegible]	6 [illegible]	....	10 [illegible]	12 [illegible]	....
....	8 [illegible]	....	11 [illegible]	....	....	340	New York	....	1 [illegible]	3 [illegible]	....	7 [illegible]	9 [illegible]	....
....	10 [illegible]	....	1 [illegible]	....	....	440	Boston	....	11 [illegible]	1 [illegible]	....	5 [illegible]	7 [illegible]	....

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Drawing Room Sleeping Cars on Nos. 2, 4 and 6 thru to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 1, 3 and 5 to Chicago. Meals are served at "up-to-date" Dining Stations and in Nickel Plate Dining Cars at opportune meal hours. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines, service considered.

For rates and detailed information, address B. F. Horner, General Passenger Agent, Cleveland, O., C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or Local Ticket Agent.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Your your family and friends are cordially invited to attend Bible Reading, every Sunday at 8:00 P. M., 1245 Logan Ave. San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1261½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kolle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Truedell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

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The Restitution.

"The Restitution of all things Which God hath spoken by the month of all his Holy Prophets."

VOLUME I. PLYMOUTH, INDIANA, JUNE 19, 1901. NUMBER 25.

Poetry.

Thy Will be Done.

Shadows gather round me—yet
Thy will be done.
Even me, Thou'lt not forget—
Thy will be done.
Tho' the way seems dark and long,
I will cheer it with a song,
I am weak but thou art strong—
Thy will be done.

Sorrow's cup pours out its woe—
Thy will be done.
But despite I will not know,
Thy will be done.
Tho' dark billows round me roll,
I will strive to reach the goal.
Echoes still my troubled soul,
"Thy will be done."

Fiery troubles must be passed—
Thy will be done.
Then will keep me till the last,
Thy will be done.
Tho' the waves of sorrow's sea
Fiercely dash and threaten me,
Still I say, "I trust in Thee—
Thy will be done!"

Communicated.

Going Shares.

READ AT MICHIGAN CONFERENCE.

Do you know, dear ones, that Paul thanked God upon every remembrance of his Philippian brethren; always in every prayer making request for them with joy? And knowing it, do you know the reason for his thankfulness? It was for their fellowship in the gospel, and the literal meaning of this fellowship says an English writer, is "going shares." What a beautiful thought it is, this going shares in the work of the Lord! No wonder that Paul thanked God that he had found some courageous souls at Philippi; willing and glad to embark with him in such a grand business venture as the defence and confirmation of the gospel, and prayed that they might be "partakers of his grace," abounding in love, in knowledge and in judgment, that they might be found sincere and without offence in the day of the Lord Jesus."

"Going shares," how do you like the idea? To me, it is a delightful one. We might put our money into the Board of Trade, but we would be sure to lose it; or take shares in some great canal scheme, only to see it collapse. Investing it for God, it is sure to pay. Let us stop and look at Paul. When writing the Philippian letter he was a prisoner at Rome. He had put everything into the cause of Christ, that he might "go shares" with him in the merciful work of saving lost and ruined man. But he had been arrested, tried, and sent to the city of the seven hills, that the spread of the gospel through him might be stopped. Was it? Even the soldier-guards to whom he was chained were changed six times a day, and he had six men to preach to instead of one, and into the palace of Cæsar and into the Pretorium, went the glad tidings! The chains that were meant to keep him from telling the story of Jesus and the coming kingdom had given him one of the best opportunities in the world to "further the gospel." And his brethren, "waxing confident by his bonds were much more bold to speak the Word of God without fear." The courage of their leader, though "an ambassador in chains" gave them courage; if he could magnify Christ in such a position, whether by continued life or by death,—could make his life in bonds tell for Christ; or his death prove gain to Christ, surely they need not be ashamed, but might with all boldness do the same; might "take shares" with him in persecution, in shame, in death. But it took money to carry on evangelistic work, even by the imprisoned Paul, and this the Philippians were careful to remember. They cared for his temporal needs; they communicated with him in his affliction, and Paul rejoiced. The things sent by the hand of Epaphroditus had an odor of sweet smell, a sacrifice acceptable, well-pleasing to God. He had not desired the gift, but he had desired "fruit that might abound to their account," and assured them, that "God would supply all their need, according to the riches of his glory in Christ Jesus." And what minister of the gospel does not desire gifts from the members of his church for this very reason? Fruit cannot abound to the account of any person unless he has educated himself to bring the gift. It is not his own comfort that the minister wants, but it is the saved souls. These are "the fruits" that he prays for; that the gifts will enable him to win. And fruit did abound to the account of the Philippian brethren. Imprisoned in his own hired house, Paul begat many children in his chains. A crowd pressed upon him daily, and some even of the Jews believed when they heard him expounding and testifying the kingdom of God, and persuading them concerning Jesus, both out of the law of Moses and out of the prophets," but from the Gentilized house of Israel did most of his converts come, for unto them was the salvation of God sent and they heard it, became obedient believers and kept the glad message to carry it on to others. We know this people as the Vaudois and Waldenses of later times, and in them lay the roots of the great Reformation, our civil and religious liberty, the blessings of civilization, the committing of the oracles of God into our keeping, and the sending of the blessed Bible to them that "sit in darkness and the shadow of death." And all this in part the fruit of that Philippian gift to Paul when in Rome! Thinking of it can we ever henceforth, despise the day of small things? And though Paul himself preached only in Rome, he had faithful messengers who preached in all parts of the Roman empire and who kept up intercourse between him and all the churches. We do not know whether the Philippians helped in this work or not, in a direct way, but if not, they helped by helping Paul. Luke and Timothy, Domas and Mark, Aristarchus, Epaphras, Epaphroditus and Onesimus, with Tychicus, were his attendants and messengers, and some of these probably lived with him during all the years of his confinement, for he calls them "fellow-prisoners."

But we turn now to Macedonian givers. They, too, took shares in the great investment of bringing in the kingdom. In sending their bounty to the poor saints at Jerusalem, they gave out of deep poverty—the very word used here for "poverty," meaning "beggary." They were as poor as beggars and yet the abundance of their joy at having found Christ impelled them to give down to the very depths, and not stinted gifts either, but what Paul counted "riches of liberality" and this too, of their own accord, when in "a great testing of affliction." There was no need to beg of them to give for "God's glory and man's good," instead of this they besought Paul "to grant them the favor of sharing in the ministering unto the saints." Such a spectacle is not often seen in these days. Think of it, dear ones, when you are tempted not to give for the cause of Christ. The poorest one in our ranks is not so poor as were those beggared Macedonians. I am so glad that Paul told us the story.

The life-sketch of a little boy in a recent number of the *Young Pilgrim*, put me in mind of these Macedonians. It made me ashamed. It made me feel as if I had never prized the Bible as I ought, nor known him "whom to know aright is life eternal."

The little boy had been born a cripple. He could not earn money as we can, but before his mother died, he had often dragged himself of evenings to a mission hall in the vicinity that he might warm his poor benumbed limbs. He did not think much about what he heard at the time, but afterwards, when compelled to take to his bed in the attic room of an old granny, it came back to his mind and he longed to know more about the things of God.

One day he was presented with an English shilling by a boy companion, and plead that it might be invested in a Bible. He wanted a Bible; it had become the one prayer of his heart, the longing of his life to get in possession of that book. Food, clothes, bedding and fuel were almost wanting in his cheerless home, but more than these did he want the Bible, that he might find out "if the mission folks told true about some one they called Jesus." His friend was reluctant. What could a little, helpless boy do with a Bible? It was only for scholars. It had taken him months to earn the shilling and now to spend it all for a book! But persuaded at last he ran down to Fisher's shop, and telling what he wanted, was assured that he could leave to the orphan no better friend as a parting gift, and that "it might be worth to him a thousand pounds," satisfied that "there was suthin in the book," that he as well as the orphan ought to know about," he bought it, placed it in his comrades' hands and went his way. The two, never met again, but the little cripple poured over his Bible until he found that Jesus was indeed his Savior, and that "obedience to God's will meant helping to save others." He wanted at once to "go shares," in the work with Jesus. "It would not do to keep the news to himself," he said, so he devised a plan.

He told his old granny-friend that if she would get him a paper, he would give up the milk she gave him every day. She consented. His bed stood by a window that overlooked the street. He wrote down texts on his paper, and directing them "to the passer-by," dropped them down, one of these texts struck the hat of a man. It read, "I must work the works of him that sent me, while it is day; the night cometh when no man can work." Though a professed Christian he had not been working for Jesus, and the text came to him like a command from God. He went up the stairs and said, "Are you the boy who drops the texts from the window?"

The answer was, "Yes, have ye heard as some one as has got hold of one?"

"Plenty, lad, plenty!" was the gentleman's reply, "would you believe it, if I told you that I picked up one last evening and God blessed it to my soul?"

"I can believe in God's Word doing anything, sir," was the humble answer.

"I am come to thank you," said the gentleman.

"Not me, sir! I only does the writin; he does the blessin."

"And are you happy in this work for Christ," said the visitor.

"Couldn't be happier, sir, I don't think nothin of the pain in my back, for shan't I be glad when I see him, to tell him that as soon as I know'd about him I did all I could to serve him? I suppose you gets lots o' chances sir?"

Then the gentleman was obliged to confess that he had neglected his chances, and that the words of his sick and dying boy, "Father I wish I had done some work for Jesus; I cannot bear to meet him empty-handed" had been ringing in his ears for two days and nights before the text struck his hat and that now he was going home to work for the Master."

The cripple was greatly pleased and after telling the man his own brief story, said, "Are the people happy who have lots to give him, sir?"

The visitor was obliged to confess that thousands who profess to belong to Jesus, and "who have time, talents and money, do little or nothing for him."

The cripple's quick reply was, "They don't know him, sir, knowin' is lovin' and lovin' is doin', it ain't love without."

The child was provided for by his friend, but not even for the sake of dying easy, when Jesus died so hard, would he give up his work, but kept at it until the end came. And now for the fruits of the little lad's gift for Christ.

After he had offered a simple, touching prayer for the gentleman, the latter went home, built a mission hall on his own place, and becoming a minister, led many to Jesus. But this was not all. There was much more fruit to abound to the cripple boy's account. He died and his Bible was sent to the youngest son of his friend. That son was led to the Savior by a wish or prayer of the orphan, written on the fly-leaf of the book, and went as a missionary to Central Africa, to "go shares" in the furtherance of the gospel there.

"Going shares"—are you willing to "go shares" now? If a little cripple boy, almost freezing and starving, gave to Jesus in the abundance of his joy, cannot you, who have so much more? If not, then indeed you do not know him. Have you, who have been paying tithes, been blessed in the faithful return to the Lord of his own money? I should like to find the person who has not. I never came across such an one.

No matter how poor we are, the tenth of what we earn belongs to God. It is his and we have no right to use it, not even in our direst need, not even for our dead! It is robbery to do it. When will we ever learn that blessing comes only in the path of obedience? "Will a man rob God?" Put the emphasis on the words "a man" and see how it sounds—a man rob God? Few would go into a church and take money from the church treasury and yet they are doing every day what is just as bad. They have "gone away from God's ordinances and have not kept them." They have robbed him in "tithes and offerings" and been "cursed with a curse." Bring all the tithes into his store-house. Let not one keep back that which belongs to God, no matter how small the sum, and you will see the windows of heaven open and the blessing poured out, until there is not room to receive it.

Conversions? Why do we not see them? They are the fruits of joyful giving, God will not vouchsafe them to us unless we give. "Bring ye all the tithes," and God will "rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." Have I been blessed in paying my tithes? Indeed, I have. It is "abundant joy" to me to "sow by all waters," as the Lord prospers me. Shall I distrust him now, when a poor cripple, I stand before him, unable to earn the money I so delight in returning to him, my dear banker? There will be some way; if I cannot give, he can raise up those who can. Has my earthly store decreased in paying tithes, or in bringing to the Lord my free-will offerings? Never once! And my dear, J. L. W. can say the same. The more we have given, the more we have been able to give. Launch out, dear ones, on the promises of God. Be faithful in handling that which is another man's. Pay over to him every penny that is his. Do not rob the great God of heaven, obey him and be blessed and kept, and saved at last.

S. ROXANA WING.

Short Sermons. No. 19.

Unequal yoking forbidden. The Apostle to the Gentiles, he who had the care of all the churches to look after, in his instruction to the church at Corinth (which church had its full share of toil and trouble) tells them not to be unequally yoked together with unbelievers; telling them why, by asking for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? This one cause—this yoking up with unbelievers—has been the source of a world of trouble in all time past. God was careful to instruct and warn his people of olden time at this point, and yet they were stubborn and rebellious and self-willed, and were constantly in trouble by taking their own course. Their present self-interest or selfishness caused them to shut their eyes to their better judgment and divine instruction. And while they were constantly prone to evil, they suffered and paid dear for their lesson. God, for good reasons, told his people to keep themselves separate from other people, and not to marry and inter-marry with them, as this would be a snare to entrap and lead them astray; and cause them to follow after strange gods, and thus forget the living and true God. The human heart being prone to evil, and the inducements of the enemy so numerous and pleasing to the carnal mind, God's purchased people were daily exposed, and entrapped by those deceptive sins. And oh, how humiliating it must have been when orders came from headquarters for those refractory ones to separate and break off those human bonds and unholy alliances, and be a separate people. The history of this ancient, typical people, their ups and downs, are written for our instruction, to the intent that we should not lust after evil things as they did. And today with all of our past experience and hard lessons, we find ourselves slow to believe and profit by our mistakes and that of others. So many are blind to their best interests. It is always best to follow the instruction of the Lord in all things. So many men and women, too, make the sad mistake of their life when looking for a partner, a helpmate, by yoking up with some one of an entire different disposition or turn of mind, or of a different creed and a different faith. They overlook these mighty matters, and oftimes deceive themselves with the idea "I can reform him," which I am sorry to say oftimes turns the other way. And then we are in a trap and have all our life to rue our folly. For a man or woman who loves the Bible, and desires above all else to live an humble Christian life, to yoke up with an unbeliever, or one of an entire different turn of mind, one whose mind and ambition and great desire is to toil day in and day out for political fame, or for the perishable things of this life, surely have missed their calling—missed the mark, and missed it all but an unhappy life. It is much like yoking up a good quiet ox with a wild Texas steer. It is very risky at best, and full of trouble. Just so it is unwise to yoke up in church capacity with unbelievers, and the fruits and follies of all such unions are manifest in most all churches and in most all families. The preachers are at fault in part, and do not use good judgment, they are over anxious about the number of fishes, and not so much the kind and quality, seeming to forget that the bad fish are to be sorted out and thrown away. They lay more stress on sincerity and joining the church, than on a correct faith, hope and life. And thus church rows and church meetings follow in quick succession. And there is no real genuine fellowship and agreement between such diverse metals. A little silver mixed up with a lot of lead and dross, wood, hay and stubble, and a constant friction among the different metals. Just so young people, yes, and old ones too, in their haste to yoke up with some one, often make matters much worse and themselves and all about them miserable for a life time. When if they had studied human nature a little more, and been more careful in their selection and choice, they might have been well suited and mated, and had a life of sunshine and happiness. By all means never yoke up with an unbeliever, it matters not what they say or do or promise, as such promises are just as easily broken, unless you want trouble, and you will find plenty of that at best.

T. E. ADAMS.

"There is a Work for All."

This is the title of one of our good old songs that we have sung so long. Well, as some of our people say, all means all. In this case any way it does.

"Our Master has taken a journey,
To a country that's far away,
And has left us the care of his vineyard,
To work for him day by day."

We would be poor vine-dressers if we did not feel that in a measure the fruit of the vineyard depended upon the vine-dresser. And should we be negligent in our work? Now, dear brothers and sisters, (for it is to you I am writing) are we all doing the best we can in the Father's vineyard? Are we working and doing all we can, or are we some of us at least, like the drones in a hive of bees, letting others do the work while we idle our time away, feeling that we have done our duty when we were baptized and united with the Church? Oh, no, for "There is a work for you and a work for me,
Something for each of us now to do."

We can not all preach, neither can we all teach, but we can live such a life in our home and in our own neighborhood that our children will rise up and call us blessed, and our neighbors will know that there is a reality in the religion that we profess. Even our presence in the Sunday school will help others. Our presence in the social meetings, our little exhortation that we give now and then are drops in the bucket that help to make up the whole. Dear ones, do not say we cannot talk, we are not gifted, that is not what our Savior asks of us; but he wants a willing heart, one that can tell the great things he has done for us as we can tell what great things Washington or Grant did for us. Now what would you think of a man or a woman who loves our free country that could not tell others that they love the name of George Washington? What would you think of a man or a woman that did not teach their children to honor his name? Well, why can't we tell others that we love the name of Jesus, and why cannot we teach our children to honor his name who did so much more for us? We talk sometimes about the coming of the Lord to our neighbors? Are we living in a way that they will believe that we are really expecting him at any time? Now, dear friends, we who are waiting, or say we are watching day by day, are we waiting for the Savior, do we wish him on the way? Can we say, O come Lord Jesus, like the godly saints of old? Is there naught what ere to keep us from uniting with the fold? Do we try to love the brethren as is written in the Word? If not so, we are not ready for the coming of the Lord? Can it be that we are waiting and watching for the coming one and not do what Jesus taught us, leaving many things undone? Can it be the weightier matters we have neglected all along, giving tithes of mint and walking with the world along?

Pause and think, dearest brother,
Ere we hear the word too late,
And the good of ages gather
And enter through the golden gate.
If there's a hardness toward our brother,
Ought we not to make it right?
What are we above another
In our blessed Savior's sight?
Ought we not, dear friends, forgive,
Even as we would be forgiven?
This is what is asked us,
By our Lord who dwells in heaven.
Do we know we're epistles
Known and read by men along?
They are watching every action,
As we mingle with the throng.
Know you not our every action,
And the thoughtless words we say,
Will be counted up against us
In the Lord's great reckoning day?
Then all too late we'll see our error,
Time and talent thrown away,
All because we have not followed
Our Savior's precepts day by day.
We should reach out to our neighbor,
Tell him Jesus comes to save;
Tell him a loving Savior
Came and died for our behavior;
Tell him that we all are watching
For his advent once again,
And to all that's truly watching
Unto them a crown he'll bring.

O, yes, there are so many things we can tell and teach to those that know not Christ, but let us be very careful that we teach a "thus saith the Lord." Let not the trumpet give an uncertain sound. Let us ride no hobby, but give God's Word in plain words, as an unvarnished truth, and by so doing souls may be saved.

"There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish
While the days are going by."

Oh, the good we all may do, if we only try in God's name. May God bless our efforts in my prayer.

Yours in hope,
ALMIRA BROOKS.

To be beaten, but not broken; to be victorious, but not vainglorious; to strive and contend for the prize, and to win it honestly or lose it cheerfully; to use every power in the race, and yet never to wrest an undue advantage or win an unlawful mastery; verily in all this there is training and testing of character which searches it to the very roots, and this is a result which is worth all that it cost us.

The Restitution.

A. E. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 19, 1901.

"Religion is a system of means by which the breach made by sin between God and man is repaired, and the wound inflicted upon the latter, healed." *

"One unquiet, perverse disposition distempers the peace and unity of a whole family or society; as one jarring instrument will spoil a whole concert." *

Man's defilement was first a matter of conscience and then corporeal. For this cause his purification is first a cleansing of his understanding, sentiments and affections, and afterwards the perfecting of his body by spiritualizing at the resurrection. Acts ii. 38; Phil. iii. 21. *

"Argue not with a man whom you know to be of an obstinate humor; for when he is once contradicted, his mind is barred up against all light and information. Arguments though never so well grounded, do but provoke him and make him afraid to be convinced of the truth." *

All who can should arrange to attend the dedication services of the new Church at Burr Oak, Ind., on Sunday June 30, at 10:30 A. M. Brother and Sister Woodward and others will be there. Arrangements are made to entertain all, and we trust the friends there will not be disappointed in the attendance. There will be meeting in the afternoon also, so the day will be well occupied. Give them a good big crowd to start with.

"Now, the works of the flesh are manifest, which are these,—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies envyings, murders, drunkenness, revellings, and such like."

"They who do such things shall not inherit the kingdom of God."

"He who soweth to the flesh, shall of the flesh reap corruption." Gal v.

"The wages of sin is death." Rom. vi. 23. *

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"Against such there is no law."

"He who soweth to the Spirit, shall of the Spirit reap life everlasting."

"The gift of God is eternal life." Rom. vi. 5. *

The Spirit.

Teaches that mortality and immortality are both *bodily* manifestations of life; in the one case through a corruptible body, and in the other through an incorruptible body. The following quotations will illustrate this:—mortal body, Rom. viii. 11; mortal flesh, 2 Cor. iv. 11; body of death, Rom. vii. 24; natural body, 1 Cor. xv. 44; spiritual body, 1 Cor. xv. 44; terrestrial bodies, 1 Cor. xv. 40; glorious body, Phil. iii. 21; redemption.....body, Rom. viii. 23; vile body, Phil. iii. 21; life.....body, 2 Cor. iv. 10; earthly house, 2 Cor. v. 1; body of .....flesh, Col. i. 22; house.....eternal, 2 Cor. v. 1; corruptible (body) 1 Cor. xv. 53; life and incorruptibility (of body) 2 Tim. i. 10. *

Is there an Invisible Church?

A preacher in Bucyrus, Ohio, writing in the *Christian Standard*, answers, "Yes, dear brethren, there is; don't deceive yourselves. Some think the visible the larger. No; the invisible is so great it cannot be numbered. You become acquainted with it by experience, not by sight. I have gone where prayer services were to be held, and found the invisible church. Churches often, with an enrollment of two hundred, find on the Lord's day one hundred and fifty are invisible, but not angelic members. Some churches practice invisible communion,—some invisible baptism. Some persons have a visible baptism, but they soon become invisible in the sanctuary, in the Bible school and Endeavor. Yes, things are getting too invisible in service, in life and holiness,—invisible honesty, invisible Christian union, invisible piety, invisible purity, invisible sympathy. The good Samaritan of today uses invisible wine. An invisible coat is put on the naked man. He is put on an invisible horse and taken to an invisible inn, where the fare is paid with invisible money which is current of the invisible church. Yes; there is a large invisible church. Let your light shine so we can see not only you, but your good work." *

Comments of the Learned.

Dr. Adam Clark's note on Dan. xii. 11, is as follows, in part:—Perhaps Mohammedanism may be the abomination, which sprang up in A. D. 612. If we reckon one thousand two hundred and ninety years, ver. 11 from that time, it will bring us down to A. D. 1902, when we might presume, from this calculation, that the religion of the false prophet will cease to prevail in the world, which, from the present year 1825, is distant only seventy-seven years."

"The wise shall understand." Dan. xii. 10. Professor Stuard states the meaning of these words to be that "the wise man to the time of the end, will make diligent inquiry, both for the sake of instruction and consolation, *And they will attain to a right understanding* of the predictions."

Dr Gill thus paraphrases the passage:—The wise shall understand more or less of these things, such as are wise unto salvation, that search the Scriptures, seek to God by prayer, and are much in meditation, and make use of every help for the understanding of divine things, and even of these prophecies, and especially towards the close of time, as the accomplishment of them draws near."

Luther has this remark upon the place:—"It would therefore seem as if God would somewhere raise up a Noah who shall be able to calculate the identical day and to strike it unmistakably." *

Is Jesus a King?

For L. B.—If as you think, Jesus were King in fact now, he would be King over all the earth. This you *know* is not the case. And we doubt not that you are aware that the divine testimony also says, "We see *not yet*, all things put under him." This was written long after the ascension, and the "sitting upon the throne of his Father." In the next place, the throne for Jesus to occupy is not yet established. You seem considerably mixed up in regard to these things, but surely you will not deny that Jesus refers to *himself*, when he says "Jerusalem is (to be) the city of the great King".....And, inasmuch as he is now seated on his Father's throne, (Rev. iii. 21), and the same verse promises overcomers a seat on his (own) throne, *as* he is now set down with his Father on *his* throne, we have a clear intimation that Jesus will *not always* occupy his Father's throne. By consulting the 110th Psalm v. 1, you will see the invitation by virtue of which he is now seated on the right hand of the Father on his throne; and close attention will show you that it is for a limited time he is seated there "UNTIL I make thine enemies thy footstool." Up to that time or event stated he is to be seated there, no longer. You are aware that he came to his own land and people but was rejected, put to death,—they would not have him to reign over them,—and so his occupancy of the the Father's throne was a provisional arrangement, if we may so speak. You must be aware, too, that the Lord Jesus informs us of his return to earth in Matt. xxv. 30-33, and of his taking *his* seat upon the throne of his (own) glory,—showing that he and his Father were working out the programme announced in Ps. cx. And seeing we have just referred to his promise to seat overcomers on *his* throne as he is seated on the Father's throne,—it will be very interesting to turn back to Matt. xxv. and see what is to happen after he is seated upon the throne of his glory on earth. The King shall say to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This certainly looks like the fulfilment of the promise in Rev. iii. 21,—so that they will be in position to execute the commission given them. Rev. ii. 26, 27. Exercise power over the nations.

In this connection it will be profitable to remember that Jesus said he was born to be King of the Jews; and that Matt. xix. 27, 28 shows that that is the people who will be the subjects proper of *his kingdom*,—and 12 of his subordinate kings are mentioned there. Luke i. 30-33 has important testimony to the same effect,—and Acts xv. 16, 17 is exactly in point,—and the Spirit in Peter as recorded in Acts iii. 19, 20 shows that God intends to send Jesus to earth again as intimated in Psa. cx. The heavens only retain Jesus till the time arrives for restoring all things predicted by the prophets.

It will also help you to consider the words of the Spirit in Heb. x. 13 which show him to be now *expecting, waiting* for what the Father in Ps. cx. promised to do for him,—make his enemies on earth his footstool,—so that his reign can commence. And then what? "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies." He is now only a *Prince*, a to-be king, and a Savior. See Acts v. 31. *

The Reward of the Righteous.

This is a Bible theme much dwelt upon by all the prophets. Righteousness consists in believing God, (Rom. iv. 3) and obeying his precepts. Col. iv. God as a righteous taskmaster has promised those who fulfill this righteousness, a reward exceedingly great and precious. 2 Peter i. 1-4. Abraham was righteous (2 Peter ii. 8), and to him God has promised that he shall have the land of Canaan for an everlasting possession. To inherit this promise he would have eternal life as a consequence. The righteous are co-heirs with him, (Rom. iv. 13-16), therefore their reward is much the same; though they have many additional promises. Jesus says the reward is stored in heaven, (Matt. v. 2); it is to be a place of honor in that kingdom which he is coming very soon to set up. Matt. xxv. 31. It is also that gift which every man wishes for, viz: eternal life. (Matt. xix. 16-19. To this will be added eternal happiness, no more sighing, no more tears. Rev. xxi. 4. David says the righteous shall inherit the land, and dwell therein for ever. They are also beloved of God, who will protect them. Ps. lxii. 6. Solomon says the righteous shall flourish and be recompensed in the earth. Prov. xi. 31. Isaiah gives a glowing description of their reward in his 11th chapter, (also in chapters xli. and lxvi. Daniel says the righteous shall shine as the stars for ever. chap. xii. All these rewards are future, but one—that is the love that God has towards us, in guiding and protecting us in this dark, desolate world. But we know that the righteous will have a grand reward in the age to come. Eternal life and happiness, living and reigning with Christ in unalloyed splendor and joy. It is beyond our feeble imagination—we can only look at it as through a glass darkly, but then it will be an everlasting noon-tide. We shall see Jesus as he is, and be made like him.

Reader, what do you think of Christ? Have you accepted his gospel? Have you turned from all fleshly idols and sinful practices? Have you been baptized into his death, so that you may share the benefits arising out of that death,—remission of all past sins, and reconciliation with God, adoption into his family so that you have the privilege of calling him your Father, —and becoming an heir of God and a joint-heir with him who is heir of all things, in the meantime having access to the throne where favors are bestowed upon all adopted children through the powerful mediation of him who has overcome, and is set down with the Father on his throne? Are you one of those who have been begotten to a hope of life beyond the grave by the resurrection of Jesus Christ from the dead? If you can answer these questions affirmatively, happy are ye! You can even in this vale of tears rejoice with joy unspeakable; because *accounted* righteous through faith and its obedience. If you have not yet secured a title to a mansion in the Father's house, we implore you to attend to it at once, time is short. *

Conference Report.

Conference convened in its regular yearly June meeting, at Antioch, Marshall County, Ind., June 7, 1901. Unlike most of these June meetings the weather was cool, being light frosts each of the three mornings of the meeting. The first two days, Friday and Saturday, the attendance was fair for week days, especially the night meetings. Sunday was a regular old time gathering, the attendance being very large, and attendance good. Bros. Halstead, Wince, Austin, Zilmer and R. C. Railsback were present, all bearing some part in the preaching, but the principal part was done by Bros. Austin and Zilmer. Three sisters were immersed into the all saving name of Jesus.

The business sessions of the Conference were held on Saturday, beginning at 9:30 A. M., the President, Bro. Halstead presiding, opened by a song, and prayer by Bro. Zilmer, followed again by a song. The Secretary's report of last regular Conference was approved as printed. The roll of churches was called by the secretary and showed the following represented by delegates, Argos 15, Bracken 2, Antioch 1, Burr Oak 2, Rensselaer 8, Plymouth 18, South Bend 4, Inwood 2.

The report of the secretary and treasurer on Evangelist funds, was read and submitted to an auditing committee, and by them approved. The treasurer's report shows as follows: Nov. 17th, 1900, balance on hand, $270.98; receipts from all sources, $137.20; total $414.18.

Expense: Nov. 17th, paid to H. T. Halstead, $73.62; to A. H. Zilmer, from Nov. 17th, 1900, to May 6th, 1901, $145.60; April 10th to Bro. Austin, $15.00; total $234.22. June 8th, 1901, amount to balance, $179.96. Bro. A. H. Zilmer's report of Evangelist work: receipts from all sources, $157.35; expense of car fare to various points, $13.95; days at work from Jan. 1st to April 27th, 1901, 65. Bro. Zilmer also made verbal report of the various places visited, the results, interest and prospects, and all seemed satisfied with the work done.

Tract work: Bro. Austin, chairman of tract committee, made report of receipts from all sources, $46.15; expense for books and tracts, 26.54; balance on hand, $19.61.

Bro. Halstead made report of his labors as solicitor of Evangelist funds on the co-operative plan, of the difficulties he encountered, which discouraged him in the work.

Bro. Austin, chairman of committee on ways and means, submitted a report looking to a plan for more concert of action between the various churches. And to that end a committee of five was appointed, viz: Bros. Elias Dickson, J. L. Wince, W. M. Huffer, F. L. Austin and A. H. Zilmer, said committee to report at next annual Conference in September.

E. K. Barnhill, Sec.

Our Letter Drawer.

Editor Restitution:

I wish to say to the brethren in Kansas, Oklahoma and elsewhere that we have returned from our western trip and am ready to fill calls for meetings and if any wish me to hold meetings in their neighborhood to let me know as soon as convenient, so I can make my arrangements. Address me at Attica, Harper Co., Kansas.

S. C. Oliver.

Dear Restitution:

Please find enclosed money order for the dear old Restitution, which I can not do without as I am so isolated here; it is like a very dear friend to me. Oh, I often think, do our brothers and sisters that have the privilege of meeting together, know how to sympathize with those that are all alone? I am very lonely since I came back from California. I was with the dear ones of the same blessed hope one year, and may God bless them all and all of the household of faith is my prayer.

Mrs. Emily Collett.

To the isolated of the one faith:

Our Savior says, "My sheep hear my voice and follow me." We should ever be ready to learn what the voice of our Master is and not believe as do others, so I am sincere and honest is all that is required. We find in Matt. xxxviii. 19, 20, he commanded his disciples to teach all nations. Teaching them (those they immersed) to obey all things which I have enjoined upon you. This they were authorized by Jesus and guided by the divine Spirit to ordain or appoint whatever was needful for the good of the Church. Paul praised the Corinthians because they kept ordinances as they were taught by him, 1 Cor. xi. 2, 23, 24 25. I received from the Lord what I also have delivered unto you. That the Lord on the same night that he was delivered took the loaf and having given thanks broke it and said, this is that body of mine which is broken in your behalf, this do *you* for my remembrance; and in like manner he took the cup. In the 25th verse he says, "For as oft as you may eat this bread and drink this cup you declare the death of the Lord until he comes again." It is evident from 1 Cor. xi. 20, they were accustomed to come together to pray and prophesy, partaking of the loaf. And in Acts ii. 42, strength is added to this testimony. They were constantly attending to the teaching of the Apostles and to the contribution and to the breaking of the loaf and prayers. We have nothing said as to the time. There is a constant attendance of these things. But let us go to Troas, they assembled there on the first day of the week. Take this in connection with 1 Cor. xvi. 1, 2, shewing it was a custom to meet on that day, and our Master says, "Except ye eat of the flesh of the Son of Man and drink his blood ye have no life in you, do this in remembrance of me." And Paul says, "As oft as ye eat this bread and drink this cup you do show the Lord's death until he comes again." Is it too much for us then to show our faith and hope by remembering him once a week, him who has done so much for us, who for the joy set before him endured the cross and despised the shame. Is there not joy enough set before us that we can obey the commands he has left for us? We are admonished in Heb. x. to hear each other in mind, for an incitement of love and good works, not the forsaking of the assembling of ourselves together as is a custom of some, and so much the more as you see the day drawing near (Diaglott). Dear isolated ones, do you not believe that the time is drawing near when our Master will return? Yes, yes, I hear you all respond. Can we who are isolated live up to and keep the commands of the Master, where there is but one? He says, "where two or three are gathered together in my name, there will I be in their midst." Let us therefore arise and go where we can meet with those who are looking and watching for the Master, lest we be found with no oil in our lamps. If the Lord wills it so, I am making arrangements to go this fall where I can meet with those of like precious faith. Where shall I go?

Lonesome and lonely I live here alone,
Looking for Jesus and that bright world to come,
Seeking his refuge, trusting his love,
Praying for mercy and help from above.

Praying to be worthy when Jesus comes,
I will hear him say thou art well done,
There is life, there is rest, there is peace,
And a home in the kingdom for thee.

Oh, that beautiful world so pure and bright,
Where there will be no more death and be no more night,
And saints ever rest there free from strife,
Their present labors o'er.

Oh, when I think of that beautiful clime,
Where the saints of all ages in their white robes shine,
I want to be transported from this world of care,
Over to the new earth, for Jesus will be there.

Yours in hope,
Mrs. Cassie L. Hucklin.

Dear Restitution:

I saw a report of Bro. D. M. Hudler's work in Lake Shore, Washington, and I thought some would like to hear from Freedom, Neb., South Frontier. I will enclose the work of Bro. Almus Adams. Meeting commenced May 15 and closed May 20. Preached 7 discourses. We heard some good and interesting sermons, and had good attendance. It has been a long time since we had Sunday school or Bible reading, for some have moved away and some have fallen asleep, and it seems good to us to hear the truth preached in its purity; and we hope the few words that have been spoken will encourage us on, that we may work more diligently for our Master, knowing the time is short.

Yes, this is our hope 'tis built on his Word,
The glorious appearing of Jesus our Lord;
His promise to all, it stands as the sun,
Behold I come quickly, hold fast till I come.

Oh may we all be found worthy is the prayer of a sister.

Florence Selleck.

Dear Restitution:

Dear brothers and sisters of the one faith, I can say that I am stronger in the faith than ever, as I see our Lord's prediction fulfilling every day. I believe we are living in the last days. Were there ever times like these? I believe it is worse than it was in the days of Noah according to the light they have now. Our Lord is soon coming, oh let us keep our lamps trimmed and burning that we may not be found in darkness at the last moment. I love to read the letters of the brothers and sisters. I love to read Brother Foore's letters, he seems like one of the family.

Your Sister in hope.
Mary A. Vermillion.

A missionary in Nebraska organized a Sunday school one summer day with only four persons present, and he felt that there was little hope of making anything out of it. Nine months passed; then the missionary found himself engaged in a protracted meeting in the same place. The attendance at Sunday school was a hundred and four, and a church organization was effected.—*S. S. World.*

The Restitution

ON TRIAL

Three Months for Twenty-five Cents.

WILL YOU TRY IT?

Obituary.

Lara Winchester, son of Bro. Calvin Winchester, died suddenly at the home of his sister in Grand Rapids, Michigan, May 27, aged 21 years. Funeral sermon preached by the writer, May 29th, from 2 Cor. vii. 10, "The sorrow of the world worketh death." We sympathize deeply with the bereaved family; this was the first death in the family of seven children. O when will death be stayed? When Jesus comes, is our only answer.

The next day we were called to Alaska to preach the funeral sermon of a young man, Fred Wise, who while working at his post of duty in the round house, Grand Rapids, was so seriously burned by the explosion of a gasoline torch that he died in four days. And so the terrible work goes on. God pity the mourning hearts. Come Lord Jesus, come quickly.

M. A. Woodward.

John Rose was born Feb. 28, 1858, in Canada, came to Michigan in 1867; was married to Miss Ella Bowlingsby by Elder B. W. Woodward, Sept. 20th, 1883; died in Grand Rapids, May 20, 1901, at the age of 13 years. He leaves a very large circle of friends and acquaintances who will miss him sadly, but the saddest life is her's bowed down with grief, the lonely wife with only the one comforter left, the little black eyed boy, who carries the image of the father in his dear little face. The funeral was held from their residence on Front St., Grand Rapids. O how hard to give comfort at such a time, and no one can meet the sorrowing one like those speaking by inspiration. The words found in 1 Cor. xiii. 12, were used on this occasion. The floral offerings from I. O. O. F. and his comrades at union depot were very lovely, with others laid above his quiet form, spoke the love all had for him. Dear Sister Ella, lean heavily upon divine strength, altho dark the days ahead—still God is above the storm, and he will guide and comfort, keep and save.

M. A. Woodward.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Are you going to New York? Beginning on July 1st, the Nickel Plate road will sell excursion tickets to New York City at reduced rates with a liberal stop off allowed at Buffalo to visit the Pan American Exposition. No excess fares are charged on any of our trains, tickets may be procured good going and returning via different routes if desired. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or B. J. Hamilton, Agent, Ft. Wayne, Ind.—July 15

Excursion Rates for Fourth of July Trips.

Excursion tickets will be sold via Pennsylvania Lines for Fourth of July trips. They may be obtained July 3d and 4th at any ticket station on the Pennsylvania Lines West of Pittsburgh to any other station on those lines within a radius of 200 miles. Return coupon will be good until July 5th, inclusive. For particulars about rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.

Reduced rates to New York commencing July 1st, the Nickel Plate Road will sell excursion tickets to New York City at reduced rates with a liberal stopover privilege at Buffalo, thus giving ample time to visit the Pan American Exposition. Tickets may be procured good going and returning via different routes if desired. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or B. J. Hamilton, Agt, Ft. Wayne, Ind.—July 15.

Saengerfest Excursions to Buffalo via Pennsylvania Lines.

June 22d and 23d, for Thirtieth Saengerfest of the North American Saengerbund, excursion tickets will be sold to Buffalo via Pennsylvania Lines; good returning until July 2d.

Poetry.

We are Passing Away.

We are passing from this earth away,
As mist before the sun;
Our eyes are sore upon the day,
Before the race is run.

Chorus. We are passing away,
We are passing away,
Yes, we are passing away,
To the great judgment day.

We are passing from this earth away,
As leaves before the blast,
Our wealth, our fame, our motives all,
Will soon be lowly laid.

We are passing away from the stream of life
Swift as the weaver's shuttle,
Soon there will be an endless strife,
Soon we shall join the dead.

Our births, where are they?
And do the people live always?
Ah, no! how mournful, 'tis how true,
They all to us passed away.

Then hear and heed the call,
For us is mercy given;
Believe, repent and be baptized,
Thus all our sins may be forgiven.

Then when that mighty trumpet shall sound,
Then bid the dead arise,
Oh glorious day when Christ shall come,
We'll meet him in the skies.

This is an old song in use forty or fifty years ago. I have taken the liberty of changing the fifth verse so as to make it agree with God's Word, also added another verse.

NANNIE OSBORN.

Communicated.

Something About the Ages.

Dear Brother Underwood:

I send you this paper for the purpose of inviting the readers of THE RESTITUTION to some Scripture testimony concerning the ages which have been so accurately adjusted by the Word of God: "Which in other ages was not made known to the sons of men as it is now revealed to his holy Apostles and prophets by the Spirit. That the Gentiles should be fellow-heirs and of the same body, and joint-partakers of his promise in Christ by the gospel." Eph. iii. 5, 6. "God hath spoken to us by his Son—Heir of all things; and on account of whom he hath constituted the ages." The oneness of the body of the Christ is affirmed throughout the New Testament; and necessarily so, in view of the harmonious activities of the rulers of "the world to come," in the performance of their official duties, in order to the full development of the Divine Purpose in the dispensation of the fulness of times (of restitution) he might gather together under one head—the Christ—Head of all principality and official power according to his eternal purpose which he purposed in Christ Jesus our Lord." "To us there is one God the Father for whom are all things.....and one Lord Jesus Christ through whom are all things, and we through him." 1 Cor. viii. 6. "One body and one spirit" animating the "one body." Eph. iv. 4. And, "For in one spirit we are all immersed into one body, and all made to drink into one Spirit"—"One Lord, one faith, one baptism" into the "one Lord" for the remission of sins. A necessity exists for perfect unanimity in all the deliberations of the body politic. "The Bride, the Lamb's wife"—the governing Power of the "world to come."

These quotations are submitted with a view to prepare the mind of the reader for a careful examination of the Scripture testimony having direct reference to the unfolding plan of the ages—the mystery which hath been hid in God; but now made known to his holy Apostles and prophets. The thought, that some being caused to believe and obey the truth to the degree of having sufficient strength to carry them into the kingdom some thousands of years after its establishment; and yet fall short of becoming a part of the bride—equal to a denial of such being of the one body; obedient believers not of the body of Christ is foreign to the testimony of the records. Having no part in the first resurrection; but dying to remain dead until the "final judgment" age. No proof offered: because none to be found in Scriptures. The Scriptures make no distinction: consult 1 Cor. xii. 12, 13, 22, 25; Gal. iii. 0; Eph. ii. 16; and we believe testimony, not a process of reasoning. There is "one hope of our calling," and leading in view of another hope is misleading in holding out another hope, and for those not of the "One body" which cannot be admitted as part of the one faith which is the basis of the things hoped for. Heb. xi. 1. Not of the body, equals "Having no hope, and without God in the world" Eph. ii. 12.

The present is the time for getting out material for the royalty of David's house—the prospective rulers of the ages to come who have been built upon the one sure foundation—Christ; these will be approved or disapproved in the day of inspection. Consult 1 Cor. iii. 13; Rom. ii. 16; Acts xvii. 31; 2 Tim. iv. 1; 1 Thes. i. 7-10. There is to be "a day of wrath"—a judicial arraignment—a revelation of the righteous judgments of God when he shall inflict just retribution on those who acknowledge not God and obey not the gospel of our Lord Jesus Christ." The time for judgment will be when "The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." Matt. xvi. 27. "When he shall be glorified in his saints and admired by all them that believe." "Who then is a faithful and wise servant whom his lord hath made ruler over his household?" But of the evil servant it is written: "The lord of that servant shall come in a day when he looked not for him and in an hour that he is not aware of and shall cut him off, and appoint his portion with the hypocrites." Matt. xxiv. 50, 51. Agreeing with 1 Cor. iv. 5, Judge nothing before the time till the Lord come."

Next: to submit the recorded testimony concerning the judgment of the nations, which event occurs after the coming of the Lord, and before the commencement of the thousand years.

The thought that Jesus and his bride will be sent back to this world to preach the gospel to all the living population, is without warrant from holy Scripture and contradicts the recorded testimony concerning the fact and time of the judgment—as it is written Psa. xcix. 9. Christ comes not to preach the gospel but to execute the judgments written. Because the Father judgeth no man, but hath committed all judgment to the Son; and given him official power to execute judgment also because he is a son of man." John v. 22, 27.

Jesus was anointed to preach, was sent to preach and did preach in all the cities and villages of the country, and we have a record of his first mission to the people of Israel, as it is written. Is. lxi. 1. And compare Lu. iv. 18, "To proclaim the acceptable year of the Lord." Here he stops, and said: "This day is this Scripture fulfilled in your ears"—verse 21, and 43, 44.

But when he comes again he comes to execute the judgments written: judgment succeeding judgment upon the dwellers upon the earth, like as it was in Egypt of old. Consult Rev. xiv. 6, 7, "Because the hour of his judgment is come" and compare xv. 4, as to the beneficial results of such judgments upon the favored nations which obey the decree, or proclamations made in mid-heaven, ch. xiv. 6. For the time of judgment consult Joel iii. 1, "In those days and at that time when I shall bring again the captivity of Judah and Jerusalem." "I will gather also all nations." Ver. 2. And bring them down into the valley of Jehoshaphat, verse 12, the place of judgment and compare Zech. xiv. 1, 5; Isa. xxxiv. 2, 8 and compare lxiii. 1-4 with Rev. xiv. 14-20 and compare Matt. xxv. 32, 33 and 41, 46, with Isa. ix. 12. Full quotations here would take up too much space, and the reader is requested to read carefully these references according to their contextual import. And compare with the statement, That the Father sends back to the world Christ and his bride to preach the gospel to all who are living in the world." Note on "The rest of the dead" which is made a foundation for much speculation. Tischendorf says the passage is "a mere error" an interpolation on the face of it, and involves a contradiction. "Lived not again," is the opposite of resurrection; and to affirm that "this (lived not again) is the first resurrection," is inadmissable. The rest would be the remainder after subtracting the ones on the thrones and the martyrs of ver. 4, and which is said "lived not until," etc.

The harmony of the context demands that reading which harmonizes text and context and besides being well sustained by manuscript readings. Thus, They lived and reigned with Christ a thousand years; this is the first resurrection; blessed and holy is he who hath part in the first resurrection. ver. 6.

As the passage is evidently spurious any conclusions drawn from a process of reasoning therefrom must be spurious also. Before presenting testimony in relation to the order of the resurrection, I thought it would be in place to point out a few passage of Scripture contra an universal resurrection. Psa. xcvii. 7 and xlix. 19, 20. If such as these see light this ought to settle the matter with those. Compare Eccl. ix. 10, 20 and Isa. xxvi. 14. They are dead, they shall not live, they are deceased, they shall not rise," etc. But on the other hand, Thy dead shall live," etc. Read. Want of space forbid full quotations.

Apart from a resurrection, the dead in Christ perish. 1 Cor. xv. 18; Dan. xii. 2; Jer. li. 39 and Ob. 16. Many of Daniel's people who sleep in earth's dust shall awake. Not all of them, because some had already been put to death without mercy, having despised Moses' law, received just retribution. Heb. ii. 2; x. 28, 29. Add to these the myriads who never knew either law nor gospel. For where no law is there is no transgression, and no judicial trial and therefore no guilt. Rom. iv. 15, For sin is not imputed when there is no law. v. 13. and apart from law sin is dead. vii. 8, and, The sting of death is sin, and the strength of sin is the law. 1 Cor. xv. 56 compare with Acts xvii. 30. Times of ignorance God overlooked. Sin not charged up, yet death reigned right along just the same over saint and sinner alike; but law entered in so that the offense might abound. But where sin abounds by the introduction of law unto condemnation. But grace much more abounded unto justification of life. Rom. v. 16, 18. This passage from Dan. xii. 2 is suggestive of the agreement with the teaching of Jesus. Jno. v. 29.

All that are in the graves (tombs) shall hear his voice and shall come forth—they that have done good unto a resurrection of life; and they that have done evil unto a resurrection of condemnation. Coming forth, not resurrection, but motion towards, as the preposition unto shows. Some to everlasting life: and some to their shame and contempt of the age. And the time is when Michael stands up in the interests of Daniel's people. Let it be noted that the great mass of the human family may be classed with those who are as ignorant of divine law as the beasts that perish, and the same destiny awaits them. One thing befalleth them, As one dieth so dieth the other, etc. Eccl. iii. 19. We have then the good, the bad, for resurrection, and irresponsibles, neither good nor bad, who remain in the dust, having returned to dust. Dust thou art and unto dust shalt thou return. And what is true of Adam is true of his descendants. Apart from divine intervention direct or through a resurrection all remain in dust eternally.

Through light comes responsibility—justification on the one hand, and condemnation on the other. Jno. iii. 19; Rom. v. 15-18. Consult the following passages: 1 Cor. iv. 4, 5; 2 Cor. v. 10; Rom. xiv. 10; Gal. vi. 7, 8; Col. iii. 24, 25 and Rev. xxii. 12 and read the messages to the seven churches.

ORDER OF RESURRECTIONS.

(a) Christ the firstfruits of those having fallen asleep. 1 Cor. xv. 20, 23. Afterwards (b) They that are Christ's at his coming. (c) Then the end of the series, the last or completion which finishes the resurrections prior to the thousand years.

End here does not refer to the end of time, or any particular time according to the preceding context. But the when does refer to time: viz. when he (Christ) shall deliver over the kingdom to the Father. And when is that? When he shall have put down all rule and all authority and power, when more definitely: when the seventh angel soundeth. Compare Rev. vi. 12 to 17 and xi. 13-18. The great day of his wrath is come, Revelation of his righteous judgments. (God is one, in power and in purpose. Having in his own proper person, an inherent right to reign over his universal realm, as the controller of all things according to his own sovereign will. Or to appoint another, or others according to his purpose and covenants of promise, to reign subordinately to him; to the praise and glory of his name through Christ Jesus. Christ delivers over to the Father those revolted provinces which God had just subjected by means of Jesus Christ and those associated with him in the wars of subjugation to a finish. See 1 Cor. xv. 27. And compare verse 28 with Psa. viii. 6. The purpose is to put all under Christ's feet. When it saith all things are put under Christ; manifest it is that God is excepted that did put all things under Christ. And (verse 28) when all things shall be subjected to Christ (at the end of the war). Then shall the Son himself also be subject to the Father, who put all things under Christ so that God may be all in all.

The reconstruction of those provinces long in revolt being accomplished, Christ then delivers over to the Father for his approval and acceptance as Christ's finished work, who maketh wars to cease to the ends of earth. And Rev. xi. 15 becomes a fact in the unfolding process. Then comes the appointment of the Father; giving the kingdom and the dominion to the Son and associate rulers to reign for the ages of the ages. Rev. xi. 15 and xxii. 5, compare Dan vii. 14, 27. The Lord God shall give unto him the the throne of his father David .....Of his kingdom there shall be no end. Luke i. 32, 33; xxii. 29, 30. He will be a King by divine right as well as by inheritance. His name shall endure forever, and his throne as the days of heaven. He not only reigns for a thousand years but for the ages of the ages. See references.

Now for the identification of those dead who will be the completion (end) of the series of raised ones. They are not of those who were Christ's at his coming, because these were all raised at that time, and now we are in the hour of judgment, that period of time during which those were developed, and put to death for their fidelity to Christ. The recorded testimony is to the point and hence believable.

Rev. vi. 9-11, They were slain for the Word of God, and for the testimony which they held. And it was said to them that they should rest yet for a little season until their fellow servants and their brethren that should be killed as they were should be fulfilled. Now compare ch. xiii. 15. Such should be killed by order of the two-horned beast. Note a counter proclamation from the other party. xiv. 9. If any man worship the beast and his image, and receive his mark. The same shall drink (verse 10) of the wine of the wrath of God.

With these references in mind, turn to Rev. xx. 4, and read text and context carefully. And (I saw) the persons of them that were beheaded for the witness of Jesus, and for the Word of God and which had not worshiped the beast, neither his image; neither had received his mark upon their foreheads or in their hands. Compare with the white-robed martyrs. vi. 11. And they lived and reigned with Christ a thousand years. This is the first resurrection (in rank). They become partners in the honors and glory of royalty with those who were raised at the coming of Christ. It seems necessary to quote at length in order to keep the connection of thought undiverted. No use in worrying over one's preconceptions, nor of being satisfied with anything less than a clear, consistent, harmonious comprehension of the recorded testimonies. The eternity of the kingdom of Christ is assured though human wisdom may be slow to acknowledge it.

Some testimonies about judgments: And as Paul reasoned of righteousness, temperance and judgment to come Felix trembled." Acts xxiv. 25; Heb. vi. 2. Referring to the judgment on the Antediluvians, Peter says, Whereby the world that then was, being overflowed with water perished." 2 Pet. iii. 6; compare Gen. vii. 21, 23. Those who despised Moses' law received just retribution right along as conditions demanded. Heb. ii. 2 and x. 28. Many of the Israelites stood related to the Abraham covenant and therefore, to the "judgment pertaining to the age, at the time when Michael stands up. Dan. xii. 2. The nation of Israel, on whom the ends of the world had come. A. D. 70-72, suffered the fiery indignation in the overthrow of their polity, and destruction of their holy city and temple. The wrath came upon them at length. As it is written Matt. xxiii. 35-39; Luke xix. 41-44 and references. All these things shall come upon this generation. Matt. iii. 11, 12. For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword the Lord will plead with all flesh; and the slain of the Lord shall be many." The individual accounts of this age will be settled when the Lord comes. References already given. The age of judgment succeeds this age, and continues from the end of this age to the commencement of the millennium. Rev. xiv. 7, The hour of his judgment is come." chap. xvi. 14, The war of the great day—the epoch of the restoration of Israel, and judgment of the nations as already referred to. During this period of sore trial, including the seven last plagues, there will be many persons developed for part in the first resurrection; or on the other hand destined for a part in the big fire of the age. See Rev. xx. 4, 6, and compare ch. xiv. 10. Then finally, the end of the millennial age when all accounts contracted during the preceding thousand years will be settled and settled right, resurrection and judgment of all those amenable, and from the light and opportunities of this age one would infer that there would be universal amenability.

C. W. TOMKINS.

A Funeral.

"In my Father's house are many mansions." A mansion for every one! Is it possible that Jesus, according to popular teaching, has gone to heaven to prepare a place in heaven for us? And at death takes us to one of those mansions. Let us now consider. Is it possible that heaven, the throne of God, and Jesus on his Father's throne, and yet he must fix up mansions for us, and at death we are to go to one of those mansions? Are we better than God? And that God sends inflictions on people to make them repent in order that they may be saved? Is it possible that any professing to be a child of God, and calling him a loving Father, can cast such reflection on his dear name? It is the goodness of God that leadeth to repentance. Rom. v. 4.

What caused death? Sin. Rom. v. 12. Could any parent expect their child to love them if the parent would inflict some punishment on them that would cause them to suffer intense agony. No, no. They would loath the name of such a parent? Now go back with me to the beginning of the lesson. "Let not your heart be troubled, ye believed in God, believe also in me." The disciples had a reason to be sorry. Why? See Jno. xiii. 33, "Little children, yet a little while I am with you; ye shall seek me, and as I said unto the Jews, whither I go ye can not come." So now I say to you. Your Master has gone away and we can't follow. Can it be, you the Star of Jacob, you the one that calmed the raging sea, and raised the widow's son, that opened the eyes of the blind, and caused the deaf to hear? Yes, I am going away, but I am coming again and receive you unto myself, that where I am there ye may be also. So you see we must wait until he comes again. As Jesus went under the power of death and came forth from the tomb, so must every child of God that goes under the power of death remain in death till he comes again. This same Jesus which is taken up from you into heaven, shall so come in like like manner as ye have seen him go into heaven. Then the ancient of days will set. His throne will be like a fiery flame, a fiery stream (of love) issued and came forth from before him; thousands, thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened. Then the Son of Man begins his kingdom, and then will be given dominion and glory and a kingdom, that all people and nations and language should serve him; his kingdom will be an everlasting kingdom, and it shall never pass away, and the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. If in this life only we have hope in Christ, we are of all men most miserable. Now, if we never die but live right on, see how miserable. Will some one who claims they never die harmonize this passage of Scripture, and if the intelligent person never dies, why did not Paul when at Ephesus let those wild beasts kill him or destroy his old house? No, his hope hung on the resurrection, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the firstfruits, afterward they that are Christ's at his coming." At present death has its sting, the grave holds its victims. Yes, the grave is our house. We cannot as soon as death comes, go and bask in the sunshine of God. No, but the clods of the valley shall cover us. We go to the house appointed for all living.

Yours in hope,
C. W. SMITH.

Trying to make others believe as we do is a poor business. It is a very different business from trying to win others to the truth. The man who points another to a star may help him toward the light, and, in helping, may get nearer himself; but the man who points others merely to his own opinion is without a star for himself, and does not know but that the star he points out to others is a firefly's lamp. A lover of truth is not wedded to his own opinions; he is wedded to the truth.

4th of July Rates via Nickel Plate Road, at one fare for the round trip, good within a distance of 200 miles. Tickets on sale July 3rd and 4th, good returning until July 5th inclusive. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agt., Ft. Wayne, Ind.—July 3.

Report of L. T. S.

Another yearly Conference has passed with its work done and record made; and the sisters feel that their meeting of Saturday P. M. (time kindly allotted them by our president) was a very instructive and valuable part of the meeting, as many thoughts were expressed, which we feel do much toward the growth of the cause in the right direction. The meeting was opened by Scripture reading and prayer, a very instructive talk by F. L. Austin, "Our Christian obligations from a Bible standpoint" was about the gist of his talk, as he brought out thought after thought, I believe all felt that in the future we must be more careful how we spend our money, so many unnecessary things bought, such foolish outlay of the little entrusted to us. Following this was a splendid paper read from Sister Wince entitled "Going shares." How can we thank this dear sister for her kindness, for we know in all probability, she wrote it when she ought to have been resting and sleeping. May it be the means of awaking us all to our responsibilities in this matter. Letters were read from Sisters West and Parkhurst, a request by the latter to be remembered in our prayers; she has been sick in bed for six months, just beginning to sit up a little.

Next the question box was opened by the president. Several questions read and talked on. A chapter was read from the book entitled "God's financial plan." A hymn was sung and all wishing to withdrew from the room, and the business meeting was opened. After the usual preliminaries, election of officers, etc., the question was asked, What shall be done with the money on hand? And finally decided that a certain sum should be used for work in Grand Rapids, and Sister Clara Chaffee was appointed to act for the next months, intervening between June and the fall Conference, as a missionary colporteur, the society furnishing her with religious literature for her work. Our treasurer reported $106.08 in bank and amounts collected at this meeting $46.30, showing what system is doing in Michigan, and only a few really practicing it. Think, brothers and sisters, what might be accomplished if all would "Go shares" in this glorious work. $12.00 was used to send RESTITUTIONS to those unable to pay themselves. There were several who had formerly sent in their tenth, that we did not hear from this year, perhaps some forget to save or send. Let us remember, dear fellow workers, however small the sum, if given gladly for the Lord's work, is credited to you in the great record book. May we be careful not to get in debt to God, and have that stand against us in the judgment. Four new names were added to our roll, all young people, may they not forget what is meant to join the tithing society, but starting in the Christian life may they be partners with the Lord in all things, and remember that the great part of the religious life is made up of sacrificing. Let the kid gloves and expensive hats, the candy and gum go, and putting all these littles together you will be surprised how the Lord's pocket book will grow fat—try it dear ones for one year and see what the result will be.

Yours for work,
M. A. WOODWARD, Sec.

Announcement.

The Northwest Conference of the Church of God will be held at the Lake Shore school house near Vancouver, Clarke Co., Wash., June 21, 22, 23, 1901. Every one is cordially invited to attend; all visiting brethren will be met at the River View Hotel and provided with conveyance to place of meeting.

W. J. BYHAM, Sec.

PROGRAMME.

FRIDAY.

7:30 P. M. Preaching, E. Groat.

SATURDAY.

10:00 A. M. Social meeting.
11:00 A. M. Preaching.
2:30 P. M. Business meeting.

SUNDAY.

10:00 A. M. Social meeting.
10:45 A. M. Preaching, W. L. Skeels.
11:45 A. M. Lord's Supper.
1:30 P. M. Basket dinner.
2:30 P. M. Preaching, W. A. Prosser.
7:30 P. M. Preaching.

Notice.

The members of the Association of the Church of God will meet Saturday June 22, at three o'clock for the purpose of transacting business for the ensuing year.

ALMIRA BROOKS, Sec.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

To Illinois brethren in special and all brethren in general:

Recently the Building Committee of the Illinois State Conference made a call through these columns for aid in raising a fund to build a suitable Conference building—not to use as a place of worship—but a building in which delegates may be entertained while in attendance at the Conference. The church in Oregon is large enough for all the meetings, having a seating capacity of about two hundred. Many generously answered this first call and the committee desires in this general way to thank all who have subscribed not only their money but also their words of encouragement. To them this second call is not directed, for we believe you have done well your part. We have now about $275.00 on hand. We need yet, at the very lowest estimate, $75.00. To put up a suitable building with lumber at its present price, we should have $400.00. This item is written to invite any who have not yet subscribed to do so in any amount, however small. Send remittance to the chairman of the committee who will promptly receipt for the same. Time and space forbid discussion as to the merits of locating the Conference permanently. Suffice it to say that we believe that when the plan is once in working order, all will be pleased with it. Building Committee consists: S. J. Lindsay, Chairman, Oregon, Ill.; J. M. Glotfelty, Lanark, Ill.; E. F. Gesin, Forreston, Ill.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 280 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Pan-American Exposition Rates to Buffalo via the Nickel Plate Road. Tickets now on sale at all stations, one and one-third fare for round trip, good returning 15 days. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind. —Aug. 1

Special train to San Francisco, via Chicago & North-Western R'y, to leave Chicago Tuesday, July 9th, 11:59 P. M. Stops will be made at Denver, Colorado Springs, Glenwood Springs and Salt Lake, passing en route the finest scenery in the Rocky and Sierra Nevada Mountains. Party will be limited in number and under personal direction of Tourist Department, Chicago & North-Western Ry. Only $50 round trip, with choice of routes returning. Send stamp for illustrated itinerary and map of San Francisco to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 6.

Excursion trains to Lake Maxenckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

Excursion to San Francisco via Pennsylvania Lines.

July 5th to 12th, inclusive, the Pennsylvania Lines will sell excursion tickets to San Francisco, account Epworth League Convention. For particular information see Ticket Agents of Pennsylvania Lines.—July 12.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man In Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodrail. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Monicrieff. Post paid. 10 cents.

Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 824 Woodland Av., Cleveland, O

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print

F. L. AUSTIN.

Epworth League Convention at San Francisco, California. Low Rates via the Nickel Plate Road, from July 5th and 12th and good returning until Aug. 31st. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—July 12

Change on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 26, 1901, passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

West bound daily 5:13 a m, extra fare train 6:30 a m, except Sunday 9:22 a m, daily 12:07 p m, except Sunday 3:15 p m, daily 6:08 p m.

East bound daily 2:58 a m, except Sunday 10:07 a m, daily 2:35 p m, daily 5:15 p m, extra fare train 7:55 p m, except Sunday 8:39 p m, daily 9:55 p m.

For further information apply to J. E. Hanes, Ticket Agent.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. S. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Gilesburgh, Mich.
Norton Gould, 1810 Saratoga st, Omaha, N 4
A. G. Winchester, Riverside, [illegible]
W. L. Skeels, Scholls, Ore.
S. Roxana Wiser, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Keno, 4507, S. N. St Tacoma Wash.
John W. Hull, Cuba, Mo.
L. E. Conner, 7 E Fairchild st, Denver Col.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudkins, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
W. B. Townsend, Seattle, Wash.
Mollie Babcock, W. R. C. Home, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Houk, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Ogilvie, North Branch, Kansas.
J. Ogilvie, 27 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Fresno, Cal.
E. W. Knapp, [illegible] Idaho.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackson, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
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E. F. Cordill, Plymouth, Ind.
G. W. Smith, Box 133, Hartford, Kan.
Mrs. Dr. Hicklin, Luther, Okla.
M. L. Adams Corvallis Oregon
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Mrs. Lou Greer Butler, Mason, Texas.
C. E. Vincent, Grayford, Ind.
John Ruth Remington Ind
J H Willey, No 1202 G P O, Sydney, N S W Australia
John Gregory, 19 Foundry St, Newark, N. J.
Dr. Wallace Mason, 42 Gloucester St. Toronto, Ont.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
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Daily Excursions to California, via the Chicago & North-Western Railway. Through first class and Tourist Sleeping Cars to points in California and Oregon every day in the year from Chicago. Personally conducted excursions every Thursday from Chicago. Lowest Rates, Shortest Time on the Road, Finest Scenery. Only route by which you can leave home any day in the week and travel in Tourist cars on fast trains all the way. For descriptive pamphlets and full information inquire of nearest agent, or address W. B. Kniskern, General Passenger and Ticket Agent, Chicago.
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Visit Winona Lake.

Winona Lake, Ind., on the Pennsylvania Lines, is an attractive summer haven for persons who desire to combine devotion, entertainment and instruction with rest and recreation. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

The season for 1901 will open May 15th. Commencing on that date excursion tickets with fifteen-day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will also begin May 15th and continued only until September 14th. Excursion tickets will be good returning until September 17th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. —June 29.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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A FREE PATTERN

VANDALIA TIME CARD
In effect June 2, 1901.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:25am
No. 14, " " "	12:01noon
No. 8, " " "	10:08pm
No 12, Sunday only	9:46am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:45a m
No. 3, " " "	12:14noon
No. 9, " " " Logansport,	7:30pm
No 11, Sunday only	6:30pm

Trains 3 and 21 run to Terre Haute and connect at Tolleston with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt., St. Louis, Mo

The Nickel Plate Road will sell 4th of July excursion tickets on July 3rd and 4th, good returning until July 5th, inclusive, at one fare for the round trip, good only within a distance of 200 miles. Write, wire, phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—July 3.

Home-Seekers' Excursions via Pennsylvania Lines.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, May 7th, 21st, June 4th and 18th. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—June 18.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

Oregon, Washington and Idaho

Are the states to which a large immigration is now directed. You should take advantage of the opportunities, and the greatly reduced rates. This wonderful country fully and accurately described and illustrated in a new booklet with a large map, which will be mailed to any address upon receipt of six cents in postage by W. B. Kniskern, 22 Fifth avenue, Chicago. —June 22.

One Fare plus $1.00 Round Trip to the Pan-American Exposition at Buffalo via the Nickel Plate Road beginning June 1st and continuing the entire summer; good returning within 10 days from date of sale. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Aug. 1.

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.

Uniformed Colored Porters are at Passengers' disposal. Best of meals served in dining cars on all through trains, including scrupulously clean cafe cars.

Eastward	Miles	Westward
Lv. Chicago	0	Ar. Chicago
Ar. Valparaiso	63	Lv. Valparaiso
Lv. Valparaiso	63	Ar. Valparaiso
Ar. Chicago	63	Lv. Chicago

Local freight eastbound between Stony Island and Knox, carries Monday, Wednesday and Friday; westbound only on Tuesday, Thursday and Saturday.

Light type A. M. Dark type P. M. Daily except Sunday. Daily on Meridian.

Drawing Room Sleeping Cars on Nos. 3, 4 and 6 thru to Cleveland, Ohio, Buffalo, New York and Boston; on Nos. 5, 2 and 7 to Chicago. Meals are served at "up-to-date" Dining Stations and in Nickel Plate Dining Cars at uniformly moderate prices. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines, other considered.

For rates and detailed information, address B. Hoffner, General Passenger Agent, Fort Wayne, Ind., or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or Local Ticket Agent.

50 YEARS' EXPERIENCE

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1246 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Centre and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody is invited to attend and bring your Bible. Meeting at Elk Hall. H. W. Patterson Elder, Asa Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Elbe V. Baker's, 209 West Bay St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Great Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12318 Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Echelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or S. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Pack Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and Israel men from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God, at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley, Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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"My Meditation of Him Shall be Sweet."

What e'er my God ordains is right,
His will is ever just:
Howe'er he orders mon my course,
I will be still and trust.
He is my God;
Though dark the road,
He holds me that I shall not fall,
Wherefore to him I leave it all.

Whate'er my God ordains is right,
He never will deceive;
He leads me by the proper path,
And so to him I cleave.
And take content
What he hath sent.
His hand can turn my gards away,
And patiently I wait his day.

What e'er my God or loins is right,
Though I the cup must drink
That bitter seems to my faint heart,
I will not fear nor shrink.
Years pass away
With dawn of day;
Sweet comfort yet shall fill my heart,
And pain and sorrow all depart.

Whate'er my God ordains is right,
My Light, my Life is he.
Who cannot will me aught but good,
I trust him utterly.
For well I know,
In joy or woe,
We soon shall see as sunlight clear,
How faithful was our Guardian here.

Whate'er my God ordains is right,
Here will I take my stand,
Though sorrow, need or death make earth
For me a desert land,
My Father's care
Is round me there,
He holds me that I shall not fall,
And so to him I leave it all.

Communicated.

Jesus, from a Moral Standpoint.

At the present time nearly all men from the Christian up to (?) the higher critic admire the Nazarene as a moral teacher and reformer, regarding him as one who had the courage of his convictions in full measure; and who in this respect stands before the world without a peer. It matters not in what light men view the Bible whether as wholly inspired as thought Paul and old fashioned Christians; or partially inspired as the socalled "advanced thinkers" think; or as a purely human composition as the avowed infidel holds; all feel bound in all fairness and reason to eulogize the character of this "inimitable and sublime man." The Christian is willing to live and die for him; the higher critic to surrender all the marvelous things of his grandmother's Bible, even the story of Eden and the physical resurrection of this wonderful man, but still hold on to him as the highest conceivable type of moral purity toward which the human race, which he says never fell, is slowly but surely climbing: while the infidel is willing to defend him even to the extent of charging Matthew, Mark and Luke and possibly John, with falsely reporting him as saying and teaching things he did not say and teach. So this third class of thinkers are concerned about Jesus to the degree that nothing in the New Testament shall reflect upon this marvelous man in a way to lower his character. The reader will understand what I mean after reading the following Scripture quotation: "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me." Matt. x. 34-37. Luke's language is seemingly stronger, though, no doubt, designed to convey the same thought. This language, the unbeliever in the inspiration of the Bible, says Jesus never uttered; that he is here erroneously reported. The Christian thinks this is taking a good deal of liberty; and so it is. But he who denies divine authenticity of the record feels free to reject what would in his judgment lower the character of the great Teacher as he has made it out from other parts of the same record. The infidel says that Jesus was unselfish; and for this reason he thinks the language above quoted cannot in truth be ascribed to him. Now I believe that Jesus, of all men, was the most unselfish; that he understood the sacredness of the child's love for parents, that he knew what the law enjoined—the honoring of father and mother, which was in fact loving them in the most practical way—providing for their wants in old age, as appears from his own application of the command in his rebuke of the Pharisees and scribes who made void this precept. See Mark vii. 11. I know, too, how tenderly and affectionately he cared for his own mother, making provision for her sustenance and comfort, committing her to the care of John that disciple most richly endowed by nature and grace with the element of love—doing this in the hour of his agony on the cross. All this I believe concerning Jesus—and more. I believe that he meant what he said when he pronounced a blessing on the peacemakers; (Matt. v. 9) and that the very spirit of the man was averse to war and contention. Believing this; yet I believe that Jesus came to send a sword on the earth and not peace, that he set the members of families at variance with one another: and caused antagonisms where there were none before; and that he asked and urged men to love him more than they loved father or mother. There is no contradiction or discrepancy in the record as it stands. The language of this 10th chapter of Matthew is self-explanatory. "Behold, I send you forth as sheep in the midst of wolves." ver. 16. Sheep do not fight, but wolves bite and devour. It is their nature to do this, "And the brother shall deliver up the brother to death and the father the child." v. 21. It was not the Christian that delivered up his brother to death. He was taught by his Master that if smitten on the one cheek to turn the other. The attitude of the Christian disciple toward his enemies is embodied in this Scripture: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you; (Matt. v. 44) and this "that they might be children of God." If in the history of the conflict that has been carried on since Jesus said, "I came not to send peace on earth but a sword," any wearing the Christian name, and making the Christian profession, have been on the side of the persecutor, with fire and faggot in hand correcting supposed heretics, and putting to death the non-resistent, they are not children of God—fall pat in the category of sheep, but that of wolves. This is Rome's wicked mistake; and it will sink her as deep in perdition as if she had a millstone tied to her neck and she were cast into the depths of the sea.

What was and is the cause (occasion) of the conflict? Primarily it was the preaching of the gospel, the unadulterated truth, by the apostles and other evangels divinely commissioned to go forth to the world. They preached Jesus and the resurrection, and freedom from the bondage of the law and the tradition of the elders; and forthwith the Jewish sword was unsheathed and Christian blood flowed. When they went to the pagan nations with the same sweet message of light and love, promising freedom from the errors and superstitions of the past, at once the anger of those to whom only blessing and favor was brought was aroused to murderous frenzy; the authority of magistrates invoke, and these men who "turned the world upside down"—and it surely needed turning—were hurried to prisons, to dungeons, to wear the felon's chains, to be subjected to slow tortures and to die the most cruel deaths. When pagan Rome had spent her fury on the overthrowers of her shrines and her gods, another power professedly Christian but Satanic in character, came on the scene and took in hand the bloody work and carried it on till every acre of Roman soil was drenched with the blood of the martyrs of Jesus. Here is sword enough to verify the language of the great Teacher. In him these bringers of good tidings of good, and publishers of peace, would have peace, but in the world tribulation. John xvi. 33. The whole history of the Christian church through all the dreary centuries of persecution voices the meaning of the language, Matt. x. 34, 37 and shows how men and women would be obliged to love Christ more than they loved father and mother and kindred; for on this greater love to him was suspended discipleship, eternal life. The question of truth and the superior claims of Jesus were involved in the martyr's choice. Men might love parents more than they loved him and cling to the law which was powerless to justify and save: love father and mother and the world and the present life more than they loved him and have retained all their debasing errors and hurtful superstitions, and failed to gain eternal life. The sword and the antagonism of the past was the logical result of truth received and truth rejected; truth lovingly and heroically held, and truth maliciously spurned, because to receive it would overturn the existing order of things—ancient things rendered sacred by the memory of dead ancestors. What has been true of Christianity in the matter of opposition has been true of many other systems of truth when first introduced to the world. It has been the lot of those who have stood for reform to meet with opposition, even to imprisonment, confiscation of property, banishment and death. Liberty, to become the common heritage of men, has had to fight its way over many a hotly contested field. The unbeliever in the inspiration of the Bible, thinks profoundly, no doubt on many subjects, but when he comes to this book and its claims to divine authorship he becomes exceedingly superficial; so much so that like Mr. Ingersoll, as an example he fails to grasp the thought that lies on the very surface of the language. He jumps at conclusions and being over-anxious to make out that the Bible is not an inspired book he says things that are utterly silly, finds contradictions where there are none and false judgments where there is profound wisdom. Some of this class find time to read the Bible but not to study it. About a hundred years ago two young men, tinctured with infidelity, concluded to write a book against the Bible, but being honest they thought the fair thing to do would be study the Bible itself. To this task they earnestly set themselves. It is needless to say they never wrote the book intended. Men avowedly infidel and men harassed with doubts would do well to follow this example and acquaint themselves with the book they wish to overthrow. The Bible is more than a human production; and he who is the subject of it more than a teacher of morals; and while it is true that he ranks above all as an example to be imitated in man's daily life, he is the Savior of the world, the Giver of eternal life to all who obey him; the King of kings and Lord of lords; the One who is to settle all the great questions which continue to perplex the philosopher, philanthropist and the statesman. This is the grand issue of the future and will be worked out through the divine instrumentality of this preeminent Son of God. If Jesus is not what he claimed to be; and all he claimed to be, then of course the Bible is the product of man's own brain and we know not from whence we came nor whither we are going. The past is a profound mystery, the present a maze and the future a blank.

JOHN L. WINCE.

The Rich Man and Lazarus.

Editor Restitution:

A brother has asked for an exegesis on this subject, and here it is in my way of giving it.

Luke xvi., (The Rich Man and Lazarus) is urged as proof of a soul survivance in consciousness, when men are dead. Some contending that this Scripture is a real history, while others admit it to be a parable; but they say parables are taken from something that has been or may be. Before having done with it, however, I shall show that such is not always the case. Those who maintain that it is literal have no less difficulty in explaining it, yet they are bound to do so to be consistent. Let them make the attempt. Lazarus, covered with sores, died, and was carried into Abraham's bosom. Will they pretend that this is literal? Oh, no, they say. It was Lazarus' soul. But our Lord says Lazarus was carried into Abraham's bosom. Our opponents have to say, Not so, Lord, it was his soul. Thus they contradict our Lord to establish their own traditions. Let us see whether they succeed any better with their real history of the rich man. He died. What became of him? He was buried. The rich man was buried, remember. What next? In hades, the grave, of course where he was buried; [improperly translated hell] he lifted up his eyes being in torment, and seeth Abraham afar off and Lazarus in his bosom, etc. The rich man did this, they say it was his soul; but our Lord says it was the rich man. Thus again, they make void the words of Christ to establish their traditions, if our Lord did really give a literal history; but for the sake of showing the folly of their tradition about the soul, I will suppose that it was Lazarus and the rich man's souls or spirits, disembodied, that are in hades. I now ask, Are there disembodied souls or spirits material or immaterial? that is, are they matter or not matter? We are answered, They are immaterial. If so, they have substance. Can that which has no substance be seen or touched? If not the literal history advocates have an immaterial rich man with immaterial eyes, looking afar off and seeing immaterial Lazarus, or no substance Lazarus! Truly, these immaterial souls must have sharp eyes to see nothing, and an equally sharp understanding to know that it is Lazarus! But that is not all. The immaterial rich man desires that immaterial Lazarus should dip his immaterial finger in literal water, and cool his immaterial tongue! And all this is literal history! I have not placed the subject in this absurd light with any other view than merely to show the literal history advocates that they are, at least, as much involved in difficulty in explaining this Scripture as those who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable the context shows. It is in a group of them, viz: The lost piece of silver; the lost sheep; the prodigal son and the wasteful or unjust steward, with an admonition against serving mammon or riches. The pharisees, who were covetous, heard all these things and they derided him. Our Lord then proceeds in his discourse with special reference to the change about to take place in the dispensations. He says the law and the prophets were [preached] until John; since that time the kingdom of God was preached.

Dr. Adam Clarke remarks on parables, Let it be remembered that by the general consent of all (except the basely interested) no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation we need the most pointed and express evidence on which to establish the faith of our souls, or self.

Bishop Lowthe says, Parable is that kind of allegory which consists of a continued narration of fictitious or accommodated events, applied to the illustration of some important truth.

I state then, as a principle, that no parable is to be used as teaching doctrine not elsewhere explicitly revealed. Parables are used only to illustrate some truth already known, or partially so, or to prepare the way to present a truth not yet fully developed, but about to be, either by facts or explicit instruction.

The scope or design of the parable is what we are to seek, and not to pervert the truth of God by the assumption that the parable is a reality, that has been or may be; nor yet that every item in it was ever designed to have an application to the subject it was intended to illustrate. By such assumptions discredit has been thrown on revelation, the truth of God has been converted into food for the most fanatical, and men have turned to cunningly devised fables. If any doubt whether parables are not sometimes purely fictitious, let them read Ezekiel xvii. 1-10, the parable of the eagles cropping the cedar, and the parable of the ewe lamb, 2 Sam. xii. 1-7, and the parable of the trees choosing a king, Judges ix. 7, 15.

If it be replied that Jesus would not use fictitious names or characters in his parables, I answer that Jehovah the Father of our Lord Jesus Christ, has done it, and why not his Son?

See the parable just referred to in Ezekiel xvii, The Word of the Lord came unto me saying, Son of Man, put forth a riddle and speak a parable unto the house of Israel, and say, Thus saith the Lord God of Israel, and say, Thus saith the Lord God, A great eagle.....came unto Lebanon and took the highest branch of the cedar.....and carried it to a land of traffic; he set it in a city of merchants (say for example, in the City of New York. Think you the eagle would be likely to prosper in such a literal work? But proceed.) He, the eagle took of the seed of the land and planted it in a fruitful field; he placed it by great waters, and set it a willow tree, and it grew, and became a spreading vine of low stature, whose branches turned toward him (the eagle. These branches must have had souls, doubtless, that were intelligent thinkers to turn toward the eagle that planted the seed!) There was also another great eagle.....and behold, this vine did bend her root toward him, and shot forth her branches toward him, etc.

Thus the same vine works for both eagles with all the intelligence of a most intellectual being. Does any one believe this is a literal history of the actions of two eagles and a vine? or that such a thing had literally been, or may be? No one can doubt but that it is purely fictitious, and if Jehovah thus instructs men, shall I affirm his Son does not?

Of like character I regard the parable of the rich man and Lazarus, because the positive testimony of Scripture is, There is no knowledge in the grave (sheol) the state of the dead; and that in death there is no remembrance of God. See Eccl. ix. 10; Psa. vi. 5.

It is said the rich man must be conscious for he sees, feels and talks. I reply it was common among the Hebrews to represent things without life as knowing, feeling and conversing. See Gen. iv. 10; Hab. ii. 11; Isa. xiv. 8; Psa. xciii. 3; Rev. xviii. 1-3; ix. 1-5.

Our Lord, then, was in no danger of being understood in this parable as teaching the conscious state of dead men, and especially, as the Hebrew Scriptures expressly taught, the dead praise not the Lord—that in that very day their thoughts perish, Psalm cxv. 15, 16: and cxlvi. 1-4, that the dead know not anything, and that there is no knowledge in sheol where dead men go, Eccl. ix. 10, 45; and further, inasmuch as Jesus uses the expression in Greek to show the state of the rich man after death that exactly corresponds with the Hebrew sheol, viz: hades, he could be understood in no other way than as using a fabulous discourse like that to which I have previously referred to in the Old Testament—to illustrate an unpalatable subject to his deriding hearers.

The key to a parable is in itself or in the discourse connected with it. In the case before us it is in the context. The scope, or design of the parable was to teach the effect to follow upon two classes of men by a change from the Mosaic, or Law dispensation, to the Christian or Gospel dispensation; which new dispensation was the mystery which in other ages (or dispensations) was not made known unto the sons of men, but being now about to be revealed unto holy apostles, would change the condition of both Jews and Gentiles. This fact is clearly set forth in the 16th verse, which is the key to the parable and unlocks it perfectly. That verse reads thus,—The law and the prophets were (preached) until John; since that time the kingdom of God is preached; that is, a new dispensation of God's favor is now opened; no longer to be confined to the Jews, or nation, but to embrace all nations in its offered benefits. This change would effect very differently two classes of men, viz: the Jews, who were under the law, and the Gentiles, who are to be embraced under the gospel, or to be made partakers of those peculiar blessings which had been hitherto so exclusively confined to the sons of Abraham. The effects of this change is illustrated by the parable under consideration. Let the reader note how our Lord introduces it.

After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was preached, he intimates that the law was about to have its last and perfect accomplishment, that the last tittle of it was about to be finished; that then the Jews would be like the wife whose husband was dead, the law not binding them any longer; and that God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. vii. 1, 4, Know ye not brethren, for I speak to them that know the law, how that the law has dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law so long as he liveth; but if the husband is dead, she is free (or loosed) from the law of her husband. So then if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law: so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Now read the verse with which the parable of the rich man is introduced, Luke xvi. 18, Whosoever putteth away his wife, and marrieth another committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery. So long as the law given by Moses continued, the Jews were chargable with adultery if they lacked in fidelity to that law as unto God their husband; (or Moses) but nationally they had often been wanting in fidelity, and the law was no longer to be the marriage contract; a new covenant, typified by the blood of Christ, and not by the blood of bulls and goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead, by the body, or death of Christ, still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses; they died unto Christ by rejecting him and putting him to death, and were broken off from Abraham's bosom, or from all spiritual connection with him, and have been in torments unto this day in consequence; while the believing Lazarus, who received Christ, even though he had been a polluted Gentile, full of sores, died unto the law, see Rom. vii. 4, and was grafted into the good olive tree, or was translated through the instrumentality of angels, (messengers or ministers of Christ) into Abraham's bosom, becomes a child of Abraham, an heir of God, and a joint-heir with Jesus Christ according to the promise to the kingdom of God, Rom. viii. 17; Gal. iii. 16, to end of chapter, Luke xii. 32, 33.

Now I am told that with my explanation of this parable it would cut off our Seventh Day Advents. Surely. The law is the gulf, you cannot pass from the law to Christ, that is, carry the law with you, as you cannot serve two masters. The law keeper cannot cross that gulf; he must believe the gospel and be baptized into Christ by which he lets go all claims to the law, nor can the Christian pass that gulf to the Jew. If he attempts it he falls from grace, and Christ shall profit him nothing. Not a drop of the water of life can pass from the gospel to one married to the law graven on stone, which is unto death. Ye cannot serve two masters.

The letter kills, the spirit giveth life. The words I speak are spirit and life, said Jesus. The seventh day people are married to a dead husband, and are living in spiritual adultery, and Christ will profit them nothing. They must let go of the dead body, or let go of the living Christ.

JOHN FOORE.

Walter Tomlinson
St. Kinnaird

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, JUNE 26, 1901. NUMBER 24.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 26, 1901.

"If the clock of the tongue be not set by the dial of the heart, it will not go right."

"You may see your own mortality in the death of others,—and your own frailty in their sins."

A wise man has his eyes open, and his mouth shut; and as much desires to inform himself as to instruct others."

Plato speaking of passionate persons says, "They are like men who stand on their heads, they see things the wrong way."

"Live not in careful suspense, neither be of doubtful mind." Luke xii. 29. "Work for the meat which abideth unto eternal life." John vi. 27.

The vain glory of the world is a deceitfulness, an unfruitful labor, perpetual fear, a dangerous bravery, begun without providence and finished without repentance."

An arrangement has been made to have Brother A. H. Zilmer preach for the Plymouth church once a month, but on account of previous appointments he will not likely commence till in August.

"Abide in me" says Jesus, John xv. 4. "If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Verse 7. "If ye abide in my word, then are ye truly my disciples." John viii. 31.

In looking over our list we find quite a number whose subscriptions expire this month, and some who have not yet sent in their money for this year. Please, brethren and sisters, to look after this matter a little, for we need the money to pay those whom we owe. So be prompt.

All who can should arrange to attend the dedication services of the new Church at Burr Oak, Ind., on Sunday June 30, at 10:30 A. M. Brother and Sister Woodward and others will be there. Arrangements are made to entertain all, and we trust the friends there will not be disappointed in the attendance. There will be meeting in the afternoon also, so the day will be well occupied. Give them a good big crowd to start with.

"Ease and comfort are natural desires of the human heart; and there are thorns real or imaginary in every one's pathway. But sitting down and brooding will never bring power to overcome them. Rather "be up and doing." If you have health and strength you have reason to be glad in spite of fortune's frown; for how much harder would be your lot or efforts to gain a living if you were crippled, blind, or deaf."

"Many men who have reached the summit of fame, and afterwards, "looked down into the humble valley from which they came, and longed to be back there again. The man who thinks the whole world is looking at him generally comes to realize after a while that the world has something better than that to do. Remember, that if the opportunities for great deeds should never come, be it ours to know that goodness, not glory, may be our portion."

The philosopher Bias, being asked, What animal he thought the most hurtful? replied:—"That of wild creatures a tyrant; and of tame ones a flatterer." Antisthenes said "To fall among crows is better than to fall among flatterers; for these devour the living,—the others only the dead." And an unknown writer has said, "Flatter not yourself in your faith to God, if you want charity for your neighbor; and think not that you want faith to God; where they are not both together they are both wanting; they are both dead if once divided."

"God in Christ."

At times the incomprehensibility of the Majesty in the heavens is forced upon us; but we turn towards the Anointed Jesus and invariably find relief; he lifts the veil for us. Only for him we could neither perceive his purity nor form a conception of his vastness. The scheme of redemption seems to remove the sense of distance. The divine perfections when reflected through the medium of perfect humanity, seem to have been brought *near* to us, *familiar* and *lovable*. When the law of human sympathy became available to religion, it seemed to link us to both the Father and the Son. Human frailties prevented, by seeming to *forbid*, direct contact or personal communion with God: but now in a peculiar sense we have been brought nigh to him: but *though* brought nigh,—we cannot by *searching* find him out. We can only know of him what he has been pleased to reveal respecting himself in his Word: and what he has revealed to us through the flesh of Jesus and the things that are made. At times we have cravings to know more of the personality and nature of him, "out of whom are all things, and we in him:" the eternal source of all being. —and the ever-present life of the world in infinite mind; and it seems profitable to go out at night and stand face to face with the infinite heavens above and about us that shine radiantly from age to age without change, although we cannot by searching find out God, and it dwarfs our comprehension, and brings to hand the sublime announcement, "They shall perish but *thou shalt endure*. All shall wax old as a garment: as a vesture shalt thou change them and they shall be changed. But thou art the same and thy years shall not fail." No,—we are brought no nearer to him. Only the blessed Lord Jesus can come to our assistance. His *faith* alone gives us the loftiest and most understandable idea of God, and satisfies our every desire. He taught us to think of him, and to feel that he is the Father of men, full of mercy, love and all abounding grace. Besides this the *life* of Christ himself, is the abiding witness of the Fatherhood of God. Why, sonship was the very kernel of the inner life,—the atmosphere in which he moved, and the inspiring force of his activity and the spring of his joy?

Do we not in Christ reach the point of knowing God as he would have us know him? Of loving him, and believing, as John says, that he loves us and dwells in us and we in him? Can we think of him as the God of truth, of thought, of love, of life, and light? The love of God is the most delightful exercise of which the human heart is capable, and if any man love God the same is known of him." Recognized as children, valued as joint-heirs with Jesus; directed by him as the custodians of his will,—oh what a calling! This is just the gospel we need; it is a gospel of consolation,—a gospel of repose. Says the Psalmist, "I am small and despised, yet the Lord thinketh on me," and Jesus pressed these facts upon his disciples then and now,—Have faith in God,"—"He careth for you." Do we realize as we should the sense of spiritual strength as we know that God is near; that God is ours,—that God loves us,—and the Truth of truths—GOD IS LOVE—that sent his Son to bring us back to him,—that he is willing to "hide his face from our sins, and blot out our iniquities if we confess them and follow Christ. Yea, we try to: verily and we would give fervid emphasis to the expression of Paul, as we feel the warmth of the Father's heart and rest in his peace: "Nothing shall separate us from the love of God which is in Christ Jesus our Lord."

Communicated.

The Gospel Recovered. No. 32.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the preceding article the controversy among Christadelphians was continued. The subject of God-Manifestation, the Nature of Christ was shown to have given rise to wide spread hostility among brethren. It would be observed that the doctrine of "Yahweh" was mentioned by D. Brown in referring to the names of God—"IEVE ALEIM" he shall be the mighty ones.

This is in one aspect of it the foundation of Dr. Thomas' teaching on the subjects above named. He says "Yahweh Elohim is the Mosaic symbol of Deity Manifestation in flesh." Antipas, 1864, some notice of this may naturally come in here.

So far as I am aware this doctrine first appeared in the *Herald of the Kingdom* Vol. VIII. for Sept., 1857. It had no place in Elpis Israel although that work contained a long dissertation on the Elohim. In this the name Jehovah occurs only once. It was fully developed in Vol. VIII. and IX., in eleven articles entitled "Mosaic and Nazarene teaching concerning God." So important was this subject esteemed that the articles were reprinted as a pamphlet in 1869, entitled "Phanerosis." The subject also formed the leading part of the tract by Antipas (Dr. Thomas). In Eureka Vol. I. 8 pages were devoted to it, and 20 pages in Vol. III.

The occasion of the articles in the Herald was a mission to Jews in New York city in 1857. It was carried on by two so-called converted Jews. The subject advocated was, "Christianity the true Judaism." The method was to prove the genuineness and authenticity of the New Testament. A learned Jew, D. E. de Lara, LL. D. took exception to this position, challenging the speaker to a regular debate. Before the second meeting Dr. Thomas had been invited to attend which he did. Matters not being very agreeable the Doctor resolved to hold meeting for a similar purpose in a separate hall. At the first meeting Dr. de Lara attended, having previously handed in a long letter to the lecturer. This formed the text of the first address. The drift of Dr. de Lara's letter may be guessed from the following: "The moment a Jew is told that God has a son and that there are three persons.....in the Godhead, and that these three distinct units constitute only one unit.....he shrinks back and stands sternly aloof."

In the *Herald* Vol. VIII. p. 28, referring to passages where the names Yahweh and Elohim occur, the editor says, "It behoves us.....to look into the signification of certain words brought before us in these and other passages of the sacred writings." These are dealt with too great elaboration, much stress being laid on the literal sense. He says, "Moses made proclamation, saying, "Hear O Israel, he who shall be (or Yahweh) our Elohim (or Divine and Mighty Rulers) is One Yahweh.' In this formula Moses teaches that there was a future time in the history of the Hebrew nation when it should by 'a King and Princes,' or Elohim, who should all be the Eternal Spirit, self-styled Yahweh, manifested in glorified humanity; and though a 'multitude which no man can number,' yet constituting in the aggregate a Divine Unity, or One Yahweh." Antipas, p. 4. "The purpose of Jehovah excludes the Elohim of Sinai from the Elohim of the proclamation.....This purpose is the development of Elohim from the human race equal to the Elohim of Sinai." *Herald* Vol. VIII. p. 99.

"The true believer meets the Jew face to face in the approving presence of Moses and Jesus.....compare Deut. vi. 3, with Mark xii. 29-32. By doing so the reader will see that Jesus was as emphatic and precise in his teaching concerning God as Jesus." The Doctor's interpretation may be correct or not; but the present writer took the author's advice and compared the passages mentioned, putting the result in the form of a short article. He reproduces the same here that the readers may judge as to the Doctor's theory, and to the tendency of such to excite division.

MOSES QUOTED BY JESUS.

Moses said to Israel, "Hear, O Israel: the Lord our God is one Lord." The word here rendered Lord (Jehovah), is derived from the verb to be, and is presumed to denote the underived and continuous being or existence of the great Creator. The word rendered God (Elohim) is said to be derived from a root signifying power or strength, and often occurs, as it does here, in the plural number. Much has been made of these facts by ingenious and speculative minds. Regarding the former word, Dr. Samuel Lee in his Hebrew Lexicon, says, "Among the Israelites generally it was held blasphemy—up to a considerable antiquity—even to pronounce it." He says, however, "it may be termed the Israelitish designation of the true God." The same authority says of Elohim, "the plural used for the True God has given rise to various speculations, some supposing that the notion of a Trinity in Unity lay concealed in his Word. Others, again, particularly the Rationalists of Modern Germany, have thought that vestiges of a very ancient polytheism were discoverable in it. Both seem in this case to have taken too much for granted, viz., that the ancients were guided in their writings by the technical rules of modern grammarians, and also that they were complete metaphysicians—neither of which can be maintained; hence both are probably false."

But Dr. Samuel Lee may be deemed of no authority, being probably ignorant of God's purposes as revealed in the Scriptures. Let us see, therefore, if any light is shed on this part of the Spirit's teaching from the other Scriptures.

It so happens that these words of Moses are quoted by Jesus. In Mark xii. 29, we read, "And Jesus answered him (one of the scribes), the first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God," etc. Now Moses wrote in Hebrew, and Jesus spoke in Greek: at least Mark, as the Spirit's amanuensis, has given us the words of Jesus in Greek. The word Jehovah used by Moses is rendered in Mark by Kurios, and the plural Elohim by the singular Theos. The word Kurios signifies simply a possessor, hence a master, and is often applied in the New Testament to men. Hence there is nothing occult or exclusively theological in the rendering given of Jehovah by Jesus. Likewise regarding Elohim, if there was any thing remarkable couched under the plural number, it is altogether ignored by Jesus in substituting Theos in the singular.

"The doctrine taught by Moses in these words seems clearly confined to the grand truth of the unity or oneness of the God of Abraham, Isaac, and Jacob, in opposition to the lords many and gods many of the idolatrous nations around. This is clearly corroborated by the conversation between Jesus and the scribe. After Jesus had quoted the two commandments, the scribe said unto him, "Well, Master, thou hast said the truth; for there is one God, and there is none other but he."....."And when Jesus saw that he answered discretly, he said unto him, Thou art not far from the kingdom of God." Here the scribe uses Theos in the singular, and shows his understanding of Moses' words, as quoted by Jesus, to be simply expressive of the unity of God. If there were any doubt of this it is quite removed by the words, "and there is none other but he." This was a discreet answer in the estimation of Jesus, and it could only be so esteemed by him because it was in accordance with the sense in which he himself had used the words of Moses.

But it has ever been characteristic of human wisdom to seek to draw more from God's words than they really contain. There is in many minds a morbid discontentment with simplicity, and a craving for the occult and marvellous. Swedenborg is a notable example. Hence human imagination has exalted itself against the knowledge of God, and thus the very gospel of the kingdom of God is at this day hidden from the eyes of men who have the Scriptures of truth in their hands, but whose minds are pre-occupied with human wisdom.—*J. C. in Messenger of the Churches, 1864.*

The manner of Jesus quoting Moses with regard to the names of the Deity referred to in the article reprinted above, finds other examples in our Lord's quotations from the Old Testament. Quoting Psalm cx. "Jehovah said to my Lord," or Adon, he gives it as The Kurios said to my Kurios. In quoting the words of Moses in reply to the tempter, "Ye shall not tempt Jehovah your Elohim," he gives it as—"Thou shalt not tempt Kurios thy Theos." Kurios here as in Mark xii. is put for Jehovah and Theos (singular) for Elohim (plural).

The same practice was followed by the writers of the gospels and epistles. Matthew recording the acclamation of the multitude—"Blessed is he that cometh in the name of the Lord, uses the Greek "Kurios" to represent the name Jehovah which is the term used in Psalm cxviii. whence the words are taken. John the Baptist said to the priests and Levites sent from Jerusalem to ask him Who art thou? "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." The term "Lord" here is in Isaiah Jehovah, and in the Greek of John i. 23, Kurios. The Apostle Peter said to the Jews at the beautiful gate of the temple....."Moses truly said unto the fathers, A prophet shall your Lord God raise up unto you of your brethren, like unto me." The terms Lord and God here are in the context of the passage in Deut. xviii. 18. Jehovah and Elohim, and in the Greek of Acts iii. 23, Kurios and Theos. So Stephen in Acts vii. 37, quoting Moses. The Apostle Jude quoting from Zech. iii. 2, "The Lord rebuke thee," uses for Lord here Kurios, while in Zecharish the term in the Hebrew is Jehovah.

These instances clearly show that the sacred writers of the New Testament used Kurios and Theos for Jehovah and Elohim respectively without any attempt to bring any peculiar signification out of the literal meaning of the names. What was sufficient for their practical use need hardly be considered insufficient for scholars of modern times.

It may be noted that the Hebrew tense has been a matter of some difference of opinion among grammarians. Dr. Samuel Lee, in his Hebrew Lexicon, says, "It is now placed beyond doubt that the Hebrew tense formerly termed the future is an indefinite or unlimited present; *i. e.* expresses the action, etc., of the verb as present with any time intimated by the context." From this it appears that the assumption of IEUE being a future tense apart from a qualifying context, must be inadmissible. Both give it as present "I am;" to render it future there must be some valid reason in the context.

I note that, at an aggregate meeting in Edinburgh (1864), this question called forth some remarks against unbiblical phrases. The speaker (A. Fordyce) cited A. Campbell as the advocate of speaking of "Bible things in Bible words." He disapproved of such terms as "frog power," etc., and classed along with such "Four-square multitudinous unity," found in Antipas.

J. Cameron.

(To be continued.)

Short Sermons. No. 20.

The resurrection and song of redemption. Paul in concluding his masterly argument in behalf of the resurrection of the dead, says, "Behold, I show you a great mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. See Is. xxv. 8. O death, where is thy sting? O grave, where is thy victory? The church at Corinth had been confused about the resurrection of the dead, and some had lost all faith in it. ver. 12. Paul seeing the danger, labors ardently to correct this fatal mistake, and set them right. He makes a strong plea for the resurrection, basing his argument on the resurrection of Christ. And it was an admitted fact that Christ had been raised from the dead, and was seen of more than five hundred witnesses at one time, then others will also raise. But now is Christ risen from the dead, and become the first fruits of them that slept or sleep in death. This being true, as a basis, then there must be and will be a resurrection of the dead. And to deny a future resurrection of the dead, is to deny that Christ was raised. Then the good people would be in their sins, and those who had fallen asleep in Christ are perished. There is no consolation in such a denial as this for any one. And yet this denial scheme of Satan was sprung on the people long time ago for large money, and this flimsy story is believed and reported among the Jews and all other unbelievers unto this day. Many years after this wonderful event, however, Jesus himself says positively —I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death." And I for one have no doubts about this firm foundation on which all our hope of future life is based. And when the time comes for this same Jesus to return in person, and judge and reward the living and the dead, then his voice and power will rend the tomb, and the dead will hear and come forth. The good to life everlasting, who will then for the first time exultantly exclaim, O death, where is thy sting? O grave, where is thy victory? This glorious victory over the enemy death, comes through our Lord Jesus Christ, not at death, but at the resurrection or waking up of the dead. And to sing and apply it at death, as the many do is altogether out of place, and those who thus sing and use it, cannot sing with the spirit and understanding also, because it is entirely out of harmony with the teaching of the Spirit through the word. Just so of that grand song of redemption which the redeemed of all nations will sing when redeemed, and not before. And what will they sing? "And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. v. 9, 10. Note, all the redeemed ones will sing this song, they will sing it when redeemed from death, and could not in truth sing it at death, as the dead know not any thing, and do not sing anything while dead. The dead praise not the Lord, neither any that go down into silence. For in death there is no remembrance of thee; in the grave who shall give thee thanks? Note again, they sing we shall reign on the earth. Blessed are the meek, for they shall inherit the earth. Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner. The righteous shall inherit the land, and dwell therein forever. This is the united testimony of three of the wisest and greatest men that ever lived on earth. This is the truth, and the truth makes men and women free who believe and obey it, while those who believe and sing, "We shall reign above the sky," are all out of harmony with the Bible and the Spirit, and cannot sing with the redeemed ones over there, unless they believe the truth, change their faith and their songs, and it is high time they were at it, as there is no time to change after death. Conclusion, as faith in and obedience to the serpentine, fabulous doctrine of Satan caused man to sin and die, lose life. Just so it requires faith in and obedience to (not the fables of our day, but) the saving truth of God—the message of life through Christ to restore life to the dead. One doctrine was and is a deadly poison, the other is an antedote, a divine remedy for sin and death. Oh, do not try to mix them and deceive yourself and others, as they will not mix.

T. E. Adams.

Obituary.

Robert Thomas Young, born June 12, 1823, at Soho, England, died Feb. 1, 1901, at Ottawa, Canada. The seventy-seven years comprised within these two dates measures the natural life of a righteous man, a child of God and one of nature's noblemen. Although by birth an Englishman, and dying beneath the Union Jack, the activities of his life were all in the United States. Here he came when but a lad, where he was subsequently joined by his parents and three younger brothers, one of whom, George W. Young, formerly of Brooklyn, N. Y., later of Seattle, Washington, is most lovingly remembered by many readers of this paper. Brother Young's business career was as a clerk and publisher in New York City, for a period as farmer in Iowa, and later for many years a highly respected merchant at Tuckahoe, N. Y. He was twice married, living with his first wife for forty years, she being an invalid for thirty-four years before her death. Their only son, Albert T. Young, now deceased, was an officer in the U. S. navy for a number of years. Brother Young married again, and his widow, Louisa S. Young, and two lovely daughters survive him. On February 24, the Church of God in Brooklyn, N. Y., with which Brother Young had been connected for a great many years, held a memorial service. A number of brethren testified to the ideal Christian character of him who had fallen asleep in Jesus; and a memorial address was delivered by the undersigned, from Psalms xxxvii. 37: "Mark the perfect man and consider the upright, for the end of that man is peace." The key note to which the life of Brother Young was attuned, was the divine word love. He loved the truth and sought for and defended it earnestly; but he had no heart for that form of religion which finds its expression only in words, chiefly of combative and denunciatory character, speaking the truth in love, he taught that Christian life must find expression in good works, in gentleness, humility and righteousness, and as he taught he lived. "The good alone are great;" and by this rule we know that in the days when God's jewels are gathered, his life that is now hid with Christ in God, shall shine forth as a star forever and ever.

Samuel Wilson.

What the church needs, what the world needs, what God's vineyard is crying for today, is workers: men who are not afraid to work, who, feeling the awful necessity which sin laid upon the world, and constrained by the precious love of Christ, are willing to work from morn till noon, from noon till dewy eve, for the amelioration of the present condition of men, for the advancement of the truth of God in the earth.

"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind. The different degrees of consciousness are really what make the different degrees of greatness in men."

Poetry.

God.

How wondrous is our God, how manifold
His mighty works, with cunning hand
He paints the varied face of nature o'er
With beauteous tints, soft, many hued,
The eye is soothed, the sense is charmed,
When viewing earth's soft emerald green
Or heaven's tender blue flecked with white clouds,
Like foaming billows in an azure sea,
Or thickly set with heaven's glittering troops
Tremulous they hang in the dark depths of space
Upheld by the strong arm of him who placed
Them in their course. How true the hand that guides
These mighty worlds through heaven's broad expanse,
And keeps with watchful care each whirling sphere
Within its orbit bound. The gray old earth
Has at its bidding sped for countless years
Upon her tireless course; nor weary yet she wings
Her vessel-like flight around the orb of day.
Day follows day, and night, dark winged,
Gives place to rosy morn. The years speed by
The summers come and go, and yet the sun
Doth shine as brightly now as when in old
It lit the splendors of the temple built by Israel's mighty king.
Or warmed the tender buds and herbs that fed the flocks
Of ancient Abraham. The golden moon
Doth shed her rays as mellowly o'er hill and dale
And mountain's rugged peak as when she lit
The humble manger where our Saviour lay
A tender babe—the wondrous gift of God
To fallen man. How many men have trod
The weary earth; each played his part,
Spent his short life, and then, the tolling bell,
The funeral knell tells of another gone
To his long home. The earth moves on, nor stops
For life or death, for woe or woe; but God
Doth count each tear that falls, and knows
The number of the hosts, who, in the silent past
Have come and gone upon the earth, and of those
Who live and breathe today. O mighty God
How wondrous are thy works! Thy ways
Past finding out. All nature doth proclaim
Thy wisdom; from the dew drop that gleams
A liquid diamond in the lily's heart,
To the deep-sounding ocean, rolling on
From pole to pole in majesty sublime,
Its hollow echoes tell of him who said,
"Thus far shalt thou go, and here
Shall thy proud waves be stayed." No eye
Save thine, hath seen the treasures rare,
Hid 'neath the rolling deep. Rare gems
Gleam from the hollow caverns; all secure
From avaricious man. And busy hosts
Sport 'neath the dancing waves, and safely dwell
In peace within their briny home, nor fear
The raging storms that lash the crested waves
To awful fury. When the billows wild,
Rise, like huge mountains reaching heavenward,
And the vast sea a seething cauldron boils,
Then ocean's tenants find a safe retreat,
Far, far beneath the angry billows, tempest-tossed,
And sporting in the hollow caverns, 'mid the grove
Of branching coral, and where lost rich gems
Lie all unsought. Where none save the Omnipotent
Hath marked the wonders of the pathless deep.
Oh wondrous God! Infinite, great, beyond the reach
Of mortals to conceive thy wondrous power.
The heaven of heavens cannot contain thee, yet
Thou dignest to dwell within the hearts of those
Who love and worship thee. Oh, what is man
That thou art mindful of him? The son of man
That thou dost visit him? May the creatures of thy hand
Thy holy name adore, and render thee
The praise and honor due thy awful majesty.
The love and true obedience of loyal hearts
That bow in sweet submission to thy holy will,
Knowing 'mid life's sorrows, toils and fears
That thou, our God, art true and faithful still.

—Mrs. H. L. Anderson.

Communicated.

Genesis. Chap. 26.

1. And there occurred a famine in the land besides the former famine that occurred in the time of Habraam; and Isaak went his way unto Abimelech, king of Philistines, in Gerara.

2. And the Lord appeared unto him and said, Do not go down into Aiguptos; take up thy abode in a land of which I shall tell thee.

3. And sojourn in this land and I will be with thee and bless thee; for unto thee and thy seed shall I give all this land, and I shall establish my oath which I swore unto Habraam thy father.

4. And I shall multiply thy seed as the stars of the heavens, and I shall give unto thy seed all this land, and all the nations of the earth will have been blessed in thy seed.

5. Because Habraam, thy father, hearkened unto my voice, and watched to guard my statutes and my commandments and my acts of justification and my laws.

6. And Isaak took up his abode in Gerara.

7. And the prominent men of the place inquired about Hrebekka, his wife, and he said, she is my sister; for he was afraid to say, she is my wife, lest perchance the prominent men in the place might kill him for the sake of Hrebekka because she was beautiful to the sight.

8. And he had been a long time there; and Abimelech, the king of Gerara, peeped down through his window and saw Isaak playing with Hrebekka, his wife.

9. And Abimelech summoned Isaak and said unto him; Surely she is thy wife; Why didst thou say, She is my sister? And Isaak said unto him, I said it, for the reason perchance I might die for her sake.

10. And Abimelech said unto him, Why didst thou do this unto us? A little more and some one of our race had lain with thy wife, and thou wouldst have brought a sin of ignorance upon us.

11. And Abimelech enjoined on all his laity saying, Should any one touch this man and his wife he will be amenable to death.

12. And Isaak sowed in that land and found in that year a hundredfold of barley? And the Lord blessed him.

13. And the man became exalted, and going forward became greater until he became very great.

14. And acquisitions of sheep and acquisitions of cattle, and many fields became his; and the Philistines became envious of him.

15. And all the wells which the servants of his father in the time of his father had dug, the Philistines stopped up and filled with earth.

16. And Abimelech said unto Isaak, Depart from us, because thou hast become abler than we are?

17. And Isaak went away from there and pitched camp in the valley of Gerara and took up his abode there.

18. And Isaak dug out the wells of water which the servants of Habraam his father had dug, and which the Philistines had stopped up after Habraam his father died; and he named them by the names his father had named them.

19. And the servants of Isaak dug in the valley of Gerara, and found there a well of living water.

20. And the shepherds of Gerara fought with the shepherds of Isaak pretending the water was theirs; and they called the name of the well, Injustice.

21. And taking up from there he dug another well, and they fought for it; and he named the name of it Enmity.

22. And taking up from there he dug another well, and they did not fight for it, and he named the name of it a Wide Place, saying, It is because the Lord hath made things wide for us and hath increased us upon the land.

23. And he went up from there unto the Well of the Oath.

24. And the Lord appeared unto him that night, and said I am the God of Habraam thy father; fear not, for I am with thee, and will bless thee and multiply thy seed for Habraam thy father's sake.

25. And he built there an altar, and invoked the name of the Lord, and pitched there his tent; and the servants of Isaak dug there a well in the valley of Gerara.

26. And Abimelech went his way unto him from Gerara, and Ochozath his bride-leader and Phichoor, the commander of his host.

28. We saw that the Lord was with thee and we said, Let there come to be a blessing between us and thee and we would make a covenant with thee.

29. That thou wilt not do us harm even as we did not abominate thee and as we did thee well and sent thee away in peace, and now thou art blessed by the Lord.

30. And he made a reception for them and they ate and drank;

31. And arose at dawn, and swore each to his neighbor, and Isaak sent them away and they departed from him with a salvation offering.

32. And it came to pass that day also that the servants of Isaak came and told him about the well they had dug; and they said, We did not find water.

33. And he called it Oath. For that reason he called the name of that city, Well of an Oath unto this day.

34. And Heesau was forty years old and he took Judith, daughter of Beooch the Chettaite as a wife, and Basemath, a daughter of Heloon a Chettaite; and they were wrangling with Isaak and Hrebekka.

COMMENT.

"Gerara" "a place of veneration."

It seems from the narrative that Isaak was inclined to do as his father Habraam did in the time of another famine and go down into Egypt; and the purport of the vision here recounted is a divine warning not to do so; but to continue to sojourn in this land of promise with all its trials and tribulations.

Abimelech, the king of Gerara, introduced here again affords the reader of Genesis a very interesting and suggestive subject for ethnical and theological character study. Here is a man in an exalted position, as the world goes much higher and more prospered than Isaak, God's man, one who knows God evidently too though a heathen, and unto whom God deigns to reveal himself also in sleep-vision and whose ethnical sense and moral character as a whole seems to contrast very favorably with that of Isaak, if telling and acting the truth is to be our criterion in the way he treated both Habraam and Isaak, to say nothing about his hospitality and generosity exemplified toward both of them. Was he a covenant-keeper? The special "seven-lamb" covenant which Habraam made with him in regard to one well which became so historically prominent subsequently under the name of "the Well of the Oath-taking" or (Beersheba" C. V.) would indicate that even his bond was not as good as his talk in the long run.

The reader must not confound this well and its name with the old historic one we have just referred to and called "Beersheba" in the C. V. Genesis 21 as this well was dug by the servants of Habraam, and that was named "The Well of the Oath-Taking" and this was called "Oath" merely and the city subsequently near it was called "Well of an Oath." The two have been utterly confounded, as the reader will see in the C. V. and R. V. This is a matter to topographical importance it seems to me.

CHAS. GARDNER.

My Prayer for the Coming Days.

My prayer is that of a dear poet, who says,

"If I cannot do great things for thee, Lord,
Accept this mite that I give,
It may be the crumb of comfort,
That shall help some one to live;
It may contain drink for the thirsty,
That shall cause some one to say,
'I repent, I believe in the Word of God.'"

What were this to me; could I bring some dear trembling one to the Savior's feet. So happy myself this morning in thinking of all he has done for me. I would fain reach out my hands to others and say, Come and know yourselves that it is good to serve the Lord and to rejoice in him. The crowd murmured when Jesus went home with Zaccheus. They said, "That he is gone to be guest with a man that is a [illegible] that he came to be my guest; for they did salvation come near to my house. What had become of my sins, had he not come in at my door? They would terrify me in the night watches; they would be more than I could bear. But he has "been a shelter for me, and a strong tower from the enemy." "I will trust in the covert of his wings." Shall it not be said of you, dear unsaved ones, that Jesus is gone to be your guest? Your guest—not for a day—but as long as life should last? Your guest to keep you on good behavior; to pour out his treasures of knowledge for you; to help you when the storm-waves run high; to keep you in patience when every one else is angry; to guide your feet in the way of peace, when other feet are going wrong? Your guest in the sweet communion of prayer and song and hope, to be with you always, even unto the end of the age? And then you are to have part in the kingdom when this age shall end, with no fears to haunt, no temptations to battle with, no pain to benumb, no weariness to hinder, but with endowment of life, stretching on beyond all power of computation in fullest of perfection and bliss. Will you have it? "The days are going by," when will you come? Today? Tomorrow? You have no Savior, until you take Jesus to be your Savior. You have no God to be your God in an especial manner, until you take the God of the Bible to be your God in his own appointed way. No God to guard you in life; no God to redeem you from death! "Without God and without hope!" and yet drifting on without thought and without fear! No blood upon the lintel of your door! And the destroying angel soon to pass over! O that I could make you hear!

S. ROXANA WINCE.

A Grove Meeting.

A general meeting of our brethren will be held in Nathan Lapsley's Grove, 4 miles north-west of Prescott, Linn County, Kansas, beginning Friday evening July 20th, and continuing over into the next week. Bros. W. J. Orem, John Foore and other speakers are expected to be in attendance. A general invitation is extended. Many brethren have tents bring them for camping. Those who come on the trains to Prescott will be furnished a way to get out to the place for meeting.

O. M. MYERS.

Selected.

The Sultan and the Zionists.

The Zionist movement, which has been making rapid headway of late in Western Europe and the United States, has just received encouragement from a source which has heretofore been regarded as hostile to the purposes its promoters have in view.

Mr. Theodore Herzl, founder of the movement, who arrived in Constantinople three weeks ago, succeeded, it seems, in having a most favorable interview with the Sultan. The audience granted lasted two and a half hours, and resulted in the most gratifying concessions on the part of the Turkish ruler. The plans which Dr. Herzl submitted to the Sultan for the colonizing of Southern Palestine with Jews were supported by the strongest recommendations of the German Emperor.

Briefly summarized, the audience may be said to have had these tangible results: Dr. Herzl has made an offer of a considerable sum of money to the Turkish government to secure definite tenure and practical governing rights for the colonists. The Sultan, it is presumed from the meager details at hand, accepted this offer, but the Porte demands international securities for the fulfillment of the contract on the part of the Zionists. It is believed that Emperor William will be the principal surety. An international congress will shortly be called to support the plans agreed upon between the Sultan and Dr. Herzl.

These plans, among other things, provided for the immediate rebuilding of the ancient harbor of Jaffa, which is the port of Jerusalem. Large irrigation works are to be established. Jewish labor will be employed in the development of the new enterprises. As houses are built rural Jews from Roumania, Russia, and Galicia will be settled on the land.

The leaders in the movement do not propose to import the lowest class of workers. The plans for the colony are on a business basis, and remunerative returns are expected. These returns will be used in enlarging and developing the colony. The undertaking appeals to the world as the fulfillment of a prophecy, but its promoters are disregarding mere sentiment and endeavoring in a practical way to found once more a Jewish nation. For this is what it will come to if the Jews secure a firm foothold in Palestine. The only thing to be dreaded is the fitful policy of the Moslem empire and fanaticism of the Mohammedans. But, with a fair start, and with the civilized world behind the movement, the colonists will soon be intrenched securely enough to hold their own.

Whatever of success shall crown the enterprise will be due in great part to the friendship, the forethought, and the tactful diplomacy of the Kaiser. It now becomes apparent that his visit to the Holy Land, as well as the many attentions that he has shown the Sultan of late, were prompted by his desire to do a great service for the Jewish people. He has secured the confidence as well as the respect of the Porte, and his influence consequently is of the highest value to the Zionist movement. By a few bold strokes that are characteristic of the man he has accomplished more for the colonization project in the last three years than the English and French governments accomplished in that direction in the preceding fifty.

The above clipping is an editorial from the daily *Inter Ocean*, published in Chicago. There can be no doubt but what prophecy is being fulfilled in a remarkable manner when editors of our daily secular papers can discern it. The editor says: "The undertaking appeals to the world as a fulfillment of prophecy." If it "appeals to the world as a fulfillment of prophecy," what must it do to the Church of God, who have long prayed for the peace of Jerusalem, and the return of her long exiled people.

There is now a mighty "shaking" in the valley of dry bones. The bones are coming together, and soon Israel will stand upon their feet as a "great army."

Let us all rejoice and be glad.

W. H. WILCOX.

Pleads for New Zion.

London, June 15.—A critical moment has arrived in the history of the Jews. Despite every misrepresentation the Sultan of Turkey is a friend of the Jew. Indeed, I may say boldly the Jews of the world have no better friend than the ruler of Palestine. Shall they miss this unprecedented opportunity for laying the ghost of the Jewish question and ending the tragedy of the Wandering Jew? Will the Jews of America forget their own happiness in the glorious land of freedom how heavy is the bondage of their brethren?

Now or never is the moment for the oppressed Jews of the world to settle themselves in their old historic home. How much money is needed for their object—this great, historical religious enterprise? No more than the sum at which a hundred paltry companies are floated. No more than the sum at which I originally fixed the desired capital for the Jewish colonial trust to London—only £2,000,000 ($10,000,000.)

Only let the Jews of the world contribute but $1,500,000 to the amount already in our coffers—less than $1 a head—and this great tragedy of the ages changes its complexion and transforms itself into a drama with a happy ending; a ruined people regenerates itself, and in the regeneration the ruined soil of the desert blossoms as the rose, and an ancient race grows young again in the sweet air of liberty and security.

As my friend Zangwill said at the Maccabean dinner in London this week, even as an experiment it is worth trying. The magnates of the race might well give themselves the luxury of the adventure. It is so cheap! There are so many more foolish ways of wasting their money. If the magnates will not do it then the masses must. Shares in the Jewish colonial trust cost only £1 ($5) each, but whether few or many, whether by Jews or Christians, raised the sum must be. It is incredible that it should not be. An indelible stain would be left on my people. Their prayers would become blasphemy—but I will anticipate no such hideous mockery, such treachery to their centuries of sorrow—their ancestral dreams. Let me rather dwell on the vision of a unanimous people offering a materialistic world the spectacle of a splendid idealism.—*Theodore Herzl, Founder Zionist Movement, in Chicago Record-Herald.*

Dr. Theodore Herzl, who is now in London, expresses the greatest faith in the eventual success of the Zionist movement to colonize the Jews in Palestine. Israel Zangwill presided at a dinner of Maccabeans in his honor. Zangwill declared Dr. Herzl to be the first statesmen the Jews have had since the destruction of Jerusalem. Dr. Herzl declares that nothing now is needed to put his plans in operation but money.—*Tribune.*

Dear brothers and sisters of the household of faith:

I am again spared to write a few lines to the love feast, if I am not too late. But you know that Christ says, "He that is last shall be first and he that is first shall be last." Dear brothers and sisters, let us all be ready to enter in if the Lord says to us, "Well done, thou good and faithful servants, enter thou into thy joy, for thou hast been faithful in a few things." Although I am one of these isolated ones I hear no preaching at all; all the gospel I hear is what I get from my Bible and RESTITUTION and that gives me lots of consolation. I do not go to church very often, for I know I will not hear the Word of God, and so I think if I stay at home and read my Bible I will get the truth there. Dear ones, I must tell you that awful visitor death, has visited my family, has taken my oldest daughter MRS. A. E. Glick. She left one little child and husband; she was 32 years of age. She died Nov. 8th; she never made any profession nor never was baptized. I saw here some time ago where one of the sisters said that one of our old brothers had gone into magnetic healing and I am awful sorry to hear it, it almost made my heart stop beating, as I am somewhat acquainted with, and I thought his faith in God was too strong for that, for you know that Christ says he is no respector of persons, and why would he give mortal man such power? This is from a sister in Christ to one and all; I will close, hoping to meet you all in Christ's kingdom.

MRS. R. C. ELLIOTT.

He only measures things in the right relation who takes eternity into account. There is so much we must lay aside when we come to the end of life it is a question whether we are wise in spending strength as we do in order to secure it. How much will you carry with you into the next world? What are you doing now that you can take along and complete in the future life?"

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Annual Meeting of the Kansas-Missouri Conference.

The Annual Meeting of the Kansas-Missouri Conference of the Church of God will be held in the public park in Severance, Kansas, beginning Friday evening, August 23, and hold over till Sunday evening, Sept. 1, 1901. Our audience tent, with dining tent and small living tents, and cots will be erected to accommodate all who will be in attendance. All coming will please bring all the bedding they will need for their lodging. A cook has been arranged for, and all will be boarded on the ground at the small expense of 25 cts. per day. Come prepared to remain during the meeting. The Conference work will be transacted Monday, Tuesday and Wednesday. All desiring small tents will please address me at Atchison, Kansas, and so state, that we may know how many tents to order. A general attendance is desired. Let every body begin at once to get ready to attend this meeting. Severance is on the St. Joe and Grand Island Ry., 25 miles west of St. Joseph, Mo. Trains are run in connection with all regular trains into St. Joe. A regular programme will be prepare for work.

O. M. MYERS.

Editor Restitution:

Please announce through the dear old paper that Brother George Kidwell from Ark., will commence a series of meetings at the Hix school house on Saturday before the first Sunday in August next, five miles southeast of Climax Spring, Camden Co., Mo., all of the one faith are cordially invited to come and make themselves at home with us while this meeting lasts.

MARY E. HOWARD.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

The Nickel Plate Road will sell 4th of July excursion tickets on July 3rd and 4th, good returning until July 5th, inclusive, at one fare for the round trip, good only within a distance of 200 miles. Write, wire, phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—July 3.

An Ideal Summer Home

Can be secured for $200.00 to $250.00 at Forest Lake, Wis., on the Chicago & North-Western Ry., three hours ride from Chicago. Lake fed by springs; shores high and wooded; immunity from mosquitoes and hay fever. Hotel and number of pretty cottages accommodate guests and Teachers Country Club of Chicago. Special inducements to families and teachers. Illustrated booklet on application to Ticket Office, North-Western Line, 212 Clark St., Chicago, Ill., or J. R. Robertson, 88 Washington St.—Aug. 30.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

Saengerfest Excursions to Buffalo via Pennsylvania Lines.

June 22d and 23d, for Thirtieth Saengerfest of the North American Saengerbund, excursion tickets will be sold to Buffalo via Pennsylvania Lines; good returning until July 2d.

4th of July Rates via Nickel Plate Road, at one fare for the round trip, good within a distance of 200 miles. Tickets on sale July 3rd and 4th, good returning until July 5th inclusive. Write, wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agt., Ft. Wayne, Ind.—July 3.

Subscribe for THE RESTITUTION for 1901.

To Illinois brethren in special and all brethren in general:

Recently the Building Committee of the Illinois State Conference made a call through these columns for aid in raising a fund to build a suitable Conference building—not to use as a place of worship—but a building in which delegates may be entertained while in attendance at the Conference. The church in Oregon is large enough for all the meetings, having a seating capacity of about two hundred. Many generously answered this first call and the committee desires in this general way to thank all who have subscribed not only their money but also their words of encouragement. To them this second call is not directed, for we believe you have done well your part. We have now about $275.00 on hand. We need yet, at the very lowest estimate, $75.00. To put up a suitable building with lumber at its present price, we should have $400.00. This item is written to invite any who have not yet subscribed to do so in any amount, however small. Send remittance to the chairman of the committee who will promptly receipt for the same. Time and space forbid discussion as to the merits of locating the Conference permanently. Suffice it to say that we believe that when the plan is once in working order, all will be pleased with it. Building Committee consists: S. J. Lindsay, Chairman, Oregon, Ill.; J. M. Clotfelty, Lanark, Ill.; E. F. Gesin, Forreston, Ill.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 280 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Pan-American Exposition Rates to Buffalo via the Nickel Plate Road. Tickets now on sale at all stations, one and one-third fare for round trip, good returning 15 days. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Aug. 1

Special train to San Francisco, via Chicago & North-Western R'y, to leave Chicago Tuesday, July 9th, 11:59 P. M. Stops will be made at Denver, Colorado Springs, Glenwood Springs and Salt Lake, passing en route the finest scenery in the Rocky and Sierra Nevada Mountains. Party will be limited in number and under personal direction of Tourist Department, Chicago & North-Western R'y. Only $50 round trip, with choice of routes returning. Send stamp for illustrated itinerary and map of San Francisco to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 6.

Excursion trains to Lake Maxenckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxénckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

Excursion to San Francisco via Pennsylvania Lines.

July 5th to 12th, inclusive, the Pennsylvania Lines will sell excursion tickets to San Francisco, account Epworth League Convention. For particular information see Ticket Agents of Pennsylvania Lines.—July 12.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1600. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

Epworth League Convention at San Francisco, California. Low Rates via the Nickel Plate Road, from July 5th and 12th and good returning until Aug. 31st. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—July 12

Change on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 26, 1901, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

West bound daily 5:18 a m, extra fare train 6:30 a m, except Sunday 9:22 a m, daily 12:07 p m, except Sunday 2:15 p m, daily 6:08 p m.

East bound daily 2:58 a m, except Sunday 10:37 a m, daily 2:35 p m, daily 5:45 p m, extra fare train 7:55 p m, except Sunday 8:39 p m, daily 9:55 p m.

For further information apply to J. E. Hanes, Ticket Agent.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
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Norton Gould, 4810 Saratoga st, Omaha, Neb
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J. Ogilvy, 27 South Los Robles Ave. Pasadena, Cal.
W. O. Stelle, Pomona, Cal.
E. W. Knapp, [illegible] Idaho.
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EXCURSIONS TO CALIFORNIA.

Daily Excursions to California, via the Chicago & North-Western Railway. Through first class and Tourist Sleeping Cars to points in California and Oregon every day in the year from Chicago. Personally conducted excursions every Thursday from Chicago. Lowest Rates, Shortest Time on the Road, Finest Scenery. Only route by which you can leave home any day in the week and travel in Tourist cars on fast trains all the way. For descriptive pamphlets and full information inquire of nearest agent, or address W. B. Kniskern, General Passenger and Ticket Agent, Chicago.
CHICAGO & NORTH-WESTERN RAILWAY.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Visit Winona Lake.

Winona Lake, Ind., on the Pennsylvania Lines, is an attractive summer haven for persons who desire to combine devotion, entertainment and instruction with rest and recreation. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

The season for 1901 will open May 15th. Commencing on that date excursion tickets with fifteen-day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June July and August. The sale of season excursion tickets will also begin May 15th and continue daily until September 14th. Excursion tickets will be good returning until September 17th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.—June 20.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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No. 21, Ex. Sun. For Terre Haute	5:45a m
No. 3, " " " "	12:34noon
No. 9, " " " Logansport	7:30pm
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9 00	9 30	3 30		Elkhart		11 15	8 00	10 30		
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella Y. Baker's, 200 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind, meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11.00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kalfs, Kessler, or H. L. Leiman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Flint and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Baldo Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, OF MISSION A. L. Corbaley, who has been selected by the Church as an Evangelist.

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"The Christian's Home."

I am thinking tonight of a better home,
A home awaiting us over away.
A glimmer of the dawning light I see,
The coming of a brighter day.
When all who love and serve him here,
Will find sweet and heavenly rest,
Fair Eden aglow with blooming bowers,
The royal home of all the blest.

Oh the raptures though of the many joys
That we may find awaiting there,
Will leave the power of a mighty love,
And help the struggle light to bear.
Thorns will abound in the race we tread,
Thus with the sin upon us here,
We pray for strength to triumph o'er,
That we the glory there may share.

Oh a hope in the soul—for the time is short,
May our fight not always be,
That we who await the Christian's home
May cherish ever so willingly.
A tender thought for the wayward ones,
The prince of mercy bids them come;
Oh why not listen to the earnest call,
And ever say, "Thy will be done."

The dear ones that have gone before
Will all awake to hear his voice.
The visions of the heavenly home
Will make the waiting more rejoice.
The home over there—the beautiful home,
The city that cometh from above,
Will enlighten earth through every clime,
'Tis the Savior's home, a home of love.

Communicated.

On Oath Taking, etc.

Dear brother in Christ:

I write to ask you a question which a number of others as well as myself would like to know. Do we have to take the oath of allegiance to secure a home-stead? And is it wrong to take such an oath? Some say, we do not have to take any such oath; but it is possible we do, but perhaps not till time to prove up the land. The brethren here have promised to raise about six hundred dollars, if we can get an energetic man, sound in the faith, for an Evangelist. I am more than anxious to get such a man. We never needed help as much as now. I am so glad you are spared to give us such good cheering words—sound doctrine. May God bless and keep you to help us till the Master comes. May we all be strengthened and work while it is day.

Your Sister in the One Faith,
NANCY BARBER.

In reply to the above questions I would say, that foreigners only would be required to take oath of allegiance. it would be superfluous to ask a loyal citizen to swear allegiance. When the time arrives to settle the claim, and get a warrant from the government, the claimant would doubtless be required to take oath that he has fulfilled all particulars in the contract he made with the government, when he first made claim to the land.

IS IT WRONG TO TAKE AN OATH?

I think the Bible approves of taking proper oaths, but that which is false, the Lord hates, even as he hates every false way. See Zech. viii. 17: "Let none of you imagine evil in your hearts against his neighbor, and love no false oath." See also Psa. xv., "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that answereth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." We here find that none but truthful, upright people, (even people who in their steadfastness to truth, can swear to their own hurt or disadvantage) will dwell in the Lord's holy hill. See Heb. vi. 16, 17: "Men verily swear by the greater: and an oath of confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Would God do an evil thing to cause [illegible] from swearing by something greater? Neither is the [illegible] to be [illegible].

The security of a homestead in the commonwealth of America, is a right thing to do; but a more important matter is: "Have you secured a

HOMESTEAD IN THE COMMONWEALTH OF ISRAEL?

Have you sworn allegiance to the King of Israel? In a few brief years your homestead in the American Commonwealth will pass from you possession, but if you can "prove a claim" to a homestead in the commonwealth of Israel, at the end of your period of probation, you will secure a *permanent homestead.*

Now is the time to file your claims, and enter into covenant with the Head of Israel's Commonwealth, that you will live up to the conditions of the homestead laws imposed by that commonwealth. The laws and conditions which must be observed in order to secure a home in Israel's Commonwealth, are just as minute and plain as are those of the American commonwealth, and when you come to "prove up your claim," no fraud can be practiced there, because a "book of remembrance," is kept of your acts. Your claim in the first place must be filed according to law, and the terms of the covenant must be lived up to, or you can never "prove a claim," at the end of your period of probation.

A few days ago, I heard a man say: "I can read my title clear to mansions in the skies." I cannot for the life of me tell where he could read such a title, from any better authority than a hymn book, but a title to an inheritance in Israel's Commonwealth which is sworn to by an oath, can be found on record, in the Official Record Book of Israel's Commonwealth. Unless your title can be read from that Record Book it is utterly worthless, and of no value at all. It is not legal.

If you cannot get Bro. Wagoner as an evangelist, as you said, send for A. H. Zilmer, Plymouth, Indiana, care of RESTITUTION office, and you will secure an able and also a godly man, sound in the faith, and abundantly able to tell the people how to secure a homestead in the Commonwealth of Israel. Those who have not filed claims to a homestead in the above commonwealth are not "citizens," but are "strangers," "aliens," and "foreigners." Eph. ii. 21. Do not delay to "file a claim," and swear loyalty to him who was "born King of the Jews."

W. H. WILSON.

Opening of the Seals.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Rev. vi. 8. The period covered by the symbols of this seal is evidently one of great calamity to the inhabitants of the earth. And as we have seen by the former seals, that the color of the horse indicates the Spirit of the heavens during the seal; our first inquiry is what is symbolized by a pale horse? And as we understand that the root of the Revelation is found in the prophets; so that is the proper place to go to, to find the meaning of the symbols, keeping in mind that, death, hell, the sword, and hunger go with him.

The prophet Isaiah in speaking of a good time coming to the house of Jacob says, "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale." Isa. xxix. 22.

Another testimony is found in Jeremiah xxx. 5-7: "For thus saith the Lord, we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble but he shall be saved out of it." These testimonies from the prophets reveal to us the use of the word pale or paleness; indicating fear and trouble. The period of this seal appears to be from the commencement of the crusades in the eleventh century, and extends to the time of the reformation in the forepart of the sixteenth century, having a marked beginning and ending by a change in the Spirit of the heavens. Before the time of this seal, the Papacy had arrived at its full height in its apostacy from the truth.

The Master said, put up the sword, for that taketh the sword shall perish by the sword. And again, "He that leadeth into captivity, shall go into captivity; he that killeth with the sword must be killed with the sword." Rev. xiii. 10. This verse in the revelation was written with direct reference to the Papacy and how literally do we in our day see its fulfillment: the Papacy itself claiming that the holy Father is a prisoner in the vatican. During this seal they were to kill with the sword, and with hunger, and with death, and with the beasts of the earth. Albert Barnes in his notes on this passage says that the word rendered "death" should be pestilence, and the reason he gives appears to be well taken, it certainly makes the verse more easily understood. He says. "That the pestilence here referred to is rendered more certain by the fact that the Hebrew word pestilence, which occurs about fifty times in the Old Testament, is rendered death more than thirty times in the Septuagint." A few extracts from Mosheim and Gibbon will suffice to show the fulfillment of the symbols of this seal. "The bloody signal was given toward the conclusion of the tenth century, by Sylvester II. in the first year of his pontificate; and the signal was an epistle, written in the name of the church of Jerusalem, to the church universal throughout the world, in which the European powers were solemnly exhorted and entreated to succor and deliver the Christians in Palestine." Mosheim p. 208.

"Peter the Hermit, went through all the countries of Europe sounding the alarm of a holy war against the infidel nations, and exhorting all Christian princes to draw the sword against the tyrants of Palestine;..... he carried about with him a letter which he said was written in heaven, and addressed to all true Christians, to animate their zeal for the deliverance of their brethren, who groaned under the oppressive burden of a Mahommedan yoke.....The army assembled was a motley assemblage of monks, prostitutes, artists, laborers, lazy tradesmen, merchants, boys, girls, slaves, malefactors, and profligate debauchees, and that it was principally composed of the lowest dregs of the multitude, who were animated solely by the prospect of spoil and plunder, and hoped to make their fortunes by this holy campaign.....In consequence of these grand preparations, eight hundred thousand men, in separate bodies, and under different commanders, set out for Constantinople, 1096.....One of the principal divisions of this great body marched under the guidance of Peter the Hermit, the author and fomentor of the war, who was girded with a rope, and continued to appear with all the marks of an austere solitary. The adventurers who composed this first division committed the most flagitious crimes, which so incensed the inhabitants of Hungary and Bulgaria, that they rose up in arms and massacred the greatest part of them. A like fate attended several other divisions of the same army, who, under the conduct of weak and unskilful chiefs, wandered about like an undisciplined band of robbers, plundering the cities that lay in their way, and spreading misery and desolation wherever they came. This army was the greatest, and, in outward appearance, the most formidable that had been known in the memory of men;.....it made the Grecian emperor tremble, and filled his mind with the most anxious and terrible perplexations of some secret design against his dominions. His fears were dispelled when he saw the legions pass the straits of Gallipoli, and direct their march towards [illegible] year [illegible] Nicæa was [illegible] the capital of Bithynia, was taken in 1097.....Jerusalem submitted to their arms in 1099, which seemed to crown their expedition with the desired success. In this city were laid the foundations of a new kingdom, at the head of which was placed the famous Godfrey, whom the army saluted king of Jerusalem, with unanimous voice."—Mosheim pp. 222-223. At this time there was in Europe an anxious apprehension of the growing power of the Turks, who had already subdued the greatest part of the Grecian empire, and might soon carry into Europe, and more particularly into Italy, their victorious arms. "The European nations were deprived of the greatest part of their inhabitants by these ill-judged expeditions; immense sums of money were exported into Asia for the support of the war; and numbers of the most powerful and opulent families either became extinct or were involved in the deepest miseries of poverty. It could not be otherwise, since the heads of the most illustrious houses either sold or mortgaged their lands and possessions in order to pay the expenses of their voyage, while others imposed such intolerable burdens upon their vassals and tenants, as obliged them to abandon their houses and all their domestic concerns, and to enlist themselves, rather through wild despair than religious zeal, under the sacred banner of the cross. Hence the face of Europe was totally changed, and all things were thrown into the utmost confusion. We pass in silence the various enormities that were occasioned by these crusades, the murders, the rapes, and robberies of the most infernal nature, that were committed with impunity by these holy soldiers of God and of Christ, as they were impiously called." Mosheim, p. 225.

To enumerate the horrors of the crusades would fill volumes. Gibbon gives the account of seven different armies of crusaders, covering a period of about 300 years, from the first part of the 11th century to A. D. 1291. The second crusade was undertaken by France and Germany; to relieve the hard pressed remnants of the first. Mosheim says, "The two princes, each at the head of a numerous army, set out for Palestine.....But before their arrival in the Holy land, the greatest part of their forces perished miserably, some by famine, some by the sword of the Mohammedans, some by shipwreck, and a considerable number by the perfidious cruelty of the Greeks, who looked upon the western nations as more to be feared than the infidels themselves. Louis VII. left his kingdom A. D. 1147, and in the month of March the following year, he arrived at Antioch, with the wretched remains of his army, dejected and exhausted by a series of hardships. Conrad set out also in the year 1147, in the month of May; and in the November following he arrived at Nice, where he joined the French army, after having lost the greatest part of his own by calamities of various kinds. From Nice the two princes proceeded to Jerusalem A. D. 1148; whence they led back into Europe, the year following, the miserable handful of troops, which had survived the disasters of the expedition. Such was the unhappy issue of this second crusade."—Mosheim, p. 268.

"The third expedition was undertaken, A. D. 1189, by Frederick the I. surnamed Barbarossa, Emperor of Germany, who, with a prodigious army marched.....into Syria.....but by an accident lost his life in the river Seleph, in Selencia.....and the greatest part of his army perished miserably by a pestilential disorder..... those that escaped were dispersed, and few returned to their own country." Mosheim, pp. 263-264.

About the middle of the 13th century Louis IX. king of France.....set sail for Egypt with a formidable army and a numerous fleet, from a notion that the conquest of this province would enable him to carry on the war in Syria and Palestine with greater success. The first attempts of the [illegible] were crowned with victory; for Damietta, that famous [illegible] was [illegible] but the sailing prospect was soon changed, and the progress of the war presented one uniform scene of calamity and desolation. The united horrors of famine and pestilence overwhelmed the royal army whose provisions were cut off by the Mohammedans in 1250.....Louis and two of his brothers, and the greatest part of his army, were made prisoners in a bloody action, and a bold and obstinate resistance.....the monarch was ransomed at an immense price;.....and returned home with a handful of men, the miserable remains of his formidable army." Mosheim pp. 295 The same story of death riding the pale horse may be continued until the fall of Constantinople in A. D. 1423.

How many perished by wild beasts cannot be known. "After the destruction of the kingdom of Jerusalem, many of the Latins remained in Syria, and retiring into the dark and solitary recesses of Mount Libanus, lived there in a savage manner, and lost by degrees, all sense of religion and humanity, as appears from the character and conduct of their descendants, who still inhabit the same uncultivated wilds." Mosheim, pp. 296.

During the period of this seal, there was war between the Latins and the Greeks; Constantinople was taken by the Latins, and retaken by the Greeks. The great Mogul conqueror, Timour or Tamerlane during the same period conquered a great part of Asia. "From the Irtish and the Volga to the Persian Gulf, and from the Ganges to Damascus and the Archipelago, Asia was in the hand of Timour: his armies were invincible, his ambition was boundless, and his zeal might aspire to conquer and convert the Christian kingdoms of the West, which already trembled at his name. He touched the utmost verge of land; but an insuperable, though narrow sea rolled between the two continents of Europe and Asia; and the lord of so many myriads of horse, was not master of a single galley." Gibbon, Vol. VI. pp. 271. It is appalling to contemplate the loss of life during this period. The Papacy persecuted very little during the first half of its existence, but during this period, which includes the last half of the reign of the Papacy, some estimate that fifty millions perished by the Papacy on account of religion.

"After a siege of fifty-three days Constantinople surrendered to the Moslems A. D. 1453. The male captives were bound with cords, the females with their veils and girdles. The senators were linked with their slaves. Above sixty thousand were dispersed in remote servitude through the provinces of the Ottoman Empire. The last words of the emperor Palæologus were, "Cannot there be found a Christian to cut off my head?" Truly death rode the pale horse during this seal.

GEO. FRANCIS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, the prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

A Toy with a Moral for the Church.

Religious feeling is good, but it is good for nothing until it has a feeling in the pocket, with a resolution moved by a consecrated heart to give out of your income to the support of God's house, in proportion to your income. Some genius has invented a machine which represents a curious collect of children's toys. One set consists of an old woman with a wash tub, a wind mill all set for work, a mason with a trowel, a big rooster with his wings ready to flap and his throat ready to crow. And naturally all the children who see it ask, "Wouldn't it be fun to see all things move?" Now the children might stand about forever wishing and hoping and praying for that end, but it would do no good; but just deposit the money in the little slot left for it, and behold the mason begins to work, the windmill to turn, the old woman to rub her clothes, and the rooster to crow. The money started the whole machinery. So it is with the church. If you want to see the work of the church move, drop in the money!—*The Pansy.*

Subscribe for THE RESTITUTION for [illegible].

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JULY 3d, 1901.

"THE Lord also will be a refuge for the oppressed, a refuge for the oppressed, —a refuge in times of trouble. And they that know thy name will put their trust in thee; for thou Lord hast not forsaken them that seek thee." Psa. ix. 9, 10.

IN looking over our list we find quite a number whose subscriptions expire this month, and some who have not yet sent in their money for this year. Please, brethren and sisters, to look after this matter a little, for we need the money to pay those whom we owe. So be prompt.

TIME is rolling us on to the great consummation—events speak in trumpet tones we are almost home, yet, the condition of the world, the Church, and even our own standing, presents a picture that will sadden every true heart and make the saints cry out,—

"Spare thy people Lord,
And bring them full salvation."

IT is reported of the Egyptians that living in fens, and being vexed with gnats, they used to sleep in high towers whereby those creatures, not being able to soar so high, they were delivered from the biting of them. So would it be with us when bitten with cares and fear, did we not run to God for refuge and rest confident of his help," says Trapp.

THE British government army scheme, says *Glad Tidings*, has passed by a majority of 142. It provides for six army corps; three for home defence, and three for service abroad. When it is in working order Britain will be in position to send abroad, in case of need, an army of 120,000 men. The country has awakened to the fact that its army is insufficient in numbers, and needs re-organization. The spirit of war is in the country, and the government finds the time opportune for their proposals."

THE unrest on the Continent of Europe continues. In different parts of Spain there have been riots and bloodshed. Numerous arrests have been made. In Russia there have been struggles between the populace and the military in the capital and in the Provinces. At a recent military review in St. Petersburg the most extreme precautions were taken for the safety of the Czar and his advisers. The spirit of discontent and antipathy to the ruling classes is clearly on the increase all over the Continent.

THE London *Express* says that English capitalists have secured the only railway concession in Abyssinia. In conjunction with the "New Africa Company and the Oceana Company, the New Egyptian Company has secured all the rights in a railway to Menelek's capital. Some portion of this line has already been constructed from Dlibonti inland, and it is now proposed to build a branch line to Berbera, in British territory. Merchandise will be carried over the line in one direction, and the fruits of mining and other industries in Abyssinia will be sent down to the coast."

"ONE of the easiest things in the world is to find fault with other people. But how difficult it is to see our own faults; to understand our weak points, and to remember that as we can see faults in others, they see faults as bad and perhaps worse in us. Let us be charitable and do as the great artist did who painted a picture of his monarch, upon whose brow there was a scar. He placed his king with elbow resting on a table, and his head supported by his hand; but with a finger covering the scar. Let us endeavor to place the finger of charity over the scars of our brethren.

WE were lately cheered by a visit from the old-time faithful witness, and fellow-laborer, Dr. A. W. Mason, of Toronto, Ontario. He spoke to us twice on Sunday June 23, the subjects being "The Christian Life," and "Adam—What he Lost." He powerfully set the Divine example before us in the morning,—this was followed by a feast of love around the Lord's table, a number of brethren and sisters participating. The evening service was for the instruction of aliens, as is usual. The hour for parting came too soon, all felt it good to be there. We parted with the fervent hope that we would soon meet again, he'er to never.

ON Thursday, 9th of May, the Duke and Duchess of Cornwall, representatives of Royalty, opened the first session of the Federal Parliament of Australia.—the enthusiasm of the people being immense. The Royal Party drove through seven miles of the streets of Melbourne, the site of which a century ago had not been seen by a civilized man. It has a population of half a million, and is abreast of any city of its size in the possession of the resources and machinery of civilization. It contains more people than the whole Continent of Australia did fifty years ago. Today, within the limits of the vast dominion of over three millions of square miles under the control of the Federal Parliament there is a population estimated to be close upon four millions of souls. This, says *Glad Tidings*, is striking evidence that the earth is being opened up preparatory to the establishment of the kingdom of God."

Death's Doings.

On Friday June 21st, 1901, we performed the last sad offices for another member of the household of faith, our dear Sister Wiley, who for nearly half a year had suffered from an internal cancer. The funeral services were held at the Church of the Blessed Hope, which was nearly filled by relatives, neighbors, and brethren and sisters. Having been requested to publish the address made on the occasion, when the Editor can find room for it, we will only add here that the sustaining power of the gospel of the grace of God was demonstrated throughout her illness, and we laid her to rest with a full and certain hope of resurrection to a better life.

Remember Thou art Mortal.

"So teach us to number our days that we may apply our hearts unto wisdom." Psalms xc. 12. It is said that Prester John, the celebrated Tartar prince, amid all his magnificence, kept a human skull on his table, that in his feastings he might be reminded of his mortality.

Philip of Macedon had a boy cry after him as he walked the streets: "Philip thou art mortal," lest intoxicated by his successes he might think himself more than human.

Saladin, the Great, stretched himself upon the sand in the presence of his victorious army, after battle, and then rising, pointed to the impression his kingly form had made, and said, "See how little of the world I have conquered and ruled that will be mine at the last."

Trust in the Lord.

We want to remind our contributors and readers of a long-standing injunction. It may be found in the third chapter of Proverbs, and the 5th and 6th verses, but lest any may not have time to refer to it, we will quote it for them. It says:—"Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge him and he shall direct thy paths." This does not mean that you shall depend upon the Lord to miraculously inform your mind, but to trust in what he says; he has *revealed his will*, and you are expected to *yield your will to his*. If you are in Christ Jesus you have *pledged* to do this,—pledged to keep the commandments of Jesus; and not please yourselves. So when you are told to trust in what the Lord says, it is only doing what you voluntarily agreed to do, when you put on the name of Christ:—do his bidding and submit to his directions. "Lean not upon your *own* understanding." This means that what God says to you, he means; and you are only safe when you lean upon

WHAT HIS WORDS MEAN,

and that they must be taken in no occult sense. If you take him at his word when he calls things by their proper names, and acknowledge him in *all* your ways, then,—these conditions being complied with, he makes the absolute promise to direct your paths. If you have theories of your own beyond what is revealed, they are sure to conflict with the divine will in some respect. God has graciously revealed all you need to know. To think otherwise is to consider that his revealed Word needs supplementing by you, after he has declared it able to make you wise unto salvation. And dissatisfaction with

THE ORACLES OF GOD

is conclusive proof that the injunction to "speak as the oracles of God speak," and "If any one serve, let it be as from the strength which God supplies, so that in all things God may be glorified through Jesus Christ: WHOSE IS THE GLORY AND THE POWER FOR THE AGES OF THE AGES." 1 Peter iv. 11.

The remarks of a progressive writer in a contemporary magazine, recently, caused us to pen these lines. The writer is tried because some cannot or do not grow in knowledge as fast as he supposes he does; they hang back instead of helping forward. But the law of growth in nature requires food of the right kind and plenty of it; and the same law rules in the spiritual realm. We understand that the Revelation of God's will was closed near 1900 years ago; and that too with the distinct announcement that any addition to it

WOULD BE DEATH

to him who added it. For our part we think those who are considered non-progressive by our writer, are profoundly grateful for any additional light on God's *revealed will*,—and we apprehend that the want of the growth he complains of is because the food he furnishes them and expects them to grow upon is not relished, and therefore neither digested nor assimilated, because not furnished by God's great store-house. His fertile brain is *not competent* to furnish

A CODICIL TO GOD'S WILL.

If he could furnish divine testimony instead of human deductions we would agree with him. To the law and testimony, we appeal; if they speak not according to this, it is for want of divine light that comes from it. We neither question his honesty or that of many more who think they can grow in knowledge of God and Christ

BY FEEDING ON SPECULATIONS

and opinions,—but the verse to which we first called attention plainly teaches them that they are not doing business for God, but *on their own account, and in their own name*, when they distract the minds of others with opinions and speculations that have no "thus saith the Lord back of them." We once more give the note of warning that as sure as that the Word of the Lord will judge them, so sure will they come to grief. "Take heed how ye hear."

"God's Oath."

God's oath to Moses, recorded in Numbers xiv. 21, is as follows:—"As truly as I live, all the earth shall be filled with the glory of the Lord." This is a clear and definite statement which cannot fail, however men may transgress the commands of their Creator. The children of Israel had again rebelled against God and spake of stoning Caleb and Joshua when they urged them not to rebel against the Lord their God, but to go up and possess the land which he had promised to give them, and when they were about to carry out their evil design

THE "GLORY OF THE LORD

appeared in its tabernacle of the congregation before all the children of Israel," and he threatened to destroy the rebellious ones; but, at the intercession of Moses he pardoned them, and then made the declaration that the whole earth should be filled with his glory. Although our first parents transgressed the law given them in Eden and brought death into the world, the purpose of God is sure in that he promised that

THE SEED OF THE WOMAN

should bruise the serpent's head, and ultimately fulfill his purpose. This woman's seed and the seed of Abraham who is to possess the land with him upon which the kingdom of God was afterwards established, and also the same seed that was promised to David, and who was to some day sit upon the throne of that kingdom and rule the world in righteousness and bless all the families of earth, and fill the earth with the glory of God as the waters fill the sea. To understand how this is to be accomplished it is necessary to have a knowledge of

GOD'S POLITICAL PURPOSE,

and this is not possible without a knowledge of the kingdom of God. It is a mere phrase, conveying no intelligible meaning in these apostate times. Nearly all the teachings of men are made *real* and substantial, while the things of God are made shadowy and unreal, and this is the very opposite of what the Scriptures teach. The things of men and the glory of men pass away for ever, whilst the things of God and the glory of God will never pass away.

THE KINGDOM OF GOD

in the past was as real as any kingdom ever established by man; and, although established for a time, when re-established it will stand forever. God has declared that "one generation passeth away, and another generation cometh, but the

EARTH ABIDETH FOR EVER,

Eccl. i. 4; and when he sets his Son upon his Holy Hill of Zion, in the land of Canaan, "Ask of me and I will give thee the heathen (Gentile nations) for thine inheritance, and the utmost parts of the earth for thy possession." Psa. ii. 8. Yet, in the face of such teachings as this we are told that instead of abiding forever, the earth is

TO BE BURNT UP.

But, if the Bible be the Book of God it cannot in one place contradict what it says in another; and were the passages thought to teach the burning up of God's footstool considered in the light of other portions of the divine record it would be seen that it is the destruction of rulers (the heavens) and ruled (the earth) and the constitutions they have established, that is the subject under consideration and not the

DWELLING PLACE OF GOD

(the heavens) nor the earth, the dwelling place of man. See Is. xxiv. 4 in illustration of this principle. "The earth mourneth," and fadeth not away, the world languisheth and fadeth away,—the *haughty people* of the earth do languish." ver. 19, 20. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the *transgression* thereof shall be heavy upon it; and it shall fall, and not rise again." Surely no one will say

THE LITERAL EARTH

could transgress. The earth, then, is the *theatre* of Jehovah's political purpose, and a certain portion of it the center of his operations, for it is written, that "the seventh angel sounded, and there were great voices in heaven, saying the kingdoms of *this* world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. xi. 15. This can only be brought about by a beginning being made somewhere, as God works upon a definite plan from beginning to end. As the center then of his operations,

THE LAND OF CANAAN

was chosen upon which to establish his kingdom. Abraham, his friend, was also chosen as the medium through whom the people who were to be the rulers and inhabitants of that kingdom were come. The land is called

GOD'S LAND,

no doubt because he especially chose it for the purpose indicated. The children of Israel after long affliction in Egypt were brought out with a mighty hand under the leadership of Moses, and after many vicissitudes in the wilderness, were brought into

THE PROMISED LAND

and established as the kingdom of God. In this land Jerusalem was chosen the city of God as the seat of government, and it is from thence "the glory of the God of Israel" shall in the future shine forth and fill the whole earth. This kingdom existed until it was overturned by God himself on account of the wickedness of its rulers and its people, as set forth in his decree, Ezek. xxi. 25, "And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown, this shall not be the same, exalt him that is low, and abase him that is high, I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." Observe, it is to be only overturned till a given time and event transpires,—"Till he come

WHOSE RIGHT IT IS,

and I [Jehovah] will give it him;" this is what we read. It will be seen from this that his original purpose will be carried out just as if there had been no overturning or suspension of his kingdom. Confirmation of this may be found in Luke i. 30-33. Where Gabriel says the Son to be born of Mary is to sit upon the throne of his father David, and

REIGN OVER

the house of Jacob for ever; clearly showing him to be the one having the right to it, as saith the Lord by Ezekiel xxi. 25, and harmonizes beautifully with what we read in xxxvii. 22, of the same prophecy, "And I will make them one nation in the land upon the

MOUNTAINS OF ISRAEL

and one King shall be king to them all; and they [the 12 tribes] shall be no more two nations, neither shall they be divided into two kingdoms [as they were in the past,—Israel and Judah] any more at all." Also Jer. xxxi 10, "Hear the Word of the Lord, O ye nations, and declare it in the Isles afar off, and say, he that scattered Israel

WILL GATHER HIM,

and keep him, as a shepherd doth his flock;" and with Isaiah xi. 1-9 where it says there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots who shall judge in righteousness and bring all things into harmony with the will of God, so that the fiercest will become tame,—the "wolf shall dwell with the lamb, and the leopard shall lie down with the kid." "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Selected.

"Strange Fire." Lev. x.

Under this title, in the January *Watchword and Truth*, Boston, H. M. Parsons, D. D., of Toronto, Ont., writes:

In the Hebrew camp were three circles. The innermost had its center in the Holy of Holies. The priest guarded the most sacred places, and had their ministry there.....As believers in Jesus Christ, we are constituted in him kings and priests after the order of a ministry holier than that of Aaron.....I am led by a deep conviction that something is lacking in the ministry of the saints today, and that there must be a positive error in our administration of the church in the presence of the world.....We are called to conflict, service, sacrifice, worship .....It is because I am persuaded that comparatively few of the members of our church have any adequate sense of this priestly office, which is so essential to any fruit or any comfort in the Christian life, that I venture to call attention to our "strange fire." Never have we seen so much machinery introduced to aid in producing spiritual results.....It is a general report from all denominations, that, while benevolence and reforms on a large scale are evincing the great popular progress in all humanities—yet very few conversions are reported, in which conviction of sin and repentance and forsaking of sins are prominent features. And if additions to the visible church are increasing upon the simple evidence of morality and conformity to external ordinances and a willingness to lead what is called a Christian life—I am quite sure this "strange fire" will ere long be followed by the devouring flame, which caused such terror and destruction in the Hebrew camp.....The world is introducing in the church its plans, methods, customs,—and the church, just so far as substituting these for inward life, is offering "strange fire" before the Lord.....And so the barriers of separation from the world are easily overthrown, and a very "mixed multitude" occupies the place of the church. Ceasing to use her armor, the church seeks to accomplish by benevolent and political organizations the mission God has given her to every creature. As a necessary result, this change of aim and purpose while still professing obedience to the gospel commission, gradually but surely substitutes reformation for regeneration, and the elevation of the masses for the commission of individual sinners —and, while numerically increasing, this anti-christian crusade under orthodox color, is rapidly preparing for the flame of judgment that will as certainly rebuke the offering of "strange fire" in the church of Christ, as in the church in the Wilderness.

Inventions and Christianity.

The inventive genius of the country is on the side of Christianity. You cannot tell me of an atheist or an infidel that ever invented or discovered anything of lasting good. The first message flashed under the sea by the telegraph was: "Glory to God in the highest, and on earth peace, good will toward men." The first message flashed on the line upon land was: "What hath God wrought!" If the steam engine had come from Africa or the telegraph from India, the infidel might boast. But Christian men have led the march of world's progress.—*Pulpit.*

You can take in the Pan-American Exposition on excursion tickets to New York over the Pennsylvania Lines. This arrangement goes into effect July 1st on excursion tickets to New York to be placed on sale that date.

Excursion tickets to New York, good going or returning via Buffalo with stop-over at Pan-American Exposition, go on sale July 1st at principal ticket offices of Pennsylvania Lines.

Precious Promises.

Does your spirit faint? They are a dropping honeycomb, better than Jonathan's. Dip your pilgrim staff into their richness, and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the Water of Life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the shadow of a cloud to bring down the heart; as the cool shadow of a great rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand, on top of which, betimes, like Jacob, you may lean, and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on with gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim, with palm trees and wells of water.—*C. Geikie, D. D.*

Iowa State Conference.

The 14th Annual Conference of the Church of God for the State of Iowa will be held on the campground at Waterloo, August 28rd to Sept. 2nd. Programme will appear later.

A. J. EYCHANER, Pres.
MRS. SADIE CLARK, Sec.
P. B. STAUFFER, Cor. Sec.

Excursion tickets to New York may be obtained at principal ticket offices of the Pennsylvania Lines, good going and returning over the Pennsylvania Lines—or going via Pennsylvania Lines and returning via the other direct lines from New York, including the routes via Buffalo with privilege of stopping over at that point to take in the Pan-American Exposition and Niagara Falls, or returning via Washington, D. C., with stop-over at that point. Full information will be furnish in reply to inquiries addressed to Ticket Agents of the Pennsylvania Lines.—July 31.

Chautauqua Lake Excursions.

July 5th and 26th via Nickel Plate Road at reduced rates. Tickets good returning until Aug. 5th and 27th respectively. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—July 31.

July 6th, 7th and 8th, excursion tickets will be sold via Pennsylvania Lines to Detroit, Michigan, account Convention National Educational Association. Return limit July 15th. For particulars see Ticket Agents of Pennsylvania Lines.—July 8.

What to do with one's summer vacation is a perennial question. Most people have neither the money nor the wish to go to an expensive, overcrowded seaside or mountain resort, and yet every man needs a few days devoted to pleasure and a complete rest at least once a year. The Cosmopolitan for July gives a solution of the problem in a well-written, illustrated article, "A Houseboat—The Modern Palace." Undoubtedly a houseboat offers a cheap and comfortable vacation, and the ranks of its devotees are constantly swelling.

4th of July Rates via Nickel Plate Road, at one fare for the round trip, good within a distance of 200 miles. Tickets on sale July 3rd and 4th, good returning until July 5th inclusive. Write wire, 'phone or call on nearest agent, C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agt., Ft. Wayne, Ind.—July 3.

A New York trip with stop-over privilege at the Pan-American Exposition, may be made on low fare excursion tickets obtainable at Pennsylvania Lines ticket offices after July 1st.

(B. P. O. E.) Elks.

Reduced rates via the Nickel Plate Road to Milwaukee, Wis., on July 22nd and 23rd. Tickets good returning until 27th, or by deposit until August 10, 1901. Write, wire, 'phone or call on nearest agent or, C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—July 23.

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Poetry.

Salvation.

They never sing salvation those seraphs round the throne,
For them the "Man of Sorrows" no Saviour did become;
They cannot join the chorus, Redemption through the Lamb,
They only say all blessings, and power, and praise, Amen.

They cannot prize salvation for which we,
They never were in bondage, and need no liberty,
But our chains have been riven, the Son has set us free,
And now our grateful hearts exclaim, What shall we render thee?

I would not be an angel, they cannot sympathize,
With man in his temptation, his doubts, and fears, and sighs;
But Christ, my "Elder Brother," my nature did assume,
And perfect made through suffering my Savior did become.

I'd rather have the motto "A sinner saved by grace,"
Than be the tallest angel that soars through endless space;
Near Calvary I'd linger and while the cross I see,
Say with adoring wonder, He gave himself for me.

How sweet the theme, salvation, my soul prolong the strain,
Till men of every nation have heard of Jesus' name,
Till in our home of glory with all the ransomed throng,
We sing the old, old story, Salvation to the Lamb.

MARY A. BAILEY.

Communicated.

Genesis. Chap. 27.

1. And it came to pass after Isaak had grown old and his eyes had become dim of vision, that he called Heesau his elder son and said unto him, My son, and he said, Lo, I is I.

2. And he said, Lo, I have become old and I know not the day of my end.

3. Now then do thou take thy equipment, the quiver and the bow, and go out on the plain and hunt game for me;

4. And prepare delicacies for me such as I like, and bring them to me that I may eat and my soul may bless thee before I die.

5. And Hrebekka heard Isaak's talk to Heesau his son; and Heesau went his way to the plain to hunt game for his father.

6. And Hrebekka said unto Jakoob her younger son; I heard thy father talking with Heesau thy brother saying;

7. Bring me game and prepare delicacies for me, that I may eat and bless thee in the sight of the Lord before I die.

8. Now then, my son, Hear me even as I am enjoining upon thee.

9. And go thy way in among the small flocks and take for me there from two kids tender and good, and I will prepare them as delicacies for thy father, such as he likes.

10. And thou shalt make ready for thy father and he will eat that thy father may bless thee before he dies.

11. And Jakoob said unto Hrebekka his mother, Heesau my brother is a hairy man and I am a smooth man;

12. My father perchance may feel of me and I shall be a despiser in his sight, and bring upon myself a curse and not a blessing.

13. And his mother said unto him, Thy curse be upon me, child: only hear my voice, and go thy way and bring unto me.

14. And he went and took and brought unto his mother; and his mother made delicacies, such as his father liked.

15. And Hrebekka took the beautiful stole of Heesau her oldest son, which was with her in the house and clothed Jakoob her youngest son with it.

16. And she put the skins of the kids upon his arms and upon the naked parts of his neck;

17. And gave the delicacies which she had prepared and bread into the hands of Jakoob her son;

18. And he took them to his father, and said, Father, and he said, Lo, It is I. who art thou, child?

19. And Jakoob said unto his father, I am Heesau thy first-born; I have made ready even as thou didst say unto me, Arise and take thy seat and eat of my game, that thy soul mayest bless me.

20. And Isaak said unto his son, What is this that thou hast quickly found my child? And he said, The Lord thy God gave in my sight.

21. And Isaak said unto Jakoob, Draw nigh me and let me feel of thee, child, to see whether thou art my son Heesau or not.

22. Jakoob drew nigh unto Isaak his father; and he felt of him and said, The voice is the voice of Jakoob, but the hands are the hands of Heesau.

23. And he did not recognize him; for his hands were hairy like the hands of Heesau his brother; and he blessed him.

24. And said, Thou art my son Heesau art thou? And he said, I am.

25. And he said, Bring unto me and I will eat of thy game, child, that my soul may bless thee: and he brought unto him and he ate: and he brought unto him wine, and he drank;

26. And Isaak his father said unto him, Draw nigh unto me and kiss me, child

27. And he drew nigh and kissed him; and he smelt the odor of his outer-garments, and he blessed him and said, Lo, the odor of my son is as the odor of a full field which the Lord hath blessed.

28. And may God have given thee from the dew of the heavens and from the fatness of the earth, and an abundance of grain and wine

29. And may nations have served thee as bond-servants; and may rulers have done thee homage. And mayest thou have become thy brother's lord, and the sons of thy father will do thee homage; cursed is the one who curseth thee and blessed is the one who blesseth thee.

30. And it came to pass that after Isaak had finished blessing Jakoob his son, Heesau his son also came from the hunt.

31. And he also prepared delicacies and brought them to his father; and said unto his father, Let my father arise and eat from his son's game, that thy soul may bless me.

32. And Isaak his father said unto him, Who art? And he said, I am Heesau thy first-born.

33. And Isaak was astounded exceedingly and said, Who then was he who hunted game for me and brought it unto me, and from all whose things I ate before thou didst come? And I blessed him and he will be blessed.

34. And it came to pass when Heesau heard the words of his father Isaak he raised a great and bitter cry for help, and said, Bless me also, father.

35. And he said unto *him*, Thy brother came with deception and took thy blessing.

36. And he said, Rightly was his name called Jakoob, For lo this second time hath he got me by the heel; he hath both taken my birth-right privileges and now hath he taken my blessing; and Heesau said unto his father, Is there no blessing left for me, father?

37. And Isaak answered and said unto Heesau, If I have made him thy lord, and have made all his brothers his house-servants, have stayed him up with grain and with wine, what forsooth shall I do for thee, child?

38. And Heesau said unto his father, Is there only one blessing of thine, father? Bless me also, father, And Isaak moved with compunction cried for help from above and Heesau lamented.

39. And Isaak his father answered and said unto him, Lo, from the fatness of the earth shall be thy dwelling and from the dew of the heavens above.

40. And by thy sword shalt thou live, and thy brother shalt thou serve as a bond-servant, and it shall be whenever thou shalt take off and unloose his yoke from thy neck.

41. And Heesau harbored a grudge against Jakoob concerning the blessing with which his father had blessed him; and Heesau said in his thought, May the days of the sorrowing for my father have drawn nigh, that I may kill Jakoob my brother.

42. And the words of Heesau her eldest son were told Hrebekka; and she sent and summoned Jakoob her younger son and said unto him, Lo, Heesau thy brother is threatening to kill thee.

43. Now, then my child hearken to my voice, and arise and run away into Mesopotamia unto Laban my brother in Charran;

44. And take up thy abode with him for days.

45. Until the anger and wrath of thy brother be turned away from thee, and he hath ignored the things which thou hast done unto him: and I will send and summon thee from there, lest I be rendered childless of you two in one day.

46. And Hrebekka said unto Isaak, My life is made hateful because of the daughters of the sons of Chet; if Jakoob should take a wife from the daughters of this land, what would it be for me to live at all?

COMMENT.

The reader will observe by comparing this translation with the C. V. or R. V. that there are a good many important variations, a few of which only I shall particularly note.

In the 1st verse it is apparent that Isaac was not entirely blind as stated in R. V.

"My end" instead of "my death," R. V. in 2nd verse.

In the 3rd verse and sequitur the word translated "venison" in the R. V. means "game" of any kind. Also the word translated savory meat in the 4th verse R. V. and sequitur means strictly anything eatable and especially what we mean by "delicacies."

In the 9th verse "tender and good" omitted in R. V.

Also should be "likes" instead of "loves." We do not love the things we eat or drink.

In the 12th verse should be "a despiser" instead of "a deceiver" or "mocker" R. V.

In the 14th verse should be "took and brought" instead of "fetch and brought" R. V.

In the 15th verse "the goodly raiment" should be "the beautiful stole" a long flowing robe.

What is "the smooth of his neck" In the 16th verse R. V.?

The 20th verse doesn't follow the text at all, compare and see.

"Very" "my very son Heesau" is inserted along here not in the text and takes away from the dignity and simplicity of the narrative.

"Outer-garments" instead of "raiment" in the 27th verse.

Why does the R. V. make poetry of the 28th and 29th verses and materially change the thought of the text to accomplish this end? The same criticism applies to the 39th and 40th verses.

In the 33rd verse "trembled" should be "was astounded" which is much more suggestive of the effect of the deception to which he had been subjected.

The 37th verse begins with an "il" and there is no idea of "reserve" in the 36th. Isaak's answer in the 37th shows this and that his subsequent blessing upon Heesau is God's answer to his own cry for help in his dilemma.

A very important clause in the 38th verse which makes this clear is omitted in the R. V. namely "And Isaak moved with compunction cried for help from above."

The far-reaching import of the coming blessing is also obscured in the R. V.'s poetry of the 40th verse. For it is made clear that Heesau will do "bond-service" to Jakoob as stated in the Jakoob blessing until the yoke has been loosed and taken off by the coming of a higher bond-service which will break Jakoob's yoke also.

In the 42nd verse "doth comfort himself" R. V. should be "is threatening."

"Such as these" inserted by R. V. in 46th verse and other unwarrantable changes made.

CHAS. GARDNER.

The Christian.

"One in whom persuasion and belief
Had ripened into faith, and faith becomes
A passionate intuition."—Wordsworth.

A man does not become a Christian in a day. The gospel must be presented to his understanding. He must be persuaded that the things presented are the true things of God, and that they have a solemn and weighty bearing upon his destiny, and then time must be given for "persuasion to ripen into faith." We cannot hurry things, even though it be an age of haste. Nor do we dare give license for putting off obedience to God.

Just as soon as a man is fully persuaded that Jesus is his Savior, and that he is coming again to establish his kingdom, here upon this earth; just so soon must his desire to go down into the watery grave, be made known, and he become "A child of the King."

And after baptism? He dare not stop. There must be growth. He must go forward in the way of life. He must keep the commandments. His influence must be such as can be felt. "The joy of God's salvation" must be his; he must be "upheld by God's free spirit." "Then will he teach transgressors the way of the Lord and sinners will be converted unto him."

"Faith becomes a passionate intuition."

Who else, beside Wordsworth ever reached that point? Many an one of God's saints, who have daily and nightly talked with him. It is the privilege of each one of us. We may know when God hears; we may feel as it were, the touch of his hand. The thrill of his presence may rush over us like an electric shock.

Daily nearer and nearer to him to find ourselves growing, conscious ever of a fixed purpose, to be his, and to live in accordance with his will, looking ever upward, and joying in having a sure protector and guide. Glad to have the blessed privilege of working for him, glad to lay our gifts upon his altar. Such is the true Christian's experience.

When he dedicates a thing to God it is truly dedicated, and not with the thought that it is still his, and that he will sometime get it back. He lays his gift upon the altar, and looks upon it as belonging to God, and prays that it may be sanctified and blessed to the saving of souls, and the glory of his Land and King. When his brethren labor to do good, he puts his shoulder to the wheel and helps them; he does not put stumbling-blocks in their way, nor find fault with every thing they do.

Show to others, brethren, the proof of your love. Be Christians. Christ-like, indeed and in truth. The grace of our Lord Jesus Christ be with you.

S. ROXANA WINCE.

The Faith of Abraham.

My dearly beloved brethren, of what faith are you? Do you believe God as Abraham did, when he said, "In thee and thy seed (God and Christ multitudinous) all the families of the earth shall be blessed"? How wonderfully the glad message was shown to Abraham in his eight sons and Rebecca, as types of the great work God has done and will do for man. The first one, Ishmael, represents Israel under the law of condemnation, which brought forth only Christ, typified by Isaac, who was born, not of the strength or will of man, but God. Next Abraham (typical of God) gets his son a bride. Oh brother, read that 24th chap. of Gen. and see how God is taking out a people for Christ's name today, and soon the man child will be born and taken to the place prepared for them. Rev. xii.; Isa. lxvi. 5, 10; Jno. xiv. 2. Then Christ's prayer Jno. xvii. 24, will be answered where he says (after saying Jno. xvii. 18, and now come I to thee) he says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; etc."

After Isaac, Abraham had six more sons by another bride, who were also born of the will of God, and who certainly must represent all the families of the earth that are to be blessed through Abraham (God as typified by Abraham) and his seed (Christ and his bride).

In Ezek. xlvi. 1, says, "the gate of the inner court that looketh toward the East, shall be shut the six working days, but on the Sabbath it shall be opened." When it is opened, the people can all pass in and get the blessing. The 4th verse shows what the offering will be, the ram represents the older son who has been cut off at all times in the past, first Cain, then Ishmael and Esau who all tpyify Israel in the flesh, or in bondage of law and death. They will have the first place in Adam's kingdom restored, Then comes more good news to Abraham, the six lambs without blemish. Adam was without blemish when created. So I ask, if the six lambs do not represent the families of earth in the six working days, the six thousand years before the Lord comes, what do they represent? This and many more good things did God show to Abraham, and called it the gospel.

Do you believe, brother, that the blessing comes on the people before or after the high priest comes out of the Holy of Holies, where he has entered through the veil, as the one that runs before? Forerunner shows that others are coming after, yes, and remain there three and one-half years. When Christ and his bride, the Melchisedec priesthood complete, come, then all the families of the earth will be restored, first Israel, then all the families of the earth. Brother, is this good news to you? It was to Abraham, it is to me. Brethren, don't let us be like the foolish virgins, have no oil in our vessels, but know what work the Lord has for us to do when he comes, and then we can be of the 144,000 bride.

Your brother in the faith of Abraham.

PLATT M. CORDALEY.

Dear ones of the precious faith:

While I may not be able to bring out anything new, but one thought has struck me in reading the prophecies; God's wonderful patience with the rebellious people. He sends them his prophets to rebuke the sins of the people, and even in Moses' day he tells them to circumcise their hearts. Deut. x. 16. Down to the prophets we find that God again says, "Circumcise your hearts;" and Paul speaks of it: "Circumcision is that of the heart." It was a seal of the covenant that he was righteous even before he was circumcised. The 4th chapter Romans, the eleven verse shows this. How anxious they were to observe the outward appearance of the ceremonial law, and they rested in that circumcision which was of the flesh. When he who was greater than Moses came, he came to his own and his own received him not. How much had their outward ceremonial worship prepared them? To deceive him of whom Moses and the prophets wrote. And we find that the natural branches were broken off because of unbelief. Why, is not Paul mistaken about charging them with unbelief? Did they not make their boast in Moses and the prophets? No, Paul is not mistaken, because we find Jesus charging them with that very thing himself. He says, "If they had believed Moses they would have believed him." And we find in the 11th of Romans beginning at the 17th verse, where Paul speaks of the wild olive tree being grafted in. How are we grafted in? By mere intellectual belief in the truth? Nay, verily! Turning to the 6th chapter of Romans, which is a wonderful chapter. (I hope every one who reads these lines will read the chapter.) Stop at the 12th verse, and ponder the following words. Has sin dominion over you and me, my brother and my sister? The 14th verse: now we are exhorted to walk in newness of life. Has the old man been crucified? Have we indeed died with Christ, for he that is dead is freed from sin. Is this our experience today? If we sin wilfully, there remaineth no more sacrifice for sin, but a certain fearful looking forth for fire, indignation that shall devour the adversary. Turn to the Eph. 11, 12, we find that we are brought into the same relationship as Israel of old. Now, brethren and sisters, God will not spare the grafted branches, if the fruit is not produced in harmony with the root which is Christ. A word here to those who rejoice in baptizing believers in the gospel. Your duty towards those people becomes doubly great, to see that they walk in harmony with the vine. In the 15th of John, we find these wonderful words, in 3rd verse especially, "Now ye are clean through the words which I have spoken unto you. Abide in me and I in you," etc. By turning to Ephesians, you will find he is to cleanse the church by the washing by water by the Word. Does the Word of God do that for you and me? Or have we been cast forth as withered branches? John xvi. 6. We find in the 6th of Hebrews, "therefore leaving the doctrines of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God," etc. In the 5th and 6th verses, are solemn words. The 15th verse, "so after he had patiently endured he obtained the promise." This brings to my mind the words of the Savior, "he that endureth to the end, the same shall be saved." It means much to endure. We find Israel of old could not endure in the wilderness, when they were tried 40 years, but they murmured against Moses, which was really against God. But, oh praise his blessed name. God's wonderful mercy and love will yet be manifested toward Israel and Judah. We only need to read the 31, 32 and 33 chap. of Jer., the 8th verse, "I will cleanse them from all iniquity." Each day my longings are for him to come that this work may be accomplished and the world may be at rest. But, my brother, my sister, will you and I be privileged to take part in that glorious restoration works? Let me close with this wonderful admonition of the Lord himself. Rev. iii. 11, "Behold, I come quickly: hold fast that which thou hast, that no man take thy crown."

M. T. ASLAKSEN.

A Grove Meeting.

A general meeting of our brethren will be held in Nathan Lapsley's Grove, 4 miles north-west of Prescott, Linn County, Kansas, beginning Friday evening July 26th, and continuing over into the next week. Bros. W. J. Orem, John Foore and other speakers are expected to be in attendance. A general invitation is extended. Many brethren have tents bring them for camping. Those who come on the trains to Prescott will be furnished a way to get out to the place for meeting.

G. M. MYERS.

The Nickel Plate Road will sell 4th of July excursion tickets on July 3rd and 4th, good returning until July 5th, inclusive, at one fare for the round trip, good only within a distance of 200 miles. Write, wire, phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—July 3.

Annual Meeting of the Kansas-Missouri Conference.

The Annual Meeting of the Kansas-Missouri Conference of the Church of God will be held in the public park in Severance, Kansas, beginning Friday evening, September 6th, and hold over till Sunday evening, the 15. Our audience tent, with dining tent and small living tents, and cots will be erected to accommodate all who will be in attendance. All coming will please bring all the bedding they will need for their lodging. A cook has been arranged for, and all will be boarded on the ground at the small expense of 25 cts. per day. Come prepared to remain during the meeting. The Conference work will be transacted Monday, Tuesday and Wednesday. All desiring small tents will please address me at Atchison, Kansas, and so state, that we may know how many tents to order. A general attendance is desired. Let every body begin at once to get ready to attend this meeting. Severance is on the St. Joe and Grand Island Ry., 25 miles west of St. Joseph, Mo. Trains are run in connection with all regular trains into St. Joe. A regular programme will be prepare for work.

O. M. MYERS.

By order of Board.

Editor Restitution:

Please announce through the dear old paper that Brother George Kidwell from Ark., will commence a series of meetings at the Hix school house on Saturday before the first Sunday in August next, five miles southeast of Climax Spring, Camden Co., Mo., all of the one faith are cordially invited to come and make themselves at home with us while this meeting lasts.

MARY E. HOWARD.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

The Nickel Plate Road changes time Sunday June 30th. No. 6, the Standard Express leaves Chicago at 8:35 P. M., arrives at intermediate stations about 2 hours earlier than under former schedule. Is in Cleveland at 7:25 A. M., leaves at 7:47 A. M. and arrives at Buffalo at 2:05 P. M., Central Time. Local Sleeper from Chicago to Cleveland, in addition to the regular New York sleeper. No change on other trains.—July 5.

Reduced Fares to Cincinnati via Pennsylvania Lines.

For Annual Meeting, United Society of Christian Endeavor, excursion tickets will be sold from all ticket stations on Pennsylvania Lines beyond 150 miles of Cincinnati, July 5th, 6th and 7th; and from stations within 150 miles of Cincinnati on July 5th, 6th, 7th and 8th; good returning until July 14th. For particulars see Ticket Agents of Pennsylvania Lines.—July 8.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

An Ideal Summer Home

Can be secured for $200.00 to $250.00 at Forest Lake, Wis., on the Chicago & North-Western R'y., three hours ride from Chicago. Lake fed by springs; shores high and wooded; immunity from mosquitoes and hay fever. Hotel and number of pretty cottages accommodate guests and Teachers Country Club of Chicago. Special Inducements to families and teachers. Illustrated booklet on application to Ticket Office, North-Western Line, 212 Clark St., Chicago, Ill., or J. R. Robertson, 88 Washington St.—Aug. 30.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

To Illinois brethren in special and all brethren in general:

Recently the Building Committee of the Illinois State Conference made a call through these columns for aid in raising a fund to build a suitable Conference building—not to use as a place of worship—but a building in which delegates may be entertained while in attendance at the Conference. The church in Oregon is large enough for all the meetings, having a seating capacity of about two hundred. Many generously answered this first call and the committee desires in this general way to thank all who have subscribed not only their money but also their words of encouragement. To them this second call is not directed, for we believe you have done well your part. We have now about $275.00 on hand. We need yet, at the very lowest estimate, $75.00. To put up a suitable building with lumber at its present price, we should have $400.00. This item is written to invite any who have not yet subscribed to do so in any amount, however small. Send remittance to the chairman of the committee who will promptly receipt for the same. Time and space forbid discussion as to the merits of locating the Conference permanently. Suffice it to say that we believe that when the plan is once in working order, all will be pleased with it. Building Committee consists: S. J. Lindsay, Chairman, Oregon, Ill.; J. M. Glotfelty, Lamark, Ill.; E. F. Gosin, Forreston, Ill.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Pan-American Exposition Rates to Buffalo via the Nickel Plate Road. Tickets now on sale at all stations, one and one-third fare for round trip, good returning 15 days. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind. —Aug. 1

Special train to San Francisco, via Chicago & North-Western R'y, to leave Chicago Tuesday, July 9th, 11:59 P. M. Stops will be made at Denver, Colorado Springs, Glenwood Springs and Salt Lake, passing en route the finest scenery in the Rocky and Sierra Nevada Mountains. Party will be limited in number and under personal direction of Tourist Department, Chicago & North-Western R'y. Only $50 round trip, with choice of routes returning. Send stamp for illustrated itinerary and map of San Francisco to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 6.

Excursion trains to Lake Maxenckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

Excursion to San Francisco via Pennsylvania Lines.

July 5th to 12th, inclusive, the Pennsylvania Lines will sell excursion tickets to San Francisco, account Epworth League Convention. For particular information see Ticket Agents of Pennsylvania Lines.—July 12.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 10 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 824 Woodland Av., Cleveland, O

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

The committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

Epworth League Convention at San Francisco, California. Low Rates via the Nickel Plate Road, from July 5th and 12th and good returning until Aug. 31st. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—July 12

Change on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 26, 1901, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

West bound daily 5:18 a m, extra fare train 6:30 a m, except Sunday 9:22 a m, daily 12:07 p m, except Sunday 2:15 p m, daily 6:08 p m.

East bound daily 2:58 a m, except Sunday 10:37 a m, daily 2:35 p m, daily 5:45 p m, extra fare train 7:55 p m, except Sunday 8:30 p m, daily 9:55 p m.

For [illegible] information apply to J. E. [illegible], Ticket Agent.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
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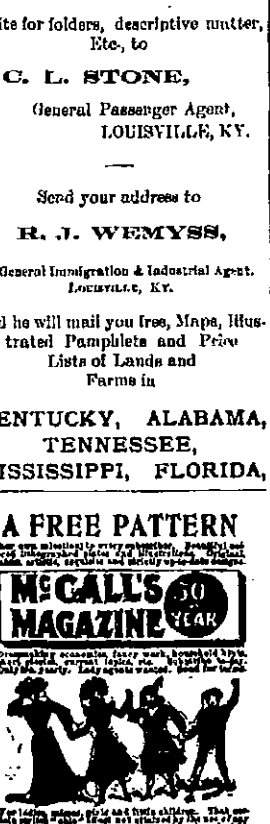

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Life's Storms are Passing.

The storm has broken, and the heavy blast
That stifled morn's fresh breath, and shook its dew,
Is dying into sunshine, and the last
Dull cloud has vanished from yon arch of blue.

I know it is not this alone; the woe
Must soon be waged again 'twixt earth and heaven;
Another tempest will arise to mar
The tranquil beauty of the fragrant even.

And yet I joy as storm on storm awakes;
Not that I love the uproar of the gloom;
But in each tempest over earth that breaks,
I count one fewer outburst yet to come.

No groan Creation heaves is heaved in vain,
Nor e'er shall be repented; it is done,
Once heaved it never shall be heaved again;
Each pang and throe are lessening one by one.

So falls the stroke of sorrow, and so springs
Strange joy and comfort from the very grief,
Even to the weariest sufferer; so brings
Each heavy burden its own sweet relief.

One cross the less remains for me to bear;
Already borne is that of yesterday;
That of today shall no tomorrow share;
Tomorrow's with itself shall pass away.

That which is added to the troubled past
Is taken from the future, whose sad store
Grows less and less each day, till soon the last
Dull wave of woe shall break upon our shore.

The storm that yesterday ploughed up the sea,
Is hushed now beneath its level blue;
One storm the fewer now remains for me,
One sky and earth are made forever new.

—Bonar.

Selected.

The Outlook.

"Even so ye also, when ye see these things coming to pass, know ye that he is nigh, at the doors." Mark xiii. 29.

"IMPORTANT WIN FOR ZIONISTS."

Under this caption the London *Daily Mail* for May 30th, published the following:—

"The movement for the return of the Jews to the Promised Land has scored its first great political success

Three weeks ago Dr. Herzl, the founder of the Zionist movement, arrived in Constantinople, accompanied by Herr D. Wallssohn, president of the Jewish Colonial Trust, and Herr Oscar Marmorek, secretary of the International Executive of the Zionists.

They were received with distinction, and at the Selamlik on May 17 Dr. Herzl was given a place in the pavilion reserved for the imperial guests. Immediately after the service he was sent for by the Sultan, and was granted an audience lasting for two hours and a half.

He laid before the Sultan a scheme for the colonization of parts of Southern Palestine by the Zionists, and his plan was supported by the strongest recommendations from the German Kaiser.

Dr. Herzl offered considerable monetary payments in return for definite security of tenure, and what practically amounts to internal governing rights over great tracts of land.

These payments will probably take the form of a fixed amount down, and further instalments as the work and development of the country progress. But before the first payment is made, international securities for the carrying out of the contract will be demanded, and the leading surety in such securities will probably be the Kaiser.

After some hesitation on the part of the Sultan, who, however, treated them with great distinction, the Zionists received the greater part of what they wanted.

An International Congress will shortly be called, to support the plans already in train. There is no idea of any immediate rush of Jews, and the leaders are already preparing for the work of keeping back volunteers. As a beginning, Jaffa Harbor will probably be rebuilt, and considerable irrigation schemes undertaken. In these works Jewish labor will be employed. Houses will be built, and gradually a number of rural Jews from Roumania, Galicia, and Russia brought on to the land.

The present scheme is not in any sense a charitable one. The Jews who have undertaken it, look for business returns on their expenditure. The new colonists are to be by no means the submerged, but the best working classes. It is not expected that many English Jews will go back."

It is scarcely possible to overrate the importance of the above announcement—supposing its substantial accuracy, which is not at all improbable.

The proposal is that the Semite should come to his own again; though for the immediate moment the leaders of the Zionist movement are willing to take less than the whole, as "half a loaf is better than no bread." Trusting, ere long, having the thin end of the wedge inserted, to drive it fully home, and thus secure the full patrimony promised to "the seed of Abraham."

Is the scheme practical and practicable? Why not? To begin with, "the times of the Gentiles," spreading over a period of 2,520 years, are on the eve of expiry. When the clock strikes the closing hour of that period, the Semite is to come to his own. Is it therefore wonderful that "coming events cast their shadows before"?

But by those not well instructed in the "Plan of the Ages," it might be objected; That as Judaism is dead and done with, and the Jew merged in the other nations of the world, it is idle folly to look for a literal fulfilment of the promises made to Abraham,—which are all spiritually fulfilled in Christ. This, though commonly held in the Christian world, is not in keeping with God's revealed purpose. And the promise made to Abraham,—and still one of those divine promises waiting fulfilment—was not made under the law but before the law. It was an unconditional promise, which is in no way affected by the question of Judaism—a promise made to the Race of Semites, and to be redeemed to that Race. Made to Abraham, and made possible by Christ. Under that promise the Race springing from Abraham will re-inherit the Land of Promise in all its wide extent, from the Nile to the Euphrates, and from Syria to Arabia.

But by others who are well instructed in the "Plan of the Ages," it is objected: That the Land is to be restored by the divine act, quite apart from any question of purchase; and this in the day of the Manifestation of Christ to his ancient people, when they shall say "This is the Lord, we have waited for him," and "a nation shall be born in a day." It gives us very sincere pleasure to assent to this; but we must remind such that there is to be, prior to this, a partial return, and in unbelief. A return of a few (in comparison), and those only from two of the tribes—those of Judah and Benjamin. These will return for social and political reasons, along the lines of their own will, working their ends by human methods. This is what we see fulfilling before our eyes in Zionism. Therefore we may expect to see some such action as that named in the extract from the *Daily Mail*. It is not the Restoration promised in the Word of God,—but it is the *avant courier* thereof, its herald or harbinger, and therein lies its solemn suggestiveness. As this is not a pamphlet, or even an article, but only an extended note, we must refer our readers to the Word for corroboration thereof, and the exercise will be healthful for mind and heart.

But there is another standpoint from which we may ask, Is the scheme practical and practicable? From that of "political economy." From which point of view we may name a few facts for your consideration.

Geographically it is a good land, for it is the land-center of the world. Need we explain this term? perhaps it is best to do so, even at the expense of being thought a pedant. Palestine stands at a point which is surrounded by a larger area of land—as distinguished from sea—than can be found at any other point of the earth's surface. We do not regard this as an accident, but a divine design. Thus, in near proximity to Palestine three Continents meet—Europe, Asia and Africa. But this advantage of land surface is supplemented in this case by the singular fact that Palestine has also unrivalled water communications; it being in close proximity to the Mediterranean Sea, the Red Sea and Arabian Ocean, the Tigris and Euphrates Rivers and the Persian Gulf. To these might be added, on the S. W. the Nile, and on the N. and N. E., the Dardanelles, the Sea of Marmora, the Bosphorus and the Black Sea, and the Caspian Sea. All navigable waters, or which, by means and skill, could be made navigable. Given suitable harbors—for there are none at present—and Palestine would become the commercial center of three vast continents. So much for its geographical possibilities in the hands of a shrewd and wealthy race, like the Semites.

Politically it will be in the right hands. The Jews' position as the world's cashier gives him great political influence, which he will not scruple to use to further the ends of Zionism. It is felt on all hands, that the Turk cannot be allowed longer to curse those Eastern lands with his thrall. They must pass into other hands, for their proper development. Into whose? France covets them. So Germany. So also Russia. Britain cannot allow either of these Powers to "disturb the balance of power in the Mediterranean" by taking the prey. Neither can these allow Britain to further aggrandise herself as a Mediterranean Power by annexing Syria. There is only one way out of the difficulty, and that is to allow the Jew to return to his own. He is not even a nation—judged by armies and fleets—and so may be allowed to take possession by a European Mandate—not out of love, but to keep the peace among the Powers, as an arrangement less divisive than any other possible plan.

The Jew has wealth, which Palestine needs. Roads, railways, bridges, canals, harbors, etc., are all sorely needed for the development of the land—which the Jew can supply. He has not only wealth, but wealth out of all measure or proportion, compared with his numbers. America is now boasting that it is the wealthiest nation of the world. That is not so—Judah, numerically considered, holds that proud position. Moreover, the Jew has also that thing next in potency as a world-force to wealth. We speak of Credit. There are Jewish names whose endorsement would be considered ample security for millions sterling!

But more, the Jew has skill. Some of the foremost names in Art and Science are those of Jews. And he has, also, that practical wisdom by which he can use his skill to the best advantage.

He has numbers. Some 12 to 14 millions of the sons and daughters of Judah and Benjamin, with the call to their high destiny in the land of their fathers."

He has that trio of advantages Patience, Caution and Perseverance.—Features which demonstrate his fitness for this work.

But has he influence? Few more so. Save in Russia and Roumania—where he is feared—the Jew, though not loved, is fairly respected. While, chiefly perhaps, as holding the purse-strings of the world in so large a measure. And,—as the Word declares,—"the borrower is servant to the lender," this gives the Jewish people an influence amongst the Gentiles which is out of all proportion to their numbers. Thus, as one who lends but does not borrow (outside his own race) the Jew has a potent influence even in the councils of the great and mighty.

As far then as we can see, Zionism will bring about the return of the Jews to the land of their fathers in considerable numbers, but not wholly,—and in unbelief. It will, under the guaranteed protection of the "Great Powers," put labor and capital into Palestine, and so develop the land commercially and agriculturally. The "orthodox" Jews may be expected to secure the re-building of their Temple and the re-establishment of the Temple ritual. With the establishment of the other features common to civilized lands will come a demand for a Prince, or head, of Jewish lineage. Then, or later, will be fulfilled the Savior's prophecy: "Another will come in his own name: him ye will receive!" He will be found within the area of Alexander's Grecian Empire, and in an Eastern Semite, though not of necessity a Jew, for that term stands for two only of the Tribes. Probably an Assyrian. He will bring great *eclat* to the Jewish cause, and give an immense impetus to the development of those Eastern lands, making, probably, Jerusalem his religious capital, but Babylon his temporal seat and throne. Soon after he will manifest his real character as Satan's Man, inspired and energized by the "god of this world," whose vassal he will be. Thus, instead of being a Jew zealous for the customs of his fathers, he will make a bid for the mastery of the world. Then he will come to the end of his tether, for he will meet the embattled angelic hosts of "the great King," who is "King of kings and Lord of lords" and "only Ruler of princes." For in the slaughter of the valley of Megiddo "he shall come to his end and there shall be none to help him." Then shall Judah be delivered, and then shall the Race of the Semites own and acknowledge the Tragedy of the Cross. Forgiven and restored to divine favor and pre-eminence, they shall be re-united in their own land,—the whole Twelve Tribes, and that under a "Prince of the House of David,"—whom we believe will be no less a person than King David of old, risen from the dead, who will serve under Emmanuel—the Righteous Ruler of the whole world. "Even so come. Come quickly, Lord Jesus."—*Ed. The Faith.*

Communicated.

The Gospel Recovered. No. 33.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

The preceding article was occupied with what may be called the Yahweh doctrine which, in one respect, was a foundation of Dr. Thomas theory of "God Manifestation," and related topics.

"History repeats itself" is a saying that finds ample illustration in the extreme importance that Christadelphians have attached to the nature of our Lord's person, in connection with his being "in the likeness of sinful flesh."

In these papers reference has been made in a general way to the many diverse opinions which have obtained in the religious world on the nature of the person of our Lord. A few details showing how this controversy has been reproduced in modern times may not be without interest.

One thing may be noted that seems to have been firmly maintained, all through, namely, that the sinless character of our Lord was a foundation truth universally acknowledged. It has therefore been the endeavor of scholars to reconcile this truth with his birth of Mary. This became a source of much disputation. In the later middle ages this question turned largely on the supposition that Mary herself was sinless, and hence her own "Immaculate conception."

Before dealing with this we may note some features of the previous controversy which led up to it.

We find that prior to A. D. 317 "the doctrine of 3 persons in the God-head had escaped the vain curiosity of human research.....Hence a variety of sentiments existed and each explained the subject with the utmost freedom according to his own notions without giving the least offense." Meek on sects, p. 63. Thus, in the preceding century, "Beryllus, an Arabian, bishop of Bozrah, a man eminent for his learning and piety, maintained that Christ had no proper subsistence before his birth, or any other divinity than that of the Father".....Paul of Samosata, bishop of Antioch.....maintained that Christ was born a mere man, but that the reason or wisdom of the Father descended into him at his baptism.....That in consequence of the union of the divine Word, or *logos*, with the man Christ Jesus, he might, though improperly, be called God." Meek on Sects, p. 54.

Using the same liberty, Alexander, Bishop of Alexandria maintained that "the Son was not only of the same eminence and dignity, but also of the same essence with the Father. Arius, a man of a subtle turn of mind, and of great eloquence, boldly opposed this .....went into the opposite extreme, and asserted that the Son was totally and essentially distinct from the Father, that he was the first and noblest of those beings whom God had created out of nothing; that by his subordinate co-operation God the Father created the universe; and therefore was inferior both in nature and dignity." Meek, p. 64.

A curious feature of this controversy was the question whether our Lord possessed human nature, body and soul, or only body. Neander in his History of Dogmas, says, "Tertullian was the first to express distinctly and clearly the doctrine that Christ possessed a proper human soul." Vol. II. p. 408. Again, he says, "The doctrine of a human soul in Christ as established by Tertullian and Origen, met with varied opposition at the end of the preceding age, which was prolonged to this." That is the 3rd and 4th centuries. He adds, "He (Arius) made the incarnation to consist only in the assumption of a human body." This finds a fuller explanation in Neander's account of Apollinaris of Laodicea, who was an Arian. "He was a man of much acuteness; he subjected the doctrine to a fresh scientific examination, pondered its difficulties, and tried to surmount them by a scheme which presented the unity of the two natures in the God-man with mathematical precision. The greatest difficulty appeared to him to consist in the union of the Divine person of the Logos with a perfect human person.....setting out from Anth.....he admitted that the essence of the rational soul consists in its self-determination. If this characteristic were retained in connection with the divine nature there could be no true personal union, but only such a divine influence on Jesus as might be experienced by any other man. On the other hand if the soul forfeited this characteristic it would renounce its essential peculiarity. On the first point he objected to the School of Origen that it admitted no true union of the divine and the human but made instead two sons of God, the Logos and the Man Jesus. Hence he thought the rational human soul must be excluded from the God-man, and in this the old undefined doctrine was on his side. For the human soul he substituted the Logos himself." Meek, p. 68, says, Apollinarius indulged "in philosophical subtleties and distinctions," and "maintained that the body which Christ assumed was endowed with a sensitive, but not a rational soul. That the divine nature performed the function of reason, and supplied the place of the spiritual and intellectual principle in man which we call mind."

Meek mentions that for 30 years under seven emperors, "the Nicenian and Arian controversy was carried on with the greatest rancour.....The severe laws enacted by Theodosius against the Arians inflicted on them the greatest calamities.....The violent opposition.....seduced them into extremes. "They became divided among themselves, and torn into factions, which regarded each other with the most rancorous aversion."

For several hundred years this controversy continued. Meek mentions that in the seventh century "The Lombards in Italy adopted the opinions of Arius in preference to the doctrines of the Nicenians." And "during the eighth the Arians.....notwithstanding all their persecutions, continued to flourish in the Grecian empire." Jones in his Lectures on Ecclesiastical history records that as late as the seventeenth century two men, named Legatt and Wightman were burnt for professing Arianism. This was done by the authority of the king (James I.) at the instigation of the bishops of London and Coventry in England.

In the fifth century, Pelagius, a monk and native of Britain held one doctrine which came into prominence among Christadelphians. He taught according to Neander, that "every child is in the same state as the first man before he fell." This is otherwise described by Meek,—"We derive no corruption from our first parents, but are born as pure and unspotted as Adam was made." p. 86. Pelagius "gives a list of sinless persons in the Old Testament, and closes with John the Baptist and the Virgin Mary." Neander II. 366. Without regard to the last named this was favored by the general tendency of the church and even by Augustine, the opponent of Pelagius.

In the sixth century Julius, bishop of Halicarnassus, affirmed that since the body of Christ was without sin it must have been different from those of other men." Severus of Antioch taught the opposite,—"that the body of Christ was precisely similar to that of other men." Neander I. 388. Julius had taught that "the divine nature had so insinuated itself into the body of Christ from the very moment of the Virgin's conception, that the body of our Lord changed its nature and because incorruptible: Severus maintained that the body of Christ before his resurrection was truly corruptible." Meek pp. 93, 94. It is stated by Neander that Severus taught that the body of Christ was precisely similar to that of other men." I. 388.

The metaphysics which entered into those discussions will be obvious. Thus Meek, speaking of Tertullian, says, "This great man by adopting the sentiments of Montanus, and defending his cause in a variety of books, has exhibited to the world a most mortifying spectacle of the sad deviations of which human nature is capable, even in those it seems to have approached the nearest perfection," p. 63. And claimed that he was the Paraclete or Comforter.

One man, Irenæus, bishop of Lyons in France, who flourished in the second century, seemed to have a glimpse of the subtle nature of certain discussions in his own day. Neander quotes his words—"Men will go on most safely if they distinguish what is certain to simple faith from what we cannot explain, and God himself has kept back." He also quotes Augustin as saying "Where Holy Scripture does not express itself clearly on an obscure subject, human presumption must be checked." II. p. 365. These cases are extremely rare.

J. CAMERON.

(To be continued.)

A Grove Meeting.

A general meeting of our brethren will be held in Nathan Lapsley's Grove, 4 miles north-west of Prescott, Linn County, Kansas, beginning Friday evening July 26th, and continuing over into the next week. Bros. W. J. Orem, John Foore and other speakers are expected to be in attendance. A general invitation is extended. Many brethren have tents bring them for camping. Those who come on the trains to Prescott will be furnished a way to get out to the place for meeting.

G. M. MYERS.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

P. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. B. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, July 10, 1901.

Funeral of Sister Wiley!!

June, 1901.

Brothers and sisters and friends,—what strange thing has happened,—what great sorrow has overtaken you, that so many have gathered here with sad countenances and glistening eyes? Ah! Death, the cruel enemy has invaded our circle, and laid his icy hand upon a beloved Sister and a zealous worker, an affectionate mother, faithful wife, and kind and obliging neighbor, and she lies cold, still, unconscious and lifeless before us, and we shall never see her again till at the voice of the archangel and the trump of God she comes forth to life. Myriads upon myriads have been swept from the face of the earth in this way. We daily and hourly hear of death's ravages, but we as distinctly recoil from him as if he only visited earth two or three times in a hundred years. We never get used to his doings. I am aware that poetry and a false theology paint beautiful pictures of death, and tell us it is the gate to endless joy,—the very instincts of our nature tell us it is not a true picture. Paint him as they may, every tear-drop you see today, and every sigh you hear says plainly,

"I DO NOT BELIEVE IT:"

death is an enemy; it mocks our sorrow to say he has merely made us a friendly visit. But after all many are perplexed to know what introduced death in the first place, and I am here at the request of the dear one now silent in death to explain to you how death entered into the world. And you cannot honor her memory more than by listening to what is to all intents and purposes her last loving message to you with the earnest hope that you may heed it and take steps to secure the glorious life offered to you by a resurrection from the dead. She would have you know that we have thrown away all human creeds and traditions, and accepted the Scriptures as the only source of information on this subject; and they tell us emphatically that the [illegible] is death. And if there had [illegible] death as the wages of it would not be paid. *Secondly*, the Scriptures say

"BY ONE MAN

sin entered into the world and death by sin." This traces the cause of death to man himself. Do not forget it, dear friends, *sin is transgression of law*, the penalty attached to that law, was death; and in pronouncing the penalty upon that one-man sinner, the Law-giver himself explained what the death penalty threatened, really was. It did not mean to be tormented for ever in fire and brimstone, or by the remorse of conscience to all eternity, or for any time whatever. God tells us in Gen. ii. 7 that he formed man out of mother earth, and caused him to live by breath and this was all there was to the *First man;* and, as like begets like, this is all there is to *any* man or woman. Man could not impart to offspring what he did not possess himself. He was dust organized as man with brain to think, eyes to see, ears to hear, lungs to breathe, heart to palpitate, and so forth. This organism when caused to live by breath was capable of every thing we see him do. And as we see breath caused him to live, so we find in Psa. civ. 29 that[t]he

TAKING AWAY OF THE BREATH—

I mean not being allowed to inhale the breath of life any longer, just lets the man formed of dust, go back to the dust he was formed of. I now ask serious attention to the words of the Judge as he sentenced *the first sinner to death*, and explain what death is. *Listen to it*, dear friends, it is a matter of life or death to you, eternal things depend upon it. What the Judge said to the *father* of the human race is the sentence suspended over you. "The wages of sin is death." Now as then. Rom. vi. 23. Does some one here say he didn't eat the fruit forbidden and ought not to be punished for what Adam did, and it is unjust for God to punish me for Adam's sin? Let us see; I quoted the passage which says, "By one man sin entered the world, and death by sin," and so death passed upon *all men*. But do not blame God because death passed upon man, it is not because God charges Adam's sin to all men that they all die. Adam by sinning became subject to death,—a *mortal* man, he under the law

STAMPED HIMSELF

a corruptible creature after *fair warning* that this would be so. It was *after* this, *after* his sin that he begat children in his own likeness, subject to death, dying creatures every one, like their father by a law of nature that like begets like, so do not blame God because you have to die; you die because you had a mortal father. Are you now ready to hear the Judge pass sentence of death upon the first sinner? And learn from *his lips* exactly what he meant by *death*. *Whatever death meant then*, it means *now*, not something ten thousand times worse. This is what the Judge said to the guilty man: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee and thou shalt eat the herb of the field. In the *sweat* of thy face shalt thou eat bread,—how long?—until thou (Adam) return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Every cemetery, every hearse,

EVERY FUNERAL PROCESSION,

every corpse proves the literality of this sentence to you today. And those who out of their want of faith in the written Word, and their fertile brain, and presumption, add to God's sentence and make it hell torment forever instead of death, cause men to blaspheme God's name and throw away his Book. This is what has made tens of thousand *reject the Bible*, because they suppose God to be a monster of cruelty—and injustice; and while we cannot *wonder* at it, at the same time the people owe it to themselves to examine

THE BOOK OF GOD

for themselves, and not take it for granted that our teachers properly represent the truth of God's revealed Word. The sentence of death read to you proves that in death man goes back to dust just as he was before he was formed. He is alive in no sense whatever, alive nowhere. He is not dead and alive at the same time. And therefore there can be no resumption of life by him, without a resurrection from the dead, and this is precisely what the gospel of the grace of God offers man.

[illegible] or may [illegible], perhaps, why did God make man so he *could* sin and entail death on all his progeny? I answer, it was not his purpose to make a living piece of machinery that could be wound up and be obliged to run on and obliged to do just so, and nothing else till it was worn out,—he is a holy and righteous God, and he organized man capable of doing right and also capable of doing wrong. He could do as HE himself *pleased*, or as God pleased. He was

A FREE MORAL AGENT.

If he obeyed God, he would live on and on, but if he pleased *himself*, and disobeyed God he would be deprived of the life he *then* had and never have life after death under the provisions of the law he violated. It was not, I repeat, a fine handsome looking man that performed bodily functions smoothly but *character* that was to decide whether man should live for ever or not. As God was under no obligation to make man at all in the first place, the *natural life was a gratuity*—God did not owe him anything and the Creator had the right to say on what conditions the man could live forever. If a man makes a machine that fails to do what it was intended to do, has he not

THE RIGHT TO DESTROY IT,

and use the materials for another purpose? Surely the Creator has the same right, especially as man could, if he would, have lived on and on. As it was, the life he *had* was worth having while he had it; and I emphasize it—God owed him nothing first or last. Life is what people value most of all, if sane. And Jehovah could not make use of a disobedient man in his proposed and promised kingdom. Those who complain because God allowed man to sin if he wished to, have never taken the pains to learn what his eternal purpose was in creating earth and man, and therefore are *not competent* to criticize the conditions imposed upon man. But I wish to say to any fault-finder, that God proposes to redeem from death and

BESTOW EVERLASTING LIFE

upon all who fall in love with his gracious overtures, accept his invitation to his kingdom and glory, and peace, and keep the commandments of Jesus; this includes an everlasting life that's free from every ill; such as bereavement, pain, disease, hunger, thirst, loss, disappointment, persecution, sorrow or sighing, because there will be nothing to cry about. And—Here I would ask any present, if these divine propositions find any response in their hearts? Do they think such a life of joy and peace and beautifulness worth having? Seeing the now-sick now-well kind of an existence is regarded as more precious than

GOLD OR SILVER

or precious stones, and which some would give millions to have lengthened one year, or even one month? If a proposition of such a character as I have mentioned is rejected by a man who has had a hard up-hill struggle to provide bread for his family, and after suffering from ailments inherited from his parents; yes,—if a person like that rejects an offer of endless life free from the thousand ills that afflict *this* life,—there can be but one reason for it, and that is,—he doesn't believe the offer; and he doesn't believe the offer because he has no faith in the Book that contains the offer. Many *unbelievers* assign as the reason for *not* believing the Bible to be

THE BOOK OF GOD

is because it speaks of things that they have had no experience in; others say they *cannot* understand it; thousands say they CANNOT BELIEVE THERE IS SUCH A GOD AS HE WHOM THE BIBLE PROFESSES TO REVEAL. I wish to say in answer to this, that the fact that I can and *do* believe is evidence that man is organized capable of believing God. Science proves that all men are organized with the same faculties. Science also proves that if any of our mental faculties are not used, they grow less and less. If men never TRY *to remember anything*, it will come to pass by and by that they cannot remember *when they do try*. On the other hand men can so

CULTIVATE MEMORY

that they can remember nearly all they hear. And this principle holds good in mechanics, art, music, faith, hope, reverence, etc., as well as in the animal propensities. Whatever faculties of the mind are exercised improve, enlarge; and it is just so with the physical system; when an athlete wants to strengthen his muscles he goes into training for that purpose, and exercises the parts likely to be called into requisition on the other hand the muscles of a man who makes little or no physical effort become

FLABBY AND WEAK,

and have no power of endurance. Observation teaches that when men let their animal faculties have a free course, they soon so enslave the whole man that he is utterly ruined. But when one by principle keeps his body in subjection, he in the same *ratio* rises higher in the scale of being, till the animal gradually dies out of him, is starved out of him for want of *gratification*, just as the muscles shrivel up when not used. The philosophy of *growth* by exercise is this: violent exercise brings an

INCREASED FLOW OF BLOOD

to the part and builds up new tissue; if that same part be thrown out of use, it *decreases* on the same principle. When man came from the hand of his Creator as a finished product his head was well balanced, evenly poised; but he started in business for himself with distrust of the God who made him. This unbalanced him, warped him, gave him a wrong bias; and made it easier to do *that same thing again*, than any thing else. And as like begets like, do you not see that he of necessity, to some extent warped his offspring? Do you not also see what a tremendous responsibility

FATHERHOOD INVOLVES?

Parents, take home this lesson with you, think of the misery sure to follow from imparting to offspring an inclination to any evil practices. Now I come to faith and the want of it; hope, and the want of it; reverence for God, and the want of it. Taking account of the three mental departments, the intellectual,—the moral or spiritual,—and the animal; the moral or spiritual is beyond comparison highest and noblest; it lifts him up to have intercourse and companionship with God. *Next to this department*, comes the intellectual. The intellectual can travel hand in hand with the moral faculties, providing the latter retain the first place. But if the intellectual usurps the place of the moral and crowds it aside; the result is disastrous,—the creature is held in reverence more than the Creator! And intercourse with him is suspended. Let us now enquire

WHAT IS THE MATTER

with the man who cannot believe there is such a God as the Bible *teaches?* Why he is wanting, practically of one mental department, *and that the most ennobling of all.* If you have followed my argument you will have anticipated my answer. How comes it that he is practically minus of spiritual faculties? I answer, he might have inherited an organism deficient in that respect, or he might by concentrating his mind upon the animal propensities, which include all selfishness,—acquirement of property,—indulgence of the appetite, etc., to the utter neglect of spiritual things; so that the spiritual or moral, including *faith, hope, love* and *reverence* for God, have been starved out for want of the food which exercise supplies. My remarks, then, are based upon the Word of God, and supported both by science and experience. We have

A COMMON SENSE RELIGION

that is adapted to every-day life. It teaches a cause for every effect. We do not believe in a religion that grows out of excitement, but from listening to God's invitation, to come and reason with him, so that though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i. 18. You see from this that God is *anxious to pardon*, but it is first necessary to show people

THEY NEED PARDON.

And he condescends to reason with them for that purpose, with the object stated; that they may be as white as snow, though as red as crimson. Whether you believe it or not, I have proven man to be a WILFUL sinner, because forewarned of its consequences. I have proved him to have been a gracious God to a wilful sinner; for, although the law demanded, and would surely take the sinner's life, God still had a desire for the work of his hand, and made promise of a revival from the death state to a life that would never terminate, providing man would believe the promise, and live the present life as becometh one who had become heir of eternal life by a

RESURRECTION FROM THE DEAD.

And this brings me to notice what God's Book says about the state of man in death. After reading of what God who made man,—dust,—says, and after reading that he shall *return to dust*, we would hardly expect to find God saying he was alive somewhere after he died, would we? Neither do we. The commonest kind of common sense would say that after dying, the man would be dead, and to be dead is not to be alive. I presume you are all aware of the popular teaching upon this subject and therefore will just present God's revealed truth on the subject and leave you to do as you please with it. You are as

FREE TO ACT AS ADAM WAS;

but you will have to *take the consequence of your action as he did; also.* Remember he shows man returns to dust. In Psa. cxlvi. 4 he shows that he is caused to return to dust by depriving him of the breath of life. It says "their breath goes forth, they return to their dust, and in that very day their thoughts perish." In Eccl. iii. 19 he says, "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth so dieth the other; yea, they have all one breath.....All go unto one place, man and beasts go unto one place; "all are of the dust, man and beast alike, and all—man and beast—turn to dust again." In Eccl. ix. 5 it says, "For the living know that they shall die, but the dead

KNOW NOT ANYTHING."

Ver. 10 says, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge in the grave, whither thou goest." There is no ambiguity about this language; it is in harmony with the account of creation, man goes to dust and knows nothing while dead. Calmly think a moment. If you don't believe man dies completely as God says he does, but is alive somewhere all the while, could you reasonably expect the Lord to come and raise you, if you believe you have an ever-living nature *already, independent of any resurrection by him.* Jesus said that he came that they may HAVE LIFE, and that he would raise up at the last day those who believe in him as the Life-giver, no mention of others, because his words just quoted rule them out as unbelievers! The words of Jesus, "They that are whole, have no need of a physician, but they that are sick," are present with me. They mean that those who think there is

NOTHING THE MATTER

with them, and are immortal already and have no need of a physician and that is the reason I have dwelt so long upon this. Those who are of that opinion will not come to the great Giver of life; and this was his great sorrowful lament, when on earth, "Ye will not come unto me, that ye might have life."

Friends, we are in the presence of death again today. Yes; the proof of our own mortality lies before us; and the truth of the Scripture is demonstrated that our life is a vapor. It appears for a little time and then vanishes away." All flesh is grass, and the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the Word of our God shall stand for ever. One of Adam's children passes out of life every moment. Every swing of the pendulum is the death warrant of some child of mortality.

"DEATH, DEATH, DEATH,"

is the sound of the dismal vibration, as it swings to and fro. The river of death, figuratively speaking, flows sullenly past our dwellings, and we hear as it were, the splash and scream of one and another as they drop into the rushing torrent. The earth is full of death beds; the groan of pain is heard in cottage and castle, in the millionaire's palace and the peasant's hut. The tear of parting is falling everywhere. Rich and poor, good and bad, have to weep over the departure from life of loved ones. Oh, who can bind the strong one,—Death? Who can say to sickness, "Thou shalt not touch me? Who can light up the dimmed eye, or re-color the pale cheek, or re-invigorate the icy hand, or

LOOSEN THE STIFFENED TONGUE

so that it can once more speak to us? Who can enter the chamber of death and speak the "*Talitha cumi*" of resurrection? Who can look into the casket and *say*, Young man, arise! or say at the tomb, "Lazarus, come forth?" *Only One.* Just one, only, can do this, and this is our best friend, the best friend of the dear one now silent in death, and oh, I cannot tell you how earnestly she pleaded with me to commend her best friend to you, and to

INTRODUCE YOU TO HIM,

as one that sticks closer than a brother, and has been always by her side through the terrible ordeal she has passed through, and enabled her to bear all without a murmur or complaint. I tell you, a faith and hope that will sustain one under such excruciating pain, and maintain a composure that enabled her to peer into the darkness and gloom of the grave and say with the Psalmist, "Though I walk through the valley of the shadow of death I will fear no evil, for thy rod and thy staff they comfort me; yes, a faith and hope like that is worth more than all the world beside. While not claiming perfection, she had implicit confidence that through God's favor she had been able to keep her title clear to a mission in

THE KINGDOM OF GLORY AND PEACE

and blessedness when Jesus comes; on no occasion during her long illness did any cloud appear to shut out the rays of divine light that illumined her pathway. While there was any hope of recovery she rejoiced in that prospect; but it was for *others* she wished to live. Those dear to her by the ties of nature were ever on her mind, she yearned to lead them to the Lamb of God that taketh away the sin of the world, that they might share God's great Salvation. Her constant desire and prayer to God was

TO WIN THEM,

beget within them a hope of life through the Word of truth. And when it became evident that the enemy would soon seize her, again and again she charged me to attend to them, and endeavor to lead them in the way everlasting. The last day she was able to talk to me about all that we could understand was that her Father in heaven was with her, and some thing about *her boys*. I am sure the *boys know*, and understand, what her faith and hope was, and some of them believe it too, *theoretically*, but what she regretted so much was that they did not love it enough to become obedient to it, and live for God and truth. Having witnessed the transforming and sustaining

POWER OF THE GOSPEL

in their beloved mother as death was feeling for her heart-strings, let them contrast with it the dying words of a skeptic. His friends gathered around his bed, and being fearful that he would weaken at the last, they urged him to *hold on;* but to their astonishment, he turned his ghastly face and staring eyes toward them and said, "Tell me what I shall hold on to will you!" This was something they could not do. The dear deceased one could hear the words of Jesus from heaven, hold fast that which thou hast, viz., a faith and hope based upon God's immutable promise, and to him that overcometh and keepeth my works unto the end, to him will I give power over the nations, to him that overcometh will I grant to sit with me upon my throne. What a contrast? Many of you have heard the words of life from her who is now in the silence of death.

THEY WILL CONDEMN YOU,

if you do not obey them. You have no excuse. I plead with you by all the love of God and of Christ, and by the love cherished for your mother, resolve that her God shall be your God; yield while mercy's gate stands wide open; yes; while mercy lingers, come. I plead with you in the presence of death to insure your lives with him who charges no premium, it is

WITHOUT MONEY AND WITHOUT PRICE.

We are all passing like shadows, our purposes are broken, our plans perish, our possessions take wings, we all fade as a leaf, friends fail, joys flee, pleasures pass, hopes perish, kindred die, families break up, only God changes not!! Oh, fly to God for refuge and rest. Lay hold on eternal life, and this will open for you the fountains of perennial bliss, for he offers you the vigor of an endless life. He invites you to partake of his own divine nature of existence. And if you would see the one on earth dearest of all to you again, see her made like to Jesus' glorified body, you must accept it. Failing of this your life will go out in the blackness of darkness for ever. Will you meet her there?

Brethren and sisters and friends, our dear deceased Sister was the daughter of William and Harriet Delano, of Garrettsville, Ohio, where her father was located as minister of the Baptist church. She was born Aug. 27, 1837; and at an early age her father received her into the Baptist Church Her brother, Henry Delano, was once minister of First Baptist Church. By some means her mother had come to understand many things concerning the Age of Glory to dawn upon the world when Jesus comes again, and this no doubt in a measure predisposed the daughter to take interest in the truth as we teach it, when many years after coming to Cleveland she first heard it publicly proclaimed. After the reception of the truth herself she became exceedingly zealous to have others hear the joyful sound, and we doubt if she allowed many opportunities to get past her, and hence it was that as she learned she taught her daughter, now Sister Hudson, and they were baptized together, another daughter followed later, and then she started to bring another into the fold, respecting whom she said to our present Sister Price she could die happy if she would obey the truth, but the seed laid dormant several years, but at last sprang up, thank God; besides this she brought in her daughter-in-law, and still another, Sister Gero became interested through her, and she was generally laboring with some one. And I have the address of two parties now that she was interested in when her work was cut off. What an example for all in this respect. Blessed are the dead who die in the Lord, yea, they rest from their labors and their works do follow them. Farewell, weary and worn one, for a little while, may we meet again on the evergreen shore, ne'er to sever. Amen.

Prince Von Hohenlohe, former Chancellor of Germany, died while on a trip to Switzerland, aged 82 years.

Iowa State Conference.

The 14th Annual Conference of the Church of God for the State of Iowa will be held on the campground at Waterloo, August 23rd to Sept. 2nd Programme will appear later.

A. J. Eychaner, Pres.
Mrs. Sadie Clark, Sec.
P. B. Stauffer, Cor. Sec.

On account of the drouth and extreme hot weather the grove meeting at Nathan Lapsley's grove, July 27, has been postponed.

G. M. Myers.

I will be at Roseworth, Mo., Saturday before the 4th Sunday in July, and stay over Sunday. At Pleasanton, Kansas, on Aug. 3 and 4. All are invited to both meetings.

John Foore.

Excursion tickets to New York, good going or returning via Buffalo with stop-over at Pan-American Exposition, go on sale July 1st at principal ticket offices of Pennsylvania Lines.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

In Remembrance of Me.

This do in remembrance of me
The Savior in tenderness said,
My body here broken for you,
Now take as you take of this bread.
O Savior, with wonder and grief,
Thy body here broken we see;
And though of all sconers the chief,
We eat in remembrance of thee.

This do in remembrance of me,
Oh take ye and drink of this cup:
It tells of my blood freely shed.
When high on the cross lifted up,
O Savior, we see thy blood spilled,
Thy thirst for our sake on the tree:
The cup with thy blessing so filled,
We drink in remembrance of thee.

This do in remembrance of me,
Be this the sure pledge of my love.
The bond of sweet fellowship here.
The seal of a sweeter above,
O Savior, this feast thou hast spread,
Our hallowed communion shall be
And one, as we eat of one bread.
We love in remembrance of thee.

This do in remembrance of me,
Until I in glory return,
Fulfilling the prayer of all saints,
Who for my appearing do yearn.
O Savior, that glory's foreglean,
Burning thy cross we can see;
And seeking its fulness supreme,
We live in remembrance of thee.
—Edward A. Collier, in N. Y. Observer.

Communicated.

Light Sought For.

"Verily I say unto you this generation shall not pass till all these things be fulfilled." Matt. xxiv. 34.

Dear Brother Wilson:

It has been some time since I received any word from you directly, but I read up your articles very closely in the RESTITUTION. There is one Scripture concerning which I should be glad to see an article from your pen. It is found in Matt. xxiv. 34, and in the parallel passages in the other gospels. Matt. xxiv 34: "Verily I say unto you, this generation shall not pass, till all these things be fulfilled."

Your Brother in the hope.
S. J. LINDSAY.

I presume the thought of the topic centers in the question, What generation does this passage refer to: the generation to whom the words were spoken, or some future generation?

The context makes plain beyond question as to what *generation* has the promise of seeing the grand and magnificent consummation of the ages without passing away. See verses 33 and 34, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Note the phrase: "When ye shall *see* all these things."

The generation who heard these words, did *not see* those things, neither has any of the generations now living seen the signs spoken of.

As to what those "things" or signs consist of, see verses 29 and 30: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." "These things," consist of five points:

1. The darkening of the sun.
2. The moon withdrawing her light.
3. The stars shall fall from heaven.
4. The powers of the heavens shall be shaken.
5. The sign of the Son of Man in heaven.

None of these things has *this* or any *other* generation yet seen.

I am aware that Adventists point to a dark day which occured in a portion of the United States now *more* than a generation in the past.

We must bear in mind two things, in this investigation.

1. With regard to prophecies having a local application, signs may be discerned of its fulfillment only in the locality to which the prophecy applies.

2. Prophecies having general or world-wide application must be heralded by signs of a like character. The general character of these signs is indicated in verse 30: "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Notice the phrase: "Then shall all the tribes (nations) of the earth mourn, when they (the nations) shall see the Son of Man coming, etc."

The Adventist dark day was visible to only a part of one nation, and the generation seeing it having passed away without the prophecy being fulfilled, shows clearly that the Adventists made a mistake. They need not have made this mistake if they had paid attention to verse 29: "*Immediately* AFTER the tribulation of those days, shall the sun be darkened," etc.

The darkening of the sun, etc., could not possibly take place, etc, until "AFTER the tribulation of those days," which is now coming rapidly to a close.

What "tribulation" does this refer to? See verses 20 and 21: "But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

The context shows that the "tribulation" is upon Israel. The corresponding passage in Luke xxi. 20-24, makes it clear that it applies to Israel: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein to: for these be the days of vengeance, that all things which are written may be fulfilled. But wo unto them that are with child, and to them that give suck in those days! for there shall be great distress *in the land*, and wrath upon *this people*, and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled. And there shall be signs in the sun, and in the moon, and upon the earth distress of nations, etc."

Notice the phrase: "great distress in the land (of Israel,) and wrath upon this people" (of Israel,) culminates in their being "led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles," etc. This is the parallel passage to Matt. xxiv. 29: "Immediately *after* the tribulation of those days shall the sun be darkened" etc. So we can see clearly that the Adventists have got a long way ahead of the Scriptural time for the darkening of the sun, etc. It must take place "immediately *after* the tribulation of those days," which according to Luke is not until "the times of the Gentiles shall be fulfilled," which is now rapidly coming to a close, and "immediately *after*" which, the signs will follow in rapid succession. The generation which shall witness the darkening of the sun, "after" the tribulation upon Israel shall cease, shall see the glorious consummation without passing away.

Joel speaks of this sign of the darkening of the sun, coming *before* the day of the Lord. See Joel ii. 30-32: "And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and the remnant whom the Lord shall call."

These signs above spoken of by Joel, as you will perceive, will usher in the "great and terrible day of the Lord," or the "great tribulation" upon *all nations*, "immediately" after the close of the tribulation upon Israel.

Rev. vi. 12-17, is in exact accord with Joel: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became as black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" This event quoted from Rev. vi. occurs during the sixth seal, towards its close, I apprehend. It is "the great day of his wrath," "the wrath of the Lamb," which has not yet come, but is so near at hand. This is the same as Joel's "great and terrible day of the Lord." Following this sixth seal, the seventh angel sounds, (Rev. xi. 15) "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." But previous to this, we read in verse 18: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be *judged*, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

The word "were" is in the past tense, "were angry," previous to the seventh angel sounding, which would place it under the sixth seal and near its close, "when the great day of his (the Lamb's) wrath is come." It is at that time "the sun became black as the sackcloth of hair, and the moon became as blood: (a natural result from the darkening of the sun) and the stars of heaven (a large meteoric shower) fell unto the earth."

Following the darkening of the sun, etc., "shall appear the sign of the Son of Man in heaven." This sign will consist of a most magnificent luminous glory, bright as the lightning's lurid flash covering the entire expanse of the heavens.

Matt. xxiv. 23, 24, speaks of the arise of false Christs working wonders so as almost to deceive the "elect." With regard to these deceivers Jesus says: (verses 25, 26) "Behold I have told you before. Wherefore if they shall say unto you behold he (Christ) is in the desert, go not forth: behold he is in the secret chambers; *believe it not*."

Why not believe the reports? Because when the true Christ appears in the heavens (verse 27) it will be "as the lightning cometh out of the east, and shineth even unto the west; so *shall also* the *coming* of the Son of Man be." See also Luke xvii. 23, 24: "And they will say to you, Behold, there, or behold here, *follow not*. (Why not?) For as that lightning flashing out of one part under heaven, shines to the other part under heaven, so will the Son of Man be when he comes."—*Diaglott*. No imposter can counterfeit "the sign of the Son of Man in heaven." The "elect" need not be deceived if they will remember the Lord's own sign.

I apprehend the most important matter in this whole lesson is centered in Matt. xxiv. 37-42: "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come."

It is indeed a very sad thought that when the angelic reapers go forth to gather in the first fruits of the harvest, some of the household are going to be "left" behind—"one shall be taken and the other left." Some of the "virgins" who went forth to meet the Lord did not have any oil, when the cry was heard: "Behold, the Bridegroom cometh." A lamp without oil will not give forth light. Dear reader, are you a light bearer? Do you let the light shine? or are you hiding it under a bushel? It is the entrance of the Word which "*giveth Light*." What Word? See 1 Pet. i. 23-25. We are there told that "all flesh (without the Word—oil) is as grass * * * the grass withereth, and the flowers thereof falleth away." Verse 28 shows how to escape from perishing like "grass." "Being born again, not of corruptible seed, but of incorruptible, *by the Word of God*, which liveth and abideth forever." What is the Word? See verse 25, "But the Word of the Lord endureth forever, and *this is* THE WORD which BY THE GOSPEL is preached unto you." The "Word" is the "oil" which will give the light necessary to meet the Bridegroom, and as we have seen from Peter that "Word" (the light-giving "oil,") is THE GOSPEL. Now many people profess to be looking for the Bridegroom, who have not this "oil"—the "Word of the truth of the gospel," consequently cannot have the necessary light with which to meet the Bridegroom, and so must be "left," when the Lord's angels gather in the first-fruits. As samples I point to the Dowieites, Mormons, Plymouth Brethren, etc., who are all looking for his coming, but have no "oil,"—the "Word" which gives light, even "the Word which by the gospel is preached unto you."

None but the "pure" can be ready to meet the Lord when the sign of the Son of Man appears in the heavens. Purity in the beginning of the Christian life comes as we read in 1 Pet. i. 22, "Seeing you have purified your souls (yourselves) in obeying the truth." See also Rom. vi. 17: "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then (by means of heart-obedience) made free from sin, ye became the servants of righteousness." Before this can be done light must be received from the light-giving Word, even "the Word which by the gospel is preached unto you." The word of darkness which comes through tradition, will not entitle one to be reaped along with the "firstfruits."

Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter *into the* kingdom of heaven; but he that doeth the will of my Father which is in heaven." In that day many religious people will claim an entrance by pleading, "Lord, Lord, have we not prophesied (taught) in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU." Religiousness counts for nothing, if the one true gospel has not been obeyed. He also says, "Beware of false prophets (teachers) which come to you in sheep's clothing but inwardly are ravening wolves." They lead people astray from doing "God's will." Nothing counts "but he that DOETH THE WILL of my Father," and certainly none can doubt but what it is "GOD'S WILL," that the life-giving Word must be obeyed. Those who even consent to a compromise of the gospel of the kingdom with those who have not obeyed the gospel, will be classed with, and receive the reward of false prophets."

The above remarks may not be in strict accord with an answer to the question, but being seriously impressed with an idea that the present generation will witness the signs of the darkening of the sun, etc., I feel so anxious to save all that possibly can be saved from being "left" behind when the "elect" are reaped. Terrible will be the anguish of mind experienced by that part of "the household" who have failed to make their "calling and election sure," when they see the sign of the Son of Man in heaven, and realize that they are "left."

Let us seriously guard both the faith and our own personal conduct.

W. H. WILSON.

Dear Brothers and Sisters in Christ:

On June 16th to the 23rd, we were with the church at Morse Mills, Mo. We had the pleasure of assisting in the dedication of their new church house. We read the 84th Psalm: "How amiable are thy tabernacles, Oh, Lord of Hosts.....For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my Lord, than to dwell in the tents of wickedness," and kindred Scriptures, such as Solomon's Temple or house that he built for the Lord, and how beautiful the building went together, and showed from 1st Peter ii. the living or spiritual stones for the future building. They have a very commodious house and all of the brethren that pass that way are cordially invited to call on them, especially the preaching brethren, as they need help. They are having much opposition from the Baptists, and the minister has forbidden his members attending our meetings, as we are all infidels, and our doctrine dangerous. I told them that if they did not want to believe the truth that the best thing they could do was to stay away for as sure as they hear us some will obey. But in spite of all this, on the 4th Sunday one more put on Christ by baptism. There is a fine Sunday School at this place, and I look for encouraging reports from them. This would be a good place for some live, energetic brother to settle in order that they may have regular preaching. I am so far away from them, and have so many calls, but will occasionally visit them, as I have opportunity. On July 2nd I returned home from near Nashville, Kansas, where Bro. G. F. Randolph lives, and gave them two discourses and baptized one sister, formerly a Methodist, very zealous in the faith and we predict that she will let her light shine. There are three or four members here, all standing in the faith. I left them with a promise of visiting them again some time this fall, if God so wills it to be. It seems as though it is mostly the poorer class that will hear and accept the gospel. Truly, the harvest is plentiful, but the laborers are few. I have more calls than I can fill, as I am getting up in years. Every one ought to help, as many poor people are crying, "Come over and help us." Brethren, delay not, as the train is nearly due.

Yours in hope of life, when Jesus comes.

JOHN FOORE.

We Earned It.

In a recent number of *Our Hope* is the story of two young boys, who though attending school at the time, earned their offering of fifty cents for "The Helpers' Union," by selling sassafras. "*We earned it*," they said. Earned it, and what for? That they might give it to God. I predict a happy future for those boys. It is good to work with such a purpose before us. I have found it to be so in my experience. Money earned for God, comes into ones hands, bringing with it such a feeling of delight. "I can do something for God now," is the thought, "I can send the papers and tracts to the sick soldiers." I can help on the cause of truth in so many ways. I earned some money today for the Master, and I am happy in having been able to do it, small as is the sum. A few cents does a great deal sometimes, if given with a prayer that God will bless. "Where there's a will there's a way."

AUNTIE WISE.

Conscience not a Safe Guide.

It is anything but the Word of God in these dark days! How few are there who really love this Word! How few seek to it for information and comfort! How few know what is written in the Scriptures of truth! Rarely is the Bible read, much less studied; and where it is read, how often is it read to no edification. And because of this utter neglect of the Word of God, or wrong use of it, the world lies in darkness. It knows neither the gospel which would heal them, nor the Word of God which would instruct them. Only here and there are found individuals who understand and cherish the good Word, and who are daily striving to conform themselves to the mind of God.

And yet this Word of God is the standard and the guide by which we are to direct our lives. It is a lamp God gives to show us light in this dark, dark world. Let [illegible] is necessary for all who would enter into life.

But instead of hearing men say, "To the Word!" "To the law!" "To the gospel!" "To the Scriptures!" conscience is frequently made supreme. The word is—"Act up to your conscience, and you will be safe."

That were well enough if the conscience of every man was enlightened up to the fulness of revelation. Then might each man safely follow his conscience. But conscience, as it is more or less dark in all, is not a safe guide. The Word of God is the true rule of faith and practice.

Why, a man may have a good conscience, and yet be committing actual and dreadful sin. He may be doing things which he thinks are very acceptable to God; and he may "know nothing against himself." Look at Paul. What a notable example of a man doing immense mischief, and yet enjoying a conscience that witnessed nothing against him. Whilst he was murdering Christians, he had a "good conscience!" He witnessed to the Council that he had "lived in all good conscience before God," until the day that he appeared before them. He did things ignorantly before the *Lord* Christ, and yet to his inward approval. And why? This is the reason,—he had not seen the light that condemned him. In his prejudice he closed his eyes to it.

And so may it be with many and the truth. You may be satisfied with what you believe, and the way in which you think you are doing what God requires of you. But is this satisfaction in view of the truth as plainly revealed in the Scriptures of truth? It behoves every man to examine himself, to see whether he be in the faith or not. For we are not to appear before our conscience for judgment; but we are amenable to the supreme court of Jesus the Christ, who is to pass decision on our faith and actions according to the Word.

O may it not be that any reader of these lines, now approved in his own conscience, shall at the bar of God "come short" of acceptance. With the possibility of a fatal mistake in view, we ask every man who may feel easy and satisfied in his own mind to [illegible] it afresh whence his comfort is derived. It can do no harm, while it may do much good.—*Bible Echo*.

King Edward's coronation in London will not be the only function of that kind that is to take place within the next twelve months. For, according to all appearances, the consecration of the sexagenarian Edward VII. in Westminster Abbey as King of Great Britain and of Ireland, as Emperor of India, Sovereign of Canada and Australia, Duke of Normandy, etc., will coincide with the coronation at Prague in the St. Vitus Cathedral of the septuagenarian Emperor Francis Joseph as King of Bohemia. This has been decided on the occasion of the recent visit of the chief of the House of Hapsburg to the Bohemian capital. Indeed, it has been announced both by monarch and Ministers, and it will be no empty or meaningless ceremony.

Not only has Francis Joseph promised to be crowned with the diadem of St. Wenceslaus, and to fulfill the home rule aspirations of both the nobility and of the people of Bohemia, but he has likewise informed the Burgomaster of Prague that he will comply with the request of his beloved Bohemian capital by directing one of the members of his family to take up his permanent residence once more in the Hradschin, or ancient palace of the Kings of Bohemia, where King Charles X. of France made his home for a time after the loss of his throne in 1830, where Emperor Ferdinand resided from the time of his abdication in 1848 until his death near a quarter of a century later, and where the ill-fated Crown Prince Rudolph lived with his Belgian consort for the first two years after his marriage.

A brave, resolute, Christian life is not always smooth sailing; but the inward power becomes an overmatch for headwinds. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take away.—*Theodore L. Cuyler, D. D.*

"A cigar in a preacher's mouth is about as uncomely a sight as one can see. It looks bad, it smells bad, and it is bad."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs I. R Zug	1.50
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You can take in the Pan-American Exposition on excursion tickets to New York over the Pennsylvania Lines. This arrangement goes into effect July 1st on excursion tickets to New York to be placed on sale that date.

The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—Aug. 31.

A New York trip with stop-over privilege at the Pan-American Exposition, may be made on low fare excursion tickets obtainable at Pennsylvania Lines ticket offices after July 1st.

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WILL YOU TRY IT?

Annual Meeting of the Kansas-Missouri Conference.

The Annual Meeting of the Kansas-Missouri Conference of the Church of God will be held in the public park in Severance, Kansas, beginning Friday evening, September 6th, and hold over till Sunday evening, the 15. Our audience tent, with dining tent and small living tents, and cots will be erected to accommodate all who will be in attendance. All coming will please bring all the bedding they will need for their lodging. A cook has been arranged for, and all will be boarded on the ground at the small expense of 25 cts. per day. Come prepared to remain during the meeting. The Conference work will be transacted Monday, Tuesday and Wednesday. All desiring small tents will please address me at Atchison, Kansas, and so state, that we may know how many tents to order. A general attendance is desired. Let every body begin at once to get ready to attend this meeting. Severance is on the St. Joe and Grand Island Ry., 25 miles west of St. Joseph, Mo. Trains are run in connection with all regular trains into St. Joe. A regular programme will be prepare for work.

G. M. Myers.

By order of Board.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh - day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Pan-American Exposition Rates to Buffalo via the Nickel Plate Road. Tickets now on sale at all stations, one and one-third fare for round trip, good returning 15 days. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Aug. 1

Excursion trains to Lake Maxenckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

Excursion to San Francisco via Pennsylvania Lines.

July 5th to 12th, Inclusive, the Pennsylvania Lines will sell excursion tickets to San Francisco, account Epworth League Convention. For particular information see Ticket Agents of Pennsylvania Lines.—July 12.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

(B. P. O. E.) Elks.

Reduced rates via the Nickel Plate Road to Milwaukee, Wis., on July 22nd and 23rd. Tickets good returning until 27th, or by deposit until August 10, 1901. Write, wire, 'phone or call on nearest agent or, C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—July 23

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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A few Reasons why we should not believe man goes to heaven at death.

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The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

Epworth League Convention at San Francisco, California. Low Rates via the Nickel Plate Road, from July 5th and 12th and good returning until Aug. 31st. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—July 12

Change on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 26, 1901, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

West bound daily 5:18 a m, extra fare train 6:50 a m, except Sunday 9:22 a m, daily 12:07 p m, except Sunday 2:15 p m, daily 6:08 p m.

East bound daily 2:58 a m, except Sunday 10:37 a m, daily 2:35 p m, daily 5:45 p m, extra fare train 7:56 p m, except Sunday 8:39 p m, daily 9:55 p m.

For further information apply to J. E. Haines, Ticket Agent.

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Persons requesting their address published may have their names inserted here.

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Please announce through the dear old paper that Brother George Kidwell from Ark., will commence a series of meetings at the Hix school house on Saturday before the first Sunday in August next, five miles southeast of Climax Spring, Camden Co., Mo., all of the one faith are cordially invited to come and make themselves at home with us while this meeting lasts.

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8	0	4	40	Crestline	6	00	6	00
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, to J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, B. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin S. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Flke, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:30 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME L. Read X PLYMOUTH, INDIANA, JULY 17, 1901. NUMBER 27.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, the pre requisites of the forgiveness of sins, and a holy life as essential for final salvation.

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Content.

O thou, who kindly dost provide
For every creature's want!
We bless thee, God of Nature wide,
For all thy goodness lent;
And if it please thee, heavenly guide,
May never worse be sent;
But whether granted, or denied,
Lord! bless us with content.

—Burns.

Communicated.

The Creation of the Earth.

"Known unto God are all his works from the ages." Acts xv. 18. It is our purpose in this communication to consider the creation of the earth and the object of its creation. We shall not try to prove that *God* created the heavens and the earth, as we are writing for Bible believers and students.

The earth is the workmanship of God, and in the creation of this, as every other phenomena of the universe, he displayed alike his wisdom and power. "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens." Prov. iii. 19. Thus he assigned it a place in the great solar system of which it is a part. By his wisdom he placed it in its orbit. "He stretcheth over the north the empty place, and hangeth the earth upon nothing." Job xxvi. 7. By this latter expression we have no doubt to understand the suspension of the earth in space.

By his wisdom he also proportioned the different elements of which it is composed. "Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, and being his counsellor hath taught him? With whom took he counsel and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding?" Isa. xl. 12-14.

The wisdom of the Lord is also apparent in the vast and various riches with which the earth is filled. "O Lord, how manifold are thy works: in wisdom thou hast made them all: the earth is full of thy riches." Psa. civ. 15. Riches of the soil, and of the seas: riches in the bowels of the earth, and riches in the forest; riches that contribute to supply man's physical needs, and riches with which to feed his mind. "That thou gavest them, they gather: thou openest thy hand, they are filled with good." Psa. civ. 28.

Likewise it is true that God made the earth by his power. "He made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. x. 12. He had the ability to perform what his wisdom proposed: and in the accomplishment of this, all the illimitable laws of nature are his; they are at his bidding. In the ages past, long before there was any man, God was engaged in providing for the well-being of the man whom he would place upon earth. The metals and minerals, the gases and oils, were being prepared, so that when man should come into his place, he might find those things that would be needed. No wonder that in view of this we should read that "the Lord shall rejoice in his works." Psa. civ. 31. This truth is also stated in Gen. i. 31: "And God saw everything that he had made, and behold, it was very good." It was good because everything was adapted to the purpose for which it was intended.

The earth, the sea, and the sky contributed to minister to man's well-being and happiness. What was God's object in creating the earth? Did he say or in any way indicate anything on this point? If so, we know what to say. "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." Isa. xlv. 12. God was WISE ENOUGH and POWERFUL ENOUGH, when he made the earth, to make and adapt it to this end, "THAT IT SHOULD BE INHABITED" by man. This is also to be seen in the words, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful and multiply, and FILL (so Young and also Luther) THE EARTH, and subdue it." Gen. i. 26 28. If they were to "fill the earth," it must have been intended for their habitation.

Could ever any emergency arise which would divert the Almighty from the object he had in view in the creation of the earth? No. We find that when he "brought in the flood upon the world of the ungodly," he saved Noah and his house, and after the deluge said to them, in the same language as he told Adam and Eve, "Be fruitful, and multiply, and fill the earth." Gen. ix. 1. All of which goes to show that it was intended to be the abode, the home of man. Also the Psalmist expressed this thought, when he said, "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." Psa. cxv. 16.

Now, the question is, Will he ever take it from them, and give them something else instead? We know nothing of this unless he has seen fit to tell us. Therefore let us see "what saith the Scripture?" So far as the permanency of the earth is concerned, we are told, "Thou hast established the earth: it abideth." Psa. cxix. 90. But for how long has he "established" it? "He built his sanctuary like high palaces, like the earth which he hath established forever." Psa. lxxviii. 69. Also Solomon speaks of this matter, in these words, "One generation passeth away, and another generation cometh; but the earth abideth forever." Eccl. i. 4.

But we see that man, as he is at present constituted, does not abide forever. "He is of few days and full of trouble. He cometh forth like a flower and is cut down: he fleeth also like a shadow and continueth not." Job xiv. 1, 2. How does this come?—we ask. Because sin is in the world, and "sin, when it is finished, bringeth forth death." "The wages of sin is death." "There is none that is righteous." "Death has passed through to all men, for that all have sinned." Now, it is plain that man in this condition is not fitted to be the sovereign of God's creation whereon [illegible] But God has provided a way for man to become once more a righteous being through the Redeemer, in whom he is to have faith; and in this way man is not only to be justified as to the sins that are in the past, but is to obtain the ability to live forever. Then will he be able to exercise those prerogatives God intended for him to use.

The Word of God tells him (man) what to do to this end. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.....Those that wait upon the Lord, they shall inherit the earth .....The meek shall inherit the earth, and shall delight themselves in the abundance of peace,.....The Lord knoweth the days of the upright: and their inheritance shall be forever .....For such as shall be blessed of him shall inherit the earth.....The righteous shall inherit the land, and dwell therein forever.....Wait on the Lord and keep his way, and he shall exalt thee to inherit the land." Psa. xxxvii. 3, 9, 11, 18, 22, 29, 34. "The upright shall dwell in the land, and the perfect shall remain in it." Prov. ii. 21. "The righteous shall never be removed: but the wicked shall not inherit the earth." Prov. x. 30.

At last, when sin is weeded out, and its results overcome, "all the earth shall be filled with the glory of God." Num. xiv. 21. The place of God's feet is to be made "glorious." Isa. lx. 13. And the glory of the Lord is to cover the earth, as the waters cover the deep. Then will the great Maker of the earth again contemplate his work, and his delights will be with the sons of men; when "the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God." When he shall have "made all things new." Amen! Be it even so.

A. H. ZIEMER.

Short Sermons. No. 21.

"But now are they holy." 1 Cor. vii. 14. This is a conclusion from certain premises, a result of certain conditions. The conditions are these, the oneness and harmony of man and wife, God's original design. The gospel finds them in nature's darkness. One believes and obeys and is free from past sins, and can look up to God and call him Father. The other one can not as yet see the love and beauty in God's plan of salvation. The believer must be patient and very consistent, and thus in word and deed throw light around the one behind. And thus by an earnest, upright and consistent life they can and may help them to see the way to life, and thus by their good influence constrain them to come out from the world, and take their place by the side of their true helper, on the Lord's side. And thus, in this way the believer can and may sanctify—make sacred or holy the one who had been an unbeliever. In this way the true believer becomes a helper and worker with God. And why not, if they be a true Christian—a child of God by faith? This grand and glorious result being attained this oneness between man and wife now effected, they no longer pull apart like treacherous oxen, but are now one, in Christ and co-workers together with him. Thus their influence for good will be far greater and stronger than it was before. And their offspring under these conditions will not be unclean, but will in a sense be unholy. The oneness as God designed it, and as really exists between him and his beloved Son, being now found between man and wife. And the good influence flowing from this oneness and harmony between man and wife in all their thoughts and actions can hardly fail to stamp the divine impress upon their children, born and unborn. The influence on the unborn is most wonderful to relate, while the influence on those born, when they can see papa and mamma living together as two innocent loving kittens, will in a majority of cases cause them to be good and holy men and women. Am I in the right?

T. E. ADAMS.

Genesis. Chap. 28.

1. And Isaak summoned Jakoob and blessed him, and commanded him saying, Do not take a wife from among the daughters of the Chananaites.

2. Arise and run away into Mesopotamia unto the house of Bathouel, thy mother's father and take for thyself therefrom a wife from among the daughters of Laban thy mother's brother.

3. And may my God have blessed thee and increased thee and multiplied thee, and thou wilt be in synagogues of nations.

4. And may he have given thee the blessing of Habraam, my father, thee and thy seed after thee, to inherit the land of thy sojourning, which God gave unto Habraam.

5. And Isaak sent Jakoob away, and he went his way into Mesopotamia unto Laban the son of Bathouel the Surian (the Syrian C. V.) brother of Hrebekka, the mother of Jakoob and Heesau.

6. And Heesau saw that Isaak had blessed Jakoob and sent him away into Mesopotamia of Suria to take for himself a wife therefrom in his blessing him; and had commanded him saying, Do not take a wife from among the daughters of the Chananaites;

7. And that Jakoob had obeyed his father and mother and had gone his way into Mesopotamia of Suria.

8. And when Heesau saw that the daughters of the Chananaites were wicked in the sight of Isaak, his father.

9. Heesau went his way to Ismael, and took for a wife Maleth, a daughter of Ismael the son of Habraam, a sister of Nabeooth in addition to the wives he had.

10. And Jakoob went out from the Well of the Oath and went his way into Charrau.

11. And arrived at a place and lay down to sleep there; for the sun had set; and he took from the stones of the place and placed at his head, and lay down to sleep in that place.

12. And he dreamed, and lo, a stairway, firmly fixed in the earth, whose top reached into the heavens, and the angels of God were ascending and descending upon it.

13. And the Lord stood upon it and said, I am the God of Habraam, thy father and the God of Isaak, fear not. The land upon which thou art sleeping I am going to give to thee and thy seed.

14. And thy seed will be as the sand of the earth, and it will have been enlarged to the west and the south and the north and the east, and all the tribes of the earth will have been blessed in thee and in thy seed.

15. And lo, I am with thee to watch to guard thee through every way on which thou mayest go; and I shall return thee into this land because I shall not forsake thee until I have done unto thee all the things I have told thee.

16. And Jakoob awoke from his sleep and said, The Lord is in this place and I did not know it.

17. And he was afraid and said, How fearful is this place; this is none other than the house of God, and this is the gateway of the heavens.

18. And Jakoob arose at dawn and took the stone which he had placed there at his head, and stood it for a votive pillar, and poured olive-oil upon the top of it.

19. And he called the name of that place God's house; and the former name of the city was Oulamlouz.

20. And Jakoob vowed a vow saying, If the Lord God be with me, and doth watch to guard me through this way on which I am going, and doth give me bread to eat and outer-clothing to put on,

21. And shall return me with safety to the house of my father, the Lord shall be my God.

22. And this stone, which I have stood for a votive-pillar shall be my God's house; and of all things which thou mayest give me, a tenth will I tithe for thee.

COMMENT.

2nd verse reads "Paddanaram"—R. V. Greek reads "Mesopotamia."

3rd verse R. V. reads "God Almighty." Greek reads "my God."

"A company of peoples" R. V. also reads "in synagogues of nations."

4th verse R. V. omits "my father."

9th verse R. V. has "Mahalath" for "Marleth" and "Nebaioth for "Nabeooth." This first name "Mareleth" appears again in the 52nd (53d C. V.) Psalm—in the heading or first verse and is very significant—in fact is the key to the interpretation of the psalm.

10th verse R. V. has "Bursheba" instead of "the Well of the Oath."

12th verse R. V. has "ladder" instead of "stair-case." This is too crude an idea—the angels climbing a ladder.

13th verse R. V. says "the Lord stood above it," should read "stood upon it," R. V. also omits "Fear not."

14th verse R. V. has "families" instead of "tribes."

15th verse R. V. has "keep thee" instead of "to watch to guard thee through."

18 "Olive-oil" instead of "oil" merely R. V. and "votive-pillar" instead of "pillar" merely R. V.

19th verse R. V. has "Bethel" where it is "God's house" in the Greek and "Luz" where it is "Oulamous."

The vow referred to in the 20th ver. is of course the one signalized by the setting up of the votive-pillar.

In the 21st verse R. V. has "peace" instead of "safety" in the text, which proved to be the true state of things when he did return. He returned with safety; but he hadn't much peace about that time either behind or before him or while he was wrestling with the angel.

CHAS. GARDNER.

Selected.

The Suffering Messiah in the Old Testament.

To Jew and Christian alike the Old Testament is an authoritative source of truth. In it we hear God's voice solemnly speaking, and it becomes us to listen with all reverence.

The Old Testament is many things: History, poetry, prophecy. But all its teachings culminate in the doctrine of the Messiah. If we do not understand that, we do not understand the Old Testament at all.

The Messiah is considered from many points of view in those sacred writings, and it would take a long treatise to cover the whole subject. The purpose of this paper is to consider simply the suffering of the Messiah. That he, the King of kings and Lord of lords, should suffer, leads us to suspect in advance that as his suffering is the most singular so it is likely in the end to appear the most important element in his experience.

To understand the Old Testament teachings about the Messiah we must remember that the whole ritualistic system of the Jews was Messianic, and that the chief thing about that system was sacrifice—the suffering of a victim, even to death, for the sins of its owner. If we moderns could look in upon the ancient temple service we should be struck most by the vast number of animals going to death. Most of that service was killing, and its most noticeable character was blood. What did it all mean? We can see these facts outstanding there clearly: sin recognized, man offering a sacrifice, a life given, God satisfied. It is needless to say that all this was but a symbol. No intelligent Jew could think that the blood of bulls and goats could cleanse away the guilt of the human soul. What did all this bloodsprinkling typify? The perfect sacrifice which should one day be given, not as a type but as something efficient in itself. That sacrifice was given on Calvary. There all the symbolical sacrifices received their fulfilment. There once for all an offering was made capable of taking away the world's sin, when the Messiah, Son of God and Son of Man, rendered up his soul in holy passion and death for the guilt of humanity.

Besides this general prediction of suffering in the Messiah, contained in the Jewish sacrificial system, there are in the Old Testament five great prophecies (or groups of prophecies) of the suffering Messiah.

The first is contained in Gen. iii. 15, in the words of the Lord God to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is certainly vague, yet it gives us thus much: that in history there *shall* be an undying strife between the human race and the great spirit of evil, that the seed of the woman shall get the better in this struggle (for the serpent's head shall be bruised), but that the victory shall be only at the cost of suffering (the bruised heel). No doubt this refers to the human race as a whole, including God's chosen people, but also including the Messiah, who is representative of both the Jew and humanity at large. It was plain enough, therefore, from the very beginning of prophecy, that when the Messiah should come he should suffer.

The second great passage is Deut. xviii. 18-19, the words of the Lord to Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." It is possible that this promise meant from time to time all through the history of his people, God would raise up prophets to perpetuate his truth. But the passage also hints at more than this. It suggests that there should be one great prophet, greater than all others. He should be the Messiah, and he should be like unto Moses as a prophet. Moses is generally thought of as a law giver and leader and scarcely as a prophet. Nevertheless at Sinai, when he received the will of God, he may fairly be called such. But what kind of a prophet was he then? A prophet who suffered intensely for the people, and who went so far as to offer himself to God to die instead of the people who had sinned. If the Messiah were to be a prophet like Moses, evidently he must suffer for the sins of the people.

In the third place, we have in the Psalms a group of passages, necessarily Messianic, which carry the idea of suffering in them. They are found in Psalms xxii., xl., lxix. and lxx. The experiences pictured in these Psalms may have had their first suggestion in the actual experiences of individuals among God's people, and also in experiences of God's people as a whole. Yet so intense are they in their delineation of the suffering servant of Jehovah, that it is plain that no experience of God's people or of any individuals among them could be supposed to fully exhaust their meaning. To be fulfilled, they waited for a deeper suffering such as no Jew and not even the afflicted people as a whole had ever known. They waited for him who was to be the servant of servants of Jehovah, the Messiah himself. It is singular how many of the sufferings of Jesus exactly fulfilled the descriptive details of these Messianic Psalms.

The fourth passage is the liii. of Isa. There the great Servant of Jehovah is seen plunged into the very depths of woe. One ignominy and torture is heaped upon another, until the picture becomes the most awful spectacle of undeserved pain known to the human mind. No individual among the Jews ever suffered so. The Jewish people as a whole never suffered so. Only the Messiah himself, humbling himself to be beaten with many stripes, not on his own account, but on behalf of his people, only he could fulfill this dreadful prophecy.

The fifth and last passage is Zech. xiii. 7, concerning the smitten shepherd. Other shepherds of Israel come and go, fulfilling their office, until at last the great Shepherd comes, whom God calls "gebor, i. e., a hero, my shepherd," and "my fellow." He is the Messiah. And what is his fate? God himself enlists the sword against him. He came from God, and it is God's will that he should suffer.

The idea of success through triumph is as superficial as the commonest career of the most ordinary of the brutal conquerors of history. But the idea of success through defeat is of God. Verily, his ways are not our ways, nor are his thoughts our thoughts. The world has had many poetical pictures of a divine king, but he has been depicted in the vulgar way as merely the master of greater armies and the devastator of wider areas than others. It remained to God's ancient people to give us the picture of a divine king, one who triumphed by love, who gained his glorious victory through suffering on behalf of others.

That was the most spiritual, most moving and most heavenly picture which came out of ancient thought. It had its fulfilment in a Jew, whose sufferings have done more to purify and elevate the world than the most splendid of antique civilizations. Jesus died, and in dying won a throne. He suffered as no one ever before or since suffered, and his sufferings made it plain that he was the Messiah, foretold in prophecy, come to redeem the world from sin.—*The People, The Land, and The Book.*

Empty hours, empty hands, empty companions, empty words, empty hearts draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defense against the inroads of evil.—*William Arnot.*

"No young man need worry about his subsistance who has the spirit of honest industry in him. The foundations of temporal prosperity are laid in that body in which a lazy bone is not to be found."

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, July 17, 1901.

We have sent out a large number of letters the past week to some of those who are back on their subscriptions. We trust each one will take notice of our need, and attend to their renewal without further trouble to us. If your time is out certainly you know it, and we ask you to help us by sending the amount necessary at this time.

What a horrible betrayal of Christ has been the history of churches of sects.

"Use not many words in a multitude of elders, and make not much babbling when thou prayest. Eccl. vii. 14.

"He who knows the half speaks much, and is always wrong; he who knows the whole inclines to act, and speaks seldom and late," says Goethe.

"The Spirit of Christ is a zealous disposition to carry out the will of God; a spirit of meekness and submission to evil in the execution of that will, and an unostentatious, but courageous confession of God before a deriding generation of evil doers."

To neglect or misinterpret the principles and doctrines of Scripture as expressed in plain language, or to assume that these are known, and then go to the parables to expound them on such a basis, or the want of it, applying every detail to this theory or that, or extracting the theory from the parable alone is like the man that entereth not by the door into the sheepfold, but climbeth up some other way; the same is a thief and a robber."

For A. C., we believe and teach that women stand on an equality of spiritual relationship. In Christ there is neither male nor female, (Gal. iii. 28,) and throughout the New Testament we find women occupying an honorable and useful place in the ministration of the gospel. The public government of the affairs of the household of faith was entrusted to men, and a certain subordination of necessity followed. But the sisters were fellow heirs with brethren of the favor of life, and abundant opportunities were given them for co-operation in the common work of holding forth the word of salvation.

By turning to the Bible to ascertain what man is,—among many other things, that man is of the dust—mortal and dying; and unless he is brought within the circle of God's purpose by association with God's Son, he is like the beasts that perish, and of no more value than they in the sight of heaven in spite of his great achievements and the grandeur of his works. He perishes,—mingles again with the dust,—his whole nature unsatisfied, because of his non-acceptance of the conditions of salvation. Hear what the Psalmist says, xlix. 12, "Man that is in honor and understandeth not is like the beasts that perish. Like sheep they are laid in the grave,—death shall feed on them, and the upright shall have dominion over them in the morning."

It was one of the pleasures that come to us to be enabled to attend the dedication services at the new church house of the brethren at Inwood, Ind., on Sunday July 14. The house is small, but sufficient for the place at present, and is located in a convenient place. It is plain and neat, nicely papered walls, and furnished with comfortable seats. The small number (only about a dozen) of brethren and sisters have been diligent in their labors to build up an organization at this place, and should be congratulated on their success so far. That their efforts will be blessed is sure, because they are working for God and truth. Bro. F. L. Austin preached for them Saturday evening and Brother A. H. Zilmer spoke three times on Sunday. After the forenoon meeting all went to the home of Bro. Wm. Klingerman where dinner had been prepared for all. The weather was very warm, but the interest was good, and the meeting was in every way one of profit and pleasure. All who can do so should aid financially and otherwise this struggling organization. They have Sunday school every Sunday, and are thoroughly in earnest.

"Exhort one another daily." Heb. iii. 13. This is not a text solely for speaking brethren, as it has sometimes taken to be, but belongs to those who have no power of publicutterance. It belongs to sisters as well as brethren, and is to be carried out in private conversation."

Miracles and Fixed Law.

The following is an extract from S. Bache's "Miracles the Credentials of the Christ."

"Here on earth we are under *fixed* will, and our *normal* state. The reason is that in no other way would it be possible for us to acquaint ourselves with the physical agencies around us, or to employ those agencies as our Creator has manifestly intended that we should employ them, for the accomplishment of our own intelligent plans, with a view to our comfort, improvement, and enjoyment as inhabitants of the world in which we live. Were the moral certainty and immutability of the law of gravitation, for example, destroyed no projects or works of human device with a view to outward and material benefit, could be reasonably contemplated or begun, because the very foundation of all physical stability would be destroyed, and we might as well attempt to erect our houses on ground heaving and yawning with the throes of an earthquake, as to erect them on any ground deprived of this essential warrant of its stability, and with materials themselves destitute of all reliable cohesion of particles. Accordingly this fixed will never has been, never is, and perhaps never will be generally or wholly subverted. Miracles did not thus *subvert* it; they only in what were comparatively a very few instances, and for a very important special purpose, *interrupted* it. During the entire ministry of Christ the stability of the earth and of its several parts and elements was *normally inviolate*.....Nor can anything be more reasonable than to imagine that the gracious Father of our spirits has so bound and imprisoned himself within physical laws—laws which he maintains and observes not for his own sake, but simply for the purpose of enabling his dependent children to discover and apply physical agencies—as that he should be unable to communicate *directly* with his children on interests which infinitely transcend those agencies, and which no discovery or application of the laws by which those agencies are regulated could ever enable them to discern or prosecute. If it be the power of every human parent to communicate immediately with his children by direct interchanges of thought and affection, why should the same be impossible with God?"

Mis-Interpreters of Scripture.

We recently met with a paragraph respecting one "Rica," who, having visited the library of a French convent, writes thus to a friend in Persia:

"Father," said I to the librarian, "What are those volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I, "The Scriptures must have been very dark, formerly, and very clear now. Do there remain still any doubts? Are there now any points contested?" "Are there," answered he with surprise, "Are there?" "There are almost as many as there are lines." "What, then, have all these authors been doing?" "These authors," returned he, "never searched the Scripture for what ought to be believed, but for what they did themselves, believe. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas. For this reason they have corrupted all the meanings, and have put every passage to the torture to make it speak their own sense. It is a country wherein people of all sects make invasions, and go for pillage; it is a field of battle wherein, when hostile nations meet, they engage, attack, and skirmish in a thousand different ways." The above may perhaps be somewhat highly colored, but still represents with fair justice the tendency of sectarian disputes.

"There are joys which long to be ours. God sends ten thousand truths, which come about us like birds seeking inlet: but we are shut up to them, and so they bring us nothing, but sit and sing a while upon the roof and then fly away."

When you are an anvil, hold you still; when you are a hammer strike your fill.—*George Herbert.*

Conference Report

Dear Restitution:

I enclose the report of the Northwest Annual Conference of the Church of God, which convened at Lake Shore near Vancouver, Wash., on June 21, 1901. This was one of the most successful ever held; all was harmony and brotherly love and every one had an enjoyable time.

The program was as follows:

Friday at 8 P. M. we listened to an able and instructive sermon by Bro. E. E. Groat.

Sat. 10: 00 A. M. Social meeting at which all responded by giving encouraging remarks of the past and bright hopes of the future. At 11:00 our regular Evangelist W. L. Skeels, preached a good sermon. At 2:30 P. M. business meeting was called to order by Vice President W. Jaquith. The minutes of the last meeting were read and approved. Then came the reports of the ministers, also the reports of the churches in different localities. After this letters from Walker Perrine of Wenatchee, and M. L. Adams of Corvallis were read in which they asked for letters of commendation and stating that they could not attend conference.

The following ministers were granted letters:—Walker Perrine of Wenatchee, W. L. Skeels, W. A. Prosser and E. E. Groat, of Scholls, Oregon.

The conference refused to grant letters to M. L. Adams on the ground that he did not agree with the other ministers and the church in general on the thousand years reign of Christ. The conference then voted to allow the conference committee to grant letters to ministers known to be of our faith, and who come well recommended by their churches.

The following officers were elected for the ensuing year:

President, P. G. Woolf, Vancouver, Wash.

Vice President, C. H. Belshaw, Eugene, Oregon.

Secretary, W. J. Byham, Vancouver, Wash.

Treasurer, W. W. Jaquith, Scholls, Oregon.

Sunday morning at 10:00 o'clock there was a social meeting which was well attended. At 11:00, preaching by W. L. Skeels, followed by the Lord's Supper.

1:00 P. M. Basket dinner.

2:30 preaching by W. A. Prosser and at 8:00 P. M. our conference closed with a sermon by Bro. E. E. Groat.

Those who attended conference returned to their homes pleased with the result and feeling much good had been accomplished for the cause of Christ.

Your's in the hope,
W. J. Byham, Sec'y.

What is Christian Science?

There is nothing "Christian" in this new cult, and there is surely nothing of "science." The hopeless, glaring, supreme inconsistency of Christian Scientists in denying the existence of matter, and yet eating to keep their bodies alive; their insistence upon dollars as tangible forms of thought; their demands for money to build temples of brick and stone, all of which are imaginary, suggest mental conditions of an extraordinary type. Their denial of the fact of sin makes the coming of Christ a mockery, overthrows the whole plan of redeeming grace, repudiates utterly the work of the Holy Spirit, and removes from the Bible everything of coherence and meaning. And yet they claim to be Christians! It would not be possible for absurdity, inconsistency, and even blasphemy to reach greater lengths. The only possible solution is the unbalanced mental condition of those who are sincere, and the remorseless, unscrupulous advantage which is taken of these conditions.—*Christian Advocate.*

It is evident that when Jesus had a day of crisis or of difficult duty before him, he gave himself to prayer. Would it not simplify our difficulties if we attacked them in the same way? It would infinitely increase the intellectual insight with which we try to penetrate a problem, and the power of the hand we lay upon duty. The wheels of existence would move far more smoothly, and our purposes travel more surely to their aims, if every morning we review beforehand the duties of the day with God.—*James Stalker, D. D.*

The best way to Chicago to the International Convention of the B. Y. P. U., July 25 to 28, is via the Nickel Plate Road. One fare for the round trip. Tickets on sale July 24, 25 and 26 inclusive, good returning July 30 inclusive. For specific information inquire of C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agt., Ft. Wayne, Ind.—July 25.

Selected.

What is Revealed Concerning the Future Life?

Thanks to God, death does not end all. The gates of the grave have indeed been so fast shut from the beginning, that they have come to be spoken of as a bourne whence no traveller returns, but this has not been literally true. Travellers who have passed within the gloomy portals have come back, and to the abiding joy of the Christian heart the greatest of all travellers has returned, and is alive for evermore. It is because of this great fact that we can observe without dismay the ever closer approach of the last enemy, whose terrors retreat before the prospect of that eternal deliverance and rest that remaineth to the people of God. We are confident that as our Lord and Master has risen again, so shall we also be raised to live for ever with him.

It is remarkable, and yet not so strange at first sight it seems, how comparatively slight is the common interest taken in the prospect and details of a future life, so far as these are revealed. This is observable even amongst those who with Christian confidence expect it. The present existence is the gift of God and is precious to us, with its absorbing interests and duties, and as the plane on which our probation rests its issue, but that ought not to find us quite content with a confessedly indistinct idea of the conditions of a future state of being, satisfied to believe that we shall share in it when it comes, and even showing ourselves averse to any closer view, under the impression that as little is revealed about it, it is almost wrong to inquire into the matter lest we err in presuming to be wise above what is written.

This is not the spirit in which we view any great change of locality and circumstances which may happen to us now. On the contrary, we are eager to know what we can about the distant or foreign land and people we desire to go to. So I think we might, with all legitimate earnestness, seek to be at least wise up to what is written regarding that better country and life which we hope to inherit and enjoy, without abating a jot of our duty to that which is present and clamant.

I purposely pass without comment, in this inquiry, anything relating to what is known by common consent to be distinguished as "the intermediate state," i. e, the period between death and resurrection.

The literature of the subject is now extensive, and opinion upon it is widely varied, even amongst those who are in complete agreement upon "Conditional Immortality," or life only in Christ.

The life to come, which shall engage our present attention, will be that beginning with the resumption of an embodied condition at the resurrection. When, therefore, we ask the question: What can be known of the life to come? we refer to that state, and turn to the only source whence sure light on so deeply interesting a matter can come—the Holy Scriptures which reveal it.

Our Lord has arisen from the dead and "become the first fruits" of them who sleep, and I assume that in this case, as in the natural world, the first fruits are the same in kind as the harvest shall be. As the Lord rose, so shall our rising or change be, "fashioned like unto his own glorious body." Phil. iii. 21. When he came forth from death he made life and immortality visible to mortal eyes, and the record of that we happily possess. Let us turn to the contemplation of its strange eventful history. We have many of its marvellous details recorded, and as in these we have without the smallest doubt very much that touches, and shall coincide with our own future condition, the whole post-resurrectional period of Christ's life, between his rising and his ascension, presents a study of absorbing interest to us, whence we may draw information of the greatest personal concern. What then can we learn from it?

In the first place it is abundantly clear that the new life, the resurrection life, begins by the resumption of a bodily form, as real and objective as that which perished and dissolved in death. While, however, to all appearance—for want of a better term—it is material, in the sense that it can be seen and handled, and has many of the characteristics of the ordinary human body, it is yet essentially different in its nature, and the quality of its powers and endowments. It is no longer weak and fugitive, but powerful and everlasting. It is no more "natural," but "spiritual." So far, we know the former of these intimately, but of the latter nothing experimentally yet.

The first appearance of our resurrected Lord was to Mary in the garden, in the guise of an ordinary human being, speaking in an ordinary audible voice, clothed in what seemed ordinary raiment, and altogether so like an ordinary man at the time, that she mistook him at first for the gardener, and yet this was the Lord of glory standing before her in the deathless, spiritual body. Here at the first glance given of a new state of being, which in itself was altogether strange, there was nothing which struck the eye as strange. The familiar features of humanity were exhibited on this as on some subsequent occasions, but as we shall also find, these were capable of being either chosen or laid aside at will. I leave aside all speculative attempts to explain how "spiritual" garments can exist, and similar questions. Sufficient that they do apparently exist. The angels at the tomb were clothed, and so were all other spiritual presences which appeared on the earth, and I am content to note the fact.

The appearance and speech of Jesus at this interview were such as to subsequently lead to a distinct recognition of him, clearly showing that we also shall carry with us into the life to come the tokens of that individuality to which we are here accustomed. But in this matter, as in some other respects, it would be unwise to conclude more than we have reasonable warrant for.

Departure from the fixed configuration of being; which to us in present circumstances is impossible, is apparently a gift or property of the new life. Is it the appearance can be veiled, or changed, or made invisible. It was so in our Lord's case; at one time offering quite a usual aspect, and again showing an investiture of glory; with "his countenance as the sun shining in his strength."

Exercising an intelligent apprehension of exceptional features pertaining to our Lord's exaltation, it is yet ours to learn with gladness that "even as we have borne the image of the earthly, we shall also bear the image of the heavenly." This likeness is something more than simply a moral resemblance, because it refers to spiritual being or constitution, in contrast to the natural body, and so the image of the heavenly awaits us, when we shall be like him, for we shall see him as he is. 1 John iii. 2.

This anticipation of a substantial yet transcendent spiritual state of existence to come, while offering an inexhaustible prospect of glory and joy, is at the same time characterized, as we have seen, by features of life and happiness already familiar to us, and deeply interwoven with our best appreciation of what constitutes existence from God. This feeling has been so eloquently and forcibly expressed by Dr. Chalmers in his "Astronomical Discourses" that I cannot refrain from a short quotation. He is referring to the popular conception of a future state as being deficient in nearly all that appeals to the heart and mind of an ordinary humanity, and says:—"The common imagination that we have of paradise on the other side of death is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such an expression of strength, and life, and coloring to our present habitation are attenuated into a sort of spiritual element that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power of enjoyment, and certain unearthly ecstacies, with which it is felt impossible to sympathize." From such a colorless and unreal picture of future bliss we gladly turn to the warmer positive atmosphere of the gospel narratives, where a real ground exists on which to found a sure hope of that which is both spiritual and substantial. As this new life will be enjoyed in a new body, so shall it have a fitting glorious home in the splendor of the new heavens and the new earth wherein shall dwell righteousness. But our immediate topic is the new life, rather than the home in which it is to be spent, so that we continue the contemplation of our risen Lord.

It was a sad walk into the country the disciples were having when Jesus made up to them on the way, and joined in their conversation. Luke xxiv. 17. He did not make himself discernible to them at first, but simply approached them as a stranger. We have two reasons or explanations given for this. Mark tells us, after describing his appearance to Mary, that "He appeared in another form unto two of them as they walked." If this "form" was not familiar to the disciples, of course they would not know it was the Lord who spoke to them. Luke puts the matter in another way, which, however, may either be an additional reason or mean the same thing in other words. He says "their eyes were holden that they should not know him." In any case, here were abnormal or spiritual forces exercised. Jesus in the spiritual body could change or veil his appearance, and so close the ordinary sight to recognition of him, that he would seem to be a stranger. Either or both of these things are fairly understandable from the evangelists. But remarkable as they were, these were but the prelude to a still more strange and startling demonstration of the spiritual body. He accompanied them into the house, and while he sat at meat with them, their eyes were suddenly opened to know who their august guest was, and in that moment of recognition "he vanished out of their sight." The place he occupied was suddenly vacant. The objective bodily presence had become invisible to mortal eyes, and they were left alone, left in a state of extreme wonder and amazement. We perhaps can scarcely apprehend how much they were agitated at this following of one marvel so close upon another. The hurry of their return to Jerusalem again to tell the wonderful tidings plainly speaks of their great excitement over it.

After this there proceeded frequent unfoldings and manifestations of the powers and capabilities of the spiritual state, and unless we are prepared to affirm that the body of our Lord is not to be thought of like to that we are promised, we can with good reason predicate the same or similar powers, as were here shown, for that wherewith we will also be clothed when the day of our transformation has come, and we find ourselves among the congregation of the immortals.

Shortly after the above incidents, the eleven are described as sitting at meat together. Luke xxiv. Their meeting was apparently a private one, held in secret with closed doors for fear of molestation by the Jews, and it is especially mentioned in connection that the doors were shut, made fast, showing the trepidation of the gathering, for it was not at all customary in Palestine to be particular about closing house doors. They very commonly stood open, but here they were fast shut, and the fact is no doubt particularized in order to give due effect to the relation of the awe-inspiring incident which then took place. In the circumstances named, and without warning, the Lord Jesus in visible form suddenly stood in their midst, and gave them gracious salutation—"Peace be unto you!" No wall, nor door, nor barrier of material build can either hold in durance, or keep out, the presence of the spiritual being. The angel of the Lord came into the dungeon of Peter (Acts xii. 7) —all guards, and triple doors, and chains notwithstanding, just as if they did not exist. So here, with similar facility, a spiritual presence passes through all material obstacles and stands again embodied in the midst of the eleven disciples. Their astonishment is described in such terms as to convey without any doubt, I think, the supernatural character of the entrance which Jesus had made into their assembly. "They were terrified and affrighted, and supposed they had seen a spirit." This perturbation was entirely natural on the understanding that the event was supernatural. They had indeed seen a spirit, though not that which they had at first supposed, and presently they became so calm in the Lord's presence that their first terror was dissipated in an excess of joy. What their common idea of a "spirit" was may not have been much different from that which is common now, for God himself in allying their fear expresses exactly their conception—"A spirit hath not flesh and bones, as ye see me have." In saying this he gives an emphatic assurance, it will be perceived, that he was really truly at that moment in an embodied form. The character of this language leaves no alternative. We cannot yet understand the nature of the new or spiritual body nor the nature of these "powers of the world to come," which he exhibited, for now we only "see through a glass darkly, but then face to face."

(*To be concluded.*)

You can take in the Pan-American Exposition on excursion tickets to New York over the Pennsylvania Lines. This arrangement goes into effect July 1st on excursion tickets to New York to be placed on sale that date.

Poetry.

How David Prayed.

O God, thou art my God,	Psa. 63; 1.
Have mercy upon me,	Psa. 51; 1.
O, blot out my transgressions,	Psa. 51; 1.
For I have sinned against thee,	Psa. 51; 4.
Purge me with hyssop, Lord,	Psa. 51; 7.
A clean heart in me create,	Psa. 51; 10.
Restore salvation's joy,	Psa. 51; 12.
While on thy name I wait,	Psa. 52; 9.
Ope thou my lips, O Lord.	Psa. 51; 15.
So shall I praise thy Word,	Psa. 56; 4.
Thou art my King, O God!	Psa. 44; 4.
My praise shall be of thee!	Psa. 22; 25.
For thou hast gaid d me,	Psa. 18; 39.
With strength to fight for thee,	Psa. 18; 39.
My steps had well nigh slipped—	Psa. 73; 2.
O, lead me in thy truth,	Psa. 25; 5.
And, Lord, remember not	Psa. 25; 7.
The many sins of youth.	Psa. 25, 7.
My God, I trust in thee,	Psa. 25; 2.
O, plead my cause for me,	Psa. 35; 1.
Thou art my strength, O Lord!	Psa. 27; 1.
My heart shall know no fear,	Psa. 27; 3.
Though through death's vale I go,	Psa. 23; 4.
Thy presence still is near.	Psa. 23; 4.
One thing have I desired,	Psa 27; 4.
O Lord, and seek it e'er,	Psa. 27; 4.
To dwell within thine house,	Psa 27; 4.
Behold thy beauty there,	Psa. 27; 4.
Thy secret place I know,	Psa 27; 5.
And there in trouble go.	Psa. 27; 5.
Thou art my Shepherd, Lord,	Psa. 23; 1.
No want my soul shall know,	Psa. 23; 1.
Thou leadest in green fields,	Psa. 23, 2.
And where still waters flow.	Psa. 23, 2.
My soul thou dost restore	Psa. 23, 3.
In paths of righteousness,	Psa. 23; 3.
My cup thou runnest o'er,	Psa. 23, 5.
My head with oil dost bless.	Psa. 23, 5.
Thy goodness followeth me,	Psa. 23; 6.
So shall I dwell with thee.	Psa. 23; 6.
Thou art my dwelling-place,	Psa. 90; 1.
Beneath thy wings I trust!	Psa. 91; 2.
Thou hast redeemed my life,	Psa. 103; 4.
Crowned me, who am but dust,	Psa. 103; 11.
Though thousands round me fall,	Psa. 91; 7.
Secure in thee I stand,	Psa. 91; 7.
For thou my refuge art,	Psa. 18; 2.
Upheld by thy right hand.	Psa. 139; 10.
O, bless the Lord, my soul!	Psa. 104; 1.
For he hath made thee whole.	Psa. 46; 2.
Thou art my refuge Lord.	Psa. 16; 1.
Therefore, will I not fear,	Psa. 46; 2.
Though earth shall be removed!	Psa. 46; 2.
And troublous times appear,	Psa. 9; 9.
For thou art, and will be	Psa. 48; 14.
Our God forevermore,	Psa. 48; 14.
Our Guide, even to death,	Psa. 48; 14.
Till life's short race is o'er.	Psa. 116, 15.
My heart is fixed, O God!	Psa. 57; 7.
I choose thy staff and rod!	Psa. 23; 4.
I will extol thee, Lord,	Psa. 30; 1.
For thou hast holpen me!	Psa. 86; 7.
My mourning days are o'er,	Psa. 30; 11.
Because I trusted thee.	Psa. 31; 14.
My times are in thy hand,	Psa. 31; 15.
Thou knowest all my days,	Psa. 37; 18.
I shall not be cast down,	Psa. 37; 24.
While walking in thy ways.	Psa. 37, 23.
For those who love thy law,	Psa. 119; 165.
Have peace without a flaw!	Psa. 119; 165.

—Selected by Mrs. C. N. Howard.

Communicated.

Australian Letter. No. 8.

CHRISTMAS IN N. S. W.

After a stay of six months in Newcastle, on December twenty-fourth, we returned to Sydney for the holidays, in order to be present at some of the exercises connected with the new Commonwealth.

The ride of one hundred and two miles is a very pleasant one at this season of the year. It was particularly interesting at this time.

Everything in nature seemed to join the air of expectancy that was written on the faces of the country people thronging the platforms and filling the compartments of the railway carriages to overflowing.

The dull lifeless green of the Australian bush put on a brighter tint; the gnarled and twisted trunks of the gum trees smoothed their ghoul-like wrinkles into the semblance of a smile.

As we wound along the course of the picturesque Hawkesbury, paused to view the magnificent scene from its famous bridge, dashed through miles of tunnels under the low-lying mountains, or whirled steadily over long stretches of solitary bush, all the conversation was directed toward the coming festivities.

The young people, bouyant with life and full of the enjoyment of the hour were chattering about the promised pageantry and sports; while their elders were quietly discussing the political and industrial advantages attending the new order of things.

But I purposed to speak of Christmas and like every one else allowed thoughts of the New Year's Day and the New Century to overshadow the anniversary of a new dispensation.

Our wayward thoughts are recalled to the day by the cry of the boys on the platform, "Christmas Lilies! Christmas Bush! threpunce (three pence) a bunch!"

We think, Can it be Christmas? when we see the soft, delicate flush on the clump of Christmas Bushes that fringe the way and now and then get a glimpse of the stately stalk of golden red Christmas Lily.

Each station adds to our wealth until the compartment is soon a bower of ferns, flowers and pink branches. The hat racks are filled with huge bouquets of luxuriant roses, on their way to the city carrying a message of love. A very pretty custom prevails, that of taking a bouquet or basket of flowers when making a visit to relatives or friends.

When we reached Redfern Station it was Christmas eve, the time we should have been going to the Christmas Tree had we been in the northern hemisphere. But no holly and mistletoe mingled with the flags and bunting with which the city was decorated. In fact had we heard a few fire-crackers it would have completely confirmed the impression that we were celebrating the fourth of July. This feeling was deepened as we noted that the Stars and Stripes were so freely interwoven with the British Stand ard and Union Jack.

The streets were filled with happy people going to hear Grand Opera, to Concerts, and Literary and Religious Exercises.

Traditions and customs from English homes still cling to the people even in this Southern land, but they must be modified to suit the altered conditions and change of season and climate.

Santa Claus with his fur-coat, warm robes, with icicles on his beard would be ridiculous rather than otherwise to an Australian child when the thermometer is nearing the hundredth degree and scarcely enough ice can be obtained to cool a goblet of water. He is frequently pictured with an ivy wreath in his long white hair, and clothed in long flowing airy robes with a girdle about the waist.

The reindeer is an anomoly in a city where snow never falls. These legends and myths of ye olden time he views as such but they have no real force or place for him in his Christmas celebration. He relegates them purely to the realm of the imagination. But do not waste sympathy with him. Though the Australian child is less fanciful than his northern cousin he enjoys himself quite as well.

His picnic, fishing, swimming, boating and athletic sports fill him with as much interest as his Anglo Saxon ancestor with his yule tide and magic mistletoe. As to Christmas trees he lives in a land of perpetual evergreens.

Christmas Day dawned bright and beautiful. The chimes on the Cathedrals called to worship and a true celebration of the anniversary. All shops and other places of business were closed. The trams, suburban trains and excursion boats were laden with merry picnic parties of families and friends, going to the numerous bays, islands, parks, and retreats with which the environs of Sydney abound.

The little tots with tiny pails and shovels told us that a goodly number would enjoy the day on the ocean beach.

Hotels, cafes and restaurants were dressed in holiday attire. Festoons of wild fig leaves relieved by the pink leaf-like flowers of the Christmas bush were suspended from windows and ceiling, while huge bouquets of lillies and roses adorned the tables in profusion.

The smiling waiters had for once exchanged their monotonous black dresses, white pinafores and limp cotton string which is pinned to the back hair as a sign of servitude, in favor of dainty white muslins and gay ribbons.

As to the dinner, we had all that you had with the possibility of some dishes not on your menu card—did you have kangaroo tail soup, or jugged walloby?

The afternoon we spent in the Botanical Gardens, among the flowers, animals and birds. We had to tell ourselves again and again that it was Christmas time. The sun lingered long in the heavens as if loth to shorten the day's enjoyment. We strolled slowly home in the mellow, mild Summer twilight.

We completed an ideal day by hearing "The Messiah" rendered in the Town Hall by the "Sydney Philharmonic Club" and went to sleep with the grand strains of the hallelujah chorus still ringing in our ears.

BOXING DAY.

Boxing Day,—the twenty-sixth of December, is the holiday more nearly resembling our Christmas than the twenty-fifth.

It is a public holiday, all trade being prohibited. It is the day allotted to home and family gatherings. On this day presents and complimentary greetings are exchanged.

Amid the general happiness and good will the poor are not forgotten. Many humble homes are made to rejoice by a substantial remembrance. For charity thrives in this warm-hearted people, and emotions of pity have been transplanted with memories of the yule log and winter fires in old English homes.

The government made a special effort at this time in favor of the unemployed, by giving them work on government lands.

I may add in parenthesis that only a few accepted it because it meant banishment from the celebrations.

They preferred to chance the crumbs that fell rather than boil the billy can in the solitary Australian wilds. *Perhaps* there is more music in the Scottish bag-pipes than the screech of the cockatoo.

The "Christmas Box," may be a box, or anything else but a box. The sending of cards, tasteful and inexpensive is quite universal. Simply to remind your friends of your existence once a year.

This year many appropriate designs and sentiments embodying the idea of the New Commonwealth were interwoven with the Christmas Greeting.

Christmas in the past, all attention was directed to the coming celebration. Each day added to the throng of people and to the intensity of feeling. "The busy notes of preparation were heard on every side. Arches, festoons, flags and mural decorations sprang into life as if by magic."

One could wander about all day sure, at every turn, to happen upon something quaint and interesting.

Gazing into shop windows was not a fruitless occupation, since they were filled with works of art and treasures from all over the world.

Gazing at those who were also gazing was not less entertaining.

Comments and snatches of conversation some intelligible only through the accompanying gestures, added to the strangeness.

On one side might be heard the soft sybilent voices of the Indian officers, while from the other came the harsh, deep accent of the Gaelic tongue. Visiting the soldiers in their barracks afforded an opportunity of becoming acquainted with their every day routine and learning the significance of the different uniforms.

Practice with firearms, pontoons, telegraph and medical appliances gave us an insight into the deadly art which has become a science during this departed century.

Of course every one must make a visit to the Art Gallery to see the ormolu table, silver inkstand, and quill pen, used by the Queen in signing the Federation Act, afterward presented to the Federal Parliament.

The illuminations at night converted the city into a scene of magnificent splendor. The defects of dinginess and gaudiness of the day were covered by the friendly shadows.

The parks and gardens were a fairy land. The lights bordering the beds of flowers and gleaming among the green branches of the trees made a picture so rare that it gave one the feeling that it must be only of "such stuff as dreams are made of." Hundreds lay upon the velvet sward, drinking in the laziness of the hour, while other hundreds more energetic were over in the Domain, where nightly an open air concert was in progress.

The rasping sound of the bag pipes mingled with the lusty cheering as some favorite showed unusual skill at the Irish jig or the Highland fling.

For the lovers of athletic sports there was cricket, swimming, rowing, cycling, racing and all sorts of match games, so they said.

For the lovers of the stage, the theaters were overflowing afternoon and night. There were pantomines, plays and tableaux composed for the occasion. Then there was Mr. Musgrove's Grand Opera with Lohengrin, and Carmen on the program.

In the churches and numerous halls, the higher and better phases were not forgotten. Fervent sermons were preached and earnest prayers were offered for "United Australia."

Instructive lectures were given on the various phases of the New Commonwealth.

Amid all this busy whirl of things the week passed and New Years Eve was upon us.

MRS. PHEBE THOMPSON-WILLEY.

Brother Underwood:

Since I read so many soul cheering places in THE RESTITUTION from Sister Roxana Wince, Brother Wilson and a host of others, it gives me fresh courage to press forward to the mark for the Prize of the high calling of God in Christ Jesus. I baptized brother Dr. Whitaker of Sherman on the 16th into the all-saving name. He is intelligent and zealous and I think will do good service for the Master's kingdom. I shun not to declare the whole council of God. I ask an interest in your prayers.

S. R. CLINKENBEARD.

Report of A. B. S.

The A. B. S. met at Lake Shore Saturday, p. m., June 22, to transact business for the ensuing year. The meeting was called to order by President Bellshaw. Bro. Bellshaw called on W. J. Byham to act as chairman. The following officers were elected: C. H. Schmeltzer, President; S. B. Lawrence, Vice President; Almira Brooks, Secretary; W. W. Jaquith, Treasurer; W. L. Skeels, Evangelist.

Secretary's report is as follows: money on hand at the beginning of the year, June 30, 1900, $145.50; gave to Treasurer Jan. 27, 1901, $10.00, and on June 22nd, $24.00; total $149.50.

Treasurer gave in his report and it was accepted. Evangelist gave in his report in full, which you will find below.

Now, dear brothers and sisters, we do not feel discouraged because our finances are not as large as last year; times have been bad with some of us. We had a good letter from Bro. Walker Perrine, of Wenatchee, Wash., which was read at our meeting. They have been building a church there, for that reason we did not receive help from there this year. Besides they have paid out considerable in evangelizing there. But we are determined to keep an evangelist in the field most of the time. Bro. W. L. Skeels seems fitted for the work. Any church that feels that they would like to have him go to them need not fear as to his capability. Now let us (as Sister Woodward says) try to "go shares" in this glorious work. Another year is past and gone, we cannot undo the past, but we can make a better future. Let us try with God's help to do it.

ALMIRA BROOKS.

To the officers and members of Association, brethren:

During the last Conference year I have worked on the following work:—Ocean Park, 3 days; Lake Shore, 4 days; Lake Shore, 11 days; Flatwoods, 48 days; Geumes, Tacoma, Seattle and Ellensburg, Wash., 61 days; Central Point and Phoenix, Oregon, 40 days. I delivered 92 sermons and 20 speeches in discussion and attended 28 sermons by other brethren. Two were added to the number at Ellensburg, three at Central Point and a church of 13 organized at Tacoma.

During the year spent in time 132 days, $198.00; expense of travelling, $36.20; full amount, $234.20; received through treasurer by order $90.00; other sources $96.36; total $186.26. Ballance due, $47.84; order on treasurer, $47.84.

Respectfully and fraternally submitted,

W. L. SKEELS.

Editor Restitution:

On Monday evening, July 1, after the day's work was done, a company of about a dozen friends and brethren gathered at the home of the writer and after a short service all repaired to the bank of our beautiful Rock River where we planted Sister Amelia B. Harlan in the likeness of Christ's death. This Sister comes into the household of faith well prepared to work and wait for the glorious appearing and kingdom of our Lord. May God open the way before her. We ask the prayers of all brethren, not only for this sister, but for the church at Oregon as well.

S. J. LINDSAY.

Selections.

What is Truth?

It is the old question still,—the question of perplexity in some instances, the question of curiosity in others, and not infrequently the question of desire for knowledge, and therefore of progress.

We do not ourselves ask this question as though we had not attained to the truth in the fundamentals of faith, which are the means of salvation. We are not of those who praise that state of mind which is ever learning and never coming to a knowledge of the truth. We have to thank God that One has come who has given us an understanding to know the truth, meaning by this term what the Scriptures therein signify.

Such an understanding is to us a very anchor, holding us in all the storms and seas of life. Circumstances, though black, and covering the whole heavens, do not cause us to forget that there is a light shining ahead. And seas of doubt, with washings up from the bottom of the human heart of all manner of polluting error, do not injure us: for the truth—God's own truth, as it is in Jesus,—is our salvation. We have no confidence in ourselves: our whole confidence is in the truth of our God, the truth of his mercy and love.

There would have been no need for such a question as we have made the subject of this article had not an alien voice spoken contrary to Jehovah. Once, in Eden, the voice of God was heard alone. Adam, therefore, had no need to query "What is truth?" It is that other voice of the adversary, that first came to the ear of Eve, that causes the perplexity, and prompts the cry.

That voice is heard today; but the voice of God is likewise heard. He whose sound reverberated in Paradise, has in these last days spoken unto us by a Son, his only begotten, his dearly beloved.

And if we would know the truth, we have only to listen to the voice of Jehovah-Jesus. It must not be God & Co.: it must be God alone, by his own mediums, and especially by that One who is the brightness of the Father's glory, and the express image of his person.

Let each of our readers, then, ignore the adversary. Let us all be as oblivious to his words as if he had never spoken, and did not exist: for, as a great man has said, in another connection, "That which is first is true."

Away, then, from our attention for faith all words other than those chosen by the Spirit. And, with this, away with all ideas also which are of human wisdom,—or, rather, ignorance and folly,—which throw around the good Word of God a false light. And whoever will act on this wise, shall, by God's goodness, come to an exact knowledge of the truth, and be made free indeed.—*Bible Echo.*

Satisfied.

It is but a truism to assert that a happy satisfaction for man is unknown under his present conditions. To sit under his own vine and under his own fig tree and nobody to make him afraid, looks at first sight like contentment and peace. But satisfaction means something more. The man who never saw a half-crown without wishing it were his was not the sort of man to rest satisfied even should he come into possession of it. "Something would be wanted still."

It was and is ever thus. The child with her doll longs for another; the boy desires the time to come when he will reach manhood's estate; the poet burns to do something nobler; the artist would do finer work; Alexander weeps for other worlds to conquer.

Let us take a step higher. The man, with a knowledge of sin pardoned and his name written in the Lamb's book of life, must yet with Paul cry out, "O wretched man that I am! who shall deliver me from the body of this death?" He still yearns for something "far better." Ever since our mother Eve longed for the pleasant fruit which would give her wisdom and knowledge, man, all "down the ringing grooves of time" has seen something, or fancied so that would give him all he desired. "Man wants but little here below nor wants that little long," but that little must be a little more than he at present has.

But a bolder step may be taken and the daring assertion made, with all reverence, that Christ, yea, God himself, the all-wise, the holy omnipotent Lord of all is not yet satisfied. From everlasting to everlasting he is God. During his long silence in the eternal past he has created angels and archangels and other marvelous creatures for his pleasure. Yet in the magnificent distances of eternity he, with his only begotten Son, begotten before all worlds, sat alone upon his throne; when sun, moon and stars were not, when life had not appeared and the words had been unspoken "very good." Then, after the creation of cherubims and seraphims those beautiful and commanding creatures of his power, he created man in his own image, perfect, yet liable to fall away from immortality. For man, at whose creation the Sons of God shouted for joy, reaching disobediently after the impossible fell from his high estate and God was grieved. Satan, in marring the beauteous handiwork of the Creator had had, or so he imagined, his revenge; but the eternal Father was equal to the occasion. The seed of the woman should bruise the Slanderer's head, and in that seed the Father would find his good pleasure. But what about the penalty that had been incurred?—"dust thou art and unto dust shalt thou return." The tree of life was withheld that man might not remain an immortal sinner, and though sin must have its wages in death, yet by the fresh plan evolved (not new to the Creator for it was in his mind from past ages) man should rise again from death, and, if worthy through the atoning efficacy of the Savior's blood shed upon the cross, and by his death and resurrection, he should have immortal life bestowed upon him. So in process of time the very Son of God left the throne of his glory with the Father, and, marvellous mystery, became flesh and dwelt among us, and became the Substitute for man, reconciling man to God, and so the race was saved. "O the depth of the riches both of the wisdom and knowledge of God." Was ever such wisdom, was ever such love? Satisfaction for man, yea, more than satisfaction. When man in Christ, (for it is only in Christ that man can find life) rises from the penalty of death he rises in the glorious image of his Savior and is SATISFIED.

But what of Christ? When he presents to his Father those saved through him, not one of which will be lost, when indeed he will see of the travail of his soul he shall be SATISFIED. And in the promised restitution of all things, when all shall be as though sin had never been, and the former things have passed away and the new heaven and new earth shall arise; when we shall know even as we are known; when it shall be face to face, and not as now darkly; when we shall understand what is now beyond comprehension, then will the eternal God be SATISFIED.

It may well be imagined that never again will sin be permitted in God's creation. He permitted it among the heavenly hosts for some wise purpose, those hosts so wondrous and beauteous; and then again among the children of men in order that he might show his character and power; but no more will the experiment, if such a word may reverently be used, be tried of allowing evil any more or any where throughout God's universe. It has brought to finite creatures the character of an infinite Creator. They know, and will know yet more abundantly how just he is, how merciful, how loving. They know him to be sympathetic in sorrow, comforting in affliction, helpful to the weak, a Savior to the sinner, a true Father to all.

The eternal Son of the everlasting God, who suffered for us more than can ever be realized by man, and who poured out his soul unto death, can never again die for his creatures. He once for all died to atone for sin and when that sin is swept out of existence along with the sinner who refused life, there can be no death, nor hell, nor the shadow of either any more, for earth and heaven, yea, God's entire universe, clean and holy will never more be defiled, but will be of such purity, blessedness and peace that man, his Savior Christ and the everlasting Father will be PERFECTLY SATISFIED.

And even now that satisfaction may be had in anticipation—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*Alfred M. King, in The Faith.*

Subscribe for THE RESTITUTION for 1901.

Iowa State Conference.

The 14th Annual Conference of the Church of God for the State of Iowa will be held on the campground at Waterloo, August 23rd to Sept. 2nd. Programme will appear later.

A. J. EICHANER, Pres.
MRS. SADIE CLARK, Sec.
P. B. STAUFFER, Cor. Sec.

I will be at Bosworth, Mo., Saturday before the 4th Sunday in July, and stay over Sunday. At Pleasanton, Kansas, on Aug. 3 and 4. All are invited to both meetings.

JOHN FOORD.

Excursion tickets to New York, good going or returning via Buffalo with stop over at Pan-American Exposition, go on sale July 1st at principal ticket offices of Pennsylvania Lines.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

A New York trip with stop-over privilege at the Pan-American Exposition, may be made on low fare excursion tickets obtainable at Pennsylvania Lines ticket offices after July 1st.

The Restitution

ON TRIAL

Three Months for Twenty-five Cents.

WILL YOU TRY IT?

Annual Meeting of the Kansas-Missouri Conference.

The Annual Meeting of the Kansas-Missouri Conference of the Church of God will be held in the public park in Severance, Kansas, beginning Friday evening, September 6th, and hold over till Sunday evening, the 15. Our audience tent, with dining tent and small living tents, and cots will be erected to accommodate all who will be in attendance. All coming will please bring all the bedding they will need for their lodging. A cook has been arranged for, and all will be boarded on the ground at the small expense of 25 cts. per day. Come prepared to remain during the meeting. The Conference work will be transacted Monday, Tuesday and Wednesday. All desiring small tents will please address me at Atchison, Kansas, and so state, that we may know how many tents to order. A general attendance is desired. Let every body begin at once to get ready to attend this meeting. Severance is on the St. Joe and Grand Island Ry., 25 miles west of St. Joseph, Mo. Trains are run in connection with all regular trains into St. Joe. A regular programme will be prepare for work.

G. M. MYERS.

By order of Board.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 280 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Pan-American Exposition Rates to Buffalo via the Nickel Plate Road. Tickets now on sale at all stations, one and one-third fare for round trip, good returning 15 days. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind. —Aug. 1

Excursion trains to Lake Maxenckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 116 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—Aug. 31.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1860. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, [illegible], Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. AUSTIN.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, [illegible].
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scirceville Ind.
J. F. Wagoner, Box 261, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
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John W. Hull, Cuba, Mo.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
B. F. Boyer, Seven Fountains, Va.
T. S. Adams, Oswikie, Kan.
S. C. Oliver, Attica, Kan.
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J. R. Fisk, Caldwell, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Babcock, W. R. C. Home, Madison, Ohio
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J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Haupt, Crowley La.

Editor Restitution:

Please announce through the dear old paper that Brother George Kidwell from Ark., will commence a series of meetings at the Hix school house on Saturday before the first Sunday in August next, five miles southeast of Climax Spring, Camden Co., Mo., all of the one faith are cordially invited to come and make themselves at home with us while this meeting lasts.

MARY E. HOWARD.

EXCURSIONS TO CALIFORNIA.

Daily Excursions to California, via the Chicago & North-Western Railway. Through first class and Tourist Sleeping Cars to points in California and Oregon every day in the year from Chicago. Personally conducted excursions every Thursday from Chicago. Lowest Rates, Shortest Time on the Road, Finest Scenery. Only route by which you can leave home any day in the week and travel in Tourist cars on fast trains all the way. For descriptive pamphlets and full information inquire of nearest agent, or address W. B. Kniskern, General Passenger and Ticket Agent, Chicago.

CHICAGO & NORTH-WESTERN RAILWAY.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 50 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Excursion tickets to New York may be obtained at principal ticket offices of the Pennsylvania Lines, good going and returning over the Pennsylvania Lines—or going via Pennsylvania Lines and returning via the other direct lines from New York, including the routes via Buffalo with privilege of stopping over at that point to take in the Pan-American Exposition and Niagara Falls, or returning via Washington, D. C., with stop-over at that point. Full information will be furnish in reply to inquiries addressed to Ticket Agents of the Pennsylvania Lines.—July 31.

Chautauqua Lake Excursions.

July 5th and 26th via Nickel Plate Road at reduced rates. Tickets good returning until Aug. 5th and 27th respectively. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—July 31.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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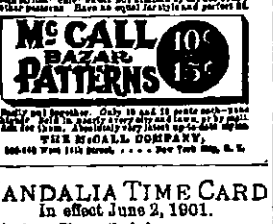

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VANDALIA TIME CARD

in effect June 2, 1901.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For	South Bend	8:26am
No. 14, " "		12:01noon
No. 8, " "	"	10:08pm
No 19, Sunday only		9:46am

GOING SOUTH.

No. 21, Ex. Sun. For	Terre Haute	5:45a m
No. 3, " " "	"	12:34noon
No. 9, " " "	Logansport,	7:30pm
No 11, Sunday only		8:30pm

Trains 8 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

Change on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 26, 1901, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

West bound daily 5:13 a m, extra fare train 6:30 a m, except Sunday 9:22 a m, daily 12:07 p m, except Sunday 2:15 p m, daily 6:08 p m.

East bound daily 2:58 a m, except Sunday 10:37 a m, daily 2:35 p m, daily 5:45 p m, extra fare train 7:55 p m, except Sunday 8:39 p m, daily 9:55 p m.

For further information apply to J. E. Hanes, Ticket Agent.

(B. P. O. E.) Elks.

Reduced rates via the Nickel Plate Road to Milwaukee, Wis., on July 22nd and 23rd. Tickets good returning until 27th, or by deposit until August 10, 1901. Write, wire, 'phone or call on nearest agent or, C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind. —July 23.

An Ideal Summer Home

Can be secured for $200.00 to $250.00 at Forest Lake, Wis., on the Chicago & North-Western R'y., three hours ride from Chicago. Lake fed by springs; shores high and wooded; immunity from mosquitoes and hay fever. Hotel and number of pretty cottages accommodate guests and Teachers Country Club of Chicago. Special inducements to families and teachers. Illustrated booklet on application to Ticket Office, North-Western Line, 212 Clark St, Chicago, Ill., or J. R. Robertson, 88 Washington St.—Aug. 30.

One Fare plus $1.00 Round Trip to the Pan-American Exposition at Buffalo via the Nickel Plate Road beginning June 1st and continuing the entire summer; good returning within 10 days from date of sale. Write, wire, 'phone or call on nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Aug. 1.

NICKEL PLATE

10-6-2 1902

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago. Uniformed Colored Porters attend passengers holding first or second class tickets in day coaches on their trains, insuring scrupulously clean cars and ice.

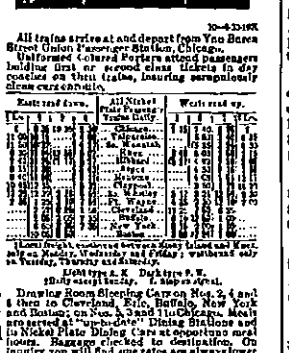

Dining Room Sleeping Cars on Nos. 2, 4 and 6 thru to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 1, 3 and 7 to Chicago. Meals are served at "up-to-date" Dining Stations and in Nickel Plate Dining Cars at reasonable meal hours. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines. Service considered.

For rates and detailed information, address R. F. Harner, General Passenger Agent, Cleveland, O., C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or Local Ticket Agent

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Scientific American.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 8:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The "Church of God" at Wenatchee, Wash-ington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Linda Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave, Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead, of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ralsin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, JULY 24, 1901. NUMBER 28.

Poetry.

A Prayer for Patience.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future's brightening way;
In peace that only thou canst give,
With thee, O Master, let me live.

—Washington Gladden.

Selected.

What is Revealed Concerning the Future Life?

(Concluded.)

Among other remarkable things which may be again noted in this narrative, is the fact of the new body reproducing at desire the identity of the person. Our Lord, to satisfy his disciples, voluntarily showed them the cruel wounds he had received upon the cross. He showed them his hands and his feet, and his side. These wounds were personal to him, and all conjecture as to their permanency beyond serving a passing purpose would doubtless be unwise and unprofitable, but personal identity has here a marked and conspicuous example, and in this respect, as in other features, we also may anticipate identity; without it, indeed, the joy of the reunion would seem to be impossible.

The disciples could not refuse to believe such complete and convincing evidence, which, as we know, was not confined to this meeting, but was again repeated under precisely similar circumstances on a subsequent occasion for the sole benefit of Thomas, who had been absent, and with this additional fact that the Lord invited the doubting apostle to touch him, and so be convinced of his reality—"Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing."

We have not seen him, save by faith, but blessed shall we be if we believe without seeing of the eye now. The time is coming when we shall see him as he is. Words fail me to paint the wonderful moral of the Lord of life and glory here condescending to thus commune with mortal man, and chiefly on account of one frail man's doubt.

Jesus showed himself a third time to his disciples. This occasion was on the shore of Tiberias, and while we have here again an account of his association with them in a meal, there is no direct evidence in the passage that he actually partook of it, but this is probably a quite unintentional omission by the evangelist, because on the first occasion, in the room in Jerusalem, when the doors were shut, he is distinctly recorded to have joined in their repast (Luke xxiv. 42): "And they gave him a piece of a broiled fish and of a honey-comb, and he took and did eat before them." The language is of the plainest description. The Lord in this risen state did eat of the common food required to sustain human life, but in noting the fact we must take into account the circumstances, and while we may be ready to suggest a reason why he did so, none is given, and speculation in such a matter is inexpedient. It does not follow that the spiritual body necessarily demands food, nor depends in any way upon such sustenance. The contrary strongly suggests itself, but the incident yields yet another example of a striking familiar trait of the present life, which may not be quite unknown among the unrevealed mysteries of that which is to come.

It has sometimes been conjectured and questioned—How shall it be possible during the millennial reign that the immortalized saints, and ordinary men still in the flesh, can inhabit the same new heavens and earth, and hold intercourse with each other, the conditions being so very different? How can mortals and immortals mingle, or come into familiar contact, as if they were of one nature?

What need of such conjecture? Here are revealed instances given of familiar intercourse between [illegible] not only so, but examples of the spiritual superiority and supernatural power displayed along side of that which is yet merely natural, limited, and mortal.

The resurrection life of Jesus, thus, uncovers wonderful and weighty and comforting things to those who look for him, and care to grasp the import of its revelations. To the same effect also, may we not accept all the spiritual and angelic appearances recorded in previous Scriptures from the beginning?

Our Lord did not confine the demonstration of his resurrection to a few persons in the privacy of a secret meeting-place. He made an appointment with the eleven to meet him in Galilee in the broad light of day, and there on a mountain he stood before them, and was seen of about five hundred brethren at once. 1 Cor. xv. 6. In the narrative of this meeting, as given in Matt. xxviii. which is supposed to be the same, there is a short sentence which a false narrator would be very unlikely to insert. Amongst all those who believed when they saw him, and worshipped him for very gladness, these three words are added to the narrative—"but some doubted." I think we should take this little glimpse into the composition of that gathering of disciples as strong incidental evidence of the truth of our great Redeemer's rising from death—"some doubted." We must recollect they were all brethren, but that did not then level their human characters and minds and dispositions, nor has it done so since. Jesus did not show impatience with Thomas, and doubtless he bore with those "some" here mentioned, also, well knowing how unprecedented and miraculous was that which they were privileged to witness.

At this time our Lord appears to have had frequent interviews with his disciples, in many ways convincing them of his identity—"to whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts i. 3)—an intercourse which had its conclusion in his glorious ascension at Bethany, where before their wondering eyes, and blessing them with up lifted hands, he was caught up to heaven. The evangelist speaks of their steadfast upward gaze, and we can well imagine its intensity, for it was a crowning and absorbing marvel they beheld. From their intensity of attitude they were only recalled by the voice of an angelic being in white apparel attending beside them, sent to soften the strain upon their minds by the glad assurance that he would so come again, as they had seen him go. This ascension was quite in accordance with the already manifested spiritual powers they had seen, though greater in degree, except in the case of the resurrection.

When our Lord went away he ascended alone, but when he returns we also shall ascend into the air to meet him, an innumerable company, all invested with the new body with its spiritual qualities and sensations. That will be our introduction to its everlasting enjoyment. From passages already considered, it is not necessary to suppose that because our Lord ascended visibly to mortal vision that he must be understood to continue in the same state. That is all we can venture to say, but when he comes with clouds, once more every eye shall see him, and his redeemed shall be with him. So come, Lord Jesus, O come quickly!

On several occasions, during the pre-crucifixion life of the Lord, we read of occurrences equally abnormal as some of the manifestations which took place after his resurrection. They were of a like kind and purpose as his miracles, wrought by the divine power within him. His walking upon the water, and the temporary communication of the same power to Peter, his transfiguration on the mount, and others, are instances in point. Elijah might also be cited, and the case of levitation mentioned by Paul. 2 Cor. xii. 4. But save at the risen of our Redeemer, these instances exhibit the influence of [illegible] and independent of personal [illegible] —advance evidences, as it were, of the unseen and eternal which is ready to be revealed in the last time when God shall dwell with men, and they shall be his people who have been faithful to his kingdom and righteousness.—*G. G. Mitchell, in Messenger.*

Communicated.

Phenomena of Spiritualism Accounted for. No. 1.

Every effect must have an adequate cause, and the question arises, what is the cause of the effect called spiritualism? Spiritualists claim that the cause of the effect is to be ascribed to never-dying spirits, said to survive death, at which time the work, device, knowledge, power and wisdom of the escaped spirit is intensified.

The Bible on the contrary says, that in the death state "there is no work, nor device, nor knowledge, nor wisdom." "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." The general testimony of Holy Scripture is, that death ends all conscious existence. We can therefore dismiss the cause claimed by Spiritualists as false. What is the cause then? In my opinion the phenomena can be traced to a natural, scientific and philosophical source. I have been much interested of late in reading a publication, entitled: "Odology an Antidote to Spiritualism," from which it is my purpose to quote extensively, and to accompany the same with suggestive thoughts. "Now, *odology* (from *logos*, a discourse, and *od*) is a discourse upon *od*. The phenomena of Spiritualists are odistic, if anything. I have chosen to denominate what I have to say upon the subject by odology, rather than pneumatology, psychology, or any other word which concedes the unproved, and unprovable affirmation of the existence of supposed dead men's ghosts disembodiedly." Professor Reichenbach says *od* is fluid more subtle than electricity, and is thrown off the ends of the fingers like a blue flame. I remember once spending an evening at a friend's house, in company with other friends. It was a bright, crisp winter's night. I noticed a little girl running about the room scraping her feet upon a Brussels carpet, as she passed by me she touched the back of my hand with her finger, and it pricked like the point of a pin. She repeated it several times, and ran away laughing. I said to her, what are you doing, have you a pin? She replied, No, I have no pin. I then arose and scraped my feet upon the carpet as I had seen her do, and as I passed my wife, I touched the end of her nose, which shocked her. I could see a little blue flame leap from the end of my finger. I also remember a nephew who, when he wished to light the gas, would rub his feet upon the carpet, and then light the gas from the end of his finger.

"On this fluid Reichenbach has bestowed the name of *od*—I suppose for the same reason that Dr. Faraday styles the electrical poles *electrods* (electrodes) from *electron*, amber (by the friction of which electricity was first artificially discerned), and *odos*, away—the poles being regarded merely as the doors or ways by which electricity passes. The *od* is the boundary of the decomposing matter in the direction of the electric current. Reichenbach's fluid passes off at the *ods* or poles; and as he regards it as something else than electricity, magnetism, or galvanism, he calls it by another name, even the Greco-chemical term for the extremity from which it exhales.

The electro-magnetic *od* is constantly passing off from the electrodes, or poles, of animal bodies, and certain crystals. It is probable that our bodies are enveloped with a halo of it, (like that which enveloped Jesus in a large degree on the Mount of transfiguration, and a great degree still as he appeared to Saul, on his way to Damascus). Mrs. Griffith says: It is well known that around and adhering to all surfaces there is a halo of semi-transparent light, seen only, however, when the object for [illegible] forth the spirit [illegible] regard to the eye and the light which falls upon it." Now, the "halo of our bodies it is probable, consists of Reichenbach's odic fluid, the color of which is visible to those who are highly odic, or in a state in which the *od* is abundantly generated. It is of a delicate blue when given off from the positive electrode, and yellow from the negative pole or crystal. From the fingers tips of the male subject it exhales of a blue color about an inch long, but from those of a female, the jet is inconsiderable, imparting, as it were, a luminousness to their extremities."

At night-time, this odic exhalation is seen in grave-yards (arising from decomposing bodies beneath the surface) "as a lumbent blue haze" and this accounts for the ghosts or supposed spirits of the dead seen flitting about among the tombs of the dead. The other day a friend of mine said, that when he was a boy, living in England, that himself, and several other boys, made up their mind one night, that they would go and see an old ruined monastery, and that near by the ruin, was an old well, called "the Holy Well," as they came near the well, they saw a group of ghosts dancing all around the well. The boys went home, and told their parents they had seen ghosts dancing about the holy well. After that lots of people went at night to see the ghosts, and everybody saw them. After awhile, an examination was made, and the decaying body of a man was found in the well. The body was removed, after which no more ghosts were seen about the well. The ghosts were nothing more than the odic exhalation in the shape of a blue lambent *haze*.

Phantom ships at sea, produced by refraction of the light reflected on the firmament from real ships, phantom appearances are sometimes seen by sensitive nervous systems, produced by refraction of the odic rays in and upon the mirror formed by the magnetic halo of the earth, which emanate from the forms corrupting in the dust thereof. These phantoms (in Greek styled *phantasma*—Matt. xiv. 26), are called separate, or disembodied spirits, by the ignorant and superstitious, under the supposition that they are the real men and women, boys and girls, who used to enact life's follies in the flesh! They are, no doubt, as real as phantom ships, and as awfully mysterious to the unphilosophical, and Scripturally-unenlightened as they are to the untutored barbarians of the forecastle; but rest as the phantom ships spectres are, who would be so crazy as to maintain that they are the souls or the spirits of the ships which gave them motion over the dark blue sea? or are they disembodied ghosts of the vessels caught up to the third heavens? Yet this would be just as rational as the psychological theosophisms of the schools, pulpits, and circles, about souls, ghosts, and spirit worlds.

The night is the best time to see the odic light. Spiritualists understand this matter, and use it to deceive the ignorant and superstitious. Cora Hatch was asked to explain why it was necessary to work in the dark in order to manifest the phenomena of spiritualism? The answer came: "The action of light agitates, dissipates, or in some way disturbs the (odic) fluid, gas, magnetism, or whatever the instrumentality be called, which is employed by spirits in acting upon grosser matter, that they are unable to control and employ it." This subtle element pervades all nature, [illegible] by scientists called electricity, and which is used by spiritualists to produce [illegible] phenomena which they erroneously attribute to supposed spirits of the dead.

"Now, it *is* a fact that in our day, there has been discovered a subtle, unanalyzable incomprehensible principle, which though inscrutable in its essence, is found to be at the basis of all the phenomena of nature—itself eluding the test of chemistry, or the deduction of philosophy, scientists have called it "[illegible]." The Scriptures call it spirit. [illegible] forth the spirit [illegible] By the [illegible] heavens." "The Spirit of God hath made me." "The Spirit of God moved upon the waters." On the day of Pentecost it appeared as "cloven tongues like as of fire," which certainly was an electrical phenomena.

"Professor Moser, as a result of his researches in Thermography, remarks that all bodies radiate light, even in complete darkness. Again, he says, "the rays of this light act as ordinary light," and that two bodies constantly impress their images upon each other, even in complete darkness. Thermographic experiments prove these principles, and lead him to the conclusion, that there is a latent light in certain vapors, as well as latent heat. The ordinary condition of the human brain, and organs supplied by its nerves, is that of adaptation to the common exterior aspect of imponderable matters, such as light, heat, the grosser forms of electricity, sound, etc. But there is a more exalted or refined perception of these things which the animal organization of its own power, however, Intensified by inherent excitation, cannot attain to. Our perception of the latent imponderables, latent light, latent electricity, or *od*, latent sounds, etc., may be rendered more acute than ordinary; but it can never rise to the highest penetration which is possible without the super-addition of something which the animal nature possesses only to a very limited degree. This something is "the Spirit of God without measure. All living animals have it in some degree, for 'in God' they 'live, and move, and have their being;' and if he were to 'gather unto himself his *Spirit* AND his *breath*, all of flesh shall perish together, and man shall turn again unto dust.' Job xxxiv. 14, 15. This minimum possession of God's Spirit by quadrupeds and man, is just sufficient for the purposes of that peculiar constitution of things called 'this life;' but for the physical perception of things visible to beings of a more refined organization than ours, the sight of which will be vouchsafed at a future time called 'the world (age) to come,' the present amount of spirit is not sufficient. This can do for man what is proved, and what is randomly affirmed. He is not ordinarily in harmony with the latent imponderables; but God is intensely and completely so. Hence the darkness and 'the light are both alike to him.' If a man was imprisoned in darkness, a thousand feet below the earth's surface, God would see him as distinctly as we see each other above ground, in the light of noonday. Men profess to believe this, but upon what principle is it that God sees thus in darkness? Because his nature, every atom of which is condensed lightning, (as it were) glowing with such an intensity, that its radiation is felt throughout the boundless universe, penetrating through all substances, and developing life and motion in all things."

When Moses was in the mount, [illegible] contact with heavenly beings, his face became so luminous, that the children of Israel "were afraid to come nigh him." Ex. xxxiv. 29-35. "The glory of the Lord shone round about." Luke ii. 9. "At midday O king, I saw in the way a light from heaven, above the brightness of the sun, shining (from the person of Jesus) about me and them which journeyed with them." Acts xxvi. 13. "His countenance was as the sun shineth in its strength." Rev. i. 16. "Hence he is called 'light' and 'a consuming fire.' The rays from his presence, called spirit, diluted with the grosser menstrua of the earth's products, place him in the true relation to the imponderables which are but one and the same principle, variously developed by the media through which it passes, into the receptacle whence it came. Thus, for instance, the most subtle principle of the earth's halo is spirit, which is called by different names, such as electricity, magnetism, etc. This halo is its reservoir, as it were. It is diluted with atmospheric air. We breathe it. It pervades every atom of our bodies and having enabled our organization [illegible]

"*For though I preach the gospel,* I have nothing to glory of,—for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." 1 Cor. ix. 16. What gospel did Paul preach? "We preach not ourselves," he writes in his second letter to the church, "but Christ Jesus the Lord" 2 Cor. iv. 5. and defines his gospel in the preceding verse as "the glorious gospel of Christ." To the Galatian churches he also testifies: "I certify you brethren, that the gospel which was preached of me is not after man. for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Evidently, then, both Paul and Christ taught the same gospel. That gospel was the gospel of the grace of God. This was the life-giving power —the means whereby salvation was obtained, without which all were "without Christ," being strangers from the covenants of promise, having no hope. Eph. ii. 12.

So necessary was the preaching of this gospel to the future life and well being of men, that he distinctly affirms:—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8, 9. Turning to 1 Cor. xv. 1 we read, "Moreover, brethren, I declared unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye

KEEP IN MEMORY

what I preached unto you, unless ye have believed in vain." Paul here calls what they were to keep in memory, the gospel, the gospel of Christ, the gospel of the kingdom of God. By this gospel are ye saved, for it is the "power of God unto salvation to every one that believeth." "Now if our gospel is hid, it is hid to them that are lost." 2 Cor. iv. 3. Being hid to them they lack that power which alone brings life; hence, they are alienated from the life of God. Eph. iv. 17, 18. In the words of the Psalmist, xlix. 6, "Man that is in honor and understanding not, is like the beasts that perish." Therefore those who know not the gospel,—are without hope, alienated from the life of God to perish like the beasts. 2 Pet. ii. 12. "But these as

NATURAL BRUTE BEASTS

made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption," is it not clear,—is it not an unmistakable truth that belief of the gospel is necessary to a future life, and that unless we will search diligently, and obtain an exact knowledge of the truth and vividly hold it, a future life is an impossibility but our lot will be to remain for ever in the congregation of the dead. Can we find an exact

KNOWLEDGE OF THE TRUTH

anywhere but in the Word of God? The Scriptures are able to make men wise unto salvation through faith which is in Christ Jesus. Then study the Scriptures. Search deeply, search earnestly, search diligently like the Bereans of Paul's day—search daily and see whether these things are so. Find out, grasp, and firmly retain that which is so necessary to salvation—the gospel of

THE KINGDOM OF GOD.

You will find it in that Word vividly portrayed, and shining out from every page of God's record, pleading with you in every chapter you read. It will satisfy your utmost longings. It will settle all your hazy doubts. It will decide all your perplexing questions. It will make the future now so dim to your sight and cloudy, bright and glorious, effulgent with the rays of the coming Sun of Righteousness. It will tell you of a day not far distant, when a great and mighty change shall take place in the affairs of this world, when a panic,

SUDDEN AND TERRIBLE

shall seize upon the nations, and they will pale at the startling news, The King of all the earth has come. It will tell you he is now in the heavens at his Father's right hand—the once despised and crucified Nazarine—shall soon leave that throne and revisit this earth,—not then as the Lamb slain but as the Lion of the tribe of Judah, treading the wine-press of the fierceness and wrath of Almighty God;

BREAKING THE NATIONS

with a rod of iron, and dashing them in pieces like a potter's vessel. It will tell you of a time when the Lord shall be King over all the earth, when there shall be one Lord and his name one; when the kingdoms of this world will have become the kingdom of our Lord and of his Christ, and he shall reign for ever. It will point out a time when the glorious temple, (Ezekiel xl. to end of the book) will have been erected; when Jehovah will return to the children of Israel, and build again the tabernacle of David which is fallen down, and will build again the ruins thereof and set it up; when he shall inherit Judah, his portion in

THE HOLY LAND,

and shall choose Jerusalem again; when men shall have one religion only, all nations and families going up to Jerusalem to worship the King the Lord of Hosts. It will tell you of a time when Jehovah will have put down the mighty from their seats and exalted them of low degree; when the meek and poor, rich in faith, will inherit the earth; when wisdom and knowledge will be the stability of the times, and when the earth will be full of the knowledge of

THE GLORY OF THE LORD

as the waters cover the sea. It will declare to you that at that time the inhabitants of the earth will all be righteous, and delight themselves in the abundance of peace, for all nations will beat their swords into plowshares, and their spears into pruning hooks, they shall not lift up sword against nation neither shall they

LEARN WAR ANY MORE,

for all the nations will be blessed in Abraham and his seed—the Christ. This is the glorious vision opened out to the understanding by the gospel of the kingdom of God—the gospel which, unless a man believe, according to the words of Christ, he cannot be saved.

The immortal brethren of the Lord Jesus Christ will be associated with him during the millennial age, as kings and priests in ruling and instructing the nations. They will be those who, during the present and preceding generations have been chosen by him as having manifested that child-like disposition so necessary a qualification for future rulership,—who have accepted the truth as it is in Jesus in its simplicity and through all opposition have faithfully kept it, and have through it manifested the obedience desired. Future rulership implies

PRESENT OBEDIENCE

—obedience implicitly yielded to him who is the destined king of the earth: and those who cannot yield that obedience to him now during the time of his humiliation, cannot expect to rule with him in his kingdom. Future rulership, involving an immortal, undying nature is offered to all *fully* and *freely*, but on the conditions stated,—

BELIEF AND OBEDIENCE,

and those who desire to be partners with Jesus in the glories and splendor of that age must believe the gospel and render strict obedience to its requirements before salvation is assured them. Truly nothing else on this earth is worth striving for. All else is *fading*, fleeting, corruptible, at the best, but for a few fleeting years to end at last in the darkness of the grave. "The gospel is the power of God unto salvation to every one that believeth."

Selected.

A Letter from Jerusalem.

[From the *Herald of Life and the Coming Kingdom*, we copy the following written by Miss Edith M. Dugan as a private letter to Mrs. L. B. Watkins. It cannot fail to be of interest to the readers of the paper it first appeared in, and is sure to be equally so to our patrons, hence we copy it here. —Ed.]

"I made a two week's visit to Sidon with some missionaries. I got a better insight into real Eastern life there than in Beyrout and enjoyed the quaint old city. I rode down to Sidon on horseback—a seven hour trip on a hard road in a hot sun; and came back the same way. There is no carriage road to Sidon. But this trip has been the finest one of all, and though I am tired this afternoon I must try to tell you a little about it.

It was nearly two weeks ago when our party of eleven left Beyrout on a steamer which set sail about midnight. We reached Haifa in the morning and took carriages for our trip through Galilee. We drove across the plain of Acre and the Kishon, to the base of the Mt. Carmel range which runs inland for some distance, terminating in the "place of sacrifice" where Elijah and the priests of Baal tested the power of Jehovah and of Baal. Down below we saw the place where Elijah slaughtered the priests. It was late in the afternoon when we reached Nazareth. We stayed there over Sunday, Easter Sunday, too. Before church we went up on a hill above the town where we had a fine view. On one side in the distance was the Mediterranean, Haifa and Mt. Carmel. Toward the east we had a glimpse of a tiny corner of the Sea of Galilee; nearer was Mt. Tabor, and toward the south the beautiful plain of Esdraelon out of which rose Mt. Gilboa where Saul and his sons perished, and Little Hermon, on the sides of which we could see Nain and Endor. It was on this broad flat plain of Esdraelon that Sisera marshalled his forces and fled defeated. It was across this plain that Elijah raced with Ahab's chariot twelve miles to Jezreel from Carmel, where he had been praying for rain.

Directly below us was Nazareth on the slopes of a little valley, and it seemed as if I could almost see Christ walking up and down those hillsides and teaching in the synagogue on the Sabbath day. I had feared that the dirt and ignorance of the people and the idolatry carried on in all these places would shock and disgust me and spoil the spiritual suggestions of the place. But my imagination was able to rise above the dirty details and I refused to go to Joseph's workshop and Mary's kitchen, which are only inventions of the Latin and Greek churches. Monday morning we took an early start and rode up Mt. Tabor on horseback. This is supposed by some to be the Mount of Transfiguration, but it is not certain. There are two convents on the summit and the ruins of a big Crusaders' Castle. We ate our lunch here and rode down again joining our carriages, in which we drove rapidly to Tiberias. Our first view of the Sea of Galilee, as we drove over the last hill-top, was very beautiful; the blue, blue sea with the little town of Tiberias nestling on its shores, and over it round the mountains of Gilead with steep rocky slopes, where the "swine" may have well "rushed violently down into the sea." We went out in boats on the lake next day, and had a tempest, so that the boatmen became alarmed and put us on shore. When we were well out of danger, we sang "Master, the tempest is raging," and appreciated, as never before, the scene of the disciples struggling with the storm and the Master asleep in the boat. What a sense of his power they must have had when he awoke and uttered that "Peace, be still!" and "the winds and the waves obeyed his will!" We had to walk from where the boatmen put us on shore, out to the reputed sites of Bethsaida and Capernaum. At every sacred place in this country there is either a mosque or a convent. We found a convent at Capernaum and were glad to get some bread and olives to satisfy our hunger. Then we walked back and went in the boat to Tiberias. We drove back to Nazareth that night, and next morning back to Haifa and up on Mt. Carmel, where we spent the night in a fine hotel. Next day after dinner three of us and a good bye to the others who were going back to Beyrout, and we started in a carriage for Jaffa or Joppa, the port of Jerusalem. We drove all the afternoon and stopped about six o'clock at Zimoreen, one of Rothschild's Jewish colonies, at a Jewish inn, where we ate a lunch we had brought with us, and lay down with our clothes on, on some rather doubtful-looking beds. At midnight we arose and pursued our journey over the damp, misty, chilly plain of Sharon, by the light of the waning moon. At sunrise we stopped to feed the horses and I walked up and down across the plain to get warm. The sun rose over the hills of Samaria and warmed up the green, glistening plain which stretched north and south for miles between the hills and the sea. We passed a great many ruins of Crusaders' Castles. The history of this country is one grand mixture of things; Syria means nothing distinctive or individual; it is Jew, Crusader, Arab, Turk and I know not what else. It was noon when we reached Jaffa, and after a tiresome wait at the railroad station we rode until six o'clock on the railroad which winds in and out among rocky hills in its ascent from sea-level to Jerusalem. You can imagine we were pretty tired when we landed in Jerusalem and the bed felt pretty good that night. Then for several days we investigated Jerusalem and the surrounding places of Biblical interest. We drove up the Mount of Olives, from which the view is exquisite. Here one forgets the dirt, the filth, the beggars and all the misery that make Jerusalem streets so repulsive. One only sees that wonderful, wonderful city on the slope of the hill opposite, with its surrounding battlemented walls, a city "compact together," and as the setting sun lights up those majestic walls and touches with gold the domes and towers, one does not wonder that Christ loved it and wept over it, "O Jerusalem! Jerusalem! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." In the valley beneath us, between us and Jerusalem, was the brook Kedron, and further down in the valley the pool of Siloam.

That same afternoon we visited the tombs of the kings, and I saw a "stone rolled away from the sepulchre."

Sunday, we walked across Kedron up to the garden of Gethsemane, and sat by the roadside for a little time. The Russians have shut in with high yellow stone walls their Garden of Gethsemane, and the Latins have walled in another garden of Gethsemane; and there are some very artificial looking trees that peep feebly over the stone walls, while a hideous, gaudy Russian church dominates the hillside. I had no wish to enter either one of these pens, so we sat by the roadside and thought it all over, how much Gethsemane meant to us. We walked back in the intense heat over the dusty roads, in through St. Stephen's gate and after a good deal of wandering about, found the new German church built in honor of the German emperor, and we were glad to sit down in its cool aisles. In the afternoon we walked around the walls on the outside; down into the valley of Jehoshaphat where there are several famous rock-tombs, and we walked home through the valley of Hinnom which was longer than we thought and very dusty. It got quite dark before we got back, and we were very tired. But next morning early we started for Hebron. It was a long, barren, monotonous road, but at last we reached the plain of Mamre, and saw the mosque which covers the cave of Machpelah. But the Moslems of Hebron are exceedingly fanatical and will permit no one to even enter that mosque. We ate our lunch under the shade of Abraham's Oak, and it was very refreshing, for the day was intensely hot. Here was Eshcol of which the two faithful spies gave such a good account. Coming back we visited Bethlehem; saw the church of the Nativity, and looked down on the fields where the angels brought the good tidings to the shepherds of old. This, too, was the city of David, and over on the opposite side of the valley stands Zelzah, the city of Saul and Jonathan.

On Tuesday we visited the big mosque of Omar. That is built on the old Temple. The mosque is very beautiful. We had to take off our shoes and put on some rude slippers before entering. Down below in another mosque, which is also built on this same temple area, are to be seen several huge round pillars; so large that three men stretching out their arms can just span one. These are probably a few of the pillars that once formed the magnificent approach to Solomon's temple, through which the Queen of Sheba entered into his presence. To get into this mosque area, one has to have a dragoman, a kawass, a soldier and a guide; so exacting are these Moslems. In the afternoon we walked through the Jewish quarter, which is exceedingly dirty, and came to the Jew's wailing place, which is against the outer wall of the temple area. Here the Jews congregate in the afternoon and especially on Friday afternoon to weep over the departed glories of their race. I saw some reading their laments and swaying to and fro.

On Wednesday morning we started in carriages for Jericho. Formerly one had to ride horseback, but two years ago when the German emperor made his visit here roads were made everywhere for him, and a very good one was made down to Jericho. We rode down, down through the barren brown mountains of Judea, descending more than 2000 feet I believe, for Jerusalem is high up, and the Dead Sea lies 1300 feet below the level of the Mediterranean. Usually it is intensely hot there, but we found it cool that day. We saw the gorge of the Cherith, where Elijah was fed by the ravens, and Elisha's spring, where he healed the waters, you remember, and the site of the Bible Jericho. The present town is a miserable collection of mud huts on the site of the Crusaders Jericho. We drove down to the Dead Sea, which, strange to say, was rough like the ocean. It was an unusual day there, for the clouds hung dark and heavy over the barren and rugged mountains and the broad sterile plain, that is brightened by the ribbon of green that borders the Jordan. We went wading in the Dead Sea, and got back into our carriages, just in time for a hard shower. It was raining when we reached the Jordan, so that we could not get out and wander about, but we could appreciate to the full "Oh Jordan's stormy banks I stand [illegible] We stayed over night at a hotel and drove back the next day, stopping at Bethany. It is as one returns from Bethany to Jerusalem that one gets the view Christ must have had on his triumphal entry into Jerusalem, when the crowd cried, "Hosanna to the Son of David."

Our sight-seeing here is about ended now, for tomorrow we go back to Jaffa, to take a steamer for Beyrout when we can get one.

The Jesuit Obligation.

In view of the loud protests made by Roman Catholics against the Protestant oath which King Edward VII. must take at coronation, the British Protestant press is returning the compliment by publishing a clause from the oath which every member of the Jesuit order is obliged to take. As the Jesuit asseveration has its bearing in other countries besides Britain, our readers will be interested in seeing it. We quote from the "Life of Faith":—

"I do renounce and disown any allegiance as due to any heretical King, prince, or State named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name Protestants, to be damnable; and they themselves are damned and to be damned, that do not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness's agents in any place wherein I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended power, legal or otherwise."

Six Important Points.

Six things a boy ought to know:—

1. That a quiet voice, courtesy, and kind acts are as essential to the part in the world of a gentleman as of gentlewoman.

2. That roughness, blustering, and even hot-headedness, are not manliness. The most firm and courageous men have usually been the most gentle.

3. That muscular strength is not health.

4. That a brain crammed only with facts is not necessarily a wise one.

5. That the labor impossible to the boy of fourteen will be easy to the man of twenty.

6. That the best capital for a boy is not money, but the love of work, simple tastes, and a heart loyal to his friends and to his God.—*Texas Christian Advocate.*

"People who do right no matter what the consequences may be, are always the gainers in the end."

Dear Brother Underwood:

While reading THE RESTITUTION this morning I was made to rejoice to think that the redemption of the Jewish people is so near, and more, that my redemption draws near. For here in this life we have sickness, sorrow, trials, tribulations, pain and at last death. Oh, what would be our lot if we had no hope founded upon the promises of God, that if we believe in him and obey his commands that we should have eternal life and enter in the kingdom, there to eat of the tree of life and live forever in the presence of Him who died to redeem us that we may enjoy the pleasures of an endless life where God will wipe all tears from our eyes, where sickness, sorrow, pain nor death can never enter. Oh, people of the one faith, are we walking in the light as he (Christ) is in the light? Do we keep our mind centered on him who died for us? We cannot be perfect in this life but we can walk in a way that we will be made perfect when that which is perfect is come, and that which is in part is done away. I was talking with a preacher not long since, he said if a man had done wrong; his conscience told him that he had done wrong. Oh, brothers and sisters, let us not depend on our conscience, but on the sure Word of prophecy, the gospel, that is able to make one wise unto salvation, and if obeyed will finally bring us into the everlasting kingdom of our Lord and Savior Jesus Christ. Yours in Christ,

JESSE HARROLD.

The correct population of cities and towns in the northwest, located along the line of the Chicago and North-Western Railway, is shown in a booklet just issued by that Company. A copy may be obtained by sending a stamp to W. B. Kniskern, 22 Fifth ave, Chicago.—aug31

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

Truth in Song.

send out the gospel of Jesus Christ,
among true and strong?
send out the message a suffering man,
Embodied in sacred song?

ed, much has been spoken and written and
sung.
And many souls thereby been taught
[illegible] was good, may be carried along
The message in Heaven taught.

He gave [illegible] the time must be written and
sung
From [illegible] the Scripture page,
The power of the Spirit her message will send
[illegible] present age.

[illegible] sing in the strength of the
Inspired by his living touch,
And [illegible] to the world, with love's banner un-
furled,
The message we have so much.

In the power of the Spirit, with Heaven-bred
thoughts,
[illegible] always ring,
[illegible] when in peril, all your God de-
[illegible]
ower of his truth, for age and for
youth,
Your words shall carry along
The message of deeds, the gospel of life,
Embodied in sacred song.

Communicated.

The Rich Man and Lazarus. No. 2.

The principles concerned and affected [illegible] distinctly marked. The items relating to the rich man clearly marks him as the representative of the Jews as a people. Let us note his case first.

His dress. He was clothed in purple and fine linen. Now turn to the law that was "until John," and see what was the clothing of the priests under that law. See Exodus xxviii., where Moses was commanded to make for Aaron and the other priests garments for glory and beauty. See verses 5, 6, 8, and 15. "And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue, and of scarlet, and of fine twined linen..... And thou shalt make the breast plate of purple.....and fine twined linen."

Such were the peculiarities of the dress or clothing of these representatives of the law and Mosaic dispensation, or Jewish system. These peculiarities your Lord commences with in his description of the rich man; and they are sufficiently striking to satisfy the unprejudiced enquirer after truth that the Jew nationally was to be represented by the rich man in the parable. The Jews were rich in those abundant communications of truth, knowledge and peculiar priviliges which God had endowed them with by direct communications or through the prophets whom he had raised up to instruct them from time to time, till at length he spake unto them by his Son. Rich were they, indeed, in these high and exalted advantages over all other nations and people. It would be easy to enlarge here, but I forbear. The period of their exclusive enjoyment of those peculiarities was their lifetime. But the time came when those peculiarities were to pass away, and that period is represented as a death. It was the death of their whole ecclesiastical polity—it was now to be superceded by a more spiritual and universal system, embracing other people. The lifetime of their peculiarities is ended—the change has come over them, symbolized by a death and burial.

Where next is this once rich man found, is it in theological hell? No; it is not even in gehenna; but in hades.

Hades is the Greek word corresponding to sheol of the Hebrew, and signifies the covered state, or state of death, in which, the Old Testament positively affirms, there is no knowledge. See Eccl. ix. 10; Psa. vi. 5, and other similar texts. The rich man is alive after his ecclesiastical death, but is stripped of all his peculiarities and reduced to a state of wretchedness and torment. And does not the history of the Jews, as a people, from the overthrow of their temple, city, and sacrifices there, unto this day, or the present century, fully justify the parabolic description given by our Lord, of the misery to which they would be subjected under the new dispensation which was to follow theirs?

No one can doubt this who has any knowledge of their history. Read the prophecies of the judgments threatened them. Lev. xxvi. and Deut. xxviii., and be no longer faithless, but believing. Wrath has come upon them to the uttermost. 1 Thess. ii. 16. And Jesus said, relative to the overthrow of their city, and the tribulation to attend and follow that event. "There be the days of vengeance, that all things which are written may be fulfilled. Luke xxi. 22

Since the ecclesiastical and national death of the Jews—the rich man—there has been a claim maintained among them that Abraham was their father, but no relief has come to them from that quarter.

The desire expressed by the rich man, that further light or information should be given to convince that nation or people of Jews by a resurrection of one from the dead, is met in the parable by showing that no further information would avail with those who had rejected all the previous light God had given them: and the answer—neither will they be persuaded though one rose from the dead—was shown to be true by the conduct of the chief priests and pharisees when Jesus actually raised a Lazarus from the dead. 1 John xi. They called a council and from that day forth took council together for to put Jesus to death.

How true that they would not be persuaded though one rose from the dead; and after they had accomplished their bloody purpose, and put Christ to death, and he also had been raised from the dead, under such circumstances that there was no chance to doubt the fact, the same obstinate unbelief remained and they gave large sums of money to the soldiers to tell the most silly and improbable lie that ever was invented, viz: that the disciples of Jesus came by night and stole Jesus away while they slept.

The Jews as a nation, had their good things in their lifetime, or while they held the relation of bride to their Maker: but now being dead, nationally, in reference to that relation, they are tormented, grievously and sorely tormented; and all their appeals as to their relation to Abraham have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out. I speak of course, particularly of social, civil and political blessing, in which they possessed much advantage every way in the days of their national prosperity. But an impassable gulf has existed between them and the Gentiles for many centuries; but even that is nowhere said to be eternal.

It will indeed continue until the Redeemer returns to Zion. Till that time there will be no national repentance; but then will be fulfilled the prophecy of Zech. xii. 10, 14.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man in the parable, they have constantly cried, from the days of Jesus for more evidence. "Let him come down from the cross and we will believe." But when he rose from the dead as the rich man is represented as desiring one to do to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation, from the time Jerusalem was compassed about with armies and their city destroyed to the present century, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state?

Thus, the parable, so far as the rich man is concerned, has a fair and full application, and illustrates the obstinate unbelief and consequent misery and torment of that people after their final refusal to receive Jesus as the Messiah.

Well did Jesus say to the Jews—"Had ye believed Moses, ye would have believed me; for he wrote of me; but ye believe not his writings, how shall ye believe my Words." John v. 46, 47.

These words illustrate what is said in the parable—"They have Moses and the prophets, let them hear them; and if they hear not them, neither will they be persuaded though one rose from the dead."

It only remains now to briefly consider that part of the parable relating to the poor man, or Lazarus.

Prior to the change in the dispensations, from the Mosaic to the Christian, the Gentile, poor indeed in religious knowledge, and excluded from the peculiar priviliges of the Jew—the rich man, could only approach the court, or gate of the temple service, whereupon some of them sought the crumbs of knowledge which might better their condition. Still their general condition in regard to divine things was evil. The time at length arrives when they are no longer to remain in this condition, and that change—to keep up the harmony of the parable—is represented by a death. They [illegible] out of their previous state and [illegible] the [illegible] of Abraham's [illegible]

partakers in that covenant God made with Abraham; "For if ye be Christ's then are Abraham's seed, and heirs according to the promise." Gal. iii. 16, to end of chapter. To this honor they are brought through the ministration of angels—aggellan—messenger. Christ gave his messengers commission to go into all the world and preach the gospel to every creature. Mark xvi. 15, 16.

Under this commission they brought many Gentiles into the Abrahamic covenant; for the Scriptures foreseeing that God would justify the heathen, (the Gentiles) through faith, preached before the gospel unto Abraham, saying, "In thee shall all the nations be blessed." Gal. iii. 8. And the apostle adds—so then they which be of faith are blessed with faithful Abraham; they are in Abraham's bosom; a phrase which imports a partaker of his blessings, and being in the same covenant relation to God. In this condition are all believing Gentiles, and are now comforted; while the obstinate unbelieving Jew from the time of Christ, or from the introduction of the Christian dispensation, has been tormented, and the gulf between the two dispensations is impassable—they cannot be joined in one; to come into the blessings of the Christian dispensation is impossible to any one still cleaving to the Mosaic for justification; and to return from the Christian to the Mosaic is to fall from grace, and to be swallowed up in the gulf.

I might greatly enlarge the proof that the foregoing is the true scope and design of the parable; but enough has been said to satisfy the candid inquirer after truth, and I have no expectation that obstinate bigotry will be removed, even though another Lazarus should arise from the dead and affirm the truth of the exposition here given.

Are you masters in Israel, my brethren? and can you not see these things? The change from the law to the gospel, was a change of masters; that polity to which the Jew was wedded, must die: or it would be adultery to be joined to Christ. Some of the Jews insisted that converts to Christianity should also observe the law of Moses, Gal. ii. 3.

This transition from the one system to the other is clearly set forth in the parable of the rich man and Lazarus. The gulf between the Christian and the Jew, which neither can pass, is in fact that in Christ there is no Jew, but a new creature. The Jew cannot cross that gulf: he must believe the gospel, and be baptized into Christ, by which he ceases to be a Jew, nor can the Christain pass that gulf to the Jew. If he attempts it he falls from grace, and Christ shall profit him nothing. Not a drop of the water of life can pass from the gospel to one married (or espoused) to the law graven on stone which is unto death. Ye cannot serve two masters. The letter kills; the spirit gives life. The Words I speak are spirit, and life, said Jesus. Let the Romanist have the letter; join the begging friars, go in rags, paint or make sores on their filthy persons in order to get into the bosom of Abraham.

What kind of a gulf is it that your supposed immortal soul cannot pass. No one not blinded by prejudice, can fail to see what this parable teaches, that this understanding is preeminently Scriptural in every part; and hence has no reference to departed souls. And yet having lost the true gospel faith, during the dark ages of superstition, modern theology concerning man's condition in death, is based on the literal interpretation of this parable. And so the claim is made that death seals the doom of mankind, for hell or heaven. This of course makes the resurrection of the dead of no account. Why bring the soul back from hell-fire, or the joys of heaven to re-enter the body to be judged, if it entered into its reward at death.

You, my sectarian brother, you know in your theology a resurrection of the dead has no legitimate place; it is simply an incumbrance you cannot dispose of. Resurrection being the very foundation of gospel hope, you should mistrust the soundness of your theology, rather than your foundation doctrine of a future life; for if the dead rise not, let us eat and drink, for tomorrow we die.

A few misunderstandings of Scriptures, like this [illegible] have wrought the utmost [illegible] turning Christ, [illegible] into [illegible] plete habit of [illegible] thousand [illegible]

[illegible] admit that [illegible] is appointed [illegible] to die, [illegible] he is taken [illegible] the [illegible] will [illegible] again, be [illegible]

made alive in Christ, the second man, Adam. Admit, notwithstanding the parable of the rich man and Lazarus, that in death, all go to one place. Stop translating sheol, hell, for your wicked neighbor, and grave for yourself. Believe the Scriptures, that there is no work, nor device, nor knowledge, nor wisdom, in sheol whither thou goest. That the dead praise not the Lord, neither any that go down in silence. That the very day a man dies his thoughts perish: his sons come to honor, and he knoweth it not, they are brought low and he perceiveth it not, and you will find harmony. Why not be cold, or hot; rank spiritualists, and follow demons, or believe the Scriptures. Do not suppose that Christ and the apostles taught that which conflicts with the law and the prophets; the only Scriptures then in existence, or referred to by Christ.

To love submitted for your consideration.

JOHN FOORE.

(Concluded.)

Dear Brothers and Sisters:

I thought I would write a few lines to let you know that I am yet in the land of the living, awaiting the coming of our King, and endeavoring to live so that I can say, "Lo, this is our God, I have waited for him;" and hear the welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is my hope; and I do believe that the time is near when our King will take to himself his great power and reign, King of kings, and Lord of lords. The darkness has covered the earth, and gross darkness the people. Now, what has caused this great darkness on the truth that is revealed to us in God's Word? Now it is very clear to me; how can it be otherwise? When God said to the first pair, "In the day that thou eatest thereof thou shalt surely die." Now comes the contradiction, and what is it? "Ye shall not surely die." Here is the foundation of all falsehoods, and the leaders and shepherds of the flocks teach nothing else for the hope of the people, saying, you all have immortal souls, that never dies, but when your body dies, that flies up to heaven; thus saying in harmony with the serpent, "Ye shall not surely die." Now, my brothers and sisters in the Lord's Anointed, how can the people be otherwise but in gross darkness under such teaching. Thus we see how the world became in such darkness, and the people in such gross darkness. But I thank God that the light of the gospel of the kingdom is shining, and some will hear and believe it, and obey it and thus become the seed of Abraham by faith, and thus become heirs according to the promise. But it is a grievous thought to have God's Word disregarded as it is. But we must not let anything interfere with the Word of God, but believe and stand by the truth, as God has given it to us. We have a blessed hope plainly revealed to us in his Word. My faith never was stronger than it now is. I need not the teaching of the apostacy; but my faith is in the Word of God, by it I stand or fall; but I have no fears of falling; I have laid all my hope on Jesus, and he will not leave us when he comes, which I expect will be soon. But if not I have but a few years at the longest to stay here; for according to the record I have, I will be 80 years old July 16, 1901; I would be glad to live to see My Master come; but if I do not he will find me in the morning of the resurrection.

C. P. ALLEN.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Rose Starbuck	.50

I will be at Bosworth, Mo., Saturday before the 4th Sunday in July, and stay over Sunday. At Pleasanton, Kansas, on Aug. 3 and 4. All are invited to both meetings.

JOHN FOORE.

Excursion tickets to New York, good going or returning via Buffalo with stop over at Pan American Exposition, go on sale July 1st at principal [illegible] of Pennsylvania Lines

When She Was Near.

My mother's heart was honey,
And her kiss was sweetest balm,
And, though the world was full of storm,
Her lap was full of calm.
Her arms and breast were filled with rest,
Her smile was full of joy,
And life was dear when she was near,
And I a little boy.

The world is full of golden gitts,
And yet my spirit sighs
Between the gracious long agoes
And happy by and byes.
I am aweary of the cares
That fill the lives of men;
I would I were a little child
Within those arms again.

For my mother's heart was honey,
And her kiss was sweetest balm,
And, though the world was full of storm,
Her lap was full of calm.
Her arms and breast were full of rest,
Her smile was full of joy,
And life was dear when she was near,
And I a little boy.

—Nixon Waterman.

The Rescued Village.

A STORY OF THE CARPATHIAN MOUNTAINS.

It was in 1879, when circumstances overthrew all my well laid plans for the future, (man proposes but God disposes,) that I was compelled to abandon my studies and look for practical employment.

No one could have been more pleased than I, when a college chum informed me that his father was connected with a railroad concern, and was needing a qualified young man as surveyor's assistant to go to upper Hungaria, where he had a short line under construction. The railroad magnate knew me well, and so, though the situation would be but for a year and the wages low, I could have it for the asking. I set out at once and four days later was at work.

It was while thus employed that I went through an experience which I shall never forget. One day the foreman of a gang of laborers, working on the road-bed, reported that the stakes driven during the definite survey, did not correspond with the specified plan of that particular section. As these stakes had been verified by the surveyor only a few days before work was begun, not much importance was attached to the complaint, and it was deemed sufficient to send me to find the cause of the foreman's difficulty.

The tripod, with surveying compass on my shoulder I accompanied him to where work was in progress. Along a steep incline on the southern slope of the Carpathian mountains, the road was staked out nearly sharp from west to east, and in the valley below lay a seemingly prosperous village. The slope was almost bare; there were no trees to break the monotony; only a few grassy spots and a very few poor looking bushes, scattered at long intervals.

At first glance I was sure some of the stakes must have changed their relative positions since I with the surveyor had gone over the line a few days before; but close examination convinced me that no one had touched them. Then, what could be the matter? I stooped down to look at one of the stakes that was remarkably far from its original position, and some pebbles came rolling down from above me. Startled, I looked around for the cause. No animal was in sight, and our laborers were standing a few feet below. Thinking of an earthquake, I pressed my ear to the ground, but could not detect the slightest disturbance.

Discussing the features of the case, the foreman and myself were walking slowly around to more thoroughly inspect the ground, when being thirsty, I remembered having seen not far away, a spring bubbling from the mountain side, its water being emptied into a brook near the village. I searched and found it, but it had ceased to flow; its place was covered with earth and stones. The horrible truth now dawned upon me. The upper stratum of earth had become separated from the solid rock, and was pressing towards the valley; slowly and imperceptibly now, but sure to end as a landslide! It was the moving of the land that had moved our stakes! We had only a few hours in which to act.

I was in a subordinate position; I could only order the laborers away and send for the chief surveyor, while I warned, in utmost haste, the villagers. I was just in time. A party was rapidly organized, and we hurried to the scene with our plans all laid for the saving of the village.

At the extreme left of the affected area we began well calculated blasting and thus started the final movement there, diverting the downward rush of the immense mass from its path towards the town, and thereby

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Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 10 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the spirit is original, logical and very scriptural. Price 5 cents each, 50 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

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E. J. Autrin

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Editor Restitution:

Please announce through the dear old paper that Brother George Kidwell from Ark., will commence a series of meetings at the Hix school house on Saturday before the first Sunday in August next, five miles southeast of Climax Spring, Camden Co., Mo., all of the one faith are cordially invited to come and make themselves at home with us while this meeting lasts.

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No. 8, " " "	10:08pm
No 12, Sunday only	9:45am

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No. 21, Ex. Sun. For Terre Haute	8:45a m
No. 5, " " " "	12:34noon
No. 9, " " " Logansport,	7:30pm
No 11, Sunday only	6:30pm

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1 30	4 45	5 15	6 00	Akron	6 40	10 05	10 35	12 20
2 30	5 45	6 15	7 00	Cleveland	5 40	9 05	9 35	11 20
4 30	7 45	8 15	9 00	Erie	3 40	7 05	7 35	9 20
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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Wash. [illegible] meet each Sunday at [illegible] for Sunday school, preaching at [illegible] by Walker

day evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by D. T. Halstead of Rensselaer, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Echelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulls, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works, L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. O. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME L. Read X PLYMOUTH, INDIANA, AUGUST 7, 1901. NUMBER 29.

The Restitution.

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While thy true children for deliverance sigh;
Oft short the night and long the darkness seems;
Hasten our Master, though through trials many,
And on the grave-less, sinless earth let us
Thy beauty see.

—Alice M. Goodwin.

Communicated.

Phenomena of Spiritualism Accounted for. No 2.

Article No. 1. closed with remarks relating to the vital life-spirit being scientifically termed electricity, magnetism, etc., which furnished vitality to the air we breathe. Now while the air we inhale is also called spirit, yet if it should lack the vital electrical spirit, it could not sustain life. Breath and spirit are necessary to sustain animal life, whether in man, or the brute creation. Job seemed to comprehend this, when he said: if the Lord should gather unto himself his "breath AND his spirit," all flesh would turn again to dust. In this instance at least, "breath" and "spirit" were not used as synonymous terms.

Do we not sometimes perceive the oppressiveness of the atmosphere, and how difficult it seems to breathe, and on such occasions how weak, languid and spiritless the physical system becomes? Then again, let this be followed by an electrical storm, and all life, both animal and vegetable, seems to be inspired with new life and vigor. We are here informed that "the most subtle principle of the earth's halo is spirit, which is called by different names, such as electricity, magnetism, etc. This halo is its reservoir, as it were. It is *dilated* with *atmospheric air*. We *breathe* it, and it pervades every atom of our bodies, and having enabled our organism to perform its functions, it exhales from the electrodes of our system as *Od* into the reservoir where we derived it by breathing. Thus a circle or circuit exists of the external atomic form-changing fluid, internal transformed matter, and nervous current, closing the circuit by *Od* (latent light radiating in darkness) exhaling into the outer fluid.

Now, this outer reservoir of fluid may be regarded as a highly-polished and extremely sensitive mirror, in which can be excited latent *odic spectres*, which become visible sometimes to those whose brains are subjected to *odic exaltation*. The spectral impressions may emanate from corrupting bodies, and from living brains acting upon other living brains. Reichenbach's graveyard experiments have demonstrated the first; thermo-electrography the second; and animal magnetism, in all its varieties, the third.

We may adduce here a philosophical experiment, illustrative of what we mean, by latent spectral impressions. Take a piece of glass, the temperature of which is low, lay a coin upon it, and breathe upon the surface; allow the breath to entirely disappear; then toss the coin off the surface and examine it minutely; no trace of anything is visible, yet a spectral impression exists on that surface, which may be evoked by again breathing upon the surface of the glass. A form resembling the coin at once appears.

M. Karsten placed a coin upon a piece of plate glass, which being supported by a plate of metal not insulated, the sparks from the conductor of an electrifying machine were made to strike on the coin, thereby causing them to pass simultaneously through the coin and metalic plate. After one hundred turns of the machine, the coin was removed; the glass plate appeared perfectly unaltered (the ghost was invisible), but when breathed upon, a perfect impression of the coin in its most minute details became visible; electric fluid remaining adherent to the glass plate; because the impression still remains with great distinctness, after all traces of electricity has disappeared, after the glass has been wiped with a handkerchief. And again, these impressions are neither destroyed, nor even weakened, by passing a stream of the opposite electricity over them.

From these experiments we see:

1. That by breathing upon the thing impressed, hidden things may be made manifest.

2. That this can be effected at the end of months.

3. That unseen but real impressions of words and figures can be made on surfaces by electricity, and afterward made visible by breathing. These principles are scientific demonstrations. And, pray, what is science? It is knowledge. Human knowledge, or science, when it is really knowledge, consists of the little men have discovered—the few general facts they have found obtaining in the universe, and more especially in this terrestrial system, in relation to the earth. Its substances, and man upon it. Men know but little of the laws to which God has subjected his earth and the things belonging to it, compared with what remains to be revealed. And yet it is the ignorant who undertake to draw conclusions from the data the most recondite, and pronounce the Bible a cheat, if it teach not according to what they have predetermined it ought to teach. But, after all, the multitude is not so much to blame for this as their guides. Like priests like people. The theosophist reasons out from insufficient data a crude theory, which pleases his fleshly mind, and then goes to the Bible to cull sounding epithets to sanctify it, instead of allowing God's Holy Word to teach him as a babe, and then to prove all things by its rule. This procedure is emphatically the folly of our age. All classes are guilty of it, and in consequence rush headlong to the adoption of theories which destroy the truth, and stultify themselves.

General facts are the laws by and through which God sustains all things and operates upon them. By these laws a relationship is established between him and man, who is subjugated to their operation in common with minerals and vegetables.

Thus, electricity acts uniformly whatever the nature of the thing acted upon; the products of that action vary according to the medium through which it acts. Like electricities repel, and unlike ones attract, whether minerals, vegetables, clouds or animal substances be the subject of their power."

Now, how does God speak to man? This is a point our readers should critically investigate. Millions of people known as spiritualists claim that he speaks to man by means of dead men's ghosts, which they claim are deathless in their nature, and whose powers are intensified when separated from the mortal body, and these are made the means of communication between the supposed inhabitants of heaven and earth.

The above theory upon investigation is proven not only to be unscientific, but positively unscriptural.

The doctrine that the above imaginary intelligences exist, lies at the foundation of every false religious system, as for instance the Roman Catholic worship of saints. The Roman church creates saints at her pleasure, out of some dead Catholic, which their church think worthy of the honor, and each good Catholic must have one of these saints assigned as his or her patron saint, to whom they must pray, and ask them to intercede in their behalf, with Jesus and the "holy mother of God." This is their means of communication.

This error lies at the base of the Mohammedan apostacy. The devout follower of Mahommet is promised that at death his immortal spirit shall ascend to heaven, and a numerous harem of spirit-wives will be assigned him, whereby he can revel in sensual pleasure to his heart's content. We and the leading denominations of the Protestant Church. The heathenish doctrine of eternal torment is also based upon the existence of the imaginary immortal spirit, which spiritualists claim is not only the medium of communication between God and man, but between all the inhabitants of heaven and earth.

In the next article we will introduce the quotation showing how God speaks to man, which in the past has not been by dead men's ghosts, but by means of his Holy Spirit.

W. H. WILSON.

Opening of the Seals.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said to them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were should be fulfilled." Rev. vi. 9-11. The souls that John saw under the altar were the persons who holding the truth as taught in the Holy Scripture, were a reproach to those who had departed from the truth, and were gone into apostasy. Here we see the truth of what the Master said. "I am not come to send peace, but a sword." There is an irrepressible conflict between truth and error—hence the death of the witnesses to the truth. That the souls are the persons should be evident from the fact that they cry for vengeance on account of their blood: the word soul being used in the sense given to it in the Old Testament, for instance, "The soul that sinneth, it shall die." Ezekiel. The altar is the altar of sacrifice upon which they offered themselves, sealing the truth with their blood. Some claim that this seal had its fulfillment in the time of the persecutions under Diocletian A. D. 303 to 313. That view is open to many objections: In the first place it necessitates the crowding of the first, second, third and fourth seals into a space of about one century. The reason for this position, I think, is found in the fact that during the early centuries of the Christian era, there was an expectation of the coming of Christ, and the end of the world—therefore those who attempted to fix the time of the different seals fixed upon some event that happened in their day as a fulfillment of the symbols of the different seals; and others coming later on have followed in the beaten track of those who had gone before. I see in our day an illustration of this principle of interpretation. In the time of Wm. Miller and his co-workers, they thought that what they called the end of the world would be in A. D. 1843 to 44.

Now, those known as Seventh Day Adventists thought that they discovered that they had been engaged in giving the first message of Rev. xiv. 7. And the two other messages were to follow before the coming of the Son of Man on the white cloud. So they set themselves to the work of giving the second message, and completed that in about six months: and why? Because the Lord was coming in a short time and they must give the third angel's message, and they have been working at that message for some sixty years. In the second place, if this fifth seal has reference to the martyrs that suffered at the hands of the pagans, it has no reference to any that were put to death by the little horn of Dan. vii. 25. This power was to make war with the saints and to overcome them. Rev. xiii. 7. This view of applying the martyrs of the fifth seal to those who suffered by the pagans, makes a mountain of a mole hill, as compared to those that suffered under the man of sin—the Papacy—and passes in silence the mountain, whereas in the Prophets and in the Apostles the Apostasy, the body [illegible]

Again, the little season that the martyrs were told to rest, does not fit the time from the days of Diocletian, because the time of rewards and punishments, to destroy them that destroy the earth, does not come until the sounding of the seventh trumpet. Rev. xi. 18.

Literally, the martyrs do not petition for vengeance on their persecutors: Christ says, "Father, forgive them.' Stephen says, "Lay not this sin to their charge." John Huss when brought to the stake exclaimed: "May thy infinite mercy, O my God, pardon this injustice of mine enemies."

The symbols of the Revelation only touch upon a few of the most important events of the world's history. The next great event after the fall of Constantinople was the reformation, which brought to light the martyrs under the altar, made them cry with a loud voice, and gave to them white robes. In order to understand the loud cry of the martyrs, and the giving to them the white robes, it is necessary to have an understanding of the symbols of chapter ten. The preceding context to chapter ten, reveals to us the fact, that the followers of Mahommet, compared to locusts from the Arabian desert, were brought by the Almighty, as a scourge to the apostate Christians, who had departed from the worship of the one true God, and were worshiping devils (demons) idols of gold and silver and of brass and of stone. But those plagues wrought no reformation for it is written, "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. ix. 20-21.

Now comes the angel of chapter ten; mighty and clothed with a cloud—symbol of majesty, "and a rainbow was upon his head," showing that he comes in the fulfilment of God's covenant. "His face as it were the Sun, and feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth. And cried with a loud voice as when a lion roareth; and when he had cried seven thunders uttered their voices." x. 1-3. This angel is a symbol of the reformers, who taking the Bible (the little book) cried with a loud voice against the abominations of the Apostasy. The light eminating from the open book made the angel's face as the sun. They travelled by sea and land, and the light of truth which they taught dispelled the darkness and superstition of the harlot of the scarlet robe. Fire being a consuming element, the feet of the angel are compared to pillars of fire. The Apostle Paul in 2 Thessalonians ii. 8, says in speaking of the falling away, and the revealment of the man of sin, "whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming." By sea and land wherever the reformers went they by light from the open book dispelled the darkness of the Apostasy. One extract from Mosheim I will here introduce. "From this time, therefore he (Luther) applied himself to the pursuit of the truth with increased assiduity and fervor; nor did he only review with attention and confirm with new arguments, what he had hitherto taught, but went far beyond it, and made vigorous attacks upon the principle fortress of popery; the power and jurisdiction of the Roman pontiff, which he overturned from its very foundation. In this noble undertaking he was seconded by many learned and pious men, in various parts of Europe; by those professors of the university of Wittenberg, who adopted his principles; and in a more especial manner by the celebrated Melancthon; and, as the fame of Luther's wisdom and Melancthon's learning had filled that academy with an incredible number of students, who flocked to it from all parts, this happy circumstance propagated the principles of the Reformation with an amazing rapidity through all the countries of Europe." Mosheim ch. 2, p. 397.

This tendency of the reformers is what [illegible] they cry with a loud voice? By a figure of speech dead or inanimate things are made to speak. Thus the blood of Abel is said to have cried to God from the ground Gen. iv. 9-10. The stone cried out of the wall, and the beam out of the timber answered it. Hab. ii. 11. The hire of laborers kept back by fraud cried. James v. 4. So the souls of the martyrs could cry, and not thereby be proved to be conscious. If the blood of one righteous man (Abel) could, and did cry to God from the ground; how much more should the blood of hundreds of thousands be represented as crying with a loud voice. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." John saw the white horse of the first seal; the inhabitants of the Roman empire who lived during the period of the seal, saw the things in fact, what John saw in symbol. He saw in symbol the souls under the altar, and heard their cry long before they were slain. But the people who lived in the time of the Reformation, and understood the truth taught by the reformers, saw the things John saw in symbol, they saw them in fact, and the truth that the martyrs were like Abel, the righteous ones, and their persecutors who put them to death were the real criminals. Therefore the sight of the slain appealed to them with great force, and called to God for vengeance on their murderers. The white robes given to them were symbols of righteousness, which was now attributed to the martyrs, who before the reception of the light from the little book in the hand of the angel, were considered as criminals and not worthy to live. We have not yet arrived at the time of the opening of the sixth seal, but think we see signs of the coming earthquake.

GEO. FRANCIS.

Dear Brethren and Sisters:

I presume you have read the announcement of the Conference of the Church of God, to be held at Waterloo, Ia., commencing Aug. 24th next. I write this as a special invitation to all, to attend this Conference. An extra effort has been made this summer by the brethren, to add to the comfort of all who favor us with their presence. The ground and natural surroundings selected for holding our annual Conferences is sufficient of itself to induce members to lay aside their earthly cares, and spend a week with the brethren and sisters, enjoying their society in the shaded grove on the bank of the beautiful Cedar river, resting from toil and cares of life, and have their spiritual strength renewed as well. No pains or labor have been spared to beautify the ground by cleaning out the underbrush, leaving only the natural trees for shade, and with the large and commodius dining hall, erected this summer, the committee will be amply prepared to care for all those in attendance.

We want all to make an extra effort to come, and be prepared to take an active part in the meetings. Blessings are in store for all, then let us meet together and enjoy them. We as a people advocate the coming of Christ, and the establishment of the kingdom, and expect to share a part in blessing the nations of the earth. We also believe that the times of the Gentiles are near a close. How important it is for us to avail ourselves of every opportunity that will aid us in keeping our lamps trimmed and burning and oil in our vessels. Your presence is needed, and we have no hesitancy in saying, that you will return to your homes amply paid for all the sacrifice you make. An invitation is extended to members outside the State of Iowa.

Your Brother in the faith,
P. B. STOUFFER, Cor. Sec.

"You must deal faithfully with men, if you ever intend to do them good. It is not in curing men's souls, as in curing their bodies, where they must not know their danger, lest it hinder their cure. They are here agents in [illegible]

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Selected.

A Lesson in Faith.

While Mr Moody was in St. Louis he desired to illustrate faith—what it is, and what it does. Among the thousands who were hanging upon his words he noticed three little boys close to the platform and spoke to them.

"Boys," he said, "you know what it is to believe, don't you? If I should tell you that I had a New Testament in this pocket, would you believe me?"

"Yes, sir," answered the surprised boys.

"Well, I am glad of that; that shows you have confidence in my character. Now, I tell you that I have a Testament in this pocket; do you believe that I have?"

"Yes, sir," said the boys again.

"There it is," said Mr. Moody, drawing out a pretty Testament; "now you see your faith was not in vain. I'll give this Testament to one of you, if you'll come and take it."

The boys laughed, but not a boy budged.

"Don't you believe me?" he continued. "This is my Testament, and I tell you it shall be yours if you will come and take it. Won't you come, not one of you?"

A gentleman seated behind the boys leaned forward and whispered to one of them: "Why don't you go? Never mind if they do laugh, it can't do any harm."

At last the smallest of the boys walked up to the platform and held out his hand, in which Mr. Moody at once placed the Testament.

"What are you so astonished about?" he asked. "I told you I'd give it to you, and I always believe me and keep my promise!" "My friends," turning to the audience, "that is faith and does—it takes God at his word, and it does not apply only to the initial step of the Christian life, but to every part of the way; for are there not great and precious promises for all occasions, for temporal needs, for entangling difficulties, for sore spiritual trials? Let us believe that he is faithful that has promised, and thank God and take courage. Our Father has made faith the condition. How wise! The poorest child can meet the condition without money and without price, and be rich in faith. Even so, Father, for so it seemeth good in thy sight. Faith is giving God credit for telling the truth."

Getting Cheated by Satan.

The old prophet cried to Israel to put on God's strength. We do this in lower realms. Men are slow of foot, but they put on speed in the railroad train and travel fifty miles an hour. Men are weak of voice, but they put on God's strength in the telephone and talk from city to city while thought flashes from mountain top to mountain top on the unseen couriers of the air. These things are given us of God and we rejoice in them, but in moral and spiritual things we are not so wise. Men go to the devil for strength. They have been doing it for six thousand years and getting cheated all the time.

Eve went to him. She wanted knowledge, she got it. She got the sweat drop, and the blood drop, and the curse to all humanity. Men go to him now. They want financial strength. They cheat and lie and write somebody else's name to a note. They get a prisoner's cell. A man wants his blood warmed. He takes something to stimulate him. He gets out the bleared eye and the pauper's grave. When you deal with Satan, you give health and get sickness; you give in happiness and get out misery; you give in life and get out death; you give in heaven and get out the hottest place in hell.—*The Pulpit.*

O, blessed Savior, come and cleanse this world from all uncleanliness! O, blessed Savior, come with ten thousand of thy mighty virgins! O, blessed Savior, why dost thou prolong it? [illegible] waiting

The Restitution.

A. E. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Aug. 7, 1901.

PLEASE READ, AND THEN HEED.

We have sent out a large number of letters the past week to some of those who are back on their subscriptions. We trust each one will take notice of our need, and attend to their renewal without further trouble to us. If your time is out certainly you know it, and we ask you to help us by sending the amount necessary at this time.

Passing Events in the Light of Prophecy.

The "*Jewish World*," says in connection with the Zionist movement:—

"We are now in a position to amplify the announcement made in our last issue respecting the interview of Dr. Herzl with the Sultan. On Friday, the 17th of May, after witnessing the Semalik, the solemn procession of the Sultan to the Friday service, from the pavilion reserved for the Imperial guests, Dr. Herzl was invited by an Adjutant to Yildiz-Kiosk, where he was received by the Sultan in an audience lasting two and a quarter hours. At the close of the audience Dr. Herzle was given the grand cordon of the Medjidic Order, one of the highest decorations bestowed by the Sultan.

On Friday evening Dr. Herzl, Dr. Oscar Marnovek, and Herr D. Wolffsohn attended service at the German-Austrian Synagogue, where they were received by the council of the congregation. The next morning Dr. Herzl was again called to the Palace, where he stayed from 10:30 till four in the afternoon. The departure from Constantinople had been fixed for Monday but had to be deferred, as Dr. Herzl and Herr Wolffsohn, who had again gone to the Palace at nine o'clock in the morning, remained there till five in the afternoon.

Before le[illegible]onstantinople Dr. Herz[illegible]d by the Sultan [illegible]rl pin, a further [illegible]or.

The [illegible]*cle*" says:—

"In [illegible] news from Constanti[illegible]ast always make full allo[illegible]cal color. Nevertheless, the [illegible]ionist leader and those whom he favors with his confidence appear to be well satisfied with the result of the mission to Constantinople. Exactly what Dr. Herzl has been able to accomplish, will not, we suppose, be known until he himself describes it from the Presidential Chair of the next Zionist Congress. But, whatever view of Zionism we may hold, nothing but congratulation can be offered to Dr. Herzl if he has accomplished anything substantial towards safe-guarding the position of the Jews in the Holy Land. The personal honors accorded to Dr. Herzl by the Sultan will be accepted as evidence that his majesty is not disinclined to welcome the Zionists as potential helpers in redeeming part of his dominions from "the dust of ages." And this is all to the good. That the mission to the Sultan, however gratifying the results may be regarded by enthusiastic Zionists, does not crown the Zionist mission no one knows better than Dr. Herzl. He will have but laid the foundation for the greater task which yet lies before him. All of us—and more especially those who oppose him and think the work he has undertaken impracticable—may well wait patiently for further developments, and for those details which will no doubt be forthcoming to encourage and strengthen the thousands of his faithful and zealous adherents."

Below we give an abridged report from the "*Jewish Chronicle*" of speeches by Dr. Herzl and Mr. Israel Zangwell at St. James Hall, London, before the Maccabeans:—

"Dr. Herzl was received with applause, and said: If it is true that God gave man language to conceal his thoughts, it is peculiarly true for me as regards the English language. But on this occasion I must not completely conceal my thoughts, although there are circumstances in which, in the very interest of what is at stake, not all can be said. There is a mean in things, and in this middle course I must the more keep in this hour and in this place since this club is neutral ground. I will now willingly admit that in the exposition and prosecution of our scheme we have often been at fault—that we were too unpractical in speech, too clumsy in action, inasmuch as we did not recognize thankfully enough the merits of those who worked before us, or simultaneously with us, for the interests of Judaism. All these misunderstandings and differences must be set at rest at this moment when we stand perhaps at the turning point in the destiny of the Jewish people. There were bad moments and there were good moments, in which one despaired and moments in which one hoped again. In such a good moment, in the autumn of 1898, it was that I told my brethren in the East End of London that I held the realization of my hopes to be nigh. I ought not to have said that. People fell on me as on a charlatan. The final judgment, however, will be spoken by a later generation which will have before its eyes all the evidence. Then it will be seen how truly I spoke on this occasion, and what it was that interfered.

Therefore, I from that time strongly resolved nevermore to awaken a hope, even when I had the strongest grounds therefore, moreover, I confess that the adversaries of premature communications have a certain measure of reason. It is better that the poor people should wait yet a little longer than that they should set out a little too early. The matter bristles with acute responsibilities, and the more seriously my friends and I take it the more cautious must we be. But there is that other danger—of saying too little. It lies in the possibility that people may believe there is nothing at all to say. Especially is it appropriate that one should say something on an occasion in which it is expected from one, that he will open his mouth not only to eat. And not only my present audience have I in mind, but I dare say the most distant members of our race on the continent and in other continents who will read the report of our proceedings to-night in the journals—in the journals of all languages—will all be asking the same question—What is the news?

"My last journey to Constantinople and the extraordinary complimentary and friendly reception by which I was honored, eminently justifies this question. I will answer it. You will not be immoderately surprised if I in Jewish fashion, answer this question with another. But when you, the present company hear the interrogative reply, when those who are far away read it, it may be that the whole Jewish question rises in its misery and its majesty. My question—my Jewish question,—*The* Jewish question is:—*Are you ready?* Are you ready to show yourself grateful for an historic succor which is being brought you? Are you ready to stand by him who is ready to stand by you? How great, how swift is your readiness? I speak, as you see, of money.....We want at once about two million pounds. As you will recollect, this was the amount my friends and I asked for when we established the financial instrument of our movement—The Jewish Colonial Trust in London. The response did not come up to our expectation, although money enough came in to make possible the foundation of the Trust. If the Jewish people, when they hear the demand I make to-day, add, say, one and one-half million to what we have already in our coffers, then, we can make a very definite step toward.....Circumstances have so shaped themselves that I am compelled to speak of money as for the moment the most important matter. But in this company of philosophers and artists, poets and scholars, I may be allowed to call to mind with a word or two the innermost and the deepest meaning of the new Jewish Movement. We must begin with money, but something grander than pounds, shillings and peuce, must and shall follow—work, culture, moral welfare."

Mr. O. Zangwell who presided, said he was surprised at the smallness of the amount called for. What was one and one-half million pounds; he said the British Government had taken as much as that as death duties from the estate of the late Baron Hirsh. What was one dollar per head from the Jews of the world.

Over the signature of Pester Lloyd in *Glad Tidings*, we find the condition of Turkey set forth. And if what he said be true, it easily accounts for the small amount called for in order that the Zionists can make a forward movement, as the Sultan is not in a position to drive a hard bargain. It says:

"Count Tolnchowski was speaking to the Hungarian delegation on the Macedonia question. He points out that there could not be a lasting set[illegible]tlement without a radical change in the methods of the Turkish Government.....This very day a fresh list of those condemned "in contumacium" is published, containing the names of Secretaries of the Embassy, Consuls, Ministers, Journalists, Officers, Seamen, Advocates, Students and even Priests.

On the other hand the secretaries of the Turkish Embassy in Paris, and the Consul-general there have published their ultimatum to the Porte—they say they must receive their salaries or they will join the Young Turks. Here is a definite issue: Pay us the money you owe us, or we make a revolution .....Now the people are awake—only the Sublime Porte is sleeping the sleep of the Middle Ages, and will not see the signs and wonders of the times."

Is Baptism Essential.

For E. E.,—Please notice that Christ himself who knew no sin, and in whose mouth there was no guile, was not excused from obeying the command,—and the Apostle Paul could not be excepted,—and seeing all the early believers submitted to the ordinance at the command of inspired men, who received their commission from the Great Head of the church himself, *how can you dare* to call baptism an *unnecessary rite*, and refuse to obey it? How can you *presume* to set aside a positive command of God? God never commands unnecessary things. It is quite evident to us that you have something to do before you are a fit subject for baptism. You have to learn that only he who does the will of the Father will inherit God's Kingdom with everlasting life. Jesus expressed that will of the Father in this respect when he said of the Gospel of the Kingdom, "He that believeth and is baptized shall be saved." We must be faithful with you, and say to you,—You have not believed that gospel yet. It offers you life and glory in the kingdom without money and without price, although not worthy of it, and without means to purchase it. If you have come to the conclusion that the gift is a vast one, and desirable, it is not the love of the offerer that constrains you to enquire about it. If it were, you would not seek to evade the very condition intended to prove you a fit recipient of it. In a word, you need to be converted; you need to experience the transforming power of the truth, and then like Paul you would say, as the scales fell from your eyes, "Lord, what wilt thou have me to do."

We said you had not yet believed the gospel. This does not mean that you doubt the truth of the promises relating to the throne and kingdom which is to fill the earth with God's glory; any inquiry from you respecting it proves that you believe some will inherit it. But one of the most precious parts of the gospel for sinners such as we, is that those who believe the things concerning the kingdom of God can obtain pardon for sins of the past, and become a joint-heir with the Anointed Jesus of the things he is heir to, by baptism into the saving name of Jesus—and this you show yourself utterly faithless about.

Besides faithlessness in that part of the gospel your position proves you do not understand what it means to be baptized into the death of Christ. Unbelief is a blinding thing of tremendous power. You do not see that there is no resurrection for you unless you are planted together in the likeness of his death. Rom. vi. 3-5. You do not see that baptism recognizes the law passed upon us, and thus dying symbolically, we assent to the righteousness of that law. Handing our body over to the grave, we rise new creatures in Christ Jesus. "Old things are passed away, behold all things are become new," for we have passed, in a figure, "from death unto life." We have now to walk as Christ walked, forgetting the things that are behind, reaching forth unto those things that are before, and remain; toward the mark for the prize of the high calling of God in Christ Jesus.

We plead with you to believe first—believe with the heart, mind, affection—then turn away from sin, and you will not then seek to evade one of the most gracious ordinances of heaven for your own benefit.

We have received an article from some person not far away from our office, that is incomplete. No names signed or given. We cannot use the communication on this account. Correspondents must give their names. If for some good reason you do not wish to be known, you may take whatever nom-de-plume you please, but your true name must be given us as evidence of good faith.

Communicated.

The Creation of Man.

We saw in a former paper that when God made the earth he had a definite purpose in view, which was "that it should be inhabited;" and the being whose home it was intended above all others to be, was man. It was said with a view to placing man on the earth, that God made the light and caused the earth to bring forth the various kinds of vegetable products, bearing fruit and seed each after its kind.

To the creation of man and its object we will attend in this article.

"And God said, Let us *make* man." Gen. i. 26. Man being "made, created, formed," there must have been a time when there was no man; and hence man did not have a pre-existence, of which the philosophers have spoken learnedly—in other words, man is not eternal, but there was a time when *man began to be*.

The material of which man was made, we are told, is "dust of the ground" (Gen. ii. 7; iii. 19; Eccl. iii. 19;) and hence man is, as the earth from which he was taken, a material being; "out of the earth, earthy." 1 Cor. xv. 47.

The Scripture narrative further sets forth that "God *formed* man," molded, fashioned, or gave him shape, as to bodily appearance. But as yet there was no life in him; hence, in order that he might be a living, moving, acting being, "the Lord breathed into his nostrils the breath of life." (breath of lives. Marg.)

Notice first, "Breathed into his nostrils." Whose nostrils? Those of the man made of the dust: he had been "formed" with every member of his body complete, and all that was required, was that the machinery be set in motion.

Then observe, "*Breathed* into his nostrils." Breath (*ruach*), the vehicle of the spirit of life, with other things, is necessary to man's subsistence, for "the body (however perfect its form and complete its parts) without spirit is dead." Jas. ii. 26. This "spirit of God in the nostrils" (Job xxvii. 3) is more than simply air in the abstract, but is or contains the principle of life that pervades every part of God's creation. As a great reservoir it surrounds the earth, and from this vast fountain all of God's creatures derive their vitality, from the infinitesimal form to man.

The result of this infusion was that "man became a living soul." Before this he had not been a *living* soul, but a *lifeless* one. The term soul, as used in the Hebrew (*nephesh*), and here applied to man, means a breathing being; or still more strictly, "A breather." God breathed (*naphach*) into man's nostrils,.....and man became a breather (*nephesh*). The general view is that because the term soul is applied to man, he is therefore immortal, this misconception arising from the Platonic error of the immortality of the soul. But nothing could be farther from the truth. If on account of his being soul man were immortal, this would also be true of every other form of animate life, from the worm creeping in the dust up to man, for this identic term *nephesh*, in Gen. i. 7 rendered soul, is applied to animals before man is even mentioned. And not only this, but is employed to designate creeping things and beasts no less than 29 times in the Old Testament, and is rendered into English by 36 different words, the more prominent among which are soul, life, person, self, heart, mind, beast, body and even dead. Therefore, if man is an immortal being, it must be upon other grounds than his being a soul or soulical, for everything that breathes is or has soul, according to the Bible.

I wish to add a few observations on the term "breath of life," as used in connection with man in Gen. ii. 7. This term, in common with soul, is applied to man and beast alike. If the reader will turn to Gen. vi. 17; vii. 15, 22; he will see that the above statement is correct; and by examination of the last-named reference he will see that "all in whose nostrils was the breath of the spirit of life, of all that was in the dry land (all flesh; man and beast alike) died." In view of this well-known and understood fact, the wise man said, "They (men and animals) have all one breath" (or spirit; *ruach*). Eccl. iii. 19-21.

The source of this spirit life is indicated in Gen. i. 2, "And the spirit of God moved upon the face of the waters." That is the fountain or reservoir of life. How vast and how adequate.

If this breath or spirit life be withdrawn, the result is death, according to the formula laid down by James: "The body without spirit is dead." "Thou takest away their breath (*ruach*); they die, and return to their dust." Psa. civ. 29. This pertains to "small and great beasts." (v. 25). As to man it is said, "His breath (*ruach*) goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 4. A free rendering of Luther's translation of this passage is, "In that very day his devices cease."

From the above we make the following remarks:

(a) Man is of the earth; so are the animals. Gen. ii. 19.

(b) Man was formed; so were they.

(c) Man breathes the breath of life; so do they.

(d) Man is a soulical being; so are they. Num xxxi. 28; Job xii. 10.

(e) Man is to live on the products of the earth; so are they. Psa. civ. 14.

Here it might be objected that if all this be true, in what respect, then, is man better than or superior to the animals? But let not the reader be apprehensive least we degrade man or unduly exalt the beast. I only wish to impress upon the reader's attention the fact that man is a soulical being; later we will trace out God's intention and plan to bring him upon the spiritual plane. As to the above stated facts regarding the nature of man, they cannot be successfully contradicted by any one. It is therefore our duty to deal with them.

One remark we will make as to man, which is part of our subject, namely this: It is said, "Let us make man in our image and after our likeness," and, "God made man in his image, in the image of God made he him." Gen. i. 26, 27. What does this image of God mean? It is assumed that this imports immortality; but to reach such a conclusion it is necessary to state your premises thus:

Major premise: God is immortal.

Minor premise: God made man in his image.

Conclusion: Therefore man is immortal. But who will say that the image of God pre-eminently means immortality? If this is affirmed, let me ask, Why may we not include some other attributes of God and draw conclusions?—as for instance:

Major premise: God is omnipotent, omnipresent and omniscient.

Minor premise: God made man in his image.

Conclusion: Therefore man is omnipotent, omnipresent, and omniscient.

It is simply an *assumption* that the above term means immortality, but assumption is no proof. Let it be borne in mind that man was made in the *image*, but not in the *nature* of God. The former does not necessitate the latter any more than that man is a sharer of any of the other attributes of infinity. Why single out immortality, and insist that it pertains to man?

But as this paper is lengthy enough, we will leave further consideration for our next.

A. H. Zilmer.

Blow Ye the Trumpet.

"Blow ye the trumpet in Zion, sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." This is a warning that the Lord has commanded to be given. When the time is at hand for it, you may be sure that its warning notes will be heard; for everything that the Lord decrees must come to pass. Every one of the prophecies point to the fact that we have reached the very time when God is giving the message that "the day of the Lord" "is nigh at hand." It is not a man-made message, nor does it come from the theorizing of men. The very soul of all mankind is being awakened to the fact that some great event is hanging over the world. Those who take the time to study the Bible know that the event is the coming of the Lord. Do you know it? The Lord designs that you should; and if you will but take his Word for your guide, you will be overwhelmed by the evidence that the end of all things is at hand. The great thing before us is to get ready for it.—*Signs of the Times.*

A Judge on Gambling.

In a fashionable winter resort in the South, a judge of the Superior Court charged the grand jury to put an end to fashionable gambling. It will startle some people who profess to be Christians to find that playing for prizes is an offense punishable by law. Here is the charge: "I am aware that progressive euchre playing is very popular in society circles, and is played in the houses of some of the most prominent citizens and by some of the most estimable ladies of your acquaintance, but that does not excuse it. The law specifies that whenever card playing is indulged in for a consideration, whether it be money or prizes of intrinsic value, it is gambling, and punishable with as little mercy as is extended to the most hardened criminal. I am aware that it is asking a good deal of you gentlemen to take this matter under serious consideration, but you must do so in order to faithfully discharge your oaths as jurors."

A man can counterfeit love, he can counterfeit faith, he can counterfeit hope and all other graces, but cannot counterfeit humility. They have a saying in the East among the Arabs, that as the tares and wheat grow, they show which God has blessed, how their heads and acknowledge every grain, and the more faithful they are, the lower their heads are bowed. The tares which God has sent as a curse, lift up their heads erect, high above the wheat, but they are only fruitful of evil. I have a pear tree on my farm which is very beautiful: it appears to be one of the most beautiful trees on my place. Every branch seems to be reaching up to the light and stands almost like a wax candle, but I never get any fruit from it. I have another tree, which was so full of fruit last year that the branches almost touched the ground. If we only get down low enough, my friends, God will use every one of us to his glory.—*D. L. Moody.*

Conference Notice.

The Annual Conference of the Church of God of Indiana will be held (D. V.) at Burr Oak, Marshall Co. Ind., commencing Thursday A. M. September 5th and continue over the following Sunday.

As this is the time for election of officers and other important business, it is urgently requested that each congregation be represented by delegates, one delegate for every ten members.

The brethren of Burr Oak will put forth every effort to entertain the visiting brethren, and are desirous of a large representation.

Burr Oak is on the Nickel Plate R. R. one and one-half mile west of Hibbard, the crossing of the Nickel Plat and Vandalia R. R. and about three miles north of Culver. Please consult time tables in Restitution for time of trains allowing on the Vandalia about one-half hour for time between Plymouth and Hibbard.

By notifying brothers G. A. Maxey at Burr Oak or Samuel Osborne at Culver, brethren from a distance will find conveyance at Hibbard.

D. T. Halstead, Pres.
E. K. Barnhill, Sec'y.

Obituary.

Howard Rohrer Steffa, only son of Brother and Sister W. O. Steffa, was born in Pomona, Cal., on Nov. 25, 1897, and fell asleep July 10, 1901; aged 4 years, 7 months and 20 days. The funeral services took place on Friday afternoon from the family home on East Holt avenue and were conducted by Rev. Grant K. Lewis of the Christian Church. The sermon was preached from 1 Thes. iv. 13-18, and was a tender exhortation to the bereaved family to "sorrow not even as others who have no hope." The presence of many friends and the profusion of beautiful floral offerings attested to the genuine sympathy the community feels for the sorrowing family. Little Howard was laid to rest in Pomona Cemetery to await the resurrection morn.

W. O. Steffa.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Sarah Lasho	6.00
John E McIrvin	.50

$25.00 Colorado and return Chicago & Northwestern Ry., $10.85 St. Paul, Minneapolis and return, $14.35 Duluth, Superior and return, $25.00 Hot Springs, S. D., and return $40.00 Utah and return from Chicago, August 1-10, $60.00 Chicago to San Francisco, Los Angeles and return, September 19-27. Quickest time. Service unequalled. Apply to your nearest ticket agent for tickets and full information or address A. H. Waggener 22 Fifth avenue, Chicago, Ill.—Aug. 14

Poetry.

Come and Reign.

Come Jesus, King of kings,
And reign on David's throne;
O come and life eternal bring,
And gather Israel home.

Raise Abram from the dead,
Who did believe thy Word,
And not his mighty with was made,
The friend and heir of God.

Gather his precious, scattered seed,
From every land and clime,
And set the them in very deed,
In promised Palestine.

Thy Gentile pilgrims sigh,
To be with Israel blest.
The long sought hour is nigh,
Come give thy people rest.

When pain and sickness seize,
Upon our mortal frame,
We then with heart-felt sorrow grieve
For Christ to come and reign.

We long for sin to cease,
Oppression, death and pain,
But we shall never taste health or peace,
Till Jesus comes to reign.

O come thou mighty King,
Take David's royal throne:
All powers into subjection bring,
For all thy powers shall own.

Let proud, vain Gentile strike cease,
To curse whom God hath blest,
If you his judgments 'll now would shun,
Or gain his promised rest.

Come great Restorer, come,
Cleanse earth from every stain;
Come earth like Eden yet to bloom.
Come Jesus, come and reign.

—A. A. Perry—Howard, in 1856.

Our Prospect.

How cheering the thought that the day is so near,
When Jesus our Savior a King shall appear;
To reign on Mount Zion where David did reign,
And bring back that land to an Eden again.

He comes to prepare in Mount Zion a feast,
The meek of all nations will be the glad guest,
Then both Jew and Gentile in that glorious day,
Will rejoice, for the veil will be taken away.

He comes; O he comes, the humble to bless,
To relieve the afflicted, the poor and oppressed,
To break every yoke, and the captive set free,
And bring on the great antitype Jubilee.

How cheering the thought to the sick and distressed,
Of a day of deliverance, of health, peace and rest,
From all the confusion and sorrow and strife,
And evils unnumbered of this bitter life.

He comes as a conqueror mighty to save,
And raise up his people who sleep in the grave,
Then with joy everlasting and triumph they'll come,
To Zion, Mount Zion, their long-promised home.

He comes to fulfil all the promises made,
To Abram and David, and their promised seed,
And also to Gentiles, who have been grafted in
To Christ; made partakers, and freed from all sin.

We long for that bright day of promise to come,
When Israel no longer in exile shall roam,
Far away from their land by cruel fire oppressed,
Still longing and sighing for their promised rest.

He comes to dethrone all the monarchs of earth,
And give us a government holy and just,
And destroy every nation that will not submit,
To his righteous laws and bow at his feet.

Be patient, then, tried ones, though scatter'd and lone,
Though pilgrims and strangers o'er earth you now roam,
Be patient; remember the kingdom is sure,
To all who are meek and humble and pure

—Abbie A. Perry—Howard, 1859.

Communicated.

An Open Letter.

TO EPHESE REQUA, PASTOR OF THE M. E. CHURCH, BEAVER DAM, WIS.

In examining Dr. Clarke's Commentary that you so kindly loaned me, I find that the Doctor is greatly at a loss to know why the successors of the Apostles of the present day should have departed from the preaching of the Apostles on the doctrine of the resurrection of the dead. On 1 Cor. xv., the Doctor says, "One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among primitive Christians than it is now. How is this? The Apostles were continually insisting on it and exciting the followers of God to diligence, obedience, and cheerfulness through it, and their successors in the present day seldom mention it. So Apostles preached, and so primitive Christians believed; so we preach and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of practicing which is treated with greater neglect."

But the reason for this neglect on the part of the preachers of the present day is quite obvious. The doctrine of the immortality of the soul, and going to heaven at death have superseded the doctrine of the resurrection entirely. I was once talking with a man on the subject of the resurrection, and he told me that all the resurrection that he believed, is when the soul arises and goes to heaven. This man had been indoctrinated into that heathenish doctrine of the immortality of the soul. But Paul in 2 Tim. 17, 18 warns Timothy against this heathenish philosophy, and says, 'Hymeneus and Philetus have erred, saying that the resurrection is past already; and overthrow the faith of some." The man that I was talking with is in complete harmony with these men. The faith that Paul labored so strenuously to establish, was overthrown in the minds of some, by Hymeneus and Philetus. It is taught by the present day preachers that the righteous go to heaven from a death-bed, and that is good enough. They do not care for the resurrection of the old clog of clay. Such a resurrection they cannot contemplate with complacency. This is undoubtedly the reason why the doctrine of the resurrection has fallen into such a woeful disrepute among the preachers of the present day. I have studied Dr. Clarke pretty thoroughly and I have failed to find any thought that the doctrine of going to heaven has no sanction in Scripture; but on the contrary, it corrupts the blessed Savior with falsehood; for he plainly said: "No man hath ascended up to heaven;" and Peter said also, "David is not ascended into heaven." But on the other hand the Doctor seems to have imbibed the very doctrine of Hymeneus and Philetus and the man I was talking with. I therefore charge him with being responsible in a great measure for the indifference in regard to the resurrection that he complains of. Why should he not say plainly and distinctly that there is no proof in Scripture that the righteous shall go to heaven. But this doctrine is a strict fulfillment of Paul in 2 Tim. iv. 3, 4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

This warning of the Apostle is having its fulfilment in these days. The Doctor in commenting on this expression of Paul, "For the time will come," says, There is a time coming to the church, when men will not bear the practical truths of the gospel; when they will prefer speculative opinions. It is strange that the Doctor cannot see that he is upholding these speculative opinions. "Having itching ears," "abandoning the good and faithful preacher for the fine speaker," with a Rev. at one end of his name, and a D. D. at the other. "And shall be turned unto fables," believe any kind of stuff and nonsense. This is just what the Doctor is teaching—stuff and nonsense. How true.

The Doctor says of the resurrection of the just and the unjust, "that the souls of both shall be re-united to their respective bodies, and that both will be immortal and live eternally; the wicked being sent to hell, and the righteous taken to heaven." Oh, what stuff and nonsense. My advice to the Doctor and others is, refrain from such language and from such a doctrine lest you be found even to fight against God, for God says by his servant David, "All the wicked will he destroy. And the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."

In the language of the Doctor above quoted, it is evident that he is "fighting against God," for it is not possible to destroy that which is indestructible; nor to burn up that which is incombustible. But evidently the Doctor would spiritualize, or symbolize, or mystify the many declarations that are found in Scripture that the wicked shall not live forever. Paul shows clearly that immortality, eternal life, is a gift of God to those, and to those only who seek for it by patient continuance in well doing; and it is put on at the resurrection of the just. See Rom. ii. 7; 1 Cor. xv. 42, 43, 44. I would advise Dr. Clarke and all his coadjutors to give up the doctrine of inherent immortality, and seek for immortality by "patient continuance in well doing."

I am fully satisfied that those that believe such an unscriptural doctrine, shut themselves out from having any part in the first resurrection. It is very evident that Paul had the doctrine of the immortality of the soul to contend with in his day; for in writing to his Colossian brethren (Col. ii. 8,) he says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Paul seems to intimate that his brethren would be spoiled if they adopted this philosophic delusion; and it is very evident that the philosophy that he is warning his brethren against, is the Platonic doctrine of the immortality of the soul, for Plato lived long years before the birth of Jesus, and taught his philosophy with earnestness in Greece, and it was introduced into the Christian Church by Popery; and Protestants in protesting against Popery neglected this error; and adopted it as a Scriptural doctrine; and yet there is not within the lids of the Bible a thought that teaches it except Gen. iii. 4, "Ye shall not surely die;" and ver. 5, "Ye shall be as gods knowing good and evil." I once heard a Rev. D. D. make this assertion in Beaver Dam, Wis., "The soul is like God." I could not help thinking that this was about as the serpent put it.

The doctrine of the immortality of the soul is the foundation of all the errors that have ever cursed mankind. Not one doctrine except Mormonism, but has its foundation in that abomination; the Platonic philosophy of the soul. If all Christians would come into line with Paul, 1 Cor. xv. 18, "If there be no resurrection of the dead, then they also which are fallen asleep in Christ are perished," they would realize that salvation depends upon the resurrection. If no resurrection, then no salvation for the fallen asleep in Christ. This appears to have been Paul's motto; but the motto of the present day preachers appears to be the Platonic doctrine of the immortality of the soul and of going to heaven.

In commenting on Rev. xvii. 5, Dr. Clarke does not hesitate to call Papal Rome or the Roman Catholic Church, the Mother of Harlots; but he says nothing about the daughters of that Mother. But we wish to enquire who the daughters are? We believe that all Christians who adopt the doctrine of the Romish Church are her daughters. And certainly the doctrine of the immortality of the soul, is a distinctive feature of the Roman Catholic church; and all orthodox churches (so called) are fully in the belief of that doctrine, and consequently are strictly speaking, the daughters of that mother.

On Rev. xx. 13, the Doctor says of hell (Hades) the place of separate spirits. The sea and death have the bodies of all human beings. Hades has their spirits. And, that they may be judged, and punished or rewarded according to their works, their bodies and souls must be reunited; hades, therefore, gives up the spirits; and the sea and the earth give up their bodies. If this is not "stuff and nonsense," I would not know where to find it.

I once heard a pastor of a Congregational Church say, "I am immortal." I also heard one of the members of his church say, "Mr.—— is a Universalist and he is sustained by Universalist money." Universalism is a direct and legitimate offspring of a belief in the natural immortality of the soul. And all who believe that doctrine, in order to be consistent, most certainly must believe in universal salvation; for the idea that God, all merciful and good, has made a lake of fire and brimstone in which any of his creatures shall dwell, is, and ought to be an exploded doctrine, for God says, "All the wicked will he destroy." The wicked die and that is the last of them; but if they are immortal they must have a dwelling place somewhere, they cannot be destroyed nor burned up.

But to return to Clarke, he speaks of principles which he thinks he finds revealed in the sacred writings and he says in note 27: "That the soul is immaterial and immortal, and can subsist independently of the body." Note 28, "That there will be a general resurrection of the dead, both of the just and the unjust; that the souls of both shall be re-united to their respective bodies; and that both will be immortal and live eternally." Note 29, he speaks of judgment, "the wicked being sent to hell, and the righteous taken into heaven."

Here ends my strictures on Dr. Clarke's Commentary.

DANIEL HOWARD.

The Gospel Recovered. No. 34.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

The preceding paper was occupied with the manner in which "History repeated itself" in the controversies among Christadelphians concerning God Manifestation and the nature of our Lord's person. The contest between Arius and the champions of the Nicene creed, as leading up to the question of our Lord being "in the likeness of sinful flesh," was considered. The mention of Pelagius and Augustin in relation to the Virgin Mary suggests a quotation from the latter.

Pelagius had named the Virgin in a list of alleged sinless persons. Augustin replied, "The Holy Virgin Mary excepted, of whom, out of reverence for the Lord, I do not wish to take account, when speaking of sins; for greater grace was granted to her to overcome sin entirely." Neander on Dogmas II. p. 366. In his "Theological Dictionary" under the words "Conception," Immaculate, Eden has, "A doctrine early broached in the Greek and Roman churches, that the Virgin Mary was conceived without the stain of original sin. St. Bernard in the 12th century, opposed this doctrine, and was followed by the order of the Dominicans; on the other hand the Franciscans eagerly maintained this tenet which soon became the subject of fierce controversy between the rival schools of the Thomists, who impugned, and the Scotists, who favored this article of faith".....

Neander gives some instances of the theories of scholars. He says "although the universality of sin was admitted, yet the excessive veneration for the Virgin Mary made an exception in her case. At first there was a reference only to the committal of actual sins, not to original sin. Pascal Radbert maintained that Mary before the conception of Christ was freed by special grace from all sins in order to be a worthy organ for the birth of Christ. But in the 12th century the doctrine was broached that she was free from original sin, and the Canonists at Lyons instituted a *festum immaculatae conceptionis*. But Bernard of Clairvaux declared himself decidedly against it. 'We ought not, he said, to attribute to Mary what belongs only to one Being, by whom all must be purified, he alone excepted, all must say, I am born in sin. *Peter Le Le Calle* also combated this view, which had been advocated by Nicholas, an English monk".....

"The difference between the older Augustinian and the Antiochian views whether the sinlessness of Christ was to be represented as a *non posse peccare*, or a *posse non peccare*, is to be found also among the Schoolmen. Anselm touches upon it incidentally, and decides in favor of the former. 'Christ,' he says, 'could have sinned if he had so willed; but this possibility is only hypothetical; he did not, and could not, so will.' Dogmas II. p. 512. The Antiochians here were represented by Diodorus of Tarsus, and Theodorus of Mopsuestia.

"Thomas Aquinas did not hold with the doctrine of her Immaculate Conception. He says, 'In the Holy Scriptures we find nothing more than that the Mother of Christ was honored by grace before all others. On some individuals, as Elijah and Jeremiah, the distinction was bestowed of being sanctified from their birth; and this was true also of Mary, who was purified from her personal sin, but not from the guilt that is attached to human nature universally, for this would have encroached on the prerogative of Christ, as the Common Redeemer'.....

"Duns Scotus, on the contrary, maintained the *conceptio Immaculate*, and established it in the following manner. As Christ is the universal Redeemer and most perfect Mediator, it follows that in reference to one person he exercises this Mediatorship in the most perfect manner; accordingly she was not only freed from sin, but preserved from all sin, actual as well as original'.....This "doctrine was afterwards expressed more strongly by Raymund Lullie." Dogmas II. p. 279.

In A. D. 1387 the Dominican John of Montesovo put forward the assertion that it was expressly against the faith to teach that not all, Christ excepted, had been defiled with original sin, and that it was so to teach this of the Virgin Mary. That it was equally against Holy Writ to except one human being as to except ten." As this dispute was prolonged the Council of Basle about A. D. 1430 announced the decision that Mary by special prevenient and efficient grace had never been subject to the actuality of original sin, so that she was always free from original sin and actual sin."

In A. D. 1483, Pope Sixtus IV. issued a command to let the controversy cease, and ordained that those who maintained the doctrine that Mary at her conception was freed from original sin, was a heresy, were to be condemned.....uttered it in preaching was to be excommunicated."

The Council of Trent about A. D. 1546 renewed the decree of Sixtus.

Midway in the course of this fruitless controversy, appeared Muhomet. Neander mentions that one "Felix had written a Dialogue against the Saracens;" and that Islamism acknowledged Jesus as a prophet, hence Felix had no occasion to prove the divine mission of Christ; but the original doctrine of Christ was regarded by Mohammedans as corrupted by the Churches especially in the dogmas of the Trinity, and the Divinity of Christ." The following sentences from the Koran show how Mahomet viewed the matter. "The angels said, O Mary, verily God sendeth thee good tidings that thou shalt bear the word proceeding from himself. His name shall be Christ." p. 41. "When God shall say unto Jesus at the last day, O Jesus Son of Mary, Hast thou said unto men, take me and my mother for two gods beside God? He shall answer, Praise be unto thee, It is not for me to say that which I ought not. If I had said so, Thou wouldest surely have known it. Thou knowest what is in me, but I know not what is in thee; for thou art the knower of secrets, I have not spoken to thee any other than what thou dost command me; namely, worship God, my Lord and your Lord".....Sale's Koran 1807, pp. 41, 98.

J. CAMERON.

(To be continued.)

Genesis. Chap. 29.

1. And Jakoob lifting up his feet went his way into a land of the east unto Laban, the son of Bathouel the Surian, a brother of Hrebekka, mother of Jakoob and Hesaau;

2. And he seeth and lo, a well on the plain; and there were three flocks of sheep resting by it; for from that well were they accustomed to water the flocks; and there was a great stone upon the mouth of the well.

3. And all the flocks were gathered there and they rolled away the stone from the mouth of the well, and watered the sheep and stood the stone back in its place upon the mouth of the well.

4. And Jakoob said unto them, Brethren, whence are ye? And they said, We are from Charran.

5. And he said unto them, Brethren, do ye know Laban, the son of Nachoor; and they said, We do know him.

6. And he said unto them, is he in good health? And they said, He is in good health. And lo, Hracheel, his daughter was coming with the sheep.

7. And Jakoob said, There is still much day; it is not yet the hour for the flocks to be gathered; do ye water the sheep and go away and let them feed.

8. And they said, We cannot until all the flocks be gathered together, and then they will roll away the stone from the mouth of the well, and we will water the sheep.

9. While he was yet talking to them, Lo, also Hracheel the daughter of Laban, was coming with the sheep of her father; for she was pasturing the sheep of her father.

10. And it came to pass when Jakoob saw Hracheel, the daughter of Laban, his mother's brother, Jakoob went and rolled away the stone from the mouth of the well, and watered the sheep of Laban his mother's brother;

11. And Jakoob kissed Hracheel and raising his voice lamented.

12. And he told Hracheel that he was her father's brother (really nephew of course as we should say) and that he was a son of Hrebekka; and she ran and told her father according to these things recounted.

13. And it came to pass when Laban heard the name of Jakoob, the son of his sister, he ran to meet him and embraced and kissed him, and conducted him into his house; and he discoursed to Laban all these events above recounted.

14. And Laban said unto him, Of my bones and my flesh art thou; and he was with him for a month of days.

15. And Laban said unto Jakoob, Thou shalt not serve me as a bond-servant for naught, because thou art my brother (same use as above). Tell me what thy wages are.

16. And Laban had two daughters, the name of the elder Leia, and the name of the younger Hracheel.

17. And Leia had weak eyes, but Hracheel was beautiful to the sight and very timely beautiful in appearance.

18. And Jakoob loved Hracheel, and he said, I will serve thee as a bond-servant seven years for Hracheel, thy younger daughter.

19. And Laban said, It is better that I should give her to thee than that I should give her to another husband; Take up thy abode with me.

20. And Jakoob served seven years for Hracheel as a bond-servant; and they were in his sight as a few days because he loved her.

21. And Jakoob said unto Laban, Give me my wife; for the days are fulfilled for me to go in unto her.

22 And Laban assembled all the prominent men of the place and appointed nuptials.

23. And it became evening; and he took Leia his daughter and conducted her in unto Jakoob; and Jakoob went in unto her.

24. And Laban gave Leia his daughter Zelpha his hand-maid for her hand-maid.

25. And it became morning, and lo, it was Leia; and Jakoob said unto Laban, What is this thou hast done unto me? Did I not serve with thee as a bond-servant for Hracheel; and why hast thou cheated me?

26. And Laban answered, It is not in this wise in our place, to give the younger before the older.

2. Do thou then consummate the seven for this one, and I will give her also to thee in return for thy work which thou mayest do for me these seven other years.

28 And Jakoob did in this wise and fulfilled the seven for her; and Laban gave Hracheel his daughter to him for a wife.

29. And Laban gave unto his daughter Balla his hand-maid for her hand maid.

30. And he went in unto Hracheel, and he loved Hracheel more than Leia; and he had served him seven other years as a bond-servant.

31. And when the Lord God saw that Leia was hated, he opened her womb; but Hracheel was sterile.

32. And Leia conceived and brought forth a son for Jakoob; and she called his name Hroubeau, saying, It is because the Lord saw my humiliation, and gave me a son, (meaning of the name "Red" like a blush of shame) now then my husband will love me;

33. And she conceived and brought forth a second son for Jakoob, and she said, It is because the Lord heard that I was hated, and he gave me this one also; and she called his name Sumeoon (Symeon C. V. and R. V.) (meaning of the name "God with me.")

34. And she conceived again and brought forth a son and said, In the present period my husband will be with me; for I have brought forth three sons for him. Therefore she called his name Leuei (or Leui or Leuis all these [illegible] given—the original of our Le[illegible]uis and probable meaning[illegible]

35. And s[illegible]gain and brought fo[illegible]said; now again will I[illegible] unto the Lord. There[illegible] his name Joudas (mea[illegible]ame "Lo-a-Divider" or [illegible]other" under an allotment. He became this) and she stopped bearing.

COMMENT.

Observe "a month of days" instead of "a month" merely C. V. and R. V. Thus early in Genesis even we have the different kinds of months and days and years distinguished to guide the student of the prophetic periods as given later in the Scriptures.

"Leia" meaning "Gentle," Hracheel" "a Root of Mercy Crossed"—the cross being between the root and the mercy to come, a very significant name in the Messianic line of genealogy. We have here the evidence that Symeon (Symeon C. V. and R. V.) is a good name and the reason no doubt why "Simoon Petros" (Simon Peter) changed his name Simoon to Sumeoon. See Peter's Second Epistle 1 verse. This name translated "God (Ho Con) with me." Simoon meaning "a sneerer." Leuis (Levi C. V. and R. V.) "a seer." The descendants became a tribe of seers. Joudas meaning "a Divider or Apportioner" became this for his brethren as historically shown and was the type of the Christ. As "the Divider of the spoils" with his brethren in the larger brotherhood of Christianity.

This is a "seed-word" chapter and full of significant and fundamental divine teaching. This biography of Jakoob is the most wonderful human biography in all literature and worthy of the profoundest study and reflection.

CHAS. GARDNER.

The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—Aug. 31.

Annual Meeting of the Kansas-Missouri Conference.

The Annual Meeting of the Kansas-Missouri Conference of the Church of God will be held in the public park in Severance, Kansas, beginning Friday evening, September 6th, and hold over till Sunday evening, the 15. Our audience tent, with dining tent and small living tents, and cots will be erected to accommodate all who will be in attendance. All coming will please bring all the bedding they will need for their lodging. A cook has been arranged for, and all will be boarded on the ground at the small expense of 25 cts. per day. Come prepared to remain during the meeting. The Conference work will be transacted Monday, Tuesday and Wednesday. All desiring small tents will please address me at Atchison, Kansas, and so state, that we may know how many tents to order. A general attendance is desired. Let every body begin at once to get ready to attend this meeting. Severance is on the St. Joe and Grand Island Ry., 25 miles west of St. Joseph, Mo. Trains are run in connection with all regular trains into St. Joe. A regular programme will be prepare for work.

G. M. MYERS.

By order of Board.

Iowa State Conference.

The 14th Annual Conference of the Church of God for the State of Iowa will be held on the campground at Waterloo, August 24rd to Sept. 2nd. Programme will appear later.

All who attend the conference should observe strictly the following rules, in order to secure reduced rates:—

1. Tickets can be bought only on Aug. 21, 22, 23, 24, 25 and 26, and are good to return up to Sep. 3.

2. Do not buy round-trip tickets nor pay fare on train. You must pay full fare going—the reduction will be on return ticket providing there are 100 in attendance by rail. Last year the attendance was 150.

3. If you pass over more than one railroad, buy your ticket only to where you change cars—then buy to the next changing place, and so on, and be sure to [illegible] each agent for a certificate [illegible] you buy a ticket, and bring [illegible] rtificates to Conference. [illegible] icket must be to Waterloo [illegible] ssing over one road s[illegible] ain a certificate of the [illegible] ey buy a ticket.

4. Look [illegible] r baggage each change, and [illegible] it at the depot when you arrive at Waterloo. We will bring it to camp. We would urge that all come on Friday, Aug. 23 who can as there is always difficulty in getting baggage out to camp on Saturday night.

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The above is the title of a book of 280 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

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A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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F. L. AUSTIN.

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I will be at Bosworth, Mo., Saturday before the 4th Sunday in July, and stay over Sunday. At Pleasanton, Kansas, on Aug. 3 and 4. All are invited to both meetings.

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No. 8, " " "	10:08pm
No 12, Sunday only	9:46am

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No. 21, Ex. Sun. For Terre Haute	6:45a m
No. 3, " " "	12:34noon
No. 9, " " " Logansport	7:30pm
No 11, Sunday only	6:36pm

Trains 3 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:15 p m.

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Change on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 26, 1901, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

West bound daily 5:13 a m, extra fare train 6:30 a m, except Sunday 9:22 a m, daily 12:07 p m, except Sunday 2:15 p m, daily 6:08 p m.

East bound daily 2:58 a m, except Sunday 10:37 a m, daily 2:35 p m, daily 5:45 p m, extra fare train 7:55 p m, except Sunday 8:33 p m, daily 9:56 p m.

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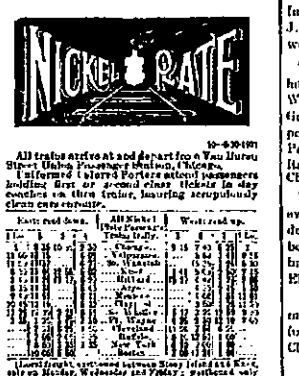

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall, H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's home at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Culbertson.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God, at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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Poetry.

Not Mine, but Thine.

All those who journey soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair,
God pity those who cannot say,
"Not mine, but thine;" who only pray,
"Let this cup pass," and can not see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

Communicated.

Man Made in the Image of God.

We will now proceed to an examination of the term "the image of God." "Image," according to Webster, is "a representation or similitude, a likeness, a picture, a copy." Now, it is easily seen that a copy or likeness need not necessarily be of the same nature as the original. It is said concerning God, that he "is spirit." This statement, however, does not imply that God is not "a person," or "substance," according to the Greek of Heb. i. 3, (*hupostasis.*) It is said of Christ that he was "in the *form* of God." Phil. ii. 6. And he himself said to the Jews concerning God, "Ye have neither heard his voice at any time, nor seen his *shape*." (John v. 37,) thus implying that he has shape.

Jesus is called "a quickening spirit" 1 Cor. xv. 45, and "the Lord the spirit," (2 Cor. iii. 18;) and yet no one would deny that he is at the same time possessed of a real and tangible body, especially in view of his own words to the disciples after his resurrection, "Behold my hands and my feet, that it is I myself; HANDLE ME, and see, for a spirit (or "phantasm," Matt. xiv. 26; Mark vi. 49) hath not flesh and bones as ye see me have." Luke xxiv. 39. He even ate with them in demonstration of his real and bodily emergence from the tomb. But notwithstanding all this, the Scriptures speak of him as being "a spirit." Therefore the fact of God's being so designated does not argue against his substantiality.

While it is true that man *has* spirit, as we saw in our last, it can not be truthfully said that, as he is now constituted, man *is* spirit; it is nowhere in the Word of God affirmed that such is the case. "The first man is of the earth, earthy." In what sense, then, is he in the image of God? This no doubt has reference to his physical "*form*," as for instance in Gen. v. 3, "Adam.....begat a son in his own likeness, after his own image," &c. This son in some way resembled, was like, or "in the image" of his father, in physical appearance; yet as to man's being in the image of God, I do not believe that this is the only sense in which these words are to be taken. God has manifested himself to us as an intelligent being, capable of communicating his thoughts to other intelligences; and he has so organized and endowed man with mental faculties, as to be superior to the beasts over whom he was given authority to subdue and rule over them. It is in this respect that "man is better than a sheep" (Matt. xii. 12,) and "better than the fowls." Luke xii. 24. Thus, while partaking of the same earthy nature as the substance from which he was taken, and of the same soulical constitution as the beasts about him; in intelligence, in ability to reason, in capacity to rule, he towers high above the rest of God's earthly creatures, as the copy and counterpart of the Deity. And the "beasts of the field," though at times they rise against him in cowardly fear, recognize him as their ruler and superior.

Let it be distinctly borne in mind in this connection that the Bible does not say that the image of God is "in man," as we are sometimes told, but man *was made* "in the image of God." Neither was the image "breathed into his nostrils," as is supposed by some, but the breath of life was so infused. "God created man in his own image, in the image of God created he him." It is through the various organs of the body that the life imparted by God manifests itself; and where these parts are defective or wanting in development, the expression of that life is correspondingly incomplete. This is true of the brain; if certain parts of this organ are defective, as for instance that of memory, the mind can not retain the knowledge received; and so on with every other part of the brain. Thus we see that for the exercise of any given faculty of the mind there must be the presence of that member of the brain or body as its necessary background.

Neither can it be truthfully said that the life so imparted to man has consciousness as its attribute, for a man may be alive, and still be unconscious, as with the person under the influence of chloroform. And thus we see that the image of God is *neither* life itself, nor yet immortality, but the manner in which that life finds its expression in the man.

Man's intelligence involves also his power of choice between good and evil. He has been gifted with discernment as to the moral qualities of his actions; and this gift in turn involves the right and obligation of its exercise. This makes man a responsible being—responsible to his Creator who gives him commands to observe, for the consequences of his actions. This responsibility presupposes in man the capacity of bearing the penalty of wrong doing, should he decide on such a course.

What was the object of man's creation? Can we know? Has it been revealed? "Thou madest him to have dominion"—is the divine answer. Psa. viii. 6. "Let them have dominion..... over all the earth." Gen. i. 26–28. An almost boundless field of thought and action opens out before him. Will the reader take note of two things.

First. In giving authority to man over the garden God said, "*Dress* and *keep* it." (Gen. ii. 15,) implying that it was in a state of cultivation, prepared for man's occupancy and habitation. I take it that this was to give man a pattern and sample of what the earth was to be. What a beautiful and happy home this garden was to man, with its fruitful trees, its sparkling fountain, its irrigating and fructifying streams, and its invigorating "tree of life." What a delight to walk in this wonderful spot; what a pleasure to "dress and keep" such a garden; and what holy companionship of that happy pair thus installed by a beneficent Creator in the "garden of delights."

Second. As to the earth God said, "*Subdue* it," Gen. i. 28. As if to say to the man, "Look beyond the confines of the garden, for there are riches stored away in the soil and the rocks and the forests and the seas. Be not content with present possession, but aspire, look aloft and beyond; there are wider fields of thought and activity, but observe closely the pattern in the home beautiful." Thus was made possible the development of man's mind as he went to useful toil in the subjugation of the earth entrusted to his supervision. But "We see not yet all things put under him." Heb. ii. 8. A foreign element was introduced—sin; and man must bear the consequences of its introduction, man must die. Will sin frustrate the purpose of God Almighty? No, never! For then how could he be the Almighty?

In our next we will study the sin question.

A. H. ZIMMER.

Opening of the Seals.

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when shaken of a mighty wind; and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places, and the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. vi. 12–17.

The symbols of this seal, to the student of the prophets, should be so easily understood as to leave in the mind no uncertainty. Indeed, to say otherwise would be to cast a reflection on the ability of the Deity.

Believing this seal to be in the future, we cannot refer as in the previous seals, to the pages of history to bear testimony to the correctness of the prophecy; but will endeavor to prove that the events have not yet transpired, but are yet in the near future.

The first symbol is a great earthquake.

The earthquake as a symbol denotes great agitations, or overturning on the earth,—political or religious.

In Rev. xvi. 18, when the seventh angel pours out his vial we have the account of a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. The effects of this earthquake *in many points* are the same as the one under the sixth seal; therefore we conclude they are one and the same, and are yet in the future. Of the one it is written, And lo there was a great earthquake, of the other it is said, So mighty an earthquake and so great. Of the one it is said, For the great day of his wrath is come, of the other it is written, And great Babylon came in remembrance before God, to give unto her the wine of the fierceness of his wrath. Of the one under the sixth seal it is written, And every mountain and island were moved out of their places, and in the other place, And every island fled away, and the mountains were not found.

It is universally believed that the one under the seventh vial is future, and the similarity of the effects of the earthquake in both instances argues strongly that the one under the sixth seal is yet future.

Under the sixth seal it is written, And the heaven departed as a scroll when it is rolled together.

Now I submit that no such event took place in the history of Rome, either in the passing away of paganism; nor in the fall of the Roman Empire later on—namely about A. D. 476.

The Christians made gradual progress against the pagans from the time of the apostles to the time of Constantine. But not long after his time we find a pagan on his throne,—namely Julian the apostate. So there is nothing in the passing of paganism that could be compared to the rolling together of a scroll. Also the decline and fall of the Empire was gradual, caused by internal corruption, which invites invasion from without.

The language used under the sixth seal is too broad to be applied to the Roman Empire. Every mountain and island were moved out of their places, also, The great day of his wrath is come. This language cannot have its fulfillment until the pouring out of the seven last plagues; for it is written that in them, Is filled up the wrath of God. It will be fulfilled in the day of great slaughter when the towers fall, Isa. xxx. 25, and there will be an exact fulfillment of the rolling up of the scroll when Rev. xviii. 21, is fulfilled, And a mighty angel took up a stone like a great millstone, and cast it into the sea, Saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

GEO. FRANCIS.

"The wisdom of this world's children is only a wisdom for this world."

"At the close of a century of Christian missions there is actually an increase of heathen to the extent of about 198,000,000."

"He that knows how to pray has the secret of support in trouble, and of relief from anxiety; the power of soothing every care, and filling the soul with entire trust and confidence for the future."

Australian Letter. No. 9.

NEW YEARS CELEBRATIONS IN SYDNEY.

NEW YEARS EVE.

With our usual good fortune we made friends with the young people. A bevy of bright and fun-loving girls welcomed us among their number, and volunteered to chaperon us through the revels of New Year's Eve. We placed ourselves in their power and agreed to do as we were told.

At nine o'clock we went to the terminus of the line and filled the top of a bus. A misty rain was falling making the stone pavement very slippery. Being on an incline the bus began to move when the driver attempted to hitch the horses to it. The horses became unruly and the unwieldy vehicle more so. They were working at cross purposes, the horses determined not to go, the bus determined to move on.

By dint of much persuasion of the driver and use of his whip the horses were disentangled. The bus rolled on triumphantly and we should all have been toppled into the gutter had not the one masculine in the party climbed over the box onto the wheel and applied the brake. With much screaming and laughter the girls scrambled down from their dangerous elevation. We hailed a passing bus and made a fresh start on our round.

This proved to be the safest and surest way of seeing the street illuminations without being jostled and separated by the crowd, which from our vantage ground appeared to be a writhing, seething mass of people.

We were given unlimited license as far as noise and enthusiasm were concerned.

According to instructions the good natured police interferred only when personal and property rights were molested. In companies of tens and twenties boys in their teens with their little brothers in the center or hanging on behind, pushed their way through the crowd, making night hideous with horns, whistles and improvised unmusical instruments.

The pedestrians gave way perforce. The boys were allowed to overflow trams, busses and cabs.

From the tops, steps and platforms they calmly held on to the railings with one hand and the horn with another while they tooted and hooted to their heart's content. Slowly we made our way from Redfern Station to Circular Quay a distance of two miles, the people attracting our attention so much that we forgot the illuminations.

We became accustomed to the din and on our way back we leisurely studied the new designs and compared with those of the day before.

The historic, heraldic, classic, patriotic and prophetic significance taxing the combined imagination and memory of the company. The aptness with which our young friends grasped the meaning testified that the youth of Australia are interested in English history and heraldry.

The smiling weather which had favored the festivities so far, now wore a gloomy brow. The ominous mist grew more dense as it hung over the city, softening the lights and enveloping the buildings in semi-darkness. But this only added to the charm, as the girls declared. Exclamations of delight greeted the first view of Martin Place, an open space in front of the Post Office. This had been converted into a "Court of Honor" the lights gleaming from the four sides. The tower of the town clock was encircled with rows of electric lights which made the large building assume the form and appearance of some ancient castle. At least the imagination of the girls prompted the thought.

Our ride over we went to a hospitable home where we were entertained with music, stories and anecdotes of former escapades.

We then had a lunch of coffee, cakes and fruits. Parents, children and a number of guests beside ourselves, all gathered in the dining room for this midnight repast.

New Year Eve is somewhat of a Hallo'een, pranks, tricks and practical jokes are indulged in. A large number of Scots have brought their quaint beliefs and superstitions with them to which they still adhere with more or less seriousness.

None but the infirm remain indoors, but old and young pour forth at the midnight hour. As the guns and chimes proclaim the birth of a new year the bonfires are lighted, hymns are sung and good wishes and greetings expressed to those near you whether strangers or acquaintances.

On account of the increased danger of fires because of the unusual number in the city, the police had been instructed to prohibit bonfires on this particular eve. But the small boy was not to be deprived of the crowning glory of his celebration. In the afternoon, while the police were collecting and loading carts with the decoy rubbish which had been placed upon the forbidden ground, he looked on innocently with his hands in his pockets, calmly whistled and chuckled to himself, well knowing that organized effort carries everything before it.

A few minutes before the firing of the midnight gun, from all directions came the boys with their oil-soaked stores of fuel, which they had been adroitly collecting for weeks.

As if by magic the line of lights shot up from every available point, and young Australia was triumphant and satisfied.

It was one of the most spontaneous and pleasing incidents connected with the celebrations. Darling Harbor was lined on both sides with crowds of people. A slight rain was still falling but no one heeded. We passed from one bonfire to another, passing the usual salutations with all we met as we heartily entered into the spirit of the hour.

In front of the houses, we noticed groups of people some of them in laughing protest refusing entrance to others. My young friends explained that the visitor who first crossed the door-sill would bring ill or good luck for the year. The visitor should be dark-complexioned and not come empty handed, if he wished to appease the spirit of ill luck.

One old Scotch woman ran with a thimble-full of whiskey to her favorite neighbor. Perhaps you all know why. My golden haired instructor had incurred the lasting dislike of this queer woman by unwittingly being the first to enter her house on the previous year.

The amusing account of the old woman's rage was shortened by the girls calling to me to hurry. We found the whole company assembled in front of the door awaiting my return. They had unanimously agreed that I was the guest best filling the first requirement. They filled my hands with fruit and I stepped over the door-sill. I am sure that the wishes I expressed were sincere, that this company and home might be prosperous not only during this year but during the new century.

We then dispersed for the purpose of getting a little rest before the next day should be quite upon us.

As we were passing into the land of forgetfulness the voices of the choral boys broke the stillness of the night, for this old English custom still obtains here. After the fun and frolic were over these strains of classical music lifted the soul to higher and more serious thoughts of life and the deeper meaning and responsibility attending the new-born century.

MRS. PHEBE THOMPSON-WILLEY.

Dear Brethren and Sisters:

I thought it my duty to write a few lines to you. This is my first letter I have ever written to the dear ones that are scattered abroad. I was at the Iowa Conference two years ago, and was baptized then, but I expect the dear brothers and sisters have forgotten me, but I have not forgotten you. We have a Bible class near here but no church. I attend every Sunday. We have nine members.

Your Sister in hope.

PEARL NIXON.

[Write again some time. We shall be glad to hear about you.—ED.]

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, AUGUST 14, 1901. NUMBER 30.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Brothers and Sisters:

I presume you have read the announcement of the Conference of the Church of God, to be held at Waterloo, Ia., commencing Aug. 24th next. I write this as a special invitation to all, to attend this Conference. An extra effort has been made this summer by the brethren, to add to the comfort of all who favor us with their presence. The ground and natural surroundings selected for holding our annual Conferences is sufficient of itself to induce members to lay aside their earthly cares, and spend a week with the brethren and sisters, enjoying their society in the shaded grove on the bank of the beautiful Cedar river, resting from toil and cares of life, and have their spiritual strength renewed as well. No pains or labor have been spared to beautify the ground by cleaning out the underbrush, leaving only the natural trees for shade, and with the large and commodius dining hall, erected this summer, the committee will be amply prepared to care for all those in attendance.

We want all to make an extra effort to come, and be prepared to take an active part in the meetings. Blessings are in store for all, then let us meet together and enjoy them. We as a people advocate the coming of Christ, and the establishment of the kingdom, and expect to share a part in blessing the nations of the earth. We also believe that the times of the Gentiles are near a close. How important it is for us to avail ourselves of every opportunity that will aid us in keeping our lamps trimmed and burning and oil in our vessels. Your presence is needed, and we have no hesitancy in saying, that you will return to your homes amply paid for all the sacrifice you make. An invitation is extended, to members outside the State of Iowa.

Your Brother in the faith,
P. B. STOUFFER, Cor. Sec.

Conference Notice.

The Annual Conference of the Church of God of Indiana will be held (D. V.) at Burr Oak, Marshall Co. Ind., commencing Thursday A. M. September 5th and continue over the following Sunday.

As this is the time for election of officers and other important business, it is urgently requested that each congregation be represented by delegates, one delegate for every ten members.

The brethren of Burr Oak will put forth every effort to entertain the visiting brethren, and are desirous of a large representation.

Burr Oak is on the Nickel Plate R. R. one and one-half mile west of Hibbard, the crossing of the Nickel Plate and Vandalia R. R. and about three miles north of Culver. Please consult time tables in RESTITUTION for time of trains allowing on the Vandalia about one-half hour for time between Plymouth and Hibbard.

By notifying brothers G. A. Maxey at Burr Oak or Samuel Osborne at Culver, brethren from a distance will find conveyance at Hibbard.

D. T. HALSTEAD, Pres.
E. K. BAPSHILL, Sec'y.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Knickern, 22 Fifth avenue, Chicago, Ill.—Aug. 31.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 14, 1901.

PLEASE READ, AND THEN HEED.

WE wish to thank those who have responded to the letters we sent out some weeks ago, and to urge those who have not yet answered to do so at once. If there is some good reason for not sending now write and tell us of it, and say when you can remit. Don't neglect it any longer, for we need all—every last dollar—due us. We just *must* pay our obligations, and we can only do so when you pay yours. The responsibility lies with every one who owes us any money. Please attend to your part promptly.

WORDSWORTH prayed:—
"The best of what we do and are,
Just God, forgive."

ANY one will confer a favor on us by giving us the present address of Mrs. Lulu H. Smith, formerly of Floral City, Fla.

BROTHER Zilmer preached two most excellent sermons for our home church last Sunday. He expects to speak here again in September.

"IT is better honorably to incur the bad opinions of our neighbors than dishonorably court their good opinion," says Dr. Morneric.

WE seldom see sin as it is—much less as it is seen in God's sight, till some one sins against ourselves. Then how sensative we are."

WE the other day met with the remark that "the vine-dresser is never so near to the vine as when he is pruning it; this may have a consoling effect upon one under the pruning hook.

CARLYLE says, "Every one does, or ought to, feel unhappy till he finds out what to do?" Again he says:—"Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it and will follow it."

"ENVY and jealousy light the intensest fires that ever burn in human hearts; gossip and scandal are the smoke emitted by them. If these passions could, like some modern chimneys, be consumers of their own smoke, a purer and better atmosphere would prevail."

RUSKIN says, "Nothing can atone for the want of truth; not the most brilliant imagination, the most playful fancy, the most pure feeling (supposing that feeling could be pure and false at the same time); not the most exalted conception, nor the most comprehensive grasp of intellect, can make amend for the want of truth; and that for two reasons. First, because falsehood is in itself revolting and degrading, and secondly, because nature is so immeasurably superior to all the human mind can conceive, that every departure from her is a fall beneath her, so that there can be no such thing as an ornamental falsehood. All falsehood must be a blot as well as a sin, an *injury* as well as a deception."

The Inner Man.

For H. L. R.—We take it for granted that our correspondent is not troubled with the popular delusion of an immortal soul, but hardly knows how to show others that Rom. vii. 22; 1 Pet. iii. 4; Eph. iii. 16, and 2 Cor. iv. 16, do not conflict with his idea of the unity of man. If we can help him we shall be glad to do so.

The first passage named reads as follows, "For I delight in the law of God after the inward man." But what is the inward man? We think the key hangs close by the door. The next verse furnishes an infallible answer, if we are not greatly mistaken. But it will be necessary to read verses 22 and 23 as if they were one verse, to get the sense. "For I delight in the law of God after the inner man; but I see

ANOTHER LAW

in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Note, "delight," or pleasure, in the law of God is expressive of mental gratification, because in the 25th ver. in summing up the matter the apostle says; "So, with the *mind* I *myself* serve the law of God, but with the flesh the law of sin," absolute proof, this, that what is called the inner man in verse 22 is called the law of his mind in verse 23. And it would appear that although he says 1 Cor. ix. 27 that he kept his body under, and brought it into subjection, it would sometimes assert itself. The verses 14 to 22 should be read, and verse 24 also.

2 Cor. iv. 16 says "For which cause we faint not, but though our outward man perish, (which according to ver. 8 to 12, it was constantly in danger of) yet the inner man is renewed day by day." As the author of Rom. vii. 22, 23, 25 is the author of this passage also, we know that it was his *mind* that was renewed day by day, because his present momentary affliction was working out for him an exceeding and eternal weight of glory, see ver. 17.

Eph. iii. 16, and on to the end of the chapter is a most sublime prayer to the Father for the church at Ephesus, that he would grant them to be strengthened with might by his spirit in the inner man, that Christ may dwell in their hearts by faith. Certainly what was the inner man to the Romans and Corinthians was the inner man to the Ephesians. Observe, the Spirit of God was to impart the strength to

THE INNER MAN

But the Ephesians had to use the means to this end. Paul says elsewhere he could do all things through Christ strengthening him; he is the Lord the Spirit, we are told, and himself said that his words are spirit and they are life; and the apostle here prays that Christ may dwell in their hearts by faith; faith was the means to be used by them in order to be strengthened; faith ensured the indwelling of Christ; and this explains the strengthening of the inner man, on the same principle as Paul's mind was renewed day by day by the exceeding and eternal weight of glory in prospect; faith brought it near to him and made it real.

In coming to the last of the four Scriptures our attention was called to we anticipate little trouble, because the apostle Peter, like Paul, received his instructions and inspiration from the Lord himself, and we dare not construe what he says so as to conflict with the three passages from Paul, referred to. 1 Pet. iii. 1-4 reads in this way; "Likewise ye wives, be in subjection to your own husbands, that if any obey not the word, they may without the word be won by the conversation of the wives while they behold your chaste conversation coupled with fear; whose adorning, let it not be that outward adorning of plaiting the hair, and of

WEARING OF GOLD,

or of putting on of apparel; but let *it* (the adorning) be the hidden man of the *heart*, (that is, the mind, disposition, affection, as explained in the words following, viz.) in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after *this* manner in the old time the holy women also, who trusted in God adorned themselves, being in subjection unto their own husbands." The plain meaning here lies on the surface and comment would be out of place.

It would be well for our correspondent to refer to Rom. xii. 1, 2, where the apostle beseeches the brethren by the mercies of God, as the motive, to induce them not to be conformed to this world, but to be transformed by the renewing of the mind, that they may prove what is that good and acceptable and perfect will of God. By doing this he will realize the force of some things we have found. The renewing of the mind is a

MORAL RECONSTRUCTION,

so to speak; but as the physical system has not been reconstructed as yet the flesh wars against the spirit as the experience of Paul shows; and we are assured that the contest will only end with death, or with the change in a moment, the twinkling of an eye.

To be an overcomer means that the flesh has been conquered—it is the greatest of all enemies to godly living and the person who is supposed to be on the Lord's side without discovering that fact, has not progressed much in the divine life, and is in a dangerous position.

We do not think the apostle means that the mental transformation had not commenced, in the Romans, but that it was not complete, the bodies were not in complete subjection, they did not fully realize as they should, what a living sacrifice of them to God meant.

Col. iii. 10 may also be profitably considered in this connection, because what is termed "renewed mind" and "inner man" elsewhere, is called the "new man," the idea being that he is Christ Jesus, and is a new creature, not physically, but mentally, morally and religiously—has the mind of the Christ, and this proves him to belong to Christ, and this verse happily explains that it is a renewal in knowledge after the image of him that created him. Eph. iv. 23; i. 18; Rom. ii. 28, in connection with Matt. iii. 9 and John viii. 38, 39, would be a helpful study also.

"Whose House are We."

So read the words of the Spirit in Hebrews iii. 6; but it does not stop there, but goes on to say on what condition:—"If we hold fast the confidence and the rejoicing of the hope firm unto the end." Employing other figures, Paul in Eph. ii. 20-22 compares the saints to a building,—built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an

HABITATION OF GOD

through the Spirit." What a beautiful and suggestive passage this is. A temple composed of living stones! "Quarried in Gentile quarries! There is a work of preparation, a work of squaring and polishing, and perfecting the living stones, and fitly framing them together; and then there is the glorious completion, when the temple is finished without flaw of any kind, and God tabernacles in it by his Spirit,—that is, *changes the human to the divine*, or, in other words *swallowed up death with life and incorruptibility*. Who would not be a stone—a pillar—in this

MOST GLORIOUS OF ALL EDIFICES?

It is what we are called to. It is what we are invited to be. But there is a work of overcoming to be done, a work of preparation on our part, as well as on the part of God and Christ. We have to put aside all evil, to cease to practice all unrighteousness, to deny ourselves all ungodliness, to stand aside from the world in all its evil and vain practices, to put our foot down upon every vicious and unclean habit and keep it down, and to live a life of faith and hope, and love, and likeness to God in the present evil world. And to him that thus overcomes we can quote the promise of Christ—"Him that overcometh will I make a pillar in

THE TEMPLE OF MY GOD,

and he shall go no more out; and I will write upon him the name of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. He that hath an ear to hear, let him hear what the Spirit saith unto the churches." Rev. iii. 12, 13.

Selections.

Why Preach Christ's Coming?

1. Because he said he would come again. "If I go and prepare a place for you I will come again." John xiv. 3.

2. Because he has promised to bless those who herald his coming. "Blessed is that servant whom his lord when he cometh shall find so doing." Matt. xxiv. 46.

3. Because he is the greatest and most glorious person that ever proposed to visit this earth. If the coming to us of those of infinitely less note, be heralded far and wide, why not herald the coming of him whose name is above every name?

4. Because, not to proclaim his coming would prove me unworthy of his notice when he does come. Suppose McKinley should announce his coming to California, and the San Francisco *Examiner* should refuse to announce his coming and even contradict the fact of his coming, what claim on the favor or notice of the President would the editor of that paper have? If I, in order to retain popular favor, am silent about the Lord's return to earth, how unworthy I of his favor when he does come.

5. Because thoughts of his coming awaken a sleeping conscience, lead to closer self-examination, to a repentance toward God, to a hunger and thirst for righteousness, and consequently to a cleansing from sin. 1 Jno. iii. 3.

6. Because I would keep in touch with holy apostles and prophets and the holiest men that ever lived. Who would be out of touch with Enoch, David, Isaiah, Daniel, Jeremiah, Hosea, Malachi, Paul, Peter, John, the apostolic fathers, Luther, Melancthon, Calvin, the Wesleys, [illegible] most successful evangelists [illegible]? If I should not preach the Lord's coming, however eloquent my tongue might be, it would sweep a different harp of inspiration than that swept by these mighty men of God.

7. Because I would keep in touch with the inspiration of the Bible. That inspiration mentions the Lord's coming once in every twenty-five verses in the New Testament. Out of touch with Biblical inspiration I am out of touch with God.

8. Because the Lord's coming is the hope of our world.

(a) Physically. How impotent is medical science with all of its boasted advancements to cope with the multiplying forms of disease! The occult sciences are also as complete a failure. Scarcely a sound body can be met. What will mortal man become in fifty years if the Lord does not come! Besides, the elements, water, wind, fire, and electricity are showing their contempt for human pride, awakening fears of what is coming on the earth. Jesus' coming will end creation's groans. So I preach it.

(b) Morally. We need not go to heathen countries for atrocious acts, shameful vice, or social impurity. The heathen world, before touched with modern civilization, could have given even boastful America some lessons in decent behavior. "Evil men and seducers.....wax worse and worse, and will till Jesus comes. 2 Tim. iii. 13.

(c) Religiously. The world is full of religion, but how tangled and intertangled it is, with here and there a true worshiper of God only. When will this tangled up mess of religions give place to one pure religion that worships God in spirit and in truth? When Jesus comes. So I preach the coming.

(d) Politically. Earth needs a government whose sceptre is righteousness, yet no such government exists, nor will exist till Jesus comes. So I preach the coming.

(e) Municipally. A well governed city would be a wonder on earth. There will be one when Jesus comes. So I preach the coming.

(f) Financially. Earth abounds in gold but it is coming more and more into the power of the few, and out of the reach of the many. When Jesus comes, earth's bounties will be equally distributed. So I preach the coming.

9. Christ's coming is the hope of saints. They cannot see him till he comes. 1 John iii. 2. They cannot be with him till he comes. Col. iii. 4. There will be no judgment till he comes. 1 Cor. iv. 5; 2 Tim. iv. 1. There will be no rewards till he comes. Matt. xvi. 27; Rev. xxii. 12. There will be no crowns till he comes. 2 Tim. iv. 8; 1 Pet. v. 4. There will be no life forever till he comes. Matt. xxv. 46; Matt. x. 30. There will be no eternal home till he comes. Matt. xxv. 34. Why deify death since it gives us not the presence of Jesus, nor a right of him; since it judges no man, rewards no man, crowns no man; since it gives no man an eternal home nor any life to live anywhere? Jesus' coming gives life eternal, home eternal, crowns unfading, rewards eternal; and gives the saints his presence eternal and his glory eternal. So I preach it.

10. Because the time draws near:—
"Signs there's no mistaking
Bespeak Messiah near."

11. Because I would escape the woe of an unfaithful watchman. Ezek. xxxiii. 6; Matt. xxiv. 50. "If the watchman see the sword come and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand." "The Lord of that servant shall come in a day when he looketh not for him.....and shall cut him asunder, and appoint him his portion with the hypocrites."—*H. L. Carpenter, in Messiah's Herald.*

Is Faith Becoming Extinct?

"When the Son of Man cometh, shall he find faith on the earth?" Luke xviii. 8.

The time was, and that is not so far distant, when the world believed in what it was pleased to call Doomsday, the end of time, the world to come. Since those days, little by little have secularism and infidelity spread themselves, permeating society with their unrighteous leaven, while alas from the pulpits and religious press of our lands, a spirit of agnosticism and scepticism concerning some portions of truth, has stealthily shaken the faith of the strong, and deluded the mind of the simple.

Today, in well nigh all sections of the Christian church formality takes the place of faith, usurping its throne with an effrontry never before dreamed of. In proportion as the religious edifices become more costly and beautiful in their decorations and architecture, so does the vital godliness of the congregation often decrease. As the order of service becomes more elaborate in its music, more oratorical and sentimental in its preaching, more formal and ceremonious in its confessions and prayers, so in like ratio does the spiritual life of its adherents decline.

As the ministry becomes more a distinguished profession, and dignified means of livelihood, so do its representatives become less and less men of God. As fashion and worldliness are permitted to enter the house of God, so does that house become little else than a social club. As unlimited secondary agencies with excessive organization, involving tremendous strain on some, and undue energy and time on many, increase, so is the great purport and purpose of the place lost sight of, namely that it should be a house of prayer.

Outside the church it is but natural for unregenerate men to walk by sight, and not by faith, for they are strangers to its mighty power, and it is out fensible for them to believe in, and shape their life and conduct upon what they see and handle and taste; but amongst the people of the Lord, with whom he has promised to manifest his presence, his grace and glory, if form alone takes the place of faith, how then shall his glory be seen, or his power be felt amongst them, or how shall they be living witnesses to the world of the verities of things to come?

When Christianity in its first flush of beauty and vigor, after the ascension of its Lord laid hold upon its happy followers, the fundamental truth of the Lord's material return to consummate what he had accomplished was tenaciously held. Upon this expectation the church built its highest hopes. Without such a realization of its faith it looked upon the whole system of Christianity as a failure. And this for long centuries continued, nerving holy men and women to endure acute suffering and violent deaths, in the anticipation of speedy resurrection and glory. But alas! philosophic and heathenish doctrines subtly introduced corrupted its simplicity and weakened its faith, which condition has been increasing, until today how few there are either of priest or people, under-shepherd or flock, who are looking for the actual, literal return of Christ.

Well might the divine Master while still here on the earth, in anticipation of that momentous event, ask the significant question, "When the Son of Man cometh, shall he find faith on the earth?" It is much to be feared that while general faith in things divine shall be at a low ebb when he shall come, the particular faith as to his coming shall well-nigh have disappeared.

When he first came the world was unready and unwilling to receive him; when he shall come with power and great glory, the world, through its utter unbelief shall be taken as a bird in a snare; while many within the pale of the church, having all the form of godliness, shall have no oil of divine expectation in them, and consequently no light, which is an essential equipment wherewith to meet the Lord; and many others of the real saints shall be taken by surprise through misleading instruction in the truth which they have received. A few only shall be in possession of the living, ardent expectation of the coming of the Lord.

Happy are those servants whom the Lord when he cometh shall find ready for his appearing!—*J. C. Page in Crisis.*

Signs of his Coming.

Our Master's words not only indicate that signs are given, but for us not to be able to discern them, implies guilt worthy of condemnation. God, we know, proposes no great work without apprising his people of it. It was so with ancient Israel, and it is so today. The great event to the Church is the second coming of Christ. It is ours to watch and be ready when the Bridegroom cometh. This has been the attitude of the Church ever since apostolic times. Says Maclion, "In the days of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of the Lord." Says Calvin, "The day of Christ's coming is of all events the most auspicious."

No one who reads his Bible can fail to see the place it is given there. It is true that of "that day and hour knoweth no man," but it is also true that Christ, after saying this, immediately proceeded to give signs of his coming.

The fact of the approach is not hard to discern, if one will judge in the light of the inspired Word. It is quite obvious that we are 2,000 years nearer to it than was the apostle Paul, and yet he said that it was imminent even in his day—that is to say, it was an event likely to occur, though there were not the signs of its approach that we have.

Again, there is a spirit of expectancy and apprehension at the beginning of this new century, which is at least suggestive. Very much such a spirit as we find at the time of the first advent. When Jesus was born, we find both the Jewish and the Gentile mind were quite restless. Greek philosophy had measured its full length, and yet its conclusion did not satisfy the human heart. These wise men confessed their own failure, and some longed for a god or god-inspired man to come and save them. Many were deeply apprehensive, and said they believed that Rome rested under a great curse. Suicide was common, especially among the educated. Israel was under Roman oppression. And this fact intensified their desire for the Messiah's coming. There were Simeons and Annas, who were waiting for the consolation of Israel, and ready to receive and bless the Child when he was presented. The story of the wise men of the East would at least suggest that this spirit of expectancy had reached even to strange lands.

It is quite obvious to the most careful observers that this same spirit of expectancy is on the rise at the beginning of this century. Not that it always takes the form of looking for the Savior's return, yet men are entering upon the new century with a feeling of apprehension. It is generally believed that the new century will reveal mysteries such as the past has not known—that the providence of God is bearing us on to some great crisis. Many do not attempt to say what the crisis will be. Others hope that it means the return of our absent Lord. Whatever it may signify, this we ought to remember, that it is God's custom to do some wonderful thing about every two thousand years. Seeing, therefore, that such things are coming upon us, what manner of men ought we to be?—*Dr. Sneed.*

Editor Restitution:

It will no doubt be the cause for much rejoicing to the readers of the RESTITUTION to hear that four more persons have put on Christ through baptism in his name. On Sunday, August 11th, after a brief service held at the home of the writer, we proceeded to the bank of Rock River where Mr. George Lindsay, Miss Velma Thayer, Miss Bernice Phelps, and Mrs. Georgia Phelps entered into covenant relationship with God. Those who attended the Illinois Conference last year will remember Miss Bernice as the one who presided at the piano.

Permit me to make the statement that each brother or sister who has aided, financially or otherwise, in organizing the church in Oregon, has by the above account reaped a big interest on the investment. On one side of the account place the amount that you have given and then on the other side place the seven persons who have come into the light of God's truth largely through the instrumentality of the church you have helped to organize. Now look at the two as they stand together. How will they compare now? How will they compare when we sing together that great song which never man sang before if we meet them there? Let us rejoice together in the fact that these have obeyed the Master and let us pray that they may never desire to turn back, but that as Watchers on Zion they may never weary in well doing.

S. J. LINDSAY.

Conference Notice.

The Annual Conference of the Churches of God in Christ Jesus for the State of Illinois will be held in Oregon, beginning Wednesday evening Sept. 18, 1901, and hold over Sunday. A programme will appear later.

The building committee will have the new building finished in which sleeping rooms [illegible] dining hall will be provided. We wish as many to attend as possible, both those who live in the State and those out of it. We expect Bros. Conner, Eychaner and Samuel Wilson to be with and assist us. Those who have attended previous meetings know what a treat it is to listen to them and should try to be with us again and endeavor to bring others with them. Let all come and have a good time, for surely no better feast was ever spread than *The Word.*

JAS. W. WILSON, Pres.
L. BOOTH, Sec'y.

Poetry.

It is Time to be Holy.

It is time to be brave, it is time to be true;
It is time to be finding the thing you can do;
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind; it is time to be sweet,
To be scattering roses for somebody's feet;
It is time to be sowing; it is time to be growing;
It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart;
It is time for the lilies of meekness to start;
For the heart to be white, and the steps to be right,
And the hands to be weaving a garment of light.

—Mary Wheaton Lyon.

Communicated.

Phenomena of Spiritualism Accounted for. No 3.

Article No. 2. closed with the introduction of the topic as to how God communicated with man. We are told that "When God speaks to man he speaks electrically, that is *by his spirit;* for electricity is the term *science* has bestowed upon what the Bible styles *spirit*. All physical phenomena are produced by the spirit acting according to laws peculiar to it, a very few of which are scattered about in works of science. When the Creator wills to speak, he does it by the same spirit that shivers the sturdy oak, or rends the rocks assunder. Sometimes he communicates his mind by making direct spectral impressions on the magnetic mirror of the brain. In this case a man in his sleep *sees* objects, and *hears* sounds that have no real existence; but are representative of realities past, present, or future. These are the *dreams* and *visions* of the *prophets*. Sometimes he speaks mediately, but still electrically, as through Jesus Christ to his apostles, whose method we will look into briefly in connection with the principles brought out in M. Karsten and Dr. Draper's experiments, (as related in Article No. 2.)

Things, ideas, or images *may* exist upon the brain's tablet or sensorium, and yet be invisible (that is not recollected by the individual who received them), and consequently invisible to all other persons, from his inability to utter them. Though thus invisible, the ideas are nevertheless existent, and actually present within. They exist, however, in the state of latent spectral impressions, and in order to be evoked or made visible, they need to be breathed upon by the same principle that impressed them upon the sensorium. Now, the sensoria, or magnetic mirrors, or minds of the Apostles had been prepared (Luke i. 17), or polished by the process they had undergone by the ministry of John. They were in a state represented by the polished metal or glass, (See Article 2) in Dr. Draper's experiment, ready for the coin to be impressed upon it. Jesus came, the medium through which the Father operated in word and deed (John v. 30). He spoke the words, laying them, so to speak, like coin upon (the glass) their hearts; while the Father, who performed the miracles, passed by their effect, the electricity of his spirit, as it were, through the Word, and their sensoria, stamping impressions there, as by M. Karsten's experiment with the glass, coin and electrifying-machine. (See Article 2). 'I can of mine own self do nothing,' said the Lord Jesus; 'the Father is in me. The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.' This proves what we have said that Jesus was the Father's medium or channel through whom, by his Spirit, he operated on men's minds by words confirmed by miracles, in strict accordance with the laws illustrated by the experiments before us.

The Apostles saw and heard many things during their attendance upon the instructions of the Great Teacher which continued to the end of months, as hidden spectral impressions upon their sensoria, but which were afterward evoked in lines of living light. For example they saw Jesus ride into Jerusalem on an ass' colt, as predicted by Zechariah. But one of them referring to it says: 'These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.' John xii. 16. They knew what was written in the prophet, and they saw what the people did on the occasion referred to; but their knowledge was a latent spectre until made manifest some time after at the glorification of Jesus. But what happened then, by which these latent spectral impressions were evoked? The spirit was breathed upon them after the illustration contained in Dr. Draper's experiment. But why were they not evoked before Jesus was glorified? For the reason assigned by John, in speaking of the gift of the Spirit—'The Holy Spirit,' says he, 'was yet not given, because that Jesus was not yet glorified.' John vii. 39.

Speaking of his teachings, Jesus said unto them, 'These things have I told you, that when the time shall come, ye may remember that I told you of them. When the spirit of the truth is come, it will guide you into all the truth. It shall glorify me.' John xvi. 4, 13, 14. The glorification in this sense was the receiving things concerning Jesus, and showing them to the Apostles—evoking the impressions already existing and communicating new ones as evinced in their writings. In this way they were glorified as well as Jesus, for receiving the spirit of the truth, it became in them as a fountain of the living streams; thus, 'whom he justified them he also glorified.' Rom. viii. 30. The Lord Jesus was glorified in a sense, after his resurrection, before he was received into glory; and therefore, before he ascended he gave a measure of his spirit to his Apostles—not a full charge, as on Pentecost, but a sufficient charge, so to speak, to evoke the hidden spectral impressions, the effect of which electrification is seen in their words and actions, between the ascension and Pentecost, compared with those before his crucifixion. In bringing out these impressions, he proceeded as in Karsten and Draper's experiments with the coins, for the Apostle says, 'He breathed upon them and said, Receive ye Holy Spirit, (*Labete pneuma hagion*), and from that time they had authority to remit sin.

Man was made in the image and likeness of God. Or as David saith, (*wathhaserehu meat mulelohim,*) Thou hast made him to fall a little short of the Elohim, (Psa. viii. 5) or angels. He is, therefore, like to them in form, and capable of similar manifestations; but he falls short of their perfection and beauty, strength, and electrical or spiritual exaltation. The Elohim, gods or angels are not spectral impressions, any more than men and women are, though they can make such impressions. They are ponderables, occupying space that cannot be occupied by another body at the same time. They are not ghosts, or disembodied winged phantoms, through which you may sweep your arm as through a shadow, and, leave them undivided. They are bodies of a nature capable of corporealing a thunderbolt without deterioration, or hazzard destruction. They can walk in the glowing furnace unaffected, as they can also whom they choose to, mantle in a halo of their spirit. Dan. iii. 25; Isa. xxxiii. 14, 15. They can eat and drink, and be washed with water. Gen. xviii. 8. The popular notions about angels are mere superstition. Disembodied spirits with wings are spectral impressions, made by odic emanations from inate folly, on the unpolished sensoria of the ignorant. Winged heads of chubby babies, peeping out of clouds, on the margin of inner glory, are spectres of minds bewitched or crazed by the 'philosophy of vain deceit' of theosophical magicians, and prophets of the 'spirit world'—a world of electro-magnetic spectralia. Such angels as the people's heads are filled with flourish there; and the darker the intellect, the more vividly are they seen in all their glory."

In death bed scenes, latent spectral impressions become quite vivid, they see angels beckoning them to come up higher, hear rapturous heavenly music, etc. The death bed scene of a Mohammedan will see the spectral impressions made upon his brain. He may see his promised harem of spirit wives, and rejoice in the prospect of sensual enjoyment. These death bed experiences will vary just as much as the impressions that have been made upon the brain may differ, and one death bed scene will contradict another.

Some have agonizing death bed scenes, see a blazing hell, devils, and every vile thing if those spectral impressions have been made upon their sensoria.

W. H. Wilson.

A Castaway.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway." 1 Cor. ix. 26, 27.

What is a castaway? A person lost or abandoned; useless; of no value. But our lesson is speaking of a person that runs a race. We know that when several persons run for a prize, and that prize is something offered by man, but only one gets the prize. But God has offered a prize, which is eternal life through Christ, and that prize is given to every one that enters the race, and runs the race to the end, and death ends that race. Who enters that race? All that believe and obey the gospel that Christ and his followers preached, and in obeying that gospel they will be baptized into Christ. Then their names will be recorded in the book of life. Then they will commence their race for the prize eternal life, and if they continue in the race unto the end of this present life, they have the blessed assurance of eternal life when Christ comes. But those that are led away by worldly affairs, worldly organizations, or live intemperate lives have their names blotted out of the book of life and are then a castaway from the gift of God. It is a sad affair for one to live in such a way that they are cast away from God or his promises. But were if one has escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning, for it had been better *for* them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 2 Pet. ii. 20-21. It seems to be better not to enter the race than to be a castaway from the gift of God. We read there is a time to weep, a time to get, and a time to lose, a time to keep and a time to cast away. The time to castaway is the time spent in serving the evil one and not serving God and his commands. The time to keep is the time that we live near to God and keep his commands. Among the commands are these, Be not unequally yoked together with unbelievers, and come out from among them and be ye separate, and touch not the unclean thing, and I will receive you. What agreement hath the temple of God with idols? 2 Cor. vi. 14, 17. "Ye cannot serve God and mammon." And again, Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Can we keep ourselves unspotted from the world and join worldly institutions? Can we expect to belong to Christ when we bind ourselves by an oath to fellowship those that do not serve God? Paul says, let no uncleanness or covetousness, be once named among you, neither filthiness, nor foolish talking. For this, know that no unclean person, nor covetous man, nor idolater hath any inheritance in the kingdom of God. Be not ye therefore partakers with them, and have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. Eph. v. 5, 12. Each and every one is a castaway *from* God, that after they have known God and obey his commands, leave his commands and do the works of the flesh, for they that do such things shall not inherit the kingdom of God. If they had never accepted of God's plan of salvation they would never have known God, and would never have been a castaway. Let us all that have taken the name of God so run our life race, that we may not be a castaway, but be among those that receive the prize.

E. W. Knapp.

Report of Meetings.

By invitation of Brother Jacob Boyer, I left home on Saturday before the second Sunday in May, to attend the meetings at Maurertown, Va., it being only a few hours ride by rail. I soon found myself comfortably situated in his cosy little home, near the place of meeting, and on learning the programme, I found that Bro. C. C. Ramsay, of Philadelphia, was to speak to us the next day at our new house of worship at this place. The day following was a bright and lovely morning, and on arriving, we met the dear brethren and sisters from the different communities, and after Christian greeting, we were all soon seated in that capacious building known as the Church of Immanuel; and after the morning exercises in singing and Bible reading, we had the pleasure of hearing Bro. Ramsay deliver a very able address, which was very much enjoyed by all and especially by the brethren and sisters who had gathered around to get a crumb from the Master's table, and while the Elder does not claim to have the ability to feed five thousand with a few loaves and fishes, yet he offered the bread of life bountifully to all, and continued to speak to them during the following week, closing his services at that point on Friday night, after which he and his devoted companion took the train for Frontroyal, on Saturday, and the brethren at this place met them with conveyances and brought them up in the vacinity of Browntown, where we gave them a hearty welcome in our midst, and gladly heard him speak in our new church at Coolspring. By the solicitations of the brethren at this place they concluded to remain over Sunday. We feel as though our prayers are being answered in that the Lord of the harvest is sending forth the laborers in his vineyard. The little flock at this place as well as others, were much strengthened and built up in their most holy faith by the labors of the Elder and his faithful companion, they sowed the seed of the kingdom bountifully, and I hope, some of it at least, has fallen in good ground, and will yet bring forth fruit to the glory of our Father in heaven. After taking leave of us at this point, the brethren accompanied them back to Frontroyal, and from there they went to Stephen City to remain several days and speak for the few faithful ones at that point. They visited the Valley of Virginia by invitation, and spent the month of May with us all, and we were very loath to give them up. May the Lord reward them for such labor of love is the prayer of the writer. I will not forget to say that our much esteemed Brother B. F. Boyer, of Seven Fountains, is again restored to health, through the mercies of our heavenly Father. We are very thankful to the Giver of every good gift for this wonderful restoration. He spoke twice at our house of worship yesterday, after driving a distance of about twenty-five miles, accompanied by his son, on the day before. He has been visiting us and holding forth the Word of life, ever since the erection of our house of worship. May he yet be spared to visit us as well as to perform his many other duties, is the prayer of the little band of believers here. Done by order of the church. We ask an interest in the prayers of all of the one faith.

Your Sister waiting for the coming kingdom,

S. F. Morman.

Selected.

Awakening with his Likeness.

We are not very much like unto the Father in this earth-life. Sometimes we wonder whether or not he sees the faintest semblance of himself in us. We are as weak as water, we are so foolish; our hearts are so fixed upon things which have no worth; our whole lives are so poor compared with his and with what we would like them to be.

But there is comfort in the thought that he sees not as men see; but with eyes beaming with infinite love and patience. Indeed, "he knoweth our frame, he remembereth that we are dust."

And so we go to our rest. We lie down from the cares of this earthly life as we often do after a weary day. It seems very pleasant to put off the sandals now, to brush the dust from our garments and settle down into peaceful slumber. This is the end of the journey. We have risen the last hilltop, and are now peering over into the valley beyond. Farewell now to the toil and worry of the journey!

In the morning we shall awake with him. We shall be satisfied then as our eyes behold him. Sometimes we have thought his countenance wonderfully severe to look upon. We thought we saw in his eyes nothing but displeasure, and that his frown came far oftener than his smile. Now we are satisfied. It was all right, after all. We see him as he is. And *so* are like him. Yes, the marks left upon our faces by the years of pain and sin and strife are all gone now. The hairs made white by the troubles of the world have passed away. We think of them all as of a disturbing dream. We know now that he meant the hard things of life only for our good. It is all beauty and light and joy with us now. We lay down the earthly and take up the heavenly. Then there was corruption, now incorruption; then dishonor, now the honor of being known as sons of God; then weakness, now power; then [illegible] of the earth, now very lord[illegible]

May we no[illegible] shout in triumph[illegible] sting? Gra[illegible]

We are go[illegible] him, for we shall see him as he is!—*Christian World.*

Beware!

Beware of evil thoughts! They have done a great deal of mischief in the world. They prepare the way for evil words and deeds, and for utter ruin.

Beware of evil books! They beget evil thoughts, and thus commence the process of ruin. A ruined man once said, "It was that ten minutes on the street corner, reading a bad book, that destroyed my whole life."

Beware of evil deeds! They may be small acts of evil, but they are none the less dangerous for that. "It was that penny I stole when I was a small boy," said an old man, "that sent me four times to prison, and confined me there twenty-eight years out of sixty of my life, and all for stealing less than thirty-eight dollars."

Beware of evil associates, for they have ruined thousands. You may depend upon it that he is a good man whose friends are all good, and whose enemies are all characters decidedly bad.

Caspian-Black Sea Canal.

Consul Hughes, of Coburg, informs the Department of State that a canal to unite the Caspian and Black seas is under consideration. The projected waterway will be 22 feet deep and about 150 feet broad; will begin at Astrakhan, on the Caspian, and end at the harbor of Taganrog, on the Sea of Azof. It is estimated that the cost will be about 40,000,000 rubles ($20,600,000). The center of Russian trade and manufacture, adds the consul, is gradually shifting southward, where the production of iron, coal, and petroleum is rapidly increasing. The metallurgical industries and the trade in cotton from middle Asia are also being largely developed. The railroads at times prove insufficient carriers, and the construction of other roads and the digging of this canal will be necessary in the near future to meet the growing demands of commerce.—*Scientific American.*

To the brethren and sisters:

If you know of any preacher who is coming to California soon, please let us know through The Restitution. Brother Steffa of Pomona, Cal., has a daughter who wishes to be baptized, and would like to attend to the order at once, and there is no one here, that we know of, who has had any experience on that line. If you know of any one that is coming please let us know at once through The Restitution, or by writing to me at Orange, Cal.

Yours awaiting the King.

Wm. Kaiser.

Correction.

Editor Restitution:

In my article in last Restitution on "the Creation of Man," at the bottom of the column, in lines two and eight, it reads, "The source of this spirit life is indicated in Gen. i. 2" etc. and "If this breath or spirit life were withdrawn," etc., which should read "The spirit *of* life" in both places.

Please make this correction, and oblige. Yours,

A. H. Zilmer.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Alphous Davison	.60

Twenty day limit tickets after Aug. 19th to Buffalo and return will be sold for one and one-third fare via the Nickel Plate Road. See nearest ticket agent or address C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or, R. J. Hamilton, Agent, Ft. Wayne, Ind.—Sept. 1.

I will be at Bosworth, Mo., Sept. 22 to 29 and hold meetings over two Sundays. At Pleasantown, Kan., Sept. 1 and continue to the 6th. All are invited to these meetings.

John Foore.

New rates after Aug. 19th. Five day limit ticket at one cent per mile every Tuesday to Buffalo and return. See nearest agent or C. A Asterlin, T. P. A., Ft. Wayne, Ind., or, R. J. Hamilton, Agent, Ft. Wayne, Ind.—Sept. 1

Obituary.

[The following clipping is from the Coudersport, Pa., *Enterprise.* Bro. Quimby was one of the old supporters of this paper, having been a subscriber for many years. One by one they fall by the wayside to await the trumpet's call to awaken. Lord hasten the day.—Ed.]

L. S. Quimby, an aged resident of this place entered the sleep of eternity at about 11 o'clock Monday, when death came to him in a silent, painless manner, at a time when those about him believed that his condition was somewhat more hopeful than it had been previously. Heart disease was the cause of his death, its final inroads of the past three weeks having been positive and the ultimatum—death.

Since the '60s, when Mr. Quimby tendered his robust manhood to his country, and fought gallantly during the dark days, when thousands of the brave lads in blue offered their lives as a sacrifice, Mr. Quimby, although fortunate enough to evade the bullets of the enemy, contracted a disease which followed him to the grave.

He was a square, upright man, and fearless in his declamations against all those who deserved censure. He was a pleasant, intelligent man to converse with and generally popular with all who knew him.

Mr. Quimby was born in Caroline, Tomkins Co. N. Y. in 1824. His father died when he was a mere child, and from the time he was 18 years old he conducted his own affairs. He was one of seven children, all of whom have preceded him to the grave. Mr. Quimby once resided in Addison and Woodhull where he was engaged in various occupations.

In 1843 he married Susan Northrup and they became the parents of six children. He moved his family to a farm in Homer Tp. In 1867 his wife died and in 1869, he married Mrs. Sally M. Northrup of Oxford; and to them were born two children. In 1884 he sold his farm and moved to Coudersport and bought the old Commercial House, which he conducted till it was burned nine years ago, since then he has lived a private life.

The Nickel Plate Road will sell excursion tickets to Buffalo after Aug. 19th, at one fare plus one dollar for the round trip, good 15 days. Inquire of nearest agent or, C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or, R. J. Hamilton, Agent, Ft. Wayne, Ind.—Sept. 1.

Pittsb'g, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
Schedule of Passenger Trains Central Time.
Westward.
Eastward.
Pullman Sleeping Cars on No. 15, Pullman Vestibuled Limited.

Iron and copper and where they are found fully and interestingly described in the illustrated booklet containing large indexed map, plainly indicating the region in which this valuable ore is found, now ready for distribution by the Chicago & North-Western R'y. Copy will be mailed to any address upon receipt of two-cent stamp by W. B. Kniskern, 22 Fifth avenue, Chicago.—Sept. 7.

Annual Meeting of the Kansas-Missouri Conference.

The Annual Meeting of the Kansas-Missouri Conference of the Church of God will be held in the public park in Severance, Kansas, beginning Friday evening, September 6th, and hold over till Sunday evening, the 15. Our audience tent, with dining tent and small living tents, and cots will be erected to accommodate all who will be in attendance. All coming will please bring all the bedding they will need for their lodging. A cook has been arranged for, and all will be boarded on the ground at the small expense of 25 cts. per day. Come prepared to remain during the meeting. The Conference work will be transacted Monday, Tuesday and Wednesday. All desiring small tents will please address me at Atchison, Kansas, and so state, that we may know how many tents to order. A general attendance is desired. Let every body begin at once to get ready to attend this meeting. Severance is on the St. Joe and Grand Island Ry., 25 miles west of St. Joseph, Mo. Trains are run in connection with all regular trains into St. Joe. A regular programme will be prepare for work. G. M. Myers.

By order of Board.

Iowa State Conference.

The 14th Annual Conference of the Church of God for the State of Iowa will be held on the campground at Waterloo, August 24rd to Sept. 2nd. Programme will appear later.

All who attend the conference should observe strictly the following rules, in order to secure reduced rates:--

1. Tickets can be bought only on Aug. 21, 22, 23, 24, 25 and 26, and are good to return up to Sep. 3.

2. Do not buy round-trip tickets nor pay fare on train. You must pay full fare going—the reduction will be on return ticket providing there are 100 in attendance by rail. Last year the attendance was 150.

3. If you pass over more than one railroad, buy your ticket only to where you change cars—then buy to the next changing place, and so on, and be sure to ask each agent for a certificate wherever you buy a ticket, and bring all your certificates to Conference. Your last ticket must be to Waterloo. Those passing over one road should also obtain a certificate of the agent where they buy a ticket.

4. Look after your baggage at each change, and leave it at the depot when you arrive at Waterloo. We will bring it to camp. We would urge that all come on Friday, Aug. 23 who can as there is always difficulty in getting baggage out to camp on Saturday night.

A. J. Eychaner, Pres.
Mrs. Sadie Clark, Sec.
P. B. Stauffer, Cor. Sec.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Excursion tickets to New York, good going or returning via Buffalo with stop-over at Pan-American Exposition, go on sale July 1st at principal ticket offices of Pennsylvania Lines.

Bulletin Notes.

Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 160-page pamphlet by Wm. Glenn Mourieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 80 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, The Restitution, Plymouth, Ind.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

F. L. Austin.

Personal Mention.

Parties changing their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Cliffenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, Cal.
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Beirceville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4607, S. N. St Tacoma Wash.
John W. Hull, Cuba, Mo.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hadler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Babcock, W. R. C. Home, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arvada, Col.
J. R. Ogilvie, North Branch, Kansas.
J. Ogilvy, 27 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Fremont, Cal.
Wm. F. Kaiser, Santa Ana, Cal.
E. W. Kunpp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
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D. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
H. F. Cordill, Plymouth, Ind.
G. W. Smith, Box 133, Hartford, Kan.
Mrs. Dr. Hickib, Luther, Okla.
M L Adams Corvallis Oregon
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Rush Remington Ind
J H Willey, No 1205 G P O, Sydney, N S W Australia
John Gregory, 19 Foundry St. Newark, N. J.
Dr. Wallace Mason, 42 Gloucester St. Toronto, Ont.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Haupt, Crowley La

I will be at Bosworth, Mo., Saturday before the 4th Sunday in July, and stay over Sunday. At Plenamton, Kansas, on Aug. 3 and 4. All are invited to both meetings.

John Foore.

EXCURSIONS TO CALIFORNIA.

Daily Excursions to California, via the Chicago & North-Western Railway. Through first class and Tourist Sleeping Cars to points in California and Oregon every day in the year from Chicago. Personally conducted excursions every Thursday from Chicago. Lowest Rates, Shortest Time on the Road, Finest Scenery. Only route by which you can leave home any day in the week and travel in Tourist cars on fast trains all the way. For descriptive pamphlets and full information inquire of nearest agent, or address W. B. Kniskern, General Passenger and Ticket Agent, Chicago.

Chicago & North-Western Railway.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

You can take in the Pan-American Exposition on excursion tickets to New York over the Pennsylvania Lines. This arrangement goes into effect July 1st on excursion tickets to New York to be placed on sale that date.

The correct population of cities and towns in the northwest, located along the line of the Chicago and North-Western Railway, is shown in a booklet just issued by that Company. A copy may be obtained by sending a stamp to W. B. Kniskern, 22 Fifth ave. Chicago.—aug31

Excursion trains to Lake Maxenckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

A New York trip with stop-over privilege at the Pan-American Exposition, may be made on low fare excursion tickets obtainable at Pennsylvania Lines ticket offices after July 1st.

Subscribe for The Restitution for 1901, and fathers, Luther, Calvin, the Wesleys ... elsewhere, is called ... ceeful evangelists ...

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

Early Lessons, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

LOUISVILLE AND NASHVILLE RAILROAD.

The GREAT CENTRAL SOUTHERN TRUNKLINE.

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For ladies, misses, girls and little children. That can be styled "chic" if not stocked by 10 per cent of other patterns. Sizes as equal for style and perfect fit.

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VANDALIA TIME CARD

In effect June 2, 1901.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:26am
No. 14, " "	12:01noon
No. 8, " " "	10:08pm
No 12, Sunday only	9:46am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:45a m
No. 3, " " "	12:34noon
No. 9, " " " Logansport,	7:30pm
No 11, Sunday only	6:35pm

Trains 3 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:11 a m. Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

Change on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 26, 1901, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

West bound daily 5:13 a m, extra fare train 6:30 a m, except Sunday 9:22 a m, daily 12:07 p m, except Sunday 2:15 p m, daily 6:08 p m.

East bound daily 2:58 a m, except Sunday 10:37 a m, daily 2:35 p m, daily 5:45 p m, extra fare train 7:55 p m, except Sunday 8:39 p m, daily 9:55 p m.

For further information apply to J. E. Hanes, Ticket Agent.

An Ideal Summer Home

Can be secured for $200.00 to $250.00 at Forest Lake, Wis., on the Chicago & North-Western R'y., three hours ride from Chicago. Lakefed by springs: shores high and wooded: immunity from mosquitoes and hay fever. Hotel and number of pretty cottages accommodate guests and Teachers Country Club of Chicago. Special inducements to families and teachers. Illustrated booklet on application to Ticket Office, North-Western Line, 212 Clark St., Chicago, Ill., or J. R. Robertson, 88 Washington St.—Aug. 30.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

The Restitution

ON TRIAL

Three Months for Twenty-five Cents.

WILL YOU TRY IT?

NICKEL PLATE

13-6-10-1900

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.

Uniformed Colored Porters attend passengers holding first or second class tickets in day coaches on these trains, insuring scrupulously clean cars entered.

Read down.					All Nickel Plate Passenger		Read up.				
					Lv.	Ar.					
1	3	5	7	9	Chicago		2	4	6	8	10
11	6	10	10	1	Valparaiso	4	42	40	35	31	25
11	6	10	10	1	Ft. Wayne	4	42	40	35	31	25
4	2	6	6	9	Kent	7	39	37	32	28	22
5	3	7	7	10	Richland	7	38	36	31	27	21
6	4	8	8	11	Argos	8	37	35	30	26	20
6	4	8	8	11	Bass Lake	8	37	35	30	26	20
7	5	9	9	12	Olypeq	9	36	34	29	25	19
8	6	10	10	1	Ft. Wayne	10	35	33	28	24	18
9	7	11	11	2	Berlin	11	34	32	27	23	17
11	9	1	1	4	New York		32	30	25	21	15
11	9	1	1	4	Boston		32	30	25	21	15

Read down, daily. Read up, daily except Sunday.

Limited trains, composed entirely of Sleeping and Dining Cars, leave Chicago daily at 10:00 a. m. and 10:00 p. m., arriving at New York 32 hours and Boston 32 hours later. Fast Mail leaves Chicago daily except Sunday at 1:00 p. m., arriving at New York 25 hours and Boston 30 hours later.

Dining Cars on Nos. 1 and 2.

Drawing Room Sleeping Cars on Nos. 7 and 8 run to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 9 and 10 to Chicago. Meals are served at "up-to-date" Dining Stations and in Nickel Plate Dining Cars at opportune meal hours. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines, service considered.

For rates and detailed information, address B. F. Horner, General Passenger Agent, Cleveland, O., C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or Local Ticket Agent.

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MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

LIST OF CHURCHES.

The Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are Invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 202 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's home at 1:30 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eckelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, 601 Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Ashton, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 1:30 p. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Penner both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for services every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11.00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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"Leave the future; let it rest,
Simply to the Savior's will;
Leave the future; they are blest
Who, confiding, hoping still,
Trust his mercy
To provide for every want,
And to save from every ill."

Communicated.

Phenomena of Spiritualism Accounted for. No 4.

Article No. 3 closed with remarks in regard to the visionary ideas of popular religionists relating to the nature of angels, and the varied experiences of people in death bed experiences which vary according to the different impressions made upon the sensorium. "The angels of Jehovah do his commandments, hearkening unto the voice of his Word. Psa. ciii. 20. By his spirit, through them, he shapes the course of human affairs, that they may arrive at an appointed end, when Jesus and the resurrected saints—*is-angeloi*—equal unto the angels—no longer falling a little short of them, will assume the government of the world. These noble and glorified men, real, not phantom spirits, cannot be evoked at the will and pleasure of railway travelers, and circles of backwoods sectarians, and consulters of the dead! How prostrate must be the human mind in this truly heathen land, to subscribe to such conceit! Honest they may be, as honesty goes, but O the inexpressible ignorance of the Divine Testimony such pagan practices display. Should not a people seek unto God? Should they seek the dead in behalf of the living? 'To the law and the testimony, if they speak not according to thy Word, it is because there is no light in them.' This is the unerring rule. The consulters of the dead do not obtain answers according to this Word, though they do according to the latent spectral impressions on the minds of their mediums, and those who consult or seek to know through them. There is therefore no divine truth to be extracted from their answers; the truth they have is only an evocation of what already exists in the mind of man. The things I advocate are matters of divine testimony and reason. They need nor demand no confirmation from spectral impressions, visible, or invisible, of mediums ignorant of the first principles of the Oracles of God. Granting that all they say they see and hear in their spirit-world, is really seen and heard, it militates not one fotn against anything proved by the testimony of God. They see and hear nothing but what begins and ends in the carnal mind. Everything they reproduce is the mere magnetic reflection of human action, and human thought, from the sensorium of the medium.

A prophet, one of the apostle John's brethren, (perhaps Enoch or Elijah), was sent as an angel to him in Patmos. He was sent to show him future things. (Rev. xxii. 8, 9; i. 19,) which had no existence, and many of them at present have none, except in the mind of God. There the underived archetypes of them exist, and no one could see them there, unless he was placed *en rapport* with the divine mind. When this should be effected, he could behold them there in all their wonderful symbolization glowing on the Divine sensorium. No one, however, was allowed to gaze upon this manifestation proximately, but Jesus. Hence the Apocalypse is styled 'the revelation which God gave to Jesus Christ;' that he might communicate it to his servants on earth. In doing this he sent an angel, called 'his angel,' (messenger) who was qualified to signify it to John, that he might write a description of it to Christ's servants. Now, in signifying it to John the angel had to present visible spectral impressions before the apostle to daguerreotype his sensorium in the camera obscura of his brain, with the objects transferred from the mind of the Father to the Lord Jesus, and then to the angel. This was effected by the spirit shining upon the divine scenery, and being thence reflected upon John's sensorium, 'shining into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ;' and all the angel had to do to accomplish this, was to place John *en rapport* with himself, so that the spirit passing from him to John, would transfer the spectral impressions to him, and make him clairvoyant. The circle being complete, the spiritual current circulated through the group; and John records the fact, saying: 'I was in the spirit, and heard behind me a great trumpet voice'—'he that hath ears to understand let him hear what the spirit saith.'

Now, man being made in the likeness of angels, can imitate them, without knowing it, in many things, only in an imperfect manner. The Quaker 'light within', can be made to shine with latent or odic light upon the sensorium of a prepared medium. 'If the light within you be darkness, how great is that darkness.' This is the character of the Quaker light, which that sect teaches, every man brings with him into the world. It is the electro-magnetic halo of the sensorium, stamped in after life with all sorts of spectral impressions, according to the teaching the pupil may happen to receive. Now take two such persons, and make one a medium, called formerly a wizard or a witch, and the other a consulter of the dead through him or her. In preparing the medium, you have preternaturally exalted, or rendered unusually sensitive, the sensorium, you have so highly polished the plate as to prepare it to receive impressions—its electro-magnetic halo is susceptible to the most delicate touches. Now place the seeker to the dead *en rapport* with the medium, and cause to pass from his sensorium a current of whatever you choose to call it—electricity, magnetism, od, or what not. This done, there is a connection established between them which unites the halos of the two; so that even the hidden spectral impressions of the seeker are daguerreotyped on the sensorium of the medium, and the witch sees and hears in dream-sight and dream-sound, things which the seeker may have himself forgotten. But the relationship established is not limited to the seeker and the witch; but through her it extends to all she may know, and through them to others, and re-acting upon herself, and so through the seeker to all the ramifications of his acquaintance-ship, both living and dead. He says, 'bring me up Samuel.' And Samuel vividly depicted on the sensorium of the seeker, appears also evoked as a spectral impression before the magnetic sight and hearing of the witch or medium. Saul saw nothing and heard nothing himself; but perceived by the woman's description that it was Samuel. 'What sawest thou?' said he to the woman. She told him; and 'he perceived that it was Samuel,' and made obeisance. The conversation between the spectral impression and Saul was carried on through the witch, as through a medium at this day. She heard as we hear in dreams, and what she heard she reported; and Saul's spectral forebodings became prophetic in the witch's mouth."

Scientific investigation has abundantly proven the fact that the so-called spiritual communications both begin and end with spectral impressions upon the sensorium, and are never from a higher source. Mediums are rendered peculiarly sensitive to receive and express impressions when placed *en rapport* with the seeker.

Not long ago, a gentleman told me that he went to consult one of these mediumistic physicians about the sickness of his wife. He said that the woman was a perfect stranger to both himself and wife. He says she did not ask him a single question about his wife, but she grasped his hand and went on and described her sickness to him, and told her size, form, complexion, color of hair, etc. She said I perceive you are in doubt of me. He said he confessed that he was. She then says to him, is it not true, all that I have told you? and he confessed that it was. But says he, how do you know all this? She replied, that when I grasped your hand, you, yourself told me everything. She did not know anything about his wife before holding his hand. They were then placed *en rapport*, a magnetic or electrical telegraphic communication was established, the halos of the two were united. He unconsciously told her everything. She explained that it was done in the act of taking his hand.

In the next article will give more evidence of these spectral impressions, which will conclude the series.

W. H. WILSON.

The Gospel Recovered. No. 35.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

[Considering the number and length of these articles, and in view of editorial indulgence and readers' patience it might be well here to emphasize the necessity that even still exists for a strong yet kindly testimony against divisions and in favor of unity. It will not be disputed that the articles have so far carried out this purpose, as indicated in the sub-heading "Drawbacks and Hindrances," and in the motto derived from our Lord's prayer for the unity of his disciples. Repeated mention of this has been made by the writer as opportunity seemed to offer. His design has been to present certain facts and circumstances drawn from published documents such as to provide the reader with an "object-lesson" against exalting human opinions or even secondary Bible truths into fundamental elements of the "one faith." It may be hoped that some may take warning and reconsider the position they occupy. As indicated by the Apostle it requires an "endeavor" to keep the "unity of the Spirit." Several topics have been dealt with, which do not, however, exhaust the number. A little more patience is still requested.]

The endeavors of the "schoolmen" from the 11th to the 13th century to reconcile the sinless character of our Lord with his birth of Mary, formed the principal topic of the preceding paper on this subject. Mahommet's critique on the Divinity of Christ, with brief reference to the Council of Trent and Pius IX. were also given.

In the later twenties of the 19th century there arose in England a considerable controversy on this subject. In only one respect it may be said to differ from that carried on among the Christadelphians. The parties to it were decided Trinitarians. It was fully recognized on both sides that the Son of God, the second Person of the Trinity, assumed in union with himself, flesh or human nature. Otherwise the controversy proceeded on identically the same lines. It turned very much on the assumption that the nature of Adam was from its previous condition changed after his fall, and, consequently, the question whether the human nature of our Lord was from Adam fallen or unfallen, was gone into.

I may mention that there is no trace in this controversy of the question which was so much agitated among the schoolmen of the middle ages concerning the immaculate conception of the Virgin Mary herself. The reader may remember that this was dealt with in a former article.

The occasion of the controversy was certain teachings put forth by a minister of the Church of Scotland who for some ten years officiated in the Scotch church in London, England. This was Rev. Edward Irving, M. A., who is said to have had the credit of being the founder of the Catholic Apostolic Church, and to have been the advocate of the restoration of the supernatural gifts of the Holy Spirit, especially what was known as the "unknown tongues." His general preaching caused a great stir among many both in England and Scotland. Referring to some peculiarities which account for the interest he excited, one of his biographers (W. Wilks), says—"Never were the pretensions of rank more ruthlessly spurned—never the vices of the rich more sternly denounced—never the independence of the preacher's office more bravely vindicated, than by Edward Irving, when princes of the blood, and princes of the mart, swelled his audience..... every grade of society was passed in review, and its moral state graphically portrayed.....None had ever a deeper sympathy with the sorrows and degradations of his kind,—none a kindlier compassion for their frailties." For a time crowds of all classes, "besieged the doors, and were jammed together in the aisles," etc.

Irving had a strong persuasion as to the importance of the subject concerning the human nature of our Lord, and of the Scripturalness of the view of it which he held. He said—"It grieves me every day to find how unsound is the faith of almost all, in the true humanity of Christ; I mean humanity of the substance of the blessed Virgin; humanity, body and soul, under all the conditions of the fall, tempted in all points, inward, as we are tempted, and at all points triumphant over the temptation; humanity holy, yea most holy both in flesh and soul; and this not through any difference in itself, its properties, its instincts, or its propensities; but from the person of the Son of God who informed it, and the power of the Holy Ghost with which he anointed it, ever upheld it under temptation, ever kept it from sin," etc.

"To know and to understand how the Son of God took sinful flesh and yet was sinless, is the Alpha and the Omega, the beginning and the ending of orthodox theology."....

"I ask in all Scripture for a hint or a shadow of a reason to induce us to believe that Christ's flesh was different from ours."

His biographer mentions the following—"In a discourse given in March, 1827, Irving confesses that though only five years had he preached in London he was set down as having 'boxed the whole compass of heresy' .....In the summer he preached for a society a discourse in which strangers detected the doctrine of the 'sinful humanity of Christ'.....This was the sum of Irving's difference from the self-styled orthodox—that whereas they assert that the nature of Jesus was exempt from the taint of hereditary sin, Irving contended for his perfect oneness in nature with all mankind, his actual sinlessness being the triumphant result of incarnated Divinity. Pitiable as it may seem, on this scarcely appreciable diversity of belief volumes were to be written, and a fierce warfare of three years maintained, ending in poor Irving's censure by the Presbytery of London, expulsion from the noble edifice reared by his friends, etc.....In October of the same year the 'heresy' was brought to a head by a clergyman ascertaining through an interview with Irving that his views were as have been described. An appeal to the religious newspapers was the result."

The literature produced in the course of this controversy was considerable. Irving published six long sermons on the Incarnation, four of which were uncontroversial. On the eve of the publication of these four, "there arose," he says, "a great outcry against the doctrine which, with all orthodox churches I hold and maintain concerning the person of Christ, the doctrine, I mean, of his human nature, etc.....It was necessary to take controversial weapons in my hand, and contend earnestly.....He then wrote two additional sermons for this purpose. He afterwards published a special treatise on the subject extending to 150 pages; besides an article of 25 pages in the *Morning Watch*, a Quarterly Journal issued by the Catholic Apostolic Church party. Several pamphlets also appeared on the subject, besides allusions interspersed throughout his published lectures on the Apocalypse. The first number of the *Morning Watch* (Mch. 1829) contained an editorial article of 25 pages defending Irving's views.

A pamphlet in defence of Irving's views was published by Henry Drummond. This gentleman was a member of Parliament, and one of the founders of the Catholic Apostolic Church. He was a grandson of the first Lord Melville, a banker in London, and a great landholder in Hampshire, England. The biographer of Irving already named, says, "It was doubtless under the pressure of deep religious convictions, or at the impulse of fervent religious zeal, that he broke up his hunting establishment .....sold the estate itself, and became the munificent, laborious propagandist of Evangelical Christianity.....Irving in a Dedication of a volume of his discourses to Drummond, says, "and finally, who hath taken us poor despised interpreters of prophecy under your wing, and made the halls of your house like unto the ancient schools of the prophets." This is in allusion to certain "Conferences" held at Albury Park, the residence of Drummond. These were, says Wilks, "attended by about thirty clergymen, dissenting ministers and distinguished laymen." These were entertained and lodged for a whole week during the discussions, of which Drummond narrated the substance in a work of three volumes entitled "Dialogues on Prophecy."

It is not intended here to give a narrative of the controversy but only a few extracts from the chief parties concerned to show the "subtlety" of the subject and to give further illustration of the manner in which, in the case of the *Christadelphians* history repeated itself.

J. CAMERON.

(To be continued.)

Selections.

Christianity and Confucius.

Hear the words of Confucius:

Some one said: "What do you say concerning the principle that injury should be returned with kindness?"

The Master said: "With what, then, will you recompense kindness? Recompense injury with justice and recompense kindness with kindness."

There spoke a man who has guided thousands of millions of human beings. The great Chinese philosopher taught men to act with an eye to success and comfort on this earth. He gave advice which he thought the average man could live up to.

The vast nation which still humbly follows him is a stagnant nation. It has revered for twenty-three hundred years Confucius' memory, and for the same number of years it has known no progress. Yet, how admirably Confucius represents the view of the average mortal. One-third of all living men and women are followers of Confucius to-day because the average feeble human mind thinks with him.

Says the average man: "There spoke a most wise Chinese. Of course it is foolish to repay injury with kindness. If you are kind to those who injure you you are by implication unfair to those who treat you kindly. Save your kindness for those who are kind to you," etc.

Confucius points backward. His maxims are suited to our feeble nature. His followers *must* stagnate morally.

Christianity, the moral lever that has supplied progress to the world, points to the future. Its maxims are hard for men to follow. But they set a standard that raises man by compelling him to admire a perfection of character far beyond him.

"Return kindness with kindness and injury with justice," says Confucius.

What says the Founder of Christianity?

"Whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law and take away thy coat, let him have thy cloak also."—Matt. v. 39-40.

"Forgive and you shall be forgiven."—Luke vi. 37.

"Be ye therefore merciful as your Father also is merciful."

"It is more blessed to give than to receive." Acts xx. 35.

"Judge not that ye be not judged." Matt. vii. 1.

"Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you."—Matt. v. 44.

"Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."—Matt. xxiii. 12.

One of the wisest men ever born was Confucius, and worthy of any man's study and admiration. But he stood for mental and moral petrifaction.

Not one line did he ever write in favor of women.

All of woman's progress is based on Christ's teachings and example.

"He that is without sin among you, let him first cast a stone at her."

"He who helps the human race is he who points ahead, who gives hope, inculcates high ideals, high aims.

The dying thief was transformed, despite horrible agony, by the radiant promise of future life.

"Thou shalt be with me in Paradise."—Luke xxiii. 43.

Confucius could give no hope beyond the grave.

"While you do not know life, what can you know about death?"

Four hundred and seventy-eight years before Christ was born, in the early morning, an old man, broken with age and sorrow, wandered about in front of his doorway mumbling to himself:

"The great mountain must crumble,
"The strong beam must break,
"The wise man must wither away like a plant."

That old man (how strange to think that he actually lived) was Confucius. His dismal crooning song told seven days before he died of his hopelessness beyond the grave. That old man was Confucius, forever emblematic of moral petrifaction because he taught men only how to live, for this earth and for the present, and strove for the good of the upper and not of the lower class.

This is the word that the old philosopher left behind him:

"Not more surely does the grass bend before the wind than the masses yield to the will of those above them."

For twenty-three centuries the masses in China have followed Confucius' guidance. To day they are at the mercy of European human energy born of a religious teaching that has forever brought virtue from the bottom to the top. They are cowering before the race whose brain has been guided by Christ, the great teacher of human equality of the superiority of the poor.

"Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now: for ye shall laugh."

"But woe unto you that are rich! For ye have received your consolation."

"Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep."—Luke vi. 21, 24, 25.

"And the multitude of them that believed were of one heart and of one soul. Neither said any of them that aught of the things which he possessed was his own; but they had all things in common."

"Neither was there any among them that lacked; for as many as were possessors of houses or lands sold them, and brought the prices of the things that were sold."—Acts iv. 32-34.

There, unless you wilfully distort Christ's teachings, you read a threatening of the rich, and you learn that community of earthly goods as of heavenly hope existed among his followers.

Confucius taught the poor to look down, to bend to the yoke. Obeying him the Chinese have yielded to oppression through twenty-three centuries.

Christ taught the poor to look up. He gave them hope. He foretold rewards for them above, and sowed, here on earth a seed of revolt against oppression that shall last forever. The Roman slaves were his followers, and in the fullness of time he made them free.

In his own time his teachings shall raise all men and grant through equality their prayer: "Thy kingdom come; thy will be done on earth, as it is in heaven."—*Selected by Mrs. M. A. Woodward.*

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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PLYMOUTH, INDIANA, AUG. 21, 1901.

PLEASE READ, AND THEN HEED.

WE wish to thank those who have responded to the letters we sent out some weeks ago, and to urge those who have not yet answered to do so at once. If there is some good reason for not sending now write and tell us of it, and say when you can remit. Don't neglect it any longer, for we need all—every last dollar—due us. We just *must* pay our obligations, and we can only do so when you pay yours. The responsibility lies with every one who owes us any money. Please attend to your part promptly.

ANY one who has a copy of THE RESTITUTION of July 10, No. 26, that they do not want to keep will confer a favor by sending it to Laura H. Perkins, Box 360, Galesburg, Mich.

"IF need be." We are poor judges of what that need be is. Is it loss of health, or loss of friends, beloved? Be still my soul; there was a *needbe:* and the Father will not bestow harsher correction than is needed.

ARISTOTLE says the Greek word "*aion,*" is compounded of "*aei,*" always, and "*on,*" being, because "God always is." This is from De Caelo, lib. 1 chap. 9; and the thought and construction of his sentence shows that it was taken from Moses.

THERE are upwards of 300 persons in the United States who owe us sums ranging from $1.50 to $12.00. We have asked many of these persons by letter, and still they fail to send their remittances. Will you not each one that is indebted to this office, send us one dollar each within the next week? Please do this, and help us so we can satisfy our creditors. Don't disappoint us.

"The Bread of Life."

Bread is an article of food that sustains natural life. It has to be masticated, digested and assimilated; and that means that the miracle of changing inert matter into living substances has taken place. The Spirit borrows these matters of every day experience to make us understand analagous spiritual things. Grain-bread sustains the physical system. It acts physically,—sustains us physically. The bread called

THE BREAD OF LIFE

acts intellectually and morally, without changing the physical system at present; but it results finally in this corruptible organism being swallowed up of a life that will never end. Jesus said to the Jews, "If ye believe not Moses' writings, how shall ye believe my words?" "He wrote of ME." In Heb. viii. 5 we are told that Moses was admonished of God when he was about to make

THE TABERNACLE,

to make all things according to the pattern shown him in the Mount. And in Hebrews ix. 23 we read that "the pattern of things in the heavens had to be purified with the blood of calves, but the heavenly things themselves with better sacrifices than these." What are called patterns in this passage are called shadows in Col. ii. 17, —"the shadow of things to come, but

THE BODY IS CHRIST'S."

This explains why the pattern had to be strictly followed; every minute instruction represented something *future* besides its purpose in the then present; and also explains how Moses wrote of Christ. But the masses only saw what was made sensible, for we are told that the Word preached "did not profit them, not being mixed with faith." It also explains why, after his resurrection while on the way to Emmaus, it is said of Jesus, "Beginning at Moses and

ALL THE PROPHETS

he expounded unto them in all the Scriptures the things concerning himself,—saying *that all things* must be fulfilled, which were in the law of Moses, and in the prophets, and in the Psalms concerning me." It must have been a wonderful sermon! No wonder it made their hearts burn within them as he talked to them by the way.

To refer to some of the things Moses wrote concerning Christ we have in Exodus xii. a minute account of the institution of the feast of the Passover. A lamb without blemish was slain. The blood of it was sprinkled on the two side posts and the upper door posts, and they ate the flesh roasted, —ate it with unleavened bread and

BITTER HERBS.

They could not eat it raw, nor sodden with water (boiled); nothing of it should remain until the morning,—or if it did, it had to be burned with fire. They had to eat of it with loins girded, with shoes on the feet and staff in hand, and eat it in haste, "for it is the Lord's Passover," for says Jehovah, "I will smite all the first-born in the land of Egypt, both man and beast, and against all the gods of Egypt, I will execute judgment,

I AM JEHOVAH;

and the blood shall be a TOKEN upon the houses where ye are. When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt; and this day shall be unto you for a MEMORIAL; and ye shall keep it as a feast by an ordinance for ever." I have no doubt that every particular was a shadow or a symbol, although I may not be able to trace them all out. Many of them, however, are so clearly brought out for us in

THE NEW TESTAMENT,

that it will help greatly in this study. What a wonderful God is he whom we serve! He knew the first-born of man and beast in all the land of Egypt,—and the very hairs of our heads are numbered! What mad recklessness to think of hiding anything from his all-seeing eye. No stranger, or foreigner, or hired servant was allowed to commemorate this Passover. It had to be eaten in one house, neither could they break a bone of it, Ex. xii. 45, 46. The New Testament application is found in 1 Cor. v., "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened; for even

CHRIST OUR PASSOVER

is sacrificed for us; therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Consult the context at your leisure, to see the full meaning of the unleavened bread of the Israelites *to us.* A vile person had to be put out of the church at Corinth, and then they could keep the ANTITYPICAL feast of the Passover with sincerity and truth. Immediately following this we are taught the same lesson again, by being told what company to keep.

Truly Christ our Passover has been *slain* for us; we have not yet been *passed over;* but we trust we can appropriate the language of Heb. x. 9, spoken of Jesus,

"LO, I COME

to do thy *will,* O God. He TAKETH AWAY the first (*will*) that he may establish the second,—by THE WHICH WILL we are sanctified through the offering of the Body of Jesus Anointed once for all. And every priest (under the will taken away) *standeth daily* ministering OFTEN TIMES the same sacrifices which can never take away sins. But this man, after he had offered ONE ENDURING sacrifice for sins, sat down at the right hand of God.....for by ONE offering he has permanently perfected those being sanctified.....Now where there is forgiveness of these (sins) an offering for sin is no longer needed. Having, therefore, brothren, confidence respecting the entering of the Holiest by

THE BLOOD OF JESUS,

which way he consecrated for us, through the vail, that is, his flesh, (recently killed and yet living) through the vail, that is *the flesh of himself,* and having a great High Priest over the House of God, we should approach with a true heart in full conviction of faith, our hearts sprinkled from a consciousness of evil, the *body* also having been also bathed in pure water, we should firmly hold the confession of the hope without declining; for

HE IS FAITHFUL

who promised." By strict compliance with the commands and instruction accompanying it, the destroying angel passed by the houses marked with the blood of a lamb slain in faith and obedience. They were saved from death through faith in the words of command and promise, *not faith in a substitute.* But there is no evidence that their faith took hold of him who away down the ages would come and once for all offer a sacrifice that should purge consciences, put away sins, obtain eternal redemption, and enter

THE MOST HOLY PLACE.

This is he of whom it is our happiness to be able to say, "Even Christ our Passover is sacrificed for us." Having obtained eternal redemption from death himself [the words "*for us,*" are supplied] he is in position and power to redeem us also. That is the purpose for which he was sacrificed on our account; a redemption from death and no return to it!! It is an everliving nature, and therefore divine!!

In Exodus xxvii, xxviii. and xxxix. there is much written concerning Christ. Prominent in all the services of the Sanctuary are those pertaining to the altar. "Seven days thou shalt make an atonement for the altar, and sanctify it, and it shall be an altar most Holy; whatsoever toucheth the altar shall be holy." Two lambs of the first year, day by day, one in the morning and the other in the evening. This was to continue throughout their generations. The fire was ever burning, and the sweet savor of the daily sacrifice ever ascending. From Is. liii. 12, we learn that the soul of Jesus was made an offering for sin," and according to Rom. iii. 25, the Father set him forth as

A MERCY SEAT

for the remission of sins that are past through faith in his blood; and this exhibits him to the believer of the truth as an altar. The Word made flesh was at once the victim, the altar and the priest. In the sanctury service the altar was the first thing sanctified. And Ex. xxix. 12 shows that the blood was applied to the horns of the altar by the priest's fingers and the rest was poured out at the bottom of the altar. These horns of the altar are understood to represent symbolically

THE ETERNAL POWER

manifested in the glorified flesh of those who have become sacrificially connected with the antitypical Altar, —Christ. The words of the Spirit in Heb. xiii. 10 says, "We have an altar whereof they have no right to eat, which serve the tabernacle." But why not? The sacrifices under the Law could not confer future life,—could not purge consciences. All it *could do,* it did for the flesh-and-blood life. The Tabernacle service *shadowed* forth

GOOD THINGS TO COME.

If faith was exercised in *what* was shadowed, they received remission of sins and became heirs of eternal life. Simeon and a few others were of this class, but the masses were *not;* and in their blindness they clung to the shadows after the substance had come; so that the tried and suffering Lord sorrowfully and plaintively said, "Ye will not come unto me that ye might have life."

In 1 Cor. v. 18 we are told that they who "eateth of the sacrifice are partakers of the Altar," and this proves to us that Christ is the altar spoken of, that those who serve the tabernacle have no right to eat. In a word, we do not serve the tabernacle, nor believe in it now; that that system was only to last until the time of Reformation. The Reformation has come, and that system has gone. We partake of the *better,*

THE ENDURING SACRIFICE,

and have become identified with him as the altar that was sanctified with his own blood while on the tree, according to the type: and "if we suffer with him we shall also reign with him," and we are told that in suffering with him we fill up the sufferings of Christ remaining behind. So intimately connected with him already, are we that

WE SUFFER WITH HIM

and partake of him as the altar. And brethren and sisters, the Spirit in Moses speaking of the typical altar says, all that touch it are holy; and so, also without touching it none are holy. I trust when you search to see if these things be so, you will notice that the sacrifice was bound to the horns of the altar, and from this point of view, the magnitude of the Altar is seen. Jesus and all his saints, —the whole of

THE ONE BODY

of which Jesus is the Head, constitute the One Altar. All who are in him partake of the altar as they *will* partake of his throne, but the suffering, i. e. the altar, comes first. Why all this? Because they eat the sacrifice. The one body of Christ never *literally* partook of the sacrifice. The *typical* sacrifices were literally eaten as other food is eaten. The Antitypical is not so partaken of; and it seems strange that hundreds of millions of so-called Christians should believe that they literally partake of

HIS LITERAL FLESH.

What a stupendous religious fraud this is, in view of the announcement of that same Jesus, that he who *was* dead *is* living. He had not been eaten before laid in the tomb,—for the angel declared that he had risen, and made an appointment for him to meet his disciples at Nazareth; and hundreds of others were witnesses of the fact of his resurrection. If a miracle were constantly performed, and common bread were turned to flesh, it would

NOT BE HIS FLESH.

His mortal body was changed to a glorious, immortal one; and it is charging God with deception and fraud to palm it off for the truth, as the priests do. It is the apostasy that so teaches! Sticklers for the real flesh should read a little further where the Lord himself says the flesh profiteth nothing! Then what would be the use of eating it, if it profiteth nothing? If any question this construction let them read the whole verse, remembering that what above all things we need, is the eternal life promised. And I ask, if the blood of the Son of Man, or the flesh of the Son of Man can quicken our mortal bodies and fashion them like to his glorious body? If that were the case how would the Lord himself ever have

BECOME GLORIOUS

and ever-living, seeing he himself says the flesh profiteth nothing? I will let the Lord explain this to you:—He says, "It is the Spirit that quickeneth, the flesh profiteth nothing." And let us thank God, that he immediately tells us what the Spirit that quickens is —"The words that I speak unto you, they are SPIRIT, and they are LIFE. And to illustrate by what *process* his words impart life I quote his words in John vi. 40: "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may

HAVE EVERLASTING LIFE,

and I will raise him up at the last day: that is, raise him up *to* everlasting life. The Father wills, plans, arranges that all who accept the words from God delivered by Jesus shall have everlasting life. These words, when believed and obeyed, are every way equal to the task assigned them. The great commission says, "He that believeth and is baptized shall be saved." It is settled, then,— the words he spoke are life-imparting words. Returning to the eating of bread, I would remark that the simple, natural processes and conditions are frequently borrowed to express spiritual things, because we have but the language of men. Jesus in John xxi. 15 says

"FEED MY SHEEP"

and "Feed my lambs," and Prov. x. 21, says the lips of the righteous feed many. When the disciples said to the Lord, "Master, eat," he said, "I have meat to eat that ye know not of..... my meat is to do the will of him that sent me, and to finish his work." "Blessed are they that *hunger* and thirst after righteousness, for they shall be filled." It means a craving to be righteous. In Amos viii. 11 we read, "Behold the days comes saith the Lord that I will send a famine in the land,—not a famine of bread, nor

A THIRST FOR WATER

but of the words of the Lord." Said Jesus to the woman at the well, "Whosoever drinketh of the water that I shall give him shall never thirst,"—can you doubt what kind of water he referred to? At the great day of the feast, he stood and cried, "If any one thirst let him come unto me and drink," and then, bless his dear name, he explains what he was ready to quench their thirst with:—"He that believeth into me.....out of him shall flow rivers of living water." Again we read of the eating of the tree of life,— that the gold of the rich shall eat their flesh as a canker,—and "as the hart panteth after the waterbrook, so panteth my soul after thee, O God;" and Jeremiah says, "Thy words were found and I did eat them," and John took the little book and ate it up,— and in all this

GOD IS STOOPING DOWN

to us and accommodates himself to our capacities and to our languages

I see that my time has expired, but I will just take you into my confidence, by saying that I purpose, the Lord willing, to give a brief exposition of the 6th chapter of John's gospel next Sunday morning, and my aim today was to set forth a few things necessary to be known before one can understand some of the startling announcements made by Jesus to the crowd that followed him to the other side of the Sea of Galilee. I hope the chapter mentioned, John vi. will receive attention from you during the week and so be prepared the better to enter into the subject of "*What it is to eat of the flesh of the Son of Man, and to drink his blood;*" and also to profit by the practical lessons it contains.

Subscribe for THE RESTITUTION for 1901.

Selected.

Signs in the Orient.

The opening up of the Orient is one of the most instructive of the signs of the times. Too many observers have of late been distracted from the near to the far east. Whatever may be the course of events in China, Manchuria, Japan, Mongolia, Tibet, Burmah or Siberia, it still remains that the pivot on which the international history of the near future will turn, is situated in the Turkish empire and its tributary dependencies.

The recent announcement from Palestine respecting coming railway development is full of interest to keen observers of incident after incident in the East. It appears that the always recalcitrant Sultan has absolutely refused to give an English company the concession for the railway from Acera to Damascus. This concession was formerly given to the same company, but run out before the line was built. The Turkish government is willing to pay for the milenge actually completed, and it will itself construct the rest of the line, which it is intended to carry on to Mecca.

Two things gleam forth in this Oriental incident. One is the bitter hostility of the Sultan to England, which has been intermittently displayed ever since the agitation on behalf of the Armenians. The other is the steady preparation for the surely approaching crisis in the Turkish empire. Arabia is in chronic unrest. Macedonia, Servia, Albania and Bulgaria are all fermenting with the elements of revolution. And the Sultan has only one friend. Unfortunately, that friend is the Kaiser. The close and servile friendship of the German emperor for the cruel obstructionist of all reforms in the East is the one blot on the policy of that enlightened ruler of the mighty nation which has, in its resurrection from mediævalism, astonished the world.

The opinion is current all over the continent that Lord Salisbury desired the deposition of the Sultan at the time of the Armenian massacres, but that he was thwarted by the Kaiser. England is not likely to be forgiven. All her enterprises in the Sultan's dominions are blocked, while German schemes are being favored. The idea that the Turkish government will finish the railway is farcical. Turkey is dependent on other sources. But the important point is that such enterprises are to be pushed forward, no matter who may be behind them.

The party whose purposes are most affected by these undertakings is Russia. The whole Russian nation is set on the possession of the holy places at Jerusalem, and this object is never lost sight of. But Britain cannot, and will not allow control of the highways to India, of which there are several, to pass into the grip of any other power. Thus complications are just ahead, of which no man can predict the course or issue.—*Christian Commonwealth,* London.

One of the greatest thoroughfares in Palestine, according to Consul Merrill, at Jerusalem, is that between Jerusalem and Nablous, in ancient Shechem. For centuries it has been only a camel path, in many places rough and stony, and in spite of the vast amount of traffic it was not until 1900 that an effort was made to connect the two cities by a carriage road. Early in that year the route was surveyed and the specifications sent to Constantinople, whence orders for the construction of the roads must emanate. Work was begun the following autumn, and in March of the present year the first carriage passed over the completed section between Jerusalem and Bireh. Carriages go from Jericho to the Dead Sea and the River Jordan, but there is no road, the carriages driving across the plains.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs D M Morrow	.50
G M Alexander	2.50
Fannie Stevens	2.00
S T Blessing	3.15
D B Wilson	3.50

The Rapid Growth of Siberia.

Siberia is growing with wonderful rapidity. The Russian government is kind to its emigrants. This summer I met a train in Siberia. It was taking fourth-class passengers a distance of 2,500 miles for $2.25, giving each person a sleeping berth, and feeding some of the poorer ones at the many feeding stations along the Siberian railroad. Over 600,000 emigrants have crossed the Urals into Siberia in five years. Siberia today looks just about as Dakota did twenty-five years ago. To give you an idea of the increase of traffic in Siberia the following figures, given me by Prince Khilkoff may be interesting: "The West Siberian road (that is, the section of 2,000 miles from the Urals to Irkutsk) in 1896 carried 160,000 passengers, 169,000 emigrants, and 10,500,000 puds of of goods. (Pud is forty pounds.) In 1898 it carried 379,000 passengers, 195,000 emigrants, and 30,000,000 puds of goods."—*The Rev. Peter MacQueen in Leslie's Weekly.*

The dome of St. Paul's Cathedral in London, is badly cracked and the damage is serious. The immense weight resting upon the eight piers upholding the dome has caused the foundations under the dome to settle more than elsewhere. This has broken eight arches and the windows of the clerestory over them in the nave of the choir, and in the north and south transepts where they abut on the dome piers. The great weight of the western towers has caused them to sink, and in sinking they have cracked the west front vertically through the great door, and the window above and the vaulted ceiling and portico. Minor cracks have been noticed. The architect in charge of the edifice is of the opinion that the damage was first caused by the settlement induced by the building of two underground railways and a large sewer. The vibration of trains is considered particularly harmful.

Conference Notice.

The Annual Conference of the Churches of God in Christ Jesus for the State of Illinois will be held in Oregon, beginning Wednesday evening Sept. 18, 1901, and hold over Sundy. A programme will appear later.

The building committee will have the new building finished in which sleeping rooms and dining hall will be provided. We wish as many to attend as possible, both those who live in the State and those out of it. We expect Bros. Conner, Eychaner and Samuel Wilson to be with and assist us. Those who have attended previous meetings know what a treat it is to listen to them and should try to be with us again and endeavor to bring others with them. Let all come and have a good time, for surely no better feast was ever spread than *The Word.*

JAS. W. WILSON, Pres.
L. BOOTH, Sec'y.

To brethren who attend the Illinois Conference at Oregon, Illinois, Sept. 18th. The Committee just informed me that the new Conference building is about completed and that the brethren should be informed that it will be necessary to bring with them a couple of blankets and a pillow. As many as can should bring or send a cot, as it is not thought advisable at this present time that ticks or bedding be put there to remain in the building. For further information concerning board, lodging, etc., address, J. M. Glotfelty, Lanark, Ill.

S. J. LINDSAY.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

I will be at Bosworth, Mo., Sept. 22 to 29 and hold meetings over two Sundays. At Pleasantown, Kan., Sept. 1 and continue to the 6th. All are invited to these meetings.

JOHN FOORE.

Iron and copper and where they are found fully and interestingly described in the illustrated booklet containing large indexed map, plainly indicating the region in which this valuable ore is found, now ready for distribution by the Chicago & North-Western R'y. Copy will be mailed to any address upon receipt of two-cent stamp by W. B. Kniskern, 22 Fifth avenue, Chicago.—Sept. 7.

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Poetry.

Are You Waiting for the Lord?

Are you ready for the kingdom,
In its beauty bright and fair;
Are you waiting for his coming,
And to meet him in the air?

O could I but see him coming,
Could I meet him at the door;
Could I throw my arms around him,
And never leave him any more.

O dear Savior keep us ready,
And dear Jesus lead us right;
O dear Jesus be our guide-post,
Keep us ever day and night.

PEARL MAXEY.

Communicated.

Sin and its Results.

What is sin? Sin is defined by Webster as "a voluntary departure of a moral agent from a known rule of rectitude and duty, prescribed by God." In the Scriptures, it is said to be "the transgression of the law" (1 John iii. 4); or, more literally, "Sin is lawlessness." Transgression of law, or lawlessness, implies a law or rule of action; and this requires a law-giver. "There is one Law-giver, who is able to save or destroy"—God. Jas. iv. 12. He is able to preserve those who fulfil his requirements, or bring them to life, and to destroy the transgressors. Without this provision God's government would be a farce and fail of the end it has in view.

We have seen in former articles that God made man capable of bearing the penalty of disobedience, should he decide on such a course; which, we are told, is that he can be destroyed. In what sense are we to understand God when he says he is "able" and "will destroy" the sinner? In its natural sense, or must we read some mysterious meaning into this term that is foreign to it when used in every-day life? One thing is certain: God was *able* to create man; and this being true, he is able to destroy him if it becomes necessary to do so. Timothy Dwight, an eminent theologian, says, "Whatever has been created, can certainly be annihilated." God's requirements to man are righteous, because they minister to man's highest good. It is wrong to refuse obedience because this will bring injury to man.

Next we enquire, Was it possible for man to sin; to "voluntarily depart from a known rule of right and duty?" It must have been; otherwise what reason, what excuse, would there be for speaking of sin? It is certainly true that sin has been committed, and man is suffering its temporal consequences. Now, since there is sin and consequent suffering, there must be, in the nature of the case, a sinner, which is man; and hence it was possible for man to sin. And this brings us to the question of free agency. If man *could* not, or *can* not, do otherwise than act contrary to a proper rule of action, then there can be no such thing as responsibility attaching to him, and no justice in threatening him with death or causing him to suffer for wrong doing. If, however, he can decide between two opposite courses of action, provided he has been apprised of the results of either; if he *has* "a known rule of action," and is a responsible being, then we can see the justice of causing or allowing him to suffer. Otherwise (and there is no evading the conclusion) we make God responsible for sin; sin exists because he wills it to be. If God is not its Author, then how did sin come into the world? "BY ONE MAN sin entered into the world." Rom. v. 12. He, then is the party responsible for the advent of sin into the world, and not God. But let us trace sin from its incipiency to the finished act. Man was tempted—but what is this? "Every man is tempted when he is drawn away of his own lust and enticed." Jas. i. 14. This lust is caused by some inducement to act contrary to a right rule of conduct. Then lust, when it is finished, "brings forth sin," the contrary act. This was exactly the case with the "one man," by whom sin came. God had given him permission to eat of all the trees in the garden, "but of the tree of knowledge of good and evil," said he, "thou shalt not eat of it: for in the day thou eatest thereof, dying thou shalt surely die." Gen. ii. 17. Here we have:

1. God giving a law: "The Lord commanded."

2. This law is given to man to govern his actions: "Commanded the man."

3. Man is informed as to the consequences resulting from its non-observance: "Thou shalt surely die."

4. Thus man is directly responsible for the results following. The sequel shows that man did eat of the forbidden fruit, and in this disobeyed God's command. Hence the apostle, in further speaking of this subject, ascribes the entrance of sin into the world to "one man's disobedience." Rom. v. 19. What was the result? What else could it be but what was threatened in the penalty: "In the day thou eatest thereof, dying thou shalt surely die." "And death (came) by sin" Rom. v. 12. But what is death, or what is it to die? It is said that in this case death was "spiritual death." But what is this? We are still in the dark. "Separation from communion with God." And is that all that involved in the threat, "thou shalt surely die?" According to this view we are led to believe that Adam rather enjoyed death in this sense, for we are told that he "hid," and thus he endeavored to remain "separated from God." Gen. iii. 7-10. Is this all there is of the threatened penalty? We can not think it is, as it is impossible to conceive how Adam could so understand this threat. "Thou shalt die"—what did that mean? Nothing short of the forfeiture of the life that had been given him, and his return to the element from which he had been taken; as we see in the execution of the penalty: "Dust thou art, and unto dust shalt thou return." Gen. iii. 19. "Lest he eat of the tree of life, and live forever." iii. 22-24 To live is to be in that condition in which the organs are capable of performing their functions; and not to live, is *not* to be in that condition. This is what Adam entailed upon himself by his disobedience; and hence the inspired record very pertinently says, "And all the days that Adam lived were nine hundred and thirty years. AND HE DIED." Gen. v. 5. Did he live one minute before those 930 years began? Certainly not: did he live one minute after they were ended? Will some one rise to answer.

But what is death? We are informed by theology—and Plato!—that it is the "separation of soul and body." What is the body? All are agreed to that. It is that called "man, a living soul," in the Bible. But what is the "soul:" It is said, "The immortal part of man." But, pray, what is this? We read nothing of the kind in the Bible, which treats man as wholly mortal. "*Thou* shalt die; to dust shalt *thou* return; lest *he* live forever." "Shall mortal man be more just than God." Job iv. 17. This inquiry can not be settled by an appeal to Plato, or even theology, for even here we do not find uniform testimony; and therefore we appeal to the Scriptures. What do they say about dead persons? "The living know that they shall die, *but the dead know not anything*." Eccl. ix. 5. Why is it that "the dead know not anything?" Because the organs, including the organ of thought, the brain, are no longer capable of performing their functions; therefore unconsciousness. "His breath goeth forth, he returneth to his dust; in that very day his thoughts perish." Psa. cxlvi. 4. He ceases to think, and while in this condition, "his sons (may) come to honor, and he knoweth it not; they are brought low, and he perceiveth it not of them." Job xiv. 21. In death he does not see God (Isa. xxxviii. 11), nor remember him (Psa. xxx. 9), nor praise him (Psa. cxv. 17); for all his powers are now in suspense; he has returned to his earth, and the breath or spirit—the vitalizing element—to God who gave it. This is true of all the dead, good and bad, without distinction. There in the dust lies the man created by God to walk erect, to rule over the earth, stricken down by the hand of death, cold, rigid, and decaying, a prey to the worms, having in death "no preeminence above the beast." Eccl. iii. 19-21. This is the shame and humiliation of sin. And this condition was not confined to Adam, by whom sin came, but "death has passed upon all men, because all have sinned." Rom. v. 12. Is there no hope? Yes, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

A. H. ZILMER.

Signs of His Coming.

When the disciples, with pride, called Jesus' attention to the goodly adornment of the temple building, and the great stones entering into its construction, and when he told them that there should not be one stone left on another, but all should be thrown down, Peter, James, John and Andrew asked him privately when these things should come to pass, and what should be the sign of his coming, and the end of the age.

Jesus, in reply to this two-fold question entered into quite a lengthy discourse of warning, instruction and predictions. It is evident that our Lord did not frame his reply in strict chronological sequence. By reason of this, it is difficult to place the several events in their chronological order. The annexed statement is probably approximately correct in its arrangement, and may be of benefit to some who are perplexed in regard to said discourse, as found in Mat. xxiv. Mark xiii. and Luke xxi.

Mat. xxiv. 3; Mark xiii. 4, Luke xxi. 7: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age?

Mat. xxiv. 6-8; Mark xiii. 7, 8, Luke xxi. 9-11: Wars, insurrections, famines, pestilences, earthquakes: are but the beginning of sorrows, and do not indicate the end. These are past and present.

Mat. xxiv. 9-23; Mark xiii. 9; Luke xxi. 12-18: The saints persecuted for Christ's sake. Stability will result in salvation—eternal life.

Mat. xxiv. 14; Mark xiii. 10: The gospel preached to all nations for a witness before the end comes. The two sections extend from the then present until he shall send forth his angels, and gather his elect ones.

Mat. xxiv. 15-28; Mark xiii. 14-23, Luke xxi. 20-24: Jerusalem besieged and destroyed, and the Jews scattered among the nations. Past.

Luke xxi. 24: Jerusalem will be trodden down by the Gentiles till the times of the Gentiles be fulfilled. This is present and on to the indefinite future.

Mat. xxiv. 29, 30; Mark xiii. 24-28; Luke xxi. 25, 26: Immediately after the tribulation of those days (when Jerusalem shall cease to be trodden down of the Gentiles) will occur the signs indicating the near approach of the end of the present dispensation. Yet future.

Mat. xxiv. 30, 31; Mark xiii. 26, 27; Luke xxi. 27; 1 Thes. iv. 13-17: Then, (at the time of these signs) shall they see the Son of Man coming in clouds with great power and glory, and then shall he send his angels, with a sound of a great trumpet and gather his elect. Future.

Mat. xxiv. 31; Mark xiii. 30 Luke xxi. 32: Verily I say unto you that this generation shall not pass till all these things shall be accomplished. Past and future.

The destruction of Jerusalem was within the lifetime of the generation living when Jesus proclaimed these things; and doubtless the generation witnessing Jerusalem freed from Gentile rule, will also see the second coming of Christ, and the resurrection of the dead, and the gathering of the saints.

As is the case in many other prophecies, some of the items in this discourse may have a double fulfilment. In Mat. xxiv. 29, Jesus said "Immediately after the tribulation of those days shall the sun be darkened." This may apply, first to the destruction of Jerusalem by Titus in 70, when the Jewish sun (state) was darkened, the Jewish moon (the church) ceased to give her light, and the Jewish stars (rulers and dignitaries) fell from the (Jewish) heavens.

But the destruction of Jerusalem and the Jewish commonwealth did not end the tribulation: for from that day to this the Jews have continued in tribulation, as witness the persecution in all nations from then till now, and wheresoever they are resident. Only in England and America do they enjoy anything like political freedom, and freedom from persecution by both church and state. This will continue until they are gathered again to the land of their fathers, and Gentile supremacy over Jerusalem ceases.

When the Jewish nationality is restored in Palestine, and their rulers be of themselves, then we may look for the signs that indicate the speedy coming of the Son of Man.

While there has been no great progress in the actual returning of the Jews to Palestine in the past few years because of obstacles by the Sultan's government, yet the Zionist movement has made great headway. It is confidently expected that the Sultan's policy will shortly be changed in this respect, and that he will favor immigration of the Jews to the land, and grant them self government.

The Zionist movement has stirred Judaism from center to circumference. In all countries where there are Jews, and in nearly all of the larger cities, there are Zion clubs advocating Zionism.

In this we surely hear distinctly the noise of the shaking of the dry bones, and see the gathering of bone to his bone. The sinews are being formed by "The Jewish Colonial Trust" fund. When the organization is complete, no doubt breath from the Almighty will quicken into an exceeding great army, and they will go up to possess the land.

Surely we have cause to lift up our heads and rejoice, for our redemption draweth nigh.

S. T. BLESSING.

Genesis. Chap. 30.

1. And when Rhacheel saw that she did not bring forth for Jakoob, she became envious of her sister, and said unto Jakoob, Give me children, and if not I shall come to my end.

2. And Jakoob was angry with Rhacheel and said unto her, Am I in God's stead who hath deprived thee of fruit of the womb?

3. And Rhacheel said unto Jakoob, Lo my hand maid Balla; Go in unto her, and she shall bring forth on my knees, and I shall produce offspring from her.

4. And she gave Balla her hand-maid unto him for a wife and he went in unto her.

5. And Balla, the hand-maid of Rhacheel, conceived and brought forth a son for Jakoob.

6. And Rhacheel said, God hath judged me and hearkened to my voice and given me a son; therefore she called his name Dan.

7. And Balla the hand-maid of Rhacheel, conceived again, and brought forth a second son for Jakoob.

8. And Rhacheel said, God hath interceded for me, and I have restored myself to a place along with my sister and have asserted my ability; and she called his name Nephthalei.

9. And Leia saw that she had stopped bringing forth, and she took Zelpha her hand-maid, and gave her unto Jakoob for a wife.

10. And he entered in unto her; and Zelpha, the hand-maid of Leia conceived and brought forth a son for Jakoob.

11. And Leia said, I am in luck; and she named his name Gad.

12. And Zelpha the hand-maid of Leia conceived again and brought forth a second son for Jakoob.

13. And Leia said, Blessed-happy am I, because the women will account me blessed-happy; and she called his name Aseer.

14. And Hreubeen went his way on a day of summer-harvest of wheat and found fruit of mandrakes in the field, and brought them unto Leia, his mother; and Hrachael said unto her sister Leia, Give me of thy son's mandrakes.

15. And Leia said, No, no, doth it not suffice thee that thou hast taken my husband. Wilt thou also take my son's mandrakes? And Rhacheel said, No, not so: Let him lie with thee this night in return for thy son's mandrakes.

16. And Jakoob came in from the field at evening, and Leia went out to meet him, and said unto him, Thou wilt come in unto me today; for I have hired thee with my son's mandrakes; and he lay with her that night.

17. And God hearkened unto Leia, and she conceived and brought forth for Jakoob a fifth son.

18. Leia said, God hath given unto me my wages because I gave my hand-maid unto my husband: and she called his name Issachar, which is wages.

19. And Leia conceived again and brought forth a sixth son for Jakoob.

20. And Leia said, God hath given me a good votive-gift in the present season; my husband will prefer me; for I have borne him six sons; and she called his name Zabouloon.

21. And after that she brought forth a daughter and called her name Deina.

22. And God remembered Rhacheel, and God hearkened unto her, and opened her womb.

23. And she conceived and brought forth for Jakoob a son. And Rhacheel said, God hath taken away my reproach.

24. And she called his name Jooseeph, saying, May God have added unto me another son.

25. And it came to pass when Rhacheel had brought forth Jooseeph, Jakoob said unto Laban, Send me away, so that I may go into my place and unto my land.

26. Give me my wives and my children for whom I have served thee as a bond-servant, that I may depart; for thou knowest the bond-service with which I have served thee.

27. And Laban said unto him, If I have found favor in thy sight I would consult the flight of the birds for an omen: for God hath blessed me for thy coming in.

28. Make known thy wages to me and I will give them.

29. And Jakoob said, Thou knowest the bond-service I have rendered thee, and all thy flocks that were with me.

30. For all thine were small in my sight and they have increased to a multitude; and the Lord God hath blessed thee by my foot; now then when shall I make a house for myself also?

31. And Laban said unto him, What shall I give thee? And Jakoob said unto him, Thou shalt give me nothing, if thou wilt do for me this that I say, I will shepherd thy flocks again and watch to guard them.

32. Let all thy flocks pass by today, and separate therefrom every dun-colored sheep among the lambs and every partly white and spotted among the goats; they shall be my wages.

33. My righteousness will hearken on the morrow because my wages are in thy sight; every spotted and partly white among the goats and every dun-colored among the lambs shall be called mine.

34. And Laban said, Let it be according to thy word.

35. And he separated that day the spotted and partly white he-goats, even all the spotted and partly white she-goats, and everything that was dun-colored among the lambs, and everything that was white among them, and gave at the hand of his sons.

36. And he stood off a journey of three days between them and those of Jakoob, and Jakoob shepherded the rest of the flocks of Laban.

37. And Jakoob took for himself a green storax rod and one of mett-wood and one of the plane-tree; and Jakoob peeled them with white stripes, and stripping off the green the white which he had peeled appeared upon the rods variegated.

38. And he placed the rods which he had peeled in the watering-troughs, so that when the flocks came to drink, having come in sight of the rods in the act of drinking, the flocks might conceive towards the rods.

39. And the flocks did conceive towards the rods and brought forth partly white and variegated and pale dun-colored.

40. And Jakoob separated the lambs and stood before the sheep every partly-white and variegated ram among the lambs; and he separated his own flocks by themselves, and did not mix them up with the flocks of Laban.

41. And it came to pass in the season when the flocks were conceiving that Jakoob placed the rods before the flocks in the watering-troughs that they might conceive according to the rods.

42. And whenever the flocks were bringing forth he did not place them; and the unmarked ones became Laban's, and the marked ones Jakoob's.

43. And the man became very, very rich; and many chattels became his and cattle and men-servants and maid-servants, and camels and asses.

COMMENT.

The "producing offspring" by proxy as it were was an incident of polygamy and concubinage and was strictly legal according to the laws of those days even among the "sons of God" or "the children of the covenant" or "the covenant people" or the sons of Seem which are all synonymous terms for God's people as distinguished from "the heathen world" or the rest of "the nations" or "the Gentiles" as denominated in the versions. The word "Gentile" is of Latin origin and a translation of a translation merely or rather a failure to translate, and an adoption into English of a Latin word. The covenant of grace is as broad as the human race. For it rests upon the promise to the mother of the whole race. While the covenant of law is as narrow as one nation, the one nation namely for whom Moousees mediated it; and as God told Moousees would, though a perfect law, perfect nothing, because of its inefficiency to give life, and even God's people either were dead or would all die amenable to its perfect requirement; and as summed up by Paul, God's beneficent purpose in giving the law was that it should serve as a "Child-Leader" (not "a schoolmaster") to lead them as well as us all to the Christ, the Life-giver. And this but illustrates a great principle that is coming more and more to the front in sociology every day, namely that law or laws however good in the abstract, or on the statute-book are utterly inefficient unless embodied in the concrete life of the individual or the community for whom they are made; and that which embodies them is education and enlightenment. In this way the enlightened become "the light of the world."

Having commented before upon the names in this chapter I will simply repeat their meaning, "Balla" "a dancer." See "ballet" in the French "ball" in English having the same primitive origin.

"Dan" "a loan" "Daniel" a loan of mercy. "Nephthalei" "a flourishing cloud." "Zelpha" "shining life." "Gad" "a treasure." "Aseer." "Fatness" or "abundance." "Issachar" strong-satisfaction" or "fulness." "Zabuloon" "living desires." "Deina" "a what's-her-name." "Jooseeph" "a wise healer." "Laban" "a grasper."

Jakoob in his endeavor to get even, as we should say now, with his grasping father-in-law, simply availed himself of a profounder knowledge of generative laws than was prevalent in his day and followed out in simple practical ways the application of this knowledge to accomplish his desired end. We do not need to account the results or the acquisition of the knowledge miraculous at all, although we recognize God's hand and guidance in the whole matter.

CHAS. GARDNER.

Conference Notice.

The Annual Conference of the Church of God of Indiana will be held (D. V.) at Burr Oak, Marshall Co. Ind., commencing Thursday A. M. September 5th and continue over the following Sunday.

As this is the time for election of officers and other important business, it is urgently requested that each congregation be represented by delegates, one delegate for every ten members.

The brethren of Burr Oak will put forth every effort to entertain the visiting brethren, and are desirous of a large representation.

Burr Oak is on the Nickel Plate R. R. one and one-half mile west of Hibbard, the crossing of the Nickel Plat and Vandalia R. R. and about three miles north of Culver. Please consult time tables in RESTITUTION for time of trains allowing on the Vandalia about one-half hour for time between Plymouth and Hibbard.

By notifying brothers O. A. Maxey at Burr Oak or Samuel Osborne at Culver, brethren from a distance will find conveyance at Hibbard.

D. T. HALSTEAD, Pres.
E. K. BARNHILL, Sec'y.

One Cent per Mile to Cleveland via Pennsylvania Lines.

September 8th, 9th, 10th, 11th and 12th for the National Encampment of G. A. R. Low fare is for the benefit of all persons who may desire to attend the first reunion held in the Twentieth Century by this grand organization, as well as for any body who may desire to make a trip to Cleveland at cheap fares. The return limit on all excursion tickets for the occasion will include September 15th, with privilege to extend to October 8th. Ticket Agents of Pennsylvania Lines will answer inquiries on the subject. See the nearest one. J. E. Hanes, Ticket Agent, Plymouth, Ind.

Twenty day limit tickets after Aug. 19th to Buffalo and return will be sold for one and one-third fare via the Nickel Plate Road. See nearest ticket agent or address C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or, R. J. Hamilton, Agent, Ft. Wayne, Ind.—Sept. 1.

The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—Aug. 31.

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Can be secured for $200.00 to $250.00 at Forest Lake, Wis., on the Chicago & North-Western R'y., three hours ride from Chicago. Lake fed by springs; shores high and wooded; immunity from mosquitoes and hay fever. Hotel and number of pretty cottages accommodate guests and Teachers Country Club of Chicago. Special inducements to families and teachers. Illustrated booklet on application to Ticket Office, North-Western Line, 212 Clark St., Chicago, Ill., or J. R. Robertson, 88 Washington St.—Aug. 30.

New rates after Aug. 19th. Five day limit ticket at one cent per mile every Tuesday to Buffalo and return. See nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or, R. J. Hamilton, Agent, Ft. Wayne, Ind.—Sept.

Annual Meeting of the Kansas-Missouri Conference.

The Annual Meeting of the Kansas-Missouri Conference of the Church of God will be held in the public park in Severance, Kansas, beginning Friday evening, September 6th, and hold over till Sunday evening, the 15. Our audience tent, with dining tent and small living tents, and cots will be erected to accommodate all who will be in attendance. All coming will please bring all the bedding they will need for their lodging. A cook has been arranged for, and all will be boarded on the ground at the small expense of 25 cts. per day. Come prepared to remain during the meeting. The Conference work will be transacted Monday, Tuesday and Wednesday. All desiring small tents will please address me at Atchison, Kansas, and so state, that we may know how many tents to order. A general attendance is desired. Let every body begin at once to get ready to attend this meeting. Severance is on the St. Joe and Grand Island Ry., 25 miles west of St. Joseph, Mo. Trains are run in connection with all regular trains into St. Joe. A regular programme will be prepare for work.

G. M. MYERS,
By order of Board.

Iowa State Conference.

The 14th Annual Conference of the Church of God for the State of Iowa will be held on the campground at Waterloo, August 24rd to Sept. 2nd. Programme will appear later.

All who attend the conference should observe strictly the following rules, in order to secure reduced rates:--

1. Tickets can be bought only on Aug. 21, 22, 23, 24, 25 and 26, and are good to return up to Sep. 3.

2. Do not buy round-trip tickets nor pay fare on train. You must pay full fare going—the reduction will be on return ticket providing there are 100 in attendance by rail. Last year the attendance was 150.

3. If you pass over more than one railroad, buy your ticket only to where you change cars—then buy to the next changing place, and so on, and be sure to ask each agent for a certificate wherever you buy a ticket, and bring all your certificates to Conference. Your last ticket must be to Waterloo. Those passing over one road should also obtain a certificate of the agent where they buy a ticket.

4. Look after your baggage at each change, and leave it at the depot when you arrive at Waterloo. We will bring it to camp. We would urge that all come on Friday, Aug. 23 who can as there is always difficulty in getting baggage out to camp on Saturday night.

A. J. EYCHANER, Pres.
MRS. SADIE CLARK, Sec.
P. B. STAUFFER, Cor. Sec.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

Excursion tickets to New York, good going or returning via Buffalo with stop-over at Pan-American Exposition, go on sale July 1st at principal ticket offices of Pennsylvania Lines.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1880. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

TRACTS.

"One Body and One Spirit," by A. H. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 80 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

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You can take in the Pan-American Exposition on excursion tickets to New York over the Pennsylvania Lines. This arrangement goes into effect July 1st on excursion tickets to New York to be placed on sale that date.

The correct population of cities and towns in the northwest, located along the line of the Chicago and North-Western Railway, is shown in a booklet just issued by that Company. A copy may be obtained by sending a stamp to W. B. Kniskern, 22 Fifth ave. Chicago.—aug31

Excursion trains to Lake Maxenuckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenuckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

A New York trip with stop-over privilege at the Pan-American Exposition, may be made on low rate excursion tickets obtainable at Pennsylvania Lines ticket offices after July 1st.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

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Trains 3 and 21 run to Terre Haute and connect at Tolfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:11 a m. Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or

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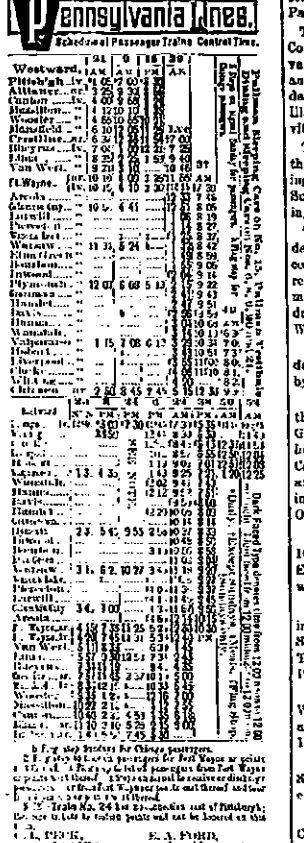

The Nickel Plate Road will sell excursion tickets to Buffalo after Aug. 19th, at one fare plus one dollar for the round trip, good 15 days. Inquire of nearest agent or, C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or, R. J. Hamilton, Agent, Ft. Wayne, Ind. —Sept. 1.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the flat Building No. 1028 Bates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and G. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Branscher, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuilo, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Aothon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ralsin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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The Restitution.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, AUGUST 28, 1901. NUMBER 32.

Poetry.

[Selected by J. H. Willey.]

Not Understood.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years: we marvel and we wonder
Why life is life . . and then we fall asleep.
Not understood.

Not understood. We get but few impressions,
And hug them closer as the years go by.
Till virtue oft is seen to be transgression,
And thus men live and toil, and live and die.
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge.
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who would the age.
Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded, with self-satisfaction
We judge our neighbors, and they often go,
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a withering blight;
Not understood.

Not understood. How many hearts are aching
For lack of sympathy! Ah! day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood!

Oh, God! that men would see a little clearer,
Or judge less harshly where they cannot see;
Oh, God! that men would draw a little nearer
To one another, they'd be nearer thee,
And understood.

—Thomas Bracken, the New Zealand poet

Communicated.

Phenomena of Spiritualism Accounted for. No. 5.

In the close of Article No. 4, I called attention to some cases of spectral impressions conveyed to mediums by being placed *en rapport*, through magnetic or electrical connection, and that by this means the medium could possess herself of all the information of the party she is placed *en rapport* with. It is also said that she could further extend the same through him to all his acquaintances both living and dead.

We are further told that "spectral impressions may be made in divers ways upon the sensorium. Irritation of the stomach will do it. A gentleman in Edinburgh, said that for six weeks he had the appearance of a pig's head sitting upon his left shoulder, so that whenever he looked to that side he saw it staring him in the face. He was suffering from dyspepsia. It was as much the disembodied spirit of a pig, as the spectres seen by mediums are the disembodied spirits of dead men and women, boys and girls, infants and sucklings. When his stomach was restored to healthy action, the pig's ghost vanished from the sensorium, and was consequently dethroned from the gentleman's shoulder; so when the excitation of the medium's sensory from another cause ceases, the disembodied spirits and all the angels vanish in a trice.

Reasoning from the facts presented in the experiments of the coin, we might argue that the actions of men cause hidden spectral impressions to be made on the external magnetic halo of the earth, which remain after they are dead and long forgotten; so that were the Almighty to breathe upon it with his spirit a man's history (from this book of remembrance) would be evoked like the hand-writing on Belshazzar's palace wall. Even these exterior spectral impressions may be discerned by mediums of peculiar sensibility, so that they may perceive scenes after the actors have become quiet. Clairvoyants have seen many things upon this principle. Elisha's is a case in point here. The king of Syria warred against Israel, and devised ambuscades for his enemy; but Elisha, who was in Dothan, afar off, warned the king of Israel several times of these ambuscades. The king of Syria suspected treason in his own camp; but he was told by one of his followers that Elisha, the prophet, in Israel, told the king of Israel the words that were spoken in his (the king of Syria's) bed-chamber (2 Kings vi. 8) while Elisha at this time was in Dothan. Here the spectral impressions made upon the universal magnetic mirror by the Syrian's words, were breathed or shined upon by God, and evoked by God upon the sensorium of the prophet by the daguerreotypism of his spirit, which gave wings to the matter. This is 'the bird of the air' that reveals even the inmost thoughts of men. Therefore, 'curse not the king; no, not in thy thought; and curse not the rich in thy bed chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.' Eccl. x. 20. Let no man do wrong, and say, 'No eye sees me, therefore the offence shall be hid.' Sooner or later his sin may find him out. The impressions of his deeds upon the earth's magnetic halo, may happen to be reproduced upon the sensorium of some sleeping or walking medium; or even stare him in his own face when he shall rise from the dead, and behold his actions written like Belshazzar's doom, on the magnetic page in words of living light. Unless God thinks fit to infatuate a people by their own folly and presumption, and so create spectral impressions of things upon the sensoria of their wizards, beyond the range of their own sphere, the second sight of mediums never contemplates ideas, or images, or shadowy forms, which are not purely of human origin. All things they have seen are but the spectral impressions of human thoughts, words or actions. The doctrine they utter is always traceable to some sectarian theosophism—some double-distilled theological foolery, always at variance with the Scriptures. From what I have read of spirit-worldism, I have no hesitation in saying that it is a mere lying divination. Their divinations are not borrowed from the Bible. They are lying rhapsodies—the dark and malarious thinkings of nervous flesh, rioting in the spectralia of musty theosophisms, talked into it by gospel nullifiers and pulpit mar-texts, of the chairs and sacred desks of Christendom. They talk of separate spirits, which are mere spectral impressions on magnetic haloes, hidden indeed from light-stimulated optics, but disclosed to electro-magnetically excited brains. Such is the phantom-soul, for whose salvation from Pluto's realm of fire and brimstone, the whole machinery of clerical superstition has been erected. A stupendous fabric of moonshine—a pious cheat, for the salvation of a magnetic spectre, and nothing more real.

If by a spirit is to be understood no more than a spectral impression on a medium's sensorium, mesmerically evoked by the thinking of a dead-seeker, I grant that such spirits do exist separately from the persons they represent, even as the spectral impression of the coin exists on the glass separately from the coin itself. All the phenomena observed belong to spirits of this class, and only prove their existence under mesmeric citations. I can now see before my recollecting faculty a child of three years old, standing with a ruler in his hand with which he had just struck me over the head. The child, a little brother, has been dead thirty years. I see his image, and if I were placed *en rapport* with a medium, I could make him see the child's appearance; but would it be logical to conclude that he saw the child himself, or the real individual, which a spirit is supposed to be?

The Word of God gives such teaching the lie. It testifies that the 'dead know not anything;' and that 'there is neither knowledge nor *wisdom* in Sheol,' whither we go. Now divines make this word sheol equivalent to hades, which they say, is the 'place of departed spirits.' Well, let us accept their definition for the present; how then reads the latter text? Even thus: "There is neither knowledge nor wisdom in the place of departed spirits,' which theologicel mesmerists term 'the spirit-world.' This is with me, authority outweighing the testimony of all the spectres in creation, with all the opinions to boot of the many thousand of simpletons—judges, lawyers, doctors and preachers, and less distinguished dupes—who vainly imagine they converse with living spirits from the vasty deep.

The clerico-priestly dogmata of immortal disembodied ghosts; heaven in a spirit-world; hell somewhere; and the necessity of faith in these wares, as administered by an ordained ministry, or sacred order, on pain of the soul's exclusion from the joys of one, and eternal fiery torment in the other—are the stuff of the spiritual police, which co-operating with the civil authority, keeps the world in awe."

To my mind the phenomena of spiritualism is more satisfactorily explained by spectral impressions on the sensorium as given in the series of articles just concluded, than it possibly can be under the old idea of attributing the phenomena to supernatural devils, which seems to me too closely allied with the prevalent theological quackery of our day, built upon the theory of disembodied-spiritism, and all the theological rubbish which clusters about it, set forth in their psychological theosophisms by theosophical magicians, whose eyes are blinded to the light of God's glory as revealed in Holy Scripture. Indeed if you sift matters a little you will find them enveloped in darkness almost as dense as that which enveloped the prophets of Baal.

Stand close to the old Book, and then there will be no danger of being led astray by any one of the multitude of religious delusions which now deluge the people. Being perplexed many are becoming skeptical. God's Word is true, it has stood the fiery test of ages, and will guide you safely to the consummation.

The phenomena of spiritualism is explainable on the ground of spectral impressions on the sensorium which has its beginning and ending in the flesh. Disembodied spirits, or supernatural devils have nothing whatever to do with the matter. The scarecrow of a big omnipresent supernatural devil, with his army of lesser supernatural devils, is a relic of superstition and the dark ages of ignorance, and is a companion of the dogma of the supposed existence of dead men's ghosts. Bundle up all the devils and ghosts and relegate them to the dark ages of ignorant superstition where they belong.

This concludes the series, and if our readers will now carefully read the entire series from one to five, they will find clear evidence the phenomena is traceable to spectral impressions which are afterward evoked, and not to disembodied spirits or supernatural devils.

W. H. WILSON.

(*Concluded*).

Selections.

The Everlasting Nation.

The apostle of the Gentiles combines in his own person the most lucid illustration of Israel's past history, ending with the rejection of Jesus the Messiah, and of Israel's future conversion by self-manifestation of Christ, and subsequently unbroken devotedness and service to their divine Lord. The intermediate period between Israel's rejection and restoration is ushered in by his apostolate, and its character is most fully explained by his teaching. For it is in his epistles only that the mystery of the Church is explained as well as the end of the Church dispensation, and the reinstatement of Israel as a nation believing in Jesus. Thus the whole plan of God in Christ concerning Israel, the Church and the ultimate kingdom of which Israel is the center, stood before his mind and lived in his heart, intimately connected with his own experience, and interwoven with his apostolic teachings and practice.

For he himself had experienced that Israel, although entrusted with the oracles of God, although in possession of his holy law, and although animated with zeal for God, still rejected the salvation of God as appeared in Jesus. But he had also experienced that such was the grace of God and the power of his love, that even to the murderer of Stephen mercy was shown, and that the persecutor of the church was converted into an apostle of the gospel. And, thirdly, he had experienced personally that the temporary rejection of Israel as a nation was made, according to the divine wisdom and grace, the occasion to bring the gospel to the Gentiles; and unto him was committed the knowledge of the mystery of the church in which Jew and Gentile were united into one body.

But, lastly, the deep and inextinguishable love to his nation, of which his conscience bore witness in the Holy Ghost, that it was not merely of nature, but in communion with Christ, gave an intense earnestness to his testimony, that according to the promises given to the fathers, which were confirmed by Jesus himself, "all Israel shall be saved," and the whole nation, chosen and formed by God for his glory, will in the latter days acknowledge Jesus, and be the center of the divine kingdom on earth all these four points, 1 Tim. i. 12-14; Phil. iii.; Rom. ix., xi.; Eph. iii.—facts rooted in the Word of God—were embodied, as it were in the person of the apostle Paul, and were organically connected with his apostolic teaching. Hence we find in that epistle, which contains more than any other a systematic exposition of the whole counsel of God, as it is to be made known to all the nations of the earth—the world-wide epistle to the Romans—the apostle not merely explains righteousness and life in Christ to every believer, but also the mystery of Israel. For this mystery cannot be omitted without injuring the integrity and affecting the character of testimony.

The apostle is most anxious that the Gentile Christians should not be ignorant of this mystery; and this for a twofold reason. If Israel is to be totally and finally rejected, the very foundations on which our salvation rests are obscured and endangered. The unconditional covenant of works through Moses, is the ground of Israel's salvation, of Israel's position, for they are the children, not of Moses, but of Abraham. The sovereignty, the faithfulness, the power and wisdom of God are all illustrated, in this, that nothing, not even Israel's sin, can frustrate the counsel of God, who has chosen and formed this nation for himself. The depth of mercy to the chief of sinners, as well as the principle that the gifts and callings of God are without repentance, would not be seen unless a national conversion and restoration are to be expected. That nation, which God called an everlasting nation, and concerning which the sun and the audiences of the moon and of the stars are a pledge that it shall never cease from being a nation before Jehovah for ever, must have yet this wonderful future before it. Isa. xliv. 1 (see the original) Jer. xxxi. 35-37. The root is the eternal election of God; the foundation the covenant of grace; the channel Jesus the Messiah, of the seed of David, the minister of the circumcision, and the center the cross, over which was written, "Jesus Christ, the King of the Jews," and to which ultimately the tear-filled eyes of repentant Israel will turn.

But the second reason why the apostle is anxious that the Gentiles should not be ignorant of this mystery is because in this ignorance they will become wise in their own conceits, and, appropriating to themselves the promises given unto Israel as a nation, assume an unscriptural attitude in the world, and forget to fix all their hopes on the return of Jesus according to the Scripture.

As our Lord, when he appeared to Ananias, said of the apostle, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," so we may expect that the apostle of the Gentiles will yet lift up his voice to the children of Abraham and explain to them the Scriptures in the light of the cross of Jesus; while unto the Gentile Christians there will be revealed through him in these latter days the mystery of Israel, which at the time of the reformation was not understood.

Jesus came to the whole nation. Throughout Scripture Israel is frequently spoken of as "all Israel" acting as one man. The distinction between the remnant and "all Israel" runs through Romans xi. Compare on the other side the "some" in Rom. iii. 3. Israel as a nation rejected him. "Then answered all the people, and said, his blood be on us and on our children." Matt xxvii. 25. Jesus, as we read in the gospel of Matthew (xii. 15; xxii.), was taking leave of the whole nation. He spoke to the Pharisees; he spoke to the Herodians; he spoke to the Sadducees; and after having given, as it were, the last word unto each representative part of the Jewish nation, he sums up all in that heart-rending farewell: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children"—the whole nation as a nation—"under my wings, and ye would not! Behold, your house shall be left unto you desolate." But the farewell is not forever. It is a farewell only for a given and definite period. "Ye shall not see me till ye shall say, Blessed is he that cometh in the name of the Lord." The Savior, ere he was crucified upon Golgotha, had in his own loving and sorrowing heart the living and assured hope that that same nation, which as a nation had rejected him, would again as a nation welcome him as the Messiah that cometh in the name of the Lord. And after he had died upon the cross, and appeared again to his disciples, before he ascended up into heaven, he ratified to the apostles the promise that was given of old, that he would come and restore the kingdom to Israel; only not at the present time, because the dispensation of the Church had to intervene. Thus it is in harmony with the testimony of Jesus, which is the spirit of prophecy, that the apostle Paul declares that "all Israel shall be saved."

But as all Israel shall be saved finally, in the meantime God has not totally rejected his people, the prayer of Jesus on the Cross, "Father, forgive them, for they know not what they do," would not have been answered. The prayer of Stephen before his death, "Lord, lay not this sin to their charge," would have remained without a divine response. Paul himself is the most striking illustration that God had not totally rejected his people; for God had mercy on him, and revealed unto him his Son. We read of three thousand at Jerusalem, and afterward five thousand, and afterward many myriads or ten thousand of Jews who had come to the knowledge of Christ, and during the first centuries the number and importance of Jewish Christian congregations, who, to a certain extent, still observed the law of Moses, and in whom there lived the vivid consciousness of their connection with the Old Testament were considerable. This point has again been illustrated by the recent discovery of the "Doctrine of the Twelve Apostles" (through the labors of the Metropolitan Bryennios), a document most probably written as early as 150 A. D. Finally all Israel shall be saved, and during the intermediate period of the Church God has not totally rejected his people.

Two points are thus given to us in the apostolic teaching—Israel's rejection of the Messiah, and Israel's future restoration. In the destruction of Jerusalem and the temple, and in the dispersion of Israel among the nations, was manifested in actual history what to the eye of faith appeared already at the crucifixion of our Lord, when the veil of the temple was rent in twain. The arch of Titus, still to be seen at Rome, declares to the whole world what believers know from the written word—that divine judgment has fallen upon the nation on account of their unbelief. If we ask what connection subsists between unbelieving Israel of the future, between Jerusalem given into the hands of the Gentiles and Jerusalem restored, there are three facts which, according to the Divine Word, bridge over this interval.

In the first place, according to the Word of God, it is obviously necessary that the Jewish nation should remain in existence as a nation until these latter days. Their enemies must not succeed in destroying them; their Gentile friends must not succeed in so favoring them that they amalgamate through indifference and worldliness with the other nationalities. The profound word of a Spanish Rabbi, uttered during the fearful persecutions of Ferdinand, deserves to be remembered: "We are a nation, on whom rest both blessing and curse; now you Christians wish to exterminate us, but you shall not succeed; for there is a blessing resting on us, and a time is coming when you shall try to elevate us, and you shall not succeed, for we are under a curse." And also it is necessary that they should not be absorbed by the Christian Churches so as to cease to exist as a separate community. How marvellously has all this been fulfilled every one can see, in the countries of Europe and of the whole world where God has scattered his people.

Co-existent with Israel's continuance, as a nation we are to expect, secondly, that throughout the whole of this period there will always be a "remnant according to the election of grace." And thus it has been in the ancient, the mediæval and the reformed churches to this day. And, lastly, that the Gospel of the kingdom will be preached among all nations; as a witness, the apostasy of Christendom will be fully developed and become universal. And while the faith of the true children of God will be intensified in the earnest waiting for the return of their Savior, the times of the Gentiles will thus draw to a close and restored Israel become the center of the kingdom of God on earth.

How marvellous are God's w[illegible] As at the first advent through the rejection of Jesus the gospel came to the Gentiles, so at the second advent of Jesus he will be received by Israel when he brings judgment upon apostate Christendom. And as at the tower of Babel the whole human race was scattered by the judgment of God, and thus was divided into nations, so by the mercy of God, immediately after the tower of Babel, through the election of Abraham, there was laid the foundation of that nation through which as a nation all nations shall be blest. Through the church individuals are gathered out from among all nations to believe in Jesus; but it is through the nation of Israel that national Christianity will be established upon the whole of the earth.

Such, I believe, are the outlines of what is clearly taught us in connection with the gospel and the mystery of the Church by the apostle Paul.—*Adolph Saphir in People, Land and Book.*

The Kind Needed.

Mr. Gladstone once wrote very strongly upon the subject of sermons. He said:—

"One thing I have against the clergy, both of this country and the town. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which, I think, are most needed are of the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from a church in the country in a fine fume. Finding a friend he exclaimed, 'It is too bad! I have always been a supporter of the church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like we had this morning. Why, the preacher actually insisted upon applying religion to a man's private life.' But that is the kind of preaching I like best—the kind of preaching which men need most; but it is also the kind of which they get the least."

The estimate is made that now over 400,000 Jews reside in New York city, more than one-third of the entire number that reside in the entire United States.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Aug. 28, 1901.

PLEASE READ, AND THEN HEED.

We wish to thank those who have responded to the letters we sent out some weeks ago, and to urge those who have not yet answered to do so at once. If there is some good reason for not sending now write and tell us of it, and any when you can remit. Don't neglect it any longer, for we need all—every last dollar—due us. We just *must* pay our obligations, and we can only do so when you pay yours. The responsibility lies with every one who owes us any money. Please attend to your part promptly.

"A good conscience is to the soul what health is to the body: it preserves a constant ease and serenity within us."

"Mankind fear God, but it is a fear like that of our first parents, it is a fear unhallowed by love; it is gendered by guilt."

Sermon.

"Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." John vi. 53.

By the favor of God I am before you to give a brief exposition of the *chapter* containing these remarkable words, and with *special reference to them.* In the first chapter of this book we find John entering on his mission. Priests and Levites ask him who he is; and if not the Christ, why he baptized? He answered that he was the one Essaias predicted, "crying in the wilderness, make straight the way of the Lord....."There standeth one among you, he it is, who, coming after me, is preferred before me, whose shoe latchet I am not worthy to unloose." The next day John pointed him out to them, saying, "Behold

THE LAMB OF GOD

which taketh away the sin of the world." We learn from Matthew that Jesus had come from Galilee to be baptized of John; and that the heavens opened and that the spirit of God descended upon him as he went up out of the water, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." For forty days after this he was tempted in the wilderness. Then, on hearing that John was cast into prison, he departed into Galilee; later he went to Capernaum on the sea coast and began to preach

"THE KINGDOM OF HEAVEN

is at hand," and called Simon Peter and Andrew his brother to follow him, —and soon after he saw James and John, sons of Zebedee and called *them* also. He is next found going all about Galilee preaching the gospel of the kingdom of God, and healing all manner of diseases, and multitudes following him; then it would appear it was that he delivered the wonderful sermon on the Mount, as it is called. Soon after this he sent out the twelve to preach "The kingdom of heaven is at hand;" and also himself started out on

A PREACHING TOUR

through all their cities. From the 5th of John we learn that Jesus left Galilee and attended the feast of the Jews at Jerusalem, where he performed the miraculous cure of a man at the pool on the Sabbath, and was found fault with by the Jews, who sought to kill him; so he went over to the Sea of Galilee and the multitude followed him. The first verse of our chapter says the feast of the Passover was nigh, and

A GREAT MULTITUDE

came to him on a mountain and he fed 5000 with five loaves and two fishes, and this caused them to say, "Of a truth this is that prophet that should come." Perceiving that they would take him by force and make him a king he departed again into a mountain alone, and in the evening his disciples took ship and sailed for Capernaum, but the sea became stormy, and after rowing a few miles Jesus came to their rescue.

WALKING ON THE WATER,

but they were afraid. The next day the people followed him over the water, but he gave them a very cool reception. To their question, "Rabbi, when camest thou thither?" he answered, "Ye seek me, *not* because ye saw the miracles, but because of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto

EVERLASTING LIFE,

which the Son of Man shall give unto you." This does not forbid toil for bread that perishes, but is a Hebrew comparison—labor not alone or so much for bread to sustain *this* life, as for that which procures an imperishable life, is the meaning, or else *other* Scriptures would be contradicted. What follows makes it clear that the *gospel* is compared to bread, just as he compared *the gospel* to water to the woman at the well. They next asked, "What shall we do that we might work

THE WORKS OF GOD?"

Jesus answered, "This is the work of God, that ye believe on him whom he has sent;" that is, believe his words, —his gospel. They were nettled at this (v. 28) and wanted a sign that they may SEE and believe. "What doest thou?" said they, and boasted that their fathers ate manna in the desert. Jesus told them that Moses did not give them the enduring bread which

THE SON OF MAN

would give them if they believed him: they ate manna, it is true, but they died after eating it! "This bread (I speak of) comes down from heaven that a man may eat and *not die*.....For *the bread of God is he* which cometh down from heaven and giveth life unto the world." "Then said they unto him, Lord, evermore

GIVE US THIS BREAD.

Jesus said unto them, (v. 35) "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." He came to announce the life everlasting in the kingdom of God that was coming. If they believed it, it would

SATISFY A HUNGER

and quench a thirst that nothing else would. In v. 36 we find him saying in answer to their request to evermore give them that bread, "But I said unto you that ye also have seen me, and believed not;" showing they only had an appetite for NATURAL food and drink, and *not* the appetite which is the product of faith in him as

THE MESSIAH OF GOD.

In v. 37 he says, "All that the Father giveth me shall come to me. And him that cometh to me, I will in no wise cast out; for I came down from heaven, not to do mine own will, but the will of him that sent me." He came to announce the glad tidings and kindle a flame of love and trust, by saying it was the Father's will that all which he hath given me I should lose nothing, but should raise it up at the last day. "And this is the will of him that sent me, that every one that sees the Son and believeth on him may

HAVE EVERLASTING LIFE,

and I will raise him up at the last day." To see the Son is not literal: it means the opportunity to hear, understand, and obey the GOSPEL preached by the Son, (as we have)—see the truth and embrace it. In v. 40 he for the third time asserts that faith in himself is the means of obtaining everlasting life, in explanation of the statement, "I am

THE BREAD OF LIFE."

In v. 41 the Jews are said to have murmured. But why? Because they understood of his PERSON, what referred to his DOCTRINE, his *teaching*, his *gospel*. They took a literal sense out of his figurative language. By reading from the beginning again you will see that he knew

WHAT WAS IN MAN:

he had read his audience through,—knew why they had followed him; knew they had no faith and could not inherit the kindom. They rejected the announcement that he came from heaven to do God's will, and said, "Is not this Jesus the Son of Joseph?" This doubtless accounts for his use of figurative language to them. We find him saying that no one could come to him except the Father draw him, and *them* he would raise up at

THE LAST DAY.

But HOW does the Father draw men? I answer, love is the drawing power; and that love is manifested in the message from him that Jesus delivered to them. But the good message has no drawing power with *them.* Quoting from the prophets Jesus said, "And they shall be all taught of God." But they would *not be*

TAUGHT OF GOD,

and so he added, "Every man, therefore, that hath heard and hath learned of the Father cometh unto me." In v. 47 he says, "He that believeth on me, hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. *This* is the bread which cometh down from heaven that a man may eat thereof and not die." Here for the 5th time he says, "He that BELIEVETH in me hath everlasting life." The GOSPEL of life was the BREAD of life. From Matt. xvi. 5-12 we find that when his disciples were come to the other side of the Sea of Galilee they had forgotten to take bread; and Jesus said unto them

"TAKE HEED

and beware of the leaven of the Pharisees and of the Sadducees." And they reasoned among themselves, saying, "It is because we have no bread:" which, when Jesus perceived, he said unto them, "O ye of little faith, why reason ye among yourselves because ye have brought no bread? Do ye NOT YET understand that I spake it not to you concerning bread, but that ye should

BEWARE

of the leaven of the Pharisees and Sadducees?" Then understood they how that he bade them not beware of the leaven of *bread*, but of the DOCTRINE of the Pharisees and of the Sadducees. It was his habit to speak of doctrine or teaching as *bread* or leaven. At v. 51 Jesus says,

I AM THE LIVING BREAD

which came down from heaven. How man eat of this bread he shall live forever; and the bread that I will give is *my flesh*, which I give for the life of the world." "The Jews therefore strove among themselves, saying, how can this man give his

FLESH TO EAT?"

At v. 53 Jesus said to them, "Verily, verily I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." This additional turn to the imagery he employed staggered them more than ever. Having no spiritual discernment,—instead of softening down the offensive expressions he uses more violent figures and bolder paradoxes. He did not want to be followed by such earthly minded and mercenary people, and this was the way

HE SIFTED THEM OFF.

It was not for *them* to know the mysteries of the kingdom. I understand and believe that the Lord meant, that unless they partake of the blessings he was about to procure by the violent death he would suffer, they could not be saved,—could not have in them, is the idea; because again and again is the Truth, the words, the doctrine,

THE GOSPEL

given as keys to his figures. The gospel believed and obeyed ensures eternal life. It has to be understood, believed, and obeyed. It has to be inwardly digested, assimilated, mingled with, and imbue the whole moral or spiritual constitution, just as material nourishment enters *every* vessel and pore of

THE PHYSICAL FRAME.

"He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." This portrays the most intimate union between himself and the believer, —a union resembling that of himself and his Father. "This is that bread *which came down from* heaven, not as your fathers did eat manna and are dead,—he that eateth of this bread shall

LIVE FOR EVER."

This caused many of his disciples to say, "This is an hard saying, who can hear it? And when Jesus knew in himself that his disciples murmured at it, he said unto them, 'Does this offend you? What if ye see the Son of Man ascend up where he was before? As if he said, "You think I have been saying

IMPOSSIBLE THINGS,

because you do not understand me. I have told you that I will give my flesh for the life of the world. I will be dead *then*,—but what if ye see me ascend out of the grave and be with you again where I was before my death? Is THIS, too, incredible to you?" I will explain (v. 63). "It is the SPIRIT that quickeneth (into life); the *flesh* profiteth nothing," because it is mortal,—corruptible and cannot inherit the kingdom.

IT WILL DIE:

but I have told you that he that believeth on me shall have *everlasting life:* and I *repeat* what I said: "It is the *spirit* that quickeneth,—the flesh profiteth nothing; and to this I add, that the WORDS that I speak unto you are Spirit and they are life. But there are some of *you* (even) that do not believe these words which are

SPIRIT AND LIFE

to those who believe them." For Jesus knew from the beginning who they were that believed not, and "who *is he* who would betray him." (Young's Trans.) "And *therefore* said I unto you, that no man can come unto me except it were given unto me of my Father. From that time many of his disciples went back and walked no more with him." The whole discourse seems to have been aimed at

THE WEEDING OUT

of useless material: and when he let them *know* that he *knew* what was in them, he the cloak ever so thick, it was more than they could stand; and *they* seceded in a *body*, and only left Jesus and the twelve. Turning to them, he most pathetically said, "Will *ye* also go away?" "Peter answered, Lord, to whom shall we go,—thou hast THE *WORDS* of

ETERNAL LIFE;

not flesh nor blood of eternal life. This is the confession of those who stood by him,—and it was accepted as a good confession. Yes; words of eternal life,—rich and ravishing words to the believer, but staggering to natural minds and human wisdom. I can imagine what thoughts may have rushed through Peter's mind. "To whom shall we go? shall we go to the formalism and traditions of the elders? Shall we go to the Gods many and Lords many of the Gentiles, or to Dlank unbelief?

SAY, LORD,—

they have none of that eternal life we have learned to crave as a necessity, therefore we will stay with *thee, Lord: we must*, for we believe and are *sure* that thou art that Christ, the Son of the living God." As the twelve are mentioned by John for the first time in this chapter it would appear as if the incidents recorded in it happened

AT LEAST A YEAR

before the crucifixion. And by reference to Dr. Adam Clark I find that he says it can be shown chronologically, to have taken place a year before the last Passover. Having, as I humbly conceive, proven by divine testimony that to eat of Christ's flesh and drink of his blood, is to *eat*, or partake of his words,—his gospel, I will now try to explain HOW we are to feed upon the slain Lamb.

(To be concluded next week.)

Conference Notice.

The Annual Conference of the Church of God of Indiana will be held (D. V.) at Burr Oak, Marshall Co. Ind., commencing Thursday A. M. September 5th and continue over the following Sunday.

As this is the time for election of officers and other important business, it is urgently requested that each congregation be represented by delegates, one delegate for every ten members.

The brethren of Burr Oak will put forth every effort to entertain the visiting brethren, and are desirous of a large representation.

Burr Oak is on the Nickel Plate R. R. one and one-half mile west of Hibbard, the crossing of the Nickel Plate and Vandalia R. R. and about three miles north of Culver. Please consult time tables in RESTITUTION for time of trains allowing on the Vandalia about one-half hour for time between Plymouth and Hibbard.

By notifying brothers G. A. Maxey at Burr Oak or Samuel Osborne at Culver, brethren from a distance will find conveyance at Hibbard.

D. T. HALSTEAD, Pres.
E. K. BARNHILL, Sec'y.

The only real and Christian way of purity is to live in the open world and not be of it, and keep the soul unspotted from it. There are no fires that will melt out our drossy and corrupt particles like God's refining fires of duty and trial, living, as he sends us to live, in the open field of the world's sins and sorrows, its plausibilities and lies, its persecutions, animosities and fears, its eager delights and bitter wants.—*Horace Bushnell.*

Longer Time at Buffalo.

The return limit on ten day excursion tickets to Buffalo over the Akron Route for the Pan-American Exposition sold at one fare plus one dollar will be fifteen days, and the limit on fifteen day tickets sold at one and one-third fare will be twenty days. These extensions will be effective on and after August 20th. For information about specific fares, through time, etc., consult nearest ticket agent of the Pennsylvania Lines.—Sept. 14.

New rates after Aug. 19th. Five day limit ticket at one cent per mile every Tuesday to Buffalo and return. See nearest agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or, R. J. Hamilton, Agent, Ft. Wayne, Ind.—Sept. 1

Subscribe for THE RESTITUTION for 1901.

Selections.

Preach to the People.

Said Froude, the English essayist and historian, "Many hundred sermons have I heard in England on many subjects: on the mysteries of faith, on the divine mission of the clergy, on apostolic succession, on verbal inspiration, and on the efficacy of the sacraments; but not one during thirty years can I recollect hearing a sermon on honesty of life, or upon those primitive commandments. "Thou shalt not lie, Thou shalt not steal, Thou shalt not commit adultery." Full well did the English author know that in every congregation throughout the whole kingdom where preachers were preaching, there were liars, and thieves, and adulterers; but the preacher did not seem to know it, for they never uncovered their sins. Preachers made the mistake of preaching for the people. There is too much "glittering generality" in pulpit deliverances in these time-serving days, and too little of the "Thou-art-the-man" style of preaching. We seem to have fallen upon the Balaam age of sermonizing. We need more Daniels, Elijahs, and John the Baptists. Hugh Latimer once offended Henry VIII., in preaching. The wanton monarch commanded him to preach again on the next Sabbath, and to retract. But instead of retracting, Latimer still re-affirmed with still more pointed emphasis what he had preached before. "How darest thou to do me such insult?" asked the infuriated monarch. Said the interrupted preacher, "I am a servant of heaven's King as well as your majesty's servant; I owe to him my first allegiance, and to you who art my earthly Sovereign next." What resulted? The king commended him saying, "I am glad there is one minister in England that will tell his sovereign the truth." But God is greater than any earthly sovereign. Preachers should not preach for people, but for God. They should preach to sinners. They should preach so definitely that the sinners will feel that every word is preached in dead earnest and is meant for him personally. Such preaching will produce results that will stand in the judgment.

Miss Barlee, of the London Jews' Society, who commenced work at Jerusalem about ten years ago, thus describes the changes which have taken place during her residence there: "Innumerable houses have been built outside the city walls; and new colonies formed. Rows of new houses are to be seen in places where, when I first came, I used to pick wild flowers among the rocks and stones. Progress is written upon everything. The Jaffa Railway, now an established thing, ceases to be an object of wonder to the native population. New lines will soon be open in other parts of the country. A boat now crosses the Dead Sea, and lately I received a letter from Kerak, in Moab, where postal communication with Jerusalem has been established. In Jerusalem itself, civilization has made rapid strides, carriages of every description are now plying to and fro in the different new roads. Missionaries, too, are multiplied. It would seem that the Lord's time to favor Zion is at hand."—*London Christian.*

Here are some interesting figures showing the distribution of the Jews throughout the world. Out of 9,000,000 Jews, 5,000,000 are found in Russia, 1,500,000 in Eastern Europe, 1,000,000 in Western Europe, 1,000,000 in America, 200,000 in North Africa, and 120,000 in Palestine. The balance of 180,000 includes the Jews of Turkey *proper*, Persia, Arabia and the scattered residents of South Africa, India, etc. Outside Russia the congestion of Jews is now on the borders of the adjoining states. While in Roumania there are 250,000 Jews, in Great Britain there are only 101,186, as follows: in London, 64,280; provinces, 33,070; Scotland, 2,060; Ireland, 1,779. Of these British-born number 20 per cent; German, 7 per cent; Dutch, 5 per cent; Russo-Polish, 58 per cent; others 10 per cent.—*Immanuel's Witness.*

Excursion to Tennessee and Virginia via Pennsylvania Lines.

Excursion tickets will be sold August 31st and September 1st to Chattanooga, Tenn., account Convention of Letter Carriers National Association, valid to return until September 10th. Also on September 7th and 8th, to Norfolk, Va., account Convention C. O. of H. H., good returning until September 15th. For particulars see Ticket Agents of Pennsylvania Lines.—Sept. 8.

Frightened at a Blessing.

How we do shrink back from our best blessings! It has always been so. When the Lord sent his angel to tell the shepherds of Bethlehem of the greatest gift ever sent to men, they were "sore afraid," and shrank from the light of his glory. When the disciples of Jesus were in a fierce storm on the wild lake in the darkness of the night, they were most troubled when they saw Jesus coming to them. An old clergyman was preaching his *fortieth anniversary* sermon. He said that, as he looked back, he could see that the very things for which he had most reason to be grateful were those things at which he cried out as they came, "O Lord, spare me from this! I am unable to bear it!" What foolish children of a wise and loving Father we are! Why should we ever shrink from any gift he sends us? His gifts are all and always good.—*Sunday School Times.*

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

I will be at Bosworth, Mo., Sept. 22 to 29 and hold meetings over two Sundays. At Pleasantown, Kan., Sept. 1 and continue to the 6th. All are invited to these meetings.

JOHN FOOKE.

Excursion tickets to Fort Wayne for the Allen County Fair will be sold Sept. 10th-13th, inclusive, from Forest, Valparaiso and intermediate ticket stations on the Pennsylvania Lines. For particulars see local agents.

The Annual Ohio Excursion via Vandalia-Pennsylvania Lines will leave Lakeville, Ind., Oct. 3, 1901. For rates and particulars, call on or address W. F. Schnitthorn, Agt. Vandalia Line, Lakeville, Ind., or C. M. Wheeler, T. P. A., Terre Haute, Ind.

Excursion tickets to Valparaiso for the Porter County Fair will be sold Sept. 10th to 13th, inclusive, from Chicago, Plymouth and intermediate ticket stations on the Pennsylvania Lines. For particulars see local agents.

Toronto Industrial Fair August 26th to Sept. 7th. Tickets on sale August 24th to 27th inclusive. Same rates apply via the Nickel Plate Road as prevail to Buffalo, adding $2.00 fare from Buffalo to Toronto and return. Enquire of nearest agent of the Nickel Plate Road or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or R. J. Hamilton, Agent, Ft. Wayne, Ind.—Aug. 27.

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Poetry.

Why Not?

Why not leave them all with Jesus,
All thy cares,
All the things that fret thee daily,
Earth's affairs?
Pour out to Thy sin and longings;
He has felt
Need of human love as thou hast,
And has knelt
At his Father's feet imploring,
For the day,
Strength to guard against temptation
By the way.

Why not leave them all with Jesus,
On his breast
Find a balm for all earth's suffering,
Peace and rest?
He knows that thou hast striven
To walk right;
Longs to make the thorny pathway
Clear and bright.
See, he bathes thy feet all bleeding,
With his tears!
Give to him thyself, thy burden
And thy fears.

Communicated.

Genesis. Chap. 31.

1. And Jakoob heard the words of the sons of Laban who were saying, Jakoob hath taken all our father's things and hath made all this glory out of our father's property.

2. And Jakoob saw the face of Laban and lo, it was not toward him as yesterday and third day.

3. And the Lord said unto Jakoob, Return into thy land and unto thy race and I will be with thee.

4. And Jakoob sent and called Leia and Hracheel to the plain where the flocks were.

5. And said unto them, I see the face of your father is not toward me as yesterday and third day; and the God of my father was with me.

6. And ye yourselves know that with all my strength I have served your father as a bond-servant.

7. And your father hath cheated me and changed my wages ten lambs, and God hath not allowed him to do me evil.

8. If he said the parti-colored shall be thy wages all the flocks would bring forth parti colored also; and if he said the white shall be thy wages, all the flocks would bring forth white.

9. And God hath taken away all the flocks of your father and given them to me.

10. And it came to pass when the flocks were rutting to conceive I also saw with my eyes in sleep, and lo, the he-goats and the rams mounting the sheep and female-goats were partly white and parti-colored and sprinkled with ash color.

11. And the angel of God said unto me in sleep, Jakoob; And I said, What is it?

12. And he said, Look with thine eyes and see the he goats and the rams mounting the sheep and female-goats that are partly white and parti-colored and sprinkled with ash color; for I have seen all that Laban is doing to thee.

13. I am the God who was seen thee in God's place, where thou didst anoint for me a votive pillar and vow a vow. Now then arise and go out of this land and return into the land of thy birth and I will be with thee.

14. And Hracheel and Leia answered and said unto him, Have we any longer a portion or inheritance in the house of our father?

15. No, no, as aliens are we not accounted by him? For he hath sold us and devoured the money paid for us.

16. All the wealth and the glory which the God of our father took from him shall be for us and our children. Now then do all that God hath said unto thee.

17. And Jakoob arose and took his wives and his children upon the camels.

18. And led away all the property and all the outfit he had acquired in Mesopotamia, and all the things that were his to go back to Isaak, his father, in a land of Chanaan.

19. And Laban had gone to shear his sheep; and Hracheel took her father's idols.

20. And Jakoob hid from telling Laban, the Surian, that he was running away.

21. And he ran away he and all his, and crossed the river, and pushed for Mount Galaad.

22. And it was told Laban, the Surian, the third day that Jakoob had run away.

23. And taking his brethren with him he pursued after him a journey of seven days and overtook him in Mount Galaad.

24. And God came unto Laban, the Surian, in sleep that night, and said unto him, Be on thy guard not to say wicked things to Jakoob.

25. And Laban overtook Jakoob; and Jakoob had pitched his tent in the mountain. And Laban had stationed his brethren in Mount Galaad.

26. And Laban said to Jakoob, What hast thou done? Why didst thou run away secretly and steal from me and lead my daughters away like captives with a sword?

27. And if thou hadst told I would have sent thee away with rejoicing and with music, and trinpona and cithera.

28. And I was not accounted worthy to kiss farewell to my children and my daughters; and now thou hast acted thoughtlessly.

29. And now my hand is strong to do thee harm; but the God of thy father yesterday spake to me saying, Be on thy guard not to say anything wicked to Jakoob.

30. Now then go thy way; for with desire hast thou longed to go back to the house of thy father; why though didst thou steal my gods?

31. And Jakoob answered and said unto Laban, because I was afraid; for I said, Perchance thou wilt take away from me thy daughters and all my things.

32. And Jakoob said, With whomsoever thou shalt find thy gods, he shall not live in the sight of our brethren. Recognize and take whatever of thine there is with me; and he was not aware of there being anything with him; and Jakoob did not know that Hracheel his wife had stolen them.

33. And Laban went into the house of Leia and searched and did not find, and he came out of the house of Leia, and searched the house of Jakoob and in the house of the two hand-maids, and did not find, and he entered into the house of Hracheel.

34. And Hracheel had taken the idols and put them into the camel's saddle pockets and sat upon them.

35. And she said unto her father, Do not bear heavily, my lord, I am unable to arise in thy presence, because it is with me as is the custom of women; Laban sought in all the house, and did not find the idols.

36. And Jakoob became wrathful and fought with Laban; and Jakoob answering, said unto Laban, What is my wrong doing? And what is my sin, that thou hast pursued after me?

37. And hast thou searched all the furniture of my house? What hast thou found of all the utensils of thy house. Place it here before thy brethren and my brethren, and let them convict between us two.

38. These twenty years am I with thee; thy sheep and thy goats have not lost their offspring; the rams of thy sheep I have not devoured.

39. One killed by wild-beasts I have not troubled thee with, I have exacted from myself things stolen by day and things stolen by night.

40. I have been burned by the scorching heat by day and the frost at night, and sleep has stood away from mine eyes.

41. This has been my experience for the twenty years I am in thy house; I served thee as a bond-servant fourteen years for thy two daughters, and six years in thy flocks, and thou didst cheat me in my wages ten lambs,

42. If the God of my father Habraam and the fear of Isaak had not been mine, now wouldst thou have sent me away empty; my humiliation and the weary toil of my hands God saw, and he convicted thee yesterday.

43. And Laban said unto Jakoob, the daughters are my daughters and the sons are my sons, and the domestic animals are my domestic animals, and all the things thou seest are my things and my daughters. What shall I do today for them and for the children which they have brought forth?

44. Now then come I will make a covenant, I and thou, and it shall be for testimony between me and thee; and he said unto him, Lo, there is no one with us, God the witness between me and thee hath seen.

45. And Jakoob taking a stone stood it for a votive-pillar.

46. And Jakoob said unto his brethren, Gather together stones, and they gathered together stones and made a little hill; and they ate then upon the little hill; and Laban said unto him, This hill testifies today between me and thee.

47. And Laban called it "Hill of the testimony," and Jakoob called it "Hill a witness."

48. And Laban said unto Jakoob, Lo, this hill and votive-pillar which I have stood between me and thee; this hill testifieth and this votive-pillar testifieth; therefore the name was called "Hill testifieth."

49. And the vision which he spake was, May God have seen between me and thee, that we are to stand away from one another.

50. If thou shalt humiliate my daughters, if thou shalt take wives in addition to my daughters, see, there is no one with us who saith, God is witness between me and thee.

51. And Laban said unto Jakoob, Lo, this hill is a witness.

52. That I may not cross over to thee nor thou cross over to me over this hill and this votive-pillar for harm.

53. May the God of Habraam and the God of Nachoor have judged between us.

54. And Jakoob swore by the fear of his father Isaak and sacrificed a sacrifice on the mountain; and called his brethren and they ate and drank and lay down to sleep on the mountain.

55. And Laban arose at dawn and kissed his sons and his daughters and blessed them, and Laban turned away and returned to his place.

COMMENT.

This chapter in the biography of Jakoob the man of God, giving as it does an important crisis in his significant life is full of suggestive thought and practical instruction. We are permitted to see not only the drama presented on the stage of life: but enough of God's thought and infinite purpose behind the scenes to enable us in a measure to see as God sees. It is as though the great Author had condescended to be interviewed and had revealed to us an outline sketch of this individual work of his while he was working it out in his divine studio. As I have previously said I shall refrain from such particular comment upon textual variations and differences of translation now as I proceed with my work, leaving the reader to compare and note these for himself; I would however call the reader's special attention to the reading of the 47th, 48th and 49th verses in the C. V. and R. V. and in this translation. For the term "mezpah" has been so emphasized in the Christian Endeavor societies and work as meaning that God watches between the individual members while separated to bring them together again, that it has become a mystic invocation understood to mean this. The reader will observe that the thought of the whole passage and especially of the 49th verse is that God is a witness to their covenant and oath that they Laban and Jakoob separate and keep separated for good and all and not that he watch over them to keep them from harm while separated. It was lest they get together and fight. This well illustrates a thousand and one other false interpretations and misapplication of Scripture. Most of Ingersol's "Mistakes of Moses" could be answered by showing that they were the mistakes of men's interpretations of what Moonsees wrote the record of which has come down to us, partly due to ignorance and partly to design and priestcraft. I have failed to find any mistakes in the original record of Moonsees, that are of any importance and not easily accounted for as slight errors of transcription, and the wisdom of God which he recorded stands as it will continue to stand to the end of time like an adamantine foundation in the earth.

The reader will notice the perversion of the record in the R. V. which says that God commands Laban in sleep "not to say anything to Jakoob good or bad" is utterly inconsistent with fact in the narrative. For he does have a great deal to say to Jakoob; but I maintain that he intended to be obedient to the divine mandate and not say anything wicked. He wanted the pound of flesh which was characteristic of his hard and grasping nature as already shown in the earlier part of the narrative, and he intended to assert all his legal rights; but finally yielded to an awakened sense of justice and equity which now seems becomes embodied in the covenant which he suggests and which was finally accepted and ratified by Jakoob. It was true that Jakoob in his fear and dire necessity had originally sold himself as a bond-servant to Laban, and vainly trusted to his generosity to ultimately free him and do the fair thing especially when he had given him his two daughters in marriage; and he did not realize until he had learned by experience how hard and crafty and over-reaching the heart of a father-in-law could be; but by the terms of the bond Laban truly and legally did not only own him, but his wives and the sons they had borne him, and everything that he had earned or could earn during his mortal life. Therefore the significance of Jakoob's appeal to the higher court of equity, and the divine stay of proceedings and the final decree for the plaintiff under the mortgage and the heavenly release from the terms of the bond on the grounds of no consideration and usury.

I think Laban conducted himself fairly well when he saw the case had gone against him in the Higher Court. It was he who took the initiative and proposed the new covenant to say, Quits and each go his own way with the results of the divine verdict and have no further dealings with each other. It was a humiliating but wonderfully instructive lesson to both of them, and especially encouraging to Jakoob in view of the great struggle that was before him. He badly needed this divine encouragement just at this time. It was truly a character crisis with him; and he came out of it a new man or he never could have faced his brother Heesaw whom he had so grievously wronged. The crucial experience is yet to come in the following chapter.

CHAS. GARDNER.

Programme

For the 4th Annual Conference of the Churches of God in Christ Jesus, an association of Bible Christians, to be held at Oregon, Ill. beginning on Wednesday evening, Sep. 18, and continue over Sunday following.

All services will be opened with singing, prayer and the reading of Scripture.

WEDNESDAY, SEPT. 18.

7:45 p. m. Bible reading by James W. Wilson, Pres. of the Conference. Topic, The coming and mission of the Christ. Is the second advent near?

Text: "When shall these things be, and what shall be the sign of thy coming, and the end of the world." Mat. xxiv. 3.

THURSDAY, SEPT. 19.

10 a. m. Formal opening of the Conference. Appointment of committee on programme and entertainment.

Following this the morning service will be devoted to a study of the book of the Revelation. Much ignorance prevails as to the meaning of the wonderful symbols of this the last and the greatest prophecy of the Bible. The committee on programme appointed by the Conference board has therefore thought it wise to devote a portion of the time of this conference to its study. The brief time will not permit of an exhaustive study, which would take months, but will suffice merely for an outline to be followed up by further home study.

Those coming to the Conference are requested to read and think over the chapters of this book, especially from the 1st to the 12th, so that they may come prepared to take active part in the discussion, or to ask questions.

Suggestion Text: "We have a more sure word of prophecy whereunto you will do well to take heed, as unto a lamp shining in a dark place, until the day dawn." 2 Pet. i. 19.

A brief outline of the study.

1. Introduction. Can the Book be understood? Object and scope of the revelation. Is it a revelation of events yet wholly in the future, or of mighty world forces, political and ecclesiastical, as they affect Christian people and of the persecution and triumph of Christianity beginning immediately after the writing of the book and ending with the eternal ages. How shall we interpret symbols? The symbolic numbers 7, 144 and 144, etc. Lord's day.

2. The seven churches. Are they in their characteristics symbolic of seven periods in the history of the Church, or are they rather symbolic of the church universal in all ages of its existence? The characteristics outlined being prototypes of churches or individual Christians to be found at any period and designed as a mirror for self-examination, encouragement and warning. Are the promises and warnings prophetic of the career of the churches and of the cities in which they are located?

3. A peep into heaven. The four beasts (living creatures); of what are they symbolic? The 24 elders and the heavenly hosts. Seven spirits, 7 horns of the lamb. What is the lesson taught by this introduction to the opening of the seals? To whom is the promise made that they shall be kings and priests unto God and reign on the earth?

4. The openings of the seals. The white horse and its rider. What period does it symbolize? The red horse and its rider. The black horse and its rider. The dark horse and its rider. The souls under the altar. The great earthquake and triumph of Christianity. The seventh seal: what is embraced in it?

5. The seven trumpets. What is signified by the angel with the golden censer and his performances? The first trumpet: what does it signify? What is the meaning of the symbols: trumpet, hail, blood, fire, destruction of trees and grass, etc? Second, third and fourth trumpet.

Woe trumpets. First woe trumpet. Symbols, fallen star, key, bottomless pit, smoke from pit, the army of locusts and their peculiarities. Why forbidden to destroy trees or grass, or any green thing, the natural food of locusts? Seal of God in the forehead. The five months. The King Apoliyon, etc.

Second woe trumpet. Four bound angels. The Euphratean power. The hour, day, month and year. Preparation to slay third part of men. The number and character of the destroying army. The agent of destruction. Fire, smoke and brimstone. Of what are they symbolic?

The rest of men who failed to take warning and repent. Who are they?

The magnificent angel from heaven. His attitude. The book in his hand. The seven thunders. The oath of the angel. Eating of the little book and the bitterness that followed. Command to prophesy. What do all these signify?

The angel's measuring rod and the things measured. The forty and two months. The angel's two witnesses. Their attributes, powers, persecution, etc.

The seventh trumpet. The kingdom of God established. The resurrection and rewarding of the faithful.

It is doubtful if the time set apart for this study will suffice for work beyond this stage. If it should do so, the studies will be continued.

12:00 m. Adjournment for dinner.

2:00 p. m. Prompt reassembling of the Conference. All sessions will begin promptly at the time set.

Continuation of the study of Revelations.

3:00 p. m. Sermon by L. E. Conner. Topic: What Christianity has lost. A contrast between teachings held essential by the majority of the present day churches and the primitive Bible faith.

Text: "Take heed unto thyself and unto the doctrines. Continue in them, for in so doing thou shalt both save thyself and them that hear thee." 1 Tim. iv. 16.

4:00 p. m. Recess.

7:00 p. m. Social meeting. Topic: What is it to be faithful? Ten minutes opening and five minutes talks.

Text: "Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10.

7:45 p. m. Sermon by A. J. Eychaner. Topic: Why are we Christians?

Text: "We have forsaken all and followed thee. What shall we have therefore?" Mat. xix. 27.

FRIDAY, SEPT. 20.

10:00 a. m. Continuation of studies in Revelations.

12:00 m. Adjourn for dinner.

2:00 p. m. Completion of studies in Revelations.

3:00 p. m. Sermon by Samuel Wilson. Topic: The fountain of life.

Text: "Let him that is athirst come, and let him whosoever will partake of the fountain of life freely." Revelation xxii. 17.

7:00 p. m. Social meeting. Topic: Bible mathematics.

Texts: Subtraction. "Let us lay aside every weight and the sin which doth so easily beset us."

Addition. "And besides this, giving all diligence, add to your faith virtue, etc. 2 Pet. i. 5.

Multiplication. "Any one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife or children, or lands for my name's sake shall receive an hundred fold, and shall inherit everlasting life." Mat. xix. 29.

7:45 p. m. Sermon by L. E. Conner. Topic: The overcomer's rich reward.

Texts: "To him that overcometh will I give to eat of the tree of life." Rev. ii. 7. "And he that overcometh and keepeth my works to the end, to him I will give power over the nations. Rev. ii. 26.

SATURDAY, SEPT. 21.

10:00 a. m. Business session of the Conference.

Order of business:

1. Reports of officers, committees, evangelists, churches and auxiliary societies.

2. Election of board of managers, president and vice president for the ensuing year.

3. New business.

4. Resolutions.

12:00 m. Adjourn for dinner.

2:00 p. m. Continuation of business session. Discussion led by Miss Lelia Whitehead, on "Work and mission of auxiliary societies."

Address on Sunday School work by Martin Aslakson.

3:00 p. m. Sermon by A. J. Eychaner. Topic: Our hope in Jesus.

Text: "But now hath Christ risen from the dead and become the first fruits of them that slept." 1st Cor. xv. 20.

6:00 p. m. Social meeting, led by Mrs. Mary Wilson. Topic: Laid up treasures.

Text: "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal." Mat. iv. 19.

7:45 p. m. Sermon by Sam't Wilson. Topic: The mustard seed kingdom.

Text: "The kingdom is like unto a grain of mustard seed," etc. Matthew xiii. 31.

SUNDAY, SEPT. 22.

9:30 a. m. Sunday School and Bible class. Topic for Bible class, "Who is the man of sin?" 2 Thes. ii.

10:30 a. m. Regular church service with sermon by L. E. Conner. Topic: "The Christian who shall never fall."

Text, "Let him that standeth take heed lest he fall."

12:00 p. m. Celebration of the Lord's Supper.

12:30 p. m. Adjourn for dinner.

2:30 p. m. Young Peoples' Society services.

3:30 p. m. Sermon by S. J. Lindsay, topic: Our Royal Inheritance.

Text: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv. 34.

7:00 p. m. Prayer and song service, followed by a sermon by A. J. Eychaner, topic: Why not be an heir?

Text: For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27.29.

Farewells.

While this is a conference of the churches and the brothers and sisters in Christ scattered abroad through Illinois, an earnest invitation is extended to the brothers and sisters everywhere to attend and participate in the services and studies of the conference. It promises to be one of the most refreshing and instructive meetings we have held in the state. We hope for a large attendance.

The Conference Board, acting on the resolution adopted by the conference a year ago, have erected a building, with dining hall and sleeping apartments for all who come, so that during the continuance of the conference we shall be as one family.

Oregon is on the Chicago, Burlington & Quincy railroad. Several trains daily pass through the city each way. Those intending to come should write in advance to S. J. Lindsay, Oregon, notifying him that they will be present and provision will be made to meet them at the train and escort them to the place where the meeting is held.

J. W. WILSON, Pres.

LYMAN BOOTH, Sec.

85th Annual Encampment G. A. R. at Cleveland. Special train leaves Ft. Wayne Sept. 9th at 10:30 A. M., arrives at Cleveland 4:30 P. M., and September 10th leaves McComb at 7:45 A. M., arrives Cleveland 11:50 A. M. via the Nickel Plate Road. Tickets for these trains or regular daily Express trains sold at one cent per mile traveled, return limit Sept. 15th, 1901. Enquire of nearest ticket agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., R. J. Hamilton, Agent, Ft. Wayne Ind.—Sept. 10.

$25.00 Colorado and Return.

Chicago & North-Western Ry., $25.00 Hot Springs, S. Dak.; $40.00 Utah, all round trips, from Chicago September 1-10; $50.00 Chicago to San Francisco-Los Angeles and return, September 19-27. Quickest time. Service unequaled. Apply to your nearest ticket agent for tickets and full information or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—Sept. 7.

Twenty day limit tickets after Aug. 19th to Buffalo and return will be sold for one and one-third fare via the Nickel Plate Road. See nearest ticket agent or address C. A. Asterlin, T. P. A., Ft. Wayne, Ind., or, R. J. Hamilton, Agent, Ft. Wayne, Ind.—Sept. 1.

One Cent per Mile to Cleveland via Pennsylvania Lines.

September 8th, 9th, 10th, 11th and 12th for the National Encampment of G. A. R. Low fare is for the benefit of all persons who may desire to attend the first reunion held in the Twentieth Century by this grand organization, as well as for any body who may desire to make a trip to Cleveland at cheap fares. The return limit on all excursion tickets for the occasion will include September 15th, with privilege to extend to October 8th. Ticket Agents of Pennsylvania Lines will answer inquiries on the subject. See the nearest one. J. E. Hanes, Ticket Agent, Plymouth, Ind.

Annual Meeting of the Kansas-Missouri Conference.

The Annual Meeting of the Kansas-Missouri Conference of the Church of God will be held in the public park in Severance, Kansas, beginning Friday evening, September 6th, and hold over till Sunday evening, the 15. Our audience tent, with dining tent and small living tents, and cots will be erected to accommodate all who will be in attendance. All coming will please bring all the bedding they will need for their lodging. A cook has been arranged for, and all will be boarded on the ground at the small expense of 25 cts. per day. Come prepared to remain during the meeting. The Conference work will be transacted Monday, Tuesday and Wednesday. All desiring small tents will please address me at Atchison, Kansas, and so state, that we may know how many tents to order. A general attendance is desired. Let every body begin at once to get ready to attend this meeting. Severance is on the St. Joe and Grand Island Ry., 25 miles west of St. Joseph, Mo. Trains are run in connection with all regular trains into St. Joe. A regular programme will be prepare for work.

G. M. MYERS.

By order of Board.

Conference Notice.

The Annual Conference of the Churches of God in Christ Jesus for the State of Illinois will be held in Oregon, beginning Wednesday evening Sept. 18, 1901, and hold over Sundy. A programme will appear later.

The building committee will have the new building finished in which sleeping rooms and dining hall will be provided. We wish as many to attend as possible, both those who live in the State and those out of it. We expect Bros. Conner, Eychaner and Samuel Wilson to be with and assist us. Those who have attended previous meetings know what a treat it is to listen to them and should try to be with us again and endeavor to bring others with them. Let all come and have a good time, for surely no better feast was ever spread than *The Word*.

JAS. W. WILSON, Pres.
L. BOOTH, Sec'y.

To brethren who attend the Illinois Conference at Oregon, Illinois, Sept. 18th. The Committee just informed me that the new Conference building is about completed and that the brethren should be informed that it will be necessary to bring with them a couple of blankets and a pillow. As many as can should bring or send a cot, as it is not thought advisable at this present time that ticks or bedding be put there to remain in the building. For further information concerning board, lodging, etc., address, J. M. Glotfelty, Lanark, Ill.

S. J. LINDSAY.

Iron and copper and where they are found fully and interestingly described in the illustrated booklet containing large indexed map, plainly indicating the region in which this valuable ore is found, now ready for distribution by the Chicago & North-Western R'y. Copy will be mailed to any address upon receipt of two-cent stamp by W. B. Kniskern, 22 Fifth avenue, Chicago.—Sept. 7.

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Can be secured for $200.00 to $250.00 at Forest Lake, Wis., on the Chicago & North-Western R'y., three hours ride from Chicago. Lake fed by springs; shores high and wooded; immunity from mosquitoes and hay fever. Hotel and number of pretty cottages accommodate guests and Teachers Country Club of Chicago. Special inducements to families and teachers. Illustrated booklet on application to Ticket Office, North-Western Line, 212 Clark St., Chicago, Ill., or J. R. Robertson, 88 Washington St.—Aug. 30.

Excursion tickets to New York, good going or returning via Buffalo with stop-over at Pan-American Exposition, go on sale July 1st at principal ticket offices of Pennsylvania Lines.

The Indian and the Northwest.

A handsomely illustrated book just issued, bound in cloth and containing 115 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Custer's battleground and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price, 50 cents per copy. Mailed postage prepaid upon receipt of this amount by W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—Aug. 31.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immunteriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

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The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 824 Woodland Av., Cleveland, O.

TRACTS.

"One Body and One Spirit," by A. B. Zilmer, is the title of a booklet now in the press. Bro. Zilmer delivered a discourse upon this theme at the late conference in Plymouth. It was so well taken that the committee on literature arranged to have it printed. Every family should possess a copy. His treatment of the subject of the Spirit is original, logical and very scriptural. Price 5 cents each, 30 cents a dozen.

This committee also has 10 tracts entitled Bible Study Series, price 15 and 20 cents a 100.

For any of the above address Gospel Tract Committee, Argos, Ind.

Those wanting One Body and One Spirit, send in order at once that we may know how large an edition to print.

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You can take in the Pan-American Exposition on excursion tickets to New York over the Pennsylvania Lines. This arrangement goes into effect July 1st on excursion tickets to New York to be placed on sale that date.

The correct population of cities and towns in the northwest, located along the line of the Chicago and North-Western Railway, is shown in a booklet just issued by that Company. A copy may be obtained by sending a stamp to W. B. Kniskern, 22 Fifth ave. Chicago.—aug31

Excursion trains to Lake Maxenenckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenenckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

A New York trip with stop-over privilege at the Pan-American Exposition, may be made on low fare excursion tickets obtainable at Pennsylvania Lines ticket offices after July 1st.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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No. 8, " " "	10:08pm
No 12, Sunday only	9:40am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:15a m
No. 3, " " " "	12:34noon
No. 9, " " " Logansport	7:30pm
No 11, Sunday only	6:30pm

Trains 3 and 21 run to Terre Haute and connect at Cullox with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:45 p m.

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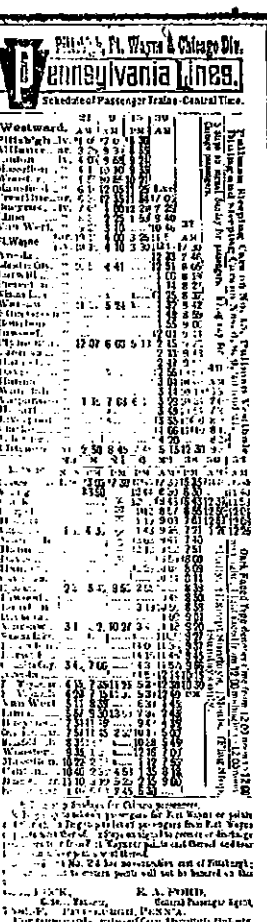

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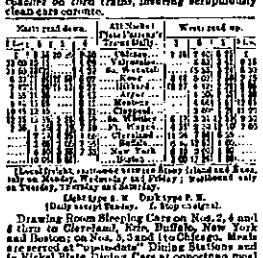

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. C. Rothe and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. L. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennesleer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thecity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10.00 A. M., Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. B. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:00 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin S. Grost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, SEPTEMBER 4, 1901. NUMBER 33.

The Restitution.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Invitation.

Come to me all ye that labor,
Come and I will give you rest;
Cast on me your every burden,
And in me ye shall be blessed.

Come and take my yoke upon you,
Learn of me, trust and obey,
For my yoke is light and easy,
Come, oh, come, make no delay.

Come ye needy, weak and helpless,
Come my grace your strength shall be;
Come for you my life was given,
Come be cleansed and follow me.

Come ye fallen and forsaken,
Come and ye my love shall know;
Though your sins shall be as scarlet,
I will make you white as snow.

B. C. SNIDER.

Communicated.

Everlasting Life.

Though all have wandered from the path of rectitude and are under just condemnation to death, yet God is "not pleased in the death of the sinner, but rather that he turn from his evil way and live." And we are told that "God *loved* the world." Jno iii. 16.

"Amazing pity, grace unknown;
And love beyond degree."

"God *commendeth* his love toward us, in that while we are yet sinners, Christ died for us." Rom. ix. 5. "God so loved the world that he gave his only begotten Son;" gave him to live among men, to become acquainted with grief," to die in the path of duty and obedience; and so gave him endless life, as the First of those who are made perfect through suffering, "the Author of eternal salvation unto all that obey him." Heb. v. 9.

"The Father hath life in himself." John v. 26. He can lift up his hand and say, "I live forever." Deut. xxxii. 40. But, as we have seen, man was excluded from the means of prolonging life, "lest he... ...eat and live forever." Gen. iii. 22. Therefore the Scriptures very properly term him "mortal man." Job iv. 17. It follows from the above citations and statements that man does not now have everlasting life, and if he is to possess it, something must be done either by God or man himself in order that he may obtain this blessing.

Now, we are told that "as the Father hath life in himself, so hath he given to the Son to have life in himself." John v. 26. But how "given to the Son?" By raising him from the dead, because he "loved righteousness and hated iniquity." Heb. i. 9. It may be very properly said of him: "He asked life of thee (God), and thou gavest it him, even length of days forever and ever." Psa. xxi. 4. Thus, through his loyalty and devotion to God, he established a new covenant of life, of which he himself became the first beneficiary; for we are told that "the God of peace.....brought again from the dead our Lord Jesus,..... through the blood of the everlasting covenant," (Heb. xiii. 20); and so he was constituted a High Priest, and Mediator between God and men, "after the power of an endless life." Heb. vii. 16.

And not only this, but God gave him "power over all flesh," that he might give eternal life to as many as the Father had given him. John xvii. 2. Thus was he made the Repository and Giver to man of eternal life; and it will be necessary to see what man must do to receive eternal life. I wish to emphasize the fact that Jesus is the One through whom to obtain this blessing. "This is the record that God hath given to us eternal life." "Yes," you say, "therefore we now have that life." But let us see. The writer further says, "and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 11, 12. "These things are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." John xx. 31. Now, we are to receive this witness or record as true, inasmuch as non-belief is making God a liar "because he hath not believed the record that God gave of his Son." v. 10. Notice carefully a few things:

1. God hath given us eternal life.

2. This life is in the Son; not now in us.

3. It will be given to those who believe the record of God.

4. It will "appear," or be given "when Christ, who is our life, shall appear." Col. iii. 4.

5. Therefore to obtain the life, we must "have the Son." What does this mean? To have the Son is, as John says, "He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John ix. It means that "Christ may dwell by faith in our hearts." Eph. iii. 17. In short that we may believe his words and in his mission to secure for us eternal life.

Does the believer at present possess eternal life? He does by faith, but not actually. Receiving it depends on his conduct during the present life. The life he now lives is to be one of faith in the Son of God. Gal. ii. 20. Even Paul did not claim present possession of eternal life, but expressed himself as being "in hope of eternal life which God that cannot lie, promised before aionian times." Titus i. 2. And John, in like manner, says, "This is the promise that he hath promised us, even eternal life." 1 John ii. 25. Thus, where something has been "promised," there can be hope of obtaining it.

But when is it to be given? Jesus says, "in the world to come." Mark x. 30; Luke xviii. 30. A close inspection of the context of these Scriptures will disclose that "the world to come" is placed in contrast with "now in this time" or "present time." Accordingly eternal life will not be given until "the world to come" is reached. We often hear of "a better world," and that when some one has died they have "gone to the better world." If this is correct, the conclusion would be that eternal life is received or enjoyed as soon as a good person has died. But it must be apparent to the careful student that this conclusion is based on a wrong premise, which in turn is based on a wrong understanding of the term "world to come." There is no thought of locality in the original of this term, as if one had to "go to" this "world;" but it is an "age," or period of time, differing from the present one, that is "coming." And in that age eternal life will be dispensed to those who shall be deserving of the honor of living forever. This "age" and its blessings are not attained in the death state, but by passing beyond and out of death through the resurrection from the dead; neither will it be the lot of men indiscriminately, but to those who shall be "counted worthy of that age and the resurrection from the dead." Luke xx. 34-36. This being "counted worthy" will depend upon their "walking worthy" (Eph. iv. 1), which means a life of faith in the Son of God. Gal. ii. 20. Then, after they have so "walked worthy of God" (1 Thes. ii. 12), when that age shall be introduced by the coming of the Lord from heaven and the resurrection from the dead, they shall be indeed "children of God, being the children of the resurrection," and can henceforth "die no more," even as "death hath no more dominion" over Christ (Rom. vi. 9), who is "the first-fruit of them that slept" (1 Cor. xv. 20), and the "first-born among many brethren." Rom. viii. 29. This is the divine order of bestowing everlasting life upon those who put faith in Jesus Christ. According to this plan immortality is not within the man, as with the Platonic and theological immortal soul, so that even the vilest sinner—the thief, the murderer—is as immortal as God and no more liable to death than he; but the quality of incorruption and deathlessness is "put on" as a garment when "the dead are raised incorruptible" and the living "changed" (1 Cor. xv. 51-55); when "mortality is swallowed up of life." 2 Cor. v. 4.

"THEN shall be brought to pass the saying that is written, Death is swallowed up of victory. O death (whose "sting" reaches even the most devout believer. John xi. 25), where is *now* thy sting? O Hades (into whose silent and dreamless enclosure even godly souls must go as the common lot of mankind; O Hades, within whose gates we lay, as did our Lord before us. Acts ii. 25-31), where is *now* thy victory?.....But thanks be to God who giveth us the victory through our Lord Jesus Christ."

A. H. ZILMER.

What is the Blessing That Is Promised?

Mr. H. Wilson:

Dear Brother, I have a question I desire to ask through THE RESTITUTION. My ——— cannot see any blessings for mortal men, or the nations, after the Lord comes to rule the world. He contends that the blessing of the nations as foretold in Genesis, and elsewhere, is now being fulfilled in this gospel age. He wants some one to tell him the nature of the blessings of the nations, or in what will they consist? Give Bible for every assertion. I shall expect and look for a hearty response. The question is a fundamental one—a life and death question.

T. E. ADAMS.

The promised blessing of the nations cannot possibly come as long as the curse prevails. The Bible description of the state of the world at the second coming of Jesus, is truly distressing to read. It shall be "as the days of Noah were," (Matt. xxiv. 37); that is, that the earth was filled with violence," (Gen. vi. 13), and surely if the earth is "filled" with violence and corruption, it cannot in any view you may take of it be blessed. It will also be "as Sodom" (Luke xvii. 29), a more revolting, disgusting, and abominable condition of affairs could not be named. Is that blessed? Remember that the earth is found to be "filled" with this condition of things. Furthermore, this is the express declaration of the Spirit: "Now the Spirit speaketh expressly (1 Tim. iv. 1, 2), that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (the doctrine of the immortality of the soul, etc.) speaking lies in hypocrisy." Very few are left of "the faith on the earth." Luke xvii. 26-30; xviii. 8; Matt. xiii. 30. Darkness covers the earth, and gross darkness the people. Isa. lx. 2. In place of all nations being blessed in the preaching of the (modern) gospel, we find "a vail is spread over all nations." Isa. xxv. 7. The modern gospel of a kingdom in the skies, filled with winged ghosts, is not the gospel preached to Abraham, by and through which all nations are to be blessed. A large majority of the earth's inhabitants has never even heard of the modern gospel. It is estimated "that about eight hundred millions of people are now bowing down to stocks and stones." The modern gospel is a flat failure in blessing all nations.

THE COVENANT WITH ABRAHAM.

In this covenant God names four items, which are the channels through which all nations shall be blessed.

1. "I will make of thee a great nation." Gen. xii. 2.

2. "I will give unto thee, and to thy seed after thee, * * * all the land of Canaan, for an everlasting possession." Gen. xvii. 8.

3. "Thy seed shall possess the gate of his enemies." Gen. xxiii. 17.

4. "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18.

I will briefly examine each one of these channels separately, and show their connection with the contemplated blessing of the nations. There is enough matter in each item to make a long article in itself, therefore, the evidence must of necessity be abreviated to get all into one article.

1. "I will make of thee a great nation." There can be no dispute, but what that "great nation" is Israel. Passing over entirely the birth and history of this "great nation," we find them dispersed among all nations. In this dispersion they are being qualified in a practical manner to become God's missionaries to all nations. They become quite familiar with the manners, customs, religions and languages of all nations, and when they are born again as a nation, "in one day" (Isa. lxvi. 7-12), they will at once become efficient messengers to carry to Gentile nations God's glory. God has decreed that this great nation shall be a blessing to the nations. We read, and it shall come to pass that as we were a curse among the heathen (Gentile nations), O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing," among the same nations.

This "great nation" is being prepared for that work, and when a third part of them can fulfill the prophecy of Zech. xii. 10-14; xiii. 6-9, they will be commissioned, and sown among these nations to scatter God's blessing with a liberal hand. The prophecy reads: "They shall look upon me whom they have pierced, and shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn. * * * And they shall say unto him, What are these wounds in thine hand? Then shall he answer, Those with which I was wounded in the house of my friends." "I will bring the third part of them through the fire, and will refine them as silver is refined, and will try them as gold is tried; (and the effect of the trial will be) and they shall call on my name, and I will hear them, and I will say, It is my people: and they shall say, The Lord is my God." This is a most beautiful, touching and mutual recognition of each other.

They are now ready for their mission. See Isa. lxvi. 19: "I will set a sign among them (Luke ii. 34) and I will send those that escape of them (the disciplined remnant) unto the nations, to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." See also, Zech. x. 9; Hos. ii. 23, Jer. xxxi. 27; Eeek. xxxvi. 9-11.

THE LAND.

2. "I will give unto thee, and to thy seed after thee, all the land of Canaan for an everlasting possession." Gen. xvii. 8.

This covenant land is designed by God to be the center, or base of operations from which God's blessings will flow to "all nations," not only the blessing of salvation, but that also of a political character. Not only is a third part of the "great nation" of Israel being prepared as the coming missionaries of the world, but the land also is being fitted to carry out the provisions of the gospel preached to Abraham. The nations will never experience those blessings as long as the usurper treads down that land, or Israel shall remain in exile, or the seed of Abraham tarries in a "far country."

The Zionistic movement is preparing to gather back a remnant of Israel to the covenant land. It is the remnant who will first behold the seed of Abraham, when he returns from "the far country," and will receive him whom their fathers "pierced," and say, "What are these wounds in thy hands?" It is after this, that they go out as missionaries to the Gentiles. The world's coming missionary enterprise for the conversion of the nations, cannot possibly be inaugurated until a remnant of Israel shall return to the covenant land, and until the seed of Abraham returns to claim his promised inheritance, and take possession of "the gate of his enemies." The land is an important feature in the covenant, and God does not forget it. He says:

1. "My covenant with Abraham will I remember; I will remember the land."

2. "The eyes of the Lord are always upon it." Deut. xi. 12.

3. "Then will the Lord be jealous for his land." Joel ii. 18; Hos. xi. 9.

4. "For ye shall be a delightsome land." Mal. iii. 12.

5. "Neither shall thy land any more be termed desolate." Isa. lxii. 8.

He will also remember Jerusalem, the coming seat of the universal empire.

1. Jerusalem shall be pleasant unto the Lord." Mal. iii. 12; iv. 1.

2. "I will not forget thee." Isa. xlix. 15, 16.

3. "Put on thy beautiful garments O Jerusalem." Isa. lii. 1, 2.

4. "Glorious things are spoken of thee, O city of God." Psa. lxxxvii. 3.

5. "Thou shalt be a crown of glory." Isa. lxii. 3.

THY SEED.

"Thy seed shall possess the gate of his enemies." Gen. xxii. 17.

This is a very important part of the Abrahamic covenant, and until this is accomplished, the nations will never experience the civil and religious blessings involved in that covenant. This part of the covenant pictures the seed of Abraham, as a priest after the order of Melchisedec. He shall sit as a priestly-king upon his throne. Many who believe in the second coming of Jesus (like the Adventists) cannot comprehend him as a priest upon his throne, they look upon him as ceasing to act as a priest, when he ascends the throne as a king; but not so, the nations as a whole will never seek after God until after Abraham's seed sits as a priest upon his throne. He will "possess the gate" of both his civil and religious "enemies." To "possess the gate of his enemies," pictures him as a successful conqueror. There can be no doubt as to his success. See Psa. lxxii. 9: "His enemies shall lick the dust." Again, "He shall break in pieces the oppressor." It will be the most absolute folly for any one to challenge his power. He will "possess the gate of his enemies."

This presents the seed of Abraham as the center figure both of the Abrahamic and the Davidic covenants styled (Eph. ii. 12) as the "covenants of promise," both of which covenants relate to (Eph. ii. 12) the "commonwealth of Israel," and those who are "strangers to" these covenants are (Eph. ii. 11, 12) in fact "without Christ."

The covenant with David is but a development of the covenant with Abraham. To "possess the gate of his enemies," presents the Seed in his [illegible] covenant. Psa. lxxxix. 27, shows who the Davidic Seed is: "I will make him my firstborn higher than the (mortal) kings of the earth." Compare with Rev. ix. 16: "He hath on his vesture, and on his thigh a name written, King of kings, and Lord of lords." Psa. lxxxix. says: "My covenant shall stand fast with him." "And his throne as the days of heaven." "My covenant I will not break, nor alter the thing which has gone out of my lips." "Once have I sworn by my holiness, that I will not lie unto David," nor unto Abraham either, for that also he confirmed by an oath. The outcome will be that "the knowledge of the Lord shall cover the earth," but "but his enemies shall lick the dust."

NATIONS BLESSED.

4. "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18.

In order to understand this, we must first have knowledge as to what is the seed of Abraham.

In Gal. iii. 16, we read: "Not to seeds, as of many, but as of one, and to thy seed, which is Christ." This is Abraham's primal seed, but very closely associated with him, are those who are of the "the faith of Abraham," who are also counted as the seed, and joint-heirs. See Gal. iii. 29: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." The heirs are in figure presented to us as one man. See 1 Cor. xii. 14-27: "Ye are the body of Christ." "For we are members of his body, of his flesh, and of his bones." Eph. v. 30. A nearer relationship could not exist. This is the seed which is to bless all nations. The Christ man or "body" is not yet complete, and until it is, the nations cannot receive the blessing the Abrahamic covenant comprehends. Who are the members of his "body," "flesh" and "bones?" Certainly not those people who are "without (Eph. ii. 12) Christ." Who are "without Christ?" "Strangers from the covenants of promise?" Eph. ii. 12. A person is a "stranger," to the covenants who is not acquainted with them, or is a "stranger" in not having an heir's interest in them. Heb. vi. 17, says: "God willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath."

The Christ—the seed of Abraham, also confirmed the promises. See Rom. xv. 8: "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers." We have learned from Eph. ii. 12, that a stranger to these doubly confirmed promises is "without Christ.

How can we get acquainted with or have an interest in these promises? See Rom. iv. 16: "Therefore it is of faith, to the end that the promise may be sure to all the seed." What faith? See Rom. iv. 16: "To that also which is the faith of Abraham, who is the father of us all." Rom. iv. 12: "Who also walk in the steps of that faith of our father Abraham." To walk in the footsteps of another we must step carefully, or we will be apt to miss his footsteps. So he who attempts to walk in the steps of that faith of our father Abraham, must be acquainted with the faith of our father Abraham, if not, we will not be able to recognize his steps.

Having this faith of Abraham, the next step is to form a union with the Christ, the Seed of Abraham, and thus become members of his "body," his "flesh" and his "bones." Eph. v. 30. See Gal. iii. 27-29: "For as many of you as have been baptized into Christ, have put on Christ, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." None else are so related.

The Christ, and the members of his "body," "flesh" and "bones" constitute the unit seed of Abraham through whom all nations are to be blessed.

Now see Acts xv. 14: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." This people are the members of his "body," "flesh"

See verse 16: "After this (after the selection of the seed) I (Jesus) will return, and will build again the tabernacle of David which is fallen down; (the work of restitution) and I will build again the ruins thereof, and I will set it up; (for what purpose) that the residue of men might seek after the Lord."

Now what does this Scripture teach? It teaches

1. The selection of the seed, or the "people for his name."

2. "I (Jesus) will return," and "will build," etc.

3. The work of restitution.

4. That "the residue (remainder) of men might seek after the Lord."

All that is being accomplished by the gospel of the kingdom, is the selection of the "people for his name." It is not for the conversion of the world. The work of salvation which is now being carried on, is merely a preparatory work, both with regard to Israel, and the Gentiles, they will be the instruments in God's hands to bless all nations. With regard to the purpose of the selection of the Gentiles, it is specifically stated Acts xv. 14-16) that the "residue (remainder) of men might seek after the Lord." God is also sealing a remnant of Israel (Rev. vii. 2-8) and the result of following "after" that sealing, is given in Rev. vii. 9-17.

When God attempts to bless the nations through his disciplined and trained agents, the work will be accomplished. The efforts of men to bless the nations by means of preaching a gospel of a kingdom of winged ghosts, will ever be a most complete failure.

W. H. WILSON.

I will be at Bosworth, Mo., Sept. 22 to 29 and hold meetings over two Sundays. At Pleasantown, Kan., Sept. 1 and continue to the 6th. All are invited to these meetings.

JOHN FOORE.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

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The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 4, 1901.

IT was impossible to get the continuation of Bro. Joblin's sermon in type for this issue. Will give it next week.

IF our friends who are in arrears on subscriptions could only realize that our money is out in the hands of several hundred persons, and that it is necessary to collect in the small amounts from each, and get it into shape to meet our calls, we certainly think you would not hold back a day longer. We have obligations to meet, and they are pressing too, and we can only hope to pay by your being prompt with us. You who owe a small amount should not think because it is small that it can make no difference. It is just that little sum you owe that we need. Think of this brethren and sisters who are behind in payments, and let us have the money this week.

A LETTER from Sister Sarah F. Morgan of Browntown, Va., enclosing a clipping from a local paper, tells of a pleasant birthday party given Aug. 9, by Brother and Sister Ashby Updike for their little daughter Flossie, she being nine years old. The company was mostly children, but some older relatives and friends were there to assist in making the day one of pleasure for the little ones. Miss Flossie had learned a short poem composed by a friend, that served as a "welcome address" to all and as an invitation to the dinner table which was loaded with the good things that children like to eat. Amon Updike, the grandfather of many of the children present, sat at the head of the table, and all did ample justice to the bounteous repast set before them. After dinner the playing and singing with the laugh and shout filled the air with melody. From the account given it was a very enjoyable occasion, and will long be remembered by those in attendance. Such bright spots in the lives of the little folks cannot be too frequent. Trouble and care come soon enough, so give the children pleasure while you can.

"What Must We Know?"

[illegible] request lies before us, and reads as follows:—

"What must a person *know* in order to be a Christian?"

As we hold that to be a Christian is to be an heir of the salvation which is in Christ Jesus, we will treat this question as if it read, "What must a person do to be saved?" because all the knowledge of Jehovah's saving purposes it is possible for mortals to acquire will not of itself save any one. Says the Apostle, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand ALL MYSTERIES and ALL KNOWLEDGE; and though I have ALL FAITH, so that I could remove mountains, and have not charity I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love) it profiteth me nothing." But by no means, however, would we discount knowledge.

1. We must know the gospel. This was what Jesus commissioned his apostles to preach. Mark xvi. 16. To preach the gospel is to teach the gospel; it is to make people *know* the gospel, because (1) they could not believe it without knowing it, and (2) because believers of it are to be saved, and unbelievers of it are to be condemned, whether Jews or Gentiles,—there being but *one* gospel for all, only *one* power employed to save.

2. It is essential to know that the gospel is something in *particular*: and is comprised of definite proposition, not vague generalities.

3. It is essential to know *what* those definite propositions or promises are.

4. It is essential to know that mere INTELLECTUAL assent to the truth of the gospel promises, is *not belief* of the gospel, in the Bible sense. In the words of the Spirit, Rom. x. 10, we read, "For with the HEART man *believeth* unto righteousness, and with the mouth confession is made unto salvation."

SCORES OF DUTIES

and responsibilities confront the believer, and many of them are unpleasant in some respects; and cause more or less persecution. These things would not be submitted to by those who only give *intellectual* assent to the truth. The reason is obvious. It is with "the *heart* man believeth unto righteousness,"—making it clear that when the heart, mind, will and affection go *with* the intellect, they, on being baptized, are justified from all past sin, are accounted as

RIGHTEOUS BY GOD,

and as heirs of God have something grand and glorious in prospect, and therefore joyously suffer with Christ now in order to reign with him by and by. Those with an intellectual faith only are not justified from sin,—have no justified standing before God, are not accounted righteous, are not adopted children of God, nor heirs of God; and having no hope of sharing

THE GREAT SALVATION

they have *no inducement* to suffer with Christ. It is folly to *expect* them to suffer for Christ when they have no interest in him; or to expect them to perform the duties devolving upon the members of the household of faith. As the Master of the House has said, "By their fruit shall ye know them," we know what ails those who have to be urged and pleaded with to do what should be deemed a privilege to do or suffer with or *for* Christ. As we pen these lines we confess to

FEARFUL FOREBODINGS

respecting many who seem to rest on their oars after baptism, as if they had gotten into the current and would drift into the haven of rest because they certainly know, and *admit* the truth of the fundamental truths of the gospel, and have been immersed. Alas for such,—baptism has not helped their case if they cannot say with Rom. vi. 17, "But God be thanked, that" we "were the servants of sin, but" we "have *obeyed from the heart*, that form of doctrine which was delivered" us. In the next place, then,

5. It is essential to know that a Christian is one who from the heart *believes* the gospel of Christ and *obeys its precepts*, see Matt. xxviii. 19, 20.

6. It is essential to know that the *word* gospel means glad tidings,—or good news or information about things we were not before acquainted with, either of a religious or secular nature. In the Scriptures it is chiefly used in reference to spiritual things but not exclusively so.

7. It is essential to know that Jesus brought the good news: "I am come that they might have life, and that they might have it more abundantly," (John x. 10, 11) or as Diaglott, Have abundance,—of life; "even length of days for ever and ever," Ps. xxi. 4. This shows (1) that man *needs* the life Jesus came to procure and bestow; and (2) that only Jesus is able to bestow

ABUNDANCE OF LIFE;

because he as the good Shepherd gave his own life for the sheep. If we correctly read between the lines the party for whom we write has the idea that it is *not necessary* to understand the nature of man in order to be a Christian. But do not Christ's words above show that in order to be saved, his gospel must be believed? Are not the words "I am come that they might have life," glad tidings to mortal, corruptible men? Does this friend want *immortality* and *incorruptibility* in place of mortality and corruptibility? If so this is his opportunity, surely,—and he should hail it as the gladest of

GLAD TIDINGS.

But if he is immortal by *nature*, there is no good news in it for *him*, thinking he has all the life he knows what to do with; and we will put him down among those who consider themselves whole,—not sick, and not needing the great Physician. But if he admits man to be altogether mortal, and admits that only *enduring* life can be bestowed by Jesus, and yet holds that a man can be a Christian without understanding the

NATURE OF MAN,

he must think that Jesus will bestow life upon men whether they come for it or not; whether they believe the good news about it or not; and this too in face of the fact that Jesus sorrowfully said, "Ye will not come unto me that ye might have life." How could he stultify his own word and bestow life on those who refused to believe his gospel of abundant life?

8. It is, then, essential to know that the ETERNAL LIFE Jesus came to procure and bestow, is the very CAPITAL PRIZE offered in the gospel of Christ. The words quoted from John x. 10 prove this. It was the great object of his advent. The words "I am come that they might have life," can mean nothing else! A thousand things things are included in the *logos*. What else could the Spirit in Paul mean when he said (Rom. v. 28) "The gift of God is eternal life," but that it included in that instance, the kingdom of God and all its

GLORIES AND HONORS,

because without it *nothing else* could be inherited. And the reflective mind will see it would be supremely ridiculous to admit that the words "I am come that they might have life" were gospel, and then argue it was not necessary to believe them. If

ETERNAL LIFE

is worth having, it is surely worth believing in. If not believed in the need of it is not felt. And if the need is not felt, it is because of the delusion that they have it already,—and the idea that they have it already grows out of the fact that they believe the serpent's lie, that man should [illegible]ly die, in preference to

GOD'S WORD,

that he should *surely die*. Let us be candid,—If the belief of that lie in the garden brought death and the thousands of ills humanity is subject to, is it any the less wicked to believe it now? If not, is not the person in a God-dishonoring business,—sin, and a soul-destroying business, too, who teaches that man can be a Christian who believes it,—Bible in hand? Is it thinkable that a Christian should encourage the rejection of the crowning item of the gospel of the grace of God,—the sum of all the riches of God's grace stored up in Christ for believers? And that, too, after Christ laid down his life to procure it?

We earnestly trust that any to whom this may apply will prayerfully consider what those do, who do not believe the record God gives of his Son, 1 John v. 10-12. *They make God a liar*, when they claim to have a never-dying soul as part of their natural outfit. Will God bestow as a gift what they claim to have by nature?

9. It is essential to know that there is only one faith because there is only one set of promises to believe,—as we have said, these promises go to make up the gospel, and must be believed in order to be saved. Paul says Rom. x. 17 faith cometh by hearing the Word of God. If there were no promises there could be no faith.

10. It is essential to know that there is only *one hope* because in the nature of things one is obliged to hope *for* what he believes in. And so Heb. vi. 18 we learn that the one hope adverted to, is *set before us*. That is, what we are to hope for, has been set before us *in* promises, and these, we see by the preceding verse, have been confirmed by the oath of God to give us

STRONG CONFIDENCE.

A hope thus founded *must* be valid; but we will emphasize this point by showing that the lack of this hope based upon the covenants of promise just referred to, left the Ephesians without any hope at all,—left them

WITHOUT GOD

and without Christ, see Eph. ii. 12. The idea is this,—to hope for anything not promised is a vain hope because it will never be realized. From this point of view what would a person's hope be worth who thinks he will live for ever *some where* independently of Christ?

11. It is essential to know that *sincerity will not save* without the Word of the truth of the gospel; but the contrary is almost universally taught and believed. God is not a respecter of persons, and hence, when we find a principle of the divine economy once strictly enforced, we do well to expect it always. Well, the case of Cornelius, the centurion at Caesarea, is in point. He was a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always, and his alms and prayers came up

BEFORE GOD

as a memorial. This was a man of most exemplary character, and certainly if goodness and sincerity would save any one it would have saved him. The word had gone forth, "by favor are ye saved, through faith." Salvation was not to be earned in that or any other way. His character showed however that he was

WORTH SAVING

and that was all. In order to be saved by faith he had to know what to have faith in,—and he was miraculously instructed to send to Joppa for Peter to come and preach the gospel of Christ to him, and to baptize him into the name of Jesus for the remission of past sin after believing the truth. This was the new and living way whereby men must be saved.

About 7 weeks after the crucifixion, and about one week after the ascension of our Lord, Peter preached the first sermon under the great commission to preach the gospel in all the world, beginning at Jerusalem. It is found in the 2nd chapter of Acts,—and brief as the report of it is, we find these salient points of the gospel.

THE RESURRECTION OF JESUS

whom they by wicked hands had recently crucified and slain. That this resurrection was predicted by David (a thousand years before) as also was his ascension to the right hand of God; and that David's heart rejoiced in hope of a resurrection also and his flesh would rest in hope because God had shown him the way of life. Peter then says that at that time, although dead a thousand years, David had *not* ascended to heaven, but was still in his grave. He then spake of God's oath to David that he would raise up Christ to sit on his throne, as the angel promised his mother in Luke i. 32, and in this way he complied with

THE LORD'S PROMISE

Matt. xxiv. 14 to preach the gospel of the kingdom in all the world. Then he shows that Jesus will sit at the Father's right hand until it is time for his foes in earth to be put down,—and when he assured the house of Israel that God had made that same Jesus Lord and Messiah,—they were pricked in their hearts, and cried out, Men and brethren,

WHAT SHALL WE DO?

Peter's answer was, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." And they that gladly received his Word were baptized. In the 19th and 20th verses of the second chapter it says God shall send Jesus again when the time arrives for restoring all the prophets have predicted. And in Acts xv. 16 it says Jesus will return and build

DAVID'S TABERNACLE

again and set it up that the residue of men may seek after the Lord. In this way they preached the kingdom coming. We see too, from Acts viii. 12 when Philip preached to the Samaritans he baptized them when they believed the things concerning the kingdom of God and the name of Jesus Christ, the latter part showed them how

TO GET RID OF THEIR SINS

by baptism into Jesus' name and thus obtain a resurrection like Christ's that would enable them to inherit the kingdom and glory covenanted in the Old Testament. Do some claim that this is too troublesome and laborious a way to be saved? Would it be considered too much trouble to secure a quarter-section of land in Oklahoma, just for a mortal life time, by complying with the conditions set forth in this paper? It is the kingdom under the whole heavens for ever, even for ever and ever that is *offered*.

Selections.

John III. 16.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

This is the most comprehensive sentence in all the Bible. It has in it the basis of the scheme of redemption on the divine side, and the essence of the plan of salvation on the human side. It reveals to us the principles in the giving of salvation on the divine side—God, the Creator, and his Son, Jesus Christ, and gives us the reason for the great plan—love. It tells who may be the recipients of the salvation that is offered: "Whosoever," "the world."

It then unfolds to us the part man has to perform in the plan: believe. It tells us what he is saved from: perishing; and the final reward of those who comply with the conditions: "everlasting life."

God's part is now fulfilled so far as the plan is concerned. Christ has fulfilled his part of the work which was laid on him, and now, as a finished work, it is offered to "the world," and "whosoever" will may be benefitted by accepting. Divine love has followed rebellious men through all the scenes of a sinful life, and still says, Here is life, will you take it?

Our part is to believe God, accept his Word, his message, and honor him by a simple faith. The great question with us, is not, Have any of the rulers believed on him? but, have I, and do I now believe on him?

Perhaps a few questions just here may help us to determine if we are truly believers, in the full sense of the word, or whether we may not be classed as unbelievers. It seems to me that a believer must be one that believes the gospel, and the question in my mind is whether we can be a believer and an unbeliever at the same time, and on the same topic.

Is it possible to believe that Christ died, and to believe that he never died, but went to paradise with the thief?

Can we believe in the resurrection of Christ, and fail to believe he died?

Can a man believe Christ only has immortality, and believe man has it at the same time?

Can he believe "the dead know not any thing," and believe they are alive and in the sujoyment of heaven?

Can a man believe "that the hour is coming in the which all that are in their graves shall come forth," and believe that none of the wicked dead shall ever come forth?

Can a man believe "that whosoever believeth and is baptized shall be saved," and then believe that whosoever doubts, and is baptized if he feels like it, will be saved?

Can a man believe "the soul that sinneth it shall die," and then believe [illegible] never dies?

These are only [illegible] of the way a great many people try to believe, but I must confess that if this be faith, then I have the wrong kind of a Bible. Brethren, let us urge the importance of truth; a great many people say, Yes, I believe what you preach; but the trouble is, they believe more. It is just like giving a medicine of one kind and then giving another kind to counteract the first; or like the man who, wanting a white house, gets a painter. He paints it white, then he has such a fascination for black that he paints it black on top of the white. The man comes to see his house, and lo, it is black instead of white. He begins to upbraid the painter for his job, tells him, "I told you to paint my house white." He answers, "I painted it the most beautiful white you ever saw." Of course this does not satisfy the owner, for he wanted the house to be white.

So it may be with our theology; we may believe many good things but they may be so covered in black as to defy all attempts to discover the truth underneath the black. Let's try to have the truth in its virgin purity, in its lovely simplicity, that "commends itself to every man's conscience." "Buy the truth and sell it not," for we "are chosen unto salvation through belief of the truth," and one hundred errors cannot make one truth.—*W. M. Stuckey in Messiah's Advocate.*

Singing Away Pain.

A party of tourists were driving along the country road leading to Killarney, that fine old town among the Irish lakes. As they came within sight of a cottage standing back from the road, with a lovely garden of flowers in front, there reached them the sound of singing.

The voice was full of sweetness rich and strong, now and then rising into such lofty strains it seemed like an angel's song, then dropping to the mellow softness of a mother soothing her babe to sleep.

The little company was entranced. What genius in obscurity was here? Some one, surely, born to win fame and fortune when brought forward by suitable teachers.

"If I could ever hope to sing like that!" exclaimed the young man who was driving, himself a student of music; and then, stopping his horses, he said: "Let us find who he is; perhaps I might be of help;" but here he paused as a young girl came out of the garden gate toward them. She had a basket on her arm, as if going to market. As she was passing, dropping a slight courtesy as she did so, he asked, "Will you please tell me who is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face toward them. "It is only my Uncle Tim, sir; he's after having a bad turn with his leg, and so he's just singing the pain away the while."

For an instant the company was speechless; then the young man asked, "Is he young? Can he ever get over the trouble? Tell these ladies about it, please."

"O, he is getting a bit old now," was the answer. "No, the doctors say he'll never be the better of it in this world, but"—and her voice dropped into tender pathos—"he's that heavenly good, it would come nigh to making you cry sometimes to see him, with the tears running down his cheeks with the pain, and then it is that he sings the loudest."

"Amen," said the young man, reverently; and with a "Thank you, dear," from the ladies, they drove slowly on.

"And there shall be no pain, and all tears shall be wiped away," said Aunt Myra, softly.—*Christian Life.*

Be Consistent.

Friday morning you go to a merchant's store and buy a bill of hosiery. How his face lit up! How fascinating he is while he is selling the bill of goods! You go away, saying: "That is one of the most agreeable men I ever met in all my life." That very Friday evening you go into the prayer-meeting where that same Christian merchant worships, and you find him getting up and recommending the religion of Jesus Christ with a funeral countenance and a doleful phraseology, enough to make an undertaker burst into tears. How few people there are who talk cheerfully about the religion of Jesus! In other words, that man of whom I spoke had more exhilaration when he was selling a bill of goods than in recommending the religion which makes all heaven ring with anthems of the free. Now ought that so to be? How many are driven from the doors of the churches for the simple reason that they do not want such a repulsive religion. They are afraid to shake hands with a Christian man, lest they shall be religiously assaulted. I remember very well how it was when I was a boy. I hid one hour and a half under the raspberry bushes in the garden, to escape from the minister and the elder who came to my father's house on a family visit; and my father came out on the back steps and cried: "DeWitt, where are you?" DeWitt made no answer. Ought our religion to repel or attract? —*Talmage.*

Are You a Watcher?

We are all on the watch for something. Most people are watching for chances to make money or get a little pleasure. Others are watching for their Lord to return. But that does not mean they are neglecting their business or their studies or their recreations. Jesus said that servant would be wonderfully blessed who was found doing. Luke xii. 42, 43. Do not forget that doing is a part of watching. Doing what? Doing your duty, whatever it is, whether preaching, teaching, learning, selling goods, cooking meals, washing dishes, helping mother or brother, or anything else that the Lord has given you to do. But, remember, also, that watching for the Lord means reading about his coming, listening about it, thinking about it, and testifying to others about it. Boys and girls can be watchers as well as older folks.—*Messiah's Advocate.*

All Said But Not Done.

A pious Scotch woman, returning home from church a little earlier than usual, was asked by her husband if "the sermon was all done." Nay, Donald, it is all said, but it is not begun to be done." Dalli, an old French Protestant preacher of more than two hundred years ago, closing one of his sermons, says: "The text is not, as you see, brethren, very difficult to understand. The principle point is that you should put it into practice, and that this excellent instruction of the apostle, should be read in your lives as well as in his epistles."

PLEASE READ, AND THEN HEED.

WE wish to thank those who have responded to the letters we sent out some weeks ago, and to urge those who have not yet answered to do so at once. If there is some good reason for not sending now write and tell us of it, and say when you can remit. Don't neglect it any longer, for we need all—every last dollar—due us. We just *must* pay our obligations, and we can only do so when you pay yours. The responsibility lies with every one who owes us any money. Please attend to your part promptly.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mary E Howard	1 50

Striking novelties and special features will be conspicuous at the Pan-American Exposition on Railroad Day, Sept. 14th. They may be witnessed at one fare cost for tickets over Pennsylvania Lines. Consult Ticket Agent, J. E. Hanes for further information.

Poetry.

Confession.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9.

I am so weary and so weak tonight, dear Savior,
So tired of striving and sick of sin,
That were I worthy of a place in thy fair dwelling
I'd ask that I just now might enter in.

Here let me kneel in sorrowful contrition,
And lean my head against thy wounded side,
And kiss thy hands and feet all torn and bleeding,
And whisper to myself, "for me he died."

And I have grieved him since; Oh shame to say it!
Such base ingratitude it seemeth to me now;
How could I pierce again the heart that loved me,
And bind the thorns again upon that brow

I did not mean it Lord! some sudden goat o passion,
Some snare the tempter laid with wily art,
Entrapped my thoughtless feet, and ere I knew it,
[illegible] and thine were lying wide apart.

[illegible] my death, O how can [illegible]
[illegible] cease at thee,
No wrong hid kindness and no faithless proved

And falling at thy feet I plead for pardon,
Amid such bitter tears of grief and shame;
While thou hast only loving words of comfort for me.
Not one reproach, not one just word of blame.

Thou knowest I love thee, Lord! though in my weakness,
Tempted and tried, thy love I often grieve,
Thou knowest I love thee! stay thou ever near me,
That from thy heart my heart may strength receive.

Strength to overcome, to conquer every failing,
That mars my life and makes it incomplete;
Strength that shall keep me safe from sin and wandering,
Faithful and pure, forever at thy feet.

—Ella M. Alexander, in Christian Herald.

Communicated.

The Gospel Recovered. No. 36.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the preceding article was offered an illustration of history repeating itself in connection with the doctrine concerning the nature of Christ. A controversy on this subject arose in England in the later twenties of the 19th century. The case was that of Rev. Edward Irving. There are a few brief extracts *pro* and *con* from the literature published. These will show how the matter was viewed by different minds, and how similar the discussion was to past and subsequent times.

It might be well for the reader to keep in mind the subtlety of the subject. While certain facts are plain, their reconciliation may be impossible. Jesus was immaculate, was truly human, and was being supernaturally conceived, born of a woman. The tendency to be wise above what is written, leads many to exercise the utmost ingenuity to solve points on which probably revelation is silent.

Mr. Irving, then, expressed himself in this way:—"Whenever I attribute sinful properties and dispositions to our Lord's human nature, I am speaking of it as apart from him, in itself. I am defining the qualities of that nature which he took upon him, and demonstrating it to be the very same in substance with that which we possess." Preface to work entitled "Human Nature of Christ."

"If it be said that our Lord's human nature differed in any of its properties from ours, that it was as Adam's before it fell; or as ours shall be in the resurrection.....then that may be called a supposititious, or hypothetical, or imaginary humanity; but the humanity which I understand and know, it is *not*." *Human Nature of Christ.* p. 1.

"As man's nature after regeneration is the same sinful nature as before, though restrained from power by the indwelling of the Spirit of Christ; so was Christ's substance after his regeneration of the Holy Ghost, the same as before, very substance of his mother." p. 8.

"Christ came to death in order to prove himself to be of the seed of Adam, of the seed of Abraham, of the seed of David, and of the substance of the Virgin; 'bone of our bone and flesh of our flesh.'"

"I utterly reject the notion that there was any part of Christ's nature unholy. It was all holy by sanctification of the Spirit; and without that sanctification it never existed in him."

Mr. Irving then proceeds to maintain his position from Scripture. He quotes such passages as Rom. i. 3; 1 Tim. iii. 16; Heb. v. 7; 1 Pet. iii. 18; Heb. ii. 14; 2 Cor. v. 21. He says, "If Christ be common with Adam unfallen he is not common with us. Whether seed of Abraham be flesh ordinary or flesh extraordinary; be human nature fallen or unfallen; judge all men." p. 5.

Quoting Rom. viii. 3, he says, "He sent his Son in likeness of flesh of sin, not in likeness of flesh without sin, nor yet in flesh without sin." p. 12.

"He hath taken part with the children: but he came by that part, not through connection with Adam, but by his own free will, and his Father's free will, and the free will of the Holy Ghost; and thus original sin is avoided, though yet the body he took is in the fallen state, and liable to all temptations."

Mr. Henry Drummond, mentioned in preceding article, published a pamphlet entitled "A Candid Examination of the Controversy between Mr. James A. Haldane and Rev. Dr. A Thomson, and Rev. Edward Irving. A few extracts will show how the subject was treated by the combatants.

Drummond says, "It is necessary to premise that upon the perfect immaculateness of the [illegible] God and man in Christ, there is not the smallest difference of opinion between Irving, Mr. Haldane and Dr. Thomson." He emphasizes the metaphysics of the subject in this way, "The Creator and the creature making but one person in Christ, it requires the greatest delicacy and precision to avoid asserting that of the whole person which is only true of one nature in that person"..... "The questions involved are deeply metaphysical and extremely subtle, so that many persons in these days could see no difference between the statements of disputants who were waging hottest war against each other".....The subject on which Mr. Haldane's ire is roused is one of those 'Technical windings in Divinity' that requires the clearest head and the coolest of tempers."

He says—"The difference between the two being this; that Mr. Irving with all the orthodox church holds that the manhood was exactly like our manhood, only preserved sinless by the power of the Holy Ghost; while Dr. Thomson and Mr. Haldane have broached the new doctrine that the manhood was holy, immortal; and incorruptible, *per se*, without the necessity of the Holy Ghost to make it so.

Drummond also puts the matter this way. "One of the persons of the Godhead united himself to a creature; in which creature form the Holy Ghost took up his abode, and thereby prevented it from exercising any act of its will other than in conformity with the will of its Creator and Lord .....the Creator and the creature making but one person in Christ."

He quotes Mr. Haldane who affirms —"To speak of a being possessed of a sinful nature, yet without sin, is a contradiction in terms." Drummond replies, "There is no contradiction whatever; any more than to say that the bush which was burning and yet not consumed, possessed a combustible nature, and yet did not burn."

Again, "Mr. Haldane quotes Heb. ix. 13, 14, and prints the words 'without spot' in italics as if the force of his argument.....lay there; whereas the real hinge on which it all turns lies in the words 'who through the eternal spirit offered himself without spot to God.'"

Speaking of the phrase "sinful flesh," Drummond deals with it in what seems a reasonable way thus—"Sinful flesh is not the flesh of a sinner, but flesh which, asking gratification, tempts the wearer to sin; and this flesh is what Mr. Haldane and Dr. Thomson deny that Christ took, and which all the orthodox affirm that he took."

Referring to Adam unfallen, he says, "No sooner was he left to himself than he gratified the desires of the flesh and of the mind, and ate the fruit; the act of eating was that which constituted him a sinner; the flesh which he had before he sinned prompted him to do so; it was his sinful flesh, that is flesh as well as mind, always ready to be gratified, and to call for gratification without reference to God. God left him to himself and he sinned."

Drummond quotes Mr. Haldane as saying, "Adam's nature was originally holy; but he *fell*.....the human nature of Christ was also created holy and it remained untainted by sin." Drummond remarks, "If Mr. Haldane uses the word holy in the same sense when applied to both.....he should have informed us how the devil was able to destroy it in Adam but not in Jesus."

Drummond quotes Pearson on the Creed, an eminent authority:—"As he was truly and properly man, in the same mortal nature which we the sons of Adam have, so did he undergo a true and proper death in the same manner as we die." "Christ [illegible] in his nature not only the possibility and aptitude, but also a necessity of dying."

Leaving these extracts for the consideration of the reader, I shall, with the editor's permission, try to illustrate the Drawbacks and Hindrances to the Gospel Recovered, with a subject totally different from that which has in these later articles, engaged our attention.

J. CAMERON.

(To be continued.)

Programme

For the 4th Annual Conference of the Churches of God in Christ Jesus, an association of Bible Christians, to be held at Oregon, Ill. beginning on Wednesday evening, Sep. 18, and continue over Sunday following.

All services will be opened with singing, prayer and the reading of Scripture.

WEDNESDAY, SEPT. 18.

7:45 p. m. Bible reading by James W. Wilson, Pres. of the Conference. Topic, The coming and mission of Christ. Is the second [illegible]

Text: "When shall these things be, and what shall be the sign of thy coming, and the end of the world." Mat. xxiv. 3.

THURSDAY, SEPT. 19.

10 a. m. Formal opening of the Conference. Appointment of committee on programme and entertainment.

Following this the morning service will be devoted to a study of the book of the Revelation. Much ignorance prevails as to the meaning of the wonderful symbols of this the last and the greatest prophecy of the Bible. The committee on programme appointed by the Conference board has therefore thought it wise to devote a portion of the time of this conference to its study. The brief time will not permit of an exhaustive study, which would take months, but will suffice merely for an outline to be followed up by further home study.

Those coming to the Conference are requested to read and think over the chapters of this book, especially from the 1st to the 12th, so that they may come prepared to take active part in the discussion, or to ask questions.

Suggestion Text: "We have a more sure word of prophecy whereunto you will do well to take heed, as unto a lamp shining in a dark place, until the day dawn." 2 Pet. i. 19.

A brief outline of the study:

1. Introduction. Can the Book be understood? Object and scope of the revelation. Is it a revelation of events yet wholly in the future, or of mighty world forces, political and ecclesiastical, as they affect Christian people and of the persecution and triumph of Christianity beginning immediately after the writing of the book and ending with the eternal ages. How shall we interpret symbols? The symbolic numbers 7, 144 and 144, etc. Lord's day.

2. The seven churches. Are they in their characteristics symbolic of seven periods in the history of the Church, or are they rather symbolic of the church universal in all ages of its existence? The characteristics outlined being prototypes of churches or individual Christians to be found at any period and designed as a mirror for self-examination, encouragement and warning. Are the promises and warnings prophetic of the career of the churches and of the cities in which they are located?

3. A peep into heaven. The four beasts (living creatures); of what are they symbolic? The 24 elders and the heavenly hosts. Seven spirits, 7 horns of the lamb. What is the lesson taught by this introduction to the opening of the seals? To whom is the promise made that they shall be kings and priests unto God and reign on the earth?

4. The openings of the seals. The white horse and its rider. What period does it symbolize? The red horse and its rider. The black horse and its rider. The dark horse and its rider. The souls under the altar. The great earthquake and triumph of Christianity. The seventh seal: what is embraced in it?

5. The seven trumpets. What is signified by the angel with the golden censer and his performances? The first trumpet: what does it signify? What is the meaning of the symbols, trumpet, hail, blood, fire, destruction of trees and grass, etc? Second, third and fourth trumpet.

Woe trumpets. First woe trumpet. Symbols, fallen star, key, bottomless pit, smoke from pit, the army of locusts and their peculiarities. Why forbidden to destroy trees or grass, or any green thing, the natural food of locusts? Seal of God in the forehead. The five months. The King Apollyon, etc.

[illegible] ye trumpet. Four bound [illegible] The Euphratean power. The [illegible] day, month and year. Preparation to slay third part of men. The number and character of the destroying army. The agent of destruction. Fire, smoke and brimstone. Of what are they symbolic?

The rest of men who failed to take warning and repent. Who are they? The magnificent angel from heaven. His attitude. The book in his hand. The seven thunders. The oath of the angel. Eating of the little book and the bitterness that followed. Command to propheay. What do all these signify?

The angel's measuring rod and the things measured. The forty and two months. The angel's two witnesses. Their attributes, powers, persecution, [illegible]

The seventh trumpet. The kingdom of God established. The resurrection and rewarding of the faithful.

It is doubtful if the time set apart for this study will suffice for work beyond this stage. If it should do so, the studies will be continued.

12:00 m. Adjournment for dinner.

2:00 p. m. Prompt reassembling of the Conference. All sessions will begin promptly at the time set.

Continuation of the study of Revelations.

3:00 p. m. Sermon by L. E. Conner. Topic: What Christianity has lost. A contrast between teachings held essential by the majority of the present day churches and the primitive Bible faith.

Text: "Take heed unto thyself and unto the doctrines. Continue in them, for in so doing thou shalt both save thyself and them that hear thee." 1 Tim. iv. 16.

4:00 p. m. Recess.

7:00 p. m. Social meeting. Topic: What is it to be faithful? Ten minutes opening and five minutes talks.

Text: "Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10.

7:45 p. m. Sermon by A. J. Eychaner. Topic: Why are we Christians? Text: "We have forsaken all and followed thee. What shall we have therefore?" Mat. xix. 27.

FRIDAY, SEPT. 20.

10:00 a. m. Continuation of studies in Revelations.

12:00 m. Adjourn for dinner.

2:00 p. m. Completion of studies in Revelations.

7:00 p. m. Sermon by Samuel Wilson. Topic: The fountain of life.

Text: "Let him that is athirst come, and he him whosoever will partake of the fountain of life freely." Revelation xxii. 17.

7:00 p. m. Social meeting. Topic: Bible mathematics.

Texts: Subtraction. "Let us lay aside every weight and the sin which doth so easily beset us."

Addition. "And besides this, giving all diligence, add to your faith virtue, etc. 2 Pet. i. 5.

Multiplication. "Any one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife or children, or lands for my name's sake shall receive an hundred fold, and shall inherit everlasting life." Mat. xix. 29.

7:45 p. m. Sermon by L. E. Conner. Topic: The overcomer's rich reward. Texts: "To him that overcometh will I give to eat of the tree of life." Rev. ii. 7. "And he that overcometh and keepeth my works to the end, to him I will give power over the nations. Rev. ii. 26.

SATURDAY, SEPT. 21.

10:00 a. m. Business session of the Conference.

Order of business:

1. Reports of officers, committees, evangelists, churches and auxiliary societies.

2. Election of board of managers, president and vice president for the coming year.

3. New business.

4. Resolutions.

12:00 m. Adjourn for dinner.

2:00 p. m. Continuation of business session. Discussion led by Miss Lelia Whitehead, on "Work and mission of auxiliary societies."

Address on Sunday School work by Martin Anlaksen.

8:00 p. m. Sermon by A. J. Eychaner. Topic: Our hope in Jesus.

Text: "But now hath Christ risen from the dead and become the first fruits of them that slept." 1st Cor. xv. 20.

6:00 p. m. Social meeting, led by Mrs. Mary Wilson. Topic: Laid up treasures.

Text: "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal." Mat. iv. 19.

7:45 p. m. Sermon by Saul'l Wilson, Topic: The mustard seed kingdom.

Text: "The kingdom is like unto a grain of mustard seed," etc. Matthew xiii. 31.

SUNDAY, SEPT. 22.

9:30 a. m. Sunday School and Bible class. Topic for Bible class, "Who is the man of sin?" 2 Thes. ii.

10:30 a. m. Regular church service with sermon by L. E. Conner. Topic: "The Christian who shall never fall."

Text, "Let him that standeth take heed lest he fall."

12:00 p. m. Celebration of the Lord's Supper.

12:30 p. m. Adjourn for dinner.

2:30 p. m. Young Peoples' Society services.

3:30 p. m. Sermon by S. J. Lindsay, topic: Our Royal inheritance.

Text: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv. 34.

7:00 p. m. Prayer and song service, followed by a sermon by A. J. Eychaner, topic: Why not be an heir?

Text: For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27-29.

Farewells.

While this is a conference of the churches and the brothers and sisters in Christ scattered abroad through Illinois, an earnest invitation is extended to the brothers and sisters everywhere to attend and participate in the services and studies of the conference. It promises to be one of the most refreshing and instructive meetings we have held in the state. We hope for a large attendance.

The Conference Board, acting on the resolution adopted by the conference a year ago, have erected a building, with dining hall and sleeping apartments for all who come, so that during the continuance of the conference we shall be as one family.

Oregon is on the Chicago, Burlington & Quincy railroad. Several trains daily pass through the city each way. Those intending to come should write in advance to S. J. Lindsay, Oregon, notifying him that they will be present and provision will be made to meet them at the train and escort them to the place where the meeting is held.

J. W. WILSON, Pres.

LYMAN BOOTH, Sec.

Advice to Young Men.

Save a part of your weekly earnings, even if it be no more than a quarter-dollar, and put your savings monthly in a savings bank.

Buy nothing till you can pay for it and buy nothing that you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live a little longer in a smaller house than some of his young acquaintances; his wife may not sparkle with diamonds, nor be resplendent in silk or satin, just yet; his children may not be dressed as dolls or popinjays; his table may be plain, but wholesome, and the whiz of the beer or champagne cork may never be heard in his dwelling; he may have to get along without the earliest fruits or vegetables; he may have to abjure the club-room, the theatre and the gambling-hell and to reverence the Sabbath day and to read and follow the precepts of the Bible instead—but he will be the better off in every way for his self-discipline. Yes, he may do all these without detriment to his manhood, or health, or character. True, empty-headed folks may sneer at him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody and so he is no man's slave. He has become master of himself and a master of himself will become a leader among men and prosperity will crown his every enterprise.

Young man! life's discipline and life's success come from hard work and self-denial; and hard earned success is all the sweeter at the time when old years climb upon your shoulders and you need propping up.

A novel parade illustrating methods of transportation for centuries will be one of the features of Railroad Day, Sept. 14th, at the Pan-American Exposition. Tickets to Buffalo over the Pennsylvania Lines for the occasion may be obtained at special fares. See Ticket Agent J. E. Hanes.

WHEN YOUR TIME IS OUT PLEASE RENEW.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Denham, Texas.
P. R. Stouffer, Bayard, Iowa.
D. W. & M. A. Woodward, Dutton, Mich.
L. H. Chessbrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, [illegible]
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Schreiberville Ind.
J. P. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
John W. Hull, Cuba, Mo.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hadley, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Babcock, W. R. C. House, Madison, Ohio
[illegible] Conaway, Ballard, Wash.
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
J. Ogilvy, 27 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
Wm. P. Kaiser, Santa Ana, Cal.
E. W. Knepp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tilling Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
H. S. Dwiggins, Rensselaer, Ind.
D. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Bain, Jefferson, Ore.
T. F. Cordill, Plymouth, Ind.
O. W. Smith, Box 133, Hartford, Kan.
Mrs. Dr. Hedin, Luther, Okla.
M L Adams Corvallis Oregon
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Ro b Remington Ind
J H Willey, No 1206 O P O, Sydney, N S W Australia
John Gregory, 19 Foundry St, Newark, N. J.
Dr. Wallace Mason, 42 Gloucester St. Toronto, Ont.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Haupt, Crowley La

Big Time at Buffalo.

The second Saturday in September—the 14th—will be Railroad Day at the Pan-American Exposition. It promises to be one of the most interesting days of the great show at Buffalo. Elaborate arrangements have been completed for an interesting and novel demonstration. The grand parade on the Exposition grounds that day will be extremely unique and interesting. It will illustrate the different methods of transportation in use since Adam and Eve moved out of the Garden of Eden. There will be many striking novelties in the way of special features. Hon. Chauncey Depew will be one of the distinguished orators. The night illuminations and fireworks will be on a magnificent scale. The day and night festivities will be highly enjoyable for Pan-American Exposition visitors. Special low fares in effect over the Pennsylvania Lines will permit every body to attend at small expense. For particulars about the cost of tickets, through time to Buffalo, etc., apply to nearest ticket Agent of the Pennsylvania Lines.

Excursion tickets to Valparaiso for the Porter County Fair will be sold Sept. 10th to 13th, inclusive, from Chicago, Plymouth and intermediate ticket stations on the Pennsylvania Lines. For particulars see local agents.

The day of days at the Pan-American Exposition will be Saturday, Sept. 14th, to be observed as Railroad Day. It will be a good time to take in the Exposition. A good route to take to Buffalo is the Pennsylvania, over which low fares are in effect. See the nearest Ticket Agent of the Pennsylvania Lines about the cost and comfort of the trip. J. E. Hanes Ticket Agent.

Special low rate [illegible] San Francisco, account General Convention Episcopal Church, will be sold via Pennsylvania Lines Sept. 18th to 20th, inclusive, also on Sept. 27th for trains reaching Chicago or St. Louis that date. For further information see Ticket Agents of Pennsylvania Lines.—Sept 26

"Something every second" is the programme for Railroad Day at the Pan-American Exposition Saturday, September 14th. Low fares via Pennsylvania Lines.

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Annual Meeting of the Kansas-Missouri Conference.

The Annual Meeting of the Kansas-Missouri Conference of the Church of God will be held in the public park in Severance, Kansas, beginning Friday evening, September 6th, and hold over till Sunday evening, the 15. Our audience tent, with dining tent and small living tents, and cots will be erected to accommodate all who will be in attendance. All coming will please bring all the bedding they will need for their lodging. A cook has been arranged for, and all will be boarded on the ground at the small expense of 25 cts. per day. Come prepared to remain during the meeting. The Conference work will be transacted Monday, Tuesday and Wednesday. All desiring small tents will please address me at Atchison, Kansas, and so state, that we may know how many tents to order. A general attendance is desired. Let every body begin at once to get ready to attend this meeting. Severance is on the St. Joe and Grand Island Ry., 25 miles west of St. Joseph, Mo. Trains are run in connection with all regular trains into St. Joe. A regular programme will be prepare for work.

G. M. Wymss,
By order of Board.

Conference Notice.

The Annual Conference of the Churches of God in Christ Jesus for the State of Illinois will be held in Oregon, beginning Wednesday evening Sept. 18, 1901, and hold over Sundy. A programme will appear later.

The building committee will have the new building finished in which sleeping rooms and dining hall will be provided. We wish as many to attend as possible, both those who live in the State and those out of it. We expect Bros. Conner, Eychaner and Samuel Wilson to be with and assist us. Those who have attended previous meetings know what a treat it is to listen to them and should try to be with us again and endeavor to bring others with them. Let all come *and have a good time, for surely no better feast was ever spread than The Word.*

Jas. W. Wilson, Pres.
L. Booth, Sec'y.

To brethren who attend the Illinois Conference at Oregon, Illinois, Sept. 18th. The Committee just informed me that the new Conference building is about completed and that the brethren should be informed that it will be necessary to bring with them a couple of blankets and a pillow. As many as can should bring or send a cot, as it is not thought advisable at this present time that ticks or bedding be put there to remain in the building. For further information concerning board, lodging, etc., address, J. M. Glotfelty, Lanark, Ill.

S. J. Lindsay.

Conference Notice.

The Annual Conference of the Church of God of Indiana will be held (D. V.) at Burr Oak, Marshall Co. Ind., commencing Thursday A. M. September 5th and continue over the following Sunday.

As this is the time for election of officers and other important business, it is urgently requested that each congregation be represented by delegates, one delegate for every ten members.

The brethren of Burr Oak will put forth every effort to entertain the visiting brethren, and are desirous of a large representation.

Burr Oak is on the Nickel Plate R. R. one and one-half mile west of Hibbard, the crossing of the Nickel Plate and Vandalia R. R. and about three miles north of Culver. Please consult time tables in Restitution for time of trains allowing on the Vandalia about one-half hour for time between Plymouth and Hibbard.

By notifying brothers G. A. Maxey at Burr Oak or Samuel Osborne at Culver, brethren from a distance will find conveyance at Hibbard.

D. T. Halstead, Pres.
E. K. Barnhill, Sec'y.

Excursion to Tennessee and Virginia via Pennsylvania Lines.

Excursion tickets will be sold August 31st and September 1st to Chattanooga, Tenn., account Convention of Letter Carriers National Association, valid to return until September 10th. Also on September 7th and 8th, to Norfolk, Va., account Convention C. O. of H. H., good returning until September 15th. For particulars see Ticket Agents of Pennsylvania Lines.—Sept. 8.

Excursion tickets to Fort Wayne for the Allen County Fair will be sold Sept. 10th-13th, inclusive, from Forest, Valparaiso and intermediate ticket stations on the Pennsylvania Lines. For particulars see local agents.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Frybation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Monerieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an Immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, The Restitution, Plymouth, Ind.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Col.; Ogden and Salt Lake City, Utah; Hot Springs, S. D.; St. Paul and Duluth, Minn. Tickets on sale from June 18th to Sept. 10th, good to return until Oct. 31st. Write, wire, 'phone or call on nearest agent, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10.

Longer Time at Buffalo.

The return limit on ten day excursion tickets to Buffalo over the Akron Route for the Pan-American Exposition sold at one fare plus one dollar will be fifteen days, and the limit on fifteen day tickets sold at one and one-third fare will be twenty days. These extensions will be effective on and after August 20th. For information about specific fares, through time, etc., consult nearest ticket agent of the Pennsylvania Lines.—Sept. 14.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover with what was done by Jesus and his apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters as can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of the work is in the unanswerable arguments [illegible] against the Seventh day section, and past-millennialists. Any brother who wishes to be fully covered on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Excursion trains to Lake Maxenckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

One Cent per Mile to Cleveland via Pennsylvania Lines.

September 8th, 9th, 10th, 11th and 12th for the National Encampment of G. A. R. Low fare is for the benefit of all persons who may desire to attend the first reunion held in the Twentieth Century by this grand organization, as well as for any body who may desire to make a trip to Cleveland at cheap fares. The return limit on all excursion tickets for the occasion will include September 15th, with privilege to extend to October 8th. Ticket Agents of Pennsylvania Lines will answer inquiries on the subject. See the nearest one. J. E. Hanna, Ticket Agent, Plymouth, Ind.

Iron and copper and where they are found fully and interestingly described in the illustrated booklet containing large indexed map, plainly indicating the region in which this valuable ore is found, now ready for distribution by the Chicago & North-Western R'y. Copy will be mailed to any address upon receipt of two-cent stamp by W. B. Kniskern, 22 Fifth avenue, Chicago.—Sept. 7.

35th Annual Encampment G. A. R. at Cleveland. Special train leaves Ft. Wayne Sept. 9th at 10:30 A. M., arrives at Cleveland 4:30 P. M., and September 10th leaves McComb at 7:45 A. M., arrives Cleveland 11:50 A. M. via the Nickel Plate Road. Tickets for these trains or regular daily Express trains sold at one cent per mile traveled, return limit Sept. 15th, 1901. Enquire of nearest ticket agent or C. A. Asterlin, T. P. A., Ft. Wayne, Ind., R. J. Hamilton, Agent, Ft. Wayne Ind.—Sept. 10.

$25.00 Colorado and Return.

Chicago & North-Western Ry., $25.00 Hot Springs, S. Dak.; $40.00 Utah, all round trips, from Chicago September 1-10; $50.00 Chicago to San Francisco-Los Angeles and return, September 19-27. Quickest time. Service unequaled. Apply to your nearest ticket agent for tickets and full information or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—Sept. 7.

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Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

Early Lessons, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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Trains leave Plymouth, Ind.,

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No. 10, Ex. Sun.	For South Bend	8:25am
No. 14, " "	"	12:01noon
No. 8, " "	"	10:08pm
No 12, Sunday only		9:46am

GOING SOUTH.

No. 21, Ex. Sun.	For Terre Haute	5:45a m
No. 3, " "	"	12:34noon
No. 9, " "	" Logansport,	7:30pm
No 11, Sunday only		6:30pm

Trains 3 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or
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Thou source of sweetest thoughts!
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We taste thee, O thou living Bread,
And long to feast upon thee still;
We drink of thee, the Fountain Head,
And thirst our souls from thee to fill!

—Rev. R. C. Trench, 1851.

Communicated.

The Story of Israel. No. 102.

DEUT. XXVII. AND XXVIII.

The Israelites are still in the land of Moab, or rather in the land that Sihon, king of the Amorites took from the Moabites. They have been here ever since they defeated Sihon and Og, the great king of Bashan. They were here when Balak, the son of Zippor, king of the Moabites, sent to Balaam, the Midianite prophet, to come and "curse the people that had come up out of Egypt that he might overcome them and drive them out." They were here when the treacherous Balaam drew their young men into idolatrous marriages with the daughters of Moab and Midian, and here it was that 24,000 of them died of the plague, because of their sin.

They were encamped on this desert plateau, east of the Jordan, and opposite Jericho, when the Midianites were smitten and Balaam slain. Here Moses and Eleazar, the son of Aaron, took another census of the tribes, "wrote down their goings out, according to their journeys by the commandment of the Lord;" gave promise of everlasting priesthood to Phinehas, the son of Eleazar; apportioned [illegible] God and the half tribe of Manasseh, a place in "a land for cattle," in the kingdoms of Sihon and of Og; fixed the borders of the land which they were to inherit by lot in the promised Canaan; enacted that the daughters of Zelophad should have the inheritance of their father; repeated the statutes and counsels of the Lord, that had been spoken to their fathers in Horeb; appointed three cities of refuge on the side of Jordan, named Bezer, Ramoth and Golan; added new laws, and gave the covenant of blessing and cursing. It was here that "Moses spake in the ears of all the congregation of Israel the words" of the wonderful song recorded in Deut. xxxii.; blessed the children of Israel before his death; went up to the top of Pisgah and died, leaving Joshua to be his successor.

All of Numbers, from the 21st chapter to the close of the book, and all of Deuteronomy happened while Israel lay encamped in the land of Moab. It was another school, like to that at Sinai, taught for the children of those who had died in the wilderness.

But where are we? I think Neva chose the 27th and 28th chapters of Deut. for this lesson. It will be a hard lesson, too long for one time. And all my young friends will have to dive into history; will they like that? Some of them will, I am sure. How is it Clarence? Neva? Cleo?

"Nothing could please us better, but what history shall we take up?"

"Milman's history of the Jews. It will show you how the curses, pronounced upon Ebal, have come upon them. But we will not anticipate. Let us read the 27th chapter the first thing. What is meant by the expressions 'this day' and 'on the day?' Not twenty-four hours, surely. Day is often put for time, our commentary says. It may stand therefore for weeks and months. 'This day' refers to the period spent in the land of Moab; 'on the day' to the time that would elapse in crossing the Jordan; in taking Jericho and Ai, and in reaching Gerizim and Ebal."

"You are right, Cleo, what were the people to do when they had come to these mountains?"

"Set up great stones and plaster them with plaster. They were also to build an altar to the Lord their God, an altar of stones, and no iron tool was to be lifted up upon either: the stones were to be left whole.

"Where was the plaster pillar to be set?"

"On Mount Ebal where the altar was also to be built. Burnt offerings and peace offerings were to be offered here, and here the people were to eat and rejoice before the Lord. On the plastered surface of the stone pillar, all the words of the law were to be written very plainly. Does it mean that the whole Mosaic law, as recapitulated in the plains of Moab, was to be written on these stones?"

Dr. Kitto thinks an abridgement of the whole law was to be written; others, that it was only the ten commandments, while Jamieson, Faussett and Brown, say "a greater probability is, that it was the blessings and curses which comprised in fact an epitome of the law."

After weighing all the evidence pro and con, we think Jamieson, Faussett and Brown are correct.

"But it says in Joshua ix. 32, that Joshua 'wrote there a copy of the law of Moses, which he wrote in the presence of the children of Israel.' If it was 'a copy of the law of Moses,' how could it be a copy of 'the blessings and curses?'"

"Read a little farther Herbert, and you will see that after the people had arranged themselves as they had been commanded to do; half of them over against Mt. Gerizim and half of them over against Mount Ebal, that Joshua 'read all the words of the law, the blessings and the cursings according to all that is written in the book of the law.' It was the law of blessing and cursing that he read, and not the whole law, for in the first verse of the 25th chapter it says, referring to this law, 'These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.' 'Moses wrote this law and delivered it to the priests, the sons of Levi.' And it was this that was written on the pillar, 'This covenant and this oath;' 'made' Moses says, 'with him that standeth with us this *day* before the Lord, and also with him that is not here with us this day,' was something so very solemn, and had so much to do with the future destiny of God's people, that he in his wisdom decided to have it engraved in a prominent position, where it would stand like an accusing angel, to witness against that tribe or family who should commit the sins therein recorded."

But that question decided, what point shall we take up next?

"I want to know something about *those mountains*; where were they, Auntie?"

"In the northern part of the country that was afterward given to Ephraim, Edna. They form the sides of a beautiful valley, sometimes called the 'valley of the cornfields,' from the abundance of wheat that is raised here. In Abraham's time the whole district was called Moriah, (Gen. xxii 2) or plains of Moreh, meaning, 'the land of vision,' 'the land of adoration' or 'religious worship.' Abraham built here the first altar that was ever consecrated to God in the land of Canaan, and Jacob also built an altar here. Another name for the valley is Nabulous. It is one of the loveliest spots in all Palestine. A fine stream dashes through it, and everywhere are spread out luxuriant fields of grass and grain. The rounded hills are covered with orchards of olive, fig, pomegranate and other trees; while the same trees, with the mulberry and orange, 'mingle in with the houses' of the many villages that dot the plain, especially is this the case in the city of Nabulous, the Shechem of the Old Testament, but not, according to Thompson, Sychar of the New, as some think. Nabulous or Shechem is one of the oldest cities in the world. Abraham 'came to the place of Shechem, unto the plain of Moreh,' Gen. xii. 6, after he left Haran, and here promise was first made of the land of Canaan to his seed.

Gerizim is a round-topped mountain and lies on the north side of the valley; Ebal lies on the south side, and is sullen looking and bold and rough. Just at the opening between them is Jacob's well, ninety feet deep, cut out of the solid lime stone rock. It was here that Jesus sat to rest, while he told the Samaritan woman all that she ever did, and in so doing convinced her that he was the Christ, the Savior of men.

"But is not Mr. Thompson wrong in saying that Sychar, near to Jacob's well, is not Shechem or Nabulous? It says it is, in our dictionaries, and Mr. Randall, who visited the Holy Land in 1861, also says so."

"Nabulous is two miles from the well, and has delicious fountains of its own. The Samaritan, if she lived near that city, would not have left it to walk two miles for water, Neva. So, Mr. Thompson concludes that the little village of Asehar, just north of the well is probably the Sychar of the times of Jesus.

How sweet the song of the bilbul sounds in the valley? And there are thousands of other birds *singing in* the flowering trees. No more delightful spot could have been chosen wherein to gather the tribes of Israel and bind them anew to God. Did you know that that part of this valley once belonged to Jacob? I wonder if the people stood on it when the blessings and curses were repeated? It was bought of Hamor, the father of Shechem. Joseph used to wander here, for his brethren fed their flocks at Shechem, and he was sent to see how they fared. The children of Israel have his coffined bones with them in the land of Moab. He will be buried at the base of Mount Ebal, not far from Jacob's well. The whole mountain range, Mr. Thompson says, looks as if it had been split in two and moved apart to make room for the valley between.

"Thank you for the description. I like *to know the geography of our lessons.* How far was Samaria from Nabulous or Shechem?"

Eight miles. It was built on a hill in the center of the valley. Omri, the king of Israel, bought this hill from a man by the name of Shemur. He paid *two talents of silver for it.* But I think we must stop now, Edna.

Good night to you all.

AUNTIE WISE.

The Change of Dispensations.

In a change of dispensations time seems to be an indispensable factor. When the antediluvian dispensation was to be superceded an ark had to be built and the people warned, which it seems took 120 years to accomplish and after the ark was ready it rained 40 days and 40 nights, and the water was on the earth 150 days and altogether enough time had been consumed for a man to be born, grow up and propagate the species to the third and fourth generations, under the programme without change enough in the affairs of the world to attract the attention of any one sufficiently to make a convert to Noah's preaching till the rains began to fall, when it was too late to repent, and then it was nearly a year before the new dispensation was ushered in. Of course Noah's preaching was an old story long before its truth was realized by the unbelievers and of course not much wonder that they ate and drank, married and were given in marriage, and knew not till the flood came and swept them away, but we will do well to notice that "as it was in the days of Noah so shall the coming of the Son of Man be."

When the Mosaic dispensation was about to be ushered in the child Moses was born and grew to manhood, when 40 years old he fled to the land of Midian, where he stayed 40 years, then came back to Egypt and was with the children of Israel 40 years in the wilderness, and still the new dispensation was not fully inaugurated till Joshua brought them into the promised land.

At the birth of our Savior all the world was in expectation, but 30 years elapsed before he was manifested to Israel and then 40 years more before the Mosaic rites were abolished and the Jews dispersed, making about 70 years of expectancy, forgetfulness, old story and doubt on the part of the Jews while the Gentile dispensation was being established.

So in the present dispensational change now taking place much time has already been expended in proclaiming the gospel of the soon coming kingdom. The universal sensation caused by the appearance of the first signs mentioned to take place previous to the day of the Lord, though at once recognized at the time they were seen by the whole world (darkening of sun and moon and falling of stars) has been forgotten, ignored and become an old story. The heart of the unbeliever hardened and the church lukewarm, but the work is progressing all the same and that with diligence.

The preparation commenced with Noah's chariots and the use of steam in the navigation of the great rivers as well as the mighty ocean, but it has taken many years, as we count time, to reduce that business to a state of perfection, just as it takes time to accomplish any great thing where man is used as an agent; but this industry will be indispensable in the change of the dispensations and the conquest of the world. The transportation of the Jewish nation to the land of Canaan with a mighty boom is a thing of the near future. The enemy coming in like a flood is another that follows in quick succession. Three and one-half years of drought and famine, next calls for mighty transportation facilities *from all* parts of the earth to Palestine. Just a little later comes the demand for the armies of all the nations to be gathered against Jerusalem to battle by sea and land, with supplies for their support; and then the continual coming and going of all *flesh* to worship before the Lord. All these mighty events demand a thoroughly organized transportation system all over the world, with perfect facilities for handling the most ponderous shipments of men or goods with the utmost dispatch. But this part of the preparation is fast nearing completion, and is being tested from time to time for war purposes. While electricity is already so far utilized as to render the whole world accessible to all kinds of communications back and forth almost momentarily, and as if to cap the climax the savage and idolatrous parts of the earth have been raided by civilization for the last few years until nearly all the earth has become accessible to missionary work of every sort, and free speech is becoming popular everywhere. So it seems the nations are doing their part (*though prompted directly by love of* conquest) to assist in the change.

J. M. FYFE.

Our Relation to the Government.

Bro. Wilson:

I trust we may all come nearer the truth on the different phases of the subject. Since writing you I have received a proving up blank, which makes the matter more clear. Among the first questions I find, "Are you a native born citizen?" This is as you have explained, and to "one who has sworn allegiance to the king of Israel," I think this question would only make him a subject. But this is not all. At the close of the questions I find the following obligations to be subscribed to, viz: "That I will bear true allegiance to the government of the United States." Will you please tell us what true allegiance to U.'s government means? Does it mean that we are a part and parcel of the government, and that we can help to make laws, and take up arms to support that for which we are praying the Lord to come and put down? These are important questions, asked from the purest motives. We only want the truth and nothing but the truth. Those who are fully persuaded that we are to make the laws, and can unhesitatingly bear allegiance to this, and the coming government, I beg of you to investigate with us, and bear with us, while we further investigate this subject. How can we take up arms when our Master says, "Thou shalt not kill?" Does this not apply to the elect, the Bride, and not to Judah, Israel or any other nation of this age, but to Christ's associate rulers? May we be able to live worthy of the "high calling in Christ Jesus." To so live that others may behold our good works and glorify our Father. To so live is no easy task. There are severe trials, and times when we are liable to give way to self, and forget to follow the meek and lowly Savior.

Your Sister waiting for the King,

NANCY BARBER.

THE ANSWER.

In answering the above questions I would say, that if our Sister had given the questions to some brother who is a lawyer, like Bro. Dwiggins, she would get a better solution of her questions. Not being a lawyer, I can only give what I conceive to be the Bible teaching of the relationship that should exist between a Christian and the government.

I find that the Bible teaches that a Christian should be loyal to the government he lives under. We read in Rom. xiii. 1-4, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." See also Titus i. 3: "Put them in mind to be subject to the principalities and powers, to obey magistrates, to *be ready to do every* good work." 2 Pet. ii. 9, 10, shows that among other people who are reserved "unto the day of judgment to be punished," are those who "despise government," people who "are not afraid to speak evil of dignitaries." In Acts xxii. 25-29, we have the example of Paul standing upon his rights as a Roman citizen. The chief captain ordered Paul to be bound and scourged. Paul says: "Is it lawful for you to scourge a man that is a Roman and uncondemned?" When the centurion heard that, he went and told the chief captain, saying, "Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, tell me, art thou a Roman? and he said yea. And the chief captain answered, With a great sum I obtained this freedom, and Paul said, but I was free-born." "The chief captain also was afraid, after he knew that he was a Roman, and because he had bound him."

I gather from this, that a Christian should be a loyal citizen, and should speak respectfully of the "rulers of the people," and that a Christian citizen may claim his rights as an American citizen, and still be a consistent Christian.

We also find that with a Christian the divine law must be supreme, and if he finds a human law which requires the violation of divine law, then his duty would be to observe the divine in preference to the human.

We have the case in Acts iv. 18, 19, where the disciples were commanded" not to speak at all or teach in the name of Jesus. "But Peter and John answered and said unto them, whether be it right in the sight of God to hearken unto you more than unto God, judge ye." See Acts v. 29: "We ought to obey God rather than men."

A case like the above could not arise in the government of the United States. We have the utmost freedom of religious conviction and worship, and besides this as bodies of worshipers we have the protection of the government, from being molested by any one.

Again, it is not considered disloyal for a citizen to condemn and endeavor to correct the errors of the government. Take for instance the licensing of the liquor traffic. As an American citizen, and a Christian, I heartily condemn this iniquitous act of the government, and yet no one would think of such a thing as charging me with being disloyal because I so esteem such an abomination. Loyal citizens are not obliged to endorse all of a government which are wrong.

If an American citizen see fit to live a quiet and retired life, and refuse to enter into political strife, run for and

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. Ready PLYMOUTH, INDIANA, SEPTEMBER 11, 1901. NUMBER 34.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

hold office, and enter the legislature and help to frame the laws of the country, it is his privilege to so refuse, and is still as loyal as a man who does. If he should decline to cast a vote, he has a personal right to do so, if he shall so elect, and there is no law to compel a man to exercise his elective franchise if he shall see fit not to do so.

Again, no man is compelled to enter the army as a soldier. If he does not wish to. In the time of war when drafts are made, the government has made a provision where the conscientious convictions of non-combatants are respected. There is no government on earth which respects the conscientious convictions of a Christian as does the government of the United States.

The provision of the government in allowing loyal citizens alone to take up government claims, is right and just, and they should be made to prove their loyalty before granting a claim.

I am a loyal citizen of the commonwealth of Israel, but as yet the functions of that commonwealth are in suspension until he comes whose right it is to reign, and until then I must be loyal to the government under which I live. There is no conflict in being a citizen of the commonwealth of Israel (while in suspension), and also a loyal American citizen.

The above is what I consider to be the relationship between the government and a Christian. There are points in our sister's questions which a lawyer can handle better than I can.

W. H. WILSON.

Late Blooming.

We make an unfortunate mistake if we let the failures and disappointments of the past cloud our horizon. Many lives are like century plants; they burst into bloom after a long and tedious interval. The hard work, the patient endurance, the courage in bearing losses and trials, at length on some favored day bring forth their result, and the man is suddenly overwhelmed at the transformation of his life in the fruition of long-cherished hopes. No one of us can tell when we are standing on the verge of such a crisis. Many a man, like Saul at Gilgal, has become discouraged just too soon, and lo! a little after he has committed himself to a false and weak policy the prophet has come, and he finds that he has missed the prize that was almost within his grasp. No matter how dark and discouraging the outlook may be, have faith in the good providence of God, and may this year bring you the fruitage of your hopes, the transformation of life, which is as wonderful and yet as possible as the change which comes to the earth in May, when the warm rains and the mounting sun suddenly work the miracle of the spring time, when the cold and barren earth, as in response to the touch of an invisible wand, blooms with verdure. *Watchman.*

Sin a Telltale.

Sin is a merciless telltale. It is its own revealer. In its very effort at concealment it exhibits itself. It tells the truth without meaning to do so. It is an offense toward God, and therefore strikes no chord in the eternal harmony of truth. In its forlorn isolation it cannot but be discovered. He who is becoming entangled in evil practices will do well to remember that they cannot long consist one with another. The artifice of making them seem honest and true and straight must break down. One need not be so afraid of the glances of his fellowmen as of the inexorable telltale of his own evil deeds. Sin reveals itself in form and feature, in gait and aspect, in smile and frown, in temper and character. Sin is the detective that dogs the footsteps of the sinning. As Moses said to the disobedient children of Reuben and of Gad: "If ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."

Subscribe for THE RESTITUTION for 1901.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 11, 1901.

PLEASE READ, AND THEN HEED.

WE wish to thank those who have responded to the letters we sent out some weeks ago, and to urge those who have not yet answered to do so at once. If there is some good reason for not sending now write and tell us of it, and say when you can remit. Don't neglect it any longer, for we need all—every last dollar—due us. We just *must* pay our obligations, and we can only do so when you pay yours. The responsibility lies with every one who owes us any money. Please attend to your part promptly.

A Cowardly Deed.

On last Friday afternoon while President McKinley was holding a public reception at the Pan-American Exposition at Buffalo, N. Y., a man named Leon Czolgosz passing along apparently to shake hands, shot the President with a revolver that was concealed by a handkerchief in his left hand. Two shots were fired, one striking the breast bone and glancing, doing little injury, the other entering the stomach, and lodging in the back where it has not been found. At the time of writing this the reports are to the effect that Mr. McKinley is resting quietly, though the danger period has by no means past. It seems almost impossible that he can survive such wounds, but the doctors are doing all that can be done, and are apparently hopeful of success. His assailant is a Polish Russian of the Anarchist type, and his father's family live at Cleveland, Ohio. Various rumors are afloat as to the reason for the attack, but it is not known that there was any plot, other than that this deluded man conceived it to be his duty to kill the President of the United States. He was roughly handled, but the police succeeded in getting him to prison where he is strongly guarded. He is about 25 years old.

Sermon.

"Except ye eat the flesh and drink the blood of the Son of Man ye have no life in you." Jno. vi. 53.

In answer to the question, "How are we to feed upon the slain Lamb?" I would reply, By faith, by meditation, by carrying in grateful hearts, and vivid memories, and obedient wills, the great sacrifice, out of which, and by his resurrection, our hope is built. The words of the Lord, "He that eateth ME, even he liveth by me," contain a singular expression in the original. McLaren says the word for eateth here is that which is applied to the eating of ruminant animals. That is to say, it is not

A HASTY SNATCH

or an occasional bite, but a continual meditation upon his person and work. This is essential to our drawing spiritual vigor and life from him. So that to let our minds feed upon his truth, and our love feed upon his love, and our wills feed upon his commands, and our consciences feed upon his great cleansing sacrifice,—and our hope feed upon his faithful promises to come again and

GRANT US RESURRECTION LIFE

that will never end,—and bring our spirits, minds, and dispositions into close contact with his spirit, and then, like Paul, the life we now live will be a life of faith upon the Son of God, and like him again, we will be able to say WE LIVE, and yet NOT WE, but CHRIST liveth in us. And now, brethren and sisters you will not be surprised to hear me say, "*I would not dare to apply* these words of Jesus, "Except ye eat the flesh and drink his blood, ye have no life in you," and "whoso eateth my flesh and

DRINKETH MY BLOOD,

hath eternal life, and I will raise him up at the last day;" no; I would not dare apply these words to the bread and wine at the Lord's table in any sense whatever. And believing that you desire to know the truth on this subject as it is in Jesus, I will give you my reasons for so saying as plainly and specifically as I can:—

1. Only five chapters of John's gospel precede this account.

2. Only three chapters are between *this* account and that of his first miracle at a marriage at Cana of Galilee.

3. There are but three chapters between this account and that of the Lord's attendance at the *First Passover* after his baptism.

4. The twelve are mentioned by John the first time in this 6th chapter; and I think these four facts warrant the conclusion that the Lord uttered these words near the beginning of his public ministry.

5. The account of his feeding the five thousand on five loaves and two fishes is in this chapter,—and it says, "Perceiving that they would take him by force to make him a king he secluded himself, and his disciples took boats and went to Capernaum, the crowd following him the next day. Take notice that it was to this

UNBELIEVING MULTITUDE

that Jesus said, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." There was no Lord's table at that time, nor for at least a year. Even the twelve did not realize that the Lord would be slain after they had gone preaching the coming of the kingdom by his command. The Lord's table was spread for the Lord's people,—not for a promiscuous crowd. I know of no instance where God's family-matters are addressed to strangers.

6. It is extremely doubtful if the death of Christ took place for a year after this was said. In the 4th chapter of John it says Jesus left Judea and departed again to Galilee, and must needs go through Samaria, (if the city was meant it was some 35 miles from Jerusalem, north and west by north. But when he approached Jerusalem the last time he came by the way of Jericho, some 16 miles somewhat east of Jerusalem, making it clear that the supper was instituted a year later than the Passover that was at hand when he addressed the multitude. And we have no evidence that the twelve knew of its institution till the moment it was done.

7. The words "Except ye eat," and "except ye drink," would make the eating and drinking at the Lord's table a part of the gospel, and *a condition of salvation.*

8. It was *not* a part of the gospel because Jesus omitted it, in giving the commission, and because Paul kept back nothing that was profitable,—but he kept *that* back. Peter full of Holy Spirit did not make it a condition of salvation on the Day of Pentecost. After believing he told the people to reform and be baptized into the name of Jesus Christ for t' e remission of sins, and they would receive the gift of the Holy Spirit. The reception of the gift by those addressed proves the adequacy of the instruction on the one hand and the obedience of the heart on the other. Ananias kept it back from Paul, as an essential to salvation; and Philip kept it back from the Eunuch, who, after baptism went

ON HIS WAY REJOICING

and saw Philip no more; as if there was nothing essential lacking in his naturalization papers, so to speak,—or to his heirship to God's kingdom and glory. He went home to a heathen country and we do not know that it was ever his privilege to partake with others of like precious faith, at the Lord's table. Paul and Silas kept it back from the Philippian jailor and his house; they were told to "believe on the Lord Jesus Christ and thou shalt be saved."

9. If these words, "Except ye eat and drink," etc. apply to the emblems on the Lord's table they exclude those who may have from the heart believed and obeyed the gospel of Christ from the heart,—they never having an opportunity to partake.

10. No reference is made to it in the messages to the seven churches. Could it be essential to salvation?

11. It is not taught in any of the Epistles as essential to salvation.

12. Is it not proof that the words, "Except ye eat," etc., do not refer to the Lord's Supper, seeing the two grand reasons for partaking, are 1st in *Remembrance of him,* and 2ndly *to show forth his death till he come?*

13. I deem it *wrong* to regard the fruit of the vine as anything more than the fruit of the vine, because that is what Jesus calls it;—wrong to regard the bread as anything else, because Jesus calls it bread, as also does Paul.

14. All the *faith* mortals are capable of exercising could not change the bread or the wine to anything else for us. And I want to show all whom I can reach that these material articles are in no sense the object of faith! Faith looks right through these symbols to the LAMB SYMBOLIZED. It sees him in the upper room, sees him in Gethsemane in mighty conflict with himself, till he sweats as it were great drops of blood,—sees him nailed to the accursed tree,—hears him cry

MY GOD, MY GOD,

why hast thou forsaken me,—sees him die on our behalf,—sees him buried, and blessed be God, faith also hears the angelic announcement;—"*He is not here, he is risen,*"—hears him say, "I will come again and receive you unto myself. Faith keeps alive the hope of seeing him, and the patient waiting for him. O, beloved let nothing come between you and the Lord himself

TO DIM THE EYE OF FAITH.

Like the Father, the Son also remembers that we are but dust, and that though the Spirit be willing the flesh is weak. This was demonstrated in the garden, for while he was in an agony of prayer they were sleeping. *Bless his holy name* for the memorial service!!! How he tried to help our infirmities by the use of representative things and thus keep him fresh in our memories. It was another stooping down to us, an accommodation to our weakness. And the *one* bread and *one* cup reminds us of the oneness and

THE UNITY OF THE BODY

of which Christ is the one head. It is the apostasy that magnifies the symbols to the detriment of what is symbolized, and makes it a *continual* sacrifice, which is an insult to the spirit of favor: for, having offered One sacrifice for sin for ever,—he sat down on the right hand of God. Rather is it a memorial of a sacrifice once for all made. The only exception being that we have been constituted a holy priesthood,

TO OFFER SPIRITUAL SACRIFICES

acceptable to God by Christ Jesus,—a royal priesthood, a holy nation, a peculiar people to show forth the praises of him who called us out of darkness into his marvelous light.

15. The words, "Except ye eat the flesh," etc., cannot apply to the Lord's table because the apostle says, "Though *we have known* Christ after the flesh, yet *now* henceforth know we him no more. He gave *himself,*

HIS WHOLE BODY,—

flesh and blood, that we might live by him; and to live *because* he lives. But the flesh of him has now become spirit bodily. He lives by God *now,* as we *hope to.* The power of an endless life possesses him as we hope it will possess us. We *cannot* know him after the flesh now. The memorial service reminded us vividly of what he did for us when he WAS flesh and blood. He was put to death in the flesh but quickened by the Spirit,—and is now *the Lord the Spirit.*

16. God condemned sin in the flesh of Jesus, although *personally* he was without sin. But his flesh was derived from a sinful progenitor, and therefore was mortal.

17. If it be *true* that the words "Except ye eat," etc., refers to the emblems on the Lord's table, then it would seem that one,—just one real observance would be all sufficient, just as there is but one baptism into Christ.

18. It has been repeatedly shown that it is the words Jesus spake, which, when with the heart believed, ensures life everlasting by a resurrection from the death-state. I take this as the explanation of Jesus' words so often quoted today,—and I understand that the eating and the drinking is the acceptance of him in all his offices and work:—his sacrifice of himself, the laying down of his life that we might live, together with the gospel of the kingdom and the way of securing an interest in it on the conditions set forth.

19. The fact that the living water offered the woman at the well would have precisely the same effect as the eating of the flesh, etc., proves peradventure that those words have no reference to the Lord's Supper; and that the plain meaning is, that by his bloody death both his body and his blood were offered as a sacrifice for the sin of the world and procured pardon and reconciliation and life and the kingdom of God for all who secure an interest in that sacrifice. In a word, believe in Jesus the Anointed One.

20. It is *not* flesh, but *spirit* which imparts life to the eater of Jesus' words. Said Jesus to his disciples, "Ye are clean through the word;" and "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" "the truth shall make you free." It must be remembered that the words of Jesus are spirit and life, and also that he speaks of himself under the similitude of bread, and of *believing,* as *eating.*

Possibly some may wonder why our Lord spake in that obscure way to the multitude; but as my time has about run out,—I direct such to Matt. xiii. 9, 10 for the answer. It is an awful explanation, but there it stands, and the Lord proceeded to instruct the twelve still further.

Perhaps some one may ask why Jesus *said,* "This is my body," and "This cup is the new covenant in my blood," etc. This is held to be an impregnable fortress by some. I hope to be able to show you that it is a very much misunderstood passage. To put the words of Jesus into words which express what I understand him to mean, it would read in this way:

GOD GIVES YOU BREAD

for the sustenance of your mortal existence,—and in mercy he has given you my body to procure for you everlasting life. But the bread that perishes must *be* broken and masticated in order to nourish you.—so my body must be broken for you, before it can be *bread of life to you.* As, therefore, your present life depends upon the bread which my Father has provided *for your bodies,*—so

YOUR ETERNAL LIFE

depends on the sacrifice of my body on the cross." Jesus said, "This is *my body.*" With profound reverence I ask, can any man of sense believe that when Christ took up that bread *and broke it,* that it was his own body that he held in his hands, and which he himself broke to pieces, and which he told his disciples to eat? I think not! The paschal Lamb was CALLED the Passover. But was it? Did not the destroying angel do the passing over, as he slew the first-born of the Egyptians? As our Lord calls the lamb they ATE, the passover, could he mean more than that the lamb was a memorial *of,* and represented the means used *for* the preservation of the Israelites from the blast of the destroying angel? The Papists say our Lord said, "*Hoc est corpus meum,*" *This is my body.* But you know Jesus did not speak in Latin. If he had he would have followed the *idiom* or usage of the Latin language, which in English, would have been, "This bread SIGNIFIES MY BODY; this cup represents my blood." In the Chaldee—Syriac languages there is, the learned say, no term which expresses our words:—"*Mean,*" "*signify,*" "*denote,*" or "*represent:*" hence the Hebrews use a *figure,* and say IT IS, instead of *signifies* or *represents.* A few of very many examples I will quote to you:—Gen. xli. 26, 27 says, Joseph in interpreting Pharaoh's dream, says, "The seven good kine ARE seven years; the seven good kine were *not* seven years,—they *represented* seven years. In Dan. vii. 24 it says, "The ten horns ARE ten kings, but they were not; they were only ten horns, but they *represented* ten kings. In 1 Cor. x. 4 Paul says of their fathers, they did all drink of that same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ. You know there was no Christ till Jesus was made a Christ at his baptism. Then why did Paul *say* that Rock *was* Christ? I reckon that he could not very well help it. He followed the Hebrew *idiom,* although he spoke in Greek. In English it would be: "And that Rock REPRESENTED Christ." In Rev. i. 20 the Hebrew idiom is also followed: "The seven stars ARE the seven angels of the churches;" but they were not, for the reason given above. In Matt. xiii. 38, 39, it says, "The field is the world;" the meaning is, the field in the parable REPRESENTS the world. It says, "The good seed ARE the children of the kingdom,—that is, they signify the seed of the kingdom. It says the tares ARE, i. e., signify the children of the wicked One. It says the enemy IS the devil,—i. e. *signifies* the devil. It says "The harvest IS the end of the age—signifies it. It says the reapers ARE the angels,—signifies them. In Lu. viii. it says his disciples asked him "What this parable might be." The English of this would be, explain *to us* what this parable signifies. In Gal. iv. 24 we read, "For these ARE the two covenants." Was that so? Did the fact that Abraham had two sons, one by a slave and the other by a free woman constitute the fact that the two covenants, one to Abraham and the other from Sinai? You all know they did not. Did Paul, then, state what was not true? By no means. He followed the usage of the language, and those addressed understood him to mean that they represented the two covenants. In view of our findings I think all should admit that the words of Jesus, "This is my body," mean that the bread represented, or was emblematic of his body about to be broken for us. Besides all this the Lord refers in the whole transaction to the Passover, and may we not safely consider him as saying: "This bread is now my body in the same sense in which the Paschal Lamb has been my body up to this day, to those of faith? And this cup is my blood of the new covenant, in the same sense as the blood of bulls and goats have been my blood under the law to all who looked through the type to the Antitype by the eye of faith. Ex. xxiv.; Heb. ix. The Paschal Lamb and the sprinkling of the blood represented my sacrifice to the present time; but this Bread and wine shall *represent* my body and blood through the times of the Gentiles; and so, till I come, "do this in REMEMBRANCE OF ME."

The fact that Paul calls it a feast makes me think it is intended to REPRESENT A FEAST UPON A SACRIFICE offered once for all by our Lord Jesus Christ.

I understand that not to discern the Lord's Body, is not to duly and deeply realize that these symbols are intended to point to the Body and Blood *that* were offered to God in our behalf, and not to keep the eye of faith upon the Atonement which is in Christ Jesus.

I will only tax you with one other illustration. If you go down town to a museum enriched with Grecian Sculpture, the attendant will say, "This is Hesiod, Horace, Virgil, Demosthenese, Cicero, Herodotus, Livy, Censur, Nero, Vespatian; you know this is not so,—but you are not deceived by this information. You know right well that he means that these busts represent the noted men mentioned although he does not say so.

"And now may the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, makes you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for the ages of the ages." Amen.

(Concluded.)

Water Supply for Jerusalem.

London, Aug. 31.—The ancient aqueducts and reservoirs of Jerusalem testify to the abundant provision that was made for running water in the Holy City when it was the metropolis of the Jewish state. It is only within the last few weeks that they have been brought again into the service for the city, which during intervening centuries has been dependent upon the scanty accumulations of rain water. The droughts of the present summer led to distress which happily the new Governor of Jerusalem, Mohammed Djevad Pasha, had the will and energy to combat.

He secured the Sultan's consent to lay immediately a pipe from Solomon's Pools, nine miles south of the city. The pipe draws from the sealed fountain mentioned in the Song of Solomon: "My beloved is like a spring shut up in a fountain sealed."

It is a deep down, subterranean spring, which from the time of Solomon flowed through an arched channel to a distributing chamber. The tunnel is roofed with stones in the shape of an inverted V. It is one of the oldest structures in existence. It passes through the valley where the beautiful ancient gardens of Solomon are mentioned in Ecclesiastes. It passes the spot where Elijah said that he rested in his flight from Jezebel, and crosses the plains of Ephraim, where David in the heat of battle with the Philistines longed for water from the well of Bethlehem. Finally, after passing round the slopes of Zion, it enters the city through the grounds of the Mosque Omar, which is in the old temple area.

This drawing from Solomon's Pools will enable the use of twelve ancient fountains in the city. It will require twenty kilometers of piping, ten centimeters in diameter, when finally installed. The Governor has also successfully repaired the virgin's fount in the Valley of Jehoshaphat outside of the city walls. Its waters pass to the pool of Siloam through a tunnel built by Hezekiah, as workmen recorded in rough-hewn Hebrew, which is the oldest inscription extant. It was stolen but afterwards recovered, and is now in a museum at Constantinople.

$70.00 Round Trip to California.

Chicago & North-Western Ry. from Chicago, September 10 to 27. The Overland Limited, the luxurious every day train, leaves Chicago 6:30 P. M. Only three days enroute. Unrivaled scenery. Variable routes. All meals in Dining Cars. Buffet Library Cars (with barber.) Two other fast trains 10:00 A. M. and 11:30 P. M. daily. The best of everything. Daily and personally conducted tourist car excursions to California, Oregon and Washington. Apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth avenue Chicago, Ill. —Sept. 28

Obituary.

Mrs. Elizabeth H. Grant died in Watson, Mich., Aug. 25, 1901. Elizabeth H. Rogers was born in Canterbury, England, Jan. 22, 1825; came to America with her father's family in 1832, settling in New York State. At the age of 20 she married John Grant on May 19, in Batavia, New York. They came to Michigan in the year 1854, and there in the same neighborhood they have shared their joys and sorrows, living happily together for 57 years. Six children were born to them, two dying in infancy. Frederic E., a physician in Kansas City, Mary A. Woodward, Wm. P., a physician in Lyons, Michigan, and Francis A. Wynne. Father and mother were baptized into the Christ the same year the writer accepted the truth, in 1881, although we were all members of the Christian church years before. We sorrow for the dear little mother, faithful everywhere, under all circumstances, devoted, loving, patient. In her long illness of years never complaining, but led if we are just as ready to meet the enemy as she was, there will be no doubt of a sweet reunion in God's own good time. The dear old father will miss the patient wife more than all the rest, and we pray God to give him strength to meet the few remaining years. It was mother's request that my husband preach her funeral sermon. Sad as the duty was, he granted it, choosing Ps. cxvi. 15, as the text. Precious in the sight of the Lord is the death of his saints. We thank God for prolonging her life these many years, for to be in her presence was to be bettered, encouraged, blessed. It will be so hard to go to the old home and find no mother to welcome us, but we will try and wait in patience for the better day, when the glad song of victory will be sung.

MARY A. WOODWARD.

IF IT SHOULD BE THE WILL OF SISTER GRANT.

Christ and the world to go on as before
Gone with a smile from the old homestead door,
Dear, faithful heart to come back never more,
Oh! sad nevermore.

Gone, and the seasons still to come and go,
Wreathing her grave in blossoms and snow,
Snow on the bosom that sheltered us so,
Cruel and pitiless snow!

Home is not home, for mother is not there,
Dark is her room, empty her chair,
Now will she rest from her labor and care,
Till that morning so fair.

Oft the dear eyes grew dim from sad tears,
Guiding our untried feet through the years;
Planning our future with hopes and with fears,
Drying our falling tears.

Sleep, mother, sleep, with your [illegible]
breast!
Poor, weary hands they needed their rest:
Well have we loved you, but God lov'd you best!
'Tis thy God giveth rest.

—Geo. E. Lee.

Mary Elizabeth Coffin, wife of Jesse Coffin, daughter of Nathan and Nancy Rebstock, was born in Starke Co., Indiana, March 1, 1870, and departed this life Aug. 23, 1901; aged 31 years, 5 months and 23 days. She leaves a husband, four children, a mother, father, two sisters and a brother to mourn her loss. She was a kind and affectionate wife and mother, and her loss will be felt not only in her family but by all who have known her. She united with the church in Feb., 1896, when the writer was holding meetings at Eagle Creek church, and ever since has been a firm believer in the things concerning the kingdom of God. She died with that dreaded disease consumption. How earnestly she wished for the return of the Master. The funeral was preached at the home in a grove. There was a large gathering of people who listened attentively as the writer spoke from 1 Cor. xv. 19.

G. W. SMITH.

Report of Labor.

Bro. and Sister Woodward came to South Bend, Ind., Aug. 17, and commenced a series of meetings which continued till Thursday evening inclusive, Aug. 22. The meetings were the means of bringing one more into the fold of the divine Shepherd. Much interest was manifested throughout the meetings and the church in general was strengthened. A mid-week prayer meeting being established.

MRS. RICHARD RAILSBACK.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Poetry.

To My Brother.

Years have gone by and yet, save in my thoughts,
I know thee not. Then came a brief four months;
Then heart to heart in brotherly regard,
In close companionship we came and went.
The morn seemed brighter from your voice and smile,
The eve far dearer for your kind, good words.
I cannot call to mind except in tears,
The last handclasp, that saddening, long farewell;
That barely verification of your worth,
There as I held your hand and felt the press
You gave and your warm touch, I know not how,
but some how, from your heart to mine, there passed,
A tender impulse that our hands conveyed.
And when in looking up I saw your eyes,
Those orbs that make your noble mind
Seem all serene, above the azure blue,
How that a deeper hue they had assumed,
And were quite moist, then from your soul to mine—
I knew not just when but near then—there flows,
A tender feeling that our eyes inspired.
And from this fire, like and this feeling, new
Became not passible before, the capacity
A truer friendship and a purer love
Than we had known in the long lapse of years.
Since you left home and I lost babyhood.
I love you, brother, with a love that knows
No bound . and now, in saying those true words,
My heart leaps high and through my being flows,
The sweet assurance "O God! the soul alone
Can know what reverence I hold for one,
Whom I have found so noble and so kind:
Knowing your own life is lifted up by thine,
And not only I for this brother's love
Adorns a starlier mansion for my soul.

FRED JAY WHEELER.

Communicated.

Opening the Seals.

After the establishment of the throne and ushering in of the great day of God's wrath, brought to view at the close of chapter six, John is given in chapter seven a view of four angels holding the four winds of the earth, until another angel who ascends from the east, seals the servants of God in their foreheads. It will be noticed that they are servants of God before they are sealed; therefore they are as stated in the record "of all the tribes of the children of Israel." And a good reason is because no Gentiles are servants of God prior to the time of their enlightenment by the gospel; and no people enlightened by the gospel, would need to be sealed in their foreheads, they having been already sealed by the knowledge of God, and of his Son Jesus Christ; therefore we conclude that the sealing in the forehead is a work of enlightenment performed by messengers of the Deity, symbolized by an angel. For it will be noticed that the angel says, Hurt not the earth.....till we have sealed the servants of our God in their foreheads. Notice the word "we" and it will be seen that the angel represents a company of messengers, performing a work for Israel, according to God's covenant with them. See Rom. xi. 26-27. The sealed ones are seen again in chapter 14 standing with the Lamb on Mount Zion, having his and his Father's name written in their foreheads. R. V. Dinglott and B. B. Union. How significant that they stand with the Lamb? Heretofore they had rejected the claims of Jesus Christ; but held firmly to the doctrine of the unity of the one living and true God. In vain did the advocates of the trinity attempt to convert the Israelites; in the forehead of the Israelite is indelibly written, "The Lord thy God is one Lord." The sealing brought to view in chapter seven being the impressing of the truth into their minds concerning their Messiah, Jesus the Son of God. Therefore let us not confound what God by his Spirit has separated—namely the 144 thousand of all the tribes of the children of Israel with the company that no man could number, of all nations, and kindreds, and peoples, and tongues. There being no break in the chain of events, at the end of chapter six, but a continuation of the events of the sixth seal. Therefore the frequent reference to the throne as "they stand before the throne," "Salvation to our God that sitteth upon the throne," "the Lamb which is in the midst of the throne" shows conclusively that the events of the sixth seal are in the day of the Lord. And as there is a general agreement concerning the chronology of the seventh seal I will endeavor to be very brief, only noticing a few points which seem to be overlooked, or not understood by some writers on the question. In the eight chapter we come to the opening of the seventh and last of the seals. Passing over the silence in the heaven, and the angel that offers incense upon the golden altar, we come to the seven angels, with the seven trumpets, into which the seventh seal is sub-divided.

The trumpet as here used is a symbol of war, as the events that follow the sounding of each trumpet plainly indicates. But "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. xiv. 8. In the trumpets we have a new set of symbols. The seals were seven in number, so are the trumpets; and in order to understand the Revelation we must not forget that in number seven is symbolized, fulness, completeness, and as the seven seals extend from the time of the giving of the Revelation to the time of the establishment of the kingdom of God on earth; so do the seven trumpets extend over the same period of time, noting that class of events that naturally come under the trumpet symbol. Therefore we have a new order of events, which could be appropriately joined together. The writer going back to the place of beginning and noting all the principal events that naturally come under the new set of symbols. The view taken by many that the events of the trumpets are all in succession, and come chronologically after the first six seals, is responsible for the unsymmetrical, or contortion of the periods of the seals, so that the first six seals are made to cover a period of only about 300 years. The great earthquake of the sixth seal is placed by Albert Barnes in A. D. 365 in the second year of the reign of Valentinian, that would be from the date of the Revelation A. D. 96, only about 269 years, leaving about sixteen or seventeen hundred for the period of the seventh seal. We do not expect uniformity in the periods of the seals, nor of the trumpets, but that one seal should cover some six times more time than the other six chronologically seems to spoil the construction of the revelation; and especially when we consider that it is largely constructed on the number seven.

"The first trumpet is supposed to be a symbol of the invasion of Rome by Alaric, king of the Goths, A. D. 410; the second the invasion of Attilla, king of the Huns, A. D. 447; a third was the sack of Rome by Genseric, king of the Vandals, A. D. 455; and the fourth, resulting in the final conquest of Rome by Odoacer, king of the Heruli, who assumed the title of King of Italy, A. D. 476." Barne's Notes p. 229.

Now an angel appears and pronounces, "Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound. Rev. viii. 13." The last three trumpets are generally designated as woe trumpets, and why so? The reason is not hard to be seen, the invasion of the empire under the sounding of the first four trumpets was by men of the Christian faith, so that the results were not so dreadful as when the followers of Mahomet came like locusts from the Arabian desert, devouring and destroying every green thing. Requiring on pain of death that the inhabitants turn Mahometan, pay tribute, or be put to the sword. But we learn from Rev. ix. 4, that their commander gave them orders to hurt only those men, "which have not the seal of God in their foreheads." Unfortunately for the inhabitants but few had the seal referred to, the seal being the knowledge of God, as said the Master, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3. None of the followers of Corinthus of the first century, nor the framers of the doctrine of the trinity in the time of Constantine. The Councils of Ephesus and that of Chalcedon affirmed the same doctrine of three persons in the God-head. Now Mahomed, or Mahomet, "declared that he was commissioned of God to destroy polytheism and idolatry." Mosheim p. 147.

Therefore their rallying cry, "There is one God, and Mahomet is his prophet." Now keeping in mind the faith of the Christians in the doctrine of the trinity, and the unity of the Deity as held by Mahomed, we can see the significance of a passage in Mosheim p. 148, referring to the followers, of the prophet he says: "For some time these enthusiastic invaders used their prosperity with moderation, and treated the Christians, particularly those who rejected the decrees of the Councils of Ephesus and Chalcedon, with the utmost indulgence and lenity." The logical deduction from the foregoing is that those Christians who held to the unity of God, and rejected the dogma of the trinity, are the ones having the seal of God in the forehead. Under the sounding of the sixth, or second woe trumpet, the number of the horsemen are said to be "Two hundred thousand thousand."

Mr. Gibbon says, "The myriads of the Turkish horse overspread a frontier of six hundred miles from Taurus to Arzeroum." A. D. 1050. In this ninth chapter of the Revelation and 15th verse, we learn that these hordes of invaders were prepared for "an hour, and a day, and a month, and a year, for to slay the third part of men." This period reckoned at a day for a year, amounts to 391 years; add this 391 to 1050 when they started on their mission, and we come to A. D. 1441, near the time of the fall of Constantinople A. D. 1453, when their mission to destroy the third part of men was ended. But we learn from the last verses of this ix. chapter, that the men that were not killed by the plague, repented not of the worship of idols, fornication, nor of their thefts.

Now what is the next great event in the history of the world, after the fall of Constantinople? The answer is, the Reformation in the time of Martin Luther, Melancthon, and others; the account of which we have in symbol in the tenth chapter. It comes in the proper place, under the sounding of the sixth trumpet. And I saw another mighty angel (messenger) come down from heaven." Chap. x. i. (another angel) showing his relation to the seven angels having the seven trumpets. They are all engaged in the work of God, in opposition to the teaching, and work of the apostasy, and in this instance the pen appears to be mightier than the sword of Mahomed. "Clothed with a cloud"—symbol of majesty. "Rainbow was upon his head"—in line with God's covenant to enlighten the world. "And his face as it were the sun, and his feet as pillars of fire"—the light from the angel's face emanated from the open book, the Bible in the hands of the reformers, symbolized by the angel. "And his feet as pillars of fire," fire being a consuming element, is here used so aptly to represent what the apostle predicted should come to pass, when he says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thes. ii. 8. The spirit of his (Christ's) mouth comes from the open book in the hands of the reformers. One foot on the sea, and the other on the land, teaches us that the message proclaimed by the angel would go by sea and land. In Germany what is known as the confession of Augsburg, which did such honor to the acute judgment and the eloquent pen of Melancthon, aided mightily in the consumption of the Papacy. "During these transactions in Germany, the dawn of truth arose upon other nations. The light of the reformation spread itself far and wide; and almost all the European states welcomed its salutary beams, and exulted in the prospect of an approaching deliverance from the yoke of superstition and spiritual despotism." Sect. I. ch. ii. of Mosheim p. 103. The angel "cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices." Verse 3. The cry of the reformers waked up the nations; it did what the myriads of Turkish invaders failed to do—that is to bring them to a knowledge of their darkness and superstition. Now the most natural thing in the world happened then, after the cry of the reformers—the seven thunders from the Vatican aimed at the head of Luther and his colaborers. The curses of the Pope are known in history as Papal thunder from the city of seven hills. In verse three it is written and when he had cried, "seven thunders uttered their voices." In the Dinglott it reads, The seven thunders. The article is also retained in the R. V. and in the American B. U. The retaining of the article is important as showing that the seven thunders were something that the nations had been accustomed to hear. The word thunder would appropriately denote the bulls of excommunication uttered at Rome; for the name most frequently given to the decrees of Papacy, when condemnatory, was that of Papal thunders.

In verse 6 the Common Version reads, "That there should be time no longer." A more erroneous idea it would be hard to find. It is out of harmony with the immediately succeeding context, which speaks of the days of the seventh angel as future. The American B. V. reads, "That there shall be no longer delay." The Dinglott reads, "That the time shall be no longer delayed," which is in harmony with the context and with the Holy Scriptures.

One more thought and I will close. In verse xi. it reads, "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Now it is asked, How can John teach or prophesy, he being dead, if this chapter has its fulfilment in the latter days? Some expect John will be raised for the special work here indicated. The answer is, John individually is not the teacher in this chapter; but the angel is the teacher; and we have seen that the angel symbolized the reformers in the work of the reformation. John being the servant of the Deity to whom the messenger was sent; therefore he represents the Church or the servants of the Deity; they having received the message—the light from heaven, must not hide it under a bushel but set it on high, that it may give light to the nations, kindreds, tongues and peoples. So what John was told he must do, is in fact done by the ones which John in symbol did represent. John did not actually see the angel come down from heaven, but did see the symbol; John did not actually eat the little book; but the servants of the Deity did receive the message; and the light of the open book is yet penetrating the darkness of the Apostasy. The work will not be finished until the Master comes.

G. FRANCIS.

Programme

For the 4th Annual Conference of the Churches of God in Christ Jesus, an association of Bible Christians, to be held at Oregon, Ill. beginning on Wednesday evening, Sep. 18, and continue over Sunday following.

All services will be opened with singing, prayer and the reading of Scripture.

WEDNESDAY, SEPT. 18.

7:45 p. m. Bible reading by James W. Wilson, Pres. of the Conference. Topic, The coming and mission of the Christ. Is the second advent near?

Text: "When shall these things be, and what shall be the sign of thy coming, and the end of the world." Mat. xxiv. 3.

THURSDAY, SEPT. 19.

10 a. m. Formal opening of the Conference. Appointment of committee on programme and entertainment.

Following this the morning service will be devoted to a study of the book of the Revelation. Much ignorance prevails as to the meaning of the wonderful symbols of this the last and the greatest prophecy of the Bible. The committee on programme appointed by the Conference board has therefore thought it wise to devote a portion of the time of this conference to its study. The brief time will not permit of an exhaustive study, which would take months, but will suffice merely for an outline to be followed up by further home study.

Those coming to the Conference are requested to read and think over the chapters of this book, especially from the 1st to the 12th, so that they may come prepared to take active part in the discussion, or to ask questions.

Suggestion Text: "We have a more sure word of prophecy whereunto you will do well to take heed, as unto a lamp shining in a dark place, until the day dawn." 2 Pet. i. 19.

A brief outline of the study:

1. Introduction. Can the Book be understood? Object and scope of the revelation. Is it a revelation of events yet wholly in the future, or of mighty world forces, political and ecclesiastical, as they affect Christian people and of the persecution and triumph of Christianity beginning immediately after the writing of the book and ending with the eternal ages. How shall we interpret symbols? The symbolic numbers 7, 144 and 144, etc. Lord's day.

2. The seven churches. Are they in their characteristics symbolic of seven periods in the history of the Church, or are they rather symbolic of the church universal in all ages of its existence? The characteristics outlined being prototypes of churches or individual Christians to be found at any period and designed as a mirror for self-examination, encouragement and warning. Are the promises and warnings prophetic of the career of the churches and of the cities in which they are located?

3. A peep into heaven. The four beasts (living creatures): of what are they symbolic? The 24 elders and the heavenly hosts. Seven spirits, 7 horns of the lamb. What is the lesson taught by this introduction to the opening of the seals? To whom is the promise made that they shall be kings and priests unto God and reign on the earth?

4. The openings of the seals. The white horse and its rider. What period does it symbolize? The red horse and its rider. The black horse and its rider. The dark horse and its rider. The souls under the altar. The great earthquake and triumph of Christianity. The seventh seal: what is embraced in it?

5. The seven trumpets. What is signified by the angel with the golden censer and his performances? The first trumpet: what does it signify? What is the meaning of the symbols: trumpet, hail, blood, fire, destruction of trees and grass, etc? Second, third and fourth trumpet.

Woe trumpets. First woe trumpet. Symbols, fallen star, key, bottomless pit, smoke from pit, the army of locusts and their peculiarities. Why forbidden to destroy trees or grass, or any green thing, the natural food of locusts? Seal of God in the forehead. The five months. The King Apollyon, etc.

Second woe trumpet. Four bound angels. The Euphratean power. The hour, day, month and year. Preparation to slay third part of men. The number and character of the destroying army. The agent of destruction. Fire, smoke and brimstone. Of what are they symbolic?

The rest of men who failed to take warning and repent. Who are they?

The magnificent angel from heaven. His attitude. The book in his hand. The seven thunders. The oath of the angel. Eating of the little book and the bitterness that followed. Command to prophesy. What do all these signify?

The angel's measuring rod and the things measured. The forty and two months. The angel's two witnesses. Their attributes, powers, persecution, etc.

The seventh trumpet. The kingdom of God established. The resurrection and rewarding of the faithful.

It is doubtful if the time set apart for this study will suffice for work beyond this stage. If it should do so, the studies will be continued.

12:00 m. Adjournment for dinner.

2:00 p. m. Prompt reassembling of the Conference. All sessions will begin promptly at the time set.

Continuation of the study of Revelations.

3:00 p. m. Sermon by L. E. Conner. Topic: What Christianity has lost. A contrast between teachings held essential by the majority of the present day churches and the primitive Bible faith.

Text: "Take heed unto thyself and unto the doctrines. Continue in them, for in so doing thou shalt both save thyself and them that hear thee." 1 Tim. iv. 16.

4:00 p. m. Recess.

7:00 p. m. Social meeting. Topic: What is it to be faithful? Ten minutes opening and five minutes talks.

Text: "Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10.

7:45 p. m. Sermon by A. J. Eychaner. Topic: Why are we Christians?

Text: "We have forsaken all and followed thee. What shall we have therefore?" Mat. xix. 27.

FRIDAY, SEPT. 20.

10:00 a. m. Continuation of studies in Revelations.

12:00 m. Adjourn for dinner.

2:00 p. m. Completion of studies in Revelations.

3:00 p. m. Sermon by Samuel Wilson. Topic: The fountain of life.

Text: "Let him that is athirst come, and let him whosoever will partake of the fountain of life freely." Revelation xxii. 17.

7:00 p. m. Social meeting. Topic: Bible mathematics.

Texts: Subtraction. "Let us lay aside every weight and the sin which doth so easily beset us."

Addition. "And besides this, giving all diligence, add to your faith virtue, etc. 2 Pet. i. 5.

Multiplication. "Any one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife or children, or lands for my name's sake shall receive an hundred fold, and shall inherit everlasting life." Mat. xix. 29.

7:45 p. m. Sermon by L. E. Conner. Topic: The overcomer's rich reward.

Texts: "To him that overcometh will I give to eat of the tree of life." Rev. ii. 7. "And he that overcometh and keepeth my works to the end, to him I will give power over the nations. Rev. ii. 26.

SATURDAY, SEPT. 21.

10:00 a. m. Business session of the Conference.

Order of business:

1. Reports of officers, committees, evangelists, churches and auxiliary societies.

2 Election of board of managers, president and vice president for the ensuing year.

3. New business.

4. Resolutions.

12:00 m. Adjourn for dinner.

2:00 p. m. Continuation of business session. Discussion led by Miss Lelia Whitehead, on "Work and mission of auxiliary societies."

Address on Sunday School work by Martin Aalukson.

3:00 p. m. Sermon by A. J. Eychaner. Topic: Our hope in Jesus.

Text: "But now hath Christ risen from the dead and become the first fruits of them that slept." 1st Cor. xv. 20.

6:00 p. m. Social meeting, led by Mrs. Mary Wilson. Topic: Laid up treasures.

Text: "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal." Mat. iv. 19.

7:45 p. m. Sermon by Sam'l Wilson. Topic: The mustard seed kingdom.

Text: "The kingdom is like unto a grain of mustard seed," etc. Matthew xiii. 31.

SUNDAY, SEPT. 22.

9:30 a. m. Sunday School and Bible class. Topic for Bible class, "Who is the man of sin?" 2 Thes. ii.

10:30 a. m. Regular church service with sermon by L. E. Conner. Topic: "The Christian who shall never fall."

Text, "Let him that standeth take heed lest he fall."

12:30 p. m. Celebration of the Lord's Supper.

12:30 p. m. Adjourn for dinner.

2:30 p. m. Young Peoples' Society services.

3:30 p. m. Sermon by S. J. Lindsay, topic: Our Royal inheritance.

Text: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv. 34.

7:00 p. m. Prayer and song service, followed by a sermon by A. J. Eychaner, topic: Why not be an heir?

Text: For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27-29.

Farewells.

While this is a conference of the churches and the brothers and sisters in Christ scattered abroad through Illinois, an earnest invitation is extended to the brothers and sisters everywhere to attend and participate in the services and studies of the conference. It promises to be one of the most refreshing and instructive meetings we have held in the state. We hope for a large attendance.

The Conference Board, acting on the resolution adopted by the conference a year ago, have erected a building, with dining hall and sleeping apartments for all who come, so that during the continuance of the conference we shall be as one family.

Oregon is on the Chicago, Burlington & Quincy railroad. Several trains daily pass through the city each way. Those intending to come should write in advance to S. J. Lindsay, Oregon, notifying him that they will be present and provision will be made to meet them at the train and escort them to the place where the meeting is held.

J. W. WILSON, Pres.

LYMAN BOOTH, Sec.

I will be at Bosworth, Mo., Sept. 22 to 29 and hold meetings over two Sundays. At Pleasantown, Kan., Sept. 1 and continue to the 6th. All are invited to these meetings.

JOHN POORE.

For Illinois day Celebration at Buffalo Sept. 16th, tickets may be obtained Sept. 14th and 15th via the Nickel Plate road at one cent per mile. Return limit 1:00 A. M. train after midnight Sept. 22, 1901. Address nearest ticket agent of the Nickel Plate Road.—Sept. 14

Lowest Fares to Buffalo.

The lowest fares to Buffalo yet offered for the Pan-American exposition will go into effect on the Pennsylvania Lines Sunday, Sept. 8th. On that date and on September 9th, 10th, 11th, 12th an unusual opportunity will be presented for a cheap trip to Buffalo over this route. Two forms of tickets will be sold; one good returning fifteen days and a second having a twenty day return limit may be obtained on those days. For tickets and information about the through time and service over the Pennsylvania Lines to Buffalo apply to Ticket Agents.

The Nickel Plate Road offers low excursion rates to Denver, Colorado Springs, Glenwood Springs, Colo, Ogden and Salt Lake City, Utah and Hot Springs, S. D. Tickets on sale until Sept. 10th, good returning until Oct. 31, 1901. Write, wire, 'phone or call on nearest agent or, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 10

Conference Notice.

The Annual Conference of the Churches of God in Christ Jesus for the State of Illinois will be held in Oregon, beginning Wednesday evening Sept. 18, 1901, and hold over Sundy. A programme will appear later.

The building committee will have the new building finished in which sleeping rooms and dining hall will be provided. We wish as many to attend as possible, both those who live in the State and those out of it. We expect Bros. Conner, Eychaner and Samuel Wilson to be with and assist us. Those who have attended previous meetings know what a treat it is to listen to them and should try to be with us again and endeavor to bring others with them. Let all come and have a good time, for surely no better feast was ever spread than *The Word*.

JAS. W. WILSON, Pres.
L. BOOTH, Sec'y.

To brethren who attend the Illinois Conference at Oregon, Illinois, Sept. 18th. The Committee just informed me that the new Conference building is about completed and that the brethren should be informed that it will be necessary to bring with them a couple of blankets and a pillow. As many as can should bring or send a cot, as it is not thought advisable at this present time that ticks or bedding be put there to remain in the building. For further information concerning board, lodging, etc., address, J. M. Glotfelty, Lanark, Ill.

S. J. LANDSAY.

Fourteen noted writers were sent by The Cosmopolitan Magazine to the Pan-American Exposition to study the most interesting features with a view to preparing the most beautiful souvenir of any exposition ever made, from both a literary and artistic standpoint.

Under the direction of the editors of The Cosmopolitan, 105 photographs were prepared showing every variety of architecture and every phase of life, not neglecting the Midway, at the Pan-American. These are engraved and printed in a style never surpassed even in The Cosmopolitan's high standard of art.

The Cosmopolitan's Pan-American souvenir will be an even finer number than that of the Chicago Fair. To those who have visited the Exposition it will recall vividly in days to come every feature they have seen and those who are unable to go there will secure such a comprehensive view of its main attractions as will be well worthy of preservation.

It is doubtful if any book, selling at forty times the price of the magazine, will give any description of the Fair which will approach in interest and artistic value the September Cosmopolitan. The Cosmopolitan already has the largest clientele of intelligent, thoughtful readers reached by any periodical, daily, weekly or monthly, in the world, and it aims to enter a quarter of a million new homes this year.

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Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

"Something every second" is the programme for Railroad Day at the Pan-American Exposition Saturday, September 14th. Low fares via Pennsylvania Lines.

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Longer Time at Buffalo.

The return limit on ten day excursion tickets to Buffalo over the Akron Route for the Pan-American Exposition sold at one fare plus one dollar will be fifteen days, and the limit on fifteen day tickets sold at one and one-third fare will be twenty days. These extensions will be effective on and after August 20th. For information about specific fares, through time, etc., consult nearest ticket agent of the Pennsylvania Lines.—Sept. 14.

A novel parade illustrating methods of transportation for centuries will be one of the features of Railroad Day, Sept. 14th, at the Pan-American Exposition. Tickets to Buffalo over the Pennsylvania Lines for the occasion may be obtained at special fares. See Ticket Agent J. E. Hines.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

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Advocated in a series of Ten Discourses. A Volume of 288 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Excursion trains to Lake Maxenckuckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxenckuckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

Big Time at Buffalo.

The second Saturday in September—the 14th—will be Railroad Day at the Pan-American Exposition. It promises to be one of the most interesting days of the great show at Buffalo. Elaborate arrangements have been completed for an interesting and novel demonstration. The grand parade on the Exposition grounds that day will be extremely unique and interesting. It will illustrate the different methods of transportation in use since Adam and Eve moved out of the Garden of Eden. There will be many striking novelties in the way of special features. Hon. Chauncey Depew will be one of the distinguished orators. The night illuminations and fireworks will be on a magnificent scale. The day and night festivities will be highly enjoyable for Pan-American Exposition visitors. Special low fares in effect over the Pennsylvania Lines will permit every body to attend at small expense. For particulars about the cost of tickets, through time to Buffalo, etc., apply to nearest ticket Agent of the Pennsylvania Lines.

Excursion tickets to Valparaiso for the Porter County Fair will be sold Sept. 10th to 13th, inclusive, from Chicago, Plymouth and intermediate ticket stations on the Pennsylvania Lines. For particulars see local agents.

The day of days at the Pan-American Exposition will be Saturday, Sept. 14th, to be observed as Railroad Day. It will be a good time to take in the Exposition. A good route to take to Buffalo is the Pennsylvania, over which low fares are in effect. See the nearest Ticket Agent of the Pennsylvania Lines about the cost and comfort of the trip. J. E. Hines Ticket Agent.

Special low rate tickets to San Francisco, account General Convention Episcopal Church, will be sold via Pennsylvania Lines Sept. 18th to 26th, inclusive, also on Sept. 27th for trains reaching Chicago or St. Louis that date. For further information see Ticket Agents of Pennsylvania Lines.—Sept 28.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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In effect June 2, 1901.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	8:25am
No. 14, " "	12:01noon
No. 8, " " "	10:08pm
No 12, Sunday only	9:40am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:45a m
No. 8, " " "	12:54noon
No. 9, " " " Logansport	7:30pm
No 11, Sunday only	6:36pm

Trains 8 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 8:14 a m. Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or

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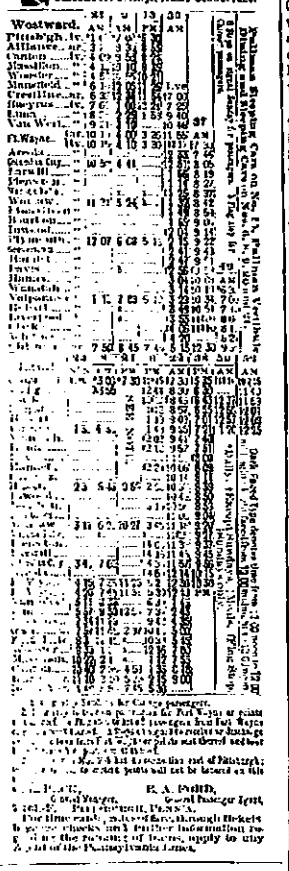

The Annual Ohio Excursion via Vandalia-Pennsylvania Lines will leave Lakeville, Ind., Oct 3, 1901. For rates and particulars, call on or address W F Schallhorn, Agt Vandalia Line, Lakeville, Ind, or C M Wheeler, T P A Terre Haute, Ind.

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The Restitution.

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Poetry.

Unfinished Music.

I sat alone at the organ,
At the close of a troubled day,
When the sunset's crimson embers
On the western altar lay.
I was weary with vain endeavor,
My heart was ill at ease,
And I sought to soothe my sadness
With the voice of the sweet toned keys.

My hands were weak and trembling,
My fingers all unskilled,
To render the grand old anthem
With which my soul was filled.
Through the long day's cares and worries,
I had dreamed so that glorious strain,
And I longed to hear the organ
Repeat it to me again.

It fell from my untaught fingers
Discordant and incomplete,
I knew not how to express it,
Or to make the discord sweet;
So I toiled with patient labor
Till the last bright gleam were gone,
And the evening's purple shadows
Were gathering one by one.

Then a Master stood beside me,
And touched the noisy keys,
And lo! the discord vanished
And melted in perfect peace.
I heard the great organ pealing
My tune that I could not play,
The strains of the glorious anthem
That had filled my soul all day.

Down through the dim cathedral
The tide of music swept,
And through the shadowy arches
The lingering echoes crept;
And I stood in the purple twilight
And heard my tune again,
Not my feeble, untaught rendering,
But the Master's perfect strain.

So I think, perchance, the Master,
At the close of life's weary day,
Will take from our trembling fingers
The tune that we cannot play;
He will hear through the jarring discords
The strain, although half expressed:
He will blend it in perfect measure,
And mold to it all the rest.

—Minnie E. Kinney.

Communicated.

Flesh and Spirit.

A correspondent writing from Missouri, says: "Please give an exposition of 1 Pet. iv. 6, especially the clause "judged according to men in flesh, but live according to God in the Spirit."

So many people whose minds are befogged with ghosts, miss the real spirit of God's Word when they read the word "Spirit" in Holy Scripture. Many and diversified are the meanings of that word in Holy Writ; but among them all, we never find the "clerico-priestly dogma of immortal disembodied ghosts," the nearest approach we have to that is *phantasma*, which is nothing more real than a fantastical illusion of the mind. I think the Scripture under consideration has reference to men still physically alive in the flesh. The phrase "in the flesh" signifies the unchanged animal man. "In the Spirit" signifies the animal made spiritual, which is the preliminary step to the animal man receiving literally the spirit-nature, which is just as real and tangible as the animal man; it is by no means a mere *phantasma*.

Now, until the animal (fleshly) man does so change the flesh nature as to become so spiritually minded, that it becomes superior to the flesh nature, he can never rise higher than flesh, he will never be changed to the spirit-nature. A spiritual life is an essential fore-runner to the spirit-nature. Even an obedience to the one true faith, will not profit you anything if the spiritual life does not follow it. We can so far subdue the flesh, as to be said not to be in the flesh. See Rom. viii. 8, 9: "So then they that are in the flesh, cannot please God. But ye are *not* in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Verses 5, 6 and 7, show that the word "spirit" in this text, relates to a condition of mind. "For this cause was the gospel preached to them that are dead," (to sin in the flesh) yet alive in a physical sense.

As a preliminary step to "living according to God in the spirit," or to "walking after the spirit," a person must make a change. We must cease to be "Gentiles in the flesh," which is our natural condition. Eph. ii. 11, 12: Wherefore remember that ye being in time past Gentiles in the flesh," and while bearing that relationship, "at that time ye were without Christ," and as a consequence, "having no hope, and without God in the world." Hence, "Gentiles in the flesh" cannot "live according to God in the Spirit," the flesh must be "judged (or condemned) according to men in the flesh." Rom. viii. 3: "God sending his own Son in the likeness of sinful flesh, and for sin, condemned (judged) sin in the flesh." Verse 13: "If ye live after the flesh ye shall die (because the flesh is judged), but if ye through the spirit do mortify the deeds of the body, ye shall live," yes, "live according to God in the spirit." But previous to this change in the personal life of the individual, the "Gentile" relationship must cease. We find in Eph. ii. 11, 12, that all who are "aliens from the commonwealth of Israel, and strangers from the covenants," are "Gentiles in the flesh." The "Gentile relationship" is changed when we become "children of Abraham." By what means is this change effected? See Rom. iv. 16. "Therefore it is of faith, that it might be by grace; to the end that the promise (the covenants of promise) might be sure to all the seed: not only to that which is of the law, but to that also which is of the faith of Abraham, who is the father of us all," that is, of all who are "of the faith of Abraham." See verse 12: "Who also walk in the steps of that faith of our father Abraham." Abraham cannot be the father of those who know not that faith, such an one could not recognize his "steps" to "walk" in them. The final step which effects the change is found in Gal. iii. 27-29: "For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Such people are no longer "strangers to the covenants of promise." A "stranger" is a person who is not acquainted with them.

The flesh must be subdued, must be crucified. See 1 Pet. iv. 1: "Forasmuch then as Christ suffered for us in the flesh, arm yourselves with the same mind, for he that hath suffered in the flesh hath ceased from sin." Now, as Christ was physically crucified in the flesh, so also all those who "come to be in the flesh," must also be crucified with him in "mind." "Arm yourselves therefore with the same mind." See Gal. ii. 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." The flesh having been crucified, it is supposed to be dead, which is evidenced by the fact that "Christ liveth in me." In such a person the life of Christ is discerned in his acts and daily walk in life.

Again, see Rom. vi. 6: "Knowing this that our old man is crucified with him, that the body of sin (flesh) might be destroyed." The flesh has been judged, condemned, crucified, and thus destroyed," and if this has been accomplished in us, the inclination to a sinful, fleshly life will not be predominant; but we will "live according to God in the Spirit." Those who have been "crucified" are supposed to be dead, and the dead must be buried and rise again before they can "live according to God in the Spirit."

See Rom. vi. 4, "Therefore we (having been crucified with Christ) are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life." "If ye then be risen with Christ, seek those things which are above." Col. ii. 1. In order to be "risen with Christ," we must of necessity first be "buried with him."

The Scriptures are very emphatic in insisting that all who walk according to God's order must accomplish in figure exactly what Christ accomplished in fact, must die, be buried and rise again. Until these things are accomplished in us, we are counted as being in the flesh. See Rom. viii. 8: "So they that are in the flesh (Gentiles in the flesh) cannot please God." Why not? Why simply for the reason that all such are "without Christ." Eph. ii. 11, 12. From this Scripture we learn that "strangers from the covenants of promise," are not only "Gentiles in the flesh," but are "without Christ," because, when "fulfilling the desires of the flesh, and of the mind; they were by nature the children of wrath, even as others." Eph. ii. 3. And not only were they "children of wrath," but they were also "alienated from the life of God through the ignorance that is in them." Eph. iv. 18. "The life of God" can only be obtained by the knowledge of God's revealed plan, and by strictly complying with the conditions God imposes upon those who ardently desire "the life of God."

In order that the people may secure this precious blessing, we read (Heb. xiii. 12) "Wherefore Jesus also, that he might sanctify (set apart) the people with his own blood suffered without the gate. So likewise let us go forth therefore unto him without the camp, bearing his reproach." The cross was the ignominy and shame which he endured, (Heb. xii. 2) "enduring the cross, despising the shame." Are we willing to share in "bearing his reproach?" If so, then we must "go forth unto him without the camp," and be crucified. See Gal. v. 24: "They that are Christ's have crucified the flesh with its affections and lusts."

The object of Jesus suffering "without the gate," was that he might sanctify (set apart) the people "with his own blood." In Heb. x. 29, his blood is called "the blood of the covenant." The blood of a covenant is blood that is used in sealing covenants. Now, what covenant did the blood of Jesus seal? See Heb. xiii. 20: "The blood of the everlasting covenant." The everlasting covenant thus sealed, is the covenant made with Abraham, and that with David. That with David, is in fact, but the unfolding of the covenant made with Abraham and his Seed. The object of a seal affixed to any covenant is to confirm or make sure the covenant. See Rom. xv. 8: "Jesus Christ was the minister of the circumcision for the truth of God, to confirm (seal) the promises made unto the fathers," and this was done by "the (Heb. xiii. 20) blood of the everlasting covenant." It is only as people enter into "the everlasting covenant," that "the blood of the everlasting covenant sanctifies, sets apart, and seals the covenant they enter into.

"Wherefore be not unwise, but understanding what the will of the Lord is." Eph. v. 17. The flesh must be judged, condemned, and crucified, before any one can "live according to God in the Spirit." "The flesh with its affections and lusts," (Gal. v. 24) must be made subservient to the spiritual. "For he that hath suffered in the flesh (been crucified) hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but the will of God." 1 Pet, v. 1, 2.

We must not forget that any amount of the crucifixion of the flesh, apart from entering into "the everlasting covenant," will not save us. "The blood of the everlasting covenant" (Heb. xiii. 20), can only be used as a seal to those who enter into that covenant.

When a person fully understands the relation the covenants of promise sustain to the plan of salvation he finds something that there is real satisfaction in, he feels that he has a real, solid foundation to rest upon. He is assured that neither his time or money is spent in vain. See Isa. lv. 3: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

I praise God that he has given us something which there is real, solid satisfaction in. And I am assured that if my fellow covenantors were to bear testimony as to the satisfaction they have experienced since they entered into the "everlasting covenant" they would all speak the same thing.

Wont some of you be kind enough to testify for the benefit of those who have not entered into covenant relationship?

W. H. WILSON.

The Second Advent.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 9-11.

The second advent of Christ. Are you ready for that event?

If you think you are, try yourself by the following teaching of the coming One.

"You have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; for if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 43-48.

Here is a sentence which comes from the mouth of him, "Who shall judge the living and the dead at his appearing and his kingdom." 2 Tim. iv. 1.

If we love not our enemies, we are to have no reward; we are no "better than the publicans," we are not "children of our Father which is in heaven;" we have not his characteristics, and have no right to expect that resurrection which constitutes one a child of God, who cannot die any more; solemn thought! Shall not all who profess to be anxious for the second coming of Christ, take heed to this standard of acceptance? Is it not possible that we may fail of a change to immortality, an undying state, for the lack of the love here set forth by the Author of life and immortality? Have we learned the lesson inculcated in the text? Have we seriously sought to understand and practice it? If not, how shall we appear in the presence of him who has so clearly set this lesson before us? Have we not neglected this wedding garment? If so, will not disappointment be our lot? Shall we not be speechless? Will not shame cover us, notwithstanding all our manifold expressions of desire for "the appearing of our Lord Jesus Christ?" Ought we not to lay the subject of the text seriously to heart, and not rest till we are assured we have learned it? Can we feel Scripturally assured that we shall meet with acceptance in the day of Christ if we are not perfected in love as here taught by the Judge himself? What though we do love those who love us—our sect, our party, and do good to those who do good to us, if our love is short of the Judge's standard, what are we better than the publicans? Will our Judge alter his standard?

Let us now more minutely examine the standard itself. It is to "be perfect (in love) even as your Father which is in heaven is perfect." This leads to the inquiry as to how perfect is his love?

He "loved the world;" John iii. 16; that is each and every individual of the human race. This love was not a mere profession. It was demonstrated in the highest and most self sacrificing manner by the "gift of his only begotten Son;" subjecting him to humiliation, shame, sorrow, pain and death, for the benefit of the race. This was not done for friends, but for enemies—sinners,—ungodly, Rom. v. 6, 10. Thus God commended his love toward us.

Love only can beget love; for it to do this it must be manifested, not by words only but by acts, which demonstrates the reality of its existence. Such is the love of God to men. It is impartial. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. The gift of his Son was equally impartial. He gave himself a ransom for all—tasted death for every man. He is the propitiation for our sins: and not for us only, but also for the sins of the whole world. He is the Lamb of God, which taketh away the sin of the world. 1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2; St. John i. 29. Read and be convinced.

How little do men, even Christian men, comprehend the greatness of the love of God. Much of this ignorance is attributable to false conceptions and misrepresentations of the divine character and government. The evil tempers and selfish dispositions of unholy men, so ungovernable in themselves, have been supposed to exist in their Creator; and the thought that such was the case has been strengthened by some impressions found in the Bible, but more especially by the difficulty men have found in overcoming these evil dispositions in themselves. The desire for revenge for real or imaginary insults or injuries, is so strong in animal men that they conclude God is like themselves; and as unsanctified men became religious teachers they gradually incorporated the revengeful element into their ideas of the Creator, and thus began the apostacy from pure Christianity, ending in religious wars and persecutions, fancying they were doing God's service in direct opposition to the true spirit of the love of God to the world. By this means hostility to God himself has been promoted, and infidelity has spread not only of the church, but in the nominal church, till pure Christianity is driven into a corner, and those who still retain its true spirit "sigh and cry" in secret for all the abominations that be done in the name of God, representing him as anything but a desirable Ruler. The great fact that "God is love" is no longer realized, and otherwise good men talk and act as if he were the most savage tyrant and merciless Ruler that ever administered a government in the universe; so that the professedly Christian world seem to have retrograded to that Gentile state in which Paul said, the things which the Gentiles sacrifice, they sacrifice to devils and not to God. 1 Cor. x. 20. They have created an imaginary God, actuated by like passions of their own; but one that has no relation to that God who is described in the text on which these comments are founded.

To restore men to the knowledge of "the only true God and Jesus Christ," who was sent into the world to redeem and deliver the race from sin and death, is the object in view in all I have to say, and thus to lead men to apply themselves to the great work of conformity to God in love. Only as the true knowledge of God's character and government is understood we ever hope to see men in earnest seeking conformity to the law of Christ in the text at the head of these remarks.

In view of this subject, is it not the duty of all professed Christians to cultivate a tolerant spirit towards such as hold sentiments adverse to their own, realizing that the best instructed know only in part, in the present state and age. Shall we not study more earnestly to understand the character of our Creator, and seek a more perfect knowledge of the principles of his government in relation to the creatures he has made or brought into being?

Love was the moving cause of creation; love in all departments of divine enactments for man's conduct, and in the administration of the laws under which man has been placed, so that corrupt as men may seem to be, love pleads the excuse of ignorance, even when there seems really no ground for excuse. See this exemplified in the case of one, whom to have seen was to see the Father, John xiv. 9.

He was in the agonies of death by the hands of those he came to bless. "Father forgive them for they know not what they do." Luke xxiii. 34. Hear that prayer of love, O ye who fear love may be so exalted as to extend to the ignorant and those who are out of the way, through unavoidible circumstances, Heb. v. 2, so that the compassion of this High Priest should extend to them beyond this present life! Go learn the agony of love for the ignorant from him who in the midst of sufferings, on which the sun refused to shine, poured out his love in strains which are enough to melt a rock; and see that he who preached the sermon in my text practiced what he preached.

Shall we, who profess to be followers of Christ, not walk in his steps? shall we shut up our bowels of compassion and love, and doctrinely shut up Jehovah's love for the world to our narrow ideas of a few short years to carry out the counsels of his love for the race to which the Son of God united himself, and for which he gave himself a ransom, which God is pledged to see is testified in due time to all men? Rather let us apply ourselves to learn the lesson of love Jesus has set us by precept and example. On the accomplishment of this work depends our heirship to the kingdom as kings and priests to God and the Lamb; and without we have no Scriptural grounds to expect to awake in the resurrection as children of God—the joint-heirs of Christ, and Bride of the Lamb.

This way of love is the strait and narrow way which few, alas, are willing to enter and walk in, and they strive to find an easier way to enter eternal life. But, saith Jesus:—"All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Enter ye in at the strait gate." Matt. vii. 12, 13. This is the application of the law of love we have been considering. Few will accept it, others will suffer loss, yet many ultimately learn the lesson from the few; and thus the final result will be a great multitude which no man can number, of all nations, and kindreds, and people, and tongues.....who have washed their robes; and made them white in the blood of the Lamb. Rev. vii. 9-14.

This company cannot be the few, for they are not the little flock, but are clearly distinguished as a great multitude which no man could number.

Let us all try ourselves by this rule, and watch and be ready when Jesus comes to reward his servants, is my prayer.

JOHN FOOTE.

Conference Notice.

The Annual Conference of the Churches of God in Christ Jesus for the State of Illinois will be held in Oregon, beginning Wednesday evening Sept. 18, 1901, and hold over Sunday. A programme will appear later.

The building committee will have the new building finished in which sleeping rooms and dining hall will be provided. We wish as many to attend as possible, both those who live in the State and those out of it. We expect Bros. Comer, Eychaner and Samuel Wilson to be with and assist us. Those who have attended previous meetings know what a treat it is to listen to them and should try to be with us again and endeavor to bring others with them. Let all come and have a good time, for surely no better feast was ever spread than *The Word*.

JAS. W. WILSON, Pres.
L. BOOTH, Sec'y.

To brethren who attend the Illinois Conference at Oregon, Illinois, Sept. 18th. The Committee just informed me that the new Conference building is about completed and that the brethren should be informed that it will be necessary to bring with them a couple of blankets and a pillow. As many as can should bring or send a cot, as it is not thought advisable at this present time that ticks or bedding be put there to remain in the building. For further information concerning board, lodging, etc., address, J. M. Glotfelty Lanark, Ill.

S. J. LINDSAY.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, SEPTEMBER 18, 1901. NUMBER 35.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations, the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, SEPT. 18, 1901.

PLEASE READ, AND THEN HEED.

WE wish to thank those who have responded to the letters we sent out some weeks ago, and to urge those who have not yet answered to do so at once. If there is some good reason for not sending now write and tell *us* of it, and say when you can remit. Don't neglect it any longer, for we need all—every last dollar—due us. We just *must* pay our obligations, and we can only do so when you pay yours. The responsibility lies with every one who owes us any money. Please attend to your part promptly.

COWPER says an "idler is a watch that wants both hands; as useless when it goes as when it stands."

Longfellow says:

"For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build."

ERRATUM—In 19th paragraph of Sermon on "Bread of Life," read "Proves *without* peradventure," instead of "proves peradventure."

BROTHER J. J. Cady of Corvallis, Oregon, is desirous of corresponding with any one who contemplates moving to the Pacific coast, and will gladly send such persons all the information he can relating to the section where he is located.

"IT is good for a man that he bear the yoke in his youth." Lam. iii. 26. It would be also good for over indulgent and careless parents to reflect that the opposite of this would read, —"it is *bad* for a man, if he bear not the yoke in his youth."

WE once read of an old lady, who, while maintaining that she was "open to conviction," added, that she would "like to see the person who could convince her." That old lady was the prototype of many in our day.

"A MAN seems all right to himself while he measures by conceit and self-love; but let him take God's straightedge, and lay it alongside of his faculties, and according to that test every one of them is crooked—not one of them is straight."

THE Church in Cleveland has had the pleasure of a visit from Bro. D. Robison of Martinsburg, O. We found him an earnest and able defender of the faith once delivered to the saints,—*that is good enough for* him, without any modern emmendations. Our intercourse was mutually profitable, and our parting would have been sorrowful but for the hope of meeting again to part no more,—ever with the Lord; may the glad day soon dawn!

"CAN two walk together, except they be agreed? Amos iii. 3. *Hardly.* Then how can any one walk with God, if he be not holy in all his conversation? We have as much cause to beware of him, and to obey his voice, and not provoke him who goes before us in this wilderness world, to guide us to his heavenly kingdom, as the Israelites had to beware of him who went before them to keep them in the way to Canaan.

President McKinley is Dead.

As the facilities of telegraph and telephone have already given to the whole civilized world the information conveyed in the above heading, it is only necessary to chronicle the date and a few incidents connected with the sad news.

On Sept. 6, 1901 as President McKinley was holding a reception at the Pan American exposition in Buffalo, N. Y., an anarchist named Leon Czolgosz while passing along in line to shake hands fired two shots both of which took effect. The wounded man was taken to the hospital, and later moved to the home of Mr. Milburn, where he was staying. The best of medical attention was given, and after the first day he seemed to improve, *and all indications* were bright for a speedy recovery; but on Friday Sept. 13, a week after the shooting, there came a turn for the worse, and he died at 2:50 A. M. Saturday, Sept. 14.

Mrs. McKinley is in very feeble health, and has little reserve strength to carry her through the trial she is called thus suddenly to bear.

Mr. Roosevelt was so confident early in the week that the President's recovery was certain, that he went on a hunting expedition in the Adirondacks, and consequently was not at *the bedside of his chief.* The death of Mr. McKinley makes Theodore Roosevelt now President of the United States. The nation is in an apparently settled condition, but the fact that the President was shot down at such a time, and that the detectives and police are arresting those who are called Anarchists, and hunting in every quarter for information, makes it evident that there is grave danger, and Mr. Roosevelt will have his resources taxed to the utmost to steer the country clear of the rocks that lie in the stream.

The assassin is in jail strongly guarded, and will of course pay the penalty for his crime. However, his death will not make the head of any government any safer, but more likely the reverse. The times in which we live are true to the prophetic Word regarding what will be in the last days of this dispensation. We can only say, Lord hasten the day when thy Son will come and take the reins of the governments of the world, and inaugurate the kingdom of God, that will fill the whole earth and bring peace and rest to the inhabitants thereof.

Since writing the foregoing Mr. Roosevelt has taken the oath of office as President, and has issued a proclamation requesting that all business be suspended and that throughout the country suitable memorial services be held on next Thursday, when the burial of Mr. McKinley will take place.

The "Church of God."

At times when talking with strangers we are asked, "What does your Church believe?" the questioner usually wanting to know how our Church differs from other denominations that may be mentioned. This inquiry is not confined to *any one locality, but* wherever we have brethren and sisters the question is up for answer. It has frequently occurred to very many that if we had some statement of our belief printed in short form, so as to enable us to hand it to any enquirer and say "This is what our church believes and teaches," it would be at least handy.

This is not a new subject. A number of years ago it was up before us, as it is today, and for this reason some of our wiser heads, in whom the brotherhood had reliance, brother S. A. Chaplin among the prominent ones, wrote out the statement that has since occupied the upper right-hand corner of this paper. When putting it there it was started "THE RESTITUTION advocates" etc., and so some have made bold to say that this was simply a statement of the beliefs of this paper, and in no way was the voice of the "Church of God."

While strictly speaking this statement of what is "advocated" by THE RESTITUTION is its own, and was never *forced* upon any local church organization or "Conference" of Churches, yet the same has been endorsed by a good number of churches, and by several Conferences, including the "National" Conference held several years ago at Philadelphia.

It is not the object of this writing to enter a plea for this paper, nor to lay down principles for the acceptance of others, but as the question as to what *is believed,* and therefore should be *taught* by the Church of God, has been brought up rather prominently of late, we write this with the view of *unity* in "faith" and "work." We therefore ask your careful consideration of the points covered in this brief "statement" at the head of our paper.

It starts out by saying we "advocate the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Simply, this means that we believe that *finally,* in God's own time, there will be a restitution, a restoring, a making good, a giving an equivalent, and this to be in such measure as has *been* "spoken by the mouth of all His holy prophets." We submit to the reader then that this paper advocates just as "broad" *restitution* as God gave his prophets words to express. If that is not *broad* enough to suit we shall decline to go beyond the Word of God, and we warn you against stepping over what is written.

In this is implied the acknowledgement of God as Creator and Controller, and that the authenticity of his Word is undoubted by us. From following up the reading of our "statement" it will be found that concerning the nature of man we hold he is now sinful, mortal, fallen, and dying. To get out of this condition no other way is open but through Jesus Christ, who lived a sinless life while here among men, and who was subsequently taken to the Father's right hand in heaven, but who is to literally return to this earth, re-establish the "kingdom of God," raise to life those who have *been* faithful *heirs* and *doers* of His will, change their nature to immortality, incorruptibility, and deathlessness, and as joint-heirs with him they will exercise government over the nations. This means the literal resurrection of the righteous and their immortalization as saints.

As the nation of *Israel is promised* restoration after the coming again of our Lord Jesus Christ, and as their overthrow was a literal *matter, so* we believe the statements that their gathering of the tribes back to the Land of Palestine will *be as literal* as the scattering was.

As Jesus Christ was sinless, purebody, and the object being to have the earth finally peopled with the same sort of persons, with those who by faith and obedience, and godly life from characters that fit them for immortalization such as Jesus now has, we look forward to the time when there will be no more wickedness and sin. It being an impossibility to have such a condition so long as wicked and sinful men are on the earth, and as we reject the orthodox theory regarding "hell" where men live for eternity in misery, we state it is our belief that the Bible teaches the extinction, destruction, blotting out, of such persons who are persistently wicked.

We further gather that the writers of our heading believed *the* "gospel" —*the good news* concerning the coming of the time when the kingdom of God is to be established on the earth, with Jesus the Christ as King and the resurrected saints co-heirs with him.

It states further that as man is sinful *by nature,* he must of himself repent, turn from, cease to do wickedly. This step taken he must get into relationship with God, and Jesus Christ, be taken into the family of God, adopted, made one with this family. This can only be done legally, by observing the rules in such cases, the next step being a baptism, immersion, buried in water, and thus putting off the old man, and arising from the watery grave a "new man in Christ Jesus."

Following this another item is mentioned—"a holy life as essential for final salvation."

As a journal advocating any set of "*principles*" we submit to our readers that the ground covered is vast.

God—with all the attributes of his Being.

The Bible—its authorship, authenticity, etc.

Jesus Christ—The Son of God, our Savior, and all the attributes of his office and his life.

The kingdom of God—What was it, its condition now, and what it is to be.

Israel in the past, present and future.

Man—his nature, position, condition now and to be.

Man's hope,—resurrection from death, eternal life, etc.

Repentance from sin and wickedness.

Baptism—mode, significance,—office.

Reward for Righteousness.

Punishment for wickedness.

Duties of Christian life.

To this can be added the discussion of prophecy, its bearing on events that are in the past, and that are just up before us. Besides this the doings of the churches, ministers, letters of encouragement and cheer one to another, telling plans for work in new fields, etc.

Surely no *fair-minded person* will say that our paper is too "narrow," with such a range for the pen.

We have not asked for articles on the Seventh Day Sabbath question, because this paper has never "advocated" that, and for that matter, neither has the "Church of God" ever advocated it either. No one has been asked to supply articles on the question of Jesus the son of Joseph, the reason being that this paper has always advocated that he was the Son of God—and so has the "Church of God" so held. We have not opened up the paper to the question of how often —yearly, monthly or weekly—the communion shall be observed—because in the absence of a direct and conclusive statement, such discussion can only gender strife and confusion, to no good end. Besides the "Church of God" has never *settled* the point, either. This paper has never "advocated" *Universalism,* nor asked for articles on the subject, because it is not a "Universalist" paper, and the "Church of God" never said it was a "Universalist" Church either. Pollitics have been kept out for like reason —because this is not a political paper —and the "Church of God" is not a political party.

We said that no fair-minded person could accuse this paper of being "narrow," yet, because we have kept out these items we have been called bigoted, egotistical, set ourselves up as judge, arbitrary, throttling free speech, coward, afraid to investigate, and any number of like pleasant things have been said.

Now, brethren and sisters, we submit to you this—that "THE RESTITUTION advocates" the principles that are identical with what the "Church of God" advocates. On these fundamental truths it has and will stand, and ask the support of God's people who are settled and established in the faith of the gospel of the kingdom of God and the things concerning the name of Jesus the Christ.

Our columns are and have always been open for articles on the principles set forth at the head. Also practical articles that are calculated to point out our duty. We do not want articles that are made up of personal flings, and caustic, cutting expressions. If you question the correctness of a brother's position, or think he has not made it plain enough, and deem it your duty to write to correct him, just write on the *subject,* not against the brother. "Contend earnestly for the faith once delivered to the saints" should be read close to the text "Let brotherly love continue." *Always,* at all times, write with the view of doing some one good, of building each other up in our most holy faith; *never*—far better never write, than take pen with the idea of tearing down—of contention and strife.

Our plea is for unity of faith and works. If you have any *opinions* formed on *inferential* testimony, let them be held as such only, and never put forward as the fundamental principles of our faith. Confessedly secondary and non-essential, they can well be left in the background, and not be introduced to make discord.

Jesus said to Peter "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Why not "apply" this prayer? Written in love to all.

Jewish News Items.

Immanuel's Witness says that Rabbi Bettleheim of Baltimore said: "I never mention the name of Jesus of Nazareth without uncovering my head."

It is stated that there are 75,000 Jews in Persia, and that they are openly listening to the story of Jesus, —one of their Rabbis allowing Dr. Bruce to preach in his synagogue."

A Yemenite Jew in Jerusalem asked the Rev. J. Jamal if he "could give him a book containing in detail the story of Jesus and his religion." He gave him the New Testament in Hebrew, which he at once began to read.

Rev. C. W. Flad, of Tunis, a missionary of the London Jews' society, proposes to translate the gospel of Luke and the Acts of the Apostles into Arabic Jargon, because so few North African Jews understand Hebrew.

The Jewish Rabbis are already discussing the question, "If Jewish nationality were renewed, would the temple be rebuilt? And if it were, would there be a resurrection therein of animal sacrifices, as in days of old and in ancient years."

In Medabi, on the east side of Jordan there was discovered by the Greeks in the ground adjacent to their monastery there, a Mosaic floor in which is wrought in Mosaic, a map of Palestine. From the Greek inscriptions and the style of work it is to be inferred that the work dates from the time of Justinian of the 6th century. This map will show much light upon the ancient geography and typography of Palestine, and might lead to new excavations of great interest.

The Popeleing uneasy at the extent of the Zionist movement, together with the announcement that the Sultan had made promises in their favor, has called the Apostolic Delegate, so called, at Constantinople, to Rome, to devise plans for opposing the Jewish plans, which are regarded with horror by good Catholics. In fact it interferes with his desire to collect money to redeem the land from the infidel. We hope this may fire the Jews with more zeal to carry out their prospect.

At a mass meeting of Jews at Milwaukee recently measures were taken to purchase Palestine,—and a committee of Representative Hebrews is to sail for England shortly to direct the raising of funds for that purpose. Why they oppose unite with the Zionists we do not know. At any rate it shows that Jews the world over are beginning to realize that they all look Zionward.

Although the "immigration of Jews to Palestine is restricted by the government, it seems that they are increasing in numbers, especially from Mahomedan countries, and they are bringing their money with them as the prophet has said they would. Judah's fig tree is certainly putting forth buds.

Conference Report.

Church of God in Conference assembled at Bur Oak, Ind., at 10:00 A. M. Sept. 6, 1901, and meeting was called to order by Pres. Elect D. T. Halstead.

The Secretary's report of last Conference meeting was read and on motion approved. The Secretary's report of Evangelist Fund was also read and received, the Treasurer's report being not yet handed in.

The roll of Churches was called and responded to by delegates. The hour set for preaching having arrived, the business session was adjourned to meet in the afternoon.

After a song Bro. D. T. Halstead spoke of the "Faith once delivered to the saints," which was followed by remarks from others present, after which adjournment was taken till 2:30 P. M.

The afternoon session was opened by a sermon by Bro. G. W. Smith, which occupied the time till 3:15 when the business session was called.

The committee on Revision of Constitution reported nothing done, as they thought it best to let same stand as it was.

The Committee on Ways and Means made no report, deciding to let the action of the last Conference stand.

A Committee of three, consisting of Bros. Austin, Wince and S. Osborne were appointed to nominate a solicitor of funds in place of Bro. Halstead who had resigned, and after some talk this committee was on motion raised to five by the addition of Sisters Leland and Mosier, and their duties enlarged to include nomination for all officers.

The report of the Treasurer was then read by the Secretary, and was referred together with the Secretary's report to the Auditing Committee. The Treasurer's report shows total receipts for the year $618.13 and expenses $288.32 leaving a balance on hand of $330.11.

The Chairman of the Ways and Means Committee asked regarding the collections that were asked to be taken by the churches and Sunday schools once each quarter, in order to have a fund that could be used by the Conference to pay incidental expenses, such as postage and stationary. It appeared that this matter had been neglected, and it was urged that it have attention this year. The Conference officers are obliged to do quite an amount of writing as they are not all in one place and must consult by correspondence, and there is no fund that can be drawn on to pay these expenses. It is hoped the brethren will see to this suggestion in the future. No other business coming up meeting adjourned. At the evening service Bro. F. L. Austin delivered the sermon to a good audience.

Saturday Sept. 7, at 9:30 A. M. a talk or "exhortation" by Bro. J. L. Wince was listened to, followed by a few remarks from Bro. Halstead.

At 10:30 the business meeting was again called, and the Secretary, Bro E. K. Barnhill, having had to return home, A. R. Underwood was appointed Sec. pro tem.

The Committee on nomination then reported, naming as President D. T. Halstead, 1 Vice Pres. A. R. Underwood, 2 Vice Pres. J. L. Wince, Sec. A. C. Roberts, Treas. T. O. Tuller, Solicitor of funds A. H. Zilmer, which report was received.

Bro. Roberts objected to his name as Secretary, as he had served 10 years, and was entitled to release. The name of Sister E. C. Railsback was proposed, and after substituting her name for Bro. Roberts on motion the above named officers were chosen for the coming year.

Bro. J. L. Wince moved the re-election of an Evangelical Board, which was carried, and on subsequent motion the old board was elected, and given the power to organize and chose its own chairman and secretary as best suited them.

The Auditing Committee reported having examined the accounts placed in their hands and found same correct. The seeming difference between Treasurer and Secretary arising from the fact that they started at different dates, caused the committee to suggest that the new officers start on even dates and so avoid this in the future.

The Committee on Literature then made report of work since last Conference which was accepted and approved.

On motion being passed the President re-appointed the same committees on Ways and Means, Literature, and Accounts as were chosen last year.

Certificates were given to the following named Brethren, J. F. Wagoner, A. H. Zilmer, J. L. Wince, F. L. Austin, R. C. Railsback, Geo. Smith, H. F. Corbill, D. E. Vanvactor, S. T. Brook, Clarence Corbaley, J. S. Hatch, and D. T. Halstead.

Meeting adjourned to 2:30 P. M. Roll call was made for a re-reading of the Secretary's report and changes so as to include the individual donations credited to C. C. Austin in the amount contributed by the Argos church. Business session adjourned and a sermon given by Bro. D. T. Halstead.

7:15 P. M. paper "Christ's Mission" Mrs. Georgie Osborne, and 7:45 sermon by Bro. A. H. Zilmer.

Sunday, Sept. 8, 9:30 A. M. Social meeting led by Bro. G. W. Smith, followed at 10:30 by sermon by Bro. F. L. Austin.

2:00 P. M. Sermon by Bro. D. T. Halstead, followed by Communion service conducted by Bro. J. L. Wince.

7:30 P. M. Social meeting led by Sister Leland, followed by a sermon by Bro. A. H. Zilmer.

The services throughout were well attended considering the busy time, and a good degree of interest was manifested. The people were kindly disposed toward the visiting brethren, and those in attendance can testify to the generous and hearty hospitality of the Bur Oak Church. The new building is finished and is a credit to the energy manifested by this little band of workers. It is to be dedicated in the near future, and we trust harmony and good will may prevail among the members, and love and charity rule in each heart, as they labor on toward the coming kingdom of God, and one prayer is that each may gain the prize at the end of the race.

E. K. BARNHILL, Sec.
A. R. UNDERWOOD, Sec. Pro tem.

Announcement.

The Quarterly Conference of the Church of God in Michigan, will convene [D. V.] at Watson, Allegan Co., Michigan, *Friday* evening, Oct. 18th, 1901, and continue over the following Sunday.

Though few in number at this place [Watson] we hope and feel assured that we will have the hearty co-operation of *all interested,* and look forward to an interesting and profitable meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come, and all who come will receive a hearty welcome.

People coming from the north or south will change cars at Monticth for Fisk Station, where some one will be ready to convey them to the different homes.

Those coming from the north will tell the conductor to telegraph the conductor on the Cincinnatti and Northern Railroad, to hold the train for passengers to Fisk Station.

There will be one or more good speakers to preach the Word.

Let us remember the words of Paul, Heb. x. 25.

L. D. DECKER, Pres.
EMMA JACKMAN, Sec'y.

I will be at Bosworth, Mo., Sept. 22 to 29 and hold meetings over two Sundays. At Pleasantown, Kan., Sept. 1 and continue to the 6th. All are invited to these meetings.

JOHN FOORE.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves *state* their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs A M Siple 1.50

Every Tuesday to Buffalo.

From Sept. 24 to Oct. 29th, the Nickel Plate Road will sell round trip tickets to Buffalo at one cent per mile, going Tuesdays; returning on any train up to midnight of the following Sunday. Inquire of nearest ticket agent of the Nickel Plate Road or C. A. Asterlin, T. P. A., Ft. Wayne, Ind. —Oct 29

Communicated.

Dear Brethren and Sisters:

It has been a long time since you heard from me through the dear old paper. I love the faith and have been studying to find out what it is to have that faith. It is certainly the duty of mortals to believe God and to seek to understand his exceeding great and precious promises.

With this introduction we now prepare to carefully examine a few of the many promises which declare plainly a real, tangible, beautiful and eternal home of the saints of God.

After that Lot was separated from Abraham God made a covenant with him. "And the Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. xiii. 14–17.

This promise and others of the same import, in Genesis, are usually read, if read at all, and passed over as of no significance to the Christian Church, as it is supposed to refer to Abram and his natural descendants occupying the land of Canaan in their mortal state. But all should learn to study and compare Scripture with Scripture, and when we do this we readily find that this promise is an important part of the foundation of the Christian hope of an eternal home. This may look strange to some, but please follow me along the path of light laid down in God's Word, and you can see a grand and glorious inheritance that most Christians never anticipated. Let us look further and the light will be clearer. "Fear not Abram, I am thy shield and thy exceeding great reward." Gen. xv. 1. Then Abram inquires of the Lord about his seed, for he had no heir, and could not understand the nature of the promise to thee and to thy seed. So the Lord told him that he should have a Son of his own flesh to be his heir and that his seed should be numberless as the stars, and he believed in the Lord, and he counted it to him for righteousness. And he said unto him, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit." Now see, it is to inherit it. And he said, "Lord God, whereby shall I know that I inherit it?" Abram wants assurance that this promise can and will be fulfilled. Then the Lord entered into solemn covenant with him to give him full assurance that he will fulfill the promise. So he instructed Abram to make an offering to the Lord, which he did. Now watch for the evidence that the Lord would give the seed and the land promised.

Abram watched his offering until the going down of the sun, then a deep sleep fell upon him, and lo, an horror of great darkness, a type of death that must intervene before he would inherit the land, also a smoking furnace and a burning lamp that passed between those pieces of meat on the altar. This was the symbol of God passing through the altar, to ratify the covenant that he had made with Abram in Gen. xvi. The Lord says, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee, the land wherein thou art a stranger all the land of Canaan for an everlasting possession, and I will be their God."

Up to this time Abram has no heir, but God had promised him a son and a numerous family and gave him the covenant of circumcision to distinguish them from all the families of the earth, and changed his name to Abraham, and Sarai's name to Sarah, and promised Abraham to give him a son of her when she was ninety years old, and he an hundred years old. This would be a miracle if it should occur but God had promised it and said, Sarah, thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant and with his seed after him. Gen. xvii. 15–21.

This covenant was made according to [illegible] promise of things [illegible]

have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore. Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii. 15–18.

The former promise and covenant with Abraham include Christ as his Seed, of whom Isaac was the type produced by a miracle from parents past the age of generating children, hence, a figure of the resurrection of the dead, so Abraham believed, for when called to offer up Isaac he counted that God was able to raise him up even from the dead from whence also he received him in a figure when he was born of Sarah when she was past age. But this last promise quoted includes not only his victory over death—the gate of his enemies. This miraculous gift of a child from him as good as dead, and from Sarah when she was past age, together with the miraculous deliverance of Isaac, when he offered him in sacrifice confirming Abraham in the fact that God's covenant embraced the resurrection of the dead and that the land promised him for an everlasting possession was to be possessed in an immortal state. When Abraham was dead and Isaac was head of the family, the Lord said unto him, Sojourn in this land, and I will be with thee and will bless thee; for unto thee and unto thy seed I will give all of these countries, and I will perform the oath which I swear unto Abraham thy Father, in thy seed shall all the nations of the earth be blessed. Gen. xxvi. 3.

In Gen. xxviii. 13, 14, this same promise is renewed to Jacob. The reader should keep in mind this is a faith covenant, and was counted to Abraham for righteousness. It includes all the elements of the new covenant as it includes Christ its Author, his victory over death and the gift of the earth for an everlasting possession and the resurrection of all the family to eternal life, to possess the land forever. See Psa. xxviii. God promises Christ the uttermost parts of the earth for his possession. This is the same possession. Some who have never searched the Scriptures as they should, think this a strange view of the Scriptures, and without investigation, say these promises were all fulfilled by the natural descendants of Abraham occupying the land of Canaan. But this cannot be true. The explanations of Paul in the New Testament are better. The covenant promises the land to Abraham personally and to his seed. It is to be without conditions and he was to have it for an everlasting possession. Abraham, Isaac and Jacob were each personal heirs in this covenant; yet we are informed that they were strangers in it, and that when Sarah died Abraham did not own land enough to bury her in, so he bought a field of the sons of Heth and paid for a burying place, and we are told by the faithful martyr, Stephen, in his last sermon, which cost him his life while preaching to show the Jews that Jesus was the Christ, and as he refers to God's promise to Abraham, he says, "And he gave him (Abraham) none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession and to his seed after him, when as yet he had no child.

Abraham died without possessing the land, Isaac and Jacob also died without possessing it. Let us hear what Paul says about it. We can believe him. "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise; for he looked for a city which hath foundations whose Builder and Maker is God. Through faith also Sara herself received strength to conceive seed and he delivered of a child when she was past age because she judged him faithful who had promised; therefore, sprang there even of one and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith not having [illegible] the promises [illegible]

might have had opportunity to have returned, but now they desire a better, that is, an heavenly, wherefore God is not ashamed to be called their God, for he has prepared for them a city.

By faith Abraham when he was tried offered up Isaac, and he that had received the promises offered up his only son, of whom it was said that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead from whence also he received him in a figure." Heb. xi. 7–19. That is, this family as numerous as the stars and as the sand is not the natural descendants of Abraham—the nation of Israel, which occupied for a time the land of Canaan, on condition of obedience to the law, is too clear to be claimed. These all died in faith. But few of natural Israel had faith. Of this family God is not ashamed, but he was ashamed of carnal Israel and banished them from the land of Canaan as he declared he would when they rebelled. See Gen. xv. 18, and Deut. xxviii. This was another covenant with another people, and it has had a wonderful fulfillment, but this covenant through faith embraced Christ as Abraham's seed, and the plan of redemption through his death and resurrection, and takes hold of the future and eternal home. Moses, the law-giver, so understood it for Paul tells us, "By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward."

Thus, Moses must have seen that family covenant included Christ as a Savior and a Redeemer of the land from the curse, for an eternal home. These comments shed new light upon the covenant as they show how the family of the faithful understood it, but we have other New Testament truths on the same point.

Paul, to the Romans, while discussing the law of faith and what it secures to all who believe God, uses this promise to Abraham to show that all believing Gentiles are heirs with him and members of the household of faith and inheritors of the land, for we say that faith was accounted to Abraham for righteousness. How was it then reckoned, when he was in circumcision or in uncircumcision, not in circumcision but in uncircumcision, and he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being circumcised that he might be the father of all them that believe though they be not circumcised (Gentiles) that righteousness might be imputed to them also and the fathers of circumcision to them who are not of the circumcision (Jew) only, but who also walk in the steps of that faith of our father Abraham which he had being yet uncircumcised, for the promise that he should be the heir of the world was not to Abraham or his seed through the law but through the righteousness of faith. This argument of Paul on this promise was to meet the claim of the Jews under the law who claimed to be the children of God and entitled to all the promises of God to Abraham, as their father, while they did not believe in Christ, the true Seed of Abraham in whom all the families of the earth should be blessed with the offers of salvation through faith, and Paul continues to teach; for if they which are of the law be heirs, faith is made void and the promise of none effect, because the law worketh wrath, for where there is no law there is no transgression, therefore it is of faith that it might be by grace to the end the promise (earth) might be sure to all the seed, not to that only which is of the law (Jews) but to that also which is of the faith, Abraham (Gentiles) who is the father of us all, who believe both Jews and Gentiles as it is written, I have made thee a father of many nations before him whom he believed, even God who quickened thee and calleth those things which be not as though they were.....therefore it was imputed to him for righteousness.

Now it was written for his sake alone, it was imputed to him, but for us also to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences and was raised again for our justification. But we [illegible] and to all believers through his Seed, —which is Christ, whom God raised from the dead for our justification and salvation. But we have yet another Scripture. "Know ye therefore, that they which are of faith, the same are the children of Abraham, and the Scripture foreseeing that God would justify the heathen (Gentiles) through faith, preached the gospel unto Abraham, saying, In thee shall all nations be blessed, so then they which be of faith are blessed with faithful Abraham, but that no man is justified by the law in the sight of God it is evident, for the just shall live by faith, and the law is not of faith but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith. Brethren, I speak after the manner of men, though it be a man covenant yet if it be confirmed no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made, he says not to seeds as of many but as of one, and to thy seed which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul that it should make the promise of none effect, for if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise, wherefore, then serveth the law. It was added because of transgressions till the Seed should come to whom the promise was made, and it was ordained by angels in the hand of a Mediator. Wherefore, the law was our schoolmaster to bring us to Christ that we might be justified by faith, but after that (the object of) faith is come we are now no longer under a schoolmaster for ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female for ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Gal. iii. 1–29.

Here we are shown that the covenant with our father Abraham is a faith covenant through Isaac a child of promise, begotten in the dead womb of Sarah by Abraham who staggered not at the promise of God, and being not weak in the faith he considered not his own body now dead when he was about an hundred years old, neither yet the deadness of Sarah's womb. Rom. iv. 19–20.

There are many other Scriptures we could bring forth on this same subject, both out of the Old and New Testament, but as this article is longer than usual I will leave it for the consideration of our many readers.

Your Sister, in hope of eternal life when Jesus comes.

MARY E. HOWARD.

Programme

For the 4th Annual Conference of the Churches of God in Christ Jesus, an association of Bible Christians, to be held at Oregon, Ill. beginning on Wednesday evening, Sep. 18, and continue over Sunday following.

All services will be opened with singing, prayer and the reading of Scripture.

WEDNESDAY, SEPT. 18.

7:45 p. m. Bible reading by James W. Wilson, Pres. of the Conference. Topic, The coming and mission of the Christ. Is the second advent near?

Text: "When shall these things be, and what shall be the sign of thy coming, and the end of the world." Mat. xxiv. 3.

THURSDAY, SEPT. 19.

10 a. m. Formal opening of the Conference. Appointment of committee on programme and entertainment.

Following this the morning service will be devoted to a study of the book of the Revelation. Much ignorance prevails as to the meaning of the wonderful symbols of this the last and the greatest prophecy of the Bible. The committee on programme appointed by the Conference board has therefore thought it wise to devote a portion of the time of this conference to its study. The brief time will not permit of an exhaustive study, which would take months, but will suffice merely for an outline to be followed up by further home study.

sure word of prophecy whereunto you will do well to take heed, as unto a lamp shining in a dark place, until the day dawn." 2 Pet. i. 19.

A brief outline of the study:

1. Introduction. Can the Book be understood? Object and scope of the revelation. Is it a revelation of events yet wholly in the future, or of mighty world forces, political and ecclesiastical, as they affect Christian people and of the persecution and triumph of Christianity beginning immediately after the writing of the book and ending with the eternal ages. How shall we interpret symbols? The symbolic numbers 7, 144 and 144, etc. Lord's day.

2. The seven churches. Are they in their characteristics symbolic of seven periods in the history of the Church, or are they rather symbolic of the church universal in all ages of its existence? The characteristics outlined being prototypes of churches or individual Christians to be found at any period and designed as a mirror for self-examination, encouragement and warning. Are the promises and warnings prophetic of the career of the churches and of the cities in which they are located?

3. A peep into heaven. The four beasts (living creatures); of what are they symbolic? The 24 elders and the heavenly hosts. Seven spirits, 7 horns of the lamb. What is the lesson taught by this introduction to the opening of the seals? To whom is the promise made that they shall be kings and priests unto God and reign on the earth?

4. The openings of the seals. The white horse and its rider. What period does it symbolize? The red horse and its rider. The black horse and its rider. The dark horse and its rider. The souls under the altar. The great earthquake and triumph of Christianity. The seventh seal: what is embraced in it?

5. The seven trumpets. What is signified by the angel with the golden censer and his performances? The first trumpet: what does it signify? What is the meaning of the symbols: trumpet, hail, blood, fire, destruction of trees and grass, etc? Second, third and fourth trumpet.

Woe trumpets. First woe trumpet. Symbols, fallen star, key, bottomless pit, smoke from pit, the army of locusts and their peculiarities. Why forbidden to destroy trees or grass, or any green thing, the natural food of locusts? Seal of God in the forehead. The five months. The King Apollyon, etc.

Second woe trumpet. Four-bound angels. The Euphratean power. The hour, day, month and year. Preparation to slay third part of men. The number and character of the destroying army. The agent of destruction. Fire, smoke and brimstone. Of what are they symbolic?

The rest of men who failed to take warning and repent. Who are they?

The magnificent angel from heaven. His attitude. The book in his hand. The seven thunders. The oath of the angel. Eating of the little book and the bitterness that followed. Command to prophesy. What do all these signify?

The angel's measuring rod and the things measured. The forty and two months. The angel's two witnesses. Their attributes, powers, persecution, etc.

The seventh trumpet. The kingdom of God established. The resurrection and rewarding of the faithful.

It is doubtful if the time set apart for this study will suffice for work beyond this stage. If it should do so, the studies will be continued.

12:00 m. Adjournment for dinner.

2:00 p. m. Prompt reassembling of the Conference. All sessions will begin promptly at the time set.

Continuation of the study of Revelations.

3:00 p. m. Sermon by L. E. Conner. Topic: What Christianity has lost. A contrast between teachings held essential by the majority of the present day churches and the primitive Bible faith.

Text: "Take heed unto thyself and unto the doctrines. Continue in them, for in so doing thou shalt both save thyself and them that hear thee." 1 Tim. iv. 16.

4:00 p. m. Recess.

7:00 p. m. Social meeting. Topic: What is it to be faithful? Ten minutes opening and five minutes talks.

Text: "Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10.

7:45 p. m. Sermon by A. J. Eychaner.

12:00 m. Adjourn for dinner.

2:00 p. m. Completion of studies in Revelations.

3:00 p. m. Sermon by Samuel Wilson. Topic: The fountain of life.

Text: "Let him that is athirst come, and let him whosoever will partake of the waters of life freely." Revelation xxii. 17; Psalm xxxvi. 9.

7:00 p. m. Social meeting. Topic: Bible mathematics.

Texts: Subtraction. "Let us lay aside every weight and the sin which doth so easily beset us."

Addition. "And besides this, giving all diligence, add to your faith virtue, etc. 2 Pet. i. 5.

Multiplication. "Any one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife or children, or lands for my name's sake shall receive an hundred fold, and shall inherit everlasting life." Mat. xix. 20.

7:45 p. m. Sermon by L. E. Conner. Topic: The overcomer's rich reward.

Texts: "To him that overcometh will I give to eat of the tree of life." Rev. ii. 7. "And he that overcometh and keepeth my works to the end, to him I will give power over the nations. Rev. ii. 26.

SATURDAY, SEPT. 21.

10:00 a. m. Business session of the Conference.

Order of business:

1. Reports of officers, committees, evangelists, churches and auxiliary societies.

2. Election of board of managers, president and vice president for the ensuing year.

3. New business.

4. Resolutions.

12:00 m. Adjourn for dinner.

2:00 p. m. Continuation of business session. Discussion led by Miss Lelia Whitehead, on "Work and mission of auxiliary societies."

Address on Sunday School work by Martin Aslaksen.

3:00 p. m. Sermon by A. J. Eychaner. Topic: Our hope in Jesus.

Text: "But now hath Christ risen from the dead and become the first fruits of them that slept." 1st Cor. xv. 20.

6:00 p. m. Social meeting. Topic: Laid up treasures.

Text: "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal." Mat. iv. 19.

7:45 p. m. Sermon by Sam'l Wilson, Topic: The mustard seed kingdom.

Text: "The kingdom is like unto a grain of mustard seed," etc. Matthew xiii. 31.

SUNDAY, SEPT. 22.

9:30 a. m. Sunday School and Bible class. Topic for Bible class, "Who is the man of sin?" 2 Thes. ii.

10:30 a. m. Regular church service with sermon by L. E. Conner. Topic: "The Christian who shall never fall."

Text, "Let him that standeth take heed lest he fall."

12:00 p. m. Celebration of the Lord's Supper.

12:30 p. m. Adjourn for dinner.

2:30 p. m. Young Peoples' Society services.

3:30 p. m. Sermon by S. J. Lindsay, topic: Our Royal inheritance.

Text: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv. 34.

7:00 p. m. Prayer and song service, followed by a sermon by A. J. Eychaner, topic: Why not be an heir?

Text: For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27-29.

Farewells.

While this is a conference of the churches and the brothers and sisters in Christ scattered abroad through Illinois, an earnest invitation is extended to the brothers and sisters everywhere to attend and participate in the services and studies of the conference. It promises to be one of the most refreshing and instructive meetings we have held in the state. We hope for a large attendance.

The Conference Board, acting on the resolution adopted by the conference a year ago, have erected a building, with dining hall and sleeping apartments for all who come, so that during the continuance of the conference we shall be as one family.

Oregon is on the Chicago, Burlington & Quincy railroad. Several trains daily pass through the city each way. The [illegible] should write [illegible]

Communicated.

Dear Brothers and Sisters in Christ:

Is it well with you? or do the perplexities of life weigh too heavily upon you, almost overcoming you? Have you forgotten the Garden of Gethsemane, and its bowed form? Do you forget, "It is through much tribulation we enter the kingdom?" When we are almost entirely discouraged let us go to some home where poverty, sad faces, weary lives, overtaxed nerves, desperate, rigid lines tell the tale of every day life for them; they have never seen the "come unto me and live," no everlasting arms for them to lean upon, no hopes built high upon the rock Christ Jesus, bright with immortality. Look beyond, dear ones, up, up, above the Gethsemanies of life, beyond the hills of crosses, up where the light is, to him from whom a life will come that is free from toil, pain, hardships, death, to the resurrection morning. There are bright rays all along and a few weeks ago one threw its brightness across our path in the shape of a visit from our dear Brother and Sister O. R. L. Crozier, and Sunday morning though in very feeble health, he gave us in a few words a picture of the glorious future that sent a thrill through every heart; may his life be preserved to do more work in the way of truth. After their visit we went to South Bend and held a week of meetings in their hall, baptizing one into the all-saving name, Bro. Shuoke, a very intelligent, earnest brother. We could almost feel we were back in the little hall at Plymouth so many of the dear believers from there have moved into South Bend, and just as earnestly working for the cause of truth as when we first met them. We have promised to meet with them again in the near future. From here we went to Vicksburg, where the brethren are still clinging to the promises (save one, who became dissatisfied with the dear old gospel, and has bound a yoke upon his neck which none yet had been really able to bear, namely, the law). From here I was called by telephone to the bedside of my dying mother. And so the sunshine and the shadow chase each other in quick succession, and still we must fight on, for overhead is the faithful God, and in his own time the gift of life awaiting us, if true to the trust committed to us. I am glad to say the Elder is improving in health and hopes to be at work very soon now; calls are already coming from many. O for more workers. Yours doing what we can.

B. W. & M. A. Woodward.

Obituary.

John R. Corbaley died August 23, 1901, at his residence near San-Miguel, California, after an illness of several weeks of congestion of the lungs. He was born Aug. 18, 1827, near Indianapolis, Ind.; aged 74 years and 5 days. He united with the Church of God at Old Union, Marion County, Indiana, when about twenty years of age and lived a consistent Christian life till death came. He was married twice; his first wife's maiden name was Eliza Pendergast. By this marriage he had two sons. His second wife's maiden name was Priscilla Smith, by whom there were four children, and there are 15 grand children. His wife and children all survive him. The widow and two children live in California. One is living in Illinois and the others in Iowa.

John commenced preaching in a few years after uniting with the church, and he continued presenting the gospel privately and publicly as he had opportunity until his health failed him.

His family and friends mourn his loss, but they sorrow not as others who have no hope. He fully believed that very soon the Lord will come and gather his jewels and give the reward of immortality and eternal life, and establish the kingdom of God. The writer of this is the only surviving member of our father's family of ten children. I now have passed my 81st natal day, and was the eldest of the family. May it be our happy lot to meet in the kingdom of God. May my brother's family look forward to a happy re-union in the future is my prayer. Separations must come in the present world. In hope,

Richard Corbaley.

Special low rate tickets to San Francisco, account General Convention Episcopal Church, will be sold via Pennsylvania Lines Sept. 18th to 26th, inclusive, also on Sept. 27th for trains reaching Chicago or St. Louis that date. For further information see Ticket Agents of Pennsylvania Lines.—Sept 26

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No. 3, " "	" "	12:31noon
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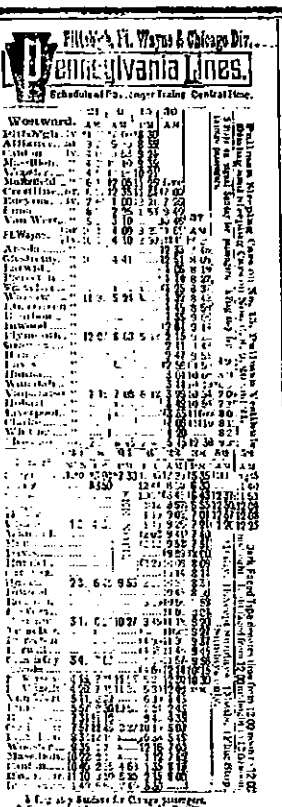

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1023 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 8:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Centre and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7.00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer Ind., meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:30 a. m. Sunday, in the fourth and fifth Sundays in the month except the [illegible]

day evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 208 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House. In Grant Co., Oklahoma, in J. G. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, H. V. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave, near Wilson Ave, Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zimmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Sabelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Fox's Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Galsio Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout at Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Penner both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. H. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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Poetry.

God Knows.

O restless heart! Why murmur?
The sun is shining still,
Though clouds seem very near you,
God knows, it is his will.

He knows the weary heart ache,
The longing and unrest.
"Come unto me," he whispers,
"And lean upon my breast."

What most you wish and long for,
Might only bring you pain.
You cannot see the future,
God's purpose to explain.

So trust, faint heart, thy Master,
He doeth all things well.
He loveth more than heart can guess,
And more than tongue can tell.

—J. J. Marley.

Communicated.

"What Must I Do to Be Saved."

The above question is or ought to be the most important that man has ever propounded. And how careful ought we to be in seeking a truthful answer to the question. But if the answer is sought in the right direction the search will be richly rewarded: for the question has been answered by the highest authority, viz: that of the Author of the plan of salvation. Plain as the answer is that inspiration has given to this question it has been so obscured by the tradition of man that instead of answering it briefly as the inspired writers have done it becomes necessary to separate the truth from the human errors that have been so interwoven with the truth that the work of separation seems almost like a work of destruction, for when the truth is thus separated it bears scarcely a resemblance to the error in its popular form. To avoid confusion in considering this question it will be well to remark that salvation is a process that requires a beginning, a progress and a final completion. Those err who think our salvation is perfected when we shall have complied with the terms on our part. This will be readily seen by the statement that says "Now is our own salvation nearer than when we believed." Evidently not completed, as it then could not be "nearer" but actually present. Man's relation to salvation is shown by three acts expressed in Scriptural language by the words faith, repentance and baptism. The first is intellectual, the second is moral and the third a physical act. A person could have faith and yet the moral condition remain unchanged, for it is said "the devils believe and tremble" yet they remain morally unchanged. Repentance is the mighty moral solvent that changes man's nature from sin to righteousness, it affects man's moral relation to his Creator. Baptism works a legal change by placing the subject in a position where by a course of moral training he (continuing to walk in newness of life, or the new life) is legally entitled to all the benefits that belong to this new order of things. Faith then being the first thing required in God's plan of salvation it becomes necessary to know just what is meant by the word faith. A very simple and also a correct definition of faith is belief, and belief is defined to be "the assent of the mind to the truth of any given statement or proposition." But this still leaves the question "What must I believe?" vague and undefined.

Belief of any statement or proposition however absurd or even untrue would produce in the mind of the person accepting it, what has already been defined as faith. But would this "faith" be a proper basis to prompt the next act, repentance? Certainly not unless the things stated as a basis for faith were true. Just here it seems that the faith that is to be the basis of acceptable action toward God ought to be definitely stated. An error here would certainly be as disastrous in the general result as would the act of a surveyor who should start a line at the wrong point. The surveyor might run in the right direction, he might run the proper distance, yet a fatal error would be committed.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, SEPTEMBER 25, 1901. NUMBER 36.

And now to all who love the truth let me implore you in God's name let us who "profess to survey the line of God's truth" start right. And in order that no mistake may be made let each make use of the "field notes" that have been officially given by the authority of Jesus Christ the "Great Surveyor."

Referring to the "field notes" we find this "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be condemned." To tell us that God has suspended the destiny of human beings upon their belief of (and subsequent action in relation to) a proposition that they cannot easily understand is to do violence to all the noble attributes of God that are recorded in the Bible. No! I cannot, I will not believe such an ungracious charge. The language quoted makes the "gospel" the basis of faith, and now shall we conclude that the gospel is some vague and indefinite statement susceptible of almost any meaning, or is it a perfectly definite proposition that can be expressed in simple language? Fortunately for the student of the Bible the words employed to instruct have a meaning, and the word gospel can be defined and then the definition can be substituted for the word and it will make clear the meaning. The word gospel literally means "good news." Then we are warranted in saying that the "good news" was to be proclaimed as the basis of faith. The necessity of definiteness becomes imperative, for there might be a great many statements each of which contained good news, but how shall we determine what particular statement is intended. That one particular statement is meant is shown by the definite article that is used to express it. This idea is thus expressed "this gospel (good news) of the kingdom of God," etc. The examination thus far has resulted in this; that good news of God's kingdom was to be proclaimed as a basis for faith, and now only one doubt could remain, and that is what is meant by the phrase "kingdom of God?" It may simplify this last inquiry by stating a simple Bible truth, viz: that the terms "kingdom of God," kingdom of heaven, kingdom of Israel, and kingdom of the Lord are all used to express the same idea, they all refer to God's divine government upon the earth whether in the past or the future. That God did set up a divine government on the earth called the kingdom of the Lord or the kingdom of Israel is clearly shown by the Scriptures. That this kingdom was overturned is also declared by the sure Word of God. And it is as plainly taught that this kingdom will be restored and given to Jesus Christ as it is taught it once was given to David. Hear the testimony of the angel of God. "And the Lord God shall give unto him (Christ) the throne of his father David and he (Christ) shall reign over the house of Jacob forever, and of his kingdom there shall be no end." One passage alone tells us where Christ was born and all Bible students accept it as true, while many passages tell us where he will reign, only one is here presented, for it is clear and to the point. Belief will accept it with this proof while unbelief would reject a hundred were they offered. Now we ask, is it possible that any other faith could be substituted for this? Thousands believe in a "sky kingdom," will it please God to make that faith a basis of action? Others are taught the church is the kingdom, is that faith that would please God? It is said that "without faith it is impossible to please him." Again we hear of the "reign of Christ in the heart." Can it be possible that these absurdities, though honestly believed, will save people?

Was this faith required at the beginning of the gospel dispensation? Here is a direct and positive proof that it was: "And when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized, both men and women." Could there be "another gospel" preached that would save those who do not believe and obey the gospel that Paul preached? Here is Paul's answer to this very important question, "Though we or an angel from heaven preach any other gospel than that which we have preached let him be accursed." I envy not the person who holds out inducements to others that they may hope for salvation that is not based on faith in and obedience to the gospel that Paul said was "the power (not "a power") of God unto salvation to every one that believeth it."

Can we be loyal to Christ my brethren, if we seek to lower or change the standard? Can we hope to hear the Master's approval "Well done, thou hast been faithful over a few things" unless we have taught as the sacred oracles speak? "He that hath my Word let him speak my Word faithfully."

Let us remember that it is our duty to preach the truth, God will take care of the consequences. We are not held responsible for those who disbelieve the truth when it is preached, but "preach the word" is a plainly written command. Following the command to believe on the Lord Jesus Christ, or to believe the gospel, or to believe the things concerning the kingdom of God, or to believe the word of the Lord, these being equivalent terms, in regular order comes the command to repent. And if the simplicity of the Bible had been followed there would be no trouble in determining what we must do in order to repent. But here tradition has been busy at work obscuring the simple meaning of the word. By some it is made to mean a state of mental agony on account of sins that have been committed, or as sometimes said that "a Godly sorrow" for our sins is repentance. That a godly sorrow is connected with repentance is certainly Scriptural doctrine, but it is said that "Godly sorrow worketh repentance" which is a very different thing. To repent is to turn away from one course of action or conduct to another. Then for a sinner to repent is to turn from the evil of his way and walk in the way of truth, or in Scriptural words to "cease to do evil" and thus learn to do good by acting in obedience to the law of the Spirit of life in Christ Jesus.

These two steps, faith and repentance, having been taken, the person is now Scripturally ready to be baptized. But through false teaching the simplicity of the gospel has been so perverted that even the act of baptism has been made to mean at least four different things. That this question can be definitely settled by the Scriptures will be readily seen when a little attention is paid to the subject. First let us start this investigation by a very plain Scriptural statement. "There is one baptism." Now the words used to describe this one baptism must determine what kind of an act it requires to constitute baptism. The frequent allusions to the baptisms recorded in the Scripture would of themselves leave a strong inference that the act was performed by dipping the candidates into the water. This aside from other considerations would be perhaps only strong inferential proof, and upon such proof a subject of such vast importance should never rest. As the word baptize is not a translated word, but simply transferred with slight alteration, its meaning as a word must be gathered from the original language from whence it has been taken.

Taking a standard Greek Lexicon the meaning will be readily found, it is given in these words, dip, plunge, bury, sink, overwhelm, and similar definitions. It is a very significant fact that no translator has ever dared to render the word by the words pour or sprinkle, yet both these words are claimed to express the act of baptism. Wherever the word has been translated the most convenient English word that can be found to express the original idea is the word dip. If the translators of the Bible had instead of transferring translated the word, there could be no more dispute as to the mode of baptism than exists as to the mode of punishment by the act of beheading. The word used in the translation would have forever settled the dispute. We than would read "John the dipper" where we now read "John the baptist," and then have no dispute about the meaning of "baptize."

Does the honest searcher after truth ask why was not the word translated? I suppose answer who translated the Scriptures, for they certainly had a reason for not translating a word of such vast importance in the plan of salvation.

Now if we add to the overwhelming testimony already given, the fact that baptism as an act is represented Scripturally by four symbols each of which demonstrates the mode, the proof will be sufficient to settle the question in the light of Holy Scriptures.

The four symbols that inspiration selected by which to illustrate the mode of baptism were no doubt employed in view of the shameful abuse of the holy ordinance of baptism, for they are simply unanswerable arguments as to the mode of baptism by immersion. The four symbols are, Burial, Planting, Birth, Resurrection. Burial by land or sea by all civilized nations is a very suitable symbol to represent the act of dipping or burying the candidate in water.

Planting beautifully symbolizes the act of covering the candidate by literally planting in the water. As the act of birth brings from concealment the subject of the birth so the candidate by a single act is brought forth from the watery confinement. And as Christ came forth from the rock hewn tomb with a change from mortal to immortal life so the person baptized comes forth from the watery tomb to walk in newness of life, the old man is put off, the new man is put on, thus a new life begins at the watery grave and continues while the subject runs with patience the race that terminates at death. Why then ask "is baptism a saving ordinance?" Why not with equal propriety ask "is repentance a saving ordinance?" or "is faith a saving ordinance?" A man on shore casts a rope to a drowning man, the drowning man seizes the rope and is drawn ashore and thus saved. Now what saved the man? was it the man on shore, or the rope that was thrown, or was it the act of taking hold of the rope? Were they not all necessary to accomplish the man's salvation? Then let us "keep the ordinances as they are delivered" by divine authority, and recognize the fact that one ordinance is just as binding as another, for no more importance is attached to one than to another in the plan of salvation.

J. F. WAGONER.

[The foregoing was written some years ago, but we reprint it here, as it is worthy of careful consideration just now, when so many are teaching that "it makes no difference what we believe so long as we are sincere."—ED.]

Genesis. Chap. 32.

1. And Jakoob departed on his own way; and looking up he saw God's camp pitched, and the angels of God met him.

2. And Jakoob said when he saw them, This is God's camp; and he called the name of that place "Camps."

3. And Jakoob sent messengers on before him into the land of Seeir into the province of Edoom, unto his brother Heesau;

4. And he commanded them saying, In this wise shall ye say unto my lord Heesau, In this wise saith thy servant (house servant) Jakoob I have been sojourning with Laban and spending time until now.

5. And cattle and asses and small flocks, and men-servants and maid-servants have become mine: and I have sent to tell the news to my lord Heesau, that thy servant may have found favor in thy sight.

6. And the messengers returned unto Jakoob saying, We went unto thy brother Heesau and lo, he is coming to meet thee and four hundred men with him.

7. And Jakoob was exceedingly afraid and perplexed, and he separated the laity with himself and the cattle and camels and small flocks into two camps.

8. And Jakoob said, If Heesau cometh against one camp and smiteth it, then will he the second in which to be saved.

9. And Jakoob said, O God of my father Habraam and God of my father Isaak, O Lord, thou who didst say unto me, Return into the land of thy origin and I will do thee good,

10. I should be satisfied with all the righteousness and truth which thou hast done unto thy servant; for with this my scepter (shepherd's crook in this case) I crossed this Jordan and just now I have become two camps.

11. Deliver me out of the hand of my brother out of the hand of Heesau, because I fear him lest he come and smite me and a mother over children.

12. But thou didst say, I will do thee good and dispose thy seed like the sand of the sea as it were, which will not have been numbered by reason of multitude.

13. And he lay down to sleep there that night, and he took votive gifts that he had brought and sent them to Heesau his brother.

14. Namely two hundred she-goats, twenty he-goats, two hundred sheep, twenty rams,

15. Nursing camels and thirty of their young, forty cattle and ten bulls, twenty asses and ten asses' colts.

16. And gave them to his servants each flock or herd by itself; and he said unto his servants: Go your way on before me and make an interval between flock and flock and herd and herd.

17. And he directed the first, saying, If Heesau my brother meeteth thee and asketh thee saying Whose art thou and where art thou going? And whose are these going on before thee?

18. Thou shalt say, Thy servant Jakoob's votive-gifts he hath sent to my lord Heesau, and lo, he is behind us.

19. And he directed the first and the second and the third and all those going their way on before after these flocks and herds saying, According to this word shall ye talk to Heesau when ye find him.

20. And ye shall say, Thy servant Jakoob is coming behind us. For he said I will make his face favorable with the votive gifts that are going on before him, and after that I will see his face; for perchance he will accept my face.

21. And the votive-gifts went their way on before his face, and he lay down to sleep that night in the camp.

22. And he arose that night and took his two wives and his two house-maids and his eleven children and crossed the ford of the Jabook.

23. And he took them and crossed the brook and took all his things across.

24. And Jakoob was left alone, and a man wrestled with him, until dawn.

25. And he saw that he was not prevailing against him, and he touched the broad part of his thigh, and the broad part of Jakoob's thigh became relaxed in his wrestling with him.

26. And he said, Send me away; for the dawn hath arisen; and he said I will not send thee away unless thou wilt bless me.

27. And he said unto him, What is thy name? And he said Jakoob.

28. And he said, Thy name shall no more be called Jakoob, but Israel shall be thy name, because thou hast become strong with God, and thou wilt be able with men.

29. And Jakoob asked and said, Tell me thy name; and he said, Why dost thou ask this, thou ask my name? And he blessed him there.

30. And Jakoob called the name of that place "A sight of God," for I saw God face to face, and my soul was saved.

31. And the sun arose for him, when he had passed by "Sight of God;" but he halted on his thigh.

32. For this reason sons of Israel may not eat the sinew that was weakened, that is on the broad part of the thigh unto this day, because he touched the sinew of the broad part of Jakoob's thigh, which became weak.

COMMENT.

In 2nd verse "host" R. V. should be "camp" and "Mahanaim" "camps" 3d verse "field" should be "province" —"Edoom" was something more than a field when it became a kingdom later, I think.

In the 7th verse "companies" should be "camps" again.

In the 13th verse R. V. "lodged" should be "lay down to sleep." There were no houses nor hotels there to lodge in.

In the 29th verse when Jakoob asks the angel's name why do you suppose he makes him the equivocal answer he does? My idea is that he ought to have known who this particular angel was as there is no doubt now that he was "the angel of the covenant" who appears to Moseses and David and Daniel later and who had figured in the covenant with Habraam earlier.

In the 30th verse R. V. "Peniel" should be "A sight of God."

To make confusion worse confounded we have "Penuel" in the 31st verse R. V. Of course it is the same place and same name as in the 30th verse, and should read "passed by" instead of "passed over." The 32nd verse R. V. says "the sinew of his hip." Now the sinew that was "touched" and "weakened" was the one on the inside of the thigh or "the broad part" of the thigh as it is here called and not the hip at all. The sinew of the hip would properly be on the outside of the thigh and running over the socket of the hip. The old version had his "hip out of joint" "Israel" "strong rout of mercy."

CHAS. GARDNER.

Treatment of the Fallen.

For twenty centuries this road from Jerusalem to Jericho has been infested by robbers, who lurk in the innumerable caverns, or behind the inaccessible cliffs that line the difficult way. In April, 1888, the writer was one of a party of ten or twelve Americans who passed over this same road in an opposite direction—from Jericho up to Jerusalem—and we were obliged to hire an armed escort to protect us from the robbers who before had despoiled a similar party.

The story is simplest told in Scripture language. The priest returning from official service, in which he had perhaps taught others a thousand times that God would have mercy rather than sacrifice, looks at his poor, wounded brother, unwilling to risk his own precious life, or even to soil with blood his sacred robes, crosses the road and passes on, leaving his bruised and bleeding countryman to his fate.

A Levite too, another temple official, draws near, perceives the critical condition of the sufferer, and with a cool and calculating selfishness, like the priest, crosses to the other side and passes on.

A despised, hated Samaritan appears. He might have had a thousand excuses for passing by where the priest and Levite had one; for was not the wounded man his hereditary enemy, who perhaps that very morning in the synagogue had invoked the curses of God upon this hated race, and would have passed him by as if he had been a dog? But hasees in the wounded man a brother who is in a desperate case and needs help, and at once he stops and gives it.

"Which of these three was neighbor to him that fell among the thieves?" Jesus asked. With true national instinct which would not allow him to utter the hated name of Samaritan, the lawyer answered, "He that showed mercy on him." "Go and do thou likewise," said Jesus. And so let us learn, as the heathen Pliny has well said: "It is not precepts we want so much as examples."—*Prof. Fleet, in B. T.*

I will be at Bosworth, Mo., Sept. 22 to 29 and hold meetings over two Sundays. At Pleasantown, Kan., Sept. 1 and continue to the 6th. All are invited to these meetings.

JOHN FOORE.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 25, 1901.

A Serious Loss.

We have met with quite a serious loss. Some weeks ago we sent out several hundred letters to persons who were owing us various sums of money. Who will help us find these letters that have been no doubt laid away and forgotten? If you did not get one, and you have not sent your renewal, don't wait for the letter to come, but send now and save us the expense of writing to you. It is a task we dislike very much anyway, and we will be rejoiced if no occasion existed for doing so. Brethren, this is a serious matter indeed. We can not meet our obligations unless you do yours. Think of this carefully and calmly, and act as your conscience and Christianity dictate. If each will do this we will have several hundreds of dollars within a weeks time. Will *you* help to make good our loss?

READER, do you believe in a death that never dies? If so, why do you not believe in "a life that never lives?" One is as sensible as the other."

"THE principle of all true giving is to give self to God. Then all other gifts will flow forth from the heart, and we shall not measure them out to the Giver of all."

"DIVINE knowledge is not like the light of the moon to sleep by, but as the light of the sun to work by. It is not a loiterer in the market place, but a laborer in the vineyard."

"IN the Bible we have the central line of the world's history. It is a book that from beginning to end contends for righteousness. And it is made glorious by the illuminating centrality of the Great Person, Jesus Christ."

DEBURGH says, "If there be one blessing more than another which the [illegible] as its Author, and for which the believer is taught that he is wholly indebted to redemption, it is Immortality."

"WHEN a religious man is so wrapped up in business, or study, or pleasure, that he will not allow himself time to think of or visit the suffering and the poor and the needy, but quiets his conscience by giving money contributions to some one that calls upon him in behalf of another, he utterly deceives himself if he concludes he is kind. He may give all his goods to feed the poor, but if he be without love he is nothing. The heart is only strengthened in compassionate love or in the love of what is great and good by being in actual, frequent, and meditative contact with the object that calls it forth."

LISTEN to Luther a moment;—he says: "The Word of God is not my word; I therefore cannot abandon it; but in all things short of that I am ready to be docile and obedient. You shall have my blood, my life, rather than a single word of retraction; for it is better to obey God rather than to obey man. It is no fault of mine that this matter creates confusion among you. I cannot prevent the Word of God becoming a stumbling-block to men. I know well that we must pay obedience to the civil magistrate, even though he be not a man after God's own heart, and I am quite ready to pay that obedience in any matter that does not shut out the Word of God."

WHAT seems like a big step toward Catholicism was taken at Milwaukee last week by the Wisconsin State Conference of the Protestant Episcopal Church. A memorial was passed by their body to be sent to the National Conference of this Church to be held in San Francisco soon, asking that the church name be changed to "The American Catholic Church." The memorial was adopted by a large majority, but some expressed themselves as fearful of the consequences. One clergyman "felt there was danger in multiplying branches of the Catholic Church," and another said "It was but voicing a movement under way for many years." It may not pass the National body, and so fall to the ground, but it is a straw, showing the "way the wind blows."

HENRY WARD BEECHER once said in a Sunday morning sermon:—"Since I have been trying to talk here this morning, young men have been thinking about where they spent last evening, and where they are going to spend tomorrow evening; and young ladies have been planning how to array themselves, and what will be the next article of apparel they are to purchase. They are not thinking of Jesus. How shall the Word of life reach them?"

DR. J. ADAM BEET says, "The doctrine of the immortality of the soul is a curious example of an opinion destitute of any foundation in the Bible, and in some measure (full measure *) contradicting it. It is derived only from Greek philosophy, yet held firmly by large numbers of educated and intelligent Christians and Christian teachers" (?) and writers on the mistaken supposition that it is taught in the Bible. Its prevalence proves how uncertain is the relation between popular religious opinion and the actual teaching of Christ and the evangelists and apostles."

Papers for the Poor.

This office receives many calls for papers from those who are not able to pay for them. It is sometimes from one part of the land, and again from another. They are not all in one locality. We know there are some who contend that there is no one so poor but he can at some time during the year pay the price of the paper. We are not here to argue that matter. It is enough for us to be told by an aged brother or sister who has perhaps taken the RESTITUTION for years, that income is cut off, not able to labor, dependent on charity of others, perhaps of unbelieving children. Cannot get out to meetings any more, all they have is the old Bible and the paper. Perhaps sickness of self, wife or children, makes it impossible to be out and earn money. Every cent that can be had will not suffice to pay doctor's bills, groceries, rent, fuel, clothing. In very many cases it is impossible to "make even" each year, let alone paying for any papers or books. Yet such are usually the ones who get the most out of our paper. They have time to read *every word*. Even the *long* articles are not skipped by these readers.

We have a fund called "Our Helping [illegible]" to supply these cases. Not a cent of this money is used for any other purpose. An account is kept separately from all else. We will say that at this time the fund is largely overdrawn, and has been for over a year.

Brethren, you who have a few dollars over actual need, and you who sometimes make a sacrifice, do you esteem this a worthy cause? This supplying the aged and infirm, the sick and distressed, the poor and needy—is it worth while considering? What answer do you give? It is not yours any more than mine, nor mine than yours. It seems to us that it is *our* duty to supply these calls. What do *you* think?

What is Jesus Now Doing?

"The visions which the apostle John saw, and the letters which Jesus instructed the apostles to write to the seven churches in Asia Minor, show *us* what Jesus is doing while seated at the right hand of the majesty in the heavens. He is *now*, as he *has* been for nearly 1900 years preparing his people for their glorious destiny, by watching over them, and acting as their Advocate with the Father (John ii. 1;) for he is the Mediator between

GOD AND MAN."

And he is also developing a state of things among the nations of the earth which will prepare the way for his return. One of the scenes which John saw in Patmos, is to this effect: Three political signs were to be given; "I saw," says John, "three unclean spirits like frogs come out of the mouth of the false prophet. For they are the spirits of demons working miracles, which go forth unto the kings of the earth, and the whole world, to gather them to the battle of that

GREAT DAY OF GOD

Almighty." The next event that follows these political signs is Christ's return,—for he adds,—"Behold I come as a thief." Without entering into the exposition of these signs, the nature of their work is seen to be to gather the kings of the earth to the battle of that great day of God Almighty. Only one great battle is spoken of as taking place at

THE COMING OF CHRIST.

Nearly all the prophets speak of that day; and to enable us to identify it as the one referred to, we are informed that immediately Christ comes as a thief, he gathers the kings together into a place called in the Hebrew tongue, "Armageddon." Rev. xvi 13–16.

2ndly, He is proving every candidate for immortality. He said to the church at Thyatira, "I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." Rev ii. 58. He represented himself as walking in the midst of the seven

GOLDEN CANDLESTICKS,

which he explained to be the seven churches. He has given the Rules for directing all the steps of his brethren, and he says to them,—"Ye are my friends *if ye do* whatsoever I have commanded you." Those who do not obey him he will treat as his enemies when he comes,—for he is "to be revealed from heaven with the angels of his power in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus the Christ, who shall be punished with everlasting destruction *from* the presence of the Lord and from the

GLORY OF HIS POWER."

2 Thess. i. 7–9. The Spirit foretold a great falling away from the truth during Christ's absence, and would be so extensive that there would be but a few who would remain faithful, and those are termed "the remnant of the woman's seed, who keep the commandments of Jesus and have the testimony of Jesus Christ." The system of apostasy from the true faith has an outward semblance to the true Bride of Christ that vast numbers are deceived. It is only those who take

THE WORD OF GOD

and examine it *for themselves* that can see its deformity,—and in consequence of the great delusion it is styled the "Mystery of Iniquity." For a short time after Jesus left the earth, the cause of Truth prospered; many flocked to its standard, and everything looked fair for the extermination of sin in the earth. It is gloriously true that the Mighty One who is destined to destroy it

IS NOW A CONQUEROR

in so far as his own person is concerned. He can suffer no more pain or death, but his affianced Bride has had a great deal to suffer, and their blood has been shed like water on account of their faith, and their testimony against sin in all its forms. It has been [illegible] GOD'S Word that, in its ordinary manifestations, it needed only to be seen in order to be known and avoided. Therefore it had to change its tactics in order to succeed.

NO ENLIGHTENED PERSON

in the truth would be deceived by it in its true colors. It has to assume disguise in order to deceive the unwary, and seduce them from their allegiance to Christ. The seducers must so deceive the saints that when they have fallen away from the truth in its purity they will think they are still true to their Master. It was in that manner that iniquity entered and made sad havoc in the Church of God.

THE VOICE OF GOD

warned them of coming evil. He said, "Take heed, therefore unto yourselves, and all the flock over which the Holy Spirit hath made you overseers, to feed the church of the Lord, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one, night and day with tears." Acts xx. 28–31. In 2 Thess. ii. 7, 8 the apostle says, "The mystery doth already work; till only the one restraining for the present shall be out of the way, and then the lawless one whom the Lord Jesus will consume with the breath of his mouth, and shall destroy with the brightness of his presence." The system of iniquity is also termed

"ANTI-CHRIST;"

and the Spirit in John said, "Many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus the Christ is come in the flesh is of God;.....and this is the spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world," 1 John iv. 1–3. Again, "Little Children, it is the last time; and as ye have heard that antichrist shall come, even now are there

MANY ANTI-CHRISTS."

1 John ii. 18. This shows what the antichrist is, viz., a system of error which undermines the doctrine of the Christ. Paul said, "That day (of the Lord) will not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, (or as a God,) sitteth in

THE TEMPLE OF GOD,

showing himself that he is a God," (in his own estimation) 2 Thess. ii. 3, 4. This is the mystery of iniquity in its perfect form,—a deep-seated and wide-spreading system of sin. The enemy had come in like a flood, and Messiah, at God's right hand had lifted up a standard against it, and the few who had not defiled their garments rallied round it and were faithful until death. The history of the Papacy shows a picture which exactly meets the requirements of these predictions. The Head of the Church sits in the temple of God and shows himself to be a god upon the earth, and claims to be worshipped as such. And in the light of 2 Cor. vi. 16, which says, "Ye are the temple of

THE LIVING GOD,

and the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17; yes; in the light of these Scriptures we conclude that the Church of Rome is the temple he sits in. This temple has been defiled by the abomination of error in doctrine and corruption in practice. The temple of God will be reared upon an indestructible basis when the Great Architect returns to the earth; and we understand his chief work while away is

PREPARING THE STONES

for that house for God to dwell in. The apostle say: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." Eph. ii. 20, 21. The apostasy is almost world-wide; but the messenger of the covenant shall suddenly come to his temple, and then the scene will change!

"HE WILL DESTROY,"

(says Isa. xxv. 6,) in this mountain the face of the covering cast over all people, and the veil which is spread over all nations. And while he is viewing "abounding iniquity," he shows his compassionate heart even to those who have sunk so low in the Laodicean [illegible] addresses them in these heart-stirring words; "I counsel you to buy of me gold tried in the fire, that thou mayst be rich," Rev. iii. 18-21.

Obituary.

Hulett West was born in New York State, and in early childhood moved with his parents to Ontario, where he grew to manhood. He with his brothers moved to Lenawee Co. Mich. in an early day, living and dying in the same locality. Later in life he was united in marriage to Eliza Coffin, oldest child of Levi and Anna Chase. He learned and embraced the "good news" of the second coming of the Christ, and kindred truths, became obedient to the same, ever endeavoring to lead a consistent Christian life. He was honest, good and kind as was remarked by a neighbor the day of the burial. He fell asleep Sunday, Sept. 15th, after only a few hours illness with pneumonia. Elder Woodward spoke to a very large congregation from Psa. cxvi. 15. "Precious in the sight of the Lord is the death of his saints." He leaves a wife and several step-children. Another good and faithful man has fallen. May the comfort of the resurrection hope sustain the aged widow in her loneliness, is the prayer of her friends.

B. W. WOODWARD.

Dear Restitution!

We wish to inform the household of faith of our joy, as a few of us assembled on the shore of the Pacific Ocean at Long Beach, Cal., and witnessed the burial in the liquid wave to rise to walk in newness of life, of Ethel Steffa, of Pomona, Cal. She is the eldest daughter of Bro. and Sister W. O. Steffa. Our prayer is that she may be an ornament to the cause she has identified herself with and that her beautiful Christian life may be such as shall win others to Christ. Bro. Willoughby of Los Angeles assisted her in putting on the sin covering name. We are glad that the gospel of Christ has not lost its power to save. Greatly desiring the return of our Lord to take his great power and reign I remain your Brother in Christ,

C. E. HATCH.

For railroad Day re-arranged for Sept. 28th the Nickel Plate Road will sell round trip tickets to Buffalo Sept. 27th at one cent per mile limited to 5 days after date of sale. Inquire of nearest agent of the Nickel Plate Road or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Sept. 28

Selected.

Signs of his Coming.

There are two extreme views respecting our attitude towards the return of our Lord from heaven. One class of persons press to extremes the parenthetic nature of this dispensation, and hold that Jesus might be expected to return "any moment" after the day he ascended to the right hand of the Father. They hold that there should not be "the distance of a sheet of tissue paper" between our hearts and the Lord's advent. This position is firmly held in the face of the facts that the promise of the Holy Spirit, the obligation and opportunity of being witnesses for Christ to the uttermost parts of the earth, the destruction of Jerusalem, the dispersion of the Jews amongst all nations, and "the apostasy" out of the midst of the church, were all clearly indicated by the Lord himself as events intervening between his ascension and his advent.

On the other hand, then, are those who have the whole church period so completely mapped out chronologically, nationally and ethically, that they affirm with unqualified confidence what events, what spiritual changes, and how many years must elapse before the Lord can be expected. To our mind there is a happy medium between these extremes, and in this medium alone the truth can be found. Much of the confusion grows out of preconceived notions, to which the Scriptures are made to bend, and much of it to a lack of careful observation of the environments of each statement respecting the advent. As examples of both errors indicated, we note the following: On the one side, the exhortations to watch, for in such an hour as we think not the Lord will come; it is not noticed that all of these sayings are in connection with conditions that immediately precede the advent. It is also not observed that the very connection in which "watch" is used compels us to put a meaning quite different from a constant peering into the heavens for some token that the rupture of the saints is at hand. So also with the statement that the "day of the Lord" will come as a thief. The very next verse gives the comfortable assurance that because we are not of the night but of the day, that event shall not come to us as a thief. But the men who are so sure about events preceding, and the time appointed for the advent, do not give due consideration to the fact that no man or angel has any knowledge of the day or the hour of that stupendous event.....

We all know, in spite of our theories, that Christendom, and the nations, and Israel had a course to run before the Lord would come back. We also know that prophetic light clearly indicates the course and crisis of these three circles of humanity. Knowing and believing this, we cannot help looking at the signs that indicate the nearness of the end. And it may also be added, that never before were there so many indications of the rapid approach of this blessed hope as are seen on every hand today. As we enter into these multiplying "signs" more fully, no doubt there will come a more scriptural conception of the advent, and an attitude of heart and mind more pleasing to the Lord than that which has been the outcome of theories to which many hearts have been wedded.—*Watchword and Truth.*

Seek Personal Revival.

It is very common to hear Christians express the opinion that the church needs a revival. This may be true enough. But what is of far greater moment is a recognition of the need of being personally revived. The very ones who greatly need reviving are often blindly unconscious of their need, but are quick to see that others need it. It is quite possible that they themselves need a renewal of heart much more than do those whom they suppose require it. If each professing Christian would make diligent search into his own heart, invoking the light of God to aid him in discovering its defects, and would then pray "Create in me a clean heart, O God, and renew a right spirit within me," there would be no occasion of bemoaning the condition of the church generally.

Concernment for Zion should always commence with concernment for our own personal selves. When this is thoroughly done, then the whole church is alive to its highest privileges and is alertly sensitive to its many obligations. But the great difficulty with which pastors generally have to contend is to get each member of their church to make Christianity an intensely personal matter. This was always Christ's great anxiety. He aimed to make "the tree good"—not trees, but each single one—knowing that if one were good the others would not need to be concerned for it. See that you are in a revived state before troubling yourself about others, and the whole will be right.

Beauty in Spirit.

The people who win their way into the innermost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness, and that indefinable faculty of eliciting the better natures of others. Most of us know persons who have appealed to us in this way. We have many friends who are beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose quality of human goodness makes up every other deficiency.

And if it came to the time of real stress, when we felt that we needed the support of real friendship, we should choose, above all, to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties, and a readiness to assist us beyond what we ought to take. If you could look into human hearts, you would be surprised at faces they enshrine there, because beauty of spirit more than beauty of face or form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.—*The Watchman.*

How to Read.

When a boy, I began to read very earnestly, but, at the foot of every page I read, I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from the beginning to the end. It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.—*Macaulay.*

Enjoy the blessings of this day, if God sends them, and the ills of it bear patiently and sweetly; for this day only is ours; we are dead to yesterday, and we are not yet born to tomorrow.

Love cannot be hid any more than light, and least of all when it shines forth in action, when you exercise yourselves in the labor of love, in beneficence of every kind.

"The Lord wants us to live in a high atmosphere."

Editor Restitution:

Our Annual meeting will be held at Slush, Mo., commencing on Saturday, October 19th and continue until the 25th. Bro. John Foore has promised to be with us again to conduct our meetings. That old soldier of the cross has been fighting thick and heavy battles for the Lord for about forty years; he has traveled thousands of miles through cold and heat, suffering the ills and privations of life almost without money or price (or at least it has been that way with us), preaching the kingdom of God to the poor. Brethren, is it not our duty, those of us who are not public speakers, to be a little more free with the contents of our pocket-books to send out such great men and women to proclaim the good news of the soon coming kingdom to the whole world? If so, why not? Now brothers and sisters, we invite you again to attend our meetings; you need not bring your tent-bedding or provision as we will furnish them. You may not fare as well as you do at home, but I'll assure you one thing, you will get the best we have, and we will be made happy with your presence. Now come and help us to have a good time. Yours in hope,

P. J. GRAHAM.

Editor Restitution:

I am still trying to serve my Master to the best of my ability, and by God's help to form such a character that he will accept of me when he comes. I often am lonely, but Christ said, "I am with you always, even unto the end of the world." I am looking forward to that grand and glorious time when we shall all be gathered in that beautiful home of the Christ, where sickness and sorrow, pain and death can never enter. As ever your sister in the one hope of the gospel.

MARGARET ANDREW.

Poetry.

Damascus.

I have dreamed of the wonderful city,
The Syrian's glory and pride,
Of her beautiful gardens of roses,
Of her palaces fair and wide;
Of the tall and feathery palm-trees,
Where the heat-mist flickers and gleams;
Of the vines, with their purple clusters,
O'erhanging the crystal streams—
The streams, from the snow-capped mountains
Which spring at the cedar's roots,
And bring to the thirsty valley
Its treasures of blossoms and fruits.

Damascus, the oldest of cities,
Through the centuries ever the same;
The past, with her story enwoven,
Comes at the thought of her name!
Here patriarchs and prophets have tarried,
To rest in the shade of her palms;
And kings, with their conquering legions,
Have shaken her walls with their arms.
They drank of the crystalline waters;
But the patriarchs and prophets are gone,
The kings and their armies have perished,—
Yet still the Abana flows on.

On the road that leads to Judea,
I took for that sacred place
Where the Syrian sun, at noon-day,
Was dimmed by the Lord Christ's face.
I see as the day declineth,
A blind man led through the gate,
And lodged in the house of Judas,
On the street that is still called Straight.
He came in sorrow and darkness,
Low bowing beneath the rod;
But forth from that hallowed chamber
He went, the anointed of God.

Damascus! Again shall the glory
Of Christ's face out-rival her sun,
And the East shall arise to exhale him,
As he looms on the lands he has won.
The blossoms his coming will nurture
Are sweeter than lily or rose;
And the desert will sing and rejoice,
When the fountain he opens o'erflows.
The night-boding Crescent shall vanish,
O'erwhelmed in his life-giving rays;
And Damascus, the oldest of cities,
Shall crown him with honor and praise.

—V. H. Ramsey.

Communicated.

Editor Restitution:

I have been asked by a number of the brethren to write on another phase of the subject which Bro. Wilson's able articles on the Phenomena of Spiritualism accounted for brings out. He has shown in those articles that in human beings, and for that matter in all living beings, there is a force variably called magnetism, vital electricity, etc. It is that life-giving force which is at the bottom of all the claims now being made by so many [illegible] that they have the apostolic power of working miracles. The following extract is from an article of mine in the Glasgow *Messenger* for September, one of a series of articles giving the evidence of how and by whom the gospel was perverted in the early centuries: "At the present time we have many bodies all in opposition to each other, all denouncing each other, and all claiming the power of working miracles. Foremost comes the Roman Catholic, then follows a vast multitude of denominations too numerous to mention, each one claiming to be specially sent of God because of their power of curing the sick. I am not aware of any of them of recent years who claim to be the successors of the apostles professing to raise the dead, yet this was one of the powers given to the apostles. The fact is, since at least the middle of the second century, these extraordinary powers of working miracles was withdrawn by God. There is not the slightest doubt that God hears and answers prayer; the prayers of God's servants, we can be sure, have been and will be answered in all ages when they are according to his will, but this is a very different thing from the gift that was given by God on the day of Pentecost to Cornelius and later direct to Paul, which gave them the power to speak with tongues they had never learned, to cure the sick and even to raise the dead. We have no evidence that any one after this received this power direct from God after those mentioned. Those who received it afterwards received it by the laying on of the hands of some one who had received it direct from God. Paul desired to go to Rome, which he did later, that he might confer some spiritual gift upon them. When all those who had received this special gift direct from God had died there was no one left who could impart it to others; and that power, that special miraculous power died out consequently some time in the second century. It was given only for special conditions in the beginning. I know that many strenuously claim at the present time that this power is still in existence, and has been with God's people in all ages; when any of them can substantiate their claim by speaking with tongues they have had no means of learning, or raising the dead, we will believe them. There are two natural God-given powers in man that have led to the cure often of very serious diseases in all ages, and it is the fact of these powers not being understood, which has led to the belief in miracles being worked by various denominations who are in bitter opposition to each other. One is the electric and brain conditions of the sufferer which can be powerfully stimulated for good, sometimes by self, but more generally by outside influences. The other is, that many persons have a powerful magnetic influence apart altogether from religion of any kind, but if a powerful religious influence is brought to bear at the same time along with it on the sufferer, so much greater will be the effect. I have cured very many persons for a great number of years by simply laying my hand upon them. The first person I ever saw doing this was Bro. George Dowie of Edinburgh about thirty-five years ago, and he made no claim to miraculous powers of any kind. These two factors were brought to bear with a wild fanaticism, on an ignorant and superstitious people in the third century; the result was that many miracles were claimed to have been worked by the desert saints whose lives and characters were not in harmony with the "Spirit of Christ." Christ gives us the touch-stone to try all such pretensions "by their fruit shall ye know them." The question which will settle all claims to special divine power so extensively and loudly made is, Do they believe the simple elements of the gospel as preached by Christ and his apostles without any adulteration of heathen philosophy? Are they who make the claim of having miraculous powers like Christ in humility of character and self-denial? If they claim like the Roman Catholics, the Mormons or Latter Day Saints, etc., to be the only true successors of the apostles let them manifest all the apostolic powers given to them by God and not stop at simply curing the sick, which can be done by many who lay no claim to religion of any kind. Some persons have this magnetic power in a much greater degree than others; the Spiritualists claim of course that this is spiritual manifestations. I have been told by Spiritualists who professed to be able to communicate with these dead men's ghosts that I have twelve spirits constantly attending me, but I have found that when I cure or relieve sufferers that I am much, very much more exhausted than in performing the same amount of physical work. I knew a most successful so-called healing medium who died from the result of an excessive use of this power and there are many such cases. The fact is there are electric currents flowing in every living being, the defect of this fluid, if we may so call it, causes debility or pain, and when one is full of vigor the system is well charged with it. God says, "If I withdraw my spirit and my breath all flesh die and return to the dust." These two powers, breath and electricity, if we may so call it, both belong to God. The atmosphere is full of them both, some have the power of taking them up better than others, their lack means debility.

DR. A. WALLACE MASON.

Futurism.

I see in the programme for the Illinois Conference a topic for Bible class, "Who is the Man of Sin?" 2 Thes. ii. The thought struck me very forcibly, where are we drifting, as I supposed every intelligent Protestant Christian had this important question all settled. "Who is the man of sin," or in other words, "who is the anti-Christ?" I would not for a moment rest my faith on my own frail opinion; but the "Church of God" has the verdict of the best men that have ever lived, who gave their lives for defending a pure gospel, and brethren I ask you to listen patiently to historical facts, which should be convincing and help us to decide this very important question. Martin Luther on Dec. 10th, A. D. 1520 called together the professors and students in the town of Wittemberg, and publicly burned the Papal Bull. Along with it he burned the canon law, the decretals, the Clementines, and the extravagants of the popes. The die was cast. "Luther had declared war against the Roman pontiff." He had "boldly denominated him the man of sin, and exhorted all Christian princes to shake off his usurpations." In this "manner was the Reformation inaugurated." Melanchthon was clear in his convictions that Rome is the Babylon of the Apocalypse, and the Pope the man of sin. All the English reformers, including Latimer, Crannar, Ridley, Bradford, Jewell, all held the Pope of Rome to be the man of sin. And John Knox in Scotland, with wonderful power, hurled into the face of Rome the same words. He says, "I no more doubt but that it is the synagogue of Satan, and the head thereof, called the Pope, to be the man of sin of whom the Apostle speaketh, than that I doubt that Jesus Christ suffered by the procurement of the visible church of Jerusalem." Cranmer, Ridley, Latimer, and Bradford were burned for their testimony against the Papal anti-christ, just as Huss and Jerome and Cobham had been before. And we have the testimony of more modern reformers such as Calvin, who took the position that the Papacy or pope, was the man of sin, and Alexander Campbell who in discussion with the learned Roman bishop said, "It was as certain that the Pope was the man of sin, or the anti-christ as that two and two made four." Remember all the holy martyrs, or nearly all gave their lives for this belief, that the "pope is the man of sin."

Can we find the origin of the futurists theory. Let us see. Rome's reply to the reformation in the 16th century included an answer to the prophetic teachings of the reformers. Through the Jesuits Ribera and Bellarmine Rome put forth her futurist interpretation of prophecy. Ribera was a Jesuit priest of Salamanca. In 1585 he published a commentary on the Apocalypse, denying the application of the prophecies concerning antichrist to the existing Church of Rome. He was followed by Cardinal Bellarmine, a nephew of Pope Marcellus II., who was born in Tuscany in 1542, and died in Rome in 1621. Bellarmine was not only a man of great learning, but "the most powerful controversialist in defence of Popery that the Roman church ever produced." Clement VIII. used these remarkable words on his nomination: "We choose him because the church of God does not possess his equal in learning." Bellarmine like Ribera, advocated the futurist interpretation of prophecy. He taught that antichrist would be one particular man, that he would be a Jew, that he would be preceded by the re-appearance of the literal Enoch and Elias, that he would re-build the Jewish temple at Jerusalem, compel circumcision, abolish the Christian sacraments, abolish every other form of religion, would assume to be Christ, and would be received by the Jews as their Messiah, would pretend to be God, would make a literal image speak, would feign himself dead and rise again, and would conquer the whole world—Christian, Mahomedan, and heathen; and all this in the space of three and a half years. Heinsisted that the prophecies of Daniel, Paul and John, with reference to the antichrist, had no application whatever to the Papal power. I would appeal to every Protestant which line of interpretation are we ready to accept. "Those proud, cruel inquisitors, those inhuman monsters who mangled the bodies of holy men and women in their torture chambers, those sanctimonious murderers who stirred up all the might of Christendom, from century to century, against the gospel and against the faithful witnesses of Jesus; or those pure and persecuted saints, those faithful Waldenses and Wicliffites, those earnest Hussites and Lollards, those self-sacrificing Lutherans and Huguenots, those noble confessors, reformers, and martyrs? With one mind and mouth all these Protestants agreed in the substance of their protest. To them Rome was Babylon, and its proud head the "man of sin" or antichrist. Were they all mistaken, deluded, and their tyrannical oppressors and persecutors correct? Rivers were choked with the bodies of the slain, fans of thousands perished in cold dark dungeons, millions were burned at the stake, multitudes rawn asunder and tortured in every conceivable manner. What for? Because they believed and taught the Pope to the "man of sin" or antichrist.

Now in the face of all this suffering for nearly fifteen hundred years, should we try to shield the greatest criminals the world ever knew, shift the whole responsibility upon one infidel Jew? Are all those centuries of butchery and torture to be fulfilled in one person in the brief space of three and one-half years? Rivers of blood count nothing, the dungeon, the fagot, all the suffering counted nothing because they mis-applied Scripture. To reject the evidence of those martyrs is to strike at the bedrock of the reformation and Protestantism. If I should accept the futurist's views, I should fear the blood of all God's faithful witnesses, like the blood of good old Abel would cry from the ground against me at the day of judgment. Rome fills the prophecy in every particular. The idea of crowding the wholesale butchery of 1500 years into three and a half years is to my mind not to be thought of.

Yours for the truth.

B. W. WOODWARD.

Selections.

The New Military Railways of Russia.

Railroads are constantly gaining importance for war purposes, and this is especially true in a country of such vast distances as Russia. As soon as Russia gained a firm foothold in central and eastern Asia, the necessity for a railroad to connect these distant domains with the motherland became evident and brought into being the trans-Caspian road, which has been extended to the Afghanistan and Chinese borders. The great Siberian road was commenced to reach Vladivostok, the most important strategic point in eastern Asia. Finally, Russia obtained from China permission to build the trans-Manchurian branch of the China road, which has been extended to Kwanton, Russia's latest acquisition, on the Liau-tung peninsula, and to Port Arthur and Talienwan, now the Russian town of Dalnyi.

The trans-Caspian road had originally a purely military object. The first expedition against the Teke-Turkomans proved the necessity for a railroad to transport the enormous train required; a road was built to carry supplies and material for the troops of the second expedition to the Akhal at Bami. It fulfilled its purpose completely, but Russia soon saw that, aside from the commercial advantages, it was absolutely essential for the maintenance of her supremacy in central Asia that the road be still further extended.

Steadily and surely Russia has advanced in central Asia, and has made herself mistress of Turkestan; in 1865 Tashkent fell, in 1868 Samarkand and the Chanat Kokan ceased to exist, in 1873 followed the expedition against China, in 1880 the Teke-Turkomans were overthrown, in 1884 Merv was absorbed, and in 1885 the Afghans were defeated, and the Russians established a military station at Kushk on the river of the same name, extending the railroad to that point. The last advance is especially important in case of war with England. Herat, the strategic key point of Afghanistan is only eighty miles from the Russian border. By the extension of the trans-Caspian road to Kushk, as well as through the central Asia roads, Russia can concentrate at this point all her troops in Turkestan, for an advance on Herat, and can bring re-enforcements from the Caucasus and European Russia. The railroads available for this purpose are the Batum or Poti, on the Black Sea; the line from Tiflis to Baku on the Caspian Sea and the line from Rostov, on the Sea of Azov, to Petrovsk. From Baku transports connect with Krasnovodsk; thence troops can be sent on over the central Asian route.

It was shown by actual trial in 1899 that the advance guard of an army corps can be shipped in eight days from Tiflis to the Afghanistan border. An army corps can be sent in about a month. England can hardly bring up an equal force in that time. As soon as the Orenburg-Tashkent road is completed there will be another means of transporting troops from the interior of Russia to central Asia. The Merv-Andishan or Marghilan route is directed against Chinese Turkestan.

The Central Asian road, also, has an important bearing on Russia's relations with Persia. Russia desires a route to the open sea, and is planning the construction of a railroad from Resht, near the southwest coast of the Caspian Sea, over Teheran to Bender-Abbas, a port on the Persian coast. Should this road ever be constructed, the central Asia road, passing as it does close to the Persian border, will be of even greater military significance than at present. The fact that it passes through Bokhara has already made the Ameer practically a vassal of Russia. By these railroads Russia's forces in Turkestan thus front on western China, on Afghanistan and on Persia.

Turning now to the trans-Siberian road, we see that it, too, has a high military value, especially in connection with the east China road and its branch to the south, which is also practically Russian. In the Far East the advance of Russia has been similar to her progress in central Asia; the strategic points of Vladivostok, Port Arthur and Talienwan are all connected by rail with the interior of Russia. During the troubles in China this road did important service, although it left much to be desired. The recent appropriation of eight and a half million rubles will, however, put it in condition for all that will be required of it. The sea route by way of Odessa to the Far East is easily impeded by an enemy at the Dardanelles, consequently this land route, when once in good condition, will become all the more important.

In Manchuria the road from Mukden to Tientsin and Pekin, with a branch from Kinkhan to Niuchwang, whereit strikes the road to Port Arthur, is of great importance. By these railroads, Russia encloses China on the west, north and east. The strategic importance of her net work of railroads is thus evident. The system enables her to concentrate troops from all parts of the empire either against China in the far east, or against Afghanistan and Persia on the south.—*Evangelical Messenger.*

Helpers or Hinderers.

Perhaps few of us think enough of our influence over others in the way of helping or hindering their life. Are those about us made braver, stronger and truer, by what we do and say and are? or are they made less courageous, less hopeful, less faithful to duty? None of us would purposely add to another's load, make his path rougher, or inject into the atmosphere he breathes any enervating element. This would be the work of an adversary, not that of a brother. The law of love must have sway in all our life. This teaches us to do good and not evil to all men. We understand this, and most of us are restrained from doing any positive hurt to others.

But there is a sphere of life in which we are not always as careful of our influence as we might be. It is as really a sin against another to discourage him, to make life harder for him, as it would be to wound him or put obstructions in his path. If you meet a friend in the morning and say something which has a depressing effect on him throughout the day, you have sinned against him. If even your silent influence over another is against Christlikeness in character and disposition and tends to chill ardor and enthusiasm, you are failing in your duty of love.

One of the most suggestive incidents in The Acts is the little story of Peter's shadow. The people laid their sick along the streets on which the apostle was to pass, that his shadow, as he walked by, might fall upon them and heal them. Our shadow should always have healing in it. It ought to be easier for people to do right, to live sweetly and purely for knowing us, and harder for them to do wrong and live selfishly. We cannot help affecting other lives in some way, either helpfully or hurtfully. We are either encouragers or discouragers. We either start hope or cheer, and inspire in those we meet better things, or we cast shadows of gloom over them and repress the good in them.

There are many ways in which life is made harder for others. Some people's conversation is all about themselves and not about the pleasant, cheerful things in their life, but the ills, the miseries, the disheartening things, real or imaginary. This is wretchedly selfish. It is also a grievous sin against one's neighbors. We have no right to unload our woes on any other in this promiscuous, thoughtless way. It is not in accord with the law of love which requires us to be helpful to others, never to add to their burdens.

"Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of human discontent, and grief, and pain.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale,
You cannot charm, or interest, or please,
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true."

The Supreme Thing.

The supreme thing for us in this world is to be ready to tell the good news—not to be rich or famous, or happy, but to have something to say and be able to say it for Christ. He is working for us, not to make saints and angels, but first of all mouthpieces of the gospel. A miner goes down the shaft and brings up a rough and useless lump of iron. Other workmen come, toss it into the fire, pound it with hammers, draw it through rollers, refine and refine it again till it trembles to a touch, and is sensitive enough to yield to a breath and give expression to the thought of a Beethoven. Then is the ministry of the lump of iron complete. For the last results the silence and darkness of the unexplored vein in the mountain—the discipline of furnace, of anvils and rollers—all are ordained. And if God puts you into the fire and draws you through the rollers it is to make you vocally fit, not first to pitch the anthems of heaven, but to give utterance to the good news of earth; and to be ready for that, whether in pulpit, Sabbath School or family circle, I count it some what grander than to be ready to join the choir of glory and sing the song of Moses and the Lamb. —*C. L. Thompson, D. D.*

Feeling.

If many professing Christians depended upon Christ as much as they do upon their feelings, they would be better Christians. It is poor policy to be governed by the feelings; they cannot be trusted. The Christian life is not a matter of feeling, but of Christ, and an active faith in him. Nowhere in the Bible are we taught to do a thing because we "feel like it," and yet feeling seems to be the foundation of the religion of a vast multitude.

Christ never told his disciples, "Watch and pray," when you feel like it. Neither did he say, "Follow me," when you feel like it. The only feeling that entered into his teaching was—feeling for others. He lived to help them.

To be led by your feelings is to be led away from Christ. You must turn from them, as you would from other evils of the flesh. Some do not attend the church unless "they feel like it." Others do not testify unless they "feel like it." Some will not join in the singing unless they "feel like it." In fact, the one great excuse for failure in Christian duty is feeling, and it is a poor excuse.

Reader, does your service spring from feeling? If it does, it is certainly unreliable and worthless. Do you work for Christ continually, or only when you feel like it? Christianity is a life of service, and not a series of spasmodic sparts.

There is something to do all the time, regardless of feelings, and you are expected to do your share, be it waiting upon, waiting for, or working for God; and you cannot shirk your responsibility without injury to yourself. Carelessness leads from Christ to unrighteousness. Beware of it.—*C. F. Ladd.*

The Advent: Its Value.

Some one is sure to ask concerning the practical value of this doctrine and its relation to other truth. Why do we emphasize it? Because the Word of God emphasizes it. From the promise in Eden to the end of the Book, prophecy occupies a most important place. Enoch, according to Jude, was a prophet of the kingdom, and so became a sample of those who will be alive and ready to meet the Lord in the air. The tabernacle service was full of kingly types that can only have their fulfilment in the coming days. Many of the Psalms are but pictures of the judgment of the nations, or Christ's peaceful reign as king. All the prophetic books of the Old Testament are filled with graphic descriptions of events that are yet future. As for the New Testament, one verse in every twenty-five relates to the second coming of Jesus and accompanying events. If God has seen fit to include all this in his revelation to man, and if it "is profitable for doctrine—for instruction in righteousness—that the man of God may be thoroughly furnished unto all good works" (2 Tim. iii. 16, 17), then we do well to search the Scriptures.

[illegible] importance to the Christian. It is called the "blessed hope," making its possession a spiritual blessing, because the believer sets his eyes on the glory of the future rather than on that of the present. It is a motive to watchfulness. "Watch, therefore, for ye know not what hour your Lord doth come." Matt. xxiv. 42. The consciousness of the possibility of the Master's return at any time has kept many awake when the world's temptation was to spiritual slumber. It is a motive to faithfulness.

"Our Master has taken his journey
To a country that's far away,
And has left us the care of the vineyard
To work for him day by day."

Hunters Rates to designated points in Wisconsin, Michigan and the Southwest reached via the Nickel Plate Road and its connections. Low rate Hunters tickets are on sale until Nov. 15th. Inquire of nearest ticket Agent of the Nickel Plate Road or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 15

Communicated.

To the Church of God that assembled in Conference at Burr Oak, Marshall Co., Ind.:

Although we live many miles apart, I desire to become one with you and ask for membership in your body. I believe in the things concerning the kingdom of God and the things concerning Jesus the Christ, that Jesus will come again, that all the righteous will be resurrected to eternal life, and be given an inheritance in the kingdom of God when it is established in answer to the prayer as taught by Matt. vi. 10. I have been in this faith for more than twenty years, and have taught it privately and publicly here in Arkansas for a number of years. I have worship in my house evening and morning when at home. I understand that a man to be a Christian must be a gentleman at home and abroad; must be reformed from all wickedness; must be completely converted and entirely consecrated to God and his Son Jesus Christ. Must walk in the commandments and statutes of his Maker, must in meek submission comply with his Master's will in the Spirit of our Savior, asking and begging for help daily, and Spirit life when Jesus comes the second time. This kind of devotion is required of all those anticipating and hoping for that position which Jesus has brought to light and is offering to the overcomer. I give as references R. C. Railsback, South Bend, Ind., Nathan Railsback, Hot Spring, Ark., Daniel Howard, Beaver Dam, Wis. May the Lord bless you all in your noble work for man. I am your brother in hope of life in the glorious age coming.

JAS. S. MUNCRIEF.

[The foregoing letter is sent by Bro. R. C. Railsback. It came too late to be presented to the Indiana Conference, and as the Brother is outside the State it could not come before them properly. Bro. Railsback is acquainted with Bro. Muncrief, and esteems him as a worthy Brother, and has sent him a personal letter of commendation. Bro. Railsback's recommendation ought to be good, and we trust the brethren will receive Bro. Muncrief kindly wherever he may visit them.—ED.]

Announcement.

The Quarterly Conference of the Church of God in Michigan, will convene [D. V.] at Watson, Allegan Co., Michigan, Friday evening, Oct. 18th, 1901, and continue over the following Sunday.

Though few in number at this place [Watson] we hope and feel assured that we will have the hearty co-operation of all interested, and look forward to an interesting and profitable meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come, and all who come will receive a hearty welcome.

People coming from the north or south will change cars at Monfleth for Fisk Station, where some one will be ready to convey them to the different homes.

Those coming from the north will tell the conductor to telegraph the conductor on the Cincinnatti and Northern Railroad, to hold the train for passengers to Fisk Station.

There will be one or more good speakers to preach the Word.

Let us remember the words of Paul, Heb. x. 25.

L. D. DECKER, Pres.
EMMA JACKMAN, Sec'y.

Our Helping Fund.

We whose names are given herewith provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Special low rate tickets to San Francisco, account General Convention Episcopal Church, will be sold via Pennsylvania Lines Sept. 18th to 26th, inclusive, also on Sept. 27th for trains reaching Chicago or St. Louis that date. For further information see Ticket Agents of Pennsylvania Lines.—Sept 26

Three Prophetic Days.

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The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 5 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

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A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Excursion trains to Lake Maxinckuckee via Vandalia Line on June 2nd and on each Sunday thereafter during June, July and August, the Vandalia will run a train to Lake Maxinckuckee and return. Fare from Plymouth only 25 cts for round trip. The time of these trains will be published later. C. W. Hartman, Agent.

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No. 8, " " "	10:08pm
No 12, Sunday only	9:46am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:45a m
No. 3, " " " "	12:34noon
No. 9, " " " Logansport,	7:30pm
No 11, Sunday only	6:36pm

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 8:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meets in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Day St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Carney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. S. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 12018 Euclid Ave. near Wilson Ave, Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zillman of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M. in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knipe, Kessler, or H. L. Lehman, West Milton, Ohio.

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The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:00 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Ramona, Oklahoma, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trousdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God, at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God at Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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Oh, quickly come, for grief and pain
Can never cloud thy glorious reign.
—Lawrence Tuttiett.

Communicated.

What is the Blessing? No 2.

Is it not clearly evident that our Adventist friends are somewhat superficial in their study of Holy Scripture when they fail to discover the differences which the sacred Book so specifically draws between the "saints" and the "nations"? or what it otherwise speaks of as the "first fruits" and the "harvest"?

The Bible speaks of each of them as having different functions to perform, and that they will also sustain very different relations toward each other. But our friends can see nothing but total extinction of being for every person among all the living nations of the earth who have not accepted Christ at his second advent. If they had been more thorough in their examinations of the Holy Oracles, they would have discovered that the work of salvation on this side of the second advent, is merely preparatory to the conversion of the world, when the Lord shall be the governor among the nations.

The "saints" will be constituted the royal priesthood after the order of Melchisedec, which priesthood is "after the power of an endless life." This priesthood would be a nullity if all who need the kindly ministrations of a priesthood are exterminated when Jesus, as the seed of Abraham shall come to reign. See 1 Pet. ii. 9: "Ye are a chosen generation, a royal priesthood," etc. Rev. i. 6: "Hath made us kings and priests unto our God." Rev. v. 10: "Hath made us unto our God kings and priests: and we shall reign on the earth." A "priest" must stand between God and the sinner who needs the intercession of a priest. If all sinners are destroyed when Jesus comes, of what service could the office of a priest be? And furthermore of what use would a king be, if all who need the restraint of law, and the governing power of a king, have all ceased to exist, when King Jesus, and those whom he will grant to sit with him on his throne (Rev. iii. 21) shall come to reign?

The distinction which must exist between the governor and the governed would cease to exist, if all were made immortal and equal at the coming of Jesus. But Jesus says, (Rev. ii. 26): "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." The equality is not shown here, that which is subject to power, could not be equal to that which exercises the power. This is further evident, as will be seen when we consider the 27th verse: "He shall rule them with a rod of iron; as the vessels of a potter (if rebellious) shall they be broken to shivers." It would not be reasonable to expect immortal saints to break immortal saints to "shivers," which would be the case if the teachings of our Adventist friends were true.

Psa. lxxii. is descriptive of the time when the Lord "shall have dominion also from sea to sea, (verse 8) and from the river unto the ends of the earth." If all sinners are destroyed before he exercises the sceptre of universal empire, we would naturally suppose that all his enemies would have ceased to be with their extinction. Yet we find (verse 9) he has still some enemies left to subdue, the text reads as follows: "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." It could not possibly be that he has got some rebellious immortal saints left, whom he will find it necessary to make them "lick the dust."

It is also evident from verse 4, that there will still be some of those heartless oppressors of the poor left. He will make a quick end of them. It

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, OCTOBER 2, 1901. NUMBER 37.

Walter Tomlinson
35 Kinman St

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

save, he "shall break in pieces the oppressor." That kind of language could not apply to immortal saints. None of that character will ever receive the blessing of an immortal life. Our Adventist friends teach manifest error when they assert that the work of redemption ceases at the second coming of Jesus. At that time he will have harvested only the "firstfruits." See Rev. xiv. 1, and here you will find a pen picture of Jesus having returned. He is standing upon Mount Zion, and clustered about him we see an hundred and forty-four thousand redeemed ones. Now verse 4, says these redeemed ones are only "the firstfruits unto God and the Lamb." Common sense and experience teaches us that the "firstfruits" of a crop is but a sample of the harvest yet to be reaped.

The object of the preaching of the Word of the truth of the gospel on this side of the second advent, is for the sole purpose of selecting the "firstfruits," which are seen with Jesus on Mount Zion, when he comes to reign. See James i. 18: "Of his own will begat he us with the Word of truth, (for what purpose?) that we should be a kind of firstfruits of his creatures." It requires nothing but the simplest common sense and reason to discern that the "firstfruits of his creatures," could not be the completed harvest of "his creatures."

How would our friends harmonize declarations of Scripture in some places that say only a "few" are saved, and yet in others they amount to "a great multitude which no man could number," with their teaching that the work of redemption ceases with the "few"—the "firstfruits," that are seen with Jesus upon Mount Zion, when he comes to reign? The declarations that only a "few" are saved, are found in Matt. vii. 14; Luke xiii. 23: "Narrow is the way which leadeth unto life, and few there be which find it." "Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate; (the covenants of promise which relate to the commonwealth of Israel) for many (a large number) I say unto you will seek to enter in and shall not be able." Why not "able?" Because they do not know the "narrow way" along the "covenants of promise," or in other words "the gospel preached unto Abraham." Our Adventist friends do not know this because they refuse to believe that Jesus will "restore again the kingdom unto Israel," (Acts i. 6), and say that Jesus will never "reign over the (literal) house of Jacob (Lu. i. 32, 33) forever," they refuse to believe the message through Ezek. (xxi. 25, 26, 27), to the last "wicked prince of Israel," concerning the kingdom of Israel. We read: "I will overturn, overturn, overturn it: (the kingdom of Israel) and it (the aforesaid kingdom) shall be no more until he come whose right it is; (even him who was born, King of the Jews) and I will give it (the kingdom of Israel to) him." They stumble over this "narrow way," and though they may "seek to enter in" they will "not be able." This is the way the "firstfruits" the "few" travel, and at the end of which way they find the life everlasting.

In the Hebrews we read that the law was "a shadow of good things to come." Among those types we have "the feast of Pentecost," and "the feast of tabernacles." The feast of pentecost was the feast of the firstfruits, which came before the feast of tabernacles—the harvest feast. The feast of pentecost doubtless foreshadowed the dispensation of the Spirit. See Acts ii. 1-18: "When the day of Pentecost was was fully come, they were all with one accord in one place," etc. "And they were filled with the Holy Spirit," etc. Then was inaugurated our pentecost for bringing in the firstfruits. After this will follow that which the feast of tabernacles foreshadowed—the harvest. See Rev. vii. 9: "After this I beheld, and lo, a great multitude (the harvest) which no man could number (a bountiful harvest) of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying salvation to our God, which sitteth upon the throne, and unto the Lamb." These feasts signify nothing to our Adventist friends.

Both these antitypical feasts come before us in Acts xv. 14-17: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." (This is the pentecost or firstfruit, feast.) "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue (remainder) of men might seek after the Lord." This is the feast of tabernacles, or the harvest.

The types and shadows teach very important lessons indeed. The Old Testament is the base of all essential gospel truth. The matter of firstfruits and harvest are ever distinct in both the Old and New. The beginning of the firstfruits is Christ. See 1 Cor. xv. 20. "But now has Christ been raised, and become the firstfruit of those having fallen asleep." (Diaglott) See Col. i. 15, 18, quoted from Diaglott: "He is the likeness of the invisible God—the firstborn of all creation." "Who is the beginning the firstborn from the dead, (why first?) that he might become pre-eminent among all," —the firstfruits. Rom. viii. 29: "Firstborn among many brethren." These "many brethren" constitute the assembly *ecclesia* or congregation of firstborns or firstfruits. See Heb. xii. 22, 23: "But you have approached to Zion, (Rev. xiv. 1) a mountain and a city of the living God—the heavenly Jerusalem; and to myriads of angels, —a full assembly, and to a congregation of firstborns, having been enrolled in the heavens."

This "congregation of firstborns," seen on the mountain and city of Zion, is the same congregation seen on Mount Zion, in Rev. xiv. 1-4: "And I saw, and behold the Lamb, standing on the Mount Zion. * * * "These are those who follow the Lamb wherever he goes. These were redeemed from among men (a selection) a firstfruit to God and to the Lamb." The "saints," "firstborns," or "firstfruits," alone are seen on Mount Zion, with the Lord, when his feet shall touch that sacred spot. See Zech. xiv. 1-5: "His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east." * * * "And the Lord my God shall come, and all the saints with thee."

Up to this time, the selection of the "congregation of firstborns" is as far as the work of redemption has progressed, and any one who is conscientious, and honest, in handling God's Word must admit this. Now, this being the case, the harvest must be reaped after the second advent. This order is shown in Rev. xiv. Verses 1-5, gives the account of the redemption of the "firstfruit." After this is completed, verse 6, announces the world-wide proclamation of the gospel for the ingathering of the harvest: "I saw an angel flying in mid-heaven having aionion glad tidings to announce to those who dwell on the earth, even to every nation, and tribe, and language and people."

Whatever "the aionian glad tidings" may be, we must not forget that the "congregation of firstborns" are set apart by the "blood of the everlasting covenant," and that the "everlasting covenant," is the "gospel preached unto Abraham," called in Eph. ii. 11, 12, "the covenants of promise," and that the mission of Jesus was to confirm those promises, in his capacity as the minister of circumcision. See Rom. xv. 8: "Jesus Christ was the minister of circumcision for the truth of God, to confirm (or seal) the promises made unto the fathers," even Abraham, Isaac and Jacob, and further extended to David, who reigned over "the commonwealth of Israel."

Reader, have you an interest in these covenants of promise? Peter says (2 Pet. i. 4): "Whereby are given unto us exceeding great and precious promises, (why so great and precious? because) by these (promises) ye might be partakers of the divine nature." It is no use of any one deceiving him or herself, for it is only along the line of these promises that you can obtain the "divine nature," and stand with the Lamb upon Mount Zion as a member of the "congregation of firstborns."

Since I have learned these grand truths, and entered into the bonds of the covenant, I have a real solid satisfaction, that I would not exchange for the wealth of the world. I would like to see the testimonies along this line in THE RESTITUTION, not only from able writers, but also from those who write short letters in THE RESTITUTION. Tell us how precious and satisfying they are to you personally. Your little testimony may perhaps lead some one else to enter into covenant relationship. I believe in short, earnest testimonies, I know they do good. I request this from every one who reads these words, and do it at once. I know the publisher could not print them all at once, but he will put them in succeeding numbers.

W. H. WILSON.

Selected.

Russia's Designs.

A correspondent under the name of "Ex-Attache" writing to the Chicago *Tribune* has the following to say concerning the late Franco-Turkish rupture and the design of the recent visit of the Czar to France. Reports are current that a compact has been made by Kaiser and Czar looking to the maintaining of peace in Europe for a period of ten years. That neither will *voluntarily* engage in war for that time. Of course either might be *forced* into a war. Besides each one is known to have a sponge ready to wipe out any part that may not be convenient. The article says:—

However much the political testament of Peter the Great may be denounced as mythical by students of history there is no doubt that the directions which it contains constitute the keynote of the national policy of Russia and the foundation as well as the inspiration of the patriotic aspirations of the vast majority of the subjects of the Czar. Coupled with the recommendations to extend the Muscovite Empire in the direction of Germany and of India there is the command to keep Constantinople in view as the chief object of Russian aims, since its possession would give to the great White Czar the mastery of the world.

The first Napoleon professed the same ideas about Stamboul, and while we may hesitate to believe that the acquisition of the Turkish capital and of the control of the entrance to the Black Sea will endow Nicholas II. with the universal supremacy predicted by Napoleon and Peter the Great, yet we must face the fact that it is an article of absolute faith and obstinate conviction to the entire Slav race.

It is this traditional dogma, which has become almost a matter of religious principle in Russia, that has been the cause of each of the latter's wars with Turkey—wars which have been forced upon Czar and government by a popular sentiment, which, despite the much-vaunted autocracy of the crown, is so strong as to be practically irresistible. Every one of these conflicts with Turkey have been inaugurated by Russia on the most frivolous pretexts, and in each instance there has been evidence to show that the inauguration of hostilities was forced upon the government at St. Petersburg against its wishes and without due preparation.

These wars have succeeded one another at intervals from twenty to twenty-five years throughout the past century. In 1806 the non-execution of the treaty of Jassy, concluded in 1792, was put forward as a reason for carrying Muscovite fire and sword into the Ottoman Empire. In 1838 the Greek struggle for independence provided Russia with another cause for the invasion of the Sultan's dominions.

Then came the war of the Crimea, which originated with a demand made by Nicholas I. upon the Padishah for special privileges in connection with the holy places in Palestine, which could not have been granted without involving Turkey in conflicts with the other great powers, notably France and England. Nicholas deplored the Crimean war, which, with all his despotism, he was powerless to prevent, and it is a matter of history that it ended by breaking his proud spirit, and that he succumbed to the distress caused by the disastrous consequences which he had foreseen.

In 1877, his son, Alexander II., a champion of peace and a most enlightened man, who realized that war would arrest the economic development of Russia and prevent the fulfilment of the reforms which he had already inaugurated as well as of those which he had in view, was literally driven by public feeling in Russia into once more invading the Ottoman Empire under the pretext of coming to the rescue of those Christian lieges of the Sultan in Servia and Bulgaria, who had risen in rebellion against the rule of the Sublime Porte. Russia was in no sense of the word prepared for this war, and in its earlier stages suffered a number of cruel and humiliating reverses, while she was eventually robbed by the international congress at Berlin of the fruits of victory purchased at a terrible cost.

And now the time has come around for another move upon Constantinople. Nearly a quarter of a century has elapsed since the last attempt made to fulfil the instructions contained in the will of Peter the Great —an attempt which so nearly succeeded that the Russian army was actually encamped at San Stefano, within sight of Constantinople, when forced to halt by the English fleet, and compelled to withdraw by the concert of great powers assembled in conference at Berlin in 1878.

As was the case with Alexander II. and with Nicholas I., the present Czar is strongly averse to war. In fact, it may be questioned whether there is in all the world a ruler more sincerely anxious for peace than the present Muscovite Emperor, who came to the throne a few years ago with strong hopes and firm belief that it would be possible, by means of an international system of arbitration, to put an end to all war. There has always been a disposition to question the good faith of Nicholas in connection with the Peace congress at The Hague, owing to numerous contradictions between the pacific views which he professed and the aggressive policy of his government. But those who have any personal knowledge of him and his character are firmly imbued that he meant and still means all that he has said on the subject of peace and of his horror for war; that Russia's aggressive policy in China, especially in connection with the military occupation of Manchuria, has been forced upon him against his will, and that he will, in the same way, be compelled by public sentiment, and by inexorable fate, to embark upon another war against Turkey.

Before giving a brief enumeration of the indications of the imminence of a conflict between Turkey and Russia, it may be as well to point out that matters have reached such a stage, economically speaking, in the dominions of the Czar, that, ruinous as such a struggle is certain to prove to Muscovite industry and trade, as well as to the entire fiscal system of the government, it may, nevertheless, serve to avert a worse evil in the shape of civil war and revolution within.

Now with famine raging over the greater portion of European Russia, and Siberia as yet unproductive, agriculturally speaking, it naturally follows that there will be more difficulty than ever in securing the payment of taxes and the collection of revenue. Heroic measures will have to be adopted in order to force the starving masses to pay their dues, and there are many signs that the hour is at hand when the Moujik, goaded to desperation, will at length turn like the traditional worm.

Add to this the fact that financial and commercial crises are taking place just now all over Russia—banks and old established houses of business are toppling over one after another, involving stockholders and depositors in ruin, and infuriated with the government for not coming to the rescue of the institution concerned—and it is easy to see how desperate is the condition by which the Czar is confronted, and how that critical stage has been reached when a war without constitutes the only alternative to a war within.

The treasury is empty—though not the war chest—and the government unable to collect its revenues, is not only lacking the funds necessary to continue and complete the public works that it has in hand, such as, for instance, the Transsiberian railroad, but even finds difficulty in obtaining the money necessary to carry on the administration and to pay the interest on its foreign debt. It is doubtful whether the people in this country realize the extent of the latter. That portion of it created by loans obtained in France amounts to over a billion dollars, and under the circumstances it is not astonishing that Count Witte's endeavors to raise another and badly needed loan have met with ignominious failure on all the money markets of the old and of the new world, and that the main purpose of the Czar's visit to France is to secure the support of its government to the issue at Paris of a new loan, which no Parisian house would dream of undertaking without the good will and backing of the French treasury.

But it is not the want of money alone that takes the Czar and his Minister of Finance to France at the present juncture. It is something more—namely: the imminence of another move by Russia on Constantinople, and the association of France in the enterprise. In fact, there is much ground for believing that the Franco-Turkish imbroglio on the subject of the quays at Constantinople has been deliberately provoked by the Paris government as the result of an understanding with the authorities at St. Petersburg, and that the hostilities between the Sultan and France, which are almost certain to prove the outcome of the present severance of the diplomatic relations between the two countries, will furnish Russia with the opportunity for invading the Ottoman empire.

Russia realizes that if it had undertaken any hostile action against Turkey by itself on the strength of the non-payment of the war indemnity of 1877, or the non-fulfilment of the pledges of administrative reforms in the Turkish provinces occupied by Christians, it might have found itself face to face with the European concert, which is bent upon putting off the break-up of the Turkish empire as far as possible. But France's quarrel with the Sultan is Russia's opportunity, and it is now able to tackle the infidel with the assured support of at any rate, one of the great powers of Europe. Whether England will intervene once more to protect the Turkish empire from disintegration and Constantinople from Russian capture is a matter for question.

It is well-nigh certain that England would not care to confront Russia and France single-handed in the matter, especially with the Boer war still unfinished. But it would doubtless join in any combination with Austria and Germany to prevent the Czar from obtaining control of the entrance to the Black Sea and France from the acquisition of Syria, and ipso facto of the overland railroad route to India.

The appearance of Russian warships in Roumanian waters on the Danube, in defiance of treaty regulations, the military activity in Roumania along the Austro-Hungarian frontier of Russia, the increased political agitation in the Balkans, the menaces exchanged by the semi-official press of the Russian and the Austrian governments, and, above all, the preparations which are being made for war by all the great powers of Europe, indicate that the eventualities predicted by Joseph Chamberlin last summer are near at hand.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 2. 1901.

A Serious Loss.

We have met with quite a serious loss. Some weeks ago we sent out several hundred letters to persons who were owing us various sums of money. Who will help us find these letters that have been no doubt laid away and forgotten? If you did not get one, and you have not sent your renewal, don't wait for the letter to come, but send now and save us the expense of writing to you. It is a task we dislike very much anyway, and we will be rejoiced if no occasion existed for doing so. Brethren, this is a serious matter indeed. We can not meet our obligations unless you do yours. Think of this carefully and calmly, and act as your conscience and Christianity dictate. If each will do this we will have several hundreds of dollars within a weeks time. Will *you* help to make good our loss?

"THE true worth of a man is to be measured by the objects he pursues."

To be totally indifferent to praise or censure is a real defect in character.

"NOTHING that is of human origin and due to human achievement can be capable of improvement."

"THE divine teachings of the Bible are designed to fashion man into the grander manhood of righteousness."

DEEDS are better than thoughts or words. Let others think religion, or talk religion, be it ours to live religion, —bring forth fruit abundantly.

FOR the past two weeks we have had a pleasant visit from Sister Wilson, daughter of the well-known Bro. W. H. and Sister Wilson of Chicago, and we trust our intercourse has been mutually helpful.

CERTAIN things seem common to all; one of these is discontent. Some seem to feed upon it. The best way to rid one's self of this affection is to cultivate the habit of thinking with gratitude and praise to God for the many blessings and comforts that are enjoyed—or should be enjoyed.

"WHERE ridicule has its sway, religion is in exile. Ridicule is not the test of truth. He who attempts to use it against the cause of truth should be held to account for the grievous results which may accrue. Ridicule may satisfy the ignorant, but the intelligent man will abhor the weapon that regards neither age nor sex,—exposing the most sacred objects to derision and contempt—while religion claims consideration and respect for the opinions and sentiments of all men."

IT were as foolish to deny reason as to deny appetite. One is the appetite of the mind, the other of the body. To learn to despise and deny our natural faculties is to reverse God's order of things. The presumption in establishing the vile institutions as monkery and nunnery, in such imbecile decrees as human infallibility and the stopping of free inquiry, and the like proves this. But while we abhor these monster abominations it is quite possible for us to shackle ourselves in other directions. Whatever jars on reason's ear should be thoroughly examined. The Christian reasons upon a divine basis.

SOME one has said: "If you want to drive a wedge into a lock, you do not want a hole as big as the but-end of the wedge. Let there be a hole just large enough to get the sharp edge in, and that is sufficient. When the little end is once entered, then, with rap upon rap, the wedge will make way for itself, and at last the lock will split open. And when a man wants to be rent asunder, he does not need to begin with anything but a little lie," about as thin as a sheet of paper. If there is room to get temptations in, you may be sure that battering will open a passage for all the rest. And so men are deceived. It is a small sin is it, smaller than the sharp side of an axe? But it is large enough for a cutting edge. The smaller it is the worse it is."

WHO can give us the present address of Stanley Bowdle late of 502 Cooper Bdg, Denver, Colo.? We also want the address of Martha A. Overman, late of Cimarron, Okla.

"LIKE our first parents, mankind fear God, but it is a fear unhallowed by love. It is engendered by guilt, real or imaginary; and instead of seeking our heavenly Father as children, anxious to bask in a parent's great love, they shun him and strive by all sorts of devices prescribed by priestcraft to while themselves from the omniscience of the power they dread."

THERE is a growing demand—yes, we will say a demand,—as it is more than a request simply for articles that set forth the "faith once delivered to the saints." One writer says to "invite those who contend for the faith once delivered to the saints to keep up a steady stream of straight, old-fashioned truth." Brother W. H. Wilson at the end of his article in this paper mentions the same, and we invite, request, urge, that our brethren and sisters write on the line proposed. We have very many who are able to write just what the brotherhood want, and what those without need. The body wants to be built up and strengthened anew, and the world needs to be told what to do to be saved—what the gospel is. The minister feels this, or he would not go out and preach. It is to arouse this within you, and urge the importance of helping each other by a rehearsal of what we are looking forward to, and thus encouraging each other to still press on in the work, and at the same time give such instruction to outsiders as will interest them and cause them to inquire the way of life. Come brethren and sisters, many of your pens have been idle for years. Have you abandoned the faith? We trust not. Then let the brotherhood hear from you once again. It used to be the way at meetings to "call out" speakers, and now the mind runs to Gellety, Blessing, Wagoner, Meyer, Perrine, Corbaley, Bouk, Haupt, Eshelman, Prime, Rails-back, Francis, Dwiggins, Eychaner, Tomkins, Crozier, Woodward, Lindsay, Chase, Reed, Fahrney, Curtis, Elton, Wilson, Woodruff, Barnhill, Thompson, Austin, Halstead, Zilmer, Wince, Cordill, and scores of others whose ability is not at fault. You each have in days gone by had a message that was pleasant and profitable to the church and to the world. Will you not repeat it again? It is not simply "we" asking this. Not alone —for the "Church of God" wants you to comply with its entreaty. The Church does not care for your "hobby," your "side issue," your "non-essential." It wants the foundation principles, the fundamental doctrines, of our most precious faith. The recounting of the things that portend His coming near. The way to live to attain the "well done" in that day. Will you heed this call? Don't you realize it as a duty you owe to mankind, to the Brotherhood, to God? Send a few lines right away, and keep coming as you have opportunity.

Passing Events.

According to the *Times* correspondent at Vienna, the last additions to the series of conflicts arising from the repeated efforts of the Sultan to restrict the rights and privileges secured to Europeans in the Ottoman dominions, excite perhaps more irritation than anxiety in Vienna, although the bitter feeling is not quite absent. The growing apprehensions of the Sultan for his personal safety, and his obvious desire to shake off the limited European control to which his administration is subjected, are regarded as symptoms anything but calculated to increase confidence in the tranquility of the near east.

The financial troubles of Turkey are every day becoming more acute, and all sorts of financial shifts have to be resorted to. These may to some extent explain the friendliness of the Sultan toward the leaders of the Zionist movement. His pecuniary embarrassments may induce him to grant concessions to them which in more favorable circumstances he would never dream of doing. A little time will probably show.

Under the title of "Tottering Thrones" an article recently appeared in the *Metropolitan Magazine* from which the following is culled: "That Europe is on the verge of a general disintegration, that almost every throne is tottering to its fall, and that the map of that continent within the next decade will be so changed as to be scarcely recognizable, from our point of view, may be a series of assumptions which will appear to the ordinary observer as highly improbable. The present political situation in Europe is full of interest, for the signs of the times indicate that the process of disintegration has already commenced, and it cannot be long before it will extend from the most northern to the most southern borders of the continent. Even now twelve empires are trembling at the fate which seems inevitable. If one should be required to produce tangible evidence in proof of such a startling assertion, it would not be necessary to seek far for illustrations, for there is scarcely a spot upon the map of Europe, where there is not some form of disturbance of a sufficiently serious character to make the governmental power tremble for its safety. From one end of the continent to the other there is no nation which is at present upon a more secure foundation than Germany and yet it was but yesterday that its Emperor deemed it expedient to warn his army of the possibility of revolution. The possibility which seems too remote to be regarded seriously in Germany, in Russia has become a very evident fact. Revolution is not a new experience for Russia, but never since the days of the Decembrists, has the revolutionary spirit assumed such formidable proportions. Today the Czar has enemies in every grade of society, and for the first time since 1824 the masses are against their rulers." The writer then deals with other European nations, showing the causes which are at work, and the growing antipathy of the masses, from some cause or another, towards their rulers.

The writer looks "at things as they appear to be," and probably takes too pessimistic a view, but there is a good deal of truth in what he says. From the Bible standpoint we know that trouble is brewing, and undoubtedly to the prophetic student, "the political situation in Europe is full of interest."

Apart from the growth of the democratic animosity towards the ruling classes (whether under the names of socialism, anarchism, or nihilism,) the restlessness of the Frog Power and the intriguing of the Russian Bear are important in the political situation. One of the latest of these is the revival of Russian activity in the Balkans. The *Times* correspondent at Vienna says that this is attracting considerable attention in Austria. It is well known that Russia and Austria have conflicting interests there and elsewhere. The renewed activity on the part of the former, like a straw, shows the direction in which the wind is blowing.

The ministerial edict, limiting the number of Jewish students in the Russian universities to three percent has now been authoritatively confirmed. The new regulation applies to all the Imperial universities, except that of Moscow, to which no Jew is admissible. It is easy to understand why, in the face of such disabilities, so many Russian Jews, unable on the one hand, to give their sons a foreign university education, and loth, on the other, to mar the boys' careers, are constrained to apostacize by adopting against their consciences, the Greek orthodox faith.

Another new ministerial edict will affect the Jews more especially, is the abrogation of what are known as frontier passes. Nearly all the petty trades carried on along the German and Austrian frontiers are in the hands of the Jews. The new regulation is tantamount to a direct prohibition of the petty trade on the frontier, and it is undoubtedly aimed specially at the Jews. Odessa correspondent of London *Standard*.

The Hope of the Prophets.

We never read of the prophets and Old Testament worthies expressing a desire to go to heaven, or of singing a song like this:—

"There's a beautiful land on high,
To its glories I fain would fly,
When by sorrow pressed down I long for my crown
In that beautiful land on high."

They earnestly longed, and prayed, and struggled for a heaven-like country, (Heb. ii. 16); but when we enquire what land it was they hoped to inherit we find it was the earth made beautiful, sinless, pure, heavenly. Abram was called to go to a place which he should afterwards receive for an inheritance. He went into

THE LAND OF PROMISE

(Canaan) as in a strange country. Let us take our minds back to the time when the Lord communicated the promise to him. "Lift up thine eyes, Abram, look from the place where thou art north, south, east and west." Do you not see the glorious land, far away as the eye can reach, with its lofty mountains, its streams and valleys, its fertile soil? Look again Abram, "For the land which thou seest to thee will I give it, and to thy seed (Christ, Gal. iii. 16) forever." Arise, walk through the land in the length of it and the breadth of it for I will give it unto thee. Could Abram see heaven when he was told to look north, east, south and west? Did he walk through the length and

BREADTH OF HEAVEN

above the stars? Did he, Isaac or Jacob, the heirs with him of the same promise, *have it*? "No," says Stephen, Acts vii. 3, 5, he (God) gave him none inheritance in it. No, not so much as to set his foot on." "No," says Paul, "These all died in faith, not having received the promises, God having provided some better thing for us, that they *without us*, should not be made perfect." Heb. xi. 13, 40. "Yes; but," says one, "is seed settled in the Land of Promise, and this was a fulfilment of it."

WAIT A MOMENT,

friend, and you will find you are mistaken. They settled there under the law, which provided that IF they were obedient, they should remain there until the seed (Christ) should come, but if disobedient they should be scattered in every country under heaven. Deut. xxviii. History tells its own tale; just look around and see where God's once favored nation is!

"Outcasts from thee, and scattered wide
Through every nation under heaven."

And the Word says plainly that the covenant (made with Abram) that was confirmed before of God in Christ (the seed) cannot be disannulled by the law, which was 430 years after, "that it should make the promise of none effect. For if the inheritance (promised to Abram) be of the law it is

NO MORE OF PROMISE,

but God gave it to Abram by promise.' Gal. iii. 17, 18. No, Abram was yet to rise from the dead when he with the faithful of all ages who have had Abrahamic faith, will receive the long-promised inheritance which he saw afar off. And when not only the Jewish race, but all nations shall be blessed in him. Let us each ask ourselves the question, Where shall we ever be? The Scriptural answer is,—either with Christ, Abraham, the prophets and those who come from the north, south, east, and west, and sit down with them in the

KINGDOM OF GOD,

or be everlastingly in the grave. There is no reason, reader, why you should be in the latter, there is a great and magnificent reward held out for the future, if we will but grasp it. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." How foolish it would be to

LET PLEASURE OR BUSINESS,

or *anything* stand in the way of gaining the prize held out to us. It is a prize that seems too good to be true, at first sight, until we read it in the grand old Book. We see around us mortal men aspiring to positions of honor or trust, but Christ will give overcomers higher positions than any in the gift of men. The saints are to judge (rule) the world. 1 Cor. vi. 6. The Lord speaks from heaven to say that those who keep his works unto the end will be given

POWER OVER THE NATIONS,

etc. On one occasion the twelve asked their Master what their reward would be. Matt. xix. 28. Did he say, "Dear brethren, I am going to heaven, and when you die, you shall come to me, and be with me eternally? Let the Lord's own words answer the question: "Ye which have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel." How impossible this would be

IN HEAVEN ABOVE?

How delightful to know that the twelve tribes of Israel are to be brought back to the land of their fathers, (Ezek. xxxvii. 21); that the seed (Jesus Christ) will sit on the throne of his father David in Jerusalem, (Luke i. 30-33) that the disciples are to rule over the regathered tribes in Palestine, and all the redeemed hosts will have authority

OVER TEN CITIES,

or five, or two, according to the work done. Do we sometimes get weary with these painful bodies, and see our friends around us cut down by the reaper, Death? Then let us believe these glorious truths; let us be baptized into Christ for the remission of sins, let us walk in newness of life, and then we shall find the words of Jesus realized, when at his appearing "*the meek shall inherit the earth.*"

Lonely in a Crowd!

We occasionally stand in a crowd whose faces are radiant with joy as they seem to drink in the accents of pleasure that grow out of some glad occasion,—but a lonely feeling creeps over us. Ten thousand different faces lit up with love or gratitude is a moving spectacle, even if we do not fully enter into their joy. When a large body of people are animated by one idea or object or principle,—they exert an almost irresistible influence, and their voice is as the voice of many waters. But, as we said, we have sometimes felt very lonely in such a crowd. To realize that the vast and joyful assembly know neither where they came from or where they are going or how to get there; that their attention cannot be gained to the life-giving truth of God; or their love drawn out by the wonderful love of Christ who died in their behalf, or the riches of God's grace stored up in him for distribution in the ages to come,—we are glad to get away where we can muse on the good time prophetically proclaimed, when we shall see him who has promised to come again and receive us to himself, restore disordered nature, and fill the earth with God's love.

Papers for the Poor.

This office receives many calls for papers from those who are not able to pay for them. It is sometimes from one part of the land, and again from another. They are not all in one locality. We know there are some who contend that there is no one so poor but he can at some time during the year pay the price of the paper. We are not here to argue that matter. It is enough for us to be told by an aged brother or sister who has perhaps taken the RESTITUTION for years, that income is cut off, not able to labor, dependent on charity of others, perhaps of unbelieving children. Cannot get out to meetings any more, all they have is the old Bible and the paper. Perhaps sickness of self, wife or children, makes it impossible to be out and earn money. Every cent that can be had will not suffice to pay doctor's bills, groceries, rent, fuel, clothing. In very many cases it is impossible to "make even" each year, let alone paying for any papers or books. Yet such are usually the ones who get the most out of our paper. They have time to read *every word*. Even the *long* articles are not skipped by these readers.

We have a fund called "Our Helping Fund" to draw on to supply these cases. Not a cent of this money is used for any other purpose. An account is kept separately from all else. We will say that at this time the fund is largely overdrawn, and has been for over a year.

Brethren, you who have a few dollars over actual need, and you who sometimes make a sacrifice, do you esteem this a worthy cause? This supplying the aged and infirm, the sick and distressed, the poor and needy—is it worth while considering? What answer do you give? It is not yours any more than mine, nor mine than yours. It seems to us that it is *our* duty to supply these calls. What do *you* think?

Communicated.

Iowa Conference Report.

The 14th Annual Conference of the Church of God held at Waterloo, Ia., Aug. 24 to Sept. 2, commenced by prayer Saturday morning.

Business meeting called at 9:00 a. m. and the following report given: Treasurer, cash on hand, Conference of 1900, $56.01; amount received all sources, $947.01; Total cash and col. $1003.02; total disbursements, $931.75; cash on hand Sept. 2, 1901, $72.17.

Evangelist report to Aug. 26, 1901: Number of days worked, 97; amount paid Evangelist for work $117.26; tent expenses for season, $29.80; amount collected by Evangelist, $21.75.

New tent top fund: amount collected, $95.25; cost of tent top $76.35; balance turned into treasury $18.90.

Assistant Evangelist report: number of days worked, 20; amount paid, $17.70.

Table report: amount received from sale of tickets, $146.88; cost of provision, $84.99 and cook's wages $20.00, total $104.99; balance turned into treasury, $41.89.

Railroad Secretary's report: number of certificates received, 81; number who came by railroad and did not get certificates, 12.

Report of soliciting committee during Conference: Conference dues, $49.50; Evangelist work, cash $78.50; pledges, $61.50.

Corresponding Secretary's report: number of letters written during year, 91. Solicitations during Conference for new tent fund, $65.35; amount cash on same, $20.85; shed fund pledges, $14.25; shed fund cash, $6.25.

Report was given of church and Sunday School work at Jessup, Alden, Marathon, Hickory Grove, Urbana, Sac City, Eagle Grove, Stratford, Gladbrook and Ames.

Officers elected: President, O. J Allard; Secretary, Sadie Clark; Treasurer A. J. Eychaner; Corresponding Secretary, P. B. Stauffer; Sunday School Superintendant, Hester V. Berry.

Ministerial certificates issued: John Carton, J. M. Pemmer, P. B. Stauffer, W. L. Crowe, A. J. Eychaner, J. B. Adams, O. J. Allard, John T. Prime.

Motions and resolutions were as follows:

1. That the Corresponding Secretary write to the secretaries of all Sunday schools that have not made a report and ask for report of same and also quarterly reports hereafter.

2. That the President take measure to fix fence on the west side of camp ground.

3. That we purchase 12 tents, 9½ x 14 feet.

4. That we build a shed 18 x 12 x 7 feet for accommodation of teams.

5. That the Corresponding Secretary see those on ground, and write letters until enough money is secured to pay for tents and sheds.

6. That the tent be used in evangelist work the following year.

7. That the Corresponding Secretary be solicitor for evangelist work after Conference by writing letters.

8. That the President be instructed to place a badge upon our draymen at our next Annual Conference and advertise it to all our brethren and if drayman is not found to bring checks to camp ground.

9. That the Conference set aside one day at our next Conference for Persons.

10. That the board grant ministerial certificates to all whom they deem worthy during the coming year.

11. That a day be set aside by the Conference for the consideration of all Christian graces.

12. That Corresponding Secretary answers letters to Conference and a vote of thanks be given to them.

13. That the two Sunday school collections be turned over to the Sunday School superintendent for her use in correspondence.

RESOLUTIONS.

1. Whereas death has entered the homes of brothers W. J. Brunson of Waterloo, Ia., and W. O. Steffa of Pomona, Cal., and Sister Sarah Taylor, of Story Co.

Therefore, resolved that we as a Conference express our sympathy with them in their sorrow and recommend them to the tender mercies of Jesus and the hope of the resurrection.

Resolved, that we as a Conference extend our thanks to those who have so kindly assisted us financially and otherwise. May the blessing of God rest upon them.

It was recommended that the tithing was one of the best things for the good of the cause.

Bro. Crowe promised not to sell his lot adjoining our camp ground without consulting Conference Board.

MRS. SADIE CLARK, Sec'y.

California Brethren.

I expect to go to Oleander, Fresno Co., Cal., some time in November, and will make my home there for a time. Any brethren desiring meetings in their vicinity please address me at Scholls, Ore., until Dec. 1. We should be faithful and work while we may for the Master is soon coming.

Yours awaiting his coming.

EDWIN E. GROAT.

Little is thought and less is known by the average man concerning the lives and aims of the 400,000 men and boys who delve under the surface of the earth in places of darkness and danger, where hardly a day goes by without recording the death by falls of rock, coal or slate of more than one unfortunate miner. An article on this subject at once impartial and vitally interesting is contributed to The Cosmopolitan for October by John Mitchell, President of the United Mine Workers of America.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

Let Something Good be Said?

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified
If something good be said.

And so I charge ye: by the thorny crown
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said!

—James Whitcomb Riley.

Thy Kingdom Come.

Thy kingdom come! From year to year
Thy waiting church uplift their prayer;
They in whose hearts thy graces has wrought
Breathe forth the cry thy lips have taught;
Thy kingdom come! let every knee
Bow down and own thy majesty.

Thy will in earth like heaven be done;
O'er every foe be victory won;
Till earth and heaven ag in shall be
One with each other and one with thee.
Our Father, let thy kingdom come!
Thy will in earth like heaven be done.

When once beneath wrath's gathering cloud
Thy sacred head in anguish bowed;
Where thou didst bear thy cross in pain,
Oh come, in glorious might to reign!
Rejoice, O earth, and hail your King!
Ye morning stars, together sing!

Thy kingdom come! from day to day
Thy loyal church shall over pray;
And wait the hour in joyful hope
When angel hands shall bear them up
Thy bliss to share, thy glory see,
And reign o'er all the earth with thee.

—H. L. Hastings.

In the Secret of thy Presence.

PSALM XXXI. 20.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless cloistered room,
As high as heaven, as fair as day,
Where, though my feet ne'er join the throng,
My soul can enter in and pray.

No human step approaching breaks
The blissful silence of the place,
No shadow steals across the light
That falls from my Redeemer's face.

And never through those crystal walls
The clash of life can pierce its way,
Nor ever can a human ear
Drink in the spirit-words I say.

One hearkening even cannot know
When I have crossed the threshold o'er,
For he alone who hears my prayer
Has heard the shutting of the door.

—The Presbyterian.

Communicated.

Australian Letter. No. 10.

NEW YEARS DAY.

Our first thoughts on awakening were, What a pity! A fierce storm was raging. The vivid flashes of lightning, the deep roll of thunder, the sullen roar of the wind and the torrents of rain falling on the roof and dashing against the window-panes all convinced us that street decorations, arches and pavilions would be utterly spoiled and the procession a failure. In this we were happily mistaken for the fury of the storm abated; the sun came out and all were happy. The route of procession showed little effects of the storm, the colors being permanent and the fastenings secure. As to the populace one need not fear that Australians will allow anything in the way of weather to interfere with their chances of viewing a spectacle, as we were convinced when at 8:30 our trams turned into George Street near Redfern Station.

Thousands of people were pouring in from every direction. Suburban trains, trams, steam cars and busses were overflowing, the tops covered with boys, and men filling steps and platforms. All sorts of private conveyances imaginable were emptying their contents into the streets. Landaus, cabs, carriages, carts, and wagons were utilized. A two-wheeled cart drawn by one horse carried a whole family and a considerable part of the neighborhood. We need not mention what was achieved by the large road wagons with five or six horses attached.

The placid, aimless winding in and out of the masses which had characterized the scene on the thoroughfares during the preceding week had given place to a suppressed eagerness that denoted a fixed purpose, that of reaching some appointed place with all possible dispatch. Hundreds moving to the best points of view, found other hundreds there before them. It was no time for words. The disappointed pushed on silently to find another place. The good order that prevailed was marvelous. As we sat on top of our bus waiting for our party of fourteen to assemble, incidents, funny, ridiculous and pathetic abounded, the last named the more numerous. Mothers tired with the morning's work with children clinging to their skirts unable to board the trams were anxiously hurrying from one bus to another only to hear the same laconic answer—privately engaged.

The driver cracks his whip and away we go down unfrequented streets, through lanes and alleys, where no one is seen except the sad-faced Cinderellas left behind to do the scullery work and guard the premises.

We find the street leading to our grand stand blocked with vehicles three or four tiers deep. We dismount, go down a back street, up an alley, through a yard and we are there. That is, after climbing very steep stairs we come to a halt on the third story of the stand.

We have been informed by the manager and assured by the newspapers that every stand has been inspected, but woman like feel more comfortable after taking a surreptitious look at the sturdy supports, after which we settled ourselves for the next two hours. The hour of waiting was not tedious as it furnished a splendid study of the people. Every one was good natured. Eating lunches, extemporized concerts, friendly chaffing, surmises about the weather and sundry explanations from those who thought they knew more than the rest of us filled the time. The devices for seeing the procession and the thrift of the people along the route in selling these indulgences was brought into view from our splendid situation. We were at a turn in Oxford street which enabled us to face the procession for more than a half mile. The roofs of the lower houses were covered with little seats more ingenious than artistic in construction. Boys climbed trees and perched on the eaves of the houses hanging perilously in mid-air.

Marching of bands and detachments of soldiers taking their place along the line of march kept up the enthusiasm.

Colonial soldiers lined the five miles formed a bulwark against the masses of the people. In front of us stretched a sober wall of Kakhi to be merged into the brilliant green of the Irish Rifles.

Just as the last strains of "Soldiers of the Queen" died out from a neighboring stand, echoes of cheering away a half mile in the distance announced that the procession was nearing the bend in the street which hid it from our view. As the first detachment of mounted police heralded the coming procession, the sound of cheering rolled on and upward to us in ever increasing volume. "Old Ocean roars its welcome" had a duplicate in the united voice of the multitude, as it greeted the two hundred manly soldier-like riders, proud of their high boots, blue coats, white trousers and white helmets.

The trades people were led by the Rail Way Band, its thirty-three members impressive in black uniforms laced with silver. Following these in rapid succession came representatives from different crafts and industries upon which depends the future prosperity of the new union.

The gorgeous Eight Hours banner was followed by the allegorical car of the Shearer's Union, thirty members of the Australian Worker's Union mounted on bush horses, ten each of silver miners from Broken Hill wearing oil lamps in their hats and carrying picks; coal miners from Lithgow, Bulli, Capertee and Newcastle; gold miners from Cobar, Stuart Town, Reno, Wyolong and Captain's Flat; tin miners from Tingham; timber getters carrying their axes; dockers from Balmain, house painters with wands upon their shoulders upon the ends of which were tools; tailors with fig leaves in their button holes; slaughtermen, journeymen, butchers, the federated seamen, bakers, engineers and many others. All these dressed in appropriate garb and carrying typical emblems, such as a model steamer, a blue banner with silver lettering, miniature articles of furniture mounted on wands, tailors gooses, ring irons, pipes and many other tools.

Many of these still looking implements had the hard outlines softened by artistic decorations of flowers and ribbons.

This long section closed with the iron mongers blue banner with the silver letters: "Welcome to The Commonwealth."

Next came numerous carriages with officers of the various trades and labor associations. These were followed by the representatives of the friendly societies; all in regalia.

The eight engines of the fire brigade were resplendent in brass and shone like burnished gold. The firemen wore brass helmets glittering in newness. The beautiful horses were covered with brown netting relieved by rosettes and streamers of blue and gold, the Governor-General's colors. The tails, manes, reins and traces were also decorated in blue and gold.

There were press representatives from Great Britain, India and the Federated States taking snap shots from their drags.

Two allegorical chariots representing Italian and Canadian Australians were unique in design and elicited universal interest and admiration.

"The Italian chariot came first. It was a large square car built on a lorry, the panelling being carried down to within a foot of the ground and elevated considerably above the floor of the vehicle. The large area thus made available on all four sides being covered by canvas was painted with views of the six State capitals and Albany. Above the sides of the chariot a sort of skeleton framework was carried up another four feet, and this was festooned with greenery and coloured drapery. Two classically dressed ladies, wearing helmets and otherwise suitably costumed, sat in the front of the car, representing Brittania and Australia respectively. In the centre of the car, on a hexagonal column, was a bust of Sir Henry Parkes inscribed "One People, One Destiny." The Italian colours were freely displayed, and the whole affair was intended by the designer, Signor D. Rubbo, to represent the greeting of Independent Italy to United Australia. The car contained, besides the ladies alluded to, four bersaglieri, or Italian soldiers, picturesquely dressed in the national uniform, and holding rifles with bayonets. Two out of the four were habited as Garibaldians. A band of fifteen musicians was accommodated in the back of the car, where palm and fern fronds were so arranged that they could be protected from the sun. The car made an extremely pretty appearance, and was accepted with every sign of gratification by the public.

Drawn by six horses, all splendidly decorated, next came the Canadian car. The design of this vehicle was most graceful. It was square at the sides and draped there in pleats and festoons of sky blue. Slightly above the ordinary level of the floor of the vehicle lightly coloured woodwork appeared receding upwards in graceful curves to a dias surmounted by a light blue silk canopy under which were two ladies. One of these, dressed classically in white, with a yellow spangled body, and sitting on a throne represented Canada, and the other who was standing clothed in blue, with a white spangled body, impersonated Australia. The driver of the car occupied a charioteer's seat in front and below the ladies. He was dressed in a blanket most curiously, but appropriately enough for the bleak North-west. On his head was a Canadian boatman's cap. By the side of the driver was an armed New South Wales soldier. The car bore the words in gold letters, just below the driver, "Canada Welcomes her Sister Australia." At the four corners of the car on elevated masts were blue and red bannerets respectively bearing the word Canada. A crown appeared above the canopy. On each side of the driver were shields exhibiting the Dominion arms. The Canadian residents and merchants of Sydney subscribed for the construction of this beautiful vehicle. At all points along the route the great applause which its appearance elicited showed how appreciatively Australians received it."

These cars were succeeded by a carriage containing officers of the Salvation Army.

Then in rapid succession came carriages and carriages containing presidents of various religious unions, high dignitaries of different religious denominations throughout Australasia—Bishops, Archdeacons and Rabbis dressed in their robes; Commissioners, Mayors, Aldermen, Ministers, Councillors, Recorders, Clerks, in their robes; Chancellors in gowns; Justices in full wigs, scarlet and ermine; Premiers from the six states and New Zealand in full official dress; Mr. Barton and the Federal Ministry, Members of Parliament and noted visitors.

Cheering and words of explanation and recognition passed along the line as favorite political and social leaders were recognized by the throngs of people.

All this display was well received but after all it was the military array that the people came out to see. This was shown in their added enthusiasm when the first section of the Lancers appeared, and that it never abated while section after section passed until the Governor General's carriage disappeared.

It was difficult to tell which bodies were favorites; all were so heartily welcomed.

It was a goodly pageant if one could forget the deadly purpose which it represented.

Here under these sunny skies were assembled the representatives of all the different forces of Her Majesty, Queen Victoria. Different races, different languages, different implements of warfare, different costumes brought to the mind of the thoughtful the complex and difficult problem of the government development and vastness of the British Empire.

There were returned soldiers from the Transvaal, and a contingent from the Soudan. Both were greeted warmly.

The Australian Infantry did honor to the land of their birth. They had an air of freedom and individuality in the swing with which they marched. It was redolent of the daring of the bushman's life.

Red uniforms with white facings and white helmets gave place to the battalions of Kakhi, from the different states. The star with the black swan on the front of the caps was typical of West Australia while the cock's feather plumes distinguished South Australians.

There were artillerymen, rifles and rangers, ambulance corps, army service corps, senior cadets, naval brigades, Scotch regiments, and Royal Irish Fusiliers. All the while the bands played and the pipers piped. But we had seen these before and waited for the Imperial Troops a thousand of whom had been sent out by sanction of the Queen to honor this occasion.

We were bewildered and lost in the mazes of movement and color. We could not watch the program and the troops at the same time, for while we glanced at the card to see who had red jackets and white plumes, they would be replaced by blue coats and white plumes. There were others who learned that the Black Watch were not black neither did they appear in black uniform, but were gorgeous in scarlet, blue, diced red, with Red Hackles, and regimental Tartan. We were quite content to enjoy the shifting scene after being sure that we could identify the Queen's Own (Hussars) and the Prince of Wales Yeomanry.

The Indian Contingent was very popular. All were officers in this section, splendid men. Cavalry officers, Native Infantry officers with swords, Duffadors with lances, Havildars with rifles.

These were followed by Artillery, Household Cavalry, Life Guards, Horse Guards, Kings Dragoon Guards, Hussars, Lancers, Yeomanry, Field Artillery, Royal Engineers with guns, balloons and pontoons, Grenadier Coldstream, Scots and Irish Guards, Queens, Buffs, Somersetshire and Duke of Cornwalls' Infantry, Northumberland, Royal, Welsh and Irish Fusiliers, Scottish, Kings and Irish Rifles and the Rifle Brigade.

Then came the Highlanders, the Black Watch, Royal, Light, Seaforth and Cameron Highlanders, Medical, Army Service, Ordnance, Army Pay Department, all were represented. Then followed Battalions from Norfolk and Devon Regiments and Middlesex Volunteers.

Preceding Lord Hopetown's carriage came the officers of Highest rank, many of them distinguished visitors.

The Governor General was resplendent in the gold embroidered uniform of his office. He wore badges and medals of the different orders of which he is a member.

The whole pageant was replete with object lessons. The waving plumes of the Life Guards, the towering busbys of the Grenadiers, the gleaming helmets of the Lancers and Dragoons, the queer bonnets of the Highlanders; the gorgeous headgear of the Indians; the light flashing from rifles, lances and swords: the noble steeds with rich housings; the tartan of the Highlanders; the easy flowing robes of the Indians with their oriental coloring; all recalled such a medley of traditions forces and fancies, that one was transported to the land of King Arthur and his knights, to the days of Ivanhoe. We might almost believe these were "Scots wha' have wi' Wallace bled."

The pallrey of the fair guinevere and the waving plumes of Launcelot would not have seemed out of place.

Many a line from Campbell floated through the mind as the stately tread of the Tartans kept time with the bagpipes and rolling drum.

It was a medley, indeed, for when we looked for the battle axes we saw them replaced by Scottish rifles, instead of ancient war clubs bristled the guns of the Fusiliers.

The shield and breastplate had been discarded with the coat of mail for what could they avail in the face of cannon ball and gunpowder?

Throughout the procession the incongruous mingling of the old and effete with the new and practical showed that in spite of progress with what persistency the English people cling to the traditions of the past.

Under this burning Southern sun to see the men patiently wearing the heavy garb befitting the austerities of their northern home, while their tropical brethren were in flowing robes showed the concessions to be made in welding the English speaking people into one brotherhood, for the advancement of civilization and the "Federation of the World."

We had little time for such musings for we mounted our bus again and drove rapidly to Centennial Park to see the swearing in ceremonial. When we reached the knoll where seats had been provided for us on the top of another bus the scene that met our view was imposing in the extreme.

The great white dome of the pavilion was decorated with the colors of the British Empire. Its position in the center of a natural amphitheatre which stretched away for miles in gently rising slopes to the crested ridge on one side and to the vast rolling plains of the park on the other, afforded the best possible means for the quarter of a million people assembled to witness the great historical event. The picture was perfect when we first beheld it. Mr. Barton, Sir William Lyne and the ministers elect were in the pavilion ready to receive the Governor General. Judges and ministers of New South Wales were present, and also the Archbishop of Sydney.

Around the pavilion were seated the foreign and especially honored guests. As we looked toward the pavilion, on our left rows upon rows of soldiers were in attention. This mass of uniforms presented a brilliancy of color unsurpassed. In front were the various musical organizations, comprising the massed choir, while to the left were fifteen thousand school children, the white dresses and gay sashes somewhat relieving the gaudiness of the military uniforms.

Away beyond the pavilion on the hillsides, seated on grassy knolls, in carriages, and standing were the people. There was no crowding as there was unlimited room for all.

We had just time to view this picturesque gathering before a movement in the crowds announced that the ceremonies had begun. Lord Hopetown was ascending the steps of the pavilion. At the top he was welcomed by Mr. Barton and the Archbishop of Sydney.

As the Governor General took his place beside the table where the declarations were lying, a cheer began with the visitors around the pavilion which was taken up by the soldiers, the choirs, the school children and passed on to the multitudes on the hill slopes and sent re-echoing over the whole vast assembly. Then came faintly, because of the distance, the voices of the choir in the grand old hymn:

"O God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our eternal home."

We could not hear the prayers and reading of the proclamations, but the booming of the guns announced the taking of the triple oaths, namely: the judicial oath, the oath of allegience and the oath of office. After this the oath of office was taken by the ministers.

We did not wish to see the picture vanish and as we looked back upon the scene from Paddington ridge the voices of the choir and the children mingled with the music of the bands rolled up to us. The whole concourse had arisen with one impulse and were singing the national anthem.

MRS. PHEBE THOMPSON-WILLEY.

Marshall County Fair Excursions to Bourbon via Pennsylvania Lines. Excursion tickets to Bourbon account Fair will be sold October 1st to 4th, inclusive, from Columbia City, Wanatah and intermediate ticket stations on Pennsylvania Lines. See Local Agent about rates, time of trains, etc.

Subscribe for THE RESTITUTION for 1901.

Editor Restitution:

I wish to occupy a small space in our paper. I took advantage of cheap rates during the G. A. R. National Encampment held at Cleveland, Ohio, during the second week of September, to visit the church of the Blessed Hope of that City. I arranged to arrive in Cleveland on Sunday morning in time to attend Sunday School and church. I was very cordially received by Brother and Sister Joblin at their home near the church. I was introduced to each brother and sister at the close of the morning service. The afternoon was spent very pleasantly with our dear Brother and Sister Joblin in speaking of our hope which is the "Blessed Hope." Evening came too soon but it found us at evening preaching. I am so glad to know that I have held the truth, seemingly alone, for years but find that Brother Joblin and I have had access to the same words as spoken by Christ and his Apostles. The services closed with many hand shakes and a God bless you. On Tuesday evening we met with a number of the brothers and sisters at the pleasant home of Brother and Sister Neal. The meeting was opened with singing and prayer. Each was asked to relate his experience in receiving the truth. It is remarkable how each related the same kind of an experience only under different circumstances. How a grain of truth was received and how each met with opposition. Again how we tried to reason that the faith of our father or mother was good enough but how finally we gained the victory and were obedient to that mould of doctrine. I cannot express in words my enjoyment while visiting with these brethren and sisters of the Church of the Blessed Hope. In parting we said good night with the thought that the night is far spent and the day is nigh at hand. If any of the "like precious faith" who are isolated will arrange to visit with these brethren they will return to their home built up in the precious truth. My prayer is that Brother Joblin may be spared many years to the church in Cleveland and the readers of THE RESTITUTION.

D. C. ROBISON.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Geo M Townsend	.50
Joseph Williams	1.50
Mrs E Wetherbee	1.50

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Homeseekers' Low Rates.

21 day limit round trip tickets to points West, Southwest and Northwest via Nickel Plate Road, Oct. 1st and 15th, at special low rates. Inquire of nearest agent of the Nickel Plate Road, or, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.; or R. J. Hamilton, Agent Ft. Wayne, Ind.—Oct 15.

Excursions to Fort Wayne via Pennsylvania Lines. Oct. 8th to 11th, excursion tickets to Fort Wayne will be sold from Lima, Plymouth and intermediate ticket stations on Pennsylvania Lines; valid to return until Oct. 12th.

Communicated.

Dear Restitution:

We have been quiet for some time, but not idle. On last Sunday, Sept. 8, we dedicated our church building at Wenatchee, Wash., which has been in progress of erection for some time. Elder Richard Corbaley, the father of the faith in this region of country, and the one, who no doubt, had as much to do with the sowing of the seed that resulted in the organization of a church at this place as any other man, was invited to preach the dedicatory sermon. The Elder, now 83 years of age, together with his estimable wife, his son Alle, who also preaches the gospel, and his wife, and Bro. Nym Tichenal, who has lately begun heralding to a judgment bound world, drove from Waterville, a distance of some 30 miles, and landed here on Saturday eve. Our hearts were cheered, not only by the presence of these, but a number of other brethren and sisters from our sister church at Waterville. Though not able to see to read, the Elder fairly outdid himself in the preaching of the sermon, his extraordinary schooling in the Scriptures in days gone by, standing him in good stead, and he preached an able sermon, there was no lack of Scripture to back up his every statement.

In the evening Bro. Alle Corbaley preached us a sermon on "The Signs of the Times," which stirred up the church and we were wonderfully refreshed and blessed. It always does us good to mix and mingle with those of like precious faith from other places.

Our church building is a commodious, nicely finished building, 28 x 40 with entry room besides and belfry, and Bro. Mills will soon be on his way from Andover, South Dakota, with a bell to occupy it, the same bell that served us so faithfully since 1885 at Andover, and which formerly rang for them so many years in Indiana. The building is completed and ready to do its work, thanks to the unselfish and generous efforts of Brother Patterson and the brothers and sisters in general, as they all pulled together at the end.

But the important thing, the church, what is the condition? Have they on those robes of righteousness without spot or wrinkle or any such thing? Now will we get into the harness and work? Are we ready for any sacrifice? These are the important questions. The love of many is waxing cold, some are departing from the faith. Some of the evidences that we are living in the last days, "Wherefore awake thou that sleepest, and arise from the dead and Christ shall give thee light;" "let us not sleep as do others," but let us be alive to the interests of the things that pertain to God's eternal kingdom. Oh how our religion seems to drag sometimes. Brethren these things ought not so to be. Let us hold fast that which we have that no man take—our crown. Have been holding forth the Word of life as best we could at this place for the past two years. Sister Myrtle Patterson and Bro. Nym Tichenal have aided from time to time in the proclamation of it, God bless and prosper them, and all the faithful workers and we have a number of them. Your Brother in the faith and hope of the gospel.

WALKER PERRINE.

Announcement.

The Quarterly Conference of the Church of God in Michigan, will convene [D. V.] at Watson, Allegan Co., Michigan, Friday evening, Oct. 18th, 1901, and continue over the following Sunday.

Though few in number at this place [Watson] we hope and feel assured that we will have the hearty co-operation of all interested, and look forward to an interesting and profitable meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come, and all who come will receive a hearty welcome.

People coming from the north or south will change cars at Montlet's for Fisk Station, where some one will be ready to convey them to the different homes.

Those coming from the north will tell the conductor to telegraph the conductor on the Cincinnatti and Northern Railroad, to hold the train for passengers to Fisk Station.

There will be one or more good speakers to preach the Word.

Let us remember the words of Paul, Heb. x. 25.

L. D. DECKER, Pres.
EMMA JACKMAN, Sec'y.

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Hunters Rates to designated points in Wisconsin, Michigan and the Southwest reached via the Nickel Plate Road and its connections. Low rate Hunters tickets are on sale until Nov. 15th. Inquire of nearest ticket Agent of the Nickel Plate Road or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 15

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The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth. N. J.

Christian Church Convention.

The officers of the Christian Missionary Societies have issued a circular informing members and friends about the arrangements made for the trip to Minneapolis for the 52nd Annual International Convention of the Christian Churches. The Pennsylvania Lines are announced as the Official Route from Indiana points. Excursion tickets for the event will be sold via Pennsylvania Lines October 8th, 9th, 11th and 13th, good returning until October 19th with privilege to extend to October 31st.

Plans have been shaped to have the Indiana contingent make daylight trips to Chicago over the Pennsylvania Lines, Wednesday, October 9th, going through together on the Convention Special with the prominent officers and Executive Board, for which the following convenient train service has been selected: Leave Ft. Wayne, 10:15 a. m.; Columbia City, 10:50 a. m.; Warsaw, 11:31 a. m.; Plymouth, 12:07, p. m.; Valparaiso 1:15 p. m.

Delegates and friends are urged to see that their tickets read over the Pennsylvania Lines via Chicago. Information about fares and other details may be secured by communicating with Ticket Agents of the Pennsylvania Lines.—Oct. 18.

Every Tuesday to Buffalo.

From Sept. 24 to Oct. 29th, the Nickel Plate Road will sell round trip tickets to Buffalo at one cent per mile, going Tuesdays; returning on any train up to midnight of the following Sunday. Inquire of nearest ticket agent of the Nickel Plate Road or C. A. Asterlin, T. P. A., Ft. Wayne, Ind. —Oct 29

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No. 10, Ex. Sun. For South Bend	8:25am
No. 14, " "	12:01noon
No. 8, " " "	10:08pm
No 12, Sunday only	9:46am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:45a m
No. 5, " " "	12:34noon
No. 9, " " " Logansport,	7:30pm
No 11, Sunday only	6:36pm

Trains 3 and 21 run to Terre Haute and connect at Collax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:45 p m.

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Pittsb'gh, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
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Westward.

	32	9	15	39
	AM	AM	PM	AM
Pittsburgh, lv	7 00			
Allianee,	3 23			
Canton,	4 49			
Massillon,	5 10			
Wooster,	6 10			
Mansfield,	6 39			Lve
Crestline, arr	6 57			12 00
Bucyrus, lv	7 08			12 22
Lima,	8 13			1 37
Van Wert,	8 43			2 07
Ft. Wayne,	10 10	11 25	4 55	3 37
Arcola,	10 [illegible]	[illegible]	[illegible]	[illegible]
Columbia City,	10 [illegible]	[illegible]	[illegible]	[illegible]
Larwill,	[illegible]	[illegible]	[illegible]	[illegible]
Pierceton,	[illegible]	[illegible]	[illegible]	[illegible]
Webster,	[illegible]	[illegible]	[illegible]	[illegible]
Warsaw,	11 30	12 [illegible]	[illegible]	[illegible]
Leesburg,	[illegible]	[illegible]	[illegible]	[illegible]
Etna Green,	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon,	[illegible]	[illegible]	[illegible]	[illegible]
Inwood,	[illegible]	[illegible]	[illegible]	[illegible]
Tyner,	[illegible]	[illegible]	[illegible]	[illegible]
Plymouth,	12 07	12 [illegible]	5 [illegible]	[illegible]
Argos,	[illegible]	[illegible]	[illegible]	[illegible]
Bourbon,	[illegible]	[illegible]	[illegible]	[illegible]
Hamlet,	[illegible]	[illegible]	[illegible]	[illegible]
Kewanna,	[illegible]	[illegible]	[illegible]	[illegible]
Wagoner,	[illegible]	[illegible]	[illegible]	[illegible]
Logansport,	1 15	1 [illegible]	6 [illegible]	[illegible]
Bethel,	[illegible]	[illegible]	[illegible]	[illegible]
Laverpool,	[illegible]	[illegible]	[illegible]	[illegible]
Chelsea,	[illegible]	[illegible]	[illegible]	[illegible]
White Sulphur,	[illegible]	[illegible]	[illegible]	[illegible]
Chicago,	3 [illegible]	3 [illegible]	8 [illegible]	[illegible]

	30	8	34	6	38	24	50	60
Lv. at	NX	PX	PM	PM	AM	PM	AM	AM
Chicago,	9 30	12 30	3 00	5 00	8 00	3 00	11 00	11 00
Valparaiso,	[illegible]	[illegible]	4 [illegible]	6 [illegible]	9 [illegible]	[illegible]	[illegible]	[illegible]
Ft. Wayne,	[illegible]	[illegible]	6 [illegible]	8 [illegible]	11 [illegible]	[illegible]	[illegible]	[illegible]
Huntington,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Wabash,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Marion,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kokomo,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Logansport,	12 [illegible]	4 [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Peru,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Converse,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Marion,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Upland,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Matthews,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muncie,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Dunkirk,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Portland,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Farmland,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ridgeville,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Winchester,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Greenville,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Union City,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Richmond,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hagerstown,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Cambridge City,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Dublin,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Centerville,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Greenfield,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Cumberland,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis,	3 [illegible]	8 [illegible]	10 [illegible]	12 [illegible]	3 [illegible]	11 [illegible]	5 [illegible]	6 [illegible]
Vincennes,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Effingham,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mattoon,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Charleston,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mattoon,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Effingham,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Vandalia,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
St. Louis,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Jacksonville,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Alton,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Springfield,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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St. Louis,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Terre Haute,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Indianapolis,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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Springfield,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jacksonville,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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St. Louis,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Dining Room Sleeping Cars on Nos. 2, 4 and 6 thru to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 5, 8 and 7 to Chicago. Meals are served at "up-to-date" Dining Stations and in Nickel Plate Dining Cars at opportune meal hours. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines, service considered.

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	Stryker,	
	Archbold,	
	Wauseon,	
	Pettisville,	
	Swanton,	
	Fayette,	
	Delta,	
	Wauseon,	
	Pioneer,	
	Montpelier,	
	Bryan,	
	Ft. Wayne,	
	Ft. Wayne,	
	Huntington,	
	Wabash,	
	Marion,	
	Kokomo,	
	Peru,	
	Logansport,	
	Converse,	
	Marion,	
	Upland,	
	Matthews,	
	Muncie,	
	Dunkirk,	
	Portland,	
	Farmland,	
	Ridgeville,	
	Winchester,	
	Greenville,	
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. O. Rothe and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 8:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meets in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at E. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esselman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehmer, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Sizels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God, at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich, have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

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The Restitution.

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The Restitution.

Walter Tomlinson
23 Kinsman St

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, OCTOBER 9, 1901. NUMBER 38.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

It Must be Settled Right.

However the battle ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one accord
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won,
Though his ranks are strong, if he be in the wrong
The battle is not yet done.
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

—Ella Wheeler Wilcox.

Communicated.

What is the Blessing? No 3.

Is Jesus coming as a blessing or a curse to the nations? In the days of Noah, God came in terrible judgment, and smote every living thing except those within the ark. When the flood was passed away, Noah offered a sacrifice (Gen. viii. 21) "and the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake, * * * neither will I again smite any more every living thing as I have done."

Now I ask you to compare the above declaration with the teachings of Second Adventists. They affirm that God is going to send Jesus Christ to "again" "smite every living thing," except those who have taken refuge in the ark (Christ), with a greater curse, even with a terrific deluge of fire, which will completely destroy "every living thing," which will not only simply "curse the ground," but reduce it to ashes. Is not such teaching an impeachment of Jehovah's veracity (when he says "neither will I again smite any more every living thing as I have done,") to affirm that he will do even worse than he did before.

God's purpose in sending Jesus will not be to destroy and curse, but to bless and restore, and to usher in the times of refreshing so gloriously foretold by the mouth of his holy prophets. See Acts iii. 19, 20, 21: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing (2 Sam. xxiii. 3-5) shall come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you: whom the heaven must receive until the times of restitution (refreshing) of all things which God hath spoken by the mouth of all his holy prophets since the world began." The coming of Jesus don't mean a deluge of fire, but the glorious ushering in of times of "refreshing" and "restitution." These times he says have been foretold by "all his holy prophets since the world began." At the first advent of Jesus, Zacharias prophesied, and referred to the things spoken of by the holy prophets which were to be accomplished through Jesus, the horn of salvation raised up in the house of David. See Luke i. 67-79: "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham. That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

To my mind the above quotation is laden with good things. In a concentrated form it is the gospel in its fullness. In verses 68 and 69, Zacharias sees the redemption and blessing of Israel in the "horn of salvation" (Jesus) raised up in the "house of his servant David," which things he says (ver. 70) were "spoke by the mouth of his holy prophets, which have been since the world began." With verse 71, he commences to enumerate a list of those things which will eventually culminate in the "restitution of all things," (Acts iii. 3 5) declared by the "holy prophets," at which time he will also "make the horn of David to bud," and his enemies will I clothe with shame: (Psa. cxxxii. 16-18) but upon himself shall his crown flourish." How comes it that he has to deal with enemies, even when his crown shall flourish upon himself, if they were all burned up with the earth, at his second advent? These prophets aforetime declared (ver. 71) "that we should be saved from our enemies." It is a part of the covenant with Abraham (Gen. xxii. 17) that his seed (the Christ) shall possess the gate of his enemies." Now as long as the enemy shall possess the gate, the blessing of Abraham can never visit the nations. But when he "shall have dominion also (Psa. lxxii. 8, 9) from sea to sea, and from the river unto the ends of the earth, * * * his enemies shall lick the dust." At this time (Luke i. 71) we shall "be saved from our enemies," through the "Horn of David," or the "Seed of Abraham." We must remember this truth, that our enemies possess the gate now, and will continue to do so, until the crown shall flourish upon the head of the "Horn of David," then, and not until then, will his own and our enemis "lick dust."

Not only is the subjugation of our enemies centered in the covenant with Abraham and his seed, but every other gospel blessing must also flow from the same source. The prophecy of Zacharias given when he was "filled with the Holy Ghost," at once directed attention to the performance of the things promised in the holy covenant. See Luke i. 54, 55, 72, 73, 74, 75: "He hath holpen his servant Israel, in remembrance of his mercy. As he spake to our fathers, to Abraham, and to his seed, for ever. That we should be saved from our enemies, and from the hand of all them that hate us. To perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he sware to our father Abraham. That he would grant us, that we, being delivered out of the hand of our enemies, might serve him without fear."

The special blessings promised to those who are "of the faith of Abraham" (Rom. iv. 6), and those who "walk in the steps of the faith of our father Abraham" (Rom. iv. 12), together with the general blessings (Acts iii. 25; Gal. iii. 8) promised to all nations cannot come, until Abraham and his seed shall enter into the possession of the promised inheritance, which as yet has not been given them (Acts vii. 5) but although long deferred they (the heirs) staggered not in their faith at adverse circumstances (Rom. iv. 20, 21; Heb. xi. 17, 18, 19), and even when death stared them in the face, and not a single promise then fulfilled, their faith did not flinch one iota (Heb. xi. 13, 39, 40), but these faithful heirs although they dwelt in the covenant land, they did so as dwelling in a strange or foreign land (Heb. xi. 8, 9), they also did so, without doubting God's promise, but took refuge in the hope inspired in their heart (Heb. vi. 18, 19) by God's oath-confirmed covenant.

Now, if the teaching of our Adventist friends is true, God's oath and covenant will be a complete failure. For example see Gen. xiii. 14-18: God said to Abraham "lift up now thine eyes from the place where thou art, northward and southward, and eastward, and westward: (what for?) for all the land which thou seest, to thee will I give it, and to thy seed (Christ) forever." What land? Why just the land that his eyes beheld, as he viewed the landscape over from the four points of the compass. Now up to Abraham's death, Stephen said that "he gave him none inheritance in it, (Acts vii. 5) no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Now, the gospel nullifying teaching of Adventists is this, God is going to send Jesus (the seed of Abraham to whom the everlasting possession of the land was promised along with Abraham) with instructions to burn up the land, (just as soon as Abraham and all the heirs are raised from the dead) and blot it out of existence, and reduce it to ashes. And again God says to Abraham (Gen. xiii. 17): "Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee." What land? Why the very soil his feet pressed, as he traveled it in its length and breadth. Will he ever possess it? Yes, just as sure as God's oath and covenant stands true. But according to Adventist teaching it will be destroyed before either Abraham or his seed can inherit one foot of it, and he will use Abraham's seed (his joint heir) to blot out of existence the covenant land promised to himself for an everlasting possession.

Again, Jacob journeyed from Beersheba, toward Haran, and when night overtook him he lay down upon the ground to sleep. Then God appeared to him and said, (Gen. xxviii. 13): "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; * * * and in thy seed shall all the families of the earth be blessed." According to Adventism, the "land whereon thou liest," will be consumed by raging billows of fire, which would defeat the oath and covenant of God to Jacob, to give him what he had promised, and render null and void God's plan to bless all families (nations) of the earth," after the covenant heirs should enter into the possession of the land which God's oath had secured to him for an everlasting possession, because not only the land but all nations (except the firstfruits) will share the fate of the covenant land, and be burned up. All this would not only discredit God's oath and covenant, but contradict his express declaration (Gen. viii. 21): "I will not again curse the ground any more for man's sake * * * neither will I again smite any more every living thing as I have done." Such teaching would make our God a covenant breaking God.

Now, dear reader, how do you regard such doctrine? I regard it as dangerous, God-dishonoring, and shameful gospel-nullifying teaching, which ought to be resisted at every turn, by every one who has a spark of loyalty to God left in their being.

Speaking of faithful Abraham (Rom. iv. 20, 21), Paul said: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able to perform."

Right here I will add my testimony, and that is, that I am not only "fully persuaded" that he is able to make good his oath and covenant, but I am as sure as I am of my own personal existence, that there is not the least possibility that the smallest detail of the things he has covenanted to perform will fail of accomplishment. I am determined to the fullest extent to believe God's Word, though it makes all gospel nullifiers liars. His plan to bless all nations will surely come to pass in his own good time, and that will be when the times of refreshing (not destruction) shall come from the presence of the Lord.

What is your testimony? Have you any? Have you the faith of Abraham? Are you walking in the steps of that faith of our father Abraham? Are you an heir? If you claim to be, what made you one? These are the most momentous questions you could possibly consider. The "firstfruits" will soon be gathered in, and if you are a "stranger to the covenants of promise," (Eph. ii. 12) you cannot be gathered in with the firstfruits. Be wise and make a sure thing of it.

W. H. WILSON.

What One Man Can Do?

Is it not wonderful the amount of evil as well as good one man can do? One man can set the city on fire or the woods according to his taste for diversion, or if he is a clever writer and owns a newspaper he can set on fire the vicious, the lawless element and egg them on to murder kings, presidents and prominent men throughout the world. After the deviltry is over, the Mosts and the Goldmans are locked up as the instigators of lawlessness and murder, while the newspapers that published the treasonable utterances go on unmolested. Some day we may know more about the lesson of McKinley's death. Are we as a nation honoring the creature more than the Creator? Mr. McKinley was a good man, but will his goodness make up for our short comings as a nation? Our own public men are largely responsible for the acts of the depraved and vicious. The frequency of assassination should teach us among other things to look to God, the everliving God, and not so much to man—ever dying man. "His breath goeth forth, he returneth to his earth," etc. The life of the king is just as uncertain as that of the tramp standing at the door pleading for a morsel of bread.

ISAAC MCCURRY, Sr.

Brother Underwood:

I wish to say to the Illinois brethren that I have concluded to have a photograph of the Oregon church building and the Illinois Conference building taken for my own satisfaction, and it occurs to me that perhaps there are others who would like to have one. The photographs are to be of good size and well finished and will cost 30 cents, covering postage and all. This is not a money-making scheme. It is done with the thought that many would like to have a photograph of the place of annual meeting. Send no order later than October 15. Very truly,

S. J. LINDSAY.

Important to Remember.

The man who lives to please himself will find that he has a hard master.

This life will mean more when we realize that it is the pathway to the next.

The world is too small to afford a place of safety to the man who disobeys God.

The more faith men have in God the more faith they will have in one another.

To persuade one soul to lead a better life is to leave the world better than you found it.

It is not hard to find people who willing to give up some sins, but the tug comes when they are asked to give up all sin.

If there were any chance for salvation after death, the devil would'nt work so hard to get men to put off their praying until the last minute.

Missing by Waiting.

Waiting to be of service is the sure way of missing the service altogether. There is no waiting one's chance in the life of true service. Opportunities throng the path of every-day routine. Every one is susceptible of greater joy. Every one has a burden, often to be lightened by an understanding look, a tactful word, a sense of companionship. But we wait, and offer none of these, because we are not quick to see, and we want to do something notable and striking when we do serve. Meanwhile, a whole brood of opportunities are born and die. Let us be—not wait to be—of service.

Selected.

The Importance of True Doctrinal Teaching.

No man can have true peace with God and deny the fundamental doctrines of the Word of God. What is God's record upon this very subject? It is this, in short: Eternal life is in his Son, and is not due until the age to come, and then only to him who is in his Son. 1 John v. 10, 11; Luke xviii. 20. Eternal life is not conversion. Converted men may apostatize and be lost. Such reasoning as that would unfix man in eternity. But suppose we overlook this slip in logic. When, where and how, in the interminable future, does the wicked man get eternal life without Christ? Rome saw a difficulty here which Protestantism had overlooked. She has her purgatory and her handy priest who, for pay, will "Pray your friends out," provided the last man to die is the praying priest; otherwise some poor soul may have to stay there forever.

What has Protestantism to offer since the destruction of the hell of torment? Some of them talk wisely about the gnawing conscience, but the harder a conscience gets, the less the effect that gnawing has upon it, and, unless the gnawer could gnaw it all away, what harm or what good could the eternal gnawing do? It seems to me the eternal conscience has all the advantages over the eternal gnawer. I would suggest the theology of an ancient "Hardshell": "Ye shall gnaw at a file, and flee into the mountains of Hepsidam, where the lion roareth and the whangdoodle mourneth for her first-born." This has in it the idea of some punishment; the other has none, and it is no farther removed from Bible truth than the former. God says the wages of sin is death. Rom. vi. 23; Jas. i. 15.

"I am the bread of life." "As the living Father hath sent me, and I live because of the Father, so he that eateth me shall live because of me." "The words that I have spoken unto you, are spirit, and are life." John vi. 48, 51, 61. These are the words of Christ to living men for men's salvation, and they come from his sympathetic, loving heart, freighted with the perfume of the spirit and love of the Father. Who is this Jesus? Is he not the joy of heaven, the pleasure of Deity, the only name given under heaven among men whereby we must be saved, a perfect character? So the Christian professes to believe.

The belief in the inherent immortality of man is a robber. It robs the Christ of the glory which is his as the Life giver. It robs God of the glory of this most precious gift to the fitted through faith in Christ. It makes God a liar, and Christ an imposter: for neither Christ, nor God, nor men are higher than their words. A bridge is no stronger than its weakest point. The character of both God and Christ stand or fall by their words, and it seems worse than nonsense to eulogize the life of Christ, and at the same time reject the doctrines of his words. You cannot climb up to heaven by pulling Christ down. "All that came before me are thieves and robbers." No one gets to God but through Christ, and to belittle the doctrinal teachings of the Word is to belittle Christ and the work of Christ, and is a poor way, to say the least, of impressing God with either our sincerity or honesty; and we had better endure the sneers and jeers of men now, than have God and Christ say to us in the judgment, "Depart: I never knew you."

Preaching doctrine is the only way of preaching the power of God. God puts his eternal truth into words, and by the tongues of angels, by inspired men, and by his Son, Jesus Christ, proclaims what salvation is, and the way of salvation, to lost, ignorant man. Man hears, and either rejects, or believes and obeys, thus proving himself worthy of either death or life. I can say, with Phillip Brooks: "Preach doctrine; preach all you know; know all you can, and then preach that." A watch without a spring to make it run is not worth a fig. God puts his truth into a man, and the spirit or life of that truth is the spring that makes him run in the ways of God. Without it he runs in the ways of the world, the flesh and the devil.

The more worthless a government becomes, the more "red tape" it takes to get to the throne. The same is true in religion. The more the authority of man has to do with it, the more complicated and worthless it becomes, and the more red tape is used to reach the throne of God, until to-day there is much that is unnecessary, incomprehensible, and therefore nonsensical. Christ is the way to God. He is the truth, the life; and the man that is "in Christ" has reached the throne of God in him. "Ye are the body of Christ, and members in particular." There is harmony here, and safety, and peace, and joy unspeakable.

The doctrines of the Bible one and all lead to God, because they are the product of God. The doctrines of the devil all lead to him, because words, like water, rise no higher than the fountain which produces them. There must be perfect harmony between God and the words of God.

Man is neither an originator of truth nor falsehood. He draws from the originals. Christ said, "Lo, I am with you alway, even unto the end of the age," provided always, that the servant kept within the bounds of the commission. Matt. xxviii. 18-20. As long as God exists and the Christ lives, God's words will stand, because both are individually responsible for its fulfilment. Not a jot or tittle will fail, be that doctrine or what not; and when the eternal truths of God inhabit a man, God inhabits him also, for God is in his Word. And whom God and Christ inhabits, truth inhabits; and truth convinces, and the Spirit of truth will infuse that same Spirit into him, and thus lead him into the plans and purposes of God. The attempt to capture heaven with the artillery of Plato will end insignal defeat. Neither will part of Plato and part of Christ accomplish it; for the Christ is all and in all to the believer.

By preaching doctrine we do not mean antagonism for the mere sake of it; but the preaching of God and Christ and truth. Keep them at the top all the time. Never separate God from his truth, nor connect him with the devil's lies; but, for the sake of truth, remove, if possible, every vestige of falsehood, that the beauty of truth may find a lodgement in the hearts of the hearers.

The nominal church is honey-combed with infidelity. There are noble souls within it, trying to stem the tide and make headway upstream, but they are absolutely helpless where they are, for the floating masses will only help to bear them out to sea. It is like the fearful onslaught of a flood of waters. The good man is turned down, and the sentimentalist and the clown are installed in his place, and the play goes on. The diction of the masses of the Sunday sermons is taken from the secular papers, which are as infidel as the devil desires them to be, for they will quote the sayings and ravings of infidelity by the column, the fumes of which are as poisonous to morals as the breath of asps to human flesh; for they are never infidel to the life of morality, but decry the truth that makes men moral. Many of the men who fill modern pulpits are entirely too large in their own eyes, and in the eyes of the world that supports them, to be governed by the diction of God's simple truth. They are elephants on the hands of spiritually-minded Christians, which will neither pull the artillery of God nor wield the sword of truth, but use their capacious trunks to cut and carve, to beat and bruise, the truth of God, simply because this makes them the idol of their hearers. Few preach to save men and glorify God. The majority seem to preach for applause and self-gratification. "If the blind lead the blind" do they not both go into the ditch? God pity and save; for that is indeed a sad and terrible end of man, made in the image of God, with power and opportunity to become immortal like the angels.—*R. F. Peake, in Messiah's Advocate.*

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, OCT. 9, 1901.

A Serious Loss.

We have met with quite a serious loss. Some weeks ago we sent out several hundred letters to persons who were owing us various sums of money. Who will help us find these letters that have been no doubt laid away and forgotten? If you did not get one, and you have not sent your renewal, don't wait for the letter to come, but send now and save us the expense of writing to you. It is a task we dislike very much anyway, and we will be rejoiced if no occasion existed for doing so. Brethren, this is a serious matter indeed. We can not meet our obligations unless you do yours. Think of this carefully and calmly, and act as your conscience and Christianity dictate. If each will do this we will have several hundreds of dollars within a weeks time. Will *you* help to make good our loss?

A COVETOUS man never has enough, although he has what is sufficient for nature.

THOSE who are of a detracting spirit will misconstrue the most innocent words that can be put together.

SAID a Grecian, "to prevent being evil spoken ill of, it is only in my power that it be done deservedly."

ZEALOUS men are ever displaying to you the strength of their belief, while judicious men are showing the grounds of it."

"THE Laws of Nature, is an expression often used in utter forgetfulness, that it is but another term for the Laws of God."

THOLUCK said:—"I am bound to confess that the further my studies have extended, the more clearly have I seen that the religion of the Old Testament and the gospel constitute one Revelation; and the higher has been my consequent estimate of the loftiness and depth of the Jewish economy."

"WHEN misfortunes happen to such as dissent from us in religious matters, we call them judgments; when to those of our own sect we call them trials,—when to persons neither way distinguished, we are content to call them judgments; while to those of our own sect we call them trials; when to persons neither way distinguished we call them distinguished, we are content to impute them to the settled course of things."

WE do not believe that God expects work of a man which he is not able to do, because he is not a hard Master. He never reaps where he has not sown, nor gathers where he has not strawed. He simply requires us to use the talent he has given us,—to do the work for which we are, or may be, fitted. So we must not be discouraged by a sense of inability to meet his call. We must have faith in God, and go forward in the path of duty, and then we will gain strength for our work. It is known by experience that our Father in heaven can make a small store of *learning* go a great way toward feeding those who are starving for want of the bread of life. The small barley loaves broken at his bidding, can satisfy the wants of thousands."

An Address.

"I am in the midst of them."

As the weeks come and go we have evidence that few more will be added to the number of witnesses for God and Christ and truth. More and more difficult is it to interest people in the story of Redemption revealed in the Scriptures of truth. And we take it to mean that we have arrived at the time when the Lord will soon rise up and shut to the door. This condition of things does not warrant us to suspend efforts to win souls by any means. We must occupy till he comes. *His coming* ends the period assigned to the selection of kings and priests to God who will live and reign with Christ, for one thousand years, till the earth be filled with

GOD'S GLORY;

and *till* that time the Spirit and the Bride have to say come—and whosoever *will*, may come, but they cannot come *without willing to do it*. It is left to them to *come* or *not* as they may determine after invited. As in the time of Christ, so now, *they will not come* to him that they might have life, except here and there one. But while this is the case, there is a vast amount of work to be done by the Household of Faith. The answer to the question of Cain, "*Am I my brother's keeper?*" is, "YES;" decidedly so. If any one questions this let him study again

THE LIFE OF CHRIST

with this object in view,—and listen to the many commands to follow him,—take him as our perfect example though it lead us to death as it did him. Run over the words of the Lord as spoken by the Apostle Paul and see how this matter stands. If you do it faithfully I think some great surprises await you. And we one and all need to realize, I believe, as never before,—that each is his brother's keeper. He bids us follow him as he followed Christ; so that his acts as recorded are our example. He was a pattern to them which should hereafter believe, and this means that he was

A PATTERN FOR US.

He tells us he "endured all things for the elect's sake,"—he commands us to not seek our own but that of others. Again he says be pleased all men, not seeking his own profit, but the profit of many, that they may be saved,—he commands the exhorting of one another daily and so much the more as ye see the day approaching," showing clearly our responsibility one for the other; but in no way does his example teach us in this direction more than in prayers. He made mention of the Roman brethren *always* in his prayers, although I do not think he had ever seen them at that time. And he tells those at Ephesus that he ceased not to give

THANKS TO GOD

for them,—mentioning them specially in his prayers. And to the Thessalonians we give thanks to God always for you all, making mention of you in our prayers. And while writing to the Colossians to continue in prayer and watchfulness and thankfulness on their own account, he says:—"Withal praying also for us, that God would open to us a door of utterance to speak the mystery of Christ, for which also I am in bonds." And when we consider that the brotherhood is compared to a human body with many organs and parts united under the direction of one Head, and that each part is essential to a complete and harmonious working as a whole a powerful lesson is before us. "If the foot should say because I am not the hand, I am not of the Body,—is it not therefore of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it not therefore of the body? If the whole body were an eye, where were the hearing,

WHERE WERE THE SMELLING?

But now hath God set the members of every one of them in the body as it hath pleased him. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be more feeble, are necessary." No one will question *the aptness of this reference* to natural things, to illustrate those of the Spirit. Every one can see the unreasonableness and foolishness of a person who would not take care of one of his own members when weak or diseased. Every one knows that the diseased condition of the last joint of one of his little toes will make him so

SICK ALL OVER

that he is literally unfit for anything. And as for a person who would deliberately injure his sight or his hearing because it is possible to walk if blind and deaf, I think you will agree that he is a candidate for a lunatic asylum. And now, remembering that it is the Spirit of God that employs these figures or calls us to consider these comparisons,—what will that Spirit think of one in the body of Christ who thinks he is not his

BROTHER'S KEEPER?

Do you think such an one really and truly belongs to, and is a part of the body? If he were, how could he be indifferent to the *welfare*,—that is, I mean, *the spiritual health* of the other members of it? In *the nature of things*, he *must* be concerned about them. In the natural body, all the nerves of sensation *center in the head*,—if the connection between any member of our bodies were severed from the head we would be insensible to any pain in that limb, even though it was being consumed. In like manner the spiritual center of the body of Christ is the Head—he is the Head of his body,—the church. Yes, he is the Head. If we as individual members of it are in constant communication with the head, then if one member suffers *all suffer*. It makes the

WHOLE CHURCH SICK

from the great Head of it down to the smallest living member; but of course in the proportion to the vital connection of each to the head. Those who are enrapport with the Head will suffer with the Head in the afflictions of the Body whether Spiritual or temporal. The saddest consideration in this connection is the fact that those

NOT IN SPIRITUAL HEALTH

do not realize that their connection with the great Head is almost severed, if not quite so. Their moral and spiritual perception is blunted. Sin does not seem half as sinful as it used to. The commandments of Jesus are disobeyed it is admitted, but they do not regard it as *sin, exactly*, and so get used to it; it becomes habitual,—and still they consider themselves part of

THE BODY OF CHRIST!

but if they were in touch with the Master they would realize how he and all who are striving to live godly suffer when they observe a spiritual distemper affecting members of the body. My object in these remarks was, to get all to see first their duty to God, and then their duty to one another,—being certain that there is enough work in the House of God to keep us busy, til the Master appears. Even if we are not able to call others out of darkness

INTO GOD'S MARVELOUS

light, we may, and can, surely assist some who *have been* called out, to *walk* more strictly in obedience to that marvelous light. The great God who made us knows exactly what sort of creatures we are, to begin with; and after having reached us with the voice of love and mercy and led us into the narrow way of life he knew *what*, better than anything else, was calculated to make us stand fast in the liberty wherewith Christ has made us free. He knew we were socially organized. He knew what a powerful influence mind has upon mind either for evil or for good. And so he has caused his children to be brought together in family circles, where there shall be the mild peaceful family government to preserve order,—and where, as

[illegible]

bound for a far off country,—they cheer and comfort one another on the way, by rehearsing the many glorious covenanted blessings in store for all who struggle on the rough and thorny way, till they arrive at home. In this way they keep themselves in the unity of the faith and hope,—keep them from straying out of the fold of the good Shepherd, and from the path of the wicked, and the way of evil doers; keep them *in the love of God, and in the patient waiting for Jesus*. This assembling together for mutual edification and comfort has not been left to our option, beloved,—it is not left to our convenience or taste, or the mood we may happen to be in. It is

A MANDATE FROM HEAVEN;

it is a positive command to those who have voluntarily placed themselves under law to Christ. This is one of the statutes he has enacted for the observance of his household. He EXPECTS the members of his household to observe it (1) because it is enacted for their good. (2) because it is his prerogative after receiving their submission. (3) This statute implies that he took it for granted

THAT WE MEANT IT

when we gave ourselves to him, and took his name upon us, and pledged loyalty to him, and accepted him as our *rightful owner*, having bought us with his most precious blood. (4) because he alone knew what we would really need in the great struggle with the world and the flesh for the enduring life and the better country. (5) It was a practical test of our obedience and love, and an appreciation of what he has done and suffered for us, and of the exalted office he now fills in which he serves us day and night without ceasing, that we may surmount all obstacles and at last obtain

SEATS UPON HIS THRONE.

But it is time to read one of his mandates in reference to *assembling* with those of like precious faith. In Hebrews x. we have some beautiful lessons,—which are *really* mandatory,—but they are given in a delicate and winning way; as the quotation following will prove. "Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, through his flesh, and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,

LET US HOLD FAST

the profession of our faith without wavering, for he is faithful that promised; and let us consider one another to provoke unto love and good works; NOT FORSAKING the assembling of ourselves together, as the manner of some is,—but exhorting one another, and so much the more as ye see the day *approaching*." Then, he gives us the reason why he gives us these rules as follows:—"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Then he illustrates the truth by reference to the fact "that he that despiseth Moses law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified

AN UNHOLY THING

and hath done despite unto the spirit of favor." If these awful words of the Spirit do not arouse us to a realizing sense of the awful importance of heeding this word of warning not to forsake the assembling of ourselves together,—we are in a hopeless condition. The outside world is all against God and truth and righteousness; every influence is for evil. The Spirit knew we would need to draw aside, and shut ourselves in with God and the godly as often as we could, and for a little while breathe different atmosphere,—and have our faith and hope and love

FANNED INTO FLAMES

by words of comfort and exhortation from others. God foresaw all this and provided for just the assistence we would need. And this means of assisting us will need to be intensified as we see the day of the Lord approaching. As every soul in this family circle claim to see the day approaching,—let each one here and now ask,—have I been doubling my diligence in proportion to the evidence that the day approaches? Or, do any of us act as if we knew what was necessary better than the Spirit,—and choose our own course of conduct? I am certain none of us would claim in words that we knew better than God our Father,—but if we turn down his instructions and guide ourselves, that is just what it amounts to. And I want to remind you what the end will be.

WE WILL NOT HOLD FAST

without wavering; and not considering one another, and inciting each other's love and good works,—and not exhort one another more and more. This is clear evidence that our consciences are being seared,—that we are not expecting anything when it comes, and therefore do not desire it to come—and that the final RESULT of not heeding this injunction not to forsake the assembling together is willful sin, for which there is no more sacrifice,—but a fiery indignation which shall devour them. Every child of God should memorize Mal. iii. 16, 17. 'Then they that feared the Lord

SPAKE OFTEN ONE TO ANOTHER

and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." We see divine evidence that such shall be saved,—they shall be gathered with Jehovah's jewels. Does this have the intended effect upon us all? If not, why not? If not, I can only offer one or two more inducements,—it was the night of the betrayal in that upper room at Jerusalem. After giving thanks for the Bread he brake it and said this is my body which is given for you.

"THIS DO IN REMEMBRANCE OF ME."

He knew they loved him; he knew what sore trials awaited them, and he knew that nothing would brace and steady them like the remembrance of his amazing sacrifice on their account; and therefore he said "*This do in remembrance of me.*" He was planning for their benefit. He wanted them to hold their confidence steadfastly unto the end, that they might share the honor and glory of the age to come with him. And at this, the last meal he was to eat with them, the last meeting he was to have with them in the mortal state,—and while the horrors of an agonizing death on the cross in a few hours must have been ever present with him,—yet his greatest concern was

THE LITTLE BAND

that was to carry on his work after he had laid it down. Blessed Jesus; how could they forget him? *How?* How do we forget him? He did all this for us as well as for them. We owe him as much love as they did. And yet what trifles are allowed to keep us away sometimes! I solemnly say to you if we do not mend our way and quicken our pace we will be ashamed before him when he comes. If we do not care to suffer a little inconvenience and loss in order to do this in remembrance of him now,—he will not own us when he comes. We are allowed to do as we please,—so that what we do is a perfect index to our spirit of love and obedience. Just one other loving inducement, and I am done. The blessed Lord is so anxious for us to retain our love for him by means of this hallowed ordinance that he says to us, "Where two or three are gathered together in my name, *there am I in the midst of them.*" If there be not inducement enough in this to bring us around the Lord's table we are in a deplorable condition. I will say for myself, It is inducement enough for me. As long as there are two or three who want to *meet him*,—

THESE EMBLEMS WILL POINT ME

back to Gethsemane and Calvary and the empty tomb. If all the rest were enemies and ungodly,—it would not vitiate these emblems for me; I would still come and look right through them to the Lamb that was slain. If ever such a disobedient brother be present, by the grace of God I can commune with the Father and the Son and the faithful, not with the ungodly one. We want to meet Jesus and remember *him*, and examine *ourselves* and *not others*, and the Lord will bless and strengthen us.

Selected.

The Source of Christian Liberality.

"See that ye abound in this grace also."

The following article from the *Christian Intelligencer*, is worthy a prayerful reading:

"The source of a liberal benevolence is, trust in God. The reason why many people give so little for charitable objects is not to be traced to selfishness or to avaricelousness. It is to be traced to an anxious care to provide against the future. These people find that when their necessary expenses are deducted from their earnings, the surplus is very small indeed; when they consider then that sickness may overtake them; that as their children grow up they will call for increased expenditures; that they themselves are creeping on toward old age; when they consider such things as these, their forebodings lead them eagerly to treasure up the surplus of each year. A possible day of need takes with them the precedence over every actual case of bodily or spiritual destitution.

We have nothing to say against a wise provision for the future. The Scriptures commend such provision in the most emphatic language. But we have something to say against that provision for the future which interferes with present duty. If any one owed a neighbor a hundred dollars, would it be right for him to evade the payment of this sum on the plea that he must save all his earnings to secure himself from anxiety with reference to the years to come? And yet on this plea men continually refuse to pay the debt that they owe to the Lord. They treasure up everything for their own future wants, and the wants of the Lord's poor and unenlightened they suffer to go unsatisfied.

Now what is necessary to open the fountain of benevolence in such persons as those whom we have now described. Undoubtedly the thing necessary is, trust in God. If our blessed Savior taught anything, he taught, that when we do our present duty, we are not to worry about the supply of our future wants. We are to seek first the kingdom of God and his righteousness, and then we are confidently to rely upon our heavenly Father for all needed good. It seems to us then that as soon as a man feels that God will take care of his future, he will stop trying to take care of himself by robbing God of a liberal portion of his goods. If some rich friend should require a portion of your narrow income, you might refuse with the reply that you needed it all for the future. But if this rich friend should secure your future, should give you reliable pledges that a just liberality on your part now would not be detrimental to the supply of your wants in the days to come, would you not be foolish longer to deny his request? And when God calls men to be liberal in using their means for his glory, he excites that liberality by the most explicit promises to take care of them. He knows their proneness to be anxious about the future, and so he assures them that that future will know no lack because of what they lovingly give to him; yea, more, that that future will reap more advantage from a liberal loan made to the Lord than from one made to any earthly friend. "Honor the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Cast thy bread upon the waters, for thou shalt find it after many days." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "But this, I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

As a first source of a liberal benevolence then, we inculcate trust in God. Trust in him both with reference to his particular providential care over our future, and with reference to the fulfillment of his special promises to them "that abound in this grace also."

"It is Not Natural."

"I don't like so much talk about religion," said a rude stranger in a city boarding-house, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. It's opposed to everything pleasant in the world. It ties a man up, hand and foot. It takes away his liberty; and it isn't natural."

"Oh, no!" answered the lady, "it isn't natural. We have the best authority for saying so. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' True religion is rowing upstream; it is sailing against wind and tide." A pause for a few moments followed; then the stranger began again.

"People who think and speak so much about religion are queer, any how. I wish they could only know how people speak and think about them; nobody likes them, for they are so peculiar."

"Allow me to interrupt you again," said the lady; "but I am so impressed with the manner in which your language accords with Bible language, that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priesthood, a peculiar people.'"

"Does the Bible say they are peculiar people, then? That's odd! That book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays upon us poor sinners are hard. It's thou shalt not, and thou shalt not, all the time. Why, its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Strait is the gate, and narrow is the way that leads to life!' We have to struggle hard to keep in this narrow way, if we once get in it. It is too narrow for pride, worldliness and sloth. It is too narrow for the service of two masters. It is too narrow for covetousness, envy, and all other evil passions. Hatred can find no place for so much as the sole of his foot in that narrow way. Good deeds, kind words, faith, hope and charity, occupy all the ground, and will continue to hold it to the end."

The stranger listened, surprised and annoyed and at last arose and left the room, apparently a more thoughtful, if not a better man.

Lower Fares to Buffalo.

An opportunity to visit the Pan-American Exposition at unusual low fare is offered by the special Coach excursions to Buffalo over the Pennsylvania Lines Tuesdays, Thursdays and Saturdays of each week during October. Tickets on sale those days are based on a rate of one-half the regular one way fare, which makes this the cheapest rate offered any one during the Pan-American Exposition season. Particulars about fares and time of trains may be obtained by consulting Passenger and Ticket Agents of the Pennsylvania Lines, Plymouth, Ind., J. E. Hanes, Agt.—oct 26

Subscribe for THE RESTITUTION for 1901.

Poetry.

Do Your Best.

"I shall pass through this world but once.
Any good thing, therefore that I can do, or any
kindness that I can show to any human being,
let me show it now. Let me not defer or ne-
glect it, for I shall not pass this way again."

Sometimes we only pass, then part,
In sunshine times or re.
We hasten on with luck or heart,
And never meet again;
We look into each other's face,
Or hurried grasp the hand,
And do not longer wait, because
We do not understand.

We have the eternal words unsaid,
We gaze with vacant stare,
When 'tis, perhaps, an hour which calls
For sympathy or prayer.
We tread life's dusty road in haste,
And selfish seek our good,
Unconscious of the needs which plead
From out a weaker mood.

Thus through neglect we lose from life
What life was meant to hold—
The ministry of helpfulness—
And grow inert and cold;
We need, but pass with empty hand
Hearts which appeal in vain;
We part, and leave our good angel even
And never meet again.

To mark the calls for tenderness
Which sound within the days;
To prove our sympathy and love
In little helpful ways;
Ah, this will gild life's eventide
With memories that are blest;
For they alone are restful there
Who did for all their best.

—J. Merick Chambers.

Communicated.

Repentance.

NEW TESTAMENT LESSONS.

Bro. Underwood says, "Write something on the old lines." It is a good idea. The old things are always new. We never tire of them. Some one, for whom we write, has never heard them, or if he has, has never heeded. They must be told again. It takes "line upon line, precept upon precept." An aged Scotch minister once preached several Sundays in succession on repentance. His congregation thought him very short of memory, and told him so. "Have you repented yet?" Was the quick and pertinent question, sent back in reply. The incident tells the story in a nut shell. God wants man to repent, and he wants us to keep preaching repentance until they do. Dark deeds, wicked deeds are done in the world. Men reproach their Maker for the calamities and sicknesses that come upon them. They assoil his name with frightful oaths; they defraud him of that which is rightfully his; they trample without compunction upon his laws; they refuse to enter his service, or to take the one he has proffered to be their Savior. And all this is sin. It must be turned away from. "Repentance is to leave the things we loved before, and show that we in earnest grieve, by doing so no more." To forsake our sins by doing that which is lawful and right, with an eye single to the glory of God, that is repentance.

There must be sorrow, but sorrow is not repentance; it only leads to repentance, and repentance to seeking for pardon, and for a place in the happy family of God. To continue in sin is to be a rebel against God and lose eternal life, for has he not "commanded men everywhere to repent" and "appointed a day in the which he will judge the world by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." There is no excuse for scepticism. The mighty power of God has been manifested, the path of life set before our eyes in a Redeemer who has broken the bonds of death, who lives forevermore, and who has therefore the power to rescue us from the darkness and silence of the grave. Our sins may be washed away in his precious blood, strength be given from on high to enable us to overcome, indignation and wrath be turned away, an Advocate secured to plead for us with the Father. Salvation is not an idle tale that has no foundation in truth, it is a glorious fact, as true and real as that we live. O that my readers would lay hold upon it. Your thoughts accuse you, and then excuse you that you may put off repentance and keep away from God and all the while he is saying, "Come unto me and live." "Glory, honor and peace to every man that worketh good." Though you, like the men upon whom the tower of Siloam fell, be not sinners above all men, yet, unless you repent you shall "all likewise perish." You are "without excuse" if you "glorify not God as God, and are not thankful," but continue in sin, and his judgment against you is, that you are "worthy of death."

S. Roxana Wince.

The Beloved Brotherhood:

Brother Underwood's request to pay the subscriptions due for the Restitution, must be heeded or he will break down under the load, and the paper will stop. That will never do.

For twelve years I was president of the "Christian Publishing Association." When the Association was first organized we employed an Editor, a Business Agent, and paid a stipulated price per week for setting the type and printing the paper. This was continued for some years; but the officers of the association had trouble to make the subscriptions meet the expenses. After much discussion and consultation with leading members of the church as well as stockholders of the association, the Board of Directors came to the conclusion that they must make a contract with some one to take the receipts of the paper and publish it and pay all expenses of every kind. A contract of that character was entered into with Brother Underwood, and since that time he has published the paper, paying all expenses and receiving the amount of the subscriptions and nothing more. I personally know that when the subscriptions are all paid the amount is barely sufficient to get out the paper, and by practising the most rigid economy in expenditures. Brother Underwood is a poor man and he cant publish the paper unless the subscriptions are promptly paid. If he is forced to lay it down I think I am safe in saying there is not another man among all the brotherhood who would be willing to publish the paper for the receipts.

My dearly beloved, what are we going to do? Must the Restitution die because we do not each send in our $1.50 once in each year. God forbid. Can we get along without the dear old paper? It will be like losing one of the members of the family.

I have not consulted with Brother Underwood. He does not know that I am writing.

Your humble brother in the truth, awaiting the coming of the Master.

R. S. Dutcomns.

Sister Woodward:

Seeing your kind letter in The Restitution of Sept. 18, and having read so many encouraging letters in previous numbers written by you and Brother Woodward, I feel as though I have been acquainted with you both as true fellow workers in the Master's vineyard. Your travels and labors of love in holding forth the word of life to a sinful world, remind me so much of the tours I used to take with my husband during the days of his pilgrimage in defense of the truth. O, what pleasure it is to be engaged in good work, and especially when it is crowned with success, and what encouragement for the servants of the Lord. They that turn many to righteousness shall shine as the stars forever. Yes, instead of becoming weary with our light afflictions, which only work for us a far more exceeding and eternal weight of glory.

Let us be of good courage and wait on the Lord, and he will renew our strength.

You speak of the enjoyable visit of a good brother and sister. We, as a little band of the one faith, would be glad if Brother and Sister Woodward would lift up the light of their countenance upon us in this part of the habitable. We were blessed with a visit from Brother and Sister B. F. Boyer of Seven Fountains, on last Sunday. We surely appreciate his coming, and all the more because he has been sick nigh unto death, for a long time, but we are thankful to say that through the mercies of God he is again restored to health, and able to do battle for the truth. There are very few laborers in word and doctrine in this state.

I see in the last paper notice of the death of another Brother, who labored long, and bore the burden in the heat of the day. Yes, the ripe sheaves are falling one by one, as the days are going by.

I see Brother W. H. Wilson has suggested that some testify to the truth, for the encouragement of those who have not entered into covenant relation. I like the suggestion. If we are no more foreigners nor strangers, but fellow citizens of the household of faith, then it should be a pleasure to us to be ever ready to give a reason for the hope that is in us with meekness and fear. Let us not be weary in well doing, for in due time we shall reap if we faint not.

Such is my anxiety to commune with the children of God, that I wait for the weekly visits of The Restitution. It brings choice treasures to those who are searching for the light. I hope it will continue to do so until the Master comes to gather up his precious jewels and crown them with life eternal.

Now my Sister, I have submitted this in love. May the choicest blessings of our heavenly Father rest upon you both, is the prayer of a Sister, who is waiting for the coming Kingdom of God.

S. F. Morgan.

Dear ones of like precious faith:

After reading the earnest requests of brethren W. H. Wilson and Underwood for us to write short articles for our dear Restitution, though I have been silent for some time, I concluded to write at once, and when I tell you why I have not written for so long, you will excuse me I know. For near three years I have been quite unwell, and my eyes have been so I could not read or write but little.

I was seven months in California. Though my health was bad, yet I preached sixteen discourses, and my love for the spread of the truth has been as strong as ever, and as stated by Bro. Wilson, we now need strong and pointed articles on practical subjects, and let love be manifested in every word and line, for we know God is love, as John says. It would be well for us all to read the 13th chapter of 1st Corinthians, and learn what Paul says about charity, (or love.) Think of it dear ones. "Though I speak with the tongues of men and of angels and have not love, I am nothing." Read the entire chapter. John in his epistles dwells so much on love. He says if we love not our brother whom we have seen, how can we love God whom we have not seen." Let us hear John again. "My little children let us not love in word neither in tongue; but in deed and in truth." I tell you, dear ones, those expressions let on the search-light. Oh how those words make us look within our hearts (minds.) We all must stand before our Judge ere long. Then, as John says that we may have boldness in the day of judgment. We may deceive mortals in this life, but we cannot deceive our Father in heaven, as Paul says, "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." Eph. vi. 6-8.

If any of us have become cold and indifferent, Paul would say unto us, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This language was addressed to the Ephesian Church and not to the world, and if the church in the days of the apostle was called upon to awake from their sleep, dear brothers and sisters, may we not have become drowsy or asleep? Our time is growing short, and now is our salvation nearer than when we believed.

Dear brothers and sisters, let us hear from many or all of you. This short letter is from your brother who began proclaiming the gospel of Christ in 1864, and now I am almost worn out in the service, and I have but little of this world's goods; but I am rich in faith, and I believe an heir of the kingdom.

J. S. Hatch.

Editor Restitution:

I see so many of the brothers and sisters giving their experience in your paper. I thought I would try in my weak way to give a few ideas of the way I have been taught or have been preached to by the preachers from as far back as 1842, while in the State of New York, at Adams Bason, 12 miles west of the city of Rochester, I attended a Free-will Baptist meeting and I liked the preaching of the Elder very well and thought I would unite with the church together with a number of others, and we all went down to the river and were baptized in the name of the Father, Son and Holy Ghost by Elder Bignal and went back to the school house to be taken into the church as members of the Free-will Baptist church. On being seated on a front bench the Elder commenced to question them on their belief of the Bible, and he commenced by asking me if I believed Jesus Christ was the self-existent God. I told him, no sir, I do not. What, said he, don't believe Jesus Christ is the self-existent God, acting as though he was surprised at me. I told him I believed Jesus was the Son of God, the Savior of the world, and he replied, we cannot have you in our church if you do not believe Jesus Christ is the self-existent God. I immediately stepped to one side and told him I did not wish to belong to a church that compelled a person to believe contrary to what the Bible expressly stated, and that was that Christ was the Son of God, the Savior of the world. Since then I have traveled in various parts of Illinois, Missouri, Iowa, Kansas and Nebraska trying to make plain the gospel of the kingdom just as Christ and his Apostles gave it to us.

O. C. Denslow.

Obituary.

Mrs. Dora Fey died at her home in Woodstock township, Schuyler Co., Ill., Aug. 27, 1901. Mrs. Fey has been suffering for several months, the cause of her death being consumption. Miss Dora Griffith was born Oct. 30, 1874, near the home where she died, aged 26 years and 10 months. When a small child she went to Iowa with her parents. After staying there three years, they moved back to Schuyler, where she stayed until the time of her death. She was married to Charles Fey, Nov. 10, 1892; four children were born to this union, three of which are living. Little Freddie died about a month ago. Mrs. Fey united with the Church of God at Ripley in 1894, and has lived a devoted Christian life to the time of her death. Her family and friends mourn her loss, but they sorrow not as others who have no hope. She fully believed that very soon the Lord will come and gather his jewels and give the reward of immortality and eternal life and establish the kingdom of God. She leaves besides a kind and indulgent husband and three children, a father, mother, one sister and three brothers. May it be our happy lot to meet in the kingdom of God. May the rest of the family look forward to a happy re-union in the future is my prayer. Separations must come in the present world.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
That never can be filled.

A Sister,
Lydia Griffith.

Anna E Haines was born near Bunker Hill, Ind. Oct. 6, 1856, and died in Los Angeles, Cal. Sept. 30, 1901, of cancer of the liver. She was daughter of Isaac H. and Rachel Haines, and the most of her life was spent in the vacinity of Argos, Ind. She united with the Church of God in Feb. 1877. Her first husband was Samuel D. Taber, oldest son of Cyrus and Rachel Taber, to whom she was married Oct. 17, 1877. A number of children were born of this marriage, all of whom died when young. Her husband dying left her a widow, and Oct. 3, 1883 she was married to John H. Taber, a younger brother of her first husband. They lived at Mentone, Ind. and at Argos until several years ago they moved to California where she died as above stated.

The body was brought by the bereaved husband and his mother, now Mrs. Jonas Miller, to Plymouth, Ind., where the funeral services were held by Brother J. L. Wince at the Church of God, on Saturday afternoon, Oct. 5, followed by interment in Oak Hill Cemetery.

Besides her husband are several sisters and brothers left to mourn her death. The very large attendance at the funeral attest the esteem in which our dead sister was held.

She was ever of a bright and happy disposition, and as was said by those near her at death "she bore her last sickness without a murmur or complaint, wanting to live to help those around her, but died in full assurance of faith in the coming Kingdom."

Precious in the sight of the Lord is the death of his saints. I have undertaked to record the death of a beloved daughter, although I feel incompetent to the task. Altie Cason, daughter of G. M. and V. A. Russell, was born Oct. 6, 1860, in Dallas County, Ark., and in Jan. 1861 her father moved to Hot Springs County, where she was raised and lived until her death, which occurred on July 21, 1901. She had a slow fever, but had got the fever broken, leaving her very weak, when she had a hemorrhage and died. Had she lived until Oct. 6, she would have been 41 years old. She was married to J. Y. Cason, Feb. 9, 1883. She and her husband both belonged to the Church of God at Mount Pleasant, Hot Springs County, in the neighborhood where she was raised, beloved by all who knew her. She was an affectionate loving daughter and sister, a devoted wife and loving mother. She leaves an aged mother, 71 years old, a stricken husband, two brothers and five children to mourn her loss, which can never be filled, for she was the only daughter and her two brothers never knew any bounds to their love, she being the oldest of the three. Her husband can never replace her, she was a devoted and loving wife and mother, never thinking of her own pleasure, but sacrificing every wish for them. O what a loss, but their loss is her gain, for she was a devout Christian in precept and example, working in the Lord's vineyard. She embraced the faith before her marriage and was a shining light in the church, always defending the cause whenever an opportunity presented itself, rejoicing in the hope of a resurrection life at the coming of the Lord. O husband, brothers and children emulate her example and be ye also ready when the time comes to meet the darling wife, sister and mother, where there will be no more heartaches caused by the enemy of all the living. May we all strive to be as well prepared as our darling was, is the prayer of her aged mother.

V. A. Russell.

Selections.

Extremely Wicked.

There is a popular notion that extreme wickedness consists in blaspheming God's name, recklessly disregarding his laws and committing various high crimes. We commonly say of such sinners that they are extremely wicked. Could one be more wicked than to be guilty of such deeds? Yes, I am certain that there is a greater extreme of wickedness than such as I have referred to. It consists in one's appearing before men as a person of eminent piety, as one whose spirituality is of the very highest type, who constantly professes to be entirely free from the commission of sin, and yet who makes a practice of indulging in various kinds of trickery, who deals unfairly by those who trust in his honesty, or supposed honesty, and who takes advantage of those whom he has in his power.

Such a person trades on his religious profession. He makes merchandise of sacred things. In the name of Christ he does things which are a reproach to Christ's name. He uses his profession of superior spirituality to win the confidence of Christian people, and then, when he gets a sly chance to secure from them more than belongs to him, he quickly lays hold of it. Such a person is far more wicked than the worst outlaw in the land. His wickedness is vastly greater than that of the open and rabid blasphemer, an unblushing thief, or a low-toned rake. These wicked people do not profess to be good. They put on no cloak of piety. They are base metal and do not pretend to be pure gold.

It is he who claims to be the purest and most valuable gold, but who is in fact the poorest kind of pewter, that is extremely and awfully wicked.—*C. H. Wetherbe.*

Fourteen Mistakes.

1. To set up our own standard of right and wrong and judge people accordingly.

2. To measure the enjoyment of others by our own.

3. To expect uniformity of opinion in this world.

4. To look for judgment and experience in youth.

5. To endeavor to mold all dispositions alike.

6. To look for perfection in our own actions.

7. To worry ourselves and others with what cannot be remedied.

8. To refuse to yield in immaterial matters.

9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.

10. To refuse to make allowance for the infirmities of others.

11. To consider everything impossible that we cannot perform.

12. To believe only what our finite minds can grasp.

13. To expect to be able to understand everything.

14. To live for time alone, when any moment may launch us into eternity.

Religious life should have no ups and downs. There may be fluctuations in bodily comfort as weariness and sickness come and go. There may be changes in temporal circumstances as wealth and fortune come and go; but faith is fixed on the promises of God, which never change, and on the person of Christ, who is the same yesterday, today and forever.

A further reduction in fares to Buffalo for the Pan-American Exposition has just been made via Pennsylvania Lines. Six-day Coach Excursion tickets are now on sale Tuesdays, Thursdays and Saturdays at exceptional low rates, besides excursion tickets obtainable daily. Investigate, if you contemplate taking in the Pan-American. Only a few more days in the which to do it. Closes Oct. 31st. Ask Ticket Agent J. E. Hanes, Plymouth, Ind., about low fares.—1 t.

When?

While it is true that we are living in an age of skepticism and infidelity, such as the world has never before seen, yet I find that the great majority of those whom I approach who are without Christ, believe in God and a hereafter. I furthermore am persuaded that a large per cent of those who believe in God purpose sometime to take the necessary steps to insure them eternal life, but I ask—When? Multitudes, multitudes in the valley of decision; people hesitate, procrastinate, and delay, yet all the while firmly believe that they will be saved, but—When?

Procrastination is the thief of time; yea, rather, would rob us of eternity. If Satan can only get us to put the matter off from day to day, and from week to week, until he succeeds in getting us to put it off just one day too long, he has accomplished his great purpose. He cares not how interested we may be, or how high and holy our purposes are, just so long as he can persuade us (on any pretext) to put it off just a little longer. There are thousands that less than a year ago thought that they would attend to this matter long ere this, who today are no nearer Christ than ever, but still firmly believe that soon the way will seem clear and they will move; but—When?

The Bible says: "Now is the accepted time; behold now is the day of salvation." "Choose ye this day whom ye will serve." "And who then is willing to consecrate his service this day unto the Lord?" "How long halt ye between two opinions? If the Lord be God, follow him." Now, if perchance, the one who reads these lines should have been one of the procrastinating class, and is still saying, "some day," let me once more ask you to become definite and tell me—When?—*Bert J. Glazier.*

Progress depends upon what we are, rather than upon what we may encounter. One man is stopped by a sapling lying across the road; another, passing that way, picks up the hindrance, and converts it into a help in crossing the brook just ahead. We are too apt to think that our progress in a given case will depend solely upon the obstacles we may run against. It is more likely to depend upon what runs against the obstacles. —*Sunday School Times.*

"He who wins by wrongdoing is still a loser."

California Brethren.

I expect to go to Oleander, Fresno Co., Cal., some time in November, and will make my home there for a time. Any brethren desiring meetings in their vicinity please address me at Scholls, Ore., until Dec. 1. We should be faithful and work while we may for the Master is soon coming.

Yours awaiting his coming.

Edwin E. Groat.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W O Stella	2.00
Mrs C W Russell	1.50
Mrs Sarah Lasho	5.00

Closes October 31st.

The Pan-American Exposition is nearing a close. Only a few days remain in which to enjoy it. After October 31st it will be a thing of the past. Go now and profit in pleasure and knowledge of the wonderful achievements of the Americas and their possibilities. The trip may be made at very low rates via Pennsylvania Lines. The lowest fares yet offered are in effect over those lines each Tuesday, Thursday and Saturday. Coach excursion tickets sold on those dates are good returning six days including day of sale, ample time for getting acquainted with the Pan-American Exposition and inspecting the grandeur of Niagara Falls. Excursion tickets may be obtained any day over the Pennsylvania Lines, but those sold Tuesdays, Thursdays and Saturdays are especially important to persons wishing to make the trip at the lowest fare. Find out about them by applying to local agents of the Pennsylvania Lines Plymouth, Ind., Ticket Agent, J. E. Hanes, Oct. 26.

Papers for the Poor.

This office receives many calls for papers from those who are not able to pay for them. It is sometimes from one part of the land, and again from another. They are not all in one locality. We know there are some who contend that there is no one so poor but he can at some time during the year pay the price of the paper. We are not here to argue that matter. It is enough for us to be told by an aged brother or sister who has perhaps taken the RESTITUTION for years, that income is cut off, not able to labor, dependent on charity of others, perhaps of unbelieving children. Cannot get out to meetings any more, all they have is the old Bible and the paper. Perhaps sickness of self, wife or children, makes it impossible to be out and earn money. Every cent that can be had will not suffice to pay doctor's bills, groceries, rent, fuel, clothing. In very many cases it is impossible to "make even" each year, let alone paying for any papers or books. Yet such are usually the ones who get the most out of our paper. They have time to read *every word*. Even the *long* articles are not skipped by these readers.

We have a fund called "Our Helping Fund" to draw on to supply these cases. Not a cent of this money is used for any other purpose. An account is kept separately from all else. We will say that at this time the fund is largely overdrawn, and has been for over a year.

Brethren, you who have a few dollars over actual need, and you who sometimes make a sacrifice, do you esteem this a worthy cause? This supplying the aged and infirm, the sick and distressed, the poor and needy—is it worth while considering? What answer do you give? It is not yours any more than mine, nor mine than yours. It seems to us that it is *our* duty to supply these calls. What do *you* think?

Announcement.

The Quarterly Conference of the Church of God in Michigan, will convene [D. V.] at Watson, Allegan Co., Michigan, Friday evening, Oct. 18th, 1901, and continue over the following Sunday.

Though few in number at this place [Watson] we hope and feel assured that we will have the hearty co-operation of all interested, and look forward to an interesting and profitable meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come, and all who come will receive a hearty welcome.

People coming from the north or south will change cars at Montieth for Fisk Station, where some one will be ready to convey them to the different homes.

Those coming from the north will tell the conductor to telegraph the conductor on the Cincinnatti and Northern Railroad, to hold the train for passengers to Fisk Station.

There will be one or more good speakers to preach the Word.

Let us remember the words of Paul, Heb. x. 25.

L. D. DECKER, Pres.
EMMA JACKMAN, Sec'y.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Homeseekers' Low Rates.

21 day limit round trip tickets to points West, Southwest and Northwest via Nickel Plate Road, Oct. 1st and 15th, at special low rates. Inquire of nearest agent of the Nickel Plate Road, or, C. A. Asterlin, T. P. A., Ft. Wayne, Ind.; or R. J. Hamilton, Agent Ft. Wayne, Ind.—Oct 15.

Lower Rates to Buffalo.

Tuesdays, Thursdays and Saturdays, beginning Oct. 5th the Nickel Plate Road will sell round trip tickets at *one half of the one way first class* limited fare. Return limit 5 days after date of sale. Inquire of nearest agent of the Nickel Plate Road or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Oct 30.

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1000. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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What must I do to be saved?

Where are the dead?

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Excursions to Fort Wayne via Pennsylvania Lines. Oct. 8th to 11th, excursion tickets to Fort Wayne will be sold from Lima, Plymouth and intermediate ticket stations on Pennsylvania Lines; valid to return until Oct. 12th.

Hunters Rates to designated points in Wisconsin, Michigan and the Southwest reached via the Nickel Plate Road and its connections. Low rate Hunters tickets are on sale until Nov. 15th. Inquire of nearest ticket Agent of the Nickel Plate Road or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—Nov. 15

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The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable arguments it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Christian Church Convention.

The officers of the Christian Missionary Societies have issued a circular informing members and friends about the arrangements made for the trip to Minneapolis for the 62nd Annual International Convention of the Christian Churches. The Pennsylvania Lines are announced as the Official Route from Indiana points. Excursion tickets for the event will be sold via Pennsylvania Lines October 8th, 9th, 11th and 13th, good returning until October 19th with privilege to extend to October 31st.

Plans have been shaped to have the Indiana contingent make daylight trips to Chicago over the Pennsylvania Lines, Wednesday, October 9th, going through together on the Convention Special with the prominent officers and Executive Board, for which the following convenient train service has been selected: leave Ft. Wayne, 10:15 a. m.; Columbia City, 10:50 a. m.; Warsaw, 11:31 a. m.; Plymouth, 12:07, p. m.; Valparaiso 1:15 p. m.

Delegates and friends are urged to see that their tickets read over the Pennsylvania Lines via Chicago. Information about fares and other details may be secured by communicating with Ticket Agents of the Pennsylvania Lines.—Oct. 13.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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No. 14,	" "	12:01noon
No. 6,	" " "	10:08pm
No 12, Sunday only		9:40am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute		6:45a m
No. 5,	" " "	12:34noon
No. 9,	" " " Logansport,	7:30pm
No 11, Sunday only		6:30pm

Trains 3 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or

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[timetable image]

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[illegible]	Argos	[illegible]
[illegible]	Bourbon	[illegible]
[illegible]	Mentone	[illegible]
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[illegible]	Ft. Wayne	[illegible]
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald,

The Chicago Church. Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennesdaur, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows.—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. B. Zillner of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaile, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Arthur, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich, have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ralsin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Fraser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God, at Waterloo, Iowa, meet for service every Sunday afternoon at 2 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of those gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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VOLUME L. PLYMOUTH, INDIANA, OCTOBER 16, 1901. NUMBER 39.

Poetry.

A Fragment.

If you are tempted to reveal
A tale someone to you has told
About another, make it pass
Before you speak, three gates of gold.

Three narrow gates—first, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer, and the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

Communicated.

"Absent From the Body."

Dear Restitution:

Brother S. J. Lindsay has caused to be put into my hands a tract on the above text with a request that I reply to the same.

Before entering upon the discussion of the question let me state a rule of construction which is recognized by Bible students, judges of the court, lawyers and all well informed persons. It is as follows, viz:

1. An affirmative statement cannot be overthrown by an inference.

2. A doctrinal proposition in the Bible cannot be taught or affirmed and upheld by inferences alone, but to be binding and to compel belief it must be supported by one or more positive statements.

To illustrate, the second advent of the Savior is a doctrinal question, therefore before we can require anyone to believe it we must be able to produce positive statements in proof of the doctrine. After a doctrinal proposition is affirmed by one or more positive statements it may then be fortified and strengthened by inferences drawn from other Scriptures.

The observance of the foregoing rules will do very much to harmonize apparent discrepancies in the Bible. We apply this rule constantly to the writings and sayings of men. No one can be fairly judged without its application. An inference is not and cannot be a statement of a fact, but it is a deduction drawn from a statement.

The inference may not be warranted by what the author may say.

We are all responsible to both God and man for what we say, but I cannot hold you responsible for the inferences which I may draw from what you say. Paul has been slandered more than anyone who ever wrote because the rules which I have stated above are not applied to his writings. He prescribed or Timothy's indigestion and thereupon the drunkard and saloonkeeper claim that he is in favor of using intoxicating liquors. He directed certain women in a certain church, who had been making trouble by their intemperate talk, to keep still, thereupon some woman-hater draws the inference that Paul forbid women to talk, or to pray, or to sing in the churches, they must all keep still. We all know that Paul meant nothing of the kind.

Keeping in mind the foregoing rules I will proceed to the examination of the tract.

The first paragraph of the same is as follows:

"We are often, it may be, disposed to wonder at how little is said in the New Testament, in reference to the state of the spirit, from the moment in which it leaves the body until the morning of the resurrection. And yet, when we look more closely at it, we are struck with how much is said of it. True, there are but four passages which can properly be said to apply to that interesting interval."

Only four passages which prove the state of the spirit between death and the resurrection. The first of the four which he refers to is Luke xxiii. 39-43, which refers to the thief on the cross.

There is not one single word in this Scripture which says the thief had a spirit which was conscious existence separate and apart from his body, but the writer of the tract says he went to be with Christ. He did not go with Christ. He was placed in Joseph's new tomb and remained there three days and three nights.

There is not one single particle of proof anywhere in the Bible that anyone from the days of Adam to the present time has ever gone to heaven at death. When I speak of proof I refer to affirmative proof and not mere inferences drawn from Scriptures like this account of the thief on the cross. Such proof would not stand for a single moment in a court of justice. Does our Heavenly Father require us to believe on less proof than our courts do? No, he does not. What is there in this story of the thief on the cross anyhow? Let us take it to pieces and look at it for a moment.

1. Jesus is hanging on the cross with a thief on either side of him.

2. One of the thieves is wicked and blasphemous, the other is repentant.

3. The repentant thief prays to Jesus and says "Lord remember me when thou comest into thy kingdom."

4. Jesus answering the prayer of the thief says, "I say unto thee today, thou shalt be with me in Paradise."

That is the whole story. Not one word about the thief going to heaven, on the contrary the promise made to him was that he should be with Jesus in Paradise.

Where is Paradise? Is it in heaven? The writer of the tract assumes that it is. If I can show that he is mistaken as to its locality I will certainly defeat his argument.

In Rev. ii. 7, we read, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." This shows conclusively that the tree of life will be in Paradise at the time Jesus shall occupy it. Does the tree of life grow in heaven? Is there any one in heaven who needs to eat of that tree? No; heaven is inhabited by immortal beings who do not need to feed upon the fruit of any tree to prolong their lives. If the tree of life does not grow in heaven where does it grow? Turn to the last two chapters in the Bible and read them carefully. In the second verse of the last chapter we learn that the tree of life will be found on both sides of the river of life. This is on the earth, not in heaven. "The leaves of the tree are for the healing of the nations." There are no nations in heaven that need to be healed. I can't refrain from adding a word to impress upon the reader that the whole scene portrayed in these two last precious chapters takes place on the earth. The Revelation says, "I John saw the holy city, the new Jerusalem coming down from God out of heaven," and then he heard the voice saying, "Behold the tabernacle of God is with men." Not in heaven but on the earth. "And God shall wipe away all tears from their eyes." There are no tears in heaven and never have been. "And he that sat upon the throne said, Behold I make all things new." It will not be insisted that God is going to make all things new in heaven. No, this is a scene enacted hereon this earth, there is no getting away from that proposition. That being true the Paradise promised the thief will be here on the earth and not in heaven. Therefore if the thief went with Jesus to Paradise on the day of the crucifixion, they went to some place on the earth. Was there any Paradise on the earth at the time to which they could go, if so what has become of it and what has become of the thief? No, my beloved, the thief is dead, when Jesus comes to reward his faithful ones he will wake him up and take him to Paradise.

The second passage relied upon is the words of Stephen, "And they stoned Stephen calling upon God and saying, Lord Jesus receive my spirit,..... and when he had said this he fell asleep." Acts vii. 59-60. This does not contain so much as an inference. Stephen made a prayer and fell asleep, died. He is still dead, but when "Christ who is our life shall appear," then shall Stephen appear with him in glory. Col. iii. 4.

The third quotation is as follows: 2 Cor. v. 4-8, "For we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given us the earnest of the Spirit. Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith and not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Here Paul makes a prayer, not that his mortal body should be taken away but that it should be made immortal, "clothed upon that mortality might be swallowed up of life."

What kind of life? Why, the life that never dies. Did Paul believe that at death he could fly away and be at home with the Lord? I will let Paul answer. He says "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" Paul had labored faithfully and well. He had been compelled by his enemies to fight with wild beasts; he is interested in knowing where he is going to get his reward. He in effect says there is no reward if the dead rise not. He says, "This corruptible must put on incorruption, and this mortal must put on immortality; then death will be swallowed up in victory." 1 Cor. xv.

Here we have positive and affirmative proof that Paul's hope of reward rested solely on a resurrection. This proof cannot be overthrown by inferences which may be drawn from his second letter to the church at Corinth.

The fourth and last quotation is as follows: "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." Phil. i. 23. Paul, like all true followers of the Master, was hoping and praying for the coming of the Lord. He, at times longed to be relieved of the heavy burden which was laid upon him.

Living, as we do in a government where our right to worship God in our own way is maintained and upheld, we cannot realize the hard struggle that Paul had. Persecuted from city to city by his own nation from whom he had a right to expect better things; beaten with many stripes, imprisoned again and again, stricken down and carried out for dead, is it any wonder that sometimes, even the courageous Paul would ask the question, must I continue this apparently unequal contest, or may I not hope that Jesus will soon come. If he does not come soon may I not be permitted to lay down in the cool bosom of mother earth and take a much needed rest while I await the coming of my Lord and Master.

But he loved the good Father, he loved those who were laboring with him, he loved God's people, and he loved the cause for which Jesus gave his life, and so he would take fresh courage and fight on, and thus he lived and thus he labored in the Master's vineyard until the time came when he was called upon to give his life for the cause he so much loved.

Reader, take your Bible and turn to 2 Tim. iv. 6, 7, 8. Oh that we could all say with Paul when we come to the end of our lives, "I have fought a good fight. I have kept the faith."

R. S. DWIGGINS.

An Exhortation.

Bro. J. F. Wagoner's article in THE RESTITUTION of Sept. 25th. "What must I do to be saved?" is I think to the point. In these days of extreme liberalism we find intelligent persons who say "It does not matter what I believe so I am honest in what I believe." Or as another puts it, "I am not concerned as to where I shall be in the future, here on earth or above in heaven." How strange it is that a lawyer would argue thus in regard to religious matters, but when it comes to law there must be a very strict form to follow or else he will lose his case. An attorney has a case before the court in which there is involved a large sum of money and it is found by the opposing attorney that he has not followed a form in getting up his papers. Will his honesty gain him that case? We who are not learned in law know that he must lose the case and his practice suffer from his neglect. I have an only brother who practices this profession and I know how careful he is to get the latest decisions of the upper courts that he may be successful in his practice. If the same pains were taken in regard to the future life he would not be content to let some other person make out his papers for that future possession of the earth redeemed from the curse that sin brought upon it. The Bible gives no promise of our inheritance beyond the skies, but here on the earth. Others think if they live an exemplary life that is enough. The young man who came to our Savior and asked, "What good thing shall I do that I may have eternal life?" He was told that he should do no murder, commit no adultery, should not steal, should not bear false witness, honor thy father and thy mother, and love thy neighbor as thy self. The young man answered, All these have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have a treasury in heaven, and come and follow me." Matt. xvi. 22. The point in this young man's life was, he was not willing to sacrifice his fortune and the enjoyments of this life for eternal life. To follow the Master was to bring upon himself reproach and poverty. It was too much for him to do. His profession and wealth weighed more heavily than the future life. Is not this true with thousands today? To leave the father's and mother's church and be numbered with the despised few is more than they can stand.

I have in my mind another Bible character whom we all admit was a good religious person. "Cornelius, a devout man, and one who feared God with all his house, and gave much alms to the people, and prayed to God always." Acts x. 2. Here we have a very pious man whose prayers and alms had reached heaven as a memorial before God. And yet he was unsaved and was requested to send for Peter who would tell him what to do. Listen to the words of the Apostle. "That Word, I say, ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached." Acts x. 37. What was that Word that was preached? See Mark i. 14, "Now, after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God." This is the Word that the Apostle told Cornelius, "Ye know." In Luke ix. 2. He sent the disciples out to preach the kingdom of God, 6th verse, and they departed preaching the gospel. Is not this plain that to preach the kingdom of God is to preach the gospel? "When they believed Phillip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women." Acts viii. 12. And he (Christ) said unto them, Mark xvi. 15, "Go ye into all the world and preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved; but he that believeth not (the gospel) shall be damned." Now can we be ignorant of these things and in the end receive eternal life? No, emphatically no. Paul say, Gal. iii., the gospel was "call their lands, and have them called together after their own names," even in a lottery race, rather than miss this big world and go through it poor like the blessed Master and his Apostles did, surely are running a great risk of losing their souls or lives, both here and hereafter. The God of this world hath blinded the minds of the many. While the love of money is yet the root of all evil, and I am sorry to say that some of the faith—the Lord's peculiar people have consorted and conformed to, and with the world, in their wild mad race after this world and its money and mammon, and have coveted after them and possibly erred from the faith, and pierced themselves through with many sorrows. Remember brethren that we are now in the midst of the perils of the last days. When the love of many is waxing cold because sin abounds. And that it is the cares of this world, and the deceitfulness of riches that chokes out the Word of the kingdom. The deception that makes men and women think and believe that it is needful and all right to get as much of this world as you can, and keep all you get, and soon you will be in a shape to do some good in the world, and live easy and enjoy life. Here is the deception, for observation and experience has long taught us that as a rule, the more a man gets the more he wants, and also the more he is burdened with the cares of this life, and the less he thinks or cares for the life to come. If I read my Bible right, I would say to one and all who are loaded down with this world that the night is far spent, and the day is at hand. Better, far better unload now, as this world is soon to pass away with its lusts and fashions. While he that does the will of God will abide forever.

The prophet says: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof." While the apostle says:—"After this I will return, and will build again the tabernacle of David, which is fallen down." Now if you can see what day the prophet had in mind, and what event or work the apostle refers to, then you can see and tell where and how to locate and apply these Scriptures, Otherwise all is dark and the "blind lead the blind." The apostle locates this work after the Builder returns. Where do you locate it?

Then as we seek for the things of this world, that pertain to this life only, we must of necessity lose our love for, and interest in the Bible, and that glorious crown of life promised in the world to come..... all is lost to us. Sad thought indeed. Bro. Wilson, you will please excuse me for coming in on the chorus.

T. E. ADAMS.

Short Sermons. No 24.

Loss and gain contrasted. The Master says in Mark viii. 34, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self must be denied and turned down, if we follow the Master; cannot follow both at the same time, as they do not lead in the same direction. Self is silly, and selfish, and leads only into sinful and selfish pleasures, ending in death. While the Master,—the Lord and Life-giver, is not selfish, but pure, good and generous. And all that he ever did on earth in word or deed was for the glory of God and the good of humanity. Oh, what a loving Savior is this! It is perfectly safe to follow him and find sweet rest by and by. The Master continues by saying, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." This statement of the Master would seem rather paradoxical and perplexing to the surface reader. While to those who read and think, his meaning is seen between the lines. Many in that day and later on have been required to test their fidelity to God and his cause at the expense of their life. Those who loved their present life more than the Master and the future life were spared, while those better informed and stronger in faith, counted the present life as a vapor and of little importance compared to the promised life hid with Christ in God. They suffered and like their Master laid down their lives that they might take them again when the Life-giver comes to rule and reign. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Soul and life in these verses are the same, as all can see who read or think. But when we think of an immortal soul being saved or lost, we simply don't know what we are thinking about, as we have no such ingredient in our make up. Men unlearned in the Bible, believe and talk glibly about the "immortal and never-dying soul," while the Bible never mentions such souls. Hence they can only be found in tradition and imagination. Not real, but imaginary souls, not immortal souls. While men and women too, who are not satisfied with a home here, (which is more than our Master had, or wanted), but seek to gain more, if not "the whole world." And in their worldly, eagor haste to have and hold it in their own name, and

Papers for the Poor.

This office receives many calls for papers from those who are not able to pay for them. It is sometimes from one part of the land, and again from another. They are not all in one locality. We know there are some who contend that there is no one so poor but he can at some time during the year pay the price of the paper. We are not here to argue that matter. It is enough for us to be told by an aged brother or sister who has perhaps taken the RESTITUTION for years, that income is cut off, not able to labor, dependent on charity of others, perhaps of unbelieving children. Cannot get out to meetings any more, all they have is the old Bible and the paper. Perhaps sickness of self, wife or children, makes it impossible to be out and earn money. Every cent that can be had will not suffice to pay doctor's bills, groceries, rent, fuel, clothing. In very many cases it is impossible to "make even" each year, let alone paying for any papers or books. Yet such are usually the ones who get the most out of our paper. They have time to read *every word*. Even the *long* articles are not skipped by these readers.

We have a fund called "Our Helping Fund" to draw on to supply these cases. Not a cent of this money is used for any other purpose. An account is kept separately from all else. We will say that at this time the fund is largely overdrawn, and has been for over a year.

Brethren, you who have a few dollars over actual need, and you who sometimes make a sacrifice, do you esteem this a worthy cause? This supplying the aged and infirm, the sick and distressed, the poor and needy—is it worth while considering? What answer do you give? It is not yours any more than mine, nor mine than yours. It seems to us that it is *our* duty to supply these calls. What do *you* think?

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Restitution.

A. R. UNDERWOOD, Owner Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Oct. 16, 1901.

STOCKHOLDERS MEETING.

The Stockholders of the Christian Publishing Association are requested to meet at Plymouth, Ind. on Saturday, Nov. 16, 1901, for the purpose of electing a Board of Directors and transacting any other business that may come before them.

Signed,
J. H. Willey, Pres.
A. R. Underwood, Sec.

We need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 600 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1002, making $4. 50 to be sent us, and we will send the book free of cost to you.

As an inducement to persons to start now with their subscriptions, we will enter their names as soon as sent in, [illegible] to the end of 1002, thus presenting them with the papers for the balance of 1901.

If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help The Restitution by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

"Friendship consists in *mutual offices*, and a generous strife in alternate acts of kindness." *

The punishment of all misdeeds is sure, and the dread thereof is deep-seated in the conscience of the evil doer." *

"The mission of greatness is to minister not to master; to give, not to govern; and its sceptre is love, not force." *

"Opportunity is the flower of time; and as the stalk may remain with us when the flower is cut off, so time may remain with us when opportunity is gone." *

When we address God let us be fully sensible of the importance of what we are saying, and offer our supplications resolved to do all we can towards the realization of our prayers. *

There is an immense fascination in the possession of power, whether it be exercised for objects trivial or important. It is incumbent upon those who wield it to make it felt only as a blessing. *

"The mind is like a balance which is sometimes rusty; and we ought, therefore, freely to review our beliefs and examine the evidence for them; maturer acquaintance with a question frequently producing conviction from evidence formerly thought indifferent." *

"He that cannot forgive others breaks down the bridge over which he will pass himself, for every one has need to be forgiven." *

For F. G.—We respectfully ask you to produce just one passage of Scripture that proves that the redemption which is in Christ Jesus, in any respect changed the nature of the death threatened to Adam. Remember it is Bible proof we call for; nothing short of that will do. Talk is offered at a very low price; we have plenty of that. Did you regard *your word* as authority in this matter? It looks that way, and possibly it might pass as such with some,—not with us. *

The death of Abdur Rahman, Ameer of Afghanistan occurred last week. As the guardian of the gateway to India he has stood between Russia and Great Britain, and his death has been looked forward to as the time when one or the other will gain a decided advantage. His successor is said to favor England, and the old Ameer on his death-bed warned him to beware of Russia. Should he give heed to this, peace will continue for a time, and should he be influenced by the Czar's plotters trouble will be very likely to come.

The Bible!

A nation would be truly blessed if it were governed by no laws but those of this blessed book. It is so complete in system that nothing can be added to it or taken from it. It affords a copy for a king (Deut. xvii. 19) and a rule for a subject.

It gives instruction and counsel to a senate, authority and direction for a magistrate, it cautions a witness, requires impartial verdict from a jury, and furnishes a judge with his sentence.

It sets the husband as lord of the household, and the wife as mistress of the table; tells *him* how to rule, and *her* how to manage. It entails honor to parents, and enjoins obedience to children.

It prescribes and limits the power of the ruler, and the authority of the master; and commands the subject to honor, and the servant to obey; and promises the blessing and protection of its Author to all who walk by its rules.

It gives directions for weddings and burials; regulates feasts and fasts, mournings and rejoicings, and orders labor for the day and rest for the night. It promises food and raiment and limits the use of both. It points out a faithful guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust. Jer. xlix. 11. It defends the rights of all, and reveals vengeance to every defrander, over-reacher and oppressor. It is the first book, the best book, and the oldest book in the world.

It contains the choicest matter, gives the best instruction, and affords the greatest pleasure, and satisfaction that was ever revealed. It contains the profoundest mysteries that ever were penned. It brings glad tidings, and affords the best of comfort to the enquiring and disconsolate.

It exhibits life and immortality, and shows the way to eternal glory.

It reveals the only living and true God, and shows the way to him.

It is a book of law to show the right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies and confutes all errors; a book of life, that gives life, and shows a way of escape from everlasting death.

It is the most compendious book in the world; the most authentic, and the most entertaining history that ever was written.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial and terrestial worlds, and the origin of the angelic myriads.

It will instruct the most accomplished mechanic, and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilled arithmetician,—and puzzle the wisest anatomist, and exercise the nicest critic.

It corrects the vain philosopher, exposes the subtle sophist, and makes diviners mad. It is a perfect code of laws, a perfect body of divinity, an unparalelled narrative; a book of lives, —a book of travels, and a book of voyages.

It is the best covenant ever agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is its own interpreter.

It encourages the wise and promises an eternal reward to the faithful.

It promises freedom to all who embrace the truths it contains—freedom from sin and death,—and except a man accepts these truths he will never receive the gift of eternal life.

And that which crowns all is, the Author is without partiality; in whom is no variableness or shadow of turning.

The Spirit directs its readers to a glorious kingdom, and to Christ who is the way to it.

To him give all the prophets witness that through his name, whosoever believeth the gospel of the kingdom and is baptized, shall be saved." *

A Serious Loss.

We have met with quite a serious loss. Some weeks ago we sent out several hundred letters to persons who were owing us various sums of money. Who will help us find these letters that have been no doubt laid away and forgotten? If you did not get one, and you have not sent your renewal, don't wait for the letter to come, but send now and save us the expense of writing to you. It is a task we dislike very much anyway, and we will be rejoiced if no occasion existed for doing so. Brethren, this is a serious matter indeed. We can not meet our obligations unless you do yours. Think of this carefully and calmly, and act as your conscience and Christianity dictate. If each will do this we will have several hundreds of dollars within a weeks time. Will *you* help to make good our loss?

Communicated.

Does it Make any Difference.

The bane of the Christian church today is, "I cannot see that it makes any difference what I believe regarding the future life if I am only sincere, and do the best I can." But, O poor fellow mortals, as long as you cherish this thought you sound the death knell to a pure, Bible gospel. Come with me to Cesarea and let us call on the pious Cornelius for just a few moments, and let him tell us a little of his life history.

It was in the early part of the afternoon, evidently as he was at his devotions, he was startled by the presence of one of God's messengers, who knew him by name, and addressed him thus, "Cornelius, thy prayers and thine alms are come up as a memorial before God, and now send for one Simon .....he shall tell thee what thou ought-est to."..... Here was a man "who was a devout man, one that feared God with all his house, which gave much alms to the people, and prayed to God always." We would suppose him to be as near a perfect character as a human being could be. What could he lack that would bar him out of the kingdom? Evidently something, or God would not have sent an angel to warn him of danger and tell him just what course to pursue to gain salvation for himself and family. Not for one moment doubting the words of the messenger, he began to make preparations for his servant's journey to find Peter and convey him back to Cæsarea. So anxious was he concerning this message he had called together his kinsmen and near friends, that they might all hear the wonderful words of salvation. Very modestly he relates to Peter the angel's words, and of his hour of fasting and prayer, and God's pleasure in his devotion, and hastily adds, "Now therefore we are all here present before God, to hear all things that are commanded thee of God." Peter fulfilled his mission and preached them a gospel sermon, the only power on earth that will save mankind. Cornelius did not begin to make excuses, "Peter, I have always been a real good, sincere man, and the angel said God heard my prayer, and I cannot believe it makes any particular difference what I believe." O no, O no, for while Peter was telling them the blessed news of salvation the Holy Spirit fell upon them, and they heard them "speak with tongues and magnify God," and they went immediately about their duties, the first of which was to be "baptized in the name of the Lord." Does it make no difference what we believe, when we hear such emphatic words as these? "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8, 9.

What was Paul's preaching to them? "There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism." "Well," says one, "I am through being so narrow, I think it is very uncharitable to bind one down thus. I think we ought to make our own choice in those matters, and baptism is only an outward ordinance any way." As I heard a minister say to a class of young converts, "Baptism has nothing whatever to do with your salvation." I asked him if his theory was correct why he was practicing such a farce on the people? Is such teaching the gospel or another on which rests the curse of God? Peter says, "Repent every one of you and be baptized in the name of Jesus Christ for the remission of sins." Say, my dear reader, will it make any difference in the day of judgment whether our sins have been remitted or not, what think you? Remember men may have ways which they would like to have carried out, but God has just one way, and his Word has gone out, and the Lord has said, "My words shall judge you in the last day." Did Jesus mean this or not, "Verily I say unto you except a man be born of water and of spirit he cannot enter into the kingdom of God." Does it make any difference whether we have been planted.....in his likeness or not? Listen, "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."

Will it matter to us whether we have part in the first resurrection or not? If we expect a bountiful harvest we must look well to the planting. Did the teaching and belief of Hymenaus and Philetus make any difference with them or their listeners? They taught the resurrection was already past, and overthrew the faith of some and made shipwreck of themselves. Their offense would be considered very small in these days of elastic gospel. But our dear heavenly Father is very particular regarding his plans of salvation. We read of a class who were without Christ, being "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." Does it make any difference whether we understand the covenants of promise and come into covenant relationship with God or not, or whether we remain in ignorance of that fundamental truth and be without God and without hope in the world? Do you see the point, dear reader?

Christ said, "He that receiveth seed into good ground is he that heareth the Word and understandeth it, which also beareth fruit and bringeth forth an hundred fold. When any one heareth the Word of the kingdom and understandeth it not then cometh the wicked one and catcheth away that which was sown in his heart." Does it make any difference whether we understand or whether we remain in ignorance? Are we ready to accept Byron's theory, "Where ignorance is bliss 'tis folly to be wise." Would it have made any difference to Naaman, the leper, whether he obeyed the Lord's prophet to go to Jordan and dip seven times and be leprosy would be healed? Suppose he had stopped at the sixth bath to reason, I do not believe it will make any difference. He would have gone back to Assyria and died a loathsome leper—he obeyed the whole word of God's prophet and was healed. It made a vast difference to the antidiluvians when they accepted Noah's shelter from the deluge. It was life or death with them. It is to us. it will make a vast difference some day whether our names are written in the Lamb's book of life or not. "Many shall say to me in that day, Lord, Lord have we not prophesied in thy name and in thy name cast out demons, and in thy name done many wonderful works, but he will say, I never knew you. In vain do you worship me teaching for doctrine the commandments of men." The tendency today is to drift away from the great truths of the Bible, and some who pretend to believe are so fearful that if the dear old faith is preached it will offend some one. Some seem to want to get a taste of the leaks and garlicks of Egypt in the shape of sociables and festivals, and we hear of some even inviting those to preach for them who sprinkle babies, and preach sky-kingdom theories, compromising with error.

My life for the last twenty-five years has been spent in preaching the gospel, because I believed it. To me there is a vast difference between the falsehood of Satan and the truths of God, between tradition and gospel. The pagan mother is just as sincere while feeding her babe to a crocodile as the Christian mother in offering her babe to Christ in prayer, or that poor Catholic who counts her beads. Which offering is most acceptable to God? We often hear a father or mother in the faith wonder why their children have all drifted away from the truth and united with other churches. Generally the parents are at fault; their words and acts have said, it makes no difference, later in life they realize their fatal mistake and have the remaining years to repent in. May God help us to come out of Babylon and stay out, contending earnestly for the faith, and ready for the welcome applaudit, "Well done" from the Master's lips.

B. W. Woodward.

Conference Report.

The Annual Conference of the Church of God held at Blair, Neb., convened Sept. 8th, Friday evening. At the business meeting George Mehrens elected chairman pro tem. Eva L. Mehrens Sec. pro tem. Secretary's report of preceding year read and approved. Treasurer's report read and accepted, showing: received $356.25; paid evangelist $348.50.

Evangelist's report: received $348.50; expenses $13.90; total less expense $334.60; sermons preached 100. Report approved.

Election of officers was as follows: President, M. D. Newell; Secretary Eva L. Mehrens; Treasurer John Mehrens; Evangelist Almus Adams; Local Solicitor at Blair, Carrie Free.

Resolved by the Conference, that we, the members of the Church of God, in the State of Nebraska, tender a vote of thanks to Sister Rena Gordon, who has been our able Secretary the past few years.

Although the attendance during the Conference was not what it might have been, yet the few who did attend enjoyed the meetings very much.

Eva L. Mehrens, Sec.

Selected.

Mortgaged Nations.

As the world stands to-day, the fall of nations is through internal decay and disintegration, rather than from the invasion of armed enemies. The mightest empires of the past, whose legions once ruled a good part of the world, are falling into bankruptcy which must inevitably end their existance as independent countries. China is the most important nation on the chessboard to-day, and her enemies have been eager to claim indemnity on slight occasions. From 1874 to the beginning of the Japanese war she had negotiated six loans, aggregating about $45,000,000, and to pay the war indemnity to Japan of $160,000,000 (and $24,000,000 for the return of Liao-Tung peninsula) she had to raise more money among the European nations. Russian and French capitalists showed their ready disposition to loan her money, taking as security whole provinces and ports. In 1897-98, China had to go into the money markets of the world and negotiate another loan of $80,000,000. The loan was raised by Great Britain, and the other powers have ever since used this as a pretext for grabbing more land to counterbalance the British power in the Orient. Every little outbreak is a fresh cause for bleeding China, and so the partitioning of the empire has gone on apace. Immense as the country is, it will not be a matter of a decade before the greater part of the dominion will be in pawn.

The absorption of Persia by Russia and Great Britain is another concrete illustration of the new method of invasion of one country by a more powerful empire. Persia is practically a bankrupt nation to-day, and is owned part and parcel by Russia and Great Britain. She has raised loans time and again from the two powers, and to-day mortgages cover her railroads and chief industries. The end of her resources may not yet be in sight, but she has practically delivered over half her empire to Russia and the other half to England. The result is that Persia is hardly an independent country. She cannot make a move in the game of politics without consulting her owners, and if she attempted it one or the other would block the move.

England almost owns and controls Portugal. Although a rich and fertile country, Portugal has not been able to support herself, and she has mortgaged her industries to foreign governments until she is nearly as much in pawn as Persia.

Turkey is the problem of Europe, and at the same time the most puzzling of nations in pawn. The whole continent of Europe holds her pledges and securities, but it is a much more difficult matter to redeem these than in the case of China, for instance. When the country first went bankrupt years ago, it raised over $200,000,000 in Europe, and pledged territory as security.

In South America the work of mortgaging and buying up nations proceeds with as much expedition as in the Orient, and a great many of the South American republics are owned by money-lenders and capitalists. Argentine owes over $300,000,000. Already her mines, railroads, and other natural resources are pledged, and it seems doubtful if anything valuable can be found as security for her loans. There is not much attempt to pay the interest on this debt, and the country is satisfied if the creditors content themselves with seizing a few more square miles of territory to call the matter even. Bolivia owes a debt of over $150,000,000, which she contracted in the war with Chili, and which she had to guarantee by handing over to the control of her enemy the best part of her seaboard. Chili exacts payment of the interest on this debt, and she stands ready to absorb her weaker neighbor upon confession of bankruptcy.

The worst part of this financial situation, in the weak nations mentioned, is that there is little prospect of improvement. What China, Turkey, Persia, and Bolivia have mortgaged all the land and natural resources they have, they must in time cease to be nations except in name only. That sad state of affairs has already been reached by some of them. Their financial disintegration is more insidious in its growth than the forces leading to moral or physical downfall.—*Public Opinion.*

A CALL.

A call is hereby issued for a meeting of all members of the Evangelical Board of the Indiana Conference of the Church of God, to be held at the Church of God, Argos, Ind. on Wednesday, Nov. 13, 1901, at 10 o'clock a. m. The attendance of each member is earnestly requested.

T. O. Taber,
Pres. Evangelical Board.

In conjunction with the foregoing call for meeting of Evangelical Board at same time and place, the Executive Board of the Conference, and the public preachers within the Conference of the State, are hereby requested and earnestly desired to meet for the consideration of some matters considered vital not only in the prosecution of evangelical work, but touching the unity and well being of the whole body, in the way of a more complete understanding.

D. T. Halstead,
Pres. Ind. Conference.

Conference Notice.

The Quarterly Conference for the congregations of the Church of God, of the Abrahamic faith will be held with the congregation at Plymouth, Indiana. Will convene for opening service at 7:00 p. m. on Thursday Nov. 14, 1901. To continue over the following Sunday. The Plymouth congregation is anxious to entertain all that will come, including visiting brethren from other States, who may favor us by their attendance. Dear brethren, this meeting will be helpful to us, and uplifting to the cause we love, if we make it so, by doing our part. The Lord's part will never fail. He has pledged to be with us if we come in his name. Shall we not then do our part, commencing now, and continue arranging our other business affairs, all subordinate to this end, "Where there's a will, there's a way." Come then in the spirit of the Master, with the full endeavor to "keep the unity of the Spirit in the bond of peace," and thereby, not only be blessed, but become the means of blessing to others now, and thereby being qualified and prepared to participate in the ministration of blessing "to all nations" in that blessed, near coming "day of the Lord." Programme to follow later on.

D. T. Halstead, Pres.
Mrs. R. C. Railsback, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

George and Amelia Dowie	2 00
S T Blessing	3 25
M E Knowles	75
W D Townsend	6 00

Poetry.

For the Truth.

For the truth, then, let us battle,
Whatsoever fate betide;
Long the boast that we are freeman,
We have made and published wide;
He who has the truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
That his fellow-mortal wrongs.

He who seeks the truth and troubles,
At the danger he must brave;
Is not fit to be a freeman,
He at least is but a slave!
He who knows the truth and places
Its high prompting under ban—
Long may boast of all that's manly,
But ne'er never be a man!

Be thou like the first apostles,
Be thou like heroic Paul—
If a free thought seek expression,
Speak it boldly, speak it all!
Face thine enemies, accusers,
Scorn the prison, rack or rod,
If thou fear the truth to utter,
Speak, and leave the rest to God!

Communicated.

Design of Christian Baptism.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins."

"For as many of you as have been baptized into Christ, have put on Christ."

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death. * * * For if we have been planted together in the likeness of his death, we shall be also of his resurrection." Mark xv. 15, 16; Acts ii. 38; xxii. 16; Gal. iii. 27; Rom. vi. 3, 5.

A careful study of the above Scriptures, together with their connections, will fully answer the question, What is baptism for?

Men are prone to go to extremes. The Roman Catholic church teaches that baptism is for the remission of sins; but they add to this in teaching baptismal regeneration. Martin Luther, in opposing the doctrines of Rome, went to the extreme of denying that any act of man had any thing to do with man's justification; and some of his Protestant followers, in contending against what they call the errors of Romanism go so far as to deny that baptism is in any sense for the remission of sins. If we would know the truth we must cut loose from the errors of both Catholicism and Protestantism, and accept the plain Bible teachings.

It will not do to take any one isolated text that mentions some special truth and contend that it contains all that is revealed on the subject. For instance Paul in Rom. v. 1, says we are justified by faith, whereas he, in Eph. ii. 8, says we are saved by grace, and in Rom. viii. 24, he says we are saved by hope, while Peter, in 1 Pet. iii. 21, says we are saved by baptism. There are not so many distinct and separate salvations; nor yet salvation by each separate agency apart from the others, but all must be combined to bring about the complete work; and even then we must continue steadfast unto the end if we would attain to equality with the angels, and become partakers of the divine nature.

Jesus in his commission in Mark xvi. 15, 16, mentions only faith and baptism in order to be saved, while Peter at Pentecost commands only repentance and baptism. In this Jesus and Peter are not at variance in their teachings, for Jesus' oft repeated exhortation was to repent; and Peter, with all the Apostles, constantly preached the necessity of faith, for without faith it is impossible to please God.

The Scripture quoted at the beginning of this article distinctly says that baptism is for "the remission of sins"—to "wash away sins." Now the wages of sin is death. Rom. vi. 23. We are all sinners by nature as well as by practice, and if we remain in our sins, of necessity death will have dominion over us. As baptism is God's appointed means for the washing away of our sins, if we refuse, or neglect to avail ourselves of his appointment, we certainly remain in our sins, and abide under God's condemning wrath. Paul wrote "As many of you as have been baptized into Christ, have put on Christ." The converse must also be true, if we have not been baptized into Christ we have not put on Christ. Out of Christ, God is a consuming fire. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

While baptism requires immersion in water, simple immersion in water does not constitute Christian baptism. It must be preceded by the faith of the gospel—and faith comes by hearing—and a hearty repentance, a turning from sin and unbelief, and turning to *righteousness*—right doing—in the love of it. When one has believed the gospel, the glad tidings contained in the proclamation made by Jesus and his apostles concerning the kingdom of God, and the name of Jesus Christ, he is ready to be legally adopted into the family of God. God has constituted immersion in water the legal or outward form to accomplish this. Remember the law of God concerning adoption. He being supreme has the right to make the law. If we do not avail ourselves of the proffered offer we remain aliens.

The law of the United States prescribes how a foreign-born may become an adopted citizen, namely by a declaration of intention, (which presupposes knowledge, faith, repentance and desire) and the taking of the oath of allegiance. In a similar manner we become citizens of the commonwealth of Israel, and adopted into the family of God by taking the oath of allegiance to his government in the waters of baptism.

This may be further illustrated in the marriage vow. A couple may love with all the fervor of their being, plight their troth to be one and inseparable; and yet if they fail to procure a marriage license, and have the ceremony performed according to law, she can have no legal right to his name, nor stand justified in the sight of the law.

That the fear and devout worship of God, coupled with good works is not sufficient to salvation, is proved by the case of Cornelius, as recorded in Acts x. and xi.

It was necessary for him to know and believe the Christ doctrine, and obey its requirements in order to be saved. Hence he was commanded by a messenger from heaven to send for Peter, "Who shall tell thee words whereby thou and all thy house shall be saved." Peter's authoritative words included the command to be baptized into the name of the Lord.

Taking the whole tenor or teaching of God's Word in reference to baptism, we are forced to the conclusion that it is a part of the means to salvation, and unless we comply with its requirements, and pass through the waters of baptism, having first believed the gospel, and turned to God with our whole heart, we have neither part nor lot in the eternal life and everlasting inheritance promised to those who love and obey him, but we are yet in our sins, without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world.

But if we obey from the heart that form of doctrine which is delivered to us, we become freed from sin and justified in the sight of God on account of the shed blood of the Son of his love, for we must not fail to recognize that it is only through that great sacrifice that God can forgive sin. For without the shedding of blood there is no remission. The pouring out of the precious blood of Christ resulted in his death and burial. But God raised him from the dead. In baptism we recognize and acknowledge that we are rightly under the sentence of death because of sin. Baptism is a fit emblem of death, burial and resurrection. We by symbol bury the body of sin, to which we have become dead, and arise to walk in newness of life.

Submitted in the love of the truth.

B. T. Blessing.

The Story of Israel. No. 103.

DEUT. XXVII. AND XXVIII.

We were looking at those wonderful mountains in the country of Ephraim, and at the ancient city and vale of Nabulous, and did not make much progress with our lesson at our last meeting. I think we left off at the 9th of the 27th chapter, where Moses and the priests, the Levites, were saying to the people, "Take heed and hearken, O Israel; this day art thou become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments, which I command thee this day,"—did we not?

"Yes, that is the place, but we were not the Israelites already the Lord's people?"

No, Gracie, not by solemn vow as were their fathers who had died in the wilderness. Those fathers had promised to be God's people, to believe him always and to do whatever he said, but they had broken their promise, for when they had reached the borders of Canaan, and had heard of the walled cities, of the giants, the sons of Anak, of the Amelekites in the land of the south, of the Hittites and Jebusites and the Amorites of the mountains, and of the Canaanites by the sea and along the Jordan, their fear overcame their faith and they would not move one step, but just sat down and cried.

"Yes, I remember, and how they murmured against Aaron and Moses, and how they said 'Wherefore hath the Lord brought us unto this land to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return to the land of Egypt?' And besides all this they 'wished they had died in the wilderness.'"

But God had not brought them *there to fall* by the sword, but to put them in possession of the land that he had *deeded* to Abraham, their own ancestor, and if they would not believe that *he was able to conquer it* through them, but persisted in breaking their promise, to do as he told them, he would not be their God nor have them for his people, but would let them be their own masters, have their wish, and die in the wilderness, and would take their children to be *his people* in their stead. When an agreement is broken by a man, his children are not held by it, and so it was with the children of the perished Israelites; they were not bound by the broken covenant that had been made at Sinai, but must themselves enter into an agreement with the Lord.

Have you read the 26th chapter? It seems from what is said in the last verses of that chapter, that on the very day, when Moses in the land of Moab had finished repeating the statutes, commandments and judgments of the Lord, that they then and there "avouched the Lord to be their God," and that he "avouched them to be his own peculiar people," and promised to make them "high above all nations that he hath made, in praise, in name, and in honor, that they might be an holy people unto him."

"But some of the laws were repeated as the children of Israel were marching along in the second year after they had left Sinai, and even after they had been turned back from Canaan, Moses kept on repeating the commandments of the Lord."

I know Harold, that was done so the children would not forget them. These same laws were rehearsed again in the land of Moab. The whole law was read there, and it was this law that the Israelites had promised to keep.

"But Moses says in the 5th chapter of Deut. that the covenant made at Horeb, was not made with their fathers, but with those who were alive that day; how do you explain this passage?"

By looking forward as God does, Clarence. The covenant was made for a people who would settle in the land of Canaan. It was to be kept there. It was there that its rewards and benefits were to be reaped. God knows what will happen before it comes about, and speaks of future events as if they had already come to pass. Moses could say, "The Lord made not this covenant with our fathers but with us," because they having died in the wilderness in consequence of their rebellion, did not enjoy the benefits of the covenant by entering on the possession of the promised land. This is the thought of Jamieson, Fausset and Brown.

"But were not the people of Israel to keep these laws before they came into the land of Canaan?"

Certainly. It was only on condition that they kept all these commandments, that God promised to drive out before them "nations greater and mightier than themselves." A blessing was set before them if they obeyed, if not a curse. Deut. xi. 26-31. The blessings and the curses were an abridgment of the whole law. To these they were to assent, after they had crossed the Jordan, so you can think of the Israelites as promising to be God's people at three different times and at as many different places—at Sinai, in the land of Moab, and in the vale of Nabulous.

Which of the tribes were to stand on Mount Gerizim to bless the people, Evelyn?

"Simeon, Levi, Judah and Issachar, the sons of Leah, and Joseph and Benjamin the sons of Rachel. Joseph of course being represented by Ephraim and Manasseh.

What tribes stood on Mount Ebal to curse?

"Reuben and Zebulon, the eldest and the youngest of the sons of Leah; Dan and Naphtali, the sons of Bilhah; and Gad and Asher, the sons of Zilpah. The Levites were to speak for the tribes, and all the people were to answer "Amen!" or "so let him be accursed!"

Whatever family or tribe it might be that committed the sins mentioned, whether making molten and graven images, setting light by father or mother, removing a neighbor's land mark, making the blind to wander out of the way, perverting the judgment of the stranger, the fatherless and the widow; being guilty of social impurity, or committing murder, the curse was to come upon it, and upon him that confirmed not all the words of the law to do them.

But if they obeyed the Lord, they were to be set on high above all nations of the earth, (be the rulers over other nations) were to be blessed in city and in field, in their children, in harvests, in flock and in herd; when coming in and going out; in having rain in his season, in victory over their enemies and in whatever they set their hand unto. God would establish them as a holy people unto himself, in accordance with his oath. "Their days would be multiplied and the days of their children, on the land which the Lord sware unto their fathers to give them as the days of heaven upon the earth." Deut. xi. 21.

They should have the good treasure of the Lord opened unto them, should be blessed in all the works of their hands, should lend unto many nations, and should not borrow, should be the head, (or foremost or ruling power among all nations) and not the tail, (or underling of any nation), and all the people of the earth should know that they were called by the name of the Lord, and should be afraid of them.

But if not obedient the blessings would be turned into curses, they would be cursed in the city and in the field, in basket and in store, in their children, in the fruit of their land, in flocks and in herds, in coming in and in going out. The Lord would send vexation and rebuke upon them, no matter what they undertook to do, and would destroy them because of the wickedness of their doings. Pestilence and consumption, fever and inflamation, insanity and blindness, and all manner of diseases should come upon them. Blasting and mildew would spoil their crops, the rain would cease, their cattle and sheep be taken from them, and their fruits and harvests be eaten up by other people. Worms would destroy their grapes, their olive trees would not bear, locusts would consume their fruits, they would be oppressed and beaten by their enemies, and be carried away captive, and scattered among all nations, to become an astonishment, a proverb and a by-word wherever they might be led But we are talking too long again; so must stop for this time.

Auntie Wince.

Give and it Shall be Given.

"The earth is the Lord's and the fulness thereof." Psa. xxiv. 1. This positive statement has been handed down through the ages and we find the "Little Flock" at last in possession of it, but the fruit of the declaration has not ripened, and why? Are we in darkness and fashioned ourselves as the world, forgetful that God is our Father and we his children? If we are the children of God by adoption, and if we are in spirit truly his, does he desire some of his children to live in poverty, while some live in luxury? Does he sit one of his children at a table with but a morsel of bread, and another at a table with the best of his flock? But I heard one say, "This is mine and I worked for it. But ah! covetous one, you may be in possession of it, but it is not yours. "The fulness of the earth belongs to the Lord," and "The cattle on a thousand hills are the Lord's." It is only loaned to you to prove how you make use of your Lord's money, and whether you are worthy to be trusted with a position of the rulership in our soon coming kingdom. The gold and silver you so dearly cherish and perhaps have gotten by fraud, is not yours. "The silver and gold are mine, saith the Lord," and soon he will reckon with you; that bank account had better be put out on heavenly interest, those mortgages you hold on your brother's little possession had better be cancelled with the spirit of equity and divine justice. That note of yours that is bearing interest had better be stopped, "And if thy brother be waxen poor and fallen in decay with thee, then shalt thou relieve him. Take thou no usury from him or increase." Lev. xxv. Do you? Yes, there are some that do, and with their thousands they strive for more. Money, stocks and lands are being multiplied for the last days. Now, don't accuse me of being a Socialist, for I am non-partisan, and the man is to be pitied who will put his trust in man to rule this world. Failure has met failure, and still the world grows more wicked. I only look to him who said, "Strive not for the meat that perishes," to rule the world in righteousness.

Have you ever thought of that little family that abode together and went from house to house and had all things common? Yes, they were few in number comparatively; and "neither was there any among them that lacked, for as many as were possessors of land or houses, sold them and brought the price of things that were sold and laid them down at the Apostle's feet, and distribution was made unto every man according as he had need. Here is love manifested, true Christian love. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things common." No wonder their love was so great, this Savior of theirs had taught them to "love one another, even as I your Lord and Master has loved you." No wonder they sold and parted their goods with their needy brothers, for Jesus had told them to "Love thy neighbor as thyself," and unless they manifested this love they "were none of his." Do we love our brother as we love ourselves? If we do not, listen to him, "If ye love me ye will keep my commandments." No guess work about this. We can't feign excuses here. Ah! that very nice and very rich young man, who had kept all the commandments from his youth up and no doubt imagined he was about right, received a stinging condemnation when he was told by Jesus, "One thing thou lackest. Go sell what thou hast and give it to the poor." His wealth was between him and right and no doubt would reach some of the little flock. If we cannot love our brother, now, now, and let our possessions rule us, we are none of his. My money, my stock, my lands are the gods of many. Ananias and Sapphira loved their wealth and received a speedy judgment. The love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." But Paul is careful to warn the Christians to "Flee these things," and commands them to "Let no man seek his own, but every man another's wealth," and by so doing the interest in self would be crucified and covetousness would be averted. Ah! sad indeed to think if a parent would say to me of children, "Come sit at my table, enjoy my spacious home and the deliencies I have in store and then shut the door on another son and let him dwell in poverty, hunger, an outcast to life's necessities." What would you say of that father? I see such a condition in our heavenly Father's family, (at least so-called) but not his will. I see a worthy brother bowed with age, striving from day to day to keep the wolf from the door, giving half his labor for the opportunity to dwell in a low hovel, for a place to call home. I see another brother dwelling in a fine residence, gorgeously furnished, large, well-filled barns and farms to rent, taking usury and increase of the land from the toil worn laborer, forgetful of the commands of Jesus, forgetful to love our brother as ourselves, forgetful that the Savior said, "Lay not treasures upon earth where moth and rust doth corrupt and thieves break through and steal." These facts are so prominent in God's Word that we cannot pass them by. There is so little written and said on this subject perhaps it may seem foreign to many who are contending for the faith. It may come with a shock when they see they are not living up to the Bible plan. Listen "He that hath not given forth upon usury, neither had taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes and kept my judgments, to deal truly, he is just, he shall live saith the Lord." No wonder Jesus said, "It is easier for a camel to enter the eye of a needle than for a rich man to enter the kingdom of heaven." For Jehovah hath said in his Word, "He that hath given forth upon usury and hath taken increase, shall he then live? He shall not live, he hath done all these abominations, he shall surely die." Ah, my friend, ye who hath given forth upon usury, and ye who hath let your hand out for increase the time will come when restitution must be made and we had better begin now. For "Sufficient unto the day is the evil thereof." "Therefore having food and raiment there with be content." God's Word makes provision for those who are not able to work, but the lazy man cannot enjoy the oneness of the little flock, "For he that won't work shall not eat."

The work of Titus was a glorious work, teaching the church the plan of commonality, the unity of the faithful, the love for one another in God's family where the rich and the poor are made into one common brotherhood, where equal distribution is made and the little flock is one in purpose, one in love, and one equality. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not. For I mean not that other men be eased and ye burdened, but by an equality that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality." As it is written. Now here is the example for us to follow, "He that had gathered much had nothing over and he that had gathered little had no lack." O, the oneness of God's love, he asks no impossibilities. He requires no injustice, but "love one another as I your Lord and Master hast loved you."

There will soon be a great home-gathering to Father's house and those who have been faithful will find a welcome, to sit with him at his table, to be his guest while he serves them. Your money and lands will not be sufficient to buy you an entrance there. Who will stand at the door and knock? Will you, will I?

A. J. Days.

In response to the request of Bro. Wilson in Vol. I. No. 37 of The Restitution, I will say that I have long considered that man, his origin, history and destiny is the greatest and noblest subject that can engage his attention. The Bible proves itself and is abundantly confirmed by facts of history. I can find none of it to discard, but accept it from the beginning of Genesis to the close of Revelations. I can accept nothing from man, though he be a D. D., that is contrary to that Word. I have read and studied much along the line of man's origin and destiny—have listened to many discourses of able men holding the popular ideas, including the Advent people—during which time the Bible was left, to a large extent, a collection of inconsistencies or meaningless phrases and statements. When I found a people believing and expounding the Scriptures along the lines of Brother Wilson's articles, "What is the blessing?" I found the fog clearing away. The Scriptures stood out in a new and beautiful light, and, what was the greatest joy that ever came to me, they were harmonious from beginning to end. And O, how much more grand and sublime is the truth regarding those who are called out in this dispensation. What mind of man could conceive of a destiny for the called out ones of this age so glorious as to be crowned with immortality as kings and priests unto God, going out from the world's capital city, Jerusalem, to the nations of the earth and assisting the King of kings in bringing the world to God? A single "Thus saith the Lord" from that Book of books is of vastly more importance to me than all the statements of "higher criticism" from the pens and voices of all the D. D.'s in the universe.

The joining of the two nations, Israel and Judah, into one nation, no more to be separated—their restoration to Judea—the establishment of the twelve apostles upon twelve thrones judging the tribes—the establishment of Jesus the Christ on David's throne at Jerusalem, the crowning of those selected for his name in this dispensation as kings and priests unto God—the millennial joint reign of Christ and his people and its work of presenting to earth's nations under the conditions of the curse removed, the gospel of "Peace on earth, good will to man" as sung by angels at Messiah's birth, and to which gospel the people of the nations will gladly listen—all these are absolutely essential truths to make the Scriptures harmonious and entirely consistent. Indisputable evidences are multiplied on every hand that we are in the very midst of the "perilous times" of the "last days" and that soon the foregoing will be a demonstrated fact.

Brothers and sisters in Christ, let us hold fast to the faith once delivered to the saints. A few more of earth's grievous disappointments, trials and afflictions and "he that shall come, will come and will not tarry." My heart responds Amen, come Lord Jesus.

Jas. A. Burnham.

Announcement.

The Quarterly Conference of the Church of God in Michigan, will convene [D. V.] at Watson, Allegan Co., Michigan, Friday evening, Oct. 18th, 1901, and continue over the following Sunday.

Though few in number at this place [Watson] we hope and feel assured that we will have the hearty co-operation of all interested, and look forward to an interesting and profitable meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come, and all who come will receive a hearty welcome.

People coming from the north or south will change cars at Montieth for Fisk Station, where some one will be ready to convey them to the different homes.

Those coming from the north will tell the conductor to telegraph the conductor on the Cincinnatti and Northern Railroad, to hold the train for passengers to Fisk Station.

There will be one or more good speakers to preach the Word.

Let us remember the words of Paul, Heb. x. 25.

L. D. Becker, Pres.
Emma Jackman, Sec'y.

A clear-headed Christian writer draws the following picture of selfishness: "Selfishness is the most utter destitution of a human being. It can bring nothing to his relief; it adds soreness to his sorrows; it sharpens his pains; it aggravates all the losses he is liable to endure; and when goaded to extremes, it often turns destroyer and strikes its last blows on himself." The selfish man is always his own worst enemy. He is sure to cheat himself when intending to serve himself.

Many men owe the grandeur of their lives to their tremendous difficulties. —*Spurgeon.*

California Brethren.

I expect to go to Oleander, Fresno Co., Cal., some time in November, and will make my home there for a time. Any brethren desiring meetings in their vicinity please address me at Scholls, Ore., until Dec. 1. We should be faithful and work while we may for the Master is soon coming.

Yours awaiting his coming.
Edwin E. Groat.

Down they go—fares to Buffalo. Coach Excursion Tickets for Pan-Am. Exposition may be obtained via Pennsylvania Lines Tuesdays, Thursdays and Saturdays during Oct. at greatly reduced fares. The Exposition closes October 31st. Enjoy it before it is too late. Ticket Agent J. E. Hanes, Plymouth Ind., will post you about fares and the convenient way to get there. See him.—1t

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth. N. J.

Closes October 31st.

The Pan-American Exposition is nearing a close. Only a few days remain in which to enjoy it. After October 31st it will be a thing of the past. Go now and profit in pleasure and knowledge of the wonderful achievements of the Americas and their possibilities. The trip may be made at very low rates via Pennsylvania Lines. The lowest fares yet offered are in effect over those lines each Tuesday, Thursday and Saturday. Coach excursion tickets sold on those dates are good returning six days including day of sale, ample time for getting acquainted with the Pan-American Exposition and inspecting the grandeur of Niagara Falls. Excursion tickets may be obtained any day over the Pennsylvania Lines, but those sold Tuesdays, Thursdays and Saturdays are especially important to persons wishing to make the trip at the lowest fare. Find out about them by applying to local agents of the Pennsylvania Lines Plymouth, Ind., Ticket Agent, J. E. Hanes, Oct. 26.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Persons who have not visited the Pan-American Exposition are offered special inducement in low Coach Excursion fares via Pennsylvania Lines each Tuesday, Thursday and Saturday during October. The Exposition closes this month, and this is the last and best chance for seeing it. Get details about rates and trains from Plymouth, Ind. Ticket Agent J. E. Hanes. —1t

Lower Rates to Buffalo.

Tuesdays, Thursdays and Saturdays, beginning Oct. 5th the Nickel Plate Road will sell round trip tickets at one half of the one way first class limited fare. Return limit 5 days after date of sale. Inquire of nearest agent of the Nickel Plate Road or C. A. Asterlin; T. P. A., Ft. Wayne, Ind.—Oct 30.

Subscribe for The Restitution for 1901.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and past-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acqualntances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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An opportunity to visit the Pan-American Exposition at unusual low fare is offered by the special Coach excursions to Buffalo over the Pennsylvania Lines Tuesdays, Thursdays and Saturdays of each week during October. Tickets on sale those days are based on a rate of one-half the regular one way fare, which makes this the cheapest rate offered any one during the Pan-American Exposition season. Particulars about fares and time of trains may be obtained by consulting Passenger and Ticket Agents of the Pennsylvania Lines, Plymouth, Ind., J. E. Hanes, Agt.—oct 26

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No. 5, " " "	12:54noon
No. 9, " " " Logansport	7:30pm
No 11, Sunday only	6:30pm

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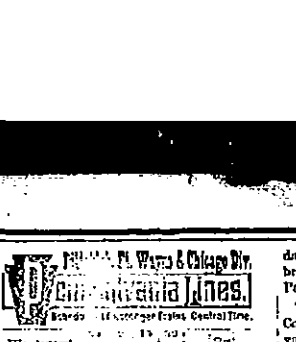

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall, H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's home at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in L. H. on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meet for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kutlo, Keeder, or H. L. Lehman, West Milton, Ohio.

The Church of God at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 16th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin K. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God, at Waterloo, Iowa, meet for services every Sunday afternoon at 2 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Becker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 13:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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Poetry.

Golgotha.

They did cruelly our Savior,
On the cruel cross of shame;
Poor, despised and forsaken,
In Golgotha he was slain.

Oh, the anguish of our Savior!
With the thorns upon his brow;
Pierced feet, and hands were bleeding,
Jeering were the wicked crowd.

Heartless soldiers took his raiment,
Casting lots, whose it should be;
Caring not, for his sufferings,
As he hung upon the tree.

Oh, the sorrow of that mother!
As she knelt beneath the cross;
Praying, weeping and entreating
All alone,—with her great loss.

My Father,—it is finished;
Then his head fell very low;
For his sufferings were over,
In this cruel world below.

Darker, darker, grew the heavens,
And the people cried in fear;
For at last their eyes were open,
They had slain their Lord so dear.

NEVA QUACKENBUSH.

Communicated.

Genesis. Chap. 33.

1. Jakoub looking up with his eyes saw, and lo, Heesaw his brother coming and four hundred men of distinction with him; and Jakoub divided the children with Leia and Rrucheel and the two hand-maids.

2. And he placed the two hand-maids and their sons among the first, and Leia and her children behind them and Rrucheel and Jooseph last.

3. And he went on before them, and bowed in homage to the ground seven times until he had drawn nigh to his brother.

4. And Heesaw ran to meet him and embraced him and fell upon his neck and kissed him; and they both lamented.

5. And Heesaw looking up saw the women and the children, and said, What, are these thine? And he said, the children with which God hath mercifully blessed thy house-servants.

6. And the hand-maids and their children drew nigh and bowed in homage.

7. And Leia and her children drew nigh and did homage; and after that Rrucheel and Jooseph drew nigh and did homage.

8. And he said, What, are these all thine camps that I have met? And he said, May thy house-servant have found favor in thy sight, O Lord.

And Heesaw said, Brother, many tho..s are mine. Let thy things be thine.

10. And Jakoob said, If I have found favor in thy sight, Accept the votive-offerings at my hands; for this reason, I have seen thy face, as one might see God's face, and thou wilt be satisfied with me.

11. Take my blessing offerings which I have brought thee, because God hath been merciful to me and all things are mine, and he constrained him and he took them.

12. And he said, Let us take up and go our way straight-forward.

13. And he said unto him, My lord knoweth that the children are too tender, and the flocks and the herds are bringing forth; If then I drive them one day all the domestic animals will die.

14. Let my lord go on before his servant, and I will get strength on the way by taking the way that is before me leisurely and according to the feet of the little children, until I come to my lord in Seesir.

15. And Heesaw said, I will leave behind with thee some of my people; and he said, Why do this? It is sufficient that I have found favor in thy sight, my lord.

16. And Heesaw turned back that day on his way to Seesir.

17. And Jakoob taketh up for Skenai; (tents) and he built for himself houses there and made tents for his domestic animals; therefore he called the name of that place Skenai.

18. And Jakoob went to Saleem a city of the Seekimoi, that is in a land of Chanaan, *when he came up out of* Mesopotamia of Suria; and he pitched camp in the face of the city.

19. And he acquired the portion of the field where he pitched his tent from Emmoor, father of Sucheem, for a hundred lambs.

20. And he stood there an altar and invoked the God of Israeel.

COMMENT.

Observe the difference of names throughout this chapter and see if you can account for this in any reasonable way. The R. V. says Jakoob paid "Six pieces of money" for the land he acquired near Saleem. The text says "one hundred lambs." That there was a piece of coin, six of which would be equal to one hundred lambs, I think is a bold assumption or pure speculation from the little knowledge there yet is of the coinage of that day. In the last verse the R. V. says "And he called it (the altar) Elilohe—Israel." The text reads simply "and he invoked the God of Israeel."

Is "a booth" "a tent"? The word here is the usual word for tent, and so translated or "tabernacle" throughout the Scriptures. Why "booth" here? All these proper names figure very prominently in later sacred history and are difficult to identify frequently on account of the variations in the versions; but are consistently the same everywhere in the Greek text, and also generally agree with modern secular history which has handed them down to us. Why adhere to the obsolete if nothing worse in Archaic investigation?

CHAS. GARDNER.

Short Sermons.—No. 23.

THOUGHTS ON ACTS XV. 13-17.

This by a small body of peo... known as "Age-to-come" folks, is ...garded as a kind of fort, in whi... they feel quite secure from the attac... of men; while by others it is regard... as a kind of puzzle hard to unde... stand. A small band of good soldie... even surely needs a strong fort ... which to feel secure, here and here... ter. So we will venture up close, a... inspect this fort a little, while all ... quiet.

The trouble had all arisen over th... law question, as is usual. The elder... and the apostles came together for be... consider of this matter. After Peter, Paul and Barnabas had given in their testimony, James answered, saying: Men and brethren, hearken unto me, Simeon (or Simon Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

We note again that the trouble was not over the salvation of the Gentiles but was over the law. But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. The law of Moses was much more than circumcision for Paul says: For I testify again to every man that is circumcised, that he is a debtor to do the whole law. The law was a "bone of contention" over which all this trouble had arisen, and the whole law always meant more than the ten commandments.

Peter in his noble defence of gospel liberty, says, Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? And I would say to the brethren who feel inclined to admire this yoke, be careful brethren, this law-yoke is a heavy and hard one to bear. Too hard for our fathers and for us to bear, as Peter says. After trying it I can truly say that I was not able to bear it.

Again we note, that James understands Peter to say that God at the first did visit the Gentiles, to take out of them a people for his name. Question, Is this work done? Is this people taken out? If so, what are you trying to do?

Again we note, that James says: And to this (taking out of the Gentiles a people for his name) the words of the prophets agree. And I wish to remind you again, my brother, that this work is not done yet. While the apostle in his reference to the prophet to establish and vindicate his words and his work, says, After this I will return. After what, I ask? What is James talking about? He is talking very plainly about God taking out of the Gentiles a people for his name—which is the work of this gospel age. Then after this, or when this is done, I will return, come back again, and will build again the tabernacle of David, which is fallen down.

What is the object in this work? I answer, That the residue, the rest or those left, may seek after the Lord. The apostle in his reference to the prophecy of Amos, does not quote it *word for word*, but *he does evidently* give the meaning as he understands it in his own way and words. And this return, *can only refer to Jesus* who has taken his journey into a far country, and has promised to return or to come back again.

The prophet says his reward is with him, and his work before him. And the apostle places this work of rebuilding the tabernacle of David after his return.

This makes quite a strong fort for the little flock, and to strengthen the cords, and make it doubly strong and safe, we will go to the prophet from whom the apostle quotes and see what precedes this returning and rebuilding of this tabernacle of David, and it will be... many days declares that the house of the redeemed of God wi... be on this earth restored, but, as it matters not what one believes, we are in the habit of saying "heaven." Of course, God never said heaven, once, but what is the difference, just so we get there all right, wherever it may be?

"Why," says somebody, "it makes, not the least bit of *difference* whether the dead sleep, are up in heaven, or are down in hell." Then, friend, it makes no difference whether you have a Bible or not, for the Bible says that the dead sleep. "Oh, I can't think that." Then why not be honest and say at once that you do not believe the Bible? I have always observed this, that when we say it makes no difference, it simply means we do not want to believe what the Book says, and so that is the cheapest way out of it.

Yes, there are very strange people in this world, but if you should owe one of them seventy-two cents, but pays them sixty-nine cents, as "it makes no difference" it would prove a case just wherein it made all the difference in the world—even three cents difference. You can tell Almighty God it makes no difference what he has said, but if your neighbor suggests to you that it makes no difference, you call him to account quickly. Let us try and be consistent in all things hereafter.—*Virgil F. Hunt.*

Keep at Your Work.

Has God given you work to do? Then keep at it. Others may disapprove and criticize you. Keep at your work. Obstacles may be cast in your way. Keep at your work. Men may ask you to surrender your work to other hands. Keep at your work. Persons may wish to co-operate till they co-operate everything out of your hands and into their own. Keep at your work. Men may threaten to hinder if you do not come under their rule—let them hinder, you keep at your work. If God has given *you* a work to do he will give you strength to do it, and will bless you in the doing of it.

Many a good man has allowed his work to be taken from his hands, and wrecked by incompetent men who never could or would begin such work themselves, but seem on the watch to capture and control what others have begun. Many a man has idly wasted years of life and work by surrendering work which God had given him, into the hands of men whom God had neither called nor qualified to undertake it. Many a man has been obliged

Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. Read PLYMOUTH, INDIANA, OCTOBER 23, 1901. NUMBER 40.

graph was placed in last week's article, and is again printed in this where it belongs.—ED.]

Opening of the Seals.

Rev. xi. 1, John is given a reed like unto a rod; and is instructed to "measure the temple of God, and the altar, and them that worship therein." The temple here to be measured cannot be the temple at Jerusalem, the measure of which was already known, the temple was also destroyed many years before the revelation was given to John, and hundreds of years before this prophecy was to have its application in the events of history, neither can it be the future temple, which is not yet in existence. Therefore it must be the Spiritual temple, or body of believers spoken of by Paul in 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The altar also was to be measured, not the literal altar upon which the literal sacrifices were offered, but the Spiritual altar upon which Spiritual sacrifices are offered, and agreeing in kind with the Spiritual temple. Now, having a knowledge of the temple, and of the altar, we can discern the nature of the work to be performed by the party symbolized by the angel, in the measuring of the temple and the altar. The worshipers therein being the individuals that compose the temple. In the redemptive work under the law, none was to appear before the Lord empty. Ex. xxxiv. 20. All must bring a sacrifice and offer it upon the altar. In no other way could they approach the Deity in the temple service. But says the Apostle, "We have an altar whereof they have no right to eat, which serve the tabernacle." Heb. xiii. 10. Christ being the Christian's altar, to whom we bring all our sacrifices. "To do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. xiii. 16. The work of measuring the temple is to examine into the faith and works of those who compose the same; and to compare them by the contents of the little book, and thereby see how they compare with the measurements of the altar;—Jesus Christ the same yesterday, today, and forever, holy, harmless, undefiled and separate from sinners.

This is now, and ever was, the true work of the Christian teacher. The reed being like a rod, indicates the nature of the measurement, a rod being for correction. The court is left out and not measured, but given to the Gentiles, thus indicating that the work appertains to the inner temple, an important work of taking out a people for God's name. Acts xv. 14. "And the holy city shall they tread under foot forty and two months;" not the literal city which has been under the feet of the Gentiles ever since the crown was removed, and the government overturned in the days of Zedekiah." Ezek. xxi. 26, 27. In this book of symbols there are two symbolic cities, the one represents the harlot woman (xvii. 18) or modern Babylon; the other city, the new Jerusalem. In this place it is the saints or faithful in Christ Jesus who are to be trodden under foot. See Heb. xii. 22. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Upon the same principle that the Apostasy is called Babylon, so is the saints called the holy city. The forty and two months during which the city is to be trodden down of the Gentiles, is undoubtedly symbolic time; literal time in connection with a symbolic city, would be, like the legs of the lame unequal. The time of the treading down of the city is not so easy to define. It would seem to be in the past when the kings of the earth took sides with the reformers, and the iron yoke of the Papacy was broken. The "open door" was then set before the saints. Rev. iii. 8. This was in the forepart of the 16th century, and 1260 years before that would be about the middle of the third century and would synchronize with the time when the woman fled into the wilderness from the face of the serpent. Rev. xii. 14. But as the flight of the woman took considerable time; as indicated by the giving to her the two wings of a great eagle; therefore it is impossible to indicate the exact point of time when she arrived in the wilderness. The two witnesses are to prophecy for the same length of time clothed in sackcloth; both periods probably commence and end at the same time. The first question to be arrived at is, what are the two witnesses? The Word of God will inform us, who, or what they are. Verse 4 reads. "These are the two olive trees, and the two candlesticks standing before the God of the earth." Allusion is here made to Zech. iv. 1-6, where the candlestick and the two olive trees are said by the angel to be "The Word of the Lord unto Zerubbabel." Taking this hint we go to the Word and see what we find on the subject of witnesses. In witnessing there are two kinds of testimony, oral and documentary. In Deut. xxxi. 26, we read, "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Again in John v. 39 we read: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." This documentary testimony could be cited to almost any number. Now I will give a sample of oral testimony so as to complete or make up the two witnesses: "Ye are my witnesses, saith the Lord." Isa. xliii. 10. And in Acts i. 8, we read, "But ye shall receive power, after that the Holy Spirit is come upon you; and shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Nathan, the prophet, was one of God's witnesses when he said to David, "Thou art the man." The two witnesses are God's witnesses, notwithstanding the angel says, "I will *give power unto my two witnesses.*" We must remember that the case is similar to that of the angel that led the Israelites out of Egypt; God's name was in him. If the Word of God and his servants are the two witnesses here spoken of; then the acts attributed to the two witnesses will apply to his Word and his servants. First, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth them." ver. 5.

Now read Jer. xxiii. 29, "Is not my Word like a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?" Again it is written. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18. See Luke of fire xx. 15. Ver. 6, "These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood,"..... Elijah shut heaven that it rained not for three years and a half; but he did it by the Word of the Lord. Moses by the Word of the Lord turned the waters of Egypt to blood. Verse 7, "And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them and shall overcome them and kill them." The finishing their testimony, that is in the sackcloth state, which synchronizes with the period in which the holy city is trodden under foot. In the death and resurrection of the witnesses, we must not expect to find any event of a literal nature, but of an holy symbolical nature; indeed we could not conceive of a literal killing of the Word of God, nor yet of his saints, and then coming to life again in three and a half days. The time of the death and resurrection of the witnesses appears to have been in the beginning of the 16th century. "At the commencement of the sixth century, Europe reposed in the deep sleep of spiritual death, under the iron yoke of the Papacy. That haughty power like the yoke of the Assyrian of the prophet, said, in the plentitude of his insolence, My hand has found as a nest the riches of the people; and as one gathereth eggs, I have gathered all the earth; and there was none that moved the wing, or opened the mouth or peeped."

And in a similar manner a writer of an article on the Reformation, in the Encyclopaedia Brittanica, in a statement made with no reference to the fulfilment of this passage, thus speaks of that period: "Every thing was quiet; every heretic was exterminated; and the whole Christian world supinely acquiesced in the enormous absurdities inculcated by the Romish church."

During this state of affairs, a council was held at Rome, called the Lateran council; which was assembled in A. D. 1513, and continued its sessions to May 16, 1517. In the ninth session of this council a remarkable proclamation was made, indicating that all opposition to the Papal power had now ceased. The scene is thus described by Mr. Elliott (ii. 396-397): "The orator of the session ascended the pulpit; and amidst the applause of the assembled council, uttered that memorable exclamation of triumph—an exclamation which, notwithstanding the long multiplied anti-heretical decrees of popes and councils, the like of which was never pronounced before, nor since. "I am nemo reclamat, nullus obsistit—There is an end of resistance to the Papal rule and religion; opposers there exist no more; and again, the whole body of Christendom is now seen to be subjected to its head." This occurred May 5, 1514. From this date we may reckon the three years and a half, during which the witnesses lay dead. Now from May 5, 1514, to Oct. 31, 1517, is three years and a half; the later date being the time that Luther posted up his theses at Wittemberg, the well-known epoch of the beginning of the Reformation. Now if the suppression of the witnesses is in symbolic language their death, when they again bear testimony, would be the same principle to be their coming to life again. "And I," said John Huss, in speaking of the gospel preachers who would appear after he had suffered at the stake, "And I awakening as it were from the dead, and rising from the grave, shall rejoice with exceeding great joy."

Again in 1523, after the Reformation had broken out, we find Pope Hadrian saying, in a missive addressed to the Diet at Nuremberg, "The heretics Huss and Jerome are now alive again in the person of Martin Luther." Thus we see that the Papacy, however unwittingly, has borne testimony to the death and living again, of the witnesses. Thus God in his over-ruling providence, makes his enemies confirm his Word to his servants. "And they ascended up to heaven in a cloud." ver. 12. In order to understand this language, it is only necessary to refer to one passage of Scripture, Dan. iv. 22, "It is thou, O King, that art grown and become strong: for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth." It signifieth great exaltation, which was true of the witnesses, after their coming to life again. "At the same hour there was a great earthquake, and the tenth part of the city fell." The earthquake was the same hour, at the same time that the witnesses ascended up to heaven. An earthquake in symbolic language is a political or ecclesiastical revolution, and the reformation was one of the greatest the world had ever seen; the falling of a tenth of the city has reference to those that left the church of Rome. See Rev. xvii. 18. "The woman that thou sawest is that great city that reigneth over the kings of the earth." The seven thousand that were slain in the earthquake has reference to the loss of titles by the ecclesiastics. In the Greek it reads "names of men" therefore we understand that seven thousand by the earthquake lost their titles, which does not seem excessive, considering that so many left the Romish communion. Then we have the declaration, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." In the next I will treat of the opening of the temple, which will be the last on the opening of the seals.

GEO. FRANCIS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 23, 1901.

STOCKHOLDERS' MEETING.

The Stockholders of the Christian Publishing Association are requested to meet at Plymouth, Ind. on Saturday, Nov. 16, 1901, for the purpose of electing a Board of Directors and transacting any other business that may come before them.

Signed,
J. H. WILLEY, Pres.
A. R. UNDERWOOD, Sec.

A Serious Loss.

We have met with quite a serious loss. Some weeks ago we sent out several hundred letters to persons who were owing us various sums of money. Who will help us find these letters that have been no doubt laid away and forgotten? If you did not get one, and you have not sent your renewal, don't wait for the letter to come, but send now and save us the expense of writing to you. It is a task we dislike very much anyway, and we will be rejoiced if no occasion existed for doing so. Brethren, this is a serious matter indeed. We can not meet our obligations unless you do yours. Think of this carefully and calmly, and act as your conscience and Christianity dictate. If each will do this we will have several hundreds of dollars within a weeks time. Will *you* help to make good our loss?

FIVE Wednesdays in this month, so this is the last issue until the one of Nov. 6.

"SUCCESS is full of promise till men get it; and then it is a last year's nest which the bird has flown."

"WHETHER they shall confess their faults or not, men generally leave to their moods, and not to their principles."

"How many hopes have quivered for us in past years,—they have flashed like harmless lightnings in the summer nights, and died forever."

"A MAN in the right, with God on his side, is in the majority, though he be alone; for God is multitudinous above all populations of the earth."

A PARAGRAPH we once met with, in substance said,—"You need not break the glasses of a telescope, or coat them with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So, it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield, and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the so-called great sins which take the freshness from our consciences, as the numberless faults that we regard as petty, which we are all the while committing."

Professor Beet on Immortality.

The Professor is publishing another series of articles on the immortality of the soul which should certainly set the clergy of England to searching; judging by the closing paragraphs of the second article; it shows distinctly the difference between the teachings of Jesus and Plato. He says:—

"We have now seen that the doctrine of the "Immortality of the soul,—i. e., the essential and endless permanence of all human souls,—so prominent in the teachings of Plato, has no place in the teachings of Christ and his Apostles. The difference is significant. In the absence of an historic revelation, Plato appealed, in proof of a retribution beyond the grave—a most important element in morality and religion—to the spiritual nature of the soul. But Christ claimed to be a Teacher sent from God to announce eternal life for all who put faith in him. And in support of his claim and of his gospel of eternal life, his followers appealed to his resurrection from the dead. To appeal now to the immortality of the soul in support of the Christian hope, is to illumine the light of the gospel with the dim torch of Greek philosophy."

We had a delightful surprise on Sunday Oct. 13, by a visit from W. D. Townsend, and Sisters Baker and Knowles. They belong to the faithful few of Salem, Ohio, and although adversely situated seem to rejoice in the Lord always.

J. K. JEROME says, "Let us be done with vain regrets and longings for the days that will never be ours again. Our work lies to the front, not behind us; and "forward" is our motto. Let us not sit with folded hands gazing on the past, as if it were the building; it is but the foundation. Let us not waste heart and life thinking of what might have been, and forgetting the "may be" that lies before us.

FOR J. T.,—It is very strange to us that one so capable of analyzing a subject as you are, can differ with us in regard to the restoration of the kingdom of Israel,—we are not able to write at length at this time,—so we will refer you to the words of the Spirit in Isaiah ii. 1, 2, 3, 4. Take notice that the first verse informs us what the chapter treats of viz., *Judah* and *Jerusalem*.

The second, third and fourth verses say, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it;" and many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

This passage contains at least 16 declarations of things to be that you are in duty bound to find a place for, in your theory, or, for ever hold your peace. We will not quote them again, —there is no need of that; and we respectfully say, that after what has passed between us, we decline further argument till you comply with this request,—then we will give it serious attention.

Passing Events in the Light of Prophecy.

We learn from *Glad Tidings* that an official announcement is made that the Fifth Zionist Congress is to be held at Basle in December next, commencing on the 26th, and ending on the 29th.

The leading organizers of the movement are taking steps to organize a monster demonstration throughout the world, in connection with the Fifth Congress, or a week earlier (the date not having been fixed), the societies everywhere will hold meetings simultaneously, and suitable resolutions will be moved. The idea is to obtain as large an expression on the affairs of the movement and the congress programme as possible. Many who are watching the movement will be disappointed at the postponement of the Congress until December, as in view of Dr. Herzl's interviews with the Sultan, they are waiting for an announcement of a further development. A meeting of the Board of Directors of the Jewish Colonial Trust will take place on the 8th inst., when it is anticipated that the bank will be ready to start operations.

The latest that has come to hand relating to the above subject is the following news item, dated New York, Oct. 14 and reads as follows:—

"The London correspondent of the *Press* sends the following interview with Israel Zangwill:

"Israel Zangwill, the novelist, poet, and playwright, concerning the coming conference of the Zionists in Basle, Switzerland, said: "It is not impossible that Dr. Herzl may have a great surprise for the world, to be announced at that convention. He has been negotiating in person with the Sultan of Turkey for a charter of Palestine, and it is possible that he has obtained that charter. It seems likely, at any rate, that the charter may be had before many months.

"Since the charter is assured, much larger contributions should be obtained. We have at present about $1,000,000, most of it from three or four subscribers.

"And after the charter is obtained and the money is raised the poor folks among the Jews will have a place of refuge at last."

Who that has the key to the truth of God can doubt that an unseen hand is guiding the course of events as it suits his divine purpose? The financial straits of the Sultan will doubtless facilitate an arrangement whereby the prophetic conditions of the "latter years" shall be brought about. Ezek. xxxviii. and xxxix. Russia's fingers seem to be itching to seize still more of the Turkish empire,—and Austria is shaking with fear of the result of such action. A few millions from the Jews just now would smooth the road of the Sultan somewhat, and put off the evil day for awhile. Great events are casting their shadow, and the "left-over remnant" should be constantly on the watch.

In an article on Russian interference in the Balkans, the "*Pester Lloyd*" says: "It is a fact that Russian policy in the Balkans becomes every day bolder and less heedful of consequences; that, under Russian influence, Panslavistic aspirations, which if developed would destroy the *status quo*, are beginning to appear. The Austro-Hungarian Empire would be imperilling its very existence if it remained blind and deaf to the only too apparent symptoms of renewed under-hand aggression on the part of Russia."

Reuter's correspondent at Constantinople writes that a very unsettled situation is reported from various parts of Albania and Old Servia. Complete lawlessness prevails.

According to the "*Speaker*," the Turkish diplomatic rupture with France reveals a new spirit that has been growing up for some years in Constantinople, and may lead to trouble.

The *Daily Mail* is more outspoken:—"For, one of these days, another tiny shadow, no bigger than a man's hand, will make its appearance on the Eastern horizon. People will call it nothing, as they have called the French quay imbroglio nothing; they may laugh at it, yet it may grow until it darkens the whole sky. It is for this reason that we cannot contemplate with equinimity the policy of 'pin-pricks' which has come to represent the latest phase of the everlasting Eastern question."

Look Up.

It is related that King Henry IV, once asked the Duke of Alva if he had observed certain eclipses which had occurred that year. "No," was the reply, "I have had so much business to attend to upon earth that I have had no time even to look up to heaven."

There may be some of those who read these lines who are in the same condition. Some who have been so busy with the things of time, so busy with the things of this life, so occupied with business cares, so absorbed with worldly thoughts as scarcely to have time to lift their minds heavenward.

Never Too Old to Learn.

"Socrates at an extreme age, learned to play on musical instruments.

Cato at eighty years of age learned the Greek language.

Plutarch when between seventy and eighty commenced to study the Latin language.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when between fifty and sixty years of age. After this time he became a most learned antiquarian and scholar.

Ludovico at the age of 115 wrote the memories of his own times.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek until he was past the age of fifty.

Franklin did not fully commence his philosophical studies until he reached his 50th year.

Colbert, the famous French minister at sixty returned to his Latin and law studies.

Dryden, in his 68th year, commenced the translation of the Iliad, and his most pleasing productions were written in his old age."

The Value of Decision.

W. Matthews in "Hints on Success in Life," says:—

"Whether inborn or acquired, decision is a quality vitally important to him who would get on in the world. Even brains are secondary in importance to will. The intellect is but the half of a man. The will is the driving wheel, the spring of a motive-power. A vacillating man, no matter what his abilities, is invariably pushed aside in the race of life by the man of determined will. It is he who resolves to succeed, who at every fresh rebuff begins resolutely again, that reaches the goal.....Obstacles and perplexities every man must meet, and he must either promptly conquer them or they will conquer him. It is rarely that the comparatively good and evil of different modes of action are equally balanced; and he who would do anything to the purpose in this world should perceive the slightest inclination of the beam with an eagle's glance. It is better to decide wrong occasionally than to be forever wavering and hesitating, now veering to this side and then to that, with all the misery and disaster that follow from continued doubt."

OUR LETTER DRAWER.

Dear Restitution:

Brother W. H. Wilson asked for testimonies from those who believe in the promises of God and who have entered into the bonds of the covenant. He wishes to know how precious and satisfying they are to each one who believes that God will do just what he promised for Abraham, what his Son Jesus would do, and what would be restored to his chosen people the Jew.

I believe and rejoice in the promises and know that every promise of God will be literally fulfilled. To me they are more precious than all the riches of this world, the promises are sure, and I pray God that I may be accepted, and may see the glories of the restoration, when Jesus with his saints will rule the world in righteousness, and all the nations of the earth be blessed; for this restoration gives us hope, and strength, for the kingdom of God will be glorious, one that will never pass away, for the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom. This is my hope, a home in the kingdom of God to be set up on the earth, and the blessings of the covenants of promise will be to all who will come unto Jesus and accept the gospel or good news of these promised blessings. Let us stand firm for the truth as it is in Jesus, looking forward to the soon coming King, and striving for an entrance into that promised kingdom.

Your humble Sister, in the truth.
E. T. KNOWLES.

Dear Restitution:

In regard to Brother Wilson's request, I can say that I have an interest in the covenants of promise. Truly can they be called exceeding great and precious promises. It is my greatest desire to so live, that I may be a partaker of the divine nature. I would not give the hope I have for all the wealth and pleasures of this world. May the Lord help us all that each day of our lives may find us wearing the robes of righteousness, being ever ready to forsake all worldliness and through faith look to God for help and strength that we may be overcomers of all things, realizing that each small victory will help us to win a greater, and at last that we may be numbered with those who shall stand with the Lamb upon Mount Zion.

O Jerusalem, land of rest,
Home of the faithful, ever blest,
With Jesus, our King to lead the way,
We shall see thy glories some sweet day.

L. WILHELM.

Dear Brother Underwood:

I send you greeting in the Lord, and our sympathy as we see by your statement, of some of the brethren neglecting to pay for their paper. It is a heavy burden they place on you to have to carry so large a debt. That ought not to be. My time does not expire until January next, but I send my renewal now as it may help some; for by the New Year others may pay up their back dues. I also enclose two dollars for the helping fund. Yes, brother, we are living in perilous times, so many false doctrines are being taught to make the way easy, as if the Master had not made the way easy for a good and honest heart, although he said it was a straight and narrow road that leads to life, it is plain and simple. I rejoice to see that you are so firm in the purity and simplicity of the truth, as it is in Christ Jesus. Although simple it is deep and means so much. Yes, it manifests the great love of God and his Son, and may their blessings rest upon you in your labor of love is the prayer of your brother and Sister in the one hope.

GEORGE & AMELIA DOWLE.

A CALL.

A call is hereby issued for a meeting of all members of the Evangelical Board of the Indiana Conference of the Church of God, to be held at the Church of God, Argos, Ind. on Wednesday, Nov. 13, 1901, at 10 o'clock a. m. The attendance of each member is earnestly requested.

T. O. TANKS,
Pres. Evangelical Board.

In conjunction with the foregoing call for meeting of Evangelical Board at same time and place, the Executive Board of the Conference, and the public preachers within the Conference of the State, are hereby requested and earnestly desired to meet for the consideration of some matters considered vital not only in the prosecution of evangelical work, but touching the unity and well being of the whole body, in the way of a more complete understanding.

O. T. HALSTEAD,
Pres. Ind. Conference.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The People, The Land and The Book

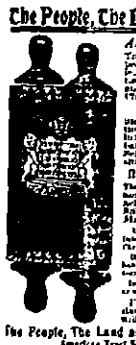

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The People, The Land and The Book Pub. Co.
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To all who wish to keep up with the Jewish question we recommend the magazine of which the foregoing is an advertisement. Send for the prospectus, and then subscribe and get the Scroll free.

The Young Bereans.

In this issue of THE RESTITUTION the readers will notice a column dedicated to the young Bereans of Illinois. The name indicates that these young people are "daily searchers of the Holy Scriptures. I, for one, greatly rejoice at such a movement being started among our young. It is hoped that wherever a company of young believers can be found, that they will organize a band of Scripture students.

This movement is not confined to believers, but any young person who desires to become a daily student of the Holy Scriptures can become a member by sending their name and address to the State President, Sister Anna E. Drew, Dixon, Ill.

Any young person desiring to know the way to obtain life everlasting can send questions to Sister Drew, and she will either answer them herself, or get some other young person to do so, or she may perhaps submit some to older Bereans who have had much experience in studying the Scriptures, such as Brethren Wagoner, Halstead, Zillmer, Wince, Bwigrins, Joblin, Austin, and many others. These questions may be answered apart from the Bereans column.

Brother Underwood has always been willing to give space for answers to honest enquirers after knowledge concerning the one true faith and hope of the gospel.

I would say to such young people, if you do not have the reading of THE RESTITUTION subscribe for it at once. You could not make a more profitable investment of your money.

Let isolated young people everywhere correspond at once with Sister Drew.

W. H. WILSON.

We need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and which is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1902, making $4.50 to be sent us, and we will send the book free of cost to you.

As an inducement to persons to start now with their subscriptions, we will enter their names as soon as sent in, giving them credit to the end of 1902, thus presenting them with the papers for the balance of 1901.

If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help THE RESTITUTION by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

California-Oregon Excursions every day in the year. The Chicago, Union Pacific and North-Western Line runs through first class Pullman and Tourist Sleeping Cars to points in California and Oregon daily. Personally conducted excursions from Chicago to San Francisco, Los Angeles and Portland, leaving Chicago on Tuesdays and on Thursdays. Lowest rates. Shortest time on the road. Finest scenery. Inquire of nearest ticket agent, or write A. H. Waggener, at 22 Fifth Avenue, Chicago, Ill.--dec28

Poetry.

The End of the Way.

The following beautiful lines were written by a young lady in Nova Scotia, an invalid for many years:

My life is a wearisome journey;
I'm sick with the dust and the heat;
The rays of the sun beat upon me;
The briers are wounding my feet;
But the city to which I am journeying
Will more than my trials repay;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I am often longing for rest;
But he who appoints me my pathway,
Knows just what is needful and best;
I know in his Word he has promised
That my strength shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Grieve me one trial too much;
All his people have been dearly purchased,
And Satan can never claim such.
By and by I shall see him and praise him
In the city of ne'er ending day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day;
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Savior himself has said "come."
So when I am weary in body
And singing in spirit I say:
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint;
Then I'll try to press bravely onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

Communicated.

The Change of Dispensations. No. 2.

While the march of progress in the attainment of knowledge (many running to and fro and knowledge being increased, Dan. xi. 4,) points to the change of dispensation and the second coming of Christ, the holy land and the Jewish nation are no less eloquent in catching the same strain, for it was current some 40 years ago that the Jewish prayer book was revised so as to make mention in all their prayers for God to remember the land of Palestine and the promise he had made to their fathers, and a little later the rains began to fall and the land is now fertile and comely as of old.

In Ezekiel xxxvi. 39, it is written, "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them." This brings us to notice "the burden which Habakuk the prophet did see," Hab. i. 1–3, which represents Israel calling on God concerning their affliction as foretold by Ezekiel xxxvi. 47, then notice the reply in the 5th verse, "Behold ye among the heathen and regard and wonder marvelously, for I will work a work in your day which ye will not believe though it be told you, for lo, I raise up the Chaldeans that bitter and hasty nation which shall march through the breadth of the land to possess the dwelling places that are not theirs." A very good reason for the seeming delay, and one which ought to check their impatience but they are eager and depending on their own resources, gold, silver and brass, and the shrewd business tact of moneyed men they are now preparing to settle at once in the promised land instead of heeding the word of the prophet and scanning carefully the history of the Chaldeans among the nations of earth for the past twenty-five years and learning that the raising up process is well under way, but the Lord is able to bring good out of any evil which may befall them which thing he will surely do for it is written "When the enemy shall come in like a flood, the spirit of the Lord shall raise up a standard against him." Isa. lix. 19.

The foregoing signs all point in a general way to the close of the dispensation as a thing of the near future, but we are now come to something still more definite which if rightly understood indicates that the change has already commenced to occur, for according to a theory prevalent with Bible students that the great pyramid of Gizeh is a God inspired hieroglyphic of dispensations, times and events. We are now in the narrow passage between the grand gallery and antechamber.

Three dates or periods are claimed to be indicated by the impending of the south wall of the grand gallery. At the commencement of the year 1876 we pass under the top of the impending wall, indicating some important event imminent, and we had not long to wait for the King of the North started out on an errand of conquest and inaugurated the Turko-Russian war, marking the opening of the first seal, Rev. vi. 1, 2, for he went forth conquering and to conquer. But the Lord turned him back with hooks of six teeth, as foretold by Ezek. xxxix. 2, and in the course of '77 and '78 the incident was ended.

But there was not much time to be squared, for the second period hurries in its claim early in the year 1879, and like a mighty angel taking up a stone like a great millstone to cast it into the sea, Rev. xviii, the Papacy commenced its rise to power for its final fall, for on Feb. 20, 1879, Leo XIX took the Papal chair and at once adopted a system of tactics that has entirely changed the status of the Papal influence and power, as has already been published. See issue for Mar. 27.

Although it is justly claimed that the fall of Babylon took place in the year 1870, that was only one fall, but it takes two falls to fulfill the prophetic word. "Is fallen, is fallen," is the order as seen by Isa. xxi. 9; Rev. xiv. 5; and xviii. 22, which involves the idea of being raised to power temporarily for the last and final fall, as in Hab. i. 6, an event not to be overlooked nor ignored.

The third period puts in its claim in 1882, and just as we leave the grand gallery and enter the narrow passage under the south wall behold on Sept. 26, and onward in the eastern horizon a star seemingly of large magnitude, and golden brilliance, suddenly appeared to the naked eye, as the Morning Star, and in such proximity to the sun as to mingle its rays with those of the sun, and produce what was called "golden sunrise" and "golden sunset" which continued for months. It was the sign of the Son of Man, Mat. xxiv. 30, "And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth strike." The Greek term here used is found eight times in the New Testament, and is translated as follows in C. V.

Mat. xi. 17, Have lamented.
Mat. xxi. 8, Cut down.
Mat. xxiv. 30, Shall mourn.
Mark xi. 8, Cut down.
Luke viii. 52, Bewailed.
Luke xxiii. 27, Bewailed.
Rev. i. 7, Shall wail.
Rev. xviii. 9, Shall bewail.

The term primarily signifies to strike smite, cut, and in Mat. xxiv. 30 evidently conveys in the Common Version the idea of mourning only by the ancient custom of smiting on the head or breast as an expression of grief which as far as the word used is concerned, may or may not be correct, for the Greek term here used and the English term "strike" seem thoroughly identical in all their various uses in their respective languages.

Following is some of the definitions given in English for this Greek term, in Liddel and Scott's Greek-English Lexicon.

1. To strike in hostile sense, especially of pugilists.
2. To strike, hit, wound.
3. To knock down, slay, but only of cattle when not stabbed with the knife, but knocked down with a mallet.
4. To cut off, chop off.
5. To strike a horse to make him go faster.
6. To hammer, forge, also to stamp metal, coin money.
7. To knock or rap; of one without who wishes to get in.
8. To cut small, chop up; also to beat, bruise, pound.
9. Of birds to peck at, strike with the beak, and so pierce, perforate, to beat or strike one's self, one's head or breast through grief.

So we see it makes no difference by which definition we go, the first or the ninth. If the ninth it is an expression of grief by a self-inflicted blow. If the first it is a blow struck; and if applied to labor trouble it is caused by grievance and is self-inflicted. Also the difference being the ancient custom was practiced by an individual, the modern by an order, brotherhood, or tribe, just as was foretold by our Savior.

The star and the golden sunrise and sunset disappeared after being seen a few months, but the striking of the laboring classes is a common occurrence at the present time.

But it is now 1891, and we are getting ahead of Pyramid dates, and so will commence back at 1847 in next article.

J. M. Eyre.

Selected.

Very Strange People.

That there is "just as much difference in some people as there is in anybody" is a self-evident fact. When I show people what the book says, they exclaim immediately, "Well, it really don't make any difference anyway." But, I ask them, "Does it matter whether we have the Bible at all?" "Yes, yes," they say, "we must have the Word of God." But I am prepared to demonstrate that it makes no difference whatever. How am I going to do that? If it don't make any difference what a man believes, then it does not make any difference whether he believes anything or not. That is the logical outcome of the whole business. Don't tell me that it is necessary to have a Bible—the Word of God, and the same time it don't matter what a man or woman believes. That is the very worst kind of nonsense.

But, did you ever observe at what time in the moon it is that people tell you "it makes no difference?" It is just at that time when you call on them for a Bible reason—a Scripture for what they believe. Not being able to find the Scripture for what they believe, they wisely conclude that it don't matter what a man does believe anyway. You see that is the cheapest way out of the embarrassment. But then, if it don't make any difference, why not just believe what the Bible says?

Suppose you have started to Colorado by team, and you have a map of the route. The map says take the right hand road, but you say it matters not which road you take. Then better take the road the map indicates my friend.

By some hook or crook it never matters with some people what they believe, just so they believe everything else except what the Bible actually declares. Do you suppose that some people are contrary? It would never do in the world to say so, though we may think very loud. It is true that the Bible always declares that the home of the redeemed of God will be on this earth restored, but, as it matters not what one believes, we are in the habit of saying "heaven." Of course, God never said heaven, once, but what is the difference, just so we get there all right, wherever it may be?

"Why," says somebody, "it makes not the least bit of difference whether the dead sleep, are up in heaven, or are down in hell." Then, friend, it makes no difference whether you have a Bible or not, for the Bible says that the dead sleep. "Oh, I can't think that." Then why not be honest and say at once that you do not believe the Bible? I have always observed this, that when we say it makes no difference, it simply means we do not want to believe what the Book says, and so that is the cheapest way out of it.

Yes, there are very strange people in this world, but if you should owe one of them seventy-two cents, but pay them sixty-nine cents, as "it makes no difference" it would prove a case just wherein it made all the difference in the world—even three cents difference. You can tell Almighty God it makes no difference what he has said, but if your neighbor suggests to you that it makes no difference, you call him to account quickly. Let us try and be consistent in all things hereafter.—*Virgil F. Hunt.*

Keep at Your Work.

Has God given you work to do? Then keep at it. Others may disapprove and criticize you. Keep at your work. Obstacles may be cast in your way. Keep at your work. Men may ask you to surrender your work to other hands. Keep at your work. Persons may wish to co-operate till they co-operate everything out of your hands and into their own. Keep at your work. Men may threaten to hinder if you do not come under their rule—let them hinder, you keep at your work. If God has given *you* a work to do he will give you strength to do it, and will bless you in the doing of it.

Many a good man has allowed his work to be taken from his hands, and wrecked by incompetent men who never could or would begin such work themselves, but seem on the watch to capture and control what others have begun. Many a man has idly wasted years of life and work by surrendering work which God had given him, into the hands of men whom God had neither called nor qualified to undertake it. Many a man has not neglected to stand by and see his work neglected or wrecked by men who are paid to attend to it; feeling that he could not regain and resume it without a struggle, which might result in trouble and defeat.

Let the man of God beware in season. Let him receive his work and his charge from his Master, and let *him* do the work God has given him until that Master bids him rest from that labor. Let others object, suggest, propose or oppose, if they will; but "Thou, O man of God, keep at thy work."—*Christian.*

Brave Enough for Best Things.

Courage is needed on the part of one who, in these days, would seek for real culture. To follow steadfastly the best things is not easy, when a myriad of small, second-best things constantly and clamorously beset one. The matter of reading affords an illustration. Who is brave enough to turn his back upon the wealth of alluring periodical literature, and the fascinating stream of latest books, about which people are talking and which afford such a staple of conversation, in order to pursue the old and tried paths of real literature?

Nevertheless, the young person who will stand out in power amid his shallow companions, with their smattering of everything new, will be the one who will give his reading hours to the high and the great and the old in the world of books.

True as Gospel.

It is a foolish girl who marries a man to reform him. Sweethearts reform very few men, and wives reform still fewer. The girl who expects to change the nature of a pig by marrying one will get some sad lessons in hogology if she persists in carrying out her ideas. The drunkard who is all smiles and considerateness as a sweetheart, and who invests a large part of his salary in cloves, etc., will get brutally and hopelessly drunk as a husband, and lie out all night at the back door of a down town saloon. The best sort of man for a girl to marry is a man who has never needed to be reformed at all, but who has always been straight and upright in his life.—*Baptist Standard.*

What Repentance Is.

A gentleman once asked a Sunday School what was meant by the word Repentance. A little boy raised his hand. "Well, what is it, my lad?" "Being sorry for your sins," was the answer. A little girl on the back seat raised her hand, "Well, my little girl, what do you think?" asked the gentleman. "I think" said the child, "it's just where so many people fail. They are sorry enough at the time, but not sorry enough to quit."

He who does not respect himself; cannot long hold the respect of his fellows; and he who truly respects himself, cannot long be deprived of the respect of his fellows.

Faith,—Works.

Ye see then how that by works a man is justified, and not by faith only. Jas. ii. 24.

Sinners are justified by faith, in the obedience of faith, which is baptism. Saints are justified by works in the presence of the righteous Judge.

S. T. Blessing.

Church Dedication.

A fair audience listened to a sermon preached by Eld. L. E. Conner at the Burr Oak Church on last Saturday night. On Sunday morning at eleven o'clock he began the task of raising the money to pay the amount that was back on the building. After some little delay, and efforts by Brothers VanVactor and Smith, the amount—about four hundred dollars—was all raised in cash or vouched for. It then being too late for a sermon, the dedication was postponed until 7:30 in the evening.

At the hour appointed the house was filled to its utmost. Eld. Conner read Rev. xxi. and explained and commented verse by verse to the end of the chapter. It was one of the most interesting and instructive discourses ever given in the town.

The Church of God at Burr Oak, Ind, surely has great reason to rejoice at the result. The best interest prevailed throughout the meetings, and the Class now seems to be in good working condition.

G. A. Maxey.

What must I do to be saved? This is an important question, and is well answered by J. F. Wagoner, in a four page tract, 10 for 10 cents, 50 for 30 cents, 100 for 50 cents.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

This being the commencement of this department in our paper, I ask the Bereans to pardon the few words here written. The Bereans were Bible students. They were Bible students for a purpose. They were not simply Sunday Bible students, but "searched the Scriptures daily." For their earnest anxiety in this study they were commended. What was the object they had in view? It was to find out if the things they had heard were so. What had they heard? They had the Old Testament writings, and certain men were putting an interpretation on them that was new. It concerned the connection of Jesus Christ with the predictions of the coming Messiah, and his identification as such. When they were convinced of the truthfulness of the reports they "believed,"—accepted, laid hold on the hope set forth.

"Bereans"—Bible students—we bid you welcome to our paper. Let nothing appear here that will cause any one to stumble and fall, but keep ever the candle burning. Have gentleness, charity, love, yet without a faithfulness to truth and right. Under no circumstances compromise with evil. May the all-wise Father bless your efforts always.

A. R. Underwood.

The Bereans.

During the session of the Illinois State Conference at Oregon, Ill. Sept. 1890, feeling the need of some special and organized work among the young people, whereby they could do more active work, and in which the isolated ones could be interested, a society was formed under the name, "The United Young People's Bible Society," the object of which was to study the Bible and unite the young people, thereby furthering the cause of the Master. An outline for study was prepared by the officers of the society, and printed. The attempt to reach the young people scattered throughout the state did not meet with much success. At a few points local organizations were formed and the line of study was pursued.

During the Conference of 1890 the name was changed to "Bereans," by a request sent by the President of the Iowa young people's society, that we adopt their name.

The first outline for Bible study having been finished by the local societies, a second booklet with topics for study was prepared by a committee appointed by the President, and is now in use, and will be sent free to any young person in the State up application to the President.

Officers elected Sept. 21, 1891, Pres. Anna E. Drew, Dixon; Vice Pres. Fred Knodle, Oregon; Sec. Anna L. Adams, Dixon; Treas. Chas. T. Lindsay, Adeline.

We desire to increase our members the coming year, and appeal to all young people in the State to send in their address to the Secretary. We will esteem it a favor if any one will help us to locate any young people.

Anna L. Adams, Sec.

To the Young People of Illinois of like Precious Faith:

When we believed God's Word, accepted and complied with the conditions by which we entered the service of our Savior, it was our desire to do all we could to show our love for what He had done for us, and to strive for the precious promises, which we may yet claim as ours. The Word of God is "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

That we may walk in the narrow path, we need its daily guidance. Can we show our love for our Savior without works of righteousness? We are to be "doers of the Word, not hearers only." Who are to reach the young around us? Why is it that many of the young people who should be with us, drift into other churches? Is it not partly because there is so little interest manifested by our young members, to show by their words and acts what a glorious hope is ours? Our lives ought to show something of the beauty and purity of the religion of Jesus Christ. There are faithful ones now proclaiming the glad tidings of the kingdom, others striving to keep the light of truth shining in their own little assemblies. Who will fill their places when they have to give up the work?

Is there not a special work for the young people of today? Now is the time to fit ourselves for the work of the future, whether it be in this age or the age to come. To help in this work is the object of the Bereans. Believing more successful work can be done by united efforts, we earnestly request the co-operation of every young person of the faith in this state. Wherever there are three or more in one community, we urge you to organize, and meet regularly for Bible study. In this way you may be able to interest others. The isolated ones may find some one willing to spend an hour once a week with them, in study, if not, faithfully work alone, remembering no effort made for Christ's sake will be unrewarded.

In this way we cannot help but progress in the knowledge of God's Word, which we must have that we may rightly divide it, that we may be able to give to every one that asketh, the reason of the hope that is within us, and it is this Word that is able to build us up, and give us an inheritance among them which are sanctified.

May each one of us determine to do more for our Master this year than ever before. "Whatsoever thy hand findeth to do, do it with thy *might*." Scatter the precious seed by word or pen. There are kind words to be spoken, lonely hearts to cheer, kind deeds to be done. "Let your light so shine, that others may see your good works and glorify your Father which is in heaven."

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work."

Anna E. Drew, Pres.

A Startling Statement.

A Roman Catholic bishop of New York, in conversation with a bishop of the Protestant Episcopal Church recently stated that the work of the confessional revealed the fact that nineteen out of every twenty women who fall, can trace the beginning of their sad fate to the modern dance.

Papers for the Poor.

This office receives many calls for papers from those who are not able to pay for them. It is sometimes from one part of the land, and again from another. They are not all in one locality. We know there are some who contend that there is no one so poor but he can at some time in the year pay the price of the paper. We are not here to argue that matter. It is enough for us to be told by an aged brother or sister who has perhaps taken the Restitution for years, that income is cut off, not able to labor, dependent on charity of others, perhaps of unbelieving children. Cannot get out to meetings any more, all they have is the old Bible and the paper. Perhaps sickness of self, wife or children, makes it impossible to be out and earn money. Every cent that can be had will not suffice to pay doctor's bills, groceries, rent, fuel, clothing. In very many cases it is impossible to "make even" each year, let alone paying for any papers or books. Yet such are usually the ones who get the most out of our paper. They have time to read *every word*. Even the *long* articles are not skipped by these readers.

We have a fund called "Our Helping Fund" to draw on to supply these cases. Not a cent of this money is used for any other purpose. An account is kept separately from all else. We will say that at this time the fund is largely overdrawn, and has been for over a year.

Brethren, you who have a few dollars over actual need, and you who sometimes make a sacrifice, do you esteem this a worthy cause? This supplying the aged and infirm, the sick and distressed, the poor and needy—is it worth while considering? What answer do you give? It is not yours any more than mine, nor mine than yours. It seems to us that it is *our* duty to supply these calls. What do *you* think?

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs H Burdick	50
Elma V Baker	5 00
Henry Robinson	50
S J Wilson	5 00

Conference Notice.

The Quarterly Conference for the congregations of the Church of God, of the Abrahamic faith will be held with the congregation at Plymouth, Indiana. Will convene for opening service at 7:00 p. m. on Thursday Nov. 14, 1901. To continue over the following Sunday. The Plymouth congregation is anxious to entertain all that will come, including visiting brethren from other States, who may favor us by their attendance. Dear brethren, this meeting will be helpful to us, and uplifting to the cause we love, if we make it so, by doing our part. The Lord's part will never fail. He has pledged to be with us if we come in his name. Shall we not then do our part, commencing now, and continue arranging our other business affairs, all subordinate to this end, "Where there's a will, there's a way." Come then in the spirit of the Master, with the full endeavor to "keep the unity of the Spirit in the bond of peace," and thereby, not only be blessed, but become the means of blessing to others now, and thereby being qualified and prepared to participate in the ministration of blessing "to all nations" in that blessed, near coming "day of the Lord." Programme to follow later on.

D. T. Halstead, Pres.
Mrs. R. C. Railsback, Sec.

California Brethren.

I expect to go to Oleander, Fresno Co., Cal., some time in November, and will make my home there for a time. Any brethren desiring meetings in their vicinity please address me at Scholls, Ore., until Dec. 1. We should be faithful and work while we may for the Master is soon coming.

Yours awaiting his coming.
Edwin E. Groat.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth. N. J.

Down they go—fares to Buffalo. Coach Excursion Tickets for Pan-Am. Exposition may be obtained via Pennsylvania Lines Tuesdays, Thursdays and Saturdays during Oct. at greatly reduced fares. The Exposition closes October 31st. Enjoy it before it is too late. Ticket Agent J. E. Hanes, Plymouth Ind., will post you about fares and the convenient way to get there. See him.—1t

Fast trains north on the Chicago & North-Western Railway leave Chicago daily for Milwaukee, Madison, Green Bay, Fond du Lac, Oshkosh, Appleton, Escanaba, Ishpeming, Marquette Ashland, St. Paul, Minneapolis and Duluth and all points in Wisconsin and the Copper Country. Quickest time. Through picturesque Wisconsin. Service unequaled. The best of everything. For tickets, rates and all information, apply to your nearest ticket agent, or write to A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. Nov30.

Closes October 31st.

The Pan-American Exposition is nearing a close. Only a few days remain in which to enjoy it. After October 31st it will be a thing of the past. Go now and profit in pleasure and knowledge of the wonderful achievements of the Americas and their possibilities. The trip may be made at very low rates via Pennsylvania Lines. The lowest fares yet offered are in effect over those lines each Tuesday, Thursday and Saturday. Coach excursion tickets sold on those dates are good returning six days including day of sale, ample time for getting acquainted with the Pan-American Exposition and inspecting the grandeur of Niagara Falls. Excursion tickets may be obtained any day over the Pennsylvania Lines, but those sold Tuesdays, Thursdays and Saturdays are especially important to persons wishing to make the trip at the lowest fare. Find out about them by applying to local agents of the Pennsylvania Lines Plymouth, Ind., Ticket Agent, J. E Hanes, Oct. 26.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

A Letter to a Friend.—This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism; by the late Mrs. C. C. Woodruff. 10 cents.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, The Restitution, Plymouth, Ind.

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Persons requesting their address public will may have their names inserted here.

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Persons who have not visited the Pan-American Exposition are offered special inducement in low Coach Excursion fares via Pennsylvania Lines each Tuesday, Thursday and Saturday during October. The Exposition closes this month, and this is the last and best chance for seeing it. Get details about rates and trains from Plymouth, Ind. Ticket Agent J. E. Hanes. —1t

Lower Rates to Buffalo.

Tuesdays, Thursdays and Saturdays, beginning Oct. 5th the Nickel Plate Road will sell round trip tickets at one half of the one way first class limited fare. Return limit 5 days after date of sale. Inquire of nearest agent of the Nickel Plate Road or C. A. Asterlin, T. P. A., Ft Wayne, Ind.—Oct 30.

Subscribe for The Restitution for 1902.

Three Prophetic Days.

"Three Prophetic Days, or Sunday the Christian Sabbath. Showing the requirements of the Mosaic law, and comparing what should have occurred during the week of the Passover, with what was done by Jesus and his Apostles, as recorded in the New Testament. Proving that the law was kept to the very letter, and that Jesus made his triumphant entrance on Saturday, that he was crucified on Wednesday afternoon, and rose from the grave on Saturday evening, and that Sunday is the Christian's rest day, as is clearly shown by the law and the prophets."

The above is the title of a book of 230 pages, written by Wm. Frederick. This book has some original and peculiar ideas, an idea being gathered by reading the title page. While it is well to settle all such matters that can be settled, still we know full well that some people will never admit the deductions made as to days. However, the chief value of this work is in the unanswerable argument it makes against the Seventh day question, and post-millennialists. Any brother who wishes to be fully posted on these important matters, cannot afford to be without this book. All who are bothered by the law keepers should procure a copy at once, for no one can be too well posted in ways to combat this error of our times. We have arranged with the Author to supply this work from this office. It is well bound in cloth, good paper, and clear type. The price is $1.00 post paid. A cheaper paper binding will be sent for 50 cents to those who do not wish to buy the one in cloth, though the book is worth the better binding.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

The fare to Buffalo for the Pan-American Exposition has touched the lowest point. Coach Excursion Tickets sold Tuesdays, Thursdays and Saturdays via Pennsylvania Lines cost only one-half of the one way regular fare, and are good returning six days. See Ticket Agent J. E. Hanes, Plymouth, Ind., about it.—1t.

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No. 8, " "		10:06pm
No 12, Sunday only		9:46am

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No. 21, Ex. Sun. For Terre Haute		5:45a m
No. 3, " " "		12:34noon
No. 9, " " " Logansport,		7:30pm
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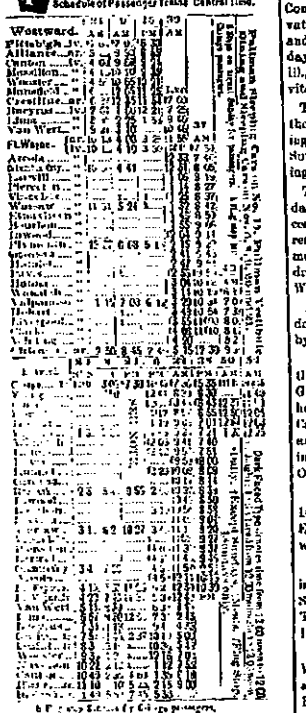

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. U. Rothe and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows: Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through theity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by V. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Bixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works, L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. S. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Salida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin S. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prusser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or Mission A. L. Corbaley, who has been selected by the Church as an Evangelist.

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The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. Read PLYMOUTH, INDIANA, NOVEMBER 6, 1901. NUMBER 41.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Guidance.

Here where all climes their offering send,
Here, where all arts their tribute lay,
Before thy presence, Lord, we bend,
And for thy smile and blessing pray.

For thou that sway'st the tides of thought,
And hold'st the issues in thy hand,
Of all that human toil has wrought,
And all that human skill has planned.

Thou leadest the restless power of mind
O'er shelving rocks and hidden gold
And guid'st this world-ring herd but blind,
To ends yet hid from young and old.

Communicated.

The New Age of Christianity.

The growing indifference to old and long-cherished beliefs, not on the part of the general public alone, but in all the Christian churches of every name and creed, and the ever increasing mushroom growth of new religious theories springing up at the thought-centers of intellectual activity, and seeking to embody themselves in concrete organization of some sort, betoken a change and transition imminent in the civilized world's religious life.

As fifty years ago in this country another moral and political agitation crystalized and found public utterance in the statesman Seward's famous aphorism of "the inevitable conflict," so now another inevitable conflict is fast approaching, and to some ardent natures seems already begun. Is it to be a bloodless conflict and a mere intellectual transition? Has civilization advanced far enough at the thought centers of the world to be able dispassionately to contemplate the drying up of its rivers of prejudice and the laying waste of its archaic organizations rich in the heaped up spoils of the Christian centuries?

The general spread of intelligence through the many new channels opened up by comparatively modern invention, and the advancing tendency of the individual to think for himself more and more in all the affairs of life promote saner reasoning in the masses and make it constantly more difficult for superstition to hold its old vantage ground however intrenched in class and clan or buttressed in bigotry and buncombe and a lie once scotched now is more likely to die than ever before in the history of the world. We have all learned that the ecclesiastic and the secular are scholastic distinctions and that too without a true difference—that God is in all his world and all the time—not at stated times and in stated places. We have also learned that a theology that contradicts the primary conclusions of positive science must be fallacious in its reasoning or there would be no contradictions between God in his Word and works. We are learning that the natural world of creation was intended in the divine purpose to be the best as well as the first illustration of the spiritual, and that revelation by word so largely made up of parable, metaphor and trope was intended only to supplement this primal teaching. And if God's own divine personality and power have been manifest in his creative works from the founding of the cosmos apart from the Word of revelation, so that we are without excuse if we do not recognize and reverence him for what he is, is it not the simplest conclusion of enlightened common sense that any fine spun theological sophistries that dim this natural vision or veil this innate recognition of our Creator are worse than useless and should be allowed to fall away like "the baseless fabric of a dream" in this new age of Christianity?

If there was and is a Christ who is par excellence the revelator of this Creator God as a Father, is it reasonable to suppose that he would reveal or teach anything contradictory to this God's earliest revelation of himself in Word and works?

The tendency of modern philosophy as well as physical science to differentiate knowledge and specialize its teaching makes charlatanry and authoritative pretense more and more difficult. Ulterior pretext and selfish aggrandizement find it more and more difficult also to hide behind a false terminology or a specious false premise.

The daily press even has become an encyclopedia of general information and the American public at least is coming to respect the professor of petty detail if he be honest and truthful in his utterances even more than the University Don in his cap and gown; and there are a million more people interested today in some improved method of communication or transportation here upon the earth than was ever absorbed with the heavenly transports and meditations of the schoolmen of our ancestral Christianity; and they make better citizens, neighbors, parents and patriots too in all our congenital relations.

We are learning the supreme lesson of the Christ that "not in this mountain nor in Jerusalem" (nor in any other particular place) nor in any particular form or phraseology is God to be worshiped; but that he seeketh those to worship him, who worship him in spirit and in truth—a worship like that of the grass and the tree that subserve the end for which they were made to grow. We are learning in this way "to work out" our salvation—in other words make it worth God's while to have saved us here and now, not waiting till we have reached some sky world hereafter of harps and hymnology. If salvation is pre-eminently God's work ("by grace have ye been saved and not of yourselves) people, thinking people, saved people are beginning to ask themselves and others, What is all this talk and hue and cry about soul saving or "saving souls"? What does it mean to save a soul? Any more than to save a life from death? But Christ's own teaching is just the opposite of this—that any follower of his who thinks to save his soul will lose it. Christ was not after immortal lost souls, but mortal lost people whom God had saved already in his own way and the gospel Christ brought was the good news of this fact to a lost race—Paul amplifies this in his epistles, and so dwells upon it in one place that seeing the danger of a false conclusion being drawn from the emphasis he places upon salvation being God's finished work that he raises the natural query and answers it, "shall we continue to sin that grace may abound"? What is his answer? Why, how can a dead person sin? We have died as sinful souls and we (if we are regenerated spirits if we live at all; and even while we live as souls, we are not accounted as soul-men or natural men but as new men or a new creation in Christ Jesus. No, Paul was after a concrete exemplification of this new life in each individual's conduct of life. And his argument is—"If then ye be risen along with the Christ" think the thoughts and do the acts of the Christ—in short live in the Spirit of the Christ "who is your life." If we are regenerate we have not merely the mind we got from our father Adam; but we have the mind of Christ. The only remaining question to be answered if the foregoing reasoning be Scriptural and in accord with revelation, is in what sense then is a Christian or a regenerate person or this "new creation" a "saved soul"? For we admit that this phraseology is sometimes used in revelation, and is even applied to the Divinity or God himself. Our answer is that it is merely a term for personality and is like the common use now in such phraseology as "so many souls were lost at sea," meaning so many "persons" merely, and is akin to another use that appears in Leviticus for instance, where a dead person's body even is called "a soul" that must not be touched lest the one touching it become unclean. If then every or any Christian be a regenerate person or "a new creation" as the Scriptures most assuredly and unequivocally teach, is this new creation a soul or a spirit or half soul and half spirit as some teach or a spiritualized soul as the current and prevalent theology still teaches. For this is the natural conclusion that follows the first premise of all medieval theology which still prevails in all the Catholic and Protestant orthodoxy of the present day, namely that man is an immortal soul by nature and creation. If this were true a new creation of such a soul would be and is an absurdity. If however man be mortal, and death by the divine decree passed upon all men, then of course the only possible salvation from this condition and penalty would be a recreation or a new creation or life from death or life from the dead, all which phrases are Scriptural. If in Adam all die and in Christ all be made alive, and all Christians are to be like him in his new and resurrectional state, then our question resolves itself into this, Is Jesus, the Christ, now a soul or spirit?

In becoming a full partaker of the divine nature by the resurrection from among the dead did he leave or take with him "the old man" or the Adamic human nature he had and to which he died on the cross?

Paul's reasoning on this point is clear and he makes it very clear that he understood the Christ to have absolutely died to the soul or Adamic life. For he says in one place, If I have known the Christ according to the flesh I know him no more according to the flesh, and the life I now live I live by the faith of the Son of God," etc., thus accounting himself even though alive, dead to this soul or natural or old man or Adamic life. For he uses all these terms.

Now, theosophy, Christian Science, new theology and the new isms that are constantly springing up are but spasmodic attempts to embody this old first and false premise of all idolatry and heathen philosophy as well as medieval so-called Christian theology in some new form. They all start with what revelation denominates "the lie" and all end with absurdity and inanity, if not something worse, in practice as well as precept.

Revelation teaches the evolution of a mortal man into an immortal man according to a pre-determined divine purpose and process analogously as clear as the evolution of a butterfly from a caterpillar—and that the process was begun in the first Adam and only completed in the last Adam, who therefore became the First-born of many brethren.

Revelation teaches moreover that immortality is conditional and something to be sought after. Why should we seek after something that we already have is a very common sense query and one for those who believe and teach "the lie" to answer to their own satisfaction and that of others.

Since therefore all the ancient, medieval and even nineteenth century philosophy, theosophy, theology, poetry and prose either boldly assert or tacitly assume as a first premise the truth of natural immortality so far as mankind is concerned, the reader can imagine how revolutionary and pessimistic, yea, iconoclastic must be the re-assertion of this primal truth of revelation. For the reassertion is abroad in the world and falling upon the ears of awakened and intelligent enquirers both within and without by various ecclesiastical organizations the world over, who see the inanity and absurdity of all their systematic conclusions if this first premise be true; and this accounts for the growing apathy, positive disloyalty and waning authority in all creeds and ecclesiasticism. "The new Theology" so-called and "Higher Criticism" and "Christian Science" are merely some of the resultant phenomena.

This new century, which we are just entering, it is safe to predict, will be at least hypostatical, by this I mean, the opposite of hypothetical; whether it be in mere morals, religion or physics. The whole tendency and intellectual trend for the past fifty years has been toward realism even in fiction, and any science in any field since Bacon's time, worthy of respect, has been positive as opposed to inferential "a posteri" as opposed to "a priori," in its assumptions and conclusions.

This accounts for the wonderful strides of the nineteenth century in mechanical invention and labor-saving processes. The same hypostatical methods, principles, ways of reasoning, processes and procedure carried over into the higher spiritual realm of thought, will relegate to the bats and owls whole libraries of the hypothetical reasoning of the medieval centuries which we of the nineteenth century inherited and accepted without dispute as "law and gospel." For faith is ever and always "hypostasis" not hypothesis, and the hopes we have, have assured reality for their foundation, and not a baseless idealism, such as all pagan philosophy and religion have rested upon.

The practical philanthropies of the day, and the strenuous utilitarianism of all the recent growing beneficence of the age show the general trend of thought away from the old formalities and institutional channels, and they all make in one way or another for the general brotherhood and the greater democracy of the race. Can we not hope that this revolution may be an evolution, or at least a bloodless revolution, and that the liberty unto which we have been called may not habilitate itself, as it has too often before, in the garb of license and a selfish pursuit of mere material ends and enjoyments?

May we not hope that the abrogation of the "man of sin" even, and its accompanying "apostasy" "through the spirit of his mouth," may mean an appeal to our higher reason and larger spiritual insight, whereby we may become more willing as well as more intelligent instrumentalities, to be moved and swayed by the Divine potentialities, in a reasonable way toward the accomplishment of God's great design in creation and redemption?

CHAS. GARDNER.

Opening of the Seals.

In Rev. xi. 15, we read, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." These voices are in agreement with what is written in Gen. viii. 21, "And the Lord said.....I will not again curse the ground any more for man's sake;.....neither will I again smite any more every living thing, as I have done." They are also in agreement with the gospel preached to Abraham when God said, "In thee, and in thy seed, shall all the nations of the earth be blessed."

In the light of these Scripture testimonies, it is hard to conceive how men can teach that when Christ comes to judge the world, that he will destroy the nations. The voices in the heavens, say, concerning the Lord's Christ, "And he shall reign forever and ever." Now the question, over whom shall he reign forever and ever? Not over the immortal saints; because it is written of the saints, that "they lived and reigned a thousand years." Rev. xx. 4. Again the Master says, "To him, (the overcomer) will I give power over the nations, and he shall rule them with a rod of iron." Rev. ii. 26, 27.

The continuing of the nations on the earth, may be learned by the covenant made with Noah, where God says, concerning the rainbows, "This is the token of the covenant which I made between me and you, and every living creature that is with you; for perpetual generations." Gen. ix. 12. Again it is written that "God keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut. vii. 9.

Who can tell when perpetual generations will come to an end? And as to a thousand generations, that would take the nations to a period far in the future; to at least thirty thousand years from the time the declaration was made.

The best thing we can do is to acquaint ourselves with God, and be at peace with him; and believe the testimony that he (Christ) shall reign forever and ever. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." In the Diaglott the article is retained because it is in the Greek, and reads, "The temple of God was opened in (the) heaven; not the heaven in which God now is, but the heaven of the age to come. This temple is said to be the temple of God; its plan was conceived by him; he is the great Master Builder,—the Architect; he gave directions to Moses, when he was about to build the tabernacle, (for, see, saith he, that thou make all things according to the pattern shewed to thee in the Mount.) Heb. viii. 5. Therefore, we learn, that, as Paul says; the law was a shadow of good things to come. The temple that John saw opened in the heavens, being one of the good things to come, of which the tabernacle, and temple, under the law was a shadow.

We read, "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." 1 Kings vi. 7. Thus shadowing forth the way in which the material of the spiritual temple was to be made ready; cut as it were "out of the mountain without hands;" "and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief Corner Stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord;.....for a habitation of God through the spirit." Eph. ii. 20–22.

It is this same temple that our Lord had in mind, when he said to the church in Philadelphia "Him that overcometh will I make a pillar in the temple of my God." Rev. iii. 12.

"And there was seen in his temple the ark of his testament." Under the law the ark was placed in the holy of holies, or most holy place of the temple, and in it was put the tables of the covenant—the ten commandments. "And thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. Ex. xxv. 21, 22.

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deuteronomy vi. 25.

Thus may the Israelite under the old covenant, by obedience obtain righteousness; but under the gospel Christ is the Christians ark, and mercy seat; God having deposited in him the truth and the life. They under the law, by obedience were blessed in all the good things of this life, among which was long life upon the land. But under the gospel, by obedience we have through Christ eternal life, and all the blessings promised in the kingdom of God.

"And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." These are symbolic of the means that will be used in the day of judgement, for the subjugation of the nations. The question is asked of Job, "Hast thou an arm like God? or canst thou thunder with a voice like him?"

David, in a Psalm of thanksgiving, says "The Lord thundered from heaven, and the Most High uttered his voice. And he sent out arrows, and scattered them; lightning and discomfitted them." 2 Sam. xxii. 14, 15. Again David says "Bow thy heavens, O Lord, and come down; touch the mountains and they shall smoke. Cast forth lightnings, and scatter them." Psa. cxliv. 5, 6.

The events spoken of at the close of chapter eleven, after the opening of the temple, are given more in detail in chapters 15 and 16. In xv. 5, we read, "And after that I looked, and behold, the temple of the tabernacle of the testimony in (the) heaven was opened.....and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Ch. xv. 8.

Now read carefully xvi. 1: "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."

Now brethren, in the light of this testimony that the great voice directing the angels to pour out the vials, comes from the temple, after its opening; how can we expect or look for the pouring out of the plagues before the return of the Master, to bring from the death state the greater part of those who will enter into the composition of the temple? Or can we affirm that no man, in a portion of the past, nor at the present time, can join the Church? See xv. 8.

GEO. FRANCIS.

(Concluded.)

WE need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1902, making $4.50 to be sent us, and we will send the book free of cost to you.

As an inducement to persons to start now with their subscriptions, we will enter their names as soon as sent in, giving them credit to the end of 1902, thus presenting them with the papers for the balance of 1901.

If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help THE RESTITUTION by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

A CALL.

A call is hereby issued for a meeting of all members of the Evangelical Board of the Indiana Conference of the Church of God, to be held at the Church of God, Argos, Ind. on Wednesday, Nov. 13, 1901, at 10 o'clock a. m. The attendance of each member is earnestly requested.

T. O. TABER,
Pres. Evangelical Board.

In conjunction with the foregoing call for meeting of Evangelical Board at same time and place, the Executive Board of the Conference, and the public preachers within the Conference of the State, are hereby requested and earnestly desired to meet for the consideration of some matters considered vital not only in the prosecution of evangelical work, but touching the unity and well being of the whole body, in the way of a more complete understanding.

D. T. HALSTEAD,
Pres. Ind. Conference.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 6, 1901.

STOCKHOLDERS MEETING.

The Stockholders of the Christian Publishing Association are requested to meet at Plymouth, Ind. on Saturday, Nov. 16, 1901, for the purpose of electing a Board of Directors and transacting any other business that may come before them.

Signed,
J. H. WILLEY, Pres.
A. R. UNDERWOOD, Sec.

A Serious Loss.

We have met with quite a serious lose. Some weeks ago we sent out several hundred letters to persons who were owing us various sums of money. Who will help us find these letters that have been no doubt laid away and forgotten? If you did not get one, and you have not sent your renewal, don't wait for the letter to come, but send now and save us the expense of writing to you. It is a task we dislike very much anyway, and we will be rejoiced if no occasion existed for doing so. Brethren, this is a serious matter indeed. We can not meet our obligations unless you do yours. Think of this carefully and calmly, and act as your conscience and Christianity dictate. If each will do this we will have several hundreds of dollars within a weeks time. Will *you* help to make good our loss?

LEON F. Czolgosz, who shot President Wm. McKinley, after having been tried and sentenced to death, was accordingly placed in a chair in the Auburn, N. Y. prison, and 1700 volts of electricity passed through him, killing him instantly.

THE Board of Trustees of the Church of God at Plymouth, and through them the whole Church, wish to thank Brother J. H. Taber, of Los Angeles, Cal., for his generosity in sending his draft for $25.00 to assist in paying for their Church building.

"A RELIGIOUS life is not a thing which spends itself like a bubble on the river's surface. It is rather like the river itself, which widens continually, and is never so broad or so deep as at its mouth, where it rolls into the ocean of life."

"IT is not so much by the symmetry of what we attain in this life that we are to be made happy, as by the enlivening hope of what we shall reach in the age to come. While a man is stringing a harp, he tries the harp, he tries the strings, not for music, but for construction. When it is finished it shall be played for melodies. God is fashioning the human mind for future joy. He only sounds a string here and there to see how far he has prospered."

WE learn that the old camel track between Jerusalem and Nablous has been widened to a carriage road nineteen and one-half feet wide. The work was begun last autumn and finished in March, as far as Birch. When complete the road will be thirty-eight and one-half miles long. There are now good roads from Jaffa to Jerusalem 40 miles; Jerusalem to Hebron 23 miles; Jerusalem to Jericho 22 miles; Jerusalem to the top of the Mount of Olives four miles; Jerusalem to Birch nine miles. It would appear that the country is gradually being prepared for a return.

"THAT which the persecutors once said of the apostles ought still to be said of every Christian: 'And they took knowledge of them that they had been with Jesus.' Acts iv. 13. Men carry unconscious signs of their life about with them. Those from the forge, those from lime and mortar, those from humid soil, and those from dusty travel, bear signs of being workmen, and of their work. One need not ask a merry face or a sad one whether it has come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, 'You are come from the orchard,' if with hands full of wild flowers, 'You are from the fields;' but how much more, if one hath seen God,—has had converse with him, should he carry in his eye, his words, and his perfumed raiment the tokens of divine intercourse."

"IF gratitude is due from man to man, how much more from man to his Maker! The Supreme Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be devised upon us, is the gift of him who is the Great Author of Good and the Father of mercies."—*Jos. Addison.*

"TEMPTATIONS are enemies outside the castle seeking entrance. If there be no false retainer within, who holds treacherous parley, there can scarcely be even an offer. No one would make overtures to a bolted door or dead wall. It is some lure at the window that invites proffer. The violence of temptation addressed to us is only another way of expressing the violence of the desire within us. It costs nothing to reject what we do not wish, and the struggle required to overcome temptation measures the strength in us of the *temptible* element. Men ought not to say, How powerfully the devil tempts,—but how strongly I am tempted!"

MEN are afraid of what are called slight outward acts which will injure them in the eyes of others, while they are heedless of the destruction that throbs in their hearts in hatreds, and jealousies, and revenges. They are more troubled by the outburst of a disposition than by the disposition itself. It is the love of approbation, and not the conscience, that enacts the part of a moral monitor in this case. If a man covets, he steals. If he has a murderous hate he murders. If he harbors bitter jealousies, envies, hatreds, though he never expresses them by his tongue, they are there. Society is less injured in this way, but the man himself is as much injured by the cherished thoughts as by the open commission of it, and some times even more.

At the Ecumenical Methodist Conference just held in London, Mr. Geo. Lidgett, one of the speakers present, said "they had of late got rid of hell, and a large number of people in modern society were living in disregard to it. That feeling, he feared, had got to the pulpit in no small degree, and the consequence was that there was less practical results from the pulpit's work. Over many Methodist homes at the present time the Christian flag did not fly, and it had ceased to do so for this reason, that the intensity of their faith and the consequences of its neglect, were not preached." That the Methodists should have got rid of the hell that used to be preached is matter for thankfulness, because it was not true. But they seem to have got rid of it in the wrong way. They have drifted into vagueness of thought, with a tendency to universalism. It would have been far more satisfactory if they had discovered that all men go to hell (hades) and forever perish unless delivered by him who has the keys of hades and of death; and also that some will go to the hell (gehenna) that the second death, more terrible than the first, but still death and destruction."

WE read recently of a man who had failed in business, and whose furniture was sold at auction, that he said when the cradle and the crib and the piano went, tears would come, and he had to leave the house to be a man." Appended to this were the following comments:—There are thousands of men who have lost their pianos, but who have found better music in the sound of their children's voices and footsteps going cheerfully down with them to poverty, than any harmony of chorded instruments. O, how blessed is bankruptcy when it saves a man's children! I see many men who are bringing up their children as I should bring up mine, if when they were ten years old, I should lay them on a dissecting table and cut the sinews of their arms and legs, so that they could neither walk nor use their hands, but only sit still and be fed. Thus rich men puts the knife of indolence and luxury to their children's energies, and they grow up fatted, lazy calves, fitted for nothing, at twenty-five, but to drink deep and squander wide; and the father must be a slave all his life, in order to make beasts of his children. How blessed, then, is the stroke of disaster which sets the children free, and gives them over to the hard but kind bosom of *Poverty* who says to them, *work*, and working makes them men!"

Russia.

Russia is steadily going ahead in the path of development. Mr. Stead and his wife have made a trip over the Russian railway through Manchuria—a railway which connects Port Arthur with the Trans-Siberian line. It is nearly 1000 miles in length and has been constructed in three years, besides rebuilding the part destroyed by the Boxers. It is officered by Russian soldiers, and the relation between the Chinese and Russian soldiers appears most cordial, and it is clear that the opening up of this part of the Chinese empire will be altogether under Russian control.

In the nearer East it is rumored a bargain has been made with the Sultan, whereby in exchange for Russian protection, Russia secures the harbor of Bourgas, on the Bulgarian coast of the Black Sea, for a coaling station. A Russian fleet at this port could get to Constantinople in five hours instead of eighteen or twenty. The London *Mail* points out that a naval demonstration of British men of war in the Bay of Besika, if it again becomes necessary, will no more have the effect of the past, as the Russian fleet will be able to reach Constantinople long before the British.

Communicated.

Certainty vs. Doubt.

"The religious world" at the present time is perplexed with the question, "What am I to believe?" Strange that religious persons should find it difficult to settle just this question. It ought to be comparatively easy at this date, with all the "helps" to Bible study and interpretation, and the thousands of zealous teachers we have, to arrive at a satisfactory solution of the problem of belief, especially for the professed believer in the divine inspiration and authority of the Scriptures. This embarrassment naturally leads one of a thinking mind to enquire as to the cause of this perplexity. Many have come to the conclusion, barren and unsatisfactory as it is, that "it matters not what we believe, so long as we are sincere;" and—one might almost add—"it is immaterial whether we believe anything," as long as we have a just claim to sincerity. Creeds and confessions of faith are being swept down and laid aside as so much theological rubbish; dogmas once cherished as the very quintessence of divine truth are being changed, tempered or modified, until (to the ordinary person) it appears as if there is nothing left to believe or disbelieve. In view of all this it is not surprising that some have come to the parting of the ways where anything or nothing will do equally well. Where is the fault of all this? Have we a foundation to stand upon? Does the Bible contain the "light" that is required to direct our feet in the path of right and duty for the present life, and the obtainment of the life to come? If true that "every Scripture given by divine inspiration is profitable for doctrine, for reproof, for correction, for that discipline which is in righteousness, so that the man of God may be perfect and fully fitted for every good work" (2 Tim. iii. 16, 17), why should we not "give heed to the prophetic word made more sure, as to a light shining in a dark place," and by it be lighted until the appearing of the "day star"—the Light-bearer—Jesus Christ? If the Scriptures are or contain "the truth," we should accept, believe and obey that truth, and by it be "made free;" if they are a reliable "man of counsel;" take him into our confidence and, heeding his sober advice, profit by it unto life eternal.

Some of the ancients boldly said, "I have believed, and therefore have I spoken," and "I know whom I have believed." Such sentiments speak to us not only of familiarity, but of thorough, deep and assuring acquaintance with the great God in whom they trusted. They were conversant with his dealings with his people in the past, and by studying his Word were familiar with his great programme of redemption, "the purpose of the ages." Eph. iii. 11. When they encountered the obstacles to their progress incident to the Christian warfare, they could say in full assurance of faith, "none of these things move me," and, "We are more than conquerors through him that loved us." They experienced no perplexity in finding an object of their faith and affection; they had no difficulty in defining their hope and giving an intelligent and satisfactory reason therefor; they gave no uncertain sound as to what constitutes the "glad tidings," what these promise as well as require, and they spoke with the most positive assurance of the inheritance of God's people, what it is, and its location, and the conditions upon which it may be obtained. They had drunk deep from the fountain of knowledge of divine and spiritual things. They were not content with the unsatisfactory "consolation" we sometimes hear from the lips of professed friends and lovers of God, that, as relating to their future destiny, "Somehow it will be all right." Their desires, as prompted by their needs, had been heightened into joyful expectation, by the promises of God, which in God's own good time shall be "yea and amen in us by Christ Jesus." "The hope of Israel," "the hope of the promises made of God unto the fathers," "the hope of salvation," "the hope of life eternal," are terms which entered largely into their religious phraseology, from whose contemplation they not only derived heavenly comfort for themselves, but were able to inspire others with the same bright hope. When they laid beneath the sod their own loved ones who had fallen "asleep in Jesus," they did so in the assurance that "if we believe that *Jesus* died and rose again, even so them that sleep in him will God bring in conjunction with him," and so they sorrowed not as did "others who had no hope." They had "turned from idols to the living God to serve him and wait for his Son from heaven," and had the abiding conviction that he "who has the keys of hades and of death," would unlock the dark and silent sleeping chambers of his and their loved ones, bring them triumphantly out of the camp of "the enemy, death," "change the body of their humiliation," and place upon them the same glorious robe of incorruption with which he himself is attired. Brethren and readers, how is it with us? Are we acquainted with God and his ways? Why should we be in doubt about these matters about which God has been so careful to inform us? Why should we fear to "hold forth the Word of life" in Christ when we have been entrusted with this glorious and cheering message from God? We need not share the perplexity and doubt now filling the world, but may be working, hoping, and "looking for the grace that is to be brought to us at the revelation of Jesus Christ." Let us be true to him, as "he is faithful that calleth."

Yours in the hope,
A. H. ZILMER.

Union With Christ.

Union with Christ. Why should it be sought?

This question demands attention beyond what is generally realized.

Most persons admit such a union is necessary; but its chief importance in their minds is to save them from death or hell, whichever their theory supposes to be the punishment appointed hereafter.

Whenever such an idea rules the mind, the person fails to see the main importance of the union, and is liable to postpone it till he supposes himself near the end of this life. He does not perceive that union with Christ is of the first importance, on a higher ground, or for a more noble and essential reason.

Man, by creation, was "of the earth earthy," 1 Cor. xv. 47, and only the (tupos,) type of what man was designed to be when perfected. All Christendom has mistaken the first Adam as the perfected man, supposing that the Creator finished the man in a state of perfection in one day, whereas, the first man was but a type or figure of him who was to come. Rom. v. 14.

The second Adam was "the image of the invisible God." Col. i. 14; Heb. i. 3. Such was God's order in the creation. He made man so that when completed and perfected he should be in his image; and by anticipation he is spoken of as if already in the image of God when he was first produced, as Abraham was "the father of many nations" when, as yet, he had no child, "according as God calleth those things which be not as though they were." Rom. iv. 17. So man was said to be made in the image of God, Gen. i. 27, because his purpose was that such should be the final work of creation when it should be matured. But only the type, the pattern, was at first created; the perfected man, the real image of God, was in reserve, to be manifested in due time. The second man, the Lord from heaven the first-born of every creature, (1 Cor. xv. 47,) he it is who is the image of the invisible God; and this is the mystery of God's will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things which are in heaven, and which are in earth, in him." Eph. i. 10. All this is to be done according to his own purpose and grace, which was given us, (the human race,) in Christ Jesus before the world (literally the ages) began. 2 Tim. i. 9.

This design of God and his purposes was before the work of creating our race began, to produce first the type or figure, and afterwards to bring forward the perfected manhood in the person of Jesus the Anointed with the Holy Spirit, whereby the first perfected man was manifested and empowered to bring other men into a likeness to himself in accordance with the freedom of their accountability or responsibility. By this perfected state man is made spiritual, immortal, and "death has no more dominion over him; he cannot die any more." Rom. vi. 9; Luke xx. 36. He is made in the image of God in that high sense in which it was God's purpose he should be at the outset; in other words, being united to Christ he becomes a partaker of the divine nature. 2 Pet. i. 4. To this state of perfection men are called by the gospel,—the good news of God's love to the world,—all men, everywhere, in every age and condition. It is not barely to save our souls, to be saved from death, nor from hell, that we are called to a union with Christ. It is that we may rise above our animal constitution into a spiritual nature and to that maturity our creator designed in our creation, and which he purposed should only be through union with Christ, and which cannot be obtained in any other way or by any other means, in this age nor in the ages to come. Goodness, purity and holiness cannot take root in man in any other soil than by this union with Christ, much less can it grow and mature, become perfected, in any other way or by any other means.

"Without me" says Christ, "ye can do nothing," John xv. 5, or apart from me—separated from me—ye can do nothing.

To possess the first elements of spiritual life we must be united to Christ. This life is not of nature—that is, it is not inherent in men by creation; it is only obtained by grace; the gift of God in Christ. we must become branches in Christ, or the life of Christ can not flow into us any more than the sap of a vine can flow into a branch that is not united to the vine. The most moral man on earth has no more spiritual life in him, of himself, than the worst sinner. Till a union with Christ is formed all men are only in their animal state and perishable. The fountain of life is opened for all men; that fountain is Christ—"God hath given to us eternal life," but it is not in our natural condition, nor can it be developed from it by any human process because the seeds are not in us; but this life is in his Son. 1 John v. 11, 12. "He that hath the Son, (i. e. hath union with Christ) hath life" (viz. the eternal life.) "He that hath not the Son of God (is not united to him) hath not life." The matter is thus so plain that no one need mistake the case. All spiritual or divine life is in Christ, and there is only one way to partake of that life, viz., faith in Christ as the fountain where alone divine life can be obtained.

No rites, ceremonies, fastings, prayers, morality, good works, nor any other human invention can put any man in possession of this spiritual life. Moral or immoral, all alike are destitute of this divine life till a union with Christ is formed by faith in him. The spiritual element is not planted till he is united to the soil which produces it,—Christ.

Union with Christ, therefore, is not to be sought as a refuge from death, nor from hell, but as putting us in possession of the spiritual element which will enable us, being rooted and grounded in Christ or his love, Eph. iii. 17, to "grow up into him in all things, which is the Head." Eph. iv. 15. Thus we become new creatures in him, spiritually minded and abiding in him we shall "bring forth much fruit," John xv. 5, and thus maturing an ultimate perfection will be the result under the training of the Father of our Lord Jesus, the Heavenly Husband who is continually training and cleansing the branches in Christ; not to save them from death and hell, but to prepare them for glorious uses in the ages to come.

In view of this theme, how stale and insipid the popular motive of saving men from hell.

Let the glories to be revealed in those possessing the divine life stand out, as it should, in all our teachings concerning the future.

JOHN FOUKE.

Live in Christ, and you are in the suburbs of heaven. There is but a thin wall between you and the land of praises. You are within an hour's sailing of the shore of the new Canaan. *Rutherford.*

A Day's Doings.

Sunday, Oct. 20, 1901, at 10:30 o'clock we opened our meeting by singing, and reading Rom. viii, followed again by singing, after which we offered our most humble, sincere and devoted thanks to our Creator for his protecting care, and choicest blessings bestowed upon us since we last met. We also offered up prayer and supplication for all men, the sick and afflicted, the distressed and oppressed every where; the rulers that are in authority over us, that we may lead peaceable and quiet lives what time we have to sojourn here. Then we sang another hymn.

Our lesson for the day was Rom. viii. 5: "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit." After this there were other texts read by the brethren. Brother W. made an interesting talk of some 20 minutes from the main text, then the writer spoke for a short time, noting the change from dead to sin, to alive in Christ. 2d. The same condition that Adam was in before he disobeyed, rising to walk in newness of life, ever minding the things of the Spirit, if we would have life, and have it more abundantly; or if we would have part in the special salvation offered only to them that believe; believing in promises made concerning things yet in the future, building upon the apostles and prophets, with Jesus Christ for the chief corner-stone.

Rom. viii. 18 was selected for our next service. We then attended to the matter of providing fuel for our Church purposes. After singing again Brother W. dismissed meeting.

Such were the proceedings of our meeting for the day, with about 36 in attendance.

C. W. HOBAN.

Take church-going and store-going. Every morning a man is at his business; nothing keeps him from it but the grip of some disease which will not let him out of the house. He may feel inert, but he goes. He may have a headache, but off he starts; and when he is there how interested he is, how absorbed, how alert, how devoted! That is store-going. Now take the same man and look at his church going. What a contrast! "I have a headache; I do not think I will go to church." "It rains hard and it is so cold; I will not venture out." "I feel tired, I will stay at home and rest." And often, when he goes, how he lolls about and looks around, and lets his mind wander. Yes, you say; but one is business to which we must attend; we will lose our place, or our money; and the other is—well, what is it? Is it an important thing? Is it not God's business? Is it not a very holy, a very solemn, a very urgent affair? Does not your chance for eternal life depend on it? Can it be neglected with impunity? Think of those words of your Master Malachi: "A son honoreth his father, and a servant his master; if then, I be a father, where is mine honor, and if I be a master, where is my fear?"—*Clinton Locke.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

S P Renner	2 50
A Lover of Truth	10 00
J W Sutton	3 50

We have received from the Groom Music Co. Steinway Hall, Chicago, several copies of their late music. This company is putting out some good pieces, both vocal and instrumental, and will gladly examine authors' manuscripts with a view to their publication. It sets song words and poems to music on a basis that pays a good profit to authors.

The Cosmopolitan for November has an article on "Municipal Misgovernment, a warning to Patriots," which considers a serious difficulty in an instructive and interesting manner.

On Saturday, Nov. 9th, the Nickel Plate Road will sell round trip tickets to Chicago at extremely low rates. Return limit until midnight trains of Monday Nov. 11. Consult the nearest agent, C. A. Asterlin, or R. J. Hamilton, Ft. Wayne, Ind.

Poetry.

Sometimes.

Sometimes just for a moment,
I stumble and fall by the way;
For life seems so full of heart-aches,
And troubles and trials all the day.
And it seems I'm so weak and frail;
While the tempter seems always so near
And some way or other he'll manage
To cause us to fail while we're here

He comes to us in so many ways;
Deceitful, cunning and cute;
He'll come in the form of a friend,
Seem so cunning, 't would be hard to dispute,
He will come sometimes when we're worried
And tired, and sick, and faint;
And tempt us to grow discouraged,
Make belief he's almost a saint.

He'll tell us we are but human,
And tempt us to no longer try,
To live the life of the humble,
But enjoy ourselves, and live high;
And some time he'll tempt us with frowns
And cross words for our loved ones at home.
Then I stumble and fall in the darkness
While I feel like dying alone.

Then I hear a tender voice bid me,—
"Arise and be of good cheer."
And I see as I arise heaven's sun,
The smile of my savior so dear:
Then I hang down my head in sorrow
While my face grows crimson with shame,
And I plead, "forgive me dear Savior,
Take me back as thy dear child again."

For answer he smiles and delivers
A message so full of pure love;
It says, "be faithful, and patient,
And soon will I come from above:
To recompense all thou hast suffered.
And gather my beloved ones home;
To a home prepared by my Father
And made ready for his chosen ones."

Those who have come through tribulations,
Though often cast down by the way;
Been buried with me in baptism,
Shall hear the dear Father say,
"Enter thou into the joys of thy Lord:
Where sorrow and sighing shall cease;
Prepared from the foundation of the world;
Where ye may enjoy sweet peace."

MRS. L. J. SWEET.

Communicated.

What Would Jesus Do?

Some may think that the writer was in small business when engaged in looking over a religious novel, but the fact is the apostasy is here. Its influence is around us, its power is felt in the nations. If we do not learn its methods and aims, we may be ignorant of the devices of the adversary.

Mr. Sheldon, the author of a little book bearing the title, "What would Jesus do? is a leading star in the firmament of the apostasy. In his preface to the book he makes the following declarations: "From all denominations, from all ages, and from all parts of the world, testimony is given to the almost universal acceptance of the great fact that Jesus called his disciples to the task of establishing the kingdom of God on this earth."

What a task! and if called to this task why have they not done the work? Notice the witnesses summoned to prove the assumed fact. The denominations, the world and the ages. When did Jesus call and qualify these witnesses to testify for him? He did call and qualify the apostles to be his witnesses. In Jerusalem, in Samaria, throughout all Judea, and unto the utmost parts of the earth. But they said nothing about their being called to the task of establishing the kingdom of God on the earth or anywhere else. Jesus promised these witnesses positions of honor and trust in the kingdom, and told them in very plain words when they would occupy said positions.

To them he said "Ye are they that have followed me in my trials, and I appoint unto you a kingdom as my Father has appointed unto me, that you may eat and drink at my table in the kingdom, and sit upon thrones judging the twelve tribes of Israel."

Again he said to them, "Ye that have followed me, in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." He told them when he would sit upon his throne, and thus told them when they would sit upon the promised thrones—"when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

Now this is plain and positive, and if Mr. Sheldon and his witnesses think they are charged with the task of establishing the kingdom of God on this earth, why do they not call this same Jesus back; seat him upon the throne of his father David, raise the twelve apostles, gather the twelve tribes of Israel back to their own land, and seat the twelve apostles on twelve thrones as twelve judges of the twelve tribes.

A kingdom claiming to be the kingdom of God, set up upon any other basis looks like the work of antichrist. From the Book of prophecy we understand that the denominations will federate under one head and then proclaim said federation the kingdom of God upon the earth, and that the drunken nations will for a time bow to this federation. Think of the proposition to establish the kingdom while the King is absent. It looks as if some one was aspiring to the throne.

Again, Mr. Sheldon and the denominations are trying to persuade the people to go to heaven, when dead, and leave the earth. When will they establish God's kingdom here, if all the good emigrate and leave the earth and the bad are left? How can the will of the Father be done on the earth as it is done in heaven?

Mr. Sheldon's motto is—"In His Name: Walking in His Steps." Now we have learned from Christ's witnesses that he spent much time in the preaching of the gospel of the kingdom of God. Why not follow in his steps? He charged his witnesses to go into all the world and proclaim the gospel to every creature. The gospel being the good news of the kingdom of God, the message would either be that the kingdom had come, or that it will yet come.

Now Mr. Sheldon admits that the Church is corrupt. Then if the Church is the kingdom, and it has fallen, what assurance has he that it will not fall again if he succeeds in reforming it? Can he hope to set it upon a firmer basis than it was set upon in the beginning?

The fact that denominations exist is evidence that the apostasy has indeed come. The Divine order was—One body, one spirit, one hope, one faith, one Lord, one baptism, one God and Father of all. In the world of denominations each is an organized body in and of its self, having its own declaration of faith, its own code of laws, and its own officers. If the one fell and the many have sprung up out of the fallen carcass, what can we expect of the many?

If they federate under one head then whose will be that head, and where will his throne be established? Will he plant the tent of his palace on the glorious holy mountains, and seek to reign in the City of the great kingdom in Chicago? Think of men in mortal flesh setting God's kingdom on the earth!

From the history of the ages we learn that mortal men have set up many kingdoms, and past ages are the common graveyard of kingdoms. The ruling element in God's coming kingdom will have been made partakers of the divine nature, and thus be qualified to administer the divine government on the earth. Hence the whole creation groans and travails in pain, waiting for the manifestation of the sons of God. For it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. When the kingdom of God comes, it will come in power. When the King comes he will come in the clouds of heaven with power and great glory. Then the seventh trumpet will sound, the dead in Christ will be raised incorruptible, the King will take to himself his great power and reign, and the kingdoms of the world will become our Lord's, and his Christ's, and he shall reign forever and ever.

Don't set up the kingdom before the King comes. If you do set up the kingdom and label it the kingdom of God, see that you make all things according to the pattern given. Don't deny to Jesus the right to his glorious throne—the throne of his father David. Don't deny to the twelve apostles the thrones that Jesus promised them. Don't leave out in the cold the twelve tribes of Israel. Don't forsake Jerusalem, leaving it to be trodden down by the Gentiles. Don't leave Abraham, Isaac and Jacob asleep in the old cave. Let them in, and then others can come from the east and the west, and sit down, and have a talk with them in the kingdom of God.

Submitted in the love of the truth.

J. C. KIMBEY.

A Report.

The Union Quarterly Meeting of the Newark and Elizabeth, N. J. and the Brooklyn, N. Y. Churches was held on last Sunday, Oct. 13, at the Brooklyn place of meeting, Gates, Ave., and although the weather was stormy about 150 were present.

The forenoon was, as usual devoted to communion service, Brother Fitzgerald presiding in his able and earnest manner. Brother Brown, from Jersey City, gave the usual Bible readings and customary morning address, dwelling, in his remarks upon the subject of the kingdom of heaven as taught in Mat. xiii. particularly emphasising the Scripture Mat. xii. 28, "the kingdom of God is come unto you," reasoning therefrom that "the kingdom of God" was already come.

After Communion service an abundant luncheon, furnished by the Brooklyn Church, was heartily enjoyed, and a pleasant and profitable hour passed socially.

The afternoon session was devoted to the consideration of the seven parables of Mat. xiii. Brother Rothe presiding in his ever amiable and satisfactory manner. The writer in the opening address endeavored to form a frame work for the subject to be considered, contending that the seven parables were in themselves as a complete set of volumes containing the very essence of the prophetic word, and were intended for the instruction of the Church in particular, and the house of Judah and house of Israel individually and collectively. They were word pictures, and coming from the sacred lips of him "who spake as never man spake," they were emanations from the Divine glory. Glimpses of the purpose of God in the plan of the ages, radiating through his Son—reflecting upon this dark, sin-stained world of ours. Prophetic visions of wonderful beauty, as the sun reflects its glory upon the dark orb of night, or as an artist through his camera throws vivid pictures of animate and inanimate things upon the darkened canvas.

As picture after picture is unfolded in parable, the student of the Scriptures, is shown the history of the Church and its environments from its inception when the sower goes forth to sow, until clothed in "garments of immortal youth and beauty," the bride, the Lamb's wife, shines forth in the kingdom of her Father—children of God and heirs, joint heirs, with Christ.

Again, in the last three of these wonderful parables, step by step is unfolded, to the "generation" which follows with unerring precision, the history of the house of Judah and the house of Israel from the day when Judah purchases the field in order to possess the treasure, until they together attain ultimate victory and stand 144,000, as also a great multitude before the throne of God and the Lamb, in white robes and palms in their hands, servants of the Most High.

Brother Hodge, from Newark spoke interestingly on those things pertaining to the kingdom of God, the kingdom of Israel.

Brother Woodruff, from Elizabeth, urged the importance of adding to our faith and virtue all the graces, particularly that of knowledge; reasoning that "to whomsoever hath it shall be given and that more abundantly; and to him that hath not shall be taken away even that which he hath."

Brother Samuel Wilson from Jersey City followed in his usual happy and interesting style, with an exposition of the good seed, small and infinitisimal at first but ultimately developing in great power and beauty in the kingdom of God.

Short and equally able addresses were made by Brothers McDonald, Donaldson and others in the same interesting manner, and although some difference of opinion was more or less forcibly expressed, it was unanimously conceded that these quarterly meetings were withal very profitable.

The next meeting will probably be held at Newark.

WM. RENNIE.

Conference Report.

At Watson, Mich., Oct. 18, 1901, on Friday evening the Church of God is again convened for the purpose of holding another Quarterly Conference. The weather was as near perfect as it could be, beautiful sunshiny days and clear moon light nights. The home attendance was very good, and there was good interest, and there were a good many to be entertained from different parts of the State. We did indeed have a good and profitable meeting and were royally entertained by the brethren. All received a most hearty welcome, and felt it was good to be there.

Ministers present were F. L. Austin, Argos, Ind. C. W. Winchester, Byron, C. D. Gill, Vicksburg, Bro. Cummings, Millbrook; B. W. & M. A. Woodward, Dutton. All were much pleased that our treasurer, A. K. Richardson could be with us.

Friday evening meeting was called to order by our Vice President, Wm. Moses. After song service, preaching by F. L. Austin from Job xxiii. Subject: God's people perfected by ways of trials.

Saturday morning at 9:30 song and social meeting led by Sister Woodward, followed by speaking by Bro. Cummings.

At 2:00 p. m. Business meeting.

At 7:00 o'clock we enjoyed another good social meeting led by Bro. Winchester, the lesson being 1 Pet. i. 25, and at 7:30 by a sermon from Bro. Austin, Gen. i. "God's plan and purpose of creating the earth."

Sunday morning at 10:00 o'clock a sermon by Bro. Austin, subject: "The kingdom of God." So vividly did he portray the past, present and future, one could almost imagine themselves past all this heart-ache and disappointed life into the era of God-given joy and gladness at its close. This was followed by a very able sermon from Sister Woodward, Mal. iii. 17. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Lunch at noon. Two came out on the Lord's side. The ordinances were attended to at one o'clock by Brother Winchester.

Those baptized were Blanche Worthington and Clara Shoemaker of Brady.

At 12:00 o'clock Brother Gill was ordained by Bro. Woodward, after which Bro. Gill gave a short but interesting talk. The Lord's Supper was administered at 3 p. m. by Bros. Woodward, Austin and Winchester.

At 7:00 p. m. Social meeting led by Bro. Woodward, followed by a sermon from Rom. viii. 16: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Brother Austin did a good work, presenting the Bible truths in a pleasing and instructive manner.

We had a good meeting, and yet there was a tinge of sadness. Some of the dear ones we met with before are silently sleeping, waiting.

May God comfort those thus made lonely.

EMMA JACKMAN, Sec.

OUR LETTER DRAWER.

Dear Restitution:

I wish to write and inform the dear brethren and sisters how I was led into the marvelous light of the true gospel.

First, turn with me to the 9th chapter of the Acts of the Apostles, and read to the 19th verse, and save quoting it at length.

This is as far as we will go for herein are most of my points. For a long time I was an orthodox believer and teacher, and like Paul, in the 26th of Acts, when he was before King Agrippa, being accused of the Jews for becoming a follower of Christ; I truly believed I was doing what was right. My father being a minister of the General Baptist Church, I had the satanic lie pretty well founded in my mind. I taught in the Sunday School and led the class meetings, and thought I was working hard to gain souls for Christ. But, God sent one of his learned flock to me, just as he sent Ananias to Saul. At first, when he began to speak of the gospel I could not understand how he could be a Christian and have no hope of going to heaven. Like Saul I was without sight; blind to the true Word of God, and could see no other way until with patient trying, and careful teaching, using the Word of God only, I had to admit, according to the Word of God, that I was not saved, and knew nothing of God and his ways whatever. My teacher became my husband, and soon I was devouring every reference, every RESTITUTION, faster than they could come. O, how plain I could look back and see how I had been persecuting the Church of God, when I thought I was working for him. O, how many Sauls we have today, like Saul in the 8th of Acts. When my eyes were opened and I saw the true light, I felt like crying out, "Lord, what wilt thou have me to do?" I went to God in silence, for forgiveness, but yet, it brings tears to my eyes and I get too choked to talk, when I think of the past. How thankful I am that God caused me to see the error of my way. But I was not contented to stop here, I wanted to be buried in baptism with Christ, and as the 15th of September was Brother Foore's day to preach at Shaw, Kansas, about thirteen miles southeast of Chanute, my husband made arrangements with his brother-in-law, who was also of the true faith, to go to Shaw and let me be joined to the little flock at that place. At the close of the meeting Brother Foore gave an invitation. I was not long in accepting the dear Savior's "Come unto me," and soon after my niece, Miss Elma Taylor, came forward also, and we became sisters as well as niece and aunt. She was only some past seventeen, and so kind and gentle, it made me glad to think she had become engaged to the Savior so young; for I realized that she would need him in her future life, to help her bear her trials and tribulations. O, how often I have needed him in the past, prayed to him to draw near unto me, when I was moving farther and farther away because I was preaching like Saul, when he was going about persecuting God's children. But thanks be to God "he hath not dealt with us after our sins, nor rewarded us according to our iniquities."

At four o'clock in the afternoon, Brother Foore led us two, one on each side of him into the water in Neosha River, and we died to self and satan, and were made alive to Christ. I did not put on immortality though, as I believed I did before when I was baptized into the church, instead of into Christ, but I realized that I had buried that old carnal mind and orthodox belief in the bottom of Neosha River, and sealed my promise to God that as I believed the true gospel now I henceforth would walk as a child of the true, patient and long-suffering Christ. Now like Saul, after the scales of unbelief fell from his eyes, Acts ix. 18, I am trying to rectify my false teachings, and I am writing letters to my converts, as I once called them, telling them how blind I was when I taught them and how I had found a risen Savior instead of a dead Savior. Mark xvi. 6. "He is risen; he is not here, behold the place where they laid him." Yes, the sepulchre with its large heavy stone rolled to the mouth of it, could not hold him captive; nor the Roman soldiers could not prevent his rising out of the grave; the Jews who had crucified him, had gone to the end of their rope; for in spite of all the opposition against it, he arose from the dead, and we are told by Christ himself that he was bone and flesh, and not a spirit, bone and flesh, but not blood, and he has promised that we should be like him, be raised or resurrected in his likeness. Then this restless, mortal body, (or soul) shall put on immortality and become satisfied; for "we shall see him as he is." 1 John iii. 2.

O, how much more precious the Word of God seems to me now. I used to spend my time reading what I called "good novels," now I put in such time and even more than I really ought to spare reading the Book I used to think I did not need. "For the things I used to hate, I now love, and the things I once loved I now hate."

My husband and I had quite a conversation with an orthodox minister some time ago and he seemed to be very much interested in looking up some of our side of the question, of the true gospel of God, but after he had conversed with his believers he became afraid of us and is not willing to listen to such a gospel. But God's Word is powerful, and if he is not entirely blind it will work on his mind. I told him I could fathom the depths of hell, and the heights of the coming kingdom now, wherein I used to be very doubtful.

Dear brethren and sisters, I am determined that nothing can ever turn my belief, for I have my face turned about and got my eyes set on the prize of everlasting life, and gaining a part in the first resurrection. How I pray God to help me to be as strong as I was in the worldly church. Oh! how I long to see my risen Savior, and join in the song of the redeemed. Darkness is covering the earth and gross darkness the people, as never before. So God help us to fight for the good cause as never before.

Your Sister, in the one faith and hope.

MRS. L. J. SWEET.

Dear Restitution:

In a late issue I noticed a call for articles for, "Faith once delivered to the saints," now I am not one whose name appears but if the following is acceptable, print it.

As I understand, the request is for the gospel, how and what should be preached; "And he said unto them, Go ye into all the world, and preach the gospel." I understand this was good news or glad tidings, but often is the mistake made of preaching punishments instead of what Christ told his disciples to preach, (gospel.) Let us consider a moment, look at or take ourselves for the example, can we be driven? Can we not be taken farther or be more useful to one who uses kindness than to one that uses the goad? Sometimes it has to be used, but let us try kindness first, preach more of "Blessed are the pure in heart for they shall see God," and less of "The way of the transgressor is hard." The transgressor knows that already, teach him something he does not know about, viz., Christ's great love, the gospel, glad tidings, etc. Can we ever forget the picture Paul portrays to us when at his trial before Agrippa, "I would to God, that not only thou, (including his persecutors) but also all that hear me this day, were both almost, and altogether such as I am, except these chains or bonds." May God guide our words, thoughts and actions into this same channel so that we may be of more use to him.

"The heart that is stricken, needs never a blow."

The gospel is simply this: Christ is the Son of the Living God, our Father. He is coming soon to raise the dead saints and change the living ones. The saints will then be clothed with immortality, will not know disappointments, anxieties, pain or death. Then can we say, "Oh death! where is thy sting, oh grave! where is thy victory." Then he with his saints will bring into subjection to God's will, this world. Then will commence "the restitution of all things which God hath spoken by the mouth of all his holy prophets," which will be finished in one thousand years, the millennium. At the close of the millennium, the rest of the dead will be raised, when the judgment takes place and each shall be judged according as his works have been. Do not over look this fact, that the saints are judged by faith, but the dead who are raised at the end of the thousand years are judged "according as their works have been." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. x. 42.

Further, the kingdom will be established on this earth, "Blessed are the meek for they shall inherit the earth." Matt. v. 5. Our Savior, Jesus Christ, the off spring of David, Root of Jesse, the Lion of the Tribe of Judah, heir to the throne of his father David, Acts xi. 30, tells us about it. David's throne was surely on this earth, so needs be, if Christ is to have the throne of his Father, he will come back to earth where it is, and do we forget what Ezekiel says? he says, that "when he (Christ) comes, whose right it is, I (God) will give it him." Of what is Ezekiel speaking? A little quotation will inform us, Ezek. xxi. 26, 27, "Thus saith the Lord God, Remove the diadem take off the crown; this shall not be the same; exalt him that is low, abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." "Blessed are the pure in heart for they shall inherit the earth." Matt. v. 5. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Where will this kingdom be established? Where will be our continuing city? Abraham was given the location and boundaries. Turn to Gen. xiii. 14, 15, also Gen. xv. 18, then read and you see, but some will say, Is not that in the past? Well, again I invite you to come with me to Acts, turn to chapter vii. verse 5. I leave it to you, brother, is his question answered? but farther, I imagine I hear this whispered, "How will they all get into such a small space?" Does not the Good Book tell us that the whole earth is the Lord's, from sea to sea, and to the uttermost parts of the earth?

Brother, let us continue in well doing, search the Scriptures, pray for wisdom, and help, to do God's will as he would have us do it. Then when our arch enemy is near to us or our dear ones, we need not fear as those who have no hope; for our life is hid with Christ. Amen.

H. GIDDINGS.

Editor Restitution:

I see by THE RESTITUTION that the "Helping Fund" is overdrawn, so Mat. vii. 12, comes to mind, which says, "whatsoever ye would that men should do to you, do ye even so to them." I know if I could not pay for the paper I would be glad if some one would pay for me. Temporal food alone would be a poor living for me. I believe that spiritual food has prolonged my life several years. I believe if each one would commit to memory 1 Cor. xiii. and study its meaning, no one would have to do without THE RESTITUTION that would read it, be he brother or not.

I enclose order for $10.00 to apply on Helping Fund, and read Mat. vi. 1–4, and sign,

Your Brother in Christ,

A LOVER OF TRUTH.

"Someone has defined genius as an immense capacity for taking trouble."

Conference Notice.

The Quarterly Conference for the congregations of the Church of God, of the Abrahamic faith will be held with the congregation at Plymouth, Indiana. Will convene for opening service at 7:00 p. m. on Thursday Nov. 14, 1901. To continue over the following Sunday. The Plymouth congregation is anxious to entertain all that will come, including visiting brethren from other States, who may favor us by their attendance. Dear brethren, this meeting will be helpful to us, and uplifting to the cause we love, if we make it so, by doing our part. The Lord's part will never fail. He has pledged to be with us if we come in his name. Shall we not then do our part, commencing now, and continue arranging our other business affairs, all subordinate to this end, "Where there's a will, there's a way." Come then in the spirit of the Master, with the full endeavor to "keep the unity of the Spirit in the bond of peace," and thereby, not only be blessed, but become the means of blessing to others now, and thereby being qualified and prepared to participate in the ministration of blessing "to all nations" in that blessed, near coming "day of the Lord." Programme to follow later on.

D. T. HALSTEAD, Pres.
MRS. R. C. RAILSBACK, Sec.

Papers for the Poor.

This office receives many calls for papers from those who are not able to pay for them. It is sometimes from one part of the land, and again from another. They are not all in one locality. We know there are some who contend that there is no one so poor but he can at some time during the year pay the price of the paper. We are not here to argue that matter. It is enough for us to be told by an aged brother or sister who has perhaps taken the RESTITUTION for years, that income is cut off, not able to labor, dependent on charity of others, perhaps of unbelieving children. Cannot get out to meetings any more, all they have is the old Bible and the paper. Perhaps sickness of self, wife or children, makes it impossible to be out and earn money. Every cent that can be had will not suffice to pay doctor's bills, groceries, rent, fuel, clothing. In very many cases it is impossible to "make even" each year, let alone paying for any papers or books. Yet such are usually the *ones* who get the most out of our paper. They have time to read *every word*. Even the *long* articles are not skipped by these readers.

We have a fund called "Our Helping Fund" to draw on to supply these cases. Not a cent of this money is used for any other purpose. An account is kept separately from all else. We will say that at this time the fund is largely overdrawn, and has been for over a year.

Brethren, you who have a few dollars over actual need, and you who sometimes make a sacrifice, do you esteem this a worthy cause? This supplying the aged and infirm, the sick and distressed, the poor and needy—is it worth while considering? What answer do you give? It is not yours any more than mine, nor mine than yours. It seems to us that it is *our* duty to supply these calls. What do *you* think?

California Brethren.

I expect to go to Oleander, Fresno Co., Cal, some time in November, and will make my home there for a time. Any brethren desiring meetings in their vicinity please address me at Scholls, Ore., until Dec. 1. We should be faithful and work while we may for the Master is soon coming.

Yours awaiting his coming.
EDWIN E. GHOAT.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth N. J.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

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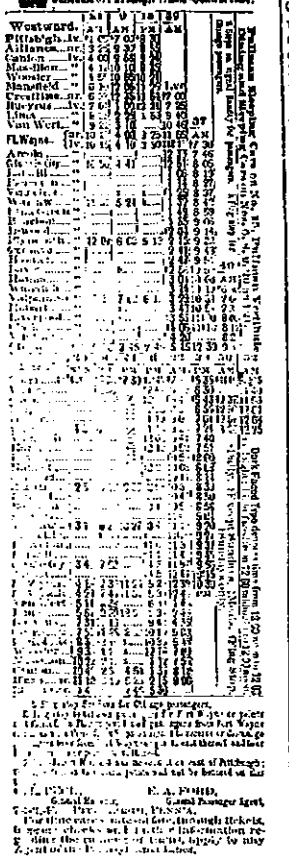

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You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meets in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible.—Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meets each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhods, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fick's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fick, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by S. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, 2nd ave. Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulie, Kessler, or H. L. Lehmans, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ralsin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin F. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God, at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder (Richard) Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME L. Read PLYMOUTH, INDIANA, NOVEMBER 13, 1901. NUMBER 42.

Poetry.

The Church.

So shall her holy bounds increase,
With walls of praise and gates of peace;
So shall the Vine which martyr tears
And blood sustained, in other years,
With fresher life be clothed upon;
And to the world in beauty show
Like the rose-plant of Jericho,
And glorious as Lebanon.
—J. G. Whittier.

Communicated.

Phenomena of Spiritualism.

A short time ago I published a series of articles entitled the "Phenomena of Spiritualism Accounted For." The position taken in those articles was that the phenomena could not be accounted for on the ground of disembodied spirits, or that of supernatural devils, but it consisted in spectral impressions on the sensorium of the medium. The things a medium reveals must have a previous existence, either in the mind of the medium, in the mind of the person seeking to the dead, or in the mind of some absent person who is still alive in some other portion of the globe. These things are conveyed from mind to mind by means of unconscious telepathy.

The above theory has of late received a wonderful confirmation by the statements of Mrs. Piper, a medium whose fame has astonished the world. For fourteen years as a medium she has been giving out these socalled spirit-messages to the world. Prof. James said: "That the Piper phenomena are the most absolutely baffling thing I know of."

In Mrs. Piper's first trances she was taken possession of by the spirit claiming to be Dr. Phinuit; his full name, John Phinuit Schlevelle, a Frenchman of Marseilles, born in 1795 studied medicine, and died at the age of 70 of leprosy. He informed Mrs. Piper that his chief duties in the world of spirits were to communicate with those living on earth and prove to them the existence of spirits. It was noted that this Frenchman of French birth spoke in English with a French accent; that his use of that language was limited to a few phrases and not always correct.

In explanation of this it was said that, as Mrs. Piper was English, only that language could be used. At first Dr. Phinuit confined his efforts to interpreting between Mrs. Piper and the spirits, but later he talked with her about himself and life in the spirit world.

A remarkable thing was that Mrs. Piper's voice changed according to the nationality of the spirit speaking. If it were a man she spoke with a man's voice; if a child, with a child's voice; if an Irishman, with the flavor and accent of the Irish tongue."

Speaking of Mrs. Piper, Mr. Walsh says: "After a thorough investigation, William Walsh wrote of Mrs. Piper: "The woman in this case is of excellent and irreproachable character. She is Mrs. Piper, a resident of Arlington Heights, near Boston."

After fourteen years experience as a medium Mrs. Piper says: "I must truthfully say that I do not believe that spirits of the dead have spoken through me." She claims that what she has given out as a medium existed previously in some other mind. She has given her conclusions in full in an article printed in the *Record-Herald* of Chicago, from the *New York Herald*. She attributes the phenomena to unconscious telepathy in place of "the intervention of disembodied spirit-forces."

Speaking of Mrs. Piper, the *Chicago Record-Herald* says: "It is an extraordinary statement which *The Record-Herald* prints today over Mrs. Piper's signature—that her famous spirit messages from the dead were not of supernatural origin—that she has decided to withdraw from the Society for Psychical Research.

The profound significance of this statement will be understood, for on Mrs. Piper's spirit messages, given while in a state of trance, this great society of England, supported by men of international fame, has based its claim of communicating with those beyond the grave.

After the twenty years of research it has officially published this miraculous claim, which Mrs. Piper, its world-famed medium, now scatters to the winds."

Mrs. Piper says: "I believe it right for me, in resigning from the service of the Psychical Research Society, to speak frankly to the public in my own individuality, in response to the request of the New York *Herald*.

In the service of the society I have acted simply as an automaton, going into what is called a trance condition to be studied for purposes of scientific investigation, and also for the comfort and help of many suffering souls who have accepted the spiritistic explanation of words which I unconsciously spoke while in this dreamy state."

She further says: "The world today knows that among scientific men the opinions on psychic phenomena could be explained in other ways than by the intervention of disembodied spirit forces.

The theory of telepathy strongly appeals to me as the most plausible and genuinely scientific solution of the problem. To strengthen this opinion are many authentic experiences which have all been satisfactorily explained by means of the telepathic hypothesis.

I am inclined to accept the telepathic explanation of all of the so-called psychic phenomena, but beyond this I remain a student with the rest of the world."

Notice her conclusion in answer to questions about the return of the spirits of the dead:

"Have you ever had any convincing proof of the possibility of spirit return?

I cannot truthfully say that I have."

"What position do you consider that you have filled with the society?"

Simply that of an automaton.

For my own part I cannot see how it can be scientifically proved that we hold communication with the socalled spirit world.

As St. Paul says, spiritual things can only be spiritually discerned, much less handled.

Professor Pierce had a sitting with me some years ago, and he said that he received no testimony or impression to strengthen the theory of a communication with the departed. He never for one instant felt himself to be speaking with any one but me. He said that if he had seen or heard anything else he would gladly have borne testimony to it; because "a real communication with the glorious dead would surely be the greatest conceivable satisfaction to one who could not be many years separated from the state in which they abide."

In the matter of unconscious telepathy from mind to mind, Mrs. Piper says: "I have never heard of anything being said by myself while in a trance state which might not have been intent in

1. My own mind.
2. In the mind of the person in charge of the sitting.
3. In the mind of the person who was trying to get communication with some one in another state of existence, or some companion present with such person, or
4. In the mind of some absent person alive somewhere elsein this world.

Not one of us present may have been conscious of any knowledge of facts stated, yet somewhere in my mysterious subliminal consciousness, which was in abnormal activity when I was in condition, the knowledge might have rested unknown to myself in my waking life. It might in the same manner have been latent in the mind of one of those present and have been transferred by unconscious telepathy from one of their minds to my own.

The wonders of wireless telegraphy and the use of the X ray developed of late years in the realm of physical science make me feel that it would not be becoming for me to say what may or may not be possible in transference of thought in the subjective mind by laws not yet formulated. My reading has not shown me that all the laws of the objective mind are understood.

I have said that if the knowledge of facts stated by me while in the condition was not latent with me or with any of those present in the room with me at the time of a sitting, it might still have been in the mind of some other person alive somewhere in the world. It might have been latent, or it might have been active knowledge, and have been transferred to the mind of one of those in the room, then to my subjective mind, then automatically uttered or written by me. I do not find it as hard to grasp this theory as that of a disembodied spirit telling the things.

If thought could be unconsciously transferred to me from a person in the room, I do not see any reason why that person could not have received a thought message from somebody at a long distance, and then telephoned it, so to speak, in thought, direct to me. If telepathy is possible between two people, why not among three, just the same as with telegraphy?

Everybody is familiar with the common coincidence of letters passing between two people who had not written for a long time and who then wrote to each other at the same time. Distance does not seem to make any difference about such meetings in, perhaps, the spirit; there are many instances of that sort of human wireless telegraphy; there are also instances of a third person learning by the same means of facts known to two other persons.

An interesting case of what seems like direct thought transference in the subjective mind was when I gave intelligible answers, in English, of course, while in the condition, to questions asked of me by a sitter in Italian, a language I do not understand. All the communication seemed to be entirely between the subliminal thought of the sitter and myself. I sometimes think that may be the way we shall all talk to each other when in the future state.

Once when an old Boston physician had a sitting with me it seemed that I talked most about a pencil which was put into my hands, it having been the property of a deceased friend. When I came out of the condition he drew himself up in his chair and said, with excusable gruffness:

"What made you talk about nothing but the top of an old pencil? Why didn't you talk about God and the angels?"

"What do you know about God and the angels?" I could not help retorting. He was good enough to smile, for of course the pencil was part of the scientific test, and the other talk would not have been."

Speaking of Mrs. Piper, Dr. Wallace Patch, says: "It would seem to one who has followed the discussion on this subject for many years that the spiritualistic theory utterly fails to account for the phenomena of socalled "mediumship." We can never hope to form a union between individualities of heaven and those of earth by any such finite means as those in question.

It is probable that the phenomena of the trance state will yet be adequately explained—if, indeed, they are not already so—along the well-known lines of hypnosis, mental suggestion and telepathy. The seeming mystery will quietly melt away as the further light of modern research penetrates more deeply the mass of evidence now gathering."

It seems to me that the conclusions of a world famed medium like Mrs. Piper, and also those of learned scientific men who have closely studied her mediumship, ought to count for something in solving the phenomena of spiritualism. One thing is certain these conclusions harmonize with Scripture declarations. Study the case of the king of Syria at war with Israel. The plans of the king of Syria were made known to the king of Israel though spoken of privately within his own bed chamber. Elisha conveyed the information although he was at that time in Dotham.

The supernatural devil theory is too closely allied with superstition, and somewhat akin to immortal-soulism, and the bugbear of an omnipresent devil.

W. H. WILSON.

[The fact that Mrs. Piper after making her statement has reconsidered the step, and will stay with the Society for Psychical Research does not in the least better the case of Spiritualists, but rather shows to thinking people how very "sandy" is their foundation. Honest thinking people will not be deceived.—ED.]

Selected.

Rich Man and Lazarus.

The advocates of popular theology point to this parable as proof (?) that the dead are conscious and so alive. If they are alive then of course they are not dead; if they died then they must have been raised from the dead to live again. For the dead, there can be no life until after the resurrection, and this does not take place until the last day. The time covered by the parable is before, not after, the last day. It does not deal with life after death but before it.

These teachers also claim that it teaches that man has an "immortal soul" which lives on after the body dies. How it teaches any such thing is not clear, for the word soul is not even once mentioned in the entire parable.

Let these teachers bear in mind that while the man is alive they teach that man has an "immortal soul," but when he is dead they would have us believe that he's such a soul. If their first theory is right their second must be wrong. If man has such a soul he certainly is not that soul, and as the man dies, and death is a state of unconsciousness, then he knows nothing whatever about "his soul" while he is dead, and so if the "soul" did go to heaven or hell, "the man" would be unconscious of it.

We are often told that the parable teaches that the wicked go to hell as soon as they die, where they will suffer eternal torment as the penalty for their wickedness. Neither in this portion of Scripture nor any other is it written that the wages of sin is eternal life in torment. On the contrary the Scriptures say "the wages of sin is death"—loss of life.

The parable pictures the rich man himself in hell, and not his soul, while theologians tell us the body goes into the grave but the soul (of the wicked) goes to hell. That the parable does not teach the popular doctrine must be clear to every thinking Bible student.

Another thing we are told is that it teaches that man (if righteous) goes to heaven when he dies—and yet the parable does not mention or even hint of such a thing. The beggar, which they tell us represents the righteous, as a class—although it is not so stated in the parable—goes to Abraham's bosom, and no man has any authority, from Scripture, to say that this represents heaven.

That heaven is not the eternal home of the saints is plainly taught in the Bible. While the word "heaven" is used in the Scriptures many, many times, not once do we read that dead saints are there, or that they go there at death. The renewed earth will be the eternal home of the saints.

The truth is (according to the Bible) that man is mortal, not immortal; that he dies, and in death is unconscious and will remain so until the resurrection, which takes place when the Christ comes, at the last day. Then the righteous will be rewarded and the wicked be destroyed.—*C. F. Ladd in Our Hope.*

"I Am My Own Master."

"I am my own master," says the young man. Well, be your own master, and sit down and have an earnest and plain talk with yourself. Ask yourself who you are, what you are, what you have been doing, what you are doing now, and what you propose or expect to do hereafter. Ask yourself what you have done to make the world wiser, or better or happier. Try to ascertain whether you have done the world harm or done it good, see if you have been of any real service to mankind, and how. What are you worth to the world in which you live? What great enterprise for the promotion of human interest would suffer by your death? How many would miss you or care whether you lived or died? You are one of fourteen hundred million of human beings on earth. How much, and what sort of influence have you exercised on others? or have you, or do you exercise any influence worth notice?

You are your own master. Does the master try to be a man, or is he content to be a mere cipher, at 0 in society? Has he sufficient self-respect to keep himself above all that is low, coarse, vulgar and bad? Does he always speak the truth—never use obscene nor profane language—never do a mean thing? Is he always regardful of age, respectful to equals and kind to inferiors? Does he labor earnestly to improve his mind, his morals and his manners; or, is he careless, idle and indifferent to such things? Does he spend much time in the company of idlers, smoking, drinking and foolish talking? If so, tell him—that master of yours—he is on the wrong track, and if he does not switch himself off, there is surely a crash ahead, and no one to save the pieces, and when it comes, the verdict of the people will be, "served him right." He might have known it would come. he lived for it and he has it. "You are your own master."

Better watch that master very closely—see that he forms no bad habits, keeps out of bad company, uses no improper language, is always engaged in some honest and useful pursuit, lives honestly, truthfully and usefully. If these and like things are well and faithfully [illegible] only may you expect to be of any real service to the generation and age in which you live. Remember there will be many obstacles to be overcome, many difficulties to be encountered, many temptations to be resisted and many hard struggles between inclination and duty, so that you will have to put down all the will force you can possibly command, but choose the right in all things and stick to it, and all will end well. It requires continued and earnest effort to be a true man, true in every sense of the word, and yet every man may be a true man if he will. With all the privileges granted, and all the advantages attainable, it still depends on the individual himself whether or no, he will be a true man.

The Church's Plight

Speaking on the subject of the great need of the Church at the 23d annual conference of the Evangelical Protestant Union, in Manchester, England, Mr. D. M. B. Chapman, of Tonbridge, said: "Peter would hardly recognize the Church if he came on the scene again. Its present state was that of a back-slider. It lacked leaders, had no standard-bearers, and its ministers were of a nondescript character. Modern preachers preferred modern weapons, and instead of quoting Paul and Peter, they quoted Shakespeare and Tennyson. There was little or no distinctive or discriminating preaching. Ministers and people seemed to have lost every sense of propriety, let alone godliness. Many entertainments presided over by ministers were utterly godless and vulgar in the extreme. Another sad mark was the bad attendance at the places of worship. The change which had come over all the churches could hardly be unexpected. It seemed as though Satan were leading on, the Pope following him, the Church of England following the Pope, the Nonconformists and the Scottish Churches following them. They were all leavened with the leaven of the Pharisees and Sadducees.

What was the great need of the Church? Let them look at the subject from the negative side first. Money was not the great need. Worldly influence was not the great need, and they did not want magnificent buildings. Some of these buildings were so grand that the poor dare not go near them. It was proposed to spend a quarter of a million on the Liverpool Cathedral. What would that sum do toward missionary work? In these grand places of so-called worship they had organs to suit the buildings, an organist to suit the organ, a choir to suit the organist, music to suit the choir, and the work in many cases to suit the devil. Ornate services were not their great need. Now the organist and choir were far more important than were the minister and the gospel he preached.

The modern service in the Church of England in many cases amounted to a concert, given often by an unconverted and badly behaved choir. Parsons and ministers were at their wits' ends to find some fresh attraction. Nonsense was considered one of the best means of bringing sinners to the Christ.

What they did need was a baptism of spirit, more love as members of the same family, and more life. They also wanted the tongue of fire, which was one of the greatest powers of our Christianity."—*Manchester News.*

[The description here given of the condition of Church matters over-seas is exactly true over here. Nor is it confined to the wealthy societies in the larger cities; but the same state is true in the smaller towns and even in rural places an "entertainment" is demanded. When Christ comes again will he be able to find faith—"the" faith?—ED.]

Make sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some effort to be quit of them.—*Ruskin.*

We need a few more subscribers. Now is a good time [illegible] to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1902, making $4. 50 to be sent us, and we will send the book free of cost to you.

As an inducement to persons to start now with their subscriptions, we will enter their names as soon as sent in, giving them credit to the end of 1902, thus presenting them with the papers for the balance of 1901.

If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help THE RESTITUTION by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Nov. 13, 1901.

STOCKHOLDERS MEETING.

The Stockholders of the Christian Publishing Association are requested to meet at Plymouth, Ind. on Saturday, Nov. 16, 1901, for the purpose of electing a Board of Directors and transacting any other business that may come before them.

Signed,
J. H. Willey, Pres.
A. R. Underwood, Sec.

Brother John Foore writes to say he will be at Bosworth, Mo. on Saturday, Nov. 23, and hold meetings over Sunday. Let all in the neighborhood attend.

Some one mailed a letter at Geuda Springs, Kan. on Nov. 4, but failed to sign any name. It is necessary that we have the name before we can use the letter. Will the reader please take notice.

"There is plenty for all to do. Look out for it. The reward for doing good is not present applause; it is in a final acceptance by one who will give something more substantial than applause."

The ministers in Conference at Winona Lake, Indiana, a few weeks ago decided that "there's a hell," and that hereafter they would preach future punishment more vigorously than ever; and that the coddling and consoling of people must stop.

"Pray, do not forsake those for whom Christ died; pray, do not sever loving hearts because you cannot agree as to whether God will mete out justice to a few Gentiles this side of the grave or the other. Salvation depends not upon such a flimsy issue."

"Truly every brother is his brother's keeper. Yet here is a delicate matter—to know *how* to be his brother's keeper without intruding into matters which are his brother's own business. The wise discrimination which will enable a brother to be his brother's keeper without unnecessarily giving offence is of that nature which fits one to become a king and a priest with Christ upon his throne. The lesson may be learned by the Savior's instruction on the mote and the beam. In all let there be *sincerity*—that's the balm."

The death on Nov. 7, of Li Hung Chang removes from the scene of action the most noted Chinaman of the century. He was born in Feb. 1822, and from a humble beginning rose to the highest rank in the empire. He has been soldier, statesman, and diplomat. He was the most progressive of all his race, and has done nearly all that has been done to give China what of civilization she has. In the settlement of affairs after the Boxer trouble he succeeded in keeping the empire intact. His death will make a change, for he was a friend of Russia and the final settlement of the Manchuria matter was in hand, but not signed, so the appointment of his successor will be of much importance to the Czar.

On Sunday, Nov. 3rd, we had the great joy of aiding another in rendering the obedience of faith. After many weeks of earnest inquiry Sister E. determined to forsake all and follow Christ; and it is with pleasure we now introduce her to the Church of God, scattered abroad. This addition to the number of called out ones, greatly cheered us, and gave us encouragement and strength to toil on. While we would have been glad to have kept her among us;—we are gladder still to know that she will leave Cleveland and work for God and truth in Salem, Ohio, where she will be able to help the *faithful few* in that city to hold up the Banner of Light. The Lord bless this babe in Christ, and make her a blessing to others, we pray.

Another thing that contributed to the pleasure and profit of the Church on the above occasion, was the presence of our dear Brother Zilmer, and the clear-cut and stirring words of truth addressed to us. He gave a discourse on Baptism, before the burial took place,—and in the evening his subject was, "Kept from falling, by the Power of God;" a more appropriate theme for the occasion could hardly have been selected; and we believe it will long be remembered with profit.

It is a sad fact that many who claim to be of the household of faith will make greater sacrifices to disseminate theories that cannot be proven, than they will to support the plainly revealed truths of God. God knows why they do it.

Let every dawn of morning be as the beginning of life, and every setting sun be to you as a close; then let these short lives leave their record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.

For J. F. and all others who are troubled or puzzled about Jonah—was he a real personage or not, etc., we would say yes,—we certainly do believe him to have been a real personage, but also that *all* the Bible says of him is true. How could we help when Jesus says of him: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth?" In addition to this we can go back between eight and nine hundred years before Christ and read about Jonah. In 2 Kings xiv. 25 that Jereboam restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the Word of the Lord God of Israel which he spake by the hand of his servant Jonah, the son of Amittai, the prophet which was of Gath-hepher." Now the chronology of this chapter is given as 839 years before Christ; and the chronology of the chapter of Jonah which gives the account of Jonah being thrown overboard and swallowed by a great fish, is given as 862 years before Christ,—or only some 23 before the event recorded of in 2 Kings xiv. 25, and in all probability was still living and known as God's prophet. This evidence is so circumstantial that we do not see how it could be doubted. For instance, (1) He spake to Israel for God; (2) What he said *should* be done *was* done; (3) His father's name is given; (4) The place of his residence, Gath-Nepher, is given, and hence it is safe to conclude it to be a literal history of facts.

The Truth Confessed.

We see by the *Advocate* that Mrs. Lenora E. Piper who has been a noted "medium" of the American Psychical Research Society, has made a confession which condemns Spiritualism and confirms Odology. She says: "I [illegible] said by myself while in a trance state which might not have been latent in (1) my own mind, (2) in the mind of the person in charge of the sitting, (3) in the mind of the person who was trying to get communication with some one in another state of existence, or some companion present with such person, or (4) in the mind of some absent person somewhere else in the world.

"In the service of the Society I have acted simply as an automaton, going into what is called a trance condition to be studied for purposes of Scientific investigation. The world knows today that among scientific men the opinions of psychic phenomena are many and varied. I have always maintained that these phenomena could be explained in other ways than disembodied spirit forces.

The theory of telepathy strongly appeals to me as the most plausible and genuinely scientific solution of the problem.....I am inclined to accept the telepathic explanation of all the so-called psychic phenomena, but beyond this I remain a student with the rest of the world.

"I must truthfully say that I do not believe the spirits of the dead have spoken through me when I have been in a trance state, as investigated by the scientific men of Boston and Cambridge and those of the English Psychical Research Society, when I was taken to England to be studied.

"I must say that after being associated with the society for about fourteen years I have no more definite knowledge concerning the subject than when I began. I have never considered myself a Spiritualist. I have never had any convincing proof of the possibility of spirit-return," The *Advocate* adds:—

"Of course not, for the very good reason that there are no such spirits to return. If there were, and they did return they should have more sense than to employ silly men and women as mediums, play hide and seek behind curtains and toss tables about the house. Mr. Hastings used to say he would prefer that his tables stand still. Tossing them about the house is not a wise and profitable employment for grave old men and women in spirit form. If they did so when in the flesh they would be hurried to an insane asylum."

Just what effect the present Turkish crisis will have is hard to foretell now. Certain well defined claims were made by France, and while the Sultan dallied with returns the French ordered Admiral Caillard to take the Mediterranean fleet and proceed to Turkish waters. It was at first reported he had seized the port of Smyrna, but that is not the case. He did take the port of Mitylene on the island of that name. Has possession of the Custom Houses, and is preparing in every way to enforce his demands. There has been no show of resistance by Turkey, and it is thought the Porte will soon yield to the inevitable. Some ill feeling is brewing of course. It appears that all the other powers were notified beforehand of the action of France except Germany, who was ignored. The Russian papers are all praising France and are glad that Germany is given what they deem a "set back to its pretensions in Turkey." In England the matter is discussed with indifference, as it is thought the Sultan will pay when he has to and the occupation will be only temporary. Apparently Russia is behind France, with Germany out of sight in the background. It will pay the student to watch these actions because some day serious trouble will come in with only a little incident to start it.

Later reports indicate the Porte is willing to concede every thing France demands.

Inspired Prayers.

FOR COMFORT.

"Let, I pray thee, thy merciful kindness be for my comfort, according unto thy Word unto thy servant." Psa. cxix. 76.

"Show me a token for good; that they which hate me may see it and be ashamed; because thou, Lord, hast holpen, and comforted me." Psa. lxxxvi. 17.

"Mine eyes fail for thy Word, saying, When wilt thou comfort me?" Psa. cxix. 82.

"Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." 2 Thes. ii. 16.

"And I will pray the Father, and he shall give you another comforter, that he may abide with you to the age—even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." John xiv. 16.

FOR HELP TO KEEP GOD'S COMMANDS.

O Lord God of Abraham, Isaac and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee; and give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision." 1 Chron. xxix. 18.

"With my whole heart have I sought thee; O let me not wander from thy commandments." Psa. cxix. 10.

"Deal bountifully with thy servant that I may live and keep thy Word. Open mine eyes, that I may behold wondrous things out of thy law." Psa. cxix. 17.

Teach me, O, Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the way of thy commandments; for therein do I delight." Psa. cxix. 33.

FOR PRESENCE AND COMMUNION WITH GOD.

And he, (Moses) said to him (the Lord) if thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." Ex. xxxiii. 15.

"Yet have thou respect unto the prayers of thy servant, and to his supplication, O Lord my God, to hearken unto the prayer which thy servant prayeth before thee today;—that thy eyes may be open toward this house night and day, even toward the place of which thou hast said, 'My name shall be there;' that thou mayest hearken unto the prayer which thy servant shall make toward this place." 1 Kings viii. 28.

"Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." Job xxiii. 3.

"As the hart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Psa. xlii. 1.

"Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Psa. li. 11.

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Psa. lxiii. 1.

"Thus will I bless thee while I live; I will lift my hands in thy name. My soul shall be satisfied as with marrow and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches." Psa. lxiii. 4.

"How precious also are thy thoughts unto me, O God, how great is the sum of them! If I should count them, they are more in number than the sand. When I awake I am still with thee." Psa. cxxxix. 17.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man,—that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." Eph. iii. 16.

Only a Stick.

"Greatness is not usefulness. There are many things too great to be useful. What would a crowbar be worth in repairing a watch? Some people belittle themselves, and seem to regard themselves as of no account.

Says Marion Lawrence to Sunday school teachers: "Don't allow yourselves to be discouraged in your work. One of my teachers came to me one day and said, 'I cannot teach this class,—I am only a stick.' I replied, 'Do you know what the Lord did with a stick? He opened the Red Sea with a stick. He brought the water out of the rock with a stick. You go back to the class and be a stick,—be a good stick. That is all the Lord wants with you.'"

The trouble with us often is, that we want to be something that we are not."

A Serious Loss.

We have met with quite a serious loss. Some weeks ago we sent out several hundred letters to persons who were owing us various sums of money. Who will help us find these letters that have been no doubt laid away and forgotten? If you did not get one, and you have not sent your renewal, don't wait for the letter to come, but send now and save us the expense of writing to you. It is a task we dislike very much anyway, and we will be rejoiced if no occasion existed for doing so. Brethren, this is a serious matter indeed. We can not meet our obligations unless you do yours. Think of this carefully and calmly, and act as your conscience and Christianity dictate. If each will do this we will have several hundreds of dollars within a weeks time. Will *you* help to make good our loss?

IF.

If all were Christians who profess to be, what grace and peace might we enjoy in our churches. If all supposed to be Christians would strive to do their best for the upbuilding of the cause, instead of striving to do their best to gain an elevated seat in the class, what a brotherly and sisterly love might we enjoy. If all would seek for godliness instead of worldliness, what blessings might we receive. If some would be as willing to do what is right in the sight of God, as they are to see others obey their commands, their lives would be much happier. And if all would ask to be filled with the Spirit, it would be given unto them, for Christ has said, "Whatsoever ye shall ask in my name, that will I do." Jno. xiv. 13. Dear brothers and sisters, let us seek daily for the spirit of truth, that our lights may ever be shining, whereby others may be guided to the blessed promises of God.

Yours in hope of a brighter life.

A Sister.

Selected.

He Cares

Do the cares of life rest heavily upon you? Does the cloud of sorrow darken your path? Are you tired, weary, and discouraged? Does faith waver? Are friends all gone? Do you look in vain for sympathy and help? Cheer up. "He careth for you." He, Jesus, the Son of God, he cares for you, poor child; he is your Friend, your faithful Friend. Is it not sweet to know this? It is true, gloriously true.

Other friends may fail you, he never will; for has he not said, "I will never leave thee, nor forsake thee?" Yes, dear child, he cares for you, even you. He sees and knows your difficulty, and his great heart of compassion is filled with love and sympathy for you. O how much he cares for you, how he longs to help you. Those arms of love are open wide as he bids you come and cast all your care upon him. He wants to prove his love by helping you.

Dear one, is it not a precious invitation? He bids you bring all care, and that means present care. Come, now, with your heavy burden, bring it to him, cast it upon his great heart, and he will take it—and you. O the blessedness, the sweetness, the tenderness of it all. He careth for you, he the living Christ, cares for you, and invites you to come to him with your trials and troubles, your cares, your doubts and fears. He will take them and you, and as you rest upon his breast he whispers in words of tender love, "Peace, be still;" and O the heavenly calm that follows.

O ye weary, troubled ones, he cares for you. He calls to you, why, then, do you not come? Why do you struggle on in your hopeless, helpless way? Do you not hear that voice saying, Come unto me, I will give you rest? Then come, and come now, "and the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ."—*C. F. Ladd.*

Church Membership.

"I can be a Christian and not unite with the church."

Are you sure? One thing is certain; you cannot be a Christian and dictate terms to Christ. You cannot say what you will or will not do beforehand or at any stage in your Christian life. Why should one desire to withhold such public confession? Christ "loved the church and gave himself for it." Can you do less? It is his historic witness; the vehicle of his truth, the method and agency by which he works. Were the church destroyed, Christianity could not survive. Love and life demand expression. The church is the life of Christianity expressing itself. Do not trust the genuineness of your conversion or the sincerity of your love, if you find yourself disinclined to unite with the church. After twenty years' experience with professed Christians of all ages, the writer has never found one who refused to take this important step who "held out," or gave satisfactory evidence of genuine conversion. True love never withholds any service or confession. It covets the closest possible fellowship with the professed followers of Christ, and in life, in speech and public confession bears constant testimony to his grace.

In the Presence of the King.

In ancient days kings sat in the city gates, and subjects were permitted to state their grievances and present petitions. To-day this is impossible; the kings are too busy and the people too numerous. Yet, while upon Jesus, the affairs of a universe hang, his lowest subject may lift the veil, and reverently entering the presence-chamber, stand face to face with God. Not only is it blessedly true that where two or three are gathered together in Christ's name, there he is in the midst of them, but the individual, with aching heart or sin-stained soul, may silently creep to his feet, and tell to the Lord his sorrows. He permits us not only to enter his presence, but to remain there. It is our privilege to abide "under his shadow," to dwell in the secret of his pavilion. We wear his livery; we become his pages—lord-in-waiting; ours is the honor of being courtiers to the King.

Said a dear friend of mine, now deceased, one who had spent her whole life in this noble Christian work of winning souls to Christ, "What a difference, when we visited a home where the family were Christians, and the home of those who were not! The very atmosphere of the Christian home was inspiring. Oh!" said she, "it was beautiful." And so it is, if we are living close to God, deriving nourishment from the true and living Vine, our influence can but tell for good, and the world will see in very deed and word that we belong to Christ.

The Lord puts a seal upon his own, that everybody may know them. The sealing is the Spirit, producing in us a likeness to the Lord. The holier we become, the more distinct and plain is the seal, the more evident to every one, for then will all take knowledge of us that we have been with Jesus. Men who dwell in courts insensibly adopt courtly manners and polished language. There is an indescribable grace and charm about them, not perceived in other men. Those who abide with Christ must become unworldly. They grow like their Lord, breathing his Spirit, catching the very accents of his voice, learning to imitate his deeds, and carrying ever with them an unmistakable fragrance—the very atmosphere of heaven.—*Mrs. S. G. Kenney.*

Wine Drinking and Intemperance.

Advocates of the wine drinking habit claim that it has a tendency to reduce intemperance among the people, but the facts prove the contrary. Statistics show that in France, where wine is freely used, the habit creates a craving for stronger stimulants. It is officially stated that of 3000 prisoners in the Department of the Seine, more than 2000 were found to be drunkards. The number of suicides induced by intemperance has more than doubled in late years. The military authorities say that 34 per cent of the young men drafted for the army are rejected on account of alcoholism, and in the cities of Normandy, where hard cider is the common beverage, the proportion rejected is larger still. It rises to 50 per cent in Caen, and in Havre to 75.

Many Christians are dull and stupid, and useless, because they have not had disaster enough to wake them up. The brightest star that heaven makes is thrown over the shoulders of the storm. You cannot make a thorough Christian life out of sunshine alone. There are some very dark lines in the ribbon of the rainbow; you must have in life the blue as well as orange. Mingling all the colors of the former makes a white light; and it takes all the shades and sadnesses and vicissitudes of life to make the white lustre of a pure Christian character.

A man who is too busy to be courteous is much busier than he ought to be.

The worth of one true man to the world is a question which no arithmetic on earth can answer.

A Report.

Before the Conference business meeting adjourned, permission was asked to call the Ladies' Tithing Society together in business session, as the mission work in Grand Rapids needed the co-operation of the Conference. Sister Chaffee has worked hard to get people interested and it was finally decided to send the evangelists there and try and determine what to do in the future. It was moved that $80.00 be appropriated from Tithing Society to be used by evangelists at the discretion of Conference board, carried. Meeting then adjourned.

M. A. Woodward, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Richard Arthur	5 00
S H Reere	1 50
Mrs Albert Burton	1 50

Special Hunters' Rates.

Beginning Nov. 9th, until Nov. 30th, the Nickel Plate Road will sell Hunters' tickets to parties of three or more traveling together to McComb or Payne, or stations between these points, to South Whitley or Willvale, or stations between these points, at one fare for the round trip. Return limit Dec. 2. Obtain detailed information from nearest agent of the Nickel Plate Road, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—nov 30

Poetry.

Ishi.

"Thou shalt call me Ishi (my husband), and shalt call me no more Baali (my Lord), and I will betroth thee unto me forever." Hosea ii. 16, 19; 2 Cor. xii. 2.

"O, my heart is full of laughter,
And I'm very, very glad;
For I have a precious treasure,
Such as princes never had.
Ishi! Ishi is the jewel,
Mine he is while ages roll—
Angels taste not of the glory,
Holy Ishi of the soul.

All my love no tongue can utter,
All its wondrous depths and power,
Growing deeper, growing stronger,
Day by day, and hour by hour.
Ishi! Ishi night and morning,
From my lips that holy name,
All the while my soul exulting,
In the self-same joyous strains.

Many beauteous names thou bearest,
Brother, Shepherd, Friend and King;
But they none unto my spirit
Such divine support can bring.
Other joys are short and fleeting,
Thou and I can never part;
Thou art altogether lovely,
Ishi Ishi! of my heart.

Earthly loves are very lovely,
Passing, passing fair they seem;
But they come and go like shadows,
Like some bright and long past dream.
Thou art a reality,
From which like dreams I ever wake,
Those I cast aside as nothing,
Ishi! Ishi! for thy sake.

When the sun of life is setting,
When the shades of even fall,
And upon earth's fairest visions;
Cometh darkness like a pall;
Then, O Ishi! will believe I,
I shall see thy glorious face;
Finding in thy coming kingdom,
My eternal resting place.

Communicated.

2 Cor. v. 1-8.

The following is Macknight's translation of 2 Cor. v. 1–8 and his comments on the first verses.

I have found this one of the difficult Scriptures to understand from the common translation.

1. For we know that when our earthly house, which is a tent, is destroyed, we have a building, from God, an house not made with hands eternal in the heavens.

2. But yet in this tent we groan earnestly desiring to go permanently into our habitation which is heavenly.

3. And surely, if we go in, we shall not be found destitute.

4. But yet, we who are in the tent groan, being burdened; not because we desire to go out, but to go permanently in, that what is mortal may be swallowed up of life.

5. Now he who hath effectually wrought us to this very desire is God, who also hath given us the earnest of the Spirit.

6. We are bold, therefore, at all times, because we know, that being at home in the body, we are from home from the Lord.

7. For we walk by faith, and not by sight.

8. We are bold also, because we are well pleased rather to go from home out of the body, and to be at home with the Lord.

I give his notes on the first verses. "Our translators have rendered this passage in the following manner; 'For we know that if our earthly house of this tabernacle were dissolved;' by this tabernacle meaning our body. But the impropriety of that interpretation will appear from the following consideration:

1. 'Our earthly house of this tabernacle,' being opposed to the 'building from God,' which according to the common translation, we are to receive when our earthly house is destroyed, if 'our earthly house' be our present mortal body, the building of God, an house not made with hands, eternal in the heavens,' spoken of, verse 1 must by necessity be our resurrected body, and we must receive it when our mortal body is dissolved; which is not true, neither is that true which is affirmed in this verse, that our resurrection body is in heaven.

2. If 'the building of God;' which we are to receive when this earthly tabernacle is dissolved, be our resurrection body, what is said, verse 2 is not true, namely, that it is 'a house from heaven,' for the glorified body of the righteous, who are dead, is not to come from heaven, but from the grave.

So we are told 1 Cor. xv. 42 'It is sown in corruption, it is raised in incorruption,' etc. And with respect to those who are alive at the coming of Christ, they are not to receive their glorious bodies from heaven; but their mortal bodies, in which they are found alive, are to be changed into immortal ones, in the twinkling of an eye. 1 Cor. xv. 52.

3. The common translation of verse 3, 'If so be, that being clothed, we shall not be found naked,' implies that if we are not clothed at the resurrection with a heavenly body, we shall be found naked or destitute of a body. According to the translation of verse 2 the righteous are not to lose their mortal body, but only to have it clothed upon with one that is immortal.

4. By interpretation this passage of the earthly and heavenly body of the saints, such a jarring of metaphors is introduced in verses 2 and 3 as is perfectly absurd, for what idea can any form of a tabernacle which is clothed upon with a house, and which if it is not so clothed, the person who inhabits it will be found naked. 'We have a building from God.' This building is the city which Abraham and his sons, who were heirs with him of the promised country, looked for while they lived in tents; and of which city the Builder and Maker is God. Heb. xi. 10. To this city Paul and other inspired writers have given the name of Jerusalem, New Jerusalem, The City of the living God. Macknight.

We must remember that Dr. Macknight was a believer in the immortality of the soul, yet he has shown the inconsistencies of the Common translation as we have it in 2 Cor. v. 1, etc.

Our house is as unsubstantial as a tent. It has no permanent foundation but we look for one that has.

When this political arrangement (our tent) is destroyed we will have a kingdom or an arrangement that will be permanent, as our head will be Christ, the King of kings and the Lord of lords.

'In this tent we groan.' Who among the worthy ones do not groan to be delivered from such misrule and corruption that surround us. The world is growing better they say! Was Sodom ever more corrupt and wicked than now? With our surroundings who would not say with Paul 'earnestly desiring to go permanently into our habitation which is heavenly.' What a blessed thought follows, that, if we go in we shall not be found destitute. We shall be clothed and fed. No drouth then to destroy our crops, but old mother earth shall have been born again and nothing shall hurt in all my holy mountain, thus saith the Lord.

The great desire that God has wrought in us is that what is mortal may be swallowed up of life. This was Paul's hope, not that an immortal soul go to heaven at death, but in the resurrection of the righteous he might receive a spiritual body. The hope of the Psalmist was the same. Psa. xvii. 15, 'As for me I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness.' See also John iii. 2. 'It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is.'

Brethren, let us retain this blessed hope and when the Master shall come receive a crown of righteousness.

D. C. Robinson.

Various Opinions on "The Second Death" of the Bible.

Brother Underwood:

The enclosed article on the second death is taken from notes left by our deceased brother Henry Young. It was read at the meeting of the Church of God last Sunday, and Bro. John O. Woodruff, of Elizabeth, suggested that it be forwarded to THE RESTITUTION, hoping it may be published therein; his suggestion was endorsed by the brethren, and acting thereon I hereby forward it to you, trusting it may find a space in THE RESTITUTION; if not, kindly return it to me. I am yours in the blessed hope.

DANIEL DEETZ, JR.

To answer this question: What is the second death? is only possible for one who has a Biblical knowledge of the truth, who is instructed in the sound doctrine of the Scriptures; to speak more plainly, in the language of the Apostles, one who has received a resurrection out of the dead, by grace (Eph. ii. 4, 5, 6, 7), and has established his heart by full assurance of faith in his grace. It is generally understood by a second death, that after a man has lived and died, he has come to life again and died a second time, as for instance was the case with Lazarus and others; but as the Scriptures speak of the resurrection that the dead shall be raised incorruptible, consequently cannot die (wherefore we hope for a resurrection), the aforesaid idea of second death cannot be entertained, after a little reflection on our part. The Biblical second death appears, applied

I. Individually, to persons Rev. ii. 11.

II. In a general sense, to a nation or nations. Rev. xx.

Let us examine it first as it is applied to individuals. Until the return of our Lord Jesus Christ, it is appointed unto man to die, no matter how holy a life he may lead. This will be readily acknowledged by every one; when exceptions have taken place, this natural law was set aside by God (with Enoch and Elijah). When, however, our Lord returns, when the dead in Christ are risen, then will come into effect a new covenant with men (Israel) see Jeremiah xxxi. and note verse 31, and the Apostle calls this dispensation, which follows the present dispensation, judgment, the day of the Lord (Hebrews ix. 27); until these all are in Adam, and die in Adam. Dying, thou shall die, is the warning. (Gen. iii. 17). To Israel a new order of things takes place under the new covenant which comes into effect at the day of the Lord, the day of judgment; then the present death, (which is in Adam, and is the first death) which remained even under the law of Moses (1 Cor. xv. 56) no longer reigns, its power is broken, and the saying: In Adam all die, is been void. The Lord spoke by Ezekiel (Ez xviii.) "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.....verse 27, "If the wicked shall turn from his sins he shall live, he shall not die."

What is the righteousness of the righteous? Life (in Christ). 1 John v. 11. And the wickedness of the wicked? Death (in Adam). Gen. iii. 17. Here we find the teaching of the second death; the first death is inherited from Adam, and rules from Adam until the dispensation of judgment, even over them who have not sinned after the similitude of Adam. Man inherits a mortal nature: but under the new covenant, the power of the first death, the inherited, is broken and it does not reign, neither can it reign, but "the soul that sinneth it shall die." So we find that until that day, death is hereditary, (this is the first death); but then, death is because of the individual's trespass, and upon the individual who trespasses; this is the second death, and is by divine judgment.

Now, those who by confession in Christ, and in baptism, have become identified with Christ, have been buried into Christ (Rom. vi. 3; Col ii. 12) and have acknowledged that they are mortal, and subject to death (in Adam), Eph. ii. 4, 5; enter into a new covenant with God, a covenant of life (in Christ), Eph. ii. 5, 6; Col. iii. 3, 4; as is brought to our remembrance at the taking of the Lord's supper (1 Cor. xi. 25); they have shown forth their death in Adam by baptism, and are risen to a new life (Col. ii. 12) in Christ Jesus; they have come out from under the reign of the first death where they were by nature (Eph. ii. 12) and have come nigh unto God. Eph. ii. 13. We read in Rev. ii. 11, "He that overcometh shall not be hurt of the second death." He that does not overcome? He dies because of the unrighteousness which he commits. Compare with Hebrews x. 26 to 30 inclusive. There are records of divine imposition of death given in the Scriptures, which I would call attention to those who perished in the gainsaying of Kore, the divine judgments upon the two sons of Aaron for offering strange fire, and the fate of Ananias and Sapphira, as instances; these would have died in the natural course of events, but a different death overtook them; divine judgment. One thing more I would call attention to, Jude speaking of ungodly men in the churches, says (Jude 12) that they are twice dead, plucked up by the roots, and in verse 4 he says these were before ordained to this condemnation; this agrees with what Paul says; it is time that judgment begin at the household of God.

The Apostles teach that death is the wages of sin. By Adam's disobedience he was debarred from the tree of life; (Gen. iii. 22) as long as he had access to this tree, he could live by eating the fruit thereof. He was therefore mortal, otherwise he would live without the necessity of eating this fruit. We inherit this mortal nature from Adam (this is the first death, or wages of the first sin), but by coming into Christ, buried into him by baptism, we die unto the old nature (Col. iii. 3) and entering into a covenant of new life, are placed under God's especial providence or judgment; hoping, in faith, to obtain eternal life; if so be we continue in his commandments. This we cannot obtain if we turn back again and forsake the Lord who purchased us; this is the second death. See Heb. vi. 4-8; Heb. x. 26 and Jude 12 and 13.

Let us now turn to Rev. xx. 10 to 15 inclusive, where we read of a general punishment by the second death; the lake of fire, this is the second death (verse 14) and after having read this, compare with Heb. xii. 26 to 29 inclusive. "For our God is a consuming fire." Verse 29. These two passages are identical. Peter also wrote of this general judgment (2 Peter iii.) saying: "Remember the words which were spoken before by the holy prophets, and the commandment of our Lord and Savior through his apostles: knowing this first, that in the last days mockers shall come with mockery saying, Where is the promise of his coming? for since the fathers have fallen asleep, all things continue as from the beginning (we die). For this they wilfully forget, that there were heavens of old, and an earth consisting, out of water and in the waters. Whereby the world that then was being overflowed by water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Compare with Jude 14 and 15 which is identical. Peter shows that, in times past, a general destruction of ungodly men took place, by the Word of God, through the flood; this is set forth as a warning to the aforesaid mockers, who, he says, are to be destroyed by the same Word of God, through fire; whereby the ungodly shall be rooted out of Israel. This is divine judgment, the second death: (as I find it rendered in a German translation the "other" death) distinct from the death in Adam which is hereditary. Rom. v. 12. By one man sin entered into the world, and death by sin, and so death passed upon all men; in whom all sinned." We are by nature partakers of this one blood (Acts xvii. 26; and blood is the life of all flesh. Lev. xvii. 14.

Faith.

The only passage in the Bible, as rendered in the common English version, in which the term "faith" is formally defined, reads as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. The rendering of the Revised Version is the following: "Now faith is the assurance of things hoped for, the proving of things not seen." Professor Stewart in his Commentary on Hebrews, thus translates the original Greek: "Now faith is confidence in respect to things hoped for—evidence of things not seen." Dr. Bloomfield, giving a brief paraphrase of the passage, says that "the faith here meant is not specifically faith in Christ," but in the "genus" (from which the "species," a gospel faith, proceeds) namely, a "firm belief and unshaken confidence in God." Dr. Sunemann, in his comment on the same passage, regards the first clause as meaning "inner confidence of that (or with regard to that) which is still hoped for," and "has not yet appeared in actual form;" and the second clause as meaning "a firm inner persuasion of the existence of unseen things, even as they were manifest to one's eyes." Said Dwight L. Moody: "There is a verse in the Epistle to the Hebrews which tells us what faith is, let me quote it: 'Now faith is the substance of things hoped for, the evidence of things not seen.' That is the best definition of faith that I have seen; but we find in the same chapter, that without faith we cannot please God. 'But without faith it is impossible to please him for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' But God asks no man to believe without giving him something to believe, and we have that something in the first Epistle of John. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son.' Mr. Spurgeon said he did not want any one to tell how honey tastes, for he knew how it tasted. So Jesus says: 'He that believeth on the Son of God hath the witness in himself; he that believeth not, God hath made him a liar; because he believeth not the record that God gave of his Son. Ans., this is the record that God hath given to us—eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life.' Creeds are all right, but they don't save us. Many Christians are looking to a dead creed and a dead Christ, not a living Christ. I know men who complain that they have not faith enough. Well, you can have some without having all that you would like. I might not have the whole Atlantic Ocean, but if I have a tumbler of water I have water, haven't I? So I may have faith, even if not in so great an abundance as I wish. A woman was introduced to Dr. Bonar as a woman of great faith. She replied, 'I am not a woman of great faith, but a woman of little faith with a great God.' That is the right kind of faith; faith in a great God. What the eyes are to the body, faith is to the soul. Give up trying to make faith. Faith is not feeling. I was praying a long time for faith, and expected something wonderful to happen; but I read one day that 'Faith cometh by hearing, and hearing by the Word of God!' It came to me like a flash out of heaven. And I looked round and found that there were many men about me who were closing up their Bible and praying for faith. This is a false idea of faith. The more I know of God, the more I trust him. The men and women who are faithful in their study of the Bible are those who have great faith." Christian reader, nothing pleased the Lord Jesus so much as faith. He honored it every time he met it. It refreshed his heart. Have you faith?

EUGENE B. WILLARD.

OUR LETTER DRAWER.

Editor Restitution:

As my time for the paper is out next month, I will renew now as I do not like to miss a number of the paper, for when I read the letters from the scattered members of the family of the household of faith it gives me strength and encouragement, for it is a lamp giving light in the darkness. I think the RESTITUTION is the best religious paper I ever read, the gospel truth is so clearly explained that a child can understand, and pray God to bless your efforts to spread the gospel truth until the King shall come in his glory to give every one according as his work shall be, and may we be among those who will hear the welcome words "Well done."

Your Sister, in hope of eternal life.

MRS. ALBERT BURTON.

Dear Brother Underwood:

One evening I was in the reading room, and I saw the Christian Science Magazine lying on the table, and read some of it, and the next day out of curiosity went to their meetings and met with a cordial reception, and I told the leader how I happened to be there, and he made the remark to one of their people, "You see our literature we put in the reading room is bearing fruit, doing some good, this gentleman read some of it and has come to learn more." After the meeting he followed me out and asked me to come again. I happened to have a RESTITUTION in my pocket and gave it to him. This incident set me to thinking, why should'nt our paper, the dear, old RESTITUTION be in the different Reading Rooms? I believe there are men enough in our church throughout the land, who have enough above their living that they could spend ten, twenty or thirty dollars a year, or even five dollars would be a good deal, providing all that could afford it would give and have the paper sent somewhere or to somebody. One day, the past summer, while sitting in the hotel one of the Dowie ladies came in and wanted me to buy a copy of their magazine. I took one and soon after I went to the depot, and out of curiosity, to see whether it would be noticed or not, I layed it on the table and took a seat a short distance and waited. Pretty soon a gentleman came in, he looked like a traveling man, took it up and read in it until the train came, then put it in his pocket. You see, every act and every movement has an influence of some kind, and our paper should'nt be hid under a bushel. I was told by a brother that there are some very wealthy people in our church, that is, a few. Are that few doing according to their means? I was surprised the other day to read that brother's letter in the RESTITUTION stating that Brother Underwood was publishing the paper for what is taken in on subscriptions. We should make an effort to increase the subscription list and pay our dues promptly. For my part I should miss the paper very much if it was discontinued. "He that turns many to righteousness shall shine as the stars."

Another incident I will relate to show that literature has its influence. When Mr. Moody first started to preach, he preached in St. Louis one time and he was very nervous and timid, but he thought he would make up for a lack of ideas by quoting lots of Scripture. He preached one evening and had for his text "The Jailor Converted." The next morning the city papers published his sermon, one of the papers was thrown into the cell of a very hard criminal, I think his name was Murphy. He was in for burgarly and there were other charges against him. The head-lines were in large letters, "The Jailor Converted," which aroused his curiosity, and he read it and throwed it down with the remark, "That is some of Moody's bosh," but after while, being alone, with nothing but his own thoughts for company, he took it up and read it again and threw it down and stamped on it and he thought and read that day until he was finally on his knees begging God for pardon, and before he quit he was a converted man. The jailor thought Murphy was coming the religious dodge for effect. After he was released from prison he looked for work and could'nt find it and went to New York and could'nt get anything to do there. He went back, he was discouraged but would'nt go back into sin. Soon after he went back to St. Louis the sheriff sent for him to come to his office. He thought he was being sent for to answer for some of his old crimes, but he said he would go and meet it like a Christian. The sheriff said: "Murphy, I have had you shadowed ever since you left prison. When you went to New York a man followed you and when you came back he came also. Now I am convinced you have reformed, and I have sent for you to take a position under me. I have some jewelry valued at sixty thousand dollars and I want a man to guard it. Murphy, a strong man that he was, cried like a child. He sat that night with a revolver on the table guarding that property. Sometime after that Moody failed to fill an appointment in that city and Murphy was persuaded to take his place, and I think he preached quite frequently after that, and did a great amount of good. This all resulted from that copy of paper thrown into his cell.

The way they do in the churches when they want to raise a subscription to meet a debt, they say, How many will give ten dollars, and after they get all the tens they can they come down to five and after that they come down to one dollar and then to fifty and twenty-five cents. Now will those who can't send ten, five or one dollar send twenty-five cents towards this fund as several from all over the land would send the paper to a good many needy ones.

Your Brother in Christ,

E. W. M[illegible]

Obituary.

Died, five miles northeast of Plymouth, Marshall Co., Ind. Oct. 21st, 1901, Mary J. Thompson Shaffer.

The deceased was born Aug. 23rd, 1830, in the State of Maryland, and moved with her parents to Knox Co., Ohio, where she was married to John A. Shaffer; from thence, with her husband, moved to this State in 1851. Twelve children were born to this union, seven sons and five daughters. Three of these with her husband preceded her in death. The living are Henry, of North Dakota, Carlottie of South Bend, Ind., Elizabeth, Catharine, David, Hugh, Rozella, Jennie and James.

Sister Shaffer cherished the blessed hope of the soon coming of the Lord. For a long time her feeble state of health had prevented her from meeting with those of like precious faith, a fact she much regretted. As she approached her end she expressed a wish to partake of the emblems of her Savior's death, and was permitted to do so on Sunday, the day preceding her death. Funeral services on Wednesday the 23rd, conducted by the writer.

J. L. WIRICK.

All beginnings are important and significant; but the true eras are not in the calendar, but in the heart. The new year's beginning is the hour of an individual's inward choice.

Excursion to Richmond via Pennsylvania Lines.

For the State Convention Y. M. C. A. of Indiana, excursion tickets to Richmond will be sold via. Pennsylvania Lines November 21st to 23d, inclusive.—Nov. 28.

For Thanksgiving Day.

The Vandalia Line will sell November 27th and 28th, return limit November 29th, 1901, excursion tickets at reduced fares from all stations to points 150 miles from selling point on its own line, and also to many points on connecting lines. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Pass'r Agent, St. Louis, Mo.—Nov. 28.

Report of Meeting.

Our Annual Meeting was held at Blush, Mo. as per announcement in THE RESTITUTION, beginning Oct. 19–25. Eleven sermons were preached by Brother John Foore, and while there were no additions, we had an interesting meeting. The house was crowded to the extreme limits, seats all filled and as many as could get standing room stood with craned necks trying to catch every word. Every sermon seemed to become more interesting, until at last the house could not hold them all.

But the speakers' time was up as he had other appointments, and so our meetings were brought to a close with the expression on the people's faces that they were hungry for more of the spiritual food.

On the evening of the 25th of Oct., the brethren and sisters met together and partook of the bread and wine in commemoration of our Lord's broken body and shed blood, until he comes.

My prayer is that he comes quickly and removes all pain, sickness, sorrow and death, and that you and I will hear the welcome "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yours in hope.
P. J. GRAHAM.

Conference Notice.

The Quarterly Conference for the congregations of the Church of God, of the Abrahamic faith will be held with the congregation at Plymouth, Indiana. Will convene for opening service at 7:00 p. m. on Thursday Nov. 14, 1901. To continue over the following Sunday. The Plymouth congregation is anxious to entertain all that will come, including visiting brethren from other States, who may favor us by their attendance. Dear brethren, this meeting will be helpful to us, and uplifting to the cause we love, if we make it so, by doing our part. The Lord's part will never fail. He has pledged to be with us if we come in his name. Shall we not then do our part, commencing now, and continue arranging our other business affairs, all subordinate to this end, "Where there's a will, there's a way." Come then in the spirit of the Master, with the full endeavor to "keep the unity of the Spirit in the bond of peace," and thereby, not only be blessed, but become the means of blessing to others now, and thereby being qualified and prepared to participate in the ministration of blessing "to all nations" in that blessed, near coming "day of the Lord." Programme to follow later on.

D. T. HALSTEAD, Pres.
MRS. R. C. RAILSBACK, Sec.

California Brethren.

I expect to go to Oleander, Fresno Co., Cal., some time in November, and will make my home there for a time. Any brethren desiring meetings in their vicinity please address me at Scholls, Ore., until Dec. 1. We should be faithful and work while we may for the Master is soon coming.

Yours awaiting his coming.
EDWIN E. GROAT.

God knows what keys in the human soul to touch, in order to draw out its sweetest and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftiest notes of joy and gladness. God knows where the melodies of our nature are, and what will call them forth.

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Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Fast trains north on the Chicago & North-Western Railway leave Chicago daily for Milwaukee, Madison, Green Bay, Fond du Lac, Oshkosh, Appleton, Escanaba, Ishpeming, Marquette Ashland, St. Paul, Minneapolis and Duluth and all points in Wisconsin and the Copper Country. Quickest time. Through picturesque Wisconsin. Service unequaled. The best of everything. For tickets, rates and all information, apply to your nearest ticket agent, or write to A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. Nov30.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

POST OFFICE ADDRESSES.

Persons requesting their address public and may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
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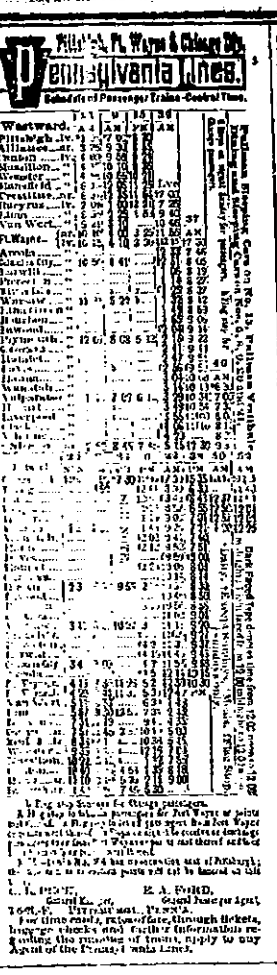

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You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1745 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following service: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thecity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Barr's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. B. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1283½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by V. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Robelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's, Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhl, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. J. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God, at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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As the Judge eternal,
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Nations to his footstool
Gathered then shall be;
Earth shall yield her treasures,
And her dead, the sea.
Till the trumpet soundeth,
'Mid eternal light,
Reign, thou King immortal,
Holy, infinite.

Jesus! Lord and Master,
Prophet, Priest and King,
To thy feet triumphant,
Hallowed praise we bring.
Thine the pain and weeping,
Thine the victory;
Power, and praise, and honor,
Be, O Lord, to thee.
High in regal glory,
'Mid eternal light,
Reign, O King immortal,
Holy, infinite.

—John Julian.

Communicated.

Genesis. Chap. 34.

1. And Deina the daughter of Leia, whom she brought forth for Jakoob, went to observe the daughters of the neighborhood;

2. And Suchem the son of Emmoor the Enaite, the ruler of the land saw her; and took and lay with her and humiliated her.

3. And he became attached to the soul of Deina the daughter of Jakoob, and loved the virgin, and talked to her according to the thought of the virgin.

4. Suchem spake unto Emmoor, his father, saying, Take this child for me a wife.

5. And Jakoob heard that the son of Emmoor had polluted Deina, his daughter, and his sons were with his domestic animals on the plain; and Jakoob said nothing until they came.

6. And Emmoor, the father of Suchem, went out unto Jakoob to talk with him.

7. And the sons of Jakoob came from the plain; and when they heard they suffered anguish and it was a very grievous thing to them, because he had done a disgraceful thing in Israel in having lain with the daughter of Jakoob; and it should not be in this wise.

8. And Emmoor talked with them saying, Suchem, my son, hath preferred your daughter with his soul; give her then to him for a wife.

9. And contract marriages with us; give your daughters to us and take our daughters for your sons.

10. And take up your abode with us; and lo, the land is broad before you. Take up your abode and go your way over it and acquire in it.

11. And Suchem said unto her father and her brothers, May I have found favor in your sight, and whatever ye shall have said will we do.

12. Multiply the dowry exceedingly and I will give even as ye shall have said unto me and ye shall give unto me this child for a wife.

13. And the sons of Jakoob answered Suchem and Emmoor, his father, and with deception did they talk to them because they had polluted Deina, their sister.

14. And Sumeoon and Leui Deina's brothers said, We cannot do this thing, give our sister to a man who is uncircumcised; for it is a reproach to us.

15. Only in this way will we become like to you and dwell with you, namely, If ye become as we are, even in every male of you becoming circumcised.

16. And we will give our daughters to you, and will take from your daughters for our wives and will dwell along side you, and we will be as one race, (word sometimes translated "generation" as in Luke "This 'generation' shall not pass away, etc. should read their "race").

17. But if ye do not hearken to us to be circumcised, we shall take our daughter and go away.

18. And the words were pleasing in the sight of Emmoor and in the sight of Suchem, the son of Emmoor.

19. And the young man did not tarry in doing this thing said: For he was lying with the daughter of Jakoob; and he was the most renowned of all those in the house of his father.

20. And Emmoor and Suchem, his son, came to the gateway of their city and talked with the prominent men of their city saying,

21. These men are peaceable; let them take up their abode in our midst upon the land and let them go their way in it: and lo, the land is broad before them: we will take their daughters unto us for wives and gave our daughters unto them.

22. In this way only will the men become like to us so as to dwell in our midst and be one laity (here people of one king) in that every male of us become circumcised, even as they have been circumcised;

23. And their domestics and four-footed and chattels will they not be ours? Only in this respect let us become like them and they will take up their abode in our midst.

24. And all those going their way into the gateway of their city hearkened to Emmoor and Suchem, his son, and had themselves circumcised every male of them.

25. And it came to pass on the third day, when they were in pain, the two sons of Jakoob, Sumeoon and Leui, brothers of Deina, each took his sword and entered into the city unhindered and slew every male.

26. And slew Emmoor and Suchem his son with the mouth of the sword, and took Deina out of the house of Suchem and came out.

27. And the sons of Israel went in against the wounded and plundered the city in which they had polluted Deina, their sister.

28. And their sheep and their cattle and their asses, and all that was in the city, and everything that was in the plain they took.

29. And all their bodies and all their equipment and their wives they led away captive. And they plundered everything in the city, and everything in the houses.

30. And Jakoob said unto Sumeoon and Leui, Ye have made me an object of hatred, so that I am a wicked person to all those who inhabit the land and among the Chananites and the Pherezaites; and I am fewest in member, and they will gather together against me and cut me up and I and my house will be wiped out.

31. And they said, But shall they use our sister as though a harlot?

COMMENT.

Hebraists will please explain how the name "Suchem" was changed to "Schechem" in C. V. and R. V. Notice variation of the thought in 3d verse. How did "Emmoor" become "Hamor"?

"Child" instead of "Damsel" in 4th verse R. V. "Emmoor" (meaning "a hasty person") "Suchem" (probably "good dispositioned.")

What is the great moral lesson of the simple narrative contained in this chapter? For this event was accounted so important from the divine side of the question as to involve the future destinies not only of the individual participants, but their natural descendants to the ultimate generation. Jakoob reflects the divine disapproval and condemnation of the act and the principal instigators of it Sumeoon and Leui in his prophetic horoscope of their future given in what is commonly known as "Jacob's blessing of his twelve sons." Gen. xlix.

What then was the moral significance of this act of Jakoob's two oldest sons? Why did they not do right in avenging the pollution of their sister Deina? Were they not filling the letter of the divine law in such cases? The answer is twofold. Yes, they did carry out the letter of the law; but they did it in a lying and treacherous way. They deceived their opponents into fancied security and physically disabled them under a specious plea of atonement accepted under an agreement, contract or covenant with the seal of solemn pledges and mutual concessions and then without any regard to their oaths and pledges ruthlessly slew every one of their pledged friends and allies and coolly appropriated their property and possessions to their own use. This last act by the way was a flagrant violation of even the letter of the law, which required the destruction of the property as well as the persons guilty of such acts. Jakoob knew that he himself even, though the act was without his knowledge and consent could not evade the resultant responsibility, and the reader who will follow the careers of Sumeoon and Leui in the sacred history will find that God required "a sevenfold repayment" for this "breach of faith" on their part.

This then is the great lesson for us and this generation: Keep faith with one another in all the relations of life. For we are even saved in faith. What is the gospel but the heraldic proclamation that God has redeemed his "promise confirmed with an oath" and an ensealed covenant through the long-promised mediatorial Christ, and has saved the lost human race; and that too though the whole race was faithless to its covenant promises and pledges except this one "Son of Man" whose faith and faithfulness the Great Party of the First Part accounted sufficient to supply the universal lack? Read the arraignment of our latter day apostasy in Peter and Paul and John and see the emphasis placed upon breach of faith and betrayal of trust in all these oracular teachings, and then ask yourselves whether or not the actual occurrences as recorded in the Press of the day do not fully confirm the prophetic horoscope and lead us to be looking for "the Great Day of the Lord" of which this state of things was to be the precursor.

CHAS. GARDNER.

The Gospel Recovered. No. 37.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

[A fraternal gathering of Christadelphians, a section of brethren apart from the original body so named, took place at Birmingham, England, in May, 1901. Fully 2000 persons assembled in the town hall there to hear addresses on the Bible, on Immortality, and on Prophecy. A meeting numbering 200 was previously held, but the particulars are not yet known to the writer of this. The fact of such a gathering from many places, irrespective of the old organisation seems to indicate a degree of independent thought and action altogether foreign to the anticipations of the old leaders of the Christadelphian movement.]

In recent articles the subject of the Nature of Christ was treated of as a fruitful source of divisions, and that even among Christadelphians themselves. How in this "History repeated itself" was also illustrated.

A supplement to article 34 is desirable. Pope Pius IX. issued a decree at Rome in a numerous Council of Bishops on 8th Dec., 1854 declaring the Immaculate Conception of the Virgin Mary to be an article of Catholic belief.

Doubtless the attentive reader will have noted the tendency of those various controversies to prove "Drawbacks and Hindrances" to the gospel. So far as the so-called orthodox are concerned there is an absolute failure to recognize the apostolic confession that "Jesus is the Christ" and its relation to the "gospel of the kingdom." This was in their case altogether ignored, and its place occupied with various conflicting theories regarding the nature of our Lord's Person, and his place in the Trinity so-called. An exception may be so far made to this in the case of Edward Irving and his adherents who held the doctrine of the kingdom and in some true sense the Messiahship. The undue importance he attached to the subject was certainly fitted to impair his influence as an advocate of millenarianism. The Christadelphians again, by elevating the question concerning the nature of Christ to the faith that justifies, and by their discussions leading to disunion, could not fail to have a disastrous effect on the gospel so far as outsiders were concerned.

Another cause of division was the teaching of Dr. Thomas concerning the mortal resurrection of the saints. This has already been briefly noticed in connection with a fruitless proposal for union in Scotland in 1873. Division is still maintained on this ground by Christadelphians. To illustrate this position and to furnish information on the subject, especially to a new generation of readers, it seems desirable to give some extracts from the literature which was contributed to the discussion. This literature was considerable as will be seen anon.

So far as known to the writer of this, the mortal resurrection was first broached in the *Herald of the Kingdom*, Vol. VII. 1856. In a long article of 20 columns, entitled "Did Jesus teach the Mosaic Doctrine of Immortality," the following occurs:—"The resurrected disciples of Jesus, with Abraham, Isaac, and Jacob, and all the prophets and faithful under the Lord, will stand before that tribunal bodily, that 'in body they may receive for the good or evil that they have done.' See text quoted from Cor. v. 10, and leave out the Italic words, which are not in the original .....Resurrected disciples are bodies and souls, or living bodies, as Jesus was when he came out of the sepulchre, and was mistaken by the gardener .....Resurrection, or the act of coming out of the ground does not make them spirit-bodies, or immortal; it only restores them to the '*as you were*' before they died." p. 124. See also p. 126.

At an aggregate meeting of brethren held at Glasgow in July, 1858, G. Dowie read a paper on divisions. In the course of his remarks he said, "Whilst admitting that Dr. Thomas was a man to whom the brethren were largely indebted, he considered it his duty in that assembly, to raise a voice of warning to the brethren against the reception of the doctrine "that the resurrection of the dead saints is to be a reliving of their natural life; so that what is sown to the natural body is also *raised* a natural body —as taught by John Thomas." *Messenger of the Churches*. Aug., 1863.

In the October number of the *Messenger*, a correspondent (Andrew Tait) quoting G. Dowie's statement, says, "As the above is given to the *Messenger* as a quotation from the writings of John Thomas, perhaps G. Dowie will favor them by kindly inserting in October copy of the *Messenger*, from what book and page of the writings of John Thomas the above is quoted, as I have never seen or heard of such in any of his writings or conversations".....Reply by G. Dowie:—"The quotation referred to in the foregoing communication is not given as an extract from the writings of John Thomas, but as an extract from the paper I read at the meeting in Glasgow.....But although the sentence may not be found *verbatim* in any of the works of Dr. Thomas, it appears to me to be a correct enough statement of the doctrine which he has taught in '*Eureka* Vol. I.'—as the following extract may show. It was upon the strength of these, and their repetition and development in conversation, that I offered such a sentence in warning to the brethren. If the passages herewith quoted do not bear the above idea as their obvious meaning, I presume the editors of the *Messenger* will afford a reasonable opportunity for explanation by any one who is better posted up in the niceties of the language of the author referred to."

"In commending life at this epoch, this renewed man (the 'true believer' of the context) is said to be 'waked as a man that is waked out of sleep.' At this waking he is as Adam was before he fell; because having been pardoned, or justified from all sin by an obedient faith, perfect in kind and degree, in his former lifetime, and after that "worthy of God," to the end thereof, in the resurrection he is awakened as a man without sin. Being thus renewed he is still in the image of the earthly Adam, but before he fell. But he is not always to continue in this image.....The dead saints being awakened to renewed bodily existence, they are prepared for bodily change. "This corruptible must put on incorruptibility, and this mortal immortality,' but at what precise moment or point of time, after being brought out of their graves the saints shall be immortalized does not appear to be explicitly revealed.....Several years may intervene after the awaking from death to the epoch of change in the twinkling of an eye."—pp. 63, 64.

"From the fact that all the raised are not 'quickened,' and yet are living in post-resurrectional contempt, it follows that the quickening is an operation superadded to the formation of living bodies from the dust of the ground. It is the making alive of saints with life eternal." p. 111. "Jesus was the great example of all things pertaining to his brethren the saints. When their bodies come out of their graves, they come forth as Adam or Jesus. Had Adam the first (who was the figure of Jesus) shone forth in glory, it would have been when he should have been permitted to eat of the tree of life. All the time between his creation and such eating would have been ordinary human existence. It was so with Jesus, and will be so with the saints. Between their resurrection and glorification is the resurrection state, styled 'in the resurrection,' a period of forty years preceding millennium, in which some important events of the apocalypse are to be transacted." p. 187.

From these quotations it appears that however A. Tait may be disposed to establish a distinction between a born natural body, and a resurrected natural body, such as that of Lazarus of Bethany, as if it could not be natural because it had once been dead, this distinction does not appear to be recognized by John Thomas; for the condition of the saints when resurrected he says is to be 'in the image of the earthly Adam, but before he fell.' This however is styled 'ordinary human existence.' It should be distinctly noted that 'the first man Adam was made a living soul,' (the term 'living soul' is said by Dr. Thomas to be identical with that of 'natural body;' we have borne this image, and presently do bear it. Now I have not represented Dr. Thomas as teaching that the saints shall be raised with the stain of sin upon them—but 'that the resurrection of the dead saints is to be a revival of their natural life; so that what is sown a natural body, is also raised a natural body."

"I found myself justified in using such particular phraseology in representing Dr. Thomas's ideas on the subject in question because of a simple occurrence while he was in this country; one sister accosted him with this question—'What is this new doctrine about the mortal resurrection, to which he promptly replied—Not the mortal, but the natural resurrection.' Surely if I take his own words thus concisely and pointedly given, along with the meaning most obvious to me in his writings, I cannot be said (at least wilfully) to misrepresent his ideas."

I have concluded that Paul only recognizes two conditions of the saints—the natural and the spiritual, or the mortal and the immortal. If there is a third, an intermediate one, let us see Scripture testimony regarding it as plain and satisfactory as these two, and I shall be satisfied, and shall hold it, and teach it."

J. CAMERON.

(To be continued.)

About the Dead Sea.

In the middle ages, and when men made wonderful pilgrimages to the Holy Land, it used to be a story that fowls were never seen on the waters of the Dead Sea, and, indeed, that birds could not fly over it alive.

"The name of the Dead Sea is derived from this circumstance—that it does not sustain any kind of living thing, for there are neither fish in its depths nor water fowl resounding upon it."—(*Beda Venerabilis*, "*In Locis Lanetis.*" Ch. xi.)

Again:—

"The Lake, destitute for nourishing or sustaining fishes, as well as fowl accustomed to frequent waters, even by its pestilential air kills birds that may happen to be flying about it."—(Zuallart, "*L Tres Derot Voyage de Jerusalem.*" Liv. iv. p. 16.)

And again:—

"I have never found any living animal in the water, though many fish brought down by the Jordan current, lie salted along the shores."—(Lieut. Conder, "*Tent Work*," 2. 20.)

EUGENE B. WILLARD.

Are You a Stranger?

"Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul." I Pet. ii. 11.

If you are "fellow-citizens with the saints and of the household of God," you have ceased to be "aliens from the commonwealth of Israel, and strangers from the covenants of promise." Now if it be the case that you have ceased to be "foreigners" to the "commonwealth" (or body politic) of Israel, you are "pilgrims and strangers" to everything else. Remember that even our father Abraham, "sojourned in the land of promise as a strange country." A "strange country" is a foreign country, a country in which we are not citizens, but sojourn as aliens. If the grand old fathers to whom the covenants of promise were made, confessed that they were pilgrims and strangers on the earth, what is our position?

"They that say such things declare plainly that they seek a country." Now if we "declare plainly," or in other words, make it openly manifest that we seek a country, will it not be evidence to those whom we declare plainly that we seek a country, that we are but pilgrims and strangers in the one in which we sojourn?

The above was evidently the view of the Apostle Peter who was anxious that while they did sojourn among the Gentiles, they should preserve a godly deportment. "Dearly beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles."

The phrase "pilgrims and strangers," would be very inappropriate to apply to citizens who are at home in the country in which they live. Such have ceased to "seek a country."

Peter's epistle is addressed "to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, and Bithynia."

Dear reader, are you a "stranger and pilgrim on the earth?" If so, like all the other dear pilgrims, you desire a better country, that is an heavenly. The desire for a better country, shows you are not satisfied with the one you sojourn in. Like faithful Abraham you simply sojourn as in a strange country, until the happy time arrives when the kingdom will be restored again to Israel. Then all who are not aliens from the commonwealth will take possession of it as "the royal priesthood." For "the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High."

He who was "born King of the Jews," while on earth dwelt not as an inheritor but as a "pilgrim and stranger." "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." They who should have joyfully received him, said: "This is the heir; come, let us kill him, and let us seize on his inheritance."

Dear brethren seeing that we are "pilgrims and strangers," "let us abstain from fleshly lusts," "that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them."

But rather let us say, as King David said: "We are strangers before thee, and sojourners, as were all of our fathers."

Oh dear brethren, let us be devoutly thankful that we are not "aliens from the commonwealth of Israel, nor strangers from the covenants of promise," for all that are, are without God, hope, or Christ.—*W. H. Wilson.*

Lines of human beauty grow from within outward.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, NOVEMBER 20, 1901. NUMBER 43.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations, the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Nov. 20, 1901.

Reader, a great opportunity will only make you ridiculous, unless you are prepared for it.

Just as we go to press the delayed report of the Illinois Conference just came to hand, and will be given next week.

Tired ones,—reach out the arm of faith as far as you can, and he who pitieth like a father will reach down all the rest of the way.

Dispatches as late as Nov. 18, from Rome, indicate that the Pope is quite low, and his death at any time may not be a surprise. Similar reports to this have been given out so many times, and yet he lives, that we only give this as a current item. Only a very little is known of what goes on inside the Vatican.

The Dowager Empress of China has instructed Prince Ching to sign the agreement over Manchuria. Since the death of Li hung Chang the Empress has been between the Southern Viceroys and Japan on one side and Russia on the other. It is not yet known who will be favored by this action, but it is safe to say it will be Russia, else the treaty would not be signed just yet.

Lord Pauncefote, British Ambassador, and John Hay, the Secretary of State of the United States, on Nov. 18 signed the new treaty for the construction of the Nicaragua Canal. The text of the treaty is not given, as it must remain a secret till the Senate acts on it; yet it is known that this new compact gives the United States authority to build the canal, to fortify it as desired, and provides that this country alone shall guarantee its complete neutrality as between other warring nations.

The Indiana Conference was held at this place, as per announcement. The Secretary will have a report for next week so all interested may know what was done. One lady made the good confession was immersed by Brother Zilmer, and Sister Perry Smith is now introduced to the Household of Faith. Brother Smith with his wife also unites with our organization. We can add nothing better than to say Amen to the words of Brothers Zilmer and Tuttle spoken at the time of baptism. Be faithful, and a crown is yours.

"Watching for a Chance to Desert."

The paper on which the following article was printed has turned quite yellow from age, but we have kept it by us, thinking it might be well to reprint it some day with comments. A painful letter from a sister in another State shows that many of those who profess to come into covenant relationship with God think and act very much as if the Churches of God differ but little from a social club that can be united *with* or withdrawn *from* as it may please them. In our judgment few, if any, of those who watch for an excuse to desert ever knew the blessedness of those whose iniquities are pardoned, and whose sins are covered. At most they have only *intellectually* assented to the truth of God,—and mechanically rendered obedience to it—did not realize that it is "with the heart man believeth unto righteousness;" did not experience the transforming power of the truth;—did not become new creatures in Christ Jesus. Of course they would feel quite out of their element in a godly community as soon as the novelty of the formal transaction wore off, and the restraint of the law of Christ was felt. As Jesus says, "If ye love me, keep my commandments," that is, as evidence of your love. The commandments of Jesus cannot be kept by those whose faith does not work by love. Only love can make the yoke of Christ easy and his burden light. But to the article referred to, it says:—"A little paragraph caught my eye the other day; it said that it seemed as if some professors were always watching a chance to desert," and that "whether out or in the church they were not of much account." The writer continues:

"How painfully true are these words! One deserts because of some difference of opinion between himself as to the honesty of some other poor mortal; another because he loves the companionship of the gay tippling crowd; and still another forsakes the House of God because he wants a decent burial. It presses upon my heart like the weight of a fearful nightmare, the thought of these. They seem to feel that it is *only men* that they are deserting; that no vows are broken,—nothing lost to themselves, no injury done to the blessed cause of the Master by their actions."

[While we sympathize with *this* writer, in her pious solicitude for the cause of God and truth, we certainly think with the writer of the *first statement*, that "whether out or in the church, they were not of much account." Indeed we could make it a little stronger than that, even. If they are always watching for a chance to desert,—they are deserters already. They want to get out because they are not of that community. And in that state of mind they do far more harm to the cause of truth than they would if they withdrew. Their withdrawal would imply that there was nothing in common between them and the body they left.] Our writer goes on to say:—"It presses upon my heart like the weight of a fearful nightmare; they seem to feel that it is *only men* that they are deserting, that no vows are broken, nothing lost to themselves, no injury done to the blessed cause of the Master by their actions. But how the cause suffers! How the Master weeps! How the hearts of the faithful sink within them as they view the ruin wrought!"

[Again we sympathize with the distressed commentator to *some* extent. But if she has drawn a correct picture of these watchers for an opportunity to desert, and who act and feel as if "no vows are broken, and nothing lost to themselves, and no injury done to the blessed cause of the Master by their actions," to us it is pretty good evidence that either through moral obtuseness, or selfish motives, or want of information, no vows or covenants were made by sacrifice; they

CREPT IN UNAWARES,

where they had no right to be. The room of such in the house of God would be much better than their company. If this supposition be near correct, what about the church which tolerates such characters in it? The Master says: "By their fruits shall ye *know* them;" and we are greatly mistaken if it was not the duty of the church to do something for the honor of God before matters reached the condition described. Heart-sinking on the part of the faithful does not fill the bill! Those who are interested in this subject surely know that the Church is commanded to purge out those who teach traditions of men for doctrine, and those who live immoral or disorderly lives. Experience teaches us that those who once from the heart obeyed

THE TRUTH OF GOD,

and gave evidence that they had been with Jesus and learned of him,—but who for want of watchfulness and prayer, and meditation upon the Scriptures of truth, and neglecting the privileges of God's house, let things they had heard leak out; no, *they* do not watch for *a chance* to desert; they in their sober moments *locate themselves*, so to speak, and keep as clear of those likely to deal faithfully with them as possible. But when brought face to face with those whom they have once sat together in heavenly places in Christ Jesus, they realize from whence

THEY HAVE FALLEN,—

shed bitter tears of regret that they have through the deceitfulness of sin turned away from the holy commandment, and by wicked works denied the Lord that bought them; yet, in spite of this occasional consciousness, they have not the power of will to break the chains that enslave them. Here is a field of *labor* for the faithful, possibly they may hide a multitude of sins,—add lustre to the

MASTER'S CROWN,

and secure crowns of rejoicing for themselves in the day of the Lord.]

Faith and Hope.

Is your faith built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone; (Eph. ii. 19, 20) or is it built upon the teachings of apostate Christendom? 2 Thes. ii. 7-12. It is popularly taught that if we simply believe that Jesus Christ died for us, and lead good lives, that our "immortal soul" will go beyond the bounds of time and space. But is this so? Is this teaching according to the law and the testimony? Are we taught according to the oracles of God? 1. Pet. iv. 2.

Paul said concerning the preachers of any other gospel than what he had preached, "Let him be accursed, or cut off." Gal. i. 8, 9. Let us then see what constituted the gospel preached by the Apostles and Jesus Christ, and then it will rest with you, whether you can remain amongst those who preach *another* gospel. Now it is a fact that the idea that you have a *never dying soul* is a pagan fiction. It is also a *fact* that although the word soul occurs over 700 times in the Bible, never once is it said to be immortal,—thus showing that popular theology is wrong. Immortality is something to be *sought for*, and to be put on at the resurrection of the dead, Luke xiv. 14; Acts xxvi. 6-8; Rom. ii. 7, 16; xv. 4. It is a matter of hope. 1 Thes. iv. 13-16; Rom. xv. 13; 1 Cor. vi. 14; xv. 12-23; Jno. vi. 39, 40-44. What then *is* the gospel? Paul says, Rom. i. 16, that "the gospel is the power of God unto salvation;" and as there is only ONE faith, ONE God, ONE hope. Eph. iv. 4-6, it is very important to know what the gospel is. If you read Luke ix. 2, 6, you will find that it is the news concerning the kingdom of God that constitutes the gospel.

It cannot be the death and resurrection of Christ *merely*, for we find that although the apostles previous to the crucifixion preached the gospel, they knew not of his death and resurrection, and therefore they could not have preached it. Luke xviii. 31-34. Paul said the gospel was preached to Abraham. Gal. iii. 8. If you turn to Gen. xiii. 14-17 you will find that God promised Abraham the land upon which he *stood*, for ever. Isaac and Jacob had the same hope. Gen. xxvi. 3, 4; xxviii. 13, 14. It is a *fact* that they have never yet *realized* the fulfilment of the promises. Heb. xi. 8, 9, 13, 39, 40. All the prophets had the same hope and faith. Read Ezek. xxxvi. 24; xxxvii. 21, 22 when they divide the land to inherit it, and also Dan. ii. 44, and vii. 13, 14, 18, 27. Joel too saw that the kingdom of God would be on this planet, see chap. iii. 1, 2, 16, 17; also Zech. vi. 12, 13; viii. 23; xiv. 9, 16; and Matt. v. 5 and Lu. xxii. 29, 30; Matt. xix. 27, 29,—all this and a vast deal more go to make up the gospel. And it is a plainly revealed fact that Christ will come to earth, raise and glorify his saints and reign on earth with them till all things spoken of by the prophets have been restored. Considering, then that there is not one passage in the Bible that says we have immortal souls, or that heaven is to be the abode of the righteous, we trust all will see the necessity of believing what the Samaritans did, Acts viii. 12, and then put on the Lord Jesus by baptism, if they want a good hope by God's favor.

Communicated.

The Promise to Abraham.

The subject of the fourth chapter of the Roman Epistle is the faith of Abraham, and it is repeatedly said, that "Abraham believed God."

Belief or faith is defined in the Scriptures to be "the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. (Rotherham's more precise rendering is, "But faith *is*, of things hoped for, a *conviction*, OF FACTS) conviction, *when they are not seen*." Thus it is seen that "faith" has to do with "things" and "facts;" but these are to faith or to the believer not a present possession or enjoyment, they are "hoped for," because "not seen" as yet. Such was also "the faith of Abraham." And let it be noted here that Abraham did not simply "believe *in God*,"—that a God is—though this feature entered into his faith; but he "*believed God*," which means that he believed what God had said or proposed to him. It is recorded that "he staggered not at the *promise* of God through unbelief, but was strong in faith giving glory to God, and being fully persuaded that, what God had *promised*, he was able also to perform." Rom. iv. 20, 21. Here we have:

1. A "promise." 2. God the Promiser. 3. Abraham "fully persuaded that the promise would be performed." 4. By reference to v. 18 we see that "against hope (or human probability) he believed in hope;" from which it is evident that the "things" promised were not only *desirable* to Abraham ("desire" being the first element of hope) but he also *expected* to realize the promised blessing or good. It was *this* faith that was counted to Abraham for righteousness. Rom. iv, 3, 9, 22. But this was not written for his sake alone "that it was imputed to him for righteousness; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." 23, 24. So we see that this matter was of interest not only to Abraham, but should interest us as well, as our salvation depends on a proper understanding and appreciation of its meaning.

What is "the promise," of the "things" which "faith is assured of and hopes for?" It runs like a golden thread through the entire Scripture. All the prophets from Moses mention it frequently, and it is taken up in the New Testament writings as a subject of the most profound interest and importance. Paul referred to it in his defence before king Agrippa. After alluding to "his manner of life from his youth up," he continues, "And now I stand and am judged for the hope of the promise made of God unto the fathers, unto which (promise) our twelve tribes instantly rendering divine service day and night hope to come, for which hope's sake, King Agrippa, I am accused of the Jews." Acts xxvi. 6, 7. The "fathers" here introduced were Abraham, Isaac and Jacob. "The promise" is the same "thing," referred to in Heb. 11 and Rom. 4, and of which faith is the conviction. So the Apostle also refers to this subject in Rom. xv. 8 when he says, "Now this I say, that Jesus Christ was a minister of the circumcision for the truth (or veracity) of God, to confirm the promises made unto the fathers." Evidently "the promises" were not fulfilled at the time of the appearing of Jesus Christ in the flesh, but this appearing was "a *confirmation*" of those promises, and in this way "the truth (fulness) of God" was established.

But what are the "things" promised? In Rom. iv. 13 the apostle makes this statement, "For the promise that he should be the heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith." ("Heir of a world."—Rotherham). It would certainly be interesting to know what this "world" is of which Abraham was to "be the heir." But in passing let us notice the word "heir." An heir is "one who is entitled to possess."

Having proceeded thus far we are ready to consider what the inheritance is that was promised. "By faith Abraham, when he was called to go out into a place which he should after receive as an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. xi. 8, 9.

1. Abraham was "called to go out of his country and his father's house.

2. He was "called to go into A PLACE."

3. "He WENT" into that "place."

4. That place was "the *land* of promise."

5. He with "Isaac and Jacob, the heirs with him of the same promise sojourned in the land as in a strange country, dwelling in tabernacles."

6. All of which most clearly demonstrates their faith in God who had made the "promises."

Since these patriarchs "sojourned in the (very) land of promise" which they were "afterward to receive for an inheritance," let us make the further inquiry, What "land" or "country" was this? We turn to the address of Stephen at Jerusalem, Acts vii. 1-5. The divine injunction, cited by Stephen, had been, "Get thee out of thy country and from thy kindred, and come into the land I will show thee." v. 3. The sequel shows that Abraham came out of the land of the Chaldeans, and dwelt in Charan, and from thence, when his father was dead, he (God) removed him into this land, wherein ye now dwell.....He promised that he would give it to him for a possession and to his seed after him, when as yet he had no child." Thus it will be seen:

1. That the land into which God brought Abraham, was the land of which Jerusalem was the metropolis—Canaan. This locates it beyond a doubt.

2. That God "*promised*" that he *would give* IT" to Abraham and his seed; the very land into which God brought him, and in which he, as well as Isaac and Jacob "sojourned."

I have purposely cited only from the New Testament to show that this subject is not only mentioned by the apostles and others cotemporaneous with them, but by them deemed of the highest importance. Paul even went so far as to say that those "being aliens from the commonwealth of Israel, and strangers of the promise, have no hope, and are without God in the world." Eph. ii. 11, 12. And yet in the face of all this there are many persons claiming to be Christians who have not the least interest in these things—things in which the prophets, the apostles, the early Church, and thousands of the most devout persons since then, have been all wrapt up, and in which they saw the realization of all their hopes. "All fulfilled," say these moderns. They have "NO HOPE," says Paul. But let us revert to the words of Stephen. According to him "*this land*" was none other than the land of Canaan, and when "God promised to Abraham that he would give it to him and his seed when as yet he had no child," he "believed God"—took him at his Word;—yes, he was "*fully persuaded* that, what God had promised, he was able also to perform," and this faith "was counted to him for righteousness."

We can not pass by the original promises made to Abraham; what we have cited so far were only references to it by different persons. "For all the land thou seest, to thee will I give it, and to thy seed forever." Gen. xiii. 15. "I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it." Gen. xv. 7. He even went so far as to say (Gen. xv. 18), "Unto thy (Abraham's) seed *have I given* this land," to which Paul refers in Rom. iv. 17, when he says that God "called those things that are not (but are to be) as though they were." At this time Abraham "had as yet no child," and God said, "To thy seed have I given."

In connection with this we will also consider the expression, "And to thy seed," so frequently used throughout Scripture. It is thought (quite audibly) by well-meaning persons that this promise to Abraham was fulfilled when the children of Israel took possession of the land of Canaan under Joshua, etc. But be it borne in mind,

1. That Abraham, as well as his seed, was promised everlasting possession of the land.

2. But the fact is that "Abraham, Isaac and Jacob dwelt in the land as in a strange country;" and

3. According to Heb. xi. 8, 9 he was "AFTERWARD to receive it as an inheritance," and not at the time the promise was made. He himself was to be one of the leading figures in this "possession;" but at the time of the children of Israel's going into Canaan he was dead, and hence possession of anything was then impossible.

Besides, the children of Israel living in the land were "under the law" given at Sinai, and it is expressly stated that "the promise was not to Abraham and his seed through the law, but through the righteousness of faith." Rom. iv. 13. It must be borne in mind further that the "promise" was 430 years before the law (Gal. iii. 17); and the latter "was added (to the promises later on) because of transgression, until the seed should come to whom the promises were made." But there are several things which the law, even if observed to its minutest detail, could not do:

1. It could not justify. Acts xiii. 39. This being true "the sins that are past" still stand upon the record and are charged against the persons; therefore

2. It could not give (everlasting) life as a requisite to "everlasting possession." Gal. iii. 21.

3. Those under the law did not have faith, and God gives the promise by faith of Jesus Christ "to them that *believe*." Gal. iii. 22. It is therefore perfectly plain that the "possession" of the land enjoyed by the children of Israel was not in fulfilment of the covenant to Abraham, as it was said, "To thee and to thy seed will I give the land of Canaan for an everlasting *possession*," but was temporary and based on their observance of the law; as long as they lived within the provisions of the latter they enjoyed the fruits of the land, as stated in the law, "That thou mayest live long in the land which the Lord thy God giveth thee." If they refused or rebelled they were visited with God's judgments; either the presumptuous individual was stoned to death and thus "cut off from the people," or the sinful nation met with national disaster by being consigned to temporary or permanent exile. The covenant entered into mutually and under which they lived in the land, was ante-dated by over 400 years by the promise made to Abraham; and when the law did come, it in no way effected the arrangement (of faith) previously established. The covenant at Horeb (or Sinai) was made with those who had reached that place "alive," and it was distinctly stated by Moses, "The Lord made not this covenant with our fathers (whether their immediate or more remote ancestors), but with us, even us, who are all of us here alive." Whatever the law did or did not do, it left entirely unfilled the promise God had made to Abraham as to "everlasting possession of the land of Canaan;" and therefore, when the children of Israel "possessed it but a little while," this in no way invalidated "the promise made of God unto the fathers."

A. H. Zilmer.

(To be continued.)

There is Only One Hope.

In answer to a communication from Sister Zug, I will say, you have misunderstood the intent of my language. I believe the teaching of Advent Universalists is unscriptural. They preach what they call a "larger hope." This is a comparative phrase, which is put in contrast with a lesser hope. The Bible knows only one hope, and there is no other hope, either greater or smaller. The one hope is begotten by the one faith; and this one faith bridges the chasm between mortality and immortality, and hope in glad anticipation lays hold upon and longs to realize that which it so joyously anticipates. There cannot be any larger hope than the gospel hope.

All sorts of gospel nullifiers have appeared in these last days. Men have appeared in Chicago, who not only preach a larger hope than the gospel, but also insist that there are two gospels. It would be better to leave these gospel tinkers alone, they are dangerous people.

W. H. Wilson.

Dear Brother Underwood:

I would say to the brethren and readers of The Restitution that Bro. Austin has just closed a two weeks meeting with friends here (Fonthill, Ont.) with some good results. One person was baptized and some others almost persuaded, and we think some prejudice on the part of those outside removed. We would have liked to have had the meetings continue longer but circumstances on his part seemed to be otherwise. We will be glad to have him visit us again in the convenient future. We think Bro. Austin a man qualified for the position which he occupies. May much increase attend his labors. The little church here have been much benefited by his labors amongst us. May we ever heed the blessed Savior's command to watch and pray always that we may be counted worthy to escape those things that are coming on the earth and be accounted worthy to appear before him at his coming and not be ashamed. And to hear him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." How bright the vision. O how long shall this bright hour delay, fly swift around ye wheels of time and bring the welcome day, when God's own hand shall wipe the tears away, and the redeemed will come to Zion with songs and everlasting joy upon their heads, and sorrow and mourning will flee away. May the time soon come.

P. H. Bouk.

To the person who sent money for a new subscriber in Oklahoma, and sent letter from Arkansas City, Kan., and forgot to sign any name to it, we wish to say we cannot supply the paper of 1900 that you ask for.

In our issue for Nov. 13, on the second page, in the item at the bottom of the first column, the name of the sister who was immersed is given as "Sister E." Accidently the name "Baker" was omitted. The full name is "Sister E. Baker."

A Serious Loss.

We have met with quite a serious loss. Some weeks ago we sent out several hundred letters to persons who were owing us various sums of money. Who will help us find these letters that have been no doubt laid away and forgotten? If you did not get one, and you have not sent your renewal, don't wait for the letter to come, but send now and save us the expense of writing to you. It is a task we dislike very much anyway, and we will be rejoiced if no occasion existed for doing so. Brethren, this is a serious matter indeed. We can not meet our obligations unless you do yours. Think of this carefully and calmly, and act as your conscience and Christianity dictate. If each will do this we will have several hundreds of dollars within a weeks time. Will *you* help to make good our loss?

The Spirit and the bride say Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely.

Poetry.

The Promise.

"In Abraham and thy seed shall all the nations be blessed."

Tune America.

Thy kingdom, 'tis for thee
We wait and hope to see,
Soon may it come;
When earth from sin made free,
Sweet land of liberty,
Where peace shall reign
O'er its wide domain.

Jerusalem has been
Long trodden down by sin,
And wicked rule;
Gentiles thy land have trod,
Who never knew our God,
And still it lies,
All precious in thy sight.

Thy people long have been,
Yes, long without a home,
In a strange land;
Though through afflictions deep,
They have been made to weep,
And cry, How long,
O Lord, how long?

Thy promise, Lord, fulfill,
Bring them to Zion's hill,
To their own land:
Plant them upon its soil,
Thy purpose none can foil,
For thus hast said,
And it shall stand.

Thy face no longer hide,
End persecution's tide,
Oh, may it cease,
May they their King receive,
May they his Word believe,
And in him may they all be blessed.

Their land to them restore,
The curse be felt no more;
Oh, bring them home.
Land where our Savior died,
Where he was crucified,
And where he rose, and where he'll reign.

His blessings are for all,
Who hear the gospel call,
And come to him;
Gentiles this grace receive,
If in him they believe,
And yield submission
To his will.

S. F. Morgan.

Communicated.

Depart and be With Christ.

"I am in a strait betwixt two, having a desire to depart and be with Christ." Phil. i. 23. In examining this passage, it should be handled in a plain and common sense way; a forced construction of language which will place the text out of harmony with the context, and the general teaching of the writer of the epistle, must be avoided, if we desire to arrive at the real true sense of the passage. Much depends upon arriving at the true sense of the word "depart," which will be examined later on.

The common idea is, that it relates to death. Let us look at it briefly, with that thought in mind; but in doing so, we must carefully exclude the reading into the text thoughts that the language and the writer never used.

Now, I would ask, if the word "depart," as used in this Scripture signifies death, is there anything either in the text, context, or the entire epistle, which would warrant the conclusion that presence with the Lord would immediately result upon the event of death? The issue must be made upon the interval which elapses between death and the presence with the Lord. As far as our senses are concerned, that which we have known in life as the personality, still remains with us, we perceive of no departure of the individual. It is carefully laid away in the bosom of mother earth. We know of a fact, that he has not gone to be with the Lord.

We are told it is not the man, but that an immortal soul resides within the personality, which immediately departs to be with the Lord in the event of death. I would ask, what evidence have we of this? If there is no evidence, it should be ruled out of the investigation, it legitimately has no place there. I submit that this assumption is not in the text, context, the epistle, or in any writings of the author of the epistle. An unproved assumption counts for nothing.

All that we know of a personality is that which we have seen buried from our sight, and if it is ever to be with the Lord, it must emerge from the grave a living personality. What was Paul looking for? We know that he has nothing to say about immortal souls. If there is nothing of that kind, he must of necessity look for the revival again of that which was buried from sight, if either he, or any one else expects to be present with the Lord.

Let us examine some of his sayings we find in the epistle under consideration, and see if we can determine from his own language whether he expected a re-living again of that which was buried, or the flight of an immortal soul to the skies.

After giving an account of his sufferings and loss he sustained on account of his preaching, he said he had endured all this for a purpose, and that purpose is stated in chap. iii. 10, 11: "That I may know him and the *power of his resurrection* * * * If *by any means* I might attain unto the RESURRECTION OF THE DEAD." We here see that he suffered the loss of everything, "if by any means" he might attain something which he greatly desired, and that was not the flight of an immortal soul to the skies, but "the resurrection of the dead." His thoughts did not center in an immortal soul, but in the rising again of the dead body, and in a "change" which should be wrought in that "body" at a specific time, even the coming of the Lord, and not at death. See verses 20 and 21: "For our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ: who shall change our vile body (the body of our humiliation) that it may be fashioned like unto his glorious body." The great anxiety of his life was all centered in the thought, "if by any means I might attain unto the resurrection of the dead," and also a glorious "change" of his "body" at the second coming of Jesus, and not in an immortal soul going to Jesus at death, about which thing he is perfectly silent.

In 1 Thes. iv. 15-17, he gives a glorious description of the second coming of Jesus, and the resurrection of the dead, and he concludes with these words: "So shall we EVER BE WITH THE LORD." He never in any place speaks of any one being "with the Lord," prior to that time. That being the case, he had no expectation of being with the Lord, immediately at death.

In 1 Cor. xv. 18, he stakes all future life, upon the resurrection of the dead. If Christ and the dead rise not, "then they also which are fallen asleep ARE PERISHED." How could the non-resurrection of the body cause its immortal soul to perish?

He said he had a "desire to depart and be with Christ; which is far better." "Far better" than what? Why "far better" than either LIFE or DEATH. That is, "*to depart*" was something "far better," than either to live or die. If he meant death, by the word "depart" in this instance, what sense would there be in saying that "to depart" was "far better" than either to live or die? Furthermore if he could have a choice between life and death, he says: "What I shall choose I wot not," I know not, I have no choice, but I have a desire "to depart," which is far better than either.

Let me quote the *Diaglott*, from verses 21 to 26, and light will begin to shine: "For me to live is FOR Christ, and to die gain (to Christ). But if to live in the flesh, this is to me a fruit of labor; and what I should choose I DO NOT EXACTLY KNOW. I am hard pressed by the TWO THINGS. I have an EARNEST DESIRE for the RETURNING and being with Christ, since it was very much to be preferred." He had no choice between life and death, but he had a decided choice for "the returning and being with Christ."

How comes it that we have the word "returning" in place of the word "depart?" The word depart is from the Greek word *analusai*. Parkhurst says: "It signifies in the New Testament to either *return* or *depart*." The word which should be used, is the one which will harmonize with and makes sense of the context. To use the word depart for death, in this passage, makes nonsense with the context, as Paul says, with regard to life and death, that he had no choice, but as to the *third* matter, he had a decided choice. In Luke xii. 36 we have a sample of this word *analusai* being translated "return." "Be like unto men who wait for the Lord when he will return from the wedding." Besides Paul's intense desire for the "returning and being with Christ," and also his anxiety that by "any means," he "might attain unto the resurrection of the dead," and also his looking for the Savior to return from heaven, that the body of his humiliation may be changed and fashioned like unto his glorious body; he had also an anxiety to exalt Christ whether by life or death. See Phil. i. 20: "According to my *earnest expectation* and my hope, that in nothing I shall be ashamed, but that with all boldness, as also so now also Christ shall be *magnified* in my body, whether it be by *life* or by *death*." In either condition the great thought was to magnify Christ. What a lesson that is for us to humble self, and by all means magnify Christ. If that is done, in the "sweet by and by," it will be his pleasure to magnify those who in life magnified him.

He furthermore says: "Only let your conversation be as becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, and that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

It should be even so with those who have a desire for the returning and being with Christ, their "conversation" should ever be such "as becometh the gospel of Christ," and should "strive together for the faith of the gospel." All unholy strife should be set aside, and strive together as a unit "for the faith of the gospel."

If people were properly instructed in "the faith of the gospel," they would not be using the text at the head of this article on funeral occasions to show that the departed, or deceased one's immortal soul has departed, and gone to be with Christ. The most charitable view we can take as to why they so erroneously instruct the people is that their eyes are blinded, and hence it is a case of the blind leading the blind.

If those who do know the joyful sound were united, and did "strive together for the faith of the gospel," many who do now wander in darkness, might see the light. There is a responsibility attaching to those who know what "the faith of the gospel" is. They will all be held accountable for the use of the talent they now possess, no matter whether such talent be either large or small. We are not held accountable for what we do not possess, but we shall have to give an account for our talent, even if we have but ONE. It would be well to give serious thought to this matter.

A misuse of the text we have been investigating, has been the means of obscuring light, and causing many people to wander in darkness. It would be well for young believers especially, to become familiar with a proper exposition of such texts, not only for their own good, but also for the good of others. Would it not be well for our young Berean societies to consider such passages, and become familiar with a correct Bible view of them?

You will observe, that in the case of the text under consideration, that our opponents have merely made a catch at the word "depart," and has then read into the text the supposition of an immortal soul, which supposition is not even hinted at. The practice of supposing things without evidence is not a proper way to gain an exact knowledge of the Word of truth. Jesus says, "Search the Scriptures," the Bereans were daily Scripture searchers. To search for something, signifies that you must hunt for it. If people would become Scripture hunters, they would be sure to find something they never saw before.

W. H. Wilson.

Moody on the Gospel.

Matthew wrote the best life of our Lord ever penned. He wrote to the Jews and gave them God's last message. He showed them how the Scriptures were fulfilled in Christ. His book is the bridge joining the Old and the New Testament. Matthew gave us the Sermon on the Mount, which is better than 10,000 human sermons. Matthew is the book of the nine beatitudes, seven woes, seven parables, ten miracles, and five continuous sermons.

Mark wrote his gospel for the Romans. He is believed to have been the amanuensis of Peter; he lived in Jerusalem, and may have been one of the fruits of Pentecost. Some believe that it was at his mother's house that the Savior ate his last Passover with the Disciples. Paul and Barnabas had a falling out because of Mark. Which was right? Moody thinks Barnabas was, although the general verdict is that Paul is right. Mark turned back at Pamphylia, and Paul was not disposed to give him another trial, but Barnabas insisted that he should go with them. So Barnabas and Paul separated, Paul took Silas and Barnabas took Mark. Fifteen years later we find Mark a missionary helping Peter, and three years later we find Paul himself sending for Mark, and not only that, but he wants his "beloved Mark." Learn a lesson: If a minister has made a mistake, don't cast him off, but try to restore him, give him another chance.

Moody says that in Mark's gospel we have the only account of Peter's terrible fall. John doesn't tell, but Peter, through Mark, tells it all out. He did not fall suddenly, but gradually. Mr. Moody says:

"The first step in Peter's downfall was his self-confidence. The Lord said: 'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.' Luke xxii. 31, 32. But Peter said 'I am ready to go with thee, both into prison and to death.' 'Though all shall be offended because of thee, yet will I never be offended.' Matt. xxvi. 33. 'James and John, and the others, may leave you; but you can count on me!' But the Lord warned him; 'I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.' Luke xxii. 34. Though the Lord rebuked him, Peter said he was ready to follow him to death. That boasting is too often a forerunner of downfall. Let us walk humbly and softly. We have a great tempter; and, in an unguarded hour, we may stumble and fall and bring a scandal on Christ.

The next step in Peter's downfall was that he went to sleep. If Satan can rock the Church to sleep he does his work through God's own people. Instead of Peter watching one short hour in Gethsemane he fell asleep; and the Lord asked him: 'What, could ye not watch with me one hour?' Matt. xxvi. 40. The next thing was that he fought in the energy of the flesh. The Lord rebuked him again and said: 'They that take the sword shall perish with the sword.' Mat. xxvi. 52. Jesus had to undo what Peter had done. The next thing, he "followed afar off." Step by step he gets away. It is a sad thing when a child of God follows 'afar off.' When you see him associating with worldly friends and throwing his influence on the wrong side, he is following afar off; and it will not be long before disgrace will be brought upon the old family name, and Jesus Christ will be wounded in the house of his friend. The man, by his example, will cause others to stumble and fall.

The next thing—Peter is familiar and friendly with the enemies of Christ. A damsel says to this bold Peter: 'Thou also wast with the Jesus of Galilee.' But he denied before them all, saying, 'I know not what thou sayest.' And when he was gone out into the porch another maid saw him and said unto them that were there: 'This fellow was also with Jesus of Nazareth.' And again he denied as with oath: 'I do not know the man.' Another hour passed; and yet he did not realize his position; when another confidently affirmed that he was a Galilean, for his speech betrayed him. And he was angry and began to curse and to swear, and again denied his Master and the cock crew. Matt. xxvi. 69-74. He commences away up on the pinnacle of self-conceit, and goes down step by step until he breaks out into cursing, and swears that he never knew his Lord. The Master might have turned to him and said: 'Is it true Peter, that you have forgotten me so soon?' 'Do you not remember when your wife's mother lay sick of a fever that I rebuked the disease and it left her?' 'Do you not call to mind your astonishment at the draught of fishes so that you exclaimed, 'Depart from me, for I am a sinful man, O Lord?' 'Do you remember when in answer to your cry, 'Lord, save me, or I perish!' I stretched out my hand and kept you from drowning?' 'Have you forgotten, when on the Mount of Transfiguration with James and John you said to me, 'Lord it is good to be here; let us make three tabernacles?' 'Have you forgotten being with me at the supper table and in Gethsemane?' 'Is it true you have forgotten me so soon?' The Lord might have upbraided him with such questions as these; but he did nothing of the kind. He cast one look on Peter, and there was so much love in it that it broke that bold disciple's heart, and he went out and wept bitterly. And after Christ rose from the dead, see how tenderly he dealt with Peter. The angel at the sepulchre says: 'Tell his disciples and Peter.' Mark xvi. 7. The Lord did not forget Peter, though Peter denied him thrice, so he caused this special kindly message to be conveyed to the repentant Peter. Peter might have doubted whether he was included if only the disciples had been summoned, but a personal invitation is sent to him."

We now come to the gospel of Luke. Luke's name occurs only three times in the Bible. He is another of those men who cover themselves up. To him we are indebted for all we know about Paul. Luke wrote besides the gospel which bears his name, the Acts of the Apostles. We are indebted to him also for many things which the gospels do not give. About one-third of Luke's gospel is omitted from the others. Cannon Farrar calls attention to its characteristics: 1, It is a gospel of praise; 2, a gospel of thanksgiving; 3, a gospel of prayer; 4, a gospel of womanhood; 5, a gospel of the lost, and 6, a gospel of tolerance.

We now consider the gospel of John. John and Andrew heard John and follow Jesus. John, the beloved disciple, knew more of the heart of the Son of God than any other man. He wrote his gospel, he says, "that ye might believe that Jesus is the Christ, the Son of God, and believing ye might have life through his name." The divinity of Christ is the rock on which the Jews split. A rabbi once said to Mr. Moody: "We believe in God, the Father, and you believe in God the Son; we are both right," but Moody did not believe that at all. The man who does not believe that Jesus is the Son of God cannot be right. "If Jesus be not divine," says Mr. Moody, "he is an imposter, because he claimed to be the Son of God. If Christ was not divine, then millions of his followers are idolaters." In John's gospel there are eight miracles; there are also eight "I ams" of the Savior, which give us our food, show us our way, and carry us right up to where our risen Lord is. Note the following: "I am the Bread of Life;" "I am the Light of the world," "Before Abraham was I am;" "I am the Door;" "I am the good Shepherd;" "I am the Resurrection and the Life;" "I am the Way, the Truth and the Life." O reader, remember these things until Jesus comes.

Eugene B. Willard.

We need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1902, making $4. 50 to be sent us, and we will send the book free of cost to you.

As an inducement to persons to start now with their subscriptions, we will enter their names as soon as sent in, giving them credit to the end of 1902, thus presenting them with the papers for the balance of 1901.

If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help THE RESTITUTION by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

A boy is about to make a bow and arrow, so he takes a piece of hickory and bends it to and fro to try it. The piece of hickory is undergoing a test, a trial, a "temptation" as the word is often used in the New Testament. If the wood springs back after every bending, straight and crackless, it has endured its temptation and is fit for service. But if it breaks or remains crooked, it yields to temptation. Our temptations are provings; by them it is determined whether or not we are fit for service. In themselves they are not wrong, they are not enemies, but friends.

Any spiritual blessing is worth more than the most costly temporal good. A devout thought, a pious desire, a holy purpose, is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water with right motives to a humble servant of God, than to have been flattered by a whole generation.

God's presence and guiding care can be discerned in the events of every day

Selected.

Patient Endurance.

There is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who knew all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian heights; those whose bereavements have involved the loss of everything that seemed to make life precious; those who have been rendered permanently helplessly by chronic disease, and can never hope for a painless waking hour, or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host in waging the great conflicts in behalf of the truth and the right has equalled theirs, which could endure without murmuring, and could render constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drunk deep draughts, for the hope, full of immortality, which has never for a moment forsaken them.

When a lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to insulate him from the earth, because it will not conduct the fire, the electric fluid; were it not for this, however much might be poured into his frame, it would be carried away by the earth; but when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof, asked to come near and hold your hand close to his person; when you do so, a spark of fire shoots out toward you. If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come near thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. Enter into thy closet and shut thy door, and there, isolated "before the throne," await the baptism; then the fire shall fill thee, and when thou comest forth holy power will attend thee, and thou shalt labor, not in thine own strength, but with demonstration of the Spirit and with power.—*William Arthur.*

"God commands us to acquaint ourselves with him that we may be at peace, and that good may come to us. He is ever so intent upon making himself known to us that he reasons and persuades, he entreats and implores, he wearies himself with spreading out his hand all the day in the attitude of a loving and compassionate father, inviting and alluring a reluctant child to his arms. In all the works of his hands,.....by every influence of his Spirit upon the hearts of men, he is declaring his creative power, his unsearchable wisdom, his everlasting love."

Let praying fathers and mothers never grow faint of heart. Let desponding churches, long unvisited by revival blessings, only close up their ranks more compactly about the mercy-seat, and besiege heaven with new importunity. For above the dark cloud of their discouragement is written, He that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. *Cuyler.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs S J Whitten	50
Mrs E C Gilbert	1 50
W O Steffa	1 00
Mrs W Starkey	1 00
Mrs Mary Powers	.0
W E Thompson	50

Selected.

The Resurrection of Jesus.

One of the most specious modern attacks upon Christianity affirms that it does not matter whether the New Testament is a trustworthy statement of facts or not; its ethical and spiritual ideals are enough for us. We may gladly accept them, and yet remain skeptical, or at least agnostic, in regard to our Lord's birth of a Virgin and his resurrection from the dead.

There would be some weight to this statement if Christianity were simply a philosophical system of ethics. But it has no weight if the religion of the New Testament teaches the redemption of men from sin through the power of a Divine Person manifested in human history. If it purports to be this, its facts must stand the strictest scrutiny. To use a rude illustration: A stranger coming to one deeply involved in debt, may give him wise advice which instructs him how to meet his obligations. The stranger's various claims as to himself may be true or false without necessarily affecting the wisdom of his counsel. But if he asserts his ability to render effective personal assistance to the debtor, it becomes a matter of much importance whether he has the power to fulfil his promise. If, on taking the stranger's check for $10,000 to the bank the debtor finds it honored without hesitation, he has substantial grounds for believing in the financial power of his friend. The resurrection of Jesus is the evidence in the realm of fact of his relation to God and his power to help men. God honored the stupendous assertion of Christ that he was the "Son of God" and the "Resurrection and the Life" by raising him from the dead. Whether Christ is able to save those who trust in him is a matter of fact, not of philosophical theory. The truth of that statement is attested by the stupendous fact of the resurrection of Jesus. He is "declared to be the Son of God with power by the resurrection from the dead." We may accept Christianity as an ethical system and repudiate the resurrection of Jesus and other supernatural events; we cannot accept it as a system of human redemption through the help of Christ without giving full credence to them. Logically enough, those who have denied the facts of the gospel record have inevitable come to hold that Christianity offers good advice, but not redemption through a Divine power.

Belief as to the resurrection of our Lord may be justly termed the articles of a standing or a falling church. If Jesus rose from the dead, not only is it easy to accept the record of the supernatural in the New Testament, but to accept Christianity itself as the glad tidings of infinite mercy to men; if the record of the evangelists can be resolved into a hallucination of the disciples, or a myth, the faith of the New Testament may be readily classified with the ethnic religions.—*The Watchman.*

Special Hunters' Rates.

Beginning Nov. 9th, until Nov. 30th, the Nickel Plate Road will sell Hunters' tickets to parties of three or more traveling together to McComb or Payne, or stations between these points, to South Whitley or Willvale, or stations between these points, at one fare for the round trip. Return limit Dec. 2. Obtain detailed information from nearest agent of the Nickel Plate Road, or C. A. Asterlin, T. P. A., Ft. Wayne, Ind.—nov 30

For Thanksgiving Day.

The Vandalia Line will sell November 27th and 28th, return limit November 29th, 1901, excursion tickets at reduced fares from all stations to points 150 miles from selling point on its own line, and also to many points on connecting lines. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Pass'r Agent, St. Louis, Mo.—Nov. 28.

Excursion to Richmond via Pennsylvania Lines.

For the State Convention Y. M. C. A. of Indiana, excursion tickets to Richmond will be sold via Pennsylvania Lines November 21st to 23d, inclusive.—Nov. 28.

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Yours awaiting his coming.
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No. 8, " " " 10:03pm
No 12, Sunday only 9:46am

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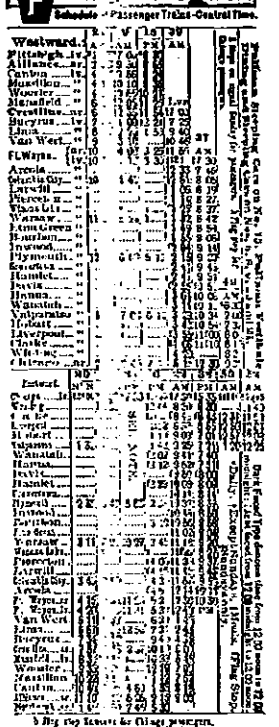

Westward. No. 1 No. 3 No. 5 No. 39
Pittsburgh Ar. 2 30 7 00 10 30 4 30 PM
Alliance " 3 55 8 25 11 55 5 55
Canton " 4 40 9 10 12 40 6 40
Massillon " 4 58 9 28 12 58 6 58
Wooster " 5 28 9 58 1 28 7 28
Mansfield " 6 12 10 42 2 12 8 12
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Bucyrus Lv. 7 10 11 40 3 10 9 10
Leipsic " 7 53 12 23 3 53 9 53
Van Wert " 8 30 1 00 4 30 10 37
FLWayne Ar. 10 10 2 40 6 10 12 30
Arcola " 10 23 2 53 6 23 12 43
Garrett City " 10 46 3 16 6 46 1 06
Garrett " 11 00 3 30 7 00 1 20
Waterloo " 11 15 3 45 7 15 1 35
Kendallville " 11 30 4 00 7 30 1 50
Ligonier " 11 45 4 15 7 45 2 05
Wawaka " 11 55 4 25 7 55 2 15
Lima Green " 12 03 4 33 8 03 2 23
Burlington " 12 15 4 45 8 15 2 35
Ivanhoe " 12 25 4 55 8 25 2 45
Plymouth " 12 40 5 10 8 40 3 00
Hamlet " 12 50 5 20 8 50 3 10
Davis " 12 55 5 25 8 55 3 15
Hanna " 1 00 5 30 9 00 3 20
Wanatah " 1 10 5 40 9 10 3 30
Valparaiso " 1 30 6 00 9 30 3 50
Hobart " 1 40 6 10 9 40 4 00
LaPorte " 1 50 6 20 9 50 4 10
Hudson " 2 05 6 35 10 05 4 25
Chicago " 3 30 8 00 11 30 5 50

Eastward. No. 2 No. 4 No. 6 No. 40
Chicago Lv. 9 00 AM 12 01 PM 4 30 PM 10 30 PM
Hudson " 10 25 1 26 5 55 12 00 AM
Hobart " 10 40 1 40 6 10 12 15
Crown Point " 10 50 1 50 6 20 12 25
Dyer " 11 00 2 00 6 30 12 35
Hammond " 11 10 2 10 6 40 12 45
Whiting " 11 15 2 15 6 45 12 50
East Chicago " 11 20 2 20 6 50 12 55
Kensington " 11 30 2 30 7 00 1 05
Chicago Ar. 12 55 3 55 8 25 2 30
LaPorte " 10 55 1 55 6 25 12 30
Kingsbury " 11 10 2 10 6 40 12 45
Wanatah " 11 20 2 20 6 50 12 55
Hanna " 11 30 2 30 7 00 1 05
Davis " 11 35 2 35 7 05 1 10
Hamlet " 11 45 2 45 7 15 1 20
Plymouth " 11 55 2 55 7 25 1 30
Ivanhoe " 12 10 3 10 7 40 1 45
Burlington " 12 20 3 20 7 50 1 55
Lima Green " 12 32 3 32 8 02 2 07
Wawaka " 12 40 3 40 8 10 2 15
Ligonier " 12 50 3 50 8 20 2 25
Kendallville " 1 05 4 05 8 35 2 40
Waterloo " 1 20 4 20 8 50 2 55
Garrett " 1 35 4 35 9 05 3 10
Garrett City " 1 50 4 50 9 20 3 25
Arcola " 2 03 5 03 9 33 3 38
Fort Wayne Ar. 2 15 5 15 9 45 3 50
Fort Wayne Lv. 2 40 5 40 10 10 4 15
Van Wert " 3 45 6 45 11 15 5 20
Leipsic " 4 22 7 22 11 52 5 57
Bucyrus " 5 05 8 05 12 35 6 40
Crestline " 5 20 8 20 12 50 6 55
Mansfield " 6 03 9 03 1 33 7 38
Wooster " 6 47 9 47 2 17 8 22
Massillon " 7 05 10 05 2 35 8 40
Canton " 7 20 10 20 2 50 8 55
Alliance " 8 05 11 05 3 35 9 40
Pittsburgh Ar. 9 30 12 30 5 00 11 05

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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bonnelsaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meets every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God near Millersburg Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by C. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Babelmau.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kalb, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 3:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:40 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Treadell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to day and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

The Restitution,

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefited by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their home would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, NOVEMBER 26, 1902. NUMBER 44.

Poetry.

The Watchman's Call.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph v. 14.

The watch towers gleam, the hills are bright,
The day of Christ appears;
Throw off the langor of the night
And banish all your fears.

Rejoice today, lift up your voice,
Exhort the nations to rejoice
And serve the coming Lord.

The fields are white, 'tis harvest time,
The reapers—where are they?
The Master comes; Oh, hope sublime!
Awake and watch and pray.

The Bridegroom comes; the King draws near;
Arise, repeat the call.
The Lord is nigh: his voice we hear;
Arouse, ye servants, all.

He comes to fill the earth with joy;
He comes to banish pain;
Arise, and enter his employ
To speed his glorious reign.

—Archibald Wheaton.

Original.

The Spirits in Prison.

1 PETER III. 19.

Lucy W. Horner in THE RESTITUTION asks for an explanation of this verse. Verse 18 states that Christ was "Put to death in the flesh, but quickened by the Spirit." Ver. 19, "By which also he went and preached to the spirits in prison." Ver. 20, "Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing." Upon an erroneous view of this Scripture the Roman Catholics have founded in the minds of their people the doctrine of purgatory; from which the release of imaginery souls by the prayers of the clergy, yields to them an immense revenue; thus fulfilling the words of Peter, "And through covetousness shall they with feigned words make merchandise of you." 2 Pet. ii. 3. Two parties are brought to view in this verse; first, He (Christ) went and preached; second, to the spirits in prison." Now if we can find out when he did the preaching, and who the prisoners were that he preached to, our task is done. Please turn with me to Isa. xlii. 6-7, and read, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

The next testimony is Isa. lxi. 1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." These testimonies by the prophet are to the point, as to what Christ was to do. Now turn to Luke iv. 18, and hear what Christ himself says on the same subject, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18.

Now to sum up the matter: Isaiah says of Christ that he was to, "bring out the prisoners from the prison, and them that sit in darkness out of the prison house.....to proclaim liberty to the captives, and the opening of the prison to them that are bound." And Christ after quoting from these Scriptures cited, says, "This day is this Scripture fulfilled in your ears." Lu. iv. 21. The erroneous doctrine of the immortality of the soul, and the pre-existence of Christ, is the cause of the misunderstanding of this Scripture. The Protestant sees in this text pre-existence, and the Catholic his pagan purgatory. The persons in the prison being called spirits, leads those who believe in the existence of disembodied spirits, away from the truth. I will now give a few passages of Scripture to show that the term of spirits is applied to living persons in the flesh. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. iv. 1-2. It will be evident that these spirits are real men, because you could not sear with a hot iron the conscience of a disembodied [illegible] again we read, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John iv. 1. In this chapter John gives directions how to test these spirits, or false prophets; and in the message he writes to the church of Epheseus, he says, "Thou hast tried them which say they are apostles, and are not, and hast found them liars." Rev. ii. 2. Notice that the same ones that he calls in his epistle, spirits and false prophets, are in the Revelation called liars and false apostles. The term prisoners is frequently applied to those in a state of sin, as seen in Zech. ix. 11-12. "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope." But the question is asked, How could the prisoners that Christ preached to, be said to have been disobedient in the days of Noah? The answer is, They are of the same disobedient class of persons or spirits. The principle is the same as in Matt. xxiii. 30, where our Lord says to the disobedient Jews, "Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." The personal pronoun "ye" first used in this verse, does not refer to the same individuals as it does in the second instance; but does to the same race or class of individuals. In the first place it is the disobedient Jews then and there, about A. D. 33. But in the second instance it refers to the Jews that will be alive when the Lord returns, which is yet in the future. Again let us suppose that God should now anoint with the Holy Spirit, and with power one of his messengers, and send him to preach to the Jews in Bulgaria (spirits in prison) and should add, "Which some time were disobedient, when once the long suffering of God waited in the days of Jesus Christ, while the anti-typical ark was a preparing, wherein many souls are being saved by water. I think there would be no difficulty in understanding the language. This is the way I read about the spirits in prison.

Yours in hope of eternal life when the Lord returns.

GEO. FRANCIS.

The Wisdom of Saloomoon. Chap. 11.

1. She prospered their works at the hand of a saintly prophet.

2. They made their way through an uninhabited desert, and in trackless wastes they pitched their tents.

3. They resisted warring people and warded off enemies.

4. They thirsted and called on thee, and water was given them out of a precipitous rock, and healing for thirst out of a hard stone.

5. For they, though perplexed, were benefited by the circumstances.

6. Whereby their enemies were cut off.

7. And while these were terrified with gory blood instead of a fountain of a perennial river,

8. In reproof for a child-slaying edict thou didst give unto thy people abundant water in an unhoped for way.

9. Thus showing through the thirst of that time how thou hast cut off the adversaries.

10. For when they were tried, although they were being chastened in mercy, they comprehended how the irreverent when they were being judged in wrath were put to the final test (the touch-stone or fire-test or "holt"-test).

11. For these as a fostering Father thou didst try, but those as a precipitate king who is bringing to judgment didst thou search out.

12. And away from home and at home they wasted away.

13. For a double sorrow laid hold of them and a sighing over memories of the past.

14. For when they heard that these people were being benefited through their own deprivations they perceived the Lord.

15. For the one whom they had long [illegible] and cast off with reproach, [illegible] ed at in the outcome of the issues—wondered that they had not hesitated for things like to the justified.

16. Again in return for their unrighteous reasonings without understanding, whereby they were led astray and superstitiously worshiped unreasoning creeping things and monstrous reptiles thou didst send unto them a multitude of unreasoning (illogical perhaps would be better, incapable of reasoning from a premise to a conclusion) living creatures in the way of requital.

17. That they might comprehend that through the ways that one sinneth is he being punished.

18. For by omnipotent hand and thy hand that produced the cosmos from amorphous matter, was not without a way of sending against them a multitude of bears or fierce lions.

19. Or fawningly generated, unknown beasts of prey full of passion or lightening with sparks of fire.

20. Whose power to injure enabled them not only to crush them but whose appearance even by frightening could destroy.

21. And without these indeed with a spiritual breath could they be made to fall pursued by the right, and winnowed by a breath of thy ability; but thou hast arranged all things by measure and number and weight.

22. For to be strong is a great way is always present with thee, and thy controlling arm who will withstand?

23. Because all the cosmos in thy sight is an inclination of a pair of scales, and as a morning drop of dew that cometh down upon the earth.

24. And thou art merciful to all, because thou hast all ability; and thou dost look one side of men's sins on unto repentance.

25. For thou lovest all the things that be, and thou dost abominate nothing of the things which thou didst originally create; for not even wouldst those have fitted anything up if thou hadst hated it.

26. And how would anything have continued to be if thou hadst not willed it? or had it not been summoned by thee how would it have been watched to be kept?

27. And thou art sparing of them all, because they are thine, thou soul-loving absolute Lord.

COMMENT.

We have in this chapter along with very much else of spiritual import and value a very ancient interpretation of the spectacular leading and chastening of Israel, and God's punitive judgment of their oppressors; and a commentary on miracles in general, as well as the specific "signs and prodegies" here enumerated, a commentary so different from most of our medieval theological comment that the up-to-date scientist and moral philosopher even will be surprised to see how very *modern* Saloomoon was in his reasoning as well as in the use he makes of specific terms in physics not a few—for instance what God has done and can do with "amorphous matter," or what he can do and has done in the way of "evolving" species of "living creatures" and "monsters" of the earth, air and water from already created "genera." If the Bible does not directly teach "science" or "physics" the student will find that the terminology when used is intelligent and correct as one would expect the Word of God to be. For instance the Bible in the Greek nowhere speaks of "life" or what can be known of life, organic life I mean as "Biology" which is derived from the two Greek words "Bios" and "Logos" the first meaning primarily "a life-time" and derivitively, the way such a life time is spent or "getting a living" or the result of so spending it, namely "a livelihood," and does not at all define or have to do with the abstract principle of "life" expressed by the Greek word "Zooee." Modern science will have to reconstruct and restate much of its terminology and modern theology and moral philosophy much more when the light of God's revealed truth thoroughly illuminates them. The terminology of both is far more heathenish than divine in its [illegible] and evolution. Observe also what is said of "measure, number and weight" here in this chapter.

CHAS. GARDNER.

The Bereans Column.

(Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.)

HOW DOES FAITH PURIFY THE HEART. ACTS XV. 9.

Let us first get the Apostle's thought concerning the mode of heart purifying. He does not mean the fleshly organ we call heart, but rather the faculties of the mind, the understanding, and how is this done? In Psalm xix. 7 it reads, "The law (or as the margin reads doctrine of the Lord) is perfect, converting the soul. By this law or doctrine, God makes known his purpose concerning man, thus reaching the understanding. He instills the thought of love in the heart and the result is a converted, purified life follows. For says the Psalmist again, Psa. cxix. 130, "The entrance of thy Word giveth light." The question was, Shall we abide by the law of Moses with circumcision, or leaving their yokes which had been a grievous burden to them, accept the purifying influence of the Holy Spirit and gage our lives by its teachings? The Pharisees could not drop the old idea of being saved by their works. Peter was trying to teach them, "By the works of the law should no man be justified." Gal. ii. 16. It took more than that. 1 Pet. i. 22, purifying your souls in obeying the truth. Where would they find this truth? 2 Tim. iii. 15. If the Holy Scriptures could make the child Timothy wise unto salvation it can surely do the same for us. The question with Peter was, Will you have faith in Christ and thus accept his gospel, which will purify your souls, or will you remain where you are, "Shut up under the law?" It was not by the law they were to live, but the just shall live by faith, faith in Christ, for Peter says, "We believe that through the grace of the Lord Jesus Christ we shall be saved. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love. Faith can purify only as it works the work of God. Abraham's faith (Rom. iv.) was counted unto him for righteousness because he trusted God and worked with him. Faith in God and his promises gives us a hope which nothing else brings, a desire to be right and do right. I Jno. iii. 3. We read, "And every man that hath this hope in him purifieth himself even as he is pure."

RUTH SMITH.

Dear Bereans:

I know you will be interested in a report of my visit to the Southern Illinois Conference at Moriah, Oct. 10-20. I left home the morning of Oct. 10. Arrived at Casey at 4:16 p. m., where I was met by Bros. Crowe and Brant. After a pleasant ride of eight miles, we reached the home of Bro. Lewis Weaver. Here I met Brother and Sister Weaver, and several brothers and sisters who had driven from Hazel, forty miles distant. As is characteristic of the people of our faith, I was heartily welcomed and made to feel right at home. After supper we walked to the new church, about a quarter of a mile from Bro. Weaver's. They have a nice building, pleasantly located, with a seating capacity of about 250 people. The church was well filled, and we enjoyed the sermon delivered by Bro. Crowe. As we had no service the next day until evening I spent the time in talking with the friends in regard to the work of the Bereans. The hour from 6:30 to 7:30 of each evening had been given to the young people, the first meeting being held on Sunday evening. A topic was assigned the evening previous, and the hour was filled with the reading of Scripture references, and comments on the subject. Though the work was entirely new, each evening showed improvement on the part of the young people, to participate, and the hour was a profitable one. Bro. Conner and Bro. Zilmer each gave a talk in regard to the object and benefits of the Berean society. On Saturday afternoon we had a business meeting, Sister Bertha Weaver of Moriah was elected 2nd vice president of the State society, and will have charge of the work in Southern Illinois. A society for Moriah was also organized, with Myrtle Fears, President, Eliza Gross, Secretary, and Allen Weaver, Treasurer. There are many young people in this vicinity, whom we think will take an interest in the work, and that a large class can be worked up. Sister Stella Claypool and Letitia Murphy, of Marshall, were in attendance and took an active part in our meetings. They will endeavor to organize at that point. Sister Rogers of Hazel and Sister Lulu Kepley of Ingraham enrolled themselves as members of the State Bereans. Though there are very few young people at these points, they will do what they can to start the work. Bro. A. O. Lenz and wife of Loogootee, Ill., are alone in the faith at this point. They will take up the study of the Berean topics, and be enrolled as State members. We have reason to feel encouraged over the interest manifested by the young people of Southern Illinois in this work. Though most of them are young in the faith and young in years, they are capable, and show a desire to do their best. On Sunday afternoon we had an interesting Bible reading, led by Sister Bertha Weaver. Bro. Conner was present and assisted in the service. His words of encouragement in the work began, were gratefully received. On Sunday morning we had the pleasure of seeing Sister Letitia Murphy, who has been one of the Illinois Bereans for several months, put on Christ by baptism. Should we not rejoice, for ten of the Bereans in the past five months, have taken the step which makes them children of God and members of the household of faith. The good sermons we heard from Bros. Crowe, Wilcox, Zilmer, Conner, Claypool and Brant will be long remembered, and I am sure this Conference was a profitable one in many ways, to all present. There is a good field for work in this part of the State, and I trust an evangelist will be maintained for this purpose. The church was well filled each evening and the best of attention given to the Word of Truth preached to them. Surely, some of the seed will fall into good soil. Now, dear Bereans, help this work on with your prayers and letters of encouragement to these young people. May our heavenly Father guide us all that we may be faithful and earnest workers in his vineyard.

Since writing my report, I have received word that a Berean society of twelve members, was formed Oct. 28, at Marshall, with Sister Letitia Murphy, whose post office address is Clark Center, President, and Brother George Claypool, Marshall, Secretary and Treasurer. They meet each Tuesday evening and have taken up the outline of study in the Berean booklets. We commend them for the promptness with which they began work. Only a few days over a week after Conference, they had their first meeting. With such a spirit they will surely succeed. May God's richest blessings be with them.

Your President,

ANNA E. DREW.

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer, Plymouth, Ind.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
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WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 26, 1902.

WE desire to thank those friends of our paper who have sent us so many new names. It is truly encouraging, and we thank you for the interest you manifest in this department of the Lord's service. Keep it going and the list can be doubled by Jan. 1st.

LUTHER once said, "Tyrants are bad, heretics worse, but false brethren worst of all."

"MANY brethren and sisters seem to think they are unable to do anything for the truth, and consider that there is no work for them to do. If the prayer of their hearts is, 'Lord, what wilt thou have ME to do,' a work will very soon be found, if only they are willing to do it. There are oceans of seeds to sow, and remember that he who sows sparingly will surely reap sparingly. Scatter seed, Scatter Seed."

IT may look strange, but we are assured that the following *is* or *was* an article of faith of the Presbyterian church: We assuredly believe.....that the Lord Jesus Christ will come suddenly from heaven with power and great glory; and we look for this second appearing of our Savior as the blessed hope of his church for which we ought always to wait in sober watchfulness that we may be found ready at his coming.

MR. HARRIS WEINSTOCK a prominent Californian Jew has published a book entitled "Jesus the Jew," in which he claims Paul, not Jesus, was the founder of Christianity, because he knew nothing about the Trinity, vicarious atonement, election and predestination, and because Jesus said, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil," which was pure Judaism.

Seven Pillars of Human Folly.

1. Natural Immortality.
2. Eternal Tormentation.
3. Rewards and Punishment at Death.
4. The Trinity.
5. Trusting in Christ, without a Knowledge of his Gospel.
6. Baptism not essential to Remission of sin.
7. The Devil a Fallen Archangel.

Seven Pillars of Divine Wisdom.

1. One Body.
2. One Spirit.
3. One Hope.
4. One Lord.
5. One Faith.
6. One Baptism.
7. One God and Father of all.

Sevenfold Planoply of Righteousness.

1. Loins Girt about with Truth.
2. Breastplate of Righteousness.
3. Feet shod with the preparation of the Gospel of Peace.
4. Shield of Faith.
5. Helmet of Salvation.
6. Sword of Spirit.
7. Prayer, Watchfulness and Perseverance.

Important Questions.

"What is a man advantaged, if he gain the whole world and lose himself, or be cast away?" Luke ix. 25.

"How shall we escape if we neglect so great salvation?" Heb. ii. 3.

"How long halt ye between two opinions?" 1 Kings xviii. 21.

"Who may abide the day of his coming?" Mal. iii. 2.

"Who shall stand when he appeareth?" Mal. iii. 2.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv. 18.

Future Events.

Christ is to come again, Acts i. 11; raise the dead, John vi. 54; and overthrow all the kingdoms of this world, Daniel ii. 44; vii. 13, 14; the saints shall reign with him, Dan. vii. 27; Israel will be restored to their own land, Ez. xxxvii. 21, 22; Luke viii. 29; the Gentiles shall come to a knowledge of the Lord in that day; Ez. xxxix. 21, 29; Rev. xiv. 6, 7; the Babylon that now exists shall fall, Rev. xviii. 1–24; the present state of things, both political and ecclesiastical shall vanish and a new and heavenly state of things exist, Rev. xxi. 1–4, 10.

"FOR thus saith the Lord; like as I have brought all this great evil upon this people, [of Israel] *so* will I bring upon them [Israel] all the good that I have promised them," [Israel] Jeremiah xxxii. 42.

"The Gates of Hell."

In Matt. xvi. 18, Jesus says:—"The gates of *Hades* shall not prevail against my church." The figure is that of a beleagured city whose gates prevail against the invading army, or whose inhabitants cannot get out because of the hostile forces surrounding it. Here the notion of the traditional hell is obviously excluded; the church of Christ can neither be supposed to have been in THAT HELL, and wanting to get out, or out, and wanting to get in! Understood as a prophecy of the resurrection, Christ's words are intelligible enough. The gates of the grave would be powerless to prevent their escape from its dominion, when the time came for him to [illegible] his sleeping saints;"

Pride.

Solomon says pride "shall bring its possessor low;" "that it goes before destruction, and a naughty spirit before a fall." It was so in the case of Adam, for it brought about his fall; of Uzziah the king, for it made him a leper, to the day of his death; and in the case of Nebuchadnezzar it cost him his kingdom; and if allowed to go unchecked and unconquered in us, it will cost us a place in the kingdom of God. Pride is hateful to God; and it causes the possessor to think more highly of himself than he ought to think; and to rely upon his own knowledge and wisdom more than upon the knowledge and wisdom which proceed from God. His mind is well nigh filled with exalted ideas of his own greatness and importance, leaving little room left as storage for the teaching of the Spirit."

Importance of Baptism.

The importance of baptism is recognized by people of nearly all denominations. A form of service for baptism is contained in the Prayer Book of the Episcopal church and it is thought that those who die unbaptized are eternally lost. Its importance is clearly seen by a study of many passages of Scripture. Christ himself said, "except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. And when he was baptized of John the Baptist in Jordan, he said, "Thus it becometh us to fulfil all righteousness." Matt. iii. 15. And Paul wrote to the Galatians, "*As many* of you as have been baptized into Christ have put on Christ.....And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27, 29. Clearly, then, those who had not been baptized had not put on Christ, and so were not connected with the promises which are yet to be fulfilled in him. Peter cites the salvation of Noah by means of the ark as a figure of the salvation that is through baptism. Only those who were in the ark were saved; therefore only those who have been baptized can be saved, for Peter speaking of the ark, says, "Wherein few, that is, eight souls were saved through water; which also after a true likeness doth now save you, even baptism." 1 Pet. iii. 20, 21. R. V. And it may be seen by the case of Cornelius that a man may be a devout worshiper of God, yet if he be not baptized, he is not an heir of salvation. Cornelius was a devout man, and one that feared God; but Peter was sent to expound to him the way of God more perfectly, and he and his household were baptized. And it is important to note that they were baptized *after*, and not before the Holy Spirit had fallen upon them. And in the present day, even, though a man may devoutly believe that he has received the Holy Spirit, this will not lessen the necessity for baptism.

Passing Events in the Light of Prophecy.

From *Glad Tidings* we cull the following:—"In reply to a question put by a member of the House of Commons, the Under Secretary of State for Foreign Affairs stated that his Majesty's government had received a communication from the Russian government proposing that direct relations should be established between Russia and Afghanistan with regard to frontier matters. The government had replied that it would be impossible for them to take into consideration any change in existing arrangements, or to frame proposals to be brought before the Amir, without some more precise explanation in regard to the method which the Russian government would desire to see adopted for the exchange of such communications between the frontier officials, the limitations to be placed on them, and the means of ensuring that those limitations would be observed."

The *Daily Chronicle* says: "Russia's traditional plan is to ask [illegible] and take an ell. How are we to insure that the moderate language of the present request, once were it conceded, might not lead to active aggression on the part of the frontier officials concerned? We have not yet forgotten the sinister Penjdeh incident which led Mr. Gladstone to the verge of war. Our safest policy is to keep Russia at arm's length as long as possible. We do not see what we are to gain by any change in the *status quo*, and therefore we hope that the government will not make any without very strong reasons for their action.

The *Times* correspondent at Pekin describes a journey he has made through Manchuria to the new Russian railway—1200 miles long—and he an eye witness of the marvelous energy that has in five years transformed Manchuria from a Chinese possession to a virtually Russian province. He saw thousands of solid buildings for permanent occupation being built simultaneously by armies of Chinese workmen along the entire length of the railway. Thriving towns filled with a civil and military Russian population are springing up along the track. Manchuria is absolutely dominated by Russia. All the officials are absolutely in her power. None can be appointed without her approval, and evacuation cannot alter a domination which is fast becoming as effective as that of Britain over the native states of India.

Conference Notes.

The pleasure of having a visit with Brother W. H. Wilson during and on after Conference, will not soon be forgotten by us. Brother Wilson is an old friend of our family, and we hope and pray that his visits among the people of God as he travels about may be full of profit and pleasure, both to himself and the brotherhood.

It was a surprise to the Indiana Conference to have Brother Neill and Sister Knowles visit us. Brother Neill has only recently moved from Cleveland to Salem, where he will now labor. If carnal men and worldlings for anything his sojourn with them will be a source of comfort and profit, as it would be hard to find a more zealous man. May he bring much fruit to the Master's table.

It was said "It would not seem like Conference without Brother Alexander," and sure enough, he came. Earnest, faithful, always cheerful, with a kind word for all. Truly it is good to have him with us.

A week before the Conference it did look as if the Plymouth Church was in poor shape to entertain people. Removals have cut our numbers, and it seemed sickness would hinder; but when visitors came and the warm and hearty joy at meeting thrilled each heart, places seemed to spring up, and while in point of visitors it was the largest gathering we ever had, the universal verdict is that had more been here they would have been cared for.

The friends will be interested to learn that Sister Barnhill is perhaps somewhat improved, and Brother Barnhill is no worse than during the Conference.

Selected.

A Difficult Text.

"Please explain Luke vii. 28, 'Among those that are born of woman there is not a greater prophet than the Baptist; but he that is least in the kingdom of God is greater than he.'"

The difficulty in understanding this passage arises from a mistaken idea of the phrase, "The kingdom of God." If the kingdom of God is held to be the church of Christ on earth, it then follows that the least member in that church is greater than John the Baptist, and so greater than all the prophets. Enoch who walked with God three hundred years; Isaiah, whose lips were touched with holy fire; Samuel who called on the name of the Lord; David, who struck his harp of wonderous melody; Elijah, who sailed heavenward on his car of fire, are all eclipsed by the weakest and most foolish saint who finds admittance to the church of Christ.

The simple fact is, the church is not the kingdom of God, and the kingdom of God is not the church. "It is easier for a camel to go through the eye of a needle than for a rich man to enter in to the kingdom of God." Matt. xix. 24. Is that the church? What church is it, into which it is so hard for a rich man to enter? We have known of churches where it was hard to get a rich man out, but not so difficult to get them in!

"Except a man be born again he cannot see the kingdom of God." Jno. iii. 3. Is that the church? What church is it?

"Ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God," Luke xiii. 28. Is that the church? What church is it? We have heard of a community of Shakers who claimed that they were the kingdom of God. It was our privilege to halt in one of their villages where we were kindly entertained for the night. We looked all about, but we could see nothing of Abraham, Isaac, or Jacob, so we concluded that that could not be the kingdom of God, and decided to still wait and pray, "Thy kingdom come."

The fact is, the kingdom of God is an everlasting kingdom which shall never be removed, which the God of heaven shall set up; and this kingdom and dominion and greatness of the kingdom, under the whole heaven, shall stand forever, and shall be inhabited by an immortal multitude of the sons of God. Dan. ii. 44; vii. 14, 15, 22, 27.

John the Baptist, the preacher and forerunner of the Messiah, had his head cut off and presented to a dancing girl; but the least man in the kingdom of God where they shall die no more, will be greater than John the Baptist, and can defy Pilate and Herod, and death and hell. Made immortal by the resurrection power of Christ, he shall shine as the stars forever and ever, and shall be like the Savior and see him as he is; and so shall have privileges and blessings and honors which John the Baptist never had, and which kings and prophets waited for, but died without the sight. Luke x. 24; Heb. xi. 13, 39, 40; 1 Peter i. 10-12.

Whence once the seal of immortality is set upon the redeemed of God; when they shall be made unto our God kings and priests, and shall reign on the earth; when God's kingdom shall come and his will be done in earth as it is done in heaven; when the glory of the Lord shall be revealed and all flesh shall see it together,—then it shall be plainly seen that he that is least in the kingdom of heaven shall be greater than John the Baptist, greater than any child of Adam in its sinful, transient, mortal state.—*H. L. Hastings.*

Waiting for the Bridegroom.

Fiction has painted the picture of a maiden whose lover had left her for a voyage to the Holy Land, promising on his return to make her his beloved bride. Many told her that she would never see him again; but she believed his word, and evening by evening she went down to the lonely shore, and kindled there a beacon-light in sight of the roaring waves, to hail and welcome the returning ship which was to bring again her betrothed. And by that watch-fire she took her stand each night, praying to the winds to hasten on the sluggish sails that he who was everything to her might come.

Even so that blessed Lord, who has loved us unto death, has gone away to the mysterious Holy Land of heaven, promising on his return to make us his happy and eternal Bride. Some say that he has gone forever, and that here we shall never see him more. But his last word was, "Yes, I come quickly." And on the dark and misty beach sloping out into the eternal sea, each true believer stands by the love-lit fire, looking and waiting and praying and hoping for the fulfillment of his word, in nothing gladder than in his pledge and promise, and calling ever from the soul of sacred love: "Even so, come, Lord Jesus."

And some of these nights, while the world is busy with its gay frivolities and laughing at the maiden on the shore, a form shall rise over the surging waves, as once on Galilee, to vindicate forever all this watching and devotion, and bring to the faithful and constant heart a joy and glory and triumph which nevermore shall end.—*Joseph A. Seiss, D. D.*

A Christian.

Is there enough in the Christian religion to meet the demands for which humanity in all the vicissitudes of life stands in need? If this question can be answered in the affirmative, then the teaching of Christ will reveal the fact.

Christ said to his disciples, "Ye are the light of the world, a city that is set on a hill cannot be moved." This light means, "one who is conspicuous, noteworthy, model or an example." The admonition of Christ was, "Let your light so shine before men, that they may see your good works and glorify their Father which is in heaven."

The Christian religion regulates our social, our spiritual, and all other relations of this life. The world says, love thy friend and hate thine enemy. The Christian religion says love thine enemy and do good to those who despitefully use you and persecute you. Do not kill, do not bear false witness, do not swear, lie, cheat or steal. When you give alms do not blow a trumpet, let not your left hand know what your right hand doeth. Judge no man, and whatsoever ye would that men should do to you do ye even so to them. If your enemy hunger feed him. If he is thirsty give him a glass of pure water to drink. Lay no stumbling blocks, to give him occasion to fall in [illegible] elements of this world's goods and you have them, and do not attend to his needs if you know about them, how can the true religion of Christ and the love of God, dwell in you?

The Christian has no need of secrecy in the performing of his good will to men. Jesus said to the high Priest, "I spake openly to the world: I ever taught in the synagogues whither the Jews always resort; *and in secret have* I said nothing."

If there is any good for the general brotherhood of man, why should there be oath-bound societies to keep that good thing a secret; for he who spake, spake as never man spake, and did it openly. There has never been another society that has equalled the religion that Jesus of Nazareth taught. While perhaps some one would lay down their life for an especial friend, Jesus laid down his life for wicked men.

No societies or lodges have ever embodied in their rules the requirements that governs or commends to us the rules of the Christian religion. It makes good homes, loving families, true companionship, honest business men, farmers and merchants; it has no defaulters, or sanctions the stealing of trust money; it commits no thefts, murders, or grants divorces; it is the one place where an infidel can sleep without a pistol in his hand or under his pillows, or the fear of death staring him in his face before morning. Drunkenness, saloon, and tobacco shops have no place in its Constitution or By-Laws. The Christian religion is open and free to all. "Whosoever will come let him take of the water of life freely."

The benefits of the Christian religion are a hundred-fold in this world, and in the ages to come life everlasting, and a home such as "eye hath not seen nor heard."

O the beautiful hills,
Where the blest shall tread,
In the years when the earth's made new;
By faith we gaze on the fields of God,
From the vales we are journeying through.

—*C. H. Shepherd in Crisis.*

Obituary.

Died, near Sidney, Ind., Nov. 21, 1902, Claire, infant son of Rezin and Mary Clover Miller, aged four weeks.

The little one was the child of love, and is sadly mourned by us all.

The sore place will never be mended till Jesus comes, and death, sorrow and crying be no more. Then this dear bud of affection, will be given back to the mother's arms, nevermore to be taken away. Rejoice in hope of the resurrection dear ones.

AUNTIE WINCE.

Died, at Arkansas City, Kansas, on the evening of Nov. 14, 1902, Delbert, the 26 months old child of Chloe M. and Robert Sims, of New Kirk, Okla. The sudden death of little Delbert was a sad affair indeed. He with his mother and little sister Erma, came on the morning train from New Kirk, Okla., to Arkansas City, Friday morning, intending to take the evening train for Geuda Springs, where they expected to visit for a few days before going on to Missouri, where they were going in search of a new location, as they had recently sold their home in Oklahoma.

While they were waiting at Arkansas City, Mrs. Sims and children went to Dr. Guin's office, on a matter of business, and while there the little boy, child-like, wandered into another room, he had seemingly been gone but a moment, but however it was long enough for him to climb up to a table and get a bottle containing morphine tablets, and had eaten all that were in the bottle. They were not aware of what he had done until he began to act strange, and the Doctor hastened into the next room when he found the empty bottle lying on the floor. Another physician was quickly summoned and for five hours all was done that could be done to save his life, but he died just five hours after he had eaten them. It was so sad, so sad, he was such a large, bright little fellow, and when he lay in his little white casket, with a spray of half open roses in his hand, and surrounded with sweet flowers, he looked like a little one simply tired with play and gone to sleep. So he is sweetly sleeping in his quiet resting place in the Geuda Springs Cemetery, beside his little sister, until the last trumpet sounds, when he will awake.

Brother J. S. Miller conducted funeral services at the Methodist church, where a large gathering of sympathising friends met to pay their tribute of respect, and follow the little darling to his resting place. The mother of the child is the only daughter of Brother Rolando Chaplin of Wichita, Kansas.

We watched you as you faded,
Like a rose blown in the blast,
The storm it gathered o'er you,
You withered as it passed.

We tried so hard to keep you,
But God he knoweth best,
And darling he has let you sleep
In an unbroken rest.

Long long days we will miss you,
Miss you evening, noon and dawn,
But we will meet you little loved one
On the resurrection morn.

Farewell darling, till that morning.
Gathered round the great White Throne,
We will meet again and greet you,
In our Father's home, sweet home.

LYDIA CHAPLIN.

Read at Indiana Conference.

Dear Brothers and Sisters in Christ:

How my heart goes out to you this morning. I do not come to God doubting, fearing, but believing, knowing that he will bless you. The precious hymn,—"Showers of Blessing," has all the week been ringing in my ears. I have heard you sing it so many times; you will sing it at this meeting as you never sang it before, "Showers of blessing" will indeed be poured out upon you, for our God is a God of mercy and love, who keepeth truth forever. He has gone forth for the salvation of his people, and they may rejoice though the fig-tree blossoms not, though no fruit be in the vines, though the labor of the olive fails, and the fields yield no meat, the flock be cut off from the folds, and no herd be in the stalls, for he is their strength and the God of their salvation. "Bought with a price," and "not their own," they may always joy in him, and know that he is indeed with them and will perform all that he has promised. Bow reverently trustingly before him. Let not your hearts be troubled. The Master cometh soon. Be patient, be faithful a little longer, comforting, exhorting one another, supporting the weak, teaching the ignorant. I would I could be with you, but the dear God whom we serve, has given to me today, to "weep, with one who weeps" over the corpse of her young husband, and to comfort another who is momentarily expecting the death of her infant son. I shall be with you in Spirit, and I know that our God will be there, for he "is nigh to all that call upon him in truth." In his hands I leave you, both young and old.

S. ROXANA WINCE.

JESUS IS COMING.

Jesus is coming,
Some of these days,
Some of these days.
Coming so fast,
Coming at last.
Jesus is coming,
Some of these days.

OMAR CLOVER.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

L. L. Gunn	.50
Mrs Albert Burton	.50

The Restitution

ON TRIAL

Three Months for Twenty-five Cents.

WILL YOU TRY IT?

Poetry.

The End is Near.

Clouds of darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Dearth and pestilence and war;
All in one loud, piercing chorus,
Tell us that the end is near.

Hearts of men within them failing
For the coming woes they fear;
All their efforts unavailing—
No propitious signs appear;
Sin increasing, crime prevailing,
Tell us that the end is near.

Selfishness in all abounding;
Gold the idol everywhere,
Worshiped by a host confounding,
Gold for all that's good or fair;
Crowds the mammon God surrounding
Tell us that the end is near.

Formal godliness increasing;
Power denied and forms held dear;
Christ and fashion coalescing,
Forming now the character,
Rites so popular and pleasing
Tell us that the end is near.

Lawlessness, so vastly spreading,
Void of reverence, awe or fear;
Sacred things beneath it treading,
Stamped with God's own signature—
Never once his vengeance dreading—
Tell us that the end is near.

Saints of God all evil hating,
Faithful to the name they bear,
For their coming Savior waiting,
To be caught up in the air;
Hope their rest and blessing dating,
Tell us that the end is near.

Sinner, wouldst thou in the glory
Of that "cloudless morning" share?
Wouldst thou have this hope before thee,
Wear the crown saints then will wear?
Oh, believe redemption's story;
Look to Christ. The end is near.

Let not earth thy thoughts engrossing,
Chant thee of that portion fair!
Look to Christ, on him reposing
Then shalt happy be, nor fear;
Sinner, haste! the day is closing;
Look to Christ the end is near.

Communicated.

Gospel of the Kingdom of God Endangered in Scotland.

"We ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." Hebrews.

"With one mind striving together for the faith of the gospel." Paul.

Some readers of THE RESTITUTION will remember that some four or five years ago certain articles which had appeared in the *Messenger* (Glasgow) were passed under review by the present writer, and that certain queries arising out of said Review (which had been proposed in private letters to the writer) were inserted with replies in THE RESTITUTION. The drift of both articles and queries seemed to be to minimize the "gospel of the kingdom" in its vital character as a fundamental element of saving faith.

There still seems to be need for "earnest contending" on the same lines, as will appear from an article in the *Messenger* for September of this present year entitled "An anxious question and what it implied—Wilt thou at this time restore again the kingdom to Israel?" This article of four pages is intended to buttress and supplement what the same writer (G. G. M.) had advanced in one of the articles already named. This writer and the author of the queries mentioned had evidently been active promoters of certain resolutions adopted by the church in Edinburgh as far back as 1894, as also of a second edition of the Resolutions of even a more lax character this year (1902) but which have failed as yet in securing adoption. Of all this more anon.

To place this matter fairly before the readers it may be well, with the Editor's permission, to recall one or two of the more material points of the articles and queries referred to, before giving extracts from the Resolutions of the church in Edinburgh.

It may be mentioned here for the information of the readers in America that the church in Edinburgh was formed in 1868. It was founded on principles identical with those in the United States in connection with THE RESTITUTION. Its numbers increased to upwards of a hundred, and it maintained from the outset annual aggregate gatherings of brethren from various parts of Scotland, and sometimes even from England. A few sentences culled from various sources will show its close connection with the "gospel of the kingdom."

A few weeks before its formation a letter written by a brother to a free communion meeting in the town shows the basis then proposed, as follows:—"So far as we can judge, a restoration of the apostolic or primitive Christian doctrine and practice could only be properly effected by an imitation of them in their imitable points. This necessitates, among other things the enforcement of that old adage, "They that gladly received the apostle's Word were baptized." Also that the Apostle's *word* is defined as "the gospel of the kingdom of God."

A sentence or two may be quoted from a letter of date Edinburgh, 18th of March, 1853, which was addressed to the editor of the *Herald of the Kingdom*....."The truth is gaining ground here gradually, as an illustration of which I may mention that a congregation is now in course of being formed on the principles historically set forth in the Acts of Apostles in such language as, 'They that gladly received his *word* were baptized, interpreting the *word* by Peter's speech in the light of his commission and the teaching of Jesus and the first preachers, as the Word of the kingdom (Matt. xiii. 19) as the things concerning the kingdom of God and the name of Jesus Christ,' which Philip gospelized or announced as glad tidings. Acts viii. 12. See Greek. We are made up mainly from three sources—first, wandering believers of the kingdom's gospel; second, some who have left the meeting in South Bridge Hall (the 'Reformation;' Third, the majority of a meeting in High Street, for some years conducted on what are called *five communion* principles, and who have for a considerable time believed and preached the gospel of the kingdom, and have been baptized. The number in all may be nearly thirty." *Herald of the Kingdom*, Sep. 1853.

A few extracts from an article entitled "The things most surely believed amongst us" will show in more detail how the church in Edinburgh stood in 1864. This formed the basis of two public lectures given in the church's place of meeting by one of the members:—

The.....Almighty Creator shall establish a kingdom upon earth which shall destroy and supersede all other kingdoms.....

This.....shall be entrusted to Jesus of Nazareth.....

The throne.....shall be established on Mount Zion, and the city of Jerusalem shall be the metropolis of the world.

The twelve tribes of Israel.....shall be gathered.....and placed by God in the territory promised to Abraham and made chief nation.....

The throne.....is the throne of David (Luke i. 30-33.)

In consequence of his being anointed .....Jesus is termed the Messiah.

The race of man is mortal, and..... under the sentence of death; and God .....has appointed that those *alone* who believe in his Son as the Christ, the Son of the living God, shall have everlasting life.

God requires of those that thus believe in his Son that they be immersed in water into his name.

That all who believe in Jesus as Lord and Christ.....are joint heirs with the Messiah of his eternal kingdom and glory.

That the resurrection and glorification of the saints and the establishment of the kingdom of God takes place at the second coming of Christ.

That these declarations regarding the kingdom of God and Jesus the Christ constitute the gospel.....announced to Abraham and preached by the Apostles among all nations to be believed for salvation.

So far as known to the writer of this, these extracts indicate the position maintained by the church in Edinburgh down to the date of the Resolutions referred to, namely, 1894.

The articles and queries mentioned above will now be briefly noticed.

In *Messenger* for Oct. 1896 an article by a brother of upwards of forty years standing appeared with the heading, "What did the personal converts of Jesus believe?" This was reviewed in RESTITUTION for Jan. 20, 1897. Referring to the "primitive faith" the author said, John "dwelt more" on the coming one as the sin-bearer as when he said, 'Behold the Lamb of God which taketh away the sin of the world.'" The reviewer remarked "This was a gross perversion of fact.' John's casual statement was only made on two occasions, whereas his public proclamation of the "gospel of the kingdom" was made "in Jerusalem and in all Judea and in all the region round about Jordan." He thus fulfilled truly his office as the forerunner of our Lord who also preached the same gospel. Again, the author said, "If perfect accuracy of belief in the true realization of the Messiahship is affirmed to be quite vital to discipleship, it is difficult to see how they (the apostles and first disciples) possessed it." The reply was, "This difficulty can only have a semblance of reality through a gratuitous importing into the definition of the Messiahship a complex idea maintained in the article, but utterly foreign to the divine record."

Another writer in *Messenger* for April 1897 in article entitled, "Our true Model of Belief," says, "We (the church) have nowhere declared, and God forbid that we should anywhere declare, that any truth is essential to salvation.....I find much in the Bible .....but little or *nothing* as to the exact amount of truth the knowledge of which is requisite for admission" (into the kingdom.) This writer admits that a "little" is said on this vital subject. But surely that "little" must be of supreme importance. What is "requisite" in the gospel preached by Christ and his Apostles as recorded in Matt. xxviii.; xxiv. 14; Mark xvi. 15, 16, etc. as also 1 Cor. xv. 1-4. All this may be called "little or nothing," but is it not worth volumes to the human race if they only knew and understood it.'

The former writer (G. G. M.), by way of supplementing his former statements on "What did the personal converts of Jesus believe?" contributed to the *Messenger* (Sept. 1897) a long article of seven pages, entitled "How did the Lord Jesus view his Messiahship? One of the statements was "Their (the Apostles') minds had to be schooled to relinquish the immediate gratification of a fondly cherished dream, and to patiently acquire the full spiritual perception of a Christ and kingdom not of earth-born conception."..... There is abundant evidence to show that he [our Lord] was well aware of his terrible task to preach a Christ and kingdom to a large extent neither looked for nor wanted" [of this "abundant evidence" none was offered]. The review had the remark "If the spiritual kingdom of popular theology be not here meant, the language seems well fitted to give expression to it, and in the absence of any explanation, to mislead." The Review of this article occupied three numbers of THE RESTITUTION, namely, Jan. 26, 1898; May 18, 1898; May 25, 1898.

So far as I am aware these articles published in the *Messenger* had not been there subjected to any adverse criticism of a corrective character, either by the Editor or by any contributor. It has been known for years that as regards the belief of the "gospel of the kingdom" as a necessary antecedent to baptism, the church in Sunnyhill street Glasgow, of which the Editor of the *Messenger* is a member, does not insist.

J. CAMERON.

(To be continued.)

Conference Report.

Pursuant to the call, the first quarterly Conference of the Church of God in the state of Indiana, met at Plymouth, Nov. 13–16.

The meeting was opened with a sermon by A. H. Zilmer,—subject, "The Churches of God in Christ Jesus."

No meeting had been announced for Friday during the day, but owing to the number present from a distance, they met at 2:30 p. m. and listened to a discourse by W. H. Wilson on the "Coming changes in the governments of the world."

Friday night at 7:00 the social was led by A. H. Zilmer, after which D. T. Halstead was to have spoken, but as he was absent on account of sickness, F. L. Austin spoke on the subject of Righteousness.

Saturday morning at 9:30 business meeting convened with President A. H. Zilmer in the chair. Meeting was opened by reading, prayer and singing. Minutes of last meeting read and approved.

The committee on Ways and Means reported, and after discussion the report was referred back to them to be amended, and brought up at afternoon meeting.

It was moved and carried that a Minister's Certificate be granted to W. H. Wilson of Chicago, Ill.

At 11:00 o'clock J. S. Hatch spoke on "In heaven—from heaven." At the close of this meeting an invitation was given and one sister came forward for baptism.

At 2:00 in the afternoon business meeting was again called. Committee on Ways and Means again made report, which was adopted, and is as follows:

WHEREAS: Knowing that by the co-operation of the Churches wider dissemination can be given to the gospel, and better results made to follow such united effort: Therefore be it

Resolved, That it shall be the duty of each minister of the gospel belonging to the Conference, at his last meeting with each church prior to the annual Conference, to make an appeal to said church for means to carry forward the work of evangelizing. That it shall be his duty to deliver a discourse setting forth the utility of co-operation on the part of the churches and showing that the love that moved God to give his Son as a ransom for sinners, places every member of the Christ's body under obligation to aid by his means the proclamation of this message of love; and further, that each minister shall be required by the Conference at its annual session, to make report of his faithfulness or failure to carry out the foregoing resolution.

Resolved, That each minister caring for and preaching to one or more of the churches shall remind each of these of their obligation to choose a delegate or delegates to each Conference, and especially to the annual Conference, and insist on this being done in his presence at each last visit prior to the Conference to which they are to be sent.

WHEREAS: Feeling the need of more funds in addition to the amount in the hands of the Conference treasurer, for the purpose of putting an efficient evangelist in the field to work up to the time when Brother Zilmer, our regular evangelist's contract with certain churches expires, leaving him free to enter on the work, therefore be it recommended, that each church procure at the earliest possible date to elect a solicitor, whose duty it shall be to appeal to each individual member for money, sending amounts thus raised direct to the Conference Secretary.

Signed J. L. Wince, H. F. Cordill, J. F. Wagoner, R. C. Railsback.

A Minister's Certificate was granted to James L. Moncrief, of Bear, Arkansas.

At 2:30 it being not time for the next regular appointed meeting, the time was well spent in listening to P. Neill on the subject of Peace.

At 3:00 J. L. Wince spoke on the subject "Ye are bought with a price."

At 7:00 W. H. Wilson gave a Bible Reading on the subject "A good foundation," followed by a sermon by J. F. Wagoner, on "Faith as related to the gospel."

At 9:30 Sunday morning R. C. Railsback led a social meeting, which was followed by a sermon on "The signs of the times," by F. L. Austin.

At 2:30 in the afternoon W. H. Wilson spoke on "The blessed hope," and then came the Communion service by J. L. Wince.

At 7:00 o'clock a social meeting led by W. Tuttle, followed by a sermon by A. H. Zilmer on "The abrogation of the Mosaic covenant."

These meetings were well attended, a goodly number being present at the beginning, and others arrived on nearly every train thereafter. The roll call of the churches Saturday morning showed the following to be represented by delegates, viz: Argos, Bracken, Burr Oak, Inwood, North Salem, Plymouth, South Bend and Seircleville. There were also a number of isolated ones and others came, also members from other churches.

Besides those from our own state we had the pleasure of having with us W. H. Wilson and daughter Jessie and G. M. Alexander of Chicago, Ill., and P. Neil and Miss Mary E. Knowles of Salem, Ohio. The Church at Cleveland sent greetings to our Conference, and report that they are earnestly contending for the faith.

The subjects discussed during the Conference were all well and able handled, and it was surely a feast of good things. Many expressed themselves as to the good meetings and the good will among the people.

On Saturday afternoon we had the pleasure of witnessing the baptism of Sister Barnes. May she go on her way rejoicing, and be faithful unto the end. The people of Plymouth certainly did their part well in entertaining the visitors, and we feel truly thankful for the kind care that we received at their hands.

May we all be faithful and meet in that blessed kingdom when Christ comes to claim his own.

MRS. LYDIA A. RAILSBACK, Sec.

Selections.

The Prize of the High Calling.

We are all aiming for the kingdom of God: the kingdom with its joyful associations, and its long train of told and untold glories, is the object and aim of us all. In the kingdom the saints are to be rewarded according to their works; he who in this life has sown bountifully will reap bountifully. There is to be a great distribution of prize, and there is no gradation of rank. In the present life men enjoy what they call the "sweets of office;" in the world to come they shall also be thus blessed. The posts of honor will be occupied by those who have distinguished themselves by zeal and industry in the cause of Christ.

In the present kingdoms of men there are posts of honor and emolument, but these are not always occupied by the most deserving. It often happens in the kingdom of men that he who sows bountifully reaps sparingly, while he who sows sparingly reaps bountifully. History records innumerable instances of this kind; but not so in the kingdom of God. He who searcheth the hearts and trieth the reins of the children of men will send his Son, and "make him of quick understanding. He will not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; righteousness shall be the girdle of his loins and faithfulness the girdle of his reins."

Whither shall we turn among the kingdoms of men to meet with righteousness and faithfulness like this? "Put not your trust in princes," is the solemn warning which all men would do well to observe. Alas! how many who have neglected to observe this injunction have been left in old age to the winter of adversity as their only compensation for long years of service. And if favor has been shown, how fickle and uncertain it is.

We have a noticeable instance of this in the reign of one of the kings of England, in the person of Cardinal Wolsey, a man who had risen by his services to a state of affluence and splendor surpassing royalty itself. At length, however, a change of fortune overtook him, the tide of royal favor receded, the old man was expelled from his paradise. And as he brooded over his fall, and called to mind the long life of service which he had consecrated to the king, he gave expression to those memorable words—"If I had served my God as diligently as I have served my king, he would not have cast me off in my old age." We have another instance in the late of Earl Stafford, a man of great ability in the court of Charles the First. That ability he exercised in endeavoring to establish absolute power for the king. But that perfidious monarch, getting tired of him, frowned upon him, and at last signed his death warrant. "Put not your trust in princes," were the dying words of the fallen minister.

It would be easy to multiply such instances. We only add one—"John Milton, the poet, the statesman, the philosopher, the glory of English literature, the champion and martyr of English liberty—what was the end of this man? He survived his health and his sight, the comforts of his home, and the prosperity of his party; neglected, old, poor, sightless, and disgraced, he retired to a hovel to die." What a return for a long life of valuable service in his country's cause, and in the cause of humanity! How profitless to exhaust the energies of a valuable life on worldly objects! If Milton had sown as bountifully in the cause of Christ as he did in the cause of men, what a bountiful harvest might he have reaped in the kingdom of God. In this life, it is true, he might have suffered all the evils enumerated, but only to be crowned with the riches, and glory, and honor, of the kingdom of God.

"God is not unrighteous to forget your work and labor of love which ye have shown toward his name, in that ye have ministered to the saints, and do minister." Heb. vi. 10. What a happy and encouraging thought is this. Men may forget your work and labor of love, and men do forget; but God will not. Brethren, if we have confidence in our God, we may unreservedly throw ourselves away in his service, we may exhaust our energies, our substance, our all, and be happy in the thought that every service rendered is carefully entered to our account. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxi. 12.

I have often thought that it is not to be wondered at that men labor so zealously for the things that perish to the neglect of things imperishable. What is there in popular theology to make it otherwise? where are its charms? It has none; it in no way meets the wants or aspirations of humanity; it lacks motive power.

The late Dr. Chalmers very eloquently expresses himself upon this point—"The common imagination that we have of paradise on the other side of death is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments which give such an expression of strength, and coloring to our present habitation are attenuated into a sort of spiritual element that is meagre and imperceptible, and utterly uninviting; where every vestige of immateriality is done away, and nothing left but certain unearthly scenes that have no power of allurement, and certain unearthly ecstasies with which it is felt impossible to sympathize." In the same strain an eminent preacher discourses to the poor—"O my friends, what a glorious exchange would heaven be for these—to fly through regions unconfined as air, to bask in the sunshine of eternal bliss, and to carol over endless hymns of praise." Now, with all the eloquence of this passage, we entirely fail to see anything very inviting in all this. To minds of a particular cast it might be, but certainly not to the generality of men.

Sir David Brewster and other scientific men have imagined that the chief pleasure of heaven would consist in the revelation of all the hidden mysteries of nature. If so, it might be a heaven for them, but it would thus be no heaven for other people, for, while these can find exquisite pleasure in such studies even at mid-night, mankind at large have fallen fast asleep. Preach this as gospel to the poor, and what power has it to charm them? Nay, preach it to the wealthy savans, and how many of them would it allure?

Mr. Spurgeon proposes to himself a tour through the length and breadth of heaven spending a century with each of the angelic host, as a suitable occupation for the ages of eternity, while Professor Edwards says, that in heaven we shall derive pleasure from witnessing the agonies and miseries of the damned.

What a labyrinth of mist and uncertainty there is in all this! What vagaries, what speculations! Each one making a heaven for himself. And it must be so, when the Book of God is silent. But let us now turn from fiction to fact; let us look at the kingdom, and what a fascination there is here! all the higher and nobler wants of our nature. All nations, kindreds, people, and tongues, are longing after immortality; the kingdom meets their wants and supplies their craving—"I give unto my sheep eternal life." All men desire riches. What dangers do men brave by sea and land in order to become rich. The kingdom meets the want—"The wealth of the sinner is laid up for the just." What shall we say about fame, power, honor, or dignity. Where and how are these to be had in this life, and if they are, how unreliable are they; but the kingdom meets the wants of each and all of them. "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

All the objects which to men are so dear, all the good which they desire to have, and for which they seek, the kingdom crowns with full fruition. All men are ambitious more or less; and the Word holds out every encouragement to the ambitious. It offers high prizes in the kingdom for high services here. Let our ambition then be rightly divided. Not ambitious to lay up treasures upon earth, but to lay up treasures in heaven, where moth and rust do not corrupt; and where thieves break not through to steal. To obtain a prize, the high prize, brethren, let us labor with all our powers of body, soul, and spirit; let us throw into the service of Christ all that we have and are, let us spend and be spent for him; counting all things but dross that we may win Christ and be found in him. Mark with what zeal the man of the world labors to obtain a corruptible crown, and even less than that. Self-denial and self-sacrifice are his companions through life. He wears himself out to obtain the prize, and what is its worth when obtained? what is its value? Look at the highest post of honor which it is possible for a subject of this realm to attain to. Is it worth thirty years of labor?

What labor in vain, what spending of strength for nought, what misdirected zeal, what worthless ambition! Brethren, we have made a wiser choice; wisdom has been our choice; and "happy is the man that findeth wisdom; and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things that are to be desired are not to be compared to her. Length of days is in her right hand, and in her left hand riches and honor." Crowns and coronets, what are they when compared with the crown of everlasting life!

Brethren may these thoughts move us to increased zeal. May we so run that we may obtain **the prize.**—*T. Wallis in Messenger of the Churches.*

Communicated.

Is It Right to Pray to Jesus Christ?

An intelligent friend, a leading member of a prominent orthodox church, is tried because it is a habit in his church to pray to Jesus Christ. He said to the writer, "We have no more right to pray to Jesus Christ than to the Virgin Mary." Some among our people are troubled on the same subject. It is hoped that the following texts will help such.

The wise men worshipped him. Mat. ii. 2, 11.

Then came a leper and worhipped him. Matt. viii. 2; Mark i. 40; Luke v. 12.

A certain ruler worshipped him. Matt. ix. 18; Mark v. 12; Luke viii. 41.

Then they (his disciples) that were in the ship came and worshipped him. Matt. xiv. 33.

Then came she (a Canaanitish woman) and worshipped him. Matt. xv. 25.

The mother of James and John worshipped him. Matt. xx. 20.

The blind man restored to sight, said, Lord, I believe, and he worshipped him. John ix. 38.

They (the women going to tell his disciples) came and held him by the feet and worshipped him. Matt. xxviii. 9.

And when they (the eleven disciples) saw him, they worshipped him. Matt. xxviii. 17.

After Jesus was carried up into heaven, his disciples worshipped him. Luke xxiv. 52.

Jesus did not forbid worshipping him. As God said, Let all the angels of God worship him. Heb. i. 6. It is not idolatry to worship Jesus, but seems very becoming in us who are redeemed by his blood, and dependent on him for salvation.

After such a life, such a death, such a resurrection as his, and since he is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him, (1 Pet. iii. 22,) it must be that God is pleased that we should reverence his Son.

We need not try to adjust the relative dignity of the Father and the Son, nor to decide just what we should ask either for. They are *one* in interest though *two* in person. Of course we shall be safe in honoring the Father as Jesus honored him, and in praying to the Son, as in the examples cited. We respect the Son's "all power," as *given him* by his Father, and respect him for his earnest and perfect obedience to his Father. And we glorify God that he so loved the world that he gave his only begotten Son that whosoever believeth into him may not perish, but have eternal life. But this is a big field. These are only hints.

O. R. L. CROZIER.

Editor Restitution:

It has been some time since I have written for the paper. I do not hear the "Blessed Hope," preached very often. I am the only one here that believes it. Brothers and Sisters, let us all be obedient to God; for he is watching us and will reward us for it. May we all hold out faithful and not turn off our way. May we become enlightened more and more in the true faith. In Prov. x. 30, 31, we read, "The righteous shall never be removed; but the wicked shall not inhabit the earth. The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out." Let us all be ready and prove faithful to the end is my prayer.

Yours in hope of eternal life.

MRS. LUTISHIE MITCHELL.

Editor Restitution:

As I am not able to write much will simply say to the brotherhood, Let brotherly love continue. We are still looking for our Lord Jesus from heaven, as all the indications proclaim his coming very near.

Yours truly, in the faith, hope and love.

JOHN W. & SUSAN BISSLE.

Brother Underwood:

I have been wanting to write you for some time, but have been quite sick for five weeks. I certainly enjoy the many good things in the grand, old RESTITUTION, and I want to see it I cant get a few subscribers. I wish I was able to meet the calls from different parts of the country, wanting me to preach the glad tidings concerning the kingdom of our Lord. We have sown the seed and many hundreds have heard, and we hope in the great harvest that some sheaves will be gathered. Let us have our lamps trimmed and burning, and may God bless THE RESTITUTION, and all of its co-workers. I desire an interest in all your prayers.

S. R. CLINKENBEARD.

Bearing the Cross.

God gives everybody, I think, a cross when he enters upon a Christian life. When it comes into his hands, what is it? It is the rude oak, four square, full of splinters and slivers, and rudely tacked together. I see some men carrying their cross just as rude as it was at the first. Others, I perceive, begin to wind about it, faith and hope and patience. And at last their cross has been so covered with holy affections, that it does not seem any more to be a cross. They carry it so easily, and are so much more strengthened than burdened by it, that men almost forget that it is a cross by the triumph with which they carry it. Carry your cross in such a way that there shall be victory in it.

—*Henry Ward Beecher.*

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Massillon, "			10	56
Wooster, "			19	10
Mansfield, "	6	12	21	1
Crestline, ar.	6	57	21	57
Crestline, lv.			22	7
Ada, "			1	5
Van Wert, "			3	10
Ft. Wayne, "			4	37
	Ind.	10	30	4
Arcola, "				
Galetta City, "			4	45
Latrell, "				
Porterville, "			5	09
Tipton, "				
Wilmington, "	11	41	5	25
Elliott Creek, "				
Hutchinson, "			5	49
Inwood, "				
Plymouth, "	12	15	6	03
Cypress, "				
Hamlet, "				
Hanna, "				
Wanatah, "				
Valparaiso, "	1	12	7	15
Hobart, "				
Liverpool, "				
Tolleston, "				
Whiting, "				
Chicago, ar.	2	55	8	45

Eastward.	20	6	24	0	38	100	36
Chicago, lv.	6	35	10	0	7	35	25
Whiting, "	6	50		12	45	8	40
Hobart, "				1	25	8	57
Tolleston, "				1	32	9	4
Liverpool, "							
Hobart, "				1	45	9	17
Valparaiso, "	7	32	4	55	2	58	10
Wanatah, "						3	25
Hanna, "						3	37
Hamlet, "						3	47
Cypress, "							
Hymera, "	7	55	5	47	2	55	10
Inwood, "						4	5
Plymouth, "						4	25
Elm Grove, "						4	59
Hutchinson, "						5	11
Wilmington, "	8	13	6	08		5	39
Elliott Creek, "							
Tipton, "						5	50
Porterville, "						6	0
Galetta City, "	8	43	7	05		6	30
Arcola, "						6	45
Ft. Wayne, ar.	10	15	8	45		8	15
Ft. Wayne, lv.	10	25	8	50		8	30
Van Wert, "						9	33
Ada, "						10	30
Honeyrun, "	12	14	10	39		11	40
Bucyrus, ar.	12	41	11	5		12	10
Crestline, ar.	1	10	11	45		12	55
Crestline, lv.	1	20	11	50		1	0
Wooster, "	2	11	12	39		1	55
Mansfield, "	2	35	1	0		2	20
Orrville, "	3	5	1	30		2	50
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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

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Poetry.

Palestine.

Fair Palestine, though still enveloped in night,
Through woe desolation breands o'er thee,
The sun of thy glory shall rise in his might,
And the arm of Jehovah restore thee.

Though long hath oppression enveloped thee round,
The grasp of thy foes shall be broken,
The mountains and hills within shall resound,
For the Word of Jehovah hath spoken.

Thy down-trodden children, though scattered afar,
Redeemed from the hand of oppression,
Shall follow the Guide of their Bethlehem star,
To inherit their ancient possession.

The Crescent now waning in Mussulman pride
Shall wane with the power that bore thee,
Where the banner of him who on Calvary died,
An ensign of peace shall restore thee.

Jerusalem's temple again shall arise,
Then the former more dazzling and splendid,
When Messiah as King hath delivered the skies,
And the throne of his glory ascended.

Rejoice Palestine, that thy morning star bright,
Already hath risen high o'er thee,
Soon the sun of thy glory shall rise in his might,
And the arm of Jehovah restore thee.

Written by David E. Millard while travelling in Palestine, and found among my wife's treasures after her death.

DANIEL HOWARD.

Communicated.

Absent from the Body.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: for we walk by faith, and not by sight: we are confident I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 6 8.

The phrase, "Absent from the body, and to be present with the Lord," expresses to my mind the sum and substance of the one true faith and hope of the gospel, in the fewest words of any passage of Scripture I know of. It signifies the glad end of the groaning frailty incident to mortality, and the glorious appearance of the Son of God, who will end this night of pain and woe, by causing "immortality" to be "swallowed up of life." For "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then (and not until then) shall be brought to pass the saying that is written. DEATH IS SWALLOWED UP IN VICTORY." 1 Cor. xv. 54. We shall then be "absent from the body (of death) and present with the Lord." Paul was not only "willing" but had an intense desire to be absent from this body (of death,) and present with the Lord in the glorified body. He was doubtless a sufferer in the flesh, and anxiously waited and longed for the promised change of "our vile body that it may be fashioned like unto his glorious body," when he exclaimed, "O wretched man that I am, who shall deliver me from the body OF THIS DEATH?" Rom. vii. 24. There can be no presence with the Lord until delivered from the present body of death.

The context before and after the text under consideration, sustain the thoughts given above. The key text is found in 2 Cor. iv. 18: "While we look not at the things which are seen, but at the things which are not seen: for the things which *are seen* are TEMPORAL: but the things which are *not seen* are ETERNAL." No one can fail to see the truth, that the context is dealing with a contrast between "temporal" and "eternal" things. When we are "present with the Lord," the "temporal" must yield to the "eternal."

There can be no abiding presence "with the Lord," until we are invested with the "eternal." The burden of Paul's theme is, "that *mortality* might be swallowed up of *life*," and not that some imaginary immortal soul might escape from the mortal, but that which is itself "mortal" "might be swallowed up of life." There is a difference between that which is MORTAL being swallowed up of life, and the immortal escaping from the mortal.

We are confident, I say, and willing rather to be absent from the (temporal) body, and to be present with the Lord." We also know "that whilst we are at home in the (temporal) body, we are absent from the Lord." "There is a natural (temporal) body, and there is a spiritual (eternal) body." 1 Cor. xv. 44: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Verse 46. It is not in fact two distinct bodies, but the natural changed to the spiritual. "It is sown a natural body, it is raised a spiritual body." Verse 44, "Who shall *change* our *vile body*." Phil. iii. 20. "That mortality might be swallowed up of life." 2 Cor. v. 4. "This mortal shall put on immortality." 1 Cor. xv. 54. "The dead shall be raised incorruptible, and we (the living) shall be CHANGED." Verse 51. "It is sown in corruption, it is *raised* in incorruption." Verse 42.

I regard this text in connection with its context, as a very clear testimony teaching that life eternal can only be attained by the presence of the Lord; hence, we anxiously "look for the Saviour the Lord Jesus Christ; who shall CHANGE our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20.

Search as best you may, I challenge any one to discover in the Scripture under examination the slightest evidence to sustain the common thought that it has reference to an immortal soul making its escape from the mortal body at death. The word soul does not appear in the testimony. The whole thing is inferred, read in, and assumed, is a mere conjecture. When such practices are resorted to, we can be confidently assured that their conclusions are erroneous. A true sense of a passage can never be ascertained by assuming that which is not found in the text.

Another text of a similar import, is found in 2 Cor. xii. 2: "I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth, such an one caught up to the third heaven."

Paul is here dealing with a vision that appeared before his mind and not with realities. In this vision or mind picture, he sees a man who has reached the "third heaven" state, but not caught up to the third heaven.

The Greek "caught up" in this text, is *arpazo*. This same word is found in Acts viii. 39. "The spirit of the Lord CAUGHT AWAY Philip." And also in John vi. 15: "Take him by force." Campbell version renders the phrase "caught up" in the text under consideration by "snatched away," the Diaglott—"conveyed away." A person who has examined a number of lexicons does not find the phrase "caught up." The use of the word "up" is misleading. Paul sees the man in his vision "caught away" down the stream of time to the third heaven state. The "third" heaven here spoken of is not "up" above in the skies, but is related to the earth. This can be learned by reference to 2 Pet. iii. 3, 4. We are there informed that in the last days scoffers in derision would ask the question, "Where is the promise of his coming?" And he also adds: They are "willingly ignorant" of the fact, that "the heavens were of old, and the earth standing out of the water and in the water," were overflowed with water and "perished." This ended the FIRST HEAVEN and EARTH.

The seventh verse speaks of the SECOND HEAVENS and EARTH, as follows: "But the heavens and the earth which are now, by the same word, are kept in store, reserved unto *fire*, against the day of judgment and perdition of ungodly men." This will END the SECOND HEAVENS and EARTH. Verse 13, speaks of the THIRD HEAVENS and EARTH, which Paul sees in vision. It reads: "Nevertheless we according to his promise, look for new heavens and new earth, wherein dwelleth righteousness." Other Scriptures confirm Peter's declaration, with regard to the third heaven.

In this vision Paul did not comprehend whether the man was "in the body," or not. "In the body," is a phrase applicable to the *natural* or *animal body*, and "when out of the body," signifies that the spiritual has succeeded the "natural." The third heaven state is that of the "spiritual." The phrases "in the body" and "out of the body" has sole reference to these two conditions, natural and spiritual. The supposition of an immortal soul absenting itself from the body is foreign to Scripture language, and is purely a notion of heathen origin.

Chambers' Encyclopedia says: "The Egyptian nation appears to be the first to declare that the soul was immortal."

Says Olshansen: "The doctrine of the immortality of the soul and the name are alike unknown to the entire Bible."

Says Bobney: "The Bible is silent on the point of an absolute and unconditional immortality of all men."

Says Mortimer: "An immortality inherent in man is an unscriptural figment."

Says Graham: "If immortality is INHERENT in all men, it is very plain that it cannot be the gift of God to the obedient." That which is inherent cannot be a gift.

Says Chase: "Paganism taught immortal soulism before Christ or Moses or Abraham. Satan taught it in Eden. It cannot be true else it would be incorrect to say, that life and immortality are brought to light in the gospel."

Says Ashcroft, "Human immortality is a contradiction in terms; for what is human cannot be immortal, and the moment it becomes immortal it ceases to be human."

Says Prof. Neville: "All teaching which makes the soul immortal, by virtue of a primitive essence, is concealed pantheism."

Says Prof. Genesen: "Rash the attempt, though so many have tried it, to establish the soul's immortality by arguments founded on its spiritual nature." The spiritual nature is not cotemporaneous with the natural, but succeeds the natural as a gift from God.

If the Bible taught the idea of an immortal soul leaving the body at death, what nation do you suppose would be the first to embrace and teach the doctrine? Most naturally we would say, the one who was made the custodian of the Oracles of God, and not an idolatrous nation, who knew nothing of it.

History says the Egyptians were "the first to declare that the soul was immortal."

One would naturally suppose that Israel would be a nation to discover and teach that idea in case it was the teaching of the Oracles confided to their keeping; but it was not, that was reserved for a nation who knew not God, but worshiped idols.

So the phrases "in the body," and "out of the body," can have no allusion to the heathen notion of an immortal soul, but to the change from the "natural" to the "spiritual" when we shall reach the third heaven state, or new heavens and new earth, wherein righteousness will dwell.

It certainly will be a happy release to be "absent" from this "body of death," and be ever present with the Lord in the glorious everliving body, made like unto our Lord.

At that time we shall be ever with our Lord, and also in company with the pure and the blessed of all ages. Come, Lord Jesus. Yes, thou

"Hast said that thou wilt visit earth again!
But not the homeless orphan of the world,
To wander on in pain and woe, and weep
And perish on the tree; but on thy car
Of lightning, rolling from the unfathomed depths
Of heaven! while angels robed in radiant light,
Brandish their glittering banners o'er thee,
And on all the clouds, like burning billows, flash,
And bound beneath thy feet! The tramp shall peal
The dead-awakening blast, more deep and full
Than thunder in its maddest roar! The sea
Shall yawn, and the buried saints arise;
The graves burst open, and the dust unite
Into a living form! and then shall come
The new life, and the new age of peace."

Then we shall ever be present with the Lord, and absent from the body of death.

W. H. WILSON.

Subscribe for THE RESTITUTION for 1902.

The "Many" and "the Law."

In my articles on the "promise to Abraham" reference was made to the "many" children of Israel, and the fact that God did not say to Abraham, "And to thy seeds, as (if he spoke) of many; but as of one, And to thy seed, which is Christ." Gal. iii. 16. But "lest we forget," I will say that while God did not make the promise to the "many," yet they were a necessity in producing the "One." The promise was, "To thee and thy seed—which is Christ." But this interval of nearly two thousand years between the giving of the promise and "the fulness of time" when the seed came (Gal. iv. 4), had to be bridged over. Now, it is plain that if, after so long a time, Christ was to be of Abraham's seed, it was necessary that Abraham's children should be separated from the rest of the nations; and here they were beset with the common vicissitudes of human life and experience, and, not having faith, did not follow in the steps of their father Abraham. This being true, they transgressed this arrangement, and hence it became necessary to enact a law which would compel them to maintain their separate identity as a people, a nation. It is with this in view that Paul propounds the question, "Wherefore then serveth the law?" Gal. iii. 19. "Then" clearly refers to v. 18 where it is stated, "For if the inheritance be of the law, it is no more of faith." This would appear to make the law useless, and we see the propriety of the question as to the object of the law. The apostle answers his own question most admirable when he says:

1. "It was added" (that is, to "the promises" referred to in v. 16-18). But notwithstanding this "addition" "the law which was 430 years after, could not annul the promise so as to make it ineffective," but the latter continued in force to those of faith the same as if the law had never been given. The law was not intended for those who lived by faith, but for the wayward.

2. The reason of this "addition" was "because of transgressions." But how can there be "transgression" before there is a "law"? What had been "transgressed" in the absence of the law? The principle which God had taught Abraham when he "called him to go out of his country and his father's house;" the same principle he inculcated in his mind when he taught him to "dwell in tabernacles, as also Isaac and Jacob, the heirs with him of the same promise"—the principle of separation from the idolatrous people with whom they came in contact. No intermarrying or mixture here with them, no "entangling alliances,"—all with a view to Christ. But "because of transgression" of this principle, because they had not the necessary faith, "the law was added" to compel them to be separate. As an example of the many I give the following: "And ye shall be holy unto me: for I am holy, *and have severed you from other people*, that ye should be mine." Lev. xx. 26. Notice the mandatory character of the law, "*Ye shall.*"

3 The law "was added"—not for all time, but "till the seed should come." Why no longer? Because it was but a temporary arrangement, which with its compulsory character, "thou shalt, or shall not" could not produce loving obedience to God's will, but only fear of evil consequences in case of disobedience; and hence could not give life. Gal. iii. 21. Hence it was "a schoolmaster *eis*, with a view to Christ, that we might be justified by faith." v. 24. "Now, the just by faith shall live." Rom. i. 17. And it is perfectly natural for the apostle to add (v. 25). "But after (justifying and lifegiving) faith is come, we are no longer under a schoolmaster, but children of God by faith" (v. 26); "and if children, then heirs, heirs of God, and joint-heirs with Christ" (Rom. viii. 17); or, as here, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." v. 29.

Without the "many" the "One which is Christ" could not have "come" (10, 19); they were a *necessity* to the accomplishment of God's purpose; and the law "served" a good end in keeping them separate from other people, so that when "the seed should come" he might be a "son of David and son of Abraham." Luke iii. 23, 31, 34.

Now as in the days of Abraham, faith is the principle upon which God will justify, and as it was necessary for Abraham and his descendants to be separate and "a peculiar people," so now comes the call of the gospel, not with cast iron rigidity or "schoolmasterly" sternness commanding and compelling obedience to God's righteous requirements, but gently and persuasively it bids us "come out and be separate and touch not the unclean thing," and God's love tenderly adds, "I will receive you, and be a Father unto you, and ye shall be my sons and daughters." 2 Cor. vi. 17, 18.

A. H. ZELMER.

Genesis. Chap. 36.

1. And these are the generations of Heesau! He is Edoom.

2. And Heesau took wives for himself from the daughters of the Chananites; namely, Ada, daughter of Alloom the Chettaite, and Olibema, daughters of Ana, the son of Sebegoon, the Emite;

3. And Basemath, daughter of Ismael, daughter of Nabaioth.

4. And Ada brought forth for him Heliphas and Basemath brought forth Hragouel.

5. And Olibema brought forth Ieous and Ieglom and Kore; these are sons of Heesau who were born unto him in a land of Chanaan.

6. And Heesau took his wives and his sons and his daughters, and all the persons of his household and his chattels and all his domestic animals and all things that he had acquired and all that [illegible] a land of Chanaan, and Heesau went his way out of the land of Chanaan from the face of his brother Jakoob.

7. For their possessions were too many for them to dwell together, and the land was not able to carry their cohabitation by reason of the multitude of their things.

8. And Heesau took up his abode on Mt. Sueir. Heesau he is Edoom.

9. And the generations of Heesau or father of Edoom in Mount Sueir are as follows.

10. And these are the names of the sons of Heesau: Heliphas, son of Ada, wife of Heesau and Hragouel, son of Basemath, wife of Heesau;

11. And sons were born unto Heliphas, namely, Thaiman, Oomar, Soophar, Gothoom and Kenez.

12. And Thamna was a concubine of Heliphas, son of Heesau; and she brought forth for Heliphas Amaleek; these are the sons of Ada wife of Heesau.

13. And these are the sons of Hragouel, namely, Nachoth, Zare, Some and Moze; these were the sons of Basemath, wife of Heesau.

14. And these are the tons of Olibema, daughter of Ana the son of Sebegoon, wife of Heesau; and she brought forth for Heesau, Ieous and Iegiom and Kore.

15. These sons of Heesau were sheiks (lit. "leaders") sons of Heliphas first-born of Heesau, sheik Thaiman, sheik Oomar, sheik Soophar, sheik Kenez.

16. Sheik Kore, sheik Gothoom, sheik Amaleek; these were sheiks of Heliphas in a land, Idoumaia, these sons of Ada.

17. And these sons of Hragouel son of Heesau, sheik Nachooth, sheik Zare, sheik Some, sheik Moze; these were sheiks of Hragouel in a land of Edoom, these sons of Basemath, wife of Heesau;

18. And these were sons of Olibema, wife of Heesau; namely, sheik Ieoul, Ieglom, sheik Kore, these sheiks of Olibema, daughter of Ana, wife of Heesau.

19. These were Heesau's sons and these their sheiks; these sons of Edoom.

20. And these the following sons of Seeir the Chorraite inhabiting the land; Lootan, Soobal, Sebegoon, Ana.

21. Deesoon and Aear and Hrisoon; these namely, the sheiks of Chorraios, the son of Seeir in the land of Edoom.

22. And sons were born to Lootan, namely, Chorroi and Haiman, and Lootan's sister was Thamna.

23. And these the following were the sons of Soobal; Goolam and Manachath and Gaibeel and Soophar and Oomar;

24. And these the following were the sons of Sebegoon, Aia and Ana; this is the Ana who found Iameth (Hot Springs) in the wilderness when he was pasturing the beasts of burden of Sebegoon his father.

25. And these are the sons of Ana, Deesoon and Olibema, a daughter of Ana.

26. And these the sons of Deesoon, namely Amada and Asbau, and Itharn and Charran.

27. And these the sons of Asar; Balaam and Zoukam and Ioukam.

28. And these the sons of Hrisoon, Heos and Aran.

29. These the sheiks of the Charroi, sheik Lootan, sheik Soobal, sheik Sebegoon, sheik Ana.

30. Sheik Deesoon, sheik Asar, sheik Hrisoon; these the sheiks of the Chorroi in their sheikdoms in a land of Edoom.

31. And these the kings, the following namely, who reigned as kings in Edoom before there reigned a king in Israeel.

32. And Balak, son of Beoor became king in Edoom and the name of his city Denaaba.

33. And Balak died and there reigned in his stead Joobab ("Job") son of Zara from out Bossora.

34. And Jochab died and there reigned in his stead Asoom from the land of the Thaimanites.

35. And Asoom died and there reigned in his stead Adad so[illegible] rad, who smote Madiam on t[illegible] of Moaab; and the name of h[illegible] Gethaim.

36. And Adad died and there r[illegible] ed in his stead Samada from [illegible] sekka.

37. And Sumada died and [illegible] reigned in his stead Saoul from Hrachooth beside the river.

38. And Saoul died and there reigned in his stead Ballenoon, son of Achobuor.

39. And Ballenoon son of Achobuor died and there reigned in his stead Arad son of Barad, and the name of his city Phogoor, and the name of his wife, Metabeel, daughter of Matraith, son of Matzooob.

40. These are the names of the sheiks of Heesau, the following namely, in their countries and in their nations; sheik Thamna, sheik Goola, sheik, Iether ("Jethro" Com. Ver.)

41. Sheik Olibemas, sheik Helas, sheik Phinoon.

42. Sheik Kenez, sheik Thaiman, sheik Mazar.

43. Sheik Magedieel, sheik Zaphooin; these were the sheiks of Edoom in their dwelling-places in the land of their possession. This Heesau is father Edoom.

And Jakoob was dwelling in the land where his father had sojourned in a land of Chanaan; and these are the generations of Jakoob.

COMMENT.

This 36th chapter of Genesis, dry and statistical as it may seem to the general reader is one of the most important as a matter of genealogical record in the whole book of Genesis. For in it is given the geneology of "Job" and the fact given that he was the second king of Edoom. It also settles the question as to who "Iethro" was, who in the C. V. is called "Moses father-in-law." He was one of these sheiks of Edoom and his name is given here as "Iether" And we know that Mouses married one of the daughters of "Hragouel" whose genealogy is also clearly given in this chapter.

This chapter also settles a good many other mooted questions of ancient races and their origin. "Dukes of Edom" is a fair specimen of the scholarship displayed in the Revision as well as the Com. Ver. The reader will note also that the prophet "Balaam" is mentioned in this chapter and his genealogy given.

The fortunes of Heesau are so interwoven with those of Jakoob in the divine record that it is impossible to trace and understand the one without a knowledge of the other; but the descendants of Jakoob have done very much to obscure the record of Heesau, and all this rabinical tinkering has been copied into the C. V. and R. V.

CHAS. GAUDNER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

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PLYMOUTH, INDIANA, DEC. 4, 1901.

FRESH Turkish outrages on Armenians are reported from Mush, Sassun and Bitlis districts.

CAN any one give us the address of Mrs. Rosa Olds, formerly of Competition, Mo. who has moved to Colorado.

THE preparation for the Chinese court to re-occupy Pekin are complete, but owing to the fatigue of the Empress Dowager the entrance will be delayed for a week.

THE Fifty-seventh Congress began its session of six months on Dec. 2 and will likely have plenty of business to occupy the time. The Isthmus canal, great industrial combines, foreign markets, and the question of anarchy will be among the important matters to come up.

WE ask our friends to look over your accounts carefully, and if your time is out on the paper, please renew as promptly as is possible. We have some extra calls for money at this season of the year, and will very much appreciate the favor if you will help us a little. Please dont pass this on to others, but look to your own account.

A SERIES of accidents seem to be on the programme just now. A collision between two trains on the Wabash road in lower Michigan last week resulted in the death of 75 people and injury to many more. Next comes a collision of ferry boats in San Francisco bay, and the loss of many lives there by the sinking of one of the boats.

IT is now given with an air of official assurance, that Miss Stone, the missionary who was stolen in Bulgaria and held for ransom, is dead, as a body has been found about twenty-five miles from Sofia. Bulgaria now will see the action that this country may take in the affair, as the friends of the lady wish to hold the government responsible for the murder.

WAR between Chili and Argentina in South America seems sure, as both sides are buying arms and ammunition to be shipped this week. Add to this the civil strife that has been going on for over two years in Colombia, wherein over 50,000 lives have been lost, and we can see that the much advertized war in the Philippines and the Boer war, are not the only disturbances the world has had and is having.

THE friends at Burr Oak, Ind., have started in their new church in earnest it seems. They have about made arrangements for regular preaching every 2d and 4th Sundays in the month. They have a Bible meeting every Thursday evening, and have organized a Sunday school to be held every Sunday at 9:30 in the morning. We trust that love and the true spirit of Christ will rule in all their work, for only in that way will they be a bright and shining light in the world.

From the Homiletic Review

We call the following:—1 Cor. x. 1-14 is divinely declared to be a chapter in history recounted and recorded for our learning by way of example. It is therefore to be noted that in it *five* forms of evil doing are conspicuously held up by way of warning.

1. We should not lust after evil things as they also lusted.

2. Neither be idolators as were some of them.

3. Neither commit fornication as some of them committed.

4. Neither tempt the Anointed as some of them also tempted.

5. Neither murmur, as some of them murmured.

Plainly the first admonition is directed against the dominion of *appetite;* the second against all *idolatry;* the third against all *impurity;* the fourth against *unbelief;* the fifth against rebellion.

If there be any sin to which we are wont not included in this brief category we do not know what it is. Here all sins of inordinate desire, heart estrangement, preferences of lower objects over the divine, distrust of God's promises, and disobedience to his commands and will, are set before us with their warnings and penalties. It is also to be observed that the first sin of appetite affects, mainly *oneself,* the third, of sensuality, involves others in sin, and so represents injury done both to oneself and to others.

It is also worthy of notice that this passage suggests the remedies and antidotes for these five forms of temptations. We are told in the beginning of the chapter—

1. How the fathers were under the cloud;

2. How they passed through the sea;

3. How they were immersed into Moses in the clouds and in the sea;

4. How they did all eat and drink of the same spiritual food.

Then in the last part of this passage we have another lesson.

5. There is a faithful God who will not suffer us to be overwhelmed by temptation which seems irresistible, but will provide a way of escape, etc.

If we compare these five encouragements with the five perils, they will be seen to beautifully match each other.

1. The dominion of appetite—Christ our bread and drink.

2. The peril of idolatry. Compare the passage through the sea—a baptism into Christ.

3. The seduction of sensuality. Compare the baptism in the cloud—symbol of Holy Spirit power.

4. The temptations of unbelief. Is the Lord among us or not? Compare "under the cloud" of the divine presence.

5. The risk of murmuring and disobedience. Compare with this the assurance that God is always our helper in temptation.

Bible Class Paper.

OUR CONDUCT TOWARD THOSE WITHOUT

In the subject I selected, and I hope and trust many of you have given it the attention it deserves, and will give us the benefit of it. Col. iv. 5, 7, reads as follows: "Walk in wisdom toward them that are without,—redeeming the time; let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." In Eph. v. 14-17 we read "Awake thou that sleepeth, and arise from the dead, and Christ shall give thee light. See, then that ye walk *circumspectly,* not as fools, but as wise, redeeming the time, because the days are evil; wherefore be ye not unwise, but understanding what the will of the Lord is." In Gal. vi. 10, we are told to "do good unto all men as opportunity offers, but especially unto those who are of the household of faith." Another lesson of importance we find in Rom. xii. 16, 17, "Be not wise in your own conceits" even in regard to the knowledge of the truth, or it will disgust people,—but on the contrary, do as commanded in 1 Peter iii. 15, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you." And now as to the way in which the answer is to be given. It is not in an "I know it kind of a style," but with meekness and reverence, "having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse, or slander your good conduct in Christ." How true does it appear here that the weapons of our warfare are not carnal, but spiritual. This is powerfully emphasized in Rom. xii. 17, immediately after saying we must not be wise in our own conceits,—it says, "Recompense to no man evil for evil." In his manner ever so offensive we have to show by the spirit of our attitude that we have been with Jesus, and learned of him; caught his spirit, who when reviled, reviled not again. Turning to John ix. 5 we find him who spake as never man spake saying, "As long as I am in the world, I am the light of the world." But he has long since gone away, and I ask where is the light to be found—yes, where is the light of the world to be found now? Has the Lord established a repository for the light and life giving truth? He has. Listen to him in Matt. v. 13, 14, 15, 16. Addressing his disciples, he says, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Passing on to the 2nd chap. of Rom. v. 24 we find the Apostle saying that the name of God was being blasphemed among the Gentiles through Jews who rested in the law and made their boast of God, and claimed to be guides of the blind and a light to them that sit in darkness, and at the same time lived in open violation of the law. And the same lesson is to ight in 1 Tim. vi. 1. We see there that if we act out of harmony with the high calling with which we have been called the name of God and his doctrine will be blasphemed. It says, let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. Plainly, then, misconduct *in any respect,* on our part, will bring a reproach upon the name of God and his truth. Some years ago, I gently reproved a brother for something that I felt sure would bring discredit upon God and truth, but he was rather stiff,—said he would care nothing about what the world thought of it. This, I tried to show him was a very serious mistake. The Lord shows the good effect on the world of a consistent, godly walk, and letting the true light of the gospel shine out. Paul shows us the obverse side, the blasphemy of God's name and doctrine when we do not practice the spirit of the truth we profess. Again is this broad principle asserted in Titus ii. 1-5, "But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience; the aged women, likewise, that they be in behavior as becometh holiness, not false accusers, nor given to much wine, teachers of good things,—that they teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home,—not to be gadding about—good, obedient to their own husbands." Now follow the powerful reason, "That the Word of God be not blasphemed." The idea is that we profess to walk in obedience to the Word of God, and when such conduct as above set forth is witnessed, the book we pretend to be governed by is blasphemed. Truly ours is a High Calling,—indeed it seems to be so high that we can hardly begin to realize it. But the few Scriptures I have referred to, ought to re-assure us of its reality. The tremendous responsibilities resting upon us surely point to something superlatively grand and glorious. Yes; we have assumed responsibilities that would be perfectly appalling were it not for the heavenly assistance vouch-safed us. Just think of it,—we have undertaken to show by our conduct to the world that God not only *is,* but that he is great and good, and kind and beneficent of purpose; and we profess to stand up and testify by purity of life and conduct to the transforming power of his Word of truth. What an undertaking! What a mission in a world reeking with infidelity and every species of iniquity! We have undertaken to recommend the religion of the Bible by demonstrating what it will do for a person *now,* and what it promises to do in the *future.* We have taken up the work where Christ left off, and woe be to us if we are recreant to our trust. Nothing could be made plainer than that we should not persistently present the truth to those who scoff at it. That which is holy should not be offered to dogs, nor should pearls be presented to swine. At the same time every opportunity should be embraced to present it to those who have ears to hear. A bride for the Bridegroom has to be selected; and we are the only people who know the joyful sound—the only people who know the law of pardon and its conditions,—the only people who have laid hold of the hope set before us in the Word of truth, viz., a life of unfading glory in the promised kingdom of God on earth. While it is true that without money and without price we have proclaimed the saving truth of God in this city, we have not obtained the ears of hundreds of thousands; and I frankly say that I am not satisfied that we have done our whole duty to this city. Candidly, I do not feel that our Lord's approval of us, *as a church,* would be obtained, if he were to come tomorrow. I am profoundly thankful to observe a healthy, working spirit developing in the household, and this encourages me to take you into my confidence. I have a long time been thinking that seeing they will not come to listen to the Word of life after freely invited, that it is our bounden duty to make one grand effort to reach them with well selected leaflets. And if the Lord delayeth his coming for three months, and health sufficient be granted me, I intend to flood this city with from 75,000 to 100,000 of two page leaflets, of about twenty different titles. I am resolved to do this,—I have not had a cent pledged for this work, but I am *sure* it will come. I feel no anxiety on that score. And I want you all to be thinking about the best way to get them into circulation. I think that this is the only effective way of letting our light shine outside of this central effort. It may bring some honest hearts to listen to the Word preached here.

I offer a few explanatory remarks here, on Col. iv. 5; the injunction to walk in wisdom to them that are without is simply repeating what Jesus says in Matt. x. 16, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Prudence and carefulness must be observed. "Redeeming the time," I understand to mean that the opportunities must be seized, or secured, or used, as they present themselves. The words, "Let your speech be always *with grace* seasoned with salt," are rendered in Diaglott, "Let your words be always with affability, having been seasoned with salt." Seasoned with salt; salt is suggestive of something sharp, pungent, energetic, but beneficial, but at the same time the speech should not be repellent, but attractive,—when we fail of this we make a mistake; but you see at the same time it must not be insipid,—but apt, striking, interesting. The opposite sides of this subject are as follows: Flatness and weakness on the one hand,—insolence and ugliness on the other.

Dearly beloved, I am deeply impressed with the fact, that we have to act a part of difficulty, of delicacy and danger, which requires caution, circumspection, and prudence—we must not do or say what will be injurious to ourselves, nor unnecessarily to disgust our friends. We need a spirit of wisdom, and understanding, of counsel and of might, of knowledge, and of the fear of the Lord. Imprudence often does almost as much harm as sin. A want of judgment is sometimes almost as mischievous as a want of integrity. It is a rare accomplishment not to allow our firmness to assume the character of obstinacy, nor caution to degenerate into compromise or cowardice. Oh, we need the help of God all along this line of labor, and we ought to be thankful that we have his promise that his grace shall be sufficient for us.

Yes; the way is narrow and the road thorny, but the joy set before us transcends all human calculations, therefore in prosecuting the work we have undertaken it is of the last importance that we manifest an unbending firmness in all things required by God. We want to say like Paul in the midst of all the attempts to bend our purpose and shake our confidence, "None of these things move me." We must remember that one concession leads to another till all is relinquished.

An unwavering consistency, and an untiring perseverance must characterize our conduct if we would enjoy the smiles of heaven. The very appearance of evil creates disgust in people. Our religion must not be, *nor appear* to be, an abstract thing, separable from our social character, but a *part of it,* binding all into unity, symmetry and beauty. It must not float on the surface like oil on water, but hold in solution, like sugar in a cup, sweetening the whole. It must make us *conscientious in common things,* as well *as devotional in sacred things.* It is of great consequence that we should present our religion to our friends under an aspect of cheerfulness. Let them see that we are even now rejoicing in hope of the glory of God.

I feel deeply impressed with the solemnity of the hour we are living in, and want to do all in my power to aid you in every way that shall spiritually quicken you, that we may as a joyful band meet the approving smile of our Lord and Life-giver when he comes. May the glad day soon roll around, and we be found clothed upon with the righteousness of God by faith in Jesus Anointed. Amen.

Selections.

Signs of Our Lord's Near Coming.

Fifteen years ago only ten thousand Jews were in all Palestine. When I was there five years ago there were two hundred thousand, their number having doubled in four and a half years, despite the greatest possible efforts of the Turkish government to keep them away, as ever since 1874 they have had laws forbidding Jews to citizenize in the Holy Land, only permitting them to come and go as pilgrims. Yet despite this rigid and tyrannical restriction, you see how rapidly they're coming and all maneuver some way to stay, mainly by bribing the Turkish officers. Eleven great colonization societies are constantly operating to bring the Jews back to their own country, from which they have been driven all these ages by usurpers and robbers. So fast as they colonize that country they are turning it into the land "abounding in corn and wine and flowing with milk and honey." Jewish capital and enterprise are now rapidly dissipating the desolation which has been on the land since the Jewish tribulation, and causing it everywhere to leap into life and flourish as in the days of the prophets. Besides, the Jews, not only in the Holy Land, but in all nations, and especially in Russia, where half of their universal population dwell, are becoming amazingly accessible to the gospel. This wonderful gathering of the Jews and the turning of the hearts of God's ancient people not only to the Holy Land, but to their own prophetic Priest and King, is significantly ominous of the Lord's near coming, as these are prophetic signs of the end, so positively specified in both Testaments.

Under the leadership of Nehemiah only fifty thousand Jews returned. When we consider the fact that four times that number are already in the Holy Land, we see that the gathering of the Jews is already an accomplished fact, and a most conspicuous omen of the Lord's return. When I attended the Wailing of the Jews, and saw them on their knees with their open Bibles reading the promises of God to gather them back and give them the Holy Land again, and saw them kissing the stones which Solomon put in the temple, though prohibited by penalty of death from coming inside those thirty-five acres of Holy Ground surrounding the temple on Mount Moriah, and heard their bitter wailing, I felt that the God of Abraham, Isaac and Jacob was hearing the cries of their wandering children, and gathering them from the ends of the earth, to hail their own King Jesus, riding down on the throne of David.

As the Lord permitted me to make two visits to that country, four and a half years apart, I was enabled by way of contrast, to see the wonderfully rapid and copious prophetic fulfilments throughout the land. Of course, the rapid return of the Jews, the number having doubled in that short period, is strikingly ominous that the end is nigh. It is a significantly observable fact, well attested, that God is bringing back "the former and the latter rains" in the ancient order. "Immediately after the desolation of those days the sun shall be darkened, and the moon shall not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken." Matt. xxiv. 29. As the Roman policy was always rule or ruin, pursuant to the prophecy of Jesus the armies came, A. D. 66, and spent seven years in an effort to subjugate the insurgent Jews, winding up with their extermination and the desolation of the land. Then the wild children of Ishmael and Esau—who, like their conquerors, the American Indian, are not the people to improve a country—poured in and took possession, and are this day the natives of the land. Now, under the rapid Jewish immigration and colonization, the desolation of eighteen hundred years is rapidly disappearing. The above prophecy says that the rulers of the world will be shaken down, the kings, queens, and governors, the sun, moon and stars symbolizing them, going into eclipse, and the splendor of the Sun of Righteousness, immediately after the evanescence of the desolation, which is now a universal matter of fact. "Then will appear the sign of the Son of Man in heaven; and then will all the tribes of the earth mourn, and will see the Son of Man coming in the clouds of heaven with power and great glory, and he will send forth his angels with the great sound of a trumpet: and they will gather his elect from the four winds, from the extremities of the heavens unto the extremities of the same." Matt. xxiv. 30, 31. "These things beginning to take place, straighten up and lift up your heads, because your redemption is nigh." Luke xxi. 28.

These plain, unmistakable prophecies of our Savior delivered to his disciples on Mount Olivet two days before his crucifixion, certify that he will come back "immediately after the desolation of the land." His approach anticipated by the sign of his coming, which will evidently be the gorgeous splendor shining out from his glorified person, perhaps a million miles before him, and wrapping the whole earth in an effulgence so luminous as to eclipse the sun, moon and stars. As you see this wonderful supernatural sign will be followed by his glorious person, whom "all the tribes of the earth" will see and break forth into bitter "wailing." Then in verse 31 you see the rapture of the saints most unmistakable, when he will send forth his angels with the resurrection trumpet to gather all the saints, living and dead, to meet him in the air. As you see in the above quotation, Luke exhorts the widowed church, who has been bowed down ever since her divine husband flew up from Mount Olivet, and awfully persecuted by the devil, to "straighten up and lift up our heads, because our redemption is nigh." This redemption is none other than our transfiguration, when all the members of the bridehood will be gathered by the angels to meet the Lord in the air. If all the people only knew these thrilling facts of prophetical fulfilment, what a time of washing and dressing would take place in Christendom, all getting robed and ready to meet the Lord! Will you not go and tell them?—*Dr. Godbey.*

Hindrances.

Some boys had a fine play-ground on a level place near an embankment of earth. One wet and windy night a fragment of the bank was broken off and washed down in the midst of a small fort that the boys were building, and when they saw it they were much troubled by the hindrance to their work.

"Let us climb over it and go to work on the other side," said one.

"Let us go around it," said another.

"But this is the very best place," said a third. "We want to keep on right here. Suppose we take it away."

"It is too big," exclaimed the first.

"But if we break off a shovelful at a time and carry it away in pieces, it will get smaller and smaller all the while," said the third boy, and finally all agreed, and they took the hindrance out of the way, a little at a time.

Was not that the best plan?

Suppose that a boy has a hindrance in his path that is called ignorance. It is directly in the way of his usefulness and happiness. Is it worth while to try to climb over it, or go around it and skip the lessons and the hard examples and all that? No, no. Take it away, a lesson at a time. What cannot be done in the lump, you know, can often be done piecemeal. But one must keep at it. Remember that.

Regulars.

"I'm no hero; I'm just a regular," said an officer of the regular army when the country was going wild over the brilliant exploits of some of its volunteers. Not heroic in spasms and dashes, but regularly enlisted in a service that called for constant and unfailing bravery!

There was something of good-natured sarcasm in the remark, but it holds a truth for the everyday life all about us. Here and there some noble deed, or act of self-sacrificing courage, flashes into prominence, and we give it unstinted praise, but we too often undervalue the "regulars"—the steady, disciplined, quiet lives which have made courage and sacrifice a profession, and are heroic every day in the year.

All around us they are; in our homes, perhaps, carrying the burdens and fighting the battles so steadily that we forget to give them any word of cheer, and even fail to realize that their task may be hard. Fathers, mothers, elder brothers and sisters, we occupy the places they win for us, and because they are regulars we do not recognize their lives of patient, unselfish courage.

The heart hides deepest what it holds dearest. Religosity is not the same thing as real religion. For faith has its abode—it may fare forth at need, but it has its abiding place in the deep silences of the soul. The person who can talk about the eternal verities as lightly as he would talk about the weather, has something to learn concerning vital religion.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

R S Cummings	1.50
Mrs Wm Hill	.50
Mrs J E Forsythe	3.50
Jas Hadden	1.50
Mrs M E Dawson	.50

The Struggle.

It is truth, but the world will not see;
To me 'tis the shining of day;
Shall I hide it, and hold it to be
But light for my own narrow way?
To me it is warmth, it is life;
Shall I bury it up in my heart,
Lest my soul be mistaken for strife,
And my brother in anger depart?

My friends are too dear to be lost;
A lover of quiet and ease;
O how I had counted the cost,
My silence had left me in peace!
A seal for my lips let it be
Entombed in my spirit's recess;
No murmur, in my folly, will I
A truth that's unwelcome confess.

Nevermore, but it sounds like a knell,
And its echoes bring tolling of tears;
I have loved it, have loved it so well,
And now have my cowardly fears
Deep buried the truth from my sight,
And I list to that terrible toll;
But I've put all my angels to flight,
And hushed all the song in my soul.

O darkness. How dark! and how cold!
No sun, and no stars in my sky!
Can it be that love's garments enfold
Such a desolate creature as I?
Such a desolate creature—and poor!
Will the angels come back if I pray?
I have lost the rare jewel I bore,
Which lighted my devious way.

O when shall I find thee once more,
My living, my beautiful truth?
Return! I will sing as before,
And my age shall be glad as my youth;
Return! I will set thee on high,
To shine for my brothers also;
In the wonderful blue of our sky,
Thou shalt be as a sun, or a star.

MRS. M. P. A. CRANDELL.

Communicated.

OUR LETTER DRAWER

Editor Restitution:

I saw in your paper that some were laboring upon the subject of "God's image," and trying to reconcile the image of man with the image of God. This cannot be done, as God did not make the man direct, but he made him by his agents or angels. Eloam said, Let us make man in our image, or our likeness. The angels made the man in their image by God's direction. For example—A manufacturer gets name of making all the goods that are done in his factory. His name is alone mentioned when the goods are spoken of. In all probability he does not personally see one part of the manufacture of the goods. All the parts are done by his directions, still when the goods are mentioned there is only mention of the master's name, and not of one of the employees, who in reality did the work. In this case God is the Master, the work—the making of man—is done by his angels, in their likeness and by his directions.

Yours in the faith.

JAS. WALLACE.

Dear Restitution:

Brother S. R. Clinkenbeard of Texas, has been quite sick for a fortnight. We are glad to say he is convalescing and will soon be well again. He has been zealously wielding the sword of the Spirit for over forty years, turning men from darkness to light, and from Satan to God. He is persuaded like Paul, that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, can separate him from the love of God as it is in Christ Jesus. The Bible is his chief counsellor and he hails with joy the weekly welcome visits of the grand old RESTITUTION. He is still guided by the law of love, and animated with the spirit of Christ, and desires an interest in your prayers.

In the precious faith.

T. C. BLAKEY.

Dear Brothers and Sisters:

As there has been no report from Baker, Ohio, for some time I will send a few lines, thinking there are those who would like to know how we are getting along.

We have had Brother J. F. Wagoner with us sounding out the good news in his clear, plain way, as in former days. He came here Nov. 9, and held meetings until the 27. The attendance was not large, and there was no addition to the church, but we hope it will be as seed sown on good ground, and will fetch forth fruit some time hence.

There was a great deal of sickness during the meeting which was the cause of the small attendance. During the meeting a gloom was cast over our little flock and the entire neighborhood, by the death of Sister Detwiler. Brother Detwiler's family was stricken down with typhoid fever, four being sick at one time, resulting in the death of our sister. The others are slowly recovering. How these words are impressed upon our minds. There

The services were conducted by Bro. Wagoner, whose remarks were based on Job's question "If a man die shall he live again? and then showing in plain Scripture that our hope is in the resurrection.

Brother and Sister Detwiler were brought into the faith during Brother Zilmer's preaching at this place. May the time soon come when there shall be no more death, neither sorrow nor sighing, is our prayer.

Yours in the blessed hope.

S. J. ELTON.

Dear Restitution:

I will say a word to all of the one faith, as it is getting near the time for our love-feast. Let one and all try and write a few lines to testify that we are all standing fast in the faith, and let us have our lamps trimmed and burning, ready for the Master, for we know not when he will come, or may be the destroying angel will lay us low. I will say for one that I am as strong in the faith as ever, and thank God that he let me see the true way. Let one and all say a few words to cheer one another.

Your Sister in the faith.

LIZZIE JOHNSON.

Editor Restitution:

As there has been a request for all to write a few lines in regard to our hope, I will say that when I first made a start (or so-called start) I joined the Campbellite Church. The inducement was that if I would join the church and be baptized, and lived faithful, that at death I would have a home in heaven. After I joined the church I got me a Bible and began reading for myself, and found out that Christ and the apostles held out no such inducements. What struck me with the most force in all my reading was the three last verses of the third chapter of Galatians, that if I was baptized into Christ then I became Abraham's seed and an heir according to the promise. Well, I did not know about this when I joined the church, that was not what the preachers told me, so what must I do? Well, I began to dig down to find the promises and found they were the promises made to the fathers, and that in Abraham and his seed should all the families of the earth be blessed. So I saw that I could not be baptized into Christ and become Abraham's seed without a knowledge. I could have no faith without a knowledge, so faith came by hearing and hearing by the Word of God, so I accepted the faith and was baptized into Christ, knowing what I was being baptized for. O how cheering it is to look forward by faith to the soon coming of our King, when those that are his will realize their long cherished hope. Then will all their trials and troubles end; for now darkness covers the earth and gross darkness the people. But not so with those in Christ who have their eyes ever looking Zionward, for they can see by faith the light of the morning star through the trials and tribulations and disappointments of this life. I ever cherish the blessed hope of the soon coming of him who will be King of all the earth. I remain yours in the one faith.

JESSIE HAROLD.

Dear Restitution:

In a late edition of THE RESTITUTION I noticed the article of E. W. Mead. I for one endorse every word of it, and I think it would be a worthy act on the part of every member (who is able) of our precious faith to act in accordance with it. We believe that our dear Savior will soon appear, we are looking for it, yea! I believe it too. The day is far spent, the shadows of evening are falling fast, we see the sun dropping behind yon clouds, but are we working? We, each and all know that the Father loves workers, and dont we all want to be beloved by him? Then let us up and at our, yes, his work, work as we never have before. Let us work hard while the twilight lasts, when the sun sets we cannot work. Oh, how sweet to our ears will be that welcome plaudit "Well done, thou good and faithful servant."

Enclosed find check for $1.50, and please send THE RESTITUTION to the Public Library, Chicago, Ill., they promise to put it on their list.

HOWARD GIBBINGS.

Dear Restitution:

Perhaps some would like to hear of us through the paper. Wife and I are almost alone here in the faith, there being only two more in this part of the territory that I know of, and the dear old RESTITUTION is about all the preaching we have. I have had the charge of a Sunday School and Bible Class most of the time since we came to the Strip, and think I have done

brother A. W. Darby, from Ransom, Kansas, came and held a meeting six miles southwest of Augusta, at our School house, commencing on Friday night before the fourth Sunday in October, and closed on evening of the first Sunday in November. Preaching eleven discourses in all, had a splendid turnout with good interest all through the meeting. It appears some are almost ready to obey but still hesitate. We will arrange to have Brother Oliver to preach for us once a month and I think much good will result. Yours for the truth.

W. P. DARBY.

Dear Brethren and Sisters in Christ:

I very much enjoy hearing from the faithful ones who believe the promises made to Abraham.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word.

Precious promises! The covenant with Abraham, renewed to Isaac, yea, "Confirmed the same unto Jacob for a law and to Israel for an everlasting covenant. Saying, unto thee will I give the land of Canaan, the lot of your inheritance." Ours is a real tangible hope. We are not hoping to be carried beyond the bounds of time and space, to a land above the sky, where there is no land, never was, and never will be. Our hope is not modern tradition. It is the same gospel that Paul tells us was preached to Abraham, and will be fulfilled in Christ. "He saith not unto seeds as of many, but unto thy seed which is Christ." Paul makes it doubly sure, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 18.

Not long since I asked a popular minister if he believed in the second coming of Christ? He said, "Yes; in a way, but I do not know what he is coming for." We rejoice that we not only know that he is coming, but what he is coming for. "Let the heavens rejoice, and the earth be glad; let the sea roar and the fullness thereof. Let the field be joyful, and all that is therein. Then shall the trees of the wood rejoice before the Lord, for he cometh, for he cometh to judge the earth, he shall judge the world with righteousness and the people with his truth." Psa. cvi. 11–13.

"Let the floods clap their hands, let the hills be joyful together before the Lord, for he cometh to judge the earth, with righteousness shall he judge the world, and the people with equity." "O, let the nations be glad and sing for joy, for thou shalt judge the people righteously and govern the nations upon the earth."

NANCY BARBER.

Dear Brethren and Sisters:

I have read with pleasure so many testimonials in regard to how people have been brought into the truth that it has awakened a desire in me to give in my evidence as one of the witnesses in this part of Virginia. Of course I have had the advantage of my many friends and acquaintances, from the fact of my parents being in the truth from my earliest recollection. Paul told Timothy that the faith he possessed first dwelt in his grandmother and then in his mother and then in him. This being the case with myself I ought to have seen and embraced the precious promises long before I did, but Paul said Satan hindered him, and of course he is busy yet telling the young people as well as the old not to trouble themselves about their future welfare, that they have'nt seen pleasure enough yet, don't join a church yet, wait awhile, it is time enough in after years. This is the way I was talked to and consequently the teaching of my parents concerning the truth was unheeded for a long time, but the Word of the kingdom had been sown so faithfully in our household that it has proven sharper than any two-edged sword, it being wielded so often by the good brethren of the one faith, it overcame the wicked devices which I had imbibed, and proved to be the power of God unto salvation. I have gladly embraced the truth and obeyed my Lord's command by being planted in the likeness of his death, and rising to walk in newness of life. About one year ago my husband put on Christ by baptism, and we are now trying in our feeble way to serve the Master, that we may have a part in the first resurrection. My prayer is to all outside of the ark of safety, is not to wait, now is the time, the accepted time. Why do we wait when we look around us and see darkness is covering the earth and gross darkness the people as never before. God help us to fight for the cause as never before.

Your Sister in Christ.

ALICE CROOKE.

"1260 days" are periods of the same length. I believe they are distinct and different periods, each measuring its own specific event. They are Hebrew or lunar time, for no Hebrew prophet would use a Gentile and false calendar that in fifty years would bring the last of December back to the middle of April, but would use his own heaven appointed lunar calendar by which all the anniversaries of Israel were regulated.

"The Hebrew year from the time of the exodus was evidently lunar—it is certain that the months were lunar each commencing with a new moon." Smith's Bible Dict.

The original word for "time" denotes a stated period or set feast, or the interval from one set feast to its recurrence, i. e. a year. J. F. & B. on Dan. vii. 25. Three and a half Hebrew "times, feasts, anniversaries, or years would consist of 2 years of 12 moons, 1 year of 13 moons, and one-half year of 6 to 7 moons, equal to 43 to 44 moons; a moon or month is 29.53 days, therefore any three and one-half "times" would consist of from 1258.78 to 1299.32 days.

This period first occurs in Dan. vii. 25, where it measures the time for which the saints and times and laws were given into the hands of the little horn, ending with the judgment and time for the saints to possess the kingdom.

In Dan. xii. 6, this period is quoted in answer to the question, "how long shall it be to the end of these wonders?" The prophet heard but understood not, and the answer was repeated to him more distinctly and fully as 1290 days, beginning with the taking away of the morning and evening sacrifice.

Then in "the time of trouble" which precedes Israel's deliverance, Dent. xxxii. 36; Jer. xxx. 7; Dan. xii. 1; Mat. xxiv. 21; Rev. xii. 12, and of which so many types occur in their history. Gen. xxxii. Ex. i. 14; 1 Sam. xi. 4; Esther iv. 2 Chron. xx. 12.

In Rev. xii. 14 again occurs this "time, times and a half," which I believe to be 1290 days. Here it measures the nourishing of the woman from the wrath of the dragon. She is fed 1260 days, 30 days less than 1290. This difference of 30 days fulfills the Egyptian type of this event, for when the woman, Israel, (Ex. xvi. 8–14) was first borne on eagle's wings (Ex. xix. 4) into the wilderness (Ex. xiii. 18) from the dragon, Pharaoh, (Ex. xxix. 3) she was not fed till 30 days after her flight. Ex. xvi. 14-15.

Hence I believe that this particular "time, times and a half" is 1290 days. In each case it measures the "wrath of the enemy" against Israel. Deut. xxxii. 27; Dan. vii. 21; viii. 24; Mat. xxiv. 21.

The period "42 months" equals 42 times 29.53, which equals 1240.26 days, neither period being 1260 days.

A. S. CLOUGH.

Selected.

The Absorbing Theme.

It is a remarkable fact that what a recent writer has said should be so strictly true, namely, "that the mental energy of our day is directed mainly to the investigation of biblical questions." If the Bible had been like other books, interest in it might have been exhausted long ago. The only other instance of persistent hold upon studious inquiry which any one would just now think of comparing with the biblical books is that of the writings of Shakespeare; and in this case the parallelism fails so soon as a critical and biographical interest in these writings has been named. Even this sort of interest is for the most part limited to a certain class. Upon the other hand, it may be said with truth there is no class of intelligent people to whom questions outside of the mere commonplaces of practical life appeal at all, upon whom what are termed "biblical questions" do not lay hold with commanding and persistent force. What we say is, indeed, most true of those who are most remarkable in point of intellectual eminence, and for whom scholarly research has most of fascination.

It would be difficult to account for this solely from the strictly literary characteristics of the Bible. There is, indeed always, and for a certain class of minds especially, something very attractive in an ancient literature, representing the thought, and faith, and life of peoples who have long ceased to have more than a mere name in history, whose monuments are seen in ruined cities, in buried libraries, in temples and palaces of these the enthusiasm at first felt soon with familiarity. The Bible is in some respects such a literature. There may be passages in it which belong in date to the world before the flood. It represents conditions of human life long passed away. It tells of heroes, and statesmen, and poets, and prophets contemporaneous with the most ancient of those with whom ordinary history deals. How men thought, and felt, and wrote thousands of years ago it records in a literature remarkable for its elevated tone and its perfection of form. But there are other such literatures. How comes it that Egyptian, Assyrian, Grecian and Roman literatures fail utterly in commanding the sort of interest which even the Old Testament books excite, or in gaining, as these do, more and more of commanding eminence in the intellectual life of the world?

It is very true that the Bible brings to the attention of men teachings upon those themes of inquiry which are supreme in interest, that whilen literature it is also a religion. But this is in some sense true of other ancient literatures. Go as far back as we may in our researches the religious element in human thought and utterance is always a pervasive one. Ancient philosophy itself deals, so far as it is able, with the same great matters which are treated of in the Bible. Ancient poetry and drama, among other races besides the Hebrews, have as much to say of those higher powers whom man naturally fears or adores, as either Solomon, or David, or Job. Yet while pagan literature of ancient times now occupies only the few, and them only in subordinate or at most professional ways, the literature of the Bible, appealing to every class, whether erudite or simple, gains upon the human mind a hold more and more tenacious, from age to age. There never was a time when the Bible was studied as it is now; there never was a time when the world's scholarship was so eager in its investigation of the biblical books and records.

The fact is truly phenomenal. And it is not made any the less so that there are so many in these times who set themselves to disparage and discredit the Bible. Does any materialist philosopher, any agnostic scientist, any loud and impudent infidel think it worth his while to attack the literature of paganism, because of its supernaturalism, however absurd? Is any body interested to prove that the teachings of ancient philosophy as to the soul's pre-existence, or as to transmigration from one form of being to another, is "the baseless fabric of a vision"? Why are men so much more set upon disproving what the Bible teaches, than upon showing how little to be trusted in such matters was either Pythagoras or Plato?

That the Bible is the religion of such millions of the human race, now, while Plato and Pythagoras are believed in by none save as in their speculations they may have anticipated the revelations and discoveries of a later time, simply changes the statement of the problem without solving it. Why should the religion of the Bible be thus a living one while so many of the ancient faiths are buried in the sands that cover the fanes and shrines of the old idolatries?

There is no other witness for the Bible so wholly unimpeachable, so conclusive in its testimony, as the Bible itself. The voice of God in the world is known from all other voices, and men recognize it even while they refuse to confess it. "The Word of the Lord"—how much that phrase meant in the time of the prophet; how much it means still. The thrilling echoes of it all the world's clamor fails to drown. The "still small voice" which proclaims a Divine reality and presence, is heard over all the din of human life, and is for every soul of man a message or an admonition, a menace or a hope.—*The Standard.*

Be Firm and True.

Never lower your principles to this world's standard. Never let sin, however popular it may be, have any sanction or countenance from you even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before God. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again, in order that the lights may shine without obstruction we must be simple and study simplicity. This is by no means so easy as it at first sight appears; for in this high- to be seen freely by those around you in true colors.....As Christians we must eschew untruth in every form, we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of his presence all day long, and to let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely let it shine—this is the great secret of edification. May he indoctrinate us into it, and dispose and enable us to illustrate it in our practice.—*Dr. Goulburn.*

Do While You Can.

There is a time to work, and if we do not work when it is time to work, the work may forever be undone, and at the end we may mourn over neglected opportunities and misspent time. It is the business of every Christian man to know his daily duty and to perform it. But many persons fail to do this, and put off until some more convenient time, a season which never comes.

If men could understand that it is a determinate purpose of the Great Adversary to hinder them from performing their proper work, they would make the most of the present hour, and leave nothing for the uncertainty of futurity.

How many men there are who live even beyond the allotted age of man, who are always intending to do something and yet never accomplish it.

Some people intend to make their wills, and do great good with their property when they are dead. They seem to think that a will can accomplish great things. But what is a will? How many a man is able to carry out his will when he is alive?

A thousand obstacles intervene to prevent living, active men from doing what they desire and want to do; and if a man cannot half the time accomplish his will when he is alive, and is doing his best to control affairs about him, what certainty is there that a written will of such a man will be accomplished, when the man himself is in his grave, and no one else cares a button whether his will is carried out or not, and when it may be directly for the interest of many others to prevent its execution?

If a man has a desire to see a thing done, the safest way is to go about it and do it. He will find difficulties enough, but if his will coincide with the Lord's will he will with God's blessing accomplish it.

But let him who would do God's will make haste to finish his work, and let him remember the admonition of the wisest man, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, in the grave whither thou goest."—*Christian.*

Did you ever stop to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make its burden light. Attached to the oxen is any other way than by a yoke, the plough would be intolerable. Worked by means of a yoke, it is light. A yoke is not an instrument of torture; it is an instrument of mercy. It is not a malicious contrivance for making work hard; it is a gentle device to make hard labor light. It is not meant to give pain, but to save pain. And yet men speak of the yoke of Christ as if it were a slavery, and look upon those who wear it as objects of compassion.....Christ's yoke is simply his secret for the alleviation of human life, his prescription for the best and happiest method of living.—*Drummond.*

Brother Underwood:

Please announce for the benefit of the brethren within reach of Oregon, Illinois, that Bro. G. M. Myers, of Atchinson, Kansas, will be on his way east to spend the holidays, and has arranged to stop over and preach for our Church on Saturday night and Sunday, Dec. 21-22. He preached for some time for the churches at Lanark and Adeline in the '80s, and is especially desirous of meeting the brethren from these places. All who come will be entertained by the brethren of Oregon.

Your brother in hope of the coming kingdom.

S. J. LINDSAY,

Any one who can use the services of Bro. L. H. Chesebrough in holding meetings, can address him at Galesburgh, Mich.

found a large congregation of people who seemed glad to see us. We began the meetings and continued them until the 25th, at night at the Schoolhouse, in the day time we went from house to house. We preached 11 discourses during the five days. We had an old-fashioned meeting of long ago, such as Brother J. F. Wagoner, Brother Shaffer, and Brother Richard Corbaley used to have when we were together in old Indiana. Oh, how I long to meet those old soldiers of the cross once more. There were no additions but we had very good attention, and I believe another such meeting would add a number to their band. But alas! they are all poor so far as this world's goods is concerned. but they are rich in faith and heirs of the kingdom of God. I would like to return to this place the last of December but I also am poor. Six in number accompanied me to the train and we were sorry to part, perhaps never to meet again until Jesus comes.

From here we went to Morse Mills, where we began a meeting on the 27th but the interest was not as good as at Bush, as they had just closed a meeting conducted by Brother Crowe, with eight additions to their number which we had expected to add when we arrived there. The seed was sown beforehand, and as Paul said, "Paul may plant and Apollos may water, but God gives the increase. While I did not boast in what I did without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly. 2 Cor. x. 15, 16. To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth let him glory in the Lord, for not he that commendeth himself is approved, but whom the Lord commendeth. 2 Cor. xi. 1. "Would to God ye could bear with me a little in my folly, and indeed bear with me, for I am jealous over you with Godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

Again, Romans xv. "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. But as it is written to whom he was not spoken of, they shall see; and they that have not heard shall understand."

Now Brother, give all the glory and praise and honor unto the Lord our God, and let us all take courage and go on to perfection.

They have a nice little church house at Morse Mills. We again sowed the seed of the kingdom broad cast, and I believe the good Lord still has more people at this place. They have a good Sunday School and several fine boys and girls, and I bespeak for them a bright future if they will walk in the straight and narrow way. My prayer is that they may be faithful unto death or until the Lord comes.

At Shaw, Kansas, two sisters were buried in baptism in the beautiful Neosha River, and arose to walk in newness of life.

May the good Lord keep us all from evil, is my prayer.

JOHN FOORE.

A Problem—Who can Solve It?

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." Ex. xix. 1.

Israel left Egypt on the 15th day of the first month. How many days passed until they arrived in the wilderness of Sinai? In other words, How long from the leaving of Egypt until Israel arrived at Sinai?

Who will attempt to answer? Direct to me at Gladbrook, Iowa. With the consent of the Editor, the best solution will be published in THE RESTITUTION.

Yours for truth.

A. J. EYCHANER.

I expect to go to Oleander, Fresno Co., Cal., some time in November, and will make my home there for a time. Any brethren desiring meetings in their vicinity please address me at Scholls, Ore., until Dec. 1. We should be faithful and work while we may for the Master is soon coming.

Yours awaiting his coming.

EDWIN E. GROAT.

ment to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

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tal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Orchids or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME L. PLYMOUTH, INDIANA, DECEMBER 11, 1901. NUMBER 46.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Hope.

When shades of night cover up the earth,
And darkness gathers round my hearth,
Never to despair or give way,
Or say that there shall be no day.
For a morning is in God's world, I know,
'Tis morning, and with rosy glow
The sun is rising, and his light
Is chasing far the shades of night.
And life's impossibles, all around
Is praise the Lord with joyful sound.

So when my heart is bowed with grief,
And I may not know relief,
While in the dark, and in the cold
My heavy clouds and fears roll,
I know, in spite of care and pain,
The morning's dawn will come again,
With songs of gold in Eden.
To make my path way clear and bright.
If I but wait, and trust, and pray,
My God will bring me to the day.

Communicated.

"Is the Immortality of the Human Soul Conditional or Inherent?"

The above question is the subject of a series of articles in a religious paper representing an organization which holds to the Platonic view of immortality. The form of this question shows that among those who hold that view there is *some* uncertainty as to "human immortality." The writer of those articles endeavors to show what "the immortality of the soul" is neither inherent nor conditional, but originates in and depends upon the Divine will. "The soul of man," says he, "is immortal because its Originator—God—has designed it to be so." What Bible proof is given in support of this proposition? "God created man in his own image, in the image of God created he him." Gen. i. 27. It is argued that because of man's reasoning faculties and his capacity for progress, he was made to be immortal—all of which is granted; but does it follow that because *some* men have a high degree of intellectuality and capacity for improvement, all men are or will be immortal? There are a great many men, even in this country, who have no higher ambition than to eat, drink and have a good time, who care neither for tomorrow nor a future life; and therefore the argument of man's mental *capacity* falls far short of proving universal immortality.

It will be observed that in the above heading the qualifying term "human" is used as applying to "soul," thus leaving the inference that there are other "souls" besides "human." It may therefore be asked with perfect propriety, *Are* there other than human souls? It is recognized and acknowledged that the speculations and deductions of man's wisdom are of no value in determining this matter. The author of the above *mentioned* articles appeals to the Bible as authority on the question of the soul—whatever that may be; and so we will also direct our attention to the sacred Volume for information. We come to the Book with this inquiry, "Is man the only being that is or has soul." Do not be surprised, reader, to hear the answer, that animals, trees, idols, and even hell (*Sheol*), are said to be or have soul. Some time ago, in a work on the nature of man, I saw the statement that the Hebrew word *nephesh*, 431 times translated soul, is applied to animals 28 times. I was somewhat incredulous in regard to this, and instituted a very searching investigation, with this result: *Nephesh* is applied to other than "human" beings 88 times in the Old Testament. It occurs 649 times in all, 36 words being used to translate it into the English language. Besides the 431 places in which this term is rendered "soul," it is translated "life" 99 times, "person" 24 times, "self" 21 times, "heart" 15 times, "mind" 13 times, "creature" 8 times, "dead" 5 times, "himself" 4 times, "beast, desire, me, pleasure," each 3 times, "appetite, ghost, lust, man, and thing" each twice, and "breath, deadly, discontented, fish, greedy, lusth, hearty, her, herself, mortally, one, own, slay, will," each once.

Following is a list of Scripture passages in which *nephesh* is applied to other than "human" beings: Lev. xxiv. 18; Gen. i. 21, 24; ii. 19; ix. 10, 12, 15, 16; Lev. xi 46 (twice); Isa. xix. 10; Gen. i. 30; ix. 3; Lev. xvii 11, 14; Deut. xii. 23; Prov. vii. 23; xii. 10; Gen. i. 20; Num. xxxi. 28; Job xii. 10; Psa. lxxiv. 19; Lev. xi 10; Ezek. xlvii. 9; Isa. x. 18; v 14; xlvi. 2; Hab. ii. 5.

A great many adjectives expressing different qualities are used in connection with *nephesh*, but "immortal," "never dying," or any other expressing that idea, is not used with regard to the soul. NEVER. We may read of "living soul," Gen. i. 30 (margin); "hungry soul," Psa. cxvii. 9; "full soul," Prov. xxvii. 7; "thirsty soul," Prov. xxv. 25; "afflicted soul," Isa. lviii. 10; "weary soul," Jer. xxxi. 25; "sorrowful soul," Jer. xxxi. 25; "righteous soul," 2 Pet. ii. 8; "liberal soul," Prov. xxv. 11; "idle soul," Prov. xix. 15; "unstable souls," 2 Pet. ii. 14; but we search the Holy Writings in vain for an adjective or term signifying deathlessness or eternity of being so far as "soul" is concerned. If man is immortal, or has about him anything possessing this quality, it must be found outside of what the word says about soul. This fact has been recognized by some theological writers, and in order to evade the force of it, they say, that "the Bible assumes the immortality of the soul," as it does the existence of God. But all this is to no purpose in the face of the repeated declaration that "there is a God in heaven," and "he that cometh to God *must believe that he is*," etc. Immortality is not predicated of man, either directly or incidentally. This fact alone, without the constant references to man's dying condition, ought to be of itself conclusive.

If soul is an immortal being, then sheep, cattle, fishes, trees, idols, and hell (sheol) are also immortal, because this term is applied to them the same as to man; and why it should mean deathlessness when applied to man, and not the same in reference to animals or other objects, is by no means clear from the standpoint of current teaching on this subject. The noun *nephesh* is derived from the Hebrew verb *naphach*, "to breathe" and strictly and literally means "a breather." Sometimes it stands for person which may be seen from the fact that it is translated "person" 24 times. "Life" is another aspect under which it is used—a living being, though not an everliving one. It is used in this way with reference to *all* living beings, even before man is mentioned. See marginal reading of Gen. i. 20, 30, and Young's Concordance under "Life." A very pertinent question is (assuming what is claimed for "the immortality of the human soul"), "What is the soul?" It is said that "into the innermost of nature no created spirit may enter;" that "no man in the flesh is able to say positively how the essence of the soul is constituted (whether simple or otherwise)." That ought to settle the matter, provided you do not push the inquiry farther. This surrounds the subject with a certain amount of mystery, which, if you are easily satisfied, bars any further investigation. The souls mentioned in the Bible, whether "human" or otherwise, can be defined. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7. An analysis of this Scripture yields the following results:

1. The Lord God "formed man."

2. The material used in his "formation" was "dust of the ground."

3. Into the "nostrils" of the "man" so "formed" he "breathed the breath of life."

4. The result was that "man became a living soul;" and this term being applied to other beings previous to man, it is reasonable to say that he shared this "soul" being with them; it was the common lot of all living creatures.

Why then should we assume or say that because man is "a living soul" he is immortal, when the Bible nowhere says so? It teaches most clearly that God only can say, I live for ever" (Deut. xxxii. 40); that he "only hath immortality" (1 Tim. vi. 16); that he has "GIVEN to the Son to have life in himself" (John v. 25); that to him he has delegated the "power to GIVE eternal life" to those who obey him (John xvii. 2; Heb. v. 9); that man is to "lay hold of eternal life" (1 Tim. vi. 12); that he by patient continuance in well-doing is to "seek for glory, honor, and immortality," and in this event will be awarded with "eternal life" (Rom. ii. 5-7); "in the world to come" (Mark x. 30), or "the day when God shall judge the secrets of men by Jesus Christ" (Rom. ii. 5, 16); that the dead in Christ shall be raised incorruptible and the living changed, "for this corruptible must put on incorruption and this mortal immortality, and when this shall have taken place then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" 1 Cor. xv. 50-58. Is this God's way for man to be immortal? This is what his revealed will teaches. Is this inherent or conditional? If inherent, conditions are out of the question; then no matter what man does or does not do, he is immortal; but if conditional, then if he would enjoy immortality, he must fulfil those conditions. If it is necessary to "seek for glory, honor, and immortality," in order to obtain "eternal life," then not to engage in such seeking will result in the loss or forfeiture of these blessings. May we seek and find, is my prayer.

A. H. ZILMER.

The Covenants of Promise.

In a conversation with a friend not long ago I asked him what, "The covenants of promise" are. His answer was he did not know, but supposed they referred to promises made to Abraham. Then I asked, Do these promises refer in any way to the gospel preached by Christ and his apostles? His answer was, he thought not. My friend is a man of more than ordinary intelligence and has been a believer in the gospel as preached by Campbell and his followers for years. I tried to place the facts in Eph. ii. 12, just as Paul wrote them, "without Christ, without hope and without God in the world." When were they in this condition, I asked. When they were "aliens from the commonwealth of Israel, strangers from the covenants of promise." Paul in the 4th chapter and 18th verse of this same letter says, "Being alienated from the life of God through the ignorance *that is* in them, because of the blindness of their heart." Peter in his second letter, 1st chapter and second and third verses says, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. In the fourth verse of this chapter the apostle speaks of the exceeding great and precious promises given to us whereby we are made partakers of his divine nature, etc. The above quotations surely prove that the knowledge of something make us partakers of these exceeding great and precious promises which must mean that life in God and a position in the kingdom and ignorance (the lack of knowledge) alienates us from all these, viz. being without Christ, without hope, and without God in the world. If we could remember that the gospel is nowhere found fully stated in one sentence of Scripture readers of God's Word would be more diligent in their search for all the facts that go to make up the gospel of Christ. In the sentence, "The seed of the woman shall bruise the serpent's head" is a portion of the gospel, for it is a promise of Christ's finally destroying the great enemy. When Abraham was promised, "In thee shall all families of the earth be blessed," we have the same gospel. Gen. xii. 3.

We also find in the following chapter that Abraham was promised a land and an inheritance in it forever. His seed was given the same promise. If you search carefully you will find in the following chapter the land described and bounded, a deed given to Abraham and his seed. In Gen. xxii. 17, 18, we have the full promise as given to Abraham, viz., "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Paul in Gal. iii. 8, uses this same Scripture and calls it the gospel preached before unto Abraham, saying, "In thee shall all the nations be blessed." In the 16th verse we find that to Abraham and his seed were the promises made, not to his numerous seed, but his unit seed, which is Christ. Abraham's numerous seed inherit the land under the law which was four hundred and thirty years after. In Gal. iii. the apostle is very careful to distinguish between the blessing by his unit seed and that applied to his numerous seed. To the unit seed it is because thou hast obeyed my voice. To the numerous, if thou wilt obey my voice indeed, etc. Ex. xix 5. In this connection let me quote 2 Tim. ii. 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

If you read with care the history of Abraham and his family you will find that this promise was confirmed in Israel and Jacob, heirs with him of the same promise. By faith they (Abraham, Isaac and Jacob) sojourned in the land of promise, as in a strange country. See Heb. xi. 8, 9. They were not inheritors at that time for Stephen says in Acts vii. 5 "He (God) gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and his seed after him. So far we find that the gospel has been gradually unfolded from the bruising of the serpent's head by the seed, to the possession (in promise) of the land and eternal life or life's God, which Paul says in Col. iii. 3 is hid in Christ by God. Please don't forget that the promise of the land and life go together. In Gen. i. 28 God promised Adam dominion over every living thing upon the earth on condition that he would obey God's law. We find that he forfeited this dominion through his disobedience.

Now I wish to state that dominion signifies to rule. So we find God giving this same first dominion to Christ, Abraham's unit seed. Micah iv. 8, To the tower of the flock, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. In Daniel vii. 27, the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. For fear that some should think that these promises are not found in the New Testament I will call your attention to testimony furnished by the angel. Luke i. 32, 33, "He (Jesus) shall be called great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he (Christ) shall reign (have dominion) over the house of Jacob for ever; and of his kingdom there shall be no end. This promise is to the house of Jacob. He being an heir to Abraham it must come through the unit seed who is Christ. Whoever eliminates from this Scripture a future earth kingdom must preach another gospel than that preached by Christ and his apostles. They preached the gospel of the kingdom of God. In this kingdom when established will Abraham's unit seed (Christ) bless all nations of the earth. Listen to Paul, Eph. ii. 7, that in the ages to come he (God) might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. The gospel of the kingdom of God has been only partly developed as to the glory of the ages to come. When we shall see the King in his beauty we shall learn more of these exceeding great and precious promises. We have this promise Hab. ii. 14, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Thus surely nothing shall harm in all my holy mountain, thus saith the Lord, amen! Amen!

Permit me to close this article with this Scripture, etc. Acts viii. 12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." We leave with our candid readers to say if the covenants of promise are not the gospel of the kingdom of God. To be strangers to these leaves us without Christ and without hope and without God in the world. Is it not plainly taught that those who believed these things were baptized? And besides this, giving all diligence, add to your faith virtue, etc. if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

In our next we will refer to the covenant with David.

D. C. ROBINSON.

Nature and Destiny of Man.

Editor Restitution:

For a long time I have been thinking of giving the brothers and sisters some of my thoughts and observations concerning the teachings of the so-called orthodox churches in regard to the nature and destiny of man; but I have been so much instructed and so highly entertained and fed by the writings of your many worthy contributors who are thoroughly qualified to give correct statements and presentations of the truth, that I have not undertaken to do so till now, briefly.

For more than forty-five years I have observed, more or less, the effects of the popular teaching of the "immortality of the soul," and "going to heaven" at death and other kindred subjects; and I must say that I firmly believe the results of such teachings are positively bad. The following are some of the bad fruits of such teaching:

1. In order to sustain the error, several hundreds of plain, inspired declarations of truth must be explained away by inconsistent arguments, such as man as a mortal being subject to death and unconsciousness, the absolute necessity of a resurrection for the future life, and the putting on of immortality at the resurrection of the just; the total destruction or extermination of the ungodly, the reservation of the unjust to the day of judgment to be punished, and the second coming of the Lord to reward his servants, not rewarding them at death, explaining away the impossibility of immortal souls suffering a painful lingering death, add infinitum.

2. Men are then divided as to future rewards and punishments because they believe in the immortality of the soul; one class holding that sinful souls are to be separated from the righteous and cast into a kind of hell, which will cause them pain and suffering eternally, while the other class hold that such punishment is not in harmony with the attributes of a God of love; hence, all men must eventually be saved, because they cannot die.

3. Still another class of people, holding the same error, hold and teach, and try to prove, that they can communicate with these souls after they depart this life. So we have Spiritualism to contend with, and the so-called Orthodox churches are powerless to contend with them with the sword of truth, because they reject the truth on this subject.

4. These same denominations cannot see very much reason for opposing the teaching of the Roman church which only goes a little further, and claims that it is right and proper to worship the departed and (as they all claim) the glorified saints, and the power of the priest to pray souls out of purgatory for money, thereby making "merchandise" of the laity.

5. The weakness of missionaries to heathen lands to contend with them against their belief in "the transmigration of souls." This teaching of Pythagoras appears to have originated in Egypt. It is so affirmed by Herodotus. He taught that the soul passes, in nine distinct grades, into the body of someone destined to become a philosopher, a poet, a king, a general, a seer, etc. If very inferior, it will animate a sophist or an autocrat. Plato claimed that after the period of 1000 years, the soul comes into a beast, and from a beast again into a man, if the soul was originally human. He extends the cycle of existence to 10,000 years, which is subdivided into periods of 1000 years, after which they undergo judgments, and are then admitted to everlasting happiness, or condemned to punishment.

If a man ignores the teaching of the Bible on this subject of the soul, and claims that it is immortal, intangible, invisible, inaudible (or dumb) how can the missionary convince the heathen that his theory is wrong? He cannot quote God's word to disprove it, because he has rejected that, so far as the soul is concerned.

These errors, and many others, owe their foundation to the dogma of the present immortality of the soul, which dogma blinds nearly all the world. It plainly originated in the lie of the serpent: "Ye shall not surely die." Gen. iii. 4.

It is astonishing to one to behold with what tenacity nearly all churches hold on to this falsehood, which is so plainly contradictory to the declaration of the Lord God in Gen. ii. 16, 17; iii. 3.

How important then that we should frequently contend earnestly for the truth on this subject.

Your brother in Christ.

D. D. LATHROP.

Gleanings from the Word.

Jesus is the Son of God. Luke i. 35; iv. 22; John i. 18; xvii. 1.

Born (made) of a woman. Gen. iii. 14; Gal. iv. 4.

Became perfect through suffering. Heb. ii. 10.

He overcame the world. John xvi. 33.

He is a spotless Lamb—our Passover. 1 Cor. v. 7.

He was worthy of eternal life, because he filled out, or kept the whole law of God.

With the consoling words: "I have overcome the world" he expressed his subdual of all sin, of every temptation. John xvi 33.

Now he becomes a sacrifice fit to redeem the race. Heb. ii. 9.

Thus he pays our ransom. 1 Tim. ii. 6.

Now is he taking out a people for his name. Acts xv. 14.

A peculiar people, zealous of good works, who shall deny ungodliness and worldly lusts. Titus ii. 12-14.

Thus we may, with confidence, look for that Blessed Hope, and glorious appearing of the great God and our Savior Jesus Christ.

PRISCA.

Christ will come. His coming will be sudden, like the lightning. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." Matt. xxiv. 27. The masses not expecting him will tremble at the sight. "As it was in the days of Noah, so shall it be also in the day when Christ comes. They were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, and knew not until the flood came, and took them all away." Says Jesus, "I come as a thief," denoting the unexpected and sudden nature of his advent. "When the Son of Man cometh shall he find faith on the earth?"

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Dec. 11, 1901.

You can always tell where there is not much *in* the head, there is plenty of show outside.

The French are having more trouble in Algeria, and had to establish martial law in some districts.

To deceive one's self is very easy, and the self-deceived are often of the most difficult to be awakened to see their position.

Brother A. R. Zilmer has closed his meeting at Clinton Co. and gone to Fidelity, Ohio, to hold meetings till about the 19th.

The followers of Jesus Christ are of necessity subject to the reproach of men; the servant *cannot* be greater than his master, and as Jesus once said, "If they have persecuted *me*, they will persecute you." Jno. xv. 20.

Commenting on church conditions a writer says: "The two worst evils of our time, inside the domain of Christendom, are probably luxurious living among many church members, and loose thinking among religious teachers. When the two go together we have a religious club in place of the church."

Another evidence that this nation is really a "world power" is seen in decision to start an American bank in the far East. The New York Guaranty and Trust Co. is to have the task of establishing branches at Shangai, at Hongkong, at Manila and at other points as needed. The receiving of the Chinese indemnity will be given it by this government, thus ensuring the success of the enterprise.

The following item is clipped from an exchange: "No man, however confident he may be in himself, can certainly tell, if reasoning solely from himself, what may be the effect of future and unknown temptations upon him. Hence Paul's advice is always in order: 'Wherefore let him that thinketh he standeth, take heed lest he fall.'" 2 Cor. x. 12.

In order to be saved a person must believe the gospel of the kingdom of God and the offices and work of Jesus Christ; not intellectually merely,—but affectionately,—with the heart man believeth unto righteousness,—the idea being that faith of that kind is reckoned to him for righteousness, for it causes him to have repentance toward God, and to render obedience to the above faith, which includes baptism into the name of Jesus for the remission of all past sins. These being covered by the divine formula, what can he be but righteous? He is justified by faith, and has peace with God,—is a child of God, an heir of God, joint-heir with Christ,—one of Abraham's Seed and a heir according to the promise to that worthy patriarch,—by which he became heir of the world. Rom. iv. 13. He who wants to know what he shall do to be saved should consider what it *is* to be saved! And having learned the fact from Gal. iii. 14 that what is offered him through or by Christ being made a curse for us, *is a* share of the blessing of Abraham,—he can then decide as to its desirability, count the cost, and come to an intelligent decision. With a few Scripture references to assist such, we leave him with the earnest hope that he may sow to the Spirit and reap life everlasting. John iii. 5; Mark xvi. 15, 16; Acts ii. 38-41; Gal. iii. 26-29; Gen. xiii. 14-17; Matt. v. 5; Rev. v. 9.

"In the Resurrection

They neither marry, nor are given in marriage," Matt. xxii. 30; that is,—in the state to which the dead rise. Again, "they that have done good (shall come forth) to the resurrection of life, and they that have done evil to the resurrection of condemnation;" that is, one class come out of the grave to one resurrection *state*, and the other to another resurrection state. According to the light we have,—these all *nominally* belonged to one class; the wise and the foolish virgins, but all virgins. Some continued faithful to the end, the rest did not. Some were doers of the Word who did not become weary in well-doing,—continued patiently in pursuit of glory, honor and immortality and the result is agreeable to promise—eternal life.

Original.

The Gospel.

Go ye into all the world and preach the gospel. John vi. 44.

But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal. i. 8.

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. Rom. i. 16.

It is the only means by which we can be justified in God's sight. Without faith in the gospel it is impossible to please God. But faith comes by hearing, and hearing by the word of God. The gospel and the things pertaining to it, are not self-evident propositions. They must be studied to be understood; they must be understood to be believed; and they must be believed in order to be saved.

If we ought to believe the gospel, we ought to understand it. If we ought to understand the gospel we ought to investigate it. Therefore, if we would believe the gospel, we must do all that is requisite for such a faith.

Our text is an index pointing to the true source of information on the subject. The gospel which we preach. It shuts up to this one gospel, and excludes every other. If any man preach any other gospel, than that which Paul preached, let him be accursed. The gospel may be perverted; it has already been perverted. I marvel that ye are so soon removed from him that called you into the grace of the Christ, unto another gospel, which is not another, but there are some that trouble you, and would pervert the gospel of Christ.

This text was written because the gospel had been perverted, and was a caution against its perversion. I have chosen it for the same reason. The gospel has been and is now perverted, and this perversion enters into and guides all the interpretations of the Bible to the extent to which the gospel is perverted.

The belief of the gospel unites us to God, to his purpose, and his plan. The belief of a perverted gospel separates us from God, from his purpose, from his plan.

In one case the gospel becomes the power of God unto salvation. In the other the perverted gospel becomes a snare and lures on to destruction the ones deceived by it, while they are "verily thinking they are doing God's service."

My object in writing upon this subject is to show exactly what the gospel is, so that we need not be mistaken on a subject of such vital importance. To show its purpose, its plan, and its adaptation to the wants of the world.

In the first place I will enquire, how may we know with certainty what the gospel is? Just as we know with certainty any other enterprise. By its purpose—by the means to be used to accomplish that purpose. In all the enterprises in which we engage we ascertain first what we want, then how to obtain it.

These questions being satisfactorily answered, we are prepared to engage in, or reject any enterprise to which they relate. This process is essential to determine our choice or conclusion. We cannot enter into any business whatever without it. It is a rule of universal application, without exception: First, what do we want to do? Second, shall we do it? The thing we want suggests and controls means by which to attain it.

The means are used only for the sake of the end. Without the end the means would not be needed. To illustrate: I want a home. This suggests the necessary means to procure one. I want means because I want a home. If I did not want a home, I would not need the means. Again, I want to go to New York. To reach this end I must go there. I want to go to New York because I want to be there. If I did not want to be in New York I would not want to go there.

Again, I want a trade, a profession, or a position. These ends suggest appropriate means by which to reach or attain these ends. I use the means to obtain the ends. But if I did not want the ends I would not use the means. Thus it is in all that we do. And what we do can be understood with certainty by others, only as the end is understood which we have in view.

Thus it is that we may understand with certainty what the gospel is. The rule which never fails when applied to what man does, will be equally certain when applied to what God wants.

We must, in the first place, understand with certainty what the gospel is, and what object God wants to accomplish by the gospel. What does God want to do? What will be when the gospel is consummated? What is the final end? Whatever this end may be found to be, it will suggest, call out and control means exactly appropriate for its accomplishment. Every means will be for the attainment of its one final end.

When we understand definitely, first what God *wants* to do, and *then* the means by *which* he will reach that end we shall understand with certainty what the gospel is. I will now proceed to the examination of my subject.

Paul: The only true gospel. What did he preach? He preached the promises made to the fathers, Abraham, Isaac, and Jacob. And we declare unto you glad tidings (the gospel), how that the promise which was made unto the fathers, God hath fulfilled the same to us *their children*, in that he hath raised up Jesus again. The resurrection of Christ, and all things pertaining to it was fulfillment of the promise made to the fathers. Acts xiii. 32, 33. Again he said, And now I stand and am judged for the hope of the promise made of God to the fathers. Acts xxvi. 6, 22. Again he said, For the hope of Israel I am bound with this chain. The hope of Paul and the hope of Israel are the same, being based on the same promise. Acts xxvi. 7; xxviii. 20. Again he said, For when God made promise to Abraham, because he could sware by no greater, he sware by himself; wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us. In this passage the apostle represents that the hope of all Christians, and all their consolation and comfort, rest upon two immutable things. First, the promise made to Abraham, and second, the oath by which it was confirmed. Heb. vi. 13, 18.

Again he said, Now to Abraham and to his seed were the promises made. He saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ. Gal. iii. 16. He said also to Christians, If ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Verse 16 and to the end.

In the act of baptism we also become Abraham's seed and joint heirs with Jesus to the same promise. In this passage Christ is the seed of Abraham, and as he is the seed of Abraham he is heir to the promise, and if we belong to Christ, we are also the seed of Abraham and joint heirs with Christ to the same promise. Rom. viii. 17. Then Christ, and all that pertains to Christ, and all that pertains of Christians are the result of the promise made to Abraham. Gal. iii. 16-23.

Christ did not originate the gospel, but the promise which gave Christ his position in the plan of the gospel was to Abraham. This promise was the hope of Paul, and the hope of Israel, and is the hope of the Church of the living God, or the Christ body.

According to the testimony of him who said, if any man preach any other gospel than that which we have preached unto you, let him be accursed. And who said further, that this promise of which he made so frequent mention, is the gospel, and is comprehended in the saying, In thy seed shall all the nations of the earth be blessed. Thus it is that Paul preached the gospel. He did not preach a code of laws to Abraham, or to Moses, or to any one else, but he preached the promise made of God to Abraham.

THE PROMISE.

In thy seed shall all the nations of the earth be blessed. Gen. xxii. 18. All families. Gen. xii. 3; xviii. 18. Isaac. Gen. xxvi. 4. Jacob. Gen. xxviii. 14; xxii. 15. This promise was to Abraham. God said, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all nations, all families, of the earth be blessed.

This promise was repeated again and confirmed to Abraham by an oath. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies. And in thy s[eed] all the nations of the earth be[blessed].

This p[romise] was rene[wed] to Isaac. And in th[ee] all the nations of the ear[th] Gen. xxvi. 3, 4. And a[gain] the promise was confirmed t[o] Jacob, and in thee and in thy seed sh[all] all the families of the earth be blesse[d]. Gen. xxviii. 13, 14.

This is the pro[mise], in fulfillment of which Christ was raised from the dead. This is the promise for which Paul hoped. This is the promise made to Abraham, and confirmed to him and to his seed by an oath, that all the heirs of this promise might have strong consolation who flee for refuge to lay hold upon this hope set before them. It is this promise which made Christ the heir of the world, and it is this promise which Paul says is the gospel.

What the gospel was in the days of Abraham, the same was the gospel in the days of Christ, and the same is the gospel now; for the gospel is immutable.

Thus far we are safe. We have found the gospel which Paul preached. It is comprehended in this promise, in thy seed shall all the nations of the earth be blessed.

To understand the gospel then, is to understand the import of this single promise. It is simple, comprehensive, and definite.

IMPORT OF THE PROMISE.

It comprehends the elements of God's purpose concerning the world.

1. That all nations of the earth shall be blessed.

2. That the seed of Abraham shall bless all the nations of the earth.

The first represents his ultimate purpose to bless the world.

The second represents the instrumentality to be used to accomplish that purpose.

These two objects, the first the final end to be reached; the second as the means by which to reach the final end, comprehend the whole gospel. The one purpose to bless the world is the object of the gospel.

The seed of Abraham is the one instrumentality to be used for this end. It is adapted to this end. It is limited to this end. It cannot extend outside or beyond the accomplishment of this end. We cannot claim more than is expressed in the promise, but we may claim, as implied in the promise, every thing necessary to its fulfillment. We cannot claim on a note of $100 more than $100, but we may claim that the maker of the note bound himself to produce every dollar up to the $100. So with this promise; the nations must be blessed, and the means must be sufficient to meet that demand.

The promise contains all the elements of the gospel.

1. The seed represents the instrumentality to be used in the gospel for the accomplishment of its object, and all that pertains to it.

2. The nations represent the objects to be blessed in the consummation of the gospel.

3. The earth represents the place where the nations live, and from which their wants are supplied.

The blessings represent the work of the seed in the consummation of the gospel. The promise contains also all the elements of the kingdom of God.

1. The seed are to be the rulers.

2. The nations are to be the subjects.

3. The earth is to be the territory.

4. The blessing is to be the administration of this government.

Thus the import of the promise may be easily understood. It comprehends the whole of God's purpose concerning this world. It comprehends all things pertaining to the gospel, and it comprehends all things pertaining to the kingdom of God.

The promise is unlimited, therefore its purpose embraces all nations, securing blessings the most remote, as well as those which are immediate. There can be nothing outside of it or beyond it.

John Foore.

A Short Sermon on the Coming of Christ.

Text Rev. i. 7: "Behold he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him."

There are several points of thrilling interest couched in this text. In the first place; he cometh with clouds. We ask, who is it that comes with clouds? See Mark xiii. 26, "And then shall they see the Son of Man coming in the clouds, with great power, and glory." Also 62 v. "And ye shall see the Son of Man *sitting on* the right hand of power, and coming in the clouds of heaven." These expressions are the words of Christ, and they prove that it is Christ, the Son of Man, that comes with clouds.

Secondly—"Every eye shall see him." There is one way that occurs to my mind in which every eye may see him. Suppose that in his descent from heaven; he appears as a luminous star, arising in the east, and passing over the firmament from east to west, the same as the moon. The same would be the case in the western hemisphere. In this way, every eye could see him. As the star approaches the earth it increases in magnitude as the nights roll on.

Thirdly—Why should all the kindreds of the earth wail because of him? The heathen will wail, because evidently (to them) this strange body will prove disastrous to the earth. But those who have the Bible in their hands, will realize, that Christ is coming to judgment. They will also realize that they have not been watching for the coming of the Son of Man as Christ so often commanded the disciples to "watch for ye know neither the day nor the hour wherein the Son of Man cometh; and what I say unto you, I say unto all, WATCH." And this will be a sufficient cause why they should wail and lament over their negligence and folly, in regard to the coming of Christ. They will also realize that their hopes of going to heaven were built upon a sandy foundation and this will be another cause why they should wail and lament.

But if we believe in the immortality of the soul and of going to heaven at death; we shall have no share in the kingdom when it comes; we shall not be of the saints of the Most High, but shall be among those that shall wail because of him.

But why is it that men believe in that abomination? There is not a thought throughout the Word of God that teaches any such thing; but much everywhere against it. But Paul has warned us against the doctrine; he says: 2 Tim. iv. 3, 4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

This is a complete description of the church of the present day; their belief is simply a fable with no foundation whatever; and they will wail when they see Christ coming in the clouds of heaven, for they will realize that their hopes of going to heaven are false hopes, built upon a sandy foundation.

But those who heed the injunction of Christ, and are watching for his coming, and have their lamps trimmed and brightly burning, will have been caught away in the first resurrection to meet the Lord in the air, as Paul says, "and so shall we ever be with the Lord." And therefore, they will not be kindreds of the earth, but will be with Christ when he comes, and will form his retinue in his descent to the earth.

Another thought which is closely allied to our subject. See Rev. xxi. 9, 10. An angel said to the Revelator—"Come hither I will shew thee the Bride the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great City, the Holy Jerusalem, descending out of heaven from God." In this we see that the new, or holy Jerusalem is the Bride the Lamb's wife, and this thought coincides with Isa. ii. 2, 3, for his Bride is the means by which he will increase his family of obedient children; and so bring all nations into subjection to his mind and will. This is carried out by all the prophets and the Revelator. Thus his obedient servants will increase until the number shall be ten thousand times ten thousand, and thousands of thousands.

Another thought in close connection with the foregoing. We read in the prophet Daniel vii. 13. "I saw in the night visions, and, behold, one like the Son of Man came in the clouds of heaven, and came to the Ancient of days and they brought him near before him, (The Ancient of days, is undoubtedly, Old Jerusalem,) and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him, his dominion is an everlasting dominion which shall not pass away; and his kingdom that which shall not be destroyed." 18 v. "But the saints of the Most High, shall take the kingdom, and possess the kingdom forever even forever, and ever." 27 v. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." This teaching of the prophet is in the same line of our text. Christ comes in the clouds of heaven to set up his kingdom, and the saints of the Most High will be with him when he comes, and will not be kindreds of the earth, and therefore, will not wait. Christ also said—"Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Daniel Howard.

Selections.

The Christianity.

True art is the concealment of art. This saying is true in instances other than that of art. The shading in a picture is scarcely discernible to the eye, yet the colors are all there. The *blending* of the colors must be harmonious, and everything about it must present a pleasing and finished aspect. Yet we cannot perceive where the artist began or where he ended.

If we wish to become a painter or musician, we consider it an honor to receive instruction from the best masters and do all in our power to bring credit upon our instructor. We must begin at the very beginning and go step by step as he teaches us. So it is with Christians. They are under the great Instructor and Teacher, as we read in Psa. xxxii. 8, "I will instruct and teach thee in the way which thou shalt go: I will guide thee with mine eye."

But instead of learning how to blend colors, we must learn from 1 Tim. vi. 2, how to follow after righteousness, godliness, faith, love, patience, meekness, and have these virtues all blended together so that we shall become a true Christian. Simply saying, "I am a Christian," does not make us one. We must show it by our works. The world does not see the artist at his work and drudgery; it sees only the result of that labor. Neither does it see Christians in secret prayer, asking that they may be overcomers. The hard and difficult work is hidden from all eyes but those of the great Teacher.—*Ella Benson in Crisis.*

The Bible.

The simplicity and naturalness of the Bible are most striking. Where else can be found such graphic pictures of parental and domestic life? The straight-forward delineation of its most conspicuous characters; its records of the sins of God's people with the same impartial pen as is used for the setting forth of their virtues; its lofty moral tone, and its sublimity of thought, as well as its superhuman authority, all bespeak its unique character. For, like the Master, of whom it is the constant and consistent witness, its words are with authority. It never speculates or halts in its teaching, but drives straight to the mark in its every recurring "Thus saith the Lord," in the Old Testament, and in the "Verily, verily, I say to you," of the Master.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs A L, Tichenor	1 50

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

For the Christmas and New Year's Holidays the Vandalia Railroad Line will sell on December 24th, 25th, and 31, 1901, and Jan. 1, 1902, return limit Jan. 2, excursion tickets at reduced fares. For full particulars call on nearest Vandalia Line Agent, or address E. A. Ford, Gen'l Pass'r Agt., St. Louis, Mo.

Poetry.

The Story of the Shepherds.

In Bethlehem's stable the Savior was born,
Who, when wrapped in a manger they lay,
There was there no soft couch, but one cold and forlorn,
In this sweet humility we see.

Glory, glory to God! the angels brought word;
"This day, a Savior is born,"
And this is the sign the shepherds have heard—
He'll be swaddled and lay in a barn.

So in wonder and haste they to Bethlehem came;
And lo! as the angel had said,
There lay the dear infant, our Lord, and our King!
The message abroad then they spread.

And what they beheld,—the whole story is told—
Now God's glory resplendent did shine;
That the angel said: "Fear not, for I bring you, behold,
Good tidings which shall be to all men."

And too, with the angel a multitude came
"Glory to God in the highest!" they sing
On earth peace, on earth peace, good will toward men!"
This, this is the heavenly message they bring.

Peace.

Selected.

Jewish Evangelization.

"For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches." Romans xi. 16.

This statement is interesting for many reasons. It is interesting in itself as the enunciation of a principle as wide and deep as human life. Every beginning contains in itself the prophecy of a corresponding end. The road a man starts on has much to do with the goal he will reach. Sowing determines reaping. Tares yield tares, and wheat, wheat. The thoughts, words and habits of a child are the forecast of the man he will turn out to be. The first bend of the brook tells which side of the watershed the river will take, and on which side of the continent it will meet the ocean. Stupendous results are wrapped up in the use made of initial movements. "If the first fruits are holy, the lump is also holy; if the root is holy, so are the branches."

The statement is interesting also from an historical point of view. It is really a figure drawn from the ancient Hebrew ritual. The Hebrew law of the first fruits was very wide in its reach. The first born of man, of cattle, of birds; the first yield of every tree of every orchard, of every vineyard, and of every field; the first batch of bread, the first measure of wine, the first hour of the day; the first day of the week, the first week of the year, the first year of every seven, of every fifty, all these were holy to the Lord. No scythe nor sickle could be put into the standing corn until the Jew had first taken the finest ears he could find, bind them on a sheaf and carry them to the Temple as an offering to the Lord. And when the harvest was gathered and the grain ground into meal, the first batch of bread was brought before the altar and dedicated to God.

So all the way through the Jew was required to worship the Lord with the first fruits of his substance, to the end that there might be kindled and maintained in every heart a sense of the sacredness of all things, that every sheaf was just as much God's as the first sheaf, that every basket of fruit was as holy as the basket laid on the altar. The offering of the first fruit outlined the entire harvest.

The idea was not that if they gave one day to God they could do as they liked on the other days—that if they gave him one sheaf or one basket of fruit they might count the subsequent harvest their own to do with as they pleased. But the idea was that if they began the week with God, they might give the week to him; if they began the harvest with God, it was that they might consecrate the harvest to him. "If the first fruits be holy the lump will also be holy."

Then, again, this statement is interesting because of the character of the argument which it discussed. That argument deserves the attention of Christian people today, as surely as the Christian people to whom Paul first addressed it. The argument concerns the future of the Jewish race, and is intended to show that the present state of this people is not their last. As we consider the Jewish race, it is difficult to persuade ourselves that they are the same nation whose wonderful history forms so large a portion of the records of inspiration. We have almost forgotten that this people, who seem to have been the outcasts of earth and heaven for more than eighteen centuries and who have been treated as the filth of the world and the off-scourings of all things, and have been a "by-word and a hissing among all nations," are the descendants of the venerable patriarch on whom God bestowed the highest honors ever bestowed on mortal man, associating his name with theirs, saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob. This is my name forever, and this is my memorial unto all generations."

We have almost forgotten that they are the people, "to whom pertained the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed forever."

Now Paul, in his argument, admits that the Jews are and have been rejected because of their unbelief, but he argues that, nevertheless, God has not really or finally cast off "the people whom he foreknew," that their part in the history of the world is not played out, but that through them salvation has come to the Gentiles. He admits that they have fallen away, and adjudged themselves unworthy of eternal life, and that God had turned to other races, but he argues for the ultimate restoration of the Hebrew race to the Divine favor. If their fall has been the salvation of the world what shall their recovery be? If their decrease has been the wealth of the world, how much more their increase; if their rejection was the reconciliation of the world, what shall their reception be but life from the dead, a resurrection of all the slumbering powers of humanity. And in support of this conviction we emphasize the connection of the despised and afflicted race with the holy fathers, the object of God's signal choice, and unchanging love. If their ancestors were the peculiar people of God, they, the descendants, may be regarded as his also, since the covenant was not with Abraham only, but with his seed. "If the first fruits be holy, the lump also is holy, and if the root be holy, so are the branches."

The Hebrew race sprang from a good and sacred root, their fathers, the founders of the race, were men whose very blood was impregnated with faith, and just as we have cause to hope that the children of good men may come out right, so Paul insists on hoping and believing that the stock of Abraham and the seed of David will be ultimately restored to life and peace.

And Paul's conduct squared with his conviction. He prayed as he believed. His heart's desire and prayer to God for Israel was that that they might be saved. Believing the Gospel of Christ to be the power of God unto salvation, to the Jew first, and also to the Gentile, he preached repentance and forgiveness of sin through Christ, to his own people. The fact that he was specially set apart to be the Apostle to the Gentiles did not prevent his preaching to the Jews. Indeed, he took pains to seek them out. Wherever he went, the synagogue was the first place he inquired for, and here, as long as he was allowed, he preached Christ and him crucified.

There is quite a variety of sentiment on the part of Christian people with reference to the Jews with which we who are laboring for their evangelization must reckon. On the part of a large number the feeling toward the Jew is that of contempt. In the first century the question was whether any body but a Jew should be admitted to the privileges of the Christian church. For the first decade after Pentecost all, or almost all, Christians were circumcised Jews, and it required a miracle to throw open the door of the church to any who were not Jews. In the nineteenth century the question seems to be whether the Jew is worth saving. Now, when you come to search for the secret of this widespread contempt for the Jews, you are puzzled. Is it the blood in his veins? It cannot be that, for the Jews are the best-blooded people on the face of the earth. If there be an aristocracy of blood and birth, the Jew has it. He can trace his descent for forty or fifty centuries. His ancestors were the contemporaries of the Trojans, the Egyptians, the Chaldeans. He saw the Hellenic flower bud and bloom, wither and die, in the soil of Greece. They saw the Roman wolf suckle Remus and Romulus on the banks of the Tiber. They stood at the graves of the Egyptian, the Babylonian, the Persian monarchies. They stood at the cradle of the Greek, the Roman, the German, the French, the British Empires. So far as blood and descent are concerned, the Jews are the aristocracy of the world. "When your forefathers were brutal savages, the Jewish forefathers were priests in the temple of the living God."

Is it lack of self-respect in the Jew which has bred contempt for him? When have you ever seen a Jew beggar, a Jew tramp, a Jew drunkard? It is a simple matter of statistics, that no other race of people furnish so few inmates for our hospitals, our jails, our workhouses, as the Jews. Is it lack of ability in a Jew that has bred your contempt? Surely not, for here you have not only an aristocracy of blood, but of brains as well. The power of the Jewish race, considering the disabilities under which he has labored is one of the marvels of history. Joseph, the slave boy, becomes prime minister to Egypt. Moses, the son of a bond-woman, rises to power in the palace of Pharaoh. Mordecai, Esther and Daniel filling high places in foreign lands and at foreign courts were types and prophecies of the greatness which has awaited their descendants. Neither Pharaoh, nor Nebuchadnezzar, nor Antiochus, nor Vespasian, nor Charlemagne nor a hundred Czars have been able to extinguish the genius and power of the Jewish race.

At a time when eight hundred thousand English Roman Catholics had not a single representative in the British Parliament, the eighty thousand Jews managed somehow to have eight representatives. Jewish marshals have commanded French corsairs, Jewish Lord Mayors have presided over the city of London. The foremost league of England commemorates the birthday of a Christian Jew who made England's Queen Empress of India. The floating of any national loan which may be put upon the market is allowed or prevented by the Jew. It was the advice of a New York Jew which enabled the Secretary of the Treasury to manage the national funds during the perilous time of the war for the Union. It was a converted Jew who wrote the best history of the Christian Church that has ever appeared. It was a converted Jew, Edersheim, who wrote the best life of Jesus Christ up to date. It was Jews, Rossini, Meyerbeer, Mendelssohn, who gave the world the music which we Christians are trying to interpret. It was a Jew, Heine, who, next to Goethe, has given Germany the best poetry in her language. It was a Jewess, Rachel, who trod with such majesty and power the heights of art in tragedy.

What race or nation of equal numbers, even while in the enjoyment of national independence and liberty, has produced so many great soldiers, statesmen, authors, journalists, philosophers, musicians, financiers as the Jewish race, persecuted, and scattered, and hated and scorned though it has been?

It is said that the Jew is shrewd at a bargain and tricky in trade, and a hard man to compete with in business. Are there no shrewd Christian men? No tricky Methodists; no hard-hearted Roman Catholics; no sly, foxy Episcopalians; no unconscientious Congregationalists? Let the race, or the church that is without sin in this respect cast the first stone at the Jew, and remember that if the Jew is a money-getter, and a money-lover, Christendom has made him so. Christendom deprived him of his liberty, of his citizenship, of his rights as a man. Christendom robbed him of his landed possessions, of his commerce, of his trade, of his privilege in the markets of the world. He was compelled to convert his property into money and jewels. By the edict of the Christian Church and Christian people, he became a money-lender and a money lover, and even his money was confiscated. What wonder that he became sharp, showed suspicion, and was tricky! And now Christendom, after having schooled him for centuries into this kind of character, turns about and kicks him for what Christendom has made him.

Another sentiment widely prevalent respecting the Jew is that of indifference. There are many who, though not conscious of antagonism or hostility, believe, and live up to their belief, that God has cast off his people. They served a good purpose in the providence of God. They maintained the knowledge of the true God for centuries in the midst of surrounding heathenism. They received and preserved the Oracles of God, but their national and political existence culminated at the birth of our Lord, and when they rejected the Messiah foretold in their own Scriptures, God rejected them, and they ceased longer to be of any importance. Their part in the affairs of the world from a religious point of view was played out.

Now, I cannot see how any man can read history, and mark the continuous life of this people, and think for one moment that God has cut off the Jews, and intends that they should be treated with indifference. You remember the famous answer that was once given to the King who demanded a veritable miracle: "Your majesty, the Jews." The answer was unanswerable. The unextinguishable, immortal nationality of the Jews is a perpetual miracle among the nations. With the destruction of Jerusalem their occupancy of their native soil ceased. They were slaughtered by the hundreds of thousands. They were taken prisoners. They were sent to Egypt to work in the mines; they were sold as slaves; they were scattered among the provinces. The Holy Land, the stately city, the populous streets, the palaces of their kings, the fortress of their warriors, the temple of their God, were portioned out to strangers. The royal house was extinguished, and their high priesthood buried under the ruins of the Temple. But, though the political life of the Jews came to an end, their nationality has not become extinct. Though more than eighteen centuries have passed away since the Jews were scattered over the face of the earth, they have not melted away or become absorbed in other tribes.

Time, which loosens all family ties, which changes habits of life, which changes languages, supersedes traditions, the songs of poets, the memorable deeds of heroes, has left intact the national characteristics of the Jews. In mental and moral traits, in language, literature, customs, traditions, the Jew of today is the same as when Jerusalem was the peer of Tyre and Babylon. The Jew of Brooklyn, of Chicago, of London, of St. Petersburg, of Constantinople, is the same as the Jew of the fenced cities in the time of Daniel. Living in every country, yet without a country; denizens everywhere, yet strangers and foreigners everywhere, intermixed in trade, but not in blood, accommodating themselves readily to every climate, every evil, every degradation of manners, of civilization, of form of government.

The Jews have remained a separate people; the most powerful races have not assimilated them nor abated them. Their history is written in their blood, oppressed, robbed, tortured and massacred, they have survived. They have been the anvil on which all hammers have been broken. Perpetually plundered, they have not been beggars. Butchered by thousands, they have sprung up from an undying stock. It looks, friends, as if God were in the midst of them still. The perpetuity of the Jew, the national immortality of the Jew, is the most interesting problem of the historian, a subject of profound and awful admiration to the religious man. It looks, as if Paul was right in looking forward to the time when "all Israel shall be saved."

Still another sentiment which prevails to some extent among Christian people respecting the Jew is that after all, they are well enough off religiously, and that what they need mostly is what we Christians need, namely, to live up to their religious light and privileges. You hear it said in some quarters that the differences, after all, between Jewish and Christian belief are so slight that the work of evangelization of the Jews is superfluous, if not impertinent. Jews and Christians both believe the same things, the only difference being that we believe more, and they believe less. There could hardly be a grosser error, or one more pregnant with danger to the souls of both Jews and Gentiles. The Jews have the Old Testament. True, but it is not true that the Jews understand and believe the Old Testament. We knew who it was who said: "Had ye believed Moses, ye would have believed me, for he wrote of me." It is impossible to believe Moses and the prophets and not believe in Jesus. This is a hard thing to say, but it must be said. I know many Jews personally. I know them socially. They are my friends; as men I respect them. They are good citizens, good neighbors, good fathers and mothers, good members of society, but the question comes up, and must be asked by us Christians: Is there any other name under heaven, given among men whereby they or we can be saved, than the name of Jesus of Nazareth? Can Jew or Gentile be redeemed from everlasting darkness in any other way except by Jesus Christ? We must remember that though the Jew worships the God of Abraham, and reads the Old Testament, he rejects the only Savior of the world; clinging to the prophets, he refuses him of whom the prophets did write.

My dear friends, let us try to realize what an enormous debt we owe to the Jew. We Christians are indebted to the Jews for our Bible. The holy men of old who spake as they were moved by the Holy Ghost, were Jews. That book which is our light in darkness, our comfort in sorrow, our armor in battle, our inspiration in life and our solace in death; that book which is as the sun in the firmament, giving light to all the world, and compared with which all other books are as the glimmer of the twinkling stars—that book we owe to the Jews. The Jew wrote the histories which our children read with delight and old age bends over with tears.

The Jew received from God, and inscribed in the frontispiece of his religious system, the moral law, which is the foundation of our civilization and our liberties. The Jew wrote the Psalms we sing, and the prophecies we ponder, and the prayers we offer, and the promise we trust. The devotional literature of the Jew is the only appropriate vehicle for the passion and the conflict and the joy of our soul.

The life of Christ recorded in the gospel was written by Jews. The epistles were written by Jews. We get our theology from a Jew, and, as has been said, "we catch our clearest glimpses of the next world through the sublime apocalyptic vision of a Jew."

It was through the flesh of a Jew that Christ came into union with our fallen nature—"of whom as concerning the flesh Christ came." In that Jewish flesh he became obedient to the law for us, and went to death for us. In that flesh, he poured out his blood, that he might take away the sins of the world. In that flesh he passed beyond the veil into the Holy Place. In that flesh glorified he ever liveth to make intercession for us. It is according to the likeness of that flesh that our mortal bodies will be fashioned by the resurrection power of the Lord. It was a congregation composed for the most part of Jews which sent forth the first foreign missionaries to the Gentiles. It was a Jew who crossed the Hellespont, and carried the gospel banner and planted it on the shores of Europe. You know the rest. Friends, if you and I could live a thousand years, and devote every day of every one of those years to the payment of our debt to the Jew, we could not even then liquidate our debt.

Again, we are under an obligation; we cannot think to make reparation to the Jew for the unspeakable wrongs that have been done him by Christendom. I defy any man to read the history of the Jews in Europe and then wonder at the deep and deathless prejudice of the Jews against Christ. Of course, it was a spurious Christianity that wronged him, and not the Church of Christ, but the Jew does not discriminate. Persecuted, plundered and murdered by Christian kings; banished and their property confiscated by Christian popes and prelates. Imprisoned, robbed, massacred by Christian Spain, Christian Russia, Christian Germany, it belongs to Christian America, the land of the free, the home of the brave, which opened its hospitable doors to the oppressed of every nation, to show this penniless little kindness for all that they have suffered, to convince them that we are not their enemies, but their friends. Again, we are under obligation to the Jews because we are Christians under the orders of our Divine Commander to go and "preach the gospel to every creature."

But, you say, the Jews are a poor lot. May God blow that word back into your throat. The men to whom Christ preached, with whom Christ associated, for whom he came to die, were a poor lot. They were publicans and sinners. So unrespectable were they that his critics claimed that no man who respected himself could mingle with such people. But Christ thought nothing of trappings or perquisites, or bank accounts, or culture. He thought nothing of man's property or his income, or political influence; of his practical capacity for public affairs. He saw the man as he was—the mortal man, the child of God, made for God, meant for God, sunk in sin and it was the soul of the man he loved and sought. In every son of man he saw that precious, priceless thing. The rags of the beggar could not hide, nor the black skin of the savage, nor even the sins of the evil-doer.

I am interested in the evangelization of the Jews, not only because they are Jews, but because they are also sinners needing salvation.—*Thomas B. McLeod, in The People, the Land, and the Book.*

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Christian Science Against the Bible.

Answering the question, "What is man?" Christian Science says: "Man is spiritual and perfect, and because of this he must be so understood in Christian Science. Man is the idea of divine principle, not physique. He is the compound idea of God including all right ideas; the generic term for all that reflects God's image and likeness, and conscious identity of being, as found in science, where man is the reflection of God, or mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality inderived from deity; that which possesses no life, intelligence or creative power of his own, but reflects all that belongs to his Maker. * * * Man is incapable of sin, sickness or death, in as much as he derives his essence from God, and possesses not a single original or underived power. Hence the real man can not part from holiness."—Science and Health with Key to the Scriptures, page 459.

In this it is plainly stated that man, the real man, cannot depart from holiness; that man is incapable of sin, sickness or death, that he has no separate mind from God. For the purpose of showing the glaring skepticism of this Christian Science I shall compare these statements with the Word of God.

1. "Man can not depart from holiness."—Christian Science. Answer: "Now the spirit speaketh expressly that in the latter times some shall depart from the faith giving head to seducing spirits, and doctrines of devils." 1 Tim. iv. 1. "Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. iii. 12.

2. "Man is incapable of sin, sickness and death." Answer: "For there is not a just man on the earth that doeth good and sinneth not." Eccl. vii. 20. "I, Daniel fainted and was sick certain days." Dan. viii. 27. "For he longed after you all and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death; but God had mercy on him, and not on him only but on me also, lest I should have sorrow upon sorrow." Phil. ii. 26, 27.

3. "Man is incapable of death."—Christian Science. Answer: "Wherefore as by one man sin entered into the world and death by sin: and so death passed upon all men for that all have sinned." Rom. v. 12. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. "And as it is appointed unto men once to die and after this the judgment." Heb. ix. 27.

Every statement of these fundamental principles of Christian Science is directly contradicted by the Word of God. The author of this delusion complains that we do not understand, but pray; what explanation can show that these statements of Mrs. Eddy and the Holy Spirit do not antagonize each other? and who can believe Mrs. Eddy in preference to God? On page 460, Christian Science teaches that mortal man is an error made up of sin, sickness and death, which she defines as being nothing. Here are two men: the real and imaginary, or the image of God, and nothing. Christ did not die for the real man for he is the mind of God and not capable of departing from holiness; he never strayed from God by reason of his inability to do so, and therefore needed no reconciliation to God. From this insane proposition, Christ did not die for the real man. If then he died for man it must have been for the "mortal" man, which, according to Christian Science, is an error made up of sin, sickness and death, and is really nothing; since it is nothing, a mere dream, it follows that Christ, our Lord, died for nothing; when he suffered to redeem man he simply suffered for nothing; if he redeemed anything, he redeemed nothing.

This, it seems to me is the logic of Christian Science. Can you believe a proposition so far removed from the teachings of God's Word? They say they have restored the miracle working feature of the Lord's mission on earth, by healing the sick, casting out devils and preventing death. But, have you ever seen a Christian Science healer out on the streets and public highways healing the sick and making the lame walk in the presence of all the people as Jesus did and his disciples did? No, you never did, and that is not all, you never will. They can't do it. I challenge the whole Christian Science world to perform one miracle.—*G. W. S. in Firm Foundation.*

Communicated.

OUR LETTER DRAWER.

To the brethren and sisters:

Although I have never written to the paper, I have often thought that I would. I am only a young child of the King, having been immersed five years ago, when but twelve years old. We are not near any of the faith, so cannot attend any of the meetings of our church more than twice a year. I always go to Conference, and enjoy very much meeting with all the dear ones.

I ask an interest in all your prayers and may the grand and glorious day soon come, that will bring the Messiah and the gathering together of all the saints in his eternal kingdom. May I be accounted worthy to be among the faithful ones.

Your Sister in Christ.

ZOLA M. PECK.

Dear Restitution:

Seeing in the paper a short time ago a request for letters showing more interest for the cause, I will submit my little mite, hoping it will be accepted. I am only a young worker, but I want to do all in my power to help the cause, and hasten the soon coming of the kingdom, and to be consecrated wholly and entirely to him.

Since coming from the Conference at Watson, I have been burdened by the thought of how we young people can best be benefited. I was disappointed to learn that in this state of Michigan our church has no young people's society. While thinking what I could do to help, I noticed in THE RESTITUTION a piece telling what the young people of other states were doing, and I thought what a nice way the Bereans had of studying the Bible and wondered why we could not do it too. I for one would like to know more about the Bible, and have resolved to spend as much time as I can spare in reading and studying it, and I think there are others just as anxious, so would ask if there is not some one who would help to organize a band in Michigan. Of course one cannot work alone as well as a good many, "for in union there is strength," and I would be willing to help support a society for the benefit I would derive from it. So I make the motion—who will second it?

A few more weeks and we shall have come to another anniversary of our Savior's birth, through whom only we Gentiles have hope of a future life. How much depended on him! How much we ought to love and serve him. Our efforts at the most are so small beside "the Great Sacrifice." It seems I cannot love him enough, and my entire life I consecrate to him—it is all that I can do.

I ask all to pray for me, that I may be faithful to the end.

Your Sister in Christ,

BESSIE PECK.

Dear ones of like precious faith:

I am here all alone, so am not afraid to write, but am subject to embarassment. Our esteemed Brother Wilson has suggested that every one give their testimony or a cause of their belief, in the only power in heaven or upon earth, the only everlasting and wise God and Father of the universe, whose mercy endureth forever, and sometime again will be all in all. I believe truly that Jesus Christ was the Son of God, born of his spirit and nourished in his love, and to exemplify the way to life, and that the Father has bestowed upon him all power and dominion, and he is subjected to all things until fulfilled, and as we might say, the Author and Finisher of all things. I believe that he was slain upon Calvary for the benefit of all people, he gave up his life as a ransom for the forgiveness of sins, that whosoever believeth on him might be saved. He rose from the dead on the third day and was exalted at the right hand of God. I believe that baptism is an emblem of his death and resurrection, "Therefore we are buried with him into death, that like as Christ was raised up from the dead by the glory of the Father, even so we ought to walk in newness of life." Rom. vi. 4. He was our example while here on earth and we should follow him. He is our Mediator between God and man and we shall trust in him wholly. And this same Jesus will in a little while come back to this earth again, to set up that everlasting kingdom, and whose dominion will cover the earth as the waters cover the sea, and the subjects for that kingdom are a zealous people chosen out of the world for his names sake. I am isolated but am trying to live in obedience to the gospel, which is my greatest desire. I am living among those who believe that the dead are tormented forever and ever, and they believe in going to heaven. I have conversed with them and have told them that if they would find a single promise of any one going to heaven, I would give up all my possessions to them. They said they could certainly find it, but never have. It is quite the reverse, no one has ever ascended up to heaven except he that came from heaven. There are a great many stubborn and stiff-necked people in this world—might as well talk to a stump as to try to influence them to believe the gospel. But some day, I believe they will be very much disappointed to find that the Lord has come and gathered out his little band of believers and has taken them home to himself forever, and they are left out to gnash their teeth in unbelief.

My prayer is that every one who has taken the all-saving name of Jesus upon themselves through baptism in earnestness of the heart may overcome and be faithful unto the end and have a good entrance into that glorious kingdom. "Thy kingdom come, thy will be done on earth as it is in heaven." This is written in good faith and for inspiration. If I am wrong in my belief, faith and hope, will some kind brother or sister correct me and send me on the way rejoicing.

Your Brother in the one hope of eternal life.

J. C. DANIELS.

WE need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

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No. 9, " " " Logansport.....7:30pm
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VOLUME L. PLYMOUTH, INDIANA, DECEMBER 18, 1901. NUMBER 47.

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Clouds and darkness round about me
For a season veil thy face,
Still I trust and cannot doubt thee,
Jesus full of truth and grace,
Resting on thy Word I stand,
None can pluck me from thy hand.

Oh, rebuke me not in anger
Suffer not my faith to fail
[illegible]
Holding fast thy Word I stand,
None shall pluck me from thy hand.

In my heart thy words I cherish,
Though unseen thou still art near;
Since thy sheep shall never perish,
What have I to do with fear?
Trusting to thy Word I stand,
None shall pluck me from thy hand.

Communicated.

Did Elijah Enter the Most Holy Place?

A young brother at Batavia, Ill., writes to THE RESTITUTION asking that an apparent contradiction be harmonized as between John iii. 13, and 2 Kings ii. 11.

Jesus says in John iii. 13, "No man hath ascended up to heaven." In 2 Kings, we read: "Elijah went up by a whirlwind into heaven." The young man's mind is doubtless somewhat disturbed by these seemingly contradictory statements. The difficulty will certainly disappear when we learn the fact that the Bible speaks of MANY HEAVENS besides the MOST HOLY PLACE, where Jesus our High Priest has for us entered, to make intercession for sin.

2 Pet. iii., speaks of three different heavens and earths, but none of these heavens meant the Most Holy Place, where Jesus has gone. See verses 4, 5, 6. Verses 3 and 4, prophesies that "in the last days," scoffers should arise who would deride the doctrine of our Lord's second coming, and he also adds: "For this they are willingly ignorant of, that by the Word of God the HEAVENS were of old, standing out of the water, and in the water: whereby the world that then was, being overflowed with water perished." This world, including both "heavens" and "earth," "perished." Here we have one heaven, which has already passed out of existence. Verse 7, speaks of the second heavens and earth, as follows: "But the HEAVENS and the earth which are NOW, by the same Word are kept in store, reserved unto fire, against the day of judgment and the perdition of ungodly men." When this period of judgment arrives, the second heavens and earth will also pass away. Verse 13, then speaks of the third HEAVENS and earth. "Nevertheless, we according to his promise look for NEW HEAVENS and a new earth wherein dwelleth righteousness." But unlike the other two heavens and earth, the third will abide forever.

DIFFERENT GOVERNMENTS ARE CALLED HEAVEN.

Ezek. xxxii. 1, 2, 7, 8, speaks of the Egyptian heaven: "Take up this lamentation for Pharaoh, king of Egypt * * * I will cover the (Egyptian) heaven and make the stars thereof dark; I will cover the (Egyptian) sun with a cloud, and the moon shall not give her light. All the bright lights of (the Egyptian) will I make dark over thee, and set darkness upon thy land, saith the Lord God."

In Isa. xxxiv. 4, 5, the passing away of the Idumean heavens is foretold: "All the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; * * * for my sword shall be bathed in heaven, behold it shall come down upon Idumea, and upon the people of my curse to judgment." The Idumean heavens was clean dissolved.

Isa. xiv. 4-20 speaks of the Babylonian heaven. "Take up this proverb against the king of Babylon. How art thou fallen from heaven, O Lucifer, son of the morning."

Heb. xii. 26, 27, speaks of the removal of the Gentile heavens: "Yet once more, I shake not earth only, but also heaven. And this word, yet once more, signifieth the *removal of those things which are shaken*," heaven as well as earth. We have also

THE ATMOSPHERICAL HEAVENS.

See Gen. i. 20: "Fowl that fly above the earth in the open firmament of heaven."

Lam. iv. 19: "Swifter than the eagles of heaven."

Isa. lv. 10: "Rain cometh down and snow from heaven."

Psa. lxxviii. 26: "He caused an east wind to blow in heaven."

Acts i. 11: "Why stand ye gazing up into heaven?"

It was into the atmospherical heavens where Elijah was taken, and not into the Most Holy Place. The fact that "Elijah went up by a WHIRLWIND into heaven," shows this fact. A whirlwind could not possibly lift any object above the atmospherical heavens.

If I am asked what became of Elijah after he was taken up into the atmospherical heavens, I would say, I don't know. There being nothing further revealed concerning him, we must leave the matter right there. But one thing I DO KNOW, and that is, he was not taken into the Most Holy Place, where Jesus now is. The relation which exists between type and antitype, would forbid his entering the "Holy Place not made with hands." Our older people may understand that point, but I am writing this article not for their benefit, but solely for the young people, some of whom may not have seen the forcible teaching brought to light which now exists between the type and antitype.

All our young people are doubtless familiar with the story about the wanderings of the children of Israel in the wilderness, as taught to you in the excellent articles written by "Auntie Wince," in THE RESTITUTION. You will probably remember that they carried with them a portable building, called "The Tabernacle;" and when they were in camp, they set it up. This tabernacle was enclosed by a portable fence, and the building was set up at one end of the enclosed yard. At the other end there was a gate entering into the tabernacle yard. The first object you would meet on entering the tabernacle enclosure, would be the brazen altar, or an altar made of brass; the next thing would be the laver, where the priests bathed themselves before entering into the sanctuary. The tabernacle was divided into two sections by means of a curtain. The first was called "the sanctuary," and the second, "the Holiest of All." "The sanctuary (was the first part) in which was the candlestick, and the table, and the shewbread; * * * and after the second vail of the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot which had manna and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the *first* tabernacle, accomplishing the service of God. But into the SECOND went the high priest ALONE once every year, not without blood which he offered for himself, and [illegible] the errors of the people." Heb. ix. 1-7. Read Exodus from the twenty-fourth to the thirtieth chapter, for a description of the tabernacle. You will notice that the high priest alone could enter "The Holiest of All." It would have been certain death for any one else to have entered that Holy Place. Now, this was but a type of another High Priest, and another Holy Place, in which the High Priest "alone" could enter.

See Heb. ix. 11-14: "But Christ being come, a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building, neither by the blood of goats and calves, but by his own blood, he entered once into the Holy Place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Under the type it would have been instant death for any man or priest, save alone the High Priest, to have entered into the "Holiest of All." Now this was only a figure of an holier place still, and a much greater High Priest who should officiate therein. You cannot fail to see the fallacy of the teaching that flocks of dead men's ghosts enter the "Holiest of All" [illegible]

Again, under the type all the people waited on the outside for the return of the High Priest to bless them. So, we also, are waiting on the outside, for our High Priest to return and bless us. The High Priest must come to us, and not that we shall go to him.

When we consider all this, we can see a forcible reason for his remarks to his beloved followers, when he said: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, YE CANNOT COME; so now I say to you." John xiii. 33.

As none but the High Priest was permitted to enter the Most Holy Place, so even now, no one else can enter, not even the close bosom companions of our High Priest, for his own express word is, "Whither I go, ye cannot come." Why cannot religious people believe him? Is not his word yea and amen every time?

Previous to his departure to the Most Holy Place, to enter upon his official work as High Priest, he made an express declaration which not only excludes Elijah, but every other person from having entered the Holy Place up to that time. He says: "And NO MAN HATH ASCENDED UP TO HEAVEN." No whirlwind could possibly carry any man higher than the atmospherical heavens, and that is where the record of Elijah ends; the Bible gives no further information concerning his whereabouts, or where he was taken from that point, but it is certain from the evidence given above, that he never entered the Most Holy Place.

About one thousand years after David's death, Peter in his memorable discourse upon the day of Pentecost, said: "David is NOT ASCENDED INTO THE HEAVENS." The rule could not be broken, the High Priest must appear alone in the "Holiest of All," while performing the duties which pertain to the High Priest. Neither David, Elijah, his disciples, or the Jews, could appear there, as Jesus decisively said: "Whither I go ye cannot come." Such language cannot be misunderstood, it is plain and simple, he meant just what he said. To assert that every good person at death does go there is to dishonor the Savior, by implying that he was a deceiver by affirming so clearly, that "no man hath ascended up to heaven," and furthermore, "whither I go ye cannot come."

In Psa. cxv. 16, he says: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Said Jesus: "Blessed are the meek, for they shall inherit the EARTH."

Says the Psalmist: "The righteous shall inherit the land, and dwell therein forever."

"The upright shall dwell in the land, and the perfect shall remain in it." If the "perfect" shall "remain" in it, it is certain they could not be transported to heaven at any time.

W. H. WILSON.

Genesis. Chap. 36,

1. Now Jooseph was seventeen years old, shepherding the sheep of his father in the midst of his brethren, he being a youth among the sons of Balla and among the sons of Zelpha, the wives of his father?

2. And Jooseph brought a bad report unto Israel their father.

3. And Jakook loved Jooseph more than all his sons, because he was a son of his old age; and he made for him a parti-colored tunic.

4. And when his brethren saw that the father loved him more than all his sons, they hated him, and were unable to say anything peaceable to him.

5. And Jooseph dreamed a dream-vision [illegible] told it to his brethren.

6. And he said unto them: Hear ye the dream-vision that I have dreamed.

7. I thought ye were binding sheaves in the midst of the plain; and my sheaf arose and stood upright, and your sheaves turning about did homage to my sheaf.

8. And the brethren said unto him, Thou [illegible] to rule as king over us? And they were more because of his dreams and the things he said.

9. And he saw another dream-vision and discoursed it to his father and his brethren. And he said, Lo, I have dreamed another dream-vision: The sun and the moon and eleven stars, as it were, did homage to me.

10. And his father reproved him and said unto him, What is this dream-vision that thou hast dreamed? Surely are we going to come, I and thy mother and thy brethren to do thee homage on the ground?

11. And his brethren became jealous of him; but his father watched to keep in mind the oracular word.

12. And his brethren went their way to pasture the sheep of their father in Suchem.

13. And Israel said unto Jooseph, Are not thy brethren shepherding in Suchem? Come I'll send thee unto them; and he said, Lo, I am ready.

14. And Israel said unto him, Go thy way and see if thy brethren and the flocks are in good health, and come and tell me; and he sent him out of the valley of Chebroon, and he went to Suchem.

15. And a man found him going astray on the plain; and the man asked him saying, What art thou seeking?

16. And he said, I am seeking my brethren; tell me where they are pasturing.

17. And the man said unto him, They [illegible] from here, for I heard them saying, we are going our way to Dootharim. And Jooseph went his way after his brethren, and found them in Dootharim.

18. And they saw him afar off before he had drawn nigh to them; and they devised wickedly to kill him.

19. And each said to his brother, Lo, that dreamer is coming.

20. Now then come, let us kill him, and cast him into one of the pits; and we will say, a bad wild beast hath devoured him, and we shall see what his dreams will be.

21. And when Hreubeen heard it he was delivering him out of their hands and said, Let us not smite him in soul.

22. And Hreubeen said, Do not shed blood; cast him into one of these pits in the wilderness, and do not bring a hand upon him, that he might deliver him out of their hands and give him back to his father.

23. And it came to pass, when Jooseph had come to his brethren, that they stript off from Jooseph the variegated tunic that was around him.

24. And taking him they cast him into the pit; now the pit was empty; it had no water.

25. And they sat down to eat bread, and looking up with their eyes they saw, and lo, Ismaelitish wayfarers were coming from out Galaad; and their camels were loaded with incense gums and ratinee and stackice; and they were going their way to lead down into Aiguptos.

26. And Joudas said unto his brethren, What profit will there be, if we kill our brother and hide his blood?

27. Come let us sell him to these Ismaelites and our hands should not stand against him because he is our brother and our flesh; and his brethren hearkened to him.

28. And the men going their way were Midianite merchants, and they drew and conducted Jooseph up out of the pit; and they sold Jooseph to the Ismaelites for twenty of gold, and they led Jooseph down into Aiguptos.

29. And Hreubeen returned unto the pit; and he doth not see Jooseph in the pit, and he rent his outer garments.

30. And he returned unto his brethren and said, The lad is not; and where am I to go any more?

31. And taking Jooseph's tunic they slew a kid of the goats, and smeared the tunic with the blood.

32. And they sent and brought the particolored tunic to their father and said, We found this: recognize whether it is thy son's tunic or not.

33. And he recognized it, and said, It is my son's tunic; a bad wild-beast hath sieized Jooseph.

34. And Jakoob rent his outer garments and put sack cloth upon his [illegible] days.

35. And all his sons and daughters were gathered together and come to console him. And he would not be consoled, saying, I shall go down unto my son sorrowing to hades (the grave); and his father lamented.

36. And the Midianites sold Jooseph into Aiguptos unto Petephees the chief-magus eunuch of Pharaoo.

COMMENT.

"Coat" instead of "tunic" both in the C. V. and R. V. It was not "a long-garment with sleeves" as stated in the R. V. marginal note; but a short under garment corresponding to our skirt.

"A dream-vision" instead of "dream" merely in C. V. and R. V.—one of the well known ways of divine revelation in those days.

"I thought" omitted in the 7th verse R. V.

"Did homage" is not the same as "made obeisance" R. V. "King" and "Lord" are important terms in the 8th verse—not given in the R. V.

In the 11th verse we have a good illustration of the esoteric "watch to keep."

In the 17th verse "Dootharim" instead of "Dotham" R. V.

In the 20th verse "pit" is really a "dry well."

There were many of these ineffectual attempts to get water in that country [illegible]

Hreubeen was evidently not present with the sons of Balla and the sons of Zelpha when they conspired to kill Jooseph.

In the 25th verse "Galaad" instead Gilead also "incense-gums" instead of "spicery" R. V.

In verse 28 of course "Midianites" were "Ismaelites" from the province of Madiam—the same as the company spoken of in the 28th verse. This is not clear in the R. V. or C. V.

Instead of "Potiphar" read "Petephees" and "chief-magus" instead of "Captain of the guard" R. V. in last verse. The "magi" were the so-called wise men and councilors of the court. This helps account for Jooseph's rise, because his wisdom was appreciated. His Master and owner was a "chief-magus" and not a soldier.

CHAS. GARDNER.

Selected.

What is a Spiritual Body.

Do not turn away from the consideration of this question. You may think it unpractical and speculative. It is neither. It concerns the future existence that God offers to men in Christ; it is a matter on which the Scriptures speak plainly.

You ought to know about it, if you desire to be instructed according to the Scriptures.

Paul says: "There is a spiritual body." 1 Cor. xv. 44. He tells us that this spiritual body is not a matter of present experience; "That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." Verse 46. As to the natural body, he points to Adam as a specimen of what that is. Verse 45. We all have this body, therefore we know what it is—weak, unclean, earth-cleaving, and dying. He points to Christ as he now is as a specimen of the spiritual body; see verses 44, 45. Of this body we have had no experience; but if we are accepted of Christ at his coming, we shall have this blessed experience, for Paul, in the same chapter, says: "As we have borne the image of the earthy, we shall also bear the image of the heavenly.....this corruptible must put on incorruption, this mortal must put on immortality." Verse 49-53.

Although we have had no experience of this higher nature, which the children of God will assume at the resurrection, we are enabled to form some conception of it from what is testified concerning it. Incorruption, glory, power, are declared to be its attributes 1 Cor. xv. 42, 43. Of those attaining to it, Jesus declares, "They shall not die more." Luke xl. 36.

"Victory," is Isaiah's description of the state to which its possession in- [illegible] in which there will be deliverance from groaning, burdens, and tears. 2 Cor. v. 2-4; Rev. xxi. 4; Isa. xxv. 8.

These things are not affirmed of a ghost or shadow, or immaterial and invisible entity of any sort whatever, but of real bodily men. The simple terms of the testimonies referred to would show this, but it is conclusively proved in another way. John tells us that when Christ appears, we shall be like him. 1 John iii. 2. Here is an unmistakable clue to the simple and glorious truth of the matter. The righteous are to be made like to Jesus Christ.

Now, concerning Christ, we have the plainest information on this point. The body that was crucified on Calvary was the body that was put in Joseph's tomb, and that came out alive on the morning of the third day. When Jesus appeared alive to his disciples, it was an actual bodily man that so appeared. When at first the disciples doubted this, Jesus said to them, "Behold my hands and my feet, it is myself; handle me and see; for a spirit, a mere apparition, hath not flesh and bones, as ye see me have." Luke xxiv. 39.

Here was Jesus, after his resurrection, possessing flesh and bones. In forty days, he visibly left the earth in the presence of his disciples; and it was said to them by two angels who were attendant upon the event: "This [illegible] who has been taken from you into heaven, shall so come in like manner as ye have seen him go." Consequently, Jesus at his return will be a real and bodily person, possessing flesh and bones, for he is so now, and has been ever since he went away.

Paul saw him several years after his departure to heaven, and the light of his person was above the brightness of the sun. Acts xxvi. 13-15. This was also the aspect Jesus exhibited in the transfiguration: "His face did shine as the sun, and his raiment was white as light." Mat. xvii. 2. He is a living illustration of what a spiritual body is—a body living, not by blood, in which life is indirectly generated and applied, but an organization charged in every atom with the primal life-power of God, incorruptible in substance, and glorious in aspect, powerful in faculty, perfect in its enjoyments, as tangible as the bodies we now possess, yea, more so, for our present bodies quickly decay, while the spiritual body endures forever.

Is it not a glorious gospel that can bring such a body within our reach? Ponder the matter. You will find the salvation offered in the Scriptures is exactly suited to our need in all respects. It is not the salvation of an immortal soul, but of a mortal body. We do not go to it when we die, but it comes to us at the resurrection. Christendom is astray in the matter. The Bible is right. Search and see.

It is not enough for one to be a Christian. He may be sincere in his piety and able to pray and talk on religion, and yet be so disagreeable that every one will avoid his company. Nothing disgusts the outside world with religion, more than for a pronounced Christian to be saying and doing little things that are unpleasant to others.

Good doing among men does not consist so much in great deeds, occasionally done and to most men impracticable, as it does in comparatively small deeds, often repeated and practicable to all men. It is the little things seasonably done that will tend to make up the bulk of an eminently useful life.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Dec. 18, 1901.

One, just one unforgiven sin, because not repented of—then what?

Is it now, as in Paul's day, that sin is the transgression of law? If not, what is it?

Reader, be careful that your views of sin do not increase unto more sinfulness.

The man that prays for wealth may have it, if he is able to bear the necessary discipline to prevent it from proving his ruin.

When renewing your subscription [illegible] near you who does not take the paper who will if you ask them to. Help us in this way to get a few more new names on our list.

"Integrity is the first moral virtue, benevolence the second, and prudence the third. Without the first, the two latter cannot exist, and without the third the two former would be often rendered useless."

Do you like to get The Restitution each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

When a person thinks he can commit little sins with impunity he is travelling down grade with great velocity. He should apply the break vigorously, or else he may stop so suddenly that his journey will abruptly end. Don't be deceived by the idea of little sins. There is death in the pot.

"If good deeds were utterly barren, I would seek after them for the consciousness of their own goodness; how more shall I now be encouraged to perform them for that they are so profitable to myself and others, and to myself in others." Says Bishop Hall.

When a meeting is held in your neighborhood, and an audition is made to the Church, see that The Restitution goes to the home of the new convert. It will help to keep them in the right way, and aid in their growth in grace and a knowledge of the truth. See to it that they have the paper regularly.

"If we could induce people to listen to opposite ideas, to weigh the arguments of adverse parties, to partake for a time in the feelings which each may inspire, they would probably be in a much better condition to consider the problems put before them, and would doubtless often form sounder conclusions."

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

"Our Helping Fund" is still considerably overdrawn. Still there are calls, and to meet them taxes us very greatly, so that we often cannot see how they are to be supplied. A number of our friends have aided in this work, and we trust there are others who will do so. Just now we have three urgent calls. One sister who is very poor, even suffers often for life's necessities, wants the paper continued to her address, will miss it greatly, gets to no meetings. Another place—a wife, mother of a large family, the husband formerly opposed, but has now began reading and is interested. They are very poor. Another is a sister who may be able to get work and pay some, but is poor, and will have hard work to live the winter through. What say you, brother and sister. Shall we stop these papers? We don't want to surely. Who will pay for them? Some one who wants to do good to the children of God will do this—some one who is willing may be to sacrifice a little for the Master's poor. Who will have the credit of supplying these? If you cannot send for all, spare a dollar, or fifty cents, and some one else a little and together it is done as well as if sent by one person.

"The love of God! who can fathom it? We very soon cloy with honey; it is not hard to satisfy ourselves on sugar; and even of bread we may tire; but who ever tired of air? All day we breathe it; at morning, at noon, at night—all night—all our lives, and we are not weary; love is the vital air of the Christian. Every earthly pleasure wearies, but of spiritual pleasures we never tire. The more we are filled with them, the more hungry and thirsty after them we grow.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this matter at [illegible]

Education.

"As to education being a good work that depends upon what sort of education it is. Education is the act of leading out the intellect and moral sentiments. These are very naturally blind. If a blind man be appointed to lead them out, he will exercise them in darkness, and make them vicious. If we judge of the education of the day by the Word of God, it is decidedly bad. To teach a boy to read, write and cipher, is not education, but artistry, and leaves his veneration, conscientiousness, in short, all his moral faculties a desert of thorns and briers. The adults of this generation are incompetent to educate the rising race. As ordinarily conducted it is not a good work—and if Paul were living now, we are satisfied he would denounce it as evil. A tree is known by its fruits, and the fruit of the educational Upas that overshadows the country is seen in the rowdyism of Congress, the ignorance and fanaticism of the Church, and the general demoralization of the people in trade, commerce, and domestic life. This comes of flesh; the end thereof is walking in the flesh—to the denial and rejection of the word."

The Friends of Jesus, Who are They?

The answer and an infallible one is found in John xv. 14. They are the words of Jesus addressed to his disciples, and read as follows—"Ye are my friends, if ye do whatsoever I command you." Less than a dozen words, but a sentence of tremendous import. Surely he *did* speak as never man spake. Do you know I am afraid brethren and sisters sometimes read too much Bible. I do not mean they spend too much time on the Father's Will; but that they go over too much ground;—act as if they thought, if the words pass under the eye, or their tongues lisp them every purpose will *be, and is* served. I feel that my words will be misunderstood without an explanation. Sometimes we have to ransack the whole Book to get all the testimony together so as to see what the mind of the Spirit is. But when spiritual growth seems more important than the intellectual—when we want to be in intimate communion with the Father and the Son so as to catch their spirit, then it is I think too much territory is sometimes run over. It is not so much what we eat, as what we digest and appropriate, that strengthens and builds up our physical systems; and the same principle holds in

SPIRITUAL THINGS.

Some complain that it is difficult for them to analyze and extract the nourishment contained in a passage, and as a sort of compensation for that, multiply passages. This of itself is excellent, but it should not be made to take the place of close meditation upon particular passages, because the Spirit's Word is not like milk—*its* cream can be taken from the top, but the cream of the Word of truth goes all down through it, and the deeper you go the richer the cream,—and the beauty of it is you can never get to the bottom of it. When I commenced to write I had no idea of saying what I have said, but I hope it will do no harm. I will now mention two or three simple things that lie on the surface of this Scripture, for fear some may not see them. Remember he is speaking to his disciples—the little circle who were learners of him, and who would certainly be taken for friends of his by virtue of their being *in* that circle. But you observe this was not enough.

"YE ARE MY FRIENDS,

if—ye DO whatsoever I command you." There was the contingency. Their being there said nothing except for the present time, if that. 2ndly, it was not enough to *believe* the commandments of Jesus. They must no whatsoever be commanded. He intended to *lay off* their work for them. They would have to work under *his* directions. They would have to work to a plan, and in the execution of the plan would have to use certain material, and use certain tools. 3rdly, They would be his friends if they did WHATSOEVER he commanded. They could not [illegible] his commands and cull out to do what was least objectionable to them, or which required the least effort. Here our Lord recognizes the fact that obedience may be sincere as far as it goes, but there was danger of it not going far enough; and that obedience is apt to be partial; and that ever so much sincere

OBEDIENCE IN SOMETHINGS

will not make up for disobedience in others. You see man *often* SELECTS what they obey and what they *dis*obey. They [illegible] *entirely* his friends. They curtail his authority of their own. True obedience neither selects nor dictates—it says: "Lord, what wilt thou *have* me to do?" He who abstains from stealing, and drunkenness, and yet speaks evil of his brethren illustrates what I mean. David on the other hand, said, "I esteem ALL thy commandments concerning all things to be right, and I hate *every false* way." 4thly, it is "whatsoever I command you;" not the commands of any one else; we must allow no one to take his place or usurp his authority. 5thly, it is his COMMANDS,

NOT HIS ADVICE

or hints, or suggestions but *commands;* they are *imperative*—they have no choice in the matter. When they come into his circle they no longer belong to themselves, for he has bought them, and they have delivered the goods; given themselves up to him. These conditions being complied with, they are his friends; attached to him by esteem, an affection; are intimate associates, promoters of his interests—indeed their interests become mutual—their destinies are linked with his—they are joint heirs with him; he has called them to his kingdom and glory. Those who have from the heart embraced the faith of Abraham will think with interest of his being called the Friend of God. Is it not most astounding when we think of it that the [illegible] and God's [illegible] made the earth for nigh 6000 years storing away such vast stores of everything he would need, and establishing laws by which it has become peopled with myriads of men, and we read of One of them being called

THE FRIEND OF GOD,

when they *all* owed him their life, their breath—everything—so you see when we are Christ's friends we are the children of Abraham, and like him, friends and heirs of God. To obey the commands of Christ, is to do the will of God, and we are distinctly told that they shall abide forever. Those who get into the congregation of God and do not observe the commandments of Jesus, may be said to have religion in the head while sin rules in their hearts. Did you notice that the declaration is without respect to persons; *he that doeth,* no matter what his age, or rank, or position—may be.

No one can understand Christ who takes but a superficial view of him. No one can live by faith in the atmosphere of

THE AGE OF GLORY,

or summon up fortitude enough to suffer *for* him and *with* him, if only intellectually acquainted with him. Such are ashamed of his words and do little for his cause. My earnest exhortation, is for one and all to keep the commandments of Jesus whatever they are, and then everything else will take care of itself, and at last we shall see him as he is and be made like him and appear with him in glory. May the glad day soon come and find us fit to be gathered home is my prayer. Amen.

Communicated.

To the Faithful in Christ.

"Jesus answered them and said, my doctrine is not mine but his that sent me." John vii. 16.

There seems to be some confusion of thought in the minds of many believers in regard to the signification of the word doctrine. Some are terribly afraid of doctrine, doctrinal articles, or even to talk on doctrine, and strangely enough fancy that to be familiar with doctrine or to love to talk on doctrine is to be opposed to, or lacking in spirituality. This is a very decided and a very grave mistake which is constantly leading the unwary into snares and sins that lie in wait to deceive.

In the Old Testament we find three Hebrew words translated doctrine; but as they have no direct bearing on the present theme, we pass on to the New Testament and find here Greek words translated doctrine. Two of these words, and they are most frequently used in the gospels and epistles, are used to express the thought of teaching. The other, Heb. vi. 1, "Therefore leaving the principles of the doctrine of Christ," etc.; the word "logos," translated doctrine, should have been rendered word.

When our beloved Master served in his ministry here as he went about from city to city and desert to mountain preaching the gospel of the kingdom—as that is what he claimed to have been sent to do—the people were astonished at his doctrine or teaching, which is the real meaning of the word. Why were they astonished at his doctrine or his teaching? The word tells us, "because he taught them as [illegible] and not as the Scribes." How did the Scribes teach? They taught the popular and cold formalities of the law.

By giving a little careful study to this subject (which in this brief article I cannot) it will readily be seen that to teach is to preach and to preach is to teach, and further that whatever you preach or teach is doctrine. When our Lord gave his last commission to his followers it was, "Go ye into all the world and preach the gospel to every creature, etc." This was the doctrine that he had been preaching, and this is the doctrine he gave his followers instructions to carry in his name to all nations; and upon their reception or rejection of this teaching depended their salvation or their condemnation. The facts are very clearly set forth in the written Word, and their importance cannot be too highly valued nor can we lay too great stress upon facts on which hang life or death.

No single instance can be quoted where the Master taught that it made little difference what you believed so long as you did the right thing by your neighbors and worshiped God as a God of love and mercy according to your peculiar understanding of those terms. His teaching and doctrine was, "Straight is the gate and narrow is the way that leadeth unto life and few there be that find it; for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat." Too many at the present time are anxious to reverse this and they ignore the doctrine of Christ and set up a "broad platform of charity" and try to gather in all of every name and creed and doctrine to that kingdom and inheritance, which he the Christ has taught us has no entrance but faith in himself and obedience. "He that hath the Son (by faith) hath the life; he that hath not the Son hath not the life." There is no middle ground, there is no patching up Jehovah's divine plan of salvation. The disciples received their doctrine right from the Master's own lips and they fearlessly set forth the same before the vast multitudes with whom they came in contact, and we read in Acts ii. 42 of those who received the teachings of the gospel from them. "And they continued steadfastly in the apostle's doctrine and fellowship and in breaking of bread and in prayers." These four things combined fill up the Christian duty. If you leave any one out you break loose a link in the golden chain that binds the disciple to his Lord.

The doctrines or teachings of men are contrasted with those of the Master. In Heb. xiii. 9 we are exhorted not to be "carried about with divers and strange doctrines." And again in 2 John ix. 10, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." He that abideth in the doctrine (or teaching) of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house neither bid him God-speed; For he that biddeth him God-speed is partaker of his evil deeds." This, my brethren is very strong language, but it is the language of inspiration and it behooves each and every one to take heed to it. The way of life is the straight and narrow one. The sword of the spirit has two edges and they do this work effectually. The one protects the Word from all human amalgamation, the other lops off all human speculation and creeds. It is high time the church awoke to a sense of her high calling, that she arise and put on her beautiful garments of righteousness and be ready to go forth to meet the heavenly Bridegroom when he cometh.

Let us lay aside every weight and the sins which most easily beset us. The weight that seems to drag down the church to the level of the world, or nearly so, is the spirit of worldliness that is abroad in the world; the desire to be and to do like the world just as Israel of old wanted to be like other nations. They wanted visible display and Jehovah gave them their desire. But he did not change his eternal purpose to suit them, neither will he to suit those who today make gods of their own and worship them. Let us beware. Your sister abiding in the truth.

Mrs. Carrie Williams.

[The foregoing was written and published a number of years ago, but is so true today that we venture to reprint it for the benefit of our later readers.—Ed.]

"Blessed is he that Cometh in the Name of the Lord."

Though Israel had passed through a long period of training under this [illegible] and through their prophets, God did give them precept on precept and line upon line. After all these special benefits we hear the prophet cry, "All day long I have stretched forth my hands unto a disobedient and gainsaying people." So when the royal Heir of David made his advent into the world, though all men stood in expection of him, yet they were not prepared to recognize him as the Messiah of the Prophets. John, the forerunner of Christ, after baptizing him in Jordan and witnessing the descent of the Holy Spirit upon him, bore record to the truth, saying, "This is the Son of God; repent ye for the kingdom of heaven is at hand." Jesus immediately began his public mission, and went throughout Judea and Galilee, preaching the gospel of the kingdom, and healing all manner of diseases among the people and raising the dead to life. Thus demonstrating his claim as the Son of God and legal Heir to the throne of his father David. The law and the Prophets were until John, after that the kingdom of God was the burden of the message to be proclaimed. Many of the Jews sought him, and were struck with wonder and astonishment at his mighty works, and were often stunned by the wisdom of his teaching, and the sound reproof he gave them, because of their boasted claim as children of Abraham. He knew their thoughts and when they seemed most anxious to learn of his whereabouts, he told them it was because they had eaten of the loaves and fishes he gave them. This Jesus of Nazareth is of humble birth, he is only the carpenter's Son, his brothers and sisters are they not with us? Nothing good can come out of Nazareth, and beside all this, "out of Galilee ariseth no prophet." Am I presuming too much to say, Had the nation of Israel been ready to receive their King at his first advent, would he not have taken the royal authority at once? But Jesus saw the gross darkness that covered them, and the inevitable punishment that must follow the utter rejection of their promised Deliverer, when they reach the climax of their sin and crucify their King, all because they knew not the time of their visitation. With these thoughts in the mind of our Lord on the crest of Olivet, where he beheld the rebellious city and wept over it, then gave vent to that memorable wail, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord. The children of Israel must abide many days without a king, for blindness in part has happened unto them until the fulness of the Gentiles be come in." During which time our Lord's great prophecy in the 21st chapter of Luke, concerning their great tribulation, commencing with the destruction of their temple and city, will have received a complete fulfilment. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Their house is yet desolate, and will so remain until the Deliverer comes out of Zion and turns away ungodliness from Jacob. But we see signs of the budding fig tree in the Zionist movement, telling us the long dark night of Gentile supremacy is fast drawing to a close. Paul also made the blindness to terminate with the fulness of the Gentiles. Jerusalem will arise when the times of the Gentiles are over, and shake herself from the dust. She will sit down again as the queen city of the whole earth. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. Isa. xl. 1 2. Will Jerusalem be no more trodden down? Answer, no more. The moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously. God's faithful witnesses in the heavens will bear testimony to these facts. Our Lord's prophecy in the 24th chapter of Matt. is, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." The house of the Lord no longer desolate, will be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow into it. And the long despised sons of Jacob will be gathered back to Zion with songs, and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. Then is one chant of joy that will make glad the city of God, will be fulfilled the words of our Lord, "Blessed is he that cometh in the name of the Lord."

Now Zion build again,
Erect thy Temple's fane
In glory bright,
The mitred city raise,
Where men shall give thee praise,
And nations learn thy ways,
By truth's own light.

Sallie Black.

Luke xii. 32.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." As the Editor has invited subscribers to send in short articles I will endeavor to suggest a few thoughts on the above passage. Fear causes disquietude, sometimes fright and in some cases death. But we are commanded to fear not. If we are like Abraham we will have no fear, he had faith in God's promises, he believed God and it was imputed unto him for righteousness. We must believe the promises and have no doubt about their fulfilment. "Fear not, little flock," it is the flock that he is speaking to, his chosen few, not the [illegible] at large, but the little flock that are looking and waiting for his return, when he will come again and set up his kingdom. Why should we not fear, because we are told that it is our Father's good pleasure to give us the kingdom. This is the kingdom that Abraham and all the faithful looked for, the one spoken of in Dan. vii. 27 And the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him, that is Jesus when he comes the second time in power and great glory. We find in both of those passages it says that the kingdom shall be given to (and not purchased by) those who get it, that is those who are joint heirs with Christ and Abraham's seed according to the promise through faith.

May the kingdom soon come.

J. E. H.

The Retail Lumber Dealers Association of Indiana has arranged for another special excursion through the south, leaving Indianapolis on Jan. 22, 1902, and going by way of the Pennsylvania and the Louisville and Nashville Lines, to Louisville, Montgomery, Pensacola Thomasville, Tampa, to Port Tampa, where they take a specially chartered steamer of the Peninsular and Occidental Co., going down the west coast of Florida, to visit places of interest in Cuba. Returning they touch the Bahamas, and land at Miami on the east coast of Florida, and back home through Georgia and the Carolinas, stopping at Columbia, Asheville and Knoxville. The entire trip to occupy about seventeen days. The cost is $110, including railroad and steamship fares, all sleeping car and steamer berths, and all meals when with the steamer—in short, everything except meals in the United States. This cannot fail of being a most enjoyable winter trip, as a representative of the railroad lines will accompany the excursion. Write to J. H. Milliken, Dist. Pass. Agent Louisville, Ky, for information about this trip, and write at once, as the number is limited.

Subscribe for The Restitution for 1902.

Poetry.

The Tongue Instructed.

Guard well thy lips; none, none can know,
Prov. 13, 3.
What evils from the tongue may flow;
Jas. 3, 5-6.
What guilt, what grief may be incurred,
Judges 11, 35.
By ourunadvised, hasty word:
Mark 6, 22-27.
Be "slow to speak," look well again,
Jas. 1, 19.
To check what there may lead to sin;
Jas. 1, 26
And pray unceasingly for aid,
Col. 4, 3.
Lest, unaware, thou be betrayed.
Luke 21, 34.

"Condemn not—judge not," not to man
Is given his brother's faults to scan:
1 Cor. 4, 5.
The task is Thine, and Thine alone,
Matt. 7, 2.
To search out and subdue thine own.
John 8, 7.

Indulge no murmurings; oh, restrain
1 Cor. 10, 10.
Those lips so ready to complain; Lam. 3, 22.
And, if they can be numbered, count
Psa. 103, 2.
O one day's mercies, the amount.
Lam. 3, 23.

Shun vain discussions, trifling themes;
Titus 3, 9.
Dwell not on earthly hopes and schemes;
Deut. 6, 4-7.
Let words of wisdom, meekness, love,
Jas. 3, 13.
Thy heart's true renovation prove.
Luke 6, 45.

Set God before thee: ev'ry word Gen. 17, 1.
Thy lips pronounce by Him is heard;
Psa. 139, 4.
Oh, couldst thou realize this thought,
Matt. 12, 36.
What care, what caution would be taught.
Luke 12, 3.

"The time is short," this day may be
1 Cor. 7, 29.
The very last assigned to thee. Eph 5, 16.
So speak, that shouldst thou ne'er speak more,
Col. 4, 6.
Thou may'st not this day's words deplore.
Rom. 14, 12.

—Selected by Mrs. C. W. Russell.

Original.

OUR LETTER DRAWER.

Through the Dear Restitution to the Brethren and Sisters of the one faith everywhere:

As this will be the last first day of the week that I and my family will live in our dear old city of Winchester, where I have lived for 28 years, and I expect if it be the good Lord's will we will make our future home in Hagerstown, Md. As we have had the pleasure in the past to meet a good many of the dear brothers and sisters at our annual meetings in Winchester, I feel like giving expression of my feelings by praying for all the dear ones that they hold out faithful through this life that they may be the cause of many being brought into the knowledge of the truth as was taught by Jesus, and being baptized in the name of Jesus Christ for the remission of sins, is my humble prayer. Dear brethren and sisters, *pray for us* all that we may so live in the way that will be acceptable to our Lord, and that we may all have a part in the first resurrection, on which the second death hath no power. Rev. xx. 6. See Rom. vi. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory. And have put on the new man, which is renewed in knowledge after the image of him that created him. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye, and above all these things put on the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to God. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Love to all the dear brethren and sisters everywhere. I remain your brother in the one faith.

A. J. Miller.

Dear Restitution:

You will find enclosed one dollar to help send the blessed paper to those who are not able to pay for it themselves. It is not very much, but it will help a little, and if we give only a drink of cold water in our dear Savior's name we will have our reward when our Savior comes. There is nothing that I enjoy more than to read the letters that the dear brothers and sisters write.

Your Sister in Christ.

M. Darnall.

Dear Restitution:

I could not do without the dear paper, being an isolated one it is a great help and source of strength to me. I can not see how any one who has put on Christ and is one who is watching and waiting for his appearing could take the paper and read the many heart-stirring pieces that appear in it and not pay for it. It grieves me very much to see how you have to plead for what is due you. My prayer is that they may realize their duty, and rally to your aid.

Yours of the Abrahamic faith.

Mrs. C. N. Howard.

Editor Restitution:

I would like a small space in your paper while I relate a small circumstance. A little over a year ago in Wilson Co., Kan. where I then lived, there was a man preaching in a large tent, a Mr. Hopkins of the so-called Christian Church, and among other things he told the congregation that he could prove that a person was conscious after death, that only the body died and the soul went immediately to the heavenly kingdom in the skies. I told him he could not prove it. He said he could prove it by Luke xvi. and other places in the Book which carried out the same idea, that the rich man was alive and in hades, the hell of orthodoxy, while the poor man was alive and gone to paradise, or Abraham's bosom, or in other words the soul of the poor man went there instead of dying, and he said that was the case with the whole human family. I told him that death was the penalty of sin and not a gate to carry any person straight off to heaven when a person died. I asked one of his elders in a conversation with two preachers, Mr. Chapman, where do you expect to go to when you die? He said he was going to heaven. Again, I asked, where is that place called heaven? Are you going to the heavens that now are? Certainly, was his answer, with rather a surprised look at me. I said, Peter tells me that the heavens and earth that now are, are reserved unto fire unto the day of judgment and the perdition of ungodly men, nevertheless we, (the true believers in the coming kingdom of Christ on the earth) look for a new heaven and a new earth wherein dwelleth righteousness. How are you going to get across from the heavens you go to into the new one? He saw that he was lost in argument and said he guessed they'd build a railroad across. I asked what he would lay his ties on. I again asked Mr. Chapman how long he was going to be traveling to get to that place he called heaven, will you travel faster than light, it travels 240,000 miles in one second of time and the polar star is a sun of another solar system, and is so far from this earth that it took light 400 years to get from that sun to this earth. Will you be more than 400 years getting to your place in that heaven? Then there is another sun much larger than our sun appearing like a small star so far off that it has taken light traveling 240,000 miles in one second of time 4000 years to get to this earth, are you going beyond that and be 4000 years getting there? Why dont you believe what Christ said, that the meek should inherit the earth. The righteous shall inherit the earth and delight themselves in the abundance of peace. Paul and Peter and Christ, all preached that the kingdom of God with Christ as King should be set up on this earth, which will evidently be at the end of this age, at the end of the time allotted for Gentile rule. When the throne that was cast down or overturned under Zedekiah 606 years before Christ shall be restored again. It was on the earth and never was taken from the earth, but God said it should be no more until he should come whose right it is and he would give it him. Who comes? Christ, the Seed of David. Where is he to come to? To earth where the throne was, and then he will sit on the throne of his Father David and be King of kings when the kingdoms of this world shall become the kingdom of our Lord and his Christ. That is just what Paul and Peter and John taught? Why not [illegible] taught and be baptized in the name of Jesus Christ, [not in the name of the Father, Son, and Holy Ghost as the pope of Rome said] for the remission of your sins and ye shall receive the gift of the Holy Spirit. Paul said there is none other name given under heaven or among men whereby ye can be saved. He did not say being baptized in the name of the Father, Son and Holy Ghost would answer just as well and you would be saved any way just so you were honest. Friend Chapman and Mr. Hopkins saw the point, and after asking me to get Brother John Foore to debate against *him in my place he said*, I had a position on the Bible that he never had studied, and if Bro. Foore believed as I did he would not debate with him for he was not posted on our position, and there it ended. There are a great many others who believe in a sky kingdom instead of believing the same as Christ and the apostles did. They taught that the kingdom of God would be set up here on this earth, and be the dwelling-place of the righteous for the ages of ages.

Dr. O. C. Denslow.

Dear ones of the precious faith:

I am alone among ten thousand, who are strangers to the covenants of promise and the commonwealth of Israel, who worship the creature more than the Creator. But the Lord be praised for his goodness and mercy, in enabling me to stand alone in the faith once delivered to the saints, a witness for Jesus, blessed Jesus, my only hope and trust. He is coming to reign on his father David's throne in Jerusalem. He will rule in righteousness and judge with equity over all the earth triumphantly. He is coming to restore all things as they were in the beginning. Then there will be peace, and those of us who have taken upon us the all-saving name, by baptism, have become heirs by adoption, we may lift up our heads and rejoice, for our redemption draweth nigh. It is evening now, but the morning soon cometh, when the dead in Christ will be raised incorruptible, and the living changed. By the grace of God we will walk in the foot-steps of that faith of our father Abraham, that we may be found worthy to enter into that rest that remaineth for the people of God. The world has no charm for us. We seek a city with foundations whose Builder is God. The Lord is our stronghold and shield from the fiery darts of the world. O, let us rejoice in the blessed hope of a dwelling-place in the beautiful city of our soon-coming King. We who are isolated hail with joy the weekly visits of The Restitution. It comes laden with the good things of the coming kingdom that are up-lifting and soul-cheering, like bread to the hungry, and drink to the thirsty. May the Lord grant to bless the united efforts of the dear brothers and sisters, and continue its visits till Jesus comes and we all get home nevermore to be separated.

Your Sister in the hope of life eternal.

R. A. Neff.

Dear Brethren and Sisters:

As I was reading the dear old paper I thought I would like to send my Christmas greeting to all of those of like precious faith, as I love to read the letters of exhortations and encouragements from others. Perhaps there may be some that read The Restitution that will rejoice to see my name in the list of those that believe in the promises that were made to Abraham and his seed. I am anxiously longing for the time to come when they will be fulfilled, as we know they never have been, for Paul says in Heb. xi. 8, 9, 13, "Abraham when he was called to go out to a place that he should after receive for an inheritance obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob the heirs with him of the promise. These all died in faith not having received the promise, but having seen them afar off, and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth. How is it with us, dear ones? Are we rejoicing in the promises, or are we all taken up with the cares of this life, and how we can make more money to follow after the fashions of the world? or, are we trying to send the blessed gospel light to those who are in darkness? Oh, let us work while the day lasts, for the night cometh when no man can work. It is my greatest desire to so live that I may be a partaker of the divine nature. I would not give up the blessed hope for all the riches and pleasures of this world. May the Lord help us all to live such day of our lives may find us wearing the robe of righteousness, being ever ready to forsake all worldliness, and through faith look to God for help that we may be overcomers; for Christ says, "To him that overcometh will I grant to set with me on my throne, even as I overcame and am set down with my Father on his throne." Oh, blessed thought. "And God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow or crying, neither shall there be any more pain for the former things have passed away." May God help each one of us to be found ready when our Lord shall come.

There are only a few of the one faith here, and we are anxiously waiting for Brother Grant that we may hear a good gospel sermon.

With love and Christmas Greetings to all. Yours in the faith.

Mrs. M. A. Calder.

Salvation.

I noticed sometime since, an article from some one entitled, "Why I wish to be saved." In this article, the writer describes a beautiful place to dwell in throughout eternity; without sickness, disappointment nor death; as being the greatest motive for living a Christian life. But this article appears to have been written to a friend; therefore, the writer is somewhat excusable for making self-enjoyment so prominent.

But it would seem to me that a beautiful home in a city, the streets of which are paved with gold; where there shall be no sickness, pain nor death; is but a small part of the incentive for living a life of self-denial, and devotion in the cause of Christ. I shall differ materially from the writer as to why I want to be saved. The promise is plain, that the earth shall be filled with the knowledge of the Lord as the waters cover the sea; and it will take workers, and work to accomplish such a state of things. The promise in Rev. ii. 26, 27 commits this work into the hands of the overcomers, to rule the nations with a rod of iron. I want to be saved so that I may have a share in the great work of the restitution. There are millions upon millions of human beings upon the earth, that are in the lowest depths of ignorance and superstition; and these all that survive the great tribulation must be enlightened; and taught the knowledge of God, before the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

My object in wanting to be saved is not that I may be happy and have nothing to do, but to enjoy myself. Such a desire is a result of selfishness, and will prove a bar to an admittance into the kingdom. My prayer to God daily is, that I may have a share in the great work of the restitution.

Submitted in love.

Daniel Howard.

Selections.

Sound Speech.

"Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus ii. 8.

Dear ones of like precious faith, I want to ask a few questions through our dear Restitution. I feel that I am one of the humblest of our brethren. I would say in all good feeling, bear me patiently. What qualifications should a humble minister of Jesus Christ have in order to lead sinners to Christ? I will not give my opinion, but give what the Bible says. 1. Sound speech, that cannot be condemned. 2. And if there be any other that is contrary to sound doctrine. 1 Tim. i. 10. 3. Sound words; hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. 4. Sound doctrine. Titus ii. 1. But speak thou things which become sound doctrine. That the aged men be sober, grave, temperate, sound in faith, charity, in patience. Titus ii. 2. 5. Preach the Word. Paul to Timothy says, I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom. Preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Dear ones if we would take heed to Paul's sound doctrine we would not wound the feelings of our dear brethren, yes, a dear brother for whom Christ died. A few times in my life in attending our general gathering I have seen some dear brother, or more than one, go from our meetings with the feelings wounded because some one had treated some precious truth that he held dear with disrespect. In the words of James, now brethren these things ought; not so to be. We want all our words seasoned with grace. 6. No jesting, neither filthiness, nor foolish talking, which are not convenient, but rather giving of thanks. Dear ones I have been pained many times, when after a fervent prayer has been offered to our heavenly Father, asking that God would be in every prayer, and in every song and every sermon, and all our deliberations, and that everything may be for the glory of God and the upbuilding of his cause, and we all say amen; yes, I say, after all this some brother is appointed to preach, and his discourse is mainly made up of telling silly stories, and silly talk; and people have come out to hear the truth, and they have to go away disappointed. Is this as it should be, dear brethren? I for one am afraid we are not in the line of duty. We never read of Christ or any of the apostles resorting to anything of the kind. If we want to move sinners to obedience we want to show our reverence for God and his Word. Let us be watchful and prayerful, and as David said, I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked are before me. Psa. xxxix. 1. Set a watch O Lord before my mouth; keep the door of my lips. Psa. cxli. 3. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer. Psa. xix. 14.

7. Paul in 1 Cor. xiv. 33, For God is not the author of confusion, but of peace, as in all churches of the saints. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. Sound doctrine; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gainsayers. Wherefore rebuke them sharply that they may be sound in the faith. Titus i. 13. For God hath not given us the spirit of fear; but of power and of love, and of a sound mind. 2 Tim. i. 7. Sound doctrine, sound mind; let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord; and whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Here is a model given how we should conduct ourselves, or as Paul says, but if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Tim. iii. 15. Here, dear ones, is what the good Apostle Paul says; is this good advice? I am willing to take it. O let us all accept it; then our preaching will have a better effect on the world. We want to so present the truth of God that men and women will fall in love with it. Paul in Eph. iv. 15, But speaking the truth in love may grow up into him in all things which is the head even Christ: let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need. Heb. iv. 16. We are always needy and dependent on our dear Father in heaven. Jesus tells us we will have to give an account for every idle word, in the day of judgment. But I say unto you that for every idle word that men shall speak they shall give an account thereof in the day of judgment. Matt. xii. 36. 1 Pet. i. 15, 16. But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy for I am holy. These quotations are but a few of the many that can be found in the Bible. Now dear brethren these few lines come from one who loves you all, and one who loves the Lord Jesus Christ, and one who loves God's Word dearly. O let us cultivate a Christian spirit.—*J. S. Hatch.*

Obituary.

At his home in Elgin, Ill., Dec. 10, 1901, of pernicious anemia, Joseph L. Kinder, aged 72 years.

Brother Kinder was born in Yorkshire, England, March 4, 1830. In 1842 he came to Chicago, Ill., within a few miles of which he continued to live until last fall when he moved to Elgin.

Nov. 12, 1865, he married Miss Rachel Appleyard, with whom he lived happily until the day of his death. There were born to them four children all of whom attended the funeral, excepting one that died in infancy.

In 1862 he put on the all-saving name of Jesus, and ever afterwards was a devoted, intelligent, active Christian, with pronounced ideas, and ever "ready to give a reason for the hope that was in him."

Although Brother Kinder had lived but a short time in Elgin, he had made many friends who mourn his death, and sympathize with his beloved wife and mourning children. Several Elgin friends accompanied the family to Glenview, the old home of the deceased, where they were met by a large company of grief-stricken relatives and friends who listened to a sermon by Elder B. Forester, pastor of the Advent Christian Church of Elgin, on John xii. 24, "I know he shall rise again in the resurrection at the last day," a text chosen by Sister Kinder. This text is an exact expression of her hope and confidence. In the death of Brother Kinder there has passed away an honorable citizen, a kind father, a devoted husband, and a noble Christian, who leaves to his children the heritage of a good name and the memory of a godly example. His memory will long be cherished.

Elder B. Forester.

The Editor has the remembrance of having met Brother Kinder on several occasions in years gone by, and can say "amen" to the above notice. He was all that the writer has said. We fully realize that no words of ours can avail to lessen the grief of the bereaved hearts at this time, and we can only point to that One who sticketh closer than a brother.—He alone can give true comfort.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Lizzie C Byrne	3 50

The United States Senate has ratified the Hay-Pauncefote treaty which places isthmus canal in the control of this country.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Excursion tickets will be sold Dec. 24, 25, and 31, 1901 and Jan. 1, 1902 on Pennsylvania Lines, on account of Christmas and New Years holidays. Rate for adults will not be less than 30 cents, nor less than 15 cents for children. Tickets will be good returning until Jan. 2, inclusive. For details about fares, time of trains, etc. call on or address J. E. Hanes, ticket agent.

For the Christmas and New Year's Holidays the Vandalia Railroad Line will sell on December 24th, 25th, and 31, 1901, and Jan. 1, 1902; return limit Jan. 2, excursion tickets at reduced fares. For full particulars call on nearest Vandalia Line Agent, or address E. A. Ford, Gen'l Pass'r Agt., St. Louis, Mo.

The Restitution

ON TRIAL.

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Communicated.

The Cleveland Bereans.

The young brothers and sisters of the "Church of the Blessed Hope" of Cleveland, O., realizing that the field of labor in the Master's cause was extensive, and believing that the results to be obtained from a hearty co-operation in the spreading of the gospel of the kingdom, would be to their mutual upbuilding and advancement, met at the home of Brother Neil, on Feb. 27th, 1900, and organized "The Young Peoples Society of the Church of the Blessed Hope of Cleveland, O." This name was afterwards changed to "The Cleveland Berean Society," upon request of the President of the Iowa Bereans, in order that the young people in the Truth throughout the country might become affiliated under one name.

The motto of our society is: "Individual and collective improvement in the gospel."

The charter members number thirteen. Up to date six more have been added to the roll, making a total of nineteen members in good standing.

By Laws were drawn up and adopted which are in brief as follows:

That there shall be a Chairman, Secretary, Treasurer, Corresponding Secretary, and two Critics. That meetings shall be held every three weeks at the homes of the members, for the transaction of business, the reading of correspondence, and the discussion of biblical topics every alternate meeting. That a small fee be levied upon each member at each meeting for the purpose of maintaining a relief fund, applicable in cases of sickness or distress.

Since our organization there has been an average attendance of thirteen members at each regular meeting, or about seventy per cent of the membership.

The treasurer's report is as follows: Receipts from organization to now $57.45, expenditures $48.84, balance $8.61.

There has been thirty-two cases of sickness and distress taken care of and one hundred visits paid, an average of about three to each case.

One of our principal objects is that of keeping in touch with isolated members of the One Faith, and we issue a hearty invitation to correspond with us, all communications to be addressed to Geo. Neill, 26 Griswold St. Cleveland, Ohio. We have distributed to date about one hundred religious papers.

The present officers are: Hattie M. Hudson, Chairman, Jennie S. Salisbury, Treasurer, B. W. Nutt, Secretary, Geo. Neill, Corresponding Secretary.

Reported by

J. C. THOMPSON.

Unity.

Behold how good and how pleasant it is for brethren to dwell together in unity. Psa. cxxxiii. 1. It is as the proverb says, United we stand, but divided we fall. Paul writing unto the saints at Ephesus says that by growth we all come into the unity of the faith, and of the knowledge of the Son of God unto the perfect man, and further says that we should endeavor to keep the unity of the spirit in the bond of peace.

Let brotherly love continue; be kindly affectioned one to another, with brotherly love, or in the love of the brethren, in honor preferring one another; not slothful in business, but fervent or earnest in spirit, serving the Lord.

Writing unto the church at Thessalonica he says: But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another; and I beseech you brethren, that ye increase in love more and more, and that the Lord make you to increase and to abound in love one toward another, and toward all men, even as we do toward you.

Peter tells in the first chapter of his first epistle: Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

David says unity is like the precious ointment upon the head; that ran down upon the beard, even Aaron the high priest's beard, that ran down to the skirts of his garments, as the dew of Hermon which is Mount Zion, and as the dew that descendeth upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore.

Brothers and Sisters, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Set nothing be done through strife or vainglory, but in lowliness of mind, let each esteem the other better than himself, that we all walk worthy of the Lord, is our prayer. Amen.

CLEVELAND BEREAN SOCIETY.

We need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War [illegible] an extensive traveler in Africa, [illegible] written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1902, making $4.50 to be sent us, and we will send the book free of cost to you.

As an inducement to persons to start now with their subscriptions, we will enter their names as soon as sent in, giving them credit to the end of 1902, thus presenting them with the papers for the balance of 1901.

If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help THE RESTITUTION by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamberg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stonfer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. C. Winchester, Riverside, [illegible]
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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 596 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennetsaar, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

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The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lahmes, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Bible Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Church of God, at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

At the Gates.

Out through the gates 'twixt old years and the new,
Moves the gray moon on his snubbled feet;
Backward he turns with fond and last adieu,
Then forward Time's young century to greet.

His face aglow with love, and faith, and hope,
He takes the new-born child upon his breast;
And like a prophet on some Nebo's slope,
Gazing in vision on the Promised Rest.

He looks adown the future—hears the song
The angels sang above the Bethlehem hills,
Cries unto God "How long, O Lord how long?"
And earth through all her mighty being thrills;

For yet is heard the dreadful clang of war,
And yet doth brother shed his brother's blood;
Melts her sad soul with tenfold longings for
The peace that comes like a mighty flood.

For lo, it surely cometh! rolling in
Come the glad waves in long and shining swells;
Haply the century we welcome in
Shall ring it—advent with unmingled bells.

Amen. "The king is dead. God save the king!"
All hail new thoughts, great deeds, and kingly men!
All hail the Christ of love! Ye nations bring
Your frankincense and myrrh—He comes again!

MRS. M. F. A. CROZIER.

Communicated.

The Gospel Recovered. No. 38.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hastsent me."

In the preceding article the question of mortal resurrection was introduced as being a cause of division. A discussion in the *Messenger of the Churches*, 1863 showed that in Eureka Vol. I., 1861, the subject had been touched on by the author, and several extracts were given.

The work in which Dr. Thomas most fully dealt with the subject is *Anastasis*, which extends to 44 pages. In the Preface, which bears date Dec. 8, 1866, the author says—"This treatise on resurrection and judgment owes its existence to the urgent request of friends in Detroit who heard the substance of it orally delivered there at a private meeting. The exposition on that occasion was deemed highly satisfactory, and they determined that I should not rest until they obtained it in its present form." [A second edition of Anastasis was published at Birmingham in 1873.]

Apropos of this at Detroit it is worthy of note, although happening some seven years later that the following is found in the "Church Messenger," Dundee, Scotland, March, 1873. "Fellowship with Christadelphians." We observe from a recent number of THE RESTITUTION published in Chicago, United States, that the editor of that journal—Brother Thomas Wilson—when lately in Detroit, visited the Christadelphian body there on the Sunday. He was kindly and warmly welcomed by them, and received a cordial invitation to address them, of which invitation he accepted on a subsequent Sunday; and at the close of his discourse he was further invited to remain and break bread with them, which he accordingly did. The editor has the following remarks upon the unusually cordial reception which he experienced:—

'We are glad to know that there is one congregation of Christadelphians in the land that has courage enough to break down the barriers that have been erected in the past, causing in many instances, unkindly feelings, if not actual hatred. There is no reason, if a Christian spirit be manifested, why the differences in our belief should prove to be a hindrance to union..... We have a common hope, a common faith, based on the same glorious promises.'"

In THE RESTITUTION, later in the same year (1873), in a long article on union with the Christadelphians in Scotland, the writer concludes, "If we can unite, burying the past, and work together in harmony—we conceding their right to hold mortal resurrection views, and they conceding our right to hold the opposite—then all is well. This we are willing to do. And a like spirit on the part of the rest will remove all difficulty, and union will result," Church Messenger. Sep. 1873.

As to this experience of the editor of THE RESTITUTION among the Detroit brethren, they seem to have acted on the principle of toleration laid down by the author in the Preface to Anastasis. This principle is expressed in the following extract:—

"But some may be prompted to inquire, Is it necessary to understand all the details of resurrection and judgment to possess the faith which justifies? In reply, I would say, if it were necessary, there would scarcely be found in this generation a corporal's guard of justified believers. I apprehend that if a person heartily believe in 'the resurrection of the just and unjust,' and that both these classes will appear in the presence of the Righteous Judge 'to give account of themselves to him,' their understanding is so far sound upon these first two principles. But if on the contrary he deny the resurrection of 'the unjust,' or saints of the Sardean type, and repudiates the citation of the righteous to judgment, saying that there is no other judgment for them than what they are subjected to in the present state, I can only say for myself that I had rather never have been born than to appear in the divine presence with such a tradition. It would not be difficult to make out *against* such a case of constructive treason to the truth. But this is neither my purpose nor desire. 'Judge nothing' says Paul, 'before the time, until the Lord come who will bring to light the things of darkness, and make manifest the counsels of the heart.' My purpose is to enlighten, not to condemn."

The author of Anastasis, while thus favoring in theory this wholesome principle of toleration, was by his action supporting and encouraging a section of the brotherhood who had shown the greatest bitolerance, and also, shortly afterwards, on this very subject. Nor did he show that sympathy which was due to the brotherhood where they could not see eye to eye with Birmingham.

Anastasis was criticised by certain brethren at considerable length. In 1867-8, four articles by W. Laing appeared in the "Messenger of the Churches." It was also the subject of a series of articles in THE RESTITUTION from the pen of a sister, I think. Two pamphlets will be mentioned further on with extracts. Meanwhile the reader might note the following:

A short paragraph written in 1875, but which unfortunately does not bear the date of the incident, is as follows:—"It is a remarkable circumstance illustrative of the tendency towards extremes, that the original church in New York with which our late brother Dr. John Thomas was connected, withdrew from those holding the original basis, because they were willing to regard mortal resurrection as an open question. On the other hand, however, it is gratifying to observe that the church in Jersey City with which Dr. Thomas was latterly in fellowship, called Christadelphians, have along with others from various places, been fraternizing with the brethren of the original basis at Brooklyn." It is not indicated whether the Doctor had any active part in the above.

Apropos of this, the late Benjamin Wilson, of Geneva, Illinois, in an address given at a social meeting of the church at Edinburgh, Oct. 25, 1868, made the following remarks. "As we came along on our way to this country we called at".....The church in Newark, N. J. has been divided by the same spirit of dissension seen in other places. I was also informed that some half dozen had lately withdrawn from Dr. Thomas' meeting in West Hoboken, N. J., in consequence of not seeing eye with him on the mortal resurrection, etc., and so that church was thereby broken up." Messenger of the Churches, Dec., 1868.

Brother James Forman, of Brooklyn, Long Island, writing on Sept. 27, 1880, to the writer of these papers—says, referring to Professor George Wilson, M. D., of Edinburgh school of Arts, "He was the first that I knew of holding the idea of the believers being resurrected in a mortal state and afterwards clothed with immortality. And I have frequently told Dr. John Thomas that he was not the first who entertained that erroneous dogma, which I am happy to say that out here is fast losing ground in our body, and even those who still hold to it, being more tolerant to those who differ from them on this point than in days gone by".....

Brother Forman was resident in Edinburgh and probably attended classes taught by Wilson, and so came to know the Professor's views on the subject alluded to. A sentence in the biography of Dr. Wilson is so far confirmatory. It is, "In some points regarding the resurrection of the body his views were different from any he met with."

A brief extract from W. Laing's fourth article may be given. "'How are the dead raised up, and with what body do they come?' Our author informs us that 'there is no word for with in the original,' neither is there any word for to and for.....The translators of the common version were good enough Greek scholars to know that the Greek dative expresses not only the idea of to and for, but also by, in and with. 'Very frequently with verbs coming, going, that whereby the person comes or is accompanied is in the dative'.....We quote these instances from the New Testament.....'Of his own will begat he us with the Word of truth.....Lest they should see with their eyes and hear with their ears. With these criteria before him the mere English reader is competent to determine whether the common translation of 1 Cor. xv. 35 is not preferable to the new one" &c.

J. CAMERON.

(To be continued.)

Genesis. Chap. 38.

1. And it came to pass in that period that Joudas went down from his brethren, and went to a certain man, an Odoumite, by the name of Hirma.

2. And Joudas saw there the daughter of a man, a Chananaite, her name Saua; and he took her and went in unto her.

3. And she conceived and brought forth a son and she called his name Er.

4. And she conceived again and brought forth a son, and she called his name Auman.

5. And she again brought forth a son and called his name Seeleon; and she was in Chasbi when she brought them forth.

6. And Joudas took a wife for Er, his first-born, her name Thamar.

7. And it came to pass that Er Jouda's first-born was wicked in the sight of the Lord, and God slew him.

8. And Joudas said unto Auman, Go in unto the wife of thy brother and marry her also, and raise up seed for thy brother.

9. And Auman knowing that it would not be his seed, it came to pass that when he went in unto the wife of his brother he poured out upon the ground so as not to give seed to his brother.

10. And it appeared a wicked thing in the sight of God that he had done this, and he put him to death also.

11. And Joudas said unto Thamar his daughter-in-law, Remain a widow in the house of thy father until Seeloom my son hath become an adult; for said he, It is lest perchance this one also may die even as his brothers did; and Thamar went and remained in the house of her father.

12. And the days were fulfilled and Saua the wife of Joudas died; and Joudas was comforted and at the shearing of his sheep he and Eiras his shepherd, the Odoumite, went up to Thama.

13. And it was told Thamar, his daughter-in-law, They say, lo thy father-in-law (pentheros" not "gambros") is going up to Thamna to shear his sheep.

14. And taking off the garments of her widowhood, she put on her summer-veil and beautified herself, and seated herself at the gates of Ainan, which is on the highway to Thamna; for she knew that Satoon had become an adult, and he had not given her to him for a wife.

15. And when Joudas saw her he thought she was a harlot; for she had her face covered and he did not recognize her.

16. And he inclined out unto her on the highway and said, Allow me to come in unto thee; for he did not know that she was his daughter-in-law. And she said, What wilt thou give, if thou mayest come in unto me?

17. And he said, I will send thee a kid of my goats from my flocks; and she said, If thou wilt give me a pledge ("Arraboon" translated "earnest" C. V. and R. V.) until thou dost send it.

18. And he said, What pledge shall I give thee? And she said, Thy fingering and necklace and the sceptre in thy hand; and he gave her, and went in unto her; and she conceived from him.

19. And she arose and went away and took off her summer veil, and put on the garments of her widowhood.

20. And Joudas sent the kid of the goats at the hand of his shepherd the Odollamite that he might realize (this is the word for the realization of our inheritance of eternal life) the pledge from the woman; and he did not find her.

21. And he asked men of the place, Where is the harlot that was in Ainou by the highway? And they said, There was no harlot there.

22. And returning to Joudas he said I did not find, and the men of the place say there was no harlot there.

23. And Joudas said, Let her have them; but let us not be laughed at; I sent this kid, but thou didst not find.

24. And it came to pass three months afterward it was told Joudas; they say Thamar, thy daughter-in-law hath committed harlotry, and lo, she hath in womb of harlotry. And Joudas said, Lead her out and let her be burned with fire.

25. And she as she was being led, sent unto her father-in-law, saying, Of the man whose things these are, have I in womb; and she said, Recognize whose this finger-ring and necklace and sceptre is.

26. And Joudas recognized and said, Thamar hath been justified rather than I, for the reason that I did not give her unto Seeloom my son; and he did not repent knowing her.

27. And it came to pass when she was bringing forth—and she had twins in her womb.

28. It came to pass when she was bringing forth that one brought forward his hand; and the midwife took and bound upon his hand a scarlet-thread saying, This one will come forth first.

29. But when he had withdrawn the hand, his brother straightway even came forth. And she said, What, a hedge hath been cut through for thee? And she called his name Phares ("a Plowman.")

30. And after that his brother came forth upon whose hand was the scarlet thread; and she called his name Zara (Life-Root).

COMMENT.

Eiras instead of Hirah R. V.
Saua instead of Shua R. V.
Er instead of Er R. V.
Auman instead of Onan R. V.
Seeloom instead of Shelah R. V.
Chasbi instead of Chezib R. V.
Thamar instead of Tamar R. V.

In the 12th verse the R. V. says "Shua's daughter died" should read "Saun Jouda's wife died." In same verse R. V. says "his friend Hirah the Adullamite." Should read, "Eiras his shepherd, the Odollomite."

Thamna instead of Timna R. V.
Alnau instead of Enaim R. V.
Phares instead of Peraz R. V.
Zara instead of Zerah R. V.
Sceptre instead of staff R. V.
Necklace instead of cord.

Aside from what this chapter teaches of the general morals of even "the chosen people" of that "animate-age" in the world's history, and the importance of the first law of generative life as herein illustrated and emphasized under the divine statute, we have a glimpse again behind the scenes on the great stage of the human drama, and are permitted to see how God works in the councils and counsels of men to accomplish his own everlasting purposes.

We see in this simple narrative another link forged in the great Messianic chain of primogeniture which has led us finally to "the Christ of God," for he came of Joudas did he not?

CHAS. GARDNER.

Self-Examination.

"Examine yourselves whether ye be in the faith." 2 Cor. xiii. 5.

Dear ones of like precious faith, how much better this world would be, if we would all adhere closely to this apostolic admonition, examine ourselves instead of our brother. Not only in regard to the soundness of our faith in the covenants of promise which is the basis or foundation of the one and only true hope and faith of those that walk in the steps of our father Abraham, which he had before he was circumcised; but also examine ourselves and see if our works correspond with our faith. Are we doers of the Word, can we say as a result of our own individual experience, that our faith has had that effect on our lives, that it has worked by love and purified our minds, so that our conversation is pure, such as becometh those that profess the gospel of Christ? Can we truly say Christ is in us, that Christ dwells in our minds by faith, so much so that we can say the life that we now live we live by faith in the Son of God. We walk by faith, not by sight, looking at the things that are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. If such is not our experience, are we not holding the truth in unrighteousness? Would it not be wise for us who have been blessed with more light than some others who seem to have no knowledge concerning God's promises, or his purpose in relation to man and earth, to excell in zeal, in good works, in bearing much fruit. Remember the Savior of men has said, herein is my Father glorified that ye bear much fruit; so shall ye be my disciples, soon, very soon the battle will be over, our race will be run. Are we striving lawfully towards the mark for the prize of the high calling of God in Christ Jesus. O may we be among the called who with diligence make their election sure by adding to the precious faith, virtue, knowledge, patience, temperance, brotherly kindness, godliness and charity. This will cause us to bear much fruit, so shall we be Christ's disciples in faith, in works, and thus having acquired a character that our Father in heaven can bless and approve, be permitted in his own good time to possess the everlasting kingdom, that is soon to be established under the whole heavens.

J. T. PRIME.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

John the Baptist.

Just before Jesus began his ministry John the Baptist was preaching in Judea. All Jerusalem and Judea came to him and he baptized them in the river Jordan. He told them that he baptized them with water and repentance, but that one was coming after him whose shoes he was not worthy to bear. This one would baptize with the Holy Ghost and with fire. Jesus came from Galilee and John baptized him. Not long after this John was cast into prison and Jesus on hearing this departed into Galilee. John while in prison had heard of the works of Christ. So he sent two of his disciples to Christ, asking him if he was the one who should come, or were they to look for another. Christ told them to go and tell John what they had seen him do and what they had heard. John then knew that the Messiah had come as he understood prophecy.

Herod had married Herodius, who was his brother's wife. John had interfered, saying that it was not lawful that he should have her. So Herod cast him into prison, but he dared not kill him because the people knew he was a great prophet. On Herod's birthday, Herodius danced for him and he was so pleased that he promised her anything she wished. She asked for the head of John the Baptist and it was given her. His disciples took the body and buried it and went and told Jesus.

So ended the life of John the Baptist, the greatest of the prophets.

MAUDE BUTTON.

Dear Bereans.

"Ye will not come unto me, that ye might have life." John v. 40.

That those who come to Christ as a finale get life, and that those who do not come, do not get it is so plainly taught in this text that comment is unnecessary.

MARY & EVA KOONTZ.

Dear Bereans:

We have come to the time of the year when it is the custom to give. What started this giving? "And she shall bring forth a Son and thou shalt call his name Jesus; for He shall save his people from their sins." Matt. i. 21. "And the angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people; for unto is born this day in the City of David, a Savior which is Christ the Lord." Luke ii. 10, 11. Think of God's great love to mankind to cause a Son to be born, and that "he will save his people from their sins." Again we find another time when God shows his great love for his people, when "he gave his only begotten Son, that whosoever believeth on him might have life." And if we accept of this [illegible] Gift, we shall receive [illegible] eternal life. Can we poor [illegible] ceive of the greatness of [illegible] these three gifts are the [illegible] ful ones that could be [illegible] find. It is because of [illegible] babe wrapped in swaddling [illegible], that we give gifts to each [illegible] at Christmas. Let us always think of this wonderful gift and of the brightness in thought and the joy it gives us. To know that those who accept of him will not always live on this earth where there is so much sin, but will be given immortality when Jesus comes. Then all will be new, and peace will prevail.

A Merry Christmas to all.

Your Sister in Christ.

JESSIE M. WILSON.

Dear Bereans:

My subject is "Intemperance."

"Awake ye drunkards; weep and howl all ye drinkers of wine." Joel i. 5. Can not the same be said of every other intoxicating drink, for it will not only make you weep and howl, but your families are compelled to also. If men could only see the great evil of it in this age, saying nothing of the age to come; for the Scriptures clearly teach that no drunkard can enter the kingdom of God. So few realize what that means or pay any heed to it; for "Sufficient for the day is the evil thereof." One thing is sure, the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags. They all go hand in hand, while thousands fall in drunkards graves every year. That friendly treat is what brings many a man down to the depth of it. "Woe unto him that giveth his neighbor strong drink, that putteth thy bottle to him and maketh him drunken also." Habk. xxi. 15. Oh that our government would see the folly of it, and put a stop to it, instead of dealing it out to our young men as it did during the war. Many is the young man that left home and friends a temperate, prosperous young man that returned a shame and disgrace to all loved ones. Oh the heart-aches it causes, the homes that it ruins. Surely, the prophet was right when he said that wine was the poison of dragons. From one waiting for the kingdom.

VIOLA EATON.

Even the sluggard's garden brought forth fruit—but not for the sluggard's benefit. The diligent man reaped and carried off the only harvest that it bore—a warning.—*W. Arnot.*

Restitution.

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Plymouth, Indiana, Dec. 25, 1901.

Time is on the Wing.

It seems but a short time since we were talking and singing about the birth of Jesus, the Son of the Highest, and his greatest Gift to children of a mortal race; although we do not know the exact time of it. Yes,—time flies rapidly, and the Sun has risen and set three hundred and sixty-five times since last Christmas;—the winter passed away,—springtime came, and with it came green grass, beautiful flowers, and vegetables and fruits soon followed, that told of summer,—then the fall, when leaves dropped from the trees and frost appeared and warned us to prepare for winter,—and it, too, has arrived; in one week from today the year nineteen hundred and one will expire; and we ought to be

POSTING OUR BOOKS

to see how we stand. None of us stand before God as we did a year ago. We have all risen higher in the divine life or sunk lower. We are more Christ-like or less so,—more prayerful or less so; more watchful or less so; the flesh is more subject to the spirit or less so; we have more zeal for God and truth, or less. There is no such thing as

STANDING STILL.

Ample provision has been made for our growth in God's favor,—and we have surely grown in it if we have availed ourselves of the privileges vouchsafed to God's children. We should all know how matters stand,—God knows all about us,—our doings, motives,—everything. O what does the record say? It is safe to say it shows much imperfection on our part, and much long-suffering and patient forbearance on the part of our

FATHER IN HEAVEN.

Happily our status today before God is not fixed necessarily by our waywardness and inadvertance, but depends upon whether or no we have availed ourselves of every means of *favor* provided for weak and erring mortals—[illegible] the name of our adorable [illegible] each day to [illegible] whether we have consta[illegible]d with the Father and th[illegible]der we have taken the word[illegible] the man of our counsel), ad[illegible]nned the very appearance of evil; whether we have when possible heeded the Divine injunction not to forsake the assembling of ourselves together, and to exhort one another, and so much the more as we see

THE DAY APPROACHING,

These are among the things that determine our standing before God today. And besides these things, it must not be forgotten that we are not our own,—that all we have and are belongs to God. And in view of the tremendous amount of business done, and the remunerative prices of the products of the soil compared with seasons not far distant,—it may be profitable to remember that we are

ONLY STEWARDS

and also that Jehovah once charged Israel with robbing him of his tithes and offerings, for which they were cursed; and it will be well to consider how we have divided with him; and what improvement has been made, seeing every talent will have to be accounted for. Are they out at usury, or are they wrapped up in a napkin? Have we laid up

TREASURES IN HEAVEN,

or on earth? Has it been our desire to glorify our Father in heaven? If so, have we been doing all in our power to bring others to a knowledge of the truth,—and while earnestly contending for the faith once delivered to the saints in order to keep it pure, have we been diligent in spreading the

GLAD TIDINGS

to others, and enforcing our teachings by a consistant course of conduct? Has the record of the year anything against us in this respect? Have we misspent any of the Lord's property? If we have made any wills, has provision been made for

THE LORD'S PORTION?

Have we made inquiry from time to time as to where we could come to the help of the Lord against spiritual wickedness in the heavenlies of the apostacy? Have as many faithful laborers been set to work in the vineyard of the Lord as a faithful

DIVISION OF OUR PROFITS

with him would permit, or have we been forgetting that we have undertaken to enlighten the world of mankind, and will have to render an account of our stewardship? Evidently the day of salvation will soon close—what we do must be done quickly. We must remember, too, that it is as sinful to leave undone what we should do, as to do what is positively forbidden. "Oh for a more self-sacrificing spirit—a spirit of faith and love, and holy zeal in the cause of the Master! Why should we allow worldly things to occupy so much attention, and the future eternal things be neglected, seeing that "the fashions of this world are passing away, and that he that doeth the will of God abideth forever?"

Let the incoming year be a witness of more devotedness and self-denial than the past, and the result will be for God's glory, and our eternal good. Then we shall meet the approving smile of our glorious Lord and Life-giver, be made like him and reign with him upon his throne,—this will more than make amends for what sacrifices we can make or sufferings endure. May it soon be ours to see the King in his beauty and be forever with him. Come Lord Jesus, quickly come,—amen.

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Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

Selections.

"The Lamb of God"

"Behold the Lamb of God that taketh away the sin of the world." Jno. i. 29.

Such is the recorded declaration of John the Baptist on seeing Jesus the day after he was baptized by him. It brings before us two beings who stand related to each other so closely that the presence of the one always calls up the presence of the other. Ever since the promise of a seed of the woman that promise and the promiser are woven together. The repetition of the promise to after generations had simply the effect of confirming the original promise and of showing how and through what channel God was to make good his promise. There is no doubt that Jesus was the seed referred to in the promise. Of the seed it is said, that the seed of the serpent shall bruise him in the heel and that he will bruise the seed of the serpent in the head. It is clear therefore that these two stand related to each other as natural enemies, for each is to seek the destruction of the other. John simply affirms of him that he was God's Lamb and the one who taketh away the sin of the world Sin is disobedience to the will of the Creator and therefore to take away the disobedience of the world is not simply to suffer the death due to the world but also to take away the cause of disobedience. The cause of all disobedience is ignorance of God. He that loveth not knoweth not God, for God is love. Now just as the best way to remove darkness is to create light, so the only effective way to remove hatred is by manifestation of love. God's Lamb must therefore be the manifestation of his love to the world while it is lying in wickedness. This is divine love as distinguished from human. God loves his enemies and proves it by the gift of a Son or the gift of a lamb. There does not seem any other way possible to convince the disobedient of his disobedience than by suffering what it leads up to. The wages of sin is death. After the disobedient has got his wages, his redemption is impossible, as to reverse his state and give him life again would be the same as saying that the wages of sin is not death. The suffering of death by one who has not sinned cannot upon any principle of right be the vindication of law, as he had violated none and could not suffer the penalty of a transgressor.

Let us try then to behold this Lamb of God.

The first fact concerning him is that he was God's Lamb.

Second fact is, he was holy, harmless, and undefiled by sin.

Third fact that he suffered death upon a charge of blasphemy against God, which was proved untrue by God himself raising him from the dead.

Fourth fact that his death was for the taking away the sin of the world.

Fifth fact that his death was determined upon at the foundation of the world. Not before but after sin was in the world.

Sixth fact that his death in itself does not take away any sin, because sin is forgiven, and not atoned for. God justifies the ungodly not because Jesus died for him but because he believes that God raised him from the dead after he suffered death for sin.

Abraham's faith in God was reckoned to him for righteousness. This circumstance was written not for Abraham's sake alone but for us also, so declares Paul, that we of the Gentiles will also have our faith reckoned to us for a righteousness if we believe on him who raised up Jesus our Lord from the dead, who was delivered for our justification.

Faith in God necessarily embraces some manifestation which he has already given of himself. The fore-ordination of redemption from sin by the blood of a spotless lamb could not be understood before sin was in the world. The only reference to this fact that we have is the declaration of God to the serpent concerning his seed and the seed of the woman. There is no attempt to take away the sin of the world by the seed of the serpent as they follow the footsteps of their father. The only being who can make a sacrifice when the promise was made was Jehovah, for the seed of the woman was not yet an existence. God's Lamb was therefore fore-ordained by himself as the price which he was to give that sin might be taken away by himself, as he has still to forgive the sins of every one who comes to him through the death and resurrection of his Lamb. But John says, who heareth or taketh away the sin of the world. The fact is undisputed that Jesus suffered death. There is therefore only one true cause or reason why God his Father refused to save him from it. That reason is found in the declaration of Peter that God fore-ordained his death in the way it took place before the foundation of the world. The cause was in the world on the one hand for it was under the dominion of sin. On the other hand the cause was in God himself who determined to deliver the world from the dominion of sin

As the practice of sin is voluntary and not a matter of necessity, so the cure must be effected voluntarily and not as a matter of necessity. The existence of God's Lamb was the outcome of a promise of God made voluntarily. Every promise after the first relating to the fulfilment of that promise was also made freely. The Lamb was therefore the free gift of God given for the express purpose to take away the reign of darkness and establish the reign of light, to take away the reign of hatred and replace it by the reign of love, to take away the reign of disease and replace it with the reign of health, to take away the reign of death and replace it with the reign of life.

In this Lamb therefore are deeply embedded as the secret power of all his actions, righteousness, peace and joy. His mission was to manifest these to the world, that it might be turned from its darkness to light, and from being in enmity against God to be reconciled to him, and from perishing in their sins to become heirs of endless life. Every one who thus beholds the Lamb of God beholds in his voluntary submission to death the manifestation of righteousness. The unjust world putting to death the just one. The rulers of this world aiming at the power of the Creator and rightful owner of it. They had the most ample means of beholding God's Lamb by the works which he performed before their eyes, yet so thick was the darkness that disobedience had brought around them, that they failed to see anything in him beyond what they saw in a miserable madman who was unworthy to live.

His submission to be put to death by such men and for no real cause against him, for they failed to establish one. The power of darkness is thus exhibited at the same time in the presence of the power of light. The power of envy and the power of love. The power of long suffering and the power of impatience. The power of falsehood and the power of truth. The power of faithfulness to trust and of unfaithfulness to stewardship. The power of the good shepherd and the power of the hireling. The power of men and the power of God. The power that saves men from their sins in contrast with the power that destroys. In the words of John, the power that takes away the sin of the world in contrast with the power that produces and preserves it in sin, disease, misery and death. But it is here that the beholder of God's Lamb may fail to get his sins taken away by that look and so fail of any good to him. Very few of those who saw Jesus hang upon the cross perceived the meaning of that exhibition. Very few today perceive its meaning and hence the world is still lying in wickedness.

In the Lamb we behold the love of the Giver manifesting its power to beget love in us, for love begets love.

> Blind unbelief is sure to err
> And scan his work in vain,
> God is his own interpreter,
> And he will make it plain.

The rulers of Israel had eyes but they did not see the glory of God as it shone in the face of Jesus Christ. They had ears but they did not hear the Shepherd's voice, and therefore they failed to follow him into the fold of safety and life. They had hearts but failed to understand the manifestations of love in the works of love and mercy done to the blind, the halt, the lame and the unclean. Their experience will certainly be ours if we fail to obey the exhortation of John. "And behold God's Lamb who taketh away the sin of the world. He that hath an ear to hear, let him hear the voice of the Son of God and live.—*W.*

Original.

"Abrahamic Faith."

We often see it written and spoken by people, by way of distinction, as the "congregation of the Churches of God of the Abrahamic faith," or of "the faith of Abraham." An observer is led to wonder as to its significance. On inquiry he is usually informed that God made an everlasting covenant with Abraham, embracing certain great and precious promises to him and his seed (Christ and those that are Christ's, Gal. iii. 16) of everlasting inheritance of land therein described, and by means of which they should inherit the world, see Rom. iv. 13, and through whom all families and nations of the earth should be blessed. Gen. xii. 3; Gal. iii. 8. This inheritance being an everlasting possession, of necessity involves life everlasting in order to such possession. These promises being unfulfilled as yet, constitute the matters of hope to the believer.

Well, observer asks, does the belief of these things constitute "the faith of Abraham?" The response is, Certainly, for he believed just what God promised.

But this answer, which I fear indicates the idea of far too many, is at best only a half belief, if even that much. Why so? Because there are always two or more parties to any covenant or agreement. The foregoing is only the stipulations on one side of the covenant (God's side)—which promises are altogether contingent on the stipulated conditions to be first complied with by the other party, to-wit, Abraham and his seed. What are those conditions? God said to Abraham, "I am the almighty God. Walk before me, and be thou perfect, and I will make my covenant between me and thee." Gen. xvii. 1–8.

Abraham believed God and his faith "was counted to him for righteousness." But in what way was it so counted? Think you that he was less concerned about carrying out his part of the covenant than he was about God performing his part? He believed that what God had promised he was able to perform, and therefore began without hesitation to "perfect" his own walk, by doing just what God told him to do. Obediently leaving home, kindred and friends, going to a strange land—the land of promise—sojourning there as in a strange country, with Isaac and Jacob, heirs with him of the same promise; exhibiting his faith that God would fulfil his promise, though it require the resurrection of the dead, as demonstrated when he was tried by offering up his son Isaac—"accounting that God was able to raise him up even from the dead."

James ii. 20-23 says, "Seest thou how faith wrought with his works, and by works was faith made perfect, and the Scripture was thus fulfilled which saith Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God."

Thus was Abraham made perfect in his walk before God, by his obedience. The promised seed, Christ, also "was made perfect through suffering." Heb. ii. 10. He suffered, being tempted—tried. V. 18. "He humbled himself and became obedient unto death, even the death of the cross: wherefore God hath highly exalted him." Phil. ii. 8, 9.

Dear reader, do you claim to be a member of His Body, and therefore of the seed of Abraham, and an heir according to the promise? If so, why so? Can you have even a shadow of such a right, without also passing through the fiery trial, more precious than that of gold, which is to try you, through temptation? Without suffering with him "that we may be also glorified together," Rom. viii. 17, and like him perfecting your walk before him, through obedience to his word? Of God's Son it is written, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation (to whom) "unto all that obey him." Hebrews v. 8, 9.

Let us not deceive ourselves by saying, I did obey him when I believed his promises, and was immersed into his name for remission of my sins. It is true enough that in baptism we symbolize, or represent, our faith by thus coming into the covenant in the Christ, whereby we say we become dead to our former course of life according to the lusts of the flesh; and instead to put on Christ by arising from this death (symbolic) to walk in newness of life. Walking according to his mind now dwelling in us; and henceforth in all things to control us. If we do as we have thus represented, we henceforth walk in obedience to his word, and have represented truly. But if we do not so walk, then it is but a misrepresentation void of works to perfect the faith, even if we had any to commence with. Then what becomes of our part of the covenant? Worthless, having no right to the promise predicated on righteousness (right doing) according to God's requirements through Christ.

In view of all this, is it not clearly evident that it is not the essential or required view of the "Abrahamic Faith" that has so little to say, and manifestly cares so little for man's side of the covenant? Should it not be the all-important part to engage man's most dilligent and earnest effort? No need of uneasiness as to God's side of the agreement. But how vain, yea more than vain for man to set up a claim to such an inheritance when actually refusing to comply with the conditions thereof after being made known to him. Refusing to obey him who is the "way" thereto. And how equally vain for persons to associate themselves together by organizing under the name of "Abrahamic Faith," or any other, to claim the promises, while at the same time refusing to render obedience to his clearly revealed requirements, not only individually, but also collectively, as a body. All such bodies in the mind of God can only be considered as bodies of the world—man-made.

While the nations are being shaken, the love for God rising, and the love of carnal pleasure increasing, it is not impossible for congregations to be "spued out," or at least on the verge of being so, being "neither cold nor hot." Dying of heart disease, or perhaps of paralysis, at all events from insufficient circulation of the life giving blood of the everlasting covenant, to create heat enough to keep the body in motion.

But even then there might be individual members thereof, living branches of the true vine (Christ) drawing sufficient vital fluid therefrom not to wither, and thereby giving diligence to make their calling and election sure. Such are truly of God's church, and he is able to make them stand if they will only continue faithful in obedience to him who has called them, although they might feel that they are weak and erring, and by times feeling almost discouraged. But let such take courage; it is the "meek (humble) that shall inherit the earth." It is the "poor in spirit" that shall have the kingdom. It is the "humble that shall be exalted in due time." God knows our weakness, and has therefore made ample provision for the same, in providing for us a Mediator of the covenant, our High Priest, who having been tempted as we are is able to succor those that are tempted. "If we walk in the light (of truth and obedience) as he is in the light, we have fellowship one with another, and the blood (that sealed the covenant) of Jesus Christ, his Son, cleanseth us from all sin." "If we confess our sins he is faithful to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 6-9.

Rich provision for our weakness; but none made for wilful disobedience, unrepented of. "But if we sin wilfully, after we have received the knowledge of the truth, there is no more sacrifice for sins." Heb. x. 26. "Cast not away therefore your confidence.....ye have need of patience that after you have done the will of God you might receive the promise, for yet a little while and he that shall come will come and will not tarry." Heb. x. 35, 36.

May he find us ready and watching.

D. T. Hallstead.

Dear Brethren and Sisters:

Although I would love to see you all or write to you personally, I know it is impossible, therefore, I take the pleasure of writing to all the brothers and sisters through The Restitution. I have not had the opportunity of meeting with the dear ones for nearly two years, as husband and myself are all there are of our faith in this part of the country. There are some that seem to believe our way until they have to give up the immortal soul part, but they can't give that up. It reminds me of my own experience. When I first attended a meeting held by Brother Hatch there was no attraction for me there except the singing; for I thought they sang the most beautiful songs I ever heard. But thanks be to God, through the dear old brother's efforts and the faithful band of believers at that place I was led to the truth. Being isolated I feel that I have not the opportunity of doing all that I ought to do, but I am still strong in the belief. I know the time is short to work, by the signs of the times we may know these things. May we all be prepared to meet the Lord at his coming and live, and reign with him a thousand years. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord. Let the Word of Christ dwell in you richly, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto God. I ask to be remembered in your prayers.

Lizzie Woods.

Married.

At Kinton, Ore., Dec. 15, 1901, Mr. W. C. Paul of Fresno, Cal., and Miss Myrtle, only daughter of Bro. W. W. and Sister Marie Truedell, were united in the holy bonds of wedlock, E. E. Groat officiating. About 30 friends were present. Amid the many congratulations and good wishes of those present, the young couple took the evening train enroute to their future home at Fresno, Cal.

Obituary.

Isaac L. Titus died Nov. 26, 1901, aged 17 years, 5 months, and 17 days. Services were held by the writer at the home of the young man's father, C. W. Titus, in Sac County, Ia.

The resurrection was held out as the only hope of release from death, and the coming of Jesus as the time when the work of restitution will begin. Many neighbors and friends showed their sympathy by their attendance.

A. J. Eychaner.

Charleston Exposition.

Low fares to Charleston, S. C. for the Interstate and West Indian Exposition are offered via Pennsylvania Lines. Two forms of excursion tickets, season and fifteen day, may be obtained at special rates. For information about fares and trains consult J. E. Hanes, Ticket Agent, Plymouth, Ind.

New Station at Chicago.

Commencing Dec. 20, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

Poetry.

The Dying Year.

Roll on, old year, thy scenes are almost ended;
Numbered thy days, thy moments well-nigh told:
Hope is deferred, and faith with anguish blended;
Yea, even love grows faint and waxes cold.

How long shall earth, with groans her needs confessing,
Travail in anguish, while deliverance waits?
Oh, when shall dawn that year of endless blessing,
When angels shall fling wide the heavenly gates?

O lingering time, with tardy pace unsealing
Sorrows and joys, and smiles that fade in tears;
Hasten on the hour that comes, all bliss revealing,
In full-fledged glory through eternal years.

Faint not, worn heart! nor count delay as sleepiness,
While God's long-suffering waits through ages dark;
Call to the world beneath the gathering blackness,
Speed to your Refuge! haste to the Ark!

—H. L. Hastings.

Christmas Time.

And suddenly there was with the angels a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. Luke ii. 13, 14.

Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. Luke xix. 38.

Oh happy hearts of love and light,
Sweet Christmas time has come again;
Awake and watch the stars of night,
And hear hope's anthems sweet refrain.

Perchance the golden song of old
Will sweep the harp-strings of the sky,
And some glad vision of hope be told,
To show the angels yet are nigh.

Soon Gabriel's mighty trump will sound,
And rend the silent vanquished tomb;
And Christ the Nobleman will come,
And death receive his final doom.

Then risen saints with angels join
To escort our welcome Monarch home;
And we with joy without alloy,
Will shout Amen, the Lord has come.

A. E. Bosanta.

Communicated.

Sealed with the Holy Spirit.

Eph. i. 13, 14.

Brethren and sisters, I am deeply impressed with the tremendous importance of being in Christ. Every promise,—every blessing, every privilege comes to us through Christ. How *utterly undone* were we without Christ! How *far off* without Christ; *how hopeless* without Christ. *How naked* before God without his sin-covering name. How frequently the Apostle found a place for the phrase IN CHRIST in this epistle, and no wonder, when we realize that he is the center of the Father's Eternal Purpose in both creation and redemption. I have been reflecting upon it during the week and my interest was heightened not a little as I thought of some things that follow as a matter of course when a person gets into Christ,—and *one* of these is the fact, that *Christ gets into the person that gets into him.* In ways quite numerous he often seeks entrance into people he would delight to save, but is refused. In one place he is represented as a humble suppliant knocking at the heart's entrance for admittance after he had been expelled. In another place he stands and cries,

"COME UNTO ME,

all ye that are weary and heavy laden and I will give you rest; take my yoke upon you and learn of me,—for I am meek and lowly in heart; and your lives will find a resting place; for my yoke is *easy*,—and my burden is light." We learn for what purpose he tries to gain admittance by knocking at the door of one's heart: he wants to direct, guide, rule that heart; in other words induce the person to receive his yoke. And we also learn why hearts do not let him in; they know what he would expect of them,—viz. obedience,—to *wear his yoke.* And then I thought of every day occurrences,—when people appear to open the door and let him in,—and then after a little dispute with him about who is to rule; and then I thought,—it is all accounted for;—we know at once what is the matter when we see a change for the worse take place,—no buoyancy of hope, nothing particular to rejoice over,—attendance at the house of prayer and praise and exhortation, less regular,—little or no reference to spiritual things in conversation and the Bible neglected; yes, we know what's the matter,—

THE LORD'S YOKE

did not set easily on their shoulders,—so they have to some extent undertaken *to rule themselves;*—the Master's voice is not often heard unless it is in reference to something the world calls *flagrant sins.* He is *almost* crowded out, if not quite; and it is of such he says,—*they have a name that they live,* but in reality they are dead, dead to him, and alive to the flesh and the world; and he will vomit them out if they repent not. The Spirit asks how two can walk together unless they be agreed? It means *that they cannot;* and all in that condition must be slumbering on the edge of a volcano that may engulph them at any moment. They will presently trample on the blood of the covenant and count it an unholy or common thing. At this point I thought of several in my religious history whose very presence was *a benediction,—and called out the best that was in me.* The outflow of their personality into mine imparted health and hope; the influence exerted upon me suggested the influence of intimate association with the blessed Jesus. In the very nature of things we are assimilated to the object of our affection and admiration. And when we walk close beside *him,* even *this* life, with all its vicissitudes, seems sublime and transfigured. Consciousness of his presence changes tears into smiles, sighs into songs, and

NIGHT INTO DAY.

Witness Paul and Silas praying and singing praises to God at midnight, while in their prison at Philippi, their feet fast in the stocks,—and that too after they had been severely flogged. O, there is sublimity and power in this testimony to the gospel of Christ. Their faith and hope were put to the test,—and *they stood it. They knew* that the faithful are kept by the power of God, through faith in the gospel: it being the only saving power employed by God. It not only begets within men and women the hope of life, but it *sustains them in it,* as long as faith maintains its hold upon the promises and accomplished facts of the gospel—yea: the keeping power of the gospel was grandly demonstrated at the prison at Philippi. I remember once reading of that noble defender of the doctrine of the "Thousand Years' reign" of Christ and his saints on earth, in order to subject it to God,—Samuel Rutherford,—who suffered not a little for the truth's sake,—he said, "I thought of Christ till every stone in my prison cell

SHONE LIKE A RUBY.

O, the bliss of living and enduring as seeing him who is invisible!" This bliss is a sweet foretaste of the joy awaiting the faithful. It is not a thing of special privilege, but of *universal possibility.* There is no reason why those now living should envy those who lived when the Lord would sojourn under the hospitable roofs of his friends. He still loves to come into our hearts and homes, and fill them with love and hope of glory. Every home may still be a Bethany, and every heart a guest-chamber of him Anointed to be King. It is he who says, "If a man love me, he will keep my words, and my Father will love him, and we—Father and Son, will come unto him, and make our abode with him." The love of God brings man into *harmony* with God, and loyalty to God. Insubordination to the Divine will is *anarchy.* There must be a complete

ABDICATION OF SELF

in favor of God and Christ, or there can be no re-adjustment of relationship with God. When unholy ambition is quenched, when the fever of self-seeking is subdued, when the clashing of rival interests has ceased, when the man gives up the hopeless task of putting his own life into shape, or of steering his own course, and his entire management is turned over to the All-wise One,—then God's will proves to be a pillow to rest upon instead of a load to carry. From that point on, there is more life, more carefulness, and less care. The fact that the

FATHER IS AT THE HELM

takes away the worry and friction that wear life out. If there is no rest FROM the trouble there is rest IN trouble. If there is no rest FROM TOIL, there is rest in toil. And so, amid the noisy contentions of the world,—amid the fierce struggles of life the Lord ordains peace; but it is ordained that they shall come from the presence of Christ—the indwelling of Christ. We are not to depend upon our own rowing against wind and tide, we must take Christ into our hearts just as the storm tossed disciples received him into the ship and then we will speed on into the haven of rest. Think often of what it means to be IN CHRIST, and Christ in you, the hope of glory.

I now wish to devote the remainder of the time to the 13th and 14th ver. of Eph. i. where we are told that after the Ephesians had believed the gospel of their salvation, they were SEALED with the Spirit of promise—

THE HOLY SPIRIT,

which is a pledge of our inheritance in a redemption of the purchase, to the praise of his glory." What is it to be sealed by the Holy Spirit of promise? As this is said to all other saints besides those at Corinth, it is important to understand it. If we do not understand it, so far as we are concerned, it may as well have never been written. But it was intended to be understood, because the means by which we *can* understand it, has been furnished us. You are aware that a seal is an instrument used to stamp or ratify any civil agreements and contracts,—and are engraved with various devices which were anciently the peculiar mark or sign of the owner of it, and when it was pressed upon some softened surface, the sign or mark was transferred to it. Now,

GOD HAS A DEVICE

which he has himself engraved upon his own seal, the counterpart or mark of which is transferred to the hearts of those who have been softened by his love, and they all become his sealed servants. In the 7th of the Revelations John tells us he saw four angels standing on the four corners of the earth, holding the four winds of the earth that the wind should not blow on the earth, nor on the sea nor on any tree. Then he saw another angel ascending from the East having the seal of

THE LIVING GOD;

and cried with a loud voice unto the four angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." In Job xxxiii. 16 it says,—"The Deity openeth the eyes of men and sealeth their instruction." "From this we may know that *sealing* has to do with teaching; and, as God's seal is pressed home on a surface capable of thinking, it is his seal"—I mean he symbolically *calls* it his seal,—impresses his ideas, or thoughts and ways upon the brains of his creatures. You will see from this that all the true servants of God have to be sealed in their foreheads, which word is used symbolically for intellect and affections. "The chief of all these servants was Christ; and he, too, had to be sealed, although he knew no sin." We read in John vi. 27:—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you,—for, "FOR him hath God the Father sealed." "As sealing has to do with instruction, we find Jesus was not only able to do

WORKS OF POWER,

in healing all that were oppressed of the devil, but he could speak words of life which only the sealed can do." "The words I speak unto you," said he, "are spirit and life." And, again, he said, "My doctrine [teaching] is not mine, but his that sent me." "I have not spoken of myself; but the Father who sent me,—he gave me a commandment what I should say and what I should speak." "I am in the Father and the Father in me. The words that I speak unto you I speak not of myself," Hence the discourses of Jesus must be received as the discourses of the Father-Spirit in him. What he gave utterance to was the Word or teaching of the Spirit—the things sealed or impressed upon his brain by God." Brethren and sisters:—it is clear from this that to be sealed is to be

TAUGHT OF GOD;

and, in regard to them who in very deed come to Christ, it is written in the prophets, "They shall *all* be taught of God." "Every man, therefore, says Jesus, that hath *heard,* and hath learned of the Father cometh unto me." The

FATHER TEACHES MEN

by what he causes them to hear, that they may learn it. "I have told you the truth which I have heard of God." "I speak to the world those things I have heard of him." These are the words of Jesus. He was sealed by what he heard; and the things spoken to him were the seal of God the Father by which he was impressed." I think it very safe to say, then, that the seal of God is

DIVINE TEACHING.

This may be sealed or impressed upon the brains or foreheads of men directly or indirectly as it pleases him. Jesus—*apart* from the prophetic Word was *directly sealed.* He heard what no one heard but himself. "How knoweth this man letters not having been taught?" said the Jews. "He knew what was in man," says John. This was inspiration. Only select ones were thus sealed. "The Revelation of the mystery so long concealed, was sealed upon the foreheads of the Apostles in the same way. Said Jesus on one occasion, "I have yet many things to say unto you," "but ye cannot bear them now. Howbeit,—when he the spirit of truth is come, he will guide you into all truth; for he will not speak from himself, but whatsoever he shall hear he shall speak, and will declare to you the things coming.

"HE SHALL GLORIFY ME."

And on another occasion he said to them: "When they deliver you up, take no thought how or what ye shall speak; for it shall be given to you in that very time what ye shall speak,—for it is not you who are speaking, but the spirit of your Father which is speaking by you." "This was divine sealing *direct,* without the intervention of any human agency. The Father could have taught *all men* in this way. There can be no question of his *ability* so to do, but it did not so please him. It would have saved mankind a great deal of trouble; and it would have been an

INFALLIBLE SYSTEM

of sealing which would have left them nothing to think out or search out;" and in that case for want of use their brains would shrivel up, and where would the basis of rewards be fixed then? Where would the discipline to fit them for kings and priests to God come in. "Thus extremes meet you see—imbecility from knowing ALL without mental effort,—and imbecility on the other hand from knowing nothing about it as in the case of our religious contemporaries who have sold themselves to the clerical soul-merchants of the world." Rev. xviii. 13. But, except the case of the inspired servants in apostolic times, there were no writings from which Jesus and the apostles could learn the hidden mystery from the ages and generations. They had to be directly sealed, the Father now requires men to use their foreheads upon what he presents to them for faith to take hold of. He requires them to listen and understand

WHAT THE SPIRIT SAYS."

He has told us faith comes by hearing what he has to say to them; and he gave them ears, and expects them to use them, saying, "He that hath ears *to hear,* let him hear, what the Spirit saith unto the churches;" you of course understand that the hearing ear, here, is intended to include the inclination to know God's mind and will, in order to obey it. Unless the affection be interested a message from neither God nor man will benefit one. It would simply go in at one ear and out of the other and effect no lasting good. But having heard the word of truth, which is explained to be "the gospel of our salvation; in whom," Christ is the last antecedent, "In whom also after we believed,—we were sealed with that Holy Spirit of promise; viz.,

THE WORD OF TRUTH

the gospel of our salvation. The word of *salvation* is rendered life in the *Peshito* Syriac,—and I think the consensus of opinion among the ablest scholars is, that it was in the Peshito Syriac tongue that Jesus spoke. So that the word *salvation,* which as generally used by religionists today, means *life;* and the gospel of our salvation means the gospel of life; the good news of life from the dead and how to obtain it. Well, *the renewed mind* has been brought into harmony with the mind of the Spirit,—thinks and acts in harmony with the Spirit,—*are at one* with the Spirit; I mean by that, that the renewed mind possesses the spirit of the Word of truth believed; and I apprehend that it is this consciousness of at-one-ment with God and the joy and peace growing out of belief of the Spirit's promises, which our text tells us is the *earnest,*—the pledge of our *inheritance,* until the redemption of the purchased possession, unto the

PRAISE OF HIS GLORY;

"which redemption, we are told in the 7th verse, is through his blood, the forgiveness of sins, according to the riches of his grace."

When men are sealed they are sanctified; and all know that the Lord in prayer for his disciples said, "Sanctify them through thy truth,—thy Word is truth." Again we find Jesus saying, "The words that I speak unto you are spirit and they are life." "So to be sealed by the Spirit is to be sealed by the truth; and he who is ignorant of the teachings of Jesus and the apostles is not sealed at all,—however pious or religious he may feel. The *feelings* are blind, and excitable by any and almost every foolishness. But these pious and religious feelings grow out of faith in the dogmas of Confucius, and all classes of so-called "divines." Hence, pious feeling is no evidence of a person being one of the sealed servants of God. Mark it well, the new man the sealed ones put on is

"MADE BY EXACT KNOWLEDGE,

after the image of him who created him," for "they are God's workmanship created in Christ Jesus for good works." Col. iii. 10, and Ephesians ii. 10. Ignorance of the truth in its effects and consequences is the reverse of all this. Gentiles of mere pious feelings "we are told, walk in the vanity of their mind, having the understanding darkened (their foreheads or brains, *in other words,* unsealed), being alienated from the life of God through the ignorance that is in them, because of the insensibility of their heart,"—affection.

Brothers and sisters, during the week I felt curious to know what use those of the popular doctrine could make of the sublime chapters we are considering,—so I examined several published sermons upon the beautiful and all embracing prayer of Paul in the first chapter of Ephesians; thinking it might make you more and more thankful for the clear rays of divine light that shine upon us. I will tell you what one of the great and learned preachers says respecting the clause of the 18th verse which says: "that ye may know what is the hope of his calling." The title will astonish you: it is, "God's hope in his children." It has five sub-heads or divisions. First, Foremost before all is the hope (i. e. of God) that the children will walk in fellowship with him, and reciprocate his love, etc. The second is, the hope that the child will grow in every grace and every power for good. He will not have us

CONTINUE TO BE BABES.

Third, it is the Father's hope that his child may be a brother to the rest, and in the world a man of usefulness. Fourth, God's hope in calling us is that we should be witnesses for the truth. Fifth, God hopes to have his children in his house with him for ever. We shall always try to fulfill the hope he has in us." I was sadly reminded of Is. xxix. 9-12 where the book was delivered to the learned, and he cannot read it because it is sealed,—it is then delivered to him that is *not* learned, and he cannot read it *because he is unlearned;* so there was no one to read it—and Jehovah said "the wisdom of the wise shall perish,"—and adds "Surely your turning things upside down shall be esteemed as the potter's clay;" smashed to pieces. Times have not improved—this great preacher makes God the hoper—and *sees* nothing for us to hope for, although Paul prays that we might know what God has in store for us, so that we might hope for it. Let us praise our God because he has hid these things from the wise and prudent and revealed them unto babes.

But I must not close without making a personal *application* of the subject. There is little doubt as to intellectual belief of the Word of salvation, but is it a heart-belief? It is "with *the heart* man believes unto righteousness,"—heart-belief is what justifies and imparts peace with God. It is heart-belief that gives us a good hope through God's favor. And those whose hope springs out of heart-belief of the gospel of our salvation,—purifies themselves in the view of the glory and majesty and holiness of the called according to God's purpose, to make them meet to partake with

THE SAINTS IN LIGHT.

It is only heart-belief of the Word of truth that ensures the sealing. The truth only sanctifies, sets us apart for God and separates us from sinners when we from the heart believe it. It gives me great joy to be able to think that we have begun to rise to a higher plane of religious life,—that there are signs of a spiritual quickening,—that we have keener appetites for spiritual food,—and may we not hope that each of us enjoy something of "the earnest or foretaste of our inheritance until the redemption of the purchased possession, unto the

PRAISE OF HIS GLORY."

The idea is, if our hope does not cause us to rejoice in view of what God has stored up for us in Christ, it is of no account. *Comparatively* we have much light,—God help us to walk in it,—to live in it, and be in deed and in truth the children of light. We need to realize at all times that the Lord is our Shepherd, and we shall not want. "*He leadeth me.*"

"In pastures green? Not always; sometimes he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows lie;
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright,
Only for this—I know he holds my hand;
So, whether led in green or desert land,
I trust, although I may not understand.
And by 'still waters?' No, not always so;
Oftimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul: "Lo, it is I."
Above the tempest wild I hear him say,
Beyond this darkness lies the perfect day;
In every path of thine I lead the way."
So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.
So where he leads me, I can safely go;
And in the blest hereafter I shall know,
Why in his wisdom he hath led me so."

OUR LETTER DRAWER.

Dear ones of like precious faith:

I wish to say to you through the columns of THE RESTITUTION that I am just as firm in the truth as I was the day that Brother S. T. Hook baptized me. Although we all have persecution, Jesus has said, "Blessed are ye when men shall say all manner of evil against you falsely for my name's sake." What must we do in this case? Listen to what he said, "Rejoice and be exceeding glad for great is your reward in heaven." I am determined to hold on to the truth in spite of all opposing powers. If the church here at Moriah, Ill. would be up and doing as they have in days that have past and gone by, oh how nice it would be. We are commanded to not forsake the assembling of ourselves together as the manner of some is, as it is contrary to the teachings of the entire Bible, but we should exhort one another, and so much the more as we see the day approaching. I am working for eternal life in *the kingdom of God,* but, oh, I fear some will be as our dear Savior has said, "If that evil servant will say in his heart, My Lord hath delayed his coming, and begin to eat and drink with the drunken, what will be the result? The Lord will come in an hour when he looketh [illegible] not to him, and cut him asunder, and appoint his portion with the hypocrite, then shall be weeping and gnashing of teeth. On request of Brother Norris I went to his place and baptized his daughter Mrs. Stevens, and my prayer is she may always be found faithful, and that we may all meet in the kingdom of God where there will be no more good-bye. I hold myself ready for any work that I can do for the Master. I expect to go to Brother Claypool's this winter and have meeting and trust that we will have a good meeting and that God will give the increase [illegible] add to the church daily such [illegible] be saved.

Your [illegible] the one hope of eternal [illegible]

Z. E. BRANT.

Dear Bre[illegible] Sisters in Christ:

I would [illegible] add my testimony with the fa[illegible] ones. In Matt. x. 32 we read, "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven." Of the temptations and trials I have no need to write, for we all have our share if we are truly children of our heavenly Father." Heb. xi. 5, 6. Paul says, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth, and Christ also was made perfect through suffering." Heb. xii. 11. "No chastisement at the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Let us therefore humble ourselves under the mighty hand of God, that he may exalt us in due time, casting all our care upon him, for he careth for us." Rom. viii. 18. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," "our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." When we read of those "exceeding great and precious promises" it gives us courage to "press toward the mark for the prize of the high calling of God in Christ Jesus," knowing that he that overcometh will inherit all things." The trial of our faith is much more precious than of gold that perisheth though it be tried by fire, that we may be found unto praise and honor and glory at the appearing of Jesus Christ. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is; every man that hath this hope in him purifieth himself even as he is pure." "He which testifieth these things saith, Surely I come quickly. Amen, even so, come Lord Jesus," is my prayer.

MARY M. RENNER.

Subscribe for THE RESTITUTION for 1903.

Original.

A Reverie.

I have been over many of the streets in Baltimore this day and strange, but true as strange, only one or two persons appeared to know me. What can be the cause? I feel all right and try to look so, but I can not look young any more. It is more than 50 years ago since I came here and I thought I was pretty well known here and I was, until I began to show age. Yes, I have commenced to get old fast. Never thought I would get the cold shoulder for being old, but I am getting it all the same and not so very far from my home. "Remember now thy Creator in the days of thy youth, before the evil days," etc, referring to old age, for is not old age a time of cold shouldering and loss of everything valuable? Is it not? I am constantly looking for my eye glasses, my keys; yes, and my teeth, when I was young I never lost my glasses nor my teeth. I am constantly loosing something, or rather misplacing them. Memory, or rather the lack of it, is causing me much trouble. Bro. C—— used to be fond of preaching from these words "Son remember." Abraham's remarks to Dives. He said memory would go with us into the beyond—death state, and torture us, by showing us neglected opportunities Psalm cxlvi. declares that in death our thoughts perish; and old people like myself know that very little thought and memory remain till death. Most old people are thoughtless.

It is surprising that church people know so very little about themselves, their natures. And yet it is not so strange, because they have no one to teach them. The pulpit is as much in the dark as the pew. The blind cannot lead the blind. I used to sing with my Methodist friends,

"And shout when soaring through the air,
Farewell, farewell, sweet hour of prayer."

Reading THE RESTITUTION 20 years has made a great many of my songs appear very childish, very unscriptural. "Rock of Ages," however, "And my Faith looks up to Thee," are still songs that I love to sing, and of course many others. I [redacted] glad that my trust in God en[redacted] to sing; while so many other[redacted] that I know spend their [redacted] instead of singing. T[redacted]r too sing, and too hea[redacted]in a singing mood. Th[redacted]r believers, and say they [redacted]g to heaven when they die, b[redacted] prospect don't appear to give them any comfort. I am very thankful that I was ever asked to read THE RESTITUTION. It has made clear many things that I never understood before. I wish you would send it on trial to my sister.

ISAAC MCCURRY, Sr.

The fulfilment of the prophecy that Jesus should be born at Bethlehem seems the most accidental occurrence [as Joseph and Mary did not reside there, but at Nazareth, about eighty miles distant]. It seems as if it depended upon twenty different wills, twenty different possibilities, whether God's predicted Word should become performance or not: it appears that if one single contingency had dropped from its place, if one solitary link in the chain had fallen out, God's Word would not have proved true; and yet, heaven and earth may pass away before one jot or link can fall from that chain till all be fulfilled. Obstructions are melted into impulses, opposition into accession, and all things at the appointed time, impressed and inspired by a mysterious instinct, work together to translate into facts the prophecies of God.

A young Christian, who had lately accepted Christ as his Savior, was talking with J. Hudson Taylor, the missionary. The man seemed reluctant to make public profession, before he had learned more about his new Master.

"Well," said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When does it first become useful—when it is half burned down?"

"No; as soon as I light it."

"Very well," said the missionary, promptly; "go thou and do likewise; begin at once."

Any one who can use the services of Bro. L. H. Chesebrough in holding meetings, can address him at Unionburgh, Mich.

Subscribe for THE RESTITUTION for 1902.

We need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1902, making $4.50 to be sent us, and we will send the book free of cost to you.

As an inducement to persons to start now with their subscriptions, we will enter their names as soon as sent in, giving them credit to the end of 1902, thus presenting them with the papers for the balance of 1901.

If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help THE RESTITUTION by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

POST OFFICE ADDRESSES.

Persons requesting their address in public and may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Campton, Blair, Neb.
S. R. Cinkenbeard, Bonham, Texas.
P. R. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, [illegible].
W. L. Skeels, Scholls, Ore.
S. Roxman Winne, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St. Tacoma Wash.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
J. R. Fisk, Caldwell, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Babcock, W. B. C. Home, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Steffa, [illegible]mona, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 21, Waynesville, Ill.
Wm. Guin, Jefferson, Ore.
T. F. Cordill, 508 S Main st, South Bend, Ind.
O. W. Smith, Box 188, Hartford, Kan.
Mrs. Dr. Ricklis, Luther, Okla.
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Excursion tickets will be sold Dec. 24, 25, and 31, 1901 and Jan. 1, 1902 on Pennsylvania Lines, on account of Christmas and New Years holidays. Rate for adults will not be less than 30 cents, nor less than 15 cents for children. Tickets will be good returning until Jan. 2, inclusive. For details about fares, time of trains, etc. call on or address J. E. Hanes, ticket agent.

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth N. J.

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No. 10, Ex. Sun. For South Bound	8:25am
No. 14, " "	12:01noon
No. 8, " " "	10:08pm
No 12, Sunday only	9:40am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:45a m
No. 5, " " " "	12:34noon
No. 9, " " " Logansport,	7:30pm
No 11, Sunday only	8:30pm

Trains 8 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Nov. 24, 1901, passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East—2:58 a m daily, 10:23 a m daily except Sunday, 2:35 p m daily, 5:45 p m daily, 7:55 p m daily extra fare train, 8:39 daily except on Sunday, 9:55 p m daily.

For the West—5:15 a m daily, 6:30 a m daily extra fare train, 9:22 a m daily except Sunday, 12:07 p m daily, 2:15 p m daily except Sunday, 6:08 p m daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth.

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For the Christmas and New Year's Holidays the Vandalia Railroad Line will sell on December 24th, 25th, and 31, 1901, and Jan. 1, 1902, return limit Jan. 2, excursion tickets at reduced fares. For full particulars call on nearest Vandalia Line Agent, or address E. A. Ford, Gen'l Pass'r Agt., St. Louis, Mo.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall, H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sundays at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Solon, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Solon, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, by J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1261½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Ebelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kalb, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthou, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Busse.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Loveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Announcements by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fiko, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Barker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

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VOLUME LI. PLYMOUTH, INDIANA, JANUARY 1, 1902. NUMBER 1.

The Restitution.

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For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked path behind us now,
Press on with steadfast purpose on our brow,
To better deeds, O friend.

Let us walk gladly, friend;
Perchance some greater good than we have known
In coming hours, or some fair hope flown
Shall yet return, O friend.

Let us walk kindly, friend;
Speak not the hasty word unbecoming round our way;
The kind words come not half so sweet,
Or lightly gathered, friend.

Let us walk lowly, friend.
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk quickly, friend;
Work with our might while lasts our little day,
And help some toiling comrade on the way;
And may God guide us, friend.

Original.

A Sign of the Times.

We have been told by the religious press, with so much confidence and persistency, that "the world is growing better," that one might almost be led to think that the millennium is here and in full operation, and that there is scarcely any need of sending to the throne of heaven the petition, "Thy kingdom come," and "abandon us not in temptation." For surely, if for nineteen centuries the tendencies in the world have been for the better, temptation to sin ought to be well nigh impossible. But pious men and women are still subject to trials and temptations, and the tendencies of the times are such that if we do not watch we fall into many hurtful and foolish lusts which sink men in perdition and destruction.

This condition seems to have been before the mind of the editor of a religious journal that comes to my table. Here is part of the mental picture he draws:

"These are serious times. There has been a gradual degeneration in the moral tone and vitality of a large part of the Church—a letting down the bars—a yielding to the spirit of compromise with the world.....The world rules the masses. The spirit that worketh in the children of disobedience seems to strongly predominate. The Church has largely lost her grip on the situation, and is drifting helplessly, almost, in the current of worldly tendencies.....The *Zeit-Geist* (spirit of the times) is the ruling genius."

What a picture! What a confession! But how true! But when this is the condition in the Church and the world, why should we flatter ourselves over our achievements and say that "things are getting better?" When thoughtful persons outside of the Church see such statements and witness the conditions here described they question as to the cause of all this. "What is the trouble with the Church; its machinery or its working? Why has it not only failed to convert the world, but, according to its own confession, 'is drifting helplessly in the current of worldly tendencies, content to accept the ethical and social standards prescribed by the world?'" Surely, there is something wrong somewhere; but where is it? Is not much of this perplexity due to a misunderstanding of God's purpose as relating to the present age? We are told in the Word of truth that God is "TAKING OUT OF THE GENTILES (Gr. *ethnos*-nations) a people for his name" (Acts xv. 14), and here, instead of co-operating with the Lord in making this selection, we have taken matters into our own hands by trying to "convert" the world in the present age. After this "taking out" the Lord will build up the tabernacle of David, "that the residue of men might seek the Lord," etc., 17. Notice:

1. The visit to the Gentiles to take out a people for the Lord's name, by means of the gospel. v. 7, 14.

2. "After this" the return to build up the tabernacle of David (16).

3. The object of this return is "that the residue of men might seek the Lord." (17).

This is not only the Bible view—because stated in Bible language,—but will also obviate a great amount of the perplexity arising from apparent failure of God's plan, because the world is not yet converted, and will remove much of the reproach cast upon God's wisdom in prosecuting his plan. It *is* true that he has been and still is taking out of the nations a people for his name: the selection is still going on by means of the same gospel announced by Jesus and his apostles. The Word of God does not return to him void, but accomplishes what he pleases, and prospers in the thing whereunto he sent it. When "the law shall go forth from Zion, and the Word of the Lord from Jerusalem" (Isa. ii. 3) for the conversion of the world, it *will* bring about the very results he contemplates, to which the work of the past ages is introductory and preliminary. This thought is no "new thing under the sun," but was held by the apostles, their immediate successors, and others for many centuries; and the idea of "converting the world" before the Lord's coming, when he shall rule the world in righteousness, is comparatively modern, being the invention of an English clergyman—Daniel Whitby—who lived about 200 years ago. This error has not only crept into the Church and been accepted by the majority of professed Christians, but has done much harm to the truth of God by reflecting upon his wisdom to choose the right undertaking and the proper means, and upon his ability to carry out what he has purposed to do.

The means designed by God for taking out a people *for* his name is "the gospel." This is the "power" with which he moves men. Rom. i. 16. It is *able* to do this. Nothing of man's invention is required to give it force; it is able to stand on its own merits. Where human or artificial means are employed to either supplant or assist the gospel confusion is the result. It is the duty of the Church to be faithful in the proclamation of the glad tidings, knowing that God's power will not fail. Let us be "workers together with God," neither lagging behind nor running before him. Then when the Nobleman shall return from the far country, he will reward his faithful servants. Luke xix.

A. H. ZIRKLE.

The Covenants of Promise.

"In thee (Abraham) shall all nations be blessed." Gal. iii. 8. Paul declares the above to be the gospel preached before unto Abraham. We are often asked the question, Are not the nations blessed through Abraham's seed to day, and has not God been blessing them since Christ made his first advent? Permit me to give you the testimony of the Apostle James Acts xv. 14, 17, 'Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." This Scripture declares that God is visiting the Gentiles to take out of them a people for his name. As it is written, after this I will return, and will build again the tabernacle of David which is fallen down," etc. After what? After taking out of the Gentiles a people for his name. What then? I (Christ, Abraham's seed) will return and build again the tabernacle of David, etc. No wherein the Bible does it say that in this Gentile age men and women are being prepared for heaven. Peter in Acts iii. 19-21, says, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The heaven must retain Christ until the time of the restitution of all things, etc. Let me quote one further from Matt. xix 27, 28, "Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we receive therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, or restitution, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The reward for following Christ is (to the Apostles) to be received "in the regeneration when the Son of Man shall sit in the throne of his glory." Matt. xxv. 31 tells when he shall sit in his throne, "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. Then will the apostles sit upon thrones and the times of regeneration begin. Then will David's tabernacle be built again and his throne be restored. What a strange doctrine this is that Christ shall yet occupy David's throne and rule over the nations of the earth. It is indeed strange to many, yet the angel said to Mary, the mother of Jesus, Luke i. 32, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." Where was David's throne? I answer not in heaven but on earth. Christ is now in his Father's throne. See Rev. iii. 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Do not the above Scriptures prove that Christ will remain in heaven until the time of rebuilding, of the restitution of all things, of regeneration and the judging of the nations shall begin? Is not this in connection with the restoring of the kingdom to Israel? In Acts i. 3, we read, "To whom he showed himself after his passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God."

Now notice the request the Apostles made of him. 6th verse, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" His answer was, "It is not for you to know the times or the seasons which the Father hath put in his own power. Their request was that the kingdom be restored at that time. His answer was that it was not for them to know the times or the seasons of the restoration of the kingdom to Israel. Under the power of the Holy Ghost, Peter in Acts ii. 30, spoke of this same promise, "Therefore being a prophet, and knowing that God had sworn with an oath to him, (David) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne." Peter here quotes from Psa. cxxxii. 11, and applies it to Christ so we see it could not have been Solomon. Further, let me quote from Paul in Acts xiii. 34, "And as concerning that he raised him (Christ) up from the dead, now no more to return to corruption, he said on this wise, I will give you (Christ) the sure mercies of David." Are the sure mercies of David here spoken of those things belonging to the former kingdom of Israel? See the marginal reference in the Bible, viz: "*ton osia*," holy, or just things, which word the LXX both in the place of Isa. lv. 3, and many others, use for that which is in the Hebrew "mercies." If you will begin reading with the 14th verse and finish this chapter you will get the full connection in which this is found. We have seen in Acts ii. 30, that God raised Christ up to sit on David's throne; and in Acts xiii we find that he was raised up to receive the sure mercies of David, the holy or just things. You must remember that David died without having received the promises. Heb. xi. 39, "And these all having obtained a good report through faith, received not the promise." David is among the number.

Thus far in this article I have quoted from the Old Testament, as many think these truths are found only in the New Testament and are not binding. I will now show you that the whole matter is found in two of the Old Prophecies. Please turn now to 2 Sam. vii. 12, 18. I will not quote them, but ask you to read them. God who in thy days he will fulfill, and then shall build unto thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom (David's kingdom, the kingdom of Israel or the kingdom of God). He shall build an house for my name, and I will establish the throne of his kingdom forever." Now what does this mean but "to build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up." Acts xv. 11. When Christ shall have built it up, it will be an everlasting habitation. But my mercies shall not depart away from him, (David's Seed) as I took it from Saul, whom I put away before thee. "And thine house and thine kingdom shall be established forever before thee; thy throne shall be established forever." You may contend that this promise was to Solomon and therefore fulfilled. Please notice that this was after David's death. Also notice that Solomon reigned or sat upon the throne of Israel before David's death. 1 Kings ii. 1-4. When the prophet Nathan spoke unto David, 2 Sam. vii. 12, 17. Notice how David rejoined, "Who am I, O Lord God? And what is my house that thou hast brought me hitherto? But thou hast spoken also of thy servant's house for a great while to come." Read the remainder of this chapter and compare it with 1 Kings ii. Read the entire chapter.

In these two articles on the covenants of promise we have tried to show you that they are intimately connected with the gospel that Christ preached and commanded his followers to preach, viz: the gospel of the kingdom of God, and that the gospel related to the seed of Abram and of David. It comprehends not only the death, burial and the resurrection of Christ but his reigning on the throne of his father David and over the nations of the earth. Then peace shall be universal and all shall know the Lord and obey him because he rules justly. Then thank God the poor shall be judged by a righteous Judge. Isa. ix. 6, 7, speaks of his reign, "Unto us a child is born, unto us a Son is given and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." So mote it be.

D. C. ROBISON.

Changed Ordinances.

"Keep the ordinances as I delivered them unto you." 1 Cor. xi. 2.

Why so? Because "I received of the Lord that which also I delivered unto you." Ver. 23.

One of the ordinances to be kept "as delivered," is baptism, and those who would presume to change the ordinances "as delivered," must do so at the peril of their eternal interest.

It is a notorious fact that the ordinance of baptism has been radically changed. Now, who is responsible for that change? I will let Mr. Calvin answer the question. He says, commenting on Acts viii, 38: "We see from this instance, what was the baptismal rite amongst the ancients; for they plunged the whole body in the water. Now 'tis the custom for the minister to sprinkle only the body or head. * * * Wherefore the church did grant liberty to herself since the beginning, to change the rite somewhat."

"The Church," says Calvin, is responsible for the above presumptious change. The same church has not only changed the ordinance of baptism, but has actually changed the gospel, (Gal. i. 6-10) as delivered unto us.

What church has done this foul thing? Surely not the pure Church of God, because she delights to follow her Lord wherever he may lead. She would never question his requirements, or substitute something else which would better suit fleshly convenience or taste. It was not a true Church, but a shameless, faithless church. What church is that? you ask. By their fruits you shall know them. They are easily recognized as to *identity*, wherever you find a church which practices sprinkling and calls the same baptism, you can know of an absolute surety, that that church is not the Church of God, her practices are a sure brand as to what she really is.

Ministers high up in the standing of the faithless church, are not only aware that a change has been made, but they also approve of the change, on account of fleshly convenience, which change, they like Mr. Calvin, frankly admit is contrary to Scripture teaching, and yet while being aware of the same, they approve of the change. A case of this kind is seen in Dean Stanley, who was formerly a minister to the late Queen Victoria, he says: "The change of immersion to sprinkling, has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word. The reason for the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the southern and eastern countries; for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the north and west. There is no one who would now wish to go back to the old practice (of the apostles and their Master.) * * * Speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense over the bondage of form and custom."

If the altering of the meaning of the word baptize, and deciding against the command of the Master, is a "triumph of common sense," then is it not a fact that this faithless church in effect charges the Savior with commanding that which lacked "common sense."

The Dean says it is "the Christian civilized world (which) has decided against it," even that which he says "had the sanction of the apostles and their Master." It could not possibly be "the Christian civilized world," which thus insults the Savior by implying that he commanded that which lacked "common sense," because the word "Christian" means a person who follows the Savior, and is one who takes a special pleasure in rendering obedience to his commands, and who would manifest righteous indignation against any implication that any of his (Jesus) commands lacked "common sense."

The Dean says the change "has altered the very meaning of the word," that is the word baptize. As a scholar in the languages, he was aware of the fact that the word *bapto* signified to dip, and *raino*, to sprinkle, and for a person to say "I was baptized by sprinkling, was simply equivalent to saying, I was dipped by sprinkling. There is not one single instance between the two covers of the Bible, where the word *raino* is translated by the words dip or immerse, or *bapto*, by the word sprinkle; each word has its own special meaning, and is never interchanged. Another person says, "I was baptized by pouring." That is equivalent to saying, "I was immersed by pouring." The words immerse and pour, are also translated from different words. *Bapto* signifies to immerse, and *cheo*, to pour.

Speaking of the terminations *ize*, or *ise*, Oswald's Etym. Dict. says: *ize* or *ise* denotes to "make or give;" as, civil *ize*, to make civil; character-*ize*, to give a character; author-*ize* to give authority; apolog-*ize*, to give an apology; harmon-*ize*, to give harmony. Hence as bapt-*ism* means an immersion, or dipping, bapt-*ize* would mean to give an immersion or dipping." Now, by the same reasoning to rant-*ize* would mean to give a sprinkling, and as to give a dipping and to give

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...now advocate the final fulfillment of all things which God hath spoken ... of all his holy prophets since ... As a means to this end ... establishment of the kingdom of God on ... with the Christ as King of kings, ... mortal saints at his coming; the ... the literal resurrection ... the immortalization of the saints; ... and the final destruction of the wicked; eternal life ... through Christ, and many other kindred truths. Also a hearty belief in ... repentance and immersion in the ... Christ for the remission of sins, the requisite of the forgiveness of sins, and a holy life as essential for final salvation.

...sprinkling is not the same action, ... could not possibly be baptism. No kind of reasoning, either grammatical or logical can make the words dipping and sprinkling synonymous words.

Turn to Lev. xiv. 16, and in that one passage you will find the words *pour*, *dip* and *sprinkle* used as the case may be in different actions, as follows: "The priest shall take some of the log of oil and pour, (*cheo*) it ... And the priest shall dip (*bapto*) his right finger in the oil that is in his right hand, and shall sprinkle (*raino*) of the oil with his finger seven times before the Lord."

Let any one take the above Scripture and attempt to force *cheo* and *raino* to answer the place of *bapto*, and they will at once see the folly of the faithless church in calling pouring and sprinkling baptism. In doing so, they are not only guilty of corrupting Scripture, but also the common logical and grammatical use of language, by which as students of language, independent of Scripture, they are sternly rebuked.

In the English language the word *dip* is never used to cover the act of sprinkling. Nor the word sprinkle to indicate the act of dipping. So in the Greek, *bapto* is never used when *raino* is meant, nor *raino* when *bapto* is the act that is to be conveyed. It is left to the theological quacks of the false church to thus corrupt language.

So strong is the evidence of language, that Mr. Campbell once said: "But, my friends, we would take any translation of the Scriptures, the worst that was ever made, and confine ourselves to it alone, in the proof of this point. I will take before an English congregation, either the present translation, Campbell's, Mac-Knight's, Doddridge's, Thompson's, Father Sirmon's or the modern Roman Catholic Version, and from any one, without foreign assistance, I will pledge myself to prove that immersion is the only baptism."

He further added: "I have proposed to be guided in ascertaining the import of the original words by the verdict of the translators of the Common Version, trammelled as they were by King James' authority. For although they were prohibited by the King from translating *bapto* and *baptizo* into English, when they had reference to this ordinance; yet in no one instance did they translate these words by *to pour*, to *pour out*, or to *sprinkle*; nor ever did they in one instance translate *raino*, or *rantizo* by to dip, immerse, or plunge."

With all this evidence to deal with, how comes it that *ranized* people boldly declare that they have been *baptized*. And how comes it that ministers when they rantize people, repeat the formula: "I baptize you," etc, when in point of fact, they do nothing of the kind?

Mr. Campbell clearly shows the source of the corruption of the ordinance of baptism. He says: "Had our translators been at liberty to have translated this word to immerse, where the ordinance was spoken of, we should have had no controversy about it. The command then would have read, "Go and disciple all nations, *immersing* them," etc. Had it not been for King James, this might have been the case, and so sensible were many of the Westminster creed-makers, of the necessity of immersion, that had it not been for Dr. Lightfoot, who gave the casting vote in favor of sprinkling, in that assembly, all the believers in the Westminster creed, would have been like all the Eastern professors of Christianity, (all those not under the Pope of Rome,) immersers, and not sprinklers. The pedo-baptist writers are constrained to admit the three facts last stated, viz: that King James forbad the translation of *baptizo* and *baptismos*; that Dr. Lightfoot gave the casting vote that gave currency to sprinkling. These considerations, together with the meaning of the word, the import of the prepositions, put it beyond reasonable doubt, that sprinkling is a human tradition, which is not only opposed to Scripture testimony, but also the common sense use of language.

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The Restitution.

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It is Already the Hour.

"And do this, knowing the season, that it is already the hour for us to awake up from sleep; for now is our salvation nearer than when we believed." Rom. xiii. 11. Diglott.

When announcement was made for our last prayer meeting of 1901, and the leader desired a good attendance because it was to be the last meeting for the year, this came to my mind—"What chapter will be selected for the lesson?" and then the above text came to mind.

The subject of the Apostle Paul just previous to this was concerning "love to thy neighbor," and he goes on and tells that "the night is far advanced, and the day has approached." In consideration of this condition of things, he further says "we should lay aside the works of darkness, and should put on the armor of light."

The memory of the writer does not run back to the time when, as a people, we did not profess to understand and know the times we were living in, and be able to note the "signs" as they occur. For years, ever since the organization of our present Church association, this has been one of the vital studies to which our best minds have been devoted. If ever before the times were momentous, what are they now? In the light of prophecy these times in which we live are truly fraught with signs of great events soon to occur. To live and not take note of these conditions, and so not "know the season," and that "it is already the hour" is to be indeed blind.

"The night is far spent and the day is at hand," and as in our natural lives we begin at such an hour to bestir ourselves, and get about the affairs of the new day, so in a more marked degree as we see the evidences of the "day of God" approaching, we should make ourselves ready to hail the rising Sun that ushers in the glad morning.

There is no question about God fulfilling his promises to us. We need not worry about his side of the matter. Our part is what we should be concerned about. Knowing the times as we do, have we any obligation? Have we any duty? We most assuredly acknowledge that we have, and the next question is, Under what obligation are we resting? What is our duty? To wake up—be wakeful—watchful—strive earnestly.

Too many of our people have come to think that as the proclamation of the gospel in this dispensation is for the purpose of selecting out a people to be associated with Christ in the work of a future age, and as we are far down near—or actually in—the end of these times, and the day so long looked for is just dawning, that we have no more work to do but to quietly wait for the consummation. So far has this idea impressed many of our people who were formerly active in the work, that a sort of lukewarm condition has enveloped us. We seem to have given over the work to the Lord to finish, saying, in effect—"Lord if there are any more to be yet taken in we are willing to leave it in your hands to find them. Our work is about done." So interest is lost in the words of the preacher, attendance at his service is poor; the prayer meeting is left for a few, till it is a question as to the advisability of using fuel and lights for so small a number. Sunday School is a drag, in which the teachers have to be *urged*, in place of being anxious to do—scholars catch the disease quickly, and attendance and interest drops off. The result of this is that soon the young people are attracted by outside influences, those in the church see no use in keeping alive differences between our faith and of other denominations, and so "mix in" with them. Other young folks seeing no difference maintained, consider they are as well out as in, so remain out. Many older ones tire of the fight, or are lulled to sleep by the gentle song of that charmer whose name is "It makes no difference so you are sincere," and as the Morning dawns we are drowsy—or as the call is made that the Bridegroom is here, we have no oil in our lamps.

Is this picture overdrawn? Can you say it is not true in your locality? Brethren, sisters, then why is it that the isolated ones in so many instances become lost in the outside world, and how comes it that when churches are absorbed by others if left alone for a time?

Have we an obligation? Have we a duty? As we come near the dawn of day we are in the very darkest time. So in our Christian walk we may expect to find difficulties and hindrances heaped up for us at this time. Should that be cause for discouragement? Rather, as it is another proof that the Day is near, we should but redouble our energy. Be wider awake, more earnest in our efforts. We should consider it a privilege, a *high honor*, that we are here to still work and labor for the coming King. Our present far outranks all the past. The most stupendous work of the ages is that in hand now.

As we realize then, the time we are living in, let us "gird up our loins," "trim our lamps" and fill them with oil, "put on the armor of light," be fully "awake," and go forth to do the more valiant battle for our King. This is fulfilling our obligation—doing our duty. God will do as he has promised. Will we do ours, is the question. Our eternal life—our part with Christ in the next age is conditioned on the performance of our duty in this.

At the beginning of this new year of 1902, will you take a careful look at yourself; see if you are giving *all* the support you can to every means at hand—whether it be the preacher, the publisher, by the attendance at and participation in the services of prayer meeting, by attending the Sunday School and Bible Class and willingly teaching when a chance is offered. If you are not giving so much money that you *feel* the sacrifice, then it is no *sacrifice* at all. We are not asked to give a little of what we have left—we are called upon to make a *sacrifice* of something—yea, even of ALL for His cause, and his cause is the proclamation of the gospel, and caring for his poor. This is the sum and substance of our duty and obligation, and our life in the next age—our eternal life—depends on our actions now.

In this opening of 1902, THE RESTITUTION wishes all its patrons and friends, as is usual, "A Happy New Year," and at the same time utters this cry to you each—"It is already the hour for us to awake up from sleep, for now is our salvation nearer than when we believed."

THE Pope of Rome has decided to send a "pontifical mission" to be at the coronation of King Edward next June.

WE believe it is the duty of every member of the Church of God to support THE RESTITUTION by subscribing for it.

GERMAN warships are gathering at ports of Venezuela, and may blockade them in order to enforce the rights of German subjects. American and English ships are there too watching the outcome.

MANY people have supposed that in this country there were railroads in plenty, and no more building on a large scale would be necessary, but the Railway Age gives figures to show that in 1901 there were 5057 miles of new road built; a far greater amount than for several years past, the year of 1890 only exceeding it with 5070 miles.

HAMM ULLAH KHAN, the Ameer of Afghanistan, has pledged to maintain the policy of his father, in guarding his country against foreign aggression, and in preventing the introduction of railroads, telegraphs, European trade, and education by missionaries. He will have a hard time keeping out civilization as it is defined to day, but if he lets it in he will likely lose his country, which point he seems sharp enough to foresee.

CONCERNING the trouble in the regions round the Persian Gulf, dispatches from London have the following to say on the subject:

"The Koweyt question seems to grow no less formidable with time, and the frank admission of a prominent Russian journal that English occupation would be a serious impediment to the carrying out of the Russian plans in the Persian Gulf indicated, in view of the fact that there is no evidence that England intends to occupy, a somewhat dangerous mood. Russia now nearly monopolizes trade with Persia, and with the completion of her new railroad from Alexandropo to Erivan her possessions in the near East will enter a new stage of development. But her plans mean the control of the whole trade of the Persian Gulf, which must include the virtual mastery over all the adjoining provinces, either direct or through influences over Turkey, and England's settled determination to preserve the independence of Koweyt may yet lead to trouble."

THE war in South Africa is by no means ended. One day the British are victors over a small party, the next the Boers have the lead, and so it goes. A sort of running fight kept up all the time.

THE Zionist Congress is in session at Bazle, Switzerland. The reports for last week say that the greatest event was a speech by Dr. Max Nordau, in which he referred to the economic, political, and intellectual condition of the Jews, and delivered a bitter, passionate protest against their treatment on the continent of Europe. Dr. Herzl, the President, received a telegram from the grand master of ceremonies at the Yildiz Kiosk reporting that the message of homage from the Zionist congress had given the greatest satisfaction to the Sultan. There are 1000 delegates at the convention, and Dr. Herzl said to them in his opening speech that he had absolute confidence in the national colonization movement, and believed it would succeed where efforts towards charitable colonization had failed."

Zionism in America.

[The following is an editorial taken from the Chicago *Tribune* of Dec. 30, and is given to show how this movement is considered by those who help to make public opinion by way of the city daily papers. The writer is wrong when he says, "If it (the prophecy) is to be fulfilled it will fulfil itself." No prophecy is made in the Scriptures, and then left to itself or chance for fulfilment. God will see to that, and will employ such instrumentalities as he sees fit to accomplish the end, and if he has chosen Dr. Herzl and his coworkers to do certain things toward the fulfilment of the prophecies concerning the return of the Jews to Palestine, we may be certain they will be supported in their efforts.—ED.]

The Zionist conference now in progress at Basle, Switzerland, is a significant gathering. It is an evidence of national self consciousness, of the compelling force of kinship, of the persistence of historical recollections, and of the power of an ideal. The Zionist movement is permeated with sentiment and romance. Out of it, however, might arise practical consequences that would effect the world. If it should prove possible to restore the Jewish nation to the land of Canaan and to give it again a separate national existence the flight from Egypt would seem by comparison an event of minor importance.

Those persons who construe certain passages of Scripture in an exactly literal sense are of course obliged to believe that in the latter days the scattered tribes will be gathered together again, that the dispersion will come to an end, and that the reorganized Jewish state will continue to the end of time. There is nothing in prophecy, however, that requires one to assist in its fulfilling. If it is to be fulfilled it will fulfil itself. So, apparently, think a large proportion of the Jews dispersed through Europe and America. Dr. Herzl and Max Nordau think otherwise. They have thrown themselves into the Zionist agitation with the greatest possible energy and enthusiasm. They have coaxed, flattered, upbraided, and denounced. The result has been a general interest in the Zionist idea and the holding of various international meetings for conference and discussion. Beyond this little seems to have been accomplished. It may be, of course, that the near future will show the effect of the present propaganda, and will witness the rise of a general determination on the part of the Jews to return to their former home. At present, however, there are a preoccupation and a listlessness that make decisive action seem improbable.

Not that the average Jew is unaffected by the notion of a reunited Israel. The glamour of such a notion affects even the Gentile. That a nation should be gathered up from every corner of the world after a dispersion of centuries and brought back to the scene of its former glories is almost overwhelms the imagination. It is impossible that any one should remain entirely cold when a plan of this kind is on foot. If American Jews are less enthusiastic than Max Nordau would like to have them it is not because they have become rich, and therefore cold, but because they are so much at home in the United States. In this country the Jew is under no political or economic disadvantages. Therefore, while indignantly repudiating any suggestion that he has lost his loyalty to his race, he cannot see that anything is to be gained by a second exodus. He has become an American, and an American he will continue to be. This country has given no better proof of its ability to naturalize the stranger.

Selected.

The Great Dead of 1901.

The year now so nearly at its close has been quite as notable as any of its recent predecessors in the loss of those who have been conspicuous in their various departments of labor and have made their names widely known. The political world has lost William McKinley, murdered during his Presidency by the assassin Czolgosz at the Pan-American Exhibition; Benjamin Harrison, the eminent lawyer and ex-President; Wm. M. Evarts, also a great lawyer and ex-Secretary of State; Prince von Hohenlohe, the German ex-Chancellor; Francesco Crispi, the ex-Premier of Italy; and Li Hung Chang, the smartest and sanest man of his time in China. Among the rulers of the world Victoria, Queen of Great Britain, has passed away, likewise the Dowager Empress Frederick, Abdur Rahman Khan, the Ameer of Afghanistan; and Milan, the dissolute ex-King of Servia.

The world of literature and the arts has suffered severely. Among the prominent writers who have passed away are: John Fiske, the historian; Charlotte M. Yonge, and Sir Walter Besant, novelists; Robert W. Buchanan, the British poet; William Ellery Channing of the famous Concord group of writers; Maurice Thompson, the story writer and essayist; and Ignatius Donnelly, the romancer and Baconian cipher inventor. Music has lost Verdi, the last of the old school of Italian opera composers; Benoit, who was the chief representative of the Flemish school of composition; Sir John Stainer, the organist and author of the best dictionary of terms yet produced; Franz Rummel, the pianist; Alfred Patti, the 'cellist; and Audran, the French light opera composer. In art France loses Jean Cazin, one of its greatest painters; England, Kate Greenaway, the delightful illustrator; and the United States, James McD. Hart and Edward Moran, two of the best representatives of the old school of painting.—*The Tribune.*

"Humanism."

One of the outstanding features of today is the bankruptcy of Humanism. It had its rise in a reaction against the theological conception of life. Humanism, in so far as it rests on a comprehensive system of thought, has a clearly defined attitude to the great fundamental conceptions, God and Man. Theology rests on the idea of a personal God in close supernatural relation with man and fallen being. The watchword of theology is Redemption. Humanism rests on the idea of God as an unknown Force, which has no personal or supernatural relation to man. Man is not a fallen but a rising being. The watchword of humanism is culture. Give man freedom, says humanism, knock off theological and political fetters, encourage the wealth-creating instinct, and increase the opportunities of culture. The results, asserts Humanism, will be the individual and social elevation of humanity. Humanism for fifty years has been on its trial. The theological pressure has been lifted from the human mind; political despotism has been weakened; education has been popularized; wealth has been increased beyond the dreams of avarice. What is the result? A few choice spirits in academic circles may be found true to the culturistic gospel of Goethe and Matthew Arnold, but the rest of the world is all but submerged in a huge wave of materialism. As matters now stand, Humanism has its trinity as well as Theology. The trinity of Humanism is money, pleasure, militarism. Money is feverishingly sought for the pleasure, mostly of the brutalising sort, which it is supposed to bring. In the individual sphere the rush for money has given birth to the gambling table, the drinking club, and the stock exchange; in the industrial sphere to American Trusts; and in the national spheres to seizures of gold-fields and colossal armies. In presence of society as it exists today, what becomes of humanism with its fervent belief in the natural goodness of human nature, the socializing power of sympathy and the brotherhood of man? Germany, the home of Goethe, the high priest of culture, with its sweet reasonableness, has given birth to Bismarck, the high priest of force, with its blood and iron; and England the home of liberty and the friend of nationalities, has given birth in South Africa to a brutal despotism, and is engaged in following the worst examples of Russia and Spain. Meanwhile, socialism, anarchism, nihilism, the trinity of a decadent Humanism, bide their time to overwhelm civilization in ruin. Have those who have favored Humanism not underestimated the evil side of human nature. In their temple of culture they have shuddered at Bartholomew massacres and the atrocities of Alva. And now, in the midst of a Humanist civilization, we have atrocities in Cuba, Armenian horrors, and hell in South Africa. Are we not, after all, driven back to the philosophy of John Calvin, who built his stern and grim theology on the Scriptural declaration which history today is vividly illustrating before our eyes—the heart is deceitful above all things, and desperately wicked.—*Edinburgh Scotland News.*

Babylon.

Babylon's pre-eminence as a city has been destroyed by Dr. Koldewey, the leader of the German exploration party making excavations on its site.

Herodotus, the father of history, said that Babylon was as large as Paris, London, and Berlin combined, but the investigations show that it is only about one-fifth the size of London, or one-half that of Chicago.

German archæologists have still further upset theories as to the great city whose name has become a synonym for wickedness. On the assertion of Herodotus people have believed the city's walls were of enormous size and thickness. This is not so.

The principal town was on the left bank of the Euphrates. It was built in the form of a triangle, the sides of which measured 4½, 3½ and 5½ kilometers. It was surrounded by walls which are still traceable. The diameter of the city was about eight miles.

The excavations have progressed considerably, and with good results. Several buildings have been unearthed which are easily located in the Bible. One of these is the kasr or palace of Nebuchadnezzar. This is identical with the Schuana of ancient Scriptures. The New Year's day procession for the Temple of Marduk started from this point and the King was obliged to accompany it on pain of the forfeiture of his throne.

The principal Babylonian temple, Amran, identical with the Egasila of the Scriptures, has also been discovered; also the road between Egasila and the citadel or palace of Schuana, called Ai-Bur-Shabou.

Imgur Bel and Nimiti Bel, the great Durnal of Babylon, are not walls, as had been thought, but bastions.

The Babylon of the Bible is distinctly not the city, but the fortified palace or citadel of Nebuchadnezzar.

The hill Babel is probably the ruins of the celebrated hanging gardens of Semiramus. The tower of Babylon probably stood near the Temple of Marduk, on the spot now known as the hill Sikkurat.

Many extremely interesting finds have been made, proving the extraordinary richness, elaboration, and plenitude of detail of the decoration of the palace.

The Old Year.

The year which has just closed in some respects has been a memorable one. In this country it has been unusually free from great calamities and epidemics and has also been one of extraordinary prosperity and business development. It has witnessed the birth of great industrial combinations and the expansion of the national commerce. There was but one serious strike and it did not long interfere with industry. Cuban affairs have been satisfactorily adjusted and that island this year will attempt the task of self-government. Porto Rico is progressing well. The Philippines are under temporary civil government, and hostilities, since the capture of Aguinaldo, have been confined to straggling bands. The work of development goes on steadily. The ratification of the Hay-Pauncefote treaty has ended an old and vexatious controversy and has opened the way for the construction of an isthmian canal.

The sorrowful event of the year was the assassination of President McKinley. This nation mourned him deeply and unusual expressions of sympathy came from all parts of the civilized world. The cruel deed of the Anarchist, however, was fruitless. The administration of the government was not interrupted for an hour, and Mr. Roosevelt assumed the duties and responsibilities of the Presidency with the good wishes of the whole country and the respect of the world. The central and southern portions of the American continent have been disturbed more or less all the year with revolutions and war, and the new year opens with unsettled conditions prevailing in Colombia, Venezuela, Argentina, and Chile.

In the old world also important events have taken place. Great Britain was plunged into grief by the death of its well-beloved Queen, and Edward VII., after his long years of waiting, has been proclaimed King and will be crowned this year. The calamity of the Boer war still continues. The new year opens with serious reverses to the British arms, and no one can foresee the end of the struggle waged by the persistent Boers.

The remaining important events of the year pertain to Asia. The death of the Ameer of Afghanistan may yet entail trouble for the great powers. Russia has virtually finished its great transsiberian road, which will give it at least commercial control of Manchuria, and may open up new questions of administration in China and possibilities of disagreements with Japan. The Chinese difficulty has been settled for the present at least, and that government will pay heavy indemnities for the outrages committed by the Boxers. The future of China, however, is still a sealed book. Peace may be disturbed at any time by that obstinately conservative people.—*Chicago Tribune.*

Subscribe for THE RESTITUTION for 1902.

Signs in the Heavens.

Astronomers have just discovered a wonderful phenomenon in the sky, which some believe to be the beginning of a new sun and a new set of worlds—the very beginning and birth of a new universe.

With telescopes they are watching and photographing the actual birth of a new system, which may eventually develop into a finished form resembling that of the solar system in which we live.

Nothing like this has ever been seen in the heavens before. In many respects it is the most marvelous discovery ever made.

This hitherto unmatched wonder has made its appearance in the constellation Perseus, which is now overhead about 10 o'clock in the evening. It is an outgrowth of the great new star which appeared in that constellation last February. But the whole story is so marvelous that if it were not avouched by the foremost observers in the greatest observatories of the world it would not be believed. It stands, however, on the authority of the Lick observatory, the Yerkes observatory, the Harvard observatory and several of the leading observatories of Europe.

This is the story:

Where the new star in Perseus spoken of above suddenly made its appearance last February nothing was visible before. The part of the sky, like all other parts, had frequently been photographed at the Harvard observatory, and while the photographs showed thousands of stars too faint to be visible to the naked eye scattered all about the place, nothing but blank darkness existed at the spot where the new star subsequently burst into view.

The last of these photographs was made on the 19th of February. On the night of the 21st of February an astronomer in Edinburgh was amazed to see a great, flaming new star in the constellation Perseus. Hundreds of other observers quickly caught sight of it, and in fact nobody could miss seeing it, for it was almost the brightest star in the whole heavens.

Immediately the Harvard observers consulted their photographs and found that in the place where this wonderful new star now blazed not the faintest speck of light had existed forty-eight hours earlier!

What had happened? How was it possible for one of the brightest stars ever seen to come into existence so suddenly where apparently, nothing whatever had been before? This seemed a miracle indeed!

That star was demonstrably far mightier than our sun. It was only its immeasurable distance that made it appear as a star instead of what it really was, a luminous body, that, placed beside the sun, would make the latter appear as a tallow dip in comparison with an incandescent lamp.

The thought that so tremendous a blaze had come into existence instantly, without the slightest warning, in a place where not a twinkle had been visible before, was stunning, and it almost paralyzes the imagination! —*Selected by J. M. Tindell.*

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

Undertones.

When the cloudless sun of summer
Pours a flood of liquid gold
On the blue and glassy ocean,
On the green and flowery wold;
When the bee hums round the blossom,
When no bird sings by its nest,
Underneath the joyous throbbing
Breathes a smothered tone of sobbing—
Weary sobbing after rest.

For these sunny skies shall darken,
And the sea's wild billows flow,
And the leaves shall fall and moulder
In a shroud of winter snow:
And the voice of song shall falter;
So there's sighing in the lowest
Of a world in blindness praying
For a beauty undecaying,
And a true, abiding rest.

And, however well we love them,
These dear faces young and hale,
In the breath of time must wither,
At the touch of death must pale;
Soon we leave them, or they leave us;
There, our beautiful and best!
For the doors of death has housed us;
There are tombstones all around us,
And this world is not our rest.

Hark! responsive to hearts burdened
Comes a tender voice from One:
"I can meet this world-wide longing,
Change life's bitter undertone,"—
It is Christ, the nations' Healer,
And the balm for souls distressed,
For the craving heart, perfection,
For our dead a resurrection,
For the weary spirit, rest.

And his witnesses are crying:
"Now, the blood of Christ can save,
And communion with his spirit
Is the bliss you blindly crave!
On his breast for sinners bleeding,
When your aching soul is pressed,
You remember Eden's portal,
And regain the tree immortal,
And the rapture and the rest."

Here our skies may change and darken,
But there's cloudless light before;
Here our friends and we must sever,
But we'll meet on yonder shore.
There foundations never totter,
And no partings wring the breast;
And the beauty fadeth never,
And the song is sung forever
In the home of endless rest.

—*The London Christian.*

Original.

The Return of the Master.

The return of the Master is the most important event in the history of the world, and especially to his brethren, who are looking, and praying for his return to establish the kingdom of God on the earth, with all the blessings that will come to the inhabitants of the earth by that much to be desired event. If he come not to speak peace to the nations, wars will continue as long as man is ambitious and selfish. If the Master does not return from the far country, the dead will never be raised, and consequently the righteous will get no reward, but are perished for ever. But this is impossible because we have the word of him that cannot lie, that he (Christ) "shall not fail nor be discouraged till he hath set justice and judgment in the earth." The better part of the human race sees the evils of the present conditions that exist in the political and ecclesiastical heavens of the present time, but seem powerless to apply the much needed reforms. On account of the lust for power, and the selfishness of man, the present conditions will continue to curse the earth until man, as now constituted, shall fully demonstrate his inability to govern himself, then help will come. The Master will return, "He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." Psa. lxxii. 6-7. But when will the Lord come? "The day nor the hour knoweth no man." But it is written that, "There is a set time to favor Zion," and by all the signs it is not very far in the future. When Paul wrote his second epistle to the church at Thessalonica he said, speaking of the day of Christ, "Let no man deceive you.....for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." This prohibition exists no longer, the apostasy has come; the man of sin has been revealed; and he has sat in the temple of God. The Apostle here could not have reference to any power that is in the future from our day, because he said, "The mystery of iniquity doth already work, only he (the pagan ruler) that now hinders will hinder until he be taken out of the way, and then shall that wicked one be revealed." The testimony that seems to me to come the nearest to revealing the time of the Lord's return is found in the last chapter of Daniel.

I will not say that Brother A. S. Clough is wrong in reference to the time, times, and a half, 1260 days, and the 1335 days of Dan. xii., but will give an exposition of the same as they appear to me, and if any one can show me where I am wrong, he will be doing me a favor. I hold that we should always be ready to exchange error for truth, and should treat the views of those that differ with us with respect.

In order to understand the writing of Daniel and John, we must keep in our mind the fact that events recorded in the same verse are in their fulfilment, sometimes many years apart; for instance the eleventh chapter of Daniel commences with events in the time of Darius, the Mede, and ends with the time when Daniel shall stand in his lot at the end of the days; commencing more than 500 years before Christ, and ending after the resurrection in the kingdom of God, containing 45 verses, which note the principal events of 25 hundred years.

Again in the Revelation v. 9, the four living creatures and the elders sing a song saying, "Thou art worthy to take the book and to open the seals thereof." Now we know that Christ when he ascended approached the Father and received from him the knowledge of the things contained in the Revelation. See i. v. That song is continued and speaks of events that will not come to pass until the kingdom of God comes, when "Every creature which is in heaven, and on the earth, and under the earth.....gives glory to him that sitteth upon the throne, and unto the Lamb for ever and ever." In Dan. xi. 31, we read, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Arms stood on the part of the Romans. They were successful in war; they polluted the sanctuary of strength; they took away the daily sacrifice. This came to pass about A. D. 70. But when did they (the Romans) place the abomination that maketh desolate? This party, or power, which the Romans placed, or put in power, must be in some way, or phase, different from the Romans that placed them, or put them into power.

As said before the events of this verse in their fulfilment may be far distant, the one from the other; that is the placing of the abomination that maketh desolate, may be many years after the taking away of the daily sacrifice. This being the case the Papacy is the power called the abomination of desolation; and history bears testimony to the fact, that the bishop of Rome, and the civil power worked hand in hand together, and in the Justinian epoch, the emperor favored all the claims of the bishop of Rome. But it remained for the Emperor Phocas to complete the work of placing the bishop as the head of all the churches. And in Rev. xvii. 5, the harlot woman is referred to as the mother of harlots and abominations of the earth. And the fact that she has put to death millions of the saints, both Jews and Gentiles, proves her title to be a desolator. If this view be correct there will be no difficulty in understanding the three prophetic periods of Dan. xii. The first is, a time, times, and a half. This evidently is the same as the one in chapter 7, where the saints are given into his hand until "a time, times, and the dividing of time." This one into whose hands the saints are given, is the little horn of the fourth beast, almost universally understood to be the papacy by all Bible students. The time being in connection with nations or earth powers, is invariably symbolic time in prophecy, that is a day for a year; condensation in the symbol, and expansion in the thing symbolized. The seven times of Dan. iv. 32 is literal time, because it has reference to an individual man. Josephus informs us that the seven times was seven years. A time in symbolic prophecy being a year, times two years, half a time six months, making 1260 years, a day for a year. In relation to the application of the 1260 years to the Papacy, an important testimony is found in Rev. xiii. 5, where it reads, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." (Margin, to make war.) There is the same number of days in this (forty and two months) as there is in the time, times and a half of Dan. xii. 7. And also the same as the "time, times, and the dividing of time" in Dan. vii. 25, and it is reasonably certain that they all refer to the Papacy, and cover the period of its supremacy, during which it had power "to make war"; when that period came to an end in A. D. 1870. The French being hard pressed by the Germans, withdrew their garrison from Rome; and then the Italians took possession of the city of Rome, and the temporal power of the Pope came to an end. The ending of this prophetic period brings us to the time of the end, when the seal is removed from the book of Daniel, by the ending of this period. See xii. 4.

The papacy came up gradually, thus making it hard to locate the exact time when the 1260 years of its power did commence; but its end is plainly marked in A. D. 1870. And it is significant that going back 1260 years from 1870 brings us to the decree of Phocas, constituting the Roman bishop head of all the churches in A. D., 608-610. Therefore it is reasonable to conclude in the absence of any direct proof, that the three periods of Dan. xii. commence at the same time, that is at the setting up of the abomination of desolation in A. D. 610. The second period of 1290 years brought us to A. D. 1900, which was a period of preparation for war. The 1335 years or third period commenced in 1900, and marks the commencement of the time of trouble such as never was since there was a nation. Dan xii. 1. This period reaches beyond the resurrection to the time when Daniel will stand in his lot. See xii. 13. This period will end in 1945; but at what time in this period the Lord will come is not revealed. If Wm. Miller had taken the reading of the Septuagint, translated from the most ancient Greek manuscript, which reads "unto two thousand and four hundred, then shall the sanctuary be cleansed." He would not have proclaimed that the Lord was coming in A. D. 1844, but in 1944. The signs of the times proclaim that the coming of the Lord is near. This testimony comes to mind, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

GEO. FRANCIS.

How Readest Thou?

"What is written in the law? how readest thou?" Luke x. 26.

"Understandest thou what thou readest?" Acts viii. 30.

"How can I except some man would guide me?" Acts viii. 31.

We can see in these questions that it is very important to understand what we read and what is written, and it is important to know who is the teacher, is he one of God's teachers? Jesus was one of those teachers, Philip was the other. We find that God sent his Son into this world as the greatest Teacher; "for he spake as one having authority." Matt. vii. 29. "Never man spake like this man." John vii. 46. "Rabbi, we know thou art a Teacher sent from God; for no man can do these miracles that thou doest, except God be with him."

We can see Nicodemus had all confidence in his Teacher, and not only him, but he says: "We know." Then there were others that knew he was God's teacher. I believe he is a safe teacher. He is too great and too good to ever deceive any one of Adam's race. Now, let us hear him when one came to him and asked him a question. Here is the question and answer: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate." Matt. vii. 13. Why strive if all will finally enter in?

Hear again, our great Teacher. "For many, I say unto you, will seek to enter in and shall not be able." Luke xiii. 24.

Again we hear him say: "Because strait is the gate and narrow is the way that leadeth unto life and few there be that find it." Luke xiii. 24.

Brother, Sister, who used this language?

Let us read. "Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him? (Christ.)" Those chief priests, officers and Pharisees were enemies of Christ and did not bring him when they were ordered to do so; for when they saw him and heard him speak their courage failed them, then when they returned to the authorities and were asked, "Why have ye not brought him?" their answer was, "Never man spake like this man." John xii. 46-49.

Christ is our model Teacher. Let us see well to it that we do not go beyond his teaching, and if Jesus says, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be dammed," (or judged) When the great Teacher stops, let us stop. When he speaks we can speak with safety. There is danger of climbing up some other way as our Teacher says. See John x. 1. Let us look well to what we teach.

Now let us hear from Paul. Remember, Dear Brother, Sister, he was chosen by Christ to the Gentiles. Paul says "Christ is the Captain of our salvation," then we who have enlisted should obey orders, and give no orders that our Captain has not given, dont let us tell a soldier he can disobey orders, if he pleases to do so it will be well with him, he can desert if he choses and when the war is over he will be pensioned with all the rest. I say, dont let us take any chance on this line. Let us hear Paul again in the language, "And being made perfect he became the Author of eternal salvation unto all them that obey him." Heb. v. 9. "For as many of you have been baptized into Christ have put on Christ." Gal. iii. 26, 27. Now here, no less than this, sinners are not included, they are not in Christ. We will surely be pensioned if we obey orders, the pension, eternal life in the kingdom of God's dear Son.

Question: If I tell the sinner he will get eternal life in the kingdom of God, whether he obeys or not, will I be safe and will he be safe in believing it? Jer. xxiii. 14-40. "They strengthen the hands of evil doers, that none doth return from his wickedness." Ezek. xiii. 22; Jer. xvi. 19.

This is what John says in his 1st Epistle, 5th chapter: "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life (in his Son.) He that hath not the Son of God, hath not life." 1 John v. 11, 12.

Is there more than one hope? let us consult Paul, in Eph. iv. "One body and one spirit, one hope." We do not read of many hopes, larger or smaller, for the One hope is the only hope it comprises, the one gospel. The gospel of Christ is the power of God unto salvation to all that obey him. Rom. i. 15, 16.

Paul stops there. Let us who preach the Word stop where Paul does; that is safe ground to stand on. Christ tells us if the blind lead the blind all will fall into the ditch.

Now, dear ones of like precious faith what I have said in this letter for our dear paper, has been said in love of the truth. I do not want to stir up strife in the Church of the living God. Where there is strife it shows that we are yet carnal and walk as men.

My prayer is that we may all speak the same things, that we be perfectly joined together in the same mind and judgment, love as brethren, be pitiful; be courteous, in honor preferring one another, and let the love of Christ dwell in us richly. Grow up unto the Christ who is our living head, and as Paul says, Speak the truth in love. Notice that word Love; without it we are nothing. Paul in 1 Cor. xiii. says Though I speak with tongues of men and angels, and have not love, I am no more than sounding brass or tinkling cymbal. If I had faith so that we could remove mountains, or give our bodies to be burned, and yet be lacking in love, we can never enter the kingdom of God.

Submitted in love of the truth to all the dear ones of like precious faith.

J. S. HATCH.

Selections.

The Land of Goshen.

The Land of Goshen, once a place so beautiful that the Israelites thought it the site of the Garden of Eden, now so desolate it might well be a paradise lost, is yet of sufficient importance to become a field of biblical research for Professor George L. Robinson of Chicago, who gives the result of his personal investigation of its location and history in the current Biblical World, published at the University of Chicago press.

Professor Robinson has taken some interesting photographs of the deserted cities of cities which flourished 400 centuries before Christ, and he recalls the fact that the old capital of Goshen, Saft El-Henneh, was discovered forty miles northeast of Cairo, in 1885 by Naville, the French Egyptologist, who found old monuments on the site bearing the name of the last of the Pharaohs. Today there is only a village with tall palms and sandy suburbs, under which may lie hidden the streets of an ancient city.

For a long time Goshen was a country lost in the mists of historical obscurity, then the student of philology and Egyptology, together with the men interested in biblical fact, entered upon a quest, which Dr. Robinson thinks has made possible the fixing of the pretty definite boundaries for that long waiting place of the Jews. Three modern Egyptian towns, Zagazig, Belbeis, and Tell-el-Kebir, lie at the points of a triangle which inclose Goshen, called the "cradle of the Hebrew nation."

And it is on the northeast frontier of Egypt that the land of Goshen was. Interest to it and its people began when the exodus took place. When Pharaoh talked to Joseph about Jacob, he spoke of it as the best of land, though today long neglect has now reduced it to a barren desert of sand and limestone, powdered with a salt efflorescence from the soil; but the proof of its ancient richness is seen along the banks of the fresh water canal led by Lesseps from the Nile to the great Suez Canal. Wherever water reaches by irrigation from this, Goshen blossoms into wild beauty, showing that moisture alone is needed to make the whole landscape a succession of luxuriant meadows and golden corn fields.

Following the Biblical data as to Israel's movements, Professor Robinson traces the exodus. From the "Hill of the Jews," the probable starting point of those who wished to escape the tyranny of Egypt, there were two routes, one through the land of the Philistines and the easterly one which had been the way by which Jacob came down to the land of Egypt. Centuries after the Bedouins followed this route before the building of the Suez Canal.

"And the children of Israel journeyed from Rameses and pitched in Succoth." Thus runs the cart itinerary, which does not tell of the meaning of "Rameses" and "Succoth." Secular history, however, offers some interesting information concerning Rameses. The letter of an Egyptian scribe describes the place at the time when the Hebrews were there. "I arrived," he writes, "at the city of Rameses Miamun and found it a charming place, with which nothing in or around Thebes can compare. The seat of the court is here. It is pleasant to live in. Its fields are full of good things and life passes in constant plenty and abundance. It has a daily market. Its canals are rich in fish; its lakes swarm with birds; its meadows are green with vegetables; there is no end of the lentils and melons which taste like honey. Its barns are full of wheat and durra and reach as high as heaven. Onions and leeks grow in bunches in the inclosures. The vine, the almond tree, and the fig tree grow in the gardens. There is plenty of sweet wine, the produce of Egypt, which they mix with honey." The enthusiasm of the writer expresses itself volubly through the ideographic language, and he goes on to tell of the flowers and feasts, the processions and celebrations, on the day when they worshiped the god of the city, "They sat there with joyful heart, or walked about without ceasing." That was thirty-six centuries ago.

The beauty of the place did not compensate the Israelites for their slave labor and the making of bricks did not serve to whet their appreciation of the brisk trade and prosperity among their masters, the Egyptians. The Jews were made to dig the canals and fill them with water, to build the dykes about the cities, to quarry blocks of granite and limestone, and then to drag them long distances to palaces or pyramids. Perhaps the bricks made of Nile mud (with or without straw), which are still in the town wall about Rameses, were made by the slaves whom Moses lead over into the land of Canaan. After the ten plagues Moses finally gained Pharaoh's permission to lead the Hebrews out of slavery, and the great City of Rameses was the place of departure. At the close of the day the tents of Succoth were reached, and Professor Robinson believes this to have been a halting place for the caravans. That must have been a sad day, if Geikie's description of its possibilities are to be believed. He says: "Water had been within reach all the way, but many of the women must already have fallen behind, children must have been exhausted and ill, and the cattle must have been jaded."

It was here, across this boggy tongue of the Red Sea, that the Israelites passed in safety, and the heavier troops of the Egyptian pursuers were drowned by the high tide.

To follow this route at the present time is to acquire a vivid realization of the courage of Moses and his followers, and these recent investigations make the possibility of such a journey as Professor Robinson has taken almost alluring, in spite of the desolate pictures.—*The Tribune.*

WHEN renewing your subscription see if there is not a brother or sister near you who does not take the paper who will if you ask them to. Help us in this way to get a few more new names on our list.

We need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1902, making $4.50 to be sent us, and we will send the book free of cost to you.

As an inducement to persons to start now with their subscriptions, we will enter their names as soon as sent in, giving them credit to the end of 1902, thus presenting them with the papers for the balance of 1901.

If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help THE RESTITUTION by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

Are England, Scotland and Ireland destined, ultimately, to become a part of "The United States of America and Great Britain"? is the startling inquiry which William T. Stead makes in the January Cosmopolitan. He has been one of the prophets of Great Britain, and has, at all times, been able to see in advance of his contemporaries—as events have proven. He has been studying the new conditions brought about by the industrial combinations and reaches the conclusion that England and the United States are destined to be more closely united and that as soon as the English people wake up to the absurdity and generul uselessness, as has been shown in the Boer War, of a king and aristocracy, the trend will be immediate in the direction of a union with the people of the United States. However much one may differ from Mr. Stead, his speculations will be found vastly interesting. He is the first British subject who has had the courage to suggest such an outcome.

WHEN a meeting is held in your neighborhood, and an audition is made to the Church, see that THE RESTITUTION goes to the home of the new convert. It will help to keep them in the right way, and aid in their growth in grace and a knowledge of the truth. See to it that they have the paper regularly.

Any one who can use the services of Bro. L. H. Chesebrough in holding meetings, can address him at Galesburgh, Mich.

IF you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Communicated.

OUR LETTER DRAWER.

Editor Restitution:

It is with a sad heart that I write to you to tell you that I will have to ask you to stop my paper. I cannot raise the means to send for it. I have been sick a good share of the summer, and times are so hard with me, and none of my children believe as I do, in fact they don't believe anything. I live in hopes that something may turn up that I may get the money to send for the paper. I would work out and get the money if I could, but I am not able to do so. I shall miss its welcome visits every week, and I hardly know how I shall do, but I will trust in the Lord and read my Bible all the more. I am a widow all alone, and do not get to hear any preaching. I love to read the letters in the dear old paper, it seems so like a letter to me. Love to all the dear brethren and sisters everywhere.

I remain your sister in the one faith, and may the Lord soon come and end our troubles.

MRS. M—— C——.

[Who wants to pay for this poor Sister's paper? Some one surely will be anxious to have the honor of doing so. It is a privilege—or should be so considered—to be able to aid one of God's poor children. Who will help this one?—ED.]

Dear Brothers and Sisters:

It has been a good while since I heard from many of you, and the time has come that we should speak in behalf of our dear Savior one with another. Dear ones, all of you who are of the one faith, just think what Jesus has done for you and for me; he was hung on the cross and died to save sinners. Dear brothers and sisters, why is it they can't see the truth in its purity, when Jesus tells it so plain?—one faith, one Lord, and one baptism. For my part I shall stand on the solid rock, though all around me is sinking sand.

I am one of the isolated ones, and hear no preaching. There is a church near us but I do not go, as I dislike to hear God's word used so, for they often preach funerals and say, Oh yes, they have gone up to yonder heaven, and are now singing songs with the angels. On the other hand some go to eternal torment. I do hate to hear God's word slandered in any such a way. My faith is so firm it cannot be shaken, as I expect to die in the faith, and expect to be raised at the resurrection morn, for Jesus says this mortal must put on immortality.

All the preaching I have is my Bible and THE RESTITUTION, but as I never had any schooling I cannot read very good, but two years ago I made up my mind to read the Bible through, and by the grace of God I was able to spell through it. I am now sixty years old, and let us never be discouraged or give up, for Jesus is our Friend. I shall have to bring my letter to a close, and wish all to remember me in your prayers. I would like to see you all, but cannot now, and hope to meet you in the kingdom of God.

MRS. R. C. ELLIOTT.

Editor Restitution:

Please allow me a few words in the way of testimony in our very excellent paper, THE RESTITUTION. I question whether there is another paper in the wide world in which there is found so many precious truths. What a pleasure it is to read after such able writers as Brothers Joblin, Wilson, Zilmer, and many others who write for our paper.

I am isolated from those of "like precious faith," but have the blessed privilege of "contending for the faith once delivered to the saints." I cannot converse with any one who is looking for the soon coming of our Lord and Savior Jesus Christ. I was reared and educated in the Methodist doctrine, and thought that I believed it, but was induced by a friend to help him on a debate on the question,—"Shall the saints inherit the earth in the future?" We gained the question, and I was astonished to find that my Methodist friends could give no reason for the few Scriptures that I know. From this time on I became a seeker for the truth, and thank God I never rested until I stood on the ice one cold February day and looked down into what seemed to me a real grave. I there renounced the old man and put on Christ in baptism.

I had been a great believer in sprinkling as baptism, and had said if I am ever baptised it will be when the weather is warm. But I was seeking for his footsteps and found them in the obedience of his word. Since then I have been walking as nearly as I can in his footsteps.

Rom. xii. 2 admonishes us, "Be not conformed (fashioned) to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

I esteem it a great pleasure to stand for Christ and his truth though surrounded by the doctrines of the day. I love to read the letters of those who are alone in the truth, and say to such I always lift up my voice in prayer for them, knowing what they have to withstand.

Yours for the Truth.

D. C. ROMSON.

To the brethren and sisters:

Although I am young in the Christian growth I will try to write a short letter, hoping it will be accepted. I have only been to two conferences, and have received much benefit from them. I with you believe in the soon-coming of the Son of man, in the resurrection of the dead in Christ, and in the ordinance of baptism, which is an emblem of the death and resurrection of Christ, of the kingdom of God to be placed here on the earth, and the final destruction of the wicked. It seems as if it would be impossible for any one to turn back, and when they have once tasted of the riches and grace of God. I would like to do all that lies in my power, with the help of God. It seems as though we could do more if we would only work together in the name of God.

Yours awaiting his coming.

ROB'T. H. BAIRD.

Editor Restitution:

I would say for the information and encouragement of the brethren, that I am still in the faith. I am almost alone but that does not discourage me. I frequently go out on Sundays and preach the Word. I don't know whether it will do any good or not. I think it our duty to "preach the Word" and do it with as good a will and rejoice in the opportunity knowing that we are working in harmony with God's desire to preach the gospel to all nations. October 18, I got a vacation and took a trip to Oklahoma, stopping at Attica over Sunday and speaking three times. I was well pleased with the meeting and the brethren I met there. From here I went to Augusta, Okla. and out into the country to my brothers where with Brother Oliver we held a ten days meeting. The attendance and interest was good. On the way back I stopped at Windom over night with Brother Barker. He and his daughter are alone but strong in the faith. Now brethren, let us rejoice in the hope of the coming One and give thanks to him who is the Author and Finisher of our faith; for all the blessings he has bestowed upon us and for all the grand things he has prepared for the faithful ones. If any of like faith in this part of the country, Ransom, Kan. would want a meeting and will write to me, possibly we could arrange for one sometime and all get together.

A. W. DARBY.

Editor Restitution:

I wish to announce through this paper that on Sunday Dec. 8, Bro. Brant of Mount Morlab, Ill., baptized Mrs. Carrie E. Stephens, wife of A. C. Stephens, on that day. It being a cold rainy day, five of us drove quietly to the little creek, the candidate, her mother and father, Mr. and Mrs. L. W. Norris, the writer and Bro. Brant, and there he buried her in the likeness of Christ's death. Thus another one has obeyed the great command.

A. C. STEPHENS.

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

I once saw a dark shadow resting on the bare side of a hill. Seeking its cause I saw a little cloud, bright as the light, floating in the clear blue above. Thus it is with our sorrow. It may be dark and cheerless here on earth, yet look above and you will see it to be but a shadow of His bright-robed whose name is Love.—*Dean Alford.*

New Station at Chicago.

Commencing Dec. 29, 1901 all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Nov. 24, 1901, passenger trains on the Pennsylvania Lines leave Plymouth station as follows:

For the East—2:58 a m daily, 2:23 a m daily except Sunday, 2:[illegible] m daily, 5:45 p m daily, 7:55 p m daily extra fare train, 8:30 daily except Sunday, 9:55 p m daily.

For the West—5:15 a m daily, 6:30 a m daily extra fare train, 9:22 a m daily except Sunday, 12:07 p m daily, 2:15 p m daily except Sunday, 6:08 p m daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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VANDALIA TIME CARD

In effect June 2, 1901.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend	3:05am
No. 14, " "	12:01noon
No. 8, " " "	10:08pm
No 12, Sunday only	9:46am

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:45a m
No. 8, " " "	12:34noon
No. 9, " " " Logansport	7:30pm
No 11, Sunday only	6:36pm

Trains 8 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. Lake Maxinkuckee Sunday special train due Plymouth south bound at 9:14 a m. Returning leaves Maxinkuckee 5:45 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. W. Hartman, Agt., Plymouth, Indiana, or

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St. Louis, Mo

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A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth N. J.

The Restitution

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Union Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington meet each Sunday at 10 A. M., for Sunday school preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sundays at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgie Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eaholman,

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 A. M. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Crego.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

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Poetry.

My Christmas Prayer.

I commit you to Him with tenderest care
That His eye may be upon you to guide every where,
This, this is the burden I bring to his feet,
I ask Him to make you in Jesus complete.

To give you a spirit all trustful and calm,
And cast your hearts in the fount of balm,
But things that will help you more rightly to live,
A refuge from trouble, "A chamber of peace,"
Where all of life's trouble and carping may cease.

Where, hushed in his presence his voice may be heard,
And true and right feelings within you be stirred,
Where naught that annoys an entrance may find,
And strength may be gained for the battle of mind.

Over self and its follies, resentment and hate,
The words that are bitter the leaving too late
Of deeds for your fellows that now should be done,
That the race for New Year may nobly be run.

S. H. WISER.

Original.

Does it Matter What We Believe?

It is understood that this question refers to salvation. It is a common objection that we hear almost every day, when the gospel and its claims are presented that "it matters little or nothing what we believe, as long as we are sincere." Judging from the frequency of this statement, and the persistency and confidence with which it is urged, one is almost led to ask, Is there really such a thing as faith? If so, what is it? The Scriptures make faith very prominent, and even go so far as to say that "Without faith it is impossible to please God." Heb. xi. 6.

Webster briefly defines faith thus: "Assent of the mind to the truth of what is declared by another.....In theology, the assent of the mind to the truth of what God has revealed." In the Bible faith is thus described: "Faith is the substance (margin "ground or confidence") of things hoped for, the evidence of things not seen;" or, as Rotherham translates, "Faith *is*, of things hoped for, a confidence,—of FACTS a conviction, *when they are not seen*." Heb xi. 1. Thus it will appear:

1. That "faith" has to do with "things" and "facts."

2. These are "not yet seen."

3. But are "hoped for," because "another has declared" them.

4. "Faith *comes* by hearing." Rom. x. 17.

5. Hearing comes "by the Word of God."

All of which goes to show that God has made certain promises to mankind which they should believe. Does he speak the truth? The Word tells us that "God can not lie." Titus i. 2; Heb. vi. 18.

Having proceeded thus far it should be possible for the candid reader to perceive that it must make some difference as to whether we put faith in the promises of God or not. Since he has seen fit and has taken the time to make a revelation to us, he had an object in so doing; and this revelation coming from him must be of the utmost importance. Words are the vehicles of thoughts. The thoughts of God are not only "very deep" (Psa. xcii. 5), but also very "high." Isa. lv. 8, 9. But he has accommodated himself to our human understanding, and has endeavored in every way to bring his thoughts to us, and us to them. We may not treat lightly the announcement he has made to us of his will, his intention as relating to ourselves.

What, then, are the "things" and "facts" propounded by God, to which we are to give our "assent," in which we are to put "faith," and even "hope for?" We are, as we have seen in former papers, a race of mortals, "of few days and full of trouble." Job xiv. 1. We do not live forever (Gen. iii. 22, 23), as God says of himself that he does. Deut. xxxii. 40. Death is in the world because sin is here. And unless God had devised and provided a way for man to have "life, even length of days for ever and ever" (Psa. xxi. 4), the entire race would be doomed to everlasting death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. This "life" is the subject of "promise," and is to be obtained [illegible] the fulfilment of certain conditions. "This is the promise that he hath promised us, even life eternal." 1 John ii. 25. Paul expressed himself to Titus as being "in hope of eternal life, which God, that cannot lie, promised before *aionion* times." i. 2. He could *reasonably* "hope" for the boon of "eternal life" because it had been "promised," and this, too, by "the God who cannot lie." This promise is not a recent one, but dates back to "*aionion* times;" and he has shown his intention to bestow this blessing by working (John v. 17) all through the ages (*aions*) until the appearing of Jesus Christ, who, through the gospel "brought life and immortality to light." 2 Tim. i. 10. He has also announced most clearly the time when, and the class of persons upon whom, he will bestow this life. Faith in Christ Jesus is one of the fundamental conditions to be observed to secure it. John xx. 31; Rom. vi. 23. "Patient continuance in well *doing* (as well as good intentions) and seeking for glory, honor and immortality," is essential. Rom. ii. 5-7. The present life in the flesh is to be one of faith in the Son of God. Gal. ii. 20. "Lay hold of eternal life." 1 Tim. vi. 12.

But why "believe in Jesus Christ?" Because God has given him power over all flesh that *he* should give eternal life to as many as the Father had given him. John xvii. 2. "Without faith it is impossible to please God," and hence impossible to obtain the blessings he has conditioned upon faith. The time when "eternal life" is to be "received" by those worthy of it has been stated by Jesus as "the world (*aion*, "age") to come." Mark x. 30; Luke xviii. 30. It is the "age" that will be introduced by the coming of Christ and "the resurrection from among the dead." Luke xx. 34-36; 1 Cor. xv. 51-54; 1 Thes. iv. 13-18.

Now, what would or will be the result if we do not believe this promise? What if we say, "We are *now* immortal, and live forever, without faith in Christ. Even the vilest sinner is deathless?" Are we not making God a liar by taking such a position? And can we "hope" to be saved according to his plan, if we put no faith in the latter?

He has also promised a kingdom to "those who love him." Jas. ii. 5. A kingdom which is to be "under the whole heaven" (Dan. vii. 27), "on the earth" (Rev. v. 10), an "everlasting kingdom" (2 Pet. i. 10), to be introduced by the "appearing" of Jesus Christ (2 Tim. iv. 1; Matt. xxv. 31), to be given to those who, during the present dispensation, suffer with Christ, that they may be counted worthy of the kingdom of God. 2 Tim. ii. 12; 2 Thes. i. 5.

What would be the effect of setting up our own views about this matter and refusing to believe "the gospel of the kingdom," as announced and authorized by Jesus, who spoke the words of God? Matt. xxiv. 14; Mark xvi. 10; John xii. 49, 50. "Condemnation" is the word employed by him with reference to such. "What shall be the end of them that obey not the gospel of God?" 1 Pet. iv. 14. This apostolic question is answered by another apostolic statement; that in flaming fire God will take "vengeance on them that ignore God (see Rom. i. 15-32), and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. i. 8, 9.

And yet we find many in our days, including ministers with high educational advantages, who not only hold but teach that "it matters nothing what we believe, just so we are sincere." Had God given no positive statement of his purpose, this contention would have some show of truth; but since he has told us in plain terms what, where, and for whom, the kingdom is to be, we may not flatter ourselves that we will have an entrance into its joys if we disbelieve God and substitute for his words those of our own invention.

He has pronounced a "blessing" on the meek, "for they shall [illegible] earth." Matt. v. 5. "The earth is the Lord's, but the earth hath he given to the children of men." Psa. cxv. 16. When God has given promises that are as plain as the foregoing, why should we not take them in their literal meaning? Or why should we say, "Earth means heaven?" In that case, what does "heaven" mean?

The Scriptures tell us that they that are Christ's are "Abraham's seed, and heirs according to the promise." Gal. iii. 29. What "promise?" The one referred to in verse 16, "Now to Abraham and his seed were the promises made," etc. The same promises that are the subject of frequent mention not only in the Old Testament but in the New as well. "These all died in (Gr. *kata*: according to) faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers upon the land" (*Gee*: land). Heb xi. 13. It was the promise of everlasting possession of the land of Canaan by Abraham and his seed; a promise which he believed most implicitly (see Gen. xiii. 14, 15; xv. 7; Rom. iv. 20-25), and which is yet to be fulfilled. The apostle says those who are "strangers from the covenants of promise," have "no hope" and are "without God in the world." Eph. ii. 12. If this statement is true, what must be the condition of those in our days who do not seem to know that these are matters of mention in the Bible? The writer of this has heard preaching all his life from childhood, but cannot recall hearing a single discourse, during the first 30 years of his life, on "the covenants of promise," or even a reference to it in public deliverances. Why preachers should be ignorant of this matter, is not so easy to say. They *ought* to be thoroughly familiar with them, certainly.

I was once accosted by a young man who introduced himself as a minister. After a short interchange of thoughts he asked about my church relationship. Upon stating to him that "I am a member of the Church of God," he inquired further, "But what do you believe and teach?" Among other things I spoke at some length about "the covenants of promise" both to Abraham and David; and when I had finished he said, "I see your mistake. You take these matters in a literal sense. You must know that the Bible is a Book of symbols and parables, and these things do not mean what they say. Thus men play fast and loose with these verities of God, as if they were child's play. To one they mean this, to another that, but to no one anything definite, and when anxious enquirers seek for light, they are told, "Those are unrevealed matters, no matter where we will be. As long as we are sincere, it matters not what we believe." The young man was a student not yet through school. He seemed an honest youth and spoke his thoughts frankly, and to my mind very faithfully reflected the teaching of those under whose care he was "studying." I asked him to tell me, "Do you study the Bible in your institution?" "No," said he, "I have often thought of this, but the Bible is not made a text book in our course of study, but we read it in connection with our studies." He is not the only one to testify to these facts.

Do we not by disbelieving or disregarding God's promises make him a liar? 1 John v. 10. If we do not believe and hope for what he has actually promised in the plainest terms, how can we believe, as a matter of faith for salvation, what he has *not* promised? If we do not accept the promise that "the meek shall inherit the earth" (Matt. v. 5), how can we inherit heaven when there is [illegible] promise in the Bible that [illegible] an inheritance there? We [illegible] hope for what has been [illegible], and God in his wisdom has [illegible] fit to promise us heaven. [illegible]der, do not turn away and [illegible]eside; but let us be "sincere" [illegible]ives, with God, and those [illegible] endeavor to instruct. [illegible]ow what God has promised, believe his Word, we [illegible] right to the claim [illegible] which liveth and abideth forever." 1 Pet. i. 23-25.

But let us examine this statement that "it matters not what we believe as long as we are sincere." This claim can be regarded as true only in a very limited sense, even by those who make it. It is not and can not be, a general proposition; for, when put to the test, it will yield results that would not be accepted by those who put it forth. For instance: "Men may be saved no matter what they believe."

There are many idolaters and adherents of pagan religions in the world, who are perfectly sincere in what they believe; therefore they will all be saved. What is wrong with this logic? Nothing; the fault is with the premise, and therefore this unsatisfactory and undesirable conclusion. If the foregoing premise were true, it were very much better not to send missionaries to the "benighted heathen" to convert them to a different way of thinking, for just as certainly as the Bible is presented to them, some will disbelieve it, and unless infidels and skeptics too will be saved "as long as they are sincere," some of them will be lost on account of their unbelief. Men do not act as if they had much faith in this proposition, yet they persistently make it. If "it matters not" to them what they believe, why not just as well believe the plain statements of the Bible as to the nature of man? Why "infer" or "deduce," as they do, the "immortality of the soul" in the absence of a positive statement that man is immortal? Why not be content with God's promise to the meek and the righteous that "they shall inherit the earth?" Why set up all manner of deductions that men are to be transported to heaven, when the Bible does not say so? *True* "sincerity," it occurs to me, would dictate that we unhesitatingly and gratefully accept God's "exceeding great and precious promises." 2 Pet. i. 4. In matters of *this* life men are careful what they believe and do, but when the question of *eternal* life is presented, they would make it appear that any kind of faith with sincerity will answer. What a grave reflection upon the wisdom of God.

There is but "*one faith*," that is, one true faith (Eph. iv. 4); because there is but "one God," who set forth to us but "one Lord, Jesus the Christ" (1 Cor. viii. 6); the latter proclaimed to dying men but one gospel (Matt. xx. v. 14; Gal. i. 6-8) as the means of salvation. Hence there can be but one faith: "the faith of the gospel" (Phil. i. 27), and there being but one faith, there is also but one hope: "the hope of the gospel." Col. i. 23. This being true it should not be so difficult for the sincere and industrious seeker [illegible] to find the one faith as set forth in the Bible. But some one will say, "There are so many kinds of preaching that it is well nigh impossible for us to know which is the true gospel." But have you thought how kind God was in pointing out to us the way of salvation, and how specific lest we should fail to understand it? What have we to do when we hear "all kinds of preaching" but to "search the Scriptures," as did the noble Bereans, "Whether those things are so." Acts xvii. 11. Paul was an inspired man, a high apostle whose word carried great weight; and yet when he preached to those persons, they "searched whether those things were so." Bring the preaching you hear to this standard, "the Scriptures." Very frequently you will find some death bed scene depicted that may work upon the feelings, but it is in no way related to saving Bible truth.

Really you do not get out of the Bible any more than what you derive by your own effort and in this way appropriate to yourself. You may receive a new thought from the discourse, but that it may do you lasting good, it is necessary for you to assimilate it to your own mental and moral self. Then the result will be as it was with the Bereans of whom "many believed." Acts xvii. 12. The Word of God was presented to them in those Scriptures; they heard and searched this Word and—"faith cometh by hearing." The true source of faith, as touching sal-

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

OUR LETTER DRAWER.

Dear Restitution:

We would like to say to the brethren scattered abroad that we are still striving for the mastery; for the signs of the times seem to point to the soon coming of the Prince of Peace, and as we have been admonished "Whatever we have to do, do quickly." This love feast is a grand institution, we can hear from many all over the land. Some of us do not write often. We ought each of us to write at least once a year. I do not see very often any names in THE RESTITUTION from this place, Scholls, Ore., still I know we have some good, working brethren here; those who are striving to do the Master's will; those who are working to keep up the Sunday School; those who help to keep up the social meetings and feel it a privilege to do so, but I am sorry to say, not all. But it is the same the world over. I was thinking, this morning, of the passage of Scripture which reads something like this, (I quote from memory) when our Savior saw so many of his followers leaving him, he turned to his disciples and said, "Will ye also go away?" How he must have felt to have so many leave him. But Peter's answer assured him that some were still true. We sometimes feel when we have worked and tried to help the church along, and still see such a falling away, that we have worked in vain, but the wise man hath said, "Cast thy bread upon the waters and thou shalt receive it after many days." How true it is, that all our trials and troubles are nothing, compared to the sufferings of our Savior, who died for us; or of Paul and the other apostles, all of whom were martyred except one. And so, dear ones, let us hold fast and strive for the mastery, be temperate in all things, that we may obtain an incorruptible crown.

E. E. & ALMIRA BROOKS.

Dear ones of the precious faith:

I inform you by these lines, that I am yet holding on to the hope of the gospel of the kingdom, that is given us in God's Word, and no other; for it is the power of God unto salvation to every one that believe, and obey it; it is a blessed hope, nothing mysterious [illegible] it is [illegible] thing, our minds can grasp it by faith in God's Word, it is not beyond the bounds of time and space, which is just no place at all; for it is beyond everything; but our hope reads like this: "Blessed are the meek, for they shall inherit the earth." Matt. v. 5. "And hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 10. "But the meek shall inherit the earth and delight themselves in the abundance of peace." Psa. xxxvii. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. "And the kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. Thus, we might go on through the whole Bible, and read our hope, written by holy men of God, who wrote as they were moved by the Holy Spirit. Thus, we can see our hope is not built on the fables of these days of darkness that have covered the earth; and gross darkness the people. This darkness started in the garden of Eden, by the father of all liars; and was first taken up afterwards by the heathen philosophers; and then taken up by the papacy; and then by the other branches of the apostacy, and is now broadcast all over the world. "O yes;" they say: "We all have immortal souls that never die; but goes to heaven when the body dies." There is not a word in the Bible to sustain it. Thus, we see that the darkness has covered the earth and gross darkness the people. O, my brethren, and sisters; may we watch and pray that God may increase our faith and light on his Word that we may keep ourselves unspotted from the world and its false teaching, that will lead us to destruction, and to miss the glory that awaits us. The way is plainly marked out in God's Word; too plain to be misunderstood. Brethren and Sisters, I want to see you all in the kingdom, where we will never part again; where the inhabitants will never say, I am sick; but where sickness, death and sorrow will never be known. O brethren, can we not pray, Thy kingdom come, thy will be done on earth as it is done in heaven? I can and do from my inmost soul; or mind. O may we all be ready, is my prayer.

C. P. ALGIRE.

Dear Brothers and Sisters in Christ:

I am still clinging to the promises made to the faithful ones, and if I continue faithful unto the end I know I will receive the reward that shall be given to all the faithful ones. May the Lord bless you all in your work, is my prayer. I am hoping and waiting for the soon coming of our dear Redeemer.

Your Brother in the one hope of eternal life.

L. D. DECKER.

Dear Brethren and Sisters:

We still rejoice in "The promises made unto the fathers" and believe we are living in the last days, as foretold by the prophets. Surely these are stirring times. Let us keep our eyes well anointed with eye-salve that we may discern the signs of the times in which we live, and watch, and wait, and "hold that fast which we have that no man take our crown" "which the Lord, the righteous Judge will give us at that day," the day of his appearing and kingdom.

Yours, waiting for his appearing.

MRS. C. W. RUSSEL.

The Restitution.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JAN'Y 8, 1902.

THE City of London is having an epidemic of small pox, hundreds of new cases being reported every week.

ITALY is after Tripoli and the Hinterland, but the Sultan of Turkey is not in the humor to permit a quiet seizure, and is placing troops in readiness for fight.

THE trouble in Venezuela is increasing rapidly, and a fair sized war may be the outcome before it is settled. The revolutionists are determined, and the government lacks money.

THE United States has in hand the Isthmus Canal question. The French projectors of the Panama Canal, on which a vast amount of work has already been done, offer it for the sum of $40,000,000.

WHEN renewing your subscription see if there is not a brother or sister near you who does not take the paper who will if you ask them to. Help us in this way to get a few more new names on our list.

THE Dowager Empress and the Imperial Court entered Pekin and the Sacred City on Tuesday, Jan. 7, and while en route made use of one of the railroads, thus incidentally taking their first ride in a railroad train. Quite a different entrance from their hasty flight before the allied troops of the civilized world.

THE Church in this city had the pleasure of hearing two discourses by Bro. A. R. Zilmer on last Sunday; one on the High Priesthood of Christ, the other on the Signs that our High Priest will soon return from the Holy of Holies to his waiting people. Both were of interest, and their presentation showed careful preparation and thought. We only wish that every brother and sister in the land could have listened to them. In this connection we would call attention to the article on our first page this week, by Brother Zilmer. It is a little longer than he likes to write, but will well repay for more than one careful reading. So don't miss it because of its length. It is worth reading.

Jews' Hope in Palestine.

Last week the "Knights of Zion" held their fourth annual meeting in Chicago. They are the Western arm of the "Zionists" of Europe and the East. They have simply utilized the fraternal organization idea as the best mode of carrying on their work. From 300 last year they now report over 1000. Many of the influential Jews of the City had opposed the movement, and when it was announced that Dr. Emil G. Hirsch and others of his class were to speak at the meeting an added interest was shown.

On Sunday evening, at the Medinah Temple Dr. Hirsch spoke to some two thousand Jews on the situation of the Hebrew race, and we give herewith a report from the Chicago *Tribune* of the meeting, that our readers may note just the sentiment that is spreading over the world at the present moment. Following is the report:—

"What has America been for all of the Russian Jews who have come to this country—a paradise? No. From the pale of Russian tyranny to the American sweat shop does not spell redemption."

With this statement Dr. Emil Hirsch last night raised 2,000 Jews from the seats in Medinah Temple and set them to cheering until he was forced to stop speaking.

Dr. Hirsch's address was delivered at the closing session of the fourth annual convention of the Knights of Zion, and every inch of space in the hall was occupied in anticipation of his appearance. The attitude of Dr. Hirsch toward the Zionist movement has long been a matter of speculation with those fostering the project to reinstate the Jews in Palestine, hence his remarks were awaited with apparent eagerness. In the audience were many members of his congregation, and their cheers were mingled with those from the orthodox churches.

"I agree with you," said he, "that the condition of 7,000,000 Jews in Russia and Roumania is a blot upon civilization and cries out to heaven for redress. The whole world is stirred by accounts of the treatment of women and children by the British in South Africa. The heart of man is touched by these stories, but the condition of Jews in Russia is much worse than has been told of the reconcentrado camps in South Africa, and while pleas have gone over to England to take its hands from the throats of women and children of the Boers, not a voice speaks for the Jews. This is a sad commentary upon our boasts of progress.

"I furthermore agree with you if these Jews feel they have no country they are justified in seeking a flag they can call their own. I can understand that the country of their fathers spells hope to them. In Palestine their hearts would be lighter, and I would not be a man if I could not understand why the Jews of Russia and Roumania dream of Jerusalem. I agree that if it is practicable to head the stream of emigration from Russia and Roumania to Palestine it would be foolish for me to protest just because I happen to differ with you in a mere theory.

"Is America the home of the immigrant Jew? What has America been for all of the Russian Jews who have come to this country? A paradise? No. From the pale of Russian tyranny to the American sweat shop does not spell redemption. If it is possible in Palestine to make the Jew strong by placing his foot on the soil of his fathers, to plant him where he was when Rome applied the torch to the temple, if it is possible to make him a tiller of the soil, I say take him to Palestine, and God help him. I shall be with you.

"I further agree that the Jews should be in position, if taken to Palestine, to arrange their own forms of government and home affairs; and further agree, if a government were established in accordance with the principles of Judaism, it would be a model modern state. Thus far we have agreed, and all you have to do to convince us of the practicability of the occupancy of Palestine, proceed from agitation to action, and prove what you present in theory.

"I am not altogether of one mind with you. I have a nation and a flag that I am not willing to exchange for a home in Palestine. If we will cease lamenting and begin striking when others strike us, they will soon leave us alone. They will see that the Jew is manly. But while I have a flag and a nation, and believe my nationality to be American, I will not quarrel with others, notwithstanding the fact that I will not be of that nation so long as I am an American.

"The Zionist movement has taught us one lesson, and that is that we cannot be straddlers. We must take one of the two courses open to us. It is not true that we Western Jews have no heart for the oppressed Jews in Russia. When you get to Palestine tell them that it is not true that we are afraid our jobs will be taken away from us, or that our hearts do not beat as warmly as yours. But above all, let us be brothers to illustrate to the world the power and spiritual beauty of Judaism.

"I, a non-Zionist, wish you godspeed in your endeavors to stifle injustice, and to try to bring liberty to the Jews held in a slavery compared to which that in Egypt was a mere bagatelle."

Whatever may be the outcome of this Zionist movement—whether it be in accordance with God's plan to use this means in working out his ends—no man can say definitely, but one thing is certain it is bringing the Hebrew race more prominently before the world of nations, and presents to them a possibility, and so a new question is before them—a new phase of the great "Eastern Question." The student of the prophetic Word can afford to await the development of this affair, knowing that all will be directed aright, because the Master hand is at the helm, and will guide the ship safely to her port.

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

WHEN a meeting is held in your neighborhood, and an audition is made to the Church, see that THE RESTITUTION goes to the home of the new convert. It will help to keep them in the right way, and aid in their growth in grace and a knowledge of the truth. See to it that they have the paper regularly.

Original.

When Did the Miraculous Gifts Cease?

Editor Restitution:

Will some brother, well posted in the Scriptures (would prefer Bro. W. H. Wilson), answer the following questions in the columns of THE RESTITUTION? Mark xvi. 15, 16, 17 and 18. The signs that were to follow them that believe. Was that gift taken away (as some say) from the church under the Laodicean state as recorded in Rev. iii. 14? If so, did not the preaching of the gospel cease at the same time? These questions are asked for the sake of truth.

Yours for truth and right,
F. T. GR[illegible].

ANSWER.

I am well aware of the fact that questions like the above have troubled many thousands of people, but I do not see why they should [illegible] as they are not difficult to so[illegible] if it needs is a little com[illegible] cation of Holy Scripture.

Let us look at them briefly under the following heads:

1. To whom given.
2. When and how.
3. For what purpose.

TO WHOM GIVEN.

It was first given to Jesus. The Spirit was given to him without measure; and the works that he performed were the express evidence of his divine mission, and that he was sent from God. See John v. 36; "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." The works that Jesus performed were given to prove that his mission was of divine authority.

Next, it was given to his disciples for a like purpose, and before taking his departure, he said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John xiv. 12.

Now these works that they should perform were given for a similar purpose to his own, namely, for the purpose of WITNESS-BEARING, and the works would be evidence that their *witness* was TRUE. See Acts i. 8: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Now, while they were all gathered together according to Jesus' instructions the power came upon them. "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phyrgia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Acts ii. 6 12.

It means the fulfilment of that which is spoken of in Mark xvi. 17, 18: "And these signs shall follow them that believe; in my name shall they speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now these signs did NOT follow ALL BELIEVERS but simply those who were WITNESS-BEARERS. Each witness had his own special gift for service he was to perform; all the gifts were not manifest in one person. See 1 Cor. xii. 8-11; "FOR to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another the gifts of healing by the same Spirit. To another the working of miracles; to another prophesy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

The church as a whole did not all have these gifts, but those who did have special gifts were instructed to use them in such a manner that the church as a whole may be edified and built up. See 1 Cor. xiv. 12-14; "Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful."

See also verses 3-5: "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying."

If the church as a whole had these gifts there would be no need of interpreters, etc. These miraculous gifts were only given to make more effective some service.

HOW GIVEN.

I have already given the account of the Spirit's reception on the day of Pentecost. The next baptism of the Holy Spirit was given to the Gentiles at the house of Cornelius. See Acts x. 44: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" The Holy Spirit has never been received by baptism, except in the two cases above mentioned.

It was also given by the laying on of the Apostle's hands. See Acts viii. 13-19: "Then Simon himself believed also and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost. And when Simon saw that through laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost." We have no other evidence that miraculous gifts were given in any other way than by the TWO BAPTISMS referred to, and by the LAYING ON OF THE APOSTLES HANDS. We have NO EVIDENCE that others besides the apostles had the power to give these gifts to others by the laying on of hands, or by any other method whatever.

FOR WHAT PURPOSE?

I have already given some evidence that it was GIVEN FOR SERVICE, and only imparted to those who were selected to perform that service.

Mark xvi. 19, 20, tells exactly what the "SIGNS FOLLOWING" were given for. We don't need to guess at it, or indulge in any fanciful notions or theories, but accept the statement as there given. It reads as follows: "So then, after the Lord has spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen." Notice specially the phrase, "the LORD WORKING with them," CONFIRMING THE WORD with the signs following."

Is the Word confirmed? or is it not? After the "Word" was CONFIRMED, the "signs following," had accomplished their work, and having accomplished their purpose what need is there that they should be further continued?

The Scriptures indicate that the time would come when

"THEY SHALL CEASE."

See 1 Cor. xiii. 8: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." These gifts we clearly see are to "fail," "cease" and "vanish away," when the Word was confirmed, but the "faith," and the "hope" born of faith, crowned with "love" would "abide."

WHEN?

Our correspondent asks: "Was that gift taken away under the Laodicean state?" I should answer No. The apostles ALONE had the power to confer that gift by the laying on of hands, and those to whom it was given had no power to give it to others; so consequently the special miraculous gifts must naturally cease with the lives of those who received it from the hands of the apostles; and hence must cease before the Laodicean state of the church was reached.

Our correspondent further asks: "If so, did not the preaching of the gospel cease at the same time?"

I would answer, not by any means, it was the time then to commence the preaching of the gospel in good earnest when the special "signs" ceased, because the Word was then "fully confirmed," and the way was "fully prepared" to send out the grand old gospel, with the power of a confirmed Word to back the message.

We now have a gospel that is fully "confirmed" by "signs," "wonders," "miracles," and "gifts of the Holy Ghost." See Heb. ii 3, 4: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was 'confirmed' unto us by them that heard him; 'God' also 'bearing them witness,' both with 'signs' and 'wonders,' and with 'divers miracles,' and the 'gifts of the Holy Ghost,' according to his will."

The "signs" were "not" to continue co-temporaneous with the gospel, but to "cease" when the message was completed, "confirmed." The "signs following," confirmed that "which at the first began to be spoken by the Lord," (Mark i. 14, 15) and was also "confirmed unto us by them that heard him," (Mark xvi. 17, 20) with "signs," "wonders," "gifts," "miracles," etc.

It certainly could not be the time to cease preaching the gospel when the signs have confirmed the Word. The Word being so fully confirmed, and backed so completely by divine authority the question is seriously asked, "How shall we escape if we neglect so great salvation?" The gospel or "great salvation," being so completely authenticated no one can find a just excuse for its neglect, and there is no chance for "escape," for those who would dare to "neglect" that which God has so fully confirmed by the signs following. The SIGNS have CEASED, but the WORD ABIDES.

W. L. WILSON.

He said Nothing about Heaven.

The writer was in Washington, D.C. last Sunday, and went to church with my only Sister, who has recently commenced reading THE RESTITUTION.

The church we attended is noted for the number of old people that attend its services. They come in couples—Brother C. and wife, Brother W. and wife, etc. I thought if I was a preacher I would go a little out of the way to try and make my words suited to the conditions before me. It looked like the preacher had fixed up a little talk about Rome and Greece and some adjacent provinces. His text was about the beginning of the gospel of Jesus the Christ. He referred to John the Baptist's utterance "Behold the Lamb of God that taketh away the sin of the world," etc. He did not attempt to explain what the "sin of the world" is, whether it refers to what is called original sin, handed down to us from our first parents; or whether it means the universal tendency of mankind to ignore the claims of Jesus—reject the Lamb of God—God's salvation symbolized in types and ceremony, all down the centuries. I incline to the opinion that it means original sin, because so many human beings have not yet heard of God's salvation yet—the story of Jesus must be told, heard, before it can be rejected.

How can the sin be taken from such as reject Jesus? Do you know? Will God's mercy reach them in some way? I cannot see in what way. Jesus is God's mercy, God's Lamb, God's plan. If we reject all of God's plans, what can we expect?

The preacher said John's utterance, "Behold the Lamb of God," etc., was all right, but he said nothing about heaven. He intimated that John had not learned yet how believers, all, are taken to heaven. I told Brother C to tell the preacher that if he would read his Bible close, he would find that none of the writers or preachers in the Old or New Testament Scriptures had any thing to say about how believers get to heaven at death or at any other time. So far as I have read our Lord has not once referred to it—not even once.

Our preachers have surely got away from John the Baptist's style of living and preaching too. He had nothing to say about heaven. Strange that Paul would not venture a little talk on it, but he don't. He does tell us however, much about the return of Jesus, and how he will raise the dead, and change the living then, but not a word does Paul say about any one taken to heaven.

ISAAC MCCURRY, SR.

P. S.—Is it strange that the spiritualists say they can bring back our dead, and have them tell us so many pleasant things about their own new environments? The churches are responsible for all the nonsense and fraud practiced by these ghost manipulators.

How is it possible for Isaac McCurry to shout soaring through the air, or any where else, when I am death's prisoner? I hope one day to sing a song of praise unto him who has redeemed me, but it will not be possible while "This poor lisping, stammering tongue, lies silent in the tomb." I must wait till the gospel hope is consummated—resurrection morn. When we sing in God's house we should use words of truth. I. McC.

Resurrection of the Body.

It is sometimes supposed that the ancient people of God knew little or nothing about the resurrection of the body, but this is a great mistake. Paul says the Jews of his time allowed that there should be a resurrection of the dead, both of the just and the unjust. He declared before Agrippa that it was the great hope in all the incessant services of the twelve tribes of Israel to attain to the resurrection of the just. He also affirmed of some who suffered for the faith in former ages that they refused deliverance from torture, "that they might obtain a better resurrection." All through the Old Testament the references are numerous and plain touching the rising up again of those who have fallen under the power of death and the grave. And here the voice comes to us from Babylon, attested by the angel of God through Daniel the prophet, that in the same period in which the anti-christ shall be revealed, "many of them that sleep in the dust of the earth shall awake." It is not a figurative resurrection that is spoken of, for it is "to everlasting life." It is not a spiritual resurrection of bodies, for spirits are not sleepers in dust of the earth. It is not a general or universal resurrection, but eclectic and particular, for it is predicated only of "many"—many of, or many from among—leaving others of whom it is not predicated. Great and awful has been the reign of death! Who can tell the associations of grief and pain, of dismay and agony, of streaming tears and broken hearts, of blasted hopes and ruined plans, of speechless misery and shattered reason, of desolate homes and bleeding affections, of darkness, misery and gloom, which throng around that chilling word—death?

Everywhere and in everything is death—resistless, gloomy, all-levelling death. Its subjects mingle with the soil of every clime and crowd the hidden depths of every sea. Nearly two hundred generations, with all their power, have gone down under its dark dominion, without a single representative left. And every tick of the clock, through all the hours and days and nights and weeks and months and years, without cessation, is the death knell of scores of mortals, swept from friends and homes to the silent world of them that sleep in the dust of the earth.

But those sleeping myriads shall not sleep forever. There shall come a trumpet-voice before which even death shall cower and all his bands dissolve. Rocky vaults and sepulchres, though sealed for ages and to the living lost, and all the deep incisions in "God's Acre," and the hidden places whither the dead have been borne or laid away by loving hands, shall open to set their tenants free. All the dingy doors of the grave shall be lifted from their hinges, and all within be called to bid farewell forever to all the mould and dampness of that sombre realm. For thus saith the holy apostle: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him..... For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thes. iv. 13-18.—*Voices from Babylon.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Joy that Satisfies.

The perfume of the garden flowers
That makes the air like balm,
The stillness of a summer day
With all its restful calm,
Glad news from home when far away
That fills the heart with song,
The whispered words of tender love
That linger there so long.

The thought that wakens in the soul
A dream of future bliss,
The idols wrought of earthly things
That promise happiness,
Are not the sweetest things below;
The blossoms quickly fall,
The blasts of winter sweep the earth
As with a funeral pall,

And changes come with fleeting years:
The love is not for aye,
The dreams but flash across the brain,
The idols are of clay.
But hark, O wanderer on life's seas,
Give ear and I know this truth,
There is a joy to satisfy
Old age and buoyant youth.

The joy of Christ when here on earth
Was in the souls set free,—
Those purchased once, his joy and crown
For evermore will be.—
And we may know that rapturous bliss
And revel in the thought
Of all the wondrous gloria in things
That humble prayer hath wrought.

Then let us pray, and as we pray
Believe our prayers are heard.
There's power today, as long ago,
Through faith in God's own Word.
And joy will come to satisfy,
To waken songs of praise,
And we shall see a glory shine
To brighten all our days.

—Elizah H. Morton.

Communicated.

Blessing the Nations.

Dear Restitution:

I see some of the brethren are making inquiry through your papers, concerning the nature of the blessings, what they are and how they are bestowed on the mortal nations. Will you please allow me space in your good paper to place a few thoughts among the good articles that I see from other brethren?

First, I see in Gen. xii. that God promised Abraham that he would bless all the families of the earth in him and his *seed*; also, he promised to make him a father of many nations and said his name should no more be called Abram, but Abraham; for a father of many nations have I made thee. Gen. xvii. 5.

Now, if we believe God as Abraham did, when his faith was counted to him for righteousness, we also must believe God will make the many nations just as he promised he would do: so it yet remains for Abraham to become a father of many nations, that he can be considered the father of the great nation, which is Israel, and which was organized as a nation with God himself King, to take its place among the other nations, and truly it was the greatest nation on the earth, having God as King over them.

Now among all the nations of the earth there has never been a nation so great, nor with such high honor as the nation of Israel. We see that promises have literally been fulfilled, and we believe that he will fulfil his promises in bringing Abraham out from the care of the grave to an inheritance of the land promised.

Now, what about the blessings to come to all nations in the seed of Abraham? And who is the seed? It will be impossible to bless all nations according to his promises until the seed is complete, and Christ is the seed. See Gal. iii. 16.

We also make the Body of the Christ through whom the blessings are to come to all nations. Now, I believe some one has asked, What is the blessing? or in what way are the nations to be blessed? I know that most of our brothers believe that the blessings consist in the offer of salvation through the preaching of the gospel age; but let us take another look at our Bible and we will see in Gal. iii. 8, and the Scriptures foreseeing that God would justify the heathen through faith preached unto Abraham before the gospel, saying in thee shall all nations be blessed.

Now we see that faith is the substance of things hoped for, (remember things mean more than one thing) the evidence of things not seen; by it the elders obtained a good report. Heb. xi. 1-2. Who are the elders save Abraham, Isaac and Jacob? They all believed the promise of God, and if we are the seed who are to bless the nations, we must be the seed of Abraham; therefore we must walk in the steps of that faith of our father Abraham. 1 Rom. iv. 12. Now, that we may see clear the foot prints of the steps in the faith of Abraham, see Rom. iv. 17-18, "As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead and calleth things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that so shall thy seed be." See 20. He staggered not at the promise of God, through unbelief, but was strong in faith, giving glory to God. No. 21, And being fully persuaded that what he had promised, he was able to perform.

Now from the foregoing we can see that God had promised to bless all nations; also to make Abraham a father of many nations, which has never been done as yet; still God caused Abraham to believe it and that he, God, was able to make him a father of many nations, and bless in him and his seed all the nations of the earth. And as we are commanded to walk in the steps of that faith of our father Abraham in order to be the seed through whom the blessings are to be brought, I fear, and believe and look forward to the fulfilment of all the promises that God made to Abraham and his seed.

Then there is a glorious work for Abraham's seed in the future, when the kingdom of God shall come and the dead are raised up to be crowned kings and priests. See Gen. xi. 5 6. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee, and I will make thee exceedingly fruitful, and I make nations of thee, and kings shall come out of them. And I will establish my covenant between me and thee; and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee. I will give unto thee and thy seed after thee the lands wherein thou art a stranger, all the land of Canaan for an everlasting possession. And I will be their God also. See Ver. 15 16. And the Lord said unto Abraham, as for Sarai, thy wife, Thou shalt not call her name Sarai, but Sarah shall her name be, and I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations. Kings of people shall be of her.

Now, we will look after the nations and kings of Abraham, and Sarah, his wife. First, we will look after the kings that were to come out of Abraham, which we will find to be the ones which walk in the steps of the faith of Abraham. Rom. iv. 12; Gal. iii. 16. Now to Abraham and his seeds were the promises made. He saith not, and to the seeds as of many, but as of one which is Christ. No. 17. And this I say that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promises of none effect.

Now, what were the promises? First of all the land of Canaan for an inheritance. All nations to be blessed. Kings to come out of him; to be a father of many nations. He believed God and hoped to receive all these things; hoped to see his seed bless all nations. Whom do we find to be his seed? In Gal. iii. 16 Paul tells us it is Christ. 26, 27, 28 and 29. For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, and if you be Christ's, then are ye Abraham's seed and heirs according to the promise. Now what would be according to the promise? Why to inherit the land promised to bless and bless the nations.

Now, the next thing is how will he bless the nations. See Rom. v. 9, 10. And they sing a new song, saying thou art worthy to take the book and open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood. Out of every kindred and tongue and people and nation; and made us unto our God kings and priests. And we shall reign on the earth. Now this settles the matter as to the kings. They are the seed of Abraham; they who have walked in the steps of that faith of Abraham. They become kings and are the kings who shall rule the nations blessed, when all things are restored. See Acts iii. 19. Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. So we see that the old sin-cursed world will be refreshed, renewed brought out from from under sin, taken from the hands of old Satan, and the nations placed under a government which will be in the care of new officers and the resting take place. The seed is now being taken out from among the Gentiles through this gospel age to bless all the nations of restitution, bring them back in reach of the tree of life. No. 23, And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people. (Second death) those that disobey the laws of the second Adam, yea, all the prophets from Samuel and those that follow after us many as have spoken have likewise foretold these days—these days of restitution. No. 25, Ye are the children of the prophets, and of the covenant, which God made with our faith, saying unto Abraham, And in thy seed shall all the kingdoms of the earth be blessed. How plain this is! All kingdoms have a blessing in store for them and it will take place when the refreshing comes from the presence of the Lord, and he shall send Jesus Christ which the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. No. [illegible] Unto you first, God having raised his Son Jesus Christ, sent him to bless you in turning away every one of you from his iniquities. How plain it is here stated that the blessings will consist of turning them away from their sins and Israel is the first to be blessed, and that blessing is turning every one from sin and toward God, then all kindreds of the earth will be rescued to God. What a blessing it will be to all!

The nations of the earth will be placed in reach of the tree of life—everlasting life which Adam was guarded away from by the flaming sword. Now it will be brought back and all nations invited to come and take the fruit from the tree of life and eat and live forever. Rev. xxii. 1-2. And he showed me a pure river of water of life, clear as crystal, proceeding out from the throne of God and of the Lamb. Should any of those nations be permitted to drink of this river, they would get everlasting life in the midst of it, and on either side of the river was there the tree of life which bear twelve manner of fruits, and yields her fruit every month, and the leaves of the tree are for the healing of the nations. No. 3. And then there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. Ver. 4. And they shall see his face and his name shall be in their foreheads. The tree of life from which Adam was guarded lest he should return into the garden and take the fruit, eat it and live forever. Now in the returning age all nations shall be returned or brought back to the first state of man. Before sin entered the world, the leaves of the tree had healing virtues in them and the nations were healed by them. What a blessing to be bestowed on the nations in the seed of Abraham, being placed in reach of the tree of life, whose leaves will heal them of all the infirmities which have come to them through Adam's sin, and the same tree indened with fruit that will impart everlasting life as it would to Adam, had he not been guarded away from it. All these things remain to be brought about by the seed of Abraham, which is Christ, and they that are Christ's at his coming.

Now see Dan. vii. 13, I saw in the night, visions and behold, one like unto the Son of Man. Remember at this time he receives glory and a kingdom and dominion—a kingdom that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall last forever and his kingdom shall not be destroyed.

In duration the dominion and kingdom are the same and shall not pass away, and the other shall not be destroyed. In the dominion will be the nations which are not worthy to to enter into the kingdom of the Lord and will be blessed by the seed of Abraham, who will rule over them.

Dan. vii. 27, And the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom shall be everlasting, and all dominion shall serve him and obey him.

Psalm lxxii. 8, He shall have dominion also from sea to sea, and from the river to the ends of the earth. Ver. 11, Yea, all kings shall fall down before him. All nations shall serve him. No. 17, His name shall endure forever. Yea, his name shall be continued as long as the sun; and men shall be blessed in him. All nations shall call him blessed. Just as long as the sun shall continue, just that long will the seed of our father Abraham be blessing men.

One more from Isaiah, and I will say no more this time. Isa. ix. 6, 7, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. And of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and establish it; hence we see that there is no end to the increase of his government, and no end to the blessing of the nations. God speed the time when the seed will commence to take the earth and bless the nations is my prayer.

GEO. KIDWELL.

Report of Labor.

I left home by the call of the Evangelical Board on Saturday, Nov. 30, arriving at Noblesville in the evening. Went at once to Brother M. M. Bennett's and found them all well, staying there over night. While there I was introduced to a neighbor, and such a Scriptural subject was under [illegible] not in a heated way, but [illegible] of the Master, in love and meekness. We talked first on spiritualism, and then on fore-ordination and predestination, in which the gentleman believed to some extent. He was willing, however, to listen to a "thus saith the Word."

We then went to the subject of baptism, which was continued till near midnight. In the morning we had the pleasure of another talk till nearly noon, when I had to go to the place of meeting.

Began our meetings Sunday evening and as the first week progressed the attendance was fair and good interest was manifested. The second week it was storming, and on Dec. 14, it was so cold we had no meeting. Sunday afternoon we held services at Brother Wiechel's house, for the benefit of his children.

On Monday night I held meeting in Brother Bennett's house at Noblesville, and several of his neighbors and friends gathered in to hear the Word of God. There were no accessions to the church, and we only hope the seed sown will find lodgement in good and honest hearts, and springing up bring forth fruits fit for the kingdom of the Master.

And it not been for the sudden cold coming which hindered from continuing the meetings, I think some might have obeyed. Eighteen discourses in all were given, and we returned home Dec. 17.

The following officers were chosen at this place for the year: Elder, Norton Wiechel, Deacon, M. M. Bennett, Sec. and Treas. J. T. Crickmore. The resolutions adopted at our last Conference was adopted by the Church at Ollo.

Your Brother in hope.
G. W. SMITH.

Dear ones of like precious faith:

May the God of Israel be ever our Guide, is my prayer. I was in attendances at the Waterloo, Iowa, Conference, enjoyed it well except one thing and that was, too much contention and division among the brethren, too many isms and ideas advanced. I think we should take Paul's admonition "to be of one mind, in love," and not so much contention and division among us. Don't you think there is too much of that kind of spirit found? Let us be more of one mind, serving the Lord.

Your Brother, in Christ.
GEO. W. HAYNES.

Selected.

The Righteous and Wicked.

Mark the perfect man and behold the upright for the end of that man is peace. But transgressors shall be destroyed, the end of the wicked shall be cut off."

We are hereby persuaded to patience and confidence in God by the different estate of the godly and the wicked. What glorious promises are held forth to the child of God. From Genesis to Revelation there is not one passage of Scripture found where God has not promised to uphold and keep those who trust in him.

We are commanded to fret not ourselves because of evil doers, neither be envious against the workers of iniquity. No matter what the position of a wicked man is, he may be rich and possessed with goods and have need of nothing. He may have great honors and, spreading himself "like a green bay tree," flourish awhile in his wickedness. But we are to remember the admonition and wait patiently in the Lord; for whatever the seeming prosperity of the wicked, they are sure to be cut down like the grass and wither like the green herb.

And all that a wicked man possesses in this world will be of small account when he shall have consumed away like the fat of lambs, and there is no place found for him. While, on the other hand, the perfect and upright man, however poor in this world's goods he may be, even like the Savior, having no place to lay his head, yet, if he is an heir to the inheritance, he is to possess the whole earth, inherit the land promised to Abraham and to his seed forever. Then do not let us get discouraged while "toiling here below." Every good thing promised in God's holy Word is for you and for me if we are found leaning on the "Everlasting Arms."

Our Coming Lord.

I don't want to teach anything dogmatically, on my own authority; but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that doesn't make a great deal of baptism, but in all Paul's epistles I believe baptism is only spoken of thirteen times, while it speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. There are three great facts foretold in the Word of God: First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost, and the church is able to testify to it by its experience of his saving grace. Third, the return of our Lord again from heaven: for this we are told to watch and wait "till he come." Look at that account of the last hours of Christ with his disciples. What does Christ say to them? If I go away I will send death after you to bring you to me? I will send an angel after you? Not at all. He says: "I will come again and receive you unto myself." If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a great deal rather I should come and bring her to it than to have me send some one else to bring her.

It is perfectly safe to take the Word of God just as we find it. If he tells us to watch, then watch! if he tells us to pray, then pray! If he tells us he will come again, wait for him! Let the church bow to the Word of God, rather than try to find out how these things can be. "Behold, I come quickly," said Christ.

Some people say, I believe Christ will come on the other side of the millennium." Where do you get it? I can't find it. The Word of God nowhere tells me to watch and wait for the coming of the millennium, but for the coming of the Lord.

But how is he going to come? We are told how he is going to come. When those disciples stood looking up into heaven at the time of his ascension, there appeared two angels, who said unto them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." Acts i. 11. How did he go up? He took his flesh and bones up with him. "Look at me; handle me; a spirit has not flesh and bones as ye see me have." I am the identical one whom they crucified and laid in the grave. Now I am risen from the dead and am going up to heaven. He is gone, say the angels, but he will come again just as he went.

"Behold, I come quickly," said Christ to John; and the last prayer in the Bible is, "Even so, Lord Jesus, come quickly." Were the early Christians disappointed, then? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord, waited 4,000 years, and then he came. He was here only thirty-three years, and then he went away. But he left us a promise that he would come again; and as the world watched and waited for his first coming, and did not watch in vain, so now, to them who wait for his appearance, shall he appear a second time unto salvation.—*D. L. Moody.*

"If Christ Should Come To-Morrow."

What would we wish to do if we were perfectly sure that Christ was coming to-morrow? That question asked honestly and answered frankly shows certain weak spots in our lives. The chances are that the time would seem all too short for righting little wrongs, for healing wounds of long standing, for speaking words that have risen to our lips countless times, for accomplishing the small kindnesses which we have kept postponing from one day to another.

Perhaps some day we receive word that a dear friend who had been long absent is coming home again. Every morning as we wake we say to ourselves, "Perhaps he will come today." And when night falls without his appearing, we comfort ourselves with the thought, "Perhaps he will come tomorrow.

With this hopeful anticipation we should look forward to the Master's coming. Anxious self-examination to see whether or not we are prepared, is what might be expected of a paid servant. Fear and shrinking are more fitting for a slave. But the one who is looking forward to greeting the friend he loves, seemingly sees the hours pass and waits with happy confidence for the morrow.

Christ sends no warning of his coming. His arrival will be a surprise, pleasant or unpleasant according to our preparation. If day after day we are doing our best, we shall be glad to welcome him at any hour. But if we are counting on setting our house in order just in time to be ready for him, the chances are a thousand to one that we shall be found in the midst of impurity and disorder, and shall stand shamed and humiliated before him, without a single excuse to offer for our lack of preparation.

We believe it is the duty of every member of the Church of God to support THE RESTITUTION by subscribing for it.

A Timely Petition.

Oh, my Savior, hasten the time of thy return! Delay not, lest the earth should grow like hell, and thy church by division be all crumbled to dust; delay not, lest thy enemies get advantage of thy flock, and lest pride and hypocrisy, sensuality, and unbelief prevail against thy little remnant, and share among them thy whole inheritance, and, when thou comest, thou find not faith on the earth; delay not, lest the grave should boast of victory, and, having learned rebellion of its guests, should refuse to deliver thee up thy due! Oh, hasten that great resurrection day, when thy command shall go forth, and none shall disobey; when all that sleep in the grave shall awake; and the dead in Christ shall rise first; when the seed which thou sowest corruptible shall come forth incorruptible; and graves that received rottenness and dust, shall return to thee glorious stars and suns! Therefore dare I lay down my carcass in the dust, intrusting it, not to a grave, but to thee; and, therefore, my flesh shall rest in hope, till thou shalt raise it to the possession of everlasting rest. Return, O Lord, how long? Thy desolate bride saith, "Come," for thy Spirit within her saith, "Come," and teacheth her thus to pray with groanings which cannot be uttered; yea, the whole creation saith, "Come," waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God. Thou thyself hast said, "Surely I come quickly." Amen. Even so, come, Lord Jesus.—*Richard Baxter.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

The Voice in the Storm.

Not always under calm and sunny skies
The Lord doth meet us, though we seek him there,
Eager to hear him talk of lilies fair,
And utter parables that make men wise.

Nor do we find the One whose word we prize
Always at feasts, though he doth love to share
Our social joys; and when we feasts prepare,
'Tis he with better wine our want supplies.

But sometimes on the wing of storm he comes,
In the deep midnight of our black despair;
'Mid raging waves and winds that never cease,
When the helm fails us, and the cold benumbs
Our helpless hands,—then, as we lift our prayer,
He speaks, and lo! our hearts are filled with peace.

—Springfield Republican.

Communicated.

Genesis. Chap. 39.

1. And Joseph was led down into Aiguptos; and Petephrus, the eunuch chief cook of Pharaoo, an Aiguptios, acquired him from the hands of the Ismaeelites, who had led him down there.

2. And the Lord was with Joseph, and he was a man of mark and successful; and he came to be in the house with his lord, the Aiguption.

3. And his lord became aware that the Lord was with him, and that whatever he did, the Lord would prosper at his hands.

4. And Jooseeph found favor in the sight of his lord and he pleased him; and he established him over his house, and all that was his he gave by the hand of Jooseeph.

5. And it came to pass after he had established him over his house and all that was his, that the Lord also blessed the house of the Aiguption for Joseeph's sake; and the blessing of the Lord came to be upon all his possessions in his house and in his field.

6. And he turned over everything that was his into the hands of Jooseeph; and he did not know anything of his own affairs except the food which he ate; and Jooseeph was beautiful to the sight and very comely for his age in the face.

8. And it came to pass after these events that have been recounted, that the wife of his lord also cast her eyes upon Jooseeph; and said, Come lie with me.

8. And he would not, but said unto the wife of his lord, If my lord doth not know anything in his house for my sake, and hath given into my hands all that is his,

9. And holdeth nothing in his over me and withholdeth nothing from me except thee because thou art his wife, how shall I also do this wicked thing and sin in the sight of God?

10. And when she had been talking to Jooseeph day after day and he had not hearkened to her to sleep and have connection with her,

11. It came to pass on some such day that Jooseeph also entered into the house to do his business, and there was no one of the domestics in the house.

12. And she pulled him by his outer-garments and said, Come lie with me; and leaving his outer-garments in her hands he fled and went outside.

13. And it came to pass when she saw that he had left his outer-garments in her hands and fled and gone outside,

14. That she called the men in the house and said unto them, See he hath led in unto us a Hebraian house-servant to mock at us; he came in unto me saying, Come and lie with me; and I called for help with a great voice.

15. And when he heard that I had lifted up my voice and called for help, he left his outer-garments with me and fled and went outside.

16. And she keepeth the outer-garments by herself until her lord had came into his house.

17. And she told him these things as recounted, saying, The Hebraian house-servant whom thou didst lead in unto us came in to mock at me,

18. And when he heard that I had lifted up my voice and called for help, leaving his outer-garments behind with me he fled and went outside.

19. And it came to pass when his lord had heard the words of his wife, all that she had said unto him saying, In this wise did thy house-servant do unto me, he also became angry with wrath.

20. And Jooseph's lord taking him put him in the walled-place, in the place where the prisoners of the king were confined in the walled-place.

21. And the Lord was with Jooseeph and poured down his mercy, and gave him favor in the sight of the ruler of the prison.

22. And the chief prison-keeper gave the prison at the hand of Jooseeph, and all those who had been led away, as many as there were in the prison, and all that they were doing there he was doing.

23. And the chief-keeper of the prison did not know ought for his sake, for all things were at the hand of Jooseeph, because the Lord was with him, and all that he did the Lord prospered in his hands.

COMMENT.

Observe the fact that the officer called "Potiphar" in the C. V. and R. V. who bought Jooseeph, was "a eunuch" as here stated and also so recorded in the 37th chapter—an interesting and important fact omitted in the C. V. and R. V. and suggestive of various queries.

Observe also the relative use of the word "lord" in this chapter—"the Lord" and "her lord" instead of "master" as in the versions.

Observe also that this same "Potiphar" or "Petephreer" who was "Captain of the Guard" in the 37th chapter R. V. is here "chief-cook." "Archimageiros" is the word in both places of course. The "magi" or wise men of the court of that day were differentiated into classes and the "chiefs" were heads of departments like our "cabinet officers." Moreover those in the household of the king like the chief-cook here mentioned must become eunuchs if they sought such an office. We may safely infer that Petephreer or "Potiphar" was married before he sought this royal preferment and that his becoming a eunuch was therefore a post-graduate course of training.

CHAS. GARDNER.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rathe and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 8:00 P. M., 1245 Logan Ave San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Harro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sundays at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborn and O. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thereby, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by I. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kalfs, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Avadon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in this.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, JANUARY 15, 1902. NUMBER 3.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Rest.

Now rest, my heart!
Canst thou by fretting keep the day
From sleeping in the arms of night,
Or make the sunbeam longer stay,
Or bring one clouded star in sight?
Then canst not keep life's pain away
From that soul dearer than thine own,
But thou canst trust each sorrow may
Bring blossoms where thorns might have grown.
Now rest, my heart!

Now rest, my heart!
Two angels wait to give thee peace.
Remembrance, with pure blessings, brings
Assurance that good will not cease.
Forgetfulness hath healing wings.
These will thy true companions be
And hearts with burdens more than thine
May feel the love that shelters thee,
And seek the rest that is divine.
Then rest, my heart!

—Myra Goodwin Plautz.

Communicated.

Short Sermons. No 25.

A plea for the Bible. Text Psa. xi. 3. If the foundations be destroyed, what can the righteous do? This is not intended for advanced scholars who have time to read, think and dig down to rock foundation and then build thereon, but for those in the primary class, who like Martha are otherwise cumbered with much serving the present age. And for the honest skeptic who is being spoiled through philosophy and vain deceit, and who is inclined to live in doubting air castles. The foundations in our text referred evidently to the Bible and its author God, and his well beloved Son. On these the good of all ages build, and cast the anchor of hope. Why a plea for the Bible? Because it is by far the best book in the world, and has done more good for humanity than all other books combined. All other good books are only so many side lights or helps, while the Bible is pre-eminently the great central sun of the moral universe—the Christian' Magna Charta. It gives light and offers life to those who sit in darkness, and in the shadow of death. If the Bible was properly appreciated and loved and studied more, it would make better men and women, and better society, and better neighbors, and cause many broils and bitter wrangles to cease. And many families and neighborhoods would have more sunshine and peace. And why? Simply because it is out of the question for any man or woman to read, love and appreciate the Bible and not catch the spirit of its author and be influenced and led and moulded after the pat'ern found in the life of Jesus, the Life-giver, and light of the world. If the Spirit of the Master ruled among men and nations there would be no bitter feelings, and wars would cease to the ends of the earth, "and man with man would be at peace." Hail happy day.

We make this plea for the Bible because "An enemy hath done this—sowed tares among the wheat and went his way." It is no credit to any man to sow tares and create doubts when he has nothing better to offer—no remedy. Wisdom and prudence would say keep thy mouth shut, and be still, and let well enough alone until thee finds something better than the Bible, then we will hear thee. Any honest skeptic will admit that the Bible teaches good doctrine, and that humanity at large would be much improved if the Bible was respected and loved more. But would they say as much for skeptical books? I think not. They do say however that if Jesus of Nazareth was here that he would be ashamed of his professed friends and followers. No doubt about that, as he was when here shamefully mistreated by those who claimed to be good, and better than others. But this is all in favor of the Bible claims, as all this and more too, was foreseen and foretold by Bible writers long years beforehand. And more, a humbug or counterfeit Christian or anything else always implies a genuine. Many false christs or prophets have arisen, and have deceived or misled many, just as the Master foresaw and foretold. Yet this is not against the Bible; but is in reality a strong twofold argument for the Bible. As a shrewd pretender would naturally deal shy in prophecy, while a counterfeit christ or prophet, or dollar or anything else naturally suggests and implies a genuine. And the plea that skeptics offer for their unbelief is real flimsy and misleading. "They can't believe in God nor in Jesus of Nazareth because they never saw them. They can't believe the Bible for they never saw the men that wrote it. "O ye of little faith." How can you believe that such a wonderful man as Jesus of Nazareth ever lived on earth, if you can't believe the Bible? And how do you manage to believe so readily in Tom Paine, Col. Ingersoll, Shakespear and many others you never saw? You can't believe the Bible nor its friends, but its enemies find a warm place in your heart. Men who rip and rant to tear down what that good man, that humble man, Jesus of Nazareth labored to build up. Can't you see that you are on the wrong side, and fighting against God and your own interest? That wonderful man called Jesus of Nazareth was long foretold by the prophets of old. His conception, his birth and the place of his birth, and in short most everything pertaining to and connected with his life, and his work, his sufferings and his death and burial which ended his cruel treatment at the hands of his enemies were foreseen and foretold by himself, and by those holy men of God who were moved upon by the Holy Spirit of inspiration. Read again and consider well Isa. liii. He not only foresaw and foretold his sufferings—his death and resurrection, but names the city where this awful tragedy would be enacted, and many of the incidents connected therewith. But early on the third day in spite of all the precautions his enemies could invent to prove him false, he burst the bars of death and arose a victor over death and the grave, and all his enemies. And was seen by many—yea, more than five hundred brethren saw him at one time. And yet you say you can't believe it, well I cannot do otherwise, and I am glad of it, as it is a light in a dark place, and a firm foundation to stand upon. It throws a halo of light and glory around the dark tomb, and bids the believer be of good cheer, as the enemy has been met and conquered by the great Captain of our salvation. And now let us rejoice and be glad in the God and rock of our salvation, and hold the beginning of our confidence firm unto the end.

T. E. ADAMS.

Letter from Jerusalem.

MR. W. H. WILSON.

Dear Friend:

It is now almost six years since we parted. Among the last injunctions exchanged was a request on your part to be informed of any changes taking place in city and land, owing to the great interest that so many have in matters pertaining thereunto. Owing to the oft-varying, but never-changing restrictions imposed by the government upon immigration, the changes though *continuous* have not been *striking*. Constantly there have been fresh arrivals, even though the total Jewish population may not have greatly increased, owing to the facilities offered by the Hirsch Colonization Association, which favors colonization elsewhere, for leaving Palestine; yet in spite of that and other local difficulties building have continued to go up on intimated lines, all the while—convincingly testifying to increase of population, of certainly none other class but Jews. The lines of the building of Jerusalem described by Jeremiah are being much more filled out, these new houses dotting the remaining areas, here and there. A striking feature in this connection is the disappearance of the once conspicuous "Ash heap," beyond the limits of ancient Jerusalem, which was 40 feet high and measured 600 feet in length where the ashes from the sacrifices were for ages deposited, and which Jeremiah mentions in his description of the rebuilding, and which has now entirely disappeared—they raising there last year a crop of barley, plowing over and obliterating the site to a passer-by.

The roads continue to improve and extend, slowly; the first section of the road planned 12 years ago to Nablous has been completed, so that by carriage people can go almost as far north as Bethel, and the contract for the other one-third has been given; so that Jerusalem can boast of [illegible] try roads superior to those around Chicago.

The colonies, though they have not greatly increased in numbers or inhabitants, have undergone a timely and beneficial change, establishing them on a sounder basis, by a large number of them being handed over by Baron Rothschild to the Jewish Colonization Association, much to the chagrin of many of the colonists, some of whom left, but certainly for the ultimate welfare and better settling of them on a business basis. The rainfall for the last three years has been diminishing, though in some respects the latter rains have been marked. The enhanced average, through the increase of the rainfall during the last twenty years rose 22½ to nearly 30 inches. These last three years the rainfall began with 25, while for last season we only had the apprehensively insufficient quantity of about 16 inches.

All kinds of fears were entertained for the harvest, these, God, at the last moment dispelled, by sending over an inch of latter rain in May, adding 25 per cent to what was expected from the harvest. But not only does the short rainfall affect the harvest here, people are also dependant thereon for water for drinking and household purposes as Jerusalem possesses no other supply,—on this score people in the city were even more solicitous, for on the previous year with 22 inches of rain the goat skin full of water (about 10 gallons) sold in the fall for 16 cents, and what could people look forward to this year! But God had a blessing in this disguise, for the people, which they could not imagine. Just at this time the Governor was succeeded by a kindly and well disposed man. The agitation made prominent a project to cost about $500 whereby the escape from the Virgin's Fount which for a decade had gone to waste, could be remedied—this was promptly undertaken and succeeded well. Then the railroad company was approached and arranged with to bring in specially constructed tanks water from the springs around Bether, the first railroad station from Jerusalem,—this water was to be sold at the Lower Pool of Gihon for 2½ cents the 10 gallon or delivered at the homes at double that amount. This also was eminently successful.

Last, though not least, was the idea conceived by the new Governor Djevad Pasha, that the scheme laid before him by Franghia Effendi, the distinguished architect, he should pray the Sultan, when telegraphing to him his congratulations on the occasion of Mahomed's birthday, that the occasion might be signalized by permission being granted him to use the $25,000 necessary to bring the water to the city from the pools Solomon built for that purpose, in 4 inch iron pipes!

The 4th of July was a day of great rejoicing in Jerusalem, as well as with you, for it speedily brought a favorable answer. Soon the pipes were ordered and promptly delivered, and the general course of Solomon's aqueduct in his similar beneficial enterprize was followed, gradually sloping as it skirted the hills past his orchards, past Bethlehem, Rachel's tomb, Mar Elias, the Plain of Rephaim across the Valley of Himom, around Zion into the temple area on Mount Moriah.

A very interesting piece of work was come across in a bold spur near the north end of the plain Rephaim before striking the valley of Himom, where to avoid a circle of two miles round that spur Solomon's engineers had resorted to the expedient of tunneling through 1200 feet of the mountain. Here, the present engineer thought, would be a good chance to create force, and had the small tunnel measuring 2½ x 1½ ft. deepened to 9, where in winter, and during the night, the waters could accumulate and that power force the water into the city.

In doing this a discovery was made that Solomon's architects were possessed of the knowledge and use of the arch, generally attributed to the Romans—here to form the roof of the tunnel sometimes the rock was found [illegible] to resist all the [illegible] confirmed more as by [illegible] [illegible] has [illegible] [illegible] other places where the rock had a tendency to crumble slabs were laid across the opening, elsewhere the interesting primitive arch seen in such old building as the Great Pyramid in the shape of an inverted V was used, two slabs standing on the parapets on either side and butting against one another resisted the greater pressure here encountered, and in two places where the soil above was found a regular arch of about 10 feet, with voussoir, etc., was used. Surely here one gazed upon perhaps the oldest arch in existence, possibly where that idea was evolved! The little niches cut out between the stones, at given distances for the lamps (such as those referred to in the parable of the ten virgins) were a striking feature, and in some of them the smoke left against the stones nearly 3,500 years ago, by Solomon's workmen was plainly to be seen!

Two weeks ago, for the celebration of the Sultan's birthday the water for the first time in many years came to the ancient metropolis,—and the living water which God has foretold Jerusalem would be supplied with and furnish, in significant type, God has permitted through these circumstances thus to be brought! Under separate cover, I am sending a picture we took of the event. Kindest regards from all you know to Mrs. Wilson, the two Slaters' families and yourself, and all friends.

Yours in truth,

JACOB ELIAHU.

The Gospel Recovered. No. 39.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the two preceding articles the question of "mortal resurrection" was dealt with as a cause of division among the brotherhood.

The following is taken from "Scripture Studies" by David Brown, London, England. 'Of the doctrine.....of resurrection of the dead and of Aionian Judgment.' Heb. vi. 2.

This doctrine embodies, as an essential truth of the Word of Life, the mortal resurrection of the body for judgment and reward according to works done in the flesh, under the responsibility of knowledge; and the comprehension of this fact is as much a preliminary to a vital profession of godliness, as that 'Jesus is the Christ'; forming indeed an element of the things involved in that phrase," etc. Printed in "The Rock of Ages," for May 10, 1871.

In supplement to "Marturion" for Feb. 1867, David Brown says, "We make God a liar in upholding any tenet or dogma subversive of his truth; and he enunciates the doctrine of mortal resurrection to judgment as a part of the things of the Name, and of the glory of the Christ," etc.

Brother Allan B. Magruder of Baltimore, Maryland, published a pamphlet entitled "Certain Christadelphian Doctrines Compared with Scripture." It was devoted entirely to the mortal resurrection doctrine and related topics. A brief extract or two may be given to show how strongly the doctrine was combatted. Quoting the text Isaiah xxvi. 19, 'Awake and sing, ye that dwell in dust,' he remarks, "If the saints awake only to realize themselves as still in mortal bodies, and with the doubtful issues of the judgment ordeal before them, how can they sing? Seeing that singing is the expression of joy and pleasure, will they rejoice to find themselves yet encased in the sinful suffering flesh of mortality?"

Referring to proofs he had advanced, he says, "Such testimony as this should suffice to convince all of good and honest hearts who will duly weigh and consider it. It will have little weight indeed with.....the partizans of a foregone conclusion.....They are too wise to learn, etc.....A recent deplorable instance of such dogmatic infatuation is exhibited in the September number, 1874, of 'The Christadelphian.'" p. 408, where the editor actually pleads guilty to the charge of holding that 'the knowledge of Scripture in the writings of Dr. Thomas has reached a finality;' "adding with reckless daring that judgment is distinctly to the effect that the writings of Dr. Thomas [illegible] is developed as a finality, and that they are a depot of the Christian doctrine.' "Can Papal infallibility go any farther?" Mr. Magruder then quotes the Doctor himself as saying, "There may be some immaculates who, being wise in their own conceit, consider themselves as free from these (errors).....but it is not so with the editor of "The Herald of the Future Age," etc. Now which of these writings (of Dr. Thomas) forms the 'depot of the Christian doctrine'?"

This tract was printed at Nottingham, England, 1875, and was probably a reprint of an earlier one, having I presume originally appeared in THE RESTITUTION.

A large pamphlet of 30 pages was issued in 1867, by Francis Coghill, entitled "An Earnest Vindication of the Primitive Doctrine of the Resurrection against the Heresy of the 19th Century," etc. This was reprinted from the "Gospel Banner," an able serial advocating the gospel of the kingdom, etc. It was published at Geneva, Ill., and edited by the late Benjamin Wilson.

One or two brief extracts will show the strong opposition which the "mortal resurrection" doctrine called forth. The author says, "The writer of these articles was present on the occasion of the first announcement of the doctrine of the 'mortal resurrection of the saints,' and can testify to the unanimous indignation and repugnance with which it was received.....Frowned down and repudiated as it was at the beginning, it is lamentable to have it to confess, that it is the doctrine of no considerable part of the church. It is splitting it and reading it far and near. First it was repudiated—then treated as an open question. Now it is boldly maintained and tenaciously held—preached even as if it were the gospel itself."

Again he says—"Resurrection..... Paul enunciates among "the principles of the doctrine of Christ.' Heb. vi. 1, 2, and in chap. v. 12, 13, these 'first principles' are likened to 'milk,' the proper food for babes.....Turn over the pages of Anastasis, then read it carefully, ponder it well, and say do you understand it?.....What does Anastasis say himself in his preface of this 'babes' food? 'It is a subject very difficult to present in such a form that he who runs may read intelligibly.'

"But again, on page 25, the author speaks of his latest hobby as 'an enlargement of faith,' by an increased knowledge of the first principles of the divine oracles.' Verily the doctor has been a long time in his babyhood. He is even just leaving one of the simplest first principles," etc.

To show the unsatisfactory character of the inferential mode of determining such questions when the express terms of Paul, "the dead shall be raised incorruptible," require to be explained away, I mention a suggestion made in an article printed in the Investigator, Glasgow, 1894. The writer, John A. Paterson, Australia, is evidently one who formerly favored Dr. Thomas' doctrine of the mortal resurrection, but was dissatisfied therewith; for he says "I have passed through many phases of thought and study on the question, even to that of sowing the seed of the kingdom, in or into a natural body," etc. The theory of the article may be guessed from these brief extracts:—"We conclude that Paul clearly goes away back to Adam to show both the when and the how, the natural body is sown, and not forward to the time of the coming out of, or going into a graveat all..... We therefore are also natural bodies when we come into the world; and that that is the time when we are sown natural bodies; Adam of course was made so, but we are born so."

Bro. Paterson terms this theory "entirely restful;" and "generally considered Scriptural by brethren in Australia and New Zealand."

Among the various prints which appeared on this subject, one was issued at Nottingham, England, about 1875. This was a broadsheet of two columns reprinted from the "Nottingham [illegible] [illegible] [illegible]

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan'y 15, 1902.

The Russian Ambassador has told the Grand Vizier that the state of affairs in Macedonia is disgraceful to the Turkish government.

"A man," says Pope, "should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday."

"There is a pleasure in contemplating good; there is greater pleasure in receiving good; but the greatest pleasure is doing good; have all our readers tried it? Are they all *trying* it? Doing good comprehends all the re[st]

The Zionist Congress now in session has resolved to establish a fund of £20,000 to be devoted to the purchasing of land in Syria and Palestine. Collections will be made for this fund in all the countries of the world.

Within ten days, seventy Turks have been denounced by spies as hostile to the present regime. All of them were arrested. They include Mahmud Bey, the son of Ismail Kemia Bey. The Sultan has banished all seventy men to Hodaida, Arabia.

In this issue of our paper will be found a very interesting letter from a resident of Jerusalem written to our Brother W. H. Wilson of Chicago, Ill. We are very glad to give this to our readers, as whatever is occurring in that land is of importance to the Bible student who believes in the restoration of the Land and People.

On Dec. 16 it was reported from Constantinople that M. Constant, the French minister there had again threatened to break off all diplomatic relations with the Porte. The suspicious movements of Turkish troops in Tripoli, near the frontier of Tunis, is said to be the cause of the complications.

On Dec. 26 an enthusiastic meeting was held in Cooper Union Hall, New York, in the interest of the Zionist Congress, which opened on the 26th at Basle, Switzerland. Much progress was reported reached by the various speakers in the movement to re-establish Hebrew people in Palestine under a government of their own.

There is always a remedy for a heavy heart. It may be in work, it oftenest is. It may be in thinking of the joys that have been given to you, and the sorrows from which you have been saved. It may be in helping others by sympathy, or in whatever help is most needed. But the heavy heart can always be made light if self is forgotten and the needs of others are remembered, and, as far as possible, relieved. Not one of us can learn to be light hearted in a week, month or year—it is the lesson of a life—this knowing how.

A correspondent at Sebastopol describes naval activity of every description at that port. He says that private quay spaces are gradually being absorbed for the purpose of navy extension. A Russian naval officer recently declared that if Sebastopol had to play an active role it would be in a position to give a better account of herself than 50 years ago. This sort of allusion is frequent in Russia, and coupled with the extraordinary efforts to increase the Black Sea fleet, it is not without significance, especially in view of the tenacity of Russian naval men in clinging to a dream of one day reaching Constantinople.

"Failures in life are oftener due to lack of determination than to lack of illumination. We have new light, but we do not walk by it. We have an idea, but we do not work at it, restlessly or tirelessly, till it is a fact. Our hearts are haunted with good intentions and bright ideas never carried out. Our diaries are wanting in periods,—full of unfinished sentences. Better one idea carried out, walking on the ground and working in the world, with real hands and feet, than a dozen beautiful fancies—than a hundred beautiful dreams. Challenge the next fine idea or inspiration that comes to you. Examine it, take it in hand, give it embodiment, or the strength of your will and the craft of your life will vanish into thin air."

When renewing your subscription see if there is not a brother or sister near you who does not take the paper who will if you ask them to. Help us in this way to get a few more new names on our list.

Mr. Israel Zangwell, addressing a London Zionist meeting on Dec. 16, held simultaneously with 5000 similar meetings throughout the world, said that Christians sympathized with the Zionist movement, the object of which is to further the plans of the establishment of a Hebrew state in Palestine. Once there, Mr. Zangwell said, they will develop the country.

The Zionist Congress has decided to establish a Branch Bank in Palestine with a capital not to exceed 400,000 franks, to be confined for the present to strictly banking business, and not to be directly connected with the work of colonization. It is also announced that up to the end of last Novem[ber] 352,112, one-pound shares h[ave] taken in [illegible] a contemporary maga[zine]

A warning word. When buying a Money Order at your post office, before putting it in your letter to send to us, examine it and see that it is drawn up properly. Three orders received lately were wrong because they were drawn to Plymouth, "Mass." or "N. Y." in place of Plymouth, "Ind." When this mistake is made the post master sends his "advice" to a wrong office, and the order cannot be paid to us until it can go back and be rectified. When sending please see to this matter.

"When you see a youth who will do any sort of work, no matter how menial it may be, rather than idle, you can make up your mind that he amounts to something. The youth that would starve, before he won'd do anything beneath what he conceives to be his dignity, is not made of the right kind of stuff to cut much of a figure in this life. All honest toil is honorable. There is nothing so morally degrading as that aversion to manual labor, which is usually a combination of laziness and conceit."

We believe it is the duty of every member of the Church of God to support The Restitution by subscribing for it.

The Sick Man.

Every time that, yonder in the East, the Sick Man makes some movement which agitates his bed coverings, Europe, as the watcher at the pillow, cries out: "The Turk is dying?" "The Turk is dead!" The great cry of the great Bossuett.

Half a century ago the Emperor Nicholas I. remarked to Lord Seymour, the British Ambassador, "The Sick Man is dying! We cannot allow such an event to take us by surprise." The Emperor Nicholas is dead, before the Sick Man. Twenty-five years ago, the chief secretary for Ireland, Mr. W. E. Foster, having visited the Levant, returned to England, and in speeches, conferences, and writings said to all, "It is finished!" "The Turk is breathing his last." Mr. Foster has departed this world (life) before the Turk. Twenty years since, the Austrian Military Attache at Constantinople, Col. Uxkall, in despatches sent every week to Count Andrassy, made serious representations, and predicted an early crisis. "The Sick Man has but few hours to live. Everything has to be feared." "The end is imminent." At length the Count replied: "I have read your dispatches with much interest, in that they recall, word for word, reports addressed by agents of the Hungarian government toward the close of the seventeenth century. They also announced that the Turk was at his last extremity, and that a general catastrophe was but the question of a few hours. From the fact that he has passed through these evil years without these expectations being realized, I fear that, in spite of your sinister forebodings, the Ottoman Empire will long continue its existence." Col. Uxkall is also dead before the Turk.

Is it that the Turk has the proverbial nine lives? Is it that if there are sicknesses which strike down and kill a patient, there are others which undermine the strength, and but slowly and almost insensibly drain the life drop by drop, indefinitely prolonging the existence?

A horrible malady, however, devours the empire in the Levant. Whilst the nations of Europe have marched together side by side, step by step on the way of progress and civilization, whilst all the countries of the old continent from the greatest to the smallest, the richest to the poorest, have been striving to by a [illegible] effort to a better ideal of intelligence and morality, the Turk remains stationary, as if frozen in his place, guarding fiercely his manners, his customs, his practices.....

In the midst of a refined people, intellectually and morally, he produces the same effect that an Indian with rings in his nostrils would produce in a crowded drawing room today. In this house of Europe, built according to the most modern principles of science and art, the Ottoman Empire is an open window, looking out on past ages, in which is embodied the barbarity of primitive times; it is a vestige of vanished epochs; it is a foul blemish—nothing binds it to Europe. There are traces of relationship between Montenegro and Russia, Greece and Denmark, Bulgaria and Germany; there are ties of race between France and Italy, Austria and Prussia; there are bonds of civilization or of interest between England and [illegible] diverse [illegible] religion between Spain, [illegible] and Italy. Every European nation by some means, in some manner is attached to another. Turkey is isolated, absolutely isolated, compulsively isolated. It is not made of the same spirit as we are; it is not fashioned of the same flesh. We drag it after us as a man might drag a mass of iron or stone.

Then, face to face with this "Sick Man," What has been, and what must be the position of Europe? At the Congress of Berlin assembled twenty of the greatest doctors of diplomatic Europe, under the presidency of the greatest Hippocrates of modern times. There they deliberated on the patient's condition, and decided to cut off first the right leg, then the left; the right arm and then the left arm. These four operations completed, they said to Turkey, "It is well! Now you are under more restraint, let us see how you will go." And as the Sick Man, crippled and maimed, remained immobile, the learned faculty threw the amputating knife after the scissors, and cried, "There is nothing more to be done!" Since then the Sick Man has been more than ever helpless on his bed, and his sores which no one will trouble to dress, give out more poison each day to the world. Yes; the Turk today is not only the bone that defaces the front of Europe it is also the corroding element which splits and rends it in pieces. It is not only the element of discord that causes dissensions among the various powers, it is also the corrupt element which puts every single nation in contradiction with its dearest principles, with its most sacred traditions. It attracts to itself but few of the learned and philanthropic and too many adventurers and filibusters. It infiltrates into the blood of Europe the most hideous of poisons,—the poison of avarice, of corruption, and of covetousness, and it refuses to allow the introduction even but a little of the civilization, the justice, and the humanity of Europe.

Wherefore, if draws upon Europe a debt, which, if she considers her preservation, she will not fail to pay. It is to cut out from her body this gangrene,—it is to send beyond the Bosphorus the last representatives of a barbarism that no longer belongs to our world, or to our time; it is to drive back to Asia the chiefs, dynastic or otherwise, who can take their place by the side of emirs and shahs of the neighboring continent, but who are unable to dwell by the side of the representatives of Christian and civilized nations; it is to throw down this rotten ruin which will one day involve the neighboring houses in its fall; to clear the ground which has served for its foundations, and to erect in its place a structure modern and healthy; it is to make of the empire which is today a shame in the sight of the world, —a country that will be to it an honor. Since they cannot cure it, and it will not die, it is the duty of the powers to banish it to an asylum so far away, that it will no longer constitute a danger to Europe."—*Le Matin.*

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Original.

Christ's Gospel.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. i. 16. Paul's object in writing this epistle was to show the Gentiles that they could not have salvation through the laws of nature nor the Jews through the law of Moses. Therefore he says that the "gospel of Christ" is the only source of salvation. Forms of religion would not save them, neither will they now. True and undefiled religion is the only one that has salvation in it. The oneness of Christ is everywhere taught as a vital doctrine.

There is a consoling thought in the following Scripture, St. John iii. 16, "God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life." It was through God's love that the gift was made to the world and it as truly through a belief in that Son that the gift becomes effectual. We can only believe on the true Christ by searching the Scriptures and believing from the heart what they teach. In Rom. i. 17, we have, Therein (that is in the gospel of Christ) is the righteousness of God revealed from faith to faith: as it is written the just shall live by faith, *i. e.* faith in the Son of God. Christ is spoken of in the beginning as the "seed of the woman" that would bruise the serpent's head. He is again spoken of as the seed of Abraham who should bless all nations. Paul says in Gal. iii. 16, "Not to thy seeds as of many, but to thy seed which is Christ." Not a numerous but a unit seed, one Lord, one faith, one baptism, one God and Father of all.

How important it is to remember that this Christ is the Son of God and not the very and eternal God who only hath immortality. In Matt. xvi. 13, Christ was anxious to know what the world thought of him and asked the Apostles, "Whom do men say that I the Son of Man am?" The answer came, "Some say that thou art John the Baptist; some Elias; others Jeremiah, or one of the prophets. In the world we find confusion. Not so among faithful ones. "Whom say ye that I am. Simon Peter answered and said, Thou art the Christ the Son of the living God." This confession brought forth a blessing as Christ said, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this to thee, but my Father who art in heaven." Words could hardly be made plainer than these that the Christ is the Son of the living God, not God himself, not just a very good man, but the Son of Mary, begotten by the power of the Holy Spirit. Oh, that all would believe the simple record as found in the first chapter of St Luke.

As we have proven that Christ is a definite person, the gospel of Christ must be a definite gospel. The definition of gospel is good news. The gospel of the kingdom of God is good news of the kingdom of God. In Luke ii., it is written, the angel of the Lord came to the shepherds who were keeping their flocks by night, and said, "Fear not; for behold, I bring you good tidings (the gospel) of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest and on earth peace, good will toward men." In this Scripture we find the gospel to consist of the birth of Christ, the Lord, and peace on earth and good will toward men. This is the promise to Abraham in another form. "In thee (through thy seed, who is Christ) shall all nations be blessed." Jesus went about all Galilee preaching the gospel of the kingdom. Christ called his twelve together and sent them to preach the gospel of the kingdom. Matt. iv. 23; Luke ix. 1-6.

Philip went to Samaria and preached Christ to them, and "when they believed him preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Acts viii. The fact that those who believed were baptized is evidence that to preach Christ is to preach baptism. When Philip preached to the eunuch "from the same Scripture he preached Jesus." When the eunuch believed he demanded baptism at the hands of Philip. Those who preach a changed ordinance preach another gospel and another Christ.

The history of the true Christ is found in the Bible and no where else. The traditions of men have furnished us with a different Christ to that of the Scriptures. Their Christ did not die according to the Scripture. "He hath poured out his soul unto death." If we do not believe that Christ died, then we have believed in vain and are yet in our sins. Paul's gospel of Christ embraced the hope of Israel, the sure mercies of David. We have forsaken all and followed thee; what shall we receive? The answer is when the Son of Man shall sit in the throne of his glory, ye shall sit upon thrones judging the twelve tribes of Israel. When will this event take place? In the regeneration when Christ shall come with all his holy angels with him. See Matt. xix. 28, 29; xxv. 31. Those who preach a gospel that does not embrace the restoring again the kingdom to Israel, preach another gospel and must in the end receive the curse as Paul writes it in Gal. i.

If this earth upon which we live is to be literally destroyed by fire how can these promises be fulfilled? The conclusion would be these promises can never be realized literally, only in a spiritual sense. They say the world is being converted to Christ, so when he comes there will be nothing for him to do but raise the righteous dead and take them to heaven, to live there in idleness forever, singing the songs of the redeemed.

The command to Adam was to multiply and replenish the earth, subdue it and have dominion. This means something more than idle singing and praising God and the Lamb. This sin-cursed earth and the people must be restored to their former position. The curse removed from the earth and sin from among the people. "For nothing shall harm in all my holy mountain. And the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea. He (Christ) shall have dominion also from sea to sea, and from the river unto the ends of the earth. Those who spiritualize these promises must do so at their peril. As for me I prefer to believe them as a literal fulfillment of "In thy seed shall all families of the earth be blessed."

D. C. Robison.

Obituary.

Jacob Elton, aged 71 years, 2 mo., and 29 days, was born in England, Oct. 8, 1830, and died Jan. 7, 1902.

Brother Elton sailed for America on June 13, 1855, arrived in New York July 25, and settled near Cleveland, O. He was married to Ann Elizabeth Hodges Oct. 5, 1859, who died eight years ago.

He moved to Nebraska and settled four miles north-west of Omaha, residing there with his family till 1893, when he removed to his farm seven miles west of the city.

He leaves 6 sons and 3 daughters, all grown, to mourn his loss. Truly it can be said, a good man has fallen. He had been a believer in the things concerning the kingdom of God and the name of Jesus Christ for many years, and he lived what he professed. He contended, in a spirit of meekness, earnestly for the faith once delivered to the saints. The cause of truth has prospered many times by his generosity, and no one ever appealed to him in distress and was turned away empty handed.

The funeral discourse was preached by the writer at the residence, on Jan. 9. A large concourse of people were present, composed of children mourning the loss of a loving father, of the brethren in Christ mourning a devout Christian, of neighbors mourning him who was their neighbor indeed. The poor and needy who had received alms at his hands. All gave evidence of their true sorrow.

After the discourse we took him to Mount Hope Cemetery and laid him to rest, there to await the summons of the Master.

Truly Brother Elton sleeps in Jesus, and when many shall come from the north and south and east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God, we believe he will be one of the number, and enjoy the blessings of immortality.

Almus Adams.

Claud M. Cochran, son of J. M. and O. I. Cochran, was born in Starke Co. Ind., Oct 17, 1888, and died at Middleton, Okla., Dec. 28, 1901, at the age of 13 years, two months and 11 days. Claud was the only son of Bro. John and Olive Cochran. Sister Olive Cochran has gone to her long home when poor Claud was only two years and six months old.

Sister Olive, Claud's mother, is buried in Sumner Co. Kan., near Conway Springs, about 16 years ago. John and Olive, and her father Jacob Reed and her mother Harriett Reed, were all baptized into Christ in Starke Co, Ind., by old brother Carter, which no doubt many of the Indiana brethren will remember.

Well poor Claud was left without the care of his dear mother, but grandpa and grandma Reed took their dear little grandson and took care of him and raised him up, until his death. He was a young man of manly qualities, which made him so many friends, and inspired the confidence of all who knew him; always kind-hearted, true and loyal, a good friend, and in school, on the streets, and everywhere commanded the respect of all who knew him, and also of strangers.

Well on Saturday night about 8 or 9 o'clock I received a message from New Kirk, Okla., on a long distance phone line, to come and preach a funeral on Monday. My answer was to them, I will be there. Well I got there Sunday evening, the 29th. Monday at 10:30 a. m. we met, and our lesson was Job xiv. We also read Rom. v. 12 and especially the 18th verse. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift come upon all men unto justification of life. The 12 verse. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. And further I showed them that the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Rom. viii. 20. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. The children of of God. Luke xx. 36. These are not the creature in the bondage of corruption, but the children of God, and the mission of Jesus Christ is to destroy him that had the power of death, that is the devil. Heb. ii. 14. And the works of the devil, I John iii. 8, and the last enemy that will be destroyed, 1 Cor. xv. 26.

The funeral was a sad affair, and yet they had reason to rejoice even in death. The respect that was shown to the family. The school teacher dismissed his school, and at 10:15 a. m. the teacher marched in and all his scholars single file, and took their seats around the casket, and there were people there for ten miles around, and there were many tears shed by the neighbors and friends. It spoke volumes to me, after exhorting them to prepare to live, as death was brought on us on the account of sin, and that it was appointed unto man once to die, but after this the judgment; and that the whole future of living again depended on Christ's second coming, and resurrection from the dead, and that if no resurrection, then they also which are fallen asleep in Christ are perished.

My exhortation was principally to his schoolmates and the young. Oh, how sad it was to see one so young cut down in the bloom of life as a flower and withereth. First after a brief exhortation to the young, the necessity of preparing to live while we have the opportunity, as death, the enemy was after us, and that death was an enemy and no respecter of persons. That death would take the young as well as the old.

So the teacher started with his comrades schoolmates of Claudy's, and they took a long lingering look of all that there was of poor Claudy. Then the neighbors and friends took their last look at him; after that poor John took his last look at his only boy Claudy, almost more than what he could stand; his only enjoyment that he seemed to have was with his poor Claudy, as he has remained single ever since poor Claudy's mother died. And grandpa and grandma Reed, and the aunts and uncles, all seemed to feel the same loss.

Then we went seven and one-half miles, left Okla. seven and one half miles over into Kansas to the burying place. There were 87 vehicles, wagons, carriages, buggies, a large concourse of people, the second largest funeral procession that I saw in a many a long year.

Now may God bless poor Bro. John and grandpa and grandma and all the relatives, and all that have so nobly assisted in that sad and lonely hour, is my prayer.

John Foore.

[Some may think the above is given in fuller detail than usually, but we were requested to print it as written, and if it will add to the comfort of the bereaved ones, we cheerfully comply. —Ed.]

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

How Long?

"My God, it is not fretfulness
That makes me say 'how long?'
It is not heaviness of heart
That hinders me in song;
'Tis not despair of truth and right,
Nor coward dread of wrong.

But how can I, with such a hope
Of glory and of home;
With such a joy before my eyes,
Not wish the time had come,—
Of years the jubilee, of days
The Sabbath and the sun?

Let faith, not fear nor fretfulness,
Awake the cry, 'how long?'
Let the faint-heartedness of soul
Dump the aspiring song;
Right comes, the day dawns, the night departs
Of error and of wrong."

Communicated.

OUR LETTER DRAWER.

Dear Brethren and Sisters in Christ:

I feel that we should all cast in our testimony for our love of Christ. It does me so much good to hear a few words of encouragement from the dear ones scattered up and down the land. We have no preaching here—nothing except the Bible and THE RESTITUTION, which is our sermon once a week. May every believer of the truth make an effort to pay the last dollar they owe on the paper: for I for one fully realize how hard it would be to do without it, after taking for more than thirty years, and I think it is the best religious paper I have ever read. May we all walk in the narrow way is my prayer.

Your Sister in Christ.

MRS. C. E. PEREGO.

Editor Restitution:

I cannot do without the paper it is all the preaching I have. I went 18 miles to hear Brother Zilmer preach, it well paid me. I will join the Hillsborough church as I want to belong somewhere. I am full of the faith and doing what I can to scatter the Word, and have two or three interested. I love to read the love feast letters, they strengthen me. I have but little longer to stay here and I want to improve the time. I want my lamp to be burning and to be ready, and am hoping and praying for the coming of our King.

Your Sister in Christ.

ELLEN A. TRUEX.

Editor Restitution:

I am in my 88th year, in very good health and work every day at my trade, pattern making, and hope my life and health may be spared to witness the desire of my heart, the coming of the Deliverer and Rewarder of the faithful.

Wishing you a happy New Year with many of God's blessings.

ALMON DWIGHT.

Dear Restitution:

I would be very lonesome without the paper, so many good words from kind ones of like precious faith. May our kind Father watch over us all, and keep us unspotted from the world ready and waiting for our blessed Master, who is soon coming to bless the waiting ones with life and immortality and a place in his glorious kingdom. May you and I be there. Let us remember the time is so much nearer than when we first believed. The promises are just as near and dear to me as when I first believed and obeyed them, over thirty years ago; but my heart fills with sorrow when I think of those days, so many dear ones that we met with in meetings and at home, are now sleeping in death; but we sorrow in hope of meeting them in the glorious resurrection, where parting will be no more. Our love and respect to all of like precious faith, hoping you, dear brother, may live to publish the good news until our hope is realized.

Yours for truth.

J. F. PIERSON.

Dear Brethren and Sisters:

As there has been a request for all of like precious faith to testify of their love for the Master, I will say that my faith is as strong as ever and my hope is in the Lord. "Blessed is he that cometh in the name of the Lord." How sweet to our ears to hear the welcome voice of our Savior say: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Your Sister in the hope of life eternal.

MRS. W. H. HART.

Dear ones of the precious faith:

It is time to renew for the good old paper and we are thankful that amid hard times we can send for it once more, and our sentiments would be just like Sister Benner's—so much like here that I will not take up the space to write it over, and only add—Praise and thanksgiving unto God our Father and the Lord Jesus Christ our Great High Priest for all things both temporal and spiritual. We wish to say to all of like precious faith, that our faith in the promises made to old father Abraham are just as strong as ever, and we are looking forward to the time when they will be fulfilled, and he shall send Jesus Christ to take the throne and rule over all nations. Come, Lord Jesus, and come quickly, is our prayer.

JOHN & MARY ALLARD.

Editor Restitution:

As the New Year has dawned may it bring prosperity to THE RESTITUTION and not only to the grand paper but ere another New Year shall have dawned may "The restitution of all things spoken by the mouths of all the holy prophets" be ushered in is our prayer. Oh, now we can lift up our heads and rejoice when we see the fig tree (in the Holy Land) spoken of by our Lord, putting forth her buds for he said, "Then is the kingdom of God near at hand." Brethren, let us pray, Even so come, Lord Jesus, amen and amen.

Your Brother and Sister,

J. W. & M. E. GOOD.

To the brethren and sisters:

I will try and tell you of my hope, as I am in my 74th year and have lived longer than the allotted time for man. I feel very thankful that I am in possession of all my faculties, and that all my family are in good health. I can truly say, as I grow older and study more of God's Word I grow stronger in my anticipations of all my hopes that I have cherished for thirty-five years, although at present I am passing through a great trial, my faith fails not, and may God's blessing rest upon the dear old RESTITUTION, the editor and all the contributors, is my prayer.

Your Brother in hope.

G. W. SMITH.

Dear Restitution:

I love to read the many good letters from the dear ones of like precious faith. My wife and I are all the ones of the one faith in this neighborhood. Some might believe if they had a chance to hear the truth preached. We have to go twelve miles to hear it. We claim the Bible and will stand on that alone. We have some here who claim that Spiritualism is true, and that they converse with the dead. I tell them that it is because some claim that the dead are conscious and if that is the case they could converse. We do not believe it because the Bible says, "The living know that they must die but the dead know not anything." Yes, it says, "The living shall praise thee as I do this day." "The dead praise not the Lord, neither any that go down into silence." We would be glad if some preacher could come in the summer when we could meet in a grove. It would all a chance to hear the true gospel of the kingdom.

Yours, in hope of eternal life when Jesus comes.

DR. J. A. THURMAN.

Dear ones of like precious faith:

I hope you all have read Brother Hatch's article in a late issue of the paper. I read it and was much interested in its contents. Paul has made some very important statements. One is, "Whatsoever a man sows, that shall he also reap." Said Jesus, "Every idle word that men shall speak they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified and by thy words thou shalt be condemned." In view of this important matter the Apostle Peter would exhort his brethren to be "holy in all manner of conversation." Again, said the same apostle, "Be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Sobriety of mind is frequently, in the Scriptures, urged upon the followers of Jesus. It is important that they give all diligence to make their calling and election sure; that there may be an abundant entrance ministered unto them into the everlasting kingdom of our Lord and Savior, Jesus Christ, when they will hear him say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These, we are told, will inherit the earth: but the cursed ones will be cut off. How important then, to strive to enter in at the straight gate; for "many will seek to enter in and will not be able." Again, said Jesus, "Straight is the gate and narrow is the way that leads to life, and few there be that find it, because wide is the gate and broad is the way that leads to destruction and many go in thereat." It will be for our benefit dear brothers and sisters to labor incessantly to enter into that rest promised to the people of God. The night is far spent, the day is at hand, let us therefore cast off the works of darkness and put on the armor of light, and we be like those who are waiting for God's Son from heaven, who will give them the crown of glory that will never fade away. May this be our happy lot.

Your Brother, in Christ.

P. H. ROUK.

Brother Underwood:

I saw an appeal for three dear sisters in Christ who were too poor to have the paper. I am poor myself, but I have no one depending upon me and the Lord has enabled me to earn enough to care for my own wants, and he has told us in his blessed Word to cast our bread upon the waters and after many days it should return to us again, and inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Many more passages could be quoted showing the Lord's care for those who love and obey his commandments. We who are in the Abrahamic faith must help one another, trusting in the Lord. I will pay for the paper to be sent to one of these deserving sisters.

Your Sister in hope of eternal life in the kingdom of God.

R. A. NEFF.

Dear brethren, one and all:

Another year has dawned upon us and we are still the spared monuments of Christ's mercy. As the years come and go my faith grows stronger in the soon coming of our blessed Lord and Master and the hope of eternal life through his death. My prayer is that we may all be found ready and have an abundant entrance in his glorious kingdom.

MRS. F. W. CHAPIN.

Dear Restitution:

We will not do without THE RESTITUTION as long as we can see to read it in our advanced age. We patiently wait and look for the appearing of our Lord and Savior Jesus Christ, the author and finisher of our faith. By all indications the time is near at hand when Jesus Christ will set up his kingdom which shall never be destroyed. We send love and respect to all the RESTITUTION family.

JOHN W. & SUSAN SISSLE.

Dear ones of like precious faith:

Another year has rolled on, does the end find us more Christ-like than the beginning did? Brother Wilson asked sometime ago that each one would give in their testimony, so I send my little testimony to the dear ones of like precious faith. I praise God for the power of his gospel that is able to transform a life that was once occupied with self and worldliness, but is now renewed by the power of his truth, and if there is such a sweetness in it today in our mortal condition, what will it be when the immortal life and the kingdom of God comes? Dear ones, permit me to write a few words to you. These words were impressed on my mind very much last fall when I entered the home of dear Sister Knodle, at Oregon, Ill. She told me of an experience that Dr. Thomas had in her home when he saw the tobacco habit there, he said, "No unclean can enter there." How I praise God that I was permitted to go into the homes where Dr. Thomas had spoken and where by the grace of God he conquered that filthy habit, when he threw his tobacco pipe away. In John viii. 36, you find these words, "If the Son therefore shall make you free, ye shall be free indeed." Are you not a slave my dear brother, when that habit clings to you? And if you are how can you point others to the liberty wherewith Christ makes us free? Some may not have that habit but you may be a slave to other things that are just as detrimental to the cause of truth. You may love worldly gain at the sacrifice of a clear conscience. Your business may be such that it cannot stand the test of God's Word. We are told to shine as lights, and we are exhorted over and over again to live honestly, to provide things honestly and to live godly in this present evil world. Well, I see my letter is getting lengthy. I would exhort you to read again the article of Brother Joblin, "Paper for the Bible Class" in the early part of December.

Wishing you all a happy New Year, I am your brother in fellowship.

MARTIN T. ASLAKSEN.

Dear Brethren and Sisters:

It has pleased our Heavenly Father to spare my life until today, Jan. 2nd, 1902, I am 78 years old. I feel my [illegible] but for all that feel [illegible] to the Giver of every good [illegible] gift for his tender mercy; [illegible]re in that God, "who at [illegible] times, and in divers manners, [illegible] times past unto the fathers by [illegible] prophets, hath in these last [illegible] spoken by his Son, whom he hath appointed heir of all things by whom also he made the worlds, who being the brightness of his glory and the express image of his person and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Under these circumstances we ought "to give the more earnest heed to the things which we have heard lest at any time we should let them slip. For if the Word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him." Brethren, "be steadfast, unmovable, always abounding in the work of the Lord." Amen.

LOTT CLOVER.

Brother Underwood:

I will try and write you a few lines in regard to the dear, old RESTITUTION. You have sent it to us free for a long while, and now if you are short of means to supply the poor and can not send it to us any longer, we will have to do without it; for I am not able to pay for it. I cannot earn enough to support us as we are getting old. I am almost 76 years and my companion 73 and she is sick all the time. We do love the paper, and have taken it for years, and it is all the preaching we have except the blessed old Bible. We are all alone here, and we hope and pray that the Lord will bless those dear brothers and sisters that pull for us so long, now and evermore. The Lord's will be done in all things. We hope and pray that the Lord will bless all those that put their trust in him, now and evermore. The signs of the times indicate that we are nearing the close of this age. It behooves us to have our lamps trimmed and ready to go out to meet the Bridegroom. May we be ready to enter in when he comes. Remember us in your prayers, for we are pilgrims and strangers in this world. The Lord bless you.

G. W. BENAGE.

Cleveland Berean Society.

ZION AND JERUSALEM. ISA. LXII. 1.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." That the scattered sons and daughters of Israel will be gathered and return to the land of their fathers, is very frequently asserted in the Bible. But there are some at the present day who assert that, "God has cast off his people Israel, whom he formerly acknowledged," although the apostle Paul plainly declares that he has not, (Rom. xi. 2) and also that "blindness in part is happened to Israel, until the time of the Gentiles be fulfilled: and so all Israel shall be saved as it is written, "There shall come out of Zion the deliverer, and shall turn ungodliness from Jacob, for this is my covenant unto them, when I shall take away their sins." Rom. xi. 25-27.

If there is to be no restoration of Israel, then there can be no kingdom, and if no kingdom, no gospel or glad tidings concerning it. But all is predicated on the fulfillment of God's promises to the fathers of Israel, and the accomplishment of all these glowing predictions relative to the redemption of Israel, by the Messiah, the re-establishment of the throne and kingdom of David, the re-settlement of the land by the twelve tribes, the re-building of the temple, the re-institution of sacrifices, in fact the restoration of all things spoken by the mouth of all his holy prophets since the world began. Acts iii. 21.

Moses, the law-giver of Israel in Deut., the thirtieth chapter plainly states that after the blessing and the curse has come on the nation, when they shall turn to Jehovah and obey his voice, then he will have compassion and gather them out of all the nations into which they have been driven. Jehovah by Isaiah says, that Jerusalem shall then be called "The city of righteousness."

The Lord said, "My Word shall not return unto me void, but it shall accomplish the thing whereunto I sent it." We read in Isa. xi. that when the root of Jesse shall stand for an ensign of the people that the Lord for Zion's sake will not hold his peace, and for Jerusalem's sake will not rest, until he shall set his hand again the second time to recover the remnant of his people which shall be left, and he shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. Let us then shout aside John, the joyous welcome, "Come Lord Jesus, come quickly."

STERLING GROVES.

ACCESS TO GOD. ROM. V. 2.

When God created man he created him after his own image. Man was then pure and undefiled and held perfect communion with his Master and Maker, but after he disobeyed God and sinned, this perfect communion ceased for God could not look upon sin: then it was that the blood of lambs was shed for the remission of sins; and it was only through the shedding of this blood that communion could be held with God; but this mode of remission did not always last, for God was working out his great plan of redemption, and when the time was ripe he sent Jesus to reach us and to be our sacrifice, his blood was shed for us, for he was pure and separate from sinners, the only perfect man, for during the time he lived upon the earth he was tempted in every possible way, but he sinned not, and so when he paid the penalty of mortality the grave could not hold him, and he arose and is now seated on the right hand of God to act as our mediator, so that through him we may have access to God.

If the thought that the almighty God himself is the author and executor of this great plan of salvation were fully realized, it would deliver many from the false conception of the relation of Father and Son. It would leave no room for the almost blasphemous view, that the heavenly Father stood in wrath seeking to slay the sinner, and that Jesus Christ our Lord full of mercy (which by the way God lacked) intervened and satisfied the heavenly Father's anger by receiving the blow of wrath in man's stead. When one is rid of this erroneous doctrine he has gone a good way toward learning the true God.

The proper view shows us the heavenly Father perfect in all the attributes of nobility of character; perfect in his justice, so that the just sentence of his righteous law cannot be infracted even by himself; perfect in his wisdom so that his plans and arrangement with respect to man's salvation were all so complete that no failure could arise, nor any necessity for changing the divine plan; as it is written "I am the same, I change not," Mal. iii. 6; and also known unto God are all his works from the foundation of the world, Acts xv. 18; perfect also in love than which there could be no greater love possible and yet that love in full balance with the other divine attributes, so that it could spare the sinner only in harmony with the just programme marked out by divine wisdom: perfect also in power so that all his good purposes, good intentions, and loving designs, fully co-ordinated shall be executed and bring the originally designed result; as it is written, "My Word that goeth forth out of my mouth shall not return unto me void, it shall accomplish that which I please; and it shall prosper in the things whereto I sent it." Isa. lv. 11.

When we thus see from a Scriptural standpoint that the great God himself is the author of the great salvation brought unto us by our Lord Jesus Christ it makes us love our great God more and more for we see the Son in the Father's image and recognize him as God's messenger, through whom all the covenanted blessings of God are brought to mankind, and without whom none of the divine blessings are obtainable.

To prove that it is through Christ and through him only that we have access to God and receive the innumerable blessings let us examine his Word. He says in Matt. xi. 27, "All things are delivered unto me of the Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son revealeth him." Also Titus iii. 4-6, "He (God) saved us by the working of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Savior." And again 1 Tim. ii. 3-5, "For there is one God and one mediator between God and men, the man Christ Jesus" So I might go on almost indefinitely, for God's Word is full of positive proof of the mediatorship of Christ.

Now, dear brothers and sisters, we who approach unto our glorious Father through our Lord Jesus Christ, are we thankful enough for this great privilege, do we recognize God's love in providing his Son as our Mediator and High Priest? My prayer is that we may often require his services and so live in closer communion with our God.

EDNA COWLE.

Wondrous Love.

If we really believed that God loved us with the whole heart, what a help it would be to us in our daily lives! We would then feel that we could go at any moment into the presence of a loving Father, who cared as much for us as if he had nothing else to care for. A child may come into the presence of its earthly father, except when the parent is occupied. Our heavenly Father is never so occupied. At all times he will bestow on us the same attention. A child likes to be in the presence of its earthly parents, even though they take no notice of it, and is happy simply because it is with them. How much more ought we to be joyous in our heavenly Father's presence! We need not be always [illegible]. There is too little of adoration—simple worship—at the present time.—*Andrew A. Bonar.*

WHEN a meeting is held in your neighborhood, and an audition is made to the Church, see that THE RESTITUTION goes to the home of the new convert. It will help to keep them in the right way, and aid in their growth in grace and a knowledge of the truth. See to it that they have the paper regularly.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Nov. 24, 1901, passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East—2:58 a m daily, 10:23 a m daily except Sunday, 2:35 p m daily, 5:45 p m daily, 7:55 p m daily extra fare train, 8:39 daily except on Sunday, 9:55 p m daily.

For the West—5:15 a m daily, 6:30 a m daily extra fare train, 9:22 a m daily except Sunday, 12:07 p m daily, 2:15 p m daily except Sunday, 6:08 p m daily.

For particular information on the subject apply to J. E. Haines, Ticket Agent, Plymouth.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Subscribe for THE RESTITUTION for 1902.

Poetry.

"Lo! I am with You Alway."

I am with thee in the morning.
Through the happy, sunlit hours.
Filling thee with joy and gladness,
Quickening all thy ransomed powers.

I am with thee in the noontide,
When the sun is fierce and hot,
Leading thee beside still waters,
In the shadow of the Rock.

I am with thee, when the shadows
Steal across the evening sky;
With thee through the quiet valley
Where the sombre shadows lie.

In the hush and gloom of midnight
Wrapped in deep, unbroken sleep—
Still I'm with thee, never slumbering—
Faithful, loving watch I keep.

Communicated.

Report of Labor.

After our fall Conference at Watson t was thought advisable to hold a ew meetings, so we spoke every evening through the week and over the following Sunday. About 22 years ago this church numbered 75 members. At present it is [illegible]. Have they all deserted the ranks? No, we hope not—God knows; but very many have moved away, many more have fallen asleep, some have deserted, and the last destructive element was the doctrine of 'universal salvation," which when forced into every nook and corner, blacksmith shops, depots, hotels, private conversations, every where, always out of season, is bound to kill the church. It finished the devastating work, and only the little church building and a few faithful ones are left to wait the Lord's return to claim them because they were faithful until death.

From here we went home for one one day. Then I went to Grand Rapids and worked with Sister Chaffee in the mission work and over Sunday, speaking 7 times. The attendance was small and as is always the case in the city only a few came regularly, hardly the same congregation any two nights. It is impossible to interest such a class of people in the gospel. It did not seem right to spend time and money here with the few, not more than nineteen any evening, when we knew there were places waiting for us where the house would be crowded full. So I left the work for Sister Chaffee to continue, and the Elder and I went to Millbrook to build up and encourage the church there, speaking 11 times. Those who had recently come into the faith here needed instructing more thoroughly in the blessed truths, and they seem so glad to have gotten out of error, they cannot express their joy. Very few who started two years ago have deserted or are looking for an opportunity to do so. One sister said to me, "O Sister Woodward, if you only knew how much good THE RESTITUTION had done me you would never be sorry for having it sent," (the Tithing Society send it to her). The Lord has a tried and faithful band at this place, and may his grace ever be sufficient for them is our prayer.

From here we went 150 miles south, near Vicksburg, to meet with the two congregations, one at Tiffany school house, the other at Bro. Harper's 7 miles southeast. We spoke at Tiffany 11 times and at Bro. Harper's 9 times. This work this fall has been done to "strengthen the things that remain," which is as necessary as any other work. To each of these congregations we preach every 4 weeks, when we can reach them, also at our home church. We rejoice at the steady faithfulness of all these churches. The seed sown is taking root and we are hoping e'er long to see several others embrace the blessed gospel.

Yours still working for the truth.
B. W. & M. A. WOODWARD.

Is the World Growing Better?

In studying the 17th chapter of the gospel by Luke, I find our Lord and Savior has enumerated some of the things that are to come to pass just prior to his coming, commencing with the 26th verse, he says, "And as it was in the days of Noe, so shall it be also in the days of the Son of Man." Then he goes on and gives a description of how the world was being conducted at that time. They were living in a carefree way, regardless of any future reward, or punishment, until the flood came and destroyed the world with the exception of Noe and his family, or as Peter says, "God spared not the old world, but saved Noe, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." Jesus says, "Even thus shall it be in the day when the Son of Man is revealed."

Dear ones in the faith, look around you today, and see if the world is not in very much the same condition that it was in the days of Noe. Ah! dear ones, as I look around me and see how unthankful and unholy the world is today, I do not wonder that our Savior has said, "Nevertheless when the Son of Man cometh, shall he find faith on the earth?"

It looks to me as though the true faith would be very scarce if he was to come at this time. Oh, how many of us will be ready when the selecting out time comes. Jesus says, "I tell you in that night there shall be two men in one bed, the one shall be taken, and the other left. Two women shall be grinding together, the one shall be taken and the other left. Two men shall be in the field, the one shall be taken, and the other left." We might say as did the disciples, "Where Lord?" His answer would be to us as it was to them, "Wheresoever the body is, thither will the eagles be gathered together." Ah, dear brother and sister in Christ, are we ready for the Bridegroom to come, have we washed our robes in the blood of the Lamb, and are we keeping them clean through faith and good works? Are we drawing near to God with a true heart in full assurance of faith? Has, "Let us hold fast the profession of our faith without wavering, and let us consider one another to provoke unto love and good works." Paul says, "For yet a little while and he that shall come will come and will not tarry." Just as sure as we have the Bible for our guide, the Lord will come back to this earth again. We have the testimony of the angels to that effect on the day of his ascension, they said, "This same Jesus that ye saw go up into heaven, shall so come in like manner." Paul tells us, "The Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God." Jesus also says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Ah, do we realize what this coming means to us. It means that the selecting out time has come; it means that those who are selected out will receive life everlasting. They will gain a crown of righteousness that fadeth not away, they will be changed from mortality to immortality, from corruptibility to incorruptibility; they will be made equal to the angels and can die no more, and they shall live and reign with Christ on the earth. How thankful we ought to be to our heavenly Father, for those exceeding and precious promises, whereby he has offered us eternal life through Jesus Christ our Lord, who died, and was raised again, through the glory of the Father. Paul tells us, "If this same Spirit that raised up Christ from the dead, dwells in us, it will also quicken our mortal bodies." Dear brothers and sisters in the one faith, let us examine ourselves and see if we have "the love of God shed abroad in our hearts" to that extent that we can cry out from the very depths of our hearts. "Come Lord Jesus, quickly come."

JOS. H. WILLIAMS.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

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Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

WHEN YOUR TIME IS OUT PLEASE RENEW.

We need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price is put at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1902, making $1.50 to be sent us, and we will send the book free of cost to you.

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If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help THE RESTITUTION by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sundays at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Orsborn and G.A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through Hiram, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Day St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1.00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1381½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsdown, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kalb, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

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The Restitution.

"The Restitution of all things Which God hath spoken by the month of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, JANUARY 22, 1902. NUMBER 4.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

BOARD OF DIRECTORS:
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The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

If I Can Live.

If I can live
To make some joyful face brighter, and to give
A second pulse to some heart-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To me on earth will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twin be well
If on that day of days the angels tell
Of me: "She did her best for one of thine."

—Helen Hunt Jackson.

Communicated.

Restitution.

The plan of salvation is predicated upon restitution of earth, and man upon the earth must be restored back to the position that was occupied before the fall. God has suffered sin to rule the world for six thousand years, so that man will be able to see the effects of disobedience. Man must learn by painful experience, that God knows best how to run the earth. Restitution, then, is the foundation of the gospel. Paul says, Eph. ii. 19, 20, "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner. This foundation then is brought to view by apostles and prophets. Peter in speaking of Christ said, Acts iii. 21, "Whom the heavens must receive (or retain) until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Moses also speaks of a prophet that God would raise up unto you of your brethren. He also said that every soul, which will not hear that prophet shall be destroyed from among the people. This sentence was not executed upon those that would not hear Christ when he was on earth; but will be strictly executed in the restitution age. John the Baptist also testifies of Jesus, the Lamb of God, and said he taketh away the sin of the world. The sin of the world is the sin that Adam entailed upon all his posterity. Dying thou shalt die. This sin, Jesus the Lamb of God is appointed to take away and render it powerless. In restitution, mankind will be placed where Adam was when he came from the hand of his Creator, under law, the breaking of which will result in death.

Ezek. xviii. brings this thought plainly to view. He says, "What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. See also the remainder of the chapter. See also Jer. xxxi. 29, 30. Now we know that this law of life and death has never attained since Adam was driven from the garden of Eden; hence we may know that it will obtain in the restitution age. See also Isa. lxv. 20. But the sinner being an hundred years old shall be accursed. We notice that this will be in the new heavens, and the new earth state. It appears that probation will be lengthened out to an hundred years at least. And in Isa. ix. 7, it is plainly asserted that, Of the increase of his government and peace there shall be no end. This same thought is brought to view in Psa. cv. 8, 11. He hath remembered his covenant forever, the Word which he commanded to a thousand generations. Saying, Unto thee (Jacob and Israel) will I give the land of Canaan, the lot of your inheritance. We know that this law of inheritance has not yet been fulfilled, but it must be fulfilled in the return of Israel to their own land.

But is there any proof that Israel shall return to their ancient possessions? See Isa. xv. 1, For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the stranger shall be joined with them, and they shall cleave to the house of Jacob. 2 ver., And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. See also Isa. xliii. 1, "But now thus saith the Lord, that created thee, O Jacob, and he that formed thee, O Israel, Fear not for I have redeemed thee, I have called thee by thy name; thou art mine. 3 ver., For I am the Lord thy God, the holy one of Israel, thy Savior. 4 ver., Since thou wast precious in my sight, thou hast been honorable, and I have loved thee. 5 ver., Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up: and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth. See also Ezek. xxxvi. 6, For, behold, I am for you, (mountains of Israel) and I will turn unto you, and ye shall be tilled and sown. 10, And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded. 24 ver., For I will take you from among the heathen, and will gather you out of all countries, and will bring you into your own land. I might quote scores of promises in the same line of the above; but these must suffice for the return of Israel.

25 ver., Then I will sprinkle clean water upon you, and ye shall be clean; from all your idols will I cleanse you. 26 ver., A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 28 ver., And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.

We will now notice a return of the fertility of the land. See Joel ii. 21, Fear not, O land; be glad and rejoice, for the Lord will do great things. 22 ver., Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree, and the vine do yield their strength. 23 ver., Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month. 24 ver., And the floors shall be full of wheat and the fats shall overflow with wine and oil.

We will now examine the vision of dry bones, Ezek. xxxvii. 4, Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the Word of the Lord. 7 ver., So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together bone to his bone. Zionism is making a great noise in the world; even nations and kingdoms are feeling the effects of Zionism. 8 ver., And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above, but there was no breath in them. 10 ver., So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet an exceeding great army. The breath coming into them, represents their conversion to Christ. They then received Jesus as their Messiah. Zech. xii. 10. 11 ver., Then he said unto me, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost, we are cut off from our parts.

Many of the leaders of the Zionist movement are infidel at heart. They have looked so long for the promises of Moses and the prophets to materialize, to raise them up a Messiah to restore the kingdom to Israel; and hitherto they have looked in vain. They have therefore concluded to take the matter into their own hands and restore Israel with no thanks to Moses nor the prophets. But God knows how to make use of these infidels to do his work. But we rejoice that the work is being carried forward toward completion, which will not be perfected until Christ shall appear upon the stage, and complete the work by Israel's conversion. But we will let Zechariah tell about this. See Zech. xii. 10, And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced; they shall mourn for him as one mourneth for his only son; and shall be in bitterness for him as one that is in bitterness for his first born. See also xiii. 1, In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. Israel will be converted by sight and not by faith. There is a set time for Israel to be converted to Christ. Even Saul of Tarsus was converted by seeing Jesus, and he says 1 Cor. xv. 8, And last of all he was seen of me also, as of one born out of due time. When Israel shall be converted and receive Jesus as their Messiah, they will say, We cursed Moses and the prophets because, (as we thought) their promises did not materialize. But God did raise up a Messiah according to promise and we killed him, and then cursed those worthies because God did not raise another for us. See also 6 ver., And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Let Israel know assuredly, that this Jesus whom their fathers persecuted and killed is the only means whereby they can have life, and that they must believe on him and be baptized in his name for the remission of all past sins, and that this same Jesus is the only intercessor between God and man; and that a belief in him is the only means whereby any one may have eternal life, and a baptism in his name is the only means whereby any one may have an entrance into the kingdom of God. See John iii. 5.

We will now turn our attention to the gospel of the kingdom as preached by Christ and his disciples. Christ said Luke iv. 43, I must preach the kingdom of God to other cities also, for therefore am I sent. It would appear by this expression of Jesus, that he was sent into the world for the express purpose of making preparation for the kingdom of God, by taking out a people as a cabinet of rulers, to assist him in the government of the nations, as he says in Rev. ii. 26, 27; iii. 21, To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne. But the kingdom that Christ came to herald, is not in existence yet, nor will it be in existence until Christ comes again to superintend the work of setting it up himself. The angel Gabriel said to Mary the mother of Jesus—call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. See also Acts xv. 16. Here we see that when Christ comes, he will raise up the fallen throne of David and occupy it as in the days of old. Amos also testifies to the same thing, he says, ix. 11, that David's throne will be occupied as in the days of old. He says also, in Israel's return, they shall no more be pulled up out of their land which I have given to them, saith the Lord thy God.

We will now examine the Prophets and the Psalms in regard to the throne of David. See Psa. lxxxix. 3-4, I have made a covenant with my chosen; I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. 27 ver., Also I will make him, my first born, higher than the kings of the earth. This undoubtedly has reference to Christ being the first born to immortality. See also 35, 36, 37 verses. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. This covenant can have its fulfilment in no other but Jesus, the son of David. See also 39 ver., Thou hast made void the covenant; thou hast profaned his crown by casting it to the ground. See also Ezek. xxxiv. 23, And I will set up one shepherd over them, and he shall feed them; even my servant David; (the son of David) he shall feed them, and he shall be their [illegible] and my servant David a prince among them; I the Lord have spoken it. The above is something of a description of the re-erection of the throne of David.

We will now let the Prophet Daniel testify in regard to the kingdom and dominion of the Son of Man. See Dan. vii. 18, I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven. This is quite in accord with Christ's prediction. Mark xiii. 26, And then shall they see the Son of Man coming in the clouds, with great power and glory. Also xiv. 62, And ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Daniel says, one like the Son of Man, came with the clouds of heaven. 14 ver., And there was given him dominion, and glory, and a kingdom that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away; and his kingdom that which shall not be destroyed. Psa. lxxii. 8, The dominion of the Son of Man shall be from sea to sea and from the river unto the ends of the earth. The dominion of the Son of Man will extend as far as human foot has trod the soil. But the kingdom proper will be set up on Mount Zion in Jerusalem. See Psa. ii. 6, Yet have I set my king upon my holy hill of Zion. See also Rev. xiv. 1, And I looked and, lo, a Lamb stood on the Mount Sion, and with him an 144 thousand. These are the Bride of the Lamb, and will reign with him in his throne. See Rev. iii. 21. Dan. vii. 18, also says, But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever. This also is in accord with Christ's promise, Fear not little flock, for it is your Father's good pleasure to give you the kingdom. Daniel says, One like the Son of Man came with the clouds of heaven. 14 ver., And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. 18 ver., But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever. We want to notice that there is a difference between the kingdom and the condition. See Psa. ii. 6, Yet have I set my King upon my holy hill of Zion. The kingdom will be set up on Mount Zion but the dominion will extend to the utmost parts of the earth. See Psa. [illegible] will have dominion also from sea to sea, and from the river unto the ends of the earth. This dominion will take in all of Adam's posterity and they must be brought under the reign of Christ and his bride, before the earth shall be fully restored to its Eden state. God has permitted the rebellion that Adam inaugurated, to continue in order to develop a class of men and women into whose hands he may safely entrust the government of earth, as co-rulers with Christ to bring back sinful man from his alienation from his Creator. Even Jesus, God's well beloved Son had to be tempted and tried before his heavenly Father could entrust the government of earth in his hands. God's plan appears to be: The cross before the crown. On a certain occasion when John the Baptist saw Jesus coming to him, he said: Behold the Lamb of God, that taketh away the sin of the world. The Baptist fully appreciated the mission of Jesus into the world. That he came to save the earth as well as man upon the earth: and this will be when earth is restored back to the position that was occupied when it came from the hand of its Creator. Then paradise will be restored, the thief will be remembered; and he with Jesus. The earth will also take its proper place in the great brotherhood of the heavens.

DANIEL HOWARD.

Dead to Sin, Alive to Christ.

"For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. xv. 16, 17.

What is sin? Any thought, word, action, omission or desire, contrary to the law of God. So any one that does any thing contrary to God's law commits sin. What is the reward for sin? Sin when it is finished bringeth forth death. Rom. vi. 23; James i. 15. Then death is the reward (or wages) for sin. Is there no escape from death? No. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned. Rom. v. 12. As death was Adam's penalty for sinning, so all of Adam's race must die. As in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 22. Who is it that dies? All that are in Adam. Who are in Adam? All of the human race. Then all die? Yes. Now is that the end of them? Yes, the end of all that remain in Adam. But God has promised to give all eternal life that come to Christ. And as the all that are in Adam die, so all that are in Christ shall be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming. 1 Cor. xv. 23. Then if we wish to ever be made alive again we must be in Christ. How can we be in Christ? By obedience. Christ said unto his disciples, "Go ye into the world and preach the gospel (not a gospel, but the gospel), he that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Mark xvi. 15, 16. "For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 27. This is an act of obedience, and makes us of the all that will be made alive.

Paul says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another. But though we or an angel from heaven preach any other gospel, let him be accursed." Gal. i. 6 8. This dying in Adam, and being in Christ to be made alive again is what Paul taught. Also he says, "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. ii. 12. Who is in the law but those that obey? None. We are under a new law, different from the Mosaic, for Christ was the end of that law, and that law did not promise eternal life, and no one under the Mosaic law could be alive to Christ. But under the present gospel law every obedient believer, when he does the act that entitles him to have his name written in the book of life, places himself on God's promise of eternal life through Christ, and if his name is never blotted out, he is surely alive in Christ at the first resurrection. But those that have their name blotted out may be made alive at the judgment, when the books are opened, and some may suffer the second death of which Peter says, 2 Pet. ii. 20, 21, "The latter end is worse with them than the beginning, for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." If they had remained in Adam they would have died in sin, with no hope of seeing life again. But having been in Christ they may answer for the deeds done in that body. The man that wandereth out of the way of understanding, shall remain in the congregation of the dead. Prov. xxi. 19. We have been telling you how one is alive to sin, and also to Christ. But no man can be alive to sin and to Christ at the same time. So we must be dead to sin, if we are to be alive in Christ. Yours hoping for life.

E. W. KNAPP.

OUR LETTER DRAWER.

Dear Restitution:

I am one of the unfortunate ones—only one or two of the one faith, one hope, one baptism, and that believe the soon coming of the Savior to set up his kingdom on earth and reign in righteousness. I cannot do well without the dear RESTITUTION. I gain so much pleasure and information in reading the articles written by your correspondents, such as Bros. Joblin, Wilcox, Ziller and others. Oh, if I could attend some of your good meetings, I would enjoy them so much, but it seems I will never have that pleasure as I will soon be 82 years old. The good Lord has been good to me. My health is pretty good considering my age. May the good Lord prosper you in all your labors is my prayer.

Your Brother, in the faith of the gospel.

JULIUS SAUNDERS.

To the Household of Faith, Greeting:

It is encouraging to read the good letters in our excellent paper THE RESTITUTION, from the old soldiers of the cause of truth—holding on faithfully awaiting the Master's coming, and hoping the time may soon come for his appearing that they may not taste death. I can add my testimony and say that I rejoice at this time exceedingly, that my salvation is nearer now than when I first believed. Having been baptized in Feb. 1850, now 43 years ago. I am now 60 years old and can truthfully and rejoicingly say during all these years, through many trying vicissitudes of life I have never had a desire to relinquish my hold of the truth and eternal life. I rejoice in the hope of a soon coming King, Jesus Anointed. I hope to be one who will have part in the first resurrection if I must needs sleep, and together with Jesus and his associate rulers, teach during the restitution age the everlasting gospel—and with this honor of all the saints, bring in the great multitude elect of that age, that will at the end of the reign, fill the whole earth with righteous people. The restitution or restoring of all things when after the Prince of Peace has come with all his saints, is a glorious theme to me. God's plan of redemption is so full of love and mercy. What a work of love and justice assigned the apostles and saints to do. O I feel when contemplating on these grand truths that I could shout in my longing for the glad day and time to come, and that it now seems so near. O my Father in heaven, help me like Sister Libbie prayed that in all her trials she might not let go "Thy helping hand, that she might not fall." So help me to keep close hold of thy hand that I may be found worthy to stand before the Son of Man. Though the New Year was ushered in with sorrow to me, yet not without hope do I mourn and weep. I wish for the household a Happy New Year.

Your Sister, in Christ.

MATILDA WOODBURY.

Dear Restitution:

Having located in Metropolis, Ill., and being almost alone in the faith, there being only one that we have found that seems any way concerned in regard to the truth. That one has studied the truth out for himself, although he never heard a sermon of our faith preached. He thinks there are others that would accept the gospel if they were enlightened on a few points, and is very desirous of having a minister to hold a series of meetings at this place. We would be very glad to hear from any one that is not too far away, that could or would come. We are not rich in this world's goods, but are working to obtain that incorruptible crown that fadeth not away. If any minister living nearer than Danville sees this please let us know at once, by addressing us at Metropolis, Ill.

WM. WOODS.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Oregon State College
Oregon [illegible]

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JAN'Y 22, 1902.

FIVE Wednesdays this month—no paper next week.

BROTHER J. L. WIRE was unable to be at his Plymouth appointment last Sunday, having contracted a cold a month ago. He writes that he is improving.

ON Jan. 20 insurgent gunboats attacked the government vessels in Panama Bay, and before being driven off succeeded in sinking one ship, and killing General Carlos Alban, governor of Panama.

SEVERE earthquake shocks are reported in Mexico where [illegible] nearly wiped out, and many people killed. The volcano of Colima has become active again, supposedly in consequence.

A SHORT note tells us that Brother and Sister Woodward, of Michigan, start for Washington state Jan. 23, to preach the Word. Brother Woodward has not been well for some time, and we hope he will be benefited by the trip, as well as being a blessing to those who listen to him.

READER, are you pursuing that phantom of a shade—your own righteousness?—How can you be so unwise when you are so distinctly told that if you are ever saved it will be all of God's favor? If Jesus does not become to you wisdom, righteousness, sanctification and redemption you will be utterly lost; because the righteousness of God is obtained through faith in Jesus Anointed, Rom. iii. 22; this faith is *absolutely* necessary, because it is the very thing that was *imputed* to Abraham for righteousness, as it is written Rom. iv. 22, and the very next verse shows that the information concerning Abraham was given to show you that you must be reckoned righteous on the same principle. But to be reckoned righteous on account of faith as Abraham was, you must believe the same covenants of promise that Abraham did.

ANOTHER "leading" Methodist has caused a sensation. Professor Charles W. Pearson, head of the department of English Literature at the Northwestern University, Chicago, has published a paper in which he says "the dogma of the infallible Bible is the besetting sin and golden calf of the idolatrous worship of the churches." He denounces all miracles as myths. The three Hebrews in the fiery furnace, and Elijah's mantle, the widow's measure of meal and the cruse of oil, the multiplying of the loaves and fishes; all are swept aside as mere myths. He professes great respect for what he terms the "great spiritual truths of the Bible, that rest on absolute and eternal truth." But its "history and science" he classes as "erroneous and imperfect." He declares that "if the church of today is to control the business-men of today, it must meet them fairly upon the plane of their intelligence." If the Professor only would use the brain he has in studying his Bible, first ridding his mind of all the foolish notions he has about it, and honestly find out what and who God is, what man is, and his true relation to his Creator and the created universe—what God's plan was at the creation of the earth and man, then likely his mind would be in condition to judge of the value of the Originator of the whole scheme, and incidentally understand the design in giving all the "history" that he finds fault with. As it is he is so far astray in his ideas on "first principles" that his deductions, being based on false premises, are utterly worthless. He needs to go to school himself. However, this action on his part is only another evidence of the tendency of the age to discredit all of old-fashioned Divinity, and is in keeping with "advanced" ideas called "Spirit manifestation," Higher Criticism, Christian Science, Rationalism, and other sorts of "latter-day delusions." He might with benefit to himself study "history" a little, and he will find that Tom Paine, Voltaire, Bob. Ingersoll and others of that ilk were even a little in advance of him in this line. But by the side of him they were gentlemen—they did not profess to belong to the church, and take a living off it. They were out-spoken in denouncing the Bible, and held no fellowship with it or its adherents. With this Professor it is different—quite different.

TUNG FUH SIANG, the Chinese general who led the attack on the Legations at Pekin has been beheaded by order of the Empress Dowager.

"Our Father."

MATT. VI. 9.

"Our Father, thou in the heavens, Revered be thy name." Only children can use this language. Others may admire and stand in awe of him who created the heavens and the earth,—and, indeed, out of whom are all things, and who sustains all things by his almighty power. But think of men and women of a corruptible race becoming children of that God and being permitted to call him Father!! Away back near the beginning of the Book we find a distinct line drawn between the human race. In the 6th of Genesis we find that God had

A FAMILY OF CHILDREN

on earth. The fact that they were called the sons of God proves that he regarded himself as their Father, in a [illegible] that was not true of the whole race. Those not sons of God were called children—of men, only. A *change* had come over the former portion that had constituted them

SONS OF GOD

as well as sons of men. And this change had of necessity taken place under some divine formula, or directions. Men could not *will themselves* sons of God, *against the will of God.* We know from human experience that such a change of relationship involves too much, to suppose that men can force themselves into the family of God on their own motion, or upon their own conditions. In the nature of things, propositions looking to adoption into God's family must *come from God,* and *be accepted by man.* In all ages this has been the dividing line between the sons of God and the children of men. It has always been impossible

TO PLEASE GOD

without faith. The object of faith has always been God's offer,—God's proposition, God's promise. Men have never been permitted to select what they might conceive to be desirable, and believe God to be good enough, and kind enough to give it to them. The gospel of the kingdom of God as preached by Jesus, together with the things concerning the name of Jesus Christ as preached by his Apostles contain

JEHOVAH'S PROPOSITIONS

to man, and we have the Spirit's word for it in the first chapter of Romans that this will save all who believe it. We further learn from the 15th of Acts that the belief of this gospel takes men out from among the rest of mankind, and bestows upon them God's name. Jesus commanded the Apostles to baptize believers of the glad tidings into the name of Father, Son and Spirit. And as we find Peter on the day of Pentecost commanding believing men who wanted to be saved, to be baptized into

THE NAME OF JESUS,

the Anointed, for the remission of sins, we have conclusive evidence that the word Jesus comprises the name of Father, Son and Spirit. And there is no other than this name JESUS under heaven, whereby men can be saved. When one puts on the Anointed Jesus legally, and constitutionally, he becomes one of his brethren, and God being HIS (Jesus) Father, God becomes the Father, also, of the obedient believer. And being

A CHILD OF GOD,

this constitutes him an heir of God, by the will of God,—that is, according to the promise of God. This gives him a seat at the Lord's table in the family circle, the household of faith,—the house of God,—a living stone of the vast Temple in course of erection for the indwelling of the eternal Spirit. O what a consummation to anticipate. It is yours, dear reader, to be a constituent element of

THE NEW JERUSALEM,

the Holy City coming down from God out heaven prepared as a bride adorned for her husband, when God tabernacles with men,—if you become a son or daughter of the Lord God Almighty now, upon the conditions briefly outlined, above, and henceforth live to his glory while life in flesh remains. This will give you a title clear to one of the many mansions in the Father's house Jesus is now preparing. You will also assuredly partake of

DIVINE NATURE OF EXISTENCE,

so that you can occupy it through endless ages,—to make you eligible to such an amazing destiny Jesus has died in your behalf, and the everlasting covenant has been ratified by his blood, and he has been raised again so that you may have an object for justifying faith to lay hold of,—and besides all that, he now sits at the right hand of the Father as

THE ALL-POWERFUL ADVOCATE

for all who believe his gospel,—obey its terms; purify their hearts by obeying the truth, and wait for his return from heaven. If these lines come under the eye of one who has hitherto neglected this great salvation, we plead with such by all the love of God and of Christ,—to listen to the gracious invitation

WHILE MERCY LINGERS.

Procrastination is the thief of time. Today, if ye will hear his voice, harden not your heart; or it may soon be yours to lament, "The harvest is past, the summer is ended, and I am not saved." Why will ye die, after such infinite pains have been taken to rescue you from the power of the enemy, and crown you abundantly with life?

Original

"What is the Blessing?"

I recently wrote a series of articles on the above topic, for the purpose of indicating what events would constitute the promised blessing.

The blessing involved in the covenant with Abraham, is not only very clear and comprehensive, but also wide in its scope, indicating a blessing to some extent to all nations, in the future, and justification personally by faith now.

A recent writer in a religious periodical, has sought to narrow that blessing down to simply "justification by faith" alone. Along this line he said: "What is the blessing? Is it not the same as our father Abraham received? 'Abraham believed God, and it was accounted to him for righteousness.' Gal. iii. 6. Abraham became righteous through the exercise of faith in God. He was justified through faith. Even so, we Gentiles 'are all the children of God by faith in Christ Jesus.' 'And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.' Gal. iii. 26, 29. 'Know ye therefore, that they which are of faith, the same are the children of Abraham.' Gal. iii. 7. We see then that the blessing in Abraham's case was justification by faith."

Reader, please examine the proof-texts above given, and tell me do you find a single hint given that "justification by faith" is the blessing in its "fullness," as promised to Abraham and his seed? The Scriptures do not say so; the writer has simply affirmed: "We see then that the blessing in Abraham's case was justification by faith." Know you not that justification by faith is simply the "first step" which places the person so justified, in line with God's purpose, so that the blessing in its fulness may eventually come upon believers, and that on account of being Abraham's seed they may become "heirs" to the promised blessings contained in the oath-confirmed promises made to Abraham.

Surely no one will assume that "heirs according to the promise," are inheritors, as long as they shall remain "heirs."

It is truly a blessing to be justified by faith. Abraham was indeed blessed in being justified, and those who are justified along with him, are also blessed as far as that goes; but that is only the first drop in the "showers of blessings" yet to follow. It is at the point of justification that they become "heirs according to the promise," so we see that the major blessing is yet to follow. A person must [illegible] in the "blessing to Abraham's seed" that cannot comprehend the blessing which follows "justification *by faith,*" which act simply makes such an one an heir.

The blessing involved in the covenant with Abraham and his seed, has not yet been fulfilled; although our critic says: "So then they which be of faith are (not will be, but are now) blessed with faithful Abraham." To the contrary of the above, the Scriptures assert that they which be "of faith," are both blessed now and "will be" to a greater extent than now, when they receive that to which at present they are but "heirs." To this our critic says, "not will be, but are now."

Paul says Abraham and his fellow heirs have not as yet received these promises. See Heb. xi. 13, and we learn that these all "died, not having received the promises," or the promised blessings. Death overtook them "before" they had "received the promises," and they are all still dead; hence, they are still "heirs" and not inheritors of the promised blessings. It matters little how many religious teachers may say, "Not will be," because they will be blessed all the same, when the "heirs" become possessors.

Long after our father Abraham and his fellow-heirs had died, Micah (vii. 20) comes to the front, and bears this testimony: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." The words, "Thou wilt perform," indicate that as yet he "has not" performed his "mercy to Abraham," which has "sworn unto our fathers from the days of old."

It would hardly harmonize with this text, to prefix it with the words, "Not will be, but are now" performed.

In Acts xv. 8, Paul speaks of Jesus as the "minister of the circumcision of the truth of God to confirm the promises made unto the fathers." Our critic asks: "What is the blessing? Is it not the *same* which *our father* Abraham received?" The word "received" [illegible] in the past tense, and indicates the [illegible] was completed. What would [illegible] the use of Jesus seeking to "confirm the promises made unto the fathers," if these fathers had already "received" the promised blessing? They had all been "justified by faith;" yet the blessing in the covenants were still future.

This writer further says: "Then it is not the nation of Israel, but Christ that was meant in the promise, as the channel through whom the blessing should come. The Israelitish people need the blessing as much as the heathen or Gentiles."

True, it must come through Christ, but nevertheless, the commonwealth of Israel does bear a relation to the covenant blessings that Gentiles cannot fill. Are not Gentiles as Gentiles destitute of hope? Must they not cease their Gentile relationship, before they can even be justified? See Eph. ii. 11, 12: "Wherefore remember, that ye being in times past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh made by hands; that at that time ye were without Christ, (not justified) being aliens from the commonwealth of Israel; (the civil polity of Israel which is now in suspension, until he comes whose right it is to reign) and strangers from the covenants of promise, (of which justified people only are heirs) having no hope and without God in the world." People who are "without Christ," "having no hope," and "without God in the world," possess not the blessing made to Abraham and his seed. They are not even "justified." This is the condition of all "aliens from the commonwealth of Israel." A faith which ignores Israel's commonwealth is void.

If you turn to Ezek. xxi., you will find the account of the suspension of the active operations of the commonwealth of Israel, until he comes whose right it is to reign. Refer next to Isa. ix., and you will find the prophecy of the birth of him whose right it will be to reign over the restored commonwealth of Israel. In Luke i., we have the account of the birth of this righteous heir, with the declaration by the angels that this is he who should reign on the throne of David over the house of Jacob forever. This looks to the revival of the commonwealth of Israel, with Jesus upon the throne of that commonwealth. When Jesus was about to leave his disciples, they asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" This question also indicates that Jesus had previously instructed them about the restoration of that commonwealth, under his per[illegible]ership. These things which relate to the commonwealth of Israel, embrace exactly what Jesus preached as "the gospel of the kingdom of God." Which gospel is now being preached for the purpose of gathering out a people who will be associated with Jesus in administering the affairs of that restored commonwealth. The "covenants of promise" made to Abraham, Isaac and Jacob are specifically related to that commonwealth.

Gentiles as "Gentiles in the flesh," before they can even be "justified" as we have already seen from Eph. ii. 11, 12, must become citizens in Israel's commonwealth. Hence, we must not be too fast in ignoring Israel's position, as it relates to both the covenants, and the commonwealth. It is true, the rebels among Israel will be purged out, if they refuse to comply with God's requirements. But nevertheless the scheme of redemption is Israelitish from first to last and not of Gentile origin.

Our writer also says, "there are nine hundred million souls now on earth who have not heard the gospel." According to that statement this great international blessing of the nations is making very poor progress, if the acceptance of the gospel or the faith which justifies, is the blessing comprehended in God's covenant with Abraham and his seed.

To say that Abraham had faith in God is true, as far as it goes, but it stops short of expressing the faith of Abraham; the faith he had in God, was that he was able, and willing, and would perform his covenant promises. Paul says: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised he was able to perform." God justified him because of his undoubting faith that he was able to perform his promises, (not that he had already fulfilled his promises,) but was able to do so. We can also be justified on the same ground. The promises are not yet fulfilled, and if we would obtain the justifying faith which Abraham had, we must have the Abrahamic faith which "staggered not at the promise of God through unbelief (of those promises, and God's power to fulfill them) but (he) strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able to perform."

No one can get this justifying faith, if he is ignorant of these specific Abrahamic covenants of promise. Such an one cannot exercise faith in God's power to fulfill promises that he knows nothing about; neither can he either believe, or "stagger at the promise of God, when he is not aware of the existence of such promises. Common sense alone would indicate that a person could not believe in that which he does not know anything about. Can those who are not "of faith" be "blessed with faithful Abraham?" Never! "He must first be of faith," before he can even be "blessed with faithful Abraham, in the matter of justification. And before he can be justified, he must believe, and not "stagger at the promise of God through unbelief," and is it not impossible to believe in that which he has no knowledge of? Hence, we can clearly see why it is, that "strangers from the covenants of promise (Eph. ii. 12) have no hope, and are without God in the world," because the Abrahamic justifying faith requires that we "stagger not at the promise of God through unbelief" of those promises, or of God's power to bring them to pass.

"Wherein God, willing more abundantly to show unto the heirs (not possessors) of promise confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Have you "fled for refuge" to the "hope" set before us in these oath-confirmed promises, or have you sought some other refuge? You can find no safe refuge except in the Abrahamic faith.

W. H. WILSON.

"Awake."

Brother Underwood has given us some timely advice in his New Year's Greeting. Every sentence so suggestive. My thoughts were deeply stirred as to our great needs.

I beg leave to add a few words on the same line.

It is too true, as you state, the picture is not overdrawn. How shall we awake? We do not awake from natural sleep without some effort. Surely we will not shake off this lethargy without persistent effort.

Dear parents, are you earnest with your children? Do you read and study the Bible with them at home? We are enjoined to "bring them up in the nurture and admonition of the Lord." Are you as anxious to do this as you are to instruct them in worldly wisdom? Do you, dear parents, realize the great responsibility resting upon you? O, may our earnest efforts lead the lambs to the fold before it is too late.

If the Bible is not the theme in the home, Sunday School will indeed be of little use. Let us have earnest worship, songs and prayers on our lips; an earnest desire for the Kingdom, so earnest that there will be reverence for the place of worship. The good wholesome reverence of bygone days, which is at present well nigh lost sight of, and instead a jolly good time, a social event.

The Church and Sabbath School a society ring! O, brethren, let not the Church of the living God be lost in such folly.

The apostle says we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. This state of affairs described by our Brother, did not come in one short week. Little by little the heart grows cold—little by little cares, worldly pleasures, and all sorts of ungodly things, occupy our time, and the truth and its treasures have been slipping from us. This has been going on for years, so quietly we are lulled to sleep, and many do not realize there is any change.

No wonder we find the admonition Awake! Where are the good old-fashioned gospel preachers? What is the burden of the message you are bearing? Is it, my dear brother, the Gospel? What must we do to be saved? Or is the gospel a side-issue? Where are the good, earnest, honest preachers, by whom the gospel which is God's power unto salvation, is felt? Think of it, dear fellow workers, and consider how that precious gospel is trampled under foot by a minister creating merriment in the pulpit. Think of dismissing a meeting just after a roar of laughter at witty sayings! How unbecoming and utterly ineffectual such preaching.

How becoming, to always close by making prominent some of the grandeurs of the glorious future, and with an earnest appeal to those out of the ark of safety, to turn before it is too late.

O, let us "Awake."

Yours in the One Faith.

B—— N——.

Listen!

Will you, dear believers in the gospel, listen a moment. I wish to call your attention to a lamentable fact, viz:—So many who do not take a religious paper of the faith which we all hold sacred. This condition of things ought not to exist among us. I have always noticed in my travels that those who understand the gospel best—those who live it the most faithfully are those who take THE RESTITUTION, and *read* it, yes, *read* it; for sometimes we hear people say, "The paper does not satisfy me," and almost invariably these critics are losing interest in the blessed truth we have had to struggle so hard to maintain. Bro. Zilmer's article, 'Does it make any difference?' is worth, to a beginner, the subscription price of the paper for a year. Try it, dear brother and sister, and see how you have been built up in the faith in that time, and when the year has closed, watch the tag and subscribe at once, and not put our editor, who has already all the burdens he can bear, to any more trouble.

B. W. WOODWARD.

Please Stop My—What?

"Times are hard, money is scarce, business is dull, retrenchment is a duty—Please stop my—"Whiskey? "Oh, no; times are not hard enough for that *yet.* But there is *something* else that costs me a large amount of money every year, which I wish to save. Please stop my—" tobacco, cigars, and snuff? "No, no, not these; but I must retrench somewhere; please *stop my*—" ribbons, jewels, ornaments and trinkets? "Not at all; pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction—please stop my—" tea, coffee, and needless and *unhealthy* luxuries? "No, no, no: not those; I cannot think of such a sacrifice; I must think of something else. Ah! I have it now. My paper, THE RESTITUTION, costs three cents a week; one dollar and a half a year; I must save that. Please stop my paper! That will carry me through easily. I believe in retrenchment, and economy."—*The Christian (slightly changed).*

Editor Restitution:

My heart is still longing for the master to come and put an end to the strife and turmoil of this world. We see that the Scriptures are fulfilling every day, and men's hearts are failing them for fear of the things that are coming on the earth, anarchy is increasing, even in high places, to a wonderful extent. Is it not time that something should turn up to put a stop to it? My heart says: Come Lord Jesus, and come quickly.

J. B. LENT.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

California-Oregon Excursions

Every day in the year. The Chicago, Union Pacific and North-Western Line runs through first-class Pullman and Tourist Sleeping Cars to points in California and Oregon daily. Personally conducted excursions from Chicago to San Francisco, Los Angeles and Portland, leaving Chicago on Tuesdays and Thursdays. Lowest rates. Shortest times on the road. Finest scenery. Inquire of your nearest ticket agent, or write A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—mar. 8

Poetry.

Other Worlds.

Other worlds,—
If other worlds there be in distant space,—
Were fashioned by his hands, as was as this;
And other worlds have seen him and adored,
But which of them contains a Bethlehem,
A Nazareth, a Calvary, a tomb
Hewn in the rock, adjacent to the Cross
That must forever make this home of men
The wonder of Creation? Which of them
Hath witnessed an apostasy red red,
By the Great Sovereign taking on himself
The nature of the fallen? Which of them
Hath seen its mighty Ruler subject-ed
To poverty, and cruelty, and death;
Whilst, with profoundest wisdom, moved by love,
He made those very crimes the scaffolding
To the sublimest structure ever built
By the great Master Builder? Which of them
Hath been the scene of moral discipline
To minds unnumbered, o'er the worthless wreck
Dashed by the storm of diabolic pride
Around the feet of Deity;—a pride
Which though it could not wound him on his throne,
Asked all in scorn if that abortion, man,
The vilest worthy of a God infallible?—

But wisdom infinite hath made that wreck
A monument of glory that shall stand
Bright as a host of seraphs, clothed upon
With the divinity that flows from Christ,
When Satan and his angels all are dead,—
Forever buried, crushed beneath the weight
Of their determined crimes!—hath made that wreck
The great occasion of a reign of grace,
Rising right up to glory, which hath made
The wisest angels wiser, and hath thrown
The texture of divinest harmony
Around Jehovah's attributes; and taught,
The grandest truth that ever kissed the ear,
And made the heart exult,—that God is love!

Selections.

Noah's Ark Described.

A remarkable discovery has been made in the British Museum during the slow course of deciphering the cuneiform inscriptions on earthern tablets found in the ruins of the library of Asurbanipal the Magnificent, King of Assyria from 668 to 626 before the day of Christ.

The new find is that of a tablet that tells in detail of Noah's ark, giving exact dimensions and enumerating the animals that were carried on it to save them from the deluge.

This ancient record, predating even the ancient Asurbanipal's reign by no one knows how many centuries, or even tens of centuries, treats the matter not as legend, but as history.

According to the dimensions given in the record the hull of the ark was almost exactly twice as long, and more than ten times as wide as the Oceanica or the Celtic, the two biggest ships in the world today. Either of the two big ships, when in dry dock, tower eighty feet from keel to lower deck. The deckhouse alone of the ark, according to the tablets, was more than three times as high as that.

So great was this deckhouse that neither the Oceanica or the Celtic could accommodate it on their hulls, for it alone was 400 feet longer than either of these ships are over all.

The description of the ark as given in the tablet depicts it as having been a huge houseboat in form. Thus the present and common conception of what its appearance was is made identical with that conveyed by the old record.

The dimensions are given in cubits in the tablet. It is assumed that the cubit used there is the old Egyptian cubit, which, as is shown by old measuring sticks found in Egyptian tombs, is 20.64 inches. The Hebrew cubit used later was slightly different. There has been no positive agreement as to its exact length. However, the difference, if any, is so slight that it will not affect the figures measurably.

The ark, says the tablet, was 788 cubits long and 410 cubits in its greatest width. It had on its top a deckhouse builded of great rafters of fine woods. This deckhouse was 600 cubits long, and 800 cubits wide, and 150 cubits high.

Thus, using the Egyptian cubit for a basis of measurement, the dimensions of the ark were: length over all, 1,355.36 feet; width or beam, 705.20 feet; deckhouse—length, 1,155.20 feet; width, 670.80 feet; height, 258 feet.

The Celtic and the Oceanica are 704 feet long, 75 or 68 feet beam, respectively, and 80 feet from keel to deck.

The ark, therefore, if it floated alongside of either of these two ships would hide them completely. The top of its deckhouse would be much higher than the tops of the masts of the big liners. While no record is given of its weight, there having been no system of estimating the sizes of vessels by tonnage or displacement in those days, it is evident that the ark must have displaced far more water than did any modern vessel.—*Chicago Tribune.*

Opening of East Africa.

The British have just given a contract to the American Bridge Company of Philadelphia for the construction of twenty steel bridges along the line of the Uganda Railroad in East Africa. The amount involved is about $1,000,000. English and Continental firms competed in the bidding, but their figures were higher and they could not guarantee to complete the work in so short a time as that agreed upon by the Philadelphia company.

The ordering of these bridges is a part of the plan adopted over a year ago by the British government to complete this great highway on a permanent basis. The first plans, on which original estimates of cost were based, provided for wooden bridges, a partly ballasted line, minimum equipment of rolling stock, and the smallest possible station accommodations.

It was found that such extreme economy would be very expensive in the long run. The nature of the country precludes the possibility of working a partly completed line except at a prohibitive cost, and at serious risk of accident. Accordingly the road, which will be completed in a few months to Victoria Nyanza, is being completely ballasted and made as perfect as possible in all respects; this is the reason why the best of steel bridges have been ordered to replace the wooden structures already built, and those which were soon to be constructed. All these improvements will make the line and its equipment cost about $24,750,000, which is more than twice the amount of the original estimate.

The building of this railroad is one of the most satisfactory enterprises yet undertaken in Africa. The British government was authorized by Parliament to undertake the work, at the cost of the nation, in 1896. About 360 miles of track laying from Mombasa, on the Indian Ocean, toward Victoria Nyanza, had been completed on March 31, 1900. Just a year later 481 miles had been finished; on August 5 last, the completed portion of the line was 517 miles long leaving only 64 miles to be built. Port Florence, the inland terminus of the road, is on the northeast coast of Lake Victoria. The line will be 581 miles long.

The British government has already transported one steamboat in sections to the lake. The cost of transportation, it was estimated, was about one-fifth of the cost of operating the whole railroad for a year. Two more steamboats, drawing ten feet, will be carried by rail to the lake early next year, as soon as the line is completed. These steamers, plying to various ports on all sides of the lake, will be feeders for the railroad. They will make the commerce of the regions all around Victoria Nyanza directly tributary to the railroad.

The great enterprise is already having a remarkable effect upon the people near the lake. The natives are moving to the railroad route. The town of Nairobi has now 8000 inhabitants, and numerous other centers of population are rapidly forming.

Mr. Henry M. Stanley said, some years ago, that over 50,000 porters were then employed along the English and German routes to Lake Victoria. The native demand for European goods was steadily increasing. The commodities at that time imported for the use of the natives and Europeans amounted to about 1800 tons annually, and the cost of carrying these articles from the sea to the lake was about $1,950,000 a year. He believed that a great increase in the traffic would occur when freight rates were reduced by the railroad.

We have scarcely any idea of the enormous price that is charged in Uganda, on the north shore of the lake, for American and other cotton cloths. A piece of cloth that is worth 35 cts on the coast is sold in Uganda for $2.50; in other words, a ton of cloth purchased at the coast for $570 is worth $3,000 in Uganda, the difference of $3,420 being required to cover profit and expense of carriage. It is reasonable to suppose that the demand for foreign commodities will greatly increase as soon as the enormous prices charged for them are reduced.

The natives of East Africa have had very little to do with building the railroad. In the past two years an average of 22,248 men, of whom 10,742 were natives of India, have been working on the roadbed. Early the next year, as soon as the grading operations and ballasting of the track are completed, thousands of the Indian laborers will be paid off and returned to their homes.—*New York Sun.*

"Count it all joy when ye fall into divers temptations" not when you run into them.

The Anarchist Propaganda in Spain.

A writer in *El Imparcial*, calls attention in an article to the extensive growth of anarchism in Spain, and says that a look at any of the show windows of book stores demonstrates only too clearly the kind and class of books being read by the people.

"The Conquest of Bread," "Words of a Rebel," and "Memoirs of a Revolutionist," by Peter Kropotkin; "Evolution and Revolution," by Elisee Reclus; "The Universal Sorrow," by Sebastian Faure; "Money and Work," by Leo Tolstoy; "Gods and the State," by Michael Bakunin, etc., are among those mentioned as the most popular and widely read.

Back of the books, says the writer, comes the army of pamphlets, in which the Frenchman Estievant and the Italian Malatesta are most prolific. Then come the newspapers. In Madrid alone three weekly anarchist papers are published. In all [illegible] than a dozen [illegible] issued, some having a circulation of over 12,000. The press also publishes anarchist books as serials. "The Conquest of Bread," for instance, has had three distinct translations, and the number of copies issued was at least 20,000. No book in Spain has had of recent years such a large circulation with the exception of "Electra" and "Quo Vadis."

These books, pamphlets and periodicals are not read in the manner of other publications, which, after having been perused once, are put away in the library and forgotten. The readers of anarchist works have no library, nor do they buy for themselves alone. It is the custom of several workmen to gather at some house, where one reads, the others listening. The writer says he was present one evening when "The Conquest of Bread" was read in this way. This is merely an illustration of the tendency of the laboring class.

The spread of anarchism in Barcelona is fearful. The propaganda is today being extended among all the workmen of Catalina. In Andalusia the preaching has passed from the cities into the country. In Extremadura there are 15,000 men attached to societies contaminated with anarchistic ideas. There are anarchists in Galicia, in Linares, in Carthagena, centres of mining, and the workmen of Valencia, the Asturias, and Gijon are followers of anarchist theories.

There are 400,000 workmen, in round numbers, who are connected with associations whose official object is for the increase of salaries, but in whose constitutions have entered the principal characteristics of anarchism. The writer does not wish to say that there are 400,000 anarchists in Spain, pure and simple, but that the active propaganda in the way of literature embraces that many Spanish workmen. Now is the time, concludes the writer, to interfere and restore society and the country to right thinking before it is too late.—*Public Opinion.*

More Than One Way to Grow.

"How long have you been here?" asked a fresh looking young poplar that grew in a hedge row, of a sprending oak not far off.

"I don't exactly know," said the oak, "somewhere about a hundred years, I suppose."

"A hundred years! and no taller than that. Why, I was only planted last spring twelve month, and I am nearly as tall as you now."

"Yes, I think you are," said the oak.

"You must have wasted a lot of time," said the poplar.

"That depends on what our [illegible] given us for."

"Well I suppose there's no doubt it's given us for growing," said the poplar as she bent her head to the evening breeze, and scornfully fluttered her pale green leaves.

"True, friend; but you seem to forget that there is more than one way of growing, as you would soon find if you came to measure my trunk and compare it with yours. If a banner pole were wanted, they might take you, though I doubt it: for from the way you are bending now, I question if you could stand in a gale of wind; but if they were looking for timber for a man-of-war, I know pretty well which would be chosen."—*Christian Commonwealth.*

When a meeting is held in your neighborhood, and an addition is made to the Church, see that THE RESTITUTION goes to the home of the new convert. It will help to keep them in the right way, and aid in their growth in grace and a knowledge of the truth. See to it that they have the paper regularly.

The Bereans Column.

[Any one reading the society of "Bereans" [illegible], will supply the copy, and endeavor to fill the space once a month.]

Repent and Turn to God.

"Repent and turn to God, and do works meet for repentance," was Paul's message to those wherever he journeyed. Should it not be ours to the world today? What was to be the result if they obeyed? "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith in me."

Repent—change the mind or course of conduct. Before this point can be reached, there must be a realization of the condition of man. He is under condemnation. Freedom from sin and its consequences, has been offered [illegible] the mercy of God, in the gift [illegible]. "God commendeth his [illegible] died for us.

Realizing this, comes the resolve to change the course of conduct, and accept the offer of freedom from the bondage of sin, and we turn to God to learn his will and the way of righteousness. This he has revealed in his word. If we have fully repented it will be a delight to study his Word, and seek for light.

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them." We find there are conditions to be complied with. Those who would have life everlasting must believe in Jesus Christ. To believe in him is not only to believe he exists, but to believe his teachings, and all things concerning himself.

When Jesus began his ministry on the earth, he went about preaching the Gospel (good news) of the kingdom of God, and sent his disciples to teach the same. Teaching them to seek first the kingdom of God and his righteousness. Nearly all the parables of Jesus taught things of the kingdom.

To fully understand what is meant by the kingdom of God, we must go back to Moses and the prophets. In them we learn of the promises of a land inheritance as an everlasting possession, from them should descend a great nation, and of One in whom all nations of the earth should be blessed. Then began the growth of that great nation, the Israelites. God's special people. Their kingdom was called the kingdom of God. 1 Chron. xxviii. 5. They were ruled over by Moses, Joshua, the Judges, then Kings, of whom Saul, David, (to whom a covenant was made, Jer. xxiii. 14-17; 2 Samuel vii. 12-16,) and Solomon.

Through the transgression of Israel the kingdom was divided, finally, in the reign of Zedekiah, overturned, to be no more until the rightful heir shall come. This was to be Christ. Jer. xxiii. 5, 6; Isa. ix. 6, 7; xvi. 5; Mat. ii. 6; Luke i. 32, 33.

The disciples did not understand that Jesus must first come as the Lamb of God, the sacrifice for the sins of the world, but that he had come to restore the kingdom to Israel. Luke xxiv. 18-27; Acts i. 6. But after his resurrection and the receiving of the Holy Spirit, all things were brought to their remembrance, John xiv. 26, and we find them teaching of Jesus as "the High Priest, whom the heavens must receive until the times of restitution of all things spoken of by the prophets," when he will come in glory, establish his kingdom, judge the [illegible] righteousness, and he that [illegible] and worketh righteousness will be accepted of him. Believing these things we must do the works meet for repentance, or as John says, "Bring forth fruits answerable to amendment of life." Repenting and believing does not free us from sin. What will? "Arise, be baptized and wash away thy sins." Obeying from the heart this command, we arise to walk in newness of life. Rom. vi. 3-11. This brings us into Christ, makes us children of God, Abraham's seed and heirs, according to the promise. Gal. iii. 26-29.

"Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure." "Add to your faith, virtue, to virtue, knowledge, to knowledge, temperance, to temperance, patience, to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity." "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ."

ANNA E. DREW.

Dear Bereans:

As I have had a call to write a little I feel it my duty to do what I can in the work of the Lord.

I am all alone in this beautiful Wisconsin city, and look around and see so very many people, I do feel some time I would like to say something to get them interested, so they could see and feel that our dear Lord is near at hand.

I get THE RESTITUTION every week, and am glad to see the young at work. I often think of the dear old song that [illegible] "Work for the night is coming," think we cannot work too much, as young people, as our older ones are becoming tired. I read so many good things that the brethren and sisters write, I feel that mine will not amount to much.

I received a call from Bro. Craton, who is on his way to Palestine to send us a little news in regard to that land. I hope he may be able to go on with his undertaking.

I have been a member of the Church for three years, and have only had the pleasure of hearing or meeting with our people once, but I am not discouraged. I read their letters, and get quite well acquainted with them. If we get acquainted with Jesus we can feel we are not alone, and have got a friend, if we read his word and believe his teachings.

Ever your Sister in Christ, waiting our coming King.

MRS. HENRY WINTER.

Obituary.

Died, in Watson, Allegan Co., Mich. Jan. 14th, 1902, Mrs. Chaney Nichols, wife of Brother Nichols, aged 69 years and 3 days. Harriett R. Hazelton was born Jan. 11th, 1833 in Ludlow, Vt., came to Mich. in 1840, and was married in Watson, May 9th 1852, to Chaney P. Nichols. The funeral sermon preached by Elder B. W. Woodward from Psa. lxi. 20. Mrs. Nichols leaves an invalid husband, two sons and two daughters to mourn for and miss her as only a faithful wife and mother can be mourned. We too, will miss the welcome we have always received from her. May God's promises be a comfort to the bereaved family.

M. A. WOODWARD.

Dear Restitution:

I have been requested by Brother John Cochran, to send a few lines relative to the last one of his family, in addition to what Brother Foore may have sent.

He was recently, Dec. 28th, called upon to part with the last one of his family, the only remaining comfort of his life, his anticipated joys are blasted like the withered rose. He had worked and planned for years to give this son a proper education and a chance in life that he himself had not had the opportunity to enjoy. Being all the one he had to work for, his mind was naturally centered on him. But all is now changed, and Claudie is at rest. Many in Indiana as well as Kansas will remember Brother Cochran and wife Ollie. It was near Eagle Creek, Ind., under the efficient labors of Brother Carter that they felt the necessity of obedience to the call of the Master, and put on Christ by baptism. Their devotion and love for the truth was always commendable.

In the fall of 1888 they came to Kansas, locating at Millerton. The following year, August 20th, Sister Cochran after a brief illness fell asleep in Jesus, and in less than a month after their infant son was laid to rest by her side, leaving a desolate home and aching hearts. Claudie, the remaining child, was taken in charge of by his grandparents, Brother Jacob Reed and wife, with whom he remained until death separated them, being as dear to them as their own son.

The writer of these lines has known Claudie ever since he was a babe in his mother's arms. He had just passed his 18th birthday, was a bright, intelligent boy, and by his kind disposition and winning ways, had hosts of friends, as the large concourse of old and young that followed him to his last resting place would testify.

While he was attentive to church and Sunday School, the favorable opportunity had not come when his life went out. But we sorrow not without hope. 1st Cor. vii. gives great consolation to the believing ones. One thing is sure, we know God will do all things well, he is acquainted with all our troubles and trials. We admonish his schoolmates and friends that now is the time, draw nigh to God, and he will draw nigh to you. May God bless the lonely father, and comfort him in his affliction. May his good work go on until the crown of life be won.

To Brother and Sister Reed, we would say, Be faithful until the coming of the Redeemer, who will do more for us than we are able to think or ask. Our reward is just ahead. Let us pray Thy kingdom come, when death, sorrow, disappointment and trial will end, and the inhabitants will not say, I am sick.

J. S. MILLER.

In the springtime of life he was taken,
The beloved of home, and of friends,
And tonight 'neath the clods of the valley,
He rests till the last trumpet sounds.

We will miss his dear [illegible]
We [illegible]st for his footsteps at evening;
But Claudie will not come again.

The springtime will come with its blossoms,
The birds will sing ever the same,
But the voice of our loved one is silent;
We never shall hear it again.

Not again until Jesus, blest Jesus,
Bursts asunder the bars of the tomb,
There together in Eden, sweet Eden,
We will meet, ne'er be parted at home.

God has promised, and he will fulfil it,
From the enemy's land they will come;
Our children who sleep there in bondage,
Shall arise from their lone silent home.

Blessed are the dead that die[illegible],
That dieth dear Lord in thee.
These words from the dear lips faltered,
As life slowly ebbed away.

But its only farewell for a moment;
Soon Jesus our Savior will come,
And this long night of sorrow and weeping
Give place to the glorious dawn.

LYDIA CHAPLIN.

To the Brethren and Sisters in the State of Iowa:

I wish to say a few words to you through the columns of THE RESTITUTION, in regard to obtaining funds for the support of our evangelist. Many, no doubt, have already given to this fund, and are willing to contribute more if they see the necessity of so doing.

The fact is, we never have a sufficient amount in the treasury, to fully compensate our Evangelist for his labor during the year, and on this account he has been compelled to discontinue his work part of the time and do manual labor in order to support himself and family. This should not be, and we think with an effort on the part of those who have already contributed, and especially from those who have not paid anything into the treasury to increase this fund, ample means could be raised to keep one Evangelist in the field during the year, and enough to compensate others who are able and willing to go out and proclaim the truth to any and all that favor them with a hearing, in all places in the State where proper arrangements can be made to hold meetings.

Offering to God, by giving liberally to the various means required for the spread of the gospel may cost us sacrifice and self-denial, but what are these compared to the good results that may follow.

Bros. Eychaner and Allard have left their comfortable homes and started out in the work, and will continue at least during the winter, if sufficient means are raised to support them while thus engaged. They are brethren capable of rightly dividing the Word of Truth, and presenting it in a pleasing and forcible manner to all who may have the opportunity, and are willing to give them a hearing. I believe it is a privilege as well as the duty of every Brother and Sister in Iowa, to contribute liberally toward their support. Remember it is more blessed to give than to receive, and the Lord loveth a cheerful giver. Send money to A. J. Eychaner, Gladbrook, Iowa, and he will receipt to you for same.

P. B. STOUFFER, Cor. Sec.

California Illustrated.

Copy of the illustrated monthly, The Chicago 400, a journal of travel and topics, reaches us by the courtesy of the Chicago & North-Western R'y. It is one of the finest illustrated publications that we have ever seen. The tinted half-tones rival those of the finest magazines, and the letter-press of the whole edition is as perfect as that of any publication ever issued, pictorially and descriptively mirroring California's wonderful scenery. Copy delivered free on application, or mailed to any address upon receipt of two cents postage, by A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—mar 8

Obituary.

Dear brothers and sisters in Christ:

It is with a sad heart that I take up my pen to announce the loss of a dear Sister by the arch enemy death. Sarah Elizabeth Cook, better known as Libbie, fell asleep in Jesus, New Year's evening, Jan. 1, 1902, at 17 minutes past 10 o'clock. She was born Jan. 31, 1850, being nearly 52 years old; the same age her father, Wm. Fish, was when he fell asleep. Libbie having inherited heart disease from her father, died with the same disease that took him from us; this same month, 1867, augmented however by pneumonia setting in, the result of a severe cold contracted just before the holidays. She was taken sick Christmas morning with a severe pain in her heart, gasping for breath. Medical aid was summoned and when the heart action was reduced, the family hopeful that her life might be prolonged yet a little while, her frail little body could not withstand pneumonia, and New Year's day was truly sad one to the bereaved family, brothers and sisters of kindred ties.

She had a premonition she would be her last Christmas in this life; and was putting forth all her strength and energy to make this one unusually enjoyable; her expressed wish for all her family to be together for dinner and to exchange gifts one to another. Her devoted sons were making every effort to make this Christmas a memorable one. And such will it be—three sad anniversary days henceforth, as the burial took place on her eldest son's birthday. Frail but uncomplaining little mamma was not equal to the excitement and undue exertion.

Sister Libbie was baptized into the all-saving name, Jesus Anointed, together with Homer A. Cook, in this city, Springfield, O., Feb., 1869. On the thirteenth of May, the same year, she was united in marriage to Mr. Cook. Dayton, O. being her home, they have always resided there. To this union six children came to adorn and bless their home. Together with the husband and father, five children and four interesting grand children mourn her loss. They are Mrs. Kittie Maltby, Mary E., Harry, Charles B. and Glenn L., Earl, Homer, Jessie and Clyde Maltby. Frank, a bright boy of 15 years, having died after an illness of 4 days, May 15, 1892.

The funeral service was held at the house, Jan. 4th, and conducted by the pastor of the Baptist church of that city. Sister having frequently conversed with him in her home on Bible truths—and he knowing her faith and hope, several of the children being members of the Baptist church, their request was acceded to—sister being one of the isolated ones of the household of faith. She attended our meetings here whenever her strength permitted. The children requested Rev. Corilby to just read I Cor. xv., saying that would cover mamma's belief. And he did so, in connection with 2 Cor. v. 1-7—read very impressively. His remarks were good; urging the bereaved ones "to turn to and love the God she loved, and the Savior she loved." "What more can I say, for from my talks with our friend I can freely say she was a Christian woman." Her last audible words were, "I am going to sleep." And so "Asleep in Jesus," and "Nearer my God to thee," she so loved, was softly sung by a quartette. She was then borne out from her home for the last time by her four sons, and the sad cortege wended its way to Woodland cemetery and there consigned to the tomb by the side of her son Frank.

All of her own brothers and sisters were present except Mrs. Mattie Kidder of Bloomfield, N. J. They are Mrs. Mary Kauffman, Mrs. Louisa J. Nellis, Miss Jessie Fish and the writer, all of Springfield. Luther S. and Almon B. Fish of Cleveland, O. Mrs. E. E. Cook, Mrs. Julia Warren, and Mrs. Flora Andrews of Ashtabula, O., brother and sisters of the bereaved husband were also present. Beside a host of relatives, friends and neighbors. Loved by all who knew her.

Suffering as she was all day, not a murmur of why it was so escaped her lips. The sweet, patient life went out easily, peacefully; with her last expiring breath she opened her eyes, her face lighted up with angelic radiance, then closed her eyes and mouth with a sweet smile and all was still. Robed in white with sweet flowers about her she so dearly loved, with her beautiful white hair, she truly looked like a beautiful, peaceful sleeping angel. Thus has gone another one of the household to await the resurrection morn.

I can only urge Bro. Homer to renew his love for the truth, fight a good fight for it, as did his companion, and that he with the children will all so revere the memory of their sweet mother, and to so live that they may all meet as an unbroken family in the kingdom of God.

MATILDA WOODBURY.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Nov. 24, 1901, passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East—2:58 a m daily, 10:23 a m daily except Sunday, 2:35 p m daily, 5:45 p m daily, 7:55 p m daily extra fare train, 8:39 daily except on Sunday, 9:55 p m daily.

For the West—5:15 a m daily, 6:30 a m daily extra fare train, 9:22 a m daily except Sunday, 12:07 p m daily, 2:15 p m daily except Sunday, 6:08 p m daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W D Townsend	1.50
Elizabeth Renner	.50
L F Gunn	.50
Mrs D Hogarth	3.00
Mr & Mrs Thos Pasco	3.50
Mrs Richard Mitchell	.50
Stephen Hogarth	3.00
Mrs R H Cobbs	5.00

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Subscribe for THE RESTITUTION for 1902.

We need a few hundred new subscribers. Now is a good time of year to get them, and we are asking our friends to make an effort in this line. We do not want you labor for nothing, and so make this offer as an inducement to work a little.

The trouble between the British and the Boers in South Africa has drawn the attention of all classes to the "Dark Continent." It is an old country, but one of which little has been known till of late and the changes that have taken place there and what is now happening are making history. Mr. William Harding a noted writer, being connected with the Associated Press reports in the Boer War, and an extensive traveler in Africa, has written a book of over 500 pages giving accounts of the people and land, development, etc. Many illustrations of scenes and persons are contained in it also, making it a work of interest and value to all. The price [illegible] at $1.50.

Our offer is this—Pay your subscription to the end of 1902, send us two new subscribers for the year 1902, making $4.50 to be sent us, and we will send the book free of cost to you.

As an inducement to persons to start now with their subscriptions, we will enter their names as soon as sent in, giving them credit to the end of 1902, thus presenting them with the papers for the balance of 1901.

If you send in four new subscribers and your own for 1902, we will send you two of the books, and you can use it as a gift to a friend that cannot fail to be appreciated.

If you can use a few extra copies of our paper send a card and we will be glad to mail them to you. Try this, and besides getting free a work of this character, you will help THE RESTITUTION by increasing its list. The sooner you send in the more papers of 1901 will go to the subscribers. In every locality there are numbers of brethren who do not now take our paper, so that you have a good field to work in. Do your canvassing as soon as possible.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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A few Reasons why we should not believe man goes to heaven at death.

Good Reasons why we should not believe man has an immortal soul.

What must I do to be saved?

Where are the dead?

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

What must I do to be saved? This is an important question, and is well answered by J. F. Wagoner, in a four page tract, 10 for 10 cents, 50 for 30 cents, 100 for 50 cents.

Any one who can use the services of Bro. L. H. Chesebrough in holding meetings, can address him at Unionburgh, Mich.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for young or old, 30 pages, sold formerly for 10 cts a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the [illegible] of your money, and also aid a Sister, who will thank you

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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In effect Jan. 1, 1902.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10,	Ex. Sun. For	South Bend	8:40am
No. 14,	" "		12:01noon
No. 8,	" "		10:25pm

GOING SOUTH.

No. 21,	Ex. Sun. For	Terre Haute	6:48a m
No. 3,	" " "		12:34noon
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The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sundays at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborn and C. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

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The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME LI. PLYMOUTH, INDIANA, FEBRUARY 12, 1902. NUMBER 6.

The Restitution.

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Poetry.

Are We of the Many?

There are many to care for the ninety and nine,
Safe sheltered within the fold,
But who will seek for the one that is lost
On the mountain bleak and cold?

There are many to join the song of joy
When life to the dead is given;
But who will lead from the slums of earth
A soul to the gate of heaven?

There are many to crowd the seats of light
By the side of the crowned King;
But who, in the garden or wave, will drain
His chalice to suffering?

Lord, do we who per chance thy friends
Or love that is pure and true?
And say when the cribble and cross pass by,
"It is one whom I never knew?"

Communicated.

The Future Life.

A friend of mine, who is a licensed preacher, said to me, "I would not give much for all the Bible reveals concerning the future life." Paul says, 1 Tim. iv. 8, "Bodily exercise profiteth little but godliness is profitable unto all things, having promise of the life that now is and of that which is to come." The Apostle in this Scripture teaches very plainly that there is a future life, but leaves it to other Scriptures to teach the nature of this life. As long as men and women believe that God is "without body or parts" the future life is an unreal existence. When we are taught to believe in a personal God, with body and parts, we then believe in a real personal existence in the future. Our future existence will be as real and corporeal as our present one.

Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him (on the resurrection). If we could remove that doctrine that is universally taught that we have a conscious existence apart from bodily organization, the primitive doctrine of a future resurrection and life would be a consoling doctrine. Paul says, 1 Thes. iv. 18, "Wherefore comfort one another with these words." With what words, viz., "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so we shall ever be with the Lord." verses 16 and 17. We submit this Scripture to teach those who are asleep will be raised when the Lord shall come. Also (in preceding verses) the apostle teaches that those who are alive and remain unto the coming of the Lord shall be changed. Those who are alive shall not precede or outstrip those who are asleep, but both shall be caught up together. One class shall be raised and the other changed. Let Paul speak further, 1 Cor. xv. 51, 52, "Behold I show you a mystery; we shall not all sleep (or die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

How little we hear in these days of a physical resurrection from the dead. The doctrine of the soul's immortality is taught, which does away with the need of a resurrection. There is not a false doctrine taught that does not have for its foundation the devil's lie, "Ye shall not surely die." To us it is taught in the form of the immortality of the soul. If the eloquence used to uphold this dogma were expended to teach that Christ arose from the dead and showed himself alive after his passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God, many of the false ideas prevailing would disappear and we all would be able to rightly divide the Word of truth. How few who study the Bible seek for the truth on this one point, viz: the resurrection of Christ from the dead. Why did he remain so long teaching his followers that he had arisen? That they might believe and go forth and teach sound doctrine.

We might here inquire as to the character of his resurrection. First he appeared unto the women who had visited the sepulchre with spices, and found it empty. They receive the welcome news from the angel. He is not here; for he is risen, as he said, "Go tell his disciples that he is risen from the dead, and behold he goeth forth before you into Galilee; there shall ye see him. When the women went to tell his disciples he met them and they held him by the feet and worshiped him. They recognized him as their crucified Lord having body and parts. Two of his disciples on their way to Emmaus walk and talk with him, and in the breaking of bread he is known to them. Did he appear as a spirit or a real person? They saw him as they had known him before his death. And as these disciples were telling the news Jesus himself stood in the midst of them, and said unto them, "Peace be unto you." They were affrighted and supposed that they had seen a spirit (phantom). Note the language that follows, "Why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And then he asked, Have ye any meat?" They gave him a piece of broiled fish, and of an honey comb and he took it, and did eat before them. They handled him and he did eat before them that their unbelief might be removed and the truth of his personal existence established. Thomas refused to believe except he should see in his hands the print of the nails and see the spear wound in his side. After eight days he was with the disciples and Jesus appeared in their midst, the door being shut. And he said to Thomas, Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing. We see that some did not believe until they were forced to believe by handling their Lord, and Thomas went so far as to say I will not believe except I see the nail prints in his hands and the spear wound in his side. This testimony was all given to prove that Jesus was as real after his resurrection as before it. Was not this just what these doubting ones demanded? Certainly it was. Jesus was no phantom or disembodied spirit but a person with body and parts. Does not Paul in 1 Cor. xv. prove this doctrine? What a sermon we find here. He was seen first by Cephas, then of the twelve. After that he was seen of above five hundred brethren at once. And last of all he was seen of me also, as of one born out of due time. He walked, talked and ate with them. They handled him and Thomas thrust his finger into the nail prints in his hands and his hand into the spear wound in his side. It would be a very skeptical person who would not believe placed as they were. But blessed are they who have not seen, and yet have believed. Believe what? The personal appearance of Jesus after he arose from the dead. In Paul's letter to the Corinthian church he first proved that Christ died according to the Scripture and that he was buried and that he rose again the third day according to the Scripture. Then we are told that our resurrection is based on his resurrection. But now is Christ risen from the dead, and become the first fruits of them that sleep. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming, Christ our first fruits, afterward we who are looking for him will be like him. If we have proven, which we have, that Christ could be handled after he arose does it not prove that we shall be like him for we shall see him as he is, and as the disciples saw him having a body and parts. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken their mortal bodies by the spirit that dwelleth in you. Rom. iii. 11. Our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. Phil. iii. 20, 21.

In this article we have been able to give but a small part of the testimony regarding the future life. That we shall have a spiritual body is plainly proven by the Apostle in [illegible] Cor. xv. 42 to 54. To give all proofs on this subject would necessitate the proofs on the kingdom of God and restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For did he not promise his Apostles, Matt. xix 28, "That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. We are taught that Christ did not mean real thrones but spiritual ones. In fact their traditions make the Word of God of no effect. In Rev. iii. 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. v. 10, "And hast made us unto our God kings and priests; and we shall reign on the earth." Matt. v. 5, "Blessed are the meek for they shall inherit the earth." Christ shall sit upon David's throne which then will be his throne and he shall sit on it. "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed (Christ) will I establish forever, and build up thy throne to all generations. His seed shall endure forever, and his throne as the sun before me." Psa. lxxxix. 3, 4, 36, "He shall judge thy people with righteousness and thy poor with judgment. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. lxxii. 4, 8. In Daniel vii. 27, we find this dominion and the greatness of the kingdom is under the whole heaven. The Scripture is full of the doctrine of a future kingdom in which Christ is King of kings and we who believe will be associate kings and priests on the earth, and with Christ, we shall help in the glorious work of the restitution of all things. The work of removing the curse from the earth, and sin from among the people so that the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

This faith in a real existence in the future and a real kingdom over which we shall help to rule, creates a hope which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. We submit the above in Christian love hoping that those who do not believe these truths will examine to see if they be Scripture or not and thereby seek for glory, honor and life.

D. C. ROBISON.

"Revivals."

To revive is "to bring again to life, to re-animate," and hence a "revival" is a restoration to life of what was really or apparently dead. A person who is apparently dead and comes to life is said to revive, that is, he resumes the life he formerly enjoyed. It is said of Christ that he "both died and rose, and revived." Rom. xiv. 9. He had been really dead, as he himself said, "I am he that liveth, and was (became) dead." Rev. i. 18. When he lived again he "revived."

The term "revival" is applied to a series of religious meetings which are characterized by the vehemence of the preacher's exhortations, the enthusiasm or fear thus created, and the number of persons who during such efforts, in revival parlance, "get religion." The more excitement there is, the wilder the enthusiasm, the greater the number of converts, the better the "revival." It is commonly understood that though there may be a great deal of preaching of the Word of God, if there is not a large number of "converts," the revival is not much of a success. But a revival of the modern type would scarcely deserve the name revival, either from the lexical or Scriptural point of view. If those sinners were really converted, they were not revived, that is, made to live *again*, but quickened, made alive the *first* time; unless they "got religion" the winter before, and "backslid" [illegible] harvest time, and had to [illegible] Many have escaped the observing and thinking reader that a great many of the revivals of our day do not partake of the same degree of excitement as did those of former days. We hear of hundreds of persons being converted through some "special revival services," but this is done mainly by "raising the hand," or "being prayed for," or "sign your name," or some such arrangement. Formerly men were "shaken over the pit," their fears were appealed to, their feelings were harrowed by horrible death-bed scenes of those who had died in sin; they went to "the altar," sometimes "wrestling with God" in agonizing prayer for weeks before the desired evidences of their acceptance were obtained. Excitement ran high, and often the meetings were prolonged until after the midnight hour. The confusion was indescribable. Some were calling loudly and excitedly for pardon, others engaged in singing, while still others leaped in ecstatic joy. But the modern revival is very tame when compared with that of the good old bygone days.

Seriously, what about the "revival"? Are any of the things here alluded to, to be found in the records of the apostolic church? If they are, we ought to understand them and should employ them today; if not, they must have been superfluous then, and are not called for now. Of this there can be no doubt, that the first great awakening after the establishment of the church had in it a great deal of the Word of God, "as the spirit gave utterance" to those who spoke. Acts ii. Those men by the spirit were reminded of the words of Christ (John xiv. 26;) these words, through which men were to believe (John xvii. 20). they presented to the people with such directness and force that men "were pricked in their heart," and anxiously inquired, "What must we do?" Acts ii. 37. What was the answer? Were they told to "Raise the hand," or "Come up to the altar and pray," or "Sign a card?" Nothing of the kind. But having evidences of faith on the part of those persons, the Apostles commanded them to "Repent and be baptized in the name of Jesus Christ for the remission of sins." They were not assured as we hear men today, "It does not matter whether you are baptized; those of you who wish may, but if not, it is just as well." "The spirit gave utterance" to Peter to say, "Every one of you." When Saul of Tarsus had been for days in a most pitiful state of contrition, and Ananias found him thus, did the latter say to him, "That is right, keep right on. No, but he did say, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. The command expressed the universal practice in the early church. Answers similar in import were given to all who inquired about the way of salvation. Why is not this plan followed at the present time? Not long ago the writer was in a place where a great "revival" was in progress, and it was said that the preacher, who was known as a "revivalist," stated, "We will not have much preaching, but simply have a revival." One might ask, A revival of what?—without preaching! What is to be done according to the Lord's commandment to cause men to obey his will? "Preach." Preach what? "The gospel." Mark xvi. 10; Matt. xxiv. 15. "Preach the Word." 2 Tim. iv. 1, 2. "Faith," we are told, "cometh by hearing (preaching), and hearing by the Word of God." Rom. x. 17. And God has seen fit to "manifest his Word through preaching." Titus i. 3. How can that "Word" be manifested if there is no preaching, and very little reading and study of it? To me it looks as if the men who employ modern revival methods have lost (if they ever had) faith in the Word of God to accomplish what it was designed to do. The apostles' highest ambition was to get that Word before the people intelligently. And so we read, "The Word of God increased, and the number of disciples multiplied in Jerusalem greatly." Acts vi. 7. Paul requested that the Ephesian Christians might be "praying always with all prayer and supplication IN (note the preposition *in*, not *for*) the spirit, and watching thereunto with all perseverance and supplication—(for whom? "All the sinners?" Not at all, but)—for all saints, and for me." Why? "That utterance may be given me." Utterance of what? "That I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." Eph. vi. 18-20. That "Word of the truth of the gospel" (Col. i. 5) when faithfully presented and intelligently apprehended, does not fail to accomplish its mission, and requires no man-made artifices or human assistance to make it "work effectually in them that believe." 1 Thes. ii. 13.

Why is it about July and August each year the country is full of so-called "back-sliders?" Is it because the grace of God is not sufficient to sustain men and women amid trials and temptations? Not so, but because they have no root in themselves (Matt. xiii. 5, 6, 20, 21), not being rooted and grounded in the truth. In this way the cause of God, and God himself, is needlessly reproached, because men are persuaded to believe they are Christians, when they have not read, much less studied their Bibles, when they have not begun to *learn* the first letter of the first principles of Christ. Heb. vi. Jesus pronounces him "a wise man *who heareth and doeth these sayings*" of his. Matt. vii. 24. *He* is able to resist the force of the "floods" of worldliness that beat against him, and the "winds" (of doctrine. Eph. iv. 14) he has to encounter, as well as the "storms" of adversity that come. It will require some "digging" through the rubbish heap of human tradition to get down to the "rock;" some time will be required to accomplish this, but mark you: We have started out to build a character that is to endure the test of time and meet the scrutiny of Christ when he comes to bring to light the hidden things of darkness. Therefore let us get down to a solid foundation for the "house" we build. "The Word" is to be presented faithfully. It is able to save (Jas. i. 21), to make wise unto salvation (2 Tim. iii. 15), to build up (Acts xx. 30) to cause to grow (1 Pet. ii. 2), and to fully furnish the man of God for every good work. 2 Tim. iii. 16, 17. Then let us "hold forth the Word of life" (Phil. ii. 16) to dying men and women, and trust God for the results. He said, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv. 11.

A. H. ZILMER.

Life Everlasting.

What do we understand this phrase (life everlasting) to mean? Is it to live a short number of years and then die? Is it a mere existence, or is it something that is to last for ever? Where is this life everlasting to be given and when? Who giveth that kind of life, and are there any conditions in which to gain that kind of life? It is a life which will never end, one that lasts for ever. Then, why do we not live here for ever? Why? Because we have all sinned, and come short of the glory of God. Rom. iii. 23. So it is evident that sin or disobedience of the law of God, the punishment is death, hence we cannot live for ever in this world, but listen. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have have everlasting life. Jno. iii. 16. Then if we believe in God, we should not perish, or die, but have everlasting life. To believe is to have faith. So then faith cometh by hearing, and hearing by the Word of God. Rom. x. 17. So if we study, or hear the Word of God, and believe, we have faith. Then these are the conditions that we first hear, or study the Word and believe, or have that faith which is in Christ Jesus, and be baptized, which is necessary for us to gain an inheritance, of that everlasting life. Christ tells us in Mark xvi. 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He that believeth and is baptized shall be saved. How? Just for a little while and then be cast out? No, but saved unto eternal or everlasting life. So if we believe in God, we have that promise of eternal or everlasting life.

When is this kind of life to be given us? As soon as we have believed, repented and been baptized, or as soon as we die, or some other time, when is it? It is to be given at the second appearing of the Lord Jesus, according to Jno. v. 29. And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Then brethren, let us strive to live this mortal life, so that we may be worthy of that life immortal. Immortal, well then if that life which is to be everlasting, is immortal, then this life must be something altogether different; but where will we find the difference, let us go to 1 Cor. xv. 42-45, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." So we see that a mortal being is one that is full of dishonor, one that is full corruption, one that is weak, a natural being or body. An immortal is one that is full of glory, incorruption, power and a spiritual being or body.

We have thus found the meaning of the phrase life everlasting, when it is to be given, to whom, and what the conditions are to gain such a life. And would ask of the brethren and sisters to correct me if they find where I have made any mistakes and ask an interest in the prayers of you all. May God bless us according to the deeds done in the body, is my prayer.

From your brother in Christ.
ROBERT H. BAIRD.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Ellen White	.50
Matilda Woodbury	.50
Helen Fyle	1.50
Mrs L W Cummins	.50
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Mrs R G Riggs	8.50
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David Elton	1.00

The Restitution.

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Editorial Committee.
J. H. WILLEY,
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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb'y 12, 1902.

Faber says every hour comes with some little faggot of God's will fastened upon its back.

Roland Hill said I would give nothing for that man's religion whose very dog and cat are not the better for it.

Only when we are on the right side are we on God's side. Until then we are defying God, and we cannot succeed.

Christ's brethren love the zealous and disinterested advocates of the truth; and are careful do nothing to embarrass them.

The Psalmist says, "There be many that say, who will show us any good? Lord, lift up the light of thy countenance upon us." Psa. iv. 6.

"All virtue lies in strength of character or of moral purpose. Gentle, winning qualities arise into virtues when pervaded and sustained by moral energy."

An attempt to put an end to troubles by a skillful or adroit settlement of affairs in other ways than the right way is sure to be a failure. "Nothing is settled until it is settled right."

Tersteegen says, "How God rejoices over a soul, which, surrounded on all sides by suffering and misery, does that upon earth which angels do in heaven,—namely, loves, adores, and praises God!"

On last Sunday the fire losses in the United States reached the neighborhood of fifteen million dollars. Patterson, N. J., St. Louis, Mo., and New York, were the large sufferers. A number of lives were lost also.

The *Record-Herald* says that Cleveland capitalists incorporated as the Cleveland Construction Company, have obtained concessions for electric lines from Cairo, Egypt to Mount Sinai, and thence along the coast of the Red Sea through Syria to Mecca,—a branch is to connect Damascus with the Mount Sinai system. It also says trolly cars are already running from Jerusalem to Galilee. And the progress of Zionism with Jerusalem as its centre promises a net-work of trolly lines centering there.

It not unfrequently happens that writers gives voice to statements that have a most important significance when viewed in prophetical light, and yet without the least thought or idea of what they are really doing. Recently a writer in the New York *Independent* gave us one of these occurrences in these words: "Prosperity during these later years has made us mad. We talk of money. We dream of money. We clutch wildly—as individuals and as a people—at show, at position and power. Divorce is a common factor in our daily life; the domestic woman, we think, belongs to a forgotten date back near the flood. The youngest college boy or girl jeers at the Bible, and "has doubts" about Christianity. We are Theosophists, Buddhists, Christian Scientists, Agnostics—anything rather than followers of the Nazarene."

The *Saturday Globe* of Utica, New York, recently published a speech delivered at Pittsburgh, Pa., by Rabbi J. Leonard, in which he speaks well of Christ as a man and a Jew,—and indeed goes so far as to say that he was "one of the brightest spiritual gems in the jeweled coronet of Jewish worthies," and "worthy to be coupled with his greatest brother." To this a contemporary journal replied "That Jesus was what he claimed to be or he was a deceiver,—no half way about it. There can be no Jewish bargaining upon this question. Of course the Rabbi's "blindness" is as Paul says, "in part"—concerning Christ's first coming. He says, "If the Jews do not accept him as their Messiah it is because he does not fulfil the conditions promised concerning the Messiah. With Messiah's advent war is to end, ignorance is to disappear, brute force is to go, idolatry is to vanish, justice is to be universally established, peace is to be the possession of all men. Until these conditions are fulfilled the Messiah promised in the Old Testament—and there is and there can be none other—will not have come."

The End of the Age.

For forty-four years we have believed that the evangelizing of the world through the agency of the church to be a great delusion, having no authority whatever in the Word of God; on the contrary, it is therein plainly revealed that the close of this dispensation will be characterized by unprecedented wickedness culminating in unparalled judgments. Speaking of that day which shall come as a snare on all them that dwell on the face of the whole earth, the Lord says, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man" Luke xxi. 36. Here we have an intimation that his watchful disciples will escape the terrors of the closing scene, when the times of the Gentiles are fulfilled,—and this is something the Spirit frequently brings to the minds of the Apostles. In 1 Thes. i. 9, 10 we find these words:—"Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, even Jesus, who delivered us from the wrath to come." Here the present is put for the future, denoting the certainty that Jesus will deliver those who wait for him from the wrath to come upon the world of the ungodly. And in chapter v. 2, 4. 8, 10 we read, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief..... But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." The contrast here between those who shall *not* escape and those who shall be saved from the day of wrath is very striking. The salvation which the latter are to obtain is, of course salvation from the tremendous terrors of that day. It is the righteous taken away from the evil to come. Then shall two be in the field; the one shall be taken graciously.—as in John xiv. 3, "I will come again, and receive you unto myself,—and the other left. "Two women shall be grinding at the mill; the one shall be taken and the other left." Matt. xxiv. 40, 41. Those who are left shall be exposed to the tempest, before the bursting of which on the earth the others are taken. Referring to the case of Noah and Lot, Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter ii. 9. The flood did not come till Noah was safe in the ark; the fire did not fall upon the cities of the plain until Lot was removed from danger; the vials of wrath will not be poured upon the earth until those who wait for the Lord are taken to a place of glorious safety. "Because thou hast kept the Word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii. 10. What a remarkable Scripture!—"The Word of my patience;" what a revelation there is here of the dispensation of God's grace, and of the certainty that, in consequence of rejecting God's favor it will end in judgment. And what a proof that to look and wait for the patient, long-suffering Savior is the duty and privilege of the believer! An attitude which is to be rewarded by removal from the terrible scene of trial before the judgments descend. Let us heed the note of warning, and escape.

The End of Gentile Times.

Concerning the end of Gentile times a recent writer says: "Austria is the sun of the European heavens. Like the natural sun it has its rise, its progress across the firmament, and its setting. Of course it is a long time since it shone in noon day power and splendor. Its warming power and light have been feebly felt in Europe for many years. But it still shines. It will continue to shine until "the tribulation of those days" be ended. "The tribulation of those days" must be coeval with Israel's displeasure and Jerusalem's down-treading,—which in turn must be co-terminus with "the times of the Gentiles." Now, the times of the Gentiles are quite an ascertainable period. They will terminate in about ten or twelve years. You will remember that Emperor William, as a result of his conference with the Czar, announced that the peace of Europe was assured for ten years. The Emperor of Austria, though over seventy years, is a hale man, and not unlikely to live for another decade. His death may coincide with the expiry of the Gentile times, which would mean the darkening of the sun of the political system of old Europe. There is no direct heir to the Austrian throne, and the most far-seeing statesmen are preparing for a great change on Francis Joseph's death.

It will require about ten years to achieve the immediate object of Zionism, which would then be ready to go right on with the settlement of the land when the great upheaval or change takes place. The Gentile nations are likely to be very prosperous for the remaining years of their times. Then Israel's star will very rapidly be in the ascendant. Their prosperity will advance wonderfully until 1927, or 1290 years from the Mahommedan conquest of Palestine in 637, with a corresponding stringency of Gentile commerce and industry. The accumulated treasures of Palestine would be very great and Russia, the [illegible] of the nations, would [illegible] situation then present the favorable movement for the completion of her destiny. I think the situation thus outlined could be prepared in thirty years, certainly not in less. Therefore there are many years before Christ comes. As I have said before, it is doubtful whether you or I "or any of the elders who over-lived Joshua" will be alive at Christ's coming. There is therefore a work to do, to guard and defend the truth and help to keep alive the love of it as much as we can in the hearts of the brethren. I believe every great revival truth from Pentecost till today has travelled from the Ephesian state to the Laodicean. The revival of the Truth passed away some time ago; and.....part of our wisdom consists in recognizing the times we live in, in more senses than one." J. L. in A.

Christian Science Again.

It is well to be on our guard against the wiles of the Adversary. His manifestations in these days are well calculated to deceive. In times past the lines were plainly drawn, antagonism was open and above board. There was little attempt to play the counterfeit by men and women of Ingersoll's school. Now Satan comes to us as an Angel of Light. "Christian"(?) Science, and other like names are given to the theories he is advancing, till numbers have been and are being deceived and led away from the truth. It is an old but true saying "Forewarned is fore-armed," and it sometimes is well to give a sample of the sort of work these people are doing, that all may be informed.

A prayer for a dyspeptic was drawn up by a Mr. Hazzard, President of the New York School of Primitive and Practical Christian Science. This is printed in one of their publications called "Faith Healing and Christian Science," and should be enough to settle any one who has the least idea of the Truth as it is in Jesus. We give the prayer in full:

"Holy Reality! We BELIEVE in Thee that Thou art EVERYWHERE present. We really believe it. Blessed Reality, we do not pretend to believe, think we believe, believe that we believe. We BELIEVE. Believing that thou art everywhere present, we believe that Thou art in the patient's stomach, in every fiber, in every cell, in every atom, that Thou art the sole, only Reality of that stomach. Heavenly, Holy Reality, we will try not to be such hypocrites and infidels every day of our lives as to affirm our faith in Thee and then immediately begin to tell how sick we are, forgetting that Thou art everything and that [illegible] art not sick, and therefore that [illegible] ing in this universe was ever sick, is now sick, or can be sick. Forgive us our sins that we have this day talked about our backaches, that we have told our neighbors that our food hurts us, that we mentioned to a visitor that there was a lump in our stomach, that we have wasted our valuable time, which should have been spent in Thy service, in worrying for fear that our stomach would grow worse, in that we have disobeyed Thy blessed law in thinking that some kind of medicine would help us. We know, Father and Mother of us all, that there is no such thing as a really diseased stomach; that the disease is the Carnal Mortal Mind given over to the World, the Flesh, and the Devil; that the mortal mind is a twist, a distortion, a false attitude, the HARMATIA of Thought. Shining and Glorious Verity, we recognize the great and splendid Fact that the moment we really believe the Truth, Disease ceases to trouble us; that the Truth is that there is no Disease in either real Body or Mind; that in the Mind what seems to be disease is a False Belief, a Parasite, a hateful Excrescence, and that what happens in the Body is the shadow of the Life in the Soul. Lord, help us to believe that ALL Evil is Utterly Unreal; that it is silly to be sick, absurd to be ailing, wicked to be wailing, atheism and denial of God to say, I am sick. Help us to stoutly affirm with our eyes fixed on Thee, that we have no Dyspepsia, that there is no such thing, that there never was any such thing, and that there never will be any such thing. Amen.

Human Credulity.

Last week we gave the decision of Judge Tuley against Dr. Dowie, in which he referred to the "assets" of the concern, naming that of "the credulity of human nature" as the first, and as inexhaustible. The Chicago *Tribune* in commenting on the subject has the following:

In a recent decision Judge Tuley spoke of "the credulity of human nature which appears to be an inexhaustible asset." The Judge is correct when he characterized it as "inexhaustible." It is the one attribute of human nature which does not change with the light of time nor the growth of intelligence. The people of the twentieth century are as ready to take up with every new doctrine that is set forth, however absurd it may be, as were the men of Athens in Paul's day, and they are as apt to let credulity lead them into hysteria as were the men and women of Salem village in Mather's day.

The extent to which human credulity can go is strikingly illustrated by the occurrences reported from Cedarville, N. J., where a considerable portion of the population, after listening to revivalists, has been seized with a sudden religious frenzy. Some attend the meetings and become so ecstatic that they fall to the floor and their bodies become rigid. Some are at home waiting for the world to come to an end. Some roam the town declaring that they have been anointed as divine healers, while others pretend to be members of the divine Trinity. The man who started all the excitement is in the insane asylum, two or three of his followers also have gone there, and to save the rest of the hysterical crowd from the same fate the few people left in the town who have retained their senses are taking decisive action to put an end to the crazy business.

It is not at all surprising that whatever has any connection with the mysterious, the supernatural, or the occult should strongly appeal to many persons, especially those of an emotional nature who are not grounded in any strong belief. The breaking up of the old theological foundations and the conflict between science and theology has left many persons without any settled belief, and they eagerly turn to every doctrinal fad that makes its appearance. Apart from the natural credulity of human nature it is a propitious time for bogus Messiahs, false prophets, and divine healers.

The day after the decision of Judge Tuley against Dowie, as stated last week, the attorneys went to the Judge and asked that the case be dismissed, as Dowie had paid overa satisfactory amount to the complainant, and all was settled. The exact amount is not known, but with the costs of the suit it will not fall short of $178,000.00. This sum must be gotten back, and will have to come from the pockets of the "faithful." No wonder the Judge said that "human credulity" was the most valuable asset the concern had, for the reason that the supply is inexhaustible.

Communicated.

Report of Labor.

On Jan. 2, Bro. Eychaner and myself repaired to Ames, Ia., to hold a series of meetings at Bloomington in Bro. Hipsher's neighborhood.

We were met at the train by Brother Hipsher who is 86 years old, strong in the faith and soon coming of the Master. He took us out to his home where we were very hospitably entertained, and in the evening we went to a little Union church at Bloomington where we met a goodly number of people, strangers to us and also to the covenants of promise.

We began telling them of the things concerning the kingdom of God and the name of Jesus the Christ, continuing until Jan. 12, the audience increasing in numbers and attention. It seems to me if our brethren in Iowa could have seen how eager these people were to know of these things, and hear so many say, Why have we not heard these things before? there would be plenty of means to keep several men in the field all of the time. As it is now, we have only one man in Iowa making a business of preaching the gospel, and he is employed only half of the time.

I some times wonder if we are doing our duty as a church body, and giving of our means freely. Paul says, How shall he preach except he be sent, and how shall they hear without a preacher.

Brethren, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. We ought to have the means to keep several men at work all the time. Our meeting at Bloomington was a source of much joy to others as well as ourselves, and several expressed themselves in sympathy with us, but desired to hear further before taking a decisive step. We feel confident that ere long we shall reap a bountiful harvest at this place.

Brethren pray for us, and may God bless and keep you from the evil that is in the world.

Yours in hope.

O. J. Allaud.

Dear brethren in Michigan:

We cannot write each one a personal letter and thought to use our dear paper as a source of communication. We are now at Waterville holding meetings, 25 miles from Wenatchee where we first landed at 3:30 Sunday afternoon. We left Dutton Thursday morning, at 5:20, leaving Grand Rapids at noon for Chicago, leaving there at 6:30 p. m. for St. Paul. From here we took the tourists car for Wenatchee, not changing cars again. Friday at midnight the thermometer ran down to 62½ degrees below zero, that was about as cold as we cared to see it. Cars lost four hours in running through Minnesota and Montana, on account of the cold weather, but no accidents occurred and we reached our first destination all right. We stayed there until Tuesday and at 7:30 a. m. got on the steamer "Echo" bound for Orondo. But we do not always know what we are going to do, even when every things seems fair. The little boat started out so bold and fast that the captain assured us that we would reach the stage route in about 2½ hours. We moved on nicely for about a mile and a half, when an account of so much slush ice the steamer got caught in the swift current, and stood still for a half hour, the fireman adding more coal and engineer forcing on steam until the pipes could stand no more and exploded. We had been obliged to go below as there was no fire in the upper cabin. When the explosion occurred we were in the same room, but at the farther end. I called to the Elder "The boiler has exploded, hurry out." I ran for the hatch way, pushing up the door, and holding it up for him and another passenger to escape, she came behind me, but the steam rushed in so fast the Elder could not find the stairs for a minute or so, breathing the hot steam and scalding one hand so that now, the fourth day it still smarts. We reached the dock at last and watched the little vessel float down stream. They tried to throw us a line from the ferry boat but failed, down we went past our early landing. The captain calling for help, several men started on the run over the rocky path, to reach the little skiff that had been lowered with two men who were trying to force the ice back and gain a distance where the rope could be caught by the land men. Every effort failed until we had floated back about 2½ miles. At last the captain tied a rope around the cook stove and lowered it for an anchor. Anxiously we watched every effort to land the disabled vessel. Six men from shore found a dead and fallen tree, dragged it to the ice, threw it over. Thus making a bridge to crawl out on and catch the life line. The men in the little skiff had forced the ice back and reached a place where they could hold the skiff and wait until the line could be caught. Two men crawled out on their rude bridge, the first nearly reaching the end, when he fell off in the river. The man behind grabbed one foot and pulled him back and over he went himself. The water here was not very deep, if it was cold, and he easily gained a foothold and then both caught the life line and we began to breath easier. They soon had us drawn to a safe distance from shore. It did not take us long to land, and then we climbed the almost perpendicular bank, two men carrying our satchels, and started down the railroad track for Wenatchee, tired but very thankful to be safely housed on dry land again. We stayed all night with Bro. Patterson's people, and at eight o'clock Wednesday morning Bro. Lake had us warmly tucked in a covered hack with hot bricks and lighted lanterns brought out by the dear thoughtful sister Patterson to add to our comfort, and we started on the 25 mile ride to Waterville, preferring the overland route to trying the steamer again. We reached the ferry at about 8:30 a. m. Bro. Lake gave the signal to the boatmen to come for us, but they seemed deaf to all our calls, for we stood there on the bank of the river, thermometer 10 below zero, wind blowing quite stiff, for one hour. At last we are on the ferry boat and slowly starting over, pushed out perhaps three rods from shore, when both keys to the wire lines broke, and back we drifted to land, with spikes and nails they finally had the rope wound up again, and we went across the river flying, had almost reached the opposite shore, when away went the windlass again and back we drifted to our landing. Then the blacksmith had to be interviewed; we sat in the hack and waited for repairs. Bro. Herbert Barnhart was waiting on shore to cross over. He with another lad made a fire, got part of the bricks out and warmed them for us, and at 11 o'clock, after 3 hours waiting we drove off the ferry, and was really on our way to Orondo, where we stopped for lunch. Bro. Oscar Tethero was there waiting for us and in less than two hours he had taken us through the beautiful Corbaley canyon, and a warm fire and a hearty welcome awaited us at his home. We both got considerable addition to our colds, but began meeting the same evening, and hope with God's help to be the means of doing much good in building up the cause of Christ and pointing sinners to the gospel. May we have the prayers of the household of faith, earnest, effectual prayer. Will write again soon.

Yours in the Master's cause.

M. A. Woodward.

What Constitutes a Christian?

From the heathen standpoint the word signifies all who are born in a Christian land, or of Christian parents. In the eyes of some it means all who profess a belief in the religion of Jesus Christ. Webster tells us that a Christian is "a real disciple of Christ; one who believes in the truth of the Christian religion and studies to follow the example, and obey the precepts, of Christ. A believer in Christ who is characterized by real piety." But from a Bible standpoint, and from God's point of view, What is a Christian?

1. In faith. He is a believer in Jesus Christ. To be a Christian we must believe that he is the Son of God, the Savior of mankind; that he died for our sins, and that he will fulfil his word.

2. In relationship. He is a child of of God. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God." Jno. xi. 11-12. If we have become sons of God, it implies that we have submitted ourselves to the laws that govern the household of faith, even as a child must be in subjection to the household rules of its earthly parent. It means also that we are entitled to enjoy all the blessings of the household of God.

3. In character he is a saint. To be a saint signifies a sanctified person.

5. In conflict. He is a soldier. "Thou therefore endure hardness as a good soldier of Jesus Christ." As a soldier is intended to be a fighting power, there is a battle implied in the above Scripture, something to be conquered if we are to be Christians. The foes implied are three in number: (a) The world, (b) the flesh, (c) the devil. But with the whole armor of God on, and the sword of the Spirit in hand, we are more than conquerors through him that loved us.

5. In the world. He is a stranger and a pilgrim. Our citizenship is in heaven from whence we look for the Savior; for "here we have no continuing city," but we seek one to come. We are not of this world, even as he is not of this world.

6. In expectation. A Christian is an heir. "If children, then heirs; heirs of God, and joint heirs with Christ." "Wherefore thou art no more a servant, but a son; and if a son then an heir of God through the Spirit;" for "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Our inheritance is to be life everlasting (Matt. xix. 29); a home in the kingdom on the new earth (Matt. v. 5, and xxv. 34), and in the city of the New Jerusalem. 1 Pet. iii. 5, and Rev. xxi. 2, 7, margin.—*B. J. Glazier, in Titus.*

Poetry.

Sitting at the Savior's Feet.

Sitting at the Savior's feet,
Resting in his love complete,
If I ever there may stay
I shall never go astray.

Sitting at the Savior's feet—
Oh, what glory! oh how sweet!
Knowing he will ever guide,
For in my heart he doth abide.

Sitting at the Savior's feet—
Help me, Jesus, I entreat,
To let my light shine day by day;
Keep me in the narrow way.

Communicated.

The Will of God.

The will of God is set forth in his Word. Those who are ignorant of this Word have no knowledge of his will. No greater boon can come to man in his sinful and mortal condition than the heaven inspired book, styled the Bible. It contains a message of love addressed to the ear and heart of man in his hopeless and helpless condition. The great question for us to settle is, what is the will of the Lord? Says Paul, "Be not unwise but understanding what the will of the Lord is." Eph. v. 17. The gospel is God's will clearly expressed in words that a child can understand. It is God's power unto salvation to every one that believeth, to the Jew first and also to the Greek. Rom. i. 16. This name "Greek" as used by Paul is equivalent to Gentiles or nations. Others than Jews were to be taught the will of the Lord that they might render obedience. This extension of knowledge and obedience "kept secret since the world began" or according to the Diaglott "kept concealed in the times of the ages," Rom. xvi. 26, was, under the apostolic ministry, "made known to all the nations in order to the obedience of faith," ver. 26. The mystery ceased to be a mystery. With a view to disclosing the secret the apostles appealed to the prophetic writings. So Paul affirmed. This extension of gospel privilege and blessing is embodied in the great commission. Having stated his authority, Jesus said to his ambassadors, "Go ye therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit." Matt. xxviii. 19. In Mark the field of labor is all the world and the subject matter of proclamation is the gospel. This is what they were to teach the nations.

In Luke in further supplementing the record, repentance or reformation was to be preached in his (the Son's) name. These primitive preachers knew what they were to preach. Many a man goes out now in obedience to what he supposes to be a divine call, to preach without knowing to what, in the main, the gospel relates nor what repentance means; nor that baptism is immersion in water. His creed written out in full is a perversion of the gospel as anciently preached. He is ignorant of God's will. Ananias in announcing to Paul the fact that God had chosen him says, "that thou shouldest know his will." If the preacher does not know the will of the Lord how can his converts know it? The sinner must know himself, in the light of God's law, which expresses his will. Says Paul, "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. vii. 7. Sin is the transgression of the law. 1 John iii. 4. To transgress is to go beyond, pass over, step over, rebel, revolt. Sin cannot in the light of these definitions, be in harmony with God's will, though there be unreasonable men to so affirm. Sin is intolerably sinful before the holiness of God, as borne witness to under the old dispensation of law, by so many purgations of uncleanness by blood and water; by such vigorous defences of holy things, by such a complex system of sacrifices for transgression whether committed willfully, or in ignorance, by the carefully guarded approaches to Jehovah to obtain his favor, by the awful sanctions attending the giving of the law, and by the terrible penalties for violations of the divine commands. "Fools make a mock at sin." Prov. xiv. 9. Today men jest about sin and crime, using light and flippant language to set before the public the many violations of law, of order and decency.

THE WAY TO GOD'S MERCY.

If by disobedience man became alienated from God it must be through obedience that he is to be brought into a condition of reconciliation to the good Being he has offended, who alone has the right to dictate the terms of pardon. These terms express God's will as to what he would have man believe and do in order to remission of sins, and the obtaining of eternal life. To change these terms by substituting others only aggravates the case of the sinner, showing that he is impenitent and still in revolt to his Maker. The human side to this question is one of implicit faith and cheerful obedience. He who comes thus cannot fail to obtain mercy and favor. He who pauses to discuss the reasonableness or fitness of the terms has his own way to favor and has no ground for indulging a hope of future blessing; and, has no evidence of remission of sins that are past. His feelings as witness are ruled out of court here. Before he can know that his sins are pardoned he must know that he has complied with the conditions. God is faithful and will pardon the sinner at the point he as Sovereign authority, has specified. Man has sought in various ways to rid himself of his burden of guilt. He has made long pilgrimages to tombs and shrines, and sacred places to find ease to his conscience; he has endured self inflicted torture and done penance under difficulties in order to feel that an angry God is propitiated; has agonized in prayer at "anxious seat" or at some spot his bewildered fancy has pointed out as the place to find mercy; and has placed himself under the power of noise and hypnotic influences almost equal to that of raving dervishes in order to find the peace his heart so anxiously craves. Men without the Bible might be excused and pitied in their blindness in thus feeling after God: but what can be said by way of excuse of men with Bible in hand and numerous examples of apostolic preaching and conversions under it, right before them in the Acts of the Apostles, and to which their attention has been often called? Can there be any excuse for groping and blundering at noonday as in the night? I must insist that God has revealed in plain terms, the way of approach to him. He has not done what a Roman tyrant did, posted his laws so high that the people could not read them and punished them for infractions of these same laws. He has not beset the conditions with the puzzling intricacies of the language of human laws over which theologians as lawyers might split hairs. Don't object, my sincere friend, by saying "preachers disagree; then how can I know who is right?" Yes, preachers disagree among themselves, and disagree with the Lord. This is nothing here nor there to you. What saith the Word?

J. L. WICE.

Genesis. Chap. 40.

1. And it came to pass after these things that have been recounted, that the chief wine-pourer of the king of Aiguptos, and the chief food-provider for their lord, the king of Aiguptos sinned.

2. And Pharnoo became wrathful with his two eunuchs, the chief-wine-pourer and the chief-food-provider, namely:

3. And he placed them under guard in the prison, in the place where Jooseph had gone.

4. And the chief-warden committed them to Jooseph, and he atood by them; and they were days in the prison.

5. And they both saw a dream-vision in one night; and the seeing of the dream vision of the chief-wine-pourer and the chief-food-provider, who belonged to the king of Aiguptos, who were in the prison was this.

6 Jooseph came in unto them at dawn, and saw them and they were disturbed.

7. And he asked the eunuchs of Pharnoo, who were with him under guard, committed to his lord, saying, Why is it that your faces are cast down?

8. And they said unto him, We have seen a dream-vision, and there is no one to interpret it; and Jooseph said unto them, no? Is not the solution of them through God? Discourse them to me.

9. And the chief-wine-pourer discoursed his dream-vision to Jooseph, and said, In my sleep there was a vine before me.

10. And on the vine were three main branches, and it was flourishing and bore buds; the grape-clusters were ripened.

11. And the cup of Pharnoo was in my hand; and I took the grapes and crushed them into the cup, and gave the cup into the hand of Pharnoo.

12. This is the comparison thereof. The three main branches are three days.

13. Yet three days and Pharnoo will have remembered thy authority (archer) and will restore thee to thy office as wine-pourer, and thou wilt give the cup of Pharnoo into his hand according to thy former authority, as thou wast wine-pourer.

14. Moreover remember me thyself when it shall become well with thee, and show thy mercy to me, and make mention about me to Pharnoo, and deliver me out of this wall-place.

15. Because I was stolen out of a land of Hebraioi; and here I have done nothing, but they have cast me into this pit.

16. And the chief-food provider perceived that he had compared correctly, and he said to Jooseph, I also saw a dream-vision, and I thought I was carrying three baskets of groat-cakes upon my head.

17. And in the basket above was the work of a food-provider from all the kinds that Pharnoo was accustomed to eat; and the flying things of the heavens were eating them from the basket above my head.

18. And Jooseph answered and said unto him, This the comparison thereof. The three baskets are three days.

19. Yet three days and Pharnoo will take off thy head and will hang thee upon a tree, and the birds of the heavens will eat thy flesh from off thee.

20. And it came to pass on the third day that it was Pharnoo's birthday, and he made a drinking-feast for all his house servants; and he remembered the authority of the wine-pourer, and the authority of the food-provider in the midst of his house-servants.

21. And he restored the chief-wine-pourer to his authority, and he gave the drinking-cup into the hand of Pharnoo.

22. And he hung the chief-food provider even as Jooseph had given to them the comparative interpretation.

23. And the chief-wine-pourer did not remember Jooseph, but ignored him.

COMMENT.

Last verse "ignored" that is tried to forget him instead of "forget" R. V.

Observe that these two chiefs here called "officers" in the R. V. were also "eunuchs" like "Potiphar" in previous chapter.

"Groat-cakes" instead of "white-bread" R. V.

No distinction between "flying things" and "birds" in R. V.

Observe the word translated R. V. "interpretation" is literally "comparison" which gives the reader the clue to Jooseph's way of interpreting the dream-visions. There is another word in the Greek commonly used for our word "interpret." "Drinking-feast" instead of "feast," R. V. is at least suggestive in various ways.

These "chiefs" were higher officials than mere "butlers" and "bakers." They were members of the king's cabinet. The "three branches" were what the vine-dresser knows as "fruit-branches" not "creepers." The "three baskets" were being carried the one above the other, and the upper one was a sample basket for inspection.

CHAS. GARDNER.

The Seven Last Plagues.—No 2.

We are now to consider the three unclean spirits and their mission, the last plague and its effect.

These spirits must be numerical bodies. Three persons would hardly have sufficient power over the kings of the earth to marshal them to the great conflict. Those parties who appear in the great conflict are as follows: The beast, the false prophets, the kings of the earth and their armies.

These kings are the ten that agree and give their kingdom to the beast; for these will make war with the Lamb. see Rev. xvii. 14; xix. 19.

These spirits proceed from the mouth of the dragon, the mouth of the beast, the mouth of the false prophets. Their mission is to gather the kings of the earth to the battle of the great day of the omnipotent God.

This battle will take place in the great day of the Lord that hastens greatly. While these armies are gathering, the *Lord* comes as a thief upon the world, and his saints are gathered unto him, hence, they are with him when the battle takes place.

The spirits are demons, working miracles. Babylon the Great becomes a hold of every foul or unclean spirit, a hold of demons, etc. We need not get outside the great city to find the three spirits that are unclean as frogs. The dragon is that old serpent called the devil and satan. When the dragon gives to the beast his throne, his power and great authority, we see embodied in the beast the elements of the four kingdoms of the visions. He is like a leopard,—Grecia; he has the feet of a bear,—Medo-Persia; the mouth of a lion,—Babylonia, see Dan. vii. Being the dragons successor in power, the elements are combined in him. The first one of the four is called the kingdom of man, Dan. iv. The elements of man's rule were in it. These elements in turn were in each one as it arose; but the man of earth as a ruler has lost his grip and fails to hold his kingdom together. The elements of strength was in the fourth kingdom; but the element of strife and contention arose and division was the result. When first divided the woman of the vision obtained a strip of territory, and her prince became a prince among princes. Then she had a kingdom. The beast is a kingdom, this kingdom restored is the beast that arises out of the abyss. The ten kingdoms will be her dominion when she reigns over these ten kings. The beast is scarlet in color, she is clothed in purple and scarlet, scarlet cardinal red, purple the office color of the old empire. Now the false prophet is the [redacted] arises out of the earth and [redacted] ple to worship the beast [redacted] out of the sea, and to make an image to said beast, and to worship this image. Thus we discern the intimate relationship that exists between the dragon, beast and the false prophet, and as these three spirits proceed from these three entities we must expect to find an intimate relationship existing between the three spirits, all unclean and all workers of miracles. This relationship we find in Paganism, Catholicism and Protestantism, all build on the old serpent's doctrine, all aim to go to one place. Each one of these has a system of it's own, but not according to the Word, each is a worker of miracles, all are hero-worshippers.

Now, of all the creatures the Lord God has made, none, perhaps, are more unclean than the frog. It lives, moves and multiplies in dead, fetid, stagnant waters. What is the doctrine of the old serpent but a pool of stagnant waters, wherein deception, lust, idolatry, murder, superstition, tradition, witchcraft, fornication and abominations of earth are gendered. Now we have an inkling of what these spirits may yet do in marshaling the kings of the earth in the squall raised in China. What is that to the storm that is brewing. The nations will become angry; for God's wrath will come. The plagues will be poured out, and in their drunken fury they will rush like the rage of many waters as Jesus said. The gospel of the kingdom will be proclaimed for a witness to the nations, and will be confirmed by the signs of these plagues. This proclamation is due in the closing up of this age, and when it has been made, then will the end come. These plagues are a great sign and they are the last signs given. The last one will be poured out in the air, and the effect will fall on the nations assembled at Jerusalem, and the utter destruction of these kingdoms follow. No place will be found for them, and as a millstone sinks in the sea, so Babylon will go down and be found no more. David being the witness, the saints will execute the judgment written. These judgments are written. All of the saints will be present when the last one is poured out. Then it is that they possess the kingdom. But all will not be present during the pouring out of the sixth, but all will have the honor for in a unit body if one is honored all rejoice with it.

Moses and Aaron were the messengers of the plagues of Egypt, and under God they executed these judgments. The seven are the messengers of the seven last plagues, and under God they execute these judgments. [redacted] pointed these things [redacted] am [redacted] fellow-servant with thee, and unto thy brethren, the prophets, and with those who keep the words of this book, all of God's servants are fellow-servants, for all serve the same Master." All serve in one common cause, each faithful servant serves in his day and generation according to the will of God. But as Paul said, there are diversities of services, but the same Lord.

The services demanded in the closing up of this age and the ushering in of the kingdom of God, is peculiar; for the conditions and the demands of the hour are peculiar. Of these things we will write later on.

We wish to extend greetings of love to all who love the Lord Jesus, and his appearing. Brethren and Sisters, this book written by John is for us, will we accept it as it is, or try to make something else out of it?

J. C. KINSEY.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Report of Meeting.

By the call of the Secretary of the Evangelical Board, I commenced a meeting at Inwood, Ind. on Saturday Jan. 4. We began with a fair audience which increased as we progressed till some evenings the house would not hold them, and the interest manifest was good. With few exceptions all were impressed by the words of truth. The second week we baptised a young man who is an orphan, who has been living with his grandmother and an uncle. I understand when they heard what he had done they drove him from home. Our young brother preferred to go rather than give up the faith. Who will send him THE RESTITUTION? This is one way to "feed the lambs," and the pasture is safe, and makes a good hearty growth. Cast thy bread upon the water, ye who have abundant store. It will yet return to you.

Our meeting continued till the 23d, and there were in all five came forward.

I was then called home where I found a very sick child. I promised to visit them again Feb. 1st, and baptise the ones who had come out on the Lord's side, which I did, and had a meeting Saturday night, after which I went home with Brother and Sister Orin Hoover, four miles north, near where we were to baptise Sunday forenoon. But it snowed and drifted so that no one could get there on Sunday, and we had to postpone that service. But Brother Hoover had such a desire to put on Christ that he went with a Mr. Stone and cut a hole in the ice on the river, after which Mr. Stone took us to the place, and though frost and snow filled the air our hearts were warm with love for the truth, and we helped Bro. Hoover to put on the Lord Jesus.

We had no meeting on Sunday night but stayed with Brother and Sister Hoover, where they live with Sister Hoover's parents. We read and explained the Bible to them till nearly midnight, and all enjoyed it as much as if we had had meeting. I love these fireside gatherings, where you can take your Bible and explain to them what they are anxious to know all about.

I went to Inwood three years ago this month, the first that our faith had been preached there. We held our first meeting in a hall, and held nearly three weeks, with four additions, and promised to come back in a month. Meanwhile other parties got the hall, and the Methodists had a supper in it on Saturday night. But the following Sunday we managed to rent it. When driven from there we went to an old dwelling house, and organized a Sunday School, and the few we had went to work, and soon several more united with us. Then they bought a house, which was remodled into a comfortable little church building, and they are nearly out of debt.

My advice is this: When you can get but a few together organize in a class, and put each one to work. Have them take THE RESTITUTION. If they have a Sunday School have it a "Church of God" Sunday School—not a "Union," for if you do chances is the Union will soon have all there is.

I will go back soon and baptise the others at this place. I hope and pray all will hold out faithful. I preached 23 discourses in all.

Your brother in hope.

G. W. SMITH.

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Obituary.

Henry L. Lehman was born in Lancaster county, Pennsylvania, Oct. 1, 1829. Died at his residence, near Nashville, Miami County, Ohio, Jan. 21, 1902; aged 72 years, 3 months and 20 days. Brother Lehman in his early manhood came to Ohio, and was on Oct. 5th, 1854, united in marriage to Miss Catharine Keller. To this union was born eight children, consisting of three girls and five boys, two of which preceded the father to the quiet tomb. The surviving widow and six children are all members of the Church of God. Previous to the year 1870, Bro. Lehman heard our beloved Bro. Wagoner (now of Rochester, Ind.) deliver a series of discourses or lectures on the "gospel of the kingdom." He joyfully accepted the same, and was baptized by Bro. Wagoner, Dec. 5, 1869. From that important event in his history, to the day of his death his faith never wavered in "the things concerning the kingdom of God, and the name of Jesus Christ." Acts viii. 12, 28; xxii. 23. As Bro. Lehman was opposed to public funerals, the relatives of the deceased respected his wishes in the matter, and after singing, prayer, and the reading of some "words of comfort," from the first Thessalonian letter, we laid our brother to rest in "the quiet city of the dead" to await the coming of the Life-Giver, when God's "dead men shall live," when they shall "awake and sing." Isa. xxvi. 19. How we long for the time to come, when "there shall be no more death." Rev. xxi. 4. "He that is our God is the God of our salvation; and unto God the Lord belong the issues from death." Psa. lxviii. 20. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. xxv. 8; 1 Cor. xv. 51-54; Num. xxiii. 10.

AUSTIN CURTIS.

Our beloved and only son Daniel Lauterman was born March 4, 1861, and died Jan. 6, 1902, at the Provident Hospital in Chicago, from an operation for "stricture of bowel." He lived two weeks after in much pain and suffering, but in hope, and then fell asleep. A good boy and a manly man, always solicitous for our welfare and comfort, and sacrificing his own to gain that end. Parents, five daughters and sisters, also an intended bride survive him. May she, as well as us, obtain that peace, that the world giveth not. And finally, may we all so endure, that we may inherit that land where wrangling, strife, deceit, pride, selfishness, and all that goes to make a lie, are unknown. O Lord in thy good time I pray thee to haste that blessed day.

FATHER.

William Francis Marion Frazier was born near Cincinnati, Ohio, Sept. 2, 1828, and died at his home near Roll, Ind., Feb. 3, 1902, his age being 73 years, 5 months and 1 day. At the age of 21 he was married to Catharine Ullom, of New Madison, Ohio, Feb 5, 1851, being 51 years the day of his burial. To this union there were born 6 boys, 4 of whom are still living and have homes of their own.

Bro. Frazier and family came to Indiana in the fall of 1855, when they moved to the farm on which he died. He lived on the same ground, in the same yard, and tilled the same land, for nearly 47 years. In the fall of 1864 he enlisted in the Union service, in Co. C., 53rd Indiana. He saw much service, and was in several battles for the Union, being in Sherman's famous march from Atlanta to the Sea, participating in the last battles of the rebellion, marching to Washington, being one of the tramping thousands of the Grand Review.

In 1878, when "the Church of God at Dundee, Ind.," (now Roll) was organized, he was one of the charter members, having been baptized Nov. 8th of the same year. He was an ardent lover and an earnest defender of the truth. During our recent meeting at Roll, I called at his house frequently. He expressed his sorrow at not being able to attend the meetings, but had the hope that with the coming of warmer weather he might be permitted to be present at those gatherings. Though he had been sick for some time, his death at this time was hardly expected. But his end was peace, and he died in the faith in which he lived. A large concourse of people at the funeral services witnessed the high esteem in which he was held in the community in which he lived so long. The writer spoke words of comfort from Job, "If a man die, shall he live again?" May it be granted to the widowed wife and the sorrowing sons of the deceased to live in the consolation of the hope of "a part in the first resurrection."

A. R. ZILMER.

Communicated.

The Story of Israel. No. 104.

DEUT. XXVIII. 48-68.

In our last lesson we saw what would happen to Israel, if disobedient to the Lord their God, "to serve him with joyfulness and with gladness of heart for the abundance of all things, wherewith he would bless them." We will go on now and connect our lesson with the fulfilment of the prophecy in history. You may read the remainder of the chapter Herbert, beginning at the 48th verse, noting first, that at some future time, this people were to be brought (together with their king) "unto a nation which neither they nor their fathers had known," (v. 36) that the stranger was to get up above them very high and that they were to come down very low; that he was to lend to them; but they were not to lend to him; that he was to be the head and they were to be the tail." Note also the similarity of the 26th chapter of Leviticus to the chapter we are studying. Are you ready to begin reading?

Yes, if all are ready to listen.

We are; go on.

"Therefore shalt thou serve thine enemies which the Lord thy God shall send against thee in hunger and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flyeth; a nation whose tongue thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed, which also shall not leave thee either corn, wine or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until the high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee. * * * If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the LORD THY GOD. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance, and sore sickness and of long continuance. And the Lord shall scatter thee among all people, from one end of the earth even unto the other; and there shalt thou serve other gods which neither thou nor thy fathers have known, even wood and stone. And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee a trembling heart and failing of eyes and sorrow of mind. In the morning thou shalt say, Would God it were even! and in the even, would God it were morning! for the fear of thine heart wherewith thou shalt fear and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."

What fearful threatenings; were they literally fulfilled?

Not to all the tribes, Clarence; you have read the Bible enough to know that after the death of Solomon, the people of Israel were divided into two kingdoms, Judah with Benjamin lent to her for a light, remaining under Rehoboam, Solomon's son, and the ten tribes falling away to Jeroboam; the one division being called the kingdom of Judah, and the other the kingdom of Israel. Both divisions were to apostatize from God and both were to be punished, but the threatenings that we have been reading about, were to fall in all their horrible weight of woe upon the people of Judah.

For 2520 years she was to endure her punishment, or for seven times, as the period is given in the 26th chapter of Leviticus. In prophecy time is measured on a miniature scale, just as miles are measured by inches on our geographical maps. A day stands for a year, as you will see by reading Numbers xiv. 34 and Ezekiel iv. 6. The spies were forty days searching the land of Canaan, and when the unbelieving host refused to go up and take possession of it in obedience to the Lord's command, he said unto them, "And your children shall wander in the wilderness forty years, * * * after the number of the days in which ye searched the land even forty days, each day for a year, shall ye bear your iniquity." And in Ezekiel, "I have appointed thee each day for a year."

But how do you make out that seven times are 2520 years?

From the book of Revelations xii. 14 and xiii. 5. Where "time, times and half a time" is shown to be forty-two months, of 30 days to a month. Edna. One time would be twelve of these months, or 360 days; two times twice 360 days, or 720 days, and half a time 180 days. And 360 plus 720 plus 180 would equal 1260 days, or prophetic years; so multiplying 7 times by 360 we have 2520 years. I think I have told you about this before, but it is a good plan to repeat these things so we will not forget.

But why was Judah to be punished more than Israel?

Because she was to be the more sinful of the two nations, my dear Elsie. You will find from Jer. iii. 25, how it turned out. Have you found the place? Then read it aloud.

"The Lord said also unto me in the days of Josiah, the king, hath thou seen that which backsliding Israel hath done? She is gone upon every high mountain, and under every green tree and hath played the harlot (worshiped idols). And I said, after she had done all these things, Turn thou unto me, but she returned not, and her treacherous sister Judah saw it. And I saw when by all the causes whereby backsliding Israel had committed adultery (in taking false gods for her husband instead of the Lord) I had put her away and given her a bill of divorce, yet her treacherous sister Judah feared not but went and played the harlot also, * * * "And the Lord said unto me, the backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north and say, Return thou backsliding Israel unto the Lord, and I will not cause mine anger to fall upon you, for I am merciful saith the Lord and I will not keep anger forever."

Do you see how it was, Elsie?

Yes, and I know of a passage in Ezekiel xvi. 51, that says of Judah, "Neither hath Samaria committed half of thy sins, but thou hast multiplied thine abominations more than they * * * Thou also which hath judged thy sisters, bear thine own shame for thy sins, that thou hast committed more abominable than they," etc., was not Samaria, Israel?

Certainly, they were named Samaria from the city of that name, built by their king Omri, to be the capital of his kingdom. We have now settled the matter as to which of the kingdom was to be the more severely punished and why they were to be thus punished and I think that is enough for this time.

AUNTIE WINE.

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Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

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The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preachings by Elder [illegible] Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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Lord, keep me still,
Though storms' wild blow,
And waves my little bark may overflow,
Or even if in darkness I must go,
Yet keep me still.

Lord, keep me still;
The waves are in thy hand,
The roughest winds abide at thy command,
Hush thou thy look in safety to the land,
And keep me still.

Lord, keep me still,
And may I ever hear
Thy still, small voice the count'nance and teacher:
So shall I know and feel thee ever near,
When I am still.

—Faithful Witness.

Communicated.

The Authority to Baptize.

Editor Restitution:

Will some brother (W. H. Wilson preferred) please answer the following question. Did the authority to baptize cease when the Church apostatized? Please answer through THE RESTITUTION. A lover of truth.

OTTO WILSON.

ANSWER.

All such questions as the above must be settled by an appeal to the Word of the Lord. For many years past I have searched diligently the sacred Book, and so far I have not discovered the least evidence that authority to preach the gospel, and administer baptism in obedience thereto, would be taken away by reason of the rise of a great apostasy. But I do find that the apostates themselves will be held responsible for their apostasy, and not honest minded people who desire to walk in harmony with God's will and purpose, which would be the case, if authority to baptize was taken away, because of the existence of an apostasy. To take away the authority to baptize is equivalent to taking away the authority to preach the gospel. The two stand or fall together; the belief of the gospel never becomes efficacious until obeyed in the ordinance of baptism.

Note carefully the following language as to the doom of apostates: "They received not the love of the truth that they might be saved, for this cause God shall send them a strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. ii. 10, 11, 12. The same doom awaits those who will not acknowledge God, and who refuse to obey the gospel according to the commission: "He that believeth, and is baptized shall be saved: but he that believeth not shall be damned."

Jesus was sent to be the Savior of the world, and therefore it is not possible to have a better authority than the declaration of Jesus, that the way to be saved is to believe the gospel and be baptized. No one but an apostate would dare to amend Jesus' rule of salvation by ignoring baptism. "He that believeth not shall be damned," says Jesus, and therefore it must be so, simply because Jesus says so; as he is competent authority on such questions. "He that believeth not," never will be baptized, and in fact it would do him no good if he was, because he is damned already because of unbelief.

As to the doom of those who obey not the gospel, see 2 Thes. i. 8, 9: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not (acknowledge not) God, and that obey not the gospel of our Lord Jesus Christ." I beseech you to turn a deaf ear to all teachers who would lead you to believe the authority to baptize is withdrawn from the church. If you give heed to them, they may prove to be the cause of your damnation.

If a person should thoroughly understand the Biblical significance of baptism, its design, and what it accomplishes and does for a believer, he will see at once that the authority to baptism could not possibly be taken away, without invalidating the plan of salvation.

Let me give a hint or two. Now,

TWO LAWS EXIST.

1. "The law of sin and death."
2. "The law of the Spirit of life." Rom. vii. 2.

The whole human family have passed under "the law of sin and death," "Wherefore as by one man sin entered into the world, and death by sin; and SO DEATH passed upon ALL MEN, for that all have sinned." Rom. v. 12.

"[illegible] came upon all men unto CONDEMNATION." They are in the position of a condemned criminal, and the law must take its course unless he is pardoned by the governor.

"Death passed upon all men," and *that* judgment to condemnation will be final, unless it is set aside by the law of the spirit of life." Neglect to apply THAT LAW and the judgment will take its course. Death is the wages of sin, and every sinner must die, the penalty must be met. There is no life or hope for any one while abiding under the judgment of condemnation. We must draw a distinction between *natural* and *penal* death. Both those under "the law of the Spirit of life," and those under "the law of sin and death," experience natural death alike. But the difference is this. It is affirmed of those who experience *natural* death, while the judgment of condemnation still rests upon them:

"Nevertheless man being in honor abideth not: he is like the beasts that perish. He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." Psa. xlix. 12, 19, 20.

"Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow." Isa. xliii. 16, 17.

"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxvi. 14.

The death of this class of people we are assured by Holy Scripture "is like the beasts that perish." Well, how is that? Men and beasts, condemned and uncondemned, all die the natural death alike. The difference is this, with "the beasts that perish," natural death is *final with them*, and so also with those who die *under condemnation*, never having come under the "law of the Spirit of life," their natural death "is like the beasts that perish," that is, "abideth not," "quenched as tow," "they shall not live," "they shall not rise."

"He that hath not the Son of God hath not life." 1 John v. 12: "He that believeth not the Son shall not see life." John iii. 36.

But those who are *not* under condemnation, having come under "the law of the Spirit of life," it is said, although they experience natural death, "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." John xi. 25.

Contrast this with those who "shall not see life."

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." John xiv. 18, 19.

These are *not* "like the beasts that perish."

"Thy dead men (who have experienced natural death) shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." This is the contrast with regard to those who are "like the beasts that perish," "they shall not rise."

Now, the most important question is, how can we come under

"THE LAW OF THE SPIRIT OF LIFE?"

I would answer, that we must all die (to sin) be buried, and rise again. Being under condemnation, the law demands death as satisfaction. Death to sin is accepted as full satisfaction.

"For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no dominion over him." Rom. vi. 7, 8, 9.

"For he that is dead (to sin) is freed from sin." Being "free from sin," he is like Christ, (penal) death hath no more dominion over them."

"For sin shall not have dominion over you: for ye are not under the law, but under [illegible] and death."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 1, 2.

"There is therefore now no condemnation" to whom?

"TO THEM WHICH ARE IN CHRIST JESUS."

Then all men are under condemnation, with the exception of those who are "in Christ Jesus." The next point to ascertain is, who are in Christ Jesus? It is quite evident that those who are "*without* Christ," (Eph. ii. 11, 12) cannot be "*in* Christ," because all "in Christ" *have Christ*. Eph. ii. 11, 12, states that "Gentiles in the flesh," who are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God *in* the world." Therefore, before any one can be "*in* Christ, such an one must *cease* to be an *alien* from the commonwealth of Israel," and also must cease to be "strangers from the covenants of promise."

THE NEXT STEP

requisite to introduce a sinner under condemnation into Christ is given in Gal. iii. 26-27: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." We here learn that if we desire to be "in Christ," which is a condition in which "there is therefore now *no condemnation*," we must be "baptized into Christ," for only such "have put on Christ," and without being Christ's, we cannot be "Abraham's seed, and heirs according to the promise." It is in connection with being "buried with Christ in baptism," that we have the forgiveness of all past sins;" hence it is at this time, we cease to be under "condemnation," "being dead in your sins," and when "dead to sin," the law is satisfied, and we are "free from the law of sin and death." For proof see Col. ii. 12, 13: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Having died to sin, we must next be buried and rise again to new life. See Rom. vi. 3-5: "Know ye not, that so many of us as were baptized into Jesus Christ [illegible] into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The question is asked: "Did the authority to baptize cease when the church apostatized?" If it did, then none have been saved since the apostasy arose. "Condemnation" having passed upon the entire race of man, and it is only "in Christ," where there is "no condemnation," and none are "in Christ" unless they "have been baptized into Christ," and if the authority to baptize, ceased with the rise of the apostasy, then there has none been saved since that time, and we all die "like the beasts that perish," and "shall not rise." This is our condition if the authority to baptize has ceased. There is not a particle of Scripture authority to indicate that the work of salvation would be completely blocked by a great apostasy. It has nothing to look to, save the vain imaginations of men. Jesus makes baptism or the birth of water, an essential prerequisite to salvation. I quote from John iii. (Diaglott).

"Indeed I assure thee, if any one be not born from above, he cannot see the kingdom of God." The word "any one" in place of "a man" indicates a [illegible] none are left out. Again:

[illegible] cannot enter the kingdom of God." The word "a man" or "any one" in this text, is from the Greek word *anthropos*, and signifies a human being without regard to sex. Now, if this human being does not experience the birth of water and finally of the Spirit, Jesus says, "*He cannot enter the kingdom of God.*" Why? Because the sentence of condemnation still abides with such an one.

See Titus iii. 2: "He saved us through a bath of a new birth, and a renovation of Spirit holy." Eph. v. 26: "The Anointed One loved the congregation and delivered himself up on her behalf; so that having *purified* her in the *bath of water*, he might sanctify her by the Word."

The Scriptures emphatically make baptism an important saving element in the plan of salvation. It is the point where the one who dies to sin, buries the "old man," and rises to a new life, and passes from under the "law of sin and death," a condition in which there is "no condemnation." This is an individual matter, which cannot be affected by any apostasy, either great or small.

W. H. WILSON.

Destiny of the Wicked.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter iv. 18. I want to write on this all important subject and I will let the Bible answer in all cases. Then listen to David in Psa. i. 1, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night, and he shall be like a tree planted by the river of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." In Psa. xxxvii. 9, David tells us that evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. Yet, the evil doer shall be cut off; thou shalt diligently consider his place and it shall not be. Ver. 10. ** And they that be cursed of him shall be cut off. Ver. 22. Wait on the Lord, and keep his way, and he shall exhalt thee to inherit the land; when the wicked are cut off, thou shalt see it. Ver. 34. [illegible] the wicked shall perish; and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Ver. 20.

Now let us quote Job xxi. 30, "That the wicked are reserved to the day of destruction? They shall be brought forth to the day of wrath. Yet shall he be brought to the grave, and shall remain in the tomb. ver. 32. Read also Prov. ii. 21, 22, For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The righteous shall never be removed; but the wicked shall not inhabit the earth. Prov. x. 30. Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner. Prov. xi. 31. Yes, the righteous will inherit the earth, but the wicked are cut off from the earth. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul, praise ye the Lord. Psa. civ. 35.

Some think it is wrong for us to rejoice at the destruction of the wicked, but David rejoiced, for he knew they were not prepared for the society of the righteous, for in their distress they will call for the rocks and the mountains to fall on them and the hills to cover them; it is mercy on the part of God to put them out of existence. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand. Rev. vi. 15, 16, 17. This proves that the sinner cannot stand in the day of judgment. He wants to die, and the God of love will execute him, he has done him no injustice: for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Hear David again in Psa. vii. 9, 0 let the wickedness of the wicked come to an end; but establish the just: for the righteous God tri th the hearts and reins. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; when he comes in flaming fire * * * who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. i. 6-8. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. Psa. xi. 6.

When Lot and family left Sodom this was their portion. See Jude ver. 7. And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly. 2 Pet. ii. 6; Mal. iv. 1-4; Acts iii. 19-26; Acts iii. 23. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people, this during the time of the restoration of all things spoken of by all the holy prophets since the world began.

In conclusion, before God I must write and speak as the oracles of God spake. I must preach the Word. If we wish to stand up boldly in the day of judgment we must take heed to what we teach. A few years ago I met a man who was sound in faith. I immersed him and his wife into the all-saving name of Christ, and for a while all went well, but when last I met him I was grieved at the change, for he said, if Christ did not save all of Adam's race his mission on earth would be a failure. He believed, he said, that the Devil would be reformed and would be in the kingdom; but he and Paul differ very much. Hear Paul in Heb. ii. 14, "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. He that committeth sin is of the Devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John iii. 8. We learn from these two witnesses that the devil and his works will be destroyed. I feel safe, dear ones of like precious faith in company with these witnesses. I will stand with them and take my chance. May the dear Lord soon come is my prayer.

J. S. HATCH.

John xv. 8.

"Herein is my Father glorified, that ye bear much fruit."

When surveying the boundless ocean of covenant mercy—every wave chiming "God is love," does the thought never present itself "What can I do for this great Being who hath done so much for me?" Recompense, I cannot! No more can my purest services add one iota to his underived glory, than the tiny taper can add to the blaze of the sun at noon-day, or a drop of water to the boundless ocean. Yet, wondrous thought! from this worthless soul of mine there may roll in a revenue of glory which he who loves the broken and contrite spirit will not despise, "Herein is my Father glorified, that ye bear much fruit."

Reader! are you a fruit-bearer in your Lord's vineyard? Are you seeking to make life one grand act of consecration to his service—one thank-offering for his unmerited love? You may be unable to exhibit much fruit [illegible] bid you to point to any splendid services or laborious and imposing efforts in the cause of God. It matters not. It is often those fruits that are unseen and unknown to man, ripening in seclusion that he values most; the quiet, lowly walk—patience and submission—gentleness and humility putting yourself unreservedly in his hands—willing to be led by him, even in darkness—saying, "Not my will, but thy will,"—the unselfish spirit, the meek bearing of an injury, the unostentatious kindness,—these are the fruits which your Heavenly Father loves, and by which he is glorified.

Perchance it may be with you a season of trial, the chamber of protracted sickness, the time of desolating bereavement, some furnace seven times heated. Herein, too, you may sweetly glorify your God. Never is your Heavenly Father more glorified by his children on earth, than when, in the midst of these furnace-fires, he listens to nothing but the gentle breathings of confiding faith and love—"Let him do what seemeth good unto him."

Yes, you can there glorify him in a way which angels cannot do in a world where no trial is. They can glorify God only with the crown; you can glorify him with the cross and the prospect of the crown together! Ah! if he be dealing severely with you—if he as the Great Husbandman, be pruning his vines, lopping their boughs stripping off their luxuriant branches and beautiful rods, remember the end! "He purgeth it that it may bring forth more fruit," and "Herein is my Father glorified."

Be it yours to lie passive in his hands, saying in unmurmuring resignation, "Father, glorify thy name!" Glorify thyself, whether by giving or taking, filling my cup or emptying me from vessel to vessel! Let me know no will but thine. Angels possess no higher honor and privilege than glorifying the God before whom they cast their crowns. How blessed to be able thus to claim brotherhood with the angels in the upper sanctuary, nay more, to be associated with the Savior himself in the theme of his own exalted joy, when he said, "I have glorified thee on the earth."

J. R. MACDUFF.

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb'y 19, 1902.

"Anger is often more hurtful than the injury that caused it."

It was Huxley who said that "thoughtfulness for others, generosity, modesty, and self-respect are the qualities which make a gentleman or lady, as distinguished from the veneered article which commonly goes by that name."

The Spirit predicted that in later times some would apostatize from the faith, forbidding to marry, and commanding to abstain from meats which God has created to be received with thanksgiving of them who know and believe the truth.

An earthquake in the Transcaucasia region has destroyed the city of Shamaka, 4000 houses are in ruins, and 2000 people killed. A volcano has burst out with flames and streams of lava, and the river Geouchaika has changed its course.

In the great fire last week at Patterson, N. J., many of the churches were burned, and places to hold services were few. Rabbi Isaacs cast aside all traditions and prejudices, and opened the Jewish Synagogue for the use of the Presbyterians.

At an audience given a man from New York, the Pope of Rome manifested a knowledge of and interest in American affairs, and expressed pleasure at the growth of his church in the United States, claiming to have 20,000,000 members, making this the fourth Catholic country in the world.

"The reason why people are soon offended," says *Jones of Nayland*, "is only this, that they set too high a value upon themselves; a slight reflection can never be a great offence, but when it is offered to a great person; and if a man is such in his own opinion, he will measure an offence, as he measures himself—far above its value."

Davidic Promises.

In 2 Samuel vii. 1-16 is an account of a message Jehovah sent to David by Nathan the prophet. David had informed the prophet of his purpose to build a temple in which the ark of God might dwell, and the prophet told him to do all that was in his heart. But during the night the Lord told Nathan to inform the king that his plans interfered with Jehovah's purpose in the matter of a house for him to dwell in,—saying, "Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people over Israel,—and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name like unto the name of the great men that are in the earth.....Also that the Lord telleth thee, that he will make thee an house; (that is, a royal family or dynasty,) and when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom; he shall build an house for my name, and I will establish the throne of his kingdom for ever.....And thine house and thy kingdom shall be established for ever BEFORE THEE, thy throne shall be established for ever."

It is interesting to see what King David thought of the message from God, or how he understood it. It is evident that he was almost over-powered by the greatness and goodness conferred upon him,—for he retired, and sat before the Lord, and said, "who am I, O Lord God? And what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God [compared with what he has just now promised] but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of men, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy Word's sake [to Abraham Isaac and Jacob] and according to thine own heart, hast thou done all these great things, to make thy servant know them.....And what nation in the earth is like thy people, even like Israel..... for thou hast confirmed to thyself thy people Israel to be a people unto thee forever; and thou, Lord, art become their God, the Word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said; and let thy name be magnified for ever, saying the Lord of Hosts is the God over Israel; and let the house of thy servant be established before thee..... And now O Lord God, thou art that God, and THY WORDS BE TRUE, and thou hast PROMISED THIS GOODNESS unto thy servant. Therefore now let it please thee to bless the house of thy servant that it may continue for ever before thee, for thou, O Lord God hast spoken it, and with thy blessings let the house of thy servant be blessed for ever."

"Now these be the last words of David,—David the Son of Jesse said, and the man who was raised up on high [from the sheepcote to rule Israel] the Anointed of the God of Jacob, and the sweet Psalmist of Israel, said:—"The Spirit of the Lord spake by me, and his Word was in my tongue. The God of Israel said, the Rock of Israel spake to me, [Here follows what the Rock of Israel said to him] "He that ruleth over men must be just, ruling in the fear of God. And he [the Just One who shall rule over men] shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after a rain. Although my house be not so with God [at present] yet he hath made with me an everlasting covenant, ordered in all things and sure; ["arranged in all things and kept;"—Young's trans.] for this is all my salvation and all my desire, although he make it not to grow;" or as Young's, "For he hath not caused it to spring up, (yet) therefore it was his *desire*, and expectation—indeed, it was his salvation."

What a delightful vision of that good time to come when HIS SON—the JUST ONE, shall rule over men with righteousness throughout the earth, —and *himself*, David, one of the admiring ancients before he shall reign gloriously. 2 Sam. vii. 16, and Is. xxiv. 23. There must be men to be ruled. We have given only the *divine testimony* to certain ones who persistently reject the reign over mortal men in the age about to dawn, and leave the consequences with him, because it is not possible to help them by any thing we can say.

We however ask those referred to, to carefully read the 72nd Psalm and find a place in that pen picture for the utter destruction and desolation to take place, in their estimation, when the Lord returns according to Promise. And from thence go to the 89th Psalm and read where the Holy One of Israel says, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven;" and while reading remember that to disbelieve, or neglect the Word of God is to despise it,—and that despisers of the Word are to be destroyed. Prov. xiii 13.

Truly this is a sinful and perverse generation. Anything and almost everything except the truth of God is caught at eagerly. *Leaves of Healing* has been sent to us, showing that Dowie, upon whose lips thousands hang, in a recent sermon said on the subject of the above Scriptures,—

"I do not take much stock in David, and I take less in Solomon. Everybody knows that." Should not everybody also know there is no Davidian stock on the market?

Again he says of David:—

"I do not know how ever he got into heaven. I hope he did not get there, but I am quite sure he had to get a new heart before he got there. I fancy the Lord Jesus Christ found David in hell, and I think you will find that by the Bible. "Thou wilt not leave my soul in hell".....I do not care a snap what you say. You can send it over the world, but that is my opinion about David, and I will stand by it."

This is from the man who has the effrontry to say:—"As Elijah, the prophet, God has sent me to you, and to all the world, with authority to deliver a Message of Purity, (Mal. iii.) a Message of Peace, (Mal. iv. 2-6) and a Message of Power," quoted from the words of JESUS, Matt. xvii. 11, who, he declares in the same sermon as the above, came down the muddy stream of harlots. What a recommendation for Jesus!! At least Elijah the Prophet should know that when God pardons, he remembers one's sins no more; at least he should know that God's estimate of David is different from his. At least he should know that the words "thou wilt not leave my soul in hell," was prophetic of Christ; Acts ii. 30, 31; at least he should know that David was still in his grave 1000 years after his death, Acts ii. 34; and not in heaven. At least this man should know he is a blasphemer, and a pious fraud, but he appears not to.

Skepticism and Credulity.

"From the drift religious it appears that controversy is fast settling down to a conflict between two extreme parties—those who believe every thing, and those who believe nothing; the disciples of credulity, and the disciples of skepticism. The first rely on authority,—foremost among these, and the only self-consistent ones, are the Roman Catholics and into the Roman Catholic Church all other popular churches should merge, by logical consistency,—we mean all who receive their opinions because their sect, their church, or their creeds assert them, not because they have been found to be in conformity true."

The second class have been reared on a cultivated understanding. This was the root of rationalism. Enlighten, they said, and sin shall disappear. Enlighten, and we shall know all that can be known of God. Sin is an error of the understanding. Show man that sin is folly and sin will disappear. Political economy will teach public virtue. Knowledge of anatomy will arrest the indulgence of the passions. Show the drunkard the inflamed tissues of the brain, and he will be sobered by fear and reason.

In reply to this doubly distilled nonsense we point to the fact that those who but a short time ago preached the above gospel are now bowing in abject reverence before Egyptian mysteries of three thousand years ago. They distrusted everything till they at last distrust their own conclusions, and are more credulous than those they sneer at."

The great Physician shows the nature of the disease that causes all the ills referred to, in Matt. xv. 19. It is heart disease—"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Neither fear nor reason will stop these troubles. A man with this disease of the heart is not worth mending. Nothing short of a new heart will help him.

"Tares."

Says Horatio B. Hacket, by way of illustrating the parable of the tares: —"In passing through the fertile country of the ancient Philistines, on the South of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much, that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. "This is the plant to which the Savior referred in the parable as the tares which sprang up among the wheat, and which the owner, because it was so much like the genuine wheat, directed his servants to suffer to remain until the harvest, "lest, while they gathered up the tares, they should root up also the wheat with them." Matt. xiii. 24. I collected some specimens of this dreadful weed, and have found, on showing them to friends, that they have invariably taken them quite invariably for some species of grain, such as wheat or barley."

"Husks."

The same author says respecting the husks in the parable of the prodigal: "The word 'husks' is an unfortunate translation of the Greek term for which it is employed. The word so rendered signifies "little horns," with reference to the curved shape of the pods of the fruit of Carob-tree, that fruit being the article of food which the prodigal is represented as having eaten. It is a large tree with a thick foliage and wide-spreading branches. I saw it growing on the Mount of Olives and elsewhere around Jerusalem. The fruit is a leguminous product, resembling the pod of our locust tree, but much larger. It has a sweetish pulp when tender, but soon becomes dry and hard, with small seeds which rattle in the pod when shaken. It emits a slight odor when first gathered, offensive to those who are not accustomed to it. The poor use it as food. I was told at Smyrna that it is in great request in some of the Greek islands, as a nutricious article for fattening swine. It constituted, I think, a part of the provender with which our camels were fed in travelling through the desert. Great quantities of it were exposed for sale in the market at Smyrna. Some specimens which I brought away with me averaged six and eight inches in length, though they are said to be often eight or ten inches long. It is not meant in the parable that the prodigal resorted to food absolutely fit only for swine but that he who had been brought up in wealth and luxury was reduced to such want as to be obliged to subsist on the meanest fare.

Stumbling Blocks.

The following paragraphs on stumbling blocks are worth preserving no matter who wrote them:—

"Strive [illegible] from the habit of [illegible] to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow an unpleasant letter, a disagreeable criticism, an uncharitable remark, or other trial of any kind to darken your whole day and cast a shadow over your life.

Make up your mind resolutely that nothing shall stand in the way of your genuine success. You cannot allow your life to be darkened by the clouds cast over your path way by those who wish to injure you.

Misfortunes and difficulties make strong those who have the courage to surmount them and use them as stepping stones instead of stumbling blocks."

The Anglo-Japanese Alliance.

Last week an announcement was made that startled the whole world. It came in the shape of an alliance between England and Japan, to continue for five years, the object being to keep intact the Chinese Empire and Corea. The Chicago *Tribune* gives the matter as good a write-up as we have seen, and we herewith give our readers some extracts taken from that paper.

It will be noticed that this country having any part in the negotiations at Pekin in conjunction with England and Japan "lacks confirmation." It is always well to join parts that fit together, and right here we should not forget a remark made by the late President McKinley when defining the position of the United States in the question of a partitioning of China. It was to the effect that this nation favored maintaining the Chinese Empire, but that we should stand aloof until "our interests were interfered with." Inasmuch as "our interests" are identical with England in this case, it comes quite natural to think that the United States will not be opposed to this action, but rather endorse it, if not openly favoring the plan.

We give considerable space to this because it is quite likely to have an important bearing on affairs in the far East. Following are the extracts cited:—

With the announcement of a five-year alliance, offensive and defensive, between Great Britain and Japan, events in the far East have taken a new and unexpected trend. The pact is short but so clear in its terms that no other power will have any difficulty in understanding it, or find any way to misconstrue it. Stated in the fewest possible words, the two nations agree to maintain and defend the integrity and independence of China and Corea for the time stipulated in the agreement, [illegible] them jointly in time of peace and assisting each other in time of war. This is an announcement that any power menacing or seeking to disturb the independence of China or Corea must settle with Great Britain and Japan.

The combination is a powerful one from the naval point of view. It is also strong from a political and diplomatic point of view. Neither the United States nor Germany will be likely to protest against it. Germany is satisfied with its naval base at Kiao-Chou, and so long as China is not invaded or menaced probably will remain content. As to Manchuria, it has made no protests against Russia's operations in that province. The new agreement will be grateful to the United States, for it is in the interests of the "open door" policy. It is also a compensation to Great Britain for the naval station at Wei-Hai-Wei, which it has abandoned as of no use in protecting its interests, which lie chiefly within the basin of the Yang-tse. It is of the highest importance to Japan, whose interests are mainly in Corea, and have been menaced of late by Russia.

That the agreement is a direct warning to Russia and an indirect warning to France is most likely. It serves notice on those powers that the status quo in China and Corea is to be maintained, and indirectly that any further advances of Russia will be checked by Great Britain and Japan together. How far it applies to the Russian occupation of Manchuria remains to be seen. The Russians are already there, and, if all reports be true, by the consent of China. No steps have been taken to annex it to Russia, but the Russian influence is paramount in a large part of the province. The Japanese Minister in London says that the treaty was not directed specially against Russia, but that Manchuria is undoubtedly within its scope. If this be so, there is possibility of trouble. Time will tell.

It is premature now to discuss the outcome of this new and unexpected treaty. There is much below the surface that is unknown. There are many moves yet to be made on the Oriental chessboard. Other treaties may yet be negotiated. The United States can not be a party to any of these foreign alliances, but its opinion will be none the less highly respected. At present, as an interested looker-on, it is satisfied with the pact made by Great Britain and Japan, for its commercial interests are the same as those of these two nations. Their purpose is neither aggression nor self seeking, but simply "to maintain the independence and territorial integrity of China and Corea, and secure equal opportunities in those countries for commerce and industry of all nations." The United States, of necessity, sympathizes with these purposes.

Britain's offensive and defensive alliance with Japan places an entirely new aspect on the far Eastern question. The alliance is clearly directed at Russia, and it will be construed in every capital in Europe as a direct warning to the Czar that further aggression in China must cease—in fact, England and Japan have told the Czar in so many diplomatic words that the treaty by which Russia seeks to acquire complete control of the Province of Manchuria must not be signed, and that Japan's interest in Corea must not be endangered by Muscovite encroachments.

Russia has been pressing for a firm foothold in Manchuria and Corea since the close of the Chino-Japanese war. It was Russia primarily who compelled Japan to give up the Manchurian peninsula, after having wrested it from China by the sword. It was Russian intrigue that undermined British and Japanese influence in Corea. It was the Russian diplomacy that took advantage of the Boxer uprising two years ago to seize the entire Province of Manchuria and to dictate the terms of a treaty with China while the latter was helpless at the feet of the powers.

The death of Li Hung Chang prevented the signing of the Manchurian treaty. That China, under the masterful will of Earl Li, would have signed is regarded as a foregone conclusion in diplomatic circles. So anxious was Russia to secure the Chinese signatures to the treaty that the Czar's envoy approached Earl Li on his deathbed and vainly sought the assistance of the aged statesman, even then in the semi-unconsciousness of approaching dissolution.

Two weeks ago it was announced that Great Britain, Japan, and the United States had filed a formal protest at Pekin against the conclusion of the Manchurian treaty. The statement lacks verification as far as the United States is concerned, although American interests are unquestionably deeply involved. But it is not to be doubted that England and Japan, either jointly or individually, filed a protest with the Chinese authorities.

Inasmuch as Russia has paid no heed to the protest, but is still using every effort to secure China's signature to the treaty, which practically adds Manchuria to the Czar's domains, the treaty between England and Japan, announced during the week, brings the far Eastern situation to a crisis.

British commercial interests in northern China are only exceeded by those of the United States. Russia has steadily encroached upon these British interests, and the friction between the two powers became acute in 1899, only to be ended by a treaty known as the Anglo-Russian agreement, in which Great Britain agreed not to seek any railway concessions to the north of the Great Wall, and Russia bound herself not to interfere with British railway concessions in the Yang-tse Kiang Valley.

Russia has broken her agreement with Great Britain. Taking advantage of the Boxer troubles, Russia seized the British railroad north of Pekin and attempted to take by force British railway property at Tien-Tsin. It was only by the most urgent demands that Russia relinquished control over the British railroad of Pekin. Even then Russia exacted the condition that no other power should have the right to send troops to protect it and that no extension or branch lines would be permitted. Russia showed further inclination to ignore the Anglo-Russian agreement of 1900 with reference to her promise made not to interfere with British interests in the Yang-tse Valley. A Belgian syndicate had for years a concession for the construction of a railway from Hankow, on the Yang-tse River, to Pao-ting-fu, ninety miles south of Pekin. At the outbreak of the Boxer war 107 miles of this road had been completed. During the last year the Belgian syndicate disposed of its rights to French capitalists put forward by Russia.

Japan has protested without ceasing against Russian encroachments in Manchuria, for a glance at the map will show that when Russia is firmly seated in Manchuria Corea will only be a handful more to grasp. Already Russia has attempted to get an actual foothold in Corea by the efforts to seize the Corean harbor at Masampho as a naval base. Nothing but the mobilization of the Japanese fleet last year prevented Russia from seizing the port openly.

Japan has always claimed Corea. It was to free Corea from Chinese control that Japan engaged in war with China six years ago, only to have the fruits of victory snatched from her hands by Russia.

Selections.

Never lower your principles to this world's standard. Never let sin, however popular it may be, have any sanction or countenance from you even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before God. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again, in order that the lights may shine without obstruction, we must be simple and study simplicity. This is by no means an easy as it at first sight appears: for in this artificial and high pretentious age, all society is overlaid with numerous affectation as the contrary of truth and as hypocrisy on a small scale, and allow yourselves to be seen freely by those around you in true colors.....As Christians we must eschew untruth in every form, we must labor to seem just what we are, neither better nor worse. To be true to God and the thought of his presence all day long, and to let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively for the impression we are making upon others; to feed the inward light with oil, and then freely let it shine—this is the great secret or edification. May he indoctrinate us into it, and dispose and enable us to illustrate it in our practice.—*Dr. Goulburn.*

Why will you keep caring for what the world says? Try, oh, try, to be no longer a slave to it! You can have little idea of the comfort of the freedom from it—it is bliss. All the carping for what people say is pride. Hoist your flag and abide by it. In an infinitely short space of time all secret things will be divulged. Therefore, if you are misjudged, why trouble yourself to put yourself aright? You have no idea what a great deal of trouble it saves you. Roll your burden on God, and he will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here I am, a lump of clay; thou art the potter. Mould me as thou in thy wisdom wilt, never mind my cries. Cut my life off—so be it; prolong it—so be it. Just as thou wilt, but I rely on thy unchanging guidance during the trial. Oh the comfort which comes from this!—*General Gordon.*

Truths are usually twins; each is the special complement of some other. It is often preached that Christians should bear witness for Christ. The twin truth, not so often preached, is that they should bear witness against Christ's enemies.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Faith, Hope and Love.

1 Cor. xm. 13.

Let faith in God, who made all things,
Our powers employ with all good means,
To do on earth his holy will,
And love for Christ each soul to fill,
And teach mankind their Maker's ways,
So they may praise him all their days.

Let hope inspire our every thought,
And aid us in our daily walk,
And be an anchor to the soul,
Which holds to life within the veil,
Where Christ, our interceding Lord,
Is the High Priest enthroned with God.

Let perfect love to God above,
Unto our neighbor also move;
And thus perform God's holy will,
And all his righteous laws fulfil;
As peace and joy will then abide,
Give praise to Christ, the crucified.

While faith lays hold of power with God,
And with our works is perfect made;
So hope inspires to noble deeds,
And lifts our prayers to him who heeds;
But love, the greatest of the three,
Abides through all eternity.

By repeating the last line, this hymn will go in the tune to which we set the words commencing thus:—

"My hope is built on nothing less," etc.

D. D. Latimer.

Communicated.

Rev. xiii. 11.

A request for light on Rev. xiii. 11, was made in THE RESTITUTION some months in the past; and I have waited long for a reply by some of the brethren, but none having appeared, I will offer a few thoughts. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." This first point to be established is the chronology of this power, the symbol of it being "another beast."

In the revealing of the rise and fall of nations by the divine Spirit, there has been observed a likeness between Daniel and John. In Dan. vii. we have the account of four different powers, represented by four different beasts; that came up from the sea. And in the fulfilment of the symbols we have: Babylon, Medo-Persia, Greece and Rome; which made their appearance in the order, chronological, as indicated in the vision. And after the fourth kingdom was divided into ten kingdoms, symbolized by the ten horns. "There came up among them another little horn." The fact that the little horn came up on the head of the fourth beast, indicates that it receives its power from the fourth kingdom, and that it directs the actions of the beast in its last phase.

The symbol in Rev. xiii. is said to be "another beast," so is Medo-Persia, another than Babylon, so is Grecia another than Medo-Persia; so is the little horn another than the ten; and by the law of analogy the symbol of Rev. xiii. 11, is another than the dragon ch. xii. and than the leopard beast of ch. xiii. The dragon of ch. xii. being a symbol of pagan Rome, makes war against the woman; but when there came a change in the religion of the empire it necessitated a change in the symbol. So in ch. 13 we have a beast like a leopard, inhering in his composition the elements of which the former beasts were composed of (like a leopard) Grecia; "feet like a bear;" Medo Persia; "mouth as the mouth of a lion" Babylon. This leopard like power after receiving a mouth that spoke "great things and blasphemies" was to "continue forty and two months." Margin "or to make war." This time being in connection with a symbol, is symbolic time, and covers the time from the decree of Emperor Phocas, A. D. 610 to A. D. 1870, when the Papacy lost its power to make war, or ceased to be a civil power, and now confesses himself to be a prisoner in the Vatican; thus fulfilling the statement in verse 10, "He that leadeth into captivity shall go into captivity. He that killeth with the sword must be killed with the sword." Then comes the statement, "Here is the patience and faith of the saints," having reference to the long Papal persecutions. This brings us to the introduction of the symbol under consideration, "another beast." If we put away the symbol, and give the literal it would read, "another nation coming up out of the earth." Mark the contrast; the other powers came up out of the sea; but this one "out of the earth," is significant; the earth being a symbol of the common people as contrasted with royalty or those in the political heavens. Our ability to read the symbols aright measures our knowledge of the prophecy. A few texts from the Bible will convey to the mind what is symbolized by "coming up out of the earth."

In Isa. i. 2, we read, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken;" and again in Deut. xxxii. 1, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." And in Rev. xii. 9, we read that the dragon that appeared in the heaven, "was cast out into the earth, and his angels were cast out with him." And again in ver. 16, "The earth helped the woman." The passages from Deuteronomy and Isaiah, convey the same idea; that the heavens are those in authority, and that the earth is another class, but in the 12th chapter of Revelations it was plain. The dragon appears in the heaven, and after that he is cast out into the earth; and is said to come down to the inhabitants of the earth; so that "coming up out of the earth" symbolizes a nation that has its origin in the common people, or is composed of democracy, as the source from which it draws the material for its growth. "And he had two horns like a lamb, and he spake as a dragon." Horns being the symbols of power; and in these being like a lamb would indicate that the exercise of power in this case would be lamb like, "But he spake as a dragon." The dragon was a symbol of Imperial Rome when ruled by the Cæsars, and at that time when Rome had a contest with Utica, one of her senators spake thus, "No pent up Utica confines our powers; the boundless universe is ours." Imperialism is the growing idea in our country today. "The United States is sovereign on this Continent, and its fiat is law," Monroe doctrine condensed in the luminous phase of Secretary Olney of the Cleveland administration.

There seems to be inconsistency in a lamb like power speaking like a dragon, but we find it in the symbol, and in our actions in the Philippines. The fulfilment of this symbol has progressed far enough, so that the watcher need no longer to be at a loss to find its counterpart. During the Spanish war and especially after the destruction of the Spanish fleets, our papers in giving extracts from European papers, expressed the very language of the prophecy, "another" nation has entered the arena; "another" nation has appeared, another nation has to be considered, another nation threatens to upset the balance of power.

What a serious omission it would be on the part of the Deity, in giving an history of the world by symbols, to have passed over in silence the greatest nation of them all. The one that came up as it were in a day, has transformed a wilderness into thousands of miles of fruitful fields; whose commerce outstrips "if we take into account its internal trade" that of any other nation, and has about as many miles of railroads as all of the rest of the worlds combined; that leads all nations in scientific inventions and in wealth. The United States is today the wonder of the world. No wonder that it is written, "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." Rev. xiii. 13. By a reference to Job i. 16, we learn what the fire of heaven is, a messenger that informs Job that "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them." The fire of God from heaven is nothing more nor less than the lightning which Franklin drew from the clouds; Morse taught it our language; Edison and a host of others have harnessed it, so that it lights up our cities and towns, sends messages the world over, and bids fair to become the greatest motive power in the world. These wonders, great as they are called, are no priestcraft but real scientific wonders of the last days; and are performed in the time when knowledge was to be increased Dan. xii. preparatory to the establishment of God's everlasting kingdom on the earth, when the earth will be governed from one center, therefore the necessity of immediate communication from Jerusalem to the remotest parts of the earth. In the days of the coming King, "The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.....He shall have dominion also from sea to sea, and from the river unto the ends of the earth.....The kings of Tarshish and of the isles shall bring presents.....Yea, all kings shall fall down before him; all nations shall serve." Psa. lxxii. 8-11.

GEO. FRANCIS.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Trusting the Lord.

People often talk about trusting the Lord, when the kind of trust they are meaning is entirely unscriptural. I do not believe it would amount to any thing for any one to sit down and "trust God" to teach him to read, when ample facilities were within his reach to accomplish this purpose, and he persistently refuses to avail himself of the helps proffered him. I do not believe that the strength, vitality, and the replenishing of the waste of the system that can only be obtained by eating wholesome food, will be given us while we refuse to take that food, or knowingly persist in taking unwholesome food into the stomach, no matter how much we *may suppose* that we trust God.

I do not believe that our trust in God for the means to issue THE RESTITUTION will pass current in heaven while we either neglect or refuse to do what we can to assist in the work.

There is another point which is sometimes remembered when "the Lord wants THE RESTITUTION published he will furnish the means." I do not question his ability to do so in the least. The silver and the gold are his, and the cattle on a thousand hills are his. Yea, his resources are infinite. There is, however, a principle involved in the above statement, that needs looking into. If THE RESTITUTION was to stop for the want of means, would the fact that it was necessary to stop it for that reason prove that the Lord wanted it to stop? If a special providence is manifested in stoping a periodical, there must be special reasons for such intervention. If the Lord stops a paper he must have good reasons for so doing, and I know of but one reason that would cause Divine interference, and that must be that teachings of that periodical are pernicously erroneous. The Infinite Father is not governed by fancies. If I were to believe in a providential discontinuance of THE RESTITUTION I should base my belief on the contingency named above, for I could not believe it possible for the Lord to interfere in stoping it for any other reason.

I am, however, fully aware of the truth taught in all the Scriptures, that in all his dealings with the children of men he treats them as being entirely free in the exercise of their wills, and treats them thus because they are free, absolutely free in the exercise of their volition.

Now for the application of these principles. There is not a single patron of THE RESTITUTION who believes that God will move on any one to withhold funds from the support of THE RESTITUTION because its teachings are pernicious. It advocates great principles of truth that are not believed nor published by other papers. If therefore, God interferes at all, we must believe it will be in favor, for he will not oppose his own truth. For all of the brethren are builders, even if some of us may use hay, wood and stubble, for perfection has not come yet. So much for the first principle.

There is no necessity for THE RESTITUTION to be discontinued I am fully aware is an established fact. If those who read the paper would practice one half the economy that some are compelled to practice, means would be abundant. If some would lessen their certificates of deposit a mere trifle comparatively, there would be no lack. If however, we are disposed to gratify our pride, our appetites, our covetousness, or our selves in anything that is needless, such as the use of tabacco, cigars, and too much coffee and tea, and ourselves and sisters try to keep up with the world in the fashions of the day [illegible] RESTITUTION go down for lack of funds, I do not believe that God will work a miracle to furnish us with religious reading, that is needful for our comfort, instruction and edification.

In my travels I stay with many of the brethren. Well, I begin to look around for THE RESTITUTION, but see neither it or any other religious paper in the house. I ask if they take any religious paper at all, and get reply "Oh no, we are too hard run for that. I gaze at the center table and count—St. Louis Globe-Democrat, St. Louis Republican, Kansas City Star, Sunday Sun, Missouri World—no religious paper. When you read one of this sort of papers you have got about all five of them read. Too hard run to take THE RESTITUTION. The Editor of the religious paper may starve to death or beg for the brethren to pay their tithe to the Lord, or to get them to help bear one another's burdens. My brethren, I fear we have a name of Christian, and ought to be alive to God, and dead to the world, but fear we are dead to God, and alive to the world.

We have some more knowledge than the professed churches have, but they have the zeal without the knowledge. New brethren, for God's sake, and for shame's sake, let us never let Brother Underwood have to put another article in the paper asking us to pay him what we justly owe him. How would you like to have to dun a man every week for a day's work that you had done for him. Oh, that is my ox that was gored. Oh yes, that is the difference. Well, let us play the other way. Say it is Brother U's ox that is gored, or in our dealings with Uncle Sam, we refuse to pay our tax, then what? Oh you say, let us quit. All right, I say, all pay for your paper, and all work to spread the gospel instead of loaning out money, or hoarding it in the bank. Let us owe no man anything but to love him.

It is possible that THE RESTITUTION in which we are so much interested, may suspend, but its suspension cannot be attributed to a lack of earnest and untiring zeal, and effort and sacrifice on the part of its Editor. It will not be suspended because there is not abundant means in the hands or in reach of its readers. It will not stop because God wants it to stop, and we better not lay it to the Lord if we let it stop. It will be because you do not furnish the means to keep it going.

Will we send in the means and relieve the Editor from a portion of the cares and anxieties that burden him in his work, or will we let him bear the burden alone, and we only share in the blessing that is bourne to us each week in its columns? Shall we share the fullness of the life of the eternal ages if we refuse to obey Christ here? Bear ye one another's burdens, and so fulfil the law of Christ. Refuse to obey them, and break the law of Christ.

Yours in hope.

JOHN FOORE.

Editor Restitution:

As a student of the prophets I was particularly interested in the short but suggestive article by A. S. Clough entitled "the Vile Person." I have read multitudinous writers on the subject of the antichrist, but have never been entirely satisfied by any of their conclusions, that the pope or any one else so far has even began to fulfil the requirements that the prophetic record demands. Hence the conclusion that the great antagonist is yet to put in his appearance; and it seems to me in this connection that the first editorial article in the same number of THE RESTITUTION, Feb. 5, throws light on this subject when it speaks of "the alarming peril of the day is Naturalism, Rationalism, the denial of any Divine agency."

This is, in my opinion, the key to the whole situation. There has never been in the whole history of the world *so far* as I am aware, any ruler who has "exalted himself above all that is called God, and that is worshipped." Such a one in fact could not and would not be tolerated, because of the fact that up till now the world has been "altogether too superstitious," and it would have been altogether impolitic for any ruler to unduly trample on the religious convictions of those who were depended on for support. Hence it is safe to say that up to date it never has been done, at least openly.

Now, however, it is different. The denial of any Creative Intelligence is quite *au fait* doctrine with the modern so-called Scientist, who does not tolerate the idea that there is any possibility of any greater intelligence than himself.

This is the contention, brethren, that we have to contend now. No use of [illegible]ining our guns [illegible] each other about any minor matters in gospel doctrine. The enemy is digging out the whole foundation. The question to be settled in the world today is—God or no God. The evolutionists are filling all the highest seats in the universities of Europe and America, and the best paid pulpits. They have no need in their cosmogony for a designing mind. The whole thing runs itself automatically. They smile superciliously at the credulity that supposes any thing else. In its cruder and more bestial "scientific" forms, evolution denies any hope of future life, but the more conservative pulpit editions retain of course the platonic "immortal soul," and that does not need any extraneous assistance to get along eternally. How they come by their immortality does not indeed appear, whether they inherited it from the anthropoid apes, or evoluted it in the "Pithecanthropuserectus," might form excellent subjects for high priced discourses to fashionable audiences—at any rate we have here the ground-work for the real genuine, only and original man of sin. Everything so far has been a crude imitation, a faint approach. The bold darling of the modern scientist is something sublime in its ungodly "cheek," and in the Anglo-Saxon countries this science does not seem to have taken nearly so much root either as it has in Europe. France, Germany and Russia are honeycomed with it, and it is likened to brute force and anarchy. The "selection of the fittest" the fittest is the "beatenest" for "alls' fair in war."

In my opinion the prophets have given us a fine description of the scientist king of the latter day. The evolution of the evolutionist, probably, for policy sake, he will patronize the leading religions and unify them somewhat as an adjunct to his power but himself in the height of his pride will have none of the "obsolete superstitions."

There seemes to be only one king left now. The Almighty must show his hand, "make bare his holy arm." This he cannot do until the time is ripe and the transgressors have come to the full so what we can do is to watch for the coming of the Son of Man, in the preparing and developing of his adversary. The lightning will gleam out when the dark cloud has reached the zenith and obscured the face of kind heaven.

J. F. GELLETLY.

"I Will Consider Thy Testimonies."

It was after midnight. A lonely watcher had thrown herself on her couch to rest. Her feverish patient, cooled off by a refreshing bath and soothing compresses, had ceased to cough, and dropped off into quiet slumber. More easy in mind, she allowed her weary nerves to relax and sent grateful thought on the wings of prayer to God. It was so good to feel that she and her loved one were in his care; and that he had helped her and would continue to help.

His testimonies came into mind; it was pleasant to "consider" them, she thought, when no one else was near; it brought such a sweet sense of his presence and ever abiding love, to remember his name in the night; at midnight, to rise and give thanks unto him, because of his righteous judgments. His merciful kindness had been for her comfort according to his Word; he had accepted the free-will offerings of her mouth, and she felt that all his commandments were faithful, that he was her portion and that she would keep his words. She was happy; it was like "a song in the night." It had been a blessing to her to "Consider his testimonies"—the very word "consider" had been to her a lesson. It had withdrawn her from the cares and worries of the world, and had taken all the fever, the unrest, the terror away. She closed her eyes and slept till the morning dawned, and rose, to take up her burdens with a cheerful heart, thanking God for the experience of the night.

S. ROXANA WINCE.

Obituary.

Brother Underwood:

I have been requested to send to THE RESTITUTION an account of the death of Sister V. A. Russell of Nashville, Ark. Sister Russell was born in Va. Sept. 17, 1830, died Jan. 1, 1902. She was married to G. M. Russell, May 17, 1855, and was the mother of eight children, only two of whom survive her. She has been a member of the Church of God over fifty years.

From the short acquaintance that I had with her I can freely say, She was truly devoted to the cause of truth, ever ready to fill her place wherever and whatever it might be. She undoubtedly sleeps in Jesus, to be awakened at the trump of God, and arise to walk in a new life.

I certainly can sympathize with the two sons that are left; knowing as I do what a kind and affectionate mother she was; always ready to sacrifice self for the comfort and happiness of her husband and children. I would say to the two survivors: Strive to emulate the example that your mother set for you to follow.

In memory dear, I subscribe myself.

DANIEL HOWARD.

Died, in the Lord, Feb. 2, 1902, at the home of her parents in the city of Adrian, Mich., aged eighteen years, Mabel Smith, daughter of Brother and Sister Frank W. and Clara Smith. The deceased was, with her brother, baptized into the all-saving name of Jesus one year ago last October, since which time she has ever led a devoted Christian life. She was the organist for the church at Raisin and unless the weather was very bad she was always found in her place. Her disease was of a rheumatic nature and character, but she was always patient under her sufferings. She was a granddaughter of Mrs. Phoebe Mudge, a sister of the writer, who was buried one year ago last September, and whose funeral services were conducted by Sister M. A. Woodward. Sister Mabel expressed a wish that if she should die and Brother or Sister Woodward could not be obtained for the occasion, then the writer should perform that service. In accordance with her request, on Tuesday P. M. following her death, we with a large circle of friends assembled at her late home and there the writer endeavored to point the sorrowing friends to that blessed hope which had enabled Sister Mabel to yield up this life in the triumphs of a "living faith." To introduce the remarks on the life, character and hope of the deceased, the words of the "Wise Man" were used as a text appropriate to the occasion. "Strength and honor are her clothing; and she shall rejoice in time to come." Prov. xxxi. 25. We then with loving hand and sorrowing heart laid her in Oakwood Cemetery to await "His own good time" when "mortality shall be swallowed up of life." May God in his love by this hope lighten the sorrow of the bereaved ones left behind.

L. C. CHASE.

Sister Eugenia Pounds, wife of Sherman Pounds, fell asleep at Morse's Mill, Mo., Jan. 30, 1902, and was buried at the little Church on the hill on Feb. 1.

She was the daughter of Arthur and Harriett Boyrie, three brothers have preceded her to the grave, and one sister, Mrs. John Gifford survive her. She was born June 15, 1862, and was married to Sherman Pounds June 10, 1887. Seven children were born to them, the oldest girl dying in infancy.

I received a dispatch asking me to attend the funeral, but as I was sick at the time I could not go, and their uncle John Morse, talked to them, after which she was laid to rest.

Sister Pounds was baptized in Nov. 1881, and ever lived a consistent life, her faith never weakening, and she died believing she would wait in the grave for the coming of her Savior. She leaves besides husband and children, many other relatives and friends to mourn for her; but they need not mourn without hope. 1 Thes. iv. 13 to the end.

It is sad to see mother taken away from the children so young. They so much need her care and counsel.

We would exhort our dear Brother Pounds to live a righteous life, and endeavor to bring the children up to lead godly lives so you all will meet dear mother in the kingdom of God.

Who of our number will be the next to go? I remember when last I saw our sister—so cheerful. I did not then think it would be the last time in this life. Now I know our next meeting will be on the resurrection morning.

Death's not the gate of Paradise,
Nor opening key to heaven;
Nor a bright angel from the skies,
Or a boon in mercy given.

Death, to the saint is not the hour
When Christ his Lord hath come,
In all the glory of his power,
To waft him to his home.

Nature will mourn departing friends,
And shake at death's alarms;
'Tis not the voice that Jesus sends
To call them to his arms.

No, 'tis a dark and cruel foe,
Which has invaded earth;
And to distress, and fear, and woe
Intense hath given birth.

'Tis Satan's ally, sent abroad
To execute his will;
I' rmitted by a righteous God,
His purpose to fulfil.

But death, and who hath its power,
Shall be at last destroyed,
And saints no more—O joyful hour!
Will be by them annoyed.

JOHN FOORE.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Very Low Rates

During the months of March and April via Chicago & North-Western R'y; $30.00 from Chicago to Helena, Butte, Anaconda, Ogden and Salt Lake City; $30.50 Spokane, $33.00 Portland, Seattle, Tacoma, Vancouver, Victoria and a large number of other points. Tourist Sleeping Cars every day from Chicago to the Pacific Coast. For maps and particulars apply to nearest ticket agent or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—apr 26

OUR LETTER DRAWER.

To the Dear Readers of The Restitution:

I wish to write a few lines as to how I became a believer of the one faith. It may aid some one who reads the dear paper, yet is not a follower of the dear Savior, or some one who is not satisfied with the form of religion they are striving to follow as I did at one time.

My father was raised in the Baptist faith, my mother in the Methodist form of doctrine. I had, from a little child, attended Church and Sunday School. I had been taught to believe that I had an immortal soul which must go to heaven or hell, when I died, according to the way I had lived. When I was about fourteen, my friends wished me to make a choice of religion. I attended a Methodist revival, there saw seekers at the mourner's bench night after night seeming to be in agony of spirit on account of their sins, and to be sincere. By and by, when the meetings closed they were not baptized and taken into full fellowship, as I believed the Bible taught. But were to wait six months and then if they were all right to be sprinkled with water and be a full member of the Church. I could not see much Bible in that way of doing, so I passed on to the Presbyterians. I saw infants sprinkled and heard the preacher say that the little ones would go to hell if not thus baptized. I had read in my Bible where it said, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." I could not join that Church. Then I thought of my father's Church; but one was required to give a Christian experience and to accept a little book of faith to go along with the Bible. I was not a Christian yet, so could not give any experience, and I did not want any book but the Bible, so I dropped all desire to join a church.

After a time a man came, named Knowles Shaw, who began a revival and organized a congregation known as The Disciples. As these people baptized by immersion and used only the Bible as their guide, I thought I could do no better than to join them. For 20 years I belonged with this people, but was not really satisfied. About this time I moved with my little family to Sheridan Co. Neb. There I got acquainted with a family by name of Watkins. The mother told me I was not on the right road, that I had no immortal soul, that all there was of me would go to the grave when I died and there remain till the resurrection of all things, unless I believed in Christ in the way laid down. I was very indignant at first, yet, I kept thinking that there were some passages in the Bible that I could not get clear. Well those good people for the good of their neighbors made arrangement with one Almus Adams, to hold a series of meetings in their school-house. I went first out of curiosity. Adams made the statement that there was no promise in the Bible that any one should go to heaven at death, also that there was one spoken of in the Bible as having immortality except God. I searched the Bible and found it true, believed, and felt that I was right. I did not at this time be baptized again, as I thought I had been baptized by immersion and that would do, still, I was not free from doubts.

Brother Adams came to preach again in that part of the country and while listening to a discourse on baptism, the scales fell from my eyes and I rose up and asked to be baptized into the all saving name of Christ, not into a church as I had been years ago.

Dear readers, I could not have set still till the close of that sermon to save my life, there seemed to be an unseen hand impelling me to rise then and there. I was baptised, and I thank God from that day to this, I have never had a doubt. When I read my Bible the true meaning became clear to me and all parts are in harmony.

I will close by asking an interest in the prayers of those of like precious faith, and wish all an abundant entrance into the kingdom.

Your Sister in Christ.
MRS. H. E. PADDOCK.

Editor Restitution:

Through the kindness of our heavenly Father, I am still on the land and among the living, and as the year 1901 is gone how thankful we ought to be for the blessings we have received from the hand of our heavenly Father.

Oh, how I like to read the letters from the loved ones of the one faith. I am still clinging to the one faith and one hope.

I was pleased to read the letter from Jerusalem. It shows that God is favoring the land. Oh brothers and sisters how thankful we should be for the good old paper, THE RESTITUTION, for it comes to us every week with words of light and instruction. Oh, where would we find a better paper or one that would give us the light on the coming of our King, and the restitution and signs of the times? I do not think you could find one. It is the best religious paper I ever read. It and my Bible are all the soul cheering things I can read. But, there is one thing in the paper that should not be, and would not be if all would do their duty, and that is, "We need what is due us on subscription." I know Bro. Underwood does not like to put it there. We are told to "owe no man," and I think if a man is able to pay for THE RESTITUTION that comes to him full of cheering words, and shows us by passing events and prophecy, the near approach of the blessed King should do so and delight in it. I am watching and waiting for him that was born King of the Jews, he that will come again and build the tabernacle of David, and reign in Mount Zion, and in Jerusalem. Then they will know that he is the Lord their God, dwelling in Zion his holy mountain. Then shall Jerusalem be holy. Oh there is the least attention paid to the signs of the times. But very few are paying any attention to them. People talk very freely about cattle, hogs and land, but name the signs of the soon coming of Christ and they will shut their mouths or turn the subject.

We have no preaching of the one faith here. But there is a preacher here that knows the truth, and he will talk as straight as a string on the covenants of promise in private, but not so from the pulpit. I think he is a man fearer instead of a God fearing man. When I talk with him on these great questions, and then go to hear him preach it grieves me to think that a man that knows as much as he does and yet is afraid to proclaim the gospel. I heard him say if a person believed that Christ was the Son of God that it made no difference what they believed otherwise. His idea was that belief made them fit subject for baptism. It seems as if it does no good to talk to them, but I intend to speak a word for my Lord and King wherever I can.

Yours in hope of eternal life.
JESSE HARROLD.

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No. 8, " "	"	.....	10:23pm

GOING SOUTH.			
No. 21, Ex. Sun.	For Terre Haute.....		5:43a m
No. 3, " "	"	.....	12:34noon
No. 9, " "	"	Logansport.....	7:10pm

Trains 3 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections.

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Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsselaer, Ind., meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind., have preaching every 2d and 4th Sundays at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osebora and A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker 209 West Ivy St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1251½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zitzer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Fahrbach.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock, Bible readings and practical talks by the brethren, A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Becker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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The Restitution.

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VOLUME LI. PLYMOUTH, INDIANA, FEBRUARY 26, 1902. NUMBER 8.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"He Leadeth Me"

In "pastures green"? Not always: sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be;

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright—

Only for this—I know he holds my hand;
So whether in green or desert land
I trust, although I may not understand.

And by "still waters"? No, not always so;
Oft times the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Afraid for help, the Master cometh by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So whether in the hill-tops high and fair
I dwell, or in the shadow valleys where
The shadows lie—what matter? He is there.

And more than this, wherever pathways lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So where he leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

—E. G. Browning.

Communicated.

Conversion.

It is sometimes charged against the Church of God that it has "no religion," and the like things, because it does not engage in the practice of "alter services" as employed by many religious bodies in their revival meetings. It is urged that because of the absence of this feature the persons who obey the gospel in baptism and thus become identified with the Church of God, are not truly and genuinely converted. There is no denying of the fact that the methods we as a body employ in bringing persons into the Church differ widely from those of others; but, does it follow that we are wrong because of this difference from the practice of the many? Is it not possible for even the "*many*" to be wrong? Numbers or majorities can not determine this matter. It must be decided on other grounds.

What is conversion? In a general sense it is said to be "a turning from one state to another." In its religious aspect the word is said to mean "a change of heart or disposition, in which the enmity of the heart to God and his law, and the obstinacy of the will, are subdued and are succeeded by a supreme love to God and his moral government, and a reformation of life."—Webster. The first thing to consider is "a change of heart." What is this "heart," and how is this "change" effected? A right understanding of these terms will contribute much toward a proper solution of the question of conversion.

In the above definition the "change" is said to take place in the "heart or dispositions." This "heart" is "the seat of the affections, of the understanding, of the will." It is God who operates upon these faculties of the persons in whom this change is produced. By what means does he do this? Let the Scriptures answer: "The law (margin, "doctrine") of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." Psa. xix. 7. By this "doctrine" God makes known his purpose concerning man, thus reaching the understanding; in this way he instils into the mind the principle of "love" above mentioned, and the result is "a reformation of life."

Paul considered himself as being sent to the nations: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith" in Christ. Acts xxvi. 18. Here we have:

1. The opening of the eyes. What eyes? Those of the understanding. Eph. i. 18. This "understanding" relates to "what the will of the Lord is." Eph. v. 17. By what means does he bring about this understanding? "The entrance of thy words giveth light; it giveth understanding to the simple." Psa. cxix. 130. "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the *knowledge* of the glory of God in the face of Jesus Christ." 2 Cor. iv. 1-6. This "knowledge" is the result of either hearing or reading the Word of God. Rom. x. 17; Eph. iii. 1-3. It must be communicated to the mind through the common channels of receiving intelligence.

2. Turning (or converting) the persons from darkness (ignorance, want of knowledge) to light (knowledge), and from the power of Satan unto God. This process of "turning" is an important one. It is necessary for the person so enlightened to acknowledge, love, and obey the truth, and be set for its defense. A great many make the mistake that, while they in a general way assent to the truths taught in the Word of God, they do not seem to realize that it is *saving* truth with which they have to do. The person who is truly "taught of God," understands the exceeding sinfulness of sin, appreciates the kindness and condescension of God in making terms of peace and pardon, and even offering to him, upon condition of obedience, joint heirship with Jesus Christ in his everlasting kingdom. He turns away from sin with delight, counts it a joy to be buried with Christ in baptism and to reckon himself to be dead indeed to sin but alive to God, and is willing to go outside the camp to suffer the reproach of Christ. His life, like that of the former Saul of Tarsus, is one of faith in the Son of God. Gal. ii. 20. Whether he lives, he lives unto the Lord, or whether he dies, he dies unto the Lord; he is at all times the Lord's. He has in short been turned from iniquity to God to serve him and to wait for his Son from heaven. 1 Thess. i. 9, 10. His affection has been transferred from things beneath to those above, where Christ sitteth on the right hand of God. Col. iii. 4. Is he a truly converted man? No doubt of it. Where did he obtain the motive that thus propels him in the path of godliness? He has learned it from the Word of God which is able to save and by the gospel was preached unto him. 1 Pet. i. 23-25. This Word he loves because it was the means of his enlightenment, and he meditates thereon day and night; but above all he loves the God of all grace, who is revealed therein, because of his love for the sinner.

If these results are produced by the hearing of the Word and obedience of the faith, why censure those who do not deem it necessary to supplement the Word with unauthorized human contrivances for which there can be found neither precept nor example in the Scriptures?

The "altar service," as it is in vogue, has no place in the writings of the apostles or the primitive Christians. Were they to witness some of the scenes enacted in modern "revivals," they would register their unqualified protest.

Let me here say that prayer properly belongs to those who have in Jesus Christ an Advocate; and he is the Advocate only of those who through faith and obedience have engaged his services. The sinner is a rebel, and must first cease his opposition against God, lay down his weapons, accept the services of the Mediator, agree to the terms of pardon, and thus bent peace with God through Jesus Christ, before he has the right to make any demands upon God. "We know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth." John ix. 31. The uniform and unvarying command of God toward the sinner is, Belief of the gospel, repentance for sin, and baptism into Jesus Christ for the remission of sins. This is nothing short of an unqualified assent to and acceptance of the promises made in the gospel, a hearty turning away from sinful thoughts and ways to God and righteousness; and burial with Christ in baptism, as enjoined in the gospel, followed by a righteous and holy life.

Persons with whom conversion has thus been a work of the understanding, have a solid foundation beneath their feet. We know of not a few such who are isolated, who have no preaching but the Bible and THE RESTITUTION, but when you meet with them and begin to converse with them about God's plan of human redemption, their eyes begin to brighten, and they display an interest in and acquaintance with the Bible that would be a credit to some who enjoy the distinction of being "reverend." There are no doubt many such on the subscription lists of our paper, as appears from the frequent testimonies.

There are many whose names are upon church records of present day "denominations," who, though they have been told and believe they are converted, know almost nothing about the coming of the Son of God from heaven; whose hope and anticipation is not wrapt up in the coming of Christ, and to whom it would make no difference if they were told, as they often are, that Christ will never set his feet on this earth again. Instead of being advised as they should be, that one of the objects of their conversion (or turning) is to look for the Son of God FROM heaven (1 Thes. i. 9, 10), they have been admonished to "get ready to die," so that they may go TO Christ IN heaven, when there is not in all the Bible a single plain and unmistakable statement that death is the agent chosen by God to transport them into his presence. Can persons be said to be truly converted who do not understand and therefore cannot have any interest in the second coming of Christ? Reader, do you know what foundation you are standing upon? Look well to your position. Do not flatter yourself that because you occupy the ground held by others—even good people—therefore you are safe. The question is, "Lord, what will *thou* have me to do?" That do!

A. R. ZELMER.

"Faith in the Gospel."

The above caption is a phrase which I have quoted from an article recently printed in a religious periodical. The writer's conception of what the gospel consists of, in which he conceives it is so necessary to *place faith*, may be gathered from the following quotation:

"The blessing contained in the covenant to Abraham which should reach all nations through the promised Seed (Christ) was the blessing that Abraham RECEIVED—(he 'died in faith *not having received the promises*.' Heb. xi. 13), the blessing of reconciliation with God, through the blotting out of our iniquities. *** Faith is an essential pre-requisite to salvation—*faith in the gospel*."

There is quite a marked difference existing between "faith in the gospel" and the "faith of the gospel," which faith now spans the gulf of death, with the bridge of eternal life; and in the outgrowth of which faith, we have "the hope of the gospel," (Col. i. 23) which hope inspires the aspirant to joyfully cross the bridge, in quest of the blessings to be reached on the other side of the gulf. "The blessing of reconciliation," is an effect which follows the placing of confidence in "the faith of the gospel," as a cause. Before a person can have "faith in the gospel," he must have a clear conception as to what constitutes the gospel, and not possessing this, he can have no basis upon which to place his faith or confidence.

The writer says: "The blessing contained in the covenant with Abraham which should reach all nations through the promised Seed (Christ) was the blessing Abraham received—*the blessing of* reconciliation, *etc.*"

The writer should be careful and not seek to reverse matters, by making an *effect* the *cause*. The cause which produces the effect of reconciliation, is an unwavering faith that God will bring to pass his oath-confirmed promises. A person who is ignorant of these oath-confirmed promises, could not exercise such a faith, nor could he be enthused by the exultant hope usually anticipated in their realization. All thoughtful people will admit this to be true. It is written of Abraham: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; being FULLY PERSUADED, that what he HAD PROMISED he was ABLE also to PERFORM. And therefore (for this reason) it was IMPUTED TO HIM FOR RIGHTEOUSNESS." Now, if we want a faith which can be imputed to us *for* RIGHTEOUSNESS," we must "also walk in the steps of that faith of our father Abraham," then "reconciliation," "justification," and "imputed righteousness," will come to us as an *effect* of such a *faith* being the *cause*. Do not reverse God's order.

The simple statement of a fact that a way of reconciliation with God has been provided, could not of itself be the WAY. The good news concerning any blessing cannot be the blessing. The announcement and the fact itself concerning which the announcement relates, must be different.

Large numbers of people confess a belief that God has promised great blessings to those who may walk in harmony with his divine will. Yet these people do not harmonize either as to what the blessings consist of, or the way to obtain those blessings, although both the *nature* of the blessings, and the *way* to secure them, is specifically revealed in the Scriptures of Truth. Why is it that such a variance exists? The answer is, because they have made void the Word of God by their traditions. They have heaped unto themselves teachers having "itching ears" and these teachers have turned them unto "fables," in place of the solid truth of God. The consequence is, such people are "ever learning, and never able to come to the knowledge of the truth." 2 Tim. iii. 7.

In the days of our Savior, the Roman centurion Cornelius sought earnestly to know the true way. The knowledge that God's love had provided great blessings, was not of itself sufficient; he must learn what is expected of him personally, that he may be a recipient of those blessings. God heard his prayers, and directed his course, that he may secure the specific knowledge as to the way. Hence, to this end, he was instructed to "send to Joppa, and call for Simon whose surname is Peter, who *shall* tell thee words (show the way) whereby thou and all thy house shall BE SAVED." Acts xi. 13, 14.

He accordingly sent for Peter, as instructed, and when Peter had arrived, Cornelius said to him: "Now therefore we are all here present before God, to hear all things that are commanded thee of God." They had knowledge that a *way* of reconciliation *existed*, but that knowledge did not bring the desired reconciliation. They needed to hear the "words whereby thou and all thy house shall be saved," or in other words, the way to secure the blessing.

LISTEN TO THESE WORDS,

because they are divine and life-giving words, they are not the words of men, but are heaven-authorized words of life. Peter said: "That Word I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Here we have three statements of fact by which the exact message may be traced.

1. It was "published throughout all Judea."

2. It "began from Galilee to be published throughout all Judea."

3. The time when this preaching started was "after the baptism which John preached."

Now, I submit the proper and reasonable thing to do, would be to investigate as to what message or "Word," began to be preached from Galilee, directly after "the baptism which John preached," and if we can accurately ascertain that fact we can know of a surety what the words were, "Whereby thou and all thy house *shall be saved*." This being ascertained it will not be at all necessary for us to guess that the gospel consisted of the "good news of this blessing" of reconciliation, or any other human notion, as to what the gospel consisted of.

The desired evidence is found in Mark i. 14, 15: "After John was put in prison (the time) Jesus came into Galilee (the place) preaching the gospel of the kingdom of God, (the words of life) and saying, the time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel" of the kingdom of God.

The "good news of this blessing" of reconciliation is only to be found in the gospel Jesus preached, and that gospel was "the gospel of the kingdom of God."

This invite Christ said to his disciples, 'preach the gospel (good news of this blessing) to every creature.'" Now compare this with what Jesus commissioned his disciples to preach, and notice the difference between the two statements as to what they were sent to preach.

See Luke ix. 1, 2, 6: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he SENT them to preach the KINGDOM OF GOD, *and to heal diseases*. *** And they departed and went through the towns preaching the gospel." This evidence clearly shows that to preach "the kingdom of God," and to "preach the gospel" is exactly the same thing.

This is the difference.

1. "Christ said preach the gospel (good news of this blessing) (of reconciliation) to every creature." Contrast this with No. 2.

2. "And he sent them to preach the KINGDOM OF GOD."

When Jesus said "Preach the kingdom of God," as the gospel we can easily understand what is meant. Now if we seek to doctor this message up a little, and say: "Christ said, 'preach the gospel (good news of this blessing) to every creature,'" by reading in the writer's parenthetical definition of the gospel, we could not perceive the least similarity between that gospel *and the gospel of the* "kingdom of God," which Jesus began to preach at Galilee, together with the "kingdom of God," he sent his disciples to preach.

The difference never ceases to be marked and distinct, when people forsake the old Bible standards, for human notions, and traditions.

Thus far from the above evidence we have seen that Cornelius and his household was aware of the existence of a plan of reconciliation, but they did not know how to personally appropriate it. They were therefore, instructed to send for Peter, who

1. "Shall tell thee words whereby thou and thy house shall be saved."

2. Peter says the words were "published throughout Judea, (the country) and began from Galilee, (the starting point) after the baptism which John preached," (the time). Acts x. 37.

3. Mark i. 14, 15, confirms the above message and states what the message was: "Now after John was put in prison (time) Jesus came into Galilee (starting point) preaching the gospel of the kingdom of God." (The words of life).

4. He sent his disciples to preach the same message: "He sent them to preach the kingdom of God *** And they departed and went through the towns preaching the gospel."

Now, after discovering from the Scriptures that the way of reconciliation is involved in the "gospel of the kingdom," in place of an undefined idea called "the good news of this blessing," of reconciliation, etc., it would be well to entertain and consider carefully a very serious question relating to the gospel of the kingdom, which the Lord began to preach at Galilee, and afterward was confirmed in a remarkable manner by his disciples whom he sent them to "preach the kingdom of God," and they obeyed their instructions by preaching the gospel.

Indeed, I would doubt the final salvation of any person who would set aside the momentous question referred to. It is found in Heb. ii. 3, 4: "How shall we escape, if we neglect so great salvation; (what salvation? why that) which at the first began to be spoken by the Lord, (at Galilee) and was confirmed unto us by them that heard him: (his disciples whom he sent to preach the kingdom of God) God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will?" There can be no possible mistake but what the phrase, "so great salvation," means the "gospel of the kingdom of God," because it directs attention to that "which at the first began to be spoken by the Lord," which Mark says, was the "gospel of the kingdom of God." And Peter also directs Cornelius and household to that which "began from Galilee, after the baptism which John preached," as, "words whereby thou and all thy house shall be saved." This being the case, is it not proven as clearly as words can prove any thing, that "the gospel of the kingdom of God," are saving words—the "great salvation?" "How shall we escape if we (even) neglect so great salvation?" then pray tell me, how can those religious teachers escape, who have set themselves in battle array to fight the gospel of the kingdom of God, as a saving message of life, and substitute in its place some undefined gospel of reconciliation, etc.?

A similar message is found in the last chapter of the Acts. After the Jews were found to be "dull of hearing." Paul says: "Be it known therefore unto you that the "SALVATION OF GOD is sent unto the Gentiles, and that they will hear it."

In what did the "salvation of God" consist? Why, it could be nothing else except that which was found to be the subject matter of his preaching while at Rome. As to that, we read: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the KINGDOM OF GOD, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

No person can be in a saved condition, or in other words, "justified by faith," unless they are first "obedient to the faith,"—have faith in the true gospel. "Faith in Christ," when understood to be simply confidence in Christ, will not be sufficient for salvation, unless they shall first become obedient to the faith, or in other words obey the gospel he authorized to be preached, and not some man-made perversion. Rom. xvi. 26, says: "According to the commandment of the everlasting God (the gospel was to be) made known to all nations for the obedience of faith."

Again Rom. i. 5: "By whom we received grace and apostleship, for obedience to the faith (the one faith) among all nations."

Also Acts vi. 7: "And the Word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." The words, "the faith," relate principally to promises, called "the faith once delivered unto the saints," which differs materially from a faith of three facts alone, such as is preached by Campbellites. Any and every effort made to set aside and ignore the old "gospel of the kingdom of God," as being the "great salvation," means nothing less than fighting against God, and they will doubtless be held responsible for the mischief they do in turning sinners away from the ONLY *saving message of life*. Hence Paul was perfectly justified in saying: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

W. H. WILSON.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, FEB'Y 26, 1902.

THE great Sanitarium of the Seventh Day Adventists at Battle Creek, Mich. was destroyed by fire last week.

"SOCRATES was of the opinion that if we laid all of our adversities and misfortunes in one common heap, with this condition that each one should carry out an equal portion, most men would be glad to take up their own again."

WE have articles on hand from Brothers Moyer, Gardner, Foore Halstead, Simonds, Wines, Adams, Robison, Sutton, McCurry, Knapp and others, all of which will have attention as fast as we can arrange to look them over. We thank one and all for your kind efforts and ask your patience.

"WHAT does laying down of life mean to us? Are we willing to lay down our prejudices for the good of some brother, or some self indulgence, that we may save time and money to help a struggler out of the mire, to put hope and brightness into a darkened life? How about the doubtful things we can do without peril, but which the weaker brother, emboldened by our example, attempts to his utter demoralization and destruction? Let us specialize under the great appeal to lay down our lives for the brethren, and lay down some things much smaller, for the hope of being worth something."

"PROMPTNESS and improvement are every man's duty. It is not right to remain as we were, or as we are. We ought to be all the time gaining and growing in experience and attainment and grace. It may be to our shame that we are just where God put us, and that we have just what God gave us. If God put us at the bottom of a hill, or at the beginning of a road, it may be for us to mount or to proceed, and not to stop where we are. It was the man who retained just what his lord gave him, and who was ready to give back that at the day of reckoning, who not only lost his possessions, but was cast into outer darkness as an unprofitable servant. Remaining just as God made us may be the cause of our condemnation."

Troublous Times.

Many nations are in trouble at this time. England has the South African war still dragging on, and now fresh Irish troubles are up before her. Then the Liberal and Conservative parties are both so split up and demoralized that the government hardly knows itself. The Coronation is coming on, and with the unsettled state of affairs generally the prospect is not so very bright.

Spain is to crown her young king in a few weeks, and unless there is a decided change he will take the throne facing civil war. Already hundreds of people have been shot down in Barcelona, and the disturbance is spreading rapidly.

France scarcely knows which way to turn. For some years there has been a dread of coming disaster in the minds of leading Frenchmen, and now it is apparent to them that the nation is on the down grade, as is Spain. The *Matin*, a somewhat sober and staid French journal has published an account of internal conditions with regard to native population, showing that fewer marriages, and frequent divorces, large excess of deaths over births, increase of crimes and alarming effects of alcoholism on the people in every part of the nation, is tending downward at a rapid rate—at such a rate that the bravest can see no way to avert the disaster.

Italy has had to administer heroic remedies. Serious strikes among the railroad employees threatened to tie up every thing. Officials were powerless. The government stepped in and called every railroad man belonging to the several departments of the army into active service, and then assigned them to their respective duties under military command. How long this can last is a question.

The South and Central American states are mostly all in a tangle, and the ever-to-be-depended-on Balkan region threatens again.

Then whether the new alliance between England and Japan, and which is now evidently backed by the United States, will be strong enough to stop Russia in her designs is yet to be seen. A concession by Corea to Russia, of an important island on her coast, and an agreement never to let any other nation take or use the adjacent mainland, virtually giving Russia the very hold she wants.

The grave danger of a clash over the well nigh frantic attempts of Russia to gain her way through Persia to the waters leading to the Indian Ocean before England can wall her out, and this all coupled with probable trouble with Germany over Asiatic railroads, makes a survey of the earth present a dark picture indeed.

The eye can see no peaceful spot in all the world of nations, and the need for an Adjuster and Equalizer for all is sorely felt. Truly men's hearts are failing them for fear of impending trouble. Watch and be sober.

Looking for that Blessed Hope.

"For our polity begins in the heavens, from whence also we are expecting a Savior, the Lord Jesus Christ." Phil. iii, 20.

In the religious world generally, of today, we see no anxiety about the second coming of Christ. There is a universal indifference to it. One is reminded of the statement in the parable, "Whilst the bridegroom tarried they all slumbered and slept." Very few care about the approach of the bridegroom; very few believe it. When spoken to about it, their language is practically that of the scoffers of whom Peter wrote, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." Ah, but the day comes when this apathy will be rudely dispelled. "As it was so shall it come upon all them that dwell on the face of the whole earth," said Jesus. How is it that men are so blinded to the most obvious doctrine of the New Testament? Because under the guidance of a false theory, they look upon death as the eternal settlement of every man for weal and woe,—whereas death settles nothing. It consigns us to darkness and silence to wait for Christ. That is the great settling time, when God shall judge the secrets by Jesus Christ. Blessed are they who are prepared for his arrival. Happy are they who "look for his appearing." Thrice happy they who love it. It is only to such that he is to appear the second time unto salvation. Reader, repent thee of thy worldly follies! Give heed to the good message that speaks to thee out of the Bible. Learn the truth out of its neglected pages,—cast thy errors and thoughtlessness behind thee, give obedience to the heavenly requirements, and wait for the coming of the Son of Man."

Another King,—One Jesus.

At Thessalonica Paul was accused of preaching "another king, one Jesus,"—it is easy to see from this that that noble bearer of the name, and defender of the faith was doing at Thessalonica exactly what he did in his own hired house at Rome for two whole years, viz: "Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence." And how could any reasonable and honest person expect him to do anything else after the declaration of the Lord, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world for a witness," and the addition to the commission after his resurrection, that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem?" Lu. xxiv. 47. And is it not plain from this that Paul proclaimed this gospel of the kingdom as a bona fide terrestrial kingdom like other kingdoms, not a spiritual myth? If Paul had taught the kingdom Jesus was to be king of was in heaven above the skies, or composed of little religious ecclesias scattered over the earth that expected to be transported to other regions at death,—or that the love of God in the heart was the kingdom of God; if Paul had taught thus, it is not likely there would have been any alarm about Cesar's safety; Paul called things by their proper names,—and his hearers evidently believed he meant what he said.

Passing Events in the Light of Prophecy.

We compile the following items for Zion's Watchman from *Glad Tidings*, English.

The financial difficulties of the Porte still continue and are becoming increasingly embarrassing. It is stated in well informed circles that the recent advance of £600,000 by the Ottoman bank was arranged under the express condition that the sum should be applied to the payment of the three month's salaries of state officials on dates of their falling due.

There is great depression of trade throughout Germany, and the number of unemployed is steadily increasing. Berlin alone contributes 35,000 to 40,000. Some attribute the cause to Chinese difficulties and the war in South Africa. May not one cause, probably the chief one, be the excessive militarism that lies like a huge nightmare on the country?

In the Reichstag, Herr Bebel said that a feeling of discontentment such as had never before been experienced in Germany was gaining ground among the people.

In Spain the great unrest which has existed for a lengthened period still exists.

Consular reports show that there is a recrudescence of assassination and outrage in several districts of Macedonia. Russia has called the attention of the Porte to this [illegible] affairs.

A demonstration was made lately at Sofia, and the demonstrators were dispersed amid shouts for "Revolution in Macedonia."

Scribner's magazine had recently an article bearing this title, "The World's Industrial Struggle," from the pen of Mr. Frank A. Vanderlip, who writes that M. de Witte, the Russian minister of Finance has said, "Militarism is the nightmare and the ruin of every European minister. The industrial crisis which you find here in Russia is not confined to this country. You will find it more or less pronounced all over Europe."

The Novae Vremya, St. Petersburg, has been dealing with the idea of a rapprochement between Great Britain and Russia. It says their interests meet in China, Turkey and Persia. In China they cannot lead to any serious conflict. In Turkey the predominating influence has passed from Britain to Germany, and it is with that country Russia has to deal. The crucial point is Persia. The acquisition of an outlet to the Indian Ocean is of such vast importance to Russia that she cannot make any concession in Persia."

So says the Russian Journal, and the Scriptures say that Persia is to be at the steps of the King of the North when he invades the Holy Land in the latter days. See Ezek. xxxviii. 5-7. Events are steadily veering round in that direction.

The *Novae Vremyn* then proceeds to predict the outbreak of war in the not distant future. It considers war to be inevitable between Russia and Germany, and suggests that Britain would find it to her interest to take the side of the Franco-Russian Alliance, or remain neutral.

The *St. James Gazette* had a recent article on the Persian Gulf, and in the course of it said: "Somebody seems to find an interest in cooking a kettle of fish on the Persian Gulf. In whose interest the Sultan has acted we are not prepared to say: All we know is that Germany has ear-marked Koweypt as the terminus of her railway, which is to start from Angora and run down the Euphrates valley, while Russia is frantically jealous of the proposal, which would throw an ugly barrier between her and Palestine, the GREAT GOAL of her AMBITIONS," (*caps ours.*)

Since the opening of the British Parliament there has been a discussion in the House of Commons on British influence in Persia. In the course of the discussion the Under-Secretary for foreign affairs said the government was anxious for the integrity of Persia, but far more anxious for the balance of Power, and it would be impossible for them to abandon their rightful position in Persia, especially in the Persian Gulf, and in the Southern provinces which bordered on the Indian Empire.

In the course of an address at a Zionist meeting in London, lately, Mr. Israel Zangwill said: "I will give them another advertisement—'On the 30th of August, 1897, at Basle, Israel a people, born again.' Until that date they were not a people, only disconnected atoms."

That date is exactly 1260 years (time, times, and a half) from the taking of Jerusalem by the Saracens, when there was accomplished the scattering of the power of the holy people. Dan. xii. 7. How significant to those who are watching the dawn of Israel's day of deliverance!

Jerusalem's new waterworks,—the first ever built in Jerusalem since those of Solomon were destroyed by the Moslem conquerors, took place recently. For about twelve hundred years the city has been dependent on rain water gathered in open cisterns, and this supply in addition to its inefficiency, involving an annual water famine in the dry season, engendered fevers and epidemics caused by the filthy condition of the cisterns. Thanks to the new works, says the *Pall Mall Gazette*, about 600,000 pints of pure spring water are carried to the upper city. The lower parts are not yet so favorably circumstanced. There was a brilliant inaugural ceremony.

Communicated.

Conversions Under Apostolic Preaching. No. 1.

In the 2nd chapter of Acts we have a history of the first preaching done under the great commission given to the apostles by their risen Lord just prior to his ascension. It was on the Pentecost next following the Passover at which the Christ was crucified—a feast made memorable in the history of the church by the marvelous outpouring of the Holy Spirit on the apostles, in fulfilment of the promise given a short time before. This endowment with power, this baptism of the Spirit, enabled the apostles to address the vast assemblage of Jews out of every nation under heaven in as many different tongues as there were nationalities from whence they came. These astonished Jews heard the Word in the language wherein they were born. This was truly marvelous. Men are still quoting and applying the language here touching this baptism of Holy Spirit to scenes enacted by purely human agencies—scenes bearing no analogy to this one. Modern revival experiences, abounding in noise and excitement, being regarded as duplicates of that Pentecostal experience. In these latter day scenes the sinners under conviction, especially if they vociferate and cry for mercy, and get beside themselves, are supposed to be baptized in Holy Spirit. It is said the Spirit comes upon them mightily. It was the apostles, in this case under consideration, who were baptized with or in Holy Spirit; and who spake in tongues they had never learned in human schools, and by an effort of their own. The assembled Jews were not baptized in Holy Spirit. It is not so affirmed. Neither did they witness the outpouring of the Spirit on the Apostles. But they could bear testimony to the fact that these Galileans of one tongue could speak in many tongues, and through these communicate the truth to them so clearly that "they were pricked in their heart" and constrained to say unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" The Holy Spirit was not sent into the hearts of these Jews to work them up to the point of asking this question: and yet it had very much to do with their state of mind. It was a leading factor in the case. Had it not been present in the apostles, and manifested itself in the miraculous way here described, no conversions would have followed among these Jews of foreign tongues; for the truth could not have reached them. It served a manifold purpose here: 1, It inspired the apostles, giving them the exact words to speak on this occasion. 2nd, It gave them the ability to speak in the various languages spoken by their Jewish auditors. This is a necessity. 3rd, It confirmed the "Word of salvation which at first began to be spoken by the Lord and was confirmed unto us by them that heard him." Heb. ii. 3.

The next verse tells how God bore witness with signs and wonders, and with diverse miracles, and gifts of the Holy Spirit, according to his will. 4th, It demonstrated the fact that Jesus was alive, and not dead as reported and believed by the Jews. Peter is careful to state what many of his hearers had witnessed in God's approval of his Son by miracles and wonders and signs performed in their midst during his brief ministry, and that what they were that day seeing and hearing was shed forth by his risen and exalted Son in fulfilment of "that which was spoken by the prophet Joel." Joel ii. 28. By careful reading of this 2nd chapter of the Acts in connection with Joel's prophecy an intelligent student of God's Word can hardly fail to learn what the Spirit was given for—the object of its agency.

THE SCRIPTURES APPEALED TO.

In this chapter, as throughout New Testament writings, there are frequent references to, and quotations from Old Testament Scriptures. Old dispensation predictions were meeting their fulfilment in the New. *Subject matter of preaching.* This report of Luke is necessarily brief, a synopsis of what was said and done. A clear cut outline of truth is before us, and this is sufficient. Peter charges his countrymen with the crime of having killed the Prince of Peace by nailing him to the cross, but that God had raised him from the dead, and exalted him to his own right hand. The Scriptures are quoted in proof. In connection with the citation from Ps. xvi., the oath to David is quoted in substance and applied to Christ. David being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30. First recorded in 2 Sam. vii. 12, 13. It was in the light of this oath that David as a prophet foretold, in Psa. xvi., the resurrection of Christ in these words, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption." The resurrection of Christ must be, or the oath would be void, and God's faithfulness fail. Jesus was pre-eminently the seed in the royal line, and the only one that could fulfil all the conditions of the oath and covenant. Because the raising of Christ from the dead stands closely connected with the promise of seating him on David's throne many have concluded that he has been on David's throne ever since his ascension to the right hand of the Father; and that the oath must be understood spiritually. But this notion is groundless, for Christ himself in his Revelation to John said, "To him that overcometh will I grant to sit with me, in my throne, even as I also overcame, and am set down with my Father in his throne;" (Rev. iii. 21) thus making a distinction between his and his Father's throne. Christ's throne is the one to which the oath pledges the right and heirship and involves the rulership of the twelve tribes, or house of Jacob forever (Lu. i. 32) and ultimately of all nations by virtue of his Father's promise (Psa. ii. 7-9)—this wider dominion obtained by conquest. Christ never laid claim to the Father's throne as his and no inspired writer has explained the "oath" in this light. His is the throne of David, the throne of glory on which he sits when "all nations are gathered before him." Matt. xxv. 31, 32.

In the course usually pursued with a view to bringing about "conversions" the oath to David is utterly ignored, together with other things found in apostolic preaching as recorded in this book of the Acts. The fact that the oath is embodied in Peter's sermon shows a faithful adherence to the words of the commission which enjoined on the apostles the preaching of the gospel in all the world beginning at Jerusalem; which gospel must embrace the doctrine of the kingdom, in harmony with what Christ said in his great prophecy on the Mount of Olives at the very close of his ministerial labors: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. So this first sermon makes reference to the kingdom in the language of the oath. In this light every Jew would understand it. He would not understand that heaven is embraced in the oath, and covenants of promise. No, no. So those who profess to be preaching the gospel while substituting heaven for the kingdom and encouraging in their hearers the hope of going there at death, are preaching another gospel. It was not without design, and merely incidental that Peter here affirmed: "David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." Acts ii. 34, 35. Christ had ascended into the heavens but David who had been dead a thousand years had not. He was dead and buried and his sepulchre was there among his people at the date of Peter's preaching. How out of harmony with funeral sermons of today are these affirmations of the inspired apostle whose words accord with what the great Teacher said: "No man hath ascended up to heaven." John iii. 13.

J. L. WINGE.

Salvation.

"Sirs, what must I do to be saved?" Acts xvi. 30. This is the question that the keeper of the prison at Thyatira, asked Paul and Silas while they were in jail at that place, and it is a question of vital importance to every one who has any desire to obtain future life. The answer they made to the question was this, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." How often we hear the remark, that "if we believe that Jesus Christ is the Son of God that is all that is necessary to save them. Let us see what the Apostles say about it, "And they spake unto him the Word of the Lord, and to all that were in his house." That is to say, they told them the things concerning the kingdom of God, and the Lord Jesus Christ, and the blessings that were to grow out of the promises that were made unto the fathers, then the record says, "And he (that is the jailor) took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway." By turning back to the second chapter of the Acts, we find almost the same question was asked of Peter on the day of Pentecost. He had been speaking of the death and resurrection of our Lord, and how he was to sit at the right hand of the Father, until his enemies were to be his footstool, and then he says, "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ. Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

In the 41st verse it tells us how we are called by God, it says, "Then they that gladly received his Word were baptized." We can see how Peter in this second chapter of the Acts, went back to the Prophets to show the state of the dead. He tells how Christ was crucified, and buried, and resurrected to sit on the right hand of God, and how he would reign on David's throne, and how that David is both dead and buried, and his sepulchre is with us unto this day, and that he had not ascended into the heavens, showing by this, that the only hope of a future life is through the resurrection of the dead. He taught all this, and much more concerning the kingdom of God.

Let us turn to Mark xvi. 15-16, and see what Jesus told his Apostles to teach. "He said unto them, Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned." In the first place, one has to hear the gospel in order to know something to believe. The word gospel signifies good news and glad tidings. When God told Adam in the garden of Eden, "That the seed of the woman should bruise the serpent's head," there was good news in the promise. When God made the covenant to Abraham, saying, "In thee and in thy seed shall all the nations of the earth be blessed." There was good news and glad tidings to the human family. And also when he declared that Christ shall return, and sit on David's throne, and "rule the world in righteousness, and of his kingdom there shall be no end." There is good news in those promises to the one that believes them. Let us turn to Luke ii. 10, 11, and see what the angels said to the shepherds the night of the Savior's birth. They said, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto us is born this day in the city of David a Savior, which is Christ the Lord." Also we read how Simeon took the child Jesus in his arms and cried, "Lord, now lettest thou thy servant depart in peace according to thy Word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel." When once we become convinced that these things are so, and that God will do what he has promised to do, then we are ready to enter into covenant relationship with our heavenly Father, by being buried in baptism in the name of the Lord. Paul says, "As many of you as have been baptized into Christ, have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27-29. Jesus says, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." John x. 9. In order to get in the door, we must first believe the things God has promised, be baptized in the name of the Lord for the remission of sins, and arise to walk in newness of life. Then we have taken the first step in the strait and narrow way that leadeth unto life eternal. And then we are to grow in grace, and in the knowledge of our Lord and Savior.

JOS. H. WILLIAMS.

Poetry.

What He is to Me.

"They that know thy name will put their trust in thee." Psa. ix. 10.

"How excellent is thy name." Psa. viii. 1.

Oh what is Jehovah, Messiah, to me?
My Lord and my God; my Immanuel, he;
My Prophet, my Priest, and my Sacrifice, too;
My Advocate, Holy One, Faithful and True.
And he is my Life, and my Truth, and my Way;
My Leader and Teacher, for him I obey.
My Ransom, Redeemer, my Kinsman, my Friend;
All sweetly in Jesus, the Nazarene, blend.

And he is my Peace, and my Altar beside;
Physician and Shepherd, and Keeper and Guide;
My Wonderful, Counselor, Wisdom and Light;
My Shadow by day, and my Beacon by night;
My Horn of Salvation, and my Captain in war;
My Day-spring, my Sun, and my bright Morning Star;
My Raiment, Crown, Diadem, Treasure untold;
My Pearl and my Glory in him I behold.

My Savior is he, and my Mediator;
My Bread and my Water, my Dwelling, my Door;
My Branch and my Vine, and my Lily, my Rose;
My Rock and my Refuge, whatever oppose;
My King in his beauty, my Bridegroom, Beloved;
My All in this Son of the Blessed to me.
Now tell me, my brother, what is he to thee?

Communicated.

The Cleveland Bereans.

THE BENEVOLENT PART OF WORSHIP OF GOD AND HIS TRUTH.

Benevolence means loving others and actively disposing of their well being and moral improvement. I have found several expressions in the book of God which according to my understanding seem to bear directly on benevolence in the worship of our God and his Word.

1st, Praying for the preservation of those that preach the gospel that they may continue to set before others the hope of salvation; and praying for the welfare of all the Church. Jas. v. 16, says, "Pray one for another." Jesus speaking to God about his disciples in John xvii. 9 says, "I pray for them; I pray not for the world, but for them which thou hast given me." And in the 20th verse, "Neither pray I for these alone, but for them also which shall believe on me through their (the disciples') word." And Paul in 1 Tim. ii. 1, says, "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men." And again in Phil. iv. 1, "I thank my God making mention of thee always in my prayers." And in Rom. x. 1, he gives another remarkable instance of benevolence in prayer saying, "Brethren, my heart's desire and prayer for Israel is, That they might be saved."

2nd, Praying for the conversion of sinners to God so that they also may become co-heirs of the kingdom with Abraham. This is well illustrated by the letters of Paul and Timothy to the Corinthians, 2 Cor. v. 20, "Now, then we are embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

3rd, Praying for our enemies. Jesus says in Matt. v. 44, "Pray for them which despitefully use you and persecute you." Col. iii. 13, "Forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do you." This spirit is beautifully shown by Stephen when being stoned to death, Acts vii. 60, "And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." Also Jesus when on the cross, "Father, forgive them for they know what they do." Luke xxiii. 34.

4th, Giving unto the Lord the honor due his name. Job after losing all his possessions, says in the 1st chapter and 21st verse, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

David says in Psa. xviii. 3, "I will call upon the Lord who is worthy to be praised, so shall I be saved from mine enemies." And in Psa. xviii. 46, "Let the God of my salvation be exalted," and again in Psa. xxxiv. 12, "I will bless the Lord at all times, his praise shall continually be in my mouth, Oh, magnify the Lord with me and let us exalt his name together."

5th, Presenting ourselves living sacrifices to God. Jesus says in Luke ix. 23, "If any man will come after me let him deny himself and take up his cross daily and follow me." Paul says in Gal. vi. 14, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. Purge out therefore the old leaven that ye may be a new lump as ye are unleavened.' Rom. xii. 1; 1 Cor. v. 7.

6th, Praying for the quick return of Jesus to earth with his kingdom under which all men will live righteously and the people shall go and say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem; and he shall judge among the nations and shall rebuke many people, and they shall beat their swords into plow shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 3, 4.

GEORGE NEILL.

JOHN IV. 5.

"Except a man be born of water and of spirit he cannot enter the kingdom of God." These words compose an answer given to a certain ruler of the Jews by the name of Nicodemus, who came by night to consult with Jesus. But before receiving this reply he was told, "Except a man be born again he cannot see the kingdom of God. John iii. 3. And in order that he might understand more fully, Jesus then quotes the words of our text, *i. e.*, except a man be born of water and of the spirit he cannot enter the kingdom of God.

"Except a man be born of water," to be born of water means to be baptized. It certainly could not mean that man be made of water, or formed of water: this would be entirely out of reasoning, it would not harmonize with God's definition of man found in Gen. ii. 7, "And the Lord God formed man of the dust of the ground." Knowing then that man was formed of the dust of the ground and not of water, we are satisfied that Christ refers to baptism, but before we leave this question let us turn to another place in which he (Christ) practically has the very same object in view, but announces it in a little different language found in Matt. xxviii. 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Spirit." Take notice of the last clause "baptizing them in the name of the Father, Son and Holy Spirit." Here we see that Christ appoints baptism. He announces it. He commands it to be done, therefore in view of this we will readily see Christ's idea.

In Mark xvi. 16, we have these words, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." From this verse we learn that baptism is a saving power, for it distinctly says, "he that believeth and is baptized shall be saved." But saved from what? We see that one before he is baptized is in danger, as the word saved forces one to think that there is danger of some nature somewhere, no matter when it is used. And there is danger in this case and great danger at that. He is in danger of losing his life; he is subject to death, eternal death, and this is what he must be saved from. He is subject to death because he is a victim of sin, a sinner. In Rom. v. 12, the apostle says, "Wherefore as by one man sin entered into the world and death by sin; and so death past upon all men, for that all have sinned." And again in the same chapter, 19th verse, "For as by one man's disobedience many were made sinners."

Having learned from what one is saved by being baptized, the next and final answer on this point is found by referring to Acts ii. 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." It is for the remission of past sins and only such sins that the repenter is baptized; hence Christ's reason when he said, "Except a man be born of water and of the spirit he cannot enter the kingdom of God."

Concerning the expression "born of the spirit," I would say that he (Christ) had reference to the resurrection or in other words, when a man is resurrected from the grave, he is then born of the spirit and not until then. When one is born, literally speaking, he is born of the flesh. See John iii. 6, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Also 1 Cor. xv. 45, "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Therefore when those are raised by God's eternal power they will be made like him, having been born of the spirit.

But brothers and sisters, as I know it is our earnest desire to secure a place in God's kingdom, we must not get tired of waiting and sit down, for it is only those who by a continuance in well doing are saved. We must ever be on the alert and keep close guard on ourselves when we are inclined to think this way, for we are told to occupy the time until our dear Lord comes. We all made a promise when we took on Christ, that we would follow him faithfully to the end and we must live accordingly. We knew that we would have to suffer, but we have the assurance that if we suffer with him we shall also reign with him. Then why not look on the bright side, when we have such a blessed assurance as this. One thing we are thankful to know is, that our suffering and labor (providing that we do so until the end) is not in vain, for he says in Rev. iii. 21, "To him that overcometh will I grant to sit down with me in my throne, even as I overcame and am set down with my Father in his throne." So in view of the fact that we are not working in vain, let us try to continue to live up to our covenant and fulfil our duty by fearing the Lord and keeping his commandments and all will be well.

HARRY POTTS.

Wayside Notes.

LAKE MILLS, IA. FEB. 17, '02.

To the brethren and sisters:

After closing our meeting at East Marion, on Feb. 2, Bro. Sealine took us to Webster City where we took the train for Eagle Grove where we commenced a ten days meeting on Monday evening Feb. 3, but on account of a severe snow storm very few came. On Tuesday evening we had a business meeting of the church, and measures were taken to reduce the small debt against the church property.

While here we met much opposition from the Christian people, one minister even going so far as to tell their members to keep away from our meetings. One lady said she would like so much to attend our services, but was afraid it would cause disturbance among their people if she should come so she stayed away. No one became obedient, but we sowed the word of the kingdom faithfully, and trust God to give the increase.

Our object in this meeting was not so much to evangelize as to get our brethren solidly united for more efficient work. We succeeded in strengthening and building them up very much.

We have a large Sunday School and a Berean Society doing very good work here. We closed on Feb. 12th, having had a very good attendance all through.

From Eagle Grove we came to this place for another ten days meeting, and will give you a report of our work here next time.

Yours in hope.

O. J. ALLARD.

Editor Restitution:

I would like to say through the columns of THE RESTITUTION that at our last Conference when our Association met, that a motion was made that I as Secretary of the Association should write to the different churches, and name some one in each church to solicit aid to carry on the work in the Northwest.

I have not done so as yet. I was speaking to Bro. W. L. Skeels about it, and we came to the conclusion that it would be well to make known by means of THE RESTITUTION that any one from the different churches of the Northwest Conference who wish to aid in keeping an evangelist in the field can do so by sending their donation to me at Scholls, Oregon, and as I have received a donation from other quarters now and then, and some say they do not know who to send to, I ask that my name and address be given as Sec'y of the Association of Believers of the Church of God.

ALMIRA BROOKS.

Obituary.

"Armanda Corinne Gillespie, daughter of James F. and Rebecca J. Wagoner, was born Feb. 12, 1860, in Fulton Co., Ind.; died Feb. 7, 1902. During a residence in Florida in 1888 she was immersed into the Abrahamic faith, being fully persuaded that the exceeding great and precious promises of a future life through a resurrection from the dead and an eternal inheritance in the earth redeemed would be literally fulfilled. Hence the bright star of hope in her faith was the personal coming of the blessed Christ to raise the dead and establish his glorious kingdom. Having been a sufferer by [illegible] the hand that can lift us out of [illegible] into immortal life. Yes, sleep on [illegible] child, that dreamless sleep that [illegible] only be broken when Jesus comes to raise his loved and sleeping one. Her father, mother and brother [illegible] hearts full of grief that the sunshine of our household has been darkened by the cruel, cruel foe. That kind heart is stilled by the palsied touch of death. That voice that so often cheered us in life's struggles, is hushed. But we sorrow not hopelessly. The Master is coming, the sleeping dead will at his command come forth, the gloom of death will vanish at the touch of him who said, 'Because I live ye shall live also.'

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

O blessed Jesus, come and break death's fetters, come and give us back our loved one."

The above, written by our beloved [illegible] Wagoner, for reading at funeral [illegible] expresses fully the hope of her [illegible] also the consolation of [illegible] their remaining son. It was the Christian's hope which enabled them to give a so feelingly gentle farewell to their loving and much loved Cora. She sleeps, but shall not she be heard in the exultations of the conquerers as they return from the enemy's land shouting, "Death is swallowed up in victory."

F. L. AUSTIN.

Death is still abroad in the world. Our dearly beloved Brother, John Steffa, fell asleep in Jesus at his home in Pomona, Cal., on the morning of Feb. 11th, 1902, in his eighty-third year. He died without a struggle and apparently without a pain. He simply fell asleep in the arms of his Master. There was not a shadow of a doubt in his mind as to what the future holds in store for him. The writer visited him twice only a few weeks before his death, and talked with him, of the hope of the righteous. Notwithstanding his great age, his mind was clear and he understood the plan of salvation most thoroughly. It was very interesting to listen to him talk. He understood full well the signs of the times and knew that Jesus would soon come and wake him out of his sleep. The writer spoke words of comfort and consolation from the text "If a man die shall he live again," and then we laid him away in a beautiful green cemetry to await the coming of the resurrection angel.

John Steffa was born in the State of Maryland, Aug. 9, 1819 and died Feb. 11, 1902. He moved from Maryland to Illinois in 1844, from there he removed to Iowa in 1871 and from there to Pomona, Cal. in 1890 where he lived until his death. He was married in 1847 and had twelve children, seven of whom are still living, viz:—S. E. Steffa, the eldest son resides at Darwin, Iowa; W. O. & G. A. Steffa reside at Pomona, Cal., Mrs. Eva C. Collins and Miss Emma L. Steffa reside at Belle Plaine, Iowa, and Mrs. Ada M. Moran, and Mrs. Della B. Moran reside at Clinton, Iowa. His wife died in 1873.

Like Paul he maintained the good contest, he has finished his race, he has guarded the faith. Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge will give him at that day. Let us strive to emulate his example, and be ready to meet him when Jesus comes.

R. S. DUNGENS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Sella Anderson	1.50
W D Root	1.50
W G Rothe	2.00
John E McIrvin	.50
Brother B——	5.00
S S Catherow	.75
Mrs H H Bowman	2.50

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Strange Bible Facts.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah," 6,855 times.

The word "reverend" but once, and that in the ninth verse of Psalm cxi.

The eighth verse of the ninety-seventh Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-ninth verse of the eleventh chapter of St. John is the shortest.

In the one hundred and seventh Psalm four verses are alike—the eighth fifteenth, twenty-first and thirty-first.

Ezra vii. 21, contains all the letters of the alphabet, except j.

The seventh verse of the one hundred and thirty-sixth Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty seventh chapter of Isa. and nineteenth chapter of 2 Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse of the third chapter of Joel.

There are found in both books of the Bible 3,566,480 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the twenty-third Psalm.

The four most inspiring promises are John xiv. 2; vi. 37; Matt. xi. 28; Psa. xxxvii. 4.

The first verse of the fiftieth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boasting should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke from the twentieth verse to its ending.—*Selected by G. W. Smith.*

What is a Spiritual Body?
Faith and Hope.

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Christ is with us as truly as when, in the days of his humiliation, he moved visibly upon the earth. The lapse of time has wrought no change in his parting promise to his apostles as he was taken up from them into heaven: "Lo, I am with you alway, even unto the end of the world."

Very Low Rates

During the months of March and April via Chicago & North-Western R'y; $30.00 from Chicago to Helena, Butte, Anaconda, Ogden and Salt Lake City; $30 50 Spokane, $33.00 Portland, Seattle, Tacoma, Vancouver, Victoria and a large number of other points. Tourist Sleeping Cars every day from Chicago to the Pacific Coast. For maps and particulars apply to nearest ticket agent or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—apr 26

Reduced Rates.

One way second-class colonist tickets to the West and Northwest, will be sold at special fares via Pennsylvania Lines, during March and April, 1902. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—April 30

California Illustrated.

Copy of the illustrated monthly, *The Chicago 400*, a journal of travel and topics, reaches us by the courtesy of the Chicago & North-Western Ry. It is one of the finest illustrated publications that we have ever seen. The tinted half-tones rival those of the finest magazines, and the latter press of the whole edition is as perfect as that of any publication ever issued, pictorially and descriptively mirroring California's wonderful scenery. Copy will be mailed to your address upon receipt of 2 cents postage by W. B. Kniskern, G. P. & T. A., C. & N. W. R'y, Chicago, Ill.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Report of Work.

I left my home (Scholls, Oregon,) Feb. 11th under call from brethren at Tacoma. Began work Sunday 16th.

The following notice and brief review of my Sunday's work published through one of the Tacoma Dailies, will tell the brethren my whereabouts and my method of work:

EVANGELIST W. L. SKEELS,
Will deliver a series of addresses setting forth the Biblical teaching on
THE PLAN OF THE AGES.
Including such topics as
"The Second Coming of Christ."
"The Resurrection of the Dead."
"The Establishment of the Kingdom of God."
"The Nature of the Soul—Mortal or Immortal?"
"The Punishment of the Wicked—Destruction or Eternal Torment?"
"Everlasting Life."
Time—Sunday morning, Feb. 16, 10:45 o'clock; Sunday evening, Feb. 16, 7:45 o'clock, and each evening in the week (except Saturday,) 8 o'clock.

"That the judgment day is near at hand and the millennial age will soon be ushered in, is the belief of Evangelist W. L. Skeels, of Scholls, Oregon, who preached the introductory sermon yesterday of a series of revivals to be held this week at the Gospel Association hall, corner of Tenth street and Yakima avenue. The entire series will be devoted to the subject, "The Bible Plan of the Ages."

His sermon yesterday outlined the general topic, showing how the Bible divided the history of the earth into ages or periods of time, each ending with a divine judgment. First came the ante-diluvian age, ending with the judgment of the flood; next came the patriarchal age, ending with the judgmen upon Egypt and the delivering of the Israelites, then the Mosaic law held sway until the coming of Christ, ending with the judgment upon Jerusalem and its destruction. Now the world is in the Christian age, but nearing its close, he said, and another judgment is soon to come.

Arguing from the past and taking the Scriptures to mean what they say, Mr. Skeels said that there was a certainty of other ages to come. Next in order will be the millennial age ushered in by the return of Christ to reign on the earth for a thousand years. A judgment follows then, after which is a little season, the duration of which is not specially stated, when, in the words of the text, "the new heavens and the new earth will be established wherein there will be no more death, neither sorrow, nor sickness, nor pain, for the former things are passed away."

The brethren had formed the acquaintance of a number of persons that had combined together as the "Gospel Association" and learned that the leaders hold "Conditional Immortality," "The destruction of the wicked" and the "literal reign of Christ," in common with us. Their hall is situated in the heart of the city. The attendance and interest is quite good. We have spoken three times and may remain from one to three weeks. The hall is donated free of charge and gladly by these Bible people. I hope for good work.

W. L. SKEELS.

Editor Restitution:

On February 6, I went to Hamilton County, Ind., where I had held meetings a short time before, when some had been so impressed with the truth that they were ready to obey the gospel. I began meeting on Friday evening. On Sunday we went to the water where we baptized two into the sin-covering name of our adorable Redeemer. We should approach with a true heart, in full conviction of faith our hearts having been separated from the conscience of evil. The body also having been bathed in pure water we should firmly hold the confession of the hope, without deviating from the true principles as set forth in the divine words of inspiration. Let us retain the faith with a good conscience and not thrust it away as some have done, and will make shipwrecks of themselves. Let us hold forth the words of life with soberness, and hope unto the end, for the grace that is to be given unto us at the appearing of our Lord Jesus. We closed our meeting the 18th.

Yours in hope of eternal life.

G. W. SMITH.

Home-Seekers' Excursion.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, March 4th, 18th, April 1st, 15th, May 6th and 20th. For fares, through time and other details, apply to Passenger and Ticket Agents of the Pennsylvania Lines.—May 20.

Poetry.

We Thank Thee, Lord.

"Giving thanks always for all things to God." Eph. v. 20.

Lord, for the erring thought
Not into evil wrought:
Lord, for the wicked will,
Betrayed and baffled still,
For the heart from itself kept,
Our thanksgiving accept.

Nor ignorant hopes that were
Broken to our blind prayer:
For pain, death, sorrow, sent
Into our chastisement:
For loss of seeming good,
Quicken our gratitude.

—W. D. Howells.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

I have been reading the letters of the "Berean Column" and I enjoy them very much, knowing that we are getting stronger and are being built more firm on the solid Rock by studying God's Word. In it we find, "Search the Scriptures for in them ye think ye have eternal life and they are they that testify of me." Now, dear Bereans, repeat this verse daily is the request of your Sister in Christ.

E. Lindsay.

Dear Bereans:

The call of Moses, Ex. iii. 1-12, Moses was apparently saved from his childhood for some calling, for when he was a babe he was hidden by his mother in an ark of bulrushes and cast in the flags by the river and was found and brought up by Pharaoh's daughter. In Ex. iii. we find as he was keeping his father-in-law's flocks, an angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and Moses said he would turn aside and see why the bush was not burnt. Then God called unto him, "Moses, Moses," and he said, "Here am I." This was the time God called upon Moses to lead the children of Israel out of bondage into the land that God promised to Abraham, Isaac and Jacob.

Yours in hope of life eternal.

Chas. Gesin.

Dear Bereans:

Our way of studying the Bible is by referring from verse to verse. My attention has been called to the promise of God to Abraham. God promised to give to Abraham the land of Canaan for an everlasting inheritance. Gen. xiii. 17. Did he ever possess it? In Acts vii. 5, we find, "He gave him none inheritance in it, no, not so much as to set his foot upon." In Heb. xi. 13, we find that he died in faith not having received the promises, but seen them afar off. Under the circumstances how can Abraham possess the land except by a resurrection from the dead? If the promises made to Abraham were to be received at death, how could Micah say some time after his death, "Thou will perform the truth to Jacob and his mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

Your Sisters in the one faith.

Mary & Eva Koontz.

Dear Bereans:

The first place we read about Jesus appearing to the Apostles after the crucifixion, was in a room of which the doors were kept shut because they were afraid of the Jews. There Jesus appeared to them and said, "Peace be unto you." Then he showed them his hands that they might see the prints of the nails in his hands. They rejoiced in seeing the Lord. The first time that Jesus appeared, Thomas, one his disciples, was not there. When other disciples told Thomas that they saw the Lord, he said I will not believe unless I can see the prints of the nails in his hands, and thrust my hand in his side. Eight days after this the disciples, including Thomas were in the room and Jesus appeared to them again. This time he said to Thomas. "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing." Oh, how many there are today that do not believe, they only mock, and make light of the Word of God. But the day will come when they will see their mistake, after it is too late.

Yours in the one faith.

Geo. W. Lindsay.

Dear Bereans:

Please go back with me to the Garden of Eden and see where sin commenced. Of course we understand that sin is disobeying the law, for when there is no law there is no sin. In 1 Cor. xv. 34, we must awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame. We must try to teach those who do not have the knowledge of God and keep them out of sin. Again we must always keep watch that we do not get into sinful ways ourselves. For we must set an example before we can teach. Let us all try to keep out of the way of sin that we may gain a crown of righteousness.

Chas. T. Lindsay.

Dear Bereans:

Three cheers for the Adeline Bereans. They have re-organized this winter and are doing good work. This is the second column they have filled. I would like to call it the Adeline column, a column full to running over, more articles than we have room for. Come Bereans, let us have a column from each society. A friendly rivalry is a very good incentive to work. Do not be bashful in asking for space. Try it once and see, and at the Conference we can award the palm, one to each society, if earned.

Lelia E. Whitehead.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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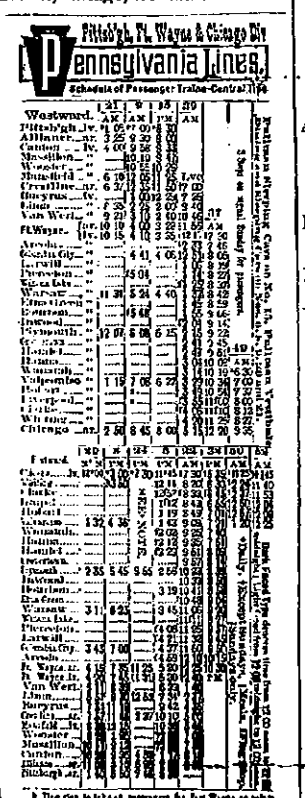

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Trains 3 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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New Station at Chicago.

Commencing Dec. 20, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

POST OFFICE ADDRESSES.

Persons requesting their address public may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Harrison st, Omaha, Neb
A. G. Winchester, Riverside, Cal.
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Sctrelville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kent, 4507, N. N. St Tacoma Wash.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
J. R. Fisk, Caldwell, Kan.
W. D. Townsend, Salem, Ohio
Mollie Babcock, W. R. C. Home, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
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W. O. Stella, Fresno, Cal.
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John Foure, 2012 West Corning Ave. Parsons, Kansas.
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Wm. Goin, Jefferson, Ore.
M. F. Cordill, 508 S Main st. South Bend, Ind.
G. W. Smith, Box 183, Hartford, Kan.
Mrs. Dr. Hicklin, Luther, Okla.
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Walker Perrine Wenatchee Wash
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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth N. J.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rathe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sundays at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborn and A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 12315 Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like previous faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilliker of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. O. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshal', Co., Ind."

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The Restitution.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, MARCH 5, 1902. NUMBER 9.

Walter Tomlinson
85 Kinsman St

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Our Near Horizons.

I thank thee, Lord, that thou dost lay
These near horizons on my way.
If I could all my journey see,
There were no charm of mystery,
No restful grief, no changes sweet,
No restful sense of tasks complete.
I thank thee for the hills, the night
For every barrier to my sight;
For every turn that blinds my eyes
To worldly pain or glad surprise;
For every bound thou settest nigh,
To make me look more near, more high;
For mysteries too great to know:
For everything thou dost not show.
Upon thy finite rests my heart;
Its safe horizon, Lord, thou art.

Communicated.

Conversions Under Apostolic Preaching. No. 2.

AN EARNEST QUESTION ANSWERED.

Not all the Jews who were present at the feast were so wrought upon by the truth as to propound the question: "*Men and brethren, what shall we do?*" Peter's words, and what they saw and heard touched the hearts of about three thousand. Here is an earnest and honest question which demands a direct answer from these Pentecostal preachers. Peter is chief spokesman and he answers: "Repent and be baptized every one of you in (upon) the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." That these persons had faith in the things preached is shown by the question they asked. They were ready and anxious to do what was commanded. Theirs was a living faith wrought up to the point of cheerful obedience by a deep felt need of pardon. They did not stop to discuss matters, nor did Paul tell them that there were three modes (?) of baptism, immersion, sprinkling and pouring, and he would leave it with each person to make a choice. Nothing of the kind in this introductory service. It may be noticed that there is no mention made of expedients and devices. There is no anxious seat nor mourners' bench to which these contrite souls were invited to come and be prayed for with the expectation of pardon being granted then and there; this to be attested to by the consciousness of a mighty change wrought by the Spirit of God. These did not agonize in prayer day by day and night too as I have known persons to do in modern religious experiences as though God is unwilling to hear and answer the piteous pleadings of earnest souls, conscious of guilt, and burdened with its weight. The modern way may appear to have more the air of piety and religion, more of sacredness than the apostolic way. But it must be borne in mind that it is a question as between truth and error. The apostolic way of making converts to the Christian religion is direct, clear and certain. Faith in a Scripturally defined gospel, repentance or reformation, and baptism upon the name of Jesus Christ for the remission of sins is the divinely prescribed way. It cannot be improved in any way by human additions, or substractions, or substitutions. Whoever does this does so at his own peril. "Faith comes by hearing (the gospel) and hearing by the Word of God." Rom. x. 17. To believe is an obligation on the part of the creature. Where the evidence is adequate to sustain the proposition, to be honest and fair he must believe. Responsibility comes in here.

Repentance here in this 2nd chapter of Acts means, "To have another mind," so Young defines it. The person is commanded to have another mind, and of course it follows a change of conduct also. The original word is "*metanoi*" which Green in his Greek lexicon defines as follows: "A change of mode of thought and feeling; practical reformation; reversal of the past." As used by Peter it conveys a command to these believing Jews to change their mode of thought and feeling, to practically reform, to reverse the past, to do God's will instead of their own. So we find them at this point ready and anxious to do the next thing as Peter commanded, be baptized. There is no haggling over modes, no hesitancy on the part of these convicted thousands. The command is authoritative. There is but the one thought in the word used. It was immersion in Peter's mind, and the same in the mind of these three thousand.

Before me is a card issued by a noted evangelist. Under the figure of The King's Life Insurance Company, the conditions of the policy are given as, "Repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 21. I will not call in question the literal truth of the text. I heartily subscribe to all it says, but object to the use made of it as setting forth all the conditions of pardon, a thing it does not do, nor was intended to do by the inspiring Spirit, for baptism is equally with faith and repentance, a condition. Such handling of the Word is unfair and leads to a perversion of the truth. Take the theory of salvation by faith *only* as an example. Those who hold this view do not care what the Bible says concerning works in their relation to pardon and salvation. Salvation by or through faith is true, but salvation by faith only is false. James raises the question, "What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" As much as to say, faith only cannot save him. There is no profit in it. James affirms and repeats it, that "faith without works is dead," (Jas. ii. 20, 26) dead as the body without the breath or spirit. See the 26th ver. Again he raises the question "Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar?" Then says, "Seest thou how faith wrought with his works, and by works was faith made perfect?" Faith and works work together as associate conditions. To complete the argument the truth is fairly and squarely set against the theory so prevalent, that man is justified and saved by faith only. Hear it. "Ye see then how that by works a man is justified, and not by faith only." He is justified by works but not works only; by faith, not faith only, both go together. I might go on at length showing how the popular theory contradicts the plain teaching of God's Word; but I forbear. "*Be baptized for the remission of sins.*" This command is imperative upon the repentant believer. He must submit to it. This is Christian baptism. It is not an accidental immersion or immersion of one ignorant as a Feejee of the first principles of the gospel. It is not of one filled with doubts, or of one who submits with a kind of protest, but of one who has "received the Word gladly." ver. 41. Along with faith and reformation it has in view pardon. It is for, or in order to remission of sins. The one to be immersed should understand this. Such knowledge is easily acquired. Peter's answer tells it plainly. Men without authority have changed this language to read "because of remission of sins;" thus making remission of sins precede baptism and on this false notion is founded the erroneous practice of the greater part of the professed Christian church. Prayer by the minister and other pious souls is resorted to as a means to this end. The anxious seat, places and postures are regarded as favorable to the attainment of the coveted blessing, forgiveness. Prayer is all right when offered in harmony with the will of God, but if it sets aside a plain command, changing its design, or underrating its importance it is wrong; and those who thus practice are at variance with God. They need to repent as well as those they mislead. *Reductios ad absurdum.* If pardon takes place before baptism, it must in view of the fact that repentance and baptism are coupled together by the conjection "and," take place before repentance, for both are commanded to be done for the same reason if we render the words in the original by "because of;" thus, "Repent and be baptized because of the remission sins." If this rendering does not put remission before repentance as truly and logically as it does before baptism, there is no sense in language. It is not unreasonable nor unscriptural that God should reserve the sovereign favor of pardoning alien sins to the point where the alien had yielded obedience in overt act, namely baptism, an act of faith as truly as any other thing commanded in the great system of faith; and I will be in the bounds of truth if I say, this act or action along with all obedience is included in the obedience of faith, for which purpose the apostle affirms the gospel was made known to all nations. Rom. xvi. 26. This action on the part of one who is humbly and sincerely approaching the pardoning power, is no more human than is faith, the hearty assent of the mind, by force of evidence, to the proposition of the gospel. That the merciful Father has connected the pardon of sins with the baptism of a repentant believer of the gospel can not be successfully controverted. Paul was commanded to arise and be baptized, and wash away his sins. At this point men begin to file objections. One says, It is figurative language; and another, Water cannot touch moral pollution; and another, He was already pardoned, for the Lord informed Ananias that he was a praying man; and still another, This puts pardon too much in human hands, it is too perilous. If objections were real arguments, then here is quite an array of them. Dignify them by the name of arguments if you please, they amount to nothing as against the plain teaching of the Bible. "Figurative language" or better a figure of speech and means, if it means any thing, that Paul was not pardoned before he was baptized. "Water can not touch moral pollution or sin." True for God removes or remits the penalty against sin, but he demands obedience up to the point where he has agreed to do so.

"Behold he prayeth!" But no pardon connected with this fact. That comes later, and the Spirit saw fit, in this case, to put the thought under figure of speech. "This puts pardon too much in human hands." How do you know? Reflect a little. The process of reaching the sinner is conducted largely by human instrumentalities and agencies, and this by God's appointment. From the days of slow traveling apostles down to the present when heralds of the gospel speed to their appointments by steam, human hands and tongues, skill and scholarship, zeal and love have been employed to put before those who need it, the blessed Word of life.

Think of the labors of bringing together manuscripts, of collating and comparing these of textual criticism, of transcribing and translating, of printing and binding, and of transporting the Word in its available and practical form.

J. L. WINGE.

Miracles.

Professor Pearson's denial of miracles creates quite a sensation among the Methodists. It is however more than possible that twenty per cent of the Methodist clergy are in full sympathy with his views, but secretly for the sake of peace and fellowship. Nearly all the universities and theological schools are more or less honeycombed with skepticism, both in the faculty and among students. Doubtless a few years hence, if Gentile times continue, all the pulpits of the Evangelical churches will be filled with religio-philosophical skeptics. It is very nearly so now in the large cities. The popular taste is creating more and more a demand for what we may term the scientific preacher, one who can talk glibly on the operation of natural law—the evolution of things pertaining to government, morals, literature, mental and physical culture, etc.

It is somewhat amusing to read the comments of the various pulpits concerning the no-miracle announcement of this Methodist educator—*some* denounce him bitterly, others commend his views. One says, if he entertained these views why did he not hold them in abeyance, that is believe as you like, but keep still about it.

Religious people do not like to be disturbed, especially if there is any danger of weakening the church by creating contention. The clergy of all shades of doctrinal color abhor contention from within, and yet all we have in the way of light and liberty is the result of contention, the friction of mind with mind. "Contend earnestly for the faith once delivered to the saints" is the apostolic injunction, and there is always a necessity for such contention, whether we like it or not.

The Jewish Rabbi hastens to praise the professor, evidently showing that on one point both occupy common ground. If all the miracles were taken away, they would not save one, says the Jew, but would weaken Judaism. We cannot believe for he ought to know. Modern Judaism, however, is nothing more than racial pride and vanity individualizing itself with a hollow formality of religion, and may be quoted at par value with others. The Jew of course believes in one God, and likewise the Mahometan. Aside from this there is nothing in modern Judaism to quench thirst or satisfy spiritual hunger.

Take away miracles from Moses, the reputed author of Judaism, and what would there be left? Not so much as the shade of a memory. Grant that all miracles attributed to Moses are mere legends,—superstitious lies, and then think of how any divine thought, or moral precept of purity could possibly come down to us through such an unclean filter. Indeed, I could believe in miracle, easier than to believe that a clean thing can come out of an unclean. Jesus endorsed Moses, Daniel and Jonah, and must therefore have believed in all the superstitution of the old Scriptures, in fact his mind must have been full of lies and the worst kind of lies, perverting his reason and judgment, and yet all these skeptical clergyman esteem him as the high priest and oracle of truth and virtue. Is it possible for truth, goodness and mercy to emanate from a man who believes and enforces all the lies that had accumulated from Adam to John the Baptist? Surely these skeptical teachers, "Strain at a gnat, and swallow a camel;" they flee from a bear and rush into the mouth of a lion. When you take away miracles from Moses and Jesus, you reduce them to the level of pagan ideals, the former for the Jew and the latter for the Gentile. These men prate about a man-God, and in doing so create the idol they profess to abhor. "I believe," says Professor Pearson, "in God, in the divinity of Jesus, in the Holy Spirit, and in prayer." The divinity of Jesus he says is like that of "John Wesley and others, for all God-fearing men are divine." In what sense he believes in the Holy Spirit and prayer I know not, as he did not define. His belief in God and in Jesus is just about equivalent to no belief. To believe in Jesus as a historical character and simply admire him as a great moral hero, who suffered death as a martyr is but a feeble approach to, or the merest pretense to faith. He denies that Jesus was raised from the dead, and therefore leaves us helpless. He offers nothing to relieve his fellow men from the ghastly presence of death, or to dispel the oppressive gloom of hades. True, he may say the continuity of man's existence is not broken by death,—that the soul or spirit continues to live,—to know and be known because it is essentially divine in nature, and therefore immortal. But this is all speculation, merely assuming what has never been demonstrated.

Let us look at the definition of death as given by another college professor, "Death is just as fundamental as life, it simply means the overwhelming of the constructive forces by the destructive." Where then does continuity of existence come in when the constructive forces of life are overwhelmed by the destructive? Practically speaking this definition of death is not objectionable, as it does not take into account the theory of innate immortality. But suppose we reverse the proposition using the same words, "life is just as fundamental as death, it simply means the overwhelming of the destructive forces by the constructive," therefore resurrection from the death state is possible, a conclusion that in all probability neither of these professors of learning would be willing to admit. But this is just what occurred in the case of Jesus, the destructive forces were arrested, overwhelmed by the power of God, and hence he arose from the dead according to the Scriptures. There cannot be death before there is life,—technically speaking life is more fundamental than death, and when we consider the inexhaustible source from whence man's limited vitality is derived, we do not stagger at the miracle of resurrection. If there was any thing in the miracles of the Bible that conflicted or antagonized our highest conception of what is right, good and true we might plead some excuse in hesitating to believe all that is written. But on the contrary all the miracles recorded are in line, and consistent with what the Bible teaches to be just and good.

When we come to understand that the Creator has a purpose concerning mankind, which has been and is yet in process of development, there is every reason to conclude that God would interpose in just such ways as are recorded in the Scriptures. There is not one single instance where a miracle occurred that did not have a special purpose in view. Water was turned into wine, ostensibly for the pleasure of those at a wedding banquet, but the real purpose was to confirm the faith of his chosen disciples, who as yet had witnessed no miracle wrought by Jesus. It was God bearing witness to the testimony of his Son, and therefore it is written, "and his disciples believed on him."

If the miracles of the Bible did not exclude in their scope and purpose the glorification of the natural,—even humiliating and condemning the thoughts and purposes of human vanity, then we might be reasonably certain of their mythical character. But the reverse of all this is true, and stands out in such bold relief, that it seems hardly possible to read the record, and not discern the fact that not the natural, but the spiritual, not man but God alone is exalted. Jesus was not at all solicitous about supplying wine at the wedding of Cana, but the circumstance of insufficient supply created the opportunity of doing a work that would reveal the glory of God. He healed the sick and cleansed the lepers, a good work truly, but not for the afflicted only did he heal them. He had a message from the Father, and the Father bore witness with the Son. The Son preached the gospel, while the miracles he wrought made manifest the Father's approval, "My Father worketh hitherto, and I work." Nicodemus apprehended this matter and expressed it thus, "We know that thou art a teacher come from God, for no man can do these miracles except God be with him." The Jews did not deny that he did miraculous works, but refused to credit them to the power of God. They could not close their eyes to the marvelous good, but perversely tried to show that a corrupt tree could yield good fruit. They insisted that the tree was corrupt, but not barren, while the modern naturalist praises the tree as good, but absolutely barren of fruit. They say he was a man of God, but deny the evidence that proved him to be such.

The religious would is like a man tottering with the infirmities of old age; it is smitten with nervous prostration, and so hopelessly debilitated, that it cannot believe in anything divine, not visible to the natural eye. Faith cometh by hearing, that is understanding. The pleasure of hearing is in understanding what you hear. But when the Word of God is not understood, spiritual famine speedily ensues, and naturalism only remains. The idols of material prosperity captivates both head and heart, and religious forms and ceremonies entertain but do not enlighten a faithless generation, wise in worldly wisdom but unfruitful in the knowledge and favor of God. "Man was not made to live by bread alone, but by every word that proceedeth from God." Bread is not more essential to the well being of the physical man, than is the Word of God to that mental and spiritual vigor requisite to the exercise of faith and godliness. The burden of faith does not consist in believing in the supernatural, but in the self denial and discomforts incident to being in the world, and yet not of it. Patiently waiting for the invisible things promised is not congenial only to those who understand the divine purpose and cherish undying love for the recompense of reward.

GEO. MOYER.

The Resurrection—Deliverance from Adamic Death.

Editor Restitution:

Will you please publish the following in order to show the harmony of the Bible as to the resurrection of the dead, without need of comment.

Therefore, indeed, as through one offence sentence came upon all men to condemnation; so also through one righteousness sentence came on all men to justification of life. Rom v. 18, Diaglott.

For since through a man there is death, through a man also there is a resurrection of the dead; for as by Adam all die, so by the Anointed also will all be restored to life. But each one in his own rank. I Cor. xv. 21-23, Diaglott.

Wonder not at this; because an hour comes in which all those in the tombs will hear his voice, and will come forth. Those having done good things to a resurrection of life; and those having done evil things to a resurrection of judgment. Dia. Jno. v. 28, 29.

The Lord knows how.....to keep the unrighteous for a day of judgment to be cut off. Dia. 2 Peter ii. 9.

That the wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath..... yet shall he be brought to the grave, and shall remain in the tomb. Job xxi. 30-32.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high *and the kings of the earth* upon the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited. Isa. xxiv. 21, 22.....O Lord our God, other lords beside thee have had dominion over us.....They are dead, they shall not live, they are deceased, they shall not rise; therefore hast thou visited them and destroyed them, and made all their memory to perish. Isa. xxvi. 13, 14.

The Lord knoweth how to reserve the unjust unto the day of judgment to be punished.....But these as natural brute beasts made to be taken and destroyed.....and shall receive the reward of unrighteousness. 2 Pet. ii. 9-13.

Man that is in honor and understandeth not, is like the beasts that perish. Psa. xlix. 20.

Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power. Rev. xx. 6.

By the Anointed also will all be restored to life. But each one in his own rank (or order C. V.).....They that are Christ's at his coming. 1 Cor. xv. 22, 23.

But the rest of the dead lived not again until the thousand years were finished. Rev. xx. 5.

And I saw the dead small and great stand before God, and the books were opened and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books.....the sea gave up the dead which were in it; and death and hell (margin grave) delivered up the dead which were in them. Rev. xx. 12, 13.

Then Herod.....sent forth and slew all the children that were in Bethlehem and in all the coasts thereof from two years old and under.....Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children and would not be comforted because they are not. Matt. ii. 16-18. Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears; for thy works shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. Jer. xxxi. 16.

D. T. HALSTEAD.

Oregon [illegible]
Oregon [illegible]

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, March 5, 1902.

The immortal brethren of the Lord Jesus Christ who will be associated with him during the Millennial Age, as kings and priests in ruling and teaching the nations, will be those who during the present and preceding generations, have been chosen by him as having manifested that child like disposition so necessary a qualification for future rulership; who have accepted the Truth as it is in Jesus in its simplicity, and through all opposition have faithfully kept it, and throughit manifested the obedience required. Future rulership implies present obedience—obedience implicitly yielded to [illegible] the earth, and those who cannot yield that obedience to him cannot expect to rule with him in his kingdom.

Israel.

That nation,—once the most favored nation upon earth,—have been for ages outcasts from the land God gave to them; they have been wanderers among the nations, a by-word and hissing, given over to reproach, persecution, slavery, and death. But "he that scattered Israel will gather him and keep him, as a shepherd doth his flock." "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under-foot, whose land, the rivers (nations) have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion," Isa. xviii. 7. "Return, we beseech thee O God of Hosts; look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madst strong for thyself. It is burned with fire; it is cut down; they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the Son of Man whom thou madest strong, for thyself. So will not we go back from thee; quicken us, and we will call upon thy name. Turn us again, O Lord God of Hosts; cause thy face to shine and we shall be saved." Psa. lxxx. 14-19.

"Childhood!"

Rabbi Joseph Kranskoff, of the Reformed congregation, Keneseth Israel, Philadelphia spoke to an audience that filled the vast Wilson Avenue Temple recently, the subject being "childhood." He dealt with the tremendous responsibilities of parenthood and drew a sad picture of the neglect of these responsibilities by many parents. He traced the causes of life's failures to infancy, and past it, to parents who failed to realize or live up to their sacred duties. Among many other good things relating to the neglect of children in general, he spoke of it respecting the wealthy in particular. In part he said:—"Oh, the parental wrongs that fill the nursery gaps of by and by. Oh, the sins of early neglects that have never been condoned in later life! Procrastination—always dangerous, IS CRIMINAL in the nursery. What is not implanted in childhood is seldom garnered in maturer years. Seeds of thorns and thistles never ripen in the snow white lily,—nor the fragrant rose."

We believe these are truths of universal application; but we also believe they apply with TENFOLD FORCE to parents of the household of faith. What would be thought of a parent who knew that a druggist was enticing his children into his store and giving them a deadly poison in small quantities, scarcely discernable, through the careful sugar-coating it has received, although still strong enough to create a liking for more. Yes, what would be thought of parents who took no steps to stop the

DESTRUCTIVE WORK

going on—allowed them to gratify the morbid appetite growing upon them? —would they not be execrated for permitting the health of the children to be undermined, and their lives blasted? Every reader will say, yes; emphatically yes; it would be *shameful* to let their mortal lives be blighted in that way. But during our forty-eight years' connection with the Truth as it is in Jesus, we have known of those believing the gospel professedly, who in our judgment do far worse than those in the supposed case above. They profess to have come out of all the traditions of men at the

CALL TO GOD'S KINGDOM

and glory because they had discovered that there was power to save in nothing else. But in the face of all this, because the conditions are such that the children cannot attend a Sunday school where the truth of God is instilled into the minds of the children, they are allowed to go where their minds are so poisoned with

SUGAR COATED FALSEHOOD

that the taste for it can never be eradicated; and so, not only for time, but for eternity they shall be as though "they had not been." Is not the virus administered thus, a hundred-fold more deadly than the drug? To some such parents say, "What shall we do, then?" In all tenderness we say to you,

DO WHAT GOD TELLS YOU

to do, and then you can claim the promise attached to the injunction, viz. "Train up a child in the way he should go, and when he is old, he will not depart from it." This is not addressed to Sunday school teachers, primarily. It is addressed to you. It is you, parents, who are responsible, and held to account; and all the Sunday schools in the country could not relieve you of your responsibilities. A Sunday school where the Truth is taught, is a most excellent aid to parental instruction; but the children of

GODLY PARENTS

should be under instruction at home long before they attend Sunday school. It is a day school they should attend, and a seven-day-in-the week-school at that. We said, *should attend*, we should have said they *attend* —DO attend school every day, beginning before the first anniversary of their birth. Before

THEY KNEW A LETTER,

or the meaning of a single word,—they are taking notes that form the base of their after actions. They watch the countenances, and tones, and actions long before they have any use for words. And with age and development they very soon observe the treatment of one another by the parents, and hardly are the impressions *then* made

EVER EFFACED.

And we have no doubt that they mentally take sides, and develop preferences for one or the other parent at a very early age, that *stay* with them, and manifest themselves later in life. Domestic animals, even, soon distinguish between an angry countenance and a smiling one. It should be borne in mind that it is the *child* that is to be trained, to ensure the promise. If the childhood is wasted, a great deal is lost. To *begin* to train the youth is to build on a very

POOR FOUNDATION;

to begin to train in young manhood is worse; and in full manhood almost hopeless. In Deut. xii. 26 when the passover feast was instituted as a memorial of the Lord's passover when the Egyptians were slain, they were enjoined to explain the meaning of it to their children when they enquired respecting it,—and, since our Passover has been slain for us, should not parents begin there, and so interest their children in

THE STORY OF JESUS

and his love as that it might stay *with* them, and be indelibly fixed in their affections and prepare the way for other truth. Parents who have taken upon them the name and yoke of Christ have to observe WHATSOEVER Jesus has commanded; and one of his commands by Paul is to bring up your children in the nurture and admonition of the Lord," or as Diaglott, "In the discipline and instruction of the Lord." Eph. vi. 4. So do not try to shift your responsibilities off upon circumstances or other people.

TAKE IT HOME

to you; if you have wayward children, it is between you and the God of heaven, one or the other must be wrong; either his Word has failed for the first time or you have not trained them as directed; and as he cannot lie, you are mistaken,—you have not trained them as directed, although you may think you can conscientiously use the stereotyped expression, "I have done everything I could think of for them." Evidently it would have been better to have let God think for you. Submitted in much love by yours for Jesus sake.

"Equal Unto the Angels."

Jesus said those who were accounted worthy of that age were to be equal unto the angels, what a destiny for the frail sons of Adam who overcome. Our aching hearts and our trembling breath, our stormy passions, are all to be Anointed, for God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things shall have passed away. What power on earth shall then stand before this Christ-like and angelic race? With Christ at their head they shall sweep away the refuge of lives, and rule the nations with a rod of iron, and dash *them to pieces like a potter's vessel.* In the words of Isaiah, "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." And the 149th Psa. gives us a glimpse of the process, as follows:—"Let the saints be joyful in glory,—let them sing aloud upon their beds,—let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the nations and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute the judgment written; this honor have all his saints. Praise ye the Lord."

Born of Water.

As our Lord and Master in Luke xv. 6, 7, in the parable of the lost sheep informs us that as the owner has a time of rejoicing when he has found one that was lost, so there is rejoicing in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. How, then, can we help rejoicing when one whom we have instructed, and trembled for, and hoped and prayed for, comes squarely out, severs all hitherto fond associations, and throws in his lot with the people of God? We can and do rejoice, and all the more, because the same is cause of rejoicing in heaven. We do not wonder at this. Is it not a triumph for God's grace? And when we know that angelic hosts sang, "Glory to God in the Highest" when the Word was made flesh and dwelt amongst us, and proleptically celebrated the day when peace and good will toward men shall obtain, how can we wonder they rejoice when one sinner repents? Could the Lord that bought him with his blood and constrained him by his love help rejoicing? Blessed Jesus; we unite with the heavenly hosts and rejoice with thee, and pledge to labor for more to add lustre to thy crown.

We may be sure from the words of our Lord that the ninety and nine justified ones are a constant source of joy in heaven, but it is the addition to the number of those being saved, that causes a fresh out-burst of joy. At this point we seemed to get the eyes of our understanding enlightened so that we could know more clearly the extent of the *hope* of God's calling, and *what the riches* of the glory *of his inheritance in the saints.*" Eph. i. 17, 18. O what a tremendous estimate does the God of love place upon "*his inheritance in the saints,*"—the riches of the glory of it, is the way it is expressed. Can we wonder now, that there is joy in heaven over one sinner that repenteth? Clearly all heaven rejoices.

It was our privilege on Sunday Feb. 23 to bury with Christ, Bro. R. Smith, a devout member of the Baptist Church for some years; through mercy he some seven months ago for the first time heard the gospel of the kingdom of God and resurrection life through Jesus Christ, with the result stated. Being filled with joy and peace through faith and obedience he is anxious to do what he can to win others to share God's great salvation. May his ardor not diminish, so that he may hear the plaudit "well done," and have an abundant entrance into the kingdom of God.

A good number of aliens for the first time listened to God's conditions of adoption; and some appeared quite interested, but whether there was any good soil remains to be seen.

"What is Truth?"

Such was the question of Pilate to Christ, and it is a question which may be put to-day, but can only be satisfactorily answered by the Word of God. Christ, when before Pilate, said "My kingdom is not of this world," and many understand by this that he meant that his kingdom was not to belong to this earth on which we live, but to heaven above. The word rendered world in this place means an order or arrangement of things, and referred to the constitution existing among the Jews at that time; and so he says, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is

MY KINGDOM

not from hence." To Pilate Jesus said, "Thou sayest that I am King. To this end was I born, and for this cause came I into the world, (or Jewish constitution,) that I should bear witness unto the truth. Every one who is of the truth, heareth my voice." The truth, then, relates to a kingdom, and to Jesus as a King. The words of the angel to Mary regarding that child, were, "Thou shalt call his name Jesus. He shall be great, and shall be called the

SON OF THE HIGHEST;

and the Lord God shall give unto him the throne of his Father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32, 33. From this we see that the Truth not only relates to a kingdom, but to the kingdom of Israel. In Luke xiii. 35, we find Jesus, bidding adieu, as it were, to the nation among whom he had been preaching the kingdom of God, as he says, "Ye shall not see me, until the time come when ye shall say, [illegible] in the name of the Lord." And to his own Little Flock, he said. "Ye who have followed me, *in the regeneration,* (the new order,) when the Son of Man shall sit in

THE THRONE OF HIS GLORY,

ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Hence we see that Christ and his brethren are to be united in the ruling of the kingdom of God. The gospel is shown by Jesus to be "*the good news concerning the kingdom of God:*" and Paul in his second epistle to the Thessalonians, says to them, "He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." The gospel, therefore, is an invitation

TO THE KINGDOM OF GOD

with all its glory. If we turn back to the book of Daniel ii. 44, we shall find that the God of heaven is to set up a kingdom on the earth, which shall destroy all other kingdoms, but that IT shall stand for ever; and from the seventh chapter, 13, 14 and 27, we see that Christ and the saints are to be rulers of that kingdom; and so in the book of Revelations xi. 15, at the sounding of the seventh or last angel, we have the proclamation, "The kingdoms of this world are become

THE KINGDOMS OF OUR LORD

and of his Christ." In chapter ii. 26 Christ promises power over the nations to his saints who overcome; and we see from chap. v. 9, 10 that their song after resurrection is, that he has redeemed them by his blood, and that they shall reign on the earth. From what has been adduced, the following passages from the Psalms will be readily understood:—

Psa. ii. 7-9, "Thou my Son, this day have I begotten thee,—ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Psa. xxii. 27, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee,—for the kingdom is the Lord's and he is governor among the nations."

Psa. lxxii 8, says, "He shall have dominion from sea to sea, and from the river unto the ends of the earth." Ver. 11, "Yea, all kings shall fall down before him; all nations shall serve him."

See also Psa. ex., "The Lord send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."

It may be seen from this that the truth and the gospel are different terms for the same thing. They both relate to the glorious reign of Christ, which has to take place on earth, for the scene of his suffering must be the scene of his glory, when he shall be admired of all those that believe, in that day.

Reader, may you find him who is the WAY into that kingdom, and be accounted worthy to be associated with him in his glory, is our prayer."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Gertrude Carpenter	2.50
G & A Dowle	.50
S D Fahrney	10.00
Mrs Lizzie Watkins	.50
Sarah Bowman	.35

Zeal.

What is zeal? Great ardor in pursuit or support of anything, enthusiasm, fervor. It is a mixed passion, composed on the one hand of grief and anger; and on the other of fervent love and desire; for what a person loves earnestly, he is careful to see honored, and is grieved when it is dishonored. Phinehas was commended for having expressed much zeal against those wicked persons that violated the law of God, and was rewarded with the covenant of an everlasting priesthood, he was zealous for his God, and made an atonement for the children of Israel. Num. xxv. 11-13, and in Psa. lxix. 9. The Psalmist says the zeal of thine house hath eaten me up. It is, that some one had displayed so much zeal and earnestness that the people were following the one that was so earnest, and were neglecting the one that was lukewarm, that did not get out and rustle. We frequently see that in preachers, some will start out with so much zeal and vim and earnest enthusiasm that act as a magnet to the people and draw them to him; whereas others, just as well learned, having just as good language, but lacking the zeal and earnestness in their presentation of the truth do not have as good success as the one all life or vim. It is so in all pursuits of life. The teacher, the merchant, the farmer and the true Christian, none of them can succeed without a great deal of zeal, and the more zeal and vim one uses in his calling the greater his success. Even when one does wickedly, the more zeal in that line, the more wicked they become. Zeal is taken either in good or ill part. There may be an eagerness in pursuing good things when neither the end nor manner of doing it is good, such was the zeal of Jehu. 2 Kings x. 16. He was eager in executing the commands of God; but he did it to be seen of men, and is self praise, said, Come, see my zeal for the Lord. Such also was the zeal of those Jews whom Paul speaks of in Rom. x. 2. They have a zeal of God but not according to knowledge. They have an earnest desire to maintain the law and worship of God instituted by Moses, and work and strive for the righteousness of the law and fail to understand that Christ is the end of the law for righteousness to every one that believeth, and that since Christ ended that law, righteousness is by faith. Paul displayed as much zeal in persecuting the Church of God, as he afterwards did in preaching the Word. If a person has a great zeal for the devil, you will find him in the grog shop, the gambling den, the house of ill fame, the state prison, and, if his zeal is for God, you will find him visiting the sick and afflicted, and not mingling with worldly institutions, but trying to serve God and not man.

Yours in hope.

E. W. Knapp.

A reaping machine bears its maker's name, and thus acknowledges him, not only in the harvest field, but on the way thither; yes, and when laid up for the winter. Whoever looks at it, whether it is in rest or motion, and whether wheat is near it or not, knows the name of the maker that was its owner's choice. And so, whoever wears, definitely and frankly, the name of Christ, preaches a sermon in his daily walk, and sings through every conversation an anthem of praise. He can not pray but it will glorify God. Of course, if thus we walk with God, we can not go astray, for God is not going astray.—*Musings.*

$33.00 to the Pacific Coast.

Chicago & North-Western R'y; during the months of March and April $30.00 from Chicago to Helena, Butte, Anaconda, Ogden and Salt Lake City; $30.50 Spokane; $33.00 Los Angeles, San Francisco, Portland, Seattle, Tacoma, Vancouver, Victoria and a large number of other points. Tourist Sleeping Cars daily to the Pacific Coast. For maps and particulars apply to the nearest ticket agent or address A. H. Waggener, 22 Fifth ave., Chicago, Ill.—Apr 26

California Illustrated.

Copy of the illustrated monthly, *The Chicago 400,* a journal of travel and topics, reaches us by the courtesy of the Chicago & North-Western Ry. It is one of the finest illustrated publications that we have ever seen. The tinted half-tones rival those of the finest magazines, and the letter press of the whole edition is as perfect as that of any publication ever issued, pictorially and descriptively mirroring California's wonderful scenery. Copy will be mailed to your address upon receipt of 2 cents postage by W. B. Kniskern, G. P. & T. A., C. & N. W. R'y, Chicago, Ill.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an assortment of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

$33.00 to California, Oregon and Washington.

Chicago & North-Western Ry. from Chicago daily, March and April, only $30.00 for berth in tourist car. Personally conducted excursions Tuesdays and Thursdays from Chicago and Wednesdays from New England. Illustrated pamphlet sent on receipt of two cent stamp by S. A. Hutchinson, Manager, 212 Clark street, Chicago. —Apr 26

WHEN YOUR TIME IS OUT PLEASE RENEW.

No attempt has ever been made to get together any congress representing the highest intelligence of the various nations of the world. The nearest approach of this was the Peace Conference at The Hague. The failure of that body was caused by the fact that it was selected to represent political and personal interests. It will be interesting to note the results which must come from the first World's Congress in which all nations shall be represented by men of highest integrity and intellectual caliber. The difficulties in effecting such a gathering are almost insurmountable, but The Cosmopolitan Magazine is making the effort with a full recognition of the endless obstacles to be overcome. In the March number, The Cosmopolitan's plan is briefly outlined. Its agents in Europe and elsewhere are carefully maturing lists of the ablest men of each country considered with reference—First. To their sincerity. Second. Their earnestness. Third. Clear thinking, that is, ability to see truth. Fourth. Broad experience in affairs.

These names are five times as great in number as the candidates to be eventually selected. Upon these the opinions of leading men in other countries will be secured, so that the final selection will represent a consensus of opinion by the leading men of the world of thought. The Cosmopolitan is also endeavoring to secure by contribution a fund of a quarter of a million dollars to provide for the expenses of the first World's Congress.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Reduced Rates.

One way second-class colonist tickets to the West and Northwest, will be sold at special fares via Pennsylvania Lines, during March and April, 1902. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—April 30

Poetry.

[Published by request]

A Poem.

From the north's cold icy region,
Sweeps a "norther" o'er our land;
But within the cosy parlor
Sits the remnant of our band.
'Tis long years since our dear family—
Father, mother, children all,
At our home in Indiana
Numbered nine at our roll-call.

In the midst of youth and beauty,
Comes the turn of human life;
One by one, by death or marriage
We have parted for the strife.
Some have gone beyond the river,
Some are in a far off land,
Until today I find—I only
With my father and mother stand.

Father's head is sure like a snow drift,
Mother's hair is silvered, too;
May I then in years to coming
Be to them a helper true.
Though in past years we've been parted,
Nature asks that we must shift,
But in the life God's now before us
May I from them never drift.

CLARENCE CURTIS REED.

Original.

OUR LETTER DRAWER.

Dear Restitution:

We cannot do without the dear old paper. It is to us like the counsel of a good father to his small children. It brings to our sight things that we might not see that are of much importance. It keeps us posted on the signs of the times, which are of interest in the late evening of the Gentile times, while the earth is groaning to be delivered from this great corruption. We also read so many good letters from Brothers and Sisters scattered abroad, and from our strong brethren, W. H. Wilson and others, who give us meat in due season. We also read some very sad letters of the destitute condition of some, and our heart goes out in sympathy to them, and we always pray to our Heavenly Father to bring about deliverance for them. The funeral notices are always bringing to our minds that our old enemy is among us tearing out our very heart chords, but we must patiently bear our cross. Thank God the next is the crown if we prove ourselves worthy.

Your Sister in Christ.

MARTHA W. HUFFMAN.

Dear ones of like precious faith:

I see so many kind requests for all of us to try to get at least one new subscriber for our good old RESTITUTION, I will say that I have succeeded in getting two for the year 1902, and hope to be able to get several more. All of us who cannot preach ought to do all that we can to help send out so faithful a witness. It can go quietly into so many homes; with its message of love and words of comfort, to cheer and aid the many isolated ones, as the days are going by. Yes, it shows them that they have company all along the line, whose hopes and desires are the same. We are all praying the same prayer, "Thy kingdom come, thy will be done, in earth, as it is done in heaven," and through the medium of our paper we can all get so much better acquainted with each other, than we could otherwise. When we read the many good articles from those able brethren who take so much pains to instruct us, and the many good letters written by the faithful ones, it brings us nearer to each other, and we learn to love those whom we have never seen, and thus long for the time when we shall see each other face to face. Let us all double our diligence to let our light shine.

Your Sister in Christ.

S. F. MORGAN.

Editor Restitution:

I would like to say to the brothers and sisters scattered abroad over the land, that I am still striving for the kingdom; for the signs of the times seem to indicate the coming of the Life Giver, and as we have been admonished to watch that we may be ready to go in to the great supper with our wedding garment on. I am striving through my weakness, to have a home in the redeemed earth.

Ever your Sister in Christ, waiting our coming King.

SARAH BOWMAN.

Dear brothers and sisters in Christ:

We seldom join in this household feast, yet it is a pleasure nevertheless. The years come and go, but far be it from me to say, "All things continue as they were from the beginning of the world." Who is it that has lived for the last half century that has not witnessed the wonderful transformation that has taken place, and man would ever dare to attempt to answer the question that the Lord put to Job—Job xxxviii. 35, "Can'st thou send lightnings, that they may go and say unto thee—Here we are"—and answer him in the affirmative. Surely the signs say to us—The Lord is at the door—are we ready? Paul says—Tim. iv. 1, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith," and when we see some of the most faithful and zealous of God's workers in his vineyard, almost completely paralyzed, because of the seductive doctrine of Universalism and the unity of the church destroyed, how can we conclude otherwise than that the time is at hand, and the devil is come down with great wrath, realizing that his time is short. O for that angel with the great chain in his hand—preparatory to the binding of the strong man, in order that his goods might be spoiled. Death holds the great mass of the human family, but the angel has the key, and thanks be to God, he will unlock the pit, and the dead in Christ shall come forth, and satan will be bound and cast into the same pit. Jesus is coming soon. O that God would keep us faithful until he appears. We are looking for Brother and Sister Woodward to come to confirm the Brethren and Sisters, to preach Glad Tidings to the meek, to proclaim the acceptable year of the Lord, and the vengeance of our God. Christ's gospel is God's power to save all that believe it, and not a word about saving the unbeliever. May the Lord deliver us from doubting God's Word, but being planted squarely upon it, go forth unto victory.

From your brother in Christ.

WALKER PERRINE.

To the Dear Readers of The Restitution:

I feel glad to address you this morning, as I have not had the privilege of reading THE RESTITUTION regularly this winter, as Brother and Sister Butcher and myself have spent the winter in the eastern states, having arrived home a few days ago, to enjoy a little of the sunshine, which this climate affords during the winter months. We visited in Cleveland, Ohio, and met with the people of the "Blessed Hope" congregation, and found a busy hive of workers, and we enjoyed meeting with them in their church home, and also their kind hospitality. We still hope that the day is not far distant when we can enjoy meeting with the people of God in our own new city of forty-five hundred inhabitants, namely, Blackwell, Okla. How much we desire the brethren at large to come in here and make it a home. We are but few in number at this place, but still try to let our lights shine, which always brings happiness, to one who is trying to defend the truth of God, yet how much pleasure there is in meeting together and encouraging one another, as Paul says, And so much the more as the day approaches. Dear Brethren, we are anxiously waiting for the day of the Lord when he will come and claim his own.

Yours of the Abrahamic faith.

ELIZA A. RAHE.

Dear Brethren and Sisters:

I now write with emotions such as I never experienced before, believing that I am addressing you in this way maybe for the last time. This does not however, produce sadness or regret, but thanksgiving and praise that the Infinite Father in his wisdom and love has provided such a glorious future for the believing, trusting heart, and now after many years of conflict and victory, is presenting to our view the clear evidence that the haven is near, that we can lift up our heads and rejoice, for redemption is drawing nigh. How rich the thought that the Master has in this time of trial and conflict strengthened us to stand so that we have not deserted our colors or betrayed our trust—have made his Word the foundation of faith and hope, by his grace and love! Can it be that riches so great and glory so infinite are to be ours, who have no righteousness of our own? Yes, we shall see Jesus as he is, and be permitted to wear his image. What glory fills the mind in this contemplation! We need have no fear that our expectations will be overdrawn for it has not entered into the heart of man the things God has prepared for them that love him. Such shall be mine, saith the Lord of Hosts, when I make up my jewels. Now, dear brethren and sisters, I bid you an affectionate farewell, expecting when I address you again it will be in the company of those who have turned many to righteousness—not among the popular divines who have electrified their hearers with their eloquence and display, but among those whose hearts beat in unison with that of the Lord Jesus, enduring the cross, despising the shame, counting all things as loss for Christ's sake. Such, says the prophet, Shall shine as the brightness of the firmament, and as the stars forever and ever. That that may be yours and my lot, I have for many years offered in my feeble request, and will continue to do so until faith is lost in sight.

Yours in hope of life eternal.

JOHN FOORE.,

Editor Restitution:

I feel it my duty to cast in my testimony for the love of God and the truth. I feel rejoiced when I read so many good letters from the dear ones of the blessed hope, although I have never seen many of them. I love them as brothers and sisters and hope to meet them in the kingdom which I hope will soon come. I am all alone this evening, yet I am not lonely, for my mind is occupied with the thoughts of passing events and the future abode of the righteous. My family have all gone to a revival meeting at our school-house. They come home and tell what is preached, that some are in heaven beckoning to them to come and some are in hell, to be tormented forever with just a partition or gulf between, as generally preached. Oh I pity them so, most of them good folks but it is the blind leaders. What will be their reward? If they could but learn the truth as it is written. My faith grows stronger in the soon coming of our Lord and Master. How we can lift up our heads and rejoice when we see the budding fig tree in the Holy Land, spoken of by our Lord and Master. Then is the kingdom of God near at hand. I close with love to the brothers and sisters and hope we may hold out faithful till the Master comes.

Yours in hope of eternal life.

MR. & MRS. S. A. GUILD.

A Letter to Mr. Dye.

Mr. Dye:

You will recollect that we met in the post office not long since, and you asked me in regard to my not attending the prayer meeting at Mrs Fishers. I told you I did not like to attend worship with those who believe in the doctrine of the immortality of the soul. I suppose you consider me a crank for discarding that popular doctrine. But let me tell you, my friend, that the Bible is my standard for doctrine, and not popular churches. I tell you distinctly, that there is only one promise between the lids of the Bible that teaches that abominable doctrine. Gen. iii. 4, "And the serpent said unto the woman, Ye shall not surely die." This is the first sermon that has ever been preached to sustain that abominable doctrine. But orthodoxy has taken up the refrain and has dilated upon it, until they really think the serpent told the truth after all. What was a lie when the serpent said it, is truth when it comes from Rome. But let us look at another line of proof. See Rev. xiv. 144,000 are seen on Mt. Sion with the Lamb, 3 v. And they sung as it were a new song before the throne, and no man could learn that song, but the 144,000 which were redeemed from the earth. Here is positive proof that the 144,000 are the fruits of the first resurrection for they are the first fruits unto God and the Lamb. 4 v. These are they which were not defiled with women, for they are virgins. Here is positive proof that the bride of Christ is not defiled with that abominable doctrine of the Mother of Harlots, for the Lord Jesus Christ will have none but virgins for his Bride.

A little history endorsed by Mr. Gladstone, the historian, may not be out of place in this connection. He says—From the sixth century onwards, the doctrine of the immortality of the soul spread rapidly and marvelously; culminating in the year 1518 by a bull of Pope Leo X., condemning and reprobating all who should declare the soul to be mortal.

After Origen's time, and particularly from the sixth century, there was a change in the teaching of the Church, a wholesale change."—Gladstone.

By this it is plain that the doctrine of the immortality of the soul is a harlot doctrine; and Protestants in protesting against the many doctrines and practices of Popery overlooked this great error, and adopted it in their creed; but it certainly is no less false, because it comes from the Catholic Church, than when it came from the serpent in the garden of Eden.

Yours for truth however unpopular.

DANIEL HOWARD.

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

Report of Labor.

Dear Brothers and Sisters:

Our work at Waterville, Wash., is again ended, as far as our preaching and visiting among them. We hope the effect of the preached word will never end, but will live and bring forth fruit for the kingdom. We spoke here 26 times, had seven afternoon meetings at the church, with prayer and testimony meeting before each evening service.

Only four came out from the world and desired adoption into the family of God. Two who had strayed from the right path asked to be taken into church fellowship again, and were very gladly welcomed back. May they be kept by the power of God, which is the only saving power, and without which we must all fail.

Several who had never heard the blessed truth before, were surprised that their pastors had not taught these beautiful facts, and were about persuaded to make the "Church of God" their home, where they could have the Bible taught. The brethren were greatly rejoiced at the work done, some expressing the thought that although not nearly so many made the good confession as last year during the meeting, still they believed more real good had been done the church and community.

We had many profitable visits with dear Brother and Sister Richard Corbaley, and were so glad to find them both so well, and still rejoicing in the hope of the promise made to the fathers. Bro. Corbaley will be 82 years of age if he lives until next August, and it is wonderful how he has retained all his faculties. He had his second eye sight, and read without glasses for a time, but after his severe sickness last spring his eyes began to fail. He cannot get any glasses to fit him, and cannot see to read a word; but trusting to his wonderful memory, he can preach many sermons, quoting text after text, giving chapter and verse. How blessed to spend a long life in such a glorious cause. Many have been guided to the truth by his wise counsels, and ability to plainly teach the Word. May God bless him and all his with all needed blessings. Brother Corbaley attended every meeting while we were there.

We had fine winter weather and good sleighing until the last Sunday, when a "Chinook wind" struck the town, melting the snow so rapidly as to spoil the roads; water in some places running like a river.

We visited in the country two days, after the thaw, and had to go through water several rods, and one place it came splashing through the sleigh but neither horses nor driver seemed to think any thing of it.

Our meetings closed Thursday evening, and Friday morning Bro. Oscar Tetherow started in double hack with five for Wenatchee 25 miles away. We went down Corbaley canyon to Orando, reaching there just in time to see the "Echo" steam up the river. We had a feeling of satisfaction in being on land instead of in her lower cabin trying to escape a steam bath.

Our ride to Wenatchee was traveled with no further excitement than a broken spring, which was quickly repaired with a strap. We found the ferry all right, with no broken keys or ice to delay us. Brethren all ready for meeting to begin, and may the dear Father be with the work here to give the increase.

The Elder has been able to attend every service yet. His general health is better than when he left home. Pray for us brethren, that the cause of the Master may be built up, and his name shall have the praise.

Yours in hope.

MARY A. WOODWARD.

Obituary.

Died Jan. 12, 1902, at her home in Los Angeles, Cal., Margaret Andrews McGoldrick, aged 56 years.

She was born in Richland Co. Ohio, and moved with her parents to Whitley Co. Ind., when quite young. Was baptized in the hope of the Abrahamic promises at the age of 17, by Brother S. G. Clark deceased, of Liberty Mills, Ind.

She was first married to Ellis Hamton, and afterward married Samuel McGoldrick. She leaves no children, and only two sisters out of a family of ten, besides a husband to mourn her loss, but we sorrow not as others that have no hope; for as many of us as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord.

Then come, Lord Jesus, hasten the day:
Bring forth thy saints from their beds of clay,
Clothe them in life and immortality,
Changing our vile bodies like unto them:
Then let us meet at Jesus feet,
And Christ our Lord we all shall greet.

JENNETTA TILLMAN.

Died near Hillsboro, Oregon, Feb'y 11, 1902, the youngest child of Bro. and Sister Fisk, aged six months.

Words of comfort were spoken by the writer, from the language of Jesus "I am the resurrection and the life." Blessed, hopeful words.

W. A. PROSSER.

IN MEMORIAM.

Sweetly sleeps our little cherub,
Once our joy from day to day;
Here we now are sadly weeping,
O'er her cold and lifeless clay.

Oh, how sad will be our home nest;
When our daily work is done,
And we gather round our fireside,
Thinking of the child that's gone.

Is it best for death to rob us?
Of our little darling child;
She who was our joy and comfort,
And always had for us a smile?

Cheer up mother, Jesus said it;
Let the children come to me
In his arms he'll take and bless them,
When on earth the people see—

How he loved those little children,
Set them up before the throng;
And of such shall be God's kingdom,
For they are innocent of wrong.

Now the duty task's before you,
As you walk life's journey through,
Is to live so near to Jesus
That he will accept of you.

Come to Jesus, Oh what comfort,
In that pleading, cheerful call;
He is willing, he is ready,
For to save us one and all.

E. W. KNAPP.

Alfred Clover died Feb. 17, 1902, at his home in Grant Co., Okla., aged 75 years. He was born in Vermont Co., Ind., Jan 25, 1827, and on March 9, 1849 he was married to Martha Gibson, shortly after which he moved to Illinois, where he resided for five years; when he moved to Iowa where he lived some 12 years. Leaving that State he next moved to Nebraska, but remained only three years, when he went to Kansas where he resided 31 years. To this union was born ten children, five of whom survive him. His wife died in 1875, and in 1876 he married Elizabeth Cox, who died in 1877, leaving one child. In 1879 he was again married to Emily Pugh, by whom he had one child, and she died in 1882. He married Rebecca Petry in 1885, and they had two children, one of whom died.

In 1901 he moved to Okla., where he lived till his death. He was a good father and a consistent Christian, always ready to help the needy and aid the spread of the gospel.

Words of comfort were spoken by the writer from 1 Thes. iv. Brother Clover was a brother of Lott Clover, one of our hard working preachers who has spent most of his life for the cause we love.

We can say that Brother Clover fell asleep in Jesus to wait till the resurrection morning.

T. H. OWENS.

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Communicated.

Faith and Works.

"Then came the disciples to Jesus apart, and said, Why could we not cast him out? and Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Mat. xvii. 19, 20.

"Unto them that are without (to the multitude) all things are done in parable; but unto you it is given to know the mysteries of the kingdom of God." Jesus spoke plainly to his disciples in private, but not to the multitude. Witness the following. Of his death and resurrection he said to the Jews, "Destroy this temple, and in three days I will rear it up." To his disciples he said, "The Son of Man must be delivered into the hands of sinful men, and they shall crucify him and the third day he shall rise again." "The works that I do shall ye do also, and greater works than these shall ye do, because I go to the Father."

He went to the Father, to bring about the atonement; hence the clearly implied teaching is that it is in consequence of the atonement, that we are to do these works. The atonement for us, his house, begins when the life lost in Adam, is restored; that is, when he that raised Christ from the dead shall also quicken our mortal bodies. Christ comes to his temple, his body, the church, and we shall be "made alive at his coming." It follows therefore, that the works spoken of are not due until we are thus made alive.

Christ had such conditional life, even as did the unfallen Adam; and atonement brings its restitution; and hence, on coming to the full grown man, unto the stature of Christ, we shall have unforfeited LIFE, such he had; a knowledge of divine things, such as he had; all things that he had heard from his Father, weakness of the flesh, etc., as he was. Why then should we not do such works as he did?

If, in that condition, we have faith, we shall do the works; because "faith without works is dead;" and power is given for use, and not to lay idle; no man lighteth a candle and putteth it under a bushel. We have now no faith of our own; we do not even live—I live yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God. Gal. ii. 20. I repeat, we have no faith of our own. If we had faith as a grain of mustard seed, the least of all seeds, nothing would be impossible to us. We have delegated faith, the faith of another, just sufficient for the life and growth of our inward man. We can live by Christ's faith, but to remove mountains, it must be our own faith. No Christian dare affirm that the inward man life he now lives, is by his own faith; and yet, "the just shall live by his faith," and when we overcome "this is the victory that overcometh the world, even your faith."

"Unto 2300 days, then shall the sanctuary be justified." The just shall live by his faith. Them that he justified them he also glorified. Know ye not that ye are the sanctuary of God? The justified of the sanctuary will begin early in this movement—those days will end and be finished when the Christ suddenly comes to his sanctuary, or temple, and purifies it. The cleansing, or justifying, is done by our building with "gold, silver," etc.; in consequence of which the Father will quicken our mortal bodies. From which moment we stand justified.

Who shall stand when he appears? Only the justified ones. Separating the "hay, wood, and stubble," and those who have thus built, from the justified one is the work of Christ who will be as a refiner. Then shall ye return and discern between him that serveth God, and him that serveth him not.

It is not the outward man that is cleansed at this time. We shall not be free from the weakness of the flesh, until we have overcome the world even as he overcame. Christ's body was marred, and he endured the weakness of sin—was made sin for us; and yet he was "My Just One." Our outward man will be cleansed according to the law, at the end of three years, and we go out free, when the seventh thousand begins. May he soon for what I know.

When thus justified—and no one can come to the stature of the Just One until justified—and quickened by the Father, we shall then live by our faith, overcome the world by our faith, and obey the law ordinance unto life; after which Christ will give us to eat of the tree of life.

No one has yet attained to a grain of faith, not even to the least of all grains, and although inspired apostles were permitted to a few signs by faith in his name; like those done by the prophets, it was by special inspiration, and continued in the church during their lives, and no longer. Miracles wrought by relics of saints have the same foundation as do those claimed by fanatical sects. They are lying wonders, not because they do not occur, since many cures do actually occur, both by so-called relics of saints, and by prayer. They are based in falsehood, because the wonders are attributed to the wrong source. The cures, when genuine, are to just that degree that the mind of the patient can be made to control the functions of his body; and this can be done to a marvelous extent. It matters little what inspires the mind to act in the direction—faith in a "bone," faith in prayer to God, or faith in your physician—a cure of certain diseases will often follow. It is the power of the mind over our bodies.

The hypnotist uses it, if skillful, by controlling the mind of the person in its proper action on his body. But this power of mind over the living organism, is very limited, and does not exist at all over unorganized matter. What the perfect man will do, when all the natural laws are subjected to his will, is beyond our present comprehension—nothing will be impossible to him.

The faith as a grain of mustard seed to which Jesus refers, that will enable us to control the laws of nature, inanimate as well as animate bodies, a kind or degree of faith never yet possessed by sinful man, but thus far only by Christ himself. We may designate the one as human faith, the other as divine. The one given to a child of the evil, man in the bondage of corruption, the other to children of God. And we have this latter God-given faith now, just as we have restitution, or salvation; not in fact, but only by hope.

"He that liveth and believeth in me." This living faith is for the living, and not the dead. Hence, it is now for us only by hope. "For ye are dead, and your life is hid with Christ in God." And not until the Father quickens our mortal bodies, will faith as a grain of mustard seed be imparted to us.

DOES NOT GOD HEAR AND ANSWER PRAYER?

Yes, most assuredly he does. Then do we not sometimes have a living faith? Yes, but not of our own. No prayer you or I ever offered was answered unless the Spirit made intercession for us. Prayer is appointed to convey the blessings God designs to give, is a truism. No other prayers are ever answered.

Did not the church at Pentecost have a living faith when Peter was in prison, and prayer was made without ceasing of the church unto God for him? Acts xii. 5. His chains fell off, the iron door opened of its own accord, and accompanied by an angel, Peter walked out of prison and hastened home where the church were praying for his deliverance. Surely there was faith that would remove mountains. No one now claims a more direct answer to prayer than was realized in that grand deliverance. What faith! We claim they had no real faith at all, no more than had poor Bartimeus. Lord I believe, help thou mine unbelief.

This is the kind of faith they had, and ours is no better; a faith grounded in unbelief. If that Pentecostal church had BELIEVED that God would answer prayer they would have looked with confidence for Peter. Instead of which, when the damsel answered the call, as Peter stood knocking at the gate, and hearkening, knew Peter's voice, she opened not the door, but ran in and told how Peter was before the gate. Instead of rising joyfully from their knees, and saying We knew God would hear prayer, and looking for Peter; let him come in—they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then they said, It is his angel. But Peter continued his knocking; and when they had opened the door and saw him, they were astonished. What faith they must have had! And yet God heard and answered their prayer. The Spirit was making intercession for them.

When we pray for what God designs to give, prayers are answered. When we pray for what he does not design to give, our prayers are not answered. "We know not what to pray for as we ought; but the Spirit maketh intercession for us." Rom. viii. 26.

Prayer does not influence God to change his purpose—such is not its design; it is to keep our minds stayed on him, in order that we may learn to walk with God as he leads, not for us to lead him.

We must learn to view the church as one body, starting each of us as babes in Christ; but eventually to come to the full grown man. Not individually before dying, but each member acquiring all truth due in his day. Failing of that he fails to make his calling and election sure. These will be counted as overcomers, and of the house of sons, "by him who quickeneth the dead, and calleth those things that are not as though they were." Rom. iv. 17.

When the foreordained number that fills the house he fully complete out of all generations, is attained, the one body, always represented by its living members, is to be perfected; come to the full grown man, to the stature of Christ, overcome the world, be obedient unto the spirit of the law ordained unto life, and come to the perfect man condition. Thus the command. "be ye perfect, even as your Father in heaven is perfect," each is his own sphere, will be fulfilled.

A babe in Christ is carnal, 1 Cor. iii. 1. Such an one cannot be perfect, nor is a partly developed thing perfect. Full grown is attained only at the end of development, and helps are set in the church until we all come of full stature.

The promises to the developing are always before us; as begotten sons, we get but an earnest, and live by the faith of another. When of full growth we shall live by our faith. Until then, I believe, help thou mine unbelief, expresses the real heart felt condition of a Christian. Fanaticism may claim much, and faith, such faith as fallen man can exercise in many things: medicine, physicians, relics of saints, and all kinds of so-called healers, does many wonderful things. And the name of Christ is used by many of those late mushroom developments. They cannot control the elements, wind and waves, feed the multitudes, raise the dead, or heal any greater per cent of cases they undertake than do hypnotists, and others who make no claim of divine power.

I venture to say the Weltmer "School of Healing" by hypnotism, of Nevada Mo., can match the Dowie "Zion" of Chicago, or any other class of these so-called "divine" healers any day, with a good prospect of winning. All effect some cures, and make many failures.

Christ foretold these things, and so they are one of the plainest signs of the times.

JOHN FOORE.

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Westward. | Ar | Ar | Ar | Ar | Ar

Pittsburgh, lv. | 1 05 | 7 07 | 9 30 | 3 15 | 8 30 AM
Allanate, ar. | 3 25 | 9 30 | 11 55 | 5 40 | 10 55
Crafton, " | 4 00 | 9 58 | 12 30 | 6 15 | 11 30
Manchester, " | | 10 05 | 12 35 | 6 20 | 11 35
Wheeler, " | | 10 25 | 12 55 | 6 40 | 11 55
Mansfield, " | 6 10 | 12 15 | 2 40 | 8 05 | Lve
Crestline, ar. | 6 27 | 12 30 | 2 55 | 8 20 | 7 07 PM
Bucyrus, " | | 12 53 | 3 23 | 8 53 | 7 40
Lima, " | 8 35 | 2 00 | 4 30 | 10 00 | 8 50
Van Wert, " | 9 21 | 2 50 | 5 20 | 10 50 | 9 40
Ft. Wayne, " | 10 35 | 4 15 | 6 35 | 12 15 | 10 55 AM
Arcola, " | | | | | 7 05
Atlantic City, " | | 6 41 | 4 06 | | 7 30
Leavitt, " | | | | | 7 45
Pierceton, " | | | 4 54 | | 8 00
Etna Park, " | | | 5 05 | | 8 10
Warsaw, " | | | 5 20 | | 8 25
Mud Creek, " | | | 5 30 | | 8 35
Burr Oak, " | | | 5 40 | | 8 45
Hartford, " | | 6 48 | 5 45 | | 8 50
Decatur, " | 11 20 | 7 15 | 6 05 | 1 40 | 9 10
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New Castle, " | | | 8 05 | | 11 10
Knightstown, " | | | 8 20 | | 11 25
Carthage, " | | | 8 30 | | 11 35
Rushville, " | | | 8 40 | | 11 45
Milroy, " | | | 8 55 | | 12 00
Greensburg, " | | | 9 05 | | 12 10 PM
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Connellsville, " | | | 9 40 | | 12 45
Mt. Pleasant, " | | | 9 55 | | 1 00
Scottdale, " | | | 10 05 | | 1 10
Jeannette, " | | | 10 20 | | 1 25
Penn Station, " | | | 10 30 | | 1 35
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Eastward. | Ar | Ar | Ar | Ar | Ar | Ar | Ar

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Lima, " | 5 43 | 9 53 | 1 08 | 5 58 | 10 43 | 8 43 | 10 43
Bucyrus, " | 7 00 | 11 08 | 2 23 | 7 13 | 11 58 | 9 58 | 11 58
Crestline, ar. | 7 36 | 11 45 | 2 58 | 7 48 | 12 35 | 10 35 | 12 35 PM
Crestline, lv. | 7 50 | 11 55 | 3 10 | 8 00 | 12 45 | 10 45 | 12 45 PM
Galion, " | 8 13 | 12 18 | 3 33 | 8 23 | 1 08 | 11 08 | 1 08
Mansfield, " | 8 27 | 12 32 | 3 47 | 8 37 | 1 22 | 11 22 | 1 22
Shelby Junction, " | 8 45 | 12 50 | 4 05 | 8 55 | 1 40 | 11 40 | 1 40
Crestline, " | 9 00 | 1 05 | 4 20 | 9 10 | 1 55 | 11 55 | 1 55
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Chicago, ar. | | | | | | | 5 00

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VOLUME LI. PLYMOUTH, INDIANA, MARCH 12, 1902. NUMBER 10.

The Restitution.

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Poetry.

[Selected by Mrs. C. W. Russell]

Within Thy Holy Place.

Within thy holy place we stand,
A living sacrifice to be;
For thy best service doth demand
That all our strength be given to thee.
Accept, O Lord, our work and praise;
Our will be thine through all our days.
1 Peter iv. 2.

Within thy holy place we stand,
To trim each DAY thy golden lamp
With oil provided by thy hand
For light to saintly Israel's camp.
O, rend the veil which hides from sight
Shechinah's rays of living light.
Exodus xxviii. 23.

Within thy holy place we stand
Our consciences sprinkled with the blood
Of him whose death we understand;
Our hope—to share his kingdom's good.
Lord, haste the day when we with him
Behold thy shining cherubim.
Psalms lxxx. 1.

Original.

The Coming Kingdom.

"Lord wilt thou at this time restore again the kingdom to Israel?" That the disciples had no other kingdom in mind when they asked this question of the Lord than that over which David, Solomon and others had ruled, there is not the least doubt, and if Jesus had at the time, any other in mind than the re-establishing of the literal kingdom of David, then in his reply, he left them in the deceived condition, under which they must have been laboring; for his answer is an entire concession of the sense in which the disciples enquired, for he said, "It is not for you to know the times or the seasons which the Father has put in his own power." This alone covers the whole claim of the re establishment of the literal kingdom of Israel. A claim which is clearly certified to in all the prophets, to quote from which would lengthen into pages. We love to look up the testimonies of Jesus. When Jesus was condemned, for what in the eyes of the Jews constituted blasphemy, he furnished evidence as to the time of the setting up of that kingdom. Let us see what the nature of the "blaspheming" accusations were. The question put to him by the high priest was, "Art thou a king?" His answer covered so much more than what they expected that they went into a rage over it. He said, "Thou sayest it, nevertheless I say unto you, hereafter shall ye see the Son of Man sitting at the right hand of Power, and coming in the clouds of heaven." This was the climax of the trial, and the sweeping claim of his coming kingship and unlimited power, for the high priest and Jews assembled, saw at a moment the extent of his claim; for they were familiar with every part of the prophets, and saw that he claimed to be the identical personage of whom the prophet Daniel spoke thus, "And I saw one like the Son of Man come in the clouds of heaven; and there was given unto him a kingdom, and dominion, that all nations should serve and obey him." What! reasoned the high priest and Jews, he not only lays claim to being the King of the Jews, but to the dominion of the whole earth, and that all people and nations would serve and obey him. What an astounding claim! What unheard of blasphemy! What need we any further testimony or witnesses, ye have heard his blasphemy, what think ye? He is worthy of death, they say in one voice. We ask what was Jesus condemned to death for? For uttering that which we should all plainly understand and be looking for, his coming in the clouds of heaven, sitting at the right hand of power (the power of God), that the literal kingdom of David be given him, and that all nations should serve and obey him, for "his kingdom will be an everlasting kingdom and his dominion that which shall not pass away." There is then a time coming when it will be shouted, "The kingdoms of this world are become the kingdom of God and of his Christ, and he shall reign forever." Then will be fulfilled that which Paul clearly says in Romans—that Jesus was promised, to be "the heir of the world." There is not the least reason to believe that the followers of Jesus, including the apostles, believed in, or looked for any other than an entirely literal kingdom of Christ on earth. Jesus in all his teachings down to the end of his ministry left them in that hope. Even at the last Supper he said, "Verily I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." And after taking the cup and giving thanks [illegible] not drink of the fruit of the vine, until the kingdom of God shall come." Does his language convey a figurative or spiritual meaning, or was it literal? In what sense does the reader think the disciples understood him? And when Jesus said to the Jews my kingdom is not of this world or age, he qualified the sense in which he was to be *understood*....."but now is my kingdom not from hence, or of this world or age." If the promulgation of the gospel, was the setting up of his kingdom, or if it was "set up" at Pentecost, or if the gospel dispensation, is his kingdom "set up," then the kingdom is such a one, as some of his honest followers cannot from his teachings discern. The writer himself cannot find it. We can discern the heirs with Christ, or people. We have found the King and love him. We know the law of that kingdom, for the gospel teachings *embody the constitutional* law of it, and we know the territorial limits of it, but until these constituent elements of a kingdom are combined and in working condition you have not a kingdom "set up," or "established," these things are required to establish a kingdom. At present there are no kingdoms existing, except the kingdoms of this earth, ruled over by natural earthy men, but it is written that there is a time coming when the divisions of the fourth empire of prophecy "shall be broken up and disappear as the chaff of the summer threshing floor." And how and why will they be broken and disappear? "For in the days of these kings shall the God of heaven set up a kingdom, which shall stand for ever and shall not be given to other people, but the saints of the Most High, shall take it and possess it for ever." This now conveys to our mind a simplicity of language which a child can understand. The plain sense of it all is that we should understand this kingdom and Christ its King in the same sense in which we now see and understand the kingdoms of men. And which is made still more comprehensible in the history of the kingdom of the anti-christ. There is a kingdom on the earth, which has during the gospel age been set up in Christ's name, and practically claimed as his kingdom, delegated to One as his representative on earth. It has during the absence of Christ a head to it in his place. And as priest and king laying claim as sovereign head of the church, and as supreme head over civil governments of the earth, as the head and ruler in Christ and God's place. This is the anti-christ and his high priesthood and kingship, furnishes the correct idea of what Christ's kingdom and priesthood will be, for this is such a complete imitation or forgery of what is vested in Jesus and his kingdom, that the elect might be deceived if righteousness was the order of its rule. While some claim that the priestly office of Jesus will cease when the time of intercession in heaven with the Father is fulfilled, and he returns as King, but Paul teaches different. He says Christ is a "priest for ever," after the order of Melchisedec, etc. According to the Scripture we conclude that as the Babylonian kingdom and apostasy goes down as a mill-stone cast into the sea, up rises the kingdom of Israel to which throne Christ is the heir as its king. The rising up of this kingdom *is as a stone* cut out without hands, and which is to smite only the divisions of the fourth great empire, but in due time it is to become as a mountain and fill the whole earth. The cutting out of this kingdom is even now going on in the "Zionism" movement, for the new dispensation movement overlaps the Gentile kingdoms. We read that in "the days of these kings shall the God of heaven set up a kingdom." It does not read after these kingdoms. The "Zionist" movement is an independent movement of the house of Israel towards nationalism in their own city and country, and as stated by Jesus, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled." And what is to become of Jerusalem and the house of Israel then? Listen to Paul, who [illegible] the Gentiles. He says, "Be not ignorant of this mystery." What is the mystery Paul? That blindness in part has happened to Israel until the fulness of the Gentiles is come in; and so all Israel shall be saved, for it is written, "There shall come up out of Zion the deliverer and shall turn away ungodliness from Jacob." How is it to be turned away from them? Is it by the gospel of grace? No, but by "election," for "concerning the gospel they are enemies for your sake, but as touching the election they are beloved for the fathers' sakes, for the gifts and calling (of them by God) are without repentance (in their part) for God has concluded them all in unbelief." What for, to condemn them? No, but "that he might have mercy in them all." No wonder Paul said, and we say with him, "O the depth both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out." We ask, when is the blessing and salvation to come to all Israel? Paul says when the fulness of the Gentiles has come in. Jesus said they should be scattered among all nations, and their city Jerusalem be trodden down by the Gentiles until the times of the Gentiles are fulfilled. Paul says, "If the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their (the Jews) fulness." Thus showing that their fulness comes in after their fall and diminishing, and that consequently their fulness will be incomparably richer to the Gentiles and the world than what their fall had been. And in what will the greater riches consist? Why, for the simple reason that Jesus will be their King, and the apostles shall sit with him. Peter said, "Lo, we have left all and followed thee, what therefore will be our reward?" Jesus answered, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit on thrones ruling the twelve tribes of Israel." Again he said, "As my Father has appointed unto me a kingdom, so I appoint unto you a kingdom," etc. Surely then "a king will reign in righteousness and princes decree justice." The writer of this being a materialist can only understand actual, literal, material things, and in this sense, Jesus himself, his followers—the apostles, prophets and fathers understood and taught, pertaining to the kingdom of Jesus and his righteous rule in earth, and his personal, individual, bodily coming in the clouds of heaven to enter on that reign. Here he was born in the flesh. Here he proclaimed the good news concerning the kingdom. Here he suffered at the hands of man. Here he was sentenced to death on the cross because he said he would come in the clouds of heaven, sitting at the right hand of Power, and the prophet Daniel said that "when the Son of Man would come in the clouds of heaven there would be given unto him a kingdom and dominion and power that all nations should serve and obey him." Oh, how clear this all is and how much we should all long for, hope and love the soon coming of Jesus with the power of God, to occupy the throne of Israel and extend his dominion over all the earth and regenerate it from its present fallen condition. He will sit on the throne of David to rule, direct and order it from thence forth even forever. David, Solomon and the prophets foreseeing this, spake of their own reign—as "ruling on the throne of the Lord." They did not consider it their own throne, they humbled themselves in view of the coming One who was to sit on it, and acknowledged it as his throne. When Jesus came that throne and kingdom was absorbed and ruled over by the Roman Empire. Hence Jesus said, "The kingdom of heaven suffereth violence, and the violent take it by force. It should be clear to the reader, that Jesus applied the term kingdom of heaven to the territory of that kingdom, and which has continued to suffer violence, and the violent, or wicked nation [illegible] it and occupying it by [illegible] which is to come when King Jesus comes he has expressed in words himself, "When the Son of Man shall come into his kingdom, then will he gather out of his kingdom all things which offend and them which do iniquity," etc. How few who claim to be followers of Jesus, are willing to believe, that the kingdom of heaven is suffering violence and the violent take it by force, or that there are things in the kingdom of heaven which offend, and people in it who do iniquity. But then the language of Jesus stands very plain and comprehensive in its meaning, and Christians who have no belief of their own, but only seek the truth as it is in the words of Jesus need not seek to explain it away in order to meet their belief. That this condition of violence in the kingdom extends over the whole Gentile dispensation, is evident from these two passages spoken by Jesus, for the former refers to the then existing things while the latter passage refers to the conditions existing at his second coming. And the 35th, 36th and 37th chapters of Ezekiel give an extensive account of the restoration of the kingdom to Israel. Let us all rejoice, and hope for, and believe with Peter that there will be a time of "refreshing from the presence of the Lord.....when he will send Jesus Christ from the heavens, and that then as Peter says, will be the times of "restitution of all things spoken by the mouth of all his holy prophets since the world began." And in closing Peter reiterates the words of promise unto Abraham, "And in thy seed shall all the kindreds of the earth be blessed." To believe that the event of the near future, viz., the translation of the saints, and the resurrection of the dead in Christ, constitutes the winding up of the redemption of this earth by him, reminds one of the Jewish converts' attitude towards the Gentiles saying, "Except ye be circumcised ye cannot be saved." The scenes on this earth which will be inaugurated by the translation and resurrection surpass the imagination, but it is written, and described as a state of weeping and wailing, as it were cast out into darkness, bitterness of soul, as by gnashing of teeth, tribulation and anguish on the Gentiles, even as it came on the Jews, as it is written, "On the Jew first, and also on the Gentiles." It will be followed by an era of great peace, for "the nations shall beat their swords into plough shares and their spears *into pruning hooks and learn war no* more, for the knowledge of the Lord shall cover the earth as the waters cover the sea." If this signifies any thing but a vast volume of humanity covering the face of the earth who are capable of receiving "the knowledge of the Lord," which they never had before—we would like to know what it does mean.

JOS. LACHAR.

Pure Religion and Undefiled.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. i. 27. The term religion is from a Latin root *ligio* to bind and a prefix re, again. Religion means literally bind again, to unite. We read of different kinds as Jewish and vain religions. Pure religion is that divine science which teaches how man may be brought into the favor of and union with God. They were alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Thus we are taught that through ignorance we are alienated and through knowledge we are made partakers of his divine nature. The apostle says at that time (when ye were Gentiles) ye were strangers to the covenants of promise (ignorant of them) without hope and God in the world. But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. Do not these Scriptures teach plainly that we are strangers and foreigners to or fellow citizens of the household of God? Some writer has said that, "We pass from universal ignorance to doubtful disputation and thence to universal knowledge." Therefore every one must be diligent in acquiring the knowledge necessary to bring him into covenant relation to God. As God is the giver of the precious gift of eternal life, must we not submit willingly to his plan. By referring to Gen. iii. We find that this great gift was lost through unbelief and disobedience, so if we become recipients of it we must reverse the order and accept through faith and obedience God's plan. Could we do less? It is so natural and so well adapted to our needs that the great wonder is how any person who reasons can do otherwise. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

Religion as defined means to rebind or *bind again*. Pure religion is binding again to God. Man is the object to be rebound. So to man comes the gospel, demanding that he believe the gospel, repent of his sins or turn from his wickedness and claim a refuge in the promises of God. The rebinding process is completed when he has been baptized (immersed) into his (Christ's) death. When we have been planted together in the likeness of his death that we shall be also in the likeness of his resurrection. In this act we crucify the old man (Adam) and like as *Christ* was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Seeing that ye have put off the old man with his deeds, and have put on the new man (Christ) which is renewed in knowledge after the image of him that created him. In Rom. viii. Paul says, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit."

Again, our Savior says, St. John vi. 63, "The words that I speak unto you, they are spirit and they are life." To walk after the spirit is to walk after the Word as Christ and his apostles gave it. To walk otherwise is to walk after the flesh. Can those who have no relation with Christ expect salvation when it is written that the gospel of Christ is the power of God unto salvation to every one that believeth. Also he that believeth the gospel and is baptized shall be saved; but he that believeth not shall be condemned. No human invention can put man in possession of this spiritual life. No man made creeds will ever bring men or women into covenant relation to Christ. They may have a system of morals that seem perfect, yet they are among those who say, Lord, Lord, but have never done the will of our Father who art in heaven; no rites, ceremonies, fastings, or prayers will assure them eternal life in the kingdom of God. Are they expecting the return of our reward Giver? No, but they are going to heaven at death. Do they expect to be raised from the dead when he comes? No, their doctrine is that the soul is immortal and always conscious, therefore they have no need of a physical resurrection from the death state. The gospel of the kingdom of God is never taught by them, for they do not believe that Christ and his saints shall ever reign on the earth. They hope to convert the world to Christ before his return.

On the day of Pentecost when the Jews believed Peter they said, "What shall we do?" The apostle's answer was, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Acts ii. 38. They believed and were commanded to repent and be baptized into the all-saving name of Christ. The three steps, faith, repentance and baptism brings us into Christ, where there is no condemnation. Here we may do good works for which we will receive the gift of eternal life. In the second epistle of Peter we have this admonition, viz: Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness and to brotherly kindness charity. For if these be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Many of the latter day churches teach that they are in possession of spiritual gifts as were the churches in the days of the apostles and go so far as to teach that through prayer and fasting they cure all manner of diseases. If they would but read the testimony as found in 1 Cor. xiii. they would learn that these gifts would in time fail and the apostle says, "And now abideth faith, hope and charity, these three; but the greatest of these is charity."

In conclusion let me suggest that we begin where the apostle directed the Jews to begin. Believe on the Lord Jesus Christ, repent and be immersed and then do the work set before us. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the Word; be instant in season, and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. 2 Tim. iv. 1, 2, 3. A patient continuance in well doing will secure eternal life.

D. C. ROBISON.

God Loved Me.

"Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv. 10.

Some years ago two gentlemen were riding together, and as they were about to separate, one addressed the other thus:

"Do you ever read your Bible?"

"Yes, but I get no benefit from it, because, to tell the truth, I feel I do not love God."

"Neither did I," replied the other, "but God loved me."

This answer produced such an effect upon his friend, that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth that it is not how much I love God, but how much God loves me.

Build on the Rock.

We have our days of self-confidence, like Peter on the sea. Wait till God hides himself in the pavilion of cloud; wait till every prop is struck from under; wait till desert and Alpine range confront; wait till noon turns to night, and see if faith and hope still abide. Only buildings rock-founded stand the storm. Virtue is no stronger than the test it will stand. Christian character is what we are with God in the dark.—*Bishop Cuttle.*

Every one should be polite, and on all occasions; fidelity to the religion of Jesus calls for that. But there are claims higher than the claims of courtesy. It is more necessary to be true and honorable and pure and courageous than it is to be polite. If, for the maintenance of any high standards, it becomes necessary to disturb or displease another, then to the winds with any craven fear of being discourteous. It is better far to wound another's feelings than to wound our own integrity.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

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PLYMOUTH, INDIANA, MARCH 12, 1902.

A SINFUL habit estranges from God. A single act of inward disobedience in thought or will is enough to let fall a cloud between him and us, and leave us cheerless and dark.

WE have received a letter from some brother in Clarksville, Ia., making a request that we would gladly comply with were it not that there is no name signed. Kindly supply this and it will be attended to.

DEVOTION is a general inclination and readiness to do that which we know to be acceptable to God. It is what David expresses when he says I will *run* the way of thy commandments, when thou hast set my heart at liberty.

"READER, do the duty that is nearest thee—that first, and that well,—all the rest will disclose themselves with increasing clearness, and make their successive demand. Were your duties never so small, set yourself with double and treble energy and punctuality to do them, hour after hour."

"BEHOLD, we count them happy which endure." Jas. v. 11. This shows that there is a sweet and quiet life for all of God's children, could they but fully trust him. A firm and calm conviction that it is with the wind and storm of tribulation that the chaff is separated from the wheat will do a great deal for one. Says the Psalmist, "Before I was afflicted I went astray; but now have I kept thy Word."

THE vexation, restlessness and impatience which small trials cause, arise from our ignorance, forgetfulness, and want of self control; but why the ignorance, when all the instruction we need is at hand? it is because we cannot say as David did, "O how love I thy law." Why the forgetfulness? Because we do not keep in memory the things we have learned,—exercised our memories in the line of divine truth. Why the want of self control? Because we allow self to control us.

Turned Unto Fables.

"They shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. 4. This is the inevitable effect of all mere text-taking handling of the Scriptures to the exclusion of topics. The foundation principles of the gospel cannot be discovered in that way. Many *practical* lessons may be given from an isolated statement of the Scriptures, but it takes gospel to save, and people have to know what the gospel of God's grace offers before they can accept it. The purpose of God in creation and redemption is needed or it would not have been revealed. A connected and historical outline of the nature and

WORKING OUT

of the divine purpose from first to last is given, and therefore necessary. It comes over us with mighty force when we reflect that people everywhere, almost are ignorant of these things. They literally have no connected view of the matter,—no general scheme is before their minds which furnishes an ESSENTIAL PLACE for every book, and establishes a vital connection between all these historical departments of a gradually unfolding and enlarging purpose. Instead of this their first principles begin and end with

THE SOUL OF MAN,

which they erroneously believe to be one of the most important actualities in the universe, and a matter of the most profound solicitude and design on the part of God, and a thing of the supremest concern on the part of man. Their theories about the soul's divine nature, its capacities, its vast importance, and the immense disproportion of all other things to the soul's greatness which they describe as "ETERNAL AS ITS SIRE," with an immortal destiny before it, in which it will survive the wreck and

CRASH OF WORLDS.

Hence when a speaker or writer begins to describe such a soul he feels that he has a boundless prospect before him, and this lends wings to his imagination, and he soars aloft beyond the bounds of time and space with increasing fervor at every step, carrying all before him by an eloquent and impassioned flattery of its divine powers and divine future in the saved state, and

UNUTTERABLE AWFULNESS

of its final and interminable realizations. We are obliged to say it—this is but a refuge of lies, which is blown away like chaff before the wholesome breezes of the spirit. Take a few *robust* utterances from it:—"Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?" Is. ii. 22. "What is man that thou art mindful of him, or the son of man that thou visitest him." Psa. viii. 4. "Man giveth up the ghost, and where is he?" Job xiv. 10.

"WHAT IS YOUR LIFE?

It is even a vapor which appeareth for a little while, and then vanishes away." Jas. iv. 14. "Take no thought for your life, what you shall eat, or what you shall drink." Matt. vi. 25. And this last quotation from the very lips of Christ has more force in it than is ever conceived of by orthodox teachers, for it is in a single breath the completest confutation of all the soul sermons that ever bewitched the pious multitudes since Christ was here."

Creation.

"Most noteworthy in the book of Genesis is the creation of the things which do now appear, which, take notice, were not made out of nothing, as little children are mostly taught in catechisms and Sunday schools. The brooding presence of the spirit, Gen. i. 2, at the very beginning of the six days' work, sufficiently indicates the source of both the power, wisdom and material, out *of* which and *by* which every thing was formed; even as it is elsewhere said, "by his spirit he garnished the heavens," and again, as it is said of the Creator—"Father out of whom are all things;" a fact quite as true scientifically as doctrinally. For the spirit is the substratum of all existence, and the ocean of divine energy out of which they have been evolved by the fiat of divine will, and unto which they could all be as easily resolved again, if the Creator so willed. Happily for our prospects it is *not* his will, for he informs us that it has not been "created in vain," and again, "the earth abideth for ever." These quotations which are only a specimen of many others, utterly annihilate at one stroke the final world burning conflagration of orthodoxy, especially when set side by side with a larger class of testimonies which assigns the earth to the redeemed sons of God, as their everlasting inheritance; as it is written, "the meek shall inherit the earth," and "the righteous shall inherit the land and dwell therein forever."

"What Doth Hinder?"

Among that vast multitude who are without hope and without God in the world, are those who are acquainted with the gospel of the kingdom of God and name of Jesus Christ, who for some reason, have not become heirs to the promises, inasmuch as they have neglected to be baptized into Christ. Whatever may be their opinion of themselves, we are certain that they are "*without Christ*, being aliens from the commonwealth of Israel and strangers from the covenants of promise,

HAVING NO HOPE,

and without God in the world." Eph. ii. 12. In that condition death must inevitably be their portion,—for ever dead. While upon the earth will be living, throughout eternity, those who have been obedient to the commands of Christ, and have remained faithful to the end. Those who know the truth and neglect to associate themselves with the

CHILDREN OF GOD,

neither love the truth nor love Christ. This may seem a hard saying, but we have the warrant of the Scriptures for saying so. The apostle John saith, "He that saith, I know him (Jesus) and keep not his commandments, is a liar, and the truth is not in him." 1 John ii. 4. Jesus himself said, "If ye love me, keep my commandments." John xiv. 15. "If a man love me, he will *keep* my words." John xiv. 23. "He that loveth me *not*, keepeth not my sayings." John xiv. 24. Those therefore who *do* love Christ and *do* love the truth, will obey his commands, and the first command which they can obey, after coming to a knowledge of the truth, is the one

COMMANDING BAPTISM.

This command was almost the last one given by Christ before his ascension to heaven. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Matt. xxviii. 19. "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Mark xvi. 16. The belief must *precede* baptism, but the

BAPTISM IS INDISPENSABLE

to salvation. Peter on the day of Pentecost said, "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts ii. 38. Those whose sins *are* forgiven can approach God through the mediation of Christ, but those whose sins are *not* forgiven cannot approach God at all. The remission of sins can only come by faith in the efficacy of

CHRIST'S BLOOD,

and a baptism into Christ's death. It is therefore very important that those who *do* wish to love the Lord Jesus, and to do his will, and who do wish to be clothed upon with immortality at his return, should be immersed in water in obedience to the command, and thus become "in Christ." We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in

NEWNESS OF LIFE.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4, 5 Believing this, the question asked 1900 years ago, nearly, by one who had learned the truth and realized his position, "See, here is water, what doth hinder me to be baptized?" Acts viii. 36, is one of great moment. In this case nothing hindered, and he was baptized straightway. But the question can be answered in many ways. The hindrance to some consists of, perhaps, a pleasure, a sin, or a lust. That is all that prevents them from striving to

OBTAIN ETERNAL LIFE.

They cannot give it up, and so they cling to the pleasures of this world, and this takes them to the grave, and keeps them there. "The *end* of those things is death." Rom. vi. 21. Others are hindered by the riches and the cares of this world, but they also end in death. "Wise men *die*, likewise the fool and the brutish person perish and leave their wealth to others." Psa. xlix. 10. Those who would indeed follow Christ, must take the advice he gave to the rich young man, "One thing thou lackest, go thy way, sell whatsoever thou hast and give it to the poor, and thou shalt have

TREASURE IN HEAVEN,

and come, take up the cross, and follow me." Mark x. 21. Others are blinded by a companion, a mother, a father, a child, a husband, or a wife. Eternal life is not so valuable in their estimation as the favor of their friends. Do they realize what they are losing by thus giving heed to the friends of the flesh? Can it be that they think the smile of a companion is worth more than

GOD'S APPROVAL?

it *may* be, but if so, such persons are not worthy to be called Christ's. If a man or woman confess Christ they will make themselves enemies. Christ said, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be those of his own household. He that loveth father or mother more than me, is

NOT WORTHY OF ME,

and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross and followeth me is not worthy of me." Matt. x. 35, 36. Those who do give up the friends of this world will reap an abundant reward. Christ has promised it and he will perform it. "Every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold, and shall

INHERIT EVERLASTING LIFE."

Matt. xix. 29. It is worth a little consideration,—worth a little thought and calculation, as to what is most to be desired, *this* life or that which is eternal? When the decision has been arrived at, and the cost counted, let the question, "What doth hinder?" be asked and answered by the casting aside of every weight, and the sin that so easily besets me, including worldly friendship, and let the race for eternal life begin at once. Once more we ask the question, "WHAT DOTH HINDER YOU TO BE BAPTIZED?" And leave you to answer; it is a momentous question.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Jewish Colonization.

Some extracts taken from a Chicago *Tribune* correspondent is of interest to our readers, as showing the present workings of the Zionist movement, and also where the hindrances to success come from. We do not wish to be understood as wedded to the idea that this Zionist Movement is a measure that God has brought about by which he will cause the "return of the Jews" to Palestine, but inasmuch as we believe the Hebrew race will be led back, and as indications are that the time is due for this to be done, we are bound to follow closely any measure favoring its accomplishment. Following are the extracts mentioned.

Lord Rothschild is President of the Council of the United Synagogue in Great Britain, the Orthodox synagogue, in whose doctrine the restoration of the Jews to Palestine is a cardinal dogma. And members of the Rothschild family figure in the same way as the lay chiefs of the Orthodox Jewish faith in France, in Austria, in Germany, and in Belgium. This being the case, the question is now being put to them, but more particularly to Lord Rothschild in London and to old Baron Alphonse Rothschild in Paris, by their co-religionists, why it is that they so persistently decline to give any countenance whatsoever to the Zionist movement, which, if it had their approval, might now attain its goal.

The Sultan lately has withdrawn the strict prohibition of Jewish immigration into Palestine. Indeed, Dr. Herzl, the leader of the Zionist movement, is now at Stamboul in conference with the Sultan, who specially summoned him to Constantinople. The Sultan has at length realized that Jewish immigration into the Holy Land will not prove inimical to his government or harmful to the integrity of his empire.

Dr. Herzl is already in possession of a couple of million dollars subscribed by poor Jews for the purchase of land in Palestine for settlement by Jewish colonists. It is said that the trustees of Baron Hirsch, in view of the altered attitude of the Sultan, are thinking of devoting the funds at their disposal to directing Jewish emigration from Europe to Palestine instead of making fruitless efforts to find a home for Jewish emigrants in South America, particular in the Argentine Republic.

But as long as the Rothschilds, who by means of their colossal wealth and their co-operation with a network of other friendly financial houses, exercise a unique power in the old world, influencing the destinies of Europe, hold aloof from the Zionist movement and discountenance it, it can never succeed.

As Zangwill says, "the Rothschilds could by a mere nod, by simply expressing their approval of Zionism, solve the problem of the 'Wandering Jew.'" And the question now remains, why is it that Lord Rothschild, in spite of his obligations as lay head of the Orthodox Jewish rite in Great Britain, refrains from giving that nod, and thereby putting into execution the cardinal dogma of the creed of which he is so eminent a member?

At his magnificent house, or rather palace, in Piccadilly, as at his country seat at Tring, and in all the other Rothschild residences in England and on the continent, there is always in a conspicuous place, generally among the cornices, a piece of stone or marble left undressed, uncarved, and in a rough and unfinished state, which by reason of the beauty and splendor of its immediate surroundings, at once catches the eye. This is in compliance, with the rule among all Orthodox Jews, that they should have no permanent abiding place until they are restored to the Holy Land, and this unfinished bit of stone is to mark that the abode is merely temporary and incomplete.

If the Rothschilds are then so Orthodox in these matters, why do not they take steps to give practical expression to that Orthodoxy in the way indicated above. It is all a question of money and of influence. The Sultan, or rather the Sublime Porte, is in the last stage of financial extremity. It has pledged every tangible asset it ever possessed, and has hypothecated pretty well everything excepting the atmosphere. It is the lack of ready cash that is precipitating the revolution now imminent in Turkey and which will involve the partition of the Ottoman Empire and result in a European war.

The acquisition of the greater portion of Palestine through purchase for Jewish immigration would avert this war, preserve the integrity of the Ottoman Empire, and in no wise affect the sovereignty of the Sultan over the Holy Land.

There is no anti-Semitism in Turkey. One never hears of Jews being persecuted there, although more than half a million of them are subject to the Sultan's rule, and while the rich Jews might continue to make their homes in the countries of which they have become honored and useful citizens, the poor Jews from Russia, Roumania, eastern Germany, France, Austria, and from England might find a country in Palestine which their creed has taught them to look upon as the Chosen Land of their race, and which by means of their industry might be converted into one of the most prosperous provinces of the Ottoman Empire—a land flowing with milk and honey.

Original.

Report of Labor.

I closed a two weeks meeting in Tacoma, yesterday, March 2nd. A good interest was shown during these meetings. They resulted in adding about a score to our number, although the exact result is not yet known. Three public workers are included in the accession to our ranks. They are brethren Griswold, Leuttnerr and George. These people with others, having dissented from the churches were combined together in an organization known as "The Gospel Association." While they will still keep up the Association, they will to the number of about twenty, become members of the Church of God. Their disposition to use both the mental talent and their means to advance the gospel is likely to soon put this church in the lead in the Northwest. Church Officers were elected yesterday, as follows:

Nelson C. Griswold, Pastor.

Sylvester Wilkins was re-elected Elder, and Brethren Jaeger and Leuttnerr, Deacons. Meetings will be continued on Sundays at 10:45 and Saturday 7:45, at their Association Hall, Corner of Yakima and 10th St. No better central place can be found in the city. I go today, to try to get a chance to proclaim the gospel in Olympia. Hopefully.

W. L. SKEELS.

Brother Underwood:

I will endeavor to write at least a short account of meetings recently held in Waterville, Wash., by Brother and Sister Woodward, of Dutton, Mich. They began meeting on Wednesday night, January 29, 1902, and closed on Thursday night, Feb. 20th, preaching in all 26 discourses. The meetings were well attended throughout, and the very best attention given. The meetings continued with increasing interest to the close, and many expressed sorrow that they closed so soon. There were four additions to the church and several who had become cold, came back and made confession and expressed a determination to continue faithful to the end of the race, asking the brethren and sisters to aid them in every way they can.

The audiences represented a variety of religious sentiment, and some infidels, while others had given the subject of Christianity or the Bible but little or no attention. All classes considered themselves as individually addressed. The proofs given in the Bible and from authentic historians were convincing evidences of the authenticity of the Bible to those who were willing to accept unimpeachable testimony. One subject was; "What must I do to be lost?" The answer, "Neglecting to obey God, or do nothing would bring that result." Then again the question, "What must I do to be saved?" was so clearly presented that no one need be at a loss to know their duties.

Man's Origin and Nature; Immortality through Christ to be obtained at the first resurrection which will be at the second coming of Christ, when the crown of life will be given to those who are entitled to receive it; The restitution, or one thousand years reign of Christ and the Immortalized saints over Israel and the remnants of the Gentiles, and the final judgment were among the subjects which were ably presented. The meetings have greatly benefitted the church here. The public understand better what we believe and teach, so that much of the prejudice against us has disappeared, and many of the members are better settled in the gospel of the kingdom of God. The truth that we are living in perilous times, is very manifest, and it stands each one in hand to carefully investigate in the light of the Scriptures whether we are in line with the Word of God or not. I would write more about the meetings were it not that my sight is so poor. I trust Brother Underwood will be able to read this. Brother and Sister Woodward are holding meetings now at Wenatchee 25 miles from here, and I hear the meetings are well attended. A large delegation is there from Waterville. Brother and Sister Woodward expect to visit some other places before returning home. Some of their friends in the Pacific Northwest will never forget them while life lasts, as they are capable of doing so much good in the Master's cause. May the blessings of God attend them is the prayer of the Waterville Church of God.

Submitted in hope.

RICHARD CORBALEY.

Service.

Many professing Christians spend too much time looking at other people. They can tell more about the faults of others than they can of their own. They appear to know just what others ought to do but they seem somewhat in doubt about their own duties; in fact they are so taken up with the affairs of their neighbors that no time is left them to attend their own.

Such a course is far from being the proper one for a Christian to pursue. In the face of mere profession, let us remember the words of our Savior, "by their fruits ye shall know them." It is not the business of the Christian to find fault and criticize; he has a higher and more important calling. The gospel of "mind your own business" needs to be enforced and that business is to do the Master's will constantly, and then there will be no time for fault-finding.

Time is too short to waste in useless gossip. Life is too precious to be spent in going from one to another just to tell of some one else's faults. It is time that all such acts should cease by those who profess to be Christ's followers, and their efforts be spent for him rather than against him. If you truly love a person you will never try to injure him, but talking about people's short comings to others does injure them.

The badge of Christianity is love, not for self but for others. The more you love Christ the more you will love those for whom he died. If we love people we shall be interested in them and do all that we can to help them; then our lives will be useful and we shall do something worth doing.

May Christ our Lord help all who profess his name "to work while it is day, for the night cometh when no man can work."—*C. F. Ladd in Our Hope.*

Plainly Spoken.

I am pained for you who are rich in this world. Do you give all you can? "Nay; may I not do what I will with my own?" you reply. Here lies your mistake. It is not your own. It can not be, unless you are lord of heaven and earth. Who gave this addition to your fortune? Do you not know that God intrusted you with that money for his work? "But I must provide for my children." Certainly. But how? By making them rich? Then you will probably ruin them. "What shall I do, then?" Lord, speak to their hearts, else I speak in vain. Leave them enough to live on, not in idleness, but honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave ten thousand pounds or ten thousand boots and shoes?—*John Wesley.*

The Religion of Jesus.

The religion of Jesus is a present blessing. It benefits men even now. It does them good in this life. It helps and consoles and enlightens in this present evil world. It gives peace, real soul rest, to the troubled ones. But it takes hold of the future as well as being a blessing in the present. It is a religion of hope as well as of faith. We are saved by hope.

We are looking for the "blessed hope" in the fulness of the great fruition. As another says: "Christianity is essentially a life of hope. It is founded on living hope. The eye of faith looks out for the glorious revelation of Jesus Christ from heaven, ...for the heavenly city of peace, for the precious inheritance, for the new heaven and the new earth."

Notice.

The Conference Board of Northern Illinois and Southern Wisconsin, will meet in Quarterly Meeting at Lanark, Ill., March 15th and 16th. Cordial invitation is extended to be present Sunday, for a good meeting.

I. M. GLOTFELTY, *Pres.*

Poetry.

The Restitution.

"The rest, far greater part
Will deem in outward rites and specious forms,
Religion satisfied; truth shall retire
Bestuck with slanderous darts; and works of faith
Rarely be found; so shall the world go on,
To good malignant, to bad benign,
Under her own weight groaning, till the day
Appear of respiration to the just
And vengeance to the wicked, at return
Of him so lately promised to thy aid,
The Woman's seed, obscurely then foretold,
Now amplier known thy Savior and thy Lord;
Last, in the clouds, from heaven to be revealed
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date
Founded in righteousness and peace and love
To bring forth fruits, joy and eternal bliss.
—Milton.

Communicated.

OUR LETTER DRAWER.

Dear Restitution:

As my time is up to renew I will say we love the paper more all the time. How we look forward to its weekly visit. There are always so many things to inspire us and lift us up to the Divine life, while there are so many things around us which tend to draw us earthward, and how hard it is to get the people interested in these precious truths, how we are repulsed even by professing Christians when we approach them on these things, but when we remember that he who trod the path before us has said, "I will never leave thee, nor forsake thee," his is no fitful companionship, present in prosperity, gone in adversity, he never changes, he is always the same, in sickness and solitude as joy and in sorrow, in life and in death. How blessed to know that if [illegible] indeed his child that there is not an instant that I am without his guardianship and loving care; "Lo, I am with you always even unto the end of the world." My desire is that I may be more faithful and bear more fruit for my Master this year than ever before, as I realize the time is short.

Yours, waiting for the soon coming King.

N. P. & J. B. NELSON.

To the brethren and sisters:

I wish to let those who are interested in the work in this part of the country know that our father, W. L. Skeels, has been here at Troutdale, Oregon, engaged in preaching the gospel of the kingdom. Although none were baptized we still feel that a great deal of good has been done; for the Word has been sown and we have the Bible statement, which never fails, that it will not return to him void. The plan of the ages was mapped out and laid so plain before the people and there was such marked attention and interest shown throughout the two weeks that we cannot feel that it was in vain. We look forward to another meeting in the near future and hope for more direct results.

Ever your Sister in Christ, waiting our coming King.

GRACE LAWRENCE.

Editor Restitution:

The name "Love Feast," is familiar to me as I have been traveling with the Methodists for 50 years. In addition to relating to each other how we felt, we used to drink water and eat a few bread crumbs, with the same solemnity that we commemorated the Last Supper. After the feast we told how we had gotten into the kingdom, and the great conflicts we had experienced with the world, the flesh and the devil, since we became real citizens of the kingdom of heaven, (will there be anything to disturb us in the kingdom?) Yes, we were taught to believe that entering the church and entering the kingdom were one and the same thing. I think all the orthodox churches, so called, teach the same thing now. I do not know why they do it. My Bible is clear on the nature of the kingdom. It says that flesh and blood can not inherit it. The church is only a camp of instruction for such as are counted worthy of entrance into the everlasting kingdom. The apostle in addressing or writing to believers, assures them, that if they do certain things, an abundant entrance will be given them. A kingdom includes a king. Believers may prepare for the righteous reign, but they have no right to begin ruling and reigning in the absence of the King. The Phillipine priests and friars, think it is hard that they are not allowed to rule now. They have been taught that the church is the kingdom, and that the princes in the church need not wait the inauguration of the Anointed One, called the Son of David. They forget that one of the prerogatives of a ruler is to pick out his cabinet and other rulers himself. It might transpire that many who thought themselves first might be last. The great trouble with my church friends is their failure to apprehend the real return of our Savior, Jesus, in great glory, to the scene of his rejection, suffering and crucifixion. They say he has already returned to the hearts of true believers. Well that is surely true. The Holy Spirit does bring him very near to us at times, but this manifestation does not stand for his return, as described in the 25th of Matthew. A few weeks ago a protestant minister, here in Baltimore, objected to the Roman Catholic Church being the whole of the kingdom of heaven, claiming that the Protestant church was a part of it. Now, from my stand-point, neither of them are it, or any part of it. The best of us are only training for it. But, notwithstanding our foolish notion of thinking that drinking water from the same cup, and eating bread-crumbs from the same plate would cause us to grow in brotherly love, I still like to think of the roof-lifting shouts and choruses of 60 years ago. I must say that your Love-Feast in THE RESTITUTION, a great improvement on the old kind. Talking about Jesus and what he has promised to do for us, —raise us up at the last day to die no more. Sober-thinking men and women surely enjoy a theme of this kind far better than shouting about going right into Jerusalem and the grave at the same time.

ISAAC MCCURRY, SR.

Dear ones of like precious faith:

I have been encouraged and made stronger by your kind letters and I feel as if I must add my testimony to the list. I am still pressing toward the mark for the prize of the high calling of God in Christ Jesus, and am looking and hoping for the return of him whose right it is to reign, and he will reign in righteousness. I want to take the Bible as the man of my counsel and live according to its precepts and to grow in grace and knowledge. I want to be more like the blessed Master.

Your Sister in Christ.

S. J. LANDBEAR.

Dear brothers and sisters in Christ:

I wish to say that I am still clinging to the promises made to the faithful ones, and if I continue faithful unto the end I know that I will receive the reward that shall be given to all the faithful ones. May the dear Lord bless you in all your works, is our prayer. Brethren and Sisters, can we not pray, Thy kingdom come, thy will be done on earth, as it is done in heaven? I am looking for the soon-coming of our dear Lord and Redeemer.

Yours in hope of life eternal.

MR. & MRS. R. WORTHINGTON.

Dear Brothers and Sisters in Christ:

To all the friends that remember me I would say that I still remember the excellent meetings I enjoyed when I was there. Now I have no opportunity to attend such meetings, or hear from my brothers and sisters, except through THE RESTITUTION. I would love to have a letter from any one of the loved ones especially Auntie Wince. My health is very poor and has been for a long time, am able to set up only a part of the time. There are none of our faith in this city and much of the time I am not able read but little of THE RESTITUTION, but I have kept them carefully and if I knew of any one that would like to read them I would send them. I am still strong in the faith. Should any write to me they can address me at 118 North 2nd St. Arkansas City, Kan.

Your Sister in Christ,

MRS. H. L. VICKERY.

Dear Restitution:

You have been my friend and teacher for many long years, and through all my many trials you have been my guide and companion. Without you I might have drifted away, but you always pointed me aright, thanks to God's chosen ones. I have been in the Shiawassee County House, Mich., for the last five years, but the good, old RESTITUTION came right along and it found from 80 to 60 readers. Every number is worn out by the many readers I think it would be missed more than any number sent out. I am 82 years old, and my life has been prolonged for what purpose I know not.

Yours in hope of eternal life.

CHAS. ANGLE.

Editor Restitution:

As we have been requested, all of like precious faith to testify of our love for the Master, I will say that my faith is growing stronger day by day. I love to read the letters in THE RESTITUTION from different parts of the world, it makes my heart rejoice. I hope and pray that every one of us will be more determined to do all we can for the truth. Hoping to meet you all in the kingdom, we remain yours in hope of eternal life when Jesus comes.

MR. & MRS. ELIJAH TAYLOR.

Brother Underwood:

Please find money to continue THE RESTITUTION for another year. It is my guide, with God's Word, into that straight and narrow way that leads to life. When I look around me it makes me sad to see so many in the broad way, but do not know where they are drifting. I sometimes try to talk with them, as I did but a few days ago. The lady said to me, I will tell you what I believe, so she goes and gets a piece of poetry and reads it, which showed her that she would go to heaven when she died. And so it is the Hymn Book before God's Word.

From your brother in Christ.

IRA R. HALL.

The Two Laws.

"The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2.

Scripture study reveals the solemn fact, that the entire race of mankind are subject to either one or the other of these two laws.

In the first place all did pass under "the law of sin and death," and "judgment came upon ALL MEN to CONDEMNATION." Rom. v. 16, 18. The court has rendered judgment and all are condemned under the "law of sin and death." There can be no escape from the condemnation except by a compliance with the terms of "the law of the spirit of life in Christ Jesus."

It will be seen that under "the law of sin and death," that "sin" and "death" sustain the relation to each other of cause and effect. This will be observed in Rom. v. 12: "Wherefore by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned."

See also James i. 15: "Sin when it is FINISHED (and not before) bringeth forth death," ("the second death") which is not the natural death common to all.

Rom. vi. 23: "The wages of sin is death."

When "the law of the spirit of life" is complied with, we read that "SIN shall NOT have dominion over you; for ye are not under the law, but under grace." Rom. vi. 14.

When the Scriptures speak of death as resulting from sin, it signifies some thing more than *natural death*, because we all experience that death just the same, without any regard as to which law we are under.

Jesus says: "If ye believe not ye shall die in your sins." Believers and unbelievers both experience natural death alike. Hence the words "die in your sins;" means something beyond that. With regard to believers Jesus said: "He that believeth in me, though he were *dead*, yet shall he *live*." The phrase "yet shall he live," is not affirmed of those who die in their sins; their death is said to be "like the beasts that perish," which is permanent in its effect.

Thanatos (death) is the antithesis of *zoen aionion* life eternal. The condition of those under "the law of sin and death," is expressed by the words *aionion thanatos*, but those under the "law of the spirit of life," by *zoen aionion*. Herein is the difference.

When the New Testament refers to the future life of the blessed, that life is *never* described as the *psuche*—soul or animal life, but is always *zoen aionion*. Jesus said, "I am the (zoe) life." He is certainly not the *psuche* —soul or animal life, because that has its origin with Adam, and cannot abide, because it is merely animal life. If a person expires, having only the *psuche* life, he expires "like the beast," which is not the case with those having the *zoen aionion* in Christ Jesus.

Jesus says: "If a man keep my sayings, he shall never see death." Is that true? Yes, strictly true. He will see natural death equally with all those who keep not his "sayings." Those who keep his sayings, has the *zoen aionion* life as well as the *psuche* life, but those who keep not his sayings has only the *psuche* life, and when that life goes out, it is all he possesses, and consequently his death must of necessity be "like the beast that perisheth."

Psa. xlix. speaks of the death of such people as being "like the beast that perisheth." But those having the *zoen aionion* in Christ Jesus, is secured from the death which is "like the beast that perisheth." Hence in that case, he shall never see death," that is, the death which is "like the beast that perisheth."

Again, see Prov. xii. 28: "In the way of righteousness is life, and in the pathway thereof, there is no death."

Is that a fact? Are not the righteous of all ages unto this day, in the grip of death? The text says, "the *way of righteousness* is life," yes, even a life which knows no end, consequently in that life "there is no death." Apart from "the way of righteousness," the "law of sin and death" is in force; and it is also a truth that in it there is no life.

James says: "Let him know that he which converteth a sinner from the error of his way shall save a soul from death.' From natural death? No, the converted and unconverted both die alike, so far as the *psuche* life is concerned, no one are saved from that, be they converted or unconverted. But the Bible does speak of the unconverted as going "to the generation of their fathers," "they shall never see light," "shall remain in the congregation of the dead" "shall perish though they had not been." This is the death which a sinner who has been converted from the error of his way shall be delivered from. He is saved from this, because when he is soundly converted, he has the *zoen aionion* in Christ Jesus, and death can never hold dominion over such an one.

See John xii. 25: "He that loveth his life (*psuche*) looseth it, and he that hateth his life (*psuche*) shall keep it unto (*zoen aionion*) eternal life."

Similar to the above is Mark viii. 35, 36: "For whosoever will save his life (*psuche*) shall lose it; but whosoever shall lose his life (*psuche*) for my sake and the gospel's, the same shall save it." Such an one may sacrifice his (*psuche*) life for Christ's sake, and the gospel, but he will find the (*zoe*) life, which he can never lose. This is just the same as that quoted from John xii. 25, "He that hateth his life (*psuche*) shall keep it unto (*zoen aionion*) life eternal."

Now, it is only those people who have the *zoe* life hid in Christ, that are assured of a resurrection at the last day. See John vi. 53, 54: "He that eateth my flesh and drinketh my blood hath eternal life (*zoen aionion*), and I will raise him at the last day." The opposite of this must be the case if he has NOT *zoen aionion*, and that is he will not be raised up at the last day, but as the Bible says they shall be "laid in the grave" "like sheep," and death shall feed upon them, the same as it does upon all animals.

The contrast is forcible, when one who is under "the law of the spirit of life," shall surrender his *psuche* life, he shall not be laid away "like sheep," because "the spirit of life" is his life policy, it is an assurance, which guarantees a revival from the dead. See Rom. viii. 11: "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies BY HIS SPIRIT which dwelleth in you." "His spirit" is the vital life-giving force, which "sheep" and those under "the law of sin and death" have not.

Christ is the great magnet, and the magnet will attract to itself only that to which it has an affinity. "The SPIRIT IS LIFE because of righteousness." When a person comes under "the law of the spirit of life," a great affinity exists between such an one, and the one who is "the (*zoe*) life," and if we continue to "walk not after the flesh, but after the spirit," that affinity grows stronger, and stronger, and in the event of the surrender of the *psuche* or soul life, he will "quicken your mortal bodies by his spirit which dwelleth in you."

Where a person who has not this life-giving spirit within, when he shall cease to be, there can be no affinity or power of attraction existing between such an one, and the one who is "the resurrection and the life," consequently the death of such an one must of necessity be "like the beasts that perish."

Natural life is the effect of natural law as a cause, and death results from "the law of sin and death," and the new or spirit life, from "the law of the spirit of life," and the quickening power of that law is the "spirit." Will "quicken your mortal bodies by his spirit, that dwelleth in you." The result of this quickening by the spirit, is the birth of the Spirit. If the quickening power of our mortal bodies is the spirit dwelling within, I will ask by what other power can our mortal bodies be quickened if that quickening life-giving spirit does not dwell within? This quickening spirit can never dwell within unless we unreservedly comply with "the law of the spirit of life." We must cease to be in the flesh. Says Paul (Rom. viii 8): "So then they that are in the flesh cannot please God."

We must all recognize the fact that in order to receive the promised future blessedness it is necessary to "please God," and as those who "are in the flesh cannot please God," it will be necessary to cease to be "in the flesh." How can this be accomplished? See Rom. viii. 9: "But ye are NOT in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his," consequently he cannot be the resurrection and the life to such.

The word "spirit" in the Scripture under consideration, relates primarily to a spiritual condition of the mind. See Rom. vii. 25: "I thank God through Jesus Christ our Lord. So then with the MIND I myself serve the law of God; but with the flesh the law of sin." See Rom. viii. 6: "For to be CARNALLY MINDED is death; but to be SPIRITUALLY MINDED is life and peace."

In order to cease to be "in the flesh," we must be governed by the "law of the Spirit of life," and this requires two things mentioned in Rom. viii. 1: "There is therefore now no condemnation to them which are IN Christ Jesus, who walk not after the flesh, but after the Spirit."

1. "In Christ Jesus."
2. Walk after the Spirit.

When these are accomplished we cease to be "in the flesh," but are "in the spirit," and have the "spirit," which will "quicken your mortal bodies."

Those two points involve much more than that which appears upon the surface. Space will not permit to enter upon those points in detail at present. I will give a point which will show who are NOT in Christ. There can be no avoiding the conclusion that all who are "without Christ" (Eph. ii. 11, 12) cannot be "in Christ," (Rom. viii. 1) but are "in the flesh," (Rom. viii. 8) even "Gentiles in the flesh," (Eph. ii. 11) "having no hope and without God in the world." "Truly indeed, I say unto thee, if any one be not born of water and spirit, he cannot enter the kingdom of God." John iii. 5.

The new life is all conditioned on having the Son, those who have not the Son are destitute of the life. See 1 John v. 10-12: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record that God hath given to us (*aionion zoen*) eternal life, and this (*zoe*) life is in his Son. He that hath the Son hath (*zoe*) life; and he that hath not the Son of God hath not (*zoe*) life." All have *psuche* life, whether they have the Son or not.

We could hardly expect those who make God "a liar," to be in harmony with God, or to merit the bestowal of the (*zoe*) life. In what respect did they make God "a liar?" Why because they did not believe the record about the gift of (*aionoin zoen*) eternal life. God says that this (*zoe*) life is yet is "in his Son," but they contradict God, and say it is IN OURSELVES personally. And in another respect they make God "a liar," they say all men have eternal life without regard to whether they have the Son or not. God's Word says, "he that hath NOT the Son of God hath NOT (*zoe*) life." And furthermore, (John iii. 36) "he that believeth not the Son shall NOT SEE LIFE; but the wrath of God abideth on him."

When those people die who "hath not life," and "shall not see life," in what respect does their death differ from the beast, seeing that they possess only the *psuche* life, like the beast? If people expect the life apart from "the law of the Spirit of life," they deceive themselves, because they are still under "the law of sin and death," and must experience the penalty of that law, as long as they remain subject to it.

W. H. WILSON.

Report of Labor.

On Feb. 11, went to Lake Mills, Iowa, where I began a series of meetings. The first night we had a small attendance. The next day we billed the town and succeeded in getting a good attendance which continued right along until the 20th, when there came a combination of 5 darkies and 5 dogs to town and attracted part of the people away. The next night one of the prominent churches had an attraction at the opera house, and outdid the combination of the night before in putting up a better show. This also took away a goodly number of people, but on Sunday we had a splendid attendance to both services. We met here several of the old brethren and sisters who have been contending for the faith once delivered to the saints for thirty-five or forty years, it seemed good to talk with them of the blessed hope and soon coming of our Lord and Savior Jesus the Christ. Bro. Eychaner came from Eagle Grove on the 18th, and we sowed the Word of the kingdom as faithful as we knew how until Feb. 24, when we closed the meeting and prepared to return home and arrange for meetings elsewhere. On arriving home we found that the evangelist fund had been very kindly remembered by several brethren and sisters, one sister, a widow, to the extent of $30.00. While at Lake Mills we were very hospitably entertained by all, especially Bro. Porter's and Sister Balch's family. We were also remembered liberally in a financial way, and pray God to enable us to use the means wisely in spreading the truth to others. I have heard brethren say so many times, if we could only get people out, and others say there is no use to try to get people out. I would like to say to such, we have had no trouble in getting good crowds to listen to the gospel, and to all such let me say, if you do not think you can get a hearing at your place send in all you feel able to for the Lord's work. Talk about the heathen world being without the gospel, there is almost one million people in the State of Iowa that have never had the gospel preached to them. Are we going to let our light go out in Iowa or make an extra effort to replenish our oil. Brethren and sisters, we need your help, we must go forward or our light will go out. If there is no prospect of getting the gospel before people where you are, there are plenty that will come to hear if there is any one to send. Paul says, "How can he preach except he be sent, and how can they hear without a preacher?" May God's richest blessings rest upon all that we may be more thoroughly united in the faith. Brethren, I feel more convinced every day that we as a people must stand alone in order to keep ourselves unspotted from the world. I believe that every organization in existence must go down when Christ comes. Let us do our best to sow the Word of the kingdom and not become entangled with the affairs of this life that we may be found blameless unto the coming of the Lord.

Yours in hope.

O. J. ALLARD.

Obituary.

Brother Alexander Thomson fell asleep in the Anointed One, and was laid to rest on Feb. 22, 1902. He was born in Scotland in the year 1839; moved to Cleveland, Ohio, in the year 1867. Has resided in the County of Cuyahoga ever since, living on the lot where he died 24 years. He was employed by the Cleveland Rolling Mill Co. nearly all the time since coming to Cleveland, as engineer, until within a short time, when his health failed him. He left a comfortable home, which he and his companion, Sister Thomson, had accumulated, she having been laid away a little over a year ago. They both died in the same month. She dying Feb. 5, 1901, and he Feb. 21, 1902. He had been a faithful and consistent member of the Church of God in Cleveland, Ohio, for about 20 years. His companion having preceded him in the faith. He leaves a family of three children, one son and two daughters, and many friends and neighbors to mourn his loss. His children are all in the faith. The writer spoke words of comfort to the weeping children and friends, basing his remarks on the following Scriptures: Job xiv. 1-15; xvii. 13-16; xix. 23-27; Psa. xvii. 15. He was laid to rest in Lake View cemetery beside his companion to await the trump of God.

J. N. SHOUDS.

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

A man who has passed triumphantly through many score experiences, said one day: "I am learning that my peace may be beyond the power of any man to disturb. It is God's gift, and I refuse to allow it to be subject to the will of any mortal. Shall I annul the King's gift because some scullion in his kitchen chooses to be displeased with me? I covet an inner-life, calm and serene, and I know it may be mine, no matter how great its outward tumult may be."

Communicated.

"Church of this World."

In a late issue of the daily Kansas City *World*, we find this as a news item, Kansas City is to be made the center of agnosticism in the United States, if plans now maturing are perfected. The church of this world will be the nucleus, around which the agnostic church of the country will gather, and its pastor, Dr. J. E. Roberts, will become the head of the agnostic congregations the country over. He will become in name, as he has been in fact, the successor of Robert G. Ingersoll. Unlike Ingersoll, however, Dr. Roberts is to have an organization behind him. The liberalists in religion are to organize the same as orthodox believers. The Kansas city church will be the parent body and Dr. Roberts will go all over the country organizing local churches. Two wealthy men from the east are said to be in Kansas City now ready to back the organization of the agnostic church with ample funds." Then follows about thirty names as directors, a strong team. Assistant pastor to be appointed. When Dr. Roberts leaves to begin his propaganda an assistant pastor will be placed in charge of the local church here. There are several candidates for the place and a young minister of the Christian denomination, in charge of a large church near here, will probably be selected. He will renounce his present faith and declare his adherence to agnostic principles, if given the place. The church of this world has been in existence for five years and Dr. Roberts has been its pastor continuously. He reigned the pastorate of a Unitarian church to take charge of it. This church is the only one in America, so far as known, where no form of prayer whatever is used. The God of this world. Now the old Apostle Paul happened to tell us in an old Book called the Bible, 2 Cor. iv. 3, 4, something about the God of this world. Hear him ye agnostics. But if our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. And in 2 Thes. ii., the same apostle in correcting the church as both touching the coming of our Lord Jesus Christ, warns them against deceivers, and hits them hard. He is no agnostic, he knows what he is talking about. Hear him again, even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believe not the truth, but had pleasure in unrighteousness. The God of this world and the church of this world must be closely allied. One throws dust and blinds the minds of the others, and causes them to reject and disbelieve the Bible, and the saving truth of the gospel, God's motive power unto salvation to every one who loves, believes and obeys it with a pure heart. The church of this world—the big church has a much larger membership than the Church of God, but it will not always be so. The time hastens when those who reject God and his Word, will cry for the rocks to fall on and hide them.

T. E. ADAMS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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IF you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rathe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 2:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsenaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meet Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thecity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near E. 13th Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kells, Kessler, or John Leban, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fishet and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother & Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

POST OFFICE ADDRESSES.

Persons requesting their address public ed may have their names inserted here.

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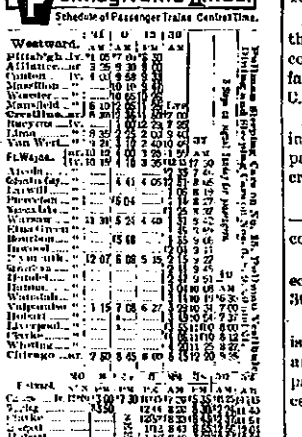

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Help, Mighty God.

"Help, mighty God!
The strong man bows himself,
The good and wise are few.
The standard bearer faint,
The enemy prevails.
Help, God of might.
In this thy Church's night"

Help, mighty God!
The world is waxing grey,
And charity grows chill,
And faith's at its ebb,
And hope is withering.
Help, God of might,
Appear in glory bright!"

Communicated.

"Not of this World."

"My kingdom is not of this world." John xviii. 36.

The above declaration of Jesus is accurately true in several aspects.

1. The POLITICAL arrangement of things which govern the make-up of the kingdoms of this (*kosmos*) world, are decidedly antagonistic to the Divine plan, and while they so remain, the two elements could not amalgamate.

2. The SOCIAL order of this *kosmos*, could not enter into, or harmonize in any way, shape or manner, with the social order upon which the kingdom of Jesus will be founded.

Jesus did not say, (as many infer that he did) "My kingdom is not of this (*ge*) earth," but "my kingdom is not of this (*kosmos*) world." See Rev. v. 9, 10: "Hast made us unto our God kings and priests; and we shall reign on the (*ge*) earth," but not in the present *kosmos*, because it is "not *of this kosmos*."

Those people who base their convictions upon tradition affirm that his kingdom will neither be of this *kosmos*, nor upon this (*ge*) earth, and hence sing:

With thee we'll rise, with thee we'll reign,
And kingdoms gain beyond the skies.

A Bible student suggests the following change, that it may better harmonize with emphatic declarations of Holy Scripture:

We ne'er will rise, we ne'er will reign,
Nor kingdoms gain beyond the skies;
But on the earth we'll live and reign,
For this our Savior did proclaim.

Those who shall live and reign with the Savior, cannot reign in heaven, because we read, "the Lord shall be King over ALL the earth." The word "earth," in Zech. xiv. 9, is from the Hebrew *eretz*, and means land.

"Thy kingdom COME, thy will be done on the (*ge*) earth, as in heaven." Matt. vi. 10.

"Blessed are the meek, for they shall inherit the (*ge*) earth." Matt. v. 5.

While it is very clear that Jesus' kingdom will be on this (*ge*) earth, it is also equally as clear, that it could NOT be of this *kosmos*. It could not be formed out of, or exist under the present order of things.

The *kosmos* of the coming age will abide forever, but this *kosmos* shall pass away.

See John ii. 17: "The world (*kosmos*) passeth away and the lust thereof: but he that doeth the will of God abideth forere."

Consult Eccl. i. 4, and you will find a declaration that the (Hebrew *eretz*) "earth abideth for ever."

The characteristic of the kingdoms of men is found to be a lack of righteousness; misrule obtains in every direction, and a lack of righteous judgments is seen everywhere.

But with regard to the coming reign of Jesus, it is said: "Behold a king shall reign in righteousness, and princes shall rule in judgment," which will contrast strongly with the kingdoms of this *kosmos*.

It is not only true that the kingdom of Jesus is not of this (*kosmos*) world, but also that his people who are now in training for the (*kosmos*) world to come, are not of this (*kosmos*) world; if they were, they could not possibly be of any service in "the (*kosmos*) world to come." See John xvii. 14: "I have given them thy Word; and the (*kosmos*) world hath hated them, (why?) because they are not of this (*kosmos*) world, even as I (personally) am not of the (*kosmos*) world."

Jesus not only said, my kingdom is not of this *kosmos*, but he said also, "I (myself) am not of this *kosmos*." It is even emphatically so, with regard to the *followers* of Jesus; not a single one of them can be recognized as an accepted follower of Jesus, while they themselves personally form a part of THIS *kosmos*. See verse 16: "They are not of the (*kosmos*) world, even as I am not of the (kosmos) world."

I sometimes feel fearful that there are so many who profess to be followers of Jesus, who are making a serious and fatal error, right at this point. I cannot conceive how any person can lay any claim to not being of this *kosmos*, while at the same time they are engaged with the children of this *kosmos*, in both the social and political practices of this *kosmos*. So closely do some of the professors follow the practices of the *kosmos*, that the children of the present *kosmos* do not discern that they do not belong to the same *kosmos*, with themselves.

Take for example the political systems of this *kosmos*. Every person who is properly instructed in the principles of the *kosmos* which is to come, know how utterly antagonistic the one is to the other.

Jesus said, "If my kingdom were of this (*kosmos*) world, then would my servants fight," etc. But seeing that it was not of this *kosmos*, they are not going to "fight;" the children of this kosmos must be left to do their own fighting, both on the battlefield, and in the political arena; while as to the social matters pertaining to this kosmos, the line of separation must be clearly drawn.

Jesus, speaking of those who have separated themselves from this kosmos, says: "The kosmos hath hated them, because they are not of this kosmos, even as I am not of this kosmos." They were hated because they were not hail fellows well met in the same kosmos. What was the difference? How did the children of the kosmos know that fact that they should hate them on that account?

To illustrate, personally, I claim not to be of this kosmos; now I ask, how is that fact to be known? As before said, this kosmos is primarily made up of its political and social order or arrangement of things. Now, suppose I should enter the caucus of some political party with all the enthusiasm of a politician of this kosmos, to boom the interests of my favorite candidate, and should engage in all the dishonorable practices of this kosmos to gain my point; and afterwards enter the canvas, and discuss some party issue, like free trade, free silver, etc., and try to show that if these issues are carried, a condition of affairs will result which will right the wrongs of the world. Now, I would ask, how could the children of this kosmos know that I do not belong to their kosmos, and "hate" me, because I do not, if I am a fellow well met with them.

Now, suppose I should also enter the social arrangement of this kosmos, and join in their various clubs, play cards, and go with them to the theatre, etc., how are they to know that I do not belong to their social kosmos, and "hate" me, because I do not? Now, suppose I should also gratify my fleshly desires, like the children of this kosmos do, by drinking liquor, and smoking and chewing tobacco, etc., how are the children of this kosmos to know that I am not of their kosmos, and hence vent their "hate" upon me, because I do not follow their fleshly practices.

Is not the use of tobacco a fleshly lust, as opposed to that of the Spirit? When you take a chew of tobacco, can you ask God's blessing upon it? If you decide that you cannot consistently do so, then your conscience tells you that you are doing wrong, and you know it. When you light a pipe or a cigar, can you ask God to bless the smoke you are going to take? If you cannot smoke a pipe to the glory of God, you must know it is altogether wrong, and that it belongs to the children of this kosmos, and not to those who are not of this kosmos, even as Jesus was not. We must not forget that, "He that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh, to the lusts (desires) of men, but to the will of God. For the *time past* of our life may suffice to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they (the children of this kosmos) think it strange that ye run not with them to the same excess of riot, speaking evil of you, (hate you) who shall give account to him who is ready to *judge* the quick and the dead." What kind of an "account" can those who serve the flesh give?

It is very inconsistent to make profession of not being of this kosmos, and at the same time act like the children of this kosmos do. 1 John xi. 15-17, shows clearly that there must be a clear-cut distinction, no compromise is admissible. Things which relate to the flesh and Spirit will not blend.

John says: "Love not the (kosmos) world, neither the things that are in the (*kosmos*) world. (Why not?) If any man love the (kosmos) world, the love of the Father is not in him." Then, if we do love this present kosmos, and the things that are in the kosmos (which are primarily the social and political order of things) we must forever part company with the love of the Father.

Consult 1 John ii. 16, and you will learn that the things of this kosmos are summed up under three divisions.

1. "The lust of the flesh."
2. "The lust of the eyes."
3. "The pride of life."

The above are leading features of this kosmos, as far as they pertain to the children of this kosmos.

The political kosmos of this age is no better than the social features of the kosmos. Hence Jesus said: "My kingdom is not of this kosmos," and never can be, but it will eventually give way to, and be absorbed by the kingdom of Jesus, and "the kosmos to come." See Rev. xi. 15: "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this kosmos are become the kingdom of our Lord, and of Christ; and he shall reign forever and ever." The kingdom of Jesus will then be on this (ge) earth, but will not be of this kosmos. Jesus says: "To him that overcometh (this present kosmos) will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

It is not possible for any one to indulge in the social and political pollution of this kosmos, and also reign with Jesus in "the kosmos to come."

Take for instance "the lust of the flesh," when a person who claims to be dead to this kosmos, and aspires to the glories of the age to come, and is known to indulge in "the lust of the flesh," in the matter of the use of tobacco, the evil is not confined to himself, because he becomes a stumbling-block to others, especially to young men, who have not as yet formed fixed habits.

They see this professing Christian smoking tobacco, and he says to himself, I saw Mr. ——— smoking; he professes to be a Christian, and is a church member, and yet he smokes (defiles the temple); and he reasons if it is right for him to do so, it is for me also. Such a professor is not only responsible for his own personal pollution of the flesh, but also the evil he does as an example. If a professor of Christianity thinks he can indulge in the evils of this kosmos, and expect an approval in the kosmos to come, he is only deceiving himself. "Unspotted from the world," is the brand of a true believer. None other is the genuine article.

Above all other people, it seems to me, that those of the "faith of Abraham," should maintain a much higher, and a more correct standard of life in this *present* kosmos, than any *other* class of people that I know of. The more exact light they possess with regard to the future, and the final destiny of this kosmos, should certainly have that effect. The rich inheritance involved in the promises made to Abraham and his Seed, and to all who are Christ's, is so glorious, that no one can afford to jeopardize them by the fleshly indulgences of this kosmos. We have also the promises of divine aid in overcoming the fleshly temptations of this kosmos. "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Peter realizing the necessity of putting away all fleshly lusts, so lovingly entreats believers to put them all away. He says: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul," (life—life to come).

No believer can indulge in the practices of this kosmos, and inherit the blessings of the kosmos to come. Let no one presume upon compromise, the two cannot be amalgamated.

W. H. WILSON.

Faith and Works. No. 2.

Christ foretold these things, and they are one of the plainest signs of the times. In that day, when Christ comes "many will say unto me, Have we not done many wonderful works in thy name? then will I profess unto them, I know you not, depart from me, ye workers of iniquity."

Done in his name, without knowing him—these healers have absolutely no true knowledge of him whom the Father sent, or of his work; they, perhaps without exception, believing in the immortality of man, independent of the work of Christ, the Life Giver; in that God-dishonoring doctrine of substitution, and that the last enemy is the door to heaven. They know nothing of restitution, spoken of by all the holy prophets, and do not understand or believe the true gospel of the kingdom. Hence they do not, and cannot have *faith that comes by* hearing and understanding the Word, the saving faith that is the gift of God, but only human faith.

Compare the fruit of the various kinds. The Romanist, with his assumed relics of saints, do marvelous works; hundreds are cured. Yet for each one there are many more failures. The hypnotist, and smaller scale, does equally well. These so-called Christian scientists, and divine healers, and the numerous other workers of miracles, do wonderful works "in his name," and make many failures. Faith is the necessary element in all cases. It matters not how great the humbug is, like the doctor's bread pills, if only faith is inspired, marvelous results will often follow.

I do not claim that these works are necessarily wicked, only when false claims are made. We are certain that such faith is purely human, and not that which springs from a knowledge of God; and that all who thus deceive themselves and others by such false claims, are "workers of iniquity," as referred to in Mat. vii. 22, and that these things, cropping out as they do now, really are signs of the times.

The distinction between what I call human faith, such faith as the natural *man*, or a babe in Christ can exercise; and the faith which Jesus compares to the mustard seed, which his disciples did not have, but only Christ himself, and which no man has yet had or can have, until they come to his stature, marks the distinction between our condition while we "live by the faith of the Son of God," and that of our condition when we shall live by our own faith.

Human faith can be inspired by almost any one, in almost any thing, without regard to its truth or falsehood; is, with us, a necessary factor in working cures; and even with Jesus it was an important, though not a necessary factor. He could work independent of their faith, because he could control inanimate nature. But for some reason, he preferred to work in harmony with their faith. At his own home where he was taken for the carpenter's son, "he did not many mighty works," because of their unbelief.

Their faith, what little they had, was purely human; and yet, then as now, it would work cures. The woman that touched the hem of his garment, is an example, for she said within herself, If I may touch his garment I shall be whole. Mat. ix. 21. It was not Christ, but her faith, that cured her. There was virtue in Jesus, but not in his garment, any more than in an uninspired prayer, or a supposed bone of a dead saint. It matters not what inspires the faith, in this class of cures; an unwavering belief in the power inherent in the object, or in the formula, gives control to the mind over the body, to a wonderful extent. Jesus said "Daughter, be of good comfort, thy faith hath made thee whole."

When shall we do the works that Jesus did?

When we come to his stature, I answer. When we have life and that faith by which we can live, or maintain life, while yet in the condition of corruptible man, even as was Christ. It is during this period of conditional life, that we live by our faith, and overcome; that is, live sinless, and obey the law ordained unto life.

"This is the victory that overcometh the world, even our faith." At the end of this probationary period, Christ gives us to eat of the tree of life, after which we shall have life in ourselves, even as he has life in himself; then we can die no more.

During this period, having come to his stature, we shall do works such as he did; and he will be glorified in his saints, and marveled at, in all them that believe in that day.

The question will present itself: Shall we remain in our present surroundings, during the three years, or shall we be excluded from the world? I do not know at the present time, of any scriptural answer. Christ mingled with the multitude; but John did not. I cannot believe we shall remain in family relations with unbelievers, but a complete control of both mind and matter, and power to discern the thoughts, such as Christ had, will surround each one with a charmed circle, so to speak, unto which no outsider will venture to intrude. This alone would separate them from the world, even if they remained scattered as they now are. But I am more inclined to the belief that we shall desire to congregate, if not all together, at least into companies where "they can speak often one to another," as referred to in Mal. iii. 16–18.

The body at that time are not fully accepted by the Lord of hosts; they must first pass their probation; a book of remembrance is kept, and "I will spare them as a man spareth his own son that serveth him." Spare them in the evil day when a thousand shall fall at their side, etc. Then shall ye return and discern between righteous and wicked.

When quickened by the Father, and thus coming to the stature of Christ, there will certainly be a great gulf between them and the rest of mankind, so that they can no longer mingle on terms of equality.

Now we have only human faith such as can be inspired in many ways in the natural man, and live spiritual life, such as it is, by faith of the Son of God. If we have no faith of our own, by which to live the divine life, we certainly have none by which to do mighty works on that plane. Hence, no one has yet had what, to distinguish it from human faith, I call divine faith, even as a grain of mustard seed. And as we live by his faith, so all our prayers, if answered, are answered because of the Spirit's intercession.

When quickened and justified we are to live by our own faith, as a new born child lives by its own breath. That is the beginning, the mustard seed condition which, when grown, is the largest among herbs.

But even as a seed, "ye shall say to this mountain, Remove hence to yonder place, and it shall remove." Mat. xvii. 20. I think we shall then do such works as he did, for faith without any works is dead.

These are my convictions on this subject, drawn from God's word, and are submitted in love.

As ever yours in hope of life when Jesus comes.

JOHN FOORE.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. Read X PLYMOUTH, INDIANA, MARCH 19, 1902. NUMBER 11.

OUR LETTER DRAWER.

Dear Restitution:

We feel that we could not do without the dear old paper. We so much enjoy reading the letters of all those of like precious faith, who are still waiting for our soon coming King. We add our testimony to the household of faith. It has been almost a year since we had the pleasure of being with the brothers and sisters at Cleveland, but we are hoping for an opportunity to be with them some time in the near future. The kindness of our Heavenly Father has brought us through all the difficulties of the past year. We can only trust and pray that the kind Father will guide and protect his children from the trials and temptations of this life. May we all so live that when our dear Father gathers his little flock unto him that we may all be found ready. We ask an interest in all your prayers.

Your Sisters in Christ,
MRS. MARY SMITH.
MRS. LIZZIE WATKINS.

Dear Brethren and Sisters:

In thinking over our little letters which we love to read in our good old paper, THE RESTITUTION, we find that most of the writers of them seem very anxious for the coming of the Lord. This is as it should be, for we are admonished to pray for the kingdom to come and when it does come we feel and know that the Lord will be here with us judging the world in righteousness. But while we are awaiting that time let us find the golden side of this present time. There is many a rest on the road of life, if we would only feel that we had time to stop and take the rest needed. One need not hurry along with no time for innocent enjoyment. There are many flowers that might be picked and enjoyed if our cares and fancied troubles would let us gather them, flowers too, that bloom for us by the will of the Father's hand. To the sunny soul that is full of hope, and whose trust has never failed, the grass is ever green and the flowers ever bright, as it were, though wintry storms prevail. It is much better to hope on though the clouds should hang low. Be sure to keep the eyes lifted because of the sweet blue sky which will soon peep through, when the clouds which often look so ominous are rifted. Surely there never was a night without a day, never an evening without a morning. The proverb says, "The darkest hour is just before day." How true it is. I at least have often found it so. We often pass many a gem in our path of life as we go on in our idle pleasure, and never know what *might* have been and still sigh for things that to us would be far richer than a jeweled crown, or the hoarded treasure of the miser. To the mother it may be the love of a little child. To the child it may be a mother's prayer, and sometimes when we feel that our opportunity is passed for doing the good that we intended to do, we feel to mourn because of our neglect and procrastination. So, dear brothers and sisters, scattered though we be, let us in the future try to see the golden side of life. Do not murmur and complain and feel that the Lord delayeth his coming. Let us wait for the Son from heaven and in the waiting time do the work that he has left us to do, that the world may be better because of our labor of love. Some of us may say, What can I do? Other people have more talent than I. That may be so, yet a kind word—for "a word fitly spoken is like apples of gold in a picture of silver," a cup of cold water, a bright smile even, often can make a heart glad. You know it takes many little things to make up the whole.

Yours waiting for the kingdom of God.

MRS ALMIRA BROOKS.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, March 19, 1902.

As there is but one hope, Eph. iv. 4, and that the hope of eternal life at the second coming of Christ, Titus i. 2; ii. 13; iii. 7, what right has any one to teach that men have eternal life now?

As Paul says, "Jesus Christ shall judge the quick and the dead at his appearing and his kingdom," 2 Tim. iv. 1, how can any one be rewarded or punished *before* Jesus "appears in his kingdom?"

As the Thessalonians when converted to God from idols, to serve the living and true God, and to wait for his Son from heaven, 1 Thes. i. 9, 10, how is it that Protestants and Catholics are to be taken to God's Son in heaven?

Solomon says, "Knowledge causes a man's face to shine." There is a great difference between mere imitators, and those who speak from the heart,—between such as aim to please men and those who seek to please God; between professional garnishers of accepted principles, and those who draw the living water from the primeval rocks. This was the difference between Jesus of Nazareth and the scribes and Pharisees, and which astounded the multitude, not only by *what* he said, but also his manner of saying it. "He taught as one having authority, not as the scribes."

Good Works.

"Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go forth before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt call, and the Lord shall say, Here am I. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity." Isa. lviii. 6-9.

Stand by the Truth.

What is it to stand by the truth? It is more than to have *learned* it, and allied one's self with those who have done the same thing, and to be ready at all times to argue in defence of it, and produce Scriptural warrant for every item of his belief. Many an intellectual scamp has done that to the detriment of the truth. That is not standing by the truth. We will let him who is the very embodiment of the truth tell us what it is to *stand by the truth*,—that is, what it is to *stand* by him,—be his friend, and truly witness for him under all circumstances; he says,—"Ye are my friends, if you do whatsoever I command you." If words mean what they say here, those who know the truth but do not obey it are his enemies. See John xv. 14. Again he says, "If ye know these things, happy are ye, *if ye do them*." John xiii. 17. It is essential to *know* them, but if they are *only* known that will not bless any one; they only are blessed who both know and *do* them. Again, "He ye doers of the Word, not hearers only, deceiving your own selves." Jas. i. 22. What experience we have had in connection with the truth, proves to us that *self deceived* people are the hardest of all to move; utterly useless to labor with them, generally. Once more, "He that saith, I know him, and keepeth not his commandments, is a liar." 1 John ii. 4

"Human Associations."

Ruskin says:—"Put the fine dresses and jewelled girdles into the best group you can; paint them with all Veronese's skill; will they satisfy you?"

"Not so. As long as they are in their due services and subjection—while their folds are formed by the motion of men, and their lustre adorns the nobleness of men—so long the lustre and the folds are lovely. But cast them from the human limbs—gold circlet and silken tissue are withered,—the dead leaves of autumn are more precious than they.

"This is just as true, but in a far deeper sense, of the weaving of the natural robe of man's mind. Fragrant tissue of flowers, golden circlets of clouds, are only fair when they meet the fondness of human thoughts, and glorify visions of heaven.

"So far as in it lay, this century has caused every one of its great men, whose hearts were kindest, and whose spirits most perceptive of the work of God to *die without hope:*—Scott, Keats, Byron, Shelly, Turner. Great England, of the iron-heart *now*, —not of the lion-heart. For these her children an account may perhaps be one day required of her. She has not read often enough that old story of the Samaritan's mercy. He whom he saved was going down from Jerusalem to Jericho, the accursed city. He should not have left Jerusalem. It was his own fault that he went out into the desert and fell among thieves, and was left for dead. Every one of these English children, in their day, took the desert by-path as he did, and fell among fiends—took to making bread out of stones at their bidding, and then died, torn and famished. Careful England, in her pure, priestly dress, passing by on the other side. So far as they are concerned, that is the account we have to give of them.

"It is strange that the last words Turner ever attached to a picture should have been these:—

"The priest held the poisoned cup."

Compare the words of 1798 with those of 1850."

The Soul of Man.

A correspondent sends us the following clipped from the Buffalo *Review*:

Rev. Charles H. Parkhurst has said many good things in his recent deliverance upon the subject of the soul's possible mortality. He said among other things:

It appears to be imagined that if one can get past physical death without his soul ceasing to exist, the everlasting duration of his soul's existence is thereby insured. That is taking a good deal for granted.

The very expression "a live soul" is rather immediately suggestive of a dead soul; and there is a great deal in the Bible even about dead souls, souls that have been alive, but have died. "The soul that sinneth, it shall die." "Sin when it is finished bringeth forth death"—not the death of the body, but the soul's death. "The wages of sin is death." I assume that these expressions mean what they say. A live thing will live just so long as the conditions are kept up that its life depends upon.

There is nothing in Scripture or in things that encourages us to feel that a soul can be kept from dying any more than a body unless it is taken care of.

There is no warrant from Bible or from nature for supposing that a soul carries within itself a policy of insurance against its own eventual obliteration.

We may be immortal, but if we prove to be such it will be because we have succeeded in being such. It may be that eternity is the normal period of a soul's life. So threescore and ten or fourscore years is the normal period of the life of the body, but a great many bodies die before that time. A body that does not have excellent care taken of it is almost certain to die a good while before. A soul that does not have good care taken of it is similarly likely to die a good while before eternity ends.

In this I am not extemporizing anything, but simply reasoning from the analogy of nature and from the intimations of God's word. If it is the intention of nature that a soul should reach that spiritual longevity expressed by the word "eternal," the soul will have to pay for the superb prerogative by fulfilling the conditions and taking good care of its spiritual health. Once you begin to respect the intimations of nature and to regard the suggestions of God's word you discover that while the mere doctrine of immortality may be settled by philosophical or theological argumentation the question whether you personally will be immortal is going to be settled by you.

The only certain security against the soul's death is in its possession of ingredients that are of such sort that death has no relevancy to them. Merely stopping once in awhile in the midst of our hurry and pathetically wondering whether everything does not leave off at the graveyard is a mode of procedure that we should call silly if it were not so common.

We ought certainly to spend as much thought and effort in getting ready to be immortal as we spend in getting our bodies ready to survive to threescore and ten.

Our souls will doubtless live as long as there is in them enough of what we may call spirit life to overcome the menacing influences to which, whether this side of the grave or another, the soul is liable.

We give place to the above because it has been brought to our attention several times, and numbers of our exchanges have made favorable mention of this action of Mr. Parkhurst, seeming to carry the impression that he has made a long step in the right direction. It has never seemed to us to be a very great advance that he has made. This gentleman has evidently made no change in his conception of what "the soul of man" is. He still holds to the "dual" nature of man—that man is possessed of a "soul" that lives independently of, and presumably after, the death of the "man." He is just as far as ever in the dark and among the bats and moles on "the nature of man." He has only grasped the theory of the possible "sickness unto death" of this "other" man—this immaterial, invisible, untangible being that is in the body—yet not a part of it, but separate and distinct from it. He has just simply conceived the idea that "it" can get sick and die if not taken care of, just as the "man"—the body—can. He is yet in the class of "blind leaders of the blind" and the result of following him will be the same as before he evolved this theory—"both fall into the ditch."

No, no, brethren, the Rev. Chas. H. Parkhurst does not yet understand the A B C of what the Word of God teaches concerning the nature of mankind, so do not become lifted up with any false hope on his score, and do not be led into accepting any part of his new theory. It is just as far wrong as his old position—both are contrary to God's Word.

"The Mormon Waterloo,—being a condensed and classified array of testimony and arguments against the false prophet, Joseph Smith, his works and his church system and doctrines, based upon standard history, science, and the Bible, and Smith against himself." This is the title of a book of 160 pages, bound in cloth, written by W. L. Crowe. It seems that Brother Crowe has studied the Mormon question and held debates with some of their men, and has now condensed the whole matter as much as possible, and this little book is the result. It occurs to us that it would have been wise to have had some bound in a cheap paper cover, at a lower price, so that more could have the work. This edition is limited and should all be sold very soon. The price is 75cts. a copy or four for $2.00, and can be ordered from C. E. Crowe, at St. Paul, Neb.

Original.

To the loved ones greeting:

Our deep affliction in the death of our beloved daughter Cora has called forth so many kind letters of sympathy from those who act in obedience to that divine injunction to "rejoice with them that rejoice, and to weep with them that weep," to all of which we hereby extend our thanks for the kind tender words of consolation that touch the hearts of those in deep affliction. Yes, loved ones, with tear-blinded eyes and hearts full of choking sobs we read your sweet messages of love, and while they cannot pluck from the heart its deep grief they help us to bear this bitter trial, for you all point us to the only consolation that can sustain and comfort us when the heavy hand of death holds in his icy grip a loved child. Cold and cheerless infidelity has said, "It is hard to guild a grief with words," but the triumphant declaration of the inspired Paul is, "Comfort one another with these words." O precious and never have they seemed so full of comfort as when we looked for the last time, this side of the coming of our blessed Lord, upon the pallid face cold in death's chilling embrace, and said with hearts bursting with grief, "Good by Cora, until Jesus comes." Our words we know fell upon ears that heard us not, the responsive voice came not from those cold lips that had so often filled our hearts with the sunshine of that loving heart now stilled in death. After having read to her one of her favorite chapters (Psalm xxxvii.) a feeble arm was put lovingly around my neck and whispered in weak accents, "Dear kind Pa, you have been a loving father to me, and I am unworthy of your love." "No," said I, "my love has been only that of a human father. I have often erred in judgment, have in many instances failed to do my duty, but the dear Father in heaven never erred in judgment, in all his dealings with his children, pure and unselfish love prompts every act. If imperfect human love can call forth such gratitude, what words could express our love for him whose love is a boundless ocean, fathomless and shoreless.

The divine principle must operate as leaven in the human heart to bring it into harmony with him of whom it is said, "God is love." This sweet principle like the sun's rays radiates in every direction, it includes not only the human race but the lower order of God's creation. We remember the strength of Cora's warm, loving heart that seemed to attach her to all the creatures about her, they were her pets to whom she gave names and upon them lavished her kindness. To her mother she once said, "Why do so many people come to me to unburden their sorrow?" To which her mother replied, "Because your sympathies are easily called forth, and this is what troubled hearts desire."

O loved ones, will you kindly bear with us, if in the fulness of our affection for a loved and only daughter we seem to be too lavish in our praise, it is the out-gushing of the human heart toward her of whom, from a human standpoint, we truthfully say she was the "sun shine of our household, the joy of our human lives." And now what is left to us? A season of grief, a thousand things to recall the happy social ties that have been so rudely broken by the relentless enemy, the memory of the tender loving words that so often lightened life's burdens. Yes, these are left, but with them we must place the kind sympathetic hearts of those of like precious faith, their tender, thoughtful acts of kindness, an only son that we earnestly hope and pray may be spared as the staff of the closing days of life and who may yet accept the blessed truth, and secure the blessed hope of life through our blessed Lord. And above and beyond all these towers like the mountain above the plain, the exceeding great and precious promises, now doubly precious to us in this hour of affliction. While these precious promises have been the foundation of our hope for almost half a century, and while the writer has on many occasions pointed the sorrowing ones to them for consolation, now they come to us and we fully realize their value, and to us they are indeed precious.

To those not personally acquainted with the case, I will say that our daughter has been for years afflicted with a deranged condition of the heart that we knew rendered her tenure of life very uncertain, this condition resulted in a paralytic stroke January 25, involving the entire left side. For fourteen days and nights we fought with all the aid that medical skill and careful attention of kind friends could do to prolong the brittle thread of life, but alas, the enemy gained the victory. But thanks be to God there is a victory awaiting all who sleep in Jesus. The conqueror is to be conquered. O then let us patiently submit, let us bow in humble submission to the decree that "Death passed upon all." Yes, in one vast sepulchre lie in mingled confusion all ages, all conditions, but there is to be a resurrection "out from among the dead ones."

As the disease progressed her physical strength was not sufficient to throw off the mucus and we momentarily look to see life end by the horrors of strangulation, but we were spared this terrible ordeal, as a second stroke on the morning of Feb. 7, came as sudden as the lightning's flash and without even a struggle or convulsive movement of a muscle our darling fell into that quiet, dreamless sleep that can only be broken by the Life-giver. Constant attendance at the bedside of the loved one added to an already enfeebled condition completely prostrated my dear wife, too feeble to attend funeral services, is now after almost a month able to be up part of the time. O for that land where the inhabitant will not say I am sick. Now they are going down into the valley, the deep, dark valley, but with David let us say, "I shall be satisfied when I awake with thy likeness." Yes, as the fiercest storms of winter do not prevent the budding spring, the growing summer nor fruitful autumn, death cannot defeat God's purposes, as the intense cold of winter has arrested all vegetable life, so the grave seems to have swallowed up all hope of a future life, but see how quickly the genial rays of the sun warm into vigorous life the tender bud, so will the warm rays of love radiating from the "Sun of righteousness" cause the righteous dead to spring into immortal life. O then let a universal prayer ascend from all who love his appearing, "Come Lord Jesus, come quickly."

In conclusion, dear ones of like precious faith, whose tender messages of love have come to us from the great Pacific coast and almost from the Atlantic, will you each consider this as a personal letter, will you each accept the thanks hereby extended to each who has so kindly remembered us in this hour of deep affliction and may we profit by your kind advice, lean more heavily upon that arm that alone can sustain and guide us along life's devious pathway, and may the kind Father enable us to say, "Not our will but thine, righteous Father, be done." Amen.

J. P. Wagoner, Wife & Son.

Dear Restitution:

As we are so well acquainted with our beloved Brother Wagoner, he having labored so faithfully among us, and thereby endeared himself to each and every one of us, we, as one body, desire to extend our heart-felt sympathy to him and his dear companion, in their sad bereavement. Having passed through some very sad trials, we know how hard it is, and are willing to help bear one another's burdens by weeping with those that weep, and mourning with those that mourn, and rejoicing with those that rejoice. Oh, may we all meet in the morning of the resurrection, clothed upon with immortality and made like our Elder Brother.

Done by order of the Church at Browntown, Va.

S. F. Morgan.

"I Verily Thought with Myself."

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem; and many of the saints did I shut up in prison; having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities." Acts xxvi. 9, 10, 11. Here we have a case of the thinkings of the flesh when Paul was an unconverted man, but what a change came over him when he was converted to God, after Jesus appeared to him on his way to Damascus; he then left the fleshly line of thought, took up God's line of thought, then he was ready to preach the faith he once tried to destroy.

Let us see what he said when he commenced to work for his Master. "Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. Wherefore I take you to record this day, that I am pure from the blood of all men. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts xxiii. 23, 24, 26, 29, 30, 31.

If the dear old apostle was here now he would have cause to shed many tears. God helps us to stand firm in these days of departures from the old Bible faith. There are so many thinking on the fleshly line and not on a line with God's thoughts. Let us hear from the prophet Isa. lv. 6, 7, 8, 9, "Seek ye the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts. Neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth; so are my ways higher than your ways, and my thoughts than your thoughts." The wicked man has his bad ways, the unrighteous man his wrong thoughts, but they must both change and be like Paul. If we have been thinking with ourselves we must leave self out and get on God's line of thought.

If we take pains to read our Bibles we can see that men have made mistakes as far back as the garden of Eden. Men often say, "I think if I am a moral man, deal justly with my neighbors, and use no bad language, God will save me." What does God say? My thoughts are not your thoughts, the man must turn unto the Lord, become a disciple of Christ, must be adopted into the family of God's dear children, become an heir of God and joint heir of Jesus Christ, cease to do evil, learn to do well, and let all of think sos go. Make the kind of a change Paul made. He was ready to die for Christ, if it was necessary. If you can not find a "thus saith the Lord" for what we claim to believe, for the Lord's sake and our own sake, let us drop it. Don't you think that many of the Koraites thought it would be right to follow the teachings of Kora, Dathan and Abiram? Their thoughts were not on a line with God's thoughts and the Lord opened the earth and swallowed them up. Did their think sos save them? Read Num. xvi. 30-33. Read also of the fifty thousand men who looked into the ark; they were not on the line of God's thoughts. See 1 Sam. vi. 19-20. In Acts v. 1-11, we find recorded the actions of another victim of the fleshly thoughts. Ananias had reserved a portion of the proceeds he received for his possessions thinking to lay it by for a rainy day, thinking no doubt the brethren would never know it, but Peter found it out, (no question but that the Holy Spirit revealed it to him) and he told Ananias he had lied to God, so he and his wife lost their lives. We should take the advice of the prophet Jeremiah vi. 16 17. They would not stand in the way and ask for the old paths, they had a way of their own. Let us keep before our mind the fact that God's ways are not man's ways God has given us a detector and if we keep ourselves well posted with this detector we can never go astray. So if men come to us with a new doctrine, and we are not able to find it in the detector, it is spurious, and we can inform them that it will not pass at our office, and if men tell you it is God's desire to save all men in the kingdom, we should ask them for book, chapter and verse to prove their assertion. Then is when they begin to grumble and tell us it is inferred. I for one do not want any inference, I want the straight record. We are living in the perils of the last days, the church is growing cold, many are neglecting the assembling of themselves together, and our good paper The Restitution is neglected. Every member that is able to take the paper should do so, but they do not although they are able to take other papers. This ought not so to be. The drifting off into these wild notions is one of the prime causes of the above described condition of affairs, for if (as they claim) men can get immortality and eternal life without seeking for it, they do not need a paper nor a preacher to preach to them, it is giving the church chills and if we do not fight it with our tongue and pen, it will wax worse and worse, and the young men and women whom we would love to see unite with us in the cause we so dearly love, will drift away beyond our reach. I tell you, dear ones, as long as I have the use of my voice and pen, I expect to fight this fight to the best of my ability and I thank God that some of the brethren have given me encouragement. One brother in Canada and another in Oregon have written to me words of encouragement. I say God bless them. I will say to the few remaining preaching brethren, sound out the pure gospel wherever you go God and will bless you abundantly.

J. S. Hatch.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mabel Fike	1.50
Mrs N Brewer	1.00
Abby A Stanley	.50
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P Jeffrey	1.50
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If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Poetry.

We Shall Know.

We shall know by intuition,
By the love light on their face,
(All unchanged by the transition)
By the tender soul embrace—
Know the lovely ones we cherished,
Early fallen in the strife;
Know why hopes that with them perished
Formed the greater part of life.

All the chords we thought werebroken,
All the heart-aches of the years,
All the love we left unspoken,
All the longing and the tears—
Cease to grieve when we behold them,
When we clasp our own once more,
When our loving arms enfold them,
As we folded them of yore.

We shall know whose song has cheered us,
While the singer was unknown.
We shall know who loved or feared us,
While we walked apart—alone.
We shall know who stooped to raise us,
By the thorn prints on his brow.
We shall know, and 'twill amaze us,
When with seraphim we bow.

We shall know how mercy found us,
How the Father loved his own.
We shall know the love that crowned us,
"We shall know as we are known."
We shall know why tears were flowing—
Know with joy that passes speech.
All the wonders of that knowing
All eternity shall teach.

—Mrs. Mary B. Wingate.

Communicated.

Passing Events.

The Zionist movement among the Jews is apparently a harbinger of that condition in the Holy Land for which we have been looking for many years. The condition of things in the promised land has not been, and is not now such as the prophets foretold must obtain before Jesus, as the Nobleman returns from the far country. But it now looks as if the required condition would speedily ripen. Not perhaps before the present generation has passed away, but in all probability before the rising one has become old.

It is not impossible that some of the leaders in the movement dimly apprehend the signs of the times from a prophetic point of view. This feature however for prudent reasons would be kept in the back ground, in a national enterprise such as is contemplated. There will hardly be anything said to provoke the charge of religious fanaticism. Some of the leaders have however cautiously referred to the writings of the prophets, but at the same time made the betterment of present conditions the paramount motive of their movements. The success so far attained in enlisting the interest of their own people in a common purpose, has induced one to refer to Ezekiel's vision of the valley of dry bones, and that already they could hear a noise and a shaking in the valley of bone coming to bone, indicating a forth coming resurrection to national life. I am rather inclined to think they are right, to the extent that a beginning has been made, that will ultimate in the establishment of a Jewish state or province in the land. It seems hardly probable that they will obtain a foothold in Jerusalem, the Holy City, inasmuch as the Greek and Latin "unclean spirit" cannot be expelled, and it certainly will not relinquish peaceably its influence and power so long tolerated and endured by the Turkish Sultan. It will require the presence of the Lord Jesus himself to cause, as it is written, the "unclean spirit" to pass out of the land. In due time he will cleanse the land, and drive out the Mahometan, Greek and Roman alike, and make an end of their superstitious mockery. Jewish colonization however will go on, divine favor will open the door, and clear the way. Great prosperity apparently follows Israel's settlement in the "midst of the land," so that not only safety and plenty abounds, but even the accumulation of wealth in the way of cattle and goods, silver and gold. So much so as to excite the cupidity of Gog, the chief prince of Meshek and Tubal, identified as the latter day king of the north, the autocrat of Russia, who invades the land for the purpose of taking a spoil, to take a prey—to turn his hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods dwelling in the midst of the land, "dwelling safely in unwalled villages, that is in unfortified towns." The time will then have arrived for the king of the north to "think an evil thought," his covetous eyes are turned toward this new but promising field of conquest and loot, and therefore it is written, he comes forth from the north "like a cloud to cover the land—like a whirlwind with chariots and horsemen, and with many ships."

At this juncture in human affairs it will be seen that the situation is fully ripe, for the inauguration of the reign of Christ over Israel and the world of nations. If we only knew how long before Gog's invasion, the resurrection of the saints and judgment occurs, or if we had some means of determining at what particular stage of the divine programme, this all important, and most wonderful event become an actual fact in human affairs, then we might approximately count the days, months and years yet remaining before us. Multitudes of sleepers in dust awakening to life. What a stupendous miracle! It is hard to realize its far reaching results not only upon the resurrected ones themselves, but also in shaping the future history and destiny of the world. But we know that the resurrection of the dead in Christ will certainly transpire. It may be some years before Gog, the autocrat of the north, is smitten upon the mountains of Israel, and knowing this, *there is no excuse for not setting one's house in order.*

In the later period of Dan. xi. we have a brief account of events occurring at the time of the end, the same as given more in detail in Ezek. xxxiii. Nevertheless Daniel makes mention of one thing that Ezekiel is silent upon, viz., the resurrection of many that sleep in the dust, some for the life of the age, and others for the shame and contempt of the age. There is however nothing chronologically definite as to time, further than its occurring in connection with other events that transpire in the epoch of the end. For all practical purposes it is definite enough. When Daniel and Ezekiel are compared with Zech. xiv. it is not difficult to determine where we are as related to passing events.

In writing of the effort of the Jews to recover in the near future the possession of Palestine, I am reminded of Jacob's experience in the service of his father-in-law Laban. So long as he was treated with favor, and prosperity he was contented to remain—not a word about returning to the house of his father, but in the course of time circumstances became adverse to his longer stay, and finally became so acute as to hasten his departure. He said to his wives, "your fathers' countenance is changed toward me," and he immediately set out on his journey for the land and home of his father Isaac. He had not however proceeded far until another danger was in some way or other to be overcome. His brother Esau had sworn vengeance against him, and his wrath of long standing must be placated and his anger appeased. It had been 21 years since he had seen Esau, whose birth right and his father's blessing he had deceitfully obtained, and he apparently did not know whether time had assuaged and softened his anger or not. By the favor of God he however successfully accomplished his purpose of meeting Esau in peace, and with gifts he not only made Esau a friend, but put him under obligations to treat his brother Jacob well. Even so it is now, history is repeating itself. The countenance of the Gentile has turned against the Jews in all parts of the world and like his father Jacob he is turning his face toward the land of his fathers, but Esau is again in his way. The Sultan of Turkey is the latter day head of the house of Edom, all Mahometan, and unfriendly toward the people whose land they have taken and made desolate. The Sultan like Esau is not insensible to the influence of a gift, and Jewish gold in all probability can and will purchase such concessions as are necessary to the success of Jewish colonization in Palestine.

Some of the leaders in the movement are now so enthusiastic over what has been already accomplished, that little if any doubt is entertained as to future possibilities. They are succeeding in creating an active interest and organization with a distinct purpose among their own people, to that extent that one of their chief promoters has referred to it as a partial fulfillment of Ezekiel's vision of the valley of dry bones. The vision represents the nation first as politically dead, that is in a scattered condition, without organization or government. And secondly there is a noise heard of these scattered bones coming together bone to bone. A united nation of skeletons is what the movement has so far partially accomplished. The third stage is clothing the bones with ligaments and muscle to give strength and support to the frame work, so that it will be able to stand upon its feet, and finally the imparting of the breath of national life, resulting in the revival or resurrection to political identity. That is a people in a state of national dis-organization, are raised up and made to recover national existence and to be recognized as such by the nations of the world.

The movement now is in the stage of clothing the united bones, with the material resources essential to the inauguration and support of a national polity. But last of all the "four winds" are commanded to breathe upon these slain, and give them the spirit of political life. If we are justified in seeking an interpretation of the "four winds" in the light of Dan. vii. 2 compared with Rev. vii. 2-3, being the national winds of political power in the four quarters of the earth, then we may look for a diplomatic agreement among the great world powers to recognize resurrected Israel as having a national existence, and acting in concert promising protection the same as to other autonomous states within the Sultan's dominions. This would be equivalent to breathing upon the lifeless nation the spirit of political life, making it a self governing body. Whether there is anything of this kind foreshadowed in the prophecy or not, the course of events will in all probability proceed as I have indicated.

The great powers of Europe are so jealous of each other, that they are compelled to act in concert concerning every movement that may in any way disturb the balance of power. Combinations are at times so strong one way or another, as to force the minority to reluctantly consent to certain political developments that otherwise could not occur. Moreover it is hardly possible for any new state to spring up, and assume self government without the consent and support of the great powers. When the time has arrived for the revival of a Jewish national existence in Palestine there is every reason to believe that there will be such an alignment of the great world governments as will hasten instead of obstructing its progress.

The Greek and Latin nations which are more or less the patrons and supporters of the papacy are not likely to give the Jew more than a passing consent in the effort to re-establish his political identity in the land of his fathers, but England, Germany and America both for political and commercial reasons will no doubt at the proper time give the Zionists all the sympathy and support necessary to make the movement a success. Nations like individuals are governed by circumstances, and often times they unconsciously develop circumstances both unexpected and undesired.

The God of Abraham is very God, and he has a work and a purpose concerning Israel, his first born, and also the Gentile world with its multitudes of people and tongues, the work and purpose he has revealed unto his servants the prophets, and to all who through their written testimony have set their hearts to understand, to all such passing events are not looked upon in the spirit of trade and commerce, but rather in the light of Jehovah's revealed purpose to establish a kingdom and dominion of nations under the righteous rule of his anointed Son.

GEO. MOYER.

Short Sermons. No. 26.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. This is the advice of King Solomon, one of earth's wisest kings. Although he was but a mortal, subject to temptation and ruin as all others are, yet he had set his heart to find out wisdom, and understand the cause of things on earth. And after a long and diligent search after the things that are too high for the slothful and worldly minded, he as a father and teacher was fully prepared to give good advice to all others, and especially to the young and inexperienced. Advice which parents in this day and age of the world shamefully neglect, to the ruination of their sons and daughters. And in some respects this Solomon was a fit type or representative of our Lord and Master, who was greater and wiser than Solomon. The Lord appeared to Solomon when he was very young, and bade him ask what he should give him. Solomon unlike most all mortals, did not ask for riches and honor, nor for a long life, but he did ask for wisdom and knowledge that he might be able to judge his people, and go in and out before them. The Lord was well pleased with Solomon's wish and gave him both wisdom and knowledge, riches and honor, making him the wisest and richest king on earth. Solomon well knew, what few know, that riches like the natural human heart were deceitful, and would choke out the Word of life, and bring many to ruin and shame at last. Hence he says, "Labor not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. But not so of wisdom, which is the principal thing to get. There are two kinds of wisdom however, divine wisdom comes from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. This kind of wisdom is a great help in this life, and far more as touching the life to come. In fact where this divine wisdom is neglected or ignored there is nothing good for us here after. It relates and binds us to the divine life Giver. Hence this wise man has asked with emphasis, "How much better is it to get wisdom than gold? And to get understanding rather, to be chosen than silver. But oh, how few will agree with Solomon. Or with Paul either, when he says, "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." Solomon says, "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." Paul says, "We brought nothing into this world, and it is certain we carry nothing out. And having food and raiment let us therewith be content. Seek first the kingdom of God and his righteousness, and all these things shall be added." How many make the same mistake and try to reverse this order, and add the kingdom of God to the perishable things of this world. James says, "If any of you lack wisdom, let him ask of God that giveth liberally and upbraideth not." I want to say in conclusion, that if we neglect his Word—the Holy Scriptures, which God has given to make us wise unto salvation through faith in Christ Jesus, that our asking and crying for wisdom will all be in vain.

T. E. ADAMS.

To Our Eastern Brethren and Sisters.

I have been working for two months for the Illinois Conference, during which time I have proclaimed the gospel and the soon coming of the King, and exhorted the brethren to love and good works. I have for many years felt a longing to go to the place of my birth, Paisley, Ontario, to preach the gospel, which, as we see it, has never been preached there. If any of our eastern brethren would like to have a meeting as I go east, please write me at Atkinson, Henry County, Ill.

As I shall have to hire halls at my own expense, in Ontario, if any of the brethren who read this feel like assisting me in bringing the gospel to Canada, send offerings to my wife, whose address is Mrs. Minnie Crowe, Care of Geo. Chambers, Paisley, Ontario. What a small portion of the United States has heard the gospel! How little missionary work we are enabled to do through lack of means.

Sometimes the small fruitage of our labors is made an excuse by avaricious brethren for not giving to evangelistic work, or missionary work.

Brethren, it is our duty to "preach the gospel to every creature,"—"in all the world,"—whether one obeys it or not. Noah, a preacher of righteousness, did not stop preaching because of small fruitage. And "as in the days of Noah, so shall the coming of the Son of Man be." "Paul soweth Apollas watereth; but God giveth the increase." "God added to the church —called-out ones—such as should be saved." "If God peradventure will grant them repentance to the acknowledgment of the truth." "No man cometh unto me except the Father draw him."

Oh when will men learn that they cannot build up God's Church or Ecclesia! Till we can make men believe, grant men repentance to the acknowledgement of the truth, remit man's sins, cleanse their hearts and give them the Holy Spirit, we cannot add one member to God's church. All we are commanded to do, and all we can do, is to preach the gospel to the world, sow the seed in the hearts of men, and if the hearts are honest and good they will receive it and obey it, and bear fruit. We can no more make the gospel seed grow than we can make wheat grow without the rain and sunlight of God. Man's converts are poor converts. This is the great error of Babylon, and the temptation that comes to us to persuade people to be baptized before they are ready, or persuade them to join the invisible church before they are begotten from above, or drawn of God to true faith and repentance. Brethren, let us adhere to the work of this age more closely, the preaching of the gospel as a witness to all nations—in all the world—holding up the "narrow way that few find," and the importance of joining the "little flock," all of whom must be chastised, must sacrifice, must not be conformed to the world, must suffer with him (Christ) if they would be glorified with him, and must suffer persecution. The gospel of Christ began from Galilee, after John's baptism, and ends when the Bride is completed, at the coming of the Groom. Therefore let us spend less time on "endless genealogies" that antedate the gospel, and less time on heathen and wicked, whose judgment must follow the gospel age, if they rise at all, and confine ourselves more to the work of this age. The King's business requires haste. A short work will the Lord make on the earth. "Ye shall not have gone over all the cities of Israel until the Son of Man be come." If the Bridegroom has tarried, if his coming has been delayed, it is because we have failed to carry the witness to all nations, and the Bride has not made herself ready.

Yours, watching.

W. L. CROWE.

Immortality.

Varied Opinions.—It may be said that the question of Immortality is a matter of opinion, but matters of opinion should be brought to the test by all those who believe the Scriptures to be the inspired Word of God. "To the law and to the testimony." Isa. viii. 20.

Matters of opinion without some solid basis are worthless. Most people's opinions are second hand, very second hand, and not the result of independent thought and research.

Opinions of this character lightly come and lightly go; and, indeed, most people's religious opinions today are of a very shifty and doubtful character. How can we hold with a firm grip that which costs us little thought and investigation?

It is the men with conviction burnt into their souls that hold with a firm hand that which has cost them mental and moral effort. The want of today is individual application—a determined effort to know for ourselves the truth or falsehood of things. The men who have struck deep in other things are the men who have concentrated their efforts, with a firm determination that would allow no obstacle to stand in their way, and who have thought no toil too severe in order to accomplish the object upon which their heart has been set. Too much deference is paid to genius, when the fact is that indefatigable labor has accomplished that which genius in idleness never could have accomplished. We are amazed at the marvellous inventions of an Edison or a Kelvin, but behind their genius is indomitable energy. Many a long hour when the rest of the world are slumbering such men are at work plodding on and on to solve some problem they have set their mind upon. When we read of Edison working at a stretch for fifty or sixty hours, and Lord Kelvin struggling with some problem for days and weeks together unmindful of rest or recreation, we see illustrations of concentrated effort that put to blush professing Christians, who profess to be guided and governed by the highest and worthiest of all pursuits. If we profess "the faith once delivered to the saints," we ought at least to test our profession by comparing ourselves with that faith as it is alone revealed in the Scripture.

The Psalmist says: "I love thy testimonies." It was not love for this or that sectarian opinion; but love for the word and testimonies of truth.

However fluctuating the opinions of men, the solid rock of truth remains unshaken and immovable.

The Armenianism of Wesley, or the Calvinism of Calvin may be blown to the winds, but there is no alteration of Bible facts. There may be fresh light upon those facts, but the facts remain.

From your brother in Christ.

D. ALGUIRE.

Married.

At the home of the bride, two and one-half miles north of Hillisburg, Ind., Oscar Moore and Ivey, youngest daughter of Brother Calvin Plummer. They intend remaining near Hillisburg until fall, then they expect to move near Bluffton, Ind.

Ivey is a member of our band of believers here at Hillisburg, and we trust her husband will after awhile become a member too. Our best wishes are for them.

A SISTER.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Editor Restitution:

And all the good brothers, and sisters, and friends. It has been a long time since you heard from me through the paper. I am not idle, and am doing all I can to get others to see the truth. I talk to them and give them the paper to read, and then I read the Bible to them. Some will read the paper and some will not. My wife and I are the only ones in this part of the country, that believe in the restitution. Some say that we have nothing to do with the Old Testament now, that there is enough in the New and that is our guide. True that is our guide in many things, but where do we have to go to find out about the kingdom of God that Christ preached about and what it will do for the world in the future, then I take the Book and read Isa. ii. 1-4; ix. 6-7; xi. 12; xxix. 18-24, 45; lx. 61; Jer. iii. 14-18; xxiii. 1-8, and many others, then compare with Acts iii. 19-21 and others, then I often ask them to locate Christ's throne when he comes in his kingdom. Why, they say, it is in heaven. Then I take them to Isa. ix. 7; Luke i. 32 and others and compare and harmonize, and by so doing I am getting a few somewhat interested. I believe that if we could have a few good gospel sermons here there might be some to accept the truth; but we are all poor here and cannot promise any one any money if they should come to preach, but I can promise a few good listeners. Before closing, I will say that it is my aim to grow in grace and in the knowledge of the truth, and to do what I can to spread the truth and THE RESTITUTION. I could not get along without it, it is so good. I often find one piece in it that is worth the price of it if I am poor.

Yours waiting for the kingdom of God.

HIRAM CORRELL.

Editor Restitution:

I wish to inform those who are interested in the blessed work, that Bro. F. L. Austin has closed a series of meetings at Burr Oak, Ind., beginning Feb. 5 and closing Mar. 11, preaching 33 discourses in all, and much good has been accomplished. The meetings were well attended and much interest was shown. Four were baptised into the all-saving name, and three others were added to our Church. May they ever grow in grace, looking to God for strength and help, whereby they may be overcomers in all things, and finally receive an inheritance with the faithful in Christ Jesus, is our prayer. The meetings have greatly benefitted the Church; each member being encouraged to press onward more faithfully and earnestly seek to do the will of the Father, regardless of what our surroundings may be. Our hearts were pained to see those who know and understand God's plan of salvation, chose to follow after the ways of man rather than obey God's commands, and partake of those precious promises. May the seed sown sink deep into their hearts, that it may yet bring forth fruit.

It was with sorrow that we closed our meetings, as we miss those faces that we have learned to love, but we earnestly hope for that meeting where the faithful part no more.

Yours in Christ.

L. WILHELM.

Report.

Began special meetings at Argos, Dec. 27, continuing between four and five weeks. At the close two were baptized.

Commenced at Burr Oak, Feb. 4, and continued five weeks (meetings were interrupted about a week on the account of scarlet fever). During the meetings five professing faith in the gospel of the kingdom and the name of Jesus, requested to be baptized in the likeness of his death. We rejoice with all these who now have new hopes. May we also suffer with them and lend strength and assistance in time of trial and temptation. Finally, In God's own good time, may we all rejoice in immortality.

F. L. AUSTIN.

"What is the greatest temptation of a busy purposeful Christian? Is it not the temptation to take his life into his own hands, and carve out a career of service for himself, instead of being willing to search out God's plan for him and follow that? Especially when the work we want to do is good work do we find it hard to realize that our plans may not coincide with God's purposes. But the only success for a Christian is to learn what God would have him do, and to do that up to the limit of his powers."

WHEN YOUR TIME IS OUT PLEASE RENEW.

Communicated.

The Old Book.

Antiquarians like things that are very old, things that tell in a way the dim history of the past, old books, old pottery, old tools, old seals, old monuments and sarcophagi. There is a charm about articles that are hoary with age; we take pride in their possession; touch them with reverent fingers and preserve them with scrupulous care. Have we learned to think so of the Bible? Its records antedate anything that the antiquarian can show, Dr. Sayce, and his reasoning on the "finds" at Nippur, notwithstanding. It goes back farther than the old papyrus rolls, taken from the ancient tombs of Egypt, farther back than the slab inscriptions, the sculptures, and the clay-tablets of Nineveh and Babylon, though these tell in their own crude fashion the story of the creation and the flood. It is the only book that gives the true origin of this lovely home of man, of the moon, the stars, the planets and the sun, and tells who created human beings and placed them here. The records, the traditions, of heathen books and peoples are but the faint transcribings of the stories so simply and graphically told in Genesis. Without the Bible we would know nothing of our origin, have no universal history, no national records linking us with the beginning, no authoritative laws fixing the standard of right and wrong, no acquaintance with God and his dear Son, no ground upon which to base hope for future life beyond the tomb. No tongue or pen can picture what the world would have been without a revelation from God. For men and nations who profess not to believe it, are yet unconsciously walking in the light of its beams, are governed unconsciously by its laws, and are sharing in the blessings of civilization, enlightenment and liberty that have come to the world because of the Bible.

Adam probably began the writing of this Book, made up of sixty books. More than 3000 years ago its compilation began, and 1800 years ago it was finished. But we prize the Bible not so much because of its antiquity, as from the fact that it came from God. He is its author. He would not leave the creatures he had made without knowledge of himself and without guidance;—not even when they had fallen, but would lead them on through battles and many a rough overcoming to fuller and enduring life in a rescued world. How reverently we ought to turn its pages; how believingly accept its statements, how obediently bow to its ordinances, how adoringly praise the Giver. We need not stop now to inquire as to what grounds we have for believing in its inspiration; we have tested it, it has changed us; others have done the same and have been changed and clothed. It is enough.

Its miracles? We have a short answer. Nature has laws unknown to us that are known to him who made them. What he has had his disciples do out of the common are wonders to us, but not to him. Watts, Morse, Edison and Marconi would be miracle workers to the uncultured savage. They understand laws and control forces that are beyound the ken of a Patagonian or Fejee; why should not God? Men start cars running, and stop them; why cannot God do the same with the mighty cars of the universe?

Accurate in historic narrative, truthful in biography; above criticism as to its laws for the state; inculcating absolute purity of morals; standing for human liberty and human rights; condemning oppression and tyranny; enjoining the breaking of all chains and the release of captives; the friend of the stranger, the widow and the orphan; tracing the future as accurately as the past; proffering salvation to all who will accept the terms; uplifting and changing in marvelous manner all nations to which it comes. "Higher Criticism" cannot destroy its influence; infidelity cannot overthrow it, nor the flames burn up this wonderful old book; nor can he "who holds its doctrines without giving effect to them in his life" injure it for long. It is bound to conquer. Rome will sink like a stone into the sea before it; Mahomed's millions will melt away at the blast of the trumpet, and sin and sorrow and death will be forgotten as the dreams of a night.

Dear Old Book! We accept it wholly, spiritualize nothing, take literal language literally, read its picture language as we would other picture stories; joying in its promises, and hoping soon to realize them in all their glad fruition in the kingdom of God.

S. ROXANA WINCE.

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

$38.00 to the Pacific Coast.

Chicago & North-Western R'y; during the months of March and April $30.00 from Chicago to Helena, Butte, Anaconda, Ogden and Salt Lake City; $30.50 Spokane; $33.00 Los Angeles, San Francisco, Portland, Seattle, Tacoma, Vancouver, Victoria and a large number of other points. Tourist Sleeping Cars daily to the Pacific Coast. For maps and particulars apply to the nearest ticket agent or address A. H. Waggener, 22 Fifth ave., Chicago, Ill.—Apr 26

Reduced Rates.

One way second-class colonist tickets to the West and Northwest, will be sold at special fares via Pennsylvania Lines, during March and April, 1902. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—April 30

The Indian and the Northwest.

A handsomely illustrated book just issued, containing 116 pages of interesting historical data relating to the settlement of the great Northwest, with fine half-tone engravings of Black Hawk, Sitting Bull, Red Cloud and other noted chiefs; Gen. Custer's battle ground, and ten colored map plates showing location of the various tribes dating back to 1600. A careful review of the book impresses one that it is a valued contribution to the history of these early pioneers, and a copy should be in every library. Price 25 cents a copy. Mailed postage prepaid on receipt of the amount by W P Kniskern, 22 Fifth avenue, Chicago, Ill.—mar 29.

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

$38.00 to California, Oregon and Washington.

Chicago & North-Western Ry. from Chicago daily, March and April, only $6.00 for berth in tourist car. Personally conducted excursions Tuesdays and Thursdays from Chicago and Wednesdays from New England. Illustrated pamphlet sent on receipt of two cent stamp by S. A. Hutchinson, Manager, 212 Clark street, Chicago.—Apr 26

Home-Seekers' Excursion.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, March 4th, 18th, April 1st, 15th, May 6th and 20th. For fares, through time and other details, apply to Passenger and Ticket Agents of the Pennsylvania Lines.—May 20.

Illustrated and Descriptive Booklets Free.

The following excellent publications prepared by the Chicago & North-Western R'y will be sent free to any address upon receipt of postage named.

The information contained therein is of great value to those who expect to travel, either for pleasure or profit. All of the publications are handsomely illustrated with half tone views.

California Illustrated.....	Postage	.02
Hunting and Fishing.....	"	.02
Colorado Illustrated.....	"	.02
Through Picturesque Wisconsin.....	"	.02
Beautiful Country near Chicago.....	"	.04
Picturesque Milwaukee.....	"	.02
Opportunities for Business	"	.02
Copper and Iron and where they are found.....	"	.02
Across Picturesque Illinois and Iowa.....	"	.02
Population of cities on the North-Western Line.....	"	.02

The Indian—The Northwest. A history of the Indian tribes. 50 cts.

New, Mounted U. S. Wall Map, 40x54, in colors. 15 cts.

Address W. B. Kniskern, G. P. & T. A. Chicago & North-Western R'y, 22 Fifth Ave., Chicago.—mar 29

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and H. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey, Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meets every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker - 209 West Dry St., Salem, Ohio.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zillmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Fahelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehar, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both. and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Nike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Cheesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, Ill.
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Plercetch, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Schrieville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
J. R. Fisk, Caldwell, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Babcock, W. R. C. Home, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglesrie, North Branch, Kansas.
W. O. Steffa, Fresnona, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Long Beach Cal.
D. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Gois, Jefferson, Ore.
W. F. Cordill, 608 S Main st, South Bend, Ind.
G. W. Smith, Box 138, Hartford, Kan.
Mrs. Dr. Nickils, Luther, Okla.
M L Adams Corvallis Oregon
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Rash Inwood Ind
J H Willey, No 1206 G P O, Sydney, N S W Australia
John Gregory, 19 Foundry St. Newark, N. J.
Dr. Wallace Mason, 42 Gloucester St. Toronto, Ont.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Tustin Cal
A W Darby Hansom Kan
J W Deffenbaugh Elba Okla
Almira Brooks Scholls Oregon
Sarah P Morgan, Browntown Va

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

---

VANDALIA TIME CARD

In effect Jan. 1, 1902.

Trains leave Plymouth, Ind.

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:40am
No. 14, " " 12:01noon
No. 8, " " " 10:23pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....5:48a m
No. 3, " " " " 12:34noon
No 9, " " " Logansport,.....7:16pm

Trains 8 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FOAD,
Gen. Pass. Agt.,
St. Louis, Mo

Pittsburgh, Ft. Wayne & Chicago Div
Pennsylvania Lines.

Schedule of Passenger Trains Central Time.

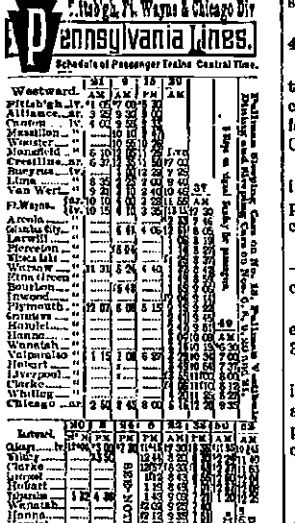

Westward.

	31	9	15	29
	AM	AM	PM	AM
Pittsb'gh...lv.	1 05	7 00	3 30	
Alliance...ar.	3 22	9 32	5 50	
Canton...lv.	4 00	10 10	6 30	
Massillon... "		10 21		
Wooster... "		10 50		
Mansfield... "	6 10	12 01	8 40	Lve
Crestline...ar.	6 37	12 27	9 07	2 20
Bucyrus...lv.		12 37	9 22	2 30
Lima... "		2 03	11 00	4 00
Van Wert... "		2 40	12 00	4 50
				3F
Ft. Wayne...	Lv 10	4 15	2 00	6 30
	Lv 10	4 15	2 30	6 30
Arcola... "			6 41	
Goshen City... "			6 51	
Larwill... "			7 05	
Pierceton... "			7 18	
Wyeasketh... "			7 25	
Warsaw... "			7 40	
Winona... "			7 50	
Valparaiso... "		1 15	5 00	6 40
Hobart... "				
Kingsbury... "				
Bourbon... "			8 48	
Tiscoe... "			8 55	
Plymouth... "		22 07	5 00	5 15
Grovers... "				
Bonfield... "				
Hanna... "				
Wanatah... "				
Hanna... "				
Hamlet... "				
Grovertown... "				
Wyanet... "		3 36	6 46	9 56
Inwood... "				
Bourbon... "		3 15		10 41
Ina Grove... "				10 48
Warsaw... "		3 15		10 41
Wawasee... "				10 48
Pierceton... "				11 00
Larwill... "				11 11
Goshen City... "		3 43	7 05	11 20
Arcola... "				11 30
Ft. Wayne... "		4 15	7 30	12 00
Ft. Wayne... "		4 15	7 30	12 00
Van Wert... "				5 30
Lima... "				6 30
Bucyrus... "				7 30
Crestline... "		3 27	10 10	8 40
Mansfield... "				9 05
Wooster... "				10 05
Massillon... "				10 40
Canton... "				11 00
Alliance... "				11 40
Pittsb'gh...ar.		5 55	1 45	12 30

Eastward.

	30	8	32	6	34	36	38
	PM	PM	PM	PM	AM	PM	AM
Chicago...lv.	12 00	7 00	7 30	11 45	7 00	3 30	11 30
Wolcottville... "				12 45	8 00		
Kendallville... "				1 00	8 15		
Ligonier... "				1 12	8 27		
Rolsert... "				1 25	8 40		
Spartanburg... "	1 12	4 36		1 45	9 00		
Wanatah... "				2 02	9 17		
Hanna... "				2 10	9 25		
Hamlet... "				2 20	9 35		
Grovertown... "							
Wyanet... "	3 36	6 46	9 56	4 56	11 10	7 30	3 30
Inwood... "							
Bourbon... "	3 15		10 41		10 48		
Ina Grove... "			10 48		10 55		
Warsaw... "	3 15		10 41		11 00		
Wawasee... "			10 48		11 07		
Pierceton... "			11 00		11 20		
Larwill... "			11 11		11 30		
Goshen City... "	3 43	7 05	11 20	5 30	11 40	8 00	4 00
Arcola... "			11 30		11 50		
Ft. Wayne... "	4 15	7 30	12 00	6 00	12 20	8 30	4 30
Ft. Wayne... "	4 15	7 30	12 00	6 00	12 20	8 30	4 30
Van Wert... "			5 30		5 50		
Lima... "			6 30		6 50		
Bucyrus... "			7 30		7 50		
Crestline... "			8 40		9 00		
Mansfield... "			9 05		9 25		
Wooster... "			10 05		10 25		
Massillon... "			10 40		11 00		
Canton... "			11 00		11 20		
Alliance... "			11 40		12 00		
Pittsb'gh...ar.			12 30		12 50		

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Through Coaches between Pittsburgh and Crestline on Nos. 1, 2, 3, 4, 5, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29.

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Through Coaches between Pittsburgh and Mansfield on Nos. 1, 2, 3, 4, 5, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29.

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Through Coaches between Pittsburgh and Chicago on Nos. 1, 2, 3, 4, 5, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29.

Through Coaches between Pittsburgh and Van Wert on Nos. 1, 2, 3, 4, 5, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29.

Through Coaches between Pittsburgh and Bucyrus on Nos. 1, 2, 3, 4, 5, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29.

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Through Coaches between Pittsburgh and Chicago

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, MARCH 26, 1902. NUMBER 12.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations, the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

He Cares for Me.

Never a trial that he is not there,
Never a burden that he doth not bear;
Never a sorrow that he doth not share,
Moment by moment I'm under his care.

Never a heartache and never a groan,
Never a tear drop and never a moan,
Never a danger, but there on the throne,
Moment by moment he thinks of his own.

Never a weak one that he doth not help,
Moment by moment in woe or in weal,
Jesus my Savior abides with me still.

Moment by moment I'm kept in his love,
Moment by moment I've life from above;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am thine.

Communicated.

The Church of God.

Frequently the question is put to members of the household of faith, "What church do you belong to?" "What church" indicates that there is a number of bodies or organizations claiming the distinction "Church." Thus we have "Catholic Church, Episcopal Church, Methodist Church," and hundreds of other "churches." When it is replied to the foregoing inquiry, "I am a member of the Church of God," great amazement is manifested in word and mien, and it is proposed, "Why, are not all churches the Church of God?" This by no means follows. The term, "Church of God," indicates that God has a Church in the world, whose existence is to be sought, not in the mutual agreement of a company of men to set forth certain tenets and observe certain rules of their own creation, but in the will of God that there should be a Church. Let this be distinctly borne in mind. But it is well that we understand what is meant by the term "Church." It seems this has been derived from the Greek, in which it had the form, *Kuriakon*, meaning "a temple of God," from *Kurikos*, pertaining to a lord, or to our Lord Jesus Christ. So Webster. But this is not the word translated church in the Bible. Here we have the word *Ekklesia*, from which our adjective "ecclesiastical" is derived. *Ekklesia* is a compound word consisting of the preposition *ek*, denoting "out of," and the verb *kaleoo*, "to call." *Ekklesia* is given by Dr. Young as "that which is called out." This, then, being the literal meaning of the original term, we are in a position to investigate further. The term itself and its meaning embraces the following points:

1. A "call," or invitation.
2. This implies some one calling.
3. There is an object in this call.
4. There are means employed in issuing this call.
5. That "out of" which some are called.

With these things in view we can understand the meaning of church or *Ekklesia*. We shall take up the above points and deal with them.

First, this call, or invitation, or summons. Both Peter and Paul had this thought in mind when they gave expression to the following sentiments: "Wherefore the rather, brethren, give diligence to make your *calling* (Gr. *Klesis*) and election sure." 2 Peter i. 11. "Wherefore, holy brethren, partakers of the heavenly *calling* (*Klseos*), consider the Apostle and High Priest of our profession, Christ Jesus." Heb. iii. 1. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the *vocation* (*Klseos*) wherewith ye are called." Eph. iv. 1. These will suffice to show that there is a calling about which the above points cluster.

Second, this call issues from Some one, and this is God. Paul urges Timothy to be "a partaker of the afflictions of the gospel according to the power of God; *who* (that is, God) hath saved us and *called us* with an holy *calling*, not according to our works, but according to his own purpose and grace." 2 Tim. i. 9. The same truth is thus set forth in 1 Thes. iv. 7, "For God hath not called us unto uncleanness, but unto holiness." Here it is evident,

a That "That God hath called us," Phil. i. 27. It is no doubt with this

b This call was "not unto uncleanness," but in view that some have rendered *Ekklesia* "assembly," or "congregation."

c "Unto holiness."

This leads to another remark, viz. this: There can be no *Ekklesia* unless God calls. This is why that which was called with God's calling is termed "Ekklesia of God."

Third, as it is God who calls, he has an object in this calling. The Apostle addressed this admonition to the [illegible] worthy of God, who hath called you for (Gr. *eis*—for) his kingdom and glory." 1 Thes. ii. 12. And in his second letter he reminds them that God had chosen them unto "salvation through sanctification of the Spirit and belief of the truth; whereunto he called you.....to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. ii. 14.

Fourth, the means employed by God to bring this invitation to the knowledge of those for whom the "kingdom" was designed. This, also, is set forth in Scripture language. Will the reader carefully look over the Scripture just mentioned. "Whereunto he *called you by our gospel* to the obtaining of the glory of our Lord Jesus Christ." What is this "gospel?" Glad tidings. "Tidings" to be "glad" must make those who hear them "glad." What is this "gospel?" It is "the gospel of our Lord Jesus Christ." 2 Thes. i. 8. And because *of* him, is the gospel he preached and authorized others to proclaim. It is "the gospel of the kingdom." Matt. iv. 23; Luke viii. 1. Which he said should be "preached in all the world for a witness," Matt. xxiv. 14. It is "the gospel" he commanded his disciples to preach. Luke ix. 2, 6. It is the same which he commanded to be preached to every creature. Mark xvi. 16. Which Philip preached at Samaria, Acts viii. 12. Which Paul presented to the Ephesians. Acts xx. 24, 25. It is that which he "expounded and testified" at Rome. Acts xxviii. 23, 31. It is the message which promises a kingdom to those who love God. Jas. ii. 5. The kingdom which is to be manifested at the appearing of Jesus Christ. 2 Tim. iv. 1; Matt. xxv. 31. The kingdom which the God of heaven will set up (on the earth) under the whole heaven. Dan. ii. 44; vii. 27; Rev. v. 10. The kingdom in which the overcomers are to reign with Christ. Rev. iii. 21; 2 Tim. ii. 12; Matt. xix. 28. Into which kingdom disciples (learners, persons now under discipline) are to enter through much tribulation. Acts xiv. 22; 2 Thes. i. 5. A kingdom in which the saints, having been made immortal, will be beyond the reach of sin, sickness and death. 1 Cor. xv. 50 52; Luke xx. 34-36; Phil. iii. 20, 21. In order to an entrance into this kingdom those who have been called by the gospel, are to add to their faith all the virtues belonging to the candidates for the kingdom, in this way making their calling and election sure, so being assured of an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Pet. i. 5-11. They are to "*walk worthy*," that they may be "*counted worthy* of the kingdom of God." Eph. iv. 1; 2 Thes. i. 5.

Fifth, they have been called out of darkness into light. 1 Pet. ii. 9. This "darkness" is intellectual and moral, and may be regarded under two aspects.

a When the light of the gospel shined in their hearts, it dispelled the ignorance existing in the minds of those persons as to the plan and purpose of God. They were made to see that by the gospel God designed to give the knowledge of his will concerning them. They were called out of this darkness into the light of the knowledge of God.

b But there is another view of this matter that we will consider. They were also "called out of" their former surroundings, away from former associations, in other words, they were by the gospel called out of the world, into fellowship with God and companionship with those of like precious faith. It may be said in this way they were called together in one common center, and their common faith constitutes "the faith of the gospel,"

be will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Matt. xviii. 15-17. Another duty, obey the [illegible] of the land. Let every soul be [illegible] the higher powers for [illegible] power but of God. Rom. [illegible] but not to judge his doubtful thoughts. Rom. xiv. 1. Keep no company with any man that is called a brother, if he be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat. 1 Cor. v. 11. Do not go to law with a brother before the unjust. 1 Cor. vi. 1. Do not forsake the assembling of ourselves together as the manner of some is; but exhort one another; and so much the more as you see the day approaching. Heb. x. 25. Be not carried about with divers and strange doctrines. Heb. xiii. 19. And in conclusion will say, the Christian's duty is to avoid every appearance of evil, do not the works of the flesh, which are these, adultery, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, for they that do such things shall not inherit the kingdom of God. And it is the Christian's duty to make his election and calling such that he may inherit the kingdom of God.

Yours striving to do his duty.

E. W. KNAPP.

The Coming One.

The faith and hope of the church is centered upon One who has been absent so long that many bearing the Christian name have abandoned the idea of his return to this world to reign in person on the throne of David.

A still larger number, while holding to the fact of a personal coming, postpone indefinitely the event by cherishing the hope of the world's evangelization and the introduction of a millennium of peace and righteousness before he comes.

His coming will alike take the professed Christian church and the world by surprise.

Those who labor for the world's conversion cannot look to the event as the "blessed hope" of the gospel; nor can theirs be the attitude of the early church, one of ardent longing for the event as the consummation of God's purpose toward his chosen ones. While much has been and is being written touching the premillennial coming of the Lord, by scholarly men in the popular churches, yet the absence of any allusion to the event by a great majority of those who stand as exponents of the common belief, is quite conspicuous. Or, if allusion is made to it, it is from the fact that in certain quarters some earnest souls inspired by the truth, are urging upon the attention of a slumbering and [illegible] world, the nearness of the

When these men of high sounding titles are provoked to express themselves it is in the language of scorn and ridicule; and they are likely to call those who insist on the nearness of the advent, "false prophets," when they have laid no claim to prophetic foresight, but have modestly and reasonably expounded the prophecies of those who had the prophetic gift in full measure.

Dishonest or blind, with the Bible in hand these men still hold and teach the doctrine of the world's conversion. They have had their attention called to the Scripture passages which plainly teach a condition of things utterly at variance with their notion, that the present agencies employed are amply adequate to the task in hand—the world's conversion prior to our Lord's personal coming. They read the historic parallel, which Christ himself drew, between the days immediately preceding the flood and those which will precede his future advent. They cannot avoid observing that the moral condition of the world as here set forth is the exact counterpart of that of Noah's day. As was the one, so will be the other. The sinful indulgence of the appetites and passions; the utter lack of faith in the message Noah proclaimed, and the evil purposes of the heart wrought out in overt acts filled the world of that day with violence. A similar condition is to characterize the closing days of the present dispensation.

This reference to the days of Noah, by the Great Teacher, as furnishing a parallel to the days preceding his coming follows the long prophetic chain of events reaching from near the day in which the prophecy was delivered down to the event of his coming in the clouds of heaven. There is no possibility of understanding the coming of this 24th Chapter of Matthew as meaning something else than his coming in proper person. So there is no ground for the application of the adage: "Honest men differ;" for the difference, at this point is between what these men think and what Jesus said. He said his coming would be as the days of Noah; that men will be eating and drinking, marrying and giving in marriage, regardless of the higher obligations of Christian life; the evil servant saying in his heart: "My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken," vs. 48, 49. With the plain statement of our Lord before them; with clear intimations of declension and falling such that he may inherit of faith; waning of love; abounding of evil; with the clear prophetic light of Daniel and Paul and John revealing monstrous systems of evil filling the dispensation down to our Lord's coming, leaving no room for the world's conversion and a fancied millennium—with all this facing them on the inspired page how can they urge the claim of honesty? Blind they are because they choose to be. Blind from deceitful handling of the Word, a thing Paul and his fellow apostles would not do. 2 Cor. iv. 2.

To the comparatively few the coming of the Lord is the blessed hope. Around it clusters everything grand and glorious. With it are to come changes, to contemplate which by the eye of faith, awaken the most pleasing emotions. At that point in the unfolding of God's plan the highest and noblest and purest aspirations of the believing heart will meet their fulfillment.

"Jesus is coming, O beautiful thought;
Well may the soul unto rapture be wrought;
After the sorrow, the woe and the tears,
We shall be like him when Jesus appears."

There is still left something of the primitive faith, a faith like that of the importunate widow before the unjust judge, that persistently prays for "God's kingdom to come and his will to be done on earth as it is in heaven."

Come Lord Jesus, unbar the tomb;
And make the desert lands to bloom;
Cause the clang of war to cease;
Bring, O bring eternal peace.

JOHN L. WINCE

The Christian Life.

The Christian's life in this world is a life of anticipation, of looking forward into the future. His present enjoyment is derived to a great degree from his thoughts of what awaits him in the future, "For the grace that is to be brought unto him at the revelation of Jesus Christ." 1 Peter i. 13.

He travels a rough and thorny way here, a pilgrim and a stranger, having many difficulties to surmount and trials to endure together with the scoffs and persecutions of the world, and if he had no hope of a better condition in the future he would be of all men most miserable. But the consideration of the glories that are reserved for him changes the whole aspect of his pilgrimage, causing him to rejoice in tribulation and glory in the cross of Christ, knowing that *everything* worketh together for his good, and that his light afflictions here, while he keeps looking into the eternal future, will work for him "a far more exceeding and eternal weight of glory."

Nothing will be more sure to cause a person to backslide from God and become entangled in a yoke of bondage than to keep his eyes continually on the present with its trials, perplexities, poverty, persecutions, crosses and temptations, love of gold, silver and greenbacks. He will soon lose his zeal and earnestness in battling for the right, and becoming careless and indifferent he will be overcome by the enemy and borne along by the tide of sin to death.

On the other hand, there is no surer way for a Christian if he would be an overcomer, than to keep his mind and heart on the glories promised, and if he does this his heart or affections without doubt will be upon them too.

It is impossible to backslide while we by living faith keep our mind on what God has promised to give unto the faithful. This is what inspired the Apostle Paul to endure all the hardness which he encountered, "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize."

Again we read: "Unto them that look for him shall he appear the second time without sin unto salvation; and this hope we have as an anchor to the soul both sure and steadfast." It holds and keeps us amid all the storms that may beat against us while upon the sea of probation.

The perils thicken, the day of the Lord is nearing, our redemption is almost here, the prize will soon be obtained. Look not behind.....remember Lot's wife. Keep looking toward the promised land.

Yours, waiting for the soon coming King.

JOHN FOORE.

Obituary.

Our beloved daughter, Cora Cook, died Feb. 28, 1902, her age being twenty years, two months and fifteen days. She died of that most dreaded disease, consumption, after an illness of one year and ten months. She bore her suffering well, always hopeful of soon being better, until near the end. She said if it was the Lord's will for her to get well, she would, if not, nothing would do her any good. She often said she did not want to get well if it was not the Lord's will.

She has been interested in her soul salvation for some time, and had expressed herself several times, she would be immersed as soon as she was well. The good Lord has called her away and I know he does all things well. I know he will deal well by our dear daughter, for the Scripture teaches, he is love and has provided a loving Savior. She talked beautiful the day before she died, to her papa, brother and two sisters. She wanted them to lead a good Christian life, she expressed to one dear friend that she grieved to give up life for it would be so hard for papa and mamma. She thought of others always before herself. She was well qualified to go through life and would have been a great help to the family if she had lived. All of the neighbors and friends both far and near, did all for her that they could do, which we will all remember as long as we live with many thanks.

Yes, dear daughter, all thy troubles,
And thy trials now are o'er,
And we hope e'er long to greet thee,
On fair Canaan's happy shore.

MOTHER.

Editor Restitution:

Enclosed please find money for renewal of my paper. This is surely a world of sorrow. We received a telegram yesterday of the death of our son-in-law in California. Death does its sad work now, but what a blessed hope is ours, that the time is coming when its work will be done, and in the good time that's coming we shall not know sorrow, but the tears will all be wiped away. Blessed time indeed.

Ever your Sister in Christ, waiting our coming King.

JULIA KEENEY.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, March 26, 1902.

The one who will be found in trial capable of *great* acts of love, is ever the one who is considerate in *small* ones.

"Keep your heart full of generous emotions, and your head full of good thoughts; thus in heart and head there will be no room for evil. The heart and head thus occupied, the words and acts will be generous and beneficent."

Our readers will add to the first section of "Passing Events in the Light of Prophecy," the further news that has followed quickly after the Anglo-Japan agreement, in the announcement of an alliance between Russia and France, stating in decided terms that the interests of these two nations will be carefully looked after in the Chinese regions, and that interference with either will be met with prompt resistance. It is well to watch carefully all the moves that are made, for they are so many steps taken in the march of nations toward the day when a general breakup will make necessary the coming of the rightful King.

A Larger Audience

Assembled at the Church of the Blessed Hope on Sunday evening, March 16th, than it has been our privilege to address there for several years,—the occasion being a baptism of another into the sin-covering name, and an extra effort of the household to bring friends and acquaintances to hear the conditions of salvation set forth. And this gave us an opportunity to distribute considerable truth literature.

It was a joyful occasion to the bretbren and sisters to bury another with Christ so soon—two within a month, in these times of abounding iniquity, and in a vast city with snares set everywhere for the feet of the young. This lamb just added to the fold, Alberta Goss, is the daughter of our dear brother and sister Goss, and had been reared in the truth; we rejoice with them that their exhibition of the religion of Jesus induced her to decide like Ruth of old and say, "Thy people shall be my people, and thy God my God." That her confidence may be maintained to the end, and at last share the great salvation we pray.

Peace.

Says Jesus in John xvi. 33, in referring to the many ineffable words running through four chapters, "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." What precious words these are to those who have undertaken to suffer with him. It matters not what vexatious trials in the world we may have,—peace in him is always possible,—providing, of course, our own misconduct has not been the cause of our tribulation. We mean by that, that a wrong-doing brother or sister of the Lord Jesus could not expect peace in him till wrong-doing has been forsaken, and forgiveness sought and found. 1 Peter ii. 20 makes this very clear: "For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? But if, when ye *do well*, and suffer for it, ye take it patiently, this is acceptable with God,"—and he, we may be assured, will have peace in Christ, despite all the tribulation in the world. And to encourage us to follow his example and not revile again when reviled, he bids us be of good cheer because he has overcome the world. And in addition to this, we are able in concluding that in those trying times when we are buffetted for no wrong of our own, if we ask the Father's assistance in Jesus' name, Jesus will do as he promises in John xv. 26,—"At that day ye shall ask in my name, and I say unto you, that *I will pray to the Father for you;*" and this will enable us to overcome as he did, for the Father *always hears him*. See John xi. 42. We think, then, in the light of these Scriptures, that we who have undertaken to represent Christ in the world should accustom ourselves to unreasonableness and injustice, so that we be not caught unaware, and *misrepresent* him. We have not yet attained, we are sorry to say; but we are glad to be able to say we are following on, and far enough along to be able to say that when injustice and slights are patiently borne the heart is filled with marvelous peace. This is reward for well-doing as we go along, and should inspire more of the same spirit.

This Transitory State.

To man in his normal condition life is precious—life is sweet. It is even considered sweet when many bitters are mixed with it. All try to retain it,—none desire it to end. We wish to live our allotted time, and view the grave with something of a dread, while fully aware that in the common order of things our bed will have to be made in its darkness.

Our present experience is one of continuous change. Years come and go, and with them the friends we have loved so well. Our friends of to-day are not the friends of years ago. In the dim vista of life's changing scenes we see them coming forward in all their strength and beauty and sweetness, our companions for a little while and then we see them fade away,—others take their place, in their turn to pass away,—until now, many whose friendship once was ours exist but in our memory, the fading shadow of a bygone day. They came forth as a flower, but were cut down; they fled as a shadow, and continued not. The place that knew them then shall know them again no more forever. Their face once so familiar, is now hid in the darkness of night, and they sleep in the land of forgetfulness.

And so it is with those most dear to us. They too do not live for ever. Affection's tightening grip cannot keep them. They pass away, and in their turn will be where the wicked cease from troubling, and where the weary are at rest.

Looking at ourselves, we find we are poor, frail creatures of the dust;—at the best but a fleeing shadow, our life but as a vapor, a tale soon told. Our three score years and ten pass quickly by, and it will soon be our turn to sleep the sleep of death,—should the Lord much longer delay his coming.

Human existence, then, at the best is but an ephemeral affair. This is but a transitory state. A man is so vain, so unfixed, so perishing a creature that he cannot last long. He goes off and is forgotten, like a phantom, or a dream as when one awaketh.

But although this is a sad view of life, it is not from a love of dreariness we were impelled thus to contemplate the briefness of the span of human life, and the return of man to his native earth. It is well to so contemplate life at times, that we should bear in mind our frailty that we may be induced to search for the light that can alone guide us through the darkness of this valley of the shadow of death, and help us to lay hold of that strength which will bear us safely through the darkness of the grave into the glorious light of an everlasting day. This is the spirit's counsel. The words of divine wisdom are, "So teach us to number our days that we may apply our hearts unto wisdom."

"Passing Events in the Light of Prophecy."

We compile the following from *Glad Tidings:*

The Anglo-Japanese agreement has received world-wide attention. It burst upon the world as a great surprise. It is almost universally recognized as far reaching in its extent. Its principal object is to "maintain the independence and territorial integrity of the Empire of China and the Empire of Korea, and to secure equal opportunities in those countries for the commerce and industry of all nations. It is thus intended to uphold the open door policy.

The Marquis of Landsdowne, the Secretary of State for Foreign Affairs, in defence of the agreement, in the House of Lords, said: "What do we see on all sides? We observe a tendency to ever-increasing naval and military armaments, involving ever-increasing burdens upon the people, for the defence of whose countries these armaments are accumulating. There is also this, that in these days war breaks out with a suddenness which was not the case in former days, when nations were not, as they are now, armed to the teeth, and ready to enter upon hostilities at any moment. When we consider these features of the international situation we ought to look at the matter strictly upon its merits, and not allow our judgment to be swayed by any musty formulas or old-fashioned superstition as to the desirability of pursuing a policy of isolation for this country.

The press at home and in the colonies is almost unanimous in its approval of the agreement.

The United States papers are generally favorable to it. The New York *Post* says: "It cannot be denied that the publication of the agreement is tantamount to serving notice on Russia. Britain is for a fair field and no favor in matters of trade, and that is our avowed policy in the Orient." The New York *Tribune* says, "The open door of China will hereafter have two mighty guards. The treaty will certainly be regarded with unalloyed satisfaction by the United States."

The Continental Press does not of course all speak with the same voice, but most of them admit the significance of the agreement. The Paris *Temps* says, "The agreement is the starting point, so to speak, of a new international era. A certain universal bearing is given to this diplomatic event at a time when the whole framework of the *status quo* was cracking and trembling. Europe and the whole world are on the eve of [illegible] combinations [illegible] equilibrium of the future depends."

The financial outlook of Turkey becoming more and more gloomy. Summing up the situation the *Scotsman* says:—"During the last few days advices have been coming from Constantinople in a broad stream referring to the impecunious state of the Turkish Imperial Treasury. The government has practically nothing of value to offer. It has already pledged about every tangible asset it ever possessed. It has hypothecated well-nigh every thing except the very atmosphere. Affairs have reached a critical condition, which will no longer permit of neglect." If this is a true picture Turkey is in a sad plight. The once great river Euphrates is almost dried up. Rev. xvi. 12. May it soon be entirely removed, to make way for the better state of things promised, after the turmoil among the nations is over.

The unrest on the continent is becoming very serious and is assuming alarming proportions.

In Barcelona, Spain, the ordinary life has been completely paralyzed. It is said that eighty thousand workers are out. Every day brings fresh news of fighting between the military and the rioters. Great efforts are being made to have a general strike [illegible] throughout Spain. The *Telegraph* thinks that there can be no longer a doubt that Spain is threatened with one of the most tragic catastrophies of our time. The strike is developing the character of armed anarchy."

The other great center of turmoil is Trieste, the chief harbor of Austria-Hungary. The strikers mustered in thousands and carried destruction before them. The police were powerless to stem the tide of riot, and the military were called out, the result being that many people were killed and wounded. The opinion is that both in Barcelona and Trieste the turmoil is the work of anarchists—the enemies of government in every shape and form.

There has also been a recrudescence of unrest in Russia, but the authorities are making strenuous efforts to suppress it.

Anarchism or Socialism is not to cure the world's evils. The divine remedy is the promised reign.

According to *Reuter's* correspondents at St. Novosti has been commenting on recent news from Kabul, which would seem to indicate political troubles in Afghanistan in the immediate future. That journal declares that neither Great Britain nor Russia can maintain an attitude of [illegible] ences in such an eventuality. [illegible] seen it expressed that since Russia appears to be check-mated by the Anglo-Japanese agreement, trouble may be looked for in Afghanistan.

Report of Work,

On March 8, 1902, Brother Conner began a series of meetings at our place, closing on the 14th. We can say that Brother Conner is a workman that needeth not to be ashamed.

Although it rained and was a stormy bad week and the roads very muddy, yet we had a good turnout of people to hear him, and we think much good was done. Five persons put on Christ by baptism, went down into the watery grave and came forth to walk in *newness of life*, and we hope and trust they will ever walk therein. We think that much of the prejudice that existed has been overcome, and all think him a good speaker.

We would say to any of the preaching brethren, if you happen to be passing near Ripley, Ill., call and see us.

C. W. Hogan.

Selected.

Bridget Kilroy.

We respectfully call the attention of the Rt. Rev. Henry C. Potter, bishop of the diocese of New York in the Protestant Episcopal Church: of the Rev. William Stephen Rainsford, rector of St. George's; of President Henry S. Pritchett, L. L. D., of the Massachusetts Institute of Technology; of Professor William O. Atwater, Ph. D., of the Wesleyan University; of Professor Albert P. Matthews, of the University of Chicago, and of all others like-minded—we respectfully call the attention of these gentlemen to the tragic death of Bridget Kilroy, floor-scrubber and woman of general work, drunkard's wife and the mother of a drunkard's children, lying dead upon the floor of a basement tenement of the city of Boston on the morning of the Sabbath day, January 26, in the year of the Christ, 1902.

Gentlemen, upon various occasions [illegible] public addresses and in the public [illegible] dates more or less recent, you have given utterance to views concerning the saloon and concerning the use of alcoholic drinks, to which we have felt obliged to take exceptions, and the fallacies of which it has seemed to us necessary to point out. Concerning those views we raise no discussion at the present time. We will allow, formally, of course, and merely for the sake of argument, your contention. Let it be taken for granted that the Prohibitionist is a fraud and a hypocrite, as Bishop Potter has insisted; let it be accepted without disputation that the saloon is a beneficent institution and has come to stay, as Dr. Rainsford has told the public; let it be conceded that the encouragement of beer-drinking, taking place in certain of our institutions of learning, notably in the Massachusetts Institute of Technology, arises from the best of motives; let it be accepted as scientific truth that alcohol is a food, valuable both in sickness and in health, as Dr. Atwater and his disciples contend; let all these things be granted upon your side of the contention, and in the face of them all, and in recognition of them all, we do you to wit the lot of Bridget Kilroy.

It was the saloon that killed Bridget Kilroy; it was the drink that choked out her life, pounded and kicked her body into a mass of wounds and bruises. The saloon, gentlemen, that you praise conditionally, it is true, but praise, none the less; the drink, gentlemen, that you defend, under limitations, of course, but defend none the less! The home of the Kilroys, bare, cheerless, poverty-stricken, a place of suffering and sorrow; a place where hungry children cried for food and little ones shivered for lack of clothing; a place where a husband and a father forgot his duty to his wife and children; where a despairing mother, in the last extremities of anguish, fought day by day to merely continue the torture of life for herself and her little ones—that home a fit place for the commission of such a crime; a place ready prepared, as it were, for such a scene of blood and violence—that home, gentlemen, was the product of the American saloon system, as clearly marked as such, as well recognized as such, as if the saloon's "hall mark" had been stamped upon it. It was not only a product of the saloon system, but it was merely one of the innumerable host of similar products, such as the saloon, to the knowledge of all men, constantly and unceasingly creates.

We call to your attention, further, gentlemen, that no other agency known to men creates such places. Not poverty alone, not ignorance alone, not wickedness alone, make a place so forsaken of God and man, so remote from heaven and the possibility of good, so circled by the devils and hell, as a drunkard's home. But the poverty, the ignorance and the wickedness of the saloon make such places by the uncounted thousands.

When Michael Kilroy reeled home in the early hours of the holy Sabbath of Sunday, January 26, in the Christian city of Boston, his pockets empty of the money that he had promised to his wife to buy the clothing for lack of which his children were freezing; when he answered her appeal for the fulfilment of his promise with a blow that knocked her to the floor; when he choked, with his fingers upon her throat, her appeal for mercy; when he kicked her with his heavy boots, and she about to become the mother of another child; when he sat for hours unmoved, listening to her moans and watching her sufferings: when he brutally mistreated the children who would have brought her help; when he struck away the water that her little daughter was lifting to her bloody, thirsting lips—it was drink, gentlemen—the drink that Professor Atwater tells us is food—the drink that you gentlemen recommend in "moderation," that made him do it; and neither in earth nor hell has any other agency been found, in the history of the whole human race, that tempted men to such deeds.

But drink, gentlemen, alcoholic drink, not other [illegible] made Michael Kilroy do that brutal, devilish deed, but has transformed uncounted thousands of men into fiends of the same character, and has driven them to deeds equally brutal. Drink, gentlemen, has inspired such tragedies so commonly and in *such multitude*, that the public scarcely pauses to notice their occurrence. Drink, gentlemen, is today preparing more men for just such deeds as that; and you know, and the world knows, that it will take boys from your churches, boys from your schools, aye, God pity you, perhaps boys from your home, and will make them into such brutes to work such fiendish crimes in future years on women who today are lovely and loving girls.

It is only twelve days before the butchery in that Boston tenement that Vincent Vincelsk came home drunk in Pittsburg and chopped his wife and little children to death with a rail-cutter. It was only thirteen days before that John Bissett, of Detroit, drunk, emptied his revolver into his wife's body and poured kerosene over her and stood with lighted match to make her a burnt offering to drink when the police broke in upon him. It was just one month and a day before that a father in Indiana came home drunk, sought to kill his wife with a hatchet and was shot dead by his son.

But why go on with such a list? The cases are innumerable; and before Michael Kilroy came home to kill Bridget, you and we and everybody in the whole land knew that some man, because of the drink traffic, would come home and kill his wife, and that the terrible procession of crime would keep right on.

Gentlemen, we bring no accusation against you: we question the motives of none of you; but, as if in the presence of the dead, before the intelligent people of the land, and before God in high heaven, we submit that amid the crying of the blood of Bridget Kilroy, as its voice rolls like thunder to the judgment seat of a just God, the naming of your names is heard.—*The New Voice.*

Are You Watching?

As the bridal hour draws nigh, she who is soon to be wed becomes thrilled with expectant watching. Every thought and faculty, in intense activity, is centered on him who is to come, and on the joyous event which will culminate at his advent. The betrothed one, who at such a time would become absorbed in other things and lose the attitude of *watchful, eager* expectancy, would be pronounced as unfitted and unworthy to celebrate the holy nuptials of the wedding hour. The Bridegroom, whose bride is the church, is absent, but may return at any moment to celebrate the marriage. If, then, the church abandon its posture of eager, yearning watchfulness, if it becomes indifferent to the advent of the Bridegroom and interested in the things that perish with the using, how shall it be able to exclaim with joy, "Behold the Bridegroom cometh!"

Simple Lessons Hard to Learn.

When John Newton was in his declining years he wrote:

"When I was young I was sure of many things. There are only two things of which I am sure now; one is that I am a miserable sinner, and the other that Christ is an all sufficient Savior. He is well taught who gets these two lessons."

Have you learned them? They are worth more than any other wisdom. There will come a time when they will be worth more to you than all the world's gold.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—*this is the* reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

OUR LETTER DRAWER.

Dear Brothers and Sisters:

I feel it my duty to testify a word or two for my Savior, who has done so much for us. I praise his holy name day by day for the goodness he bestows upon us in health, strength and also that he ever brought me out of darkness and placed my feet into the marvelous truths of the glorious gospel of Jesus Christ, God's Holy Word. May we not doubt and do some. Some believe there is no God. Time and space are all we have. May we be rooted and grounded in the most holy faith, that nothing may be able to move us, and may we be ablent all times to give an answer for the hope that is within, with trembling and fear; for there is no other name given among men whereby we may be saved. Oh glorious hope, oh blessed promises these are to them that through patience and continuance in well-doing, seek for glory, honor, immortality; for who will harm us if we follow after that which is good; for we know that our works and labor of love will not be in vain in the Lord; for he has in store for us greater blessings than we can account for. Paul says, We should take heed lest there be in any of you an evil heart of unbelief in departing from the living God. May we grow in grace and in the knowledge of our Lord day by day. Looking unto Jesus who is the Author and Finisher of our faith. May we prove faithful to the end that we may be able to enter into that rest that remains to the people of God.

Anticipation.

Yes, 'tis a rough and thorny road,
That leads us to the saints' abode;
But when our Father's home we gain,
'Twill make amends for all our pains.

And though we feel our present grief,
In hope we find a sweet relief;
For hope anticipates the day,
When all our grief shall pass away.

And what is all we suffer now,
Or all we can endure below,
To that bright day when Christ shall come,
And take his weary pilgrims home.

Then let us tread without complaint,
The thorny road, and never faint;
Though now by weariness oppressed,
The end is everlasting rest.

Mrs. D. F. Mompher.

Brother Underwood:

I do not want to be without The Restitution, for it gives me a great deal of joy and comfort to read the many words, "Spake often to one another;" whose names are written in the Lord's Book of remembrance, when he comes to make up his jewels.

Yours in hope of life eternal.

J. M. Fike.

Important Questions.

What did Jesus preach? The kingdom of God. Matt. iv. 23. What kingdom did he command his disciples to seek? The kingdom of God. Matt. vi. 33. What gospel did heavy should be preached for a witness to all nations? This gospel of the kingdom. Matt. xxiv. 14. What request did the *dying thief* make? Lord, remember me when thou comest into thy kingdom. Mat. xxiii. 42. For what kingdom did Joseph of Arimathea wait? For the kingdom of God. Luke xxiii. 51. What request did the mother of Zebedee's children make? Grant that these my two sons may sit, the one on thy right hand, the other on thy left in thy kingdom. Matt. xx. 21. What did the angel tell Mary about the son she was to bring forth? The Lord God shall give unto him the throne of his father David, and of his kingdom there shall be no end. Luke i. 32, 33. What did Jesus say to those who continued with him in his temptation? "I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 29, 30. Did Jesus mention the kingdom after his resurrection? He was seen of them (his chosen ones) forty days, and speaking of things pertaining to the kingdom of God. Acts i. 3. What did the disciples do when scattered abroad? They went everywhere preaching the Word. Acts viii. 4. What did Philip preach to the people of Samaria? The things concerning the kingdom of God and the name of Jesus Christ. Acts viii. 12. What did Paul say of those who should preach any other gospel? But though we or an angel from heaven preach any other gospel than that which we have preached *let him be accursed.* Gal. i. 8. Where is a "thus saith the Lord" for the hope of going to heaven? Why say it makes no difference what one believes just so he is sincere? Wasn't Cornelius sincere and did he not have to obey the Word? "Search the Scriptures" if you wish to learn the truth.

Lucy W. Horner.

Poetry.

Now is the Time.

If we gain the heavenly portal
Pure at last,
All the seeming and the schooling
In the past,
Now's the time for victory,
Heed no more the selfish plea:
Be steadfast.

Then he'll trust us with his treasures,
Gems untold,
When no guile nor secret measures
We shall hold,
When our souls are pure and white
As the linen in the light
Of his fold.

Longs my soul to be made pure
In his sight,
Never to falter, but endure
In the fight.
Then he'll give us things most holy,
Cleansing blood, O make me lowly,
Free from blight!

Now is time to wake and pray.
See ye of mine,
Sleep not till another day,—
'Tis not thine,—
For the Lord has given us warning,
Haste to seek thy soul's adorning;
Rise and shine.

—Mrs. P Alderman.

Communicated.

Genesis. Chap. 41.

1. And it came to pass two years of days afterward, that Pharaoo saw a dream-vision. He thought he was standing upon the bank of the river.

2. And lo, even as though they were coming up out of the river were seven cattle, good in appearance and choice in flesh, and they were pasturing on the marsh-grass;

3. And other seven cattle were going up after these out of the river ill-favored in appearance and thin in flesh, and they were feeding along side the cattle on the bank of the river.

4. And the seven ill-favored and thin in flesh cattle devoured the seven good in appearance and choice in flesh cattle: and Pharaoo awoke.

5. And he dreamed a second time; and lo, seven stalks choice and good came upon one root-stem.

6. And lo, seven thin and formless grew up after them.

7. And the seven thin and formless stalks devoured the seven choice and full stalks. And Pharaoo awoke and it was a dream-vision.

8. And it came to pass in the morning also that his soul was disturbed; and sending he summoned all the exegetes of Aiguptos and all the wise men thereof, and Pharaoo discoursed to them his dream-vision; and there was no one to tell it to Pharaoo.

9. And the chief-wine-pourer talked with Pharaoo, saying I am reminded today of my sin.

10. Pharaoo was wrathful with his house-servants and put us in prison of the chief magus both me and the chief food-provider.

11. And we both saw in one night a dream-vision, I and he; each one saw according to his dream-vision.

12. And there was with us there a young man, a Hebrew house servant of the chief-magus; and we discoursed to him, and he gave us the synesis (interpretation by comparison.)

13. And it came to pass even as he had syncretized it; in this wise did it take place; and I was restored to my authority and he was hung.

14. And Pharaoo sent and summoned Joseph, and they led him out of the walled place, and shaved him and changed his robe, and he came unto Pharaoo.

15. And Pharaoo said unto Jooseeph, I have seen a dream-vision, and there is no one to syncricize it; and I heard them saying about thee, that when thou hadst heard dream-visions thou didst syncricize them.

16. And Jooseeph answered Pharaoo and said, Without God will the instrumental salvation of Pharaoo not have been answered.

17. And Pharaoo talked to Jooseeph saying, In my sleep I thought I was standing beside the bank of the river.

18. And even as though out of the river there went up seven cattle good in appearance and choice in flesh, and they were pasturing on the marsh-grass.

19. And lo, seven other cattle inferior in appearance and thin in flesh, such inferior ones as I had not seen in all the land of Aiguptos.

20. And the seven inferior and thin cattle devoured the good and choice first cattle.

21. And they went into their bellies; and they did not clearly show that they had entered into their bellies; and their looks were inferior even as at first also. And I awoke and lay down to sleep.

22. And I saw again in my sleep, and as it were seven stalks went up on one root-stem full and good.

23. And other seven stalks thin and formless grew up next to them.

24. And the seven thin and formless stalks devoured the seven good and full stalks. Then I told the exegetes, and there was no one to tell it to me.

25. And Jooseeph said unto Pharaoo, The dream-vision of Pharaoo is one. God hath shown Pharaoo what he is doing.

26. The seven good cattle are seven years, and the seven good stalks are seven years: the dream-vision of Pharaoo is one.

27. And the seven thin cattle that go up after them are seven years; and the seven thin and formless stalks are seven years; there would be seven years of famine.

28. And the thing recounted which Pharaoo saw is that God hath shown Pharaoo what he is doing.

29. Lo, for seven years much prosperity is coming in all the land of Aiguptos.

30. And seven years of famine will come after these, and they will ignore the plenty that will be in all Aiguptos, and the famine will waste the land.

31. And the prosperity upon the land will not have been recognized because of the famine that will be after these years; for it will be very strong.

32. And concerning Pharaoo having had the dream-vision twice, it is because the oracular word from God will be true. And because God will be swift to do it.

33. Now then look up a man thoughtful and with understanding, and establish him over the land of Aiguptos.

34. And let Pharaoo appoint and establish local rulers over the land, and let them have all the generic products of the land of Aiguptos for the seven years of prosperity sent therefrom.

35. And let them gather together all the food products for the seven years next following these good ones: and let the grain be gathered together subject to the hand of Pharaoo and let the food products be kept guarded in the cities.

36. And the guarded food-products in the land will be for the seven years of famine, which will be in the land of Aiguptos, and the land will not be worn out with the famine.

37. And the word was pleasing in the sight of Pharaoo and in the sight of all his house-servants.

38. And Pharaoo said unto all his house-servants shall we find such a man, one who hath God's spirit in him?

39. And Pharaoo said unto Jooseeph, since God hath shown thee all these things, there is no man more thoughtful and with more understanding than thee.

40. Thou shalt be over my house, and all my laity shall hearken to thy mouth; only the throne will I hold over thee.

41. And Pharaoo said unto Jooseeph, Lo, I establish thee today over all the land of Aiguptos.

42. And Pharaoo took the fingering from off his hand and put it on the hand of Jooseeph, and clothed him with a fine linen under-garment, a flowing robe and put a golden collar around his neck.

43. And mounted him upon the second of his chariots, and a herald heralded it on before him; and he established him over all the land of Aiguptos.

44. And Pharaoo said unto Jooseeph two sons before the seven years of the famine came, whom Aseueth, the daughter of Petephres, priest of Heliopolis brought forth for him.

51. And Jooseeph called the name of the first born Manassee, because God caused me to ignore all my painful experiences and all those of my father.

52. And the name of the second he called Ephraim, because God hath increased my growth in a land of my humiliation.

53. And the seven years of the prosperity which occurred in the land of Aiguptos had passed.

54. And the seven years of the famine had begun to come, even as Jooseeph had said. And there occurred a famine in all the earth; and in all the land of Aiguptos there was food (lit. loaves of bread).

55. And all the land of Aiguptos hungered; and the laity (people of the king) cried unto Pharaoo for bread; and Pharaoo said unto all the Aiguptoi, Go your way unto Jooseeph, and whatever he shall have said unto you shall ye have done.

56. And the famine was over the face of all the earth; and Jooseeph opened up all the granaries and sold unto all the Aiguptoi. And all the countries came unto Jooseeph in Aiguptos to do their marketing. For the famine prevailed in all the earth (meaning the civilized earth of that day, since this was a so-called universal kingdom).

COMMENT.

1st verse "two years of days" instead of "two full years" R. V.

2nd verse "marsh-grass" instead of "reed-grass" R. V.

3d "were feeding" instead of "stood" R. V.

5th verse "kept" inserted—not in the text.

Also R. V. has "ears" for "root-stalk."

8th R. V. has "spirit" for "soul."

Also "magicians" for "exegetes."

Also "interpret" for "tell."

Also "faults" for "sin."

Also "the captain of the guard" for "chief-magus" in the 10th verse.

11th verse "interpretation" for "dream-vision" in R. V.

13th R. V. has "office" for "authority."

16th verse, compare R. V. with this translation and note wide difference of rendering.

17th verse R. V. has "dream" for "sleep."

24th verse R. V. has "magicians" again instead of "exegetes."

27th verse R. V. has "blasted with the east wind" not in the text at all.

34th verse R. V. inserts "take up the fifth part of the land of Egypt" not in the text.

40th verse R. V. compare with this translation and see the difference.

42nd also compare.

43rd also compare.

44th R. V. inserts "foot" not in the text.

45th R. V. does not translate the new name. "Zaphenath—paneah" which means "savior of the world," why not?

Last clause of this verse inserted by R. V. not in the text.

46th verse, observe the type fulfilled in the Christ who was also thirty years old when he was "shown up" to the world of his day.

49th compare R. V. for difference.

50th R. V. has "year" for "years."

51th R. V. inserts "house" not in the text.

53rd R. V. has "affliction" for "humiliation."

CHAS. GARDNER.

New Testament Lessons.

"That ye love one another, as I have loved you."

"This," Jesus says, "is my commandment, that ye love one another as I have loved you." Can we? Do we? Are we sure that we understand the full depth and meaning of these indescribably beautiful words? The sacrifice of life is involved, for Jesus laid down his life on our behalf and he says, "Greater love hath no man than this, that a man lay down his life for his friends."

And this love was often exemplified, by the giving up of the lives of men and women, and even of children, for love of the brethren in the early days of Christianity, and on down through the dark ages, and past the times of the Reformation. I can recall such incidents and so can you. Some of these are very pathetic: the hidden congregation, and the watchman,—man or child,—cut pitilessly down because he refused to lead the way to the hiding-place of the worshipers. But we are not called now to die for love of each other, as Christians were in those trying days,—not in a literal sense, and yet, we are called to die, in a sense, just as real.

And if love, saved life, in the one case, so will it save life in a precious and more endearing sense in the other. We die to sin, and become alive to God, doing the things that God wants us to do, because thus only, can we best promote our own health, happiness and peace and so make ourselves, "living epistles" to the church, and also to the world.

To die this death; to put away all wrong and unloving thoughts, all malice and envy and hate, to show no irritation when surprised by an untoward accident; to be courteous; gentle and patient with feeble childhood's mistakes, takes a braver spirit, more earnest prayer, it seems to me, than it does to march to the martyr's stake. *That* death, is soon over: *this*, must last, until death, or until Jesus comes.

But oh, it is for love of the brethren that we sacrifice the loves and the hopes of the old life. It is that they may see, as in a glass the love of Jesus Christ for them, shining through us. And not only is it that these graces, but that others, by "seeing our good works, may be constrained to glorify our Father in heaven."

Not by going up to the little, white cabin on the hills in California, and telling the man who lay there, his hands stained with human blood, of the MAN who died for you and for me.

It means going to this dying man, day after day though met with nothing but oaths and curses, until at last he melts at the voice, the touch, the prayer of a little child and "grasps the strong hands."

It means forsaking home and friends and all that is dear, and at the risk of our lives, going into foreign lands to preach Jesus to those "who sit in darkness and in the shadow of death," in Cannibal islands, in China, in India, in Korea, in Afghanistan, and Persia and in the depths of Darkest Africa.

"Beloved, let us love one another." "For if we love one another the love of God is perfected in us."

Dwelling in love, our love is made perfect—that—"we may have confidence in the day of judgment."

S. ROXANA WINCE.

Letter to the Pastor of the Free Methodist Church.

Friend James:

You will recollect that at an interview at your house, the subject of Christ's answer to the thief on the cross came up; and you would not allow that it made any difference where the comma was placed; the thief went to heaven that day with Christ. Now my friend, if you will look at this subject without prejudice, you will see that your conclusions cannot be sustained. In the first place Paradise is not heaven; Paradise was not in existence on that day, is not now; and will not be in existence, until Christ comes and restores it; then the thief will be remembered and be with Jesus. In the second place, the thieves did not die that day, for the soldiers were commanded to break their legs to keep them from getting down, and going off during the night, as they were only tied with ropes. But when they came to Jesus they found him already dead, so they did not break his legs. See John xix. 36, "A bone of him shall not be broken." But his terrible agony by having nails driven through his hands and feet proved his death. The spear thrust in his side also helped to produce his death, and furthermore, from his side came out blood, and water. In this we see that water becomes the emblem of the blood of Christ to cleanse the penitent sinner from sin. See Acts ii. 38.

Again, you appear to be intent on going to heaven notwithstanding the words said, Matt. v. 5, "Blessed are the meek for they shall inherit the earth." But you in your desire for holiness, are willing to ignore the Savior's promise; and cast it behind your back. Have a care, my friend, lest you be found fighting against God. You will find at the judgment that your desire will appear against you. What do you expect to do in heaven whereby the glory of God shall be enhanced by your presence there? It seems to me that your desire to go to heaven is a result of supreme selfishness; but more especially as you are not invited to go there. The Savior has no use for you in heaven; but he has use for the meek of all ages in the earth. The earth is in degradation and ruin, caused by sin; and he wants the meek to assist in the great work of restoring it to a paradisaic state. See Rev. xi. 21, "To him that overcometh will I grant to sit with me in my throne." Do you think you can do better in heaven than to occupy a seat with Christ on his throne in the restoration of Paradise? See also Rev. ii. 26, 27, "And he that overcometh and keepeth my works to the end, to him will I give power over the nations; and he shall rule them with a rod of iron." The nations are at war, fighting with each other, and inventing all manner of implements of destruction to kill, and destroy each other and their fellow nations.

See also Psa. cxlix. 4, "For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the peoples. To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints. Praise ye the Lord. See also Psa. viii. 9; Isa. ii. 3, 4. Here we have a plain statement that nation shall not lift up sword against nation, neither shall they learn war any more. And instead of war mankind will be engaged in husbandry. But you, in your desire to go to heaven, are willing to forego the pleasure of a share in the promises of these Scriptures; but neither you nor any of your people will ever go to heaven.

But, suppose the righteous do go to heaven as soon as they die; how about Lazarus, the brother of Mary and Martha, who had been in heaven four days when the Savior unmercifully called him out and put him into his old clog of clay, to suffer on the temptations of sin, and perhaps make shipwreck of faith, and die and go to hell at last, thus proving that a man could have been in heaven and hell both. Ah, my friend, get out of that foolish, unscriptural aspiration, and take the Savior at his Word, "Blessed are the meek, for they shall inherit the earth." But you will have no share in the above promises, for you ignore the promises of Christ to the meek; in your wild goose chase after an inheritance in heaven. But you are dreaming of bliss in heaven, because you have an immortal soul; and you must have some place for it when you die; but the statement of the serpent is just as false now as it was in the garden of Eden. That does not become truth, because it is believed by the majority of orthodox churches. But Paul says to Timothy, 2 Tim. iv. 2, "Preach the Word; be instant in season, out of season; reprove, rebuke with all long-suffering and doctrine." 3 v. "For the time will come when they will not endure sound doctrine; but after their own lusts (desire for happiness) shall they heap to themselves teachers having itching ears." 4 ver. "And they shall turn away their ears from the truth, and shall be turned unto fables." The doctrine of the immortality of the soul is the very fable that Paul brings to view. But my dear friend, I exhort you to get out of it, and lead those under your care out of it before it is too late.

Yours in hope of having a seat with Christ on his throne. See Rev. iii. 21.

DANIEL HOWARD.

"Many Shall Run To and Fro."

Daniel informs us that at the time of the end, "Many shall run to and fro." Never before in the history of the race has there been such activity in the direction of travel as has been witnessed in the closing years of the nineteenth century. The steam engine and steam vessel has brought the whole world within reach of every nation. We see the fulfilment of Daniel's prophecy in the great number of people, who by using the railway trains, "run to and fro." During the year ending June 1, 1894, the combined railroad equipment of the United States carried 540,688,199 passengers. The aggregate mileage of the preceding year was 14,280,445,893. Average number of passengers in each train was 44. Just 37,663 locomotives, or 900 more than the previous year, were in service on June 30, 1900. The cars in use had increased in number by 74,922; that is, to 1,450,898. On June 30, 1900, the total amount of capital invested in railways had increased to the enormous figure of $11,401,034,960. Gross earnings from the operations of the railways covered by this capital for the year 1900 were $1,487,044,814, being $173,484,000 more than the preceding fiscal year. The operating expenses for the year were $901,482,511, the increase in this item being $104,459,512.

Dear reader, who, comprehending these figures in the light of divine prophecy, can contradict that the human race has reached its "time-of-the-end" period?

EUGENE R. WILLIAMS.

The Peace of the World.

Under the heading "America to save the Peace of the World," the Chicago *Tribune* of Mar. 24 publishes the following culled from the London dispatches:

Events in diplomatic circles indicate that the responsibility for maintaining the peace of the world may soon be thrown entirely upon the American and German governments.

It has been discovered that the Russo-French declaration regarding the Anglo-Japanese alliance has been followed by important negotiations. France and Russia have asked the other powers, including the United States, Germany, Austria, and Italy what will be their respective attitudes towards the new alliance.

The inquiry in at least two cases included the question whether neutrality will be maintained in case of war between Great Britain and Japan on the one hand and France and Russia on the other.

The British Foreign office, which is fully aware of these international inquiries, utterly discredits any belligerent significance. It is pointed out that it is the diplomatic custom to exchange notes between governments regarding the interpretation and effect of any important treaty.

There cannot be any doubt that Russia and France would be exceedingly pleased to obtain pledges of neutrality from America and Germany. The refusal of such a pledge by both countries would almost certainly prevent war. There is good reason to believe that Germany has already given such a refusal; in other words, the Kaiser insists he will retain complete liberty of action.

England is confident that the United States will take a similar attitude. She does not expect America to come to her assistance, but she does believe that the Washington government will do nothing to precipitate a conflict which might result in the destruction of American trade interests in the far East.

It is not going too far to say that a declaration at the present moment of American neutrality in case of war might precipitate that war. This is probably fully understood by the Washington government. Hence the confidence here that no such declaration will be forthcoming.

Last night's news from South Africa, which indicates that the Boers desire to negotiate for peace, has important bearings on the situation. If by any possibility Russia has belligerent designs she will either bring them quickly into action, before England can transfer her army from South Africa to India, or she will abandon them entirely.

Regarding the view of the outlook as seen by our government the dispatches from Washington are as follows:

In spite of the surface indications that peace in China and the preservation of the territorial integrity of that great empire seems assured through alliance of Great Britain and Japan and the joint declaration of Russia and France looking to the attainments of these ends, the diplomatic situation is regarded here with the greatest concern.

It is not going too far to say that the most recent advices foreshadow a crisis which will be fraught with danger to the whole world.

That Russia and France on the one hand and England and Japan on the other are preparing themselves to meet whatever may come is learned on authority so high and so thoroughly trustworthy that it cannot be susceptible of doubt.

Instead of clearing the situation the announcement of the English-Japanese alliance, and the joint declaration of Russia and France, have only served to increase the tension and make more uncertain the future of China, and for that matter the future of the great nations concerned.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Joseph Williams	1.50
W O Stella	2.00

WHEN YOUR TIME IS OUT PLEASE RENEW.

Selected.

Are Ministers Egotistical?

The assertion is sometimes made, that ministers, as a class, are egotistical, and a writer in the *Christian Register* (Boston, Jan. 16, 1902,) J. B. thinks that there is some truth in the charge. He says:

"The temptation is peculiar and most subtle in the case of the minister, because from time immemorial the priestly or clerical class has been regarded as sanctified and lifted above other classes by mere virtue of its more sacred calling. Now in these later days, when the world's semi-worship has been largely withdrawn from the minister in his purely representative capacity, he has been compelled to stand or fall as a man, appraised by inherent manly virtue alone. It has been a hard and slow and reluctant task for the clergyman to disabuse himself of the old notion of sacerdotal sanctity and to estimate himself and the homage due him purely on grounds of individual character and ability.

Another reason why the clergyman is peculiarly liable to the temptation of egotism is because his function is more or less paternal, advisory, and instructive. He is indeed like a shepherd in the midst of his flock. No figure so well expresses the hitherto accepted idea of the pastoral relation as this old, familiar Scriptural illustration.

The minister is always the central figure in his little world. The one to whom all look for advice, for assistance, for comfort, for inspiration, for enlightenment, instead of searching the Word for ourselves. It were strange, indeed, if a man habitually placed in such a position should not unconsciously yield to pleasing convictions of personal sufficiency, superiority and authority. A very great and well-balanced man, with the native modesty of true greatness might not entertain or yield to such feelings; but I submit that it would be almost beyond reason to expect the ordinary man, the man of ordinary calibre, to remain entirely unmoved and unspoiled by them.

We cannot conspire to set the average man on a pedestal, and then require him not to look down upon us."

The clergyman worshiper has for many years been largely in evidence in all Christian lands. It is this class that is chiefly responsible for the self complacency, the dictatorial spirit, professional mannerism and high self-esteem of far too many clergymen of only ordinary mental and Spiritual calibre.

He concludes as follows:

"The egotism of ministers will be abated, I think, in this very natural way; that whereas in the past they have been distinctly coddled into it, the future is going to subject them to a respectful but decided lack of class worship that will be most wholesome and corrective in its effect.

With the growth of intelligence, independence of thought, personal equipment and resource, self-command and self-understanding, the average church-going man and woman are going to be less childlessly dependent upon the minister than heretofore. The common people are going to try to understand some things themselves. There is going to be more and more stout, independent leaders among the flock. There is to be less timorous crowding about the shepherd's legs, less following and more leading, or at least progressing, *pari passu*.

The minister is presently to lose his immensely superior status of man-among-sheep, and become, as he ought, man-among-men, wiser, man-among men, it may be, but not so unnaturally dis-associated in status as to seem demi-god or superior being.

The worship of ministers is gradually dying out, gradually it may be, but surely, and with it must pass the clergyman's autocracy, his sense of superior importance and consequently his egotism.

The time is near when the average minister will be no more tempted to egotism than the average man in any profession."—*Selected by Isaac McCurry, Sr.*

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

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Reduced Rates.

One way second-class colonist tickets to the West and Northwest, will be sold at special fares via Pennsylvania Lines, during March and April, 1902. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—April 30

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$33.00 to California, Oregon and Washington.

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Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, March 4th, 18th, April 1st, 15th, May 6th and 20th. For fares, through time and other details, apply to Passenger and Ticket Agents of the Pennsylvania Lines.—May 30.

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Church of God at Brooklyn, N. Y., now meeting in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1246 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following service: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Wash., meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by W. [illegible] Perrine. Prayer and social meeting [illegible] day evening. Everybody invited. [illegible] bring your Bible. Meeting at the [illegible] Peterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. Elder preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and S. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio: where all of like precious faith are welcome.

The Church of God near Hillsbury, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for [illegible] and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehun, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. Che Elder is W. W. Trudell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welco[illegible]

The Church of God near Vancouver, Washington, meet every fourth Sunday [illegible] Felida or Lake Shore. The gospel of the [illegible]dom is proclaimed at this place by Elder E. [illegible] E. Grout of Scholls, Oregon. Also occasionally Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sabbay School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

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Norton Gould, 1810 Saratoga st, Omaha, Neb
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No. 8, " " "	10:28pm

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Alliance ar.	3 25	9 32	5 55	2 05
Canton lv.	4 05	10 15	6 40	2 50
Massillon "		10 35		3 10
Wooster "		11 20		3 55
Mansfield "	6 19	12 30	Lvs	5 05
Crestline ar.	6 50	1 00		5 35
Forest "		1 20		5 55
Lima "		2 20		6 55
Van Wert "	8 25	3 10	BY	7 45
Ft. Wayne lv.	10 30	5 15		9 50
Arcola "		5 35		10 05
Garrett "		6 05		10 35
Auburn "		6 41		11 05
Waterloo "		7 00		11 25
Fairville "		7 06		11 31
Waterloo "		7 15		11 40
Auburn "		7 30		11 55
Garrett "		7 56		12 21
Arcola "		8 05		12 30
Ft. Wayne ar.	12 01	8 05	5 15	12 30
Ft. Wayne lv.	12 10	8 10	5 25	12 40
Leo "		8 30		1 00
Garrett "		8 43		1 13
Butler "		9 03		1 33
Auburn "		9 18		1 48
Waterloo "		9 33		2 03
Fairville "		9 39		2 09
Waterloo "		9 45		2 15
Auburn "		10 00		2 30
Garrett "		10 15		2 45
Arcola "		10 23		2 53
Ft. Wayne ar.	2 35	10 45	9 55	3 00
Ft. Wayne lv.	2 45	10 50		3 10
Hartford "		11 23		3 43
Bluffton "		11 38		3 58
Montpelier "		11 48		4 08
Muncie "		12 28		4 48
Winchester "		12 48		5 08
Ridgeville "		12 58		5 18
Portland "		1 13		5 33
Warsaw ar.	3 11	1 23		5 45
Warsaw lv.		1 25		5 50
Wyatts Lake "		1 31		5 56
Plymouth "		1 48		6 13
Bourbon "		1 58		6 23
Bristol "		2 08		6 33
Elkhart ar.	3 45	2 20		6 45
Elkhart lv.		2 30		6 55
Goshen "		2 45		7 10
New Paris "		2 58		7 23
Middlebury "		3 08		7 33
Nappanee "		3 18		7 43
Wakarusa "		3 28		7 53
Bremen "		3 38		8 03
Lapaz "		3 48		8 13
Plymouth ar.	4 15	4 00		8 30
Plymouth lv.	4 20	4 11	3 30	8 35
Rochester "		4 31		8 55
Van Wert "		5 22		9 45
Lima "		6 15		10 40
Bluffton "		6 53		11 18
Findlay "		7 34		11 59
Carrollton "		8 03		12 28
Kenton "		8 29		12 54
Marion "		8 58		1 23
Galion "		9 13		1 38
Crestline ar.	5 10	9 30	4 53	1 55
Crestline lv.	5 20	9 40	5 00	2 05
Galion "		10 05		2 30
Bucyrus "		10 20		2 45
Mansfield "	6 05	10 45	5 45	3 10
Wooster "		11 55		4 20
Orrville "		12 20		4 45
Akron "		1 20		5 45
Hudson "		1 45		6 10
Cleveland ar.	7 45	2 30	6 30	6 55

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, APRIL 2, 1902. NUMBER 13.

The Restitution.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"They Shall Be Mine."

MAL. iii. 17.

"They shall be mine!" oh, lay them down to slumber,
Calm in the strong assurance that he gives;
He calls them by their names; he knows their number,
And they shall live as surely as he lives.

"They shall be mine!"—they as on earth we knew them—
The lips we kissed, the hands we loved to press;
Only a fuller life be circling through them,
Unfolding youth, unmanging holiness.

"They shall be mine!" Thought fails and feeling falters,
Striving to sound and fathom Love Divine.
All that we know—no time the promise alters—
All that we trust—our loved ones shall be thine.

Communicated.

Conversions under Apostolic Preaching. No. 3.

Cornelius and his party. Acts x. At this date 36 A. D., a new phase in Christianity begins. "The door of faith is opened to the Gentiles" and they are introduced into the church on a perfect equality with Jewish discipleship. Christianity is to become a world religion instead of being confined to one people. Prophecies of the old Scriptures had contemplated this change, and the time was here for its introduction. The prime mover in the work is not Paul, though pre-eminently the apostle to the Gentiles by special choice and qualification. There were good reasons why he was not employed to begin the work which he afterward entered on and prosecuted with so much zeal. "Peter the apostle" especially "to the circumcision" is the one. In the council at Jerusalem several years after he refers to this in the following words, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the Word of the gospel, and believe." Acts xv. 7. Paul was feared and suspicioned by the disciples. For him to initiate the work of extension might have precipitated a schism in the church. The giving of the Word to Gentiles required preliminary steps falling in the domain of the supernatural. The national prejudices, the exclusiveness of Judaism were not laid aside by the Christian Jew. The admission of Gentiles into the church was a mystery to be cleared up, a problem to be solved by the highest authority. The principal subject of this interesting history is a Roman official of Cesarea, a commander of a hundred men styled the Italian band, or cohort, as distinguished from native soldiers quartered there. This man was a Jewish proselyte; perhaps "a proselyte of the gate" who had adopted the spirit and devotion of the Jewish faith without yoking himself with the law. Cornelius must have a vision, and Peter must fall into a trance. These are parts of the divine programme in bringing Gentiles into covenant relation. Cornelius' vision was was about the 9th hour, or 3 o'clock in the afternoon, and Peter's trance about the 6th hour or noon on the morrow after, 21 hours later. The angel seen in vision by Cornelius tells him to send men to Joppa to call for one Simon, whose surname is Peter; who lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do. The angel does not tell him. It does not pertain to his mission to give instruction touching the way of salvation. God's embassadors are men chosen and qualified for preaching the gospel. Into their hands God had committed the "word of reconciliation," and it remains in the hands of human agencies today to administer. Cornelius must know whether a Gentile, however pious and devout, is entitled to specific favor in the matter of a better knowledge of Jehovah's ways, an acquaintance with the new religion, a report of which had already come to his ears. Without that vision and the angel's instruction as to what steps to take he would have remained the same devout man and almsgiver, but ignorant of God's specific plan for saving men: and ignorant of an open door of faith to the Gentiles. Peter will tell him what he ought to do. But between Peter, in common with his fellow countrymen and the Judean Christians, and Gentiles there is a barrier, a middle wall of partition that must be broken down. To this end was his trance and what he saw. It is about noon, the deputation from Cesarea is approaching the place. Peter is on the housetop and very hungry, the midday meal is being prepared below. Peter went to pray but fell into a trance, and in this state saw heaven opened and certain vessels descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came to him a voice, "Rise Peter, kill and eat." But Peter said, not so, Lord, for I have never eaten anything that is common or unclean. This mixed mass of animals and fowls of every unclean sort was not an inviting diet to one like Peter, educated by law to discriminate between clean and unclean animals. The voice spake unto him a second time, "What God hath cleansed that call not thou common." Thrice this was done and the vessel was received up again into heaven. While Peter was pondering the vision touching its meaning, the company from Cesarea had arrived at the gate and calling aloud they asked, is that Simon who was surnamed Peter lodging here? Peter is informed of the presence of the three men from Cesarea and advised to go down and go with them doubting nothing. The salutation through, Peter inquires concerning the object of their visit. They answer in a few words and to the point, in a manner to conciliate this Jewish apostle, and put him on good terms with them and the man they represented, if this were necessary. They set forth the character of the centurion and tell of the angel's words to him. They are careful to state that he was of good report among all the nation of the Jews. The racial and national prejudices and exclusiveness of the apostle are gone, and these Gentiles are invited in and lodged after the true Eastern style, until the next morning. It is presumable that the day of this meeting of the apostle and the deputation from Cesarea was the weekly Sabbath on which the apostle refused to travel. On the morrow Peter with six of his brethren went away in company with these men and by nightfall had put the greater part of the distance to their destination behind them. In the meantime Cornelius was busy making preparation for the meeting. He had called together his kinsmen and near friends, and when Peter and his company arrived about noon of the second day, he found many that had come together to hear the message of salvation from his lips. The mistake of Cornelius in paying undue homage to a man was promptly corrected, and Peter began his talk to the assembled company of anxious listeners. His first words are, "Ye know how that it is an unlawful thing for a man that is Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." ver. 28. That vessel filled with animals and fowls so objectionable to a Jew had had the desired results. The meaning of the vision was plain. It signified "that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. iii. 6. I once met a preacher who contended that Peter's vision was designed to show that all the unclean animals interdicted by the law were clean; that Israel's dietary was to be no longer restricted to certain animals, but that they could kill and eat all, bear and buzzard and what not. Peter did not so understand it. The vision of Cornelius was rehearsed in the presence of all. Peter has a good audience, anxious to learn the truth. Cornelius speaking for himself and those present says, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." As further proof of the great change wrought in the mind of the apostle are these words, "Of a truth I perceive that God is no respector of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him." This broad view, this catholicity of faith found in Peter is destined to extend to all the Jewish Christian churches; but not without the exercise of wisdom and caution on the part of the apostles. Opposition to this would be met with, and strenuous efforts made to confine the new religion within the pale of Judaism.

PETER'S MESSAGE TO THESE GENTILES.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all) that word I say, you know, which was published throughout all Judea, and began from Galilee after the baptism which John preached." The place where first preached was Galilee; the time just after John's preaching; the preachers, primarily Jesus followed by the twelve. The text above quoted reads, "Preaching peace by Jesus Christ." The effect of his preaching was peace or reconciliation. What he proclaimed was the gospel of the kingdom. John's preaching stopped when he was put in prison, and just after this Jesus began preaching in Galilee. The record reads, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom." Mark i. 14. There is no contradiction between what Peter said and the record by Mark. Of the twelve at the time when chosen it is written, "He sent them to preach the kingdom of God." Luke ix. 2. The gospel proclaimed to Israel beginning in Galilee and by Jesus himself; and throughout all Judea sounded by the great Teacher and his disciples was the same gospel. Peter preached to the Gentiles at Cesarea, the gospel of the kingdom, with the facts of his death and resurrection. No one who cares a fig for language need make a mistake as to what the gospel relates. The kingdom burdened every sermon delivered in the towns of Galilee and Judea, during our Lord's brief ministry of one year; and after his ascension, under the inspiration of the Holy Spirit apostles and evangelists echoed and re-echoed the same glad tidings, not alone within the narrow bounds of Galilee and Judea, but in "the regions beyond," and in all the world, as the great commission enjoined. The courtiers of Cesar heard and the dwellers in distant Spain and the still more distant isles of the west caught the sound from the lips of Paul, the great evangelist of the nations. While Peter was yet speaking and setting forth the claims of Christ "the Holy Spirit fell on all them that heard." Seeing this they of the circumcision, the six disciples who accompanied Peter from Joppa, "were astonished because that on the Gentiles also was poured out the gift of the Holy Spirit; for they heard them speak with tongues and magnify God." If any of the national feeling toward the Gentiles was still cherished by these six fellow disciples of Peter, what they heard was sufficient to convince them that "God had granted to the Gentiles repentance unto life." Acts xi. 18. The evidence of God's favor to the nations outside of Juda is overwhelming. "Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we." Some time after this when Peter had come to Jerusalem and his conduct toward the Gentiles being called in question by those of the circumcision, in rehearing the matter before them, referring to the outpouring of the Holy Spirit at Cesarea he said, "Then remembered I the Word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit." "Immersed in water; immersed in Holy Spirit." Diaglott rendering. He is also reminded of the Pentecostal outpouring and says, "The Holy Spirit fell on them, as on us at the beginning." According to Peter it is a baptism in Holy Spirit in both cases—of the apostles back there; of Gentile believers at Cesarea. It is a miraculous sign in both cases. Plainly this on the very surface of the language. At the Pentecost it was the credential of the apostles, proof of Christ's resurrection, and this Spirit dictated the [illegible] thoughts of these same apostles. [illegible] that the truth, the converting power could reach the minds of the devout Jews out of every nation under heaven—reach them in the languages in which they spoke and thought. At Cesarea the Gentile believers spoke with tongues or in various languages, and this was indubitable proof that God was granting them all the Jewish disciple could lay claim to—remission of sins, eternal life and the kingdom, in a word joint-heirship with those belonging to the "commonwealth of Israel." With this miraculous proof of acceptance before them what ground had any Jewish disciple present to forbid the baptism of Cornelius and his company? Who could withstand God? for such, any opposing action or word would be. "And he commanded them to be baptized in the name of the Lord." Water was necessary in order to the obedience of faith, as in all other cases of conversion under the commission, "He that believeth and is baptized shall be saved." Let modern proclaimers of another gospel be warned, who presume to set aside water baptism on the ground that Paul says, "There is one baptism" concluding that baptism in or with Holy Spirit is the "one;" the one with which they know (?) they were baptized at a certain "great revival;" and this baptism of Cornelius and his party is brought forward as proof that men and women are today [illegible] with Holy Spirit when under [illegible] conviction and agonizing in prayer. What a delusion! Nothing modern is parallel to that case at Cesarea. There have been some very strange freaks and phenomena of the human mind which have been ascribed to the operations of the Holy Spirit whereas, in truth, they could be traced to the influence of mind upon mind in the sphere of natural law. Take the marvelous experiences occurring in connection with the preaching of Peter Cartwright, something less than a hundred years ago when what was supposed to be the Holy Spirit would seize men and women and prostrate them on the ground and make them cry for mercy; turning the camp-ground, which was quiet a short time before into Bedlam, confusion indescribable. Strong men outside the churned circle would start for the camp-meeting a horseback, resolved that the influence should not affect them; but coming near the grounds would, in spite of themselves, begin to feel a strange spell coming on them, and turning their horses would ride away swiftly, but would become so completely overpowered as to drop from their horses like dead men. There was nothing like this under apostolic preaching. All that is necessary to get up an exhibition of this kind is a magnetic preacher and an audience ignorant and superstitious.

J. L. WINCE.

Genesis. Chap. 42.

1. And when Jakoob became aware that there was buying going on in Algyptos, he said unto his sons, Why are ye taking things easy?

2. Lo, I have heard that there is grain in Algyptos; go down there and buy for us a little food, that we may live and not die.

3. And the ten brethren of Jooseph went down to buy grain from Algyptos.

4. But Benjamin, the brother of Jooseph, he did not send with his brethren; for said he perchance he might get sick.

5. And the sons of Israel went to market in the midst of those who were coming; for the famine was in the land of Chanaan.

6. And Jooseph was the ruler of the land; he was selling to all the laity of the land; and when the brethren of Jooseph had come they did homage to him on their face to the ground.

7. And when Jooseph saw his brethren he recognized them, and estranged himself from them, and talked harshly to them, and said unto them, Whence have ye come? And they said, From a land of Chanaan to market food supplies.

8. And Jooseph recognized his brethren, but they did not recognize him.

9. And Jooseph was reminded of his dream-visions, which he saw, and he said unto them, ye are spies, to examine the footprints of the land have ye come.

10. But they said, No, no, lord, to buy food-supplies have we thy house-servants come.

11. We are all sons of one man; men of peace are we; thy house-servants are not spies.

12. And he said unto them, no, no, but to see the foot-prints of the land have ye come.

13. And they said, Thy house-servants are twelve brothers in a land of Chanaan; and lo, the younger is with our father today, and the other doth not exist.

14. And Jooseph said unto them, This is what I've said to you, saying ye are spies.

15. In this way will ye show yourselves; by the health of Pharaoo ye shall not have gone hence unless your younger brother shall have come here.

16. Send one of your number and take your brother; and ye shall be led away until your words become manifest, whether ye are true or not; and if not by the health of Pharaoo surely ye are spies.

17. And he put them onward for three days.

18. And he said unto them on the third day, Do this and ye shall live; for I fear God.

19. If ye are men of peace, let one of your brethren be held back in prison, and do ye go and conduct the marketing for your food supply.

20. And lead your younger brother unto me, and your words will have been proved trustworthy; but if not ye shall be put to death; and they did in this wise.

21. And each one said to his brother, Yes, we are in acts of sin about our brother, because we disregarded the tribulation of his soul, when he besought us, and we did not hearken to him; and on his account hath this tribulation come upon us.

22. And Hroubeen answered and said unto them, Did I not talk to you saying, Do not wrong the boy, and ye did not hearken to me? And lo, his blood is being required.

23. And they did not know that Jooseph heard, for the interpreter was between them.

24. And turning away from them Jooseph lamented; and he returned again unto them, and spake unto them, and took Sumeoon away from them and bound him in their presence.

25. And Jooseph commanded to fill their earthen vessels with grain, and to give each one's money back into his sack and to give them provisions for their journey. And it occurred to them in this wise.

26. And putting their grain upon their asses they departed from there.

27. And when one of them had untied his pouch to give fodder to his asses where they had camped he saw also the bundle of his money and it was in the mouth of the pouch.

28. And he said to his brethren, My money hath been returned to me; and lo, this is it in my pouch. And his heart stood out, and they were all disturbed, saying to one another, What is this that God hath done unto us?

29. And they came to Jakoob, their father, in the land of Chanaan, and told him all that had occurred to them, saying.

30. The man, the lord of the land talked harshly to us, and put us in prison as spies spying out the land,

31. and we said to him, We are men of peace; we are not spies.

32. Twelve brethren are we, sons of our father, the one doth not exist, and the little one is with our father today in a land of Chanaan.

33. And he said unto us, the man, the lord of the land, In this way shall I know that ye are men of peace; leave one brother here with me, and taking the marketing of your food supply for your household, do ye depart.

34. And lead unto me your younger brother, and I shall know that ye are not spies; but that ye are men of peace; and your brother I will give back to you and ye shall do commerce with the land.

35. And it came to pass that in emptying their sacks, each one's bundle of money was also in his sack, and they saw the bundles of money they and their father, and were afraid.

36. And Jakoob their father said unto them, Yehave made me childless; Jooseph is not, Sumeoon is not, and will ye take Benjamin? And these things have come upon me.

37. And Hroubeen said unto their father, Kill my two sons, if I do not lead him unto thee.

38. And he said, My son shall not go down with you, because his brother is dead, and he alone is left, and it will come to pass that he will be taken sick on the journey ye are going, and ye will lead down my old age with sorrow to the grave (hades).

COMMENT.

The reader will observe that the vessels for the grain were earthen vessels "enclosed in sacks and to balance these on the asses they had "pouches" which hang on the other side and which contained "fodder" for the asses and possibly their own food and other supplies for their journey. This is not brought out in the C. V. or R. V. The "bundles of money" the reader will observe were put in the "pouches" and not in the sacks which contained "the earthen vessels."

R. V. translates "old-age" "gray hairs."

The gist of the story is fairly given in this chapter; but as the reader may see by comparison the text is not accurately followed, and a multitude of little things are omitted, changed or slurred over in the C. V. and R. V. as usual.

CHAS. GARDNER.

Read and Heed.

The man who can charm and gratify his club with the brilliance of his conversation and the keenness of his wit, but who never contributes any intellectual stimulus to his wife or children, ought to be sent to a penitentiary. The woman who wins eulogistic resolutions for her genius in decorating a church or bazaar, but whose own home exhibits not a single sign of her decorative gifts, ought to be set to scrubbing floors till she has learned a better way. The young man who expends so much politeness over somebody else's sister as to have none left for his own, will make that other girl as miserable some day as he now helps to make those who have to live with him. Shall I venture also to say that the young woman who has no ambition to be an angel in her own home, will never be made one anywhere else, not even by the endearing insistence with which some effusive young man calls her by that name?—*Dr. Chas. A. Berry.*

"Let us carry into the commonest facts of daily life, into the street, the market, social meeting, every gift and grace of love that can be received through the soul's communion with the divine."—*Lilian Whiting.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 2, 1902.

Jesus and the Mount of Olives.

Brethren and sisters,—when I went to my desk to prepare to obey the command to "Feed the Church of God which has been purchased with the precious blood of Christ,—I had an earnest desire to become more intimately acquainted with the purchaser. As you know,—perhaps, we lived in the South some 15 or more years,—beginning soon after the war which liberated the slaves,—and at times employed a number of the freed-men and women,—one family being with us nearly all the time we were there; we frequently heard them tell how anxious they were when put up at auction, for some *good* massa to buy them; and how indignant they felt when they were knocked down at a low price; and when a strange planter bought them, how they wondered what sort of a person he was, as if to read in advance, if possible, what the future had in store for them,—whether life would be tolerable, or

NOT WORTH LIVING.

Well, I thought of our once being slaves of sin,—that is, servants of sin, and the apostolic word occurred to me, "Do you not know, that to whom you present yourselves slaves for obedience, his servants you are, to whom you are obedient, whether of sin to death, or of obedience to righteousness." I then thought of our *purchaser*, and how differently we were situated. O, what a price he paid! He paid all he had! He gave himself for us!! How could we expect cruel treatment from him after that!! And then the apostolic Word again came to my relief: "He that spared not his own Son, but delivered him for us all, how shall he not with him, also freely give us all things?" Ah, could he consistently do anything else? It would be sinful to doubt him at any time,—how much more under such amazing circumstances. I had no doubts respecting the character of our purchaser. But still wanted to be more intimately

ACQUAINTED WITH HIM,

and his acts of love, so in fact, I prepared this meal for myself, and the best I can do, is to invite you to share it with me, such as it is; the invitation is most cordial, I assure you. With a view to a more intimate acquaintance with Jesus, I invite attention to Luke xxii. 39, "And he went out to the Mount of Olives." Mountains are monuments erected by the God of nature. Like islands, they dwell apart,—and like them they furnish us a retreat once in awhile from the confusion, noise and bustle of the world of business. Many a meditative mind has found in their silence, leisure for the most continuous thought, and in their Patmos-like seclusion the brightest visions and largest projects have evolved; and by a sort of *over-mastering attraction*, they have drawn to themselves some of the most memorable incidents in human history. We do not wonder that excited fancy has sought for relics of the ark on

THE TOP OF ARARAT.

And in the grim solitude of Sinai it is solemn to remember, and easy to believe that Jehovah has spoken here. Elijah has made Carmel all his own as it were, and the death of Moses must ever give Pisgah a diadem. The words of Jesus seem still to linger among the hills of Galilee,—and the lilies there forbid us to have anxious thought about clothes to wear; and the twittering birds no thought for tomorrow. But though heavenly wisdom spake on the hills of Galilee, and excellent glory lighted up the top of Tabor, there is another height to which the disciples of Christ revert with fonder memory, and which they tread with softer step,—that mountain where beyond any spot in Palestine, where

GOD WAS MANIFEST

in the flesh of Jesus,—where he our great Intercessor was wont to pray,—where he wept over Jerusalem; on whose slopes he blessed the little apostolic band, and sent his message of mercy to mankind—the mountain at whose base lay Bethany and Gethsemane,—on whose sod his feet last stood, and where they will stand again in vastly different circumstances,—the Sabbatic, pensive and expectant Mount of Olives!"

It is around this monument I want all your thoughts to revolve at this service. To learn the mind which was in Christ, and so the mind which is in God, let us confine our view to that little spot and ponder those scenes in

THE SAVIOR'S HISTORY,

and those words in the Savior's ministry of which the theatre was Olivet. And while we do this partly to get materials for faith and hope and love, let us keep a special eye on the suppliant Savior. That we may intimately know and appreciate our Intercessor above, I think there is no way so excellent as to get acquainted with that same Jesus while here below.

The first thing Olivet reminds me of is the Savior's pity for his deluded and perishing countrymen,—"On a pleasant evening in spring, the Holy Land looked beautiful and the people appeared happy,—it was about the time for the blush of the pomegranate, and the tender scent of the fragrant vines, and the nestling doves in their murmuring joy, and no doubt the colts and lambs were full of their crazy gambols, and the people too felt the vernal glee. It was the paschal time, and the highways resounded with shouting pilgrims on their way to Jerusalem. From Hermon to Zion it was one long stream of music and merry hearts,—and even around the Man of Sorrows it looked like

A DAWN OF JOY.

The people at last seemed to guess his mission and suspect his destiny. They tore down the palm branches, and rent the welkin with the shouts, Hosannah to the Son of David; and thus were conducting him in triumph! But why this

SOLEMN PAUSE?

this slackened gait, this quivering lip? this tearful eye? Jerusalem is in full sight,—it is only just over the narrow valley—so near that the stones in the temple may be counted, and the tunes of mingled gladness may be heard from the crowded streets. It was a goodly sight,—the true God's sanctuary, the crowding population—God's ancient people,—and more than all this, there was the thought of happy meetings, and blessed homes on which this evening's sun would set. But he on the colt saw another crowd and heard another shout.

HE SAW THE DARKNESS

that would come over the city, he saw in advance the cross erected; and heard the frantic mob shout, "Away with him; away with him; crucify him, crucify him; his blood be upon us and our children." He saw another sight,—across the gulf of forty years he could see as clearly as then he could see the city across the valley of Jehoshaphat, and saw their dismal and awful prayer fulfilled,—his blood be upon us and our children. He saw the Roman eagle swoop down, and in the straitness of that siege saw things from which

HIS PITEOUS HEART

shrank away. He saw, too, the goodly stones of the temple tumbled down, and barley growing in silent fields where now so many footsteps tripped,—no temple, no ephod, no priest, no passover. He beheld the city, and wept over it, saying, "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." There's a solemn lesson for us all here,—some may share a Savior's tears who may never profit by his blood.

The Mount of Olives reminds us of the Savior's agony to save. At the foot of the mountain, between two paths leading over the hill to Bethany is a little enclosure called Gethsemane. And, until a few years ago, it contained some singularly large and very ancient olive trees. Being at a convenient distance from the noisy city Jesus often resorted thither with his disciples; and here under the shelter of the olive branches when the city gates were closed and no footfall heard he enjoyed

HIGH COMMUNION

with his heavenly Father; and this fellowship endeared the place. Others would go home to sleep, but Jesus would go there to pray. We read that every man at even went to his own place, but Jesus went to the Mount of Olives. The Son of Man had no dwelling of his own; but Gethsemane was his closet, John vii. 53; and viii. 1,—there he entered often, and shut the door and prayed to the Father,—and doubtless the memory of those hallowed moments, and the sunshine of heaven opened the scene of his

HIGHEST DELIGHTS

caused him to select it as the fittest place for the deepest of all his sorrows; when he who knew no sin, was about to be numbered with transgressors. It must have been a [illegible] appalling thing to him as he looked into the cup of trembling that was [illegible] to his hand. To be made a [illegible] was a new thing to him. He seems more amazed as he realized that [illegible] coming into such contact, or [illegible] with the very thing his soul [illegible], and be

NUMBERED WITH TRANSGRESSORS.

His hand was too gentle and [illegible] to cast the cup away,—but, in an [illegible] easy of pain and bloody sweat he prayed that it might pass from him. It was the flesh that cried out; he was made like unto his brethren. But thank God he rallied from that paroxysm of woe, he found himself in an angel's strong arms, and the mighty conflict was then well nigh over,—the cross had no terrors now,—the sepulchre no gloom; the bitterness of death had past, and Judas and his torch-light band could not come too quickly now."

So, the Mount of Olives is identified with the supplicating [illegible] the Lamb of God, and so [illegible] as the great example in prayer [illegible] plications which ascended on those solitary nights, when of the people, there were none with him, survive in no human record,—yet doubtless—we will be eternally indebted to

THOSE LONELY HOURS

when the Son of Man, the Man of sorrows, watched and prayed upon the Mount of Olives, if it be ours to get there. Only the petitions offered in Gethsemane have been preserved to us; and the 17th of John records a long and fervent prayer, offered, in all likelihood, in some quiet spot near the same venerable mountain's base. Did you ever notice the form of the Mediator's prayer? It was absolute, "Father, I will." But in praying for himself, how changed the language and tone! "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt" "Now is my soul troubled,—and what shall I say, 'Father save me from this hour; but for this cause came I unto this hour. Father glorify thy name." A lesson of much profit may be learned here, viz., that the best preparation for trial is habitual prayer. Long before it became the scene of his agony Gethsemane had been the Savior's oratory. It says "He oftimes resorted thither." But when the hour of darkness came, and he, as it were, had to tread

THE WINE-PRESS [illegible],

he found that even he had [illegible] been there too often; and so, brethren and sisters, it will be the best preparation for our own days of darkness and scenes of trial, to resort often thither, in anticipation of any trials that await us; and thus bespeak mighty help against its time of need.

The Mount of Olives recalls to us the Savior's affection for his own. There are many relations which link people together,—and the instinct of endearment created by that relation is in some instances intensely strong. A brother knows how he loves his brother—but their love to one another will not explain a Savior's love to them—Jesus is a friend who sticks closer than a brother; a friend whose love will stand much severer shocks. A mother knows how she loves the infant in her arms, and how little she would grudge the hours spent in watching

HIS FEVERISH SLUMBER,

and the health she lost in restoring his,—but that will not tell how the Savior loves his own. She may forget,—he cannot forget those whom he has purchased by his precious blood. And, from the words of the spirit we take it, that only the most sacred of all human relations can in any measure compare with it; and even that but faintly. It says, "Husbands, love your wives, even as Christ [illegible] the church and gave himself for it that he might sanctify it, and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish; so ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh,—but nourisheth and cherisheth it, even as the Lord the Church; for we are

MEMBERS OF HIS BODY,—

of his flesh, and of his bones. This is a great secret,—but I am speaking concerning Christ and his congregation. Brethren and sisters, the love of Christ is not a fickle love. It was an ineffable love that directed his steps from Jericho to Jerusalem, in readiness for the cross,—and let me say that the bloody sweat of Gethsemane did not exhaust his love,—the desertion of his disciples did not dampen it,—and the soldiers' buffeting and the rabble's shout did not disgust it. Love to man was one of the last things that left the heart of Jesus,—and the darkness of Golgatha had not eclipsed it,—nor had the tomb-damp of Joseph's sepulchre tarnished it,—on rising it glowed so fervently it set hearts on fire on the way to Emmaus, and after lighting up one little company after another for 40 days, in a burst of final blessing he vanished from them into heaven. But before this he had promised to come again and receive his disciples to himself. Let us now look again at the means employed to overcome the

WORLD AND THE FLESH,—

and sit down with the Father on his throne. In Luke vi. 12 we read: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer." What an astounding statement! Think of it,—hour after hour one solitary voice rises and falls. O, what fervency, what earnestness, what importunity!! The cold dews fall upon him unheeded,—the morning breaks, and the darkness passes away, and still he prays, and

CRIES AND WRESTLES.

Think of it,—this was he who knew no sin; he whose labors, and sufferings were ever with God in thought and affection,—and who was never ensnared by any worldly avocation, nor defiled by any worldly assimilation, whose very soul was the temple of the divine presence,—and whose heart was the altar upon which unquenchable fire of divine love ever burned, and sent forth the ever-ascending incense of adoration and praise. Yes; this is he who continued all night in prayer, where no eye could see, no ear hear but that of God whom he sought that he might more completely lose himself in the embrace of paternal love. This shows us the source of the ineffable words that fell from his lips by day; this explains the announcement that he spake only

THE FATHER'S WORDS.

Say, are we stronger than he? Are our foes less? O, then, how important is it that we should pray! Compassed with infirmities, our strength utter weakness; our minds weak,—all surrounding influence for evil,—how important that we imitate Christ, and pray, ever pray, pray without ceasing,—and in everything give thanks. This is when we have tribulation in the world,—and this is when we need peace in Christ to offset it. But joined to the injunction is that to watch, lest we enter into temptation,—and to watch because we know not at what hour the Lord may call for those who are his. It is only those who are ready to go in. God grant we may all be ready. Amen, and amen.

Consoling Thought.

"Good men of all ages, when they have seen the wicked triumphing, the poor despised and down-trodden, and the ungodly lording it over God's heritage, have sometimes been ready to lose their confidence and sink into despondency. The God of this world has so alarmed and disquieted them, that they have almost forgotten him who sitteth upon the throne of the universe, and controls and governs in infinite wisdom, goodness and mercy. Clouds and darkness may for a time be round about him, but *righteousness* and *judgment* are the habitation of his throne. "Child of God! Lift up thy head, trust in God thy Savior: exercise a true and living faith."

"The Spirit in 1 John xiv. 18 says, "Perfect love casteth out fear." But what is fear? We once read that Lord Bacon said, "Nothing was to be feared but fear." We understand there is a servile fear, and there is a fear that is filial. The former must be the kind of fear upon which Shakespeare remarks, "Fears make demons of cherubims. Fear is reverence. Fear is adoration. Then, again, coming back to the servile line, Aristotle says, No one loves the man whom he fears. Religiously, fear is the mother of safety; for so long as we fear God it will be impossible for us to treat his law with levity, or to modify the standard of his discipline."

"This is the victory that overcometh the world, even our faith." Faith conquers fear; great faith means triumph, small faith means dejection, hesitancy and lost opportunities. Faith gives courage, resolution, energy,—and, as some one long ago said, "laughs at impossibilities, and cries, It shall be done."

Love is a stern disciplinarian. Do we realize this as we should? A life of love means a life of sacrifice.

One who is true to God, cannot be false to men. One who is false to men cannot be true to God.

It is often pretty hard to get over the *fear* of man sometimes; but we think it is more difficult still to get over the favor of man.

One might about as well expect to drive a plowshare through a wasp's nest, in open day, and not be stung, as to be truthful without giving offence.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

You cannot know men, brethren, so long as you please them. Nor can you read any character whose ambitions you constantly gratify. Russell Lowell once pithily said, "There's a deal o'solid kicking in the meekest-looking mule." We can testify to this fact, for the meekest looking mule could kick with his fore-legs as well as his hind hoofs. The way out of self-importance is to live in constant sympathy with a divine idea. He who lives night and day with the Son of Man will be delivered from the vexation and torment of self-exaggeration.

At the dedication of "Shiloh Tabernacle" at Dowie's Zion City on last Monday the "Dr." spoke from the text "Until Shiloh come." He said: "I have pondered over that word, and I do not take the authority of the commentators. Shiloh does not mean Christ. It means this City of Zion. Here, according to that prophecy, will go forth missionaries who are to convert the world. Here Christ is to come. Here is to rise the water the book of Isaiah tells of. I know this is so. Do you accept my interpretation? Say yes or no." "Yes" answered the crowd. "Then we will incorporate it in our creed" said Dowie. We give this as a sample of what is taught by this man; and how he runs his followers. We are to *try* the spirits and see if they be right. We have nothing to try them by but the Word of God, and Dowie does not answer up to this standard.

Selected.

Bearing the Cross.

Much is said among professed Christians about bearing the cross; but we fear little is understood or really practiced in this matter. Men are all naturally in love with this present world. To this world we must become crucified. Crucifixion is a hard death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto us."

Most professed Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting sometimes, and give some thing to support the gospel, they may keep their covenant with the world: but, "If any man love the world, the love of the Father is not in him." How, then, are we to be separated from the love of the world, and be crucified unto it?

1. By a believing view of the Lord Jesus Christ, who became poor, was despised of men, a man of sorrows, acquainted with grief, endured reproach, resisted temptation, though he "suffered being tempted;" when he was reviled, reviled not again, murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his soul in agony—all this he bore and no lisp of impatience ever escaped him.

Would you be crucified unto the world? We learn of him: contemplate his poverty, his life, his sufferings, his resignation, his patience, his loving and forgiving spirit, till the whole mind is humbled within you: and then realize this truth, "If so be we suffer with him, that we may also be glorified together." Rom. viii. 17. Do you ask what it is to suffer with him? We answer, To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads us to say:—

2. If you would bear your cross and be crucified unto the world, remember every trial of your life, whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God who willeth not the death of the sinner, but who is seeking by all these trials to crucify you unto the world, and fit you to be glorified with his Son Jesus Christ.

How shall this design of our heavenly Father be accomplished? It can not be, unless you bear your cross. Do you ask again, What is it to bear my cross? We answer, It is to suffer all the trials of which we have spoken, patiently. You are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If you do, you do not bear the cross. And though you should speak like an angel in meeting, yet if you fret and complain, under any of the trials of life by which God is seeking to crucify you unto the world, it is hypocrisy for you to talk about bearing the cross, you are but deceiving your own soul. God has assured us, "all things work together for good to them that love him" (Rom. viii. 28); yet, you can murmur, fret, and complain at those things which God has permitted or appointed!! Alas, alas! Do not dream you are ripening for the kingdom of God while this is the case. No, you are ripening for death—for perdition.

Tripped by his Pastor.

A worthy old gentleman had one weakness—a habit of absenting himself from church upon very slight pretext. One Sunday, which was a little cloudy but, by no means inclement, he was not found in his place. The next morning at unlearly hour, as the pastor was standing on his doorstep, who should come along but this old man, perched on a load of wood, his hat and overcoat, his hair and beard, all white with the thickly falling and fiercely blowing snow! Seeing the pastor, he halted to pay his respects and exchange a friendly word.

"Good morning," said the old man. "All well?"

"All well, thank you."

"Sorry I could not be at church yesterday."

"Yes, I missed you."

"Well, the fact is, it was such a bad day, and the weather threatened so much, that I thought it was too bad to venture out, and the—"

"Yes, it is fine, pleasant weather today," said the pastor. "If we should have as fine a day as this next Sunday, I shall look for you at church."

The old man blushed, and manifested a desire to break off the conversation—during all of which it seemed as if he were inwardly saying, "Caught this time."

"There is no power like love. I loved my little boy long before he loved me. One night I heard him say to his mamma, when he thought me asleep: "I love papa." What a thrill of joy that gave me! I had loved him from infancy, but now he was beginning to love me. A few weeks before he might have seen me carried out of the house in a coffin, and perhaps, not knowing better have thoughtlessly laughed at it. But now my love for him had got a response. Something like this is the feeling God has when a sinner melts under his love. Love produces love. What a power it might become in our pulpit and Sunday School classes and meetings! The reason we have so little love for Christ is that we are so little acquainted with him. The more intimately we get acquainted with the Son of God the more we shall love him, and we may get acquainted with him by reading about him in his word. *D. L. Moody.*

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

"What Women Like in Men," "What Men Like in Women," and "Husbands and Wives," are the titles of a series of very interesting papers by Rufford Pike, the third of which appears in The Cosmopolitan for April. The same number of The Cosmopolitan treats of Prince Henry's visit, with a series of beautifully printed photographs, under the title of "A Clever Emperor and a Confederation of Nations."

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Lines on the Death of My Parents.

Father and mother are laid away;
To sleep 'til Jesus comes;
Then when he calls on that glad day,
He'll take his children home.

They lived to see the wilderness,
Transformed to fertile fields;
And labored hard in youthful days,
To live when old, at ease.

Of children, seven were born to them,
And three have gone before;
While four are left to mourn for them,
Bowing beneath the blow.

Their home a refuge was for all,
Who claimed the Savior's name;
And many guests that graced their home,
Now sleep in Jesus' name.

May all their children faithful be,
And live for Jesus here;
When called like them in death to sleep,
Their faith will have no fear.

Oh, may the God who dwells on high,
Bless each of us to day;
And while we live we'll ever try,
To do his will always.

E. W. Knapp.

Communicated.

The Church of God.—No. 2.

The term "Church of God" occurs six times, "Churches of God," "Church of the living God," and "Churches of Christ," each once, while the word church is found one hundred and thirteen times in the New Testament. This body is thus designated because of the relation sustained by its members to God and Christ through the gospel. Without hearing, understanding, believing, and from the heart obeying this gospel, it is impossible for anyone to become truly identified with the Church of God, no matter how good the intentions or what the ceremonies that may be engaged in.

When Peter spoke those pungent words on Pentecost, and many anxiously inquired, "What must we do?" the Apostle, full of Holy Spirit, gave this answer, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts ii. 38. Was this injunction followed? It was, for the record further says "they that gladly received his word were baptized" v. 41. What was done? A great number "received the word" of Peter. These "were baptized." On "the same day there were added to them about 3,000 souls." Unto whom this "addition?" "Them," the "disciples." See Acts i. 12-15. How was this "addition" accomplished? By "obedience to the faith" through baptism. See Rom. i. 5; xvi. 26; Acts vi. 7. The persons thus affected by the gospel of God's devising, and so drawn together around one common center, constituted the Church of God; and only when men and women are so united today, on the same platform, can they be properly regarded as constituents of the Church of God.

By what name should this body be known? Sometimes when we tell persons, we belong to the Church of God, we are asked, Is that all the name you have? Another question is here in order, What was the "name" of the Church in apostolic times? "Church of God" is the term by which the collective body of believers was known, because this is what it was. Why call it something else than what it is? If it really *is* God's Church, why call it by someone else's name? Would it not be a grave reflection upon the wisdom of God to apply some other term to his Church to denominate it, when the term he has applied to it, fully meets all requirements? Reader, will you answer these questions for yourself?

Recently a minister asked me, "Do you have a discipline with articles of faith and rules of conduct for the members?" to which I replied that "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction (Greek, paideia—discipline) in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. If those Scriptures can bring about these results, where is there any room for improvement, by imposing something of human invention?

Christ is the Head of the Church. Eph. v. 23; Col. i. 18. The head of a man is the seat of intelligence. The head of a firm or corporation is the one directing that institution. Now, if Christ be the Head of the Church, he has the direction of that body. The body is subordinate to him, as he himself said, "Without (or apart from) me ye can do nothing." John xv. 5. Has he given directions for the government of the Church? If so, what are they? "Go teach (mathēteuo,—make disciples of) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Mat. xxviii. 19, 20. Did those to whom this command was given carry out these instructions? Reference to the Acts and letters of the Apostles will show that they were executed very minutely. Did this consist of, or even embrace, the making of a discipline for the conduct of the Church members? Not at all, for they were told to "teach" those whom they discipled "all things" they themselves had been "commanded." Were these "things" sufficient for the conduct of those disciples? No doubt of it. Then why add anything further? Were they *not* sufficient? In that case Christ has left the Church without sufficient directions for its guidance. Now, we are bound to take one of these two positions:

1. Either Christ through his word and inspired apostles gave rules sufficient for the guidance of the Church during the present dispensation, in which case any further "rules" would only be an addition to that which was sufficient, and so a reflection on Christ's wisdom, or

2. He has *not* met the requirements of the case, and the Church has been left to take care of itself as best it can. But in this event, where is the Christ "in whom are hid all the treasures of wisdom and knowledge?" Col. ii. 3. Where is He who, according to *his* "divine power, hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue?" 2 Pet. i. 3. If, as here stated, he "has given" us these "all things," then where are those who have manifestly added to them?

What do we behold in the world of today? A multitude of "churches," which are not governed primarily and principally in their faith and practice by the directions of Christ the Head of the Church. Their candidates for the ministry are impressed with the importance of the "rules" laid down by the "founders," and are required to solemnly obligate themselves to understand these, and to inculcate and enforce them upon all who come under their jurisdiction. If any become guilty of an infraction of those rules, they are brought to account and dealt with as criminals. Generally more importance is attached to these things, which can at best be but derived from the Word of God, than to the Word itself.

If, as is claimed, "the word of God is the only rule of faith and practice," then why have rules that are manifestly not "given by inspiration of God" and require to be revised and improved every few years? While the systems and regulations of men have inherently in them the elements of dissolution and disintegration, and need therefore to be often recast, "the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Pet. i. 25.

But we are asked "Are not all the different denominations just so many branches of the Church of God?" Do they all "speak the same thing?" 1 Cor. i. 10. Would God they did. Do they all practice the same things? A glance about us will tell the story. Is the Bible capable of so many constructions, and does it furnish excuse or authority for so many different and conflicting systems? Jesus prayed that those the Father had given him might all be ONE, even as he and the Father are one. John xvii. 20, 21. Where is this oneness today? And where has it been in the last seventeen centuries? It does not exist between the "churches." "The falling away" (2 Thes. ii. 1–12) has come; the "departing from the faith" (1 Tim. iv. 1-3) is here—departing from "the faith of the gospel." Phil. i. 27.

Brethren and Sisters, let us examine ourselves and our work whether we be in the faith or not, and whether we can rightfully claim the promise given to the Church of God.

A. H. Zumer.

Heaven Not Far Away.

I recently heard a preacher say to his congregation that heaven could not be far away, because Christ said unto the thief: "Verily I say unto thee, to-day thou shalt be with me in Paradise." Could he reached the same day.

The facts in the case are that such an hope is built upon an assumption. It is assumed that Paradise and Heaven are synonymous words, and relate to the same locality. Very little confidence indeed, can be placed upon any hope which cannot boast of a better base than an assumption.

We learn from the Bible that the original location of Paradise was on the earth; and when finally restored, we will find it upon the earth still. Liddell and Scott define the original word paradise, as a park, or a pleasure ground, an Oriental word, used by the LXX for the Garden of Eden. Who ever heard of the Garden of Eden being located in the skies? Vegetation which was so rich and luxuriant in Paradise, would most certainly require something else beside thin air to sustain it, which can not be found in the sky Paradise.

The words "to-day," or "this day," found in the text referred to are from the Greek word *Semeron*, and must relate to the day, or period of time spoken of in the text or context. It sometimes means a day of twenty-four hours a month or even a year, and sometimes to a day which is a thousand years long.

The day spoken of in the above text relates to the day of the Lord's coming, as is indicated by the request of the thief: "Lord, remember me when thou comest in thy kingdom." This is similar to Paul's declaration, "there is laid up for me a crown of righteousness which the Lord, the *righteous* Judge shall give me in that day," which *day* has not yet come. The close of the verse shows it to be the day of "his appearing."

It is evident that the day spoken of in the text, was not a twenty-four hour day. This we gather from Jesus' words to Mary, after his resurrection, "I have not yet ascended to my Father." Three of those twenty-four hour days had passed, and yet he was still on earth, and had never left it.

Again, if we accept the assumption that heaven and Paradise are the same place, the thief is not in paradise yet, because we have the express declaration of Jesus, previous to his ascension: "No man hath ascended up to heaven." And it is furthermore evident, because he said to the loving companions of his pilgrimage while he was upon earth: "Whither I go, ye cannot come." Can you for one moment suppose that a criminal, who had spent his life in sin and only repented while he was being executed for crime, would be favored by Jesus above all his loving followers? It could not be so. It is too inconsistent to be thought of.

Why is it that men who call themselves ministers of Jesus Christ, cannot accept, believe and defend from corruption the words and declarations of Jesus Christ? Whenever we find a preacher who teaches the people things which are contrary to the words of Jesus Christ, you can be positively sure that such a preacher is not a true minister of Jesus Christ. Neither will such a preacher be recognized by Jesus, when he comes in his kingdom. Jesus prophecied there would be just such preachers. In Matt. vii. 21, 22, Jesus said: "Not every one who saith unto me Lord, Lord, shall enter into the kingdom of heaven. Many will say to me in that day, Lord, Lord, have we not prophecied (taught) in thy name? (as ministers of Jesus Christ) and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you," for the reason that neither their faith or even their practice were according to his will.

Paul was aware that preachers of that kind would arise, and that even the churches would demand preachers who would preach to suit the desires and notions of those who hire them. If they had a desire that "fables" should be preached to them, in place of "sound doctrine," fables would be taught to them.

In this day a preacher who cannot preach a mythical fable of a heaven filled with immaterial, immortal souls, is not wanted. "Fables" in place of "sound doctrine," is the great demand of our day. Paul says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the Word; be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they (the churches) will not endure sound doctrine; but after their own lusts (desires) shall heap to themselves teachers (preachers) having itching ears; (menpleasers) and they shall turn away their ears from the truth, and shall be turned unto *fables*." Bible scholars know full well that the fundamental teaching of the popular church of our day is essentially based on "*fables*."

Those who desire "sound doctrine," must search for it in the Word of God. It cannot possibly be found elsewhere.

Now, I ask, what is the almost universal belief of those who call themselves ministers of Jesus Christ? You will find it expressed in the following hymn:'

"I have to keep I have,
To be glorify,
My dying soul to save
And fit it for the sky."

The majority of so-called Christians engaged in the business of trying to save and fit imaginary never-dying souls for the sky; but Bible Christians do not know anything about any kind of business. Our Bible says nothing about "never-dying souls," never mentions such fabulous imaginative creations of the fancies of unregenerate men. Therefore it cannot be "sound doctrine," but it is an unvarnished "fable," which teachers who preach to please their hearers have turned the people unto.

It is [illegible] to think of how many really sincere and honest-minded people have been turned unto that heathenish "fable," and also that such people do not know but what the Bible is full of just such fabulous nonsense. [illegible] the word of teachers be "blind guides."

The people as well as the preachers, are to blame for this state of things, because they have not followed the instructions found in God's Word. Jesus says, "Search the Scriptures." If they had obeyed that direction, they would soon have detected the fact that their preachers were teaching them fables. The Bereans were commended for being daily Scripture-searchers. They tested the teaching of the apostle by the Scriptures.

We are instructed to try the spirits, (teachers) as to whether they be of God or not. How? by the Word of God. The people need not be deceived if they would but bring the teaching of men to the Holy Scriptures. The Bible is simple enough to be comprehended by the common people. You can understand it, and comprehend its teachings as well as a titled D. D., it is God's revelation to man; you can get it much purer yourself, than you can get it second hand through a clerical hierarchy I would not appreciate second hand theology, any more than I would second hand clothing.

The Holy Scriptures are very far from being a collection of intricate riddles which would require much worldly wisdom to solve. It is so simple that a child can comprehend them, if its mind is not previously filled with traditional rubbish. Paul [illegible] had known the Holy Scriptures, which is able to make thee wise unto salvation." Which faith, said Paul, "dwelt first in thy grandmother Lois, and thy mother Eunice." These godly mothers were doubtless young Timothy's instructors in the Holy Scriptures while yet but a "child." If Timothy as a child could be taught the Holy Scriptures, other godly mothers also who are instructed in the Scriptures, could likewise teach their children. The efforts of clericals to throw an air of mystery about the Scriptures is all folly.

Theological colleges are nothing more than preacher manufactories, and each factory turns out just the kind of goods the factory is designed to make. A Methodist factory will never make Baptist preachers, neither will a Baptist factory turn out Episcopalian preachers, and when they are made, with their various labels attached, such as Rev., Right Rev. "D. D." etc., they cannot be trusted as expounders of the Holy Scriptures; they need yet to be instructed in the Scriptures. They could not begin to be compared with even the child Timothy, after his mother and grandmother had instructed him.

Let a godly man or woman at their own home, take their Bible and concordance (for the same length of time they [illegible] spend in college) and go into an earnest searching of the Scriptures, these titled D. D.'s could not be compared with them as to obtaining a true knowledge of Holy Scripture.

Throw away the idea that the Scriptures are mystical riddles, they are not; they are just suited to the comprehension of the general run of people. The riddle is in the mystical dust which blinds the eyes of the people. Take for instance, the preacher mentioned in the beginning of this article, who does not know the difference between heaven and paradise, and also thinks that Jesus and the thief are in a paradise in the skies, and does not know that paradise, or the garden of Eden is not yet restored. His eyes are full of clerical dust. He needs a little Scripture eye-salve, like many other dust-befogged clergymen.

W. H. Wilson.

"Only what we have wrought into character during life can we take away with us."

The Faith of the Thief on the Cross.

The thief on the cross has been the subject for a great many articles and the cause of many a heated discussion and yet I have never heard his faith spoken or written of "Now faith is the substances of things hoped for, the evidence of things not seen." Heb. xi. 1. What did he hope for? Was it that he might go to heaven when death should relieve him of his sufferings? There is not a word in the record of this even that could be made to teach such an idea. He could only expect to receive the reward promised by the Christ. There was a promise of an inheritance in a future kingdom over which Christ is to rule and those who are obedient in this age shall rule with him. The request of the thief was, "Lord, remember me when thou comest into thy kingdom." Jesus had said Matt. xxv. 31, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Then evidently will the thief be remembered. If he had expected to go to heaven he should have made this request, viz., Lord, remember me when thy spirit goes to heaven. If such had been the request the question would not have been an open one. We are sometimes asked, what did the thief know of Christ? What could he have learned of him at the time of the crucifixion? Nothing in fact. Previous to this he must have heard the gospel of the kingdom preached and have seen some of the miracles performed by Christ as proof of his claim.

Dear readers, did you ever think seriously of the scene of the crucifixion? No artist has ever painted a picture so vivid as the one seen in the language of the New Testament writers. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Likewise also the priests mocking him, with the scribes and elders said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. And one of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us. Under these discouraging circumstances the other rebuked him saying, dost not thou fear God, seeing thou art in the same condemnation? We receive the due reward of our deeds; but this man hath done nothing amiss. In this he confesses his own sins and condemns the Jews for crucifying an innocent person. By this we learn that the thief must have known something of the life and character of the Christ, the Son of God. We see the rabble surging and pushing around the cross and mocking the crucified one and heaping every indignity upon him. The apostles who had followed him during his ministry and had seen the lame and sick cured, and the dead called back to life again, failed to stand by Jesus when he was arrested and accused. But as our Savior said, "I will smite the shepherd and the sheep of the flock shall be scattered abroad." With all their boasting they flee and none stand with him when the trying ordeal comes. After the death of Christ the apostles returned to their business of fishing. They had met with such a defeat that their faith had been shattered. Peter expresses it in one of his epistles when he said, "He hath begotten us again unto a living hope by his resurrection from the dead."

If the hope of the beloved disciples was blasted what must have been the faith of one suspended on the cross and in the agonies of death to confess the Lord Jesus, and request that he remember him when he comes in his kingdom. It is difficult for us to believe under very favorable circumstances when we are led to believe in the risen Christ, not a dying one. I sometimes think we do not appreciate our grand privileges. Isolated ones like myself often complain of being deprived of preaching and church privileges, and yet they have the Bible in which is written so much for our guidance and admonition, and some are so encumbered with the cares of this age that they forget that they have made a good confession. Let us remember the adverse circumstances under which the thief believed in the Son of God. No human aid could help him and one whom the apostles thought would redeem Israel now suffering the agonies of death. His faith was certainly very strong. He surely believed that Christ was the resurrection and the life. If we are but mindful of the many good lessons taught in God's Word there is nothing that can take us from him who died for us. How many very recently have waited for hours in inclement weather to get a sight of the passing train of Prince Henry, who has just visited this country. With all his boasted royalty he would hardly stoop to grasp the hand of one of our poor laborers. Are we looking with the same expectancy for the Christ, the Royal Majesty of the heavens? If so, he will seek for us in the dust of the earth and will find the living ones, the poor and despised of this world whom he will be pleased to call his brethren. We will not have to trace our lineage back for generations, but we will be counted the first fruits. Blessed thought! Let me admonish you in the language of Paul "after having done all to stand." Remembering that if a man strive for mysteries, yet is he not crowned, except he strive lawfully. 2 Tim. ii. 5. If we can not preach or write, we can subscribe for and read The Restitution, and then pass it to some one who may learn the truth from it. Let our prayer be "Jesus Lord, remember me when thou comest into thy kingdom."

D. C. Rousos.

Wealth of Nations.

This subject in connection with our study of divine prophecy, is an important one. The financial growth of the United States has been rapid and perhaps without precedent in the history of nations. Our national wealth is, according to government statistics $90,000,000,000, an increase of $25,000,000,000 in the last ten years. These figures are so enormous as to be incomprehensible. The people as a mass are growing in wealth at this astounding rate. Every year adds $2,500,000,000 to the accumulations of the people of this nation.

The year book of the London Daily *Mail* contains some comparative figures of the wealth and indebtedness of nations which are regarded as of enough value by the authorities at Washington to warrant their promulgamation by the Treasury Bureau of Statistic. In its tables of national wealth it places the United States at the head of the list, of which the principal items are as follows: United States, $90,000,000,000; United Kingdom, $59,030,000,000; France $48,450,000,000; Germany, $40,460,000,000; Russia, $22,125,000,000. The relative public indebtedness of the countries named is given as follows: United States $1,105,000,000; Germany $3,255,000,000; United Kingdom $3,580,000,000; Russia $3,555,000,000; France $6,195,000,000. The ratio of public debt to national wealth is given as follows: United States, 1.4 per cent; United Kingdom, 6 per cent; Germany, 8.1 per cent; Russia 11.1 per cent; France, 12.8 per cent.

Thus does the United States play a very prominent part in the fulfilment of divine prophecy. Please read carefully the fifth chapter of St. James, "Be patient, brethren, unto the coming of the Lord."

Eugene B. Willard.

Obituary.

Died at the home of her widowed mother in the town of Omro, Dec. 12, 1901, Gertrude K. eldest child of Willard and Isabelle Daggett, aged 4 years, 10 months and 13 days, after a long and painful sickness just as we were in hopes her life would be spared, suddenly and without warning came the dread enemy death folding in his cold embrace the form of our little darling. Her death was the result of typhoid fever which less than a year before had taken away her father. She seemed to pass the fever crisis safely, but instead of gaining as we hoped she would, bad symptoms seem to develop. Several doctors seemed to agree that death was due to the breaking of an abcess at the base of the brain which meant certain death. Little Gertie was a beautiful little girl, bright and winsome, and womanly beyond her years, proving herself such a comfort to her mother and the dear little pet of a large circle of relatives and friends. Services at the house were conducted by Elder Dennison of Omro, who spoke a few words of comfort from the text, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." After which we bore the casket containing the little robed form of our darling through the bitter cold of that December day to North Rushford church, where services were conducted by Rev. Decker of Eureka, then we laid her beside her father, till he comes who has said, "I am the resurrection and the life, he that believeth in me though he were dead shall he live."

Your Brother and Sister awaiting the Master's return.

S. S. & N. G. Daggett.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

The subject given me to write upon is "Some Prophecies that have been Fulfilled."

One of the most noticable prophecies in the Old Testament, is that of the birth of Christ, found in Isa. xvii. 14.

We find that the bondage of the children of Israel was prophecied about three hundred and fifty years before it actually took place, by referring to Gen. xv. 13.

The successive downfall of the four universal empires was prophecied in Dan. ii. 31—41, and we find that this prophecy was fulfilled by referring to history.

The power of Christ to perform miracles was prophecied in Isa. xxxv. 5, 6, and if we we read the life of Christ given in Matthew or Mark we find this prophecy also fulfilled.

MARY ASLAKSEN.

Dear Bereans:

I am asked, What should be the aim of believers?

To be a believer is not merely to acknowledge that Christ is the Son of God; but to be so impressed with that fact, and the fact that he has made it possible for us to secure eternal life, that we will endeavor in every way to execute his wishes and conform ourselves to his example. To do that, two things are necessary. We must continue to increase our knowledge of the truth and to perfect ourselves in righteousness, and we should aid others to see the light and profit by it. This can be done, not merely by going to church, but by showing a Christian spirit in all our actions and dealings, that others may have respect for our religion, and for us on account of our religion. We must do unto others as we would have others do to us, and not allow business to interfere with our Christianity. In a word, if one believes in Jesus Christ, he will take Christ for his ideal, and strive to conform his life to that ideal.

EDWIN T. RENNER.

Dear Bereans.

REPENTANCE.

We wish to write a few words on repentance. It is the first thing taught in the gospel.

What is the gospel?

It is good news about Christ's kingdom and the glorious promises.

How are we to have a share in them?

We must first repent, and then believe the truth. We read in Mark i. 15, Christ said, Repent and believe the gospel, and when he sent his twelve apostles out it tells us also in Mark vi. 12, that the first thing they preached was for men to repent.

Now, dear ones, out of Christ, why not repent and give up the evils of this world and come to Christ. This life is brief, but the one with Christ is eternal.

Yours, waiting for the soon coming King.

CHARLIE & EDNA ANDERSON.

Dear Bereans:

Having been requested to write for the Berean Column, I will write a brief letter.

The name "Bereans" denotes careful study of God's Word. In Acts xvii. it says:—"From Thessalonica Paul and Silas went to Berea. There the people received the Words of God and searched the Scriptures daily to see if those things were so." Closely connected with this is the story of Paul and Silas at Philippi. There was a damsel that followed them and cried after them. One day Paul turned around and commanded the evil spirit to depart from her. When her Master saw that his gain was lost (for she was a sooth-sayer) he was very angry and took Paul and Silas before the magistrates. They had them beaten and thrown into prison. In the middle of the night they sang songs and prayed and the chains that bound them were loosened and the door opened. The jailor seized his sword and rushed into the jail and was going to kill himself but Paul told him to do himself no harm for they were still there. The jailor came in and asked what he should do to be saved. Paul told him to believe on the Lord Jesus Christ and be baptized.

The jailor then washed their stripes and made them comfortable as he could and straightway he and his house-hold were baptized. It is our duty as Christians if we say anything or do anything that will wound any one's feeling the first thing to do is to make it right with that person.

Another Scripture in Matt. v. 23-24, "And if you bring your offering to the altar and remember that you have anything against any one you should go and make it right with that person. That means you must worship God with nothing against your brother.

Now, Bereans, live up to your name. Be like the servant who was left with five talents and when his master came had multiplied his talents until he had ten, and when the Master comes you will hear him say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Your Sister in Christ.

BERNICE A. PHELPS.

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

$33.00 to the Pacific Coast.

Chicago & North-Western R'y; during the months of March and April $30.00 from Chicago to Helena, Butte, Anaconda, Ogden and Salt Lake City; $30.50 Spokane; $33.00 Los Angeles, San Francisco, Portland, Seattle, Tacoma, Vancouver, Victoria and a large number of other points. Tourist Sleeping Cars daily to the Pacific Coast. For maps and particulars apply to the nearest ticket agent or address A. H. Waggener, 22 Fifth ave., Chicago, Ill.—Apr 26

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Reduced Rates.

One way second-class colonist tickets to the West and Northwest, will be sold at special fares via Pennsylvania Lines, during March and April, 1902. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—April 30

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

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Home-Seekers' Excursion.

Low rate Home-Seekers' excursion tickets to the West and South will be sold, via Pennsylvania Lines, March 4th, 18th, April 1st, 15th, May 6th and 20th. For fares, through time and other details, apply to Passenger and Ticket Agents of the Pennsylvania Lines.—May 20.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meets in their Church Cor., Garfo and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at, Wenatchee, Washington, meet each Sunday at 10 A. M. for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited, and to bring your Bible. Meeting at the hall. B. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborn and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osburn Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:30 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:30.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Monday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 11:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fields or Lake Shore. The kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

POST OFFICE ADDRESSES.

Persons requesting their address public set may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
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W. L. Skeels, Scholls, Ore.
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J. S. Hatch, Sellersville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
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D. L. Kean, 4507, N. N. St Tacoma Wash.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
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S. C. Oliver, Attica, Kan.
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John Poore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 4, Burton Ave. Grand Rapids, Mich.
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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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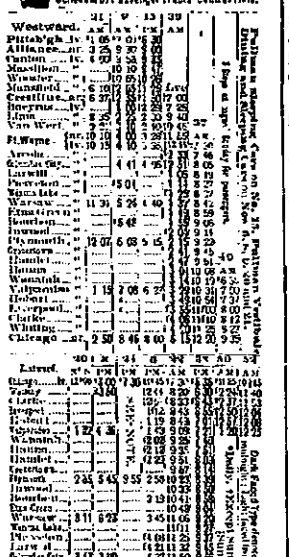

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The Restitution.

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Poetry.

A Worker's Prayer.

Lord, speak to me, that I may speak
In living echoes of thy tone!
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh, lead me, Lord, that I may lead
The wandering and the wavering feet!
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet!

Oh, strengthen me, that while I stand
Firm on the rock, and strong in thee,
I may stretch out a loving hand
To wrestle with the trouble of sea!

Oh, teach me, Lord, that I may teach
The precious things thou dost impart,
And wing my words that they may reach
The hidden depth of many a heart!

—F. R. Havergal.

Communicated.

The Riches of God's Grace.

"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9. Bishop Louth did not regard this text as a quotation of Isa. lxiv. 4, "That the citation is so different from the Hebrew text that it seems difficult, if not impossible to reconcile it by any literal emendation without going beyond the bounds of temperate criticism." He has left us the alternative of believing that the Jews willfully disguised and corrupted the text or that the apostle quoted from one or the other of the two Apocryphal books entitled: "Ascension of Isaiah," and the "Apocalypse of Elias," in both of which this passage was found. The objection that the Apostle would not quote from Apocryphal writings cannot be urged here, from the fact that in this short speech made at Athens he quoted from Aratus a Greek poet who wrote three hundred years before. Though we may allow that he quoted from an uninspired author, the fact that he does so stamps the passage with the impress of inspired truth. The wisdom of the world had not "made known the things which God has prepared for them who love him." For centuries Athens and Corinth and other seats of learning had had their wise men who discussed almost every conceivable question. Among these was that of man's nature, and the place of his final destiny. The philosophic mind of Grecian sages was not adequate to the task of answering the question which was continually pressing upon it, in reference to a future state. Socrate's answer was unsatisfactory to the learned of his day, and was even rejected as utterly false by the great majority of scholarly men.

In that celebrated treatise where Cicero sets himself to prove the immortality of the soul he represents the "prevailing opinion as against the doctrine; that there were crowds of opponents, not only the Epicureans, but, which he could not account for, those that were the most learned persons had that doctrine in contempt." Socrates, Plato and Cicero held that the soul of man was immortal and went at death to dwell with the gods in Hades. According to their view the body was forever laid aside leaving the soul free and unencumbered by what they regarded as a clog and a hindrance. That the soul's capacities for enjoyment was immensely advanced by being freed from the grossness of materialism. It is this doctrine of the soul's separate existence as taught by these heathen philosophers that has so marred the simplicity and harmony of the gospel. Soon after the death of the last apostle men began to engraft the doctrine of Socrates and Plato upon the Christian system. To do this made it necessary to change the meaning of Bible terms and assume that the soul of man is immortal, that death is not death, but transition. This done, how natural it was for such great men as Wesley and Butler to fall to contradicting plain Bible statements. For Paul's affirmation that "death passed upon all men," in consequence of Adam's transgression, Wesley substitutes "death passes upon no man." And Butler, "Our organized bodies are no more ourselves, than any other matter around us." Men today prefer the dogmas of Socrates to the doctrine of Paul. Theologians preach and poets sing of "worlds on high." "The poor Indian whose untutored mind sees God in the cloud and hears him in the wind," may well be excused for indulging the hope, "That admitted to yon equal sky, his faithful dog shall bear him company;" or heathen Greeks, deprived of the light of Revelation, be pardoned for holding the notion that the soul went to a subterranean region some where deep down in the earth. But what shall we say of men with the Bible in hand, yet giving full play to their fancies,—expatiating on the glories of a heaven of which they know nothing? What reasonable excuse is there for their indulging their hope without an inspired promise on which to found it? The things that God has prepared for them that love him are things which have been revealed by the Spirit which searches all things, and the deep things of God. We are not left to follow the wild vagaries of uninspired men in regard to man's nature and his future dwelling place. The opening pages of the Book to which, all bearing the Christian name appeal, gives the simple story of primitive man, the happy occupant of a beautiful garden on this earth. Everything about him adapted to his constitution; things to meet his natural wants, a rich variety to regale his senses. Things beautiful in form and color to charm the eye; "odors sweeter than those wafted from the groves of Araby" to delight his olfactories; music poured from the throats of a thousand feathered songsters to entrance his ear, and all things about him arranged to gratify his rational nature. In his brief sinless condition Jehovah allotted him the work of dressing and keeping of the garden; a high occupation in which he would be in touch with the visible forms of creation. After his fall he is doomed to a harder life; "to till the ground from whence he was taken," and to eat his bread in the sweat of his face. He lost immensely by that one act of disobedience, and his descendants have reaped largely of the fruit of his sowing.

We know that man is not what he would have been had he kept faith with his Maker; and the earth has undoubtedly been greatly marred by the curse that was pronounced upon it; and yet it serves in a measure the purpose of its creation; it houses and clothes and nourishes its sinful occupant, and affords him some rational enjoyment in case he abuses not her gifts nor his own powers. Something of Eden's beauty and loveliness still lingers amid the desolations of sin, to cheer us in our pilgrimage through the present fitful life. Season follows season in annual round, spring and summer repairing the mischief wrought by our winters in this high latitude. The curse is on us and our home. Sin and sickness and death are here to mar our happiness, and cut off our lives. In the midst of this sad state of things God remembers mercy. The light of his promises illumines our dark way. Death does not put us to sleep eternally. The things that God has revealed by his Spirit are the things which the profoundest wisdom of this world could not reveal. It was left for Paul and Isaiah, John and Daniel, and such like inspired men to lay a firm basis of hope, to give us the most tangible realities on which to fix the eye of faith, and not the ethereal vagaries and fancies of Socrates and Plato. As man was in the beginning placed on the earth and everything about him adapted to his needs, to minister to his enjoyment and to develop his faculties how presumptuous it is on the part of human wisdom to fancy some other as the place of man's future and eternal abode! Every reasonable mind will say, if this earth is put back in its primal condition; if obedient man may be allotted a place on it as lovely as the first paradise there can be no reasonable ground of hope of a better place. Had God left us with but the one promise, eternal life, we might reasonably conclude that this earth, which had been the appointed dwelling place of man in the beginning, would be his future eternal abode. But God in his wisdom has seen fit to give us a more abundant revelation of his purposes, having assured us in repeated promises of the fact that our future home will be here and not elsewhere—not "in worlds on high," as the poets have sung nor in that other place, if place it may be called that the poet's more daring sweep of fancy has described to us when he wrote,

"Beyond the bounds of time and space,
Look forward to that heavenly place."

Turning to the closing pages of this same book that tells the story of that first paradise and of the first ancestors of the human race, we read, "For the former things are passed away." Included among the things, that at this point in the vision, John says "are passed away," are the first heaven and the first earth; language denoting a marvelous change. We know much of the sad history of the present heavens and earth. A share of the bitter experience has fallen to the lot of each generation; and the sum total of all the evil, moral and physical and that which has been directly inflicted as punishment is overwhelming to the finite mind of man. Preceding the statement that the first heaven and the first earth were passed away is the announcement of the prophet "I saw a new heaven and a new earth." Put this with what the occupant of the throne said, "Behold I make all things new." I am quoting from that comforting chapter, the 21st of Revelations. Will the reader please read this chapter and note how many things are said to mark the difference between the old and the new. In the latter God is represented as dwelling with his people and wiping away all tears from their eyes. It is affirmed here: There shall be no more death; neither sorrow, nor crying, neither shall there be any more pain. How our minds are wrought into rhapsody in contemplating such a state of things, a condition devoutly to be wished. Death no more and all its sad accompaniments banished from the earth. How different from the present, where death is the common doom of all. Every breeze is burdened with a sigh and every moment bears witness to a death struggle and the last expiring breath. 22nd chapter and 3rd verse reads, "And there shall be no more curse." From the time when the curse was first pronounced on the ground for man's sake, he has been eating of it in sorrow. Thorns and thistles and noxious weeds have disputed man's right to the cultivated field and added immensely to the burden of his toil. I have known the labor of tending a crop doubled by a luxuriant growth of weeds and briars. These tokens of that first fatal fall are conspicuously present whenever man turns the soil with the useful plow. No more curse! No more sorrow and excessive toil. How many of earth's over-burdened children on reading the happy announcement respond, amen. Say what men will in their religious fervor against the Bible promises relating to this earth it will be all right, and in every way adapted to man's higher nature when he becomes transformed by that marvelous power that is to change the body of his humiliation and fashion it like unto Christ's glorious body.

J. L. WINCE.

"Reverend."

"He hath sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name." This is the language of the Psalmist in view of the "wonderful works" of the Lord, which are "great." Psa. cxi. 2, 4, 9. The Psalms, being the national and religious songs of Israel, are full of expressions of devout reverence for the name of the Most High. Thus sings David, "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him." Psa. lxviii. 4. Likewise Asaph gives expression to his high veneration for the name of God, "That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." Psa. lxxxiii. 18. These expressions of piety were due to the revelations the Most High had made to those persons concerning his name. Thus we have God speaking to Moses, "I am JEHOVAH: And I appeared unto Abraham, unto Isaac, and unto Jacob, by (the name of) God Almighty, but by my name JEHOVAH was I not known to them." Ex. vi. 2, 3. This word about the excellency and greatness of the Almighty's name was faithfully passed along among the Israelites from generation to generation, and therefore David, in his day, sings, "I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy name above all thy word." Psa. cxxxviii. 2. [The reader will perceive that the reading here given of this verse varies from A. V. However, this is not only borne out by the requirements of the subject, but is also warranted by other translations. The above is strictly conformable to Luther's rendering.]

No wonder, then, that we hear the devout and inspired singer exclaim, "Holy and reverend is his name." Psa. cxi. 9. The term "reverend" here employed is found in no other place in the English Bible, though the Hebrew word from which it was translated, *Yare*, is of frequent occurrence in the Old Testament, being found 293 times. It will no doubt be interesting to the reader to know what some of the other terms are by which *Yare* had been translated into English. Here are some of them, "dreadful" 5 times, "fearful" 4 times, "terrible" 30 times, "fear" 234 times. Leeser's rendering of the last clause of Psa. cxi. 9 is, "Holy and to be feared is thy name;" and Luther has it, "*Heilig und hehr.*" "*Hehr*" is given by the dictionaries as, "awful, sublime." Webster gives the meaning of "reverend" thus: 1. Worthy of reverence; entitled to respect, mingled with fear and affection." From these observations it will be seen that this term as originally understood and employed among the Israelites, was the synonym of respectful veneration for the name of God, mingled with fear.

My object in writing this article is to call attention to the fact that there are many persons in our day whose names are decked with the term "Reverend" as a title. Thus we have the plain "Reverend," then "The Reverend," next "Right Reverend," and "Very Reverend," and finally "Most Reverend;" and "Masters" and "Doctors" of many descriptions. Now since reverend is only one of the terms by which *Yare* is translated into English, one is led to inquire why the same term in some of its other forms might not serve equally as well, especially since reverend is given only once and other terms hundreds of times? In this way we would have, not only "Reverend A," but also the "Fearful B," the "Terrible C," the "Dreadful D," and the "Sublime E." But who can not see that in this way the step "from the sublime to the ridiculous" would be not very great.

"Reverend" is "a title of respect given to the clergy or ecclesiastics. We style a clergyman reverend."—Webster. For what reason or upon what authority is not stated. The question then is in order, *Why* is this term applied to preachers? "As a title of respect." Yes, but whence and why this "title of respect?" Are those men "reverend" because they are Christians? If so, why may not all Christians with propriety be styled "reverend?" If this title is used in a professional way because its bearers are preachers, who has authorized this use of it? Was this manner of designating men in vogue in apostolic times? Who ever heard of "Reverend Mr. Paul," or "Reverend Simon Peter?" In those day the proclaimers of the gospel were known by their names and were appreciated for the sterling worth attaching to their character, without high sounding and unauthorized titles to give them dignity. They spoke of each other in terms of respect, as Peter's reference to "our beloved brother Paul" (2 Pet. iii. 15), and Paul's mention of sundry brethren (1 Cor. xv. 6, 7; Gal. i. 18, 19), but neither of them used titles in speaking of those persons. The practice of conferring titles upon men engaged in preaching is unwarranted, having neither precedent nor authority in Scripture. It is a purely human invention which in its effects dishonors God by bestowing honors upon men which he did not intend for them. Were Jesus to return and behold all the flattering titles men assume or bestow upon each other, what would he say? "But all their works they do to be seen of men.....they . . love greetings in the markets, and to be called of men, Rabbi, Rabbi." Matt. xxiii. 5, 7. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John v. 44. Would they not be rebuked by Paul, Peter, James, and all the apostles for such useless and meaningless ornamentation of their names? Is not the entire absence of such giving of titles in the primitive Church a rebuke to the modern practice?

If a man is a true Christian, exhibiting the disposition displayed by the Master, he is a living epistle known and read of all men, and hence has no need of bolstering up his profession with a borrowed title. If he is not a Christian, of what service can the "reverend" be? Were it not better in the case of such a pretender he were known as the "Dreadful so-and-so?" If he is a scholar, "a teacher of the Gentiles in faith and verity" (1 Tim. ii. 7), will he not be appreciated by those to whom he ministers? Then why seek to add to his worth by the addition of a title that in no way tends to heighten his respect? If an ignoramus, how ludicrous such a title would be applied to such an one.

Therefore, from whatever standpoint the matter may be considered, a man-made title adds nothing to him who has true merit, and only makes the deficient appear the more awkward and ridiculous. Paul recognized "the grace of God" as the great factor in making him what he was (1 Cor. xv. 10); and it was this that led him to count all things that men might esteem, as "loss for Christ," that by all means he might win Christ, and be found in him, and know him and the power of his resurrection—summing up in the words, "If by any means I might attain unto the resurrection *from* the dead." Phil. iii. 7-11. To have been counted worthy to hear the gladdening news of the gospel, to be cheered by its promises amid trials, and to be conscious of being under the gentle discipline of God with a view to a crown of incorruptible and unfading glory in the everlasting kingdom of God, and in the mean time being engaged in every possible way, by voice or pen or other means, in the promulgation of this joyful message of life to others,—this is an honor compared with which the flimsy honors bestowed by men sink into utter nothingness.

I will close by subjoining the words of Elihu, "Let me not accept any man's person, neither let me give flattering titles unto men. For I know not to give flattering titles; in doing so my Maker would soon take me away." Job xxxii. 21, 22.

A. R. ZELMER.

What We Believe and Teach.

"I believed therefore have I spoken." Psa. cxvi. 10.

We believe that God the Father created the heavens and the earth. Heaven for his throne, and the earth for the abode of man, which has never been changed and never will be.

And that he is the giver of every good and perfect gift to man.

That he made man in his own image and put him in the garden of Eden, and gave him a law, telling him if he disobeyed that law he should surely die. But the devil who was a liar from the beginning, made the man and his wife to believe they would not die, so they disobeyed, and in consequence of that disobedience death has passed upon all the race.

We believe that man in the death state is unconscious or knows nothing. That the dead praise not the Lord; and but for the death, burial and resurrection of Christ, there is no eternal life for man. And as God can not lie he will redeem man (or the righteous) and give him the new earth for an everlasting inheritance. This promise was first given to Eve, Gen. iii. 15, and to Abraham, Gen. xii. 3; and will be fulfilled through Christ and will be literally fulfilled in the coming restitution.

We believe and teach that Christ after his resurrection ascended into heaven and is seated at the right hand of his Father, and that he will return again to the earth, and will raise the dead of all ages, who have been looking for him, and will change the living saints from mortality to immortality and they will all fly up to meet the Lord in the air, who is coming back with all his holy angels with him, to take the kingdom which will then be set up. There will be a great destruction of his enemies, and he will reign over all the earth with power and great glory. Satan will be restrained of his power for a thousand years, or during the Millennial Age.

When Christ sits on the throne of his father David, then the twelve apostles will sit on twelve thrones judging the twelve tribes of Israel; and the saints are to reign, some over ten, some over five cities. During this time, and not until then will the world acknowledge him as the world's Ruler. Then will the curse be removed and Eden restored. Then will God's will be done on the earth as in heaven.

The law shall go forth from Zion and the Word of the Lord from Jerusalem. Every eye shall see him, and every tongue confess that he is Lord to the glory of God, and at the end of the thousand years he will deliver up the kingdom to his Father that he may be all in all.

ETERNITY

then begins. Time will be no more; and in the ages to come God will show the exceeding riches of his grace. He which testifieth these things, saith surely, I come quickly and my reward is with me, to give to every man according as his work shall be. Even so come, Lord Jesus.

Dear friends you see that I have not stopped to give all the proofs of our belief, but they can be found in the Bible by searching.

Brethren, let us have our work well done, so that we may be ready when he comes.

Yours, waiting for the soon coming King.

W. D. THOMPSON.

Married.

Married, at Brother Hugh Barnhill's, Wenatchee, Wash., on the evening of March 22, 1902, Brother Herbert Barnhill and Sister Vinnie Hoffman.

As we greeted Sister Vinnie and Etta, her sister, who accompanied her here, our thoughts flew swiftly back to Plymouth and the other dear ones we had so often met there; each guest of the evening we had met in Plymouth,—Mr. John Moore and wife, sister of Sister Barnhill, Mr. Jo[illegible] Mote and wife, daughter of Brother and Sister Barnhill, Cleo, who has just returned from Plymouth, and Ed[illegible]ard how each face brought its memories of the past. We had watched each one grow from childhood, have rejoiced with them as they gave up the world for Christ, prayed at their family altar, counseled with them, joyed over them; what close ties all this has wrought, and now it is our pleasant privilege to witness this marriage ceremony performed by my husband, before we go from them perhaps forever in this life.

May God grant Brother Herbert and wife to be partakers of the divine nature, and to be true laborers together with God.

The church at Wenatchee will truly have a pleasant addition in Sister Vinnie and Etta, and may his rich blessings rest on all is the prayer of your Sister and well-wisher.

M. A. WOOD.

The Lord, as a gracious pr[illegible] lets us work with him. Do n[illegible] as if you needed pity for your[illegible] The child of God does not [illegible] pity of the world.

The Restitution.

B. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, APRIL 9, 1902.

As it has been finely expressed, "Principle is a passion for truth." And an earlier and homelier writer has said, "The truths we believe in are the pillars of our world."

BRO. T. E. ADAMS informs us that he has a few hundreds more of his little tract "What must I do to be saved," which he will send on request free of charge. His address is Osawkie, Kan.

ONE trait that is common to all of us apparently, has deprived us of many a happy hour,—we are apt to be irritated by opinions opposed to our own, and, instead of testing them, either to reject or be persuaded into them.

WORD has reached us of the death last week of our beloved Sister Elizabeth Shoemaker, at Argos. She was one of the older class in our little circle, faithful and true. We shall expect a notice of the funeral for next week's paper.

RUSKIN says, "There is a wider division of men than that into Christian and Pagan. Before we ask what a man worships, we have to ask whether he worships at all. We beg to differ with this somewhat. We hold that a man must worship something.

IT is not by material benefits that God mostly shows his Parental regard for us, beloved, but through the impartation of his own Spirit,—the ruling principles of his own nature. And we apprehend that the obscure and destitute in whose heart his love is shed richly abroad is more favored of God than the prosperous who are lacking in this divine affinity, or likeness.

IN our judgment, *real* charity is a pervading tendency in a person,—not a particular affection, nor the warmth of individual attachments. It acts freely and universally, and before personal affections have time to be formed. It does not depend on associations or local connections, or mutual interests. In a word it is heart-work, and is not excited into life, as the passions are by the attractions of some object.

IN our issue of March 19, was a letter by Bro. Wagoner relating to the death of his daughter. Some extra copies were sent to him which failed of delivery, and cannot be duplicated by us as the issue is exhausted. Our Brother and Sister are very desirous of having several copies, and if some who do not care to keep papers after once reading them will kindly mail their paper of March 19 to J. F. Wagoner, Rochester, Ind., they will confer a favor on him and his wife that will be much appreciated.

THE name of Cecil Rhodes is perhaps better known than that of any man of our times. He was born in England on July 5, 1853, and when about to enter college his health gave way, and he went to South Africa on that account. He started without riches or influence, and acquired both by his own will power. He was called the "King of South Africa," and "The Empire Maker." He died suddenly at Cape Town, March 26. His plans in educational lines for worthy young men, to which he left a good part of of his immense fortune, if carried out will be of lasting benefit to the whole world.

Individual Duty

To the church: Is it realized? If not realized, it is not done. If not done, a debt is hanging over us. A most uncomfortable condition, as nearly all can testify,—and the reckoning time is sure to come.

We want to say to every brother and sister in the land that he or she has *some* duty to perform in relation to God's house, and to the truth that has called them out of the world. No one is expected to do impossible things,—but every one *can* and *must* do something. The words of Jesus cannot be misunderstood, so plain are they. He says:—"Ye are my friends if ye do whatsoever I command you." Again, he says by John, "He that saith I know him, and keepeth not his commandments, is a liar." Again he says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father." And when to this we add his last words, "Behold I come quickly, and my reward is with me, to give to EVERY MAN as his *works* shall be," it becomes evident that no one can edge in with the crowd without a personal responsibility. If the church is not doing the work in the world which God requires of it, the cause is easily traced to individual delinquences, and that explains the awards to *individual* members. What a power for good would the Church of God be in this country if every member of it realized that there was something for every one to do, instead of taking it for granted that the work would be kept a going by the persistent and loving efforts of a few. Can we arouse any from their lethargy by the announcement that the Lord is at hand to come,—and urging them to learn if their names are on his pay-roll?

The Resurrection of Christ.

We cannot properly estimate the position held by the resurrection of Christ in the Christian system if we limit that system to the teaching of the New Testament. He is unquestionably the central figure in the New Testament teaching, but that teaching is the outcome, or enlargement of what had been taught before. The teaching regarding the Anointed, can be traced back through the writings of Moses, the Prophets and the Psalms,—back to Abel,—yea, even to the garden of Eden. There we find its origin, immediately after the fall, in the promise that the seed of the woman would be victorious over the serpent's seed. That seed, next to the deliverance itself, was the theme of subsequent promises; indeed so much so that the divine plan of redemption was bound up with his manifestation.

Throughout the succeeding ages, as the divine plan was gradually unfolded to the sons of men, the manifestation of the Deliverer was eagerly looked for by the eye of faith. "Your father Abraham rejoiced to see my day; and he saw it and was glad." John viii. 46. At last he was manifested. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." Gal. iv. 4. He was manifested in the last days of the Jewish commonwealth. In those days there was a general expectany of his manifestation. See Luke iii. 15. One old devout servant of God had a strong desire to see the promised Messiah ere he should be gathered to his fathers, and his laudable desire was gratified: "It was revealed to him by the Spirit that he should not see death before he had seen the Lord's Anointed. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now letteat thou thy servant depart in peace, according to thy Word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel." Luke ii. 27-32.

But that was only the initiation of the divine purpose through the Anointed. Without the work accomplished in the days of his flesh the purpose would have been incomplete,—a link in the divine chain would have been wanting. He had to be made perfect through suffering. See Heb. ii. 10 and v. 7-9. His life's work was an essential link. There was added another important link—his death. "God spared not his own Son, but delivered him up for us all." Rom. viii. 32.

But he could not remain in the grave. How could the promised deliverance be effected if the grave were to hold the Deliverer within its grasp for ever? His resurrection was, therefore, another link in the divine chain, one of equal importance to any that had preceded it, or any that may follow after.

Each link has been added in its own place and time. But if the link of the resurrection had not been added the chain would still be far from complete; the woman's Seed would have been laid low by the bruising of his heel, but would have no power to bruise the serpent's head. Sin would be in the world, death would unquestionably reign; and with non-resurrection of the promised seed would disappear the last hope that the great enemy death would be destroyed, and all hope would be buried in his grave. But no, that could not be. God could not suffer his holy one to see corruption. His resurrection was an absolute necessity. It was part of the pre-arranged plan, for had not the prophets foretold not only the sufferings of Christ but also the glory that should follow? No deliverance from the grave, no glory to follow. Luke xxiv. 25-27, also xliv. 47; and Acts xvii. 2, 3. Just see the importance attached to it by the Apostle Paul—a man who saw the Lord after he rose from the dead: "If Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ perished." 1 Cor. xv. 17, 18. But such an answer is not allowable. Paul never doubted the Lord's resurrection after his eventful journey to Damascus, and his argument in this chapter is so clear and so powerful that it is absolutely incontrovertible. We have also the testimony of other men, who had accompanied the Lord during his public ministry, to whom also he showed himself alive after his passion by many infallible proofs, being seen of men forty days, and speaking of the things pertaining to the kingdom of God." Acts i. 3. Their united testimony was: "This Jesus hath God raised up, whereof we all are witnesses." Acts ii. 32.

But over and above the testimony of the men who saw the risen Lord, it is indisputable that his rising from the dead is the natural sequence of preceding events, as to some extent we have already seen. His resurrection was not an after-thought made to fit into the Christian system, but an indispensable part of it; so much so that if the resurrection of Christ be a myth, the whole system falls to the ground, being not of God, but a vain imagination of man. Consequently for the Christian there should be no wavering, no lingering doubt in his mind. The resurrection of Christ is either true or false,—there is no middle ground. God either did or did not raise Christ from the dead. If he did not then the golden chain stretching down the ages, and reaching away beyond our day,—away into that glorious future when sin and death shall be no more, is alas! after all not a golden chain, but a rope of sand. If, however, God did in reality raise his Son from the dead, then the Christian system is divine,—the Bible is true,—the plan it unfolds and which so fully meets the wants of man is of God, and the light that streams from it will yet enlighten the whole world,—the whole earth shall be filled with the glory of the Lord. The Apostle Paul gives the resurrection of Christ as an assurance that what remains of the divine purpose will in due time be carried out. To the Athenians he said: "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men *in that* he hath raised him from the dead." Acts xvii. 31. Remember it was the Creator of all that brought him again from the dead,—and why should it be thought a thing incredible that he should raise the dead. Let us once see his all-powerful hand in the matter and there will be no need to deny or waver. A waverer in regard to the resurrection of Christ loses the assurance of future things that God has given. He does not stand upon the same solid rock of truth as he who sees that the resurrection of Christ is another step beyond his life's work and the cross in the carrying out of the divine plan of redemption. The death and resurrection of Christ go hand in hand. Paul says he was "delivered for our offences and was raised again for our justification." Rom. iv. 25.

Where is there room for justification if men deny, or even doubt, that God raised up his Son Jesus from the dead? Without faith it is impossible to please God, for he that cometh to God must believe that he is a rewarder of them that seek after him." Heb. xi. 6.

Happily we have abundant evidence in Scriptures of truth that Christ is risen; we trust the living Word,—and we take every announcement that the Lord has indeed been raised as infallible evidence that God has accepted him, and that a way of deliverance has been opened up from sin and death. Thus in every way we look at it the resurrection of Christ is of supreme importance to all who claim to be his followers. And if any of our readers are cherishing a hope that a resurrection from the dead is not necessary to the realization of, we urge them without delay to examine well *the foundation of it, before it be too late.*"

Gross Darkness shall Cover the People.

There is no escape from the conclusion that the leaders of the "Christian world" as it is called, are altogether in the dark as to the true meaning of the Bible and its true bearing upon society at large. They have so occupied themselves with the dreams of disembodied glory, that, as a rule, they are in no frame of mind for addressing themselves to these sober realities of the divine purpose. A purpose that has absolutely nothing in common with the ghastly gospel of the pulpits. The salvation which is in Christ Jesus with eternal glory is a thing that has wholly to do with the earth and man upon it. Where sin entered grace has already abounded; but this is not all; for where grace has abounded life and incorruptible existence shall at last prevail over all; in the absence of sin, death and every form of curse that now clings to human affairs upon earth. The Creator's decree is irrevocable,—"he will not turn from it," as says David, "of the fruit of thy body will I set upon thy throne," "and as truly as I live saith Jehovah, the whole earth shall be filled with my glory." The books in the Bible are just so many pillars in the same temple, so many stars in the same firmament, so many links in the same chain, so many rounds in the same ladder, or so many chapters in the same book. That is, while there is almost infinite diversity of detail, a unity of purpose pervades the whole, but as it was with the Jewish Rabbis in the days of Christ, so it is now with the Gentile "*literemds*"—"they have taken away the key of knowledge," and so men least perceive the truth, where it most abounds; and least discern the governing purpose of God where it asserts itself the loudest, and the most frequently. This class Jesus further describes as "blind guides," effecting a work in behalf of both the people and themselves which he pictures as a joint fall into the ditch." Such is not less the position of things in our day. The people having itching ears, have as Paul predicted they would, heaped to themselves legions of ear-tickling teachers, who, instead of instructing them in the true state of human affairs from the divine point of view, and the true purpose of God upon earth as revealed in the Scriptures, have occupied their attention with ceaseless rounds of apologies, in exact fulfilment of the apostle's words "They shall turn away their ears from the truth and shall be turned unto fables."

Inspired Prayers.

"Unto thee lift I up mine eyes; O thou that dwelleth in the heavens." Psa. iii. 5.

"Every day will I bless thee; and I will praise thy name forever and ever." Psa. cxlv. 2.

"Cleanse thou me from secret faults." Psa. xix. 12.

"Wash me thoroughly from iniquity, and cleanse me from sin. Wash me and I shall be whiter than snow." Ps. v. 2, 7.

"My soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. lxi. 10.

"May I put on the new man, which after God is created in righteousness and true holiness." Eph iv. 24.

Communicated.

Report of Work.

On Feb. 21st, our faithful young Brother, Oscar Tethero started from Waterville with us and three others belonging to the Church, for Wenatchee, to begin meetings there in their cozy, new church. Meeting began the same evening with a good attendance which increased with every evening.

The brethren here are of that type who started in the gospel work to make a business of it, realizing it takes constant, steady toil, with watching and prayer to make a success of it. With this kind of members they have built, finished and furnished without the help of outsiders, a cozy, roomy church building, and when it was dedicated to the worship of God, no debt hung over it. Brother Harry Patterson's liberality is a noticable feature here.

Brother Mills, of South Dakota moved here last spring and immediately set to work to do his share in carrying the burden. Thanks to his generosity, a good bell rings out the "glad tidings" to the Valley believers. There is quite a history connected with this bell. Brother Mills first bought it through Brother Warner of Rensselaer, Ind., and used it in Goodland, Ind. It was then moved from Goodland to Andover, S. D., placed in a hall built for gospel work there, then as the work had gone down there he loaded it with his household goods and brought it here. It is a fine toned bell, and no wonder, it has been in practice many years in many climes, and grows sweeter and clearer with age. May it long call God's worshipers together. The brethren here have passed through great trials this last year, and have realized with the apostles, "It is through much tribulation they must enter the kingdom." They have trusted the Most High, and we believe it has been the means of strengthening them in the truths of the gospel of the kingdom.

There were twenty-five sermons preached in this series of meetings, and ten dear souls baptized into the blessed Christ.

Several believers came down from Waterville, some staying all through the meetings.

Many were the inducements held out for us to remain here a year, and it would have been a great pleasure to us to have done so, for while we might have helped them, they cannot realize how much encouragement it is to us to be working with such an earnest, prayerful, spirit-filled people.

But oh, the harvest is so great, the laborers so few. We must try to preach the gospel in other cities and towns also, where people little realize the worth or meaning of the words, "I am the resurrection and the life" believing they already have that life, thereby robbing Christ of the very honor he comes the second time to bestow upon the true Christian, even immortality.

From this place we went to Old Mission, ten miles away, had good congregations and fine interest, spoke there twelve times. To many here the gospel was as a new thought, as though it had never existed, and we left them, studying, searching whether these things be so. How they begged us to stay another week, and we felt almost condemned in leaving them, but we had written the Scholls brethren when they should meet us at the train, twenty miles away from the Railroad. Meeting was advertised to begin March 27th and we must go.

We left the searchers in the care of the brethren there to continue the study of the Word with them and we believe yet that several will accept the gospel. One lady said to me "This is the first sensible, reasonable religion I ever heard and I am going to stay by it until I am satisfied and then,"—"What?" I said: "Accept it and be baptized," she answered." Amen! May she do so with God's help, and she will certainly be led into the truth.

What practical demonstrations of real love for the truth we have witnessed in the west. When we went from Wenatchee to Mission, Bros. Perrine, and Titchnell, Sisters Patterson and daughter Myrtle, with Sister Lake, went with us to help in the singing. Sisters Phillips, Perrine, and several others came before the week closed, each coming to help. Brother Oscar Tethero with five others came from Waterville, 25 miles from Wenatchee Saturday expecting meetings over Sunday; but the schools and churches were closed on account of diptheria and they drove on over the mountains to Mission, ten miles further to attend just one meeting, and many of our eastern brethren cannot ride 10 or 15 miles once a year to attend conference, with a good gravel road most of the way. I wish you could take one ride over these mountain roads, and then you could realize what it means when I tell you of these western brethren. Our dear Brother and Sister Warner came many dark nights to meeting, ten miles, over roads that in daylight made one tremble to ride over, growing dizzy looking down at the swift-running Wenatchee river, many feet below us, we instinctively lean toward the mountains, wondering if the hack will stay in the narrow road where there is not two feet margin between the wheel and the, to us, very dangerous edge. The driver assured us it was safe, but we thought when we came to what the Elder called, the hair-pins, in the steep banks, we had a little rather ride on level roads.

These brethren will simply not let anything get in the way of their attending meetings. Brother Allie Corbaley and wife came to Wenatchee from Waterville, and spent over a week helping in the meetings—visiting at houses and with his quiet, patient argument convinced many of their wrong position. He is just trying to finish a new house, but they both considered the coming house of many *mansions more glorious than any* earthly house could be, and left it for awhile to help in the gospel work here. Sister Phebe Titchnell rode horse-back 85 miles over Badger mountains, crossing the Columbia river on ferry to attend meeting over Sunday. She started alone but overtook some ranchers driving a band of wild horses, they needed a leader, and she was capable for the task, which is not an easy one, and not always without danger down these mountain steeps; but to a brave western girl it is nothing; she came on ahead and led the band to its destination, and then sped on alone. What would we think, to undertake such a trip for one day of meeting? God will reward according to our works. O that all everywhere would awaken to the fact of their responsibility, and that when the King comes the opportunities of now will end.

But I must stop. The dear home with our beloved Brother and Sister Mills of Wenatchee must be left behind with each loved face so firmly fixed in our minds; for the gospel must be preached in other places also, so on Tuesday, March 25th we bid them all good-by, and started for Scholls, Oregon.

M. A. WOODWARD.

Work in Illinois.

From Oregon, Ill., I went to Atkinson, where I have some relatives. The gospel of life and the kingdom of God, as taught in the Scriptures, had never been preached there. After much trouble visiting different trustees, the preacher and neighbors, at last I got the use of a house that used to be a Baptist church, but now only used on funeral occasions. I talked for five nights to them, and it was entirely new to them. I thought that they had enough to digest for awhile. A number showed interest, and sanctioned verbally what I had preached and talked to them privately.

I then went to Clark Co. I have just begun a meeting at Moriah, in a log church building. The nights are dark and roads have been bad, yet 50 or 60 were present. I expect a big meeting here and pray God for some visible fruitage. We have a few good faithful brethren and sisters here. Bro. Z. E. Brant is the best advertizer of a meeting we have ever met. He telephones it all around, and invites every one he sees and tells them to invite others. If there was one such brother every where we hold meetings we would reach more with the truth, and near neighbors would not have to say when meetings close that they did not know of it till it closed. I always try to announce my meetings as widely as possible, but brethren where we go know better than we as to who might attend meeting. If any brethren near here read this who would like a meeting write us at Moriah, Clark Co., Ill. We will report when we close this meeting. Brethren and sisters, pray for us and keep your own light shining. Yours watching.

W. L. CROWE.

Watch.

While it is true that we do not know the day, nor the hour, when our Lord shall come, we do know the duty, and that is to watch.

In Mark xiii. 37 it is written: "And what I say unto you I say unto all, Watch." Not only did he command his early disciples to watch, but he commands us to watch also.

The reason is, "take ye heed, watch and pray: for ye know not when the time is." Mark xiii. 33.

It is important that we obey "lest coming suddenly he find you sleeping." Mark xiii. 36.

But how shall we watch? What shall we do? Listen: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi. 34.

He warns us not to forget that he will come and punish the unfaithful and reward the faithful. He warns us not to allow ourselves to be drawn into the fashions and manners of the world.

It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seemingly going down patiently to death. But when every leaf is dropped, and the plant stripped to the utmost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, often, in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul. —*Harriet Beecher Stowe.*

It is comparatively easy to do what we have to do and go where we have to go, but the supreme test of a man is not so much in the discharge of obligatory as of voluntary and self appointed tasks. A man is not half a man who does not do some things with his teeth clenched and his face set like a flint.—*Charles Frederick Goss.*

Poetry.

Mother's Hope Slain.

What dead! That hope that once aspired to heavenly things,
Dethroned within the bosom that gave it birth?
Awaiting in dark robes the opening earth
To grant the boon of burial, it folds its wings,
And slopes its weary flight toward death.

'Twas once a joy supreme, this state of motherhood.
To lay upon life's threshold dearly bought
Through pain and fear and every anxious thought,
Our sons: to bend to nature's law and feel that God
Approved, and men and angels cared.

The mother's hope looks forth and song's melodious power,
Enshrines itself in secret bower and waits.
While joyous imagery dispels and dissipates
The future gloom, and angel hands bestow the dower,
As she has prayed, upon the unborn child.

Her lips, in pride, are framed to speak the word.
Hark! From her couch where soul and body riven
With pain, she cries, "Behold, a man-child given,"
That cry, O men, by God and angels heard
Remains the only hope of all the future worlds.

Ah, mother fond, thy fanciful hopes are slain.
Come now, and if thou canst for bitter tears,
Look out upon your path, where yet in tender years,
Thy pride, fruition of thy deathlike pain,
Thrust through, goes reeling on toward death.

Beside the way you sought with flowers to strew,
Dark demons lurked in shades by you unseen.
They met him, marked him, and O God, how mean,
With hand as red as hell they stabbed him through,
And hurled his drunken form beside the way.

Not alone, O once proud mother dost thou weep.
Behold, beside thee, on their knees thy kind,
Bend low o'er others dear to them and blind.
The myrtle of dead hopes on brows where demons sleep,
Glad men and devils look and laugh the while.

Who dared the wrath of God with this atrocious deed?
Where now hides he? The murderous fiend
Whose hand all stained and yet from justice screened
Firm grips his bloody blade while mothers plead,
Impenitent remains and fearless, unconfessed.

He hides not! Lo, at large he roams unhunted,
Flies o'er his head the flag, cries "Law," and "Liberty."
Its stars and stripes belauded, while stealthily
From out its silken folds of peace his haunted
Hand puts forth and strikes, and strikes us dead.

So dies the world while dreaming o'er its drink,
And choirs chant softly, parsons pray and preach
Their lips profane, the very words of God im peach.
With song and prayer we ease them o'er the brink,
Where speaks the law—"Damned!" "Drunken!" "Disinherited!"

—J. N. Scholes.

Selected.

The Soul of Man.

[A Sister in Plevna, Ind. writes asking "What is the soul?" saying she has been requested by one who is much interested to have this subject discussed in THE RESTITUTION. We have received from Stanley E. Bowdle of Cincinnati, O. some clippings from a daily paper of that city, which takes up this question, giving his opening of the subject, then a reply, and again his answer to his critic. We give herewith the three letters, and trust they will aid our Sister to enlighten her friend.—ED.]

THE MOST TROUBLESOME THING IN THE WORLD—THE SOUL.

"Vanity of vanities," saith the preacher, "all is vanity." It is even so. Vanity is the universal malaria of the race. The fevered pulse of profanity and the bilious eye of greed are but its symptoms.

In nothing is man more vain than in his conception of himself. In these conceptions vanity has had its perfect work. From the hour that man first saw himself his work has been to demonstrate that he is as eternal as his Creator. To be sure, the thing was not without difficulty, but the difficulties retired in the presence of swelling vanity. The aboriginal man was perplexed about himself. He saw the body perish, and he knew nothing but the body, and his incipient vanity was troubled a bit. But growing vanity soon unctuously informed him that the essential man was a ghostly spirit, etc. And man smiled as he beheld his immortal self, a self as eternal as his Maker.

Accoutred with this peacock feather given him by vanity, man has strutted up and down, lo, these six thousand years, and is still strutting.

Naturally curious, man has wanted to see the proof of this thing in print, and, accordingly, he called in the wise men, and astrologers, and even the theologians; and has requested them to write the proof thereof. And they have valiantly obeyed, and the shelves groan with their productions. It is not surprising, then, to find man impressing the Bible itself into the service of this vain notion. His vanity could not tolerate a difference of opinion between Jehovah and himself. With alithe and jaunty spirit, man now conceives the Bible as the chief fortification of this notion—a notion that finds no countenance in its pages. But with the coming of the Bible the soul, as conceived by man, has caused a world of trouble. Having created the soul, man must house it; but how and where? Some theologians have rubbed out Elysium in pagan philosophy, and have written in heaven, and have eliminated Tartarus and written hell, and in these place he proposes to house the soul after death. Some have proposed to house good souls only in Elysium and leave the rest to die. And still others have considered it proper to reclaim all souls ultimately in Elysium. And each has been perfectly willing to mutilate the Bible just enough to get his scheme through and no more. The religious bedlam created by this theological nonentity we shall leave for the present to say a word about some of the so-called scientific proof of man's natural immortality.

How astonishingly common is the notion that all science of any respectability unites in a grand testimonial to the truth of natural immortality. The fact is just the reverse. Science is as voiceless as the Sphynx about the soul. Science knows as much about the matter as a Black Foot Indian, says Macaulay.

The reason of this is obvious. Man has no knowledge of an existence prior to this bodily one. He sees his start, a start as humble as the start of any created thing. He sees his growth decay and death, sadly comparable at every point to the same phenomena in all things living. And science draws his cloak closer and is voiceless.

No one thinks of giving an immortal soul to a flea; nor to my horse, that knows indefinitely more than a flea; then, why to my valet, who knows less than my horse?

Thus spoke Voltaire, and science asks the same perplexing question. Oh, but some rhapsodist says, does not the account of man's creation say that man was made in the Image of Jehovah, and is not Jehovah immortal? True, verily, and I believe the account, but this no more proves that man is immortal than that he is omnipotent or omniscient. But of this phase we are not to speak just now.

Bishop Butler, in his famous analogy, spent much time in trying to exact of nature some proof of man's native immortality. But no less a man than Mr. Gladstone, in the last literary effort of his life, published in the North American Review, admits Butler's lamentable failure. The distinguished Bishop thought he had found an argument. It was in the common phenomena observed among those dying of lingering diseases, many of whom seem to grow in keenness of mental and spiritual perception with the body's decay. The good Bishop thought that this afforded the presumption that the total elimination of the body would result in an infinite increase of mental and spiritual life. Mr. Gladstone exposed this argument. He called attention to the fact that as some diseases attack the mental powers first, leaving the bodily powers normal for years, the Bishop's argument might justly the belief that arms and feet might ultimately become immortal.

The past decade saw another master hand at this plow. The late Joseph Cook, the famous preacher, thought that he had compelled nature to answer this everlasting question. Many in this city will remember his lecture, delivered here some eight years ago, entitled "Does death end All." The argument in that lecture was this, very briefly: "The bird with a migratory spirit always has a climate to match it; hence man, with his longing for immortality, must have an immortality to match it."

This is the weakest argument in words on this subject. In the first place, but few men ever think of immortality, and, certainly, but few men long for it. To the majority of men who run and don't read the matter of immortality occupies about as strong a relation to their intellectual lives as does the Darwinian theory. They simply are not interested in the subject. (Try to talk to your friend beside you in a street car and see). Then, again, even in the case of the bird with the migratory spirit, there is no certainty that it will reach the climate adapted to it. Accidents, storms, an unfavorable season, often leave whole flocks of birds in death en route. But why take the novel case of the migratory bird? Any appetite or desire will serve as well. Man has an appetite for food, but does this argue that he will secure the food desired? What of the two millions in India's famine district already dead? What of those starving there at this moment? No, the analogies are powerless to help this vain fancy of man's.

Our conclusion then is, that man's desire for immortality no more proves that he has it than the desire for food proves that he will get it. He may perish in sight of both.

Behold, then, science, nature, all, voiceless upon this subject—as silent as the sepulchre. And amid the significant stillness ask yourself, reader, whether Jehovah would have concealed so great a fact from man if it be a fact. Man is mortal, perishing. He is by nature bound whither he came—the dust, nothingness—unless the Power that made him arrest his course.

STANLEY E. BOWDLE.

THE SOUL AND ITS IMMORTALITY.

The greatest interpreter of life and human nature the world has ever known makes his most interesting character say: "For in that sleep what dreams may come." In the Commercial Tribune of December 10, Mr. Stanley E. Bowdle discourses on the soul, and in his concluding paragraph sums up his argument as follows:

Behold, then, science, nature, all voiceless upon this subject—as silent as the sepulchre. And amid this significant stillness ask yourself, reader, whether Jehovah would have concealed so great a fact from man if it be a fact. Man is mortal, perishing. He is by nature bound whither he came—the dust, nothingness—unless the Power that made him arrest his course.

Does Shakespeare agree with Mr. Bowdle?

The last clause of the quotation suggests the possibility that the writer does not intend a blank denial of the immortality of the soul, but is arguing for what is called conditional immortality, dependent upon the personal manifestation of Christ. If this were really his intention, ought not the idea to have been more definitely expressed? The article, as it stands, leaves on the reader's mind an impression of an outright denial of the soul's immortality. Can Mr. Bowdle's argument or any other argument establish such a conclusion?

Up to the year 1492 it would have been safe for any one to deny the existence of a Western Continent. Up to 1800 one might have denied that steam would propel a vessel. In 1819 it was proved that a vessel never could cross the Atlantic without sails; a transatlantic steamer arrived in port while the demonstration was in progress. Up to 1870 it might have been reasonably denied that men would ever be able to talk to each other at a distance of hundreds of miles. Up to 1890 few would have disputed that it was forever impossible that a photograph should be taken through wood, flesh or other opaque substance. Were any of these conclusions sustained by the event? If Mr. Bowdle's argument established anything, did it not rather establish the verdict "Not proved?"

In the universe about us there are two supreme mysteries—the one is God, the other man. For deity Herbert Spencer substituted the Unknowable. But as his philosophy advances he cannot avoid attributing to the knowable, and he feels constrained to spell the word with a capital initial. Mr. Matthew Arnold advances beyond Mr. Spencer to the conception of "something not ourselves that makes for righteousness." Doubtless Mr. Arnold would have accepted the addition that this something possesses intelligence and will, as well as moral character. Prof. Huxley was the prince of agnostics. He introduced the word agnostic into the language. Mr. Huxley's principle was that he would accept nothing which could not be conclusively proved. He, therefore, declared that of deity he knew nothing, although he recognized a moral order in the universe, was a friend and admirer of the Bible and was very far from being a scornful skeptic. The movement of his mind as to this matter is disclosed in the lines which were placed on his tomb by his own request. They are said to have been written by his wife.

Be not afraid, ye waiting hearts that weep,
For still He giveth His beloved sleep,
And if an endless sleep He wills, so best.

In this quotation is noticeable the use of the capital H, an almost distinct recognition of the being of God, and something akin to reverent submission to his will. Prof. Huxley's position as to the immortality of the soul was not that of denial. He said simply that he had no evidence of it. But the noticeable fact in regard to the two agnostics, Huxley and Spencer, is their inability to resist the fascination of the great theme, or to avoid terms which indicated more or less faith in the being of God.

Man is the second great mystery. What is his life? What is his consciousness, and how comes it? What is the soul? The teaching that he is not immortal seems to imply that the soul is material, or, at least, is the product of material conditions; that, instead of being, as Plato contended, a personal identity, that evokes the music from an instrument, it is only a harmony produced within the instrument itself, and disappearing with it, as Plato's opponents contended. Strikingly enough, in a recent volume whose title is, "The Nineteenth Century," Oliver Lodge, writing upon physics, speaks thus:

"Undoubtedly the philosophic attitude of the leading physicists at the close of the century is devout. The outlook appears to them no barren wilderness of materialistic atheism, but a land of promise, energized and suffused by a divinely imminent and all-inclusive spirit. The unspoken thoughts of the leaders of science have become not less but more essentially religious."

Mr. Lodge does not write from the standpoint of one who pleads in the interest of Christianity, but as a physicist only. Few scientists will question that man is a mystery, almost as insoluble as Deity, and that his most striking characteristics are beyond their power of explanation. Darwin avowed that the mortal nature of man is the most difficult to account for. In quoting Voltaire's flippant utterance about the immortality of a flea, his horse and his valet, does Mr. Bowdle really believe that the Frenchman's horse knew more than his valet, and, therefore, was equally entitled to immortality? If this were true, why did Voltaire employ such a fool as his valet?

To pronounce that a being so wonderfully constituted as man is destined to utter extinction is to go entirely beyond the record. The utmost that can be reasonably asserted is a doubt. According to the evolutionary theory, creation has advanced to the point at which man appears, and has put them onward in the progress of civilization. To what end? Thus far there has been an evolutionary purpose of which, as for this world, man is the climax. If now he is to vanish from existence, if death ends all, we have the most incomprehensible anticlimax. Has evolution brought its products up to this point only to blot their supreme result out of existence? Must we write over the creation Mr. Webster's "miserable legend:" "What is all this worth?"

Is man shut in this little cave and dome of the world with nothing beyond? As Carlyle expresses it, "This dog cage of an earth, who are thou that sittest whining within it?" If it be so, then evolution with man as its climax ends in bathos. "Naught is everything and everything is naught."

Mr Bowdle asks whether Jehovah would have concealed from man so great a fact as immortality, if it be a fact. Has he concealed it? Has he not made an impression upon the mind and heart of man the world over in all ages that the soul lasts beyond death? Du Chaillu tells us of the inhabitants of western equatorial Africa that they believe that the spirits of the dead linger about their burial place for a time and then go they know not where. When a strong personality as Julius Cæsar went out the Romans could not believe that he was extinguished. They enthroned him among the gods. He was Divus Cæsar. Whence comes the impression of immortality in all times and races unless it be from the Creator? If some other testimony is needed it must be given by the voice of a divinely accredited man. Such a voice has come to us through Jesus Christ as well as through his apostles. The Christian world has always believed in the resurrection of Jesus. The rationalist historian, Hase, acknowledged that without this fact it is impossible to explain the existence of the church. Theodore Parker in his youth heard a Christian minister from the pulpit allege that all natural proofs of the immortality of the soul are inadequate, and that the doctrine rests on the resurrection of Jesus. Mr. Parker rejected this explanation, admitted the inadequacy of the natural proofs, but claimed throughout his remarkable ministry that immortality is known by intuition, by immediate insight. Parker was rejected by his Unitarian brethren, who still maintained the miraculous element in the life of Christ.

The Christian teaching that the soul is immortal does not stand alone. It is a part of a great system of doctrine, the being of God, the sonship of Christ, the revelation of truth to man through Christ, the immense dignity of human nature through its sonship to God, the immortality of the soul as an essential element in this order of revelation. The Christian world does not believe the immortality of the soul on the ground that it is proved by science; it believes it on the testimony of the Scriptures, and supremely on that of the Lord Jesus Christ. Intelligent men of science plainly acknowledge that science establishes nothing against the immortality of the soul, and the present outlook of science is confessedly toward a spiritual interpretation of the universe.

A. J. SAGE.

"AND HE GIVETH UNTO THEM ETERNAL LIFE."

In an article, as excellent as error would allow, Mr. A. J. Sage asks me a question relative to immortality, and then proceeds to comment upon the absurdity of my probable answer to it. Waiving the right to smile at this novel method, I proceed at once to the task.

At the outset, let me assure my critic that his effort to establish a difference of religious opinion between Shakespeare and myself was thoroughly enjoyed. If so intended, it was excellent humor. If not so intended, permit me to say that, in the matter of religious knowledge, I do not recognize Shakespeare as an authority. To learn that my religious beliefs were not shared by Shakespeare does not disturb me; and I take it that Mr. Sage would not be disturbed to learn that his views were opposed to the teachings of Renan or Voltaire.

The man who determines to follow the great men of this world in matters of religious belief must needs have a sorry time of it. To formulate religious beliefs with equal fidelity to Shakespeare, Heine, Voltaire and Philips Brooks is an acrobatic feat I have never attempted. Shakespeare is, therefore, totally irrelevant to this controversy.

The difference between Mr. Sage and the Bible is very simple. He believes that every man born into the world is equipped with a shadowy, never-dying spirit, which at death escapes from the body and goes to a place or condition of felicity, if good; or to a place or condition of misery, if bad. That in that state, condition or place, it lives forever, with all the faculties of earthly life quickened. With this belief the Bible has no sympathy. With this soul or spirit, as perceived by Mr. Sage, the Bible is profoundly unacquainted. Of a naturally, immortal, never-dying man, soul or spirit the Bible knows nothing whatever. And this notion of Mr. Sage is a pagan graft. It is the result of that great compromise between Christianity and paganism which took place in the early centuries, and from which religion has suffered untold disasters. Let not these utterances disturb you, my reader—save only to make you investigate. Remember that a great church in America is revising its creed.

This popular notion concerning the soul makes the armies of Xerxes as fully alive today as when their presence profaned Greece. The Goths and Visgoths, the barbaric hordes of Tartars and the countless millions of benighted blacks of Africa are today as thoroughly existent as is God. And the "still lapse of ages" no more affects their immortality than it does Jehovah's. Is this the doctrine of the Bible? It is not. Listen to the simple account of man's creation. "And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life, and man became a living soul."

How utterly absent from this account is any suggestion of man's immortality. "Man became a living soul"—observe this, reader. It does not state that the soul, holding the thinking powers within itself, was placed in the dust-formed man. According to this inspired account the dust was just as necessary to make the thinking sentient man as was the breath. And this is just what Mr. Sage would deny. The body is a clog to the soul, according to modern theology. Following up this narrative, let the reader observe what Jehovah said to Adam after he had sinned: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The reflecting reader will see in this a terrific argument against [illegible] theology. He will see in it [illegible] ing nature, his fearful mortal[ity] will see in it that he is [illegible] bound by nature. It was [illegible] death that St. Paul had in mi[nd] he said; "As in Adam all die." [illegible] reader, be misled by the ha[sty] saying, "O, this passage refers [to] body." Remember that Jehovah [is] talking to the sinning Adam, and [is] pronouncing judgment on the ent[ire] man.

The words "soul" and "spirit," [as] used in the Bible, need give the un[bi]ased student no trouble. With the aid of a lexicon, and often by looking into the revised version alone, the meaning of these words will be seen. They stand for the person, the life, the breath. These words are never used to show man's pre-eminence in creation. In this particular he has no pre-eminence whatever. Solomon says: "As the one dieth, so dieth the other, yea, they have all one breath, so that a man hath no pre-eminence over the beast: for all is vanity: all go into one place; all are of the dust, and all turn to dust again."

Job says, speaking of man: "He fleeth also as a shadow and continueth not."

And St. James says: "For what is your life? It is even a vapor that appeareth for a little while and then vanisheth away."

Speaking of death, the inspired writers show themselves profoundly unacquainted with the doctrine due to man's vanity: "The living know that they shall die, but the dead know not anything," says Solomon.

The dead praise not the Lord, neither any that go down unto silence, says the Psalmist; and,

In death there is no remembrance of thee; in the grave who shall give thee thanks?

Whatsoever thine hand findeth to do, do it with thy might, for there is neither knowledge, wisdom nor device in the grave whither thou goest.

These passages could be indefinitely multiplied. Indeed, so great is their number that no less a man than Dr. Abbott recently said that the Old Testament writers lived at a time when the hope of immortality was not guaranteed to the human race. Singular, indeed, is this! Can it be that David and Isaiah and Solomon did not know of a future life? True it is that they did not know of the pagan immortality which has been grafted on the Christian system, but they did know of immortality as the gift of God through a resurrection from the dead.

O that thou wouldst hide me in the grave till thy wrath be past.

Though worms destroy this body, yet in my flesh shall I see God, said Job.

I shall be satisfied when I awake in thy likeness, sang David.

Many that sleep in the dust of the earth shall awake, said Daniel.

Coming to the New Testament, we find that one short and tremendous sentence embodies the promise of our Lord to his followers: "And I will raise him up at the last day." At the tomb of Lazarus the comfort of modern pulpitology is significantly lacking. "Thy brother shall rise again" was all our Lord could say, amid his tears. And St. Paul closes the glorious symphony of the Bible with the grandest oratorical finale in literature: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory."

Grand beyond words is the reward offered by the Bible to those whose transgressions are forgiven and whose sins are covered"—life eternal, by resurrection from the dead. Absurd beyond expression is the imaginary felicity in Elysium, of disembodied spirits, offered by the paganized religions of this crazy world.

With kindest regards for Mr. Sage, and with the hope that one day I may see him clothed and in his right mind on this subject, this article is concluded.

STANLEY E. BOWDLE.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth subscribe for this paper to be sent to him. It will talk at times and plead that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with our Lord Jesus Christ. It has been tried. Why not try it?

We need what is due us [illegible] scriptions, and trust all will [illegible] themselves to be in arrears [illegible] remember us. We appreciate [illegible]

Poetry.

Go Ye.

Our ever-living Savior passed away from
earthly ayes,
nded forth this great commandment from
the eager, opening skies,
ye, go ye, teach all nations, boldly teach
them and baptize."

So they went, those men anointed with a power
from on high;
So they went to sneers and hanger, to the
mob's vindictive cry;
Went to suffer racking tortures and triumph-
antly to die.

All their life was but one purpose, that the life
of Christ should be
Spread abroad among earth's millions, as the
waters fill the sea.
So the heroes died, and, dying, left their task
for you and me.

Communicated.

Reconciliation.

The Scriptures represent man at the present time as being in an unreconciled or alienated state or condition toward God, his Creator. Paul said to the Collossian brethren that they were sometimes alienated and enemies in their minds by wicked works.

Again, he said: "For all have sinned and come short of the glory of God." But, man is not left in this condition to perish without hope. Paul says: "We are freely justified by God's grace through the redemption that is in Christ Jesus, whom he has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, that he might be just and the justifier of him who believes in Jesus." Again, said Paul: "Ye are all the children of God by faith in Christ Jesus; for as many of you as were baptized into Christ have put on Christ." Again he says: "In Christ Jesus, those who were afar off are made nigh By the blood of Christ." Again he says: "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Again he says: "If any man be in Christ, he is a new creature, old things are passed away; behold all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ, for he says that God was in Christ reconciling the world unto himself and that he made him who knew no sin to be a sin-offering for us that we might be made the righteousness of God in him." See 2 Cor. v. 13-21. "He was delivered for our offences and was raised again for our justification; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." See Rom. v.

Paul also in 1 Cor. xv. shows the important position that the death and resurrection of Christ occupies in the gospel of the grace of God. He said he "delivered to them first of all that which he received himself, how that Christ died for our sins according to the Scriptures, was buried and rose again the third day according to the Scriptures." Also in the first discourse preached by the apostles after the Savior gave them the commission to go into all the world to preach the gospel to every creature, on that important occasion Peter represents Jesus as a Man approved of God, by the miracles which he performed whilst amongst them. He was also delivered by the determinate counsel and foreknowledge of God and was taken by his hearers and crucified and slain, but God raised him up again. It was not possible for death to have dominion over him, because he was the one that God had promised to take the throne of his Father David to reign over the house of Jacob forever. But, says Peter, "God has exalted him to his right hand as Lord and Christ, there to remain till his enemies be made his footstool," after which he is coming in power and great glory to reign as King of kings and Lord of lords. When the audience on that occasion believed Peter's preaching they enquired what they should do? In reply he told them to "repent and be baptized in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit, for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." We are told that "they who gladly received his Word were baptized and continued steadfast in the apostle's doctrine, in fellowship, in breaking bread and in prayers."

We learn from observation and experience, in harmony with the Scriptures, that man is both morally and physically unqualified to inherit the kingdom of God.

Man at first was made upright but sin has entered the world and death by sin. Man has been turned out of his home, shut away from the tree of life to return again to the ground from whence he was taken, and unless there had been a plan of redemption provided he would have perished forever. "But God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Jesus said to his disciples, "Because I live you shall live also." "I am he that liveth and was dead and am alive forevermore, and have the keys of death and the grave. The hour is coming when all that are in the graves shall come forth. They that have done good to the resurrection of life and they that have done evil to the resurrection of condemnation." O that we may labor to enter into that rest that is promised to those who follow the Savior. Those to whom he will say, "Come ye blessed of my Father, inherit the kingdom." "These are those who have washed their robes and made them white in the blood of the Lamb." From their eyes all tears will be forever wiped away. May this be our happy lot.

P. H. Bork.

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

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We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

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One way second-class colonist tickets to the West and Northwest, will be sold at special fares via Pennsylvania Lines, during March and April, 1902. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—April 30

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Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

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Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, March 4th, 18th, April 1st, 15th, May 6th and 20th. For fares, through time and other details, apply to Passenger and Ticket Agents of the Pennsylvania Lines.—May 20.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsclaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. B. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 2:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Chaney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in Jr R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave, near Wilson Ave. Cleveland, Ohio: where all of like precious faith are welcome.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by I. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

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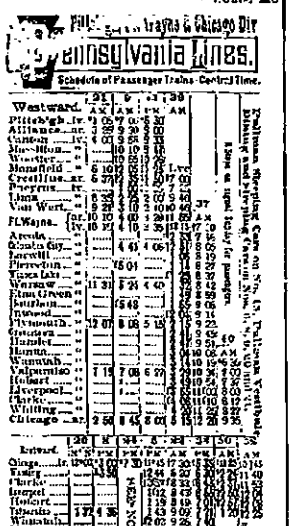

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In this old world of ours
To root up all the weeds he finds,
And make room for the flowers;
So that every little garden,
No matter where it lies,
May look like that which God once made,
And called it Paradise.

Communicated.

Can a Perfect Creator Do Imperfect Work?

Editor Restitution:

Will some one of the writers for THE RESTITUTION (W. H. Wilson preferred) please answer the following question: Can a perfect being make an imperfect creation?

Yours in the faith.
MRS. MOMPER.

ANSWER.

I am aware that the above question is one over which honest minded sceptics stumble, and should receive careful attention. I am conscious also of other points to which they raise objection which are not strictly covered by the question, and yet is related to it, and that is, to learn how to determine when the Supreme Being is mentioned in Holy Scripture. It is naturally supposed by many that whenever we find the word "God" in the Scriptures that it means the eternal Father, but it does not. Not understanding this, many may find what they call self-contradictions, and also acts which would not be consistent to apply to the perfect Being we call God. The word "God" is not the name of the great Eternal, which you will learn before I conclude this article.

As a sample as to where the word "God" is used, which does not apply to the Supreme Being, see Psa. xcvii. 7: "Worship him all ye gods." The Hebrew word for "gods" is *elohim*. Paul, in Hebrews applies this to angels, when he says: "Let all the angels of God worship him." Hence these "gods" (*elohim*) were angels. Again, see Exod. iii. 6, God appeared to Moses in the burning bush, and said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hide his face; for he was afraid to look upon God." Now who was this God which appeared in the burning bush, and spoke to Moses? See verse 2: "And the angel (*elohim*) of the Lord (*Yahweh*—the Supreme Being) appeared unto him in a flame of fire out of the midst of a bush." Hence, it was the angel of this Eternal Father which appeared and spoke to him, and not the Supreme Being himself. This is fully confirmed in Acts vii. 38.

See Gen. xxxii. 30, Jacob says: "I have seen God face to face." Jesus says: "No man hath seen God at any time." Here are two instances where the word "God" appears, which is applicable to two persons. Were it not so it would be a direct contradiction. Hosea xii. 4, refers to this event, and says: "Yea, he had power over the ANGEL (the *elohim* of *Yahweh*) and prevailed." We could hardly expect Jacob to have a wrestling match with Supreme Being. These examples could be multiplied, but the above will be sufficient to illustrate my point.

The Supreme Being has a name which is his alone, and is never applied to any other. See Exod. vi. 3: "And God spake unto Moses, and said unto him, I am the Lord. And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them." This name "God Almighty" in the original is AIL *Shaddai*, and means the Strength of the Mighty Ones, but that was not his name. "By my name JEHOVAH (YAHWEH) was I not known unto them."

With regard to this name "Jehovah," a well known writer says, the name "Jehovah according to Masoretic pointing, was invented 500 years after the time of Jesus. But all philologists and theologians, are now agreed that Jehovah is a spurious pronunciation. It was devised by

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, APRIL 16, 1902. NUMBER 15.

Jewish superstition, which did not permit an Israelite to pronounce this sacred name correctly. All critics, however, are now agreed that the true pronunciation of the word is YAHWEH which they predicate on the fact of the word in Exodus vi. 2, 3, being the old form of the third person, future tense. YAH is the same in contracted form, and is used of the Deity upwards of fifty times; one of which exhorts us to "extol him by his name YAH."

With regard to the use of the words Lord and God in our common Version, "these words do not convey the idea of the Spirit in the use of terms.

LORD is of Saxon origin, and signifies monarch, ruler, governor, etc. it fails to represent the meaning of Ail, Eloah, Elohim, Shaddai, and Yehowah.

GOD, in Saxon, signifies good, a meaning which cannot possibly be extracted from any of the names recited above. God is indeed good, but the word is not a translation of any of the words before us, and when used in their stead, leaves the mind in the dark concerning the things which they were intended to convey."

Prof. Young in his Analytical, says: "The incommunicable name of the God of Israel, in the Common Version of the English Bible, is generally, though *improperly translated by* THE LORD."

These words are applied to many others besides the Eternal. "As there be gods many and lords many." 1 Cor. viii 5. "Is it not written in your law, I said ye are gods. He called them gods unto whom the Word of God came." John x. 34, 34.

But there is only one Supreme Being known by the name YAHWEH, it is his name alone, and has never been applied to any other. See Psa. lxxxiii. 18: "That men may know that thou, whose name ALONE is JEHOVAH (YAHWEH), art the most high over all the earth." Bear these things in mind and I will now deal specially with the

QUESTION AS ABOVE PROPOUNDED.

Bear in mind also that the creation of man was not alone the work of Yahweh. See Gen. i. 26: "Let us make man in our image, after our likeness, etc." *Yahweh* commanded, and the *Elohim* did his behests. The work of creation as far as it had then progressed, was pronounced "good," that is, it was perfect upon the plane upon which it was projected, but destined to reach an absolute perfection, when the work of creation shall be completed, which creation is still in progress, and when finished, will be crowned with a perfection which the Supreme Being alone can produce.

Many fault the work of the Creator because he did not make man an automaton, a mere senseless machine, capable of performing only the routine work of a machine. That was very far from the purpose of Yahweh in the creation of man. He was formed as an independent free-will agent with power of choice either for good or evil. From the very beginning it has been the purpose of the Great Eternal to people this earth with a race of absolutely perfect people, which perfection must be attained by power of an individual choice on the basis of faith, character, and obedience; which purpose is as sure of accomplishment, as "that Yahweh liveth." Then shall the whole earth be filled with the glory of Yahweh."

The first man Adam, with power of choice, was put on trial, that he may become the head of a perfect race of people, but he sadly failed in making the right choice. Nevertheless the purpose of the Creator must be accomplished through another, and hence the Eternal made this declaration, "The Seed of woman shall bruise the serpent's head." This means that this "Seed" will ultimately exterminate the serpentine power of sin, by inflicting a mortal wound upon the head.

In due time the "Seed" made his appearance, upon the same plane of existence as the first Adam, with power of choice, that he may attain the perfect life, and also become the head of a perfect race of people which shall yet people this earth. Through power of choice, faith and obedience, he merited, and has received the perfect life. "Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9, 10.

"For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation PERFECT through suffering." Heb. ii. 10. He is as yet the only one of the human family who has been made "PERFECT," but he has "many sons" in training for the same perfection. He is the beginning of the creation. He was not first man made, he failed, and lost his position as the head of creation. A perfect Being must have a perfect creation. Hence Jesus, the "Seed of the woman," has prevailed, and been made "perfect," and constituted the beginning of creation. See Rev. iii. 14: "These things saith the faithful and true witness, the beginning of the creation of God." See Col. i. 18: "Who is the beginning, the first-born from the dead."

He who is now "the beginning of the creation of God," has many brethren in training to take their place as the first fruits of the perfect creation of God. See James i. 18: "Of his own will begat he us with the Word of truth that we should be a kind of firstfruits of his creatures" (creation). This is not the flesh creation, that is not perfect, and counts for nothing in the creation of God. See John i. 12, 13: "As many as received him, to them gave he power (free will choice), to become the sons of God, even to them that believe on his name; which were not born of blood, nor of the will of the flesh, nor of the will of man, but of God." "If any man be in Christ he is a new creature" (creation).

Speaking of Jesus, Heb. v. 8, 9, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

When was he made "perfect"? See Luke xiii. 22: "I do cures today and tomorrow, and the third day I shall be PERFECTED."

When are the firstfruits perfected? See Heb. xi. 39, 40: "These all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." The firstfruits will be perfected as described in 1 Cor. xv. 52, 53: "The dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality."

After this, these perfected brethren will be constituted the *Elohim* of the age to come, in place of the angels, they having at this time become superior to them, and subject to the newly constituted *Elohim*, who with Jesus, will complete the work of creation, when both the people, (who will submit on the plane of obedience) and the physical creation also will be made perfect. A perfect Being can never be satisfied with anything short of a perfect creation. "As I live, the whole earth shall be filled with the glory of Yahweh."

"I am the Lord (Heb. *Yahweh*) that is my name—the Lord (*Yahweh*) of hosts is his name." Isa. lxii. 2.

To judge that the creation of *Yahweh* is imperfect, is premature judgment, it is passing judgment on his work before it is completed. The creative work is still in progress, and will continue on through the millennial age, when it will culminate in absolute perfection, to the glory and praise of *Yahweh*, the Creator. A perfect Being never has, never can, or ever will make an imperfect creation. The present state of things is the result of the choice of man, and not the work of the Creator.

W. H. WILSON.

Grafted Fruit.

Almost people enjoy good, grafted fruit, I wish to call your attention to nine varieties of beautiful and very desirable grafted fruit of the Holy Spirit. The subject seems to have expanded and become luminous to me while meditating upon it, and I hope you will also meditate upon it, and thereby become nourished and refreshed.

David said, Psa. i. 1, 2, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Meditation about things pertaining to the Kingdom of God and the welfare of man, is a very important aid in arriving at the real spirit of the gospel of Christ.

Paul said, Gal. v. 22, 23, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law," etc. Whoever faithfully produces all these varieties of fruit will be sure of a glorious reward in the everlasting kingdom of heavenly origin, where peace, love and joy will ever be unlimited, and with which the afflictions of this brief, mortal state are not worthy to be compared. We cannot bear all of this fruit except we have the Spirit of Christ dwelling in us. Rom. viii. 9. Jesus said, John xv. 5, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Now comes the idea of grafted fruit. Paul tells us about grafting, in his epistle to the Romans. vi. 16-21. He represents the Jews as branches of the cultivated olive tree, but on account of unbelief, they were broken off, and the Gentiles were taken from the wild olive tree and grafted in, in place of the Jews. The grafts, of course, depend upon the roots of the main stock for their nourishment. The Jews became dead branches, and were pruned off; but we must not forget that Christ has power to raise the dead and graft them in again. Rom. xi. 23.

Please notice briefly, each of these nine varieties of grafted fruit, and see how closely they are related to each other.

1, Love,—"God is love." We are required to love God with all our heart, and our neighbor as ourselves. "Love worketh no ill to his neighbor." Rom. xiii. 10. If all produced this fruit continuously earth would be a paradise; and then we would have the second variety—joy. If love and joy were universal, wars would cease, and all evil speaking. This would bring us to the third variety—peace. Peace on earth and good will among men. The people would no longer be taxed to maintain an army and navy, nor coast defences. If all produced abundantly these three varieties of spiritual fruit, they would be more healthy spiritually and physically. God would not send the plagues among them as now, and his name would be adored.

If we have love, joy and peace our hearts will be in a proper state of mind to exercise that attribute of God, which is "long-suffering." Should any of our neighbors at any time come short of producing good fruit, we can remember that there was a time when we did not do so, but God bore long with us; and "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v. 20. It is well for us that God is "long-suffering." If we bear this fruit, we will also bear gentleness, which is a very winning fruit of the Spirit. It is irresistible. With this there will be no striking or hasty violence by word or deed.

If we bear love, joy, peace, long-suffering and gentleness, goodness, the sixth variety, is sure to follow; and we shall be ready and willing to "do good unto all as we have opportunity."

Seeing the good effects produced by the above described fruit of the spirit, will greatly aid us in exercising "faith" in God and the Lord Jesus Christ, and a firm belief in the gospel of the kingdom of God. "Without faith it is impossible to please God;" and the gospel of Christ is the power of God unto salvation to every one that believeth. If we make shipwreck of our faith, we will be broken off as dead branches to be consumed. We abide in the vine or the olive tree by faith, and we have need to take heed to ourselves and watch to be on our guard to avoid all evil. We shall then see the need of meekness. Though Jesus was the Son of God, and all power was given him in heaven and earth, yet "learned he obedience, and was "meek and lowly of heart." It is not well for mortals to be "puffed up." "He that exalteth himself shall be abased."

Now, it is clear that we cannot bear the foregoing eight varieties of spiritual fruit unless we also bear the ninth, which is "temperance." We should not be drunk with wine, or anything else wherein is excess. Intemperance destroys all the virtues in man, and fits him for "everlasting destruction from the presence of the Lord and the glory of his power."

These nine varieties of fruit produced in abundance make one so perfect that there can be no law against such; and in due season the reward of eternal life and felicity will obtain through Jesus Christ, the Life-giver. Think what a beautiful character the above fruit represents. But the wild olive tree, figuratively speaking, also produces nine varieties of fruit—most undesirable. I will just name them, and leave the reader to compare them with the good fruit. They are hatred, sorrow, war, hasty anger, roughness, badness, unbelief, haughtiness and intemperance. Badness covers a very extensive field of sins. Happiness cannot abide with one who bears this kind of fruit. Let us carefully prune it away.

D. D. LATHROP.

Truth versus Error.

A few weeks ago I was visiting my son and family who live in Newark, Ohio, a city of twenty thousand inhabitants. While there I attended church where the Disciple people worship. The preacher's subject was "Our Future Home." He read for his lesson the first fourteen verses of St. John xiv. His first statement was that our future home is in heaven and that death is but a passing into another state, a transition. The soul being immortal cannot die. As proof he related a very pathetic story. A father and his little daughter came to a dark water to cross. The little one being nervous her father pointed to a distant light and told her that was their home and that he knew the way and would row her safely over. Some time after this the little child was stricken with death and the father asked her if she was afraid of death. Her answer was, oh! no papa I see the boat coming with Jesus in it. I am not afraid; he will care for me. The story touched his audience and many a tear was wiped away and many a sob was heard through the audience. Now, I ask in all candor what is the origin of this story? Can it not be found in Greek and Roman mythology? Instead of preaching the gospel men have turned to preach the fables and traditions by which they make the Word of God of none effect. After reading his lesson and commenting on a few of the verses he called attention to other Scriptures as proof of his statement. His first comment was on the second verse of his lesson "In my Father's house are many mansions or dwelling places," as the revised version has it. This house is in heaven the preacher said. The latter part of this verse and the following was passed over without any notice. Our Savior says, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also." Now here is a plain statement with a promise of coming again. When Christ spoke this he was on the earth and he promised to come to earth again to receive them unto himself. Is not the proof here conclusive that Christ would come again to receive them unto himself. Not a word here that at death their immortal souls would be received in paradise or heaven, but as the Psalmist has said, Psa. cxlvi., "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' No boatman to row us over, but a vivified Christ to come and give us eternal life. A very remarkable statement in this connection was that in "passing over" we do not lose our identity or personality. As proof of this Moses and Elias on the mountain of transfiguration was alluded to. Each of these persons were known, says the preacher, from their personal appearance. There is a beautiful lesson in this incident which we have not now time to notice. In this connection we wish to ask, what will the resurrection accomplish if Moses appeared there in his glorified body? Our Savior said to his apostles, Matt. xvii. 9, "Tell the vision to no man, until the Son of Man be risen again from the dead." The devil's lie or the doctrine of the immortality of the soul is the foundation for all such errors. It denies the existence of death and refuses to believe that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again according to the Scripture. That is "he poured out his soul unto death." They believe and teach that their Christ died according to Greek and Roman mythology. Truly has the apostle said, 2 Tim. iv. 3, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The preacher next called our attention to a part of Rev. xxi. speaking of the holy city, New Jerusalem. This holy city, said the preacher, is in heaven, God's dwelling place, "our Father's house" referred to in the lesson. He then spoke of the size and beauty of the city urging his audience to so live that when death came they might have a right to enter into this beautiful city, as he said, "made without hands, eternal in the heavens." A remarkable thing in his reading this Scriptures was that he should omit reading the first verse which reads as follows: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." The apostle is here writing of the holy city coming down from God out of heaven, prepared as a bride adorned for her husband. In the next verse the writer declares that the tabernacle of God is with men, and he (God) will dwell with men. In the 22nd verse the writer says, "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it (the city). And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof," and now as proof that this city is then located on the earth not in heaven, notice the following Scripture. "And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." The kings of the earth, not of heaven, do bring their glory and honor into this city. In this city will be found the tree of life, and the leaves of the tree were for the healing of the nations. Is not this the most conclusive proof that our "future home" is on the earth and not in heaven. Our Savior said, "Blessed are the meek for they shall inherit the earth." Further the Apostle Peter says, 2 Peter iii. 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

At the close of our preacher's discourse he made a strong appeal to those present to seek Christ. Believe, repent and be baptized for the remission of sin. In conclusion let me say that the speaker was a very pleasant one, a graduate of a college, a young man who might be a power with the truth. What we have written has been done in the spirit of the Master, yet believing that we must not compromise the truth in the interest of error. Dear brethren and sisters, let us pledge ourselves that come what may we will have an abiding place in our Father's house.

D. C. ROBISON.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, APRIL 16, 1902.

DR. T. DeWITT TALMAGE, the well known Presbyterian minister, died in Washington last Saturday night.

THERE seems to be prospect of peace in South Africa, though the arrangement of terms is not yet announced.

THE friends of Brother and Sister A. H. Zilmer will be pleased to learn that they are the parents of twins, a boy and girl, born April 12.

EVERY to-morrow has two handles, —we can take hold of it by the handle of anxiety, or by the handle of faith.

"THE believer is expected so to live as that his peace and joy shall be the lights that shine upon men, showing them the power of the religion of Jesus in that way."

"LORD, what wilt thou have me to do?" To some the answer is, "Arise, and be baptized, and wash away thy sins." In every case the answer is appropriate to the enquirer's state and power.

THERE are those who find joy almost everywhere, and leave it behind when they go. Such are always welcome visitors. They give light without meaning to shine,—and do good work for God in doing good to his children.

"UNDER all discouragements bear up cheerfully, remembering that it is by trouble that God puts temper into the steel. If it will not bear tempering it is not worth much. He has promised once for all "I will *never* leave thee, nor forsake thee."

PREACH Jesus the Christ!! His humiliation, sufferings, death, sacrifice, resurrection, ascension, and mediation. Preach his coming again, and his glorious kingdom, the seat of which shall be Jerusalem, from whence the law is to go forth. Preach the glorious resurrection also, and the soul-cheering facts of the mundane inheritance of the saints.

JESUS said, "Salvation is of the Jews;" this is not only true in the sense of its having come through them,—but because it is Jewish in its character, Jewish in its channel, and Jewish in its end and completion, for the gospel is an invitation to joint-heirship with Christ of this heavenly kingdom, —and the land upon which it once existed for a thousand years, or thereabouts.

"Redemption."

To understand the great scheme of redemption, it is absolutely necessary to comprehend clearly what men and women have to be redeemed from. Our first parents were placed under a law involving life and death. Life the result of obedience,—death of disobedience. They were free to obey or disobey the divine command. The woman was persuaded to eat of the forbidden fruit, and, giving it to her husband, he ate and brought himself and posterity to death. As to the nature of the death, some say it was spiritual death, temporal death, eternal death, —the spiritual death meaning separation from God,—the temporal death, the

DEATH OF THE BODY;

the eternal death, the eternal torment of the soul in the flames of hell, or torment of the conscience,—torment of some kind at any rate. According to this, man, as the result of breaking the law of God brought upon himself and posterity *three* deaths. If this contention be true, a Redeemer must be found who could pay this penalty for man, so that he might be bought back to God. We are aware it is *contended* that such an one is to be found in the Lord Jesus Christ,

THE SON OF GOD,—

but is this so? If it is, Jesus must have died the three deaths, which are said to be the penalty for sin; that is spiritual, temporal and eternal. That he died the temporal or natural death we expect all believers of the Bible to admit. But that he died the spiritual death spoken of, viz., separation from God,—or the eternal, that is torments in hell or anywhere else, or anything else, hardly any would dare affirm. If that were so, then God's Son would have been separated from his Father for ever, and would now and for evermore be suffering the agonies of

ETERNAL PAIN,

instead of being, as affirmed in Scripture, at the right hand of God, waiting until his enemies be made his footstool. Seeing then, that the only death that can be applied to Christ is the death of the body, if he is the Redeemer,—the redemption must be from the power of the grave, to which all go as the result of the first man's transgression. That the death to which the human race is subject is not the three-in-one death alluded to, must be evident from the fact that it is to be

DESTROYED BY CHRIST

"For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26. Again, "I will *ransom* them from the power of the grave; I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction." Hosea xiii. 14. From this it is evident what death men require to be redeemed from, seeing it *is that* which takes them to the grave, that they are to be ransomed from. That this is so, will be readily admitted by all who will lay prejudice aside and look clearly to the facts.

THE FIRST ADAM

when *created* was under *no* law. Afterward he was placed under the law of life and death. When created he was made out of the dust of the earth, and caused to live by breathing. Man's nature, therefore, was human, not divine. As already stated, when put upon probation it was under the law of life and death. After breaking the law man passed from under the law of

LIFE AND DEATH,

to that of *death only*, from which there could have been no release apart from the provision being made of one who could keep the law of God, and thus offer an acceptable sacrifice on account of our sins, and be raised again, so that justifying faith could be exercised in him as the center and embodiment of all Jehovah's

REDEMPTIVE PURPOSES.

The first Adam did not become subject to the law of death until he had transgressed. The Second Adam was made of a woman who was by *nature* under death, and therefore occupied quite a different position from that of the first Adam. The child Jesus was educated by his Father in heaven; the things heard of the Father (Jno. xv. 15) were continually imparted to him; the child grew, and waxed strong in spirit, filled with wisdom, and

THE FAVOR OF GOD

was upon him; so that at the age of twelve he was in advance of his parents. We cannot half appreciate the infinite pains taken by God to provide a Savior that would conquer death and bring life and immortality to light for *us*: if we forget the infancy, childhood and youth of Jesus, as he grew in favor with God as his physical, mental and moral powers enlarged, till at last

HE REACHED MANHOOD

without one polluting touch of sin upon him. Doubtless it was his divine instruction that enabled him to realize that it was because he was made of a woman, doomed to die, that it made it necessary for him to be baptized of John in Jordan, in order to fulfill all righteousness. He thus publicly testified to the justice of the law which turns the race back to the dust out of which it was taken,—not even excepting one who personally knew no sin. How much more necessary then must that act be for those who, in addition to their connection with a mortal race have

SINS OF THEIR OWN

to be remitted! As it appears to us Jesus was on probation for his becoming the Christ, up to the time of his baptism. The words of approval from heaven seem to imply this: "Thou art my beloved Son, in thee I am well pleased." But still he was on trial; he had to be obedient unto death,—and he was; he was holy, harmless, undefiled and separate from sinners, although tempted and tried in all points like as we are,—therefore it was not possible for the grave to hold him. "Through the blood of

THE EVERLASTING COVENANT"

God brought him again from the dead, —the power of an endless life took possession of him, and constituted him the beginning of a new race,—"the first-born from the dead." Col. i. 18. God has given him power to bestow the same divine nature of existence upon all who accept him as their Redeemer and Lord, by believing his gospel, which is the power of God unto salvation to every one who believes it. Rom. i. 16. It is

SALVATION FROM DEATH,

which is the POWER of the grave. Those who believe the things concerning the kingdom of God and the name of Jesus Christ, and are baptized for remission of their sins, and henceforth live godly, will by and by be able to shout, "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 55-57.

The Soul.

"The soul that sinneth shall die." But what *is* the soul that is threatened with death if it sins? Whatever it is, it is not immortal; it could not die if it were. The word *soul* in this sentence, simply means "self," a corporeal personality,—and hence the word person may be used as the equivalent of the word soul. It is often used in this sense in the Scriptures; as, for instance in Rom. xiii. 1, "Let every soul (person) be subject to the higher powers." "Three thousand souls were added to the church,"—three thousand persons. Acts ii. 41. "And fear came upon every soul" (person). Jesus said, "My soul is exceedingly sorrowful, even unto death;" that is, myself; or, "I am exceeding sorrowful." Matt. xxvi. 38. "He which converteth the sinner from the error of his way shall save a soul (a person) from death." Jesus said, Matt. xvi. 26, "What is a man profited, if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" The same questions are asked in Luke ix. 25, "What is a man advantaged if he gain the whole world and lose himself?" In the 49th Psalm, verse 18, we read, "God will redeem my soul from the power of the grave." It is plain to be seen that the Psalmist had not in mind the immaterial, immortal soul of theology. How could that come under the power of the grave. Substitute the word self and all will be plain. The very next words show this to be the true meaning. It says: "For he shall receive ME."

Bible Questions.

As "Jesus Christ shall judge the quick and the dead at his appearing and kingdom," 2 Tim. iv. 1, how can any one be rewarded or punished before Jesus returns to this earth?

As the Thessalonians, when converted to the Truth, "Turned to God from idols, to serve the living and true God, and to wait for his Son from heaven," 1 Thess. i. 9, 10, how is it that Protestants and Catholics are waiting to be taken to God's Son in heaven?

As the Bible says there is but "one hope," Eph. iv. 4, and that the "hope of eternal life," to be bestowed at the second appearing of Jesus Christ, Titus i. 2; ii. 13; iii. 7, what right have any to teach that man have eternal life now, and that the coming of Jesus is something which does not concern his disciples?

Scolding.

A little girl who had witnessed the perplexity of her mother on a certain occasion when her fortitude gave way under a severe trial, said:

"Mother, does God ever fret and scold?"

The query was so abrupt and startling it arrested the mother's attention almost with a shock.

"Why, Lizzie, what makes you ask that question?"

"Why God is good; you know you used to call him the 'Good Man,' when I was little—and I should like to know if he ever scolded?"

"No, child; no."

"Well, I am glad he don't; for scolding always makes me feel so bad, even if it is not my fault. I don't think I could love God much if he scolded."

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sank deep into her heart, and she turned away from the innocent face of her little one to hide the tears that gathered in her eyes. Children are quick observers; and Lizzie seeing the effect of her words, hastened to enquire:

"Why do you cry, mother? Was it naughty for me to ask so many questions?"

"No, love, it was all right. I was only thinking how bad I had been to scold so much, when my little girl could hear and be troubled by it."

"O, no, mamma, you are not bad, you are a good mamma, only I wish there were not so many things to make you fret and talk like you did just now. It makes me feel away from you so far, like I could not come near you, as I can when you smile and are kind; and oh, I sometimes fear I shall be put off so far I can never get back again."

"Oh, Lizzie, don't say that," said the mother, unable longer to repress the tears that had been struggling in her eyes. The child wondered what could so affect its parent, but instinctively feeling it was a case requiring sympathy, she reached up and laid her little arms about her mother's neck, and whispered:

"Mamma, dear, do I make you cry? Do you love me?"

"O, yes; I love you more than I can tell," replied the parent, clasping the child to her bosom. "And I will try never to scold again before my little sensitive girl."

"Oh, I am so glad; I can get so near to you when you don't scold; and do you know, mother, I want to love you so much."

This was an effectual lesson, and the mother felt the force of that passage of Scripture, "Out of the mouths of babes have I ordained strength." She never scolded again.

Communicated.

The Image of the Beast. Rev. xiii. 14.

Having in a former article taken the position that the two horned symbol of Rev. xiii. 11, is a symbol of our country; it is necessary on my part to make an application of the image of verse 14. An image is a likeness of a person or thing; man is said to be created in the image of God. We often hear the remark that "history repeats itself." The fact that the nation symbolized by the two horned beast makes an image to the leopard beast of verse 1 is a case in point of history repeating itself. one power doing again that which another power had done before. Why is the harlot woman of the scarlet robe called Babylon? Because she has filled up the immoral likeness of ancient Babylon. See xvii. 4-5.

It comes of necessity that the nation making the likeness must have its rise at a later date than the one to whom the likeness is made. Therefore we find the two horned symbol coming up after the former one has gone into captivity. If our position is correct, the United States will by its laws and actions, form a likeness or image to Rome; and as Rome has passed through many phases, or forms of government, we should find in the prophecy some indication as to what period in her history is to be duplicated by the United States, so as to form the likeness or image.

The time indicated is the time when Rome received a "deadly wound by a sword." See verse 14. The leopard symbol, or that phase of Rome's government came into existence gradually as Christianity supplanted paganism in the empire. Then was fulfilled that which is written in verse two "And the dragon gave him his power, and his seat, and great authority." Then in verse three we have the account of the wounding of one of his heads, said head being the imperial head which existed in the days of John, to whom the revelation was made. See xvii. 10, "Five are fallen, and one is, and the other is not yet come."

Rome is said by Daniel to be diverse from all the beasts that were before; that we think is in the fact that Rome passed through seven different phases of government, indicated by the seven heads, and by John called seven kings. Rev. xvii. 10. The papacy being the eighth and of the seven; but not enumerated as one of the heads, neither by Daniel nor John. In speaking of the future we should not be too positive, because we may be mistaken; but it seems very improbable that a nation coming up last in the line of symbols, should in making an image go through all the different phases of the Roman empire. The only inspired testimony that we have on this point is Rev. xiii. 14, "Saying to them that dwell on the earth, that they should make an image to the beast, which had a wound by a sword, and did live."

The appeal to the people to make the image, fairly indicates that the form of government is republican, that is the government that makes the image, but after the image is made and demands worship on pain of death in case of refusal, it then speaks "as a dragon." Also the reference to the beast "that had the wound by a sword, and did live," indicates that the image is to be made to the Roman empire while in its imperial form or phase. The wounding of this head was accomplished by an invasion of the empire by the northern tribes of Germany and Russia (called Sythia) and ended in the breaking up of the empire into ten divisions, indicated by "ten horns." This wounding of the head was accomplished by a succession of invasions, commencing in the last part of the fourth century, and continued during the most part of the fifth century. The fall of Rome is given in history as A. D. 476.

The next event as indicated in the prophecy is the giving to Rome a mouth speaking blasphemy. See Rev. xiii. 5. Any one that will compare the acts of the little horn of Dan. vii. 8 with the beast of Rev. xiii. 1, after he receives the mouth "that speaks great things and blasphemies," will see that they are identical. It will be readily seen that the image is a religious image because it demands worship. It is proper now that we ask the question, how far have the builders of the image progressed already? Rome was a nation that professed to be Christian, so does our country. Rome's Christianity was a mixture of paganism and Christianity, so is the popular religion of our country. Rome in the fifth century taught that when we die the soul goes to heaven, and our country holds tenaciously to the same unscriptural doctrine. Rome in the fifth century taught the horrid doctrine of eternal torment, so do the creeds of the orthodox churches of our country. Rome then (and now) taught the truth nullifying doctrine of the trinity; the same doctrine is the chief corner stone of the orthodox churches today. This likeness may be continued to almost any length, but I will conclude by asking one question, can any one that objects to the position I have taken concerning the image, point out one prominent doctrine held by the popular Christians of the fifth century, that is not held by the orthodox churches of today? Now to complete the image it remains for our government to incorporate the popular belief into the law of the country, and enforce the same; then the image will be complete. To be continued in reference to the mark of the beast and the number of his name.

GEO. FRATES.

Criticism of Dr. Seiss of Philadelphia.

I have seen a sermon of Dr. Seiss in a London periodical, in which he thinks there is a duality in the translation of living saints at the coming of Christ, as also in the resurrection of those who sleep in Christ. To substantiate this view, he quotes Rev. vii. 9, 14, and says, we read of a great multitude of the redeemed, who are represented as having had to suffer these very woes; and having reached heaven through them. But why did the Dr. neglect to quote the 15th verse? This verse tells us what position this great multitude will occupy in the great restitution. It would seem that the Dr. thinks that because they have washed their robes and made them white in the blood of the Lamb; therefore they are taken to heaven. But in the 15th verse I read, "Therefore are they before (not on) the throne of God, and serve him day and night in his temple." I would like to ask the Dr. if he thinks there is a day and a night in heaven? This great multitude are simply servants. Isa. lxvi. 19, 20, brings these servants to view. He says, "I will send those that escape of them to the nations, to Tarshish," etc. "to the isles that are afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." 20 v. "And they shall bring all your brethren an offering unto the Lord out of all nations."

But the great trouble with the Dr. is his belief in the immortality of the soul; and therefore, it is with him, as it is with all others of the same belief; all Scripture opposed to the serpent's lie must be stultified, in order to do service to that doctrine.

We notice also that the great multitude of Rev. vii. 9, are from all nations; hence Israel must be represented among them. This great multitude were not included when the first resurrection took place, because they believed in the serpent's lie, Gen. iii. 4, or they had not been born of water, John iii. 5, but while in the great tribulation, they realize their error and straightway wash their robes and make them white in the blood of the Lamb. But their negligence and error will prove a bar against their getting into the number of the Bride of Rev. xiv. 4, "These are they which were not defiled with women, for they are virgins." These were redeemed from among men, being the first fruits unto God and to the Lamb." Evidently, the first resurrection; and none others can learn the song of the 144,000, which were redeemed from the earth. They are now prepared for servants, and only for servants.

We are informed that there are several thousand Israelites in New York that are being converted to Christ, but they have not been baptized, (born of water) but are rantized; hence cannot get into the kingdom of God according to the Savior's prohibition. John iii. 5. These are sealed in their foreheads, Rev. vii. 3 8 inclusive; sealed for servants evidently, and are in the great multitude. These will be the servants to bring their brethren for an offering unto the Lord, out of all nations, upon horses and in chariots (railroad cars), but this great multitude are not translated to heaven as the Dr. seems to think, but are mortal when they went into the great tribulation; and are mortal when they come out; and are possessed of all the imperfections of mortality. To them children shall be born the same as now. In this we find a fulfillment of that expression in Isa xi. 8, the weaned child shall put his hand on the cockatrice' den. These will never attain to immortality, but will be the means of fulfilling that promise in Isa. ix. 9, "Of the increase of his government and peace there shall be no end." Submitted in love of Dr. Seiss and all others.

DANIEL HOWARD.

OUR LETTER DRAWER.

Brother Underwood:

I cannot get along without the dear old RESTITUTION. It is surely a very good help in studying the Bible. I thank God that I ever started in the good cause, and I will try to fight it through till the end comes. Pray for me, that I may prove faithful to the end.

From your brother in Christ
WARREN TILTON.

Editor Restitution:

I am so thankful for THE RESTITUTION you have sent me. I do not know how to do without it. I am isolated from those of like precious faith. I cannot subscribe but will send what I can to help pay postage. I will not need the paper many years more.

I will say to the dear ones of like precious faith, I with you am striving for an entrance into the kingdom of God, when Jesus comes. I am longing and looking for his coming to put away sin and sickness, and when this corruptible body shall put on immortality. I bless and praise the Lord for the blessed hope of a resurrection from the dead. If we die we shall live again, for our life is hid in Christ. He is faithful that has promised, to those who believe and obey. May the time soon come is my prayer. I go to hear preaching sometimes, but it is about going to heaven when you die. They do not give Christ the glory of giving immortality when he comes. I praise God for the light he has given me on the precious Word of life only in Christ.

Your Sister in Christ.
MRS. H. S. DRESSER.

Editor Restitution:

I have long loved our dear, old RESTITUTION, and desire to take it while I live (which may not be long) or until the kingdom comes. May God bless it while it hands out the truth to a dying world. I have some letters from dear ones. Sister Morgan, I received your letter and will answer it some day, was so happy to hear from you again. Bless all the brothers and sisters far and near.

Ever your Sister in Christ, waiting our coming King.

SALLIE BLACK.

Dear brothers and sisters in Christ:

I wish all the household of faith a Happy New Year and hoping that we may all double our diligence to make our calling sure. I remain your Brother.

Yours in hope of eternal life.
J. W. BOOTH.

Dear Restitution:

The paper is a great comfort to me, living most of my time where I have no church to attend; but with my Bible and the good sermons in THE RESTITUTION and encouraging letters from dear waiting ones. I am trying to live faithful and to ever be found doing my duty as a child of God trying to show others the true and only way to inherit eternal life so that when our dear Savior comes, whether living or asleep, we will rise to meet him. O what a blessed hope we have for we know it wont be long till we can hear "Come waiting ones, inherit the kingdom prepared for you." Oh brethren, let us be faithful and have our lamps trimmed and burning. May the dear Lord bless you in all your work, is my prayer. My faith is growing stronger every day. I ask an interest in your prayers.

Yours waiting for the kingdom of God.

MRS. E. A. MORRILL.

Poetry.

No Sweeter Word.

"I will not leave you desolate." John xiv. 18.

No sweeter word than this can find a tongue,
When strength and courage fail with harp unstrung,
"I will not leave you desolate;"
A precious word which poets love to sing,
To trembling age a word most comforting,
"I will not leave you desolate."

When loving friends and social joys depart,
And troubles come to overwhelm the heart,
"I will not leave you desolate;"
When night is coming on that hides the sun,
And weary limbs remind you "day is done,"
"I will not leave you desolate."

O blessed word! I hear it once again—
The service ended—as a sweet "amen,"
"I will not leave you desolate"
Linger awhile until the Father call,
I catch the vanishing recessional,
"I will not leave you desolate."

—W. T. Sleeper in the Observer.

Communicated.

I Ask for Light.

In the "Berean Column" of THE RESTITUTION April 2, under the head "to have a share in them?"—Christ's kingdom and the glorious promises. The answer given is, "We must first repent, and then believe the truth." Reference is made to Mark i. 15; and iv. 12.

We have heard this thought before, yet it seems strange to us, and hard for us to reconcile with our idea of the gospel—God's plan of salvation. If I am not mistaken the word of truth, the gospel must first be heard or believed, then repentance or reformation of life and conduct, connected with a burial in baptism for remission of past sins, is the divine law of adoption into the body of Christ—the Church of the Living God.

As faith comes by hearing the word of God, and without faith it is impossible to please God, I am at a loss to understand how repentance comes in before we hear and believe the truth. The gospel requires repentance and baptism of the believer, but not of the unbeliever. What causes a sinner to repent before he believes the good message of mercy to fallen man?

If I was a Sabbatarian, and rested my case on the law and the gospel, I would preach the law first, and say repent or reform first, then believe the gospel and be baptized for the remission of sins. Now who will be kind enough to do me a favor, and set me right.

T. E. ADAMS.

[The "Berean Column" is written mostly by young folks, many of them boys and girls, who have "believed," "repented" and been "baptized." Some may not have advanced so far, but if they are true "Bereans" we have good reason to hope they will soon belong to the "Church of the Living God." It is not to be supposed that these young people will be as explicit and exact in all the fine points as older and more experienced writers will be. We apprehend that if Brother Adams could talk with our young Brother and Sister, Charlie and Edna Anderson, that there would be no serious difference.

In answer to the question "How are we to have a share in them?" referring to Christ's kingdom and the promises, is given—"We must first repent, and then believe." Now if we leave out the words "first" and "then" we will have just what Mark gives us in the text cited. "Repent" and "believe."

In order to get at the real fine points of the process it is necessary to carefully analyze and elucidate the matter. Of course one must be told, or find out in some way, that he is on the wrong track—is a sinner—and certainly the "word of truth" whether it be read or told to him, will supply that much to his mind, and he will so be satisfied of his error and turn about—"repent."

So far well and good; but mere sorrow for his sin will not do. "Turning about"—"repenting" denotes action. He must not only face about, but he must go in the opposite direction—reform his life and conduct. This will lead him to acquire the knowledge of what God wants him to do, and then do it, and he will find that "baptism for remission of past sins" will be a necessary part of his work, and that a godly life thereafter is likewise essential.

Much of the trouble comes from endeavoring to divide this matter of "belief, repentance and baptism" into so many different parts. It is, of course necessary, in sermonizing or writing at length, that various phases of a subject be taken up in order and analyzed separately; but we should not forget that true belief and repentance are so closely allied that the precedence of one over the other is not always clear to the learner. The student investigating the question "what must I do to be saved?" sees the gospel truths unfolding to his view gradually—so gradually that "belief" and "repentance" come together. By the time he gets only part of the knowledge that in its fullness induces "belief," he has already "repented" of his past sins, and is ready at once for "baptism."

We do not doubt but Charlie and Edna Anderson understand and can tell this process through as well as any one can. That it was not all particularly brought out in the space of two inches of print is not surprising. The person who arranges the Column for these young folks does not desire any one of the contributors to take all the space, but has them write short letters in order to develop the ability that each has, without trying to bring out all on a subject that they may be capable of even. We do not think Bro. Adams wishes to specially "find fault" with what was written as much as he does to stimulate thought, and give an impetus to further study. So we trust the "Bereans" will not be discouraged, but keep right on in the good way.—ED.]

Genesis. Chap. 43.

Chap. xlv. 39, And the famine became strong in the land.

1. And it came to pass when they had finished eating the grain which they had brought out of Aiguptos, that their father also said, Go your way again and buy for us a little food.

2. And Joudas spake unto him saying, The man, the lord of the land testified to us saying, Ye shall not see my face unless your younger brother be with you.

3. If then thou will send our brother with us we will go down and market food for thee.

4. But if thou wilt not send our brother with us we will not go; for the man spake unto us saying, Ye shall not see my face unless your younger brother be with you.

5. And Israel said, Why did you do me the wrong in telling the man that ye had a younger brother?

6. And they said, The man asked us and about our race, saying, Is your father still living and have ye a brother? and we told him according to this inquiry. We did not know that he would say to us, Lead your brother, did we?

7. And Joudas said unto Israel his father, Send the boy along with me, and let us arise and go our way, that we may live and not die, we and thou and our retainers.

8. I am receiving him, require him at my hand, if I do not lead him unto thee and stand him in thy presence I shall have sinned against thee all the days.

9. Yea, if we had not been slow, we might have already returned twice.

10. And Israel their father said unto them, If it be in this wise, may ye have done it. Take from the fruits of the land in your earthen vessels, and conduct down to the man votive-offerings of the retinue and the honey and incense and stackle and teribuith and nuts.

11. And double the money taken in your hands, and the money returned in your pouches take back with you, lest perchance it is an error of ignorance.

12. And take your brother, and arise and go down to the man.

13. And may my God have given you grace in the sight of the man, and may he have sent back your brother and Benjamin. For I have been rendered childless even as I was childless.

14. And the men taking these votive-offerings took also double the money in their hands and Benjamin, and arose and went down into Aiguptos. And stood in the presence of Jooseph.

15. And Jooseph saw them and Benjamin his brother by the same mother; and he said to the one over his own household, Lead the men into the house, and slay sacrifices and make ready; for the men will eat bread with me at mid-day.

16. And the man did even as Jooseph had said, and led the men into Jooseph's house.

17. And when the men were aware that they had been led into the house of Jooseph, they said, It is because of the money returned at first in our pouches, that we are being led in, to cheat and impose upon us, that they may take us for house-servants, us and our asses.

18. And when they had come to the man over the house-hold of Jooseph they talked with him in the gateway of the house.

19. Saying, We beseech thee, lord, We came down at first to buy food.

20. And it came to pass when we had got to the halting-place, and had opened our pouches this money of each one one was in his pouch; our money (silver) by weight we have returned now in our hands.

21. And other money have we brought with us to market food-supplies; we do not know who put the money in our pouches.

22. And he said unto them, It is a propitious thing for you; fear not, your God and the God of your fathers hath given unto you treasures in your pouches, and your money of approved value I had; and he led them unto Simeoon.

23. And he brought water to wash their feet, and gave fodder for their asses.

24. And they made ready their votive gifts until Jooseph should come at midday, for they had heard that he was going to dine there.

25. And Jooseph came into the house, and they brought unto him the votive-gifts, which they had brought into the house, and did homage to him on their face to the ground.

26. And he asked them, How are ye? And is your father the old man, said he in good health, of whom ye said, He still liveth?

27. And they said, Thy house servant our father is in good health; he still liveth; and he said, Blessed by God is that man; and bowing they did homage to him.

28. And looking up with his eyes Jooseph saw Benjamin, his brother by the same mother, and said, This your younger brother, whom ye said, Ye would lead unto me is it not? And he said, God be merciful to thee, child.

29. And Jooseph was moved; for his inner feelings turned toward his brother, and he sought to lament; and entering into the inner room he lamented there.

30. And washing his face he came out and controled himself, and said, Set food beside us.

31. And they set it beside him alone, and for them by themselves, and for the Aiguptioi who were dining with him by themselves; for the Aiguptioi could not eat bread with the Hebrews; for it is an abomination to the Aiguptioi.

32. And they sat down in his presence, the first-born according to his eldership privileges, and the younger according to his younger privileges, and the men showed astonishment each one to his brother.

33. And they received portions from him for themselves; but Benjamin's portion was made five times as large as all their portions; and they drank and got jolly (lit. drunk) with him.

COMMENT.

The reader will observe that the verse numbering of this chapter is all changed by the C. V. and R. V., carrying over the last verse of the preceding chapter, the 39th namely and making it the 1st of this 43rd chapter. The changes of numbering both of chapters and verses occurred at the same time and with the same motive on the part of the old Jewish rabbis in the early part of the second century of the Christian era, namely to discredit the Septuagint or Greek version which had been from the outset and was then the authorized and accepted Bible of Christianity with the imprimatur of the Christ and the apostles for its sanction. This is proved by the spurious copies of the *Septua* still extant which they also conformed to this corrupted Hebrew text at that time. The boldness of this attempt helped to thwart the first fraud. For it revealed the motive as well as the modus opperandi; and though there was absolutely no knowledge of Hebrew in the Christian church of that day, there was an accurate knowledge of Greek and too much general intelligence to be imposed upon in this way.

In the later revival of interest in the Hebrew text, culminating the latter part of the fourteenth century, this early attempted fraud of the second century proved successful to the extent of most of these changes of proper names and the beclouding of the more important Messianic prophecies through the vicious vowel-pointing of the original Hebrew text being adopted and incorporated into all the European translations, the English included since. The Catholic apostasy and the schisms, sects and divisions of the Protestant church are the direct result of this fraudulent tinkering with "the Word of God," and we of the nineteenth century are the legitimate heirs of this "Higher Criticism" as it is called which discredits even the Mosaic authorship of the Pentateuch, and divides the authorship of another well-attested book of the Old Covenant [illegible] as they call him and "the God unknown" of their profound [illegible].

CHAS. GARDNER.

Is Man a Machine or a Free Moral Agent?

In my travels I frequently come in contact with parties claiming or setting forth foreordination, that is there is nothing done but what God so ordained it should be. That it could not have been evaded or prevented.

Now, if man is a machine foreordination and predestination will stand good, and no man is responsible for any depredations he may commit. Then human laws should be set aside, and let divine laws alone rule, if it was destined so to be. Then Adam was damned, or condemned before he was placed in the garden, and damned because he ate the forbidden fruit, a double portion, heaped upon this helpless creature.

His loyalty to his Maker cuts no figure, if he is doomed to be condemned, he will be condemned regardless of any good he may do, even through the obedience of obeying the gospel of [illegible] and Savior, Jesus Christ, and living a holy life.

Adam's penalty for disobedience was death. If man is a machine and God made him so, then, he did God's pleasure and God's machine did just what he desired it to do, and that brought death in the human family. According to such a theory, God is well pleased in the death of every person now; will this rule stand the test of the sacred Word of God? "I have no pleasure in the death of him that dieth, Saith the Lord God." Ezek. xviii. 32.

Hear him again, "As I live saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his wicked way and live, turn ye, turn ye, why will ye die?" Ezek. xxxiii. 11.

Is God the cause of *all* the misery, woe, heartaches, pain, sighs and tears?

Is he the cause of many mothers sitting by their sick children, with husband in some gambling den, spending his money? Did God make him forget his vows to her whom he had promised to never forsake? Is God the founder of these disreputable houses of ill-fame?

These are a few suggestions that I have introduced for the candid mind to consider.

I take the ground that man is a free moral agent, he can act or choose for himself. God gives him the right of choice. Man was created with a capacity for an endless life and a desire to have it; but it was assured to him only on conditions. The test given was as mild as it could possibly be. Man was unloyal to the trust of his Maker and came short of the position he was to occupy, and through him sin was introduced in the world, and death was passed on all men. Yet, in the fall of man God promised a Savior and made other provisions to keep them mindful of this, and introduced an offering for sin, and God made the selection, of what would be acceptable to him and wished man to practice and execute his will. But soon they forgot their Maker, and were so disloyal to him that God sent a flood destroying the ungodly, but before he sent the flood, he gave a solemn warning and offered them a way to escape if they would only accept. God has always been kind to his people and has fulfilled many of his promises, and will fulfill every promise he has made; but, dear readers, the promise of eternal life to you and I is on conditions; and will be granted to us only on conditions, and those conditions has been set forth in his sacred volume of truth, God having anciently [illegible] many portions and by various methods to the fathers by the prophets, in these last days spoke to us by his Son, whom he hath appointed Heir of all things, Heb. i. 1, 2.

Some of God's messages given in ancient times consisted of temporal blessings, which rested upon conditions, as long as his children obeyed his voice God fulfilled his promises. See Deut. chapters xxvi. and xxviii.

After reading those chapters take the history of the children of Israel. Did God bring that punishment on them, or was it sent on them because of their disrespect for his words?

Let us not gather the temporal blessings and have them included with the eternal blessings; yet, they were both given, with rewards and penalties, one for the national blessing, and the other for individual and eternal blessing. The nation that was to receive the temporal blessings was soon found indulging in sin and worshiping idols, and through the desire of flesh had forsook the right way, insomuch that when the true light came they received him not. The True Light was to enlighten every man. He came to his own domain and yet his own people received him not, but to as many as received him he gave authority to become children of God, to those believing into his name.

Now you see the eternal blessing all depends on our receiving him; but some love darkness rather than light, and will not come to the light lest their deeds be reproved, and they be found false witnesses before God. But, let every man prove his own works, and then shall he have rejoicing alone and not in another for every one shall bear their own burden. Let him that is taught in the Word communicate unto him or those wishing to be taught in all good things, that those believing might be sealed with the spirit of promise. Then when we are once sealed the pledge of our inheritance depends on our continuance in well doing. He that hath ears to hear let him hear what the spirit saith unto the churches; he that overcometh shall not be hurt of the second death. Rev. i. 11.

But beloved remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. Jude exhorts the faithful to keep yourselves in the love of the truth, and to God, looking for the mercy of our Lord Jesus Christ unto eternal life. See Gal. vi. 7, 8, 9. Do not mistake. God is not to be derided, for whatever a man may sow, this also will he reap. Because the one sowing for the flesh will of or for the flesh reap corruption; but the one sowing for the Spirit will from the Spirit reap *aionian* life. Therefore we should not flag in doing well, for we shall reap at the proper time or season, if we do not relax. Emphatic Diaglott. Can any one believe after they have been introduced in the household of faith, and sowed the good seed of the kingdom and proved loyal to their Maker, having separated themselves from the pleasures of this life, deprived themselves of many comforts of life, in order that some wanderer might hear the news of the soon coming kingdom. Some have left their families, wife and children at home; gone forth with the Sword of the Spirit, sowing the good seed of the kingdom of God, sacrificed their lives for the love of the gospel, and to think at last God had so ordained that they should be lost, and on the other hand some vile vagabond who has blasted some home, taken the life of some mother's daughter, or murdered his own companion and children, and then to think they will be saved. Here is your fore-ordination, look it square in the face. Then if it was predestined that every person born in this world was doomed to be lost or saved, then it was useless for Christ to have come and suffered the many trials, and at last to have died upon the cross. Hear him in his prayer in John xvii. 20, "Neither pray I for these alone, but for them also which shall believe on me through thy Word. God gave gave his Son up to die upon the cross and that favor was conferred for every one, but only on conditions, and if we comply with those conditions, God through his Son will confer the favor of eternal life to his children, and that life is in Christ; so when Christ who is our Life-giver shall appear, we shall appear with him in glory.

G. W. SMITH.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you can't. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs M J Sipes	.50
J G Adams	.50
J T Smith	5.00
R A Daniels	3.00

WHEN YOUR TIME IS OUT PLEASE RENEW.

Obituary.

Death has again visited the congregation at Argos, Ind. This time to take from us our long loved and much loved Sister Elizabeth Shoemaker. She was born in 1822, Sept. 8. Early in life, before the cares and responsibilities of married life were assumed she saw the need of, beheld the beauty in, and laid hold upon the promises of God. She first united with the old Mount Pisgah church, but for many years has been a member of the church at Argos. All through her long Christian life the Father had a witness, the church a worker, and the world a light. Her place is now vacant until the night shall have passed. She was twice married. Her first husband died soon after marriage, in California. Her second husband died some twenty-four years ago. She leaves a daughter, four grand children, and several step-children, to all of whom she was as a mother. She also leaves her influence for righteousness which can but be of much value to the living.

DEAD.

How the word thuds upon our hearts! What momentary stillness it brings into our lives! How unvoluntarily and almost unknowingly, the mind hastens in brief review over the life of the one announced to be dead. Now the life ended. What despair! What utter despair! How weak we are! How unable to assist when assistance is most needed! But in our weakness and despair there comes wafted across the centuries the echo of his voice who spake as never man spake, "I am the resurrection and the life." What light in darkness! What joy traces itself upon the face of sorrow! What hope raises the heart aloft from this valley of despair. Blessed hope, glorious prospect! Most kind and gracious Father! "The resurrection and the life." How full of meaning. Victory over death! Triumph over the grave! Designed, promised and demonstrated by God for man, through "Christ our life" at his appearing unto salvation. "Come, Lord Jesus, and comes quickly."

F. L. AUSTIN.

John Elton was born at Newtontony, County of Wiltshire, England, Sept. 14, 1825. Was married to Caroline Young, May 26, 1849; landed in America March 25, 1850, living in Cuyahoga County, Ohio, for eight years, after which he moved to Fulton Co., O., where he has resided on his farm ever since. While in Cuyahoga County they belonged to the Disciple church, but after coming to Fulton County, united with the Church of God of which he has been a faithful member about thirty years. He leaves a family of eight children, five sons and three daughters, and many friends and neighbors to mourn his loss. He fell asleep in Jesus at Toledo, O., April 5, 1902, aged 76 years, 6 months and 21 days. A very large number of people attended the funeral services conducted by Brother A. H. Zilmer at Baker Union Church on Apr. 8, 1902.

S. J. ELTON.

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates:

To Los Angeles and San Francisco, Cal., April 19th to 26th, inclusive, account Convention of Federation of Women's Clubs.

To St. Paul and Minneapolis, Minn., May 17th to 19th, inclusive, account National Baptist Anniversaries.

To San Francisco, Los Angeles, Cal., and Portland, Ore., May 26th to June 7th, inclusive, account Imperial Council, Nobles of Mystic Shrine, National Convention T. P. A. of America and Supreme Lodge, A. O. U. W.

To Denver, Colorado Springs or Pueblo, Colo., June 21st to 28d, inclusive, account Sunday School International Association, Triennial Convention.

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Tacoma, Wash., or Portland, Ore., July 15th to 20th, inclusive, account Annual Meeting Y. P. C. U., Society of United Presbyterian Church.

To San Francisco or Los Angeles, Cal., August 1st to 7th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion, Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

Poetry.

Pray without Ceasing.

1 THES. V. 17.

Prayer is appointed to convey
The blessings God designs to give;
Long as they live should Christians pray;
They learn to pray when first they live.

If pain afflict, or wrongs oppress
If cares distract, or fears dismay;
If guilt deject; if sin distress;
In every case, still watch and pray.

'Tis prayer supports the soul that's weak;
Though thought be broken, language lame,
Pray, if thou canst or canst not speak;
But pray with faith in Jesus' name.

Depend on him; thou canst not fail;
Make all thy wants and wishes known;
Your not; his merits must prevail;
Ask but in faith, it shall be done.

Communicated.

Spirit Birth and Resurrection.

Do the phrases "Resurrection of the dead," and "Born of the Spirit," simply mean one and the same thing?

From hearing, and a careful reading of the writings of some of our most able expositors of Bible teaching, I am forced to conclude that such is their idea. But if it be so, then I desire instruction, and hope some one will minister to my need.

That "Spirit birth" is the consummation of the powers of regeneration—begettal in Christ (by the word of the Spirit)—embryotic state—(abiding in Christ, as an absolute necessity to get nutriment for continuation and growth) and finally deliverance from the mortal, by the bringing forth into the activities and realities of the immortal—spiritual self-existence, or being, by a "change from mortal to immortality," I can readily see; and also that this change will be experienced by the righteous dead at the time of their resurrection from the dead.

But what I cannot so readily see is this, that resurrection—reliving, is the cause, or (in and of itself alone) the means of imparting immortal life, or that resurrection alone is the change or Spirit birth, (notwithstanding the body dead are changed—brought into Spirit life at the very moment of their resurrection).

If it be that resurrection and Spirit birth are identical, then I am greatly in need of instruction about *so many* things necessarily growing out of that fact, of which I will call attention to only a few:

1. If this be so, then I am unable to see how the living saints can ever get immortality, not being subjects of resurrection, having never died—living and believing in him at the time of the resurrection, "shall never die." John xi. 26. Therefore will never have a resurrection from the dead, and par consequence cannot be born again.

2. Then I am unable to see how his dear Son was the "beginning of the first born from the dead." How he could be the "first born among many brethren." Because, surely Lazarus and others were raised from the dead before he was; and therefore if resurrection gives Spirit birth—confers immortality—then surely they were then made immortal and were born before Christ was; hence Christ could not have been "the first fruit."

3. If resurrection alone is the birth immortal, and it being true that such birth is predicated alone of the righteous as it surely it, then it follows that none but the righteous dead can ever have a resurrection. Hence it must be that some of the righteous dead will "come forth (having done good) to the resurrection (birth) of life, and others (having done evil) to the resurrection (birth) of condemnation." John v. 29. "Some to everlasting life, and some to everlasting contempt." Dan. xii. 2.

4. If resurrection is the birth that gives immortality, then I am unable to see how it can be otherwise than that Lazarus and many others got immortality before the coming of the Life-giver, and the day of reward, for they were surely raised from the dead.

This is submitted in love, but not for controversy. Rejoicing always in the satisfaction of apprehending the harmony of all the testimony in regard to things revealed for our learning, but with no disposition to enter the arena of investigation of untaught questions knowing they do "gender strifes."

"The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

With great desire that I may be accounted worthy of that change awaiting all that are in Christ, whether living or dead, in the day when he shall come and raise the sleeping ones, and with them also change the living ones.

May it be ours through a "patient continuance in well doing."

D. T. HALSTEAD.

Obituary.

Died, of tuberculosis, John the beloved husband of Katie A. Selleck at his home near Freedom, Neb., Thursday, March 20th, 1902, aged 54 yrs. 6 mo. and 8 days. The deceased was born at Oxford Mills, Ontario, Canada, Sep. 12, 1847. Was married to *Katie A. Huetson at Amity*, Ill. Lived in different places in Scotland Co. Mo., and Lancaster Co. Neb.

In 1885 they moved on a farm in Knowls precinct, where he resided at his death.

There was born to John and Katie Sellick five children.

A wife, two daughters, two sisters and three brothers survive him.

Funeral services were held at the Mt. Zion church, Friday afternoon at 3 o'clock by Elder J. T. Prime of Edison, Neb.

MISS FLORENCE SELLECK.

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

$33.00 to the Pacific Coast.

Chicago & North-Western R'y; during the months of March and April $30.00 from Chicago to Helena, Butte, Anaconda, Ogden and Salt Lake City; $30.50 Spokane; $33.00 Los Angeles, San Francisco, Portland, Seattle, Tacoma, Vancouver, Victoria and a large number of other points. Tourist Sleeping Cars daily to the Pacific Coast. For maps and particulars apply to the nearest ticket agent or address A. H. Waggener, 22 Fifth ave., Chicago, Ill.—Apr 26

Reduced Rates.

One way second-class colonist tickets to the West and Northwest, will be sold at special fares via Pennsylvania Lines, during March and April, 1902. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—April 30

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

WHEN YOUR TIME IS OUT PLEASE RENEW.

$33.00 to California, Oregon and Washington.

Chicago & North-Western Ry. from Chicago daily, March and April, only $33.00 for berth in tourist car. Personally conducted excursions Tuesdays and Thursdays from Chicago and Wednesdays from New England. Illustrated pamphlet sent on receipt of two cent stamp by S. A. Hutchinson, Manager, 212 Clark street, Chicago.—Apr 26

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Home-Seekers' Excursion.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, March 4th, 18th, April 1st, 15th, May 6th and 20th. For fares, through time and other details, apply to Passenger and Ticket Agents of the Pennsylvania Lines.—May 20.

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1098 Gates Ave., near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and E. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meets every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. S. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at; Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. T. W. Patterson Elder, Anna Phillips, Secy.

The Church of God at Hart [illegible] preaching every 2d and 4th Sunday [illegible] a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:15. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:-5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zimer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the *Church of God* at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Treadell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday on [illegible] Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
F. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, [illegible].
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
E. C. Oliver, Attica, Kan.
J. R. Fisk, Caldwell, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Babcock, W. R. C. House, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard, Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, [illegible]mona, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
[illegible] Jackman, Treasurer "Gilead Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Santa Barbara Cal.
H. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
M. F. Cardill, 508 S Main st, South Bend, Ind.
G. W. Smith, Box 133, Hartford, Kan.
M. L. Adams Corvallis Oregon
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Ruh Inwood Ind
J H Willey, No 1206 G P O, Sydney, N S W Australia
John Gregory, 19 Foundry St. Newark, N. J.
Dr. Wallace Muson, 43 Gloucester St. Toronto, Ont.
J. J. Cady, Corvallis, Ore.
J. M. Prinmer, Jessup, Iowa.
John W. Hull, Cottoon, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Tustin Cal
A W Darby Rawson Kan
J W Deffenbaugh Elba Okla
Almira Brooks Scholls Oregon
Sarah F Morgan Brownstown Va
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Scriptures Opened.

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Chicago, arr.	2 50	6 45	11 50	5 15

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Dash Signifies that the train does not stop. Daily except Sunday. Daily except Saturday. Daily except Monday. Daily except Sunday and Monday. Daily except Sunday and Saturday. Daily except Sunday and Monday. Daily except Sunday and Saturday. Daily except Sunday and Monday. Daily except Sunday and Satur

The Restitution.

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Poetry.

Christ is Coming.

"The coming of the Lord draweth nigh."
James v. 8.

He is coming, he is coming,
Can you read the signs aright?
Do you hear the tread of nations
As they march to join in war?
Do you hear the gospel herald
Calling loud in every land?
Oh ye nations, turn, repent ye,
For his coming is at hand.

He is coming, he is coming,
All his foes to overthrow;
And the hidden plots of darkness
All the universe shall know.
O'er his enemies triumphant
He shall reign upon his throne,
Every knee before him bending,
Him the mighty God shall own.

He is coming, he is coming,
And our eyes our Lord shall see;
Long has been the time of watching,
But he's coming now for me.
Floods of joy within are bursting,
As I catch his glorious smile,
He is coming, quickly coming,
He is longing for his child.

Communicated.

What We Believe. No. 1.

It is my intention to write a series of articles on the leading features of the principles that have formed the basis of the faith of the Churches of God for many years. An outline of these principles is given in the upper right hand corner of THE RESTITUTION. It may be safely said that this statement is a fair expression of the faith of the brotherhood quite generally. We as a religious body of people believe the things therein set forth. We hold that they express truth, not only truth in a general way, but essential, saving truth; such, not because we thus hold, or because we so proclaim, but because we find these things revealed in the Word of God. The latter must of course be the basis of all faith relating to salvation. The Scriptures given by inspiration of God are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17.

We not only believe these things ourselves, but contend that they ought to be proclaimed to all the world as God's means of reaching and saving men and women from the ruin of sin. That they are truths beyond question; but it is equally true that they are not only neglected but comparatively unknown to many who claim to be Christians, though most clearly stated in the Word of God.

But it may be objected by the uninitiated, "Do you have a creed, and if so, from whence have you the right to frame one?" This question deserves consideration. Creed is *from credo*, "I believe." Paul said, "I believed, and therefore have I spoken; we also believe, and therefore speak." 2 Cor. iv. 13. But as with all true faith, our faith must have an object, it must have something to believe. "Faith cometh by hearing, and hearing by the Word of God." Rom. x 17. The Apostles were commissioned to go and preach the gospel, the glad tidings. These "tidings" were *about* something; this something was to be credited by those who proclaimed it to others. In this they acted from the same motive which prompted Paul: "I believe, and therefore speak." Not only did they herald their faith by word of mouth, but also penned the things they by faith apprehended, so communicating them to others, and providing for their perpetuation. Were they living in our day they would no doubt utilize the advantages offered by the press to promulgate the truth they themselves believed. Thus the Church has seen fit to set forth concisely the leading features of the things to be believed—not as a barrier but rather as a stimulus to investigation; not as containing every detail embraced in the economy of God as relating to man, but as giving a general outline of the things to be believed and done in order to be saved. This has not only the advantage of defining the faith of the Church, but also of unifying the members, and of making

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, APRIL 23, 1902. NUMBER 16.

the preaching of the truth harmonious. There was need not only in apostolic times of "unity of faith," but this is indispensible to the obtainment of the object for which the Church exists in the world. For who can not readily imagine the evil that would result from a want of unity among the constituents or a wide difference among the proclaimers of the truth, if each were to promulgate a theory of his own. There always have been in the Church some who, through a lack of proper judgment or for other reasons, manifested an inclination to dwell on certain things, though perhaps in themselves perfectly true and legitimate, at the expense of certain other things. It is to obviate the consequences of such tendencies that the Church says, "We believe."

I have often wished that we had the matters contained in the statement in our paper printed on a card to hand to persons who enquire about our faith. When thus questioned on the train or in the waiting room, one has not the time, nor is it always prudent, to enter into a formal discussion of what we believe, or what constitutes the difference between ourselves and other people. Each statement should be followed by one or two Scripture references which would be sufficient to show the reader what we believe and why, as for instance, "We believe in the final 'restitution of all things spoken,'" etc. Acts iii. 21. And so on to the end.

Having made these preliminary observations, we will now address ourselves more directly to the task before us. "The restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." What do we mean by restitution? What did the inspired writer mean? "Things" are to be subject to a "restitution." These "things" have been "spoken." God is the One speaking. The agents employed in this were "all his holy prophets since the world began." Now, the question is, What is the meaning and scope of the restitution here spoken of? So far we have omitted the qualifying term "all," which shall now have our attention. Let the emphasis be placed on this word thus: "Restitution of ALL things spoken," etc. By reference to the context (Acts iii. 15-21) the reader will see that *some* "things" had been uttered "by the mouth of his prophets" which found their fulfilment in the events connected with the crucifixion of Christ; but this did not constitute *"all* things spoken." "Those things" mentioned in v. 18 are some of the "things spoken," but there are some things whose establishment, fulfilment or accomplishment will be at another time and in another way than by the death of Christ. This he accomplished, but now the heaven must receive him "until the times of restitution of *all* things which God hath spoken;" etc. Then, when these "times" begin, God will "send Jesus Christ" (20), then, too, will come "the times of refreshing from the face of the Lord," to those who hear and heed that prophet—Christ. To those who refuse submission and "will not hear that prophet" it will mean their utter destruction from among the people. Acts iii. 23. This is, of course, very comprehensive, embracing the entire work of Christ after his second coming.

By placing this at the head of our confession of faith we not only say that we believe in the work of Christ on earth in the future, but indirectly also that we appreciate what he has done in the past; in fact that his accomplished work of making an atonement, establishing for us a covenant securing eternal life, is to us a pledge of good faith on the part of Deity to carry out "all things" he has contemplated and promised to his friends.

In my next I shall deal with "the establishment of the kingdom of God on earth" as one of the "means to this end."

A. H. ZILMER.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Short Sermons. No 27.

Sincerity plea a delusion. While sincerity is absolutely necessary to salvation, yet the plea that it makes no difference what you believe, just so you are sincere in it, surely is a most fatal delusion, misleading and side-tracing tens of thousands of good honest people. The sincerity plea and the insanity plea are closely allied in their nature and design, and frustrates and cuts off all effort and investigation to find the truth. The Master was not one of those soft, wishy washy kind of preachers, preaching for his bread and butter. Listen to him a moment please, "As he spake these words many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my Word, then are ye my disciples; and ye shall know the truth, and the truth shall make you free." Now if men and women who do not know the truth, and do not continue in his Word, can be made free and be his disciples indeed, because they are sincere and honest, then what is the difference between truth and false doctrine? The validity of sincerity was tested long ages ago, when our fore parents were put on trial for life, with truth on one side and false doctrine on the other. The Creator stood for the truth, while the biggest liar in the world stood up and plead his own cause, and opposed the Creator, claiming that the advantage was on his side, and that the Lord knew better than he had taught them, thus charging God with folly. Now who will dare say that it made no difference with them and their children, which one they believed and obeyed? Jesus has told his disciples to go into all the world and preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved; but he that believeth not shall be damned. These sincerity preachers would surely say that he was very narrow and uncharitable, if they dare say what they thought, and what they do now say about others, who try to follow the Master. There is no saving virtue in a lie or false doctrine, even if millions honestly believe it. Paul says of those who received not the love of the truth that they might be saved, "And for this cause, God shall send them strong delusion, that they should believe a lie. That they all might be damned, who believe not the truth, but had pleasure in unrighteousness." While the brethren were chosen unto salvation through sanctification of the Spirit and belief of the truth. Oh, can't you see the difference? The same apostle in his letter to the saints at Ephesus, bears like testimony to the truth. In whom ye also trusted after that ye heard the Word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. If Paul was correct when he said, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, and if any man preach any other gospel unto you than that which we have preached, let him be accursed," then it is plain that those who do not believe the gospel of Christ will not be saved. Why? Because they believe in some other gospel—a perverted or corrupted gospel, which will curse or condemn a man who preaches it. And why? Because he is a humbug and an adversary to God, and his gospel is a base counterfeit, and no salvation in it, and all the honesty and sincerity in the world will not save a man who falls into such a net. Do we now seek to please men or God, who trieth our hearts? Paul was honest and as sincere as he could be when going the wrong road. King Saul was no doubt sincere, when he digressed a little from his instructions, and saved some of the cattle and sheep to sacrifice to the Lord, yet it was a dear lesson to him, and cost him his kingdom and his life. All these downfalls and misfortunes are written for our instruction to the intent we may take warning and shun those pitfalls and snares of the enemy. Solomon says there is a way that seemeth right unto a man, but the end thereof are the ways of death. If a man through mistake takes a dose of poison, will it kill him? Yes, it will kill him unless some one hastens to his rescue with a counter remedy. Sincerity would not save him. A good stomach pump well used would be of far more importance to him. Then if we sincerely believe and imbibe that old theological dose of poison invented and prescribed in Eden, "Ye shall not surely die," will it not kill us? Yes, most assuredly it will kill us, unless pumped out of us; as it was then, and yet is, Satan's deadly dose. Time has not extracted the deadly poison, and turned it to sugar. Many will say in the great judgment day, Lord, Lord, open unto us. These folks who ever they may be, evidently were honest and sincere in their claims, and yet they were sadly disappointed and made a complete failure. Oh, what a lesson of warning to us. Those who preach this sincerity doctrine remind us very much of those Pharisees who shut the kingdom of God against men, will neither go in nor suffer others to go. And if it makes no difference what a man or woman believes, then the old woman was right when she shouted, Glory be to Beelzebub. And then why send missionaries to heathen lands? All such missionaries are a curse instead of a blessing if it makes no difference what men and women believe. Those poor heathen are evidently just as sincere as we are.

T. E. ADAMS.

The Nature of Man.

"Thou hast clothed me with skin and flesh, and fenced me with bones and sinews." Job x. 11.

Theologians tell us the "me" has no reference to the visible, mortal man, but refers to the invisible, immortal part of man as the possessor of the bone and flesh. By the same reasoning neither is the soul the real immortal, invisible man, as in the first verse the "me" is changed into the possessive and possesses the soul. Neither can the spirit be the invisible, immortal man, because by the same reasoning it is also a possession of the "me" as shown in the twelfth verse.

The ninth verse shows a possibility of the "me" returning to dust, pretty fair proof that the "me" was taken from the dust, lest how could there be a returning?

The nineteenth verse does not throw much light on the invisible, immortal "me" theory. Where Job tells us if he had been carried from birth to the grave, "I (or the me) should have been as though I had not been."

The same "me" that is fenced with "bone and sinews" is the "me" that is to be hid in the grave. Job xiv. 13. So where can the real, invisible, important, immortal theological man be found?

According to their own reasoning it is neither skin, flesh, bone, sinews, life, soul, spirit or breath, (Job xxvii. 3) for all belong to the theological "me."

In the God given history of man's creation no such a being is mentioned. We are told "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man (the man of dust) became a living soul."

There is no mention of an immortal inhabitant taking possession of this living soul in the record. Paul makes no mention of an immortal being in possession of our corruptible bodies; but instead of immortality being lost or hid in mortality, mortality will be swallowed up of immortality. They can not both obtain at once, "First that which is natural, afterward that which is spiritual," is the order given. So be it.

SADIE SKEELS.

Last Day Pleasures.

E. B. Arnold says: "This truly is a pleasure loving age, and thousands of dollars are spent daily by humanity seeking for pleasure. All kinds of games and sources of amusements are invented to satisfy the abnormal cravings of a pleasure intoxicated people." Brother Arnold's statement agrees with 2 Tim. iii. 1-5, where the following prophetic utterance is made: "This know also, that in the last days * * * men shall be * * * lovers of pleasure more than lovers of God." Reader, these were the words of the Apostle Paul, uttered more than eighteen hundred years ago, and during the closing years of the nineteenth century their fulfillment has appeared to be realized.

"Lovers of pleasure more than lovers of God." As an illustration of the fulfillment of the above prophecy, we append a schedule of prices which prevailed at Metropolitan opera house, in New York City, on the night of Prince Henry's attendance. Brethren think of it! Stall boxes, containing six seats sold for $250.00; stall boxes containing five seats, $200.00; stall boxes, containing four seats, $150.00; rear stall boxes, containing three seats, $100.00; orchestra chairs, $30.00; dress circle $15.00; first rows in balcony $12.50; rear rows in balcony, $10.00; family circle, $5.00; admission, with standing room only $5.00. It is also fitting here that we should note the manner in which one man squandered (spent) thousands and thousands of dollars in order to obtain pleasures. We refer to Corbett, the prize-fighter, society speaks of him as "a good fellow." Here is what he spent (squandered) in seeking for pleasure: spent in the "land of Bohemia" $207.00; living expenses, including rent and servants, $140,000; entertaining friends, $52,000; cigars, individual use, $5,000; clothes, $32,000; travelling at home and abroad for pleasure, $50,000; ten years individual wine bill at $20 per day, $73,000; lost at roulette, $40,000; lost in Wall street, $25,000; lost at faro, $40,000; lost on races, $20,000; lost on prize fights $80,000. Corbett is not the only man who has squandered almost a million dollars in seeking for pleasure. The list of bankrupt pleasure seekers runs up into the thousands.

"Child of God," surely "it" must be in "the time of the end." "Come, Lord Jesus, and come quickly."

EUGENE B. WILLARD.

OUR LETTER DRAWER.

Dear, Old Restitution:

We call you old because you have been years telling the glad tidings of the soon coming King, and you are still telling us what to do in this life. We love to read the good letters from those who are holding forth the light, and may it shine forth as the sun and brighten all the weary way. There are so many in this part of the west that have never heard the gospel. How we do wish that we could find some good minister that could come and stay here with us, but it seems impossible to do so. I wish that we could all say as Paul did, "I have fought a good fight, I have kept the faith," but I fear we cannot. The road seems rough sometimes as we are marching on and our trials seem more than we can bear. Sickness and death comes and takes those that are so dear to us, and makes our home so lonely and sad; but we sorrow not as others who have no hope; for if we believe that God raised up Christ from the dead so will he bring all that sleep in the cold embrace of death. May he soon come and redeem this world from sin, these trials seem more than we can bear, but we look to Jesus and find comfort through his words; for he said, I will never leave you nor forsake you, then we take renewed courage and go on and brave the storm, and as we travel on how our hearts do long for the dear Savior to come and make all things new. May God change the hearts of our loved ones that are standing out in the cold sinful world. I tell you dear brothers and sisters, you wonder why our young friends dont come out from among those that walk the broad road, it is because there is so much contention in the church. Now we must be careful what we say and do and not be a stumbling block for them. How can we expect them to come when there is so much thrown in the way. Dear brothers and sisters please remember this, to not be a stumbling block and the cause of one of those dear ones to fall by the way, and not become a child of God; for we want them all to come to a knowledge of the truth as it is in Christ Jesus. I pray that God will bless all and remember that Jesus died that we might live. I am yours in the truth as it is in Christ, and come Lord Jesus, and come quickly.

Your Sister in Christ.
H. M. REED.

Dear Restitution:

Years come and go and with them we experience continuous changes. For many years I have suffered from a derangement of the system. But a few summers ago my neice, Cora Cook visited me. She was in the bloom of health and little did I think then that she would go down into the silent grave before I did; but the good Lord has spared my life, this far and I know not what for; but Cora just in the prime of life was taken with consumption. She was a good girl, the sunshine of her home and beloved by all who knew her. Oh, how deeply I sympathize with her parents. Brothers and sisters, my earnest prayer to God is that her father, brother and sisters may heed her earnest request just the day before she died, that was to secure the blessed hope of life through our blessed Lord and Savior Jesus Christ. In the Holy Word of God we find those comforting words, "All things work together for good to those who love the Lord." We all meet with troubles and sorrows here, but blessed be God our Father, that in the hour of darkness and gloom we can reach out the hand of faith and lay hold of the eternal promises of God. Oh, can it be true that we shall soon see Jesus our glorious King who will usher in everlasting peace. Yes, there will be no more sickness, pain nor death to tear from us our brightest and loved ones; but they shall be restored to us never to part again.

May we grow in grace and in the knowledge of our Lord and Savior, Jesus Christ, who is the Author and Finisher of our faith. May we prove faithful to the end and enter into that rest that remaineth to the people of God.

The light of smiles shall fill again
The lids that overflow with tears,
And weary hours of grief and pain
Are promises of happier years.

There is a day of sunny rest
Although we feel our present pain,
And hope a brighter, happier sphere,
Will give our loved ones back again.

Nor let the good man's trust depart
For God has marked each sorrowing day
And numbered every secret tear,
While here we tread life's bitter way.

An Aunt of the deceased one,
S. F. MORGAN.

Wrong Standards.

Our standards of success or failure are material. We say: "Did you hear of the great misfortune that has come to our friend Brown?"

"Why, no; what is the matter?"

"Why, he has lost everything he had in the world."

"What! has he lost his character? Has he lost his conscience? Has he lost his health? Has he lost his wife and children?"

"Oh, no; but he has lost his money; he has not a cent left after paying his debts."

"And do you know of the great success gained by our friend Smith?"

"No, I am glad to hear it. Has he conquered that great habit of lying that he had? Has he left off drinking and swearing, and has he become an honest, clean man?"

Oh, no; but he has been elected to congress."

And the mind stands dumb before the vision of great possibilities.—*Dr. Wayland.*

To be neutral on questions which involve the interests of thousands and millions, is to surrender to that which you know to be wrong, and from which only ruin can come. Take the liquor traffic—the crowning sin of this age, the master-piece of Satan's work, and where would it be, if men and women who know it to be a wrong, would only take an attitude in opposition to it.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, APRIL 23, 1902.

As there are five Wednesdays in this month our next issue will bear date of May 7th.

"I HAVE been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own way."

RESIGN every forbidden joy: restrain every wish that is not referred to God's will; banish all eager desires, all anxiety; desire only his will; seek him alone, and you will have peace.

WE complain that we have "no time" for this that or the other thing that should be done. We once read of an Indian Chief of the Six Nations who said a wiser thing than any philosopher. A white man remarked in his hearing, that he had not time enough. Well, replied Red Jacket, gruffly, "I suppose you have *all there is!*"

MANNING says:—"We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us: therefore in pity to our little strength, he sends first one, then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so measured to our strength that the bruised reed is never broken."

Passing Events in the Light of Prophecy.

We compile the following from *Glad Tidings:*

The Franco-Russian Announcement regarding their position in the Far East is the reply of France and Russia to the Anglo-Japanese Agreement. They express themselves fully satisfied to find in it (the agreement) the essential principles which they themselves have on several occasions declared established, and which remain the basis of their policy. But it must occur to every one as highly significant that they have issued a *Joint* Announcement, more especially in view of what follows: "Nevertheless, they themselves being also obliged to take into consideration the eventuality of aggressive action on the part of a third power or fresh troubles in China jeopardizing the integrity and free development of that country, and becoming a menace to their own interests, the two allied governments reserve it to themselves to consider in such a case means for assuring their protection."

The Economist points out that a war between France and Russia on the one side and England and Japan on the other will not be carried on only in the far east. The part assigned to France will be to attack England at whatever point she is supposed to be most vulnerable. It is necessary to keep this fact in view, because unless it be remembered Englishmen will not make adequate preparations to meet the duties and the burdens which their new alliance lays upon them.

The Paris *Tempo* says: It is self-evident that Great Britain and Japan cannot be constituted as the exclusive guardians and protectors of the *status quo* in the far East. To obviate any misunderstanding, any misapprehensions, and consequently any conflict, France and Russia have reserved to themselves also the right of defending their interests and the integrity of China.

Commenting on the presenting of the joint note to China, the *Times* correspondent at Pekin states that China has learned for the first time that Russia is really solicitous to maintain the integrity of China. Russia's actions hitherto have effectively concealed that such was her desire.

A great game is being played on the international chess board, and a false move may lead to the inevitable conflict which must sooner or later come. The times are indeed full of significance to those who are looking for a time of trouble as a prelude to the better day when nations under Divine rule will dwell in peace and righteousness.

The rebellion in Southern China is spreading. The Imperial troops appear to be unable to suppress it. It may lead to the "fresh trouble" which seems to be anticipated in the Franco-Russian Announcement.

Turkey appears to be going from bad to worse. *Ruter's* correspondent at Constantinople says the Russian Ambassador has more than once recently drawn the attention of the Porte to the state of the country and advising the government to take severe measures for the suppression of lawless bands, and the *Daily Chronicle* correspondent says a meeting of the ambassadors of the powers to consider the matter will be held shortly.

The *Money Market Review* says, the one broad fact with which all the world is acquainted is the Ottoman Treasury has drifted into a position so precarious that there is no knowing what may happen unless something be done to arrest the ship on its way to bankruptcy. The Hirsch millions might be opportunely used for the deliverance of Israel from Gentile oppression by providing a haven of rest for them in the only province of the Turkish Empire that shows signs of prosperity."

Light is Spreading.

Westcott's gospel of the resurrection, pp. 6, 138 is quoted in Dr. A. J. Gordon's *Ecce Venit*, p. 246 as saying, "Not infrequently we substitute for the fulness of the Christian creed, the purely philosophical conception of an immortality of the soul, which destroys, as we shall hereafter see, the idea of the continuance of our distinct personal existence. Nothing is more common than to hear it assumed that the *soul* is the whole self. Yet nothing can be more clear upon reflection than that the only self of which we are conscious is made up of soul and body." And then Dr. Gordon adds, after referring to Enoch and Elijah:—"With such a vision before our eyes, we should cease talking of the immortality of the soul, as though we knew not that God had provided some better thing for us. It is a lamentable apostasy from Paulism to Platonism to substitute the hope of being "unclothed" for that of being "clothed upon." Let philosophers dream of a naked immortality as man's highest estate in the life to come, but we will be content with nothing less than God's full provision of this mortal putting on immortality. Therefore the conception of the body as the Spirit's clog and prison-house should find no place in a Christian eschatology.....But the transfiguration will for ever abolish such an anomaly, giving us a winged body in the place of a weighted spirit. If heathen mere lism spoke the best it knew in the famous saying of Plotinus, that "he was thankful he was not tied to an immortal body, let not Christianity fail to speak the best it knows in the rejoicing of its disciples that they shall be untied, indeed, from this mortal, but only to be translated in an immortal body: "They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

"Only Believe."

The above is the title of a small tract which sets forth the idea that if men will "only believe" that Jesus died to save them, they *will* be saved. It is an important for those who have God's Word to speak it faithfully now, as it was in the days of Jeremiah. Chaff compares no better with wheat now than it did then (Jer. xxiii. 28) and for that reason we will look into this easy way of being saved. It is true the Savior of men uttered these words "Only Believe," (Mark v. 36) but what was he speaking about? Had he been preaching the

GOSPEL OF THE KINGDOM

to the multitude, and then appealed to them in these words to believe it if they would share the salvation it offered? A mere glance at the context is sufficient to show that the words "only believe" did not relate in any way to God's great salvation; but were addressed by Jesus to the ruler of the synagogue, whose little daughter was lying at the point of death, and who had besought Jesus to come and heal her. While on the way to the house word was brought to the father that

THE CHILD WAS DEAD

and therefore it was useless to trouble the Master farther. On hearing the message, Jesus said to the ruler of the synagogue, "Be not afraid, ONLY BELIEVE." If it would be dishonest in business matters to sell a piece of real estate with no clearer evidence of title than this,—how much more wicked must it be to deceive *others* in reference to eternal things! We do not say any *willfully* do this. But [illegible] that mitigate the consequences? Will a man be saved by believing that Jesus died to save him, because some one told him it was a fact? When there are many passages which *clearly show* what man must do to be saved, why wrest a passage out of its connection and cause others to

RISK ETERNAL LIFE

upon what is without foundation in truth? It must be because he who does it, is himself deluded. The blind is leading the blind, and the Word of the Lord for it, they are not saved because they know no better,—"They both fall into the ditch." Matt. xv. 14. This was no *new* doctrine. Seven hundred years before the words of Jesus were uttered, the Spirit by Isaiah said, "For the leaders of this people cause them to err,—and they that are led of them

ARE DESTROYED,"

or, as margin, swallowed up. In all these deluded teachers a supposed *spark of divinity* causes them to put a false, swollen estimate upon man: and say God is determined to save as many as possible, even if it oblige him to modify conditions clearly expressed and published,—and so prevent the

PERDITION OF THE DIVINITY

in them. Having come to that conclusion, they presume to make the terms easier; *themselves*, as in the text quoted, as also in the words, "Jesus only" in Mark ix. 8. They form part of the description of the Transfiguration, and any intelligent person can see they have no reference whatever to believing in "Jesus *only*," as they are *made* to mean. Truly those who will select two or three words and use them as being the sum and substance of the gospel,

"WREST THE SCRIPTURES

to their own destruction." 2 Pet. iii. 16. There are two verses used frequently in the same way: "Believe on the Lord Jesus Christ and thou shalt be saved," Acts xvi. 31, and "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x. 9. This is intended, as a "short cut," or a *near, easy* way to be saved; all the verbiage respecting the covenant ratified by

THE BLOOD OF CHRIST,

and by virtue of which Christ himself was raised from the dead is dispensed with; Heb. [illegible] 20, and the gospel of the kingdom to be preached in all the world under the great commission is omitted as a useless appendage; repentance toward God and remission of sins preached in Jesus' name are not worthy of mention,—and as to putting on Christ by baptism, no account is taken of it whatever. But the objection to us will be made here, that "It SAYS believe on the

LORD JESUS CHRIST

and thou shalt be saved." "It SAYS if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved," and that is enough for me. But while we are sorry to hear that, we cannot let the matter rest there in view of the abundant testimony at hand. As to the first passage, in Acts xvi. 31, the very next verse says, "and they spake unto him the

WORD OF THE LORD,

and to all that were in his house." This same Paul in Rom. i. 16 says, "The GOSPEL OF CHRIST is the power of God unto salvation to every one that believeth." And the words of the jailer, "Sirs, what must I do to be saved?" shows that it was the *gospel of Christ* he needed to believe. Can it be doubted that Paul kept from him the very thing that *would* save him, and nothing else *could* save him, seeing the apostle was in the

SAVING BUSINESS?

This is evidence that the WORD of the Lord, spoken to him was the GOSPEL of the Lord, and now the objector can see exactly what it *is* to believe on the Lord Jesus Christ, viz: "to believe his gospel; and in the next place he should note that it was after the WORD was preached that he was baptized, agreeing with the commission, Mark xvi. 16, "He that believeth, and is baptized shall be saved." And he can turn to Rom. x. 8, and see that

THE WORD OF FAITH

that Paul preached to the jailer has to be believed by the Romans and all others,—and that to confess the Lord Jesus by word of mouth, is to confess with the mouth the gospel of the Lord Jesus, and the raising of the Lord Jesus from the dead by God is part and parcel of the gospel of the Lord Jesus Christ seeing it is distinctly stated that he was

RAISED AGAIN

for our justification. And, inasmuch as the 17th verse of Rom. x., says "faith cometh by hearing the Word of God,"—and Heb. xi. 6, says: "But without faith it is impossible to please him (God)" we hope that some one will be led to see the futility of trying to improve upon God's plain way of saving men from sin and death to life and glory.

We were intending to add no more, but a thought occured to us in connection with the "Disciple Congress" recently held in Cleveland. Paul tells us he and his brethren were built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone. And he also states elsewhere that "the

FOUNDATION OF GOD

standeth sure." The Denomination referred to did not build upon apostles and prophets. Their gospel began with New Testament times instead of away back in patriarchal times,—and to this may be attributed the fact that, judging from one of the public addresses, the system has outlived its usefulness. The Rev. Wm. Oeschger, of Vincennes, Indiana, said:

"We need a new evangelism. The old is a misfit, and does not reach men as it should. The new evangelism will be a *fact* evangelism. The reign of the authority of truth will mean the millennium. We are living in a new age. Almost every science has undergone a new birth within a comparatively recent period. Everything seems different from what it did fifty years ago. Along with the new conception of life, Christian people should awake to the fact that the present is not the age of their grandfathers,—and up-to-date methods must be adopted." We take this to mean that their sails must be trimmed to the wind.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

I thought I would write a short letter for the column this month, to let you know how much I enjoy reading these articles from the different members. I wish to thank those who have so readily responded by sending letters to be published. I am so glad to see you take hold of the work as you have. Let us not grow weary, but let us remain active, for I believe it is a means of spiritual growth especially to the isolated members, for by reading and writing these articles we feel as though we were united in one common interest. Since I have started this letter a portion of Scripture keeps running through my mind; it is the first three verses of the third chapter of 1 John. It seems to me that John attained unto the highest degree of spirituality in this life. He seems to breathe that spirit in the first verse when he says, "Behold what manner of love the Father hath bestowed upon us." He sees the great love that God has for us. How different the Scripture seems to us, when we look upon God as a Father of love instead of one of vengeance. It seems to cast a great light over many things that were a mystery before, and it also changes our attitude to him, for love begets love. It is equally true that hatred begets hatred, so when the true character and designs of our Creator are realized in the human mind love in return for love rises in the heart. The practice of making wrong representations of God's designs towards us has an opposite effect. It drives them away from serving God or causes them to enter into the service as a slave giving unwillingly, and for the purpose of escaping judgment. But going back to the lesson, how did God bestow his love upon us? He showed his great love to us by allowing us to be called the sons of God, that is we are his sons by adoption, if sons, then heirs and joint heirs with Christ; but he goes on further and says, "Now are we the sons of God, and it doth not yet appear what we shall be," so we see that something better is awaiting us in the future. It is this, we shall be like him, for we shall see him as he is. When will this be? When we die and go to heaven to meet him? No, it is when he shall appear, and not till then. At this time if we are Christ's, then our bodies will be changed and fashioned after that of our blessed Master. Mark what John says in the third verse of this same chapter, "and every one that hath this hope in him purifieth himself even as he is pure." What a wonderful incentive it is to try and live a pure life, if we have such a hope. The bride of Christ must be like him pure, and he that hath this blessed hope of his appearing and the glorious things that will take place at that time, purifieth himself even as he is pure. Such purification does not consist of outward forms of religious ceremonies, but the purity of the heart, for man looketh upon the outward appearance, but God looketh upon the heart.

LILLIE MYERS.

CHRISTIAN LOVE. 1 JOHN iv. 7, 8.

What is more Christian like than love, for in 1 John iv. 7, 8, we find, "Beloved let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." How often we forget this when we are angry, and how often we give vengeance in some way. Were we to think twice and remember that God so loved us that he gave his only begotten Son for us, that in return we ought to remember to set our affection on things above, not on things on the earth and not avenge ourselves unto wrath, for it is written that vengeance is the Lord's and he will repay. Let our love be without dissimulation, be kindly affectioned one, to another for the night is far spent and the day is at hand. So let us cast off all darkness and put on the armor of love is my prayer.

ELSIE GESIN.

OBEDIENCE.

Dear Bereans:

To be obedient to our Father is an advice that cannot be too often given. We read in Rom. v. 19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Dear friends, let all of us be obedient to God, for he is watching us and will reward us for our obedience. The Bible tells us that we must cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing in captivity every thought to the obedience of Christ. Dear brothers and sisters, let us be obedient and faithful unto the end, is my prayer.

Your Brother.

CHAS. LINDSAY.

Obituary.

Died, at the home of his parents, George and Lillie Huffman, their little son, Walter Lee, lacking a few days of being six months old, of what the doctor called a light form of scarlet fever. It was only two days until death claimed him as his victim, breaking into that family circle for the first time, which consisted of papa, mamma, two boys and two girls, the eldest and youngest being boys. They were so proud of their boy baby, and he was a large, healthy, fine looking baby to be cut off so soon. How my heart goes out in sympathy to them as I see their heads bowed in sorrow, and their hearts sore in anguish; for I have three times passed through that ordeal, although we know our children will come back from the land of the enemy. It seems like the rod of affliction is heavy for us to bear, it makes us feel our weakness and helplessness. We had no funeral sermon, just the neighbors speaking a few words of sympathy and singing that sweet hymn which made us feel good though filled with sorrow, "We'll Never say Good By in Eden." It is a joyful thought to think there is such a time coming. There are not many but what have felt the pangs of good-by. Let us strive for that home where there is no sorrowing, no crying, no death, no good-bye's. It is surely worth striving for.

Ever your Sister in Christ, waiting our coming King.

MARTHA W. HUFFMAN.

Do you know that when an individual is out of the line of duty he is apt to think that everything said along that line is hurled at him? We have been called to account in this way when we had no more direct reference to the one thus offended than the man in the moon. Sensitiveness is a trait of character that predominates very largely in these last days. Showers of grace in the form of spring showers is the best method to win men, yet it may be best at times to condense the truth and hurl it hard enough to knock a man down, even if he does think the devil hit him. Let him think so; he will learn better after awhile.—*Bible Advocate.*

"The wages of sin is death." I cannot interpret such a text to mean anything less than the extinction of life. I have come to believe in the probable annihilation of those who persist in sin. The word death, as applied to the soul, is a death that means total extinction."—*Chas. M. Sheldon.*

Selections.

More Faith.

I hear men everywhere praying for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"What shall I do with sorrow that God has sent me?"

"Take it up and bear it and get strength and blessing out of it."

"Ah, if I only knew what blessing there is in it, if I saw how it would help me, then I could bear it. What shall I do with this hard hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes, if I could only see that it would make me grow!"

In both of these cases you do not see that what you are begging for is not more faith, although you think it is, but sight.

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not, "I see that it is good for me, and so God must have seen it," but "God sent it, and so it must be good for me."

Faith, walking in the dark with God, only prays him to clasp its hand more closely; does not even ask him for the lighting of the darkness so that the man may find the way himself.—*Phillips Brooks.*

The Coming One.

From Enoch down to the present time the voice, "Behold he cometh," has rung through earth's domain. Prophets, and sons and daughters of prophets, have echoed it over all lands. The imagery of man and the symbolism of wild beasts of the forest have said, "The night is far spent the day is at hand." The numbers of Daniel and Revelation, the history from the Babylonian kingdom to the downfall of the papal power in 1870, have signally said, "Behold he cometh with clouds and every eye shall see him."

We need no historical clippings to understand the fifth chapter of James, and the first five verses of 2 Timothy, third chapter. Knowledge has increased beyond all past ages. The mind is bewildered by the contemplation of its marvelous achievements in the nineteenth century. And all nations are preparing for war as never before in this world's history, while the world and the church go hand in hand. Yet, amid all these things comes the admonition to all who love Christ, "Be ye also ready;" "Ye brethren are not in darkness." Hence, those who are looking and waiting for the coming one may lift up their heads and rejoice, knowing that he will shortly come. "Amen! Even so, come Lord Jesus."

Joseph's Canal.

There is a canal in Egypt more than 4000 years old. It was built by the government under the direction of "Joseph, the brother of Benjamin, the son of Rachel and Jacob, the son of Isaac, the son of Abraham, the chosen of the Lord." It is known as the Bahr Jousouf. It waters the province of Fayoum, endowing it with fertility and supporting a large population all these centuries, has been an important aid to commerce. It leaves the Nile at Asiut and runs almost parallel with it for 250 miles, until it gains an eminence as compared with the river bed which enables it to turn westward through a narrow pass seventeen feet above the mean level of the river and enter a district otherwise shut off from the fertilizing floods on which all Egypt depends. Herodotus, Strabo and Pliny, declare that the construction of this canal furnished a channel of navigation and irrigation to an entire province, and moderated the climate so as to make it habitable.—*The Chicago Record.*

Keeping Sweet Under Trials.

A tourist writes of a spring as sweet as any that ever gushed from sunny hillside, which one day he found by the sea, when the tide had ebbed away. Taking his cup he tasted of the water, and it was clear and sweet. Soon the tide came in again, and poured its bitter surf over the little spring, hiding it out of sight. When the tide ebbed away again, the tourist stood once more by the spring to see if the brackish waves had left their bitterness in its water; but they were flowing as sweet as ever.

So it may be in the heart of the Christian when floods of bitter trial and sorrow roll over his life. From secret wells the sweet waters flow, crystal and fresh as ever.

Poetry.

A Life Lesson.

Give while you live;
Your dying gift may fail
To hush the world's sad wail;
Your gold laid up with care
An enemy may share;
The shameless prodigal
Perchance may waste it all.

Give, and the influence
May save from rank offense
The children of your love;
Lay up such wealth above
Since God gives back the price
Of all your sacrifice.

Communicated.

Genesis. Chap. 44.

1. And Jooseeph directed the one over his household, saying, Fill the pouches of the men with food, all that they can carry, and put each one's money in the mouth of the pouch

2. And my drinking cup, the silver one put into the pouch of the younger one and the price of his grain; and it came to pass according to the word of Jooseeph even as he had said.

3. And the morning dawned and the men were sent away, they and their asses.

4. And when they had gone out of the city, and had not got far, Jooseeph also said unto the man over his household, Arise, pursue after the men and apprehend them, and thou shalt say unto them, Why have ye returned wicked for good? Why have ye stolen my silver-drinking cup?

5. Is not this the one in which my lord driuketh? And he divineth with it (the particular way here was by watching the flights of birds) ye have consummated wickedness in what ye have done.

6. And finding them he spake unto them according to these words.

7. And they said, Why doth the lord talk according to these words? May it not have occurred to thy house-servants to have done according to this word.

8. If we returned the money which we found in our pouches unto thee from the land of Chanaan, how would we steal from out the house of thy lord silver or gold?

9. With whomsoever of thy house-servants thou shalt find the cup, let him be put to death, and moreover we will be house-servants for our lord.

10. And he said, Now it will be even as ye say. With whomsoever the cup be found he shall be my house servant, but ye shall be clean.

11. And they hasted and took down each one his pouch upon the ground, and they opened each one his pouch.

12. And he searched, beginning from the elder till he came to the younger, and found the drinking cup in the pouch of Benjamin.

13. And they rent their outer-garments, and put each one his pouch upon his ass and returned to the city.

14. And Joudas and his brethren went in unto Jooseeph, he being still there, and they fell down before him on the ground.

15. And Jooseeph said, What is this thing which ye have done? Did ye not know that a man such as I am is accustomed to divine?

16. And Joudas said, What shall we say, in reply to our lord, or what shall we talk or in what way may we have been justified? God hath found out the iniquity of thy house-servants, Lo, we are members of our lord's household, both we and the one with whom the drinking-cup was found.

17. And Jooseeph said, No, may it not have been mine to do this word. The man with whom the drinking-cup was found, he shall be my house servant; but do ye go up with salvation unto your father.

18. And Joudas drew nigh unto him and said, I pray thee, lord, let thy house-servant speak a word in thy presence, and be not angry with thy house-servant because thou art in close relation to Pharaoo.

19. O lord, thou didst ask thy house-servants saying, Have ye a father or a brother?

20. And we said unto our lord, We have a father, an old man, and he hath a boy, a younger child of his old age, and his brother is dead, and he alone is left to his mother, and the father loveth him.

21. And thou didst say unto thy house servants, Lead him down unto me and I will care for him.

22. And we said unto our lord, The boy cannot leave his father; and if he should leave the father he will die.

23. And thou didst say unto thy house-servants, If your younger brother doth not come down with you ye shall not again see my face.

24. And it came to pass when we had gone up to thy house-servant our father, we told him the words of our lord.

25. And our father said, Go again market for us a little food.

26. And we said, We are not able to go down, but if our younger brother may go down with us we will go down; for we cannot see the man's face, should our younger brother not be with us.

27. And thy house-servant our father said unto us, Ye know that my wife bore me two sons.

28. And one went from me, and ye said that he was devoured by wild beasts, and I have not seen him until now.

29. If then ye should take this one from my face, and sickness should meet him on the journey, ye will lead down my old age also with sorrow to hades (the grave).

30. Now then if we should go our way unto thy house-servant and our father and the boy be not with us, his soul hangeth on the soul of this one.

31. And it will be, when he seeth that the boy is not with us, he will come to his end, and thy house-servants will lead down the old age of thy house-servant and our father with sorrow to the grave.

32. For thy house-servant was given the boy from the father, I saying, If I do not lead him unto thee, and stand him in thy sight, I shall have sinned against the father all the days.

33. Now then I will remain with thee as thy house-servant of my lord: and let the boy go up with his brethren.

34. For how shall I go up unto the father, the boy not being with us? May I not have seen the calamities that will find my father.

COMMENT.

In 4th verse R. V. omits last clause entirely, "Why have ye stolen my silver drinking-cup"? namely, a singular omission to say the least, it being the gist of their offense for which they were being arrested.

Neither does the expression in the 7th verse R. V. "God forbid" appear in the text.

Neither is the term "bondman" or "bondmen" used in this chapter as given in the R. V.

The two words used for "servant" here are "pais" and "oiketees." "Doulos" is the word for "bond-servant" and such a servant has had his last chance to be a freeman and has voluntarily chosen servitude for life because he loved his lord more than liberty.

CHAS. GARDNER.

Change of Dispensations. No 4.

The two mountains which "were mountains of brass," Zech. vi. 1, however insignificent they may seem in themselves, form no mean factor in the change of dispensation now progressing, as they enclose in the figure, four certain systems of events portrayed by the four chariots, (corresponding to the four horses of Rev. vi. 8,) which emerge from between them, thus enabling us to locating the point of time during which those events must occur, and so strengthen our faith in their identity when we see them, and it behooves us to search the Scriptures for the right interpretation of the figures employed; and (1) the mountains of brass.

A mountain, in Scripture, is used to represent a kingdom. In Dan. ii. 35-44, the stone that smote the image and then became a great mountain, represented the kingdom of God, and Babylon also was spoken of by Jeremiah as a destroying mountain, Jer. li. 25, and again in Zech. vi. 7, as a great mountain which is to become a plain. The kingdom of Greece is represented by the belly and sides of brass in the image of Dan. 2nd Chap., which with the foregoing gives us a clue to the identity of the kingdom of Greece, when the vision of two mountains of brass is presented to us; but another figure is used to represent the kingdom of Greece, to-wit, the leopard beast of Dan. vii.

With this much of the great "cipher code" before us, we proceed to notice briefly (1) the past history of Greece and (2) its future, as written on the page of inspiration; but in tracing the history of the Grecian nation, we must bear in mind the decree of inspiration as written, Dan. vi. 12. "As concerning the rest of the beasts, (the leopard being one of them) they had their dominion taken away, yet their lives were prolonged for a season and time, and then not forget as we proceed, to carefully discriminate between the authority of the Grecian state and the far-reaching influence of Grecian literature and religion; and at the same time remember that while the 4th kingdom, (Rome) was to be divided Dan. ii. 41, it was to continue in its divided state till it was superceded by the kingdom of God.

No matter by what name the historian designates it, or what division is spoken of, whether of Rome as the Western empire, or of the Byzantine empire, Eastern empire, or Grecian empire, it is still the Roman state or one of its divisions designated; while on the other hand, as we shall see, though their language, customs, manners, learning, arts and taste spread over the whole Roman empire, yet the Greeks never gained their independence as a nation after being conquered by the Romans, till the year of our Lord 1863.

The days of Grecian supremacy came in between those of the Medo-Persians and the Romans, and the Greeks ceased to be an independent nation more than a century before the Christian Era commenced. See Maunder Treasure of History, page 5, chap. 6, also page 62. On page 50 Maunder writes, "In the time of Augustus the Greeks lost even the shadow of their former freedom and ceased to be an independent people, although their manners, customs, learning, arts, and taste spread over the whole Roman empire. The character of the nation was now sunk so low, that the Romans esteemed a Greek as the most worthless of creatures.

Asiatic luxury had wholly corrupted them, their ancient love of freedom and independence was extinguished; and a mean servility was substituted in its place. At the beginning of the fourth century, the nation scarcely showed a trace of the noble characteristics of their fathers."

Again, on page 789 he says, "We have seen.....to what a state of degradation the Greeks were reduced in a few centuries after their subjugation by the Romans; thus it continued as long as it was either really or nominally a portion of the Roman empire till at length, like the imperial mistress of the world herself it bent before the all subduing Alaric, the Goth, A. D. 400 and shared in all the miseries which were brought by the northern barbarians, who successively overran and ravaged the south of Europe.

After the Latin conquest of Constantinople in 1204, Greece was divided into feudal principalities, and governed by a variety of *Norman*, Venician, and Frankish nobles; but in 1261, with the exception of Athens and Nauplia, it was reunited to the Greek empire by Michael Paleeologus. But it did not long remain unmolested; for the Turks then rising into notice aimed at obtaining power in Europe; and Amurath II. deprived the Greeks of all their cities and castles on the Euxine Sea and along the coasts of Thrace, Macedon, and Thessaly; carrying his victorious arms, in short, into the midst of the Peloponesus." According to Maunder from 1261 till 1863, about 600 years the Grecians chafed under the Turkish yoke, but in tracing their history, he blends it with that of eastern Rome, under the title of "the Grecian Empire," probably because Greece was re-united to eastern Rome at that time, and both Greece and the rest of the eastern empire were overrun by the Turk; but from the commencement of the Greek revolution in 1821, he resumes the separate thread of Greek history, page 790, and gives a description of the final struggle, which ended in 1863 with complete independence for Greece. After the revolution had lasted six years the great powers of Europe intervened in behalf of Greece and "a treaty which had for its object the pacification of Greece, by putting to an end the sanguinary contest between the Porte and its Grecian subjects, was signed at London on the 6th of July 1827, by the ministers of Great Britain, France and Russia." See Mam. Treas. Hist. page 484, and establishing, under certain tributary stipulations, the independence of Greece, page 796. At the end of 5 years more, in 1832, a qualified independence was secured for Greece as a tributary to Turkey, with Otho, selected by the ministers of the three powers, as sovereign prince. See page 797. This lasted 30 years, and during the year 1862, two insurrections against his authority occurred in Greece." The first which was entirely military was promptly repressed; the second was bloodless, yet wholly successful.

The king left his capital to visit the Peloponesus, and on his return found himself shut out of Athens. Thus far the revolution had been disgraced by no single crime. Otho and his Bavarians had been expelled; a provisional government carried on the administration of the country, and the universal choice of the country had demanded Prince Alfred, the second son of Queen Victoria as their future king. To this request the British government returned a firm refusal. Such was the state of affairs at the end of 1862, when the Greeks had their future on their own hands, and the great powers showed no disposition to interfere. It was a golden opportunity, but it was easier to point out their wants than to predict their action. The Greeks at length elected as their king, Prince George of Denmark, the son of the present Danish sovereign and brother of the Prince of Wales, page 800. Their independence lasted till the Turko-Grecian war broke out in the spring of 1897, and when the Turks had practically conquered them, the great powers of Europe again intervened and prevented Greece from falling into the hands of the Turks and converted it into a Russian vassalage. Thus ended the first of "two mountains" which were "mountains of brass."

But one more intervention on the part of the great powers of Europe must occur (when the leopard beast must come boldly to the front, Rev. xiii. 2) this time to extend the dominion of the Grecian king toward the south and toward the east and toward the pleasant land, and give him his power and his seat and great authority. Thus establishing the second of the two mountains, which were mountains of brass. But this cannot occur till the vision of the four chariots, Zech. vi. (4 horses Rev. vi.) is fulfilled, for the four chariots come out from between the two mountains of brass, and if the foregoing premises are correct, no other place can be assigned them to appear Scripturally, than between Jan. 30, 1898, and the appearance of the leopard beast just before the second advent of our Lord.

Submitted in love of the truth.

J. M. PYKE.

A Word of Admonition.

Paul an Apostle of Jesus Christ by the will of God to the saints and faithful in Christ Jesus, which are at Ephesus. (Eph. i. 1.) He like the apostle Peter in his epistles in writing to the churches, stirs up their minds by way of remembrance, so in the 2nd chapter we find this statement, "Wherefore remember that in times past ye were Gentiles in the flesh called uncircumcision by that which is called circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." He is holding up as it were a mirror wherein is reflected their former condition, and bringing this fact very clearly and forcibly to their minds, strangers, aliens, foreigners, no God, no Christ, no hope. Can any one conceive of any worse condition to be in? Yet at this present day how many there are who are in this condition. Many willfully, so many through ignorance, which ever way it is the effect is the same. These words stand out just as boldly and just as true as when they were uttered by the apostle. Now many of the churches this winter have been holding revival meetings, or in other words canvassing for members, so that there may be a few more pennies coming into the church treasury. In these meetings there is considerable excitement worked up, for this is what they depend on to convert sinners, and when they are worked up to a certain degree they invite them to come forward and wrestle with God in prayer, and not let go until they had found peace and salvation. Oh, what a deception, deceived and being deceived. These words of the apostle sound out in clarion tones. Strangers, foreigners, aliens, without God, without Christ, without hope. The question comes very forcible to the mind of a man in Christ. How can they pray to God when they have none? No Christ as an advocate, mediator and high priest to offer their prayer, without hope. This is certainly an awful condition to be in. You may find perhaps here and there one who realize their condition and get out of it by a knowledge and belief of the gospel and obey the command by being baptized into Christ, and by so doing placing themselves in the condition where they have God and Christ and hope, one that is anchored within the vail sure and steadfast. I know a man, one whom I think considerable of, he is a good living man and has brought his family up the same. He is well acquainted with the covenants of promise and he is not afraid to tell it to others when an opportunity presents itself. In my conversation with him I found out that he was at one time a Baptist, having joined that church. He believed in the immortality of the soul going to heaven at death, etc. By some means he got to learn the truths as advocated by THE RESTITUTION and can converse readily with any one on these subjects, but he has never been baptized since he learned the truth therefore was not baptized into Christ. I endeavored to show him the position he was in, that he would have no part or lot in the great salvation. God's plan of salvation was to believe the gospel, then be baptized. When he joined the Baptist Church he was ignorant of the gospel and therefore did not have a saving faith. He knew nothing of the covenants of promise, therefore he was among that class, strangers, foreigners, aliens, no God, no Christ, no hope. My heart went out to him in sorrow to think how he was deceiving himself, believing that he was all right without being immersed into the all-saving name of Jesus the Christ. I have not seen him for a long time, but sincerely hope that his eyes have been opened, and that he has obeyed from the heart the truth that saves, and not error.

S. PETER.

Selected.

Religion: What is it?

Religion is a subject about which a good deal is said, but it is little understood, even among the professedly religious people. There is no true religion without faith; nor any true faith without the belief of the truth. Now, although a Scriptural faith is the rarest thing among men, it is exceedingly simple, and by no means difficult to acquire, when it is sought for aright. Paul gives the best definition of faith to be found. He says: "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. This is the faith without which, he tells us, God is not pleased. It is a faith which lays hold of the past, as well as the future. The person who possesses it knows what is testified concerning Jesus by the prophets and apostles, and is fully persuaded of its truth; he also knows the exceeding great and precious promises which God has made concerning things to come, and he confidently anticipates the literal fulfilment of them. Laying hold of these things with a firm faith he acquires a mode of thinking and a disposition which are estimable in the sight of God; and being like Abraham in these things, he is prepared by immersion into the Christ—the way into the fold—to become a son of the father of the faithful, and of the friend of God.

This faith comes by studying the Scriptures; as it is written, "Faith comes by hearing, and hearing by the Word of God." Rom. x. 17. When this Word is understood, and allowed to make its own impression in "a good honest heart," faith establishes itself there. It is impossible for a man ignorant of God's Word to have faith. But some may say, there are multitudes who believe in Christ, who are very ignorant of the Scriptures. Yes, they believe in Christ as Turks believe in Mahommed. But this is not the faith defined by Paul. The mere belief that Jesus is the Son of God is not believing in him. It is testified that "the devils also believe and tremble." To believe in Jesus is to believe what God testifies in his Word concerning him. The "religious world" professes to believe in Jesus; but it is ignorant, and therefore faithless, of the message he was sent to deliver to Israel. His message had reference to "the things hoped for"—to the things of the Kingdom which the God of heaven will set up upon the ruins of the kingdoms which now exist. The testimony of God is: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44. This is the testimony of God "IN THE DAYS of these kings," not a thousand years later, not after a thousand years of desolation of the earth. Again, the testimony of God is that "The righteous shall never be removed; but the wicked shall not inherit the earth." The testimonies of men and women may be that the earth is to be destroyed, but Jesus is coming to make a huge bonfire of it, and that the righteous are to be taken away to a place, as some describe it, "beyond the bounds of time of space." Reader, believe them not, for if they speak not in accordance with the Word of God, it is because there is no light in them, though they may profess to be prophets or prophetesses. Men are invited to believe in the Messenger of [illegible] in the message which unfolds the things of the covenant. To believe one and reject the other is stultification. The "religious world" has placed itself in this predicament, and unless it believes the truth as it is in Christ Jesus, and does as he did, that is, keep his Father's commandments, which at present seems unlikely, it will be cut off as was Israel in the days of old.

Love is the keynote of religion, and it is testified that "Love is the fulfilling of the law." Rom. xiii. 10. "He that hath my commandments and keepeth them, he it is that loveth me"; "If any man loveth me, he will keep my words;" and "He that loveth me not keepeth not my words." John xiv. 21, 23, 24. In the face of these sayings of Jesus, what is the love of "professors" for God and his Son worth? It is like their faith, of no account whatever. God asks men for their hearts, but they give him only their lips. They profess to love him but give their affections to another. From the ecclesiastical throne, or pulpit, to the humblest "layman," can they give a Scriptural demonstration of obedience to the faith? Where is the obedience to the gospel of the kingdom in the name of Jesus? Who ever thinks of obeying this? And yet he comes to take vengeance on all who obey it not. 2 Thes. i. 8. I cannot too earnestly commend the words of Samuel to the attention of the reader in this place. "Hath the Lord," saith he, as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. xv. 22, 23. A man may, indeed, know the truth; but he must believe and do if he would inherit the kingdom of God.

Religion is of two kinds: that, namely, which is invented by the thinking of the flesh; and that which is revealed of God. The former is superstition, and leads men to do a vast deal more than God requires of them, or less than he has appointed. The religion of God does not require men to abase themselves into the dust, and to afflict their bodies because of sin; nor to plant themselves as so many statues of clay, with downcast faces, in places as silent as the tomb. The notion that men may invent religious services, and that the Divine displeasure can be appeased by human contrivances are fallacies, which are characteristic of false religion wherever they are found.

The word religion is derived from the Latin *religio* or *religare*, which signifies, to bind again; hence, religion is the binding again, or, that which heals a breach previously existing between two parties. That a breach exists between God and man is evident to every candid and thoughtful mind, and that man is the offender no one will deny; therefore, in this breach between God and man, it is God's prerogative to lay down the terms of agreement; and all that man has to do is to accept the conditions laid down by him in the Scriptures of truth. That God has been working for the purpose of reconciliation is seen right down through the ages of Adam to the present day, and the signs of the times go to show us that it will soon be ended, for God has said: "My Spirit shall not always strive with man." Gen. vi. 3. He has long since ceased to be proclaimed the conditions of peace and life which he will soon complete in every case where they are accepted.—*Good News.*

It is right for us to care what folks think of us. The man who does not care for the opinion of others is not the man to influence others, or to be worthy of the sympathy or respect of others. But when the choice comes fairly between doing what is right or doing what others think we ought to do, the opinion of others must be defied by us, however much we may regret the necessity of losing the good will of our fellows. What God thinks of our conduct is of more importance than what is thought of it by all other beings in the universe.

California Illustrated.

The Chicago 400, an illustrated journal of travel and topics, issued by the Chicago & North-Western R'y, is one of the finest illustrated publications ever printed. The tinted half-tones rival those of the finest magazines, and the letter-press of the whole edition is perfect, pictorially and descriptively mirroring California's wonderful scenery. Copy delivered free on application, or mailed to any address upon receipt of two cents postage, by W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—may 17.

The Illinois Vineyard.

I have just closed, at Moriah, Ill., one of the most interesting meetings that I have held in a long time. After the first night or two, which were very dark, and roads very muddy, we had a full house, every seat being packed full in the little, old log church house. The audience kept increasing until we had all of 200 seated, by filling in every vacant place with board seats. We regretted that some had to stand up and others remain outside at the windows. Brethren, we may call on you next fall to help the brethren here to build a new church house. Most of the brethren here live in little log houses, with only a few acres of land to live on and are not able to do much financially, but they have large hearts, as they kept me well, and raised $16.00 for me. How true it seems that the poor of this world are generally the rich in faith, and heirs of the kingdom.

Eight came forward for baptism, and we buried them for adoption into Christ and for remission of sins. They are Lewis Weaver and wife, Bertha Weaver, Mrs. Amy Weaver, John McDonald, Aaron Cooly and wife, and Ella Frakes. Some of these had long believed with us but had never obeyed, while to some the teachings were wholly new.

They want us at four or five other points near here, and we believe that a good work could be done throughout Southern Ill. As none have responded for my proposed missionary work in Canada, I now ask you to send in help for work in Illinois, to our treasurer J. M. Clotfelty of Lanark, Ill. I shall work in Illinois as long as the conference supports me in the work. There are other brethren who could do much good if we could support their families and keep them in different parts of the state; for the harvest is great in Illinois, but the laborers are few.

How I wish that our brethren, who have paid my expenses, and kept my family during my work in Ill., could have peeped into the old log church here, and have seen the interest manifested by 200 persons, in the glorious things of the gospel of Christ, and his soon-coming, with his rewards,—and they would have felt well paid for their pecuniary sacrifice.

Oh, brethren and sisters, how small a portion of the world, or even of Ill., have we carried the gospel witness to! No matter how few obey it is our duty to preach the gospel in all the world to take out the bride. May we not become discouraged in well-doing; in due time we shall reap if we faint not.

Yours, working and watching for the King.

W. L. CROWE.

Obituary.

Died at Geraldine, Texas, on Feb. 28, John P. Robinson in the 54th year of his life. Geraldine is a town of a new colony in Texas, and brother Robinson went thither for his health, believing that a warmer climate would be better for him, but died of pneumonia shortly after reaching there. He was the first one to be buried in the colony cemetery and the new grave in the far away south upon the prairie tells its own story. He was born in Ogle County, Illinois, April 25, 1848. He leaves his family, a wife and two children—a boy 19 and a girl 9 years old—on his farm in Marshall County, Iowa, to mourn for him, besides a large circle of relatives, friends and brethren. He was an earnest, strong believer of the gospel and had a hope of eternal life to be bestowed upon the Christian at the coming of Jesus and the resurrection. The family did not know of his death until the sad news of his burial reached them. In his sickness everything was done for him that could be done, and our kind-hearted and faithful brother, Frank Hoover, watched with and waited upon him until the end came. The consolation of Israel's God be with the wife and children in their sad bereavement.

A. J. EICHANER.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Lannie Lovelace	2.00

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates:

To Los Angeles and San Francisco, Cal., April 19th to 26th, inclusive, account Convention of Federation of Women's Clubs.

To St. Paul and Minneapolis, Minn., May 17th to 19th, inclusive, account National Baptist Anniversaries.

To San Francisco, Los Angeles, Cal., and Portland, Ore., May 26th to June 7th, inclusive, account Imperial Council, Nobles of Mystic Shrine, National Convention T. P. A. of America and Supreme Lodge, A. O. U. W.

To Denver, Colorado Springs or Pueblo, Colo., June 21st to 23d, inclusive, account Sunday School International Association, Triennial Convention.

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Tacoma, Wash., or Portland, Ore., July 15th to 20th, inclusive, account Annual Meeting Y. P. C. E., Society of United Presbyterian Church.

To San Francisco or Los Angeles, Cal., August 1st to 7th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion, Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

$33.00 to the Pacific Coast.

Chicago & North-Western R'y: during the months of March and April $30.00 from Chicago to Helena, Butte, Anaconda, Ogden and Salt Lake City; $30.50 Spokane; $33.00 Los Angeles, San Francisco, Portland, Seattle, Tacoma, Vancouver, Victoria and a large number of other points. Tourist Sleeping Cars daily to the Pacific Coast. For maps and particulars apply to the nearest ticket agent or address A. H. Waggoner, 22 Fifth ave., Chicago, Ill.—Apr 26

Reduced Rates.

One way second-class colonist tickets to the West and Northwest, will be sold at special fares via Pennsylvania Lines, during March and April, 1902. Particular information about fares, through time and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—April 30

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

$39.00 to California, Oregon and Washington.

Chicago & North-Western Ry. from Chicago daily, March and April, only $6.00 for berth in tourist car. Personally conducted excursions Tuesdays and Thursdays from Chicago and Wednesdays from New England. Illustrated pamphlet sent on receipt of two cent stamp by S. A. Hutchinson, Manager, 212 Clark street, Chicago. —Apr 26

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

Home-Seekers' Excursion.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, March 4th, 18th, April 1st, 15th, May 6th and 20th. For fares, through time and other details, apply to Passenger and Ticket Agents of the Pennsylvania Lines. -May 20.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1098 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Morey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 40th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio: where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zihner of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. Thitgenfully regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kelle, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
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A. G. Winchester, Riverside, Cal.
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S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scottsville Ind.
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L. E. Conner, 7 E Fairchild st, Danville, Ill.
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S. T. Hook, R D 4, Lebanon, Ind.
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J. R. Oglevie, North Branch, Kansas.
W. O. Steffa, [illegible] mons, Cal.
E. W. Kamps, Scholls, Ore.
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	AM	AM	PM	AM
Pittsburgh	1 00	7 30	12 10	12 10
Allianee	2 30	9 00	1 40	1 40
Canton	4 05	10 35	3 15	3 15
Massillon		10 50	3 30	3 30
Wooster		11 30	4 10	4 10
Mansfield	6 10	12 40	5 20	5 20
Crestline	6 35	1 05	5 45	5 45
Bucyrus		1 25	6 05	6 05
Edna	6 55	2 00	6 30	6 30
Van Wert	8 28	3 40	8 00	8 00
Ft. Wayne	10 15	5 30	9 50	9 50
Arcola		6 01	10 21	10 21
Goodrich Gio		6 11	10 31	10 31
Burnell			10 40	10 40
Shereden		6 16	10 36	10 36
Yoder Ide			10 42	10 42
Wanesse	11 30	6 25	10 50	10 50
Kinsmen			10 58	10 58
Harrison		6 48	11 03	11 03
Bunnell			11 14	11 14
Dunkirk	12 07	8 08	5 15	11 22
Gaston				11 40
Farmell				11 50
Hanna				12 00
Wanatah				12 10
Valparaiso	1 15	7 05	6 35	12 30
Hobart				12 42
Kline Creek				12 50
Tolleston				12 56
Whiting				1 01
Chicago	2 50	8 45	8 00	1 15

	AM	AM	PM	PM	AM	PM	AM	AM
Akron								
Orrville								
Navarre								
Bolivar								
Zoar								
Dover								
Uhrichsville								
Conotton								
Cadiz Junction								
Steubenville								
Wellsburg								
Wheeling								
Benwood								
Glen Dale								
Moundsville								
Woodwille								
Bellaire								
Martins Ferry								
Bridgeport								
Wheeling								
Benwood								
Glen Dale								
Moundsville								
Woodwille								
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Martins Ferry								
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Eastward.

	AM	AM	PM	AM	PM	PM	PM	PM
Chicago	12 00	7 30	12 40	5 30	12 10	12 10	12 10	12 10
Whiting			12 44	5 35	12 14	12 14	12 14	12 14
Tolleston			12 49	5 40	12 19	12 19	12 19	12 19
Kline Creek			12 55	5 46	12 25	12 25	12 25	12 25
Hobart			1 02	5 53	12 32	12 32	12 32	12 32
Valparaiso	1 22	9 30	1 43	6 09	12 53	12 53	12 53	12 53
Wanatah			2 00	6 27	1 10	1 10	1 10	1 10
Hanna			2 12	6 39	1 22	1 22	1 22	1 22
Hamlet			2 20	6 47	1 30	1 30	1 30	1 30
Grovers			2 30	6 57	1 40	1 40	1 40	1 40
Crown Point			2 45	7 12	1 55	1 55	1 55	1 55
Dyer	2 35	9 45	2 55	7 22	2 05	2 05	2 05	2 05
Schneider			3 04	7 31	2 14	2 14	2 14	2 14
Wanamaker			3 08	7 35	2 18	2 18	2 18	2 18
West Lebanon			3 15	7 42	2 25	2 25	2 25	2 25
Brewster			3 20	7 47	2 30	2 30	2 30	2 30
Navarre			4 15	8 42	3 25	3 25	3 25	3 25
Wooster	3 11	11 25	4 30	8 57	3 40	3 40	3 40	3 40
West Salem			4 37	9 04	3 47	3 47	3 47	3 47
Shreve			4 42	9 09	3 52	3 52	3 52	3 52
Creston			4 56	9 23	4 06	4 06	4 06	4 06
Orrville			5 11	9 38	4 21	4 21	4 21	4 21
Wadsworth	3 43	7 00	5 27	10 00	4 37	4 37	4 37	4 37
Akron			5 40	10 12	4 50	4 50	4 50	4 50
Ft. Wayne	6 35	1 30	5 30	12 15	5 30	5 30	5 30	5 30
Van Wert	8 28	3 40	7 23	2 53	7 38	7 38	7 38	7 38
Delphos			7 42		7 57	7 57	7 57	7 57
Lima			8 00		8 15	8 15	8 15	8 15
Kenton			8 22		8 37	8 37	8 37	8 37
Bucyrus			8 37		8 52	8 52	8 52	8 52
Crestline	10 15	5 30	9 50	4 30	9 50	9 50	9 50	9 50
Mansfield			10 15		10 15	10 15	10 15	10 15
Wooster			11 00		11 00	11 00	11 00	11 00
Massillon			11 40		11 40	11 40	11 40	11 40
Canton	12 55	7 05	11 55	5 05	11 55	11 55	11 55	11 55
Alliance	2 30	8 40	1 30	6 40	1 30	1 30	1 30	1 30
Pittsburgh	4 05	10 10	3 05	8 15	3 05	3 05	3 05	3 05

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"Let not your heart be troubled."

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To those who worship at his feet:
Nor let it be afraid," he said,
Just lean on me—by me be led—
"Let not your heart be troubled."

"And be not anxious" any day,
Nor fail to keep the world at bay;
If first ye seek God's righteousness,
Be sure your heart and life he'll bless,
"Let not your heart be troubled."

Just let him fill your heart with peace,
Then will these anxious cares all cease,
And you shall rest the bliss of love,
The pure and true sent from above;
"Let not your heart be troubled."
—Jennie Sheldon Bowden, in World's Crisis.

Communicated.

Christ the Son of God.

That the Jewish world disputed the claim of Christ to the sonship of God is in evidence by the many disputes which they had with him on that subject. They evidently had some idea of the coming of the Messiah as proclaimed by the prophets, but as our Savior said, "by your traditions ye have made the Word of God of none effect." When the Scripture was quoted in evidence of his claim they were enraged or silenced. When Christ asked the Pharisees, "What think ye of Christ? Whose son is he? They say unto him, The son of David. He then saith unto them, How then doth David in Spirit call him Lord? Saying, The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." Matt. xxii. 42, 46. Evidently they understood the promise that God had made to David that he should have a son who would occupy his throne forever. Psa. cxxxii. But they did not understand that David would ever recognize Christ as his Lord. They had lost sight of the truth, that the seed of the woman should bruise the serpent's head, and that through Abraham and his seed all nations of the earth should be blessed. An honest desire on the part of man to know the truth will lead him into the knowledge of the Scriptures concerning the Christ the Son of God. When the wise men who came from the east asked the question, viz: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him," the chief priests and the scribes answered, "In Bethlehem of Judea; for thus is it written by the prophets, And thou Bethlehem in the land of Judah art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel." Matt. ii. 2, 6. This prophecy was literally fulfilled in the birth of the Son of God. The wise men accepted the prophecy as a truth and so they worshiped him. Herod did believe the same and sought to take the young child's life. The Jews were indifferent, not believing that Christ would come in this way, but that their Christ would live forever. When a babe in the manger was presented to them as their Christ they revolted. Their traditions taught them differently. Thus we see that their ideas were confused. When Christ began his ministry and performed many miracles they still sought to put him to death. The greater the miracle the more incensed they became against him. They charged him with blasphemy when he claimed to be the Son of God. He impressed the people every where that his doctrine was a strange one and that he spake as never man spake.

Do the people of the twentieth century believe in the Christ of prophecy? Are not their ideas as confused as were they during the days of his ministry? When our Savior asked his disciples, "Whom do men say that I the Son of Man am?" The answer was, "Some say that thou art John the Baptist, some Elias, and others Jeremiah or one of the prophets." They were willing to admit that he was a Bible character of some note but not God's Son. Others could only see the carpenter's son, one of their own humble citizens. If the inquiry were made today among the so-called Christian world, What think ye of Christ, etc.? What would be their answer think ye? Let us see.

We quote from the creed of a very popular church. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided: whereof is one Christ, very God and very man. Is not this equivalent to what the world thought of Christ, as given in answer to the question, "Whom say the world that I, the Son of Man, am?" How could Christ be the Son of God and the very and eternal God at the same time. We are asked to believe such unreasonable things in order that the pre existence of Christ shall be upheld. Or to believe in the existence of an unreal Christ.

The true doctrine of immortality through Christ alone is no longer taught from the pulpits of the modern day churches. A very popular preacher of our capital city said in his Easter sermon, "The main question under consideration is that of immortality. The hope of it seems to be universal and the belief in it almost general. Putting the question to the soul itself the answer comes back that it was immortal." The speaker thought its answer on this proposition were in support of its continuous existence. Another has said on the same occasion: "If we propose to be quite honest and frank with ourselves we must admit one fact, that there never, since the dawn of Christianity, were so many people doubting concerning the future life as there are now. Not ignorant nor bad people, but the best there are, or among the best. If a person asks me whether I think there is satisfactory evidence that the body of Jesus was raised from the dead, I must be frank and say I do not. I believe death is another kind of birth; that we graduate from this life, take the next step in an ever advancing career of progress and that we are just ourselves over there." In view of these expressions are we not priviliged to say, that the Christ of the Bible is not found in such creeds. What if the name of the crucified one is found in every line of such sermons, it is no evidence that such people believe in him. Both of these preachers teach that immortality is inherent and not conditional.

Ye of no faith listen to the testimony of creditable witnesses. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How may we get everlasting life? By believing that the soul is immortal, or believing that we will receive it through faith in Christ? The answer is found in the above Scripture as quoted from St. John iii. 16. Again 36 verse, "He that believeth on the Son hath everlasting life (in promise), and he that believeth not the Son shall not see life (everlasting); but the wrath of God abideth on him." That is the wages of sin is death, but the gift of God is eternal life. St. John xvii. 3, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Not to believe in him or not to know him is death eternal.

We are often met with this statement, viz., "God will not hold me responsible for something I cannot understand. I am bewildered at this doctrine and that, and cannot settle my mind as to what is truth." My dear sir, God will hold you responsible for unbelief, or the belief of a lie.

Paul said at Athens, Acts xvii. 30, 31, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge (rule) the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. God has appointed a day in which he will rule the world in righteousness, and has given us assurance that he will do so by raising Christ from the dead. God wishes us to become kings and priests unto him and to reign on the earth. But in order to be so honored we must believe in his Son. We cannot identify ourselves with the religions of today and honor God's Son. Let our confession be like that of the apostle when he was asked, "Whom say ye that I, the Son of Man, am?" The answer came clear and strong, "Thou art the Christ, the Son of the living God." It cannot be that the so-called Christian world believed in such a Christ, or denominational lines would fade away and creeds would be a thing of the past. Take what view you may of the utterances found in this article we must conclude that the truth concerning the Son of God is not found among the churches of this age. Let those who have taken upon themselves the name of Christ in baptism, beware of the doctrines of the day. If you are alone in the world, let not the enemy deceive you with the idea that you can believe what you please and at the same time join some church for a home. I know from experience that it is not pleasant to be so situated, and yet I also know that we are not alone. Have we not all of God's promises? May we not read God's Word and meditate on it? Also once a week we can and ought to have THE RESTITUTION, whose pages are filled with very many good articles from the brothers and sisters. Let the following Scripture be helpful to us who are isolated. "Neither pray I for these alone, but for them also which shall believe on me through their Word." St. John xvii. 20.

D. C. ROBISON.

Evolution of the Spiritual Life.

There are laws which govern the development of the natural life, which begins with vitalized matter, which has assumed no form, but according to natural law, in successive stages it gradually develops form, and at a specific stage is quickened into life, and then receiving the nourishment provided for it, a perfected organism is evolved, but not as yet an independent individual, but at the proper stage a new independent life is evolved from inorganic matter, into organic earth-life. But if the natural law governing the successive stages of this earth life is interfered with in any one of its stages, the new life which is started will never become an earth-born individual. It is even so, with the laws which govern the evolution of the spiritual or new life—the life everlasting.

There are laws which govern the evolution of the spiritual life, which must be complied with in every particular, as exactly as the laws which govern the development of the natural life, and if not complied with in every stage of its development, there can be no birth of the spirit.

THE PROCESS OF SPIRITUAL EVOLUTION.

In the first place the right conditions must exist. The person must be susceptible to spiritual influences, without this, the spiritual begettal cannot take place. The begettal is the first stage in the development of the spiritual life. The seed received at begettal by which the new life is started, must be that which is of an incorruptible nature; it is contrary to law to expect that which is corruptible to develop or produce that which is incorruptible. See 1 Pet. i. 23: "Being begotten (not born) again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. This is the only "incorruptible" seed there is. None other can develop the incorruptible life. This seed alone is susceptible to the action of spiritual laws which by successive stages can develop or bring to birth children after the power of an endless life.

It is at this point that no mistake should be made as to the reception of the right seed. A mistake at this time would prove abortive in producing the spirit-life. There cannot possibly be any justifiable excuse for making a mistake, as we are specially told just what it is. Verse 23, says: "Being begotten again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." It is here called "the Word of God," and verse 25, explains what is meant by the phrase, "Word of God." It is this: "And this is the Word which by the gospel is preached unto you."

Now, there is much spurious seed in the world labeled "gospel," which we need to be beware of, because it is dead seed, the germ of the spirit-life is not in it, and hence cannot produce the spirit-life.

Jesus is the only one of the human family who has been "born again"—"born of the spirit," and hence he is able to say explicitly what the genuine seed is. In Matt. xiii. 19, he says it is the "Word of the kingdom," or in other words, "the gospel of the kingdom." Now Peter speaking under the guidance of the Holy Spirit as we have seen, said the "incorruptible seed" was the gospel, and if we accept just what Jesus himself preached as the gospel, we can be positively sure that we have got the real genuine seed, which has the life germ in it. As to what Jesus preached as gospel, see Matt. iv. 23: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." See also Luke ix. 1, 2: "He called his twelve disciples together, * * * and he sent them to preach the kingdom of God." See ver. 6: "And they departed, and went through the towns preaching the gospel." Hence to preach "the kingdom of God" is to preach "the gospel." See verses 59, 60: "And he said unto another, follow me. But he said suffer me first to go and bury my father. Jesus said unto him, let the dead bury the dead: but go thou and preach the kingdom of God."

See Matt. xiii. 19, and you will observe that the "good seed," or "the incorruptible seed," must be received in "the heart," and when the good seed receives a real heart-reception, it has found its congenial soil, and then we are ready for the next step in the evolution of the spirit life, which is this:

See Rom. vi. 4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The new life is now begun to develop. The begettal for the spirit-birth has taken place. From this time on growth and development must proceed in successive stages until the birth of the spirit results.

The next step after the begettal of water is given in Rom. vi. 11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive (spiritual life) unto God through Jesus Christ our Lord."

The spirit-life having been begun in us, it must predominate over the flesh. If the flesh life predominates, it is a sure evidence that the spirit-begettal has never taken place. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts (desires) thereof." The word "reign" signifies dominion, authority. Sin cannot "reign," have dominion or authority over any one who is really begotten of the Spirit. If any one should find in their own case that it does predominate, you have very good reason to doubt your spirit begettal. One who is really begotten looses his or her desire for fleshly and worldly things, and finds exquisite delight in spiritual matters.

Those who serve the flesh, are under "the law of sin and death," and are under "condemnation." Those who are truly begotten of the Spirit, pass out from under "the law of sin and death," and condemnation, for that belongs to the flesh life. See Rom. viii. 1, 2: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (why?) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

There are two laws here: "the law of sin and death," which applies to the flesh life, and the "law of the Spirit of life," which governs those who are begotten by the Spirit.

Those who are under the law of "the Spirit of life," differ materially from those who are under "the law of sin and death" in the former they do not practice sin, while the latter do, it is their natural inclination.

See 1 John iii. 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

The above version from King James is misleading, but latter translations which are more exact in giving the literal thought of the original, and which harmonize better with common sense and experience. For example see Diglott:

"No one who has been begotten by God practices sin, (Why?) because his seed abides in him; and he cannot (practice) sin, because he has been begotten by God."

Campbell, McKnight and Doddridge has it: "Whoever has been begotten by God does not work sin, (why?) because his seed abides in him, and he cannot (work) sin, because he has been begotten by God."

It is not possible for those who are truly "begotten by God," to "practice" or "work" sin, because "his seed abides in him," and he is under "the law of the Spirit of life." It is not to be supposed that such people never err, because they do; but they do not "practice sin," like those who are under the "law of sin and death." The reason given why they do not "practice" or "work" sin, is "because his seed (the new life germ) abides in him," the "incorruptible seed," "the Word of God which liveth and abideth forever." "And this is the Word (seed) which by the gospel is preached unto you."

Says Paul, speaking of one of his converts: "I have begotten you through the gospel," and the gospel he preached was not spurious seed, but "the Word of the kingdom," the seed which produced much fruit when lodged in good soil.

There is plenty of seed sown which is never quickened, the spiritual germ never manifests itself, because the proper conditions do not exist, which are in harmony with "the law of the Spirit of life." When life does manifest itself, it must be nourished, first with milk for babes, and then strong food for those of more advanced development. As in the natural or flesh life, nourishment which harmonizes with, and is demanded by the natural man, must be used to perpetuate life, so likewise, in the case of one who is begotten by the Spirit, sustenance which harmonizes with, or is in accordance with "the law of the Spirit of life," must be used, or the begettal will become abortive.

Paul says, (Rom. viii. 2): "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The same law which made Paul "free," will make any one else "free," provided they comply with the conditions of that law. In no other way can any one escape the penalty of "the law of sin and death." "The law of the Spirit of life" when lived up to will eventually lead to the Spirit-birth, which will be a life that knows no end. But in the other case, a person who remains under "the law of sin and death," will reap the penalty of that law, which is a death that knows no awakening.

Whenever you find a person preaching a doctrine that all flesh which ever did, or will exist, without complying with "the law of the Spirit of life," and without seeking the birth of the Spirit, (the begettal of which must take place as given in James i. 18: "Of his own will begot he us with the Word of truth, that we should be a kind of firstfruits of his creatures,") you can safely set aside such an one as a false teacher, and his doctrine as dangerous.

All people by nature are under the "law of sin and death," and if it is not set aside by "the law of the Spirit of life in Christ Jesus," death, eternal death, must inevitably result. The life eternal can never spring from the flesh, but it is as natural to grow out of "the law of the Spirit of life," as death is to "the law of sin and death."

The reador will observe that this article bears directly along the line of questions by Bro. [illegible] listed in THE RESTITUTION of April 16. It is not given as an answer, because it was already written before the appearance of his questions.

You will observe that I have treated the birth of the Spirit as a process which must begin before the resurrection. The resurrection is not of itself the birth of the Spirit, it consists in the change which takes place at that time. The living who have complied with the "law of the Spirit of life," receive the Spirit-life at the same time that the holy dead who sleep in Jesus do. The birth consists in the "change" which both the living and the dead experience at the same time. The birth is the "change" and the resurrection the time when the change is experienced. Paul says (1 Cor. xv. 51), "We shall not all sleep, but we shall all (both the living and dead) be changed." We must not substitute the time for the change, and there will be no change if the new life has not previously been cultured in harmony with the "law of the Spirit of life."

W. H. WILSON.

An Open Letter to Elder B.

I have heard you speak several times, and you urge us to prepare to go heaven. You tell us there is a home far away, and our loved ones are there waiting for us. I wish to know what authority you have for telling us these things. I have searched the Bible from the beginning of Genesis to the end of Revelations, and cannot find any promise of any one going to heaven. Instead I find that our Savior said, "No man hath ascended up to heaven except the Son of Man, which came down from heaven." When the apostles asked our Savior what reward they should receive, did he say, "I will take you to heaven when you die." No, he gave no such answer, but said, "In the regeneration when the Son of Man shall sit in the throne of glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Jesus says they are to be rewarded when the Son of Man sits in the throne of glory. When will that be? Listen to what he says. Matt. xxv. 31, 32, "When the Son shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of glory, and before him shall all nations be gathered." Showing positively that it will be at the second coming of our Lord. There is no promise of any one, either good or bad, being rewarded until our Lord comes in power and great glory. Instead of our friends who have died being in heaven, praising the Lord, we learn by God's holy Word that they are in their graves, awaiting the resurrection. To save space I will give references, only kindly look them up. Psalm vi. 4, 5; cxlvi. 3, 4; Eccl. ix. 4, 5, 6. The apostle Paul tells us in 1 Cor. xv., that if there is no resurrection, then they who have fallen asleep are perished. But all are to be resurrected and judged, and the righteous will be given the earth for their inheritance, and it shall be for ever. See Psa. xxxvii., Dan. vii., and many other places in God's Word. In Rev. v., we have recorded the song which the redeemed shall sing. Say, we shall reign on the earth, our Savior is to be King over all the earth. His throne will be located on Mount Zion's brow, in the city of Jerusalem. The nations of the earth will be compelled to yield obedience to him or be destroyed. The earth shall be renewed and purified, then the holy city, the new Jerusalem, shall come down from God out of heaven, and be located on the earth. Why should we want to go to heaven when our Savior will be here? The faithful of all ages shall be here; that city with gates of pearl and streets of gold will be here. And I want to be here too. Submitted in love.

NANNIE OSBORN.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, MAY 7, 1902. NUMBER 17.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

The Restitution.

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Plymouth, Indiana, May 7, 1902.

Time is what we want most, but what we use worst; for which we must all account.

If age puts an end to our desires of pleasure, and does the business of virtue, there is no cause of complaint.

Last week we received a call from Sister Nancy Barber on her way from Oklahoma to Salem, Ohio. It was our first meeting, but we trust it will not be the last. We certainly enjoyed her company, and say, Come again and stay longer.

Nothing is more noble, nothing more venerable, than fidelity; faithfulness and truth [illegible] into [illegible] and endowments of the human mind. If falsehood, like truth, had but one face only we should be upon better terms: for we should then take the contrary to what the liar says, for certain truth. A hypocrite is under perpetual restraint; and what a torment it must be for a man always to appear different from what he really is!

The Kingdom of God,—its Relation to the Jews.

It is pretty generally admitted that the scattered Jewish nation was once God's chosen people; that in past ages he took them under his special care, and that through his prophets he revealed his will. But when we say there is a national future for them,—and that God in his revealed Word has determined that they shall be the first nation in the earth, we are meet with many objections. Not long ago we were told that the Jews had had all that was promised to them; that they were scattered on account of their sins, and will

REMAIN SO SCATTERED

until they are grafted into the Gentile race, which is now fast taking place, as evidenced by the increasing numbers who are embracing Christianity. We believe and teach that this is *not* the future God has in store for the nation whom "he has chosen to be a special people unto himself, above all people that are upon the face of the earth," Deut. vii. 6; xiv. 2, of whom he has declared, "Though I make a full

END OF ALL NATIONS

upon the face of the earth, yet will I not make a full end of thee." Jer. xxx. 11. After the Jewish nation had been brought out of Egypt by the hand of Moses, and settled in the land promised to Abraham, Isaac and Jacob, for an everlasting possession, Gen. xiii. 14, 17, it existed under a divine constitution, which provided that if they hearkened diligently unto the voice of the Lord their God, to observe and do all

HIS COMMANDMENTS,

all the blessings enumerated in the first fourteen verses of the chapter should be theirs. But on the other hand, if they did *not* observe and do his commandments, they should be besieged throughout all their land," (v. 52) disease and sickness should reduce them until they should be left few in number," (v. 62) and eventually, "The Lord should scatter them among all people, from one end of the earth even unto the other." ver. 64. It is unnecessary to trace their history down the ages. All intelligent readers of the Scripture know that some good kings—as David and Solomon—reigned over them, and many bad ones—as Ammon and Zedekiah,—that Zedekiah was

THE LAST PRINCE

of the house of David, Ez. xxi. 25-27, from whom the kingdom was taken by Nebuchadnezzar, and the nation taken captive to Babylon. Seventy years after this the two tribes returned and occupied their land for five hundred years,—at the end of which time their iniquity reached its culminating point, by their rejecting and crucifying the Messiah because he proclaimed himself their King, (John xix. 19 21,) and crying, as they thirsted for his life,

"HIS BLOOD BE ON US

and our children." Soon after this, as Christ had predicted (Luke xxi. 20-24) their chief city, Jerusalem, was compassed about with armies under Titus, and "they fell by the edge of the sword,"—were "led captive into all nations," and their land since that time has been "trodden down of the Gentiles," thus literally fulfilling the prediction referred to in Deut. xxviii. They are a "bye word" and a "hissing." Who has not heard of their

DREADFUL PERSECUTIONS

past and present? Verily "his blood has been on their heads and those of their children." But God has declared that this state of things *shall come to an end*,—that a *glorious future* is in store for his despised and down-trodden people. Through his prophets he has declared, that "in that day will I raise up the tabernacle of David that is *fallen down*, and close up the breaches thereof, and I will build it as *in the days of old*;" Amos ix. 11. "In that day, saith the Lord, I will assemble her that halteth, and I will gather her that was driven out, and her that

I HAVE AFFLICTED;

and I will make her that halted a remnant, and her that was cast off a strong nation, and the Lord (Jesus Christ) shall reign over them in Mount Zion from henceforth, even for ever and ever." Micah iv. 6, 7. The land which has lain desolate so many centuries will then be cultivated. *The desolate land* shall be tilled, whereas it lay desolate in the sight of all that passed by; and they shall say, "this land that was desolate is become like

THE GARDEN OF EDEN

and the waste and desolate and ruined cities that are left round about you shall know that I the Lord build the ruined places and plant that which was desolate. I the Lord have spoken it, and I will do it." Ezek. xxxvi. 34, 36. For the purpose of bringing about this great change Jesus Christ will return from heaven and reign in Jerusalem.

GOD HAS SWORN

with an oath to David that of the fruit of his loins, according to the flesh he will raise up Christ to sit upon his (David's) throne. Acts ii. 30. It is also declared, that, "at that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord to Jerusalem." Jer. iii. 17. Christ will not come then, as a lamb led to the slaughter, but as the Lion of the tribe of Judah, and will establish an

UNIVERSAL DOMINION,

and be King over all the earth. Zech. xiv. 9. Under his sway will the nations be blest, for they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii. 9. The poor will be cared for, and not ground to the earth by the oppressor as they now are in many lands. The world will be

GOVERNED BY CHRIST

and his immortal brethren. Sin in all its forms will be restrained, and the knowledge of the Lord will fill the earth as the waters cover the sea. Hab. ii. 14. What a glorious picture to look at, when iron-clad ships of war and engines of destruction shall be the things *of the past*, and the labor and money expended in upholding them devoted to the cultivation of

THE ARTS OF PEACE,

and the good of the people generally. "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old." Isa. xiv. 20. When that heavenly kingdom is established THE NATIONS THAT ARE SAVED SHALL WALK IN THE LIGHT OF IT, and the kings of the earth shall bring their honor into it. At his feet will be poured the wealth and honor of all nations. The groaning earth will be renewed by the removal of every curse; the ages will roll on and on; and pleasures for evermore will be for all found fit for

THE MASTER'S USE

when he comes. In view of the moral condition of the world today, and passing events, we are persuaded that Gentile times will expire before long, and those who will jointly possess that kingdom with David's Son and heir,—must become joint-heirs with him *before* he comes. While mercy lingers we plead with all who have not entered the ark of safety to lose no time, but do so at once,—the Lord is surely at hand to come. And to all who have taken the oath of allegiance to the King of the Jews, we would say, keep up a vigilant watch,—only those who are ready go in.

Persecution of Jews.

A special cable dispatch to the *Cleveland Leader* from Berlin, dated April 18th says:—"Harrowing tales of persecution of Jews in Roumania have been brought to this city by a band of 250 refugees from that country who are enroute to Canada under the supervision of officials of the Baron Hirsch Fund. The officer in charge of the party said to the *Leader* correspondent today:—

"The campaign of starvation organized in Roumania threatens to be a catastrophe unless official influence of civilized nations is speedily employed to bring King Charles to his senses. Two hundred and fifty thousand Jews in that country are praying for a chance to escape from a living death. Unfortunately we are able to provide for only a limited number of skilled workmen and agriculturists.

The night before we started from Bucharest we were besieged by hundreds who begged pitifully to be taken as servants. Not satisfied with robbing the Jewish natives of their rights of citizenship and despoiling them of homes and property, the authorities are now making it impossible for a Jew to earn a living. The king considers the silence of the outside world as full approval of his policy.

While it is sad to think of Israel's troubles, their existence [illegible] promise should inspire us with more and more confidence in the many promises of God which have been made,—and with delight we turn to the words of Jacob's God in the first chapter of Zech., "I am jealous for Jerusalem and for Zion with a great jealousy; and I am sore displeased with the heathen at ease, for I was but a little displeased, and they helped forward the affliction; therefore saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of Hosts..... my cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion and shall yet choose Jerusalem."

It may be that the present outbreak is wisely arranged to arouse those who have abundance of means to put their shoulder to the Israelitish wheels already in motion. May the Lord soon send the Deliverer to turn ungodliness from Jacob, we pray.

Gospel of the Kingdom.

For E. S.

Dear sir,—you insist that it is "*not necessary* to believe the gospel of the kingdom." Well, we are wide as the poles apart, but we will try once more to show you *it is;* and by putting it into the paper, which you have access to, it may help others if not you.

The reason why it is not necessary in your opinion to believe the gospel of the kingdom, is, because it does not say so in 1 Cor. xv. Now, all divine truth has not been compressed into that chapter,—some things were reserved for another chapter in that letter.—and later another letter was sent, and all of equal importance and authority, why did you not search *further* for evidence, before you

DECIDED THE MATTER?

If you had turned to Rom. i. 16, written by the same Paul you would have seen that the gospel of Christ is the veritable, and only power God employs to save; and only saves those who believe it. Of course Christ would not preach some one else's gospel when that of his own was the power to save. He was in the saving business was he not? Well, what

WAS HIS GOSPEL?

What gospel did HE preach in order to save people? When he started out on his wonderful mission,—"He began to preach, and to say, Repent; for the kingdom of heaven is at hand;" Matt. iv. 17; and the 23rd verse says, "Jesus went about all Galilee preaching the gospel of the kingdom," and in Mark i. 14, we read, "Now, after that John was put in prison, Jesus came into Galilee preaching the gospel of the

KINGDOM OF GOD."

It is evident from this that Jesus deemed it necessary to *preach* the gospel of the kingdom, because it was necessary to believe it if they wished to be saved. In addition to this he sent out the twelve and the seventy to preach the same gospel. And in Matt. xxiv. 14, we find him saying, "And this gospel of the kingdom

SHALL BE PREACHED

in all the world for a witness;" and after his death and resurrection, and just before his departure for heaven he gave his disciples a commission to go into all the world and preach THE gospel,—not *a* gospel. And who would have the presumption to say he sent them to preach *another* gospel than that of the *kingdom*, which he said *should* be preached in all the world? And the

IMPORTANCE OF THIS GOSPEL

of the kingdom may be gathered from the fact that it says that the things of the kingdom of God was his theme during the forty days between his resurrection and his ascension. And its importance may be further proven by the fact that the Samaritans were not considered fit subjects for baptism, by Philip the evangelist, till they had believed the things concerning the kingdom of God as well as the name of

JESUS CHRIST;

and by the fact that for two whole years Paul preached same kingdom of God in his own hired house while a prisoner at Rome: a strange infatuation indeed, if what you say be true. It is clearly the very thing to be believed in order to be saved. To preach the gospel of the kingdom was to call or invite people to accept it: and this is exactly what Paul did at Thessalonica, see chapter ii. 12. of first epistle, where he tells them how he exhorted, comforted and charged them as a father to walk worthy of God, who had called them unto his

KINGDOM AND GLORY;—

called the gospel, and they had accepted the invitation. But the conditions had not yet been all complied with.—like the converts at Lystra, Iconium and Antioch, they had to go through much tribulation before they could enter the kingdom.—but they were ALREADY in the Church of God, for they ordained elders in every church and

COMMENDED THEM TO GOD

before leaving. See Acts xiv. 19-22. This is all we have time and space to say. Next week, D. V., we will pay some attention to what you consider your stronghold, the 15th of 1 Cor. If you want the truth you will see if your position can be harmonized with the above Scriptures,—and if not, you should ascertain the reason why.

Communicated.

Dear brothers and sisters in Christ:

We can sing the dear, old childhood's song once more,

"Home again, home again, from a foreign shore,
And O, it fills my heart with joy to meet my friends once more."

Not that we had no friends in the far west, for we met, we loved and parted in tearful sadness, many, oh so many, who had become so dear to us, but the old familiar faces, tried through many years, and always true, are so very dear to us. We felt homesick to meet them again. How it adds sweetness and preciousness to the blessed gospel, when we realize we are all (all, that means the body) one in Christ Jesus, serving the same Father, working to the same end, even to building on the same foundation, Jesus Christ, gold, silver, precious stones, ready to be tried in the great day of his appearing; who will stand the tests along the way.

March 25th we started for Scholls, Ore., bidding the Wenatchee brethren good bye again, feeling indeed this must be the last time we shall look on their dear faces this side the kingdom. The Waterville and Wenatchee brethren had became very dear to us; for we drank the cup of trial with them; and if we could have felt entirely justified in the act would have accepted their very urgent request to tarry with them for a year. May God give them all strength for the coming days, and especially for our dear, faithful fellow-laborer, Brother Perrine, we ask that the dear heavenly Father mete out to him wisdom and grace sufficient for every need, that he may give meat in due season to his people, filling them with spiritual food that they may be built up, and each, pastor and people be ready for the coming of the King. The car door closes, we watch from the car window as far as we can see the dear ones who have come to the depot to see us off again. Over the Cascade mountains, through the almost three mile tunnel, we finally reach Portland the morning of the 26th. Brother Jaquith met us there and took us to his home. How glad we were to meet these brethren again. We began meetings Thursday evening and stayed here 18 days. Two were baptized into the Christ, and if these two gain eternal life it will be worth all that called for sacrifice for the brethren or for us. We had good meetings here, though it was as a year ago, a very unfavorable time, for the roads were bad, a great deal of rain and farmers behind with their work, and still the congregations were good, and the brethren at their post of duty at each gathering. They have a good Sunday School, prayer and social meeting at its appointed time, when the blessed remembrance of our Lord's supper is kept, and preaching as often as Brother Wm. Skeels, their evangelist can be there, membership not large but the faithful few keep at the work. They have the church newly papered and a line of new sheds for the faithful horses to rest under. All this speaks of steady growth, in this direction at least, and the Lord is pleased with any healthy growth of his body, but I sometimes fear there is something of a dwarf growth with many of our dear people, in the spiritual life, and I do not wonder altogether that some look frightened when we speak of the Holy Spirit directing us, for of all subjects in the Bible this perhaps is the most abused. One says, "Well, I know I am right; for I asked the Holy Spirit's guidance." Another says, "I would not know how to read my Bible or understand it if the Holy Spirit did not guide me." Another will say, "I can buy all the Holy Spirit I want for ten cents," meaning that they can buy a copy of the New Testament, two great extremes. One must realize that the Bible is the Sword of the Spirit; the other remember the Spirit is not given now as in apostolic days, but our sweet and beloved Guide says, Luke xi. 13, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." How foolish to ask him for something we do not need. If we need it, and asking receive it, how careful we should be not to grieve it away from us, for says the apostle, Eph. iv. 30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," and remember, except the Spirit dwell in you these mortal bodies cannot be quickened from the dead. O how earnestly we should strive for a full portion of this blessed Spirit. Without this Spirit of Christ we are none of his. Rom. viii. 9. Let us study to know what his Spirit is, do not be afraid of having too much of it; for, watch his life, it was the spirit of humility, love, service—instead of being served—earnestness, obedience, and for these the Father loved his Son, for these same beautiful graces the Father will love his adopted sons and daughters. O, careful, brethren, careful not to reach that lukewarm stage. What a dangerous condition. "Spewed out of his mouth," so sickening to the dear Master, he cannot retain them, but empties them out to relieve the rest of the body; earnestness in his work, how necessary for growth. We all need more of it. God help us to ask for and live for an abiding fullness of his Spirit, then we are always ready for Christian work.

After bidding the Scholls brethren good bye, we started Monday morning, April 14th for home, reached Chicago April 19th at 8:30 in the evening. Sister Richter met us at the train and took us home with her. We had the pleasure of meeting the Chicago brethren at Van Buren Hall on Sunday morning, and breaking bread with them. The Elder spoke for them Sunday morning, on Sunday evening I spoke in Sister Denton's parlors to a nice congregation. We have the promise of several from Chicago attending our June conference here at Dutton, beginning May 29th. We hope nothing will prevent their plans.

And now, dear ones, in Michigan—begin to mature plans whereby as many as possible may be in attendance at this coming meeting,—do not get lukewarm.

Your Sister in Christ.
M. A. Woodward.

Dear Restitution:

Having just returned from a very pleasant visit to Winchester, Va., accompanied by Brother and Sister Updike, of Browntown, who went there to visit their children, Mr. and Mrs. Dunlap, I will write a few lines so that others who read The Restitution, and used to meet with us there in the happy days that are passed and gone, may hear from us again. Having lived there nearly 20 years of my life, I became very much attached to the place and people. Of course an absence of ten years has made many changes in the place, but none in the good people, they still remain a kind social people, ever ready to extend the welcome hand and the extraordinary kindness of Sister Dunlap and her much esteemed husband will ever be remembered with love and gratitude. They are pleasantly situated in the city near the B. and O. depot, and have several young ladies boarding with them, which makes their home more lively. During our stay we met Brother William Dunlap of Highview, Va., and Brother A. H. Shinholtz, of Cumberland, Md., who had recently made us a visit at Browntown, which we very much enjoyed, and while the visit was very pleasant in every particular, yet it awakened and recalled many sad incidents that had passed as the days have gone by. But this we may expect as we journey through this vale of sorrow and tears. After taking leave of our friends at Winchester we returned home by way of Stephen's City, nine miles south of Winchester, where our much esteemed Brother A. J. Boyer and family live. Here we met with a cordial reception from the whole family, five in number and all practically in the faith, except the son, and we hope ere long to find him within the fold. We had quite a refreshing season from the presence of the Lord, during our stay. It made me think of David, who said, "How good and pleasant it is for brethren to dwell together in unity." We spent the time talking over the precious promises upon which our hopes are predicated, and singing many beautiful hymns, while the two young sisters played skillfully upon the organ. Sister Boyer is quite an efficient Bible scholar. We cannot be in her company very long without becoming enlightened in the way of eternal life, and for her encouragement the promise, "They that turn many to righteousness [illegible] for ever and ever." The two sisters sang the beautiful hymn called the "City of God," in which we need no temple. I think I enjoyed this piece equally as well as did Brother Wagoner, when they sang it for him during his stay with us in Va. I trust the dear Lord may give him strength to bear up under his sad affliction and enable him to visit us again in the near future, as our trust is in the Lord of the harvest to send forth laborers into his vineyard. Truly the harvest is great and the laborers are few. Then let all who can thrust in the sickle of truth and gather in the precious grain before it is too late.

Your Sister in Christ.
S. F. Morgan.

Announcement.

The Annual Conference of the Church of God, in Michigan, will be held [D. V.] at Dutton, Kent Co., Thursday evening, May 29th, 1902, and continue over the following Sunday, [May 29, 30, 31, and June 1st.]

Another year has nearly rolled around since the Annual Michigan Conference was held. Death has been doing its work among us, and some are now sleeping that were accustomed to meet with us. How many more will lay their burdens down e're another year will pass, God only knows. This we do know, that the left ones must work with still greater zeal and energy as the ranks are all the time lessened by sickness and death. So let every lover of the truth, who possibly can arrange to be at Dutton, our old yearly gathering place. Let all come with the one thought to further the cause of Christ. Not altogether to get good, but determined to give as much as we receive, then we will have a good meeting. Let each church send one or more delegates with report of their standing during the past year. The friends at Dutton are prepared to entertain all who may come. Dutton is on the M. C. R. R., ten miles southeast of Grand Rapids.

Yours in hope of life eternal.
Emma Jackman, Sec'y.

Editor Restitution:

The Northwest Conference of the Church of God, will meet at Scholls, Ore. June 20–22, 1902. We hope all members of the Church who can will attend and help make this Conference one long to be remembered. Arrangements will be made to meet all visiting brethren in Portland. The Program will be as follows:

Friday June 20, 7: P. M. Preaching.
Saturday June 21, 11:00 A. M. Preaching. 3:00 P. M. Business Meeting. 7:30 P. M. Preaching.
Sunday 22, 10:00 A. M. Social Meeting. 11:00 A. M. Preaching followed by Communion Service. Basket Dinner. Communications to be read from Elders B. W. Woodward, R. Corbaley, and J. F. Wagoner.

Yours in hope of eternal life.
W. J. Byram, Sec.

The Association of Believers of the Church of God, will meet in connection with the Conference to elect their officers and to transact any business that may come up before the Association.

Almira Brooks, Sec.

To the Brethren of Illinois, Greeting:

The call for means for the support of an evangelist has been some what delayed because of our not having an evangelist in the field. As we now have Brother Crowe at work, and he gives good reports, we beg of you to give your free-will offering. Remember the Lord loveth a cheerful giver.

Remit to me as Treasurer, at Lanark, Ill.

J. M. Glotfelty.

Poetry.

Living to God.

O Lord of love and power,
How joyful life might be
If in thy service every hour
We lived and moved with thee;
If youth in all its bloom and might
By thee were sanctified,
And manhood found its chief delight
In working at thy side!

—R. S. Armitage.

Communicated.

Genesis. Chap. 45.

1. And Jooseeph was not able to control himself in the presence of all those standing by him; but said, send them all away from me; and no one stood in the presence of Jooseeph when he made himself known to his brethren.

2. And he gave voice to lamentation; and all the Aiguptioi heard, and it was heard in the house of Pharaoo.

3. And Jooseeph said unto his [illegible] him, for they were terrified.

4. And Jooseeph said unto his brethren, Draw nigh unto me; and they drew nigh; and he said, I am Jooseeph your brother, whom ye sold into Aiguptos.

5. Now then do not grieve, nor let it seem a harsh thing to you, that ye did sell me here; for God sent me on before you for life.

6. For this second year there is a famine over the land; and there are five years more in which there is no ploughing nor early harvest.

7. For God sent me on before you, that there might be a remnant left for you upon the land, and to support a great remnant of you.

8. Now then ye did not send me here but God, and he that hath made me as it were a father of Pharaoo and lord of all his house and a ruler of all the land of Aiguptos.

9. Haste then and go up unto my father and say unto him, Thus saith thy son Jooseeph; God hath made me lord of all the land of Aiguptos; come down then unto me, and do not tarry.

10. And thou shalt take up thy abode in a land of Gosem of Arabia, and thou shalt be nigh me, thou and thy sons and thy sons' sons, thy sheep and thy cattle and whatever is thine.

11. And I will support thee there; for yet five years is there a famine; that thou mayest not be worn out thou and thy sons and all thy possessions.

12. Lo, your eyes and the eyes of Benjamin, my brother, see that my mouth is talking to you.

13. Tell then my father of all my glory in Aiguptos, and of all that ye have seen, and go quickly and conduct my father down here.

14. And he fell upon the neck of Benjamin, his brother, and lamented on his neck.

15. And he embraced all his brethren and lamented on them, and after that his brethren talked with him.

16. And the report was carried through to the house of Pharaoo, saying, Jooseeph's brethren have come; and Pharaoo and his court were rejoiced.

17. And Pharaoo said unto Jooseeph, Do thou say unto thy brethren, Do this, fill your conveyances and return into the land of Chanaan.

18. And takes up your father and your chattels and come to me; and I will give you of all the good things of Aiguptos, and ye shall eat the marrow of the land.

19. And do thou enjoin these things, that they take for them waggons out of the land of Aiguptos, for your children and your wives, and take up your father and come.

20. And do not be sparing with your eyes of your utensils: for all the good things of Aiguptos will be yours.

21. And the sons of Israel did in this wise; and Jooseeph gave unto them waggons according to the directions spoken by Pharaoo, the king, and he gave unto them provisions for their journey.

22. And unto all he gave double flowing robes, and unto Beujamin he gave three hundred of gold and five exchangeable flowing robes.

23. And to his father he sent according to the same things, and ten asses to carry from all the good things of Aiguptos and mules to carry bread for his father on the journey.

24. And he sent away his brethren and they went their way; and he said unto them, Do not get wrathful on the way.

25. And they went up out of a land of Aiguptos, and came into a land of Chanaan unto Jakoob their father.

26. And told him saying, Thy son Jooseeph liveth, and he is ruling all the land of Aiguptos, and Jakoob was astounded at the thought; for he did not put faith in them.

27. And they told him all the things spoken by Jooseeph, all the things he had said to them; and when he saw the waggons which Jooseeph had sent to take him, the spirit of Jakoob, their father, revived.

28. And Israeel said, It is a great thing for me if Jooseeph, my son, still liveth; I will go my way and see him before I die.

COMMENT.

10th verse R. V. has "the land of Goshen," should read "the land of Gesem of Arabia."

23 verse R. V. reads "she-asses" where it should read "mules" and "victual" where to be good old English it should read "victuals."

24th verse R. V. "fall out" is "get wrathful."

26th verse R. V. "thy son" is omitted.

28th verse R. V. "It is enough" [illegible]

The reader will remember that the original names of persons and places are given all through my translations so that the casual reader as well as the scholar can see how they have been changed and tempered with in what purport to be "literal translations from the original Hebrew and Greek."

CHAS. GARDNER.

Resurrection.

Being born (begotten) again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth for ever, for all flesh is grass, and all the glory of man as the flower of grass; the grass withered, and the flower thereof falleth away, but the Word of the Lord endureth for ever. And this is the Word by which the gospel is preached unto you. 1 Pet. i. 23-25. Of his own will begat he us with the Word of truth, that we should be a kind of first fruits of his creatures. James i. 18. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. Rom. viii. 15. So we can see, dear brothers and sisters, that we must be begotten of the Word of truth, and be adopted into the family of God's dear children. Then we are entitled to a resurrection to eternal life, then we can come forth to an endless life. Then at the same time the living saints will be changed in a moment, in the twinkling of an eye, at the last trump. So we can see that all depends on our being begotten of the Word. If there is no begettal, there can be no birth from the dead, as Christ was begotten from the dead. He obeyed his Father in all things, and God raised him from the dead to an endless life. God's laws are all in harmony. He is the author of organic law, also of revealed law. In organic law the child must be begotten of its parents and if the mother lives out the allotted time the child comes into the world with same nature of its parents. So in God's revealed law. God is incorruptible. See Rom. i. 23. And changed the glory of the incorruptible God into an image made like to corruptible man. So corruptible man cannot produce an incorruptible child, that would be out of harmony with organic law. And again, God being incorruptible and his Word being incorruptible, and man being begotten of an incorruptible God and of an incorruptible Word he must come into the resurrection incorruptible, or it would be out of harmony with revealed law. See 1 Cor. xv. "Behold I show you a mystery, we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Now here at the last trump we see the two classes, one is a living and the other dead. They both have been begotten of God. One has fallen under the power of death, the other is here when the Lord comes. The living has no advantage over the dead one, for the Lord will descend from heaven with a shout and with the trump of God, and the dead in Christ shall rise first, and they (the living) shall be caught up together in the air, and so shall we ever be with the Lord. There was one child raised to life by Elijah and one by Elisha. Some were raised in the day of Christ and the apostles, but none to eternal life till Christ was raised up by the glory of the Father.

J. S. HATCH.

Obituary.

Nancy J. Akins was born July 17, 1837; died April 28, 1902; aged 65 years, 9 months and 11 days. She was married to Thomas Tilton Dec. 9, 1855. He preceded her to the final resting place about two years and a half ago. Four children are left to mourn the loss of a mother. To those who have never lost mother, these words cannot convey all that this means. Nothing outside of the love of God can take the place of mother's love nor answer for it. Our sister was a sufferer of the dread disease—consumption. Though her sickness was of duration beyond the ordinary, yet she was patient through it all. Being baptized about three years ago, she went to sleep assured of life in Christ by a resurrection from the dead. O, glorious day! Come, Lord Jesus, and come quickly!

The children are W. D. Tilton, B. D. Tilton, F. M. Tilton and Gertrude M. Tilton O'Banion. Eight grandchildren survive. To these we can [illegible] life and the only hope of a life to come. May the children all prepare themselves to meet the beloved dead on the morning of the resurrection. Another of the faithful has gone. Who will take her place in the ranks? One by one they go and recruits are needed. May God touch the hearts and understanding of many that his work may go on gloriously.

S. J. LINDSAY.

Byron McCrory, oldest son of J. W. and Julia McCrory, was born July 8, 1878, died Apr. 21, 1902. His entire home life was at the place of his birth, near Plymouth, Ind. For the past year he had been in the employ of Clifford & Sons. It was while at labor, Monday P. M. April 21, blasting stone, that by an accidental discharge of dynamite, he was, without warning, ushered from life to death, from light to darkness. Hurled many feet into the air, alighting many feet, practically lifeless, from the place where he had stood but a second before in life and action. But a short time did even the ember of life continue till it passed out, as a dimly burning candle recedes into the surrounding darkness. It took but a moment and man's enemy had added another name to the long list of the dead, and a father, mother, sister, three brothers, numerous other relatives, and many friends to the great company of earth's mourners. Surely life is uncertain. And though bright the passing hour, the following may be dark and awful. And how dark were they all had not Christ the "true light" shown in the darkness. For "in him was life; and the life was the light of men." And because of him the sea shall give up the dead which are in it; and death and the grave shall deliver up the dead which are in them. Unto God who will have a desire to the work of his hands, do we point these bereaved and saddened parents, sister, brothers and others. The funeral services were held at the family home on April 23, the writing officiating, after which he was laid away in the old Pisgah cemetery near where he had always lived.

F. L. AUSTIN.

From a newspaper clipping sent us we learn the following regarding Bro. J. T. Cook of near Bracken, Ind.

Friday occurred the death of J. T. Cook at his home near this place. Mr. Cook was one of the earliest settlers of Wabash county, having lived on the farm on which he died since 1842. He was twice married, six sons being the result of his first marriage. Two of these are living. Four daughters were born from his second marriage, and the two living are Mrs. Kinkade and Mrs. J. A. Clevenger.

John T. Cook was born in Kent county, Delaware, October 27, 1815. In early manhood he moved to Rush county, Indiana, where in May 1837, he was married to Mary Morris. To this union were born seven sons, of whom only Camillus and William survive him. He moved to Huntington county in January, 1842, and settled on and improved the farm on which he lived from that time until his death.

February 8, 1858 his wife Mary died. He afterwards married Lusana (Baugher) Kerns. By the second wife three children were born. Minerva, the eldest, and who cared for him in his declining years and Olavia, now Mrs. J. A. Clevenger survive him. His second wife died March 31, 1897. Mr. Cook was an Adventist for about 50 years. He was one of the first trustees of Warren township, Huntington county. He was a very industrious and well to do farmer and lived to see the wilderness blossom as the rose; truly a pioneer, having spent more than 60 years at his late residence.

T[illegible] April 14, 1902, took p[illegible] Locust Grove church. Bur[illegible] near by.

[illegible]ORY OF OUR FATHER.
[illegible]west day when life is o'er,
[illegible]shall meet again;
[illegible]ll greet those gone before,
[illegible]hat home of love.

Chor[illegible]ome sweet day,
[illegible]Home sweet day;
[illegible]Oh that happy time will be,
[illegible]Home sweet day.

[illegible]Then here below we meet
[illegible]Sorrow, pain and care;
[illegible]hat happy home so sweet
[illegible]Joy and peace we'll share.

[illegible]When the dawning of that morn,
[illegible]Night returned to day,
[illegible]Parted friends no farewells know,
[illegible]Tears be wiped away.

MISS CLORAH RHODES.
MRS. DAVID KINKADE.

From the Arapahoe, Neb., *Pioneer*, we take the following:

Mrs. Christina Prime, wife of D. N. Prime, died Saturday evening at her home in Arapahoe. She had been in poor health for a long time and death was due to a complication of dis[illegible]

[illegible], was born Nov. 30th, 1830, in Madison, Ind., and died April 5th, 1902, aged 71 years, 4 months and 5 days. She was married to D. N. Prime at Kokomo, Ind., Dec. 14, 1850, from there they moved to Story Co., Ia., and finally settled in Furnas Co. Neb., in 1874. From this union were born twelve children, five boys and seven girls. All the sons and three daughters, Mrs Nancy White and John F. Prime of Edison, Mrs. G. V. Misner of Arapahoe, Willie Prime of Denver, Dan F. Prime of Arapahoe, Mrs. F. O. Gray of Thompson, Utah, Nathaniel Prime of Arapahoe, and Jimmie Prime of New Mexico, twenty-seven grand children, and a husband, survive her, who mourn the loss of a devoted, affectionate and indulgent wife and mother.

Deceased was baptized about forty years ago by Geo. Moyer at Nevada, Ia., and united with the Church of God at that place and has been since then an earnest, unwavering member. The funeral took place Tuesday, with services at the M. E. church, after which the remains were taken to the Arapahoe cemetery followed by a long cortege of loving friends.

Selections.

All Russia in a Tumult.

Today Russia is a prey to disaffection with the government. The disaffection extends from Finland, the northwest corner of the European empire, to Transcaucasia, the most southeasterly province. It has made its way into every class except the priests. Within the month nobles, professors, students, army officers, private soldiers, laboringmen, and peasants have put themselves on record against constituted authority. Twenty years ago, on the other hand, the propaganda against autocracy was confined to a small and hidden band of Nihilists, who were regarded with loathing by the immense majority of the people. The Czar, then, was looked up to with reverence by nearly all his subjects.

The extent and seriousness of the prevailing disaffection is indicated by this brief summary of the last two and a half weeks of Russian history.

April 15—M. Sipiaguine, Minister of Interior, assassinated in St. Petersburg by a student of Kieff who had been sentenced to compulsory military service for rioting in 1901.

April 19—The Secretary of State of government of Minsk assassinated by a student of Warsaw.

April 20—A Warsaw student twice wounded Governor General of Warsaw. Of a levy of 857 in Helsingfors, Finland, but fifty-six obeyed summons. The remainder absented themselves as a demonstration against compulsory service in the army.

April 23—The religious sect of Jehovists in Perm (1,200 miles east of St. Petersburg) declares itself against existing government.

April 25—Workingmen exhorted to oust foreign managers and foremen. Many factories fired by incendiaries. Riot in Helsingfors brutally suppressed by Cossacks.

April 26—Rioting in St. Petersburg. Fifty killed.

April 27—Reign of terror in provinces of Poltava and Kharkoff (600 miles south of St. Petersburg). Peasants, suffering from disease and hunger, band together for loot. Size of peasant army, 18,000. Czar decides to relinquish his annual Easter visit to Moscow on account of disturbances.

April 28—Owners of landed estates in Poltava flying in terror to cities to escape peasant hordes.

May 1—All the laboring population between Vladimir and Moscow (200 miles) in a state of revolt against authorities. The regiment of Uhlans under Colonel Moroseff refused to fire against disturbers.

This last dispatch if true, is of immense significance. When the soldiers, whom an autocrat counts upon to keep him on the throne, turn against him or stand neutral he is obviously doomed. If the disaffection in the Russian army has spread or is about to spread to any appreciable extent, Nicholas III. and his consort would better pack up and go or buy peace by becoming constitutional rulers. The government can despise riot or rebellion so long as the peasants who make up the armies obey orders blindly. When they refuse to obey it is time to look out for a deluge.

The greatest obstacle to the success of a revolt lies in its lack of a leader and consequent want of co-operation between the workmen in different cities of the empire from St. Petersburg to Baku, the hunger-crazed peasants in the southern and central provinces, the [illegible] elements in the army, and the students. On the other hand, the movement has been such a short time under way that the leader, if there be a man competent for leadership, has not as yet had time to identify himself with the opportunity. It may be that next year Europe will ring with the name of some Russian who today is unknown to the world or even to his own country.—*Chicago Tribune.*

A Lesson in Humility.

Fine as is the point of the hypodermic injector, by which an anodyne is thrown into the circulation of a sleepless man, it is not so sharp or penetrating as the suggestion of the gent's wife intent upon making her husband a better man.

"Isn't it curious, Cynthia," the colonel said to Mrs. Calliper, "how sometimes the current of our lives is deflected by the most trivial incidentals? Now there was Philetus Gobliuton; you remember what a vain, consequential man he was? But all that was changed by just the slightest thing in the world.

"He went one Sunday to a church where he had never been before, and where he was quite unknown. As usual he made toward the middle aisle, where, at home, he was accustomed to sit; but the man that met him led him, not down the middle aisle, but along the back of the pews and down a side aisle, and gave him a seat pretty well back.

"That was a crusher for Philetus. Here was a man, evidently a person of some account, who, with the unprejudiced eyes of a total stranger, had sized him up as a man of side-aisle importance.

"Could it be that his friends and acquaintances really so regarded him? It set him thinking, and the result you see in the modest, thoughtful Philetus Gobliuton of today."

"Jason, dear," said Mrs. Calliper, "don't you suppose it would be a good thing for you to go to a strange church once in a while?"

What Have You Missed from the Lack of Willing Consecration.

"But yield yourselves unto God." Rom. vi. 13.

A stranger once called at the great Friedberg Cathedral and asked permission to play on the organ. The custodian was very stiff and unwilling to allow him access to the great instrument, but permitted him to sit down for a few moments, while he listened and tested his ability. He was soon amazed at the touch of that masterhand. Before he had played many moments, he was listening spellbound to the unearthly music that was coming forth from the pipes. "Who are you, anyhow?" he asked. "Why," replied the other, "I am Mendelssohn, and this organ was built at my directions." Then the official could not find words enough to express his humiliation, and apologized. "To think," he said, "that I should have kept Mendelssohn from his own organ." Alas! how many are keeping the masterhand of him who made us for himself from the keys of our being. Let him have you and he will bring out of your life its highest and best, and make your whole existence a psalm of praise, a doxology of glory to God who made you for himself.—*Watchword and Truth.*

Notice.

We hereby extend our thanks to all who have so kindly furnished the issue of March 19. We are abundantly supplied through your kind response to Brother Underwood's request.

As ever in the blessed hope.

J. F. & R. J. WAGONER.

When You are Successful.

Though you may be able to draw your check for millions, if you are not master of yourself, you are not successful. You may control thousands of employees; but, if you cannot control your temper, if you are the slave of passion, you have failed.

You are not successful if you chafe and fret, if you are discontented and unhappy, and out of harmony with your environment.

If your vocation absorbs all your energies, leaving nothing at the close of each day for your home and family but lassitude and irritability, you have no claim to the character of a successful man.

You are not successful, even though you become a great specialist by the abnormal development of one side of your nature, if you allow a large proportion of your brain cells to go out of business.

You may be a giant in congress, or in the counting room; but, if you are a pigmy in the drawing room, a nobody in society, you have failed to reach one of the most [illegible] phases of success. If you neglect self-culture, if you do not develop your higher faculties, but live down among the brute qualities of your nature, you have defeated the very object of your being,—growth.

You are not successful, though you own a fine house and wear broadcloth, if you grind the life out of those under you in order to increase your wealth.

While you depend upon chance and believe in your lucky star, the doors of achievement will remain closed against you.

Home Lovers.

The persons who do not love their home, or who are by hopeless heredity natural nomads, ready to shelter under any roof for convenience sake, must be radically wrong in the matter of common sense. Necessity often compels many people to perch on strange roosts, but every body should strive if possible to acquire, before middle age, at least, some permanent staying abode that might be characterized and enjoyed as a home. A home of one's own is the building of one's character for better or for worse. If the home shrine is always illuminated by tapers of parental love and solicitude, and sustained through all the vicissitudes of life by filial devotion, its occupants cannot fail to attain all the possible comforts of human existence. Some may find transient solace in superficial street parading, others in stiff formalities of drawing rooms or promiscuous assemblies, yet such are not the natural resources of human comfort; for it is the home, and the home alone, "be it ever so humble," that yields what our hearts most crave for on earth.—*The Christian at Work.*

$50.00 Round Trip to California

Chicago & Northwestern R'y from Chicago, May 27-June 8. The New Overland Limited, the luxurious every day train, leaves Chicago 8:00 P. M. Only three days enroute. Unrivaled scenery. Variable routes. New Drawing Room Sleeping Cars and Compartment Cars, Observation Cars (telephone.) Buffet Library Cars (with barber.) Electric lighted throughout. Two other fast trains 10:00 A. M. and 11:30 P. M. daily. The best of everything. Daily and personally conducted tourist car excursions to California, Oregon and Washington. Apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—may 10

Winona Lake.

Winona Lake, Ind., the pretty summer resort on the Pennsylvania Lines in Northern Indiana affords a [illegible] recreation, entertainment, and delightful surroundings for persons desiring to enjoy vacation outtings. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

On May 15th, the Opening Day of the Season of 1902, excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. They may be obtained from May 15th to September 15th, inclusive.

For particular information on the subject of rate and time of trains, apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainments, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. R. C. Dickey, Secretary, Winona Lake, Ind.—June 30

Communicated.

Short Sermons. No. 28.

"Trusting in the promises." That all good Bible Christians are trusting in the promises of the Lord, there is no doubt in my mind. While there is a great multitude that no man can number of sincere folks at that, who sing themselves off into ecstacies about trusting in the promises, who in reality are strangers to the covenants of promise, and know in a manner nothing about them, and are in a condition much like those who never heard of them. To trust in the promises of the Lord one must of necessity know what they are, and believe in them, and hope and trust in their fulfilment. And for any one to talk and sing about trusting in the promises of the Lord when in fact they do not believe them, or know what they are, is the worst kind of deception. What has the Lord promised his faithful servants, How readest thou? Simon Peter says that exceeding great and precious [illegible] given [illegible], that by these ye might be partakers of the divine nature. The divine nature is promised the believer, who is living and walking by faith and hope. And no one who claims to be in possession of immortality—the divine nature, can in reality trust in this promise. While the Holy Spirit through Paul says that God will render or give eternal life to them who seek for glory and honor and immortality. Now my friend, if you have been taught and made to believe that you now have in your possession and person, this glory and this honor and this immortality, then you will not, and cannot seek for them, and will as a natural result miss eternal life. See Rom. ii. 6, 7. And the same Spirit through the same apostle says to brother Titus. In hope of eternal life, which God that cannot lie, promised before the world began. Titus i. 2. If Paul had in his possession this eternal life, he would have known it by the Holy Spirit which was to guide him into all truth, then pray tell me how he could still hope for, and trust in this promise? Hope does not apply to present possession. See Rom. viii. 24, 25. And this eternal life that Paul and all other Christians hope for, is divinely located, not in us, but in the Son of God. And the best of Christians only have it by faith in the promise of God, much as they have the Son. See 1 Jno. v. 10-12. The gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23. And this eternal life is safely deposited in Jesus, the Life-giver—hid with Christ in God, and will be given to those who seek for it, and are found worthy when Jesus, the Life-giver, comes to reward his servants, and rule and reign until he destroys death, the last enemy. Then death cannot be his coming, nor the voice that Jesus sends to call us to his arms, as men and women vainly sing. The covenants of promise relate not to a home or mansion in the skies, but to a real good, lovely, happy home on this earth when the curse is removed. This is what the Lord promised father Abraham for an eternal home. Abraham saw the land, and died in faith, and now sleeps in hope of the fulfilment of that God-given promise. And all Christians are heirs, and will be content to share with father Abraham in this God-given home, and delight themselves in the abundance of peace. Blessed are the meek for they shall inherit the earth." So let us believe and trust in the promises of God. And if any man hopes and trusts in the promise of going to heaven at death, that man has been mislead, [illegible] to sad disappointment, as there is no such a promise in the Bible, but lots of them on the outside.

T. E. ADAMS.

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

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Obituary.

Died, at his home in Brown Co., Ill., near Ripley, Sister Elizabeth Griffith, on Sunday evening, April the 18th, 1902.

Sister Griffith leaves a husband, three sons and one daughter, and the household of faith, besides a host of friends to mourn her loss. One daughter preceded her by a few months to the grave.

Miss Elizabeth Cruze was born in Lewiston, Ill., June 19th, 1850, being at the time of her death 51 years old.

When six years of age, she with her parents went to Texas. After remaining there three years they returned to Illinois.

She was married to Joseph Griffith Dec. 25, 1873. Shortly after their marriage they went to Iowa, after three years they returned to Illinois where they lived until her death.

She united with the Church of God, of the Abrahamic faith, at Ripley, in 1892 and has lived in the faith ever since. Her husband and two daughters were all baptized by Brother Foore.

We sorrow not as those who have no hope. Although we will miss a kind and attentive sister, yet, if we believe that Christ died and rose again all that are in Christ will he bring with him when he comes the second time without sin unto salvation.

The funeral services were held in our church building, at ten o'clock on the 15th.

After singing "Some Sweet Day," and "There will be no Dark Valley," we read the 14th chapter of Job in connection with 1 Cor. xv. commencing at the 12th verse. Then a word of prayer and singing "We will Never Say Good Bye in Eden," then the writer spoke to a large and attentive audience on the Life and Death question. Then after singing "Tarry With Me," conducted her to the cemetry where we laid her to sleep the sleep of the just, till the resurrection morn. We would say to husband and daughter, press on toward the mark of the prize, and to the sons, put yourselves in condition to meet your mother in the everlasting kingdom, and may God bless you in your efforts.

C. W. HOGAN.

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates:

To St. Paul and Minneapolis, Minn., May 17th to 19th, inclusive, account National Baptist Anniversaries.

To San Francisco, Los Angeles, Cal., and Portland, Ore., May 26th to June 7th, inclusive, account Imperial Council, Nobles of Mystic Shrine, National Convention T. P. A. of America and Supreme Lodge, A. O. U. W.

To Denver, Colorado Springs or Pueblo, Colo., June 21st to 23d, inclusive, account Sunday School International Association, Triennial Convention.

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Tacoma, Wash., or Portland, Ore., July 15th to 20th, inclusive, account Annual Meeting Y. P. C. U., Society of United Presbyterian Church.

To San Francisco or Los Angeles, Cal., August 1st to 7th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion, Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

Home-Seekers' Excursion.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, March 4th, 18th, April 1st, 16th, May 6th and 20th. For fares, through time and other details, apply to Passenger and Ticket Agents of the Pennsylvania Lines.—May 20.

WHEN YOUR TIME IS OUT PLEASE RENEW.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1036 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. O. Rothe and E. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind., meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M. for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the house of W. Patterson Elder, Anna Phillips, [illegible].

The Church of God at Burr Oak, Ind. Services preceding every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima Ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1283½ Euclid Ave. near Wilson Ave. Cleveland, Ohio: where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, [illegible] Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyckaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dunlop, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near, Vancouver, Washington, meet every fourth Sunday, either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prather both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chrechrough, Galesburgh, Mich.
Norton Gould, 4816 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, [illegible].
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hutch, Sciricville Ind.
J. F. Wagoner, Box 261, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4607, S. N. St Tacoma Wash.
L. E. Conner, 7 E Fairchild st, Danville, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
J. R. Fisk, Caldwell, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Babcock, W. R. C. Home, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard-Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Ogierle, North Branch, Kansas.
W. O. Steffa, [illegible]-mona, Cal.
E. W. Kuapp, Scholls, Ore.
[illegible] Kemp, 2015 W. Corning Ave. Parsons, Kansas.
Miss Emma Jo Kman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
R. S. Duiggins, Santa Barbara Cal.
D. T. Hulstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 13, Waynesville, Ill.
Wm. Gein, Jefferson, Ore.
T. F. Cordill, 508 S Main st, South Bend, Ind.
G. W. Smith, Box 133, Hartford, Kan.
M L Adams Corvallis Oregon
Walker Perrine Wenatchee Wash
C. E. Vincent, Graysford, Ind.
John Rush Inwood Ind
J H Willey, No 1206 G P O, Sydney, N S W Australia
John Gregory, 19 Foundry St. Newark, N. J.
Dr. Wallace Mason, 42 Gloucester St. Toronto, Ont.
J. J. Cady, Corvallis, Ore.
J. M. Prinmer, Jessup, Iowa.
John W. Hull, Cottonwood, I. T.
J G Hampt, Crowley La
Geo Kidwell St Paul Ark
C E Hulch Tustin Cal
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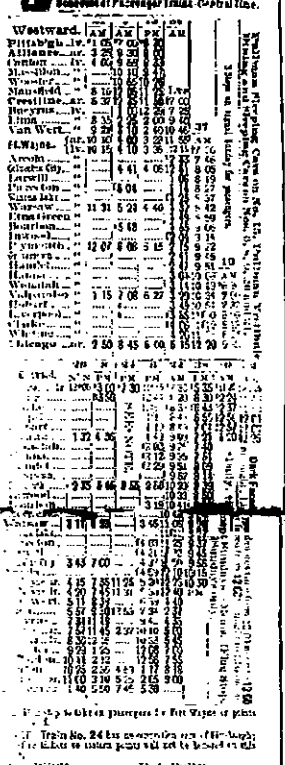

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Communicated.

What We Believe. No 2.

"As a means to this end" (that is, "the restitution of all things which God hath spoken," etc.), the Church of God advocates "the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations." It may be said that all churches teach "the establishment of the kingdom of God," and hence there is no need of making this so prominent as a point of difference from other religious bodies. But what does the Bible teach *us* about the establishment of the kingdom of God? It will be observed that the Church of God insists on teaching "the establishment of the kingdom of God *on the earth*." "True," the objector may say, "but so do we. We, too, hold that the kingdom of God is on earth." Some explain that "the kingdom is in the heart" of the believer, while others maintain that the Church is the kingdom, and that the terms "church" and "kingdom" are synonyms. While it is claimed by the promoters of these views that these are taught in the Bible, and are therefore matters of faith with those who so hold, the Church of God is equally firm in its adherence to [illegible] and faith in the Bible; and yet it does not subscribe to either of these views. It is proper here to say that the Church of God advocates the *future* "establishment of the kingdom of God." But why "*future*?"

First. Because the God of heaven has *promised* to "set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44. It is perfectly clear from these statements:

a That the kingdom here promised is to occupy the same territory occupied by "all these kingdoms;"

b That it is to supercede the kingdoms which it shall destroy;

c That it is not to pass out of the hands of its original possessors, that "it shall not be left to other people;" and

d That it shall stand forever.

Second. It is certainly evident that at no time in the past was such a kingdom established, neither is now in existence. This being true, the Church of God looks for the establishment of the kingdom of God on earth as a future event. This kingdom is one of the "things spoken" by the mouth of all God's holy prophets, and its establishment on earth is one of "the means to this end," "the restitution of all things spoken." How then could the kingdom be otherwise than future at this time, especially in view of the fact that God has not yet "sent Jesus Christ," whose occupancy of heaven is limited "until (*up to*) the times of restitution of all things spoken?"

We would not underrate the importance and effectiveness of Christ's past and present work, in shedding his blood for many for the remission of sins, in establishing a covenant of eternal life for all who will submit to and obey him; as well as the institution of the Church as a training school of those who through the gospel and incipient obedience—baptism—are discipled to him. All this has place and function, and when properly used according to the divine intention will work out the end designed by the wisdom and beneficence of God. But let it be strictly borne in mind that these very arrangements of God's grace are not a finality—not the end to be attained, but only a means to an end. All this seems to have been lost out of sight by those who contend that the kingdom of God is now in existence, either in the effects of the grace of God on the heart of the believer or in the Church instituted by Christ.

In order to reduce this matter to a more tangible form, let me say that a kingdom consists of at least four different elements:

a A king, as the term *king*-dom implies.

b Subjects.

c Territory.

d A capital, with the possible addition of a code of laws.

It will be seen that the article of faith in question speaks of "the Christ as King of kings." Why does the Church of God hold that "the Christ" will be this King? Because of the promises God made concerning his right to reign. We may here briefly refer to the promises made to David concerning the perpetuity of his throne. "I have made a covenant with my chosen," says God, "I have sworn unto David my servant, Thy Seed will I establish forever, and build up thy throne to all generations..... My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His Seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Psa. lxxxix. 3, 4, 34-37. Reference to the original covenant and David's understanding of these matters pertaining to a "great while to come" may be found in 2 Sam. vii. 12-29. Prior to the birth of "the Christ," who is to be this "King of kings," it was announced that "the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 31-33. This was also the burden of the announcement of the angels to the shepherds: "Fear not: for behold, I bring you good tidings of great joy, which shall be to all the people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke ii. 10, 11. It is because of his relationship to David that Christ is entitled to "The throne of his father David." The apostle Peter had this in mind when he gave utterance on the day of Pentecost to these words: "Therefore (David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ," etc. Acts ii. 30, 31.

Again, it may be asked, "Is not the Christ now seated on his throne, and hence the kingdom in full operation?" Let us observe what "the Christ" himself has to say as to the time when he shall "sit upon the throne of *his* glory." Hear him: "When the Son of Man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory." Matt. xxv. 31. To maintain that the Son of Man is now seated on the throne of his glory, it would be required to establish that he *has* so "come in his glory and all the holy angels with him." But this would necessitate the further conclusion that he has sent his angels and *has* gathered his elect from the four winds, from one end of heaven to the other (Matt. xxiv. 30, 31), and also that he *has* given rewards to "every man according to his works." Matt. xvi. 27. For all these things belong after his coming in glory. Again, the apostle Paul addressed these words to Timothy: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word." 2 Tim. iv. 1, 2. He "shall judge." The time is "at his appearing and his kingdom." Has he "appeared a second time without sin unto salvation to those who look for him?" Heb. ix. 28. If so, when? But to the Corinthian brethren the Apostle addressed this caution: "Judge nothing before the time until the Lord come." 1 Cor. iv. 5. The Lord was to judge at his appearing and his kingdom; these brethren were to judge nothing before the time until the Lord come; the Lord had not as yet come; the time to judge had not arrived; therefore the kingdom was not yet a fact in the days of Paul, but was future.

A. B. ZELMER.

Genesis. Chap. 46.

1. And Israel took up, he and all his, and came unto the well of the oath, and he sacrificed unto the God of his father Isaak.

2. And God spake unto Israel in a vision of the night, saying, Jakoob, Jakoob: and he said, What is it?

3. And he saith unto him, I am the God of thy father; fear not to go down into Aiguptos; for I will make thee a great nation there.

4. And I will go down with thee into Aiguptos, and I will conduct thee up at last: and Joo-seph will put his hands upon thine eyes.

5. And Jakoob arose from the well of the oath, and the sons of Israel took up their father and the furniture and their wives, and the waggons which Jooseph had sent to carry him.

6. And taking up their belongings and all that they had acquired in a land of Chanaan they went into Aiguptos, Jakoob and all his seed with him;

7. Sons and sons' sons with him, daughters and daughters' daughters; and he led all his seed into Aiguptos.

8. And these are the names of the sons of Israel who went into Aiguptos with their father Jakoob; Jakooband his sons, Jakoob's first-born Hroubeen.

9. And sons of Hroubeen, Enooch and Phallus, Asroon and Charmi.

10. And sons of Sumeoon, Iemouel and Jamein and Aoud and Achein, and Saar and Saoul, son of the Chanaanitish woman.

11. And sons of Leui, Gerasoon, Kaath and Merari.

12. And sons of Jouda, Er and Aunan and Seeloom and Phares and Zara; and Er and Aunan died in a land of Chanaan; and sons were born unto Phares namely Eroon and Iemouel.

13. And sons of Issachar, Thoola and Phoua and Asoum and Sambran.

14. And sons of Zabouloon, Serea and Alloon and Achoeel.

15. These are the sons of Leia whom she bore for Jakoob in Mesopotamia of Surin and Deinna his daughter, all the souls, sons and daughters thirty-three.

16. And sons of Gad, Saphoon and Aggis and Samus and Thasobau, and Aeedeis and Areeedeis and Areeleis.

17. And sons of Aseer, Jemna and Jessoua and Jeeoui and Baria and Sora their sister; and son of Baria, Chobor and Melchiiel.

18. These are the sons of Zelpha whom Laban gave unto Leia his daughter; these the sons whom she bore unto Jakoob, sixteen souls.

19. And sons Hracheel wife of Jakoob, Jooseph and Benjamin.

20. And sons were born unto Jooseph in a land of Aiguptos, whom Aseneth daughter of Peteprees, priest of Heeliopolis, bore unto him, namely Manasse and Ephraim; and sons were born unto Manasse, whom the Surian concubine bore for him; Machir namely; and Machir begot Galaad; and sons of Ephraim, brother of Manasse, were Soutalaam and Taam; and sons of Soutalaam, Edoom.

21. And sons of Benjamin, Bala and Bothor, and Asbeel; and sons were born unto Bala, namely Geera and Noeman and Aghis and Hroos and Mamphim; and Geera begot Arad.

22. These are the sons of Hracheel whom she bore unto Jakoob, in all eighteen souls.

23. And sons of Dan, Asom.

24. And sons of Nephthali, Asieel, and Goonl and Isaar and Isaar and Solleem.

25. These are the sons of Balla, whom Laban gave to Hracheel, his daughter, and who bore these unto Jakoob; in all seven souls.

26. And all the souls who went with Jakoob into Aiguptos, who had come from his loins, besides the wives of Jakoob's sons were in all sixty-six souls.

27. And sons of Jooseph who were born unto him in a land of Aiguptos, were nine souls; all the souls of the house of Jakoob who went with Jakoob into Aiguptos were seventy five souls.

28. And he sent Joudas on before him to Jooseph to have him meet him at a city of Heeroui (heroes) in a land of Hraneesees.

29. And Jooseph yoked up his chariots and went up to meet Israeel, his father, at a city of Heeroui; and when he appeared he fell upon his neck and lamented with a full lamentation.

30. And Israel said unto Jooseph, I am ready to die from now on since I have seen thy face; for thou art yet alive.

31. And Jooseph said unto his brethren I will go up and tell Pharuoo and will say unto him, My brethren and the house of my father, who were in a land of Chanaan have come unto me.

32. And the men are shepherds; for men who raised domestic animals were they: and they had led up their small flocks and their cattle and all their possessions.

33. If then Pharaoo shall summon you and say unto you, What is your employment?

34. Ye shall say, Men who raise domestic animals are we, thy servants until now, both we and our fathers; that he may cause you to take up your abode in a land of Gesem of Arabia; for every shepherd of sheep is an abomination to Aiguptioi.

COMMENT.

Instead of "the land of Goshen" as in all the versions, the reader will observe that the text gives it as "Gesem of the land of Arabia," an importance difference this to the student of history and topography as well as to archaeologists.

The R. V. says also that "all the souls of the house of Jakoob, which came into Egypt were three score and ten" (70). The text says "seventy-five."

In the 28th verse R. V. says—"to show the way before him into Goshen; and they came into the land of Goshen."

The text reads "to have him meet him at a city of heroes in a land of Hraneesees" another important historic and topographic difference, that the reader will do well to note.

The differences of names are too many to note particularly here; and the reader is asked to compare carefully. For this chapter is a key to much of the later genealogical identity of persons in Israelitish biography and Biblical history, however dry and statistical it may seem to the general reader; and the New Covenant record is the evidence that the apostles and early Christian church relied upon it and followed it.

CHAS. GARDNER.

Conversions under Apostolic Preaching. No. 4.

LYDIA, SELLER OF PURPLE, AND HER HOUSEHOLD.

The introduction of Christianity into Europe was made at Philippi; and by Paul and his companions in the ministry of the Word—Luke, Silas and Timotheus. Paul and his associates in labor sailed away from Troas by Samothrace and landed at Neapolis, the seaport of Philippi. The voyage was made in two days. The distance from the harbor to Philippi is ten miles over a high range of land, which begins its ascent near the sea shore. It is a fact of great importance that the "first city" at which Paul arrived on his entrance into Europe should be that colony which was more fit than any other in the empire to be regarded the representative of the power and greatness of imperial Rome. It was Rome in miniature where the people enjoyed all the rights of citizenship which was exercised by the people of Italy. The gift of a colonia was bestowed upon it by Augustus Ceasar. This fact taken in connection with Paul's Roman citizenship will serve to explain some things found in this narrative of Paul's experience here. This will be shown later. The city was a border garrison of the provinces of Macedonia, and of no little importance as a Roman military colony. The old historians tell us that here in the plain of Philippi the last battle was fought and lost by the republicans of Rome. The whole region round is eloquent of the history of this battle. Here on the hill of Philippi Cassius died. But I need not detain my readers with scenes connected with the battle which ended the Roman republic by the triumph of Antonius over Cassius and Brutus, the two arch conspirators, and assassins of Julius Cæsar. A battle and a victory outranking that of Antonius in importance are narrated in the 16th chapter Acts. A battle in which truth and righteousness gain a victory on the confines of Europe, in the colonial city of Philippi. The planting of an ensign infinitely more significant than the golden eagles that gleamed at the head of the Roman legions was an event worthy of a place on the page of inspired history. Paul and his fellow-laborers are in Philippi in obedience to an earnest and beseeching prayer made to the apostle by a man heard in vision saying, "Come over into Macedonia and help us." Ver. 9. There was no synagogue in this city into which, Paul "as his manner was," could go to allege the doctrine of Christ out of the Scriptures and but few Jews, and proselytes of the Jewish faith to whom he could discourse. That earnest call at Troas for help was from heaven and could not possibly be in vain. Ears and hearts would be opened to hear and heed the message. These men of faith had to wait certain days till the sabbath came round; on which day they went out of the city by a river side where prayer was wont to be made, and they sat down and spake unto the women who resorted thither. The jailor and his household, though the principal topic of the narrative, do not come first in the record of conversions. Lydia, a seller of purple, of the city of Thyratira, was the first fruit of gospel effort here. Was it accidental that Paul and this woman met at Philippi? Some would say yes, purely so. But surely Paul's presence at that particular time was no accident but specially pre-arranged for by him who rules and overrules the principal events in history in order to accomplish his purposes in reference to his Word, and the church. That vision at Troas places this meeting in the sphere of the supernatural. It was not a coming in contact at the crossroads of things that float hither and thither. Lydia's home and place of dyeing is Thyatira, but at Philippi she has found a place for the sale of her fabrics. It is written, "Whose heart the Lord opened, that she attended unto the things spoken of Paul." Obedience in baptism no doubt was insisted on by the apostle, and attended to on her part and that of her household. In exchange for the spiritual things of the gospel she freely, and even urgently, makes these pilgrim gospel proclaimers welcome to her house for the time being. Thus far all things are peaceful and hopeful for the success of the mission in Macedonia. The congregation met in the house or by the river side; souls were converted and a church of men and women gradually built up. This state of things continued for "many days." No one under the circumstances could foresee the storm that was to overcast so fair a prospect. But a bitter persecution, however, was unexpectedly provoked. The devil was not disposed to allow things to run on thus smoothly. The field which these foreign evangelists had so successfully cultivated must be abandoned and their voices silenced. The Christian religion is to be brought into direct conflict with heathen authorities, and with the powers of evil which give paganism its supremacy over the minds of men. A damsel possessed with a spirit of divination followed the apostle and his company as they were going to the place of prayer, and cried, "These men are the servants of the Most High God, which show us the way of salvation." This was kept up "many days" until Paul became grieved and turning toward her commanded the spirit, in the name of Jesus Christ to come out of her. And it came out the same hour. It must not be thought that the apostle was irritated and gave the command in an angry tone. We cannot suppose that divine power would have lent its sanction to such a mood by forthwith expelling the demon. If this wretched demoniac had been allowed longer to keep up her cry the whole city would have been familiar with her words. Paul knew this and "he could not bear the thought that the credit even of the gospel should be enhanced by such unholy means." For some such reason our Lord would not suffer the devils to speak "because they knew him," or as in the margin "to say that they knew him." Mark i. 34. Out of pity too, doubtless, the apostle commanded the evil spirit to come out of this poor slave girl whose health was impaired, and mind destroyed by the demoniacal influence. The power to cast out devils by the Lord's own appointment, was a part of the apostolic mission and stood in evidence of the truth of the gospel. This was the first miracle wrought here and it brought these propagators of the new religion into antagonism with the powers of darkness and of spiritual wickedness in high places. Signs were to follow them that believed. It is written, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover." Mark xvi. 17, 18. The last verse of the chapter states the primary design of these miraculous manifestations. "And they went forth and preached every where, the Lord working with them and *confirming* the Word." The Word which was to be the ground of faith and through faith the means of salvation in every age, must be confirmed by miracles, such as the apostles wrought in broad day light in the presence of competent eye witnesses; these marvelous signs ranking infinitely above any thing a heathen soothsayer could do; and still in modern times challenging and defying the critical acumen of a Hume to place them on a level with heathen and Roman Catholic wonders, and the pretended miracles of later times.

J. L. WINCE.

Report.

Editor Restitution:

I take pleasure in informing you that Bro. W. L. Skeels of Shoils, Ore., visited us while enroute to an appointment at Central Point in southern Oregon, and preached eight discourses. No building could be obtained, consequently meetings were held part of the time in a schoolhouse and part of the time in a private house. The attendance was quite small owing to a combination of circumstances. One lady, however, seemed to be quite interested, and should other meetings be held here in a reasonable length of time good may result. At least we feel strengthened and encouraged by this visit of Bro Skeels. There are ten members of the one faith located here. Among them is Sister Hicklin of Okla., and Bro. G. W. Smith and family of Kan. May we all live earnest, sincere and devoted Christian lives, and be ready to meet the Savior at his appearing and kingdom.

Yours in hope.

J. J. CARY.

To the Brethren of Illinois, Greeting:

The call for means for the support of an evangelist has been some what delayed because of our not having an evangelist in the field. As we now have Brother Crowe at work, and he gives good reports, we beg of you to give your free-will offering. Remember the Lord loveth a cheerful giver.

Remit to me as Treasurer, at Lanark, Ill.

J. M. GLOTFELTY.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, MAY 14, 1902. NUMBER 18.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 14, 1902.

The love of the world ignores God, fixes on the present only, and has relation to the mere surface of things."

"Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. xiii. 14.

Christ's brethren love the zealous and disinterested advocates of the truth; and are careful to do nothing to embarass them."

"People who plead that they have bad memories, forget that they have the power to make good ones. They have good memories for what they continually busy themselves about; this is a universal rule."

"Effective good requires infallible wisdom and infallible power. When these two are on the earth it will be a satisfaction and a glory to have to do with government. At present it is a vexation of spirit."

"See what is involved in the psychology of immortal-soulism. It is not only an unbiblical dogma; but one that proves fatal to fundamental Bible truth. It just robs Christ of his glory as the Life-giver to men. If anything is plainly taught us of his work in coming into the world, it is that he might give, *not* happiness merely to a select few of immortal beings, but life itself. The redeemed will owe EVERYTHING to Christ, even their very existence.

"What is gained, in point of intelligibility, by substituting the "unknowable" for "God?" Nothing. It is rather an unwitting concession of the truth of the Bible declaration that by wisdom (by the exercise of their own unaided powers) the world knew not (and cannot know) God. The Bible is 6000 years ahead of our philosophers in pronouncing God unknowable to reason. In divine kindness it steps forward to fill up this terrible chasm. But men prefer to leave him "unknown." They like to think him "unknowable." They get rid of his authority in that way, and establish their independence; they make themselves their own masters. But it is vain and absurd, and ruinous. God has made himself known, and men are responsible when they reject the knowledge, as they will find when the judgments of God in the earth re-assert his rights to be the Governor among the nations."

"I and My Father are One."

This is what Jesus said, and we do not think it very hard to learn in what sense this was the case, if we remember what he said on another occasion: "My Father is greater than I." There should be no difficulty in seeing the perfect harmony of these two apparently conflicting utterances, especially when we have considered many similar ones by Christ, as for instance, "There is none good but one, that is God;" repudiating the virtue of being good himself, in the absolute sense that God was, by saying, "Why callest thou *me* good?" Jesus was one then, with the Father, in the same sense as he prays that his disciples

MIGHT BE ONE,

John xvii. 21-26,—one in spirit, one in purpose, one mentally, not carried away with the world, but sanctified by the truth. Ver. 17. This was the kernel of Christ's meaning in this beautiful prayer. What more lovely words could he have used to express the depth of his love and care for his flock,—what loftier sentiment could he have been possessed of than that expressed in the 24th verse? "That they may be

WITH ME WHERE I AM."

There seems to be blended in this beautiful petition all the lofty feelings of devotion, self-sacrifice, and sympathy of human nature, with the rich depths of the Eternal Purpose of the Creator of the universe. Recognizing as Christ did his near relation to the Father, and knowing that he had fulfilled his mission thus far, yet he did not forget his followers, his companions in his works, but as though he were already departed from them, he yearned for their protection and their ultimate salvation. Yea, he was in a limited sense one of them, in which he was not one with the world. They understood the great purpose of the Father, and had embraced it, and lived in it, and worked for it. They knew the Father, for Christ had "manifested the Father unto them." Ver. 6. They were one mentally with Christ and with God, though there was to be a fuller "oneness" in the future even as Christ *now is*, that is, one in spirit substance. That will constitute the

COMPLETE ONENESS.

But before the physical transformation occurs, the mental change must take place. Those who profess to be followers of Christ must have assimilated the mind of God, and expelled the old man mentality by its entrance till there be the much-desired "spirit of Christ," in manifestation, without which "we are none of his." What is there more conducive to the general welfare of fraternal associations than unity? Nothing. What, on the other hand, is more destructive to common interests, peace, and happiness, than mental conflict? It does not require a very keen observer to perceive that where discord prevails, a chaotic state of things will soon obtain, even in temporal matters, and

SO IN SPIRITUAL.

The more oneness among religious professors, the tighter the bonds of fellowship, and the richer the fruits of companionship. If it requires mental uniformity in things pertaining to earthly matters, for prosperity, how much more so does it require mental conformity with those to whom we belong,

GOD AND CHRIST,

for whose blessing we pray, and for whose gift of everlasting blessedness we look and hope? Especially clear is it when we know that upon this very thing our hope depends. Therefore God says: "Be ye holy, even as I am holy," for without holiness no man shall see the Lord. How much then, depends upon our mental conformity to God's law. How imperative that we should feed continually, masticate and grow healthy and strong on the mental and spiritual food which God has placed within our reach."

Funeral of Sister Catherine Mitchell.

Dear Brethren, Sisters and Friends:

The blows of the arch enemy fall in rapid succession. Before we recover from the shock of one, another, and another have fallen. But amid the darkness of these sad hours it is delightful to know that the day is at hand,—the long dark night of sin, suffering and death will soon end; and the morning without a cloud will dawn. In the meantime we have to weep with those who weep,—and we are assured by the Spirit that "It is better to go to the house of mourning than to the house of feasting," because death is the end of all men, and the living lay it to heart. Sorrow is better than laughter, for by the sadness of the countenance is the heart made better. "The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth." Eccl. vii. 4. A wonderful Book is

THE BOOK OF GOD.

It contains medicine for all sorts of trouble. Alas! It is only on occasions like this that tens of thousands will think in that direction; but when the shadow of death falls across their pathway and their loved ones pass beyond their influence, or control, or sympathy,—and they realize that all their opportunities, and privileges, and possibilities are over,—that their record has been made, their accounts cast up,—then, men and women are *obliged* to consider subjects which are avoided when life slides smoothly along. There are trials many, incident to this life for all of us. One of the greatest to me, is, to lay away one who lived without God,—without Christ,

WITHOUT HOPE;

signed away the day of salvation; hardened himself against the appeals of love and mercy and his life has gone out in the blackness of darkness for ever. If there be one within the sound of my voice who is pursuing *that* course, I plead with him by all the love of God and of Christ, to look into you casket, and see the proof of his own mortality,—see that "life is a vapor that appeareth for a little time and then vanishes away,"—and at once ensure his life with Jesus. I do not mean that death in this way can be *evaded*, but that the same Jesus who said on approaching the grave of Lazarus,

"I AM THE RESURRECTION

and the life" will ensure him life after death in an endless degree,—providing he believe the gospel of the kingdom of God, reform his life, be baptized into the sin-covering name of Jesus for the remission of past sins, then live godly, waiting for his Son from heaven. Oh! I thank God I am not sorrowing without hope today. I praise his holy name because I read, "Thy dead shall live!" Because it says the summons, "Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs and the earth shall cast out her dead," will surely be issued;—I praise him because his servant David said,

"I SHALL BE SATISFIED

when I awake in thy likeness," not before. I praise him because the Prince of Life himself has said, "they shall hear his voice and come forth to life;" I praise him for he has said the dead in Christ rise first, at the shout of the archangel and the trump of God. And I praise and magnify his holy name because they will then shout, "O death, where is thy sting, O grave where is thy victory?" And I praise him because I read, "Blessed are the dead who die in the Lord,—they rest from their labor; and their works follow them;" and still again I praise him, for it says, "them that sleep in Jesus will God bring with him." And as this is the class to which the dear Sister belonged, our tears are not *all tears of sadness*. We sorrow not as those who have no hope. We consider her sleep,

A BLESSED SLEEP,

from which none ever wake to weep. We look with joyful anticipation for the general assembly of all God's saints. If faithful to the end, we shall met our loved ones there, and help to make the arch of the heavens ring with "Blessing and honor and glory and power unto him who sitteth upon the throne and to the Lamb forever." I became acquainted with the dear deceased one in the spring of 1863, 39 years ago; before the close of the year she accepted the great truth concerning man's nature, that it was altogether mortal; and having learned what fatal disease affected the human family she was induced to take the medicine offered by the great Physician sent to us by the God of love. He said, "I am come that they might have life;" this suited her case exactly, and disposed her to learn more of his gracious offices and work, such as that it was by means of his resurrection it became possible for her

TO LIVE AGAIN,

after death,—so that his words "because I live, ye shall live also,"—were music in her ears; and the apostolic word, "He was RAISED AGAIN *for our justification*," was like a new chapter of redemption's story to her. It was a revelation from heaven to her, although she had read it many a time before. Often and often she had heard it proclaimed that Christ had died for our sins and paid it all. But the fact that there would have been no justification for us without his resurrection had been lost sight of; because the penalty of the law had been lost sight of. DEATH was the penalty. It was explained,—was death, by the Judge by the words, "Dust thou art, and unto dust shalt thou return." This made it clear to our Sister, *as it will to* ALL, who will believe the record, that the redemption which is in Christ Jesus is a redemption from death; *yes*,—a

REDEMPTION FROM DEATH.

Permit a stranger to most of you,—and whom you may never see or hear again, to press this great truth upon your attention,—that *it is redemption from death you all need;* and if you study the matter in the light of the divine logic, read to you from the 15th of 1 Corinthians it may be an odor of life unto life to you. And it may be helpful to some to explain WHY there would have been no justification for us without the resurrection of Christ. Briefly, very briefly, Jesus was tempted and tried in all points, like as we are, *yet without sin*,—and so was able, being sinless, to offer himself

WITHOUT SPOT TO GOD.

His resurrection was PROOF that he was spotless,—his NON-resurrection would have proven him NOT SPOTLESS; and left us, as before, *without a Savior;* being raised again it proved his blood precious, and that it had ratified the everlasting covenant that alone could give life after death; and blessed be God, you can if you will, prove the life-giving power of that covenant by Christ's own resurrection in Heb. xiii. 20. It says

"THE GOD OF PEACE

brought again from the dead our Lord Jesus, that great Shepherd of the sheep, THROUGH THE BLOOD of the everlasting covenant." And seeing it was a resurrection like Christ's Paul suffered so much to secure, I earnestly hope some of you will do the same. I started to tell you what truths our dear Sister fell in love with and became obedient to,—but have used most of my time on one of them. But I dare affirm that that doctrine of life in Christ is the key to the whole truth. There can be *nothing without life*. But for those who obtain the life, the Eternal Purpose of God provides a kingdom of glory, peace and blessing in which that endless life can be enjoyed. And the gospel of the kingdom which Jesus said should be preached in all the world

INCLUDES THE LIFE,—

just as the life Jesus came to give, includes the kingdom. *And it is to be on this earth.* The Spirit says the righteous shall be recompensed in the earth,—and the kingdom to be given to the saints of the Most High *i nder the whole heaven*, not above, and Jesus said, "Blessed are the meek for they shall inherit the earth; and also said, "Where *I go ye cannot come*,—but if I go away I will come again and receive you unto myself." In briefest outline this is gospel,—minus the conditions. No one can be saved in his sins.

SIN MUST BE PARDONED.

There is a law of pardon published. It has three clauses: faith in the things concerning the kiundom of God and the name of Jesus Christ. Second, Repentance toward God. Third, baptism into Christ for remission of past sin; and then must follow a godly life till Jesus comes, or death overtakes one. This was the truth confessed by our Sister till she lost consciousness; and we are about to lay her away to await the voice of him who said he was the resurrection and the life. Believing her to be of those of whom Jesus said, I will raise him or her up at the last day, because sin, the sting of death had been removed, we are not afraid to trust her for a little while under the dominion of death,—and so we say, good by, dear Sister, good by. We hope to meet you thrilled with the power of an endless life, and nevermore part.

All can see by the afflicting circumstances of the hour, the truth of the passage which says the present life is a vapor. We pass like *shadows*,—our *purposes are broken*, our plans perish, our possessions take wings, we all fade as a leaf,—friends fail, joys flee,—pleasures pass,—hopes perish,—kindred die,—

FAMILIES BREAK UP,—

only God lives and changes not. So, then, lest this life glide away let us now lay hold of the life to come,—the life that cannot fail us. The gift of God is eternal life through Jesus Christ our Lord, as I have tried to show you. And O, dear friends, He opens the fountain of *perennial bliss*. He offers the vigor of an endless life. He invites us to partake of his own Eternity. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath *not life*. I entreat you not to forget it—*hath not life*, without the Son.

To the stricken family I would say, God, whose Word was never known to fail, promises to be the Father of the fatherless if they put their trust in him. May this be your happy choice! May you learn to trust him in the dark hour of bereavement. Believe him, obey him, and wait for his Son from heaven and all will be well. Amen.

A Few Signs.

Catastrophe in the shape of earthquake and volcano has overtaken some of the islands of the West Indies. For several days there have been earthquake shocks until last Thursday Mount Pelee, on the island of Martinique seemed to explode, and engulf the city of St. Pierre and its inhabitants. It is possible that some few of the people escaped to the hills beyond, but it is quite certain that upwards of 25,000 people were killed. Shipping in the harbor was destroyed. Ashes fell 350 miles distant, and on several other of the islands volcanoes have burst out, and the destruction is great. On the island of St. Vincent molten lava is streaming over whole districts, and the north half of the island is a ruin. Added to this comes the news of earthquakes and volcanic disturbance in the Aleutian Islands near Alaska, and on April 18 there was a severe earthquake in Gautemala, and many people killed there.

Queen Wilhelmina of Holland is near death's door. Should she die and leave no direct heir, the next in order will be the Grand Duke of Saxe-Weimar, who is a vassal of the German Emperor. It is reported that he has renounced his claims, and the next in line is Prince Albrecht of Hohenzollern, who the Dutch think would rule as dictated by Germany. Of course Germany wants to dominate Holland, as that would give her the Rhine from its source to the sea, and insure her open ports for her vessels. Naturally the other nations will oppose such a grab, as that will disturb the "balance of power" very materially.

At a meeting of Jewish Rabbis at New Orleans last week, the matter of changing the Sabbath from Saturday to Sunday was taken up and discussed, and advanced so far as to result in a committee being appointed to investigate its expediency and make report at a future meeting. It would seem that such a question would not be mentioned among this people, but it has a large number of advocates, and even if it be defeated it shows that they "seek to change" at any rate.

The death of Archbishop Corrigan of the Catholic Church at New York has caused a feeling of uneasiness at the Vatican. The unrest of the Catholic Church in America has for several years been a question that has required great tact in handling, and this man was quite a factor in keeping down the ambition of many. His death leaves no one who can be relied upon to fill the place as the Pope would wish, hence the anxiety.

Severe storms have swept over parts of Europe, and along the Italian coast much damage was done to harbors and shipping.

England is in a state of turmoil on account of sale of all the great Atlantic steamship lines to a syndicate of United States speculators. They fear the transference of so many vessels from the British to the American flag, will weaken the English transport service in case of war with any other nation. Trusts and combines are the order of the day now, and they will have to submit.

A new Jewish Hospital called "Shaare Zedek," has just recently been opened at Jerusalem. It is located on the Jaffa road where the breezes can be of benefit, and has an area of 32,750 square feet. The work was begun in 1897, and has been done solely by Jewish artisans. The hospital is built with the idea of getting the best hygienic results, and is well up-to-date in every way.

Ladies' Tithing Society.

A meeting of the Ladies' Tithing Society will be held in connection with the Michigan Conference, on Saturday, A. M. May 30th.

"Bring ye all the tithes into the storehouse.....and prove me now herewith, saith the Lord of Hosts, if I will not.....pour you out a blessing, that there shall not be room to receive it."

Dear Sisters, the question ought not to be with God's children—how great a blessing will it bring me to give my tenth to the Lord, but will this sacrifice bless another, is this offering to God to build up the sacred cause of truth? Then let us give unto the Lord and not to self. Have you ever given your tenth to God's cause? If not, try it one year. You will be surprised how the Lord's pocket-book will fill, and when you wish money to use to help a poor brother, or send a paper to another, or help pay an evangelist to tell the same glad news to others that gave you hope of eternal life, it is ready. O so many ways to help on the cause, and this is the best way I believe, to develop method in the gospel work. Try it, and know some one is blessed by your efforts. Try and be present at the Tithing Society Meeting.

M. A. Woodward, Sec'y.

"Leanness of soul" arises far more often than we think from the indigestible nature of the spiritual food we have been feeding upon. We are not satisfied to eat the food God has provided for us, and we hunger for the flesh-pots of Egypt. We do not like our providential surroundings, perhaps, or our church, or our preacher, or our work, or our family associations, and we are all the time thinking we could be better Christians if only our circumstances were different, if we could attend a different church, or move into a different neighborhood, or engage in a different sort of work. Our souls "loathe the light food" of God's providing; and we question, as the Israelites did, whether God is really able to provide the spiritual food necessary for us in the "wilderness," where he seems to have appointed our dwelling-place.—*Hannah Whitall Smith, in Every Day Religion.*

Obituary.

Micah B. Halstead was born in Seneca Co, Ohio, in 1832. Came with his parents to Laporte Co., Indiana, when only about two years old. From thence to Jasper Co., Indiana, in 1851, with his brother David T., where he since continued to reside. He was happily united in marriage with Virginia Harris, of same Co., in 1857 who survives him. To them were born eight sons, all of whom are living except one, Edward M., who died in South Dakota. One sister Mrs. Letta Benjamin, and one brother David T., both of same county, also survive him. His death was very sudden, and entirely unexpected, occurring Sunday morning, April 27, 1902, from neuralgia of the heart, at the age of 69 years, 11 months and 25 days. He lived an unpretentious life, but highly esteemed for his unswerving honesty and integrity of purpose. His many friends were of those who knew him best. He never sought to gain or retain the friendship of any, through sacrifice of principles or false pretense. He became a member of the Church of God in 1866. Heartily embracing the faith and hope of life and immortality only as the gift of God through Jesus Christ. To which faith and hope he continued his adherence without wavering. The foregoing is the testimony of those who were nearest to the deceased. The funeral was conducted by the undersigned, from the late residence of Bro. Halstead on Sunday May 4, 1902. May it be his and ours to have "a part in the first resurrection."

A. H. Zumeer.

Announcement.

The Church of God, of Indiana, will meet in Conference [D. V.] at Antioch, three miles north of Argos, and five miles south of Plymouth, Marshall County, Indiana.

The meetings will begin on Saturday, June 7, at 10:00 A. M., and continue over the following Sunday. For the last thirty-eight years the Church has not failed to meet there and hold meetings over the second Sunday in June. The fond memories of many will go back to those good meetings, and the dear ones that we have met there, who are now quietly sleeping in Jesus, awaiting the resurrection morn.

Let every one that can possibly do so, lay aside worldly cares for awhile and gather there to work for the blessed Master. Let us not go there simply to have our own spiritual strength renewed, but also to assist in the work of saving others.

Each congregation is requested to select one or more delegates and send to this meeting. Let us make this meeting the best one ever held in the history of the church.

D. T. Halstead, Pres.
Mrs. R. C. Railsback, Sec'y.

$18.50 Round Trip to St. Paul Minneapolis.

Via Chicago & North-Western Railway, May 18-20, account National Baptist Anniversaries. Rates open to everybody. Four fast trains daily from Chicago connect with all lines from the east; electric lighted throughout; dining compartment, buffet, library and observation and free reclining chair cars. Write for illustrated booklets and free printed matter. For information apply to your nearest ticket agent, or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—may 17.

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

$50.00 Round Trip to California.

Chicago & North-Western R'y from Chicago, May 27, June 8. The New Overland Limited, the luxurious every day train, leaves Chicago 8:00 P. M. Only three days enroute. Unrivaled scenery. Variable routes. New Drawing Room Sleeping Cars and Compartment Cars, Observation Cars (with telephone). All meals in Dining Cars. Buffet Library Cars (with barber). Electric lighted throughout. Two other fast trains 10:00 A. M. and 11:30 P. M. The best of every thing. Daily and personally conducted tourist car excursions to California, Oregon and Washington. Apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth Ave., Chicago, Ill. —may 31.

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Poetry.

Attempt Great Things for God.

Is this the time, O church of Christ, to sound
  Retreat? To turn with weapons cheap and
    blunt
The men and women who have borne the
    brunt
Of fierce assaults, and sadly yield their
    ground?—
No! rather strengthen stakes and lengthen
    cords!
  Enlarge the plans and gifts, O them elect,
And to the Kingdom come for such a time!
The earth with all its fullness, is the Lord's:
  Great things attempt for him, great things
    expect,
Those love imperial is, whose power subdues.

Communicated.

The Scriptures a Revelation from God.

In recent years people are breaking away in millions from the creeds of their fathers, and setting up new faiths which their ancestors never dreamed of. In many cases hewing out to themselves cisterns, broken cisterns, which can hold no water. Under these circumstances perhaps the following series of articles on the above subject may be of some service to the brethren and others. The most radical perhaps of all are the agnostics. This is a compound word derived from the Greek *gnosis*, signifying wisdom or knowledge. A body of men in the early centuries of the Christian era and before, called themselves gnostics or wise men. Some of them with their doctrines crept into the early church, and perverted the teachings of Jesus and his apostles, which lead up to a great change in the doctrines of the church in the third and fourth centuries. These modern agnostics also claim to be very wise men, but the name which they have taken literally means "know nothings." The Greek letter alpha prefixed to a word makes a negative equivalent to our no or not. however, that is the name that a class of individuals have chosen to distinguish themselves by, who claim that there is no evidence of the existence of a supreme being. Making themselves wise they became fools, and their foolish hearts were darkened. To any thinking person, unbiased by prejudice, it must be evident that there must be some great intelligence at the head of the universe. Supposing one of these agnostics had been taken into the machinery building at the Pan-American exhibition, and shown all the various complicated machines at work there and was told that the whole came together by chance, that there was no intelligent designer who constructed those machines, but that the various molecules came together of themselves, atom by atom, and that these various atoms stopped coming when there was just enough of them to complete the various machines. The agnostic would laugh such an idea to scorn.

When the wonderful works of creation, which we see everywhere around us are in question, which man has not yet, and probably never will fully comprehend, this agnostic considers that all a very simple affair that could all develop itself without any guiding intelligence directing it. They assure us that this could all occur through the process of development, and this development without any guiding intelligence which they know of, developed of itself up to man. "And therein the ass in trying not to laugh, in stretching and stretching became a giraffe, which no one can deny."

Where ever man is found in every clime of the world, with rare exceptions, he worships something, it may be a stone, a block of wood, an animal, a dead man or a living one. He may worship fire, the sun, the moon, or stars, or an unseen being; that there is this universal tendency, no one can deny. It may be called superstition, but that does not explain this universal tendency to worship. Man has many other desires implanted in his nature, and means are provided for their gratification, such as desire for food, love of home, of friends, of the opposite sex, of children, etc. Those are all faculties of the brain, which may be large or small, in different individuals, they can easily be located in the head, and an expert can readily tell whether they are large or small, and what the peculiarities of the character will be as a result. The faculty of veneration is situated in the top and center part of the head, and when large gives the person great reverence for their God or gods. It does not matter whether one or many so-called eminent men do not believe this; that will not alter the fact, that just in proportion as that faculty is large, and active in an individual or the reverse, so will be the strength of their devotional feeling. Destroy that faculty and there is no tendency to worship any thing. This faculty of the brain placed there by the Creator, adores and venerates, and that is its only function, it should be guided by the intellect as to whom to worship. Many times it is suppressed in its actions, but it will often assert itself in those who deny its very existence. I have been on the ocean with a large band of scoffers, who derided every thing pertaining to a supreme being, but when a fertile storm arose, and every one on board expected the ship every minute to go to the bottom, they got down and cried for mercy, to the god of storms, and when he heard our cry and saved us from destruction, there was not much jeering at religion for some time after.

There can be no question then that there must be a supreme being. Is it not reasonable to suppose that he will have given a revelation to man of what he requires of him? By the light of reason alone man cannot tell if there is another existence after death, although this has been conjectured in all ages, but it is only from a divine revelation that we can get an assurance of such a fact.

Looking around us to see if there is any evidence that a Divine being has revealed himself to man, other than in his works of creation; if he has given such a revelation we would reasonably expect such a revelation to be of an elevating character. Very many have claimed in all ages to have had divine revelations. The Babylonians, the Egyptians, the Greeks and the Romans all claimed to have had such revelations, but these governments and religions have all passed away. We would naturally expect a divine religion to be somewhat permanent. Among the world's old religions is that of Zoroaster, which is preserved among a few people known as Parees, they are the ancient inhabitants of Persia, driven out of that country by the Mahomedan invasion, and now principally in and around Bombay, India. Zoroaster is probably a name for more persons than any one who wrote in connection with this religion. They believed in two creators of the universe, one the good principle who created spirits, he is called Ormuzd, and an evil being called Ahriman who created the bodies of men, and the material universe. These ideas to a great extent were introduced into many of the early churches, which lead up to the idea, that the highest duty of a Christian was to emaciate his body, and so liberate the spirit from the demon created body.

Another of these ancient religions which still survives is that of Brahma. He is one of the three chief gods worshiped by the Hindoos of India. If we are to judge this religion by its results among the people who practice it, and it would seem to me to be a fair way of judging; its effects have been most disastrous, and I have had a fairly good means of judging, as I have traveled through a good deal of India, and made myself conversant with the customs and manners. But a few of these degrading customs can be noticed here, sanctioned by their priests, and rigidly carried out in their laws and customs. Girls have no choice whatever as to who they are to marry, they are married in childhood. Every married girl or woman is commanded to worship her husband and obey all his behests no matter how unreasonable. If he dies before her, she is to ascend to the pile of wood where his body is to be burned, and cheerfully be burned with him. This custom was kept up by the command of their priests, until the British government put a stop to it, and with very great difficulty; and now a widow must not marry again, and no treatment is too vile to make her submit to. This religion teaches re-incarnation, and strange to say we have a large number in this country who have adopted this belief calling themselves Theosophists; and stranger still, the originator of this cult, was a woman, and its present high priestess is an English woman. Oh, woman, what folly to teach the doctrines of the devotees, who degrade, demoralize and crush your own sex!

Another very ancient religion is the so-called religion of Confucius, but his writings are hardly after all of a religious character strictly speaking, as in them all he scarcely mentions a God or gods. His writings were simply additions to a foregone religion, consisting of many wild vagaries, and superstitions, and the result is exemplified in the "Heathen Chinee," who is too well known to need any description. One of the most recent—apart from the many claimed revelations belonging to the nineteenth century—is that of Mahomed. He however recognized in a measure, at least, the book which we call the Scriptures, as a divine revelation. If we are to judge the Mahomedan religion by its fruits, it is bad indeed, and cannot be from a wise and merciful being. The Turk who is at the head of this religion is a synonym for every thing that is vile. Through the ages this religion has encouraged its believers to degrade their women, the result has been disaster to the race. The mother is the fountain head of life, and if she is degraded the race must inevitably sink in the scale of moral existence. This religion teaches a future paradise of sensuality for men, but with black eyed "houris" specially prepared for them, and to the present women little or no hope is held out of any future life. These religions clearly cannot be from an all wise God, who created and sustains the universe. In the next article we will examine the evidences and claims of the Scriptures.

DR. WALLACE MASON.

Germany—Which Side Will She Take?

We believe that God has a hand in the affairs of nations, and that he is causing them to form the alliances that will best forward his purposes, and bring about the happy reign of Jesus and his saints upon the earth.

It is plain that France will take the side of Russia, in the great Armageddon battle, but many are puzzled as to what part Germany will play. She is already angry at Great Britain, and there is no danger of entanglement there, though Britons have been taught to look upon Germans as blood relations, friends and allies; but this relationship, is two distant to count. There can be "no natural alliance" between Germany and Great Britain, for "at heart Germany is England's worst, most unprincipled foe." So at least concludes an English writer And if Germany is the *Gomer*, named in Ezekiel, he is right, and she will be on the side of Russia instead of on the side of England, when the question as to who is to have the Holy Land is settled forever.

S. ROXANA WINCE.

Is Man a Machine or a Free Moral Agent?

If man is born to be damned, then can we be justified by faith? Then faith in our Lord Jesus, and in the Scriptures would be of no avail, then the commission that our Lord gave to his disciples, to go into all the world and preach the gospel, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned, then Peter on the day of Pentecost was mistaken when he preached to that vast multitude, and warning them to reform of, or from their evil ways, and be baptized in the name of Jesus Christ for the remission of sins, then they that gladly received the Word were baptized. Acts ii. 37, 38 41.

Here you see the Word had the effect. Hear the Apostle to the Romans, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jews first, and to the Greek; for therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." Rom. i. 16, 17.

When we hear these glad tidings, good news of the kingdom of God, and how we become heirs and associate with Christ in that kingdom, and Christ, King of kings on David's throne in Mount Zion and Jerusalem, the land of Canaan, which God had promised to give to Abraham. Gen. xiii. 14-17. And his seed, which is Christ, Gal. iii. 16, how God had sworn with an oath to David, his seed shall endure forever and his throne as the sun before me. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever and build up thy throne to all generations. Psa. lxxxiii. 3, 4, 34–37. Now he says, if you can break my covenant of day and night that there should not be day or night in their season, then may also my covenant be broken with David my servant, Gen. xxxiii. 20–26, "And the angel said unto Mary, Thou hast found favor with God and shalt bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 30–33.

Christ never denied the title of his kingship, even before Pontius Pilate, when asked, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or didst others tell it thee of me? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight for me, that I should not be delivered up to the Jews. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John xviii. 33–37. Yet the Jews had him crucified. But God had sworn to David that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. Acts ii. 30. God did raise him from the dead. Christ ascended up to heaven, is coming back to this earth again. Acts i. 9-11. How long shall heaven maintain him? "Whom indeed heaven must retain until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." Acts iii. 17-21. And now his gospel is sent forth, and is choosing from among the Gentiles a people for his name, and with this the word of the prophets harmonize as it is written, "After these things will I return; and I will rebuild that tabernacle of David's which has fallen down; and I will rebuild its ruins and will re-establish it." Acts xv. 13-16. (Emphatic Diaglott. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and box together to beautify the place of my sanctuary, and I will make the place of my feet glorious. Thy sun shall no more go down; neither shall thy moon withdraw her light; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. lx. 13-21. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and young lion, and the fatling together and a little child shall lead them." Isa. xi. 3-10.

These are some of the glorious promises that belong to the kingdom of God, and are promised to those that love him; and the apostle to the Gentiles, when he stood before Agrippa, said he stood and was judged for the hope of the promise made of God unto the fathers; and how the Gentiles might have their eyes opened and turn them from darkness to light, and give them an inheritance among them that are sanctified through that faith that leadeth unto me. (Christ.) Acts xxvi. 18. How the apostle sent from Miletus to Ephesus and called the elders together, and then informed them that he had kept back nothing that was profitable unto you; but have shewed you and have taught you publicly and from house to house testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Here is what he says to the elders, "For I have not shunned to declare unto you all the counsel of God." Then he says, "After my departure shall grievous wolves enter in among you, not sparing the flock. Therefore, watch and remember that by the space of three years I ceased not to warn you every one of you night and day with tears. And now, brethren, I commend you to the word of (his grace) God which is able to build you up and to give you an inheritance among all them which are sanctified." Acts xvii.

The apostle to the Romans says, "Now to him that is of the power to stablish you according to my gospel, and the preaching of Jesus Christ to the revelation of the mystery, which was kept concealed in the times of the ages; but now is made manifest, and by the Scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the obedience of faith." Rom. xvi. 25, 26.

The gospel is the means that God is using to bring his people to reformation, and when we have believed these precious promises as set forth in his Word, then by faith we become heirs. How become an heir? "For ye are all the children of God by faith in Jesus Christ; for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 26–29

But all have not obeyed the gospel. Some will not believe, or reject. "How does faith come by hearing the Word of God? Rom. x. 16–17. Those who have obeyed are commanded to present our bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to the things of this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. Rom. xii. 1–3.

When we have complied with his sacred words, then it will be a favor of God to give us that gift which is not of ourselves, and through that favor he will bestow unto us through Jesus Christ eternal life. That life is not natural. We do not inherit it; but we are as our federal head, Adam, and as he was of a dying substance, so are we. But we hope, says the apostle, "We hope for what we see not then do we with patience wait for it." And when we shall be delivered from the bondage of sin and corruption into the glorious liberty of the children of God. These are the ones who shall be called of God.

Paul says, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness which the righteous Judge shall give me at that day, and not to me only but unto all them also that love his appearing." The apostle had a hope. Therefore, my beloved in the Lord, let us fight the good fight of faith, and the Lord direct your hearts into the love of God and the patient waiting for Christ. "Wherefore, gird up the loins of your mind, be sober, and hope to the end: for the grace that is to be brought unto you at the revelation of Jesus Christ."

Yours waiting for the kingdom of God.

G. W. SMITH.

Dear Brothers and Sisters in Christ:

I will endeavor to say a few words to you through THE RESTITUTION, although I am acquainted with but few of you. I have a great love for all who hold the truth as it is in Christ Jesus, and I am happy to tell you that I am one of your number, for I was baptized into that all-saving name by Brother Z. E. Braut, on Dec. 8, 1901, and I can truly say I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. I was reared in the faith, my parents having held fast that form of doctrine for years, and I had for a long time realized my duty to my Lord and Master, in that I should obey his command to be baptized, and had opportunities to have done so, but I kept putting it off always feeling that I was not ready, until at last I felt that I could put it off no longer, and I am so glad that I have been buried with him in baptism, and that I am safe inside the fold, and an heir to the precious promises that God has made to those that love him, and I am striving to do his will, and to live so that I may be found worthy of a place in his kingdom, when Christ comes to reign on the earth, and to those who know and understand, but as yet have not obeyed that form of doctrine once delivered to the saints, I earnestly urge you to make haste to do so and not wait as I did; for we know not what a day may bring forth, for as the Apostle James says, What is your life, it is even a vapor that appeareth for a little time, and then vanisheth away. And oh, to die when one understands the gospel of Christ, and has had opportunities to accept and obey it, but has neglected to do so. Then let us do our duty while there is yet time, for it may soon be forever too late. Dear brothers and sisters, I believe we ought to exhort and encourage one another to love and good works, and I think a good way to do so is through THE RESTITUTION, for in this way our words can reach the ears of those with whom we cannot have the privilege to meet. So let us strive more and more each day to do God's will. Let us read more in our Bibles and pray more, and for each other, and let us walk worthy of the vocation wherewith we are called. Eph. iv. 1. Let us so live that when our Lord comes we may inherit eternal life, and a place in his kingdom.

Your Sister in Christ.

CARRIE E. NORRIS STEPHENS.

Selections.

Higher Criticism.

In the olden time no one questioned the fact that Moses wrote the first book of the Bible. It was left to modern times for men to learn (?) that not Moses, but several persons, wrote the book of Genesis.

Really, it matters little whether we know who wrote the several books of the Bible. But it is of infinite importance that we appreciate the fact that "all Scripture is given by inspiration of God" having come "not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

It may matter little as to the name of the man who wrote this book or that; but we do know these books were written by holy men. Further, we know that the Scriptures came not by man's will. In other words, no man said, "I will write this." But God spoke through men, moving them by his Holy Spirit to say the things that were to be said.

But higher criticism gets above (?) this. It tells us that Genesis was once in three parts, written by three different men, at different times in different places. Later these three fragments were welded together into a consecutive narrative by a fourth party. This union is not so perfect but that the lines of union can be fairly well traced, and the three separate parts distinguished; and as was to be supposed, these three parts do not harmonize in all particulars; one contradicts the others, and there are frequent discrepancies.

If I accept such reasonings as this, how can I believe in the divine origin of the Bible? It makes the Scriptures a mass of crazy patchwork. One man writes a certain portion, later, another man writes more, and then a third adds his part; now along comes a fourth and puts the three together as well as he can, and the narrative is complete (?).

Let me give you their own words. They are the words of a Bible scholar, not an intended Bible enemy: "The Hebrew chronicles and histories are all of them composite works. Like many of the medieval chronicles and histories, they are compiled from different sources, from materials of different ages. The extracts are woven together so as to produce a consecutive narrative. But it is generally not difficult to distinguish the points at which the different sections are pieced together. The similarity of style, in certain sections of the narrative, combined with marked dissimilarity from the style in other sections, has enabled scholars to class together the portions which may be assigned to one or other literary source."

Since higher criticism takes this position, let us at the outset understand the drift of its teachings. Its tendency is to break down the authority of the Bible by striking a blow at its divine origin.

For example, the book of Genesis is composite, written by unknown men in unknown times in unknown places. Now these gathered-up fragments are patched together by another unknown man in an unknown time and unknown place. And all this is but to show how the book of Genesis, or any other book of the Bible for that matter, could be written by men, and without the aid of inspiration. And when it is thus once grasped that the Book, or books, could be thus written without the aid of the Spirit of God, many a man goes further, and says that, in his opinion, God had no more to do with the making of the Bible than he has had to do with any other good book.

And so men reason from higher criticism (?) to complete doubt, skepticism, and agnosticism. This every time is the logical outcome of higher criticism. And this is the one argument against the doctrine of higher criticism, so-called.

Again, these different parts of a book, though patched together into one complete whole, are yet so poorly put together that scholars can detect the lines of union, and dissect the whole into its many component parts. And what is the rule by which they discover so much?—There is but one answer: they are entirely guided by their own weak, fallible judgment. Neither do all these higher (?) critics agree in their dismembering of the Word of God. Nevertheless they have found enough points in common to keep them steadily at work on their darling scheme.

By their fruits ye shall know them. Let us forever understand that corrupt fruit is unmistakable evidence of a corrupt tree. Any theory that tends to elevate the human judgment above the Word of God must be forever wrong. If any man wishes to put his mind and judgment above the authority and truth of the Scriptures, let him espouse higher criticism.

However, when I make my mind and judgment superior to anything, that thing so subjugated to my mental authority and judgment becomes to me a decidedly secondary thing. How is it with you?

And this is the second argument against higher criticism, so-called.—*L. A. Reed.*

Original.

His Text—Joseph's Bones.

A few days before Easter, a preacher, a very lovable man, met me on the street and told me what a time he had in selecting a text for his Easter sermon. You will be surprised when I tell you it is Gen. l. 24, 25, "And Joseph said unto his brethren, I die, and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac and to Jacob. And Joseph took an oath of the children of Israel, saying God will surely visit you and ye shall carry up my bones from hence." When he died they put him in a coffin in Egypt, it is added.

Well, brother, I am as you say, very much surprised. I cannot see how you can get any thing out of Joseph's great anxiety about his poor old "tenement of clay." Why he appears to be more concerned about it, than he is about his soul. How are you going to handle it? You could talk on how he overcame evil with good. This would be a prolific theme. But is it not strange that he expresses no hope of meeting his father Jacob, his grandfather Isaac, or his great grand father Abraham in heaven?

My dear, good friend looked puzzled. Moses kept faithfully the trust, and laid Joseph's bones in his inheritance in Shechem in the territory of Ephraim, his offspring. I told my preacher that Joseph was not a heathen nor an unbeliever. If ever there was a man familiar with the Divine purpose, surely that man was Joseph. If he hoped for an inheritance other than that promised to his ancestors, he said nothing about it. If he had an immortal, invisible personality, the undertaker could not bury in Egypt. Joseph don't appear to know any thing of it, for he is silent about it.

The writer has never been able to get the consolation other church people get, or appear to have from the prospect of a home "way up yonder." I could see scarce any mention of it in the Scriptures, besides, to me, there was nothing specially fascinating in a sky home. If there is why do we mourn so, when our friends are taken up there? The average church people may talk a little more than Joseph did about it, but not much more. Death leaves so little to go to heaven or any where. The dear Irish women dying, told the priest, if it was all the same to him, she would stop off in Ireland for a time, on her way to heaven.

I thank God for the promise that "the meek shall inherit the earth." When our glorious high priest returns from within the vail, he will gather his own, whether alive or in the embrace of death and invite them to reign with him on the earth. Joseph will be there too. His grave prison at Shechem cannot hold him when our Lord returns.

ISAAC MCCURRY, Sr.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Winona Lake.

Winona Lake, Ind., the pretty summer resort on the Pennsylvania Lines in Northern Indiana affords rest, recreation, entertainment, amid delightful surroundings for persons desiring to enjoy vacation outtings. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

On May 15th, the Opening Day of the Season of 1902, excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. They may be obtained from May 15th to September 13th, inclusive.

For particular information on the subject of rate and time of trains, apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainments, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. R. C. Dickey, Secretary, Winona Lake, Ind.—June 30

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

Announcement.

The Annual Conference of the Church of God, in Michigan, will be held [D. V.] at Dutton, Kent Co., Thursday evening, May 29th, 1902, and continue over the following Sunday, [May 29, 30, 31, and June 1st.]

Another year has nearly rolled around since the Annual Michigan Conference was held. Death has been doing its work among us, and some are now sleeping that were accustomed to meet with us. How many more will lay their burdens down e're another year will pass, God only knows. This we do know, that the left ones must work with still greater zeal and energy as the ranks are all the time lessened by sickness and death. So let every lover of the truth, who possibly can arrange to be at Dutton, our old yearly gathering place. Let all come with the one thought to further the cause of Christ. Not altogether to get good, but determined to give as much as we receive, then we will have a good meeting. Let each church send one or more delegates with report of their standing during the past year. The friends at Dutton are prepared to entertain all who may come. Dutton is on the M. C. R. R., ten miles southeast of Grand Rapids.

Yours in hope of life eternal.

EMMA JACKMAN, Sec'y.

Editor Restitution:

The Northwest Conference of the Church of God, will meet at Scholls, Ore. June 20–22, 1902. We hope all members of the Church who can will attend and help make this Conference one long to be remembered. Arrangements will be made to meet all visiting brethren in Portland. The Program will be as follows:

Friday June 20, 7: P. M. Preaching.

Saturday June 21, 11:00 A. M. Preaching. 3:00 P. M. Business Meeting. 7:30 P. M. Preaching.

Sunday 22, 10:00 A. M. Social Meeting. 11:00 A. M. Preaching followed by Communion Service. Basket Dinner. Communications to be read from Elders B. W. Woodward, R. Corbaley, and J. F. Wagoner.

Yours in hope of eternal life.

W. J. BYHAM, Sec.

The Association of Believers of the Church of God, will meet in connection with the Conference to elect their officers and to transact any business that may come up before the Association.

ALMIRA BROOKS, Sec.

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates:

To St. Paul and Minneapolis, Minn., May 17th to 19th, inclusive, account National Baptist Anniversaries.

To San Francisco, Los Angeles, Cal., and Portland, Ore., May 26th to June 7th, inclusive, account Imperial Council, Nobles of Mystic Shrine, National Convention T. P. A. of America and Supreme Lodge, A. O. U. W.

To Denver, Colorado Springs or Pueblo, Colo., June 21st to 23d, inclusive, account Sunday School International Association, Triennial Convention.

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Tacoma, Wash., or Portland, Ore., July 15th to 20th, inclusive, account Annual Meeting Y. P. C. E., Society of United Presbyterian Church.

To San Francisco or Los Angeles, Cal., August 1st to 7th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion, Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

Home-Seekers' Excursion.

Low rate Home-Seekers' excursion tickets to the West and South will be sold via Pennsylvania Lines, March 4th, 18th, April 1st, 15th, May 6th and 20th. For fares, through time and other details, apply to Passenger and Ticket Agents of the Pennsylvania Lines.—May 20.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and E. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month, Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio: where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by V. H. Zimer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Embelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 9:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stoufler, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Cheesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, Ky.
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Princeton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scireleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
L. A. Conner, 7 E Fairchild st, Danville, Ill.
B. F. Boyer, Screw Fountains, Va.
T. E. Adams, Oaweka, Kan.
S. C. Oliver, Attica, Kan.
J. R. Fisk, Caldwell, Kan.
W. G. Townsend, Salem, Ohio.
Mollie P. Hook, W. R. C. Home, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard, Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglesie, North Branch, Kansas.
W. O. Stella, [illegible], Cal.
F. W. Kumpp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
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Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
S. F. Cordill, 508 S Main st, South Bend, Ind.
G. W. Smith, Box 133, Hartford, Kan.
M. L. Adams Corvallis Oregon
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Ruch Inwood Ind
J H Willey, No 1206 G P O, Sydney, N S W Australia
John Gregory, 19 Foundry St. Newark, N. J.
Dr. Wallace Mason, 42 Gloucester St. Toronto, Ont.
J. J. Cady, Corvallis, Ore.
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N C Griswold Box 116 Tacoma Wash

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to loud to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Alliance, ar.	8 28	8 30	5 00	1 00
Canton, Ly.	9 00	9 00	5 30	1 30
Massillon, "	9 16	9 16	Lve	1 46
Wooster, "	9 37	9 37	6 07	2 07
Mansfield, "	10 10	10 10	6 40	2 40
Crestline, Ar.	10 37	10 37	7 07	3 07
Bucyrus, Lv.		10 42	7 12	3 12
Lima, "	11 32	11 32	8 02	4 02
Van Wert, "	12 21	12 21	8 49	4 49
Ft. Wayne, Ar.	1 30	1 30	9 55	5 55
	Lv. 10 15	1 45	10 00	6 00
Arcola, "		4 41	4 05	12 07
Goshen City, "				
Lorain, "				
Jonesboro, "		5 06		
Tassinong, "				
Wabash, "	11 30	5 26	4 40	
Wabash Grove, "				
Bourbon, "		5 48		
Inwood, "				
Plymouth, "	12 05	6 08	5 15	
Grovers, "				
Hamlet, "				
Hanna, "				
Wanatah, "				
Valparaiso, "	1 15	7 08	6 22	
Hobart, "				
Liverpool, "				
Clarke, "				
Whiting, "				
Chicago, Ar.	2 30	8 45	8 00	5 15

Eastward.

	PM	PM	PM	PM	AM	AM
Chicago, Lv.	12 00	12 30	10 15	7 30	5 30	12 01
Whiting, "						
Hobart, "						
Liverpool, "						
Valparaiso, "	1 30	1 35	11 45	9 00	7 21	2 01
Wanatah, "			12 05	9 25	7 40	2 20
Hanna, "						
Hamlet, "			12 12	9 32	7 47	2 27
Grovers, "						
Plymouth, "	2 35	2 45	12 55	10 15	8 30	3 10
Inwood, "						
Bourbon, "			1 19	10 42	8 57	3 37
Wabash, "	3 10	3 23	1 45	11 05	9 20	4 00
Wabash Grove, "						
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Jonesboro, "						
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Goshen City, "						
Arcola, "			4 46	11 51	10 06	4 41
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			5 35	12 35	10 50	5 25
Van Wert, "			6 24	1 24	11 39	6 14
Lima, "			7 19	2 19	12 34	7 09
Bucyrus, "			8 08	3 08	1 23	7 58
Crestline, Ar.	4 35	7 55	8 15	3 15	1 30	8 05
			8 20	3 20	1 35	8 10
Mansfield, "			8 50	3 50	2 05	8 40
Wooster, "			9 23	4 23	2 38	9 13
Massillon, "			9 39	4 39	2 54	9 29
Canton, Ly.	5 11	8 31	9 55	4 55	3 10	9 45
Alliance, ar.	5 30	8 50	10 15	5 15	3 30	10 05
Pittsb'gh, Ar.	7 30	10 45	12 15	6 45	5 00	11 30

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, MAY 21, 1902. NUMBER 19.

The Restitution.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Be Content.

Unwrap thy life, or any wants refuse:
He who with Christ would dine
Shall see no table curiously spread,
But fish and barley bread.
Wherewithal then shall Jesus bade us pray,
"Give us our sumptuous fare from day to day?"
Why will thou take a castle on thy back
When God gave but a pack?
With gown of beaten gold, why will thou dress
For braid and tapperies?
Learn thou with flowers to drape—with birds to feed—
And pluck thy large want to thy little need.
—F. Landbridge.

Communicated.

The Lamb of God.

"Behold the Lamb of God which taketh (margin, beareth) away the sin of the world." There were few in the time of Christ's first advent who were anxiously looking for him, as there are a small number now. To those who accepted the message of John the Baptist he became the one who would redeem Israel. The gospel that John preached was that the kingdom of heaven is nigh at hand, or the royal Majesty of heaven is among you. It was that the Lamb of God was present. To believe in the Lamb of God and believe that he came to bear away the sin of the world is to believe in the Seed of the woman who would destroy the enemy, and the Seed of Abraham, David's Son, also the Son of Mary who should rule over the house of Jacob forever. Christ is our paschal Lamb slain for us." 1 Cor. v. 7, "For even Christ our passover is sacrificed (slain) for us." Christ came not so much to deal with our sins as to right what Adam had lost. Rom. v. 18 reads, "Therefore as by the offence of one (Adam) judgment came upon all men to condemnation; (death eternal) even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life." In the life and death of Christ all men may seek for glory, honor and eternal life. Christ said, "If I be lifted up I will draw all men unto me." St. John xii. 32. Again St. John vi. 44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Christ is God's instrument which has made it possible for men to become sons of God and heirs of God. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. In this Scripture we are taught that in our Adamic nature is the seed of eternal death; but in Christ there is the seed of eternal life. It is the seed, if properly cultivated will in the end bring a perfect nature, in which there is no death. 1 John iii. 9, "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God. When the leaven (the seed) leaveneth the whole lump, or we reach that fulness in Christ we will sin no more. It is strange that men read the Bible and then teach that Christ's death removed our individual sins. If I have been profitted in the study of the Scripture it is that Christ in his death gave me an instrument by which I could stand against the enemy. In the Medo-Persian government an edict was unchangeable. When wicked Haman secured from the king a sentence of death against the Jews it could not be revoked, but the privilege was given for the Jews to defend (fight) for themselves. The result was that they gained a great victory. Their lives depended on an obedience to the decree of the king. Is it not so with us? The sentence of death passed upon Adam, rests upon us and is irrevocable, but God permits us to stand in Christ and fight for our life. Paul said in 2 Tim. iv. 7, "I have fought a good fight. I have finished my course; I have kept the faith." If the truth were preached upon this subject men and women would strive to place themselves right towards God before claiming to be his children. Arm yourselves with God's armor that the darts of the enemy may not harm. In the religious teachings of today we are told that we can do nothing toward securing salvation until God shall send his Spirit to quicken and draw us toward the Father. Christ in his death accomplished this. To us the gospel is preached and we are commanded to believe and obey it, that the life in Christ shall be ours. We must believe and accept the message and then we may claim the right to stand. After this Christ is our Mediator. If any man sin, we have an advocate with the Father Jesus Christ, the righteous. He is also our High Priest. Heb. ix. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but heaven itself, now to appear in the presence of God for us. Christ is not the advocate for the unrighteous, neither is he the high priest of the wicked world, but for those who have accepted him as the Lamb of God which taketh away the sin of the world. I insist that we distinguish between these two relations which Christ sustained toward God. Paul says that Christ hath brought life and immortality to light through the gospel. Why not accept this as the truth? Christ is our life and when he shall appear we shall appear with him in glory and not before. We were taught from infancy that Christ's mission in the world was to forgive our sins, and if we would believe this and state in public that our sins had been forgiven we were fit subjects for the church and heaven. Not a thought did I ever have that Christ was any thing to the sinner but a sort of a priest to forgive sins. We are not called upon to agonize over our past sins, but change sides and fight our way to eternal life. We should rejoice that Christ redeemed us from the power of the grave and did it on such rational terms. First, accept the Lamb of God; second, change your life by being baptized into the Christ. Then accept him as our advocate and do as Paul did, fight the good fight, finish the course, keep the faith. When the Lord, the righteous Judge shall come, we will receive a crown of righteousness. May we be found always laboring for the meat that perishes not.

D. C. ROUNSON.

The Light of the World.

How lamentably true is the fact, that religiously a gross darkness has enveloped the people. Their vision cannot penetrate the dark vista of the future. They have vainly sought the aid of science and philosophy for light, but still no light appears: darkness like an impenetrable cloud obscures the glorious sunlight of truth as it radiates from the Light of the world the great luminary of spiritual light.

Theologians and false teachers whose minds have received no greater light than that which eminates from the traditions of men, have set themselves up as sky pilots, and have proved to be very unsatisfactory guides.

Other guides have also arisen who by specious reasoning, and an improper handling of Holy Scriptures do change the old "gospel of the kingdom," and substitute in its place, modern notions something after the style of that preached by Alexander Campbell.

The word gospel signifies good news or glad tidings, and when applied to the phrase "kingdom of God," means the good news concerning that kingdom.

The fact is well established in Holy Scripture that God has never recognized any other kingdom as his, except the kingdom of Israel. When the kingdom of Israel was overthrown, as recorded in Ezekiel, the prophet recites that it should be overturned until he come whose right it is, and I will give it him.

When the angels heralded the birth of Jesus, they proclaimed him as the promised heir to David's throne. Listen: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

When Jesus tarried with his disciples, he taught them the good news (gospel) concerning the restoration of this kingdom to Israel, and even he was about to leave them, they anxiously enquired: "Lord, wilt thou at this time restore again the kingdom to Israel?" He also promised his twelve ambassadors, "Ye shall sit upon twelve thrones judging (ruling) the twelve tribes of Israel."

There are modern teachers who would not only eliminate any connection of Israel with the "gospel of the kingdom," but would also remove the word kingdom, and substitute in its place the word "government" signifying of course a kind of a moral government. One of these teachers says, "We must, therefore, find some term of broader significance (than the word kingdom) to express its real meaning," and says, "I would suggest the word *government*."

As to when this "government" or kingdom was established he says: "As to the time when this beginning of God's government was to be manifested, the prophet John preached about the year A. D. 30, that it was then at hand." Again: "The government of God was planted in Zion nineteen centuries ago," etc.

It is a well established fact that the kingdom Jesus and his followers preached the good news about, was a kingdom to come, and not a kingdom "planted in Zion nineteen centuries ago" about the year A. D. 30.

The saving faith and hope of the gospel has relation not only to the covenants of promise, but also to the kingdom, or civil polity of Israel. See Eph. ii. 11, 12: where it is distinctively affirmed that "strangers from the covenants of promise," and "aliens from the commonwealth of Israel," have "no hope" are "without God," and also "without Christ."

It is a fact also which cannot be disputed, that the gospel of the kingdom, as preached by Alexander Campbell and his followers, "planted in Zion nineteen centuries ago," knows nothing about either the "covenants of promise," or the "commonwealth of Israel." Now any gospel which eliminates those elements has no salvation in it, because they are "without God in the world," "without Christ," "having no hope." When any one comes to you with a gospel lacking these things, reject it, cast it from you as you would a venomous reptile, because there is no salvation in it. Beware of the tendency to depart from the faith in these last days.

"The light of the world is Jesus." He has brought "life and immortality to light through the gospel." Remember this fact, it is "through the gospel." Not anything that men preach as gospel. "The gospel of the kingdom," is good news of a kingdom yet to come, and not a Campbellite proclamation concerning a government "that was planted in Zion nineteen centuries ago."

W. H. WILSON.

Conversions under Philip's Preaching.

HE PREACHED CHRIST UNTO THE SAMARITANS.

It was at the time of Stephen's death that persecution, in which Saul was a prominent actor, waxed so hot against the church at Jerusalem, that all its members, except the apostles, were scattered abroad throughout Judea and Samaria. Acts. viii. 1. Fear did not seal the lips of these evangelists; for the record runs, "Therefore they that were scattered abroad, went everywhere preaching the Word." v. 4. Though all persecution against the Church of God have been waged with a view to silencing the voice of the proclaimers of the truth, the blessed message in some way, and by despised instrumentalies has found utterance in the face of the most determined opposition. The heralds of the gospel may be in bonds as was Paul when he wrote, "But the Word of God is not bound." 2 Tim. ii. 9. And when held as a prisoner at Rome awaiting trial at the bar of Cesaar he wrote, "The Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear." Tim. iv. 17. Writing of his first imprisonment in the capital of the Cesars, he speaks of his own bonds and the things that happened unto him as having fallen out rather unto the furtherance of the gospel. Instead of serving to discourage and silence its proclaimers what had fallen to Paul's lot only served to encourage boldness in those out of bonds, and thus the apostle wrote to his Philippian brethren. "Many of the brethren in the Lord, waxing confident by my bonds are much more bold to speak the Word without fear." Phil. i. 14.

Philip, one of the seven chosen to look after the temporal wants of the Grecian Christians in the holy city, was among the scattered evangelists. Samaria became his field of labor. "He preached Christ unto them" (the Samaritans) is the proposition to which I wish to call attention. All that he said is not recorded in this brief history. Without question he alleged from the Scriptures that Jesus was the Christ, the Anointed One. Those to whom he preached knew that Jesus who had made such marvelous claims a short time before, professing to be the Messiah, the One sent of God, the Savior of men, the Giver of life, and the Heir to David's throne, had been crucified at Jerusalem. They were aware of the fact that he was a claimant to all the honors and offices, which the Hebrew prophets had centered upon the Messiah; and as a teacher had stirred the minds of the people in Judea, in Galilee and beyond the Jordon; and by his severe but justly merited rebukes provoked the anger of Scribe and Pharisee. They knew this, for the news had spread abroad from the great Passover gatherings and other gatherings of the people at the feasts falling within the period of his ministry. Philip, Peter at the Pentecost when the Spirit was poured out, showed that God had raised from the dead this same Jesus and made him both Lord and Christ (Acts ii. 24, 36) and that he was exalted to the right hand of God (v. 33) and the miracles everywhere being performed were done by his name. Acts iv. 30. Philip could not have said less than this and I think in the light of other Scriptures he said more; that he urged upon them reformation as was done by Peter in his first sermon, and later at the home of Cornelius. Acts xi. 18. In this passage it is "Repentance unto life"—eternal life of course; without the prospect of which no one would reform; and the promise of an eternal kingdom would be meaningless. To inherit an eternal kingdom one must have an eternal life. "In hope of eternal life which God that cannot lie promised before the world began." Tim. i 2. Here it is a matter of promise, and an object of hope, backed by God's faithfulness, so must be a part of, a vital part of the message to "aliens from the commonwealth of Israel." Eph. ii. 12.

To preach Christ is a general proposition comprehending many important truths and in addition to the ones I have already enumerated, the grand and important one of the kingdom of God as we learn from the 12th verse, which I will quote: "When they believed the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." That he should preach the things concerning the kingdom of God, was doing what was in harmony with the language of the commission to the apostles, enjoining the proclamation of the gospel which had been the main theme of John the Baptist, the seventy, the twelve apostles in their circuit of the "cities of Israel," and of Christ himself; for it is recorded of him, that "he went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom." If the gospel of the Great Teacher was burdened with the kingdom, so should be the gospel of every man that preaches, whether Philip under the inspiration of the Spirit, or brethren Zilmer and Wagoner, and all others who are obliged to "study" like Timothy "to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. ii. 15. The kingdom is the goal of the Christian, the place of rest after the toil and turmoil of life are past, the place of dignity, honor and exaltation, as the meed of labors faithfully performed; the place where the great King will share his throne with those who had followed him through trial and suffering. How incomplete would the gospel be, with the kingdom left out. The believer would not be satisfied without being assured by promise of both a place and condition. The kingdom meets this constitutional need, so to speak, for in it God's love will culminate. Philip preached the things concerning the kingdom and those Samaritans gave heed to what he preached. Their faith took in the kingdom, as set forth in Old Testament predictions, and in the promises to the fathers, "Believing the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women" They obeyed at once and make manifest their faith. The converts under apostolic and evangelistic preaching were properly instructed and we may safely conclude from this example, and others equally plain, that faith in the gospel of the kingdom was a pre-requisite to baptism; and so it ought to be the same today. Many modern sermons are preached, having in view the conversion of men and women, in which there is no allusion to the kingdom of God, no words like Paul's on his first visit to Thessalonica. He taught the people "to wait for God's Son from heaven." These examples of inspired preaching cannot be safely ignored. Whoever fails to present the truth as set forth by inspiration is not to be trusted as a guide in matters pertaining to salvation.

J. L. WICE.

The Parable of the Pounds.

LUKE XIX. 11-27.

This is the most comprehensive of all the parables; it outlined the kingdom of God from that time, Luke xvi. 16, to its perfect triumph. 1 Cor. xv. 28.

Two reasons were given for speaking this parable, 1st, "Because he was nigh to Jerusalem." The disciples knew that a crisis was near. Luke xviii. 31-34. He was deliberately going to Jerusalem to suffer and die, to carry his cross to the place of execution. Mark x. 32-34. Must his followers share his fate? Must they literally bear their crosses after him? Matt. xvi. 21-26. Was this attempt to reform the nation and to achieve their independence of the Gentiles to fail like others? Acts v. 36-37. Or was his glory to shine forth in power, Matt. xvi. 27-28, as it did in that specimen moment when mortal men were "eye witnesses of his Majesty," and saw the holy dead and the translated and heard the voice of him whom no man hath seen"? Luke ix. 27-35.

2nd reason, "Because they thought that the kingdom of God should immediately appear." They are not anxious about the nature of the kingdom. Three years of public discussion and private instruction had fully informed them on that point, they believed that Jesus was the "King of Israel" and would be given the throne of his father David, that all kings shall fall down before him, all nations shall serve him. Gen. xxii. 18; Deut. xxxiii. 2; Psa. ii., xlviii., lxvii., lxviii., lxxii., xcvi.; Is. xl. xlii., xlix., lx., lxvi., Jer. xxx., xxxi.; Ez. xxxiv., xlvii.; Dan. vii. 13 27; Zech. x., xii. That they believed and understood that the prophecies of his kingdom would be fulfilled literally is proved by their questions, which belief Christ never denied, and corrected only as to the time. They died without recording a change of faith. Matt. xvi. 22; xix. 27-28; xx. 20-28; xxiv. 36; Acts i. 6-7. What teacher would permit his pupils to entertain a radical and far reaching error through all their course of instruction? They also knew that the kingdom of heaven though then invisible, was in some sense a present institution, that it had a present and future aspect and many features, so that it was very difficult to fully explain and illustrate them all. Luke xiii. 18. A time in which it is invisible, John iii. 2, and a time when it will appear, a time of preparing the living stones, Matt. xvi. 18; 1 Pet. ii. 4-10, and a time when they will come together. Rev. iii. 12. A time when the net is gathering good and bad. Something that though unseen was with or among the Pharisees. Luke xvii. 20, 21, had come unto them. Matt. xii. 28; xxi. 43; into which men were and still are being translated, Col. i. 13. Something that one man was "not far from," Mark xii. 34, that the Pharisees shut up against men, would "neither join themselves or suffer them that are entering to go in." Matt. xxiii. 13. It was taken from them and given to a nation. Matt. xxi. 23.

No doubt the disciples were impatient to witness and share their Master's glory and power, when this parable, this wonderful chart of the future, was spoken to support and comfort them in their coming trials and to inform them and us when the kingdom of God will appear. The time was not given in years and days, that are so often misapplied; but far better in a series and order of events, whose arrangement cannot be changed and need not be misunderstood. The events are these in the following order:

1. The nobleman purporting to go away gives his ten servants ten pounds. John xvi. 7, 28; Matt. xxv. 14.

2. He goes to a far country to receive a kingdom. Hosea v. 15; Acts i. 9-11.

3. His citizens send a message after him. Acts iv. 1-21; v. 17-40; vi. 9-15; ix. 23; xiii. 40-46; xvii. 5-13; xxviii. 25 28.

4. He receives the kingdom. Psa. ii. 8; Dan. vii. 14; Rev. v.

5. He returns; the prophets connect his return with the restoration of Israel as does James. Acts xv. 16; Deut. xxxiii. 2; Psa. cii. 13-18; Jer. xii. 15; Zech. i. 16; viii. 3; Mal. iii. 7; Matt. xxiii. 39; xxiv. 30; Jude 14; Rev. i. 7.

6. He calls his servants. Matt. xxv. 19; Luke xvii. 34-37; Psa. l. 1-5; Rom. xiv. 10; 2 Cor. v. 10. 1 Peter iv. 17.

7. He reckons with them. Matt. 44-57; John v. 22; Rev. ii. 23; 2 Tim. v. 1-8.

8. He assigns the faithful their offices in which they reign with him, have "power over over the nations" 1000 years, in this time all the earth is filled with his glory, all nations serve him, and all the families of the earth are blessed. Psa. xxii. 22-31; Matt. xiv. 30; xxiv. 47; xxv. 21; Lu. xxii. 28 30; 1 Cor. vi. 2; xv. 25; Rev. ii. 26; iii. 12, 21; v. 10; xx. 4.

9. He calls his enemies. Psa. cxii. 10; Luke xiii. 28; John v. 29; Rev. xx. 12.

10. He judges and slays them. Psa. xxxvii. 10; Mal. iv. 1; Matt. x. 28; 1 Cor. xv. 22-28; Rev. xx. 13-15.

Here ends sinners, sin and death. It is the Creator's last act of mercy to those toward whom all other mercies have been in vain. Immortal sinner! awful thought! incredible! the merciful Creator would not doom or expose the sinner to immortality. Gen. iii. 19-24.

A. S. CLOUGH.

A Cure for Negligence.

When tempted to stay away from the house of God, just ask yourself the question, "Suppose all the members did as I feel like doing—what then?" An empty church, of course. When tempted to cut down your church dues, just ask, "Suppose all members began cutting—what then?" An empty treasury, of course. When tempted to complain because others do not run the church according to your own notion, just ask, "Suppose others kept aloof and grumbled as I do—what then?" A tumble-down church, of course, ready to pass into the hands of the receiver. If there are no such churches, it is because not enough members yield to such temptations. —*Lutheran.*

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 28, 1902.

SEE the change in running of trains on the Pennsylvania Lines, as given elsewhere.

To deceive one's self is very easy, and the self-deceived are often the hardest to undeceive.

By accident we neglected to change the date and number on the first page of this issue. Each can do so with a pencil.

THE friends of Brother and Sister J. H. Willey will be glad to learn that after their ten thousand mile journey, coming from Australia, where they have been the past three years, they arrived in Plymouth on last Saturday evening.

THE parabolic mode of teaching is extremely ancient, and has always been popular, and very frequently there is that about it which fascinates and fixes attention, and compels thought. Under the similitude employed lies a moral or spiritual truth which the speaker wishes to impress upon the minds of his audience. The original idea of the parable is that of comparing together or illustrating one thing by another.

Now, as in the first century, salvation is a personal matter. Now, as then, salvation will not be given for anything else than belief and obedience to Divine commands. The words of the Christ of God "are spirit and they are life." "Ye are my friends, if ye do whatsoever I command you." His commands are not grievous, and aiming to render obedience to them is the secret of life. Christians of the first century had hope,—hope based upon the oath and promise of God.

IT will be noticed that the Antioch meeting programme is given in this issue of our paper. Forgood reasons the time is shortened this year, but as there need be but little of the time taken with business, as that is mostly done at the Annual Conference, as much as possible is put into the two days. With the talented speakers who have each promised to attend, and the subjects that each have selected, we feel assured that it will be worth while making an effort to be at the meeting. Let each one be sure to be on hand for the very first meeting, and stay till the last. Whoeverdelays and misses the opening services and sermon will suffer loss; and the person who goes home before the closing address Sunday night will miss a rare treat. Get ready now, and attend each session.

A Word of Exhortation.

It is nearly nineteen hundred years since Jesus uttered the parable of the nobleman,—since he left the earth for a "far country;" therefore his return is much nearer today than it was then. When he comes, it will not be to find a world in faith and holiness, for the question was put by himself, as recorded in Luke xviii. 8: "When the Son of Man cometh, shall he find the faith on the earth?" Not the faith of God will not be found to any extent in the earth. Jesus knew what he was talking about; we see proof of this all about us. Men and women are going their own ways, seeking, as of old, the broad path which leadeth unto destruction, "for as it was in the days of Noah, so shall it be in the day of the coming of the Son of Man." Brethren of Jesus, let us make use of the light we have. We have been favored above myriads of our fellow creatures, in that there is *no need* for that day to overtake us unawares. We know what is coming, and can be ready for it if we will. But nothing is more certain than that if we do not take time to keep the Word of the Lord fresh in our minds by constant reference to it, —if we do not keep our eyes open to passing events that tell us that the Lord is at hand to come,—if we do not watch and pray we will drift into the whirlpool and go over the precipice with the heedless multitude. Yes; nothing is more certain than that if we do not take time to meditate upon these things, and avail ourselves of the divine assistance proffered us, in the day when the Lord of hosts makes up his jewels, (Mal. iii. 17) he will have no time to gather such busy peoplons we.

"PETER followed afar off," Luke xxii. 54. To follow Jesus afar off will not do; we know how it turned out in Peter's case; he followed afar off,—that was the first wrong step; then, he sat down among them,—those who were enemies of Christ Jesus; and afterwards he denied Christ altogether."

Where Their Worm Dieth Not.

The passage (Mark ix. 44) from which the above quotation is taken, instead of disproving conditional immortality, proves it plainly. The solemn declaration of Christ is not an original saying of his. It is quoted word for word from Isa. lxvi. 24 where it says, "They shall go forth and look upon the *carcasses* of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." A moment's glance shows us that both the worm and the fire are, alike, external and distinct from the subject on which they prey: and, also, that what both prey upon are *not the living*, but the DEAD. The allusion is to *dead bodies*, which are food of the worm and the funeral pile. Isaiah frequently uses the image of the worm, but it is always in connection with death. What he means is, "The moth shall eat them up like a garment, and the worm shall eat them like wool." The one text explains the other. This fearful image conveys the idea of death and hell, as the cleanser of God's world by the utter destruction of the wicked. These words of Isaiah endorsed by Christ assert a state of eternal death and destruction; not one of eternal life in hell, as the destiny of *transgressors* in the future. Isa. xxxiii. 14, "Who among us shall dwell with devouring fire.....who shall dwell with everlasting burning?" The answer is found in the 15th verse. "He that walketh righteously," etc. It does not refer to life in misery, but to the eternal extinction of life; the irrevocable loss which the wicked will bring upon themselves. Those who are spoken of in v. 14, are the people spoken of in v. 12 who shall be as the burning of lime, as thorns cut up shall they be burned in the fire. Jude v. 7, "Even as Sodom and Gomorrha.....are set forth for an example, suffering the vengeance of eternal fire." That fire is not burning at the present time, although it is called an "eternal fire." It is the vengeance, or the destruction that is eternal punishment; the fire is eternal in its effects. We read of eternal judgment in the same sense in Heb. vi. 2. Who will suppose that Jesus will eternally judge? It will be his decisions that will always stand.

J. O. Woodruff's

Name has been associated with the truth in America for nearly fifty years, to our certain knowledge, but how much longer we do not know. All along those years his name has been attached to articles in the literature of the brotherhood, and we always considered him a sound and uncompromising setter forth of the gospel, and its conditions as the power employed by God to save. He has distributed hundreds of thousands of pages setting forth the truth as it is in Jesus, without pecuniary profit. And when about eighty-two years of age he conceived the idea of compiling a work that would witness for God after he shall have gone the way of all flesh. Before the work was completed he was taken ill,—and for some time it looked as if it never would be. But the enemy was not permitted to gather him; and our venerable brother now offers the brethren and sisters at large a handsome volume of 410 pages in six parts with between sixty and seventy essays, and we think several of them separately contain matter worth the one dollar charged for the whole. As the compiler has to pay the expense of publication from the sale of the work, we hope every one who reads this will at once send for one or more copies, and relieve his mind on that score.

As a sample of the bill of fare offered we name the following subjects treated. "Is there a future Life?" "The Gospel of God's Love," "Life what is it?" "Purpose of God Revealed in Promises to the Fathers," "Coast of Truth," "Kingdom of Messiah," "Not left Alone," "Eternal Life the Myth of Science, the Truth of Scripture," "The name of Jesus," "The Hope set before us," "The Manifestation of Sons of God," "The Animal Man," "The Revealed Purpose of God," "Times of Restitution," "What must I do to be saved?" "God manifest in flesh," "Immortality of the Soul—is it true?" "The world to come," "Nature and God," "God must be," "Glories of the Age to Come," "Hope set before us," and some forty other topics. A word to the wise is sufficient.

Communicated.

What We Believe. No. 4.

Having with numerous Scripture testimonies settled the point that the saints will reign with Christ, and that this reign cannot be until the return of Christ to the earth, we will examine another matter coming up consideration, viz., "the immortalization of the righteous." A close inspection of this statement will disclose the fact that the Church of God does not believe that men in general are immortal—deathless—not even at present "the righteous." This calls for further remarks. If not even this class is now immortal, how can it be said that *all* men, regardless of who or what they are, possess this quality? This is not only a delicate point, but also a vital one. It will be readily conceded that the body of man is mortal, but to say that man in his entirety is mortal, is to strike at the very heart of modern religious teaching; for confessedly and manifestly the doctrine of "the immortality of the soul" is a fundamental article of nearly all religious teaching, though not of the Bible. Now, it is not particularly gratifying to know that almost all "orthodox Christendom" is arrayed against us, because we do not wish to oppose so many well meaning and good people simply to be contrary. On the other hand it is a satisfaction to know that, although the majority of "Christian" teachers is against us, we are not necessarily wrong because we are comparatively "few" in number, especially since the prophetic Word clearly predicted the defection of "many" from the faith, by reason of whom the way of truth should be evil spoken of. 1 Tim. iv. 1; 2 Tim. iv. 3. 2 Pet. ii. 1, 2. We prefer to stand by the truth, though unpopular, and take the consequences.

The term "immortalization of the righteous," implies that none but this class of people will attain to immortality. Confining ourselves to the work of Christ in this age, we may say that "the righteous" are the only candidates for immortality. Immortal saints are associated with Christ as "joint heirs in the kingdom." What then "immortality," and when is it to be the possession of "the righteous?" Abstractly, the term means deathlessness, not to be subject to death. But there is a more tangible definition than this. It is in the person of the risen and glorified Savior, who said, "I am he that liveth, and was dead; and behold I am alive forever more." Rev. i. 18. The same truth was expressed by the apostle John, "This is the record, that God hath given to us eternal life, and this life is in his Son:" 1 John v. 11. What God "hath given to us" is "eternal life;" but mark you: It is not "in" us; it is "in the Son." Not as he was in the likeness of sinful flesh, but as "manifested" in and through the glorious body of the Son as became from the embrace of death in the power of an endless life. 1 John i. 2; Heb. vii. 16; xiii. 20. Thus have life and incorruption been "illustrated" (Diaglott, 2 Tim. i. 10); in the person of Jesus made deathless and incorruptible through obedience (Rom. vi. 9; Acts xiii. 34-37; Phil. ii. 6; Heb. v. 8, 9), has God given to us eternal life that we might "lay hold of" it. 1 Tim. vi. 12.

It could not be said that "this life was manifested to us" in the life of Jesus in the flesh, for then he lived among men as a man; as children are partakers of flesh and blood he also himself likewise took part of the same (Heb. ii. 14); he was hungry, tired, and in need of friends; he was in all points tempted like as we are, yet without sin—never yielding to the overtures of the tempter; he cultivated communion with God by prayer, as well as reading and meditating upon his Word. We see him obedient to his Father's will even to the cross, where realizing the approach of the cruel monster death and being no longer sustained by the Father's power, he exclaims in the anguish of his soul, "My God, why hast thou forsaken me!" Here was "manifested," not what that life is, but the path that leads to its possession—obedience. It may be properly said concerning Jesus, "He asked life of thee (God), and thou gavest it him, even length of days forever more." Psa. xxi. 4. In this pure and spotless life we learn how to put to death the desires of the flesh and of the mind; how to overcome the seductive influences of the world. John xvi. 33. While the first Adam through disobedience was a sinner, bringing death upon himself and all his posterity, the last Adam —Christ—by obedience illustrated the way of life, leaving us an example that we should follow his steps. 1 Pet. ii. 21-25.

As it was impossible for Jesus to be exalted to his present position as High Priest without passing through the ordeal of suffering and death, and so being made immortal; neither will the saints be admitted to the honors of the kingdom without obedience to Christ. Heb. v. 9. This obedience will result in "eternal salvation" to those who exercise it. This salvation is nothing short of their complete redemption from sin and all its consequences, including "the last enemy, death." 1 Cor. xv. 26.

Of those to obtain immortality, or the power to live (as well as reign) forever, Christ is the "First fruit." 1 Cor. xv. 20, 23. He is "the Captain (the One leading the way) of their salvation." Heb. ii. 10. So whatever way we went, and to whatever goal he came, this will be the lot of those of whom he is the "Leader," the "First Fruit." Had it been possible for him to obtain endless life without obedience unto death, they might likewise have come to this result; if it was necessary for him to come under the dominion of death in order to rise victoriously to glory, honor, and incorruption, so must his followers either be raised from the dead, to the incorruptible nature, or, if living, be changed from mortal to immortal. This will not take place until the coming of Christ; for "Christ the First Fruits; *afterward* they that are Christ's at his coming." 1 Cor. xv. 23. "They that are Christ's" are those belonging to him, who through faith and obedience have come into that relation with Christ that he may "raise them up at the last day" (or change from mortal to immortal.) John vi. 54; xi. 26; 1 Cor. xv. 51, 52.

In view of such testimonies as the foregoing, how useless to say that man, as he is now constituted, is immortal; and what a fearful reflection upon the wisdom of God to say that he created a being which, though it might fall to the lowest depth of moral degradation, is nevertheless destined to live as long as God lives; that in fact God himself will not be able to terminate the existence of such a rebellious creature. How much more consistent is the view that eternal life will be for those who by patient continuance in well doing seek for glory, honor, and immortality to those who shall be counted worthy of such honors. Rom. ii. 5-7; Luke xx. 34-36.

A. H. ZELMER.

The Illinois Vineyard.

I went from Moriah to Marshall on May 9, and Brother John Claypool drove me out to his place ten miles from town, where we began meetings in the neat little church building that our brethren built after the Campbellites had stolen a union church from them near there.

We had a fairly good attendance and interest. Five came forward for baptism and one united with the Church on his previous baptism. The names are Christian Murphy and his wife Diana, John Hutchings and his wife Elizabeth, George Claypool, Miss Lethia Murphy. Miss Murphy broke out with measles before the baptism, so she could not be baptised at that time. On Sunday afternoon I baptised them in a beautiful clear pool of water near by, and in the evening we celebrated the Lord's Supper, to show forth his death till he comes again.

Some of these had been baptised before in the so called "Christian Church" but were dissatisfied with their baptism, chiefly because of the faith enjoined by that people of being in a pentecostal kingdom, and the serpent's lie, and because we must "purify our souls by obeying the truth," and the birth of water must follow the begettal by the word of the kingdom, which we must hear and understand in order to be of the good ground class, as well as bearing fruit afterward to the glory of God.

Brother John Claypool deserves all credit for his loyalty to the cause under many trying and discouraging circumstances, being always ready to help the cause financially, and always at his post as leader in the Bible class there.

We believe that the Lord used us in strengthening and encouraging the church there to faithfulness and loyalty to truth, and to a more spiritual life. Two who were not baptised quit their tobacco. We pray they may hold out in the good resolution, and yet obey, by burying the old man of sin completely and putting on the new man Christ.

We received thirteen dollars on our work and expenses from the brethren there.

I am now at the home of Brother and Sister Rogers, near Hazel, Jasper County, holding meeting at a union church near here. We had a fair attendance last night, and pray that good may be done.

From here I go to Riply, and then to our Kansas Colony Conference, beginning June 7, at Shaw. As the success of our colony plan depends much upon this meeting we would like to see as many of our people as possible there. We want to organize a stock company, or co-operative association to start some industries that will give employment to our poor brethren who may move there, and who are worthy.

We received some help for evangelistic work in Ontario, which wife deposited in the bank there, till I can go there when work here will permit. We received $4 from Wm. Platts of Fonthill, Ontario, and $5 from Sister Siple of Hammond, La. If the way is open next fall we hope to go there to preach the gospel at our old home, where Babylon now reigns supreme and undisturbed by vital truth; and where "Right Reverends" and "Doctors of Divinity" now feed the people the tuffy of tradition, philosophy and old wives' fables.

Brethren, pray for us, and those who have just obeyed.

W. L. CROWE.

Answer to Problem.

PROBLEM.—How long from the time Israel left Egypt until they arrived at Sinai? I have received six answers as follows:

No. 1. 59 days.	Minnie F. Sweet.
No. 2. 59 days.	Minerva Bently.
No. 3. 75 days.	Alonzo Hassen.
No. 4. 14659 days.	Alta P. Cole.
No. 5. 59 days.	J. Ogilvay.
No. 6. 42 days.	J. A. Moyer.

I give the briefest solution as follows by No. 5:

The last half of Ahib, 15 days.
Whole of second month, Zif, 29 days.
Part of Third Month Sivan to same day they left Egypt, 15 days.
Total, 59 days.

Are any of these answers correct?

Take your Bible and carefully read Ex. xix. 1. Does Moses mean that they arrived at Sinai

1. On the first day of the third month, or
2. On the 15th day of the third month, or
3. Three Months from the time they left Egypt?—Three months from the 15th of the 1st month.

If we count to 1st of Third Month, it was 44 days.

If we count to 15th of Third Month, it was 59 days.

If we count to 15th of Thammuz, it was 89 days.

If we make it 50 days counting to 15th of Third Month how could it be 50 days from Passover to the giving of the Law or Pentecost, and how could Israel have crossed the Red Sea on Saturday?

A. J. EYCHANER.

The Bereans Column.

(Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.)

JESUS' BIRTH.

The wise men came from Jerusalem to hear the good news. They came to worship Jesus. Herod was troubled when Jesus came because he did not want any other king. Herod wanted to know where Jesus was born so he could go and kill him. The angel came to Joseph in a dream. Herod would destroy the child, so of course Joseph took him away out of danger. When Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel, they are dead that sought the young child's life." Being warned of God in a dream he turned aside into the parts of Galilee. Joseph was afraid because Archelaus was in his father's room. And he came and dwelt in a city called Nazareth that it might be fulfilled as was spoken by the prophets, he shall be called a Nazarene.

THERESA BAKER.

THE RESURRECTION OF JESUS.

After Jesus had been crucified three days and the Sabbath day began to dawn an angel of the Lord descended from heaven and rolled the stone away from Jesus' grave and sat upon it. His countenance was like lightning and his clothes were like snow. Then the people became afraid, and the angel said to the women, "Fear not; for I know that ye seek Jesus which was crucified, but he has risen as he said he would." Then the angel said, "Go and tell his disciples that he is risen from the dead and that he is waiting for them in Galilee." Then they quickly departed from the sepulchre, and on their way they met Jesus and fell on their knees and worshiped him. Then Jesus said, "Fear not and go and tell my brethren to go to Galilee, and there they shall see me." Then the priests and elders assembled and gave large sums of money to the soldiers to say that Jesus' disciples came at night and stole him away. This saying was reported among the Jews, and is even said now. Then the eleven disciples went to Galilee and met Jesus. But when they saw him some worshiped him and some doubted him. Then Jesus said, "All power is given me unto heaven and earth Now go ye into the nations baptizing the people in the name of the Father, of the Son and the Holy Ghost. And I am with you always to the end of the world." Amen.

EMMA ASLAKSEN.

JESUS' COMING.

Titus ii. 13, Looking for that blessed hope. Why is it blessed? Because Rev. xxi. 4, tells us that all tears shall be wiped away, there shall be no more sorrow or death, we will have eternal life, and all the dead shall rise. Looking—watching for the return of Christ. Col. iii. 1. If ye be risen with Christ, seek those things which are above. It is also blessed because when Jesus comes he will bring the reward with him. Rom. ii. 7. To those who are patient will come eternal life and immortality. Acts i. 11. Behold two men were seen in white apparel and said, Ye men of Galilee, why stand ye gazing into heaven? The same Jesus who is taken from you to heaven shall come in like manner as ye have seen him go into heaven, which means that men all over the world shall see Jesus return to the earth the way he ascended to heaven. Rev. xxi. 5. When Jesus comes again all things will be made new. Rev. v. 10. We shall reign on earth and not in heaven. 2 Thess. v. 9. For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ.

RUTH ASLAKSEN.

LITTLE THINGS.

"He that is faithful in that which is least, is faithful also in much." How comforting is this assurance that great things are not required of us. Great events come to the few; small, homely duties are the tasks of the many. Yet how irksome these daily tasks become. Very few of us find much inspiration in baking, dusting, plowing, sowing, at the desks in the office, at the desks in the school room, either studying or teaching, caring for the home; making sunshine and pleasure for father, mother, brother, sister; making light of disappointment; covering up vexations with a smile; conquering the tempers as they fly. Ah, yes! the conquering of self! What is it but the controlling of and doing faithfully the little things. Yet how seldom we think of these as gaining for us an entrance into the kingdom. Whatever we do we are to do as unto the Lord and no matter how homely the task, if it is done for the Master it becomes glorified. To those who overcome, overcome in all things, a crown of life is to be given, not to those who do great things only. So let us remember that it is the faithful that are to be raised to life eternal, that it is those who govern themselves that are to be rulers in the age to come, and despise not the day of small things.

LELIA E. WHITEHEAD.

Unseen Door-Keepers.

"The angel of the Lord by night opened the prison doors, and brought them forth." Acts v. 19.

Sometimes we see the angel who opens to us the door of opportunity, but more often we do not see him. Sometimes God makes very plain to us the leading of his providence, but far more often things simply seem to happen "of their own accord."

Yet nothing happens of its own accord. No gate opens without the gate-opener. If any blessing has come into your life, you may be sure that some one put it there. If you hear any call, there is a mouth behind the voice. Not at haphazard has any opening of your life come to you; some hand has taken down the bars, some arm has pushed back the doors.

When next you approach some closed door, whether it be closed by sickness or poverty or former failure, or what not, do not see the door, do not think of it, but think only of the unseen angel waiting beside it. And remember it is only by following the angels you see that you can obtain the good offices of the angels you do not see."—*Amos R. Wells.*

Poetry.

Twilight and Dawn.

"Abide with me—fast falls the eventide;"
Those words come to me in the twilight gray.
"The darkness deepens—Lord, with me abide,"
Thus reverently I speed departing day.

"When other helpers fail and comforts flee"—
Words so remindful of my own sad plight—
"Help of the helpless, Lord, abide with me."
In silent prayer I view the fading light.

"Abide with me"—the daylight grows apace;
Hard is my lot, doomed to my bed of pain;
Uncertainties of coming hours to face,
The fevered flesh and nick of nerve and brain.

"When other helpers fail and comforts flee"
(How are the comforts it is mine to know),
He then my helper and my comfort be;
"Abide with me" as I more helpless grow.

—James Thomson.

Selections.

Practical Christianity.

1 PETER ii. 1.

Practical Christianity is not so much a work in the world, dealing with the open sins of the age, as a treatment and mastery of man's own individualism. This is seen in every epistle of the Apostles. But perhaps the above passage groups the distinct passions of the mind in a way that no other does. Peter addresses these words to the elect. He tells them what their hope is—the resurrection of Christ; then he points out worldly difficulties they will have to encounter, such as grief and manifold temptations, showing that these will result in praise and glory and honor at the revelation of Jesus Christ. Hence there is a great deal of practical Christianity here broached to those who are begotten again, not of corruptible seed, but of incorruptible, through the Word of God who liveth. Because of their corruptible and withering nature, apart from the life which Christ has promised, he advises them to put away certain things, something not wanted, and if retained will be an hindrance, and obstruct progress in true fellowship. Five things are made prominent.

1. The misuse of the will. For malice, spite, and ill-will show a disposition to injure others, therefore should be laid aside, put away. What a practical work this is! One of the first things a man who becomes a Christian realizes is the necessity of governing his will rather than letting it control him. Will power is a great power either for good or for evil, and the Apostle recognizes the possibility of men in Christ being able to put aside malice. For malice indulged in groweth into a crop of evils such as vain imaginations, unseemly conduct, and a reprobate mind. 'Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.' 1 Cor. xiv. 20.

2. Curb the mind. For who craftily disguises anything without realizing that guile is a part of the Adamic nature. In fact guile is an outgrowth from malice, for if a man has a grudge against another he must of necessity practice deceit and treachery. Therefore necessity arises for the newly-begotten man to curb this propensity of cunningness, in relation to his brethren in particular and the world in general. It is a terrible experience to find an equal, an acquaintance, one with whom you are accustomed to fellowship, given to practices so contrary to him of whom Peter says, 'Neither was guile found in his mouth.' 'He that would love life, and see good days, let him refrain his tongue from evil and his lips from speaking guile.' 1 Peter iii. 10. It is very practical Christianity in knowing how to curb the mind and close the gate of our lips.

3. Control your actions. An hypocrite is an adept at concealment of real character. Therefore concealment of real character is a thing followers of Christ must lay aside. Don't imitate the virtuous, but be yourself virtuous; don't counterfeit the good, but be really good; don't pretend to be what you are not; if you can dissemble, you thereby prove your inability to control your actions. Therefore remember God 'shall be my salvation, for an hypocrite shall not come before him.' Job xiii. 16. 'For what is the hope of a hypocrite, though he hath gained, when God taketh away his soul.' Job xxvi. 8. Control your actions by laying aside hypocrisies. Be practical. Think not to entangle, for our Master will perceive the wickedness now as he did among the first century Pharisees, and judge accordingly. Malice wedded to guile gives birth to hypocrites.

4. Govern the eyes. To be filled with repining when we see others possess what we do not is a confession of another's superiority. Hence the Apostle advises the laying aside of envies. Envy can obtain nothing; there is no true energy in envy; it is opposed to all practical effort. Envy cannot give us any other person, beauty, grace, or talents; it has no nutrition in it, and they who feed on it must of necessity become lean and poor, both morally and spiritually. 'Envy is the rottenness of the bones.' True wisdom will enable us to be captivated and carried into error by the eye. Christ was not carried away from his purpose, right principle, or his determination to do his Father's will, when the wicked one attempted to enthral him through the eye, by showing him all the kingdoms of the world. Envy is the forerunner of murder. When Jesus was brought before Pilate by the chief priests it is said that they had delivered him for envy.' How necessary then Peter's advice, lay aside envies. Set your affections on things above—to be revealed in the last times. Looking for and hastening to the coming of the great day. Envy is the grandchild of malice and guile.

5. Restrain the tongue. The further advice is to lay aside all evil speakings. All? Yes, all. Why? Because evil speaking is mischievous, pernicious, destructive. The Psalmist prays, 'Let not an evil speaker be established in the earth.' Can we lay aside this worldly propensity? Well we think so, otherwise the request would not be made. How much bitterness might often be averted by Christians if each would make the attempt to restrain the tongue. Practical effort in this, sustained by watchfulness and prayer, must result in putting it away. If we have entered the new and living way and are in Christ new creatures, then we should have new desires, new affections, a new spirit; consequently will obey the new command—love one another, and look for all things to be created anew, in the new heavens and new earth, where malice, guile, hypocrisies, envies, and evil speaking will be no more.—*E. H. Taylor.*

Why Jesus Will Come.

Through Jesus Christ—the Christ of prophecy—either directly or indirectly, we learn all that we know concerning the wonderful fact of salvation complete by a resurrection from the dead. A Christ that was simply a matter of past history might produce either by words or works very pleasant and rich material that would add to our present comfort and lofty aspirations, but there would be nothing—there could be nothing—of positive assurance of anything that would go beyond this side of the tomb, which place or event is not very far in the distance, if our Lord tarries.

There have been noble and grand examples of men with high conceptions of truth and of virtue that have come and have gone; they have filled their places in the world's album of race benefactors, but not one of them (outside of God's people) have been able to place a bright halo around the old stanzars, "Hark from the tomb a doleful sound," etc. As far as the testimony of them all is concerned, regarding those whose feet have gone down into sheol, the sound is ever more doleful on account of its being so extravagantly doubtful. To besure they will tell "fairy stories" about the "immortal soul" that will quite equal the "Arabian Nights" yarns, but who of a thinking and questioning mind will believe with implicit, trustful, resting faith such vague ideas of a future existence? A mere Christ of history then, might do the world no more good than any other man with any other name. The Christ of prophecy was a Christ of whom certain very remarkable and prominent acts were demanded beforehand. Such an one had the right to speak and to act with authority. For an historic Christ to be of any special value to humanity in giving them hope for better things than mortal man can possibly give, he must fulfil the requirements of the prophetic Christ. Our Christ demonstrated his divine mission and God-appointed Messiahship by completing the "round of requirements" demanded of the prophetic Christ, even to the taking hold upon immortality, therefore his Word—his Promise—can be relied upon and implicitly believed.

Jesus, the Christ, was the all absorbing central figure of the prophecy. Among other things his mission was to "make known the path of life." He was the One appointed to bring "life and immortality to light," which thing he could not possibly do if the world was in possession of that light already. If any one thinks that the light was shining and that the world was not in darkness concerning the "path of life," or indeed, whether in fact there was a future life at all, let them read the writings of those who pondered over the heavy questions pertaining to a future existence and who professed to teach concerning the life that they hoped was beyond the grave. "Clear as mud" is a critical expression used to properly convey to the mind the brilliancy of their wisdom on this subject.

Jesus, by his literal, physical resurrection, taught by these object lessons the method of obtaining a life beyond the grave. "He broke the bands of death" and forever put to flight all terrors of the tomb for his people. But his simply dying and living again did not give individual encouragement for life, only so far as it demonstrated and emphasized the fact, that life from the dead was possible, for had he not made promises to his brethren concerning this matter we *should not have the ground for hope* and the unwavering faith that we now have; but, praise God, this One whom the Almighty had so highly honored, "opened his mouth" and said to you and to me: "They that are mine, I will raise at the last day." Blessed fact! Blessed hope! Now the fact of a future life is assured to us individually by the One who has been appointed to give life, providing we will consummate the transfer of our lives and affections "over on the Lord's side."

As we understand that the Church of God from the beginning went down into death waiting for their redemption, it follows that it is absolutely necessary for Jesus to complete that scheme of giving an immortal life, of which his death and resurrection were but parts of the grand whole. Unless Jesus does come, the "Plan of the Ages" will have failed; the Word of God by the mouth of his prophets will have become as a dead letter and the world will continue to live out its existence without a satisfying hope—it will be the same old endless round of argument with vague hypotheses for foundations. It is easy enough to tumble into the grave, but it takes a Mighty Conqueror to lift the unfortunates out. This Jesus will do. His Word for it. Our prophetic and covenant-keeping Lord will come with "power from on high" and raise up the fallen. The historic account of faith and blessed experiences of the Christian church for centuries past add "faith to faith" and "make assurance doubly sure." We await with loving anticipation this most glorious and joyous event, that puts the church in immortality and death in oblivion forevermore.—*O. B. Purinton.*

Communicated.

Death in Heaven!

In D. L. Moody's Year Book, under date of Dec. 22, he says: "Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all; gone out of this old clay tenement into a house that is immortal, a body that death cannot touch, that sin cannot taint, a body like unto his own glorious body. I was born in the flesh in 1837. I was born in the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

Under July 8th, Mr. Moody says: "As I go into a cemetery I like to think of the time when the dead shall rise from their graves."

Modern orthodoxy teaches us that "death is the separation of soul and body." That "eternal death is separation of the soul from God."

Take the above teaching all together, what can be more contradictory of the words of inspiration? In effect, it contradicts itself. Of course, Mr. Moody's teaching is almost universally endorsed by the so-called orthodox denominations; otherwise they would not have given him such a warm welcome, and have joined him, as they did, in his evangelistic efforts. Notwithstanding he believed he was going to inhabit a glorious, immortal body in heaven, at the time the newspapers should say, "D. L. Moody is dead;" he teaches that at the time of the resurrection his soul will come back to dwell in his resurrected body! If this is true, then his soul must be separated from the glorious, immortal body which he now inhabits in heaven; hence, that will be death in heaven—separation of soul and body. But, as he claims that to be an immortal body, it cannot die and be buried in heaven. So then, after the resurrection, there will be two D. L. Moodys; one with an immortal soul and one without! Will they both be equally intelligent and happy? Is that kind of teaching workmanlike? If so, there is no advantage by means of an immortal soul.

See again what Mr. Moody says on page 313 of "Moody, his Words, Work, and Workers." "Did you ever stop to think what darkness would settle down upon the world if it were not for this doctrine of the resurrection? How I pity those men who try to deny it. They are like Samson, pulling the house down upon their own heads."

In the sixth chapter of John's gospel Christ tells his disciples three or four times, "I will raise him up at the last day." There is then a resurrection for us also. How is it possible for one to believe both of these teachings? If Mr. Moody is now occupying an immortal, glorious body in heaven, like his (Christ's) glorious body, why should he ever have occasion to leave it? He cannot hope for a better body than that of his Lord. While teaching the doctrine of the resurrection, he virtually denies it. But the ancient worthies died, so that a resurrection is absolutely necessary to give them a glorious future life. I will quote a few passages, and ask the reader to meditate upon the subject, and *learn and believe the truth.*

Gen. xlvii. 29, "And the time drew nigh that Israel must die." Would he be more alive after he should die? Gen. v. 5; "And all the days that Adam lived were 930 years; and he died." Gen. v. 12, "And all the days of Seth were 912 years; and he died." See also verses 11, 14, 17, 20, 27, 30. See Heb. xi. 35: "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might [go to heaven when they die? No.] obtain a better resurrection." See 13th verse, "These all died in faith, not having received the promises." John xi. 14, "Then said Jesus unto them plainly, Lazarus is dead." Jno. vi. 49, "Your fathers did eat manna in the wilderness, and are dead." Acts ii. 29, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried." Ver. 34, "For David is not ascended into the heavens." John xix. 33, "But when they came to Jesus, and saw that he was dead already, they broke not his legs." Rev. i. 18, "I (Jesus) am he that liveth, and was dead." Psa. lxxxix. 7-10, "Wise men die." 1 Cor. xv. 22, "For as in Adam all die, even so in Christ shall all be made alive." Heb. ix. 27, 28, "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

If we do not believe that Jesus died and rose again, we are without hope and without God in the world. 1 Thes. iv. 14, "For if we believe that Jesus *died and rose again*, even so them also which sleep in Jesus will God bring with him." Heb. ix. 15-17, "And for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."

John xiv. 6, "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me." Jesus Christ is our Mediator. 1 Tim. ii. 5; Heb. viii. 6; ix. 15. We cannot mediate for ourselves. He that despises Christ as his mediator, and seeks to climb to heaven and be in the presence of God by means of an immortal soul born of mortal flesh, "The same is a thief and a robber." John x. 1. Jesus said to his little children (John xiii. 33), "Whither I go; ye cannot come." Are we to believe then that Mr. Moody has found a way to climb up to heaven where the apostles could not go, simply because they and Jesus did not know about the immortality of the soul? Jesus could not have known that the soul is immortal, or else he would not have told his children that they could not go where he was going, neither would he have said, "That which is born of the flesh is flesh." According to Paul (1 Cor. xv. 50) the natural and spiritual do not in fact dwell together—cotemporarily. It is "first the natural, or earthy man, afterwards the spiritual or immortal man. "Who hath ears to hear, let him hear."

D. D. LATHROP.

PLEASE LOOK.

Please look up you account, and see if you are one of those who have neglected to send in your renewal. There are several who have and possibly by remembering next time you are in town to send us a money order you will be in time to render us great assistance. We specially need some little money by June 1st, and will feel thankful if you can aid us.

PLEASE LOOK THIS UP.

Report.

Our Dear Brother and Sister Woodward arrived in Portland, March 26, and began meetings the same evening. They preached in all some twenty discourses. Two were baptized into the all-saving name of Christ. They are surely faithful workers in the Lord's vineyard. We feel grateful to our Heavenly Father that they were directed to visit our church here at Scholls. I know that a great deal of good was done. The different Bible subjects were portrayed in an eloquent and convincing manner.

One of Brother Woodward's sermons was on the Signs of the Times. No one could listen to the convincing statements without knowing that we are living in the perils of the last days when our righteous King will soon take his throne.

One of Sister Woodward's discourses was concerning the Church, "How should we behave ourselves in the Church of God?" Nothing could have been more fitting. Good interest was maintained throughout the meetings.

With sad hearts we had to part, not knowing whether we will ever meet on this side of the kingdom.

It pays to be a Christian; it pays to be a zealous Christian. I want to be one of those when the King comes that may be worthy of eternal life.

My prayer is that their lives may be spared for many years to come and some time in the near future to be with us again.

May the King soon come to set up the kingdom; to raise the righteous dead; to give immortality to them that love him; to break the oppressor and to establish justice on the earth. There will be no more parting then.

Yours in hope of eternal life.

SAMUEL LAWRENCE, JR.

A Request.

In behalf of the Master, and his cause, and his people, we request that some one who has studied the subject show us how to harmonize Matt. xiii. 40-42; xxiv. 37-39; Luke xvii. 26-30, *with the idea* of mercy for the nations and a growth and expansion of God's kingdom when set up and established on the earth under the whole heavens, at the return of our King. We are aware that the word Probation is not found over there, neither is it found in the Bible. But is its equivalent or meaning found?

T. E. ADAMS.

Persons attending the Conference at Scholls, Oregon, in June will be met at the National Hotel, in Portland. Let all who contemplate going make note of this arrangement.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs A S Byers	1 50

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 26, Passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:00 a m daily, 10:28 a m daily except Sunday, 2:35 p m daily, 5:45 p m daily, 7:55 p m daily (extra fare train), 8:44 p m daily except Sunday, 9:52 p m daily Pgh Special.

For the West, 5:10 a m daily, 8:30 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:15 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Haines, Ticket Agent, Plymouth, Ind.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jobilo, Evangelist.

The Church of God at Remsselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall, B. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by P. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. *All are welcome.*

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kolb, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

Announcement.

The Church of God, of Indiana, will meet in Conference [D. V.] at Antioch, three miles north of Argos, and five miles south of Plymouth, Marshall County, Indiana.

The meetings will begin on Saturday, June 7, at 10:00 A. M., and continue over the following Sunday. For the last thirty-eight years the Church has not failed to meet there and hold meetings over the second Sunday in June. The fond memories of many will go back to those good meetings, and the dear ones that we have met there, who are now quietly sleeping in Jesus, awaiting the resurrection morn.

Let every one that can possibly do so, lay aside worldly cares for awhile and gather there to work for the blessed Master. Let us not go there simply to have our own spiritual strength renewed, but also to assist in the work of saving others.

Each congregation is requested to select one or more delegates and send to this meeting. Let us make this meeting the best one ever held in the history of the church.

D. T. HALSTEAD, Pres.
MRS. R. C. RAILSBACK, Sec'y.

SATURDAY, JUNE 7, 1902.

10:30 a. m. Opening service, appointing committees, etc., by President D. T. Halstead, followed by a sermon—"Worshiping God."
12:00 noon Dinner.
1:30 p. m. Business session.
2:30 p. m. Sermon, J. L. Wince, "The Apostolic Church."
7:00 p. m. Social meeting led by G. W. Smith.
7:30 p. m. Sermon, J. F. Wagoner, "The Hope of the Church of God—What is it?"

SUNDAY, JUNE 8, 1902.

9:30 a. m. Social meeting led by R. C. Railsback.
10:30 a. m. Sermon, by A. H. Zilmer, "The Call to God's Kingdom and Glory."
12:00 noon Dinner.
1:30 p. m. Sermon, D. E. VanVactor, "Symbolism."
2:15 p. m. Communion service, J. L. Wince.
7:00 p. m. Social meeting led by J. H. Willey.
7:30 p. m. Sermon, by F. L. Austin, "Thy will be done."

E. K. BAUGHILL,
A. C ROBERTS,
A. R UNDERWOOD,
Committee.

Editor Restitution:

The Northwest Conference of the Church of God, will meet at Scholls, Ore. June 20–22, 1902. We hope all members of the Church who can will attend and help make this Conference one long to be remembered. Arrangements will be made to meet all visiting brethren in Portland. The Program will be as follows:

Friday June 20, 7: P. M. Preaching.

Saturday June 21, 11:00 A. M. Preaching. 3:00 P. M. Business Meeting. 7:30 P. M. Preaching.

Sunday 22, 10:00 A. M. Social Meeting. 11:00 A. M. Preaching followed by Communion Service. Basket Dinner. Communications to be read from Elders B. W. Woodward, R. Corbaley, and J. F. Wagoner.

Yours in hope of eternal life.

W. J. BYRAM, Sec.

The Association of Believers of the Church of God, will meet in connection with the Conference to elect their officers and to transact any business that may come up before the Association.

ALMIRA BROOKS, Sec.

The Annual Conference of the Church of God, in Michigan, will be held [D. V.] at Dutton, Kent Co., Thursday evening, May 29th, 1902, and continue over the following Sunday, [May 29, 30, 31, and June 1st.]

Another year has nearly rolled around since the Annual Michigan Conference was held. Death has been doing its work among us, and some are now sleeping that were accustomed to meet with us. How many more will lay their burdens down e're another year will pass, God only knows. This we do know, that the left ones must work with still greater zeal and energy as the ranks are all the time lessened by sickness and death. So let every lover of the truth, who possibly can arrange to be at Dutton, our old yearly gathering place. Let all come with the one thought to further the cause of Christ. Not altogether to get good, but determined to give as much as we receive, then we will have a good meeting. Let each church send one or more delegates with report of their standing during the past year. The friends at Dutton are prepared to entertain all who may come. Dutton is on the M. C. R. R., ten miles southeast of Grand Rapids.

Yours in hope of life eternal.

EMMA JACKMAN, Sec'y.

A meeting of the Ladies' Tithing Society will be held in connection with the Michigan Conference, on Saturday, A. M. May 30th.

"Bring ye all the tithes into the storehouse.....and prove me now herewith, saith the Lord of Hosts, if I will not.....pour you out a blessing, that there shall not be room to receive it."

Dear Sisters, the question ought not to be with God's children—how great a blessing will it bring me to give my tenth to the Lord, but will this sacrifice bless another, is this offering to God to build up the sacred cause of truth? Then let us give unto the Lord and not to self. Have you ever given your tenth to God's cause? If not, try it one year. You will be surprised how the Lord's pocket-book will fill, and when you wish money to use to help a poor brother, or send a paper to another, or help pay an evangelist to tell the same glad news to others that gave you hope of eternal life, it is ready. O so many ways to help on the cause, and this is the best way I believe, to develop method in the gospel work. Try it, and know some one is blessed by your efforts. Try and be present at the Tithing Society Meeting.

M. A. WOODWARD, Sec'y.

A general meeting of brethren from several States will be held at Shaw, Kansas, beginning Saturday June 7, and holding over until Sunday night, June 15th next. The object of this meeting is that all brethren everywhere, who may desire, may have an opportunity of looking over the grounds, examining the plans and purchase homes for the proposed colony that is to be established at Rollin near Shaw. Bros. Eychaner, Crowe, Prime, Oliver, Foore and other speakers will be in attendance. This meeting promises to be largely attended, as many have written us that they will be there. Shaw is on the Atchinson, Topeka and Santa Fe line running east and west. Persons from Kansas City will take the A. T. S. F. road to Chuncte 125 miles southwest of Kansas City and from Chuncte 10 miles east to Shaw, direct connection. This will prove to be an interesting meeting. Tents will be on the ground to accommodate all.

G. M. MYERS.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This is a beautiful park, plenty of shade and good spring water at the terminus of Minnesota Ave. All parties by rail will take the Kansas City, Kansas street cars going west at west door of union depot and run to terminus of the street car line with no change. Tents will be on the ground to accomodate all, but all should bring bedding. Business will begin on the 14th. This meeting should be largely attended as it is central. We hope to see many there from other States. Brethren this will be at a leisure time when many can attend. We expect this to be the best annual meeting we have yet had. Come at the first of the meeting, and come to stay the entire two weeks. Bros. Orem, Darby, Oliver, T. E. Adams, Almus Adams, Eychaner, Crowe and other speakers are expected to be in attendance.

G. M. MYERS, Sec.

To the Brethren of Illinois, Greeting:

The call for means for the support of an evangelist has been some what delayed because of our not having an evangelist in the field. As we now have Brother Crowe at work, and he gives good reports, we beg of you to give your free-will offering. Remember the Lord loveth a cheerful giver.

Remit to me as Treasurer, at Lanark, Ill.

J. M. GLOTFELTY.

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must bear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates:

To San Francisco, Los Angeles, Cal., and Portland, Ore., May 20th to June 7th, inclusive, account Imperial Council, Nobles of Mystic Shrine, National Convention T. P. A. of America and Supreme Lodge, A. O. U. W.

To Denver, Colorado Springs or Pueblo, Colo., June 21st to 23d, inclusive, account Sunday School International Association, Triennial Convention.

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Tacoma, Wash., or Portland, Ore., July 15th to 20th, inclusive, account Annual Meeting Y. P. C. U., Society of United Presbyterian Church.

To San Francisco or Los Angeles, Cal., August 1st to 7th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion, Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

IF you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

Excursion Rates.

Excursion tickets will be sold via Pennsylvania Lines for Decoration Day trips. They may be obtained May 29 and 30 at any ticket station on the Pennsylvania Lines West of Pittsburgh to any station on those lines within a radius of 150 miles. Return coupon will be good until May 31 inclusive. For particulars apply to nearest Penn. Line ticket agent.

Winona Lake.

Winona Lake, Ind., the pretty summer resort on the Pennsylvania Lines in Northern Indiana affords rest, recreation, entertainment, amid delightful surroundings for persons desiring to enjoy vacation outtings. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

On May 15th, the Opening Day of the Season of 1902, excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. They may be obtained from May 15th to September 13th, inclusive.

For particular information on the subject of rate and time of trains, apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainments, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. R. C. Dickey, Secretary, Winona Lake, Ind.—June 30

DO you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

Fisherman, Attention!

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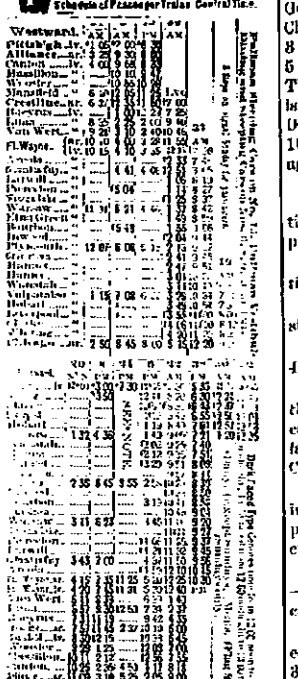

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"Call them in"—the poor, the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offer:
Can you weigh their worth with gold?

"Call them in"—the weak, the weary,
Laden with the doom of sin;
Bid them come and rest in Jesus:
He is waiting—"call them in."

"Call them in"—the dear, the tender;
Bid the stranger to the feast;
"Call them in"—the rich, the noble,
From the highest to the least.

Forth the Father runs to meet them,
He hath all their sorrows seen;
Robes, and ring, and royal sandals
Wait the last one—"call them in."

"Call them in"—the broken hearted,
Covering with the head in shame;
Speak love's message low and tender,—
"'Twas for sinners Jesus came."

See, the shadows lengthen round us,
Soon the day-dawn will begin;
Can you leave them lost and lonely?
Christ is coming—"call them in."

—Anna Shipton.

Communicated.

Report of Meeting.

Brother Underwood:

The Newark, Elizabeth and Brooklyn churches had their quarterly union meeting Sunday May 18, at Hart's Hall, Brooklyn, N. Y. The morning was as usual devoted to breaking of bread, etc.; the afternoon to the consideration of the question, "Faith and Works," James ii. This may be considered a threadbare subject, but the sentiments expressed by the brethren in their 15 minute talks, which I herewith send you in the form of a composite address prove beyond a doubt that the subject is one not [illegible] and Brown from Jersey City, Bros. Hodge, Evans and Ross and others from Newark, Bros. Woodruff, Moore and others from Elizabeth, and quite a number from the surrounding neighborhood.

These meetings are profitable if for nothing else but happy result and food for after thought.

Yours in hope,

WM. RENNIE.

FAITH AND WORKS.

Can faith save you? James ii. 14, is a plain question, and readily receives an answer in the negative, no, because to do otherwise would conflict with the plain teaching of the text, nevertheless if asked to define our works and realizing that they were to determine our future well-being, hearts might reasonably fear and tremble.

Faith without works is dead, a plain, positive statement, to which for the same reason we also readily give our assent. As a church we are rich in the knowledge of the Scriptures, and rest perfectly satisfied with our belief, taking pleasure in defining the things to be believed. We have winnowed and passed through a sieve (as it were) the words of this Book, and are proud of our achievements in this respect, and rest with considerable pride upon our laurels. We look with self complacence and with condescending compassion and pity upon those of our brethren (according to the flesh) in other denominations who may not have reached the same standard of excellence, and yet, after all we are assured that knowledge and faith are worthless when alone, and when without works are but the acme of self-righteousness, like unto the miser who strives to obtain that he may gratify his own selfish pleasure to the exclusion of his fellows, both come under the same condemnation, dead to that for which they were created.

"As the body without the spirit is dead so is faith without works," in other words, as the spirit is the life of the body so are works the life of faith. To have knowledge and faith only is to lack the saving element works, works being knowledge and faith applied. Knowledge the key, which faith picks up, works unlocks the door. Faith may be likened to a fountain or more properly a stream of water, imparting life and beauty in its progress down the hillside and through the valley into the great ocean beyond. Its good works may be seen on both its banks, all over the hillside, and far into the valley. The tiny little seedling holding within itself all the elements of life, but for lack of moisture was ready to die, now shoots out the tender blade, then the blade in the ear, the ripe grain, and an abundant harvest, the grist mill in the village driven by this same stream, converts the harvested grain into flour to feed the multitude, gathering strength and volume in its progress. It reaches the great cities and there keeps the wheels of industry and commerce in perpetual motion, and continuing until on its broad crystal bosom it carries the mighty ships fathered with commerce to and from all nations over the great ocean.

The water in the stream is as widely separated from its wonderful results, or its works, as is cause and effect. The blade of grass in the valley, the grist mill in the village, the wheels of industry in the city, the ships on the bosom of the waters cannot in any sense be called the water in the stream, neither are works faith or faith works. The stream is one thing, the results flowing therefrom, its works, are quite another.

Faith may be likened to the little stream issuing from its fountain head in the mountain side, and as the believer grows in grace and in the knowledge of the truth, his faith is increased, and like the stream in its progress gathers volume and power when the greatest obstacles are overcome, and the grandest victories achieved, "and others seeing your good works will be led to glorify your Father in heaven," therefore James asserts positively, "Show me thy faith without thy works, and I will show thee my faith by my works." Noah believed God and immediately followed the work of building the ark and so was it with Abraham, Moses and the prophets.

The question naturally arises here, Are these works which are expected of believers, specifically defined? Or are they simply the promptings of the heart awakened to a sense of the love of God in Christ Jesus without any specific object, purpose or plan? The works of Noah, Abraham, Moses, etc., were plainly specified beforehand, and it was their faith in the God who promised, which prompted and inspired them to do the works specified.

Is it not the same with Christians today, surely he cannot be left to the prompting of his own thoughts and vain imagination (seeing that he is positively informed that the thoughts and imaginations of man's heart are evil continually) so that one might do this and another that, as their fancy might dictate.

The Christ says, "I have finished the work which thou hast given me to do," a work evidently specified before hand.

Paul says, "I have fought *the* good fight, I have finished *the* course, I have kept *the* faith." A defined fight, course and faith which he specifies as *the* good fight, *the* course, *the* faith. It was the same good fight, faith and course of the Master in which you and I are expected to excel.

We may not be called upon to literally build an ark or to leave our native country, or literally sacrifice our son on the altar, or deliver our brethren from the bondage of Pharaoh. Nevertheless we are called upon to do a work as clearly defined and specified and none the less trying or more apparently impossible than the work required of Abraham, when he offered his well beloved son upon the altar.

Take up *the* cross and follow me is a plain specific statement of the work expected of the believer, and is if anticipating the further question, But what is the cross? We have the reply, "Love your neighbor as yourself;" "Love your enemies;" "Do good to them that hate you;" "And pray for them who despitefully use you and persecute you." It has been said that it is impossible to do this, so Abraham might have said when called upon to offer his son Isaac on the altar, but he did not, and he was a man of like passions with ourselves. It has been said that "Love your neighbor as yourself" and "Love your enemies" are but to be literally understood, but unfortunately for those who so believe, there is no qualification of that kind specified, and on the contrary as if to confirm and enforce the plain teaching of these precepts the same divine teacher says, "If a man strike you on the one cheek, turn to him the other also," "If a man ask you to go a mile, go with him twain," "If he asks your coat, give him your cloak also." It is not because we cannot, but because we can do these things that the divine Master asks us to do them. Obedience or disobedience proving the quality of our faith.

James says, "If ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself."

Peter says, "Giving all diligence, add to thy faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity."

Paul says, "There abideth faith, hope and charity (or love) but the greatest of these is love," (In other words, "Love thy neighbor as thy self" and thus fulfill the law.) Follow after charity, and desire spiritual gifts, that ye may prophecy. Wherefore brethren covet to prophecy, (that is to preach) preaching the gospel of the kingdom of God and the name of Jesus Christ is simply prophecy of that which will surely come to pass. To preach the gospel may be foolishness, and may be only atmospheric gush air, as one of our brethren has so eloquently said, but let us never forget that it is foolishness only to those who perish, and that it is the power of God to those who believe, so that the preaching of the gospel is not only the gift to be desired and coveted but compared with which, all other gifts are of minor importance. Those who preach are to be counted worthy of the highest honor. The righteous shall shine as the firmament, but they who turn many to righteousness as the stars of the firmament forever and ever."

The Christ was anointed, that he might preach the gospel to the poor .....and the acceptable year of the Lord. He went into every city, village and synagogue preaching the same thing, announcing that such was the express purpose, in the wisdom of God, for which he was sent, and it was because he insisted and continued to preach the gospel that he was put to death. He sends forth his apostles and followers, with instructions to go into all the world and preach the gospel to every creature, baptizing them that believe and teaching them to observe all things whatsoever I have commanded you. It was surely extreme foolishness to make such extraordinary efforts involving such incalculable sacrifice, if it was all to be discontinued at his death, and that the preaching of the gospel today would be only so much wasted atmospheric gas.

It was for the preaching of the gospel that Paul stood a prisoner in chains before Agrippa, that Peter was cast into prison, when he was miraculously delivered, and for which every one of the apostles and thousands of the church became martyrs, when the remnant were scattered abroad and went everywhere preaching the gospel. As it was in the days of primitive Christianity so is it today, "no cross no crown," no preaching of the gospel no persecution. Do good to all men, speak not of their unrighteousness and of their superstitions, be silent in the things concerning life in the Christ only, and all men will speak well of you, "Woe unto you when all men shall speak well of you," but preach the gospel, contend earnestly for the faith once delivered to the saints, denounce the superstitions and errors of the age in which we live, as did Noah, Moses and the prophets, the Christ, his apostles and followers in their day and the phials of their wrath and indignation will be poured out upon you. It is this testimony and testifying that tries men's faith, has always been so, and will continue so until he comes.

To visit the fatherless and the widows in their affliction, and keeping ourself unspotted from the world is in no sense to be understood as quoted by James from the prophecy of Israel as the Alpha and Omega of "the works." It is pure religion as far as it goes, but if that is all, there would not be widows and orphans enough to keep the church busy, at least it should be hoped so. What about the widowers, the young men and women, and the perishing world on account of whom Christ died, all which are included in the "royal law," "Love your neighbor as yourself." It was the Pharisee who passed to the other side of the street, lest he should soil his unspotted garments in contact with the poor, bruised and dying man who had fallen amongst thieves. It was the Samaritan who made no profession of spotless garments who stopped and put him on his beast and took him to the inn. And so is it today, it is the man who realizes that his righteousness is as filthy rags, that it is only in the righteousness of the Christ that he is saved, who is willing to take up the cross and follow him out of the abundance of a grateful heart. No sacrifice, no service is too great for him who loves because he first loved us.

WM. RENNIE.

Conversions under Philip's Preaching. No. 2.

SIMON THE SORCERER CONVERTED.

This case of Simon's has been the occasion of a good deal of controversy; some contending that his conversion at the start was spurious—only feigned; that he was still the same old Simon after baptism that he was before; while others take the position that he was sincere and his conversion as genuine as that of others who obeyed at the same time. It is argued in proof that he was only a baptized hypocrite, from the fact that Peter said that "his heart was not right in the sight of God, that he was in the gall of bitterness and the bond of iniquity," and was ordered by the apostle to repent. This at first sight looks like proof of his insincerity when he yielded obedience to "the form of doctrine." The object of those who urge this in proof of Simon's dishonesty in the matter, is to show that baptism avails nothing; that it is not for nor in order to the remission of sins, though performed in Jesus' name; that pardon of the sinner God is pleased to grant before he reaches the baptismal waters. The objection, if it has any weight, lies with equal force against belief of the gospel having anything to do with the remission of sins. He believed the gospel as preached by Philip, for it is recorded here, "Then Simon himself believed also; and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done." v. 13. These marvelous works wrought in his presence caused this diviner of the secrets of the future (?) to wonder. There was exhibited a power that surpassed any thing he could lay claim to or any thing he had ever before witnessed at the hands of Jewish jugglers. A popular commentator says, that "left without followers Simon thought best to join the man who fairly outstripped him, not without a touch of real conviction." The thought presented by this quotation does not accord with the statement that "Simon believed." Believed what? The gospel of course, or the things Philip preached. The commentator allows that Simon only experienced a "touch of real conviction." The thorough conversion of these Samaritans (not to mention that of Simon) has been questioned on the ground that the Holy Spirit had not been imparted and that the only thing Philip could do in this case was to take their profession of faith as evidence of their renewal by the Holy Spirit, and baptize them. This view assigns to the Spirit a specific and mysterious operation on the heart of man changing it from a sinful to a righteous condition. But according to the history here given it was known that these converts had not, prior to the visit of Peter and John, received the Spirit for the object of these apostles in going down to Samaria was that Philip's converts might be put in possession of the Spirit by the imposition of hands. It was known that the Spirit had fallen upon none of them. So runs the record. Yet with a clear knowledge of this fact they were baptized. Many modern religionists would have regarded them as unfit subjects for baptism.

When Simon saw that by the imposition of the apostles' hands the Spirit was given he offered them money, saying, Give me also this authority, that on whom I place my hands he may receive the Holy Spirit. His witnessing of miracles and wonders prior to this only caused him to marvel, but now his ambition is aroused at what the apostles had done in his presence. By his magical arts he became reputed as some great one—the great power of God. After witnessing the power of the apostles in the exercise of their supernatural gift he coveted the same power, and was willing to pay for it, thinking that it would bring him into greater notoriety than his magical arts could do. It has been thought by some writers that his idea was that he could turn the coveted gift to a pecuniary advantage—make money out of it, as he undoubtedly did out of his sorcery. Peter is shocked at his thought that the gift of God might be purchased with money, and said to him, "Thy money perish with thee." "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God." This prerogative and power to confer, by the laying on of hands, the Holy Spirit, belonged to but few, and was only occasional.

The history of this case singles out the one sin and he is commanded to repent of this wickedness and to pray to God, if perhaps the thought of his heart might be forgiven him. Peter wished to impress him with the thought of the sinfulness of his sin; and he further charges: "Thou art in the gall of bitterness, and in the bond of iniquity." v. 23. The whole drift of thought is in reference to this one sin; and no others are even alluded to, not even his sin of sorcery by which he bewitched the people, and acquired gain. He had repented of his former sins as they were, no doubt, shown to be contrary to God's will by Philip as a faithful evangelist.

There is a lesson to be learned from this case of Simon's. Those of my readers, along with myself who have had a half century of Christian experience, and have seen many beginnings in the profession of faith, and watched the progress of Christian life in our own cases and that of others, know something of human weakness, and the power of beset ting sin; and others with less experience but observant, can also bear witness with us of some lapses into sins that were a reproach to the Christian cause, and real damaging to the character and profession of those unfortunately guilty. We have seen men and women enter on the way of life, giving every evidence of sincerity of earnestness and zeal; there was no ground for impugning their motives and no signs of hypocrisy, and yet they fell, fell into one sin perhaps, made one mistake that destroyed much of their influence as Christians, even after consigning them to the background, so to speak. Others, having committed the one sin in the day of strong temptation went on in a course of wrong doing, with no hope of reformation. The man addicted to strong drink in case he breaks off the habit and obeys the gospel is quite liable to fall into the same old habit again. The weak point in his character is this appetite for alcohol, which may be rekindled at any moment at the presence of the exciting cause, even the scent of his accustomed beverage is sufficient to wake into activity the slumbering passion. The communion cup, when intoxicating wine was used, wrecked many a reformed man, and sent him reeling and staggering to a drunkard's grave. Where one side of a street was lined with saloons John B. Gough took the precaution to pass to the other side to avoid the fumes of liquor, which were liable to rekindle the old flame. Where is the ground,

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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...ntion.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

for calling in question the sincerity of his reformation? Did he give evidence of hypocrisy? I call to mind one particular case in my own church relationship. A man who had been in the habit of getting drunk became a sober man and after a time, hearing the truth believed and obeyed it. There was no doubt of his honesty of purpose. For several years he led an earnest, consistent Christian life. He loved the truth and showed his appreciation of it in every way possible. But there came a day when he fell back to his former habit. I know not how the tempter approached him. The writer does not believe the Calvinistic doctrine of "once in grace always in grace." The possibility of falling into sin seems an ever present contingency of our history and experience, and God in his mercy and beneficence has made provision for the believer's weakness, but not for those who glory in their own shame, and who will not receive divine admonition. Here is the merciful provision: "If any man sin we have an advocate with the Father Jesus Christ the righteous." 1 John ii. 1. We have the blessed assurance that if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 9th vec. and chap. 1.

What is true of the reformed drunkard who in all honesty has entered on the way of life, with the liability of falling confronting him, and against weakness he is admonished to fortify himself is true of every disciple of Christ in the direction of his strong passions and appetites previously indulged without restraint, and true of Simon the sorcerer. This will account for the sin of which he is guilty; but will not excuse it. In the light of this principle we need not impugn his motives, and say that what seemed to be belief and reformation was all a pretense—a sham. It is true that in requesting the apostles to pray for him he makes no reference to the wicked thought of his own heart, but only to the evils threatened by Peter in the well merited rebuke of his wickedness. It is true he asked the apostles to pray that, "None of these things come upon me." This was very natural, for Peter had by his indignant words wrought him up to a wholesome dread of consequences, and he knew, if he remembered what Philip preached a short time before about sin and its pardon, that the way to avert the evils Peter denounced against him was through pardon of the wicked thought of his heart. So we need not conclude that Philip baptized a hypocrite in this case though it is possible, and even true, that sometimes hypocrites are baptized: but this is no objection to baptism nor to its design as taught in Acts ii.

What I have said in reference to Simon's sin admonishes us to guard well our weak points, it we know what they are, and this we ought to know. When the farmer's cattle break through a weak place in the fence, to guard against future breaches he is very likely to make this point a little stronger than any other.

J. L. WICE.

Not Much Like Christ.

Christ said, "My kingdom is not of this world," and all of his conduct while on earth was in strict keeping with this statement. The Pope of Rome, however, who assumes to be the vice-gerent of Christ on earth sports the retinue and extravagance of the most ostentious royal court, surpassing that of many kings. The following is a summary of this court: It comprises 1,000 persons. There are twenty valets, 120 house prelates, 170 privy chamberlains, six chamberlains, 300 extra-honorary chamberlains, 180 supernumerary chamberlains, thirty officers of the noble guard and sixty guardsmen, fourteen officers of the Swiss guard, and palace guard, seven honorary chaplains, twenty private secretaries, ten stewards and masters of the horse, and sixty doorkeepers.

"Be sure you are right and then go ahead" is not to be interpreted into being sure you are right simply because you have gone ahead.

The Restitution.

A. H. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 4, 1902.

PLEASE LOOK.

Please look up you account, and see if you are one of those who have neglected to send in your renewal. There are several who have and possibly by remembering next time you are in town to send us a money order you will be in time to render us great assistance. We specially need some little money right away, and will feel thankful if you can aid us.

PLEASE LOOK THIS UP.

When in the presence of others, neither our own time nor that of the company should be wasted in talking upon trifles.

Brethren, we often hear the words, "The Lord is coming," "The signs portend his coming is near," etc. Do we believe this? If we do let us not neglect to assemble ourselves together at stated times, and give and get the encouragement that comes from such association. Several Conference meetings are advertised. There is business to attend to or these meetings would not be called. The Master is not yet here, and how much longer he will tarry we know not. The "unfinished business" requires your attendance and participation—your work is not all done, so go to the meeting, and be found at your post when the angel announces his presence.

On October 11, 1899 the Boers gave their ultimatum to the British, and the day following invaded their territory. Since then the war has been incessant and fierce. Thousands of men have been engaged, and the losses have been severe on both sides. The resources of the English government were superior to the Boers, but it has taken many millions of dollars before the British were able on May 28, 1902, to return an ultimatum to the Boers, giving them until midnight of May 31, to sign the surrender and stop the war. It was 10:30 p. m. of May 31, when the signatures were placed on the paper, and the "Boer war" has ended and peace proclaimed. The exact terms are not yet made public, but there is great rejoicing in England at the result.

War Preparations.

Are we really in "the last days?" If there is anything in "signs" this question must be answered in the affirmative. An exchange speaking of England and her war vessels has the following:

England has 489 ships, large and small, in her navy, representing an outlay of $540,000,000. During the years from 1869 to 1895 inclusive, an average of $7,500,000 per year was spent in building new ships. Since 1895 this sum has risen to the annual enormous sum of $22,500,000, and during the present year $46,250,000 is being spent in new war vessels, in addition to $8,000,000 for repairs and alterations. Its fleet of 489 vessels today has a total displacement of 1,500,000 tons and carries 2,671 guns, manned by 50,000 officers and men. In the last twelve years England has devoted $805,000,000 to the navy.

Oh! Those Middle Ages.

"What a legacy of error they have left us, and how remarkable it is that with all our boasted achievements in philology, criticism, and scientific theology, we never get beyond the influence of that bewildering legacy! Those middle ages rule us yet. They speak from the professor's chair, they preach in the pulpits, and they wield the pen of our religious writers. Everywhere they meet us, casting a dark shadow over the bright and beautiful Book of God, plunging in mystery that which is clear as a midsummer sunbeam, and clothing in perplexing figure, which no one can solve, the plain declarations of outstanding prophecy. The middle ages compose our catechisms, our manuals of devotion, our hymnals and our prayers. Thus the emancipation of the Bible from the thraldom of Popish darkness is a long way from being effected, after more than three hundred years of boasted Protestantism. Doctrines are taught and opinions handed down from generation to generation which are palpably at variance both with the spirit and the letter of Christianity. If all this be so, and, alas! it is only too easy to prove it, how terrible the responsibility which rests upon our public teachers!"

"Eternal to as Many

As thou hast given him." John xvii. 2. This is the ultimate purpose of God in reference to the inhabitants of the world upon which we live by evolving from its mortal inhabitants a race of beings who shall emerge from the death state into the divine nature, and finally inhabit this globe—when every curse has been banished, every tear dried, and every evil rooted up—throughout the illimitable ages of eternity."

Satan.

"Satan, who lived in the second century of the Christian era, agrees with Scripture, that man before he was born had no existence. He also teaches that at death he goes out of existence, as an Adamic creature; and will only come again into being by "Jesus and the resurrection." Thus he practically denies the false dogma of the soul's existence after life in an invisible spirit world. His words are as follows:—"JUST AS, NOT EXISTING BEFORE I WAS BORN, I knew not who I was, and only existed in the potentiality of fleshly matter; but being born after *a former* state of nothingness, I have obtained through my birth a certainty of my existence; in the same way, having been born, through death existing no longer, and seen no longer, I shall exist again, just as before I was not but was afterwards born."

Brethren, Comfort One Another.

I thess. iv. 13-18.

"Brethren, weep not. Jesus, our Savior, died, and lay for three days in the silent tomb asleep. But his Father's mighty arm broke the bonds of death. Our Savior rose. He lives! *He lives!* HE LIVES! No more can death attack his spirit-form,—no more can sin assail his spirit-mind; neither can care again furrow his brow. Though centuries have come and gone, eternal life is his. But more than this, he has the keys of death; he can unlock the grave. He only waits his Father's pleasure. Though our brethren sleep, they sleep in Jesus; and he who brought to life the daughter of Jairus, the widow's son at Nain, and Lazarus, is far more powerful now. He sits in heaven, but soon shall come to earth, and from the ground shall call his sleeping saints. Unspoken joy! To hear the welcome from the Savior's lips, 'Well done, thou faithful servant, a crown of life is yours for evermore.' O think of it! This is the glory; this is God's concealed love; this is the salvation we are invited to share:—Eternal life and everlasting bliss, unending glory with the risen Christ before his Father and the holy throng of angels. Yes; the saints shall then partake of nature, divine, pure, incorruptible, and be as the angels. They shall never more be called upon to pass the gates of death; never more be made the sport of pain and sorrow; then the tear no more shall dim the mourner's eye, for God shall wipe away all tears, and there shall not again be found sorrow or sighing. All these former things shall then have passed away, and death itself shall die. All the redeemed ones, with immortal voice, shall stand beyond the grave, and looking back shall cry aloud, 'Oh, death, where is thy sting; oh, grave, where is thy victory?'"

Passing Events in the Light of Prophecy.

"Britain's expenditure for the past year was £195,522,000. The revenue £142,998,000 leaving a deficit of £52,524,000. The deficit was provided for by consuls loans. Out of the total expenditure over 78 millions represented war expenses for South Africa and China. The chancellor of the Exchequer estimates the revenue for the current year, on the existing basis of taxation, at £147,785,000, and the expenditure at £174,824,000.

On the assumption that the war will continue for another year, the chancellor of the exchequer adds to the 40 millions already estimated for the war 18½ millions, thus raising the estimated deficit to the total of 46½ millions. 32 millions of this deficit are provided for by the issue of consols (already largely over-applied for), and the balance by additional taxation and the suspension of sinking fund. Only a few years ago Britain's annual expenditure was about 100 millions. War is a costly game, as the British tax-payer is realizing.

Within a few weeks Belgium has been the scene of extraordinary turmoil. The terrible condition of things in that country is described by the *Daily Telegraph* thus:—"Brussels has been seething with scenes which have turned that splendid capital into a pandemonium, and have recalled nothing so much as Paris upon the point of throwing up the barricades. Socialist mobs in dense array have swept the streets singing revolutionary songs, and order has only been restored upon each occasion at the point of steel. Disorder and outrage have spread to the other large towns. For a time it looked as if the Socialists were to carry everything before them, but for the present the forces of law and order have prevailed, and tranquility has been restored.

Turning Eastward we see the same elements at work. St Petersburg and Musgrow and other large cities are in a state of turmoil. There have been collisions between the rioters and the troops, and many on both sides have been killed. Matters have been aggravated by the assassination of M. Sipyaghin, the Minister of the Interior. According to *Reuter's* correspondent at St. Petersburg the indications are that the authorities have to deal not with an isolated assassination committed by an individual acting alone, but with a regular conspiracy directed against several high official personages whom the plotters have condemned to death.

The government seems determined to continue their repressive measures. They are adding fuel to the flame by their ruthless conduct in Finland. There the people were industrious and law-abiding. But the autocratic government of the Czar seemed to think they had too much freedom, and for some time past have been depriving them of many privileges which they enjoyed, and which indeed tended to progress and good will. By a strange fatuity the Imperial government is pursuing a policy that is stirring up hatred and strife. Instead of conquering the people, the action of the government will compel them to join the revolutionary element that is honey-combing the great centres of the Russian Empire.

All over Europe the same elements are at work. At one time they break out here, and at another time there. They are steadily accumulating, and when opportunity arises, the combined elements will result in the "great earthquake," (Rev. xvi. 18) which will be followed not by the rule of the democracy, but by the theocratic government of Jesus Christ and his glorified saints. Rev. ii. 26, 27; xx. 4-6.

In an article on Russia's relations with Britain, the St. Petersburg *Novosti* says: "In view of the difficulties which England and Japan have placed in the way of Russian attempts to secure a base of action on the shores of the Pacific, Russia must endeavor to open up her way to the Indian Ocean by way of Afghanistan and Beluchistan, even if it should be necessary to destroy the independence of these two countries.

In addition to the financial difficulties of Turkey, which are becoming increasingly embarassing, the Sultan has to face a serious condition of things in his European provinces. Trouble is unquestionably brewing, which it may be difficult if not impossible to quell. The evil day is being staved off by the mutual jealousies and conflicting interests of the different races, although all of them are intensely tired of the Ottoman yoke. The *Scotsman* says: "The Macedonian question is ripe and over-ripe, for settlement. But who is so bold as to put the hand into such a hornet's nest of jealousies, antipathies, and intrigues?"

At this time of remarkable seismic disturbances it may be interesting to our readers to know what is given by a contemporary magazine in regard to the number of earthquakes prior to the first advent of Christ; according to the record there was one every twenty-nine years. From the first year of our Lord to the end of the 9th century there was one every four years. From the 9th century to the 15th there was one every year. From the 15th century to the end of the 18th there were 9 every year. From the end of the 18th century to the year 1850, 64 every year. From 1850 to 1868 the latest period for which we have data, 277 per year."

Later information from Russia goes to show that the revolutionary trouble is of a very serious nature. Owing to the censorship of the press, it is difficult to get at the facts concerning matters there,—but it is known that there have been risings of the impoverished and sorely oppressed peasants, which are being suppressed by the military,—numbers being shot down, and others flogged to death. Discontent at home is one of the influences which has ever led autocratic governments to seek to divert it by military enterprises abroad.

A new society of Jewish University students with Zionist leanings, called the "Maccabees," has been established at Breslau.

"The Wesleyans in England evidently think they cannot get along without the old doctrine of eternal torments to scare people, although it is practically abandoned by the most intelligent readers of the Bible." The Christian Commonwealth states that Professor Rest, D. D. Principal of Richmond Ministerial Training College, is to be removed from that position by the general committee, which governs the four Wesleyan colleges. It is understood that the gentleman's offence is, that he does not assert the endless torment of the lost. He does not set up any opposing doctrine; but simply says that the Bible does not definitely state what is the ultimate fate of the unsaved." This indicates that the Professor is not so thorough as he should be. Why did he not give the *definite* Bible statement that the wicked are to be "*destroyed*," to "*perish*," and the enemies of the Lord are to "*consume away into smoke*," and be as though they had not been. The Professor's understanding is evidently beclouded by the idea that man is an immortal soul. He ought to have begun at the bottom, and ascertained what man is, and then he could have treated of his destiny Scripturally—intelligently, they could only have removed him then as they have done; and he would have felt happier in suffering for a positive truth, instead of a negative.

Communicated.

Here and There.

Sometimes the brethren ask me, "What are you doing? How are you getting along in the work?" This is an evidence that they are interested in "the work" as well as in me. And I wish to say that the cause of the truth, as far as my observation goes, is moving along. I am working regularly in four places in Indiana, besides speaking between Sundays at different places as time or circumstances permit or demand. I may safely say that the past winter was the busiest season of my life for me, and I had the satisfaction of seeing at least some "fruit of labor." A goodly number of persons professed faith in "the things concerning the kingdom of God and the name of Jesus Christ," and were baptized into this faith.

During the meeting at Roll, in January, one of the brethren there, who was born and grew up near Findlay, Ohio, requested me to go with him some time to give a number of discourses in his old home neighborhood, and so bring the truth before his old acquaintances. It was arranged that we would go to that place early in March. A list of subjects to be treated was sent to the trustees of the church in the community—one of the orthodox churches, and permission was given to use the house. The first subject was "The Bible," which was well received. On the next night, when I spoke on "The purpose of God in the Creation of the Earth," and each evening after as long as the meeting lasted, the pastor was present. This did not deter me from presenting the truth. On the third and fourth evenings I spoke on "The creation of man" and "The Kingdom of God." The attendance each evening was larger than on the evening before, and the interest also seemed to have a corresponding increase. It was announced (by myself) on Wednesday evening that the meeting would close on Friday evening, but on Thursday before the meeting, the pastor saw fit to ask me a number of questions about "this Church of God" which I claimed to represent, to which I had not the least objection. After some effort he told me that my remarks were causing "considerable objection," and that they did not wish any "new theories" introduced, to which I replied that it was certainly proper and in order to present the teaching of the Bible, and that if there was any thing "new" in this, the people ought to know it. After some parleying I proposed to see the trustees of the church and to whether they wished to have the meeting closed or not, but the "reverend" gentleman did not seem to find it convenient to do this; and when I insisted he finally told me that he wished to have the meeting closed, and moreover, that the trustees "fully coincided" with him. Thereupon I said, "Very well; we will close the meeting tonight." After the discourse I announced to the congregation that the meeting was now closed, and behold, another surprise was in store for us. Various persons, including four of the five trustees, came to me and demanded to know why the meeting was not held another evening as announced; and when I related to them the conversation between the preacher and myself, they were indignant, saying that they knew nothing of the "dissatisfaction" mentioned, and that they most emphatically did not "coincide" with the preacher or his action. Had I assented, the congregation would have been called to order and meeting announced for the next evening. But my meeting was closed and I went to another place. I have since written a number of plain questions to the "reverend" gentleman who so beautifully succeeded in putting me "out of the synagogue," with a view to elicit some much desired information, but up to date the information has not reached me. Perhaps I shall go back to that place some time to speak in a place where "clerical" animosity to the truth will not be able to interfere.

I spent Easter Sunday with our brethren at Baker Union Church, near Delta, Ohio. The brethren, though not many in number, keep up their meetings. We had three meetings, and on Sunday afternoon baptized Opal, daughter of Bro. Wm. Elton. May she prove faithful and be among those who "inherit the kingdom."

At each of my last three to the church near Hillisburg we had the privilege of baptizing persons into the sin-covering Name. Bro. and Sister Wm. Moore, who live in that community, were baptized March 23rd, Sister Ellen A. Truby, of Hamilton Co., April 27th, and Sister McCreary, of Tipton Co., last Sunday, May 25th. These sisters are both members of the church in Clinton Co., having been baptized there. Living at some distance they made the trip (Sister Truby twice) to be instructed and put on Christ in baptism. Those who have the privilege of meeting with those of like precious faith once or twice a week hardly know how to appreciate their privileges and cannot estimate how much is lost to those who are isolated. Sister Truby not only rejoices in the truth, but is also anxious to have others hear it. At her request I went to Sheridan, her home, last Monday, in company with Bro. Hatch, and gave two discourses on "the things concerning the kingdom God and the name of Jesus Christ." We had the use of the Wesleyan Methodist church. We found several who were interested in the truth, and it is likely that I shall make another trip down there in connection with my visits to the church near Hillisburg.

I have many calls for preaching in other States, which with my present arrangements, I am unable to answer. Since last October I have spoken in Warren, Clinton, Hamilton, Blackford, St. Joseph and Marshall counties, Indiana, and in Miami, Hancock and Fulton counties, Ohio. The work is not grievous but pleasant. May we each do what we can to spread the gospel, and win others to obey it.

A. H. Zilmer.

Report.

Editor Restitution:

With your permission I will be much pleased to report a very pleasant visit on May 18th of about fifteen of the brethren and sisters of the household of faith of the little village of Fonthill, Ont., about twenty miles west of here. We all enjoyed a very pleasant meeting at which Bro. Mason of Toronto was also present and spoke to us in a very forcible manner. At the close of the meeting it gave us much pleasure to accompany one more believer to the southern shore of Lake Ontario, which was not far distant. On reaching the bank there before us layed the vast plain of ruffled waters, surging and waving with balmy breeze that was then blowing. As we all stood there in that little group Bro. Mason emerged the disturbed waters, and walked to and fro until he found a suitable spot, then he in a very pleasing manner beckoned for this about obedient young brother. The scene called our memories away back to the Jordon of old. The young brother was soon planted in the likeness of the crucified Savior's death and risen to walk in that new life and went on his way rejoicing. This being the second baptism here. We had the pleasure of seeing the baptism of this young man's sister about seven months previous on this same waters. Among the brethren present were Bros. Mason of Toronto, Bro. Bouk, Platts, Reed, Railton and a number of the sisters of the fair hall of Fonthill. In conclusion I will say that the time may not be far distant before we may one and all meet in that glorious kingdom, never again to part. I cannot find words to express my admiration of the glorious results of that coming reign, when those precious promises may be attained and the world ruled in righteousness. With these few remarks I will now conclude by saying, yours in the Abrahamic faith.

Albert Singer.

The Spirits in Prison.

To us who believe in the present complete mortality of man this text (I Peter iii. 18-21) as it is punctuated in the common version must indeed be a riddle. Efforts at an exposition appear from time to time; yet all seem to cling to the punctuation as it is. None that I have seen are free from criticism. Sometimes in reading these efforts we are reminded of the sign over the door of the man who owned a turning lathe, "All sorts of turning and twisting done here."

While I may not present a solution which will commend itself to all or be satisfactory to all, yet I believe a plain and simple translation, properly punctuated is far later, and plainer than many of these lengthy expositions. I therefore venture to place before the reader the following translation and punctuation of this passage.

"Christ also once suffered on account of sin—the just on behalf of the unjust, that he might bring us to God."

"Having been put to death in the flesh, he was made alive by the Spirit, by which he went and preached unto the imprisoned spirits who once disobeyed."

"The longsuffering of God waited during the days of Noah, while the ark was being prepared, in which few, (that is eight souls) were saved from the water in the figure; so too, baptism now saves us through the resurrection of Jesus Christ."

The first thought is the sacrifice made by Jesus in our behalf. The second is his death followed by his resurrection, which was accomplished by the same Spirit, through which he was [illegible] his patient waiting during the building of the ark, which served as a type of the salvation through Christ.

Reader look at the above as translated and punctuated and there will be no place for the theories of a pre-existent preacher, nor yet for immortal spirits imprisoned to which he could preach. Neither is it necessary to deny that Jesus did the preaching.

A. J. Eychaner.

Why He Quit Drinking.

A professional gentleman, who was accustomed to take his morning glass, stopped into a saloon, and going up to the bar called for whiskey. A seedy individual stepped up to him and said, "I say, squire, can't you ask an unfortunate fellow to join you?"

He was annoyed by the man's familiarity and roughly told him, "I am not in the habit of drinking with tramps."

The tramp replied, "You need not be so cranky and high-minded, my friend. I venture to say that I am of just as good a family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to set the gentleman. Take my word for it, you stick to John Barleycorn, and he will bring you to just the same place I am."

Struck with his words the gentleman set down his glass and turned to look at him. His eyes were bloodshot, his face bloated, his boots mismated, his clothing filthy.

"Then it was drink that made you like this?"

"Yes, it was; and it will bring you to the same if you stick to it."

Picking up his untouched glass he poured its contents upon the floor and said, "Then its time to quit," and left the saloon, never to enter it again.

Those to whom we have sent letters telling about your account, have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

Poetry.

The Song of Songs.

Ah! poet vainly striving for a theme
To voice the unfettered music of the heart,
And catch within the cunning net of art
The faint elusive phantoms of thy dream,

Leave lonely fields; and yet more lonely throngs,
And in the kindly twilight stand before
The meanest cabin—from its open door,
In low, sweet strains, will float the song of songs—

As soft the mother's eyes yearn o'er her child,
And from her crooning lips, like incense rare,
She breathes the vespers of her mother-care
Above the life its music hath beguiled.

Original.

Dear brothers and sisters in Christ:

I have had the pleasure of meeting with the remnant of our little band in Salem, O. There are many vacancies; the enemy death has robed us of many jewels. I am glad to tell the scattered ones that I found the little flock true to their trust; meeting regularly for worship and partaking of the emblem, thus showing forth the Lord's death till he comes.

How fitting and becoming the true worshipper, in the appointed way to look back to that death which will bring us life. Yes, till he comes, as oft as ye do this, ye do show forth the Lord's death till he comes.

There are all kinds of "isms," and time settings; many different dates for the yearly, and the lucky-go-easy, just any time; which usually results in no time state; and the stereotyped "it must be at night, so it can be a supper."

Dear friends, it is not the "time" we celebrate, it is the "event." True the paschal supper was at night, but the Lord's supper, pointing to that death till he comes, surely is intended for the time of regular worship.

It costs no little effort to keep up these meetings, and some may think when they read of regular meetings that there must be quite a body of believers, but it is not so, as only a few remain. One aged brother and a few faithful sisters.

To encourage others I will tell how these meetings are conducted. They have a short Bible lesson, after which liberty is given and any who wish can take a part by having something cal[illegible] and [illegible] pers are read on Bible [illegible] Sunday. There is strength in each one taking an active part. I think this is the way laid down in the holy Scriptures. It was never calculated for the minister to do all this, but the Church is to teach and admonish one another, build one another up in the faith.

Our good brethren in Cleveland lend a helping hand by sending each Sunday a paper to be read in these meetings. Truly we are thankful, for it is meat in due season.

The following paper written by Bro. Goss, was much appreciated, and by request of the Church is sent for publication.

Your Sister in Christ.

NANCY BAUGHER.

THE BREAD OF LIFE.

"I am the Bread of Life. He that cometh to me shall never hunger; and he that believeth on me shall never thirst." John vi. 35.

As we meet once more around this, the Lord's table to remember his dying love and to partake of the emblems of his broken body and shed blood, it is well to let our thoughts dwell upon the manifold wisdom and love shining forth in this simple ordinance.

If we turn our thoughts to the words of Jesus just read, we find the most remarkable statements made by him that were ever spoken. Of the multitude at Capernaum be found very few who would hear with patience and learn with humility and meekness the mystery of the wonderful words—"I am the Bread of Life."

"Your fathers did eat manna in the wilderness and are dead," said Jesus. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever, and the bread that I will give him is my flesh which I will give for the life of the world.

"The Jews strove among themselves, saying: How can this man give us his flesh to eat? And many of his disciples murmured at it, and said, This is an hard saying, who can hear it?

The Scriptures say that "The secret of the Lord is with them that fear him," and again, the Master said to the faithful few, "It is given to you to know the mystery of the kingdom," and to the faithful of old God has declared all his purpose, and to this agree the words of Jesus in explanation of this, to the natural mind, very hard saying.

He says in verse 63, "It is the spirit that quickeneth, (or giveth life) the flesh profiteth nothing: the words that I speak unto you are spirit and are life." Impress this thought—"now are ye clean through the word. The words that he spoke were spirit, and their meaning must be spiritually discerned and comprehended.

The words being spirit, or that which quickeneth or giveth life, how truly must the words of Jesus concerning this doctrine be spiritually understood by all who would learn of him, and how surely we must see the truth of the statement in Rom. viii. 6, to be carnally minded is death, but to be spiritually minded is life and peace.

Throughout his ministry on earth, Jesus continually employed parables, types, symbols and signs. Symbols are the natural language of man, and nowhere do we find the spoken language more filled with imagery than that of the East. Man has the power to communicate all his thoughts and desires by signs and symbols.

God has therefore used the mode of communicating with man which is best adapted to his comprehension. With these thoughts in mind, let us strive to open our minds in the fullest extent to the Spirit meaning—the life-giving meaning in the symbols used by the Master in the words—I am the Bread of Life.

The symbol "bread" is almost as common as the air we breath, and likewise almost as necessary to our existence and nourishment. Surely no other one article is so needful or better adapted to man's requirements. It is long since passed into a proverb that Bread is the staff of life.

Yet while bread made from grain of some kind is acknowledged to be such an important article to the life of the natural man, we find "it is written that man shall not live by bread alone but by every word that proceedeth out of the month of God." Matthew iv. 4.

If we have given the texts quoted close attention, we cannot fail to see that they put the natural or soul life out of consideration—make it of no consequence, but place the spiritual life above all things that are to be sought after.

This brings to mind the words of Jesus—Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat (natural food) and the body than raiment? Mat. vi. 34.

Unquestionably He is not referring to the same "life" when he says "take no thought for your life," and where he says "is not the life more than meat or drink." One is your life—yours as long as it lasts, but not of long duration at best, and full of care and sorrow at that. The other Jesus calls "the life"—everlasting life, perfect life, the life of God, beyond human comprehension in duration in glory, in that peace which passeth understanding and fadeth not away. Is it any wonder that Jesus makes one life of no consequence and the other important?

The apostle Paul in writing to Timothy says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Here again we see the two lives, or two distinct kinds of life in one creature—one that now is, in actual possession, and another that is "to come."

That was not first which is spiritual, says Paul to the Corinthians, but that which is natural; and afterward that which is spiritual. So it is the spiritual life that was the all important one, and it is the natural life which Jesus says "take no thought for," while he declares the life is more than meat or natural food, on which ordinary life depends.

It was to feed this spiritual life in all who would come unto him that Jesus spake the spirit or life giving words and declared himself "the Bread of Life." To such as spiritually discern in him the true bread from heaven he becomes the bread of life—that which is to come. That life is hid with Christ in God, but "when Christ who is our life, shall appear, then shall ye appear with him in glory."

Turning our thoughts once more to the memorial service by which we do show the Lord's death until he come, the Master uses the same symbol, Bread, to represent his broken body with the cup of new, unfermented wine, representing his shed blood. When Jesus spake the words:—"Take, eat, this is my blood of the New Testament which is shed for many"—the words were only spoken for the benefit of such as could see its spiritual meaning. That it had no reference to his real flesh and blood in any other than a spiritual sense is evident, for he stood before them in his own natural form of flesh and blood when he spoke. His body had not been broken nor his blood yet shed for the remission of sins.

But emblematically they stood for his body which was nailed to the cross when he was the despised and rejected of men—when he was wounded for our transgressions and bruised for our iniquities; and can we forget that it was with his stripes that we are healed, when we partake of those divinely appointed emblems?

It is by faith in him as our sacrifice and atonement or reconciliation that we partake worthily or deservingly.

It is by faith in and remembrance of the actual and true sacrifice of his body and shedding of his blood for us that we are benefitted in partaking of these emblems.

The bringing to our minds of the scenes of Calvary and Gethsemane serves to keep our love warm and our faith stedfast.

But the divine wisdom and love did even more than bid us remember those sad closing scenes of his earthly life.

He added yet another motive for assembling around this table strong as they already were. It is found in the words: "Ye do show the Lord's death till he come."

"Till he come" limits the waiting time and marks the beginning of a new era, when the pilgrim's journey is done, when the warrior's strife has ceased, and the rest that remaineth for the people of God is begun. This is the ultimate of the Christian's hope, the center of all his desires. Shall we be satisfied, brethren and sisters, with anything less?

Shall anything less than his coming again cause us to forsake the assembling of ourselves together in his name? Let us exhort one another, and so much the more as ye see the day approaching. Let us each do all we can not only to increase our own faith, but to build each other up in our most holy faith, is my prayer to the Father who is able to make us wise unto salvation.

Announcement.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. ALLARD, Pres.
SADIE CLARK, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

D A Renner	3 50

The fish are biting up in Wisconsin and Michigan. First class train service Chicago and North-Western R'y during the fishing season. Summer tourist rates now in effect. Direct connection is made at Chicago with all lines from the south and east. Ask any ticket agent for particulars, or address A. H. Waggener, 22 Fifth av. Chicago.—jul19

Selections.

The High Calling.

Paul says, "Forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. ii. 13-14.

We are called to be heirs of God and joint heirs with Christ in his kingdom. Are we, like Paul, forgetting the things which are behind, and reaching forth unto those things which are before? Have we believed the gospel of the kingdom and presented ourselves a living sacrifice unto him who is our reasonable service, being baptized (immersed) unto Christ? If so, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. If we could follow in the footsteps of Christ, we must sacrifice all worldly pleasures, desires and aims; for our wills are buried into the will of Christ that henceforth we should not live unto ourselves, but unto him who bought us with his own precious blood. By the baptismal wave we show to the world that we are dead to sin and would not live any longer therein. "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." 1 John iii. 12. True the world knoweth us not, but if we seek to please the Lord we shall be known of him. The apostle says, "Be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. xii. 2. "For we know that the whole world lieth in wickedness." 1 John v. 19.

There are two facts right here which I wish to impress upon the mind of every person. First, that man is not immortal; for "God only hath immortality." 1 Tim. vi. 16. Second, that eternal torment is not the punishment of the wicked. Some think that at death the wicked pass into eternal fire and are there tormented forever. If this be, the case man is immortal and cannot die. But we have proven by the Bible that man is not immortal. Therefore when he dies he is dead. His thoughts perish and he knows nothing until Christ raises him from the dead. Immortality is a gift which the Lord promised to give in the morning of the resurrection to those who in this age make their calling and election sure. They will be of the divine nature, like Christ, having life within themselves so that they cannot die. Those who in the millennial age under the righteous government of Christ and his saints, will come into full harmony with those righteous laws, will live forever; but they will not be of the divine nature like Christ. They will have supplied life from him. Immortality will only be given to those who in this age prior to the establishment of Christ's kingdom, give up all worldly pursuits and overcome the world by withstanding the many temptations which Satan, the present prince of the evil world casts around them. For their character is to be tried in every way that they may be fully tested as to whether they are fit subjects to rule the nations. During the millennial age or thousand years of Christ's reign over the nations, Satan will be bound so that he shall not deceive them. Those who then sin wilfully will be destroyed.

We who are running for the prize of divine rulership with Christ, should not set our affections on the things on the earth. For we have here no continuing city but we seek one to come." Heb. xiii. 14. We should seek to "lay up treasures in heaven where moth and rust doth not corrupt, and where thieves do not break through and steal."

We should not seek to possess more of this world's goods than the necessities of life, but rather we should use our means in spreading the gospel and in helping the poor. The apostles of Christ owned very little of this world's goods, and even Christ when he was on the earth said, "The Son of Man hath not where to lay his head." He became poor for our sakes; that we through his poverty might be made rich. 2 Cor. viii. 9.

In Isaiah it is written:

Our sorrows he did bear,
And all our griefs he carried too,
O what a load of care.

"Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquity. The chastisement of our peace was upon him; and with his stripes we are healed." Isa. xliii. 45. Therefore let us walk in his footsteps, patiently enduring all things and strive to overcome evil with good. If we walk thus through life, when our Savior takes his great power to reign he will say unto us, "Enter thou into the joy of thy Lord." And we shall with him rule and bless the nations one thousand years. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him one thousand years." Rev. xx. 6. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet." 1 Cor. xv. 24, 25.

The signs of the times in which we are living, indicate that Christ's second advent is near, when he with his glorified saints will rule the world in righteousness. "Behold a King shall reign in righteousness and princes shall rule in judgment." Isa. xxxii. 1. What a glorious thought. For around us we see sorrow and suffering on every hand, and the whole creation groaning, waiting for the manifestations of the sons of God. Earth's millennial age will not be brought about by earthly kings for they are incapable of establishing a perfect government. The king who is to establish a righteous government is Christ and the princes who are to rule in judgment are those whom the Lord has been calling out from the world to become rulers with him in his kingdom.

"Let us walk worthy of the vocation wherein we are called with all meekness and long suffering, forbearing one another in love." "Let not our adorning be outwardly, but let it be the hidden man of the heart, in that which is not corruptible, even the adornment of a meek and quiet spirit, which is in the sight of God of great price. 1 Pet. iii. 3, 4. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name."

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; that in the morning of our resurrection we may sing the song of the redeemed and meet with those who made their calling and election sure and fell asleep in Jesus.

"Asleep in Jesus, blessed sleep
From which none ever wakes to weep."

Let me say to the young, "Remember thy Creator in the days of thy youth before the evil days come." Eccl. xii. 1. For he hath said, "They who seek me early shall find me." "Every one that thirsteth come ye to the waters and he that hath no money, come ye, buy and eat; yea come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And you labor for that which is satisfied not? Hearken diligently with me and eat ye that which is good. Seek the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord and he will have mercy upon him, and to our God and he will abundantly pardon. Isa. l. 2, 6, 7. "Blessed is the man that feareth the Lord, that walketh uprightly in all his ways." Our prayer is: "May thy kingdom soon come when thy will shall be done on earth as it is done in heaven."

Tears that Make Rainbows.

Blessed also are they that mourn, for he who never mourns never mends. Compunction of a godly sort, dissatisfaction with all past attainments and honest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are too many dry-eyed Christians in this world. Gloomy, God-distrusting unbelief we have no apologies for. But there ought to be more tears of penitence over neglects of duty and woundings of Christ, more tears of sympathy with the wronged and suffering, and then we would have more gracious bursts of sunshine from Christ's countenance. Rainbows are never painted except upon raindrops. They that sow in the tears of contrition, reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and [illegible] the higher [illegible] starts from the dust of self-abasement; but for every round we need a fresh grasp on Jesus and a new lift by his loving hand.

Tom is Reliable.

"Are you sure that Tom put that letter into the office this morning?" asked Mr. Downe of his wife.

"Sure," answered his wife, quietly.

"Did you tell him to assure? Did you say how very important it was for it to go? Did you impress the duty upon him?" he asked, excitedly.

"I did not," answered Mrs. Downe, "because I did not know its great importance; but I am sure Tom took it in season, and put it in himself. Tom never fails."

"That is a great thing to say of any body, especially a boy of his age," said he.

"Tom is reliable!" said the lady.

"Reliability is the first and great thing in a business man; and, if Tom has got it to that extent which you give him credit for, he is worth his weight in gold," was the reply.

Mr. Downe went to his office; and in two hours he received a telegram in answer to his letter.

"Tom is reliable!" cried he.

Tom is a hired boy at Mr. Downe's; but his reliability has made him friends willing to do anything to help him on in the world. His reliability will be to him a fortune, a fortune that can not take wings. How many boys who read this are thus rich?

Took Her Religion Along.

A beautiful instance of Christian integrity is given in the *Messenger* of a distinguished Christian lady who was spending a few weeks at a hotel at Long Branch. An attempt was made to induce her to attend a dance, in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends. Finally, an honorable senator tried to persuade her to attend, saying "Miss R——, this is quite a harmless affair, and we want the exceptional honor of your presence." "Senator," said the lady, "I cannot do it; I am a Christian. I never do anything in my summer vacation, or wherever I go that will injure the influence I have over the girls of my class." The senator bowed and said: "I honor you; if there were more Christians like you, more men like myself would become Christians."

Obituary.

Fell asleep in Jesus, my beloved brother, Philip Hess, at Jamesport, Mo., May 1, 1902, aged 64 years.

Philip and I together put on Christ by obedience in the winter of 1861, and he has lived a consistent Christian life, hoping to come forth at the first resurrection, according to the Scripture—"He that believeth in me though he were dead, yet shall he live." He died in full assurance that there is laid up for him a "crown of righteousness which the Lord, the righteous Judge, shall give to me at that day, and not to me only, but to all them also that love his appearing." The dead in Christ shall be raised, and he so often repeated "O death where is thy sting, O grave where now thy victory." "And behold I come quickly, and my reward is with me, to give to every man according as his works shall be." "Surely I come quickly, even so, come Lord Jesus," is my prayer.

My sympathies go out for the dear ones surviving him. Oh, the heartaches of the widow and children and grandchildren. May their Christian faith be strengthened and beautified with years of service to the Lord.

MARY M. RENNER.

It will be noticed that the Antioch meeting programme is given in this issue of our paper. For good reasons the time is shortened this year, but as there need be but little of the time taken with business, as that is mostly done at the Annual Conference, as much as possible is put into the two days. With the talented speakers who have each promised to attend, and the subjects that each have selected, we feel assured that it will be worth while making an effort to be at the meeting. Let each one be sure to be on hand for the very first meeting, and stay till the last. Whoever delays and misses the opening services and sermon will suffer loss; and the person who goes home before the closing address Sunday night will miss a rare treat. Get ready now, and attend each session.

Our time is precious. We have but few, very few days of probation in which to make ready for the future immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the Word of God.

The Church of [illegible] meet in Conference [D. V.] at Antioch, three miles north of Argos, and five miles south of Plymouth, Marshall County, Indiana.

The meetings will begin on Saturday, June 7, at 10:00 A. M., and continue over the following Sunday. For the last thirty-eight years the Church has not failed to meet there and hold meetings over the second Sunday in June. The fond memories of many will go back to those good meetings, and the dear ones that we have met there, who are now quietly sleeping in Jesus, awaiting the resurrection morn.

Let every one that can possibly do so, lay aside worldly cares for awhile and gather there to work for the blessed Master. Let us not go there simply to have our own spiritual strength renewed, but also to assist in the work of saving others.

Each congregation is requested to select one or more delegates and send to this meeting. Let us make this meeting the best one ever held in the history of the church.

D. T. HALSTEAD, Pres.
MRS. R. C. RAILSBACK, Sec'y.

SATURDAY, JUNE 7, 1902.

10:30 a. m. Opening service, appointing committees, etc., by President D. T. Hulstead, followed by a sermon—"Worshiping God."
12:00 noon Dinner.
1:30 p. m. Business session.
2:30 p. m. Sermon, J. L. Wince, "The Apostolic Church."
7:00 p. m. Social meeting led by G. W. Smith.
7:30 p. m. Sermon, J. F. Wagoner, "The Hope of the Church of God—What is it?"

SUNDAY, JUNE 8, 1902.

9:30 a. m. Social meeting led by R. C. Railsback.
10:30 a. m. Sermon, by A. H. Zilmer, "The Call to God's Kingdom and Glory."
12:00 noon Dinner.
1:30 p. m. Sermon, D. E. VanVactor, "Symbolism."
2:15 p. m. Communion service, J. L. Wince.
7:00 p. m. Social meeting led by J. H. Willey.
7:30 p. m. Sermon, by F. L. Austin, "Thy will be done."

E. K. BARNHILL,
A. C ROBERTS,
A. R UNDERWOOD,
Committee.

A general meeting of brethren from several States will be held at Shaw, Kansas, beginning Saturday June 7, and holding over until Sunday night, June 15th next. The object of this meeting is that all brethren everywhere, who may desire, may have an opportunity of looking over the grounds, examining the plans and purchase homes for the proposed colony that is to be established at Rollin near Shaw. Bros. Eychaner, Crowe, Prime, Oliver, Foore and other speakers will be in attendance. This meeting promises to be largely attended, as many have written us that they will be there. Shaw is on the Atchinson, Topeka and Santa Fe line running east and west. Persons from Kansas City will take the A. T. S. F. road to Chanute 125 miles southwest of Kansas City and from Chanute 10 miles east to Shaw, direct connection. This will prove to be an interesting meeting. Tents will be on the ground to accomodate all.

G. M. MYERS.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This is a beautiful park, plenty of shade and good spring water at the terminus of Minnesota Ave. All parties by rail will take the Kansas City, Kansas street cars going west at west door of union depot and run to terminus of the street car line with no change. Tents will be on the ground to accomodate all, but all should bring bedding. Business will begin on the 14th. This meeting should be largely attended as it is central. We hope to see many there from other States. Brethren this will be at a leisure time when many can attend. We expect this to be the best annual meeting we have yet had. Come at the first of the meeting, and come to stay the entire two weeks. Bros. Oren, Darby, Oliver, T. E. Adams, Almus Adams, Eychaner, Crowe and other speakers are expected to be in attendance.

G. M. MYERS, Sec.

Editor Restitution:

The Northwest Conference of the Church of God, will meet at Scholls, Ore. June 20–22, 1902. We hope all members of the Church who can will attend and help make this Conference one long to be remembered. Arrangements will be made to meet all visiting brethren in Portland. The Program will be as follows:

Friday June 20, 7: P. M. Preaching.
Saturday June 21, 11:00 A. M. Preaching. 3:00 P. M. Business Meeting. 7:30 P. M. Preaching.
Sunday 22, 10:00 A. M. Social Meeting. 11:00 A. M. Preaching followed by Communion Service. Basket Dinner. Communications to be read from Elders B. W. Woodward, R. Corbaley, and J. F. Wagoner.

Yours in hope of eternal life.
W. J. BYRAM, Sec.

Persons attending the Conference at Scholls, Oregon, in June will be met at the National Hotel, in Portland. Let all who contemplate going make note of this arrangement.

The Association of Believers of the Church of God, will meet in connection with the Conference to elect their officers and to transact any business that may come up before the Association.

ALMIRA BROOKS, Sec.

To the Brethren of Illinois. Greeting:

The call for means for the support of an evangelist has been some what delayed because of our not having an evangelist in the field. As we now have Brother Crowe at work, and he gives good reports, we beg of you to give your free-will offering. Remember the Lord loveth a cheerful giver.

Remit to me as Treasurer, at Lanark, Ill.

J. M. GLOFFELTY.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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If we would but check the speaker,
When he spoils his neighbor's fame;
If we would but help the erring,
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame?

Ah, the wrongs that might be righted,
If we would but see the way!
Ah, the pains that might be lightened,
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray.

If we step outside the stronghold
Of our selfishness and pride
Let us lift our fainting brothers,
Let us strengthen, ere we chide;
Let us, ere we blame the fallen,
Hold a light to cheer and guide.

Ah, how blessed—ah, how blessed
Earth would be if we'd but try
Thus to aid and right the weaker,
Thus to check each brother's sigh;
Thus to talk of duty's pathway
To the better life so nigh.

In each life, however lowly,
There are seeds of mighty good:
Still we shrink from souls appealing,
With a timid "If we could."
But the God who judgeth all things,
Knows the truth is "If we would."

Original.

The Mark and Number of the Beast.

REV. XIII. 17.

"And that no man might buy or sell, save he that had the mark, or the number of his name." When the image is formed by incorporating into the law of the State, the faith already held by the orthodox churches of our country, then the mark and the number of the beast will be prominent features of the image. And why should we now inquire into the question of what is the mark, and what is the number of his name? The answer is, because in the near future the servants of the Deity will be commanded by the State to worship the image that they have formed on pain of being debarred from buying or selling; and that they should be killed. But on the other hand the wrath of God is threatened against those that "worship the beast and his image, and receive his mark in his forehead, or in his hand." xiv. 9. It is a reasonable deduction from this verse just quoted that the individual has the election in his own power to obey God and secure eternal life; or to comply with the requirements of the State, and thereby become party to receive the unmixed wrath of God;—hence the necessity of perfect knowledge of what it is to receive the mark and the number of the beast. Now in the light of the holy writings, what is the mark of the beast? We have already seen that the one receiving the mark, or rejecting it does it by his own election, that he has power to receive or to reject. Therefore he individually is responsible and amendable to judgment. It is also reasonable to conclude that the mark of the anti-christian power; the power that persecutes the saints, the little horn of Dan. vii., the leopard beast of Rev. xiii. 1, Paul's man of sin, the son of perdition, the mystery of iniquity whose coming is after (or according to R. V.) the working of Satan, 2 Thes. ii. 1-9. It is reasonable to conclude that the mark of this power is some heinous sin; and in direct opposition to the revealed truth and law of God.

John, the beloved, gives us the key to unlock this mystery of iniquity, where he writes, "Beloved, believe not every spirit, but try the spirits..... every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 Jno. iv. 1-3. The fact that the spirit of antichrist was already in the world, cuts the ground entirely from under the feet of those who teach that antichrist is yet from our day to be a future manifestation. The same truth is taught by Paul where he says, "The mystery of iniquity doth already work; only he who now letteth will let (or hinder) until he be taken out of the way; and then shall that wicked one be revealed, etc. John gives us a touch stone whereby we can discern the genuine in doctrine from the spurious. Further more in his communication to the church in Ephesus he approves their actions when he says, "Thou hast tried them that say they are apostles, and are not, and hast found them liars." Rev. ii. 2. Now antichrist as Luther said, "is known the world over" and all we have to do is to compare the doctrine taught by Rome, with the teaching of the apostles and prophets, and we shall thereby for a surety discover the genuine from the spurious;—in fact all we have to do is to ascertain what Rome teaches us to how Christ came, in the flesh or in the spirit. We all know that Rome teaches that Christ was a pre-existing Spirit—the second person of the trinity; therefore according to the rule given by John the doctrine of the trinity denies that Christ came in the flesh, and therefore it is the spirit of antichrist.

Now, do we find any account of such a doctrine being taught in John's day, which caused him to warn the Christians of his day, and to give them a test whereby they could avoid the evil doctrine? Yes, Mosheim and Gibbon give us the history of Cerinthus who taught just the doctrine concerning Christ that John warned the beloved against. "Cerinthus by birth a Jew, he combined the doctrine of Christ with the errors of the Jews and gnostics.....God sent upon earth one of the ever happy aeons, whose name was Christ, that this Christ chose for his habitation the person of Jesus, a man of the most illustrious sanctity and justice, the son of Joseph and Mary, and descending in the form of a dove, entered into him while he was receiving baptism from John in the waters of Jordan; that Jesus after his union with Christ.....was crucified by the Hebrews: and that when Jesus became a prisoner, Christ ascended into heaven, so that the man Jesus alone was subjected to the pains of an ignominious death." Mosheim ch. v. sec. 16, p. 82.

Gibbon's account of Cerinthus is very similar to that of Mosheim, he says, "Such were the fleeting shadows of the Docetus. A more substantial, though less simple, hypothesis was contrived by Cerinthus of Asia, who dared to oppose the last of the apostles." Gibbon Vol. 4, p. 494. This doctrine taught by Cerinthus has in it the germ of the doctrine of the trinity, in both of which pre-existence of Christ is taught. Any person that will read the history of the church during the early centuries will know that the doctrine that caused the most and the bitterest contention, was the doctrine of the trinity, which was opposed by the Arians, but constantly taught by the Catholic or orthodox party. When we come to the time of the Emperor Justinian who labored to exalt the bishop of Rome; three of the Arian princes were destroyed because they opposed the doctrine of the trinity taught by the orthodox party. Thus before the little horn, "Three of the first horns were plucked up by the roots." Dan. vii. 8.

In the year 1553 Michael Servetus was committed to the flames as a heretic at Geneva, because he wrote and spoke against the trinity, and that by Calvin and other Protestant reformers. The Unitarians in Poland in 1565 "were persecuted by the united efforts of Catholics, Lutherans and Calvinists to crush their infant sect." Mosheim p. 505. We can safely, and without fear of successful contradiction, make the statement that the doctrine of the trinity, in preference to any other dogma, is entitled to be called the "mark of the beast."

The orthodox edicts of the Emperor Theodocius A. D. 380 show that the doctrine of the trinity at that time was the mark of the apostasy. "It is our pleasure that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition has been preserved; and which is now professed by the pontiff Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness.

According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost under an equal majesty and a pious trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches.....they must expect to suffer the severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them." Gibbon Vol. 3, p. 80-81.

"In the space of fifteen years he promulgated at least fifteen severe edicts against the heretics; more especially against those who rejected the doctrine of the trinity." p. 92.

Soon after those edicts by Theodocius many suffered death for their faith; and let it be remembered, that this is long before the time of the rise of the little horn of Dan. vii., or of the Papacy as a civil power. "The theory of persecution was established by Theodocius, whose justice and piety have been applauded by the saints; but the practice of it, in the fullest extent, was reserved for his rival and colleague, Maximus, the first among the Christian princes to shed the blood of his Christian subjects on account of their religious opinions. The cause of the Priscillianists, a recent sect of heretics, who disturbed the provinces of Spain, was transferred by appeal from the synod of Bordeaux to the imperial consistory of Treves; and by the sentence of the Praetorian praefect, seven persons were tortured, condemned and executed. The first of these was Priscillian himself, bishop of Avilla in Spain; who adorned the advantages of birth and fortune, by the accomplishments of eloquence and learning. Two presbyters, and two deacons, accompanied their beloved master in his death, which they esteemed as a glorious martyrdom. Gibbon Vol. 3, p. 93 94.

How prominently the doctrine of the trinity, by the orthodox edicts of Theodocius, comes to the front in causing the death of the first martyrs, at the hands of the socalled Christian princes. This same doctrine, first and last, holds the first rank in the councils of the apostasy; and in order for a latter day power to make an image of the former, this same doctrine must hold first rank as the mark of the first and latter apostasy.

Seventh day Sabbatarians think they have a strong position in favor of Sunday being the mark of the apostasy, because its observance is in violation of the fourth commandment of the decalogue. But they seem to forget that the Master gives first rank to the Word, which says, "Thou shalt have no other gods before me." Gen. xx. 3. Jesus when asked by one of the scribes, "Which is the first commandment of all?" And Jesus answered him, "The first of all the commandments is, Hear, O Israel, the Lord our God is *one* Lord.....And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but HE." Mark xii. 29-32.

In the nature of things, there can be but one Supreme Being—one Almighty. The apostasy by worshiping the triune God, lost sight of the first principle of divinity—the unity of the Deity; and also they have a multitude of intercessors. Thus denying what Paul says, that "There is one God, and one mediator between God and man, the man Christ Jesus." If we examine the foundation of the fourth or Sabbath commandment we find that it rests on the positive command of God to Israel; and they being under obligations to him as their Creator and deliverer from bondage, were in right and duty bound to obey; but had he said, Thou shalt hallow any other day instead of the seventh day, they would have been under the same obligation to obey. But let us see how about the other command, "Thou shalt have no other gods before me." The violation of this commandment as they did under Aaron, when Moses remained in the Mount. They made a calf and worshiped it, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Ex. xxxii. 4. It will be readily seen that was a lie, and in the very nature of things immoral, and not resting as a positive command on the Word of God, which he may change at will. "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness.....Thou shalt not covet .....anything that is thy neighbor's." These commandments are founded on moral principles that cannot be changed by the change of dispensations. The difference in the nature of the commandments is readily seen when we consider what the Master said, "And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord of the Sabbath." Mark ii. 27-28. Now what would you think if our Lord had said, that he was Lord of the command, "Thou shalt not bear false witness." No, no, he never taught such doctrine, "Righteousness was the girdle of his loins." But it remained for the head of the apostasy to teach that he "could of wrong make right." It speaks volumes to me, that God brought the followers of Mahomet as a scourge against the Christians, who had departed from the truth of the oneness of the Deity, and were worshiping the triune or a strange God. Then came the [illegible] the prophet crying out, "There is one God, and Mahomet is his prophet."

THE NUMBER OF HIS NAME.

In ancient times when letters were used as numerals, those found in a man's name were said to be the man's number. And in speaking of the number of the beast, in the last clause of verse 17 we read, "The number of his name." So that the enigma 666 is to be found in the name of the beast; and we find by verse 18 that it is the number of a man," that numbering being the number of his name. Inasmuch as it is said to be the number of the beast, and that is the number of a man—the man must be the representative of that kingdom or power symbolized by the beast. The name that answers to the requirements of the prophecy, and to which no objection can fairly be urged is, the title which the Pope applies to himself, and wears in jeweled letters upon his miter or pontifical crown. That title is "*Vicarious Filii Dei*," "Vicegerent of the Son of God." Taking the letters contained in this official title, which is claimed by all the popes alike; making it not only the official title of each of the pontiffs, but of them all, and thereby constituting it the name or title of the beast, as representing them all, and as Latin is the language of that power, we should find the number from the letters used as numerals by the Latin. Thus we have v. 5, i. 1, c. 100, (u and v not used) i, 1, M formerly the same as v. 5, (s and f not used) i. 1, l. 50, i. 1, l. 1, D. 500, i. 1. Added together 666. This title is a blasphemous one, inasmuch as it invades the province of God. Some fail in making the prophecy apply to the Papacy, because they think the Papacy has not spoken reproachfully, nor irreverently of God; but the Papacy has blasphemed God by arrogating to itself the prerogatives of the Deity. In assuming control over the consciences of men; it assuming to itself infallibility; and to forgive sins before they were committed; thus giving indulgence to commit sin. Now, ask yourself the question, How many ministers have you heard claim to be ambassadors of God, who were ignorant of the first principles of the oracles of God? Do they not commit blasphemy by arrogating to themselves the prerogatives of God? which is blasphemy according to Webster.

GEO. FRANCIS.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, JUNE 11, 1902. NUMBER 22.

Genesis. Chap. 47.

1. And Joseph went and told Pharaoh saying, My father and my brethren and their flocks and cattle and all their chattels have come from out a land of Chanaan, and lo, they are in a land of Gesem.

2. And from his brethren he took with him five lending men and stood them in the presence of Pharaoh.

3. And Pharaoh said unto Joseph's brethren, What is your employment? And they said unto Pharaoh, Shepherds of sheep are thy house-servants both we and our fathers.

4. And they said unto Pharaoh, we have come to sojourn in the land; for there is no pasturage for the flocks of thy house-servants; for the famine became strong in the land of Chanaan; now then we would take up our abode in a land of Gesem.

5. And Pharaoh said unto Joseph, Let them take up their abode in a land of Gesem; and if thou knowest well that there are men of ability among them, establish them as rulers over my flocks: and Jakoob and his sons came into Aiguptos; and Pharaoo, king of Aiguptos, heard and Pharaoo spake unto Jooseeph, saying, Thy father and thy brethren have come unto thee.

6. Lo, the land of Aiguptos is before thee. In the best of the land cause thy father and thy brethren to dwell.

7. And Jooseeph led Jakoob his father and stood him in the presence of Pharaoo and Jakoob blessed (invoked a blessing on) Pharaoo.

8. And Pharaoo said unto Yeoob, How many are the years of thy life?

9. And Jakoob said unto Pharaoo, The days of the years of my life in which I am sojourning are one hundred and thirty years; few and wicked have been the days of the years of my life been, they have not reached unto the days of the years of the life of my fathers during which they sojourned.

10. And Jakoob blessed Pharaoo and withdrew from him.

11. And Jooseeph caused his father and his brethren to take up their abode and gave them an acquisition in a land of Aiguptos in the best land, in a land of Hramessees even as Pharaoo had directed.

12. And Jooseeph measured out food for his father and his brethren and all the house of his father, food for each body.

13. And there was no food in all the land; for the famine had become very strong; and the land of Aiguptos and the land of Chanaan failed by reason of the famine.

14. And Jooseeph gathered all the silver (money) that was found in the land of Aiguptos and in the land of Chanaan for the food which they were marketing, and which he was measuring out to them. And Jooseeph brought all the silver into the house of Pharaoo.

15. And all the money from the land of Aiguptos and from the land of Chanaan failed; and all the Aiguptioi came unto Jooseeph, saying, Give us bread, and why are we dying in thy sight? For our money hath failed.

16. And Jooseeph said unto them, Bring your domestic animals and I will give you bread for your domestic animals if your money hath failed.

17. And they led their domestic animals unto Jooseeph, and Jooseeph gave them bread for their horses and for their sheep and for their cattle and for their asses; and he supported them with bread in return for all their domestic animals that year.

18. And that year passed by, and they came unto him the following year and said unto him, Are we going to be worn out by our lord? For if our money and chattels and domestic animals be with thee the lord, and there be nothing left to us in the sight of our lord except our bodies and our land.

19. That we may not die in thy sight and the land be left desolate, do thou acquire us and our land in return for food, and we and our land will be house-servants for Pharaoo; give us seed, that we may sow and live and not die and the land will not have gone to waste.

20. And Jooseeph acquired all the land of the Aiguptioi for Pharaoo. For the Aiguptioi sold all their land to Pharaoo: for the famine got controlling hold of them, and the land became Pharaoos.

21. And he reduced the laity to bond-service as house-servants of his from one end of the boundaries of Aiguptos to the other.

22. Except the land of the priests alone: this Jooseeph did not acquire; for in giving he gave it as a gift to the priests of Pharaoo; and they ate that which Pharaoo gave to them as a gift; for which reason they did not sell their land.

23. And Jooseeph said unto all the Aiguptioi, Lo, I have acquired you and your land today for Pharaoo; take for yourselves seed and sow the land.

24. And there will be products therefrom, and ye shall give the fifth portion unto Pharaoo; and the four portions shall be for yourselves for seed for the land and for food for you and all those in your households.

25. And they said, Thou hast saved us; we have found favor in the presence of our lord, and we will be Pharaoo's house-servants.

26. And Jooseeph made it a statute unto this day for the land of Aiguptos, to pay a fifth to Pharaoo, excepting only the land of the priests. It was not Pharaoo's.

27. And Israel took up his abode in a land of Aiguptos, namely in a land of Gesem; and they inherited thereon, and grew and multiplied exceedingly.

28. And Jakoob lived on in a land of Aiguptos seventeen years; and the days of the years of Jakoob's life became one hundred and forty-seven.

29. And the days for Israel to die drew nigh? And he called his son Jooseeph and said unto him, If I have found favor in thy sight, put thy hand under my thigh, and do for me an act of mercy and truth in not burying me in Aiguptos.

30. But I would lie down to sleep in the midst of my fathers, and do thou take me up out of Aiguptos and bury me in their burying-place; and he said, I will do according to thy spoken word (it proved an oracular word).

31. And he said swear me, and he swore him; and Israel bowed in homage upon the top of his sceptre (not a walking staff).

COMMENT.

Last clause of the 31st verse R. V. reads "and Israel bowed himself upon the bed's head" should read "bowed in homage on the top of his sceptre." This passage is quoted in the 11th chapter of Hebrews and "sceptre is translated in the C. V. "staff."

The variations from the 5th to the 10th verse are unnatural; but it is evident that the translators have not followed the best text. Also in the 29th and 31st verses the same is true.

It is interesting to note how many passages in the simple narrative of the history of Joseph are quoted in the new as oracular deliveries, and their Messianic import pointed out and explained. The reader will do well to trace them out as a help to faith.

CHAS. GARDNER.

To believe in Christ is to be like him. All other faith is a mere mist of words dissolving into empty air. To live our human lives as he lived his—righteous, pure, loving—is to share his eternity. —*Lucy Larcom.*

PLEASE LOOK.

Please look up you account, and see if you are one of those who have neglected to send in your renewal. There are several who have and possibly by remembering next time you are in town to send us a money order you will be in time to render us great assistance. We specially need some little money right away, and will feel thankful if you can aid us.

PLEASE LOOK THIS UP.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 11, 1902.

DEBT and grace cannot live together.

THE Martha's miss many opportunities of sitting at the feet of Jesus.

READER, are you one of the jealous lovers of truth who would like to keep it to yourself?

HORACE in his "Art of Poetry," says that a whetstone, though itself incapable of cutting, is yet useful in sharpening steel."

OUT of suffering comes serious thought, out of the salvation from it comes the grateful heart; out of the endurance, fortitude; out of the deliverance increase of faith.

IT was a singular oversight to have omitted the address of Bro. J. O. Woodruff in calling attention to his book last week. The address in full is, "J. O. Woodruff, 1158 Mary Street, Elizabeth, New Jersey.

SOME one has said, "In travelling through a country partially settled and explored, it is wise to make use of charts, and of high-roads with direction posts as far as these will serve our purpose; and to reserve the guidance of the compass or the stars for where we have no other helps.

CHRIST is coming! Do you believe it?
Christ is coming! Do you expect him?
Christ is coming! Are you awaiting him?
Christ is coming! Will he receive you?

THE spirit in Paul says: "Examine yourselves, whether ye be in the faith, —prove your own selves." 2 Cor. xiii. 5. The Spirit in Jesus tells us how to examine ourselves: "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." John xiv. 21, 23. It is as clear as crystal.

Will Jesus Come Again?

Yes; he certainly will. But says one, "How can you speak so confidently?" Because he said he would, John xiv. 3, 18, 28. "If I go and prepare a place for you, I will come again,.....I will not leave you comfortless [orphans] I will come to you.....ye have heard how I said unto you, I go away, and come again unto you." "And while they looked steadfast toward heaven, as he went up, behold two men stood by them in white apparel, which said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus .....shall so come in like manner as ye have seen him go into heaven." Acts i. 10. "For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel and the trump of God." 1 Thes. iv. 16. "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive *until* the times of restitution." Acts iii. 20, 21.

"Unto them that look for him, shall he appear the second time." Heb. ix 28.

"Yet a little while, and he that shall come will come, and will not tarry." Heb. x. 37.

"Looking for that blessed hope." Titus ii. 13.

"Behold he cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him." Rev. i. 7. "Behold I come quickly" (Jesus). "Amen, even so, come Lord Jesus." Rev. xxii. 7, 12-20. These are but a few out of some 500 passages of Scripture, relative to the coming of Christ. This voice rings through the Bible, especially in the New Testament, which contains 7950 verses. The appearing of our Lord is made mention of in no fewer than 318, once in every twenty-five verses. And once, at least, on every page this despised doctrine is thrust before the righteous and the wicked to warn the one class and comfort the other.

We are glad to know there are a few to whom the doctrine of the coming and kingdom of the Lord is a living power; whose hearts are kindled with the blessed promise of his coming; and who are contending for this portion of the faith once delivered to the saints; but the mass of christendom scoffed, has no sympathy with them, but though laughed at by men they are honored of God."

The Gift of God.

Paul has written that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. The whole human family have forfeited the life which they now possess by continual disobedience to the laws of God, and in consequence of their sin, which is the transgression of the law," 1 John iii. 4, are doomed to their original condition—dust of the ground. To whomsoever we yield ourselves servants to obey, his servants we are; and servants always expect, and should receive wages. Sin, the great master of the human race, has brought all into subjection to itself, and Paul says, "the wages of sin *is* DEATH!" Sooner or later it must come, and we must receive the wages to which as servants of sin we are entitled. The history of this fatal service is summed up by Paul in Rom. v. 12, where he says: "By one man sin entered into the world and *death* by sin; and so death passed upon all men, for that all have sinned." Generation after generation has passed into the grave, and the present generation will in a few years be gathered to sleep the last long sleep with their ancestors. But God has a purpose with the earth, which requires that it be inhabited by a race who are freed from the effects of sin, and on whom death has no power. "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21; and the prophet Habakkuk, chap. ii. 14, declares "that the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The creatures who are to be the means of flooding the earth with God's glory are the sons of Adam, who, although sentenced to death on account of their sin, have a glorious offer of redemption from the grave. Seeing that they are utterly hopeless and undone, and could not purchase release from death God himself provided the sacrifice that was needed to enable us to obtain remission of our sins. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Jno. iii. 16. We lost life in Adam,—and God offers us life as a gift—everlasting life. We cannot purchase it nor merit it by our works! It is God's gift, and as a gift we must accept it. Faith in what Christ has done for us, and obedience to his command to be baptized in water, and henceforth live a life of godliness, is what is required of us in order to partake of his gift.

What Jesus Says.

This is what Jesus says, and we trust the reader will make note of it; and ponder it well in the light of the practice of many religionists called *revivalists:*—"When the unclean spirit has gone out of a man, it walketh through dry places, seeking rest, and finding none. Then it saith, I will return unto my house, from whence I came out; and when it has come it findeth it empty, swept and garnished. Then it goeth and findeth seven other spirits more wicked than itself, and they enter in and dwell there, and the last state of that man is worse than the first." Matt. xii. 43. The Jews were going from bad to worse,—and we understand that Jesus here makes use of an illustration founded on the common belief in demoniac possessions. There can be little doubt that he employed opinions and even superstitions familiar to the people which he did not believe, to illustrate his doctrines. There is nothing strange about this. We often speak of the rising and setting sun, though we know it is philosophically incorrect. The whole imagery of this parable is Jewish, and we must not look for a moral correspondence in all particulars,—but the general import. We understand the "*seeking rest*" to describe the uneasy state of one who has to some extent reformed, but who could find nothing that satisfied him, —nothing but what left an aching void, and so gave up the search; though it is the spirit, and not the man that is represented as perturbed. But it is very noticeable that while for the time the man had been rid of the unclean spirit,—no good spirit had entered him,—no radical change of mind had taken place, no transfer of the affection had taken place, no sound principles had been adopted; something had caused a house-cleaning that left it empty and ready for other tenants; and so the former unclean inhabitant returned with seven fouler companions and occupied the old quarters without any impediment. And so it is that a vacant, undecided or unsatisfied mind is always an exposed one. "It was the belief of the times that spirits which had been exercised might return re-inforced to their old haunts. But what follows proves that Jesus did not countenance this belief—"The last state of that man is worse than the first." An attempt at reformation by means of human agencies, to the neglect of the saving power of God *fails*, and leaves people in some respects worse than ever. We do not mean as men of the world of business, or as citizens,—but that a religious fraud has been perpetrated upon them that leaves them really as hopeless, as godless, as Christless as before, and in addition to this their ears are closed tighter than ever to the Word of the living God, and are oblivious of the fact, or *insensible* to it, that Jesus says in Matt. xv. 9, "But in vain they do worship me, teaching for doctrines the commandments of men:" and again at verse thirteen, "Every plant which my heavenly Father hath not planted, shall be rooted up." The Jewish people had been cleansed of idolatry by their captivity in Babylon, as some understand it; but we think it refers to the religious awakening under John, but which soon relapsed into a worse condition than before. And now they were about to be guilty of greater wickedness than their fathers. The words "even so shall it be also unto this wicked generation," seem to us to be Jesus' own interpretation of the parable. Essential to salvation is the gospel of the grace of God received into good and honest hearts. "With the heart man believeth unto righteousness."

Conference Notes.

Brother Calvin Beagles of Oswego, Ind., used to attend meetings at old Antioch many years ago. He is now over ninety years of age, but was so anxious to again meet old friends as well as new ones, that he ventured to come once more. While it gave him enjoyment it was no less a pleasure to talk with our old brother, and listen to his exhortations to faithfulness. All were glad to see him.

Brother and Sister George Bennett and Sister Crickmore of Noblesville, attended the meetings, and we were truly glad to have them come and to form acquaintance with them. We trust it will not be their last visit.

Brother J. S. Hatch of Scircleville, who has not been with us for a number of years, being 79 years old and somewhat feeble, was another of the old veterans that made many hearts glad to see and hear him once more. His mind is clear and active, and he is as firm or firmer than ever in his determination to press on to victory with Jesus our King. His daughter, Mrs. Azorah Scroggs, was with him. Not since she was a little girl and used to accompany her father when he was out preaching, had she seen many of the friends who were there, and their faces as well as hers, have seen time's changes. To mention names brought old recollections to mind, and greetings were hearty.

Brother J. E. Hatch, Editor of the Kempton, Ind. *Chronicle*, a son of J. J. Hatch, also attended this Conference, and we hope to have the pleasure of seeing him at future meetings.

Letters were sent to the Conference by Bros. Richard Corbaley of Waterville, Wash. A. J. Eychaner of Glad Brook, Ia. Sisters S. R. Wince, Pierceton, and Flora Harris, of Rensselaer, which will appear in these columns in due time. While all were glad to hear the words written by each it was with extreme pleasure that we listened to that sent by Bro. Corbaley because of old associations. It is now 39 years since Antioch meeting house was built on the ground given by Bro. Corbaley from the farm he then owned. Forced on account of health to leave the old home and go to the Pacific coast, and being now 82 years of age, all present realized that not many, if any, times shall those who assemble here be permitted to listen to words written by our aged brother. He is nearly blind, and were it not for his thorough knowledge of the Scriptures and his wonderful memory, he could not now preach as he does.

In this connection it may be noted that Brother John Corbaley of Indianapolis, a son of Richard, while at the meeting was busy showing a picture lately received, of a family group, the aged father and mother, surrounded by the others.

An accident to Bro. Isreal Roberts, that while bad enough, could have been worse, happened on Saturday night. It was very dark, and by some means the harness of his horse became entangled, he turned the wrong way, and was thrown from the buggy falling on his head and shoulders, and was badly bruised and shaken up. Brother Roberts is getting on in years, is a pretty heavy man, and is somewhat troubled with rheumatism, and the wonder is he was not killed by the fall. We fear he will feel the effects of this injury for some time.

It was with great pleasure that many old friends greeted Brother and Sister Willey who have so lately returned from Australia. Their joy at being able once more to attend this meeting was only matched by the gladness of others who were there to greet them.

We might go on with many notes of happy meetings and incidents that occurred, but to mention all would be impossible. It is due to say that this last meeting at Old Antioch was as largely attended as ever, the order was exceptionally good, and the universal testimony is that we never had a better meeting, where such universal good fellowship and harmony prevailed. Truly it was good to be there.

Married.

On Thursday evening, June 5, 1902, Bro. George Neill, son of our Bro. and Sister P. Neill, and Sister Sarah Nichols, were united in marriage at the residence of the bride's mother, Sister Nichols, Wabash Avenue. The event had been anticipated with pleasure by our young people for some time. Nearly all of them were present and lent interest to the occasion. These, together with the relatives of both families, and several of the older members of the household of faith, taxed the capacity of the house.

As both of the contracting parties have been raised in the *truth*, and for several years have borne the sin-covering name, we cannot see how they could have launched their barque on the ocean of life under more favorable auspices. And that they may faithfully witness for God and truth till the end of life's journey and meet the approving smile of the Lord when he makes up his jewels, is the desire of all in association with them.

Communicated.

Conference Report.

Conference assembled at Antioch, Ind., June 7, 1902, as per time announced, Bro. D. T. Halstead presiding. Services opened by a song and reading of a portion of Scripture by Bro. Halstead and prayer by Bro. J. S. Hatch. A short address appropriate to the occasion, and full of good will and brotherly love, was made by the President. After which a little business was attended to, viz., the Conference Secretary, Sister Railsback, not being able to be present, on motion E. E. Barnhill was elected Secretary pro. tem. The minutes of last Conference, as published in THE RESTITUTION were adopted. There being no further business, Bro. Halstead addressed the fair sized assemblage, principally of brothers and sisters from various localities, on the subject as per programme, "Worshiping God," and it is proper to say, that the subject was most ably, entertainingly and instructively handled, after which we adjourned for dinner.

At 1:30 p. m. met in business session, services opened by song and prayer by Bro. Wince. The roll of churches being called, the following were represented: Argos, Antioch, Bracken, Burr Oak, Inwood, Plymouth, Rensselaer, South Bend, Scircleville and Olio.

The evangelist committee made report of the work they had done, which was not large. The committee on Ways and Means had no report to make, or plans to suggest. The President, Bro. Halstead, made some statements respecting his work as solicitor of evangelist funds, and changes in that line, and that by resignments, there is now no one whose business it is to solicit evangelist funds. Verbal report shows there is about $300.00 in the treasury, though the Treasurer was not present to report definitely. Some remarks were made by different ones respecting the system of raising funds and the manner of learning where work can best be done, but no action was taken and the matter was passed over to next Conference. Bro. Halstead handed in his written resignation as President of the Conference. Some remarks were made urging Bro. Halstead to continue in office until the Annual Conference, but considering his wishes it was moved to accept his resignation, which motion was lost, the unanimous vote being to have him remain, which however he declined to do, whereupon it was moved that the 1st Vice President act until next Conference, which motion was carried. Bro. Underwood then reluctantly took the chair. Bro. Geo. Smith reported concerning a tent which could be bought cheap, but no action was taken, and on motion the business meeting adjourned for preaching by Bro. Wince as per programme. "The apostolic church," which was very instructively and ably handled.

Assembled as was announced for evening social meeting, led by G. W. Smith, which was interesting, but short owing to the lateness of the hour. At 8 p. m. Bro. Wagoner took the pulpit and most grandly portrayed the subject, "The hope of the Church of God. What is it?"

SUNDAY JUNE 8.

Assembled for social service as per programme promptly on time, Bro. R. C. Railsback conducting the service, which was truly a feast of good things spiritually. 10:30 a. m. Bro. Zilmer took the stand, and spoke most eloquently and instructively on the subject of "the call to God's Kingdom and Glory" commanding diligent attention of the very large audience. One sister made the good confession and was immersed into the all-saving name.

After the noon hour, the audience again assembled and listened to an interesting discourse by Bro. J. S. Hatch on "Our High Priest." After which the communion service was observed, conducted by Bro. Wince and participated in by about 125 of those of like precious faith.

Evening service, social meeting led by Bro. Willey, many testifying of their love for God and his Son, our Savior and their hope in the soon coming of Jesus the Life giver. 7:30 Bro. F. L. Austin addressed the large audience on the subject, "Thy will be done," and to say the subject was well handled, would be expressing it but feebly, the audience was grandly entertained.

$24.00 was raised by collection, which with $5.00 from the evangelist fund was divided among the preaching brethren, except $1.00 for expense of water. The weather, although a little showery on Saturday, was fine on Sunday, and the assemblage was fully equal to the old crowds at Antioch.

E. K. BARNHILL,
Secy Pro Tem.

Dutton, May 29 to June 1, 1902. Thursday evening, and the Church of God in Michigan is again convened for the purpose of holding another Annual Conference. A goodly number of the good Father's family are gathered together. The hearty hand shaking and the earnest questions about the truths of the gospel, shows where the heart is, and already gives an impetus of inspiration for the coming days. In the absence of President and Vice President, the Conference chose Bro. J. Good as President pro. tem. Ministers present were J. F. Wagoner, L. C. Chase, F. L. Austin, C. D. Gill, C. Winchester, W. J. Cummings, O. R. L. Crozier, B. W. and M. A. Woodward.

Meeting called to order by B. W. Woodward, with a few words of welcome, after which F. L. Austin gave a very able sermon on "Blessed are the pure in heart for they shall see God."

Bro. J. F. Wagoner did not reach Dutton until Friday evening. It was indeed a pleasure to us all to have Bro. Wagoner with us, and all who listened to his beautiful words of truth could not help being convinced.

Saturday 1:30 p. m. Bro. L. C. Chase has come. Glad hand shakes are being passed around, a happy contented look shines from all eyes, for now three extra champions of truth are among us. All were very much pleased to see and hear Bro. Chase as it had been two years since he could meet with us. Saturday a. m. business meeting. Minutes of the last meeting were read and accepted. The following were elected as officers for the ensuing year: President H. C. Hammond, Vice President C. D. Gill, Sec'y Emma Jackman, Treasurer A. K. Richardson, State Evangelists B. W. and M. A. Woodward.

Evangelists report from June, 1901 to June, 1902. Number of days work by B. W. Woodward 46, by M. A. Woodward 50; sermons preached through the year by M. A. Woodward 103 and B. W. Woodward 91. Baptized ones during meetings 16, funerals 9.

Treasurer's report shows money received during the year $100.43; paid out to the evangelists B. W. and M. A. Woodward $155.65, paid out for other expenses $26.50, leaving in the treasury $8.28.

The social meetings were much enjoyed by all, and the singing was very good at all of the meetings. Mrs. Emma Mansfield of West Millbrook, presided at the organ. Those from out of the State were Elder J. F. Wagoner, Rochester, Ind., F. L. Austin, Argos, Ind.; visitors from Chicago, Ill., Mr. Martin Asleksen and wife, Mrs. Julia Dean, Mrs. Harriet Richter, and Miss Ruth Smith. We were glad to become acquainted with the brethren from Chicago, and hope they will come again.

The report from some of the churches was good, and some forgot to send in any report. During the meeting six were baptized into the all saving name of Jesus. May they prove faithful to their trust, that they may reap the rich reward due all those that love his appearing and kingdom. The ordinance was administered Sunday afternoon by Bro. Woodward. Those baptized were, Mrs. J. M. Wynne, Watson, Mrs. Alice Tice, Caledonia, Miss Ruby Peck, Richland, Mrs. W. Bloss, Dutton, Leverene Winchester, Byron Center, Mrs. Joe Bradly, Dutton. After the baptism Sunday the Lord's Supper was administered by Bro. Woodward. Sister Woodward and Bro. Chase.

The preaching was good and well received by attentive audiences—never before did we have such a grand, good meeting. We can certainly say our meeting was a love feast. All were filled with enthusiasm, ready and willing to do any thing to make the meeting a success, talking of the blessed hope, tears of love mingled together. May the time now be far in the future when God's dear children can meet never to part, where the gates of endless joy shall be open and they bask in the sunlight of endless day. The attendance was good and good interest, and all were royally entertained by the brethren at Dutton.

Your Sister in hope of life eternal.
EMMA JACKMAN, Sec'y.

REPORT OF L. T. S.

Ladies' Tithing Society convened for business meeting Saturday at 1 P. M., electing their officers and transacting such other business as came before the house.

Officers elected for ensuing year as follows:—

President,.....Emily Barnum.
Vice President,.....Addie Fisk.
Treasurer .....Emma Jackman.
Secretary,.....Mary A. Woodward.

Money now on hand in treasury, $26.50 of tithe money was paid in at this meeting, and only a very few of the members were present; some sending their tithe by mail. A motion was made and carried that we invite the brethren to join the societys, trying in this way to establish order or system in giving for gospel work.

We were so thankful to receive the little love messages from Sister Parkhurst and daughter, Sister West and Sister Wince.

May the young members especially be more deeply impressed with their duty to save a portion of their money for the cause of truth.

Yours for his service.
M. A. WOODWARD, Sec'y.

Query.

Will some one who has knowledge please explain why so many of the brethren, when mentioning the partaking of the emblems quote 1 Cor. xii. 26, "Ye do show *forth* the Lord's death till he come;" when the word "forth" is not in the text. It is a very frequent occurrence, both in speaking and writing, and shows how easily we may fall into careless habits. Let us strive to be accurate in quoting Scripture even when no doctinal point is involved. S. T. BLESSING.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W S Keat	2 00

Home-Seekers' Excursions.

Low rate Home-Seekers' excursion tickets to points in West, Northwest and Southwest will be sold via Pennsylvania Lines. Particular information about fares, time of trains and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—July 31.

Poetry.

NIGHT.

I lay me down to sleep,
But my heart waketh;
Mine eyes would vigil keep
Till God draw breath;
If but thy presence bless,
O Lord, to-night
The vision matchless
Which day conceiveth.
The quieting silence thrills
In waves supreme,
Enfolds me, and unveils
God's love eternal.

The Living Church.

Original.

Written for the Michigan Conference.

Dear Brethren and Sisters:

Shall we be ready when the Master comes? Surely not if we are not more in earnest than many of us have been in the years gone by; spending all for self, of time and talents, and nothing for the Lord. Readiness consists in occupation. "Occupy till I come," is the command of the Master. But back of this and urging thereto is genuine love for the Lord, and that spirit of consecration that would sacrifice all for the glory of his name and the good of humanity, and that loving, alert watchfulness, that takes note of every sign of the nearing advent. "Let your light so shine!" Let it burn bright and clear. Let others know how precious Jesus is to your soul. Tell "the old story of Jesus and his love." It may cost something to meet the almost certain sneers of the careless ones. And yet you cannot be loyal to Jesus, while making no personal effort to win men and women to him. He has set us in the church for this very purpose; has given us the flaming torch of truth that we may bear it forward. If the work of Jesus was to seek and save the lost, then is it emphatically our work, for he has gone on a journey and has left it to us to complete the task so gloriously begun.

A timid woman, felt one evening in a revival meeting, that she ought to speak to two young men, and entreat them to consecrate their lives to the service of the Lord. She shrank from the task, but love constrained her, and she went, and in an "odd, hesitating way," told them they ought to become Christians." They laughed in her face, and sobbing as if her heart would break, over what she supposed a mortifying failure, she went back to her seat, thinking she would never speak to any one again.

The young men were room-mates, and in the night one of them was awakened by a groan from his companion. He anxiously enquired the cause. The other answered, that he was ashamed of himself "for the way he had treated that good, old lady, and for laughing in her face as he did;" that "it wouldn't do for any body to behave to his mother as he did to her," that she wanted to do him good, and he should have been civil to her at least. His mate assented to all this and was soon feeling as bad as he, and both were soon on their knees praying. The outcome was, that they were "soundly converted" after the fashion of our fathers, the one to become a minister of the gospel, and the other an active, earnest Christian worker.

There are pins and nails and bolts, and all can be of use. Some of us may be only pins, but just as useful as our more pretentious fellows. God has a place for us all, and blessed is the man who steps into that place to be used of God, as the poor, old woman stepped into her place and was used.

The awful happenings of the present day ought to awaken us. Already has it become as it was in the days of Noah. They have been "eating and drinking, marrying and giving in marriage" and have known not until the flood of waters, or the flood of lava has engulfed them all. An army as it were, of men, women and children destroyed in a few seconds of time! We who are far away from these great disasters do not realize the terribleness of them, but let even a small hurricane come near, or the rushing cyclone sweep across our path, and we begin to understand that we have not "an arm like God," and that we cannot "thunder with a voice like him." We feel the awe of his presence, the truthfulness of his Word. We remember that "sudden destruction" is to come upon the ungodly, that "the Lord is to come as a thief in the night," that the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also," and that the works that are therein (the earth) "are to be burned up." We see these judgments already begun, and tremble lest we may not be ready for the solemn event that is just in the future. "Who shall stand when he appeareth?" is the burden of our cry. More fearful things are before us. The things that have already happened, are only a prelude to what is coming.

"Nevertheless, we brethren, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness, wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." "Watch, for ye know not what hour your Lord shall come." Be faithful and wise; take care of your influence. Let it not be against the truth; let it not dishonor Christ and ruin souls. Then will you be ready for the Master. Then will you meet him without fear. Then will you hear from his loving lips, "Well done! good and faithful servant, enter thou into the joy of thy Lord!"

S. ROXANA WISCH.

What We Believe. No. 5.

The Bible teaches us that "nations" are to be "judged, ruled, governed." Of this government of the nations" Jesus "the Christ" (Anointed) is to be the Head, and "the immortal saints" joint rulers with him. If nations are to be governed, there must be nations to govern after the return of Christ. So we believe. But the question is not one primarily of *belief*, but of *Bible teaching*. If the Bible predicts a government of the nations under a righteous rule (as it *has* foretold other things that have manifestly come to pass), then we may reasonably look for such a government in the world. The prophecies already referred to (Dan. ii. 44; vii. 27) imply and indirectly state that such a condition will obtain; for if "*all dominions* shall serve and obey" the Most High, it is evident that "the government of the nations" is executed righteously; and who could the Executor be but he upon whose shoulders "the government" shall be, "of the increase of whose government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it *with judgment and with justice* henceforth, even forever?" Isa. ix. 6, 7. With him there shall be those of the "little flock" for whom the "Father's good pleasure" designed "the kingdom" (Luke xii. 32), as it had been "appointed" (or covenanted) to him. Luke xxii. 28 30.

When once this government or kingdom is in operation it will be an attraction to the "nations," they will gravitate in that direction, and "flow into it." Isa. ii. 2-4. They will say to those of Israel who form the nucleus of the people to be governed, "We will go with you, for we have heard that God is with you." Zech. viii. 20-23. "Many people and strong nations" there will be to "seek the Lord of Hosts in Jerusalem," which shall be called "the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Jer. iii. 17. Will there be any need of the nations being gathered around one common center after the coming of Christ? If the world is to be "converted" before and without this event, all this is purposeless and futile; but if nations continue to "learn war" and create the most deadly implements of destruction, as they have been and are still doing, there is need of going *somewhere* to unlearn the things making for discord and unrest, and to learn true peace based upon righteousness. "He shall judge among the nations." Isa. ii. 4. Who? "The God of Jacob." Will he do this in person? "He hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained"—who is that?—"whom he hath raised from the dead." Acts xvii. 31. When will this gathering of the nations be? "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," etc. Matt. xxv. 31, 32. It is not only evident from the foregoing Scriptures, but is manifest from conditions today, that this judgment of the nations has not yet taken place. "Peace on earth, good will to men," was sung by the angelic choir at the birth of "the Prince of peace," but the time for this peace will be *when* the proper Person is at the helm, when he whose right it is (Ezek. xxi. 27) shall sit on the throne of David (Luke i. 32, 33), and judge (rule) the world in righteousness. Acts xvii. 31. How helpless and futile the efforts of men to bring about the conditions to be witnessed when the Man of God's own appointing shall with mighty hand execute judgment and justice. What a time of rejoicing it will be and what anthems of praise will ascend to "the Most High," when the "King of kings" shall "judge the poor of the people, and save the children of the needy," in whose days "the righteous shall flourish," when the oppressor shall be broken to pieces. Psa. lxxii. 4. 7.

In the succession of the kingdoms of men, beginning with Babylon, and coming down to the present, the kingdoms were broken, destroyed, one by one, to be succeeded by others, but the subjects of each kingdom continued to live, and became subjects of the next. So with the kingdom of Christ when it comes; while it will "break in pieces and consume all these kingdoms (Dan. ii. 44) which at the time of its establishment shall be in existence, this is not to be understood in the sense of destroying the people then living.

I well remember how we used to be startled at the frightful pictures drawn by theologians of the destruction of men to take place at the coming of Christ. Little wonder that people that have such ideas associated with that glorious event, could have any but feelings of horror at his contemplation. The object, or one of the objects, of the coming of Christ is to establish a divine government on the earth by means of which to bless the nations. It will be the means of fulfilling one of the items of promise made to Abraham, that "in thee shall all families of the earth be blessed." Gen. xii. 3; xxii. 18; xxvi. 4. The law to govern those "nations" shall issue from Zion, and the Word of the Lord from Jerusalem. Isa. ii. 3. The nations that submit to that law will enjoy the "blessings" contemplated in the plan of God, while those that stubbornly refuse submission to the rightful authority shall be visited with punishments that will be adequate to the demands. Zech. xiv. 17-19; Isa. lx. 12.

That will be "the day of the Lord," so often referred to in Scripture, which will be a day—not of 24 hours, but a great day which has the seasons of "summer and winter" in it, and its duration continues "from year to year." Zech. xiv. 8, 16. It is "the day of judgment and perdition of ungodly men, the day of the Lord, and day of God," mentioned in 2 Pet. iii. 7, 10, and of which the apostle says, "that one day is with the Lord as a thousand years, and a thousand years as one day." ver. 8. It is the day for which God's people in all ages have been looking. That will be the true "millennium" (from *mille*—one thousand; *annus*—years), the reign of subjugation lasting a thousand years, the fulfillment of thousands of prayers indited by the Spirit in Jesus (John iii. 34), "helping our infirmities and teaching us what we should pray for as we ought" (Rom. viii. 26), saying, "Thy kingdom come, thy will be done upon earth, as it is in heaven." Matt. vi. 10. Then "the nations" will take lessons and "learn," not how to destroy one another, but the useful arts of peace—a peace brought about not by compromise and promises never intended to be carried out, but peace which has its foundation in righteousness, the proper adjustment of the relations of man to man; a work for which Christ, who hated iniquity and loved righteousness (Heb. i. 9) as well as the "saints" who learned righteousness in the school of suffering for the kingdom of God, (2 Thes. i. 5) will be eminently fitted. What a glorious work, what a bright prospect before the child of God.

A. H. ZILMER.

Dear Brothers and Sisters:

I greet you in the Anointed One. I wish to tell you what we saw and heard while we were in Michigan at the Annual Conference.

We found a neat little church-building; we found some warm and loving hearts; we found one dear Brother Crozier, who put me so much in mind of the beloved disciple as he spoke in the social meeting of "little children, love one another," and how much there is in those words, dear ones, the 13th of 1st Corinthians, "love thinks no evil, love wounds not itself;" we also found our beloved Brother J. F Wagoner there, who gave us some good, practical lessons, one of which was in the Sunday night's social meeting, when he gave us his experience while he was going through the Studebaker's wagon works, where he saw a man making wedges, and if it is all we can do to drive wedges of God's truth into peoples' minds and let some one else come and do the finishing, and that brings to my mind a dear sister who has a Mission at 984 Hall St., Grand Rapids, Mrs. Clara Chaffee, who depends on the Lord for her support, who may, by the grace of God put a wedge of truth into some one's mind that would not go to any other place to hear. Let us then remember the words of our Savior, "He that is not for us is against us; he that gathereth not scattereth abroad." We also met our dear Bro. Austin. Praise God for his manliness and his Christian fortitude. He gave us a good discourse on "What are You Worth?" Yes: I would echo the words to every one when you read these lines; not in dollars and cents, but, What are you worth to the Lord? My brother, my sister, we can be worth all we allow the Word of God and his favor to make of us that we may shine as lights amidst the pleasure-seeking generation holding forth the Word of light.

Your Brother, in the blessed hope.

M. T. ASLAKSEN.

Just Three Things.

I once met a thoughtful scholar, says Bishop Whipple, who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters"—and he said it with tears in his eyes—"They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

Perhaps there are other persons who would do well to think of these three things. Infidels think they can destroy the Bible. What of it? Many good things have been destroyed. A child can smash a crystal vase, which all the power of men could never restore. An incendiary can, with a match that does not cost a hundredth part of a penny, burn down a palace on which thousands of men have toiled [illegible]. A slanderer can smirch a spotless name with stains that may never be effaced; but what is gained by such exploits?

Infidels have vainly tried for ages to destroy the Bible and Christianity. They have not succeeded. Suppose they now give us a rest, and go to work and produce some better book and some better religion.

Jeremy Taylor well said that every man rejoices twice when he has a partner of his joy; a friend shares my sorrow and makes it but a moisty, but he swells my joy and makes it double. For so two channels divide the river, and lessen it into rivulets, and make it fordable, and apt to be drunk up by the first revels of the Sirius Star; but two torches do not divide but increase the flame. And though my tears are the sooner dried up, when they run on my friend's cheek in the furrows of compassion, yet when my flame has kindled his lamp, we unite the glories and make them radiant, like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy.

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due us. once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

Homeseekers' Cheap Excursions to the West and North-West

via Chicago & North-Western R'y from Chicago, June 17, July 1-15, August 5-19, September 2-16 and October 7 and 21. Exceptionally low rates to a large number of points in North-Western Iowa, Western Minnesota, Nebraska, North and South Dakota. Better own a farm. Start now. Send 2-cent stamp to W. B. Kniskern, 22 Fifth Avenue, Chicago, for copy of the "North-Western Homeseeker." Apply to your nearest ticket agent for particulars, or address, A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 12

Obituary.

Henry Judson was born in Canandaigua, New York, April 4th, 1842.

At the age of 9 years he moved to Chesterfield, Fulton Co., Ohio, with his mother, his only surviving parent. When a young man he united with the Disciple Church of Chesterfield. He was married to Audilucia Fenner, April 8th, 1867. In 1870 he moved to Riga, Lenawee Co., Michigan, where he united with the "Church of God."

In the year 1881 he with his family moved to LaBarge, Kent Co., Mich., where he has since resided.

On May the 11th, 1902, wishing to return a gun to a neighbor of whom he had borrowed it. He went to the room, reached behind the door for it, not knowing that it was loaded; the trigger caught, the terrible work was done, the poor man's brains were scattered all over the room, the head and face torn all to pieces. The wife, two sons and four daughters left to witness the awful scene were nearly crazed with grief.

His age was 60 years, 1 month and 7 days. Though death came so suddenly it found him prepared, he was ever honored and respected by all, setting a Christian example before his family and friends, and if ever so tired he always turned to the Word of God for counsel before retiring. Elder R. W. Woodward was called to preach the funeral sermon, text chosen by the family, 1 John iii. 2. May God still be the Comforter and Counselor is our prayer.

Jay Elmer Moses, born May 24th, 1878, at Somerset, Hillsdale Co., Mich., died at the C. B. O. Home, Grand Rapids, Mich., May 16th 1902, after an illness of five weeks. He was 23 years, 11 mo. and 23 days old.

Jay was the eldest son of four children, the other three children, two sisters and a brother, with his mother having preceded him to their little narrow places of rest. The father, the only remaining one of the family is very sick.

Jay came to Byron with his father about 15 years ago and this was his home since. He enlisted as private in Co. K. 30th Regiment of U. S. Infantry on July 18th, 1899, and after participating in several expeditions, and skirmishes was discharged at Camp Wallace, Manila, P. I. Feb. 18th, 1901; and was commended by his Captain for his good character, honorable and faithful service [illegible] his command. Jay was a member in good standing in the I. O. O. F. also D. of R. Elder Woodward was called to preach his funeral, speaking to a very large congregation in the Methodist Church.

Albert L. Moses was born in Somerset, Hillsdale Co., Mich., April 26th, 1857. Mr. Moses with his little motherless family came to Byron 15 years ago. He has buried them all, one by one, and while his last remaining child (Jay of above notice) was being laid to rest, the weary father was finishing life's battles, breathing out his soul unto death, and two days later Elder Woodward again met with the bereaved friends, to speak of the mysteries of life and death. The deceased was 45 years and 22 days old. He was married to Mary McAllister in the year 1876. Four children were given to this union, Jay, Berton, Lois and Bertha. All are sleeping, God will care for all, rewarding as seemeth good in his righteous sight. May he comfort the brother, and poor aged, sick father, left to finish life's work.

Levi W. Chase was born in 1848 at Eagle Harbor, N. Y. He was the son of Brother Artemas and Juliana Chase. He moved to Michigan in 1865, settled near Adrian, Lenawee Co., Mich. He with 16 others made the good confession during a series of meetings held several years ago by Brother and Sister Woodward, at Raisin Center, having been faithfully taught for years by our beloved Bro. L. C. Chase.

He with his wife now left alone buried their only child, Earnest, about five years ago, but they rejoiced that he also had at the same time with the father taken the obligation of service to the Master, and ever after was found earnest in his service until death ended the earthly work. The death of our esteemed Brother Chase, although heralded by disease, came so unexpectedly to the dear, lonely wife left behind.

The immediate cause of death was valvular disease of the heart. He passed away on the morning of the 20th of May, 1902, without any warning to friends and apparently without any serious struggle. Services was Elder Woodward called to the house of mourning. He tried as best he could to administer comfort to the weary ones from the only source that all our comfort comes, even the Word of God. When will all this cease? When Jesus comes. Until then, oh may we patiently wait and endure.

Margaret Mattica was born in Niagara Co. N. Y. Aug. 15, 1826. Was married to Hiram Williams Oct. 28, 1846. They came to Michigan in 1855 and have since resided here. She fell asleep May 25th, 1902 after an illness of about three weeks. She was the mother of five children all of whom survive her. About 11 years ago she embraced the faith and never gave it up.

M. A. Woodward was called to this house of death, speaking from 1 Cor. xiii. 12. Paul's riddle of life, when will it be solved? When Jesus comes. May God show the children left, now fatherless and motherless, the need of God's love and help, is our prayer.

M. A. WOODWARD.

Report of Labor.

Believing that those of the blessed hope will be interested in the spread of the truth I report the result of a meeting I have just held in Sistersville, West Va. Two months ago I received a letter from W. M. Farley asking that I come there and preach a few discourses and immerse him and his wife. We arranged to have the preaching Saturday evening, May 24th and Sunday morning and evening. We spoke in the town hall on the subjects of the "Nature of man," "the gospel of Christ" and "the covenants of promise."

Our audiences were rather small but we were not surprised as the world is insane on the subject of entertainments, and do not care to hear the Bible preached as it is written. Brother Farley has been investigating the doctrine of life only through Christ and the gospel of the kingdom as taught by Christ and his apostles for some time, and I found him and his wife well prepared in the knowledge of the Lord Jesus, and therefore fit subjects for being baptized into the name of Christ. Therefore after services Sunday morning we went to the Ohio river and they were "planted together in the likeness of his death and arose to walk in newness of life." Bro. and Sister Farley are young people and remarkably intelligent in the things concerning the kingdom of God and the name of Jesus Christ. Besides this they have been diligent searchers for the truth and very earnest in presenting it to others. I can truly say that the Lord has two faithful witnesses in Sistersville who are ready to give a reason for the hope within and will do it with meekness. While attending this meeting it was our good fortune to meet Bro. Wm. D. Root of Gracey, Ohio, who is a veteran in the cause, and is sound in the gospel as taught by Paul and the other apostles. Bro. and Sister Root have been alone for a number of years. Scarcely has it been my lot in life to meet with those who have studied the Scriptures so studiously as have these two brethren and their wives. Their whole object seeming to have been to get the truth as it is in Christ Jesus. After preaching Sunday evening we, Brother and Sister Farley, Brother Root and myself, broke bread at the home of Brother and Sister Farley. I need not say that this proved to be an enjoyable hour for all, as we have been isolated from church privileges for a number of years. Monday morning came too soon for us all as it called for a parting of recently formed ties, which were as strong as the love of brethren in Christ. In our parting we pledged ourselves to meet in the kingdom of God if we should never meet in this life. It was remarked by Brothers Root and Farley that though we had formerly been strangers, yet we spoke the same things. We found ourselves in the unity of the Spirit, speaking the same things spoken by the prophets, Christ and the apostles. Finally brethren, let us be diligent in speaking and writing of the coming of the Lord Jesus Christ. Could not some of our older members of the body of Christ write a letter to Brother and Sister Farley and Brother and Sister Root. They are surrounded as we are with all forms of wickedness and the opposition of the different sects. A few words will give them great encouragement. We close with the assurance that the Master will soon appear. Yours in hope of eternal life.

D. C. ROUSON.

Boston Excursions via Pennsylvania Lines.

Excursion tickets to Boston, Mass., will be sold via Pennsylvania Lines June 12th to 14th, inclusive account First Church of Christ, Scientist, Convention. For particulars apply to Ticket Agents of Pennsylvania Lines.—June 14.

Selections.

Didn't Know it was There.

A well-to-do-deacon in Connecticut was one day accosted by his pastor, who said:

"Poor Widow Green's wood is out. Can you not take her a load?"

"Well," answered the deacon, "I have the wood, and I have the team, but who is to pay me for it?"

The pastor replied, "I will pay for it, on condition that you read three verses of the 91st Psalm before going to bed tonight."

The deacon consented, and at night opened the Word of God and read the passage:—

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies; the Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterwards the pastor met him again.

"How much do I owe you, deacon, for that wood?"

"Oh, do not speak of payment. I did not know those promises were in the Bible. I would not take money for supplying the poor widow's necessities."

Liquor Bill Largest.

A startling exhibit has been made by Alonzo E. Wilson in a carefully prepared table which shows the comparative expenditures for different purposes. For instance, the yearly ment bill of the United States is but $915,000,000; iron and steel $600,000,000; sawed lumber $530,000,000; tobacco $525,000,000; flour $370,000,000; public instruction $175,000,000; church expense $150,000,000; all foreign missions $5,000,000. Greater than any of these expenditures is the amount paid for liquor, which aggregates somewhat over one billion dollars.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 25, Passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:00 a m daily, 10:23 a m daily except Sunday, 2:35 p m daily, 5:45 p m daily, 7:55 p m daily (extra fare train), 8:44 p m daily except Sunday, 9:52 p m daily Pgh Special.

For the West, 5:10 a m daily, 6:30 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:15 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

The fish are biting up in Wisconsin and Michigan. First class train service Chicago and North-Western R'y during the fishing season. Summer tourist rates now in effect. Direct connection is made at Chicago with all lines from the south and east. Ask any ticket agent for particulars, or address A. H. Waggener, 22 Fifth av. Chicago.—jn19

Announcement.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. ALLARD, Pres.

SADIE CLARK, Sec.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This is a beautiful park, plenty of shade and good spring water at the terminus of Minnesota Ave. All parties by rail will take the Kansas City, Kansas street cars going west at west door of union depot and run to terminus of the street car line with no change. Tents will be on the ground to accomodate all, but all should bring bedding. Business will begin on the 14th. This meeting should be largely attended as it is central. We hope to see many there from other States. Brethren this will be at a leisure time when many can attend. We expect this to be the best annual meeting we have yet had. Come at the first of the meeting, and come to stay the entire two weeks. Bros. Oren, Darby, Oliver, T. E. Adams, Almus Adams, Eychaner, Crowe and other speakers are expected to be in attendance.

G. M. MYERS, Sec.

Editor Restitution:

The Northwest Conference of the Church of God, will meet at Scholls, Ore. June 20–22, 1902. We hope all members of the Church who can will attend and help make this Conference one long to be remembered. Arrangements will be made to meet all visiting brethren in Portland. The Program will be as follows:

Friday June 20, 7: P. M. Preaching.

Saturday June 21, 11:00 A. M. Preaching. 3:00 P. M. Business Meeting. 7:30 P. M. Preaching.

Sunday 22, 10:00 A. M. Social Meeting. 11:00 A. M. Preaching followed by Communion Service. Basket Dinner. Communications to be read from Elders B. W. Woodward, R. Corbaley, and J. F. Wagoner.

Yours in hope of eternal life.

W. J. BYRAM, Sec.

Persons attending the Conference at Scholls, Oregon, in June will be met at the National Hotel, in Portland. Let all who contemplate going make note of this arrangement.

The Association of Believers of the Church of God, will meet in connection with the Conference to elect their officers and to transact any business that may come up before the Association.

ALMIRA BROOKS, Sec.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cents, leather bound, embossed cover, and gilt edges, $1.00. By Brother Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it.

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates:

To San Francisco, Los Angeles, Cal., and Portland, Ore., May 26th to June 7th, inclusive, account Imperial Council, Nobles of Mystic Shrine, National Convention T. P. A. of America and Supreme Lodge, A. O. U. W.

To Denver, Colorado Springs or Pueblo, Colo., June 21st to 23d, inclusive, account Sunday School International Association, Triennial Convention.

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Tacoma, Wash., or Portland, Ore., July 15th to 20th, inclusive, account Annual Meeting Y. P. C. U., Society of United Presbyterian Church.

To San Francisco or Los Angeles, Cal., August 1st to 7th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion, Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Winona Lake.

Winona Lake, Ind., the pretty summer resort on the Pennsylvania Lines in Northern Indiana affords rest, recreation, entertainment, amid delightful surroundings for persons desiring to enjoy vacation outtings. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

On May 15th, the Opening Day of the Season of 1902, excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. They may be obtained from May 15th to September 18th, inclusive.

For particular information on the subject of rate and time of trains, apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainments, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. R. C. Dickey, Secretary, Winona Lake, Ind.—June 30

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

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Excellent fishing at Eagle River, Conover, State Line, Watersmeet, Gogebic, Manenisco, Tomahawk Lake, Woodruff, Cisco Lake and other points in Wisconsin and Michigan. Low rate via Chicago & North-Western R'y. Sleeping cars from Chicago daily. Special sleeper every Saturday 5 p. m., arriving at Watersmeet Sunday morning, returning Sunday evening, arriving Chicago 9:45 Monday morning. Illustrated pamphlets sent free on application to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—June 14

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A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and Plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday-school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month, Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, M. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social Meeting and Communion. The 4th Sunday preaching by A. H. Zimer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Eckelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authop, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Relain Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida, or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Loreuzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

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VOLUME LI. Dead PLYMOUTH, INDIANA, JUNE 18, 1902. NUMBER 23.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

One Thing.

I have no claim on any day but this:
I know not what one hour of this may bring;
Nor what life holds for me of bane or bliss—
But he who leads me knoweth every thing.

He holds the ocean in his hollowed hand,
He guides the stars, he notes the sparrow's fall:
He plans the paths I cannot understand,
And he will take me safely through it all.

But this I know, that Jesus died for me
And lives again those mansion's to prepare—
Where his redeemed his glorious face shall see,
And there the wonders of His love shall share.

—Helen A. Goodwin.

Original.

Read at Indiana Conference.

To the Conference of the Church of God assembled at Antioch, Marshall Co., Greeting:

In imagination we see an assemblage of brethren and sisters seated in that old house which is so dear to us in memory. Alas! how few are left of the dear ones today who were present at the dedication of the house to God, and many who were present at the June Conference in 1880, have gone under the power of the enemy—death, or removed to other places.

Some who are now present may be here for the last time in this life.

How dearly we would love to be with you at this meeting; but we can not. We trust we will be remembered in your devotions.

The great thing before us is, by faith and obedience to secure the right to live again when the Lord comes to gather his jewels. If we succeed in this all will be well with us in the eternal world.

It seems to us that the gospel of the kingdom of God, and the things which relate to our Lord Jesus Christ, and the conditions upon which immortality and eternal life can be obtained, should be the themes for preachers to dwell upon, together with the admonition to watch the signs preceding the second coming of the great Life-Giver.

Some writers and preachers are spending much time in trying to figure out by human wisdom many things which are not revealed in God's Book.

We need have no fear as to the justice of God, or of his Son, who will rule the world in righteousness. The Word of God clearly teaches the final destiny of Adam's family; and this Word is to judge us. The Word of God to us will be a savor of life unto unto life, or of death unto death. Each one will be saved or lost in accordance with their character or work. It is of the greatest importance that we live so that our names shall be in the Book of Life. Others cannot be righteous for us. We may rest assured that God's plans will all be faithfully consummated. Man's opinions are worthless when arrayed against the Word of God.

We hope your meeting may be a happy one with good results.

My wife and I send Christian greeting to all the brethren and sisters. There will be no dimness of sight when we put on immortality.

Your Brother and Sister in Christ,
RICHARD & JANE CORBALEY.

Church of God of Indiana, Greeting:

We notice your announcement for the Conference at Antioch, and the very interesting programme provided for the occasion, and we very much desire to be with you personally. This we cannot hope to do now, but we assure you we are with you in mind and our best wishes and prayers are in your behalf. May all that you do be to the honor and glory of Jesus and of God the Father.

Wince and Wagoner and Willey and Austin and Zilmer and Halstead and VanVactor and Smith! What a feast! I thought of Gray, the poet where he says:

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

Understand me. I do not mean to say that Antioch is a dark unfathomed cave, nor yet that it is a desert, but I mean only to call attention to this array of gems that sparkle there and the flowers of thought that will bloom at that meeting, and I trust that the "sweetness" will not be "wasted."

How I would like to be with you. There are two strangers on the list, Zilmer and VanVactor, and while I have never seen them I accept them as genuine coin; for they have the true meaning of the gospel. So I take them in without introduction and feel acquainted.

My earnest wish is that *union* and especially *love* may be a part of the program. Let the life of each preacher be put into each sermon—then if the life is all right the sermons will be.

To be plain with you—I do not like a *delegate* conference. I like to have the whole membership of the Church the Conference. A deeper interest among the churches at home is the direct fruit, but whether by delegate, or by the whole membership let all before union, love, peace and advancement.

Can there be any action to obtain the complete membership of your state—names and address? Such a list would be important. Also action looking toward a General Conference to be held either this fall or next year?

Plans for the future year's work and the Lord's business, ought to be carefully considered at our conferences and all sermons ought to be along that line whenever possible. Long-winded sermons to brethren wherein the speaker goes over doctrines familiar to all the delegates and brethren present while they may be pleasant to listen to, leave the work just where it was at the beginning of the Conference and there is no advance.

The Lord's business should be carefully planned at these meetings by the united wisdom and experience of the delegates and ministers, and faithfully carried out during the year.

With the great truths we as a people have, with a system of work appropriately connected with it, we ought to do much for God.

True, it will cost effort. It will cost money. It will cost sacrifice, but the cause is a worthy one. Everything grand, and glorious and good has been built up at the cost of energy, earnest work, and even tears and blood. Jesus is the pattern. There were tears for his fidelity, and death for his life of toil, but he triumphed in the end and is seated upon a throne now.

All hail to our Chief. If we suffer with him we shall also reign with him.

God bless the meeting. And when you go home may the principles and sermons and impressions abide in the life for good.

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace. The Lord recompense thy work and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Lovingly, your Brother,
A. J. EYCHANER.

TITLES OF CHRIST.

A title is an appellation of dignity, distinction or pre-eminence given to persons. Throughout the history of the world mankind has striven for supremacy; some from a selfish motive, seeking only the honor or name, while others lose all thought of personal gain, but strive for a high standard in their chosen work, that they may be of the most service to their fellow man. We often times judge a person by the prefix or the number of letters or abreviations added to his name.

In sacred and profane history we read of noble and grand characters, whose names will ever be memorable and sacred to us, but there is one character that stands above all, whose name is above every name—Jesus, the Christ. His aim and motive was to do his Father's will, regardless of all the honors that the world might bestow upon him. Though obedience to the Father cost his life, "God raised him from the dead and highly exalted him, and gave him a name which is above every name." And not only one name, but many names, and each one has it own particular significance. From a close study of his various appellations, we may better understand the mission of Christ in the world.

In Bethlehem of Judea was born a babe of the Virgin Mary—made of woman—the Son of Man. Begotten by the Holy Ghost, or by the power of the Spirit, "born not of blood, nor the will of the flesh, nor of the will of man, but of God," to carry out Jehovah's great plan of salvation—the Son of God.

He was first called Jesus, which means Savior, or one who saves. The Son of Man came to save his people from their sins, to save that which is lost. Because of Adam's disobedience we are under sin, and we read that "sin when it is finished bringeth forth death," therefore we are under the condemnation of sin and death. "By man came death, by man came also the resurrection from the dead," for "as in Adam all die, even so in Christ shall all be made alive." Christ the second Adam come to save us from that which we lost through the first Adam's transgression, and even more than that, he saves us from our own sins and transgressions, if we believe in him. And then we have the blessed promise of the gift of life eternal.

The significance of the term Savior should mean much to us, for only through belief and obedience to the professor of that name, will we obtain eternal salvation. His life, our great pattern, was full. He went about doing good, healing the sick, preaching the gospel and explaining by parables and from the Scriptures his part in carrying out his Father's plan of redemption, and how his followers might be workers with him. He was tempted on all sides, suffered many trials, even death on the cross. But it was through this suffering that the Captain of our salvation became perfect. The apostles, and in fact all believers, were and are commissioned to preach the gospel and assist in the salvation of souls, but Jesus is the chief or captain. He it was who suffered the greatest and bore our sins on the cross. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, he opened not his mouth." The sacrifice of lambs without spot or blemish, symbolical of innocence and purity for a sin offering was an ancient custom. This was a type of Christ, the pure spotless character. Hence he is called the Lamb of God.

Another custom of olden times was the consecrating or setting apart of certain ones for their office by the anointing of oil. This oil made from the costliest of perfumes, oils and spices was poured upon the head of the one chosen for priest or King. Christ, the Messiah, which means anointed, is chosen of God to be King and anointed with the Holy Ghost. When asked by Pilate if he was king, he replied, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth."

God made a covenant with David that his seed—the Christ—should sit on his throne and rule his people. Jeremiah says, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called the Lord our righteousness." In connection with this let me quote from Isaiah. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever." Also Matt. xxv. 31. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." These tell us very explicitly when Christ will take the throne of his father David, where it will be, and over whom he will reign.

Happy are those who are found watching and faithful till Jesus comes, for they shall inherit this kingdom. Those who have part in the first resurrection will assist in the reign and restitution of all things. We could have no hope of a resurrection, had not Christ risen from the dead and become the first fruits, to an immortal life, of them that slept.

To Martha he says, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." He ascended into the heavens to the right hand of God, there to make intercession for us, as mediator between God and man. Christ is also called our great High Priest, to whom we may go with our sins and seek forgiveness. For he was tempted in all points like as we, yet without sin, and can be touched with our infirmities.

FLORA HARRIS.

THE COMING OF THE LORD.

Dear brethren, sisters and friends:

I cannot be with you save in thought and in prayer, and yet I am happy to meet with you even in this way. I feel uplifted as I cry to God on your behalf, as I did this morning. Things may look dark. Those whom we had expected to come up "to the help of the Lord against the mighty" have refused to come. Their offerings have not been laid with ours before the altar, as were the offerings of the princes of Israel in the day when the tabernacle was fully set up. But shall we for this become discouraged? Have we forgotten Gideon and his three hundred men? The Lord does not always work by the many, but by the faithful few, and when defeat seems certain, then he steps in to give the victory. We need to look back at the path our fathers have trod. How often in their history has it seemed as if everything was lost. Not a Christian seemed to be left in all the world. And yet in a short time the whole earth was filled with their noise, and shoulder to shoulder they were pressing forward against the enemy, exalting the name of the Lord and filling all lands with his praise. And so, though whole regiments in our day be faithless, God's cause is not going to go by the board. Did not the Lord say to David, "I was with thee whither soever thou wentest?" And has he not in like manner been with us? How forgetful we are! He was not to leave Jacob until he had performed that good thing he had spoken to him of, —to bring him again into the land of Canaan, and as we being the children of Abraham, and also the children of Jacob, he will not leave us until he has brought us safely into our inheritance in the fatherland.

"We are going home, no more to roam,
No more to sin and sorrow;
No more to wear the brow of care,
We're going home to-morrow!"

Yes, going home! Our days of suffering, of discouragement, of patient seed-sowing, are nearly over. The pillar of fire leads on; it nears the Jordan, and Jesus—our Joshua—will be with us at the crossing! The message entrusted to our keeping has been duly proclaimed. Far and near have we gone as heralds of the nearing advent of our Lord and King. Over and over have we told the dying sons of men the story of the cross, and have urged them to seek safety in him who died thereon. As "a witness" have we borne the gospel of the kingdom to all nations. The precious truth has leavened the churches. It has not been a failure! The many may not heed, but some will be ready when Jesus comes. And instead of feeling discouraged and thinking the Church is going to pieces because things do not move as we want them to move, we ought to be all the more in earnest in exhorting, warning and entreating men and women to come to Christ and when in him to stand fast, that they "may escape the wrath that is to come," and "come off more than conquerors, through him that hath loved them." All the more earnest ought we to be in view of the direful entanglements that are overwhelming so many of our fellow beings in sudden destruction. The cyclone, the flood, fire, famine, pestilence and volcano are doing their fearful work. Already is it becoming as it was in the days of Noah. We cannot misunderstand the signs about us. They all say that we are in "the time of the end," that solemn period during which the dear God, "not slack concerning his promises, as some men count slackness," delays the fall of the avenging sword, that others may come to repentance and be saved. He has been "long-suffering, not willing that we should perish," but this "time" of long-suffering is vanishing, or shall we not rather say, has vanished? 360 years constitutes a "time," and if "the time of the end" began in Luther's day, it has already run out, and only a brief space between, that "time," and the coming of the Lord remains. It is a period of judgment and of trouble, as any one with open eyes can see. The fear, the awe of this awful time can only be shaken off by fleeing to the living God for refuge. The path of the storm has come near to us. We have seen the rushing winds, have heard their noise, and have known not what moment we might be swept away as our neighbors have been. "Creep close, close, O closer still to the side of Christ!" Wake up! Wake up! Be not overcharged with the cares of this life. Get ready for the coming of Jesus. Even in this short period of delay he may come. The time allotted to the rule of the four great monarchies of Babylon, Medo-Persia, Greece and Rome has run out and God's kingdom is due. If our faith is genuine, we must rejoice. The dead know not anything. Our only hope is in Christ's return to give eternal life to his own, to put aside "man's balance of power forever" to stretch over all nations the sceptre of righteousness and reign as "Prince of peace." Be faithful, be watchful, for you know not when he may come. He is nigh, even at the doors!

S. ROXANA WISER.

What Do You Understand Faith To Be?

I regard it as the basic principle which underlies every thoughtful reasonable action in life. In harmony with this we have the Bible declaration: "Faith is the substance of things hoped for; evidence of things not seen."

Credulity is sometimes mistaken for faith. There is, however, this difference between the two. Credulity may thrive upon ignorance, superstition, and emotion; but rational faith, requires "*evidence*." You may ask a Trinitarian for rational evidence to sustain his belief that three gods make one god, and he will doubtless tell you that "it is a great mystery, we cannot explain it, we must take it on faith." Faith is the wrong word in this case, you must accept it upon credulity.

When a farmer sows his grain, he does so upon faith. He expects to harvest a crop. He has the "evidence" of past experience which gives him confidence.

Again, should you loan money to a person who from observation and experience you have found to be honest and truthful, you have the "evidence" of past experience which gives you faith or confidence that he will return your money according to his agreement. But should you lack this "evidence," you could have no faith. Your faith will be either strong or weak, just in proportion as the "evidence" is strong or weak. Faith is the effect of a cause.

In the text above quoted, faith is said to be the "evidence of things not seen." Now, the evidence with regard to these "things not seen," is in the Word of God. "Faith cometh by hearing, and hearing by the Word of God." Heb. xi. Then in order to have faith we must have

1st, The faculty of hearing.

2d, The Word of God must reach the mind through the faculty of "hearing."

If a man has no avenue through which this evidence can reach his mind, he could not have any faith. If a person's brain is diseased, so that he cannot discern evidence, he can have no faith. But says an objector, is not faith the gift of God? Why, yes. An able writer on this line said: "Faith is not the gift of God in any other sense, than that of the power to walk, to talk, to think, to reason, to love, to hate, to taste, to smell, or to exercise any organ or faculty of body or mind, is the gift of God. God is the author of these faculties and organs, but not of their development or exercise. It does not follow because God made my eyes, that therefore he sees for me, or because he made my brain, that therefore he thinks for me, or because he made the organ of faith, that therefore he believes for me. God is only the author of faith in that he made the brain with which man thinks and is the author of the Word, by which faith is developed. Man possesses a distinct intellectual faculty of faith. If he had not this faculty of faith, evidence would no more affect his mind, than if it were a stone."

The faith must reach us through the mind. "Faith cometh by hearing," it is conveyed to the mind by hearing instruction—by being taught. See Col. ii. 7: "Rooted and built up in him, and stablished in the faith as ye have been *taught*, abounding therein with thanksgiving."

Faith grasps the substance of things hoped for, and the things hoped for are the things we have a reasonable prospect of realizing, because they were promised by one who is not only able, but always has made good his word. Hence, faith attaches to the word of the reliable promisor, and hope anticipates, and exults in the prospect of realizing the things promised.

Faith may be described as the root, and hope as faith in bloom, and the fruit, the realization of the things perceived by faith, and anticipated by hope. Faith is also the bridge which spans the chasm between mortality and immortality. Again, resting upon faith, we have the beautiful bow of hope which is the grand arch that spans the heavens between the vale of tears, and the evergreen shore. Furthermore, faith was planted amidst the leafy bowers of the Garden of Eden, and hope (its bloom) has flourished throughout the succeeding ages, and will culminate in perfected fruitage amid the glories as described in the Apocalypse. When the dark cloud of adversity overcasts our sky, faith lays hold upon the strong arm of Yahweh; and then hope, like the glorious sun, peers out from beyond the storm-cloud, and laughs at the storm, and fears not its power.

Faith is a picture of future blessedness, the magnificence of which the natural eye has never seen, no ear heard of, nor the heart of man conceived; while hope, anticipates the realization in fact of the things pictured by faith.

Faith as a mighty conqueror has invaded the domain of death, burst the bars of the grave, dissipated its awful gloom, robbed it of victory, and extracted death's venomed sting, while hope converts the gloom into glory, and shouts Victory! Victory!! Victory!!!

"Blessed hope! the bright star of the morning,
That shall herald Jesus' coming to reign;
Oh the glory that waits its fair dawning,
When we meet with our loved ones again."

W. H. WILSON.

PLEASE LOOK.

Please look up you account, and see if you are one of those who have neglected to send in your renewal. There are several who have and possibly by remembering next time you are in town to send us a money order you will be in time to render us great assistance. We specially need some little money right away, and will feel thankful if you can aid us.

PLEASE LOOK THIS UP.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 18, 1902.

Men judge of our hearts by our words and works; God judges of our words and works by our hearts.

"Give and it shall be given unto you." is a promise that shows how anxious God is to make us all rich.

"Rest in the Lord: wait patiently for him." In Hebrew, the learned say, it is "Be silent to God, and let him mould thee." Keep still, and he will mould thee to the right shape.

To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope; causes a man to carry blessings of which he himself is as unconscious as a lamp of its own light.

In the report of Michigan Conference in last issue Alice Tine should be Alice Tim, Mrs Joe Bradley should be Joe Bradley, and in the Tithing society report Addie Lake is vice president instead of Addie Fisk.

"However strong a man's resolution may be, it costs him something to carry it out now and then. We may determine not to gather cherries, and keep our hands sturdily in our pockets, but we can't prevent our mouths from watering."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Psa. xc. 1. To all such sorrows are not evil's, sicknesses are not plagues; the shadow of the Almighty extending far around those who abide under it, alters the character of all things which come within its influence."

Thoreau says: "I saw a delicate flower had grown up two feet high, between the horses' path and the wheel-track. An inch more to right or left had sealed its fate, or an inch higher; and yet it lived to flourish as much as if it had a thousand acres of untrodden space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it."

Kelly says, and we think wisely, "In vain will you let your mind run out after help in times of trouble. It is like putting to sea in a storm. Sit still and feel after your principles; and if you find none which furnish you with a stay and prop, and point to quietness and silent submission, depend upon it, you have never learned Truth from the spirit of truth, whatever notions thereof you may have picked up from this and the other description of it."

It does us good to see that our contributors are realizing more than they have seemed to, for some time past, that "the gospel is the power of God unto salvation to every one that believes it." If it be true,—and not to our knowledge do any of our brethren question it,—that *the Lord is at hand to come*,—there are two matters which are of supreme importance,—first, to work out our own salvation with fear and trembling,—and the second is, to make strenuous efforts to win souls while mercy lingers. The night cometh when no man can work. Beloved in the Lord, let us not forget, the announcement from heaven says Jesus will bring his reward with him when he comes; and the rule for its distribution is, "*according to works.*" "To him that overcometh and keepeth my works unto the end, to him will I give power over the nations."

The following item dated from Denver on June 10, will be of interest to our readers:

Baron von Oppenheim, commissioner from Germany to investigate western irrigation, has completed a tour of northern Colorado and is enthusiastic over the application of water from the mountains and the results derived. He proposes to adopt the same form of storing storm water for the reclamation of the valley of Babylon, which is largely owned by German capitalists along the line of a railroad under construction from Constantinople through Bagdad to the Persian gulf. Upon the site of Babylon there is now being built a small city which will be touched by the railroad, and Baron von Oppenheim believes that once the water is stored and again turned into the canals the land will become productive and resume its former prosperity.

It is good to prize inward exercises, griefs and troubles, and let faith and patience have their perfect work.

Troubled, isolated, fearful ones, the Psalmist has a word for you that will do you good. He says:—"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Psa. xxvii. 1. From this it appears that whatever may come on you, of mind, body or estate, from within or without, from friends or foes,—whatever your trouble be, being children of a heavenly Father, you have no need to be afraid. What can harm you if you are enclosed in God—it must touch him before it touches you.

The Church at Salem.

During the past ten years the great enemy of our race has played sad havoc with the Church of God at Salem. In quick succession the old defenders of the faith dropped out of the ranks,—and, as may be expected under the circumstances, the weak ones became weaker,—could not stand alone, and gradually drifted clear out of the way. Some removed to distant parts of the country, till at last our beloved Brother Townsend was the only male member to be depended upon, and he lived several miles in the country. Notwithstanding these adverse circumstances the sisters and the aged brother have kept up meetings at their commodious house for worship in summer, and at the residence of Sister Baker during the inclement season. Not long since they were cheered by the accession of a newly begotten one,—and more recently by the return of Sister Nancy Barber from Kansas. Sunday June 8, was the day appointed for the re-opening of the house for the proclamation of the truth and the worship of the household; and fourteen brothers and sisters from Cleveland went down to cheer them by their presence and words of comfort; and to speak of the things concerning the kingdom and the name of Jesus the Anointed to the alien. It was a day long to be remembered. Tears of love, gratitude and anticipation flowed freely as we gathered at the table of the Lord; we thought of the coming One and being made like him; we thought of him who has already done so much for us, and is still doing much for us,—we thought too, of his coming forth and causing us to be seated at his table,—and girding himself and serving us; we also comforted ourselves with the words that tell us that "the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air,—and so shall we ever be with the Lord." Oh, what a meeting! O what greetings! May the glad day soon roll around! May it find us ready! In the mean time let us be sure to avail ourselves of all *present tense* blessings,—not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more as we see the day approaching—the Lord having promised to be in our midst every time,—and bless his dear name, his Word was never known to fail.

We know that Paul may plant and Apollos may water but only God can give the increase, but we trust this effort of the faithful few in Salem to witness more publicly for God and truth, may be owned and blessed of him. Amen.

Spiritualism!

For M. K.—you are aware we do not believe in spiritualism, and therefore you should not ask us to first discuss that system, and then you will discuss with us the question of the soul. We decline to do that, because the belief of spiritualism is based upon the *assumption* that the soul of man is immortal. We hold that assumption to be unwarranted; that there is no evidence either in nature or revelation that the soul is immortal and survives the dissolution of the body. Prove to us that the soul or real man never dies, and it will be time enough then to consider whether or not certain "manifestations" claimed to be seen by Spiritualists are due to the conscious existence of the soul or spirits of the departed.

To make our position clear we will briefly state it:

We believe the teaching of the Bible to be that man is a soul or breathing creature. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living soul.*' Gen. ii. 7. Man is over and over again spoken of as a soul. And we grant that the word *soul* is sometimes applied to the life of a man, as for instance in Luke xii. 20, "Thou fool, this night thy soul shall be required of thee,"—margin of Revised Version "thy life." Life and soul are frequently used interchangeably, and soul is often applied to the body, but it never says that the soul is immortal.

As to the Spirit,—we have the word applied to the disposition of man, to his physical energy, and even to his breath, but generally speaking the spirit is that which characterizes the man. Underlying all this is the universal spirit or power of God, which is the

BASIS OF ALL LIFE,

and by which man is preserved in being. The same spirit of God sustains the lower creation as well as man. In Psalm xxxvi. 6, we read, "O Lord, thou preservest man and beast." In Psalm civ. 30, "Thou sendest forth thy Spirit, they are created,"—verse 29, "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust." In Job xxxiv. 14, "If God set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and *man shall*

TURN AGAIN INTO DUST."

So according to the Scriptures man is composed of body, soul and spirit, but not one of these is the man—all three combined constitute the man, and when they are separated the man dies,—ceases to *be*.

But we do not believe that death ends all. What we deny is the *present* immortality of man. We believe in immortality in a future life, by being brought back from the grave, hence the Bible doctrine of resurrection. That future life—beyond the grave—will be life manifested, not through a corruptible body as now, but an incorruptible, as Paul expresses it, "a spiritual body;" one as tangible, as corporeal as this, but incapable of decay.

This, in brief, is our position, and as yet it remains untouched by spiritualists. It has often been assailed, but never taken. We are Bible believers, and discuss the subject on Biblical lines, and prove thereby what makes

SPIRITUALISM AN IMPOSSIBILITY,

viz; that "the dead know not anything." Spiritualists make quite a showing in contention with religionists of the popular theory, because *they* believe the soul to be inherently immortal, and cannot make use of the testimony we do. Spiritualists in controversy with the popular theorists undertake to prove *by the Bible*, that spiritualism is true,—but when we confront them with the statements, that "the dead praise not the Lord;" "the dead know not anything," and a score of others, then they have to show their true colors and throw the whole book away.

There are plenty of *assertions* as to the truth of Spiritualism and its wonders,—but they have never been demonstrated,—let them come to the light with it. Do not ask us to go to darkness. Our Lord's miracles were not done at seances, in cabinets, or behind screens but were done openly. How can apologists for that system hold up their heads,—after the exposure made in a justice's court in Cleveland recently, where a woman paid heavily for directions how to perform the trick, and becoming disgusted with the affair, wanted her money back, failing in which, she retained the articles of clothing by which she was to personate persons long since dead? The lawyers crowded the instructor in the case so hard, that he made a full confession of the fraud.

Reader.

"It is the neglected wheel that capsizes the vehicle, and maims for life the passengers. It is the neglected leak that sinks the ship. It is the neglected field that yields briars instead of bread. It is the neglected spark kindling near the magazine whose tremendous explosion sends its hundreds of mangled wretches out of life. The neglect of an officer to throw up a rocket on a certain night caused the fall of Antwerp and postponed the deliverance of Holland for twenty or more years. The neglect of a sentinel to give an alarm hindered the fall of Sebastopol, and resulted in the loss of many thousand lives. And it will be neglect of the offer of the salvation which is in Christ Jesus, which will drown you in perdition if you do not repent!"

Truth will stand the battering rams of opposition, while the crumbling walls of preconceived ideas and superstition will fall beneath the blaze and flash of the cannon of solid facts.

Communicated.

The Missing Ones.

Yes! Our June Conference in Michigan was indeed good, but if I had taken time to meditate, it would have lost all its blessing for me. Why? The missing ones. The dear faces of former years, so many, where were they? Bro. Lorenzo Decker and family, moved to the northern penninsula; Bro. Moses and family having already passed through so much sorrow are still caring for the sick and aged father and could not leave him, how they were missed. Dear Sister Miller with her white, saintly face, detained at home by cause of feeble health. Sister Barnum always such a help in the social meetings home with the sick. Sister Nichols with her inspiration in the song service, away in Naples, New York, caring for a dear niece suffering with a broken limb. Our own dear father and mother, where are they? Mother sleeping in the "windowless palace of rest," the dear father, how could he come without her? But O, how we missed them all, and how we longed to once more look on the dear faces of yore. And so many more, we can see them in imagination, filling their places, they were nearly always at their post of duty, where are they? Some sleeping, others too far removed, still others prevented by business, sickness, lack of means, all perhaps wishing to be present, and while at home their prayers are being heard at the Father's throne for blessings to rest on the meetings, doing all they can, but O, how they were missed, and the sad thought comes—some who sent their words of cheer with regrets that they could not come, will no more be seen at these gatherings, anticipating all this we can only pray, "Come Lord Jesus, come quickly." The familiar face of old Bro. Hoyt, so long a warrior for the truth, comes before us, but it too is a face of the past, and he "sleeps in Jesus." But while these sad thoughts come in retrospection, we must not let them fill and spoil the present hour for the Master's work. It rejoiced all to see Sister Hoyt, feeble though she is, occupy the rocker always used by Mother Woodward, and to hear her testimony for truth. Bro. and Sister O. R. L. Crozier, whose absence from these gatherings had long been felt, neither of them physically strong, Bro. Crozier especially feeble, both with us once more; long will we remember his testimony Sunday morning, as he slowly rose from his chair to give his impressive words. Brethren, let love be the ruling passion of your lives, for "God is love". A few more briefly added but thrilling words, and he sat down, while we quickly asked ourselves the question, Will this be his last testimony in Conference meeting? Then I thought of my own dear husband who has given the best part of his life battling for truth, now past 71 years, and I can realize with his failing health his work will soon be done. How little the world appreciates a faithful life until it is beyond the toil, then how loud their praises, when ears are too dull to hear, lips too mute to answer back. It was for his sake and the truth I gave my life, may God accept the offering. How many silent lips could speak these words. Bros. Miller, Simonds, Lyons, Claplin, J. B. Cook, O scores who died in the faith, and are awaiting their reward. May we too be faithful, and receive the "well done" in God's good time.

Yours in the work,

M. A. Woodward.

The Day of Crucifixion.

Dear Restitution:

I have given quite a good deal of attention lately to the subject of Christ's crucifixion with special reference to the actual date upon which it occurred. If we accept the popular notion that the crucifixion occurred on Friday, and that the Master became victor over death and the grave early Sunday morning, I fail to find in it the fulfilment of the prophecy found in Matthew xii. 40.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

I did not, however, start out with the thought of asking for a solution of the problem involved in the above, for I find that those who have made a careful survey of the subject are almost unanimous in their belief that there is no Scriptural ground for belief in Friday crucifixion.

In Mark xv. 42-45, we read, "And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea .....went in boldly unto Pilate, and craved the body of Jesus."

Superficially read, one would conclude from this reading that Jesus was crucified on the day which preceded the Sabbath (Saturday) which would be Friday. By reference to John xix. 31, however, you will find that this sabbath which followed this preparation day was a high day—a special sabbath—not one of the seventh day sabbaths—else why the need on the part of John to make special mention of this particular sabbath? Add to this the fact that Israel had other sabbaths during the year than the seventh day sabbaths, or Saturday, and we can easily see that when the word "sabbaths" is used it may have reference to any of these as well as to the seventh day sabbath.

Referring now to Exodus xii., read the chapter carefully. Here we find the type of which Christ is the antitype. The Paschal lamb was to be slain on the fourteenth day of the month in the afternoon. In this chapter also we find the account of the week of unleavened bread, which began with a holy day (the fifteenth), a rest day, which was as much of a sabbath day as any God had commanded them to keep. This week was to close with a sabbath (or rest) day. Coming on a certain day of the month, this sabbath would not necessarily come on the same day of the week each year, no more than any other event celebrated on a certain day of the month would come on the same day of the week each year. Take the Fourth of July for example. John xix. 14 says distinctly that this day was "the preparation of the passover."

The point which perplexes me in this investigation is this: The Israelites were to put away from their houses all leaven beginning with the evening of the fourteenth of Abib, or Nisan. The fifteenth, then, would be the feast of unleavened bread. In other words, the passover week, in which no leaven was to be eaten, was ushered in on the even (going down of the sun) of the fourteenth. Then the first day of unleavened bread would be the fifteenth day of Nisan or the day following the slaughter of the lamb. If Jesus, in fulfilment of the type in every particular, was crucified on the fourteenth of Nisan, what does Matthew xxvi. 17 mean in his reference to a dialogue which took place between Jesus and his disciples "the first day of the feast of unleavened bread?" The first day of the feast of unleavened bread would be the fifteenth of Nisan and for Jesus to fulfil the type as to date it were necessary that his crucifixion should take place on the even of the fourteenth. If Jesus was crucified on the fourteenth, then this dialogue must have taken place not later than the thirteenth. Then the feast of unleavened bread must have begun at least two days before the "seven days" of unleavened bread mentioned in Exodus xiii. I confess that there seems to be a tangle here. Who will unravel it?

S. J. Lindsay.

Papers Sent to Michigan Conference.

Members of Church of God in Conference assembled:

Circumstances prevent me from meeting with you and hoping that you will pardon me for asking the privilege to occupy a few moments of your time, I wish to offer a few suggestions for your consideration. As Christians it is necessary to understand what a Christian's duty is. The Lord said, "If ye love me ye will keep my commandments." Turning to the old records we find the ten laws or commandments that came from God and penned by an inspired hand. These laws have ever since been the base of all law and spanned the ages until the time of Christ. He added two more on which he declared hung all the laws and the prophets. The first law endeavored to mete out exact justice while the added ones bestowed love. If we as Christians neglect to study the laws of our government, and the social influences that surround us we are committing a grievous error. Methinks I hear some one say, "It is a Christian's business and those things are too earthly for my consideration." When God created heaven and earth and all that in them dwell, he pronounced it *very good.* He placed man on *earth* because he wanted him there, and gave him dominion over all living things that moveth upon it and the Lord said, "Occupy until I come." Hence it is our place of business, and it is our duty to use the talents that God gave us, to make our laws and our social conditions conform as nearly as possible to the divine teaching. It is things we can do, instead of things we cannot do, that demand our attention, and our efforts will determine our reward. The Lord does not require us to do work that is impossible, if we act well our part, there we find the honor lies, and we will feel that "Blest is the tie that binds our hearts in Christian love, and that the fellowship of kindred minds is like to that above."

Ida Shaffer.

Dear Ones in Christ:

I wish to speak for Jesus, and have been wondering ever since receiving notice of the Conference meeting, what can I write that will cheer or comfort one. All I can say is, Look up, look around you at all the wonderful happenings in the last few months. What do all these things say to us? Dear ones, does it not say our blessed Master will not long delay his coming? Then let us look up and rejoice for he is soon coming, and then we will clasp glad hands, and again behold our loved ones that are sleeping in Jesus. Pray for us dear ones that we may be faithful. Your brother and sister in Christ.

William & Olive Covell.

Dear Sisters:

I wish I could say brothers too of the Tithing Society. It is three years since I met with you, but I have not forgotten to lay by the tithe, and will send a part of it to be used as the Lord may direct. How much I would like to be with you words cannot tell, but it seems impossible for me to leave home this time, but I will ask God to be with you, and that the meeting may be a blessing to you all; that each one may be so strengthened and built up in the hope of the gospel that they may return home to strengthen and encourage the churches to which they belong for there is much need of it. Dear sisters, let us be careful and keep ourselves unspotted from the world, do not join any worldly organization and thereby become unequally yoked together with unbelievers. The Christian has enough to do to attend to their Master's work, and if we become entangled with the different orders or societies of today the Lord's cause will be sure to suffer, because we have a divided interest. I am determined to be for God and he does not want a divided heart. Pray for me. Your Sister in Christ.

Addie West.

The apostle, drawing to the conclusion of one of his grand and mighty arguments says, "If God be for us who can be against us?" "If God is for us we can withstand the world; if he is not for us we are fighting in our own strength, and if he is against us we cannot prosper. If we would have God for us we must be for him; and if we would have him for us we must do things which will be pleasing in his sight. If the world is for us we cannot expect the help of God. If our lives are not in accordance with the will of God we cannot expect that God will be for us, but if we stand for him in truth and in righteousness, do his will from the heart, and obey his commands, then we may be sure that God will be for us; and in this assurance we may resist evil and smile at all the power of our adversaries, knowing that God will never leave us nor forsake us.

The North-Western and Union Pacific Now Schedules to Denver.

Commencing June 8th a notable change will be made in the Colorado service of the Chicago & North-Western and Union Pacific Railways.

The famous Colorado Special, which now leaves Chicago at 10:00 a. m., will leave at 6:30 p. m., arriving at Omaha 6:55 a. m., Denver 8:00 p. m. and Colorado Springs about 10:30 p. m. This will enable passengers from Atlantic Coast points to reach Denver with only two nights on the road, while from Detroit, Cincinnati, Cleveland, Indianapolis and Chicago only one night will be required en route. The entire train will be run solid between Chicago and Denver, with through sleeper to Colorado Springs.

East bound the train will be known as the "Chicago Special," and will leave Denver 1.00 p. m., Omaha 3:45 a. m., arriving in Chicago at 4:00 p. m., at a convenient hour for making connections for the east.

A train from Des Moines in connection with this new train east bound will enable passengers to leave Des Moines at 7:00 a. m. and arrive in Chicago at 4:00 p. m.

Accommodations are provided for all classes of passengers, the equipment including free reclining chair cars, dining cars, buffet smoking cars, drawing room sleepers and day coaches. The entire service to be as nearly perfect as modern and skillful railway management can make it.

A second daily train for Colorado points will leave Chicago for Denver at 11:30 p. m., as at present.

Poetry.

Brotherhood.

Say not, "It matters not to me;
My brother's weal is his behoof;"
For in this wondrous human web,
If your life's warp, his life is woof.

Woven together are the threads,
And you and he are in one loom;
For good or ill, for glad or sad,
Your lives must shed one common doom.

Original.

Conversions Under Philip's Preaching.

CONVERSION OF THE ETHIOPIAN EUNUCH.

After Philip had accomplished his evangelical labors in Samaria, "The angel of the Lord spake unto him, saying, Arise and go toward the south by that road leading down from Jerusalem to Gaza, this is a desert." Acts viii. 26. Gaza was the southernmost town in Palestine in the territory of the ancient Philistines. To go from the field of labors in evangelizing, where his hands were full of work and make a journey along a desert road with no stated object before him must have been staggering to his faith. But like Paul he was not disobedient to the heavenly vision; and like Abraham he went out not knowing whither he was going. An opportunity of preaching or rather giving instruction to one who was both willing and anxious to learn, was afforded him. A man of Ethiopia or upper Egypt, a eunuch of great authority under the queen of that country, had come to Jerusalem to worship, was returning, sitting in his chariot reading Isaiah the prophet. "Then the Spirit said unto Philip, Go near and join thyself to this chariot." The history says Philip ran. This was necessary in order to overtake the chariot moving in the same direction. As he drew near he heard the eunuch reading the 53 chapter of Isaiah according to our division into chapters. He was reading these words, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearers, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." This chapter in Isaiah has given the Jewish Rabbinical interpreters no little trouble and has taxed their exegetical skill to find a character to which all these prophetical particulars would apply. It is needless to say they have not found the counterpart to these predictions nor will they until they find the crucified and risen Messiah, the one they rejected against the testimony of miracle and prophecy. This chapter with some others belongs to the Scriptures, the reading of which and hearing read is interdicted to the laity among the Jews. Parents will not read nor suffer their children to read these passages.

Philip on hearing what the eunuch was reading put the question, "Understandest what thou readest?" This man was not worse off than thousands are today in reference to plainly revealed doctrine of the Bible. False notions and the spiritual mode of interpretation have closed the eyes of the understanding. To Philip's question the man replied, "How can I, except some man should guide me?" Fortunate for him the right man had joined his company. Philip, being an inspired evangelist could give him the necessary instruction to "make him wise unto salvation." So ignorant was this man, though a Jewish proselyte, that he did not know whether the prophet spoke of himself or of some other man. Then Philip began at the same Scripture and preached unto him Jesus—showing him to be the glorious burden of this prediction and interpreting it in the light of the facts of his history—the things that had occurred so recently at Jerusalem. He showed how this Jesus was truly the Son of God, attested to be such by miracles, wonders and signs wrought through him in the midst of the Jewish people. The eunuch, no doubt heard in the city strange things about this reputed prophet, what he said and did and his tragic end at the hands of his countrymen; but it is not likely that he heard the report of his resurrection on the third day. Sharing the unbelief of the Jews, he regarded it as false. But Philip showed how completely the facts of history so recently occurring had met the predictions of the prophet. All the specifications here given as far as they related to current times had been fulfilled. It was of primary importance that every apostle and evangelist should show the claims of Nazareth as the Messiah of the prophets. But the instruction of Philip without doubt embraced the future kingdom, like his message at Samaria; although in his brief history no mention is made of it. That the gospel of the kingdom was proclaimed on this occasion is a foregone conclusion inasmuch as every apostle and evangelist was under orders to preach it. In that period of pure truth no one would think of leaving it out. Isaiah 53 chapter read by the eunuch and forming the text of Philip's talk covers about the whole ground of the gospel. Christ's sacrificial offering for sin is here taught, his living again is implied in the words, "He shall see his seed, he shall prolong his days;" and in the language following, his lofty official dignity as conqueror and king is clearly implied. The man has heard enough. The heart that was athirst for knowledge is now resolved on obedience and looking for the opportunity to show his faith by that first overt act, baptism. Water of sufficient depth is near. "Here is water what doth hinder me to be baptized?" Philip had instructed him on this point. He knew what it was, and its design. And they both went down into the water, both Philip and the eunuch, he "immersed him." Dinglott rendering, immersed him, that is it, and no ground for modes. When men begin to talk about modes of baptism they betray their ignorance or else their dishonesty. Some contend that because the Greek preposition *eis* is in some cases rendered into English by "unto" therefore Philip and the eunuch only went down to the water's edge and he (Philip) sprinkled him. Then how could they both come up out of the water if neither were in it. Others, letting the language stand as translated, take the person into the water and there sprinkle him. How unreasonable to thus act—wetting the clothes of both administrator and candidate, when sprinkling could be done on dry land. In the case of the eunuch, his servant or attendant could have brought the water in a cup with which travelling parties were supplied, and the act performed in the chariot with the greatest convenience and dispatch. Had sprinkling been the thing demanded by this man there would have been no going down into and coming up out of the water, be assured of this. In modern times it is but the shallowest pretense of conforming to the language by going into the water to do a little sprinkling. If ever the rule of "fitness of things" applies, it is here. If a man is to be buried in water it is very natural to go into the water to effect this. If he is to be sprinkled it is natural to keep away from rivers, lakes and pools as most Pseudo-Baptists administer sprinkling or pouring "high and dry." I have read several articles from the pens of sprinklers, in which the position was taken that baptism in apostolic practice was not uniformly by immersion, and yet before they got through there was not found water enough in all Asia to bury a person, except at Jerusalem, and here to baptize in the pools with which the city abounded would have spoiled the water for culinary purposes; or as another objection the number to be immersed was too great for the few who were properly qualified to do the work in one day. This is a very silly objection to urge against a practice based upon the well established usage of a word familiar to every Greek speaking inhabitant of the world of that day. The writer of the article on baptism in Smith's Bible dictionary thinks it "hardly likely that immersion was possible" at that Pentecostal ingathering and says this after having said, "Baptism properly and literally means immersion," and that, "the language of the New Testament and of the primitive fathers sufficiently point to immersion as the common mode." Men seem determined even at the risk of sound argument and fair criticism to maintain a practice that came in centuries after the Christian religion was founded.

J. L. Wiese.

Genesis. Chap. 48.

1. And it came to pass after these events recounted, that it was told that Jooseeph, Thy father is disquieted; and taking up his two sons Manasse and Ephraim he went unto Jakoob;

2. And it was told Jakoob, saying, Lo, thy son Jooseeph is coming unto thee; and Israeel strengthened himself and sat upon his bed.

3. And Jakoob said unto Jooseeph, My God appeared unto me in Louza in a land of Chanaan, and blessed me,

4. And said unto me, Lo, I shall increase thee and multiply thee and make thee into synagogues of nations and I shall give thee this land, and to thy seed after thee in age-lasting possession.

5. Now then thy two sons who were born to thee in a land of Aiguptos before I came unto thee into Aiguptos, are mine, Ephraim and Manasse, as Hroubeen and Sumeoon shall they be mine.

6. And whatever progeny thou shalt beget after these shall be in the name of their brothers; they shall be called upon the lots of these.

7. And when I was coming out of Mesoputamia of Suria, Hrucheel thy mother died in a land of Chanaan, as I was drawing nigh towards the hippodrome of Chabratha of the land to go to Ephratha: and I buried her on the highway of the hippodrom. This is Bethlehem.

8. And when Israeel saw the sons of Jooseeph, he said, Who are these of thine?

9. And Jooseeph said unto his father, They are my sons whom God gave me here: and Jakoob said, Lead them unto me, that I may bless them.

10. Now Israeel's eyes were heavy with old age, and he was not able to look (that is to raise the lids), and he drew them nigh unto him, and kissed and embraced them.

11. And Israeel said unto Jooseeph, Lo, I have not been bereft of thy face and God hath shown me thy seed also.

12. And Jooseeph led them out from between his knees, and did homage with his face upon the ground.

13. And Jooseeph taking his two sons, Ephraim by the right hand and at Israeel's left hand, and Manasse by the left hand, and Israeel's right, he led them unto him.

14. And Israel extending his right hand put it upon the head of Ephraim, and he was the younger, and his left hand on the head of Manasse crossing his hands.

15. And he blessed them and said, May the God in whose sight my fathers Habraam and Isaak were pleasing, the God who supporteth me from youth unto this day.

16. The angel who delivereth me from all the evil things, have blessed these boys; and may my name and the name of my fathers Habraam and Isaak have been invoked upon them; and may they have been multiplied into a vast multitude upon the earth.

17. And when Jooseeph saw that his father had placed his right hand upon the head of Ephraim it seemed a grievous thing to him; and Jooseeph intervened to remove his father's hand from the head of Ephraim to the head of Manasse.

18. And Jooseeph said unto his father, not so father; for this is the first-born. Put thy right hand on his head.

19. And he was not willing; but said, I know, child, I know, and this one will be for a laity, and he will have been exalted; but his younger brother will be greater than he, and his seed will be for a multitude of nations.

20. And he pleased them on that day, saying, In you will Israel have been blessed people saying, May God have made thee as Ephraim and Manasse; and he placed Ephraim before Manasse.

21. And Israeel said unto Jooseeph, Lo, I am dying, and God will be with you and will return you into the land of your fathers.

22. And I give thee Sikima as a preferred gift above thy brethren, Sikima which I took out of the hand of the Amorraites with my sword and bow.

COMMENT.

In the 3rd verse R. V. "God Almighty" is "my God" in the text. And "Luz" is "Louza."

In the 4th verse R. V. "A company of peoples" is "synagogues of nations" a much stronger statement the reader will observe.

And "this land to thy seed after thee" in the text is "thee this land and to thy seed after thee"—an important omission this word "thee" would be in a deed of inheritance I think.

In the 7th verse R. V. "Paddan" is "Mesopotamia of Suria." We still know where that country is.

In same verse "thy mother" is omitted in R. V. Why?

Also R. V. omits any mention of the "hippodrome of Chabratha" in this verse. The importance of this omission is emphasized in the last clause of this verse, where "the hippodrome" (and not "Ephrath" R. V.) is identified as the site of the later "Bethlehem."

The 10th verse makes Israeel blind with old age, which also is not according to the text. Inability to raise the lids of the eyes is not want of vision and is a disease incident to people in middle life even sometimes.

In the 14th verse R. V. "guiding his hands wittingly" should be and is in the text "crossing his hands"—another instance of the early appearance in Scripture of the symbolic cross touching.

In the 19th verse R. V. "he also shall be great" should be "he also will have been exalted."

In the 22nd verse R. V. "one portion" should be the proper name "Sikima." The importance of this error or perversion is emphasized by the Psalmist's reference to this "preferred gift" and its Messianic significance thus indicated. Psalm 59 (60 C. V.

Chas. Gardner.

What is Life?

One author said our lives are what we make them. How many can realize the truth in this proverb, but they who have reached advanced years, those who have traveled one half century of life's rugged road may look back o'er the hills of time and sigh with many a deep regret, if I could but retrace my steps and smooth out those rough places, how different would have been life; but no there is no retracing, no backward turnings, only a blotting out, only a dirty spot can be seen as we erase the mis-givings of life. As we start out on life's journey we have pictured out one vast expanse of beautiful landscape covered with grass and with flowers, dotted every where, smooth as a floor, with not even a hill to break in on the genial splendor. This fine portrait can always be seen hanging in the distance, but it seems not to be stationary as we journey toward it. Gradually settles back out of reach, but still hopeful we are continually longing and seeking the road to this our enviable goal, only to be met by disappointment, sorrow and death. Life is not one long sweet dream, the curse has been planted, and until it is removed we may expect to travel up hill with this grim monster beckoning to us on every hand. Let us prepare ourselves to battle with him; this should be our greatest aspiration, arm yourselves boys and girls with loyalty and be able to meet temptation with bold defiance. Don't expect that some time in this life you are going to reach a garden of paradise and have smooth sailing enroute, but rather turn and clasp hands with him whose path was rough, but whose life was one of peaceful content, not in gratifying self, but doing for others and doing his Father's will. We are naturally selfish and we rush on through this world promising ourselves the fulfilment of honest intention, yet the time slips by and the opportunity for doing good is always just a wee bit ahead. We think we pass through this world but once, why not have a good time. If this sentiment could be reached through the sentiment of the poet we would be safe, for he says I want to give the oil of joy for tears. The faith to conquer doubts and fears, beauty for ashes would I give always, I am sure I shall not pass again this way. Rig I takes up too prominent a part in our lives, sooner or later we find the natural longings of a carnal heart cannot be satisfied, the more it participates in the changing scenes of this world the more it craves like a spoiled child, the more it is honored and indulged the less it appreciates. The shortest road to contentment is by sacrifice. Don't expect every one to bow to you, but sometimes bow to others. Have moral courage and moral courage means self mastery. Did some one call you a liar? Did it require moral courage to deal the person a blow for the offense? Not at all, you only responded to the animal nature it aroused in self. Did it require moral courage when asked to taste the glittering stuff to yield? No, moral courage would have refused in the face of a thousand taunts and jeers. Then I say again moral courage means self mastery, and if you have a reasonable amount of moral courage you have opened up in life a wide channel for heroic deeds, successes, manliness, virtue, character. Start right while young is the time to lay foundation for character. We sometimes hear folks say, I got up late this morning and could not do much today. So in life we spend the better part of it napping. Why not wake up, have an aim in life, shoot at it, hit it. Young people too often think this serenelliness belongs to older people, they think when I reach that stage in life I will be sober, I will lay aside carelessness and all bad habits. It will be much easier then, but just now it does not matter much, I have plenty of time. Days, months, years slip by, we have now reached the milestone we had pointed out too away back there in youth. We stop at the cross road of life and look back, surely this isn't the place we had pointed out too where there was a cross erected we meant to take up and carry on. Yes, there can be no mistake, but I have such a big load already. Yes, we find carelessness takes root in our lives, grows blossoms and bears fruit tenfold, and too late we find it a difficult task to rid ourselves of it. It is not so hard a matter to rid a field of small weeds, but when they have grown large, fastening their roots secure in the ground it takes a hard pull to loosen them. Then young people heed this warning cry, get rid of the small weeds.

Mrs. Cora Harlan.

Illinois Work.

I went to Hazel on May 20th, and was driven to the home of Alfred and Keturah Rogers.

The few brethren in that locality are scattered many miles apart, but some come regularly to meeting from eight to eleven miles. We feel happy to speak of the zeal, loyalty and faithfulness to truth manifested by most of the believers there, without encouragement by preaching.

They decided to try to keep up meetings at the Old Union Church once a month.

We had good attendance and interest considering adverse circumstances. Brother and Sister Rogers were rejoiced to see their daughter, Alta Rogers, and their son-in-law Charlie Kepley, obey the Lord's command in baptism. After baptism we partook of the Lord's supper at Bro. Rogers' home, and from there we went to the church building where we gave them a farewell talk on the "True Ecclesia, and the False Church."

They handed us $12.75 on time and expenses and bade us an affectionate farewell.

From here we went to Ripley, where we have a meeting house and a fair sized membership. We held meetings there for a week with a fairly good attendance.

Miss Florence Lanning and Miss Mabel Kendrick obeyed the gospel by baptism, and we take pleasure in introducing the above four noble young people to all who love the coming of Jesus.

On Decoration Day we went to the cemetery, where a crowd had assembled to show honor to the dead soldiers by placing perishable flowers over their graves. Their "deeds of valor" were portrayed with flowery speeches and vehemence of gesture and loud hand-clapping, to inspire in the youth who listened, the glory of war. But on the hillside in that cemetery we looked upon one lonely grave of perhaps the only true soldier sleeping there that was unnoticed by that ardent throng, unmarked by any dead stone monument, unstrewn by earth's quick-fading flowers, the unadorned and dark, silent sleeping place of J. M. Stephenson. We could not smother a fullness of heart, nor stop the silent tear, as we thought of these significant words:—"Therefore the world knoweth us not, because it knew not him." And yet as we thought of the gulf between the true ecclesia and the world, the end of the way, and the present lesson it should teach, while we know that a short appeal to brethren would in a few days secure money enough to purchase a costly stone monument for that grave; yet, as we thought of how much better monument he has in his imperishable writings, and in the hearts of many he enlightened on eternal things, and on the glorious plan of salvation, we felt a wish that his grave might remain as it is, unmarked and undorned, as an example of the true soldier's fate and glory in this present evil cosmos; knowing that without a name carved on any lifeless thing, his resting place and his work will not be forgotten, neither by friends on earth nor our heavenly Father.

In the evening I offended some soldiers in my talk on Christian Citizenship. I contrasted the carnal and spiritual soldier, and modern patriotism with Christian patriotism. I reminded them of Jesus' rebuke to Peter for simply cutting off an ear:—"Put up thy sword, for all who take the sword, shall perish with the sword;" and also how, instead of advising his followers to fight for their homes against the Romans in the coming seige of Jerusalem he told them to run away to the mountains and hide!

It was a hard task to undertake after the grand speeches and declamations of the day, among whom the chief speaker was a "Reverend" of the so-called "Church of Christ!" I felt that it was my time and duty to show those who came to hear me, that neither bloody war nor rotten politics can mix with Christianity.

We received $15.00 from the brethren on work and expenses, and left for Kansas, June 5th.

May God's blessing rest on our efforts to declare all of the counsel of God, as far as light and time permits.

W. L. Chows.

Obituary.

Sarah Moore died at Shelbyville, Neb., June 2, 1902, at the age of 72 years, 9 months and 23 days. The deceased was born in Muskingdom County, Ohio, August 9, 1829. She moved with her parents to Licking County, and was reared upon a farm. She was united in marriage with Henry Metheny, Sept. 23, 1852. To this union were born seven children, three having preceded her, the four remaining were present to mourn her loss. She moved with her husband to Carroll County, Ill., in the fall of 1863, and settled on a farm, and with the efficient labors of Bro. T. J. Whitesit and Bro. John Arnold she was instructed into the faith of the promises made to Abraham, Isaac and Jacob, with David and his royal Son, the heir to his throne and kingdom. Being well versed in the gospel of Christ and the things concerning the kingdom of God, she with her husband in August, 1866, with the assistance of Bro. J. M. Stephenson, were baptized into the name of Jesus Christ for the remission of our sins. In the fall of seventy-one she received injuries that rendered her a helpless invalid and a great sufferer for the remainder of her days. She removed to Nebraska in 1880 with her husband, and in 1886 settled permanently at Shelby, Neb. For the past year she has been gradually declining until all realized that her days of suffering were few. The end came peacefully at last, and she sunk away as in a sweet sleep. She bore her long suffering with a meek and Christian spirit, never complaining, always cheerful, being asked of her hope would reply, all will be well in that day when Jesus comes to be glorified in his saints. I will here copy what was published by the editor of Shelby *Sun*.

Mrs. Metheny has been a sufferer for many years, but rallied at times when hopes were entertained of her recovery. She was a woman whom to know was to love. Enemies she had none, always living in harmony with those around her. She will be missed by all her friends, but by none so much as those who knew her best. Her grief-stricken husband by whose side she has lived so many years, and by the children they jointly reared to usefulness in life. She has gone and darkness came to those who love her but may the darkness of their grief be lost in the brightness of God's promised day of eternal rest. Her funeral was held at the family residence conducted by Rev. Beveridge of the United Brethren Church. He asked the husband if he had any choice of Scripture, to which he replied, no, all was good. The minister selected for his reading 1 Cor. xv., for his text Romans viii. 18, both proved to be favorite selections of the deceased; when the holy Word was read to her these were always read first. A large number of friends assembled to pay their last tribute of respect to their departed friend. The remains were interred in Shelby cemetery, there to quietly rest till the morning of the resurrection, when she will come forth again to die no more.

Henry Metheny.

$50.00 Round Trip to California.

Chicago & North-Western R'y from Chicago, August 2 to 10. The new Overland Limited, the luxurious every-day train, leaves Chicago 8:00 p. m. Only three days en route. Unrivaled scenery. Variable routes. New Drawing Room Sleeping Cars and Compartment Cars, Observation Cars (with telephone). All meals in Dining Cars. Buffet Library Cars (with barber). Electric lighted throughout. Two other fast trains 10:00 a. m. and 11:30 p. m. daily. The best of every thing. Daily and personally conducted tourist car excursions to California, Oregon and Washington. Apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 26.

Special Rates for Fourth of July Trips.

July 3d and 4th, excursion tickets may be obtained at ticket stations on the Pennsylvania Lines to any other station on those lines within a radius of 200 miles. Excursion tickets will be valid to return until July 7th, inclusive. For particulars about rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.—July 4

Very Low Round Trip Rates.

Via the North-Western Line Chicago to Salt Lake City and Ogden, Utah, until September 15th. Return limit, October 31, 1902. Luxurious fast trains leave Chicago 10:00 a. m., 8:00 and 11:30 p. m. daily. For tickets and information apply to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 26.

Announcement.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 21, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. ALLARD, Pres.

SADIE CLARK, Sec.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This is a beautiful park, plenty of shade and good spring water at the terminus of Minnesota Ave. All parties by rail will take the Kansas City, Kansas street cars going west at west door of union depot and run to terminus of the street car line with no change. Tents will be on the ground to accomodate all, but all should bring bedding. Business will begin on the 11th. This meeting should be largely attended as it is central. We hope to see many there from other States. Brethren this will be at a leisure time when many can attend. We expect this to be the best annual meeting we have yet had. Come at the first of the meeting, and come to stay the entire two weeks. Bros. Orem, Darby, Oliver, T. E. Adams, Almira Adams, Eychaner, Crowe and other speakers are expected to be in attendance.

G. M. MYERS, Sec.

Editor Restitution:

The Northwest Conference of the Church of God, will meet at Scholls, Ore. June 20–22, 1902. We hope all members of the Church who can will attend and help make this Conference one long to be remembered. Arrangements will be made to meet all visiting brethren in Portland. The Program will be as follows:

Friday June 20, 7: P. M. Preaching.

Saturday June 21, 11:00 A. M. Preaching. 3:30 P. M. Business Meeting. 7:30 P. M. Preaching.

Sunday 22, 10:00 A. M. Social Meeting. 11:00 A. M. Preaching followed by Communion Service. Basket Dinner. Communications to be read from Elders B. W. Woodward, R. Corbaley, and J. F. Wagoner.

Yours in hope of eternal life.

W. J. BYRAM, Sec.

Persons attending the Conference at Scholls, Oregon, in June will be met at the National Hotel, in Portland. Let all who contemplate going make note of this arrangement.

The Association of Believers of the Church of God, will meet in connection with the Conference to elect their officers and to transact any business that may come up before the Association.

ALMIRA BROOKS, Sec.

Shirking duty is robbing one's self of growth. It may be true enough, for the present moment, as the shirker says in trying to justify himself, that it does not matter much to the world whether he does his little part or not. The point is not so much whether a man will be missed as what he misses. It need not have mattered much to the world if David had shirked the battle with Goliath. God could have had the burly Philistine done away with by some other means. But all of David's *subsequent history might* have been told in a sentence, in that event. It is a poor investment to buy a moment's ease at the expense of untold manliness.—*S. S. Times.*

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. it will cost you very little to ask him, and you may be the means of doing him good.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 15, Passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East, 2:53 a m daily, 10:18 a m daily except Sunday, 2:35 p m daily, 5:40 p m daily, 7:50 p m daily (extra fare train), 8:39 p m daily except Sunday, 9:47 p m daily Pgh Special.

For the West, 5:10 a m daily, 6:20 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:25 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Haines, Ticket Agent, Plymouth, Ind.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the *donors request*, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, *or whose case is presented by some one known to be trustworthy.*

Mary A Vermillion	3.50
A Friend	1.50
C K Schmeltzer	2.50

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

Homeseekers' Cheap Excursions to the West and North-West

via Chicago & North-Western R'y from Chicago, June 17, July 1-15, August 5-19, September 2-16 and October 7 and 21. Exceptionally low rates to a large number of points in North-Western Iowa, Western Minnesota, Nebraska, North and South Dakota. Better own a farm. Start now. Send 2-cent stamp to W. B. Kniskern, 22 Fifth Avenue, Chicago, for copy of the "North-Western Homeseeker." Apply to your nearest ticket agent for particulars, or address, A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.-July 12

WHEN YOUR TIME IS OUT PLEASE RENEW.

The fish are biting up in Wisconsin and Michigan. First class train service Chicago and North-Western R'y during the fishing season. Summer tourist rates now in effect. Direct *connection is made at Chicago* with all lines from the south and east. Ask any ticket agent for particulars, or address A. H. Waggener, 22 Fifth av. Chicago.—jul1')

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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Please look over your account and if you owe us we will be thankful if a remittance is sent at once.

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates:

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Tacoma, Wash., or Portland, Ore., July 15th to 20th, inclusive, account Annual Meeting Y. P. C. U. Society of United Presbyterian Church.

To San Francisco or Los Angeles, Cal., August 1st to 7th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion, Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that *you cant*. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

Winona Lake.

Winona Lake, Ind., the pretty summer resort on the Pennsylvania Lines in Northern Indiana affords rest, recreation, entertainment, amid delightful surroundings for persons desiring to enjoy vacation outtings. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

On May 15th, the Opening Day of the Season of 1902, excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. They may be obtained from May 15th to September 13th, inclusive.

For particular information on the subject of rate and time of trains, apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainments, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. R. C. Dickey, Secretary, Winona Lake, Ind.—June 30

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

Home-Seekers' Excursions.

Low rate Home-Seekers' excursion tickets to points in West, Northwest and Southwest will be sold via Pennsylvania Lines. Particular information about fares, time of trains and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—July 31.

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The above are titles to some small 4-page tracts suitable to place in an envelope. *Short and to the point.* Price 8 copies for 5 cents—or 100 for 25 cents.

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No. 10, Ex. Sun. For South Bend.....8:40am
No. 14, " " " 12:01noon
No. 8, " " " 10:23pm

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No. 3, " " " 12:31noon
No. 9, " " " Lecansport.....7:16pm

Trains 3 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hunt Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 9:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 1:30 p. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor. Cicero and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sents free. M. Joblin, Evangelist.

The Church of God at Beaucoup, Ind., meet in their house of worship for the fall. Long services Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by E. L. Austin four Sundays in the month, Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 13th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Watkins Elder, A C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, N-b. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, E. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave, near Wilson Ave, Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zitner of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10.00 a. m. for Bible class and Sunday school. Communion at 11:00 whose prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Glenbrook, In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Reisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Teasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preceding by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

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One Year $1.50. Six Months 75 Cents. Three Months 40 Cents.

Poetry.

Awake, Thou that Sleepest.

The watch towers gleam, the lights are bright,
The day of Christ appears;
Throw off the languor of the night
And banish all your fears.

Rejoice today, lift up your voice,
Proclaim the precious word;
Exhort the nations to rejoice
And serve the coming Lord.

The fields are white, 'tis harvest time,
The reapers—where are they?
The Master comes; Oh, hope sublime.
Awake and watch and pray.

The Bridegroom comes; the King draws near;
Arise, repeat the call.
The Lord is nigh, his voice we hear;
Arouse, ye servants, all.

He comes to fill the earth with joy;
He comes to banish pain;
Arise, and enter his employ
To speed his glorious reign.

—Archibald Wheaton.

Original.

What We Believe. No 6

Another subject prominently mentioned as an article of belief in the Church of God, and intimately related to those treated in former articles, is "the restoration of Israel." By the term "Israel" we understand the descendants of the twelve sons of Jacob, later named Israel. The form of this article at once reveals that Israel is not now in the condition in which it once was, and is again to be; and also that a "restoration" to a former state is in prospect.

There is no people that presents so unique a history as the people commonly known as "the children of Israel." They are an interesting people because descendants of Abraham, the "friend of God" (Isa. xli. 8; Psa. cv. 6), and the part they have played in the world's history, from their sojourn in Egypt down to the present. The Bible is strictly an Israelitish Book, for all the writers engaged in its composition, were Israelites. These people, among all the nations, God chose (Deut. vii. 6; xiv. 2; xxxii. 9; Psa. cxxxv. 4) to entrust to them his oracles (Rom. iii. 2), and to employ them in giving the world a revelation of his will concerning mankind. Deut. vii. 7, 8; x. 15. In the land of Egypt, "the house of bondage," they learned some bitter but much needed lessons. From thence the Lord delivered them and led them "with an outstretched arm," bringing them after years of wandering in the wilderness, into the land previously pledged to Abraham and his seed for an everlasting possession. This was apportioned among the different tribes, and here they dwelt for about five hundred years after entering in, until the days of Jeroboam and Rehoboam, when ten of the tribes refused to submit to the lawful king, and they were divided into two nations; one consisting of the ten tribes, being called "Israel," while the two tribes remaining loyal to the house of David, constituted the kingdom of "Judah." In this condition they continued until B. C. 721, when the northern kingdom—Israel—was invaded by the Assyrians, and the people were deported to Assyria, from which they never returned to their own land. Later—B. C. 607—the southern kingdom—Judah—became the object of attack by the Babylonians by whom the Jews were carried into Babylon, where they remained seventy years. At the expiration of this period, as predicted by the prophet Jeremiah (c. xxv. 12; xxix. 10), they were returned to the land of their fathers, but their former glory never returned to them.

To these varied experiences of this people, and their relation to God's purpose, I wish to devote my attention in this article. We often sing, "God moves in a mysterious way his wonders to perform;" and this is true of Israel. From among these people God purposed to raise up the Prophet like unto Moses (Deut. xviii. 15-19), which is Jesus of Nazareth. Acts iii. 6-22. The Ruler (having "the sceptre") and Lawgiver was to come out of Judah (Gen. xlix. 10); and many hundreds of years after this prophecy the fact is recorded that "it is evident that our Lord sprang out of Judah." Heb. vii. 14. Bethlehem was to be the birth place of him "that is to be Ruler in Israel" (Micah vii. 2); and at his birth the angels related to the shepherds upon the hills of Judea, that "unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke ii. 11. See also verse 4 same chapter. How applicable in every sense are the words of Paul, "of whom (the Israelites), as concerning the flesh, Christ came." Rom. ix. 4, 5. Here call special attention to the literality of the fulfillment of these predictions relating to Christ.

We may here also record some of the threats God made against the Israelites in case they should turn from his commandments. The attentive reader will turn to Deut. xxviii. and read verses 15 to 68. Did these things literally come to pass? Not only were they visited in the land with the curses denounced against them, but the Lord also, by means of the nation he brought against them (ff. 49-53), plucked them from the land whither they had gone to possess it, and scattered them "among all people, from one end of the earth even to the other." 63, 64. Many had been the judgments of God visited upon these people up to the time of Christ; they were then only "few in number," and it was said concerning this remnant that they should "fall by the edge of the sword, and be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles (nations) until the times of the Gentiles be fulfilled." Luke xxi. 24; xix. 41-44. These predictions of Jesus had a most signal fulfillment in the siege and destruction of Jerusalem by the Romans in A. D. 70; and those relating to the treading down of Jerusalem by the Gentiles are still in process of fulfillment. Now, if God so literally carried out his threats against these people, what good reason is there for holding that his promises concerning the same people, of which there is a great abundance, should not be just as literally fulfilled? I will cite several of these promises of restoration. "And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. xi. 11, 12. Where shall they be gathered?" "In those days the house of Judah shall walk with (marg. "to") the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers." Jer. iii. 15. "Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land." Ezek. xxxvii. 21. What is the object of this gathering? "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 22. Will they ever again be removed after this gathering and establishment in their own land? "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever, and my servant David shall be their prince for ever." Ezek. xxxvii. 25, 26. "And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord." Amos ix. 15.

Nor are we confined to the Old Testament for statements like the above relating to the restoration of Israel. We may read in the angel's message to Mary that "He (Jesus) shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and *he shall reign over the house of Jacob forever*; and of his kingdom there shall be no end." Lu. i. 30-33. The same sentiment finds expression in the words of Jesus to the apostles, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones *judging the twelve tribes of Israel*." Luke xxii. 28-30. These Scriptures supply the inference that "the twelve tribes of Israel" had, at the time those words were spoken, not yet been regathered and restored according to the divine plan. But we are not confined to conjecture, for the Epistle of James was addressed "to *the twelve tribes which are scattered abroad*" (or, "the twelve tribes in the dispersion," as some translators give it). Jas i. 1. The time for this sitting on thrones and judging the twelve tribes of Israel is "in the regeneration when the Son of Man shall sit in the throne of his glory." Matt. xix. 28. This sitting in the throne of his glory will be after "the Son of Man shall come in his glory." Matt. xxv. 31. It is after their gathering into their own land that there shall be "one King to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms *any more at all*." Ezek. xxxvii. 22.

I submit in all candor that if the threats made against Israel, resulting in their scattering among the nations, were so minutely carried out, why should not the promise of restoration be just as faithfully and literally fulfilled? Our God not only makes but also keeps covenants. He said that for their disregard of his judgments and statutes the land should be left of them. "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, utterly, and to break my covenant with them; for I am their God." He made a covenant with Abraham, Isaac, and Jacob concerning the land of Canaan (Lev. xxvi. 41-43), to give it to them for an everlasting possession, and this possession has never, up to the present, been enjoyed, as is evident from the frequent references to the certainty of the fulfillment of these promises. Micah vii. 20; Luke i. 72, 73; Acts xxvi. 6, 7. Would God by his holy prophets and his own Son inspire hopes and anticipations in the minds of his people that he never intended for them to realize? What was the meaning of that anxious looking for "redemption at Jerusalem" (Luke ii. 38); redemption for "Israel" (Luke xxiv. 22); "waiting for the kingdom of God" (Mark xv. 43); the "hope of the promise made of God unto the fathers?" Acts xxvi. 6, 7. When properly interpreted it means not only that God made promises of redemption to Israel, but the most devout among them at all times implicitly believed in and confidently looked for the fulfilment of those promises. Let God be true, though every man be false.

But why this gathering of Israel? Because they will be the first to recognize the rightful King when once he has assumed his reign, and will be the first subjects in the future kingdom. The law will go forth from Zion and the Word of the Lord from Jerusalem (Isa. ii. 3), and thither will men of all nations go saying to the favored ones of the house of Israel, "We will go with you; for we have heard that God is with you." Zech. viii. 20-23. That glorious time will be after the gathering of Israel, after the coming of Christ in power and great glory, after the immortalization of the righteous. Then Christ shall "reign over the house of Jacob," the twelve tribes regathered; and with him in his kingdom will be the saints who, like him, have been made perfect through trial and suffering. Heb. ii. 10; 1 Peter i. 7.

The eyes of multitudes of Israelites today are longingly turned toward their own country. "His own" (Jno. i. 11) to whom Jesus the "King of the Jews" (Matt. ii. 2; xxvii. 37) came in lowly servant's form (Phil. ii. 7), did not recognize his claims, because, while they somewhat apprehended the glory of Christ, did not take into account his sufferings, of which their own prophets spoke in ages before. 1 Pet. i. 11. And the nominal church of today is committing an error equally as grave and hurtful; for although it lauds the suffering of Christ, it misapprehends "the glory that should follow," and its manner of following. The spirit of Christ recognizes both the suffering and the glory.

A. H. ZELMER.

Our Letter Drawer.

Brother Underwood:

Five more have confessed faith in the establishment of the kingdom of God upon the earth with Christ as King of kings; the literal resurrection of the dead; the immortalization of the righteous at Christ's coming, they to reign with him as joint heirs, and eternal life through Jesus Christ as the Christian's only hope. On the evening of June 17, the brethren and friends met at the home of the writer and after a brief service reviewing the history of baptism, its significance, and what it means to walk in newness of life, all repaired to the bank of our beautiful Rock River where were planted in the likeness of Christ's death the following named persons: Mrs. Sarah Eychaner, Mrs. Margaret Waite, Henry S. Stroh and Minnie his wife, and Mrs. Ella McClarvie.

How it rejoices the heart to see those who think on these things coming out and taking a determined stand for the truth. These all, though not rich in this world's goods, are rich in faith. Brethren, let your prayers assist these who are now our brothers and sisters. May God bless them and keep them until he sends his Son to claim those who are his and then be caught up to meet him in the clouds of heaven.

S. J. LINDSAY.

Brother Underwood:

We wish to say a few words of encouragement through THE RESTITUTION. We hope that when the Conference meets at Kansas City that Oklahoma will be remembered. That there is a grand work here. Brother Oliver has preached the gospel of the kingdom here. The first night of the meeting four souls came out to hear; at the last of the meeting the house would not hold the people. Some gladly received the Word; some said they were sorry that they did not hear of the meeting sooner; some want to know when he will be back again; some that never heard him speak and hearing others speak of him have requested me to let them know when he comes. My wife said she wished the world could hear it.

We expect Brother Oliver to be with us in the near future. We also want to make arrangements to have Bro. George Kidwell of St. Paul, Ark. to be with us at the next meeting. We hope to have a good meeting. My wife and I are the only ones of the faith here. We stand for the faith with our face to the foe.

Yours, in hope of ieternal life.

MR. & MRS. J. M. DEFFENBAUGH.

Dear Restitution:

The well-beloved paper has been a great joy to me in my declining years. I do think that Brother W. H. Wilson answers Bible questions so plain and so biblical that a fool need not err in understanding the truth. Perhaps the reason why I think they are so plain is because I communicate with our heavenly Father every day for an understanding of truth. Bro. Joblin writes such splendid and soul-cheering articles. May God bless them all and may their lives be long upon earth. Also THE RESTITUTION to send the gospel news to all the world for a witness, then may the glorious time come when we with heads up will see the King come in all his beauty. How I long for that time to come when sin will cease to be.

Yours, watching and waiting for the kingdom.

MRS. SARAH BOWMAN.

Dear Brothers and Sisters in Christ:

I thought I would write a few lines to let you know that I am still in the land of the living, and I thank the good Lord for it. I am all alone here. I have no preaching but read the dear old RESTITUTION. I am strong in the faith and enjoy reading the good encouraging letters from the brothers and sisters. How plain they make it, so that any one might understand. Oh, how hard they have been working and searching the Scriptures to get the truth before the people, yet they will not read nor heed the warning. Surely we are nearing the end. All signs show it plainly. It is now as it was in the days of Noah. They would not heed his preaching and they all went down to an awful destruction. Dear brothers and sisters, let us keep ourselves unspotted from this sinful world and keep in the straight and narrow path that our Lord laid out for us.

Your Sister, in hope of meeting you all in the kingdom of God when Jesus comes.

MARY A. VERMILLION.

Editor Restitution:

We could not get along without this dear paper in our household, as it gives information on some points that we would hardly find out any other way as we are, properly speaking, isolated from any of the brethren of the "One Faith" and when we are through reading our paper we give it to some one who may be "an alien from the commonwealth of Israel," and who need the "kingdom of Christ" preached to them instead of a "kingdom in their soul" as is preached to them now, and many here believe it, not having the light of the gospel of Christ preached to them. I so much wish that one of our gospel preachers could come up here, (Eastport, Mich.) and preach the truth as it is so much needed here, as in many other places.

Wishing you every success in the faith, I am your Brother in Christ.

F. C. STEMMEN.

Dear Waiting Ones:

The time for rejoicing is surely here. "What!" some one will say, "Rejoice over earth's calamities?" Ah, it is the time that the Bible tells us to lift up our heads, for our redemption is nigh. If each of us was sure our redemption was nigh, I think the rejoicing would be spontaneous. Well, if we are doing our duty in full we may be pretty sure it is near at hand; for the signs indicate it very surely. Earthquakes, famines and volcanoes, killing people by the thousands is getting to be a common occurrence, and the Lord says, "When ye see these things coming to pass, lift up your heads." Yes; you will have to lift up your head if you see; for he has promised the faithful few that "it shall not come nigh thee, only with thine eyes shalt thou behold." Oh, how diligent we should be if we hope to escape the terrible judgments God has prepared for the careless ones. I use the word, "careless," because they are the ones to whom God will show the least mercy; for does he not say for us not to be lukewarm. Yes; he would rather we were cold. We advise the brothers and sisters everywhere be diligent while you have any being. If you are only able to pay for one paper let it be THE RESTITUTION. If you are able to get up on Sunday morning and make yourself tidy enough to go visiting, you could go to meeting first if you have one to go to, and if you have no preaching you can have Bible reading every Sunday (as we do here) in the absence of a preacher, but be sure to go to it every time you can, this is a duty no one else can perform for you. If we go anywhere else on the one hour in the week appointed to the Lord's service, let the text ring in our ears all the way, "What! can you not watch with me one hour?" Now one hour in the week is not asking much and you can give as many more as you think best; but try to feel it your duty to give that at least.

In love to all the faithful.

LAURA SKEELS.

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, JUNE 25, 1902. NUMBER 24.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

A Voice From Moriah.

The brethren at Moriah, Ill., have decided to hurry up and build a church house, to be ready for a Conference there in October. Most of them are poor and cannot go to the Oregon Conference, but they say they can furnish plenty to eat for those who go to Moriah, and some who live 20 and 30 miles away will drive there, so we look for a good, old-fashioned time. But they need about $200.00 help, which I have told them we could get by asking for it through our papers. I baptized eleven there, and we have many sympathizers in the vicinity.

We need a building as a centre for work in that locality, and for a place of membership and assemblage together. I have confidence that the brethren will respond promptly, so that in a few weeks the work on the building may begin.

Dear brother or sister, send it, if it be but a mite, to our faithful brother, Lewis Weaver, Moriah, Clark Co., Ill., but draw your order on Casey, Ill., as Moriah is but a country Post Office.

Help the willing, struggling church at Moriah. I know you will.

W. L. CRAWL.

Obituary.

Mrs. W. J. Beebe was born at Painsville, Ohio, October 28, 1835, where she lived until she was married to W. J. Beebe in 1859. Since then has lived in Michigan, Illinois, Indiana, Iowa and Nebraska. Came to Nebraska in 1892, died June 10, of heart trouble. Was ailing for some time but was only bedfast about three days and unconscious when the end came. She has been a member of the Church of God for the past 34 years. Was baptized at Walkashma, Mich., by Bro. Carter, and has lived a Christian life ever since, nobly defending the faith on all occasions. And she went down unto the dark enemy death with a firm hope of a resurrection from among the dead at the appearing of the Lord and Master according to the promise of the Master, that he that believeth in me though he were dead yet shall he live. And her only wish was to be able to live until the coming of the Master, which wish grew stronger as she saw the day approaching. She leaves two sons, a daughter, a daughter-in-law and a niece besides many friends to mourn her loss. She was buried at Redington, Neb. Sermon delivered by Bro. Charles Endsley, text 1 Cor. xv. 50-55, who very forcibly and ably explained to the people the belief and hope which we have. A hope of the promise made unto the fathers, for which hope's sake our twelve tribes, instantly serving God day and night, hope to come.

Yours in hope,

H. G. BEEBE.

Prevailing prayer aims at a mark, and knows what it is after. When we enter a store or shop we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark, "God be merciful to me a sinner!" "Lord, save me!" cried sinking Peter. "Come down, ere my child die!" exclaims the heart stricken nobleman. Old Rowland Hill used to say, "I like short ejaculatory prayer; it reaches heaven before the devil can get a shot at it."—*T. L. Cuyler, D. D.*

PLEASE LOOK.

Please look up your account, and see if you are one of those who have neglected to send in your renewal. There are several who have and possibly by remembering next time you are in town to send us a money order you will be in time to render us great assistance. We specially need some little money right away, and will feel thankful if you can aid us.

PLEASE LOOK THIS UP.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 25, 1902.

AN earthquake shock was felt in Italy on June 22.

"A DRAGGED cross is heavy, but a carried cross is much lighter."

CHOLERA is on the increase in the Philippines. Numbers of the United States soldiers are dying from it, and many of the natives.

"SINCERITY is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be."

"LOVE feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility, for it thinks all things lawful for itself, and all things possible."

"COMING nearer and nearer to Christ," we say. That does not mean creeping into a refuge where he can be safe. It means becoming better and better men; repenting or reproducing his character more in ours."

KING Albert of Saxony died June 19. The German Emperor says of him: "He was the last of the great captains of a great time. His was a heart which esteemed that which was German above all else. He was a model of all that a ruler should be, and a father to his country and to his people."

BROTHER J. S. Hatch has been visiting the friends in and about Plymouth since the Antioch meeting, and was able to preach for the Church on last Sunday. It is quite a number of years since our aged brother has visited us and we are glad of the pleasure to all concerned, and trust he will carry to his home pleasant memories of the time spent among us.

OFFICIAL figures given by the British government show that in India from September 1896 to March 1902 there have been 852,000 recorded deaths from the plague. Making an allowance for untraced and unreported cases the number will not be far short of one million. The worst feature is that with all the effort made to check it, the disease is increasing.

TURKEY is in trouble within herself. The Sultan has been assailed by certain writers and now has prohibited the printing of any books of any kind. This will have a contrary effect, as the authors of lithographed pamphlets will use language that no common printer would dare to print or sell. There are also stories of further plots in the army, and the rulers do not know how far they can trust the men to obey orders.

KING Edward's coronation is set for next Thursday, but he has been sick for some days, and could take no part in the exercises that were to precede the event, and many rumors have been sent out that he would not be able to be crowned. Contrary reports deny this, but the fact that he has not appeared for some days lent strength to the ill reports. An old prophecy made by some one that he would reign but never be crowned, give superstitious minds something to feast upon.

Passing Events in the Light of Prophecy.

We take it for granted that all who have become acquainted with God's revealed purpose with man and earth, are eager for information which points to the time of night we are living in; and, as often before, we cull from *Glad Tidings* a number of paragraphs with that object in view, and some from other sources:

A number of articles have recently appeared in magazines and the daily and weekly press on the present restless condition of Europe. One of the most comprehensive appeared in the *Expansionist*. The writer first deals with Italy, the unrest in which he attributes to two causes—first, the efforts of the Papacy to recover its temporal power; and second, the economic condition of the people. He alludes to Spain, and "the ill-assorted union between Austria and Hungary." He dwells at length upon Russia, Great Britain and France. But his treatment of the condition of things in Germany is the most significant. He points out the enormous growth of Socialism in that country, the Socialistic vote having risen in twenty-one years from half a million to considerably over two millions. His general summary is very interesting:—

"A glance at the condition of Europe suffices to show that coming events are casting their shadows before. The strikes and rioting, the social unrest and commercial strife, are but the twentieth century counterparts of the nationalistic and political agitations in the 19th century that culminated in the movements of 1848. The great difference is that the causes of the present upheaval are not local but universal;—not political but social. They are found in the condition of the masses, and are due in large part to the system of militarism that weighs upon the European nations and devours their substance. The manifestations, however, differ in some respects in the various countries, although they have a common cause."

The financial crisis in Turkey is very extensively discussed on the other side of the water. *Reuter's* correspondent at Constantinople states that the financial position in Turkey is steadily going from bad to worse, and the government will undoubtedly soon be compelled to seek relief in extraordinary measures. Since the arrangement in 1881 there has been a constant annual deficit of from one to three millions. Since 1896 the government has managed to subsist by borrowing from Peter to pay Paul as occasion required. This hand to mouth policy cannot be continued indefinitely, and the moment is not far distant when the government will find itself face to face with a serious crisis."

The distress and unrest in Russia are very great. Enormous numbers of peasants from the provinces of Central Russia are flocking to Moscow, having been driven from their homes by the frightful misery and absolute dearth of work everywhere prevalent in that region. A state of great unrest continues in St. Petersburg and Moscow.

The President of the French Republic, who is accompanied by the Minister of Foreign Affairs, has received a cordial welcome from the Czar. He seems to have been well received by the Populace. The Parisian press look upon the visit to Russia as a renewal of the Franco-Russian Alliance. It is a strange spectacle to see democratic France joining hands with autocratic Russia.

In connection with the accession of the young king of Spain a plot was discovered to kill the king. Several men were arrested, and some of them are said to have admitted that they hold anarchist views.

In the Balkan the unrest is as great as ever. Bulgaria, Roumania and Servia have recently failed to raise much needed loans. The financial condition of all three is said to be well-nigh hopeless.

A despatch from Vienna says it is announced from Sofia, Bulgaria, that M. Saratoff, the Macedonian leader has issued a proclamation calling on the Macedonians in Bulgaria to join in a general rising. Bands collecting on the Turkish frontier are to co-operate and invade Turkey at different points.

The times we live in are imminent. It becomes us to redouble our diligence to make our calling and election sure. We must endeavor not to be numbered with those who our Lord says can forecast the weather by the faces of the sky; but *cannot* discern the signs of the time. We are all familiar with the words of the Lord Jesus in the 21st of Luke, which say Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled. We think it is generally understood that Turkey has been treading down Jerusalem for over 1260 years, but that since the destruction of its fleet about 1821, the decadence of that power has been so marked that it bears little resemblance to its former state. And we submit that if one-half of what we hear of it week after week be true,—it will not much longer tread down Jerusalem or any other province of its empire. Only yesterday (June 14) our attention was called to a despatch from a person lately from Constantinople, who is one of the few persons who have of late been admitted to the private apartments of the Sultan. It says for three years the Sultan has been so oppressed by fear of treachery that he has had three rooms constructed in the palace with a passage encircling them, and guarded by a hundred special police agents. In these rooms he lives. His doctor and two attendants of high rank are forced to eat plentifully of every dish before he touches it. He never sleeps in bed, but on a long chair, and only for an hour at a time, —ever starting up in affright. He carries two loaded revolvers. And the continued strain has so affected his health that he is becoming quite crazy, and a plaything in the hands of the few whom he trusts. The informant believes that "before the year closes all Europe will be startled one morning by *a coup de main*, sudden as successful."

For some time we have been expecting that the Sultan's financial straits would bring him to terms with the leaders of Zionist movement, and for a consideration, give the Jews a franchise of Palestine, and in that way cease to tread down Jerusalem, and allow Abraham's seed to return to their own land. We know *they will return*, at any rate, Jehovah has repeatedly said it; and, whether this is the way it will be brought about or not, we are confident our Father is at the helm, and is silently and surely preparing to set his King upon the Holy Hill of Zion. Let us watch and be sober, but at the same time be eager to hear his voice."

Lovers of pleasure more than lovers of God was one of the characteristics predicted of the last days, 2 Tim. iii. and one of the things that constitute the times perilous for those who have determined not to be classed with the world. The tide flowing in that direction is carrying almost everything with it. Only last week the Cleveland papers advertized a theatrical performance for the benefit of a church, and from the trend of things religious we have no doubt the debt will be lifted in *that way*, although other efforts have failed.

Word comes from Germany that another monster gun has been invented, tested, and the exclusive right to use it secured by the government of that country. It is claimed that it will penetrate a foot of iron at a distance of fifteen miles. Wireless telegraphy seems to be a fact. Horseless carriages travel eighty miles an hour; and the very latest scientific achievement we have heard of is that of utilizing the electricity of the atmosphere with little or no expense. Surely this must be the day of preparation.

Since writing the above a paper has come to hand informing us that Lord Kelvin, the great physicist, more familiar to the world under his earlier title as Sir William Thompson, is quoted as saying that the most interesting and important thing he saw during his recent visit to America was the evidence presented at Niagara Falls that electric power was bringing within reach of practical agricultural work the production of nitrogen from the air so that it might be used for the enrichment of the soil. Perhaps this will cause some to believe after all, that the picture of the good time coming, in Psa. lxvii. 6, may come true, seeing man has discovered the way to accomplish it.

Of Jesus of Nazareth.

Geikie says, "He is the man. Of all the race there is none to be so gazed on and persistently studied. We ponder the thoughts of others; we smile at their weaknesses; we allow for their prejudices; we condemn their errors, but in this man there are no weaknesses, nor prejudices, nor errors. His judgments are always accurate; his morals are ever perfect; his emotions are ever pure. No personal ambition, or hatred, or love, or interest sways him at any time. He thinks as before God. He weeps as before God. He denounces as before God. He rejoices as before God. All he does is right. By him alone was the precept everfulfilled: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

"The Millennium."

Dr. R. S. MacArthur of the Calvary Baptist Church N. Y., on Sunday last said the ushering in of the millennium has been partly accomplished. He predicted a federation in the near future of all the nations on earth on the basis of the golden rule, and with this country and Great Britain as the dominant factors, saying these were the days of "gigantic enterprises, of large mergers, and world-wide undertakings. Doubtless many trustees are mercenary, but there may be a selfless, altruistic and spiritual trust. There may be an imperialism of love which will one day dominate the world. God is raising up a love trust to offset the self trusts which are menacing our civilization."

Instead of speaking lies in the name the Lord and assuming the roll of a prophet, the doctor should believe God's prophets; but it is another sign of the times.

Communicated.

Genesis. Chap. 49.

1. And Jakoob called his sons, and said unto them, May ye have been led together (the leading of the Lord implied) that I may tell you what will meet you during the last days.

2. May ye have been led together and may ye have hearkened unto me, ye sons of Jakoob; may ye have hearkened unto Israel, may ye have hearkened unto your father, (father on earth and Father in heaven).

3. Hroobeen my first-born, thou, my strength and authoritive head (as well as beginning) of my offspring (by birth-right) hard to bear with and stubbornly hard.

4. Thou didst run riot like water, mayest thou not hold over; for thou didst go up unto the couch of thy father; then didst thou pollute the bed unto which thou didst go up.

5. Simeeon and Leui as brethren consummated an iniquity of their choice.

6. Into their counsel may my soul not have come; and at their conspiracy may my feelings not have come to strive; because in their passion they slew men and in their inordinate desire they ham-strung a bull.

7. Accursed be their passion because it was self-willed and their fury because it became relentless; I am apportioning them in Jakoob and dispersing them in Israel.

8. Joodas, May thy brethren have praised thee; thy hands upon the neck of thine enemies, the sons of thy father will do thee homage.

9. A lion's whelp is Joodas: from a shoot from a roof mayest thou have gone up, my son, reclining mayest thou have lain down to sleep like a lion and like a lion's whelp: who will awaken him?

10. A ruler from out of Joodas and a leader from out his loins will not fail until the things laid away for him shall have come; and he is an expectation of nations.

11. Tying his colt to a vine and his ass's colt to its tendrils he will wash his priestly undergarment in wine and his outer-garment in grape-blood.

12. His eyes more gracious than wine and his teeth whiter than milk.

13. Zabooloon will take up his abode by the sea-coast and he will be along side a rush of ships, and he will extend as far as Sidoon.

14. Issa[illegible] good when resting between allotments.

15. And when he saw that the rest was good and the land was rich, he put his shoulder to the painful toil and became a husbandman.

16. Dan will judge his laity as though also one tribe in Israel.

17. And let Dan become a serpent in a highway, seated in a path, biting a horse's heel; and the horseman will fall backward,

18. When he waiteth for the salvation of the Lord.

19. Gad, piracy will pirate him; but he will pirate it down to his feet.

20. Aseer, his bread is fat, and he will give sustenance to rulers.

21. Nephthali is a tree-trunk that hath ascended upward yielding beauty also in its generic product.

22. Jooseeph, my enlarged son, my enlarged zealot son, my youngest son, mayest thou have returned unto me.

23. Thou whom slanderers scoffed at, and lords of bows aimed at.

24. And their bows were broken with controlling power, and the sinews of the arms of their hand were relaxed because of the hand of Jakoob's Able One; therefrom was he who strengthened Israeel, from God thy Father.

25. And my God responded to the call for help, and blessed thee with a blessing from the heavens above, and with a blessing of an earth that hath all things, on account of a blessing of breasts and a womb.

26. On account of the blessings of thy father and thy mother; he made it stronger than blessings of solitary mountains and above blessings of age-lasting sand-hills; upon Jooseeph's head and upon the crown of the head of him who became the leader of his brethren.

27. Beniamin is a ravening wolf; in the morning he will eat and in the evening tide he will give sustenance.

28. All these are Jakoob's twelve sons, and these things did he talk to them, and he blessed them; each one according to his blessing did he bless them.

29. And he said unto them, I am being added unto my laity; bury me in the midst of my fathers in the cave that is in the field of Ephroon the Chettaite.

30. In the double cave over opposite Mambree in a land of Chanaan, the cave which Habraam acquired from Ephoon the Chettaite in the way of an acquisition for a memorial-tomb.

31. There they buried Habraam and Sarra his wife; there they buried Isaak and Rebekka his wife; there they buried Leia.

32. In an acquisition of the field and the cave that is in it from the sons of Chet.

33. And Jakoob ceased directing his sons, and lifting up his feet upon the couch he left off, (life understood) and was added to his laity.

COMMENT.

I published in THE RESTITUTION this chapter some years ago with comment at considerable length and will therefore not recover the same ground again; but would say that time and fuller investigation since more than confirms what I said then. The reader will do well to critically compare this translation with both the C. V. and R. V. For the passage is especially obscure and the variations are unaccountable except in accordance with the now well-attested historical fact that the original Hebrew was tampered with after the Greek translation was made, a fact that the old school Hebraists are slow to admit for the reason that this whole school have argued and seemed to believe and in fact do still that the Greek was a loose and inaccurate translation from original Hebrew and that although the original Hebrew was lost they have been able to restore it to its pristine purity, both of which assumption's modern scholarship have proved to be mere assumptions and both contrary to the actual fact.

CHAS. GARDNER.

Dear ones of like precious faith:

Through the kindness of my aged father, J. S. Hatch, I with him was permitted to attend the annual June meeting at Old Antioch, and how very much I enjoyed it. I used to attend these meetings with my father when I was a girl, before I was interested in these precious truths as I am now, and but few of the older brethren and sisters that I met then were in attendance at this meeting, but we see from the interest manifested that the truth is ever present and there are those who are willing to accept it, so that as the ranks are being thinned by the enemy death, there are younger ones to take their place and I may say older ones too; for quite recently we have had the pleasure of adding to our band here at Hillisburg, two white-haired sisters, whom we so much love. To God be all the praise, and we know that stars will be added to the crown of those who have so nobly and truthfully sounded the Word of God to a perishing world. This meeting will be a pleasant memory to me. It is so seldom I am permitted to attend them. My heart goes out in love to those who so kindly entertained us. I trust it will be our pleasure at some future time to return the favor. I pray God that we may so conduct ourselves that we may gain an entrance into the everlasting kingdom, where it is one continual praise meeting with no sad farewells.

Your Sister, waiting the return of the Nobleman.

AZUBAH M. SCROGGS.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

"He that hath ears to hear, let him hear." Luke viii. 8.

It is always puzzling to me to see so many use the Bible as they do. They turn and twist and make something else out of a plain statement. I have tried to talk with people to tell them the good news; but they turn a deaf ear. Then is the time I think, why will you not hear? the gospel is so plain and simple.

We read in Mark xvi. 16, "He that believeth and is baptized shall be saved." Peter in Acts ii. 38 entreats every one to "repent and be baptized for the remission of sins." Still some think if they are only sprinkled with a little water, they will be saved just as much as though they were buried beneath the water.

I attended a funeral not long ago, and among other texts the minister read were these: "I know that my Redeemer liveth, and he shall stand at the latter day upon the earth." "Behold, I show you a mystery, we shall not all sleep but we shall all be changed in a moment, in a twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." I wondered if this minister really believed what he was reading. If he does believe it, why does he send people to heaven, to their "eternal glory" as they say?

The above quotation does not say anything about going to heaven at death. Why dont people take the Bible as it read?

I was talking with a friend sometime ago about the resurrection. My friend asked me where I expected to go after I died? and I said I would be taken to my grave and stay there till Christ should come to raise me from the dead. Her mother said. Do you expect to stay there till your bones are rotted away? I said, Yes, if Christ does not come before. My friend thought it would be so lonesome to lay in the grave so long, she would rather go to heaven and be happy. I told her it would not be lonesome, for it says in Ecclesiastes "the dead know not anything." Such a belief was a mystery to them.

Why will not people come to hear the "good news?" The gospel is the power of God unto salvation. It has many wonderful promises and if we accept Christ through the waters of baptism and live accordingly, we shall receive these promises.

May it be yours and mine dear brother and sister to receive these precious promises when our Lord comes.

Your Sister in Christ.

JESSIE M. WILSON.

Dear Bereans.

If we would secure the crown of life, enjoy the true riches, be rulers over many things, we must be faithful.

What is it to be faithful? We will find the word to mean—firm in adherence to a promise or contract—true and constant in allegiance to a person to whom one is bound by vow.

Do we not, when we become children of God, by the act of baptism which makes us such, promise or contract to serve our Savior, and it is our desire to be firm in the observance of that duty. We will find the test of faithfulness, not in the great things we do, for Jesus says, "He that is faithful in that which is least, is faithful also in much." It is the little every day duties faithfully performed, opportunities which we daily meet, improved, which prove our faithfulness and fit us to be entrusted with greater ones. In the lesson of the unjust steward, Jesus said, "If therefore, ye have not been faithful in the unrighteous mammon or riches, who will commit to your trust the true riches?" If we are not faithful in the improvement of opportunities given us in this life, would we be worthy to be trusted with the true riches in the life to come? Does not our future reward, the realizing of the great and precious promises, all depend upon our faithfulness in this life? Is it not worth every effort?

ANNA E. DREW.

Dear Bereans:

It has been suggested by two or three that we introduce a new feature into our work and we would like an expression from any and all Bereans who read our column. How would you like to have questions asked and answered through our column?

If this is done you will have to trust to the judgment of your committee and allow them to withhold any question or answer that they fear will provoke controversy. It is an honest seeking for the truth that we wish, not contention. Remembering this condition let us hear from all of you. Say whether you wish it or whether you do not, and then the committee can report the desire of the members at the conference. My address is:—5428 Ontario St., Austin Station, Chicago, Ill.

LEILA E. WHITEHEAD.

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

Vandalia Line Specials.

Account Fourth of July, one fare for the round trip, to any point within a radius of 200 miles. Tickets on sale July 3 and 4, good returning including the 7.

Account Battle Ground, Ind., one and one-third fare round trip tickets will be sold July 24 to Aug. 18 inclusive, good returning Aug. 28.

Account Labor Day, will sell round trip tickets to any point within fifty miles of where there will be a celebration, at one fare for round trip. Date of sale Sept 1, return including Sept 2nd.

Poetry.

They Are Not Lost.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth:
The childhood's faith so tranquil and so sweet,
Which sat like Mary at the Master's feet—
These are not lost.

The kindly plan devised for others' good,
Be seldom guessed, or little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of shame and sin—
These are not lost.

Not lost, O Lord! for in thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal; and we shall surely know
These are not lost.

—Richard Mitchell.

Original.

Respected Friend:

In reply to your question in regard to the sights that I saw when in Palestine, and also to your suggestion that the Mosque of Omar stands over the place where our Lord was buried; I will say the Mosque of Omar evidently stands where Solomon's temple stood, and where Christ when he comes will take his father David's throne. Solomon's temple was thrown down and the stones were used to build that immense structure, thus fulfilling the Savior's prediction that not one stone should be left upon another that shall not be thrown down.

The sepulchre of Christ is evidently outside the city wall on the north. There is a hill which is round on the top, which might resemble the imagination of a skull, also a cavern, a socket for an eye. This is called Jeremiah's Grotto; and is the place where it is supposed the prophet wrote his book of Lamentations.

Beneath this cavern is a horizontal cavern about two feet high and six or eight feet in length. There are two stone steps to get down to this cavern. Since I was there I have learned that Selah Merrill, our Consul at Jerusalem, supposes this to be the identical place where our Lord Jesus Christ was buried.

A little poem from an old scrap-book may not be out of place in this connection.

THE CRUCIFIXION OF CHRIST.

I asked the heavens, what foe had done
This unexpected deed? the heavens exclaim'd
'Twas man; and we in horror snatched the sun
From such a spectacle of guilt and shame.

I asked the earth, the earth with discontent,
With wailings deep, and groans replied against,
'Twas man, and such strange pangs my bosom rent,
That I still groan and shudder at the past.

I asked the sea, the sea in fury boiled,
And answered with her voice of storms, 'twas man;
My waves in panic at the deed recoiled,
Disclosed the dark abyss, and fled the centre ran.

I went to man, gay, thoughtless, smiling man;
And asked him next, and he, with scornful eye,
Turned him around, nor stopped the past to scan,
Shook his proud head, and deigned me no reply.

I asked the saint, and he replied with joy,
'Twas God's decree to curb the power of sin;
To bruise the serpent's head and to destroy
His promised life to sinful man.

The blood of Christ was shed for me,
O let me take the proffered grace,
And by obedience I shall see
That brighter world, and Jesus face to face.

DANIEL HOWARD.

To the brethren and sisters:

Brother W. L. Crowe came here and held a weeks meeting at Union Chapel Church, preaching eight discourses. Attendance was good considering that the rain hindered some. The interest was good. Two were added to our number by being buried with Christ in baptism, and my prayer is that they may walk in the footsteps of Jesus, and make their calling and election sure. Brother Crowe is an able defender of the truth, a workman that needeth not to be ashamed, rightly dividing the word of truth, and may he be blessed with health and strength that he may help fulfill the great commission of our blessed Lord; for the gospel is the power of God unto salvation to every one that believeth, and it should be preached among all nations. We feel that the time is short, the work must soon be done, the golden sheaves will soon all be gathered in and the harvest past. Brothers and sisters, let us stand firm in the faith and keep ourselves unspotted from the world. Have no fellowship with the unfruitful works of darkness (but rather reprove them) for the friendship of the world is enmity to God. Whosoever, therefore, will be a friend of the world is the enemy of God, and we must sacrifice all worldly pleasures and desires and show to the world that we are dead to sin and would not live any longer therein; for we know the whole world lieth in wickedness, and if any one love the world the love of the Father is not in him. Then, dear ones, let us turn our back to the world and the pleasures thereof which is to soon vanish away; but seek to please our blessed Lord and be known of him when he comes to make up his jewels. That we may receive a crown of righteousness that he hath promised to all that love his appearing.

Your Sister in Christ.

KETURAH ROGERS.

Selected.

Words from the Bible.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. v. 12.

Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep. Job xiv. 1, 2, 11, 12.

But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? Job xiv. 10.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. John iii. 13.

If a man die shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands. Job xiv. 14-15.

If I wait, the grave is my house; I have made my bed in the darkness. Job xvii. 13.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and come forth. John v. 25, 28, 29.

While I live will I praise the Lord; I will sing praises unto my God while I have any being. Psa. cxlvi. 2.

The dead praise not the Lord, neither any that go down into silence. Psa. cxv. 17.

For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. vi. 5.

For the grave cannot praise thee, death cannot celebrate thee. Isa. xxxviii. 18.

Whatsoever thy hand findeth to do, do it with thy might; for there is no device, nor knowledge, nor wisdom, in the grave, whither thou goest. For the living know that they shall die; but the living know not anything. Eccl. ix. 5-10.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Psa. cxlvi. 4.

If in this life only we have hope in Christ, we are of all men the most miserable. But if there be no resurrection of the dead then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ raised from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Cor. xv. 13-20.

Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. ix. 28.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21.

But when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. Matt. xxv. 31 32.

He shall be great; and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke i. 32-33.

And he shall speak peace unto the heathen: and his dominion shall be from sea even unto sea, and from the river even to the ends of the earth. Zech. ix. 10.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to people of the saints of the saints of the Most High, whose kingdom is an everlasting kingdom, and all the dominions shall serve and obey him. Dan. vii. 27.

As truly as I live all the earth shall be filled with the glory of the Lord. Num. xiv. 21.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Dan. ii. 44.

His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. Zech. xiv. 4.

For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. Job xix. 25.

And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one. Zech. xiv. 9.

Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem. Thus saith the Lord of Hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; Behold, I will save my people from the east country and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God in truth and in righteousness. Zech. viii. 3, 4, 5, 7, 8.

[redacted] dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xi. 6, 8, 9.

For then will I turn to the people a pure language that they may call upon the name of the Lord, to serve him with one consent. Zep. iii. 9.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Zech. viii. 22.

Sing and rejoice O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again. Zech. ii. 10-12.

And the name of the city from that day shall be, the Lord is there. Ezek. xlviii. 35.

Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. Psa. xlviii. 2.

And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii. 3-4.

Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible they shall deceive the very elect. Behold I have told you before. Wherefore, if they shall say unto you, Behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. Matt. xxiv. 23-27.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first. 1 Thes. iv. 16.

Behold I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? 1 Cor. xv. 51-55.

And I, John, saw the Holy City, Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write; for these words are true and faithful. Rev. xxi. 2-5.

Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city. Rev. xxii. 14.

As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine, the soul that sinneth, it shall die. Ezek. iii. 4.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord. Rom. vi. 23.

Take Heed.

It is a personal warning for he says "take heed to yourselves"—and that means you, dear reader. In these perilous times there is great danger that we may be lead into carelessness and indifference, and found among those who are exclaiming, "My Lord delayeth his coming." It is a time when many hearts are overcharged, and made heavy with the "cares of this life." People, yes, even Christian people, fume and fret over troubles that never come to pass. They are troubled and anxious about many things, and the reason is, because their heart is not single enough.

They who truly trust in God have no doubts and fears about anything. To trust is to be not afraid. The Master has a very tender message for his people who are troubled. Listen: "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on .....For your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness; and all these things shall be added unto you. Matt. vi. 24, 32, 33.

It is, indeed, comforting to know that he knows our needs and has promised to supply them. It removes all cause for fear and anxiety. To trust in God, and to depend upon him, is to be free from the cares of life, and this is just the experience our heavenly Father wants each of his children to have.

Let us get right with God; claim his promises for every need, and watch for the coming of his Son from heaven, when we shall see him as he is, be like him, and be with him for evermore.—*C. F. Ladd.*

The Blessed Hope.

"Thine eyes shall see the King in his beauty" has been the sweet endearing hope of many a wayworn traveler as the years of care and toil and travail sped on. We shall see him face to face. The hand pierced for us will yet hold our own in its palm, and we shall hear the wonderful voice that could still Gennesaret. These are real experiences waiting before us, and we can well train our hearts to faithfulness, though the tasks set for us may be hard, and the world fail to appreciate or understand."—*The Contributor.*

Notice.

My address for the present will be Prescott, Kansas. Any one wishing meetings in Kansas or Missouri may address me here.

J. C. KIMBEY.

The Second Coming of Christ.

"He which testifieth these things saith, Surely, I come quickly." Rev. xxii. 20.

Here, in the last words of the book, the Savior himself sums up the all-comprehending substance of the whole in this one brief sentence.

Who that has ever looked carefully into the subject, but has been struck with the towering prominence which the Scriptures everywhere assign to the coming of the Lord Jesus?

The New Testament has more references to this particular topic than it has pages. Of all the seven or eight thousand verses of which it is composed, one out of every twenty-five points forward with eager gesture to the appearing again of the Lord Jesus.

Again and again is it set forth as the great hope of the church. There is not a Christian grace or virtue for the enforcement of which appeal is not made to it. Nor is there another subject upon which more stress is laid in all the Word of God.

To many, indeed, it is anything but welcome. There are many professing Christians who would rather not hear about it, and who, if they could have their way, would erase it from the creed, and silence all preaching concerning it. But the religion of such is much aside from the Scriptures, and occasion is urgent for them to bestir themselves to re-examine and re-lay their foundations.

Christian faith and hope have no outcome but in the glorious Apocalypse of Jesus. And only when we come to understand that the coming again of Christ is the fulfillment of the thing described in this book, can we appreciate why so much is referred to that coming, and why the venerable apostle should here, at the end of his book, bow his hoary head and say and write his solemn "Amen; even so, come, Lord Jesus."

The truth is, my friends, there is no greater or gladder promise in all the Book of God than this last word of Jesus to his people, "I come quickly."

It is the promise of promises—the crown and consummation of all promise—the coronation of all evangelical hopes, the sum of all prophecy and prayer. Nature and grace alike proclaim a glorified Messiah, coming again from heaven in his all-mightiness, as indispensable to complete their up-reaching pointed course. Nature calls for this, they that it seems strange sometimes that God permits us to have anything to do with his great plans. If we give a sigh of relief when our secret prayer and reading of the Bible are over, we may be confident there is something wrong about our spiritual condition, and under these conditions, whatever Christian work we are engaged in is sure to suffer. Half-hearted service of any kind is to be deplored; but when it comes to half-hearted Christian work it ought to startle us. Half-hearted work for perishing souls! Just think of it, and pray that we and others may be kept from a half-hearted Christian life and work.

A week filled with selfishness and a Sabbath stuffed full of religious exercises will make a good Pharisee but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the week. Now God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion and one of them for rest.—*Henry Ward Beecher.*

In every furnace there is One like the Son of Man. In every flood of high waters he stands beside us—staying the heart with promises, instilling words of faith and hope, recalling the blessed past, pointing to the radiant future, hushing fear, as once he stilled the dismay of his disciples on the lake. —*F. B. Meyer.*

Solemn Facts.

"You may be clothed in purple and fine linen, and fare sumptuously every day, as Dives did—and not be saved. You may rule vast provinces, and command vast armies, as Pharoah and Nebuchadnezzar did—and not be saved. You may belong to a church, poor and simple, and apostolic, and blessed with holy ordinances, as Ananias and Sapphira did—and not be saved. You may live under the highest blaze of gospel-teaching, as Judas did; nay, you may bear witness to the truths of Jesus, as he did—and not be saved. You may be exalted unto heaven in privileges and opportunities, as Chorazin, Bethsaida, and Capernaum were—and not be saved. You may have the shrewdest intellect, as Ahithopel had—and not be saved. But you cannot believe in the Lord Jesus Christ, and fail of salvation. The Word abides forever, 'Whosoever believeth in him should not perish but have everlasting life.' John iii. 16. Let the rich man believe, and he is saved. Let the poor man believe, and he is saved. Let the old believe—let the young believe—let the wise believe—let the ignorant believe—and all is safe. Christ is theirs, and Christ is salvation."—*Dean Law.*

Volcanoes and War.

The world is naturally shocked at the terrible catastrophe at Martinique. But if an equal number of men had been destroyed in war the feeling of horror would not have been half so great.

Yet volcanoes have killed but a small fraction of what war has destroyed. And the waste of life in battle has often been more reckless and inexcusable than that inflicted by volcanoes.

The eruption that destroyed St. Pierre did its work in three minutes, and all sufferings were ended. A battle that takes the same number of lives leaves many of its victims to suffer in agony for hours.

The volcano is a dreadful scourge on the earth, but war is still more dreadful and destructive. The volcano is beyond the reach of man. War might easily be suppressed by arbitration.—*Boston Globe.*

Half-Hearted Service.

A great deal of our work for the Master is done in such a half-hearted pointed course. Nature calls for this, they that it seems strange sometimes that God permits us to have anything to do with his great plans. If we give a sigh of relief when our secret prayer and reading of the Bible are over, we may be confident there is something wrong about our spiritual condition, and under these conditions, whatever Christian work we are engaged in is sure to suffer. Half-hearted service of any kind is to be deplored; but when it comes to half-hearted Christian work it ought to startle us. Half-hearted work for perishing souls! Just think of it, and pray that we and others may be kept from a half-hearted Christian life and work.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J N Hardy	3.50
Mrs E Coffin	1.50

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Announcement.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. ALLARD, Pres.
SADIE CLARK, Sec.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This is a beautiful park, plenty of shade and good spring water at the terminus of Minnesota Ave. All parties by rail will take the Kansas City, Kansas street cars going west at west door of union depot and run to terminus of the street car line with no change. Tents will be on the ground to accomodate all, but all should bring bedding. Business will begin on the 11th. This meeting should be largely attended as it is central. We hope to see many there from other States. Brethren this will be at a leisure time when many can attend. We expect this to be the best annual meeting we have yet had. Come at the first of the meeting, and come to stay the entire two weeks. Bros. Oren, Darby, Oliver, P. E. Adams, Abnas Adams, Eychner, Crowe and other speakers are expected to be in attendance.

G. M. MYERS, Sec.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

$30.00 Round Trip to California.

Chicago & North-Western R'y from Chicago, August 2 to 10. The new Overland Limited, the luxurious every-day train, leaves Chicago 8:00 p. m. Only three days en route. Unrivaled scenery. Variable routes. New Drawing Room Sleeping Cars and Compartment Cars, Observation Cars (with telephone). All meals in Dining Cars. Buffet Library Cars (with barber). Electric lighted throughout. Two other fast trains 10:00 a. m. and 11:30 p. m. daily. The best of every thing. Daily and personally conducted tourist car excursions to California, Oregon and Washington. Apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 26.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Special Fares for Fourth of July Trips.

July 3d and 4th, excursion tickets may be obtained at ticket stations on the Pennsylvania Lines to any other station on those lines within a radius of 200 miles. Excursion tickets will be valid to return until July 7th, inclusive. For particulars about rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.—July 4

Very Low Round Trip Rates.

Via the North-Western Line Chicago to Salt Lake City and Ogden, Utah, until September 15th. Return limit, October 31, 1902. Luxurious fast trains leave Chicago 10:00 a. m., 8:00 and 11:30 p. m. daily. For tickets and information apply to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 26.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 15, Passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East, 2:53 a m daily, 10:16 a m daily except Sunday, 2:35 p m daily, 5:10 p m daily, 7:50 p m daily (extra fare train), 8:39 p m daily except Sunday, 9:47 p m daily Pgh Special.

For the West, 5:10 a m daily, 6:20 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:25 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

Homeseekers' Cheap Excursions to the West and North-West

via Chicago & North-Western R'y from Chicago, June 17, July 1-15, August 5-19, September 2-16 and October 7 and 21. Exceptionally low rates to a large number of points in North-Western Iowa, Western Minnesota, Nebraska, North and South Dakota. Better own a farm. Start now. Send 2-cent stamp to W. B. Kniskern, 22 Fifth Avenue, Chicago, for copy of the "North-Western Homeseeker." Apply to your nearest ticket agent for particulars, or address, A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 12

The North-Western and Union Pacific Now Schedules to Denver.

Commencing June 8th a notable change will be made in the Colorado service of the Chicago & North-Western and Union Pacific Railways.

The famous Colorado Special, which now leaves Chicago at 10:00 a. m., will leave at 6:30 p. m., arriving at Omaha 6:55 a. m., Denver 8:00 p. m. and Colorado Springs about 10:30 p. m. This will enable passengers from Atlantic Coast points to reach Denver with only two nights on the road, while from Detroit, Cincinnati, Cleveland, Indianapolis and Chicago only one night will be required en route. The entire train will be run solid between Chicago and Denver, with through sleeper to Colorado Springs.

East bound the train will be known as the "Chicago Special," and will leave Denver 1.00 p. m., Omaha 3:45 a. m., arriving in Chicago at 4:00 p. m., at a convenient hour for making connections for the east.

A train from Des Moines in connection with this new train east bound will enable passengers to leave Des Moines at 7:00 a. m. and arrive in Chicago at 4:00 p. m.

Accommodations are provided for all classes of passengers, the equipment including free reclining chair cars, dining cars, buffet smoking cars, drawing room sleepers and day coaches. The entire service to be as nearly perfect as modern and skillful railway management can make it.

A second daily train for Colorado points will leave Chicago for Denver at 11:30 p. m., as at present.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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The fish are biting up in Wisconsin and Michigan. First class train service Chicago and North-Western R'y during the fishing season. Summer tourist rates now in effect. Direct connection is made at Chicago with all lines from the south and east. Ask any ticket agent for particulars, or address A. H. Waggener, 22 Fifth av. Chicago.—jul10

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates:

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Tacoma, Wash., or Portland, Ore., July 15th to 20th, inclusive, account Annual Meeting Y. P. C. E. Society of United Presbyterian Church.

To San Francisco or Los Angeles, Cal., August 1st to 7th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion, Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

Winona Lake.

Winona Lake, Ind., the pretty summer resort on the Pennsylvania Lines in Northern Indiana affords rest, recreation, entertainment, amid delightful surroundings for persons desiring to enjoy vacation outings. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons who are strengthened in mind by the excellent facilities for educational work, and invigorated in body by the health-giving influences for which Winona Lake is famous.

On May 15th, the Opening Day of the Season of 1902, excursion tickets to Winona Lake will be on sale via Pennsylvania Lines. They may be obtained from May 15th to September 13th, inclusive.

For particular information on the subject of rate and time of trains, apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake, entertainments, the Summer School sessions, etc., will be furnished in reply to inquiries addressed to Mr. R. C. Dicker, Secretary, Winona Lake, Ind.—June 30

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Home-Seekers' Excursions.

Low rate Home-Seekers' excursion tickets to points in West, Northwest and Southwest will be sold via Pennsylvania Lines. Particular information about fares, time of trains and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—July 31.

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In effect June 6, 1902.

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No. 14, Ex. Sun. " 12:01noon
No. 8, " " " 10:23pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute ..... 3:43a m
No. 3, " " " " 12:31noon
No. 9, Daily " " Logansport 7:15pm

Trains 3 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. No 3 makes direct connection for Evansville at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rathe and R. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 2:00 p. m., 1215 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall, H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Bear Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and C. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 19th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, to J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1238½ Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zitner of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for prayer and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every (earth) Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in the house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

—ISSUED WEEKLY BY—
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Poetry.

Jesus Is Coming.

The Savior warns—"Be ready,"
With garments clean and bright,
He says that true believers
Shall walk with Him in white.

He's coming soon in glory;
His own will then arise,
And with the living be caught up,
To meet him in the skies.

Then to your home in glory,
An entrance wide you'll find.
The ties that here were severed,
In heaven he will bind.

Then count light, all the trials,
For they will soon be o'er.
With him 'twill all be gladness,
We'll sorrow never more.

—Ella McClaskey.

Selected.

Obedience to the Faith. Rom. i. 5.

To earnestly contend for the faith once delivered to the saints, as required by the apostle, is to contend for obedience to the faith. How is that? Well, because there is no such thing as perfected or complete faith (see James ii. 22, Diaglott) or saving faith apart from obedience—good works. "Faith, if it hath not works, is dead, being alone." So also good works apart from the faith, avail nothing in the sight of God as a means of salvation. For salvation is by or through faith. "Thy faith hath saved thee," said Christ. But it must be "faith which worketh by love." Gal. v. 6, which produces obedience through love. If a man love me, saith Christ, he will keep my words.

The object of faith then, is to produce love to God, that love may produce obedience—righteousness—"the righteousness of faith." Rom. iv. 11; Gal. iii. 6. Nothing else will entitle any person to salvation. Goodness alone—either natural or acquired goodness alone—will not save any person, even though he be a "devout man and one that feareth God and giveth much alms to the poor, and prays to God always." Even all that goodness was not sufficient in the case of Cornelius—all that did not entitle that good man to salvation. For he was required to "hear words whereby he and all his family should be saved." Were they to hear the words only? Were they not to understand the words, believe the words, to render willing, loving obedience to the faith in the words? Most certainly.

What were the all-important saving words necessary for Cornelius to hear? Acts x. 43, 38; xi. 14. They were and still are, "that through his name (whom Peter said God had raised, and ordained to be the judge of the quick and dead) whosoever believeth into him (*eis*, Gr. Dia.) shall receive remission of sins." While Peter was yet speaking these words they were sanctioned by the Holy Spirit. Then Peter, by the authority of the Lord, commanded them to be baptized. Having heard and believed "the word," they were then, and not till then, prepared to be baptized that they might "receive remission of sins"—baptized in the likeness of Christ's death, burial, and resurrection into the "one body," the members of which bear his all-saving name, which signifies, "shall be mighty ones," even the household or family of God, ultimately to be partakers of the divine nature, of which family Christ is the beginning, the elder brother, the head.

Peter said on that occasion other very important words, viz., verse 35, "In every nation he that feareth God and worketh righteousness is accepted with him." The condition is very plain—worketh righteousness, "the righteousness of the faith," obedience to the faith, which begins by believing into him through the means of baptism.

To Peter were given the keys of the kingdom. He here used them. This record shows very plainly how we Gentiles can get into the kingdom. Let us give heed to it.

We have another similar record, Acts xvi. 23 and onward; another Gentile, when he discovered the necessity of doing something in order to be saved, and not knowing what to do, he asks that most important question that can possibly be propounded by man, "What must I do to be saved?" And they, Paul and Silas, said, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they speak unto him the Word of the Lord, and to all in his house. And he took them, the same hour of the night, and washed their stripes, and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." It will here be seen that believing in God, and believing in the Lord Jesus Christ, was the same thing, and that it was simply by believing "the Word" spoken to them by Paul and Silas. As Cornelius and his family had to hear the Word and believe it, and then be baptized in order to be saved, so also the jailor and his family had to do the same. It was simply "obedience to the faith."

Is it possible that any person with "an honest and good heart" can fail to see and understand the way of salvation as here in these two cases so plainly revealed and so carefully and particularly put on record? But let us inquire further: what is this "word" which both Cornelius and the jailer were required to hear, believe and obey in order to be saved? Is it the whole Bible? Surely no one is so foolish as to think that. Is it necessary then to ask such a question as the following? "Where in all the book do we learn that all Scriptural knowledge is essential to salvation?" Who ever knew any person to claim that? I have never known or heard of any one holding such an absurd view.

What, then, I ask again, is "the word?" Paul calls it "the word of faith which we preach," and then in the same connection he shows that he means "the gospel," and that the faith cometh by hearing it. Rom. x. 8-17. Peter says, "This is the word which by the gospel is preached unto you," and that it is the incorruptible seed, the Word of God, by which his children are begotten. 1 Pet. i. 22-25. Paul also tells the brethren in Christ, that it is "the Word of the truth of the gospel." Col. i. 5. He also says to the churches of Galatia, that there is "not another gospel" than the one he preached as the Word of faith. The Master himself said it was "the Word of the kingdom," the gospel, and that it must be understood and believed and produce fruit, obedience to the faith, (Mark i. 14, 15; Matt. xiii. 19-23), and that the first thing for a person to do after believing the gospel was to be baptized, the first step of obedience to the faith, and that this is the way to be saved. Matt. xxviii. 19; Mark xvi. 16. In harmony with this, Paul says the gospel of Christ is the power of God unto salvation to every one that believeth. The gospel of the kingdom then (not all the Bible) is the word of salvation, "the word of life," which John personifies as Jesus Christ the living Word. 1 John i. 1-3.

But, says one, cannot a person have faith in Christ and be saved without believing the gospel of the kingdom? Let us see. Philip went down to the city of Samaria, and preached Christ unto them;....."When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Acts viii. 5, 12. Can any person fail to see by this, that to preach Christ was to preach the gospel of the kingdom and name, and therefore to believe in Christ is to believe the gospel—the word? Is there more than one gospel, "the gospel of Christ?" Is there more than one Christ—the Word? In the same chapter, verse 26, it is called "the Word of God," and in verse 35, "the gospel," the same "word" that was preached to Cornelius and to the jailer who by believing it believed on the Lord Jesus Christ as the apostle said. Then again, Christ himself said, he that believeth not the gospel shall be condemned. That decides it, no believing into Christ with saving faith without believing his gospel and being baptized in obedience to the faith.

What, asks one, is that more than all other duties and commands? Oh, no, no, no. Who could be so foolish as to think that? But first faith and baptism which is God's own appointed means or way to put on Christ, to put on the sin-covering name, to get remission of past sins, to become a Christian, to become one of "the household of faith," a member of "the household of God," one of his children, the God-family. Then after that comes the great command to all thus constituted children, brethren and sisters and mothers of Christ, "teaching them to observe all things whatsoever I have commanded." So then, without faith it is impossible to please God, and without holiness shall no one see the Lord. The faith and the obedience, good works, are inseparable. But the commands of Christ are not to the millions of outsiders who know him not, but to his "brethren" inside the household, "his own house, whose house are we," said Paul. Heb. iii. 6.

But, although the way of life is pointed out so plainly, and although we are distinctly informed and shown by no less than ten examples in the one book of the Acts of the Apostles, that both Jews and Gentiles, in order to be saved, were required to believe the word, believe in Christ, believe the gospel and then be baptized into the one saving name for the remission of sins, to "wash away their sins" and be thus constituted righteous ones in Christ; yes, ten examples of obedience to the faith by baptism in Acts, and yet there are some who doubt, demur and cavil, professing to have the faith of Abraham, but are not "fully persuaded." They raise all sorts of objections and quibbles. One thinks it is not necessary in all cases to believe the gospel, thus doubting Christ's own words, he that believeth not shall be condemned. Another thinks those words are a questionable portion of Scripture, although the proof of its genuineness is ample. Another thinks baptism might have been needful for the Jews, but for us Gentiles it is not essential, and imagines he sees something repugnant in such a narrow way of life. Well, it is hardly likely that we poor, ignorant, finite, conceited creatures know better than God. But it seems sad although true, that "few there be that find it," and still more sad that "many shall seek to enter in and shall not be able."

Another says, surely you do not think baptism is a saving ordinance! Let us see. In the ark, "eight souls were saved by water: the like figure whereunto baptism doth now save us." 1 Peter iii. 20. Do you not believe this? Again, "According to his mercy he saved us by the washing of regeneration and renewing of the Holy Spirit"—Greek, through the bath of a new birth. Titus iii. 5. Jesus said, except a man be born of the Spirit, he cannot enter into the kingdom of God. And again, he that believeth and is baptized shall be saved. Yes, every command is a saving ordinance.

And yet another, in the face of all these Scriptures, says, "We may differ in opinion as to baptism being necessary to salvation, but we must all agree that faith is necessary: "Without faith it is impossible to please God." My dear brother, I do not, in the light of all the Scripture I have quoted and referred to in the ten examples in Acts, I do not see how we can differ as to baptism any more than as to faith? Is not baptism just as distinctly a command by Christ and the apostles as is faith? Does not the faith which pleases God include and positively require the obedience? Is it possible think you to please God without the obedience to the faith? Can faith be complete and saving faith, and pleasing except it obeys? Is not the first step of obedience, baptism, then the observance of all things commanded? Where then is the difference in importance between faith and obedience? The command is first, go teach all nations, enlighten them, make known to them the necessary knowledge that they be able to believe, obey and be saved. As has been ably shown, it is not possible for any one to believe without first having been "taught," and "learned," and so acquired a knowledge of the things necessary to be believed—the things of the kingdom and name. Hence the Savior said, "They shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." John vi. 45. In this way all who come to Christ are, as he said, "drawn," attracted to him. John vi. 44; xii. 32; Acts xx. 30. It begins by being taught and getting the necessary knowledge and understanding; then faith, then obedience, which includes repentance, baptism, and all other commands. Hence enlightenment, knowledge, is the beginning, *sine qua non* of Christianity. It seems to me this fact itself ought to put a quietus on the raillery against "knowledge."

Again, it would be just as consistent to ask, is the "one faith" a saving ordinance, as to ask is the "one baptism" and every other command a saving ordinance.

Again, another trying to find an argument to show that baptism is not essential, refers to the case of the robber, or thief on the cross, who was assured by the Lord, that he should be with him in paradise when he cometh in his kingdom, and yet, say they, there is no evidence that he was baptized. Yes, how many have produced that to me as proof that baptism is not really necessary. But this argument, like all the others, is easily shown to be without foundation. Every Bible student who understands the way of life, the revealed plan, should know that Christian baptism into the name was not appointed, required nor commanded until after the resurrection of Christ. Neither could it be, for baptism into Christ for the purpose of making disciples into Christians, was in the likeness of his death, burial and resurrection, and could not be therefore until after the death and resurrection of Christ. See Luke xxv. 45-47; Matt. xxviii. 19.

Jesus submitted to be circumcised, and to be baptized, in order to fulfil all righteousness, or as worded by the Diaglott, to establish every ordinance; not for himself, but as an example for us, in our behalf; just as he submitted to death on our behalf. John's baptism was not into Christ's death, nor into the name of Christ, hence not Christian baptism; therefore those who had been baptized by John, had to be afterwards baptized "into the name of the Lord Jesus." Acts xix. 45.

Again, would a person to believe a little, or pretend to believe, and then be baptized with an impure wicked motive as did Simon the magician, with no change of heart, disposition or character, they would deserve to perish unless they repent. Baptism, unless it be in obedience to the faith, and therefore result in a renewed mind, a new disposition, and character as a whole—"the new man"—is of no avail in the sight of God.

Again, another is ready to ask, does all self-sacrifice, noble deeds and good works count for nothing, except a person believe the gospel? I answer, I am intimately acquainted with more than one (and there are thousands) but will illustrate by one in particular. He is an educated man and was a member of the Canadian Parliament, a noble man, and one of the most moral, the most honest and upright in deal, one of the most affectionate husbands, the kindest of fathers, the most liberal to the poor, and the most self-sacrificing towards the sick and suffering. But he openly and distinctly declares his total unbelief of the Scriptures. He rejects not only the gospel, but the entire Bible as being a revelation from God. He is an out-and-out infidel. How foolish to ask, is all the goodness, and are all the noble deeds of a person who thus repudiates God and his revelation, and great salvation, counted for nothing. And yet might not a person just as safely reject the whole Bible, as to reject the gospel? Will mere natural or acquired goodness without the faith please God, or save any person? Or will not humble, self-sacrificing persons be as sons because they belong to the children which have not the faith, but totally ignore it?

Again, another is anxious to know who are the saints and martyrs. Well, all martyrs were not saints. By no means. Even that great man, Bruno, the unveiling of whose statue at Rome lately, caused the Pope to feel bad, and to utter such denunciations,—history informs us was an atheist; and yet he was a martyr. He was burned at the stake on Feb. 17, 1600. What for? Why simply because he opposed Catholicism. Not because he was a saint, for saints are not atheists. Thousands of martyrs were doubtless like him. But thousands of other martyrs were doubtless saints—true obedient believers of the gospel of the kingdom. God has always had a true people on earth. Both saints and atheists opposed Catholicism. And why not, for the so-called Christian Church—the mother of harlots—there were and still are, persons worse than atheists, who, although members of the church, say as did Ryan in his speech at Philadelphia, viz., "The Church tolerates heretics where she is obliged to so do, but she hates them with a deadly hatred, and uses all her powers to annihilate them. She still holds, and where she has the power, claims her right to persecute and kill all who protest against her errors." And yet she claims to be the best of all the churches.

I close with a very important question. Who are the daughters of this mother of harlots?—*L. C. Thomas.*

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, JULY 2, 1902. NUMBER 25.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Original.

Genesis. Chap. 50.

1. And Joseph fell upon the face of his father lamented and kissed him.

2. And Joseph directed his house servants, the undertakers to bury his father; and the undertakers buried Israel.

3. And they fulfilled forty days for him; for in this wise are the days of the burial-rite numbered; and Aiguptos mourned for him seventy days.

4. And when the days of the mourning had passed, Joseph talked with Pharaon's men of ability, saying,

5. My father made me take an oath saying, in the memorial-tomb which I dug for myself in a land of Chanaan, there shalt thou bury me; now then will I go up and bury my father and return.

6. And Pharaoo said unto Joseph, Go up and bury thy father even as he swore thee to do.

7. And Joseph went up to bury his father; and there went up with him all the house-servants of Pharaoo and the elders of his house, and all the elders of the land of Aiguptos.

8. And all the household of Joseph's and his brothers and all his patriarchal household and his kindred; and their sheep and cattle they left behind in a land of Gesem.

9. And there went up with him also chariots and horsemen, and the encampment became a very great one.

10. And they arrived at the threshing floor of Atad, which is across the Jordan, and made a great and very strenuous public mourning for him; and he sorrowed for his father seven days.

11. And the inhabitants of the land of Chanaan saw the mourning at the threshing-floor of Atad and said, This is a great mourning for the Aiguptoi. Therefore he called the name of it sorrow of Aiguptos, and it is across the Jordan.

12. And his sons did in this wise for him.

13. And his sons took him up into a land of Chanaan, and buried him in the double cave, which Habraam acquired in the way of an acquisition for a memorial-tomb from Ephroon the Chettaite over opposite Mambres.

14. And Joseph returned into Aiguptos, he and his brethren and those who had gone up with him to bury his father.

15. And when the brethren of Joseph saw that their father was dead, they said, Perchance Joseph will remember evil (hold a grudge) against us, and repay us for all the evil things which we showed towards him.

16. And they went to Joseph and said, Thy father swore us before he came to his end saying,

17. In this wise shall ye have said unto Joseph, Remit unto them their injustice and sin, because they showed themselves wickedly (owaris thee) and now accept the injustice of the courtiers of the God of thy father; and Joseph lamented while they were talking to him.

18. And coming unto him they said: Appointed that we are members of thy household.

19. And Joseph said unto them, Fear not; for I am of God (or I belong to God).

20. Ye did take counsel wickedly against me; but God counselled for good concerning me, that ye might become as ye are today a vast laity and might be supported.

21. And he said unto them, Fear not; I will support you and your households on through (the famine understood) and he comforted them and talked to their heart.

22. And Joseph took up his abode in Aiguptos, he and his brethren, and all the household of his father; and Joseph lived to be one hundred and ten years old.

23. And Joseph saw Ephraim's children unto a third generation; and the sons of Machir, the son of Manasser were brought forth in the lap of Joseph.

24. And Joseph spake unto his brethren, saying, I am about to die; and God will take an oversight of you (visit you) and will lead you up out of this land into the land which God swore unto your fathers Habraam, Isaak and Jakoob.

25. And Joseph made the sons of Israel swear as follows, In the visitation with which God will visit you, ye shall also bring up my bones with you from here.

26. And Joseph came to his end one hundred and ten years old; and they buried him and put him in the coffin in Aiguptos.

COMMENT.

Notice they put him in "the coffin" not "a coffin" R. V. The word for "coffin" is not the ordinary word then in use for "a coffin" either but might be "an urn" or "sarcophagus," and there is a good deal of evidence to sustain the supposition of the Anglo-Israelites of these days who argue that the "stone coffer" found in the great pyramid of Egypt with its lid removed was in reality Joseph's coffin from which his bones were taken by the children of Israel when they went up out of Egypt under the leadership of Moses.

"Undertakers" instead of "physicians" R. V. There is nothing about "embalming" in the 1st verse. The Israelitish obsequies for a ruler were forty days, and Egyptian seventy.

In 4th verse "men of ability" instead of "house."

In the 7th verse R. V. "all the servants" should be "the house-servants" or "courtiers."

There is nothing about "little ones" in the 8th verse as given in the R. V.

Also "camp" instead of "company" R. V. in the 9th verse.

In the 11th verse R. V. gives the name of the place "Abelmizraim" which should mean "sorrow of Egypt." Does it in modern Hebrew?

In the 13th verse there is no word that can by any stretch of the imagination be made a proper name like "Machpelah" in the R. V.

14th verse R. V. "after he had buried his father" not in the text at all.

16th verse R. V. "sent a message" should read "went to."

17th verse R. V. "servants" should be "courtiers and in 18th "servants" should be "members of thy household."

In the 19th verse R. V. has "in the place of God" which should be "of God" or "belonging to."

20th verse R. V. "to save much people alive" should read—"that ye might become a vast laity."

20th There is nothing about "embalming" in this verse either. The word so translated in the R. V. is the usual word for "bury."

CHAS. GARDNER.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JORLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JULY 2, 1902.

As the air rushes to a vacuum, so God fills the soul emptied of self. •

KING EDWARD of England was not able to be crowned last Thursday. He is improving and some hopes are entertained that he may yet live to go through the ceremony.

IT is not death, but life that the godly long for when they sigh to flee away and be at rest. It is not that they would be unclothed, but that we would be clothed upon, like Paul. •

A WISE man is one that knows how to turn to good account the knowledge which he has. *He* is not wise who has mastered all languages, all science, if he lacks the ability to *use* this knowledge. He is only stuffed. •

"GROW in grace and in the knowledge of our Lord Jesus Christ," is the Spirit's injunction. From this we infer that God desires us, and expects us to find it easier and easier to obey his commandments,—so that at last the acts that were sore self-denial become a pleasure." •

"BLESSED are the peacemakers for they shall be called the children of God." On the other side, cursed be the peace-breakers, quarrel-pickers, whisperers, back-biters, sowers of discord, dispraisers of them that be good, to bring them out of favor, interpreters of evil of what is done for a good purpose, finders of fault where none is." •

"PLUCKING faults is the most discouraging work in the world. When corn and other crops reach a certain height few weeds can grow among them. The crops overshadow them and grow them down. The lesson is, let men make their love, purity and kindness grow up like corn that every noxious weed may be overshadowed and die." •

BRETHREN and sisters,—the apostle Paul enjoins us to rejoice in the Lord always. Do we do it? If we do not, *it is in order to enquire why not!* If we live in any known sin, we need look no further. No one can rejoice in God under such conditions. And we are convinced that even a DOUBTFUL principle of life harbored in the heart, will prevent us from being always joyful in the Lord. It is strange that those having tasted that the Lord is good, should think it incompatible to rejoice in the Lord while in heaviness from other causes. •

Great Babylon.

Rigland says, "Babylon far surpassed in extent the largest of European cities; and in that particular, as its form was nearly square, was equal to any two of them; but as the houses were not contiguous, and the streets wide and far apart, forming by their intersections large squares of garden, and arable and meadow ground, it cannot be supposed to have been nearly equal to either London or Paris in population.

"The plan was grand, beautiful and useful, and equally conducive to the security, the pleasure, and the health of the inhabitants. The Babylonian monarchs, desiring to make their capital impregnable to every mode of attack at that time known or thought of, had surrounded it with walls of an immense height and thickness, and ditches of a proportionate width and depth, constantly supplied with water by the Euphrates, which ran through the middle of the city. The streets were laid out in right lines the length and breadth of the city, crossing one another at right angles, so that, from every intersection four gates of the city may be seen, every street forming a magnificent vista, very unlike the narrow and crooked streets of European cities. The vast extent of the place admitted large squares of garden and arable land between the intersecting streets, so that every house might have a small field behind it.

This contrivance contributed exceedingly to render the city proof against the assaults of famine, if it was blockaded, and its supplies intercepted, as its impregnable walls and unfordable ditches rendered it invulnerable against the assaults of the enemy."

So thought its founder, doubtless, and its builders. But for all that Babylon was taken. From a human point of view, it was impregnable. But God had a controversy with Babylon and found a way to take it. Cyrus has the credit of taking the great city of Babylon,—but the great Jehovah selected him to subdue and punish nations; he was anointed for that work, and his right hand was strengthened for that purpose. It is not for us to *say*, but we are persuaded that his campaign was planned for him, or skill imparted for the seemingly impossible task. We quoted the above paragraphs to encourage parents who are isolated to gather their children around them and endeavor to interest them in the God of the Bible by the many beautiful stories of which this is a sample,—out of which ways will develop to lead them to regard him with love for his wisdom, power, goodness and mercy, that may result in their salvation. We greatly fear our people do not feel the responsibilities resting upon them after bringing children into the world: or there would be fewer of the children of believers found in the broad way. We do not see why the promise of Proverbs xxii. 6 is not as absolute as any in the Book: "Train up a child in the way he should go, and when he is old he will not depart from it." It may be that precepts of the right sort and plenty of them are given,—but the example set before them may not agree with them. To a great extent children of this generation appear to do about as they please, if they do not exactly rule the house; and under such circumstances the training is done in company with rough, rude, disobedient children of unbelieving parents. Observation teaches us that the attempt to train children God-ward is often not made till bad,—*very bad*,—habits have been formed. And we would tenderly call believing parents' attention to the divine instruction given Jewish parents, and ask them if they can claim the promise in Prov. xxii. 6 if they do not do likewise? "Bring them up in the *nurture*,—training, education—and admonition of the Lord;" that is, warn and reprove them as the Lord directs. In Deut. iv. 9, 10, we read the words of Moses the servant of the Lord to Israel, "Only take heed to thyself, and keep thy soul diligently, lest thou *forget* the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but *teach* them thy sons, and thy sons' sons; *specially* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear thy words, that they may learn to fear me all the days that they live upon the earth, and that they may TEACH THEIR CHILDREN." Again in Deut. vi. 7, 20 we find this language, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart; and thou shalt *teach them diligently* unto THY CHILDREN, and shall TALK OF THEM when thou SITTEST in thine house, and when thou WALKEST by the way; and when thou LIEST DOWN, and when thou RISEST UP.....When thy son asketh thee in time to come, saying, what mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?" Then follows the answer they are to make, see ver. 21-25. Plainly the family was the agency for the perpetuation and glorification of God's name and truth in the earth. We want to leave it on record that we believe Eph. vi. 4, and 2 Tim. iii. 15, and many other Scriptures show the law of the Lord is as exacting in this respect now, as in past ages. In a word, it expects all called out ones who have children to train them for God,—with an absolute promise of success. And we add, that when men or women who profess to love and obey the truth do not train for God their own offspring for God, we think it very questionable if they know anything of the blessedness of those whose iniquity is pardoned and whose sin is covered. If we succeed in inducing one believer to try himself or herself by the divine plumbline given to Israel and to those of the name, we will be thankful to God. •

Original.

What We Believe. No. 7.

The Church of God believes and teaches "the literal resurrection of the dead." It firmly holds that dead men are really and literally dead; and the only way they can live is to be made alive by the resurrection of the dead. If death is real, so is the resurrection; if it is not "literal," neither is the resurrection. The Church of God insists upon teaching and emphasizing the resurrection of the dead, because this is plainly a Bible doctrine. But why use the word "literal" in connection with "the resurrection of the dead?" This is a qualifying term, and tells *what kind* of a "resurrection of the dead" we hold, in distinction from other kinds of resurrection. The word is defined as meaning "according to the letter: primitive, real, not figurative or metaphorical."—Webster. So we believe in a "resurrection of the dead" which is "according to the letter"—that is, the letter of the word "resurrection." Of this latter word the "literal" meaning is, "A rising again; chiefly the revival of the dead human race, or their return from the grave." Such, then, is our faith with regard to "the dead." But why so particular, so "dogmatical," as we are sometimes charged with being? Because there are those in the so-called "religious world" who deny "the literal resurrection of the dead," but, assuming the immortality of the human race, hold that when the so-called "immortal soul" (of which the Bible knows absolutely nothing) is released from the body it takes its flight to heaven or hell: and this, especially the former, constitutes a "resurrection." We deny this, since it is perfectly plain that this could by no means be regarded as a resurrection; for, in the first place, it is *assumed* that the soul can not die, in which case resurrection cannot possibly pertain to it (since "the dead" are to have a "resurrection"); and secondly, it is assumed that the soul of good men goes to heaven at death; and *that*, surely, is not a resurrection, a "*return* from the grave." And the soul of bad men goes to hell, in other words, receives its doom immediately at death, there can be no thought of resurrection. It is because of this erroneous and very mischievous teaching of the immortality of the soul and its necessary effects on other vital truths, that the Church of God maintains that dead men, in order to live again, must "revive" and "return from the grave," and that if they do not so *re*live, they "are perished," even those who have "fallen asleep in Christ," as Paul said. 1 Cor. xv. 18. It would never have been needful to use the term "literal" in connection with "the resurrection of the dead," had not the un-Scriptural theory of immortality, without and apart from Christ insinuated itself into and vitiated the doctrine of the Church. "Resurrection" would have meant resurrection "according to the letter" of that word.

I will cite only a few of the many Scriptures that might be cited showing the mortality of the human family—the mortality of THE MAN in his entirety. Take as a criterion to Scripture teaching on the subject of death, Paul's reference to the genesis of death in Rom. v. 12. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin is the transgression of law, of a known commandment—"disobedience." Rom. v. 19. How did it "enter into the world?" And the Scriptural answer is, "By one man." In its wake, as a natural and necessary result, came "death." This was not confined to the "one man," the first transgressor, but "passed through to all men," the entire race was involved. Was or is this death "literal?" Did Adam, and does his posterity, really "die"? The divine command was, "Eat not, for in the day thou eatest thereof thou shalt surely die." Gen. ii. 17. Adam ate of the forbidden fruit. What was the result? The record says that "Adam lived 930 years; and he died." Gen. v. 5. How was the death penalty executed? By man's exclusion from the tree of life, "lest he.....eat of the tree of life and live forever." Gen. iii. 22. Thus it is plain that the capacity to "live forever" (which God claims for himself. Deut. xxxii. 40) was not inherently in Adam, but was contingent upon his observance of God's righteous requirements, and so soon as he became guilty of an infraction of these, he incurred God's displeasure and drew upon himself the penalty pronounced against transgression. It is an idle waste of words and time to say that it was Adam's "body" that died, for the record plainly says that *Adam* died. Adam, the man, was not to eat; he was dust, he would die, and for his disobedience "returned to dust." Gen. iii. 19. Only a corrupted theology would try to evade the force of these facts by such a play upon words as the one here noted. This result "passed through to all men." "Man" is "mortal," subject to death (Job iv. 17), and when dead totally oblivious of things past, present, or future. In short, "The dead know not anything." Eccl. ix. 5.

It will be observed that in Scripture "the resurrection" pertains to "the dead." If men did not die, they would have no need of a resurrection, and could not appreciate it if it were set before them. But let them once understand that death is the "enemy" he is in the Scripture said to be (1 Cor. xv. 26), "the king of terrors" (Job xviii. 14) who "reigns" over them (Rom. v. 14) until compelled by a Mighty One to yield them up: such, I say, can appreciate the meaning of the resurrection.

Another subject, already referred to in these articles and connected with the present one, is the second coming of Christ. What thoughts does the mention of the coming again of the Life-giver awaken in the minds of most "religious" persons today? Small indeed is the number of those who, at the mention of this most glorious subject, do not think of the coming of death. Funeral "sermons" are preached, and those who mourn the loss of loved ones, who have been torn from them by the icy hand of death, are "comforted" (?) with the thought that "the Lord came and took" the persons just deceased. It is taught from the pulpit (and few take the pains to enquire why) that death is the coming of Christ. That the return or second coming of Christ does not mean death, must be apparent to every one who has given John xxi. 20-23 even the most casual thought. Jesus said to Peter who had expressed some anxiety as to the disciple whom Jesus loved, "If I will that he tarry till I come, what is that to thee? Follow thou me." What was the effect produced on the minds of the by-standers? Did they imagine that that disciple should "tarry" until he died? On the contrary, "the saying went abroad among the brethren, that that disciple should not die." Such a calamity would be prevented if he tarried until the coming of Christ; for "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. iv. 16, 17. Of the resurrection Christ is "the first fruit; afterwards they that are Christ's at his coming." 1 Cor. xv. 23. If "they that are Christ's" are to be "raised in incorruption, in glory, in power, a spiritual body," "at his coming," then it is plain there can never be a resurrection unless the Lord comes. He is "the resurrection and the life." John xi. 25. "Christ our life" is to "appear;" then they who through the spirit put to death the deeds of the body, shall "appear with him in glory" (Col. iii. 4), "be like him" (1 John iii. 2), "partakers of the divine nature" (2 Pet. i. 4), "fashioned like his glorious body." Phil. iii. 21.

May we put forth every possible effort to attain unto "the resurrection from among dead ones" (Phil. iii. 11), "the first resurrection." Rev. xx. 5, 6.

A. H. ZELMER.

Dear Brothers and Sisters in Christ:

Thinking some one might like to know something more of the little Gospel Mission, 984 Hall St, Grand Rapids, Mich., which Brother Aslakson mentioned in his letter, after attending conference at Dutton.

It is the result of a movement made a year ago to get a place in this City that the Gospel might be preached, which had been my prayer for years. Money from the Tithing Society was given me to use as I saw fit. I was told to get a place to hold meetings and some one would come and preach when convenient. I secured a comfortable place for [illegible] dollars a month, fitted it up with the means given for the work. As some know, who will read this, that I am not a preacher, only one of God's simple, obedient, trusting ones, willing to do anything for his sake.

The 7th of last July found us here, a little company of believers. Sister Woodward came to preach for us, and came as often as circumstances would permit. Brother Winchester came and preached sometimes when he could, and Brother Crozier came a time or too; but his condition of body would not allow him to come very much, and I felt I was standing alone in the work which was gaining in interest and no one to preach. I gave a Bible reading and conducted the prayer meetings until the time came when I thought I must have more help, and with no other object in view than the salvation of souls "not immortal," asked ministers of other faith to come and give a practical talk which they did sometimes. Then some of the brothers and sisters in the faith thought they could not stand by any thing of the kind, and withdrew their support from the work; but the dear Father knew how to care for his own and raised up friends for the work. I dare not withdraw from a work I knew God had given me to do, so here I stand doing the best I can, waiting for the dear Lord to send the help needed, or that he wants here. I do not ask any one to preach or take up collections, simply trusting Father more than ever before. I have just taken this deeper step of faith which God has honored so far. This is a rent test to know if God wants me here, and my way is pleasing to him. All the support is by free-will offerings. He promised me before the work began to "withhold no good thing from them that walk uprightly," and it is true yet.

A mother and her 16 year old daughter have just been baptized into the name of Jesus, as a result of my feeble effort to tell the gospel message to them. Mrs. Clement and her sweet-faced daughter, Myrtle, were baptized by Brother F. L. Austin, just after the conference, and dear ones, God is adding his blessings daily.

I will correspond with any one about the work here at any time.

Yours in Christ.

C. J. CHAFFEE.

[The above letter is about all we know of this work in the city of Grand Rapids, and if it is of assistance to Sister Chaffee to have it published, well and good, provided she is working in the proper way. This opens the way for a remark that may be taken for what it is worth. Our faith and hope is so much different, and the work we are engaged in as preachers of "the gospel," and "the gospel" we preach is so radically unlike that of other denominations, that in some places we build separate houses, or hire halls, or maintain tents, or meet in homes: have a separate line of ministers, and different publications.

There is a spirit of "liberality" dominating this age, which has created a false conception of "charity," and given "love" a wrong definition. This sentiment carried to its logical conclusion makes all our separate institutions useless, for if we can go hand in hand in "union" meetings, and say "amen," "the Lord bless," to all these exactly opposite denominations, it were but nonsense to keep up separate organizations, when so much more could be done at less cost if we were united in one.

Our private opinion is that we should stick to our "peculiar" faith and hope, and if we are not located in reach of others of "like precious faith" then stand alone and you can be *certain* the Lord will bless your efforts. Joining hands with error does not bring a surety of approval from the Father. Rather the reverse it seems to us.—ED.]

In regard to Bro. Adams' request in THE RESTITUTION of 4th ult I will say Matt. xiii. 40, 42, has reference entirely to the kingdom after the kingdom is set up and this cannot take place until after Christ comes. Matt. xxiv. 37, 39 has reference to the suddenness of Christ's coming and taking the world unawares. Luke xvii. 26, 30, cannot be taken literally in all its parts—historically; it only refers to the suddenness of the coming of Christ; but we know that there will be probation after Christ comes and sets up his kingdom. See Acts xv. 16, 17. Here it is plainly stated that men may seek after the Lord, after the tabernacle of David is set up. If think not "probation over there," or at least its equivalent, I cannot see how language can be framed to teach it.

See also Isa. ix. 7, "Of the increase of his government and peace there shall be no end." Evidently children will be born after the kingdom is set up; and even indefinitely for the command was given to Adam before he sinned; "Be fruitful, multiply and replenish the earth." I would refer Bro. Adams to all the prophets, for all have spoken of probation after the coming of Christ, see also Zech. xii. 10, this is after the coming of Christ, for "they shall look upon me (Christ) whom they have pierced." See also xiii. 1, 6.

Submitted in love to Bro. Adams and the cause of truth.

DANIEL HOWARD.

Married.

On Thursday, June 26, 1902, occurred the marriage, at the home of the bride's parents in this city, of Mr. Arthur T. Underwood the oldest son of Mr. and Mrs. A. R. Underwood, and Miss Cora F. Leonard the daughter of Mr. and Mrs. W. E. Leonard.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Selected.

Infidelity Gone to Seed.

Professor Bakunin, one of the recognized leaders of the atheists on the Continent, in a political address at Berne, is reported as having propounded the following horrible doctrines:

"Tear out of your hearts the belief in the existence of God; for, as long as an atom of the silly superstition remains in your minds, you will never know what freedom is. When you have got rid of the belief in God, and when, moreover, you are convinced that your existence and that of the surrounding world is due to conglomeration of atoms in accordance with the laws of gravity and attraction, then, and then only, you will have accomplished the first step toward liberty, and you will experience less difficulty in ridding your minds of that second lie which tyranny has invented. The first lie is God; the second lie is the idea of right. And when you have freed your minds from the fear of a God, and from that childish respect for the fiction of right then all the remaining chains which bind you, and which are called science, civilization, property, marriage, morality and justice will snap asunder like threads. Our first work must be the destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy every thing—the so-called good with the bad."

Of this fearful infidel manifesto the London *Literary World* says: "We will not insult modern thought by presenting this as an average statement of its attitude towards religious truth, but it does exhibit in nervous language the inevitable abyss towards which agnosticism travels."

Good Security.

"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket and drew out a paper, carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco.

As respectfully as if it had been the deed to a farm the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the younger borrower departed.

"You think that I knew nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences, or he would not have signed that pledge; and that he does not hold it lightly or he would not have cared for it so carefully. I agree with him that the one who keeps himself from such things has a character to offer as a security. —*Christian Observer.*

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates.

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Portland, Ore., July 5th to 9th, inclusive, account Convention Young People's Christian Union.

To Tacoma and Seattle, Wash., and Portland, Ore., July 10th to 20th, inclusive, account Annual Meeting, Y. P. C. U. Society of the United Presbyterian Church.

To Providence, R. I., July 7th to 9th, inclusive, account Baptist Young People's Union of America, International Convention.

To San Francisco or Los Angeles, Cal., August 1st to 10th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

Poetry.

Seize the Opportunity.

If you would win a golden crown,
Don't waste the moments small;
A time for some grand single deed
May never come at all.

You need not wait for fortune's smile,
Your hero-traits to show,
But seize each opportunity
For labor as you go.

If you would do a noble work;
In this sin-hardened earth.
Remember that the smallest deeds
Of kindness are of worth.

Some few great souls, with wonderous gifts,
May seem to out-run you:
But most of all the daily tasks
The many hands must do.

If you would serve the Master well,
Heed well his written word.
No other motive-rule so pure
As his were ever heard.

By them ye well may learn to live;
By them learn how to die.
Then often read and meditate,
As more its hasten by

There's always something you may do,
Some kindly word be said by you.
Some one may crave your sympathy.
Then seize the opportunity,
Before it hurries by.

—Katherine Osborne Barker.

Communicated.

Did Jesus Eat the Passover?

Says Dr. Hale: "Having recently re-read some of Mr. W. H. Wilson's articles in RESTITUTIONS of 1895; I am always instructed by his writings, but wish to know a little more about the day of crucifixion and days relating to it. If my information is correct, the Passover (Jesus) was slain on Wednesday, the 14th of Nisan, "between the evenings" or about 3 o'clock P. M. The Passover week was the seven days beginning Wednesday 6 P. M. (which was Thursday "eve" on the 15th of Nisan) and extended to Wednesday, the 21st at 6 P. M. Now this being so—how could Jesus eat the Passover on Tuesday the 13th, if Passover week did not begin until Wednesday night the 15th? Where do we learn that the time of the slaying the lamb extended from Tuesday to Wednesday. Again: If the lamb was to be taken on the 10th of the month and was slain on Wednesday 14th, then does not Palm Sunday come on Saturday, (the 10th of the month)? The first of these questions seems to me particularly important. I trust that I may have a reply. Respectfully,

LORENZO HALE, M. D.

The above enquiry was made a long time ago. It was laid away with the intention of answering, and passed my memory.

From a closer study of the question I have found clear Scripture evidence that he did not eat the last passover. I will present the evidence for your consideration.

In the first place, the law governing the passover was unchangeable. If any one presumed to change the *rites, ceremonies*, or the *appointed season* that soul must be cut off. See Num. ix. 1, 2, 3, 13: "And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin."

The "appointed season," for the preparation when the lamb must be slain, was toward sundown on the 14th of the first month Abib, or Nisan, and the passover must be, eaten on the 15th. See Deut. xvi. 1-6; Lev. xxiii. 5-8; Exod. xii. 1-6; 2 Chron. xxxv. 1.

The Scripture evidence is clear that Jesus was dead and buried and in his grave, when the "appointed season," to eat the passover arrived. Consequently, if he did eat the passover at all he did violate the law as to the "appointed season." The law demands that all such shall be "cut off," "that man shall *bear* his *sin*." If Jesus did eat the passover *out of its "appointed season,"* he was guilty of "SIN," for says the law, "that man shall *bear* his *sin*." How then could it be said of him, "he knew no sin," was "without sin"?

I will now give the Scripture evidence both as to the day of the month, and the day of the week upon which he was crucified.

FIRST, THE DAY OF THE MONTH.

See John xii. 1: "Then six days before the passover came Jesus to Bethany."

1. The evidence that the passover was on the 15th of the month is clear. Now, subtract six from fifteen, and the result will be nine. Therefore Jesus came to Bethany on the ninth of the month.

2. Enters Jerusalem "next day," the 10th. John xii. 12.

3. Returned to Bethany at evening. Mark xi. 11; Matt. xxi. 17.

4. *Second* visit to Jerusalem the 11th. Mark xi. 12.

5. Again returned to Bethany. Mark xi. 19.

6. Third visit to Jerusalem the 12th. Mark xi. 20.

7. "Next day" hid himself until evening, the 13th. John xii. 36.

8. Arrested Tuesday evening, and crucified next day (Wed.) at noon, and buried on evening of the 14th. Matt. xxvi. 27; John xix. 14-36; Matt. xxvii. 57.

9. First night in the grave the 14th.

10. *First day* and *second* night the 15th.

11. Second day and third night the 16th.

12. Third day the 17th.

I have now given the Scripture evidence from the ninth of the month, "six days before the passover," accounting for each day from the 9th to the 17th, the day of his resurrection.

THE DAY OF THE WEEK.

This is ascertained from the declaration of Matt. xii. 40, that "the Son of Man shall be three days and three nights in the heart of the earth," and also from Matt. xxviii. 1: that he was raised "in the END of the Sabbath (Saturday evening), now the "end of the Sabbath," could not be early on the first day of the week. Matthew is the only evangelist who gives an account of the resurrection, the other evangelists simply record appearances and an empty grave, the resurrection having already taken place.

I will now give other translations confirming the C. V. translation—"In the END of the Sabbath."

"In the end of the Sabbath." Latin Vulgate.

"Late in the week" (not early in the week). Rotherham.

"Now late on the Sabbath," (not early next day). R. V.

"Now late on the Sabbath as it was getting dusk," (the twilight of evening). Interlinery.

"Late in the Sabbath." Bible Union.

"Upon the evening of the Holy Sabbath," (not early morning.) Cloverdale.

"The Sabbath at even," Tyndall.

"About the end of the Sabbath," (and not about the dawn of early morn). Lange.

"At the close of the Sabbath," Robinson.

Now this evidence fixes Saturday evening as the day of the week. Now date back "three days and three nights," (the length of time the Scripture fixes for his abode in the grave), and we will find the day of the week upon which he was crucified and buried.

1. Saturday Nisan 17th, third day.
2. Friday Nisan 16th, second day and third night.
3. Thursday Nisan 15th, first day and second night.
4. Wednesday Nisan 14th, first night.

Now, when we consider that Matthew alone fixes the *day of the resurrection*, and that is given as "the *end* of the Sabbath," and the Scripture assertion that his abode *in the grave* must be "three days and three nights," most definitely fixes Wednesday, the 14th, as the day of his burial. And Wednesday is proved to be the 14th, from the fact that Jesus came to Bethany, "*six days before the passover*," the ninth of the month.

This is also confirmed by John xix. 38-42; Luke xxiii. 51-54; Matt. xxvii. 62-66, which prove that he was *crucified* and *buried* on the "*preparation day*," and the law fixes the 14th as being "preparation day."

John xix. 13-16, shows that the "appointed season" for eating the passover had not arrived when Pilate condemned Jesus, and verses 27 to 30, show that the disciples had not yet bought the things necessary for the passover festival, so that could not have been the first *day* of the festival.

WHEN DID JESUS EAT THE LAST SUPPER?

The information we gather from some of the evangelists seems somewhat *cloudy* relative to the above question. But John states it clearly, and so in my opinion the others must be construed in harmony with the statements by John. I will quote a few verses from John xiii., from the Twentieth Century Translation: "Before the passover festival began Jesus knew that the time had come for him to leave the world * * * The devil had already put the thought of betraying Jesus into the mind of Judas Iscariot. * * * He (Jesus) poured some water into the basin, and began to wash his disciples' feet * * * Jesus was deeply moved, and said very solemnly: it is one of you who will betray me * * * Who is it Master? It is the one to whom I shall give a piece of bread after dipping it. * * * (and) gave it to Judas the son of Simon Iscariot. * * * Jesus said to him, do what you are going to do at once. No one understood why he said this to Judas. Some thought as Judas kept the purse, that Jesus meant that he was going to buy some things needed for the festival * * Judas immediately went out. It was then night."

Now according to John this conversation and supper took place "BEFORE THE FESTIVAL," and also up to the night after the supper they had yet "to buy some things needed for the festival." This *same* night Judas betrayed him, and when before Pilate the Jews would not enter the judgment hall because it would disqualify them from eating the passover, thus showing it was still the preparation day.

Next morning after the supper, about noon, the Jews said to Pilate that he made himself a king (John xix. 14, 14): "It was the passover preparation day, and it was about noon. Then he said to the Jews: Look! here is your king!.....Pilate handed Jesus over to them to be crucified." It was still the "preparation day, and it was about noon," the 14th of the month.

After crucifixion (John xix. 41, 42) Joseph begged the body, "And so because of its being preparation day, (the 14th) and as the tomb was close at hand, they laid Jesus there." Hence Jesus was enclosed in the tomb while it was yet "preparation day," the 14th of Abib, and three days and three nights from this time would terminate "in the end of the Sabbath," and not the morning of the first day of the week.

W. H. WILSON.

Open Letter to J. N. Scholes.

I was much interested in your discourse of this morning. The theme chosen for consideration was the difference in effectiveness of the gospel in saving souls (people I would say) as promulgated by the early church and by the church of the present day.

You stated that the difference was very great, but that it was easier to recognize existing conditions than to trace the causes that produce those conditions often times, and illustrated by saying, that the physician would come into the home, where sickness obtained and perhaps easily make a diagnosis, but might be; and often was very uncertain as to the causes producing the morbid conditions found.

You stated, and truly I think, that the opposition encountered by the promulgators of the gospel, in the days of the apostles, was much more formidable, than that which confronts those who would make known the way of life to their fellowmen in this day and age of the world. You then in eloquent language drew a parallel, or rather I should say a contrast, between the facilities at the disposal of those who first went forth in obedience to the command of Jesus, to preach the gospel to every creature, and those enjoyed by those whose duty it is as followers of his in our *day* to proclaim the good news to their fellowmen; showing great advantage to the latter, in matter of facility.

Then as to the cause of this difference in effectiveness, you ventured an opinion. You called attention to the fact that the promulgators of the gospel in the days of the apostles were so filled with the Holy Ghost as to be led by it; and this you made very emphatic repeating *as to be led by it*. And this you conceived to be the reason of their effectiveness, and if I understood correctly you believe that if the followers of the Christ in this day and age, were so filled by the Holy Ghost, *as to be led by it*, the preaching of the gospel would be as effectual as in the times of the early churches. And you remarked by the way but did not dilate upon it, that in order to present the gospel one must have the gospel.

Now I have given this brief synopsis of your discourse, not to find fault with it, for I agree with it in the main, and accept your explanation of what you mean by the Holy Ghost. Indeed I am so heartily in accord with your last remark as above given that my object in writing this is to remark further upon it, and to say that in my opinion, in making this remark you have touched upon the chief etiological factor in the case. In order to preach the gospel successfully one must know what it imports, and present it in its purity. That the popular religious teaching of this day has not failed to do this I firmly believe. The importance of presenting it in its purity becomes apparent, when we consider that it is "the power of God unto salvation, to the Jew first and also to the Greek." It is God's remedy for man's infirmity. When a physician prescribes a remedy for a disease he will insist upon having the article prescribed pure and unadulterated, and if an impure article is administered, he will object to being held responsible for the failure that is sure to follow.

That Paul attached great importance to the purity of the gospel is apparent from his declaration, that "though we or an angel from heaven preach any other gospel than that which we have preached unto him let him be accursed;" and he makes this very emphatic by adding, as we said before so I say now again. If any man preach any other gospel unto you than that ye have received, let him be accursed."

The reason he assigns for attaching so great importance to the preaching of the true gospel is, that he received it not from man, but that he was taught it by the revelation of Jesus, saying also that he sought not to please men, for adds the apostle, "If I yet please men I should not be the servant of Christ."

I appeal to you my friend, is not much of the popular preaching of today designed more to please men, than to instruct them and acquaint them with those truths that will make them "wise unto salvation." I am happy to know that this does not hit you.

In order to determine whether or not the gospel as presented in most of the so-called orthodox churches of this time is the same as that preached by the apostles, we have but to compare the two. To do this thoroughly would altogether exceed the limits of a letter like this, but we may notice one or two points of difference.

The apostles made frequent mention in their preaching of the kingdom of God and the resurrection. Both these themes are largely ignored in the preaching of our day. We read that they (the Samaritans) when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Paul dwelt two whole years in his own hired house and received all that came unto him, preaching the kingdom of God and teaching those things that concern the Lord Jesus Christ. They preached Jesus and the resurrection. xvii. 18; iv. 2; xxiv. 15, 21. Paul taught that if the dead rise not then the saints that have fallen asleep are perished. Many other passages might be cited did time and space permit.

The Platonic doctrine of the natural immortality of the soul, which is now so almost universally believed in, in all so-called Christian and enlightened countries, has not only obscured the doctrine of the resurrection, but it is largely responsible for the apathy and indifference to the claims of the gospel of our Lord and Savior that everywhere obtains at the present time.

If one were to approach an individual who firmly believes that he has an immortal soul, that cannot die, and urge upon him the importance of obedience to the requirements of the gospel, we may imagine his mental process to be something like the following: I have an immortal soul, I am sure of a future life, and as to punishment in the future, that old doctrine or eternal torment in hell nobody believes that now, and it is so utterly inconsistent with the character of a wise and merciful heavenly Father, that it cannot be true; so there is nothing to fear on the score of punishment, and as I am sure of life, I will take the chances as to the conditions under which that life is to be enjoyed. Why should I join the church and enter upon a life of self denial?

Paul anticipated this danger to the church and uttered a warning in 2 Cor. xi. 3, "But I fear lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ." How did the adversary corrupt Eve? He said, "Ye shall not surely die;" and he is still whispering the same seductive and corrupting doctrine into the ears of the human race, "Ye shall not surely die." Was it a prophecy of this [illegible] trine, when the prophet [illegible] "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."

Has not the doctrine of eternal life in misery made the hearts of righteous, humane and kind hearted people sad. And have I not shown that the promise of life, independent of the Christ, operates to prevent the wicked and indifferent man from seeking life at its true source.

This letter is already too long so that the way in which the gospel appeals to those who have been taught that they are mortal and subject to death; and that there is life in Christ only, will have to be considered some other time.

I am cordially and respectfully yours.

J. T. SMITH.

Editor Restitution:

"If a man die shall he live again?" Job xiv. 14.

Here is a question to the point, asked by that good man, Job, (a man is equivalent to any man) thus embracing the human family to resurrection of life or denying that any man who dies will live again. No judgment or condemnation. Job does not ask the question (if a good or bad man die shall he live again, but if a man die shall he live again?) touching a resurrection or no resurrection for the human race, "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 23. (The same all whom sentence passed because of Adam's transgression will be restored to life by Christ. That the wicked is reserved to the day of destruction they shall be brought forth to the day of wrath) yet shall he be brought to the grave and shall remain in the tomb, Job xxi. 30-32, showing plainly that the wicked shall come forth and be judged, then return to the tomb to remain throughout eternity. "Marvel not at this; for all that are in their graves shall hear my voice and shall come forth. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28, 29.

Here is a thus saith the Lord, spoken by our King of kings and Lord of lords, and should be received with meekness, hoping to be led into all truth and righteousness.

Paul to his Corinthian brethren says, "Now if Christ be preached that he rose from the dead, how say some among you, there is no resurrection of the dead? but if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished."

The foregoing is a question of resurrection or no resurrection in Paul's great argument as to the dead, showing even those that have prepared themselves for future life will perish with all of mankind if there be no resurrection.

"And I saw thrones and they sat upon them, and judgment was given unto them, and I saw the souls of them that was beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast neither his image neither had received his mark upon their forehead, or in their hands and they lived and reigned with Christ a thousand years (this is the first resurrection) but the rest of the dead lived not again until the thousand years were finished." Rev. xx. 4, 5.

Here is the Groom's elect. They are the first to rise from the dead because they belong to the first-fruits, or to Christ which is the first sheaf of the harvest. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power. And I saw the dead, small and great stand before God, and the books were opened, and another book was opened which is the Book of Life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them and they were judged every man according to their works; and death and hell were cast into the lake of fire, This is the second death. And whosoever was not found written in the Book of Life was [illegible] Please notice this is the general resurrection of time when the "rest" of the dead shall live; prior to this it will be seen that those raised at the first resurrection have been joint heirs with Christ, and reign with him one thousand years among the nations of earth. I want to say before going further, this chapter grasps the two resurrections, first and second. Now will all of the human race that shall reap eternal life come up at the first resurrection, understanding the gospel, and being justified by faith and obeying the great command which we as a people hope to understand.

It may look as though I am straying from my subject, but this point comes to my mind. If those books are opened at the general resurrection, then there will be a part of the race saved by their works, ignorant as a babe of the law of grace.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. 2 Pet. ix.

Does dying in Adam complete the penalty of the wicked without a resurrection? If so it seems too bad that a righteous man has to suffer the same penalty in Adam. When the All-wise Creator has judged every man according to his works, when all small and great have stood before God, and judgment is executed, then shall the righteous enjoy an eternity of bliss, praising God throughout the cycles of time. Then there will be no wicked—they are extinct, quenched as tow. Isa. xliii. 17.

J. C. VENABLE.

Obituary.

Alice M. B. Alger was born in Stowe Vermont, in Oct. 1882. Her father and mother both died before she was twenty months old. She was then adopted by her uncle and aunt who both died while she was a mere child. Since then her home has been with her relatives.

She was a niece of O. B. Cleveland, and came to their home in Anthony, Kansas, March 14, and died June 19, of cancer of the stomach, aged 19 yrs, and seven mo.

Sister Alice embraced the glad news of the kingdom of God, and the restitution of all things, and was looking for the soon coming King, by an upright Christian life, always manifesting a cheerful and loving disposition, that won for her the respect and love of all whom she associated with. We had but a short acquaintance with her; but she had only to be seen to be respected and loved.

Words of comfort were spoken by the writer to a large and sorrowing audience, assembled in our church, in the city of Attica, predicated upon the resurrection of the dead, "For since by man came death, by man came also the resurrection of the dead," showing that death does not end all; but that there shall be a glorious future by a resurrection to an endless life.

We laid her in the Attica cemetery, to await the call of the Redeemer: "Thou shalt call, and I will answer thee."

May this bring the solemn thought home to us, that we are mortal, and soon must rest with her in the silent grave. May it prompt us to a closer walk with God, ever manifesting the life and character of the lowly Jesus. Let us not sorrow as those that have no hope; for we shall meet Alice in the new earth where there shall be no death, no partings, no pain, no sufferings. Tears will be wiped from all faces. What a glorious meeting that will be, freed from all care, no curse there; but the throne of God and the Lamb will be there. The good and pure of all ages will be there. Glad day, may it soon come.

S. C. OLIVER.

The Cosmopolitan has undertaken to present a series of brief sketches of the men who are leaders in finance, manufacture and commerce, not prepared in an offhand way, but by writers of the greatest ability who have an exact knowledge of their subjects. The series thus far produced has attracted the widest attention. The industrial changes which have of late been occurring with such rapidity have the widest possible interest for all classes. The knowledge of these men, their derivation, leading characteristics and weaknesses throws much light upon the news of the day in which their names constantly recur.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Please look up you account, and see if you are one of those who have neglected to send in your renewal. There are several who have and possibly by remembering next time you are in town to send us a money order you will be in time to render us great assistance. We specially need some little money right away, and will feel thankful if you can aid us.

PLEASE LOOK THIS UP.

Announcement.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. ALLARD, Pres.

SAML. CLARK, Sec.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This is a beautiful park, plenty of shade and good spring water at the terminus of Manessan Ave. All parties by rail will take the Kansas City, Kansas street cars going west at west door of union depot and run to terminus of the street car line with no change. Tents will be on the ground to accomodate all, but all should bring bedding. Business will begin on the 14th. This meeting should be largely attended as it is central. We hope to see many there from other States. Brethren this will be at a leisure time when many can attend. We expect this to be the best annual meeting we have yet had. Come at the first of the meeting, and come to stay the entire two weeks. Bros. Orem, Darby, Oliver, T. E. Adams, Amos Adams, Eychaner, Crowe and other speakers are expected to be in attendance.

G. M. MYERS, Sec.

$50 00 Round Trip to California.

Chicago & North-Western R'y from Chicago. August 2 to 10. The new Overland Limited, the luxurious every-day train, leaves Chicago 8:00 p. m. Only three days en route. Unrivaled scenery. Variable routes. New Drawing Room Sleeping Cars and Compartment Cars, Observation Cars (with telephone). All meals in Dining Cars. Buffet Library Cars (with barber). Electric lighted throughout. Two other fast trains 10:00 a. m. and 11:30 p. m. daily. The best of every thing. Daily and personally conducted tourist car excursions to California, Oregon and Washington. Apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 26.

Special Rates for Fourth of July Trips.

July 3d and 4th, excursion tickets may be obtained at ticket stations on the Pennsylvania Lines to any other station on those lines within a radius of 200 miles. Excursion tickets will be valid to return until July 7th, inclusive. For particulars about rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.—July 4

Very Low Round Trip Rates.

Via the North-Western Line Chicago to Salt Lake City and Ogden, Utah, until September 15th. Return limit, October 31, 1902. Luxurious fast trains leave Chicago 10:00 a. m., 8:00 and 11:30 p. m. daily. For tickets and information apply to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 26.

... trains on Pennsylvania Lines.

... new schedule in effect Sunday June 15, Passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East, 2:53 a m daily, 10:18 a m daily except Sunday, 2:35 p m daily, 5:40 p m daily, 7:50 p m daily (extra fare train), 8:39 p m daily except Sunday, 9:47 p m daily Pgh Special.

For the West, 5:10 a m daily, 6:20 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:25 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Haines, Ticket Agent, Plymouth, Ind.

Homeseekers' Cheap Excursions to the West and North-West

via Chicago & North-Western R'y from Chicago, June 17, July 1-15, August 5-19, September 2-16 and October 7 and 21. Exceptionally low rates to a large number of points in North-Western Iowa, Western Minnesota, Nebraska, North and South Dakota. Better own a farm. Start now. Send 2-cent stamp to W. B. Kniskern, 22 Fifth Avenue, Chicago, for copy of the "North-Western Homeseeker." Apply to your nearest ticket agent for particulars, or address, A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 12

The North-Western and Union Pacific New Schedules to Denver.

Commencing June 8th a notable change will be made in the Colorado service of the Chicago & North-Western and Union Pacific Railways.

The famous Colorado Special, which now leaves Chicago at 10:00 a. m., will leave at 6:30 p. m., arriving at Omaha 6:55 a. m., Denver 8:00 p. m. and Colorado Springs about 10:30 p. m. This will enable passengers from Atlantic Coast points to reach Denver with only two nights on the road, while from Detroit, Cincinnati, Cleveland, Indianapolis and Chicago only one night will be required en route. The entire train will be run solid between Chicago and Denver, with through sleeper to Colorado Springs.

East bound the train will be known as the "Chicago Special," and will leave Denver 1:00 p. m., Omaha 3:15 a. m., arriving in Chicago at 4:00 p. m., at a convenient hour for making connections for the east.

A train from Des Moines in connection with this new train east bound will enable passengers to leave Des Moines at 7:00 a. m. and arrive in Chicago at 4:00 p. m.

Accommodations are provided for all classes of passengers, the equipment including free reclining chair cars, dining cars, buffet smoking cars, drawing room sleepers and day coaches. The entire service to be as nearly perfect as modern and skillful railway management can make it.

A second daily train for Colorado points will leave Chicago for Denver at 11:30 p. m., as at present.

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cents, leather bound, embossed cover, and gilt edges, $1.00. By Brother Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it.

The fish are biting up in Wisconsin and Michigan. First class train service Chicago and North-Western R'y during the fishing season. Summer tourist rates now in effect. Direct connection is made at Chicago with all lines from the south and east. Ask any ticket agent for particulars, or address A. H. Waggener, 22 Fifth av. Chicago.—jul19

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates:

To Minneapolis, Minn., July 5th to 7th, inclusive, account National Educational Association.

To Tacoma, Wash., or Portland, Ore., July 15th to 20th, inclusive, account Annual Meeting Y. P. C. E., Society of United Presbyterian Church.

To San Francisco or Los Angeles, Cal., August 1st to 7th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 5th to 8th, inclusive, account Annual Reunion, Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

Vandalia Line Specials.

Account Fourth of July, one fare for the round trip, to any point within a radius of 200 miles. Tickets on sale July 3 and 4, good returning including the 7.

Account Battle Ground, Ind., one and one-third fare round trip tickets will be sold July 21 to Aug. 18 inclusive, good returning Aug. 28.

Account Labor Day, will sell round trip tickets to any point within fifty miles of where there will be a celebration, at one fare for round trip. Date of sale Sept 1, return including Sept 2nd.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Home-Seekers' Excursions.

Low rate Home-Seekers' excursion tickets to points in West, Northwest and Southwest will be sold via Pennsylvania Lines. Particular information about fares, time of trains and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—July 31.

The Restitution

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Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Grove.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

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The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been ordained by the Church as an Evangelist.

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VOLUME LI. PLYMOUTH, INDIANA, JULY 9, 1902. NUMBER 26.

Poetry.

Jesus Crucified.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. vi. 14.

Perish every human story—
Every system taught or tried;
God forbid that I should glory,
Save in Jesus crucified!

Here let faith repose, and cherish
Jesus crucified for me;
Should I the whole creation perish,
I am safe beneath the tree.

Here my soul by faith would enter,
Pleased no more with fancy's dreams;
Here is love's resplgent centre:
Here are mercy's brightest beams.

Here is wisdom in perfection;
Here's an end of fleshly strife;
Lord, be thou my resurrection!
Jesus, be my spirit's life!

Thy sweet love to me revealing,
Dwell within this worthless heart;
Let thy wounding be my healing,
Let thy death new life impart.

Lord, thy love can ne'er be measured;
Half thy mercy can't be told:
Thou hast more within thee treasured
Than the sinner's heart can hold.

O that I should ever wander
From the sinner's sweetest friend!
O for grace that I may ponder
All my steps, and walk in Him.

Earth is old, and time is hoary;
Systems in confusion slide;
God forbid that I should glory,
Save in Jesus crucified.

Communicated.

The Kingdom of God, What Is It?

It appears that the Church of God has reached a crisis in its history, when it must determine whether or not "the kingdom of God" spoken of in the the New Testament, is a kingdom already come or yet in the future. It has been generally conceded by the church throughout this country, and elsewhere, that it is altogether in the future, the doctrine has never been questioned, and has been preached and received as a part of "the faith once delivered to the saints," and with great assurance, have the following Scriptures been advanced in proof thereof, "Hath not God chosen the poor of this world rich in faith, heirs of the kingdom which he hath promised to them that love him." "We must through much tribulation enter the kingdom," "who waited for the kingdom," "Heirs of God and joint heirs with Christ" of the kingdom. "Certain nobleman went into a far country to receive for himself a kingdom and to return," and when we pray to say "thy kingdom come."

These with many other passages from the New Testament have been the strong foundation upon which the Church of God have rested their faith and hope, never doubting, yea, always willing to contend for that which they believed to be "the faith once delivered to the saints."

Of recent years there has arisen amongst ourselves, particularly in the east, brethren, equally responsible, able and enlightened, men of presumably sound judgment, honest and of good report, who claim and teach with all candor, that "the kingdom" (which they also affirm is now the kingdom of Christ) has already come, that it was inaugurated at the preaching of John the Baptist, the Christ and his apostles, and in proof thereof refer to the following New Testament Scriptures, "Repent, for the kingdom of heaven is at hand," "If I by the Spirit of God cast out devils, then the kingdom of God has come," "The kingdom of God is within you," "The law and the prophets were until John, since that time the kingdom of God is preached and all men press unto it," "Delivered us from the power of darkness and hath translated us into the kingdom of his dear Son."

These and other New Testament Scriptures of a similar import are the stronghold of those amongst us, who contend, and that earnestly, that the kingdom has already come, and that this kingdom is the church, much after the manner of the Campbellites.

Thus have we brought prominently to light, from the same book, by the same church, two distinct lines of adverse teaching, which at first sight seem to be self evident contradictions. It is not enough to simply contend that one is right, and the other is wrong, and there let the matter rest. These seeming contradictions must be capable of being harmonized, and it is our imperative duty to do so, or remain for ever silent as to the authenticity of "the book."

We have as a church, successfully and indisputably brought order and harmony out of chaos, in the things pertaining to the nature of man, and kindred subjects, by simply comparing Scripture with Scripture, why not resort to the same means in this question? One thing is certain, the Scriptures being the Word of God, cannot contradict themselves, and by all means in the consideration of this question "let brotherly love continue" and endeavor to build up, not cast down, feeling assured that if there is any seeming contradiction, it is not in "the Word," but rather our lack of understanding it, as was very truthfully stated in a recent RESTITUTION, "We have been left a legacy of superstition and error from the dark ages," and we have manfully cleared away much of the debris, which hid from sight the beauty of the gospel. "Let us not be weary in well doing," we have yet much to do; and especially, it would appear in those things "pertaining to the kingdom."

It is an undeniable fact that John the Baptist, the Christ, and his apostles preached "The kingdom of God is at hand," that the Christ said "it had come" that "publicans and sinners pressed unto it" that "it was amongst them" and that "he would take it from them (the Jews) and give it to a nation bringing forth the fruits thereof."

It is also equally true that the Christ instructed his disciples to pray for the coming of [illegible] that his apostles declared that they were but heirs and joint heirs with Christ of the same kingdom, etc.

The question therefore arises, What was that kingdom which the Jews possessed, which could be taken from them and given to another, and concerning which the church is said to be only "heirs, joint-heirs with Christ."

The Scriptures teach but one kingdom of God, there is no first and second kingdom, and that this term the "kingdom of God" Scripturally speaking is synonymous with the "kingdom of Israel." "Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and stars for a light by night. If these ordinances depart from me, then the Seed of Israel shall also cease from being a nation before me forever." "Moreover the Word of the Lord came to Jeremiah saying, Considerest thou not what the people hast spoken, saying, the two families which the Seed hath chosen (the house of Judah and house of Israel) he hath even cast them off, thus have they despised my people, that they should be no more a nation before them, thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob for I will cause their captivity to return and have mercy on them."

When John the Baptist came preaching "the kingdom of God is at hand," the house of Judah having their minds thoroughly imbued with the teaching of those Scriptures, received him as a prophet, believing that the time to favor Zion had come, that the restoration of the overturned kingdom of Israel was about to take place. They knew of no other kingdom, to them the kingdom of God and kingdom of Israel were one and the same thing, and there went to him (John) Jerusalem and all Judea, and all the region round about and were baptized of him in the Jordan, confessing their sins as preparatory to the restoration of the kingdom of God, the kingdom of Israel, as they thought the kingdom of God should immediately appear, and this with observation. The Christ in no way disabused their minds of their belief that it was the overturned kingdom of Israel which had come, and he continued where John left off, to preach "the kingdom of God is at hand, repent and believe the gospel," and instructed his disciples to go and do so likewise, and they went everywhere in city, village and synagogue preaching and showing the glad tidings of the kingdom of God. So thoroughly had they been taught and believed, that the kingdom of God which they preached was none other than the kingdom of Israel (not realizing or understanding that it was at first but as a grain of mustard, or as a small stone from the mountain of Israel, and gradually develop to a great mountain) their hopes were blasted by the death of the Christ and when brought again to a lively hope by his resurrection from the dead the first question asked, the burning question, the great question was, "Wilt thou at this time restore the kingdom to Israel," receiving the answer "it is not for you to know the times and seasons" the kingdom was to be restored, but they did not seem then to understand that it had already began as a grain of mustard seed, and that it would grow until it filled the whole earth, a kingdom prepared for his second advent. And in confirmation before hand of this great truth we learn that "Zacharias being filled with the Holy Ghost, prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people.....to perform the mercy promised to our fathers and to remember his holy covenant, the oath which he swore to our father Abraham.

The promise and covenant made with Abraham and the fathers, had not at that time been remembered or performed, which are as follows: To Abraham, "a father of many nations, [illegible] de thee." Sarah was to be a mother of nations, kings of people shall be of her." To Jacob "a nation and company of nations shall be of thee, kings shall come out of thy loins." To Joseph, "Manasseh shall be a people, he also shall be great." Ephraim "shall become a multitude of nations." All which Zecharias informs us, God was in his day about to perform, had not been remembered or performed before, and as there is neither place nor opportunity for the performance of them, after Christ's second advent, we are perforce compelled to believe with Zecharias that in the remembering and performing of them began in the days of John the Baptist, the Christ and his apostles continuing in their enlargement as taught in the parable of the mustard seed tree. We have the kingdom of God of the New Testament, and that agreeably with the words of Jacob to his twelve sons, all Israel, Gen xlix. 1, "Draw near and I will tell you that which shall befall you in the latter days" of which Paul says," Heb. i. 2, "God hath in these last days spoken unto us by his Son." The second advent of the Christ will be the beginning of a new day, not the latter days.

Such being the case it was right and proper and agreeably with the teaching of the Old Testament Scriptures that John the Baptist, the Christ and his apostles should preach and teach "the kingdom of God is at hand," "the kingdom of God has come." It was the first step towards the restoration of God's kingdom, the kingdom of Israel, all which the apostles and the people did not quite understand, and for which they may perhaps be excused, but the abundant fulfillment of divine prophecy in our day in evidence of divine truth, leaves us with but little excuse.

WM. RENNIE.

(To be continued.)

What We Believe. No. 8.

The Church of God, unlike almost the whole of modern "Christendom," believes and teaches "the final destruction of the wicked." That sin is "transgression of a known law," and almost heinous evil, loathsome to God, and deserving of punishment, is admitted by all who lay claim to belief in Bible teaching; and it is also granted that this "punishment" will affect the sinner in some way or another. It is further conceded by all who have given the subject any consideration, that the Bible threatens the finally wicked with "destruction." But not all are agreed that "destruction," when denounced against the sinner, properly means what that word conveys when applied to other objects—destruction, extermination. Some, inheriting the belief in the immortality of the soul, and unable to escape from the logic of this view, hold that the sinner must be tormented for his sins world without end; while others, falling in with the specious arguments of Universalism, go to the other extreme, and say that, while sin is a great evil, and will receive punishment that is adequate to meet all the demands of justice, the sinner will at last be thoroughly purged by the purgatorial fires of "judgment," and all men will, as Origen, the originator of Universalism, taught, finally be "restored to the unity and fitness of things." Both systems have many earnest and respectable adherents; yet both are equally wide of the mark, for while the one insists on the certainty and severity of the punishment of sin, and the other exalts the goodness of God, both take a false view of the language employed in Scripture denouncing against rebellious creatures their just and final doom. The one class maintains that the term destroy, as applying to the sinner, conveys the idea of torment, suffering; and since frequently qualified with such adjectives as "eternal" and "everlasting," the torment of those persons, must therefore be endless. The other contends that "destruction" means the destruction of the sinful propensities of the sinner, while in the end the latter will be [illegible] upheld. These are the two extremes of religious teaching on the [illegible] disposition of the wicked; and they cannot possibly both be right; one or the other *must* be wrong—in fact, both may be. The Church of God sides with neither of these theories, but holds that they are alike erroneous and un-Scriptural. The one puts a blot upon God, because it attributes to him the creation of a being which, though it may sink to the lowest depth of degradation, and rise to the greatest height of assumption and rebellion, is nevertheless destined to live as long as God lives, though consigned to an eternity of excruciating torment; while the other puts a premium upon sin by minimizing the evil, and in addition to this violates the plainest requirements of language by saying that God will destroy sin when he has announced that he will destroy the sinner. The Church of God firmly believes and persistently teaches "the final destruction of the wicked." Why? Because in his Word of truth the Lord says that "all the wicked will he destroy." Psa. cxiv. 20. If destruction, when threatened against "all the wicked," *means* that he will torment them endlessly, the query would be, why did he not so announce to the world; or if it means that he will only destroy their wickedness, who can tell but that he will also only "preserve" the love of "them that love him," while they themselves are not at all concerned? The only reasonable way to determine this matter is to ascertain the historical meaning of terms as they are employed in Scripture. If, according to this rule, "destruction" means torment, we are obliged to abide by it; if it means the destruction of something else than the object of destruction, as in the case of "the wicked," we are bound to accept this view. "Words should be used in their primary or historical sense, and in the meaning in which they can be proven historically to have been used." This is a fundamental principle of Scripture interpretation as well as law; and we contend that departure from this rule is responsible for much of the false teaching we hear at the present day. It will be observed that we believe in "the *final* destruction of the wicked," that is, their destruction will be final, enduring, there will be nothing beyond it, as also in the case of the obedient, whose salvation will be "final." "The wicked" are the willful disobeyers of God's requirements. "What shall be THE END (the finality) of them that obey not the gospel of God?" 1 Pet. iv. 17. What does this "gospel" offer them? Eternal life (*zoe aionian*), and as a condition to obtain this life it enjoins obedience. What will be "the end," the final outcome, of such who stubbornly refuse obedience to the requirements of the gospel, who are "enemies of the cross of Christ, whose god is their stomach, whose glory is in their shame, who mind earthly things?" Paul solemnly avers that the "END" of such is "destruction." Phil. iii. 18, 19. Thus it is seen that the destruction of this class, whatever it proves to be, is clearly final.

We will now consider a number of instances where "destroy" is applied to objects animate as well as inanimate. It was said to the Israelites, "Ye shall drive out the inhabitants of the land from before you, and *destroy* all their pictures, and *destroy* all their molten images, and pluck down all their high places." Num. xxxiii. 52. Hezekiah "destroyed" high places. 2 Kings xxi. 3. God threatened to "destroy" chariots. Micah v. 10. "Thus saith the Lord; I will also destroy the idols, and I will cause their images to cease out of the land of Memphis." Ezek. xxx. 13. Here, then, are "pictures, molten images, high places, chariots and idols," that were subject to "destruction." They could not have been tormented in the orthodox acceptation of "destroy," for such objects are insensible of suffering. They could not undergo the purging process of "judgment," contended for by Universalism, for they did not possess those mental and moral characteristics that needed correction. Destruction, cessation of being, as in Ezek. xxx. 13, was the object in this procedure.

Animate objects, men, were destroyed. John invited all the prophets, servants and priests of Baal together "that he might destroy the worshipers of Baal." 2 Kings x. 19. What was done with them? Were they tormented, or were they subjected to the refining fires of "judgment?" Neither of the two. The record tells us they were slain, smitten with the sword. ver. 25. This was their destruction. In Dan. ii. 12, the king of Babylon threatened to "destroy all the wise men of Babylon" because they were unable to interpret his dream. How was this threat understood by Daniel? Did it mean that they were to be tormented for their inability to solve the king's problem? Or did he suppose they were to be subject to a series of purgatorial judgments which would eventually remove the existing ignorance from the minds of those wise men? Not so; on the contrary, he knew it meant that all concerned would "perish" if the order were executed (v. 18), and hence his importunate entreaty before the executioner to "destroy not the wise men of Babylon." v. 24.

One more example. By reference to Gen. xviii. 23, 28, 31, 32, 35; xix. 13, 14, 17; Luke xvii. 29, it will be seen that the inhabitants of Sodom and Gomorrah were "destroyed," the destroying agency in this instance being fire. Now, it must be perfectly plain that those persons are neither now agonizing and cursing God in conscious torment, nor are they passing through a refining process which will convert them at last into "shamefaced sinners over whom angels will rejoice." They were destroyed. And they are still, though unconsciously, "undergoing the decree of *aionian* fire" (Jude 7), "an ensample unto them that after should live ungodly." 2 Pet. ii. 6.

A. H. ZELMER.

The Spirit.

"Except a man have the Spirit of Christ he is none of his."

There are no two ways to this all important subject, we either possess the Spirit of the Master or we do not; if we possess this spirit we are his, and if we do not we are none of his. "For he that is not for me is against me." No subject should more interest those who are desirous to know what the spirit is and how we can come in possession of it, for on it hinges our eternal life. The Holy Spirit is the bosom companion, teacher and guide of every Christian through life. It is the medium through which God communicates with Christian minds, also the medium through which God's children communicate with him. Then how necessary that you and I understand this important subject, for it is the only way we can know and do God's will. And the only way for us to know any thing about the Holy Spirit is in the Word of God, which has not left us in darkness in respect to any of its teachings, if we endeavor to get its true meaning in the simplest Bible way. So let us lay aside all our preconceived ideas and opinions, for they must be obtained from the Bible on all Bible subjects if we are to rightly understand its teachings, which all honest minds will do, and we will talk about this subject in the simplest Bible meaning, comparing the Spirit of God with the spirit of man. Paul in 1 Cor. ii. 10, 12 used the same comparison and why not we? "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, Yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God. Now, we have received not the spirit of the world, the spirit which is of God, that we know the things that are freely given to us of God." This is Paul's comparison and not mine so if you have any criticism you and Paul for that.

"Even let the Spirit of God." "The spirit of man knoweth the things of a man." "So the Spirit of God knows the things of God." But we must have the spirit of the man whose manner of life, intentions and purposes, we would know, and how do we can we get that spirit? We obtain it by associating with him until we become filled with his ideas, actions and conversation, in fact until we become very much, if not entirely like him in all our ways. Then we know the man, we know his ways and purposes, because we have partaken of his spirit. "Even so the things of God knoweth no man, but the Spirit of God," and we come in possession of the Spirit of God, the same way as we do the spirit of man as Paul has shown. By associating with God and reading his Word we learn of his purposes and promises to man and thus partake of his spirit. This is Paul's way of telling how we obtain the Holy Spirit when used in the light of the gospel.

Let us look at one more Scripture, seemingly very difficult, but really one of the simplest, Rom. viii. 26, 27, "Likewise the spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the spirit itself maketh intercessions for us with groanings, which cannot be uttered, and he that searcheth the heart knoweth the mind of the spirit; because it maketh intercession for the saints according to the will of God."

Now, if we will let God's Word explain itself, all will be plain, nothing will seem obscure. We have learned already how one man partakes of the spirit of another man, and thus we understand his ways, purposes and nature of man, and it is in this same way, if interested in the Word of God, we search the Scriptures, and partake of the Spirit of God and his Word, and come in possession of the Holy Spirit. Paul in this text speaks of a class who have the Holy Spirit, and it is this spirit in them that intercedes with God, while the groanings or being unable to pray as we ought is on our part. But God knoweth the mind of the Spirit in us. He knows what we need before we ask. Nothing but un-Scriptural ideas can hinder our understanding the plain and simple teaching in regard to the Holy Spirit. In our short and brief study we have learned how we come in possession of the Holy Spirit.

A. J. DAVIS.

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

The Restitu[tionist]

A. R. UNDERWOOD, Office E[ditor]

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JULY 9, 1902.

As rays that come from the sun are not the sun, even so our love and pity, though they are not God, but merely a poor weak image and reflection of him,—yet from him they come. "Love is of God."

JEROME said, "I give thanks to my God for this,—that I am found worthy to be among those whom the world hateth." And Luther once said, "I am getting rather proud; for I see that my character is more and more defamed.

ON last Sunday Bro. F. L. Austin assisted two of our young Sunday School scholars to put on Christ by baptism. Ray Smith, who lives with his aunt, Sister A. C. Roberts, and Miss Bertha Head, youngest daughter of Bro. and Sister B. F. Head, were the two who were brave enough to thus pledge their young lives to their Savior. We pray that the strength they will need day by day will be given, and that after faithful lives they will be accorded an abundant entrance into the kingdom when Jesus comes.

IT will be seen by reference to another column in this issue, that Bro. W. H. Wilson proposes taking a trip and visiting the churches throughout the country. Such an evangelizing tour, with the view of edifying and building up the brethren and sisters, as well as telling the good news to those who have never heard it, cannot be otherwise than beneficial to the cause at the points visited. Let all who wish to have Bro. Wilson with them on his proposed tour write promptly and make the necessary arrangements.

Seasons of Life.

"At a festival party of old and young it was asked: 'Which season of life was the happiest. After discussion by the guests, it was referred to the host, who was 80 years old. He asked if they had noticed a grove of trees before the house, and said, 'When the spring comes, and the buds are bursting on the trees, and presently covered with blossoms, I think how beautiful is spring! And when summer comes and covers the trees with heavy foliage, and singing birds are in the branches, I think how beautiful is summer! When autumn lends them with golden fruit, and their leaves bear the gorgeous tint of frost, I think how beautiful is autumn! And when it is near winter, and there is neither foliage or fruit, then I look up, and through the leafless branches as I never could until now, I see the stars shine through."

May we not say in view of this that the happiness or unhappiness of old age is often nothing but the extract of a past life?

The Hem of his Garment.

We sometimes wish we could have had personal contact with Jesus and heard his ineffable words fall from the lips,—but many thousands heard those words without profit. How many thousands will be judged by those words! O beloved in the Lord, if we but touch him by faith it is far better than it would have been to have handled him with our hands. "It was no great thing to touch him manually. The Jews touched him thus when they arrested him, bound him, crucified him, and by their evil touch lost what they touched. What a precious thought it is that we can every day, and every hour of the day, so to speak, touch the hem of his garment and be healed. O what a consolation this is, when waves of trouble roll over our heads. Let us always keep within faith's touching distance, and he will as surely feel virtue (power) go out of him to sustain us as he did when the twelve years afflicted woman touched the hem of his garment. Mark v. 30.

"In Him are Yea, and Amen."

2 Cor. i. 19, 20.

The passage selected as a foundation for remarks this morning is found in 2 Cor. i. 18, 19, 20. "But God is witness that that word of ours towards you was not yea and no; for that Son of God, Jesus Christ, who was proclaimed to you by us,—(by me, and Silvanus, and Timothy) was not yea and no, but was yea in him; for whatever be the promises of God, they

[(Jesus Christ) ... to the glory of God t[hrough us]. ... circumstances which led ... are as follows:—he had written ... that he intended to make them another visit, that they might have a second benefit from his labors; but as for some reason he changed his mind about it, some brethren at Corinth accused him of lightness or levity, and inconstancy, thus blemishing his character and reflecting upon his conduct, and it would seem that they even reproached his person or appearance, besides discrediting his preaching. He gives them to understand that his intention to come was sincere, —and he was not slow to speak out in defense of himself. It is plain to see that he was nettled by the

EVIL THINKING,

and whisperings of those who had been called out of darkness into the marvelous light by him. He had *not* lightly made his decision to visit them. He had not acted from an impulse or any low worldly consideration, though they might *think* otherwise. His no, was *still no*; and his yes, *still yes*. It would have been grossly inconsistent in him to preach Christ whose Word was never known to fail, and he himself be vacillating between yes and no,—saying one thing at one time and something else at another, and thus disregarding his promises. Hence he says:—But

AS GOD IS FAITHFUL,

our word toward *you was not yea and nay*. He ventured to think, after the wonderful gifts bestowed upon them through him, that not many of them would think him guilty of crookedness,—or that the gospel exerted no influence over his own character. No one could be established in Christ without being established *in veracity*. One could not proclaim Christ without being rebuked and smitten at every utterance; if he should say what he did not mean, or should falter in

A MANLY UPRIGHTNESS

and stability. This must suffice for the *occasion* of the words of the text, and now I will consider the words themselves. What do the words, "For all the promises of God in him, are yea, and in him amen, unto the glory of God by us," mean?

First, God is said to be *true* in the 18th verse. His Son, Jesus the Christ, manifested God to us in his life, offices, words, works and death; and as the very *way*, the *truth*; that is, the very embodiment of the truth of God, was preached by Paul, Sylvanus and Timothy. It was one complete, harmonious system of truth, never crossing its own track or conflicting with itself,—never annulling any of the covenants of promise: never varying any of the conditions imposed. In a word, it was *one set* of promises, and hence there could be but one faith and one hope. This, in a general way, must suffice.

Secondly, it means that he is the central figure of Jehovah's saving scheme. It says, "For all the promises of God in him *are yea*, and in him amen, unto the glory of God, by us." The sum of all the inducements. God offers to mortal men, to faith and obedience, are in him—the Son. He is heir of all things. Every one who ever realizes or inherits the promised blessings must first become a joint-heir with the Son, Jesus Christ. Not to speak of his eternal pre-eminence. I remark, that from the first ray of hope, —the very first promise to guilty man, looking to his redemption from death,—contained a direct reference to him as the

SEED OF THE WOMAN

that should bruise the head of the serpent. The work laid out for him required two missions. He came exactly on time,—came in just the way the prophets said he should come, came at the very place it was predicted for ages he should come. He did exactly what the prophets said he should be anointed to do at his first advent. He fulfilled every promise to be fulfilled at that time, and became the pledge of the fulfillment of every promise of God to be fulfilled at his *second* advent. Paul in Romans xv. 8 says he was the minister for the truth of God to the Jews,—to *confirm* the promises made unto the fathers—Abraham, Isaac, Jacob, and David,—and so was the living amen,—or so be it with which God rounded out and crowned all he had intimated or declared to arouse or excite expectations through prophets and law-givers and psalmists. Had the Jews had the least spark of faith in the covenants of God to the fathers they could have had them abundantly confirmed by Christ. But as he said, they did not *really* believe *Moses*, in whom they boasted, and therefore could not believe in him of whom Moses wrote. He it was that [was to]

EXHIBIT GOD TO MAN

[ly attributes; interpret God, ... God to children of a mortal race ... uld not see God and live. The apostle John sets Jesus over against Moses, and puts what he did to make God known to the world in sharp contrast to what the great lawgiver did, when he says, "For the law was given by Moses, but favor and truth came by Jesus Christ." The law was indeed a revelation of God,—it was what Paul styles a school-master, or pedagogue to conduct or educate them, or prepare them for a vastly greater disclosure, or manifestation of God. Being utterly without faith, they were not capable of comprehending more of God than the law revealed; for they did not comprehend that much, as Jesus' words show. I have wondered again and again at the moral obtuseness of the Jewish people after existing some 1500 years as

JEHOVAH'S PECULIAR PEOPLE

with a priesthood and ordinances that typified a better state of things to come. In the first chapter of Romans Paul distinctly shows that the things that are seen to have been made, exhibiting proof of design, and wisdom, together with unlimited power were sufficient to make men accountable to God. His eternal power and God-head being thus manifested they were without excuse for their unrighteousness and uncleanness. But after all it is made very clear in the Old Testament that along one line of descent from the original ancestors of mankind, and for century after century, there was a well-defined, and lofty idea of God maintained. Abel, Noah, Abraham, Moses, Samuel, David, Isaiah, Daniel, Malachi and John the Baptist were exponents, each in his peculiar way, of divine ideas. God in the personality of his Being, in his essential Oneness, in the infinitude and sovereignty of his power, and the

ETERNITY OF HIS EXISTENCE,

as well as in certain aspects of his love, was cherished in the Hebrew mind. We must be careful not to *underestimate* what was known of God before Christ came. Men who have points to score are in danger of not giving sufficient credit to those patriarchal and Mosaic times. We must not be forgotten that the gospel began to be preached in Paradise before the expulsion and exclusion. And all along the centuries the gospel among the seed of Abraham was the power of God unto salvation to every one that believed it. And the statements of some of those who knew the blessedness of those whose iniquities were pardoned and whose sin was covered, were most exalted and elevating. Indeed some of their expressions regarding the greatness, wisdom, majesty and might of God found in Genesis, Job, the Psalms and Prophets challenge rivalry. "In the beginning God created the heavens and the earth," is a statement and tribute which admit of no improvement. At the same time the disclosure which Jesus made of God, and the interpretation he gave of the

CHARACTER OF GOD

was so much in advance of anything the world of mankind had ever known before, so that it might be truly said: "No man hath seen God at any time; the only Begotten Son which is in the bosom of the Father, *he hath revealed* him," not his person but the holy attributes of his character. I now want to deal more specifically with the service rendered by our Lord *in this sphere*. "The conception of God by the only nation upon earth among whom his name was recorded, or with whom he corresponded;—yea; the conception of God among the Jews had lost most of its vital force. There was no living pulse in it; the knowledge was a dead knowledge—an empty, mocking knowledge. The idea of God amongst the Gentiles had become so dwarfed and debased in the common apprehension that they ascribed to him the same appetites and passions which controlled their own lives. They first degraded themselves and then they degraded God. "The

COMING OF CHRIST

was like a glorious sunrise upon a world which had somehow forgotten to turn its face to the day, and was weltering in darkness which was all the time growing deeper and deeper. Had he not come when he did, with a revelation of God fresh and vital, and one which common minds could comprehend, it looks as if the nations would have lapsed into utter barbarism, or rolled down into a loathsome mass. In the popular and ruling thought *there was no God*,—there was Atheism, Pantheism and Polytheism. To avow any faith was to become a target for the shaft of ridicule. Christ in his marvelous teaching and example made men who could hear him, sensible of the beatings of the divine heart; he unfolded God to man. God was in Christ reconciling the world to himself. He made it distinctly understood to those who had ears to hear that *God is love*,—demonstrated that the compassion of God was measureless, and flows out to man in boundless currents. And to further particularize, I remark that when Christ made his appearance, the idea *that God is pure*, had been almost lost out of the conceptions of men; but it was amongst

THE EARLY IDEAS OF GOD

Almost every page of the Old Testament flashes with divine holiness. It is in the law, the ceremonies, the prophets, the approbations, the punishments, and whatever else there is to show forth the character of the Supreme Being. This idea was enlarged, illustrated and enforced by Jesus. Purity and holiness were great words with him. "Blessed are the pure in heart, for they shall see God." But he did not stop with this idea. While magnifying holiness, as in the Sermon on the Mount and other discourses, by showing how *interior*, how *penetrating*, how wide-spreading are all the commandments. He also showed how the holiness of God is *warmed* and *illuminated* by a wealth of affection in the divine heart, of which men had only the vaguest notion until the blessed Son of God set this wealth of loving interest forth on the lip and in the life. Not till Christ came and in his own personality made the world see and feel it, was there ever any adequate comprehension of the length and breadth and height and depth of

THE LOVE OF GOD.

Prophets had said it, but the overwhelming demonstration of it awaited the matchless scene of the Son of God dying on the cross at Calvary. Take this word *Father;* our heavenly Father,—Max Mueller has said that he found heavenly Father to be a name for God among all the original Aryan peoples, and he traced the name to the ancient mythologies of India, Greece, Italy and Germany. But it has been shown that the Word *father* did not mean in its early use what it came to mean under the teachings of Christ. As the [illegible] to the relative paternity. It did not in the least imply affectionate paternity. It represents *supremacy only*. It was applied by poets to those they honored,—by slaves to their masters and patrons. When applied to their gods it meant *paramount authority;* or *superlative dignity*. But how different the teachings of Christ. Christianity shows the fatherhood of God, in his *love*, as well as in his authorship of finite intelligence extending to all who partake of his life,—and becoming *intense* toward those who come into moral or spiritual fellowship with him. To them he gives gifts which the world at large has no conception of. And brethren and sisters, does not this make the thought grow upon us, that only those who have seen the Son, hath seen the Father? More and more may we see the Son.

And O, what stores of moral and spiritual wealth has come to us by the *nearness into* which the Father has been brought to us by manifesting himself to us in the Son of Man, who interpreted him to those who could discern; those who had ears to hear. Until he stooped down to us and manifested himself to us in our own flesh and blood, it was but dimly suspected that God was immanent in all facts—*transcendant*, but still immanent,—and in all laws, and in all life, and that he is immanent to instruct, to guard, to guide, to purify, to save unto the uttermost all who come unto him through Christ,—and that he is immanent in love?

Happy are we if we have fully realized that Christ is *not* a vague uncertainty; not a fascinating but illusive dream; that he is the teacher sent from God to tell about God, and open the way to God; and through whom God pours his light and love upon our hearts and minds, so that we can have rest and peace and joy,—and our hands find their way

INTO GOD'S HAND

and hold and be held. Happy are we this morning if we fully realize that no soul of the countless millions of our race who have lived and died, or who now live, has ever found rest and peace or satisfaction in an attitude of denial or negation. How can a soul feed itself into strength and beauty and peace on negation? The region where the answer to every question is no: or I don't know, is not a region of life, but of spiritual death. Men can build nothing upon nay! If they build any sort of enduring structure, it must be on yea. The universe is one of affirmations. Yea is written everywhere across earth and sky. The world under our feet is yea. The sun flooding our atmosphere with light, and kissing every valley and plain and hillside into beauty is yea. The stars circling in their orbits and greeting each other across the spaces, are yea. The human mind and heart is capable of light and truth and righteousness; and the whole person capable of attaining to immortality and eternal glory are yea. God over all and in all is yea. And as face answers to face, so the eye of the pure in heart for yea, is answered by the yea of God in Christ. Thank God, in him is yea, and because he is yea, we can rest in him for ever.

Beloved, in this view of Christ as the yea of God, that is the seal of all his promises,—the affirmation of his thought of his character; there is some thing clear and positive and helpful for us to commend to others. God is so certified to us in Christ that we can build our hope of immortality upon him. God in Christ is as clear as sunlight, and just as self-demonstrative; so that we can speak of him with much assurance.

GOD IS CHRIST

is as positive as the law of gravitation, and we can talk of him as scientists speak of the force that holds the globe together and keeps stars and systems of stars moving on in majestic harmony. O, beloved, God in Christ is eternal truth!!! Solid, vital truth that gives bread to hungry souls, and water to thirsty souls, and will by and by give life to dead souls.

No one who has ever read the gospels with a half open eye can have failed to see how positive Christ was in all his preaching. He was a *yea*, and not a *nay*-preacher. He put forth certainties, and not doubts. God the Father! What a verity he was to the Son. There was never any question about sin in his teaching, nor of the peril in consequence of sin. Not a word did he utter to warrant one to think he might go on masquerading full of fun and frolic out of life; nor to think it unnecessary to be born of water and of spirit. And then, he dwelt upon and magnified the love of God, free and abounding from beginning to end? [illegible] manufactured to endure for ever—justice at the heart of things,—life, death, responsibility, judgment, duty, how to please God,—how to develop his image,—how to

SECURE THE KINGDOM

of God with eternal life. These were the themes, the certainties of Jesus. On this basis it is worth while to preach and worth while to listen. It makes music for the heart bewildered and distressed when the *yea* of God answers every question sent up to him! Have we a Father in heaven who knows us, who loves us, who is thoughtful of us and broods over us in the tenderness of divine pity? *Yea!* May we, weak and finite as we are, come into a sense of sonship and know this heavenly Father, and walk in close communion with him? *Yea.* If one has wandered far away and has bruised and defiled himself, is there any way in which he may be restored and find peace and joy once more? Yea, after the struggle is all over, is there through rich grace,—yes, is there a crown of life beyond, ampler, better, more glorious, to be lived in the presence of him who redeemed us to himself? Yea, it is all yea; if we have been reconciled to God by his blood. Yes; blessed be God "the birth was yea, the life was yea, the teaching was yea, the death was yea, the resurrection was yea, the promises are yea, the hope is yea, the beckoning splendors are yea, the rewards are yea; so let us, dear ones, trust in Jesus,—move forward hand in with him, till we come in his own good time to the *crowning year of all*, when we stand face to face with him, and experience the joys and fellowships and glories of the kingdom, out of which we go no more out. Amen and amen.

A heathen who stood in a crowd at Calcutta, listening to a missionary disputing with a Brahman, said he knew which was right, though he did not understand the language. He knew he was wrong who lost his temper first. For the most part, this is a very accurate way of judging. Try to avoid debating with people. Tell your opinion and let them tell theirs. If you see that a stick is crooked and you want people to see how crooked it is, lay a straight rod down beside it; that will be quite enough. But if you are drawn into controversy, use very hard arguments and very soft words. Frequently you cannot convince a man by tugging at his reason, but you can persuade him by winning his affection.

Earnest Work Needed.

I presume no reader will take exception to the statement that real earnest heart work is very much needed amid the trials and perplexities incident to the close of this Gentile age. But, beloved in the Lord, are you personally willing to co-operate? Is your heart burdened for the salvation of sinners, who are perishing because they know not what they must do to be saved? Are you willing to offer yourself upon the altar as a living sacrifice that the perishing may be rescued? If you are, then I am willing to join hands with you, that we may together "throw out the life line," that the perishing may be rescued.

For many years through the channel of the pen and printing press I have published glad tidings, God has blessed both me and the work. I still intend to continue this work, but I now desire to add the living voice to the pen, and come in personal contact with my auditors. Now this can be done only through your personal sacrifice and co-operation. Are you willing to do it?

My purpose is, if you co-operate, to take a trip throughout the United States and the Dominion of of Canada, proclaiming the gospel of the kingdom to the perishing, and do what little I can in assisting to encourage, strengthen and build up those who have already become obedient to the faith. I can do this only by your aid. Are you willing to share the work?

Now, if any individual or congregation would like to have me hold a series of meetings in your neighborhood, in any place between the Atlantic and Pacific Oceans, and the Dominion of Canada, please write and say so, as soon as convenient. My purpose in desiring to receive all calls at once is that I may arrange the trip with appointments lying nearest to each other, in order that traveling expenses may be saved, in going from place to place. When I find I am nearing your place, by having the appointment in advance, I can then write and make definite appointments as to time.

If you would desire a visit from me when near your neighborhood, please write at once and say so. Address 420 North Willow Avenue, Austin Station, Chicago, Ill.

W. H. WILSON.

Dear Brethren and Sisters:

I thought I would let you know that we had a splendid meeting. Bro. J. T. Prime of Edison, Neb., came June 21 and preached in the evening and on Sunday morning and evening. Oh, how it fills our hearts with joy to meet and talk with those of like faith, but it is only a foretaste of the joy that awaits us, when the Life-giver shall come. Brothers and sisters, I sometimes feel very weak, but he has promised to be our strength. Let us therefore put on the whole armor of light. Let us not for one moment turn our back, or the enemy may come on us unawares. May we always stand with our face to the foe. Let us turn to Heb. xiii. 5, 6. Oh, what a blessed thought that he will never leave nor forsake us. Trials and temptations are many, but we would not be overcomers if we had them not. I pray the Lord I may always live so that when he comes I may hear his voice and live, and that I may see the King in his beauty. James v. 10, says pray for one another. Brothers and sisters, pray for me that I may be an overcomer and meet you all.

Your Sister in the faith.

LAVINNIA STEDMAN.

The devil got the better of Adam and Eve by pretending to be their friend and informing them how they could become wise enough to know evil from good. In the same way today he is misleading young people by inducing them to visit saloons and low dives, just to see for themselves what is there. "There is no harm in that, you know." He is still the same sly old serpent. Look out for him, young friends; take the apostle's advice, and shun the very "appearance of evil."

Use the minutes, children. You know the boy who throws away his pennies will never have any dollars, so if you spend your minutes in idleness you will lose many precious hours you never can call back. The child who will not study, but spends his time in idleness, will never move the world, unless he by his idleness gets into wickedness, and perhaps commits a crime that creates a great sensation and sends him to the prison. Remember children, that "Satan finds some mischief for idle hands to do."

Poetry.

No Time to Pray!

No time to pray!
Oh, when freighted with earthly care
Ought it to give to humble prayer
Some part of day?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more dear
Than that our God his love should bid
And say, thro' all life's swelling tide,
No time to hear!

Come not to pray!
Oh Jesus, on your all, rely,
Would you live happy—happy die?
Take time to pray.

Original.

The Day of Crucifixion.

Dear Restitution:

I read you every week with much interest. In your issue dated June 18, 1902, I find an article from the pen of Bro. S. J. Lindsay, entitled "The Day of Crucifixion," in which he seems to get lost as to the correct time of that event and connecting incidents, and asks who will unravel the tangle? I will do what I can in a short article, and you may either publish it or forward it to Bro. Lindsay, as you see fit. I do not have his address.

From April, 1867, to December, 1871, I lived in southern Iowa, with a branch of the people styling themselves, "The Church of God," the same who now publish *The Bible Advocate*. My father, Samuel Davison, who had previously been a Baptist minister from his early manhood, and Bro. E. S. Sheffield, preached alternately, but every other week we had a general Bible class instead of preaching, and my father always led that, as he was considered extra good in that position. In one of our lessons, in which the institution of the Lord's Supper was included, the question arose, why did Jesus and his disciples eat the passover supper the night before the Jews at large ate it? My father took the ground that they did not eat the passover at that time, for the reason that they could not get their lamb slain at the temple, as was the custom, until the next day, which was the general preparation day for said supper and the Passover Sabbath.

Read the different accounts of the three evangelists, Matt. xxvi. 17-30; Mark xiv. 12-26; Luke xxii. 7-20.

Bro. Sheffield and myself contended that those accounts show that they eat did the passover at that time. A few days later we were working together, and talking the matter over, when he said he would write to Mr. Lederer, a Christianized Jewish rabbi, who was then publishing in Philadelphia, a little magazine called "Nathaniel; or the True Israelite." I urged him to do so, and the answer he received was substantially as follows.

Prior to the Babylonian captivity there were no sects or divisions among the Jews. They had little knowledge of astronomy, and their mode of fixing the time for several of their festivals, which were regulated by the moon, was to send several men out to different points, to watch for the new moon, and when they came in they were examined separate and apart, and when two agreed in their statements as to seeing the new moon in a certain position, that was the time of the new moon to them. It is easy to be seen that in cloudy weather the moon might be several days old before it was seen. But while they were captives in Babylon some of them learned astronomy sufficiently to calculate the exact time of the new moon, and therefore on their return to Palestine, they regulated themselves by such calculations. Although the old custom of sending out men to watch for the new moon was kept up at the temple, after their return from captivity, the rule for slaying the lamb at the temple at a certain time was so far relaxed as to furnish the slain lamb whenever those who were guided by astronomical calculations desired it. Hence there was sometimes as much as three days difference in the observation of festivals regulated by the new moon, between those who were governed by astronomical calculations and those who clung to the old temple customs.

To cut the matter short, it appears then, that Jesus and his disciples might, and undoubtedly did, eat the passover on what we call Tuesday night, and that he was crucified on Wednesday, dying just at the time when the passover lambs—of which he was the great type—were being slain at the temple. He was laid in the tomb that evening, as it was contrary to the Jewish law for it to hang over the passover Sabbath, which was on Thursday. The women who came with him out of Galilee followed and saw him laid in the tomb. This was in the end of the preparation day before the passover Sabbath—Thursday. On Friday they prepared spices with which to embalm him, and then rested on the weekly sabbath—Saturday—according to the commandment. Luke xxiii. 54-57.

Late on the weekly Sabbath—Saturday afternoon—as it began to dawn, or draw near the first of the week, which began with the setting of the sun. See how the days are said to begin in the first chapter of Genesis, and when Nehemiah commenced the sabbath, Neh. xiii. 19; also Lev. xxiii. 32. The two Marys went to visit the tomb, the same as we go to visit the grave of a friend, and about that time there was a great earthquake, and when they reached the tomb they found it open, and an angel of the Lord on guard there, who told them Jesus had *risen* and gone, and bid them go and tell his disciples. See Matt. xxviii. 1-7.

Now count three days and three nights from Wednesday evening, and you will see that Jesus exactly fulfilled the specific sign he gave to the Jews. Matt. xii. 39. If he had not done so they would be justified in calling him an imposter, but now they were left without excuse. It does not appear that the Galilean women who had prepared for the embalming knew of his resurrection until they went to the tomb very early in the morning of the first day of the week, now called Sunday, (Luke xxiv. 1-6) unless Mary Magdalene was one of them; and, if so, she evidently could not bring herself to realize that Jesus had really risen from the dead, for John says (chap. xx. 1, 2) she went to the tomb so early on the morning of the first day of the week—Sunday—and finding it empty ran and told Peter and the disciple whom Jesus loved—John. I have heard and read many attempts to harmonize the accounts given relative to the crucifixion and connected incidents, but the above is the only explanation I can make agree with itself and the predictions connected with it. If any person has a better one I would be glad to see it.

Yours for the truth in love.

ALBERT DAVISON.

Our Letter Department

To the Household of Faith, Greeting:

It has been 15 years since I have had the privilege of hearing our faith preached, until our Brother G. W. Smith, assisted by sisters S. J. Williams and Allie Brothers of Ross, Ind., came to our place and held a meeting. The gospel, or our faith has never been preached in this place, and you can imagine how much we need some one to preach the Word of God. Bro. Smith has awakened a deep interest in the people here, so much so that they are anxious to secure his services and get him to locate here. Brother Wells of this place has made a liberal offer, also will assist in seeing the people and get as much as possible, and I hope they will be successful, although I am doubtful if the required amount can be raised; for we as a community, have not much of this world's goods.

Trusting all things to the Almighty Father, I remain, your Sister in Christ.

MRS. E. MYERS.

Brother Underwood:

Trusting that you will allow me space in your valuable paper to announce that Brother G. W. Smith, well known to many of your readers, has been in our midst and held a ten days meeting, and so complete has been the satisfaction of his hearers that an effort is being made to procure his services, and have him locate among us and proclaim the gospel in its purity and truth. The result of our efforts will be communicated in the near future to THE RESTITUTION, and earnestly urge that religious literature be circulated and that much good be done in this vicinity.

J. H. WELLS.

Dear Restitution:

Believing as I do that we are amid the storms and breakers of the last days, I wish to send greetings of love and hope to all those who love the Lord Jesus, and his appearing. For a time my address will be Prescott, Kansas. I would be glad if those who are hoping for an inheritance in the kingdom of God, would write to me. When we attain unto threescore and ten, and five added, we know that the last mile-stone of this life is nearly through. If we could step over into the kingdom of God it would be pleasant; but better men than I have gone down to the dust, and I may sleep for a short time with them. I believe the Lord will come before the fallen race has made a complete wreck of itself; for if the Deliverer does not come to the rescue, the old Adam seems bent on committing suicide. Creations groans will be heard. The New Birth-day will come.

Pray for me, that my faith fail not.

J. C. KINSEY.

Dear Restitution:

I rejoice to know and hear through THE RESTITUTION, that a few are still holding to the one faith, one hope, one promise; and while the great enemy, death, thins our ranks, may there be more volunteers to take their places.

"Oh, the good we all may do, while the days are going by."

Let us walk in the light of him that said "I am the resurrection and the life." Again he said, "He that believeth in me, though he were dead yet shall he live." It is a blessed thought that if we prove faithful to the end, if we sleep in the dust of the earth when he comes, he will awake us and give us life and immortality. Then will death be swallowed up in victory. I am still firm in the gospel, the promises made to the fathers. It cheers me up to read the reports of the good meetings. How I would like to be where I could hear the gospel preached. There are but few scattered ones here. We have not the privilege of going to meeting and hearing the gospel. The people want every thing else but gospel. My son-in-law lent a preacher one of Wiley Jones' books, "The Gospel of the Kingdom." When he returned it he said that "It was his belief right out." My son-in-law asked him why he did not preach it? He replied that he "Had tried it once, and it did not suit the people." The same man told me that he "Could not preach what he believed." What a shame; for a man to sacrifice the truth for pride and popularity, and hide his light under a bushel, to get praise of men. We are living in a fast age. People are running to and fro seeking pleasure and amusements, unaware of the evil that will overtake them. Oh, the cries that will go up from them; for the rocks and mountains to fall on them and hide them from the face of him that sits on the throne. As it was in the days of Noah, he warned them of the flood; but they heeded not, and the flood came; then it was too late; for God had shut the door of the ark. And so, when the bridegroom raises up and shuts the door, many will come and knock at the door and say, Let us in; but it will be too late. He will say, Depart from me, I never knew you. Oh, then what weeping and gnashing of teeth there will be. Brothers and Sisters, let us strive to be among them that shall come from the east and the west, and sit down with Abraham, Isaac and Jacob, in the kingdom of God. Let us praise God, and march on with a firm tread under the banner of King Emanuel, and he will lead us into the sweet haven of rest, where all our sorrows will end.

Yours, watching and waiting for the kingdom.

JESSE HARROLD.

Dear Brothers and Sisters in Christ:

After the close of the meeting at Antioch I visited at Argos, Plymouth and Bourbon, with the brethren and sisters and enjoyed the visit very much. After leaving Argos I went to Plymouth where I remained over Sunday, and heard Brother Wince preach, then on Monday to Bourbon, where I visited with Brother and Sister Isaac Roose and their daughter and her husband until Saturday. I found them sound in the faith, also visited Bro. J. L. Barnes at his place of business. I enjoyed these visits very much. On Saturday I went to Plymouth, where I remained until Monday. I preached on Sunday at Plymouth. Brother Israel Roberts came after me on Monday, where I visited until Tuesday, when I went to visit his son Andrew and remained until Wednesday morning when Brother Israel took me to Argos, where I called on Brother and Sister Bryan. I then took the train for home. These visits will be remembered by me quite often on my short journey through life, and I trust if we are not permitted to meet again in this life we will meet in the kingdom.

Your Brother in Christ.

J. S. HATCH.

Brother Underwood:

The articles in THE RESTITUTION do me so much good. I write, thinking it may do some one good. I read a Millennial Dawn tract. The author thinks that he proves by Scripture that all of the dead will be raised, and live under Christ's reign on earth, Sodomites and all. I read an article written by another man, just the opposite extreme. I believe that if a man spends too much of his time and thought on any one topic, (especially if non-essential) it will cause him to forget many of the things that are indispensable to eternal life. If a man tries to ride a wild colt, and is thrown off and killed, that will not keep him out of the kingdom of God. Though I believe in being very persistent in riding a hobby, will many times make a man uncomfortable in this life, and shut him out of the kingdom of God altogether. There are things that are indispensable to salvation, and the greatest of these is charity—love. I believe that any man that reads the 13th Chapter of I Cor. often enough to keep it fresh in his mind, will never say, that a brother is trying hard to wrest the Scriptures, especially a man who sticks so close to God's words, as Brother W. H. Wilson does when writing on Christ's return and the restoration of Israel. Dear brothers and sisters, can we think too often how we are favored in this land of plenty and of freedom, where we can learn to read God's Word, and study it unmolested, while so many thousands of human beings have none of the advantages that we have. They cannot read God's Word, and would be happy if they could have one meal of the plainest food each day. Reader, take a little time and think over the conveniences and luxuries that we have that many thousands do not have, and then ask ourselves the question, (after being so highly favored) is it possible for me to get into the kingdom of God by just going to church and help in the singing, if we dont happen to have company or an invitation to an ice-cream party, or if it is not too cold, or too hot, or too fur, and if we think our clothes are suitable, and there will be a good speaker, and a large congregation. I would say, No. See what Christ says in the 15th Chapter of John, every branch that beareth not fruit, he taketh away. 5th verse "I am the vine, ye are the branches. Every branch that bringeth not forth good fruit is hewn down and cast into the fire." Matt. vii. 16, 20.

A peach and nectarine tree look alike, and the only way to tell them apart is by their fruit. I understand that it must be so with Christians, that they will be known by their fruit. The branches on a grape vine bare fruit when they are less than a year old. It should be so with a person that becomes a branch, or is grafted into the true vine by faith, repentance and baptism; they should commence to bring fruit the first year.

Dear brothers and sisters, I think we all have a work to do. We are not all good speakers; but does that excuse us from doing our share spreading the good news of the kingdom of God? Are some of them that can preach doing too much, by spending a good portion of their time studying and preaching the gospel, paying their own expenses? I think we all say No. A verse of a song comes to mind:

Must I be carried to the skies on flowery beds of ease,
While others fought to win the prize, and sailed through bloody seas.

I think we should all again say No. I do truly believe if each of us that have been baptized into Christ would do our part, all good proclaimers of the Word could quit working with hands, and the Editor of THE RESTITUTION would have to hire more help in his office, and would have money to pay them, and our numbers would increase faster.

Paul said to the Corinthians to examine themselves, whether ye be in the faith, prove your own selves. If we would obey Paul we would have no time for politics, and would not be in danger of being bound up in one of the bundles spoken of in Matthew. I believe the bundles spoken of are to be bound by oath, instead of rope or binding twine.

In conclusion I refer you to Psalm cxlvi. 3, 4.

Your brother in Christ, hoping to meet you all in the kingdom, which I hope will soon come.

G. W. CALDER.

Obituary.

Died, near Dunnville, Ont., Mrs. Dashwood, aged 81 years. She died on Friday, June 27, and was buried on Monday, June 30th. We trust she sleeps in Jesus. The writer spoke to an attentive audience who had assembled on that occasion, on the subject of the origin, nature and destiny of man, also the importance of obeying the gospel, in order to be amongst those who shall inherit the earth, and delight themselves in the abundance of peace.

P. H. BOYK.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Illinois Conference Program.

The Fifth Annual Conference of the Churches of God in Christ Jesus, will be held at Oregon, Ill., Aug. 27 to 31, 1902.

Following is an outline of the different sessions, each one of which will be opened by singing, prayer and reading of Scripture.

WEDNESDAY, AUG. 27.

7:30 p m Sermon, A. H. Zilmer, "The Call to God's Kingdom and glory." Rev. v. 10.

THURSDAY, AUG. 28.

10:00 a m Formal opening of Conference, appointment of committees.

10:30 a m Outline study of Revelation continued from last Conference conducted by the President.

It is suggested that every one who proposes attending the conference familiarize themselves with the procession of symbols given from chapters 6 to 17, so they can ask questions.

Outline of the study—Review of the first ten chapters, which were gone over at last conference.

New lesson, Chapter 10. The angel and the book. Symbols—The angel, his personal characteristics, attitude, voice, little book in his hands, eating of the book and consequences, oath of the angel, seven thunders, John to again prophesy to all peoples.

The meaning—Let students read up in advance of the lesson on the origin and history of the Teutonic and Anglo Saxon peoples.

Chapter 11—The angel's measuring rod and things measured; angel's two witnesses, forty and two months, a lesson in prophetic numbers; a study of the symbols employed in connection with the two witnesses.

Meaning—Who or what are the witnesses. Study carefully the effects of the restoration of the Bible to the church, its translation into the common every day language of the people and its wide distribution on the church and on the world's moral and material progress.

The seventh trumpet, the kingdom of God, the resurrection and rewarding of the faithful.

Part second.—The seven signs or wonders. This part of the natural division of the symbols introducing a new series begins with chap. xi. 19.

Symbols, the temple, ark, lightning, voices, thunder and earthquakes.

Chap. xii. Symbols, the glorious woman, her characteristics and appearance. The great red dragon, his attitude and characteristics; points of identification, his color, seven heads and ten horns, the man child, the war between Michael and the dragon, defeat and casting out on earth of the dragon, triumph of God's people, the flight of the woman, pursuing floods, help of the earth.

Meaning—Read the history of the church from the first to third centuries to the time of Constantine, especially the character and attitude toward the church of Pagan Rome.

Chap. xiii. The sea monster, points of identification, wounded and healed head, close relation to and similarity to the dragon, blasphemy, its meaning.

The application—Read Church and Roman history, Gibbon's Rise and Fall of the Roman Empire preferred, from Constantine to Charlemagne. Two horned beast and the image of the first beast, its characteristics and points of identification, relation with the first beast, rehabilitation of first beast, miracles, worship, mark in fore head and hands, 666 the mystic number of his name.

Application.—Read history of the Latin and Greek churches and their intimate relation with the revived Roman empire as rehabilitated by the Pope and Charlemagne.

Chap. xvii. This should be studied in connection with the last, giving as it does in another form symbols representing these same two formidable powers designated as the beast and his image. Characteristics and points of identification, symbols, seven heads of the image, ten horns of the dragon and first beast and of the image, ten horns of Daniel's fourth beast, these horns uprooted by the stout blasphemous horn.

Chap. xiv. Symbols, the ram on Mt. Zion and the singing multitude, the 144,000, the gospel angel, Babylon and its doom. Fire and brimstone. The blessed dead. The great harvest.

Chap. xv. The seven last plagues. The multitude on the sea of glass. The seven vials of wrath.

The time allotted to this study will probably be consumed before reaching this point, but if not, the study will be continued to the closing scenes of this great vision of the ages, outlining the mighty drama of [illegible] with the closing scene, the final triumph of the righteous and righteousness.

12:00 m Adjourn for dinner.

2:00 p m Prompt reassembling. Continuation of the study of Revelation.

3:00 p m Sermon by A. J. Eychaner, President of the Iowa State Conference. "The dominion of Christ." Dan. vii. 10.

7:00 p m Social meeting. Ten minutes opening and five minutes talks. "What are our fruits?"

7:30 p m Sermon by Lewis W. Crowe, State Evangelist for Illinois. "The natural and spiritual life. The life that now is and that which is to come." I Cor. xv. 46.

FRIDAY, AUG. 29.

10:00 a m Continuation of the study of the Revelation.

12:00 m Adjourn for dinner.

2:00 p m Completion of the study of the Revelation.

3:00 p m Sermon by A. H. Zilmer, "The two minds, the carnal and the spiritual." Romans viii. 6.

7:00 p m Social meeting conducted by the Bereans. "Searching the Scriptures." All are expected to participate.

7:30 p m Sermon by A. J. Eychaner, "The Coming great King and his City." Psa. xlviii. 2.

SATURDAY, AUG. 30.

10:00 a m Regular business session of conference.

Reports of officers, committees, evangelists, churches, Sunday Schools, and auxiliary societies.

Pledges of funds for work of the coming year.

Election of board of managers, president and vice-president.

New Business.

Resolutions.

12:00 m Adjournment for dinner.

2:00 p m Discussion of methods of church organization and its work. Completion of business session.

3:00 p m Sermon by S. J. Lindsay,—"The first resurrection."—Rev. xx. 6.

7:00 p m Social meeting conducted by the Bereans. "Follow Thou me." 1 Pet. ii. 21.

7:30 p m Sermon, L. W. Crowe. "The devil's lie, or the great controversy on man's nature down the ages." Gen. iii. 3, 4.

SUNDAY, AUG. 31.

9:30 a m Sunday School and Bible Class, S. J. Lindsey conductor. Topic for adults "Signs of Christ's coming." Isa. xxi. 11.

10:30 a m Regular church service. A sermon by A. J. Eychaner. "The two Images." I Cor. xv. 49.

11:45 a m Celebration of the Lord's Supper, conducted by the President. I Cor. xi.

12:15 p m Adjournment for dinner.

2:00 p m Services by the Bereans.

3:00 p m Sermon by L. W. Crowe, on Christian Citizenship. Eph. ii. 19.

4:00 p m Recess.

7:00 p m Social meeting. "How shall ye keep his temple pure." I Cor. iii. 17.

7:30 p m Sermon by A. H. Zilmer, on "Obedience of faith." Acts xxii. 16.

Brethren and Sisters both in and outside the state are cordially invited to be present. We have our own conference building, with sleeping apartments and dining room, and can accommodate all who come.

For further information write Bro. S. J. Lindsay, Oregon, Ill. Also notify him if you will be with us. Oregon is on the Chicago, Burlington & Quincy Railway.

JAS. W. WILSON, Pres.
LYMAN BOOTH, Sec.

Notice.

Brethren of the Northwestern Conference:

It has pleased the brethren to again select me as your evangelist. I see the importance of devoting the entire year to the work in order to reach all localities where evangelizing should be done. The States of Oregon and Washington embrace a large territory of labor. I expect to begin the work of holding a series of meetings near Astoria early in August and wish to have all that shall want my labor during the coming year to open correspondence with me at an early date so we may determine plan and time of work. Address Scholls, Oregon.

W. L. SKEELS.

PLEASE LOOK.

Please look up you account, and see if you are one of those who have neglected to send in your renewal. There are several who have and possibly by remembering next time you are in town to send us a money order you will be in time to render us great assistance. We specially need some little money right away, and will feel thankful if you can aid us.

PLEASE LOOK THIS UP.

Obituary.

Sister Maryetta Clover died near Glen Rock, Neb., June 17, 1902.

Maryetta Lewis was born in Ohio, Feb. 19, 1821, moved to Indiana and was married to Lott Clover, Dec. 22, 1845. Six children were born to them, four of whom live to mourn her loss. She and her husband accepted the gospel of the kingdom forty or more years ago, and she died firm in the faith.

The writer talked to an attentive audience on the subject of the resurrection.

W. J. OREM.

Announcement.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. ALLARD, Pres.
SADIE CLARK, Sec.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This is a beautiful park, plenty of shade and good spring water at the terminus of Minnesota Ave. All parties by rail will take the Kansas City, Kansas street cars going west at west door of union depot and run to terminus of the street car line with no change. Tents will be on the ground to accomodate all, but all should bring bedding. Business will begin on the 14th. This meeting should be largely attended as it is central. We hope to see many there from other States. Brethren this will be at a leisure time when many can attend. We expect this to be the best annual meeting we have yet had. Come at the first of the meeting, and come to stay the entire two weeks. Bros. Orem, Darby, Oliver, T. E. Adams, Almus Adams, Eychaner, Crowe and other speakers are expected to be in attendance.

O. M. MYERS, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs C W Russell	1 20
A lover of truth	5 00

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

$50.00 Round Trip to California.

Chicago & North-Western R'y from Chicago, August 2 to 10. The new Overland Limited, the luxurious every-day train, leaves Chicago 8:00 p. m. Only three days en route. Unrivaled scenery. Variable routes. New Drawing Room Sleeping Cars and Compartment Cars, Observation Cars (with telephone). All meals in Dining Cars. Buffet Library Cars (with barber). Electric lighted throughout. Two other fast trains 10:00 a. m. and 11:30 p. m. daily. The best of every thing. Daily and personally conducted tourist car excursions to California, Oregon and Washington. Apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 26.

The North-Western and Union Pacific New Schedules to Denver.

Commencing June 8th a notable change will be made in the Colorado service of the Chicago & North-Western and Union Pacific Railways.

The famous Colorado Special, which now leaves Chicago at 10:00 a. m., will leave at 6:30 p. m., arriving at Omaha 6:55 a. m., Denver 8:00 p. m. and Colorado Springs about 10:30 p. m. This will enable passengers from Atlantic Coast points to reach Denver with only two nights on the road, while from Detroit, Cincinnati, Cleveland, Indianapolis and Chicago only one night will be required en route. The entire train will be run solid between Chicago and Denver, with through sleeper to Colorado Springs.

East bound the train will be known as the "Chicago Special," and will leave Denver 1.00 p. m., Omaha 3:45 a. m., arriving in Chicago at 4:00 p. m., at a convenient hour for making connections for the east.

A train from Des Moines in connection with this new train east bound will enable passengers to leave Des Moines at 7:00 a. m. and arrive in Chicago at 4:00 p. m.

Accommodations are provided for all classes of passengers, the equipment including free reclining chair cars, dining cars, buffet smoking cars, drawing room sleepers and day coaches. The entire service to be as nearly perfect as modern and skillful railway management can make it.

A second daily train for Colorado points will leave Chicago for Denver at 11:30 p. m., as at present.

Very Low Round Trip Rates.

Via the North-Western Line Chicago to Salt Lake City and Ogden, Utah, until September 15th. Return limit, October 31, 1902. Luxurious fast trains leave Chicago 10:00 a. m., 8:00 and 11:30 p. m. daily. For tickets and information apply to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 26.

New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

The fish are biting up in Wisconsin and Michigan. First class train service Chicago and North-Western R'y during the fishing season. Summer tourist rates now in effect. Direct connection is made at Chicago with all lines from the south and east. Ask any ticket agent for particulars, or address A. H. Waggener, 22 Fifth av. Chicago.—jul19

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 15, Passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East, 2:53 a m daily, 10:18 a m daily except Sunday, 2:35 p m daily, 5:40 p m daily, 7:50 p m daily (extra fare train), 8:39 p m daily except Sunday, 9:47 p m daily Pgh Special.

For the West, 5:10 a m daily, 6:20 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:25 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Innes, Ticket Agent, Plymouth, Ind.

Reduced Fares.

In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates.

To Tacoma and Seattle, Wash., and Portland, Ore., July 10th to 20th, inclusive, account Annual Meeting, Y. P. C. U. Society of the United Presbyterian Church.

To Providence, R. I., July 7th to 9th, inclusive, account Baptist Young People's Union of America, International Convention.

To San Francisco or Los Angeles, Cal., August 1st to 10th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

Those to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

Vandalia Line Specials.

Account Battle Ground, Ind., one and one-third fare round trip tickets will be sold July 24 to Aug. 18 inclusive, good returning Aug. 28.

Account Labor Day, will sell round trip tickets to any point within fifty miles of where there will be a celebration, at one fare for round trip. Date of sale Sept 1, return including Sept 2nd.

Popular Lectures by M. Joblin.

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The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by C. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

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The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1210½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by V. H. Zitzer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhe, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Cike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to say and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday-School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, JULY 16, 1902. NUMBER 27.

Poetry.

Thy Kingdom Come.

Thy kingdom come! From year to year
Thy waiting church uplift their prayer:
Tarry in whose hearts thy grace has wrought
Breathe forth the cry thy lips have taught:
Thy kingdom come! let every knee
Bow down and own thy majesty.

Thy will in earth like heaven be done;
O'er every foe the victory won;
Till earth and heaven again shall be
One with each other and with thee,
Our Father let thy kingdom come!
Thy will on earth like heaven be done.

Where now beneath wrath's gathering cloud
The sacred head in anguish bowed;
Where thou didst bear thy cross in pain,
Oh come, in glorious might to reign!
Rejoice, O earth, and hail your King!
Ye morning stars, together sing!

Thy kingdom come from day to day
Thy loyal church shall ever pray;
And wait the hour in joyful hope
When angel hands shall bear them up
Thy bliss to share, thy glory see,
And reign o'er all the earth with thee.

—H. L. H.

Original.

What We Believe. No 9.

It is a fact that God has clearly threatened, not only in the Old Testament writings, but also in the New Testament, as the examples already cited show, that the wicked shall be destroyed. Let us now examine this branch of Bible teaching a little more closely. If men were immortal, and hence indestructible, he could not be destroyed, and not even God could terminate his existence. But we have the repeated and emphatic statement of Scripture that there is One who is "able to destroy." Matt. x. 28; Jas. iv. 12. And this ability rises from the fact of man's mortality. Let this be thoroughly understood, and the foundation of both eternal torment and Universalism is gone; for both are founded on the assumption of human immortality.

It is said concerning the wicked, "He shall perish forever like his own dung; they which have seen him shall say, Where is he? He shall fly away as a dream, *and not be found*: yea, he shall be chased away as a vision of the night." Job xx. 7, 8. Thus Peter speaking of "the unjust," says, "These, as natural brute beasts ("mere animals."—R. V.), made to be taken and destroyed.....shall utterly perish in their own corruption." 2 Pet. ii. 12.

"Evildoers shall be cut off.....Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Psa. xxxvii. 9, 10. Lesser's rendering on this last, which I regard as more accurate, is, "For yet for but a little while, and the wicked shall be no more; yea, thou wilt look carefully at his place, and he shall not be there." God wants, and will eventually have, an earth in which there is neither sinner nor sin. "Let the sinners be consumed out of the earth, and let the wicked be no more." And the Psalmist finds occasion in this prospect to "bless the Lord. Hallelujah." Psa. civ. 35. "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off, and the transgressors shall be rooted (marg. "plucked up") out of it." Prov. ii. 21, 22. "The righteous shall never be removed: but the wicked shall not inhabit the earth." Prov. x. 31. These are a few samples from the Old Testament writings on the destruction of the sinner. Language could not be stronger to express the extermination of any species of noxious vermin than that foretelling the utter destruction of the wicked. The New Testament statements are, if this were possible, stronger than those just considered. "Every soul that will not hear that Prophet (Christ) shall be destroyed from among the people." Acts iii. 23. The original verb here employed for destruction, *exolothreuo*, is the strongest word the Greek language has to express the thought of complete extermination. It was used by Josephus when speaking of the attempt of Haman to compass the extermination of the Jews. Esther vii. 4; Jos., Ant. xi. 6, 7. It is the same word used in the LXX. in Ex. xxx. 33; xxxi. 14; Deut. vii. 23, 24. Extermination complete and entire, is what was meant in these instances, especially the last named. Then why should this identic term, when levelled at the wicked, mean eternal torment or universal salvation? Reason and the ordinary use of language demand that we allow this term to express what it says—total extinction. This is the "everlasting destruction from the presence of the Lord," of which Paul speaks 2 Thess. i. 8, 9.

I said in the former article that the gospel offers eternal life (*zoe aionian*) to men upon condition of obedience. And I will say that there is not a single promise, either in the sayings of Jesus or the writings of the apostles, which in any way encourages the hope that sinners or wicked persons shall ever have this life. The life (*zoe*) is in the Son (1 John v. 11, 12), and he gives it (John xvii. 2) to those who believe on his name. John iii. 15, 16; xx. 31. "He that believeth not the Son shall not see life" (*zoe*). John iii. 36. To the Jews who were contemporary with him, Jesus addressed the complaint, "Ye will not come unto me that ye might have life" (*zoe*). John v. 40. They, like others later on, judged themselves "unworthy of everlasting life" (*zoe*). Acts xiii. 46. While in this condition they are still as they were before the offer of life (*zoe*) came to them, under sentence of death, and are reserved for the "day of judgment and perdition of ungodly men" (2 Pet. iii. 7), to which "day" they shall be "brought forth." Job xxi. 30.

The Church of God is sometimes charged with teaching the "annihilation" of the wicked, and labored "arguments" (?) are brought forward to show that this is impossible, that matter cannot be annihilated, etc. But all this is to no purpose, since we do not teach annihilation (which means "to reduce to nothing" the matter composing those persons), but their destruction, so that *they* shall cease to be. This view the Scriptures not only justify, but they demand it. Any other view is fraught with mischief, and is a source of confusion.

The doctrine of eternal torment necessitates the view that God will not be able to put an end to sin; that it and sinners will be while he lives; that suffering will be endless. The position of Universalism, failing to recognize, and to reckon with, the fact of man's power of choice, makes man an irresponsible tool that can only act when acted upon; and if he fails it is not due to any preference or neglect on his part, but because he did not have the proper impulse. "Life" (*zoe*), as we have seen, is dependent upon human volition and co-operation with the divine element, and this human element is everywhere in Scripture recognized as a very potent factor in man's salvation. Without God's assistance man cannot be saved—he cannot save himself; but without man's co-operation God cannot save him. There were those in the apostles' days who, when they knew God, glorified him not as God, and stubbornly continued in their vanity (see Rom. i. 1-32), who are "worthy of death." And there are men living at the present time whose knowledge far exceeds their actions. Shall they have another opportunity? The theory of a "fair chance" in another life is a most sorrowful evidence of fleshly thinking for which there is not the least shadow of excuse in the Word of God. It becomes us as members of the Church of God to be on our guard against these latter day evils, to "try the spirits whether they be of God," and to hold forth the Word of life. Let us not lull dying men and women to sleep in carnal security by promising them that if not in the present, then in another life the light will shine so that they will see and be saved. Neither will we frighten them with fears of a hell of endless torture. "He that speaketh (let him speak) as the oracles of God" (speak). 1 Peter iv. 11. Where these announce a truth, we should proclaim it, though ever so repugnant to the flesh: but where they are silent, we can well afford to hold our peace.

A. H. ZULSER.

Selected.

Jews and the Bible.

Bro. A. P. Lautermann sends us the following extracts taken from a sermon by Mr. W. P. McCorkle on the Jews and the Bible. We are glad to have anything concerning God's ancient people to give our readers. The account says:—

Dr. McCorkle took for his text Psa. cxlvii. 20: "God hath not dealt so with any nation," and a part of Acts iii. 18: "Those things which God before had showed by the mouth of all his prophets * * * he hath so fulfilled."

"The Jew," he said, "has been the 'standing miracle of the Christian Church' in all ages, and a witness to the Christian Scriptures under all dispensations. For thirty-five centuries, this ancient and noble people has been in all its phases, whether of gloom or glory, an exact literal fulfilment of ancient prophecies. 'Holy men of old spake as they were moved by the Holy Ghost,' and in their utterances they professed to be looking through the glass of futurity. The lapse of ages has brought within the field of our vision the scenes which they described. Events now transpiring, and facts recorded in the annals of the past, alike present the reality of visions recorded upon the deathless page of Holy Writ thousands of years ago.

"These predictions of the Jewish prophets concerning the future destiny of their own nation are unique. Such a fate was never prophesied to any nation by its seer, and such a fate in all its dire horrors, has never fallen to the lot of any other people. Neither in blessings, nor in judgment, nor in specific relations of their future, has God dealt so with any nation.

When the poet sings,

"Woe to the land, to hastening ill a prey,
Where wealth accumulates and men decay,

he is not prophesying, but preaching in rhyme. He has for his guide the principle that righteousness exalted a nation, while sin is a curse to any people, and besides this, the history of all the ages to justify his prediction. When certain men a few years prior to the late war between the States, predicted that fearful struggle, and its general result they were judging by the trend of events transpiring before their own eyes, and it required no extraordinary mental vision to foresee the inevitable sequence of events. But the predictions made by the Jewish prophets were so many and so peculiar that they cannot be accounted for on the ground that they were the predictions of ordinary human foresight, or mere coincidences between guesses and their fulfilment.

"In contemplation the verification of prophecies so numerous, so peculiar, and so unlikely in their nature, we are compelled to ask with Jeremiah, 'Who is he that saith and it cometh to pass, and the Lord hath not commanded it?' It is easier to accept the doctrines of inspiration than to believe any such coincidences possible without the agency of superintending providence, vindicating the word of Jehovah's prophets. Today the Jew stands, a monumental witness to the divinity of the book which foretold his doom in the past, and foretells his glory in the ages that are at hand."

Mr. McCorkle enumerated "a few out of scores of specific predictions." "First," he said, "the apostasy of the Jewish nation from their pristine faith and their rejection of their promised Messiah were both foretold. Said Moses, 'The Lord shall smite thee with madness, and blindness, and astonishment of heart, and thou shalt grope at noonday, as the blind gropeth in darkness.' Joshua predicted that they would 'serve other gods' and 'transgress the covenant.' In all the splendor of the golden age of the Jewish commonwealth, when their holy city was the 'glory of all lands,' their sovereign the wisest who ever occupied a throne, and their nation second to none in wealth and importance, when the mysterious shekinah glory, the visible manifestation of the divine presence, was still beaming in their temple, that predicted apostasy began.

"Solomon, at first a saint, as well as a sage, an enlightened statesman and an accomplished scholar, a poet, an orator and a man of science, led the way. Pursuing the path too common with those who have unlimited wealth, he became first, a sensualist, and then a sceptic, and then an apostate. Israel speedily followed his example. Jeroboam found it easy to convert ten tribes to idolatry, and the efforts of the few righteous kings of Judah were only sufficient to bring about an occasional temporary revival of national piety. The greatest prophet felt himself alone, when in all the nations, there was found but 7,000 who had not bowed the knee to Baal, and the ministry of his successors was for the most part, a ministry of denunciation, which, instead of rousing the people to repentance, seemed rather to intensify their hatred of pure religion and their stubborn attachment to idolatry. They persecuted their prophets, and went madly toward their doom. Thus did they manifest a fearful blindness, and transgress their national covenant with Jehovah as the prophets had foretold.

"Looking forward to the time when God would be manifest in the flesh, Isaiah cried, 'Who hath believed our report, and to whom is the arm of the Lord revealed?" This 53rd chapter of his prophecy is a prophetic account of the character, the sufferings, the rejection and the death of the sinless One who should pour out his soul an offering for the sins of his people. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we (his people) hid as it were our faces from him. He was despised and we esteemed him not.' John records the fulfilment of the prophecy in the words, 'He came unto his own, and his own received him not.' Paul, recalling the words of Moses, declared that blindness had happened in part to Israel, and strange indeed was that blindness which prevented them from recognizing in Jesus, him of whom 'Moses, in the law, and in the prophets, did speak.'"

It was foretold that they should be chastised by being brought under the yoke of a foreign nation, and led into captivity. Many nations have suffered the captivity of a part of their people and had this been all the prophecy, there had been nothing particularly remarkable about; but the captivity of Israel was unique in that it was prophesied as a captivity of the whole nation, a remnant only being left in their native land. "The Lord shall bring thee, and thy King into a nation which neither thou nor thy fathers have known.' 'The stranger which is within thee shall get up above thee very high, and thou shalt come down very low.' These prophecies and many others of similar import were fulfilled, first in Assyrian and Babylonish captivities, in the first of which ten tribes were carried away, and the land colonized with foreigners, and in the second of which the remaining two tribes were deported.

"When the Jewish commonwealth had been restored under the mild reign of Cyrus, and continued until it burst into the final glory of its passing under the Asmonean princes, whose reign was terminated after one of the grandest defences known to history, the Romans at last fulfilled the fear of all patriotic Jews, and took away their place and nation.' Hadrian's famous edict forbade them to set foot on Judea, or even to approach the country round about.

Jesus declared that in the fearful overthrow which was to come upon them soon after his time, 'Jerusalem should be trodden under foot of the Gentiles, until the times of the Gentiles should be fulfilled."

"And from that ancient day until now, Judea has been governed by aliens, and the chosen people, for long centuries past few among the inhabitants of their own country, live as strangers there in sorrow and humiliation. The wailing place of the Jews, where they were wont to meet to bewail the degredation of Zion, is familiar to every traveler who has ever visited Jerusalem.

Their future conquerors were described. The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand, a nation of fierce countenance, which shall not regard the person of the old nor show favor to the young. A partial fulfillment of this prediction is recorded in 2 Chronicles, but it was under the Roman Conquest that the subjugation of Israel was completed. The Romans were truly brought from far, since Italy was beyond the sea, and especially since Vespasian and Hadrian, the two great conquerors of the Jews, came from commanding forces in Britain. The Roman standard, too, was the eagle with outstretched wings, so that as fast as the Roman eagle flew, the victorious armies of Rome advanced. And the Latin language was an unknown jargon to the Jews.

"Their sufferings in subjugation and captivity were foretold with fearful minuteness. It was foretold that in the stress of privation the people would disregard the instincts of natural affections, and mothers should eat their own children. Fulfilment of this prophecy was quoted from the Scriptures and from Josephus.

They were to be left few in number, and multitudes were to perish from starvation, and they were to be sold as slaves after being transported in ships to Egypt, until the market was glutted. 'The Lord shall bring into Egypt again with ships, and there shall ye be sold unto your enemies, * * * and no man shall buy you.' One million one hundred thousand were destroyed in the siege of Jerusalem by Titus, and nearly 2,500,000, in all Judea. Ninety-nine thousand two hundred prisoners, according to Josephus, were taken. Multitudes were transported to Egypt, the market was overstocked, and 11,000 starved to death. Two thousand five hundred were exposed to wild beasts on Domitian's birthday. Not only in Egypt, but in many lands did they serve, as Moses had foretold, 'in hunger and in thirst and in want of all things.'

"Their ultimate dispersion over the whole world was foretold. 'I will scatter thee among the heathen;' 'the Lord shall scatter thee among the nations, from one end of the earth to the other.

"What is now true of the Jews? There is no country on the face of the earth where the Jews is unknown, and they are the only people of whom, unless in quite recent years, as much could be said. They are citizens of the world. Neither mountains, nor rivers, nor deserts, nor oceans have terminated their wanderings.

"Though wandering far and wide they were to suffer still wherever they went." The speaker gave a graphic account of the persecution of the Jews during many ages. "It had been said to them, 'among the nations shalt thou find no ease, neither shall thy foot find rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt, and thou shalt fear day and night.' During many centuries together these words were an accurate description of the condition of the Jews. Their condition was aptly described in most of the countries of the world, even in the earlier part of the last century, in the words of Byron:

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel, but the grave!

"Notwithstanding all their persecutions they were to continue a distinct people. 'I will not cast thee away to destroy thee utterly.' 'Lo! the people shall dwell alone, and shall not be reckoned among the nations.' 'I will command, I will shift the house of Israel among the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.' 'I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.'

"So spake the prophets, and Lo! we behold the Jewish nation today, homeless and kingless, living among the ruins of mighty empires, themselves a monument of indestructibility. The Jews as has been said by a great preacher, 'are the aristocracy of the Scripture, reft of coronets, princes in degradation. A Babylonian, a Theban, a Spartan, are names known only in history; their shadows alone haunt the world, and flicker on its tablets: but a Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth: the race has inherited the heir-loom of immortality, incapable of extinction or amalgamation.'

"Like the bush at Horeb, ever burning, yet never consumed. Israel, begirt through whole millenniums with the flames of persecution, is green and flourishing still: and like the Gulf stream, which sends its mighty current athwart the broad Atlantic, passing through but mingling not with the surrounding waters, Israel's life-blood has surged through the great sea of humanity's existence, yet remains the same, unchanged and unchangeable."

Concluding, the speaker urged upon his Christian hearers the duty of kindness to all Hebrews, because they are Hebrews. "Our forefathers persecuted them through many centuries without a cause," he said "and it should be both our duty and our pleasure to show these heirs of whole millenniums of unjust hatred that the religion of Jesus is really a religion of love. They have been wronged, cruelly, foully, perennially, in the name of Christ. Let us strive to show them that it is the triumph of that name in Christian nations, and in Christian hearts that has given to the Jew the rights so long denied him, and which guarantees to him in this Christian land, the privilege of being accounted a man and a brother by his Christian neighbors. Let us pray for them, day by day. The greatest blessings prophesied for the church are bound up in the glory of the Jewish race.

"And to my Hebrew brethren, I would say, as said the man of Nazareth: Search your Scriptures. In them ye think ye have life eternal,' and these same Scriptures which foretold so wonderfully the future of your noble race, described the Savior who is yet according to our faith, to be your Savior, as we most humbly trust he is ours."

Editor Restitution:

Since my article, "The Day of Crucifixion" appeared in the columns of THE RESTITUTION, I have received several tracts treating upon the subject in its various phases; a letter from a good brother, Norton Gould of Florence, Nebraska, and I have the article in answer to mine in the last issue. In all these the question which I asked has failed of an answer. Please read my article again. I did not think that I left the question of the day of the week on which Christ was crucified open to a question. It occurs to me that Wednesday must be the day. I will repeat my other question, however, and if you will examine the last paragraph of my former writing I think you will find it there.

In Matthew xxvi. 17, I find this: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?"

Briefly, the day upon which the paschal lamb was slain was the 14th of the month Nisan. The night following the passover feast was eaten. This day following was the first day of the feast of unleavened bread evidently. Now if, in fulfilment of the type, Christ was slain on the 14th, or the day before the feast of unleavened bread, how could he have a conversation with his disciples on the first day of the feast of unleavened bread if the feast occurred on the 15th?

I wish to thank the brethren who have so kindly written me or sent me material upon the subject. I find great enjoyment in searching out the hidden beauties of God's Word. I find that by occupying my mind thus I have less time to subject my mind to evil thoughts.

S. J. LISDAY.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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PLYMOUTH, INDIANA, JULY 16, 1902.

HOPES are like sponges—they wipe out good resolutions.

LOVE'S secret is to be always doing things for God, and not to mind because they are such little ones. Holiness does not consist of doing uncommon things, but in doing whatsoever we do to the glory of God.

SOME one has said: "If all unkind and unjust words were arrows, like needles and pins; and if, instead of piercing the ear and then the heart, they flew against the bodies of those to whom they were directed, the children in some queen's families would be like pin-cushions stuck completely full of sharp and painful weapons."

IT is a happy thought of George S. Merriam that when our own burden is heaviest, even, we can always lighten some other burden. And if at times we cannot seem to see God; it is still possible to *show* God: because it is through the love and kindness of the heart that the divine reality comes home to men." Paul appears to warrant this when he says it pleased God, who separated him from birth, and called him by his favor, to reveal his Son in him, that he might preach him among the nations.

"MAN'S heart is like a mill-stone, for ever swiftly at work, grinding its grist of thought and feeling, and purpose. And like a mill-stone, the heart will grind itself if it has nothing else to grind. So many men and women long for a life lifted above the need of work, a paradise of idleness! But there is nothing that keeps us so hale and hearty and in such full possession of our strength and the joy of living, as a steady round of duty and solid work that we must dispose of, and for which we feel fit. God pity the vacant lives."

"CAMPING down close to the edges of a sin from which one has just escaped, is dangerous work. A person in such a position is like one who, upon finding himself in the running current of a river which is rising, swollen by heavy rains, struggles desperately until he reaches its banks, and there settles himself in false security. In the morning, the waters of the freshet are booming about him, and he flies to the meadow, a little higher. But the floods are out, and they rise and rise, faster than he can run, and the man, who by fleeing at once to the *mountains* when he came up from the river, would have been saved, by tarrying upon the lowlands, perishes." Reader, take warning,—get as far away from the edges of a sin as you can.

"I KNOW," says Ellen Thoreycroft Fowler, that if a man breaks the laws of nature he will be punished to the uttermost, for there is no forgiveness in nature. I know that if a man breaks the laws of society he will find neither remission nor mercy, for there is no forgiveness in society. But I believe that if a man breaks the laws of God his transgression can be taken away as though it had never been, for there is forgiveness with thee that thou mayest be praised." The same writer says:—"If only the women who have sufficient wit to say nasty things, had just so much more wit as would prevent them from saying the same, the world would be a pleasanter place, and the men who have married stupid wives would have less cause for congratulation than they have at present."

"HIM that overcometh will I make a pillar in the temple of my God." Rev. iii. 12. "In whom ye also are builded together for an habitation of God through the Spirit." Eph. ii. 22. Slowly and surely the material is being prepared for that temple. We have been *quarried*, but we are yet in the "rough;" the *squaring* and *shaping*, and dressing must continuously go on or we will fit no place in that vast and glorious structure. This preparatory work belongs to us,—it is not done for us, except so far as divine means are provided for overcoming,—but we must *use* the means or we shall *not overcome*, and will not become pillars in that temple to, if we could get a view, and keep in sight the temple which overcomers will form a part, it would make us patient under the dressing process.

"Salvation"

According to the best of our recollection the words addressed to the woman at the well, "Salvation is of the Jews," mean little more to Gentile religionists than that Jesus, who offered himself without spot to God, as a sacrifice in our behalf, belonged to that nation. We want to point out to our readers from the utterances of Israel's prophets, God's pre-arranged purpose concerning his land and people as regards the consummation. We trust that all who read these lines will realize that all the utterances of the prophets and holy men of old "who spake as they were moved by the Holy Spirit," converge in the CHRIST; that he is the great center of attraction in

ALL GOD'S WORKINGS

for, and *by* his people. It is brought out in the very first announcement of God's mercy to sinful men, as the destroyer of the serpent, or sin and all its consequences: "The serpent's seed shall bruise Messiah's heel, but finally Messiah shall prevail and crush the serpent's head. He is also held up to view as the blesser of nations. Psa. lxxii. 17. He is also spoken of as the Shilo to whom will be the gathering of the people, and as the Shepherd, the Stone of Israel." Gen. xlix. 45. He is to gather the dispersed of Israel into their own land; and the good Shepherd is to lead his flock "by the green pastures, and the still waters." His is to be the

THE STONE TO BE LAID

IN ZION, on which a glorious temple shall be built, that will be proof against every power that may attempt to raze its foundations. It will be a house composed of immortal stones, in which God shall dwell by his Spirit for ever. It is the purpose of God to establish his kingdom for ever under a Son of David. In the second Psalm it is testified—"why do the heathen (nations) rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and

AGAINST HIS ANOINTED,

saying, Let us break their bands asunder and cast away their cords from us." The apostle Peter applies the above part of the prediction in this passage to Jesus in the past. He says, speaking to God, "Who by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles (Romans) and the people of Israel, were gathered together." Acts iv. 25-30. The vain thing the people imagined was,

TO DESTROY FOR EVER

Jesus of Nazareth, because they hated him and would not receive him as their king. It was a vain act,—Jehovah had brought him into existence for the purpose of making him King over all the earth. "Therefore," the Spirit adds, "He that sitteth in the heavens shall laugh; the Lord shall hold them in derision....Yet, (notwithstanding the combination referred to against him) have I set my King upon my

HOLY HILL OF ZION."

The 72nd Psalm shows that what for many centuries was denied them will be brought to the people—PEACE. Immortal rulers of God's choice will be at the helm of affairs in that great empire that will bring about that most desirable change; for Isaiah says "Behold a king shall reign in righteousness, and princes shall rule in judgment. Indeed it is on account of the righteous character Jesus evolved while on trial that he is to have the distinguished honor of

RULING THE WORLD.

See proof in Psa. xlv., "Thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness, therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." In the 72nd Psalm he is exhibited as the great worker in the strength of his Father; and is styled David's Son, and v. 8 says he shall have dominion from sea to sea, from the river unto the ends of the earth,—all kings fall down before him,—all nations shall serve him." The kingdom preached by the clergy is nothing like that. It plainly testifies that it is

TO BE ON EARTH

where there will be rivers and seas, and, moreover, where there are nations to bow to him. Is. ix. shows that the government of Jehovah's kingdom is to rest upon his [illegible] and that he shall be the Prince of Peace upon the throne of David. No such king has ever yet sat upon David's throne. But Luke i. 30-32 shows that God hundreds of years later had neither changed his purpose or forgotten his promises—and hence it will be

FULFILLED TO THE LETTER,

as were all the promises relating to his first advent. Turn to Matt. xix. 28 and see if the Lord Jesus did not endorse the truth as herein set forth. Turn to Acts i. and learn HOW he comes to take possession of his kingdom. It is in like manner as he ascended. He has never *yet* come in that manner since the men in white uttered the words, or else the resurrection of the dead in Christ would have taken place. David is dead and buried says the Apostle, and every member of the Body of Christ, except the few now living, are dead, and must be raised to life, because they are to sit with Christ on his throne. Rev. iii. 21. It is at that time when "the many that sleep in the dust of the earth shall awake,—the time when judgment is given to the saints of the Most High, and this honor is shared by all his saints, as says the prophet Daniel. The time when justice long denied his people,—justice will even be done to his enemies, for the sceptre swayed will be a righteous one—justice and judgment are the foundation of his throne. "Unto Shiloh shall the gathering of the people (twelve tribes) be." They will need to be gathered for they are scattered among all nations and trodden under foot of all the Gentiles on account of their sin. He that scattered them has pledged his word that he will gather them. Isa. xi. 10-16; xxxv. 10. Without their gathering the promises to Abraham cannot be fulfilled. Space forbids the introduction of more testimony at this time,—we trust enough has been referred to for our present purpose, viz., to show the

END GOD HAD IN VIEW

in making choice of Abraham's race above all the nations of the earth, and of choosing the land of Palestine as his own. On this land he has determined to train and educate a peculiar people through whom he will show forth his glory. May the Deliverer soon come and turn away ungodliness from Jacob, and make Jerusalem a praise in all the earth, we pray. May readers and writer be so approved of the Lord as that we may all be evangels of peace and righteousness till the whole earth reverberate with Jehovah's praise! Amen.

"NOTHING is too good to be true; the truth is the best of everything."

Communicated.

The Wisdom of Saloomoon. Chap. 1.

1. May ye have loved righteousness, ye who judge the earth; may ye have been thoughtful with goodness concerning the Lord, and in singleness of heart may ye have sought him.

2. Because he is being found by those who do not presumptuously try him, and he manifesteth himself unto those who do not distrust him.

3. For crooked reasonings separate from God, and the ability that is of approved value convicteth those wanting in good sense.

4. Because wisdom will not enter into a soul that is devising evil, nor will it take up its abode in a body that is mortgaged to sin.

5. For a holy spirit of chastening instruction fleeth deceit, and standeth up and away from thoughts that are devoid of understanding, and would be reproved should iniquity come nigh.

6. For wisdom is a man-loving spirit and will not hold guiltless blasphemy from his lips; because God is a witness to his secret thoughts and a truthful bishop of his heart and a hearer of his tongue.

7. Because the Lord's spirit hath filled the inhabited, and that which containeth all things hath a comprehension of articulate sound.

8. Therefore no one who uttereth wrong things can be ignored, nor will right when she convicteth pass him by.

9. For there will be a searching examination of the slanderous accusations of an irreverent one (primarily Satan meant) and a hearing of his words will come unto the Lord for a reproof of his acts of transgression;

10. Because a zealous ear is listening to them all and a confused sound of murmuring is not being hid.

11. Be on your guard then against unprofitable murmuring and be sparing of adverse talk; because a secret [illegible] does not go its way in vain, and a mouth that speaketh adverse lies is taking away a soul.

12. Do not be envious of death in an error of your life, nor drag destruction upon you with the works of your hands.

13. Because God did not cause death, nor doth he delight in the loss of the living.

14. For he generated all things to be and the generic process of the cosmos are salvation processes, and there is no medicament in them for destruction, nor is there a royalty of Hades (the grave) upon the earth.

15. For righteousness is deathless (immortal) but irreverent ones with hands and words have invoked it (or him death); having accounted him a friend, they have melted him away, and they have made a covenant with him because they are worthy to be of that allotment.

COMMENT.

"The Wisdom of Saloomoon" like so many other portions of "the priestly writings" which were originally a part of "the Bible" so called and were included in the original Scriptural canon of the Israelites, was first made apocryphal by an apostate Catholic church, but was accepted as canonical by the early Christian church. Even the later Catholic church has restored it and it is a part of the Douay Version. The Protestant church, however, with all its scholarship and enlightenment still adheres to the apostate canonical errors which it inherited and in its later "higher criticism" as it calls its many modern bold and bald assumptions, it "has gone on from bad to worse" as Paul predicted it would, and is attempting to discredit what Peter terms "the more sure prophetic word" by discrediting its authorship, even to say nothing of its substance.

Viewed from the literary standpoint merely this book is a *chef d'œuvre* and worthy to be compared only with the Book of Job and other portions of the oracular Word; and containing as it does the only copy of the famous prayer of Saloomoon which was so acceptable to God and well accredited in other Scripture, this fact alone should commend it to Christians who believe in prayer and especially this sort of prayer; and modern socialogists cannot do better than acquaint themselves thoroughly with what it has to say about law and judicial procedure. Believers in natural immortality too will do well to scan its pages carefully. The translations moreover of this book hitherto have been unscholarly, inadequate and singularly prejudiced. For these reasons the present translator hopes to interest at least a large number of readers.

CHAS. GARDNER.

The Kingdom of God, What is it? No. 2.

The unconditional promises made to the fathers, compared with the teaching of the prophets, show very clearly, that the order of their fulfilment was to be progressive, and as the Christ was the testator of God's will, it was necessary, as shown by Paul Heb. ix. 15, 17, that his death should take place, in order that the aforesaid promises, or will might begin to come into effect, and there is no warrant for the claim, that the coming to pass of these promises, in their proper order, should be delayed 2000 years or more, after the death of the testator.

In the days of the Christ's first advent, the fulfilment of these many great and precious promises, were presented as being at hand, about to take place, and that in their proper order, in precept and parable, having a threefold aspect.

First, as a kingdom having a small beginning, developing into a great kingdom or world power, agreeably with the promise, "a nation and a company of nations."

Second, The Christ and his followers were said to be heirs of God, joint-heirs with Christ of this great kingdom.

Third, a kingdom which the Christ with his faithful ones would possess or inherit at his coming in great glory.

Unless the seed has been blasted and God's plan of salvation frustrated, which we do not believe possible, the kingdom which was then spoken of comparatively as a grain of mustard, which when grown is the greatest among herbs, must ere this have grown into a great kingdom, if not the greatest among kingdoms, so that the birds of the air lodge in its branches, those birds which devoured the good seed which fell by the wayside, and should manifest characteristics both good and bad, wheat and tares, a world power, as it was in the days of the kingdom of God, when Saul and David and Solomon reigned over Israel. Characteristics which it evidently maintains until the Christ's return in glory, when it is said he shall take out of it all things that offend, and them which do iniquity.

With these Scriptures before us, it seems as gross an error to maintain that the kingdom of God does not exist, as it is to claim that the kingdom of Christ, or government of Christ does exist.

Daniel looking forward prophetically to the second advent of Christ, says, "I saw in the night visions, and behold one like the Son of Man, came in the clouds of heaven, and came to the ancient of days, and they brought him near before him, and there was given him dominion, glory and a kingdom." The kingdom once as a grain of mustard comparatively, is now great possessing dominion and glory. Continuing we learn that the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. This kingdom, glory and dominion is undoubtedly that kingdom which John refers to Rev. xi. 15, "And the kingdom (not kingdoms) of this world (now a great world power) became the kingdom of our Lord and his Christ. The kingdom which the Christ taught as being at hand, now grown to immense proportions, possessing the gates of its enemies, and encircling the earth with its dominion as plainly taught by the Christ in the parable of the "Wheat and tares, the mustard seed tree, the leaven hid in three measures of meal, etc. The natural progeny of the woman clothed with the sun, having the moon under her feet, and a crown of twelve stars upon her head. Rev. xii. 1, "Who fled into the wilderness," the "field Babylon." Micah iv. 10, "There shalt thou be delivered, there the Lord shall redeem thee from the hand of thine enemies" agreeably with the promises to Abraham, Gen. xxii 17, "That in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies. At the birth of John the Baptist, "Zecharias being filled with the Holy Ghost, prophesied, saying, Blessed be the Lord God of Israel for he hath visited and redeemed his people, to perform the mercy promised to our fathers and to remember his holy covenant, the oath which he sware to our father Abraham." The time had now come for the performance of the promises made to father Abraham, when the Christ returns and in great glory, the glory of the Father, and takes possession of this great kingdom, and multitudinous people, the promise to the fathers shall find full and complete fruition, a king shall reign in righteousness and execute righteous judgment, and that upon the throne of David and his kingdom to order and establish it with judgment and with justice even for ever more.

If the kingdom of God does not exist at his return, there can be no kingdom to order and establish with judgment and justice, nor for the Christ and his followers to possess, concerning which they are now said to be heirs, and it is absurd to speak of being heirs to or taking possession of that which does not exist. Neither can there be a throne for the Christ to occupy, called the throne of his glory. Matt. xxv. The throne of Yehova on which it is said, "Solomon sat instead of his father, neither can there be a regeneration (not re-creation) of that kingdom. The Christ realizing the end from the beginning when the kingdom once as the "smallest of all seeds; as a small stone cut without hands from the mountain" would become a great nation possessing glory and dominion assures his apostles, Matt. xix. 28, In the regeneration (of the kingdom) when the Son of Man shall sit on the throne of his glory, ye shall sit on twelve thrones judging the twelve tribes of Israel.

WM. BENNIE.

(To be continued.)

THOSE to whom we have sent letters telling about your accounts have not all made response as yet. Brother or Sister, we urge you to be sure and not neglect this matter longer. We want to pay our obligations—this is the reason why we ask you to give us what is due at once. If we could satisfy those we are under obligation to any other way we would not ask you, but as it is the only way we know of, we must hear from you to enable us to do so. We trust all will see the necessity of this and act NOW.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Harvest Work Needed.

I presume no reader will take objections to the statement that rebaptized heart work is very much needed amid the trials and perplexities incident to the close of this Gentile age. But, beloved in the Lord, are you personally willing to co-operate? Is your heart burdened for the salvation of sinners, who are perishing because they know not what they must do to be saved? Are you willing to offer yourself upon the altar as a living sacrifice that the perishing may be rescued? If you are, then I am willing to join hands with you, that we may together "throw out the life line," that the perishing may be rescued.

For many years through the channel of the pen and printing press, I have published glad tidings, God has blessed both me and the work. I still intend to continue this work, but I now desire to add the living voice to the pen, and come in personal contact with my auditors. Now this can be done only through your personal sacrifice and co-operation. Are you willing to do it?

My purpose is, if you co-operate, to take a trip throughout the United States and the Dominion of of Canada, proclaiming the gospel of the kingdom to the perishing, and do what little I can in assisting to encourage, strengthen and build up those who have already become obedient to the faith. I can do this only by your aid. Are you willing to share the work?

Now, if any individual or congregation would like to have me hold a series of meetings in your neighborhood, in any place between the Atlantic and Pacific Oceans, and the Dominion of Canada, please write and say so, as soon as convenient. My purpose in desiring to receive all calls at once is that I may arrange the trip with appointments lying nearest to each other, in order that traveling expenses may be saved, in going from place to place. When I find I am nearing your place, by having the appointment in advance, I can then write and make definite appointments as to time.

If you would desire a visit from me when near your neighborhood, please write at once and say so. Address 420 North Willow Avenue, Austin Station, Chicago, Ill.

W. H. WILSON.

Notice.

Brethren of the Northwestern Conference:

It has pleased the brethren to again select me as your evangelist. I see the importance of devoting the entire year to the work in order to reach all localities where evangelizing should be done. The States of Oregon and Washington embrace a large territory of labor. I expect to begin the work of holding a series of meetings near Astoria early in August and wish to have all that shall want my labor during the coming year to open correspondence with me at an early date so we may determine plan and time of work. Address Scholls, Oregon.

W. L. SKEELS.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Vandalia Line Specials.

Account Battle Ground, Ind., one and one-third fare round trip tickets will be sold July 24 to Aug. 18 inclusive, good returning Aug. 28.

Account Labor Day, will sell round trip tickets to any point within fifty miles of where there will be a celebration, at one fare for round trip. Date of sale Sept 1, return including Sept 2nd.

Poetry.

Kings and Priests at Last.

Angel voices sweetly singing
Echo through the blue dome ringing,
News of wondrous gladness bringing;
Ah! 'tis heaven at last.

On the jasper threshold standing,
Like a pilgrim safely landing,
See the strange, bright scene expanding;
Ah! we're home at last.

What a country! what a glory!
Far beyond the brightest story
Of the ages old and hoary:
Splendor bright at last.

Gone the vanity and folly
Come the dark and melancholy,
Come the joyous and the holy;
Peace and joy at last.

Christ himself the living splendor,
Christ the sunlight mild and tender;
Praises to the Lamb we render;
Victory's song at last.

Now at length the veil is rended,
Now the pilgrimage is ended,
And the saints their thrones ascended—
All their sorrows past.

Broken death's dread bands that bound us,
Life and victory all around us,
Christ the King himself hath crowned us
Kings and priests at last.

Original.

An Answer.

A brother requests that some one show how to harmonize Matt. xii. 40-42; xxiv. 37-39; Luke xvii. 26-30, with the idea of mercy for the nations, and a growth and expansion of God's kingdom when set up and established on the earth.

If some one does not furnish something better, I submit the following:

Beginning with Matt. xxiv. 37-39, there is no reference made in those three verses, or in the comparison drawn in them, to God's dealing with the nations after the second coming of Christ; but the whole drift of the discourse from the 3rd verse to the end of the chapter, is devoted to the answer to the question: When shall these things be, and what shall be the sign of thy coming, and of the end of the world? and after giving a detailed catalogue of events down to the time just previous to the second advent, and verifying the statement as immutable, he proceeds in verse 36, with the statement: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Then in the 37th verse comes the comparison, "But as the days of Noah were, so shall also the coming of the Son of Man be." But the next two verses locate the thing compared as previous to the second coming of Christ, and shows the ignorance that will exist in the world at that time, concerning the time of his advent; "For as in the days that were before the flood, they were eating and drinking.....so shall the coming of the Son of Man be." Then concludes with the admonition, "Watch, therefore; for ye know not what hour your Lord doth come."

The same subject was being treated in the 17th of Luke, 26-30, namely: the days before the second coming of Christ, compared with those previous to the flood and those prior to the destruction of Sodom; but the comparison goes no farther. And if we attempt to include God's subsequent dealing with the nations, we at once become entangled in the meshes of inconsistency for the same parity of reasoning that would necessitate the destruction of all mankind but the righteous would also designate the means of destruction, which in the case of the flood was water, but in the case of the Sodomites fire; thus instituting a plain contradiction, which shows us that we cannot understandingly carry the comparison beyond the appearing of Christ. And besides the contradiction that would come from the different agents of destruction, by turning to Gen. ix. 11, we learn that God made a covenant with Noah, saying, "Neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

So we perceive that there is no relation existing between the comparison made in Luke xvii. 27-30, and the judgment of the nations subsequent to the coming of Christ.

But the parable of the tares of the field over-reaches the coming of the Lord into the "day of the Lord," the judgment age. The sending forth of angels by the Son of Man, may be after he comes for his saints, and the gathering out of his kingdom all things that offend and them which do iniquity, belongs to the cleaning process after he comes, preparatory to the rulership of the nations by the saints, Rev. ii. 26, 27, but is by no means the entire destruction of the three different [illegible]

1st, the great mass of mankind, "the common people," who are naturally well disposed, and good citizens, but who are deceived and made infidel by the spurious morals of a second class who pervert the Scriptures and teach lies, scandalizing the Deity and disputing God's Word; denominated by the Savior, Skandalon, Greek, R. V. things that offend, Diaglott, Seducers, Matt. xiii. 41, and the third class, them which do iniquity, are seemingly natural outlaws as described by 2 Peter ii. 10. These two last classes being gathered out of his kingdom leave the mass of mankind, as the left of the nations, see Zech. xiv. 16, who will worship the King, the Lord of Hosts when they receive the light of the righteous when they shine forth as the Sun in the kingdom of their Father. Matt. xiii. 43. As the residue of men, Acts xv. 17, who might seek after the Lord when he has returned and built up the tabernacle of David, bound the dragon that he shall deceive the nations no more till the thousand years are finished, Rev. xx. and established in his kingdom, first as a "mustard seed" over the two tribes of Judah and Benjamin, known as Judah, see Zech. xii. 7, then the ten tribes, or Israel, Jer. xxiii. 6, afterward expanding through the 1000 years reign; for "his empire shall be multiplied and there shall be no end of peace. Isa. ix. 7, (Douay Version) and "he must reign till he hath put all enemies under his feet" 1 Cor. xv. 25, until all the nations are subdued and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

Further proof of probation in the age to come is found in the 2nd Psalm after the prediction "Yet have I set my King upon my holy hill of Zion," verse 6, the heathen nations are given him in the eighth verse, his mission described in the 9th verse, and "the decree" is declared in the 10-12 verses, "Be wise now therefore, Oh ye kings: be instructed ye judges of the earth" with the promise, "Blessed are all they that put their trust in him." Again, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways; and we will walk in his paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem, and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it." Micah iv. 1-4.

There is to be no deception during the thousand years reign, for the dragon has been bound that he should deceive the nations no more till the thousand years be fulfilled, Rev. xx. 2, but the nations are to receive instruction in righteousness and justice, and equity will be the order of the day, and when the thousand years are finished the final test of loyalty will be instituted for "Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea," and Malachi's burning day closes the scene for "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. xx. 7-9.

In love of the truth.

J. M. Fyfe.

[Men may fix up in their minds just what God will have done in the future age, and how he will do it; and after all is gone over the conclusions are so very indefinite, and we really *know* so little about the plans of God in the next dispensation, that it is well to go slow, and rather stick to what is yet to be done in this age—do the work set out for the present—and trust the Father to arrange the future all right.—Ed.]

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Selecting.

Does it Make Any Difference What We Believe?

Does it make any difference what we believe? We hear it said on every hand, that, if we believe Christ died to save us all, and love every body, seeking to live peaceable lives, without getting angry, it does not make any difference what we believed in regard to the doctrines of the Bible. While this is a high standard, and many churches would be the better if their members lived up to it, still there is something more to Christian life than this.

We read in 2 Tim. iii. 16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." So we see that to be perfect and thoroughly furnished, and able to enter into every good work, we must take the whole of the Scripture and "study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth."

While some who have just started in the way, and are, as it were, but babes, are not able to enter into the deepest things of God, yet they are told to "desire the sincere milk of the Word, that they may grow thereby." And just as we feed babes, first on milk and then on strong meat, so God would feed his children by giving them an understanding of his Word. It is just as necessary that a child of God, if he would grow, be fed this spiritual food as it is that we take food to give us physical life. We read in 1 Pet. iii. 15: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

How many there are who do not know what their hope is, and others who do not know the "reason" for their's. And how many times, when there are sermons preached on the promise made to Abraham, on the resurrection and Christ's second coming, and on the judgment, we hear it said: "Oh, I am not interested in those things; I do not think it makes any difference what we believe about those things. If we only live as near right as we can I think the Lord will save us any way."

I heard a preacher say a few days ago that he did not care to know any thing about the reward we are to receive hereafter, as he was satisfied with what he received here, and knew God would take care of the rest. But if we do as God tells us in his Word, we shall "earnestly contend for the faith once delivered unto the saints;" and if we really love Jesus we shall want to know about his coming—whether the signs that tell us he is near have been fulfilled or not; and we shall want to find out all we can about the home he has prepared for us, and all the promises he has made to his children.

If one we love goes away we are very anxious to find out when we may expect his return, and as the time draws near we make great preparations to receive him. Shall we do less for Jesus? I think if we really love Jesus we want to learn more and more about him and all his wonderful plans for his children. He is our heavenly Bridegroom, and is soon coming to take his bride, which will be made up of the children who will say: "Lo, this is our God, we have waited for him." Let us search the Scriptures, remembering the promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. i. 5.—*Emma L. Barnes in Herald of Life.*

Getting the Worst.

A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them.

"Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it?" said the lady; "what do you mean by that?"

"Why, ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't [illegible] would be [illegible] worse [illegible]

The boy was right. He who steals, or does anything wrong or mean just to gain a few pence or a few shillings, burdens himself with a sin which is worse than all the gain. Let this be borne in mind; the one who does wrong to another always gets the worst of it.

Evidence.

"For the life was manifested, and we have seen it." 1 John i. 2.

Every faithful Christian life is an evidence of Christianity, and the great need of the world is this kind of evidence. As "the life was manifested" in Christ, and seen, so it should be manifested in his people, and as we go forth the life of Christ should be made manifest in our mortal bodies. This can never be while the self-life rules. If we would be filled with Christ, we must be emptied of self.

We must become living illustrations of our preaching and teaching. There can be no influence for righteousness where men teach one thing, and live another. Neither can there be Christian influence unless the teaching and living is according to Christ.

May the Lord so lead his dear people that each one may be able to say, with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—*C. F. Ladd.*

Well Said.

I'll have nothing of this religion of gush, and mush, and slush, and tush, that counts any faith as good as any other faith, if only it is honestly believed. I believe that fruit depends upon root, that duty is founded in doctrine, and the men who achieve are the men who believe.—*Dr. Parker.*

"It is the love of self that destroys our peace. While self is alive, we stand ready continually to guard it from mortification and insult; but when we are dead, our life is hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

PLEASE LOOK.

Please look up you account, and see if you are one of those who have neglected to send in your renewal. There are several who have and possibly by remembering next time you are in town to send us a money order you will be in time to render us great assistance. We specially need some little money right away, and will feel thankful if you can aid us.

PLEASE LOOK THIS UP.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs R L Zugg	1 50

Reduced Rates to Cleveland.

Excursion tickets to Cleveland, account Convention of German-American Masons of United States, will be sold via Pennsylvania Lines July 16th and 17th. For rates and time of train apply to Ticket Agents of Pennsylvania Lines.—July 17

The Restitution

ON TRIAL

Three Months for Twenty Five Cents.

WILL YOU TRY IT?

[illegible] annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. Allard, Pres.

Sadie Clark, Sec.

DAILY PROGRAM.

6:40 a m	Devotional Service.
7:00 a m	Breakfast.
9:00 a m	Children's Meeting.
9:30 a m	Either Bible Drill, testimony and prayer, topical talks, essays, letters or business.
10:30 a m	Preaching or Bible investigation.
12:00 m	Dinner.
2:30 p m	Preaching.
7:30 p m	Song Service and Prayer.
8:00 p m	Preaching.

NOTE—All Song Services will be conducted by Prof. Freberg.

There is a fine program prepared but it is too lengthy for insertion here. We expect able speakers, earnest essays and heart service of God. Come and spend a week with us in the tented grove. We expect all our people in Iowa to come, and invite brethren from other states. You will be at home on our campground. Reduced rates on all roads in Iowa, on the certificate plan. Bring your Bibles and Hymn Books.

O. J. Allard, Pres.
Sadie Clark, Sec.

The 14th Annual Conference of the Churches of God in Iowa will be held at Waterloo, Iowa, Aug. 15th to 24th inclusive. Rates of one and one-third fare for the round trip have been granted on certificate plan providing we get one hundred to attend by rail. It is therefore very important each one should make a special effort to attend. Going tickets must be purchased on Aug. 16th to 22nd, inclusive. Be sure to get a certificate with each ticket purchased. Take the Cedar River Park Street car at Waterloo. A baggageman will be on hand to take your baggage. Be sure he has a badge on his hat reading "Conference baggageman," otherwise bring your checks to the tent.

The corporation board will meet on Aug. 19th, 1902, to transact such business as may come before it. Brethren, it remains with you to make this meeting a decided success. Be sure to attend as you will be helping every brother and sister in the State in a financial way. We expect A. H. Zilmer of Indiana, J. W. Wilson of Chicago, W. L. Crowe of Neb., S. J. Lindsay of Illinois, and others to preach the Word.

O. J. Allard, Pres.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This is a beautiful park, plenty of shade and good spring water at the terminus of Minnesota Ave. All parties by rail will take the Kansas City, Kansas street cars going west at west door of union depot and run to terminus of the street car line with no change. Tents will be on the ground to accomodate all, but all should bring bedding. Business will begin on the 14th. This meeting should be largely attended as it is central. We hope to see many there from other States. Brethren this will be at a leisure time when many can attend. We expect this to be the best annual meeting we have yet had. Come at the first of the meeting, and come to stay the entire two weeks. Bros. Orom, Darby, Oliver, T. E. Adams, Almus Adams, Eychaner, Crowe and other speakers are expected to be in attendance.

G. M. Myers, Sec.

Obituary.

Araminta Elizabeth Fullenger Gidding was born in Middleburg, Pa., Aug. 19, 1874. On May 21, 1895 she was united in marriage to Howard Gidding of Lanark, Ill. After marriage they moved to Chicago. About March 1, 1902, in failing health she returned to the home of her parents at Lanark, Ill., where she died on June 23, aged 27 years, 10 months and four days.

'Minta was a fond wife and mother, a true Christian woman. At the age of 13 she dedicated her life to God. To know her was to respect and love her. She leaves one child, Donald, to miss a mother's love and a mother's care. To the husband and son the home is dark and silent, yet they look forward to the time when the dead in Christ shall live again, and where there will be no more death. Words of comforts were spoken to her many friends and relatives by the writer, from 1 Cor. xv. 49, assuring them that although we bear the image of the first Adam now, yet we shall bear the image of the second Adam by and by. Although we live upon the natural plain in a state of mortality and die now, yet we shall at the resurrection live upon the spiritual plain and be clothed with the mantle of immortality. Our sister is waiting till that change shall come. What a blessed hope is this—based upon the promise of God, that the dead shall rise. Well may we sing, even in our sadness and tears.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

But the trump of God will wake the dead.

A. J. Eychaner.

James H. Moses was born in Lima, N. Y., Feb. 24, 1824. Died at Byron Center, Mich., June 20, 1902, age 78 years, 3 months and 28 days. Married Lois Havens at North East, Pa., June 23, 1846, and by this union there were born to them ten children, William P; George E; James W; Lois A; Albert L; Ada E; Eva C; Wells L; Alma C; Wilber S. His wife and four children preceded him. He died at the home of his eldest son, Wm. P. Moses, and the funeral services were conducted by Elder Robert Gordon, Congregational minister, at the deceased former home, Somersett Centre, Mich. Text was taken from Isaiah xxxv. 10. Songs were, "Nearer My God to Thee;" "Go Bury Thy Sorrow;" "We Shall Sleep but Not Forever."

Wm. P. Moses.

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 15, Passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East, 2:53 a m daily, 10:18 a m daily except Sunday, 2:35 p m daily, 5:40 p m daily, 7:50 p m daily (extra fare train), 8:39 p m daily except Sunday, 9:47 p m daily Pgh Special.

For the West, 5:10 a m daily, 6:20 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:25 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Haines, Ticket Agent, Plymouth, Ind.

Hot Springs, S. D.

The great sanitarium and health resort, in the picturesque Black Hills. Only $24 30 round trip from Chicago, on certain specified dates throughout the summer, via the North-Western Line. Through train service from Chicago daily. Ask ticket agents for full particulars or write for information to A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—Aug. 2

Home-Seekers' Excursions.

Low rate Home-Seekers' excursion tickets to points in West, Northwest and Southwest will be sold via Pennsylvania Lines. Particular information about fares, time of trains and other details will be furnished upon application to Passenger and Ticket Agents of the Pennsylvania Lines.—July 31.

From Prairie Schooner to Overland Limited.

Send two cent stamp for copy of special edition of illustrated article from the July *Review of Reviews*, dealing with the history and development of the northwest and of the Chicago & North-Western R'y and the only double track line between Chicago and the Missouri River. A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—July 26

Illinois Conference Program.

The Fifth Annual Conference of the Churches of God in Christ Jesus, will be held at Oregon, Ill., Aug. 27 to 31, 1902.

Following is an outline of the different sessions, each one of which will be opened by singing, prayer and reading of Scripture.

WEDNESDAY, AUG. 27.

7:30 p m Sermon, A. H. Zilmer, "The Call to God's Kingdom and glory." Rev. v. 10.

THURSDAY, AUG. 28.

10:00 a m Formal opening of Conference, appointment of committees.

10:30 a m Outline study of Revelation continued from last Conference conducted by the President.

It is suggested that every one who proposes attending the conference familiarize themselves with the procession of symbols given from chapters 6 to 17, so they can ask questions.

Outline of the study—Review of the first ten chapters, which were gone over at last conference.

New lesson, Chapter 10. The angel and the book. Symbols—The angel, his personal characteristics, attitude, voice, little book in his hands, eating of the book and consequences, oath of the angel, seven thunders, John to again prophesy to all peoples.

The meaning—Let students read up in advance of the lesson on the origin and history of the Teutonic and Anglo Saxon peoples.

Chapter 11—The angel's measuring rod and things measured; angel's two witnesses, forty and two months, a lesson in prophetic numbers; a study of the symbols employed in conjunction with the two witnesses.

Meaning—Who or what are the witnesses. Study carefully the effects of the restoration of the Bible to the church, its translation into the common every day language of the people and its wide distribution on the church and on the world's moral and material progress.

The seventh trumpet, the kingdom of God, the resurrection and rewarding of the faithful.

Part second.—The seven signs or wonders. This part of the natural division of the symbols introducing a new series begins with chap. xi. 19.

Symbols, the temple, ark, lightning, voices, thunder and earthquakes.

Chap. xii. Symbols, the glorious woman, her characteristics and appearance. The great red dragon, his attitude and characteristics; points of identification, his color, seven heads and ten horns, the man child, the war between Michael and the dragon, defeat and casting out on earth of the dragon, triumph of God's people, the flight of the woman, pursuing floods, help of the earth.

Meaning—Read the history of the church from the first to third centuries to the time of Constantine, especially the character and attitude toward the church of Pagan Rome.

Chap. xiii. The sea monster, points of identification, wounded and healed head, close relation to and similarity to the dragon, blasphemy, its meaning.

The application—Read Church and Roman history, Gibbon's Rise and Fall of the Roman Empire preferred, from Constantine to Charlemagne. Two horned beast and the image of the first beast, its characteristics and points of identification, relation with the first beast, rehabilitation of first beast, miracles, worship, mark in fore head and hands, 666 the mystic number of his name.

Application.—Read history of the Latin and Greek churches and their intimate relation with the revived Roman empire as rehabilitated by the Pope and Charlemagne.

Chap. xvii. This should be studied in connection with the last, giving as it does in another form symbols representing these same two formidable powers designated as the beast and his image. Characteristics and points of identification, symbols, seven heads of the image, ten horns of the dragon and first beast and of the image, ten horns of Daniel's fourth beast, these horns uprooted by the stout blasphemous horn.

Chap. xiv. Symbols, the ram on Mt. Zion and the singing multitude, the 144,000, the gospel angel, Babylon and its doom. Fire and brimstone. The blessed dead. The great harvest.

Chap. xv. The seven last plagues. The multitude on the sea of glass. The seven vials of wrath.

The time allotted to this study will probably be consumed before reaching this point, but if not, the study will be continued to the closing scenes of this great vision of the ages, culminating the study with the closing scene, the great triumph of the righteous and righteousness.

12:00 m Adjourn for dinner.

2:00 p m Prompt reassembling. Continuation of the study of Revelation.

3:00 p m Sermon by A. J. Eychaner, President of the Iowa State Conference. "The dominion of Christ." Dan. vii. 16.

7:00 p m Social meeting. Ten minutes opening and five minutes talks. "What are our fruits?"

7:30 p m Sermon by Lewis W. Crowe, State Evangelist for Illinois. "The natural and spiritual life. The life that now is and that which is to come." 1 Cor. xv. 46.

FRIDAY, AUG. 29.

10:00 a m Continuation of the study of the Revelation.

12:00 m Adjourn for dinner.

2:00 p m Completion of the study of the Revelation.

3.00 p m Sermon by A. H. Zilmer, "The two minds, the carnal and the spiritual." Romans viii. 6.

7:30 p m Social meeting conducted by the Bereans. "Searching the Scriptures." All are expected to participate.

7:30 p m Sermon by A. J. Eychaner, "The Coming great King and his City." Psa. xlviii. 2.

SATURDAY, AUG. 30.

10:00 a m Regular business session of conference.

Reports of officers, committees, evangelists, churches, Sunday Schools, and auxiliary societies.

Pledges of funds for work of the coming year.

Election of board of managers, president and vice-president.

New Business.

Resolutions.

12:00 m Adjournment for dinner.

2:00 p m Discussion of methods of church organization and its work. Completion of business session.

3:00 p m Sermon by S. J. Lindsay,—"The first resurrection."—Rev. xx. 6.

7:00 p m Social meeting conducted by the Bereans. "Follow Thou me." 1 Pet. ii. 21.

7:30 p m Sermon, L. W. Crowe, "The devil's lie, or the great controversy on man's nature down the ages." Gen. iii. 8, 4.

SUNDAY, AUG. 31.

9:30 a m Sunday School and Bible Class, S. J. Lindsay conductor. Topic for adults "Signs of Christ's coming." Isa. xxi. 11.

10:30 a m Regular church service. A sermon by A. J. Eychaner. "The two Images." 1 Cor. xv. 49.

11:45 a m Celebration of the Lord's Supper, conducted by the President. 1 Cor. xi.

12.15 p m Adjournment for dinner.

2:00 p m Services by the Bereans.

3:00 p m Sermon by L. W. Crowe, on Christian Citizenship. Eph. ii. 19.

4:00 p m Recess.

7:00 p m Social meeting. "How shall we keep his temple pure." 1 Cor. iii. 17.

7:30 p m Sermon by A. H. Zilmer, on "Obedience of faith." Acts xxii. 16.

Brethren and Sisters both in and outside the state are cordially invited to be present. We have our own conference building, with sleeping apartments and dining room, and can accommodate all who come.

For further information write Bro. S. J. Lindsay, Oregon, Ill. Also notify him if you will be with us. Oregon is on the Chicago, Burlington & Quincy Railway.

JAS. W. WILSON, Pres.
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In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates.

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To San Francisco or Los Angeles, Cal., August 1st to 10th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest inquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth. N. J.

If you are anxious about the wellbeing of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

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The North-Western and Union Pacific New Schedules to Denver.

Commencing June 8th a notable change will be made in the Colorado service of the Chicago & North-Western and Union Pacific Railways.

The famous Colorado Special, which now leaves Chicago at 10:00 a. m., will leave at 6:30 p. m., arriving at Omaha 6:55 a. m., Denver 8:00 p. m. and Colorado Springs about 10:00 p. m. This will enable passengers from Atlantic Coast points to reach Denver with only two nights on the road, while from Detroit, Cincinnati, Cleveland, Indianapolis and Chicago only one night will be required en route. The entire train will be run solid between Chicago and Denver, with through sleeper to Colorado Springs.

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New Station at Chicago.

Commencing Dec. 29, 1901, all trains on the Nickel Plate Road, during the rebuilding of the Van Buren St. station, will arrive at and depart from the Grand Central station, cor. Fifth Ave. and Harrison St. Chicago.

The fish are biting up in Wisconsin and Michigan. First class train service Chicago and North-Western R'y during the fishing season. Summer tourist rates now in effect. Direct connection is made at Chicago with all lines from the south and east. Ask any ticket agent for particulars, or address A. H. Waggener, 22 Fifth av. Chicago.—jul19

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Persons requesting their address published may have their names inserted here.

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Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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No. 14, Ex. Sun. " 12:01noon
No. 8, " " " 10:23pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:43a m
No. 3, " " " " 12:34noon
No. 9, Daily " " Logansport.....7:10pm

Trains 3 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. No 3 makes direct connection for Evansville at Terre Haute.

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CITY OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1066 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome, Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1246 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind. meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall, H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. H. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. H. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Grove, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Tuesday evening. Lorenzo Decker, Elder, Reuben Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

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VOLUME LI. PLYMOUTH, INDIANA, JULY 23, 1902. NUMBER 28.

Poetry.

Hastening Judgment.

Time's sun is fast setting, its twilight is nigh;
Its even'ng is pulling in cloud o'er the sky;
Its shadows are stretching in ominous gloom,
Its midnight approaches—the midnight of doom.

Then hasten, sinner, hasten, there is mercy for thee,
And wrath is preparing—flee, linger not, flee!

Rides forth the fierce tempest on the wing of the cloud,
The moon of the night-hour is lurid and loud,
The mountains are heaving, the forests are bowed,
The ocean is surging, earth gathers its shroud,
The vision is nearing, the Judge and the throne,
The voice of the angel proclaims, "It is done."
On the whirl of the tempest its Ruler shall come,
And the blaze of his glory flash out from its gloom.

With clouds he is coming! His people shall sing,
With gladness they hail him Redeemer and King.
The iron rod wielding, the rod of his ire
He cometh to kindle earth's last fateful fire!

—Hamilton Boone.

Original.

Papers Read at North West Conference.

The Church of God, Scholls, Oregon:

Loved ones in Christ Jesus, could I be personally present with you and look into your pleasant, sympathetic faces it would be a pleasure indeed, but to write to you is not so pleasant to me as to talk. My theme shall be, "The Unity of God's people." David expressed this beautiful trait of God's children in words that ought to be framed and hung up in all places where the faithful meet to worship, "Behold how good and how pleasant it is for brethren to dwell together in unity." It is compared to the fragrant ointment poured upon God's High Priest, and to the dew that descended upon the lofty mountain when God commanded the great blessing—life evermore. And now for a text we will use Eph. iv., Diaglott rendering. After exhorting the church to walk worthy of their high calling by cultivating the Christian graces Paul enjoins upon them to "use all diligence to preserve the unity of the Spirit by the bond of peace," then presents the golden chain composed of seven golden links that were intended to bind in one sweet harmonious band the loved ones in Christ Jesus. But just here let me ask you if you have any among you that use the doleful words, "O we cannot all see alike"? If there be such let them ponder these words sent to the Philippian church.

After Paul had exhorted them to stand fast in the Lord he beseeches them to "be of the same mind in the Lord." And then bids them rejoice always in the Lord with the positive promise that the peace of God should keep their hearts and minds through Christ Jesus. Listen to the words of Peter, "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Paul to the Roman church commanded them to "be of the same mind one toward another." Peter told his brethren to "arm themselves with the same mind;" and that this would enable them to submit to the will of God. But perhaps some one is ready to ask, "How can we all be of one mind? how can we be so perfectly united?" The rule is given and given so plainly that there is no excuse for not knowing it. Here it is, "Let us walk by the same rule, let us mind the same thing." Phil. iii. 16. Will this keep us straight? Most assuredly and it will effectually banish any little "hobby" that some love so well to ride. Yes, obedience to this rule will leave no time to worry over the destiny of nations that God judged and executed, you will have no time to figure out whether God will secure enough through the apostolic plan of salvation to complete the redemptive scheme, to accomplish his eternal purpose. No, the gospel of the kingdom of God and its attendant requirements will give us all constant employment. But we are told that this course will never advance us, that certain doctrines become stale, that we ought to advance new thoughts. We are commanded to grow in grace (favor) and in the knowledge of the truth, but the popular idea of "advancing" is well illustrated by the Irishman's criticism of erewhile, he declared that "every time that it went forward it surely went backward." Is not this pointedly true of some who once stood firm in the faith, but now are riding some set hobby that has taken the place of the saving truths of the gospel. I think a more pitiable sight would be hard to find than a "religious crank." Webster says a "crank, either imparts or receives motion in machinery," it is a part of the machinery and is really necessary to continue the motion. But not so with the religious crank, he is the whole thing, propelling power, wheels, shafting, work and all. To break this crank has no effect upon the machine. Smash into fragments the religious crank with plain Scripture, and he only runs the faster and makes the more noise.

Now, let us return to the fourth chapter of the Ephesian letter using the Diaglott rendering. Paul's argument in that chapter is designed to show the perfection and completeness of the foundation upon which the child of God is to base his faith. At the 11th verse he gives the elements of this firm foundation of Christian faith and practice. Apostles, prophets, evangelists, shepherds, and teachers. Then at verse 12 the result and purpose of all these teachers fix is expressed in these words, "For the complete qualification of the saints for the work of the service, in order to the building up of the body (church) of the Anointed One," and the grand result of this is stated in the 13th verse, "Till we attain to the unity of the faith and of the knowledge of the Son of God, to a full grown man, to the measure of the full stature of the Anointed One." Not a condition to be reached in the resurrected state, but now in forming character in full harmony with the law of the Spirit of Life in Christ Jesus. Those who have attained to this exalted position have all submitted to the divine injunction, "Let this mind be in you which was in Christ Jesus." His will has become their will, and each can say "Where he leads I'll follow, follow every day." In that touching earnest prayer of our blessed Master, John xvii., let us note these sweet words touching the unity of God's dear children. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me."

The writer has recently attended two Conference meetings, one in Michigan, the other in Indiana, where a practical demonstration of the unity of the faith through the bond of love was given, perfect harmony reigned throughout both meetings, as trained soldiers obey the drill master. The workers together with God in these meetings taught the essential truths that pertain to our salvation, and all bore testimony to the fact that a good meeting was enjoyed by all. And now to all who believe on the Lord Jesus Christ in sincerity and in truth let me say in conclusion God has entrusted us with the grandest message ever sent to mortals, let us mutually pledge each other before God that we will faithfully uphold the Word of the kingdom, that we will not shun to declare the counsel of God, that we will sound out the Word of life to the perishing, that we will be loyal to the Master, that the banner of truth shall never by us be trailed in the dust, in the language of the brave, dying Lawrence, "Don't give up the ship." Let us all strive together earnestly for the hope of the gospel. Let us be firm, steadfast, always abounding in the work of the Lord. The grace of our Lord Jesus Christ be with you all. Amen. Yours in the blessed hope.

J. F. WAGONER.

Northwest Conference, Scholls, Oregon:

I have noted with pleasure your meetings from time to time, and I have longed many times to be with you, and help you in your annual meetings. We have a common faith, and hope. True, we differ in many minor opinions, yet in the great principles and doctrines of the Bible we are united.

That man is mortal and that the eternal life of promise comes to us through Jesus the Christ when he shall return; and that his kingdom will finally be set up on earth, giving a right-eous government to earth's inhabitants are primary truths we all recognize.

The Iowa State Conference through one of its officers hereby sends our best wishes and Christian sympathy to the Northwest Conference at Scholls. Our interests are common. We are expecting our King and Redeemer. We are interested in your meeting, and wish you a pleasant time in the ministry and hearing of the Word, and success in all your deliberations for the advancement of the love and cause of Christ. Some of your names are familiar to us, and since we cannot be present with you we want you to feel that we are "present in spirit" and that our prayers ascend in your behalf.

Love one another. Let it be without dissimulation. Be united. If new thoughts spring up, consider them candidly, or as the apostle Paul words the same thought, "Prove all things and hold fast that which is good." We are not all alike and no one man and no one Conference knows all that may be known. So if we should differ when we come together, it is not strange. But love will smoothe up the difference and even "cover a multitude of sins.

There is one thing we ask you to do, viz., appoint some one at the beginning of your meeting, to enroll the name and address of every person who attends; and will you please send us a copy of those names? We feel the need of a little organization of our brethren in all the States for the purpose of reaching them with notices of meetings, and to send them tracts for distribution and papers to read, and we can never be successful until we know each other and where we live. I have been on the Coast twice, and have passed through places where brethren live, but did not know it. The weight of a burdened heart may often be cheered and lightened by a brotherly call and a word of encouragement.

We are living at a time when the spirit of greed—the spirit of mammon is everywhere, and one of the things we must carefully watch is our own hearts. Jesus has said, "Ye cannot serve God and mammon." It is well to call attention often to our conduct in life. What we do affects life fully as much as what we believe.

I see you are to have a communion service. Oh, how we ought to carefully consider this event, and our fitness to partake. We hope all may be imbued with love, peace, confidence and faith in the dear Lord who gave himself for us.

Wishing you again a good and spiritual meeting, knit together in love, looking for the hope of eternal life, I remain your brother in the hope,

A. J. EYCHANER.

To the brethren in Conference assembled, greeting:

This will be my first absence from a Conference meeting since its organization, and now although far away I will be with you in spirit. In my mind I see each familiar face and bring to mind the fellowship and the associations of the past. We cannot too fully appreciate the privilege of meeting with those of like precious faith. Although twenty-five miles distant I appreciate the "little flock" at Oleander and enjoy our mid-monthly meetings. Now, dear brethren, I am in the midst of the apricot drying, and too busy to write much, but let me exhort you to be faithful, and be careful to not allow the things of this world to come between yourself and your God. I see the need of being watchful more than ever in this pleasure-loving and money-loving country. Let us seek to increase our faith, to consecrate ourselves more fully to the cause of Christ, ever remembering that Jesus is soon coming to redeem this groaning creation and to reward the faithful. May you have a profitable meeting and may the Lord be with each one in his Christian walk of life. Pray for me in my new field of labor. May we all meet in God's kingdom to part no more is the prayer of your brother in Christ.

EDWIN E. GROAT.

To the Northwest Conference of the Churches of God, Scholls, Oregon:

The Church of God at Wenatchee sends greeting. Another year has gone, another Conference is at hand: and the Lord still tarries; notwithstanding the signs are thickening on every hand: all pointing to that grand culminating event of the age. Serious questions and problems confront us upon every hand. Our lives while they have fallen in pleasant places, have fallen in grand and moving times. When the secular press take note of and mention these things, it indicates that it is not simply a preachers' scare. I pin a note from the *Tribune* of Minneapolis, in order to show how that all nature seems to conspire together to cause men's hearts to fail them for fear and for looking after those things which are coming on the earth.

A MONTH OF DISASTERS.

The month of May, 1902, will go down in history as a month of tragedies. It opened with a tornado at Deeca, India, which ruined the crops of a large section of country and caused the death of 416 people. Just one week later came the eruptions on the islands of Martinique and St. Vincent, which destroyed the city of St. Pierre, devastated a large part of both islands and killed 30,000 people. A few days after news was received of the loss of the British India liner Camorta, which carried 650 passengers.

—May 18 a tornado in Texas killed from 50 to 100. The next day from 150 to 300 lives were lost by a mine explosion at Coal Creek, Tennessee. May 23 destructive floods visited the northeastern portion of Iowa, and 134 men were buried in a mine at Fernie, British Columbia. The next day severe and destructive storms swept over portions of Illinois, Nebraska, Missouri and Kansas. These are only the greatest of a series of natural calamities which occurred in the single month of May—a month in which heaven and earth usually seem in tune, and mild, beautiful days may be expected.

The disasters of the five months of the year, 1902, which seemed to reach their culminating point last month, present an appalling record. It is estimated that nature's elemental disturbances—storms, cyclones, earthquakes, volcanic eruptions, floods, avalanches, tidal waves and waterspouts, combined with mine explosions, fires, wrecks at sea, etc., since the beginning of the present year, have destroyed 100,000 lives. That human unrest has kept pace with the unrest of nature is attested by numerous strikes and outbreaks of mob violence."

In view of all this it behooves us to wake up, if we have been asleep, and it awake to redouble our diligence, for the Master is at the door, and he has commanded the porter to watch. Watch ye, therefore. Now, why watch? Who of us that have been on the watchtower that have not noticed the awful apostasy of these latter days—the widespread spirit of doubt and unbelief that has crept into the so-called orthodox churches, and even the Church of God does not seem to escape the old doctrine of the devil, "Ye shall not surely die," (forever), the peace and safety cry, "all will be saved" In contradiction to the plain words of our blessed Master, with reference to life, "Few there be that find it." Luke xiii. 23; Matt. vii. 13, 14. Men seem to grasp and to roll as a sweet morsel under their tongues. Why? Because it is so enticing, so subtle, so dangerous and damning, for it makes our Lord a liar. Oh, how sad our hearts have been made to be compelled to witness the loss of some of the choice of the flock.

The Scriptures foretold these very days, when they declared that, "The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." I Tim. iv. 1. But what is the remedy? A closer walk with God and the dropping of the doctrines and commandments of men in the shape of unsound literature and sticking closer to the text of the Scripture, less speculation and false reasoning, and more of the "thus saith the Lord;" more prayer and less reliance on self, but rely on the Lord; these are the remedies with watchfulness.

May God bless the efforts of the Conference for good, and may his blessing attend each individual participant, and the choice of an evangelist for the coming year is the prayer of the Church. Your humble servant in the Lord.

WALKER PERRINE.

To the Church of God in Oregon, greeting:

I am requested by the brethren to write a short article to be read at the Conference assembled at Scholls. Perhaps just at present there is nothing of more importance to be attended to than organization. We as a people have made but little progress in our work. What is the cause? One of the main reasons is lack of system or order, or next to none. The early church was a well-regulated institution. Paul left Timothy down in Crete to "set things in order." He would not have considered it a part of the church work, if it had not been necessary. There were other human organizations established then as now, and the apostles found it necessary to set the Church of God in good order, and give it a name, which they did, ordaining elders in every church or city, Titus i. 5, and gave command concerning what the bishops, elders, deacons, etc., should be, and what their duties were. Our Conferences are made up of the members of the several churches, how necessary then to have well organized churches, and then a thoroughly organized Conference, with its declaration of principles and constitution, which should be read in open Conference at least once a year, that all may thoroughly understand what we believe, and the Conference board should always know what their evangelists and ministers are preaching. The organized church is the proper guardian of the faith, for says the apostle, "The Church is the pillar and ground of the truth." 1 Tim. iii. 15. It means much to know how to behave ourselves in the "Church of God." The church should have a well defined system of finance. This hap-hazard way of supporting the gospel is very unsatisfactory, as has been proven so often in the past, just do a little when we feel like it, give if we happen to have anything. Is not that almost an insult to the Lord? Even with the law period they gave a tenth, cannot we do as much as that? If we all did that, brethren, there would not be so many empty church treasuries, homes without church paper, churches without pastors, souls without any spiritual life; for there always comes a joy and a blessing when we know we are "going shares" with our dear Father, who gave the command to his people, "Bring your tithes and offerings, and I will pour you out a blessing," etc. Mal. iii. 10. The quicker we as a people learn that Christianity is a business, the more successful we shall be. Every member, young and old, should feel and understand that the Lord expects something at their hands to prove their love and loyalty to his cause. Not only talent but a part of their income, and whatever belongs to the Lord remember should be as promptly and willingly met as a store bill, doctor or blacksmith bill. We are the Lord's stewards, some day he will require of us what belongs to him with usury or interest. Your evangelist leaves his home, wife and babies, all personal interests, and home comforts to tell the good old story to a perishing world. Is he having the proper support? Do you consider the sacrifices he is making and remember his necessities? Or are you happy and comfortable around your own firesides and selfishly forget your duties to him and God's truth. Brethren, do you know there may be many good speakers, pastors, but very few successful evangelists. People are perishing all around you for lack of knowledge. Place your churches and Conferences in as good order as possible, and you will find more means ready, a more ready and willing help from every quarter of the State. Order is heaven's first law, let us fall in line as quickly as possible. All organize with the same name, speak the same things, and receive God's approving smile. Please God and we will be happy and prosperous spiritually. May the good Father direct you in every deliberation during this Conference meeting, be patient with each other, be loving, and the God of all peace be with you is the prayer of two who would love to meet with you at this time.

B. W. & M. A. WOODWARD.

The Restitution.

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

The Annual Conference of Illinois will be held at Oregon, Aug. 27-31. We hope all Bereans will make an effort to be present. Let us have a good attendance this year. Come prepared with plans for next year's work. We need your help in furthering the cause of the Master. A cordial invitation is extended to all young people in this and other States to meet with us. We have prepared the following programme. Please study the topics that you may take part in the services.

Friday, Aug. 29, 7:00 P. M. social meeting. "Searching the Scripture," Acts xvii. 11. Leader Fred Knoodle.

Saturday 9:00 P. M. Business meeting.

7:00 P. M. Social meeting, "Follow thou me." 1 Peter ii. 21. Leader Almeda Mitchell, Lanark.

Sunday 2:00 P. M. Temperance." Leader Leila Whitehead, Chicago. Under this lesson the following topics will be taken up: Wine is a mocker, Jessie Wilson; Proverbs xxiii. 21, 31, 31, Emma Lindsay; The pledge—the effect of signing it, upon myself and my neighbor, Charles Lindsay, Edna Anderson; Am I my brother's keeper? Miss Knodle; Drunkards shall not inherit the kingdom of God. Why not? Charles Anderson, Mary Aslaksen; A clean man, Edwin T. Benner; Present your bodies a living sacrifice, Fred Knodle, Anna Drew; Summary of lesson, Leila Whitehead.

Sunday, June 22nd was a day of great rejoicing for the Chicago church and the Chicago Bereans. Five were led into the waters of baptism, arising to newness of life: Edna Anderson, of Batavia; Anna Suerz, Anna Aslaksen, Emma Aslaksen and Ruth Aslaksen of Chicago. May our dear sisters keep ever before them the image of the Master, whose name they have taken, and may we all meet in the kingdom of God.

But mingled with our joy was a great sorrow for news was brought to us that the beloved wife of Bro. Giddings was dying. They laid her to rest during the week, there to await the summons of her Savior. The heartfelt sympathy of all the Bereans is extended to our brother in his affliction, but we have the comforting thought that all that sleep in Christ shall awake.

We hope to have our pin, the Berean pin, ready by Conference time. They cost about twenty-five cents. Let each Berean come prepared to buy and wear a pin.

If you are anxious about the well-being of some friend and would like to have him see and embrace the truth, subscribe for this paper to be sent to him. It will talk at times and places that you cant. It may make opportunity for you to say a word that will make you friend a joint-heir with the Lord Jesus Christ. It has been done. Why not try it?

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. B. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, July 23, 1902.

PLEASE LOOK.

Please look up you account, and see if you are one of those who have neglected to send in your renewal. There are several who have and possibly by remembering next time you are in town to send us a money order you will be in time to render us great assistance. We specially need some little money right away, and will feel thankful if you can aid us.

PLEASE LOOK THIS UP.

Passing Events In the Light of Prophecy.

We invite the attention of our readers to a remarkable article from the *Pall Mall Gazette*, and reprinted in *Glad Tidings*, being assured that every watcher for the morning will take a deep interest in it:—

"In those interesting, but little known rooms of the Palestine Exploration Fund in Conduit Street, London, there is a beautiful scale model of the Holy Land. Spread out beneath one's view, as one might imagine it from some tremendous elevation, its mountains and valleys, its gorges, and ravines, in endless miniature detail afford as much interest to the political as to the Biblical student who is anxious to obtain a more accurate acquaintance with its terrain than is possible from the best chart that was ever designed. Marked by little red squares

ON HILL OR DALE

the geographical and strategical situation of city and stronghold, and town which have figured in its annals, ever so minutely, is brought into vivid and striking relief. One of these days, when the political rivalries which are concentrating themselves upon this theatre of the greatest dramas have reached their destined consummation, it may be that these little frequented quarters of the Palestine Society will attract a more universal attention than hitherto. But to those whose studies or a long sojourn in the near East have revealed some of its inner problems, this eloquent and interesting exhibit of the Society will always make a forcible appeal. It was here that not long ago I encountered one who is a prominent Jewish inhabitant of Jerusalem at the present time. Deeply interested in all that related to the repatriation of his race, he referred with some anxiety to the large development of

EUROPEAN INTERESTS

in the patrimony of Jacob. But his deepest concern was touching the action of Russia, who for many years had pursued a policy of ceaseless if secret energy in the extension of her influence in all parts of the land.

"I put it to you," he said, "whether it is nothing more than a singular coincidence that for a long time she has been setting herself to acquire by lease or private contract all those spots which the military genius of former days has marked by stronghold and fortress. "Why," he pursued with increasing vehemence, "does Russia give our people no rest? By torture and oppression she has driven us from our own land, while she advances with determined greed upon the only refuge which in the fulness of time seems to be marked out for the children of

THE CHOSEN SEED.

Her apparent resolve to establish herself as the paramount power in the ancient land of Israel is today *the greatest menace* to the hopes of every Jew for the future of his race. Palestine, under the quiescent rule of the Turk, had always the appearance of merely waiting for the day of restoration. But in the clutches of a virile despotism like Russia, which has already evinced such desperate hospitality to the chosen people, the fulfilment of these hopes would seem to be indefinitely postponed. "Nevertheless," he continued with pious emphasis, we hold to our faith in the God of our Father that the oppressor shall not greatly triumph. FOR, IT IS WRITTEN IN OUR PROPHETIC BOOKS OF HIM THAT HE SHALL FALL ON THE MOUNTAINS OF ISRAEL. To this promise we cling; and whether all say the day does not draw nigh?"

"Thus the Jew. Now for my own experiences of Russian effort in Palestine, which form an interesting supplement to what has gone before. It was a few years back, when the Greek and Latin Easters coinciding had assembled in Jerusalem a vast concourse of pilgrims from the Greek and Latin communities. The Church of the Holy Sepulchre on Easter day was packed from wall to wall with a frowsy, half-frenzied, half-hysterical multitude, who, for many days of weary journeying, had been eagerly anticipating this moment, when

THE HOLY FIRE—

so their priests had taught—is brought from heaven by the Archangel Michael. The lighting of candle or taper at this flame is an assurance of salvation, and to be foremost in securing this passport to Paradise the rival seeds, of which again each member is for the moment an individual competitor, will

FIGHT TO THE DEATH.

As the supreme moment neared, the excitement intensified. Suddenly the apparitions of a flame in the darkened shrine was the signal for a furious outburst. All who were not foremost strove to press to the front, reckless of their lives or those about them. Many went to the ground never to rise again, while the

TURKISH GUARD

placed there to maintain some semblance of order, flinging up the butts of their rifles, brought them down with sickening thuds on heads, necks and shoulders in their efforts to beat back the maddened and fanatical multitude. It was an orgy of superstition, and its explanation was even stranger than its occurrence. The presiding Greek ecclesiastic, an educated and highly intelligent man, was personally known to one of my friends, who afterwards sought him out and asked how such a one as he could lend himself to so fearful imposture. With singular frankness he at once acknowledged it to be what his English friend described it, but declared that its maintenance was *involved in such high*

POLITICAL CONSIDERATIONS

that it could never be discontinued. "Not only," he averred, "would its abolition strike an irreparable blow at the orthodox church; it would even shake the throne of the Czar. You may find it difficult to credit me," he said, "but such nevertheless is the case." What every son of Russia is taught to cherish as his dearest hope is that one day in this church of the Holy Sepulchre, in the city of the Lord, the Czar of all the Russias shall crown himself king of Jerusalem and the East, whence he will send forth a proclamation to all nations and languages calling for the abolition of armaments and the inauguration of universal peace. It is to foster and maintain this popular superstition in the semi-divine destiny of the White Czar that these Easter pilgrims are promoted and encouraged by the Russian government, and the Orthodox Society of Palestine, which defrays all but a moiety of the expense, so that it is possible for a peasant to proceed from any part of Russia at a private outlay of not more than five pounds. The elaborate vestments and costly ceremonial maintained in the great church at Jerusalem are a constant charge on the Russian royal family, and any diminution of popular fanaticism in this direction would be regarded as nothing short of a political disaster. Russian politics often betray a strong alliance between the severely practical and superstitious. But any one sufficiently familiar with her political and religious propaganda will entertain few doubts as to the ultimate subservience of the sentimental impulse to the purposes of unswerving ambitions. Russians, again, are frequently strangely frank as to their political aims and aspirations, and I shall not easily forget the confident assurance with which the Greek priest at Jerusalem drew the attention of my friend to a throne and footstool placed in close proximity to the shrine where the holy fire had been displayed. These, upon which were carved the Russian eagle and arms, he declared were retained there in waiting for the final day of Russian triumph. Other singular evidences of Russian activity are not wanting. It is well known that the great Russian monastery, occupying a dominant position in Jerusalem is little else than a strong place of arms in disguise, to which munitions of war are constantly brought in small and unobtrusive quantities. A few years back, one of the grand dukes inaugurated with much imposing ceremony a church upon the Mount of Olives, the most notable feature of which is a tower of singular disproportionate elevation. From the summit, however, men say it is possible to signal as far as the Mediterranean. The astonishment which greeted the famous peace manifesto of the Czar is still within our recollection. But few have ever realized the hidden motives which prompted so singular a move by the greatest aggressive power in the world. It reached the ears of Russian statesmen that the Kaiser, with an eye to a highly dramatic *coup de theatre*, designed during his then approaching visit to the Holy Land to embody in an address from the Mount of Olives this identical message of peace and disarmament. Such usurpation of the destiny of the Czars would have struck a serious blow at the political religion of the Russian people, and had to be checkmated at all costs. Accordingly, the Kaiser was forestalled, and the

NATIONS WERE SET BABBLING

for a season of perpetual peace and good will until the *stage properties* of this international farce were relegated to the political lumber-room and the world continued its more practical work of arming to the teeth. "Onward to the golden south," has been the watchword of Russia's politics for many a generation, and as the Russian press never tires of reminding its readers, at no point on her long southern border line, are her aspirations and ambitions concentrated in such force as upon the road which leads southward to the land of promise."

Some faithful watcher for the morning has mailed to us an article written by Wm. E. Curtis and published in *Chicago Record-Herald*, of July 8, giving a vivid account of the condition of the power which has so long been treading down Jerusalem. That gentleman writes as if thoroughly convinced that the Turkish Crisis is near. If the editor can find room for it, it will enable our readers to see by what process the great God is employing to evaporate the power that stands in the way of the kings from the East, not the Czar of Russia:—

I have just received the following graphic description of affairs in Turkey from an American gentleman who has resided there eighteen years and is familiar with every part of the country. The recent cable dispatches concerning revolutionary uprisings in Macedonia and other parts of Turkey and complications with France make the information unusually timely and interesting. He says:

"The state of the Turkish Empire morally, socially, financially and politically betokens the coming of a night of anguish. In every department of government the amount of shameless iniquity is appalling. Simony and bribery, treachery and extortion, always present but once wont to hide themselves, have lost all shame and fear of rebuke and are hideous in their ramifications. Socially the situation everywhere is dismal. You read of the riot and bloodshed in Albania, in Montenegro, along the frontiers of Bulgaria, and the more recent outrages and bloodshed in Armenia.

"Things are not quite so bad in Syria, though they are on the way to it. During the last four years a certain type of emissaries from Constantinople have sown seeds of bitterness among the Moslems and Christians until their relations to each other are marked with unusual hostility, suspicion and open bloodshed. Even in Beirut, one of the most peaceful and progressive cities in the empire, an active vendetta is in progress, and almost nightly men are murdered. No one is punished. No one's life is safe. It would seem as though the very foundations had fallen out of the social fabric.

"I can give in brief the reasons why this awful state of affairs will continue: First, the corruption of the courts, in which all crimes are condoned for money. The sole ambition of the unpaid officials after the collection of the exhorbitant taxes is to get a hold upon citizens of every degree, and by means of charges false or true extort money from them. I have been living in Syria over eighteen years and have yet to hear the innocence or guilt of a prisoner or criminal dwelt upon. The officials apparently exult in the increase of crime, caring only for the bribes and gifts resulting therefrom, while the wretched people caught seek only for a way by which they can get free from the clutches of these minions of the law. No one ever places any moral weight on the judgments delivered, for in ninety-nine cases out of a hundred they are worse than worthless. I am measuring my words and know whereof I am speaking.

"The second fruitful cause is the centralization of absolute power in Constantinople and the treacherous subversion of every vestige of civil rights ever enjoyed by the people. The present Sultan years ago instituted a policy by which he was to become the absolute master of everything in the empire. The military establishment in its six great departments takes its orders directly from Abdul Hamid. The civil affairs are supposed to be administered through the Wilayats (some thirty-five in all). In former times the chief officials, civil and military, were almost absolute within their departments, and are still so in theory, but in recent years the Sultan has by an invidious system of imperial ukases or edicts filched away every privilege and prerogative of these provincial officials. Constantinople has become a huge auction mart, where every position in the empire is bought and sold for a price.

"Worse than this is the ominous fact that the high provincial officials who once had the power to punish or remove a disobedient or unworthy subordinate are now powerless to effect any reform. When an official falls under their displeasure or judgment the matter must be referred to Constantinople. The delinquent hurries off to the capital and in most cases returns with an imperial rescript in his hand confirming him in his position and enabling him to defy courts and judgments, officials and public opinion. By this process the Sultan has insidiously undermined and completely overthrown the legitimate form of government and replaced it by a set of spies iniquitous and despicable beyond degree. The despotic master and the irresponsible palace clique, which has displaced the real government at Constantinople, have now extended their abominable practices and travesty of injustice to the ends of the empire. As a result the good men are disheartened and leaving the empire by thousands. Every one who even expresses dissatisfaction with the present regime or sighs for reform and change for the better is instantly branded as one of the young Turkish party and treated as a felon. So the empire has fallen into the hands of the worst elements, parasites and sycophants, who are mocking and baffling each other, in every department, while the common people are trampled under foot.

"The third cause of corruption and lawlessness is, if possible, [illegible] Immediately after the massacres in Armenia and Constantinople there were thousands of soldiers and officials whose hands were dyed with innocent human blood and whose pockets and houses were filled with the accursed plunder which they were allowed to take as their reward. Fearing at that time that the powers might seek the punishment of these red-handed murderers, the Sultan began a wholesale shifting of them to all parts of the empire. So that in Syria we have thousands of these brutes who participated in the killing of 100,000 Armenians. No one was ever punished. No one was even rebuked. Europe in her pitiful jealousies failed to exact punishment from anyone. In a little time the Sultan and all his miserable crew came to glory in the colossal crime. But retribution is coming. The Albanians and the Kurds, after such orgies of lawlessness and bloodshed, rapine and plunder, could never be expected to lapse into law-abiding citizens of any empire, and so they are completely out of hand, and at this moment shaking off the last shadow of control from Constantinople, and parts of the empire which were once safe and law-abiding are now preyed upon by treacherous spies and men whose sense of decency and justice was forever blotted out by their awful acts in Armenia. So neither Europe nor the world need express any surprise as the hand of God rolls up the storm clouds of retribution and smites this empire with the awful agonies of the coming night."

We call attention to the different Conference Programmes that are arranged for the meetings next month. There are many good things at each that will be well worth an effort to hear, and we trust that the attendance will be good. There is one thing, however, that is noticeable, and that is the tendency to "liberality" that is manifested at times. A false conception of this term may cause trouble in our Church as in others. Brother Woodward says often, "It is a *fine* thing to be a Christian." The lines are closely drawn, and in the whole range of gospel teaching and work and duty there is a tightness that admits of no large realm for "liberal thinkers." Rather the reverse is true. While it may be well for strong minds to "investigate" and "discuss"—"look into" and elucidate" many subjects, it is a question for grave consideration just how far this can safely be carried with safety to all. It appears to us far better to keep at our work of preaching the truths of the gospel of the kingdom and the things of the name of Jesus Christ, and so try and hold what members we have, and gain the ear of some others, than to go into all sorts of speculation on various subjects, and in place of settling and establishing the weaker ones, thereby the reverse is the case, and we soon have loss in place of gain by our meetings. A meeting better never be held than that the confidence and faith of even one be shaken by hearing some topic discussed that is a hobby with some one who pushes it hard on the attention of his hearers. When we take into our midst and give a prominent place to an "outsider"—one of some other denomination and faith—and he is given the opportunity to preach his peculiar doctrine, that is foreign to what our Church holds, we should be very certain that we have some of our faith there who can at once present the opposite in such effective manner as to counteract the influence of the false, and so get good, (if it be possible to get good) from the evil. This is written that the innocent may be warned in time, and not be drawn in by designing persons who seek opportunity such as is offered by a camp meeting to further their pernicious doctrines. We trust where such are found that the solid sober element will predominate, and crush out the error and bring to view the truth as it is in Jesus.

As there are five Wednesdays in this month, our next issue will be dated Aug. 6th.

A LETTER from Bro. John Foore of Parsons, Kansas, dated July 20, 1902 wishes us to state in answer to numerous letters he has received, that he will not attend the Kansas-Missouri Conference to be held at Kansas City, Kansas next month. Any one wishing to know the reason can write him for information.

A Liberal Response.

It is but a short time since I announced my intention of making an extended evangelical trip, yet since then, desires for my services have been received from Illinois, Indiana, Ohio, Wisconsin, Kansas, Nebraska, Virginia, and other places. Enquiries are made with regard to expenses. My earnest desire is to make the expense as small as possible. I propose to do it in this way. To illustrate: I am called to the State of Ohio. Now between Chicago and Ohio there are quite a number of churches, through Indiana and parts of Michigan which may be reached along the route. Now if the railroad expense along the route was shared by each place I may stop at the expense of the trip to Ohio would be so small at each place that it would not hardly be felt, and if extended into to New York State they would also receive the benefit of united expense. The same may be said of between Chicago, Kansas, Nebraska and other places west. And north up into Wisconsin, and south through the Southern States. I should be pleased to receive response along these various routes. I make no charges for services, but thankfully accept what free will offering each place can afford to make, for the support of my family while I am working in the Master's vineyard.

My heart is cheered by your hearty response, and your kind words, expressions of confidence and good will I receive. I tell you it is my experience, when the blessed hope takes hold upon the heart, it makes the brotherhood love each other, and they are willing to sacrifice something that others may be blessed as well as you are. I have no need to urge you to send in responses along these different routes named. The personal love and interest you have in our coming King, and your love for perishing humanity wont let you withhold a response. I believe they are sure to come. That is the confidence I have in you, and I have no reason to fear a disappointment. I am anticipating much pleasure in meeting you face to face, and we will take sweet counsel together.

W. H. WILSON.

Report of the Association of Believers.

The Association was held in connection with the North West Conference. The business meeting was called to order June 21st, at three o'clock, the President in the chair. After the usual routine of business the following officers were elected for the ensuing year: President, C. K. Schreiteizer; Secretary, Almira Brooks; Treasurer W. W. Jaquith; Vice President, S. B. Lawrence, Sr.; Evangelist, W. L. Skeels. Secretary reported thirty dollars on hand not handed over to Treasurer. Bro. W. L. Skeels and others made a few remarks, the burden of which was ways and means of getting more workers in the field. Afterwards a motion was made and carried that the Secretary should have power to appoint a finance committee in each church. Below is the report of Evangelist Skeels.

ALMIRA BROOKS, Sec.

EVANGELIST'S REPORT.

During the Conference year beginning June 21, 1901 and ending June 20, 1902, your evangelist did the following work. Sermons preached 90. Number of meetings attended 118. Number of days charged to work 115. Received in donations handed to me directly $151.60. Orders on Association of believers $71.05. Total $222.65. Due for time $172.50. Due for expense $49.55. Total $222.65.

Much more labor and patience seemed necessary to win converts during the last year than in the past years; and although your evangelist has labored as earnestly to win to Christ and to teach the gospel of the kingdom as definitely, many who were ready to acknowledge that it is truth have shown an unwillingness to yield obedience. Four were immersed, of whom two responded during Brother and Sister Woodward's work. The most successful results attended my meetings at Tucoma where some twenty were added to Church; including good talent and much zeal, as three of the additions have talent as public teachers of the gospel, and were formerly ministers. Other communities and churches expressed themselves as encouraged and built up in the faith. Conference should make an effort to have our talent more evenly distributed among the churches as the churches greatly need workers.

Respectfully submitted.

W. L. SKEELS.

Schedule Too Slow.

In a recent interview General Passenger Agent E. A. Ford, of the Pennsylvania Lines, predicted the establishment of 18-hour trains between Chicago and New York. When the time between those points was reduced to 24 hours several years ago, it established a speed record which attracted considerable attention. A further reduction of the time to 20 hours when the Pennsylvania Special was placed in service about a month ago inaugurated a new era in rapid transit, and the experience in handling the 20-hour trains during the past thirty days has demonstrated that 18-hour trains between Chicago and New York are not only a possibility, but that the time can be cut to 16 hours on the Pennsylvania Lines, if necessary. This will be taking one-third off the 24-hour run considered remarkable only a few years ago, which indicates a marvelous development in track construction and motive power, as well as in equipment and the careful and safe handling of high speed trains, all of which are closely studied by the Pennsylvania officials and contribute to the recognized greatness of that system.

Mr. Ford's prediction was no doubt based on his knowledge of the time the Pennsylvania Special can easily make when required to cover delays and keep within its schedule. A few days since this train made the run from Alliance to Pittsburgh, eighty-three and two-tenths miles, in exactly one hour and thirty minutes, an average of fifty-five and three-tenths miles per hour for the entire distance.

The fact that during the run from Alliance to Pittsburgh the train encountered a number of up-grades and slow orders, conditions which would offset any obstacles on other portions of the route, indicates that the Pennsylvania can put on something better than 18-hour trains between Chicago and New York, and keep within the schedule without any particular preparation or effort. It is a common thing for the Pennsylvania Special to glide along at an average speed of a mile a minute. On its recent run from Alliance it made over a mile and a third a minute for quite a distance, and there was no apparent strain on the motive power, while the passengers did not realize the remarkably swift ride they were experiencing, as the train glided along without causing them any discomfort or attracting attention to the fact that they were being carried at an unusually high rate of speed.

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

Poetry.

Gog.—Ezek xxxviii. and xxxix.

The "King of the North," like Assyria of old
Will come down like a wolf on the sheep in the fold;
The people at rest from the nations made free,
As they peacefully rest by their Galilee.
"The mountains of Israel have been always waste,"
But they "dwell safely" in them, hither come without haste.
He hath promised to "feed them," in green pastures to lie,
In the land of their fathers, the still waters by.

But see, there a host like a dark cloud appears,
"Horse and horsemen" in armor with buckler and spears;
Like the bright flash of lightning, the fire from the gun,
Like the deep boom of thunder, the fight has begun.
Mighty army of nations from North, East, and West,
Bent on evil and spoil of the people at rest—
Dwelling safely in hamlet, and vineyard, and town,
'Till thou like a scourge from the North parts come down.

But thou, Mighty Gog, great in people and race;
The "Lord God with fury come up in his face,"
With power the Almighty foils from earth to shake,
Lofty mountains thrown down and all nature to quake.
Ah! behold what a sight, see that dark gathered host,
The bright shields and gay banners that were their vain boast;
How slight to protect them from hailstones and fire,
For the Lord hath come forth in the pomp of his ire.

Ah! proud Prince! great rollosus! what, now is the fate
Of thy legions, less numerous who find all too late—
That to strive with the Maker of earth, sea, and air,
Is to tempt the destruction all sinners must share.
In the mountains of Israel thy bands are laid low,
"One sixth" only left thee to northland to go,
And the Lord in his mercy and wisdom will show
To the heathen of nations, he reigns now below.

—Selected by Mrs. C. W. Russell.

Original.

There is a Good Time Coming.

The world has ever dreamed of a good time coming. They cry that there are better days ahead. The world is flooded with schemes and plans of human devising, which they feel assured will bring better days. Multitudes of organizations are formed which center around certain principles, which may seem fair to look at, but will never bear fruit.

But beloved, there is a good time coming which cannot fail in its purpose to "bless all nations." This plan can never fail, because it has its origin in the kind heart of a beneficent Father, who loves as more than tongue can tell. It is his plan to "bless all nations" through his divinely appointed agents—Abraham and his seed.

It would be much more satisfactory if the world was acquainted with this plan, and worked together in harmony with it. This plan can never fail. When I sometimes reflect upon things I feel impatient at being restrained and limited in my field of operations in proclaiming the glad tidings of God's plan to the people. I have at least decided to make an attempt to occupy a larger field. Of course success will largely depend upon the hearty co-operation of the household of faith scattered abroad, in making it possible for me to visit your several localities, and proclaim God's plan concerning the good time coming.

I feel hopeful and encouraged, because I cannot see any reason why your heart is not burdened for the perishing as well as mine, and that you must be as willing to make sacrifices for the good of others as I am. I also believe that you are interested in having the people in your locality know the joyful sound, and feed upon the bread of life.

A brother in Christ has written for me to come to Kansas and visit his locality, although he says he is totally deaf, and cannot hear a word.

The divine plan occupies a much wider scope than any human plan can do. It is his plan to unstop the ears of the deaf, and cause the dumb to sing, the blind to see, the lame to leap, and that the inhabitants shall no more say, I am sick. In the good time coming our deaf brother shall have his hearing restored, and God will further bless him with fulness of joy. God is good. His heart is large enough to fill us with blessings to the fullness of our capacity.

In the midst of life's conflicts, trials and cares, the benign influence of the blessed hope acts as a healing balm. A sight by faith of the glories of the coming age, thrill through and through the heart of the believer with rapturous joy. The glad news greets the ear like music of an angelic sweetness, and the heart in response sings for joy.

The blessed hope may be compared to the glorious orb of day, while a passing cloud may for the time being hide its glory, but the cloud will pass, and it will once more smile upon all nature. It is even so with our glorious hope, and with the poet we respond:

"Hail sacred hope, which tunes our hearts to harmony divine."

Then let us not be dazzled with earthly hopes, plans and aspirations, for they will pass away like a dream of the night, but if we follow the leadings of the "Bright and Morning Star," we shall experience the blessings of the good time coming, and dwell in an age of peace, and a clime without a cloud.

W. H. Wilson.

The Foundation Rock.

In Matt. xvi. 15, we have a question by the Master to his disciples, "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it."

Now the question for us is what is the Rock here referred to? Is it Peter, or is it the faith confessed by Peter in Jesus as "the Christ, the Son of the living God?"

We believe the Rock is the faith confessed by Peter, and for the following reasons. First because the context, before and after, shows that who Jesus was, not who or what Peter was, was the subject matter of the conversation. And second, because Peter was not enlightened enough to make a good and solid foundation, for in verse 23 of the same chapter the Lord said to Peter, "Get thee behind me, satan; for thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." We may also mention that poor Peter denied his Master when before Pilate: and that he cursed and swore that he knew not the man. And Paul testifies that he withstood Peter to the face, because he was to be blamed. But the faith confessed by Peter that Jesus was "the Christ, the Son of the living God." This is the impregnable Rock of true Christianity: not that he is the very God; but the Son of God. Hear the decree:—"Thou art my Son; this day have I begotten thee." Psa. ii. 7. But God has many sons: for Paul testifies that "It became him, for whom are all things, ... in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." The many sons spoken of were begotten with the Word of truth, James i. 18. But this Captain of the sons of the Deity, is "the only begotten Son of God." That is as revealed to Mary, by the angel which said, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke i. 35. And at his baptism by John in Jordan; the Father by a voice from heaven, said, "This is my beloved Son, in whom I am well pleased," Matt. iii. 17, and it is written "Though he were a Son, yet learned he obedience by the things that he suffered." Heb. v. 8. Where Moses failed when he said, "Shall we bring water out of this rock," here Christ's humility, and honesty of character stands out in its purity; he confessed, "I can of my own self do nothing, it is the Father that doeth the works."

In temptation he did not fall like David, who caused the enemies of the Lord to blaspheme; but this obedient Son when tempted by the devil, so wielded the Sword of the Spirit, that he soon put the adversary to flight, thus coming off victorious over the world, the flesh, and the devil. And because of his obedience, and his spotless character, the Father has given him to have life in himself, and "He that hath the Son hath life, and he that hath not the Son hath not life."

Brethren, the knowledge of the riches that is in Christ has spoiled us for the enjoyment of the things of this world, its politics, and the crowning of its kings we have no relish for. We wait for the coronation of the King of kings, who is alive forever more.

We pray, "Thy kingdom come, thy will be done on earth as in heaven." Soon may it be.

G. Francis.

Report.

Editor Restitution:

I send you the report of the North-West Conference of the Church of God held at Schulls, Ore., June 20, 21, and 22, 1902.

We started our meetings on Friday at 8:00 p m. Brother W. L. Skeels preached. Saturday at 11:00 a m preaching by Brother Sylvester Wilkins of Tacoma. 2:30 p m Business meeting, and at 8:00 p m preaching by Brother Wilkins. Sunday 10:00 a m Social Meeting. 11:00 a m Brother Skeels preached. We went from here to the water where one Sister was baptized, after which we had a basket dinner. At 3:00 p m preaching by W. A. Prosser of Schulls, Ore., and at night by Sister C. L. Hicklin, of Corvallis, Ore.

Much good was done for the churches throughout this Conference and for the cause of Christ.

Letters were received from Bros. Edwin Groat; Walker Perrine; Richard Corbaley; A. J. Eychaner; J. F. Wagoner; John Foore and Brother and Sister Woodward.

The Business Meeting was called to order by President P. G. Woolf, of Vancouver, Wash., and was opened by prayer and song. The minutes of last meeting were read and approved. Reading of letters from Brother and Sister Woodward, J. W. Sutton and Richard Corbaly. Then came the election of officers. P. G. Woolf was re-elected President, E. W. Knapp Vice President, W. J. Byham Secretary, and W. W. Jaquith, Treasurer. On motion of W. A. Prosser a committee of three was appointed to draft articles of faith. The committee appointed was W. A. Prosser, Sylvester Wilkins and E. W. Knapp. On motion a committee was appointed to draft some system for a delegate conference. The committee was W. J. Byham, W. L. Skeels, and Samuel Lawrence.

The following resolution was offered and laid over until next conference and the secretary was instructed to have them printed and send one to the different members of our conference.

RESOLUTION.

This Conference believes in and advocates through its preachers, "The restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations.

The restoration of Israel. The literal resurrection of the dead. The immortalization of the righteous and final destruction of the wicked. Eternal life only through Christ. The Bible as the Word of God, and from its blessed pages we derive our only rule of faith and practice. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins. Pre-requisites of the forgiveness of sins and a holy life as essential for final salvation.

MEMBERSHIP.

Any baptized believer of the gospel, in good standing may become a member of this Conference by personal application to the Secretary of this Conference at any annual meeting. The Conference may receive such applicants as members by a majority vote. Every member of this Conference shall have the right to vote upon every question that may come before it.

Resolved:—That we favor a system by which all the churches may be represented by delegates in an equal manner with the members of churches where conferences convene, and that churches be invited to send delegates and provisions be made for rules of action at our next conference if the churches comply with such call.

The Conference voted letters of recommendation to W. A. Prosser, W. L. Skeels, E. E. Groat and Walker Perrine.

Conference voted to have all letters printed in The Restitution.

W. J. Byham, Sec'y.

Dear Restitution:

I am sending you a clipping from a Methodist paper. The article, "Is the end drawing near?" proves that our friends in the several churches are reminded of what the Scripture predicts will take place on the earth as the end of the present era draws near. I told a sick soldier during the Civil War, that the doctor said his end was near. He said, "That is all right comrade, my knapsack is packed." What a blessed state it is which enables us to trust, when the mountains and the seas are uniting their forces for a destruction of life in the most horrible form. It does seem that we are nearing the end of this dispensation. But if as my soldier friend put it—"If our knapsack is packed," we will not be greatly moved, even when the mountains roar. In view of what is now happening upon the earth, is it not strange that the masses pay so little attention to it?

People read where thousands are buried alive in the islands near our own shores, and in the next breath ask, "Which is the best summer resort." We are careful enough about our insurance, taxes and obligations concerning the present time, but things pertaining to the beyond, the after life, we give ourselves little or no concern. Are the people in the churches personally concerned about the signs of the times?

Isaac McCurdy.

IS THE END DRAWING NEAR?

"This know also, that in the last days perilous times shall come." Prophecy is ante-dated history. The present time is perilous. Are we on the verge of that sublime but awful day when the end of this present dispensation will come? We need only to look over the current issue of a daily paper to learn that there has never been such a rapid succession of alarming and destructive catastrophes. Volcano after volcano is becoming active. Frequent earthquakes in divers places. Terrific storms and water spouts. Explosions in mines and caves of the earth. All the forces of nature seem to have become suddenly destructive. Lives are destroyed by thousands. Property is wrecked and burned, and washed away at a loss of millions of dollars. Men are restless and dissatisfied. Ambition for wealth and position brings pride and prodigacy, until honor and character have hardly a place in the conduct of men. Murder and suicide often of the most terrible and unprovoked character are of daily occurrence. Labor is ranged against money, and money is used to oppress and impoverish the people. Materialism has sapped the life out of the church until a deadly apathy, like a funeral pall, hangs over everything spiritual. Men have forsaken the church, and the congregations, often perilously small, are composed mostly of women. Greed has supplanted godliness, and riches are more coveted than righteousness.

Are we in the perilous times prophesied by the Apostle? Have we come to that period, which is the prelude to that great event which shall bring men and nations to the judgment bar of God? Surely the pestilence, the famines, the earthquakes, the volcanic eruptions, the storms and hurricanes, the calamities by sea and land, the numberless dead hurried into the presence of God, almost in the wink of an eye, call for serious and thoughtful meditation. Far be it from us to assume the role of prophet. We do not know the day nor hour when the Lord shall come. But the unexpected is happening, and it is the unexpected to which the awful prophesies of the Bible direct our attention.

Notice.

Brethren of the Northwestern Conference:

It has pleased the brethren to again select me as your evangelist. I see the importance of devoting the entire year to the work in order to reach all localities where evangelizing should be done. The States of Oregon and Washington embrace a large territory of labor. I expect to begin the work of holding a series of meetings near Astoria early in August and wish to have all that shall want my labor during the coming year to open correspondence with me at an early date so we may determine plan and time of work. Address Schulls, Oregon.

W. L. Skeels.

The Way to Live.

Be patient. Keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfilment of his purposes and the march of his providences. God's laws are immutable and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you. On some bright tomorrow you will come to anchor under a haven of sapphire and in a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" While God himself will say, "Enter thou into the joy of thy Lord."—*George B. Vashurgh.*

Earnest Work Needed.

I presume no reader will take exceptions to the statement that real earnest heart work is very much needed amid the trials and perplexities incident to the close of this Gentile age. But, beloved in the Lord, are you personally willing to co-operate? Is your heart burdened for the salvation of sinners, who are perishing because they know not what they must do to be saved? Are you willing to offer yourself upon the altar as a living sacrifice that the perishing may be rescued? If you are, then I am willing to join hands with you, that we may together "throw out the life line," that the perishing may be rescued.

For many years through the channel of the pen and printing press, I have published glad tidings, God has blessed both me and the work. I still intend to continue this work, but I now desire to add the living voice to the pen, and come in personal contact with my auditors. Now this can be done only through your personal sacrifice and co-operation. Are you willing to do it?

My purpose is, if you co-operate, to take a trip throughout the United States and the Dominion of of Canada, proclaiming the gospel of the kingdom to the perishing, and do what little I can in assisting to encourage, strengthen and build up those who have already become obedient to the faith. I can do this only by your aid. Are you willing to share the work?

Now, if any individual or congregation would like to have me hold a series of meetings in your neighborhood, in any place between the Atlantic and Pacific Oceans, and the Dominion of Canada, please write and say so, as soon as convenient. My purpose in desiring to receive all calls at once is that I may arrange the trip with appointments lying nearest to each other, in order that traveling expenses may be saved, in going from place to place. When I find I am nearing your place, by having the appointment in advance, I can then write and make definite appointments as to time.

If you would desire a visit from me when near your neighborhood, please write at once and say so. Address 420 North Willow Avenue, Austin Station, Chicago, Ill.

W. H. Wilson.

Announcement.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. Allard, Pres.

Sadie Clark, Sec.

DAILY PROGRAM.

6:30 a m	Devotional Service.
7:00 a m	Breakfast.
9:00 a m	Children's Meeting.
9:30 a m	Either Bible Drill, testimony and prayer, topical talks, essays, letters or business.
10:30 a m	Preaching or Bible investigation.
12:00 m	Dinner.
2:30 p m	Preaching.
7:00 p m	Song Service and Prayer.
8:00 p m	Preaching.

Note—All Song Services will be conducted by Prof. Freberg.

There is a fine program prepared but it is too lengthy for insertion here. We expect able speakers, earnest services and heart service of God. Come and spend a week with us in the tented grove. We expect all our people in Iowa to come, and invite brethren from other states. You will be at home on our campground. Reduced rates on all roads in Iowa, on the certificate plan. Bring your Bibles and Hymn Books.

O. J. Allard, Pres.
Sadie Clark, Sec'y.

The 14th Annual Conference of the Churches of God in Iowa will be held at Waterloo, Iowa, Aug. 15th to 24th inclusive. Rates of one and one-third fare for the round trip have been granted on certificate plan providing we get one hundred to attend by rail. It is therefore very important each one should make a special effort to attend. Going tickets must be purchased on Aug. 16th to 22nd, inclusive. Be sure to get a certificate with each ticket purchased. Take the Cedar River Park Street car at Waterloo. A baggageman will be on hand to take your baggage. Beware he has a badge on his hat reading "Conference baggageman," otherwise bring your checks to the tent.

The corporation board will meet on Aug. 19th, 1902, to transact such business as may come before it. Brethren, it remains with you to make this meeting a decided success. Be sure to attend as you will be helping every brother and sister in the State in a financial way. We expect A. H. Zilmer of Indiana, J. W. Wilson of Chicago, W. L. Crowe of Neb., S. J. Lindsay of Illinois, and others to preach the Word.

O. J. Allard, Pres.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This conference promises to be largely attended from abroad. All are invited to attend, and your presence and assistance is needed. Come and make the meeting a success.

From the west door of the depot take the Kansas City, Kansas street cars going west and run to terminus of the street car line with no change. To remain several days bring pillows, sheets and comforts. Tents and bedsprings at very low rates will be on the ground. The second week will be devoted to such topics as may be suggested.

DAILY PROGRAMME.

6:30 a m Devotional Exercises.
7:30 a m Breakfast.
10:00 a m Topical Discussion.
12:30 p m Dinner.
2:00 p m Topical Discussion.
6:00 p m Supper.
7:30 p m Song Service.
8:00 p m Discourse by Topic of Day.

TOPICAL AND DISCOURSE PROGRAMME.

Aug 9, Our Needs.
" 10, Christ as a Physician—Does He heal people now?
" 11, Tradition in the Church.
" 12, Mortality of Man.
" 13, Coming of Christ.
" 14, Kingdom of God—When?
" 15, Kingdom of God—What? & Its Work.
" 16, The Sabbath—the Bible Day to observe.
" 17, Jesus as the Messiah.

All invalids or old people who will need assistance from the depot will please write us at Kansas City, Kan., several days in advance of their arrival.

The following speakers are expected to be in attendance, most of whom have been heard from: Orem, Bitner, Clover, Pierson, Thompson, Chadwell, Schenck, Waller, Finn, Foore, Darby, Deem, Creason, Kinsey, T. E. Adams, Weston, Mrs. Brower, Dugger, Oliver, Myers. All others are earnestly solicited. Topics will be discussed two hours in both forenoon and afternoon with discourse at night. John Deem of Columbus, will make the Sunday morning discourse Aug. 10, on Christ as a physician. W. J. Orem will make the Monday night discourse Aug. 11. G. M. Myers will make the Tuesday night discourse. A. F. Dugger will make the night discourse on the Sabbath Saturday night, and the Sunday morning discourse on the Messiah will be by a Jewish Rabbi from the city, on the Jewish phase of the Messiah. The afternoon discourse will be on the nature of the Messiah—prophetical requirements to, and the evening discourse on his lineal descent from David.

We wish, and expect to make this the most interesting and profitable meeting we have ever had, and wish to make it as general as possible. Begin at once to get ready to come, as you cannot afford to stay away, and come with your hearts full of love and zeal for the Master and his cause.

G. M. Myers, Sec.

The Restitution

ON TRIAL

Three Months for Twenty Five Cents.

WILL YOU TRY IT?

Illinois Conference Program.

The Fifth Annual Conference of the Churches of God in Christ Jesus, will be held at Oregon, Ill., Aug. 27 to 31, 1902.

Following is an outline of the different sessions, each one of which will be opened by singing, prayer and reading of Scripture.

WEDNESDAY, AUG. 27.

7:30 p m Sermon, A. H. Zilmer, "The Call to God's Kingdom and glory." Rev. v. 10.

THURSDAY, AUG. 28

10:00 a m Formal opening of Conference, appointment of committees.

10:30 a m Outline study of Revelation continued from last Conference conducted by the President.

It is suggested that every one who proposes attending the conference familiarize themselves with the procession of symbols given from chapters 6 to 17, so they can ask questions.

Outline of the study—Review of the first ten chapters, which were gone over at last conference.

New lesson, Chapter 10. The angel and the book. Symbols—The angel, his personal characteristics, attitude, voice. little book in his hands, eating of the book and consequences, oath of the angel, seven thunders, John to again prophesy to all peoples.

The meaning—Let students read up in advance of the lesson on the origin and history of the Teutonic and Anglo Saxon peoples.

Chapter 11—The angel's measuring rod and things measured; angel's two witnesses, forty and two months, a lesson in prophetic numbers; a study of the symbols employed in conjunction with the two witnesses.

Meaning—Who or what are the witnesses. Study carefully the effects of the restoration of the Bible to the church, its translation into the common every day language of the people and its wide distribution on the church and on the world's moral and material progress.

The seventh trumpet, the kingdom of God, the resurrection and rewarding of the faithful.

Part second.—The seven signs or wonders. This part of the natural division of the symbols introducing a new series begins with chap. xi. 19.

Symbols, the temple, ark, lightning, voices, thunder and earthquakes.

Chap. xii. Symbols, the glorious woman, her characteristics and appearance. The great red dragon, his attitude and characteristics; points of identification, his color, seven heads and ten horns, the man child, the war between Michael and the dragon, defeat and casting out on earth of the dragon, triumph of God's people, the flight of the woman, pursuing floods, help of the earth.

Meaning—Read the history of the church from the first to third centuries to the time of Constantine, especially the character and attitude toward the church of Pagan Rome.

Chap. xiii. The sea monster, points of identification, wounded and healed head, close relation to and similarity to the dragon, blasphemy, its meaning.

The application—Read Church and Roman history, Gibbon's Rise and Fall of the Roman Empire preferred, from Constantine to Charlemagne. Two horned beast and the image of the first beast, its characteristics and points of identification, relation with the first beast, rehabilitation of first beast, miracles, worship, mark in fore head and hands, 666 the mystic number of his name.

Application.—Read history of the Latin and Greek churches and their intimate relation with the revived Roman empire as rehabilitated by the Pope and Charlemagne.

Chap. xvii. This should be studied in connection with the last, giving us it does in another form symbols representing these same two formidable powers designated as the beast and his image. Characteristics and points of identification, symbols, seven heads of the image, ten horns of the dragon and first beast and of the image, ten horns of Daniel's fourth beast, these horns uprooted by the stout blasphemous horn.

Chap. xiv. Symbols, the ram on Mt. Zion and the singing multitude, the 144,000, the gospel angel, Babylon and its doom. Fire and brimstone. The blessed dead. The great harvest.

Chap. xv. The seven last plagues. The multitude on the sea of glass. The seven vials of wrath.

The time allotted to this study will probably be consumed before reaching this point, but if not, the study will be continued to the closing scenes of this great vision of the ages, outlining the mighty crash of earth, with the closing scene, the final triumph of the righteous and righteousness.

12:00 m Adjourn for dinner.

2:00 p m Prompt reassembling. Continuation of the study of Revelation.

3:00 p m Sermon by A. J. Eychaner, President of the Iowa State Conference. "The dominion of Christ." Dan. vii. 16.

7:00 p m Social meeting. Ten minutes opening and five minutes talks. "What are our fruits?"

7:30 p m Sermon by Lewis W. Crowe, State Evangelist for Illinois. "The natural and spiritual life. The life that now is and that which is to come." 1 Cor. xv. 46.

FRIDAY, AUG. 29.

10:00 a m Continuation of the study of the Revelation.

12:00 m Adjourn for dinner.

2:00 p m Completion of the study of the Revelation.

3:00 p m Sermon by A. H. Zilmer, "The two minds, the carnal and the spiritual." Romans viii. 6.

7:00 p m Social meeting conducted by the Bereans. "Searching the Scriptures." All are expected to participate.

7:30 p m Sermon by A. J. Eychaner, "The Coming great King and his City." Psa. xlviii. 2.

SATURDAY, AUG. 30.

10:00 a m Regular business session of conference.

Reports of officers, committees, evangelists, churches, Sunday Schools, and auxiliary societies.

Pledges of funds for work of the coming year.

Election of board of managers, president and vice-president.

New Business.

Resolutions.

12:00 m Adjournment for dinner.

2:00 p m Discussion of methods of church organization and its work. Completion of business session.

3:00 p m Sermon by S. J. Lindsay,—"The first resurrection."—Rev. xx. 6.

7:00 p m Social meeting conducted by the Bereans. "Follow Thou me." 1 Pet. ii. 21.

7:30 p m Sermon, L. W. Crowe, "The devil's lie, or the great controversy on man's nature down the ages." Gen. iii. 3, 4.

SUNDAY, AUG. 31.

9:30 a m Sunday School and Bible Class, S. J. Lindsey conductor. Topic for adults "Signs of Christ's coming." Isa. xxi. 11.

10:30 a m Regular church service. A sermon by A. J. Eychaner. "The two Images." 1 Cor. xv. 49.

11:45 a m Celebration of the Lord's Supper, conducted by the President. 1 Cor. xi.

12:15 p m Adjournment for dinner.

2:00 p m Services by the Bereans.

3:00 p m Sermon by L. W. Crowe, on Christian Citizenship. Eph. ii. 19.

4:00 p m Recess.

7:00 p m Social meeting. "How shall we keep his temple pure." 1 Cor. iii. 17.

7:30 p m Sermon by A. H. Zilmer, on "Obedience of faith." Acts xxii. 16.

Brethren and Sisters both in and outside the state are cordially invited to be present. We have our own conference building, with sleeping apartments and dining room, and can accommodate all who come.

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For the West, 5:10 a m daily, 6:20 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:25 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Haines, Ticket Agent, Plymouth, Ind.

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The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

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The Church of God at Bixen, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Gulena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Pulsic Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Gross of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

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For all my sin and shame.

Shut in with God alone,
And yet I have no fear,
I rest beneath the cleansing blood,
And perfect love is here.

—E. Mennenman.

Original.

Can Anything be Settled by an Appeal to the Bible? No. 1.

Again and again I have been told that the Bible is like an old fiddle on which any tune can be played. This assertion is made by men outside the pale of any church. From their standpoint they hear nothing but a jargon of voices, a medley of contradictions. They see Christendom full of conflicting creeds; and hopelessly divided into warring sects. So one class of these spectators of the scene concludes that the Bible is of purely human authorship, and therefore contradictory in itself; and another class of these onlookers while admitting the claim of a divine revelation, judge that the style of the language is so obscure that no two minds, however honest, can understand it alike. It is said and thought that the divided condition of the professed friends of the Book is the occasion, if not the cause, of so much infidelity, practical and theoretical. The men who say the Bible is dark and mysterious, and those who assert its human authorship do not reach these conclusions by honest and persistent study of the book itself; but base their judgment upon what they see outside of it; attributing to it what should be laid to the charge of those who attempt to expound, and reduce its teachings to practice. The sectarian differences in the religious world cannot fairly be deemed sufficient ground for denying the inspired authority of the Book on the one hand; nor on the other for treating it as if it was so mysterious as to defy all effort to arrive at the truth of its contents. Infidels from Voltaire and Paine down to Ingersoll and his admirers are ignorant of what the Bible teaches. Tom Paine, I think it was, said he kept no Bible. No man who carefully studies this book can be an infidel. If it is so obscure in style that no one can understand it, it is no revelation to any one. Such a notion is worse than charging God with foolishness. It is to charge him with lying and with cruelty. To put into the hands of man a book purporting to be a revelation, which upon examination is found sealed against all inquiry is to mock, cruelly mock at man's sorest need. Would the great Creator who implanted in man's mental constitution an ardent longing for a future life and incorruptibility, give such a book to his intelligent creatures; attesting every part of it by miracle as it came from his hand through law-giver, prophets and apostles, and through his Son? Surely not. If these men as independent thinkers, unshackled by priestcraft, and defiant of popular opinion as they seem to be, would set themselves resolutely and honestly to the task of investigating the Scriptures they would soon learn that they are neither contradictory nor so obscure as to thwart effort of strong common sense to arrive at the truth on many topics falling within the scope of their pages. On this discovery of the harmony and clearness of Scripture statements they would reasonably ascribe this wonderful contrariety of religious views on plain points to the interpreters or expounders of the Word, who, having ignored the laws of language, or rejected the literality of Revelation are floundering in the uncertainties of conjecture, thus verifying what Luther charged to the Pope and his bishops in their treatment of the Word. The reformer said "You say it may mean this or it may mean that or something else." It must be that the root of this confusion grows out of the application of a false principle of interpretation. Ask one of these censors of the Word whose high sounding titles are haunted in the face of the world, what this passage means: "Blessed are the meek for they shall inherit the earth," and he answers, "Blessed are the meek for they shall be happy." And another answers, "They are now inheriting the earth." Ask one of these expounders what he calls his system of interpretation and he will answer, "The spiritual." But it is not likely that he can explain it to you, wise as he seems to be, so that you can understand and apply it. He speaks of it as a system, it is hardly this. A system is an assemblage of things adjusted into a regular whole, as a system of law, of ethics, or any thing else orderly arranged. They say it is a system of principles or laws applied to the Bible to bring out the meaning which lies hidden beneath the surface of words. Men from Origen down to the present have calling this kind of handling of the Word "a system," but I have never run across it in print. I think the truth of the matter is that it is composed of so few parts that it can not be reduced to a system. One or two principles is all there is of it. The old theologians said that any particular passage of Scripture must be expounded according or agreeably to the analogy of (the) faith. The faith was what was already down in creeds styled orthodox. Nothing was to contradict or be out of harmony with what the fathers held and taught. This is what was meant by the analogy of faith. Now it is plain as anything can be that if the faith as held by the fathers was false in its fundamental doctrines every part of Scripture explained agreeably to these doctrines would be false, and the rule or principle becomes as arbitrary and despotic as it is false. Men should stubbornly refuse to be governed by it. At the present time many writers and preachers are explaining God's Word on the principle of "the fitness of things." This though not identical with the other leads to the same results. Both principles alike play havor with large portions of the Word. The fitness of things gives wider scope and freer range to human reason or fancy if you please, than the other principle which tied men to the faith of the (church) fathers. The modern principle gives free reins to the higher criticism. Here it is made the arbiter to settle the question of inspiration of the Bible as to what portion and proportion and to what degree inspired. This is to be shown by the Polychrome Bible which is under way; edited by Paul Haupt of Germany; and on which, we are informed, many eminent scholars and critics are employed. The Bible settles nothing except the question of morals (and hardly this) if these two principles are appealed to. "The fitness of things" seems more modern than the "The analogy of faith," but the truth is, the former was employed away back when men began to apostatize; when the ante-Nicene fathers began to engraft upon the Christian system their gnosis of the East, and their science (falsely so called—Paul) of the West. Along there before and after the Nicene Council (held in A. D. 325) a whole batch of errors was dumped upon the Christian world: these comprised in a large measure the faith of the fathers to which "The analogy of faith" refers. As these errors acquired age they gathered around them a sacredness which shielded them against the touch of common hands, and stereotyped them for later centuries. Like barristers who refer to the rulings of earlier courts as precedents to settle the case in hand, so later writers and theologians appealed to the decisions of early councils to settle controversies and end disputes.

J. L. WEICE.

(To be continued.)

Heart Purity.

"Blessed are the pure in heart for they shall see God." Matt. v. 8.

None but the pure can enter the presence chamber of the King eternal. Under the law, before the high priest could come into the presence of the shekinah he must become ceremonially pure, but the Christ purity must go deeper than this, it must reach the innermost recess of the heart. The pure in heart alone can see God.

The condition of a person's heart is always manifested outwardly. An evil heart is sure to manifest itself by acts which correspond with the corrupt condition of his heart. It is likewise the case with the pure in heart, such an one's beneficent acts are felt in every circle in which they may move. The very atmosphere seems purer by reason of their presence. The pure in heart cannot find a congenial atmosphere in the dismal swamp of pollution. They may be compared to the vine which reaches out and entwines itself about the sturdy oak, and gradually ascends into increasing light, until it reaches the top and drinks in the pure sunshine of heaven.

So likewise the pure in heart finds its affinity for the column of eternity (the Holy Scriptures) to which they cling, and climb to the summit, and eternally bask under its purifying influence. The pure in heart being introduced into the Christ name after hearing the Christ message, delights in the Christ life.

Scriptural heart purity must follow the reception of the Christian message. Listen: "He that hath this hope in him purifieth himself even as he is pure." The Blessed Hope then is a necessary pre-requisite to Scriptural heart purity. Without this you cannot be pure even as he is pure. No one can be pure until purged from past sins.

Oh, how sad it is that so few realize the reality of the blessed hope sustaining to heart purity. Are not those who are acquainted with this grand truth somewhat at fault that they have not been more zealous in conveying this sublime truth to our fellows? Personally, I am determined to be more faithful by God's help, (and your co-operation in making it possible), to show them how they may become Scripturally pure, that they may see God. Efforts at moral purity will fail, unless our past sins are removed as far as the east is from the west. The knowledge of the pardon of past sins, has a marvelous effect upon the mind and life of those who have this assurance. Tell it to your fellows that they may also be blessed as you are. There is a beauty and power in the Christ life. Now you know as well as I do that there is no power for good unless those who preach purity, should themselves be above reproach.

The pure in heart are easily known, they wear a triple stranded girdle, (faith, hope and love) and delight in errands of mercy; vice and vulgarity flee from their presence like the fog before the rising sun. Secure the genuine article—Scriptural heart purity.

W. H. WILSON.

Encouragement for the Michigan Brethren.

Since our return from the west wife and I have each attended the appointment at Millbrook, about seventy-five miles northeast of us, and found them nearly all holding firm to the faith with a splendid interest manifested. Saturday evening at Allen school house, although nearly all were engaged in haying, and having to contend with very treacherous weather, the house was well filled and one good brother remarked, he never saw better attention given. Bro. Lake is doing a noble work at both places of meeting (which are about three miles apart). I hope the time will come not far distant when Bro. Lake will be one of the Lord's public proclaimers of the gospel of the kingdom. What the Lord wants is more workers and less fault finding, and our prayer is that others may follow Bro. Lake's example and go to work with a will. Now brethren, we had a splendid Conference and may that be a starting point for the best year's work we have done in many places. As we separated at the depot the Monday following Conference some said, I am going home to work this year, we can have Bible lessons from house to house, if no more. O how we pray they have not forgotten that good resolution, for God heard them make it. Let us all be doing something this year for the advancement of God's cause. One good feature at Millbrook, we never hear any complaint about paying for their preaching. We are willing to sacrifice with them, and there is no grumbling although nearly all are people of small means. I do hope several more will subscribe for THE RESTITUTION, as it would be so much help to them in learning the one faith. One sermon of Bro. Jobling's, one article from Bro. or Sister Wines, would pay you well for all your money spent. Then consider the talent of Bro. Wilson, the letters from so many faithful ones in Christ Jesus, the satisfaction of knowing where and when the different churches meet for sweet fellowship with each other and communion with the Most High. Brethren save the mites and you will soon have $1.50 for a feast every week for a year.

Yours ever working for the Master.

B. W. & M. A. WOODWARD.

Did Jesus Eat the Passover?

That the parents of Jesus, Joseph as god-father and Mary, his virgin mother, were law-abiding Israelites we learn at least in Luke ii., beginning with verse 41, where it is stated that they went every year to Jerusalem at the passover feast, fulfilling the days, *i. e.*, remaining the full period. During the first year after his baptism Jesus went to the feast, according to John ii. 13, 23; John vi. 4 mentions the feast during his third year. At the close of his half week of years as prophet or teacher, came his crucial passover of passion or agony in which he conquered the final temptation and endured the cup of atonement.

Did Jesus on this occasion actually eat the passover meal? Matt. xxvi. 17 tells us that towards the beginning of unleavened bread the disciples came to Jesus, saying, "Where wilt thou that we prepare for thee to eat the PASSOVER?" Jesus sent the message, verse 18, "I will keep the passover at thy house with my disciples." The next verse says that they made ready the passover.

Mark xiv. is just as positive and definite. Verse 12 reads, "The first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?" In verse 14 he inquires for the guest-chamber where he might eat the passover with his disciples. In 16 the disciples made ready the passover, he coming in the evening (17) with the twelve to eat it.

Luke xxiii. 1 says, "Now the feast of unleavened bread drew nigh, which is called the passover." In 7 the passover must be killed and 8 says that Peter and John were sent to prepare the passover. Then, according to verse 11, Jesus sent to inquire where he might eat the passover with his disciples. In 13 they made ready the passover and (15) Jesus said, "With desire I have desired to eat this passover with you before I suffer."

Also John xiii. 1, calls it the feast of the passover.

All this language is too explicit to be easily overturned. Jesus is ever truthful and a sure guide to truth.

A difficulty seems to be experienced in reading John xviii. 28; xix. 14, 31.

It is plain that the crucifixion took place on the preparation day and that this was the day before the sabbath. This sabbath was a special high day, not the ordinary seventh day, but the Sabbath of the passover week. That Jesus should already have eaten the passover and the Jews, scribes, chief priests, pharisees should still have it before them furnishes the dilemma.

To clear the subject we must make a study of the use of terms, the earlier and later meanings of the words passover, feast and days of unleavened bread.

Ex. xii. gives us our earliest lesson. Verse 3 tells us that a lamb was to be taken on the tenth day of the first month to be kept (6) until the fourteenth, when it was to be eaten during the night to commemorate the night of slaughter and salvation in Egypt, verse 12. In addition to this was to be a feast of unleavened bread of seven days more, in the first day of which and the seventh day there was to be a holy convocation, a special sabbath. From the fourteenth to the twenty-first, inclusive, makes eight days, the first being called specifically passover here, and the remaining seven unleavened bread, although this bread was to be eaten also with the passover lamb on the fourteenth.

Lev. xxiii. makes these sabbaths very plain. Read carefully at least verses 5 to 8. Num. ix. teaches further upon the same subject, introducing the second month for passover keeping in certain cases.

Let it be remembered that the evening and the morning, or rather the dark and the light, from set of sun to set of sun, constitute the day and the passover lamb of Nisan 14 was eaten in the night or early part thereof and that the day of preparation was this fourteenth, preparatory to the holy convocation of the fifteenth, the first day of unleavened bread.

Read carefully now Num. xxviii. 16-18, 25; xxxiii. 3.

Deut. xvi. in somewhat different language teaches the same facts. The fourteenth is the passover day. Then six more days of unleavened bread. Then the seventh day a solemn assembly (verse 8). Read also Josh. v. 10, 11; 2 Chron. xxx. 1-18, 21; xxxv. 1; 2 Kings xxiii. 21-23.

Ezra xii. 19, 22 speaks of the passover feast after the captivity and the seven days of unleavened bread.

Ezekiel xlv. shows the tendency to call the whole feast by the name passover, while the fifteenth retained its significance as a special sabbath, as also in the seventh month. See verses 21, 23, 25. This usage continued in New Covenant times, when it was known as passover and feast of unleavened bread synonymously, the fifteenth retaining its force as a special holy day or sabbath and the fourteenth as the day of preparation, in the beginning of which (we might now be tempted to say in the night before which) the passover lamb was eaten. Defilement, however, was avoided in order to be fit for the partaking in the further passover rites and feasts.

The positive statements in the four historical apostolic books preclude all thought that Jesus should have eaten anything but the passover feast, or that he should have eaten an imitation of it at any other time. Without a particle of doubt the Jewish nation kept the feast at the same time. This was, if I may repeat, the night part of the fourteenth of Nisan, *i. e.* the early part of that day after Jewish terminology or Tuesday night, according to our habit of speech, the fourteenth being Tuesday night and Wednesday day.

In another paper I may speak of this passover eating as the last act of Jesus under the Jewish covenant, of his emphatic lesson of humility in the act of feet-washing, which ignorantly becomes a matter of pride when turned into a formal sacrament, and the introductory or anticipatory lesson of commemorating the Redeemer's sacrifice.

After this, still during the night of the fourteenth, between Tuesday and Wednesday, Jesus went to the Garden, where he was taken into custody and after the feigned trials during the day of this fourteenth, now Wednesday, he was crucified. In a miraculously short period, having overcome to the last and fulfilled all requirements, his breath was taken, his life was permitted to ebb out, by the Father of all love, as well as all power. To his compassionate companion in agony he had been able to give the cheering assurance that when he should come into his kingdom in the great glad day and the restored paradise should be establish over the whole earth, under the whole heavens, former sins would not be weighed, for repentance had won.

Jesus was put into the tomb in the night or early part of the fifteenth, how early or late we know not. This was Wednesday night. He remained in the tomb Thursday, Friday and Saturday.

The study of the time of the resurrection of Jesus involves several inquiries, as also the time of his being seen by Mary Magdalene. If Matt. xii. 40 is to be taken to the hour Jesus rose at the same time Saturday evening or night that he was put into the tomb on Wednesday. If "time, times and the dividing of time" was typified by the days of the death of Jesus, he would not have risen until well along toward the morning of the first day of the week.

The term "day" has the scientific definition in today's vocabulary of the twenty-four hours from midnight to midnight but a far more extensive popular use in designating the time from morning light to evening light. So in ancient speech day and night were distinguished, while the former term more technically also designated the time from night to night. Although labor ceased at sunset at the technical beginning of the seventh day, sabbath day seems to have been commonly thought of as the day time.

Mary Magdalene is said (John xx. 1) to have come to the sepulchre the first of the week early, when it was yet dark, when she saw that the stone had been taken away. There seems to be no good ancient authority for any decidedly different thought from this passage. A study of the prepositional force of the Greek in Matt. xxviii. 1 fully sustains the Diglott rendering, "Now after the sabbath, as it was dawning to the first day of the week, Mary of Magdala and the other Mary went (came) to see the tomb." Mark xvi. 1 seems just as plain "And the sabbath being past, Mary of Magdala and that Mary the mother of James and Salome bought aromatics that they might come and anoint him." And very early on the first day of the week, (about sunrise,) they came to the tomb. Luke xxiv. agrees with the same thought.

In conclusion it seems well nigh incontrovertible that Jesus rose on the Jewish first day of the week, with less certainty whether it was in the late hours of the evening or the very early hours of the morning. If the former he was up long before his loved ones saw him, to my mind not at all likely. The early practice was to keep in memory the RISEN LORD on the first day of the week and it seems a blessed practice today.

J. G. HAUPT.

Be Accurate.

I saw an article in a paper recently in which the writer stated that after Thomas had thrust his hand into the wound in the side of Jesus, there was no blood in his body, yet he was the very Christ.

Now if we will all speak as the oracles of God, we will not say Thomas put his hand into the side of Jesus; neither will we say there was no blood in the body of Jesus after his resurrection. My reason for saying so is that the Bible is silent.

Flesh and blood does not inherit incorruption—could be as easily said. To inherit is to obtain from an ancestor or deceased friend. Now as God gave all things to Christ, and as Adam did not own the world to come, or possess eternal life—for us to possess the world to come and eternal life we must be adopted into a family relation with one who does.

Those who are living when Christ appears will be of flesh, blood and bone and breath. They shall never die, but will be changed. But the Bible no where speaks of man being without blood. Submitted in love.

W. M. IVES.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME II. PLYMOUTH, INDIANA, AUGUST 6, 1902. NUMBER 29.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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PLYMOUTH, INDIANA, AUG. 6, 1902.

"For he hath said, I will never leave thee nor forsake thee." Heb. xiii. 3.

"He shall deliver thee in six troubles; yea, in seven, there shall no evil touch thee." Job v. 19.

"The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Prov. x. 2.

"AND *even* to *your* old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Isa. xlvi. 4.

"As a bird upon the wing may carry a seed that shall add a new species to the vegetable family of a continent,—just so may a word or thought on the wing have results immeasurable."

THE heaviest words in our language are the two briefest ones, yes and no. One stands for the surrender of the will, the other for denial; one for gratification, and the other for character."

"OH, we may learn lessons when the head is low, that we do not learn in the hey-day of prosperity and blessing. Just as in the natural world,—you know when the sun is set, and the stars come out in their placid beauty,"

"Darkness shows us worlds of light
We never saw by day."

"IF there are few who have the humility to receive advice as they ought, it is often because there are few who have the discretion to convey it by a proper vehicle, and to qualify the harshness and bitterness of reproof, against which wise nature is apt to revolt, by a mixture of sweetening and agreeable ingredients."

"BOOKS," said a learned Englishman in the eleventh century, "are masters who instruct us without rods and rules and wrath. If you go to consult them, they are never asleep; if you ask them questions, they don't run off; if you make blunders, they don't scold; if you are ignorant, they do not taunt you. This is the benefit of books to those, but only to those, who have a taste for reading."

"SUFFICIENT for the day is the evil thereof," reminded us of a lady who met with a serious accident which made a painful surgical operation necessary, and many months confinement to her bed. When the physician had finished his work and was about to leave, she asked, "Doctor, how long shall I have to lie here?" "Oh, only one day at a time," was the cheery answer. The poor sufferer was comforted for the moment; and many times during the following weary weeks did the thought, "Only one day at a time," come back with its quieting influence."

"THE Spirit of Love must work the *works* and speak *the tones of Love*. It cannot exist and give no sign, or a false sign. It cannot be a Spirit of Love, and mantle into irritable and selfish impatience. It cannot be a Spirit of Love and at the same time make self the prominent object. It cannot rejoice to lend itself to the happiness of others, and at the same time be seeking its own. It cannot be generous, and envious. It cannot be sympathizing and unseemly; self-forgetful and vain-glorious. It cannot delight in the rectitude and purity of other hearts, as the spiritual element of their peace, and yet unnecessarily suspect them," says J. H. Thorn.

SINCE our last issue we have written and sent out some hundreds of letters with the view of getting money from those who should renew, that we may pay our bills. It is absolutely necessary that we hear from each one we have addressed. It is of vital importance to us and you as well that prompt attention be given. Let each one who received a letter make immediate response, and any one whose time is out, but was missed in writing, please see that your subscription is paid without delay. Where mistakes have been made, kindly let us know, and we will be pleased to make the correction. We wish to give no offense in letting you know how your account stands, and our only excuse for writing is our necessity. Please look at your letter kindly, and reply at once. We urge haste because our case is so urgent.

Communicated.

Following in Death's Trail.

James Wylie was born in Erie County New York, Dec. 18, 1825; died at his home near Hibbard, Ind., July 21, 1902. He had been a resident in the immediate vicinity of his death since about 1852. He left a wife and four children, one brother, and two sisters. He was an honorable and well respected citizen of the community where he lived.

William Klingerman was born in Starke Co., Ohio, April 2, 1827. At the age of 22 years he settled in Marshall County, Indiana, where he continued until his death. On the 5th day of April, 1852 he was married to Maria A. Carr. To this union were born two children. He died at his home in Inwood, July 23, 1902, leaving his wife, one son, and one brother. Perhaps there was none other who enjoyed the confidence and esteem of that community more than Brother Klingerman. He united with the Methodist church in 1887, but later became convinced he was in error and united with the Church of God, being baptized May 26, 1901.

Mrs. Eliza Bryan, nee Aldarfer, was born to Mr. and Mrs. John Aldarfer, near Philadelphia, Pa. Dec., 29, 1829. During her childhood her father moved his family to Ohio, where she was married to James Bryan, in Columbiana, Nov. 18, 1852. In 1861, Brother and Sister Bryan moved to Marshall County, Ind., continuing there until separated by her death, at their home in Argos, July 26, 1902. To this union were born eleven children. Many years ago she united with the Church of God at old Pisgah, and on May 28, 1898 changed her membership to the Argos church. At her death she left her lone and feeble companion, six sons, three daughters, forty grandchildren, two great grand children, and one sister.

"By one man sin entered into the world, and death by sin." What a terrible entering in that was! Fraught with consequences how heavy and how distant! Harmony, beauty, peace and abundance. Man, bearing his Father's image (Gen. i. 26), given access to the tree of life that his mortal ("dying," margin of Gen. ii. 17,) nature might be sustained in life. What a glorious creation. How complete and how full. Yet in all this fullness and completeness sin, though seemingly unbidden and unheeded, found ample room. And how that entering in of sin disfigured, yes, distorted the whole face of God's created work. As a result the curse with its thorns and thistles covered the bosom of mother earth. And the hearts of all that mother's descendants, even of all those who are "dust" (Gen. iii. 19), have seemed to "bring forth" the same thorn and thistle element and principle. The sustaining tree of life was withholden from man, and he, (unassisted by God because he chose independence when he disregarded God's instructions to him) being now dependent for life solely upon his own strength, died. And what else could he do? For he was a "dying" (Gen. ii. 17, margin) creature, and was without strength" (Rom. v. 6). It was impossible for him to continue long in life under such conditions. Thus came "death by sin" (Rom. v. 12); in consequence of "the law of sin and death" (Rom. viii. 2); death was the "wages of sin" (Rom. vi. 23), and man received his wages, his earnings, just as the law-breaker earns and receives his wages, even the penitentiary. Dead! How utterly dark the place where once the beautiful picture of God's handiwork could be seen by the bright light of heaven. And it becomes darker still, if it be possible for utter darkness to become darker, as we study it more closely. Man having no power in life to provide a way of escape out of death, and in death being completely paralyzed, there is no hope for man in his independence (above noted) but to forever and forever remain in death. Death is the only thing that man could attain unto. He could not even protect, say nothing of developing, life or a life principle. But it is here, in the midst of this darkest darkness that the blessed grace or favor of God is introduced. Says Paul in Rom. vi. 7, "He that is dead is righteously acquitted from sin."—Rotherham's translation. Blessed fact. God did not say in the beginning, that man must remain in death as the wages of sin, but that "thou shalt die." Thus as soon as death interrupts life, so soon has man paid the penalty of sin, acquitted himself in the right, and the only right way. And yet he cannot resume life for he has no power thus to do. But God's first love for man, was it ever converted to hatred when man turned from God? Listen. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." To what end? That he might lead "captivity captive." Psa. lxviii. 18; Eph. iv. 8. "That he might be Lord both of the dead and the living." Rom. xiv. 9. That he might bring to life those who through death had acquitted themselves of sin's sentence (1 Cor. xv. 22; Rev. xx. 12, 13; Jno. v. 28). Behold the grace of God. With no righteous claim upon God, because of having turned from him, yet man is the recipient of life from the dead, the result of grace which came by Christ. Jno. i. 17. But stay. Do not jump at conclusions. It is one thing to stand acquitted; quite another thing to be righteous. It is one thing to come forth from prison free from all penalty, yet tending or liable to renewed transgression with consequent penalty; quite another thing to stand free with no liability or tendency to err, and thus no consequent penalty. Thus while all who through death will be "freed (righteously acquitted.—Roth.) from sin," (Rom. vi. 7), only a few will be personally righteous. For "there is none righteous," (Rom. iii. 10), but those who exercise faith in Christ and God have their faith reckoned for righteousness. Rom. iv. 5, 6; xxii. 24. Glorious opportunity. For those who exercise faith, and become buried into Christ's death (Rom. vi. 3, 4,) "have put on Christ" (Gal. iii. 27), and are already reckoned to be "alive unto God through Jesus Christ our Lord" Rom. vi. 11) a "spiritual body," "incorruptibility," "the immortality," "the crown of life," "an inheritance * * * that fadeth not away." What a glorious end. What joy; what honor. How unspeakably great the love which leads to such an end. As we view the wreckage strewn along death's trail, how pleasing to remember our loved ones gone as having attempted to the end to establish themselves righteous through faith in Jesus Christ our Lord.

F. L. AUSTIN.

Obituary.

Catherine (Bottroff) Evans, daughter of Samuel Bottroff was born in Darke County, Ohio, Aug. 3, 1830; died July 20, 1902, her age being 71 years, 11 months and 17 days. She was married to David D. Evans, June 3, 1856, and to this union were born ten children, seven girls and three boys. Two of the boys and one girl have preceded her to the great unknown and are waiting the summons of the Savior who will gather his elect at his second coming. The funeral services were conducted by A. H. Zilmer. In early life she was a member of the Christian church, but in Aug. 1856, she became a member of the Church of God under the ministry of "Father Lyons," and during her life has lived a consistent, Christian life. She was a patient wife, a loving mother, a good neighbor, and the highest testimony of her excellent character comes from the friends and neighbors among whom she has lived for nearly half a century.

Edmond H. Cross was born May 17, 1833; died July 18, 1902. Aged 69 years, 2 months and 1 day. Was united in marriage with Lovina Tilton, Oct. 14, 1855. To this union there were born three children.

Bro. Cross had been in declining health for some time, but his sudden death come as a severe blow to all. While walking in his yard a mile and a half south of Chana, Illinois, he was stricken down with paralysis. Those teem in which he was held by all was attested by the large concourse of friends who followed through the rain to see him laid away to await the coming of Jesus. It has seldom been the privilege of the writer to hear words of such strong commendation from all classes as were heard on this occasion. Wife and children are heart broken at this sudden bereavement. How weak are words of sympathy at such a time. May God in his infinite love bring all this dear brother's family to see the necessity of obedience to his commandments.

S. J. LINDSAY.

Wells L. Moses, born in Somersett, Hillsdale Co., Mich. Oct. 28, 1864 and died at Brolin, Lenaway Co., Mich.

Was married to Miss Bell Morley and by this union there was born three children, Lawrence, Ellis and Dorcas.

Funeral at Somersett, July 19, Eld. Kempton spoke from Isaiah xl. the last half of the 6th verse. He suffered for two weeks, and left many friends to mourn his loss.

WM. F. MOSES.

To the Interested Ones.

Sister Chaffee's article of July 2nd demands a reply in order to place the "Ladies' Tithing Society" right before the readers of THE RESTITUTION; and being secretary of said society, perhaps I ought to speak in meeting next. In article referred to Sister Chaffee says, "It is the result of a movement made a year ago to get a place in this city that the gospel might be preached, which had been my prayer for years." If Sister Chaffee had carried out what she was appointed to do her prayer might have been answered. God does not answer when we play on Satan's ground. Truly it was our great desire to sow seeds of truth in the city of Grand Rapids. There was already a city mission and nearly every church there has its own mission work, but in all that great city there was no place where Christ's gospel of the kingdom was heralded. Yes, we were anxious to have at least one little nook where his sacred truths could be taught. Sister Chaffee felt she had been called to do a small work of this kind, and was so sure of its success that the venture was made, and we had strong hopes that through Bible readings, prayer meetings, scattering gospel reading, house to house visitation, and an occasional sermon to pave the way for more thorough work. We had perfect confidence in Sister Chaffee that she would carry out what she was appointed to do. We had no money to waste, but a sum was appropriated for rent of hall, gas, etc., and the little work began. Sister Chaffee worked so faithfully for a time, receiving nothing but free will offerings for her pay. All worked satisfactorily until she declared one day that there must be something done to make the meeting more attractive by inviting other denominations in to preach. I protested against such a course, trying to show her the object of the work was not to tickle people's ears with fables, but to present the Bible truths of the gospel. She insisted on her course being best and said "she was led of the Lord." I consulted with members of the society, also the Conference board, and all but perhaps two people that I talked with, were opposed to their money being used for any purpose but gospel preaching; they did not want to compromise truth with what they knew to be error, so we withdrew [redacted] the work.

Sister Chaffee says in article that she invited ministers of other faiths to preach practical sermons. Our guide Book says, there is but "One Lord, one faith;" and the same inspired writer says, "If any man preach any other gospel unto you than that ye have received, let him be accursed." I heard one specimen of the practical sermon. Subject "Retribution," proof given was stories and experiences—no Bible proof and very little truth. And I was told when Sister Chaffee mildly rebuked the speaker, the answer was, "Well, Sister Chaffee, you know we must preach to please our hearers." My conscience would not permit me to use Conference money to pay my fare to Grand Rapids to be used in a work where such mixtures were compounded. We did not expect any such thing when Sister Chaffee was appointed to that work, and have been sadly disappointed. If it had been carried on according to gospel plans, we do not doubt but that the Conference would have been glad to have taken it up, and perhaps something could have been accomplished. But as Bro. Underwood so well said, what nonsense to try to keep up separate organizations, rent halls, tents, etc., if this spirit of liberality is right. Why did I and scores of others come out from other churches, if what is taught there is God's truth. Let us go back and have an easier time of it. If it makes no difference what we believe let us go with the popular tide, and when Jesus comes hear him say, Come ye blessed. O no! no! no! he will not say that, but O listen, "In vain do ye worship me teaching for doctrines the commandments of men." "I was hungry and ye gave me no meat, thirsty and ye gave me no drink." O the hungry, thirsty ones for something better than they have ever heard, and perhaps will never hear it, because the trumpet we have used has given an uncertain sound. If the two baptized at the mission understand the gospel they never learned it from the practical talks there, but from the gospel taught them by Sister Chaffee, for she understands the truth, and that is why the mystery still remains, with her understanding of the Bible how she can compromise with error. Knowing her so well we conclude the mistake she is making is of the head and not of the heart. O God open her eyes to see thy way and guide aright.

Submitted in love.

M. A. WOODWARD,
Sec. Ladies Tithing Society.

In the Field.

After our meeting at Shaw, Kan., I went to visit the brethren around Middleton, in southern Okla., and held meetings at the school-house.

We have a number of loyal brethren and sisters here whom we hope to see faithful to unpopular truth till the end. Andrew Reed and wife Minnie were baptized. They are from an excellent family in the faith, and will reflect nothing but credit on the cause of truth, and we believe that their love for truth will not wax cold in the midst of abounding iniquity, lukewarmness and spiritual deadness.

From here we came to Sac City, Iowa, to visit old friends and to work for the Iowa Conference Board until Conference time. We have many dear friends here who have encouraged us much in the good work, and who will always remain loyal to the blessed hope of immortality only through Christ, and the soon coming government of David's Son upon the throne of David in Jerusalem.

From here we went to Kalo where we have a few faithful ones, but we regret to say that some who had once received the truth with joy had either become lukewarm or ashamed of unpopular truth—as their absence from our meeting without good excuse proved. I pray that they may not be deceived by the wiles of the devil into sinning away their day of favor, nor beguiled by the serpent who, to save his old falsehood from destruction follows us hissing behind our back—"Soul-sleeper, mud-heaven, gross materialist, baptized by a tramp-preacher, church-destroyer, etc."

We baptized James Price and wife Anna, whom we take pleasure in introducing to the fellowship of the brotherhood. Pray that Brother Price may be strengthened against going back to his tobacco habit, and that they may be loyal to the end.

W. L. CROWE.

Announcement.

The Annual Conference of the Church of God in Indiana will be held at Argos, beginning Friday, Sept. 5th and continue over Sunday. Argos is well located, being on the Nickel Plate road east and west, and the Lake Erie and Western road north and south, making it easy of access to most of the brethren. At this meeting the main business of the year is to be done, and new officers chosen to take charge of affairs. It is therefore of importance to the work that there be a good representation of the different organizations throughout the state. We feel that no urging should be necessary, but that each brother and sister who can ought to make an effort and attend and take part in the deliberations of the business sessions, enjoy the sermons and other meetings and each help to make it a success. Our last meeting at Antioch was one of the best ever held in the state, and there is no reason why this coming gathering should be less pleasant and profitable. It is our intention to try and arrange a programe which will be published in due time. We expect to begin business at the first of the meeting, so it will be vital to the success of the work that you be on hand at the beginning. The Lord's cause needs you each one to do his part. Will you not willingly give the three days to Him? Officers of churches, please see that your organization is represented so the plans for next year may be fully reported to you by your own members.

A. R. UNDERWOOD, Pres.
MRS. R. C. RAILSBACK, Sec.

Married.

On the 22nd day of June the writer immersed Miss Alma Graham, of Troutdale, Oregon. She started in the Christian life in an earnest and intelligent manner. On the 17th of July he officiated in changing her name to Mrs. Bramwall. Although her husband is not a believer he made solemn promises to help her fulfill her Christian duties and that he would inquire into his own obligations. Over forty relatives were present. The social enjoyment at a bountiful feast spread under the beautiful trees on a mountain side can never be surpassed or forgotten.

W. L. SKEELS.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Earnest Work Needed.

I presume no reader will take exceptions to the statement that real earnest heart work is very much needed amid the trials and perplexities incident to the close of this Gentile age. But, beloved in the Lord, are you personally willing to co-operate? Is your heart burdened for the salvation of sinners, who are perishing because they know not what they must do to be saved? Are you willing to offer your self upon the altar as a living sacrifice that the perishing may be rescued? If you are, then I am willing to join hands with you, that we may together "throw out the life line," that the perishing may be rescued.

For many years through the channel of the pen and printing press, I have published glad tidings, God has blessed both me and the work. I still intend to continue this work, but I now desire to add the living voice to the pen, and come in personal contact with my auditors. Now this can be done only through your personal sacrifice and co-operation. Are you willing to do it?

My purpose is, if you co-operate, to take a trip throughout the United States and the Dominion of of Canada, proclaiming the gospel of the kingdom to the perishing, and do what little I can in assisting to encourage, strengthen and build up those who have already become obedient to the faith. I can do this only by your aid. Are you willing to share the work?

Now, if any individual or congregation would like to have me hold a series of meetings in your neighborhood, in any place between the Atlantic and Pacific Oceans, and the Dominion of Canada, please write and say so, as soon as convenient. My purpose in desiring to receive all calls at once is that I may arrange the trip with appointments lying nearest to each other, in order that traveling expenses may be saved, in going from place to place. When I find I am nearing your place, by having the appointment in advance, I can then write and make definite appointments as to time.

If you would desire a visit from me when near your neighborhood, please write at once and say so. Address 420 North Willow Avenue, Austin Station, Chicago, Ill.

W. H. WILSON.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Jesse White	1 50
A M Siple	2 20

Special Rates to West and Northwest via Pennsylvania Lines.

Special round trip tickets to Iowa, Wisconsin, Northern Minnesota, Manitoba and North Dakota points will be sold at low rates via Pennsylvania Lines August 1st to 15th, inclusive, and September 1st to September 10th, inclusive. For particulars about rates, time of trains, etc., apply to Passenger and Ticket Agents of the Pennsylvania Lines.—Sep. 10

Vandalia Line Specials.

Denver, Colorado Springs and Pueblo, and return $35.60—$30.80.

Indianapolis and return $1. special train leaving Plymouth Sunday a. m. Aug 10, running through without change, arriving at Indianapolis at 10:30. Return train leaves 7:30. See flyers later.

South Bend and return 95c account Elks Festival. Tickets on sale Sep 1 to 6 inclusive, good returning including Sep 6.

If you were to ask the average man to tell you offhand just what qualities he likes in other men he would probably boggle a good deal over his answer, but he would end by giving you a list of abstract virtues closely resembling the list of "the hundred best books" which is, as a rule, what people feel they ought to enjoy reading rather than the books they do read with pleasure. Rafford Pyke, several of whose clever and discerning essays have been found in The Cosmopolitan during the last year, makes "What Men Like in Men" the subject of an entertaining essay in the August number of that periodical.

Poetry.

Builders unto Music.

Some king of old a temple built, 'tis said,
To sound of music: every stone was laid
Accordant with the harp's or loboe's chime,
And workmen's trowels beat a silver rhyme
Unto the swelling flutes and strings. All day
The slating groups of pd yers sat to play,
And nd day long unwearied builders wrought,
Their rhythmic motions from the music caught.

Fast grew the temple, with a grace unknown,
A beauty ne'er before displayed in stone;
And when 'twas finished, all who saw declared
None in the land could with it be compared.
A timeless glory crowned it—every line
Touched with a strength and harmony divine.

A thousand years passed over it, and still
It stood all perfect on its ancient hill.
No stone displaced, no angle out of true—
The same, yet richer than its builder's knew;
So balanced, perfect in its harmony,
Not even the hills could more established be.

So might we build our lives?—aye, make them whole
With that diviner music of the soul,
Those sweet, calm emotions, loves, that stir
The deepest depths of holy character.
Oh! for such constant music as inspires
The heart that sometimes hears the heavenly choirs!
How we should build, how beautiful and strong,
If love set playing to us all day long!

—James Buckham, in Chautauquan.

Original.

Papers Read at North West Conference.

To the Church of God, of the North-West Conference:

Brethren and Sisters, as you are once more permitted in the providence of God to meet for the purpose of unitedly worshiping God and of devising means for the purpose of sending out an evangelist or evangelists to proclaim the gospel of the kingdom of God, that others may be enlightened as to the purpose of God and the things necessary to be done in order to secure the great prize of eternal life.

We must work together with God in order to secure the desired results.

The signs of the times certainly indicate that what we do must be done speedily, and in order to succeed we must work unitedly. Our faith and works must agree. Our works are what men judge us by: charity must not be left out, as it is the bond of perfection; and let love be without dissimulation. Very much of our influence depends on our conduct.

I hereby acknowledge thanks for the kind invitations I have received to attend the meeting with you. I would be more than pleased to do so, and to once more engage in worship with dear friends, as we have met in years gone by, and to see their faces and hear their friendly voices; but I fear I may never have this pleasure in Gentile times; but I hope to meet you in the kingdom of God, when the redeemed will sing the song of victory. Remember my wife and myself in your devotions. We both join in Christian regards to all, hoping that much good may result from the meeting.

My sight is very poor, I therefore ask you to excuse this short letter. I cannot read the Scriptures, and in preaching have to depend on my memory for quotations which I learned when I could read. I still have some hope of again being able to read.

When mortality is swallowed up of life, what a change will be realized, when there will be no more death, neither sorrow or crying, and no more pain. How thankful we should be that it is possible to reach just such a condition.

May the blessing of God attend you in all your efforts for the welfare in the work you are engaged in is my prayer.

Your Brother in Christ.
RICHARD CORNALEY.

To the Church of God at Scholls, Oregon, greeting:

"For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren." Rom. viii. 29.

This doctrine of election and fore-ordination, if understood, would not be renounced or relegated to the background, as our Calvinistic brethren are doing, since it is at the very foundation of free grace, or the glad tidings of great joy that shall be to all people. The "many brethren," among whom the resurrected Christ is "the firstborn from the dead;" and who are to be "conformed to the image of his Son," are the Sons of God; for whose manifestation "the earnest expectation of the creature waiteth," Rom. viii. 17, because the creature itself, *Ktisis*,—"preach the gospel to every creature—*Ktisis*, shall also be delivered from the bondage of corruption into the glorious liberty of the children of God." Read the 8th chapter of Romans, and learn that "not only so, but ourselves also which have the first fruits of the Spirit, (this elect church of the firstborn,) even ourselves, groan within ourselves, waiting for the adoption, to wit; the redemption of our body; for by hope are we saved; but hope that is seen is not hope; therefore we do with patience wait; for now is our salvation nearer than when we believed."

This elect church, the "body of Christ," "bone of his bone, and flesh of his flesh," Eph. v. 30, is the one elect seed of promise, in whom all families of the earth are to be blessed. hence, until this elect seed is perfected by the redemption of their body, that for which we that have the first-fruits of the Spirit, groan, the groaning creation cannot be delivered. They are waiting for the manifestation of the sons of God.

If Christendom were not blinded by their fractional creeds, which should be consolidated into the "one faith," instead of being renounced, as they are now inclined to do, they could see that there is a revealed plan of redemption by which "God is working all things after the council of his will." Isa. xlvi. 9, 10; Eph. i. 9–11, instead of its being left to a mere strife between him and the devil, as to which shall earn the greater number of souls or still worse, left to a lukewarm church and the devil to determine how many souls shall be eternally damned.

With such a theology, is it a wonder that modern Christianity is sick unto death? Every intelligent man has learned that not a creed of Christendom, be it written or only their interpretation of the New Testament, can endure the light of reason or of intelligent criticism. The poet, Whittier, affirmed that the creed of Christendom could not be reconciled with the announcement made at the birth of Jesus, "Behold, I bring you glad tidings of great joy that shall be to all people." Nor can universal salvation to life eternal, be sustained by Scripture, and yet there is a clearly revealed plan of redemption in which all apparent discrepancies disappear, leaving election, fore-ordination, free grace, universal joy because of the birth of Christ Jesus, and all other Scriptural teaching intact. A plan in which is incorporated every Christian doctrine, a unity of the faith by which all Christians could be consistently united.

No one can read the 8th chapter of Romans, and not see two classes; those having the first-fruits of the Spirit to be delivered from the bondage of corruption by the redemption of their body, and another class, the groaning creation, only waiting for the deliverance of those having the first fruits, when they also shall be delivered from the bondage of corruption, nor is it necessary to inform the Christian readers, and hearers, that such redemption means a bodily resurrection. "It (the body,) is sown in corruption; it is raised in incorruption."

Here is proof, not only that there is to be a church of the firstborn, to have part in the first resurrection, but that after such redemption of their body, another class embracing "the groaning creation," are also to be delivered. That there are to be two classes of the saved, is a statement unfamiliar to the ears of many, even those who claim to be of the one faith. I am aware of this. Nevertheless, there are to be those having part in the first resurrection, who are to reign with Christ on the earth, during the millennium.

These kings and priests who are to reign with Christ, are the overcomers, "he that overcometh shall sit with me in my throne." Rev. iii. 21. "He that overcometh, shall be my son," Rev. xxi. 7. The manifestation of these sons of God, is that for which the groaning creation are waiting. While we who have the firstfruits of the Spirit,—already sons, in embryo, —are groaning and waiting for the adoption, to-wit; the redemption of our body; sown in corruption, raised in incorruption. These overcomers are an elect body, the little flock to whom it is the Father's good pleasure to give the kingdom. They are those he foreknew and did predestinate to be conformed to the image of his Son. In the resurrection, or redemption of their body they awake in his likeness. "When he appears, we shall be like him; for we shall see him as he is."

This elect church, the "body of Christ;" instead of being all who are to be saved, are only those promised in Eden, and reiterated in the Abrahamic allegory; the Seed, Christ, and they that are Christ's in whom all families of the earth are to be blessed. Sons of God, who with Christ, "the first-born among many brethren," are to reign on the earth, and for whose manifestation the groaning creation are waiting; because "the creature itself, (*Ktisis.*) shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." "If children, then heirs of God, joint-heirs with Jesus Christ."

Our good orthodox brethren sing and talk of bearing the cross, and wearing the crown, and yet have no true idea of this Scripture, "And hast made us unto our God kings and priests: and we shall reign on the earth." They have no conception of what the millennial age is designed to accomplish in God's plan of redemption. Indeed, they seem to have forgotten that the millennium or thousand years reign of Christ and the saints on the earth belong to a resurrected race and not to man "in the bondage of corruption." God's dealings with mankind on the earth, are not ended at death, since there is to be a resurrection of the dead, and the resurrection is of two classes; the dead in Christ and those out of Christ. The former are those whom God foreknew, and did predestinate to be conformed to the image of his Son. As we (the elect church) have borne the image of the first man, of the earth, earthy; so we shall bear the image of the second Man; and these are the sons for the manifestation of which the groaning creation is waiting. the seed, Gal. iii. 16, 29, who are to be on the earth, and in whom all nations are to be blessed.

No one who will read Rom. viii., can fail of seeing two classes who are groaning and waiting for a resurrected body; or that the manifestation of the one is the hope of the other, not its damnation.

It is a mistake to suppose that because God has an elect church, a church of the first-born, to be the kings and priests of his millennial kingdom, that all the rest of mankind are foreordained to be eternally damned. All that the Scripture concerning foreordination affirms or teaches is that certain ones whom beforeknew were elected to be conformed to the image of the glorified or heavenly Christ, and we can know just what and how much that implies. The earthly Christ bore the image of the first Adam, of the earth, earthy. The heavenly Christ, when he comes in his glory, will bear the image of the glorified, heavenly man, the second man Adam, since Christ retains his humanity until his one thousand years reign on earth is finished." The one thousand years being the day God hath appointed in which he will judge the world by that man whom he hath ordained, a glorified man.

His elect church are called his body, "bone of his bone, and flesh of his flesh," and finally, when made one with him, "the Bride, the Lamb's wife," joined to him, made like him, glorified with him, conformed to his image; they are in the resurrection, to reign with him on earth a thousand years, after which, not before, they will enter the Spirit condition; the kingdom that flesh and blood cannot inherit, nor do they reign over mankind as they now are, in the bondage of corruption.

When these sons, for which the groaning creation are waiting, are manifested, they will be resurrected, glorified sons; with bodies fashioned like Christ's glorious body, as seen when they "saw his Majesty in the holy mount; since that transfiguration scene was a vision of the kingdom. That will be the condition of the sons, and the (*Ktisis,*) the every creature to whom Christ commended the gospel to be preached, Mark xvi. 15, 16, "Shall also be delivered from the bondage of corruption into the glorious liberty of the sons." Sown in corruption they will be raised in incorruption, a restitution to what man was before he sinned. Thus the reign on earth is over a new-born race. These come forth unto the resurrection of judgment. *Ktisis*, St. John v. 28, 29, the same word as in Matt. xii. 18, 20, judgment to the Gentiles; quoted from Isa. xlii. 1–4: which read as translated in John: "He shall not fail nor be discouraged till he has set damnation in the earth. Whatever condition is in his heart to bring about in the earth, is that to which the groaning who have done ill, come forth unto, when delivered into the glorious liberty of the sons, and the isles shall not wait for his law;" "for as I live, saith the Lord, All the earth shall be filled with my glory."

God communicates with man in parables and dark sayings, and in no other way, except in giving the letter of the law to Moses; then it was spoken plainly. Num. xii. 8. The letter does not give life; the spirit or real meaning is never on the surface. We must recognize this fact, otherwise we shall fail of coming to a knowledge of the truth. Why did Jesus speak in parables and dark sayings, lest they should be converted? Mark iv. 12. Why is all Scripture given in that way? That seeing they may see and not understand. For the same reason, we answer, that the flaming sword was placed around the tree of life in Eden figure, lest the natural man eat and live forever. Wisdom that cometh from above is the tree of life; "this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3.

In the plan of regeneration, a second Adam, a wife, and afterward a regenerated world, is the order of the new creation. The wife being an elect body, is made alive before the regeneration of the race can begin, and this elect body, they that are Christ's are made alive at his coming. Hence, if this arrangement is carried out, the tree of life must be guarded from all but the elect Bride; else others would be born out of the line. However, it is not given to them that are without to know the mysteries of the kingdom of God.

JOHN FOORE.

[This idea of Jesus Christ being human until the thousand years reign is finished, lacks proof. We give in this issue an article by Brother Skeels, on "Theories" that we ask all to read.—ED.]

Theories.

We receive letters from brethren scattered throughout the country signed "Yours in Christ," "Yours in the one faith," "Yours in the one hope," "Yours for life." All suggestive of a united cause and purpose. If my brother is in the one faith and the one hope and is seeking for life in and through Christ, I should have charity for him even though he may accept a theory that I may think is unscriptural or absurd, for he is still my brother. At first glance I may think his new theory is destructive of the much desired "unity of the faith," with reflections I may see that he is still holding to the central truths, but having zeal that prompts him to desire "all knowledge" he is making enquiry beyond what is written or has speculatively stepped beyond the bounds of truth.

What is theory? It is usually something that another holds that I reject. While a hobby always belongs to another but never to myself. But we may find a better and less selfish way of defining a theory. What God has promised us in so many words should never be called theory, but theories spring up from theorizing over God's methods of doing what he has promised to do. Illustration of a theory by a theory. God has promised life and immortality through Christ. Life that shall be endless because we shall be immortal. But the theorist begins to theorize over God's method of doing his work. If the Lord has said, "It is raised a spiritual body" the promise should settle the question. But one says, "A judgment of perhaps forty years will pass before immortality can be attained," and another says with equal confidence, "No, it will be a thousand years after Christ comes before we will get the spiritual bodies, and Christ himself has not yet attained to that condition!"

This last theory (I hope last of the series) is only a yearling and received birth from the same party that originated the theory that Christ came in 74, but who now denounces the '74 presence of Christ a heresy and those that now advocate it heretics. This newest of theories that the elder Brother is waiting some 3000 years for his spiritual body, and that the rest of the sons of God shall wait a thousand years after their resurrection; is making some inroads among our brethren. Don't be alarmed. It is only a theory. As they have not given up the one faith and hope of immortality finally, we will try to be patient and show charity. The theory seems to have originated through a wrong interpretation of 1 Tim. vi. 16, "The King of kings and Lord of lords who only hath immortality." Brethren have usually said that the King of kings is the eternal Father. If this is correct they can logically say, "If the Father only has immortality the Son has not received it." I think that the Son is prospective King of kings.

1st, Because he is represented in other evidence as being the King of kings and Lord of lords. Rev. xvii. 14; xix. 16; Isa. xxvi. 13, 14; and Isa. xxv. 6, 9. Although the Father is often spoken of as King, he rules the universe, I believe that King of kings is never applied to him. Christ will be "King of kings" when he becomes "King of saints," "and they lived and reigned with Christ a thousand years."

2nd, Under the law no one could enter into the most holy place with the high priest; so while our high Priest is in the presence of God as mediator, "No man hath seen or can see him" while "dwelling in the light which no man can approach unto." We cannot say that no man hath approached unto God for "the man Christ Jesus is in his presence and in the presence of his glory."

3rd. The construction of the text when connected with the preceding verse shows that the Son of God is the only one of mankind that has reached immortality, "The appearing of our Lord Jesus Christ.....the King of kings and Lord of lords." Hence we conclude that Christ has already reached the divine, immortal and spiritual or spirit plane and does not wait thousands of years for a spiritual body. We have the assurance that faithful believers will attain to the divine life at the awakening from death and coming of our Life-giver. The Christ, the King of kings, only hath immortality. "Christ the first fruits, afterward they that are Christ's at his coming." "It is sown in corruption, it is raised in incorruption." "It is sown a natural body, it is raised a spiritual body." "We look for the Savior, the Lord Jesus Christ who shall change our vile body that it may be fashioned like unto his glorious body;" not a thousand years after but at his appearing, for "when Christ who is our life shall appear, then shall we appear with him in glory." "But we know that when he shall appear we shall be like him." "This mortal shall put on immortality." We do not become immaterial but immortal for "we shall be raised incorruptible." "For we that are in this tabernacle do groan being burdened not for that we would be unclothed but clothed upon that mortality might be swallowed up of life." Let the Savior tell the time and manner when and by which the highest order of life will be reached. "Neither can they die any more for they are equal to the angels and are the children of God, being the children of the resurrection." The first resurrection will manifest the sons of God, exalted to the highest plane of existence when they are born from the dead. They will be the children of God because they are the children of the resurrection and as "the angels are ministering spirits" they "will be equal to the angels, neither can they die any more."

W. L. SKEELS.

Announcement.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be secured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. ALLARD, Pres.
SADIE CLARK, Sec'y.

DAILY PROGRAM.

6:40 a m	Devotional Service.
7:00 a m	Breakfast.
9:00 a m	Children's Meeting.
9:30 a m	Either Bible Drill, testimony and prayer, topical talks, essays, letters or business.
10:30 a m	Preaching or Bible investigation.
12:00 m	Dinner.
2:30 p m	Preaching.
7:00 p m	Song Service and Prayer.
8:00 p m	Preaching.

NOTE—All Song Services will be conducted by Prof. Freberg.

There is a fine program prepared but it is too lengthy for insertion here. We expect able speakers, earnest prayers and heart service of God. Come and spend a week with us in the tented grove. We expect all our people in Iowa to come, and invite brethren from other states. You will be at home on our campground. Reduced rates on all roads in Iowa, on the certificate plan. Bring your Bibles and Hymn Books.

O. J. ALLARD, Pres.
SADIE CLARK, Sec'y.

The 14th Annual Conference of the Churches of God in Iowa will be held at Waterloo, Iowa, Aug. 15th to 24th inclusive. Rates of one and one-third fare for the round trip have been granted on certificate plan providing we get one hundred to attend by rail. It is therefore very important each one should make a special effort to attend. Going tickets must be purchased on Aug. 16th to 22nd, inclusive. Be sure to get a certificate with each ticket purchased. Take the Cedar River Park Street car at Waterloo. A baggageman will be on hand to take your baggage. Beware he has a badge on his hat reading "Conference baggageman," otherwise bring your checks to the tent.

The corporation board will meet on Aug. 19th, 1902, to transact such business as may come before it. Brethren, it remains with you to make this meeting a decided success. Resolve to attend as you will be helping every brother and sister in the State in a financial way. We expect A. H. Zilmer of Indiana, J. W. Wilson of Chicago, W. L. Crowe of Neb., S. J. Lindsay of Illinois, and others to preach the Word.

O. J. ALLARD, Pres.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This conference promises to be largely attended from abroad. All are invited to attend, and your presence and assistance is needed. Come and make the meeting a success.

From the west door of the depot take the Kansas City, Kansas street cars going west and run to terminus of the street car line with no change. To remain several days bring pillows, sheets and comforts. Tents and bedsprings at very low rates will be on the ground. The second week will be devoted to such topics as may be suggested.

DAILY PROGRAMME.

6:30 a m Devotional Exercises.
7:30 a m Breakfast.
10:00 a m Topical Discussion.
12:30 p m Dinner.
2:00 p m Topical Discussion.
6:00 p m Supper.
7:30 p m Song Service.
8:00 p m Discourse on Topic of Day.

TOPICAL AND DISCOURSE PROGRAMME.

Aug 9, Our Needs.
" 10, Christ as a Physician—Does He heal people now?
" 11, Tradition in the Church.
" 12, Mortality of Man.
" 13, Coming of Christ.
" 14, Kingdom of God—When?
" 15, Kingdom of God—What? & its Work.
" 16, The Sabbath—the Bible Day to observe.
" 17, Jesus as the Messiah.

All invalids or old people who will need assistance from the depot will please write us at Kansas City, Kan., several days in advance of their arrival.

The following speakers are expected to be in attendance, most of whom have been heard from: Orem, Bitner, Glover, Pierson, Thompson, Chadwell, Schenck, Waller, Finn, Foore, Darby, Deem, Craton, Kinsey, T. E. Adams, Weston, Mrs. Brower, Dugger, Oliver, Myers. All others are earnestly solicited. Topics will be discussed two hours in both forenoon and afternoon with discourse at night. John Deem of Columbus, will make the Sunday morning discourse Aug. 10, on Christ as a physician. W. J. Orem will make the Monday night discourse Aug. 11. G. M. Myers will make the Tuesday night discourse. A. F. Dugger will make the night discourse on the Sabbath Saturday night, and the Sunday morning discourse on the Messiah will be by a Jewish Rabbi from the city, on the Jewish phase of the Messiah. The afternoon discourse will be on the nature of the Messiah—prophetical requirements to, and the evening discourse on his lineal descent from David.

We wish, and expect to make this the most interesting and profitable meeting we have ever had, and wish to make it as general as possible. Begin at once to get ready to come, as you cannot afford to stay away, and come with your hearts full of love and zeal for the Master and his cause.

G. M. MYERS, Sec.

Illinois Conference Program.

The Fifth Annual Conference of the Churches of God in Christ Jesus, will be held at Oregon, Ill., Aug. 27 to 31, 1902.

Following is an outline of the different sessions, each one of which will be opened by singing, prayer and reading of Scripture.

WEDNESDAY, AUG. 27.

7:30 p m Sermon, A. H. Zilmer, "The Call to God's Kingdom and glory." Rev. v. 10.

THURSDAY, AUG. 28.

10:00 a m Formal opening of Conference, appointment of committees.

10:30 a m Outline study of Revelation continued from last Conference conducted by the President.

It is suggested that every one who proposes attending the conference familiarize themselves with the procession of symbols given from chapters 6 to 17, so they can ask questions.

Outline of the study—Review of the first ten chapters, which were gone over at last conference.

New lesson, Chapter 10. The angel and the book. Symbols—The angel, his personal characteristics, attitude, voice, little book in his hands, eating of the book and consequences, oath of the angel, seven thunders, John to again prophesy to all peoples.

The meaning—Let students read up in advance of the lesson on the origin and history of the Teutonic and Anglo Saxon peoples.

Chapter 11—The angel's measuring rod and things measured; angel's two witnesses, forty and two months, a lesson in prophetic numbers; a study of the symbols employed in conjunction with the two witnesses.

Meaning—Who or what are the witnesses. Study carefully the efforts of the restoration of the Bible to the church, its translation into the common every day language of the people and its wide distribution on the church and on the world's moral and material progress.

The seventh trumpet, the kingdom of God, the resurrection and rewarding of the faithful.

Part second.—The seven signs or wonders. This part of the natural division of the symbols introducing a new series begins with chap. xi. 19.

Symbols, the temple, ark, lightning, voices, thunder and earthquakes.

Chap. xii. Symbols, The glorious woman, her characteristics and appearance. The great red dragon, his attitude and characteristics; points of identification, his color, seven heads and ten horns, the man child, the war between Michael and the dragon, defeat and casting out on earth of the dragon, triumph of God's people, the flight of the woman, pursuing floods, help of the earth.

Meaning—Read the history of the church from the first to third centuries to the time of Constantine, especially the character and attitude toward the church of Pagan Rome.

Chap. xiii. The sea monster, points of identification, wounded and healed head, close relation to and similarity to the dragon, blasphemy, its meaning.

The application—Read Church and Roman history, Gibbon's Rise and Fall of the Roman Empire preferred, from Constantine to Charlemagne. Two horned beast and the image of the first beast, its characteristics and points of identification, relation with the first beast, rehabilitation of first beast, miracles, worship, mark in fore head and hands, 666 the mystic number of his name.

Application.—Read history of the Latin and Greek churches and their intimate relation with the revived Roman empire as rehabilitated by the Pope and Charlemagne.

Chap. xvii. This should be studied in connection with the last, giving us it does in another form symbols representing these same two formidable powers designated as the beast and his image. Characteristics and points of identification, symbols, seven heads of the image, ten horns of the dragon and first beast and of the image, ten horns of Daniel's fourth beast, these horns uprooted by the stout blasphemous horn.

Chap. xiv. Symbols, the ram on Mt. Zion and the singing multitude, the 144,000, the gospel angel, Babylon and its doom. Fire and brimstone. The blessed dead. The great harvest.

Chap. xv. The seven last plagues. The multitude on the sea of glass. The seven vials of wrath.

The time allotted to this study will probably be consumed before reaching this point, but if not, the study will be continued to the closing scenes of this great vision of the ages, outlining the mighty drama of earth, with the closing scene, the final triumph of the righteous and righteousness,

12:00 m Adjourn for dinner.

2:00 p m Prompt reassembling. Continuation of the study of Revelation.

3:00 p m Sermon by A. J. Eychaner, President of the Iowa State Conference. "The dominion of Christ." Dan. vii. 16.

7:00 p m Social meeting. Ten minutes opening and five minutes talks. "What are our fruits?"

7:30 p m Sermon by Lewis W. Crowe, State Evangelist for Illinois. "The natural and spiritual life. The life that now is and that which is to come." 1 Cor. xv. 46.

FRIDAY, AUG. 29.

10:00 a m Continuation of the study of the Revelation.

12:00 m Adjourn for dinner.

2:00 p m Completion of the study of the Revelation.

3:00 p m Sermon by A. H. Zilmer, "The two minds, the carnal and the spiritual." Romans viii. 6.

7:00 p m Social meeting conducted by the Bereans. "Searching the Scriptures." All are expected to participate.

7:30 p m Sermon by A. J. Eychaner, "The Coming great King and his City." Psa. xlviii. 2.

SATURDAY, AUG. 30.

10:00 a m Regular business session of conference.

Reports of officers, committees, evangelists, churches, Sunday Schools, and auxiliary societies.

Pledges of funds for work of the coming year.

Election of board of managers, president and vice-president.

New Business.

Resolutions.

12:00 m Adjournment for dinner.

2:00 p m Discussion of methods of church organization and its work. Completion of business session.

3:00 p m Sermon by S. J. Lindsay,—"The first resurrection."—Rev. xx. 6.

7:00 p m Social meeting conducted by the Bereans. "Follow Thou me." 1 Pet. ii. 21.

7:30 p m Sermon, L. W. Crowe. "The devil's lie, or the great controversy on man's nature down the ages." Gen. iii. 3, 4.

SUNDAY, AUG. 31.

9:30 a m Sunday School and Bible Class, S. J. Lindsey conductor. Topic for adults "Signs of Christ's coming." Isa. xxi. 11.

10:30 a m Regular church service. A sermon by A. J. Eychaner. "The two Images." 1 Cor. xv. 49.

11:45 a m Celebration of the Lord's Supper, conducted by the President. 1 Cor. xi.

12-15 p m Adjournment for dinner.

2:00 p m Services by the Bereans.

3:00 p m Sermon by L. W. Crowe, on Christian Citizenship. Eph. ii. 19.

4:00 p m Recess.

7:00 p m Social meeting. "How shall we keep his temple pure." 1 Cor. iii. 17.

7:30 p m Sermon by A. H. Zilmer, on "Obedience of faith." Acts xxii. 16.

Brethren and Sisters both in and outside the state are cordially invited to be present. We have our own conference building, with sleeping apartments and dining room, and can accommodate all who come.

For further information write Bro. S. J. Lindsay, Oregon, Ill. Also notify him if you will be with us. Oregon is on the Chicago, Burlington & Quincy Railway.

JAS. W. WILSON, Pres.
LYMAN BOOTH, Sec.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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Account Battle Ground, Ind., one and one-third fare round trip tickets will be sold July 21 to Aug. 18 inclusive, good returning Aug. 28.

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Logansport and return $1.31, selling date Aug 12-14, returning including 16th.

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Logansport and return $1.31, on account Forepaugh & Sells Bros Show, selling date Aug 16, returning including morning trains Aug 18.

Indianapolis and return $3.55, on account of State Fair, selling date is Sep 15-19, returning including 22d.

Culver and return 25c. good going and returning any Sunday. Leaves 9.15 a m, returning arrives 6 p m.

Notice.

Brethren of the Northwestern Conference:

It has pleased the brethren to again select me as your evangelist. I see the importance of devoting the entire year to the work in order to reach all localities where evangelizing should be done. The States of Oregon and Washington embrace a large territory of labor. I expect to begin the work of holding a series of meetings near Astoria early in August and wish to have all that shall want my labor during the coming year to open correspondence with me at an early date so we may determine plan and time of work. Address Scholls, Oregon.

W. L. SKEELS.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 15, Passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East, 2:53 a m daily, 10:18 a m daily except Sunday, 2:35 p m daily, 5:40 p m daily, 7:50 p m daily (extra fare train), 8:39 p m daily except Sunday, 9:47 p m daily Pgh Special.

For the West, 5:40 a m daily, 6:20 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:25 p m daily except Sunday, 6:08 p m daily.

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In addition to local excursions and reduced fares authorized for various events, the following opportunities are offered for trips via Pennsylvania Lines at special rates.

To San Francisco or Los Angeles, Cal., August 1st to 10th, inclusive, account Biennial Meeting, Knights of Pythias.

To Salt Lake City, Utah, August 6th to 8th, inclusive, account Annual Reunion Grand Lodge B. P. O. E.

For information about fares and other details, apply to Ticket Agents of Pennsylvania Lines.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

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No. 3, " " " 12:44noon
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave, Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind. meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Chaney's house at 3:00 p. m. followed by services at 3:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flat School House, in Grant Co., Oklahoma, in A. B. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. A. B. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12315 Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabbit Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Treadell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 2 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

ISSUED WEEKLY BY
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Poetry.

Disappointment.

"Disappointment—His appointment."
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise;
For the end from the beginning
Open to his wisdom lies.

"Disappointment—His appointment."
Where? The Lord's who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That his child accepts unquestioned
All that from His wisdom flows.

"Disappointment—His appointment."
"No good thing will He withhold."
From denials oft we gather
Treasure of His love untold.
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.

"Disappointment—His appointment."
Lord, I trust it, then, as such.
Like the clay in hand of potter,
Yielding wholly to thy touch.
All my life's plan in thy moulding,
Not one single choice be mine;
Let me answer, unrepining,
"Father, not my will, but thine."

Original.

What We Believe. No. 10.

The Church of God advocates, among other things to be observed as "prerequisites of the forgiveness of sins," a "hearty belief of the gospel." That such is a very essential matter, is clear from the fact that in Scripture it is the subject of very frequent mention from various avenues of approach. It is a basic principle that "without faith it is impossible to please God." Heb. xi. 6. "Faith" has to do with "things" that are "not seen" but "hoped for," and is "the conviction," the confidence, that those "things" will become a matter of experience and enjoyment. Heb. xi. 1. Such "hope" and "conviction" can only exist where there is a promise; for those who are "strangers from the covenants of promise, have no hope," and are "without God in the world." Eph. ii. 12. Faith is promulgated and imparted to persons "by hearing" (or report), and this is "by the Word of God." Rom. x. 17. Such faith is not an undefined and undefinable abstraction, as the requirement so frequently addressed to "seekers" at the mourner's bench, "only believe," without specifying what is to be believed; but can be clearly stated and submitted to the understanding of persons in plain, Scriptural propositions that mean something, and convey information about God's plan of the ages. According to Paul "There is.....one faith." Eph. iv. 5. This being true, there should be no great difficulty in deciding what it is, especially since there is also but one object of faith—one gospel. Gal. i. 6-9.

The faith, then, that is commended and required as a condition necessary to salvation, is "the faith of the gospel." Phil. i. 27. Since one gospel gives ground for but one faith, what is that gospel? And the answer is at hand, it is "the gospel" which Christ commanded to be preached to every creature, supplemented by the statement, "He that believeth and is baptized shall be saved." Mark xvi. 15, 16. It is "this gospel of the kingdom" which Jesus said should be "preached in all the world for a witness to all the nations." Matt. xxiv. 14. It is the same gospel in the promulgation of which he set the pace in Galilee (Matt. iv. 23), and which the disciples, afterward apostles, learned of him. Luke viii. 1. This gospel he sent them to preach, and this they announced. Luke ix. 1, 2, 6. The conversation between the risen Lord and his disciples, in the interim between his resurrection and ascension, concerned "the things pertaining to the kingdom of God." Acts i. 3. This, the seating of the Anointed on David's throne, was also prominent in Peter's discourse on Pentecost. Acts ii. 22-38. Philip's "preaching" at Samaria consisted in "the things concerning the kingdom of God and the name of Jesus Christ." Acts viii. 5, 12. This the people "believed." At the house of Cornelius Peter gave his full endorsement to "the word which God sent unto the children of Israel..... preaching peace *by Jesus Christ*," and which "began from Galilee." Acts x. 36-39. At Ephesus Paul "went into the synagogue, and spake boldly for the space of three months reasoning and persuading the things concerning the kingdom of God." And when the opposition of "divers" ones made further labors *at the synagogue* impossible, he repaired "to the school of one Tyrannus and continued for "the space of two years." Acts xix. 8, 10. He afterward reminded the elders of the Ephesian Church, that he had "gone preaching the kingdom of God, testifying the gospel of the grace of God" among them. Acts xx. 24, 25. To the brethren at Rome he expressed his willingness to "preach the gospel" at that city also (Rom. i. 15); and when opportunity afforded, he was there "testifying the kingdom of God." Later he made arrangements to have persons meet him at his own hired house, and he "received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence." Acts xxviii. 23, 31. Thus we see the character of apostolic preaching in the Acts of the apostles. Who would deny or call in question the statement that the teaching of the early Church not only included, but to a considerable extent consisted of "the things concerning the kingdom of God?" Who can doubt that those who at all credited the work of the apostles, believed the simple message they announced of the kingdom of God to be inherited by the saints at the coming of Christ? Paul lauded the faith of the Thessalonians saying that it was "generally known and acknowledged fact that they had "turned to God from idols to serve the living and true God; and to wait for his Son from heaven." 1 Thes. i. 9, 10. Such was the effect of apostolic preaching on the minds of those persons, which also shows what they had believed. They had been assured, as they also were in Paul's letters to them, of the coming of the Son of God from heaven, and that if they patiently endured persecutions and tribulations, they should be "counted worthy of the kingdom of God," *for* which (not *in* which) also they suffered. Thus they would be recompensed for their troubles "when the Lord Jesus should be revealed from heaven." 2 Thes. i. 5-7.

In full view of all this, and vastly more that might be said, we are demanded whether it makes any difference what we believe? We surely can not believe what has not been promised. "The spirit of faith" says, "I have believed, and therefore have I spoken; we also believe, and therefore speak" (2 Cor. iv. 12) the things which we believe. To believe the gospel is to believe what that gospel says or promises. If that promise were that good people, when they die, shall go to heaven, then "the faith of the gospel" would be to credit such statement. If the promise of the gospel to those who love God is a kingdom (Luke xxii. 29, 30; Jas. ii. 5), which shall be, not *in* heaven, but "*under* the whole heaven" (Dan. vii. 27), "on the earth" (Rev. v. 10), then the belief of these things, together with becoming action, constitutes that faith. If your faith has no object, and you are not particular as to what you believe, you may believe what you please, and it matters little what it is; but if you are concerned about your salvation, then accept the gospel which God caused to be announced by his Son Jesus Christ, which gospel is on record that men may read, understand, and obey it, and by it be saved. Remember you are dealing with God, who has chosen the gospel as the means of calling men to the glory and kingdom of Jesus Christ. 1 Thes. ii. 12; 2 Thes. ii. 14.

The Church of God holds that this faith is one of the prerequisite conditions for the forgiveness of sins, and means to "stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. i. 17. He who disbelieves the gospel, discredits God, and tacitly makes him a liar, thereby showing he has no confidence in God's arrangement for his salvation. He rejects Jesus because he rejects the words which were spoken by him (John xii. 47-50), which announce the gospel and are the words of eternal life. John vi. 68. In short, he thus *inoperative* the very plan inaugurated by God for his salvation. He can not, in that condition, obtain forgiveness of sins.

Reader, you can not afford to treat this matter lightly, for Jesus says, "Whosoever shall be ashamed of me *and of my words*, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke ix. 26. Paul was "not ashamed of the gospel of Christ," he saw in it the "power of God unto salvation to everyone that believeth." Rom. i. 16. Let us see that we are "in the faith" (2 Cor. xiii. 5); then "continue in the faith" (Acts xiv. 22), "keep the faith" (2 Tim. iv. 7), and with all who love the appearing of Jesus Christ we shall receive the crown of righteousness and have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Tim. ii. 8; 2 Pet. i. 11.

A. H. ZEMER.

The Kingdom of God, What Is It? No. 3.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." John xii. 24.

"I will overturn, overturn, overturn it, (not destroy) and it shall be no more, until he comes whose right it is, and I will give it him." Ezek. [illegible]

The nature and extent of this overturning are very fully explained, by the prophet Micah, ii. 28. "I will sow her unto me, in the earth." And i. 9, 10, "And it shall come to pass, that in the place where it was said of them, ye are not my people, there it shall be said unto them, ye are the sons of the living God."

That this kingdom of Israel was sown amongst the nations, *i. e.* "in the earth," that it was overturned, will not be disputed. So much so, was this the case, at the time of the Christ's "first advent," that it had no place amongst the nations of the earth, it was literally buried out of sight, amongst the nations, even as a grain of wheat is buried in "the ground," a condition, evidently absolutely necessary, in order "to bear much fruit," otherwise "it abideth alone."

This, then condition of the kingdom, the Christ explains in parable, was like unto "good seed in his field," the field he explains being the world, seed which would become ripened grain, and eventually be gathered into his barn at the end of the present age.

"Like unto a grain of mustard seed, which a man took, and sowed in his field" eventually to become "a great tree."

"Like unto leaven, which a woman hid in three measures of meal".....a treasure hid in a field, etc.

Plainly demonstrating, beyond a doubt, that the "kingdom of heaven" (which could be none other than the "kingdom of Israel") during the days of the humiliation of Christ, was like unto something hidden, even a hidden treasure, but none the less a kingdom, the "kingdom of heaven."

That the overturning "until he come whose right it is," the sowing "in the earth," the condition of "no more" does not, and cannot possibly mean either destruction or annihilation, is placed beyond all doubt or cavil, and is made equally undisputable, by the same prophet, who declares that, at the same time, in which they shall be "sown in the earth," the number of the children of Israel shall be as the sand of the sea, which cannot be numbered." Micah i. 10.

Therefore the condition of "no more" can have no reference whatever to their number, but rather to the extinction for the time being, of their paternal name, and recognition as a kingdom, *i. e.* the kingdom of God, the kingdom of Israel, and that whilst under another name (that of Lo-ammi, Ye are not my people, Micah i. 9) would Jehovah fulfil to them, many great and precious promises made to the fathers to the extent that, in the place where it was said unto them "Ye are not my people" there they would be called "the sons of the living God," all which Zacharias declares, God was at that time about to perform.

It was therefore to them good news, glad tidings, gospel, to learn, that the kingdom of God, which had been so long overturned, until it had lost its identity amongst the nations, was now about to be restored, was "at hand"—had come.

As a grain of wheat in the ground it was now about to spring up, into newness of life, "First the blade, then the ear, then the full corn in the ear," culminating in the coming of the King in all his glory invested with power from on high to take possession thereof, with all his saints, when he will, (at the end of the age) separate the wheat from the tares, and take out of it (the present kingdom of God) all things that offend, and them which do iniquity. That righteousness may cover the earth as the waters cover the sea.

Peter, explaining more fully the redemption spoken of by Zacharias as having come to Israel, where it is said, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Luke i. 68, informs them that they were not redeemed with corruptible things, as silver and gold. But with the precious blood of Christ. 1 Peter i. 8 a redemption accomplished by the death of the Christ, irrespective of their faith.

No well informed student of the Scriptures will doubt for a single moment that the redemption to the Israel and people spoken of by Zacharias, and the redemption and those who were redeemed spoken of by Peter, are concerning one and the same people, i. e. the house, a kingdom of of Israel, the seed of Abraham according to the flesh, a condition of things, which many of the Gentiles learned to appreciate in the early days of Christianity, and became one with them, (the house of Israel, to whom the promises were made) thereby obtaining the justification which cometh by faith, and enjoyed the hope of the promised eternal life, with eternal inheritance of the kingdom.

That Paul so understood and so taught, we learn Gal. iv. 4 that "When the fulness of time was come," (that is when the covenant must be ratified by the death of the testator), God sent forth his Son, made of a woman, made under the law to redeem those that were under the law.

These words were addressed to those under the law, i. e., the house or kingdom of Israel. The Gentiles were never given the law, hence were never under the law, therefore it could not be said of them that they were redeemed from it.

As already stated, the covenants made with Abraham and the fathers were of none effect or force, until after the death of the testator. Heb. ix. 16. The fulfilment of the promises in their progressive order, had hitherto waited the death of the testator. And now that the Christ had died for their sins according to the Scriptures, blotting out the hand writing of the ordinances, which were against us (the house of Israel) which was contrary to us, and took it out of the way, nailing it to his cross. The hindrance to the fulfilment of these many great and precious promises had been removed, and the kingdom of God and its restoration were next in order.

Such was the glad tidings, which John the Baptist, came preaching in the wilderness of Judea, saying, Repent for the kingdom of heaven is at hand when there went out to him Jerusalem, and all Judea, and all the region round about, and were baptized of him in the Jordan, confessing their sins.

Such was the good news which the Christ, (after John was put in prison), went throughout all Galilee and into every city and village preaching and shewing the same glad tidings of the kingdom, testifying that it was at hand.

Such was the gospel which the apostles went everywhere preaching, called "the things concerning the kingdom of God, and the name of Jesus Christ; glorious truth, precious saving truths, a kingdom which shall eventually cover the earth with righteousness, glad tidings which the church in every age are called upon to sow beside all waters.

The kingdom of God, the kingdom of Israel, although now known by another name, Micah i. 9, are living witnesses to the faithfulness of God, and to the authenticity of the Scriptures. But alas, "Who hath believed our report?" Must it be said of us in this our day, Oh foolish and slow of heart to believe all that is written in the law and the prophets.

Verily, The kingdom of God is within you, that is amongst you, and ye have not observed it. It has come, and that truly without observation, (which cannot be said of the church), and it is here to stay, possessing all the blessings, and characteristics embodied in the unconditional promises made to the fathers, and as illustrated in the parables of the Christ, and that in progressive order. Beginning first as a grain of wheat in the ground at the days of Christ's first advent, continuing in its development agreeably with the promises and prophecies, even unto the present time.

When the Christ comes in all his glory, and the glory of the Father, and all the holy angels with him, with 10,000 of his saints, when every eye shall see him, and all kindreds of the earth shall wail because of him. He comes in all his splendor and glory, not to receive a kingdom, whose insignificance may be compared to a grain of mustard seed, the smallest of all seeds. No, most assuredly not. That seed like condition of the kingdom, has long years ago become a thing of the past. He comes with his bride, the church (not the kingdom) to receive dominion glory and a kingdom, the extent of which underlies the whole heavens. Dan. vii. 14, 27.

This language cannot possibly be construed to mean a kingdom without glory or dominion, even as a grain of mustard seed, the smallest of all seeds, or as a grain of wheat, or as a small stone from the mountain. On the contrary it is a glorious triumphal entrance with his bride, into the possession of that dominion, glory and kingdom, to which previous thereto, they were but heirs, joint heirs together.

Therefore, we should have no hesitation in preaching "The kingdom of God has come" which is the kingdom of the Christ prospectively, and which will be in his fact, when he comes in all his glory and all the holy angels with him, then shall he sit down upon the throne of his glory, and there shall be gathered before him all the nations of the earth. Matt. xxv. 31. Having this glorious triumphal appearance in view, the Laodicean or last stage of the church, are reminded that it is "He that overcometh I will grant to sit with me on my throne, even as I have overcome, and sat down with my Father on his throne." Rev. iii. 21.

The throne and kingdom of the Christ is the glory of the future age. Now it is but prospective, then it will be present and in fact. In no other sense than that of the prospective can be understood the language of Paul Col. i. 13, "He hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." Not until there is no more sin, no more death, can it be said truthfully or Scripturally, that we are delivered from the power of darkness, in fact. We learn that he hath abolished death, and brought life and immortality to light. Yet we know that death still reigns. It is abolished, but prospectively, not in fact.

Again, "He that believeth hath everlasting life," but no one, intelligent in the Scriptures, would ever dream of intimating that they now were enjoying the possession of eternal life. If such was really the case, then would they not die, and we know that the grim monster death stalks through every land, causing rivers of tears to flow, and thousands of hearts to ache.

Eternal life is one of the many precious promises, conditional upon faith, which like the abolishing of death, the deliverance from the power of darkness and immortality is brought to light in the gospel. Precious promises which shall find full fruition, when they who have fallen asleep in Christ shall rise first, and we who are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Cor iv. 16, 17.

It is at the resurrection of the just, when this mortal shall have put on immortality; when this corruption shall have put on incorruption. Then shall be brought to pass the saying that it is written, Death is swallowed up in victory. 1 Cor. xv. 54. Then shall we in fact be delivered from death, and him that hath the power of death, that is the devil, the power of darkness, simultaneously with our translation into the kingdom of his dear Son.

WM. RENNIE.

(To be continued.)

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things, Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, AUGUST 20, 1902. NUMBER 16.

Earnest Work Needed.

I presume no reader will take exceptions to the statement that real earnest heart work is very much needed amid the trials and perplexities incident to the close of this Gentile age. But, beloved in the Lord, are you personally willing to co-operate? Is your heart burdened for the salvation of sinners, who are perishing because they know not what they must do to be saved? Are you willing to offer your self upon the altar as a living sacrifice that the perishing may be rescued? If you are, then I am willing to join hands with you, that we may together "throw out the life line," that the perishing may be rescued.

For many years through the channel of the pen and printing press, I have published glad tidings, God has blessed both me and the work. I still intend to continue this work, but I now desire to add the living voice to the pen, and come in personal contact with my auditors. Now this can be done only through your personal sacrifice and co-operation. Are you willing to do it?

My purpose is, if you co-operate, to take a trip throughout the United States and the Dominion of of Canada, proclaiming the gospel of the kingdom to the perishing, and do what little I can in assisting to encourage, strengthen and build up those who have already become obedient to the faith. I can do this only by your aid. Are you willing to share the work?

Now, if any individual or congregation would like to have me hold a series of meetings in your neighborhood, in any place between the Atlantic and Pacific Oceans, and the Dominion of Canada, please write and say so, as soon as convenient. My purpose in desiring to receive all calls at once is that I may arrange the trip with appointments lying nearest to each other, in order that traveling expenses may be saved, in going from place to place. When I find I am nearing your place, by having the appointment in advance, I can then write and make definite appointments as to time.

If you would desire a visit from me when near your neighborhood, please write at once and say so. Address 420 North Willow Avenue, Austin Station, Chicago, Ill.

W. H. WILSON.

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

The Restitution.

A. B. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Aug. 13, 1902.

Confidence of God's Children.

Heb. iv. 16, I have selected as the foundation of my remarks this morning. It reads as follows:—"Let us therefore come boldly to the throne of grace, (favor) that we may obtain mercy, and find grace to help in time of need." In this select group of sons and daughters of the Lord God Almighty, it should not be necessary to remind any one of the contextual argument leading up to our text as a resultant, practical lesson. Every child of God ought to be very familiar with it,—and regard it as of paramount importance. The epistle to the Hebrews is to a great extent, if not *altogether*, made up of inspired comments on the law and practical lessons and exhortations for those who have accepted Christ as the

END OF THE LAW.

Jesus is proved to be the Messiah; then he is proven to be greater than angels, greater than Moses, greater than Aaron and all the high priests; that every sacrifice under it pointed to its sacrifice; that without the shedding of his blood there was no remission of sins; and the vast superiority of the gospel system over the law. The Jews presumed greatly on their ecclesiastical privileges and the splendor of their temple service, and naturally shrank from the simplicity of the Christian worship. They, doubtless, would address the followers of the Nazarene, somewhat after this fashion:—"Ye are entirely destitute of those things without which there can be no religion; we still have all those privileges; return to us, lest you die in that deception." But to such the apostle replies,—"We have a great High Priest, who is passed into the heavens themselves, Jesus, the Son of God. Let us therefore, in view of

THE EXCELLENCY

of our High Priest, hold fast our profession. Apostasy would be infamous under such circumstances! We must not sell out so cheaply as that. Besides, the utmost the law and its typical service can do for us if ever so strictly observed, is done in this life. These shadows cannot save; these types are, in fact now no longer even types. The substance having come there is no use for them. "Therefore let us hold fast our profession We are the house of God, and we have a great High Priest,—not a son of Aaron, but Jesus the Son of God,—Aaron and his successors could only enter the typical holy of holies, and that but once a year, which was only a type of that into which our High Priest has entered—yes, he has passed into the heavens and so our advantages are infinitely greater than those under the law. The lesson drawn from these considerations and facts by the apostle in our text, is exceedingly natural and encouraging,—"Having, therefore,

SUCH A HIGH

Priest now appearing in the very presence of God for us, "Let us come boldly unto the throne of grace." So you see, far from having anything dismal to apprehend we everything to expect and anticipate. God is on his throne of grace, and we have nothing to fear as long as Jesus, our Mediator, appears before him for us; and remember, we have not to watch and wait for the yearly day of atonement. Oh, no; our Mediator is ever at his post, —he ever liveth to make intercession for us. And we read in Romans viii. 26, 27, that the spirit also helpeth our infirmities,—for we know not what we should pray for, as we ought. Mark the word ought—we ought to know what to pray for,—it is fit and proper to know what to pray for; it behooves us to know what to pray for. And this fact leads to another conclusion; viz., that God would not say we ought to know what to pray for, unless he had furnished us with the means of knowing, and so our ignorance witnesses against us. But instead of discarding us for negligence he supplies means for our relief. The Spirit helps our infirmities; the Spirit maketh intercession for us with

INEXPRESSIBLE GROANING.

If we dwell upon this statement long enough to let it permeate the whole heart it will be a grand thing for us. The love and condescension of God for his poor, weak, erring children stands out in bold relief here, beloved; indeed it almost seems too much,—yes, almost too much, but thus it is written. These words are true and faithful. I bespeak for this passage—Rom. viii. 26, 27 a careful and prayerful consideration by all,—but I want to add another word or two. What of this Spirit that intercedes for us with such intensity? What is it,—or who is it? Have we after all made a mistake in discarding what is popularly held to be the third person in the Trinity? Oh, no! Our text and its context shows plainly who our intercessor is; and if any one be perplexed with the employment of the word spirit in connection with that great High Priest, —let me give you the testimony that seems to have been given 1900 years ago for us to use, to silence the apostate advocates of

A TRITNE GOD

in these last days. It is found in 2 Cor. iii. 17, for it says, "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." But am I quite sure that the Lord Jesus is the Lord who is said to be that Spirit? Yes; quite sure of it, because we are distinctly told that this mediatorial work is his work,—and (2) that there is only one Mediator. This same apostle in 1 Cor. xv. 45, says that "the first man Adam was made a living soul, the last Adam was made a quickening Spirit." I am afraid that we do not fully realize this special work of the Lord, the Spirit in this direction; and if that be so, can we be in the most receptive frame of mind for such assistance?

IS IT GOD'S PLAN

to bestow what we neither ask for, nor expect? I sincerely hope we may be all so benefitted by the Word of the Spirit this morning that we shall devote more attention to this matter, and I conceive that the way to begin is to remember that we OUGHT to know what to pray for. The Word is fully competent to inform us what to pray for; and it is this fact that makes it our duty to know. And it makes it our duty to know the loving kindness of our Father in heaven appear, oh, so great, when, notwithstanding our own culpability by neglecting his divine instruction,—yes; notwithstanding all this, he graciously gives us special spiritual help to pray aright,—if at heart we love God, and are the called according to his purpose. I beg of you all not to dismiss this part of the subject without a thorough examination.

Turning to our text we find many important considerations. 1st, it is addressed to members of Christ's Body, and to no others, certainly. They who have a great High Priest, who need help, and need it often. Some have trials in their family, some poverty in their circumstances,—afflictions in their persons or relatives,—and a great fight of faith with

THEIR OWN FLESH,

and every weak believer is proffered assistance all along the line. There God is on the throne,—but it is a family throne of favor, the place of mercy, —the place where pardon is dispensed to the penitent, healing to the backslider, succor to the tempted, and suitable help for every necessity of his children. Mercy is one thing every one needs; and every one is invited to come boldly, that is, after such an invitation we should approach the throne with confidence, only this can demonstrate our faith,—proves that we

TAKE GOD AT HIS WORD.

While it is true that he must be enquired of, it is also true that this requirement is for man's benefit, not God's. It positively is not necessary first to conciliate the Almighty before he will pardon. The language of this Scripture forbids any such idea. The invitation we are considering

COMES FROM GOD,—

he says to poor fallible mortals, come to the throne of grace, come and obtain mercy. Here is mercy for the taking. All things are ready. Mercy is just what we need, but it is not altogether said in reference to sin, it is

OPPOSED TO MERIT.

What is given without an equivalent, is given in mercy. No sinner can have any merit—why even the hierarchy of heaven live on God's bounty. Every created being is a dependent being, that can neither deserve his own being, nor merit its continuance. The use of all his powers belongs to God—they are his property. Oh what different persons we would be if we always realized what I have just said. Bearing in mind that it is Paul inviting his brethren to come with him to the throne where God dispenses favors to his children, we see that the act of coming implies a consciousness of necessity—something is a wanting. It implies a conviction of God's goodness; confidence that he will do just what he promises; and it implies earnestness suitable to the danger of the situation. And then we are to come to the throne for a particular purpose, —to find favor, not something we have a claim to, or merit; and the way the apostle puts it shows that he who goes to God intelligently and earnestly is sure to find what he seeks to find.

THE THRONE OF GRACE

is the place to find grace, the only place to find favor—it is useless to seek it elsewhere. But the manner of approach is also prescribed for us. We are invited to come boldly. There are many definitions of boldness which cannot apply here. There is nothing approaching to rashness here, or overfamiliarity, no daring or vanity is encouraged here,—but the simple confidence of a child in its parent,—liberty of speech or address,—we may fairly assume to be the sense intended, because we are invited to come; and because we come in the name with which the Father is well pleased,—and; as in eastern countries no one can approach a superior without a suitable gift, we after a similar manner approach the Majesty of God—the gift being

THE LAMB WITHOUT SPOT.

Convinced of the worth and dignity of this gift the officer approaches with confidence and has liberty of speech, that is the liberty to supplicate and praise. Boldness in the common acceptation is excluded; but the humblest saint knows he has an intercessor who will introduce him, and plead his case, and can use his name. I would here call attention to the universality of the invitation, and the boundless resources of our Father. In the present life we are frequently in danger, necessity and tribulation. Dangers from which we cannot by our strength or wisdom escape; necessities against which no prudence can provide; and tribulations through which it would be impossible to pass without

DIVINE HELP.

But the infinite resources of our God and Father are more than equal to every emergency. The God in whom we trust cannot be taken at a disadvantage; he is able, willing, and anxious to help in time of need,—that is, for timely assistance; or as the Diglott translation reads, "We should therefore approach with confidence to the throne of favor for seasonable help." The learned say, though, that while the original word is properly rendered assistance, help, support,—it at the same time implies assistance afforded in consequence of the earnest cry of a person in distress; as the word signifies

TO RUN AT THE CRY,—

making one think of the tremendous efforts of a fire company to reach the place where the cry of alarm came from; showing by the Spirit's selection of terms how ready to help or eager to succor our heavenly Father is. The words, "Time of need" deserve more than a passing notice. They contain no sanction for the habit of brooding over some possible ill tomorrow. We are not to cry today; that we may be helped at some indefinite future. We must call for mercy for sin when we need it; we must ask assistance when we need it. This is part of our boldness or confidence. But, although we are forbidden to heap the trials of tomorrow, upon those of today, we constantly need divine assistance to overcome evil,—to properly perform duties devolving upon us. And, in addition to this, we often need

SPECIAL ASSISTANCE

for sudden trials. We may be subjected to violent temptations, distressing losses, sudden calls for extraordinary exertions,—or to perform duties to which we are not accustomed, or to instances of self-abnegation for which we are ill prepared; but our text seems to cover all these emergencies. It seems to assure us that the help will be as sudden as the call,—and as powerful as the case is arduous, and therefore there is no necessity of failing in a time of trouble, and indeed no possibility of failing in a cloudy and dark day if we heed the heavenly directions and accept the divine assistance offered. And eternity alone will be able to tell what damage is sustained by neglecting them, and the

ETERNAL WEIGHT OF GLORY

obtained by attending to them. It was very recently that I spoke to you of the hardening process that sets in through the deceitfulness of sin, and I tell you we must keep our consciences tender, or else we will not feel the constant need of divine help, and then of course we will not care to keep up the supply by coming for it, and the result will be that the flesh in which dwells no good thing will flatter itself that it is every way competent to take direction of itself; but the last end of such is far worse than the first. Not to further extend these expository remarks, let us note some of the practical lessons for us here. 1st, the flesh so wars against the Spirit that imperfections mark all our steps. Even if we do not always take cognizance of our mistakes, we must remember that God looks upon us with purer eyes: he can see them. This points to another lesson, if we were not justified by faith, we would be for ever numbered with the unjust. Still another lesson: although we be justified by faith and have peace with God today we would be unjust again tomorrow, but for the gracious provision made for us in the throne for dispensing favors to disobedient children,—the throne where help is obtained for the needy at all times,—yes, this is where

OUR FATHER PITIES

his erring little ones because he knows their frames and remembers they are dust,—that is, he does it, yes; he does it if they confess and forsake their evil and thus prove their hearts to be right and forgive those who trespass against them. This is an absolute condition of forgiveness. Thirdly, the lesson is

AN OBJECT LESSON.

He not only provides a way by which we can maintain a justified standing before God, and publishes the fact that we may avail ourselves of it, but he sends an urgent message to us, inviting us to come, and to come boldly, —confidently, expectantly, to the place where he condescends to meet men in the person of his adorable Son our great High Priest. Brothers and sisters, when a God of such infinite love cannot allow any to have access to him except through another, it should show how

EXCEEDINGLY SINFUL

sin is in his sight. It is only when Jesus has become our sin-covering that he will hear us. Let us try to realize it here and now,—even when justified by faith, as yet we cannot approach God in our own name. O, beloved, does the infinite pains taken to enable us to receive all the help necessary to share God's great salvation draw you towards him this morning? Does it lift you up when you think of Jesus passing into the heavens as the great High Priest over [illegible] took with him all the sympathies he manifested on earth. Oh, he is the same kind, gentle, condescending, generous, faithful friend now as he was then. Let us all contemplate once more the divine endeavor to keep us by his powerful Word of promise—in such a condition that we shall at last receive from him the plaudit, "Well done." But I want to say to the

WEARY AND DISCOURAGED ONES,

"Cast thy burden upon the Lord,—he is touched with the feelings of your infirmities. He was tempted just as you are, and never once yielded to it. He knows all about weariness, weakness, pain and grief by actual experience. He was familiar with all kinds of suffering. He endured poverty, and scorn, and fatigue, and torture. He struggled under infirmity, and passed whole nights in prayer. But perhaps no single expression so completely identifies his capacity for sympathy as that recorded on the prophetic page ages before he was born,

"THE MAN OF SORROWS,

and acquainted with grief." Yes, weary and distressed one, remember Jesus,—let the thought of his compassionate nature encourage you to struggle and pray on. His love cannot change, he knows all the peculiarities of you, case,—he not only knows all—he feels all, and will succor all if they come. No human conception can grasp the depths of his love. If you realize that you are as much the object of his tender care, as if there were no others to care for,—he will be a supplicant at the throne of grace for you, and having cast your burdens upon the Lord you will be able to say with joy unspeakable and full of glory, even now,

"THE LORD IS MY SHEPHERD,

I shall not want." And if there be one before me this morning who has not yet taken the steps which entitle one to the exalted privileges of

GOD'S ADOPTED CHILDREN,

let me affectionately say to such that the way is clear this morning—with outstretched arms the good Shepherd invites you to his fold. Yes; the gate stands wide open this morning, and the same Jesus is saying, "Come unto me all ye who are weary of sin, and I will relieve. If you are not weary of that load it is useless to come. If not weary enough to unload, I trust that you may soon realize the loathsomeness of sin as well as its weight, and so be constrained to say,

OH, LAMB OF GOD,

I come, I come. We verily believe the Lord is at hand to come,—only about three months ago I showed how surely and rapidly the various lines of prophecy were converging; but wonderful changes have taken place since then,—and every move upon the world's great chess board goes to show that we surely have read the outlines of God's purpose in the earth from the prophetic Word. Jesus will execute his long foretold programme on time,—and those who would share the royalty of King Jesus must take oath to his administration without delay. When he rises up the door into the kingdom closes. May all be wise and consider the latter end. Amen.

Corea Defies the Czar.

Under the above heading we find in the Chicago *Tribune* the following correspondence from St. Petersburg. It will be of interest to all who are on the lookout for news concerning the antagonism between Russia and England. We give the article in detail:

"Russia's waning prestige in Corea is the subject of an article in the Novoe Vremya, by M. Syromiatnikoff, an expert in the eastern question. He begins by quoting the following from a Corean newspaper:

"The English and Japanese minister and Councilor Kato of the Corean court have come to an agreement. In important questions of internal administration and foreign affairs England and Japan will support Corea in the maintenance of her independence, and Corea obligates herself to develop her marine and army in due measure. In case Corea needs a foreign loan she may place it only in Japan, England, or America. Foreigners cannot enter the Corean service. Immediate measures must be taken to defend Corean territory, and protest must be made against the enterprises of other powers which appear to interfere with the defense of Corea."

M. Syromiatnikoff comments as follows:

"Every one who follows oriental affairs is aware that every step of Russia since the Chinese war has met with ever increasing opposition in Corea." —The [illegible] quoted in the beginning now gives legal form to the actual supremacy of Japan and England in Corea, which began with the Anglo-Japanese alliance.

In detail it is related how the nomination of Japanese Kato as councilor of the court on Feb. 17 of this year met with the protest of the Russian minister who informed the Corean ministry of foreign affairs that if a Japanese subject was named councilor of the court Russia would demand the appointment of M. Alexieff as councilor of the ministry of finances.

In spite of all, however, the appointment of Kato was proceeded with.

On Feb. 15 the Russian minister informed the Corean foreign office that, as Japan had been given the right to lay telegraphic cables along the Corean coasts, Russia desired the consent of Corea to the union of their telegraphic lines at Gensan. Corea refused and sent forces to destroy the lines already constructed across the frontier.

The Russian minister then notified the Corean government that an attempt to interrupt the continuation of the telegraph line from Vladivostok to Gensan would be deemed an inimical act and would be followed by unfriendly relations between the two governments. Nevertheless Russia again yielded and proposed another route from Seoul to a junction with the Russian line to Pekin.

At the same period Corea bought $100,000 worth of ordnance, and an English artillerist was sent to instruct the Corean gunners.

"The greatest danger for Russia," says this writer, "would be for England and Japan to establish a naval station in the south of Corea which would cut Vladivostok off from Port Arthur."

He fears the agreement of 1900 forbidding any such station would not prevent some British company under cover of commercial rights from building docks, cannon, foundries, etc.

This long series of checks has, it is admitted, seriously diminished in prestige, which was so high in 1898. The remedy, says M. Syromiatnikoff, lies in closer commercial relations, more consulates and Russian banks, calls of Russian steamers at Corean ports, and support of the Chinese, who are now handicapped by adverse financial and steamer connections. He also recommends more frequent display of the Russian war flag in Corean waters. The concluding words are:

"We have learned, it would seem, enough. In any event, the Japanese have not got such good descriptions of Corea nor such excellent maps of Corea as we possess."

Speaking of the trouble in Eastern Galicia the Vienna *Neue Freie Presse* says: "The average mortality from famine for several years past, aggregated 50,000. Laborers' wages range from 8 to 10 cents a day and women from 4 to 8 cents a day. The peasants rarely taste bread and exist chiefly on a soup the principal ingredients of which are water and herbs. In Galicia the laborers are striking for an increase in wages of 6 cents a day for men and 3 cents a day for women to double that amount. There have been many conflicts between the striking peasants and the military. In one encounter between the strikers and the military thirteen persons were killed and 110 wounded and in another case 200 persons were killed or wounded. Advices were received from Lemberg, Galicia, last night to the effect that the strike showed signs of coming to an end, compromises having been reached in several districts, and the military authorities having quelled the disturbances in others.

Regarding the work of Dr. Herzl and the Zionist movement the following dispatch will be of interest to our readers who are watching to see what will be done. "The Sultan has refused to grant important concessions to Jews who desire to settle in Palestine. Dr. Theodore Herzl, founder of the Zionist movement and head of the Palestine association, and Dr. Wolffson, president of the Jewish colonial trust, have returned here from Constantinople. They report that their conferences with representatives of the sultan with reference to the proposed settlement of Zionists in Palestine have been without result. In reply to Dr. Herzl's written statements on the subject the sultan expressed sympathy with the Jews in their purposes and named certain concessions which he would grant. These, however, did not meet the requirements of the Zionists. Dr. Herzl says he still has hopes of being able to convince the porte of the beneficial results which would come from the settlement of Jews in Palestine.

We have recently written and sent out to those owing us many [illegible] with the view of getting money from those who should renew, that we may pay our bills. It is absolutely necessary that we hear from each one we have addressed. It is of vital importance to us and you as well that prompt attention be given. Let each one who received a letter make immediate response, and any one whose time is out, but was missed in writing, please see that your subscription is paid without delay. Where mistakes have been made, kindly let us know, and we will be pleased to make the correction. We wish to give no offense by letting you know how your account stands, and our only excuse for writing is our necessity. Please look at your letter kindly, and reply at once. We urge haste because our case is so urgent.

Notice of the Nebraska Conference is given this week. Brethren, heed these calls, and go and give your strength toward making them profitable gatherings.

On Aug. 9, Edward VII was crowned King of all Britain. He went through the ceremonies well despite his recent severe illness.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

A Davison	50
A M Siple	4 00
Elsie Jackson	50
Emma Elton	1 25

Hot Springs, S. D.

The great sanitarium and health resort, in the picturesque Black Hills. Only $24.80 round trip from Chicago, on certain specified dates throughout the months of August and September, via the North-Western Line. Through train service from Chicago daily. Ask ticket agents for full particulars or write for information to A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Sept 6

Poetry.

The Master's Questions.

Have ye looked for sheep in the desert,
For those who have missed their way?
Have you trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus maketh thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land?"

Have ye stood by the sad and weary
To smooth the pillow of death,
To comfort the sorrow stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And lifted across the shadows,
That there I had been before?

Have you wept with the broken-hearted
In their agony of woe?—
Ye might hear me whispering beside you
"'Tis the pathway I often go!"
My brethren, my friend, my disciples,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There shall thy servant be!

Original.

Can Anything be Settled by an Appeal to the Bible? No. 2.

Believing it to be a revelation touching the most momentous question that ever has, or ever can engage the attention of the human mind, I must say, yes. But the appeal must be made directly to the Scriptures themselves without reference to "the faith of the fathers" or "the fitness of things." "The faith of the fathers" may be wrong—indeed is wrong; and therefore, to expound the Bible in harmony with this, is to utterly miss the truth.

Several hundred years before the Christian era, Socrates and Plato, leaders of thought in their day, taught the doctrine of the immateriality and immortality of the human soul. The doctrine, though far from having been universally adopted by the Greek philosophic sects that afterward arose, found adherents in Greece and Rome and the far East. After the days of the apostles when there was no inspired man like Paul to guard the faith, errors began to creep into the church, and corrupt the simple and harmonious system of truth handed out by inspired apostles and prophets. It was not long until the doctrine of the immortality of the soul came in through the introduction of men into the church, who held this notion, and who like Origen believed the Bible could be made to harmonize with Plato; and that many passages found in the inspired volume lent undoubted support to the doctrine in question; that without Plato's notion as a key these Scriptures could not be explained. The parable of the rich man and Lazarus; Christ's answer to the thief's request; Paul's desire to depart and be with Christ, absent from the body and present with the Lord, and others of this class of texts were thought to fairly yield a meaning in perfect agreement with Plato. It mattered not to these expounders of the Word as to what became of plain and positive statements. It is not difficult to see that the adoption of so arbitrary a mode of handling the Scriptures could but result in the perversion of nearly all inspired truth. To interpret the plain passages by an inference unfairly drawn from an obscure passage is to violate the rules of sound criticism. No one would think of doing this with any purely human composition, from the fact that to do so would be to set aside the laws of language, thereby rendering it a hopeless task to ascertain the meaning of an author. It is in place to here quote the universally acknowledged rule of interpretation as given by the "judicious Hooker." He said, "I hold it for a most infallible rule in exposition of sacred Scripture that, when a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchemy doth or would do the substance of metals, making of anything what it pleases, and bringing in the end all truth to nothing." He who looses sight of this common sense rule will find himself in the fog the moment he starts out; and at sea without chart or compass to drift hither and thither. A theory that ignores the laws of language and plays loose with the meaning of words will bring all truth to nothing. In the light of Hooker's rule, which is but saying in the light of a common sense and every day applied rule we must believe Gen. ii. 7 as it reads: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." No one is able to give a valid reason why it should not be understood according to its grammatical sense. We would naturally expect a plain statement here. God is giving a direct and detailed statement or history of creation; of which man's creation forms a very important part. We have not here an incidental allusion to the facts, but a composition properly historical, and consecutively arranged; and bearing upon the face of it the design to acquaint man with facts which he ought to know, and especially the fact of his own creation.

Again we would naturally understand the language of Gen. ii. 7 to be sufficiently comprehensive as to state the whole truth on the point of man's creation, as to his composition and the means employed to make him a living soul. There is no room for the expositor to step in and make additions to this language as if inspiration failed to grasp and give us the whole truth on the point. Any attempt to do so is to call in question the wisdom, the veracity and the purpose of God.

Surely the question of man's nature is here settled beyond any reasonable doubt; and later Scriptures confirm what these opening chapters so clearly teach. The appeal to the Bible on this point is not in vain. It is not the old fiddle men have imagined it to be. No inference is to be arrayed against the plain statements of the Scriptures; nor can this be done without bringing this truth to nothing. Obscure passages are to be explained in the light of the plain passages, is a rule which men who are bound to fall in the pit choose to reverse. With this fundamental doctrine of man's nature many other doctrines harmonize. The coming of the Lord and the resurrection of the dead in the light of it gather about them an importance they can never have from the popular standpoint.

J. L. Wine.

(To be continued.)

His Beloved Sleeps.

Died at his late residence in Lebanon, Ill., on Thursday, July 24, 1902, at 2:30 A. M. William Townsend, aged 77 years, 1 month and 9 days.

Funeral services were conducted by the writer, at the Presbyterian church, on Saturday afternoon, July 26, 1902, at 2 o'clock P. M., and he was buried at College Hill cemetery. He leaves a widow and five daughters and an aged brother to mourn his loss.

Brother Townsend came to a knowledge of the glad tidings of the coming kingdom principally through reading THE RESTITUTION, and the books and tracts advertized therein, and there being no brethren connected with the Church of God within reach, he was baptized by a Christian church minister.

He grew very strong in the faith, and on his death bed requested that no preacher of Platonic philosophy be allowed to conduct funeral services over him. He had formed an attachment for the writer, on account of my articles published in THE RESTITUTION, and his family promised him that they would endeavor to secure my services for that occasion.

On Saturday afternoon a large and respectable audience gathered in the Presbyterian church, which was addressed by the writer on topics relating to the gospel of the kingdom which was so precious to our aged brother's heart. The audience paid respectful attention. After the service the procession moved to College Hill Cemetery, where the last marks of respect were paid to our sleeping brother. We then left him to await the second coming of Jesus and the first resurrection which will be the resurrection of the blessed and holy ones. Awaiting that glad hour, he will sleep in Jesus. Above his resting place is spread the great dome of heaven, in which stars like diamonds show forth their beauty and reflect the power and glory of the Creator in whom he trusted. In the leafy bowers of College Hill, beneath which he rests, the feathery songsters will flirt and pour forth their notes of melody, and flowers enshrouding his lonely home, will exhale their fragrance, and show forth their beauty, while the sleeper in Jesus rests, and the bow of hope spans the chasm between the vale of tears and the evergreen shore.

How beautifully the poet expresses the sleep of the just, which is applicable to our brother.

"The winds breathe low; the yellow leaf
Scarce whispers from the tree,
So gently flows the parting breath
When good men cease to be.
How beautiful on all the hills
The crimson light is shed;
'Tis like the peace the Christian gives
To mourners round his bed.
How mildly on the wandering cloud,
The sunset beam is cast;
So sweet the memory left behind,
When loved ones breathe their last.
And lo, above the dews of night,
The star of hope appears;
So faith ignites up the mourner's heart
Whose eyes are dim with tears.
Night falls, but soon the morning light
Its glories shall restore;
And thus the eyes that sleep in death,
Shall wake to close no more."

During my further sojourn with the family, I expounded the way of the Lord more perfectly. On Sunday evening the widow and one daughter decided to put on Christ in baptism. On Monday morning the family, myself and some neighbors, went to Silver Leaf Creek, where I buried these dear people with Christ in baptism. May God bless them.

I am also anxious that the remaining members of the family should likewise put on Christ. Dear ones, there is no peace like the sweet rest we have in Jesus, in the consciousness of sins forgiven by obedience to the faith. May God impress upon you to think very seriously about this matter.

On Tuesday morning I bid farewell to the family, feeling grateful to them for the kind hospitality I received at their hands, and many efforts made to minister to my comfort.

"A little while to keep the oil from failing,
A little while faith's flickering lamp to trim;
And then the Bridegroom's coming footsteps hailing,
We'll haste to meet him with the Bridal hymn."

W. H. Wilson.

"The Rest That Remaineth for the People of God."

"They (the Israelites) could not enter into his rest because of unbelief."

Paul, addressing his brethren says, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. iii. 18; iv. 1-2.

In the context of this passage the apostle had been speaking of Moses and Christ, the former as a faithful servant in another's house; and the latter as a Son over his own house; whose house the believers in the things spoken of the land are, "if they hold fast the confidence and rejoicing of the hope firm unto the end."

He then introduces the case of the fourth generation as a warning of the fatal consequences of letting go the hope of the promise. He quotes from a Scripture written in the fourteenth generation, in which the Holy Spirit repeats the sentence upon them, and upon all like them, who harden their hearts, saying, "They shall not enter into my rest." Psa. xcv. 7.

What rest is here spoken of? The peaceable possession and enjoyment of the land so highly commended by Caleb. They did not enter in, but were turned back towards the Red Sea, and wandered in the wilderness for forty years until the carcasses of all the rebels above twenty years old fell to their lowest estate. But the fifth generation obtained the rest under Joshua when they possessed the land. No, says the apostle, they did not; "for if Joshua had given them rest, then would God not have spoken afterward of another day."

The rest which Joshua gave the nation was only transitory. When he and his associates of the fifth generation died, the nations which God had not driven out, were as thorns in their sides which gave them but little rest in after years. "There remaineth then," saith he, "a rest for the people of God;" even Canaan, in the age to come, under Shiloh, the Prince of Peace, whose "rest shall be glorious," and undisturbed by war's alarms.

Now this rest under Shiloh was preached unto them. The possession under which Joshua was the first step to the full accomplishment of the covenant. Had the nation continued to obey the Lord's voice, and to keep the covenant, and when Christ came received him as King on the proclamation of the gospel, they would doubtless have been in Canaan until now; and he might have come here this, and be now reigning in Jerusalem, King of the Jews and Lord of the nations. But had this been the case, we Gentiles would have no part in the kingdom. We might attain unto eternal life at the end of the reign; but in the glory of the kingdom, and in the administration of its affairs, as heirs of the world with Abraham and his seed, we should have had no part; for it was the unbelief of the forty-second generation of Israel that became the riches of the Gentiles.

The fourth generation "could not enter in because of unbelief." Neither can we unless we believe what they rejected: for the same gospel that was preached to them, was preached by the apostles to the forty-second generation:.....God's rest in Canaan—by which is not meant that all his saints will be living there, though all that abide there will be a righteous people: the things which belong to Canaan will overspread the world; and where there are nations to be governed there will be saints to rule—but this rest is the great theme of the gospel whether preached by Moses, by Jesus, or by the apostles. The rest and the kingdom are but different terms, though substantially the same. They will both be of Canaan, and are both the subject of the promise made of God to Abraham and his seed forever.—*Selected by Mrs. C. W. Russell.*

Dear ones of like precious faith:

On Saturday July 26th Bro. Zilmer came to Hillsburg church according to appointment, and on Sunday morning the little band came up from Sheridan and with them a young gentleman and his wife, and we are glad now to introduce this young gentleman as Bro. McCory of Brazil, Ind., for on Sunday morning he came forward and in the afternoon Bro. Zilmer immersed him into the all saving name of Jesus Christ. After the services Sunday night the little band with father and Brother Zilmer returned to Sheridan, where Bro. Zilmer preached three nights; had a pleasant and we trust a profitable meeting. My husband and I were permitted to attend the meeting Monday night held at Sister Truby's. Next meeting day (4th Sunday in Aug.) we hope to meet dear Bro. Wagoner, who has promised to preach for us during Bro. Zilmer's absence.

Your Sister in Christ,
Azorah M. Schoggs.

Obituary.

Died, Clara the dear little daughter of Arthur J. and Lydia Chaplin; she was born Aug. 1, 1901, and died Aug. 1, 1902. All that care and loving friends could do was done to withstay the hand of that cruel enemy death. But he gained the victory and after ten days of terrible suffering with inflamation of bowels and congestion of the brain, the little darling passed away. Funeral services were conducted at the house by Bros. Miller and Williams. Masses of beautiful flowers, the tribute of dear ones, surrounded and covered her little casket. And at the close of services rested on her little resting place. So she rests in the Geude Springs cemetery beside her little sister Marie, and the home is so lonely without her sweet face, and in vain we listen for the patter of baby feet, and to feel the clasp of baby arms. But she will come again from the land of the enemy.

Lydia Chaplin.

Died July 19, 1902, of cholera infantum, Byron, aged two years, two months and a few days, the only child of Mr. and Mrs. Eugene Barnet. Words of comfort were spoken by my father J. S. Hatch.

Your Sister in Christ.
A. M. Schoggs.

From Prairie Schooner to Overland Limited.

Under this title the July Review of Reviews contains a well illustrated article that deals with the history and development of the Chicago & North-Western R'y., one of the largest and best managed railway properties in the country. The article is especially timely by reason of the recent opening of the North-Western's new double track across the plains from Chicago to the Missouri River at Council Bluffs.

It should be read by all who are interested in the recent rapid growth of the Northwest. Copies of the article bound in Review of Reviews covers, can be secured by sending stamp to W. B. Kniskern, General Passenger Agent, Chicago.

Harvest Festival Excursion to Fort Wayne.

Excursion tickets to Ft. Wayne, account Harvest Festival, will be sold via Pennsylvania Lines August 25th to 30th, inclusive, from Kirby, Wauatah and intermediate ticket stations on the Pennsylvania Lines.—Aug 30.

Announcement.

The Seventeenth Annual Conference of the Church of God, in the State of Nebraska will be held D. V. at St. Paul, Nebraska, beginning September 5th and convening till the 14th inclusive. Some very able speakers are expected to be present. The brethren and sisters of St. Paul will kindly care for all sisters and brothers who will attend, so it will not be necessary to take bedding. Brethren and sisters, in this time of turmoil and conflict we need your presence to encourage one another and your help with the meetings. We must have a good attendance to obtain success. Many weak and weary ones may faint by the wayside while if only encouraged by your presence and word of comfort they may find strength to hold fast to the truth and be found worthy of an intrance into the kingdom of God; so each and every brother and sister please make an extraordinary effort to attend and make this meeting an exceptionally successful one.

Your Sister,
Emma Elton, Sec.

The Annual Conference of the Church of God in Indiana will be held at Argos, beginning Friday, Sept. 5th and continue over Sunday. Argos is well located, being on the Nickel Plate road east and west, and the Lake Erie and Western road north and south, making it easy of access to most of the brethren. At this meeting the main business of the year is to be done, and new officers chosen to take charge of affairs. It is therefore of importance to the work that there be a good representation of the different organizations throughout the state. We feel that no urging should be necessary, but that each brother and sister who can ought to make an effort and attend and take part in the deliberations of the business sessions, enjoy the sermons and other meetings and each help to make it a success. Our last meeting at Antioch was one of the best ever held in the state, and there is no reason why this coming gathering should be less pleasant and profitable. It is our intention to try and arrange a programe which will be published in due time. We expect to begin business at the first of the meeting so it will be vital to the success of the work that you be on hand at the beginning. The Lord's cause needs you each one to do his part. Will you not willingly give the three days to Him? Officers of churches, please see that your organization is represented so the plans for next year may be fully reported to you by your own members.

A. R. Underwood, Pres.
Mrs. R. C. Railsback, Sec.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendance this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. Allard, Pres.
Sadie Clark, Sec.

DAILY PROGRAM.

6:40 a m Devotional Service.
7:00 a m Breakfast.
9:00 a m Children's Meeting.
9:30 a m Either Bible Drill, testimony and prayer, topical talks, essays, letters or business.
10:30 a m Preaching or Bible investigation.
12:00 m Dinner.
2:30 p m Preaching.
7:00 p m Song Service and Prayer.
8:00 p m Preaching.

Note—All Song Services will be conducted by Prof. Freberg.

There is a fine program prepared but it is too lengthy for insertion here. We expect able speakers, earnest essays and heart service of God. Come and spend a week with us in the tented grove. We expect all our people in Iowa to come, and invite brethren from other states. You will be at home on our campground. Reduced rates on all roads in Iowa, on the certificate plan. Bring your Bibles and Hymn Books.

O. J. Allard, Pres.
Sadie Clark, Sec'y.

The 14th Annual Conference of the Churches of God in Iowa will be held at Waterloo, Iowa, Aug. 15th to 24th inclusive. Rates of one and one-third fare for the round trip have been granted on certificate plan providing we get one hundred to attend by rail. It is therefore very important each one should make a special effort to attend. Going tickets must be purchased on Aug. 16th to 22nd, inclusive. Be sure to get a certificate with each ticket purchased. Take the Cedar River Park Street car at Waterloo. A baggageman will be on hand to take your baggage. Be sure he has a badge on his hat reading "Conference baggageman," otherwise bring your checks to the tent.

The corporation board will meet on Aug. 19th, 1902, to transact such business as may come before it. Brethren, it remains with you to make this meeting a decided success. Be sure to attend as you will be helping every brother and sister in the State in a financial way. We expect A. R. Zilmer of Indiana, J. W. Wilson of Chicago, W. L. Crowe of Neb., S. J. Lindsay of Illinois, and others to preach the Word.

O. J. Allard, Pres.

The Missouri-Kansas Annual Conference will be held in Kerr's Park, Kansas City, Kansas, Aug. 8 to 24. This conference promises to be largely attended from abroad. All are invited to attend, and your presence and assistance is needed. Come and make the meeting a success.

From the west door of the depot take the Kansas City, Kansas street cars going west and run to terminus of the street car line with no change. To remain several days bring pillows, sheets and comforts. Tents and bedsprings at very low rates will be on the ground. The second week will be devoted to such topics as may be suggested.

DAILY PROGRAMME.

6:30 a m Devotional Exercises.
7:30 a m Breakfast.
10:00 a m Topical Discussion.
12:30 p m Dinner.
2:00 p m Topical Discussion.
6:00 p m Supper.
7:30 p m Song Service.
8:00 p m Discourse on Topic of Day.

TOPICAL AND DISCOURSE PROGRAMME.

Aug 9, Our Needs.
" 10, Christ as a Physician—Does He heal people now?
" 11, Tradition in the Church.
" 12, Mortality of Man.
" 13, Coming of Christ.
" 14, Kingdom of God—When?
" 15, Kingdom of God—What? & its Work.
" 16, The Sabbath—the Bible Day to observe.
" 17, Jesus as the Messiah.

All invalids or old people who will need assistance from the depot will please write us at Kansas City, Kan., several days in advance of their arrival.

The following speakers are expected to be in attendance, most of whom have been heard from. Orem, Bitner, Clover, Pierson, Thompson, Chadwell, Schenck, Waller, Fine, Foore, Darby, Deem, Crafton, Kimsey, T. E. Adams, Weston, Mrs. Brower, Dugger, Oliver, Myers. All others are earnestly solicited. Topics will be discussed two hours in both forenoon and afternoon with discourse at night. John Deem of Columbus, will make the Sunday morning discourse Aug. 10, on Christ as a physician. W. J. Orem will make the Monday night discourse Aug. 11. G. M. Myers will make the Tuesday night discourse. A. F. Dugger will make the night discourse on the Sabbath Saturday night, and the Sunday morning discourse on the Messiah will be by a Jewish Rabbi from the city, on the Jewish phase of the Messiah. The afternoon discourse will be on the nature of the Messiah—prophetical requirements to, and the evening discourse on his lineal descent from David.

We wish, and expect to make this the most interesting and profitable meeting we have ever had, and wish to make it as general as possible. Begin at once to get ready to come, as you cannot afford to stay away, and come with your hearts full of love and zeal for the Master and his cause.

G. M. Myers, Sec.

Illinois Conference Program.

The Fifth Annual Conference of the Churches of God in Christ Jesus, will be held at Oregon, Ill., Aug. 27 to 31, 1902.

Following is an outline of the different sessions, each one of which will be opened by singing, prayer and reading of Scripture.

WEDNESDAY, AUG. 27.

7:30 p m Sermon, A. H. Zilmer, "The Call to God's Kingdom and glory." Rev. v. 10.

THURSDAY, AUG. 28.

10:00 a m Formal opening of Conference, appointment of committees.

10:30 a m Outline study of Revelation continued from last Conference conducted by the President.

It is suggested that every one who proposes attending the conference familiarize themselves with the procession of symbols given from chapters 6 to 17, so they can ask questions.

Outline of the study—Review of the first ten chapters, which were gone over at last conference.

New lesson, Chapter 10. The angel and the book. Symbols—The angel, his personal characteristics, attitude, voice, little book in his hands, eating of the book and consequences, oath of the angel, seven thunders, John to again prophesy to all peoples.

The meaning—Let students read up in advance of the lesson on the origin and history of the Tutonic and Anglo Saxon peoples.

Chapter 11—The angel's measuring rod and things measured; angel's two witnesses, forty and two months, a lesson in prophetic numbers; a study of the symbols employed in conjunction with the two witnesses.

Meaning—Who or what are the witnesses. Study carefully the effects of the restoration of the Bible to the church, its translation into the common every day language of the people and its wide distribution on the church and on the world's moral and material progress.

The seventh trumpet, the kingdom of God, the resurrection and rewarding of the faithful.

Part second.—The seven signs or wonders. This part of the natural division of the symbols introducing a new series begins with chap. xi. 19.

Symbols, the temple, ark, lightning, voices, thunder and earthquakes.

Chap. xii. Symbols, the glorious woman, her characteristics and appearance. The great red dragon, his attitude and characteristics; points of identification, his color, seven heads and ten horns, the man child, the war between Michael and the dragon, defeat and casting out on earth of the dragon, triumph of God's people, the flight of the woman, pursuing floods, help of the earth.

Meaning—Read the history of the church from the first to third centuries to the time of Constantine, especially the character and attitude toward the church of Pagan Rome.

Chap. xiii. The sea monster, points of identification, wounded and healed head, close relation to and similarity to the dragon, blasphemy, its meaning.

The application—Read Church and Roman history, Gibbon's Rise and Fall of the Roman Empire preferred, from Constantine to Charlemagne. Two horned beast and the image of the first beast, its characteristics and points of identification, relation with the first beast, rehabiliation of first beast, miracles, worship, mark in fore head and hands, 666 the mystic number of his name.

Application.—Read history of the Latin and Greek churches and their intimate relation with the revived Roman empire as rehabilitated by the Pope and Charlemagne.

Chap. xvii. This should be studied in connection with the last, giving as it does in another form symbols representing these same two formidable powers designated as the beast and his image. Characteristics and points of identification, symbols, seven heads of the image, ten horns of the dragon and first beast and of the image, ten horns of Daniel's fourth beast, these horns uprooted by the stout blasphemous horn.

Chap. xiv. Symbols, the ram on Mt. Zion and the singing multitude, the 144,000, the gospel angel, Babylon and its doom. Fire and brimstone. The blessed dead. The great harvest.

Chap. xv. The seven last plagues. The multitude on the sea of glass. The seven vials of wrath.

The time slotted to this study will probably be consumed before reaching this point, but if not, the study will be continued to the closing scenes of this great vision of the ages, outlining the mighty drama of earth, with the closing scene, the final triumph of the righteous and righteousness.

12:00 m Adjourn for dinner.

2:00 p m Prompt reassembling. Continuation of the study of Revelation.

3:00 p m Sermon by A. J. Eychaner, President of the Iowa State Conference. "The dominion of Christ." Dan. vii. 16.

7:00 p m Social meeting. Ten minutes opening and five minutes talks. "What are our fruits?"

7:30 p m Sermon by Lewis W. Crowe, State Evangelist for Illinois. "The natural and spiritual life. The life that now is and that which is to come." 1 Cor. xv. 46.

FRIDAY, AUG. 29.

10:00 a m Continuation of the study of the Revelation.

12:00 m Adjourn for dinner.

2:00 p m Completion of the study of the Revelation.

3.00 p m Sermon by A. H. Zilmer, "The two minds, the carnal and the spiritual." Romans viii. 6.

7:00 p m Social meeting conducted by the Bereans. "Searching the Scriptures." All are expected to participate.

7:30 p m Sermon by A. J. Eychaner, "The Coming great King and his City." Psa. xlviii. 2.

SATURDAY, AUG. 30.

10:00 a m Regular business session of conference.

Reports of officers, committees, evangelists, churches, Sunday Schools, and auxiliary societies.

Pledges of funds for work of the coming year.

Election of board of managers, president and vice-president.

New Business.

Resolutions.

12:00 m Adjournment for dinner.

2:00 p m Discussion of methods of church organization and its work. Completion of business session.

3:00 p m Sermon by S. J. Lindsay,—"The first resurrection."—Rev. xx. 6.

7.00 p m Social meeting conducted by the Bereans. "Follow Thou me." 1 Pet. ii. 21.

7:30 p m Sermon, L. W. Crowe. "The devil's lie, or the great controversy on man's nature down the ages." Gen. iii. 3, 4.

SUNDAY, AUG. 31.

9:30 a m Sunday School and Bible Class, S. J. Lindsey conductor. Topic for adults "Signs of Christ's coming." Isa. xxi. 11.

10:30 a m Regular church service. A sermon by A. J. Eychaner. "The two Images." 1 Cor. xv. 49.

11:45 a m Celebration of the Lord's Supper, conducted by the President. 1 Cor. xi.

12.15 p m Adjournment for dinner.

2:00 p m Services by the Bereans.

3:00 p m Sermon by L. W. Crowe, on Christian Citizenship. Eph. ii. 19.

4:00 p m Recess.

7:00 p m Social meeting. "How shall we keep his temple pure." 1 Cor. iii. 17.

7:30 p m Sermon by A. H. Zilmer, on "Obedience of faith." Acts xxii. 10.

Brethren and Sisters both in and outside the state are cordially invited to be present. We have our own conference building, with sleeping apartments and dining room, and can accommodate all who come.

For further information write Bro. S. J. Lindsay, Oregon, Ill. Also notify him if you will be with us. Oregon is on the Chicago, Burlington & Quincy Railway.

JAS. W. WILSON, Pres.
LYMAN BOOTH, Sec.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Vandalia Line Specials.

Account Battle Ground, Ind., one and one-third fare round trip tickets will be sold July 24 to Aug. 18 inclusive, good returning Aug. 28.

Account Labor Day, will sell round trip tickets to any point within fifty miles of where there will be a celebration, at one fare for round trip. Date of sale Sept 1, return including Sept 2nd.

St. Joseph and return $2.00, selling date Aug. 16, returning including 26.

Logansport and return $1.31, on account Forpaugh & Sells Bros Show, selling date Aug 16, returning including morning trains Aug 18.

Indianapolis and return $3.55, on account of State Fair, selling date is Sep 15-19, returning including 22d.

Culver and return 25c. good going and returning any Sunday. Leaves 9.15 a m, returning arrives 6 p m.

Denver, Colorado Springs and Pueblo, and return $35.60—$30.80.

South Bend and return 95c account Elks Festival. Tickets on sale Sep 1 to 6 inclusive, good returning including Sep 6.

Logansport and return $1.31, selling date Aug 12-14, returning including 16th.

Notice.

Brethren of the Northwestern Conference:

It has pleased the brethren to again select me as your evangelist. I see the importance of devoting the entire year to the work in order to reach all localities where evangelizing should be done. The States of Oregon and Washington embrace a large territory of labor. I expect to begin the work of holding a series of meetings near Astoria early in August and wish to have all that shall want my labor during the coming year to open correspondence with me at an early date so we may determine plan and time of work. Address Scholls, Oregon.

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Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 15, Passenger trains over the Pennsylvania Lines leave Plymouth station as follows:

For the East, 2:58 a m daily, 10:18 a m daily except Sunday, 2:35 p m daily, 5:40 p m daily, 7:50 p m daily (extra fare train), 8:39 p m daily except Sunday, 9:47 p m daily Pgh Special.

For the West, 5:10 a m daily, 6:20 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:25 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
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J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
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No. 14, Ex. Sun. " 12:01noon
No. 8, " " " 10:28pm

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No. 21, Ex. Sun. For Terre Haute ..... 6:45a m
No. 3, " " " " 12:34noon
No. 9, Daily " " Logansport 7:16pm

Trains 8 and 21 run to Terre Haute and connect at Colfax with the Big Four for Indianapolis. Trains 14 and 8 also make similar connections. No 8 makes direct connection for [illegible] at Terre Haute.

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Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's home at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Bixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Treadell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Penner both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 2 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Hocker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
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Poetry.

Secret of a Happy Day.

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth;
Just to trust him, this is all;
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings.
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.
This is all; and yet the way
Marked by him who loves the best,
Secret of a happy day,
Secret of his promised rest.
—Frances Ridley Havergal.

Original.

What We Believe. No 11

Notwithstanding the charge sometimes laid against us of omitting to preach repentance, conversion, etc., the Church of God advocates repentance as one of the "prerequisites of the forgiveness of sins." The fact that we do not practice the so-called "altar services," in vogue in modern "revivals," by no means proves that we do not believe in repentance. I dare say that none insist more earnestly than our public speakers do, on a thorough repentance. There is not a truth or doctrine set forth in the Word of God which has not its place and should not, in its proper place, be enforced. This also applies to the subject of repentance. But while we thoroughly believe in repentance as set forth in the Bible, we do not believe that what is by many termed repentance, is such. We hold that an act so essential to the forgiveness of sins, should be understandingly and properly performed. I will lay down as a basis of what I shall further say in this article, that repentance, as other acts to be performed in obedience to God's requirements, is a matter of the intellect, and properly consists of a change of thought, mind or purpose. In the Emphatic Diaglott the original word *metanoia* is given as "reformation." Considered by itself, to repent means "to change one's mind," as the following example will show. God would not lead the children of Israel, while on the way from Egypt to Canaan, through the land of the Philistines, "lest peradventure the people repent when they see war." Ex. xiii. 17.

If the Israelites "repented," they would change their minds about going to Canaan, and as a result of this, would go back "to Egypt." Another example is the parable of Jesus of the man who had two sons, who said to one of these, "Son, go work today in my vineyard." The son said, "I will not." But "afterward he repented, and went." When this young man "repented," what did he do? He changed his mind, took a second thought, and having done this, he "went" according to his father's wish. Matt. xxi. 28, 29. In Heb. vii. 21 we read, "The Lord sware and will not repent, Thou (Christ) art a priest forever according to the order of Melchizedeck." If the Lord will not repent of this announcement, he will not change his mind; he will neither divest Christ of this honor, nor install any other in his place. His purpose concerning the priesthood of Christ is unchangeable. These examples show the use and meaning of the word repent. The attentive reader has noticed long before this that the command to "repent" is addressed to sinners. They are called upon to change their minds and reform their lives. Repentance and remission of sins are frequently mentioned together, as for instance, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 47. "Repent and be converted, that your sins may be blotted out, so that the times of refreshing may come from the presence of the Lord." Acts iii. 19. From these citations it is clear that without repentance remission of sins is impossible and out of the question. Man is a sinner, and as such he can not please God. "They that are in the flesh," doing the things dictated by "the mind of the flesh," "can not please God." Rom. viii. 6-8. In order to please God, man must "cease to do evil, learn to do well." Isa. i. 16, 17. "The unrighteous shall not inherit the kingdom of God.....Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi. 9, 10. These things must not be practiced by those who desire to inherit God's kingdom. "He that stole, let him steal no more. Lie not one to another. Keep yourselves from idols;" repent, change your mind, turn away from sin, turn unto God; in short, reform your manner of thought and action. "Christ suffered for sins, the Just for the unjust, that he might bring (lead, introduce) us to God." 1 Pet. iii. 18. But of this we may be assured, that without the breaking off of sinful habits, and proper efforts generally, on our part, the "bringing" here mentioned will not be accomplished. In this process "the Just One" brings us *out of* sinful thoughts and ways *into* the path of virtue, so that we retrace our steps and get back "unto God"—Godward. Repentance is at the beginning of this process.

A popular error is that repentance consists of sorrow. According to the Scriptures "godly sorrow *worketh* (produces, results in) repentance" (2 Cor. vii. 10); the latter grows out of such sorrow. Even Paul "did repent" when certain sinful practices of persons in the Corinthian Church were brought to his notice. (v. 8). [illegible] he not, when he "repented," change his mind about those persons? He had thought they were doing well in their religious life, and when this rumor came to him, which he had no reason to doubt, he "repented," changed his mind concerning them, and wrote them a letter. This was Paul's repentance. This letter made them "sorry after a godly manner," a "sorrow to repentance," which "wrought" a full clearing of themselves in the matter in question. 2 Cor. vii. 11. This was their repentance. Sorrow because of sin is a very vital element, but it must not stop there. There must be "works meet for repentance." Acts xxvi. 20. The Scriptural motive for repentance is not to be sought in the preaching of hell fire torments as is done at "revivals" where the sinner is "shaken over the pit," and filled with fear until he breaks out in agonizing cries to God, what for he hardly knows. In Scripture "the goodness of God leadeth to repentance." Rom. ii. 4. But has not God threatened to punish the wicked if they do not turn from their evil ways? Most certainly; but "the goodness of God" devised and offered to poor, sinful humanity a way of escape from sin and its results. Life, eternal life in an endless kingdom, is offered to sinful mortals on condition that they turn from their sins to God and do God's will. Then, if the sinner "despises the richness of his (God's) goodness and forbearance and longsuffering, and after his hardness and impenitent heart treasures up to himself wrath unto the day of wrath and revelation of the righteous judgment of God," he shall receive according to his works. Rom. ii. 4-6; i. 32.

While sin is "unto death," this being universally applicable; repentance is "unto life." This latter was the verdict of the hitherto rather exclusive brethren at Jerusalem to whom Peter related that God had given to the Gentiles "the like gift" (the Holy Spirit), as to them of the circumcision. "Then hath God also to the Gentiles granted repentance unto life." Acts xi. 1-18. The "life" which is the object of repentance, is the (*zoe*) life which Jesus will give to true believers at the last day when he raises his sleeping ones from the dead or changes the living from mortal to immortal (John vi. 40), so that they may "never die." John xi. 26. Sin is an abhorrence to God: it tends to corruption, and is opposed to this life; but where, through repentance, there is a cessation of the practice of sin, there is this much progress toward this life. Let these first steps be followed by a life of faith and godliness, and life, *eternal* life, will be the result.

A. H. ZELMER.

Can Anything be Settled by an Appeal to the Bible? No. 3.

It is commonly believed that heaven is to be the eternal dwelling place of the redeemed: that to this blissful abode they pass at death in what is styled the disembodied state, or naked soul condition: that at the last day the soul is brought back, the body is raised from the dead and the two are reunited and ascend to the former dwelling place of the soul. It may be well to state here that many at the present time—and the number is increasing—reject the doctrine of the future resurrection of the body, and have substituted for this a resurrection of the soul or spirit out of the body at the moment of what they call death. All that hold the former theory might consistently abandon it and embrace the latter theory, since the material body can be of no advantage to an immortal soul; for alike, priest and poet have spoken disparagingly of the body, calling it a weight, encumbrance and a clog; and by way of contrast have spoken of the soul as having been "disencumbered—freed from the shackles that bound it;" that "it mounts and soars and sings;" "quits this mournful vale and soars to worlds on high." I will not at this point examine the second theory but will ask in reference to the first or popular theory, Can this tune be sung [illegible] the old [illegible]? It can not. It has been tried numberless times since the apostasy introduced Plato's notion into the church, but discord and not harmony has been the constant result. "Heaven is my home" has been sung by many a tuneful heart down the corridors of time, but the Bible does not respond with the faintest echo. Jesus and his great ancestor David taught a very different doctrine. "Blessed are the meek for they shall inherit the earth" (Matt. v. 5) stands as an important article in the creed of the infallible Teacher who spake as never man spake. How can it be true that heaven is the eternal home of the righteous, in the light of this and texts of like plain import? To believe a thing in the absence of proof is unreasonable; but, what must we think of men who believe a thing against proof of the most cogent kind—believe it in the face of the many times repeated statements and promises of Holy Writ? Heaven never was promised to man; the earth was. "The heaven even the heavens are the Lord's, but the earth hath he given to the children of men." Psa. cxv. 16. The earth is man's native place. To Abraham and his seed after him, God promised the land of Canaan for an everlasting possession. Gen. xvii. 8. This promise cannot be construed into meaning no more than a temporary occupation of the land under the law between the time of the entrance of the tribes and the final dispersion of Judah by the Romans. This utterly fails to satisfy the terms of the covenant, which includes Abraham to whom the promise was directly addressed. The possession of the land was stipulated to be everlasting; which would sound very absurd applied to a brief sojourn of Abraham's descendants in a small portion of the territory promised. The inheritance under the law was conditioned upon obedience to its numerous requirements. In case the people hearkened not unto the voice of the Lord and do all his commandments and statutes a long list of curses was to fall upon them until they should perish from off the land. The promise of the inheritance was given four hundred and thirty years before the law. This latter cannot disannul the former. The law ceased to be of binding force "after the faith came," but the promise remains pending a fulfilment in the glorious future when Abraham, who during his life of pilgrimage received not enough of the land to set his foot on (Acts vii. 5) will inherit it agreeably to the terms of the covenant, and on the ground of his faith. Rom. iv. 13. On the condition of faith (not faith alone) in Christ "the promise is sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." 16 v. It will be sure also to Israel as a nation when Christ the one seed, and chief heir comes out of Zion, and shall turn away ungodliness from Jacob. Rom. xi. 26. Such is the plainly revealed purpose of God in regard to the eternal dwelling place of the righteous. This will not agree with the faith of the fathers; nor square with "the fitness of things," when this is but the perverted judgment of man.

The opening pages of the Bible reveals the fact of the earth admirably fitted up for man in his sinless condition and as lord over anima te nature. These same pages bear witness to his fall or first fatal transgression; the penalty pronounced against him for this act of disobedience; and records the sorrowful fact that even the ground was cursed for his sake, that henceforth it should yield thorns and thistles; that in the sweat of his brow he was to eat his bread until he should return unto the ground. How man has toiled, groaned and sweat to win the bread which nature often yields so grudgingly. Millions of the race have died of starvation and millions more have eked out a wretched existence of toil and poverty, and gladly welcomed death and the grave as the end of lives burdened with a curse from beginning to close. The closing pages of Revelation portrays another picture in broad contrast with that of the past and present. The seer of Patmos says, "There shall be no more curse." Rev. xxii. 3. All that this word meant back when sin and death were introduced into our world is gone. Seen in distant prospect we feel a glad foretaste of the joy to be ours when we reach the point when the vision passes into fact before our eyes. John and Isaiah both speak of that condition of things as a new heaven and a new earth in contrast with the first heaven and the first earth which were passed away. Taking all that is disclosed to us in the Word and vision of the prophets who can reasonably object to what is here presented as the truth? Who ever does goes in the face of the oft repeated statements of God's Word. Inference must be arrayed against these and truth be brought to nought. God designed this earth for man's abode and his original purpose was never changed. The fall of man and the entrance of sin furnish no ground for such a change.

JOHN L. WINCE.
(Concluded.)

The Wisdom of Salomoon. Chap. 2.

1. For reasoning in a way that is not upright they have said to themselves, our lifetime is a little one and full of sorrow, and there is no healing in man's end, and the return from the grave hath not been known.

2. Because we were begotten without our own volition, and after this we shall be as though we had not been; because the breath in our nostrils is a smoke and speech is a scintillation in the movement of our heart.

3. Which when quenched the body will go away as cinerary ashes, and the spirit will have been dissipated like empty air.

4. And our name will have been ignored in time, and no one will remember our deeds; and our life time will pass by like the trace of a cloud, and like a mist pierced through by the active rays of a sun, and weighed down by its heat, will have been scattered.

5. For our life-time is the passing of a shadow and there is no return from our end; because it hath been sealed up and no one doth return.

6. Come hither then and let us lavishly spend the good things that be, and use the creation with haste as in youth.

7. Let us sate ourselves with wine of much perfected value and with odors of myhr, and let not a flower of the nir pass us by.

8. Let us crown ourselves with rose buds before they be withered.

9. Let no one of us be regardless of our haughty prerogative; everywhere let us leave behind us symbols of our rejoicing, because this is our portion and this our allotment.

10. Let us oppress the needy justified one, let us not be sparing of widows, nor respect the long-time gray hair of our elder.

11. But let our strength be our law of righteousness, for weakness is proved to be unprofitable.

12. Let us lie in wait for the justified one, because he is worse than useless to us, and is in the way of our deeds, and reproaches us for our sins against law, and rebuketh our sins for our chastening instruction.

13. He declareth that he hath an acquaintance with God, and nameth himself a child of the Lord.

14. He hath become unto us a reproof of our reflective thoughts; he is a burden to us even when looked at.

15. Because his way of life is gaged by a law different from the rest of folks, and his path hath been changed.

16. We have been accounted refuse by him. And he refrained from our ways as from unclean ways. He accounteth blessed-happy the last experiences of the justified, and boasteth of God as a Father.

17. Let us see whether his words are true and let us prove them in his departure.

18. For if a justified one is a Son of God he will intervene for him, and deliver him out of the hand of those who withstand him.

19. With haughty pride and torture (lit. the pure metal test or touch-stone test) he [illegible] him that we may know his gentleness and test the value of his forbearance from evil.

20. To a disgraceful death let us condemn him by civil process; for it will be a visitation from his words.

21. They have reasoned in this wise and have been led astray. For their evil hath blinded them.

22. And they have not comprehended God's mysteries; nor have they hoped for the wages of holiness; nor have they judged them to be a gift of honor for blameless souls.

23. Because God generated (instituted generic laws to produce) mankind for incorruption and made (causal creation) him an image of his own intrinsic nature.

24. And death entered into the cosmos through the envy of a false accuser (Diabolos) and those who are of that allotted portion try him.

COMMENT.

Is this chapter history and biography before the event—in a word prophecy or not? It certainly was written and published ages before the event and was a part of the canonical Scripture of the Israelite, and was made apochriphal by an apostate Christian church. Shall it be reinstated is the question of interest and moment to the Christian truth-lover of today. A recent republication of the authorized Catholic Douay Ver. under the auspices of Cardinal Gibbons reincorporates this book, but with the usual ecclesiastical expurgation and bias. It would be well for the readers to get a copy and compare same with this translation as it appears.

The philosophical conclusions drawn here in this chapter seem wonderfully familiar to the student of modern sociology and the selfish pleasure-seeker and fortune-worshiper of the world is apparently reasoning from the same premises and drawing the same practical conclusions today. Gnostics they called themselves then, or "knowers." Agnostics they style themselves now or "Don't-knowers," and they are the same wild beasts that Paul fought with at Epheus. If there is any truth in prophecy moreover, they will be more in evidence as we near the last "of these last days" which close this long age of eclectic dispensation.

CHAS. GARDNER.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, AUGUST 20, 1902. NUMBER 31.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Short Sermons. No. 29.

Thoughts, words and deeds—these three things are the index of our heart and mind, and go a long ways in making up the sum total of our real worth. If the heart is pure and clean, then our thoughts, words and deeds will reveal the fact. For out of the abundance of the heart the mouth speaketh. If the good Lord and his Son, our Savior, fills a good place in our heart and affections, then our thoughts, words and deeds will be along that line. While on the other hand if our affections run out after carnal things, then our thoughts, words and deeds will give us away. Or if our heart or mind is set on the things of this world then our thoughts and words will tell it all. If we set our affections on any thing earthly or carnal, then our joys and pleasures are deceptive and of short duration. And the worst of all is, they are misleading and will cause us to pass away as a vapor. The Master knowing these things has wisely and kindly warned and advised his friends at this point, telling them what to do, and what not to do. Now if we be a child of God by faith, and worthy of the name, we will be obedient and be blessed, but if our heart is stubborn and we take our own course, then we shall be cursed, and calamity, calamity, awaits us as sure as it did our fore parents in paradise. Wisdom cries out after us to draw near to the fountain of light and love, and drink freely and fill our minds to overflowing with the pure words and will of God our heavenly Father and his dear Son, so that we can only relish and find enjoyment in contemplating the great fountain of life, light and love which passeth understanding. Then our thoughts words and deeds will naturally come in line and be pure and divine. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Cleanse first that which is within the cup and platter. Tune the heart for heavenly music, and love and relish no other kind, then it will be no hard task to train our bodies, minds, thoughts, words and actions, and bring them into subjection to heaven's will. Never mind if the world thinks you odd and counts you out, they also had a poor opinion of the Master. And if we are what we profess, the world knows us not, why seek to please it? The Master did not, and it knew him not.

T. E. ADAMS.

It is an easy thing to sing, "All I have I give to Jesus, it belongs to him," but the singing is hollow mockery when we spend more in one year for chewing gum or soda water than we give in five years to the evangelization of the heathen world. We often sing: "I love thy church, O God:" and then pay more for the trimming of a hat or the decorations of a "social function" than we contribute to the Church in a twelve month. We sing, "My Jesus, I love thee," and drop a nickel in the collection basket, reserving the fifty cents for the purchase of a ticket to the Monday matinee or lecture. What does Jesus think? "God so loved the world that he gave," What?—The best he had. We can measure God's love by his gift. Suppose he were to measure ours by the same standard!

Do you like to get THE RESTITUTION each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

Harvest Festival Excursion to Fort Wayne.

Excursion tickets to Ft. Wayne, account Harvest Festival, will be sold via Pennsylvania Lines August 25th to 30th, inclusive, from Kirby, Wanatah and intermediate ticket stations on the Pennsylvania Lines.—Aug 30.

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 20, 1902.

"He that hath knowledge spareth his words." Prov. xvii. 27

"Most of us know how to say nothing: few of us know *when*."

"THE French critic who slept while a drama was read to him,—said, "*Sleep* is a criticism."

"A fool uttereth all his mind, but a wise man keepeth it till afterward." Prov. xxix. 11.

OH, what a witness God's Book will be against the slothful, the wilfully ignorant and unbelieving. They shun the light because they love darkness; and they love darkness because of their own evil deeds.

A SHORT letter from Sister Woodward says that the Millbrook, Mich. Church rejoices that another young brother, Fred Cummings, has been added to their number, having been baptized by Brother W. The same letter says that they both expect to attend the Conference at Argos, over the first Sunday in September, so with this addition to those who have already promised to attend, the Indiana brethren are assured of a feast indeed that none should miss.

READER, we entreat you to examine your present life. Ask yourself if it affords any evidence that the Judge will be warranted in saying to you, "Well done, good and faithful servant?" Any thing in your aims, wishes, pursuits and endeavors which evidence the existence of that kind of life which results from being begotten of God, and sanctified through his truth. Solemnly we remind you of the *unavailing* pleadings of those who will desire to be recognized as friends of Jesus: "Lord, Lord, open to us."

"IN order to keep the course of cheerfulness, two shoals are to be shunned; a troubled spirit on the one hand, and a merry one on the other. The former prevails when affliction has not the support of a vigorous faith; the latter indulged by those who allow cheerfulness to degenerate into mirth. For each of these excesses the Apostle has appointed a distinct and effectual remedy. For the one, prayer, and for the other, psalmody. "Is any afflicted? Let him pray. Is any merry? Let him sing psalms."

MAKE a note of it, the Greek word *Semnotes* in 1 Tim. ii. 2 means gravity, venerableness, and not honesty, as rendered in the common version; and

The Greek word *semnos* rendered honest in Phil. iv. 8 of the common translation, means venerable, grave.

The Greek word *euschemonos* in Romans xiii. 13 honestly, means decently, becomingly, and the original of honestly in 1 Thes. iv. 12.

WE have recently written and sent out to those owing us many letters with the view of getting money from those who should renew, that we may pay our bills. It is absolutely necessary that we hear from each one we have addressed. It is of vital importance to us and you as well that prompt attention be given. Let each one who received a letter make immediate response, and any one whose time is out, but was missed in writing, please see that your subscription is paid without delay. Where mistakes have been made, kindly let us know, and we will be pleased to make the correction. We wish to give no offense by letting you know how your account stands, and our only excuse for writing is our necessity. Please look at your letter kindly, and reply at once. We urge haste because our case is so urgent.

Christ's.

This subject is not likely to become popular in the present order of things for it is just as true now as when Paul indited the words, that ALL seek their own, not the things which are Jesus Christ's. Phil. ii. 21.

All men, including even the bulk of professing Christians, are seeking their own interests. Very few concern themselves about the things which are Christ's.

What is such Christianity worth? Truly they have a name, that they live, and are dead.

The faithful loving servant is looking after the things that belong to [illegible] interested in his welfare.

Men's own things are temporal, but Christ's are eternal.

Let us seek the things that are Christ's. If it is the first time, you will be surprised at the result.

Let us seek Christ's estate first. It is the prevailing idea that this is in heaven. It is generally thought that the majority of Christ's things are there. This is a great mistake. Heaven is God's throne and dwelling place. Christ's estate is land—not sky—the land of Canaan.

God said to Abraham, on his arrival in the land of Canaan: "Unto thy seed will I give this land." And this seed is Christ. Gen. xii. 7; Gal. iii. 16. Hence God, in speaking of the land of Judah, in Isa. viii. 8, calls it,

"THY LAND, O IMMANUEL."

So that if you seek the things that are Christ's, you seek a country—a better country than can *now* be found upon the planet earth, because flesh and blood claim it. It will be a heavenly country when Christ takes possession of it. Heb. xi. 14, 15, 16.

Such seekers are now strangers and pilgrims.

Will Christ possess the land of Canaan as it is now, or void? No, the kingdom of God, so long prayed for, will then come and be established upon it, for it is Christ's.

The whole house and kingdom of Israel over which David reigned, God, in speaking to him, calls my kingdom, thy kingdom, and his (Christ's) kingdom. 2 Sam. vii. 12, 16; 1 Chron. xvii. 14. Therefore the twelve tribes of Israel must be regathered, and united into one kingdom again upon the mountains of Israel, before Christ can inherit the kingdom and reign over them in Mount Zion from henceforth even forever. "And thou O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it *come*, even the first dominion; the kingdom shall come to the daughters of Jerusalem." Ezek. xxxvii. 21, 22; Micah iv. 7, 8.

If you seek the things that are Christ's, you seek first the kingdom of God (Matt. vi. 33), and like Abraham, a city designed and built by God, the capital of it. "For here we have no continuing city, but we seek one to come—Christ's—Jerusalem, the city of the great King, a praise in the earth. Heb. xiii. 14; Matt. v. 35; Isa. lxii. 7: The city of the Lord, the Zion of the Holy One of Israel, the perfection, the joy of the whole earth. Isa. lx. 14; Psa. xlviii. 2.

If you seek the things that are Christ's, you look for the restoration of David's throne in Jerusalem: for it has been overturned until he come whose right it is, Christ, and the Lord God shall give it him. Ezek. xxi. 27. Jerusalem will then be the throne of the Lord. Jer. iii. 17.

The natural subjects of this glorious kingdom are the Jewish race, they are Christ's subjects, and his kinsmen according to the flesh.

But is the Holy Land all the territory that belongs to Christ? No; that is only the Edenic Garden of Christ's dominion. He is the heir of the world, and the uttermost parts of the earth are his possession. Rom. iv. 13; Psa. ii. 2.

Will the nations continue upon it as they are now, or will they be demolished and their territory made a great park for Christ and his friends to roam in at their pleasure? No; the nations will be humbled, broken, and their purified remains incorporated into the empire of Israel. It will then be said: "The kingdoms of this world are become our Lord's and his Christ's and he shall reign for the ages of the ages;" and he shall reign from sea to sea, and from the river unto the ends of the earth; all kings shall fall down before him; all nations shall serve him. Rev. xi. 15; Psa. lxxii. 8, 11.

Israel is Christ's battle-axe and weapons of war, by which he will subjugate the nations; and the house of Judah is his goodly horse in the battle. Jer. li. 20; Zech. x. 3.

Is this a substantial, durable inheritance? Yes; for the earth abideth for ever; and it is Christ's for ever. Eccl. i. 4; Dan. vii. 14. "The kingdom is an everlasting kingdom." Jer. xxx. 11; Dan. vii. 27.

The city also will be a continuing one. Is. xxxiii. 20 says, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down," etc.

Is there anything else to seek? Yes; Christ's house. It is referred to in Heb. iii. 5, 6. It is a permanent house—God's building, founded upon the rock Jesus Christ, and the gates of the grave shall not prevail against it. 1 Cor. iii. 9; Matt. xvi. 18.

The *bodies* of this house are the members of Christ, 1 Cor. vi. 15—Christ's flesh and bones. Eph. v. 30, 31. Hence Jesus speaking to his disciples says a cup of water to drink in my name.....shall not lose its reward. Mark ix. 14.

If after reflecting upon these things you desire to become Christ's, then you must obey the command of Christ's apostle. Rom. xiii. 14. "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof."

If you wish to know how to comply with this injunction, Paul tells you, you must be buried with Christ in baptism. Col. iii. 12. "For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 27.

In rendering this obedience you put off the old man with his deeds—the body of sin derived from Adam, and put on the new man, which is renewed in knowledge after the image of him that created him, even God. All such are one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise of all the glorious possessions and unsearchable riches, which we have but faintly delineated.

Be sure to not overlook the little word *if*. *If* ye be Christ's all things are yours.

Selected.

The Greatest Problem In the Twentieth Century.

I think that the greatest problem of the present century is how to keep alive, in the hearts of the vast mass of men nominally Christian, a deep and effectual faith in those doctrines of the Christian religion to which they still give a nominal adherence. There is perhaps less of open and ostentatious infidelity in these days than there was in the days of Charles II., or earlier years of the eighteenth century; but, on the other hand, though unbelief is, as a rule, more reticent, all serious observers see grave reasons to fear that there is a far more widely spread spirit of doubt, and even of positive unbelief, than there has ever been among men who have never professedly abandoned allegiance to the religion of their fathers. What is the cause of the apparent spread of this spirit of uncertain, and even of openly avowed agnosticism? Among various causes which might be mentioned, I think that we may specify three.

1. One of these is the vast enlargement of the horizon of human knowledge, which might seem, at first sight, to have revolutionized man's conceptions of his relations to the material universe.

2. Another influence which has, unconsciously or otherwise, shaken the faith of some, is the revolt against the scholastic rigidity and positiveness of the theological technicalities which it was once considered heretical not to accept.

3. A third reason for some weakening of the ancient confidence in dogmas once universally accepted without question, is the changed view as to the inspiration and absolute infallibility of every word, or, as Dean Burgon added, with foolish and meaningless vehemence, of every syllable and letter of the Bible.

That the causes which I have partially indicated are really at work, that, in consequence, the faith of multitudes has been weakened, will be evident from a glance at the utterances of one or two skeptical writers. They invariably take a most despairing view of life. "Life," sang the Italian poet, "is bitterness and vexation; there is no other life and the world is mire. I am stirred by a cold shudder as I search through the unblessed and terrible secret of life. What is the worth of life? Solely to despise it." Of the deplorable pessimism of Byron I will not speak; but the acknowledged coryphæus of modern atheistic pessimism is Schopenhauer. He deliberately taught his disciples to hate and despise women, and to acquire an accurate and connected view of the utter despicability of mankind. To such writers God is a tradition of the nursery; love has no meaning but lust; virtue is only a form of selfishness; this is the worst of all possible worlds; every human being is bad and base; and annihilation is the only possible remedy for a race supremely and irrevocably evil. To Voltaire, again, it seemed true to say that "the people are a mixture of bears and monkeys," that we "may lie like the devil," and that "as flies are born to be eaten by spiders, so men are born to be eaten up by sorrows." Do we not see in such sentiments a proof that the extinction of all faith in Christianity tends inevitably to dark, dangerous, mean and selfish views of all human life?

To me, then, it seems that the greatest problem of the present century is by what means we are to deepen, or reawaken, that deep and true faith in Christ as the Savior and Teacher of the world, which undoubtedly has lost its hold in many hearts. This should be the work of all true Christians, but most of all the strenuous endeavor of the clergy, who are specially set apart and consecrated for this purpose.

All Christians who are in earnest must show, alike by their arguments and by the whole tenor of their lives, that neither the advance of scientific knowledge nor the conclusions of the higher criticism, nor any modifications of a purely scholastic theology, necessitate the slightest change in the eternal and fundamental beliefs of any who accept Christ as their Lord and King, and who live in the conviction that this age, as the German poet sang, is "the age of the Holy Ghost." Christ himself taught us that it was expedient for us that he should go away, and that by the indwelling of his promised Spirit we are, or may be, nearer to him now than if, like Peter, we could clasp him by the hand, or like the beloved John could lay our head upon his breast. If all who profess and call themselves Christians would but try to realize this truth—the truth that the Spirit himself beareth witness with our spirit that we are children of God—the millennium would begin in this twentieth century.—*Frederick W. Farrar, D. D. in Christian Work.*

Two Doors.

"Behold, I have set before thee an open door, and no man can shut it." Rev. iii. 8.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20.

It is evident that these two passages do not refer to the same door, for one is an open door over which God alone has control; the other is a closed door over which man alone has control. Christ has set the one door open. He stands at the other knocking, and asking that it be opened.

In the beginning there were no barriers between God and man, nor between man and eternal life. But the first pair, deceived by Satan, disobeyed God's command [illegible] of the forbidden fruit. By [illegible] himself a barrier between himself and God. If man ever regains the unhampered communion of Eden, he must open again by repentance and willing obedience the door closed by the sin of wilful disobedience.

When man's door was closed, God closed his door. Eternal life in happiness is the greatest blessing God could bestow. Eternal life in misery would be the greatest curse the devil could devise. That man might not bring upon himself such awful calamity, God drove him from the garden. Love closed the gates of Eden. "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden."

Man had no immortality when he left the garden; otherwise the reason assigned for his repulsion would be absolutely meaningless. He has never gained immortality since, for God "placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way to keep the way of the tree of life;" and past that flaming sword no man has ever gone. The question of natural or conditional immortality, seen in the light of its origin, is resolved into the question, did Satan or God speak the truth? God told man he should surely die. Such a statement could truthfully be made only to a being capable of dying, and therefore not naturally immortal. Satan said man should not surely die. He led the entire existing race to adopt the natural immortality doctrine. But did Adam and Eve manifest such wisdom and correctness in their course of action as will warrant us in accepting their opinion as infallible? If we search the Scriptures we shall find immortality brought to light, not as an inherent attribute of man, but as a gift to be obtained through Jesus. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 12. There is no immortality here; and none hereafter away from Christ.

Death, then, is the barrier God raised in man's path. He shut the door of the grave between him and eternal life. It needs no argument to prove that mere human power will find this barrier impassable. No man could open that door. Man dies and passes out of existence. If he shall gain life beyond the grave, it can be only through a resurrection, a re-living of the dead.

Though God closed his door last, he was the first to open the way again. The first promise of a Savior was given immediately after the expulsion from Eden. And in due time Jesus came. He died, he was buried. After three days he rose again, and by his death and resurrection he opened again the door God closed when he exiled man from the tree of life. Hear him: "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. i. 18. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. ii. 7. The barrier of death has been removed; for "As in Adam all die, even so in Christ shall all be made alive.

God's door is open, and no man can shut it, but its opening will benefit us little, unless we also clear away the barriers we have raised. God's abundant blessings are in store for all, but he cannot bestow them through closed doors; he will not force them upon us. We must open the door of our heart and let the Savior in.

Jesus has done his part. He waits for us to do ours. He does not wait carelessly or even passively. He stands at the door and knocks, pleading with us to open unto him, and promising if we will, to come in and abide with us. His entrance means salvation from sin, strength, joy, peace here, and endless life hereafter. Beloved, open wide the door. Nothing stands between you and God but your own will. "The blood of Jesus Christ cleanseth us from all sin," and "Whosoever will, may come and partake of the water of life freely." Open the door of your heart before the day of mercy shall be ended, and let the Savior in.—*Alice M. Goodwin in Crisis.*

Obituary.

Calvin Beagle departed this life about one o'clock on the morning of July 20, 1902, at the age of 90 years, 9 months and 5 days.

Mr. Beagle was born in Cayuga County, New York, October 21, 1811. He was the son of Stephen and Elizabeth Beagle. At the age of five years his parents moved to Steuben county, New York. He was married November 22, 1837, to Miss Isabelle Walker. To this union were born four children, Perry, John, Luther and Sarah E. Beagle, all of whom are living except the daughter. In 1888 he left the State of New York and moved to Indiana, settling near Pierceton, Kosciusko county. In 1848 he moved to Plain township, where he became a successful farmer. On Jan. 9, 1900, death visited his home and took from him the wife of his youth. July 5, 1900, he was united in marriage to Mrs. Elizabeth Coyle, who has since been to him a faithful wife, tenderly caring for his every want so far as possible. He has also had the special care and attention of his son, John Beagle, who has carefully looked after the temporal needs of his aged father. Mr. Beagle was a good citizen and a man possessed of excellent moral qualities. He was also a firm believer in Christ as his Savior. His sickness was of short duration. On Wednesday morning of the 23d, while writing, he was stricken with a serious stroke of paralysis, and on Friday night, about 1 o'clock he departed this life. Thus has passed from our midst another of our aged citizens; a man respected and honored by all, because of his age and his moral qualities. He leaves a wife, three sons, several grand-children and many neighbors and friends to mourn his departure. The funeral services were conducted in the Oswego Baptist church at 2:30 o'clock in the afternoon of July 27, by the pastor, D. B. Rockard, after which the remains were taken to the Oswego cemetery and tenderly laid away.

The above was taken from the Warsaw *Indianian* of Aug. 7. All who attended the June Conference at Antioch will remember our aged brother as he was there for what he said was his farewell visit among his brethren. Way back in the 40's the Church of God at Oswego, Ind., was organized. Bro. Beagle was one of its first members, and by death and removal it has ceased to exist. Only one—Sister E. Willard of Haddonfield, N. J.—is left of that early band of pioneer disciples of the Lord Jesus. Their labor is ended, and they rest waiting the angel's call to life eternal. May the morning soon dawn, and they with the living faithful ones meet their Lord, and even remain with him.

For Our Children.

Little Brown Wren.

Little brown wren in the mulberry tree,
Singing thy song of witchery,
Happy art thou as a bird can be,
Little brown wren in the mulberry tree.

Little brown wren with thy children four,
Great possessions thou hast in store,
Nothing on earth to wish for more,
Little brown wren with thy children four.

Fearless art thou when the thunders roll,
Though thy house is set on a limber pole;
Thy nest, but twigs from the orchard stole,
Fearless art thou when the thunders roll.

O heart of mine, when the storms go by,
Look up to God, with a trusting eye;
Like the wren be calm 'neath a clouded sky,
O heart of mine, when the storms go by.

AUSTIN WISER.

JUST LIKE A GIRL.

"Isn't that just like a girl?" and the fond mother smiled indulgently as her daughter, rosy and smiling, came in from school, tossed her muff on a chair, deposited her books on top of the piano, carelessly dropped one glove on the floor, then, after kissing her mother, and saluting others in the room, lightly ran up-stairs to her own chamber. Yes, such ways may be very pretty and engaging now, but how will they appear after becoming fixed habits of character? Simple heedlessness in a young girl, in the care of her person and possessions, develops into slovenliness with advancing years; and of all disagreeable sights one of the most unpleasant is a middle aged or elderly woman who is not neat. The girl who tumbles up the contents of her bureau drawers and leaves things scattered about for others to pick up, will surely make an untidy housekeeper, when she has no mother to pick up after her. Her habits will be an annoyance to her husband, if he be a lover of order and system, and as a guest she will always be dreaded in homes differently conducted from her own. The disorderly girl will make a disorderly woman: and as cares increase and strength fails, she will be likely to be not only disorderly but slatternly. Think of this future, mothers, and insist upon your children, boys as well as girls, being neat and orderly, even if they carry the virtue to the point of fussiness. Better this, than going to the opposite extreme in these matters.

ONE OF BISMARK'S.

Once when Bismarck was a cavalry officer he was standing with some other officers on a bridge over a [illegible]. As he was about to give an order [illegible] groom, Hildebrand, rode one of the horses to water close by the bridge. Suddenly the horse lost footing, and Hildebrand, clinging to the animal, disappeared with it in the water. Before the other officers could collect their senses Bismarck had cast off his uniform and had thrown himself in the lake to save his servant. By good fortune he seized him and brought him safe to land in an unconscious condition. The next day the little town that had witnessed the brave rescue was in great commotion. They petitioned the superintendent, who obtained for the young officer the medallion "for rescue from danger." And on great occasions the well known Prussian safety medal was seen beside the proudest stars in Christendom on the breast of the famous creator of united Germany. Bismarck, it is said, was prouder of his first medal than of all the rest put together. One day in the plentitude of his power a noble minister approached the premier and asked him the meaning of this modest decoration. He at once replied: "I am in the habit sometimes of saving life."

SHALL THE HEATHEN SURPASS US?

Among the things that Christians may learn from heathen people, is self-denial or self-restraint. The Japanese have a god which they call the "great bright god of self-restraint." Those who worship this god keep a *kannin-bako* (self-restraint box) for the reception of the first-fruits and other percentages, to be offered to the god and distributed among the needy.

One of them thus describes their method of doing: "As to percentages, this is our mode of proceeding: If I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into the self-restraint box; or if I would give a five-dollar feast to my friends, I exercise self-restraint and economy and give it for four dollars, dropping the remaining dollar into the box; or if I determine to build a house that shall cost one hundred dollars, I exercise self restraint and economy and build it for eighty, putting the remaining twenty dollars into the box as an offering to Kannin Daimiya-jin-San."

Poetry.

The Hardest Time of All.

There are days of deepest sorrow
In the season of our life,
There are wild despairing moments,
There are hours of mental strife,
There are hours of stony anguish,
When the tears refuse to fall,
But the waiting time, my brothers,
Is the hardest time of all.

Youth and love are oft impatient,
Seeking things beyond their reach,
And the heart grows sick with hoping
Ere it learns what life can teach.
For before the fruit is gathered
We must see the blossoms fall,
And the waiting time, my brothers,
Is the hardest time of all.

Yet at last we learn the lesson,
That God knoweth what is best,
And a silent resignation
Makes the spirit calm and blest;
For perchance a day is coming
For the changes of our fate,
When our hearts will thank him meekly
That he taught us how to wait.

Original.

Encouragement.

Jesus said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. v. 13, 14.

"Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." Mark ix. 50.

"Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." Luke xiv. 34, 35.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16.

"In him (God) was life; and the life was the light of men." John i. 4; see verse 9; also John v. 35.

The Psalmist said, "The entrance of thy words giveth light; it giveth understanding unto the simple." Psa. cxix. 130.

"The light of the righteous rejoiceth; but the lamp of the wicked shall be put out." Prov. xiii. 19.

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. iv. 16.

Salt is used for seasoning and preservation. The proportion of salt to the food seasoned by it is comparatively small, and needs to be evenly distributed therein to accomplish the purpose for which it is used. To be of use, the salt must be pure.

Light is used to dispel darkness. The lights in a city need to be so located through the city that they may give light to all the inhabitants thereof. Light, to be most effective must be bright and clear, and not clouded or obscured by smoke.

The object of this article is to encourage brethren and sisters of like precious faith who are dispersed through the world,—one, two or three in a place,—away from the larger bodies of the Church of God, myself included. It would be a pleasure to us to be where we could attend the meetings with those of like faith; but we are isolated and lonely in trying to hold up the light of God's Word to those who, apparently, are dull of hearing; yet we have reason to be thankful to God, who has accounted us worthy to be the "salt of the earth," and "the light of the world."

If all the members of the Church of God were located in one place, they would be like a burning mountain, giving light to a very small portion of the inhabitants of the earth. Evidently it has been arranged by divine power, so as to have witnesses for God in all parts of the world in this gospel age.

Without a sufficient amount of salt, some kinds of food would spoil. Without the light and influence of God's people in sufficient numbers and power to check the spread of sin and degradation, the world would become so wicked, so corrupt, that God would find it necessary to destroy it. The eight souls who were saved in the ark were insufficient to save the antidiluvian world, so the Lord destroyed it with a flood. Lot and his family were not able to save Sodom and other cities of the plain. They were destroyed for lack of ten righteous.

Because Jerusalem rejected the light and killed the Prince of life and persecuted the few righteous ones and became corrupt, from the laity all the way up to the priesthood; the Lord permitted the Romans to lay siege to and destroy the city. But God did not destroy the righteous with the unrighteous. Noah and his family were saved in the ark. The angels of the Lord led Lot and his family out of Sodom. Jesus gave his disciples a sign by observing which, they need not suffer in the destruction of Jerusalem; he said to them, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the country enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."

History records the fact that the disciples observed the sign and fled. The Lord has been long-suffering towards the present world, and raised up a few true and faithful witnesses for himself and sent them abroad in the earth,—one here and another there to give the true light of life, so that those who desire the light may have it, and those who choose the darkness shall be without excuse in the great day of the Lord. May we be true to our calling, living soberly, righteously and godly in this present age, waiting and watching for the coming of our Lord, while we faithfully occupy till he comes.

D. D. Latthrop.

Evolution.

Do I believe in evolution? Well, not much. He referred me to the butterfly and some other things, when I reminded him that in many other things besides the butterfly there was more than one step in its perfect development. Horned cattle as a rule do not get their horns at birth, nor babies their teeth. "And you might add," said he, "neither did the man get his immortal soul put in him until ages after he was created. This is what we mean by evolution The man was the finest animal of all creation, and was only an animal until the Creator in harmony with the laws of evolution furnished him with an immortal soul." This man was just from college, where his father has been paying out his hard earned money that his boy might have an education for time and eternity. It is to be hoped he knows more in other things than in evolution.

I asked my young friend if his teacher believed the account of creation we find in God's Word. "Oh yes, he is one of our leading churchmen." Then tell your professor that I have a Bible and that there is no account in it where man ever obtained an immortal soul by evolution, or otherwise so far. Tell him that I say the Bible has nothing whatever to say about immortal souls passed out to man in this life. "Well, but it expresses the same thought—truth; in words equally forcible. The "never dying soul" stands for immortal soul and that expression is all over the Bible." No, my friend, there is no such expression in the Bible as never dying soul. On the contrary we read in the Bible, "The soul that sinneth it shall die." It is marvelous how very ignorant church people are about what is written in the Scriptures. I mean Protestants. In the race for first place by the different denominations Rome will certainly win if we persist in ignoring the study of God's Word.

Knowledge of God's Word enables us to detect the spurious from the genuine, and prevents us from being duped. The Philippine friar could never have obtained the best holdings in that country for his prayers, if the people had known God's Word. A system that makes the clergy rich and the people poor is not the Christian system. Was it Paul that said, "As poor yet making many rich?" It seems the friars make themselves rich and the people poor.

Yes, I believe in the evolution wrought in the individual, which follows the acceptance of God's grace and truth. His grace delivers us from all our enemies, including the wily priest that would take our homes and balance in bank for prayer, which has no value when a price is put on it like as I do for my services as a painter.

Isaac McCurry, Sr.

Did Jesus Eat the Passover?

This seems to be a strange question to ask in view of what Matthew, Mark and Luke tell us. They all tell us something about it, and they tell it in plain terms. But what does John say about it? John does not say anything about Jesus or any one else eating the Passover. He tells us about several things that took place before the Passover and some things that took place afterwards, but it was left for Matthew, Mark and Luke to tell us about that particular event.

According to their testimony he did eat the Passover in the city of Jerusalem in an upper room with his disciples and thus fulfilled the law. At the conclusion of the feast he took bread and broke it and gave it to them, and said, "This is my body." He took the cup also and gave it to them and said, "This is my blood."

Here we have the death of the Savior set forth symbolically or emblematically. Here we have his broken body and shed blood handed over to his disciples in these emblems. Here the law pertaining to the Passover ended. Here the type met the Antitype. Here the shadow met the substance. From this time on the law pertaining to the Passover was a dead letter.

It matters not if the Jews ate the Passover afterwards. It availed them nothing, (it is not said that they did eat it). It is a wrong idea to suppose that Jesus died at the exact time of the killing of the Pascal lamb. The law required the lamb to be killed on the 14th of the month in the evening at the going down of the sun and was to be eaten the following evening of which the fifteenth began. The Savior ate it with his disciples on the fifteenth of the month and died about three o'clock in the afternoon of the same day. Several hours after the law had expired and three hours before the Jews are supposed to have killed the lamb.

But then John tells us that the Savior was crucified on the preparation day, how about that? If the Jews ate the Passover that year they ate it on the sixteenth of the month instead of the fifteenth which would bring their preparation day on the fifteenth according to their count. The very day the Savior was crucified according to John's testimony, so there is no discord here. Now if there is anything cloudy about this I have failed to see it, and would be glad if some one would clear it up.

Faithfully submitted.

Samuel McClothlan.

[It occurs to us that about all the *Scripture* on this question has been given, and both sides fairly presented. To discuss it to the end of time would not serve in the least to turn a single sinner from the error of his ways for a single hour. Unless some one has something entirely *new*—some new *evidence*—it would be well, in my judgment, to write on some other subject for a few months.—Ed.]

Kingdom Restitution.

In your paper of July 16th there is an article entitled, "The kingdom of God, what is it." First we may decide what a kingdom is or what constitutes a kingdom. We find that all kingdoms have, first a king, second assistant rulers, third a capitol, fourth territory. Now we look over the earth for a kingdom of God, but where is it, it simply does not exist. Now let us enquire what the prophet said about it. Ezek. xxix. 26, 26, 27, (read the 8 verses) the 27 says, "I will overturn, overturn, overturn it, the kingdom of Israel, God's kingdom, and it shall be no more until he come whose right it is, and I will give it him; now it is generally admitted that Christ is the heir, and he now is acting as high priest in the holiest of holies, and not asking. At the present time he is in the position representing the nobleman gone into a far country to receive a kingdom and return. Now read 1 Cor. the 50th verse says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." Men must be made immortal first (as the future king now is) before he can inherit the kingdom. See also 2 Tim. iv. 1, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom." Now this shows that the appearing and kingdom are at one and the same time, and we know that the appearing or second coming is at the end of the present age, and at the commencement of the future age or kingdom of God. Read also the 2nd and 7th chapters of Daniel. Dan. ii. 44 reads, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." Now this is very plain language. It is admitted by all that the smiting of the image is at the end of Gentile times, and that is the time of Christ's appearing and kingdom.

Now if his kingdom was in the world before his coming he could not set it up at his coming, and after it is set up then will be the time to gather out all things that offend and do iniquity. Now in the first place we see that being high priest and not king. Then the assistant rulers are asleep in their graves, and will not be raised till he comes, and the capital Jerusalem is under Turkish rule And the territory occupied by the image or nations of the world.

Read the second Psalm, verse 8 says, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession. Thou shalt break them with a rod of iron and dash them in pieces like a potter's vessel, that is the time when his kingdom will be set up.

J. E. Howarth.

In closing L. C. Thomas' article in The Restitution of July 2, he asks the question, Who are the daughters of the Mother of Harlots? This subject has occupied my attention very closely since I commenced my correspondence with Mr. Dye; published in The Restitution of March 5. It seems to me that Mr. Gladstone, the historian, has made this subject very clear and very prominent, showing that the doctrine of the immortality of the soul was first legalized by a bull of Pope Leo X. in 1513, by condemning and reprobating all who should declare the soul to be mortal. Here, then, is the beginning of the legality of that abominable doctrine, which constitutes the Roman Catholic church to be the Mother of Harlots. But the daughters, who are they? It seems to me that all who believe in the immortality of the soul are daughters of that Mother. And this subject is made very plain in Rev. xiv. 4, "These are they which were not defiled with women for they are virgins." It seems that a defilement may emanate from a plurality of sources; evidently proving that a defilement may come from any and all sources by whom that abominable doctrine is believed. The doctrine is a libel upon the veracity of our blessed Savior for he said, "No man hath ascended up to heaven." Also to his disciples he said,—"Whither I go, ye cannot come." Peter also said —"David is not ascended into the heavens." But men in these days are so lustful for happiness that they are willing to cast aside the Savior's teaching and have invented a plan of salvation of their own. But Paul in 2 Tim. iv. 3, 4 warns us against the teachers of the present day. He says, "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Paul evidently saw the time when the doctrine of the immortality of the soul would supercede the plain teaching of the gospel through a resurrection of the dead and warned us against it. But men do not seem to realize that the sleep of the dead is a sleep of entire unconsciousness. Even Abraham, when he awakes will not know that he has been unconscious at all, so of all others. O the wisdom displayed in the glorious plan of salvation. Who can contemplate it without emotions of reverence for the Author?

But the doctrine of the immortality of the soul has taken such a firm hold upon Christians of the present day, that some of our brightest lights really believe they shall not die at all. T. De Witt Talmage in a printed sermon in the *Christian Herald* said, "We all know we shall live for ever; death cannot kill us." D. L. Moody, the great evangelist said, "Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now."

Daniel Howard.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

D B Wilson	3 50

Where there is no Hay Fever.

Only one night from Chicago via the North-Western Line to Ashland, Gogebic, Marquette and other Wisconsin and North Michigan points. Balsam, fir and pine woods and cool, dry air. Hotels, excellent hunting and fishing and no hay fever. Low rates now in effect. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Sept 20

Annual Conferences.

The Seventeenth Annual Conference of the Church of God, in the State of Nebraska will be held D. V. at St. Paul, Nebraska, beginning September 5th and convening till the 14th inclusive. Some very able speakers are expected to be present. The brethren and sisters of St. Paul will kindly care for all sisters and brothers who will attend, so it will not be necessary to take bedding. Brethren and sisters, in this time of turmoil and conflict we need your presence to encourage one another and your help with the meetings. We must have a good attendance to obtain success. Many weak and weary ones may faint by the wayside while if only encouraged by your presence and word of comfort they may find strength to hold fast to the truth and be found worthy of an intrance into the kingdom of God; so each and every brother and sister please make an extraordinary effort to attend and make this meeting an exceptionally successful one.

Your Sister.

Emma Elton, Sec.

The Annual Conference of the Church of God in Indiana will be held at Argos, beginning Friday, Sept. 5th and continue over Sunday. Argos is well located, being on the Nickel Plate road east and west, and the Lake Erie and Western road north and south, making it easy of access to most of the brethren. At this meeting the main business of the year is to be done, and new officers chosen to take charge of affairs. It is therefore of importance to the work that there be a good representation of the different organizations throughout the state. We feel that no urging should be necessary, but that each brother and sister who can ought to make an effort and attend and take part in the deliberations of the business sessions, enjoy the sermons and other meetings and each help to make it a success. Our last meeting at Antioch was one of the best ever held in the state, and there is no reason why this coming gathering should be less pleasant and profitable. It is our intention to try and arrange a programe which will be published in due time. We expect to begin business at the first of the meeting, so it will be vital to the success of the work that you be on hand at the beginning. The Lord's cause needs you each one to do his part. Will you not willingly give the three days to Him? Officers of churches, please see that your organization is represented so the plans for next year may be fully reported to you by your own members.

A. R. Underwood, Pres.

Mrs. R. C. Railsback, Sec.

The fourteenth annual session of the Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, Iowa, beginning Friday, Aug. 15, and continuing over Sunday Aug. 24, occupying its beautiful camp ground situated in the Cedar River Park, which is reached in a few minutes ride on the street cars, from all railroad depots in the City.

Board will be furnished all, at a very low rate, at the dining hall—not exceeding ten cents for each meal.

We expect several preaching brethren from abroad, whose names will appear later. Come and enjoy this Conference with us. Matters of importance need your attention. Come, let us reason together, and not forsake the assembling of ourselves together, and so much the more, as we see the day approaching.

We hope for a large attendence this year. Begin at once to prepare for the meeting, and make a special effort to attend the beginning, so that a reduced rate may be assured, as it will save a large amount in railroad fare to the brethren, and will increase the attendance.

Brethren let us awake—the coming of the Lord draweth nigh.

Full particulars as to reduced rates and so on will appear later.

O. J. Allard, Pres.

Sadie Clark, Sec.

DAILY PROGRAM.

6:40 a m	Devotional Service.
7:00 a m	Breakfast.
9:00 a m	Children's Meeting.
9:30 a m	Either Bible Drill, testimony and prayer, topical talks, essays, letters or business.
10:30 a m	Preaching or Bible investigation.
12:00 m	Dinner.
2:30 p m	Preaching.
7:00 p m	Song Service and Prayer.
8:00 p m	Preaching.

Note.—All Song Services will be conducted by Prof. Freberg.

There is a fine program prepared but it is too lengthy for insertion here. We expect able speakers, earnest essays and heart service of God. Come and spend a week with us in the tented grove. We expect all our people in Iowa to come, and invite brethren from other states. You will be at home on our campground. Reduced rates on all roads in Iowa, on the certificate plan. Bring your Bibles and Hymn Books.

O. J. Allard, Pres.
Sadie Clark, Sec'y.

The 14th Annual Conference of the Churches of God in Iowa will be held at Waterloo, Iowa, Aug. 15th to 24th inclusive. Rates of one and one-third fare for the round trip have been granted on certificate plan providing we get one hundred to attend by rail. It is therefore very important each one should make a special effort to attend. Going tickets must be purchased on Aug. 16th to 22nd, inclusive. Be sure to get a certificate with each ticket purchased. Take the Cedar River Park Street car at Waterloo. A baggageman will be on hand to take your baggage. Be sure he has a badge on his hat reading "Conference baggageman," otherwise bring your checks to the tent.

The corporation board will meet on Aug. 19th, 1902, to transact such business as may come before it. Brethren, it remains with you to make this meeting a decided success. Be sure to attend as you will be helping every brother and sister in the State in a financial way. We expect A. H. Zilmer of Indiana, J. W. Wilson of Chicago, W. L. Crowe of Neb., S. J. Lindsay of Illinois, and others to preach the Word.

O. J. Allard, Pres.

Present Danger.

There is danger that we should substitute a busy activity in the Lord's work for a personal communion with the Lord, that we should have all the forms of truth while experiencing little of its power. How is it in your church? Is the prayer-meeting well attended? and is it a place of power? Is there a good attendance at the missionary meeting? and are the hearts of the members stirred with the genuine missionary spirit? What is the influence of the church in the community? Would it be missed if its membership should be wholly scattered? Are we Christians? or are we mere formalists? "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?.....Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Many are being deceived. They rest quietly because their names are on the church book, while they are not written in heaven. Their lives do not testify that self has been conquered, and that they are seeking first the kingdom of God and his righteousness. Their time and strength are spent in advancing their own interests. And yet they are constantly saying, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these." What will arouse every self-deceived one to a sense of the true situation? The crisis is fast hastening on. Soon it will be too late. Awake! Arise! Be filled with the Spirit.—*Review and Herald.*

$30.00 to the Pacific Coast.

From Chicago via the Chicago & North-Western R'y every day during September and October. One-way second-class tickets at very low rates from Chicago to points in Colorado, Utah, Montana, Nevada, Idaho, Oregon, Washington, California and various other points. Also special round-trip Homeseekers' tickets on first and third Tuesdays, August, September and October to Pacific Coast and the West. Full particulars from nearest ticket agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. —Oct 25

The Restitution

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Illinois Conference Program.

The Fifth Annual Conference of the Churches of God in Christ Jesus, will be held at Oregon, Ill., Aug. 27 to 31, 1902.

Following is an outline of the different sessions, each one of which will be opened by singing, prayer and reading of Scripture.

WEDNESDAY, AUG. 27.

7:30 p m Sermon, A. H. Zilmer, "The Call to God's Kingdom and glory." Rev. v. 10.

THURSDAY, AUG. 28.

10:00 a m Formal opening of Conference, appointment of committees.

10:30 a m Outline study of Revelation continued from last Conference conducted by the President.

It is suggested that every one who proposes attending the conference familiarize themselves with the procession of symbols given from chapters 5 to 17, so they can ask questions.

Outline of the study—Review of the first ten chapters, which were gone over at last conference.

New lesson, Chapter 10. The angel and the book. Symbols—The angel, his personal characteristics, attitude, voice, little book in his hands, eating of the book and consequences, oath of the angel, seven thunders, John to again prophesy to all peoples.

The meaning—Let students read up in advance of the lesson on the origin and history of the Tutonic and Anglo Saxon peoples.

Chapter 11—The angel's measuring rod and things measured; angel's two witnesses, forty and two months, a lesson in prophetic numbers; a study of the symbols employed in conjunction with the two witnesses.

Meaning—Who or what are the witnesses. Study carefully the effects of the restoration of the Bible to the church, its translation into the common every day language of the people and its wide distribution on the church and on the world's moral and material progress.

The seventh trumpet, the kingdom of God, the resurrection and rewarding of the saints.

Part second.—The seven signs or wonders. This part of the natural division of the symbols introducing a new series begins with chap. xi. 19.

Symbols, the temple, ark, lightning, voices, thunder and earthquakes.

Chap. xii. Symbols, the glorious woman, her characteristics and appearance. The great red dragon, his attitude and characteristics; points of identification, his color, seven heads and ten horns, the man child, the war between Michael and the dragon, defeat and casting out on earth of the dragon, triumph of God's people, the flight of the woman, pursuing floods, help of the earth.

Meaning—Read the history of the church from the first to third centuries to the time of Constantine, especially the character and attitude toward the church of Pagan Rome.

Chap. xiii. The sea monster, points of identification, wounded and healed head, close relation to and similarity to the dragon, blasphemy. Its meaning.

The application—Read Church and Roman history, Gibbon's Rise and Fall of the Roman Empire preferred, from Constantine to Charlemagne. Two horned beast and the image of the first beast, its characteristics and points of identification, relation with the first beast, rehabiliation of first beast, miracles, worship, mark in fore head and hands, 666 the mystic number of his name.

Application.—Read history of the Latin and Greek churches and their intimate relation with the revived Roman empire as rehabiliated by the Pope and Charlemagne.

Chap. xvii. This should be studied in connection with the last, giving as it does in another form symbols representing these same two formidable powers designated as the beast and his image. Characteristics and points of identification, symbols, seven heads of the image, ten horns of the dragon and first beast and of the image, ten horns of Daniel's fourth beast, these horns uprooted by the stout blasphemous horn.

Chap. xiv. Symbols, the ram on Mt. Zion and the singing multitude, the 144,000, the gospel angel, Babylon and its doom. Fire and brimstone. The blessed dead. The great harvest.

Chap. xv. The seven last plagues. The multitude on the sea of glass. The seven vials of wrath.

The time alotted to this study will probably be consumed before reaching this point, but if not, the study will be continued to the closing scenes of this great vision of the ages, out-

[illegible] of earth, with [illegible] the final triumph of the righteous and righteousness.

12:00 m Adjourn for dinner.

2:00 p m Prompt reassembling. Continuation of the study of Revelation.

8:00 p m Sermon by A. J. Eychaner, President of the Iowa State Conference. "The dominion of Christ." Dan. vii. 16.

7:00 p m Social meeting. Ten minutes opening and five minutes talks. "What are our fruits?"

7:30 p m Sermon by Lewis W. Crowe, State Evangelist for Illinois. "The natural and spiritual life. The life that now is and that which is to come." 1 Cor. xv. 46.

FRIDAY, AUG. 29.

10:00 a m Continuation of the study of the Revelation.

12:00 m Adjourn for dinner.

2:00 p m Completion of the study of the Revelation.

3.00 p m Sermon by A. H. Zilmer, "The two minds, the carnal and the spiritual." Romans viii. 6.

7:00 p m Social meeting conducted by the Bereans. "Searching the Scriptures." All are expected to participate.

7:30 p m Sermon by A. J. Eychaner, "The Coming great King and his City." Psa. xlviii. 2.

SATURDAY, AUG. 30.

10:00 a m Regular business session of conference.

Reports of officers, committees, evangelists, churches, Sunday Schools, and auxiliary societies.

Pledges of funds for work of the coming year.

Election of board of managers, president and vice-president.

New Business.

Resolutions.

12:00 m Adjournment for dinner.

2:00 p m Discussion of methods of church organization and its work. Completion of business session.

3:00 p m Sermon by S. J. Lindsay,—"The first resurrection."—Rev. xx. 6.

7:00 p m Social meeting conducted by the Bereans. "Follow Thou me." 1 Pet. ii. 21.

7:30 p m Sermon, L. W. Crowe. "The devil's lie, or the great controversy on man's nature down the ages." Gen. iii. 3, 4.

SUNDAY, AUG. 31.

9:30 a m Sunday School and Bible Class, S. J. Lindsay conductor. Topic for adults "Signs of Christ's coming." Isa. xxi. 11.

10:30 a m Regular church service. A sermon by A. J. Eychaner. "The two Images." 1 Cor. xv. 49.

11:45 a m Celebration of the Lord's Supper, conducted by the President. 1 Cor. xi.

12-15 p m Adjournment for dinner.

2:00 p m Services by the Bereans.

3:00 p m Sermon by L. W. Crowe, on Christian Citizenship. Eph. ii. 10.

4:00 p m Recess.

7:00 p m Social meeting. "How shall we keep his temple pure." 1 Cor. iii. 17.

7:30 p m Sermon by A. H. Zilmer, on "Obedience of faith." Acts xxii. 16.

Brethren and Sisters both in and outside the state are cordially invited to be present. We have our own conference building, with sleeping apartments and dining room, and can accommodate all who come.

For further information write Bro. S. J. Lindsay, Oregon, Ill. Also notify him if you will be with us. Oregon is on the Chicago, Burlington & Quincy Railway.

JAS. W. WILSON, Pres.
LYMAN BOOTH, Sec.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Notice.

Brethren of the Northwestern Conference:

It has pleased the brethren to again select me as your evangelist. I see the importance of devoting the entire year to the work in order to reach all localities where evangelizing should be done. The States of Oregon and Washington embrace a large territory of labor. I expect to begin the work of holding a series of meetings near Astoria early in August and wish to have all that shall want my labor during the coming year to open correspondence with me at an early date so we may determine plan and time of work. Address Scholls, Oregon.

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For the West, 5:10 a m daily, 6:20 a m daily extra fare train, 9:22 a m daily except Sunday, 12:18 p m daily, 2:26 p m daily except Sunday, 6:08 p m daily.

For particular information apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

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Persons requesting their address published may have their names inserted here.

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The Restitution.

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Seeketh all hearts, to win them; and that thou
In every glorious thing we love beheld,
Declarest and revealest thyself to be
The Majesty Supreme—Heaven and God.

—W. D. Gallagher.

Original.

What We Believe. No. 12.

We have seen in former papers that "a hearty belief of the gospel" and "repentance" constitute two of the essential elements as "prerequisites of the forgiveness of sins." But a third is mentioned in our statement of belief—viz: "Immersion in the name of Jesus Christ for the remission of sins." Perhaps a word on the term "prerequisite" is in order. This is from *pre*, meaning before, and *require*, to demand, to ask; hence prerequisite, something previously required. "Forgiveness of sins" is the end desired; "belief of the gospel, repentance, and immersion in the name of Jesus Christ," are "prerequisites," things required before "forgiveness of sins" can be obtained. This the Church of God believes and teaches. But bear in mind; these "requirements," though insisted upon by the Church of God, do not originate with that body. The Church has no authority to make rules or regulations for either its members or those desiring to become such. We insist upon the observance of these things because commanded and authorized by our Lord Jesus Christ, and any rule or requirement of which he is not the Author can not be considered as having any binding force. If he, speaking God's words, and in behalf of God, requires men to believe the gospel, as announced by himself, repent of their sins, and be immersed in his name, in order to the forgiveness of sins, the Church is obliged to accept and insist upon the observance of these requirements. It has no right to either omit or substitute something else in place of what has been divinely commanded.

It is admitted that faith of some kind, and repentance, whatever that may be, are necessary to the remission of sins. But it is not so generally admitted that baptism is essential to the obtainment of pardon, notwithstanding Jesus said, "He that believeth (the gospel) and is baptized, shall be saved" (Mark xvi. 16), and Peter on Pentecost, when he was asked what to do, said, "Repent and be baptized in the name of Jesus Christ for the remission of sins, every one of you." Acts ii. 37, 38. That baptism pertains to, and has something to do with, salvation, is evident from the statement, "He that believeth and is baptized, shall be saved." And the apostles and early Christians so understood the matter. True, we know of many who have either not been baptized at all, or else have substituted something else for baptism, who yet claim to be Christians. The writer has in mind especially one who frequently said, in testimony meetings, that he had been "serving the Lord" for forty years, who had never been baptized. If it is possible for men to be "Christians" and "serve the Lord" many years or a life time without baptism, it is certainly an incontrovertible fact that the Lord betrayed a woful lack of wisdom when he commanded that believers of the gospel should be baptized in order to be saved; and it is further a fact that the apostles were laboring under the same disadvantage, for they manifestly understood him to mean that men needed to be baptized in order to salvation, and proceeded upon this understanding. Peter said to the anxious and inquiring thousands on Pentecost, "Repent and be baptized for the remission of sins." But it has been suggested, Might not the apostle have meant to say, "Be baptized *because* your sins have been forgiven?" Let us see. If this was the motive of their baptism, what would it do for them? Would it be an evidence that their sins were forgiven? Not so, for in this case baptism follows forgiveness, and they would need to be conscious of such forgiveness before being baptized. Moreover, if baptized because their sins were forgiven, they would also be required to "repent" because of forgiveness of sins. For the conjunction "and" binds repentance and baptism together, placing the one on the same side of remission of sins as the other. If therefore repentance is "For the remission of sins," so is baptism; hence there can be no remission of sins until God's requirements are fully met. But it is objected, "What will you do with so many good people who have not been baptized and yet are Christians? Are they still sinners because they have not been baptized?" To this it needs to be said, What are you going to do with God and his requirements? Can any one rightfully claim to be a Christian who either ignores or rejects God's means of salvation? What are we that we should dictate terms of pardon, or imagine we have been pardoned if we have not complied with the conditions of pardon? Besides, we are called upon to "obey the gospel," and to announce "the obedience of the faith" (Rom. i. 5) to others, and only to those rendering such obedience "from the heart" (Rom. vi. 17) can we say that Jesus will be to them the Author of eternal salvation. Heb. v. 9. If obedience is absolutely required, and baptism is an element of such obedience, I ask, How can any one hope to be saved who is not baptized? There is, as the Editor of this paper recently pointed out, a tendency in our day to be what is styled "liberal," which amounts to this: "You admit that I am right, and I will admit that you are right. Let us lay aside such little matters as faith, repentance, and baptism. You are right that baptism is essential, and I am equally right that it is immaterial. Let us be liberal." If "liberality" or that indefinable thing now-a-days so much in evidence—"charity"—were the only consideration upon which this whole matter hinges, then we could well afford to throw the entire gospel arrangement, with its conditions and obligations, overboard and set up a standard of our own; but this matter has not been submitted to poor, erring mortals to decide by a majority vote. There is One "with whom we have to do" (Heb. iv. 13) who has taken great pains and provided ample means to fully inform us as to his intentions, so that we need not grope in darkness, need not guess what might be the proper thing to do, and then hope it may come out right at last. The existing confusion lies in the religious teaching of the day. The "clergy," with some exceptions, seek to quiet the minds of the people on this subject by saying that baptism is "not essential," and even when admitting that it sustains *some* kind of relation to the question of salvation, they tell their people that it matters not *how* they are baptized, as if they could be baptized any number of ways. When it is said, "The priest shall take of the log of oil, and *pour* it into his own left hand; and the priest shall *dip* his right finger in the oil that is in his left hand, and shall *sprinkle* of the oil with his finger seven times before the Lord" (Lev. xiv. 15, 16), no one, including the "clergy," has any doubt as to what those persons were to do. Three different words were used to convey so many different ideas. In the LXX. they are *cheo*, *baptizo*, and *rhaino* respectively. It would not make good sense to use them interchangeably. And this pertains to a transaction which was, of itself, of comparatively little importance. Yet such care was exercised to supply the proper word lest there should be a misunderstanding. Can we, in view of this, say or assume that when directions were given as to an act relating to the salvation of men and women, the matter had been so vaguely and indefinitely stated that the preference, notion, whim, or caprice of unenlightened persons could decide as to what ought to be done? When directions were given to an Israelitish priest to *pour* oil into his own left hand, he knew what that meant; when he was told to *dip* his right finger in the oil, he knew better than to sprinkle oil on his finger, and when told to *sprinkle*, he sprinkled. But as to the word "dip." Really, how did it look when the man dipped his finger in the oil? Was not the oil in his left hand, and did he not lower his finger until it was in the oil? This will be freely granted. Now, if a command were given to dip (*baptizo*, to dip) a man, would not reason tell us that the man, like the finger, must be lowered, let or put down, until he is in the water? And since such a command *has* been given with reference to man, is it not the proper thing to baptize (dip) the man in the water, instead of putting the water on the man, either by pouring or sprinkling? It is a fact, not generally known, that in every instance in the New Testament where a preposition is used connecting water with baptism, it is the word *in*, thus, "I indeed baptize you *in* (instead of *with*) water." It is the same as when it is said that John baptized "*in* the river of Jordan." Mark i. 5. It would be just as proper to say he baptized *with* the river of Jordan, as to say baptized *with* water. It was done *in* Jordan, *in* the water. Rotherham renders *baptize* into English by "immerse," and the Emphatic Diaglott by "dip." These are only a few of the many reasons why the Church of God advocates "*immersion* in the name of Jesus Christ."

A. H. ZELMER.

The Firm Foundation.

The first question which should always be uppermost in the minds of people when some doctrine is presented for our consideration, is: Upon what kind of a foundation does it rest? It matters little as to how symetrical the theory may be should it have a faulty foundation. The most elaborate structure erected upon a defective foundation, will most surely come to naught. Jesus said, the wise man built upon the rock, but the fool upon sand, and when the rain and the winds beat upon it, there was nothing left but a disastrous ruin. Even so, faith is the base of hope, and if your faith is not well founded, your hope will never be realized.

Upon what kind of a foundation is your hope for eternity built? Does it rest upon a faith of serpentine origin, proclaimed by pagans, and accepted by the Roman apostasy and her harlot daughters? or has it an origin in the great Jehovah, as announced to Abraham and his seed? Which is it? The first rests upon a sand foundation, and the last upon solid rock. The rock foundation will abide through time and eternity. It is this: "Thy Seed shall possess the gate of his enemies, and in thy Seed shall all the nations of the earth (not heaven) be blessed."

This declaration lies at the base of all true gospel faith. Any declaration of faith which is otherwise based is spurious. By this test alone it is easy to determine which is true, and which is false.

The first item in the above declaration is: "Thy Seed shall possess the gate of his enemies." The enemies to which the Seed of Abraham gives attention, with a view of utter extermination, is "sin" and "death." Death, the most unrelenting foe, directs its shafts against all mankind. But after all, death is but the effect of "sin" as the cause.

See James i. 15, "Sin bringeth forth death."

1 Cor. xv. 56: "The sting of death is sin."

Rom. vi. 23: "The wages of sin is death."

It cannot be successfully controverted but what the power death is vested in sin, and if sin can be exterminated, death, as its effect, must of necessity cease. Therefore sin is the enemy which the Seed of Abraham, must assail, and possess its gate. When this is taken, all other enemies are of minor importance, and can be quickly conquered. Sin, therefore, is the devil, foe, or great adversary, in which lies the power of producing death.

Now, by what method does the Seed of Abraham propose to destroy that in which lies the power of death? For answer, see Heb. ii. 14: "Forasmuch then as the children are taken of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him (sin personified) that had the power of death, (sin) that is the devil," or adversary of us all.

The same thought is in Heb. ix. 26: "He put away sin (the devil) by the sacrifice of himself." We can conceive of sin being put away through the atonement, but we can never understand how a supernatural omnipresent personal devil can physically be put to death, by the sacrificial offering of Jesus for sin.

In due time the Seed of Abraham will possess the gate of his most assiduous enemies—sin and death.

He will also possess the gate of his political enemies, even those that would not that he should reign over them, and which enter into combines to destroy his "bands," and cast away his "cords." They are advised to kiss the Son lest they perish from the way when his wrath is kindled but a little. "He shall put down all rule, and all authority and power. For he must reign until he hath put all enemies under his feet. The last enemy which shall be destroyed is death." 1 Cor. xv. 24-26. At this time he will become a complete victor. "Thy seed shall possess the gate of his enemies," and it will be fulfilled in every detail.

The second point in our foundation rock is: "In thy seed shall all nations of the earth be blessed." This comprehends the blessing of the nations of the earth, that are upon the earth, and not some imaginary immortal immaterial souls, that have neither body nor parts, and is not substance, does not possess any weight, or occupy space. Such a soul has no real existence; and surely that which does not occupy space, cannot be localized, although tradition says they dwell in heaven. But the Bible says, "No man hath ascended up to heaven."

There is no such foolishness as the above in the Bible foundation. "In thy seed all nations of the earth shall be blessed." When the enemies we call sin and death are destroyed, who can possibly estimate the blessings the inhabitants of the earth will then experience? Sin now is the terrible blight, the source of every ill which afflicts humanity. Under its curse the whole creation groans and travails in pain; not only they, but the sons of God also groan, anxiously waiting for the coming of the Son of God. The time hasteneth on when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; (why?) for the former things are passed away." The "former things" will only have "passed away," when Abraham's seed shall possess the gate of his enemies, and not before.

In the matter of blessing all nations Jesus proposes to share this work with all who become united to him by faith and obedience. Paul in Gal. iii. 26-29, says: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Heirs of God, and joint heirs with Jesus Christ." Rom. viii. 17. These joint heirs will have entered into a relationship by which they have become separated from all past sins. Hence sin has lost its dominion over them. They will rise from the dead, shouting victory over death and the grave, in advance of the time when the last "enemy shall be destroyed." In their case the sin devil cannot exercise its "power of death." The "sting" was extracted when they parted company with their sins. When that was accomplished, they were called "the body of Christ," even "members of his body, of his flesh, and of his bones. 1 Cor. xii. 27; Eph. v. 30. So close in their union to the Lord, that in figure they are thus counted as "members of his body, his flesh, and his bones."

In order that the Seed of Abraham may "possess the gate of his enemies," and finally "bless all nations," there must first be a "new creation" started, with the second Adam as its federal head. That new creation will be entirely divorced from sin. Sin ruined the first creation, but in the second creation sin will never enter. Every member of this new creation must first be "born again," born from the dead.

See Rev. iii. 14: "These things saith the faithful and true witness, the beginning of the creation of God." Compare this with Col. i. 18: "Who is the beginning, the first born from the dead." He is also called "the first born among many brethren." Rom. viii. 29.

In Hebrews we have the first fruits of the new creation completed, he says: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the first-born." More properly "the congregation of first borns."

This is all in advance of the completion of the blessing, when the "last enemy" shall be destroyed.

The promise that the Seed of Abraham shall "possess the gate of his enemies," etc., is based upon a carefully arranged plan to bring it to pass, as you have already seen.

1. Sin and death are enemies which must first be conquered, before the blessing can come.

2. That which has the power of death must first be destroyed, before death can cease.

3. The method employed is, that "through death he might destroy him that had the power of death." "He put away sin by the sacrifice of himself."

4. The offering being made, he (the Seed of Abraham) takes his place as the "beginning of the creation of God," "the first born from the dead."

5. By his obedience, he constitutes others also "the seed of Abraham," and "joint heirs" with himself.

6. He takes away the sins of his "joint heirs," and clears them from under the dominion of sin; hence death cannot hold them.

7. They rise from the dead, shouting victory over death and the grave. They then take their places as the first fruits of the new creation, being the congregation of the first born.

8. The new creation from this point will grow and extend. "Behold, I make all things new." "New heavens and a new earth wherein dwelleth righteousness." "There shall be no more curse." "And yet God shall wipe away all tears from their eyes; and there shall be no more death, (because sin is destroyed) neither sorrow, nor crying, neither shall there be any more pain, (because) the former things are passed away."

All this blessedness will be experienced right here, just where "the former things" used to be, and not in some far off clime beyond the skies, whose inhabitants have never experienced those things; but right here where the groans, sorrow, crying and pain and death, have been the bitter and sad experience of teeming millions of its inhabitants.

Dear reader, is this plan in your system of theology? if not, then you need to seriously question the foundation upon which your faith rests. The Bible says there is but one faith and hope, and you had better investigate, and you may discover that your faith rests upon nothing but a sand bank, in place of the solid bed-rock of truth. A fictitious faith cannot benefit you, but will in the end prove a most serious and sad disappointment. Look well to your foundation.

W. H. WILSON.

Short, Gentle Criticisms.

In a late number of *Our Hope* the editor and one of his contributors makes a dash at future probation, which is entitled to a friendly criticism. A reader states his query in a very concise manner and asks, "If this be true, does it not give future probation a clear sweep?" The editor hesitates a moment, and then goes after the question in good shape. And while we admire his kind spirit, we think he is mistaken. His argument hangs principally upon a bad translation of Rev. xxi. 24. And by correcting this, his points all vanish away like fog before the sun light. This passage when stript of its superfluity, reads, "And the nations will walk by means of its light." There is no such a thing as "saved nations." The saved will be selected or taken out of the nations, but the nations remain as such. The redeemed will sing.....for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. If mortal men and nations are all gone out off, what need of kings and priests? Will the saved ones rule over each other, or over the nations left from which they were redeemed? Kings and priests indicate mercy for mortals. The saved out of all nations will be safe in the holy city. While those who hear and reform will have right to the tree of life, while the leaves of the tree will be for the healing of the nations—for medicine, or for bruises and sores. Marg. See Ezek. xlvii. 12. In that day there shall be a fountain opened for sin and for uncleanness. This is after Christ comes. See xii., xiii. and xiv. of Zech. From the force of the evidence we feel constrained to believe that the Spirit and the bride say come, after Christ comes. Now Bro. M. L. will you stand up and take your medicine? On the next page in the same paper we find an effort made to prove that "David's" tabernacle" has been raised up in the past. The evident design is to try to head off all future probation. Let us try the argument a little, if it breaks like sand, let it go. The position and the argument looks very cloudy to me. The writer quotes from Amos ix. 11, 12, and tries hard to make it fit to the first advent of Christ. Why not let the prophet help us to locate this prophecy? He says, "In that day will I raise up the tabernacle of David that is fallen." And to know what day the prophet had in mind we must go back a little and see what goes before. The 8th verse foretells the overthrow and dispersion of the sinful kingdom of Israel, which was its third and final overturn, and was fulfilled A. D. 70. This is what the prophet Ezekiel foretold. See xxi. 25, and will remain in this condition until he comes whose right it is, and the Lord God who will give it to him. And the angel tells Mary when this will be done. See Lu. i. 31-38. Thus we find "that day" when David's tabernacle shall be raised up yet in the future. Peter and James both agree with this idea. Peter claims that he had been selected to preach to the Gentiles. While James agrees and tells the object—to take out a people for his name, which is the object and work of the commission and of this age. And with this idea, and this work the prophets agree, as it is written, "after these things I will return; and I will rebuild that tabernacle of David that has fallen down; and I will rebuild its ruins, and will establish it; in order that the remainder of men may seek the Lord." James is very pointed and positive that this rebuilding of David's tabernacle is after this people for his name is taken out of the Gentiles, and also after the Lord returns. And it will not begin to fit any where else. James had worked this problem out for us, and given us the keys in the words, "After these things I will return and rebuild that fallen down tabernacle of David." While if for any cause our eyes are holden so that we fail to catch on to his words, and know not how to use his keys, of course it is our misfortune. We have looked over citations and proof time and again, and utterly fail to find in them one word about David's tabernacle, you must have given us the wrong book. True we find the word tabernacle in your citations, but it is God's tabernacle which has never fallen down and hence needs no rebuilding. This is not the tabernacle of David—the one under consideration. You must be barking up the wrong tree, my brother.

T. E. ADAMS.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME I. PLYMOUTH, INDIANA, AUGUST 27, 1902. NUMBER 32.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 27, 1902.

QUITE a number of persons to whom we addressed letters regarding delinquency on subscription have responded, and we thank you each for your prompt attention. There are, however, still a good many who have failed to make reply. We presume this is largely neglect, and not due to a desire to defraud us. We do not like to think that any one would knowingly keep back what is due on THE RESTITUTION, and we ask you once more to look on your accounts, and if you have not yet renewed, please send in at once and give us what is ours.

COMMENTING on the closing of the religious schools in France a correspondent to the Chicago *Tribune* says:

"Without doubt had Parliament been in session a dangerous disturbance might have broken out in France and the cabinet overturned as a result of the demonstration over the closing of the schools of the religious orders. As it is, the safety of the cabinet is unquestioned, and Premier Combes is at leisure to take such measures as he chooses to restore order. Both the Pope and the nuncs have remained pointedly silent during the conflict, which is another striking illustration of Leo XIII.'s desire to keep in peace with the government of the republic.

Public opinion nevertheless has obtained one important concession, which is, that at least the sisters in charge of hospitals and other purely charitable institutions will be allowed to remain unmolested for the present. No doubt when things have calmed down a little, many of the schools will be allowed to reopen, although it seems as if eventually the long talked of separation of the church and state must become a reality.

What the government particularly desires to do is to satisfy the Socialists, who are always crying for the suppression of the religious orders, and to see just how far measures could be taken against the latter.

Prophecy Concerning Jews.

Our Brother J. O. Woodruff of Elizabeth, N. J., sends us the following clipped from a paper published there concerning some sermons preached by W. L. Pettingill. The item says:—

The subject of the day was "Jehovah's Covenant People, Israel." In the morning the preacher spoke on "Fulfilled Prophecy Concerning the Jews." He gave a comprehensive summary of Old Testament predictions already fulfilled concerning the people of Israel, the land of Palestine, the city of Jerusalem, and the Messiah-King.

Addressing himself to any Jews who might be in the audience he said: "My Jewish friends, you say you are looking for your Messiah. I am also looking for him and expecting him every day. But, you, when your Messiah comes, you will find that he is the prophet of Nazareth, Jesus. He it is who is the Lion of the Tribe of Judah. Your own Hebrew Scriptures demand not only a glorious Sovereign who shall occupy the throne of David in Jerusalem, but also a suffering and crucified Savior. All the prophecies of your own prophets which concern his suffering have been fulfilled in every jot and tittle by Jesus the Nazarene, and there remain only the prophecies of his glorious reign to be fulfilled. These will all be likewise fulfilled at his second coming, which may take place at any moment."

In the evening Mr. Pettingill took up the subject of "Unfulfilled Prophecy Concerning Israel." He showed from the Scripture that the Jews must be regathered to Palestine and possess that land "from the river of Egypt, or the Nile, to the great river, the river Euphrates," a tract of territory 600 by 700 miles in extent; also, that they are to be reunited under one King; that they are to be nationally converted to Jesus Christ in connection with his second coming. Speaking of the land, he pointed out the unique position of Palestine and showed that it is to be the centre of the millennial earth, politically and commercially. As to the city, Jerusalem, it is yet to be "the praise of the whole earth," and the capitol of the universal empire when "the Lord shall be King over the whole earth." In conclusion he brought forth an array of unfulfilled predictions which demanded the return of Jesus to the earth for their fulfilment.

London has a New Prophet.

Under the above heading we find in the Chicago *Tribune* of Aug. 24, the following dispatch from London:—

"There appears today in the most expensive column of London's newspapers of the biggest circulations one of the most curious advertisements ever published. It consists of a long prophecy, occupying two and a half columns, and describing a series of momentous events which are to occur between 1906 and 1929, and which will culminate with the second coming of Christ and the beginning of the millenium.

The prophet is an individual who describes himself as "the Rev. M. Baxter of London," and his screed is another of those elaborate deductions from figures and signs in the books of Daniel and Revelation.

He declares that what was formerly Cæsar's empire will be divided between 1906 and 1917 into ten kingdoms, including France extended to the Rhine, taking in Great Britain, without Ireland and India, Spain, Austria, Greece, Turkey, Syria, Egypt, and the Balkans. These ten kingdoms will form a Latin confederacy, which will be leagued against Germany and Russia.

The prophet says that a lot of terrible things will happen in the ensuing ten years. Poor America does not figure in the awful chronicle, presumably because she finds no place in biblical history.

Passing Events in the Light of Prophecy.

We are indebted to *Glad Tidings* for the following summary of passing events that we deem to be of interest to the household:—

Reuter's correspondent at Constantinople reports that the secret service is abnormally active at present. Indeed a reign of terror might almost be said to prevail as far as natives, and more especially Moslems are concerned. There is an air of suspicion everywhere. Intercourse with foreigners is forbidden. In any other country in Europe the restrictions imposed upon the people would cause an explosion of popular feeling, but in Constantinople no one dares utter a word of protest.

The Budget of the Ottoman Empire sets forth the necessity of obtaining an advance of between two and three millions. An application has been made to the Imperial Ottoman Bank for an advance.

According to *Reuter's* correspondent the Russian Embassy at Constantinople has presented a note to the Porte, claiming £930,000 (Turkish) as payment of interest on the indemnity for the losses sustained by Russian subjects during the Russo Turkish war. Telegraphing later, the correspondent states that the Porte completely repudiates Russia's claim. Russia seems to apply the screw at the most opportune moment.

The *Daily Chronicle* correspondent at Constantinople states that the news from Albania is disquieting, and the agitation is taking a very serious turn. In some places in northern Albania the inhabitants have driven away the Turkish officials, and have telegraphed to the palace that they do not want a Turkish administration. The situation is exceedingly grave.

As to Russia, it appears that there is great uneasiness in certain provinces. In Ekaterinoslav there have been great disturbances. A large number of workmen broke into several factories and completely sacked them, smashing the machinery and appliances. At the same time the peasants in the neighborhood attacked the houses and farms of landed proprietors, looting or destroying everything that fell into their hands. The authorities had to call out troops, who restored order after firing on the rioters, many of whom were killed and wounded. The whole of the lower classes throughout the greater part of southern Russia are in a state of ferment.

That the authorities are apprehensive of further trouble is evident from the fact of their having issued a secret Rescript to the police officials of the government of Saratoff. The Rescript impresses upon the officials the importance of watching the peasant movement, and the necessity of employing the most extreme measures at the first signs of disturbances. Theological students and Sunday school masters must especially be watched.

Clearly every effort is made to stifle any attempts at freedom of thought or action. It is impossible not to sympathize with the desire of the Russian people for some measure of freedom, although one cannot approve of the means they are employing to further their objects. When one looks across the continent and sees the oppression of the people in the different countries the prayer must arise in the heart of every servant of God for the time to come when God by his Anointed will judge the people righteously, and govern the nations upon earth. Psa. lxvii. 4.

The Annual Meeting of the Anglo-Jewish Association was lately held. The chairman in his address gave a survey of the condition of the Jews. He said the outlook was one of great gloom, anxiety and pain, "and the new century was not opening well for them." Commenting upon the address, the *Jewish Chronicle* says: "A more appalling and lamentable utterance has rarely come from a public platform. The dawn of the twentieth century finds the terrible 'Judenschmorz' not only still proceeding, but growing in acuteness and agony—as if the Jews have not left long centuries of torture and misery behind them.' When is their long night of sorrow and suffering to be at an end?

The report on trade and commerce of Palestine for the year 1901 by the British Consul in Jerusalem has been issued. It states that the trade of Palestine during the past year may be said to have been in a fairly prosperous condition. There was a considerable increase in both imports and exports. The return of shipping at the port of Jaffa shows an increase both in the number of vessels and tonnage compared with the previous year. One of the staple trades appears to be the exportation of oranges. The number of boxes shipped in 1901 amounted to 861,450 compared with 250,000 during the previous year. In the way of public works, the most noteworthy undertaking during the year 1901 was that for supplying Jerusalem with water. The supply is, however, still far from adequate for the requirements of a city the size of Jerusalem.

The country has ample resources for a large population. May the time soon come when the people so long "scattered and peeled" will find it a haven of rest, every man sitting under his own vine and fig tree, and none make them afraid.

In 1896 Dr. Herzl published a pamphlet entitled, "A Jewish State" which led up to the establishment of the Zionist movement. A paragraph in that pamphlet read as follows:—

"The Jewish question exists wherever Jews live in perceptible numbers. Where it does not exist it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution. This is the case in every country, and will remain so, even in those most highly civilized, France itself being no exception, till the Jewish question find a solution on a political basis. The unfortunate Jews are now carrying anti-Semitism into England: they have already introduced it into America."

Since the publication of that pamphlet an Alien Immigration commission has been appointed, and Dr. Herzl has been giving his testimony before it. Among other things he said he "regretted to say that the state of Jewry is worse today than it was seven years ago when I published that pamphlet. If I may without presumption say so, I foresaw that the Jewish difficulty would arise in this country.

Continuing, he said, "The fact that there is now for the first time since Cromwell a perceptible number of our people in England, is the true cause of this commission being called together. But I think it right to say that it seems to me that the mere establishment of this commission has created a difficulty, in itself no small one. For, as the result, the commission must either recommend restrictive legislation or not. If the former, and its recommendations are given effect to by Parliament, then England will break away from the great principle of free asylum to the oppressed, which hitherto has been its glory, although the endeavor to keep out the poor oppressed Jews cannot, I believe, be successful."

Dr. Herzl told the commission that things were becoming worse and worse with the Jews every day, and pointed to Roumania as a very present instance of the method by which the Jews were forced from their homes—even after serving in the army there they are still aliens in the land of their birth. Continuing, he said: "In mediæval German, the word "*Elend*" means both misery and exile, and the two have ever been synonymous for the Jew. So you must not imagine that the Jew has rushed from the land of his birth immediately conditions were made unfavorable for him, and that you in England have got to the end of the question. I read the evidence tendered to the commission by Mr. Llewellyn Smith, in which he stated that as many as 58,000 Jews migrated to the United States last year. The numbers are to me appalling, because I can form an estimate of the misery and the wrong that has driven these people forth from the places in which they were born, always remembering that the self-imposed sentence of exile is not with the Jew as with those of other nationalities, for a term of years,—with the Jew it is a life sentence.

Proceeding he said he thought the remedy suggested, viz., to induce the Jews in the east end of London to leave and settle in other parts of England, a most short-sighted means of meeting the trouble, because wherever a considerable number would settle there trouble would begin again. The only solution he can see is the one he foreshadowed in his pamphlet seven years ago—the recognition of the Jews as a people, and the finding by them of a legally recognized home, to which Jews in those parts of the world in which they are oppressed, would naturally migrate, for they would arrive there as citizens just because they are Jews and not aliens. This would mean the diverting of the stream of emigration from England and the United States, where so soon as they form a perceptible they become a trouble and a burden, to a land where the true interest would be served by accommodating as many as possible. The Jews of eastern Europe cannot stay there,—where are they to go? If you find they are not wanted here then some place must be found for them. These problems will not arise if a home be found for them which will be legally recognized as Jewish..... So far as Jews are concerned, I have no hesitation in saying that the solution is practicable and feasable, and is the one above all others which they would welcome, and which would obtain the most earnest co-operation of those whose hopeless misery is the cause of the troubles with which they and you are confronted."

We know for certain they are to find their way back to their fathers, but how it is to be brought about we do not yet see. Neither do we know how much longer they may have to pass under the rod before the way is made clear. Things do not seem so favorable for an arrangement with the Sultan as they were a short time ago,—and we see no way, but believe, and hope on that the cloud may soon pass over, so that the conditions laid down may be evolved,—and the Deliverer soon come to Zion and turn away ungodliness from Jacob. We think the solution suggested by the leader of the Zionist movement to be a wise one from a human point of view,—and we have thought a Divine hand was directing it, and would use it to accomplish his revealed purpose. We are confident we are rushing on to the end of the age; and the last news from the far east—respecting Japan, Corea and England together with the opening of the great Siberian railroad contributes to this conclusion.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

To the Illinois Bereans:

At our Conference last year it was decided that we should see what we could do toward maintaining a column in THE RESTITUTION for one year. Our year is nearing its close and it is for you to decide, dear Bereans, whether you wish the effort continued through another year. Have you benefited by it? Those of you who have contributed towards its support have grown, that we know. How about you who have enjoyed it but have done nothing to help it along? Have you grown also? We hope so. I suppose you are saying to yourselves that the committee did not ask you to write. If so, we would suggest an improvement for the work during the coming year. Do not wait to be asked. Be so filled with zeal and love for the work, that at any time you will feel at liberty to write your article and send your contribution, so helping along. We can assure you that the committee will find no fault when the articles come in so fast that we hardly find room for them. What a welcome surprise that would be. Now that our year of service is ended, the committee would like to thank you for your ready response to our requests for material. We hope you will serve your next committee as faithfully. We wish also, in the name of all the Illinois Bereans, to thank the Editor of this paper for the space he has allowed us this year, and trust that if the favor is asked for another year that he will grant it. Hoping that you will come to Conference so full of ideas that you cannot possibly hold them in.

We remain sincerely.
YOUR COMMITTEE.

Dear Bereans:

Again it is our pleasure to write for the Berean column of THE RESTITUTION. Indeed it is a pleasure. Paul in Galatians says in the sixth chapter and ninth verse. "And let us not be weary in well doing: for in due season we shall reap if we faint not." And if we do the will of the Master he will strengthen us on our way. Paul in travelling through the lands endured very hard trials, but through them all he never thought of giving up in despair. His persecutions and hardships only drew him closer to God. In 2 Tim. iv. 6-9, he said, "For I am now ready to be offered and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith." It takes perseverance to accomplish great tasks. If we are not able to do great deeds for our Master, the small deeds will be received by him and we will be rewarded according to our works. We belong to God and have no right to resist his commands. If he forsakes us we have no hope left for us. Therefore we should aim to please him; for he blesses and prospers all those who serve him. We ought to show our love for him in all our actions. The day is coming when each one of us must stand in the presence of our Creator and render our accounts, and if we are not prepared, why not prepare now.

ADELINE BEREAN SOCIETY.

LOVE.

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. xiii. 10. If we have love in our hearts we will wish no man ill and whatever we want done unto us we will do unto them. Those who have love endure all things, they are not envious, proud nor ill thinkers. God loved us and he gave his only begotten Son for us and we ought also to love one another. If we love God we will do our very best to keep his commandments, and if we do this we have love not only for God but for all his creatures.

ANNA ASLAKSEN.

"Blessed are the meek for they shall inherit the earth." God said in Psa. xxv. 13, his soul shall inherit the earth. He also said in Psa. xxxvii. 9, 11, 22, "For evil-doers shall be cut off, but those that wait upon the Lord shall inherit the earth." But the meek shall inherit the earth. And shall delight themselves in the abundance of peace, for such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. May we all live true and upright lives so as to inherit the earth with the meek.

LYNN OLMSTEAD.

Notice.

Brethren of the Northwestern Conference:

It has pleased the brethren to again select me as your evangelist. I see the importance of devoting the entire year to the work in order to reach all localities where evangelizing should be done. The States of Oregon and Washington embrace a large territory of labor. I expect to begin the work of holding a series of meetings near Astoria early in August and wish to have all that shall want my labor during the coming year to open correspondence with me at an early date so we may determine plan and time of work. Address Scholls, Oregon.

W. L. SKEELS.

Hot Springs, S. D.

The great sanitarium and health resort, in the picturesque Black Hills. Only $24.30 round trip from Chicago, on certain specified dates throughout the months of August and September, via the North-Western Line. Through train service from Chicago daily. Ask ticket agents for full particulars or write for information to A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Sept 9

Harvest Festival Excursion to Fort Wayne.

Excursion tickets to Ft. Wayne, account Harvest Festival, will be sold via Pennsylvania Lines August 25th to 30th, inclusive, from Kirby, Wauntah and intermediate ticket stations on the Pennsylvania Lines.—Aug 30.

Love is Life.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." This is the first and great commandment. Love is life. It is the fulfilling of the law of our being. Only as we worthily love do we truly live; only when we love with a perfect affection that which is perfectly worthy of our affection, do we attain unto the supreme good of life. Concerning these truths there has been no dispute and all that is deepest in man has affirmed them with unhesitating faith. And therefore the first great commandment of the law has almost the force of a first truth of reason. Men have always been ready to join in the confession, "I need to love some one with heart and soul and mind; I ought to love God, the Infinitely Good, with all my heart and soul and mind."

But when you have denied to God a conscious personality, what have you done with these deepest sentiments of the human nature out of which our highest morality springs? You have cut them up by the roots, or trampled them under your feet. You cannot, if you try, love with all your heart and soul and mind any being that cannot love you with heart and soul and mind. Personality in God is the correlate of morality in man. The word personality is one over which men quibble, but the thing is precious. A god that cannot love us is a god that we cannot love.—*Sunday Afternoon.*

Big Business in Bibles.

Trade in Bibles is reported to be active and steadily increasing. The American Bible Society issued 1,500,000 Bibles last year, and the British and Foreign Bible Society 5,000,000. Many other concerns publish Bibles and sell great numbers of them. The Philippines consumed 10,700 of the American Bible Society's Bibles during our first year there, and 58,000 during the second year. Translations of the Bible are now being made into five Filipino dialects. It has already been published in three other dialects by the British Society, so that it will soon be out in eight varieties of Filipino language. Nearly half a million Bibles went into China last year in spite of the effect of the Boxer outbreak, which for the time being, cut down the demand one-half.

It seems odd that the Mormon Bible is not oftener met with. Few persons not Mormons have read it, and it is rarely seen in private libraries or book-stores.—*Harper's Weekly.*

Married.

Brother Nim D. Titchenal and Sister Myrtle Patterson of Wenatchee, Washington, were united in the holy bonds of matrimony at the residence of the bride's parents, Brother and Sister H. W. Patterson, at 9 o'clock p. m. on the 14th day of August 1902, by Elder Richard Corbaley, of Waterville, Washington.

There were about forty relatives and friends present. There were quite a number of beautiful and useful presents given to the highly esteemed bride and bridegroom, which taken of respect was duly appreciated by them.

Brother and Sister Titchenal will reside in their beautiful home adjoining the town of Wenatchee, as soon as their dwelling-house is completed, which is now well under way.

As Brother and Sister Titchenal have both been engaged in preaching the gospel, and as in union there is strength, we fondly hope that their usefulness will be increased.

The Church of God, at Wenatchee and Waterville congratulate them in their happy union in this life and hope to meet them in the kingdom of God.

Your Brother, in the blessed hope.
RICHARD CORBALEY.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

Fannie Stevens	2.00
D. S. Clark	1.00
F. H. Albert	.50

"We do not want the faith that comes by seeing, but the seeing that comes by faith."

Poetry.

After All.

Grief is strong, but joy is stronger;
Night is long, but day is longer;
When life's riddle solves and clears,
And the angels in our ears
Whisper the sweet answer low—
Answer full of love and blessing—
How the wonderment will grow
At the blindness of our guessing,
All the hard things we recall
Made so easy—after all!

Earth is sweet, but heaven is sweeter;
Love complete, but faith completer;
Close beside our wond'ring ways,
Through dark nights and weary ways,
Stand the angels with bright eyes;
And the shadow of the cross
Falls upon and sanctifies
All our pain and all our loss;
Though we stumble, though we fall,
God is helping—after all.

Sigh, then, soul, but sing in sighing,
To the happier things replying;
Dry the tears that dim thy eyes;
Give glad thoughts for life and being;
Time is but the little entry
To eternity's large dwelling,
And the angel guards keep sentry,
Urging, guiding, half compelling.
Till, the puzzling way quite past,
Thou shalt enter in at last.

—Susan Coolidge.

Original.

The Apocalypse.

There are no long stretches of time unillumined by prophetic light. Prophecy is most emphatically what Peter styles it, "A light that shineth in a dark place." 2 Pet. i. 19. Such it has been to the church, and will continue to be until the day dawn. Its rays have penetrated the darkest ages of human history. Its beams have been thrown athwart the times of the Gentiles. All along the course of the centuries its statements have been passing into historical facts, thus verifying the language of Peter that "prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." It is true that its style is sometimes obscure; abounding in figures of speech characteristic of Eastern ancient literature. Some of the prophecies are given under symbol, which to the superficial thinker would appear like hiding instead of revealing the mind of Jehovah. The prophecies of Daniel and John more than all others abound in symbols. It is through these, in the main, that their revelations are made. The language employed is descriptive of the symbol. To get at the meaning we must study the symbol as it is set before us on the inspired page.

Dropping this introduction I come to my theme, the Apocalypse. Is this last book of the Bible a prophecy covering the centuries from John's day down to the blessed era of the consumation of God's plan? Is it a continuous prophecy some of the visions of which found their accomplishment in the bloody histories of past centuries? Or has the pen of Inspiration omitted to notice what the secular historian has so graphically described as the worst of all times? Surely the terrible drama enacted from the beginning of the seventh century down to the French revolution was sufficiently important to deserve a place in these inspired pages. If not would the revealing spirit deign to notice three and a half years which some expositors have allotted as the period in which the power of evil headed up in an individual Antichrist is to run its course and meet its doom? It seems to me that a power of evil with but three and a half years for development and a like period for its diabolical reign could not possibly exhaust the meaning of these marvelous visions. The time is too short for the fitting of an individual man for such a mission of sin and crime as John has here portrayed under appropriate symbols. There is before us on the pages of secular and ecclesiastical history a monstrous system of evil, styled by some historians the "masterpiece of Satan" and worthy of his Majesty's skill, that has for long and weary centuries been represented by a succession of men in office who arrogated to themselves supreme power and universal dominion. This system so represented filled the world with its bitter fruits; nor has it yet ceased to be a source of evil; though in a measure shorn of its power. Here is a big thing. It had ample time to unfold its prodigious proportions. It was not a thing of mushroom growth but had time to strike its roots deep in a soil of ignorance and superstition. In the height of its glory it was before the world long enough to be seen and felt, and measured, and compared with both Old and New Testament predictions. It filled the pages of history and filled the description of the prophets; and why look for a future short-lived individual anti-christ? Why break the chain of prophecy and skip so many centuries filled as we know they were with the deeds and words and pretensions of a monstrous religious tyranny under the name of Christianity, but anti-christian in everything? Why adopt the system of prophetic interpretation put forth by two Romanists, Ribera and Bellarmine, the one a Jesuit priest, oath-bound to do any and everything for the interest of the apostate church; the other a Cardinal equally concerned about the question as to whether the Papal succession was the beast, the antichrist, the Man of sin and the boastful horn; and which question the reformers were, at that time, answering in a way to make the Pope feel very uneasy? Why say Rome was right and the reformers were wrong? The mainspring of the Reformation, which gave political and religious freedom to Europe and the Bible in the living languages to the common people, was that the beast, with a "mouth speaking great things and blasphemies," was Rome under its Papal head or form of government. The interpretation put forth by Ribera and Bellarmine in the 16th century was Rome's reply to the reformers. It was Rome's judgment to screen herself from the well merited doom which these same prophecies announce in connection with the character so graphically described. I now call attention to one proof of the fact that John's prophecy is continuous. In Rev. xvii. 9, the prophet explains that "seven heads are seven mountains on which the woman sitteth." Rome was built on seven hills (mountains). There are frequent references to this fact in history. While it is true that the seven hilled city is the "see" or seat of this harlot church, her dominion is wider than the city limits for she is represented as "seated upon many waters." ver. 1. This is explained to mean "peoples and multitudes and nations and tongues." A beast figures very largely in this symbology or imagery. To this scarlet colored beast the woman is closely related—close as the rider to the horse. This beast is described as having seven heads and ten horns which identify it with Rome after its division into ten kingdoms. A beast in symbolic prophecy denotes a civil or secular government. Read the 7th chapter of Daniel where you will find it divinely explained. The seven heads mean something more than the seven mountains; so in the further explanation in v. 10, it is said, There are seven kings; five are fallen, and one is, and the other (the seventh) is not yet come, and when he cometh, he must continue a short space (of time). These kings or heads follow each other in the order of time. At the close of the first century or John's day five of the seven, in the series, had passed away; the sixth was in existence, and the seventh was still future. These heads or kings pertain to Rome, the thing symbolized by the beast. Following each other in succession Rome had had prior to John's day, or time of the sixth head, five forms of government. Livy and Tacitus enumerate, 1st kings, 2nd consuls, 3rd decemvirs; 4th dictators, 5th military tribunes. These five dynasties or forms of government had successively ruled the Roman empire, and had passed away. Then John says, "one is." What is that? The emperors in their primitive or early official character, having on their heads, not the diadem or badge of imperial sovereignty, but the *stephanos*, the badge of the general of the armies. What then, is the seventh? For a long time this was the difficulty that perplexed the students of prophecy. It was left for Mr. Elliot to solve by the light of secular history this gordian knot. While the rulers of Rome continued to be called emperors down to the time of Augustus, the last to rule from the seven hilled city; yet when Diocletian came to the throne a mighty change was introduced. Gibbon says of this ruler that "he assumed the diadem and introduced a new ceremonial; this was a new form of government." Gibbon further says, Diocletian may be called the founder of a new empire. This seventh head or new empire was wounded to death. In John xiii. 3, he says, "I saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast or Rome revived. When this seventh head died by the sword of Christian and Goth, when no longer an emperor styled Augustus reigned at or on the throne of the Cæsars, the great city seemed deserted. Augustine Stenchus says, "The empire having been overthrown, unless God had raised up the pontificate Rome would have become uninhabitable." Blondus writes: "The princes of the world now adore and worship as perpetual dictators the successors not of Cæsar, but of the fisherman Peter; that is, the supreme pontiff, the substitute for the emperor." So Rome lived in this eighth head or form of government, the last, and of which it is said it "goeth into perdition" or destruction. Here we have the whole time filled from the founding of Rome till its destruction—without a break or gap. The fact that John goes back of his own time gives us a key to the vision, furnishing us with what had already in his day passed into history, reflecting its light upon things yet to follow. The fact of the continuity of this prophecy finds a parallel in Daniel. Both are largely symbolic; both use measures of time, and both furnish us with some divinely interpreted visions. So in studying these books we are not wholly at sea without chart or compass or log line; and unable to take our bearings. They speak to all who hold these books in hand in a universal language. The church of today ought to study them, each in the light of the other—both in the light of history.

JOHN L. WINCE.

Plan of Trip.

As far as I can see at present, it is my intention to commence my tour of the United States and Canada, with the Illinois Conference on Aug. 27th, and from there go to the Nebraska State Conference, at St. Paul, and then visit such churches in Nebraska as desire my services, and from there go to Minnesota, and from Minnesota to Wisconsin, and from Wisconsin visit the churches in the Western part of Illinois. After this I commence my Eastern trip with Indiana, Ohio, New York, Canada, Pennsylvania and Virginia. My appointments in the Southern States and California, Oregon and Washington I reserve for the winter season. I would ask all those on the Pacific coast who have not already made appointments and would like to have my services the coming winter to notify me as soon as possible. Should there be still others along these eastern, western and southern routes, who would like to have my services, they may still make application and my family will forward them to me at the points where I may be holding services.

W. H. WILSON.

Obituary.

George Franklin Spaulding was born Oct. 18, 1821, and died Aug. 16, 1902. He was born in the State of Vermont, but when but 8 years of age his parents moved to Ohio, where he grew to manhood. In 1849 he came to Plymouth, Marshall Co., Ind. In 1851 he married Louisa Goldsberry, and to them were born a son and daughter, the son dying in infancy, and the daughter became the wife of J. W. Wolford of Plymouth, but died some seven years since, leaving two sons and two daughters.

Bro. Spaulding's wife having died, in 1856 he married Mrs. Rebecca Crum-Metcalf, to whom were born four girls, three of whom died when young, and one still living, and married to Garret Jarrell.

Brother Spaulding united with the Church of God over twenty years ago, and remained a consistent Christian to the end of his long life. He continued to reside in Marshall County until in April, 1900, on account of old age he and his wife went to Marion, Ind., where they lived till in August of the same year, when they went to Buchanan, Mich., where he died, leaving a wife, one daughter, seven grand children and many relatives and friends to mourn him.

He was brought to Plymouth, and a funeral service was held at the church by Bro. F. L. Austin, after which he was buried at Oak Hill cemetery, there to await the summons of the angel of the Lord at the time appointed of God to call the sleeping ones to life eternal. The quiet unassuming life of our dead Brother speaks to us after he is at rest, and we can with profit study his character, and emulate his example as we journey the road he has traveled.

May the kind Father sustain the aged wife, and comfort her remaining days, and bless each of the family that is left to mourn for him.

Fell asleep in Jesus July 31, 1902, Bro. Julius B. Anderson, a resident of Dixon, Ill. for more than fifty years. His was only confined to his bed a little over a week, but for fifteen years he has been a patient sufferer from an eruptive disease of the face. Bro. Anderson was born in Huntingdon, Pa., in 1816, was united in marriage to Elizabeth Lloyd in 1845, came to Dixon in 1850, where he worked as a mill wright. To the writer their home was for many years at different times a shelter and a place of endearment and my hope is for a place near them in that blessed company that shall one day be gathered into the presence of Jesus and his beloved. Sister Anderson accepted and obeyed the gospel a few months before her husband did. In speaking of the time when Bro. Julius was converted in the Baptist church she said, "We women wore boots that night to get through the snow drifts." In this church our brother was a faithful member until he heard the truth in Jesus, and his logical mind, his reverent respect for the Word of God led him after patient, careful study to yield himself a devoted servant of Jesus by being re-immersed into Christ, an ardent follower and one of the closest students of the Word I have ever known. That dear home on the corner, how many times my youthful footsteps have crossed its threshold to seek a place by the side of one whom I always found reading the Bible and ready with the clearest and most Scriptural teaching. Yes, a sound mind was there, but a beautiful humility led him to lose sight of self. He loved to see Jesus and his words shine. We younger members of the church at that time always loved to hear Uncle Julius talk because he appealed very tenderly to our hearts. When our brother decided to leave the Baptist church he frankly invited the pastor and a number of the leading members to bring their Bibles and have a kindly reasoning together, but no one responded. In our little meetings he loved to read and talk of those precious old doctrines of the kingdom, the resurrection, return of Israel, our loving Savior and our heavenly Father, those precious themes that seem dearer and sweeter the nearer we get to the end of life's journey. When my dear mother died he said to me with uplifted hand to enforce my attention, "Why, what did Jesus say to Martha?" "Thy brother shall rise again;" and this very passage was dwelt upon by our Brother Lindsay of Oregon, who preached a grand sermon on the resurrection to the large company assembled. Dear band of believers at Dixon, another beloved of our number sleeps among the many. You who are left seem doubly dear to us now. May we all abide in his love. Bro. Anderson leaves to mourn his loss besides his wife, a daughter, Sister Ford, and several grandchildren.

With love,

ALICE J. KERR.

On Sunday, Aug. 17, 1902, at 3 o'clock A. M. in Oakland, Cal., Dr. Nettie Shattuck, formerly of Minnesota. Sister Shattuck is known to many RESTITUTION readers, having traveled over all parts of the country in her profession, and has always taken delight in Christian work. For some time past she has been a sufferer from an internal tumor, and has taken treatment, but without apparent benefit. She formed many acquaintances in this section of country. Services were conducted by the writer on Wednesday, a number of friends being present, and her remains were interred in the beautiful cemetery of Oakland.

THOMAS WILSON.

Laura Frazer Owens was born in Washington, Mason County, Kentucky, July 8, 1842. Was married to J. O. B. McDougle, Nov. 1, 1862. To this union were born two daughters, Mrs. Kate Schwerdman and Francis O. Tedford, both of whom died several years ago. She with her husband moved to Remington, Ind., in 1873, where she resided until her death, Aug. 16, 1902, aged 60 years, 1 month and 8 days. She leaves to mourn her loss a loving and much beloved husband, and one granddaughter in the immediate home, and three sisters and one brother, living without the State. She became a member of the Church of God of the Abrahamic faith some twenty-five years ago, ever and always after living a faithful life devoted to the service of her Lord and Master. She was held in high esteem, not only by the church, but by a large circle of acquaintance in the community where she lived, for her conscientious integrity of purpose and spotless purity of life. The funeral services were held in the Christian church at Remington, Aug. 18th. After which she was interred in the cemetery at Logansport, in quiet sleep till the morning dawn.

D. T. HALSTEAD.

Our dear and beloved Brother, Almon Dwight was born Aug. 23rd, 1814, at Aurora, Cayuga Co., N. Y. Died Sunday night, June 15, 1902, in Pullman, Ill., aged 87 years, 9 months and 22 days. An esteemed friend and Brother, Mr. C. W. Sherwood, called on him Sunday 2:00 p. m. He was cheerful and enjoyed the visit much, and remarked about the beautiful, glorious sunset as he left him, (a beautiful remark in his own case.) He was found dead in bed, and apparently died without a struggle.

He leaves two nephews and their families in Chicago. Also an only son of which little is known except that he held a responsible position under the government at Washington, but with all his worldly attainments he has shown a lack of wisdom from on high, and by man, no civil respect, in ignoring a parent, an honorable member of society, and a child of the Most High. May he yet have his eyes opened to see himself as he is seen, and yet find favor in him and that blessed parent, and may they and we meet in the soon coming resurrection.

Brother Dwight was an expert worker in wood, and worked in various cities in the east and west, at the furniture trade. About the year 1850 he was delegated by the Missionary Board of the M. E. Church to go to Jerusalem in Palestine, in the interest of the Jews to start an Industrial School, which he did, he made looms and all machinery for making cloth, yarn, etc., and then taught how to use them. Was there four and a half years, and then returned to the U. S., to get redress for the wrongs and injustice done him by the then American Consul, a Mr. Smith, who was interested with him in the manufacture of Olive Wood goods. After the establishment of the Industrial School he intended to return to that country, but as he received no remuneration and the changes here as well as there, all conspired to the delay, and although he received no recompense the Consul was called home in disgrace and soon died. Our brother became proficient in the Arabic language, and conversed with that people at the World's Fair with great pleasure to both. On his return to this country he stopped in Paris and worked in furniture with profit and credit to himself as well as his employer. Being of an observing mind it gave him a fund of knowledge which many would not have obtained. Our brother worked at the pattern-maker trade in and near Chicago the past thirty-five years or more, and the last twenty were with the Pullman Co., and he worked up to the day of his death. He was generous to a fault, and his means were mostly spent in charity, and to many unworthily. He was a valiant defender of the Bible truths that we as a people hold so dear. Years ago we attended the Old Green St. Church when Elder Grant preached there. He had not put on the All-saving name until about five years ago, when Bro. W. H. Wilson baptised him, this gave him joy and peace of mind. He was not a worldly man in any sense, never knew him to vote; that was the world's business, not his, and belonging to secret societies was a thing with him most detestable. Bundles of tares only. Many of the clergy join them, so is the calamity the greater. Of late years he has been very deaf and could hear no preaching, this caused him to be a well versed Bible student, of which very few were his equal; yet, withal, he was most humble, and was as nothing in the sight of his Maker. His Book, the account therein, will be a clean one. May reader and writer so live that we may pass in that great and notable day of the Lord, the Judgment.

A. P. LANTERMAN.

Tourist Sleeping Cars to Colorado.

Leave Chicago daily from August 8th to 14th, and August 28rd to September 10th, on the 11:30 P. M. train, Chicago & North-Western Railway. Only $2.50 double berth Chicago to Denver. Best of service; two daily trains. Very low rates now in effect. An interesting pamphlet, "Facts about Colorado" sent to any address for 2-cent stamp.—A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Sept 6

$33.00 to the Pacific Coast.

From Chicago via the Chicago & North-Western R'y every day during September and October. One-way second-class tickets at very low rates from Chicago to points in Colorado, Utah, Montana, Nevada, Idaho, Oregon, Washington, California and various other points. Also special round-trip Homeseekers' tickets on first and third Tuesdays, August, September and October to Pacific Coast and the West. Full particulars from nearest ticket agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. —Oct 25

Announcement.

The Seventeenth Annual Conference of the Church of God, in the State of Nebraska will be held D. V. at St. Paul, Nebraska, beginning September 5th and convening till the 14th inclusive. Some very able speakers are expected to be present. The brethren and sisters of St. Paul will kindly care for all sisters and brothers who will attend, so it will not be necessary to take bedding. Brethren and sisters, in this time of turmoil and conflict we need your presence to encourage one another and your help with the meetings. We must have a good attendance to obtain success. Many weak and weary ones may faint by the wayside while if only encouraged by your presence and word of comfort they may find strength to hold fast to the truth and be found worthy of an intrance into the kingdom of God; so each and every brother and sister please make an extraordinary effort to attend and make this meeting an exceptionally successful one.

Your Sister.

EMMA ELTON, Sec.

The Annual Conference of the Church of God in Indiana will be held at Argos, beginning Friday, Sept. 5th and continue over Sunday. Argos is well located, being on the Nickel Plate road east and west, and the Lake Erie and Western road north and south, making it easy of access to most of the brethren. At this meeting the main business of the year is to be done, and new officers chosen to take charge of affairs. It is therefore of importance to the work that there be a good representation of the different organizations throughout the state. We feel that no urging should be necessary, but that each brother and sister who can ought to make an effort and attend and take part in the deliberations of the business sessions, enjoy the sermons and other meetings and each help to make it a success. Our last meeting at Antioch was one of the best ever held in the state, and there is no reason why this coming gathering should be less pleasant and profitable. It is our intention to try and arrange a programe which will be published in due time. We expect to begin business at the first of the meeting, so it will be vital to the success of the work that you be on hand at the beginning. The Lord's cause needs you each one to do his part. Will you not willingly give the three days to Him? Officers of churches, please see that your organization is represented so the plans for next year may be fully reported to you by your own members.

A. R. UNDERWOOD, Pres.

MRS. R. C. RAILSBACK, Sec.

PROGRAMME.

FRIDAY, SEPT. 5.

1:30 p m. Opening meeting, business outlined, reports of officers and committees, appointment of committees, short talks on the needs of the work in our state, as time allows.

7:00 p m. Social meeting led by Geo. W. Smith.

7:30 p m. Sermon by J. Wince. "The Divine and Human Side."

SATURDAY, SEPT. 6.

10:00 a m. Business meeting.

11:00 a m. Sermon by D. T. Halstead. "Childhood and Manhood."

2:00 p m. Sermon by J. F. Wagoner. "Faith."

3:30 p m. Business Meeting to hear final reports and elect officers.

7:00 p m. Social meeting led by R. C. Railsback.

7:30 p m. Sermon by A. H. Zilmer. "What must I do to be saved?"

SUNDAY, SEPT. 7.

9:30 a m. Social Meeting led by M. A. Woodward.

10:30 a m. Sermon by B. W. Woodward. "Judgment."

2:30 p m. Sermon by F. L. Austin. Followed by Communion Service, conducted by J. L. Wince.

7:00 p m. Social Meeting led by B. W. Woodward.

7:30 p m. Sermon by M. A. Woodward. "The Hope of the Church."

Committee,

S. A. BUCHER,
L. B. BOGUE,
B. F. TAYLOR.

Where there is no Hay Fever.

Only one night from Chicago via the North-Western Line to Ashland, Gogebic, Marquette and other Wisconsin and North Michigan points. Balsam, fir and pine woods and cool, dry air. Hotels, excellent hunting and fishing and no hay fever. Low rates now in effect. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Sept 20

Illinois Conference Program.

The Fifth Annual Conference of the Churches of God in Christ Jesus, will be held at Oregon, Ill., Aug. 27 to 31, 1902.

Following is an outline of the different sessions, each one of which will be opened by singing, prayer and reading of Scripture.

WEDNESDAY, AUG. 27.

7:30 p m Sermon, A. H. Zilmer, "The Call to God's Kingdom and glory." Rev. v. 10.

THURSDAY, AUG. 28.

10:00 a m Formal opening of Conference, appointment of committees.

10:30 a m Outline study of Revelation continued from last Conference conducted by the President.

It is suggested that every one who proposes attending the conference familiarize themselves with the procession of symbols given from chapters 6 to 17, so they can ask questions.

Outline of the study—Review of the first ten chapters, which were gone over at last conference.

New lesson, Chapter 10. The angel and the book. Symbols—The angel, his personal characteristics, attitude, voice, little book in his hands, eating of the book and consequences, oath of the angel, seven thunders, John to again prophesy to all peoples.

The meaning—Let students read up in advance of the lesson on the origin and history of the Tutonic and Anglo Saxon peoples.

Chapter 11—The angel's measuring rod and things measured; angel's two witnesses, forty and two months, a lesson in prophetic numbers; a study of the symbols employed in conjunction with the two witnesses.

Meaning—Who or what are the witnesses. Study carefully the effects of the restoration of the Bible to the church, its translation into the common every day language of the people and its wide distribution on the church and on the world's moral and material progress.

The seventh trumpet, the kingdom of God, the resurrection and rewarding of the faithful.

Part second.—The seven signs or wonders. This part of the natural division of the symbols introducing a new series begins with chap. xi. 19.

Symbols, the temple, ark, lightning, voices, thunder and earthquakes.

Chap. xii. Symbols, the glorious woman, her characteristics and appearance. The great red dragon, his attitude and characteristics; points of identification, his color, seven heads and ten horns, the man child, the war between Michael and the dragon, defeat and casting out on earth of the dragon, triumph of God's people, the flight of the woman, pursuing floods, help of the earth.

Meaning—Read the history of the church from the first to third centuries to the time of Constantine, especially the character and attitude toward the church of Pagan Rome.

Chap. xiii. The sea monster, points of identification, wounded and healed head, close relation to and similarity to the dragon, blasphemy, its meaning.

The application—Read Church and Roman history, Gibbon's Rise and Fall of the Roman Empire preferred, from Constantine to Charlemagne. Two horned beast and the image of the first beast, its characteristics and points of identification, relation with the first beast, rehabilitation of first beast, miracles, worship, mark in fore head and hands, 666 the mystic number of his name.

Application.—Read history of the Latin and Greek churches and their intimate relation with the revived Roman empire as rehabilitated by the Pope and Charlemagne.

Chap. xvii. This should be studied in connection with the last, giving as it does in another form symbols representing these same two formidable powers designated as the beast and his image. Characteristics and points of identification, symbols, seven heads of the image, ten horns of the dragon and first beast and of the image, ten horns of Daniel's fourth beast, these horns uprooted by the stout blasphemous horn.

Chap. xiv. Symbols, the ram on Mt. Zion and the singing multitude, the 144,000, the gospel angel, Babylon and its doom. Fire and brimstone. The blessed dead. The great harvest.

Chap. xv. The seven last plagues. The multitude on the sea of glass. The seven vials of wrath.

The time allotted to this study will probably be consumed before reaching this point, but if not, the study will be continued to the closing scenes of this great vision of the ages, outlining the mighty drama of earth, with the closing scene, the final triumph of the righteous and righteousness.

12:00 m Adjourn for dinner.

2:00 p m Prompt reassembling. Continuation of the study of Revelation.

3:00 p m Sermon by A. J. Eychaner, President of the Iowa State Conference. "The dominion of Christ." Dan. vii. 18.

7:00 p m Social meeting. Ten minutes opening and five minutes talks. "What are our fruits?"

7:30 p m Sermon by Lewis W. Crowe, State Evangelist for Illinois. "The natural and spiritual life. The life that now is and that which is to come." 1 Cor. xv. 46.

FRIDAY, AUG. 29.

10:00 a m Continuation of the study of the Revelation.

12:00 m Adjourn for dinner.

2:00 p m Completion of the study of the Revelation.

3.00 p m Sermon by A. H. Zilmer, "The two minds, the carnal and the spiritual." Romans viii. 6.

7:00 p m Social meeting conducted by the Bereans. "Searching the Scriptures." All are expected to participate.

7:30 p m Sermon by A. J. Eychaner, "The Coming great King and his City." Psa. xlviii. 2.

SATURDAY, AUG. 30.

10:00 a m Regular business session of conference.

Reports of officers, committees, evangelists, churches, Sunday Schools, and auxiliary societies.

Pledges of funds for work of the coming year.

Election of board of managers, president and vice-president.

New Business.

Resolutions.

12:00 m Adjournment for dinner.

2:00 p m Discussion of methods of church organization and its work. Completion of business session.

3:00 p m Sermon by S. J. Lindsay,—"The first resurrection."—Rev. xx. 6.

7:00 p m Social meeting conducted by the Bereans. "Follow Thou me." 1 Pet. ii. 21.

7:30 p m Sermon by L. W. Crowe. "The devil's lie, or the great controversy on man's nature down the ages." Gen. iii. 3, 4.

SUNDAY, AUG. 31.

9:30 a m Sunday School and Bible Class, S. J. Lindsey conductor. Topic for adults "Signs of Christ's coming." Isa. xxi. 11.

10:30 a m Regular church service. A sermon by A. J. Eychaner. "The two Images." 1 Cor. xv. 40.

11:45 a m Celebration of the Lord's Supper, conducted by the President. 1 Cor. xi.

12:15 p m Adjournment for dinner.

2:00 p m Services by the Bereans.

3:00 p m Sermon by L. W. Crowe, on Christian Citizenship. Eph. ii. 19.

4:00 p m Recess.

7:00 p m Social meeting. "How shall we keep his temple pure." I Cor. iii. 17.

7:30 p m Sermon by A. H. Zilmer, on "Obedience of faith." Acts xxii. 16.

Brethren and Sisters both in and outside the state are cordially invited to be present. We have our own conference building, with sleeping apartments and dining room, and can accommodate all who come.

For further information write Bro. S. J. Lindsay, Oregon, Ill. Also notify him if you will be with us. Oregon is on the Chicago, Burlington & Quincy Railway.

JAS. W. WILSON, Pres.
LYMAN BOOTH, Sec.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Vandalia Line Specials.

Account Labor Day, will sell round trip tickets to any point within fifty miles of where there will be a celebration, at one fare for round trip. Date of sale Sept 1, return including Sept 2nd.

Indianapolis and return $3.55, on account of State Fair, selling date is Sep 15-19, returning including 22d.

Culver and return 25c. good going and returning any Sunday. Leaves 9.15 a m, returning arrives 6 p m.

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South Bend and return 95c account Elks Festival. Tickets on sale Sep 1 to 6 inclusive, good returning including Sep 6.

Pennsylvania Lines.

Schedule of Passenger Trains Central Time.

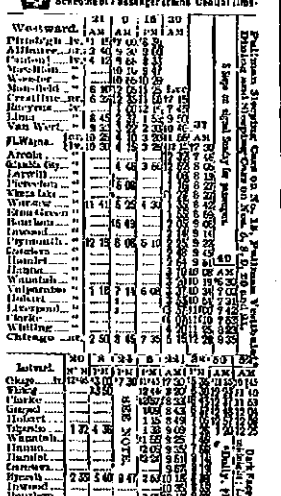

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Allentown | 2 30 | 5 30 | 10 20 | | | | | | | | | | |
Pittsburg | 4 15 | 6 45 | | | | | | | | | | | |
Wyoming | | 10 05 | 10 20 | | | | | | | | | | |
Mansfield | 6 30 | 12 55 | | | | | | | | | | | |
Crestline, ar. | 8 05 | 2 30 | 12 15 | 12 45 | 1 45 | 2 45 | 3 45 | 4 45 | 5 45 | 6 45 | 7 45 | 8 45 | 9 45
Crestline, lv. | 8 20 | 2 40 | 12 30 | 1 00 | 2 00 | 3 00 | 4 00 | 5 00 | 6 00 | 7 00 | 8 00 | 9 00 | 10 00
Bucyrus | | 3 10 | 1 07 | 1 37 | 2 37 | 3 37 | 4 37 | 5 37 | 6 37 | 7 37 | 8 37 | 9 37 | 10 37
Lima | 10 45 | 5 30 | 3 00 | 3 30 | 4 30 | 5 30 | 6 30 | 7 30 | 8 30 | 9 30 | 10 30 | 11 30 | 12 30
Van Wert | 12 15 | 6 55 | 4 30 | 4 55 | 5 55 | 6 55 | 7 55 | 8 55 | 9 55 | 10 55 | 11 55 | 12 55 | 1 55
Ft. Wayne | 1 50 | 8 30 | 5 55 | 6 30 | 7 30 | 8 30 | 9 30 | 10 30 | 11 30 | 12 30 | 1 30 | 2 30 | 3 30
Arcola | | | | | | | | | | | | | |
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Larwill | | | | | | | | | | | | | |
Wolcottville | | 5 05 | | | | | | | | | | | |
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The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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Poetry.

Bright Hours.

A lesson in each sublime,
A lesson worth enforming,
In this "I take no heed to time,
Save when the sun is shining."
These matter words—a dial have,
And we soon as it precedes
To happier hours as it we hope
Than this—most rainy touches.
As life is rosy hours bright and fair,
And sometimes dark and lonely,
Let us forget the sad moments,
And note the bright hours only.

There is no grave so cruel and dread chart
But hope can find its heart,
So hope sings on in every heart,
Although we may not hear it.
And it to day the heavy wing
Of sorrow is oppressing,
Perhaps to-morrow's sun may bring
The weary heart a blessing.

We find the joyous moments haste,
And then forget their glitter;
We take the cup of life and taste
No portion but the bitter.
But we should teach our hearts to learn
Its sweetest drops the strongest,
And pleasant hours should ever seem
To linger with us longest.

The darkest shadows of the night
Are just before the morning;
Then let us wait the coming light,
All bad phantoms scorning.
And while we're gressing on the tide
Of time's fast ebbing river,
Let's pluck the blessings by its side,
And bless the gracious Giver.

Original.

What We Believe. No. 13.

What was said in our last concerning Lev. xiv. 15, 16 is further strengthened by the *fact that* in the Hebrew, as well as in the LXX. (the O. T. Greek), three different words are employed. They are *yatsag, yaar, tabal,* [illegible] *Tabl*, is found 16 times in the Old Testament, and is given as "dip" 15 times, and "plunge" once. To the Hebrew people it had no other meaning than this: and if they wished to convey the idea of pouring or sprinkling, they used different words to do so. In addition to this, will the reader look up the following Scriptures where the Greek word for "dip" is either *bapto* or *embapto*: Matt. xxvi. 23; Mark xiv. 20; Luke xvi. 24; John xiii. 26. If the root verb *bapto* here means to dip, as given in our A. Version, why should the same word, when used in connection with men and women, have a different meaning? *Cheo* is the Greek for "pour," and is the original word in the following: John ii. 15; Acts ii. 17, 18; x. 45, and others. *Rhantizo* has been translated "sprinkle." See Heb. ix. 13, 19, 21; x. 22; 1 Pet. i. 2. *Baptizo* is never, in any place in the Bible, translated sprinkle or pour, neither are *cheo* or *rhantizo* translated baptize. Sprinkling was never authorized as baptism by any church Council until the Council of Ravenna A. D. 1311. But long before this sprinkling was practiced and called baptism, though falsely. There is nothing in the Bible or history to contradict the proposition that immersion; *and that alone*, constituted and was regarded as baptism in the Church in the days of the apostles. The ordinance has, as John Calvin said, been "changed." "Sprinkling a little water on a person," said he, "is as good as immersion, and the Church had the right to change the ordinance to suit herself." Paul praised the Corinthian brethren for keeping the ordinances as he had delivered them. 1 Cor. xi. 2. Little apostolic "praise" would be forthcoming could Paul and other apostles witness the reckless departure, in doctrine and practice, in our day, from the primitive order. What Calvin designated as "the right (of the Church) to change the ordinance" of baptism "to suit herself," is nothing less than unauthorized and wicked tampering with God's order. There is not *one shred of evidence* on record in the Scriptures that the Church was ever authorized to "change" any "ordinance" of God.

There is another line of thought to which I invite the reader's attention. Man is mortal, condemned to death, because he is a sinner; but God in his goodness has provided a way of escape from the power of the "enemy." He has given to the Son "to have life in himself" (John. v. 26), and has delegated to him the power to give eternal life (John xvii. 2) to those putting faith in him. John xx. 31. To obtain "life.....even length of days for ever and ever" (Psa. xxi. 4), it was necessary that Jesus should be obedient to his Father's will "as far as death, the death of the cross." Phil. ii. 8. And "in that he died, he died unto sin once." Likewise the true believer is to reckon himself to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. v. 10, 11. To what period does he trace this "reckoning?" To his baptism into Jesus Christ. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him in baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 3, 4. By being buried with Christ in baptism, planted together in the likeness of his death, the believer not only expresses faith in the death, burial and resurrection of Christ as a fact; but also confesses that he himself is a mortal justly condemned to death, who, when dead, is wholly devoid of life, and unless God who raised Christ from the dead, should intervene, he would forever remain in this condition. He thereby sets forth his unqualified acceptance of God's arrangement to give him life; as some who went to John for baptism, he "justifies God." Luke vii. 29. Then, upon hearty "obedience to the faith" (Acts vi. 7; Rom. i. 5; vi. 17) God, in turn, "justifies the ungodly" (Rom. iv. 5), "him that believeth in Jesus." [illegible] "Without the shedding of blood [illegible] there is no remission." Heb. ix. 22. The blood of Christ was "shed for many for the remission of sins." Matt. xxvi. 28. "Faith in his blood" (Rom. iii. 25) is required. This faith must be expressed by obedience, and that obedience is shown by being voluntarily baptized in the likeness of Christ's death to walk henceforth in newness of life. When these requirements are complied with, God is faithful and just to forgive sins. Thus is baptism related to "the remission of sins." The apostles not only so understood the matter, but also thus presented it to others.

The question is sometimes asked, "Can we by faith, repentance and baptism change God's mind or attitude toward us? Can we make him willing to forgive our sins?" No, indeed, this we can not do. Nor would we want to. What is his mind toward us? Is it anything but pity and a desire and willingness to save us? He calls to the wicked to "forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he *will* have mercy upon him; and to our God, for he *will* abundantly pardon." Isa. lv. 7. "God commendeth his love toward us, in that, *while we were yet sinners*, Christ died *for us*." Rom. v. 8. Hence nothing that we could do as originating with ourselves, is needed to change his mind toward us; but we need to change *our* minds toward him, and fall in with his thoughts and ways by humble obedience to his just demands. We did not originate the gospel plan of salvation; it comes from God, and when we submit to him, we show our approval and acceptance of his beneficent design. "If we confess (and forsake. Prov. xxviii. 13) our sins (Matt. iii. 8) he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9; Acts xxii. 14.

It is plain at once that baptism is for believers of the gospel, and for them only. No instances are recorded where non-believers or little children, who are incapable of either belief or unbelief, were baptized. True, households were baptized, but in nearly every instance it is said that those households "*believed*" and were *baptized*. But above all, *Jesus* said, "HE THAT BELIEVETH and is baptized, shall be saved," and not "he that is baptized and afterwards believes, shall be saved." The apostasy, foreseen and predicted by the apostles, resulting in Romanism, is responsible for the departure from the early simplicity in faith and practice, and even the Reformation was not able to efface many of the errors which had so deeply intrenched themselves. These errors, including baby sprinkling, still linger, and it is even regarded as a mark of impiety to honestly call in question certain religious practices. The writer knows how difficult it is to break away from well established lines of error, having undergone the ordeal of passing out of traditional and systemetized error into the light of God's revealed truth. Seniority in years and superiority in learning—as well as numbers, are not safeguards against error. Let us know and obey the truth for ourselves. This alone can make us "free indeed."

A. H. ZELMER.

Rev. III. 20.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The word "behold" calls for our special attention, as when John said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world." "Behold, I stand and knock." A right royal visitor seeking admittance at a beggar's door, having rich gifts to bestow upon the occupant of the house. He is not only heir to David's royal throne, but by virtue of his righteousness, and true sonship to God, God has appointed him "heir of all things." Heb. i. 2. What an honor to receive such a guest, and to be associated with him in the government of the world, and to share with him in the blessings of Israel and the other tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." This would-be guest says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." "Any man," Jew or Gentile, rich or poor, will be given the honor of supping with the Lord of glory, "If he will listen to his voice, and open the door." This he must do in order to receive the honor promised by the royal visitor, because he is no burglar and will not force the door. And it is for all of us a serious question to ask ourselves, have we heard the "voice" of God? Because he says "my sheep hear my voice,..... and they follow me; and I give unto them eternal life." John x. 27-28. This voice was heard from one of the mountains of Judea, saying, "Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And when sorrowful even unto death he prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." And when in the agony of the cross he cried, "Father forgive them; for they know not what they do." But the dregs of the cup were yet to come—the lonely cry, "My God, my God, why hast thou forsaken me?" Have I not in all things been obedient to thy requirements? Has not my whole life been a sacrifice, to do thy righteous will, and now in my dire suffering; why hast thou forsaken me?" The answer to this question is contained in the lonely cry of our Lord, is found in the prophets and apostles. In the 53rd chap. of Isa. where the seer pictures the sufferings of Christ, he writes, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." He that was represented by the passover lamb; he "who through the eternal Spirit offered himself without spot to God." He was made "sin for us, who knew no sin: that we might be made the righteousness of God in him." 2 Cor. v. 21. Having heard the voice, and opened the door, the Lord enters. What rich gifts does he bestow on the one opening the door? He gives him himself. Col. ii. 20. Then the man hath, "Christ in him the hope of glory." Gal. i. 27. "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 3. Then he has the promise that he shall see God," having purified himself by the indwelling of his royal guest, the man manifests sound wisdom in that he listens to the voice, and opens the door. Because on account of his acquaintance with his new guest, he lets go those things that belong to the old man, his former master; but now he has a new Master that speaks peace to the troubled breast; inspires him with faith in God, his Creator, and gives him hope of eternal life in the everlasting kingdom of his God; and fills his soul with love to God and man.

In the voice of the Master there is Spirit, and there is life. The Spirit of his voice in the early centuries of the Christian era, entered the Roman Empire and dispelled the superstition of Paganism, and overturned their temples. Then came the apostasy and mixed the old doctrine with Christianity, and dark superstition like a thick cloud covered all Europe; and the iron yoke of the Papacy was riveted on the necks of all the nations. The density of the darkness that covered Europe may be judged by one short extract from Barnes' notes on the Revelation. "Under Irene a council was convened —the second Council of Nice, or the seventh general Council.....the answer of the bishops in the Council to the question of the Empress Irene, whether they agreed to the decision which had been adopted in the Council, was in these words, "We all agree to it; we have all freely signed it; this is the faith of the apostles, of the fathers, and of the Catholic church; we all salute, honor, worship and adore the holy and venerable images; be they accursed who do not."—Bower's lives of the Popes, II. 159.

God in his providence brought upon them, on account of their apostasy, the fanatical followers of Mohommed; whose cry was, "There is but one God and Mahomed is his prophet." What a reproach to those who had departed from the worship of the one God, and had turned to the worship of images. See Rev. ix. 20. The invading of Europe by the hosts of the prophet of Mecca, and the capture of Constantinople, failed to produce any reformation in those that had departed from the worship of the true God, and were turned to idols. But the Spirit of Christ emenating from the open book in the hands of the reformers, did what the sword of the prophet could not do; it made an opening in the thick cloud of darkness and superstition that enveloped all Europe during the dark ages. The stout hearted Luther, aided by Melancthon, and a host of others, cried with a voice like a lion, appealing to the God of heaven for the truth of what was contained in the open Bible. Their cry startled the occupant of the Vatican, and drew the Papal thunder from the seven hills of Rome, but the Master had set before those who listened to his voice an open door, and no man could shut it; no, not the man of sin; because the one "that hath the key of David, he that openeth, and no man shutteth," had opened a door for the spread of the truth contained in the open Bible; and wherever the footsteps of the reformers went, on sea or on land, they were like fire to consume the darkness of the apostasy. The kings lent their aid, having become jealous of the claims of the harlot. The voice of Christ, the Spirit of his mouth as stated by Paul in 2 Cor. ii. 8, speaking of the man of sin "whom the Lord shall consume with the Spirit of his mouth, and shall destroy by the brightness of his coming." This process of consumption by the voice of Christ or the Spirit of his mouth, is still going on, as seen by the expulsion of the Friars from the Philipines and the closing of the Catholic schools in France not authorized by law. We are nearing the great jubilee when, not only in Israel's land, but in all the world shall be heard the great trumpet, "and liberty shall be proclaimed throughout all the land." "In that day.....when the towers fall.....the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. xxx. 26. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. xxiv. 27. With the light that will accompany the Son of Man, there will be no danger of men going to a false Zion in the Rocky Mountains—that is the "desert," nor will they be deceived by Spiritists, "that he is in the secret chambers."

GEO. FRANCIS.

What is Truth?

In attendance at a Camp meeting, held by the "Holiness People" of the M. E. Church, the following statement was made, "You cannot have faith except the Holy Spirit lead you into it." The preacher was J. N. Smith, of Redlands, Cal. His text was, "Ye are complete in him," Col. ii. 10.

His subject was divided into "ye," "complete," and "him." The completeness was all the work of the Holy Spirit, and the end was sanctification.

The speaker occupied an hour and a half in trying to prove that the text meant that we must be sanctified in order to be saved. He failed to give a single text in proof of his assertion. More than one-half of the time was employed in attempting to prove that God and Christ are of one substance, that Christ had his existence with God. He (Christ) was the Creator of all things. He, (the preacher) stated that the churches of today are drifting into Unitarianism. If Luke i. 31 and 35 were read and believed would it not settle the question? It certainly would. The testimony of the angel is to Mary, "Thou shalt conceive in thy womb, and bring forth a Son and shalt call his name Jesus. The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be called the Son of God." Jesus, that was born of Mary was to be called "the Son of God." Previous to this event he was called the "Seed of the woman, the Seed of Abraham, the Son of David, etc." He was the Seed of the woman that should bruise the serpent's head, the Seed of Abraham that should bless all nations, the Son of David who should occupy his throne forever. Gen. iii. 15; xxii. 18; 2 Sam. vii. 12-18; Psa. cxxxii. 11; Luke i. 32, 33; Acts ii. 30; xiii. 34.

If these Scriptures do not prove when Christ first existed and that he was God's promise previous to this event, they do not prove anything.

The above texts are very plain and hundreds could be given in further proof; but we deem it not necessary.

What is faith, and how is it obtained? Let us again refer to the Scriptures for proof.

"Faith is the substance (Margin, ground, or confidence) of things hoped for, the evidence of things not seen." Heb. xi. 1. Romans x. 17, says, "Faith cometh by hearing, and (this) hearing by the Word of God." The apostles were commanded to "go into all the world and preach the gospel to every creature. He that believeth (what is preached) and is baptized shall be saved." Here, to believe is to have faith in. There is not a word said about the Holy Ghost leading us into this faith, or that, it is a gift of God. Neither can it be found in the Scripture. I wish to get into the fold of Christ, or of his sheepfold. There is but one door and that door is Christ, the Son of God.

How may I accomplish this?

By obeying the commands of our Father who art in heaven. "If ye love me ye will keep my command-

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, SEPTEMBER 3, 1902. NUMBER 33.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

ments." When the [illegible] asked the apostle on the [illegible] of Pentecost, What shall we do? he answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now what Peter told the Jews to do he told others to do: "Believe, repent and be baptized." These three steps would bring them into the fold of Christ, or by these they would put on Christ. He says, "I am the door of the sheep, (sheepfold.) If we follow him in his teachings we will reach the fold of Christ and be free. Whoever enters here must believe what the prophets have said about this Son of God, also Christ's message and that of his apostles, further, he must repent of his past sins and be baptized into Christ, after which he must arise to walk in newness of life. Strive for the mysteries, and strive lawfully, as Paul admonishes.

Our Savior's prayer in St. John xxii. is "that they might be sanctified through the truth." Further, we read in St. John xv. 3, "Now ye are clean through the Word which I have spoken unto you, and these words that I speak unto you, they are Spirit and they are life." St. John vi. 63.

Let us see what Christ has said about the office of the Holy Ghost.

"And I will pray the Father, and he will give you another Comforter, that he may abide with you forever. Even the Spirit of truth; whom the world (sinners) cannot receive because it (the world) seeth him not, neither knoweth him." St. John xiv. 17, 18. "And when the Comforter is come, that is the Spirit of truth, he will guide you into all truth." St. John xvi. 13. The "you" in this text means the apostles, not the world or sinners. After that Christ arose from the dead he was with [illegible] apostles forty days, speaking of the things pertaining to the kingdom of God. He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, the (Comforter) whief saith he, ye have heard of me; for John truly baptized with water; but ye (apostles) shall be baptized with the Holy Ghost, not many days hence." Are these texts plain and do they not teach that Christ promised to send another Comforter and that Spirit should guide the apostles into all truth, and that he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. It was sent to the apostles. It was to guide them into all truth. It was to teach them all things and to bring all things to their remembrance. The world could not receive it; for it did not know Christ. It is admitted by all Bible students that this promise was verified on the day of Pentecost, as found recorded in Acts iv. This qualified them to do the work Christ gave them to do. On this occasion they were baptized with the Holy Ghost and received power to lay hands on others, that they might receive the gift of the Holy Ghost. Philip was commissioned to preach the kingdom of God to the Samaritans, but they could not receive the Holy Ghost from Philip so two of the apostles were sent for and when they came they laid their hands on them and received the Holy Ghost. Can any one deny that there was given a power to the apostles that no others received? They alone had the power of laying on of hands that others might receive the Holy Ghost. If we but add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, and if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Can it be that completeness can be reached in any other way?

My prayer is that we may be complete in him, (Christ.)

D. C. ROBINSON.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, SEPT. 3, 1902.

IT will be remembered that during the South African war the Boers obtained war material and men through the Portuguese possessions about Delagoa Bay. England has now obtained possession of this important territory by purchase.

QUITE a number of persons to whom we addressed letters regarding delinquency on subscription have responded, and we thank you each for your prompt attention. There are, however, still a good many who have failed to make reply. We presume this is largely neglect, and not due to a desire to defraud us. We do not like to think that any one would knowingly keep back what is due on THE RESTITUTION, and we ask you once more to look on your accounts, and if you have not yet renewed, please send in at once and give us what is ours.

"As thy days, so shall thy strength be;" says the unchangeable God, Deut. xxxiii. 25 and speaking to us by his Son in Matt. vi. 34 he reminds us of this promise long ago, and encourages us to rely upon it, by saying, "Sufficient unto the day is the evil thereof." And beautifully in harmony with this are the lines of Saxby:—

"Oh, ask not thou, how shall I bear
The burden of tomorrow?
Sufficient for today, its care,
Its evil and its sorrow;
God imparteth by the way
Strength sufficient for the day."

And Jeremy Taylor said:—

"He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly; for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what never will be, our load will be as intolerable as it is unreasonable."

Having just room left for one of Paul Fleming's stanzas we will give it, as it beautifully presses home the same lesson:—

"Why shouldst thou fill today with sorrow
About tomorrow, my heart?
One watches all with care most true,
Doubt not that he will give thee too,
Thy part."

The Almond Tree.

"The almond tree often blossoms in February, and this fact is frequently alluded to in the Bible. Jeremiah in his heavy visions thus: The Word of the Lord came unto me, saying, Jeremiah, What seest thou? And I said, I see the rod of an almond tree. Then said the Lord, Thou hast well seen, for I will hasten my Word to perform it—just as this tree hastens to bud and blossom long before any other has begun to awake out of the repose of winter, and before it has put forth its leaves.

The same thing is applied to the economy of miracles, in the selection of rods from this tree by Moses to be laid up in the tabernacle in order to settle the controversy in regard to the family that should be clothed with the priestly office. "And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds and bloomed blossoms, and yielded *almonds*." Num. xvii. 8. This was miraculous rapidity certainly; but a rod was selected for the purpose from that tree which in its natural development is the most expeditious of all. And not only do the blossoms appear on it suddenly, but the fruit *sets at once* and *appears* even while the flowers are yet on the tree; buds, blossoms, and almonds together on the same branch, as on this rod of Moses.

In that affecting picture of the rapid and inevitable approach of old age drawn by the royal preacher, it is said that the almond tree shall flourish or blossom. Eccl. xii. 5. The *point* of the figure is doubtless the fact that the *white* blossoms completely cover the whole tree, without any admixture of green leaves, for these do not appear until some time after. It is the expressive type of old age, whose hair is white as wool, unrelieved with any other color."

Death's Doings.

The Church in Cleveland was again, Aug. 17th, called upon to give up another of their number, and that so suddenly, that we could scarcely realize that it was true that our dear Sister Wm. Pate was silent in death's embrace. It was a startling proof of the precariousness of our own existence, and the stern necessity for readiness for the coming of the Lord, then we will be ready for any emergency. The solemn event gave us an opportunity to address a greater number than was ever before crowded into the church building; even the aisles being filled; with what result, God only knows.

THE ADDRESS.

In our journey through life many clouds darken our path,—many events tend to bruise our spirit and break our heart; but no event so solemn and sad as that which converts our homes into houses of mourning, and stretches one of our nearest and dearest relatives or friends on the bed of death.

The Spirit's Word recorded more than twenty-five hundred years ago by Isaiah, says that "*We all do fade* as a leaf." And at this great distance in time we have another painful proof of its truth. What a humiliating comparison this is! What object in nature so frail as a withered leaf? It hangs to the bough by a single thread, ready to be carried away by the feeblest breath of wind. Things remained the same seven hundred years later, for we find the same Spirit speaking through the apostle James saying, "Ye know not what shall be on the morrow. For what is your life? It is a vapor that appeareth for a little time and then vanisheth away." No one will dispute this fact. But very few can *account* for this frailty and shortness of life. Not one in a thousand seems to know whose fault it is, and many are disposed to blame the Creator for it. I address myself on this solemn occasion to those only who accept the Bible as a revelation from God. As such, it cannot stultify itself. What it declares in one place, it cannot contradict in another. So it is of the first importance to

KNOW THE CAUSE

of the frailty and mortality of our race; and we have the divine testimony in Rom. v. 12 that "By one man—*by one man*, SIN entered into the world, and DEATH BY SIN." In the 3rd chapter of Genesis we learn the *circumstances* under which sin entered, and death ensued,—In the history of the first human pair. Sin is transgression of law,—man was disobedient to a law, the penalty of which was *death*,—after being forewarned of the consequences. In the very nature of things the children of a mortal man must be mortal—subject to death,—and this is the death that passed upon all men. He who sins once is predisposed to sin again,—inclined to break other laws, including the laws of nature, the penalty of which is pains, sicknesses, diseases; and these sweep millions off from the face of world in infancy, through weaknesses

INHERITED FROM PARENTS,—

other millions are cut off in childhood and youth, others by follies of their own in later years so that few live out their allotted time. In this way the cause of death is traced to its source. The same divine authority informs us that the death threatened for disobedience, and afterward executed, returns man to the ground from whence he was taken. In passing sentence upon him, the Judge said, "Dust thou art, and unto dust shalt thou return." The same infallible Book tells us that the dead know not anything, Eccl. xi. 5; and that they go the grave, where there is no work, nor device, nor knowledge, nor wisdom, Eccl. ix. 10. In Psa. cxivi. 4 we are positively told that man's breath goes forth—no mention of anything else leaving him, "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Mark you this is exactly in harmony with the sentence passed upon him. Man goes to the dust of the earth he was formed of. And

ABSOLUTELY KNOWS NOTHING,

not even that he is dead; and Psa. cxv. 17 is equally emphatic in its statement, that the dead praise not the Lord, neither any that go down into silence. Doubtless you all know that these Scriptures teach the opposite of what is almost universally believed. We have made our choice, friends, and have determined to believe God rather than man and others can do the same or reject the testimony as they please. You are also aware, doubtless, or, if not, at this moment, a little reflection would convince you that a system of salvation calculated to take the essential part of man to heaven or consign him to hell at death,—would not reorganize and raise the whole man at the last day. Thousands, oh millions, disbelieve in the resurrection, because they see no use of it, supposing the man proper to be saved and glorified or condemned without the body, and is vastly better off without it,—but Jesus by Paul says that he is coming to be glorified in his saints, and to be admired of all them that believe. Proof of this is found in 2 Thes. i. 10. And Jesus in Luke xiv. 14 says the saints are to be rewarded at the resurrection of the just, not at death. And in John v. 28 he tells us that they shall hear his voice and come forth out of the grave to life. And Hebrew xi 35 says all the ancient worthies suffered as they did, to procure

A BETTER RESURRECTION,

and that they all died and received not the promise, because God had decreed to perfect all the faithful at the same time.

This should prepare all who have ears to hear, to listen to the words of Jesus at the grave of Lazarus, "I am the resurrection and the life." That's just what we NEED—life. It was life that was lost,—it can be recovered in Christ. They died here, were buried here, and will be raised here, and the earth when redeemed from the curse is to be their everlasting inheritance. Jesus said the "meek shall inherit the earth." Matt. v. 5. And David and Daniel and others testify to the same truth, and that they are to dwell therein for ever. All this is obtained by the believers of these covenanted blessings, through the blood of Christ, shed for remission of sins, and the *ratification* of the everlasting covenant. The eternal life, the kingdom, offered of God, and all the offices and work of Christ at his first advent, and the conditions of faith, reformation and baptism constitute the

ONLY GOSPEL OF GOD,

and is the veritable power employed by him to save men. This is, very briefly, the gospel which the dear one lying before us silent in death became obedient to, some eighteen years ago. And I am sure this is the course she would have had me take, had not the enemy struck her so suddenly and unexpectedly, because she would desire that those dear to her by the ties of nature and association should see the truth as it is in Jesus, and be begotten to a hope of life by the resurrection of Jesus, and cherish the same blessed hope of seeing him, and being made like him and reigning gloriously with him when he comes. The Scriptures regard her as asleep in Jesus;—as one of the blessed who die in the Lord; one of those who rise first when the Lord himself descends with the voice of the archangel and trump of God, who live and reign with Christ a thousand years. In laying away the devoted wife, and affectionate mother, consistent member of

THE BODY OF CHRIST

and kind and constant friend and neighbor, we do not sorrow as those who have no hope of seeing their loved ones again. We hope to meet her again—and the Spirit shows it will be no detriment to the dead when the Lord comes, for they rise *first*, before the living ones are changed, even, but all are caught away together to meet the Lord in the air, and henceforth are ever with him; and we are told to comfort one another with THESE WORDS, not the words of man about entering heaven at death. Death is not the gate to endless joy. If God and Christ be true, *the resurrection is the gate to endless joy*. Paul sacrificed everything to obtain a resurrection like Christ's, and just before his head dropped into the executioner's basket he said his crown was laid up for him and would be given him at that day. This is the divine testimony in the case. My time has about expired, but I cannot close without asking what profitable lessons is this distressing incident, this great trial going to teach us? Will it cause us all to heed the Savior's injunction to be ready. That means that our accounts are made up and ready for inspection. The dear deceased one had no idea that her end was so near. Without a minute's warning and before her breath had entirely left her she had lost all consciousness, and could not even say good by to loved ones, till we meet in the kingdom. When in health, in a quiet, patient, self-denying way she was diligent in business as well as fervent in spirit, serving the Lord. But it was

A MATTER OF DEEP REGRET

to her that some who were very dear to her by ties of nature had for many years turned a deaf ear to the blessed hope that anchored *her soul* through nearly twenty years of her life, and neglected God's gracious invitation to his kingdom and glory, and could not be induced to search the Scriptures to see if these things be so, and lay hold of the hope set before them there. This interest in others betokened high appreciation of the call according to God's purpose herself.

Others very dear to her had given intellectual assent to the things concerning the kingdom of God and name of Jesus Christ, but instead of accepting it as the power of God unto salvation to every one that believes it, they practically said that something else that was not true would answer every purpose, as if sincere *unbelief* and *sincere* disobedience, and

SINCERE SELF WILL,

were not hateful to God. Just think of this position a moment, and you will see how blind unbelief causes them to err. To admit the *truth* of the gospel of the kingdom is to admit the *untruth* of something else; and to admit the *truth* of the gospel of the kingdom, is to admit that it is the kingdom the saints will inherit,—and that they have the awful presumption to think they will inherit a kingdom they were ashamed to confess the gospel of, before the world. The dear Sister knew the Lord had forewarned them that he would be ashamed of them if they were ashamed of his words. She knew believers of the truth are expected to be lights in this world of abounding iniquity, and not hide the light under a *bushel*, or in *a body* where they dare not teach that immortality was to be sought for, or never obtained, as a gift from God—dare not teach the gospel of the kingdom preached by Jesus himself, and his apostles. Yes; she knew they would have to

TAKE UP THEIR CROSS

and follow him through evil report as well as good, or be left out. She knew that if they were led by blind leaders of the blind they would fall into the ditch with them. She knew the command to come out from among them and be separate,—and that light has no fellowship with darkness,—and that the words of Jesus will judge them at the last day, if not obedient to the truth. Is it any wonder that with this load upon her [illegible] some time the enemy has been working, for her heart strings she should carry a sorrowful countenance? She knew God's Word would not fail; there would be a long farewell,—an everlasting separation, without repentance toward God. But mercy still lingers, Jesus is still saying, "Come unto me." If you are *weary* come! If thirsty for the water of life, *come!* But if you come, you will get exactly what he offers—life in the everlasting kingdom. But there is an *inner* circle yet, that I must speak to. It is composed partly of those who were every thing she could wish them to be to her, except in one respect. They were her children,—most affectionate children, and her heart twined all about them,—*but they are not God's children as well*, and how she prayed and longed to have an unbroken family in

THE KINGDOM OF GOD.

And how it distressed her to think it possible that any one of them should be swept along with the torrent of iniquity in these last days, till their life should go out in the blackness of darkness. I plead with them by all the love of God and of Christ,—and by all the love and prayers, and tears, not to neglect this great salvation,—not to lay her away out of their sight without turning to God with full purpose of heart; putting on the sin-covering name of Jesus, then live godly and wait for his Son from heaven; then, O what a general assembly! What a glorious reunion! Patriarchs and prophets and apostles, and martyrs and an innumerable company, including our own loved ones who have fallen asleep will be there,—but the center of attraction will be the Lamb that was slain, and redeemed us to God by his blood, and the arch of the heavens will ring with shouts of victory,—and of blessing and honor and glory and power unto him who sitteth upon the throne, and to the Lamb for ever! Shall we all be there? Some of these dear bereaved ones have boarded the gospel ship, the ark of safety—God help them to keep in the narrow way till the Prince of life shall call. "Gather my saints together unto me." May the day soon come, and end these scenes of sorrow, pain and death, amen and amen.

Our dear Sister Pate was the daughter of Thomas and Sarah Musson, of Old Weston, Huntingdonshire, and was aged sixty-two years, seven months, and seven days.

Signs of the Times.

The population of our globe has doubled during the last hundred years. Now, in that long century, art, science, discovery, music, invention, intelligence, civilization, all, *all* have advanced. And the Bible and Christianity have also advanced, so that all nations are now open to the gospel, and the Bible, in 267 dialects, is thickly scattered over our world. The translation of the Scriptures have increased five-fold: the number of evangelical missionary societies ten-fold; the number of missionaries five-fold; contributions in money twenty-five fold; the circulation of the Bible thirty-fold; and the number of converts from heathendom thirty-five-fold.

"This gospel of the kingdom shall be preached in all the world as a witness to all nations, and then shall the end come."

Notwithstanding all this a mass of figures at hand shows that in Europe as in America the Church schools are decreasing in the number of students for the ministry. Taken in the aggregate with all the denominations it will show a 50 percent decrease.

"Upon the earth distress of nations with perplexity."

Dr. Talmage says of the violent classes of our day. "He owns nothing but a knife for a universal blood-letting, and a nitro-glycerine bomb for universal explosion. He believes in no God, no government, no heaven, no hell, except what he can make on earth. He slew the Czar of Russia; keeps Emperor William of Germany practically imprisoned; killed Abraham Lincoln and William McKinley; would put to death every king and president on earth, and if he had the power, would climb up until he could drive the God of heaven from his throne—the universal butcher. In France it is called Communism; in the United States it is called Anarchism; in Russia, Nihilism. That last is the most graphic and descriptive term—it means complete and eternal smash-up. It would make the holding of property a crime; it would drive a dagger through your heart, apply a torch to your dwelling, and turn over this whole land into the possession of theft and lust and rapine and murder."

A Philadelphia lawyer writes: "The national debt of [illegible] indemnity incurred for war purposes, and wrung from the sweat of the people, has reached the inconceivable total of twenty-three thousand million dollars. If one is to measure the interests of man by his expenditures, then surely the supreme passion of civilized Europe in this twentieth century is war, for two-thirds of all the revenues that are drained from labor and capital is devoted to paying merely the interest on the cost of past wars, and the remaining third to all objects whatsoever.....If these preparations for war, which cover our waters and our lands, mean anything, they indicate that civilized man is on the verge of a cataclysm, of which he is apparently as unconscious as were the people of Pompeii on the last fatal day of their city's life, when they witnessed with indifference the ominous smoke curl from the crater's mouth. Our age has sown, as none other, the dragon's teeth of standing armies, and the human grain is ripe unto the harvest of blood. It needs but an incendiary like Napoleon to set the world on fire."

If we add the labor strifes, gigantic trusts, lawlessness, the few with all the wealth, the many with scarce the necessaries of life, we will see the whole of society ready for upheaval.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John C. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Reduced Fares to San Francisco and Los Angeles.

Excursion tickets will be sold September 28th to 30th, inclusive, to San Francisco and Los Angeles, Cal., account Meeting of National Wholesale Druggists' Association at Montgomery, Cal. For particulars apply to Pennsylvania Lines Ticket Agents.—Sep 30

Report.

Dear Restitution:

Having recently had the pleasure of a visit to the mountains of Virginia, and communion with the little body of believers near Browntown, I feel much encouraged "to earnestly contend for the faith which was once delivered to the saints." After a very pleasant stay of two months in the city of Washington, I went to Bentonville, was met at the station by a son and daughter of Sister Cook, at whose house I was kindly entertained that night. Early the next morning Brother Jackson Updike drove over and took me to his home, where I was kindly welcomed by his good wife and other members of his family. The scenery was beautiful, the air pure and invigorating. I never had a more pleasurable drive, though the road was rough and ran zig zag among the mountains. We arrived at Brother Updike's in time for meeting, there I had the pleasure of being introduced to Brother Boyer and wife from the Shenandoah valley, and of hearing Brother Boyer discourse on Bible subjects in the forenoon and again at night; and felt that it was good to be there. After the morning service Brother Boyer and wife, Sister Updike and I repaired to the pleasant home of Brother Ashby Updike's to dine, and such a dinner I had never seen since ante bellum times when in old Virginia colored servants ruled in kitchens and mistresses in parlors. My old friend and sister in the faith S. P. Morgan was the assistant Martha of the occasion. After a separation of forty-one years I was delighted to meet her again, still fighting for the truth. I was baptized by her husband, N. J. Morgan, in 1861, have never had any church home, but while sojourning with friends, seeking a mansion in the skies have held on to the faith. I had the pleasure of associating with several families while at Browntown, and my impression is that they are the healthiest, happiest, and most hospitable people I have ever met. I hope to meet them all in the kingdom.

L. W. HORNER.

Dear brethren, one and all:

It gives us comfort to read the testimonials and Scriptural letters from [illegible] in-law, has been a subscriber for 20 years or more and of course it is one of the family. Without it we have no preaching. I have not heard a sermon by one of our brethren for two years. We are down here in Independence, Kansas, alone, not another family of our faith. There are two churches near us, the M. E., and the Christian. We have been here six months, we go to their churches some and we have not heard but one sermon to which we could say, "Amen," and it was a surprise to us. It came from the lips of the Christian preacher who took his text from Luke i. 32, 33, and I can truthfully say that it was ment in due season, and justice to the Word of God. He told the people that he would let God be truthful and all men liars. That the notion that is so prevalent that men have immortal souls and go off somewhere at death is not true. God has never promised the saints anything but the earth. They will let us have their church free, but I have nothing of this world's goods to pay a preacher. If Brother Crowe, or some one would come there is a good field open here where the truth has never been preached. Would like to have W. H. Wilson come this way on his western trip.

A. C. STEPHENS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs N J Tetherow	.75
Iva Tetherow	.75

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Porter County Fair Excursions.

September 9th to 12th, inclusive, excursion tickets to Valparaiso will be sold from Chicago, Plymouth and intermediate ticket stations on the Pennsylvania Lines.—Sept 12

Poetry.

Dwelling in the Light.

Dark who will in the valley below,
I go up into the sunshine;
Free and warm and glad in its play,
Life and light are in every ray.
Bearing to brighter and brighter day;
Let who will in the valley stay,
I go up into the sunshine.

Mists are down in the valley below,
Shadows and clouds wave to and fro,
The rivers co-creeping sluggish and slow;
The very winds have forgotten to blow;
Dear it who will in the valley below,
I go up into the sunshine.

Down in the valley dread fullness feel;
The pulse moves with a measured beat;
The senses are sleep-dumb and numbed;
The soul is lulled by an opiate sweet;
Let who will to the valley retreat,
I go up into the sunshine.

On the golden summits the morning sings
Like a glad bird planing her radiant wings;
The torrents flash like living things;
Sparkling and forming the violet springs;
Every bright drop like a joy-bell rings,
Away up there in the sunshine.

There in the veins the life-currents flow;
The heart with fervor is all aglow;
Tempted calls the mild breezes blow;
The soul like a warrior would go;
Stay who will in the valley below,
I go up into the sunshine.

Original.

Short Sermons. No 30.

"He opened not his mouth." This and many other wonderful things were foreseen and foretold of Jesus of Nazareth seven hundred years before he was born. One of God's old prophets was permitted to foresee and tell of *the trial and sufferings* and death and burial of that good man, Jesus of Nazareth. Read Isaiah liii. In this chapter is portrayed the sufferings of our blessed Master, which was fulfilled literally at Jerusalem. And how any honest hearted man or woman can read this chapter and the record of its fulfillment as given in the New Testament, and remain an unbeliever, is a mystery to me. He was falsely accused, buffeted, spit upon, and shamefully mistreated yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Here is abundant evidence that his claims were just—that [illegible] the truth, so no more silently endured such treatment. And what could prompt a bad man to undergo such treatment? When he was brought before the powers that be, and falsely accused, he was calm and meek as a lamb. And he bore our griefs and carried our sorrows. He was despised and rejected of men. He endured all this shameful treatment of this blind, wicked mob, in such a meek, quiet and god-like manner that God his Father approved and accepted of his offering. And when his enemies saw and heard the wonderful things that occurred, some of them feared greatly, and said, truly this was the Son of God. I would plead with all who may be bothered over some things in the Bible, and feel a little doubtful over its claims, to go now and read again carefully this wonderful third chapter of Isaiah. And then turn and read the three last chapters of Matthew's gospel, and mark the fulfillment of this wonderful prophecy. And be no longer faithless, but believe and do, and live you may. This opportunity will not always be yours.

Then again we would be pleased to draw *something* practical out of this lesson. All the Master's teaching and examples are not mere chance, but are designed for our good. And if we profess to follow him we must do as he did, or else we are not his disciples. When the Master was brought before the powers that be, and falsely accused, he knew what was in the heart of his blind enemies, and when to speak, and when to not speak. How wise and good he was. The truth often provokes and enrages silly folks, and makes matters worse. This is why the wise man has said that a soft answer turneth away wrath. And observation teaches me that if a soft answer fails us, then we must do as the Master did, Keep still and open not our mouth. And if we can't do this, then we are at fault and need working over. And if we fail to overcome self, and our hasty tempers, then we will fall of the crown. And our life will be a failure. If these common sense remedies fail, then I would suggest and recommend the old woman's remedy for madness and constant fretting and growling, Fill the mouth full of cold water and hold it five minutes, and it will cool the head and quiet the tongue, and will work wonders for us. The old woman who tried it was led to say, "I did not know there was so much virtue in water." I often commend this remedy to those who can't hold their silly tongue, but am sorry to say few will try it. Oh, how much trouble and heart aches might be missed if people would only fall in line and practice this common sense remedy, or do as the Master often did, Keep the tongue still and open not the mouth. Let us consider *him who set us many good examples*, and who endured such contradiction of sinners against himself, lest we faint in our mind and grow weak.

T. E. Adams.

Probation in the Age to Come.

It is believed and taught by Advent Christians, that the coming of the Lord puts a stop to probation; that beyond this event there is to be no extension of mercy to any of Adam's race. They teach that he is coming for the specific purpose of saving the church and destroying all not found within its pales. There may be some among them belonging to the rank and file who do not so hold. This seems so from the questions which appear in the editorial columns of their papers from time to time touching the subject. The liberty of asking questions is granted, but not that of presenting opposing arguments. Answers are given by the editors. I think their preachers to a man reject the doctrine of probation in the next age. If there is an exception, I have not learned who he is from the reading of their papers. They take special pains to place the subject on the program prepared for each recurring mid-winter Conference, annually held in the city of Boston; assigning the discussion of it to one of their ablest men, who, in the judgment of his believing audience, settles the question in the negative, beyond controversy.

In spite of systematic opposition and all efforts to keep down the doctrine or prevent its spreading, its adherents today are quite numerous and include some of the most gifted of men in professed Christian churches, who have come to the conclusion that the prophecies must be construed literally; and so, teach that beyond the epoch of our Lord's second advent nations in the flesh will exist, be subject to the rulership of this heir to David's throne and share the blessings of his beneficient reign; that individually men and women will be allotted the opportunity of forming characters in accord with the will of God, and so be entitled to eternal life. Apart from these representatives of this view, as found in the popular churches therein today a church or body of believers that is to a man holding and promulgating the doctrine of probation in the age to come; believing that the coming of the Lord is not alone for the salvation of the church, and to mark the beginning of a brief reign of vengeance on all else, unrelieved by any element of mercy. To this body of believers I belong. While we hold several important truths in common with the Advent Christian Church, the doctrine above stated is a living issue between us and them—not as a subject of wordy contention and quarrel, but one, we on our part, wish to press upon them for reconsideration and investigation—a question viewed from our standpoint involving the integrity of the Scriptures themselves, and making void many of the promises of God. They of course believe our view to be utterly false and for this reason pernicious, subversive of the truth. This accounts for their systematic and studied opposition to it. With this conviction, it is but natural that they oppose it in real earnest. Of their mode of meeting the arguments adduced in proof of the affirmative, I cannot speak so favorably. In the words of Melancthon they "play tricks with the Word by a fanciful interpretation." This will appear as I proceed to give the argument on the affirmative. There are prophecies and promises which carry both Israel and Judah, as the natural seed of Abraham, Isaac and Jacob, over in the next age, the age to come. The only difficulty is in making the selection from the great mass of Scripture which crowds upon my attention as proof. Establish the fact that these two houses of the chosen race have made to them by Jehovah promises of blessing and prosperity which are to be theirs subsequent to their final captivities and punishment, then you will have probation in the age to come, as a foregone conclusion. Our Advent opponents know this, hence their determined opposition to the regathering and re-nationalization of the two houses. At this point there comes into play a string of groundless assertions such as "God is done with the Jew;" as such "Nothing remains for them as a nation," "As to the ten tribes many of them went back to the land when Judah returned from Babylon, and the rest were absorbed by the nations among whom they were held as captives, and thus lost beyond the possibility of identification and recovery"!! These are bare assertions, destitute of proof, and might be harmless if the destiny of the two houses had been left as matter of conjecture, but these assumptions are in the face of plain promises, and therefore pernicious, being subversive of the truth. Turning to the 37th chapter of Ezekiel we find God's clearly stated purpose in reference to the two houses set forth. 1st, the union of these is shown in type by the union of the two sticks in the hand of the prophet: followed by language explanatory of the symbolic action and descriptive of the regathering and forming into one nation the two houses or kingdoms under one king, never to be divided into two kingdoms any more. 2nd, They will no more defile themselves with their idols, nor with any of their transgressions. God declares here in plain terms that "he will cleanse them," and regard them as his people and be their God. This rendering of obedience to him in walking in his judgments is not to be temporary as witnessed in their past history down to their final captivity. They will no more do as they had done. And because of this changed character and relationship they will dwell for ever in the land given unto Jacob, and be under an everlasting covenant of peace which God has promised to make with them. All this shows, in the face of confident assertions, that God is not done with either Judah or Israel. Both houses are remembered in promise, whatever may have been the enormity of their national guilt. How presumptious and daring, and even sinful to contradict what is here written. The last verse shows also the existence of other nations over in that blessed era of Judah's and Israel's reunion, and these nations will know and bear witness to the marvelous blessings bestowed upon Israel. Hear the language of the text: "The heathen (nations) shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for ever more." Then according to this prophecy there will be a chance for both Israel and other nations besides. Probation then belongs to that coming age as a prominent element of the divine operations. "Tricks of fanciful interpretation" applied to this prophecy will not work. It is Judah, Israel and the nations of which things are here affirmed—merciful and gracious things. It is not the church; to so teach is to make foolishness of this otherwise plain prophecy. Now do not say its fulfillment took place at the return from Babylon. One man, quite prominent as a writer and author in his day, once said this, but he said little else on this prophecy, for the good reason that the less he said the better for his reputation as an expounder. "It looks Babylonish" as this same writer said, does not settle the question. Any intelligent man who is not over prejudiced can see at a glance that this prophecy did not meet its accomplishment at the return of the Jews from Babylon. The Ten Tribes did not return at that time, but were off in Media where they were placed by Shalmanezer, or passing through the gate of the Caucasus in their westward march, preparatory to being "sifted among all nations." Amos ix. 9. There was no union of the two houses at the date of Judah's return. If the union had been brought about when Judah went back from Babylon then there would have been from that time down to the present an Israelitish kingdom in existence in the land promised to the fathers, a kingdom reigned over by one styled David and the people cleansed from all their pollutions, and living under an everlasting covenant of peace. Here is a clearly revealed chance for Israel after the flesh.

John L. Wisse.

(To be continued.)

The Wisdom of Saloomoon. Chap. 3.

1. But souls of justified ones (saved folks) are in God's hand and a dissolution test (the touch-stone trial) shall not touch them.

2. In the eyes of the thoughtless they have seemed to have died, and their departure hath been accounted a calamity and their going away from us a crushing blow; but they are in peace.

4. For even if in the sight of men they have been cut off, their hope is full of deathlessness (immortality).

5. And having been chastened a little they will have received great benefaction; because God hath tried them and found them worthy of himself;

6. As gold in a furnace hath he proved their value, and as a whole burnt-offering of sacrifice hath he accepted them.

7. And in an appointed time for their visitation will they flame up, and like sparks of fire in stubble will they run through.

8. They will judge nations and control battles (church-peoples); and their lord will reign as king for the ages to ages.

9. Those who trust in him will understand truth, and the faithful in love will patiently wait for him, because grace and mercy is there for his elect ones.

10. But the irreverent as they have reasoned will have a penalty to pay, those who have disregarded the justified one and stood away from the Lord.

11. For the one who despiseth wisdom and chastening-instruction will be wretched and their hope vain, and the results of their weary toil undiscernible, and their works profitless.

12. Their wives will be heedless and their offspring wicked, their genesis accursed.

13. Because blessed happy is the unpolluted sterile woman who hath not known a marriage-bed in error; she will have fruit in a visitation of souls.

14. And a eunuch who hath not transgressed law with hand nor inordinately desired wicked things against the Lord—for unto him will have been given a choice grace of faith, and a more desirable allotment in the Lord's inner-sanctuary ("holy of holies").

16. For a truly renowned fruit is there for good painful labors, and the root of its thoughtfulness is infallible.

16. But offspring of adulters will be unperfected, and seed from the marriage-bed of an evader of law will have vanished away.

17. For even if they become long-lived, they will have been accounted for naught, and their old age will be dishonorable in last experiences.

18. And if they come to an end quickly, they will have no hope, and in a day of discrimination for value no comfort.

19. For the endings of an unjust generation are hard to bear.

Comment.

This chapter is so unmistakeably Messianic in its general and specific import that it seems hardly necessary to call attention to it and the doctrinal teaching and "first principles" are exactly in accord with the New Covenant assertions of Christ himself and his apostles, and "the hope of immortality" here emphasized is constantly asserted by Paul as "the hope of Israel." What Paul says of the glory awaiting the virgin and the faithful eunuch is also in exact accord of this teaching of this chapter.

Paul and Peter also use the same words descriptive of the result of the final judgment upon the wicked—"the dissolution-test" or "the fire test" or "the touch-stone trial" or "the Geenna judgment"—"seeing and vanishing away" or in general phraseology "the second death." The living in torment as a result of the final judgment is borrowed from heathen mythology and is absolutely unscriptural, and unsupported by the teaching of the Old or New Covenant Scriptures in their integrity.

Chas. Gardner.

Some Reasons Why I Can No Longer Believe the Year-Day Theory.

1. Because it changes the meaning of language, a thing which would not be tolerated for a moment in law, science, or literature.

2. Because there is no record in the Bible of a predicted time being fulfilled on the yearday scale. Every recorded fulfillment has been literal.

3. Because there is no rule or means given for distinguishing "prophetic" from "literal" time.

4. Because the passages, Num. xiv. 34; Ezek. iv. 46, which are claimed to teach the theory, do not teach it. Those passages not carrying the sense put upon them, the symbolism in them applying only to that particular case, and every period mentioned in them having transpired literally; the symbolism had no farther, or general application.

Does any one believe that the three periods predicted by Ezekiel after the 4th Chapter, namely 40 years, xxix. 12, 7 months xxxix. 12, are "prophetic time," and if not, why not? And if these periods of Ezekiel are not symbolic, far less are the periods of Daniel and John, in neither of whose writings is any authority given for calling any time symbolic.

5. Because Daniel has given two examples of how he reckoned time, each literally, Dan. iv. 25–34; ix. 2.

The fulfillment of the 70 weeks proves them to be weeks or 7s of years. It is assumed, 1st, that these weeks are weeks of days, 2nd, that they are not real days but symbols of years. Weeks or 7s of years were used to measure Jacob's servitude and absence from home, Gen. xxix. 27–28. The same measure is used upon Jacob's anti-type, the nation of Israel, to measure their punishment and absence from their land, Dan. ix. 24, which will end with their "time of trouble, Jer. xxxvii. 7; Matt. xxiv. 21, as did Jacob's, Gen. xxxii. 6–29. The measures run two 7s of years to Jacob, ten 7s to Israel in Babylon, seven times 10 7s to finish the transgressions.

6. Because "prophetic time" is an invention, used to conform a few prophetic periods to the "historical" system of interpretation. Did Jonah sit down to wait 40 years for the fall of Nineveh? or did Christ rise after three years.

7. Because the theory makes additions of words and ideas to the Scriptures, 2300 days (years.) 1260 days (years,) notwithstanding the awful words of Dent. iv. 2; Prov. xxx. 6; Rev. xxii. 18, 19.

8. Because the theory assumes that man may determine when God does not mean what he says.

9. Because the theory is unsupported by Scripture, grammar or history.

10. Because "for the first four centuries the days were interpreted literally, a mystical meaning of the 1260 days then began.

Walter Brute first suggested the year-day theory in the end of the 14th century." J. F. & B. on Dan. viii.

11. Because the confusion and disappointments due to following this theory has discouraged the study of prophecy, increased scepticism, and is largely responsible for the dense and alarming ignorance and unbelief of prophecy which is met in pew and pulpit.

Aaron S. Clough.

Our Letter Drawer.

Dear Restitution:

We are still firm in our views of the faith once delivered to the saints, and although we are alone here, in that faith, we are still trying in our weak way to keep our light burning. Not long ago we had a talk with a neighbor about the coming King. He seemed interested, but could not help but believe we were already in the kingdom. He placed great emphasis on Col. i. 13, and for his benefit we would like for some of the brethren to give us a talk on that passage.

Yours, watching and waiting for the kingdom.

Ella Deffenbaugh.

Brother Underwood:

Enclosed please find money for the renewal of The Restitution, which gives me so much pleasure in reading. We enjoy the good letters from the brothers and sisters. Please remember my wife and myself in your prayers.

Yours, in hope of eternal life.

A. J. Miller.

Brother Underwood:

I am located at Tissie, Wharton Co., Texas, on the Southern Pacific R. R., or better known here as the Galveston, Harrisburg and San Antonio Division on the Sunset Route to California. Any one of the brotherhood coming this can stop off with me and have a good visit. This is what is called the "Gulf Country," about sixty miles from the Gulf, from which we have a good, bracing breeze most of the time. We have very little winter here, hardly ever freezes the ground. Nearly all kinds of vegetables do well here. Pears are the most reliable fruit. Peaches do fairly well. Strawberries are a pretty sure crop if attended to. Sweet potatoes can be raised in abundance. With good will to the brotherhood, I am your brother.

John S. Arnold.

Dear Brothers and Sisters in Christ:

I could hardly get along without The Restitution. It has so many good sermons and so much good advice and kind letters from the dear ones scattered all over the land. May God bless The Restitution and keep it pure, is my prayer.

Your Brother in Christ.

B. J. Woods.

Dear Restitution:

I would rather go without my food than the dear, old Restitution. It is such a help to me. It is next to the Bible. I love to read its instructive articles, the well-spring of treasure. I am very blind, but the dear Lord still permits me to read a little. I love to read the things concerning the kingdom of God and the name of Jesus Christ. I love to think that the time is near when the Lord will set up his kingdom and rule in righteousness.

In love of the truth.

Mrs. E. J. Rathbun.

Dear Brothers and Sisters:

Paul says that we should take heed lest there be in any of you an evil heart of unbelief and departing from the living God. My prayer is that every one who has taken the all-saving name Jesus upon themselves through baptism in earnestness of the heart, may overcome and be faithful unto the end and have a good entrance into that glorious kingdom. I ask an interest in all your prayers and may the grand and glorious day soon come that will bring the Messiah and the gathering together of all the saints in his eternal kingdom. May I be accounted worthy to be among the faithful ones.

Your Sister in Christ.

Ellis Jackson.

To the Household of Faith, Greeting:

A few days ago I handed a copy of The Restitution to a gentleman, requesting him to read it, that he would find some good things in it. To my surprise and pleasure I had the paper returned to me this morning by his wife, with the request of three months subscription and a copy of "Scriptures Opened." I have taken "Second Advent" papers for 40 years, and during all that time never permitted one of them to be destroyed. It is to me like destroying food from the table. Many years ago I gave tracts and papers to host men. One day I made the acquaintance of a believing brother, who had raised eight or ten believers in his village, and inquiring as to how he first came into the truth, to my surprise he told me he found a tract on a canal boat one day that gave him the start. It may not have been one of my distribution, but it might be so. Behold what a growth a single seed may produce. Jesus says pertaining to the days we are now living in, "And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights, and great signs shall there be from heaven." Thus far this year has already fulfilled the first of these, "earthquakes" and the present weather conditions over the earth indicate the presence in the immediate future of famine and pestilences, both of which have already begun. Are we not then to look for these, to be followed with "fearful sights and great signs from heaven?" Esdras, who drew his wisdom or inspiration from the prophets says the end is marked by "earthquakes and uproars among the people." We are having a share of the latter in this section just now. We are evidently nearing events when "men shall faint and breathe out their lives for fear, looking at the things that are coming on the earth." Let us "lift up our heads and rejoice for our redemption is near."

Your Brother, in Jesus.

Jos. Lachar.

Saturday Excursion to Chicago.

September 6th excursion tickets to Chicago will be sold via Pennsylvania Lines at $1.00 round trip from Plymouth at 2:55, Central Time. Good returning Sept. 8th, including No. 6, of that date. J. E. Hanes, Agt.

G. A. R Washington. Very Low Fare to the National Encampment.

Persons who expect to attend the 36th National Encampment of the Grand Army of the Republic at Washington, D. C., in October, or who may contemplate a sight seeing trip to the National Capital, should consult local ticket agents of the Pennsylvania Lines in regard to low fares, stop-over privileges, side trips, etc. Apply to J. E. Hanes Ticket Agent, Plymouth, Ind., or C. L. Kimball, A. G. P. A., Cleveland, O.—Oct 6

Do you like to get The Restitution each week and read the articles and letters it contains? Did you ever think that your brother who sits near you would get a like benefit and enjoyment if he had it also? Get him to subscribe for 1902. It will cost you very little to ask him, and you may be the means of doing him good.

Excursion to Chattanooga.

Excursion tickets to Chattanooga, Tenn., account Sherman Brigade Reunion, will be sold via Pennsylvania Lines, September 16th and 17th. Detail informed will be furnished by Pennsylvania Lines Ticket Agents.—Sept 17

Announcement.

The Seventeenth Annual Conference of the Church of God, in the State of Nebraska will be held D. V. at St. Paul, Nebraska, beginning September 5th and convening till the 14th inclusive. Some very able speakers are expected to be present. The brethren and sisters of St. Paul will kindly care for all sisters and brothers who will attend, so it will not be necessary to take bedding. Brethren and sisters, in this time of turmoil and conflict we need your presence to encourage one another and your help with the meetings. We must have a good attendance to obtain success. Many weak and weary ones may faint by the wayside while if only encouraged by your presence and word of comfort they may find strength to hold fast to the truth and be found worthy of an intrance into the kingdom of God; so each and every brother and sister please make an extraordinary effort to attend and make this meeting an exceptionally successful one.

Your Sister.

EMMA ELTON, Sec.

The Annual Conference of the Church of God in Indiana will be held at Argos, beginning Friday, Sept. 5th and continue over Sunday. Argos is well located, being on the Nickel Plate road east and west, and the Lake Erie and Western road north and south, making it easy of access to most of the brethren. At this meeting the main business of the year is to be done, and new officers chosen to take charge of affairs. It is therefore of importance to the work that there be a good representation of the different organizations throughout the state. We feel that no urging should be necessary, but that each brother and sister who can ought to make an effort and attend and take part in the deliberations of the business sessions, enjoy the sermons and other meetings and each help to make it a success. Our last meeting at Antioch was one of the best ever held in the state, and there is no reason why this coming gathering should be less pleasant and profitable. It is our intention to try and arrange a programe which will be published in due time. We expect to begin business at the first of the meeting, so it will be vital to the success of the work that you be on hand at the beginning. The Lord's cause needs you each one to do his part. Will you not willingly give the three days to Him? Officers of churches, please see that your organization is represented so the plans for next year may be fully reported to you by your own members.

A. R. UNDERWOOD, Pres.

MRS. R. G. RAILSBACK, Sec.

PROGRAMME.

FRIDAY, SEPT. 5.

1:30 p m. Opening meeting, business outlined, reports of officers and committees, appointment of committees, short talks on the needs of the work in our state, as time allows.

7:00 p m. Social meeting led by Geo. W. Smith.

7:30 p m. Sermon by J. Wince. "The Divine and Human Side."

SATURDAY, SEPT. 6.

10:00 a m. Business meeting.

11:00 a m. Sermon by D. T. Hatstead. "Childhood and Manhood."

2:00 p m. Sermon by J. F. Wagoner. "Faith."

3:30 p m. Business Meetiug to hear final reports and elect officers.

7:00 p m. Social meeting led by R. C. Railsback.

7:30 p m. Sermon by A. H. Zilmer. "What must I do to be saved?"

SUNDAY, SEPT. 7.

9:30 a m. Social Meeting led by M. A. Woodward.

10:30 a m. Sermon by B. W. Woodward. "Judgment."

2:30 p m. Sermon by F. L. Austin. Followed by Communion Service, conducted by J. L. Wince.

7:00 p m. Social Meeting led by B. W. Woodward.

7:30 p m. Sermon by M. A. Woodward. "The Hope of the Church."

Committee,

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B. F. TAYLOR.

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SMOKING STUNTS THE GROWTH.

Whatever difference of opinion there may be upon the advisability of smoking for men, there is none as to its pernicious effect upon boys. It affects the action of the heart and reduces the capacity of the lungs. Young men who are being trained for athletics are not permitted to smoke by their trainers, because, as they say, "it is bad for the wind." The argument that will appeal most forcibly to your boy is that smoking will stunt his growth. It has been proved that youthful smokers are shorter and weigh less than their comrades who do not smoke. Cigarettes are particularly injurious. Nicotine, the active principle of tobacco, is said by chemists to be, next to prussic acid, the most rapidly fatal poison known. The tender tissues of a growing boy cannot absorb even a very small quantity of it without most injurious results.—*Ladies Home Journal.*

It requires quick hearing, sharp observation, and good memory to know always a friend's peculiar ring of the house bell, although there is, no doubt, an individuality in that as in every other human act. Not to be able to do this is not a proof of dullness in a child or man; and when done by a cat is worth noting. A lady in Boylston Street, in this city, had a cent which for years always left its rug and went down the stairs to the front door when its mistress rang, to meet her, if the doors of the room were open; but it took no notice whatever of the ring of anybody else.

There is a vast difference between that wisdom which is "earthly, sensual, devilish," and that wisdom which is profitable to direct, which "is from above," and is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The former wisdom leads to perdition, and the latter leads to the kingdom.

Tourist Sleeping Cars to Colorado.

Leave Chicago daily from August 8th to 14th, and August 23rd to September 10th, on the 11:30 P. M. train, Chicago & North-Western Railway. Only $2.50 double berth Chicago to Denver. Best of service; two daily trains. Very low rates now in effect. An interesting pamphlet, "Facts about Colorado" sent to any address for 2-cent stamp.—A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Sept 6

$33.00 to the Pacific Coast.

From Chicago via the Chicago & North-Western R'y every day during September and October. One-way second-class tickets at very low rates from Chicago to points in Colorado, Utah, Montana, Nevada, Idaho, Oregon, Washington, California and various other points. Also special round-trip Homeseekers' tickets on first and third Tuesdays, August, September and October to Pacific Coast and the West. Full particulars from nearest ticket agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. —Oct 25

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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Harvest Festival Excursion to Fort Wayne.

Excursion tickets to Ft. Wayne, account Harvest Festival, will be sold via Pennsylvania Lines August 25th to 30th, inclusive, from Kirkwood, Wanatah and intermediate ticket stations via Pennsylvania Lines.—Aug 30.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have your friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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Indianapolis and return $3.55, on account of State Fair, selling date is Sep 15-19, returning including 22d.

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Denver, Colorado Springs and Pueblo, and return $35.60—$30.80.

South Bend and return 95c account Elks Festival. Tickets on sale Sep 1 to 6 inclusive, good returning including Sep 6.

Pittsburg, Ft. Wayne & Chicago Ry

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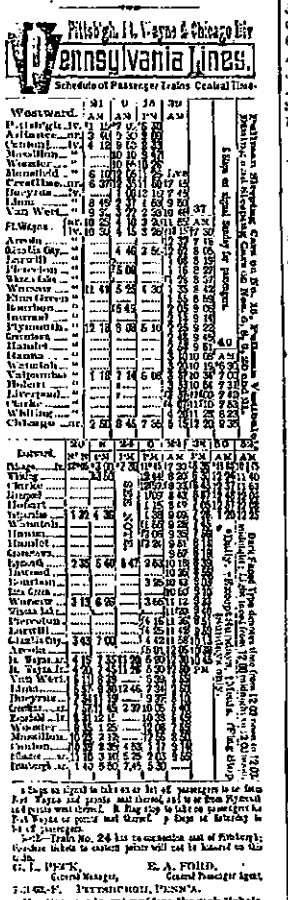

Westward. | 21 | 9 | 35 | 39 | AM

Pittsburg, lv. | 11.00 | 7.05 | 8.00 | 10.30 | AM
Allentown, ar. | 2 40 | 5 30 | 5 30 | 6 30 |
Cleveland, " | 4 12 | 8 15 | 8 15 | 9 30 |
Crestline, " | | 10 10 | 10 10 | 11 40 |
Wooster, " | | 11 10 | 11 10 | 12 40 |
Mansfield, " | 6 10 | 12 55 | 12 55 | 2 30 | Lv
Fort Wayne, ar. | 6 10 | 3 05 | 3 05 | 4 40 | Lv
Peru, " | 7 15 | 4 10 | 4 10 | 5 45 | 37
Logansport, " | 8 15 | 5 10 | 5 10 | 6 45 | 37
Lafayette, " | 9 15 | 6 10 | 6 10 | 7 45 | 37
Ft. Wayne, ar. | 10 10 | 7 05 | 7 05 | 8 40 | 37
Ft. Wayne, lv. | 10 30 | 7 15 | 7 20 | 10 15 | 37 | 30

Ft. Wayne, lv. | 10 30 | 7 15 | 7 20 | 10 15 | 37 | 30
Arcola, " | | | 4 46 | 2 56 | | |
Goshen City, " | | | | | | |
Carroll, " | | | 5 06 | | | |
Wawaka, " | | | | | | |
Wolcottville, " | | | | | | |
Wawasee, " | 11 49 | | 5 25 | 4 30 | | |
North Webster, " | | | | | | |
Burbee, " | | | 5 45 | | | |
Inwood, " | | | | | | |
Plymouth, " | 12 18 | | 6 08 | 5 10 | | |
Premier, " | | | | | | |
Hamlet, " | | | | | | |
Kanna, " | | | | | | |
Kentland, " | | | | | | |
Valparaiso, " | 1 12 | | 7 14 | 6 06 | | |
Hobart, " | | | | | | |
Liverpool, " | | | | | | |
Clarke, " | | | | | | |
Whiting, " | | | | | | |
Chicago, ar. | 2 50 | | 8 45 | 7 55 | | |

Eastward. | 20 | 8 | 24 | 6 | 34 | 38 | 8 | 32
Delaware, lv. | 2.35 | 5.00 | 8.47 | 3.00 | 10.00 | 6.00 | 5.00 | 11.00
Xenia, " | | | | | | | | |
Clarke, " | | | | | | | | |
Bidgood, " | | | | | | | | |
Bellefontaine, " | | | | | | | | |
Ligonier, " | 1 22 | 6 35 | | | | | | |
Wauseon, " | | | | | | | | |
Hamler, " | | | | | | | | |
Hamlet, " | | | | | | | | |
Gamewell, " | | | | | | | | |
Lapaugh, " | 2 35 | 5 50 | 8 47 | 3 52 | 10 26 | 6 26 | 5 26 | 11 26
Harwood, " | | | | | | | | |
Fountain, " | | | | | | | | |
Van Wert, " | | | | | | | | |
Wapakoneta, " | 3 13 | 6 05 | | | 3 55 | 11 12 | 6 12 | 5 12
Wapak Jct., " | | | | | | | | |
Pierceton, " | | | | | | | | |
Leesburg, " | | | | | | | | |
Claude City, " | 3 43 | 7 00 | | | 4 42 | 11 51 | 6 51 | 5 51
Arcola, " | | | | | | | | |
Ft. Wayne, ar. | 4 15 | 7 35 | 11 20 | 5 25 | 5 15 | 12 25 | 7 25 | 6 25
Ft. Wayne, lv. | 4 20 | 7 40 | 11 25 | 5 30 | 5 20 | 12 30 | 7 30 | 6 30
Ft. Wayne Jct., " | 4 25 | 7 45 | 11 30 | 5 35 | 5 25 | 12 35 | 7 35 | 6 35
Van Wert, " | 4 40 | 8 00 | 11 45 | 5 50 | 5 40 | 12 50 | 7 50 | 6 50
Lima, " | 5 10 | 8 30 | 12 15 | 6 20 | 6 10 | 1 20 | 8 20 | 7 20
Bluffton, " | 5 40 | 8 55 | 12 40 | 6 45 | 6 35 | 1 45 | 8 45 | 7 45
Mansfield, " | 10 05 | 3 35 | 4 55 | | | | | |
Crestline, " | 11 25 | 4 55 | 6 15 | | | | | |
Pittsburg, ar. | 4 35 | 11 00 | 7 30 | 12 30 | 7 30 | 2 30 | 9 30 | 8 30

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and D. T. MacDonald.

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Your dear family and friends are cordially invited to attend 1264 Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Gas, corner of Center and Laurel streets, every Sunday at 10:00, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evening, 7:30. Visitors welcome. W. D. Thompson and W. Tuttle, Elders.

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The Church of God at Beaudette, Ind. meet in their house at worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Bergman, Sec.

The Church of God at Wenatchee, Washington, meet every Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrins. Prayer and social meet Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Moxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 49th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder. N C Griswold Pastor. Bible study each Wednesday evening 7: 45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, to J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O: where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays [illegible] Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Fabelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhe, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ruisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. [illegible] Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, SEPTEMBER 10, 1902. NUMBER 34.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"Tell Jesus."

Is there a shadow resting on thy brow
Caused by the daily cares that none may know;
Trials which little though they seem in one,
Often o'er thy life as water frets the stone?
Tell Jesus.

Is there a chord within thy aching breast
More sensitive to pain than all the rest,
That oft is struck by cruelty and wrong,
Until like a wound it [illegible]
long?"
Tell Jesus.

And does thy spirit grieve o'er doubts and sin
Thick clouds without and dreary clouds within?
Poor tempted one, there is an eye above,
Marking thy daily with a pitying love.
Tell Jesus.

And when dark waves of tribulation roll
In wild and surging billows o'er thy soul,
Oh, think, amid the tempest's might, of One
Who cried, in that dark hour, "Thy will be [illegible]
done;"
Tell Jesus.

And do'st thou mourn in solitary mood,
Sighing because thou art not understood:
That in the world there is no spirit tone
To reach the sacred music of thine own?
Tell Jesus.

Oh, may this thought sustain thee in thy grief,
Though earthly sympathy give no relief,
Yet there is One who holds from courts above
To sound all depths of human woe and love.
Tell Jesus.

Original.

What We Believe. No. 15.

The Church of God advocates "a holy life as essential for final salvation." A close inspection of this statement will show that the Church of God holds that our "final salvation" is a matter of hope and not of present enjoyment, and depends upon a manner of "life" or conduct which is holy. That this position is well taken is clear from a number of Scriptures, of which we will give the following as examples. Paul says in writing to the Romans, that "we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25. Here we have the following points:

1. We are saved.

2. This salvation is "by hope." We both desire and expect it because it is a matter of promise and is provided for.

3. We do not yet "see it;" it is not a present possession.

4. Hence we "with patience wait for it."

Elsewhere (xiii. 17) he told the brethren that "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." That salvation approached or came "near" when they believed; but now, later on, after some years of experience, it was "nearer" than at first. Yet, though nearer, it had even then not fully arrived. They, Paul included ("we"), were still preparing and "waiting" for it. He wrote to the Philippian "saints" (Phil. i. 1), "Work out your own salvation with fear and trembling." Phil. ii. 12. These persons had, as the Romans, accepted the "call" to be "saints" (Rom. i. 7), yet it was necessary for even these "saints" to "*work out* their salvation," and this work was to be accompanied with "fear and trembling." All of which would be entirely useless and uncalled for if persons obtain "final salvation" as soon as they become "saints" by obedience to the gospel.

This renders ineffective at once the contention put forth by some very zealous people that they can be and are so completely saved in this life that it is impossible for them to be saved any more at *any* time. This misapprehension is due to a failure to take into account *all* the evidence bearing upon the question of salvation. The Bible not only tells us what salvation is or will be, but also what we are to be saved from, as well as when this salvation is to be enjoyed. It is certainly true that this salvation must be inaugurated in the present life, the preparatory steps must be taken, the conditions must be understood and complied with; but if at any time the "saint" relinquishes his vigilance, if he "neglects so great salvation" (which is certainly possible, or such "neglect" would not be warned against, Heb. ii. 3.) his "final salvation" goes by default. This shows how "essential" a "holy life" is to final salvation.

At what period of time will this salvation be accomplished? The apostle Peter wrote to "the "scattered strangers" that having been begotten to a lively hope by the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance reserved in heaven for them, they were "kept by the power of God through faith unto (*eis*, toward, in the direction of, with a view to) salvation," and this salvation is "ready to be revealed in the last time." 1 Pet. i. 3-5. This "last time" can be no other event than the appearing of Jesus Christ, which believers are so constantly admonished to be looking for. However, we are not confined to such inferences, though well grounded, but he ve the apostolic statement that "Christ was once offered to bear the sins of many: and to those who look for him will he appear the second time without sin unto salvation." Heb. ix. 28. Thus then:

1. Christ was offered once for the sins of many at his first appearing.

2. He will appear a second time.

3. This time without a sin offering.

4. Unto salvation to those looking for him. These are those living "a holy life." Yet there is another question demanding consideration, What is the "salvation" which is "ready to be revealed in the last time," and which Christ will bring to those looking for him? It was announced to Mary that she should call her Son Jesus, "for he will save his people from their sins." Matt. i. 21. But why save them "from their sins?" What undesirable quality attaches to "sin" from which "salvation" should be desired? We can not escape the fact that certain consequences attach to sin. "The wages of sin is DEATH." Rom. vi. 23. "The soul that sinneth shall DIE." Ezek. xviii. 4, 20. Now, Jesus came to save men from their sins that they might be saved from death. This salvation from sin pertains to the present life; the "holy life," so "essential" to "final salvation," must be lived now. Then, when Jesus comes the second time, he will save from the power of death and the darkness and gloom of the grave his sleeping ones, those who have "fallen asleep in Christ" (1 Cor. xv. 18), "the dead in Christ" (1 Thes. iv. 16), clothing them with incorruption (1 Cor. xv. 53, 54), the living changed from mortal to immortality (1 Cor. xv. 52; 1 Thes. iv. 17), and thus is mortality swallowed up of life (zoe). 2 Cor. v. 4. This salvation, when once brought about, will be so effectual, so "final," that those so saved, will, like Jesus, be no more subject to death or corruption (Rom. vi. 9; Acts xiii. 34), and will be "like" the "glorious body" of "the Savior, the Lord Jesus Christ," for whom they have been "looking" from heaven. Phil. iii. 20, 21; 1 Thes. i. 9, 10. Everlasting life, exemption from death and all its attendant evils, an entrance into the everlasting kingdom of Jesus Christ, and the unbroken companionship of the Savior as the ages roll—this is the "final salvation" for which a holy life is essential.

"A holy life." Holy means "separate, set apart." That *from* which "saints" (holy ones) are "separated" is sin; to *to* whom they are "set apart" is God. Sin is unholy, and as long as it adheres to persons, they are separate from God (Isa. lix. 2), and cannot please him; for he is holy. That a holy life is possible with the ample provisions made by God, must appear to all. Yet I do not wish to be understood as pleading for the kind of holiness that is responsible for the saying in "religious" gatherings, "For six years I have had no need of saying, Forgive us our trespasses, because I have committed no sin to be forgiven." When we wish to know what "a holy life" is we need but look to Jesus, who was "holy, harmless, undefiled, *separate from sinners*." Heb. vii. 26. He not only suffered for us, but also left us an example that we should follow in *his* steps. 1 Pet. ii. 21. Those sufferings "for the kingdom of God" (2 Thes. i. 5), previously referred to, have a purpose. We are not naturally "fit for the kingdom of God" (Luke ix. 62), but must be fitted for it by a course of training, which requires the closest attention to the lessons to be imparted in the school of suffering. Saints, holy ones, are not made on short notice or in a few minutes. True saints are made in the crucible of suffering, where their faith is tried and their patience put to the test; and only when they come to be approved shall they receive the crown of life which the Lord has promised to those that love him. Jas. i. 12. Having endured the trial, and being thus approved, they shall be "found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. i. 7.

God has not only commanded us to be holy, but has also made it possible that we, though sinful and mortal, can be made holy, in that he, "according to his divine power, hath given us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue;" hath given us exceeding great and precious promises; that by these we might be partakers of the divine nature if we escape the corruption that is in the world through lust." By his power he drew us, by his power keeps us through faith, and by his mighty power we shall be transfigured into the likeness of the glorious body of Jesus Christ.

"Now unto him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of the faith, to God only wise, be glory through Jesus Christ forever. Amen."

A. H. ZILMER.

Who are Without Hope?

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thes. iv. 14. When death approaches we naturally shrink from it, and haste to use every means at command to postpone the day of its visitation. There are those also who would like to view grim death as a friend, in place of its being an "enemy," and hence sing:

"'Tis but the voice that Jesus sends to call us to his arms."

And yet, judging from their manifestations of grief when the socalled "voice of Jesus," has called one of their number "to his arms," we should judge that the aforesaid "voice" was very unwelcome among them.

Paul enjoins the "brethren," not to sorrow as those do "which have no hope." He presents reasons to them to show that while they do sorrow, yet it need not be as poignant as those "which have no hope." Paul recognized the fact that there are those who die "which have no hope." The phrase "no hope" closes the door to everything, it is utter hopelessness, a complete blank, nothing whatever to look forward to.

WHO ARE THEY?

Personally I would not dare to answer such a question, and hence appeal directly to the Word of the Lord for an answer, and in giving this I feel that the judgment is authoritative. Refer to Eph. ii. 11, 12, and you will learn that

"GENTILES IN THE FLESH,"

are spoken of as "having no hope, and without God in the world." Consult the context as to what is meant by the phrase "in the flesh." They are spoken of as "dead in trespasses and sins," were "children of disobedience," their 'conversation' was in regard to "the lusts of the flesh," they fulfilled "the desires of the flesh," they were by "nature children of wrath, even as others." All such Gentiles were "Gentiles in the flesh," and continued to be so, until they ceased to be "aliens from the commonwealth of Israel."

See Rom. viii. 9: "So then they that are in the flesh cannot please God." Those who live in such a manner which "cannot please God," must, of necessity be hopeless, because if you "live after the flesh, ye shall die." This refers to something more than natural death, because all experience that death, yes, even those also who live after the spirit. It means a death in which there is "no hope."

[illegible] are not in the flesh, but in the spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his," (Rom. viii. 9) and being "none of his," is "without Christ." (Eph. ii. 11), and if "without Christ he is one of those who "have no hope." There is no hope out of Christ.

See Rom. viii. 11: "But if the Spirit of him that raised up Jesus from the dead in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." None of these need sorrow "even as others which have no hope."

This Spirit cannot dwell with "Gentiles in the flesh," and hence while they remain such they "have no hope." The carnal and spiritual mind are antagonistic the one to the other; the one is death (eternal death), and the other life (eternal life). For to be carnally minded is death; but to be spiritually minded is life and peace. The death of the carnal minded person cannot be hopeful. And all who are not spiritually minded, must be classed with the carnal minded, there is no middle ground. Why? "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. When a person dies while in "enmity against God," and "not subject to the law of God," such have no hope."

[illegible] which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

The class of people who shall remain in the congregation of the dead could certainly be spoken of as those "which have no hope." Prov. xxi. 16, calls attention to those who wander out of the way of understanding, concerning whom it is written: "They shall remain in the congregation of the dead." Psa. xlix. speaks of those who trust in their wealth, etc. in place of the living God, concerning these it is written: "They shall never see light." This also is a finality, over their grave is written "No hope."

Concerning unbelievers Jesus says: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.

Jesus ought to know, and he has distinctly declared that all who die in unbelief "shall not see life." And if they "should not see life" any more, then it is said of them they "have no hope."

Again, Jesus said: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no (zoe) life in you. Whoso eateth my flesh, and drinketh my blood, hath (zionion zoen) eternal life; and I will raise him up at the last day." This Scripture makes clear cut to who have or have not hope. Of the one class it is said, "Ye have no life." They have the natural (psuche) life, which is nothing more enduring than the life of the brute creation, hence the death of all such must be as "the beast which perisheth." Of the other class it is said they have (zionion zoen) life eternal, and of all such, he says, "I will raise him up at the last day." It is only those who secure "the life," during the continuance of their (psuche) life which have hope of a resurrection "at the last day." It is wrong to assert otherwise when Jesus has so plainly said they "shall not see life." Do not many disciples of today say, "This is a hard saying; who can hear it?" But this is no harder than the words of the King, the Lord of Hosts (Jer. li. 57) who said, They shall "sleep a perpetual sleep and never wake." This is of the same force as Jesus' words, "shall not see life."

Let us with unswerving fidelity stand by God's Holy Book, perfectly independent as to where it leads.

W. H. WILSON.

Conference Report.

The Annual Conference of the Church of God, of Indiana, met in Argos on Sept. 5, 1902.

At 2:00 p. m. met in Business Session with President, A. R. Underwood in the chair. The meeting was opened with singing, reading of the 12th of Romans and prayer by Bro. Woodward.

After a short and [illegible] talk by the President on the object of the meeting, the roll of churches was called showing the following to be represented by delegates, viz: Argos, Antioch, Bracken, Burr Oak, Plymouth, Rensselaer and South Bend.

The minutes of last meeting were read and adopted as published in THE RESTITUTION.

The report of the Evangelist Board showed that Bros. Zilmer and Smith had each done some work as evangelists. Olio, Inwood, Lake Village and South Bend having been visited. The amount paid out of Evangelist Fund was $111.55.

The report of the Literature Committe showed that $18.92 worth of literature had been sold during the year.

The Ministers' letters from the local churches were referred to the following committee:—E. K. Barnhill, L. B. Boggs and B. F. Taylor. In speaking of granting ministers letters of commendation, it was suggested that Sec. 7, of the Constitution be amended. Bro. Halstead was asked to prepare such amendment to be presented at the Saturday meeting.

"The needs of the State" was taken up and discussed. Many good suggestions were made on this part of the work.

The following committee on nominations was appointed: E. K. Barnhill, Wm. Railsback and R. C. Railsback.

On Friday evening the Social Meeting was led by Bro. G. W. Smith. This was truly a good, spiritual meeting as several old soldiers of the cross were there and testified of their great love of the truth and the number of years they had been working for it. There exhortations were truly inspiring and ought to cause each one to take new courage to go on fighting the battles for truth. At 7:45 Bro. Wince gave a sermon on "The Divine and Human Side."

Saturday the Business Meeting was called at 10:00 a. m. The Treasurer reported that $486 36 had been paid into the treasury and that $182.55 had been expended, leaving a balance of $303 81 on hand.

Brother Halstead presented his amendment to the Constitution. Such amendment was adopted and took effect immediately upon its passage. Section 7 formerly read: "Letters of commendation may be granted to ministers of the Word, upon the recommendation of the local church to which such applicant belongs. Such letters shall be for one year, and may be rescinded at any time for sufficient cause, by the conference, if in session, or by the Executive Board, when the Conference is not in session." Said section now reads, "Letters of commendation may be granted to Ministers of the Word, but when not satisfied as to fitness of applicant, from want of information or otherwise, then to be granted only on recommendation of the local church to which the applicant belongs. Such letters may be rescinded at any time, for sufficient cause, by the Conference, if in session, or by the Executive Board, when the Conference is not in session."

Letters of commendation were granted to the following persons:—A. H. Zilmer, F. L. Austin, D. T. Halstead, G. W. Smith, J. F. Wagoner, J. S. Hatch, S. T. Hook, H. F. Cordill, R. C. Railsback, J. L. Wince, A. Drew and D. E. VanVactor.

A letter was read by Bro. Zilmer from the Berean Society of Ill., to the young people of Indiana, wherever there are three or more to organize and meet regularly for Bible study. It was moved and carried that the Conference commend the sentiments of such letter.

The subject of ways and means was again taken up. It was decided that the Conference recommend that the Evangelist Committee employ Bro. Zilmer to go into the Evangelist field as soon as possible. It was also decided that the Evangelist work be in the main among the churches.

11:00 a. m. a sermon by Bro. O. R. L. Crozier. Brother Crozier being quite feeble, was forced to sit, but for all that could be plainly heard. His subject was "The Sanctuary and its [illegible]

2:00 p. m. a sermon by Bro. Halstead, subject, "Childhood and Manhood."

3:15 Business session. The following committees were appointed:

On literature, E. K. Barnhill, A. H. Zilmer and S. Roxana Wince.

Auditing, S. Osborne, D. E. VanVactor and A. C. Roberts.

Ways and means, J. L. Wince, J. F. Wagoner, R. C. Railsback, E. K. Barnhill, H. F. Cordill.

The committee on nominations made the following report which was accepted and officers elected as named:

President, A. H. Zilmer.

1st Vice-President, J. L. Wince.

2nd Vice-President, Miss Mattie Benjamin.

Treasurer, T. O. Taber.

Secretary, Mrs. Lydia A. Railsback.

The Evangelical Committee, W. D. Thompson, T. O. Taber, E. K. Barnhill.

7:00 p. m. Social Meeting led by R. C. Railsback.

7:45, Sermon by A. H. Zilmer, subject, "What Must I do to be saved?"

Sunday, 10:00 a. m. Social Meeting led by S. W. Woodward, followed by a sermon by himself, subject "The Judgment."

2:30 p. m. Sermon by F. L. Austin.

3:30, Communion service conducted by J. L. Wince.

7:00, Social Meeting led by F. L. Austin assisted by M. A. Woodward, who followed this service with a sermon on "The Hope of The Church."

These meetings were all good, and we can truly say, "It was good to be there."

We had the pleasure of meeting a number from other places and it did us much good to have them in our midst. Among those from a distance were, B. W. & M. A. Woodward, of Dutton, Michigan; O. R. L. Crozier and wife, Grand Rapids, Michigan; G. Alexander & S. D. Fahrney, Chicago; P. H. Bouk and Mr. & Mrs. Platts, Fonthill, Ont.; Mrs. M. Halsted, Mrs. B. Harris and Miss Mattie Benjamin, Rensselaer, Ind., and Mrs. Etta Fry, Huntington, Ind.

May the good work go on and may we have many more such good meetings as this one, and we truly thank the people of Argos for their kind hospitality and the welcome they gave us in their homes.

MRS. LYDIA A. RAILSBACK, Sec'y.

Brethren, What Say You?

For some time, since the edition of my pamphlet, "The Reasons of my withdrawal from the Evangelical Association," 25 pages, was exhausted, I have had requests for it from different parts of the country. Now, I wish to say to the brotherhood that if I can be assured that it can be disposed of, I am willing to have another edition printed. How many will you take and pay for at five cents per copy? Don't send money, but write me a postal, stating number of copies you want, and as soon as I see that it can be done, will print an edition that will meet the demands. Please answer me at once. My Address is Plymouth, Ind.

Yours, In the Faith.

A. H. ZILMER.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 17, 1902.

Do noble things, not dream them all day long.

WE feed on what we read, but digest only what we meditate upon.

HE who can suppress a moment's anger may prevent a day of sorrow.

JESUS said: "My judgment is just, because I seek not my own will, but the will of the Father who sent me." John v. 30.

HAPPY is he who does his work conscientiously and then without anxious questionings or haunting fears leaves the result to God.

SOLTH said: "God rewards every degree of sincere obedience to his will with a further discovery of it." "I understand more than the ancients," says David, "because I keep thy statutes."

WE have received a communication from Sister Clara Chaffee regarding the Mission she was running in Grand Rapids, Mich. It does not seem to us that the brethren generally will be benefitted by hearing more regarding this matter. Those in Michigan understand all about it, or can learn easily if interested. We will just say that Sister Chaffee carried on the work till in July, when it was closed for want of support, and she needed the rest from the severe strain she had been under.

ONE of the "signs" that is to mark the closing of this age is "earthquakes in divers places." The first six months of the present year show a large list of earth disturbances in many places. The list includes Nova Scotia, Austria, Mexico, Portugal, Russia, Turkey, Italy, Guatemala, Iceland, West Indies, Spain, France, Greece, the Cape Peninsula, Chile, Sicily, India, and the United States. When we take notice that in our own land the shocks have been felt in places widely apart, from Florida to Washington State, down the Pacific coast to Mexico, and through other sections; and when we consider that the other nations mentioned have been like ours shaken in more than one place and more than one time, we get an idea of how very unsettled the physical world is. This is a "sign."

A JEW writing of the seeming determination of Russia to gain a place in the Holy Land that will enable her to manipulate affairs to suit her aims, says: "Why does Russia give our people no rest! By torture and oppression she has driven us from our own land (Russia), while she advances with determined greed upon the only refuge which in the fulness of time seems to be marked out for the children of the chosen seed. Her apparent resolve to establish herself as the paramount power in the ancient land of Israel, is today the greatest menace to the hopes of every Jew for the future of his race. Palestine, under the quiescent rule of the Turk, had always the appearance of merely waiting for the day of restoration. But in the clutches of a virile despotism like Russia, which has already shown such desperate hospitality (?) to the chosen people, the fulment of these hopes would seem to be indefinitely postponed. Nevertheless, we hold to our faith in the God of our fathers, that the oppressor shall not greatly triumph. For, it is written in our prophetic books of him that, he shall fall on the mountains of Israel."

Hell.

Dr. Channing said,—"The Word hell which is used so seldom in the sacred pages, which in a faithful translation would not occur once in the writings of Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons acquainted with Jewish geography know to be a metaphor, a figure of speech, and not a literal expression—this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks and flames,—given them the idea of an *outward* ruin as what they have chiefly to dread,—turned their thoughts to Jesus as an *outward* deliverer, and thus blinded them to his true glory, etc."

WE learn from an English exchange that Silas Henn who was well known to some of our readers through his writings, died at his home in Dudley, Worcestershire, a short time ago, aged 80 years.

Pause and Think.

"Our trials we would often.
If we'd only pause and think,
Tears would not flow so often
If we'd only stop to think.

"We would not proceed so blindly
If we'd only pause and think,
We would never speak unkindly
If we'd only pause and think,
We won't cause unrest to borrow,
Darkly clouding each tomorrow,
We could banish worlds of sorrow
If we'd only pause and think."

An Inspired Prayer.

To the prayer of David in Psa. lxxiv. 20, 21, we say amen, and amen. It says, "Look attentively to the covenant (Young's Trans.) for the dark ages of the earth have been full of habitations of violence; [for long ages]. Let not the oppressed turn back ashamed; let the poor and needy praise thy name. Arise, O God, plead thine own cause. Remember how the foolish man reproacheth thee daily. Prov. xiv. 31. Forget not the voice of thine enemies; the noise of thy withstanders is going up continually."

This is in beautful harmony with what he has elsewhere said. The covenanted blessings that were all his desire (2 Sam. xxiii. 5;) and the declaration that that Son promised him shall judge the poor of the people, and save the children of the needy, and break in pieces the oppressor, so that the righteous shall flourish, and abundance of peace would obtain so long as the moon endureth. Psa. lxxii. 4-7. This is the comforting outlook of all who like the Psalmist rely upon the fulfillment of the covenant, to right up the wrongs of the earth. May the morning without clouds soon dawn, is our prayer; but if it tarry we must patiently wait; and in the mean time there is plenty to do.

Unprofitable Servants.

"In Luke xvii. the Lord Jesus teaches a lesson which is worthy of our consideration. In verse 10 we read, "When ye will have done all these things which are commanded you, say, we are unprofitable servants,—we have done that which was our duty to do." What our duty is may be learned from the Scriptures. Some may have one talent, some two, some five. But whether one or more, they must be increased, else we are not fulfilling our duty. Jesus illustrates this in the parable of the talents. Matt. xxv. In this parable we read that the servant with one talent had not used it; he was therefore called an

UNPROFITABLE SERVANT

and was cast into outer darkness. But Jesus calls those who have done their duty, unprofitable servants as well as those who had not. Why? Simply because they have done only what they are told to do. They by the goodness and condescension of God, have had the truth imparted to them. The privilege has been conferred upon them of becoming sons of God. Rom. ix. 16 reads: "It is then not of him that willeth, nor of him that runneth, but of God that showeth mercy." This mercy God hath shown to all who are in the truth, for they became a chosen generation, a holy people, having now obtained mercy." 1 Peter ii. John puts this matter plainly before us in the words, "Behold

WHAT MANNER OF LOVE

the Father hath bestowed upon us, that we should be called the sons of God. Those in this position are promised at the commencement of their new life in Christ, a *gift* if they do their duty. "The gift of God is eternal life." This gift is conditional upon the servant of God doing his duty. If a man sows to the flesh, he gets his wages, for the wages of sin is death. If a man sows to the spirit he will receive as a gift,

ETERNAL LIFE.

It matters not how long a man may have been doing his duty in the truth, he is only fulfilling the contract he made when he accepted the truth. If he would be saved, he must endure to the end. Jesus gives us an illustration of the one gift to be given to all who do their duty, in the parable of the laborers. Matt. xx. 1-14. Although some of the laborers had wrought only one hour, yet they received the same at the end of the day as those who had worked twelve hours, just because they had all agreed to receive the penny at the end of their work. We read that some of the

LABORERS MURMURED

at being treated thus, but they were told that no wrong had been done them, for had they not agreed to work for a penny? It may be said that this is only a parable; true, but Jesus largely taught by means of parables. Are the servants of God to expect any recompense in this life for doing their duty to their Maker, who has called them out of nature's darkness into his marvellous light? Nay, rather the opposite, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and this for a purpose, to cause them to be

"PATIENT IN TRIBULATION."

James says: "Count it all joy when you fall into divers temptations, for blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." This, then, is the reward in store for all who patiently endure to the end. Although all God's servants are in one sense unprofitable servants (for he can do without any of them), yet if they do their duty in the truth, the crown of life is theirs. The fact of there being no reward in this life should always be remembered, so that it may not cause us to

GROW WEARY,

nor give up the race, for only they who by patient continuance in well doing, seek for glory, honor and immortality will receive the gift of eternal life at the hands of the Lord Jesus. It is true that some will have greater honor in the kingdom than others, but this is a matter entirely apart from the gift God gives to all who serve him faithfully, that is the gift of eternal life. Respecting the

POSITIONS OF GOD'S SERVANTS

in the kingdom, we read in Luke xix. that some are placed in authority over ten cities, and some over five cities. And Daniel speaks of this (xii. 3) thus: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever." The Apostle Paul also in 1 Cor. xv. 15, speaking of the resurrection, says, "There is a glory of the sun, a glory of the moon, and a glory of the stars, for one star differeth from another star in glory." And when Jesus was asked to reserve the two seats at his right and left hand in the kingdom, he replied, "It is not mine to give, but it is for whom it is prepared of my Father."

Selections.

Early Church History on Missions. No. 2.

[Bro. J. F. Gellelty sends us some articles he has had published in the Denton *Journal* on the above subject. Our readers will bear in mind that originally the articles were written for a secular paper. In this way our brother endeavors to get truth before the people, and reaches some that could not otherwise be induced to read such matter.—ED.]

"Many shall come in my name, saying, 'I am Christ,' and shall deceive many."—Jesus of Nazareth.

Properly speaking, the towering political engine that ground Europe for long centuries, and which goes by the name of Christianity, had nothing in common with the little humble communities that during the first century came together for the worship of the Holy One of Israel and for mutual edification and spiritual culture. That vast and imperial machine should be named Constantinism, after its founder, the first "Christian" emperor of Rome. Of this blood-thirsty ruffian, Witherow writes: "He appears to have adopted the Christian name for expediency rather than from conviction and, stained with the kindred blood of wife and son and nephew, it deserves the name 'saint,' bestowed in solemn adoration by a venal church." At first this royal hypocrite "spoke like a lamb" and endeavored to propitiate the various warring elements of sectarianism and bend them to his use, but later he threw off the mask and showed them that he meant business. "Understand now by this statute," says he in an edict issued in 332, "ye Novatians, Valentinians, Marcionites, Paulians, ye who are called Catephygians, and all ye who devise and support heresies by means of your private assemblies with what a tissue of falsehood and vanity. * * Ye haters of truth and life in league with destruction. * * Why do I bear with such abounding evils, why not strike at once at the root of so great a mischief! * * We give warning by this present statute that none of you henceforth presume to assemble yourself together. We have directed accordingly that ye be deprived of all the houses in which you are accustomed to hold your assemblies, and our order in this respect extends so far as to forbid the holding of superstitious and senseless meetings, not in public merely but in private houses or any place whatever. * * All your houses of prayer, if such be worthy of the name, he made over to the Catholic Church * * and no facility be left for future gathering."

That was the day when human liberty fell, and it lay dead for over a thousand years, and only by centuries of war and rivers of blood has that liberty been partially restored. Under the patronage of this pious cutthroat things went well in the "Kingdom of God." The scribes, Pharisees and hypocrites sat at the entering of gates, and all had to receive their mark. When one had the misfortune to be born he passed beneath their sacred spell; if one married they said the rite; when he died they had to lay him in the "hallowed ground." To be excommunicated was to be outlawed and ostracised beyond the pale of even the very lowest society. And the grip of that dead hand extends all through the intervening ages to us of today. It is relaxed somewhat after the long conflict, but the weight is still heavy, especially in some portions of the world; witness, the siege of the dragon in Count Tolstoi's case. Old and feeble, said to be dying of a cancer, yet the ukase has been issued forbidding him burial with their "sanctified." There was Mr. Chauncey Depew, our own genial senator. He wanted to take a wife in France, and to satisfy all the requirements, sacred and secular, had to marry the same women three times. And to come nearer home, more's the pity, it was reported not long ago that they had caught another "Seventh Day Adventists" in Kent county and jailed him for breaking the law of Constantius.

Gentle reader, don't lay the flattering unction on your innocent soul that the Ethiopian has changed his skin or the leopard his spots.

But for long, long ages there was not a fighting chance against this stupendous institution. It took the field, it swept everything, reducing all within range to the lowest level of superstition and ignorance. No, not all. There was just one exception, for the promise to Israel was, "Though thou passest through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be consumed." And so they took the doomed, obstinate, "Christ killing" Jew and shut him up in the Ghetto. They placarded him with a yellow patch, one on his breast and one on his back. They pulled his teeth, cropped his ears, chopped his fingers, hung him up by the thumbs, stretched him on the rack, broke him on the wheel, burnt him alive, and then, when, to save his "never-dying soul," they pressed the crucifix to his fainting lips, he spat on it and died. God be thanked for the witness of the eternal Jew! Humanity stands up straighter for his kinship, and his turn comes next.

Now, this great institution for its propaganda sent out various kinds of "missionaries." There was the bare-footed friar, for instance. His function seems to have been to inquire into the internal regulation of Christendom. Tramping about from place to place in affected poverty, but armed with all the awful authority of the Vicar of Christ, even princes trembled before him. If any one was suspected of heresy he was called up to judgment and asked if the "transmogrification of consubstantiation was equivalent to the divine approbation of sanctification"—or something to that effect. If the heretic said yes, he was probably beaten to death, if he said no he was burnt alive, if he scratched his head and said nothing they administered the "cold water cure" and several other kinds of cure that even General Smith didn't know anything about, and when a "confession" was made they let him have what they thought he needed anyhow. You talk about history being dull reading, and may be it is so, but it wasn't dull making. Nobody died of *ennui* if the "good gray friars" could help it. If any one thought at all he didn't even die in bed. Then the Holy Church had other missionaries in her service. There were the knights errant, big, bull-necked ruffians that Sir Walter Scott and other romance writers have gilded with the glamor of their genius. These steel-clad bullies were the ignorant tools of this conspiracy against human liberty and rights. They delighted in war and blood. A heretic or a Jew was a proper thing to stick. When let loose they "painted the towns red" with rapine, rape and murder. Compared with them, the rowdiest frontier ruffians are gentlemen and scholars. Here and there, of course, there may have been exceptions, but the devastation of their tracks indicates what the rule was. These fellows were the natural progenitors of the militarism under which Europe groans today and which we in America are working up to. It would have been a dreadful thing for humanity if these "missionaries" had had their own way over all the earth. Fortunately, in the good providence of God there arose another set in support of the Mohammedan Church who were just about as tough citizens, and the two sets succeeded in wearing themselves out on each other.

Then as time wore on the Reformation rose in the west, and people began very dimly to see something like light—a light that made the darkness visible." Then the light thickened, sweeping away to the west, even to the hills and glens of far off Scotland, where the royal Stewarts, the fag-ends of bigotry, endeavored to Constantinize the Puritans and covenanters and hunted them with horsemen, driving them hither and thither, ultimately sending them over to found a haven of refuge for the oppressed on this side of the Atlantic. Previously, however, there had been "Christian missionaries" that had visited this continent. There was Christopher Columbus, for instance, who received a commission from their divine highnesses, Ferdinand and Isabella, to discover the "marvellous province of Cipango" and convert to Christianity the "Grand Khan." Failing in that he did the next best thing he knew—proceeded to reduce the natives in the West Indies under Spanish sway, "captured the cacique Caonabo and the rest submitted. Five ship loads of Indians were sent off to Seville (24 June, 1495) to be sold as slaves." (Enc. Brit.) This was going out into the highways and hedges and compelling them to come in. Then there were the bloody Christian exploits of Cortez and Pizarro, who succeeded in establishing that particularly belligerent brand of crusty anity that obtains south of the Gulf of Mexico.

Obituary.

Died, Aug. 21, 1902, at her home in the vicinity of Browntown, Warren Co. Va., Mrs. Susan Cooper, in her 84th year. She was a good, kind neighbor, a fond and loving mother, whose examples of quietude and piety were worthy of imitation. She leaves two sons, six daughters and many grandchildren to mourn the loss of one whose place none other can ever fill. She united with the Church of God at this place many years ago, and she has ever adorned her profession with a meek and contrite spirit, which is, in the sight of God, of great price. She was the most aged member of the church at this place, and while we feel the loss of such a worthy member yet we sorrow not as those who have no hope. Why not? Because it is written, "Blessed are the dead who die in the Lord, on such the second death hath no power; for the trump shall sound, and the dead shall be raised incorruptible, and the living shall be changed; then it will be said, Death is swallowed up in victory. Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The writer had the pleasure of visiting Sister Cooper frequently during her illness. She bore her sufferings with great Christian fortitude, and patiently waited the Master's call. She now sleeps in Jesus, waiting the resurrection morning.

SARAH F. MORGAN.

Died, at his home near Gauda Springs, Kansas, William Hadicke.

He was born in Woodford Co. Ill., Dec. 19, 1850. At the age of 21 he settled in Sumner Co. Kansas, where he lived till the time of his death. On the 3rd day of May 1874, he was married to Minerva Williams. To this union five children were born. On August 18, 1902, Brother Hadicke yielded to the summons of death, his age being 51 years, 8 months and 18 days. He left behind, his wife and four children, all of whom were at his bedside except Elmer, the eldest son. The family present listened to his last will and exhortation. Appendicitus was the cause of his death. He only lived a short time after the operation was performed. Every thing that loving hearts and hands could do was of no avail; only to watch as he passed the threshold from light into the shades of night. Another loved one has fallen; death has claimed him as his own. Sister Hadicke has lost an able companion, the children a noble father, the church a noble and worthy brother, and the community at large one of its noblest and most honored citizens. Oh, how our hearts go out in sympathy with this lonely family; God bless them collectively. Brethren near by should not fail to call on them. Brethren far away that have made their acquaintance send a good word; it may serve to lighten the burden. Please don't forget this. The writer of this event by request read the 1 Cor. xv.; also Job xiv. 14 from which we talked to a vast throng of people. The largest procession said to be that ever was known at Gauda. This was positive evidence of his worth as a Christian man. Yes, all that ever came within the circle of his acquaintance found in him the true principles of manhood with all the principles of the highest life of Christianity. We tried from the Scriptures to show that Bro. Hadicke was dead; it took all he had to pay the claim, even his very life, and what was common to him was the condition of all. Now, will Bro. Hadicke live again? This question has been asked thousands of times. Now, Job seemed to know that he would live again. In Job xix. 25-27, just what he would do, what he knew. Then the man that suffered and died is to live again. He will come from the land of the enemy just so sure as Jesus died and rose again; just so sure will the great harvest be. Christ is the first ripe sheaf; the garnered ones must be like him when gathered. As Christ gained the seat at his Father's right hand by obedience, now those desiring eternal life may have it by obedience—a holy life. Bro. Hadicke was solid, built upon the promises of God, that in the ages to come he would take the right to rule. All power is in his hands; he will unlock the prison house and let the captives go free. He will wipe away all tears. Let us get ready to swell the mighty throng when he comes to reign. Now as we part let me say to those dear children, Seek first the kingdom of God, it will fit you for any position in life that is honorable; by so doing you may lead, influence others, lead them from darkness to light, and from the power of Satan unto God. The same power that made our dead Savior live will make our brother live. If we would enjoy eternal life we must be found doing the Father's will. May the King in all his glory soon come. Amen.

I. S. MILLER.

QUITE a number of persons to whom we addressed letters regarding delinquency on subscription have responded, and we thank you each for your prompt attention. There are, however, still a good many who have failed to make reply. We presume this is largely neglect, and not due to a desire to defraud us. We do not like to think that any one would knowingly keep back what is due on THE RESTITUTION, and we ask you once more to look on your accounts, and if you have not yet renewed, please send in at once and give us what is ours.

Homeseekers' Excursions to the Great West and Northwest.

Settlers and homeseekers are moving west in large numbers. Special low rates to all points west and northwest this fall via the Chicago & North-Western R'y, the only double track road to the Missouri River. Ask any ticket agent for particulars. Maps and interesting printed matter free on application to A. H. Waggener, 22 Fifth Ave., Chicago.—Oct 25

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Hunters' Rates Chicago & Northwestern R'y.

Reduced rates from Chicago to the hunting and fishing grounds of Wisconsin and Michigan. Tickets on sale from September 15 to November 15. Excellent train service. Sport best in many years. For descriptive booklet with game laws and full particulars apply to your nearest ticket agent or address A H Waggener, 22 Fifth Ave, Chicago, Ill.—Oct 25

Please look over your account and if you owe us we will be thankful if a renewal is sent at once.

Poetry.

"Let Me Love Thee."

Let me love thee. Thou art claiming
Every feeling of my soul,
Let that love, in power prevailing,
Render thee my life, my all.
For life's burdens, they are easy,
And life's sorrows lose their sting,
If they are carried, Lord, to please thee,
If their pain, thy smile should win.

Let me love thee. I am gladdest
When in loving thee the best,
For in sunshine, or in sadness,
I can find in thee a rest.
But without thee, life is failing,
Treasures, its choicest flowers,
Taken are its gifts eternal:
Left, its empty, passing hours.

Let me love thee. Love is mighty,
Swaying realms of deed and thought.
By it, I shall walk uprightly,
I shall serve thee, as I ought.
Love will soften every sorrow,
Love will lighten every care;
Love, unquestioning, will follow,
Love will triumph, love will dare.

Original.

Conference Report.

Pursuant to notice given in THE RESTITUTION the Conference convened at Oregon, Ill., Wednesday evening, Aug. 27, 1902, with Bro. Jas. W. Wilson presiding. Sermon by Bro. A. H. Zilmer.

Without giving the report in detail I will state the programme was carried out as given, with but a very little change. By request Bro. Geo. Brown delivered a discourse on "The Resurrection," which was considered very good indeed.

On Friday a collection was taken for the benefit of a sister who lie in a Chicago hospital, which amounted to $23.37 and the Conference Board contributed out of their general fund $10.00, making in all $33.37.

A motion was passed unanimously that all brethren from other States and Canada be voted members of this Conference and with authority to take part in its affairs, which they did with pleasure and with profit to the Conference.

The next in order was the reports of the Secretary and Treasurer which was accepted. The statement of the Treasurer showed that on September 1, 1901, cash on hand was $83.88 and the collections to date were $361.16. The cash on hand now is $92.27 and the money paid out was $352.77.

Bro. Crowe reported as State evangelist that he had worked from Jan. 15th to June 15th, 142 days. Wages and expenses $256.00. He also collected $87.75. Had visited Harvey, Lanark, Plum River, Oregon, Atkinson, Moriah, Annapolis, Walnut, Marshall, Hazel and Ripley. Had immersed quite a number, but your Secretary did not learn how many, therefore cannot give it.

Good reports were given by Adeline, Antioch, Chicago, Dixon, Lanark and Oregon.

Bro. Lindsay gave the following report for Oregon: balance from last year $16.22; free will offerings $301.05; collections $26.18, from Swedish Sunday school $11.00, making in all $356.45. They paid out for the year to the sick $4.25; Evangelist, $18.50; Conference hall $2.75; lights $8.75; janitor $11.75; incidentals $22.55; note and interest $268.00; fuel $13.20; balance on hand $6.70; making a total of $350.45.

The number of sermons by the local minister 48 and by the same at other places 21. No. of sermons by Bro. W. L. Crowe 14, by Bro. G. M. Myers 3, programmes by the children 2.

Besides these services Bible class work has been held twice each week during the year and the Sunday school work has been regularly held. Baptisms, Henry S. Stroh, Sarah Eychaner and Ella McGarvie. In addition to this number two were immersed on Sunday morning by Bro. Lindsay; Lillie Myers of Oregon and Miss Eaton of Mt. Carroll, Ill.

Bro. Bouk of Fonthill, Ontario reported a number of active members at that place.

The following are the Board of Management: S. D. Fahrney, 1123 S. Hoyne St., Chicago; Martin Aslakson, Chicago; E. F. Gesin, Forreston, Ill., J. M. Glotfelty, Lanark, Ill.; and L. Booth, Ashton.

Ways and Means committee: J. M. Glotfelty, E. F. Gesin and L. Booth.

Printing Committee: Jas. W. Wilson, S. D. Fahrney and M. Aslakson.

Evangelist Committee: E. F. Gesin, L. Booth and J. M. Glotfelty.

It was decided by vote that a Ministerial Certificate be issued to Sister Anna E. Drew in behalf of the Bereans. Also to the following brethren: C. P. Graham, Jas. W. Wilson, W. H. Wilson, Samuel Wilson, A. J. Eychaner, S. J. Lindsay, W. L. Crowe, L. E. Conner, Z. E. Brant and A. H. Zilmer. As there were not enough blanks they were not all issued but will be as soon as more are procured.

By motion the Evangelist Committee was empowered to employ and direct where he should work.

It was also decided by motion that the next Quarterly Meeting of the Board be held at East Plum River, the date to be determined by Bro. E. F. Gesin and J. M. Glotfelty and they to notify the other members. A resolution was also passed for Bro. Jas. W. Wilson to conduct a series of lessons in exposition of the Book of Revelations, in weekly installments, for the use of adult Bible class, similar to the lessons given at this Conference, and that the Editor of THE RESTITUTION be requested to publish the same.

Thus another Conference meeting has passed, and of one fact we are fully persuaded, that it was of no less interest than those of former years, for all whom we heard make mention of it said that it was the best ever held. Another thought was expressed and according to the sign of the times is manifestly true and that it is that we will not be permitted to attend many more before the coming of the Master "who will come with power and great glory" to reward those who hold on to the "faith once delivered to the saints."

E. T. RENNER, Sec. Pro.

The fifteenth Annual Conference of the Church of God was held at Waterloo, Iowa, June 15-24, 1902. Conference commenced Saturday morning with good attendance. Bro. Lindsay of Oregon, Ill., Bro Zilmer of Indiana, and Bro. and Sister Oliver of Kansas were with us and preached many able and helpful sermons and gave much encouragement to our people. The first business meeting was called at 9:15 Monday morning. The President made some appropriate remarks about the business affairs of the Conference.

Mrs. Libbie Palmer of Alden was then elected Secretary pro. tem. The minutes of last Conference were read and approved.

The President then appointed the following committees:

Committee on reception and registration: Mrs. Gates and Mrs. Chapin.

Committee to look after grounds: Messrs Kelroy and Chown.

Table Committee: Mesdames Mary Beebe, Wilson and Hamilton.

Auditing committee: Messrs Bowman, Gates and Garlon.

Bro. Eychaner was made a committee of one to solicit funds for evangelist funds for work during coming year.

The treasurer made the following report: received for evangelist fund and conference dues $579.47; for tent $86.85; for shed $10.25; total $676.57; amount paid out $518.71; balance on hand $157 86. On motion the report was turned to the auditing committee.

The evangelist reported, total days worked, 46; amount due for it, $69.00. Adjourned to await call of president.

August 20, business meeting was called and letters were read from Brother Aslakson of Chicago, Brother Farmer of Nebraska and C. W. Russel, also one from Brother George Haynes.

The auditing committee reported the books correct; report accepted and committee discharged.

Brother Eychaner reported his evangelist work; held 14 meetings at Bloomington and received $0 65. At Stratford worked 13 days, at Eagle Grove 9 days, at Lake Mills 12 days; total number days worked 46. Brother Crowe reported work done at Kalo, Stratford, Lehigh, Hickory Grove and Eagle Grove, worked 56 days and baptized 4.

Mrs. Palmer reported the work being done at Alden and Brother Bowman gave report of work at Owasa. Sister Beebe reported work at Urbana. Brother Crowe reported a class formed at East Marion. A letter was read from Sister R. J. Hill of Floyd. Adjourned.

Aug. 20, 2:30 P. M. business meeting was called by President. The minutes of previous meeting were read and approved. Conference then elected the following officers: President O. J. Allard, Secretary Florence Allard, Corresponding secretary H. M. Lucas, A. J. Eychaner was elected Treasurer, State Sunday School Superintendent Mrs. Eychaner. Conference then held a general talk in regard to buying adjoining grounds of Bro. Crowe. A motion was made that the Conference board be instructed to do all the evangelist work they can. Brother Eychaner then gave a talk on tithing. Adjourned till again called by president.

Aug. 22, meeting called by president, minutes of previous meetings read and approved. The unfinished business was then taken up and a motion was made that we buy the strip of land of Bro. Crowe which lays south of our camp ground and north of the public road for six hundred dollars. The motion was carried. A motion was made and carried that shares in the land should be ten dollars each and any one be allowed to take a share or more, the money to be paid to treasurer by January 1, 1903. Forty-seven shares in this land were then sold. A motion was then made and seconded that Conference board grant ministerial certificates to all they may think worthy. Motion carried. Motion made and carried that the persons who put out flowers on campground be given a vote of thanks. Motion was made and carried that those who could not attend the Conference but contributed so generously to the comfort and happiness of those who did come be given a vote of thanks. Short talks followed on how to read the Bible and other lines of Sunday school work in connection with State Sunday School Superintendent's report. Adjourned.

Aug. 22, P. M., meeting called by president. A motion was made and carried that the president be appointed to see about the taxes on our camp ground today and tomorrow report to Conference. By motion the Conference board was empowered to enter into a contract with Brother Crowe for the purchase of grounds and have the fence moved to the south side of the same. The board then adjourned conference work by reading minutes of last session. The registering committee reported one hundred and twenty-six in attendance. Under the head of new business Bro. Crowe introduced the work in Kansas followed by Brother Eychaner. Adjourned.

Aug. 23, 9:30 A. M. meeting held at call of president, minutes of last meetings read and approved. O. J. Allard, committee on taxes, reported no taxes against property. Motion and carried that president act as committee to see about railway fare for next year. Motion was made and carried that each one consider himself a committee of one to try to bring some stranger to conference next year. Sisters Beebe, Palmer and Chapin were appointed a committee on resolutions. Motion made and carried that the committee on programme appoint at least four sisters of the Conference to prepare papers on topics of their own choice to be read on the same day before the next conference. Motion was made and carried that the two dollars in possession of the State Sunday school Superintendent be given to new Superintendent for expenses of next year. Adjourned.

Aug. 23, P. M., meeting called by president, minutes of previous meeting were read and approved. The committee on resolutions then reported as follows:

Resolved that we the Church of God assembled in conference at Waterloo, Iowa, Aug. 15-25, 1902, do extend to Mrs. John Robinson and family of Ferguson, Iowa, our most heartfelt sympathy in their great sorrow for the death of the husband and father, and our beloved brother John Robinson.

Also, to Mr. Albert Nass and family of Waterloo, Ia., for the death of the wife and mother and our beloved sister Mrs. Mary Nass.

Also, to Mr. Wm. Baker and family of Nevada, Ia., for the death of wife and mother and our beloved sister Susan Baker.

Also, to Wm. Clemmer and Sister Wm. Shafer of Clarksville for the death of their father and our beloved brother Dr. Clemmer.

Also, to Mrs. Susan Long and family of Vinton, Ia., for the death of the husband and father, and our beloved brother J. J. Long.

Also, to the family of John Steffa for the death of their father and our brother at Pomona, Cal.

We recommend them for consolation to the love and sympathy of Jesus and the hope of the resurrection.

And that our corresponding secretary send a copy of these resolutions to the above named friends.

Resolved further that we express our appreciation of the great help of our visiting brethren and for the instruction received from their able sermons.

Also, that we as a conference appreciate the work the young people of our Berean Society and look to them as the future hope of our work in the State.

Resolved further, that we extend our heartfelt thanks and express our appreciation of our brethren's great kindness in providing for our comfort and accommodation during this session of our conference.

Also, that we as a conference of members of the Body of Christ in Iowa realize the necessity of spiritual growth and are ready to support and aid every effort for the suppression of vice, evil and intemperance. Committee, Libbie Palmer, Mary Beebe and Elva Chapin.

The report was accepted and then Brother Crowe gave a report of work he had done relative to the land purchased of him and also introduced Kansas Colony work.

The president then appointed on programme committee for next year: A. J. Eychauer, Libbie Palmer, Joseph Allard and H. M. Lucas.

The minutes of all previous meeting were read. Motion was made and seconded that table committee's report be handed to secretary to be included in the minutes.

The table committee reported as follows: total amount of money received $105.85; expenditures $92.22; balance on hand $13.63. The report was accepted. The number baptized at conference was four. Adjourned.

This was one of the best meetings we have ever held, with the attendance during the latter part of the week reached one hundred and seventy. May we all be profited and strengthened by this meeting.

O. J. ALLARD, Pres.
FLORENCE ALLARD, Sec.

Judgment.

According to Webster, "judgment is the act of determining, as in the courts of law what is comfortable to law and justice; also the determination, decision, or sentence of a court, or of a judge, the mandate or sentence of God as the Judge of all."

In order that judgment may be rendered there must be a transgression of law. In civil affairs a crime is committed; if the offender pleads guilty, sentence is pronounced, if not he is given a trial to prove his innocence or guilt and then he is sentenced. Judgment must be executed upon him unless he obtain a pardon. If a pardon be granted, he is restored to his former condition. In God's great court are found the same steps that are necessary in secular affairs.

God made the man and his help and placed them in the garden giving them a law of action with the penalty of disobedience—"And the Lord commanded man, saying, of every tree of the garden thou mayest eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Did Adam abide by the law? The record is that the woman gave to her husband and he did eat; and Paul says, "And Adam was not deceived." 1 Tim. ii. 14. Then he *willfully* disobeyed. When the Lord asked him if he had eaten of the forbidden fruit he replied, "The woman whom thou gavest to be with me she gave me of the tree and I did eat," he plead guilty. The penalty was already affixed to the crime so nothing remained but the pronunciation of the sentence, "Dust thou art and unto dust shalt thou return." Adam was driven out of the garden, forfeited his right to the position he occupied, and returned to the dust out of which he was formed.

A prominent educator once said that five years of training would overcome one hundred years of heredity, but Carlyle says, "To train a child you should begin with his grandfather;" and Bible authority is stronger still for Adam entailed his sin and sentence upon the whole human race by the law of hereditary transmission. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 18, 19. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 21, 22. From the reading, we all rest under the curse, all are sinners by birth, judgment has passed upon us already and we must serve the sentence unless a pardon can be procured.

The pardon is the thing with which we are now most concerned, for without that we will inevitably "sleep a perpetual sleep and not awake saith the Lord." If the thought of a pardon is brought to view in God's plan, then the steps necessary for obtaining it are prescribed. As we find them, they are in brief: faith, repentance, baptism, and a continuance in good works. A pardoned criminal is restored to his former place in the state. Adam was given absolute dominion—he was in fact a king, and if the great Judge sees fit to grant a pardon to any one, that individual will be a king and a priest. "And hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 10. This is one phase of judgment and it is vitally important that we recognize it, because if we do not we will never seek a pardon.

Another phase of judgment brought to view in the Bible is concerned with the pardon process and it is also very important that we understand this subject. When we have turned our faces toward Jerusalem that alone is insufficient, but the path of travel is plainly indicated and success is assured by following directions. "And besides this, giving all diligence, add to your faith virtue; to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter v. 8, and the latter part of the 10th verse reads, "For if ye do these things ye shall never fall." During life we are being continually judged as to whether or not our acts conform to God's standard. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. x. 9. In Rom. xi. 16 we find that God "judges the secrets of men by Jesus Christ according to the gospel." Paul to Timothy in the 4th chapter bases his claim to a crown of righteousness upon the fact that he has kept the faith and has fought a good fight. Matt. xii. 37 we have this reading, "For by thy words thou shalt be justified and by thy words shalt thou be condemned." The recompense for right living comes, according to Luke, at the resurrection of the dead.

We find recorded in 2 Cor. v. 10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This text is thought by some to teach that every individual who has ever appeared upon the stage of action will rise from his dusty bed and stand before the judge. This could not have that meaning for it would make a flat contradiction for David says Psa. i. 5, "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." The Catholic version reads, "The ungodly shall not rise again in the resurrection." Isaiah says in xxvi. 14, speaking of the wicked, "They are dead, they shall not live: they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." The apostles looked forward to the coming of the Lord as the time when they should receive their reward. Paul to Timothy speaks of the Lord's appearing as the time when he should receive the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." The wicked do not *love* his appearing but rather look forward to it with fear and dread. Prov. xxiv. 20 reads "For there shall be no reward to the evil man; the candle of the wicked shall be put out." The language referred to in 2 Cor. v. 10, which reads, "For we shall all stand before the judgment seat of Christ" evidently has reference to the saints who will be assigned to positions which their works have merited.

These as it seems to me are the three phases of judgment brought to view in reference to the individual. First he is a condemned criminal by the law of inheritance, second he applies for a pardon—the whole of his life being required to fulfill the necessary steps to obtain a pardon—and lastly the pardon is granted by a resurrection from the dead, and he stands before the King to receive his appointment.

There is another judgment spoken of which has reference to an entirely different class of people from those already discussed. The individuals judged and found worthy, the called out ones, are to be rulers, to sit upon thrones—to be kings and priests. If rulers there must be subjects and these must be the nations upon the earth when the Lord returns. Rev. ii. 26, 27. "To him will I give power over the nations: and he shall rule them with a rod of iron." That the nations are to be judged we have further evidence. Acts xvii. 31, "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained." David says Psalms ix. 8, "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." Matthew describes a judgment scene in the 25th chapter, beginning with the 31st verse, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." We see then that there are two classes appearing in judgment, the individual, through all the ages prior to the coming of the Lord, judged for the purpose of selecting co-workers with Christ when he comes to reign, and the nations living on the earth at Christ's return. The glories promised in the future age, through the loving mercy of God in providing a remedial system, is the reward of those who are successful in obtaining a pardon: the privilege of living under a government administered in absolute righteousness is the reward of those who stand the test in the judgment of the nations.

MRS. LYDIA OREM CLENCY.

Southern Illinois Conference.

The First Annual Conference of the Church of God of the Abrahamic family of Southern Ill., will be held at Moriah, in Clark County, beginning Friday, Oct 10th, and continuing till Monday Oct 20th.

Moriah is a country place. Let all who come buy tickets to Casey, Ill., and come on Friday or Saturday, October 10th or 11th. Come on either of these days, the brethren will be in Casey to meet you with teams to bring you to Moriah, but not on other days, as we want them to be able to attend the meetings. Those who come later can hire a livery team for $1.50 to drive them out. Those who live near can drive over and bring some rations and bedding, and grain for their horses. Free pasture will be furnished horses. The brethren at Moriah will furnish board for all who come, and beds for all who do not bring bedding, but lest there may be too many to entertain we ask all who can do so conveniently to bring an empty tick and bedding. We will have a good, old-fashioned meeting. Meals on the grounds will be served free to all.

The program will be prepared each day by a committee appointed on the first day of Conference. We intend to carry out the following program each day:—

8:30 a m to 9:30 a m, Business of the Conference. Reports of churches, Sunday Schools, Evangelists, and discussion of the needs of the localities represented, and plans for future work, etc.

10:00 to 11:00 a m, Bible study, questions and answers.

11:00 to 12:00 m, Preaching.

12:00 m to 1:00 p m, Dinner on the grounds.

2:00 p m to 3:00 p m, Berean's and Young people's hour for essays, recitations, singing and recital of Scriptures. Let every young person who means to attend our Conference prepare something for this hour of each day of Conference. Write on, Christ's Law,—The Christian's Armor,—The Graces of the Spirit,—The Beatitudes,—The Fruits of the Spirit, or on Faith, Repentance, Baptism or the Christian life. Let the smaller children see which can quote the most in the Psalms, Proverbs or the Sermon on the Mount. We especially invite the young people who live near Moriah, irrespective of what their faith is, to come and assist in making this a pleasant and profitable hour to all.

3:30 to 4:30 p m, Preaching.

4:30 to 5:30 p m, Visit and become acquainted.

5:30 p m, Supper on grounds.

7:00 p m, Social Meeting.

8:00 p m, Preaching.

We expect the following preachers to be present;—S. J. Lindsay; L. E. Conner; A. H. Zilmer; C. P. Graham; John Claypool; Zimri Brant and perhaps others.

Expenses will be light. If you are poor, come and help us with your presence and your voice. If wealthy assist us financially, that we may paint our new church and improve the grounds, and send out an evangelist in Southern Ill., where there is good ground for the truth. Send donations to Lewis Weaver, Moriah, Clark Co. Ill., or come and help share in the feast.

W. L. CROWE, Sec. Pro Tem.

Communicated.

Probation in the Age to Come.

Probation in the world or age to come is no more untenable than probation in the present age; and that the view is in accord with God's revealed plan can be easily sustained. In the second chapter of Isaiah we find plainly set forth the existence of nations at a point of time in the future when the house of the Lord shall be established, and exalted above the hills. It is here affirmed that "All nations shall flow unto it." The prophet under inspiration says this. Those expounders who reject the doctrine of probation beyond the bounds of time in God's return hold that the prophet records in the 2, 3 and 4 verses bring the language of the peoples of the I am aware, that repeatedly inspired men recorded the false notions or thoughts of others without lending sanction to them. The devil's lie to our first parents may be taken as an example. What the devil said is one thing; putting it on record is quite another. But, knowing this to be a fact, I am not willing to concede, that because the people are here represented as saying what is recorded in these verses, that therefore the sentiment is false. Where is the proof that what these delighted and enthusiastic worshipers of Jehovah say concerning the happy state of things in the time to which the prophecy relates is false. The ground for this worshipful feeling is the condition of Zion at this period as contrasted with a former condition when it "was plowed as a field and Jerusalem had become heaps and the mountain of the house as the high places of the forest." Micah iii. 12. Jerusalem is still trodden by unholy Gentile feet and the land given in covenant unto our fathers is yet in possession of the Edomite according to his boast made many centuries ago. Ezek. xxxv. 10. Zion is not the church but the place from whence Christ will promulgate his law demanding submission to his righteous authority. Nor is the language here the utterance of the people belonging to popular churches as some have claimed. They can do little or nothing for the Zion of the prophets and as to the application of the name to these same churches it is unscriptural. The people who speak out so joyously in these two prophecies do so in view of the exalted state of the Zion of the inspired prophets and historians and in view of their own blessed privilege of celebrating the praises of the Lord at this great center of worship for all nations. The sentiment they utter is not condemned as false or as a vain boast of human lips, but on the contrary is quoted as the truth by both Micah and Isaiah, as in harmony with what they wrote about Zion, the Zion styled the mountain where the Lord of hosts shall make unto all people a feast of fat things and destroy the vail that is spread over all nations. Isa. xxv. 6, 7, Isaiah wrote "All nations shall flow unto it" and "many people shall go and say," and what they say is the echo of what the prophet wrote. "Let us go;" where? up to the mountain of the Lord to the house of the God of Jacob." Like many other prophecies this teaches the fact that nations will exist after the Lord's house has been established; and this must be subsequent to our Lord's return, for no such condition of things can possibly exist prior to that event. This Adventists believe as firmly as we do. So probation beyond the second advent must be a part of God's clearly revealed purpose. The same nations that say let us go * * * to the house of the God of Jacob also say he will teach us of his ways, and we will walk in his paths, teaches that they are afforded the chance of conforming to the Lord's will made known through instruction. The ways and the paths will be set before them by the law going forth out of Zion and the Word of the Lord from Jerusalem. The fourth verse brings to view the result of his reign, the answer to prayers that have gone up from so many devout and peace loving hearts through the ages of battles and of wars, And the Lord shall rebuke strong nations afar off, and the effect upon the hearts of these nations will cause them to cease waging war against one another No national affronts will be offered and no appeal to arms be made to settle international questions. The arsenals, armaments and navies of the world will become useless and worthless for the purposes for which they were designed. Every peace loving citizen of the various nationalities will hail with joy that blessed era of the Messiah's reign. There will be nations to feel the salutary effect of his stern rebuke in that age, and to become loyal citizens of his world wide dominion. If not why have the prophets so taught? I will have more to write along this line of thought.

JOHN L. WINCE.

Announcement.

The Quarterly Conference of the Church of God in Michigan, will convene [D. V.] at Coats' Grove, Barry Co., Michigan, on Friday evening, October 10, 1902, and continue over the following Sunday. All that are interested in the truth are cordially invited to attend. The brethren and sisters are urged to make a special effort to be present at this meeting. Let none remain away through fear of being a burden to those that entertain the Conference, as arrangements will be made to accommodate all that come, and all will be made welcome. Coats' Grove is situated in the southwest corner of Woodland township, seven miles northeast of Hastings. Those coming by the Michigan Central will stop at Hastings, and change cars for Coats' Grove or they may be met at Hastings by Bro. Richardson, if they will drop him a postal card. Address A. K. Richardson, Coats Grove, Barry Co., Michigan. Those coming from Grand Rapids will take the Pere Marquette R. R., in the morning, 7:20, and change cars at Woodbury, for Coats Grove. It is expected that Elder L. C. Chase of Raisin, Michigan, and Elder B. W. Woodward and wife of Dutton, Michigan, will be at the Conference to herald the news of the soon coming King.

EMMA JACKMAN, Sec'y.

Editor Restitution:

The Annual Meeting of the Church of God, will be held at Blush, Mo., beginning Oct. 11, and holding over two Sundays. We anticipate one of the best meetings ever held at this place. Brother John Foore will be in attendance. All are invited to "Come over and help us" have a good time.

Everything will be prepared for your comfort while with us inasmuch as your poor brothers are able to provide. Fredericktown, Mo, is our nearest R. R. Station. Conveyance will be made by addressing the writer at Blush, Mo.

P. J. GRAHAM.

Excursion to Chattanooga.

Excursion tickets to Chattanooga, Tenn., account Sherman Brigade Reunion, will be sold via Pennsylvania Lines, September 16th and 17th. Detail informed will be furnished by Pennsylvania Lines Ticket Agents.—Sept 17

Notice.

Brethren of the Northwestern Conference:

It has pleased the brethren to again select me as your evangelist. I see the importance of devoting the entire year to the work in order to reach all localities where evangelizing should be done. The States of Oregon and Washington embrace a large territory of labor. I expect to begin the work of holding a series of meetings near Astoria early in August and wish to have all that shall want my labor during the coming year to open correspondence with me at an early date so we may determine plan and time of work. Address Scholls, Oregon.

W. L. SKEELS.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Where there is no Hay Fever.

Only one night from Chicago via the North-Western Line to Ashland, Gogebic, Marquette and other Wisconsin and North Michigan points. Balsam, fir and pine woods and cool, dry air. Hotels, excellent hunting and fishing and no hay fever. Low rates now in effect. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Sept 20

Vandalia Line Specials.

Indianapolis and return $3.55, on account of State Fair, selling date is Sep 15-19, returning including 22d.

Culver and return 25c. good going and returning any Sunday. Leaves 9.15 a m, returning arrives 6 p m.

Denver, Colorado Springs and Pueblo, and return $35.60 $30.80.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Reduced Fares to San Francisco and Los Angeles.

Excursion tickets will be sold September 28th to 30th, inclusive, to San Francisco and Los Angeles, Cal., account Meeting of National Wholesale Druggists' Association at Montgomery, Ala. For particulars apply to Pennsylvania Lines Ticket Agents.—Sept 30

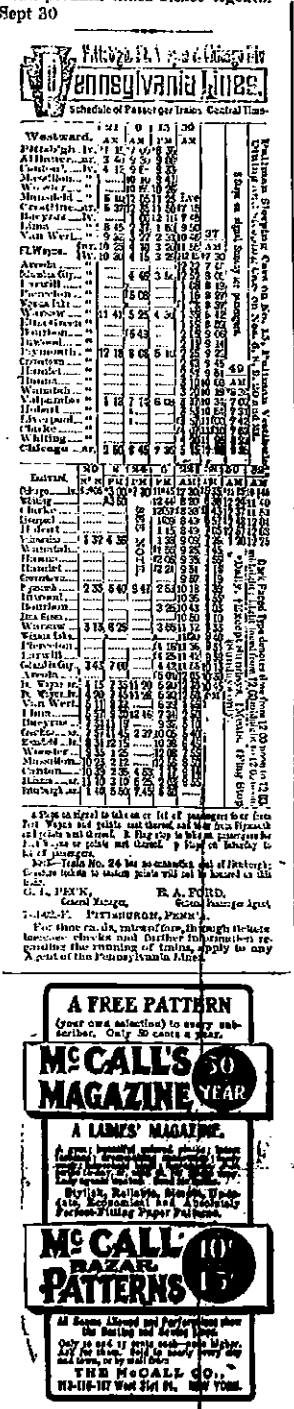

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U. A. R Washington. Very Low Fare to the National Encampment.

Persons who expect to attend the 36th National Encampment of the Grand Army of the Republic at Washington, D. C., in October, or who may contemplate a sight seeing trip to the National Capital, should consult local ticket agents of the Pennsylvania Lines in regard to low fares, stop-over privileges, side trips, etc. Apply to J. E. Hanes Ticket Agent, Plymouth, Ind., or C. L. Kimball, A. G. P. A., Cleveland, O.—Oct 6

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, Ill.
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
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The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N. C. Griswold Pastor. Bible study each Wednesday evening 7:45.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Okla. meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Alton in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME LI. PLYMOUTH, INDIANA, SEPTEMBER 24, 1902. NUMBER 36.

Poetry.

No Sweeter Word.

I will not leave you desolate.—John xiv. 18.

No sweeter word than this can find a tongue,
When strength and courage fail with harp unstrung—
"I will not leave you desolate"—
A precious word which poets love to sing,
The troubling and a word most comforting—
"I will not leave you desolate."

When loving friends and social joys depart,
And troubles come to overwhelm the heart—
"I will not leave you desolate."
When night is coming on that hides the sun,
And weary limbs remind you "day is done"—
"I will not leave you desolate."

Oh, blessed word! I hear it once again—
The seeress ended—as a sweet "amen"—
"I will not leave you desolate."
Lingering awhile until the Father call,
I catch the vanishing recessional—
"I will not leave you desolate."

—W. T. Sleeper.

Original.

"Staggered Not."

It is said in Rom. iv. concerning Abraham, that "he staggered not at the promise of God through unbelief; but was strong in the faith, giving glory to God." "Abraham believed God, and it was counted unto him for righteousness." ver. 4, 5, 9, 10, 22. God is the One making promises to Abraham. "The promise" here referred to is stated in v. 13, and is further alluded to in verses 14, 18, 20, 21. It comprehended heirship of the world and a multitudinous descent. From man's point of view all this would seem highly improbable. Abraham was a stranger in the land of Canaan, owning not a foot of it, and no human prospect of ever taking it either by conquest or otherwise. And as for his becoming "the father of many nations" (18), this, too, seemed improbable, if not impossible; for Abraham was now "about an hundred years old" (19), and Sarah was "past age." How, then, could they be the parents of even *one child*, to say nothing of nations? But it is written that "Abraham believed God;" and Sarah, too, "judged him faithful who had promised." Heb. xi. 11.

"The promise of God" underlies the faith and actions of Abraham. "He staggered not at the promise of God through unbelief." To "stagger" is "to hesitate, to begin to doubt; to become less confident or determined." When God disclosed his purpose to Abraham, the latter did not start back as if he were greatly shocked, but took God at his Word, "was strong in the faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." Rom. iv. 20, 21.

Reader, this was "not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Rom. iv. 23, 24. We are, *or ought to be*, interested in this matter. Though "not of the circumcision" we are to "walk in the steps of our father Abraham, which he had being yet uncircumcised." v. 12. What are we to believe? "The promises of God." Faith rests on promise. What has God promised to us? Are we interested in the same promises God made to Abraham? Now, do not stagger when I tell you that God, through the gospel, is making the same promise to us which he originally made to Abraham. Says Paul to the Galatians, "As many of you as have been baptized into Christ have put on Christ .....And if ye be Christ's (belong to him), then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 27, 29. That is, heirs according to the same promise made to Abraham. And this promise, according to Rom. iv. 13, was that "he should be the heir of the world," and was not to Abraham alone, but "to his seed" as well, and was obtainable "through the righteousness of faith." "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise..... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the land." (Greek, *our* land). Heb. xi. 8, 9, 13. This is what with promises, by Abraham, and he believed the promise. He saw the land he was after to receive; he sojourned in it, but did not receive it. He did not expect it then, but "AFTER." If we are Christ's, we are Abraham's seed and heirs according to the same promise. Does this startle you? Did you suppose that Abraham, Isaac, and Jacob went to heaven when they died, and that you will be taken there when you die? If this is your "faith," where is the "promise" upon which you rest such a belief? And what do you do with these promises which pledge to Abraham and his seed (you, too, if you really belong to Christ by baptism), everlasting possession of the land of Canaan? Does this stagger you? Abraham "staggered *not*."

We are told in the Scriptures that Abraham's ancestors were religious (Josh. xxiv. 2); they were no doubt sincere in their belief, and it is presumable that Abram himself was instructed in their manner of worship, but when the call of the Most High God came to him, he obeyed, and came out. It did not stagger him when God began to unfold his purpose and state his intentions to him. He believed what God said, just as he said it, without any spiritual interpretation or figuring away of God's words. And in this faith he lived the rest of his days. Why should not we do thus with the promises of God? The earth has been promised to the righteous and the meek, "and they shall dwell therein forever," never to be removed. Psa. xxxvii. 29; Matt. v. 5; Prov. ii. 21, 22; x. 30. Here again the mind begins to stagger, and objections begin to loom up. "Too gross,"—is sometimes urged against these plain statements. "To earthly, too material!" But why not the earth, my dear child, when God will make it new, remove the curse, take away sin, destroy death, and wipe away tears from all faces? Could heaven be any more beautiful or desirable? There *are* promises to the righteous of possessing the earth forever, but the belief of going to heaven *rests purely on assumption and inference*. There is no definite promise of heaven for the children of men in the whole Bible. Reader, did you ever notice this? Did you ever ponder the meaning of this fact? Believe the promises as Abraham did. It is by the exceeding great and precious promises that we are to be partakers of the Divine nature, if we escape the corruption that is in the world through lust. 2 Pet. i. 4. Be assured that God's promises are yea and amen, and are to be "to the glory of God *by us*." 2 Cor. i. 20. What he has promised, he is able also to perform.

A. H. ZILMER.

The Gospel Recovered. No. 41.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the preceding article, No. 40, reference was made to a special "Gathering" of Christadelphians in Birmingham, England. These are a distinct group from the original body of that name. They adhere generally to the Birmingham statement of faith which was described. The occasion of division between the two bodies alluded to is the inspiration of the Scriptures, a subject which is not contained in the "statement of faith," but, as will be observed from what follows, it was a later development of the divisive spirit.

In "The Fraternal Visitor" for May, 1901 is an article by A. Andrew, London, entitled "Barriers to Re-Union." A few brief extracts will show how this subject was viewed by the parties concerned, and afford the necessary information to the reader. The article begins, "At various times during the past fifteen years there have been attempts made by brethren here and there to heal the breach made by those who, in 1885, separated themselves from us because we refused to lay down as a condition of fellowship the theory they propounded with regard to the inspiration of the Scriptures. These efforts to effect re-union have [illegible] tion that the only difficulty to be overcome was the divergence of view on the subject of inspiration, or on the question whether a particular view of inspiration should be held as a condition of fellowship. That assumption may have been a correct one during the early part of the period referred to, but as time has gone on it has become more and more apparent to brethren who have come into close contact with those who separated from us, and who have thus had opportunities to look beneath the surface, and to see the spirit operating amongst them, that there are other barriers besides those referred to, and some which, if not greater barriers to *re-union*, would be greater barriers to *unity*. There is also this fact to be noted, that, whilst the differences on inspiration are barriers to *their* re-union with *us*, the other differences referred to would be hindrances to *our* re-union with *them*, or at least to our cordial co-operation in the work they are carrying on."

What the "other barriers" mentioned by A. Andrew here may not be very apparent, but it may be mentioned that he says he tried to interest a leading brother on the other side in a co-operation for the revision of the hymn book. He received a reply, "Our presiding brethren share my opinion in regard to your suggestion, viz; that co-operation is inexpedient; if not [illegible] practicable, in consideration of the largeness and seriousness of the question which divides us. Oh! that things were otherwise," etc. In his correspondence with the brother alluded to, A. Andrew says, "I may take this opportunity of remarking that even were the difference on the question of inspiration removed, *re-union* of the two sections would not produce *unity* unless there were also a radical change in the spirit that pervades the majority of your section. The spirit of narrowness and intolerance that pervaded the body generally in former years has been very much accentuated in your section since the inspiration controversy, whilst in our section it has diminished," etc. "A brother in one of the leading meetings on your 'side' recently admitted to me that it would be impossible to make a declaration on inspiration that would represent the views of *all in that meeting*." He had received no reply to this, and says, "No one would welcome more earnestly than myself a re-union of those who were separated without any adequate reason, could it be brought about on a sound basis," etc.

It surely goes without saying, that if consistently carried out, this profession of A. Andrew would apply to the entire "statement of Faith," for no "adequate reason" has ever been assigned for the compilation of such a "basis" for faith and fellowship. As an illustration of this it may be noted that in describing the "Gathering" in June No. of the magazine, it is said that "there was a commendable abstention from the introduction of disputable topics.....to which such meetings offer no small temptation. The fundamentals of the truth on which all are agreed furnished ample matter for thought and for speech," etc. It is difficult for an ordinary individual to understand how it is that the spirit displayed in A. Andrew's profession, and in the utterances described as given at a Fraternal Gathering, should not also characterize the ordinary every-day existence of the Ecclesias concerned. If the motto at the heading of these articles, "THAT THEY ALL MAY BE ONE," were thoroughly realized, the "consummation devoutly to be wished," need not be long deferred. But the imperfection of our common humanity is a continual obstacle to what is right and proper.

In the "Fraternal Visitor," after giving a number of letters from brethren expressing gratification with the "Gathering," give one headed "Communication of another spirit." A brother [illegible] H. Horsman writes:—Dear Bro. [illegible]ley, On my way to business this [illegible]ng a letter was shown me by [illegible]other who was present at the [illegible] Yesterside, of which [illegible] ... [illegible] ... [illegible] ...

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Sept. 24, 1902.

Turkey has granted permission for four Russian torpedo boat destroyers to pass the Dardanelles, and this being a violation of the international convention, action is expected by the other powers.

Russia warns the Sultan to give attention to the troubles in Macedonia and Albania, and see that his people are contented with the recently appointed Russian consul at Mitrovitsa in European Turkey.

There is more trouble in China. It seems that the works of Li Hung Chang live after him. Russia is claiming exclusive control of mines in Manchuria, basing her claims on documents said to have been signed by Li Hung Chang before his death.

"There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. One who has offended, is set down before the blowpipe of their indignation, and they scorch him, and burn his fault into him; and when they have kneeded him sufficiently with their fists, then—they forgive him."

"There remaineth therefore a rest to the people of God:" "a keeping of a sabbath for the people of God," Kingdom. How sweet this assurance is to the worn and weary Christian! During that endless and unclouded day, the glorified ones will mingle in celestial activities so pure, so unfettered, so unwearying, so delightful, that the Word of God pronounces them a perfect rest,—the very thought of which makes many a child of God homesick, and makes him cry out, "Lord Jesus, quickly come."

The recently appointed French minister of Marine caused a ripple on the already disturbed surface last week by making the statement that France was ready to engage in a "holy war"—was able to defy both England and Germany—could control the Mediterranean in spite of British strongholds,—and in a strong speech sought to stir up his hearers. Of course there was no occasion for all this, so his colleagues had to apologize for him, and make excuse that he was formerly a journalist of the "red" order, and not used to being a "minister," and not careful of his words.

We see from the *Jewish World* that Dr. Herzl, the leader of the Zionist movement, has again been to Constantinople in response to a telegraphic invitation from the Sultan. He was treated with the greatest distinction, and throughout his stay was the guest of His Majesty. Dr. Herzl explained the standpoint of the Zionists, and formulated the conditions of a Jewish settlement in a part of Palestine and elsewhere in Asia Minor, on the basis of a charter. The Sultan did not see his way clear to grant concessions asked for, but expressed deep sympathy with the Jewish people; but Dr. Herzl is quite sanguine that in the near future the Sultan will see that it is to his interest to grant them.

As we look abroad over the world we can not well escape the conclusion that the times of tribulation spoken of in the Scriptures are already come. Governments are corrupt, the people are rebellious, industry and commerce paralyzed, order and trade languid, and individual business bankrupt. There is distress everywhere, and suffering's cry is heard the earth around. Wars and rumors of wars, famine, pestilence and earthquake, not in one place, but all over; while startling casualities thrill the hearts of men, and wickedness increases. What are we coming to? The cup of all nations is full of iniquity, wrath is laid up against the day of wrath, and the righteous judgments of an outraged God are ready to be poured out. False religions mean false Christs, and their number is on the increase. Nations and kingdoms are disorganized, and prophecy is becoming history. Seeing all these things we know that soon our Lord must come and assume the reins, that the plan and purpose of God may not fail. These things but admonish us to more vigilance and activity in the service of the Master. More of our time, more of our money, more of self,—let us rather say *all* of self—all I have to push on the work, for haply I may gain *one* more for him.

How the great God stoops down to to us when he spreads out his will for us in types of nature.

"Be ye also ready, for in such an hour as ye think not the Son of Man cometh." The Lord is coming—some time—we do not know just when—but soon, if the "signs" are read aright. We are commanded to be "ready" for his coming. It is not enough that we believe right—the right things correctly. We must then live right lives. Keep in the right path. This is not all, but only the commencement. An obligation is laid on us each to help others get ready. Do you pay for the preacher to go out and tell the gospel message? Do you send tracts and papers to relatives, neighbors, friends? How are you helping others to get ready? Who are you helping to get ready?

"A Holy Life."

A holy life is a perpetual sun shining in his strength, day after day, and shedding on all around his enlightening and warming beams. A holy life is an ever-flowing river, fertilizing its banks and clothing them with never-fading verdure. A holy life is an unfailing fountain, sending forth its gushing streams to refresh the way-worn and weary. A holy life is an endless telegraph line, stretching itself all along the devious highways of human existence, and guiding the lonely and the lost to a safe destination."

How the Worlds were Made.

"The evolutionists explain how the worlds were made in this way: Away back in the ages, there was a fire mist or star dust, which cooled off into granite, and then was shaped into mountains and valleys, and seas. Who made the first fire mist? For a great while, the evolutionists thought they had found the very stuff out of which worlds were made—a nebula of simple gas—but spectroscopes were invented, by which they found that the nebula was not a simple gas, but a compound, which had to be supplied from some other source, and so they had to shift their ground, which they have always had to do, and always will, till they recognize in the God of Israel, the Creator of heaven and earth."

The Natural Man.

We once saw those of a carnal or natural mind listening to a discourse on spiritual things, likened to a man standing upon the brow of a hill which commands the prospect of an extensive landscape. The varied beauties of flood and of field are before him; nature is clad in her richest livery; there is every variety calculated to interest and inspire; rugged rocks frown as if they would keep sentinel over the sleeping valley; the earth yields her increase, the crystal streamlet leaps merrily along, impressions of the beautiful are everywhere visible. There is just one drawback to the picture, and that one drawback is, that the man who stands upon the summit of the hill is blind. That is precisely the case in reference to the truth of God. It is there in all its grandeur; but the man has no eyes to see it."

Young Man.

Learn to say no, "no." When you are tempted, say it with a will,—NO!" When fair hands offer you the wine-cup,—say it gently, yet with unwavering firmness—"No!" If a young companion invites you to the billiard room, or the dance house. Do you think it would be well to go? No. Well, then, how will you answer him? "I—I—I think I won't go tonight." He will collar you and say, "O, come along now." If you add, with bated breath, "I was not brought up to go to such places," he will say, "Be your own man, I wouldn't be always tied to my mother's apron string; come on;" and on you go, like a dumb ox to the slaughter. A decided and emphatic "No!" which would have made your tempter feel that your self respect was touched by his proposal, would have sent him away to return on such an errand no more."

"Original Sin."

"When the Creator of the ends of the earth formed man and bade him be fruitful and replenish the earth, his object, so far as we understand it, was not to make a race whose nature made them incapable of doing wrong, but rather to form a reproductive human pair capable of either walking in his ways, or choosing a path of their own, and thereafter by showing them his will, by trial to take out from among them a people for his name. Adam when under the trial of law in the garden, chose his own way and rejected God's, thereby incurring the penalty attached to the breaking of the law under which he had been placed, by extinction of his being. This action of Adam's in transgressing God's law was sin, and when God had pronounced

SENTENCE OF DEATH

upon him he was sin-stricken. Paul, in the 5th chapter of Romans, says: "By one man sin entered into the world, and death by sin, and so death passed upon all men for that," or, as the margin reads, "*in whom* all have sinned." We read that the tribe of Levi, who themselves *took* tithes, *paid* tithes to Melchisedec, priest of the Most High God, while they were in the loins of their father Abraham; and it is in this sense that all the population of the earth have

SINNED IN ADAM.

Levi did not *actually* pay tithes to Melchizedec, for at the time the tithes were paid, they were unborn; but Abraham, in paying tithes to the priest of the Most High God, acknowledged the supremacy of God, and Levi, his descendant, coming forth from him, could not be superior to him, and therefore must have been inferior to the power he acknowledged as supreme, and so figuratively speaking, paid tithes in Abraham. In like manner all the descendants of Adam were in his loins, when he transgressed, and so by one man death passed upon all men in whom all have sinned. Sin is therefore the law of being of all

ADAM'S DESCENDANTS,

they being merely extensions of him. "They are shapen in iniquity, and in sin doth their mothers conceive them." It is, however, no more their fault that they are inhabitants of Satan's kingdom of sin than it is the fault of one man that by the accident of birth he is brought forth a mighty prince in that kingdom, while another is born into it

A HUNGRY PEASANT.

All the inhabitants of the earth are by the same accident subject to the sentence pronounced upon Adam. Dust they are, and unto dust they return. The race polluted at his source only drags out a weary existence through the sustaining breath of God, in whom he lives and moves and has being. But the individuals of the race daily pass out of existence as the principle of life within them

SPUTTERS SLOWLY OUT,

and they fade into the land of forgetfulness. Adam, by his eating of the tree of knowledge of good and evil, became aware that he was naked or sin-stricken, and felt his shame. His invention of a fig-leaf covering, instead of being a protection to him, was merely a symbol of his nakedness, and before he was mercifully thrust out of the garden, he was covered by a diviner garment. "Unto Adam and his wife did the Lord God make coats of skins, and clothed them." We say they were

MERCIFULLY THRUST OUT

of the garden, "lest they should put forth their hands and take also of the tree of life, and eat and live for ever," and so perpetuate their misery and that of their offspring while the sun and moon endured. We read that flesh and blood cannot inherit the kingdom of God, and it was only through death that they could ever hope to put off their

SIN-STRICKEN NATURE,

but under a covering symbolic of him who was to die for the sins of many, and so were enabled to approach the Father in prayer for forgiveness. God, therefore, in mercy, and in furtherance of his glorious design, thrust them forth from the garden, covered them with the skins of slain animals, and by the Word his promise to them, they were able to look beyond their returning to dust, to the time when the serpent power, the world of

KINGDOM OF SIN

which Paul taught the Romans not to be conformed to, shall bruise the heel of the woman's Seed (Christ), and forward until the seed of the woman (Christ) shall bruise the serpent's head,—to the time when he shall put down the mighty from their seats and exalt them of low degree, and so by *the Lamb slain from the foundation* of the world, they should again, as at the first, be able to stand uncovered in the

GARDEN OF THE LORD,

having a divine and deathless nature, the priceless gift of God. God is of purer eyes than to behold iniquity, (Hab. i. 13), and it is necessary before we can gain access to him that we should find a covering not of flesh and blood. He has provided this in his Son Jesus Christ, unto whom with a knowledge of the gospel in our hearts we can pass from sin through death, into his covering name, after which we are amenable to other laws, and are the children of the Most High God."

Notes By the Way.

The ten days Session of the Nebraska State Conference is now ended. I am not going to write a report of that Conference, (the Secretary will do that shortly) but give expression to some items of interest, and impressions I received.

The Conference was held at St. Paul, Neb., about seven hundred miles distant from Chicago. I arrived at Grand Island, Neb., (a place of about seven thousand five hundred inhabitants) at 5:30 a. m. Sept. 3, and then took a branch road of the Union Pacific, to St. Paul, about 21 miles north of Grand Island. I was met at the depot by Sister Williamson, and by her was escorted to the hospitable home of herself and husband.

The Conference opened on the evening of Sept. 5, in the Court House, where I had the privilege of speaking to them on the topic of "The Rock Foundation." On the next day the tent was set up between the Baptist and Presbyterian churches. During the day brethren and sisters from different parts of the State gathered in. Among others came Almus Adams and wife from Omaha. Brother Adams is their State Evangelist, and right here I would say that Nebraska has an evangelist second to none in the United States. He is sound in the faith, a man of good address, a fluent speaker and thorough Bible Student, and should receive a hearty support.

For ten days Brother Adams and myself daily addressed the Conference on various topics, assisted by Bro. Shults of Bassett. The interest grew day by day until the last evening, when the tent was full. By request of citizens on Sunday afternoon a McKinley Memorial Service was held, which was addressed by Bro. Adams and myself.

The Conference has strengthened their work mightily by forming a State organization of the young Bereans.

Miss Rena Gordon, of St. Paul, was elected President, Eva Mehrens, of Blair, Secretary, and John Mehrens, of Blair, Treasurer. Brother Almus Adams, State Evangelist, is Organizer. If the Editor of The Restitution, will grant the privilege, they will doubtless furnish The Restitution with a monthly Berean Column, like that of the Illinois Bereans.

One Sister was baptized during the Conference. Bro. Adams says he has had the privilege of baptizing at different times over eighty candidates at St. Paul.

As to my personal experience at St. Paul, I must say that I had a delightful time. I never found a more hospitable set of people. Everywhere their doors were thrown open to me with a hearty welcome. My greatest difficulty was to find time to get around among all who desired me to visit their homes. I stayed nights with Brother and Sister Williamson, who did all in their power to make me feel at home.

It seems to me that the spirituality of the household of faith is growing stronger, which to me is exceedingly gratifying.

Another thing I must not forget to mention is, that at no time during the entire ten days session of the Conference did any one attempt to ride a hobby. They left all their hobby-horses at home with their other toys. If we give due attention to the more important matters which pertain to the faith and hope of the gospel, and the cultivation of a higher type of spirituality, we will have no time to play with childish toys.

I am at present, (Sept. 16) resting for a few days, at the home of our worthy Brother John Siesle, and family, at Columbus, Neb. On Sept. 21, I expect to commence meetings at Blair, Neb., and then go to Dover, Minnesota.

May God bless his faithful people in Nebraska.

W. H. Wilson.

Conference Report.

To the Brethren of the Missouri-Kansas Conference of the Church of God in Missouri and Kansas, we hereby submit to you a report of our work for the Conference beginning September 11, 1901, and ending August 22, 1902.

Days in the field as Evangelist, 268.
Discourses made, 214.
Families visited, 185.
Baptisms, 2.
Letters and cards written, 250.
Meetings in different localities, 21.
Persons subscribing to our fund, 90.
Amount subscribed, $515.08.
Amount collected from all sources $532.52.
Amount expended, including the conference of 1901, at Severance, and of Kansas City, Kansas, 1902, $560.30.
Expended above receipts, $29.88.
Yet due on the fund subscribed for the year's work, $51.50.
Names of membership collected, 475.
Our conference board for the ensuing year stands:
President, Joseph Shellenberger, Mound City, Missouri.
Vice President, Eugene Howard, Morrill, Kansas.
Treasurer, J. W. Cleney, Baileyville, Kansas.
Secretary and Evangelist, A. W. Darby, Ransom, Kansas.

G. M. Myers,
Secretary and Evangelist.

AN APPEAL.

Brethren, our Conference Board has engaged me for their Evangelist for the entire ensuing year, and to sustain the work they have instructed me to make to you an appeal. We have now pledged so far to date, Sept 1st, 1902, $217.50 for the year's work. We must run this sum up to $600.00 for the year to drive our work. We still have the assurance of $100.00 more from three brethren, thus giving us a fund of $317.50 from 16 persons. If the remaining 459 members of our working membership will send us $1.00 each, we will have more than the above mentioned amount. And if all will do this, with the amounts that will be paid by the few above this $1.00 per capita, we will have no trouble in sustaining two men in the field the entire year. Brethren, let us hear from you at once by return mail. Send us a donation of at least $1.00, and a pledge for as much more as you possibly can. The Lord has blessed you with a bountiful crop this season, and in return you should consecrate a portion of this to his cause. Address your pledges to me, and send the money to the treasurer.

Respectfully,
A. W. Darby,
Secretary and Evangelist.

Southern Illinois Conference.

The First Annual Conference of the Church of God of the Abrahamic family of Southern Ill., will be held at Moriah, in Clark County, beginning Friday, Oct 10th, and continuing till Monday Oct 20th.

Moriah is a country place. Let all who come buy tickets to Casey, Ill., and come on Friday or Saturday, October 10th or 11th. Come on either of these days, the brethren will be in Casey to meet you with teams to bring you to Moriah, but not on other days, as we want them to be able to attend the meetings. Those who come later can hire a livery team for $1.50 to drive them out. Those who live near can drive over and bring some rations and bedding, and grain for their horses. Free pasture will be furnished horses. The brethren at Moriah will furnish board for all who come, and beds for all who do not bring bedding, but lest there may be too many to entertain we ask all who can do so conveniently to bring an empty tick and bedding. We will have a good, old-fashioned meeting. Meals on the grounds will be served free to all.

The program will be prepared each day by a committee appointed on the first day of Conference. We intend to carry out the following program each day:—

8:30 a m to 9:30 a m, Business of the Conference. Reports of churches, Sunday Schools, Evangelists, and discussion of the needs of the localities represented, and plans for future work, etc.

10:00 to 11:00 a m, Bible study, questions and answers.

11:00 to 12.00 m, Preaching.

12:00 m to 1:00 p m, Dinner on the grounds.

2:00 p m to 3:00 p m, Bereans' and Young people's hour for essays, recitations, singing and recital of Scriptures. Let every young person who means to attend our Conference prepare something for this hour of each day of Conference. Write on, Christ's Law,—The Christian's Armor,—The Graces of the Spirit,—The Beatitudes,—The Fruits of the Spirit, or on Faith, Repentance, Baptism or the Christian life. Let the smaller children see which can quote the most in the Psalms, Proverbs or the Sermon on the Mount. We especially invite the young people who live near Moriah, irrespective of what their faith is, to come and assist in making this a pleasant and profitable hour to all.

3:30 to 4:30 p m, Preaching.

4:30 to 5:30 p m, Visit and become acquainted.

5:30 p m, Supper on grounds.

7:00 p m, Social Meeting.

8:00 p m; Preaching.

We expect the following preachers to be present;—S. J. Lindsay; L. E. Conner; A. H. Zilmer; C. P. Graham; John Claypool; Zimri Brant and perhaps others.

Expenses will be light. If you are poor, come and help us thereby with your presence and your voice. If wealthy assist us financially, that we may paint our new church and improve the grounds, and send out an evangelist in Southern Ill., where there is good ground for the truth. Send donations to Lewis Weaver, Moriah, Clark Co. Ill., or come and help share in the feast.

W. L. Crowe, Sec. Pro Tem.

Obituary.

Sister Mary Ruthbun was born in Ashtabula Co., Ohio, and died at Cedar Bluffs, Kan., July 28th, 1902, aged 81 years. Her husband, Benjamin Ruthbun, died 33 years ago. Aunt Molly, as she was familiarly called, was a member of the Church of God at Antioch, Ill., for over 20 years till her removal with her children to Kan., in 1882. She had been a great sufferer for many years, but her unfailing trust was in the Lord who would waken her, perfect and without pain at the resurrection. One by one the pioneers in our faith are falling asleep. To them it will be but a moment, but to us who remain, the time drags wearily. Let us watch lest that day come upon us and find us not ready and waiting.

Jennie Page.

Brother Underwood:

Have just been reading the report of the Illinois State Conference and note one omission which I wish to fill in. The persons baptized in Oregon during the last conference year are Henry Stroh, Minnie Stroh, Margaret Waite, Ella McDarvie and Sarah Eychaner.

While speaking, I may as well add a sentiment in behalf of Brother Zilmer's inquiry regarding "The Reasons of my withdrawal from the Evangelical Association." I have read the tract twice and can read it again with profit. To those who are doing missionary work I would say that it is one of the best little tracts that you can find to give out to your friends.

S. J. Lindsay.

Brothers and sisters in Michigan:

Are you interested in the salvation of your fellowmen? Do you believe the gospel is saving? Do you want to see the truth advancing in Michigan? or have you become selfish, worldly and think because you have the truth it is not necessary for any one else. If the coming age is full of good things for you and me, it is for others. Shall we try to convince others of it? Another opportunity presents itself—the Quarterly Conference is soon to convene at Coat's Grove. Will you be there with effort, push and money; give good and receive good. We must soon give an account of our stewardship; let us be ready. Come and help.

B. W. & M. A. Woodward.

Brethren, What Say You?

For some time, since the edition of my pamphlet, "The Reasons of my withdrawal from the Evangelical Association," 25 pages, was exhausted, I have had requests for it from different parts of the country. Now, I wish to say to the brotherhood that if I can be assured that it can be disposed of, I am willing to have another edition printed. How many will you take and pay for at five cents per copy? Don't send money, but write me a postal, stating number of copies you want, and as soon as I see that it can be done, will print an edition that will meet the demands. Please answer me at once. My Address is Plymouth, Ind.

Yours, in the Faith.

A. H. Zilmer.

Quite a number of persons to whom we addressed letters regarding delinquency on subscription have responded, and we thank you each for your prompt attention. There are, however, still a good many who have failed to make reply. We presume this is largely neglect, and not due to a desire to defraud us. We do not like to think that any one would knowingly keep back what is due on The Restitution, and we ask you once more to look on your accounts, and if you have not yet renewed, please send in at once and give us what is ours.

Low Fares to Chicago.

Excursion tickets to Chicago, account National Encampment, Union Veteran Legion, will be sold via Pennsylvania Lines October 6th and 7th. For particulars apply to Pennsylvania Lines Ticket Agent.—Oct 7.

Poetry.

Heaviest Troubles.

Of the hard and weary loads
Neath which we bend and fall,
The troubles that do not come
Are the heaviest ones of all.

For grief that cuts like a knife
There's oil of comfort and cure,
And the Hand that binds the weight
Brings strength and grace to endure.

But to phantoms of pain and woe
The lips of pity are dumb,
And there's never oil nor wine
For troubles that do not come.

There's a song to lighten the toil,
And a staff for climbing the height,
But never an alpenstock
For the hills that are out of sight.

There are bitter herbs enough
In the brimming cup of today
Without the sprig of rue
From tomorrow's unknown way.

Then take the meal that is spread,
And go with a song on thy way,
And let not the morrow shade
The sunshine and joy of today.

—Lettie B. Bigelow, in Zion Herald.

Communicated.

Letters Read at Kansas-Missouri Conference.

Brethren and sisters:

Grace to you and peace from God the Father, and from our Lord Jesus Christ. I would love to be with you, and converse with you concerning the good things in store for all who worship "our God" and keep his commandments. But as I cannot be with you, therefore do I write. A prayer for Jerusalem: "I have graven thee upon the palms of my hands, saith God; thy walls are continually before me." Our holy city has often been doomed to seeming utter destruction. But phœnix like thou hast risen in due time. God suffered chastisements to be inflicted upon thee, and declares in judgment for thy sins, "I will make Jerusalem heaps and a den of dragons. Zion shall be ploughed, and Jerusalem shall become heaps, and the mountain of the house like the high places of the forest." These judgments would seem merciless, were it not for the revealed promise of God. For the same Almighty Being also declares in fulfillment of his immutable decrees, "Because they called thee an outcast, saying, this is Zion, whom no man seeketh after; behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places. And the city shall be builded upon her own heap, and thy palace shall remain after the manner thereof—it shall not be plucked up nor thrown down forever."

Jerusalem! name ever dear, was, is and ever will be the great central figure in the thoughts and prayers of every devout Hebrew and restitutionist of every age and clime. What hallowed memories and entrancing recollections spring at the mere mention of thy name! There is magic, yea, music in the very thought! Jerusalem the golden, "the joy of the whole earth." From thy walls was faithful Daniel snatched, and with the host of Israel, were marched within the impregnable walls of Babylon, at whose feet lay the prostrate world, and they hung their harps on the weeping willow boughs and wept when they remembered Zion. What are the recollections associated with the monuments and antiquities of Memphis, Babylon, Nineveh, Athens, Rome and London or the cities of the Aztecs, compared with those that cluster around thee, O Jerusalem the mistress of the new born earth, the beauty of the saints excellency! Thy antiquity is of ancient days,—even the days of the diluvian patriarch Shem! Thou art the city where the "King of peace and righteousness" communed with the "Friend of God"—where Saul ruled in war and unrighteousness, and Solomon in peace, and reared the temple, a type of the body of thy King, within thy walls, and the Lord of Hosts dwelt there between the Cherubim. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength. The Holy One of Israel invited thee under the shadow of his wing, but ye would not. For thy sin thy walls are broken down, thy gates are burned with fire. Hear, O Jerusalem! the Lord hath heard the prayers of his saints, and thou shalt be comforted. For the Lord hath said, "Speak ye comfortably to Jerusalem, and cry unto you that your warfare is accomplished, that your iniquity is pardoned: and you shall receive of your Lord's hand double for all your sin."

Dear brother and sister of the common faith, let us never cease to pray for Zion, the holy habitation of God. And Jerusalem the seat of government, let these days be days of separation, let us purify ourselves by coming out and staying out of Babylon, be ye no more partakers of her wine. Pray that the time may soon come that we may say as Daniel did, "I was glad when they said, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem! We pray for thy peace, and we shall prosper because of thee, O Zion! "Peace be within thy walls, and prosperity within thy palaces." I exhort you, brother and sister, to pray without ceasing, never be slack in your prayer for Zion, lest your right hand forget its cunning. Prefer a prayer for Jerusalem above your chiefest joy. Thou, O Salem, the theatre of the most memorable and stupendous events that have ever occurred in the annals of the world. Jerusalem! a spot at once the focus and the radiating point of the emotions of three powerful religions. The renowned metropolis of the children of miracle, of prophecy, of promise and providence—people near and dear unto the Lord and still beloved for the Father's sake. We brethren have been grafted into the Abrahamic stock by faith, and hold claim on Canaan, Zion and the Holy City. Let us never forsake our King, but fight the good fight of faith, and be constant in prayer and supplication for these places so dear to Jerusalem, our eternal home, where the son of Jesse tuned his soul-stirring harp, and penned his psalms for the saints of all ages: where the Son of Man labored, suffered and died, and was declared to be the Son of God by the resurrection, and ascended on high, and will come again in like manner as he went up. "And his feet shall stand in that day upon the Mount of Olives," and "Jehovah of hosts shall reign in Mount Zion and before his ancients gloriously." Sitting upon his throne in the sublime metropolis, (then brought near), the New Jerusalem from above. Then shall our holy city truly become "the joy of the whole earth." My prayer is that the Lord may ever watch between me and thee while we are absent one from another. I pray that faith hope and love may ever abide.

Your brother in the perpetual faith.

OTTO WILSON.

Dear brothers and sisters:

One who is to you a stranger sends you greeting, but let me say to you first of all, the Father knows me, and some sweet day I hope to meet you all "where congregations ne'er break up." I was for several years a Methodist; have been for fifteen years an invalid. Nine years ago this summer our church had a great revival; had one of the noisiest of evangelists to conduct the meeting and many were added to the church. Just in the beginning I was called away to Detroit, Michigan, to take treatment of a specialist who had come there from New York City. I was so sorry to leave my church just then, but there seemed no other way, and I went. Yes, praise God, I went and while gone I found my Savior. My electrician was that grand good man, Dr. J. H. Thomas, now of Wyoming, Delaware. Are there any here who know him? Surely you must by his pen work, if no other way. Oh, how I thank God for letting me know him. He presented the "gospel of the kingdom" to me so kindly, yet so forcibly. I soon saw how strong a delusion had been my former belief. Then I was anxious to get home to tell my husband the good news. He had never accepted any creed or church, but they were working to get him into the church, saying, it makes no difference what you believe. But God kept him, and when I returned home made me the humble instrument in his hands of bringing light and peace to him. We were both buried with Christ in baptism and expect to live with him. We have never in all these years met one of the faith, but the doctor's letters have been a great help and comfort to us. I am still an invalid and cannot come to greet you, but my husband Andrew Filkins will, God willing, spend several days with you. I have tried to sow beside all waters and last spring two dear ones were added to our number. Bro. T. N. Frantz (who presents this letter) and Kate, his wife, were led by the loving Father to hear and accept the truth that saves. They were baptized and since that time there are four instead of two at Breaking of Bread, "and we know how sweet it is for brethren to dwell together in love." We are RESTITUTION readers and many of your names are household words with us. And although I must be absent from you in the body I am with you in the spirit and praying for you that each dear one be benefited by your meeting together. May there be a unity of the spirit and may you be guided into all wisdom. May I ask to be remembered in your prayers. I am your Sister in the one hope."

DELTA C. FILKINS.

ARE WE NEARING THE END?

And as he sat upon the Mount of Olives the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world? Matt. xxiv. 3. If the disciples were anxious to understand these things while Jesus was yet with them, why should we not be equally interested? Living as we believe, near the end of Gentile times, should we not speak often to one another, and to isolated ones send words of greeting, and so much the more as we see the day approaching, that we may all take heed to the sure Word of prophecy, and watch for the signs hung out by our Lord, and learn what is the mind of the Spirit concerning this matter. The Apostle is very explicit and declares, "Ye brethren, are not in darkness, that that day should overtake you as a thief." Our Lord's prophecy in the 21st chapter of Luke, leads the church down to the close of Gentile times and the end of the great tribulation on the Jewish people. The signs following the close of this tribulation are given to signal the coming of Jesus. They are given in plain language that the careful student may not be in darkness. Matthew says, Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven. Mark's record is about the same. The testimony of these three witnesses corroborates the above. When the term of Israel's suffering is over, Gentile authority will come to an end. For Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Long ago we learned, in the evening if the sky is red, it will be fair weather. In the morning, if the sky is red and lowering, it will be foul weather. Shall it be said of us who are walking in the light of present truth, Ye can discern the face of the sky, but ye cannot discern the signs of the times. The Lord's comparison is conclusive that one is as clear as the other. He also assures us, when we see these things begin to come to pass, we may look up, lift up our heads, for our redemption draweth nigh. We already see the power waning that has so long oppressed Jerusalem, and when the foot of the oppressor is withdrawn, Jerusalem will be free. Just how long the Sick Man will linger we do not know. But his malady is incurable and his death is certain. The earnest watcher will note the progress of events. For we know God rules in the affairs of nations, and will bring to pass the thing he has declared, at the time appointed. What could stimulate the waiting ones more, than to know that God has not left them in uncertain darkness concerning the most important of all events. The coming of Christ and the final close of Gentile power when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. But before the marriage of the Lamb takes place the Bride must make herself ready. Would it not be well enough for us who are aspiring to this high honor to examine ourselves at this time? Are we getting ready for the nuptial feast? Have we chosen the robe of fine linen, clean and white. Are we feasting on the bread of life, the Word of God? If any man speak, let him speak as the oracles of God. Do we speak his Word faithfully, or do we join hands with the world and say, The truth of God is too unpopular, and we choose a more gaudy attire? If we have only become cold, perhaps the cares of the world and deceitfulness of riches have almost choked out the Word. Possibly some are wandering away into blind paths, and do not find the proper nourishment, and now feed on husks, or rather they may have become interested in speculations, theories and mysteries until the pure bread from the Father's house has become stale. Therefore to make it more palatable it is mixed with the wine of Babylon. The result is confusion. O Church of God, where are you? Look up, lift up thy head, arise and trim thy lamps, and be ready when the Bridegroom comes. We humbly pray, Thou mayest again don the raiment of linen clean and white. Feast on the pure truth of God, separate thyself from the world and Babylon. Watch and pray that thou mayest escape all these things and stand before the Son of Man. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Even so, come Lord Jesus. Amen.

SALLIE BLACK.

Brothers and Sisters:

While the nineteenth century is numbered with the past, there are many things which occurred while it was yet with us which we cannot afford to lose sight of; for though it was truly a wonderful century to the world, it has been much more so to the Christian; for while the progress of the arts and sciences has been with stalwart strides and unabated vigor to the betterment of the whole human race and working wonderful changes in civilization; to the church it comes as a fulfilment of a prophecy, written in Dan. xii. 4, which is placed as due just previous to the close of the dispensation, "Many shall run to and fro and knowledge shall be increased," has been glutted with fulfillment during the last 70 years. The world was startled some 70 years ago by the preaching of Wm. Miller and others, that the world would come to an end in 43 and the judgment day be ushered in, but the church was aroused to investigate and learned that "no man knoweth the day and the hour; no, not the angels in heaven, but my Father only." Twenty years of Bible research following the date of 43 revealed a flood of Bible literature and resulted in the embracing of the doctrine of the near approach of the second advent of Christ by about one million persons (so it is said) in the United States.

Among other attainments the problem of the great pyramid of Gizah is supposed to be solved; the pillar in Egypt to be a witness to the Lord. Isa. xix. 19. No less a personage than Prof. Piezah Smyth, royal astronomer of Scotland, went from Edinburgh to Egypt in Nov. 1864, and spent 7 months in the work of making scientific investigation of the pyramid, and published the result to the world just in time to intensify the expectation of events indicated by the impending wail at south end of grand gallery when the indicated dates arrived, and as it were duplicate the admonition of our Savior to "watch." Mark xiii. 34-37.

When looking back over the past 70 years of watching and waiting, though we see many prophecies fulfilled the years seem to have passed wearily by as we were searching the Scriptures till the arrival of the above named pyramid dates, when in the short space of seven years three momentous events transpired, to wit: the opening of first seal, the inauguration of the rise of the papacy, and the sign of the Son of Man; the date of each pointed out by pyramid, as it to set us in definitely on a new series. The pyramid date 1897 seems to verify the truth of this idea and designate the opening of the seals as the new series, and then leaves us to keep our bearings by the seals till the Master comes, which happens at the end of the sixth seal. The pyramid date 1897 very sharply marks the Turko-Grecian war and the inauguration of president McKinley and the four years following witness the "to and fro through the earth" movement until peace was taken from the earth and restored, and the present year (1902) records a grievous famine in the north country. Compare Zech. vi. 6 with Rev. vi. 6 and now it remains to be verified by the following up of the white horses and the third seal stands open before our eyes, and we must conclude that the things concerning the kingdom of God are fast assuming a business shape. But the sixth seal must turn out to be the business seal after all, which will call for all our Christian qualifications. God grant that we may be ready.

Submitted in love of the truth.

J. M. FYFE.

Dear Brethren and Sisters in Christ:

While you are far, far away from us, yet we feel drawn near to you all, by the cords of love which bind our hearts together in sweet Christian union and fellowship, and while we cannot be present with you, yet we can by the eye of faith, see you all, I trust, working harmoniously together in the Master's cause, laboring to build each other up in our most holy faith, until we all can come in the unity of the faith and the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ. It appears to my mind that if we had attained to this high position, that we would henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. If the truth makes us free, we are free indeed; then in this state of freedom, let us add all the Christian graces practically, and this will enable us to run the race with patience, ever looking unto Jesus, who is the author and finisher of our faith for there is none other foundation laid save the prophets, and apostles, and Jesus Christ, who is the Chief Corner-stone. Then let us all take heed how we build, do not use any wood, hay or stubble, such material will not stand the fiery trials that oft come upon us. There is a little body of believers here at Browntown, Va., who ask to be remembered in your prayers.

It would afford me untold pleasure to meet with you all at the conference. I always look forward to the annual gathering as a time of refreshing from the presence of the Lord. While we are reaching for each other's hands, many of whom we have never met before, it points us to the time when they will come from the east, and west, and north, and south; to sit down with Abraham, Isaac and Jacob in the kingdom.

Dear brethren, assembled in the service of the Lord. Let the Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Now the God of peace that brought again our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

May your coming together be crowned with success, and may you all be rewarded for sacrifice and labor of love.

Yours, in hope of immortality.

SARAH F. MORGAN.

The Wisdom of Saloomoon. Chap. 5.

1. Then will the justified one stand with much boldness of speech before the face of those who have caused him tribulation and those who have disregarded his pains.

2. When they have seen they will be terrified with a dreadful fear, and will be astounded at the paradox of the salvation.

3. They will say to themselves repentant and sighing because of a narrowness of spirit, This was he whom we at one time held in laughter and for a parable of reproach.

4. We thoughtless one accounted his manner of life a craze and his end a dishonorable one.

5. How hath he been accounted among sons of God and how is his allotment among saints?

6. Surely we were led astray from the way of truth, and the light of righteousness did not shine for us, and the sun did not arise for us.

7. We were filled with paths of transgression and loss, and we passed through trackless waste places, and the way of the Lord we did not comprehend.

8. What hath our supercilious pride profited us? And what advantage was our wealth to us with its braggart boast?

9. All these things have passed by like a shallow and like intelligence that runneth by.

10. Like a ship that goeth through watery waves, of which, when it hath gone through, it is not possible to find a trace, nor the unreturning path of its keel in the waves?

11. Or as no mark of a bird that hath flown through air is found, but a light breath of wind scourged with a blow of its pinions and divided with the violence of the rushing of its moving wings hath been passed through, and after that there hath not been found therein a sign of its passage;

12. Or like as when an arrow hath been shot at a mark, the punctured air straightway closed upon itself as though ignorant of the way made through it.

13. Even so we also when begotten left off and have no sign of virtue to show;

14. But in our evil-doing did we lavishly squander ourselves.

15. And the hope of an irreverent man is like dust borne by the wind, and light hoar-frost that is thrust away by a flaw of wind, and like smoke hath it dissipated, and like the remembrance of a single day that is spent hath it passed by.

16. But justified ones live forever and with the Lord is their wages, and thoughtfulness for them is there on the part of the Most High.

17. Therefore they will take the royalty of propriety and the diadem of beauty from the hand of the Lord, because with his right hand will he shelter them and with his arm will he shield them.

18. He will take his zeal for a panoply and make the creation ward off enemies.

19. He will put on righteousness for a breastplate, and judging without hypocrisy for a helmet.

20. He will take irresistable holiness for a spear.

21. And he will sharpen precipitate wrath for a sword, and the cosmos will war along with him against those who wander away from self-evident truth.

22. Well-aimed bolts of lightning will go their way and as though from a well-bent bow of the clouds will they leap to a mark.

23. And from a rock-hurling anger full hail stones will be cast. The water of a sea will be irritably stirred up against them, and rivers will absolutely cut off escape.

24. A word (spiritual breath) of (divine) ability will withstand them and like an upward-sweeping whirlwind will it winnow them; and transgression will desolate all the earth, and evil-doing will overturn thrones of absolute-rulers.

COMMENT.

What a startling and vivid picture of "the great day of the Lord" when forbearance ceases and "he taketh his great power to rule" and "the wrath of the Lamb" is made manifest and the "King of kings and Lord of lords" arises to judge the earth.

The epitome of revelation in both covenants, the gist of God's purpose in creation and redemption and "the motive" of the grand oratorio of the gospel are in this brief chapter of divine inspiration. As with the few exhumed bones of a prehistoric natural creation, the acute scientist can reconstruct the extinct species, so were all the inspired record lost except this chapter alone, the plan and purpose of man's Creator could be divined, I think, with the help of the natural creation and its uniformity of law, as a great object lesson to illustrate the equation.

CHAS. GARDNER.

We need what is due us on subscriptions, and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Excursions to the East.

An opportunity to make a trip to the East at small expense for railroad fare is offered by the excursion tickets to Washington, D. C., New York and Boston, which will be on sale via Pennsylvania Lines in October. The rates will be exceptionally low. The dates on which tickets may be obtained are as follows:

To Washington, D. C.—October 3d, 4th, 5th and 6th. Return limit October 14th, with privilege to extend until November 3d, 1902.

To New York—Tickets will be sold October 3d, 4th, 5th and 6th, good to return until October 14th, 1902. Excursion tickets to New York will be sold over both the direct route through Harrisburg, Lancaster and Philadelphia and via Baltimore and Washington with stop-over privileges at Baltimore, Washington and Philadelphia within the limit of tickets.

To Boston—Tickets may be obtained via all rail route, or via rail through New York and steamers of Long Island Sound Lines. They will be on sale October 7th to 14th, inclusive, good returning until October 18th. The return limit may be extended until November 12th, 1902.

For special information apply to nearest ticket agent of the Pennsylvania Lines, or to C. L. Kimball, Assistant General Passenger Agent, Pennsylvania Short Lines, No. 1 Euclid Avenue, Cleveland, Ohio.—Oct 6

$12.75 Round Trip to Omaha

Via Chicago & North-Western R'y from Chicago, October 15th, 16th and 18th. Favorable time limit account the Christian Church National Conventions. Four perfectly equipped fast trains leave Chicago daily. The only double track road between Chicago and the Missouri River. For tickets, illustrated pamphlets and full particulars, apply to nearest Ticket Agent or address A. H. Waggerner, 22 Fifth Avenue, Chicago, Ills.—Oct. 18.

Vandalia Line Specials.

Indianapolis and return $3.55, on account of State Fair, selling date is Sep 15-19, returning including 22d.

Culver and return 25c. good going and returning any Sunday. Leaves 9.15 a m, returning arrives 6 p m.

Denver, Colorado Springs and Pueblo, and return $35.60—$50.80.

Our Letter Drawer.

Dear Restitution:

I here enclose a check for the renewal of the paper ta which I am so much indebted. I consider myself in great luck to have been brought in touch with such a beacon as THE RESTITUTION. It has made plain many problems that the sectarian churches intimated that we might understand hereafter but not now. It is the Christian's duty to know all that is knowable. It is, to me, astonishing how very little stock, that is, biblical knowledge, the average preacher starts business with. In every other business success depends largely on knowledge, knowledge of the work, means to the end, etc. Our Christian religion requires teachers today as much as ever it did. Mothers, fathers and others may be drawn to the church by a dear little one asking mamma and papa to meet her in heaven. These partings are often patent enough to convert from folly to thoughtfulness, for a time, but nothing short of an earnest presentation of the gospel—the story of Jesus, can bring about a conversion to the truth, to God. I often wonder why some of our strong men, who preach immortality only in Jesus, the Christ, do not visit Baltimore.

ISAAC MCCURRY, Sr.

Editor Restitution:

The Church of God at Springfield, Ohio, are encouraged in their witnessing for the truth in this city. On Aug. 24th, the First day morning, 9 a. m. a goodly number of our little Ecclesia took the trolly car 6 miles in the country, to a lovely grove and there buried Brother Beck and wife in baptism, in a delightful stream of clear water. Brother Beck is the son of our faithful Brother, John N. Beck, known to many of the readers of THE RESTITUTION. In just one hour we all returned to our hall and listened to a very able discourse on 1st John iii. by Bro. B. T. Howell. Our hearts all rejoiced to have our new Brother and Sister join in commemorating the Lord's death. Our prayer and desire is that we may be instrumental in bringing more into the fold.

Your Brother, in the blessed hope,

R. L. HOLMAN.

Brother Underwood:

I cannot think of doing without the dear, old RESTITUTION. I understand the Scriptures and the signs of the times to indicate that we are nearing the final consummation of this age. We have had good meetings during the summer months at our meeting-house conducted by our good brothers Boyer of Shenandoah County. They have labored hard to make the truth plain. I do believe they have left them that came to hear without an excuse. The few faithful of this place have some hope of having Bro. W. H. Wilson to visit us and give us a series of meetings. I was glad to hear from Sister Lucy Horner through the paper. Write again Sister. My daily prayer is that the Church of God may grow more Christ-like, and that we may be blessed with a double effort to bring the truth before the people. I ask the prayers of the faithful ones.

Your Sister in Christ.

MRS. MARY F. COOK.

Dear Brothers and Sisters:

It is with interest that we read the news and valuable ideas conveyed by those of like faith from various parts of the universe. Realizing that the world is principally "vanity and vexation of spirit," still we are in the world yet not of the world; but to do our duty we must make the best of it. We have a good, little congregation here in Tacoma, Washington, and most of them are quite thorough. We have preaching every Sunday, and while times are improving materially, yet it keeps most of us busy to keep square with the world, and the prospects are very good for excellent times in Tacoma in the near future, as it is becoming a great commercial centre, with the finest harbor in the world where commerce meets by land and sea; and there is no doubt in my mind "Tacoma" will be the New York City of the Pacific coast. And this Puget Sound Basin can bear a population equal to Massachusetts; and for mineral, coal, lumbering etc., is in abundance, and is a country well adapted to all occupations and is suitable for both rich and poor and those of moderate means. I have been here for fifteen years, principally in the Real Estate business, and I would say for stock-raising, farming, gardening, fruit-growing and climate it is almost unequaled in the world, and the thermometer seldom reaches 90 or falls to zero, and I feel that life is too short to indure the extremes that exist east of the rocky mountains. For the benefit of friends you may publish this and further information will be given on application.

Yours in faith.

ALONZO S. WILKINS.

Announcement.

The Quarterly Conference of the Church of God in Michigan, will convene [D. V.] at Coats' Grove, Barry Co., Michigan, on Friday evening, October 10, 1902, and continue over the following Sunday. All that are interested in the truth are cordially invited to attend. The brethren and sisters are urged to make a special effort to be present at this meeting. Let none remain away through fear of being a burden to those that entertain the Conference, as arrangements will be made to accommodate all that come, and all will be made welcome. Coats' Grove is situated in the southwest corner of Woodland township, seven miles northeast of Hastings. Those coming by the Michigan Central will stop at Hastings, and change cars for Coats' Grove or they may be met at Hastings by Bro. Richardson, if they will drop him a postal card. Address A. K. Richardson, Coats Grove, Barry Co., Michigan. Those coming from Grand Rapids will take the Pere Marquette R. R., in the morning, 7:20, and change cars at Woodbury, for Coats Grove. It is expected that Elder L. C. Chase of Raisin, Michigan, and Elder B. W. Woodward and wife of Dutton, Michigan, will be at the Conference to herald the news of the soon coming King.

EMMA JACKMAN, Sec'y.

Editor Restitution:

The Annual Meeting of the Church of God, will be held at Blush, Mo., beginning Oct. 11, and holding over two Sundays. We anticipate one of the best meetings ever held at this place. Brother John Foore will be in attendance. All are invited to "Come over and help us" have a good time.

Everything will be prepared for your comfort while with us inasmuch as your poor brothers are able to provide. Fredericktown, Mo, is our nearest R. R. Station. Conveyance will be made by addressing the writer at Blush, Mo.

P. J. GRAHAM.

Notice.

Brethren of the Northwestern Conference:

It has pleased the brethren to again select me as your evangelist. I see the importance of devoting the entire year to the work in order to reach all localities where evangelizing should be done. The States of Oregon and Washington embrace a large territory of labor. I expect to begin the work of holding a series of meetings near Astoria early in August and wish to have all that shall want my labor during the coming year to open correspondence with me at an early date so we may determine plan and time of work. Address Scholls, Oregon.

W. L. SKEELS.

Homeseekers' Excursions to the Great West and Northwest.

Settlers and homeseekers are moving west in large numbers. Special low rates to all points west and northwest this fall via the Chicago & North-Western R'y, the only double track road to the Missouri River. Ask any ticket agent for particulars. Maps and interesting printed matter free on application to A. H. Waggener, 22 Fifth Ave., Chicago.—Oct 25

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

Hunters' Rates Chicago & Northwestern R'y.

Reduced rates from Chicago to the hunting and fishing grounds of Wisconsin and Michigan. Tickets on sale from September 15 to November 15. Excellent train service. Sport best in many years. For descriptive booklet with game laws and full particulars apply to your nearest ticket agent or address A H Waggener, 22 Fifth Ave, Chicago, Ill.—Oct 25

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clickenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
A. G. Winchester, Riverside, Ky.
W. L. Skeels, Scholls, Ore.
S. Roxana Wiace, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
R. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
J. R. Fisk, Caldwell, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Babcock, W. R. C. Home, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard, Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Ogierle, North Bradd, Kans.
W. O. Stelle, Pomona, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Santa Cruz Cal.
D. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
E. F. Cordill, 503 S Main st, South Bend, Ind.
G. W. Smith, Corvallis Ore
M L Adams Corvallis Oregon
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Rusk Inwood Ind
John Gregory, 19 Foundry St. Newark, N. J.
Dr. Wallace Mason, 42 Gloucester St. Toronto, Ont.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hall, Catoosa, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Tustin Cal
A W Darby Ransom Kan
J W DeBenbaugh Elba Okla
Almira Brooks Scholls Oregon
Sarah F Morgan Browntown Va
N C Griswold Box 115 Tacoma Wash

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cents, leather bound, embossed cover, and gilt edges, $1.00. By Brother Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter which contains money by it. Take warning and remember.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

$30.00 to the Pacific Coast.

From Chicago via the Chicago & North-Western R'y every day during September and October. One-way second-class tickets at very low rates from Chicago to points in Colorado, Utah, Montana, Nevada, Idaho, Oregon, Washington, California and various other points. Also special round-trip Homeseekers' tickets on first and third Tuesdays, August, September and October to Pacific Coast and the West. Full particulars from nearest ticket agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. —Oct 25

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Reduced Fares to San Francisco and Los Angeles.

Excursion tickets will be sold September 28th to 30th, inclusive, to San Francisco and Los Angeles, Cal., account Meeting of National Wholesale Druggists' Association at Montgomery, Cal. For particulars apply to Pennsylvania Lines Ticket Agents.—Sept 30

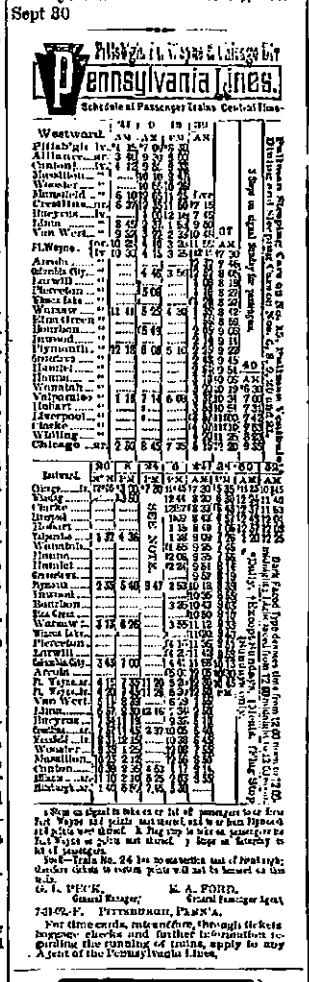

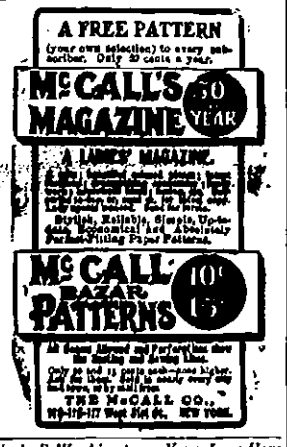

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The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or John Lehman, West Milton, Ohio.

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The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 1:00 A. M., presiding by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME LI. PLYMOUTH, INDIANA, OCTOBER 8, 1902. NUMBER 38.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church our faith in the land there are members who do not take our paper, who would be benefitted by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so even the [illegible]

Poetry.

Our Unchanging Day.

Thou hast arisen, but thou declinest never,
Today shines as the past.
All that thou wast, thou art and shalt be ever,
Brightness from first to last.

Night visits not thy sky, nor storm, nor sadness.
Day fills up all its line.
Unfading beauty and unfaltering gladness,
And love forever new.

Light of the world! undimming and unsetting,
Oh, shine each mist away!
Banish the fear, the falsehood, and the trifling!
Be our unchanging day!

—H. Bonar.

Original.

The Spirit of God. No. 1.

Much thought has been devoted to the subject introduced by the above heading; much has been said in public discourse and in private converse, and many learned articles have been written upon it; and it would seem from the amount of attention it has received, it ought to be well nigh exhausted by this time. However, this is not the case. It is like every Bible subject—inexhaustible. There is still a vast amount of misunderstanding regarding it. Since the rising generation needs to have these things brought to its attention, and those who have been long in the faith, need to have their pure minds stirred up by way of remembrance, I will add my contribution to that of others and say a few things on this subject that have impressed me very deeply. I would not create the impression that after the perusal of these sentences there will remain nothing further for the reader to search out or say. If by reading these lines, any one is benefited or prompted to a more thorough investigation of this subject, I shall feel that my effort has not been in vain.

That the question of the Holy Spirit is not as well understood as its place in the economy of God and its importance demand, is evident from the fact that there is such a great diversity of views among religious people regarding it. This is a subject which cannot be considered by itself, as it stands closely related to other subjects. The primary question, underlying this one, is as to God; his personality, his abode, and his manner of communicating with men. Is there a God? Is he everywhere, as some teach, or is his personal Presence confined to a certain locality? Is God One, or Two, or Three? If either, what is the proof? Then come in other questions, such as, Who is Jesus Christ? Is he God? Is the Holy Spirit a person? What is the office of the Holy Spirit? How is the Spirit communicated to men? When these and other related questions have received due attention, there ought to be an approximation to a proper understanding of the question of the Holy Spirit. Otherwise this is impossible. "Theology," as handed down by many generations, and as taught in the schools, has invested this subject with the garb of "mystery" which makes investigation of some Bible truths appear like prying into matters which do not concern us. Even ministers speak of the doctrine concerning God, known as "theology," as "a great mystery;" and Scripture is cited to show that we have no authority to search into such matters. It is said that "the secret things belong unto the Lord." It is assumed that the knowledge of God is one of these "secret things;" and the inference is that therefore we ought not even try to look into questions of this kind. But this way of dealing with God's revelation is far from satisfactory; for the same verse in which the foregoing statement is found, also says, "But those things *which have been revealed* belong unto us and to our children forever." The knowledge of God [illegible]

I wish to lay down as a leading thought the statement that there is *One God*. In order to properly bring this truth before the reader, I will cite from the words of Jesus, the accredited representative of God to men. In that wonderful prayer of his (John 17), he says, "And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou didst send." A careful analysis of the opening verses of this chapter will show, among other things:

1. That the Speaker here is Jesus. (1)

2. He is addressing God as his "Father." (1)

3. That this "Father" is "the *only* true God." (3)

4. That this true God "sent" Jesus Christ. (3)

5. That the "power" which Jesus had was not his own, but was "given" to him by the Father. (2)

6. This "sent" One craves of the "Father," the "only true God," that he may "glorify" the Speaker, his "Son." (1)

7. That "eternal life" depends upon the knowledge of the only true God, and Jesus Christ whom he sent.

The Scriptures do not simply "assume," as men are wont to say, but distinctly affirm, the existence of God. God says to Moses, "I am Yahwe: and I appeared unto Abraham, and unto Isaac, and unto Jacob, by (the name of) God Almighty, but by my name Yahwe was I not known to them." Ex. vi. 2, 3. To the people of Israel he announced in thundering tones from Sinai, "I am Yahwe thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me" ("beside me."—Luther). Ex. xx. 2, 3. "THERE IS A GOD in heaven," was the direct statement of Daniel before the Babylonian king, whose puzzling vision he was called upon to interpret. Dan. ii. 38. And in the New Testament, besides the one already introduced, we have Paul's solemn averment, "THERE IS one God" (1 Cor. viii. 6; Eph. iv. 6), thus directly announcing the existence of God.

The Scriptures speak of God as having his abode "in heaven," confining his personal Presence to a place, a locality. "For *God is in heaven*, and thou upon the earth." Eccl. v. 2. If "earth" is a locality, so is "heaven," where "God is." "But *our God is in heaven*." Psa. cxv. 3. "Unto thee I lift up mine eyes, O thou *that dwellest in the heavens*." Psa. cxxiii. 1. "For he hath looked down from the height of his sanctuary; *from heaven* did the Lord behold the earth." Psa. ciii. 19. "Is not the Lord *in the height of heaven*?" Job xxii. 12. All these examples make it plain that GOD IS SOMEWHERE. In the "Lord's Prayer" we are taught to address God as "Our Father *which art in heaven*." Matt. vi. 10. But there is still stronger proof that the "dwelling place" of God (2 Chron. vi. 21, 30, 33, 36) is confined to some place, which is the fact that Jesus was "received up *into heaven, and sat on the right hand of God*." Mark. xvi. 19. (He had previously said, "I go to the Father." John xvi. 16. To the Jews, and later also to his disciples, he said, "Whither I go ye can not come." John viii. 21; xiii. 33. Which shows how futile will be the efforts of those who would "go to heaven.") "The heavens," to which Jesus ascended, while not to retain him for all time to come, "must receive" him "until the times of the restitution of all things which God hath spoken." Acts iii. 21. From these "heavens," which received him, "the Lord himself shall *descend*." 1 Thes. iv. 16. Jesus personally and literally ascended to heaven, he is now in "heaven itself" (Heb. ix. 24), acting as High Priest over the House of God, the Church, and from heaven he will come again in like manner as he was seen going to heaven. Acts i. 11. If [illegible] people in a place or in the [illegible]

ing to which he is "a spirit without body, parts, or passions," and generally he is everywhere, but specifically nowhere. This idea is the basis of the popular conception of the immortality of the soul, which makes the latter an intangible, "immaterial substance," a part of God (what "part" of him who is "without parts" is not so easy to tell), which goes to heaven at death; and since heaven is only "a condition and not a place," the immortal soul goes into a condition! But where is that?

A. H. ZELSER.

(To be continued.)

Early Church History on Missions. No. 4.

[Bro. J. F. Gellatly sends us some articles he has had published in the Denton *Journal* on the above subject. Our readers will bear in mind that originally the articles were written for a secular paper. In this way our brother endeavors to get truth before the people, and reaches some that could not otherwise be induced to read such matter.—ED.]

"My word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

"Behold my servant whom I uphold, mine elect in whom my soul delighteth! I will put my spirit upon him and he shall bring forth judgment to the nations."

There is a mysterious missionary with us that the Lord God has sent to give light to his believing children, and it bears all the stamps of its Sender. Though begotten of human parentage, it bears nothing of human perishability; though mingling in human vicissitudes and taking part in human affairs, it serenely survives when nations and empires pass away. It makes no bow to kings or potentates, and salutes no sages by the way. It calmly proclaims its message independent of wealth, power, influence, sect, or individual.

It is one of the strangest things in nature how the Bible has survived to us today. First, the Jews were commissioned to bear it, and, thinking it their private and particular property, became vain on that account and were discharged from the position. Next, the mediæval church took charge, and, puffed out with pride, also was cast out. Now sectarians of every denomination bear it along, as his particular standard. Strange that all have done well by it, and preserved it with a reverence that often degenerated to gross superstition. The Jew has his original Hebrow, hand-written, scroll-fashion, read in the synagogue on the Sabbath. Rome preserves the Greek texts, the famous Vatican MSS. and the Vulgate or Latin; while the various modern sects have done great things in translating the book into every known language on the face of the earth, and publishing and popularizing it in many other ways. This is the great redeeming feature of all so called evangelical effort in these days. It has been a magnificent effort. It is a wonderful feature, and the result has been—what? The conversion of the world to Christianity? No, the written Word was not intended to convert the world, but to "choose out from among the nations a people for his name." It has so done. There are those with us, and among every other nation, who bear the impress of its teachings—gentle, loving spirits who walk in the guidance of its Word, who in spite of sectarian confusion and theological nonsense have reached over it all and caught hold, and these "shall be mine, saith the Lord of Hosts, in that day when I shall make up my jewels."

Then, on the other hand, we have a contrary result brought about by the same means. By the light of the same sun the tares ripen in the same field with the wheat. Though it cannot be doubted that there are as good people in the world now as ever, and probably as many of them [illegible] ghty in their seats

great phenomena of nature with a reverential mind, and so teach, but the great trend of modern "science" is strictly atheistical. Nature is to the mere swirl of blind force—all push and no policy. The fashionable language of the profession is the jargon of evolution—the *Pisanthropus Erectus* and the anthropoid ape—and the crude and "great unwashed" in the hurry to escape from the fiery damnation of the priestcraft are altogether glad to take in the menagerie with the ancestral monkey, while the professional gentlemen run the show.

The religious world, not to be counted behind in the world's progress, are dressing up on the same lines. We have bombastic talk about "higher criticism" by pedantic grovellers who don't seem to have the first principle of the literary instinct, but, occupying high ecclesiastical positions, their word goeth forth and echoes through all the exchanges, filling the world with sound. A certain celebrated professor of Oxford, England, for instance, has published a work recently in which he states that "some Old Testament characters are historical though the stories told of them are mythical. Many, however, are not historical; they never existed. Abraham, Isaac and Jacob are lunar heroes; Sarah is the daughter of the moon-god. Leah and Rachel express the new moon and the full moon. Joseph is the sun-god. Saul and David existed, but Saul was a lunar hero and David solar. His real name was Dod, and his red hair is an image of the sun!" In this country we have a certain Prof. Pearson, of the Methodist Episcopal Church, who has come out boldly on the same lines, discounting all biblical authority and denying the possibility of what are commonly called miracles; and there are also a [illegible] host of lesser lights, who mutter [illegible] fusion in the darkness.

In the political world "Peace on earth and good will among men" is passed as a cynical joke. In time of peace we are preparing for war and on such a stupendous scale as the world has never seen, and all nations are like gamblers sitting round the card-table showing swaggeringly ostentatious indifference concerning the big stakes, but all the same ready to scoop in the jack-pot whenever the proper hand shows up. It is not always a strait game either. None of them seems to be above making a "little deal" and a "divvy" and "killing off a few people" to save appearances, for "all is fair in war," "and there are lots of things which are not communicated to the public." (Dewey).

In business we have the strife between labor and capital, and corporations interfering with and in many instances controlling the government.

In society—what cannot be said of society? On the one hand towering wealth that surpasses the Arabian Nights tales; on the other hand, degraded, squalid poverty that is appalling. On the one hand, carved temples with heaven-pointed pinacles; on the other hand, all the sweltering villainy of the slums, whose disgusting annals swell the yellow journals, and there are some things which even the vilest sheets never dare publish. And all this after nineteen centuries of "gospel light!"

No attentive reader of his Bible can suppose that such a state as this is a finality. All good people believe and hope and work for a better state of affairs. Well and good, but can any sane person credit that the present organizations that have undertaken the task, "divided against themselves," are sufficient for it. "This kind cometh not out with prayer and fasting." We need power. These good people may proselyte a Kaffir, a Hindoo or a Chinaman once in awhile. Then there is joy in the church conference over one sinner repented, but who among them will dare to [illegible] the devil where he [illegible] of the kingdom

royal ukase the publication of "The Sermon on the Mount." Can one face him and his myrmidons with an argument or a platitude? No one cares for a mission to Siberia or the holy fortress of St. Peter and St. Paul. Better take chances with the Congo savages or the Sabbatarians of Kent county.

Or, we have the strenuous "war lord" of Germany, the head of another system of military oppression that has exiled millions of his countrymen. All he needs is a text and a dry goods box, so they say, and he can preach as good a sermon as any of us, and so with all the round of them—personally good enough fellows, but they represent the brute in man. They understand nothing but force, and they stand at the throttle of the vast engine of modern civilization and turn it any time to their local advantage or what they consider the advantage of their political system, which they dignify by the name of country. At any time they can sweep the land with desolation and trench the dead inhabitants in rows. No use to blow warm air at such fellows as these. You can only stop them with the whirlwind or the earthquake or blasts from Mount Pelee.

And so there is a voice comes to us out of the past: "Let not your heart be troubled * * I will come again." "Behold, I come quickly, and my reward is with me." "Ye shall see the Son of Man coming in the clouds of heaven with power and great glory." That is the kind of talk we want. We need some one to grasp the throttle of the engine after the other clamorous and contentious hands have been wrenched away, and control the whole vast political machinery for good, for righteousness, for truth. Let's have done with the snifle and the whine, with the weak and weeping Jesus that renaissance painters have portrayed "like the hypocrites, of a sad countenance." No more of the crucified Lamb—crucified and put to open shame so often that the whole skeleton even is not left. We need a risen and a glorified Christ—the "Christ that is to be;" the Lion of the tribe of Judah "to take his great power and reign, to take his portion with the strong," "to bind the strong man and spoil his home." Then, indeed, when God's own true missionary comes will we have peace on earth and good will among men. Then there will be light and life from the dead. For he comes not to destroy but to fulfil, to break the power of the oppressor, to open the blind eyes, to unstop deaf ears, as well as to wither up the barren fig trees and drown the devils and their swine in the eternal peace of "deep Galilee."

Seek Ye the Kingdom.

In religion decision of character is very important. One may drift into worldly success without appreciating it. We have known men to be elevated to important positions by fortunate combinations of circumstances, and to be kept there by political influence when they were in no way worthy. A man may become rich by the mere accident of birth. He may be a citizen of the most beautiful and prosperous country under the sun without choosing it. But one cannot become good without definitely and intelligently choosing it. Goodness is a treasure which we cannot inherit from our parents. We shall never come into possession of it by accident. We cannot drift into the kingdom of God. Political influence can never give us a place in our Father's house. It matters not how many excellent qualities we may inherit from our ancestors and acquire by culture, we must deliberately choose the kingdom of God and his righteousness, or we cannot enter therein. There is no trick nor art nor device of men or the devil whereby the gate of the kingdom [illegible]

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee
J. H. WILLEY,
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WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Oct. 8, 1902.

He that over lose the race the loss is his; if he gain the gain is his. In the race for eternal life, therefore, so run that ye may obtain.

We cannot serve two masters. The world is one master; God is another. Whosoever, therefore will be a friend of the world, is at enmity with God, says the apostle James.

The doctrine of the immortality of the soul, is found in the Bible, but not as the Word of the Living God, but as the lying statement of the serpent—"Thou shalt not surely die."

Send us the names of all the members of your church who do not take The Restitution and we will send a sample copy to them and try and interest them in its worth.

They who would possess the "Pearl of great price," regard not the opinion of man as being of itself any ground sufficient for belief, but continually seek for a "thus saith the Lord. This is alone sufficient authority.

The End Near.

We are now living in the last end of human governments, as symbolized by the four beasts of Daniel vii. and the metalic image of the second chapter; with its head of gold, Babylon; breasts and arms of silver, Media-Persia; sides and thighs of brass-bronze, Grecia; legs of iron, Rome. These symbols span the entire period of the four great empires of the earth, in their successive order. Protestant, Catholic and heathen writers have very minutely sketched the rise and fall of these prophetic kingdoms, and are obliged to admit that their work was previously laid out by the Hebrew prophet. It is a fact worthy of notice that the last of the four entered upon its universal dominion some thirty-one years before the birth of Christ, hence 1932 years of its trampling power is gone, and we watch with keen interest the rapid development of events pertaining to its fall; and our hearts beat with joy as we witness the accuracy of the unfolding of God's purpose to establish the fifth universal and everlasting kingdom in its stead.

Reader, are you ready for the great change? The stone will soon smite the image upon the feet, and it will be broken to pieces; let us cast ourselves on the Anointed One, the rock of salvation, and not suffer the terrible consequences of it falling upon us at that great day. Luke xx. 18.

Life Only by Christ.

"To them who by patient continuance in well doing *seek* for glory, honor and immortality, (God will render, see verse 6) eternal life." Rom. ii. 7.

"The *gift* of God is eternal life through Jesus Christ." Rom. vi. 23.

"Jesus Christ hath abolished death and brought life and immortality to light through the gospel. 2 Tim. i. 10.

"As thou hast given him (Jesus) power over all flesh, that he should *give* eternal life to as many as thou hast given him." John xvii. 2.

"Whosoever believeth in him shall *not perish* but have everlasting life." John iii. 16; iii. 8; iv. 14; v. 40; vi. 27; x. 28; xii. 25.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John iii. 36.

"This life is in his Son." 1 John v. 11, 12.

"Your life is hid with Christ in God, when Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4.

"We look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21; 1 John iii. 2.

"So when this corruptible shall have put on incorruption, and this *mortal* shall have put on immortality, then death is swallowed up in victory."

Turn to the first page and read the offer to new subscribers. We will appreciate all you can do in this line.

An important change in time of running trains was made recently on the Vandalia Line. See corrected time table in this paper.

The daily papers of Monday last announce that a Russian warship has passed through the Bosphorus, thus overriding the Berlin compact. No protest was made by Turkey.

"Shame and Everlasting Contempt."

"Daniel xii. 2, 3, so far as we know, is the only Scripture in the Old Testament that requires to be noticed as *seeming* to favor the doctrine of eternal torment. It reads as follows: "And *many* of them that *sleep* in the dust of the earth shall awake, some to everlasting life, and some to shame and *everlasting contempt*. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Let the reader take notice how careful the prophet is, in the use of the epithet *everlasting*, not to say the very thing he is charged with saying. What is it that is everlasting, and for ever and ever? It is the *life* of the righteous, and the brightness of their shining. It is not the shame; no such epithet is applied to that which the wicked *themselves feel*; and, no doubt will feel, as long as their miserable lives last. But it is the contempt, or abhoring, as this word is elsewhere translated, which OTHERS SHALL FEEL towards them, that will be everlasting." *Theological Dilemma.*

The Social Aspect of Sin.

From an article in the *Homiletic Review* by Dr. William W. McLane, Ph. D., New Haven, Conn., on the social aspect of sin, we learn that a catechism recently prepared and accepted by the free churches of Great Britain, sin is defined as follows: "Sin is any thought or feeling, word or act which is contrary to God's Holy Law, or falls short of what is required." But the writer goes on to say,—"True as the Hebrew conception of sin as offending God is, and much as the Divine law, however revealed, should be obeyed, yet the human race, as it approaches maturity, must enquire, why some things offend God? And why are they forbidden by him? The genius of this age is social rather than religious; the primary thought of man is about men, rather than God..... men do not conceive of some things as sin because it is a violation of law, but because it in some way violates the relations of life and the spirit of society; and therefore the social aspect of sin is that which man most quickly see and most keenly feel. If sin is defined as the denial of God and disobedience to his law,.....many men have so little consciousness of God, and God being so remote, it is not at all effective in awakening a consciousness of sin. If sin is defined as the denial of the spirit of social order, and the injury of society, most men will have a clear conception of what is meant and some conscience concerning it.

Continuing, he illustrates, as follows: The first and most fundamental relation in human society is based upon sex. The greater part of mankind believes in marriage and the majority of them practice monogamy. If a man and woman by mutual consent, live together temporarily, society condemns them as criminals, because they realize that a temporary union has no relation to the founding of a home, no reference to the rearing of a family, no regard to the construction of society, is in spirit and deed a denial of the spirit and structure of society, and, if permitted and common, such unions would disintegrate and destroy society."

We refer to this matter of sin, because the writer, in our opinion, furnishes the key to the state of the world religious today. *Declension*, declension, is the alarming cry among all denominations, almost; being alike strangers from the covenants of promise, and of necessity aliens from the commonwealth of Israel, they are without God and Christ and therefore hopeless. They are not bound together with *the best of bonds—love*, love of the same God, and Christ, but truth and one another, having [illegible] faith they are not under [illegible]

Communicated.

Question Answered.

A correspondent from Ruskip, California, asks the following question:

Dear Bro. Wilson:

Will you kindly explain Acts ii. 39? To what does the word *promise* refer? In the preceding verse the gift of the Holy Ghost was promised, which we know was bestowed first on the Jews, and afterwards on the Gentiles, but to what promise does it refer, when it goes on to say: "To your children, and to *all* that are afar off, even as many as the Lord our God shall call?"

Answer.

In the first place the word "promise" cannot apply to the promises made unto Abraham, Isaac and Jacob. The grammatical construction of the language would forbid such an interpretation of the passage. The language plainly shows that it is the Holy Spirit which is the subject of promise.

In the second place it is not the miraculous gifts of the Spirit given on Pentecost. It is a self-evident fact that those gifts ceased as the Apostle said: "Whether there be (the gift of) prophecies they shall *fail*; whether there be tongues, they shall *cease*; whether there be knowledge, it shall *vanish away*." 1 Cor. xiii. 8.

From the fact that the phrase, Holy Spirit as given in the Scriptures, is used in so many different ways, and in its different connections, signifies different things, it requires very great care and discernment to rightly divide the Word on that topic. The gift spoken in the text, is a gift that follows obedience of faith. We must bear this in mind in investigating this phase of the subject.

The Holy Scriptures were indited by the Holy Spirit, because holy men of old spake as they were moved by the Holy Spirit. Hence they are called "spirit and life," and in some cases where the Word of God dwells within, we are said to have the gift of the Holy Spirit. This *gift* however we had *before* baptism, but the gift spoken of in the text, is received *after* baptism.

There is also the confirming gift. "How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also *bearing them witness*, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. ii. 3, 4. "After that the Holy Ghost is come upon you; and you shall be witnesses unto me," etc. Acts i. 8. "These signs shall follow them that believe" etc. "And they went forth, and preached everywhere [illegible]

Holy Spirit, the one promised to believers *now*. No one can exhibit the signs.

There is a Spirit, however, possessed by believers, and only by believers, which Spirit must dwell within before the life to come can be received. See Rom. viii. 11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This Spirit is "the Spirit of life," because it [illegible] ens your mortal bodies." This "Spirit of life" can only dwell in those who are "in Christ," and none are in Christ before being baptized into Christ. Hence, this gift is "to all that are afar off, even as many as the Lord our God shall call." See Rom. viii. 1: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." See Rom. viii. 8, 9. "So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Hence, we must see that it is essential to have "the Spirt of God dwell in you." We can make no mistake as to what this Spirit is, if we will notice the context: "To be carnally minded is death; but to be spiritually minded is life and peace." "Now if any man hath not the Spirit of Christ, he is none of his." This Spirit is a mind which is in harmony with the Spirit, and also of Christ. If this Spirit does not dwell within there is no possible power which can quicken our mortal bodies. This spiritual mind is a mind which is educated or taught in the Word which is itself "spirit and life." On the other hand it is not possible for one who is not taught in the Word, to have this mind (or spirit) of God, no matter how correct a life such an one may lead. No one can know the mind of the Spirit, unless taught by the Word or Sword of the Spirit. "For as many as are (thus taught and live are) led by the Spirit of God, they are the sons of God." All who are thus taught and live will also receive the gift of eternal life, which is also the gift of the Holy Spirit, (God is Spirit) and this gift also is to "as many as the Lord our God shall call," even "to all them that are afar off." This is a promise to those who believe the Word of the Spirit, has been made free by the law of the Spirit of life, and have the mind of the Spirit, and walk after the Spirit. Such an one possesses the Spirit which will quicken his mortal body. The text under consideration is all right just as it is, the trouble is many err most grievously in dividing the Word.

W. H. Wilson.

To Our Preachers and Bible Teachers.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii. 7.

In the above text there seems to me to be something from which we as Bible students and teachers may draw lessons of great value. The earlier we learn the wisdom of purity, peaceableness and gentleness, the more we can serve our Master acceptably. Christ says that if he is lifted up he will draw all men unto him. Everywhere I find this wisdom spoken of, I find that its forcefulness in its power to draw or attract those who follow after it. Christ's power to draw men lay in the ability he had to plead with men. The foundation for this wisdom is LOVE. Without love in the heart for mankind there is no dwelling place in man for this wisdom. This fact will preclude all thought of language toward the friends we wish to convert that wound the feelings. Language which borders on abuse cannot be tolerated. In conversation with people of the world or with people who are religious but do not see things the way we do, we should be careful to exemplify every element of Christian character represented in the above text. Let them see that our knowledge of the Bible and our notion of living in its atmosphere far excel theirs. It is necessary to exercise the wisdom of a serpent but the harmlessness of a dove. This involves not only wisdom in the matter of handling the Scriptures but tact in dealing with those [illegible]

them. I do not believe he acted the hypocrite as some would make us believe. Before he began his work among them he studied their needs and doubtless, in his imaginations, he placed himself in their circumstances that he might the better meet their needs.

So with our work, it takes time to find out just what kind of procedure will best accomplish the ends we pursue. Many times I have had the misfortune to have wo[illegible] that I had well [illegible], spoiled by the indiscreet but well-meaning remarks of some brother or sister. Often I have seen articles written which, because of the spirit in which they seemed to be written, had better been left unwritten. I believe that the work done at our recent conference meetings, as well as the more recent writings in our paper, would indicate that we as a Church are learning the value of this wisdom of purity, love and peace.

After all, the greatest work we can do for the Master is to increase in these things personally. Too many of us have spent altogether too much time looking after the conduct of our fellows with too little regard for ourselves. I criticize myself severely on this point that others may take no offense at what I have said. When we get ourselves right in the sight of God, there will be a quiet influence going out from us, which we cannot withhold, nor would we if we could. This influence is better than sermons for drawing people. Let us lay down the goad and any notion of driving we may have, and take up instead the shepherd's crook and go before our flock to lead them by our own example of what we preach—a gospel of love, peace, gentleness and meekness May God bless every effort put forth in Christian love. Let us study to make ourselves approved, workmen that need not be ashamed.

Your brother in Christ.

S. J. Lindsay.

Notes By the Way.

I am still rejoicing at the good time we had at the Nebraska Conference. After leaving St. Paul, I visited a few days with our worthy brother John Sissle and family, at Columbus. These are the only believ[illegible] of the Blessed Hope at that place. One thing I noticed was, although all alone, they do not grow cold and lax in their Christian duties, but stand right up to the mark. Every day they have family worship. Every Sunday the family observe the communion in memory of our blessed Lord. Another creditable point about our brother is, that he never fails to contribute financially of his means when convinced it is necessary to advance the Lord's work.

My next point was Blair, Neb. On leaving Columbus for Blair it started to rain, and continued off and on all the time I was at Blair. On arriving I was escorted to the home of Brother and Sister Johns, where dinner was served. I was met there by brethren John and George Mehrens and wives, and taken five miles into the country to the home of Brother John Mehrens. Meeting was announced for Saturday evening, but it rained so heavily that it was impossible to go. I preached ten times while at Blair, although it did rain, and roads were muddy, and nights intensely dark. We met part of the time at the School House and part of the time in the parlor of Bro. Herman Mehrens, at whose hospitable home I stayed while at Blair. On the last Saturday and Sunday of my stay at this place the weather cleared over head, but the roads were very bad. On Sunday morning we had a fair audience, and in the evening the house was full. The meetings were closed by observing the communion in memory of our blessed Lord.

While in the country Sister Herman Mehrens took me to the home of Sister Free, where we had a pleasant visit and conversation about the Blessed Hope, which is so precious to us all.

On Monday morning Brother John Mehrens and wife and Sister Cole, accompanied me to the home of Sister Johnson in the town, where I remained over night. On Tuesday morning I took the train for Dover, Minn. At Sioux City, Iowa, a lot of Methodist ministers got on the train. One of them took a seat beside me, and we soon fell into a conversation. He wanted to know the leading points where we differed from others. I told him it was in two points, viz: The premillennial advent of Christ foreign [illegible]

that was a vision or pict[illegible] coming royalty of Jesus? D[illegible] know that Peter said: "We h[illegible] followed cunningly devised [illegible] when we made known unto y[illegible] power and coming of our Lord [illegible] Christ, but were eye-witnesses [illegible] majesty. For he received hono[illegible] and glory, when there came such [illegible] voice to him from the excellen[illegible] this is my beloved Son, in whom [illegible] well pleased. And this voice w[illegible] came from heaven we heard when [illegible] were with him in the holy mount."

He then asked, Don't you know that God said that "he is not the God of the dead, *but the God of the living?*" I told him I did, and that being the case, it was necessary that the dead should be raised in order that he may be the God of the living. I asked him if he did not know that this was Jesus' argument why the dead should be raised? "As touching the dead, that they rise: have ye not read in the book of Moses how in the bush God spake unto him" etc?

He then spoke of eternal punishment. I asked him if he did not know that God prevented such a calamity coming upon us of being afflicted with a race of immortal sinners by preventing Adam after he became a sinner, from partaking of the tree of life, lest he eat and live forever? He admitted there was lots of room for an argument on that question. I told him I once had a written discussion with a Chicago pastor named Smith, on the immortality question of which he took the affirmative. He asked me if he attempted to prove it from the Bible? I told him he did. "Well," said he, "he must have had a hard time of it." I told him that he did, and that I did not think he would want to try it again.

Now, just think of it; this preacher admits that the faith and hope he is advocating is one he would have a hard time to prove from the Bible! I think he is right. If I had a faith of that kind, I would throw it to the bats and moles.

Such is not the case with us, beloved in the Lord. We can easily prove ours from the Bible. Which is likely to be right, the faith that is easily, or that which is hard to be proven from the Bible? So much for an incident by the way.

The scenery across the country, over 300 miles, between Blair and Dover, is simply delightful. I arrived about 9:30 p. m. and being too late to [illegible] turb any one, put up at the hotel. In the morning I called up Brother Wilsie by telephone, and he soon came for me with his carriage. I begin meetings tonight, Oct. 2, in the hall, where I speak three nights, and then Sunday morning and evening in the United Brethren Church. Next go to Omro, Wis., and then to Albany.

"To the poor the gospel is preached" said Jesus. My heart is touched along that line. It makes me feel sad when I receive calls from some of God's dear children to go into their neighborhood and preach the glad tidings, who are too poor to pay my necessary expenses, and not being able to bear them myself, I have to let such places go by. If there are any who would like to make contributions to carry the gospel to the poor, even though it may be small, (many small sums in the aggregate make a large one) you may send them to my address, W. H. Wilson, 420 N. Willow ave., Austin Station, Chicago, Ill., and the money will be strictly used for that purpose alone. My wife will receive and care for it during my absence.

I want to bear this testimony, that while I am abroad trying to do good to *others*, I am richly blessed *myself*. This work of the Lord is so rich and blessed. I rejoice exceedingly. "Praise the Lord, O my soul."

W. H. Wilson.

Announcement.

The first quarterly Conference of the Church of God of Indiana, will be held at Plymouth, beginning on Thursday evening, Nov. 13, and continue over Sunday following.

We earnestly desire a large attendance at these meetings. It does us so much good to meet others who are also contending for "the faith." Let every Church and the isolated ones be represented. Come one, come all and help us to better know the needs of the State, so better work may be done in future than has been done in the past. You will be well cared for [illegible]

Poetry.

The Great Day of Jubilee.

TUNE—"RESTITUTION SONG."

Look to the East, ye weary traveler
See Israel returning to Jordan's strand.
Christ has foretold the great re-gathering
Transpiring in the promised land.

Chorus:—
See the celestial morn appearing
Soon life's dark night will all be o'er
Soon we'll see our blessed Savior
Face to face on Jordan's shore.

Jesus calls, oh hear his pleading.
Calls the ransomed of his name.
Be faithful yet, for soon he's coming
His Jubilee forever reigns.

Waste not your time in idle scorning,
Fear not those who strive within,
Give to the world his words of warning
Seeking to rescue it from sin.

Behold, our Lord, for soon descending
In the clouds of glory we shall see,
Soon Gabriel's trump will shout through the nation.
'Tis the Great day of God's Jubilee.

LOUELLA C. WILKINS.

In Memoriam.

In loving memory of our little daughter, Clara, died August 1st, 1902.

Yes, she sleeps neath the sod, little Clara,
The idol of heart and home.
Only lent of the Lord for a season,
Then to rise, sweetly rest, till he comes.

How sweet were the hours while she lingered,
How little we thought that ere long
The pale reaper, death, would claim her,
Our darling, our precious one.

But he came, the home circle is broken,
The bush of the flock was highest,
Oh, so sad is the home and lonely,
Since Clara, our loved one's away.

And our tears fall tonight for our darling,
We miss her sweet little face,
As we look at the bed where she rested,
And see her not there in her place

Oh, home where the vacant chair lingereth,
The dear God alone only knows,
The anguish of heart that it bringeth,
As we long for the dear ones we love.

But a morning of joy is nearing
And we anxiously watch and pray.
Hasten, oh hasten, dear Savior,
Hasten, the sweet, sweet day.

At home we'll be gathered with Jesus,
Our sorrows forever passed.
The glad fruition of all our hopes
Will be realized at last.

LYDIA CHAPLIN.

Communicated.

A Word of Warning.

To the brethren who have laid a good foundation, when you were baptized into the all-saving name of Christ, after believing the things pertaining to the kingdom and repenting, we must not stop at the good foundation laid or our work will be lost and we will be *worse* off than if we had not started in this grand work, but let us move onward and finish what we have begun, crown the foundation with a structure that will be acceptable of Christ, when he appears.

This is prompted by a report coming to me from a community of our brethren.

"For as touching the ministering to the saints; therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, (blessing) whereof ye had notice before, (which hath been so much spoken of before,) (marginal reading) that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God; for the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift."

This is the whole of the 9th Chapter of 2nd Corinthians. I give it all here as I am afraid if I only stated where you would find it you might not take the time to look it up.

Those that love their money too much are not to be envied; but rather brethren, to be pitied, let us look into the reason why. A good young man gets married, buys a farm, a store, or something else; at any rate he assumes an indebtedness. Now of course he must pay off this debt, and can only do so by strict economy. Now, to this, no one, not even our Heavenly Father finds fault with, but my dear brother or sister he will, and has good cause if as soon as you are out of debt, you get immediately in again, by *buying another* "forty acres," or store, etc., and thereby slight your duty toward God of administering to the wants of the saints, and helping to further spread this precious gospel to others. Know you not that the saving of one soul covers a multitude of sins? "Habit is a cable of which we weave a thread each day until, at last we are unable to break it." Wefor - ed this cable while we were paying off the debt which was commendable, but don't allow yourself to become condemnable, so weave a thread of the cable of "GIVING" to God, and make that cable strong enough so that the other cable you wove will yield, hence helping you obtain salvation.

I think I hear a voice saying, "I preach and get not anything for it, why should this other brother get anything for his? *mine is as good.*" Well, may be that other brother you are speaking of who is spending his time spreading the "precious truth," and even if not all his time, the greater part, would not accept a cent if he had one-half, or even one quarter as much as the one who uttered the remark. "Be not deceived, God is not mocked. As you sow, so also shall you reap." He reads the heart and reads it correctly.

To those who are always "short" buying more land or stores etc., don't you remember what was said to the man whose barns were not large enough to hold his grain and who was going to tear them down and build larger ones, "Thou fool, this night shall thy soul be required of thee." And listen to what was said to the rich young man who came to the blessed Master, saying, "All the commandments have I kept from my youth up. What shall I do to inherit eternal life? Go sell what thou hast and distribute, or give to the poor, and thou shalt be saved." The young man went away sorrowful... Why you know because he had made money his god. I might not have quoted *verbatim* but the meaning is not changed.

The farm hand, the clerk, and all who have their labor to sell, want their wages, and it is right that they should, but also remember when you read that "the laborer is worthy of his hire," that God too meant his laborers in his vineyard were worthy of their earthly hire as well as their reward in heaven, that to keep alive their bodies and put energy into their calling, would take food the same as if they were following the vocation of farmer, store-keeper, clerk etc., and I wonder if the evangelists do not like to see their wives and children look neat, have more than one dress, and if they don't feel bad when they do not receive enough for their labors to grant the desire, should not they receive as much as we who are following a money making business. Let us not forget that they are just common clay like we. with like desires.

A millionaire once said, "Is is a sad mistake to think that money makes one happy. Mine never made me happy until I started to do good with it." Example, Andrew Carnegie, he finds it a task to judiciously give his money away. A woman told me that I should stop reading my Bible. It was when I had nervous prostration, that she could not read here as it made her too nervous. Well, later I did not wonder at the remark as I found that her god was money, that she was not taking the only true and living God, and no wonder, to pretend to be a Christian and be stingy with what God has permitted you to make would take one with a very dulled sense of right and wrong to sleep well and read the condemnation pronounced on such.

Now brethren, we believe the time to the coming of our blessed Master is short. Don't let anything like this stand in our way. It might cause us to lose the crown. "Let us make our calling and election sure." Some have the feeling always present, that if they don't be as saving as possible, yes and even more so, that they will have to go to the poor-house in their old age. Well, if you did you would not be guilty of withholding from God, but this feeling is akin to being too envying and soon I will give you a good prescription for it. Just begin giving to God one-tenth of your income and you will be surprised how soon it will leave you. The feeling of going to the poor-house will not trouble you any more. Does not the Book teach that "Our Heavenly Father cares for those that love him," and "As the day is, so shall thy strength be?" No doubt we miss many blessings on account of our condition, we not being in the right mind or spirit, or there being something in our heart that should not be there prevents the blessing coming to us. This brings to my mind a story which will be instructive, so I will give it. A man who was quite wealthy in this world died, and he always had trouble as to where to put his money so that it would be safe. He was afraid that if he put it in the banks that they would fail, and he did not dare trust himself to invest it as he might make a mistake and did not dare trust any other person, they would rob him or charge him too much for investing it, so he died in this great quandery. When he arrived in heaven Peter asked him his vocation on earth, and heard what I have just quoted, and Peter gave him a wheel-barrow and his money and told him to find a safe-keeping place for it. Well, that was his work through eternity, no rest. Would'nt you like to go through eternity with the fear always staring you in the face, that you would have to go to the poor-house. The above prescription of giving one-tenth of your income is a sure cure.

I am not an evangelist, just an ordinary druggist who hopes for eternal life, by believing the things pertaining to the kingom, which were preached, first by our blessed Master and then by his apostles and now by his evangelists and teachers, and by a continuance in well-doing, so it is not selfishness that prompted me to write this article.

Now the whole question is simply this, which is your god? We all know ourselves best, and God knows what is in each and every heart, and he is not deceived. He reads the innermost thoughts, and his Word plainly teaches that you cannot serve God and mammon, and the prayer of your brother in Christ is that each will look unto himself and not let anything stand in the way of our crown of life which Paul with such pleasure looked for, and it is not for Paul only but for all those who love his appearing, and if there is anything in our hearts that condemns us will we rejoice at his coming?

Submitted in Christian love.

H. GIDDINGS.

Millennium.

Dear Restitution:

When but a child I remember often hearing and reading the expression, "The Bible, the whole Bible, and nothing but the Bible is the religion of Protestants." Also that we must have "thus saith the Lord for everything we believe or teach." And again that "we should express what we believe in Bible language;" that if we cannot find the words in the Bible to express our ideas it is very doubtful if the ideas we express are there, and so on. Now in those days we thought those expressions pretty good, and I confess for myself, I think so yet. When we have something new or that we are not familiar with, it is a pretty good rule to see what the Bible says about it, and if we should not find the new thought expressed there, be pretty cautious about receiving it. It is not best to take anything for granted, no matter from whom it comes, except from the Bible, and even then we need to see whose words they are—I mean whether the speaker be God, Jesus, an apostle or prophet, or whether it be the serpent, a Pharisee or Saducee, etc. Today there are many words in common use used to express what the Bible is supposed to teach, which if we turn to the Bible for them, we do not find them there, and often the ideas are not there expressed in other words. For example we take the word millennium out of which comes millennial and then millennial dawn, millennial age, millennial glory, millennial peace, and so on millennial nearly everything. One writer says the great discovery of the 19th century is, that the work of the saints during the millennial age will be to raise from the dead all who, in the ages past, died without having heard the gospel, and to preach the gospel to them, by which means, all or nearly all will be saved. Other folks have other ideas about the millennium. Some hold that the Lord will come before and others after the millennium and so on, so that it is not easy to find out what all would entertain, that all would endorse. But what does the Bible say about the millennium? One would expect to find considerable about it, but where is it? We read from Genesis to Revelation and find not a word. True in Rev. xx. we read of a "thousand years," and the word millennium means a thousand years. Then why not express ourselves as it reads, and not substitute another word? When we vary a little we are apt to vary a little more, and a little more till we get far from the starting point. Thus by changing a thousand years to millennium we easily get a host of words we would not have, if we adhered to the Bible. Words such as millennial dawn, millennial age, millennial peace, millennial glory, etc. Words so often heard that many people suppose that when the Lord comes there will be no more war death or suffering, but that all will be peace and glory and happiness for the whole thousand years, during which the Lord with his saints would reign over the whole world, after which they would reign no more. They reign one thousand years no more. Now it seems to me that the thousand years will be very different from that. That at least a large portion of the thousand years will be occupied by war and conquest, that the Lord and his armies will go on from conquering and to conquer nation after nation, till all shall be subdued. He will break to pieces and consume all the kingdoms of the world, and all that will take time. He must reign (the saints with him) till he has put all enemies under his feet, even death must be rendered powerless, but I do not think this will all be done for a long time after he *begins* to reign. I am not sure but instead of the one thousand years being all peace, they may be all of conquest, so that at the end of the *one thousand years he will have* accomplished his mission and will present to the Father a restored world, all things made new. More anon.

GEO. FELTON.

Editor Restitution:

Find enclosed money for my subscription and to pay for some extras of Sep. 10, with Bro. Robison's article as I wish to send them to parties I think it may benefit. That article of Bro. Robison's should be put in tract form and circulated among the people calling themselves "Christians" or "Disciples," and perhaps many might be led into the way of truth concerning *God's kingdom.*

Wife and I are alone here in the faith, and the only encouragement we receive except from each other and the Bible we get from the weekly visits of the dear old RESTITUTION. What a welcome messenger it is, ladened with its precious food from the pens of so many able writers, that builds us up and strengthens and encourages us to battle on for the prize that is set before us.

We have not been working long in the Master's vineyard, although I have been a reader of the paper for several years. It took a long while for me to get clear of the entanglements of sects and isms that I had been taught. But thanks to the Bible THE RESTITUTION and tracts supplied me I saw the truth, and taught it to my wife, and *then* arranged with Bro. Robison last May to come and help us to put on that sin-covering name in baptism; so we have arisen from the watery grave to walk in newness of life. May we so live that we may be living epistles known and read of all men, that our influence may go out for good to those that are about us. Pray for us that we may attain unto the resurrection from among the dead to inherit the everlasting kingdom of our Lord and Savior Jesus Christ.

Yours in hope of eternal life.

W. M. FARLEY.

Dear Brothers and Sisters:

May love, mercy and peace be and abide with you unto the coming of the Lord.

I have just returned from the Nebraska conference at St. Paul, where I had a very enjoyable time. I meet many of the faith I had never seen before, and was very kindly treated. I met our old friend Bro. Almus Adams whom I had not seen for seven years. Also Sister Adams. May the Lord bless and keep them is our prayer.

I also met Bro. W. H. Wilson from Chicago, and heard him set forth the oracles of God. May he be blessed in his work.

I will say to any one in Nebraska, Kansas or Missouri if you think good can be done in your locality, I would be pleased to call on you this winter and hold meetings. You can address me at Bassett, Neb.

In hope of the soon coming King.

CHAS. H. [illegible]

Selections.

Miracles are Not Always Evidence of Divine Power.

The sainted John charged the church to try the spirits. Many spirits had gone out into the world, but they were not all to be believed; but were first to be tested by the Word of God. 1 John iv. 1.

However men may think of God's Word, and however they may treat it, he himself has a high regard for it, and will punish those who knowingly corrupt, or pervert it in teaching it to others. Said the apostle Paul: "We are not as many which corrupt- mar,- deal deceitfully with—the Word of God." 2 Cor. ii. 17. God's Word is not yea and nay; *i. e.*, one thing in teaching to one, and a contradictory thing to another. 2 Cor. i. 18.

We have heard the advocates of great errors, when confronted with the positive statements of God, sanctimoniously claim, "Well, that is the way the Spirit revealed the matter to me." Never let such off without asking what spirit it was. The Holy Spirit and the Word of God agree.

We have seen people, even some Adventists, sit and bask in the fascinating spell and magnetism of false teachers, and pronounce it the great power of God, when in fact the teaching was a great contradiction of God. Is God divided against himself? In apostolic days Satan was transformed as an angel of light. 2 Cor. xi. 14. *Soft spoken and fascinating as an angel of light:* but in fact the same old deceiver as when he lied about God in Eden. Gen. iii. 3, 4.

Let it be remembered that it is the Word of God, and not even miracles that is the standard by which the spirits are to be tested. Isa. viii. 20. We do not always accept even the miracle of healing as of the Lord. We first inquire to whom and for what purpose has God delegated this power. Mormonism reports many, very many, cases of healing, that goes with as much authority as those of John Alexander Dowie, or Mr. Sanford, and some others that might be mentioned.

Rome has held its thousands in bondage by spectacular manifestations of healing power, and so practices to this day; as also Spiritism, and especially in its latest, and most fascinating phase, known as Christian Science. And who can say that all its claims to miracle-working power are deceptive frauds? We think those best acquainted with Mormonism, Dowieism, Sanfordism, and Spiritism, would be quite unwilling to admit that the only miracle performed is that of deception.

Dr. John Cumming of London has this very sensible page in one of his works published in 1855:—

I cannot believe that all the miracles of Rome in mediaeval days were unmixed mockeries and senile fables. Nor do I see why, if Satan has the awful power to touch my mind, without consulting my will, and to inject into that mind unholy thoughts, without my permission, he may not have the power of doing deeds that the senses shall attest as altogether above the level of the natural. But you say, are not miracles the great proof of the inspiration of the Bible? And if a friend, or Dr. Wiseman were to do a miracle, would not that be evidence that his doctrines are right? Suppose that subtle controversialist, that devoted priest of his church, were to stand upon one of the graves of the dead, and were by his bidding to stir the cold ashes in their silent urn, and to bring forth the dead man and to show him among the ranks of the living, again taking his place in the arrangements of social life; the first question I would ask, as a spectator of the admitted supernatural act, would be, "Dr. Wiseman, what do you mean to prove by this miracle?"

In the Bible I find that *every* miracle our Savior wrought was not a piece of splendid fireworks, a vivid display of supernatural force, but omnipotent power, stretching down from the heavens to hold up a definite light, or doctrine, or truth. Every miracle in the New Testament was wrought, not to show that God was mighty, but to show that a certain truth was from God. Acting on these principles I ask this miracle-worker, "What is your object?" He says, "To prove that the Virgin Mary is immaculate, and that she ought to be worshiped as we worship her in the Church of Rome." What should, and I hope would instantly be my emphatic answer?

First, I should remember that in the last days they will do signs and wonders so startling, that if it were possible they would deceive the very elect.

Secondly, I should remember that Satan himself is transformed into an angel of light; and

Thirdly, I should remember that the coming of the antichristian head is with all lying wonders; not false wonders. If you look at your Greek Testaments you will find it is.....miracles that prove a lie, not miracles.

I should remember lastly, "If we, or an angel from heaven preach any other gospel unto you than that which is here preached, let him be anathema." I would then turn round and say to this eloquent advocate of the worship of the Virgin Mary, who has wrought a miracle to prove it to me, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

We have no doubt that there is both the genuine and the spurious in healing, and that the one may be as real as the other, with objects of each diametrically opposed to each other. The one to confirm faith in Bible truth, and the other to lead to the supposition that there is no great importance attached to Bible doctrine, and that God works through those who ignore it.—*G. H. Wallace in Crisis.*

Higher Criticism Criticised.

D. S. Margoliouth, M. A., professor of Arabic in Oxford University, England, himself a higher critic, in writing on the "Higher Criticism" in the Chicago *Record Herald*, remarks: "It is evident that all the hypotheses which it has produced have either broken down or been lost in a maze of hypotheses which are necessary to support the first, and that in the course of the procedure each place that seemed to offer firm ground has given way." And that is candid and true. The learned professor tells us that we know "in consequence of the researches of the higher critics," "very little, if anything," "more about the structure and dates of the books of the Old Testament than was known in the eighteenth century, or to the mediæval rabbis." And he further tells us that the various schools are contradictory, one utterly rejecting the conclusions of another, and thus concludes: "We can scarcely feel sure that the opinions which are now dominant may not be similarly ousted, though it may be difficult to predict the character of those that will be substituted for them." The child of faith has nothing to fear. He has put to the proof Christ's test, and has not found it wanting. John vii. 17.—*Signs of the Times.*

Editor Restitution:

On Sunday, Sept. 28th, Charles and Elsie Gesin, son and daughter of Bro. E. F. Gesin of Adeline, Ill. put on the sin covering name of Jesus by baptism. They came on Saturday to spend Sunday with the church in Oregon, and while with us they fulfilled the mission for which they came. Our prayer is that they may ever be found in the path of duty. As brethren, we mean to do all in our power to help them.

With this addition to the class of young people at Adeline good work for the Master should be done in that locality. Praise God that the young people are taking such an interest in the work. Let us all eagerly watch for his soon coming.

S. J. LINDSAY.

Editor Restitution:

As our Secretary at Oregon omitted the number of baptisms in my work in Illinois, and some wonder if any obeyed, I give the following information that the brethren may know that some will still take a stand for truth. Twenty obeyed the Lord in baptism in Illinois under my preaching, beside those baptized by Bro. Lindsay. It is probable a dozen are convinced of the truth to one who obeys.

W. L. CROWE.

Vandalia Excursions.

Indianapolis and return $8.55, account Improved Order of Red Men great council of Indiana. Selling date Oct 20, 21 and 22, return including the 24th.

Cleveland, O. and return $7.70, account Gen. Missionary Con. of M. E. Church. Selling date Oct. 20 and 21, good returning leaving Cleveland on Oct 27th.

Special Excursion to Chicago.

Saturday Oct. 11 excursion tickets to Chicago will be sold via Pennsylvania Lines at $1.00 round trip from Plymouth, good going on excursion train leaving at 2:25 p. m. valid to return until Oct. 13, inclusive.

Head End Collision.

Don't miss it. Logansport, Ind. on Oct. 12, 85 cents for round trip. Two monster locomotives to be totally destroyed in a head end collision, also various other amusements. Special train leaves Plymouth 8:18, returning leaves Logansport 7:30 p. m. Last excursion of the season. W. F. Smith Agent Vandalia Line.

Announcement.

The Quarterly Conference of the Church of God in Michigan, will convene [D. V.] *at Coats' Grove*, Barry Co., Michigan, on Friday evening, October 10, 1902, and continue over the following Sunday. All that are interested in the truth are cordially invited to attend. The brethren and sisters are urged to make a special effort to be present at this meeting. Let none remain away through fear of losing a burden to those that enter into the Conference, as arrangements will be made to accommodate all that come, nor will it be made welcome. Coats' Grove is situated in the south-west corner of Woodland township, seven miles northeast of Hastings. Those coming by the Michigan Central will stop at Hastings, and change cars for Coats' Grove or they may be met at Hastings by Bro. Richardson, if they will drop him a postal card. Address A. K. Richardson, Coats Grove, Barry Co., Michigan. Those coming from Grand Rapids will take the Pere Marquette R. R., in the morning, 7:20, and change cars at Woodbury, for Coats Grove. It is expected that Elder L. C. Chase of Reese, Michigan, and Elder R. W. Woodward and wife of Dutton, Michigan, will be at the Conference to herald the news of the soon coming King.

EMMA JACKSON, *Sec'y.*

Editor Restitution:

The Annual Meeting of the Church of God, will be held at Blush, Mo., beginning Oct. 11, and holding over two Sundays. We anticipate one of the best meetings ever held at this place. Brother John Foore will be in attendance. All are invited to "Come over and help us" have a good time.

Everything will be prepared for your comfort while with us inasmuch as your poor brothers are able to provide. Fredericktown, Mo., is our nearest R. R. Station. Conveyance will be made by addressing the writer at Blush, Mo.

P. J. GRAHAM.

Southern Illinois Conference.

The First Annual Conference of the Church of God of the Abrahamic family of Southern Ill., will be held at Moriah, in Clark County, beginning Friday, Oct 10th, and continuing till Monday Oct 20th.

Moriah is a country place. Let all who come buy tickets to Casey, Ill., and come on *Friday* or *Saturday*, October 10th or 11th. Come on either of these days, the brethren will be in Casey to meet you with teams to bring you to Moriah, but not on other days, as we want them to be able to attend the meetings. Those who come later can hire a livery team for $1.50 to drive them out. Those who live near can drive over and bring some rations and bedding, and grain for their horses. Free pasture will be furnished horses. The brethren at Moriah will furnish board for all who come, and beds for all who do not bring bedding, but lest there may be too many to entertain we ask all who can do so conveniently to bring an empty tick and bedding. We will have a good, old-fashioned meeting. Meals on the grounds will be served free to all.

The program will be prepared each day by a committee appointed on the first day of Conference. We intend to carry out the following program each day:—

8:30 a m to 9:30 a m, Business of the Conference. Reports of churches, Sunday Schools, Evangelists, and discussion of the needs of the localities represented, and plans for future work, etc.

10:00 to 11:00 a m, Bible study, questions and answers.

11:00 to 12.00 m, Preaching.

12:00 m to 1:00 p m, Dinner on the grounds.

2:00 p m to 3:00 p m, Berean' and Young people's hour for essays, recitations, singing and recital of Scriptures. Let every young person who means to attend our Conference prepare something for this hour of each day of Conference. Write on, Christ's Law,—The Christian's Armor,—The Graces of the Spirit,—The Beatitudes,—The Fruits of the Spirit, or on Faith, Repentance, Baptism or the Christian life. Let the smaller children see which can quote the most in the Psalms, Proverbs or the Sermon on the Mount. We especially invite the young people who live near Moriah, irrespective of what their faith is, to come and assist in making this a pleasant and profitable hour to all.

3:30 to 4:30 p m, Preaching.

4:30 to 5:30 p m, Visit and become acquainted.

5:30 p m, Supper on ground s

7:00 p m Social Meeting

8:00 p m, Preaching.

We expect the following preachers to be present:—S. J. Lindsay; L. E. Conner; A. H. Zilmer; C. P. Graham; John Claypool; Zimri Brant and perhaps others.

Expenses will be light. If you are poor, come and help us thereby cover presence and your voice. If wealthy assist us financially, that we may paint our new church and improve the grounds, and send out an evangelist in Southern Ill., where there is good ground for the truth. Send donations to Lewis Weaver, Moriah, Clark Co. Ill., or come and help share in the feast.

W. L. CROWL, Sec. Pro Tem.

Brethren, What Say You?

For some time, since the edition of my pamphlet, "The Reasons of my withdrawal from the Evangelical Association," 24 pages, was exhausted, I have had requests for it from different parts of the country. Now, I wish to say to the brotherhood that if I can be assured that it can be disposed of, I am willing to have another edition printed. How many will you take and pay for at five cents per copy? Don send money, *but* write me a postal, stating number of copies you want, and as soon as I see that it can be done, will print an edition that will meet the demands. Please answer me at once. My Address is Plymouth, Ind.

Yours, in the Faith.

A. H. ZILMER.

Excursions to the East.

An opportunity to make a trip to the East at small expense for railroad fare is offered by the excursion tickets to Washington, D. C., New York and Boston, which will be on sale via Pennsylvania Lines in October. The rates will be exceptionally low. The dates on which tickets may be obtained are as follows:

To Boston—Tickets may be obtained via all rail route, or via rail through New York and steamers of Long Island Sound Lines. They will be on sale October 7th to 14th, inclusive, good returning until October 18th. Return limit may be extended until November 12th, 1902.

For special information apply to nearest ticket agent of the Pennsylvania Lines, or to C. L. Kimball, Assistant General Passenger Agent, Pennsylvania Short Lines, No. 1 Euclid Avenue, Cleveland, Ohio.—Oct 0.

Homeseekers' Excursions to the Great West and Northwest.

Settlers and homeseekers are moving west in large numbers. Special low rates to all points west and northwest this fall via the Chicago & North-Western R'y, the only double track road to the Missouri River. Ask any ticket agent for particulars. Maps and interesting printed matter free on application to A. H. Waggener, 22 Fifth Ave., Chicago.—Oct 25

$12.75 Round Trip to Omaha

Via Chicago & North-Western R'y from Chicago, October 15th, 16th and 18th. Favorable time limit account the Christian Church National Conventions. Four perfectly equipped fast trains leave Chicago daily. The only double track road between Chicago and the Missouri River. For tickets, illustrated pamphlets and full particulars, apply to nearest Ticket Agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Oct. 18.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Hunters' Rates Chicago & Northwestern R'y.

Reduced rates from Chicago to the hunting and fishing grounds of Wisconsin and Michigan. Tickets on sale from September 15 to November 15. Excellent train service. Sport best in many years. For descriptive booklet with game laws and full particulars apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth Ave, Chicago, Ill.—Oct 25

POST OFFICE ADDRESSES.

Persons requesting their address changed in the Restitution may have their names inserted here.

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J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bovard, Iowa.
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L. H. Chesbrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb
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J. F. Wagoner, Box 261, Rochester, Ind.
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W. D. Townsend, Salem, Ohio.
Mollie Pedrick, W. R. C. Home, Madison, Ohio
J. Conaway, Ballard, Wash.
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Daniel Howard Beaver Dam Wis.
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John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tilling Society." Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
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Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
P. F. Cordill, 326 W Lincoln South Bend, Ind.
G. W. Smith, Corvallis Ore
M L Adams Corvallis Oregon
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Ruth Inwood Ind
John Gregory, 10 Foundry St. Newark, N. J.
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J. J. Cady, Corvallis, Ore.
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THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

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Advocated in a series of Ten Discourses. A Volume of 283 pages, cents, leather bound, embossed cover, and gilt edges, $1.00. By Brother Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it.

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All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

$99.00 to the Pacific Coast.

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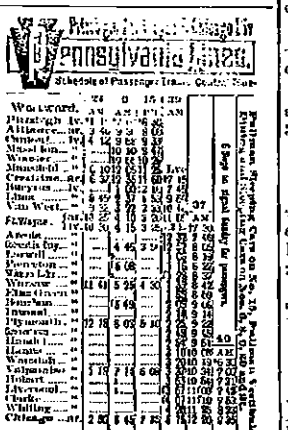

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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefitted by reading it.

[illegible] by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will *you* try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, OCTOBER 15, 1902. NUMBER 39.

Poetry.

The Day is at Hand.

Poor, fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but yon brighter ray
Becomes more clear.
Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.

The night of life is mournful, but look on—
The dawn is near!
The dawn is pearl
[illegible]
Yield not to fear!
The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.

"Joyful through hope," thy motto still must be—
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet;
The way is dark and long; the end is sweet.

Original.

The Spirit of God. No. 2.

There is one God, that is, he is one Person. "God is one," says Paul. Gal. iii. 20. If this is true, he is not "One in Three, and Three in One," as taught by "theology." The term "trinity," as employed in popular teaching, is of heathen origin, and is not found in the Bible, since the Bible dealt with nothing that required its use; and hence it is not a Bible term. From beginning to end the Scriptures state and re-state, in every conceivable way, that there is ONE GOD. Language could not be plainer than that setting forth this truth. "There is *none other God but one*.....To us there is but ONE GOD, the Father." 1 Cor. viii. 4, 6. "There is ONE God and Father of all, who is *above all*" (even "above" the "one Lord"). Eph. iv. 4-6. This truth was plainly set forth not by the apostles only, but from the lips of Jesus as well, who "declared" the Father unto us. John i. 18. Turning to John v. 44 in the R. V., we have him saying to the persecuting Jews, "How can ye believe who receive glory one of another, and the glory that cometh from *the only God* ye seek not?" A similar affirmation concerning the Godhead of only "ONE" is found in his reply to "one of the scribes," who questioned him concerning "the first commandment of all." "The first of all the commandments," said he, is "Hear, O Israel, the Lord our God is ONE LORD (The Lord is one. R. V.). And thou shalt love the Lord thy God with all thy heart, soul, mind, and strength." Mark xii. 28-30. The scribe who was familiar with the Hebrew Scriptures, replied, "Well, Master, thou hast said the truth: for there is *one God; and there is* NONE OTHER BUT HE." v. 32; Deut. vi. 4. Nowhere does Jesus intimate or leave the inference that more than One are required to constitute God. That ONE is not only acknowledged to be "the *only* true God," but is also the "God" of our Lord Jesus Christ, as can be seen from the following references. Matt. xxvii. 46; John xx. 17; Heb. i. 9; 1 Peter i. 4. Jesus gave honor to the Father, and prayed to him as God. Heb. v. 7. Nowhere did he arrogate to himself the honors belonging to God, though he repeatedly spoke of God as his Father, and of himself as God's Son. The "co-equality" of Jesus with the Father, contended for by "theologians," is not as much as hinted at in Scripture, while the superiority of the Father to the Son, and the inferiority of the Son to the Father, and his dependence on the Father, are almost constantly affirmed, both by himself and the apostles. "My Father is *greater than I*," said Jesus to his disciples. John xiv. 28. To the scoffing Jews he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise.....I can of mine own self do nothing." John v. 19, 30. He did not even pretend to be the originator of the doctrine he taught, but said, "My doctrine is not mine, but his that sent me." John vii. 16. He said to the Jews, "And now you seek to kill me, *a man* that hath told you the truth, which I have heard of God." John viii. 40. Here we have several truths:

1. Jesus did not claim to be a God, but "a man."
2. He told the Jews "the truth."
3. This truth did not originate with himself, but he heard it "of God." Had he been, or claimed to be, a "God," one God would have heard another.

The same truth was [illegible] Speaking under the figure of the human body, he says, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God." 1 Cor. xi. 3. The head is indispensible to the life of the body. It is the seat of the intellect, and directs the movements and actions of the body. Now if "the head of every man is Christ," every man can do nothing without Christ (see John xv. 5). In like manner, Christ can do nothing without God, "the Head of Christ." Paul goes so far as to say that "Christ is God's" (1 Cor. iii. 23), the possessive showing that "Christ is God's" own or possession, his Agent through whom he accomplishes his will. In the same way the saints are "Christ's" own, belonging to him.

God also "exalted" Jesus "to his own right hand to be a Prince and a Savior" (Acts v. 31), and this exaltation was not because Jesus was a God (in which case one God would be exalting another), or because he previously existed as an immortal spirit, and God re-instated him in a former position; but because he was "obedient unto death, even the death of the cross"—"WHEREFORE God hath highly exalted him." Phil. ii. 6-11.

God gave the Spirit without measure to Jesus, as John the Baptizer testified. John iii. 34. "God anointed Jesus with Holy Spirit and power (*dunamis*, ability): who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts x. 38. A little careful thought will show at once the awkwardness of the position of "Trinitarianism," which claims three are God, the Father, the Son, and the Holy Spirit. According to this view the above Scripture teaches that one God anointed another God with a third God. If, on the other hand, we accept the truth that "there is *one God*, the Father," that this God and Father has a Son, and that he also has a Spirit with which he anointed his Son, thus enabling him to perform mighty works, the subject is divested of its "mystery," and all is clear to the understanding.

Various Scriptures are cited in the effort to prove that there are "Three in One, and One in Three" to make *one God*. John x. 30 is cited to show that Jesus and the Father are "one." And indeed, Jesus himself distinctly said, "I and my Father are one." But will any one say they are one in the sense of being the same Person? When this is established it is proven that when Jesus died, *God died*, and hence for three days and three nights there was no living God." Indeed it is sung in a certain hymn, "The immortal God for sinners died." That "*Christ* died for our sins," the Scriptures solemnly and repeatedly affirm (1 Cor. xv. 3; Rev. i. 18), and we rejoicingly believe it; but we do not and cannot believe that God died, since he is immortal (1 Tim. vi. 16), and lives for ever. Deut. xxxii. 40. In what sense, then, are Jesus and the Father "one?" They are one in mind, in purpose. The Father desires that certain things shall be done, and the Son delights to do them. John iv. 34. In the same way he desires his own to be "ONE, AS WE ARE." John xvii. 11, 21, 23. This argues most emphatically and distinctly against the contention that God and Jesus are One Person. Another Scripture cited to prove the "Three-in-One" theory, is 1 John v. 7, 8. The R. V. rendering of this passage is, "And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one." The words, "in heaven, the Father, the Son, and the Holy Ghost, and these three are one," are not in the Sinaitic, Vatican, and Alexandrian MSS. They are omitted by all the modern translations. They are marked as spurious by Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth. Young classes them among the "interpolations." They are the product of men who [illegible] to maintain the trinitarian [illegible] all hazards, and to do so, [illegible] to the text. Their absence from the oldest MSS., and the "Fathers" up to Cyprian A. D. 253, is the strongest argument against their genuineness. Hence these words, as Dr. Young observes, "are never to be adduced as proof texts." Therefore those verses, because spurious, do not prove that "Three are one." Before leaving this part of our subject we will consider Paul's saying, "There is *one God*, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5. This clearly shows a distinction not simply between "God and man," but also between "God" and "Christ Jesus" who is also a "man." Christ Jesus is not the Mediator between man and man, nor between God and God; nor is he the "one Mediator, the God Christ Jesus." As children are partakers of flesh and blood, even so he himself likewise took part in the same, that he might suffer death in behalf of those who were subject to death. Heb. ii. 14.

A. H. ZELMER.

(To be continued.)

The Second Coming of Christ.

How little we hear preached on this subject during the closing of these Gentile times. Some profess to believe in his second coming, but are ignorant of the real object of that coming. Others say I believe the doctrine but I dread to think of it. I was talking to a friend the other day who is well informed in the doctrine of Campbell but thought that the promise might have been fulfilled at the destruction of Jerusalem. His mind seemed a blank on this subject. The churches of today are asleep on this grand thought viz., Behold, I come quickly; and my reward is with me, to give every man according as his works shall be. Rev. xxii. 12. The preaching of the doctrine of the immortality of the soul does away with the necessity of his coming again. If we go to heaven at death why should Christ come again? No need of such an event. Our Savior's warning to the Jews is as true today as it was when he uttered it viz., by your tradition you have made the Word of God of none effect. How few today believe Paul in Col. iii. 1-5. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. The reward that Christ has promised is eternal life and we are to receive it when he comes. So those who believe this are patiently waiting his coming. Paul says that Christ is our high priest and that he has entered into heaven itself to appear for us. He is our Advocate. Under the law the High Priest entered the Holy of holies to offer sacrifice for himself and for the people who were expectantly waiting his return that they might receive the blessing. Now if the people had not thus been waiting would they have received the blessing? Certainly not, so we must be in an attitude of expectancy if that blessing of life comes to us when he appears. Peter speaks prophetically of these times when he says that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. Paul expected to receive his crown at Christ's appearing and kingdom. This same apostle in writing to the Thessalonians says, "We say unto you by the Word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall ever be with the Lord. Wherefore comfort one another with these words. [illegible] 14-18. The apostle here plainly declares that Christ will come to raise the dead and change the living. In Rom. viii. 11 we read if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. If we have not this spirit he will not raise us up. He that believeth on the Son of God hath the witness (spirit) in himself. He that believeth not God hath made him a liar; because he believed not the record that God gave of his Son, and this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. With this testimony can we expect a reward if we do not believe the record that God has given us. We get his spirit by believing what God has said concerning his Son. Part of that record is that he will come again. The times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in which he will judge (rule) the world in righteousness by that man (Christ) whom he hath ordained or raised from the dead. Read carefully the parable spoken by our Savior in Luke xix. In which he represents himself as the nobleman who was to go into a far country to receive for himself a kingdom (kingly authority) and return. After his return he became a ruler as I called his servants to an account for their actions during his absence. In the xiv. of St. John he says I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am ye may be also. We have the testimony of two angels who said: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i. 11. Peter in Acts iii. 20, 21 says further, God will send Jesus Christ whom the heavens must receive (retain) until the times of the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. Here we have the testimony of Christ, the angels and the apostle Peter. Surely we should not discredit such witnesses. Is there any sacred or profane history that Christ came at the destruction of Jerusalem? No not one word. The historian Luke says chap. xxi., Behold the fig tree, and all his trees; when they now shoot forth, ye see and know of yourselves that summer is now at hand, so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is at hand. Verily I say unto you, This generation (that sees these signs) shall not pass away, till all be fulfilled. In Matt. xxiv. 33 it reads, "When ye shall see all these things know that it is near at hand. Margin, he is nigh at hand. In the face of these testimonies can we consistently remain ignorant of this grand truth that Christ will come again to restore this earth to its former glory, when our first parents were inhabitants. Think of what God has in store for his worthy ones who believe the gospel, repent of their sins, obey the gospel and walk in newness of life. A new earth with eternal life to enjoy it, no disease or death. What a picture to contemplate. May we be found worthy when the Lord shall come.

D. C. ROBISON.

"Being somebody" in the sight of men is "being nobody" in the sight of God.

Subscribe for THE RESTITUTION for 1903.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Why Rejoice.

A brother in Arizona, sends me the following question: "Why is it necessary for us to think as we do, in order to be able to rejoice as we do at the Lord's coming?"

Those who do not know anything about his coming, cannot rejoice in it at all; neither can those who have but a partial knowledge of his coming rejoice in it to the same extent as those who possess a more accurate knowledge, as for instance, a second Adventist believes that when Jesus comes, his mission will be as a destroyer, to exterminate the earth and all that are thereon, with the exception of those who are Christ's at his coming. Contrast this with the Bible view of his coming, that in place of his coming as a destroyer, he comes as a restorer, to bless and save. "In thee shall all nations be blessed." Then to have this rejoicing at his coming it is necessary to "*believe as we do*," that he comes as a restorer, to bless and save, otherwise we could not rejoice at his coming. He could not come as "the Desire of all nations," if he came to curse "all nations," he certainly would not come as "the *desire* of all nations," for the reason that all nations do not "*desire*" destruction. When Jesus said, "Surely I come quickly," we could not respond as did John on Patmos: "Even so, come, Lord Jesus," if he was coming as a destroyer.

We read in God's Book: "Men shall be blessed in him: all nations shall call him blessed." All nations would not have the opportunity to call him "blessed" if he should destroy all nations at his coming. It is quite necessary, then, "to think as we do," "in order to be able to rejoice as we do at the Lord's coming." "Let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God, sing praises to his name; extol him that rideth upon the heavens, by his name JAH (YAH) and rejoice before him." "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad." "Let the heavens rejoice; let the earth be glad; let the sea roar and the fullness thereof. Let the field be joyful, and all that is therein: then let all the trees of the wood rejoice before the Lord; (Why?) For he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." If we believed that he was coming to set the world on fire, we could not so rejoice.

W. H. WILSON.

Obituary.

Died at her home in Frankfort, Ind., Oct. 3, 1902, Sister Naomi Burgett, wife of Emanuel Burgett; age 67 years. Her demise was due to acute dysentery, after an illness of seven weeks' duration. A year ago she became partially paralized and was a constant sufferer, but bore her sufferings so patiently. To know her was to love her and many times when my father was holding meetings in this part of the country her house was our home, where I was treated as one of her own. She was a true Christian, and we know that she sleeps in Jesus. My father, J. S. Hatch, preached the funeral. Then she was brought fourteen miles into the country to be buried, near her relative near her old home. She leaves a husband, one son and daughter, who are both married, and five grand children, together with three brothers and four sisters, with a host of friends to mourn for one whom they loved. But sorrowing ones, she is taking her rest, her last sleep, which will be but a short sleep to her, then in the morning of the resurrection she will come forth clad in immortality with the bloom of youth upon the cheeks that were so pale and sunken.

O glad day, soon may it come and put a stop to the work of the enemy death.

Your Sister in Christ.
AZORAH M. SCHOOLS.

Please look over your account and if you owe us we will be thankful for a renewal is sent at once.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 15, 1902.

MOQUART said, "I see that spirituality of mind is the main qualification for the work of the ministry."

FULLER said, "Our want of usefulness is much oftener to be ascribed to our want of spirituality than to any want of natural ability."

JESUS says, "No man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. vi. 24.

WHY Christ suffered, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. ii. 10.

THE activity of the nations everywhere, their commerce, their political revolutions, their social transformations,—are all so many elements in the preparation of a place for the Body of Christ, and the transfer of the government of the earth to Jesus and his brethren!!

A WISE self-understanding man, instead of aiming at talents he has not, will cultivate those that he has, as the way in which Providence points out his way to be useful. We see by what Paul wrote to Timothy, (1 Tim. iv. 14; 2 Tim. i. 6) not to neglect, but to stir up the gift of God which was in him, that it had been given to him to be improved; and it follows from this, that not only the *abuse*, but the *neglect* of it would have to be accounted for.

REGARDING the condition of affairs in the Balkan region, we quote from a dispatch of Oct. 11, as follows: "It is impossible to obtain trustworthy information as to what is really happening in the Balkans. There are two rival revolutionary factions at work in Macedonia and they flatly contradict each other's statements. The news of the uprising is certainly serious and the action of Turkey after a council of war at the Yildiz palace on Thursday was on such a scale that it was evident that a big campaign was under way. The porte complains that Russia's ally, Bulgaria, is chiefly responsible for fomenting the trouble. It is learned that Russia and France are ostentatiously urging the porte to take the situation in hand and suppress the insurrection. The diplomatists who represent other powers do not conceal their suspicions that the peaceful protestations of the dual alliance are insincere and that Russia's real desire is that the insurrection shall continue in order to mask and promote her ultimate designs."

SUCH headlines as "England is near a religious war," "Bitter struggles over education bill array ancient foes for action," "Peril to the government," etc., given in the daily papers, indicate serious difficulties over something little understood in America. In England the elementary schools to the number of about 6,000 are strictly secular, and called board schools, managed by school boards, through whom the government pays all bills, and assumes all responsibility. The others numbering some 14,000 are called voluntary schools, and are supported largely by religious denominations; about 12,000 to the Anglicans, 1,000 to the Roman Catholics, the rest to Protestant churches outside the Church of England. The new "Education Bill" puts all these voluntary schools under government control and provides for their support from public taxes. The secular authorities to appoint part of the trustees and the denominations part. The Nonconformists, such as Baptists, Presbyterian, Methodist, etc., are numerically weak, and see danger that with all the schools under secular control their religious instruction will soon be lost entirely; besides many of the Anglicans who see the increasing tendency of the English Church toward ritualism and Catholicism, see that it is but a step till priests are in charge largely. All want government support but not control. Whatever the outcome be, it is making much stir throughout all England, and serious trouble is expected.

Jews and the Holy Land.

The London *Daily Express* brings us word of Mr. Smedly Greene's project for a crusade of Christians, based upon money instead of arms. The object is to purchase the land from the Sultan and establish a semi-independent state. Several men of wealth endorse the plan, and thinks the wealth of the Jews, as a power behind the thrones could control the powers directly concerned and keep them from quarreling about the matter, as well as operate upon them to use their influence to make the Sultan behave himself. Many letters, favorable and unfavorable to the project have been received by the *Express*, among them the following:

Sir,—There are other religious difficulties besides those mentioned by Mr. H. Rider Haggard. The Holy Land belongs by Divine decree to the Jews, and their re-instatement is only a question of time.

The Zionist movement is in accordance with the Hebrew prophecies, and will therefore succeed up to a certain point; and then Jesus Christ, in fulfilment of numerous prophecies in the Old and New Testaments, will return to restore the throne of David and re-establish the kingdom of Israel. A republic in the Holy Land is at variance with God's long revealed purposes.—*J. J. Andrew.*

Another writer refers to this letter as follows:

Sir,—Your correspondent J. J. Andrew is absolutely right in his letter to the *Express*. All history proves the truth of the Bible. All the prophecies in the Bible have been, are being, or will be fulfilled.

Take a map, take a universal history and take the Bible. Read and compare. Consider the history of the Jews, and of the Roman Church. Consider the current events in international politics. Then it is easy to perceive the significance of the Zionist movement.

We are approaching the great "time of trouble"—"I will shake all nations."—*Student of Prophecy.*

And a contemporary magazine commenting upon the foregoing says what we say amen to heartily.

"With such formidable plans as are put forth for the settlement of Palestine, the echoes of the cry of the poor Roumanean and Russian Jews in all the world, the nations urging each other to demand fair play for the sons of outcast Israel, and the policy of self protection closing all doors against the "wandering Jew," except the door to their ancient home—with all this, surely we may be encouraged to believe that the time to favor Zion cannot be far off."

Beloved, let us give our God no rest till he make Israel a praise in all the earth.

"Obedience!"

Peter exhorted those who were pricked to their heart by his sermon on the day of Pentecost, to "Repent and be baptized in the name of Jesus Christ, for the remission of sin," Acts ii. 37, 38; and in the absence of later instruction which supercedes this, it is the imperative duty of all who believe the gospel Peter preached, and wish to procure pardon of their sins, to do the same.

The prevailing idea among religionists generally, is that the ordinance of baptism into the name of Jesus Christ is not necessary to salvation,—that it is merely a matter that *may*, or *may not* be set aside according to taste or opinion. Thus the vast majority of Christendom put it aside as a useless ordinance, or nullify it by the unscriptural doctrine of infant sprinkling. We recently read of a conversation that took place between a brother in *the faith*, and a minister on this subject, as follows:—I asked:

"Is baptism a command of Christ?

Ans. I admit it is, but not absolutely necessary to salvation.

Ques. What do you say, then, is necessary to salvation?

Ans. Faith in the Lord Jesus Christ.

Ques. Does not *faith* in the Lord Jesus Christ imply obedience to his commands inasmuch as he declares, "Ye are my friends if you do whatsoever I command you?" John xv. 14.

Ans. I admit the force of your remarks as to obedience to Christ, but who is to decide as to the subjects and methods when scholars differ?

Ques. Do scholars differ as to the manner or subjects by appeal to the Scriptures?

Ans. In some instances, which I can not call to mind just now.

Ques. Do you consider the command given to Adam imperative as to the forbidden fruit?

Ans. Certainly.

Ques. Do you also consider the command given to Abraham as to circumcision imperative?

Ans. Yes, under the law, etc.

Ques. Then, if these commands are imperative and binding, the violation of them bringing punishment, do you not consider the non-fulfilment of Christ's commands, under what you term the law of grace, deserving of equal punishment?

Ans. Perhaps, putting it in that light, there is much force in your statements.

This, in substance, was the conversation and admission made by a minister who sprinkles helpless babes, and, by practice, nullifies his own admission as to the sacredness and binding character of Scriptural commands. Those ministers speak to their people on the importance of faith and obedience to Christ, yet they themselves turn aside from the plain and direct path Christ commands. Ignorance, when light is obtainable is no excuse, and cannot be put in as a plea when these things have been plainly pointed out as the implicit truths of Scripture.

With all earnestness we would point out to any who may read this, how important it is to attend now to the exhortation of Peter. If pricked to the heart, and the truth as it is in Jesus is believed why delay? Have you a lease of life and ample opportunity? If your conscience is aroused, and the truth demands surrender, will you get a more convenient season?

Paul says: "I was obedient to the heavenly vision." The same Christ through the Scriptures speaks to you that spoke to Paul. He said, "Lord, what wilt thou have me to do?" Are you ready to say the same? If not, why not? Will you turn a deaf ear and put from you the gift of God—eternal life? If Christendom declares the commands of Christ not necessary, Scripture does not,—the inspired apostles do not. This exhortation included every one of the three thousand anxious ones before Peter,—and hence there can be no escape because of the traditions of men?

Do you say it will entail persecution and suffering for Christ's sake? Well, yes; but remember the apostolic Word, that if we suffer with him we shall also reign with him. This promise is just as absolute as the conditions which are exacted. The invitation is first to suffer, then to reign.

Not to be known now, except to be disowned and isolated by the popular religionists is the lot of all who confess the truth of God before men. But what of it? Have we not another absolute promise that all such will be confessed by him before the Father and the holy angels? Yea, verily.

This shows that the changes will be rung by-and-by. Be patient, brethren, we shall exchange our poverty and loneliness for riches and honor, and an eternal weight of glory. Yes, the cross will be exchanged for crowns; dishonor for honor, shame and reproach for equality with angels and the high places of earth. Rev. v. 10.

"The Grave of Protestantism."

At a Confederation of Catholic Societies in Chicago recently, the following statement was read, "Infidelity, agnoticism, or absolute indifference is already digging the grave of Protestantism." It was declared to be one of the most important missions of the federation to secure the help of laymen in making this country Catholic. That the United States would become Catholic was no idle dream. And Dr. Stuckenberg, in the social section of the *Homiletic Review*, commenting upon this statement says:—

"Here is a definite end, prosecuted with the great power and wonderful machinery of Catholicism, under the inspiration of the hope of success. Protestants who are wise, who appreciate their heritage, and who recognize their grand mission will not fail to consider this scheme of conquest, and the duty it imposes upon them. The disintegration of Protestantism is a patent fact. Infidelity, agnosticism, and indifference are not the only causes. Catholicism is a united, compact, and determined host, facing denominations and sects which cannot even unite to defend themselves against a foe who threatens to annihilate them. There are other significant facts. For some decades the Catholic church made astonishing progress in coherence and strength. Its political influence has ever been on the increase, so that today it is one of the most powerful factors in elections and legislation. We are continually reading of conversions from Protestantism. No priest will marry a Protestant and Catholic without a vow that the children shall be Catholic.....Since 1896 the emigration from Catholic countries has been far greater than from Protestant countries. Last year 178,875 came from Italy; 171,089 from Austria-Hungary.....New England is being overrun by Irish, Italians, and French Canadians. Continuing, he shows that there are several powers at work that must be reckoned with,—and that our freedom makes a paradise for Jesuits and other orders, and that behind what appears on the surface is a deep but unseen sea. That the persistent purpose of Ultramontanism is that American and Protestant Germany are both to be brought to Rome. And quotes from the Vatican organ at Rome, that Catholics ought to welcome freedom of worship when they are in the minority, but are not bound to respect it when they obtain the majority. He then closes with a quotation from the *Western Watchman* to show what it would do if it could:—

"We would like to rack and quarter Protestantism; we would like to impale it, and hand it up for crows to build nests of. We would like to tear it with pincers; we would like to fill it with hot irons; we would like to fill it with molten lead, and plunge it into hell-fire a hundred fathoms deep."

In Cleveland one of its leading pulpit orators on the 5th of October in giving a glimpse of life at Newport, R. I., speaks of "the terrific balls, receptions, dinners, and teas with which these millionnaires make Rome how hall winter. Then think of the flash of jewels, the clink of glasses, the dream of sensuous music, the revel, the wassail, reeling men, swaying women, unholy amours, illicit affection, palaces of evil, mansions of lust, and you have a dim suggestion of a luxury in our land that puts to blush all the orient, Babylon, Egypt, Greece, Rome, or any nation that ever existed on earth." And yet before closing had the temerity to predict that existing Christian agencies would leave the whole lump and usher in a universal spring; oblivious of the fact that the gospel of the kingdom Jesus preached is the only power of God that converts, and that his word-picture of these times, agrees with the moral condition of the world before the flood, and also that at the time of the Son of Man to seal the doom of those who teach lies in the name of the Lord. "Lord Jesus quickly come."

Big Concession to Russia.

[Brief mention was made in these columns of Russian warships passing the Dardanelles. The following from the Chicago *Tribune* will give in detail the account of the incident, and the bearing it has with other nations, especially England.—ED.]

In order to appreciate the full importance of the appearance of the Grand Duke Nicholas at Constantinople, under the walls of the Yildiz Kiosk, on board a Russian ironclad, under the pretext of paying a state visit to the Sultan, it is necessary to bear in mind that no foreign battleship has passed through the Dardanelles straits since the Crimean war, forty-seven years ago.

That war, resulting in the defeat of Russia by the united forces of France, England, Turkey, and Sardinia, was brought to a conclusion by the so-called treaty of Paris of 1856, according to the terms of which Russia was debarred from rebuilding the defenses of Sebastopol, and from fortifying any port in the Black sea, while the straits of the Dardanelles were closed for all time to the passage of any ships of war save those of Turkey.

The Black sea was at the time neutralized, and while opened to the commerce of the world, was closed to the ships of war of every kind, save a limited number of small gunboats for revenue purposes and for policing the [illegible]. At the close of the war between France and Germany in 1870, Russia, however, took advantage of the situation to address a circular note to the signatory powers, declaring that it declined to be bound any longer by those stipulations of the treaty which provided for the neutralization of the Black sea.

This led to an international congress in London, which resulted in an amendment of the treaty of Paris in so far that Russia was permitted to maintain any number of warships she saw fit in the Black sea. But the straits of the Dardanelles were declared as strictly barred as ever to all men of war. The result of this has naturally been that Russia has been compelled until now to build all the ships of its large and powerful Black sea fleet on the shores of the Black sea, since it has been impossible for the czar to bring into the Black sea any of the men of war which have been built in his Baltic shipyards or in foreign countries.

As Russia has no port on the Mediterranean she has been obliged when any of the ships of her Mediterranean squadron have been in need of repair, drydocking, etc., either to depend upon the friendly offices of France, of Greece, of England, or of some other Mediterranean power, or else to send the man of war in question all the way back through the straits of Gibraltar up the stormy bay of Biscay and the North sea to her naval arsenals on the Baltic.

It will readily be understood that Russia has chafed bitterly under these costly restrictions, so galling and humiliating to her national pride. Indeed, it is only the reluctance to involve herself in a war with a coalition of great powers that has induced her to submit until now to such a well nigh intolerable condition of things, for when in the war between Russia and Turkey, in 1876, the former wished to use her Mediterranean fleet to awe Constantinople, she was warned by the signatory powers of the treaty of Paris, and in particular by Great Britain, that the attempt of any Muscovite man of war to enter the straits of the Dardanelles would be regarded as a casus belli and would have the effect of ranging the powers in question on the side of the Porte against Russia. The latter had enough on its hands at the time without wishing for further trouble, and accordingly abstained from making that naval move on Constantinople which, if there had been no interference from the powers, would have brought the struggle to a rapid and victorious conclusion.

Some weeks ago the Czar's government inquired of the Porte, as the power owning the territory on either side of the Dardanelles, whether there would be any objection to Russian ships of war passing through the straits if the guns were unmounted and the vessels reduced for the time to the inoffensive condition of merchantmen. The Sultan seems to have made use of this request to attempt to drive a bargain with Emperor Nicholas, while the great powers of the world, instead of protesting, remained silent.

It is this attitude of the powers, as well as of the porte, that has seemingly induced the czar to determine to waste no more time in negotiation and preliminaries, but to confront the parties concerned with a "fait accompli." Accordingly, he dispatched his cousin, Grand Duke Nicholas, the son of that grand duke who commanded the army that was halted at San Stefano in its victorious march on Constantinople in 1877, to pay a visit to the Sultan at Stamboul, on board a Russian battleship bearing the name of the procurator general of the holy synod, George Pobiednotsoff—that is to say, of the statesman of all others in Russia who is most particularly identified with the pan-Slavist movement and with the religious aspirations of the Muscovite people to supplant the crescent with the cross at Stamboul.

It is probable that the result of the grand duke's visit, and above all of his action in taking a Russian man of war through the straits to Constantinople, will be another congress, or possibly merely an interchange of notes, according to the terms of which the Dardanelles will be neutralized in the same fashion as the Suez Canal is, and will be open to the war ships of all nations without any hindrance.

Genesis.

The book of Genesis is the most ancient and the most venerable, the most instructive, and the most indispensable of all books. It is the foundation, the beginning, and we may say, the anticipated explanation of all the others. The name "Genesis" means the birth. This title is a most suitable one to be given to the first book of the Bible, for it makes known to us the birth of all things,—the birth of the world,—the birth of the earth and of the heavens; the birth of the light,—the birth of the atmosphere,—the birth of the great lights of heaven,—the birth of continents and seas; the birth of mountains and valleys; the birth of plants, birds, fishes and quadrupeds; then last of all, the birth of the first man and woman; and then soon after, alas! the birth of sin; but also the birth of the gospel; then the birth of the Church of God in the world; and then again the new birth of the earth after the flood, and the birth of the nations who re-peopled it: and lastly the birth of the nation of Israel; and yet the learned (?) throw it away.

"TRUTH can stand any test, and fears nothing but the lukewarmness of her friends, in whose house she is more frequently wounded than in conflict with its foes."

Communicated.

Report of Conference.

The seventeenth Annual Conference of the Church of God of the State of Nebraska was held, as previously stated, at St. Paul, Neb., beginning Sept. 5th, and convening till the 14th inclusive.

On account of the trains being delayed we did not arrive in St. Paul in time to erect the large tent for the meeting Friday evening, so the meeting was held in the court house Friday night. We had beautiful weather throughout the meetings, not even having a thunder shower to interfere with the meetings.

There was a Free Methodist revival meeting being held there at the same time as our Conference, but it did not interfere with the attendance of our own meetings.

All who attended the Conference pronounced it one of the best meetings ever held in Nebraska. All who attended were well repaid for the expenses of travel and all who did not attend missed one of the greatest feasts of their lives. Though not so many speakers were present during the meetings as have been at meetings in the past yet the truth was very elaborately expounded to large and very attentive audiences. The sermons were all so harmonious, being free from any discord whatever. If any one had any hobbies they were not introduced at any of the meetings.

The cities which were represented at the Conference were—Ainsworth, Ashland, Blair, Bassett, Chicago, Columbus, Holbrook, Kearney, Lincoln and Omaha. Through the hospitality and brotherly love of the congregation of St Paul all visitors were well cared for, and each and every one left St. Paul with a feeling of satisfaction, and a warm spot in their hearts for the dear brothers and sisters of that congregation. I went to St. Paul as a stranger in the flesh, but returned with a feeling of life-long friendship. We gladly met the dear ones of like precious faith, but O, how sad that the time must come when we are compelled to say "good bye." O what a glorious time that will be when we may all meet and "good bye" will be unknown, when we will be free from sorrow, pain or death. May that time soon come to pass is my prayer.

The officers of the Conference were elect as follows: President, E. Lipincott, Blair; Secretary, Emma Elton, Omaha; Treasurer, John Mehrens, Blair; Evangelist, Almus Adams, Omaha.

Solicitors of Evangelist's fund were elected as follows: Sister Williamson for St. Paul; Sister Carrie Free of Blair, Sister Emma Elton of Omaha, and Brother S. A. Story for Holbrook. A Berean society of Nebraska was organized. The officers elected as follows: Rena Gordon, President; Eva Mehrens Secretary and John Mehrens Treas.

Evangelist report: Amount received $351.80, expended $28 95, amount less expense $321.21. Number of sermons 93, baptized 8.

Treasurer's report: Money received for year 1902 $364.36, paid Evangelist $351.86, on hand $12.50.

The time each day was occupied by song services, sermons by Bros. Almus Adams, W. H. Wilson, C. H. Shultz, Herriman and Bartlett, besides Bible readings and social meetings.

On account of bad roads and busy times after we got home the report is delayed somewhat.

Submitted in love.

EMMA ELTON, Sec.

Dear Brethern and Sisters:

I moved from Scholls, Oregon, to Orangeville, Cal., last January. Was married Sept. 14, to Miss Mollie Davis of this place. Have purchased a place here and expect to make this my home. Have preached for brethren at Oleander as often as I could, but during the busy fruit season could do but little. I hope to do some work later in the season. I am rejoicing in hope and ever thankful that these precious truths concerning a coming kingdom and life through Christ, were made known to me. It seems that the world in general is slumbering on to destruction, and so many of the believing ones are growing cold. Oh! let us be careful brethren, and zealous of good works. Do we realize as fully as we should what it really means to be SAVED or to be LOST? Language cannot express the joy of endless life in God's kingdom. May it be our happy portion to soon meet with our coming King and to reign with him in glory. To this end let us watch and pray.

Yours awaiting his coming.

EDWIN GROAT.

Poetry.

A Window Picture.

Enclosed within my window frame
A fairer picture lies
Than artist's hand could ever paint
With all his magic dyes.

Broad fields with daisies all abloom:
Low hills in greenness dressed;
While in the background, blue and dim,
The mountains raise their crest.

A changing picture, now, the sun
Lights all with mellow tint:
Then clouds, and over field and wood
The darkening shadows glint.

Yet ever, midst the changing light
The distant mountains tower,
Firmly outlined against the sky,
In grandeur, calm and power.

And thus my window picture lies,
Changing, but ever fair;
For summer sun or summer cloud
But adds new beauty there.

Communicated.

The Gospel Recovered. No. 42.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In some previous articles mention was made of Eureka. Some quotations were given from it, and references made to certain extravagant eulogiums pronounced on it by the late editor of the *Christadelphian*. As to whether *Eureka* was no "Drawback or Hindrance" to the "Gospel Recovered," the reader will judge later on.

In the "Millennial Harbinger" 23rd Aug., 1885, Detroit, Mich., editor T. G. Newman,—we find two eulogiums on *Eureka*. Referring to the Apocalypse, and the expected issue of Vol. II. of *Eureka*, a writer says:—"Hence the responsibility and the honor of making it (the Apocalypse) intelligible to 'the unlearned,' that they may be duly warned of the thief-like coming of the Ancient of Days.....The exposition of the Apocalypse is a duty that must be fulfilled before the coming of Jesus Christ.....The offer is now made to all disposed to 'devise liberal things' that 'by liberal things they may stand' before the Judge, and sharing in the honor of presenting a work.....which none but a Christadelphian can perform, and which will be held in remembrance for a thousand years.....such is the view of the matter presented to me by the Dr." signed S. W. Coffman, Adeline, Ill.

This is followed by J. Donaldson, Detroit, Mich., who says that "All previous expositions of this.....Book have been failures.....This is not the case with our brother John Thomas who.....is capable of giving a true exposition in harmony with the whole Book of divine inspiration."

Such ideas as the above of the supreme importance of the Apocalypse, and the failure of commentators to expound it, had been put prominently forward by the author of *Eureka* himself. In the Prospectus to Vol. I. printed in the Herald of the kingdom, Vol. X. April 1860, the Preface, Table of Contents, and terms of publication, extending to five pages, were therein set forth. The author says, "The most celebrated Commentary upon.....the Apocalypse, is that of the *'Horæ Apocalypticæ*, by Rev. E. B. Elliott A. M.....It consists of four vols., 2415 pp....No Scriptural, logical, and correct historical exposition of it (the Apocalypse) has any existence in the world. The learned have frequently inflicted upon society their apocalyptic lucubrations.....The learned cannot expound it. No clergyman can by any possibility expound Daniel or the Apocalypse.....My declaration is sustained by the fact that no clergyman has ever yet done it. I believe that the volume written will enable him that runs to read, and thereby be enabled to watch the signs of the times, and to be prepared for the appearing of Christ.

As to 'watching the signs of the times,' which are alleged to be intimated in the Apocalypse, the fact is that the Apostles and early disciples watched for half a century before the Apocalypse was written. The injunctions are "watch and be ready," "watch and pray." Even in the Apocalypse it is, even as S. W. Coffman calls it a "thief-like coming." See also 1 Thes. v. 2. In such a case no signs are given. It is not, therefore, a matter of watching for signs.

The extracts given above from preface to *Eureka* Vol. I. in 1860, show that the author had a sufficient acquaintance with the *Horæ* to warrant no adverse an estimate of its author as an expositor. Let the reader compare this estimate with the following [illegible] from *Eureka* Vol. II. p. [illegible] of the Herald of the kingdom, Vol. XII. April 1862

Communicated.

The Wisdom of Saloomoon. Chap. 6.

1. May ye have heard then, ye kings, and understand.

2. May ye have learned ye civil judges of the ends of the earth; may ye have marked it well ye who control multitudes and are gaped at before crowds of nations.

3. Because your control hath been given you from the Lord and your potential power from a Most High.

4. Who will search out your doings and search through your counsels.

5. Because being subordinates of his kingdom ye have not judged uprightly, nor watched to guard law; nor gone your way according to the counsel of God.

6. Frightfully and quickly will he arise against you, because a precipitate way of judging hath there come to be for those who are in superior positions.

7. For the least one is cognizant of mercy, and potential ones will have been tried in a potential way.

8. For the sole Lord of all will not be abashed at a face nor give heed to greatness; because small and great he made, and likewise he foreknoweth concerning them all.

9. And a strong searching inquiry awaiteth the controllers.

10. Unto you, ye petty rulers, then are my words, that ye may have earned wisdom and fail not.

11. For those who have watched to guard the holy things in a holy way will have been made holy, and those who have taught them will find excuse.

12. May ye have longed then for my words, may ye have yearned and may ye have been chastened.

13. Luminous and unfading is the wisdom, and easily beheld is she by those who love her and she is being found by those who seek her.

14. She anticipateth meeting those who long to foreknow.

15. The one who goes at dawn unto her will not toil wearily; for he will find her seated beside his gateways.

16. For the longing desire for her is a perfecter of thoughtfulness, and the one who hath been wakeful for her sake will quickly be without undue anxiety.

17. Because she environeth those worthy of her seeking them, and she appeareth in a truly abiding way to them in their paths, and in every purposeful thought she meeteth them.

18. For her authority is a most truthful longing desire for instruction (chastening).

19. And thought of instruction is love, and love is a watchfulness to keep her laws, and a heeding of her laws is an assurance of immortality (or incorruption).

20. And incorruption maketh one to be near to God.

21. Surely then a longing for wisdom leadeth up to royalty.

22. If then ye delight in thrones and sceptors ye petty rulers of lalties,

23. May ye have honored wisdom, that ye may rule as kings forever.

24. And what wisdom is and how it came to pass (or she originated) I will tell, and I will not hide mysteries from you: but from a beginning of origin will I trace out and make manifest the comprehension of it (or of her) and I may not evade the truth.

25. Nor may I travel with one born to envy, because he will not join partnership with wisdom.

26. But a multitude of wise men is the salvation of a cosmos, and a thoughtful king is the establishment of demo.

27. So then be chastened with my oracular sayings and ye will have been profited.

COMMENT.

This chapter should be emblazoned in letters of gold in the judicial and legislative halls of our own land and the world. It is a talk to the head as well as the heart of all humanity; and has in it the gist of the gospel of the life that now is as well as the life that is destined to be. It is a gloria resonant with the opening theme of creation and redemption in revelation. Wisdom's plea for God the Author and Controller of all things is strong, terse, logical and transparently clear in statement and beautifully ornate in figure and forensic utterance.

The representatives of international polity at the Hague should make this book their chief text book for study and contemplation; and nothing would promote the amity of the civilized nations of the world more directly and efficiently than to formulate in practical statutes of international law its fundamental teaching.

CHAS. GARDNER

Obituary.

Alva Russell of Pittsburg, Kan. fell asleep Sept. 12, 1902, aged 67 years, 11 months. Death was caused by a complication of diseases, he having been sick about nine months, though he did not suffer severely till just before he died.

He was born in Indiana, moved to Illinois, and then to Kansas, where he had lived about 42 years. He was married twice. He was baptized 27 years ago by the writer. He was the father of three children.

Brother Russell was a very consistent and quiet man, respected by all who knew him, and firm in the faith. The funeral took place at Girard, Sep. 13, conducted by the writer at the Christian Church. Text 1 Thes. iv. 13 to 18. A number of the brethren were there from Lightning Creek Church. Besides his wife and children two brothers and four sisters and many good friends mourn their loss, but we are not without hope, for there is a better resurrection.

To the sorrowing ones I say, prepare to meet husband and father in the kingdom of God, for it is appointed unto man once to die, after that the judgment. May we each so live as to meet the Master when he comes.

JOHN FOORE.

Our Helping Fund.

We whose names are given herewith believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday of Each at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for services every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

BOARD OF DIRECTORS:

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One Year $1.50. Six Months 75 Cents. Three Months 40 Cents.

TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefited by reading it.

[illegible] circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, OCTOBER 22, 1902. NUMBER 40.

Poetry.

The Border of the Secret.

Ask not to see, for God does not permit,
The book of life in which his saints are writ;
Thy sum of knowledge and of duty lies
In that already opened to your eyes.
How many shall be saved, and who they are,
The Lord, all-wise and good, does not declare.
But though that roll be sealed and hidden yet,
Behold an index by the Savior set:
The sacred page that blessed hand proclaims;
There read their character, though not their names.
[illegible] and keep the word,
And bear their cross, and, walking with the Lord,
Continue in the faith that works by love?
Lo, these are written in his book above.

—James Glassford.

Original.

The Spirit of God. No. 3.

Having seen from positive testimony that there is one true and living God, and that Jesus Christ is his Son, we are prepared to consider the subject of the Holy Spirit. God is, He is SOMEWHERE. He has a Spirit. The first mention we find in the Bible of the Spirit of God, is in Gen. i. 2. "The Spirit (*ruach*) of God moved upon the face of the deep." By his Spirit (*ruach*) he garnished the heavens." Job xxvi. 13. What is this "Spirit," which was such a potent factor in the ordering of the heavens? Elsewhere we are told that "by the Word of the Lord were the heavens made, and all the host of them by the breath (*ruach*) of his mouth." Psa. xxxiii. 6. And again, "He stretched out the heavens by his understand." Prov. iii. 19. "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel and who instructed him and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding?" Isa. xl. 13, 14. Paul, evidently having in mind the above citation from Isaiah, propounds the question, "For who hath known the mind of the Lord? or who hath been his counsellor?" Rom. xi. 34. What is termed "the Spirit of the Lord" in Isaiah, is called "the mind of the Lord" by Paul. It is the Spirit of God which knows the things of God, as the spirit which is in man knows the things of man. 2 Cor. iii. 11. According to this Scripture,

1. There is a man.
2. There is a spirit in man.
3. It is the spirit of man which is in him that knows the things of man.
4. There is a God.
5. God has a Spirit.
6. The Spirit of God knows the things of God.

What *man* is we know. What is the spirit in man? Is it a being in him which is capable of conscious activity after the man himself has succumbed to death? This position cannot be maintained, and hence we have nothing to do with it. The spirit in man is his mind, his disposition. In this case it is the consciousness which is in him while he is living, while his organs are capable of functionary action. When violence is done to those organs, they are incapacitated for such action, and death ensues, their activity ceases entirely. The Spirit of God which knows the things of God, is, *in its last analysis*, not a concrete substance; not a person, as trinitarians hold; not even an angel, but the mind of God, as the spirit of man is *his* mind. If there were no God, there could be no Spirit of God. It is the Spirit of God that planned, devised, thought out, and made, brought into being, the heavens, the earth, and man. Everything he made attests his wisdom and power. "The heavens ("garnished" by the Spirit of God. Job xxvi. 13) declare the glory of God; and the firmament declareth his handiwork." Psa. xix. 1. In their creation he took counsel with no one: his Spirit, his wisdom and understanding, were sufficient. "The Lord possessed me (wisdom) in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills were brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him." Prov. viii. 22-30. The secret of this wisdom is, that it originated with the Spirit of God, which is "the Spirit of wisdom and revelation." Eph. i. 17. God not only *has* a Spirit, but also communicates his Spirit to man, and in this way influences man's course of action. Frequently he sent angels to men to instruct, admonish, or warn them; and it is doubtless from the fact that angels are termed "spirits" (Heb. i. 14), that some have concluded that the Holy Spirit is an angel. But this term "spirit" thus applied, would also make men "angels," as that term is commonly understood. See 1 John iv. 1-3. But before those angels could "do his commandments," and communicate God's will to men, they had to "hearken unto the voice of his word." Psa. ciii. 20. We read, "who *maketh* his angels spirits; his ministers a flame of fire." Psa. civ. 4. This "making" leads back to hearing the voice of God's Word, above referred to, and their authorization to bear messages to men.

It is sometimes said by persons who are none too well informed as to the teaching of the Church of God, that we do not believe in the Holy Spirit. It may be that this misapprehension is due in part to the fact that once in a while some one says, "We do not need any Holy Spirit, as we can have all the Holy Spirit there is for ten cents," meaning the Bible. But I am glad to think that this view does not represent a large proportion of our people. I thoroughly believe that the vast majority accept the apostle's statement, that "if *any man* have not the Spirit of Christ, he is none of his." Rom. viii. 9. But however much or little it may be believed to either apply or not apply to Christians living at the present time, it is a sweeping statement that exempts no one who claims relationship with the Anointed. "If *any man*," whoever and wherever he may be, "have not the Spirit of Christ, he is none of his." This shows that every one belonging to Christ has Christ's Spirit. This Spirit is variously named, as the following examples will show. "Spirit of holiness." Rom. i. 4. "Spirit of meekness." 1 Cor. iv. 21; Gal. vi. 1. "Spirit of wisdom and revelation." Eph. i. 17. "Spirit of grace." Heb. x. 20. "Spirit of glory." 1 Pet. iv. 14. "Spirit of truth." Jno. xiv. 17; 1 John iv. 6. "Spirit of adoption." Rom. viii. 15. "Spirit of power, of love, and of a sound mind." 2 Tim. i. 7. There is also a "spirit" of an opposite character from the "*Holy* Spirit," which may be "received," which is "the spirit of the world." 1 Cor. ii. 12. There is "a lying spirit" (1 Kings xxii. 23; 2 Chron. xviii. 21); "a perverse spirit" (Isa. xix. 14); "the spirit of whoredom" (Hosea iv. 12; v. 4), and "the spirit of jealousy." Num. v. 14, 30. There are no such *things*, entities, as the qualities expressed in the above, which have a spirit that can be imparted, but they are clearly conditions of the mind. Neither is there such a *thing*, abstractly, as "wisdom," "holiness," "power," etc., but these are all relations in which persons stand or qualities of mind attaching to them. As an illustration, I call attention to Rom. viii. 12. "Ye have not received the spirit of bondage again to *fear*, but *the spirit of adoption*" (sonship). There is not a thing, person, or being, called "bondage;" hence there cannot, by itself, be such a being called "the spirit of bondage." Bondage is a relation in which one person stands to another; out of this relation there grows a certain state of mind, called "fear," or we may say, *dread*. This feeling is what is here contemplated as "the spirit of bondage." "The Spirit of adoption" is not a tangible substance, but a mental state arising out of the relation existing between God and those who through faith in Jesus Christ have become his children. Gal. iii. 26; Eph. i. 5. Thus Paul says, "And *because ye are sons*, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. vi. 4. No "bondage" here (to the law. Gal. iv. 24-26), hence no "spirit of bondage," no "fear." On the [illegible] to God, consciousness of being "children," and with this as a result arising out of this fact, "the Spirit of adoption," crying, "Abba, Father." This spirit, disposition, or state of mind, is for all God's children, whether living in apostolic times or at the present.

The Spirit of God is to lead God's children; as Paul said, "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. What are they "led" to do, and how is this "leading" manifested? The previous verse shows this most clearly. "If ye through the Spirit do mortify the deeds of the body, ye shall live." "The flesh" and "the Spirit" (of God in his children) are "contrary the one to the other." Gal. v. 17. Putting to death the works of the flesh is the work of the Spirit, and if this work is going on in any one, that one is "led by the Spirit of God." The putting to death of the deeds of the body in order to live, the building of a rugged Christian character, rather than the working of miracles, healing the sick, speaking with other tongues, and the like, is the object of God in communicating his spirit to men. The "gifts" of the Spirit had their place, but they were only given to "some" (1 Cor. xii. 28) for a time and for a specific purpose (1 Cor. xii. 1; xiii. 8-13); while the "fruit of the Spirit" (Gal. v. 22, 23) is to be found *in all* without exception.

A. H. ZILMER.

(To be continued.)

Come Let Us Reason Together.

In reading an article on faith in a religious journal the following expression is found, viz: "In intellectual matters the light descends from the head to the heart; but in spiritual affairs the light ascends from the heart to the head." In the above we can see to what extent some of the clergy will go to darken the counsel. We would be pleased to know what author the writer studied on physiology. We know that the skull contains the brain which all admit is the source of thought and reason. Is it not a fact that knowledge comes through the source of the eye or the ear? These are the two organs through which our knowledge comes. To say that light (knowledge) originates in the heart is to state what is not true according to the laws of physiology. "The heart is the seat of the affections and passions as distinguished from the intellect and will. The emotional nature; feelings. Emotion is the power of feeling. A stirring or excitement of the mind resulting from intellectual apprehension and appreciation of something suited or unsuited to meet some need or appetence and furnish an end of action. Intellect is the faculty of perception or thought, intelligence; mind, the higher thinking powers." Can it be true that the heart (emotions) stirs the brain? Is it not rather true that we must see or hear a thing before the heart is stirred. Must we not hear of and believe in the Christ before we lay claim to God's promise of eternal life?

The command was to "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The gospel must be preached in order to be heard and believed. Is it not plain to all candid minds that the gospel must be conveyed to the brain through the ear? Hearing, believing and doing is God's order. When we hear and believe the gospel it becomes to us glad tidings, good news and then our emotions are stirred and we obey the command, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." "Perception is the faculty or power of the mind by which we acquire immediate and fundamental knowledge. Knowledge is a result or product of knowing. Specially any fact or truth, or the aggregate facts, truths, principles and special or general information, acquired or retained by the mind." We have the order, perception, conception, knowledge. Perception *being defined as* the act of grasping together two or more [illegible] into the unity of thought which we call a single conception or idea. We have thus given the above definitions to show how unreasonable the statement is that light or knowledge originates with the emotions. All knowledge, intellectual or spiritual (Bible knowledge) *must originate and end* in the same way.

Paul says, faith is the substance or confidence of things hoped for, the evidence of things not seen. For he that cometh to God must believe that he is and that he is a rewarder of them who diligently seek him." Again Paul says faith cometh by hearing and hearing by the Word of God. We do not wish to be understood as believing that emotion has nothing to do with our religious life. It has its place and office, but not first. The mind can not be stirred in the right without our first knowing and believing a thing. We are aware that Paul says in Rom. x. 10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Does the apostle in this Scripture teach that we can believe with the emotions or does he not rather teach that we must have that faith that will reach the affections? A saving faith must stir the heart that we may act. It was this sort of faith that led the Ethiopian eunuch to demand baptism at the hands of Philip. We therefore interpret Paul not from one passage, but his whole writings. We are admonished to bring every thought into subjection to Christ, also to have the mind of Christ. Peter says it is through the knowledge of the Lord Jesus Christ that we are made partakers of his divine nature. Again it is said it is through ignorance that we are alienated from that life which is in God. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." There is but one way of knowing the only true God, and that is by hearing the message or reading it in the Word, and exercising that faith that stirs the heart and leads us to obey the gospel.

Again it is written, "We are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Is not hope a creature of faith? Can we believe without evidence, which comes from our knowledge of facts? To accept any things as credible or as a mere historical fact is not exercising a living faith in that fact. We may believe that Christ lived and died and rose, and not believe in him as the Seed of the woman, or the seed of Abraham, which shall bless all nations. But we must believe in him as our life, and accept the whole truth as revealed in God's plan of salvation in which Christ and his associates will judge (rule) the nations righteously. Let us study to show ourselves approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

D. C. ROBISON.

"WALKING with God is a very common-place truth; but how lustrous it becomes when translated into action. The phrase, how hackneyed—the thing, how rare! It is such a walk—not an abstract ideal, but a personality, a life. Oh that we could right earnestly set ourselves to this work of translation."

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Jesus, King of the Jews.

Jesus was born to be the King of the Jews, and when he takes his seat on the throne of his father David; he will then be the King of the Jews in very deed. But do we read that David ever acted as a Priest? I think not. But Jesus was born to be a Priest as well as a King. But as he was under the Mosaic law until his death; it was necessary that he should submit to the Mosaic law of Priesthood. See Ex. xxiv. 4. So he went [illegible] with water to fulfill the righteousness of the law of Priesthood. And Jesus appointed the same law of Priesthood to those who are to act as Priests in the age to come. See John iii. 5. "Except a man be born of water and the spirit, he cannot enter into the kingdom of God." This is tantamount to saying that those not born of water and spirit cannot attain to the first resurrection; for the kingdom of God will consist of those, and only those who are born of water and the spirit.

In describing the first resurrection Paul says "We shall be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." And in R v. xiv. 4, I read—"These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men being the first fruits unto God and the Lamb."

Here, then, is a description of the first resurrection. They are taken to heaven with the Lord; evidently to be invested with royalty to reign over the nations. In Rev. xiv., "A Lamb stood on Mt. Zion and with him an hundred and forty and four thousand. And they sang as it were a new song, and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth." But what was that song? See Rev. v. 10, "And hast made us unto our God kings and priests, and we shall reign on the earth." This is the song that no man could sing but the hundred forty and four thousand. And why could no man learn that song? Evidently because no others had been born of water and the Spirit. "The wind bloweth where it listeth and thou canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." The person himself is so. Can go into a room the doors being closed as Jesus did, Luke xxiv. 36, or vanish out of sight as Jesus did from Emmaus.

There is a Mission in New York especially devoted to the conversion of the Jews to Christ in which thousands of Jews are accepting Jesus as their Messiah so long looked for by their people. But the man that is at the head of this Mission, gets his authority to baptize, (as he calls it,) his converts from the Presbyterian Church; hence he sprinkles his converts and calls it baptism. Now what place will these rantized Jews occupy in the glorious age to come? They have not been born of water and the Spirit; hence cannot get into the kingdom of God. See John iii. 5.

In Rev. vii. 9, an innumerable multitude is brought to view of all nations, kindreds, people, and tongues. Therefore Israel must be represented; then the angel said, in the 14th verse, "These are they that came out of great tribulation and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple." Here, then, we learn that these rantized Israelites are to be servants. See Isa. lxvi. 18, 19, 20. "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, etc., to my holy mountain Jerusalem saith the Lord." Here will be business enough for these rantized Jewish servants. Who can gather Israel as well as Israel himself? Here it is plain that these Israelitish servants will be utilized to gather Israel from all nations and countries wherein they sojourn. "And I will also take of them for Priests and for Levites saith the Lord."

DANIEL HOWARD.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 22, 1902.

"As he that is hungry lacks food, so he that desires immortality is void of eternal life."

ZEALOUS men are displaying to you the *strength* of their belief, while judicious men are showing you the grounds of it."

THE kingdom of God, when established will tolerate no rival power, but will break in pieces all other kingdoms.

CHRIST'S brethren love the zealous and disinterested advocates of the truth; and are careful to do nothing that would embarass them.

We call your special attention to the offer as given on the first page of this paper. A NEW subscriber gets the rest of 1902 and all of 1903 for $1.00. We feel that after reading our paper for a year they will want it for a longer time, hence make this trial offer.

"THE present age differs from all preceding ages by the multitude who are running to and fro in every part of the earth. The increase of knowledge is great, and there is no record of anything like it ever existing on the earth before. But it is not the knowledge of God, and Daniel neither says nor implies that it was to be divine knowledge."

"DR. F. LOOFS, University of Halle, is one of the most eminent of Germany's theological Professors. He recently quoted the advice which his father gave him when he left home to enter the University:—"In times of doubt, hold fast to this, 'I am a sinner and need a Savior,' and you will always find your way back to the right path."

ONE Brother writes sending money for a new name, and says: "I know of no better way by which we can do our mite in spreading the light of truth, than by extending the circulation of THE RESTITUTION." Send us a dollar and the name of a friend you are interested in, and it will be sent from now till the last of 1903.

"CONTENTMENT is mental repose amidst Providential allotments. It is an equable temper which gives poise of spirit in varying conditions. It is that satisfaction of soul which sees good in every appointment of life, imparting inward peace, restraining complaint, suppressing inordinate desires, and promoting happiness. It consists not in the addition of more fuel, but the substraction of some fire—not in the increase of goods, but in the diminution of coveted longings."

DR. David H. King, Pastor of the First Presbyterian church of Vineland, N. J., delivered a sermon on Sunday afternoon, Aug. 25th, before an audience of over 5000 people, at the Main, N. J., camp meeting, on "The Second Coming of our Lord," from 1 Cor. xvi. 22. "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." The sermon was quoted at length in the *Philadelphia American*, says the *Voice of Israel*. Does the doctor know what he is coming for? What does the doctor expect when the Lord comes?

"The Czar of Russia."

A few days ago the Cleveland *Leader* contained what purported to be a likeness of the Czar of Russia, clad in his uniform and brilliant decorations. Beneath the picture, printed in capital letters were the following lines:

"Emperor of a mighty nation which not a few close observers believe will soon contest with the Anglo-Saxon race, the supremacy of the world."

Close *observers* of the trend of events believe this. Men without assistance from the inspired Word can see what we know will surely happen, because the mouth of the Lord has said it. But not one of a thousand, scarcely, of those who are, professedly, expounders of the Scriptures, knows anything of coming events. This is not for want of education, nor mental calibre,—but because of an apostate system which blinds them to the eternal purpose of God in creation and redemption. That system excludes the idea of the gospel before the appearance of Christ, and therefore even the most devoted ones in their ranks have little use for Old Testament Scriptures, except for history, aids to devotion, etc., etc.

But while this is so, the central idea of their system is "The Immortality of the soul" and the foundation of that doctrine was laid in Eden, when the serpent said man should "not surely die;" just what they believe and teach, without realizing, doubtless, where the doctrine originated. They could not believe in heaven-going at death but for the immortality dogma, and then they would have ears to hear God's offer of life everlasting in his kingdom on earth; and dwell with rapture upon the glorious pen-pictures by the prophets, of that good time coming. And this would induce them to seek out from the prophets the course of events in this world's history designed to warn God's children of the mighty revolution, which results in the kingdoms of this world becoming the kingdom of our Lord and his Anointed.

Religious leaders with a knowledge of Jehovah's purpose could point out the shadows of coming events, instead of depending upon "close observers" of things from a human point of view. But we are thankful that public men unaided by Scripture can see what is coming, if religious leaders cannot; it shows us that redemption draws nigh to those who have given heed to the sure word of prophecy.

We remember reading in the first edition of Elpis Israel that the author send a copy of it to the Emperor of all the Russias through the Russian ambassador at London, together with a letter calling attention to Ezek. xxxviii. and xxxix. But it was returned by the minister in courteous terms, as not in keeping with the usages of the court; and so Nicholas died, doubtless, without learning the fate of his empire as depicted by the prophet.

As a people we should be glad and rejoice more and more in that blessed hope begotten in us by the the resurrection of Jesus, because, while scoffers are saying, "Where is the promise of his coming," passing events prove to us the literality of all the exceeding great and precious promises which comprise the glorious gospel of the grace of God.

TWO hours after making the above notes the daily papers came to hand with an article headed: the "LION SHOWS ITS TEETH; great fleet of British warships ordered to take up strategical positions—war clouds overhanging the Mediterranean—England is determined to head off a possible eventual Russo-Turkish Coup;" followed by a despatch dated London, Oct. 13, which said:

"Information has reached here that the great British fleet lately maneuvering in the Mediterranean has been suddenly ordered to take up strategical positions in the neighborhood of Salonika and Smyrna, while the squadrons at Malta and Gibraltar will be immediately strengthened.

These measures are considered necessary in consequence of Russia's endeavors to coerce Turkey, particularly with reference to warship privileges in the Dardanelles. The situation is deemed so urgent that it completely subordinated the education bill crisis in Saturday's Cabinet meeting.

Russia's determination to turn the Bardanelles into an exclusively Russian channel to the Mediterranean may be regarded as the first step in her recently announced policy of irritating British interests. While London diplomats hesitate to credit the rumor of an actual Russo-Turkish compact with that end in view, which is now in circulation in the highest quarters in Great Britain and on the continent, the feeling is general that the Czar's government has taken the first step toward an eventual coup.

It is to throttle such an enterprise in its early stage that the strong British fleet now in the Mediterranean is under orders to dispose itself for important emergencies. The fleet constitutes the most powerful collection of British warships ever gathered except for review purposes. It consists of twenty new first-class battleships, twenty armored cruisers, and more than thirty destroyers and torpedo boats.

Simultaneously with the orders to the fleet every artillery garrison in the Mediterranean has been instructed to augment itself to its full strength.

It is said that the British foreign officials are considering the whole situation in the light of the information that Russia is finding support for its project for violating the treaty of Paris at the hands of France itself."

Not long since England and Japan formed an offensive and defensive alliance, which Russia understands to mean that she must keep her hands off Corea; and being for the present thwarted in that direction, announced the policy of irritating British interests elsewhere. These great powers are watching each other closely, and seem to know that they will by and by come to blows; and are making strenuous efforts not to be taken at a disadvantage.

We judge, however, that even if Russia and Turkey come to terms respecting warship privileges in the Dardanelles, it will not be taken advantage of just yet; unless the British fleet is called off for urgent duty elsewhere. But the rapidity with which moves are now made upon the political hesboard of the East rejoices the hearts of all who long to see the King in his beauty; and prompts them to be ready to meet him with joy.

The Church at Salem, Ohio.

Since the re-opening of the house for worship and the proclamation of the truth in the spring, brethren from Cleveland have been going [illegible] Word of life every Sunday. This has been highly appreciated by the faithful few there; and in the aggregate quite a number of others have listened to the joyful sound. Being desirous of continuing to witness for God and truth in that city, they invited Bro. and Sister Neill to locate among them, and carry on the good work indefinitely.

After due consideration and consultation with the brethren in Cleveland, the duty to obey this Macedonian cry for help seemed imperative, and so, without conferring with flesh and blood, they decided to go.

Bro. Neill presided at the Lord's table for the last time, Sunday Oct. 12th, and gave many earnest words of exhortation in view of the imminence of the times, and with the hope of meeting again never to part,—being ever with the Lord, and expressed the satisfaction it gave him to know that he was leaving behind him a united body of believers.

Many present expressed regret at their leaving, but consoled themselves with the thought that what was our loss was gain to others, and pledged to follow them with their prayers, that he who alone can give the increase would bless their efforts.

It would be difficult to find two more zealous and indefatigable workers than our dear Brother and Sister Neill. And, although it is the prayer of all who have labored in that region, that there is fertile congenial soil there for the seed of the kingdom, we are not without hope that they will by and by "come with rejoicing, bringing their sheaves with them."

After all the words of good cheer had been spoken a brother read the inspired benediction recorded in Num. vi. 25, 26: "The Lord bless them, and keep them; the Lord make his face shine upon them, and be gracious unto them; the Lord lift up his countenance upon them, and give them peace."

And all the people said. AMEN.

The Ark of the Covenant.

A correspondent asks;

1. Was the ark of the covenant ever placed in Solomon's temple?

2. If so, what became of it? Did it perish with the temple, or was it hidden away by Jeremiah as stated in the Maccabees? Or,

3. Did the Lord take it to heaven?

Answers,

1. Yes; proof, 2 Chron. v. 2-9; 1 Kings viii. 5-9.

2. It is not known what became of it when the temple was destroyed, and all conjecture is useless. The Jews believe that it was concealed from the spoilers, and think it among the hidden things the Messiah will reveal when he comes. Doubtless this accounts for what is said in Maccabees concerning Jeremiah hiding it. But neither Ezra, Nehemiah nor the Maccabees mention the ark as being in the second temple. And Josephus who mentions all the other utensils is silent respecting the ark.

3. Not Be it remembered that the "ark of the covenant," is also styled "the Ark of the Testimony" in Ex. xxv. 16 and other places. In Num. ix. 15 the tabernacle is called the "Tent of the Testimony;" making it clear that "covenant and the testimony" referred to the same thing. The Spirit in Heb. x. 1 informs us that the ordinances of the Mosaic administration were types or shadows of good things to come. We hold that the good things typified have come, and that when they came that which typified them was no longer of use. We further hold that the ark and its contents typified Christ; because the Spirit had revealed to Isaiah that the Anointed would be preserved and given for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. Chap. xlix. Christ then, being the antitypical ark of the testimony, we can understand why he expounded unto them in all the Scriptures the things concerning himself, and said, all things written of him in Moses, the prophets and the Psalms concerning him must be fulfilled. This antitype having come there was no further use for the covenant that was given till the Seed should come, and so it was nailed to the cross with Christ. The covenant which the ark contained being nailed to the cross, because it had expired by statute of limitation, it borders on the ridiculous to contend that the chest that once contained it, should be taken to heaven by Christ. The Scripture has been wrested to support a man-made doctrine. Only strangers to the New Covenant brought into force by the blood of Christ and through which Christ himself was brought again from the dead by the God of peace could teach such things for truth.

Communicated.

The Wisdom of Saloomoon. Chap. 7.

1. I also am a mortal man like to all, and an earth-born descendant of a first-moulded one; and in a mother's womb I became sculptured flesh.

2. In a ten-month period, fixed in blood from a married man's seed, and from a joy of sense that cometh along with sleep.

3. And when born I drew in the common air and fell down upon the like-feeling earth, lamenting with the first voice like to all in like manner.

4. With swaddling clothes and with thoughtful attention was I wrapped up.

5. For no king hath had any other beginning of generic origin;

6. And one entrance into the life time is there for all, and a similar exit.

7. Therefore I vowed a vow, and thoughtfulness was given unto me; I invoked, and a spirit of wisdom came unto me.

8. I preferred it (or her personified) to sceptres and thrones, and no wealth did I account in comparison with her.

9. Nor did I liken a priceless stone unto her, because all gold in her sight is a little sand, and as clay will silver have been accounted in her sight.

10. More than health and beauty of form I loved her (the word for the higher or sacred love here), and I preferred to have her rather than light, because the ray from her doth not set (sit is good English though)

12. And with her came all the good things unto me, and unnumbered wealth in her hands.

12. And I rejoiced in them all, because wisdom led them, and I was not aware that she was the genetrix of them.

13. Without deception have I learned and ungrudingly do I distribute; her wealth I am not hiding away.

14. For an unfailing treasure is it for mankind, which, when they have used it, they have sent back to God as friendship, made friends because of his chastening given them.

15. And may God have given me to speak in the way of comprehension, and to become enthused in a manner worthy of the things given, because he is also wisdom's guide, and the restorer to uprightness of wise men.

16. For in his hand are both we and our words, and all thoughtfulness and exact knowledge of employments.

17. For he hath given me an infallible knowledge of the things that be, the constitution of the cosmos and the energising power of first principles.

18. A beginning end and middle of times, changes of modes and interchanges of periods;

19. Circuits of years and arrangements of stars.

20. Natures of living creatures, and passions of wild beasts, forces of winds and reasonings of men, differences of growth and dynamic forces of roots.

21. Whatever is hidden and whatever is manifest I know; for wisdom the designer of them all hath taught me.

22. For there is in her a spirit, mental, holy, (lit. sacred) only-born, of manifold parts, fine in substance, very mobile, penetrating, unpollutable, unerring, free from harm, friendly to good, keen to pierce, impossible to hinder, beneficent.

23. Philanthropic, assured, unfailing, without undue anxiety, having all ability, with an oversight of all things, and making room for itself to pass through all intellectual, pure, most finely organized spirits.

24. For wisdom is more susceptible of motion, than any motion, and it goeth through and maketh room for itself to pass through all things because of its purity.

25. For it is a breath of God's dynamic power (or ability) and an influence of the translucent glory of the All-Controller; therefore nothing defiled falleth in the way of it.

26. For it is a reflected brightness of invisible light, and an unspotted mirror of the divine energy, and an image of goodness.

27. And being one is in every way enabled, and abiding in it (this oneness) it reneweth all things, and generation after generation passing over from one to another into holy souls it filleth them to be friends of God and prophets.

28. For God loveth nothing except it be the one that wisdom dwelleth with.

29. For she is more befitting than a sun, and when compared with light she is found superior to any setting of stars.

30. For night succeedeth this, but evil doth not avail against wisdom.

COMMENT.

This chapter, the reader will observe, contains not only Saloomoon's precise and particular statement of "the nature of man" still a live issue in the theological discussions of the day, but his understanding of what "Holy Spirit" or "the Holy Spirit" is or was in his day under the enlightenment and enablement which he had received by inspiration according to the record direct from God "the God of our fathers."

What clearer and more terse definitions of a prophet and how a mere mortal man can become such a divine instrumentality, and thus enabled, a mouth-piece and seer of the hidden things, can be found in the whole range of the inspired Word than we have here in this chapter?

This book of "wisdom" was just as much a part of the original Jewdaic canon as the five books of Moounces, and it is only a part of the Roman apostasy that it ever became uncanonical. It is high time therefore that we Protestants restored it to the canon and the Protestant world as truly inspired Scripture.

CHAS. GARDNER.

Conference Report.

Conference convened at Coat's Grove as previously appointed, on Friday, evening, Oct. 10. The officers were all present except the Vice President and Secretary. Brother and Sister Chase were there to begin the meeting with us; which was cause of great rejoicing with all. Sister Woodward spoke from 1 John iii. 8,—subject, Love.

Saturday morning all enjoyed a good social meeting after which Bro. Chase spoke on the subject, "Faithfulness." Lunch at the church at noon.

Business meeting from 1 o'clock to 2, after which Bro. Woodward addressed the congregation on "Diligent Earnestness."

At 7 p. m. Sister Lottie Barnum gave a very interesting Bible reading and then Bro. Chase spoke again exhorting the churches to earnest work, taking the lessons of the seven churches of Asia as warnings for us, believing we ought not to be looking too much to the Orient for signs of Christ's imminent return, but to the condition of the body of Christ, or churches of today as most certainly fulfilling the words of prophecy.

Sunday morning the usual social meeting had to be given up to give place to the Sunday School. Then Bro. Chase spoke again on "The Restitution." Lunch at noon.

At 1 o'clock Sister Woodward spoke on "What is True Conversion?" Sister Chaffee led the Social meeting on Sunday evening and Brother Chase finished the feast with a sermon from James iii. 5.

The attendance from abroad was not as large as we expected. Some were detained at home by sickness, and others from circumstances uncontrolable, and still those who were there enjoyed the meetings, and we are assured that good was accomplished. One Sister yielded obedience. Monday morning we drove to the river and saw her happy face as Bro. Woodward raised her from the watery grave, and rejoiced to clasp Sister Winifred Peck by the hand, and bid her "God Speed." O may she be faithful unto death, and then we are assured a crown of life awaits her. We were so sorry to know that Sister Emma Jackman could not be with us, on account of the illness of Sister Hoyt.

M. A. WOODWARD, Sec. Pro. Tem.

Report.

Brother Underwood:

The paper you sent me was received while at Sedan. After leaving that place held meetings at Augusta, Attica, and Canton. While at Augusta we assisted Mrs. Stella Darby to put on Christ, and at Canton Mr. Clark and wife and Mrs. Mable Coons. Our prayer is that these dear brethren may ever be found looking forward to the coming of our Savior, and that our heavenly Father will preserve them unto his heavenly kingdom. I would say to the brethren of Missouri and Kansas, that I want to visit as many places as I can during the year and especially points where they want meetings. I will commence a meeting at Yorktown, Kan., Nov. 1. Write to me at that place or address me at Ransom, Kan., and the letters will be forwarded to me. Your brother in hope of the soon coming.

A. W. DARBY.

Our Helping Fund.

We whose names are given herewith [illegible] vide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

H H Chamberlain	1 50

"Just as there comes a warm sunbeam into every cottage window, so comes a love-beam of God's care and pity for every separate need."

New Facilities for Reaching the Pacific Coast.

The trans-continental lines have been making extensive efforts lately to improve their service to and from the Pacific Coast, the latest development announced being that the Personally Conducted feature of the Chicago & North-Western and Union Pacific service is to be extended to include personally conducted excursions to the Coast twice a week from Chicago via Omaha, Denver and Salt Lake City, in addition to the three a week now operated to the Coast via Omaha and Cheyenne. This gives the tourist a chance to enjoy the most beautiful scenery that Colorado affords, the route being through Colorado Springs, Pike's Peak and via the Royal Gorge, Glenwood Springs and Salt Lake City. This, with the two tours a week via Cheyenne and Ogden to Sacramento, San Francisco and Los Angeles and one a week to Portland, makes five personally conducted excursions per week from Chicago to California, Oregon and Washington.

This personally conducted feature has expanded wonderfully in the last few years. The service has steadily improved, so that Pullman tourist sleeping cars have all the conveniences of the standard sleeper and are particularly well adapted to the use of family parties and those who desire economy in travel. With the low rates now in effect to the Coast, this branch of the service promises to be very popular indeed, and will doubtless enable thousands to visit the Coast who otherwise would have been unable to go. These thousands will include a large percentage of people who hope to find on the sunny slopes of the Pacific a place where life's hard struggle may be made easier and where a competence may be gained with a small investment in fruit-raising or some similar occupation; to which class is added the invalid who finds in the far West the dry and balmy air and sunshiny days that bring health and strength that the East failed to provide.

The Restitution

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Three Months for Twenty Five Cents.

WILL YOU TRY IT?

Four Daily Trains to St. Paul and Minneapolis.

Leave Chicago 9 a. m., 6:30 p. m. (the North-Western Limited, electric lighted throughout,) 8 p. m., and 10 p. m. Fast schedules. Most complete and luxrious equipment in the West. Dining car service unequaled. For tickets, reservations and descriptive pamphlets, apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.
—Nov 29.

Poetry.

Everlasting Joy.

ISAIAH XXXV. 10.

What mind can image joy like this,
What heart conceive its depth of bliss?
For, gladness, everlasting song,
No blight of sin, no taint of wrong.

No traitor-spirit mean, unblest,
To rob the trusting heart of rest;
No fruitless sigh or burning tears
O'er blighted hopes and darkened years.

No fevered bed or couch of pain,
No aching heart or weary brain,
No failing hands or earthward breast,
But deep, unbroken, endless rest.

No vacant chair or home-hearth lone,
No yearnings for the lost and gone;
No tireless sighed on ebbing breath—
Ah, no! there shall be no more death.

No sin, no curse, and no more sea,
Where tempests wild rave angrily.
No murmuring wave shall ever more
Break on that calm and peaceful shore.

Eternal summer, endless noon,
No need of sun or yet of moon;
No twilight dim or darker night,
For God himself shall give them light.

His gracious hand shall dry each tear
His loving voice shall cheer and bless,
He'll gently lead o'er steep and hill,
By pastures green and waters still.

Oh! blissful morn, when will thou break?
When, blessed Jesus, will thou take,
Thy children home? oh, come and reign,
Bring scattered Israel back again.

Our Father, hear us as we pray,
Oh! speed the coming of that day;
We're weary watching, tired and worn,
Oh! usher in the restful morn

—Helen Winder.

Original.

An Incentive to Watchfulness.

"Watch therefore, for ye know not at what hour your Lord doth come." Matt. xxiv. 42.

The specific reason given as to why a constant attitude of watchfulness should be maintained, is the statement, "Ye know not at what hour your Lord doth come." Not having exact information as to just the time when the Lord will come, necessitates a constant watchfulness as to personal conduct in life, lest that event should happen at a time, when our walk in life may be contrary to the *standard required to ensure an immediate* transformation into the personal likeness of our Savior. That change cannot happen unless we are personally prepared for that longed for event. Not knowing the time, procrastination would be unwise.

To solve the problem of daily life in relation to eternity is much more important than the guessing at the symbolism of Daniel and Revelation. They doubtless will soon be made clearer by some future prophetic happenings which will correct much that is now evident merely guess work.

A correct personal walk in life cannot safely be postponed to some future time, but it must be an ever present experience hour by hour. The gospel is glad tidings or good news to only those who are zealously careful about their Christian experience.

This lesson is also strongly enforced in the teaching of the parable of the ten virgins. These ten virgins represent the whole company of those who are looking for the second coming of Jesus. When such announcement is made, "Behold, the Bridegroom cometh," one half of those who were looking for his coming were found to be unprepared; they may perhaps have thought that the time for his coming had not arrived yet, on account of having made an erroneous guess about the prophetic dates, as so many in the past have already done.

They had no oil. Lack of oil, signifies that they were not ready to go out and meet him. This lack of preparation may have been two-fold. Light was needed, because it was the hour of midnight. "Gross darkness covered the people." Half of these people who were looking for the second coming of Jesus, did not have the requisite light necessary to pursue their journey through the darkness to the point where they should meet the coming Bridegroom. Many people profess belief in the second coming of Jesus, (like half of the virgins) who walk in darkness. Take for example the great body of Second Adventists, who reject the Scripture teaching concerning the age to come, the pre-millennial reign of Christ upon the throne of his father David over restored Israel. Such people are in gross darkness as relate to the purpose of the second coming of Jesus. They lack light as to its real object, and the work that Jesus will accomplish when he comes. They perceive not the good news as revealed in the gospel of the kingdom. They have no gospel oil to put in their lamps, and hence they lack the gospel light so necessary to guide them through mid-night darkness unto the rising of the Bright and Morning Star. Nothing but gospel oil will give that light.

An enlightened understanding is the essential light necessary to enable one to journey through the present mid-night darkness until the glorious dawn of the Day Star. Eph. iv. 18, speaks of those "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them." Ignorance of what? If we can definitely ascertain from Holy Scripture the essential knowledge requisite to enlighten the understanding sufficient to give the life of God, then an ignorance of that knowledge of which we should know, will alienate from "the life of God." "The life of God" can only be secured through a proper alliance with Christ. A person who is without Christ can have no claim upon God as regards the life to come. This must be admitted by all right thinking people. Let me direct your special attention to a passage of Scripture which enumerates doctrines, which if not believed, [illegible] Christ, and as far as the future is concerned, such an one is in the sad and lamentable condition of being without hope. See Eph. ii. 11, 12: "Wherefore remember, that ye being in times past Gentiles in the flesh, * * * that at that time ye were WITHOUT CHRIST, (on account of) being aliens from the *commonwealth of Israel*, and *strangers* from the COVENANTS OF PROMISE having NO HOPE, and WITHOUT GOD in the world."

I have above called attention to the fact that all the ten virgins were believers in the second coming of Christ, but half of them lacked the necessary light to guide them through their journey to meet the coming Bridegroom, and as I have before stated, that the sect of Second Adventists while they look for the second coming of Christ; yet they are in mid-night darkness concerning the teaching of God's Word as it relates to the "commonwealth of Israel;" they affirm that as a commonwealth, Israel will never again lift up her head as a nation among the nations; but as a nation they are now disorganized, and that they will always remain a hopeless ruin, as far as their future national return to the covenant land, and their existence as an organized nation. And also as far as the "covenants of promise" are concerned, where they relate to the covenants made to Abraham, Isaac and Jacob, and their Seed, the Christ, and as regards the everlasting possession of the land, they completely render such covenant of the land null and void, by affirming its destruction by fire before they can ever possess one foot of it.

What interest can any people have in a commonwealth they would condemn to a hopeless ruin? Or of the covenants of promise either, when they affirm contrary teaching, which would render them null and void?

The declarations of Holy Scripture are very explicit in regard to the future of the commonwealth of Israel, with regard to their future national existence. Listen: "Thus saith the Lord God; Behold, I will TAKE THE CHILDREN OF ISRAEL from among the heathen, (nations) whither they be gone, and I will gather them on every side, and bring them into their OWN LAND: and I will make them ONE NATION in the land upon the mountains of Israel; and ONE KING (not two) shall be KING to them ALL: and they shall be NO MORE TWO NATIONS; neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 21, 22.

The "commonwealth of Israel" was suspended but not forever, for Ezekiel (xxi. 25-27) says: "It shall be no more, UNTIL HE COME, whose right it is; and I WILL GIVE IT TO HIM." Now whenever we truly preach "the cross of Christ," we emphatically preach the revival of that commonwealth, and point out him also whose right it is to reign by the declaration, "This is Jesus the KING OF THE JEWS." Matt. xxvii. 37.

It requires no depths of reasoning to know that Jesus could never reign as "King of the Jews," should the Jews forever remain a dispersed people, and disorganized as a commonwealth. Now, these Adventist people boldly affirm that God will not do as Ezekiel says: "I WILL bring them into their own land: and I will make them ONE NATION in THE land." Hence, they (the Adventists) must of necessity be classed as "aliens from the commonwealth of Israel," seeing they declare against the future existance of the said commonwealth, and also do not believe in the "preaching of the cross," because they boldly affirm that Jesus will never reign over restored Israel as "King of the Jews," as taught by the cross, and also in the declaration to Mary: "The Lord God shall give unto him the THRONE OF HIS FATHER DAVID: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 32, 33. These things our readers should pay close attention to, and "watch," because if we do not properly perceive them they may disqualify us from being ready to meet the coming Bridegroom, equally with an inconsistent walk in life. *They* both go hand in hand together. The virgins found that they must have light, to guide them through the *midnight* darkness. An empty profession of religion will not be sufficient.

"Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH THE WILL of my Father which is in heaven." The phrase "doeth the will," covers both to *believe* what he teaches, and *do* what he says. "Many (religious teachers) will *say* unto me in that day, Lord, Lord, have we not prophesied (taught) in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU."

Now this language is nearly the same as that used to the unwise virgins, who lacked the oil to give the light necessary to meet the coming Bridegroom. We read: "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, I know you not." They were professed followers of Jesus, and they were looking for his coming again, but there was something wrong, and the solemn words will sting them to the heart, "I KNOW YOU NOT." Their trouble was *that* they lacked the necessary oil to give light.

Now, while we may profess to be virgins let us be warned by the lesson, and provide the requisite oil, before the cry rings out upon the air, "Behold, the Bridegroom cometh, go ye out to meet him." *Now* is the time, *then* it will be too late.

Be warned, do not procrastinate; for there is no time to spare, because that auspicious event may happen at any moment. "Watch therefore, for ye know not at what hour your Lord doth come."

A tremendous crisis is impending, people in general perceive it, politicians, statesmen, financiers, and men of the world, who know not the prophetic Word, say things are all heading up for that tremendous change, and what it is, they know not, but they say a crisis of some kind is rapidly approaching.

Beloved we are not in darkness, we know what it is, we know what is coming. We know that the ominous storm cloud will shortly burst, and shake terribly both heaven and earth. And after the storm will come the "King of the Jews," the revival of the commonwealth of Israel, the new age, and the new life, and the blessing of the nations in Abraham and his seed.

The great concern of all virgins should be, how about my "oil"? Have I a sufficient supply for my lamp? We have all received a sufficient warning that it will be everlastingly too late to lay in a supply after the word comes, "Go ye out to meet him." The supply must be laid in now or never. A plea of a religious profession will count for nothing. Remember the words, "I know you not." I entreat you as one who seeks only your own best interest, to consider well, and meditate seriously over the statements made in Eph. ii. 11, 12, they mean much, and they harmonize beautifully with the general teaching of both the Old and New Testaments.

W. H. WILSON.

The Gospel Recovered. No. 43.

DRAWBACKS AND HELPMEETS.

"That they all may be one.....that the world may believe that thou hast sent me."

In the preceding article mention was made of Eureka, and the supreme importance attached to it by the author and certain of his admirers. To this effect the preface to Vol. I. was quoted alleging also that no one had been able to expound the Apocalypse. Extracts were also given from *Eureka* showing that the author endorsed certain parts of Elliott's *Horae* transferring them with approval to his own pages.

Before giving some similar instances, it is desirable to quote from the Vols. II. and III. In the preface to Vol. II., the author asks when Deity signified the Apocalypse to the Apostle John, did he not intend it to be understood by his servants? Again he states that the Apocalypse was given by Deity to Jesus Christ that he might show it to his servants; and the reason why no exposition was extant is, that Jesus Christ, who is the Truth had not given [illegible] to the wise and prudent of the Laodicean Apostasy."....."Otherwise how could his servants watch and perceive the signs therein revealed, and be prepared for his coming." He named fourteen writers of modern times from Sir Isaac Newton downwards, among whom Mr. Elliott is one. He says, "Believers of this gospel (of the kingdom) can come to but one conclusion, which is, that all their attempts are signal and decided failures. And if this class of writers have failed, whither shall we look for an interpreter?.....Mr. Elliott says truly, 'The Apocalyptic subject is one altogether peculiar; being at once so important, so difficult, and so controverted; and the Dr. adds, "None of the guilty shall understand. This is the irreversible decree; who shall annul it? .....The appearance of this volume is well timed. The author believes that two years or so later would have been unreasonable, and possibly too late." This was written in *January*, 1866; we are now living in 1902, just thirty-six years and even thirty-three years since the appearance of Vol. III.

At the end of a list of works in *Eureka* Vol. II. A., which was republished at Birmingham in 1884, the following eulogium appears." *Eureka* III. Vol "An exposition" etc. A logical, clearly written, intellect-satisfying, and heart-building explanation of all the mysteries of Revelation, a careful, scientific analysis of a Divine enigma in the light and by means of the clues supplied by the Author of the enigma itself."

In Vol. III. the author names in the preface several of the "fathers" from Justin Martyr down to Augustine in the fifth century, as having written short expository notices or bewildering speculations. After these are named others reaching to A. D. 1100. "No more luminous".....than their predecessors. Then from 1100 to the Reformation eight names follow, special mention being made of Luther. Several of Luther's views are given, but I note that he takes no notice of Luther's opinion as to the drying up of the Euphrates. Rev. xvi. 12. This was not the decay of Turkey, but the exhaustion of the peoples that supported the Papacy. Eight more names of the sixteenth century are then given; and afterwards nine of later date down to Bishop Newton. Special mention is made of several of these, of [illegible] Mr. John Bicheno (Newbury, England) who published his Signs of the Times in 1793. The doctor says his writings were interesting, though abounding with many speculations proved fallacious by the lapse of time. Since Mr. Bicheno's time several writers on prophecy have risen up; of these may be mentioned Irving, Faber, Keith, Cuninghame, Frere, Bickersteth, Elliott, and others. But I am not aware that they have added anything that would at all increase the intelligibility of the Apocalypse. A perusal of a digest of their apocalyptic speculations has convinced me that none of them from Justin Martyr to Elliott understood the prophecy."

In Vol. III. p. 591 the author reiterating previous allegations, says:—"None can watch Scripturally who do not keep the sayings of the prophecy of this Book; for without an understanding of them it is impossible to know the signs of the Advent."

Under the heading, "Clerical Expositions" the author says:—"The reader is interested to know not how many views there are on our grand subject in general and detail, or in what their error consists, but what is its true and Scriptural and historic import," that is, as much as to say, the reader need pay no attention to any other expositions than that of the author.

Before passing to the seals, trumpets, vials etc. I give the following extracts on general character from *Eureka*. These will show that the author strongly approved of certain expositions by Mr. Elliot, etc., actually engrosses them in his work.

He says, "There can be no reasonable doubt of the Roman people symbolising themselves as a war horse; this is clearly shown by the Rev. E. B. Elliott A. M. in his work on the Apocalypse, both by quotations from Latin authors and from ancient Roman coins," Vol. II. p. 120.

Again, "the following is Mr. Elliott's summary of the phenomena of the vision.": The author then quotes upwards of half a page from *Horae* beginning "A pause ensues," Vol. II. p. 422.

With a similar remark Vol. II. 432 he quotes nearly a page of *Horae* and a dozen lines at p. 440.

Speaking of the locusts and their resemblance to the horse, lion, etc., the doctor says, quoting Daubuz from *Horae* to the extent of over a page, "And who know not," says Elliott, "if facts so notorious be worth mentioning that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the horse; and its wilderness are the haunts also of the lion, the entomology" (zoology in *Horae*) "is all Arabian."

Again we find the doctor saying, "In Elliott's Repository of papal curiosities I have before me copies of *medals* which illustrate *very forcibly* the "great things and blasphemies" of the man, eyes, etc." He then gives a description of seven medals from the *Horae*, extending over two pages.

Speaking of the massacre of the Huguenots, A. D. 1517 to commemorate which a medal was struck, the author says: "A copy of it is before me in Elliott's work taken from Sir William Cecil's work on the Massacre," he then gives a description of the medal extending to ten lines. *Eureka* II. p. 648.

In *Eureka* the opening of the first six seals is applied to certain conditions which obtained in the Roman Empire, in the period from the time of John receiving the Apocalypse, A. D. 96, onwards to A. D. 324. This latter date is held to be that of the downfall of pagan Rome, and of the establishment by Constantine the Great, of a profession of Christianity as the religion of the Roman Empire. This is exactly the view given by Elliott in his *Horae Apocalyptae*, as well as by other expositors.

First seal. In *Eureka* this is applied to a time of prosperity in the Empire under five emperors, namely, Nerva, Trajan, Adrian, and the two Antonines, from A. D. 96 to A. D. 180. This period of prosperity had been given by Elliott with the names of the same five emperors. In *Eureka* and in the *Horae* the same passage from Gibbon's Decline and Fall of the Roman Empire is quoted as authority.

A difference of opinion occurs in connection with the "bow" carried by the rider on the white horse. Elliott considers it as an emblem of the provincial or foreign character of Nerva and his successors, he being of Cretan extraction, and the "bow" being characteristic of the Island of Crete, and they though not Cretans were, by adoption, of Nerva's family. Dr. Thomas gives another meaning namely, draw the bow, that is, sounders of truth, and finds scope for this idea in the fact that during the period of prosperity mentioned there was opportunity for such. This idea had been given in Anatolia where half a page is devoted to it. The author is so enamored of it that he speaks of Elliott making in his interpretation of this a step from the sublime to the ridiculous. Vol. II. p. 130.

Second seal. In *Eureka* this extends from A. D. 183 to A. D. 211. Bloody civil wars which were begun and carried on chiefly by a military body called Pretorian Guards, called by the author *assassins*, which had been recently largely increased. "The Pretorian bands whose licentious fury was the first symptom and proximate cause of the decline of the Roman Empire numbered about 15,000.", Vol. II. p. 159. In Eureka this section is elaborated to twenty one pages. In the Horae the same quotation from Gibbon is extracted, and the same interpretation given. In Elliott this section is condensed into seven pages.

Third seal. Extends from A. D. 212. to A. D. 295. Official corruption and oppressive taxation, farming of taxes, the struggle by the Emperor Alexander Severus against it. The author of Eureka is inclined to believe that the "voice" has reference to the rate of taxes. Mr. Elliot seems to assume that it applies to the market price. Both make reference to Hebrew and Greek measures of capacity.

Fourth seal. Both in Eureka and in the Horae, the period is given as from A. D. 295 to 303. Eureka has "war, famine, pestilence, and barbarian invasion sickly over the Roman horse with the pale cast of death and corruption; and discoursing much on death and hades. The "wild beasts of the earth" he interprets as the invasion of barbarians, which Elliott thinks to be literal.

Fifth seal. Eureka and Horae give the same period A. D. 303 to 313, the ten persecutions under Diocletian. In Eureka it is given as a period of great resistance unto blood on the part of the armorless bowman, devoting many pages to desertion, etc., and quoting Milner, Cyprian, Mosheim, Socrates, and Eusebius, showing the enormities of ecclesiastical rulers sunk in luxury and voluptuousness. He speaks also of Novatians, Puritans, and Catheri. Elliott says a persecution, the longest and most universal, and the fiercest that ever yet raged against the Christians. Some there were, nay, many faithless under the terrors of the persecution.....but the faithful were many also;

Sixth seal. Both Eureka and the Horae give the period as A. D. 313 to 324. The fall of pagan Rome in the reign of the emperor Constantine, a political earthquake.

J. CAMERON.

(*To be continued.*)

The Time.

The time we wish to call attention to is "The time to awake out of sleep."

"And that, knowing the time, that now it is high time to awake out of sleep." Rom. xiii. 11-12.

Why? "For salvation is nearer than when you believed."

How long, dear reader, since you believed? Stop and think. Not alone the actual number of years, since you believed, should awaken you, but the rapidly succeeding events pointing directly to the coming of our King should stir you. Yes, it hastens, and we are rushing on to that great day. Yes, it is nearer than when we believed. "Night is far spent, the day is at hand."

What shall we do? Is there anything to be done in consequence of this event? The apostle adds "let us therefore," (for this reason.) What reason? For the reason that the day is far spent. He adds, "Let us cast off the works of darkness and let us put on the armor of light."

Is it possible, that we who have believed so long, have works of darkness?

What is uppermost in your affections? Is it,

The Lord is coming, let this be
The herald note of Jubilee;
And when we meet and when we part
The salutation from the heart.

And if this is first in your affections, will you not have a burning desire to spread the glad tidings of the kingdom? Will you not put forth every effort to spread the gospel? Won't you untie your purse-strings right now? and say, "I'll

Labor on, spend and be spent,
My joy to do the Father's will.

If you are isolated and have no church building, untie your purse-strings; send for some earnest spiritual-minded man, (not one who creates a roar of laughter) and hold up his hands while he tells the good news? Throw open your house, invite your neighbors in. Don't say, "I am afraid the carpet will be soiled." If you are you do not believe that the night is far spent. In fact you are not looking for the Master. There is something to be cast off, and something to be put on. "Let us cast off the works of *darkness* and put on the armor of light."

Is the sleep so deep that we do not realize that men are perishing all about us? Let us pray with the Psalmist, 'Deliver me from bloodguiltiness." Psa. li. 14. "Renew a right spirit within me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners will be converted unto thee." Psa. li. 10, 12, 13.

NANCY BARBER.

Dear Brothers and Sisters in Christ:

For the faithful old RESTITUTION I will write a little about our conference. It has been some time since it was over; but nevertheless I can tell you what a good time we had. First, I want to tell you about Brother Wilson. He made his home at my house while here, and I never met any one I thought more of than of him. He is a very able man and a good, earnest worker, pleasant, and one we can soon learn to love. I hope we may see him in St. Paul again, but if not we hope to meet him in the resurrection, with all the other loved ones we had at our conference, some fifteen or twenty visitors being present. Other preaching brethren present were Brothers Shultz, Herriman and Adams, our Evangelist. We had a good meeting, so many good things were said, and we received strength to go on in the way of life. O what a joy it is to have a hope within us that is sure and steadfast, and an anchor to the soul, to keep us in the narrow way until our Savior comes. We do believe he will come soon to take us unto himself, that where he is we may be also. I hope we can say as Paul said, "I have fought a good fight, I have kept the faith." I do hope we will all have a crown to wear. Now, to all those brethren and sisters whom we have seen and those whom we have not, we love you all and hope to meet you in the blessed kingdom of God.

I remain your Sister in Christ.

MARY J. WILLIAMSON.

Selections.

The Second Advent.

This is angelic testimony concerning the second Advent: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is a plain statement, incapable of being twisted to teach a spiritual coming. The coming must be in "like manner" as the going. It therefore must be a personal, bodily and visible coming. And with this agreeth another text: "The Lord himself shall descend from heaven with a shout."

In view of this testimony it is almost inconceivable how any one could believe that the second coming of Jesus was a coming for the believer at death. Especially is this so as we consider the events that are connected with his coming. These events concern, not the approaching death of an individual, but the resurrection from death of those who are in the graveyard of life. Yea, more than that, they concern even the living believers. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This is the joy, the hope, and the comfort of the church.

The doctrine of the personal and near coming of Jesus has certain manifest effects upon the life and character of the believer. First, it has a purifying effect. "When he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 2, 3. When one realizes his own unworthiness of eternal life he places himself by faith under the cleansing fountain opened in Israel for sin and unrighteousness.

Second, it has a separating effect. Such believers are marked everywhere as "peculiar people." They have nothing in common with the world. The world is crucified unto them, and they unto the world. Gal. vi. 14.

Third, it has a testing effect. It brings persecution—sometimes from relatives, friends, and even from professed Christians. But the trial of faith is precious, and will be "found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. i. 7.

Fourth, it has the effect of greatly exalting the name of Jesus in the mind and affections of the believer. His sufferings, his redemptive work, his teachings and his promises take on a new and more glorious meaning as one realizes that he is "the resurrection and the life," that he is "our life," that death is an enemy, and that consequently everything depends upon his return to complete the work as purposed from the beginning by the Father.

Work and faith are in harmony with the heart's affections. Love for Christ's appearing will be manifested in our conversation. If the heart is placed upon houses, land, or ambition for self, or for a doting child, the world will know it in spite of regular testimony at the prayer meeting. Set your affections upon things above and upon things to come. Rejoice in "that blessed hope," even the "glorious appearing" of our Lord and Savior Jesus Christ.

The Shekel and the Dollar.

The world is very much concerned just now with the "Trusts" and "Combines" that are springing up, mushroom-like, in every quarter. And well it may be; for this new finance, with its Aaron's rod qualities, represents a leap into the dark and opens up an era of which no one can foresee the end. "Trusts" that extinguish the small trader set up in authority over us irresponsible money-kings—vice-regents on earth, as it were, of the god Mammon—destroy the old methods on which the commerce of the world was conducted, and intrude themselves into every department of humanity's existence, naturally form a portent that astonishes and bewilders us. Yet in these columns we may legitimately turn aside from the general rut of the discussion and ask who it is thus revolutionizes the business world and aspires to hold two continents in pawn. Who are the authors of this marauding finance, this predatory "millionairism" (if one may coin a much needed expression)? Not assuredly the Jews. The Carnegies, the Morgans, the Rockefellers are not grasping Israelites. The new finance which speaks with such a mysterious voice to humanity, is not "the voice of Jacob." It is a wholly Gentile phenomenon, bred in the Aryan and not in the hated Semitic brain. But that being so, should we not have heard the last of the Jew as the autocrat of the financial world? Is it not clear that the all-powerful Jewish influence in commerce and the money market is a gross and a palpable exaggeration? This is a matter that may well give the Hebrews' critics pause, and perhaps place the Jew in his proper perspective. Meanwhile we may fairly ask what would have happened if the new financiers had been Israelites. The answer is not far to seek. If it had been the Hebrew who had ostentatiously invaded the interests of different nations, strained after dangerous monopolies, and cornered the meat and other necessities of the people, the street of many a city would have run with Jewish blood.—*Jewish Chronicle.*

Announcement.

The first Quarterly Conference of the Church of God of Indiana, will be held at Plymouth, beginning on Thursday evening, Nov. 13, and continue over Sunday following.

We earnestly desire a large attendance at these meetings. It does us so much good to meet others who are also contending for "the faith." Let every Church and the isolated ones be represented. Come one, come all and help us to better know the needs of the State, so better work may be done in future than has been done in the past. You will be well cared for while among the brethren at Plymouth. Many good meetings have been held there, and let us make this one the best of all.

Programme will be announced later.

A. H. ZILMER, Pres.
LYDIA A. RAILSBACK, Sec.

"Reasons of My Withdrawal."

I wish to say to the brethren and sisters, in response to the many requests for "The Reasons of my Withdrawal from the Evangelical Association," that the tract will be ready in a short time, and orders may now be sent in. The pamphlet will contain 25 pages of reading matter and can be had of the author at 5 cents per copy. Address orders to me at Plymouth, Ind.

A. H. ZILMER.

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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth. N. J.

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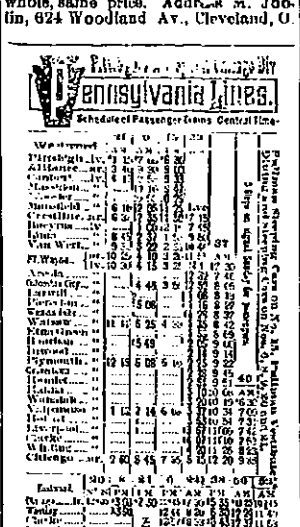

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The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 49th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Embelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock, Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

BOARD OF DIRECTORS:

W. D. THOMPSON,
J. H. WILLEY,
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One Year $1.50. Six Months 75 Cents. Three Months 40 Cents.

TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefitted by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and send one name, and next week when that person gets his paper some one else will hear of it and [illegible]

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, NOVEMBER 5, 1902. NUMBER 41.

Poetry.

SUCCESS.

'Tis the coward who spits to misfortune,
'Tis the knave who changes each die;
'Tis the fool who wins half the battle,
Then throws all his chances away.

There is little in life but labor,
And tomorrow may find that a dream;
Success is the bride of Endeavor,
And luck but a meteor's gleam.

[illegible]
Discouraged, show traces of tire.
The battle is fought in the homestretch,
And won 'twixt the flag and the wire.

—John Trotwood Moore.

Original.

The Spirit of God. No. 4.

If the Holy Spirit is given to persons at this time, *how* is it given? Into what department of man does it enter? And what are the evidences of its possession? I will say, as I have intimated, that the gift of the Spirit for the guidance and assistance of God's children was not restricted to the days of the apostles. As Peter said on Pentecost, "The promise (of the Spirit) is unto you, and to your children, and to all *that are afar off*, even *as many* as the Lord our God shall call." Acts ii. 39. This pertains to the pouring out of God's Spirit upon all flesh, mentioned in Acts ii. 17, 18; Joel ii. 30. On Pentecost it came as "a rushing mighty wind" (*pnoes*, spirit, breath). Acts ii. 2. By this Spirit the apostles were reminded of the things Jesus had previously spoken to them (John xiv. 26), and by it they spoke the truth to others "as the Spirit gave them utterance." Acts ii. 4. That Spirit, after Pentecost, was never withdrawn from the Church, but, according to the promise of Jesus, is to "abide for ever" (*eis ton aiona*) with the Church. Jno. xiv. 16. There is therefore no need of a repetition of the outpouring of the Spirit, as at Pentecost and at the house of Cornelius. Acts ii. 10-44; xi. 15. The latter case shows that God "puts no difference" between Jews and Gentiles (Acts xv. 9), but gives the Spirit to all true believers. God communicates his Spirit to men only on certain conditions. Jesus said, "He that *believeth on me*, as the Scripture saith, from his belly shall flow rivers of living water." The Evangelist said, in explanation of this, "But this spake he of the Spirit *which they that believe on him should receive*; for the Holy Spirit was not yet given, because Jesus was not yet glorified." John vii. 38, 39. Belief "on him," then, is at least one condition necessary to the reception of the Spirit. This principle was understood by the apostles, as their writings show. Paul wrote to the Ephesians, "In whom (Christ) ye also trusted, after that ye heard the Word of the truth, the gospel of your salvation: in whom also *after that ye believed*, ye were sealed with that Holy Spirit of promise." Eph. i. 13. The object of this "belief" was "the Word of the truth, the gospel." This, first of all, they heard, then believed it; then they were "sealed with that Holy Spirit of promise." Without hearing this "word" there could be no "belief," and without this no reception of the Spirit. But another condition is required—obedience. Peter, speaking of the raising up of the Lord Jesus, said, "We are witnesses of these things; and so is also the Holy Spirit, whom God hath *given to them that obey him*." Acts v. 32. This obedience must be as Paul said, "from the heart." Rom. vi. 17. But how is the Spirit imparted to men? In the first place, I wish to say that the Spirit proceeds out of the mouth of the Lord. "By the Word of God were the heavens made; and all the host of them by the breath (*ruach*, spirit) of his mouth." Psa. xxxiii. 6. The Lord will consume the wicked with the Spirit of his mouth. 2 Thes. ii. 8. "With the breath (*ruach*) of his lips shall he slay the wicked." Isa. xi. 4. A sword went out of the mouth of Jesus in John's prophetic vision. Rev. i. 16; xix. 15. "And (take) the sword of the Spirit, which is the Word of God." Eph. vi. 17. In order to the reception of the Spirit it is necessary [illegible]

"Out of his mouth cometh knowledge and understanding." Therefore "incline thine ear unto wisdom, and apply thine heart to understanding." Prov. ii. 2, 6. The Word proceedeth out of the mouth of the Lord. Matt. iv. 4. How does the Spirit come? Not direct from heaven without some conductor upon which to travel from the mind of God to that of man. "He that ministereth to you the Spirit"—say anything on this subject? Has anything been revealed? If so, we have something to say: if not, neither should we say anything. The Galatian brethren betrayed a tendency toward legality; they would be "justified by the law." Gal. v. 4. Paul reasoned with them about this matter. "He therefore that ministereth to you the Spirit, and inwardly worketh deeds of power in you, doeth he it by the works of law, or by the hearing of faith?" Gal. iii. 2, 5. What is the reply he wants? That the Spirit was ministered to them by the hearing of faith, and not by the works of the law. The vessel, so to speak, which contained, and in which this precious gift was ministered or served, was the hearing of faith. Of this ministration the apostles were the ministers. "Ministered by us.....with the Spirit of the living God.....*able ministers* of the New Testament, not of the letter, but *of the Spirit*." It was "the ministration of the Spirit." 2 Cor. iii. 3-8. They frequently referred to this "ministry." 2 Cor. iv. 1; vi. 4; 1 Tim. i. 12. It is plain that whatever of the "all things pertaining to life and godliness" (2 Pet. i. 3) God intends to convey to his people, was committed to the apostles, and nothing, including the Spirit, can be obtained that was not "ministered" by them. How vain, therefore, the thoughts of those who imagine that God communicates his Spirit to them without those means and agencies he has given for this purpose. "By the hearing of faith, *even as* Abraham believed God, and it was accounted to him for righteousness." Gal. iii. 6. What is faith? "Faith is the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. How does faith come? "Faith cometh by hearing." What must this "hearing" be? "The Word of God" (or, "What God has spoken."—Rotherham). Rom. x. 17. The confident utterance of things believed is termed "the spirit of faith." 2 Cor. iv. 13

Into what part of man does the Spirit enter? "And because ye are children, God hath sent forth the Spirit of his Son *into your hearts*." Gal. iv. 6. "Who hath also sealed us, and given the earnest of the Spirit in *our hearts*." 2 Cor. i. 22. Whatever the "heart" is, this is the seat of the operation of the Spirit in the believer. We will proceed to examine what that heart is, and how the Spirit reaches the heart. We are not left in the dark in this matter. Much of the confusion, misunderstanding, and abuse of the Holy Spirit question arises out of false teaching, which leads men to disregard and ignore what God has spoken, and to imagine they are led by the Spirit, when, in fact, they do not even know, and therefore cannot follow, the directions of that Spirit. Without regard to the inspired (inspirited) Word, Spirit influence at the present time is impossible. The "heart," into which God sends the Spirit of his Son, is that department of man which evolves thought. "Out of *the heart* proceed evil thoughts." Matt. xv. 19. Before the deluge, "God saw that the wickedness of man was great in the earth, and that every imagination of the *thoughts of his heart* was evil only continually." Gen. vi. 5. The Word of God is said to be a "discerner of the *thoughts and intents of the heart*." Heb. iv. 14. Men "reason" in their "hearts." Mark ii. 8. Out of the "heart" are "the issues of life." Prov. iv. 23. As a man thinks in his heart, "so is he." Prov. xxiii. 7. "With the heart man believeth unto righteousness." Rom. x. 10. With the heart men either understand or do not understand. Matt. xiii. 15. The "foolish heart" of some rejecters of the gospel was darkened. Rom. i. [illegible] Word, in the heart of the best [illegible]

mentioned Scripture but "the eyes of the understanding," which, in the case of the Ephesians, were "enlightened." Eph. i. 18. In all these and many other ways the heart is the seat of the intellect, in some the seat of the desires, feelings, affections, impulses. Into this division of man God sends his Spirit. Is it not plain that the reception of the Spirit by the believer, and its operation in him, is an intellectual [illegible] and controlled by the Spirit to the extent of man's yielding to it.

A. H. ZULMER.

(To be continued.)

The Sabbath.

"And he said unto them, the sabbath was made for man, and not man for the sabbath; therefore the Son of Man is Lord also of the sabbath." Mark ii. 27-28. Asserted by our Lord the sabbath was made for man, made in the beginning by him who knew the end from the beginning, and by him who from the first had a plan of the ages, and in this plan of the ages, the sabbath figures quite prominently. After six days of labor by the Creator, then came rest, the sabbath; which with the six days of labor formed the weekly cycle.

It is also written that the Lord blessed the sabbath day and sanctified it—set it apart. "Because that in it he had rested." We hear no more about the sabbath for a period of about 2500 years, when the Creator in his plan and purpose of the ages, is leading the descendants of faithful Abraham from Egyptian bondage, to make them his peculiar people, and the depository of his truth. In connection with the giving of the manna, the sabbath is enjoined. See Ex. xvi. [illegible] be sure what his requirements are before attempting to bind them on your fellowman. Under the law, and before the law in the days of Abraham circumcision was required of all the seed of Abraham, under penalty of being cut off for disobedience—but now circumcision or uncircumcision is nothing.

The advocates of sabbatarianism run into extremes, and say that the ten commandments are of universal application and that they are a transcript of the law of heaven. How absurd to apply to the angels and to those that the Master says, Neither marry nor are given in marriage, the law that says, "Thou shalt not commit adultery," and to the immortal and deathless inhabitants of heaven or of the kingdom of heaven, "Thou shalt not kill." Or do you think that there will be any need of a law to restrain the saints from stealing from their neighbors, If we keep our covenant made in baptism, to crucify the old man, and to walk in newness of life until death, or the appearing of our Lord, we need not be troubled about keeping a sabbath. The sabbath was the *first* of a number of sabbatical observances—the seventh month, the seventh year, and the year of jubilee. All of which have long since ceased to be observed.

If it had been the plan and purpose of the Deity, that those Gentiles who believe and obey the gospel, should observe the sabbath, why did not some of the apostles say so? No rules for its observance are given. Sabbath breaking is never included in any list of offenses. In the enumeration by the apostle of the sins of the last days, no mention of the sabbath is found 2 Tim. iii. 1-5. If sabbath breaking is a sin why is it not included here being almost universally disregarded?

Our Lord also said, "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the sabbath day." Mat. xii. 7-8. If the keeping of the sabbath by Gentile converts had been one of the things required under the gospel dispensation, what in the world prevented the apostles, and the Holy Spirit from saying so, when some of the believing Pharisee said at Antioch, "That it was needful to circumcise them, and to command them to keep the law of Moses? Acts xv. 5. Now what is the answer? Ver. 28. "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." This advice of the apostles is in line with the testimony of the "Faithful and true witness unto the church in Pergamos," concerning things, "Sacrificed unto idols, and of committing fornication." The sabbath, a sign, and a shadow, is foreign to the spirit of the gospel; therefore our Lord never taught its continuance by giving any directions for its observance, knowing that it would cease by statute limitation when he, the Seed, had come. The fathers were not required to keep a sabbath. The Israelite in bondage could not observe a sabbath. The Christian in Gentile nations could not without great disadvantage. "It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things."

GEO. FRANCIS.

A Visit to Chicago.

Some time ago the writer visited Chicago, the occasion being the marriage of Bro. Martin E. Aslakson and Sister Anna Smerz. Both of these young people are members of the Church of God at Chicago. Bro. Martin is a son of Bro. and Sister Martin T. Aslakson, and Sister Smerz is an estimable young lady who recently came into the faith. They were united in marriage by the undersigned on Tuesday evening Sept. 23, 1902 at the home of the groom's parents. A few near relatives were present to witness the marriage. May God's blessing rest on the newly married pair, and may God ever be in their home, to sanctify the joys, lighten the burdens, and direct the way.

On the evening previous a number of the brothers and sisters of the Chicago Church gathered at Bro. Aslakson's home, and I spoke to them on Titus ii. 11-14. It was indeed a pleasure to meet those of like precious faith who amid the bustle of busy city life had time to hear an exhortation on practical Christian duty. I trust they have been benefitted, as I enjoyed their fellowship.

Yours in the One Faith,

A. H. ZULMER.

Editor Restitution:

While this is a very lonely day, dark and rainy, I thought I would write a few lines to the dear brothers and sisters in Christ. I want to say in regard to our conference at St. Paul, Nebraska, that it was one of the best meetings I ever attended. Oh, such a grand, good time we did enjoy all there together. We met our dear Bro. Wilson and Bro. Schultz, and Bro. Herriman and others whom we were glad to meet. The meeting continued ten days. I was in hopes our dear Brother Prime would be there. I love to hear him talk on the restitution. I would love to hear him once more this side of the kingdom. He makes it so plain and beautiful. Our people at St. Paul did everything to make us feel at home, and we surely did. We were very sorry when the time came to close the meeting. We felt sad indeed to say farewell, but we did it knowing that we have a promise of meeting again, in the kingdom of God, if we prove faithful. It was especially sad to say good-bye to Bro. and Sister Story. We have known them so long. I trust I may meet them *soon again*; but if not in this life, may we meet them in the kingdom, where there will be no death, sorrow, nor crying, and all will be peace and joy and happiness. Let us all strive to live better, and finally when we are done with this life, when we have sung our last song and prayed our last prayer, may we go down to our graves in peace, and in the morning of the resurrection may we be raised and crowned is my prayer.

Submitted in love

MRS. A. [illegible]

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 5, 1902.

READ our special offer to send to all new subscribers the balance of this year and all of next for $1.00, as a trial.

THE only peace-maker is made known to us by David:—"The Lord of Hosts is with us; the God of Jacob is our refuge. He maketh wars to cease unto the end of the earth." Psa. xlvi. 9.

"UNLESS the law had been my delights," said the Psalmist, in reviewing his past conflicts, "I should then have perished in my affliction. I will never forget thy precepts; for with them thou hast quickened me."

THERE were five Wednesdays in last month, so the issue of Oct. 22 is the one preceding this of Nov. 5. We get this number out early in the week so the Indiana brethren will get the notice of Brother Zilmer regarding our Conference. Please read both it and the programme, and come to the meeting.

READER, a multitude of friends cannot save you, houses and lands cannot save you; money cannot save you; a good constitution cannot save you; a fine education cannot save you. There's only one thing can save you, and that is the keeping of the commandments of God, and the faith of Jesus Christ.

WE apprehend that our readers have discovered that it is much easier to talk about giving up the world than to carry the resolution into effect. That when they think they have done with it, it often appears in a different shape; or like a wounded serpent that has been trod upon, it presently shows signs of life again, and if great care is not taken it may sting them again although it seemed so harmless.

WE recently met with a paragraph which said: "A young converted Jewess is said to have spent much time reading the church histories, in order to find out at what time the Christians ceased to be like Christ." A caustic criticism this! If the poor girl had been acquainted with the 9th verse of Rom. viii. she would have discovered that if any man have not the Spirit of Christ, he is none of his; and saved herself much trouble.

RICHTER says, "The whole spiritual universe is shattered and shivered by the hand of atheism into innumerable glittering quicksilver globules of individual personalities running hither and thither at random, coalescing and parting asunder, without unity, coherence, or consistency. In all this wide universe there is none so utterly solitary and alone as a denier of God. With orphaned heart—a heart which has lost the great Father—he mourns beside the immeasurable corpse of nature, a corpse no longer animated or held together by the great Spirit of the universe—a corpse which grows its own grave. And by this corpse he mourns until he himself crumbles and falls away from it into nothingness. The wide earth lies before such an one like the great Egyptian sphinx of stone, half buried in the desert sand. The immeasurable universe has become for him but the cold iron mask upon an eternity which is without form and void."

"Thy Word is Truth."

Better than a thousand think-sos, or wish-sos is one thus saith the Lord. The first of the one hundred and fifty Psalms, is to us a precious portion. Young's translation of it reads as follows, and may be helpful:—

"O, the happiness of that one, who hath not walked in the counsel of the wicked; and in the way of sinners hath not stood,—and in the seat of the scorners hath not sat; but in the law of Jehovah is his delight, and in his law he doth meditate by day and by night; and he hath been as a tree planted by the rivulets of waters that giveth its fruit in its season, and its leaf doth not wither, and all that he doth he causeth to prosper. Not so the wicked; but as chaff that wind driveth away! Therefore the wicked rise not in judgment, nor sinners in the company of the righteous. For Jehovah *is knowing the way of the righteous;* and the *way of the wicked is lost.*

"ASK for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls."—*Jeremiah.* "In vain do they worship me, teaching for doctrine the commandments of men."—*Jesus.*

WE ask your special attention to the offer as given on the first page of this paper. A NEW subscriber gets the rest of 1902 and all of 1903 for $1.00. We feel that after reading our paper for a year they will want it for a longer time, hence make this trial offer.

"GREAT peace have they that love thy law, and nothing shall offend them." Psa. cxix. 165. The converse of this is, those who do not love God's law have little peace, if any; and very trifling things offend them. Those who do not love God's law are reproved by it, for doing their own will instead of God's; and those who remind them of what the law says are often regarded as enemies.

More About Russia.

Bishop David H. Moore, of China, Corea and Japan is in attendance at the great Methodist Convention in Cleveland. He came by way of the Trans-Siberian railway, and his observations on Russia at this time, when Russian aggression is a topic of world-wide interest, are valuable. He says the railway through Manchuria, Siberia and Russia will change the axis of the world's trade. It is to be the great military trunk line by which Russia will be able to maintain its present position in the East, and add to its strength. Russia is the greatest hypnotist among nations,—absorbing other nations so smoothly, so patiently, and with so little ado that they do not know they are being made victims. She digests everything she swallows, even though it be four times its size. She is like a snake swallowing and digesting what would give other nations fatal indigestion. Her getting out of Manchuria is all a play. She will have Mongolia, and there will be added to her dominions 120,000,000 people, who, if they will not fight for Russia, will be her hewers of wood and drawers of water, supplying her while others do the fighting. That is the way Russia assimilates.

If the nations continue to sleep they will find themselves in the grasp of this eternal power. The United States must lose its sentimentality, ally herself with Great Britain, the Germanic peoples and Japan to erect a solid wall of opposition to the encroachments of this great power. God means that we shall stand by our mother country. The United States will see that Russia's spirit of neutrality in the Civil War, and her much praised selling of Alaska were all a part of a scheme of diplomacy so deep and smooth that we have not yet awakened to its true significance. Russia hoped to make Alaska a bone of contention between this country and Great Britain that would sever the two countries. The American-Great Britain-Japan opposition to this policy of encroachment on the part of Russia will be kindly but immovable. If fighting must be done, Japan will do it, and the larger nations will lend their moral support that will make the issue successful.....He says Siberia is a paradise. The five months of summer are crowded so full of fructifying power that they have a good harvests as we do in our longer summers. Siberia will yet be the Egypt of the modern world. Over this railway route Pekin will soon be but two weeks from the European capitals. Russia threatens to absorb not only Eastern Asia but practically THE WHOLE WORLD. Nothing less will satisfy them. This has been the transmitted thought and ambition of the ruling classes." We are sure this will be interesting reading for the old line of prophetic watchmen. They know what the denouement will be.

An Anchor of the Soul.

God promised to give Abraham the land of Canaan for an everlasting possession—Gen. xiii. 15; Gen. xvii. 8; also to Isaac, Gen. xxvi. 3; and to Jacob, Gen. xxviii. 13; Gen. xxxv. 12. This promise was not fulfilled in the lifetime of these three great men, for they were strangers in it, according to God's own words. Ex. vi. 4. It was not fulfilled by the children of Israel occupying the land in the past (for they were only tenants on conditions) and sojourners, Lev. xxv. 23, for it was still a matter of promise *after they had been in the land several hundreds of years.* Micah vii. 20. It was still unfulfilled *after Christ had gone into heaven.* Acts vii. 5. It formed the substance of the gospel preached by Paul, Acts xxvi. 6, and is termed by him "The Hope of Israel" Acts xxviii. 20.

Abraham did not expect to inherit the land at once, for it was not till AFTER that he was to receive it, Heb. xi. 8; and being such a long way ahead, he saw the promises *afar off.* Heb. xi. 13. These three men had not yet possessed the land, Heb. xi. 39, and will not till the seventh trumpet sounds, and the kingdoms of this world become Christ's, Rev. 11. 15, 18, which is the time of *reward* for they without us (saints in Christ will not be made perfect, or immortal Heb. xi. 40.

There was a certain clause in the will that caused Abraham to know that the promises would not be fulfilled in his life time as a mortal being. He saw the promises AFAR OFF, Heb. xi. 13, and knew that as a mortal man he could not possess an estate FOR EVER. Therefore Paul says, God promised eternal life before times age-lasting *in promising* Abraham an inheritance as the dust of the earth.

The promise was also made to the seed first, Gen. xii. 7, which Paul says is Christ. Gal. iii. 16. Therefore Abraham knew he could not possess it TILL THE SEED should COME to whom the promise was made. Gal. iii. 19. But Jesus the Christ has not yet had a foot of the land of Canaan. He said *the foxes have holes and the birds of the air nests, but the Son of Man* hath not where to lay his head; yet he came to his own inheritance. John i. 11; Matt. xxi. 38.

His death was required to enable the heirs to rise from the dead at his second appearing, 1 Cor. xv. 23, to possess the eternal inheritance. Heb. ix. 15. His blood is the blood of the covenant, Mat. xxvi. 28. At his first appearing he confirmed or ratified the promises made to the fathers, Rom. xv. 8.

His birth was looked upon by Zechariah as a proof of God's remembrance of his promise to Abraham, Luke i. 72. If any one be ignorant and faithless of these promises they are without God in the world of which he is the heir, Eph. ii. 12, being Son of God and of Abraham, Psa. ii. 8; Rom. iv. 13. This epoch is called the Restitution or Regeneration, Acts iii. 20; Mat. xix. 28, when Christ shall reign on Mount Zion before his ancients gloriously, as the one ruler of the whole earth, Isa. xxiv. 23; Zech. xiv. 9.....

The word of promise and the oath, are the two immutable things, in the which it is impossible for God to lie, and *they form an anchor of the soul* to the righteous, keeping them securly fastened to Jesus within the veil, Heb. vi. 18, 19.

Abraham looked for a city with foundations, a constitution not set up on flesh and blood principles, but a Heavenly Country, that is the land of Canaan made heaven like by being ruled over by righteous and immortal rulers equal to the angels, Luke xx. 34, under a King from heaven, with heavenly laws, Isa. ii. 3. Judea will then be a Paradise, the Garden of Eden, Isa. xxxiii. 20; Ezek. xxxiv. 25.

The only way Jews and Gentiles can now obtain a part with Christ in this glorious inheritance is by believing the things concerning the kingdom of God and the name of Jesus Christ, and being baptized into Jesus Christ for remission of past sins, Acts ii. 38; viii. 12; Rom. vi. 4; Gal. iii. 27, 29, begotten by the truth, James i. 18, and born of water, John iii. 5; essential to salvation, 1 Peter iii. 21.

Communicated.

Notes By the Way.

In my last notes I had left Blair, Neb., and was met by Bro. Wilsie at Dover, Minn., and conveyed to his hospitable home. Brother Wilsie is a man who is eighty-two years of age, but as lively as a cricket, as is evident when you see him chase all over a pasture to catch horses who did not want to be caught, and also climb up apple trees to shake apples down. His heart is alive to the truth, but the people of Dover turn a deaf ear to his efforts to show them the true way of life.

Among the professors of organized Christianity there are many varieties, as at Dover, they have the Sunday Christian species. Their whole duty is performed if they attend the church on Sunday; and during the remainder of the week they can be lovers of pleasure more than lovers of God. On Sunday I preached in the United Brethren Church both morning and evening, and had good audiences and good attention. I am told the attendance was much larger than their local pastor could draw. After service a number came to me to shake hands, and say how they appreciated the truths I spoke. Meeting was then announced for Monday night, but no audience turned up. The pastor said that was his experience, he could not possibly raise a week-night meeting. On Wednesday night it was announced that there would be a Harvest Festival, and supper in the church, and the house was filled.

Brother Wilsie is sound in the faith, and his whole heart is in it, and would do the people good if they would only let him. Beside him there is a Sister Southwick, and that is all that remains of the Household of Faith in Dover. There used to be a Christadelphian congregation there, but it is now extinct.

I next visited Omro, Wisconsin. I was sent for by our worthy Brother George Bradley. I wrote to him that I would be at Omro, at such a date, and requested that he meet me at the depot. On arriving at Omro, I stepped upon the depot platform, and became, but one came. "But hastily a lady came up to me and asked, "Is this Brother Wilson?" I said "Yes." She says "have you heard of our sad misfortune?" I replied that I had not. She says "my husband is dead," he died suddenly while at work upon his place which was altogether unexpected. He was rejoiced that I was coming, and was telling his neighbors about it. Oh, how sad! I know our dear Sister and family will have the sympathy of the entire household of faith. Won't some of you dear ones in Christ, write a comforting, sympathetic letter to this dear Sister? Address, Mrs. Geo. Bradley, Omro, Winnebago Co., Wis.

Seeing our dear Brother Bradley had fallen asleep in Jesus, our worthy Brother and Sister Daggett arranged for our meetings. The Methodist Church was secured for the services. We had satisfactory attendance and splendid attention. At my last service when I preached upon the topic "The Source of Eternal Life, is it through Adam or Christ?" the quiet attention was such, you might have heard a pin drop.

Such blessed results have come from my visit to this place. Three precious young people applied for baptism. On Thursday afternoon we went by carriage to the banks of the beautiful Fox River, and I buried, these dear young people in baptism with Christ. Their names are George Daggett, Earnest Bradley and Eva Bradley. God bless these dear, young people, and preserve them unspotted from the world. Eva is a model Christian, and such a comfort to her sorrowing mother.

The congregation here were scattered and not meeting, but the night before I left them they all gathered together and partook of the communion in memory of our loving Savior. They are now going to meet regularly after this. Don't it make your heart rejoice? Remember them in your prayers before the throne of grace.

I am now (Oct. 19) at Albany, Wisconsin. I find here a band of believers under the leadership of our Bro. C. W. Tompkins, familiarly spoken of by the members as "Uncle Charley."

These brethren meet regularly every first day of the week for worship and communion. I am now holding a series of meetings at the Town Hall. The audiences and attendance are better than was expected. Here, as in every other place they have to meet opposition from the apostacy, but "Uncle Charley" is enough for any of them. They know enough to let him alone. Brother Francis, who writes for THE RESTITUTION was taken from the Seventh Day Adventists. Brother and Sister Bartlett, who are well known in Albany were drawn from the Baptists by attending "Uncle Charley's" Bible Readings. Brother Bartlett is a prominent druggist in Albany. When they sent in their resignation to the Baptist church, they were visited by the pastor and church officials and every effort made to retain them but to no purpose. They were given full liberty to believe and teach what they thought was in the Bible if they would only stay, but it was all to no purpose, because "Uncle Charley" had instructed them too soundly. Another one lost by the Baptists was Miss Comstock, a sister, in the dress-making business in Albany. She *is* sound in the faith, and rejoices in it exceedingly. They have another worthy sister here by the name of McKahn, who was dug out of the so-called Christian Church. They also have an aged Brother by the name of C. Minert, 85 years of age, who is very much opposed by his wife and children because of his ability in the faith. There are others of the household here, that have been dug out of the various branches of the apostacy, but cannot mention them now.

My next point will be Lanark, Ill. Oh how precious this work of the Lord is. I am having a continual feast of good things all the time. There is so much work to be done for the Master. Sinners need the grand old gospel of the kingdom preached to them. The weak in the faith need strengthening. The sick and afflicted need comforting. An evangelist should be sympathetic enough to feel for other's woes. The household that are scattered need gathering together. The work is manifold. There are fields ripe for the harvest where only an isolated brother or sister live, who is not able to sustain the expenses of an evangelist, and our evangelists are not able to sustain the expense themselves and preach the gospel too. It hurts me to pass these places by, when only a little from each one which could not be felt, would enable me to carry the gospel there. How many want a share in carrying the gospel to the poor?

Yours, in the Faith.

W. H. WILSON.

Obituary.

Mary Jane Dickson was the daughter of John B. and Catherine Dickson, and was born in Union Tp. Marshall Co., Ind., on July 27, 1846. Her mother was the daughter of Henry Logan one of the pioneer preachers of this part of the country, and well known to many of our older brethren. She has always lived in this County, and was a successful teacher in the public schools for a number of years.

On May 28th, 1881, she became the wife of Mr. Emanuel Price of this city, with whom she lived till her death on Oct. 24, 1902. She was the mother of four boys—Fred, George, Lloyd and Miles, all of whom with the husband, one brother Elias Dickson of Argos, two half-sisters Lizzie and Dora Dickson, two step-sisters Mrs. C. F. Pontious and Mrs. T. McDonald, with a large circle of relatives and friends, are left to mourn for her.

At the close of the June meeting at old Antioch in the year 1874, she made the good confession, and with four others like-minded, she went the "same hour of the night" to the Wolf Creek, and was immersed by Brother Hugh Barnhill, since which time she has been a loyal and faithful defender of the faith, and died in full confidence that the Lord would raise her at his coming.

A the funeral held on Sunday at the family residence, a large concourse gathered to weep with the afflicted and show the high esteem in which our Sister was held. It was her request that Brother A. H. Zilmer preach at the funeral from John xi. 25, and that Brother Willis Logan offer prayer, all of which was done as she desired. The pall bearers were six of the Logan brothers who are cousins of the deceased. After the service was over Sister Price was laid to rest in Oak Hill Cemetery, there to await the resurrection morning. May the Father watch over and guide the motherless boys, that they way meet their loving mother in the sweet by and by.

Duncan McRae was born in Clark, Canada, Oct. 11, 1828, moved to Illinois in 1850, married Charity Patterson at Sycamore, Ill., July 3, 1857. In 1868 they moved to Iowa, and since coming to the state have resided nearly all of the time at Clarksville, at which place his death occurred Oct. 14 1902.

Deceased was a member of the Church of God, and Bro. Geo. Moyer preached the funeral sermon at the late home on Oct. 15. For many years Brother McRae has been in feeble condition, but had been able to be about and at times do some work. Some two weeks before his death he became ill with a complication of diseases, and nothing could be done to save his life. He passed away surrounded by his wife and six children, to whom he was able at the last to smile a farewell and indicate with a movement of the hand that it was God's will that he should go.

The foregoing is taken from a newspaper clipping sent to this office.

Our present life in Christ may be compared that of the seed; a hidden life, contending underground against cold and darkness and obstructions, yet bearing within its breast the indestructible germ of vitality.

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer, Plymouth, Ind.

To the Household of Faith in Indiana.

Dear Brothers and Sisters:

The time for the Quarterly Conference of the Churches of God in the State of Indiana it almost here. The date is Nov. 13–16. Have you been thinking of coming to the meeting? We hope so. You are a part of the Conference. Your personal presence is desired. Important business is to be transacted. The Lord's business is always important. We wish to make this a Conference in the true sense of the word, and confer together as to the best means to carry on the work of the proclamation of the gospel among men. Let us come with this purpose in our hearts, to do with our might what our hands find to do.

By reference to the programme, to be found elsewhere in this paper, you will see that the committee has provided a rich spiritual feast. Come and be built up on your most holy faith, and gather strength to carry on the work in your locality. The Church at Plymouth desire a good attendance, and will be glad to entertain you.

Plymouth is easy of access, being on the Pennsylvania, the Vandalia, and the Lake Erie and Western Railroads.

Come with your hearts full of the love of God. Let us redeem the time and make the most of our opportunities. Let us think of the verdict of the Righteous Judge on the finally faithful, "Well done, good and faithful servant."

Yours in hope,

A. H. ZILMER, Pres.

MRS. LYDIA A. RAILSBACK, Sec.

Signs in the Heavens.

VOLCANOES IN THE SKY.

It was but a day or two before the California earthquakes that a most wonderful sight appeared in the sunset sky. Never in my somewhat lengthened life have I seen anything so strangely ominous of approaching wrath for a wicked world, and have looked week after week to see if some notice would not be taken of the matter by the press, but so far have seen nothing.

Our attention was first attracted to the regions of sunset by the lurid streams that at regular distances from each other, blazed up toward the zenith. It was a beautiful picture that they made with soft, contrasting colors between them; but as we stood gazing the scene swiftly changed, and seven or eight well defined mountains appeared, all in active eruption, and seemingly belching forth fire, smoke and lava. So true to nature was the panorama, that a little child of our party, drew back in terror, and tearfully asked "If it was not actual fire." We are not superstitious, but this certainly was no accidental grouping of sunset colors. God's finger was there. "We are in the last of the last days," as Brother Dwiggins said in a recent letter. It is time for the Lord to "show wonders in the heavens and in the earth, blood and fire and pillars of smoke." "The great and terrible day of the Lord" is soon to come, when the captivity of Judah and Jerusalem are again to be brought, and all nations are to be gathered and plead with in the valley of Jehoshaphat.

But, whatever signs appear, if we are watching and ready for the coming of our Savior, we need not be afraid. No volcanic eruption will overwhelm the children of God, as Mount Pelee overwhelmed the wicked inhabitants of Martinique.

Though "the heavens and the earth will shake, the Lord will be the hope of his people, and the strength of the children of Israel."

S. ROXANA WING.

Will some brother explain 1 Pet. iii. 19, and oblige.

LEVI W. HORNER.

Daily Personally Conducted Excursions to Pacific Coast.

Chicago & North-Western Ry., comfortable and convenient means of travel in Pullman sleeping cars with agreeable company, in charge of experienced conductors who accompany each party all the way to San Francisco, Los Angeles or Portland. Finest scenery. Choice of routes. Low rate tickets and only $6.00 for double berth. Maps and information free on application to ticket agents, or address Mr. S. A. Hutchinson, Mgr., 212 Clark St. Chicago, Ill.—dec27

Poetry.

Softly Falls the Eventide.

Softly while the daylight dies
And the sunset closes,
Homeward swift the red-wing flies,
Furrowing the crimson skies;
And the low horizon lies
Overlaid with roses.

Widely o'er the woodlands all,
Clover fields and meadows,
Misty curtains slowly fall
Over vale and mountain wall,
While the night-hawks whir and call
Through the growing shadows.

Softly falls the eventide,—
Twilight gray deepening,
Dusky pinions reaching wide,
Brood above the country side,
Folding with the night to hide,
Gracious slumber lending.

Gently falls our glooming time
Without sound or warning;
Fading earth-lights mount and climb
Into starry heights sublime,
And beyond life's sweet-bine
Glow the gates of morning.

—Christian Register.

Communicated.

The Wisdom of Salvomoon. Chap. 8.

1. And she extendeth from end to end and directeth all things like a household in the most useful way.

2. This one I loved (as a friend) and from my youth I sought her out, and I sought to lead her to myself as a bride, and I became a lover (sexual love here) of her beauty.

3. Having God's associate life she glorifieth good-birth, and the sole Lord of all hath loved her; (the higher sacred love here).

4. For she is an initiate of the mysteries of God's exact knowledge (positive science) and a chooser of his works.

5. And if wealth be a desirable acquisition in one's life, what is wealthier than the wisdom that doeth all things.

6. And if thoughtfulness is working, who more than she is an artificer of the things that be?

7. And if one love (sacred love) righteousness the painstaking results of toil are virtues; for discretion and thoughtfulness she teacheth, and righteousness and manhood, than which there is nothing more truly useful in men's way of living.

8. And if one long for experience also, she knows how to image the ancient and the things destined to be; she hath an exact knowledge of turns of words (figures of speech) and solutions of enigmas; signs and prodigies she foreknoweth, and issues of periods and times.

9. I decided therefore to lead this one unto an associate life, knowing she would be a fellow-counselor of good things for me, and a solace for thoughtful cares and sorrow.

10. And for her sake, I should have glory in crowded multitudes, and though a young man, honor in the estimation of elders.

11. I should be swift in judgment, and in the sight of men of ability I should be wondered at.

12. That when silent they would wait for me, and when I gave utterance they would give heed; and though talking over much they would put their hand upon their mouth.

13. That for her sake I should have deathlessness, (immortality) and should leave behind me an age-lasting remembrance to those after me.

14. That I should administer the household affairs of laities, (churchpeoples) and nations would be subject to me.

15. That affrighted petty rulers, when they heard, would have feared me; that I should appear good to the multitude and manly in war;

16. That, when I entered into my house, I should find rest in association with her; for social intercourse with her hath no bitterness, nor living with her no woe, but rejoicing and joy.

17. Having thus reasoned with myself and thought it over with my heart, that there is immortality (deathlessness) in kinship to wisdom,

18. And in her friendship good delight, and in the painstaking toil of her hands unfailing wealth, and in the exercise of her society thoughtfulness, and true renown in a partnership (common-participation) in her words, I went about seeking how I might take her for myself.

19. And I was a well-grown young man and had attained a good natural organic life (soul).

20. And being rather good (morally) I had come into an unpolluted body.

21. And being aware that in no other way should I be a self-controller (lit. controlled from within) except God should give it, and this too, the knowing whose the grace was, belonged to thoughtfulness, I interceded with the Lord and I besought of him, and said with all my heart.

COMMENT.

This chapter as the reader will see is the explanatory preface to the most prevailing prayer of which we have any record in either sacred or profane history. The fact of the prayer is well attested in other places in the sacred record; but nowhere else is the prayer itself in its entirety given. This moreover claims to be an autograph by the author, and has all the earmarks of genuineness. No one but Salvomoon himself could have written this prayer or one like it.

It is still redolent with the divine incense of acceptance; and bears upon it the imprimatur of God's Spirit. The fact that the mortal man made divinely wise in the things of this natural world was unable to endure the test of so great glory and ultimately fell from his high estate and sacred with riches and honor became unfaithful to the bride of his youth and higher aspirations, simply emphasizes the weakness of the flesh or the natural man or the merely mortal however highly endowed, in its "struggle with the spirits and powers of the air," and makes evident the most important truths of Christianity, namely, that "the overcomer" must be endured with the entirety (or "fulness") of the spirit and must control an be empowered to impart the same to those who are to become like him, in short be willing in the divinely imparted aspiration for the higher, to utterly abnegate the lower even to the extent of the wonderfully endowed soul or natural or mortal or transitory or ephemeral life which we now have with all its human wealth and "wisdom of this world" in order to gain the eternal life and all that this implies; in other words that we must absolutely and literally die to the soul-life to get the spiritual life, that even while actually living the dual life in the soul-body or the natural organism, we are to account our old man dead and live for the remainder of our natural life in the aspirations of the new man Christ Jesus in whose image we have already been rebegotten but not born. I am perfectly aware how this statement flatly contradicts "the lie of Satan" "ye will not surely die" which has become the first premise of all our medieval theology, philosophy, poetry and ethical teaching in which we have been and still are being nurtured; but I am full convinced that this is the teaching of revelation and however revolutionary to ekklesiastical and constituted authority throughout the Christian world the assertion of this primal truth may prove to be, in the providence of God it must and soon will prevail to the utter and abject humiliation of the merely human wisdom which has asserted the opposite and exalted the mortal to immortality. The ethical however exalted, if merely human, is merely ethical and no more spiritual than the ethics of the mart or the bourse. We may be sure though that the spiritual ethics will include, utilize and to the remotest particular require all that is of value in the lower domain of the natural; but the canon that measures them and their utility will be found to be a spiritual canon also and not a natural one. If to think be good ethics then think the thoughts of God after him in the spiritual as well as the natural; if to reason and judge discriminately, then reason, judge and hold fast or "account the good" so far as you are able, knowing that all God's ways are judicial ways and that he is the judge and final court of appeal in the higher ethics of character and ultimate life and death. If charity be good ethics, remember that false religious concepts and idolatry are spiritual fornication and adultery in God's higher school of chastity. If subordination and loyalty to "the powers that be" and the recognition of any law to be better than anarchy, be ethical truisms, then remember that all the natural powers that be are ordained of God, and that spiritual subordination and loyalty to such a Spiritual Ruler implies a code of ethics as much higher as the Lordship of the heavens and the earth is higher than the lords of the earth and their subordinated domains. In short, if duty and obligation be written with the largest letters in the domain of natural ethical teaching, lift up the eyes of your understanding and see them emblazoned in the heavens of the heavens with letters of eternal light.

CHAS. GARDNER.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

On Sunday morning, Sep. 28, Charles and Elsie Geelu, members of the Adeline Berean society, were buried in the waters of baptism at Oregon. We welcome them into the family of our Christ, and as we see them putting on the Savior's name let us resolve anew to follow more closely in His footsteps.

A CLEAN MAN.

As a man thinketh in his heart, so is he.

We say that actions speak louder than words, but there is that which in the sight of God, counts for more than our actions. It is our thoughts and intentions, because, even though an action may be good, if the motive prompting that action is wrong, we get no credit for it; and on the other hand, if our intentions are pure, and we try to carry them out as well as we can, God will give us credit for the intentions, even though we fail. In many cases, no doubt, the reason for such failure is due to our surroundings and the opposition of the world. While we live we must necessarily come in contact with the world and its wickedness, and we feel, at times, an inclination to fall in with its impure motives and take part in its carnal pleasures. We feel all the weakness of our nature calling for recognition—pride, envy, lust, love of glory and wealth, and the cravings of the appetite.

This of course is the time for us to be on our guard, but with the help of Jesus our guide we need not fail. In fact, as the effect of a color is heightened by proximity to its opposite, so the virtues of a clean man will stand out more strongly when opposed to vice and impurity, and his influence for good will be correspondingly greater.

How can we know that we are clean? Is there an instinct within us that will keep us from going astray, or do we need a more reliable guide? In the gospel Christ says, "Now ye are clean through the word which I have spoken unto you." Hence we know that to be clean we must seek Christ and his teaching as our standard; and not only that, we must have his aid to uphold that standard.

EDWIN RENNER.

EFFECT OF SIGNING THE PLEDGE UPON MYSELF AND MY NEIGHBOR.

Why should I sign the temperance pledge?

1. For my own sake. Although I am a Christian, and in my covenant to Christ I made a pledge which covers every duty of my whole life, yet I may commit myself to smaller pledges such as the temperance pledge. This would help me to remember that my pledge to Christ means that I must abstain from the use of intoxicating liquors. It helps me to remember that Christianity has something to do with my every day life.

2. For the sake of my neighbor. He may need the pledge because he is intemperate. My signing the pledge may persuade him to do so. The pledge will help him because in it he has definitely committed himself to something better. He will, because of this fact, make more of an effort to be what he pledges himself to be.

Again by signing the pledges I enter into fellowship with all the signers, some intemperate ones. We must not always look out for our own selves if we want to follow in Christ's steps. We must take his teachings for our example, for we read in Matt. ix. 12—"They that are whole need not a physician but they that are sick." So let each one of us let our light shine that our good works may be seen. Always ready to help a fellow being on to better and brighter things of this life.

EDNA ANDERSON.

When we become the slaves of sin we fail to see the most solemn warning. When we get down into the steep part of the broad road that leads to destruction, it requires a strong effort for us to stop and turn.

When God gives us a command it is for our good. Read Prov. xxiii. 31, 32, 21; in the order I have given them: Look not upon wine, is enough without giving any reason, for God has a right to give a command without stating why. In this case the danger is so great and at the same time so hidden (just like the serpent ready to sting us to death, while we do not know it is so near) that God through love tells us why we should not even look at it, because at last it biteth like a serpent and stingeth like an adder.

If the curse greater than another, is strong drink. Men and women are being thrown down into the depths of unpardonable sin. The danger is in the looking.

Don't look upon or touch alcohol. Don't play with this adder, for God says it will sting you. Obey, because God speaks, and he will bless you for obeying. Jesus who obeyed his Father will always love you too. Then destroy every serpent you can, ask God to give you the wisdom and strength to help others, and you will be the means of drying many tears, binding many wounds, and shedding light and gladness in many homes.

In verse 21 we read "the glutton and drunkard shall come to poverty." He does himself an injury by the introduction of alcohol poison into his system, shortening his life. He injures his family by robbing them first of the means they need for their sustenance; second, he robs them of the example he should set before them, and then

He comes to poverty financially, morally, spiritually, intellectually and in every way. Be not among the wine bibbers. Better not. Total abstinence is the only safe way. Then keep thyself pure.

Don't live to eat and drink, but eat and drink to live. Do all to the glory of God, is the earnest prayer of your Sister in Christ.

EMMA LINDSAY.

A drunkard cannot inherit the kingdom of God. This seems to be true from two standpoints—that of the Bible and of common sense.

In the first place we all know that a drunkard is not and cannot be pure; and we read in Matt. v. 8, that "the pure in heart shall see God." From this we may reasonably conclude that those who are not pure in heart will not see God, and surely a drunkard is anything but pure.

It is very obvious that liquor is unclean, and we are warned in 2 Cor. vi. 17, not to touch the unclean thing or else God will not receive us. Thus in another point is the drunkard debarred from the kingdom.

We are told in 2 Cor. vii. 1, to cleanse ourselves from all filthiness of the flesh and spirit, and surely drunkenness is a filthiness of the flesh. 1 Cor. ix. 25, tells us that in running the Christian race, temperance is one of the necessary virtues. A person cannot expect to inherit the kingdom of God unless he puts forth some effort in this life; and certainly a person who gives himself up so unreservedly to an appetite as to become a drunkard is not running the Christian race.

We have a very decided statement in Gal. v. 21, "Envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

This statement is repeated in 1 Cor. vi. 10, where we read, "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

It seems to me that we need no other passages of Scripture than these conclusive ones just quoted, to prove that a drunkard cannot inherit the kingdom of God. Our own common sense also should teach us that God would not want in his kingdom of purity, a person who during this life has given himself up to such impurities as drunkenness and others that almost invariable accompany it.

Yours, for the promotion of purity.

MARY ASLAKSEN.

Editor Restitution:

On Saturday, Oct. 18, Brother W. H. Wilson arrived at Albany, Wis. None of the brethren had ever seen him except the writer, but all were acquainted with his writings in THE RESTITUTION. He spoke to us seven times and went to Lanark on Oct. 25.

The little company here feel that a good man, a servant of Christ, has been among us. The loving gentle spirit of the Master was manifest in his teaching from first to last. Thursday evening he spoke on the immortality of the soul—and the consequent eternal torment. He said that is impossible, for God in his mercy has prevented that by placing a cherubim with flaming sword to keep the way of the tree of life.

Brother Wilson has the faculty of making the truth appear so plain as to be fully understood, and you are impressed with the fairness and honesty of the man.

GEORGE FRANCIS.

It is very likely to be with the average mining with many a tract of common-place country. He is worth mining for the of the coal and iron that are in im.

Selections.

Not Worthy.

"And he that taketh not up his cross and followeth after me is not worthy of me." Matt. x. 38.

God in his infinite love has made rich provision for the human race in the many blessings that come to us through the gift of his only begotten Son. Though we are his by right of creation, and also by right of preservation—as "in him we live, and move, and have our being"—yet when man rebelled and went away from God, his love and mercy followed him and purchased reconciliation with the most precious gift he could bestow. He has also sent his Holy Spirit into the world to reveal to man his need of a Savior, and has given his Word to show the way of life, and by every possible means he seeks to lead mankind to accept his proffered blessings.

We do not wonder then, when we think of the infinite mercy shown us, and the great privileges of the Savior in our behalf, that he should pronounce unworthy of him all who refuse to take up the cross and follow after him. God asks sufficient appreciation of all he has done to lead us to strive earnestly after those things that will please him. He knows that the heart will not give this loving homage in return for all his wealth of love, will never develop a character fitted to praise and enjoy his blessings through eternity, for this is his purpose in saving man.

It is so little that we can do at the best. By yielding ourselves entirely to him, presenting our bodies a living sacrifice unto God, the apostle tells us we are giving but a reasonable service. Jesus said at one time, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." So we can do nothing toward meriting eternal life, *it is the free gift* of God over and beyond all we can possibly do.

The words of Jesus in our text come with solemn admonition, especially in these closing hours of time. It is to be feared that very many who profess to be followers of Christ shrink from the bearing of the cross. Thy cross means crucifixion—death to everything out of harmony with God. The apostle Paul sums it all up when he says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." When we remember that the Captain of our salvation was made perfect through suffering, we cannot expect to be fitted for companionship with him and with prophets and martyrs, and still live a life of ease and gratification. The Savior speaks of a class who will be expecting a reward at his hands, but to whom he will be compelled to say "Depart from me, I never knew you"—not worthy!

But there are others who, though not worthy of themselves, will be accounted worthy because of their obedience. Paul in exhorting the Thessalonians to faithfulness, says "That ye may be counted worthy of the kingdom of God, for which ye also suffer."

Happy for us if we will faithfully bear the cross of Christ, being a partaker of his sufferings, for the brief moment of this life; that when his glory shall be revealed we may be glad also with exceeding joy.—*Wm. Wolcott in Herald of Life.*

Prayer.

Prayer is, to take a mundane simile, like opening a sluice between the great ocean and our little channels when the great sea gathers itself together and flows in at full tide.—*Tennyson.*

As we direct a letter to a friend at such a place, so must we direct our prayers to God as our Father in heaven, and let us always send them by the Lord Jesus, the great Mediator, and they will be sure not to miscarry. —*Matthew Henry.*

Sometimes unspoken prayers are the sweetest and most helpful of all the prayers that go up to God's throne from the weary ones of the world. Sometimes it is enough to simply kneel and say, "O God, thou knowest all! I need not confess anything; I need not ask anything, for thou knowest all and lovest all."

God often sees and knows what we cannot and need not speak. His ear is attuned to our speechless prayers, and there comes to us a most beautiful and helpful spiritual uplift from this silent communion with God. To say and to feel that "God knoweth all" is a source of the sweetest comfort to those who truly and tenderly love him.

Shortening.

There are other things besides pastry that need "shortening."

"Ah say, mister," said the Yorkshire man to the minister, "But you preached a goodish sermon tonight; but if it had been cut short at beath ends, and set afire in the middle, it wad a been us mare good."

"Lord, help me to pray," was the petition of a somewhat prosey and long-winded young man. "And the Lord help thee to give over," was the devout ejaculation of an older and perhaps wiser and more spiritual, brother.

Many times a short prayer will reach farther than a long one; and many a sermon could be shortened without injury.

"I wanted to do justice to my subject," was the plea of a somewhat tedious talker.

"Justice to your subject! but neither justice nor mercy to your hearers," was the prompt reply.

"The gift of continuance" is not mentioned by Paul as one of the best gifts which Christians were to covet, and a prayer or sermon, like a railway, may suffer from "lack of terminal facilities."

Be short and to the point—have something to say; say it, and then stop.—*The Christian.*

How to Believe the Bible.

If you would know whether the Bible is true in its teachings, you must do by it as you would by a chart. The chart is nothing but a piece of paper, and what good would it do for half a dozen captains to sit down on the sea shore and discuss its merits? How can they know whether its descriptions are correct or not? Let them take it on board and prove it by sailing it. That is a true chart on trial. If there is a rock where it says "rock," if there is a shoal where it says "shoal," if there is a current where it says "current," if it is safe where it says "safe," then it is a true chart, no matter who made it, or how, or when, or where it was made. As it is the sea that is the best test of a chart, so the human life is the best test of the Bible. Take God's Word, in which human life is charted down, and measure character and conduct by it; measure your own whole self by it; measure God's grace by it, and see if it is not true. Would you know the truth of the Bible? Become a Christian. "If any man will do his will," says Christ, "he shall know of the doctrine, whether it be of God."

Be Short.

Long visits, long stories, long essays, long exhortations, and long prayers, seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. So learn to condense, abridge and intensify. We can bear things that are dull if they are only short. We can endure many an ache and ill if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off the branches, and stick to the main facts in your case. If you pray, ask for what you believe you will receive, and get through; if you speak, tell your message and hold your peace; if you write, boil down two sentences into one, and three words into two.

Our Helping Fund.

We whose names are given herewith believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Lucy C Alden	.75
Mrs A McFarland	.50

Don't feel compelled to pommel every one who does not think as you do. Don't be a scolder. Some people think it a sign of smartness to berate some one. Any one can do that who is not smart at all. Folks that can be driven are not worth driving. The man who can be persuaded by argument or won by love cannot be browbeaten by abuse.

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WILL YOU TRY IT?

Obituary.

George A. Bradley was born Sept. 30, 1835, in Handby, Derbyshire Co., England, moved to America in 1846, and came to Rushford, Wis., in 1849. He was married to Miss Louisa Jaeger May 19, 1878, and died Sept. 11, 1902.

Brother Bradley became acquainted with the gospel of the kingdom and the name of Jesus Christ through the preaching of Brothers Stephenson and Reed, and being convinced of the truth of the grand message of salvation, became obedient by putting on Christ in baptism in June, 1867.

He leaves to mourn their loss a sorrowing wife, four children, four brothers and two sisters. Brother Bradley was very highly esteemed both as a man and a Christian; indeed to know him was to love and respect him. The large concourse of people at the funeral, the many beautiful floral tributes and the expressions of sorrow and regret by his neighbors and friends, all showed the esteem in which he was held.

His death came as a terrible shock to the dear wife and children, as he dropped dead by the roadside as he was returning home from his brother's where he had been to assist at threshing grain. He had not been feeling very well, but no one dreamed death was so near.

To the sorrowing ones what can we say only to point them to the great Father above who does not willingly afflict his children, but ever leadeth them in mercy, giving the blessed assurance that all things shall work for good to those who love God: May he indeed be a Father to the fatherless, and the widow's God.

The funeral was held at the North Rushford Church. Words of comfort were spoken by Eld. Decker of Eureka, from the text found written upon a slip of paper in Brother Bradley's Bible: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Among the beautiful hymns sung by a quartette were "Going down the valley," and "Sweet by and by." On the same slip of paper upon which the above text was written were these words, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Oh, how earnestly did our brother search the Scriptures. The Bible was not only his daily companion, but at times when coming in from work tired he would sit down and read from its pages while resting. How beautifully was his life guided and moulded by its teachings, causing him ever be so kind and pleasant.

During the summer, seeing in THE RESTITUTION that Bro. Wilson would visit this state, he wrote to him inviting him to come here, which he did and commenced meetings Oct. 11. He was hindered some on account of the rain, but still he was able to give five gospel discourses. Oh, how our hearts were warmed and encouraged to hear again the precious truths that he taught. Three young people, Earnest and Eva Bradley and George Daggatt desiring baptism, we drove to the Fox river and there they went down into the watery grave. May they indeed have arisen to walk in newness of life. May they fight the good fight of faith and lay hold of eternal life.

After evening service we went to the home of Sister Bradley and partook of the bread and wine in memory of the death and dying love of our precious Lord and Master.

The next day the young brothers in speaking to me of Brother Wilson said if there were more men like him there would be more Christians, and how warmly my heart responded yes, for Brother Wilson did indeed manifest the spirit of Christ. May God bless him in his labor of love.

How happy Brother Bradley would have been to meet Brother Wilson and to have talked over with him things concerning the kingdom of God. How rejoiced his heart would have been that his dear son and sweet daughter are added to the household of faith.

Dear brethren and sisters in Christ, let us be more faithful, so that when our Lord shall return we may be ready to meet him.

Yours in hope of eternal life.

S. S. & N. O. DAGGETT.

Died at Salem, Ohio, Sept. 25, 1902, Sister Etta Baker, the beloved wife of Mr. Oscar Baker. She was a young woman who usually appeared to be in perfect health. She had been slightly indisposed for several days, but suddenly became so ill that her life went out before her medical attendants could properly diagnose her case. This sad event once more demonstrates that our life is a vapor that appeareth for a little time and then vanisheth away; and warns us to hold the things pertaining to this life with a loose hand.

While living in Cleveland it was our privilege to outline to her the things concerning the kingdom of God, and the name of Jesus Christ, and having received the Word with gladness, she was baptized *into the name* of Jesus for the remission of sins.

Through the illness of her dear husband they were soon obliged to return to Salem, Ohio, where she entered heartily into the work of the household of faith, and demonstrated that she had been with Jesus and learned of him; and knew the blessedness of one whose "transgression is forgiven, and whose sin is covered." The prospect of having an evangelist among them to constantly hold up the lamp of life greatly delighted her; but before the arrangements were completed she dropped out of the ranks.

Bro. P. Neill went to Salem and spoke words of comfort to the household of Faith, and pointed out the way of life to those who were strangers to the covenants of promise; using as the foundation of his remarks, the words of Psa. cxvi. 15, "Precious in the sight of the Lord is the death of his saints;" and those in Eccl. vii. 1, "A good name is better than precious ointment." A large number of sympathizing friends and neighbors were in attendance. The sweet babe in Christ was then laid away in the ground in full confidence that when he who is our life shall appear, she will "appear with him in glory." That he may soon come for those who are his, we pray.

Announcement.

The first quarterly Conference of the Church of God of Indiana, will be held at Plymouth, beginning on Thursday evening, Nov. 13, and continue over Sunday following.

We earnestly desire a large attendance at these meetings. It does us so much good to meet others who are also contending for "the faith." Let every Church and the isolated ones be represented. Come one, come all and help us to better know the needs of the State, so better work may be done in future than has been done in the past. You will be well cared for while among the brethren at Plymouth. Many good meetings have been held there, and let us make this one the best of all.

Programme will be announced later.

A. H. ZILMER, Pres.

LYDIA A. RAILSBACK, Sec.

PROGRAMME

THURSDAY, NOV. 13.

7:30 p m, Sermon, "The Churches of God in Christ Jesus." A. H. Zilmer.

FRIDAY, NOV. 14.

7:00 p m, Social Meeting. G. W. Smith.

7:30 p m, Sermon, "Righteousness." D. T. Halstead.

SATURDAY, NOV. 15.

9:30 a m, Business meeting.

11:00 a m, Sermon, "In Heaven—from Heaven." J. S. Hatch.

1:30 p m, Business meeting.

3:00 p m, Sermon, "Ye are Bought with a price." J. L. Wince.

7:00 p m, Bible Reading. W. H. Wilson.

7:30 p m, Sermon, "The Faith as related to the Gospel." J. F. Wagoner.

SUNDAY, NOV. 16.

9:30 a m, Social Meeting. R. C. Railsback.

10:30 a m, Sermon, "The Signs of the Times." F. L. Austin.

2:00 p m, Sermon, "The Blessed Hope." W. H. Wilson.

3:00 p m, Communion Service. J. L. Wince.

7:00 p m, Social Meeting, W Tuttle.

7:30 p m, Sermon, "The Abrogation of the Mosaic Covenant." A. H. Zilmer.

Programme Committee:
W. D. THOMPSON,
E. K. BARNHILL,
A. R. UNDERWOOD.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

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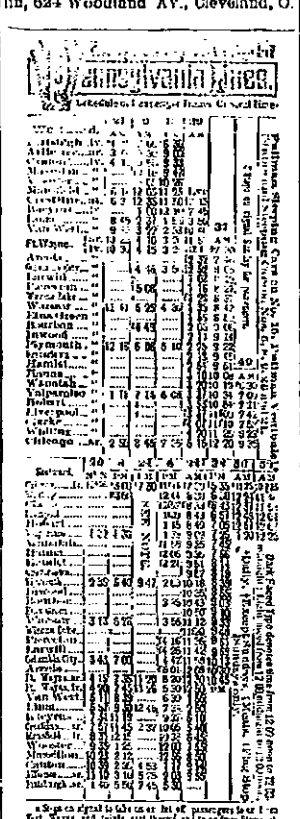
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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefited by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and ...d one name, and next week when ...t person gets his paper, some one ... will hear of it, and you can send ...her subscriber.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, NOVEMBER 12, 1902. NUMBER 42.

Poetry.

This Awful Volume.

Within this awful volume lies
The mystery of mysteries;
Oh, happiest they of human race
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way!
But better had they ne'er been born
Who read to doubt, or read to scorn.

Original.

The Spirit of God. No. 5.

The next question is, How does the Spirit reach or get to the heart? And again the process is a very simple one, as we shall presently see. "When any one *heareth* the Word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was *sown in his heart*." Matt. xiii. 19. Thus the heart is reached by way of the hearing, and by means of the Word. And this is precisely the process in the reception of the Spirit. "By the hearing of faith." "The Lord giveth wisdom." How does it come to us? "Out of his mouth cometh knowledge and understanding." Prov. ii. 6. Hence we must "apply" the "heart to understanding," as well as "incline" the ear "unto wisdom." And if we do put forth becoming efforts "wisdom" will "enter the heart," and "knowledge" be "pleasant to the soul." Proverbs ii. 10. And what else is this than "the Spirit of wisdom and revelation," which Paul wished for the Ephesians (i. 17)? The manner of supplying this "spirit" was said to be "in the knowledge of him" (not without such "knowledge"). This knowledge pertains to "his will" (God's will), and Paul desired, and prayed, *and labored*, that those to whom he ministered, might be "filled" with this knowledge, "in all wisdom and spiritual understanding." Col. i. 9. This understanding is impossible without "the entrance of God's words." "It" is the only channel through which "understanding" is supplied to "the simple." Psa. cxix. 130. What is the Word of God? In its final elements it is *that which God has spoken*. It is not the written or printed character on the page, as this only tells us what God has said. We can "let the Word of Christ dwell in us richly in all wisdom" (Col. iii. 16), but the printed Book we call the Bible, cannot "dwell" in us. God, by means of his Word, expressed his Spirit; the Word was prompted by that Spirit, as man's words are prompted by *his* spirit. When Jesus spoke to men, he spoke at the instance of the Spirit, which had been given to him "without measure" (John iii. 34); and those words of his, when understandingly and heartily received, are not the "dead letter" they are sometimes said to be, but are the conductor of God's Spirit to those so receiving them. No one can so receive them who does not, with them, receive the Spirit. "They are Spirit and they are life." John vi. 63.

What are the evidences of the presence of the Spirit in the heart of the believer? Does he "feel" that he has the Spirit? If so, how? When inquiry along these lines is pressed against those who claim direct and immediate Spirit influence (without means), they endeavor to ward off such inquiry by the remark that such questioning amounts to sacrilege. But this is a matter which can be, and therefore ought to be understood, and hence is not left for feeling to decide. The only safe criterion in regard to this matter is that laid down by the Lord, when he said, "By their fruits shall ye know them." Every tree produces fruit of its own kind, and to that fruit it imparts of its own life substance. If persons have and are governed by the Spirit, it will be manifest by the "fruit" that appears. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 22, 23. And, as previously pointed out, this "fruit" must appear "*in all*." Eph. v. 9. How does the Spirit bring forth this fruit? It is by means of "the Word of the truth of the gospel .....which bringeth forth fruit.....in you." Col. i. 5, 6. The same thought was uttered by Jesus in the parable of the seed. "But he that received seed into the good ground is he that heareth the Word, and understandeth it; which (Word) also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." Matt. xiii. 23. That Word, when thus intelligently apprehended, becomes a power "which effectually worketh also in them that believe." 1 Thes. ii. 13.

Thus they "live in the Spirit" and "walk in the Spirit" (Gal. v. 16, 25) manifesting the "spiritual mind" which tends to life and peace. Rom. viii. 5-9. By this Spirit their intellectual faculties are "quickened" into action, which also exerts its influence upon their mortal (not dead) bodies (Romans viii. 11) bringing every member into subjection to the will of God, so that God is glorified in them. 1 Cor. vi. 20. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life." John vi. 63. "The Spirit helpeth our infirmities." Rom. viii. 26. Why? Because "we know not what we should pray for as we ought." How can we learn "what we should pray for?" In the petitions indited by that Spirit. How does the Spirit dictate such petitions? By means of "words." "If ye abide *in me, and my words abide in you*, ye shall ask what ye will, and it shall be done unto you." John xv. 7. What manner of words are to "abide?" "Spirit and life." Why are they spirit and life? Because dictated by the Spirit. Did the Spirit, speaking through Jesus, indite any prayers to "help our (human) infirmities?" I am glad to be able to give an affirmative answer to this question. We have been taught "how to pray." Illustration 2. "How" is it? "*After this manner* pray ye," said Jesus by the Spirit, and then proceeded to give instructions. Matt. vi. 9-13. Is it possible for us to pray for anything that is not comprehended in that prayer? Impossible! This is a very tangible and practical way for the Spirit to "help our infirmities." Thus we pray "IN the Holy Spirit" (Eph. vi. 18; Jude 20), according to the Spirit's directions; and *every* petition that *so* originates with the Spirit (which searcheth the deep things of God. 1 Cor. ii. 10), being thoroughly familiar and in accord with God's will, will not only be heard, but granted according to 1 Jno. v. 14, 15. Some years ago a number of young people in Cleveland, Ohio, conceived the idea to issue a call to the young peoples' societies of this country to pray, on a certain day, for the conversion of Mr. Robert G. Ingersoll. The day came, and thousands of prayers were made to God to convert the great agnostic; but Ingersoll died as he had lived: Without God. Were those prayers "according to God's will?" Were they "in the Holy Spirit?" If so, why were they not granted? For "*if* we know that he heareth us, we know that we have the petitions that we have desired of him." There was manifestly something wrong about this matter. Either those persons were not sincere, or God did not fulfil his part of the transaction; or *else*, with all their zeal and devotion, they did not pray "with the spirit and with the understanding." This is a matter which it is well worth our time to investigate and ponder deeply, because many injudicious prayers have been publicly addressed to God which could not be granted in the expected way, since they were not in harmony with God's will.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30. It is possible to resist its influence by acting contrary to the Spirit's directions. "Quench not the Spirit." 1 Thes. v. 19. The operation of the Spirit may be hindered by yielding to the flesh—a life of sin; and may be quenched or smothered by keeping silence when occasion demands that we speak. Such conduct would "grieve" that gentle, holy, Christ-like Spirit.

This Spirit is communicative, as indicated in the words of Jesus already referred to. "He that believeth on *me* (Jesus),.....from his belly shall flow rivers of living water." And this was spoken "of the Spirit which they that believe on him should receive." John vii. 38, 39. Jesus gives to the believer the water which shall be in him "a well of water springing up into everlasting life." John iv. 14. The Spirit, quickening all the powers imparts ideas, which in turn produce others, so that such a one finds an ever widening field of delight. Like a flowing brook, he sends forth to others streams of living water. "As the Scripture saith," the words of such a man's mouth are "as deep waters, and the well spring of wisdom as a flowing brook." Prov. xviii. 4. "The mouth of a righteous man is a well of life." Prov. x. 11. To him the Scriptures never grow old. Verses with which he was long familiar have an added charm at every reading, and others are constantly opening up and sparkle with increasing lustre. He is not a stranger to God, but enjoys communion with him, breathing his Spirit as he inclines his ears to the words of his mouth. As he has received the gift, so he ministers the same to others, as a good steward of the manifold grace of God. When he speaks, his thoughts are conveyed in the terms of "the oracles of God;" when he serves in any capacity whatsoever, doing a kind act, helping the needy, feeding the hungry, he does this as of the ability which God gives. 1 Pet. iv. 10, 11. In this way he not only enjoys the favor of God through the indwelling Spirit, but, as like begets like, also communicates it to others.

Jesus said that when the Spirit of truth should have come, "he will reprove the world of sin, of righteousness, and of judgment." John xvi. 8. How can this be done, except as the lives of those who are governed by the Spirit serve as a standing rebuke against sin? The world cannot see the Spirit (John xiv. 7), only as it sees "the fruit of the Spirit" in the conduct of those in whom the Spirit "dwelleth."

"And grieve not the Holy Spirit of God, whereby ye are *sealed unto the day of redemption*." Eph. iv. 30. The work of the Spirit in the believer in this life is preparatory. "The day of redemption," here mentioned, is the time in which all God's children will be redeemed from the power of corruption, death, and the grave, and will be like the glorious body of Jesus, who no more returns to corruption, and over whom death has no more dominion. Then they will not only have the spiritual mind, but will *be* spiritual bodies, having been born of the Spirit. Now they are sealed by the Holy Spirit of God *unto* (*eis*, into, toward, for, with a view to) that day. This Spirit is "the earnest of our inheritance until the redemption of the purchased possession." Eph. i. 13, 14. Note carefully, the Spirit, as given to the believer, is not the finality of his expectations; it is not "the inheritance" itself, but "the earnest," the pledge of the inheritance; or, if I may so say, it is the first instalment of what God intends to bestow. It is the earnest "*until* the redemption of the purchased possession." This redemption is intimately connected with the second coming of Christ. Luke xx. 25-32; Mark xiii. 24-29. Since God has given us such exceeding great and precious promises, and has given us a pledge of good faith, we "groan within ourselves, waiting for the adoption (sonship), the redemption of our body. For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 23-25.

Much more might be said upon this very prolific subject. But I fear I have already overtaxed the kind reader's patience, and therefore close with the sincere wish that some good may come out of this effort. Submitted in the love of the truth as it is in Jesus.

A. H. ZELMER.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Gospel Recovered. No. 44.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In a recent article certain interpretion of the Apocalypse given in Eureka and in Elliott's "Horae," respectively, were referred to. The opening of the first six seals passed under notice, and it was shown that, with few exceptions, Elliott had previously given substantially the same views concerning the seals, as are given in Eureka. His work Horae Apocalypticae was well known to the author of Eureka before Elpis Israel was published in 1849, as was shown in a previous article.

In regard to the seventh seal it is said in Eureka, (Vol. II. page 100), that "this seal covers the whole period from A. D. 325 to A. D 1905, an interval of 1580 years. It therefore contains the judgments specially allotted to the seven trumpets, seven vials, and seven thunders."

So in Elliott's Horae (Vol. I. page 113), without giving dates, we find, "The three Septenaries of seals, trumpets, and vials, will be interpreted by me consecutively:—the seventh seal as unfolded in the seven trumpet-visions, the seventh trumpet in those of the seven vials; and this with no intermission or interruption, save only that of the supplemental, retrogressive part," etc.

Taking now the first six trumpets it was noted in a previous article that Eureka contained several passages quoted with approval from Elliott's work. The first four trumpets are designated in Eureka, "wind trumpets;" to the same effect these four are termed by Elliott "Tempest Trumpets." Their mission, as described in both works, is to bring about the fall of the Western Roman Empire by the Goths; Vandals, etc. The fifth and sixth trumpets, called woe trumpets are, in both works, allocated to the fall of the Eastern Roman Empire by the Saracens and Turks, closing with the capture of Constantinople in A. D. 1453.

Taking the trumpets one by one we note the following points:—

The 1st trumpet, is stated in Eureka to extend from A. D. 395 to A. D. 410; "The first trumpet sounded. Fame," says Claudian, "encircling with terror her gloomy wings proclaimed the march of the barbarian army, and filled Italy with consternation." "The judgments of the trumpets were ordered with reference to the threefold division of the Catholic world." Alaric (a Catholic) was made king of the Visigoths," etc.

So Elliott, from whom a page on this trumpet, (Vol. I. 343) is quoted in Eureka (II. p. 418) with approval. He treats largely on the same threefold division mentioned in preceding paragraphs in Eureka. Referring to Alaric he says, "The Gothic chieftains elevated him on a shield and solemnly proclaimed him King of the Visi-Goths. And then the first trumpet sounded."

The 2nd trumpet. This is said in Eureka to refer to the invasion of Genseric and his Vandals. He says that "discord of Aetius and Count Boniface, two generals of the Western empire, was the fatal and immediate cause of the eruption of this Vandal volcano, which resulted in the *loss of* Africa and the islands."

Elliott is again quoted with approval here. He says, "Now is the visitation of the Western third of the Mediterranean Sea, and the islands and trans-marine provinces included in it." Vol. I. p. 340.

The 3rd trumpet. In Eureka this is placed from A. D. 450 to 453. An invasion of Huns under Attila. The author of Eureka says, "The following is Mr. Elliott's summary of the phenomena of the vision," and quotes a page from the Horae. Eureka Vol. II. p. 432.

The 4th trumpet. In Eureka Vol. II. p. 440 two extracts are given from the Horae as a brief sketch of the phenomena of this trumpet.

The 5th trumpet. The author of Eureka, referring to a Mahommedan symbol, the key of paradise, says, Vol. II. p. 454, it "was afterwards sculptured on the archway of the Alhambra, an engraving of which is given in Mr. Elliott's work." He also speaks of the poem Antar as quoted by Elliott.

The 6th trumpet. In this there is substantial agreement between Eureka and the Horae. A little difference is shown in calculating the period represented by the "hour, day, month and year." Both, however, adopt the year-day rule, but take 360 days and 365 days respectively. Mr. Elliott in another place (Vol. III. p. 398) seems to favor the alternate view.

The 7th trumpet. As has been mentioned this trumpet includes, according to Eureka and also as given in the Horae, the seven vials. There is some difference of view in regard to the "silence in heaven," but the incense offered by the 144,000 sealed ones is viewed in the same way in both works.

The vials. The first six vials are interpreted both in Eureka and in the Horae as having had their fulfilment, at least their pouring out commencing between the A. D. 1789 and 1820. The first date is the breaking out of the French Revolution and the latter the war against the Turks by Ali Pacha.

There is some difference of opinion between Eureka and the Horae as to the precise allocation of some of the vials. They are practically all one, however, as to the second vial. Eureka gives the date of the pouring at A. D. 1793, and consummated at Waterloo, that is, 1815. In Horae the date of pouring is A. D. 1793 and lasted for above 20 years.

The third vial according to Eureka extends A. D. 1790 to 1801; while in Horae the dates given are A. D. 1792 to 1805.

The sixth vial is dealt with over 200 years ago by a writer named Tillinghast, and quoted in Elliott's notes. He says, "by the river Euphrates we are to understand the Ottoman or Turkish Empire."

It will be seen from these brief references to the trumpets and vials that Mr. Elliott, so far from "not having added anything that would at all increase the intelligibility of the Apocalypse," as the author of Eureka stated in the preface to Vol. III. had really supplied a large portion of the exposition contained in Eureka. The reader has been provided with a small part of the material which should enable him to judge for himself.

Some further remarks are still considered necessary to a complete sketch of the situation.

J. CAMERON.

(To be continued.)

The Nature of Man.

Faith is not a leap in the dark, but an acting on what we know. It is confidence based on absolute knowledge of the integrity of the Word of God. With every promise that I need, I act on it. If you believe the Bible to be true, that is all any one can do. You could not believe more, if you tried, so don't try. One does not need any feelings or emotions, but to know that the promise he pleads is for him, and as sure as it is, so sure will it be honored. It honors God for us to go at this in a cool, business like way. Satan would like to clothe it with mysticism, and so blind our eyes. It is simple as mathematics. Follow the rule, and get the answer. Read your Bible, as though you were the only person in the world, and act on it. Don't hunt for faith, don't insult God by asking for it. After Pentecost they knew, so could not help believing. Unbelief is a sure sign of ignorance. Get acquainted with God, and faith will be yours.—*E. W. Kenyon.*

In the late campaign in China, no nation, not even our own, carried itself with such credit as Japan. Her troops had faultless discipline, and courage second to none. The Russian appeared as barbarians beside them. The eminent Christian admiral (Serada), who recently died, was not the sole Christian in the military service of the "sunrise kingdom."

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the right-eous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, NOV. 12, 1902.

WE desire to thank those friends of our paper who have sent us so many new names. It is truly encouraging, and we thank you for the interest you manifest in this department of the Lord's service. Keep it going and the list can be doubled by Jan. 1st.

NEW truth like new gold, may not be new because it had no previous existence, but like the gold, may have been lately sifted and washed from the rubbish of ages, and newly prepared for present use.

THERE are some who treat the sacred writings as they would be ashamed to treat any other book. While they give the sacred writers credit for undoubted veracity, they will not receive their testimony.

AS the Thessalonians, when converted by the truth "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven," how is it that Protestants and Catholics are waiting to be taken to God's Son in heaven?

AS the Bible says there is but ONE HOPE, Eph. iv. 4, and *that*, the hope of eternal life to be bestowed at the second appearing of Jesus, Titus i. 2; ii. 13; iii. 7, what right have any to teach that men have eternal life now, and that the coming of Jesus is something that does not concern his disciples?

BRETHREN and sisters:—In your reading, *do not hurry* through any portion of God's Word, but reflect and observe. Read, mark, learn and inwardly digest; that is, think about it until you have God's thoughts for your own. They then become yours. You should then endeavor to retain them in your mind that as wholesome mental food they may enable you to grow in wisdom and the knowledge of God, and so be edified by the Word of God's grace, which is able to build, on up and to give you, in the obedience of it an inheritance among all them that are sanctified.

The Wages of Sin.

By one man sin entered into the world, and death by sin, and so *death* passed upon *all men*, for that all have sinned. Rom. v. 12.

That ye henceforth walk not as other Gentiles walk, having the *understanding darkened*, being alienated from the life of God through ignorance that is in them; because of the blindness of their heart. Eph. iv. 17, 18.

"If our gospel be hid, it is hid to them that are perishing." 2 Cor. iv. 3.

"Man that is in honor and understandeth not, is *like the beasts that perish*." Psa. xlix. 6.

"O Lord, our God, other lords besides thee have had dominion over us .....*They are dead, they shall not live;* they are deceased, they *shall not rise;* therefore thou hast visited and *destroyed them*, and made all their memory to perish." Is. xxvi. 13, 14.

"In their heat will I make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, saith the Lord." Jer. li. 39.

"The Dead in Christ

Rise first." 1 Thes. iv. 16. By reference to the context it will be seen that the comparison implied in these words, is between the dead righteous and the living righteous, and not between the righteous dead and the wicked dead. The Thessalonians were apparently mourning the death of some of their number in a way that indicated a fear that the deceased had lost something by dying. Paul assures them that they were mistaken. "We who are alive, and remain unto the coming of the Lord, shall not prevent (or go before) them who are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise *first*. Then, (or second) we who are alive and remain shall be caught up," etc. Paul simply means to teach that the dead are restored to life before the living are changed and enter upon the inheritance, and therefore the dead lose nothing by dying. "Wherefore," says he, "comfort one another with these words."

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ETERNAL life is a matter of promise. In I John ii. 25 we read:—"And this is the promise that he hath promised us, even eternal life through Jesus Christ." And in 2 Titus i. 2 we read, "In hope of eternal life, which God who cannot lie, *promised* before the world began."

An Infallible Tribunal.

"It is one of the finest sources of relief which the truth affords, the knowledge that the disputes, misunderstandings, and wrongs of the present maladministration of things, are destined in the *purpose of God*, to come before an infallible tribunal, at which every man shall have praise or condemnation. It is gladdening to know that there lies between this corrupt state of things and the perfection of the kingdom of God, an ordeal which will prevent the entrance of "anything that defileth," which as fire will try every man's work, and thin down the crowd who only say, "Lord, Lord." It is comforting to know that wrongful suffering will then be avenged,—that secret faithfulness will then be openly acknowledged,—that unappreciated worth will be recognized,—and that evil doing, unpunished, unsuspected, and unknown, will be held up for execration, in the face of so august an assembly as that of the elohim, presided over by the Lion of the tribe of Judah. This is part of the glad tidings concerning Jesus Christ.

Nature of Christ and the Saints.

For M. T.—There will be no difference between Christ and his saints as regards *nature*. But their rank will not be the same. The brethren of Christ reign on earth as subordinate rulers. Christ has been given all power, and he will reign as King of kings, and Lord of lords, the Supreme ruler and High Priest upon his throne. That Christ being made better than the angels does not refer to *nature*, is very evident. God is a Spirit. John iv. 24. Christ the Second Adam was made a quickening *spirit*, 1 Cor. xv. 45. Then we read: "Who maketh his angels *spirits*." Heb. i. 7. From these Scriptures, taken in connection with Eph. iv. 4, "There is one Spirit," it is evident that the angels, the Son, and the Father are all *one Spirit*.

The saints when glorified partake of the same nature, because it is testified of Jesus that "he shall change our vile body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21. Hence we are forced to the conclusion that the superiority of Christ to the angels (Heb. i. 4)—angels or messengers, whether human or divine, refers not to nature, but to rank or office. In this Christ is made superior to all,—the Father alone excepted—all power and authority is given to him both in heaven and earth; hence he is "before all things" in rank. And from being made "a little lower than the angels," (Heb. ii. 7), he is exalted "far above all principality and power, and might, and dominion and every name that is named, not only in this age, but also in that which is to come." Eph. i. 1. Being at the right hand of God exalted to be a prince and a Savior, he has been made so much better than the angels, as he hath BY INHERITANCE obtained a more excellent name than they. Heb. i. 4. This is explained in verse 9, where it says, "Thou hast loved righteousness and hated iniquity, *therefore* God, even thy God hath anointed thee with the oil of gladness above thy fellows. See also in Heb. ii. 5. "For unto the angels hath he not put in subjection the world to come, whereof we speak." But of Jesus it is said, "Thou hast put all things in subjection under his feet."

The Little Flock.

It is surprising how any one acquainted with the Scriptures can have the idea that the majority are certain to be right. An idea seems to prevail that people *will* go where they can hear the truth, and that the masses love truth rather than error. If that is the case we must class Jesus with false prophets, for he said, "Wide is the gate and broad is the way that leadeth to destruction, and *many* there be that go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and *few there be that find it*." Matt. vii. 13, 14. We know that when Jesus uttered those words he spoke that which was true; and instead of men loving the truth, they *hate* it, and not only so, but they hated him who proclaimed the truth, and those who followed him. As Jesus said to the disciples, "If the world hate you, ye know that it *hated me* before it hated you; if ye were of the world, the world would love its own, but *because* ye are not of the world, but I have chosen you *out* of the world, therefore the world *hateth you*." Jno. xv. 18, 19.

The test to be applied to those who profess to know the truth and to follow Christ is *not* their popularity, or the crowds that speak well of them, and who flock to hear them, but it will be found that the believers of the gospel which Christ and his apostles preached,—are, like their Master, "despised and rejected of men," Is. liii. 3, and *hated* both by the "Christian" world so called and others. Mark xiii. 13. Instead of repining at this treatment the disciples of Christ are to rejoice. "Blessed are ye when men shall hate you, and when they shall separate you *from* their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake; rejoice ye in that day, and leap for joy, for behold your reward is great in heaven, for in like manner did their fathers unto the prophets." Lu. vi. 22, 23.

How absurd is it to taunt those who know the truth, that their numbers are so small, or that the sect is unpopular? The sect is now as it ever has been, everywhere spoken against, Acts xxiii. 22, and until the day of Christ's power and dominion it is likely to remain so. But we *can wait*, and amidst all the persecution and reproach which the profession of the truth brings with it, we have the assurance that in the future age we shall reign as "kings and priests on the earth," Rev. v. 10, and be made equal to the angels, and die no more. Luke xx. 36.

The few are generally on the right side as the Bible amply illustrates, and what was said to the Israelites might be said to the few who believe the truth in the present age, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people." Deut. vii. 7. Let not the illusion of numbers deter any from believing and obeying the truth, and associating themselves with those of "like precious faith," 2 Peter i. 1, and to wait in patient hope for the day when the salvation shall come. To such the words of Christ are addressed, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Original.

Notes By the Way.

While on my trip throughout the northwest I have noted with pleasure the spiritual tone of the Household of Faith. I came home with a far more exalted opinion of my brethren and sisters in the Lord than I previously had. I cannot tell you of the many precious hours I have spent with these dear saints of God, in sweet communion together. I apprehend our experience was something like David's when he said: "My heart was hot within me. While I was musing the fire burned; then I spake with my tongue." I tell you, dear ones in the Christ, when the blessed hope once captivates the heart, the fire will burn, and then the tongue will speak, for "out of the abundance of the heart the mouth speaketh," and the heart is made glad.

I found a great hungering for scriptural light, and every where I went I was asked to give light upon multitudes of questions. Oh, what a hungering there is for the bread of life. I remember with pleasure profitable interviews with Bro. Francis and Sister Bartlett of Albany, Wis.

I left Albany for Lanark, Ill. and on Sunday I spoke three times in the church belonging to the congregation. I made my home with Bro. Clotfelty, and had pleasant visits with Bros. J. Renner, Mitchell and Simon Renner and families. I also called on Sister Giddings, and visited some with her aged father, now 95 years old. He has been a zealous advocate of the old gospel of the kingdom. He told me that he still was firm in the faith. He is quite feeble, and cannot last much longer.

I next took the train for Rochelle, Ill. and enjoyed a pleasant visit with Bro. William Tilton and family, and from there I went to the old Antioch Church, and commenced meetings on Thursday evening which were continued until Sunday night. I made my home with Bro. Charles Williams, and called on Bro. Joseph Williams, Sister Hunt, Bro. [illegible] Tilton, and a Christian Church preacher, named Brown, who has come to a knowledge of the grand old gospel of the kingdom, and has embraced the doctrine of life eternal only through Christ, but as yet he has not seen his duty to cut loose from the apostasy, and unite with the Household of Faith. He says his Christian Church people do not use him as they ought to, because he is no longer in sympathy with the teachings of their church.

I sincerely hope that he will speedily cut loose from those who nullify the gospel of Christ, by their paganized teaching, and become obedient to the ancient faith of the gospel. God has use for his talents in the vineyard of the Lord. He has ability to proclaim the glad tidings, and should have courage enough to *cut loose from a* people who have no sympathy with him now. Be courageous, my friend. God has respect for men who have the courage of their convictions when in the line of truth.

On my way home I again called at Rochelle, and visited Bros. James and William Tilton and families. I arrived home on Nov. 4, and found my family well. On Sunday, Nov. 9, I expect to be with the Chicago Church. On Nov. 13, I will be with the Indiana Conference, and from that point I commence my eastern trip.

Sweet memories come to my mind as I recall my visits among the dear ones in Christ, at St. Paul, Columbus and Blair, Neb. Dover, Min. Omro and Albany, Wis. Lanark, Rochelle and Antioch, Ill. Beloved in Christ, "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart."

Gracious Father, guard thy children
From the foe's destructive power;
Save, O save them Lord, from falling,
In this dark and trying hour.

W. H. WILSON.

The Wisdom of Saloomoon. Chap. 9.

1. O God of fathers and Lord of thy mercy, thou who didst create all things with thy word (logos).

2. And with thy wisdom fit up man to rule as sole lord of the colonies that have come to pass beneath thy rule.

3. And to sway the cosmos with holiness and righteousness, and with uprightness of soul to execute judgment.

4. Mayest thou have given me the wisdom that is seated beside thy thrones, and do not reject me for want of value from among thy house-servants.

5. Because I am thy bond-servant and a son of thy hand-maid, a man of weakness and little time and inferior in understanding of judicial procedure and laws.

6. For even if one be an adult among sons of men, the wisdom from thee being absent, he will have been accounted for naught.

7. Thou hast preferred me as a king of thy laity and a civil-judge of thy sons and daughters.

8. Thou hast said, Build an inner-sanctuary on thy sacred mount, and in a city in which thou mayest pitch thy tabernacle an altar for sacrifice, an imitation of a sacred tabernacle which thou didst previously make ready from the outset.

9. And with thee is the wisdom that knoweth thy works, and was present when thou wast creating the cosmos, and knowest exactly what is pleasing in thine eyes and what is upright in thy commandments;

10. Send her from out sacred heavens and from thy throne of glory send her, that she may be present with and toil along with me, and I may know what is well-pleasing in thy estimation.

11. For she knoweth and understandeth all things and will guide me discretly in my doings, and will watch to guard me with her glory.

12. And my works will be acceptable, and I shall judge in behalf of thy laity justly, and be worthy of my father's thrones.

13. For what man may know God's counsel? Or who will have become entbused with what the Lord willeth?

14. For the reasonings of mortals are cowardly and our thoughts of things are unreliable.

15. For a corruptible body encumbereth soul-life, and the earthy instrumentality, weigheth down the much-thinking mind.

16. And with difficulty we image the things upon the earth, and the things in our hands we find with painstaking care, and the things in heaven who hath traced out?

17. And thy counsel who hath known, unless thou hast given wisdom, and hast sent thy holy Spirit from most high ones?

18. And in this wise the paths of some upon the earth have been made upright, and men have been taught the things pleasing to thee by sight.

19. And have been saved by that wisdom.

COMMENT.

No wonder this prayer was acceptable to "The Lord of lords." It bears every evidence of being prompted and indited by the Spirit of God himself—and is an epitome of the revealed plan and purpose of God in his creation of mankind. The Sovereignty of God is fully recognized and confessed, and the character of God as the righteous *Judge* and beneficent *Creator*, the merciful and wise Controller of all his works are all clearly asserted, and man's ultimate attainment to his high calling of Lord under God of this natural creation or "the cosmos of the heavens and the earth" also clearly prophesied in this prayer, thus making it notably messianic and oracular in its general and specific import. The Holy Spirit of this prayer and this book is "the Holy Spirit" of the whole Bible and of all inspiration both Old and New so called; and however considered whether as person or power is anything but co-ordinate or co-equal with the Father of all life and the Controller of all things. As I have already said this book was a part of the Hebrew canon, and was made uncanonical by the Latin Christian apostasy.

CHAS. GARDNER.

Obituary.

Minerva Ann Denny, daughter of Martin and Sarah Denny, was born Dec. 26, 1850 and died Oct. 2, 1902, aged 46 years, nine months and six days.

Sister Denny came to Nebraska from Indiana with her parents in 1886. She was not only devoted to the cause of truth, but to the welfare of everybody especially her aged parents. She was beloved by all who knew her. Always kind, and her voice had in it the ring of goodness. How she will be missed by her aged father who looked to her for earthly comfort.

The esteem in which she was held by her neighbors was evidenced by the large number that attended the funeral at the residence of Mr. Elder, her brother-in-law.

The writer discoursed on the resurrection, a hope she had entertained for 20 years, after which we laid her to rest to await that glad day.

ALMUS ADAMS.

Susan Epperly was born on Jan. 1, 1843, in Pennsylvania, and was married to Jas. Epperly Jan. 6, 1870 and died Oct. 24, 1902.

Sister Epperly moved from Iowa to Nebraska in 1864, and united with the Church of God in 1891. She never allowed any one to become gloomy in her home, and when you left always felt the influence of her buoyant spirit. She leaves a husband and five daughters to mourn her loss.

The funeral took place from the M. E. Church, which was filled and listened to the writer tell that Job's question—"If a man die shall he live again?" had been answered; that Jesus demonstrated the resurrection from the dead, and holds the keys of death and the grave, and when he comes he will use those keys, and our sister will come forth clad with immortality.

Sister Epperly will be greatly missed and while this is true we sorrow not as others who have no hope. We laid her to rest on the hill to await the sound of the trumpet that is to awaken the sleepers in Christ.

ALMUS ADAMS.

Died at her home in Belle Plaine, Ia. Mrs. Alpha M. Greenlee, on Nov. 4th, 1902, aged 73 years, seven months and six days.

Last February she fell and sustained an injury of such a nature that she required constant care until her death. Her husband and herself were baptized by the writer July 2, 1890. Brother Greenlee died three years ago. They were both faithful unto death, and we trust they will receive the crown of life.

A sermon from Rev. ii. 10, 11, on the occasion of her funeral in the Baptist Church, and a burial service at the grave, where we laid her to rest.

A. J. EICHANER.

DON'T fail to read our offer to new subscribers as indicated on first page of this paper.

Over Sunday Excursion to Chicago.

Saturday, November 15th, excursion tickets to Chicago will be sold via Pennsylvania Lines at round trip rate of $1.00 from Plymouth, good going on excursion train leaving 2:25 p. m., central time. Excursion tickets will be good returning until Monday, Nov. 17th.

To the Household of Faith in Indiana.

Dear Bros. and Sisters:

The time for the Quarterly Conference of the Churches of God in the State of Indiana is almost here. The date is Nov. 13–16. Have you been thinking of coming to the meeting? We hope so. You are a part of the Conference. Your personal presence is desired. Important business is to be transacted. The Lord's business is always important. We wish to make this a Conference in the true sense of the word, and confer together as to the best means to carry on the work of the proclamation of the gospel among men. Let us come with this purpose in our hearts, to do with our might what our hands find to do.

By reference to the programme, to be found elsewhere in this paper, you will see that the committee has provided a rich spiritual feast. Come and be built up on your most holy faith, and gather strength to carry on the work in your locality. The Church at Plymouth desire a good attendance, and will be glad to entertain you.

Plymouth is easy of access, being on the Pennsylvania, the Vandalia, and the Lake Erie and Western Railronds.

Come with your hearts full of the love of God. Let us redeem the time and make the most of our opportunities. Let us think of the verdict of the Righteous Judge on the finally faithful, "Well done, good and faithful servant."

Yours in hope,

A. H. ZILMER, Pres.

MRS. LYDIA A. RAILSBACK, Sec.

The Bible's Trail of Light.

You can trace the path of the Bible across the world from the day of Pentecost to this day. Ana river springs up in the heart of a sandy continent, having its father in the skies; as the stream rolls on, making in that arid waste a belt of verdure wherever it turns its way, creating palm groves and fertile plains, where the smoke of the cottage curls up at eventide, and marble cities send the gleam of their splendor far into the sky—such has been the course of the Bible on earth. There is not a boy on all the hills of New England; not a girl born in the filthiest cellar which disgraces a capital in Europe, and cries out to God against the barbarism of modern civilization; not a boy or a girl all Christendom through but their lot is made better by that great Book.—*Theodore Parker.*

Plenty of Money, but for What?

During the yacht race last year, according to one of the New York papers, when the yachts were becalmed for seven days, the expense incurred was one million dollars per day or seven million dollars in all, whereas the whole contribution of Christian America for missions for 365 days was only about five and a half million dollars. A small section of the world spent more in one week on pleasure than the whole of the church in America spent on missions in a whole year. Such a fact should send the Christians to their knees in humble confession to God.—*Christian Worker.*

Examine Yourself.

Whenever you find yourself inclined to dwell with more than common severity of temper on the sins and shortcomings of other men and to be lax and liberal in judging your own faults, you will do well to inquire whether you are not in a backslidden state.

If you have in any measure overcome the world, the flesh and the devil, you are bound to know how hard the task is, and to entertain feelings of sympathy for all that are engaged in the same fight. The best people are ever the most charitable. Saintliness is tenderness. The immaculate Soul of Man had a kind word and a helping hand for all struggling souls. He did not and does not break the bruised reed nor quench the smoking flax.—*Nashville Advocate.*

Healer, healers, big and little, natural, divine, Christian and anti-Christian are all around, but people die just the same, notwithstanding. The good Book says "death passed up[on] all men," and we may well belie[ve]

Please look over your account[s] if you owe us we will be thankful [for] renewal is sent at once.

Poetry.

Light at the End.

At the throb of Love eternal
Time began its course in night;
'Twas the evening and the morning,
First the darkness, then the light.
Let us not grow weary watching
In the shadows God may send,
Darkness cannot last forever,
And the light is at the end.
Go bravely through the darkness,
For the light is at the end.

On the paths we now are walking
Our great Master's feet have trod;
And each weary, faltering footstep
Brings us nearer to our God
Then in passing through the valley,
When the shadows o'er us bend,
Let us keep our courage steady,
For the light is at the end.
Go bravely through the darkness,
For the light is at the end.

We shall soon be called to leave
Through the vale of death's dark shade;
But we know who will be with us,
And we shall not be afraid.
We shall leave th way with gladness,
Walking with our Savior-Friend,
Leaning on his staff and gazing
At the light that's at the end.
Go bravely through the darkness,
For the light is at the end.

Selections.

God's Love for the World.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

We have in the above words one of the best known texts of the Bible. It has been preached in every pulpit, from the highest to the lowest. It has been printed in leaflets, on cards, and on large sheets that are found hanging sometimes in our railway stations. It is known everywhere, and is deservedly popular. Many, if not all, of us have doubtless been familiar with it from our very childhood. This would deserve to be inscribed in every memory, and imprinted upon every heart.

But there is one danger which lies in their very familiarity, that which we have known from childhood, or learnt by heart as described, we are apt to repeat without much thought of the deep meaning which underlies the simple and beautiful words. It may be so in this case, our very familiarity with the words may be the reason that we have never thought to dive deep into their meaning, or to analyze their particular importance.

Let us now look more particularly into the meaning of these words, and I doubt not we shall find that the more we study them, the more meaning they will seem to reveal to our wondering gaze; just as when we gaze down into the clear water of a limpid stream, the longer we look the better we can see the bottom, or if not the bottom, the further down, deep in the clear water. So while we may never fathom the full meaning of God's Word, nor see all the beauties in the Gospel of Christ, yet the longer we look therein, the more profound will appear the glorious plan of our salvation.

The first thought, as the first word in this text, brings God prominently into our view. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

The gospel of Jesus Christ, while it reflects glory on the Son of God as the means by which the grace of God came down to our earth, yet owes its origin to God. Jesus said—"I honor my Father." Now it has seemed to me that there is in this respect a defect in the character of the popular preaching of the day. We hear a great deal about Jesus, and of course I am not saying that we could ever hear too much, but while we hear in some quarters a great deal about the love of Jesus, God, as the author and origin of our life and hope, is too often left out of the consideration. But the gospel of Christ will rectify this.

The disciples were led to see that God was reconciling the world to himself, not imputing their transgressions unto them. We must come back to God if we would have the gospel as preached in the early days of the Church. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our repentance must be a repentance towards God, through our Lord Jesus Christ. "No man can come to the Father" but by him; and coming to Jesus, he would tell us that our hope of salvation is due to the Father's love.

God loved the world. What an astonishing statement! It was God who created the world. All power belongs to God; and when he made the world he looked upon all that he had made, and behold it was very good. Hence God was pleased with it. We can understand God loving the world when it was "good," but when man fell into sin, and God had to cast him out of Paradise lest he should eat of the tree of life and live forever, he still loved the world, and he promised fallen man a Redeemer. "The seed of the woman shall bruise the serpent's head."

Quite recently I was turning over the leaves of a Douay version of the Bible; and I noticed that this verse in Gen. iii. 15, had been altered from the original, and made to read as follows: "I will put enmity between thee and the woman, and thy seed and her seed: she shall crush thy head;" whereas it should read—"it shall bruise thy head." It, the Messiah. And thus the old Scriptures are altered, and "she" (the Virgin Mary) is put in the place of the Messiah!

What an overthrow it will have! "The seed of the woman shall bruise the serpent's head." A prophecy yet to be fulfilled, but as one part has already been fulfilled—"he shall bruise thy heel"—the other part will yet be fulfilled.

God then has loved the world, and the world has forgotten God—for the most part. Yet God still loves the world, and the proof of his love is that "he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

God's love must be seen in a variety of ways. We may see it in the beautiful adaption God has made in nature to the needs of man and animals. "His tender mercy is over all his works," says the Psalmist. "He makes the sun to shine on the evil as well as the good." He provides food for all. But the highest proof of his love is that he has given his well beloved Son, an only begotten Son, to redeem us from sin, and bring us back to God, and to all that is good. Men had wandered far from God, many nations had forgotten him and his laws; and even the people to whom he had given his law, instead of loving mercy, justice, and truth, had got into the mere formalism of ritualistic observances, as though a mere round of so-called "services" would save them.

This kind of thing is coming to the front again. Men in peculiar garments are acting religious services, and reigning with control over the minds of others, by leading them to believe that they cannot be saved without their personal intervention, and without pandering to their particular sect. Jesus came to show men a better way, as he said.

"I am the way, the truth, and the life, no man cometh to the Father but by me." Men may try to get back to the Father by their own doings, by their "services," by their ritual, by penance, or by any other way, but Jesus says distinctly—"No man cometh to the Father but by me." To this agree the words on which our theme is based: "God so loved world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We must come to Jesus for instruction, for example, for cleansing. We must study his words, his life, and try to follow "in his steps," so that he may bring us back to the Father, to God, otherwise we shall be left to perish. "Whosoever believeth in him shall not perish, but have everlasting life." Then, having life is opposite to perishing. The Word says that those who do not obtain this everlasting life will perish. This cannot mean everlasting preservation. Peter says the wicked are like brute beasts; and Paul says that they shall be punished by everlasting destruction. Destruction that will last for ever seems to be the true meaning. "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." Jesus said to the unbelieving Jews: "If ye believe not that I am he ye shall die in your sins."

Apart from belief in Jesus Christ there is no hope of eternal being—or life everlasting. We must give up the idea that our souls can never die, even though we reject, or refuse the mercy of God; for as our Lord says, though men are not able to kill the soul, God "is able to destroy body and soul in Gehenna."

Let others say what they will, I can find no hope of immortality within the covers of the Bible, outside of the atoning work of our Lord and Savior Jesus Christ. Let us give the glory to God, through Christ, for the hope of life eternal.

Eternal life a gift. I know that this doctrine is a humbling doctrine; and it is as well that we should be humbled. But we have no life in ourselves, and if we would have eternal life, or live for ever, we must come to Christ that we may have life. The Pharisees of old evidently thought that they had eternal life, while refusing to come to Christ for it. As true guides let us point to the gospel of Christ—and the gospel of Christ alone—for the hope of life and immortality.

Christ brought "life and immortality to light through the gospel," says the Apostle! We may think that we are immortal without it, as I once thought, but it is a grave mistake, and robs Christ of his glory as the Lord and Giver of life. We must come to Christ for life as suppliants, as those ready and willing to receive it as a gift. Yea, more, as those who have broken the law of God, and therefore are guilty sinners, deserving of death, and knowing that apart from the mercy of God we cannot claim either life or immortality; then we shall have faith in Jesus through whom the Father gives this eternal boon.

We must believe in Jesus for life, very life; not merely the salvation of a life supposed to be already possessed. This will honor God; it will honor Jesus. And God seeing our faith in Jesus, as his divine Son and Messenger of life, will grant us this everlasting boon—endless life—with glory and honor added to it.

Do we now see anything more in these simple words? Do we see that they describe you and me as poor perishable creatures of ourselves? That without the gospel we are perishable, and must finally die, and die a second death, from which the Scriptures state there will be no resurrection.

Then let us thank God for his mercy, for his glorious offer, freely made to us through his Son—of the gift of eternal life. "Thanks be to God," says the Apostle, "for his unspeakable gift."

If we do not clearly see we are but mortal, we can never appreciate the life through Christ, offered to us in the gospel. In fact there can be no real "gospel" apart from this truth. "God so loved the world that he gave his only begotten Son, that whosoever believeth should not perish, but have everlasting life." Even through our Lord Jesus Christ "Who only hath immortality."—*Lady Blount.*

Communicated.

Some Thoughts and Suggestions.

In reading the article on John Calvin in the Encyclopedia Brittanica, some time ago, I was struck with this passage, "Nor was Servetus the only errorist whom Calvin endeavored at this time to confute. The Ana-Baptists of Germany had spread into France and were disseminating many wild and fanatical opinions among those who had receded from the Church of Rome. Among other notions which they had imbibed was that of a sleep of the soul after death.

To Calvin this notion appeared so pernicious that he composed and published a treatise in refutation of it, under the title of *Psychopannychia*. In this work he chiefly dwells upon the evidence from Scripture in favor of the belief that the "soul retains its intelligent consciousness after the separation from the body."

I would like to submit this passage to the consideration of the brethren, as I think it demonstrates that the truth of God has probably always more or less shone in some parts of the earth and that the heavenly Father has ever had his witnesses for the salvation of his people as well as the condemnation of the heedless world. Here we have as early as the 16th century A. D. (the Psychopannychia was published 1534 at Orleans) a clear record of "baptized believers in the gospel," for it is certain that if these people rid themselves of the doctrines of natural immortality they must have caught on with more or less clearness to the true teaching in regard to life only in the Christ. It would perhaps be interesting to see a copy of Calvin's pamphlet but we all know about what it would be—Thiel on the Cross, Dives and Lazarus and so on, no doubt such as we all have so often listened to. The article in Encyclopedia Brittanica is written by a sympathizer with Calvin who even attempts to justify his conduct in regard to the burning alive of Socrates for heresy.

We have many instances of quotations from reformers and celebrated men in regard to their individual opinions concerning man's mortality, but this is the only instance I have met where a whole "sect," and evidently of considerable number and influence, maintained the "wild and fanatical opinions" that we rejoice also to hold.

Later in history we have the wonderful story of Priestly and his work. [illegible] belongs to the 19th century, he is more generally known as "Father of modern chemistry" his discovery of oxygen and his attemps to analyze the atmosphere, opened out the vast new fields of discovery that have made possible all the wonders of the modern world. He was a friend of Benjamin Franklin and a correspondent of President Jefferson. His name was set with Geo. Washington as an honorary citizen of the French Republic at the time of the first revolution.

Priestly was an all-round philosopher and wrote on nearly every subject—agriculture, electricity, education, etc., but his pet theme was always and ever the coming kingdom of Christ, literal and actual, the restoration of Israel and the bodily resurrection of the dead "according to the Scriptures." He claims to have written more on Bible themes than any man of his time. He utterly refuted the doctrine of inherent human immortality and went all over the arguments of its supporters. A complete copy of his works is to be found in the Peabody Library in Baltimore and they are really like an Encyclopedia. He must have been an indefatigable writer as well as worker. His life was as it should have been, a meek and quiet spirit. He preached as a Congregational minister in different parts in England until during the excitement of the French Revolution the mob in Birmingham burned his house down with all the instruments and appliances that he used in his chemical discoveries. After this he emigrated to America and settled in Pennsylvania.

There is no way now of course of finding out how much of a following Priestly had or what was the extent of his influence. His name has been maligned and his teaching in regard to religion traduced by representatives of the hierarchical systems, but his writings show him to be a man away ahead of his time, he made mistakes, no doubt, who of us dont? but the general sound of his trumpet was certain. He leaned rather toward future probation and universalism, and this in my opinion was the strong reaction against the "damnationalism" of his time and all excess is wrong.

He died in the full hope of immortality. It is narrated that he called his grand-children round him on his death-bed and told them that death was a quiet sleep from which we wake up refreshed in the morning of the resurrection.

There is nothing it seems to me so encouraging to the Bible student as the persistency of the truth through the ages how here and there it crops out like a beautiful wild flower in a chink of the rock, an earnest that the living God is still there. We in our time have it comparatively easy. We are spread far apart and each of us have individual troubles and difficulties, but the revelation of the promise of God has been made particularly clear to us, in this our day and the peculiar stamp of the divine recognition is manifested—it seems to me, more than anything else in the little wide spread groups that spring up all over the face of the round plane and united and unorganized by human skill.

As it was in history so now it is in geography. It is true we cannot see eye to eye and sometimes a persistent and verboso "knows it all" leader carries many away off at a tangent on a hobby. But underneath all there seems to be the Spirit of Truth and Unity growing and developing among believers of the gospel and the whims and the fads that have invaded the "one body" are scaling over and shuffling off, for growth comes from the inside from underneath from the quiet, subtle and secret workings of the wonderful hand of the Creator of all.

J. F. GELLETLY.

"For the Son of Man came to seek and to save that which was lost." Luke xix. 10.

What was lost?

The human race was lost. Nearly four thousand years before Christ's appearance to man, the race had been tested, and man failed to stand the test. The death sentence was passed on all; for all have sinned, was born under sin. The Creator was not under obligation to provide a sacrifice for sin. This He might have ended all as far as you and I are concerned; but his love for poor fallen man could not stop there. He provided a sacrifice, that through him we might be redeemed from the bondage of corruption, be born into a higher life; partake of the divine nature; be like the angels that could not die. If the man had stood [illegible] in the Garden of Eden how many more he might have had, and what they might have been we know not. The record of creative work simply tells us how frail we are. How uncertain our life is, how much we are in need of that higher life, but in order to bestow that life on us it was necessary, in God's wisdom, that we do something on our part. He then made a law of pardon that pleased him. Then the great scheme of redemption is in operation. Then man is placed on probation, another trial is given him. Sixteen hundred and thirty-five years had passed away. God's requirements were ignored, and man grew worse and worse. God saw that the wickedness of man was great in the earth and that every imagination and thought of his heart was only evil continually. Gen. vi. 5. "And the Lord said, I will destroy man." The startling announcement was made to good old Noah, "Come thee, and all thine house into the ark" and a great flood covered the earth.

It would appear that the great scheme of redemption failed, but no, Noah emerged from the ark. The earth is peopled again, God commenced to deal with man again. A covenant is made with good old Abraham for all the land which thou seest to thee will I give it and to thy seed forever. Gen. xiii. 15.

In Gal. iii. 16, this Seed is Christ. 432 years later God made a covenant with the children of Israel, that he had led out of Egypt. This covenant was the ten commandments; other laws were added because of transgression. The sacrifices that were placed on Jewish altars typified the sacrifice that was made on Calvary. The Lamb of God that taketh away the sins of the world. Finally the time came, the child was born. "Glory to God in the highest, and on earth peace good-will to men." That was the song the angels sang. A song of praise and thanks in the highest. It was midnight in the land of Judea. Never to be forgotten night, the radiance of whose after-dawning shines down through the mist of more than 1900 years. A glorious promise had been made, a splendid prophecy was fulfilled. Christ selected his disciples, organized his church, preached the gospel, was crucified, rose on the third day with that grand declaration of independence, "Behold, I am he that was dead and am alive forevermore. I have the keys of death and of hell. Go in all the world and preach the gospel. He that believeth and is baptized shall be saved." These are the conditions we must comply with in the gospel dispensation, and while the gay world moves on, Christ is picking out his faithful ones that will help him govern the nations in the restitution age. We simply get an inkling of that grand and glorious work. What the law of pardon will be we know not. The coming of Christ means far more than the most of the human race ever conceived of. Yes, Christ is coming to this sin-cursed earth, where human greed has held away, bringing destruction, disappointments and death. With a new order of things. It is Christ and only Christ that can do this work. The only name given under heaven whereby man can be saved, the Nazarine who warmed the earth with his blood and made it sacred by his foot-steps, and vibrates its air with a voice that was pure, peaceable and forgiving, would bring about a state of glory and victory that would bless mankind. To those who are watching the eastern skies the signs of the times tell in thundering tones, Yes, he is coming. Just a few more trials, a few more heart-aches and the testing time will be over. Our vile bodies will be changed like unto his glorious body. Then we will bask in the sunlight of an endless day in a garden made fragrant with undying flowers. Oh blessed thought, let us be faithful.

Yours awaiting his coming,

C. D. GILL.

Conference Report.

The First Annual Conference of Southern Illinois, convened at Moriah, Clark County, Oct. 10th to 20th, at our new church. The building is 32 by 44 feet and cost about one thousand dollars.

The preachers present were L. E. Conner, A. H. Zilmer, John Claypool, J. F. Wilcox, Zimri Braut, W. L. Crowe and last but not least our Berean delegate, Miss Anna Drew of Dixon.

Brethren and sisters from adjacent parts drove over and some remained all through the meetings. We had a good hearing from the neighbors around, especially at the evening services. The last Sunday there were 200 seated in the building, and 50 or more who stood outside, whom we could not furnish with seats.

Every sermon given seemed to be the best, and all who love the truth were edified and strengthened. There was good order throughout, and nothing to mar our love-feast.

The offices appointed for the ten days conference were W. L. Crowe, President, J. R. Landsberry, Secretary, Lewis Weaver, Treasurer.

A Southern Ill., Conference was organized, and Board appointed for the coming year, Zimri Braut was appointed President, and Lewis Weaver Secretary and Treasurer. The Board decided to employ W. L. Crowe as Evangelist for the coming six months, if sufficient funds could be raised.

Three trustees were then appointed for the Moriah Church and a Sunday School was organized.

I am sorry to say that the assistance sent to the struggling church at Moriah from distant brethren to build their church was less than I had hoped for. I had told the Moriah brethren that I thought an appeal for help through our papers would bring in $100.00 to $200.00. But we received only about $100.00 from a distance, and half of this came from our liberal Chicago church. Brother Weaver, who had subscribed $200.00 had to put in about $450.00 besides two months work, and his wife cooking for the carpenters. While he asks for none of this back, I feel that he and other brethren here who have subscribed liberally on the building, should not be expected to pay for all the evangelistic work that should be done here. There are three men in this vicinity who ought to be supported in the work in Southern Ill. So if our readers have any of the Lord's tithes rusting, they may produce interest and bear fruitage here. I have many calls around here for meetings, and we have an able Brother at Waldron, Ill., Dillon Lemon, who ought to be in the Lord's work, and is willing to leave a good position, as Station agent there, if the living for his family can be assured him. Send offerings to Lewis Weaver, Moriah, Clark County, Ill., for Evangelistic work here.

W. L. CROWE.

Am I Right?

This is a serious question that no honest man or woman can afford to evade, as it implies a possibility that we may be wrong. It is my impression for many years that Second Adventists believed and taught that this earth would be burned up and destroyed, when the Lord comes to reign. And knowing that some deny this charge, possibly we have been misled, if so, it is high time that we set ourselves right, so that we can observe the Golden Rule. Now who can and will lend a helping hand? We want facts from head-quarters, and not fiction or impressions merely as they are a dangerous commodity, leading and lulling millions down to the ditch of death and destruction. We eagerly wait and watch for the light of life, the truth which makes free.

T. E. ADAMS.

Our Helping Fund.

We whose names are given herewith believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J F Eshelman	2 00

Reduced Fare.

Home Seekers' excursion tickets will be sold via Pennsylvania Lines Nov. 18th, and December 2d and 16th to points in the West, Northwest, South and Southwest. For particulars regarding time of trains, etc., apply to Agents of Pennsylvania Lines.—Dec. 16.

In the third instalment of "Mankind in the Making," which is probably Mr. H. G. Well's most important work, the author considers "Certain Wholesale Aspects of Man-making." No problems in the world are more universally important than those which concern themselves with the birth of the generations which are to succeed us, and a paper such as that included in the November Cosmopolitan—free from technical phrases, and interesting in every paragraph, will be read by a wide class of readers.

Communicated.

Israel.

At the beginning of any perusal it is half the battle, when a reader feels the absolute importance of the subject in hand. To begin a page with the impression that it makes no difference whether its matter is real and true, if only entertaining, is often fatal to the acquisition of truth by labor and patience.

One mark of the importance of a person or a people whether good or bad—though, to be sure, it is not the only mark—is the prevalent frequency with which that person or people is mentioned. The frequent mention of Satan himself, though a foe, would prove him a foe of no non-essential caliber.

In the Bible, unless I have miscounted from Young's Concordance, there are 2167 prints of the word *Israel*, 74 of which are in the New Testament, 51 of them designate Jacob himself. The Bible being, of all books, our accepted and acknowledged guide, can we ignore the incalculable consensus of these 2113 allusions to the "Israel of God," (and there was never but one Israel of God,) to whom Paul says the promises pertained, (Rom. ix.) with whom alone God made the New Covenant, (Heb. viii.) out of whom exclusively are the 144,000 who "follow the Lamb whithersoever he goeth," and over whom the Sun of David shall reign forever (Luke i. 33)? Shall we pull up forever the only good olive tree, the tree whose root bears every believing, grafted-in Gentile, and shares with him its own fatness? Rom. xi.

Shall we regard as disorganized that ancestral institution of 3700 years, that commonwealth of Israel, (Eph. ii.) outside of which Gentiles have been hopeless, Godless, "aliens and strangers from the covenants of promise," but inside of which they have become fellow citizens of the saints and of the household of God? Shall we relegate to the bygone that literal nation of whom God, by Ezekiel (chapter 37) said unconditionally, "I will take the children of Israel from among the heathen ...And bring them into their own land...neither shall they defile themselves any more with any of their transgressions, but I will cleanse them...and David my servant shall be king over them...and they shall dwell in the land, that I have given unto Jacob my servant...they and their children and their children's children forever. I will make an everlasting covenant of peace with them and...set my sanctuary in the midst of them forevermore?

Do we, in the face of Jacob's forecast, (Gen. xlix.) that the sceptre should not depart from Judah of Israel till Shiloh (rest) should come, dare to declare that it has departed from him, though that rest has not yet come?

Shall we throw away that people of whom God sang by Isaiah, (65) "I create new heavens and a new earth .....I create Jerusalem a rejoicing and her people a joy, and the voice of weeping shall no more be heard in her, nor the voice of crying. The wolf shall dwell with the Lamb (11) They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea"?

What people are they to whom Jehovah told Ezekiel (36) to say, "A new heart will I give you.....and I will put my Spirit within you.....and ye shall dwell in the land that I gave to your fathers.....and they shall say, This land that was desolate is become like the garden of Eden"?

Where is the great nation whom God said He would make of Abraham? Are they dead? Have they dwindled? Has the indomitable Shemitic spirit of Jacob, who served fourteen years for Rachel, and later would not let the wrestler go, failed? "Hath God cast away his people? God forbid." "The Redeemer will come to Zion." Isa. lix. 20. There was never but one Mount Zion, the literal hill of David in Jerusalem. By figure of speech the people to whom the hill pertains are also called Zion. To this mount and this people the Redeemer will come. He came once to announce his kingdom, and to sacrifice himself for the sins of the world. But of his second coming to Zion Isaiah sang (60), "The Lord shall arise upon thee .....thy sons shall come from far..... thy gates shall be open continually .....I will make thee an eternal excellency. The Lord shall be unto thee an everlasting light.....the days of thy mourning shall be ended.....thy people shall be all righteous.....they shall inherit the land forever.....thou shalt no more be termed forsaken .....as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee..... and as the new heavens and the new earth shall remain before me, so shall your seed and your name remain."

LUCY C. ALDEN.

Announcement.

The first quarterly Conference of the Church of God of Indiana, will be held at Plymouth, beginning on Thursday evening, Nov. 13, *and* continue over Sunday following.

We earnestly desire a large attendance at these meetings. It does us so much good to meet others who are also contending for "the faith." Let every Church and the isolated ones be represented. Come one, come all and help us to better know the needs of the State, so better work may be done in future than has been done in the past. You will be well cared for while among the brethren at Plymouth. Many good meetings have been held there, and let us make this one the best of all.

Programme will be announced later.

A. H. ZILMER, Pres.

LYDIA A. RAILSBACK, Sec.

PROGRAMME.

THURSDAY, NOV. 13.

7:30 p m, Sermon, "The Churches of God in Christ Jesus."
A. H. Zilmer.

FRIDAY, NOV. 14.

7:00 p m, Social Meeting,
G. W. Smith.

7:30 p m, Sermon, "Righteousness."
D. T. Halstead.

SATURDAY, NOV. 15.

9:30 a m, Business meeting.

11:00 a m, Sermon, "In Heaven—from Heaven." J. S. Hatch.

1:30 p m, Business meeting.

3:00 p m, Sermon, "Ye are Bought with a price." J. L. Wince.

7:00 p m, Bible Reading.
W. H. Wilson.

7:30 p m, Sermon, "The Faith as related to the Gospel."
J. F. Wagoner.

SUNDAY, NOV. 16.

9:30 a m, Social Meeting,
R. C. Railsback.

10:30 a m, Sermon, "The Signs of the Times." F. L. Austin.

2:00 p m, Sermon, "The Blessed Hope." W. H. Wilson.

3:00 p m, Communion Service.
J. L. Wince.

7:00 p m, Social Meeting, W Tuttle.

7:30 p m, Sermon, "The Abrogation of the Mosaic Covenant.
A. H. Zilmer.

Programme Committee:
W. D. THOMPSON,
E. K. BAUGHMAN,
A. R. UNDERWOOD.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer, Plymouth, Ind.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday, at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evening. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meet a Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. D. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind, have preaching every 3d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:-5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1740 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows.—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Truesdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. B. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other [illegible] will always be welcome with us. School at 10:00 A. M., preaching by Richard Corbaley Pastor, or his son A. Corbaley, who has been selected by the [illegible] an Evangelist.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefited by reading it.

There are those who are secluded by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, NOVEMBER 19, 1902. NUMBER 43.

Poetry.

Unfinished Things.

Unfinished things! They crowd upon
In ringing tones and free;
Yet had each one its work to do,
By some word spoken of me.
The books—the books to help mankind,
To enrich each one's meetings,
Abandoned in the daily grind—
The pathos of unfinished things!

The sermons broke off too soon,
Before the kindly words were said;
The words that might have been a crown
Where now affection made the bier.
The plans outlined—plans that might
Have made of white-lipped, crimsoned tongue,
So day goes by but brings to light
The pathos of unfinished things!

The songs unsung! What mellow strains
Have lent their gladness to our life!
What cadences to soothe our pains
And hush our petty strife and strife.
If to some little measure faltered not
With kindly touches swept the strings
Which now—now rapture knew forgot—
The pathos of unfinished things!

Selections.

The Christian Attitude.

"Behold! the Bridegroom cometh, go ye out to meet him."

WHY STAND YE GAZING UP INTO HEAVEN?

"This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11.

Who is he that cometh? The same Jesus who was taken up, even he who, having first descended into the lower parts of the earth, ascended far above all heavens, that he might fill all things. He shall come again. We thought it had been he who should redeem Israel; and we are not mistaken, for the Redeemer shall come to Zion and turn ungodliness from Jacob. He has gone to receive a kingdom, and when he receives it most assuredly he will return. The heavens do not retain him for ever! No, but they must retain him till the times of the restitution of all things, and then he shall come, the Conqueror with many crowns, the Restorer, as also the Redeemer, the Lord, the Savior, the Son of God, the Son of Man, the Christ, the Priest for ever. He shall make an end of sin. He shall bring in everlasting righteousness. The innocency of Eden shall come back. Man's lost dominion shall be recovered. Paradise shall bloom again, and the tree of life that is in the midst of the Paradise of God. Selon may he come again! soon may he come!

SOUND SPEECH.

"The grace of God.....teaches us that ... we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii. 11-14.

Sin has ruined this world. The trail of the Serpent is over all. The blight and barrenness of the curse rests on it all. Till now it is appointed unto men once to die. But the Son of God, in whom was no sin, was manifested to take away our sins, commanding us to do righteousness, even as he is righteous. Therefore, do we (denying ungodliness and worldly lusts), wait for the time when the power of sin shall be destroyed—that sin whose cruel dominion coerces us towards unrighteousness, and for our service pays us death as wages. Therefore do we wait in that blessed hope, the hope of eternal life, which God, who cannot lie, hath promised. And waiting for it, we look for him who is to put us in possession of it, being diligent, that we may be found of him in peace, without spot and blameless, at his appearing.

BE MINDFUL!

"The scoffers of the last days say, Where is the promise of his coming?" 2 Peter iii. 1-4.

"It is the evil servant who finds comfort and security in the thought—My Lord delayeth his coming." Matt. xxiv. 48.

These are two weighty reasons why we should be the more mindful of his promise to come again to receive us unto himself. The scoffers say plainly in our hearing, Let him make speed and hasten his work that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Now the scoffers have nearly all their own way, whereby we know it is the last time. And many who call themselves servants of the Lord are plainly saying in fact—by their actions towards their fellow-servants—that they believe in fact (whatever they may say in words), that the Lord delayeth his coming. Brethren, my brethren, beware! As the flood came on the scoffers of old, so shall the day of the Lord come swiftly and suddenly, terribly and unexpectedly, both on the scoffers who say the Lord will not come, and on the evil servants who live not on the watch for his appearing.

WATCH!

"As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days before the flood, they knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. xxiv. 37-39.

As time groweth evil ripeneth. The force and entanglements of sin increase as the world grows older. The sleight of men, and cunning craftiness whereby they lie in wait to deceive, culminate in the power and signs and lying wonders of the Wicked One which he puts forth in his own time, so as if possible to deceive even the very elect. Anti Christ comes, but the elect are forewarned to believe in no Christ that cometh not as the flood came—as the lightning cometh. For no other do we look, on none other do we place our hopes. We wait for his coming, and waiting, we also watch. We know not when the time is; but those who watch do not need to be told the time, for they are always ready. Waiting is our Christian attitude, and watching another. We must maintain both if we would obey the gospel.

WATCH, AND BE SOBER!

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thes. v. 2.

By the grace of God we know these two things perfectly—that the day of the Lord will come, and that it will come as a thief in the night. O let us not receive this grace in vain. Knowing these things, let us watch and be sober like sentinels at the outpost. "And take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore." Luke xxi. 34, 36. Similar to this is the exhortation of 1 Pet. i. 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace to be brought unto you at the revelation of Jesus Christ."

A DAILY PRAYER.

"Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 36.

The coming of the Lord should be an object of faith and hope, a ground of obedience, sobriety, watching, and of prayer. So may we be saved in that day. It is not every prayer that suits all times. Some prayer suitable for the day of adversity may not be suitable for the day of prosperity. But "the Lord grant that we may obtain mercy in that day," may be prayed every day. The hour of temptation comes, and he who would be kept from it has no need to pray what Christ enjoins as a standing prayer for continual use. The scoffers of the last days scoff at the promise of his coming; and in direct opposition to this, Jude says—"But ye, beloved, building up yourselves on your most holy faith, and praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Daily, hourly, may we pray, "Thy kingdom come," and "Lord remember me when thou comest in thy kingdom."

FOR LITTLE CHILDREN.

"Abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28.

When the human race was in its infancy, our first parents clutched at the semblance of wisdom, and the reality itself slipt from their hands. Their safety lay in disregarding the words and allurements of the wicked one—in knowing God, whom to know is life eternal; and in waiting for the development of God's purpose, in God's way, and in God's time. Our safety consists in doing what they failed to do. Should we not do that? The extended revelation of God's purpose should help us to that, if only we be careful and prayerful, and watchful to abide in him, who came, and still yet is the coming one. We are in him who died unto sin once, that God's gift of righteousness might come upon us unto justification of life. He hath loved us, and washed us from our sins in his own blood. In this faith of what he has borne and suffered, and accomplished for us, and of his priestly service for us in the heavens, where even yet the feeling of our infirmities touches him, let us abide in him, showing forth the Lord's death until he come. While we rest on the past coming, let us not forget the future coming; and while we joy in the future coming, let us not forget to rejoice for the past coming, nor in the holy boldness we have now in him. Thus shall we abide in him so lovingly and absorbingly, that when he comes we shall not seek to run and hide ourselves, but joyously go forth to behold his glory, and, beholding it, be ourselves changed into the same glory.

ARE YOU LOOKING?

"Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation." Heb. ix. 28.

If we loved Christ we would love his appearing, and if we loved his appearing we would look for him. He has by his own blood entered into the holy place in heaven, and once offered himself that we might have eternal redemption—the Lamb of God, that taketh away the sin of the world. In that holy place he has appeared for us, as the high priest of old appeared for Israel in the hidden presence of God, and we now wait without till he appears to us as did Israel wait for the coming forth of the high priest to bless them. This Scripture encourages us to wait for him in these remarkable words—Unto them that look for him shall he appear the second time without sin unto salvation. Therefore are we waiting and looking for his appearing.

THE HIGH CALLING.

"We look for the Savior, from heaven, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21.

Therefore should we shrink from all wickedness and unholiness. Therefore should our bodies be kept uncontaminate and untainted with evil. We are bought with a price; therefore let us glorify God in our body and in our spirit, which are God's. Christ died to redeem our bodies, and we now wait for the adoption, to wit, the redemption of our body. This will be truly a work worthy of the God who has so loved us, for it will visibly manifest us as his sons in his glory. To the glory of God and to his kingdom we are called, and those vile bodies of ours shall be fashioned like unto the glorious body of our Lord. The vision of the transfiguration will be reenacted for us, and the glory which then transiently enshrouded our Lord will be bestowed on us, and for ever! How holy persons should we therefore be, yielding ourselves unto God as those will yield themselves whom he makes alive from the dead, and the members of our body as instruments of righteousness unto God.

COMFORT IN TRIAL AND HEAVY SORROW.

"The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we be ever with the Lord. Wherefore comfort one another with these words." 1 Thes. iv. 16-18.

With such hope of life and blessedness, we need not fear anything or grudge anything in the service of Christ, or for those for whom Christ died. Our labor will not be in vain in the Lord. Those for whom we labor may fall asleep in Jesus: our labor is not in vain and our reward is with God. We may fall asleep, although rather desiring that we may be among those who are alive and remain unto the coming of the Lord, whose mortality will be swallowed up of life. But whether sleeping or waking we are the Lord's, and when he descends we shall be caught up to meet the Lord in the air, and so be ever with him. Death parts us, but the coming of the Lord gathers us altogether. If we be partakers of Christ's sufferings, when his glory is revealed we shall all together be gladdened with exceeding joy. Oh, blessed union! happy time! what glorious comfort! It is the coming of our Lord Jesus Christ, and our gathering together unto him!

BE PATIENT!

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James v. 7, 8.

See how every Christian grace finds appropriate exercise in regard to this coming of the Lord. It is the unfailing comfort in sorrow, the strengthener in heavy temptation, and the strong motive to holiness and virtue. This is no broken reed that Christ and his Apostles so frequently, persistently, place in our hands. Here it is used to encourage us to have patience under manifest injustice and wrong. Be patient, the Lord is coming. Be meek, and continue meek, as your Lord was, and you shall inherit the earth. The time cometh for the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him. This will be when Christ comes. Rest in the Lord and wait patiently for him. A little while and the wicked shall not be, and the just by faith shall live.

HOLD FAST!

"For yet a little while, and he that shall come will come, and will not tarry." Heb. x. 37.

To support us under all the ills of life, those we have in common with all men, and those we have as Christians, we have laid hold on the hope of the Lord's coming, as set before us in the gospel. Sometimes, when buffetted by the world, and fatigued with long waiting, we may be ready to let go our hold, and sink in despair. Then we hear the voice—Hold fast! Hold fast! And various good reasons are given why we should hold fast. How great is our misery if we let go! How great our bliss if we hold on! He that is in us is greater than he that is in the world; and the time is short! How stoutly would we bear up if we knew the Lord would come to-day, to-night, to-morrow. We do not know when he will come, but we know he has promised to come soon; and if we have ears, we may hear his voice calling, "Behold I come quickly, hold fast what thou hast, that no man take thy crown."

IS THE CROWN YOURS? DO YOU LOVE HIS APPEARING?

"There is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give unto me in that day; and not to me only, but unto all them also who love his appearing." 2 Tim. iv. 8.

Thus did Paul, having fought the good fight, and finished his course, and kept the faith, confidently appeal from Cæsar to that higher, righteous Judge, who shall judge the quick and the dead at his appearing and his kingdom. The imposing grandeur of Nero's tribunal, and the terrors of Nero's judgment, faded into passing shadows as he gazed by faith on the throne of God, and him that sitteth thereon, and heard him reverse Nero's judgment of death by a welcome to glorious immortality, and saw him bestow on his Apostle a crown of righteousness which shall be his for ever. But Paul does more than this. He testifies that the righteous Judge will bestow the crown of righteousness not only on Paul, the Apostle, but upon all those also who love his appearing. Here then is a condition by which we may know whether this crown be ours. If we love his appearing, we will be wishing his appearing; and if we love his appearing, we will certainly obtain the crown; and if we love Christ truly, we shall truly love his appearing.

"He who testifieth these things saith—Surely I come quickly. Amen. Even so come, Lord Jesus." Rev. xxii. 20.

The Lord direct your hearts into the love of God, and into the patient waiting for Christ. Amen.—*Messenger of the Churches 1868.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"Zionism and the World."

A magazine called "The New Paper," (London, England) under the above heading has a most remarkable allegation. The writer says, "The Jewish Parliament or Fifth Zionist Congress, now sitting at Basle, is a remarkable phenomenon to which the world might well direct its attention" ....."Through Judgment to Redemption." This is a wonderful and terrible thing. Wonderful because of the long delayed but exact present fulfilment of that word in Ezek. xxxvii. 21: "Behold, I will take the children of Israel from among the heathen, whither they have gone, and will gather them on every side, and bring them into their own land." "Terrible because of the approaching and equally long delayed execution of the judgments which 'this rebellious nation' called down upon their own heads when they shouted at the crucifixion and betrayal of their King, Jesus of Nazareth, HIS BLOOD BE UPON US AND OUR CHILDREN!' Professing Christians, alas! as they gloss over judgment in their own case, are also so prone here to keep in the background the awful fact that the Jews are going back first to JUDGMENT, and then to 'comfort and consolation,' then to triumph and praise, and honor, then to world-wide salvation and blessing, 'AFTER they have received the double of all their sins.' Or, as the Word which is thus brought nearer its dread fulfilment, says:—"And the Word of the Lord came unto me, saying, Son of Man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." Ezek. xxii. 17-22.

Solemn and awful words are all these—for not only do they show how "impregnable is the Rock of Holy Scripture," how it is all hastening to "be all accomplished" but they are a mighty warning to all Gentile Christendom in its "high-minded" apostasy, but to every soul of man who continues in this unbelief, that as "God spared not the NATURAL branches neither will he spare thee." —*Selected by J. Cameron.*

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer, Plymouth, Ind.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

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W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 19, 1902.

WE desire to thank those friends of our paper who have sent us so many new names. It is truly encouraging, and we thank you for the interest you manifest in this department of the Lord's service. Keep it going and the list can be doubled by Jan. 1st.

OUR Conference meeting is over, and a report will be ready for next week's issue. We have only time to say that it was full of good work, both in the business meetings and the preaching services, and the kind Christian spirit manifested by each to the other was remarked upon by all. We will endeavor to give some little notes by next week.

"YOUR heavenly Father knoweth that ye have need of all these things." Matt. vi. 32. Precious for those to whom addressed. How they should lull all misgivings,—silence all murmurings, lead to unquestioning submissiveness—"My heavenly Father knoweth that I have need of all these things."

READER, do you complain of your languid spirit, your drooping faith, your fitful affections, your lukewarmness? May you not trace much of what you deplore to an unfrequented closet? The treasures are locked up from you, because you have allowed the key to rust. Without prayer! It is the pilgrim without a staff—the seaman without a compass—the soldier going unarmed to the battlefield.

For J. T., 1 John v. 7.

In regard to the passage 1 John v. 7, we may say, this is the *only* passage in the whole Book of God which distinctly teaches the Trinity. It says sure enough: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." We say without fear of successful contradiction that this passage has no right to be in God's Book at all; because it is spurious,—because if the Bible be God's Book it makes him contradict himself, who declares himself as follows:—"Hear, O Israel; the Lord is our God is ONE Lord." Deut. vi. 4.

"Fear ye not, neither be afraid; have I not told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there IS NO GOD; I know not any." Is. xliv. 8.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is NONE ELSE." Is. xlv. 22.

Remember the former things of old; for I am God, and there is NONE ELSE. I am God, and there is none like me." Isa. xlvi. 9.

"I will execute the fierceness of my anger, I will not return to destroy Ephraim, for I am God, and not man; the Holy ONE in the midst of thee." Hosea xi. 9.

I am the Lord; that is my name, and my glory will I not give to another." Is. xlii. 8.

"Hear, O Israel; the Lord our God is ONE Lord." Mark xii. 29. Jesus here says precisely what Moses says. Deut. vi. 4.

"But to us there is but ONE God, of whom are all things, and we in him." 1 Cor. viii. 6.

"There is.....ONE *Lord*,.....ONE God and Father of ALL, who is above all, and through all, and in you all." Eph. iv. 5, 6.

Will you now agree that 1 John v. 7 is spurious? If so, you will not be again disturbed in regard to it.

The Diaglott has a foot-note which says, the words "for the three who bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one," "were not contained in any Greek manuscript which was written earlier than the fifth century, and were not cited by any of the Greek ecclesiastical writers, nor any of the early Latin Fathers."

Dean Alford the above words were omitted by all Greek MSS. till the 16th century, all Greek fathers, all the most ancient versions, and most of the Latin fathers.

The term *Trinity* occurs first in the third century in Tertullian, *adversus Praxean*.

Jamieson, Fausset and Brown say Vigilius, at the end of the fifth century is the first who quotes the disputed words in the text; but no Greek MS. earlier than the fifteenth is extant with them.

We have long concluded that the disputed words were added for a purpose. We find the words "By Jesus Christ" have been added to verse 8 of Eph. iii. doubtless to be in keeping with 1 John v. 7. The Diaglott, Revised Version, Rotherham's and Syriac omit these three words.

"Be Ye Transformed."

This is a most solemn injunction from the great Apostle of the Gentiles primarily to those who had already believed in the Christ of God,—and had obeyed the first principles. But the truth here, is so vital and far reaching, and so essential to the well-being of the race, that we feel constrained to say that if it was then, or if it be now, needful to exhort the believer to enter more fully into the renewed life for the truth—still more needful is it to warn those outside of the household of faith or the fold of Christ, to so study and exercise themselves with revealed truth, as to enter into its spirit, and become imbued with its character,—in short, transformed into the ideal image it unfolds.

"Nothing is more plainly marked in the Bible, or stands out in bolder relief in the teachings of Jesus and his apostles, than the fact that man needs to undergo a radical change before he is fit for the associations of the divine family. The inherent corruption of the human race is such as to unfit it for divine companionship, and incapacitate it for intercourse with heaven. Man has estranged himself from God by his sin, and unless there be some means of removing that sin,—of changing the sinner into a saint—of making the evil good,—of bringing man from his wanderings in the wilds of wickedness into the

PATHS OF RIGHTEOUSNESS

and truth,—in short, unless man, now far off from God by his folly and transgression be brought nigh, and so changed in character as to correspond in some degree with the holiness of God, and to find in God the spring of his life, and the source of his joy, and that environment, in which he delights to live, and move and have his being,

HE IS NOT A CHRISTIAN,

and has no hope in the world. All our experience and the whole history of man since creation, tend to show his waywardness, and his ever advancing debasement. The impetus has been given to evil, and with an appalling rapidity it increases in volume and velocity as the ages grow, and every advance in knowledge seems to increase man's capacity to sin. What Paul says of our nature and its life capacity is true also of its moral and

SPIRITUAL LIFE FORCE.

It bears the impress, and is the likeness of its progenitor, 1 Cor. xv. 48, "As is the earthy, such are they also that are earthy; as is the heavenly, such are they also that are heavenly." Like produces like. The earthly can only produce earthly. The natural can never of itself evolve the spiritual. The producing cause will leave its effect behind it; and every character, having no higher element than that which evolved from the natural sphere, which corresponds only with the natural, partakes only of the destiny of the natural. If we wish to partake of the

JOYS OF THE HEAVENLY

destiny, we must now make ourselves to correspond in character to the heavenly—we are out of harmony with the divine element of life so long as we live merely in the flesh; and in proportion as we realize this, will be our anxiety and striving after a new life. Paul experienced the agony of this struggle, and felt keenly that he must either conquer the weakness and wickedness of the flesh, or otherwise

IT WOULD CONQUER HIM,

and bring him to an eternal death. Rom. vii. 5, "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Ver. 18, "For I know that in me, (that is in my flesh) dwelleth no good thing; for to *will* is present with me; but to perform that which is good I find not." This inability of the merely natural to expand beyond its sphere, and manifest other than the character of the natural, is a scientific, as well as

REVEALED TRUTH.

If we draw only on our natural environment for our life force, we shall exhibit only the natural life,—conformity to the present age. We feel with Paul that as mere men [illegible] life forces is very limited, and that our natural environment does not afford us the scope, nor impar[illegible] live the Christ life. [illegible] that we must break our [illegible] to the world, and slacken our hold on the mere natural in order to an assimilation to the environment of the Spirit. We must become transformed. We are all inheritors of the Adamic nature and of the *effects* of the

ADAMIC DISOBEDIENCE,—

not only as regards the future, but in the limitations of the present. We feel conscious of our weakness,—of an ever-present *downward* tendency; an inbred propensity to sin, which ever strives for the mastery. It is the conquest of this, which is the Christian's life work. The forming of creeds, the belief of dogmas, the confessions of faith are worthless, if there is no power accompanying the belief or confession to help one to a new life. A new life is the great desideratum—the

ONE THING NEEDFUL,

for "as is the heavenly, such are they also that are heavenly." And only such as correspond to the heavenly now will partake of the heavenly nature and its attendant joys in the age to come. But we have no excuse, we are not left to doubt as to *how*, or by what means this change is to be effected. "Be ye transformed by the renewing of your mind." The word rendered *mind* properly denotes the intellect, as distinguished from the will and affections. Here the Apostle reveals the true seat of authority in life, and restores the intellect to its true position, as the *Guide*, the ruler of all religious lives.

GOD IS NOT HONORED

by mere sentiments, or blind credulity or ignorant sincerity. God has supplied us with the means of knowledge and he expects from us *intelligent* service. We cannot worship him in spirit and in truth except under the direction of a sanctified intellect. We must be *transformed*, but this transformation must be wrought *within*, and *upon us*, through the renewal of the mind. The brain, thinking and acting of itself produces

THE CARNAL MIND,

that is concerned only with the present and imbued with selfishness. The brain operated upon, and influenced by the Spirit of God by means of his Word, (James i. 18) produces the spiritual mind, which leads the individual upward to God and divine things, and to the practice and daily

EXHIBITION OF GODLINESS.

In Rom. viii. 5-10 we are told that they "that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the minding of the flesh is death; but the minding of the Spirit is life and peace Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." From the foregoing words of the Spirit it is evident that the mind of man has no

RENEWING ENERGY

within itself. It must be assisted from without. This outside help comes to it in the Word of God. By it man is transformed by the renewing of the mind, and is thus made a new creature in Christ Jesus by the Word developing within him the mind of Christ—the Spiritual mind, which becomes, henceforth, the dominant principle and power of his life."

Communicated.

Notes by the Way.

After concluding a series of meetings at the old Antioch church, some ten miles from Rochelle, Ill., I was conveyed by Brother Charles Williams to Chana, Ill. I there spent about an hour with Brother and Sister Booth. Brother Booth is well known to many in Illinois, he being the father of the present Secretary of the Illinois Conference. I then took the C. B. and Q. R. R. train to Rochelle, spending the day and evening with the Tilton Brothers. On the morning of the 4th of November, I took the train on the Northwestern Road, for Austin Station, Chicago, arriving there before noon. I was rejoiced to find my family well, and glad to see me at home once more.

On Sunday morning I was welcomed home by the Church at Chicago. By request I gave a brief account of my trip in the Northwest. On Sunday afternoon and evening [illegible] of the household of faith [illegible] our home in Austin, and enjoyed rich fraternal greetings, and a social intercourse which will long be remembered.

On Wednesday evening quite a large audience gathered in the parlors of our well beloved Brother and Sister Thompson, and on this occasion by request I gave a discourse entitled: "The Present Conflict between Labor and Capital a sign of the soon coming of Jesus." I then parted with these dear ones in Christ with many well wishes for myself personally, and that I may have good success in preaching the gospel of the kingdom.

On Thursday Brother Charles Elvey escorted me to the train, when I took my departure for Plymouth, Indiana. On arriving, I was met at the depot by Brother Underwood, and taken to his home, and was warmly welcomed by Sister Underwood.

Conference assembled in the neat brick Church owned by the congregation at Plymouth, and was addressed by Brother Zilmer, the President of the Indiana Conference. His remarks were well appreciated by all present.

On Friday afternoon I addressed the Conference on the following topic: "The Coming Change in Human Governments," and this was followed by Brother Austin in the evening, after an enjoyable social meeting. Other meetings were addressed by myself, and brethren Hatch, Winer, and Wagoner of Indiana, and Bro. P. Neill of Salem, Ohio, interspersed by very enjoyable social meetings.

The last meeting on Sunday will long be remembered. Brother Austin occupied the morning in an excellent address on the Signs of the Times, showing that when a time arrived in which money would be king, to which crowned heads would make obeisance, then we may speedily look for the coming of Jesus.

In the afternoon I again addressed the Conference on the subject of "The Blessed Hope."

The evening service opened by a social meeting, followed by an address by Brother Zilmer, on the Sabbath Question. After he got through there was not one inch left of the platform on which Gentile Sabbath keepers stand, he made a most complete wreck of it.

I must say a word as to the spirit of the Conference. The spirit was truly lovely, there was not a single incident to mar its enjoyment, it was harmony and peace from beginning to end, the brotherhood seemed to love each other. Praise the Lord! Such meetings are truly heavenly in their effect.

The Conference received me with open arms, and have also granted me a ministerial certificate, recognizing me as a minister in the State Conference of Indiana, for which I thank them kindly.

I commence a series of meetings at Piqua, Ohio, on Sunday morning Nov. 23.

I have invitations to visit Burr Oak, South Bend, Circleville, Argos, and Noblesville, Indiana. I will visit these places at the conclusion of my Eastern trip. Should any other church in Indiana desire my services at that time, they may notify me at my Chicago address, 420 N. Willow Ave. Austin Station, Chicago, Ill.

W. H. WILSON.

Editor Restitution:

It may be that some of the dear ones would like to hear what I have been doing.

I left home Oct. 3, and went to Bosworth, Mo. Had a good meeting, and gave six discourses on God's plan of salvation, house crowded every night, all seemed well pleased and wanted another meeting, so we will be with them, if alive and and all well Saturday before the first Sunday in December, to continue over the second Sunday in Dec. 1902. A special invitation to all the brethren and sisters and outsiders too. On the 10th day of October we left for Bush, Mo., to our annual meeting, at Fredericktown Mo., there we met Brother Cooper and Jasper Graham and three or four others ready to convey me to Bush, some six and a half miles. Landed at Brother Grahams in the evening. Sister Graham had prepared a fine supper to feed the outer man; after we had partaken freely of a good substantial supper, then we went to the schoolhouse, to find a crowded house, full of living souls, who were very attentive listeners. We preached seventeen sermons in all, two each day until the close of the meetings on the 19th inst. Five very intelligent souls put on Christ by being planted in the likeness of Christ's death, burial and resurrection. They consisted of three sisters and two brethren. One Baptist preacher confessed the truth, but did not render obedience, but I think he will do so soon. This closed one of the best meetings that I have conducted for a long time. If I am alive and well I expect to be with them again in 1903, if the Lord don't come before that time. We then bid all farewell, and started for Morse Mill, Mo., at which place we had a good meeting and excellent attendance. This seemed to me to be the best meeting held not only at this place, but also of the others above mentioned. The brethren did not forget the needs of an aged and almost worn out evangelist, and one who has endured the heat, cold, rain and storms while in the service of the Master, and have also suffered in common with other brethren in Missouri and Kansas, the privations caused by rain, drouth and grasshoppers. I also feel that I have labored more for the cause of Christ than any other evangelist in the West, and at the same time have received the least financial support. I have long since reached the top of the mountain, and have now nearly reached the valley below. I am now old and gray haired, but am still out in the field as an unhired evangelist. I am ready to go and do all I can where-ever I am called upon to go, and I never ask what will you pay me? When they ask me what I believe, I tell them just what Peter and John believed: that Jesus Christ is the Son of God, that there will be a resurrection of the dead, both the just and the unjust. May God bless us all, and preserve us unto his heavenly kingdom, is my prayer.

In love to all the brethren and sisters in Christ Jesus.

JOHN FOORE.

Dear Household of Faith:

Now I wish we could meet in one great congregation to admonish each other and rejoice with each other in the knowledge of the true faith which was once delivered to the saints. We few here in Blackwell feel so isolated it makes us long to be among those of like precious faith, where we could meet with the dear ones and enjoy their company and hear their admonitions and the precious promises taught over and over again, though after all it is the same old story, but how grand it sounds to our anxious ears every time we hear it, for by this precious Word we are built up to gain an inheritance among all them which are sanctified and be presented faultless in the presence of his glory with exceeding joy, and how many times do we long with aching hearts for the ushering in of this time when the Lord will change our vile body, that it may be fashioned like unto his glorious body and be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints. I long to do something in the Lord's vineyard that will hasten this time when the crowns will be placed upon our heads at the appearing of the chief Shepherd. But surely the time has come when the Word cannot be taught as it is written, for they will not endure sound doctrine but turn away their ears from the truth to hear fables, and this is proof that the words of Paul are being fulfilled, and that we are in the last days of this age, and we are anxiously waiting to witness those angels coming with a great sound of a trumpet, and be gathered together with his elect from the four winds, from one end of heaven to the other; and dear household of like precious faith, could it not be that we might have a prayer meeting naming a certain hour, and every one who is longing for the return of our Lord, (which I know will include all who expect to enjoy living with Jesus when he sets up his kingdom and rules and reigns upon this earth) and that the time may speedily come that the angel's words will be fulfilled, where they said, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." It does seem to me that God has promised to answer the prayers of the faithful. He says: "For the eyes of the Lord are over the righteous and his ears open unto their prayers. And again, but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God. Again, the effectual, fervent prayer of a righteous man availeth much. Now, this has been on my mind for some time, wishing that I could talk with the sisters and brothers upon this subject to make the coming of the Lord the subject of prayer, naming a certain hour each day, and attend to having a prayer meeting of the whole household of faith every day. Brothers and sisters, will you think upon this and write short articles on this subject, and let us hear from you through THE RESTITUTION; tell us your faith on prayer and on God's answer to prayer, give us information that will build us up in most holy faith. We must be [illegible] in all our works, for without faith [illegible] impossible to please God, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. Faith is the substance of things hoped for, then let us now put faith and works together. Jesus said, "Ask and it shall be given you, for every one that asketh receiveth." Now may the Lord's blessing be upon this effort, as it has been written with a longing for the return of our dear Redeemer.

SARAH BUTCHER.

Rise Above the Clouds of Doubt.

It is said that the eagle of the Alps is sometimes beaten down by the tempests into the narrow defiles of the mountains. The clouds in black and angry masses sweep between the mighty bird and the sunny heights where she builds her nest and basks in the full day. For a while she dashes to and fro, buffeting the storm with her strong wings and waking the echoes of the mountains with her wild cry, vainly endeavoring to find some way out of her dark and high-walled prison. At length she dashes upward with a scream of triumph into the midst of the black clouds, and in a moment she is above them in the calm sunshine, with the darkness and the tempest all beneath, the light of heaven shining in full blaze upon her conquering pinions, and her loved home in full sight waiting to receive her. It is through the darkness that she rushes into the light. It is by a mighty effort to ascend that she leaves the clouds and storms of earth beneath. So by a firm decision and a mighty effort must we rise above all the clouds of doubt and fear to the serene heights of faith and peace in God. So through the darkness of trouble and conflict and death must we pass into heaven's eternal day.

Dear brothers and sisters:

I have just returned from a Tippecanoe County, Ind., by request, where I immersed into the all saving name of Jesus Christ, the Anointed One, Gibson Stingley and his wife Julia. To God be all the praise. Returned home in my usual health.

Your brother in Christ.

J. S. HATCH.

I saw a man working one end of a "cross-cut saw;" the opposite end was hidden from view, but I knew from the man worked that some unseen way partner was working with him; so does the invisible Spirit work with the man who enjoys "the communion o the Holy Ghost."

Our Helping Fund.

We whose names are given herewith believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

G and A Dowie	3 25

DON'T fail to read our offer to new subscribers as indicated on first page of this paper.

To the Canadian Northwest—Low rate Excursions.

On November 18, December 2 and 16, via Chicago & North-Western Ry., from Chicago, one fare plus $2.00 round trip, with liberal return limits and stop-over privileges. Four fast trains daily: 9:00 a. m., 6.30 p. m., 8:00 p. m. and 10:00 p. m., making direct connections with all lines at St. Paul and Minneapolis. For full particulars apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Dec 16

Reduced Fare.

Home Seekers' excursion tickets will be sold via Pennsylvania Lines Nov. 18th, and December 2d and 16th to points in the West, Northwest, South and Southwest. For particulars regarding time of trains, etc., apply to Agents of Pennsylvania Lines.—Dec. 16.

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Poetry.

He Will Return.

"Unto them that look for him shall he appear the second time, without sin (offering) unto salvation." Heb. ix. 28.

Lift up, lift up your longing eyes,
Ye shall behold him soon
Forthcoming from the bending skies,
Far brighter than the moon.

Not slowly, like the rising sun,
But like the lightning's blaze,
The glorious Son of Man shall come,
And all his foes amaze.

O glory! glory! part ye skies,
And let the wide world see,
Those that reject him, and despise
The Christ of Galilee.

For "this same Jesus" shall return,
And every human eye,
Yes, they that pierced him, shall discern
His glory in the sky.

And we who love him fond shall sing,
With rapture now unknown,
Hailing our ever blessed King,
On his eternal throne.

Original.

The Devil.

As the devil is spoken of in the Scriptures as an adversary and an enemy to the human family and whom we must resist and fight against, it is very important and necessary that we understand who and what this foe is. If we want to fight this foe successfully we must understand who or what this devil is. Some people may think that this subject is not very important but when we read the Scriptures bearing on this subject we shall find that it is of great importance. James iv. 7. Resist the devil and he will flee from you. Eph. iv. 26, 27. Be ye angry, but sin not; let not the sun go down on your wrath, neither give place to the devil. 2 Cor. ii. 10. 11. To whom ye forgive anything I forgive also, for if I forgave anything, to "whom I forgave it for your sakes I forgave it in the person of Christ lest Satan should get an advantage of us, for we are not ignorant of his devices. 1 Peter v. 8, 9, Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour, and whom resist steadfast in the faith. Eph. vi. 11. 17, Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. This shows very conclusively that we have got a very powerful enemy to fight against. The apostle Paul has beautifully described this armor, and as it is to be had without money and without price, there is no excuse for a person, neither male or female, for being without it. This armor will protect and fit both sexes, either large or small, and whenever this armor is worn it is warranted to quench all the fiery darts of the enemy and we are bound to come out more than conquerors. This enemy that we have to contend against is very wily and very deceptive, and has the power of transforming himself into a messenger of light, but come in whatever form he may when seen in his true character he is a liar and the father of it. Man stands related to two bodies—the present earthly body which dies and returns to the earth which it was taken from, and the spiritual body which the righteous attain to by resurrection from the dead or a change from mortality to immortality, which will take place at the coming of Christ. The flesh we now have is of the earth and earthy, and is possessed naturally of certain principles and inclinations from the day Adam was created out of the dust, which are spoken of in the Scriptures as sin in the flesh. Rom. vii. 3. Paul also states in the vii. 18, I know that in me dwelleth no good thing. The desires of the flesh are called lust. Paul says, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet. Jam. iv. 5, Do ye think the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy. James i. 14, Every man is tempted when he is drawn away of his own lust and enticed, then when lust hath conceived it bringeth forth sin; when sin is finished it bringeth forth death.

The prophet Jeremiah speaking by the Spirit of God says that the heart of man is deceitful above all things and desperately wicked. Jesus says, Out of the heart proceed those things which defile a man. Matt. xv. 18 20. This principle of sin in the flesh is called by various names, lust, the motions of sin in the flesh, the carnal mind, the spirit that now worketh in the children of disobedience. This is what is primarily termed the devil. The origin of the devil commences with the creation of man and his dwelling place is in flesh and blood, and his territory is co-existent and bounded by the utmost limits of Adam's posterity. This principle of evil within us so long as it is restrained and kept under and directed in lawful channels will do us no harm, for sin is a transgression of law. 1 John iii. 3. Rom. iv. 15, where there is no law there is no transgression, but when lust unrestrained conceives it brings forth death. The forms in which sin that dwelleth in us gives expression to itself is through the lust of the eyes, the lust of the flesh and the pride of life. 1 John ii. 16. Observe for instance its operations in the first transgressors, when roused into action by a talking serpent, the most subtile of all the beasts of the field, that is when the woman saw that the tree was good for food, (the lust of the flesh) and that it was pleasant to the eyes (the lust of the eyes) and a tree to be desired to make one wise as the gods, to know good and evil, (the pride of life) then she took thereof and gave to her husband, and he ate of it. The serpent's lie they accepted as truth, thus disbelieving and disobeying God. Lust had conceived and brought forth sin and death, thus involving the whole race, as we were in the loins of Adam on the same principle that Levi paid tithes to Melchizedeck, being in the loins of Abraham when Melchizedeck met him. Heb. vii. 10. And so we sinned in Adam. Rom. v. 12. This act of transgression against God's law being completed the penalty was pronounced, which consists of a multitude of evils and sorrows terminating in death, all of which is chargeable to sin in the flesh, or in other words the devil, for the devil sinneth from the beginning. 1 John iii. 8. Jesus says that he was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it. This principle of evil in Cain slew his brother Abel, and all the way down the stream of time this same principle of evil exists. Jesus when he chose his twelve apostles said, Have I not chosen you twelve, and one of you is a devil? referring to Judas who betrayed him, and even Peter in his blind zeal when opposing the right way of the Lord stood as an adversary or devil, for Jesus said to him, Get behind me Satan, for thou savorest not of the things which be of God but those of men. Matt. xvi. 22, 23. The false doctrine which men invent in their ignorance and blindness is called doctrine of devils. 1 Tim. iv. 1. Even gods are called devils because they are prompted by sin in the flesh. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 34-38. And those that worship them are called worshipers of devils. 1 Cor. x. 17-21. The various forms of insanity, lunacy, infirmities and sickness, whose names indeed are legion are called devils, and the instantaneous curing of these diseases is called casting out devils. Matt. viii. 16, 17; ix. 32, 33; Luke xi. 32, 33; Luke xi. 14; Matt. xvii. 14-18; Luke xiii. 10-17. Paul says to the saints at Rome, (Rom. vi. 10-14, Let not sin reign in your mortal bodies, for sin shall not have dominion over you. Sin therefore reigns in sinners and has dominion over them; they are the servants or slaves of sin, or sold under sin. Sin is styled the prince of this world. Jesus said, The prince of this world cometh and hath nothing in me: he came in his vassals, the chief priests and scribes to compass his death. John iv. 30. Jesus said, Now shall the prince of this world be cast out. John xii. 31, 33. Referring to his own death, for he died unto sin once. Rom. viii. 3. Again he says, The prince of this world is judged. John xvi. 11. This was accomplished when Jesus died and rose from the dead and accomplished the victory over sin and death. See Col. ii. 15. Paul says to his Ephesian brethren that in times past they had walked according to the prince of this world, that is according to the prince of the air, which is explained to be the spirit that now worketh in the children of disobedience, which he further declares to be the lusts of the flesh or desires of the flesh, and of the mind. Eph. ii. 1-3. Again sin is called a god, as it is said, If our gospel be hid it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not. 2 Cor. iv. 3, 4. The devil is the god of this world and all persons who know not the truth are his devotees and worshipers, and all he has to pay them with is death. When we have believed and obeyed the truth we are translated out of the kingdom of Satan into the kingdom of God's dear Son. Col. i. 13; Acts xxvi. 17, 18. This is also shown forth in the parable of the net, also the parable of the sower. The devil is not immortal as his worshipers believe and affirm for Christ took upon himself our nature that through death he would destroy the devil who has the power of death. Heb. ii. 14. When the righteous rise from the dead incorruptible, they say death were as thy sting, grave were as thy victory. The sting of death is sin. Sin then is the power of death, so sin and the devil are one, and the same terms are used by the inspired writers as being interchangeable terms. 1 Cor. xv. 54-56. Christ was manifested to destroy the devil and his works. Heb. ii. 14; 1 John iii. 8. The works of the devil are sin in all its manifestations. Paul calls them the works of the flesh. Gal. v. 19-21, and the consequent sorrows, sickness and death that result from sin. This destruction will be accomplished when the righteous dead are raised immortal and the living righteous changed from mortality to immortality, and all the ungodly destroyed, and when it shall be said of them they are not. Psalm xxxvii. 36. The last one my will then have to be destroyed, which is death. 1 Cor. xv. 26. When this takes place the devil will be destroyed, for this is the last enemy to be destroyed, and all upon the earth will be praising God. Thank God that the time will surely come when there will be no more sin, therefore no more death, no more devil.

S. Pyrs.

Come for all Things are Now Ready.

This invitation was first made to the Jews, but it seems to have a peculiar appropriateness to ourselves. God in creating the earth and all things thereon certainly showed a foresight too wonderful in magnitude to be comprehended by the most intelligent human mind. God has always had all things ready in the proper place and in due season. The readiness of everything on God's part is the argument why men should come and partake of his grace, the readiness of the feast of mercy. Why not come at once? God has always had all things ready, not only for human beings, but also for all manner of creatures he has created. It was so in the creation. God never created a blade of grass upon the earth until the soil and atmosphere had been prepared for it, and the sun had learned to look upon the earth. He never created an animal, fowl or fish until he had prepared its habitation and made ready its appointed food. There were no cattle until there were blades of grass for them. No birds until there were trees for their nests and food in readiness. Even the insects had food prepared when they were ushered into creation. Animal life was not called into existence until after the vegetable life was created. When God came to create Adam, the last and noblest work of creation, all things were ready. The garden was laid out on the banks of flowing streams, the fruit was ripe for his diet, flowers for his delight. God's thoughts run wonderfully accurate before man's creation. God thought of us long before we ever thought or knew of him. Come for all things are now ready. He does not say all things will be ready, but "all things are ready." The invitation is now, and is open yet for a little season, though we know not how short the season may be. The Bridegroom may appear at any moment, and go in and shut the door. Our entreaties will be then not heard, except the command, "Depart," etc. "Never think, oh sinner, that thou canst outstrip the love of God." "He is at the end of the race before thou art at the beginning." "God hath completed before thou hast begun." Come for all things are now ready. Remember to emphasize the word "now." The trials of this life especially when toiling in the evils of wickedness, must invariably be borne by ourselves, with no help, no promise of a better future. But toiling for Jesus, we have help. Ah! a help, a wonderful help, a help far superior to any other—the help of Jesus. He hath said, Come for all things are now ready, the feast is waiting for us. He has even come out to hunt us and has offered his hand to lead and guide us to the reward. We need power to help us. Most churches seek to get as members men of influence and position and wealth. What the Church needs is men of power. Paul and Silas had not influence enough to get them out of prison, but they had power sufficient to pray down the prison walls, and throw open the doors. Nicodemus was an honored member of the Sanhedrin and a circumspect man, but in his heart there was sense of need which prompted him to seek Jesus. If therefore there is today a sense of need which this world does not sat-

[illegible] shall be ... lovers of pleasure more than lovers of God ... having a form of godliness but denying the power thereof." Does it say, "Believe such people, stay with them, for they are all right?" No, but "From such turn away." The question was asked the Elder not so very long ago, "Eld. Woodward, can't I go to dances, if I want to?" "Why, yes;" he said, "and you can go to the devil, if you want to, but it is not a good thing to do." The young lady laughed and turned away, saying, "Well, I must dance." O dear young convert, God wants you to stay with him, and you cannot do it and go where the libertine, the vile woman, the blasphemer, the infidel, all of Satan's tools, are gathered to ruin those who are foolish enough to court his favors. Remember the social dance is only the prelude to the ball, or worse yet the bowery dance in the woods, where the vilest libertine's arm encircles the form of the innocent and only too unsuspecting girl, who has perhaps been made to believe she could dance and still be a Christian. "Come out from the world," was given us as admonitions as well as a warning to the child of God, for he knew so well the danger signals of the world. But one says, "O I love to dance so well, I cannot give it up." If you love that more than the approbation of God, he will let you have your choice, but if you want to be an overcomer, that is the very thing God wants you to give up, if it is the thing you love best. So much the greater blessing will come to you if you get above it and do as the Book tells you. "Present your bodies a living sacrifice." Why do we try to drag things into our Christian life? If dancing or card playing, or any dangerous worldly amusement is more to us than eternal life, God will let us have our choice. But do not let us try to serve Christ and Belial. We cannot serve two masters. More anon.

Yours working that others may gain eternal life as well as myself.

M. A. Woodward.

The Ten Virgins, Matt. xxv.

In a foot note in the Binglott we have the following, "An eye witness of a Hindoo marriage, gives the following striking illustration of this custom: The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold the bridegroom cometh: go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door keepers but in vain. Never was I so struck with our Lord's beautiful parable as at this moment, "And the door was shut."

Now if we can discern by the parable the movements of those represented by those virgins, then can we learn the lesson as taught by the Master. And it is evident that they are the ones that are looking for the return of our Lord. The ones that see the necessity of his return to raise the sleeping saints; otherwise "They that are fallen asleep in Christ are perished." And it is equally evident that they that have lost sight of the necessity of the resurrection, and teach that Christ comes at death, that they have no part in this movement represented by the ten virgins. In both cases it was the coming of the bridegroom that moved them to action, to take their lamps and to go to meet him. In the case of the virgins they took literal lamps; but in the case of those looking for the return of our Lord, they took the Word of God, which David says "is a lamp unto my feet, and a light unto my path." The virgins that had oil in their vessels were admitted to the marriage. But those that had not the oil were too late, and failed of admittance. Therefore the importance of having oil in their vessels with their lamps.

It is now our province to find out what is represented by the oil in the vessels, the lack of which proved so disastrous to the foolish virgins. Under the law, the [illegible] Aaron and his sons, when being set apart to the service of God, were anointed with the holy anointing oil. Ex. xxx. And in Psa. xlv. 7, it is written, "How God anointed him with Holy Spirit and power." Diaglott. Therefore we conclude that oil is the Holy Spirit, and that the foolish virgins were not sanctified by the truth; they had not the spirit of Christ, and consequently were not his. He says, "My sheep hear my voice, and I know them, and they follow me." John x. 27. It is reasonable to conclude that the foolish virgins sought the crown, but refused to bear the cross. Therefore he who said, "I know my sheep," said to them, "I know you not." Ver. 5 reads, "While the bridegroom tarried, they all slumbered and slept." If I understand the parable, we are now in the tarrying time, and have been for years. This slumbering and sleeping time will ere long arrive at its midnight; when the watchers will see the darkening of the sun and the moon, and the falling of the political and ecclesiastical stars, and the shaking of the powers of the heavens. Then will the cry be heard, "Behold, the bridegroom cometh; go ye out to meet him." Then the virgins will arise and trim their lamps; something prevented the lamp of truth from giving to the watchers a clear light; therefore the trimming of the lamps as noted in the parable. This time the Lord comes. Signs having been seen in all nations of the earth: not confined to a small portion of the United States, as was the case with those who thought they saw the signs of the Lord's coming prior to 1844. Now is the time to procure that that is represented by the oil—the fruits of the Spirit. The faithful and true witness has faithfully warned us, saying, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." The desire of all nations. He that shall speak peace to the heathen; he whose dominion shall be from sea to sea; and from the river to the ends of the earth.

Geo. Francis.

Obedience.

Religion is obedience. The Bible says concerning Christ, "He is the Author of eternal salvation to them that obey him." Our Lord says, "Ye are my friend if ye do whatsoever I have commanded you." "If ye keep my commandments, ye shall abide in my love, as I have kept my Father's commandments and abide in his love." Prayer is good. Worship is good. Giving alms is good. But obedience is better. "To obey is better than sacrifice." The king thought he might be justified in disobeying the commandment of God if he should devote the cattle and sheep, which he had spared, to the Lord for sacrifice. This would answer for a pagan. Heathen religious regard sacrifice as better than good morals. Righteousness may be dispensed with if the temples of the gods are filled with fat victims.

The Bible teaches a different religion. Sacrifice which is not accompanied by obedience is an abomination in the sight of the Lord. Obedience is the way of life. There is no exception. No excuse for disobedience will be accepted. There is no justification for transgression. The majesty of the transgressor is no palliation. The offering made to the poor make no atonement. The pressure of public opinion furnishes no justification. Obedience is the way of life. Transgression leads to death.—*Christian Advocate.*

God Given Power to Love.

Loving as we are loved is delightful and human; loving whether we are loved or not is not easy, but it is godlike. In the full-heartedness of youth our love goes out in return for kindness and love received. Loving those who love us seems as natural as breathing, and so, indeed, it is. But as we advance in life the Master sets us harder lessons and puts our loving power to fireproof tests. It seems a hard doctrine that loving infallible and unlovely men should be as the test of our love for a pure holy and all-loving God; yet any love worthy of the name, and the only one which will bear testing, is God derived. Only when we look to him for power to love men do we gain that affection for and sympathy with our fellows which enable us to love others with no thought of their attitude toward us, and which he would have us show toward all men. —*Sunday School Times.*

Communicated.

The Wisdom of Saloomoon. Chap. 10.

1. She (or this wisdom) watched to preserve a first-moulded father of a cosmos, an only created one of his race, and delivered him from his own stumbling-step (error).

2. And gave unto him strength to control all things (within his sphere of course).

3. And when an unjust one stood away from her in his wrath, he perished in fratricidal passions.

4. On whose account when an earth was flooded wisdom again saved the justified one piloting him through the instrumentality of well-perfected wood.

5. She also, in a concensus of wickedness on the part of nations who had comingled together, found the justified one, and watched to keep him blameless for God, and with guardianship make him strong with tender-feelings for a child.

6. She, when irreverent ones were perishing, delivered a justified one fleeing a fire that was descending on Pentapolis (the five-city country).

7. In testimony of whose wickedness it still standeth a smoking waste, plantings unfruitful with unperfected seasons, a pillar of salt standing as a memorial of an unfaithful soul.

8. For by disregarding wisdom, not only did they injure their comprehension of the good, but they also left behind them a memorial of their life-time of folly, that men might not even be able to ignore the ways in which they were tripped up.

9. But wisdom delivered from their painful trials those who had served her as courtiers.

10. She guided a justified one, a fugitive from a brother's wrath in straightforward paths, showed him God's kingdom, and gave him a comprehension of sacred things, prospered him in his toilsome labors, and multiplied the results of his painstaking care.

11. When strong ones were oppressing him she stood by and enriched him.

12. She guarded him successfully from enemies, and rendered him secure from those who lay in wait, and as umpire judged a mighty contest for him, that he might learn to know that true-reverence (piety) was greater than anything else.

13. She did not forsake a justified one when sold, but delivered him from sin.

14. Went down along with him into a pit, and in bonds did not leave him, until she had brought him a sceptre of royalty and official-power over his petty rulers, and had showed those who had blamed him to be liars, and had given him age-lasting glory.

15. She delivered a holy (not sanctified in this case, because as a priestly nation they were accounted holy) laity from a nation of those who were causing tribulation.

16. She entered into the soul of a courtier of the Lord and he resisted fearful kings with prodigies and signs.

17. She gave unto holy ones (not sanctified ones here also) wages (not "rewards") for their weary labors; she guided them in a wondrous way, and became for them a shelter by day, and a flame of stars by night.

18. She conducted them on foot through a red sea, and led them through much water.

19. But their enemies she deluged with water and brought them up as scum from out the depths of an abyss.

20. Therefore justified ones spoiled irreverent ones, and hymned thy sacred name, O Lord, and with one accord praised thy conquering hand.

21. Because wisdom opened the mouth of the dumb and made the tongues of children speak plain.

COMMENT.

This chapter is a historical epitome of the leading events of the world from the creation of Adam down to the Red Sea deliverance under the leadership of Mouses; and contains a series of character-sketches which for clearness, conciseness and forcible expression are unequaled in all literature.

To assist the hasty reader and the one not as familiar as he or she ought to be with Scripture history and biography I will name the persons here referred to in the order of their sequence as here given. The first mentioned of course is father Adam, and the descriptive epithet of "protoplast" (or first-moulded) here applied to him makes the scientific term "protoplasm" as used and defined to mean in the phraseology of modern scientists the ultimate something in which organic life germinates automatically or is self-germinating—seem ludicrously inappropriate to say the least, as the word "protoplasm" simply means the thing moulded by its author or the person who moulded it.

The second mentioned is Kain (Cain).

The third Noos (Noah).

The fourth Habraam (Abraham).

The fifth Loot (Lot).

And Loot's wife.

The sixth Jakoob (Jacob).

The Seventh Joaseph (Joseph).

The eighth Moouseca (Moses) who is appropriately here as elsewhere in the whole Bible socalled designated as "the courtier of the Lord" clearly indicating the different kinds and degrees of service the Lord recognizes.

In what is said here of Jakoob wrestling with the angel and wisdom presiding as "umpire" of the unequal contest, we have an inspired interpretation of what enabled him "to prevail." Read it again and see for yourselves. Among many other interpretations herein given we have an interpretation of the true significance of Israel's triumphant song of deliverance from "Aegypt" and the Red Sea led by Mouseca and Mariam—an ode of victory, national and world-wide in its import of course.

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CHAS. GARDNER.

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The Church of God at Reansdeer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

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The Church of God at Burr Oak, Ind. Have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 101h st. Preaching every Sunday at 11:00 and 7:15. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Pilot School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eskelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kalb, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Pack Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin F. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbeley Pastor, or his son A. L. Corbaley, who has been selected by the Church as Evangelist.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

BOARD OF DIRECTORS:
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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list before January 1st, 1903, and can have them if *you* will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefited by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have [illegible] consideration.

[illegible] THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, NOVEMBER 26, 1902. NUMBER 44.

Poetry.

The Watchman's Call.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14.

The watch towers gleam, the hills are bright,
The day of Christ appears:
Throw off the fetters of the night
And banish all your fears.

Rejoice today, lift up your voice,
Proclaim the precious word:
Exhort the nations to rejoice
And serve the coming Lord.

The fields are white, the harvest time,
The reapers—where are they?
The Master comes; Oh, hope sublime!
Awake and watch and pray.

The Bridegroom comes; the King draweth near—
Go, repent the call.
The Lord in single his voice we hear;
Arouse, ye servants, all.

He comes to fill the earth with joy;
He comes to banish pain;
And all that owns his empire
To reign in glory shall.

—Archibald Wheaton.

Original.

The Spirits in Prison.

1 PETER iii. 19.

Lucy W. Hoover in THE RESTITUTION asks for an explanation of this verse. Verse 18 says that Christ was "Put to death in the flesh, but quickened by the Spirit." Vers. 19, "By which also he went and preached to the spirits in prison." Vers. 20, "Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing." Upon an erroneous view of this Scripture the Roman Catholics have founded in the minds of their people the doctrine of purgatory; from which the release of imaginary souls by the prayers of the clergy yields to them an immense revenue; this fulfilling [illegible] Peter, "And through covetousness shall they with feigned words make merchandise of you." 2 Pet. ii. 3. Two parties are brought to view in this verse; first, He (Christ) went and preached; second, to the spirits in prison." Now if we can find out when he did the preaching, and who the prisoners were that he preached to, our task is done. Please turn with me to Isa. xlii. 6-7, and read, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

The next testimony is Isa. lxi. 1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." These testimonies by the prophet are to the point, as to what Christ was to do. Now turn to Luke iv. 16, and hear what Christ himself says on the same subject, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, *to set at liberty* them that are bruised." Luke iv. 18.

Now to sum up the matter: Isaiah says of Christ that he was to, "bring out the prisoners from the prison, and them that sit in darkness out of the prison house.....to proclaim liberty to the captives, and the opening of the prison to them that are bound." And Christ after quoting from these Scriptures cited, says, "This day is this Scripture fulfilled in your ears." Lu. iv. 21. The erroneous doctrine of the immortality of the soul, and the pre-existence of Christ, is the cause of the misunderstanding of this Scripture. The Protestant seer [illegible] this text pre-existence, and the Catholic his pagan purgatory. The persons in the prison being called spirits, leads those who believe in the existence of disembodied spirits, away from the truth. I will now give a few passages of Scripture to show that the term of spirits is applied to living persons in the flesh. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. iv. 1-2. It will be evident that these spirits are real men, because you could not sear with a hot iron the conscience of a disembodied spirit, if such a thing did exist. But again we read, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John iv. 1. In this chapter John gives directions how to test these spirits, or false prophets; and in the message he writes to the church of Ephesus, he says, "Thou hast tried them which say they are apostles, and are not, and hast found them liars." Rev. ii. 2. Notice that the same ones that he calls in his epistle, spirits and false prophets, are in the Revelation called liars and false apostles. The term prisoners is frequently applied to those in a state of sin, as seen in Zech. ix. 11-12, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope." But the question is asked, How could the prisoners that Christ preached to, be said to have been disobedient in the days of Noah? The answer is, They are of the same disobedient class of persons or spirits. The principle is the same as in Matt. xxiii. 39, where our Lord says to the disobedient Jews, "Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." The personal pronoun "ye" first used in this verse, does not refer to the same individuals as it does in the second instance; but does to the same [illegible] class of individuals. In the first place it is the disobedient Jews then and there, about A. D. 33. But in the second instance it refers to the Jews that will be alive when the Lord returns, which is yet in the future. Again let us suppose that God should now anoint with the Holy Spirit, and with power one of his messengers, and send him to preach to the Jews in Bulgaria (spirits in prison) and should add, "Which some time were disobedient, when once the long suffering of God waited in the days of Jesus Christ, while the anti-typical ark was a preparing, wherein many souls are being saved by water. I think there would be no difficulty in understanding the language. This is the way I read about the spirits in prison.

Yours in hope of eternal life when the Lord returns.

GEO. FRANCIS.

The Wisdom of Saloomcon. Chap. 11.

1. She prospered their works at the hand of a saintly prophet.

2. They made their way through an uninhabited desert, and in trackless wastes they pitched their tents.

3. They resisted warring people and warded off enemies.

4. They thirsted and called on thee, and water was given them out of a precipitous rock, and healing for thirst out of a hard stone.

5. For they, though perplexed, were benefited by the circumstances.

6. Whereby their enemies were cut off.

7. And while these were terrified with gory blood instead of a fountain of a perennial river,

8. In reproof for a child-slaying edict thou didst give unto thy people abundant water in an unhoped for way.

9. Thus showing through the thirst of that time how thou hast cut off the adversaries.

10. For when they were tried, although they were being chastened in mercy, they comprehended how the irreverent when they were being judged in wrath were put to the final test (the touch-stone or fire-test or "hell"-test).

11. For these as a fostering Father thou didst try, but those as a precipitate king who is bringing to judgment didst thou search out.

12. And away from home and at home they wasted away.

13. For a double sorrow laid hold of them and a sighing over memories of the past.

14. For when they heard that these people were being benefited through their own deprivations they perceived the Lord.

15. For the one whom they had long ago denied and cast off with rejection in a trifling way they wondered at in the outcome of the issues—wondered that they had not thirsted for things like to the justified.

16. And in return for their unrighteous reasonings without understanding, whereby they were led astray and superstitiously worshiped unreasoning creeping things and monstrous reptiles, thou didst send unto them a multitude of unreasoning (illogical perhaps would be better, incapable of reasoning from a premise to a conclusion) living-creatures in the way of requital.

17. That they might comprehend that through the ways that one sinneth is one being punished.

18. For thy omnipotent hand and thy hand that produced the cosmos from amorphous matter, was not without a way of sending against them a multitude of bears or fierce lions.

19. Or newly generated, unknown beasts of prey full of passion or lightening with sparks of fire.

20. Whose power to injure enabled them not only to crush them but whose appearance even by frightening could destroy.

21. And without these indeed with a spiritual breath could they be made to fall pursued by the right, and winnowed by a breath of thy ability; but thou hast arranged all things by measure and number and weight.

22. For to be strong in a great way is always present with thee, and thy controlling arm who will withstand?

23. Because all the cosmos in thy sight is an inclination of a pair of scales, and as a morning drop of dew that cometh down upon the earth.

24. And thou art merciful to all, because thou hast all ability; and thou dost look one side of men's sins on unto repentance.

25. For thou lovest all the things that be, and thou dost abominate nothing of the things which thou didst originally create; for not even wouldst thou have fixed anything up if thou hadst hated it.

26. And how could anything have continued to be if thou hadst not willed it? or had it not been summoned by thee how would it have been watched to be kept?

27. And thou art sparing of them all, because they are thine, thou soul-loving absolute Lord.

COMMENT.

We have in this chapter along with very much else of spiritual import and value a very ancient interpretation of the spectacular leading and chastening of Israel, and God's punitive judgment of their oppressors; and a commentary on miracles in general, as well as the specific "signs and prodegies" here enumerated, a commentary so different from most of our mediæval theological comment that the up-to-date scientist and moral philosopher even will be surprised to see how very *modern* Saloomcon was in his reasoning as well as in the use he makes of specific terms in physics not a few—for instance what God has done and *can* do with "amorphous matter," or what he can do and has done in the way of "evolving" species of "living-creatures" and "monsters" of the earth, air and water from already created "genera." If the Bible does not directly teach "science" or "physics" the student will find that the terminology when used is intelligent and correct as one would expect the Word of God to be. For instance the Bible in the Greek nowhere speaks of "life" or what can be known of life, organic life [illegible] means as "Biology" which is derived from the two Greek words "Bios" and "Logos" the first meaning primarily "a life-time" and derivitively the way such a life time is spent or "getting a living" or the result of so spending it, namely "a livelihood," and does not at all define or have to do with the abstract principle of "life" expressed by the Greek word "Zooee." Modern science will have to reconstruct and restate much of its terminology and modern theology and moral philosophy much more when the light of God's revealed truth thoroughly illuminates them. The terminology of both is far more heathenish than divine in its origin and evolution. Observe also what is said of "measure, number and weight" here in this chapter.

CHAS. GARDNER.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

HOW DOES FAITH PURIFY THE HEART. ACTS xv. 9.

Let us first get the Apostle's thought concerning the mode of heart purifying. He does not mean the fleshly organ we call heart, but rather the faculties of the mind, the understanding, and how is this done? In Psalm xix. 7 it reads, "The law (or as the margin reads doctrine of the Lord) is perfect, converting the soul. By this law or doctrine, God makes known his purpose concerning man, thus reaching the understanding. He instills the thought of love in the heart and the result is a converted, purified life follows. For says the Psalmist again, Psa. cxix. 130, "The entrance of thy Word giveth light." The question was, Shall we abide by the law of Moses with circumcision, or leaving their yokes which had been a grievous burden to them, accept the purifying influence of the Holy Spirit and gage our lives by its teachings? The Pharisees could not drop the old idea of being saved by their works. Peter was trying to teach them, "By the works of the law should no man be justified." Gal. ii. 16. It took more than that. 1 Pet. i. 22, purifying your souls in obeying the truth. Where would they find this truth? 2 Tim. iii. 15. If the Holy Scriptures could make the child Timothy wise unto salvation it can surely do the same for us. The question with Peter was, Will you have faith in Christ and thus accept his gospel, which will purify your souls, or will you remain where you are, "Shut up under the law?" It was not by the law they were to live, but the just shall live by faith, faith in Christ, for Peter says, "We believe that through the grace of the Lord Jesus Christ we shall be saved. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love. Faith can purify only as it works the work of God. Abraham's faith (Rom. iv.) was counted unto him for righteousness because he trusted God and worked with him. Faith in God and his promises gives us a hope which nothing else brings, a desire to be right and do right. 1 Jno. iii. 3. We read, "And every man that hath this hope in him purifieth himself even as he is pure."

RUTH SMITH.

Dear Bereans:

I know you will be interested in a report of my visit to the Southern Illinois Conference at Moriah, Oct. 10-20. I left home the morning of Oct. 10. Arrived at Casey at 4:16 p. m., where I was met by Bros. Crowe and Brant. After a pleasant ride of eight miles, we reached the home of Bro. Lewis Weaver. Here I met Brother and Sister Weaver, and several brothers and sisters who had driven from Hazel, forty miles distant. As is characteristic of the people of our faith, I was heartily welcomed and made to feel right at home. After supper we walked to the new church, about a quarter of a mile from Bro. Weaver's. They have a nice building, pleasantly located, with a seating capacity of about 280 people. The church was well filled, and we enjoyed the sermon delivered by Bro. Crowe. As we had no service the next day until evening, I spent the time in talking with the friends in regard to the work of the Bereans. The hour from 6:30 to 7:30 of each evening had been given to the young people, the first meeting being held on Sunday evening. A topic was assigned the evening previous, and the hour was filled with the reading of Scripture references, and comments on the subject. Though the work was entirely new, each evening showed improvement on the part of the young people, to participate, and the hour was a profitable one. Bro. Crowe and Bro. Zilmer each gave a talk in regard to the object and benefits of the Berean society. On Saturday afternoon we had a business meeting, Sister Bertha Weaver of Moriah was elected 2nd vice president of the State society, and will have charge of the work in Southern Illinois. A society for Moriah was also organized, with Myrtle Fears, President, Eliza Gross, Secretary, and Allen Weaver, Treasurer. There are many young people in this vicinity, whom we think will take an interest in the work, and that a large class can be worked up. Sister Stella Claypool and Letitia Murphy, of Marshall, were in attendance and took an active part in our meetings. They will endeavor to organize at that point. Sister Rogers of Hazel and Sister Lulu Kepley of Ingraham enrolled themselves as members of the State Bereans. Though there are very few young people at these points, they will do what they can to start the work. Bro. A. O. Lenz and wife of Lecgootee, Ill., are alone in the faith at this point. They will take up the study of the Berean topics, and be enrolled as State members. We have reason to feel encouraged over the interest manifested by the young people of Southern Illinois in this work. Though most of them are young in the faith and young in years, they are capable, and show a desire to do their best. On Sunday afternoon we had an interesting Bible reading, led by Sister Bertha Weaver. Bro. Conner was present and assisted in the service. His words of encouragement in the work begun, were gratefully received. On Sunday morning we had the pleasure of seeing Sister Letitia Murphy, who has been one of the Illinois Bereans for several months, put on Christ by baptism. Should we not rejoice, for ten of the Bereans in the past five months, have taken the step which makes them children of God and members of the household of faith. The good sermons we heard from Bros. Crowe, Wilcox, Zilmer, Conner, Claypool and Brant will be long remembered, and I am sure this Conference was a profitable one in many ways, to all present. There is a good field for work in this part of the State, and I trust an evangelist will be maintained for this purpose. The church was well filled each evening and the best of attention given to the Word of Truth preached to them. Surely, some of the seed will fall into good soil. Now, dear Bereans, help this work on with your prayers and letters of encouragement to these young people. May our heavenly Father guide us all that we may be faithful and earnest workers in his vineyard.

Since writing my report, I have received word that a Berean society of twelve members, was formed Oct. 28, at Marshall, with Sister Letitia Murphy, whose post office address is Clark Center, President, and Brother George Claypool, Marshall, Secretary and Treasurer. They meet each Tuesday evening and have taken up the outline of study in the Berean booklets. We commend them for the promptness with which they began work. Only a few days over a week after Conference, they had their first meeting. With such a spirit they will surely succeed. May God's richest blessings be with them.

Your President,
ANNA E. DREW.

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer, Plymouth, Ind.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him as the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 26, 1902.

WE desire to thank those friends of our paper who have sent us so many new names. It is truly encouraging, and we thank you for the interest you manifest in this department of the Lord's service. Keep it going and the list can be doubled by Jan. 1st.

LUTHER once said, "Tyrants are bad, heretics worse, but false brethren worst of all."

"MANY brethren and sisters seem to think they are unable to do anything for the truth, and consider that there is no work for them to do. If the prayer of their hearts is, 'Lord, what wilt thou have ME to do,' a work will very soon be found, if only they are willing to do it. There are oceans of seeds to sow, and remember that he who sows sparingly will surely reap sparingly. Scatter seed, Scatter Seed."

IT may look strange, but we are assured that the following *is* or *was* an article of faith of the Presbyterian church: We assuredly believe.....that the Lord Jesus Christ will come suddenly *from* heaven with power and great glory; and we look for this second appearing of our Savior as the blessed hope of his church for which we ought always to wait in sober watchfulness that we may be found ready at his coming.

Mr. Harris Weinstock a prominent Californian Jew has published a book entitled "Jesus the Jew," in which he claims Paul, not Jesus, was the founder of Christianity, because he knew nothing about the Trinity, vicarious atonement, election and predestination, and because Jesus said, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill," which was pure Judaism.

Seven Pillars of Human Folly.

1. Natural Immortality.
2. Eternal Tormentation.
3. Rewards and Punishment at Death.
4. The Trinity.
5. Trusting in Christ, without a Knowledge of his Gospel.
6. Baptism not essential to Remission of sin.
7. The Devil a Fallen Archangel.

Seven Pillars of Divine Wisdom.

1. One Body.
2. One Spirit.
3. One Hope.
4. One Lord.
5. One Faith.
6. One Baptism.
7. One God and Father of all.

Sevenfold Panoply of Righteousness.

1. Loins Girt about with Truth.
2. Breastplate of Righteousness.
3. Feet shod with the preparation of the Gospel of Peace.
4. Shield of Faith.
5. Helmet of Salvation.
6. Sword of Spirit.
7. Prayer, Watchfulness and Perseverance.

Important Questions.

"What is a man advantaged, if he gain the whole world and lose himself, or be cast away?" Luke ix. 25.

"How shall we escape if we neglect so great salvation?" Heb. ii. 3.

"How long halt ye between two opinions?" 1 Kings xviii. 21.

"Who may abide the day of his coming?" Mal. iii. 2.

"Who shall stand when he appeareth?" Mal. iii. 2.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv. 18.

Future Events.

Christ is to come again, Acts i. 11; raise the dead, John vi. 54; and overthrow all the kingdoms of this world, Daniel ii. 44; vii. 13, 14; the saints shall reign with him, Dan. vii. 27: Israel will be restored to their own land, Ez. xxxvii. 21, Luke viii. 29; the Gentiles shall come to a knowledge of the Lord in that day; Ez. xxxix. 21, 29; Rev. xiv. 6, 7; the Babylon that now exists shall fall, Rev. xviii. 1–24; the present state of things, both political and ecclesiastical shall vanish and a new and heavenly state of things exist, Rev. xxi. 1–5, 10.

"FOR thus saith the Lord; like as I have brought all this great evil upon this people, [of Israel] so will I bring upon them [Israel] all the good that I have promised them," [Israel] Jeremiah xxxii. 42.

"The Gates of Hell."

In Matt. xvi. 18, Jesus says:—"The gates of *Hades* shall not *prevail* against my church." The figure is that of a beleagured city whose gates prevail against the *invading army*, or whose inhabitants cannot get out because of the hostile forces surrounding it. Here the notion of the traditional hell is obviously excluded; the church of Christ can neither be supposed to have been in THAT HELL, and wanting to get out, or out, and wanting to get in! Understood as a prophecy of the resurrection, Christ's words are intelligible enough. The gates of the grave would be powerless to prevent their escape from its dominion, when the time came for him to call forth his sleeping saints."

Pride.

Solomon says pride "shall bring its possessor low;" "that it goes before destruction, and a haughty spirit before a fall." It was so in the case of Adam, for it brought about his fall; of Uzziah the king, for it made him a leper, to the day of his death; and in the case of Nebuchadnezzar it cost him his kingdom; and if allowed to go unchecked and unconquered in us, it will cost us a place in the kingdom of God. Pride is hateful to God; and it causes the possessor to think more highly of himself than he ought to think; and to rely upon his own knowledge and wisdom more than upon the knowledge and wisdom which proceed from God. His mind is well nigh filled with exalted ideas of his own greatness and importance, leaving little room left as storage for the teaching of the Spirit."

Importance of Baptism.

The importance of baptism is recognized by people of nearly all denominations. A form of service for baptism is contained in the Prayer Book of the Episcopal church and it is taught that those who die unbaptized are eternally lost. Its importance is clearly seen by a study of many passages of Scripture. Christ himself said, "except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. And when he was baptized of John the Baptist in Jordan, he said, "Thus it becometh us to fulfil all righteousness." Matt. iii. 15. And Paul wrote to the Galatians, "*As many* of you as have been baptized into Christ have put on Christ.....And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27, 29. Clearly, then, those who had not been baptized had not put on Christ, and so were not connected with the promises which are yet to be fulfilled in him. Peter cites the salvation of Noah by means of the ark as a figure of the salvation that is through baptism. Only those who were in the ark were saved; therefore only those who have been baptized can be saved, for Peter speaking of the ark, says, "Wherein few, that is, eight souls were saved through water; which also after a true likeness doth now save you, even baptism." 1 Pet. iii. 20, 21. R. V. And it may be seen by the case of Cornelius that a man may be a devout worshiper of God, yet if he be not baptized, he is not an heir of salvation. Cornelius was a devout man, and one that feared God; but Peter was sent to expound to him the way of God more perfectly, and he and his household were baptized. And it is important to note that they were baptized *after*, and not before the Holy Spirit had fallen upon them. And in the present day, even, though a man may devoutly believe that he has received the Holy Spirit, this will not lessen the necessity for baptism.

Passing Events in the Light of Prophecy.

From *Glad Tidings* we cull the following:—"In reply to a question put by a member of the House of Commons, the Under Secretary of State for Foreign Affairs stated that his Majesty's government had received a communication from the Russian government proposing that direct relations should be established between Russia and Afghanistan with regard to frontier matters. The government had replied that it would be impossible for them to take into consideration any change in existing arrangements, or to frame proposals to be brought before the Amir, without some more precise explanation in regard to the method w[illegible] Russian government would desire to see adopted for the exchange of such communications between the frontier officials, the limitations to be placed on them, and the means of ensuring that those limitations would be observed."

The *Daily Chronicle* says: "Russia's traditional plan is to ask an inch and take an ell. How are we to ensure that the moderate language of the present request, once were it conceded, might not lead to active aggression on the part of the frontier officials concerned? We have not yet forgotten the sinister Penjdeh incident which led Mr. Gladstone to the verge of war. Our safest policy is to keep Russia at arm's length as long as possible. We do not see what we are to gain by any change in the *status quo*, and therefore we hope that the government will not make any without very strong reasons for their action.

The *Times* correspondent at Pekin describes a journey he has just made through Manchuria to inspect the Russian railway—1200 miles long—and he an eye witness of the marvelous energy that has in five years transformed Manchuria from a Chinese possession to a virtually Russian province. He saw thousands of solid buildings for permanent occupation being built simultaneously by armies of Chinese workmen along the entire length of the railway. Thriving towns filled with a civil and military Russian population are springing up along the track. Manchuria is absolutely dominated by Russia. All the officials are absolutely in her power. None can be appointed without her approval, and evacuation cannot alter a domination which is fast becoming as effective as that of Britain over the native states of India.

Conference Notes.

The pleasure of having a visit with Brother W. H. Wilson during and on after Conference, will not soon be forgotten by us. Brother Wilson is an old friend of our family, and we hope and pray that his visits among the people of God as he travels about may be full of profit and pleasure, both to himself and the brotherhood.

It was a surprise to the Indiana Conference to have Brother Neill and Sister Knowles visit us. Brother Neill has only recently moved from Cleveland to Salem, where he will now labor. If earnestness and zeal count for anything his sojourn with them will be a source of comfort and profit, as it would be hard to find a more zealous man. May he bring much fruit to the Master's table.

It was said "It would not seem like Conference without Brother Alexander," and sure enough, he came. Earnest, faithful, always cheerful, with a kind word for all. Truly it is good to have him with us.

A week before the Conference it did look as if the Plymouth Church was in poor shape to entertain people. Removals have cut our numbers, and it seemed sickness would hinder; but when visitors came and the warm and hearty joy at meeting thrilled each heart, places seemed to spring up, and while in point of visitors it was the largest gathering we ever had, the universal verdict is that had more been here they would have been cared for.

The friends will be interested to learn that Sister Barnhill is perhaps somewhat improved, and Brother Barnhill is no worse than during the Conference.

Selected.

A Difficult Text.

"Please explain Luke vii. 28. 'Among those that are born of woman there is not a greater prophet than the Baptist; but he that is least in the kingdom of God is greater than he.'"

The difficulty in understanding this passage arises from a mistaken idea of the phrase, "The kingdom of God." If the kingdom of God is held to be the church of Christ on earth, it then follows that the least member in that church is greater than John the Baptist, and so greater than all the prophets. Enoch who walked with God three hundred years; Isaiah, whose lips were touched with holy fire; Samuel who called on the name of the Lord; David, who struck his harp of wonderous melody; Elijah, who sailed heavenward on his car of fire,—are all eclipsed by the weakest and most foolish saint who finds admittance to the church of Christ.

The simple fact is, the church is not the kingdom of God, and the kingdom of God is not the church. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Matt. xix. 24. Is that the church? What church is it, into which it is so hard for a rich man to enter? We have known of churches where it was hard to get a rich man out, but not so difficult to get them in!

"Except a man be born again he cannot see the kingdom of God." Jno. iii. 3. Is that the church? What church is it?

"Ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God." Luke xiii. 28. Is that the church? What church is it? We have heard of a community of Shakers who claimed that they were the kingdom of God. It was our privilege to halt in one of their villages where we were kindly entertained for the night. We looked all about, but we could see nothing of Abraham, Isaac, or Jacob, so we concluded that that could not be the kingdom of God, and decided to still wait and pray, "Thy kingdom come."

The fact is, the kingdom of God is an everlasting kingdom which shall never be removed, which the God of heaven shall set up; and this kingdom and dominion and greatness of the kingdom, under the whole heaven, shall stand forever, and shall be inhabited by an immortal multitude of the sons of God. Dan. ii. 44; vii. 14, 15, 22, 27.

John the Baptist, the preacher and forerunner of the Messiah, had his head cut off and presented to a dancing girl; but the least man in the kingdom of God where they shall die no more, will be greater than John the Baptist, and can defy Pilate and Herod, and death and hell. Made immortal by the resurrection power of Christ, he shall shine as the stars forever and ever, and shall be like the Savior and see him as he is; and so shall have privileges and blessings and honors which John the Baptist never had, and which kings and prophets waited for, but died without the sight. Luke x. 24; Heb. xi. 13, 39, 40; 1 Peter i. 10-12.

Whence once the seal of immortality is set upon the redeemed of God; when they shall be made unto our God kings and priests, and shall reign on the earth; when God's kingdom shall come and his will be done in earth as it is done in heaven; when the glory of the Lord shall be revealed and all flesh shall see it together,—then it shall be plainly seen that he that is least in the kingdom of heaven shall be greater than any child of Adam in this sinful, transient, mortal state.—*H. L. Hastings.*

Waiting for the Bridegroom.

Fiction has painted the picture of a maiden whose lover had left her for a voyage to the Holy Land, promising on his return to make her his beloved bride. Many told her that she would never see him again; but she believed his word, and evening by evening she went down to the lonely shore, and kindled there a beacon-light in sight of the roaring waves, to hail and welcome the returning ship which was to bring again her betrothed. And by that watch-fire she took her stand each night, praying to the winds to hasten on the sluggish sails that he who was everything to her might come.

Even so that blessed Lord, who has loved us unto death, has gone away to the mysterious Holy Land of heaven, promising on his return to make us his happy and eternal Bride. Some say that he has gone forever, and that here we shall never see him more. But his last word was, "Yea, I come quickly." And on the dark and misty beach eloping out into the eternal sea, each true believer stands by the love-lit fire, looking and waiting and praying and hoping for the fulfilment of his word, in nothing gladder than in his pledge and promise, and calling ever from the soul of sacred love: "Even so, come, Lord Jesus."

And some of these nights, while the world is busy with its gay frivolities and laughing at the maiden on the shore, a form shall rise over the surging waves, as once on Galilee, to vindicate forever all this watching and devotion, and bring to the faithful and constant heart a joy and glory and triumph which nevermore shall end.—*Joseph A. Seiss, D. D.*

A Christian.

Is there enough in the Christian religion to meet the demands for which humanity in all the vicissitudes of life stands in need? If this question can be answered in the affirmative, then the teaching of Christ will reveal the fact.

Christ said to his disciples, "Ye are the light of the world, a city that is set on a hill cannot be moved." This light means, "one who is conspicuous, noteworthy, model or an example." The admonition of Christ was, "Let your light so shine before men, that they may see your good works and glorify their Father which is in heaven."

The Christian religion regulates our social, our spiritual, and all other relations of this life. The world says, love thy friend and hate thine enemy. The Christian religion says love thine enemy and do good to those who despitefully use you and persecute you. Do not kill, do not bear false witness, do not swear, lie, cheat or steal. When you give alms do not blow a trumpet, let not your left hand know what your right hand doeth. Judge no man, and whatsoever ye would that men should do to you do ye even so to them. If your enemy hunger feed him. If he is thirsty give him a glass of pure water to drink. Lay no stumbling blocks, to give him occasion to fall in his way. If he is destitute of this world's goods and you have them, and do not attend to his needs if you know about them, how can the true religion of Christ and the love of God, dwell in you?

The Christian has no need of secrecy in the performing of his good will to men. Jesus said to the high Priest, "I spake openly to the world; I even taught in the synagogues whither the Jews always resort; and in secret have I said nothing."

If there is any good for the general brotherhood of man, why should there be oath-bound societies to keep that good thing a secret; for he who spake, spake as never man spake, and did it openly. There has never been another society that has equalled the religion that Jesus of Nazareth taught. While perhaps some one would lay down their life for an especial friend, Jesus laid down his life for wicked men.

No societies or lodges have ever embodied in their rules the requirements that governs or commends to us the rules of the Christian religion. It makes good men, loving families, true companionship, honest business men, farmers and merchants; it has no defaulters, or sanctions the stealing of trust money; it commits no thefts, murders, or grants divorces; it is the one place where an infidel can [illegible] without a pistol in his hand or [illegible] or the fear of death staring him in the face before morning. Drunkenness, saloon and tobacco shops have no place in its Constitution or By-Laws. The Christian religion is open and free to all. "Whosoever will come let him take of the water of life freely."

The benefits of the Christian religion are a hundred-fold in this world, and in the ages to come life everlasting, and a home such as "eye hath not seen nor heard."

O the heavenly hills,
Where the blest shall tread,
In the years when the earth's made new;
By faith we gaze on the fields of God,
From the vales we are journeying through.

—*C. H. Shepherd in Crisis.*

Obituary.

Died, near Sidney, Ind., Nov. 21, 1902, Claire, infant son of Rezin and Mary Clover Miller, aged four weeks.

The little one was the child of love, and is sadly mourned by us all.

The sore place will never be mended till Jesus comes, and death, sorrow and crying be no more. Then this dear bud of affection, will be given back to the mother's arms, nevermore to be taken away. Rejoice in hope of the resurrection dear ones.

AUNTIE WINCE.

Died, at Arkansas City, Kansas, on the evening of Nov. 14, 1902, Delbert, the 26 months old child of Chloe M. and Robert Sims, of New Kirk, Okla. The sudden death of little Delbert was a sad affair indeed. He with his mother and little sister Erma, came on the morning train from New Kirk, Okla., to Arkansas City, Friday morning, intending to take the evening train for Ozuda Springs, where they expected to visit for a few days before going on to Missouri, where they were going in search of a new location, as they had recently sold their home in Oklahoma.

While they were waiting at Arkansas City, Mrs. Sims and children went to Dr. Guin's office, on a matter of business, and while there the little boy, child-like, wandered into another room, he had seemingly been gone but a moment, but however it was long enough for him to climb up to a table and get a bottle containing morphine tablets, and had eaten all that were in the bottle. They were not aware of what he had done until he began to act strange, and the Doctor hastened into the next room when he found the empty bottle lying on the floor. Another physician was quickly summoned and for five hours all was done that could be done to save his life, but he died just five hours after he had eaten them. It was so sad, so sad, he was such a large, bright little fellow, and when he lay in his little white casket, with a spray of half open roses in his hand, and surrounded with sweet flowers, he looked like a little one simply tired with play and gone to sleep. So he is sweetly sleeping in his quiet resting place in the Ozuda Springs Cemetery, beside his little sister, until the last trumpet sounds, when he will awake.

Brother J. S. Miller conducted funeral services at the Methodist church, where a large gathering of sympathising friends met to pay their tribute of respect, and follow the little darling to his resting place. The mother of the child is the only daughter of Brother Rolando Chaplin of Wichita, Kansas.

We watched you as you faded,
Like a rose blown in the blast;
The storm it gathered o'er you,
You withered as it passed.

We tried so hard to keep you,
But God he knoweth best,
And darling he has let you sleep
In an unbroken rest.

Long long days we will miss you,
Miss you evening, noon and dawn,
But we will meet you little loved one
On the resurrection morn.

Farewell darling, till that morning,
Gathered round the great White Throne,
We will meet again and greet you,
In our Father's home, sweet home.

LYDIA CHAPLIN.

Read at Indiana Conference.

Dear Brothers and Sisters in Christ:

How my heart goes out to you this morning. I do not come to God doubting, fearing, but believing, knowing that he will bless you. The precious hymn,—"Showers of Blessing," has all the week been ringing in my ears. I have heard you sing it so many times; you will sing it at this meeting as you never sang it before, "Showers of blessing" will indeed be poured out upon you, for our God is a God of mercy and love, who keepeth truth forever. He has gone forth for the salvation of his people, and they may rejoice though the fig-tree blossoms not, though no fruit be in the vines, though the labor of the [illegible] fail, and the [illegible] flock be cut off from the [illegible] herd be in the stalls, for he is the strength and the God of their salvation. "Bought with a price," and "not their own," they may always joy in him, and know that he is indeed with them and will perform all that he has promised. Bow reverently trustingly before him. Let not your hearts be troubled. The Master cometh soon. Be patient, be faithful a little longer, comforting, exhorting one another, supporting the weak, teaching the ignorant. I would I could be with you, but the dear God whom we serve, has given to me today, to "weep, with one who weeps" over the corpse of her young husband, and to comfort another who is momentarily expecting the death of her infant son. I shall be with you in Spirit, and I know that our God will be there, for he "is nigh to all that call upon him in truth." In his hands I leave you, both young and old.

S. ROXANA WINCE.

JESUS IS COMING.

Jesus is coming,
Some of these days,
Some of these days.
Coming so fast,
Coming at last.
Jesus is coming,
Some of these days.

OMAR CLAPP.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

L L Gunn	.50
Mrs Albert Burton	.50

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Poetry.

The End is Near.

Clouds of darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Dearth and pestilence and war;
All in one loud, piercing chorus,
Tell us that the end is near.

Hearts of men within them failing
For the coming woes they fear;
All their efforts unavailing—
No propitious signs appear;
Sin increasing, crime prevailing,
Tell us that the end is near.

Selfishness in all abounding;
Gold the idol everywhere,
Worshiped by a host confounding,
Gold for all that's good or fair;
Crowds the mammon God surrounding
Tell us that the end is near.

Fervent godliness increasing;
Power denied and forms held dear;
Christ and fashion conversing,
Forming now the character;
Rites so popular and pleasing
Tell us that the end is near.

Lawlessness, no vestly spreading,
Void of reverence, awe or fear;
Sacred things beneath it treading,
Stamped with God's own signature—
Never once his vengeance dreading—
Tell us that the end is near.

Saints of God all evil hating,
Faithful to the name they bear,
For their coming Savior waiting,
To be caught up in the air;
Hence their rest and blessing dating,
Tell us that the end is near.

Sinner, wouldst thou in the glory
Of that "cloudless morning" shine?
Wouldst thou have this hope before thee,
Wear the crown saints then will wear?
Oh, believe redemption's story;
Look to Christ. The end is near.

Let not earth thy thoughts engrossing,
Christ thee of that portion fair!
Look to Christ, on him reposing
Thou shalt happy be, nor fear;
Sinner, hasten the day is closing;
Look to Christ the end is near.

Communicated.

Gospel of the Kingdom of God Endangered in Scotland.

"We ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." Hebrews.

"With one mind striving together for the faith of the gospel." Paul.

Some readers of THE RESTITUTION will remember that some four or five years ago certain articles which had appeared in the *Messenger* (Glasgow) under review by the present writer, and that certain queries arising out of said Review (which had been proposed in private letters to the writer) were inserted with replies in THE RESTITUTION. The drift of both articles and queries seemed to be to minimize the "gospel of the kingdom" in its vital character as a fundamental element of saving faith.

There still seems to be need for "earnest contending" on the same lines, as will appear from an article in the *Messenger* for September of this present year entitled "An anxious question and what it implied—Wilt thou at this time restore again the kingdom to Israel?" This article of four pages is intended to buttress and supplement what the same writer (G. G. M.) had advanced in one of the articles already named. This writer and the author of the queries mentioned had evidently been active promoters of certain resolutions adopted by the church in Edinburgh as far back as 1894, as also of a second edition of the Resolutions of even a more lax character this year (1902) but which have failed as yet in securing adoption. Of all this more anon.

To place this matter fairly before the readers it may be well, with the Editor's permission, to recall one or two of the more material points of the articles and queries referred to, before giving extracts from the Resolutions of the church in Edinburgh.

It may be mentioned here for the information of the readers in America that the church in Edinburgh was formed in 1868. It was founded on principles identical with those in the United States in connection with THE RESTITUTION. Its numbers increased to upwards of a hundred, and it maintained from the outset annual aggregate gatherings of brethren from various parts of Scotland, and sometimes even from England. A few sentences culled from various sources will show its close connection with the "gospel of the kingdom."

A few weeks before its formation a letter written by a brother to a free communion meeting in the town shows the basis then proposed, as follows:—"So far as we can judge, a restoration of the apostolic or primitive Christian doctrine and practice could only be properly effected by an imitation of them in their imitable points. This necessitates, among other things the enforcement of that old adage, "They that gladly received the apostle's Word were baptized." Also that the Apostle's *word* is defined as "the gospel of the kingdom of God."

A sentence or two may be quoted from a letter of date Edinburgh, 18th of March, 1863, which was addressed to the editor of the *Herald of the Kingdom*....."The truth is gaining ground here gradually, as an illustration of which I may mention that a congregation is now in course of being formed on the principles historically set forth in the Acts of Apostles in such language as, 'They that gladly received his *word* were baptized, interpreting the *word* by Peter's speech in the light of his commission and the teaching of Jesus and the first preachers, as the Word of the kingdom (Matt. xiii. 19) as the things concerning the kingdom of God and the name of Jesus Christ,' which Philip gospelized or announced as glad tidings. Acts viii. 12. See Greek. We are made up mainly from three sources—first, wandering believers of the kingdom's gospel; second, some who have left the meeting in South Bridge Hall (the 'Reformation;' Third, the majority of a meeting in High Street, for some years conducted on what are called *free communion* principles, and who have for a considerable time believed and preached the gospel of the kingdom, and have been baptized. The number in all may be nearly thirty." *Herald of the Kingdom*, Sep. 1853.

A few extracts from an article entitled "The things most surely believed amongst us" will show in more detail how the church in Edinburgh stood in 1864. This formed the basis of two public lectures given in the church's place of meeting by one of the members:—

The.....Almighty Creator shall establish a kingdom upon earth which shall destroy and supersede all other kingdoms.....

This.....shall be entrusted to Jesus of Nazareth.....

The throne.....shall be established on Mount Zion, and the city of Jerusalem shall be the metropolis of the world.

The twelve tribes of Israel.....shall be gathered.....and placed by God in the territory promised to Abraham and made chief nation.....

The throne.....[illegible] throne of David (Luke i. 30-32).

In consequence of this being anointed .....Jesus is termed the Messiah.

The race of man is mortal, and..... under the sentence of death; and God .....has appointed that those *alone* who believe in his Son as the Christ, the Son of the living God, shall have everlasting life.

God requires of those that thus believe in his Son that they be immersed in water into his name.

That all who believe in Jesus as Lord and Christ.....are joint heirs with the Messiah of his eternal kingdom and glory.

That the resurrection and glorification of the saints and the establishment of the kingdom of God takes place at the second coming of Christ.

That these declarations regarding the kingdom of God and Jesus the Christ constitute the gospel.....announced to Abraham and preached by the Apostles among all nations to be believed for salvation.

So far as known to the writer of this, these extracts indicate the position maintained by the church in Edinburgh down to the date of the Resolutions referred to, namely, 1864.

The articles and queries mentioned above will now be briefly noticed.

In *Messenger* for Oct. 1896 an article by a brother of upwards of forty years standing appeared with the heading, "What did the personal converts of Jesus believe?" This was reviewed in RESTITUTION for Jan. 20, 1897. Referring to the "primitive faith" the author said, John "dwelt more" on the coming one as the sin-bearer as when he said, 'Behold the Lamb of God which taketh away the sin of the world.'" The reviewer remarked "This was a gross perversion of fact.' John's casual statement was only made on two occasions, whereas his public proclamation of the "gospel of the kingdom" was made "in Jerusalem and in all Judea and in all the region round about Jordan." He thus fulfilled truly his office as the forerunner of our Lord who also preached the same gospel. Again, the author said, "If perfect accuracy of belief in the true realization of the Messiahship is affirmed to be quite vital to discipleship, it is difficult to see how they (the apostles and first disciples) possessed it." The reply was, "This difficulty can only have a semblance of reality through a gratuitous importing into the definition of the Messiahship a complex idea maintained in the article, but utterly foreign to the divine record."

Another writer in *Messenger* for April 1897 in article entitled, "Our true Model of Belief," says, "We (the church) have nowhere declared, and God forbid that we should anywhere declare, that any truth is essential to salvation.....I find much in the Bible .....but little or nothing as to the exact amount of truth the knowledge of which is requisite for admission" (into the kingdom.) This writer admits that a "little" is said on this vital subject. But surely that "little" must be of supreme importance. What is "requisite" is the gospel preached by Christ and his Apostles as recorded in Matt. xxviii.; xxiv. 14; Mark xvi. 15, 16, etc. as also 1 Cor. xv. 1-4. All this may be called "little or nothing," but is it not worth volumes to the human race if they only knew and understood it.'

The former writer (G. G. M.), by way of supplementing his former statements on "What did the personal converts of Jesus believe?" contributed to the *Messenger* (Sept. 1897) a long article of seven pages, entitled "How did the Lord Jesus view his Messiahship? One of the statements was "Their (the Apostles') minds had to be schooled to relinquish the immediate gratification of a fondly cherished dream, and to patiently acquire the full spiritual perception of a Christ and kingdom not of earth-born conception."..... There is abundant evidence to show that he [our Lord] was well aware of his terrible task to preach a Christ and kingdom to a large extent neither looked for nor wanted" [of this "abundant evidence" none was offered]. The review had the remark "If the spiritual kingdom of popular theology be not here meant, the language seems well fitted to give expression to it, and in the absence of any explanation, to mislead." The Review of this article occupied three numbers of THE RESTITUTION, namely, Jan. 20, 1898; May 18, 1898; May 25, 1898.

So far as I am aware these articles published in the *Messenger* had not been there subjected to any adverse criticism of a corrective character, either by the Editor or by any contributor. It has been known for years that as regards the belief of the "gospel of the kingdom" as a necessary antecedent to baptism the church in Sanchiehall street Glasgow, of which the Editor of the *Messenger* is a member, does not insist.

J. CAMERON.

(*To be continued.*)

Conference Report.

Pursuant to the call, the first quarterly Conference of the Church of God in the state of Indiana, met at Plymouth, Nov. 13-16.

The meeting was opened with a sermon by A. H. Zilmer,—subject, "The Churches of God in Christ Jesus."

No meeting had been announced for Friday during the day, but owing to the number present from a distance, they met at 2:30 p. m. and listened to a discourse by W. H. Wilson on the "Coming changes in the governments of the world."

Friday night at 7:00 the social was led by A. H. Zilmer, after which D. T. Halstead was to have spoken, but as he was absent on account of sickness, F. L. Austin spoke on the subject of Righteousness.

Saturday morning at 9:30 business meeting convened with President A. H. Zilmer in the chair. Meeting was opened by reading, prayer and singing. Minutes of last meeting read and approved.

The committee on Ways and Means reported, and after discussion the report was referred back to them to be amended, and brought up at afternoon meeting.

It was moved and carried that a Minister's Certificate be granted to W. H. Wilson of Chicago, Ill.

At 11:00 o'clock J. S. Hatch spoke on "In heaven—from heaven." At the close of this meeting an invitation was given and one sister came forward for baptism.

At 2:00 in the afternoon business meeting was again called. Committee on Ways and Means again made report, which was adopted, and is as follows:

WHEREAS: Knowing that by the co-operation of the Churches wider dissemination can be given to the gospel, and better results made to follow such united effort: Therefore be it

Resolved, That it shall be the duty of each minister of the gospel belonging to the Conference, at his last meeting with each church prior to the annual Conference, to make an appeal to said church for means to carry forward the work of evangelizing. That it shall be his duty to deliver a discourse setting forth the utility of co-operation on the part of the churches and showing that the love that moved God to give his Son as a ransom for sinners, places every member of the Christ's body under obligation to aid by his means the proclamation of this message of love; and further, that each minister shall be required by the Conference at its annual session, to make report of his faithfulness or failure to carry out the foregoing resolution.

Resolved, That each minister caring for and preaching to one or more of the churches shall remind each of these of their obligation to choose a delegate or delegates to each Conference, and especially to the annual Conference, and insist on this being done in his presence at each last visit prior to the Conference to which they are to be sent.

WHEREAS: Feeling the need of more funds in addition to the amount in the hands of the Conference treasurer, and with the view of putting an efficient evangelist in the field to work up to the time when Brother Zilmer, our regular evangelist's contract with certain churches expires, leaving him free to enter on the work, therefore be it recommended, that each church proceed at the earliest possible date to chose a solicitor, whose duty it shall be to appeal to each individual member for money, sending amounts thus raised direct to the Conference Secretary.

Signed J. L. Wince, H. F. Cordill, J. F. Wagoner, R. C. Railsback.

A Minister's Certificate was granted to James L. Muncrief, of Bear, Arkansas.

At 2:30 it being not time for the next regular appointed meeting, the time was well spent in listening to P. Neill on the subject of Peace.

At 3:00 J. L. Wince spoke on the subject "Ye are bought with a price."

At 7:00 W. H. Wilson gave a Bible Reading on the subject "A good foundation," followed by a sermon by J. F. Wagoner, on "Faith as related to the gospel."

At 9:30 Sunday morning R. C. Railsback led a social meeting, which was followed by a sermon on "The signs of the times," by F. L. Austin.

At 2:30 in the afternoon W. H. Wilson spoke on "The blessed hope," and then came the Communion service by J. L. Wince.

At 7:00 o'clock a social meeting led by W. Tuttle, followed by a sermon by A. H. Zilmer on "The abrogation of the Mosaic covenant."

These meetings were well attended, a goodly number being present at the beginning, and others arrived on nearly every train thereafter. The roll call of the churches Saturday morning showed the following to be represented by delegates, viz: Argos, Bracken, Burr Oak, Inwood, North Salem, Plymouth, South Bend and Scircleville. There were also a number of isolated ones and others came, also members from other churches.

Besides those from our own state we had the pleasure of having with us W. H. Wilson and daughter Jessie and G. M. Alexander of Chicago, Ill., and P. Neill and Miss Mary E. Knowles of Salem, Ohio. The Church at Cleveland sent greetings to our Conference, and report that they are earnestly contending for the faith.

The subjects discussed during the Conference were all well and ably handled, and it was surely a feast of good things. Many expressed themselves as to the good meetings and the good will among the people.

On Saturday afternoon we had the pleasure of witnessing the baptism of Sister Barnes. May she go on her way rejoicing, and be faithful unto the end. The people of Plymouth certainly did their part well in entertaining the visitors, and we feel truly thankful for the kind care that we received at their hands.

May we all be faithful and meet in that blessed Kingdom when Christ comes to claim his own.

MRS. LYDIA A. RAILSBACK, Sec.

Selections.

The Prize of the High Calling.

We are all *aiming for* the kingdom of God; the kingdom with its joyful associations, and its long train of told and untold glories, is the object and aim of us all. In the kingdom the saints are to be rewarded according to their works; he who in this life has sown bountifully will reap bountifully. There is to be a great distribution of prizes, and there is no gradation of ranks. In the present life men enjoy what they call the "sweets of office;" in the world to come they shall also be thus blessed. The posts of honor will be occupied by those who have distinguished themselves by zeal and industry in the cause of Christ.

In the present kingdoms of men there are posts of honor and emolument, but these are not always occupied by the most deserving. It often happens in the kingdom of men that he who sows bountifully reaps sparingly, while he who sows sparingly reaps bountifully. History records innumerable instances of this kind; but not so in the kingdom of God. He who searcheth the hearts and trieth the reins of the children of men will send his Son, and "make him of quick understanding. He will not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; righteousness shall be the girdle of his loins and faithfulness the girdle of his reins."

Whither shall we turn among the kingdoms of men to meet with righteousness and faithfulness like this? "Put not your trust in princes," is the solemn warning which all men would do well to observe. Alas! how many who have neglected to observe this injunction have been left in old age to the winter of adversity as their only compensation for long years of service. And if favor has been shown, how fickle and uncertain it is.

We have a noticeable instance of this in the reign of one of the kings of England, in the person of Cardinal Wolsey, a man who had risen by his services to a state of affluence and splendor surpassing royalty itself. At length, however, a change of fortune overtook him, the tide of royal favor receded, the old man was expelled from his paradise. And as he brooded over his fall, and called to mind the long life of service which he had consecrated to the king, he gave expression to those memorable words—"If I had served my God as diligently as I have served my king, he would not have cast me off in my old age." We have another instance in the fate of Earl Stafford, a man of great ability in the court of Charles the First. That ability he exercised in endeavoring to establish absolute power for the king. But that perfidious monarch, getting tired of him, frowned upon him, and at last signed his death warrant. "Put not your trust in princes," were the dying words of the fallen minister.

It would be easy to multiply such instances. We only add one—"John Milton, the poet, the statesman, the philosopher, the glory of English literature, the champion and martyr of English liberty—what was the end of this man? He survived his health and his sight, the comforts of his home, and the prosperity of his party; neglected, old, poor, sightless, and disgraced, he retired to a hovel to die." What a return for a long life of valuable service in his country's cause, and in the cause of humanity! How profitless to exhaust the energies of a valuable life on worldly objects! If Milton had sown as bountifully in the cause of Christ as he did in the cause of men, what a bountiful harvest might he have reaped in the kingdom of God. In this life, it is true, he might have suffered all the evils enumerated, but only to be crowned with the riches, and glory, and honor, of the kingdom of God.

"God is not unrighteous to forget your work and labor of love which ye have shown toward his name, in that ye have ministered to the saints, and do minister." Heb. vi. 10. What a happy and encouraging thought is this. Men may forget your work and labor of love, and men do forget; but God will not. Brethren, if we have confidence in our God, we may unreservedly throw ourselves away in his service, we may exhaust our energies, our substance, our all, and be happy in the thought that every service rendered is carefully entered to our account. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxi. 12.

I have often thought that it is not to be wondered at that men labor so zealously for the things that perish to the neglect of things imperishable. What is there in popular theology to make it otherwise? where are its charms? It has none; it in no way meets the wants or aspirations of humanity; it lacks motive power.

The late Dr. Chalmers very eloquently expresses himself upon this point—"The common imagination that we have of paradise on the other side of death is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments which give such an expression of strength, and coloring to our present habitation are attenuated into a sort of spiritual element that is meagre and imperceptible, and utterly uninviting; where every vestige of immateriality is done away, and nothing left but certain unearthly scenes that have no power of allurement, and certain unearthly ecstasies with which it is felt impossible to sympathize." In the same strain an eminent preacher discourses to the poor—"O my friends, what a glorious exchange would heaven be for these—to fly through regions unconfined as air, to bask in the sunshine of eternal bliss, and to carol over endless hymns of praise." Now, with all the eloquence of this passage, we entirely fail to see anything very inviting in all this. To minds of a particular cast it might be, but certainly not to the generality of men.

Sir David Brewster and other scientific men have imagined that the chief pleasure of heaven would consist in the revelation of all the hidden mysteries of nature. If so, it might be a heaven for them, but it would thus be no heaven for other people, for, while these can find exquisite pleasure in such studies even at mid-night, mankind at large have fallen fast asleep. Preach this as gospel to the poor, and what power has it to charm them? Nay, preach it to the wealthy savans, and how many of them would it allure?

Mr. Spurgeon proposes to himself a tour through the length and breadth of heaven spending a century with each of the angelic host, as a suitable occupation for the ages of eternity, while Professor Edwards says, that in heaven we shall derive pleasure from witnessing the agonies and miseries of the damned.

What a labyrinth of mist and uncertainty there is in all this! What vagaries, what speculations! Each one making a heaven for himself. And it must be so, when the Book of God is silent. But let us now turn from fiction to fact; let us look at the kingdom, and what a fascination there is here! all the higher and nobler wants of our nature. All nations, kindreds, people, and tongues, are longing after immortality; the kingdom meets their wants and supplies their craving—"I give unto my sheep eternal life." All men desire riches. What dangers do men brave by sea and land in order to become rich. The kingdom meets the want—"The wealth of the sinner is laid up for the just." What shall we say about fame, power, honor, or dignity. Where and how are these to be had in this life, and if they are, how unreliable are they; but the kingdom meets the wants of each and all of them. "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

All the objects which to men are so dear, all the good which they desire to have, and for which they seek, the kingdom crowns with fullfruition. All men are ambitious more or less; and the Word holds out every encouragement to the ambitious. It offers high prizes in the kingdom for high services here. Let our ambition then be rightly divided. Not ambitious to lay up treasures upon earth, but to lay up treasures in heaven, where moth and rust do not corrupt; and where thieves break not through to steal. To obtain a prize, the high prize, brethren, let us labor with all our powers of body, soul, and spirit; let us throw into the service of Christ all that we have and are, let us spend and be spent for him; counting all things but dross that we may win Christ and be found in him. Mark with what zeal the man of the world labors to obtain a corruptible crown, and even less than that. Self-denial and self-sacrifice are his companions through life. He wears himself out to obtain the prize, and what is its worth when obtained? what is its value? Look at the highest post of honor which it is possible for a subject of this realm to attain to.' Is it worth thirty years of labor?

What labor in vain, what spending of strength for nought, what misdirected zeal, what worthless ambition! Brethren, we have made a wiser choice; wisdom has been our choice; and "happy is the man that findeth wisdom; and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things that are to be desired are not to be compared to her. Length of days is in her right hand, and in her left hand riches and honor." Crowns and coronets, what are they when compared with the crown of everlasting life!

Brethren may these thoughts move us to increased zeal. May we so run that we may obtain the prize.—*J. Wallis in Messenger of the Churches.*

Communicated.

Is it Right to Pray to Jesus Christ?

An intelligent friend, a leading member of a prominent orthodox church, is tried because it is a habit in his church to pray to Jesus Christ. He said to the writer, "We have no more right to pray to Jesus Christ than to the Virgin Mary." Some among our people are troubled on the same subject. It is hoped that the following texts will help such.

The wise men worshipped him. Mat. ii. 2, 11.

Then came a leper and worhipped him. Matt. viii. 2; Mark i. 40; Luke v. 12.

A certain ruler worshipped him. Matt. ix. 18; Mark v. 12; Luke viii. 41.

Then they (his disciples) that were in the ship came and worshipped him. Matt. xiv. 33.

Then came she (a Canaanitish woman) and worshipped him. Matt. xv. 25.

The mother of James and John worshipped him. Matt. xx. 20.

The blind man restored to sight, said, Lord, I believe, and he worshipped him. John ix. 33.

They (the women going to tell his disciples) came and held him by the feet and worshipped him. Matt. xxviii. 9.

And when they (the eleven disciples) saw him, they worshipped him. Matt. xxviii. 17.

After Jesus was carried up into heaven, his disciples worshipped him. Luke xxiv. 52.

Jesus did not forbid worshipping him. As God said, Let all the angels of God worship him. Heb. i. 6. It is not idolatry to worship Jesus, but seems very becoming in us who are redeemed by his blood, and dependent on him for salvation.

After such a life, such a death, such a resurrection as his, and since he is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him, (1 Pet. iii. 22,) it must be that God is pleased that we should reverence his Son.

We need not try to adjust the relative diguity of the Father and the Son, nor to decide just what we should ask either for. They are *one* in interest though *two* in person. Of course we shall be safe in honoring the Father as Jesus honored him, and in praying to the Son, as in the examples cited. We respect the Son's "all power," as *given him by his Father*, and respect him for his earnest and perfect obedience to his Father. And we glorify God that he so loved the world that he gave his only begotten Son that whosoever believeth into him may not perish, but have eternal life. But this is a big field. These are only hints.

O. R. L. CROZIER.

Editor Restitution:

It has been some time since I have written for the paper. I do not hear the "Blessed Hope," preached very often. I am the only one here that believes it. Brothers and Sisters, let us all be obedient to God; for he is watching us and will reward us for it. May we all hold out faithful and not turn off our way. May we become enlightened more and more in the true faith. In Prov. x. 30, 31, we read, "The righteous shall never be removed; but the wicked shall not inhabit the earth. The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out." Let us all be ready and prove faithful to the end is my prayer.

Yours in hope of eternal life.

MRS. LUTISHIE MITCHELL.

Editor Restitution:

As I am not able to write much will simply say to the brotherhood, Let brotherly love continue. We are still looking for our Lord Jesus from heaven, as all the indications proclaim his coming very near.

Yours truly, *in the faith*, hope and love.

JOHN W. & SUSAN SIBBLE.

Brother Underwood:

I have been wanting to write you for some time, but have been quite sick for five weeks. I certainly enjoy the many good things in the grand, old RESTITUTION, and I want to see if I cant get a few subscribers. I wish I was able to meet the calls from different parts of the country, wanting me to preach the glad tidings concerning the kingdom of our Lord. We have sown the seed and many hundreds have heard, and we hope in the great harvest that some sheaves will be gathered. Let us have our lamps trimmed and burning, and may God bless THE RESTITUTION, and all of its co-workers. I desire an interest in all your prayers.

S. R. CLINKENBEARD.

Bearing the Cross.

God gives everybody, I think, a cross when he enters upon a Christian life. When it comes into his hands, what is it? It is the rude oak, four square, full of splinters and slivers, and rudely tacked together. I see some men carrying their cross just as rude as it was at the first. Others, I perceive, begin to wind about it, faith and hope and patience. And at last their cross has been so covered with holy affections, that it does not seem any more to be a cross. They carry it so easily, and are so much more strengthened than burdened by it, that men almost forget that it is a cross by the triumph with which they carry it. Carry your cross in such a way that there shall be victory in it. —*Henry Ward Beecher.*

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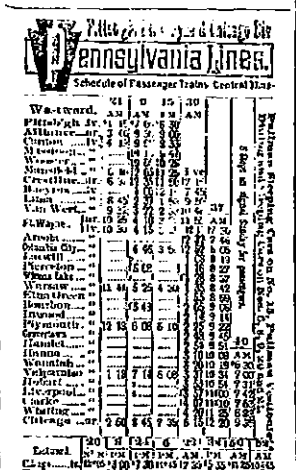

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No. 8, " " " 11:18am
No. 9, " " " 7:16pm

Train No 21 runs to Terre Haute, and connects at Colfax with the Big Four for Indianapolis arriving at 10:30 a m. Train 3 makes connection for Indianapolis, Evansville and all points south. Reaching St. Louis 6:40 p m.

For [illegible] all trains and stations, and for information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Nappanee, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited. Attend and bring your Bible. Meeting at the Hall. B. W. Patterson Elder, Asa Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 2:30 p. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., *as follows*:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neil Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1740 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching [illegible] Plymouth, Ind.

Church of the Blessed Hope, [illegible] Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Echelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthou, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trumbell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every four [illegible] Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich, have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want ONE THOUSAND new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefited by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, DECEMBER 10, 1902. NUMBER 46.

Poetry.

The Supreme Test.

There are friends who come in, when black sorrow's your guest,
To weep with you over your dead;
Friends who seem, in the midst of your heart-ache's unrest,
To know just what ought to be said.
But the prince of them all, when grim Trouble stalks by,
And your heart can do nothing but bleed,
Is the fellow who comes when there's no one else nigh
And whispers, "How much do you need?"

Father, tenderly bless all the friends I have known
Who came in the depths of my woe,
Just to stand by my side when I felt so alone,
That I might their sympathy know.
Oh, I love every one for each hand clasp and tear,
And aye, I shall wish them God speed!
But a crown for one who, when none else was near,
Said softly, "How much do you need?"
—Los Angeles Herald.

Original.

The Authorship of the Bible.

The Bible exists, but now the enquiry arises, what was the cause which produced that effect? Whatever it may be, the cause and effect must harmonize. If the cause was a perfect one, the effect will be just the same. If the cause was evil, the effect will be also.

Were good men the cause, if not, can it be the work of evil men; and if neither of these can it be traced to divine origin?

It certainly was not the work of BAD men. Why? because they would have made it to suit their inclinations and passions. They would not be likely to severely denounce evil ways, which they so prefer to practice and love, such as is found in the Bible. They would not be so very jealous for the honor and glory of God, and exalt purity, truth, piety and goodness, which is so characteristic of the teachings of the Holy Scriptures. Neither could we imagine that it would be at all likely that they would sacrifice their worldly interests, prospects and lives in the interests of the Bible, when they were considered they were producing something which was not what it claimed to be, which would be the fact, if they were producing a fraud. Bad men do not labor to produce the greatest possible good, and then endure persecution and even death to sustain that which they were conscious was a fraud.

Neither were good men the cause of the effect we call the Bible. The writers of the Bible do not claim to be its author. They were merely the channel through whom the message came. They were no more its author than is a telegraph operator the author of the message he receives.

This is what they claim: "Holy men of God spake as they were moved by the Holy Ghost." "The Word of the Lord came unto me saying." "Thus saith the Lord." "I certify you brethren, that the gospel which was preached of me is not after man."

Now, if the message of those writers was not indited by the Holy Spirit as they claim, then they were not good men, but were practicing a stupendous fraud. In that case both the cause and effect would be fraudulent, and no good could possibly follow such a cause.

NOW, WHAT IS THE MAKE-UP OF THE BIBLE?

We find it to be a library of sixty-six books, some forty different people were chosen to receive the message, as indited by the Holy Spirit. They frequently prefaced their messages with this introduction: "Thus saith the Lord," which signifies that the message was not of their own volition. If they spoke falsely, they could not be good men. These men were chosen at different times, stretching over a period of some fifteen hundred years between the first and last choice, and many of these people lived in different parts of the world, so a charge of collusion or a pre-arranged plan agreed upon by themselves could not be true. They could not possibly have known who were going to be their successors in receiving God's message, nor what the message to them would be. Now when these sixty-six books were completed, and bound together as one volume, what do we find? We find as complete a harmony running through the whole as though they were the product of one man, at one time.

We have several connected lines commencing in the first book and running through to the last. Take for instance the various titles of the Christ. Commencing in Genesis we have the Seed of the woman, the Seed of Abraham, the Seed of David, the Shiloh, the Rock, the Branch, the Son of David, Emmanuel, King of kings, the Man of Sorrows, Prince of Peace, Bread of Life, King of Israel, Corner Stone, the Door, the Faithful Witness, High Priest, Good Shepherd, King of the Jews, Lamb of God, Law Giver, the Light, Lion of the Tribe of Judah, Lord of glory, Morning Star, Nazarene, Our Passover, Prince of Life, Mediator, Redeemer, Root of David.

Another line is the covenants of promise. In Genesis we have the covenant with Abraham. In Exodus the covenants to Abraham, Isaac and Jacob, also in Chronicles, Deuteronomy, Isaiah, Jeremiah, Psalms, Micah, the Gospels, Acts, Romans, Galatians, Hebrews, Ephesians, etc. If this matter had not been controlled by one Master Mind, how could men living in different parts of the world, and at different times have harmonized completely with regard to these covenants of promise? They tell the same story, have the same promises, hold out the same hope, and do not conflict with each other in one single instance with regard to these promises.

Suppose forty uninspired men under the same circumstance, living at different times, and in different parts of the world, should undertake to write upon religious topics, and at the end of 1600 years should pile them one upon another and bind them in one volume like the Bible, what a senseless jargon we would have?

To show the harmony which exists in the Bible just make a comparison between the first three chapters in Genesis, and the last three in the book of Revelation. On this point I quote from Hastings as follows: "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning we find Satan entering, to deceive and destroy; at the end we find Satan cast out, "that he should deceive the nations no more." At the beginning we find sin, and pain and sorrow, and sighing and death, find entrance to the world; at the end there shall be no more pain, nor sorrow nor sighing, and no more death. At the beginning the earth, for man's transgressions, is cursed; at the end, "there shall be no more curse: for the throne of God and the Lamb shall be in it." At the beginning we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and blood washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end we find the second Adam victorious over sin and death, and enthroned as King and Lord of all, and reigning in triumph and glory forever."

Does not this look as though one Master Mind controlled the subject matter of the entire Volume of Inspiration. In the beginning a specific plan is revealed, at the end we have the glorious consummation of that plan.

The Old and New Testaments are one compact whole. The Old Testament is sifted through the New, and entangled with it like a web. There is said to be eight hundred and thirty-two references and quotations in the New Testament from the Old.

Again, there are three hundred and fifty prophecies in the Old Testament concerning Christ that receive their fulfillment in the New. It is not possible that prophecies made in the Old Testament, and fulfilled in the New, could be of human origin, seeing many of them were made hundreds of years in advance of their fulfillment. As for example, Isaiah predicted 750 years in advance, the birth of the Son of God. Besides many of these prophecies have so many details attached to them, which completely removes them from the law of chance.

Another, and important evidence confirming the New Testament is the testimony of enemies as to New Testament facts, and the conduct of early believers.

The Roman historian Tacitus, who lived very close to the time of the rise of Christianity. Although he was an enemy to the cause of Christ, yet he calls attention to the central facts of the New Testament. In the fifteenth book of his Annals, writing the history of Nero, speaking of the Christians and their Lord and Master, Jesus the Christ, A. D. 64, he says: "The author or originator of that (sect or) name was Christus, who in the reign of Tiberius, was put to death by the procurator Pontius Pilate. This pestilent superstition though checked for awhile, broke out afresh, not only in Judea, where the evil first originated, but even in the city of Rome."

It is well known that the historian Gibbon, was an opponent of the Bible, and consequently would say as little as possible in its favor. Yet with regard to this passage from Tacitus, he says: "The most skeptical criticism is obliged to respect the truth of this extraordinary fact, (the persecution of the Christians under Nero), and the integrity of this celebrated passage of Tacitus."

The historian Lucian bears a similar testimony to that of Tacitus, he says, speaking of Pesegrinus, who was then imprisoned as a Christian: "There came Christians, from many cities of Asia to relieve, encourage, and comfort him. For it is incredible what expedition they use when any of their friends are known to be in trouble: they spare nothing on such occasions. For these poor creatures are firmly persuaded that they shall one day enjoy immortal life; therefore they despise death, and even surrender themselves to suffering and punishment. And besides, their first lawgiver has taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship that Master of theirs who was crucified, and engage to live according to his laws, they have a sovereign contempt for all things of this world, looking upon them as common, and trusting one another with them."

Do not we like them profess to believe that we "shall one day enjoy immortal life?" But do we have the same tender care, and love for our brethren? are we trustful to one another? do we have the *same* "sovereign contempt" for worldly things? Such conduct is an evidence of a real live faith.

W. H. WILSON.

The Wisdom of Saloomoon. Chap. 13.

1. For inutile have all men been by nature, in whom there was present ignorance of God, and who from the good things seen have not been strong enough to perceive the Being, nor by heeding the works have recognized the workers.

2. But whether it be fire or wind or swift air or a circle of stars or violent water or light-bearers of the heavens, chief-deputies of a cosmos, have supposed them to be gods.

3. If delighted with their harmonic beauty they inferred them to be gods, they should have comprehended that the sole Lord of them was by so much better than they were; For he as the generic-author of beauty had created them.

4. And if astounded at force (dunamis) and energy (energeia) they should have apprehended therefrom how much more forceful (able) was the One who fitted them up.

5. For the generic-worker of these is brought into view analogously by the greatness of the harmonic beauty of created things.

6. But nevertheless there is little blame for these; for they are quickly led astray while seeking and desiring to find God.

7. For environed with his works they search them through, and are persuaded by their sight that the things looked at are good; (harmonic good not moral good).

8. Again however, neither are they pardonable.

9. For if they were strong enough to try to find out the animate-age ("aion") how did they not find the absolute Lord of these things more quickly?

10. But wretched and among the dead are the hopes of these who have called the works of men's hands gods, a gold and silver thing, a meditation of art, and imitations of living creatures, or a most useless stone, a work of an ancient hand.

11. Moreover if some wood-cutting carpenter also hath sawed out a mobile growth of wood and scraped off in a skillful way all its bark, and devised and appropriately fitted up a useful utensil for the service of life.

12. And the refuse of his employment hath lavishly used and supplied himself with for the preparation of his food;

13. And of the refuse perchance the absolutely useless remnant, a crooked stick, and grown together with knots, he hath taken and carved in the meditation of his leisure and with the experience of understanding hath shaped it, hath conformed it to an image of a man.

14. Or likened it to some well-perfected living creature, by having rubbed it with ocre and reddened its surface with anchusa, and smoothed over every blemish in it;

15. And having made for it a dwelling worthy of it, he hath placed it on a wall securing it with iron.

16. That it might not fall down; he hath provided for it, knowing that it could not help itself; yea, indeed, for it is an image, and hath need of help.

17. And is not ashamed to talk to and offer votive-prayer to the soulless thing concerning property-matters and weddings and children, and he invoketh the weak thing for robust-strength.

18. And he asketh the dead for life and entreateth the most inexperienced for protection; and concerning a journey the thing that cannot even use itself in walking.

19. And concerning progress and employment and success of hands he asketh the thing least capable of action with its hands for activity.

COMMENT.

This chapter which seems to treat of the grosser forms of idolatry when closely scanned will be found to cover the refined and more subtile modern phases of merely speculative reasoning and false concepts, that is false as tried by the canon of divine inspiration and revelation. The image of one's worship does not need to be graven or depicted and the shrine one worships at does not need to be such a shrine as described in this chapter. Once men worshipped the goddess of Chance under various names and at various shrines, and built temples for these shrines that were the wonder and admiration of the intelligent world of those days. Now under the *false concept* that there is such a thing as chance that in some way dominates all the affairs of life, men of all classes and degrees of intelligence bet from a cent to a million on the throw of the dice or a turn of the wheel or something else just as uncertain in its result, and call it "backing up their judgment," while inspiration and revealed wisdom has been telling us from Moosees on down to the present moment that there is no such thing as chance or "a doctrine of the chances," and that not even a sparrow falleth without God's agency and supervision, and that the hairs of our heads even are numbered, much more our acts, in all our congenital and ethical correlations to one another and the world at large.

With what a blinding conviction Paul became aware of this great truth and discovered that he was like the ox kicking against the goad of God's mastery and all-controlling providence, and how he bowed his neck and from that time forth drew patiently in God's "most useful (not "easy") yoke" of subjective destiny, or the Christian yoke as proclaimed in the gospel. There is a vast difference between "speaking with authority" and "speaking with qualification." It was the voice of qualification that answered Paul's submissive inquiry, "Lord who art thou?" And he recognized it as such. It was not merely God's authority that spoke. Paul had long ago accepted that; but the qualification summons from his Lord who had also qualified for his official work. His previous conception of God had been erroneous and idolatrous. He thought he saw and knew before; but now with the blinding scales still over his eyes and natural vision he really saw and was prepared to do his life-work

CHAS. GARONER.

Editor Restitution:

I wish to say through the paper that since the death of my dear husband, I have received so many kind and sympathizing letters from the dear brothers and sisters in Christ, and wish to answer them in this way. They should have been answered long ago, and I hope they will excuse me as I have not been very well, and lame in my right arm. Three months ago today since we laid him away to wait the resurrection morn, and no one but those that have passed through the same affliction can tell the heartaches and loneliness of ours. My dear husband has been subject to appendicitis for about twenty-six years, but had not had a hard spell for ten or eleven years, till on the night of the 4th of July, which lasted all night, and part of the next day, and he never got entirely over it, until the 9th of August he took another hard spell, although he got so he could work after the first attack, and got all ready to go to see his aged mother in Ill. I had taken him to town on the 7th of August to take the train. His nephew was going with him, but he could not get any one to take his place at the Express Office, so they could not start that day, so he came home with me. On Saturday in the afternoon he went to town feeling as well as he had for several days. He came home a little after sun-down, ate supper and went out to do some of the chores, was not gone but just a few minutes until he came in, and was in so much agony that I sent for a doctor as soon as he would consent to having one. He never got out of misery except when we gave him morphine. Every thing was done that could be. The last thing that gave any hope of saving his life was to perform an operation but soon found that that was all in vain. But soon he was taken again on Saturday evening, and died on Monday morning. He lived a little over a week. I did not think Saturday night he was any worse than he was through the day until he told me he wanted me and the children to stay with him, he wanted to talk over business matters with us. After telling the children what to do in regard to this life, he told them that he wanted them to live good Christian lives and meet him in the kingdom, and not to take preacher's word but to believe the Bible. He bid us all good-bye and asked us to sing something. Quite a number were present but they did not feel like singing so I took the book and Clara Reed and I sung "Some Sweet Day." When we sang the last verse

"Then the kingdom will have come,
And God's will shall then be done,
We shall all rest at home,
Some Sweet day, Some Sweet day,"

he said, "Would'nt that be nice?" He told me to send for Brother Crowe or Brother Zilmer to preach the funeral. I sent them telegrams but it did not reach them in time.

Pray for me dear brothers and sisters, that I may be faithful till Jesus comes.

MRS. WM. HANCKE.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, DEC. 10, 1902.

SHALL WE?

The year 1902 is near its close. For several years past we have had at this season our "Christmas Love Feast," being short letters of encouragement and cheer—a sort of "Social Meeting" where all who wished could have a chance to talk. This little feature of our paper has been very enjoyable in the past, and we are asked if it is to be again this year. In reply we most cheerfully say, Yes.

Let us have "New Year's Greeting" from some hundreds of our people, for the first issue of January, 1903. It will help many who are struggling on the pathway to the Kingdom of God to have a word of cheer and good will from a fellow traveler. 'Twill be as a cup of cold water to the fainting one, and in giving it the giver will also get added strength to continue his journey. In giving you get—so let each one have a short letter of greeting by the last week of the old year, and we will have such a testimony meeting as will not only encourage our fellows, but will give joy to the angels in heaven, who ever rejoice at our manifestations of love for each other. Not long letters short ones, full of love and hope.

It seems that Venezuela has been given her ultimatum by Great Britain and Germany, and must settle or her ports will be siezed.

"EVERY contradiction of our will, every little ailment, every petty disappointment, will, if we take it patiently, become a blessing."

"Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee." Psa. xxxi. 19.

A NOTE from Brother W. H. Wilson states that he is still at Piqua, Ohio, holding meetings, with good audiences and interest. He will go to Fidelity from there.

DISPATCHES indicate that times are hard in Russia. We quote from date of Dec. 6th: "Lack of employment is causing unprecedented distress in the interior of Russia. In Saratoff, as a fair example of the prevailing conditions, workmen eagerly accept about 17 cents per day. Hosts of beggars literally invade the shops and houses, and the streets are filled with sick and starving. Similar details come from other cities."

WE dislike to find fault with a correspondent for our paper,—it is also disagreeable to be complained at. A printer is supposed to be able to read anything that comes to hand, and can usually do so on "straight matter." Occasionally an article comes which contains a lot of proper names, taken from some work the author has at hand. While the article is easily read the author seems to have given no thought toward making the letters spelling the proper names distinctly. He also often writes them without referring to his book, and gets the same name spelled two or more ways. Not all writers are careful to look at their Bible and spell the names correctly. This is not fault-finding—only a hint. The printer, after worrying about so much, begins to argue—well if the one who wrote does not care, why need I bother.

A SOCIETY has been organized in France to start a campaign favoring a policy of peace and mutual disarmament. They point out that 54 per cent of the French national budget this year was devoted to preparation for war, and that what France needs is not more soldiers, but more hard-working, industrious citizens. It also calls for a federation of all European states on a commercial and industrial basis, as the only remedy in which Europe can hold her own against the competition caused by the "American peril" and the "Yellow peril" This is another "Peace and safety" cry, and the louder the "cry" the more sure and "sudden" the "destruction" that will come. There is no peace in sight so far as human efforts are concerned; but as they fail the light of the rising Sun of Righteousness appears, and then will come peace that is peace—eternal peace under the reign of our Lord Jesus Christ, in the kingdom of God.

F. W. ROBERTSON says, "Do right and God's recompense to you will be the power of doing more right. Give and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the Spirit of God himself. God will repay you with the capacity of more love; love is God within you."

A DISPATCH from Calcutta regarding the durbar to be held soon states that Lord Curzon, the Governor General of India, has after long research found the ancient throne of King Solomon, and that he will sit on this throne during the coronation durbar. This event is to be very elaborate, and in richness of jewels and decorations will outdo even the coronation of King Edward.

ON last Monday the ceremonies connected with the formal opening of the great Assouan dam in Egypt, took place. A dispatch says "The Assouan dam and the Assiout barrage are monuments to British engineering skill and progressive policy. These great works which have cost between $100,000,000 and $125,000,000, will systematize irrigation, impart security to crops, and stability to harvests, and widen the area of Nile lands under cultivation. The annual flood with its fertilized silt and soil, already has passed, and the sluices of the Assouan dam are now closed for the storage of water till the 1st of March. They will then be opened gradually, and for four months there will be a good head of water in the Treery irrigating canal for the use of cultivators. The scarcity of water caused by the low Nile will be avoided, and a great increase in the agricultural resources will be brought about. The Nile will be held up by a dam one hundred feet thick at the base, and the valley above it will be flooded for fifty miles. The experts are making a striking comparison. They calculate that the reservoir will hold enough water for a year's supply for every town and village in the united kingdom. The engineering works also include an open weir or barrage at Assiout, a long way down the Nile, by which the distribution of the water from the reservior is secured over a large area."

Short Articles.

We would like to make THE RESTITUTION for 1903 better than in the past. One of the best ways to attain this end is to secure more short articles. We are well aware that some subjects demand much consideration, and that one-half, or a full column is not sufficient to bring out what an author should say to be understood; but while this is so, and we want such articles always, yet there are thoughts that come to the mind when reading or studying, that will read well if written out in short, concise style, without long introduction and longer ending. Such brief sayings are sure of early appearance in our paper, while long drawn out and continued articles are always held for further examination, and so subject to delay.

Brothers and Sisters, try this awhile and see if we cannot make our paper even better than it has been. When something good comes to mind, write it out for the good of others. Tell it briefly, with the point clear and plain to be seen. Do not be afraid you will say what some one else has said. Bible truths will bear repeating.

Cost of War.

An article in the *Home* magazine, written by Robert G. Butler, shows the cost of the principal wars of the 19th century to figure up to a total of $17,922,000,000. The most expensive single war was our own American Civil war costing $5,000,000,000. This is followed by the Napoleonic wars costing $3,289,000,000, after coming the Franco-German with a cost of $2,500,000,000. Next comes the Crimean war with a bill showing $1,520,000,000, followed by the Russo-Turkish war with $1,210,000,000. Our Spanish-American war shows it cost $1,000,000,000. The horror and terribleness of the Boer war has been told over so often that we would expect to find it well up in front, but it comes after all these with a bill of expense amounting to $800,000,000.

With such an array of figures showing the vast cost in money which can not show the loss of life and anguish of heart that accompanies the horrible trade of war, no wonder monarchs and statesmen shrink back, and look for other ways of settling their difficulties. But awful as it is we know it will be no better under the present arrangement, but will get worse as we near the day when a new order will be established by the appearance of our Lord Jesus Christ who will break the power of the quarrelsome kings of this age, and inaugurate his peaceful sway over all the earth. Let us all then pray for the Lord to come quickly.

Foundation of Christia[nity]

According to Rev. C. H. Platter[burgh], the new pastor of the Frank[lin] Circle Church of Christ (Disciples) Christianity is built upon historical facts. If that be so, it he has any *hope*, what is it based upon? And what about the covenants of promise, ignorance concerning which left the Ephesians Godless, Christless, hopeless? Eph. ii. 12. And what of the exceeding great and *precious promises* which Peter (2 Per. i. 4) says are given unto us, that by these (promises) ye might be partakers of the divine nature? Have those promises become facts since Peter said that? If not, what *facts* does he refer to as the foundation of Christianity? Does the gentleman know what promises Peter speaks of? If not how can he ever partake of divine nature? If he *knew* and *believed* those exceeding great and precious promises, would he not hope for their realization? Does he know that Paul was in hope of eternal life, which God who cannot lie promised before the world began, or the time of the ages? Titus i. 2. Has the gentleman some facts which antedate this promise of eternal life? Or, does he disfellowship Paul? A stream can rise no higher than its source. We are well acquainted with the source of that doctrine.

Faith and Hope.

Reader, Is your faith built upon the foundation of the Apostles and prophets, Jesus Christ being the chief corner stone, Eph. ii. 19, 20, or is it built upon the traditions of men as represented by the great apostasy. 2 Thes. ii. 7-12. It is taught that if we simply believe that Jesus died for us, and lead good lives, that our immortal souls will go beyond the bounds of time and space. But is this so? Is it according to the law and the testimony? Is it in accord with the miracles of God? 1 Peter iv. 2. Paul said concerning the preachers of any other gospel than that he preached, "Let him be accursed," or cut off. Gal. i. 89. Let us then see what constituted the gospel preached by the apostles and Jesus Christ, and then it will rest with you, whether you can remain with those who preach

ANOTHER GOSPEL.

It is a fact that the idea of a never dying soul is a pagan fiction. It is a fact that although the word soul occurs over 700 times in the Bible *never once* is it said to be immortal; thus showing that popular theology is wrong. Immortality is something to be sought for and put on at the resurrection of the dead, Luke xiv. 14; Acts xxvi 6-8; Rom. ii. 7, 16; xv. 4. Why it is a matter of hope, 1 Thes. iv. 13-16; Rom. xv. 13; 1 Cor. vi. 14; xv. 12-23; John vi. 39, 40, 44. What, then, is the gospel? Paul said, Rom. i. 16 that "the gospel is the power of God unto salvation," and as there is only *one* faith, *one* God and *one* hope, Eph. iv. 4-6 it is very important to know what the gospel is. If you read Luke ix. 2-6 you will find that it is the news concerning the

KINGDOM OF GOD

that constitutes the gospel. It cannot be the death and resurrection of Christ, merely, for we find that although the apostles previous to the crucifixion preached the gospel, they knew nothing at that time of the death and resurrection of Christ, and therefore could not have preached it. See Luke xviii. 31-34. Paul said the gospel was preached unto Abraham. Gal. iii. 8. And in Gen. xiii. 14-17, we find that God promised Abraham the land upon which he stood, for ever. Isaac and Jacob had the same hope. Gen. xxvi. 3, 4; xxviii. 13, 14. It is a fact that they have never yet realized the fulfillment of the promises. Heb. xi. 8, 9, 13, 39, 40. All the prophets of God had the same hope and faith. Isa. ix. 6, 7; xi. 1-4; ii. 2, 3. speaks of a time when the knowledge of the glory of the Lord shall *cover* the earth (xi. 9-26.) Ezek. xxxvi. 24; xxxvii. 21, 22, speaks of the restoration of Israel, when they shall divide the land to inherit it, xlviii. 13, 14. Dan. ii. 44, informs us that the God of heaven will overturn the kingdoms of men, or of the world; and in the 7th that the saints shall

RULE THE EARTH.

Joel says that the kingdom of God would in the future be established on this planet, iii. 1, 2, 16, 17. Zechariah saw the Messiah reigning over all the earth. vi. 12, 13; viii. 22; xiv. 9, 16. In Matt. v. 5 we find Jesus saying, "Blessed are the meek for they shall inherit the earth." And that Abraham, Isaac and Jacob and all the prophets should be in the kingdom of God, also that people should come from the north, south, east and west [the kingdom. Luke xiii. 28, 29. Christ also speaks of]

HIS SECOND COMING,

Luke xxi. 27, and Mark viii. 38. He also told his twelve apostles that they would sit on twelve thrones ruling over the twelve tribes of Israel. Luke xxii. 29, 30; Matt. xix. 27, 28. It is a fact according to the Scriptures that Christ is to come again to this earth, where after the resurrection he and his saints will reign over the nations of the earth for a thousand years. Rev. xx. 4, 6, 10; ii. 26, 27. Considering, then, that there is not one passage in the Scriptures of divine truth, that states we have *immortal souls*, or that heaven is the

ABODE OF THE RIGHTEOUS

it will, we hope, be seen how necessary it is to seek and know the things concerning the kingdom of God and the name of Jesus Christ. The disciples were told to go into all the world and "preach the gospel to every creature, he that believeth and is baptized shall be saved." Mark xvi. 15, 16. So baptism is necessary, then? Yes; for Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. Read also Acts ii. 38, 41.

What a glorious hope! the hope of the true Christian! Is it not worth having? A resurrection, eternal life, an inheritance with all the saints in the kingdom on earth, for 1000 years, after which there shall be no more sin or death—God will be all in all. Rev. xxi. 2-10.

Religious Declension.

For many *months* we have been taking notes from reports in religious papers respecting what they call the "state of religion;" and we find that the most devout leaders of religious thought throughout the country, and indeed throughout the world are thoroughly alarmed, and are making most pathetic, and we may say frantic appeals, to stir up their respective bodies to a realization of the fact that the "Church is on the verge of a *crisis*," and they define a *crisis* to be a turning point in the progress of events,—a critical moment,—a juncture on which depends a transition to better or worse; and it is plain to see they apprehend it will be worse. In an article in the *Homiletic Review* by Dr. D. S. Gregory, D. D. L. L. D. he shows an impending crisis, 1st, in the attitude of the churches toward the Bible as the Word of God. 2nd, In the views of Christian living. 3rd, In the views of Christian stewardship. 4th, In the work of home evangelism. 5th, In the work of world evangelism.

He then gives what is claimed in the *Outlook* by Mr. T. D. Bacon respecting Higher Criticism as being universally received by the younger generation of scholars. 1st, That the Bible can no longer speak with unquestioned authority. 2nd, That at best it is only what was conceived by some God-inspired man. That we no longer have the *ipsissima verba* of the Deity; that is to say, we no longer have the very words of God to deal with, as we read it. 3rd, That we no longer believe in miracles. 4th, We have moral relief in not having to believe him guilty of awful cruelty. 5th, The divinity of Jesus depends on tests of doubtful interpretation. 6th, The atonement is one of the universal truths of life which finds its most glorious expression in him. 7th, Poor old Adam disappears, but the fact remains that we come into the world with a brute and savage inheritance which must be subdued [But how?] 8th, The church does not obtain its warrant and commission because of historical connection with Christ but because it is a company holding to what it believes to be the highest revelation from God to man." 9th, The Church makes no exclusive claims to sanctity, but believes it has hold on the truth that makes for righteousness, and is self-propagating. 10th, There has been a cooling of interest in foreign missions since we see our own short comings. 11th, It is when we come to the question of future life that the negative results of Higher Criticism make themselves most deeply felt. Here we are beyond the realm of experience, and where once we seemed to have reliable information, we find ourselves left very much in the dark. 12th, We count it a great gain for our religious life that we no longer regard going to heaven as the center of our interest."

It is true, solemnly true, awfully true, that only those who believe the gospel Jesus and his Apostles preached, and are baptized shall be saved, if he has his expressed will carried out; and while these Higher Critics are about as near to the kingdom of God as ever they were; still, it makes one shudder to realize that vast institutions of learning are manufacturing preachers who will be paid to ROB THE PEOPLE of the only unadulterated truth that has come down to them, viz., *The Bible is the veritable Word of the living God;* and ROB THEM of the only hope they had, false though it be, and nothing to offer in place of it.

Notwithstanding the piety and zeal it makes us tremble to study the remedies he prescribes for the existing condition of things. He has a profound reverence for God and his revealed will, so-called,—but which really reveals but little to him. They, that is, he, and all in sympathy with him have been teaching for some two hundred years that the world of mankind was to be converted by human instrumentality; and they have at last awakened to the fact that the world's conversion is farther off than ever it was,—that the population increases a hundred times faster than conversions. And Higher Criticism is to be blamed for it. The Bible warrants no such results as they have promised. They ought never to have taught it. And, sad to say, they have

LOST THE GOSPEL

of Christ which Paul says is the power of God unto salvation. The gospel of the kingdom is what he preached. (Mark i. 14) and it was the gospel of the kingdom he *sent his disciples into all the world to preach;* and it was the gospel of the kingdom they *did* preach. Acts viii. 12, and Acts xxviii. 31. The gospel of the kingdom offers the kingdom of God on earth to all who believe it and live in reference to it. And Jesus has gone to a far country to obtain the kingdom and return. He has also informed us that when he returns he will find the world in the same condition as it was in the days of Noah—

NOT CONVERTED,

and scarcely any faith on the earth. The doctor's reverence for the Word of God will benefit him little, if he does not *believe* and *do* what it says. He thinks this state of things results from the lack of funds. He says the Protestants of the United States were worth year before last $23,000,000,000, and they added to this last year $725,000,000, and yet only gave one-fourth of a tithe of a tithe of a tithe of their wealth. The average contributions of members of the Presbyterian body was,

88 CENTS PER CAPITA,

while ten years before it was $1.19—a decrease of 31 cents per capita. In writing and pleading for money and promising the conquest of the world for Christ, they teach the opposite of what Jesus said the state of the world would be when he comes again. It cannot be converted and at the same time be found in the condition of the Antediluvians.

Not only have they lost God's converting agency, but also the conditions of pardon, reconciliation and peace. Prayer and praise from a believing soul glorifies God; but no amount of praise or prayer will procure remission of sins for one who disregards the published

LAW OF PARDON.

Men and women have religious faculties; when they are aroused they *feel happy*,—when the excitement dies out they do not feel pious and happy. They cannot be justified by faith for they believe nothing in particular. They are sinners still, and need converting, and baptism for remission of sins, if the Bible be true. And *not as* it was with the Jews, blindness *in part; complete blindness* is the condition of the Gentiles. But while Gentiles in the flesh are struck with astonishment at this condition of things, it does not come upon those of the Abrahamic faith unawares,—they anticipated it, and naturally enough their faith is strengthened and their hope is confirmed by it,—it betokens the dawn of a better day.

We presume the author of the article quoted from could not be made to see that he, devout and zealous as he is, has helped to pave the way for the present "attitude of the churches toward the Bible." He and all his class make the penalty for sin,

LIFE IN MISERY

instead of death; they teach the inherent immortality of every man, when the God of the Bible says, "He that hath not the Son hath not life,"—they have amended the law of pardon to suit themselves,—they have made choice of heaven as their home, while God has declared the righteous shall be recompensed in the earth,—and Jesus has said the meek shall *inherit* the earth. We do not see that Higher Criticism can be much further away from God than the above indicates.

Yes; they are surely approaching a crisis. The numbers, the wealth, the learning so long depended upon, is failing them, and so their hearts are failing them for fear of what is coming.

Brethren and sisters scattered abroad, let us praise and magnify the name of God because his goodness led us to repentance; because his love causes us to love him; because we have been called according to the eternal purpose revealed in his Word, and because we have a hope that anchors our souls, while the hearts of others are failing them for fear because their schemes have failed.

WE desire to thank those friends of our paper who have sent us so many new names. It is truly encouraging, and we thank you for the interest you manifest in this department of the Lord's service. Keep it going and the list can be doubled by Jan. 1st.

Russia and the Holy Land.

The Jewish *Chronicle* reviews an article from the Pall Mall *Gazette* warning Zionists, and calling their attention to a great competitor that is fighting against the accomplishment of their hope. It tells them not to suppose that Palestine is a derelict land under Turkish rule, that it can be bargained for, be possessed and ruled by Jews—that the European Powers are all disposed to aid their efforts—give pledges of neutrality, and guarantee their independence. Russia is their dangerous rival. Jewish residents feel the deepest concern about the action of that Empire. The Muscovite, having persecuted and plundered the Jew, would also deprive him of his future. For a long time Russia has been setting herself to acquire by lease or contract, places for strongholds. She has driven the Jew from Russia, and advances with greed upon the land of the children of the chosen seed. Yet there is this consolation, that her efforts will fail ultimately, for as predicted by Ezekiel, "The king that cometh out of the North shall fall on the mountains of Israel."

The great Russian monastery at Jerusalem is a strong place to which munition of war is constantly being brought in small and unobtrusive quantities. A few years back one of the grand dukes inaugurated with much imposing ceremonial a church upon the Mount of Olives, with a tower singularly disproportionate. From its summit, signals can be made to the Mediterran. The Russian policy is not proclaimed from the house-tops. The Greek ecclesiastic before quoted points to a throne and footstool near the shrine, where the holy fire leaps forth, which are kept for the Russian triumph, and upon which the Russian eagle and arms are carved. The Russian press tells its readers continually of the manifest destiny of the Empire; that there are no points on the long southern border where Russian aspirations are concentrated with such force as the road that leads southward to the Land of Promise. On to the Golden South is the watchword of Russian politics.

The Pall Mall writer describes a scene at the Church of the Holy Sepulchre, in Jerusalem, on Easter Day, a frienzied multitude pressing forward to light their candles at the holy fire, which, as the priests say, was brought from heaven by the Archangel Michael. In answer to the inquiry, "Why encourage this?" it was said because high political considerations make it impossible to discontinue it. To do so would injure the Church, and even shake the throne of the Czar. The keynote of Russia's political religion is the ultimate protectorate of Palestine. The Russian is taught to hope to see the Czar in the Church of the Holy Sepulchre crown himself King of Jerusalem and the East, whence he will call upon all nations to disarm, and proclaim a universal peace. So the Russian Government encourages pilgrimages to the flame of the Archangel, and supports the orthodox society of Palestine, financially. The Russian politicians do not expend roubles on religious fantasies, without a motive.

The writer then asks, "Why should the Jews deceive themselves with hopes of an impossible restoration? They cannot emerge victorious from a collision with the Russian Tsardom. The golden dream of Zionism is a vision haunted by the Cossacks' jackboot and Holy Synod. It threatens to exchange an oppression with its center in Eastern Europe for an oppression with its lever in Asia Minor, to transfer the pale from Russia to the Land of Promise, to plant a feeble, impoverished Jewish state in the center of fierce European rivalries, and make it a shuttlecock between German and Russian ambitions."—*Bible Standard New Zealand.*

Poetry.

To Maude, and Others.

Be careful of the friends you choose.
This motto guard with care;
That only those whose lives are pure
Shall in your friendship share.

Beware of those who hold to you
The cup of soothing balm,
Which lulls to sleep your finest thoughts,
And bids you go with them.

Yes, go with them to the lower hall,
To places where evil doth reign;
Go, see the crowds that gather there,
In revelry's domain.

Surround yourself with this motley crew,
The lowest types are here,
The drunkard with his bleared eyes and breath
Will clasp your hand so dear.

Will clasp your hand—oh pardon—you will
Accord a circle to me and me,
To the loving souls dear friends will touch
A—an, and on, you see.

The poet young, so with his engaging smile,
When found you would be to know,
He claims his rights to trip with you
The light fantastic toe.

The sneerer and hard Loser,
To you in your pleasures share;
They leave the best to come among society,
Its gutter and its glare.

Many who perhaps were free from stain,
Spotless as driven snow,
Have entered this dangerous path and sunk
To the lowest depths below.

The rose is beautiful to see,
Its fragrance sweet and rare,
But underneath its petals bright
Thorns unsuspecting lurk.

So dangerous pleasures may entice,
They, like the rose, look fair,
But thorns will pierce the heart they possess,
Deeper than wounds they are.

Deeper, because a wound will heal,
Time will erase the scar;
But your good name, once lost to you,
Time seldom doth repair.

Dear friends I advise you not to go
In folly's path so broad,
But choose the path that leadeth home,
To rest and peace and God.

Drink at pure pleasure's fountain deep,
Oh, guard thy life with care;
Be careful of the friends you choose,
Of pleasure too, beware.

A FRIEND OF THE YOUNG.

Communicated.

The Kingdom of God, What is it? No. 4.

I have stated that since the death of the testator, the promises made to the fathers, have been in process of development. That the covenant made with Abraham, ratified by the death of the Christ, has since then been in force, and that in the order of progression. Beginning as a grain of wheat in the ground, and continuing in growth, even unto the present time, and that this process of growth and development will culminate eventually in a kingdom possessing dominion and glory, when it shall be given, as "the kingdom prepared," to the Son of Man and his fellow heirs, the saints, a perpetual inheritance. That these truths comprise "the things concerning the kingdom of God." The gospel of the kingdom preached by John the Baptist, the Christ and his apostles and believed in by the early, primitive church.

Paul in his epistle to the Galatians assures them, that the covenant which was confirmed by God concerning the Christ, "the law 430 years after could not annul," that it should make the Abrahamic covenant of none effect, emphasizing the truth that the covenant made with the children of Israel under Moses and Joshua, Exod. xx. 1; Joshua xxi. 43: 1 Kings viii. 56, was a covenant added until the promised seed should come.

Consequently, the promises made in the Abrahamic covenant, such as the blessing of the nations, the promised increase of his seed as the sand of the sea shore, etc., the possession of the gate of their enemies, the redemption from the curse of the law, could not possibly begin to take place until after the death of the testator, neither can any good reason be given why they should be delayed some 1900 years afterwards.

With these truths before us we can more readily understand the apostle's meaning, Gal. v. 8, where he says, "The Scriptures foreseeing that God would justify the heathen through faith preached first the gospel to Abraham, saying, In thee shall all nations of the earth be blessed."

In other words, the Scriptures prophecying forward to the death of the testator foretold that God would then justify the heathen (Greek nations) through faith, that in him all nations of the earth would be blessed. That in the desire of the nations (people) to share in the blessings promised to, and then enjoyed by, the kingdom of God, it would suffer violence and the violent take it by force, and all men would press unto it, even as it is this day, men of all nationalities press unto it in order to enjoy its blessings.

Concerning those things pertaining to the life in Christ by faith. They, the kingdom of God as it exists today, and them only, have in their midst the church, having the words of eternal life, which is not the kingdom, but rather the winepress, the high-tower in the vineyard. The winepress, through which every one must pass, as did the beloved Master, if they like him would become perfect, and inherit eternal life. The high tower, whose summit like Jacob's ladder, reaches the very courts of heaven, the city set on a hill, which cannot be hid, whose conversation is in heaven, from whence they look for the Savior.

The belief that these temporal and spiritual blessings, to the extent named, have to place, until after the second coming of the Christ, has arisen from the desire to make the Scriptures harmonize with the mistaken idea that the kingdom of God, and that of his dear Son are synonymous and contemporaneous. The term spiritual kingdom meaning thereby the kingdom of God in the hearts of men is an idle imagination without foundation in the Scriptures. There is but one kingdom mentioned in the Scriptures, and that is *the* kingdom of Israel, called also the kingdom of heaven, which shall eventually become the kingdom of God's dear Son.

The Mosaic covenant was added until the promised Seed should come. The promised Seed came 1902 years ago, who immediately gave evidence of Sonship and authority in healing the sick, raising the dead, forgiving sins, and in preaching the glad tidings of the kingdom of God, and that it was at hand. In confirmation of which Paul affirms, Behold, now is the accepted time, Behold, now is the day of salvation. It was the day of visitation, the day of redemption, the day of the building up again of the kingdom of Israel, which the Christ declared he came to seek and to save, affirming that for that purpose was he sent, instructing the disciples to go to the lost sheep of the children of Israel, and "as ye go preach the Kingdom of heaven is at hand. Repent and believe it."

Not only was the present age heralded as the day of the redemption of the overturned kingdom, but in addition, there was the proclamation that those who believed this heralded announcement, they of faith, would be blessed with faithful Abraham, would be justified from all things from which they could not be by the law of Moses, that with Abraham they would, on condition of this belief become heirs, joint heirs with Christ, and eventually become possessors of that same everlasting kingdom, its territory, and its people, its glory and dominion, with life everlasting.

The whole of the epistle to the Galatians is a concise and persuasive argument in proof that he (God) had visited and redeemed his people Israel, and that the fullness of time had come for the beginning of the blessing of the nations, confirming the testimony previously presented by Zecharias. James certifies to the same great truth at the memorable convention of the apostles at Jerusalem. Acts xv. "How that God had made choice amongst them, that the nations (amongst whom Israel had been sown as grain in the earth) should by his mouth, hear the words of the gospel, and believe.

James continuing says, "To this (the declaration of Peter) agree the words of the prophet, After this I will return and build again the tabernacle of David which is fallen down," etc. It was the then building again of the tabernacle of David, etc., from his own people Israel, scattered amongst the nations which James affirms, agrees with the declaration of Peter, and that God was then agreeably with the teaching of the prophet taking out of the nations a people to his name.

It could not be said of the heathen (as commonly understood) they could be built *again into a tabernacle* of David. This tabernacle was to be built again by none other than his own people, (and those who may join themselves to them) brought again from the wilderness, the field, Babylon, where during the past centuries they have been in course of preparation for the glory yet to be revealed.

Let us not confound the work and prerogative of God the Father with that of the Christ the Son, nor the kingdom with that of his dear Son, the present with the future. The prophet Amos ix. 8, 9, 11, says, "The eyes of the Lord God are upon this sinful people. Lo, I will sift the house of Israel amongst all nations. In that day (when sifted amongst nations) will I raise up the tabernacle of David that is fallen down, and close up the breeches thereof, and will raise up its ruins, and I will build it as in the days of old.

Please notice the important fact, that it is the Lord God who sifted the house of Israel amongst all nations, and as Peter declares God had visited and redeemed his people, that the tabernacle of David may be again set up as in the days of old. It was always spoken of as the kingdom of God. The Christ invariably spoke of it in parable and otherwise, as being the kingdom of God, the kingdom of his Father and when distinguishing between the then existing kingdom of his Father, and his own he says, My kingdom is not of this world. For that reason Peter declares that it was God who had chosen him to declare the glad tidings of the kingdom to the nations, and that for the purpose of rebuilding of the tabernacle of David. To all which the other apostles agreed, stating that such was in harmony with the teaching of the prophets.

"Thus saith the Lord, as I have watched over them, to pluck up and throw down, so will I watch over them to build and plant.....In those days I will forgive their iniquity and remember their sins no more." That we are now living in the days of the building and planting, when the sins and iniquities of Israel were to be remembered no more, read as follows: "Even when we were yet sinners Christ died for us."—"Christ hath redeemed us from the curse of the law;" "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." I will build it (the tabernacle of David) as in the days of old." Amos ix. 11. How was it built in the days of old? The Lord God gathered them together from the loins of Abraham, Isaac and Jacob, from a small beginning, into the land of Egypt. Hence delivered them from the hands of the oppressor, bear them through the wilderness unto the promised land.

The Christ explains in parable that *from a small beginning*, even as the smallest of seeds hath the Lord set his hand again the second time to recover the remnant of his people, and that this small seed like beginning would eventually become as a great tree filling the whole earth.

In literal fulfillment of the prophecy of Isa. xxvii. 6. "Israel shall blossom and bud and fill the earth with fruit." As the Lord God in the days of old brought them through the wilderness into the promised land, so have they the kingdom of Israel, the tabernacle of David, been led into the wilderness, the nations, Babylon the field and are now being delivered, and will ere long reach the land promised "as in the days old."

WM. RENNIE.

(To be continued.)

Table Talk.

OUR FATHER, THE ALMIGHTY.

When we consider the great and marvelous works of our Heavenly Father, we are made to exclaim, "O Lord, how great are thy works, and *thy thoughts are very deep.*" When we contemplate the heavens, how he has fixed the sun in her daily course, and the moon for a light by night, and the numberless stars that move in harmony; we are constrained to say, "O, our Father, who can fathom thy mind, or render praise to thee, as we should? Thou hast laid the foundations of the earth, that it should not be removed forever. Thou hast set a bound for the waters, that they may not pass, and calleth for the waters of the sea, and poureth them out upon the face of the earth. The Lord is his name."

These are a few of the wonders our Father has wrought. When we think of all these things, and also the many blessings he daily bestows upon us, and that he permits us to call him "Our Father, who art in heaven," we wonder at his great love for us. He has in love to man given instruction whereby we can obtain a hope of eternal life, namely a firm belief in the kingdom of God and the name of Jesus Christ, repentance of past sins, the same washed away by being baptized into him, and rising to live a Godly life, then, and not until then, can we truly say, "Our Father," then we can at all times approach him through his Son Jesus, and saith our Father, "Ye shall be my people, and I will be your God." Our Father has been pleading with men and women from the beginning until the present time. Not willing that any should perish, but rather that all should come to him and live. Some six thousand years have rolled round, the earth still abides and our Father is still mindful of us, and stretching out [illegible] over will obey the [illegible] the time of restitution is co[illegible]us will leave his Father's throne and come to earth to gather his saints. We say "Blessed be God, even our Father, and Father of our Lord Jesus Christ. Father of all mercies, and God of all comfort." Moses knew Our Father, and left his royal home, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Abraham, the friend of God, knew Our Father, and looked, in faith, for a city which hath foundations, whose builder and maker is God. Paul a chosen vessel unto our Lord, also knew Our Father, and in Heb. xii. speaks in these glowing words, "Ye are come unto Mt. Zion, unto the City of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel." Again, Paul to the church of God at Corinth, *speaks comfort*, saying, "Eye hath not seen or ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. Grace be unto you from God our Father, and the Lord, Jesus Christ."

O, beautiful city of our God,
With sure foundations given:
Thy walls are laid with precious stones,
Built by our Father, God of heaven.

ELIZABETH KNOWLES.

OUR MEDIATOR.

Jesus the Lord of life and glory is our Mediator. As Moses was the Mediator between God and the children of Israel, for they rebelled and went astray from God, turning away from his commandments, and forgetting or forsaking the covenant they had made with him by their Mediator, Moses. He found them down in Egypt, as slaves, under cruel bondage by the Egyptians. God heard their groanings, and had compassion on them, considering his promises to Abraham, and sent his servant Moses as Mediator to deliver and lead them out of the land of bondage, into the land of Canaan as he had promised their fathers. By this Mediator God showed them great signs and wonders in their deliverance. "And the Lord said unto Moses, Charge the people, etc.," Ex. xix. "And the people said unto Moses, Speak thou unto us and we will hear, etc." So Moses was the Mediator. After his death, the Israelites sinned and forsook the Lord so often, and when God sent his only begotten and well beloved Son, our Mediator, they refused him, and because of that sin he said, "Behold your house is left unto you desolate." Moses sleeps, our Mediator has been rejected, but the time is coming when they shall be *gathered from every land to take* possession of the land of promise. God's Word will not return unto him void. But what of the Gentiles? Our Mediator has prepared a way for us, a true and living way, which the law could not give; for he is the Mediator of a *better covenant*. He came as was written of him, we all know how he was received, but he is now alive, and alive forevermore, and sits at the right hand of God, our Mediator, the Mediator of the New Testament, that they which are called might receive the promise of the eternal inheritance. Yes; our Mediator gave his life to redeem us from death, and if we are faithful, he is able to keep us from falling in this time of great darkness, and abounding iniquity. Let us cherish his Words, for he spake as never man spake. Let us always trust in God through the Lord Jesus Christ, our Mediator.

ELLA KNOWLES.

Brothers and Sisters:

Our paper just came to hand and while I was reading and looking it over, my eyes fell on our dear Sister Woodward's article, which I was very much pleased with, now I can be with her. I have been thinking for some time about dancing and other worldly pleasures, and it is too true, I am sorry to say, that some of the people of God are mingling with pleasures of this life; but oh, my dear brothers and sisters, may we not be found among that class. I care nothing about any thing pertaining to this life in worldly pleasures. There are many things to draw us away if we allow ourselves to think that they are not wrong, such as ball games, playing cards and dancing, and all other games of [illegible] from such turn away. We will have all we can do if we leave out all the above things mentioned. Now, I do not want to hurt the feelings of any one, but write these few lines to show where I stand. I know there are many, and in the church today, I am sorry to say, that think it all right to dance; but I would not feel justified in dancing. I think that time has come where it says, "In the last days men shall be lovers of pleasure more than lovers of God." May we throw aside all things that will tend to wrong us and keep us from doing that which we ought not to do, and may we strive to enter the kingdom of heaven is my prayer.

I remain your Sister in Christ.

MRS. ALMUS ADAMS.

Selected.

Eternal Torment.

In the excellent discourse by Rev. Kirkus, printed in a recent issue of the *Journal*, his conclusion in regard to hell is that it "is to be left alone with your bad passions, your selfishness and your laziness." Now isn't that a tremendous load down from the hot-stuff they used to give us in our younger days? The definition is not exactly correct; in fact it won't accord with either grammar or etymology, but there are times when we ought to be thankful and not too critical. It's not always judicious to drive truth to the wall and strip her—better sometimes to be content and glad for a glimpse of her back hair behind the battlements she disrobes shame-facedly from the ragged and filthy habiliments that her foes have clad her in.

Within the last decade there has been a marvelous change of sentiment in regard to this subject. I sprung a question suddenly about "hell's torments" on a Methodist clergyman friend lately. It took him a-back a little but he looked me straight in the eye and answered like a man: "I don't like it." Another Methodist clergyman was more reticent as to his personal opinions but told me that the people were so bad they had to have that sort of thing to keep them decent. Over in England they have been having a time recently in the case of Dr. Beet, who was professor of the chair of theology at Richmond College for seventeen years. They put the doctor on trial for repudiating eternal torment and other things and voted him out of his position, though only by ten votes. Here is an extract on the subject from a Scotch publication. "The discussion waxed warm. One speaker accused Dr. Beet of having outraged the church, while on the other hand Professor Slater spoke of a 'reign of terror' in the church and pleaded for a greater freedom of opinion and expression. An old layman bewailed the fact that he seldom heard a sermon on heaven and hell now-a-days, though as a local preacher of twenty-five years standing, he had striven to persuade men by the terror of the Lord. The climax was reached when another local preacher declared that if he were asked did he preach Methodist doctrine he would reply 'I preach it but I can't say I believe it,' and he added that he believed that there were a good many others in the same position."

And so the war goes on on both sides of the Atlantic, and in fact all round the world—the war between darkness and light, between truth and error—a war that involves the hallowed name of "Our Father who art in heaven," as well as the mental and moral development of humanity. Only think of feeding such spiritual pabulum to the infancy of this generation that was served to us gray-heads in short pants.

Gleaming out luridly from among the "memories beyond the tomb" is my recollection of playing round mother's feet on the kitchen floor and asking her some question about hell. What the nature of the question was I cannot remember but the solemn terror of her reply burned into my memory as she said slowly and impressively: "Jeemie, I dinna like to hear you say that word, Jeemie." Now my question, whatever it was, was perfectly innocent and I resented such treatment of it. "But, mother," I said, "a' words are guid, if they're used right, are they no'; did I no' use that one right?" There was another long pause during which she pounded vigorously on the shirt front she was ironing and the answer came again, if anything, more awfully impressive: "I dinna like you to say the word, Jeemie; it's a bad word." But I have since learned that the subject has "stumpt" a good many more besides my good mother.

That little word hell is the epitome of all the superstitions of all the nations of all the ages. The meaning that attaches to it stupifies the intelligence and degrades the morals. It is the synonym of all that's contemptible in rage, hate, malice and vindictiveness, and hence the ready foil in the mouth of the vulgar, the profane and the blackguard.

Who's responsible for all this dreadful misconstruction? Who but the self-appointed or rather mutually appointed ministers of Christ and their vast institutions called religious that have undertaken to lead men to purity and righteousness? To the ancients this word held no terrors. Old Jacob in his grief for Joseph exclaimed: "I will go down to hell to my son mourning." Job cried out in his pain: "Oh that thou wouldst hide me in hell," and the Psalmist, joyful in his trust in God, sings: "If I make my bed in hell behold thou art there."

The time has passed for the large mouthing of generalities behind which ignorance or duplicity may hide. The spread of education lifts the people to a higher standard of intelligence than that of half or even quarter of a century ago and it is useless for the vast spiritual trusts and combines in the light of the twentieth century to stand aloof on their monopolistic dignity and arrogantly inform us like the other fuel magnates that they "have nothing to arbitrate."—*J. F. Gellethy in Denton Journal.*

Don't fail to read our offer to new subscribers as indicated on first page of this paper.

Obituary.

Died, Emily Childs Gilbert, at Marshalltown, Iowa, November 25, 1902.

Sister Gilbert was born at Morrisville, Vt. Mar. 23, 1814. Her husband died at Burlington, Iowa, in 1868. A few years after she came to Marshalltown and made her home with her daughter, Mrs. Johnstown, until the time of her death.

Another true soldier has fallen in our ranks. With her the battle of life is ended. She has kept the faith and the crown of life will surely be given to her when our Captain shall return to reward the faithful ones. The ten shining talents have gained ten more beside them.

Her sweet Christian life, has always been a continual inspiration to all about her. She died as she has lived, quietly and peacefully, after a full, useful and exemplary life, in the 89th year of her age, or more accurately 88 years, 8 months and 2 days.

About 20 years ago I first met Sister Gilbert. I have been connected with the Iowa State Conference of the Church of God since its organization, either as President, Secretary or Treasurer, and Sister Gilbert has been a regular contributor of her means to the evangelistic work in the state. Her letters always contained a word of encouragement, and hope.

A Mother in Israel has fallen. She possessed strength of character to a remarkable degree. No one could look upon that face—even in death—without being impressed with her *moral worth.*

The manner of her death was in harmony with her prayer that she might be spared a lingering and helpless sickness. She seemed to be in her usual health even up to the day of her death, —eating supper and retiring at night as usual. Death came to her about 11 o'clock P. M. and she passed from the sleep of rest to the sleep of death, perhaps unconsciously. We laid her to rest in the beautiful cemetery at Marshalltown, on the bank of the Iowa River, there to sleep until the Life Giver's voice shall awaken her to that life everlasting.

A. J. EYCHANER.

Excursion to Chicago.

Excursion tickets will be sold to Chicago at $1.00, via Pennsylvania Lines from Plymouth, on Dec. 13, returning until Dec. 15 inclusive. For time of trains see J. E. Haues, Ticket Agent Plymouth.

Holiday Rates.

Excursion tickets will be sold Dec. 24th, 25th and 31st, 1902, and Jan. 1st, 1903, via Pennsylvania Lines account Christmas and New Year Holidays. Tickets will be good returning until January 2d, 1903. Special rate tickets will also be sold for students and teachers of colleges, seminaries and universities going home to spend the Holidays. For details about fares, time of trains, etc., call on or address J. E. Hanes ticket agent, Plymouth, Ind.—*Jan 2*

READ our special offer to send to all new subscribers the balance of this year and all of next for $1.00, as a trial.

Communicated.

Reconciliation.

Reconciliation is a restoring to favor or making those friends who before were at variance. Man when he was created bore the image of God his Creator, and they were friends till man sinned against his God and Creator, then they were no longer friends and God drove him out of the garden wherein was the tree of life, and placed cherubims with a flaming sword which turned every way to guard the tree of life, lest he should put forth his hand and partake of the tree of life and live forever. God had told him that if he disobeyed him, "Dying he should die, and return to the ground from which he was taken." God had to take this action in order to be truthful, as it is impossible for God to lie. We may learn a lesson from this action, of the goodness and mercy of God. That he does not intend that sinners shall live forever. There was a time when there was neither sin nor sinners, and God intends that it shall be so again. So we see that it was by this act of disobedience that made Adam a sinner and not only himself but all of his posterity, as recorded in Romans 5th chapter, so that all the human family naturally are at variance with God and stand in need of being reconciled to God that they may live forever. In order to bring this about man must be placed in that condition where he is no longer a sinner. God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life. The purpose for which the Lord Jesus Christ came into the world was to save sinners. 1 Tim. i. 15. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." The Apostle John in his first epistle 3rd chap. 5 v. "And ye know that he was manifested to take away our sins" and in Paul's letter to the Hebrews, says that Christ appeared to put away sin by the sacrifice of himself, so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. The Apostle Peter states that Christ bore our sins in his own body on the tree, for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God being put to death in the flesh but quickened by the Spirit. The Apostle Paul in his first letter to the Corinthians, xv. 3, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." Jesus after his resurrection appeared unto his disciples and opened up their understanding that they might understand the Scriptures concerning himself, and said unto them, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, among all nations beginning at Jerusalem, and ye are witnesses of these things." Acts ii. we find the apostles preaching to the people in Jerusalem, "And they cried out, Men and brethren, what shall we do? Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Acts viii. 38, 39. "Be it known unto you, men and brethren, that through this man is preached the forgiveness of sins and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." Acts v. 29, 32, "The God of our Fathers raised up Jesus whom ye slew and hanged on a tree, him hath God exalted with his right hand a Prince and a Savior, for to give repentance to Israel and forgiveness of sins and we are his witnesses of these things." Acts x. 34 to end, "And he commanded us to preach unto the people and to testify that it is he which was ordained of God, the Judge of quick and the dead, and to him give all the prophets witness that through his name whosoever believeth in him shall have remission of sins," and when the blood of Christ is applied it washes away all sin, we are clothed with the righteousness of Christ, and are reconciled to God, which will be made manifest at the appearing of our Lord and Savior Jesus Christ, for when he comes we shall be like him. Amen.

S. Pitts.

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer, Plymouth, Ind.

A Dark Outlook.

Henry A. Stinton, writing in the *Outlook*, says: The time of crisis is upon our churches. Men are becoming more and more absorbed in business and amusements. The commercial horizon is rapidly widening. Competition at home and opening opportunities abroad incite men to new enterprise, with the immediate effect of making business more interesting and exacting in its demands both upon time and thought. Politics and sport have each "grown to be a business." Therefore it is not strange that men are finding that they have very little time to devote to religious affairs. This brings a crisis in religious work. It was never harder to support churches and never more difficult to get Christian work efficiently performed, than it is today.

To the Ministers in Indiana.

I sent a certified list of the ministers in Indiana, and also two marked copies of THE RESTITUTION, showing the relation of the preaching brethren of the Indiana Conference, to Mr. F. C. Donald, Commissioner of the Central Passenger Association. The brethren may refer to these in making application for Half Fare Permits, for 1903, and need not send RESTITUTIONS.

A. H. ZILMER, Pres. Ind. Con.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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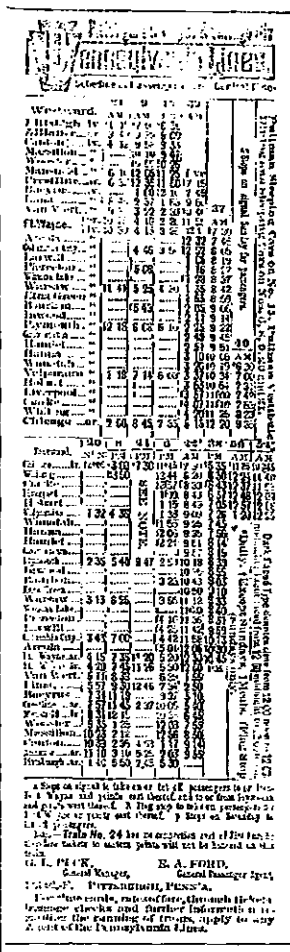

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You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m, for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kelle, Kessler, or John Lahman, West Milton, Ohio.

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

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The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Soc'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want *One Thousand* new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefited by reading it.

There are those who are secluded by circumstances from any Church fellowship, who would be kept *firmer* in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will *start them as soon as received* and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. Read PLYMOUTH, INDIANA, DECEMBER 17, 1902. NUMBER 47.

Poetry.

Omnipresence.

Dost wonder where thou'lt find thy rest?
Would'st choose it, tired one,
Under the lindens by the Rhine?
'Neath palms in a land of sun?

Shalt die unknown and soon forgot
In some strange desert land?
Or toss, the sport of ocean waves,
Upon a coral strand?

Come not! All encircling
God's heaven round me lies,
And, like silent, watchful eyes,
Watching stars are in the skies.
—Heine.

Communicated.

The Wisdom of Saloomoon. Chap. 14.

1. Again some one when sending out a ship and about to make his way through wild waves calleth for aid on a wooden thing more rotten than the ship that carrieth him.

2. For an ardent desire for voyages designed that an artisan with wisdom constructed it.

3. And forethought thy (wisdom's) father piloteth it, because thou hast given a way even on the sea and a safe path in the waves;

4. Showing that thou art able to save from everything, that even without skill one may walk upon it. (the sea).

5. But thou dost desire the works of thy wisdom not to be without effort; therefore men entrust their souls (lives) to even a least wooden affair, and passing through waves have been saved by a light raft.

6. For even when haughty giants of old were perishing, the hope of the cosmos escaping upon a light-floating-thing left behind generic seed when piloted by thy hand.

7. For a wooden [illegible] righteousness come to pass was blessed.

8. But the thing made with hands and the one who made it was accursed, because he wrought the corruptible thing and named it a god.

9. For in like manner is the irreverent man and his irreverence hateful to God.

10. Yea, both the thing done and the doer will have been cut off.

11. Therefore there will be a visitation on the idols of the nations also, because they have become an abomination in God's generic creation, and a stumbling-blocks for men's souls and a snare for the feet of the thoughtless.

12. For a beginning of harlotry is one's thought of idols, and the finding of them a corruption of life.

13. For neither was it from the outset nor will it be in the aeonate age.

14. For men's vain glory entered into the cosmos and therefore was their short-cut end despised.

15. For a father pining with an untimely sorrow for the child quickly taken away, hath honored as a god now the man then dead, having made him an image, and hath offered to things made with hands mysteries and perfecting rites.

16. After that in time the irreverent custom laid hold of hath been watched to be kept as a law, and by the decrees of petty rulers the graven things have become superstitiously worshiped.

17. And men who, because of their living far away were unable to honor such by seeing them, having procured a copy of the distant one's looks, made a manifest image of the king who was being honored, that they might speedily flatter him though absent as present.

18. And the ambition of the artist to please stimulated even those who were pure in their purpose unto an increased devotion to false worship.

19. For the one who desired to please the controller elaborated the likeness with his art to an excess of beauty.

20. And the fulness breaking out into an ulcerous scab, because of the charm of the workmanship, they came to account the one honored a little before as a man an object of worship.

21. And this hath become a snare in one's pursuit of a living, because men have been made bond servants of circumstance or tyranny and have invested stones and sticks with a name that hath nothing in common with them.

22. Then to be led astray concerning one's knowledge of God hath not sufficed, but even while living in a great war of ignorance they have called such calamities peace.

23. For while conducting child-murdering perfecting rites or hidden mysteries or frantic revellings of strange ordinances,

24. They neither watch to guard the usual ways of living nor pure marriage-rites any more; but each one lieth in wait to destroy the other, or by promoting bastardy causeth distress.

25. And blood and murder, theft and deceit, corruption, unfaithfulness, disturbance, cumulative oath-taking, tumultuous murmuring of the good,

26. Forgetfulness of favor, pollution of souls, interchange of generic-origin, disorder of marriages, adultery and licentiousness, lay hold of all in a *pele mele* confusion.

27. For the false-worship of the nameless idols is the beginning of every evil and its cause and end.

28. For whether they rave when rejoicing or prophesy lies or live in an unjust way, or quickly add oath to oath,

29. Trusting forsooth in soulless idols and having sworn in an unjust way they do not expect to be injured.

30. But both the assertions of right will overtake them, because they have thought in an evil way concerning God in giving heed to idols, and because by swearing in an unjust way with deceit they have despised holiness.

31. For not the power of those who swear but the righteous penalty for those who sin cometh out always upon the eyesight of the wrong-doers.

COMMENT.

This chapter is Saloomoon's philosophical disquisition of what idolatry really is and why it is the deadly sin that inspiration so clearly denominates it; and he makes it evident that the subtler forms and not the grosser are the most demoralizing to the individual or the nation. The whole thing is a lie and its generic author "the father of lies." The reader will observe that the argument is really one of utility and that idolatry in its general and specific result is the worst thing man can do because even worse than useless. While true worship is the best thing man can do because by doing it he is promoting his own best interest in this life and the life to come. In the light of Saloomoon's whole argument so far we see why John calls "the Holy Spirit" "the Spirit of the truth" quoting this as the specific teaching of Jeesous.

Summed up in a word true worship is "the truth" and idolatry is "the lie," and John makes God the Father of one and Satan the father of the other. Loyalty to one therefore is disloyalty to the other. The main question then today as since time began is, Choose ye whom ye will serve, God or Satan, truth or a lie, life or death, utility or worse than wasted energy.

CHAS. GARDNER.

"Take Heed What You Hear."

The apostle bids us give heed, earnest heed to the things we have heard. Why give earnest heed? "Lest at any time we *should let them slip.*" That little word slip means so much. The promises of God nor the added graces ever leave us all at one time. No, there is not and never has been a single individual who left off the Christian graces all at once. They are not acquired at a single bound; neither are they lost as a whole. No, no; they slip from us one by one as the grains of sand would slip between our fingers. What have we heard? We have heard of the promised seed when man first fell, the promise was that the seed of the woman should bruise the serpent's head. This promise runs through the Bible like a golden thread. And we have been spoken to in these last days by his Son, (this seed) whom he hath appointed heir of all things. Even the angels are not permitted to sit at the right hand of the Father as is this his Son, while waiting for his enemies to be made his footstool. Yes; these are the reasons; we should give heed, earnest heed, Lest we should let them slip. If the Word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. We are indeed compassed about with a great cloud of witnesses, shall we give heed? When Barnabas came to Antioch, the exhortation he gave the brethren was grand, "He was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord." This is cheering, and helping us to hold out faithful while waiting for our Master to leave the Father's throne, and bid us sit with him in his throne. Rev. iii. 21. Barnabas left Antioch and went to Tarsus to seek Paul, and bring him to Antioch. And it came to pass they (Barnabas and Paul) assembled a whole year with the church and taught much people. Besides teaching the people, they exhorted the church to exhort one another. Paul says on one occasion, "Let us hold fast the profession of our faith without wavering, (for he is faithful that promised). And let us consider one another, to provoke unto love and good works. Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more as you see the day approaching."

Dear brother and sister, If we are not considering one another, and if we forsake assembling and exhorting one another, does it not look like our faith is wavering? Then again he says, "Let us draw near with a true heart, in full assurance of faith," yes, with a true purpose of heart cleave to the Lord. How can we draw near or consider one another when we do not assemble? The importance of meeting to commemorate the Lord's death till he comes is inestimable. It rivets our minds on the death that brought life. It requires an examination of ourselves to see if we are worthy.

Pardon me for again telling the experience of the little band in Salem, Ohio. For many years they have met each first day to commemorate the Lord's death and exhort one another. This they are doing with "True purpose of heart." They now have the assistance of Brother and Sister Neil, of Cleveland, who have made a complete sacrifice for the gospel. Their exhortations come to us like those of Paul and Barnabas. They have organized a Sunday school at 9:30, after which Bro. Neil preaches a good sermon, for truly he is a "workman that needeth not be ashamed, rightly dividing the Word." Immediately after the sermon we partake of the bread and wine, which shows the Lord's death. After this a paper is read by some brother or sister on a subject announced the previous Sunday, so all may think and talk on the same, and exhort one another as commanded. I tell the arrangement of our meetings for the encouragement of isolated brethren.

Dear isolated ones, do not deprive yourselves of these rich blessings because you are few in numbers. Remember where two or three meet "with true purpose of heart" there you will be acknowledged and blessed. "God who is rich in mercy, for his great love wherewith he loved us; even when we were dead in sins hath quickened us together, and made us sit together in heavenly places in Christ Jesus." Why? "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." While waiting may we "give earnest heed to the things which we have heard." And let us sing with the Spirit and understanding.

Awake my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

NANCY RAHRER.

Subscribe for THE RESTITUTION for 1903.

Selected.

Scriptural Humor.

"He that sitteth in the heavens shall laugh. The Lord shall name them in derision."

Perhaps there is nothing more distasteful to a thinking person than the "simpering idiot" that continually giggles in an atmosphere of strained and artificial humor, turning every thing into an incessant and wearisome joke and, on the other hand, the sad and solemn personage who never sees the humorous side of things is almost as great a calamity. Humor is a good thing, a great thing, as we see by the quotation at the headline, a divine quality. Without the balancing sense of humor we would have no mental perspective; no power of "focusing," as it were, between the vast ranges from the sublime to the ridiculous.

There was a very intelligent article published some time ago in one of the monthly magazines on the literary value of the Bible, in which it was stated, among other things, that every sentiment of humanity was treated in the Scriptures with, perhaps, the sole exception of humor. This seems also to be the generally accepted idea of the matter, and there are some reasons why such an error has been made.

No doubt the quaint and archaic construction of language used in the common version, has contributed something toward the mistake, but possibly the main cause is the very solemn nasal monotone in which the Word is usually read in public meeting, in which all expression is conscientiously omitted and the meaning blurred in the blending reverberations along the hallowed aisles.

We have Bible humor beginning as far back as Genesis. In the beautiful story of [illegible] and his brethren (a literary marvel in the art of story telling, by the way) there is a quaint humor runs all through, as well as the narration of the first practical joke on record—hiding the cup and money in the sacks. That the denouement was most pathetic does not alter the fact of the humor. Bible humor sometimes—nearly always—treads on the heels of tragedy. The parable of the aspiring bramble bush that summoned all the trees of the forest to "come and put their trust in its shadow" is a humorous sarcasm all the more marked because it gleams out suddenly from the murder of a whole family. Judges ix. 15. Then there was the genial Samson—the much misunderstood Samson that the theologians usually damn as one "fallen from grace," but whose name still stands among the worthies "of whom the world was not worthy." Heb. xi. 32. Samson the jovial, the soft hearted and the true, who battled for Israel—alone. But the record of Samson as a humorist is too long for present consideration—some time later may be. Then there was David, who cut off Saul's skirt (coat tail), and regretted having done so to the "Lord's anointed" when he saw the ridiculous figure he cut. Still he played a trick on him again when he took his spear and his jug (cruse).

Then the Proverbs are studded all over with bright bits of humor—of the fool that "holdeth his peace" and has himself counted for wise, and so on. Elijah the prophet, mocking the prophets of Baal, was something of a humorist; but perhaps the masterpiece of all is to be found in Isa. xliv.—the manufacture of the home-made god—note the details of the smith and the carpenter; the hewing the thing out and the pinning of it down with the odd chips to bake and to broil and to keep warm with. Oh, there is plenty of humor in the Bible if you know how to look for it.

Speaking with a clerical friend one day on the subject of humor I asked him what he thought of the Savior as a humorist. After a pause sufficiently long for him to recover from the shock he answered in a subdued and solemn tone that "he certainly had never thought of him in such a light as that." "Well, now, listen to this," I said. "Cast out the beam out of thine own eye, then thou shalt see clearly to cast out the mote out of thy brother's eye.' Now a beam," I continued, "is a log of wood measuring anywhere from 20 to 30 feet long, 8 to 12 inches wide and 2 or 3 inches thick—don't you see something funny in a fellow carrying round such a thing as that in his eye?" "Come to think of it," said my friend, suddenly catching on, for he was a very bright m[illegible] have the same sort of thing in 'straining at a gnat and swallowing a camel.'" "Exactly so," I said, "the meaning is made all the clearer from the rank absurdity of the illustration." Now this deft use of illustration in which the recoil makes the hit is very frequent in the Bible and the Son of Man often made use of it. Unfortunately, some of the witless expounders have taken such sayings straight and solemn: for instance the camel that crawls through the "Needle's Eye" gate, at Jerusalem, where, of course, the impossibility—the real point—is entirely lost.

But, perhaps, of all the witless interpretations of the Lord's sayings the very worst is the story of the "Rich man and Lazarus." A horrible tale it is; wierd, cruel, merciless, utterly at variance with all the characteristics of the "Gentle Nazarene"—torment in flames after the manner of classical mythology, with no pity in it and no God. It is the only place in the Bible that is at all in touch with the heathenism of the neighboring nations. Even then it has a Hebrew flavor about it. Abraham is substituted for Pluto, and the Elysian fields and Tartarus are called by other names, but the general plan is the same. I know some people utterly reject the whole story as a palpable interpolation, but there is not the slightest historical evidence of that. The explanation is easy—it was addressed to the Pharisees "who derided him," Luke xvi. 15. This is a satirical picture sketched from their own superstitions (see Josephus' Antiquities of the Jews), borrowed from classical mythology. There are several side-cuts running through it, such as the enthronement of Father Abraham, compare Matt. iii. 9; Luke iii. 8; John viii. 39; but the main point made, the climax, is in the last verse: "If they believe not Moses and the prophets they will not believe even if one rose from the dead." All the detail in the background is sarcasm, biting sarcasm—fitting answer to Pharisee derision.

English literature is full of parallels to this story, and which are, in fact, unconscious innovations. Byron's "Vision of Judgment" is a notable case. No one accuses the poet in this case of narrating his own sentiments or beliefs, and so "Peter at the Gate" has passed into the common parlance of the street. . . is the privilege of the iconoclast to invade the territory of the idol. His bowing down before it is no act of worship; he is getting a better grip on it to throw it.

In the modern estimate of Jesus of Nazareth, among other things that many have forgotten is the fact that he was a genial gentleman. Some of the gross misunderstanding of his teaching is caused by not making an allowance for the smile that accompanied the delivery of the words.

Read the story of the rich man and Lazarus with a smile as a hit, with just a tinge of sarcasm in the controversy across the gulf (answering roughly to Styx) and accent the iteration on Father Abraham, and it needs no expounding. It reads itself to any one acquainted with satirical literature.

Is it not strange that he who is allowed by all (believing and unbelieving) to be the most merciful of mankind stands out alone as the introducer of eternal torment. Only from his words is this foul doctrine construed and principally from this one story. The reason is that his words have either been read with the scowl of the mediæval monk or the frown of the bigoted Puritan, or else, perhaps, drowned in the ecclesiastical drawl.—*J. F. Gellatly in Denton Journal.*

READ our special offer to send to all new subscribers the balance of this year and all of next for $1.00, as a trial.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, DEC. 17, 1902.

MRS. U. S. Grant, widow of ex-President Grant, died at Washington Dec. 18th.

"God's love—forget it not, sorrowing one, lowest one, forgotten one, —God's love is over all, enduring through all."

HARE says, "To form a correct judgment concerning the tendency of any doctrine, we should rather look at the forms it bears in the disciples than in the teacher, for he only made it—they are made by it."

"WHEN a man of Paul's character and work, felt the possibility that he might fall away, and was filled with anxious watchfulness and care lest he should fall short of his reward, what ought our positions and our feelings to be?"

F. W. ROBERTSON says, "Happy the child who is suffered to be, and content to be what God meant it to be,—a child while childhood lasts. Happy the parent who does not force artificial manners, precocious feelings, premature religion."

PARENTS,—Richter says that "every first thing continues forever with the child; the first color, the first music, the first flower, paint the foreground of his life. The first inner or outer object of love, injustice, or such like, throws a shadow immeasureably far along his after years."

THE British and German warships are enforcing their demands on Venezuela, bombarding forts, sinking ships and blockading harbors. Meanwhile the United States has warned these powers that she will consent no nothing but a "peaceful blockade," whatever that may mean.

A GRACIOUS invitation this:—"Come my people, enter thou into thy chambers, and shut the door about thee. Hide thyself as it were for a little moment, till the indignation be overpast, for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth shall disclose her blood and shall no more cover her slain." May we all hear it, brothers and sisters.

QUITE a good many new names have been added to our list, and we wish to thank our kind friends for favors in this line. We can still take more. We do not think there is another way to work in the Master's vineyard that will yield better fruit for one dollar expended than by sending THE RESTITUTION to some one for a year. Consider what it does, and we think you will agree with us. Let us have all the names you can get. We send back paper to each one, so all get more than the year's papers.

READ the proposal in last week's paper for a "New Year's Greeting." Do you not want to take part in sending a word of cheer to your brother? Let the response be hearty and with gladness. Surely our hope is a blessed hope, and we can well afford to give voice to our heart's affection to God and for each other. Let those who are in the habit of writing be heard in this "social meeting," and those who seldom write, thinking they can give nothing worth while. The excuse that others can do so much better, is not a "good excuse" this time. Let each join in making this feature of our paper a great blessing to the hearts of the children of the Father's household. Let the young folks of the Berean Societies, as well as the older ones enter into this matter. We invite each and all.

Abide With Me.

"A person must proceed from or be grafted into the True Vine, before he can possibly obey this exhortation, and this can only be done by exercising faith in the gospel, and being baptized into Christ's body, Gal. iii. 26, 27. Such are thenceforth "bone of his bone, and flesh of his flesh," and are therefore in Christ as the True Vine. To such alone Jesus says, "Abide in me," or live upon me, and dwell upon me, do not become severed "because the branch cannot bear fruit of itself, except it abide in the vine." This continued union with Christ is essential to the bringing forth the fruits of the Spirit enumerated by Paul in writing to the Galatians, v. 22, 23. None but healthy branches can produce such results, which will form the believer's passport into the kingdom of God. On the other hand, "Every branch in me that beareth not fruit he taketh away," that is, every immersed believer who continues not to sow to the Spirit, such will reap corruption at the coming of the Lord, as so many "tares gathered into bundles to be burned." They are not allowed to continue longer their unprofitable connection with Christ and the fruit-bearing branches, but are considered as offending brethren, and will be weeded out of the kingdom."

JUST now there seems to be a pause, an awe-inspiring lull before the storm bursts. Soon the whole world will plunge forward with an accelerated momentum, to the climax of her glorious historical drama. Individuals and nations will mingle in bloody wars in the final frightful scenes of royal revolution, of priestly tyranny, and superstition, of famine, pestilence, flood and fire of quaking earth and lowering sky, all of which shall usher in the dawn of a new civilization and crown the era of universal happiness, peace and good will, and all worship one God of righteousness.

An Explanation.

Since our offer to new names, one brother writes saying if we cannot give old subscribers the same rate, we may erase his name when his time is out. We are inclined to think that the brother does not understand this matter, or he would not write so, and for his benefit and others who may not fully understand, we make this explanation.

Some years ago THE RESTITUTION was $2.00 per year, and but three-fourths the present size. It was contended by some that the price was too high, and when the present publisher assumed control the price was reduced to $1.50 and the size increased as it is now.

Every one knows that there are many papers much larger that are sold at $1.00 per year. The reason of this is that they have a large income from advertizing, and the great number of subscribers they have make it possible to do so, and the business is profitable.

The number of subscribers to THE RESTITUTION is of course limited to a few hundreds, while theirs run into the tens of thousands. It is just as much work to prepare the [illegible] and make all things ready for the less number as for the greatest issue, and in this lies the chief cost in printing. Now, after all is prepared the expense of a few more hundreds of sheets of paper, with printing, postage, etc., is not so great as to prepare a new issue with new matter.

We therefore thought to ask our friends to solicit others to take the paper, and to send it to new names where able to do so, that such persons might thus try it, get acquainted with it, and may be become attached to it, and wish to become permanent subscribers. At the same time making it possible for us as publisher to join with you in thus doing some missionary work in spreading the gospel to others.

With this in mind we offered to give what we could to induce this co-operation with our friends, and accept $1.00 as a trial for one year. We cannot see wherein this is an injustice to our older patrons, and we do feel that there is no cause for them to think they are discriminated against. Had we 10,000 subscribers we would most gladly give the paper to all for $1.00 a year. Consider this, brethren, and do not look at it only as it is. We are willing to trust it to your good judgment.

Hope.

What is our Hope? Hope to be of value should be grounded on substantial evidence, and should have a well founded expectation of good. Hope is of little value unless it has as its base the solid rock of truth. Life without hope is indeed sad. The most menial and humdrum life is not without hope of some sort. Cut off from hope, what wonder men and women seek the suicide's grave and put violent hands upon themselves! When hope dies out of the human heart and blank despair reigns supreme what wonder the mind becomes unhinged and insanity ensues?

How often, even in the case of those who are plentifully supplied with this world's goods, is it that they find the object upon which they had set their heart and hope crumbles at the touch and their long cherished desire fades before their eyes, leaving life a blank, hopeless and valueless. Recent years have witnessed some remarkable suicides of a class the least likely according to this world's estimation of 'good [illegible]' affected thereby. What is gold, or what are possessions to a man who knows not, or will not make a right use thereof? What is wealth without health? What is fame with a shattered constitution, and disease gnawing at his heart-strings, and the hand of death with icy fingers standing on the threshold waiting to grasp its victim? It is true that hope cannot live without an object. That object gained, if a legitimate one, so far so good; but if the object prove delusive, or a mere thing of the imagination, what then? What if memory proves "Delusive Hope's most fell destroyer?" Thousands have experienced the bitter mockery of a delusive hope, and memory has stung to the quick the hearts thus blighted. Delusive hope has tempted the unwary traveller out into the waste and sandy desert, and the mirage thus held up has proved a mockery and a snare. Instead of listening to the divine records that declare life a vapor, a shadow that passeth away, men listen to the voice of the tempter that declares life a pleasure and promises happiness and contentment to its votaries.

Paul writing to the Ephesians, ii. 12, reminds them of the time when they had no hope; and presently in the fourth chapter he speaks of the ONE hope offered by him and accepted by them, and in which they stood, and in which they rejoiced. In writing to Titus, ii. 13, he discloses what that one hope is—calls it the "Blessed Hope, even the appearing of the glory of our Great God and Savior, Jesus Christ, who gave himself on our behalf, that he might redeem us from all lawlessness and cleanse for himself a peculiar people devoted to good works." Again, in Acts xxvi. 6, we find him saying as he stands before Agrippa, speaking of the hope, as "the hope of the promise made of God to the fathers," and for which hope's sake he says he is accursed of the Jews." And on another occasion we find him saying that it was "for the hope of Israel he was a prisoner." This, to a stranger would appear to be three hopes. But no! Everything depends upon the coming again of Jesus,—it is at that time they obtain their life, which at present is hid with him in God, Col. iii. 3, enabling them to appear with him in glory; and his coming in glory thus, depends upon the fulfillment of the promise made to the fathers of the Hebrew nation, which embraced a kingdom and dominion world-wide in extent and everlasting in duration,—all the faithful reigning with him till the earth is filled with the glory of God. The one hope of the gospel embraces all this and vastly more. And, as in apostolic times, so now, this hope is an anchor to the soul of every believer, God having in infinite love and condescension confirmed his promise with an oath to give them strong consolation. Heb. vi. 13–20. We will give God the glory if some one should be led to investigate the foundation of the popular heaven-going hope,—or rather, search and see if it has any foundation in Truth; and be led to lay hold of the hope set before us.

Scientific Notes.

The *Western Electrician* says that an electrical invention for shearing sheep was successfully tried at Flagstaff, Arizona. It required 16 men to operate it, but it sheared 75,000 in three weeks, which would have taken a force of 48 men twice that time. The clippers are carried over the sheep by hand, but are operated by electricity. It only takes three minutes to shear a sheep, in place of eight minutes or more by hand.

The New York *Sun* says that on Nov. 1, a wireless message was received off Sydney Harbor on board a war ship from the station at Cornwall, England. This is by far the longest yet transmitted by wireless telegraphy.

The *Electrical World and Engineer*, however says that it was not successfully used during the British naval maneuvers in the Mediterranean; although it says these experiences scarcely constitute a technical failure of the method. The attacking squadrons could not make effective use of their outfits because the defence persisted in sending confusing messages.

A recent bulletin of Minnesota Agricultural Department, says: "The opinion entertained by many people that whole wheat and graham bread is more nutritious than that made by standard patent flour, is erroneous. When milk was used as a ration with bread, butter, beans, eggs and potatoes all the protein of the milk was digested, and in addition, 4.91 per cent. more of the protein of the other foods with which it was combined was digested than when the milk was omitted. Experiments with butter showed that it has a high degree of digestibility, 98 per cent of it being available to the body. Cheese should be used regularly in small quantities. It is one of the cheapest and most nutritious foods. It is possible to secure a large amount of digestible nutrients and available energy from cheese. Oatmeal, like cheese and beans is slow of digestion, requiring much intestinal work for the digestive process, but if well prepared and thoroughly cooked, it is a suitable food for persons of all habits.

Dr. J. M. Hirsch, of Chicago, places kissing and handshaking in the same category as a means of spreading contagious diseases, such as colds, catarrhs or consumption.

On the subject of right-handedness many writers have claimed that the exclusive use of the right hand is due to wrong training, and that it tends to make the whole organism one-sided. But in his Huxley memorial lecture at the Anthropological Institute, London Oct. 1, Prof. D. J. Cunningham pointed out that as far back as we can trace man it has been found that the clavicle and the long bones of the right arm were distinctly heavier and more massive than those of the opposite side, proving that man was preferentially right handed. And added that all the evidence at our disposal goes to show that right-handedness is due to a transmitted functional pre-eminence of the left brain, and this functional pre-eminence was not a hap-hazard acquisition picked up during the life-time of the individual, it rested upon some structural foundation transmitted from parent to offspring. The prominence of the left brain is explained by the crossing of the motor impulses, the left cerebral hemispheres controls and regulates the muscles of the right side."

"The human will," says F. Legge in the *Academy and Literature*, London, Nov. 8, "is simply the power of deciding which of two or more courses to take; in other words, it is identical with the judgment, and is controlled by the corresponding brain-centers. When these centers are undeveloped, as in infancy, or diseased, as with some persons, the will becomes defective because the power to choose is [illegible] lost." To speak of the will as a separate entity is according to Mr. Legge, to use a mere antiquated figure of speech, as far out of date as the theory that placed the soul in the pineal gland." We are glad to meet with instruction of this character because it may clear the way for some to seriously study the man whom God formed of dust, and so organized that he could be justly held to account for his conduct.

Catholics in America.

The New York *Independent's* correspondent at Rome, Signor Salvatore Cortesi, in speaking of the growth of Catholicism in the United States says, "After 112 years, the Roman Catholics claim 14,000,000, (which others limit to 11,000,000) with one cardinal, 17 archbishops, 77 bishops, governing 14 ecclesiastical provinces, comprising 82 dioceses, and 5 apostolic vicariates. The 33 priests of 1790 have now become 12,429, and the few chapels of that time have developed into 10,689 churches, some of which are cathedrals, which can stand comparison for richness and architectural value with the best buildings of their kind in Europe; besides 5,248 country chapels.

The one college of Georgetown has expanded into seven universities, 81 seminaries, 163 boys' colleges, and 629 girls' academies, while there are 3,857 parishes with schools, 244 orphan asylums, and 877 charitable institutions.

The population of the United States in 1790 was 3,929,214, and now has become 19 times as much, but the Catholics have multiplied 300 times, as while they were then 1-90 part of the people, they are now somewhat less than 1-5.

The largest center of the Roman Church in America is the archdiocese of New York, with an estimated Catholic population of 1,200,000—that is to say nearly 1-10 of all the Catholics in the United States, while its numbers surpass those of all the most crowded centers of Italy, including Rome, Naples, or Milan; and only the principal archdioceses in Europe, such as Cologne, with 2,528,000 people, and Vienna with 1,900,000 people, go beyond it."

We give the bare statement only, and leave our readers to make whatever deductions may suit them.

Communicated.

Notes By the Way.

The Conference at Plymouth, Ind., having ended, I remained a few days the guest of Bro. and Sister Underwood, and also visited with Bro. and Sister Zilmer, who did all they could to make my stay among them pleasant; being escorted by them to make brief calls upon other members of the Plymouth Church.

While I remained at Plymouth Bro. James W. Logan fell asleep in Jesus. He was the brother of Sister Chaplin, the last one of the older Logan family. Brother Zilmer addressed a large congregation at the funeral.

Brethren Underwood and Zilmer escorted me to visit Brother and Sister E. K. Barnhill, who are both sick. May the Lord be with these dear ones and restore them to health.

They also escorted me to visit Sister Chaplin-Wickizer, the widow of our much esteemed Bro. Chaplin, who now sweetly sleeps in Jesus. Her health is not good. Trust in the Lord, dear Sister, who doeth all things well.

On Thursday evening I addressed the Plymouth Church upon the topic entitled the "Thinking part of man." After service I bid farewell to the members of this church.

On Friday morning Brother Underwood escorted me to the train, when I started for Piqua, O. On Sunday morning I commenced services in the neighborhood of Sister Eidemiller and husband. The meetings continued for two weeks. A good deal of the time the weather was stormy and nights very dark, which made the congregation less than it otherwise would have been, but nevertheless the audiences were larger than we might expect under the circumstances. On favorable nights the audiences were good, and interest fine. A number are quite interested, and I see no reason why a nice little congregation cannot be planted at this place. Brethren Waggoner and Austin have previously conducted meetings at this place.

I also visited with Bro. and Sister Westfall, who are anxious to have the gospel proclaimed in their neighborhood. A goodly number of the Household of Faith from Bush Creek, (about a mile from Fidelity) visited the meetings at different times, riding some twelve or thirteen miles. Misses Edna and Carrie Burnside, from [illegible], rendered good service in leading the singing. They have a talent in that line they owe to the Master, and may the Lord lend them to consecrate their lives and talent to his service. It is a beautiful sight to see young people consecrate their lives to the dear Savior, who loves them so dearly. The frivolities of life wont count for anything in that auspicious day when the Lord shall be revealed from heaven in power and in great glory.

God's blessed book says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

During these services I had the pleasure of baptizing one precious jewel into the name of the Lord Jesus. The Lord is going to make up his jewels soon, and may this one shine as a brilliant gem among his jewels.

"Then they that feared the Lord, spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name; and they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Now dear readers, let us meditate seriously a moment, and ask ourselves the question, Am I a jewel? am I a gem, fit to grace the Savior's crown? If we should judge ourselves that we are not, how can we expect the Lord to count us as a jewel, if we are self confident that we are not? A pure, holy, and self-sacrificing life is a gem in his sight. If we had many such lives, the poor would have the gospel preached unto them. Your evangelists would not have to pass by neighborhoods where he is entreated to go, but cannot because he is unable to sustain the costs.

The meetings at this place closed on Sunday night, with a good sized audience, and splendid interest. Sister Eidemiller and husband have invited me to return next fall, and hold a series of meetings in the city of Troy, which I will endeavor to do.

On Monday morning Sister Eidemiller, by means of carriage, conveyed myself and the two young lady singers to Bush Creek, about a mile from Fidelity.

On Tuesday evening I commenced a series of meetings at this place. The first meeting opened up good. I may continue here about two weeks, and one week in Bro. and Sister Westfall's neighborhood, and then I go to Springfield, Ohio, and after that to Cleveland, next to Canada, and so on filling many other appointments in the east, and then I shall work a while in Virginia, etc.

Praise the Lord! This service of the Lord is so beautiful. I find warm-hearted brethren and sisters everywhere. While they are all strangers to me in the flesh, yet we need no formality in getting acquainted. There is no band of union so strong as the "Blessed Hope," and the fellow-feeling that we are all fellow-citizens in the commonwealth of Israel. The old Abrahamic covenants of promise are ever new.

Every place without exception where I have visited, sweet memories are left behind.

The Lord be with you all. Amen.

W. H. WILSON.

A Conference Echo.

Dear Restitution:

It is somewhat late, but, I think, not yet amiss, for a few remarks on the Indiana State Conference held at Plymouth. By the favor of God, through some brethren, I had the pleasure and profit of being present on Saturday and Sunday, Nov. 15th and 16th. Sister Mary Knowles of Salem, had like myself, a desire to be present at a Conference, and opportunity being made for us we went together, and arrived Saturday at ten a. m.

Went to Bro. Underwood's where Sister Underwood made us kindly welcome, and we felt at home at once. In a few minutes met Bro. W. H. Wilson, and soon after Bro. Underwood, who added his kindness to that of Sister Underwood. At 11 o'clock Conference claimed our attention. I will not attempt to give every detail. Before I went, and for several years, I did not have the best opinion of Conferences, and wished for the experience of just one, that I might judge for myself. Believing that I knew our Brother Zilmer thoroughly well, and the names on the programme were also of great interest to me from the work and reputation of the brothers; I was pleased to think I might meet them. I met them, and speaking of them as I found them, I found valiant soldiers of the cross. Men who had and who were willing to endure hardness for righteousness' sake. Men who were not ashamed of their Lord and Master—who are willing to endure the cross, so as to gain the crown. Men, young and middle aged, who poured out the gospel stream in burning words with determined earnest energy. Men who still older, and even aged, when speaking of the way of salvation, and that blessed hope, were woke up by the glow of the words they spoke, once more renewed the energy of youth, and seemed neither to know nor feel weight of years.

The brethren present had a rare treat of good things, and those who knew not the gospel never had it more earnestly, clearly, and convincingly presented. The spirit of unity and affection of the gospel seemed to prevail everywhere and all the time we were there. Those present, who had attended other conferences, agreed that this one of all, was the most pleasant and successful—in short, a success.

We had much pleasant and profitable conversation with those of like precious faith we met at the homes of those who kindly invited us. We were one happy family, and the time seemed wonderfully short.

Monday morning many were gathered at the home of Bro. and Sister Underwood for a little further enjoyment of each others' society. But time, restless time, called us to part, and we left Plymouth with many a kind and tender good by, with loving messages for the little flock in Salem, and the larger one in Cleveland, from whom I carried a kind greeting to the Conference.

I also had many affectionate words for Bro. Joblin, with whom I was associated for years in the gospel.

We left Plymouth believing that the gospel had been preached, that God and his Son Jesus Christ had been honored, and if the good dispensed at the Conference has been carried away and scattered by those from abroad, good must result. I came away with a more firm desire than ever to use all that God had given me to his glory. To spend and be spent for the cause of our Lord Jesus Christ.

Your brother waiting for him.

P. NEILL.

Poetry.

Is All Well?

Watchman, what of the night? Watchman, what of the night? The watchman said, The morning and also the night Isa. xx. 11, 12.

Goes the watchman through the night;
Hark the bell!
Are the people safely dwelling?
Are the angels good news telling?
Are the hymns of gladness swelling?
Is there nay foe in sight?
Is all well?

Ah! the moon and stars above,
What see they?
Do the workers who are weary
Lose in sleep their troubles dreary,
And awake to hopes more cheery?
Do they know the power of love
For each day?

Watchman, what of this late night?
Hear the knell!
Do you know men tired of trying?
Can you hear prayer and in sighing?
Do you see the people dying?
Is the haven yet in sight?
Is all well?

And the watchman smiled, and said,
Will you tell?
All the sad hearts in the city
Are quite safe in God's great pity;
And the sorrow and the sadness,
Shall with morning change to gladness;
God, and love, are overhead:
All is well.

—Mortimer Farningham.

Communicated.

Gospel of the Kingdom of God Endangered in Scotland. No. 2.

"We ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." Hebrews.

"With one mind striving together for the faith of the gospel." Paul.

In the preceding paper mention was made of certain articles printed in the *Messenger* [Glasgow] which were passed under review by the present writer in THE RESTITUTION. The drift of the articles was shown by some selected sentences which were quoted, and which, with notes from the Review of the same, were given insertion in THE RESTITUTION.

Brief notices of certain queries will now be given. These queries with answers were contained in RESTITUTION, July 14, 1897; July 21, 1897; Aug. 18, 1897; and Sept. 1, 1897.

The first query was, "What was the gospel of the kingdom?" Answer, Fully stated—The glad tidings concerning the approach of the restored government of Jehovah over the twelve tribes of Israel, gathered to their own land." This answer was followed by certain items of Israelitish history, giving quotations from Exod. xix. 6; xxiv. 1-8; 1 Sam. xvi. 3; 2 Sam. ii. 4; v. 3; Ezek. xxi. 26, 27; Dan. vii. 13, 14, 27; also items as to the preaching etc. in New Testament. Matt. iii. 1; iv. 17, 23; Acts i. 6, 7; ii. 30; iii. 19, 20; viii. 12; Heb. ix. 28.

Another query was, "Were the teachings in Matt. v. 3-12 (the Beatitudes) John iii. 14-16; the parables of the sower, the talents, and prodigal son, included in the gospel of the kingdom? If not, were they gospel at all?" Answer, "The gospel was a public proclamation by our Lord and his apostles; not a discourse on religious subjects. There is no record that the teachings referred to formed part of any such public proclamation in which the apostles were engaged. They were only used by our Lord."

Another was, "Why must teachings which *in their nature* are gospel or good news, and which have express reference to the kingdom (such as the beatitudes and many of the parables) be excluded from the gospel of the kingdom?" Answer, "The question that suggests itself here is, why should such things be included?.....Whatever may be the intrinsic character of such teachings.....there is no evidence that they are even spoken of as *The* gospel."

These are but samples of nineteen queries, and the reader will observe that their drift is to cast doubts on the simple character of the proclamation of our Lord and his apostles, and to mix it up with his general teachings. The tendency of this is to lessen the relative importance of the "gospel of the kingdom" as an element of "the faith once delivered to the saints."

We read in the writings of the apostles about the "obedience of faith." In Rom. xvi. 26, this is said to have been the principal purpose of preaching the gospel among all nations. A very pointed allusion is made to this term in the Acts of Apostles vi. 7, where it is said "a great company of the priests were obedient to the faith." Can there be any doubt that this expression meant that the persons referred to rendered that obedience which the Lord required when he issued his commission—"He that believeth and is baptised shall be saved?" Again, it is written, "Without faith it is impossible to please him" (God) and that "faith is the substance of things hoped for," that is, certain blessings belonging to the future. Heb. xi. Again, "There is one faith, one hope, one baptism."

Keeping these things in mind, we may glance at some facts in the religious world around us.

The mass of the professing Christian world have been sprinkled in infancy, of course destitute of intelligence, not to speak of faith. It will not be denied that "the obedience of faith" is here totally absent.

In the present day many grown up persons have been dipped in water, with the formality of a religious ordinance, professing to believe the gospel, thereby expecting salvation; but whose belief falls infinitely short of the gospel preached by Christ, being absolutely ignorant of that gospel of the kingdom of God he was sent to preach. Does any one allege that here we have the "obedience of faith," the "one faith," the "one hope," or the "one baptism?"

An illustration may be offered. The "Reformation" of Walter Scott, and Alexander Campbell in the United States, may be said to have come near to the belief of the gospel. As a first principle they proclaimed that "Jesus *is* the Christ," but really failed to understand it from ignorance or from the denial of the Bible meaning of the title, The Christ. They possibly were "not far from the kingdom of God," but yet quite far enough to incur the doom of our Lord's dictum, "If ye believe not that I am he, ye shall die in your sins." If the commission of Christ is unintelligible it cannot be carried out either in personal "obedience of faith," or in the formation of a church, which were nothing short of will-worship. If it is intelligible, as is here maintained, will not faithfulness to the Lord give due effect to it in both respects mentioned. It was so carried into effect by the Apostles, *ergo*, it was intelligible. Scott and Campbell were educated men, scholarly and zealous, both having been trained for the ministry of certain popular branches of the professing Christian church, and yet came short of the truth.

By a wonderful Providence some half century ago some light was shed on our Lord's commission by John Thoinas, M. D. of the United States. A number of persons have been immersed believing that gospel of the kingdom of God which Christ preached, as well as what was appended thereto after his ascension. 1 Cor. xv. 1-4. It is really a simple matter of Christ's own words, understood in their plain, natural sense, *versus* human reasoning, human ignorance, or human perversity. There stands his words—"This gospel of the kingdom shall be preached in all the world".....
"Preach the gospel.....he that believeth and is baptized shall be saved." Is not this commission paramount over all human opinions?

It is well known, and the religious world is evidence of the fact, that anything can be explained away, or have a different meaning imposed upon it by human ingenuity. The Jews were charged by our Lord with "making the Word of God of none effect through their tradition." Is not the commission of Christ made of none effect through the traditions of men? In our Lord's time when "he came to his own his own received him not," probably many. And these had the benefit of his personal teachings. Even among those who rendered the "obedience of faith," some made "shipwreck" of their faith. If such was the case in the first century, it need not be wondered at if the same should occur in the twentieth. The warning is still necessary—"We ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip."

It is hoped that what has been advanced in the foregoing articles has no application to the readers of THE RESTITUTION, or to any of the churches connected therewith. At the same time the remarks may be useful as a note of warning, and in that respect, they are offered for the careful consideration of all.

J. CAMERON.

(To be continued.)

Holiday Rates.

From Chicago to the west and northwest, by the Chicago and North-Western Railway, on sale December 24-25 and 31, 1902, and January 1, 1903. Fast trains to all points west. First-class equipment. For sleeping car reservations and full particulars apply to any ticket agent or address A. H. Waggoner, 22 Fifth Avenue, Chicago, Ill.—Dec 27

Selections.

The Drift of the Times.

"This know also, that in the last days perilous times shall come."

Is there an apostasy? To this question all who see the situation and understand the signs of the predicted falling away, must answer, "Yes." Many who recognize that the difference between much of the teaching of the modern churches and that of those who founded them is so radical as to amount to the entire abandonment of their old positions, consider it the evolution of a purer faith. Others see that at last the teachings of Thomas Paine and other infidels, who denied the truthfulness and infallibility of the Bible, have come to be accepted in most of the seminaries for the preparation of ministers of the gospel.

There are many, however, who perceive that the movement has gone much farther than to attack the Bible on which the faith rests, and has assailed the fundamental doctrine of the Christian religion. That which distinguishes the gospel from pagan and apostate religions is the fact that it is not a system of morals, but glad tidings of redemption, expiation, and forgiveness of sins. It is now common to encounter preachers and teachers who reject the doctrine of the blood of Jesus, and many of those who accept it intellectually never preach anything but salvation by character. The result is that a large portion of the Christian churches are led back to the same place in which the gospel found our pagan ancestors—condemned by their consciences, but without a Savior. One who recently visited, on successive Sunday evenings, the principal churches of one of our large cities, testifies that he did not hear one preacher emphasize the finished work of Christ, or say one word that would have given light to a sinner seeking the way of salvation. With the abandonment of the doctrine which marks the fundamental contention of Christianity with heathenism, it is not surprising that belief in the salvation of the heathen is gaining ground.

Plain as are the evidences of the departure of the professing people of God from the truth, it is even more evident that holy standards of life are being set aside. No one believes that Wesley would tolerate the worldliness of the institution founded by him. Who of the Puritans would recognize the churches which proudly claim a Puritan ancestry? They would turn in disgust from the Unitarian doctrines which are now preached, the silly papal holidays, and the vanities of the modern church.

It is our growing conviction, however, that the apostasy is deeper than all these things. Sin, unbridled, save by the demands of respectability and fear of publicity, unrebuked by pulpit or pew, is in the religious life of this land an incurable sore that is surely and rapidly bringing the professing church to utter ruin.

The most open and unblushing sin of the churches is the love of gold. Even preachers in their home missionary sermons might be accused of obtaining money under false pretenses, when they ask the poor to contribute to the work of sending the gospel to the abandoned people of the frontier, then apply it to their own allowance from the society, or when it is spent to make a $600 salary mount up to $800 or more. Covetousness, the idolatry of our day, is hardly dealt with at all.

But perhaps no sin is so universal as lasciviousness in its various forms, thriving as it does on secrecy. Every physician knows some chapters of the disgusting story, and the crimes connected therewith. Most preachers know little about it, because they deal scarcely at all with sinners. Wicked customs of society are winked at, and parents allow their sons and daughters to drift into solitary vice unwarned, and to be exposed to temptations in the midnight ride and the pleasure party, as well as in their own homes behind closed and often locked doors, which are a peril to the strongest and most virtuous character. Any preacher of the gospel who deals faithfully with sin in the lives of even the better class of people in his congregation finds it difficult to believe the revelations which come to his view.

Without question the time has come when men "will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables." Then for the sake of God's true children who have not had their eyes opened to the perils of our times, we will not cease to sound the alarm.—*Gospel Message.*

Civilizes Men?

There are people who believe that civilization and education will meet the world's need, and that the Bible and Christianity are not requisite for the redemption of lost humanity. But how are men to be civilized, educated and enlightened without the Word of God? Infidelity has never done it, and never will do it. The culture of the ancient nations was but a thin veneer over unspeakable barbarisms, cruelties, debaucheries and idolatries; and in modern times though savages have been regenerated, it never has been done by infidel theorists and philosophers. The world may be defied to point out an instance where a language has been written down, a literature created, or a tribe of savages civilized by infidels. This is the work of Christian people and Christians only.

James Chalmers, a veteran missionary, said in an address delivered before the London Missionary Society: "I have had twenty-one years' experience among natives. I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity, has civilized. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been where the gospel is preached; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the cross."

The gospel, and the gospel alone, is the power of God unto salvation, and nothing else can lift up men out of the darkness of a lost race into the light and joy of peaceful salvation and temporal prosperity. In this world; and nothing else can give them hope of endless life and glory in the world to come.—*The Armory.*

Be Still and Know.

Nothing is more fundamental in life than the knowledge of God. Our imperfect acquaintance with him lies at the root of all our troubles. We do not know him, therefore we misapprehend both what he does and what he says. It is because we know him so little that we dread him so much, that we run from, instead of to him. If we knew him more, and with that trust would come deliverance *from* unworthy fear, surcease of sorrow, emancipation, empowerment.

What, then, will make our knowledge grow? God says: "Be still and know." Stillness is the attitude and atmosphere of the learner. Truth makes little impression on that mind which will not hold itself steady and quietly absorb the impressions which seek to fasten themselves upon it. Only a transitory effect can be produced by a transitory contact. Permanent results are secured only by long-continued juxtaposition. If we are bustling about, we cannot be in the frame that takes in. It is the ship at the wharf that receives the cargo, not the one tossing on the billows. The picture can be made only on the canvas or sensitive plate at *rest*. Be still; that is, cease from self, for self is ever restless and turbulent; cease striving and begin abiding. How can we know God unless we listen to him? And how can we hear his voice if our ears are filled with earthly noises, voices of men, voices of our own warring appetites and passions?

Inward stillness means a great deal. Vast numbers of Christians have not compassed it yet, nay, have hardly conceived what it can be like. They are easily disturbed and agitated. Like Martha of Bethany they are "distracted about much serving, anxious and troubled about many things." They need to realize that only one thing is needful—a heart wholly stayed on God. Such a heart is kept in *perfect* peace. Though the storms roar without, they do not penetrate within. Restfulness is there, for refuge has been reached and nothing can harm. He who knows God will trust him, and he who trusts him will know him. He who is still from the commotion caused by the swing of worldly ambition and strife, he who has ceased from self-centered plannings and pushings, is in the right frame of mind to take in all that is meant by the grand declaration, "I am God." Such a one knows, and greatly rejoices to know, that Jehovah reigns, not chance or fate, or fortune, or Satan, or wicked men, or good men, but the wise and loving Father of our Lord Jesus Christ. Such a knowledge hushes all murmurings, quiets all repinings, disperses all gloom, fills with serenity, tranquility, perfect peace.

Calm me, my God, and keep me calm,
Safe resting on thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

—*Michigan Christian Advocate.*

What Next?

The query standing at the head of this article came to my mind as I was thinking of the multiplicity of false doctrines of these last days, and the wonderful zeal and activity displayed by the devotees of the same.

If we are to submit to all the changes in the old Book called for, and to have all the passages which are objectionable to the many, who claim they are interpolations, eliminated, and when Professor Harper gets through cutting out the brambles with his jackknife, and all the others are done, if they ever finish, I feel constrained to ask the question, How much will we have left of the dear old Book? Or indeed will we have any? and, if so, what kind of book will they think it is then? Will it suit any better then than now?

If I should take a notion that certain parts of the Scriptures are spurious, and yet cling very tenaciously to some other part, or parts, which to me might teach some very precious truths, do I not by this method introduce a very unsafe precedent by which others may be encouraged to act accordingly, and so, following my example, may proceed to rule out my most highly cherished doctrine? And if this principle should be generally recognized and pursued we would all be sufferers. Such a policy would soon accomplish what the infidel and skeptic and other enemies of the Bible have been laboring so hard, but with such poor success, for ages to do, viz., to destroy the blessed Book.

If men were willing to be led by the Spirit of God in the study of his Word, rather than by and under some other influence, there would not be such a divergence of opinion and faith regarding its teachings. I do not believe that I have overdrawn the picture, but have presented the case as it would be if all the different objections, and changes, and eliminations were submitted to, i. e., that we would have no Bible left.

But shall we submit? Not now, at this late day, since the dear old Book has stood the storms of many centuries, and all the assaults of the great variety and shades of opposers of the past ages to the present time. We can not now surrender the Bible or any part that has stood unaffected by the crucial tests through which it has so often passed, but we will continue still to cling to the Bible.—*James Howie in Herald of Life.*

With Nothing to Show.

"In the course of a talk one day a gentleman told the following brief but suggestive incident:

"'I was standing one day in a smithy, which stood very close to a new building that was being erected. While I stood watching the smith at his work, a long stout wire was let down from the building with the request that he bend the end of it into a hook, and attach to it some article the workmen needed. He put the end of the wire into the fire to soften it, but turned away to some other work and left it too long. When he took the wire out, it was spoiled, and he was unable to do anything with it. And so the wire had to be drawn back, spoiled and useless.'

"The talents and opportunities that come to us are not unlike that bit of wire. They are not ours to keep, but to improve and make of service. If we neglect them, they go back to the Giver, not laden with treasure, as they should be, but empty-handed, carrying nothing."

Oh, there are some who want to get away from all their past; who, if they could, would fain begin all over again. But you must learn; you let God teach you, that the only way to get rid of your past is to get a future out of it. God will waste nothing.—*Phillips Brooks.*

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Table Talk.

WALKING IN TRUTH.

John said, "I rejoice greatly when the brethren come and testified of the truth that is in thee, even as thou walkest in the truth." This truth that is spoken of is the truth of the gospel. The power of God unto salvation, and they that walk in this truth shall receive manifold more in this present time, and in the world to come life everlasting. Then what a glorious thing this truth is. It not only makes us better and happier in this life but gives the promise of a life in the age to come. "Blessed are those servants whom the Lord when he cometh shall find watching (or walking in the truth.) Whoso walketh uprightly shall be saved, but he that is perverse in his ways shall fall."

One proverb says, "He that trusteth in his own heart is a fool, but whoso walketh wisely he shall be delivered." Then let us study to show ourselves approved unto God. Workmen that needeth not to be ashamed, rightly dividing the Word of Truth. And ye shall know the truth and the truth shall make you free. Buy the truth and sell it not. For the truth of the Lord endureth forever. I have chosen the way of truth. Thy judgments have I laid before me. God is a God of truth and without iniquity. Just and right is he. The question is asked, "Who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

The answer comes, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

'Tis by faith of joys to come,
We walk through deserts dark as night;
Till we arrive in peace at home,
Faith is our guide and faith our light.

So Abram by divine command
Left his own house to walk with God;
His faith beheld the promised land,
And fired his zeal along the road.

MARY KNOWLES.

Obituary.

Elias B. Dickson died at his home in Argos, Ind. Dec. 7, 1902, aged sixty-one years, two months, and five days.

He was the son of John B. and Catherine Dickson, who at the time of his birth lived near what is now Rutland, Ind., and he has lived all of his life in Marshall County.

He was united in marriage with Miss Elizabeth Acker on April 17, 1869. To them were born three daughters—one Cora died in 1878, Hattie is the wife of Mr. Sylvester Bryan, and Miss Dora who lives at home. Sister Mary J. Price who died at Plymouth six weeks ago was his sister. Besides the widow and daughters he leaves to mourn for him two half-sisters Misses Lizzie and Dora Dickson of Plymouth, two step-sisters Mrs. Nina Pontious of South Bend, and Mrs. Jennie McDonald of near Plymouth, and many other relatives and friends.

Brother Dickson united with the Church of God on July 22, 1888, and truly of him it is written "he has lived a consistent Christian life ever since." He moved from a farm to Argos in Nov. 1900, and at the time of his death was Elder of the Church there. He has been afflicted for several years but when able to be out was always at his post doing faithfully his duty. His death was in a measure unexpected, having been confined to his bed only a few days before, but being quite weak, he was unable to withstand the disease that had attacked him, and died quietly of heart failure, conscious to the last.

The funeral service was held at the Church in Argos, on Dec. 9, conducted by Brother A. H. Zilmer, after which he was laid to rest in the old Pisgah Cemetery, there to await the summons of the angel that will call the loved children of the Lord to rise and inherit the blessings promised the faithful.

On the Lookout.

The Master has set us upon the lookout. We remember sailing over a beautiful lake in Switzerland, journeying to the village at its opposite end. Again and again, as the circling hills shut in about us, the further shore seemed close at hand and our destination nearly reached. But rounding a projecting point, the aspect would change; the mountains would part once more, and another broad expanse of water lie stretched out before us. Thus by a singular peculiarity of the landscape, the journey's end seemed almost imminent, yet constantly receding. It was striking to observe how this feature of the journey affected the voyagers. Not a passenger was found at the ship's stern gazing backward. Every one was on the lookout. All eyes were bent forward in eager expectation. All the commands and promises of Christ put us on the lookout.—*A. J. Gordon.*

Communicated.

"Is It Well With Your Soul?"

My friend wrote me a few days ago, "I am sorry to hear that you are threatened with long trouble, but if it is well with your soul it is not so serious."

Twenty years ago my friend passing by my spitting of blood and other bad signs of lung trouble, treating it as of little amount, so it is well with my soul, I would not have thought strange of the inquiry of my friend. No, I have been used the greater part of my life, of separating myself into two distinct persons. My mind having been thus formed, I was prepared to believe, that while my body was in great distress, with no prospect of relief, my soul might be in perfect rapture at the thought of escaping from this old castle-thunder-prison, and take a furnished mansion way up somewhere in my Father's house. (I did not have to wait for judgment.)

This theory which is still taught in nearly all the churches, as the destiny of the righteous, don't appear to be sustained in the Old or New Testament Scriptures.

The Bible treats death as a reality, that the immortal life is withheld until the return of the Prince of Life.

The first thing that spoiled my belief in the dual nature of man, came about in this way. J. F. Gellatly and myself were listening to a sermon in the M. E. Church on the rich fool who said to his soul, "Take thine ease, thou hast much goods laid up in store," etc. The preacher, aside, said, "The idea of the soul eating corn." Bro. Gellatly whispered in my ear, "That depends on how the soul has been raised. Americans like hominy, but I being raised in Scotland, prefer peas." This remark started me to study what the term "soul" meant in the Scriptures. I was surprised that "immortal souls," are not mentioned there. David asks, "Why art thou cast down?" etc., but in concluding the sentence "For I shall yet praise him," shows that he was talking to himself, when he addressed his soul.

Our Lord Jesus, when thinking of the ordeal he was to pass through said, "My soul is exceeding sorrowful" but in finishing the sentence proved that he meant himself, "Yet not my will but thine be done." It would be a serious loss to some of the churches if trading with the dead was suddenly stopped. Rome's dead often pay up better than the living. Mickey Free, on account of the hard times in Ireland, did get some sort of a rebate on what he was assessed for the repose of his father's soul.

Coming back to myself, I regret to say that my soul has been terribly afflicted for the last five months by a persistent cough, spitting blood and other bad symptoms. No, it has not been "well with my soul," and going to church or engaging in any other religious service will not improve it.

When my Doctor says he can do no more, I will just reach out my hands to my invisible but ever present Savior, and say, "Lord remember me when thou comest in thy kingdom."

During mortal life, good souls, as well as bad souls, are subject to sickness, pain and death, but the souls that are raised from corruption to immortality, will be sick no more. It will be well with them forever.

ISAAC MCCURRY, SR.

A True Story of an Indian.

In a busy town in Oklahoma, many Indians come to trade with Mr. F. Some good ones and some not so good. One of the latter chanced to buy some goods of Mr. F. The Indian saw an opportunity to take a pair of side curtains from a new buggy. A few days later Mr. F. sold the buggy, but failed to find the side curtains. Search and inquiry was made, but no curtains were found.

Long after, something like a year, Mr. F. received a letter from the Indian, stating that he had stolen a pair of buggy curtains from him, and that he was trying to live a Christain life, and wished to pay for the curtains. Mr. F. wrote him a kind letter commending his noble spirit.

It would be well to emulate such a turning about. Make restitution as did the reformed Indian. Pay all back debts, if such there be, owing no man any thing but love. The Master bids us be honest, and see that we bring no reproach on the cause.

NANCY BARBER.

There is no satisfaction short of God, no support but in God, no rest but upon God, no breathing-time or halting-place except on the bosom of our Heavenly Father. He is the end to which we are travelling.

Obituary.

Mrs. Alice L. McClure, wife of Alex McClure, died at her home in Meadville, Pa., on Monday, Dec. 1, 1902, aged 81 years and ten months, after a short illness of Pneumonia, she leaves beside her aged husband, two daughters, Mrs. Duncan Carmichael and Miss Bertha Mackey from a former marriage. She died in the faith.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep:
A calm and undisturbed repose,
Unbroken by the last of foes.

MISS BERTHA A. MACKEY.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer, Plymouth, Ind.

Don't fail to read our offer to new subscribers as indicated on first page of this paper.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 60 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Holiday Rates.

Excursion tickets will be sold Dec. 24th, 25th and 31st, 1902, and Jan. 1st, 1903, via Pennsylvania Lines account Christmas and New Year Holidays. Tickets will be good returning until January 2d, 1903. Special rate tickets will also be sold for students and teachers of colleges, seminaries and universities going home to spend the Holidays. For details about fares, time of trains, etc., call on or address J. E. Hanes ticket agent, Plymouth, Ind.—Jan 2

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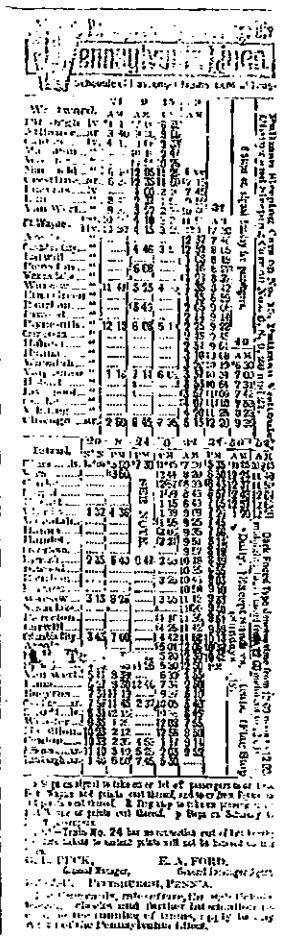

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aven., for Sunday School and Bible Study.

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The Restitution.

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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list before January 1st, 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who might be benefited by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and write to us for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names by Jan. 1st. It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. The sooner you get the names, the more papers they will get. We wish to do our part in the work, so send the remainder of this year free and start the new names with Jan. 1.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LI. PLYMOUTH, INDIANA, DECEMBER 24, 1902. NUMBER 48.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and, holy life as essential for final salvation.

Poetry.

CHRISTMAS.

The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each;
The ocean is calling to the beach;
And stars their sacred wisdom teach
Of Faith and Love and Fear.

But once the sky its silence broke,
And song swept down the earth;
The midnight air with glory shook,
And angels mortal language spoke,
When Jesus human nature took
In Christ the Savior's birth.

And Christmas once is Christmas still.
The gates through which he came,
And footsteps wild, and murmuring rill,
And wayside field, and breezy hill,
And all that else the wide world fill,
Are sacred with his name.

Shall we not listen while they sing
This latest Christmas morn,
And music hear in everything,
And faithful lives in tribute bring
To the great song which greets the King
Who comes when Christ is born?

Communicated.

The Soul and Spirit Life.

The soul and spirit life are not by any means the same.

The soul is received by natural generation, *but the Spirit by re*-generation. That which is born of the flesh (*soulical*) is flesh, Latin, (*animal*-animal) and that which is born of the Spirit, (*n'shaumah*) is spirit, not *soul*-flesh. Paul says: "The natural (*soulical*) man receiveth not the things of the Spirit of God, because they are spiritually discerned." There is a natural (soul-ical) body, and there is a spiritual (*pneumatikon*) body," which body no one can receive unless he shall first exchange the (*psychikos*) or natural life for the (*pneumatikos*) spiritual life. This termination of the *psychen* life. Such an one die having only made provision for the *psychen* life, he has nothing within him on which to predicate the (*zoe aionios*) life eternal," he is like the beasts that perish, seeing that he has only the *psychen*, or the life of the animal. There is no difference between the death of a man or a beast, unless he shall first cultivate the (*pneumatikos*) spiritual life, before he dies. "If the Spirit (a new mind or life) of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." If this spirit is absent, (it is like a grain of corn in which there is no life germ) there is no seed-germ by which it can be quickened into life. If this does not exist, such a life does not differ in any respect from that of any other animal, because the serpentine seed which abode in our progenitor is transmitted to his descendants, and will abide there until it is extracted by "the law of the Spirit of life."

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that (by nature) they themselves are beasts," (possessing only the *psuchikos* nature). "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; (both alike have the *psychen* or the beast life), yea, they have all one breath (spirit); so that a man hath no pre-eminence above a beast," that is they are both simply animals, and continue to be such, until such time as *the animal* nature is supplanted by the operation of "the law of the spirit of life," and if he dies without this, "even one thing befalleth them" both, that is "as the one dieth so dieth the other," that is, in beast nature there is nothing on which to base a hope of a revival from the dead.

With regard to evil disposed animal men, Paul says: "These are as natural brute beasts, made to be taken and destroyed." If a man dies as a "natural brute beast," without having the nature of the "brute" taken out him by "the law of the Spirit of life," his end must be just like his fellow brute.

No person can possibly comprehend the operation of "the law of the Spirit of life," until he shall first comprehend his relation to the animal kingdom. They must perceive that they are not "as gods," but animals, before the operation of the law of life can be properly perceived by them. Remember what the Lord said: "Give not that which is holy unto the dogs, neither cast your pearls before swine." He had no reference to four footed but bipedal swine. Those who have smelt human flesh cooked, say that it looks and smells like swine's flesh, and that cannibals describe the difference between the two in their own language, as "long and short pork." We are told that man differs from the animal nature, in that he has in him a spiritual nature. In what then do those animals called man, who prey upon, and eat their own kind, differ from other animals which do the same thing? or other animals still, called man, living in more civilized countries who lie in wait to rob their fellows of those things that they may lay up to sustain their natural life? These natural animals hang tenaciously to the serpentine declaration: "*Ye shall be as gods*," as the difference which exists between them and the lower orders of the animal creation.

By what law can these bipedal animals who have been resolved again to their natural elements, (without the indwelling of "the spirit of life,") be reformed and called again into life seeing that "the *natural man* receiveth *not* the things of the Spirit of God;" "hath not life," "shall not see life?" If they "shall not *see* life," then they must surely be as "the beast that perisheth." Now, I apprehend that honest careful students of the Bible must recognize the fact that the phrase: "He is like the beasts that perish," is a comparative phrase, with which the [illegible] recognize the fact of peoples [illegible] even of their death they have no more of the life-germ in them than has "the beasts that perish," and therefore on this account, "he is like the beasts that perish." Who are they? See Psa. xlix. 10. "The *fool* and BRUTISH person," (or the animal person who has not the Spirit of life). Their inward thought is (and as a man thinketh so is he) their houses shall continue forever, (their thoughts are wholly centered on things which pertain to the animal life) and their dwelling places to all generations." "Nevertheless (fleshly animal) man being in honor abideth not: (and as regards the future) he is like the beasts that perish." See verse 19: "He (margin Hebrew—the soul) shall go to the generation of his fathers; they shall never see light. (Why? Because) man that is in honor, and understandeth not, (does not comprehend the nature of, or the way to the higher life), is like the beasts that perish." Why? Because "the natural man *receiveth not* the things of the Spirit of God." If not received by them, then they can attain to nothing higher than the animal. "Natural men" are men "in the flesh." So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." This "spirit" is the vital life, the resurrection germ. And "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Should any one after receiving the Spirit of life, cease to walk after the Spirit, they will not be like the natural man, (Prov. xxi. 16) "remain in the congregation of the dead," but must come forth to the resurrection of judgment.

We read, "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*." If a division or a distinction can be placed between the two, then they must differ, and are not the same thing. The "living soul" is from Adam, but the "quickening Spirit," from the Lord Jesus. The word animal represents the *psuchikos*, and *pneumatikos*, the spiritual. A student who does not recognize these distinctions in the study of the Scriptures, must of necessity fall into error.

W. H. WILSON.

Gospel of the Kingdom of God Endangered in Scotland.

No. 3.

"We ought to give the more earnest heed to the *things* which we have heard lest at any time we should let them slip." Hebrews.

"With one mind, striving together for the faith of the gospel." Paul.

In two preceding papers attention was drawn to this subject by noticing certain reviews in THE RESTITUTION *some* five years *ago*, as also answers to queries. The present writer pointed out a tendency to drift away from the vital character of the gospel of the kingdom.

I have now to notice a paper by G. G. M. recently printed in the *Messenger* (Sept. 1902). It is headed "An anxious question and what it implied —'Wilt thou at this time restore again the kingdom to Israel?'" It seems intended to be explanatory of former statements on this "question," as previously referred to.

In 1897 this author wrote on this "question"—"Their (the apostles') minds had to be schooled to relinquish the immediate gratification of a fondly cherished dream, and to patiently acquire the full spiritual perception of a Christ and kingdom not of earth-born conception," etc. On this it was remarked—"If this is not the spiritual kingdom of popular theology the language is certainly well-fitted to give expression to it, and in the absence of any explanation to the contrary, to mislead." A stronger criticism had occurred recently in these terms—"To speak of backsliding or apostasy here might be unwarrantable, but the language, so far as intelligible, really appears to convey such a sad reality." However, in reply to [illegible] the author of 1897 paper seems to explain his meaning by speaking of the "Millennial kingdom," and of what he supposes to be a "preliminary stage" of the same. If even such language as this, though vague enough, had been used in 1897, a milder criticism might have been permitted. In his reply he adds that "the disciples of our Lord required and received much instruction during his ministry regarding the kingdom, about which they appeared to hold many misconceptions, and which indeed were not finally removed till the 40 days teaching had been imparted to them." He also affirms that "any misunderstanding of words in paper of 1897 is next to impossible." As to the term "next to" here it may be sufficient to remark that it finds its solution in the four pages of print now being employed to explain one or two of his statements in the old paper.

In the paper for Sept. 1902, we find the 40 days' teaching by our Lord again referred to in this way. "That the disciples did not fully comprehend all that the Lord had to tell them of the kingdom seems clear from his 40 days instruction." And again, the apostles "sat eagerly watching for the revelation of the great secret, *When! When!* will it come? till they can contain themselves no longer, and it bursts from them—'Wilt thou at this time restore again the kingdom to Israel?'"

The reader will note that the only real information afforded to us as to the 40 days' teaching, is "speaking of the things pertaining to the kingdom of God." Is it anything but the purest conjecture to imagine that the "removal of many misconceptions about the kingdom," and things the apostles "had not fully comprehended" of the Lord's previous teaching was taught during the 40 days? Not one instance of "misconceptions about the kingdom" is given by the writer. The conceptions of the apostles were derived from such teachings as in Matt. xix. 28, that the apostles were to "sit on thrones judging the twelve tribes of Israel." The writer of the paper goes on the assumption that our Lord had nothing new to tell them about the kingdom, or the manner in which they had now to make it known.

Besides such conjectures as those just noticed, where no proof exists, the writer of the paper referred to ignores some [illegible] instances of our Lord's teaching prior to his crucifixion having a close bearing on the question put by the apostles, altogether left out of sight. The parable in Luke xix. 11-27 shows that the disciples were given to understand that the coming or the "appearing" of the kingdom was to be preceded by our Lord's departure to the "far country," and his return. In accordance with this parabolic teaching concerning his going away and returning, he told them plainly, without a parable—"I go to *prepare* a place *for* you, and if I go a way I will come again." John xiv. 2, 3. At a later period he told them that his return should precede the kingdom, and that at his coming it would be known that the kingdom should then be nigh at hand. Luke xxi. 27-31.

It is plain from these teachings that the coming of the kingdom, or shall we say, the "Restoration of the kingdom again to Israel," is put at least one remove distant in point of time, and ceased to be the nearest in the order of events. Hence since the ascension of Christ on which occasion it was announced that he should return, that return came to be the event "looked for" by his disciples. In the epistles we therefore read—"The Lord is at hand," and statements of like effect.

In the paper of Sep. 1902 the "preliminary stage" of the millennial kingdom, though not mentioned, is plainly hinted at in these terms. If it is argued we should put one sense only upon the word kingdom here and elsewhere in Scripture, viz. the millennial reign, then the apostles' question implies that our Lord did not speak of the time, or approximate date of Israel's restoration at all, and by consequence that of his own return"..... "I incline to think.....the main topics of the.....40 days teaching were not details of the future kingdom, but rather things calculated to elevate their conceptions of the kingdom of God.....to a higher and more spiritual plane. They had proclaimed the kingdom was at hand.....Were they *quite* mistaken? I think not.....When the 70 went forth, it 'came nigh' to persons, and since then believers can both seek and enter the kingdom of God's dear Son. Col. i. 13.....Admit this, and all fancied necessity for explaining 'at hand' away will immediately disappear."

These are the arguments used by the popular theology, but as G. G. M. only says "I incline to think" the reader will not lay much stress on them. It is a fancy sketch rather than a demonstration. As to Col. i. 13, the statement in the paper is neutralized by alternative renderings of "translated" into. These are translated into, and changed for. The kingdom 'came nigh' to persons. The article says "since then" believers enter the kingdom. But we read that several years later Joseph of Arimathea who was a believer still "waited for the kingdom of God." Were the early believers of the proclamation in a better position than this "good man?" The article fails to show any other sense of the word kingdom than the "one sense," namely, the "millennial kingdom," except the case of Satan's kingdom. I never heard it doubted the "word kingdom" had more than one application, namely, to the millennial kingdom, even Satan's and many others. But the suggestion implied in the kingdom of Satan can have no force, even as an illustration, as long as anything like a "preliminary stage" of the kingdom has not been established. As to the kingdom being "at hand" having been in some sense realized, I have to ask the reader to revert to a previous paragraph of the present article. I hesitate not to say that our Lord's teachings in Luke xix. and xxi. and John xiv. are conclusive of the question. I may be excused for mentioning that this solution of the question was put forward in the *Messenger* of the churches as far back as Nov., 1880

J. CAMERON.

(*To be continued.*)

Please look over your account and if you owe us we will be thankful for a renewal sent at once.

Selections.

Questions for Thinkers.

Reader, do you believe that man has or is *an immortal* soul? Which do you believe? If it is something that the man has, can it be something that the man is?

Why do you believe it? Is it because you have found such a doctrine in the Bible, or is it because you have been taught so by men? Have you ever read, in the Bible, that man has or is an immortal soul? Do you know that the term "immortal soul" or "immortal spirit" is not in the Bible? If the doctrine of the immortality of the soul is a Bible doctrine is it not strange that the Bible never says that man has or is an immortal soul?

And if man is an immortal being by nature, is it not stranger still that the Bible describes him as mortal, and compares him to objects of a perishable nature? If the doctrine of the immortality of the soul is in the Bible, why can it not be found there? If it is not there how can it be a Bible doctrine?

Is it not strange that when men—calling themselves Bible teachers—attempt to prove the doctrine, that instead of quoting from the Bible they invariably quote from the writings of heathen philosophers? If it is in the Bible why do they not quote Bible to prove it? Is not their course a virtual admission that they cannot find the doctrine in the Scriptures, and so are forced to seek for proof elsewhere?

Do you know that the Egyptians were the first to teach and defend the doctrine of the immortality of the soul? If it is a subject of Divine revelation, and therefore a Bible doctrine, is it not strange that a heathen people were the first to teach it?

Are you prejudiced, or do you want the truth? Will you search the Scriptures prayerfully, and learn whether these things be so? Are you willing to believe the Bible as it is written? Do you believe that God says what he means, and means what he says; or do you believe that he says one thing and means another? If he does not mean what he says, how do you know what he does mean?—*C. F. Ladd.*

"Nearer, My God, To Thee."

This touching hymn was written by Sarah Flower Adams, a gifted English woman. She was of frail constitution, and amid many bodily sufferings, kept her pen at work on various poetical productions. At what time she caught the inspiration to compose that one immortal hymn, which is how sung around the globe, has never been learned. Probably it was some season of peculiar trial, when the bruised spirit emitted the odor of a child-like submission to a chastening Father. It must have oozed from a bleeding heart. Her hymn first appeared in a volume of lyrics by Mr. Fox, in England, about the year 1841. The authoress did not live to enjoy the fame it was to bring, for she died in 1846, aged twenty-four years, and was buried near Marlow, in Essex.

"Separate Yourselves."

God's call for a separated and peculiar people has been answered by the few of all ages. We know that Abel was distinguished from his brother by the acceptable offering of faith. Enoch was translated because he separated himself from the world to walk with God.

God and the world do not move the same way, so he who walks with God gets further and further from worldliness. Noah was saved by being separated from the world and shut up in the narrow confines of the ark. Abraham was promised a rich and vast inheritance, if he would separate himself from idolatrous friends and relatives.

God's people were charged not to mingle with the neighboring idolaters, and were especially forbidden to marry among them. They were often punished because they did not keep separate from the world, and they found it necessary to separate and reconsecrate themselves before God would bless them; and their experience foreshadowed Christian life. God calls for a separated and a peculiar people, zealous of good works.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, DEC. 24, 1902.

MERRY Christmas. Happy New Year to all our readers.

A DRAGGED cross is heavy, but a carried cross is much lighter.

THE Father has given the Son "power over all flesh, that he should give eternal life *to as many as thou hast given him;*" no more.

"SINCERITY is to speak as we think, to do as we pretend and profess,—to perform and make good what we promise, and really to be what we would seem and appear to be."

"COMING nearer and nearer to Christ,"—that does not mean creeping into a refuge where we can be safe. It means becoming better and better men; repeating his character more and more in ours."

"LOVE feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of possibility, for it thinks all things lawful for itself and all things are possible."

AFTER considerable show of force and a little fighting the German and English governments will submit to have their Venezuela claims arbitrated. The United States is the factor that has brought that about.

WE wish all would read the item in last issue regarding spelling names as they should be, and writing them distinctly. This is for your good more than ours. Twice this week this little matter has been overlooked.

IT is through the Son only that we have access to the Father. The forgiveness of sins and reconciliation with God, and adoption into his family, even, do not give us access to God without an advocate. There is still too much imperfection about us to permit that.

IN the department of Ferghana in Asiatic Russia an earthquake last week destroyed a whole city of 30,000 people, and the number killed reaches to over 1,000. Famine stalks in Finland where it is reported that 400,000 people are destitute and starving. The situation is worse than in 1867 when 100,000 died.

RUSSIA is gaining in Persia by constantly pressing on her way, making no very decided advances but nevertheless gradually getting so close that her influence is felt more and more. In Afghanistan matters it is the same; she has simply notified England that it is desirable that her relations in the future shall be direct with Afghanistan. Heretofore her dealing really have passed through English hands—now she ignores that ceremony.

"FIND, if you can, any ray of hope, any door of escape for the miseries of this world, save in the promises made to the Hebrew nation, and to the Gentiles through and after them, and in the coming of the Lord, and his universal kingdom. For which, O let our souls be stirred up to pray most fervently, while we wait most patiently, and long most anxiously, for the day of the glorious coming of this kingdom, when God's will shall be done in earth as it is in heaven."

As in the time of Luther the great point of duty for every man was to emancipate himself from the chains of superstition, so the great point of duty now is to free ourselves from the more subtle, and therefore more delusive dangers of infidelity. There is no safety apart from the written Word—the engrafted Word which is able to save the soul. An enlightened faith in this is the first step toward the approbation of God.

BURKE said, "The real aristocracy of a country—that raises a country—that which strengthens a country—and that which dignifies a country—that which spreads her power, creates her moral influence, and makes her respected and submitted to, lands the heart of millions and bows the pride of nations to her,—the instrument of obedience, the fountain of supremacy, the true throne, crown and sceptre of a nation—this aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only; it is an aristocracy of *character.* That is the true heraldry of man.

THIS issue ends the 51st Volume of the present series of THE RESTITUTION. We have tried to conduct the paper in such a manner as will be acceptable to the Brotherhood, and pleasing in the eye of our Heavenly Father. If any degree of success has attended our efforts we give him the glory. Doubtless mistakes have been made. We are none of us infallible creatures by any means, and the present Editor does not even claim that his judgment is at all times what it should be. Please remember that an Editor does not always seek to please himself. Many times he has to consider questions from more than one side, and often does not fully endorse every sentiment expressed. At times too, little things slip in when in a hurry that would on mature reflection be changed. We want to thank our friends for their leniency in the past, and hope that as we enter on and travel through, as the Lord wills, the mazes of another year, that our relations may be pleasant and profitable. We will do our best, relying in our Heavenly Father for strength. Pray for us, and may the Lord bless you each.

"Giving Thanks Always."

"This is one of those deep-meaning admonitions of the apostle, which at first sight seems rather impracticable; but as it is only the spiritual who can discern the spiritual, so only those who are in touch with Paul can follow his depths. Is not this what the gospel of God's grace should generate in our breasts: We, worthless; cared for, and sought for, by the great Creator, and all out of *his love.* Ought not the knowledge and the true realization of what salvation to eternal life means, and the thought of God's mercy and goodness to lead into that state of mind beyond empty formula, not platter-cleaning, or long prayers, or the giving of alms to be seen of men, but the offer of the higher power of our nature—the intellect—to God, by offering him our *heart.* Joyful in the truth as David; *confident* in God as Paul; *real* in worship as Christ; always abounding in joyful heart-praises to God. In every act, and look, and word, and *thought,* 'giving thanks' like nature, in her silentness and beauty."

Jesus of Nazareth.

Of all the race, Jesus of Nazareth is the man. Of all the race there is none other to be persistently gazed on and persistently studied. We ponder the thoughts of others; we smile at their weaknesses; we allow for their prejudices; we condemn their errors; but in this man there *are no weaknesses,* nor prejudices, nor errors. His judgments are ever accurate; his morals are ever perfect; his emotions are ever pure. No personal ambition, or hatred, or love, or interest sways him any instant. He thinks as before God. He rejoices as before God. All he does is right. By him alone was the precept ever fulfilled: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

It is From Father.

We read the other day a beautiful illustration of the truthfulness and reliability of God's Word. It was to the following effect: A letter was brought to the door by a postman. "It is from father," the children cried. The mother took the letter very indifferently, saying, "How do you know? Many letters have the same postmark." "But," said the children, "It is father's handwriting—nobody else writes like that. Just open it and see; you'll soon find out then, that we are right;" so the letter was opened and read. It was full of affection. It named the wants of each member of the family, and made promises of gifts for them all, to be sent on tomorrow. It addressed the mother and children by name, and the father's name was signed at the close. The children were sure there could be no mistake. "Nobody but father could know all about us," said they. Still the mother cast doubts upon its accuracy. The little ones thought it very strange. Their mother had never spoken so before. So they decided to wait; and if the gifts were received they knew she would be convinced. And sure enough, at the appointed hour the bundle was brought to the door. It was opened; and the promised articles were within. "Now mother, what made you doubt?" said they.

To show you how it is with GOD'S message, she replied, "It is in his handwriting. No one else could have written such wonderful words. It is addressed to us. It has promised us just what we need. Its promises come true. It foretells future events, and they come to pass. Its signatures that of God, it is stamped with the seal of heaven. It must be from above. Don't you think so, dear children?"

READ the proposition of two weeks ago regarding a "New Year's Greeting" issue. Do you not want to take your part in sending a word of cheer to your brother? Let the response be hearty and with gladness. Surely our hope is a blessed hope, and we can well afford to give voice to our heart's affection to God and for each other. Let those who are in the habit of writing be heard in this "social meeting," and those who seldom write, thinking they can give nothing worth while. The excuse that others can do so much better, is not a "good excuse" this time. Let each join in making this feature of our paper a great blessing to the hearts of the children of the Father's household. Let the young folks of the Berean Society, as well as the older ones enter into this matter. We invite each and all.

Brethren and Sisters.

Is not ours a high and holy calling? Then what manner of persons ought we to be in all holy conversation and godliness? In his first letter to the Thessalonian church we are called by Paul "the children of light and children of the day." It is truly so, if, as sons of God we remain faithful. God is light, and in him is no darkness at all. True reflections of him we cannot be unless we are burning and shining lights, glowing more unto the perfect day.

Passing Events in the Light of Prophecy.

According to *Glad Tidings,* all sorts of rumors are afloat in England regarding the visit of the Kaiser to King Edward,—and the *Spectator* suggests that he came to ask something connected with the Bagdad railway scheme, in which he is deeply interested, and most anxious for its completion. If he could manage to make it appear that Britain was interested in it officially as well as commercially he would have secured about all the protection he needs for his scheme.

Lord Kitchener on his way to India visited Egypt and the Soudan. He found great progress in the Soudan since he left it three years ago. At Khartoum he opened the Gordon college, which bids fair to help in lifting the natives up. The *Morning Post* says: The freeing of the fellaheen, the Nile dam, the college at Khartoum, these are types of the work of the Empire of which our countrymen may be proud, and which they may call on the world to emulate. The *Pall Mall Gazette* says: We have abolished the *courbash,* and the *corvee;* the fellah no longer sweats and groans under the lash of the taskmaster. British rule has changed that. What we have done for Lower Egypt we shall do in the Soudan in time.

The St. Petersburg *Birzhewiya Videdomosti* says the establishment of direct relations with Afghanistan and the appointment of a Russian representative at Kabul became a necessity for Russia from the time when she undertook the construction of the railway from Ovenburg to Taskend. The Journal declares that the understanding between the ruler of Afghanistan and the British government can in no way be considered a reply to Russian proposal of 1900, to which Lord Cranbourne recently referred in the British parliament.

Commenting upon Lord Rosebury's reproach that the government had sent Lord Kitchener to India, whereas had he been in office, he would have made Lord Kitchener secretary of state for war to re-organize the Army, the *Scotsman* remarks that "In view of certain possibilities on the Afghan frontier, Lord Kitchener may be found to be the right man in the right place."

The *Morning Post* says, respecting the result of the elections in lower Austria for the Diet, there is a majority hostile to the Jews, to the German parties, and to the present constitutional unity of Austria as a whole. The presence of such a majority in the Diet of lower Austria cannot but have a serious effect on the country and monarchy as a whole. The *Jewish Chronicle* says that the Anti-Semites have carried everything before them. Their victory is antagonistic, not only to the Jews, but the entire state as at present constituted.

At the recent Zionist Conference at Vienna Dr. Herzl said that during the year Zionism had continued its victorious march, and not only has the number of its inherents increased, but in many fresh quarters it has taken strong hold and it exists wherever Jews have a dwelling place. It is a matter for rejoicing that as the strength of the movement has increased it has gained in the respect and appreciation accorded to it by the general public opinion. Our idea is no longer the subject of ridicule, and in the most earnest circles this earnest movement is given its due. This is proved by the negotiations for the realization of our idea, in respect to which, while, up to now they have led to no positive results,—on the part of the Turks our delegates and representatives met with the greatest consideration.....We are convinced we are on the right path."

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

The coming of Christ has been given me to comment upon. Do we realize that this may be the very next move in God's arrangement? How foolish we are if we trifle with this event. Read carefully and profit by the lesson taught in 2 King ii. No excuses will be granted at the coming of Christ. What a happy, joyful meeting of the saints that will be. Best of all never more to part. What horror will seize the guilty ones when they awake in the morning and find their friends gone. Sad will be their fate, for God is just. Let us so live, dear Bereans that we may have an entrance into the kingdom.

EVA KOONTZ.

Dear Bereans:

A short time ago I received a letter from Sister Leila E. Whitehead requesting me to write a short Christmas article for publication in the Berean column of THE RESTITUTION, so I will try and write a few words of hope and encouragement to the young Bereans. As yet, I am not a member of your society but expect to be soon, as we hope to have a society formed at this place within a short time. Let us all during the coming year put forth greater efforts to organize new societies and add many more members to our number. The society is certainly doing a grand work and is the means of leading many into the straight and narrow path that leadeth unto life everlasting. May it not be [illegible] so increase as to play an important [illegible] part in [illegible] tions? That the Master may soon [illegible] come and he will find us all watching [illegible] is the prayer of your Sister in Christ.

EVA S. BRADLEY.

Dear Bereans:

Another year is gone with all its golden moments, some wisely used, some carelessly thrown away, while some more than wasted. As the pendulum of time swung to and fro, we should have listened to its solemn "tick-tick," counting to us those fleeting treasures, telling us that what is past is and will be always past, and try as we may we can never bring it back. If God were to put into our hands a page from this book of remembrance containing all we have said and done during the past year, how much we would like to change it; so many things we would like to erase and put better things in. He is keeping a picture of our lives. As that tick tick sounds in his ear our words and actions are put down in this great album. What will the picture of our life be? Will it be worthy to be placed with that of Jesus? Only if we have been striving to walk in his steps. This new year will be the best we shall ever have for painting our portrait. Some pictures will be so soiled that they will be destroyed. But in wishing you a happy new year, I would like to speak only of what is bright and joyous. My wish shall be that every day you will ask the Lord Jesus to help you paint a life picture as nearly like him as you can, and then stand by your prayers. How pleased God will be when he hears his own Son proclaim it, and Jesus will be satisfied. Worthy art thou our Lord and our God to receive the glory and the honor and the power.

EMMA LINDSAY.

Dear Bereans:

Another Christmas is here and if my wish be fulfilled all the Bereans will have a right good joyous time. Did you ever think how gloomy the whole year would be if we had no Christmas? Why, we would have nothing to look forward to. No Christmas! Then there is no birthday; no babe lying in the manger. No Savior, God's great Christmas gift. The sick and suffering would have no kind Physician to go to. The aged would see the evening shadows lengthen with no hope of a coming day. Boys and girls would forget their merry laughter; homes would be cheerless and dark. Without the birth of Jesus the angels' songs would be less sweet, for there could be no joy over one sinner that repenteth. Let us give thanks and honor to the Son Jesus whose birthday we keep.

GEO. H. LINDSAY.

Dear Bereans:

Are the people of God responsible for the spread of the gospel. I say they are. I reflect as proof Matt. v. 14-16. "Ye are the light of the world. A city that is set on an hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. If we do not let our light shine we are surely not helping to spread the good news of the kingdom of God. In Matt. xxiv. 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. And then shall the end come." Are we helping with this work? In Mark xvi. 15, "And he said unto them, Go ye into all the world and preach the gospel to every creature." And now Bereans let us do all we can to spread the gospel.

MARIE L. KOONTZ.

GOD'S PROMISE AND HOW TO GAIN IT.

"And this is the promise that he hath promised us even eternal life." 1 John ii. 25. Dear Bereans, is not this the precious promise God has made to us that we ought to strive for? And how can we gain this life eternal inheritance? By putting on Christ through baptism and then add to your faith virtue, to your virtue knowledge, and to your knowledge godliness and brotherly kindness, charity; for in these things we should abound in the knowledge of our Lord, Jesus Christ. Wherefore the rather, brethren give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. 2 Pet. i. 10.

Your sister waiting for the soon coming of our Savior.

ELSIE GESIN.

Obituary.

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M. A. WOODWARD.

John Main was born in Waterloo County, Canada, Feb. 25, 1848; died Dec. 4, 1902. In the spring of 1867 he came to Millbrook, Mich. He was married in Canada to Arabella Morrison, Nov. 18, 1868. Twelve children were born to them; two have been laid to rest. Sister Main and one son Charles accepted the gospel several years ago while we were preaching at Decker school house. Many anxious prayers were offered for the father and other members of the family. And about three years ago while we were holding meetings at Allen school house, he and another son yielded obedience and now we rejoice that after the toils of life he rests in hope of life immortal when Jesus comes. May the hearts of the other children be drawn towards their father's God, that they may be a happy company of redeemed ones in the soon coming kingdom. An immense congregation listened to Elder Woodward while he spoke from the words of comfort given the church in 1 Thes. iv. 13 to end. The I. O. O. F. concluded the ceremonies at the grave. We leave him in the hands of the life Giver, entreating the sorrowing family to cast all their care upon God who cares for his own, for death will soon be followed up in victory.

M. A. WOODWARD.

Fones Carey was born in Utica, Herkimer Co., N. Y., June 2, 1835. He moved to Michigan in 1863; served as a faithful soldier in the war of the rebellion. He settled at close of the war in Byron township, where he resided until he fell asleep in Jesus, Dec. 4, 1902. Bro. Carey had been a great sufferer for years with heart disease. About 11 years ago, he with his faithful wife attended our meetings, became much interested in the glad tidings and after studying to know whether these things were Bible truths that they listened to, accepted Christ and were baptized into his dear, saving name. They have both been faithful. We visited Bro. Carey two weeks before his death, and found him rejoicing in the hope of eternal life when Jesus comes. On Sunday, Dec. 6th, while Elder Woodward was engaged in preaching Bro. Main's funeral sermon I was performing the same sad duty at the late home of Bro. Carey. He leaves a wife and other relatives and friends to miss his presence, hospitality and words of exhortation. May God be the widow's guide in her lonely hours, her comforter even unto death. The writer spoke from Paul's words, "If in this life only we have hope in Christ we are of all men most miserable." 1 Cor. xv. 19.

M. A. WOODWARD.

Mrs. Ella Bainbridge was born in Seneca Co., New York, in 1828. She and her husband endured the toils and privations of pioneer life in Michigan, but with their three sons enjoyed their home life until broken by the accidental death of the husband several years ago at a barn raising. She has since resided with her son Nois at the old home in Gaines. Mrs. Bainbridge died very suddenly of heart disease, Dec. 9, 1902. The writer spoke from words found in Rev. xxi. 4, "And there shall be no more death." Mrs. Bainbridge was a true wife, mother, neighbor and friend. She was formerly a member we believe of the Dutch Reform church. She believed in life through Christ. She leaves three sons, several grand children with many other relatives and friends. May each so order their lives that they may receive the reward of righteousness is our prayer.

M. A. WOODWARD.

Ellen P. Carroll, wife of the writer, was born Dec. 11, 1862, and died Dec. 1, 1902, at the asylum in Tuscaloosa, Alabama, where she had [illegible] since in September last.

She embraced the truth some nine years ago on hearing it preached by Bro. George Kidwell of Arkansas, and has ever since lived a Christian life. [illegible] will not say she was the best [illegible] in the world, but she [illegible] man, and loved [illegible] in turn loved by all who [illegible] ever ready [illegible] and the truth and speak a word for the Master.

She was the mother of five children, who are left with me to mourn our loss. Pray for me that I may have strength for the trials that come.

J. W. CARROLL.

Spirituality.

To be a spiritual Christian is to cultivate the life of the new creation in Christ Jesus, by constant, habitual communion with God, by faith in the unseen, by habitual activity in the highest realms of thought, namely, the truths of revelation, and by constant effort to conform our conduct and character to the highest moral ideals. It is to aspire after that holiness without which no man shall see the Lord, and to be so absorbed in the study of God's being and character, as revealed in his Word, that we are changed into his image from glory to glory, even as by the Spirit of the Lord. It is to crucify the flesh with its sinful affections and desires. It is to put off the old man with his sinful lusts, and to put on the new man, fashioned after Christ Jesus, in righteousness and true holiness. It is to seek those things which are above, where Christ sitteth on the right hand of God; to set our affections on things above, and not on things on the earth. For, if we are risen with Christ, i. e. spiritual, we are dead—dead to sin, and our life is hid with Christ in God. The reader will do well in this connection to read Col. iii. 5-17.—*Evan. Messenger.*

Office Calendars.

A very serviceable calendar has been issued by the Chicago & North-Western R'y, for the year 1903. The figures are large and easily distinguished, the days of the month and the consecutive day of the year are both shown; and the publication is of that solid and creditable sort which makes it desirable for business men and manufactures. Send four cents in postage to W. B. Kniskern, Passenger Traffic Manager, 22 Fifth Avenue, Chicago. Jan. 17.

READ our special offer to send to all new subscribers the balance of this year and all of next for $1.00, as a trial.

Poetry.

LIFE.

Opening the map of God's expansive plan,
We find a little isle, this Life of man;
Eternity's unknown expanse appears
Circling around, and limiting its years.
The busy race examine and explore
Each creek and cavern of the dangerous shore,
With care collect what in their eyes excels,
Some shining pebbles, and some weeds and shells,
T us laden, dream that they are rich and great,
And happiest he that groans beneath his weight.
The waves o'ertake them in their serious play,
And every hour sweeps multitudes away:
They shriek and sink—survivors start and weep,
Pursue their sport, and follow to the deep.
—Cowper.

Communicated.

The Wisdom of Saloomoon. Chap. 15.

1 But thou, our God, art most easy good and truthful, forbearing and ... ging all things with mercy.

2. Yea, indeed, if we sin we are thine, aware as we are of thy controlling power; but we will not sin, knowing that we have been accounted thine;

3. For what thou standest upon is a complete allotment of righteousness, and to know thy control is a root of immortality (deathlessness).

4. For neither hath a badly-devised thought of men led us astray nor a shadow-writing unfruitful labor, a form depicted with diverse colors.

5. The sight of which cometh to thoughtless ones to bring reproach and make them desire the breathless form of a dead image.

6. Worthy lovers of evil things and such like hopes also are those who grasp after and long for and reverence them.

7. Yea, indeed a potter crushing pliant earth moldeth with toilsome labor for the service of each of us; moreover from the same clay hath moulded both the serviceable utensils for our clean employments and all the opposite also likewise: and what the use of each one of these severally the clay-worker is the judge;

8. And an evil-toiler moldeth an inutile god out of the same clay, he who a little before was begotten out of earth and who a little later goeth his way whence he was taken, the use of [illegible] soul [mortal-life] ... demanded.

... moreover his thought is not that he is destined to die down, nor that he has a shortly-finished life-time, but that he is rivaling the gold-workers and silver-pourers and that he hath imitated the copper-moulders; and he accounts it a glory that he is moulding spurious things.

10. His heart is ashes, and his hope more worthless than earth and his life time more valueless than clay.

11. Because he hath not known the One who moulded him, and breathed into him an energizing soul (breath of natural life) and implanted in him a life-giving spirit.

12. Moreover they have accounted our life a plaything and our life-time a general holiday to get gain; for, say they, it behoveth us therefrom to get on even though by evil means

13. This man though knoweth that he is sinning more than they all are since he is also a worker of easily broken utensils of earthly fuel and sculptured things.

14. And they all are most wanting in good sense and more wretched than the soul of a child, the enemies of thy laity, who have oppressed them.

15. Because they have also accounted all the idolds of nations as gods, that neither have the use of eyes to see, nor nostrils to draw in the air, nor fingers of hands to touch, and their feet inefficient for walking.

16. For a man made them and the spirit loaned him moulded them; for no man is strong enough to mould a god like to himself.

17. And he being a mortal worketh out a dead thing with transgressing hands, for he is better (more efficient) than the objects of his reverence, since he hath lived, but they never.

18. And they reverence the most hateful living-creatures also; for when compared with the rest in lack of understanding they are the worst.

19. Nor doth he attain as much longing desire for good things as there is in the sight of living-creatures; and he hath fled away both from the praise of God and his blessing.

COMMENT.

It is very plain to see where Paul as well as the older prophets get their illustration of the potter and the clay, brought out here in this chapter in all its minor details. Then the use of the soul demanded back because of misuse, in the Christ's parable of the rich but thoughtless man, who was going to make larger room for his prosperity in which his soul might enjoy itself. Mark the argument here also for a higher utility in art than a mere love of beauty or emulation to excel in imitative skill or to please a cultivated taste for such things; and the utter and unequivocal condemnation of the art and skill that is prostituted to the making of objects of veneration or worship, and so diverting the thought of mankind from the worship due their Creator and Preserver. In short the argument of this chapter is not so archaic as it may seem to the careless reader; but in its last analysis is as applicable today as in Saloomoun's day. We are all of us more or less worshipers of the creation rather than the Creator and thereby fail to receive the enduement and enablement from on high which is an important part of our "whole allotment," herein also referred to and emphasized.

CHAS. GARDNER.

Random Thoughts.—No. 3.

Now as to the state of things during the millennium, or thousand years. Will it be all peace and glory, or will there be war, and sickness, and death, as now? And will the reign of Christ and the saints end at the end of the one thousand years, or will they reign after that time? When will there be no more death, or sickness, or crying, or tears? and so on.

I *may say*, in short, that there will be more or less sorrow, sickness and death so long as mortality prevails, and that will be during the thousand years and beyond, as seen by Rev. xx.

After the Adversary is loosed out of his prison, he deceives the nations who are mortal and fire consumes them. But let us *begin* at the beginning of the one thousand years, which will be when the Lord comes. He will then set up his kingdom. Now what will that kingdom be like all through the thousand years, and will it end then, or will it continue forever and ever?

Of course my readers want to know all about it, and I will try to tell them as best I can.

In some respects the kingdom of God will be like all other kingdoms.

1. It must have a place, territory, locality, where will it be?

2. A King or Head, [illegible] say King, Emperor, Sultan, or Czar. Who will it be?

3. He must have his cabinet officers to assist him in the government. Who will they be?

4. There must be subjects to be governed, or ruled. Who or what will they be?

5. There must be laws by which they will be governed.

6. There must be a Capital or seat of government where the laws shall be enacted and put forth.

7. There must be a time for the setting up of the kingdom. If it is set up, when was it done? If it is to be set up, when will it be?

I will take each topic in its order, and as well as I can in its proper place, answer the questions asked in the early part of this paper.

Now what is a kingdom? A kingdom is the dominion of a King or a King's dominion, of which there are quite a number in the world—there are kingdoms of men, and so we read "the kingdoms of this world," Rev. xi. 15, in the plural, but the kingdom I am about to write about is the kingdom of God or God's kingdom, in the singular. The Bible says nothing about God's kingdom in the plural, always in the singular,—the kingdom of God. Now then,

1. Where is, or will the kingdom of God be located? How extensive its territory? Will it be in heaven or in the heart? Will it not be under the whole heaven, and over the whole earth? Dan. ii. 35.

From Isaiah xiv. 18, we learn that God created the heavens and the earth, and that he found the earth to be inhabited, and from Gen. i. by whom, "having created the birds of the air, the fishes of the sea, and the beasts of the field," he placed them all under or in subjection to Adam. He gave Adam dominion over them all—even over all the earth. He had made him but a little lower than the angels, and crowned him with glory and honor. Isa. viii. Here we have the beginning of God's kingdom. Its dominion is the whole earth. God made a garden, in which were fruits, good fruits of all kinds, and here he placed Adam and his wife. They may eat freely of all the fruit there with the exception of one tree—they must not eat of it. If they do they will certainly die, and they are to be fruitful and multiply and fill or inhabit the earth and subdue it. The earth was formed to be inhabited by his (God's) people—and here is the command to his people to do it. The kingdom is God's kingdom, but given to Adam on condition of obedience to possess and manage. Thus we see the locality of God's kingdom is the earth. Can any one of my readers tell me where the Bible speaks of God having a kingdom anywhere *else*?

Now, here we find our first parents in possession of the kingdom. Birds, beasts, fishes and *every* thing—the whole earth in subjection to them, we may suppose they were happy, but, what happened to them? The tempter came and made our mother Eve believe that God was not doing what was best for them in forbidding them to eat of that one tree, for by eating the fruit of that tree they would acquire knowledge and become as gods, and certainly would not die. Adam does not seem to have been with her just then. She is alone with the serpent. She hesitates a little, she knows that if what the serpent says is true, then what God had said can not be true, and the fruit appears to be all right and good to eat, as well as to make one wise. So she believes what the tempter says, and of course does not believe what God had said, and so she took some of it and I presume she liked it, for she gave her husband some of it also, and he did eat, and there they are. Now what? Will they certainly die, or not die? Did God or the serpent speak the truth? Certainly both did not. If God, and mankind who will possess the kingdom, seeing at that time no others were born? and if the serpent, then what becomes of God, his Word, and plan or purpose? It seemed an easy thing to do, to eat what was forbidden, but what awful consequences result from it. Not only to them but to all the then unborn generations of mankind, including ourselves. Now let us see if God did as he said he would. Adam and Eve knew they had done wrong, and felt ashamed and tried to hide themselves when they heard the Lord coming. The Lord, the Judge in the case knew what had occurred, but still enquired into the matter. He asks the man "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" He admits he had, but blames the woman for it, "She gave me of the tree and thou gavest me the woman," then before pronouncing judgment, he turns to the woman and asks "What is this that thou hast done?" And she puts the blame upon the serpent, "the serpent beguiled, or deceived me and I did eat," then, without further inquiry he turns to the serpent and pronounced judgment on him, then on the woman and last on the man. The sentence on each is important as it concerns all questions from that day to this, and is still in force. The enmity still exists, the woman's sufferings continues and all men die, and we all die, because our first parents ate of the fruit that was forbidden.

GEO. ELTON.

Report.

Since Oct. 31, I have visited points in Lincoln, Mitchell, Cloud and Jewell Co.'s Kan. In these places there has been no meeting for almost three years, but at Yorktown, Victor and Prairie Point the attendance and attention was splendid. Some that had never taken an interest before were very attentive. We hope much fruit will come from the seed sown. The great trouble is lack of interest. A good sister in Nebraska sent five dollars, saying she wanted others to hear the truth as well as she. She said that if I needed any tracts, to send to the paper and order such as I wanted and she would pay the bill. If one-fourth of the brethren that I know had the interest in the truth that this sister has there would be no dragging of the work in these fields. Brethren, let us awake to our duty and push the work along.

The first of the year I will start on a trip through south central Kansas, going east into Missouri. Write me at once, brethren, that I may know just where to find you. My service is at your command, and if you do not have a meeting it will not be because no one is available; for we are in the work for the year. Write me at once at Ransom, Kansas, that we can arrange the route that the expense may be as light as possible.

Your Brother in the Master's service.

A. W. DARBY.

Married.

Sunday evening, Dec. 4th, 1902, at the home of the bride's parents in Schlerville, Ind., *Nona, only daughter* of Bro. and Sister Jas. Friar, to John Cue. Nona is a member of our band of believers. We love her, and none but our best wishes go with her.

AZORAH M. SCHOONS.

Selected.

Common Sense Talk to Young Men.

Success in life is not pot-luck; but is generally the result of careful thought, intense activity, and the good providence of God, who helps those that help themselves.

A young man who spends his spare time in trying to be funny must not expect to receive much encouragement from men who are of a serious disposition and who have business of importance to be transacted. The only place where funny business pays is in the employ of a circus manager, and the fact is even circus clowns draw less pay than formerly.

Fun is all right in its place, but not in connection with business; and the young man who is only gifted with that quality will be fortunate if he ever makes over $10 or $15 a week, and the chances are that he will receive less rather than more. Jokers and fun-breeders are at a discount, except at parties where they amuse for the *time*. They are not wanted when thought and carefulness are the qualities needed.

What is termed "cheek" is a poor foundation to build on. It may work well for a few weeks, but it soon tires out those who constantly come in contact with it or who have been so unfortunate as to hire it. "Cheek" in a young man is only handy to employer who runs his business on "cheek." But whose business career will end as soon as his creditors insist on getting something more substantial than promises to pay based on "cheek."

Laziness is one of the poorest foundations on which a young man can build. Other defects may be mended or even overcome; but the born-lazy seem to stay so from boyhood to old age. The lazy may as well hang up their business fiddles first as last. My old grandfather was a wool-comber, and among his apprentices was a young man born lazy. When the old gentleman started off on his trips to buy wool his last words to his lazy, yet truthful apprentice, were, "Now, while I am away lay well to your work." I have heard my father say that the young man always replied, "I will, sir." And to keep his word good he was in the habit of putting the wool on the floor and lying down on it, when he would soon be fast asleep.

My father often told me, "George, you are too careless; but you have one good trait that will put you through life safely, you have not a lazy bone in your body." Perhaps that is the only good trait I possess; but it is not a bad one.

Another bad foundation in some young men is being too consequential. That is a great hindrance to ever amounting to anything. The consequential young man is the laughing stock of intelligent people, and will surely come to grief unless he mends his ways. It is one of those faults in our make up that we should pray daily to have removed from us. We are all more or less tinged with it.

A friend of mine who hired a young man filled with this peculiar defect, informed me one day that he had "discharged Puss-in-boots," and never wanted to see his like again. The gentleman could stand almost any other kind of help, but declared that no more would he be annoyed with help that knew more in one hour than he and his two partners knew in a year. The last I heard of "Puss in-boots" was that he was engaged in leading mules for a Newark ice company. At the time my friend discharged him you would have thought he would have been a member of Congress inside of a year.

Obnoxious or disagreeable ways are also a poor foundation on which to build. The agreeable young man, who has a kind word for everybody, is generally in demand in business circles as well as in social circles. Years ago I asked a wealthy New Jersey man (Mr. Dudley Gregory) how to be a success in business, and his reply was, "keep your eyes open and act pleasant." And there was common sense in his remark.

Attention to the small interests of those who employ you is perhaps one of the best methods of attracting their favorable notice. Every young man should study to look out for the details of anything he undertakes.

There are so many bad foundations that I must cease to enumerate them, as it would occupy too much space. You can hunt them up, and think them over. But the sure foundation to build upon is a good character built upon the fundamental truths contained in the Bible.

Rest assured that no employer objects to an honest, conscientious young man, who loves father, mother, sisters, brothers, and home better than he does the exciting amusements of life. Even saloon-keepers advertise for bartenders "with a good character." And if a business that has no character wants character in its employees, how much more do men who conduct large, responsible business enterprises need only young men who have the love of God and that of father and mother stamped upon them.

Build your foundation *slowly* but surely. And have Christ for the corner-stone.

The Second Time.

The coming of the Lord is the subject of many prophecies. It may perhaps be correct to say that it is the one subject of the prophecies. This inference seems to be a natural one from the words of the martyr Stephen when he saw the purpose of his hearers: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One." This is more directly stated by the apostle Peter in his talk with the people who gathered about him after he had healed the lame man: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold these days." The constant and all-absorbing theme of the prophets was the coming of the Lord, but they did not, in direct terms, distinguish between a first and a second coming. They spoke of events which we can now see clearly involve a manifestation of himself in the world as a sacrifice for sin, with his glory veiled in sinful flesh, and another manifestation of himself to gather his people, a coming "with power and great glory." But after he had appeared once in the world, and had returned to the Father, the direct promise is made that "unto them that look *for* him shall he appear the second time without sin unto salvation." It is for this second appearing that we look in this generation. He has visited this world once. He was rejected by his own people, and was put to death. He "was raised up from the dead by the glory of the Father." To the apostles whom he had chosen "he showed himself alive after his passion by many infallible proofs," and "he was seen of above five hundred brethren at once." While blessing his disciples, "he was parted from them, and carried up into heaven." It is now more than eighteen centuries since he said, "If I go and prepare a place for you, I will come again, and receive you unto myself." Our faith rests upon his sure Word of promise. He will come the second time. Signs manifested and prophecies fulfilled and fulfilling show that the second appearing is near at hand. "Even so, come, Lord Jesus.—*Review and Herald.*

Speak Out the Truth.

"But," says one, "may not the ignorant and indiscreet advocacy of truth by unqualified persons do a great deal of harm to the cause we love?" It may, but is the truth you believe so weak as to be in any serious danger from such an accident? Is not truth invincible and fully able to take care of herself. All she has to fear is the cramping and imprisoning agency of excessive prudence. With weakness for her guardian, and folly for her defender, she is yet safe! The God who protects her from her foes can assuredly save her from her friends. The danger lies in our carnal wisdom, which would cover the light with a bushel to prevent its being blown out, and wrap the talent in a napkin because it is only one.—*C. H. Spurgeon.*

Have You Time?

Have you time to sit and read the newspaper for an hour or more every day, but no time to read your Bible?

Have you time to attend the concert hall, the ballroom, or the lecture, but no time to attend the missionary meeting or the house of prayer?

Have you time to talk about all the news of the day, both home and foreign, but no time to *speak* of Christ or his love to your fellowmen?

Have you time to wash and scrub, and make your house clean, but no time to pray that God may make your heart clean?

Have you time to spend days, and weeks, and months, and years in a business that will soon end, but no time to give to the business of salvation that will never end?

Have you time to think and plan for the preparation of daily bread, but no time to give to the question of heavenly manna?

Have you a whole-life-energy to devote to the service of self and the world, but no time to spend in t... service of God? "Choose ye this d... whom ye will serve!"

Foxy Prophets. Ezek. xiii.

There are persons, even in ... church, who are in great reputa... shrewdness. They are constantly pl... ning, scheming, and contriving. Th... words and their looks give no intim... tion of their designs or purpose. Th... look in your face and greet you wit... all the blandness of Christian brothe... hood, and slander you behind ... back with a malignity worthy ... great deceiver. Their wor... smoother than butter, but w... their hearts; they are softer th... yet are they drawn swords.

They think that this is shrewdn... but those upon whom they ply the... arts look upon it as hypocrisy. They ... believe that such a course opens the way to success, when, in fact, it only exhausts the forbearance of Christian men, and provokes the wrath of the *Most High*. Such men were known of old among the people of God, to whom the Lord said, "O Israel, thy prophets are like the foxes in the desert."

Their prophecies were false, their instructions were deceptive, and their designs were deadly. They were serving themselves. They had the wisdom *of the serpent*, but not the harmlessness of the dove. They said, "The Lord hath said it," when God had not spoken by them. They said, "Peace, peace," when there was no peace. They daubed walls with untempered mortar, and only hastened the ruin which was already impending.

Let Christians learn to beware of foxy prophets. Men who are too meek, too gentle, too smooth, too polite, too *pure*, to be ranked with ordinary humanity, are very likely to turn out to be foxy prophets, and as such to receive the rebuke and curse of Almighty God.

A Solemn Warning.

The world is moving on with great rapidity towards the close of the present dispensation; delighted with the great progress made in literature, science, art, and general knowledge; while the churches of every creed are, with here and there a few exceptions hoping to see the millennial dawn very speedily; the world and the churches generally having very little dissension, and being at variance mainly on the coarser vices, such as drunkenness and gross immoralities.

No one denies that there is great progress being made in education, science, and all mechanical improvements; but few see and feel that the decadence of morals is keeping pace with the others; and still fewer, perhaps, see that vital godliness and spiritual power are leaving the churches generally, only to have their places filled by numerous organizations, societies, artistic music, moral and political lectures in lieu of God sermons. The members of the Laodicean church, (Rev. iii. 14-18) are not aware of their fearful condition: Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Don't Shut off the Light.

The following incident will apply to many self-proclaimed Christians who prate about the inefficiency of Christ's cause, doing nothing themselves to make it possible to do a better work, and really standing in the way of those who would be active helpers.

Gathered on the sidewalk was a group of boys intent upon a game of marbles. One little lad, with knuckles on the chalked line, suddenly raised his head to call out to a companion: "Stand out of my sunshine, can't ye? I can't see what I'm aiming at when you shut off the light."

Brother Underwood:

I would like to say to brethren residing anywhere between Port Surney and Toronto, Ont., that I intend to pass through the above part of Ontario the present winter, and would stop and hold one or more meetings as opportunity may present itself. Write any time up to Jan. 8, to West Millbrook, Mich.

W. J. CUMMING.

Our Helping Fund.

We whose names are given here ... believing that it is our duty to ... vide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doner request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W J Townsend 1 [illegible]

Communicated.

ad Fly in the Ointment. Eccl. x. 1.

The articles in THE RESTITUTION om the pen of W. H. Wilson as a eneral thing have been exceptionally ood and instructive. The one how-ver in which he shows the difference etween *psuche* life and *zoe* life as re-ed to believers in Christ contains ufatements that are in my judg-ubversive of one important ele-*All the truth as it is in Jesus.*

ll kindness I take the liberty of ing out wherein I conceive he is staken. Controversy is not the ob-ct in view,—a wrangle of words is unprofitable to both writer and reader. Our highest ambition should be to know what God has revealed, and take kindly to it regardless of prejudice or pre-conceived ideas. Our only safety consists in submitting to the record, and there will be no vain glorying as the result.

1. *Psuche* life does not end, until it is swallowed up in *zoe* life or extinguished in the second death. Falling asleep in Jesus is not the end of *psuche* animal life, for the dead in Christ are not hopelessly dead, and hence they are spoken of as simply asleep, which by implication involves the idea of waking. The awakened ones are the ones who fell asleep. No change of nature or relationship transpires while they are asleep, nor in the act of waking. Proof of the foregoing is found in the Scripture cited by W. H. Wilson. "He that loseth his life for my sake shall find it." Matt. x. 39. "Whosoever shall lose his life shall preserve it." Luke xvii. 33. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." John xii. 25. The life lost is the life found. It is *psuche* animal life, lost, and it is the same that is kept, or preserved unto life eternal. I cannot conceive how it is possible to put any other construction upon our Savior's words.

The real hope and comfort in his words consists in assuring his disciples that if they lost their lives for his sake the same would be restored to them, and in addition to this, they would be rewarded with *zoe* life everlasting. Moreover this is in accord with the fitness of things. A believer in Christ who has passed away into death and dust creates the necessity for such restoration to life as Jesus promised. You cannot give a man something, when the man has no visible existence. It is living ones who received the plaudit, "Well done, enter thou into the joy life *zoe* everlasting of thy Lord."

2. The whole difficulty with W. H. Wilson appears to be in overlooking the Scriptural doctrine of judgment, or if not overlooking at least misapprehending the subject. One of the first things Peter announced to the Gentile Cornelius was that Jesus is "ordained of God to be the judge of quick and dead." The Lord Jesus himself repeatedly in a number of ways and forms of speech made known to his disciples how at his second appearing he would sit as a Judge, first to reckon with, and reward his own servants according to their works, and second as a Judge to his enemies that would not have him to reign over them." The most casual reader of the Scriptures can hardly go astray on this subject. In view of the testimony it is presumptive folly on our part to affirm that believers in Christ will not come into judgment. It is better to go slow here, and understand what manner of Spirit we are of before hasting to an unwarranted conclusion.

Paul wrote his Corinthian brethren very plainly upon this question. His words are, "We must all appear before the judgment seat of Christ that every one may receive the things in body according to that he hath done whether it be good or bad." 2 Cor. v. 10. Who are we all? Can there be any doubt in the mind of the reader? How then can we say that the believer in Christ "will not come into judgment." Here is where the "dead fly in the ointment causeth it to stink."

To contradict the apostle is a serious matter. In another place Paul says, "If any be spiritual let him acknowledge the things that I write," It is not Paul alone, Peter and John are equally explicit in warning all to be prepared to give an account to him "who is ready to judge the living and dead." The doctrine of resurrection and judgment as related to each other both have their place in the holy oracles, and it is our duty to give both proper attention. If anything will make a man sober minded and circumspect in his daily walk and conversation it is the ever present consciousness that his Lord and Master will reckon with him at his coming.

GEO. MOYER.

[This article has reference to the one in issue of Dec. 3, and not to Brother Wilson's article in the present paper. —ED.]

Brother Underwood:

In a recent issue of THE RESTITUTION under the heading, "Questions and Answers for Our Children," occurs the question, "How long were they (Israel) in bondage?" and the answer given is, "Four hundred years."

I believe it is generally thought by Bible students that the Israelites were in bondage in Egypt 430 years. Upon examination, however, we find that Jacob and his children went down into Egypt 1706 B. C., Gen. xlvi. and that the Israelites were delivered by the hand of God through Moses in 1491 B. C. Ex. xiv. making a period of only 215 years that they were in bondage. How has the notion that they were in Egypt 430 years arisen? It was only 430 years from the time God made his covenant with Abraham until "he giving of the law on Sinai. Gal. iii. 17.

S. J. LINDSAY.

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer. Plymouth, Ind.

Scriptures Opened.

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The Church of God at Carr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

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Ainsworth, Neb. Sunday School every Sunday at E. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting [illegible] The 4th Sunday preaching [illegible] Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brach Creek, Ohio, meet every Sunday at 10:00 a. m, for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ralph Center is presided over by Brother L. C. Shaw.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Tysdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a.m. and 7:30 p.m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

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The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

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A Kind Greeting.

To the Re[illegible]
Greeting [illegible]
And wish [illegible] A Happy New Year.
Then [illegible]
With [illegible]
For He [illegible]
earth
Rejoicing that [illegible]
That make [illegible]
King.
When [illegible]
bring.
Yes! "A Happy New Year" from [illegible]
Despite [illegible]
Our friends may be taken [illegible]
gloom!
And [illegible]
Yes, the Teacher [illegible]
For God [illegible]
stony place!
No fears in the ones who [illegible]
For sure will be [illegible]
by.
Though [illegible]
in love.
In the field [illegible]
We'll rejoice [illegible]
The God of salvation [illegible]
For "the Lord is our strength" and our song
will be made.
Like the feet of the hind [illegible]
take,
And walk in a manner in [illegible]
The beautiful [illegible]
So "A Happy New Year" I am wish for each
one
Despite of the sorrow, the tears and the
gloom!
The Lord will keep [illegible]
And keep us [illegible]
Dear!

S. BONANA WINES.

* Hab. iii. 17-19.

OUR NEW YEAR GREETING LETTERS.

Editor Restitution:

Oh, how thankful we separated ones ought to be for the opportunities we have in these last days of Gentile times of communicating with each other through the mails, and THE RESTITUTION which brings so many kind letters of love, giving encouragement to those who are weary and anxious to reach their journey's end and be home with our Lord and Master; but while we are waiting we ought not to neglect communicating and speaking to each other, though we have to do it through the mails, or our ever welcome papers. See what the Lord thinks of those who "speak often one to another; and the Lord hearkened, and heard it, and a book of remembrances was written before him for them that feared the Lord, and that thought upon his name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son who serveth him." Mal. iii. 16. Brothers and sisters, as our names are in the Lamb's book of life we ought to give more attention to the things to come, as Moses taught the Jews to teach them diligently to their children, and to talk of when they would sit in their houses, and when they would walk by the way, and when they lay down, and when they would rise up, and bind them upon their hands, and they shall be as frontlets between their eyes, and they shall write them upon the posts of the house, and on your gates." Deut. vi. 7-9. If it was good for the Jews to be ever thinking and talking of a temporal inheritance, how much more is it for us who are looking and hoping for an eternal inheritance in the ages to come.

Yours in hope.

GEO. MITCHELL.

Washington.

Brother Underwood:

Your call for Christmas greetings reminds me that the old year is nearing its close and that the New Year will soon be here. The question comes to each of us, Have we done what we could for the Master? He says upon all occasions spoken the truth as we find it written in the Word? For more than twenty years I have been isolated [illegible] Church privileges with one ex- [illegible] Ohio. I do not think always that I am alone for the Master's promise was, "I will be with you always." When we see that the churches of the day are "at sea" in regard to the plan of salvation and the future, and to know that they are denying the Bible and making it the works of men, we feel like rejoicing that God has so loved us that we are privileged to see the simplicity of his plan for the future. Every week I look for to our waiting [illegible] in this age darker away all [illegible] have to have the privilege of fill[illegible] some political position that they may be honored of men. These "gilt-edged rags in God's sight. But what think ye brethren? If we remain faithful to the end he will make us co-rulers in the kingdom of God. This means an everlasting life and a privilege to rule. An inheritance well worth our time and talents to seek for. What a great honor to know Abraham, David, Christ and his disciples who suffered so much that we might receive a crown of righteousness that faileth not away. In concluding let me say to those who are situated as I am, stand firm. Let nothing move you from the Rock of your salvation. If you can not go out and preach you can speak for Christ in private and distribute tracts and copies of THE RESTITUTION that others may see. Let us lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. Yours in hope of eternal life.

D. C. ROBISON.

Ohio.

Dear brother and sister:

Another year is about gone, and what are we doing? Are we overcoming the evils of this world, and trying to walk in the footsteps of the meek and lowly Jesus? Although isolated from all brethren we believe that we can do something for the cause we love so well. Pray for me that I may live a pure and perfect life, and when Jesus comes receive a crown of life.

Your Sister praying for the soon coming King.

INEZ TITUS.

South Dakota.

Dear ones of like precious faith:

Nineteen hundred and two is now drawing to a close and the question comes, Have we made any progress in the divine life or character, have we made any additions as Peter says, adding to our faith? is our life in our homes more Christ-like? Are our dealings with our fellowmen such as it becomes those who believe the gospel to be the power of God unto salvation? It was said nineteen hundred years ago, Thou shalt call his name Jesus, for he shall save his people from their sins. How important it is for us to see, brother and sister, the importance of the word to be saved from our sins, not in our sins. Hence how beautiful the words of Paul in the fifth chapter of second Corinthians, seventeenth verse: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are new." The old life we buried when we were baptized. Dear ones in the Lord, have we been dying daily to the world, to the flesh, to the devil? If the Lord should suddenly appear, would we be found of him in peace, without spot or wrinkle. Some time ago I read in THE RESTITUTION among the letters, one from a dear sister whose name has slipped my memory. In her letter she mentions of setting apart a part of each day for prayer. How appropriate that would be when we may expect the Lord especially any moment. Daniel and his companions prayed three times a day to the God of Israel. How careful we would be in our business, and what a power it would have over our life during the day, and how better we would be to overcome the tendency to covetousness, after having spent some time in closet at the throne of grace, to which we are invited to come with confidence, that we may obtain favor in the time of need, and surely this is a day of need. May God bless our dear brother William Wilson. He is one that I have learned to love and have known for many years, and also all the dear ones who go and proclaim the unsearchable riches of Christ. May we one and all be more faithful this coming year if the Lord tarries, is the prayer of your brother in the blessed hope.

MARTIN T. ANDERSEN.

Illinois.

Dear brothers and sisters:

I wish to send greetings. Brother Underwood has requested us to exhort and speak to one another, and give our testimony for Jesus. We cannot tell all he has done for us, but his blessings have been many the past year. But the greatest blessing is that he has led us to see the truth as it is in Jesus, the light of the glorious gospel, and to know that Jesus is coming again. We know by the Word of God and the signs of the times that it is near, even at the door. Yes, the Lord is coming.

The Lord is coming, I this be
The heralded note of jubilee
And when we meet and when we part,
The salutation from the heart.

The Lord is coming, saints rejoice,
We soon shall hear his glorious voice;
Majestic uttered from afar,
As on he hastes for conquering war.

The Lord is coming, who shall stand,
Who shall be found at his right hand?
He that hath the white garment on,
That Christ our righteous King hath worn.

Let us brethren, forsake not the assembling of ourselves together to keep in memory our blessed Lord, and to study his Word. May we all be found watching.

ELLA KNOWLES.

Ohio.

Dear Brother Underwood:

We are nearing the end of another very eventful year in every respect; floods, earthquakes, railroad accidents of every description, causing the loss of lives of many people and destruction of thousands of dollars worth of property, and those strikes of different kinds, have caused much misery and suffering, let alone the inconvenience to the world at large. These certainly are signs of nearing the end of Gentile times, for we are told in Scripture that in the last days perilous times shall come, men shall be lovers of self, proud, blasphemers, disobedient to parents, unthankful, unholy; lovers of pleasure more than lovers of God; and that is most assuredly the case in this last part of the nineteenth century. Pleasure is the main thing now with religious people as well as the world's people. But we as members of the Church of God should try and keep ourselves from mingling in their pleasurable amusements as much as possible.

Yours truly in the one faith.

W. D. TOWNSEND.

Ohio.

Dear ones of like precious faith:

I feel glad to exist in my testimony for the love of God and the truth. I feel rejoiced when I read so many good letters from the dear ones of the blessed hope. Although I have never seen many of them, I love them as brothers and sisters, and hope to meet them in the kingdom which I hope will soon come. The [illegible] meeting I attended at Waterloo, Iowa, is still fresh in my memory. I close with love to the brothers and sisters, wishing you a happy New Year.

Yours in hope.

MRS. S. C. OLIVER.

Kansas.

Dear Restitution:

Christmas time is approaching when we expect God to let our drawer to lengthen out. And I hope it will engulf all those who love our Lord's appearing. For myself I have no merits to boast of, only hoping and trusting until we reach our Father's house. For the sighs which are our guide board tell us we haven't much further to go. I had the pleasure of a short vacation from my study employment through November, and wife, children and myself spent it in California visiting my wife's father and family at Oleander, and had the pleasure of meeting with the brothers and sisters of the Church of God at that place, which is composed principally of Bro. Albert Baker and [illegible] Caldwell families. They meet regularly every Sunday for Bible study and social meeting. Bro. Edwin Groat preaches for them every fourth Sunday. The Lord's supper is served every other Sunday. They meet at present in a hall; the churches of that place being closed against them. One of the desires of their hearts is that they may be able to build a small church of their own some time. Uncle Albert and Uncle George, as they are called by those that know them, and to know them is to love them, for they are two God-fearing men, striving to show their faith by their works. How we enjoyed their company and those meetings in the hall, talking of those things concerning Jesus and the kingdom of God. The hardest part of our trip was taking leave of them. Oh, how those meetings and partings cause us to stop and breathe the prayer, "Thy kingdom come; thy will be done on earth as it is in heaven." It is grand to think of that age when every man will have the truth in his mouth and be our friend, and all heart aches, tears and partings have passed away; when we are gathered in our Father's house to enjoy the society of each other through the countless ages of eternity. Brothers and sisters we repeat our request and extend it to the household of faith, pray for us.

Yours in hope of the soon coming King.

JOHN E. MCDAVIS.

Oregon.

Editor Restitution:

I noticed your suggestion in the issue of Dec. 10th, for a New Year's greeting, and I desire to contribute the following, hoping it will be acceptable. The Holidays, Christmas and New Years as they are commonly called, are very closely associated in my mind. It is the custom at Christmas to exchange gifts with those dear to us that we hope will be appreciated. Christmas is what? It is the anniversary of the birthday of Jesus. When we follow the custom of gift giving do we think of the great Gift God made to us? "For God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." John iii. 16. God though he owed man nothing, yet through his great love he gave his only Son that man might have a hope of salvation, eternal life. [illegible] that a glorious gift that was. Can we realize the love God holds toward us? Can we appreciate in our finite minds the sacrifice that was made for us? If we do realize the value of this precious gift; if we do realize the close relationship between God and us, the believer, through Jesus Christ, our Mediator, then Christmas will be held very dear by us and with the coming of the New Year we will strive to live a holier and purer life, present our bodies a living sacrifice, holy, acceptable to God, that we may in some measure repay God. Brothers and sisters in the Lord, my earnest prayer is, that the New Year will find us walking the narrow way, holding the hand of Jesus, guided by his precepts. This will bring us into closer communion with God, and when the day of our salvation dawns we will hear the voice of our Master, "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joy of thy Lord.

Yours in the blessed hope.

GEO. NEILL.

Ohio.

Dear Restitution:

My subscription to the dear old paper expired in August and I am sorry I could not renew it sooner; I will try to be more prompt in the future. I should miss its weekly visits so much. It is not often I can hear a gospel sermon. I attended the Methodist services last evening. The text was, "How shall we escape if we neglect so great salvation." How I did wish Bro. or Sister Woodward could have handled the subject. We were warned to give our hearts to God if we would escape eternal torment in the lake of fire prepared for the devil and his angels. We were not told what we were to believe or do in order to escape the punishment, or in what the great salvation consisted. It certainly could not have been from death, as he thinks we were immortal. I thought about the blind leading the blind and the probable result. I ask an interest in the prayers of those of like precious faith, that I may be enabled to walk more worthy of the high calling, and that I with all who have taken the name of the Master may enter into that rest prepared for those that love him. Yours in hope of eternal life.

MRS SARAH L. GREEN.

Michigan.

Brothers and Sisters:

We thank our Heavenly Father, and our esteemed Brother Underwood for this privilege of greeting all those looking for the King. I am seventy-one years old. Have rejoiced in the glorious gospel of the kingdom for many years.

May the King soon come and find us ready, is my prayer.

ELMA V. BAKER.

Ohio.

Dear Brethren in Christ:

In our dear paper, a short time ago some one asked about our yearly love feast. We are nearing the end of 1902. Will 1903 be the year of Jubilee? I am happy to say that I find that the path of the just does shine brighter and brighter, and I can say with the poet,

I have no bad reports to bring,
When tempted to give o'er,
I will take the cross and gladly sing,
'Tis better on before.

I am bound, by the grace of God, to have a better report to bring in next year than I have this. Pray for me, "For it is not by might nor power, but by my Spirit, saith the Lord of Hosts."

W. J. CUMMINGS.

Michigan.

Dear Household of Faith:

We have an Advocate with the Father, Jesus Christ, the Righteous. This Advocate we have if we have been immersed into Christ, and not until then. We must get into Christ, the Life Giver, then he is our life, and he will give us our life when he comes. Then he is our Advocate, our Life, our High Priest, our Mediator, our Son of Righteousness, the Captain of our Salvation, he is our Sin Bearer, he is our Immanuel, he is our Rock, he is our Shepherd, he is our Defence, our Victory over death. He will raise us up at the last day. He has obtained eternal redemption for us. Let us then get into the family of God's dear children. Let us become adopted sons and daughters of the Lord our Savior, Jesus Christ. Let us walk worthy of our high calling in Christ Jesus, and make our calling and election sure, and if we do these things, we shall never fall. Then an entrance will be ministered unto us into the everlasting kingdom of God's dear Son. Dear ones of like precious faith, let us be faithful to the end, and all will be well.

Submitted in love.

J. S. HAVEN.

Indiana.

Dear Restitution:

I am rather isolated but I am looking earnestly, desiring and waiting for the King to reign in righteousness. A good Brother in Nebraska is sending me the paper. I send it away marked "Read, Return and Subscribe." This is the best I can do. I do not go out any. I would be glad to receive a letter from any of the friends.

Yours, still praying, Thy Kingdom Come.

JOHN T. ONGLEY.

Pennsylvania.

Dear ones of like precious faith:

We wish you a happy New Year, and may the special blessings of God rest upon one and all. We are still looking for the soon return of our Lord and Redeemer, to reign in righteousness and peace. Our hope grows brighter day by day. We are striving to add to our [illegible] and grow in knowledge of the things revealed. We are trying to do all the good we can, although we meet with trials and disappointments. We count those as light compared to the joy set before us. What the year 1903 will bring forth, we can not tell, but would say to one and all, let us be on the watch. Let us ever look to Jesus the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame. Remember the joy set before us to be revealed when Jesus comes. It is our desire that the Lord will soon come and put a stop to all evil. Let us be faithful, that we may receive a crown of life. In love.

S. C. OLIVER.

Kansas.

Dear household of like precious faith:

How grand it seems that we are probably all directing our minds in one great channel of love concerning the precious promises in God's Word and for each other in writing a few lines for a New Year's greeting, expressing our hope, which is an anchor of the soul both sure and steadfast, and unfeigned love of the brethren that we have one another with a pure heart fervently. Rejoicing to know that we have the privilege of joining with this company of the faithful, and that we may enjoy their admonitions and be encouraged by the many comforting sayings in the articles of the New Year's greeting in which the different brothers and sisters will be mentioned what we are living for and so anxiously waiting to see fulfilled. Yes, we are longing for the time when many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the Word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Yes, when this will have taken place the Bride will be occupying her glorious position with Jesus in his throne. Hasten the time, O Father.

SARAH BUTCHER.

Oklahoma.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, JANUARY 7. 1903. NUMBER 1.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JAN'Y. 7, 1903.

Dear brothers and sisters:

We have come to the season of the year when families and friends gather for annual visits and interchange of greeting, and when those who cannot attend send letters that will cheer and gladden the hearts of the receivers. No class of people have more reason to imitate this custom than have the people of God. All over the land and beyond seas, are those who are waiting, watching, for the coming of the Lord. Many are gathered into companies, where the association of their fellows makes the heart often glad as they meet and mingle together, telling over and over again the story of Jesus and his love, and singing glad songs of Zion. Others are alone so far as companionship of those of like precious faith are concerned. These feel, as others do not, the strength that comes from the occasional greeting of brother and sister. To satisfy this longing for a letter from loved ones, we again this year asked that those who would do so send their mite to cheer, encourage, exhort, edify, the hearts of others.

The answer is before you. From every direction—east, west, north and south—from sunny land to that of ice and snow—from city, town and rural home—from the aged father bent with years and with whitened hair, from strong men and women in their prime, from young and old,—from every one from everywhere, we have this same story, that while surrounded by trials and discouragements, grieved by sorrow, none of these things are able to drive them from the path that leads to the brightness they know is just beyond. Firm in the faith of Abraham and his God, confident that the promises will be fulfilled, unwavering, each is determined to press on and win the prize.

Shall we make new resolves for the year just begun? Let this be—that not by any word or act of ours during the year 1903 will any one have cause for offense. That each hour of each day of each week of each month—of the whole year, our life will speak with no tongue, that we are lamps giving forth a clear light, that others may be thus aided and not miss their way on our account. Pray for me.

OUR NEW YEAR GREETING LETTERS.

Dear Brothers and Sisters:

I write once more to wish you all a Happy New Year. Let us exhort one another to love and good works, for God's love and protection for the past year. Let us praise his holy name and hold up the Banner of Truth to the world. I want to thank Brother Geo. Francis for his article on 1 Pet. iii. 18, 19, in issue of Nov. 26. Also wish to praise the dear Bereans of Illinois for such good letters. May God's best blessings be upon our young people. How we wish Brother Geo. Moyer or some one else would please write an article on 1 Thess. v. 20. We are in a Latter Day Saint neighborhood, and would like to feed them. Please find money to renew for the dear old paper, as we cannot do without it.

Yours in faith, looking for the return of the Nobleman. "Come Lord Jesus and come quickly."

JOHN & MARY ALLARD.

Iowa.

Editor Restitution:

I herewith send a New Year's Greeting to you and to all the household of like precious faith scattered abroad throughout the land. I feel stronger in the Lord than ever I did before, and am determined more than ever to live the life of the righteous, that my last days may be like his. There are only two of us in this vicinity, of the household of faith, Sister Southwick and myself. She, I am sorry to say, has been very sick, but is somewhat better at present, and my prayer is that the Lord will have mercy upon her and that she may be raised to health and usefulness again. We were much strengthened and built up in the most holy faith by having Bro. W. H. Wilson visit us last October, but the result was not what we desired on account of the small turnout to hear him. The people here are afraid of Adventism. But, notwithstanding all this we had a very pleasant visit with him and were much strengthened and determined to go on to know the Lord, which to know aright is life eternal.

Yours, in the Faith.

G. T. WILSIE.

Minnesota.

Dear Friends in the One Faith.

I hope these few lines will be as interesting to you as yours are to me. I do rejoice in the great truths of the Bible, especially the promise made to the fathers, and since I have come to the knowledge that our dear Savior came into this world as he did, I can see how he was tempted in all points as I am, and still he has triumphed over them all, and so can I if I believe his Word and the record that Moses and the prophets testified of. Paul's warning to us, though we or an angel from heaven should come and preach other doctrines not to receive it. This is a good foundation to stand upon. I hope these few lines will meet the approval of all.

MRS. MARY FORSYTHE.

New York.

Dear Restitution:

As the old year has passed out, and the New Year has come in, let us be more watchful than ever. Let us heed the dear Savior's command to watch. Mark iii. 37, "And what I say unto you I say unto all. Watch." Let us watch in different ways. Not only the signs of false Christs and deceivers, wars, pestilence and earthquakes in divers places, but let us watch ourselves, that we stick closer to the straight and narrow path this next year than ever before, and prepare ourselves so we are fit subjects for the kingdom. We should be found with our lamps trimmed and brightly burning. There is much to do. We must watch that we do unto others as we would have them do unto us. Be patient in all things. James says, "But be ye doers of the Word and not hearers only, deceiving your ownselves." Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." We must be meek and lowly as our Savior was. James also says, "If any man among you seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Be kind to the poor. James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised them that love him." 1 Cor. i. 26, 27, "For ye see your calling, brethren, how that not many wise men after the flesh, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." Let us be watchful and fit ourselves for the kingdom is my prayer.

Your sister waiting for the soon coming of our Savior.

MRS. T. H. LINDSAY.

Illinois.

Dear Brothers and Sisters:

I send New Years Greeting, now that the present year is near its end. Perhaps many isolated ones like myself, are reviewing the life they have led through the past year. This thought comes to me, What have I done for the truth and the Christ that I profess to love? Have I always been ready to say a word for Jesus? Have I done all in my power to promote the truth of his holy Word? Have I made good use of the talent the Lord entrusted me with, or have I like the wicked servant hid it in the earth? Have I let my light so shine that others might see by my daily walk that I had been with the Christ and had learned of him? Paul says, "If we have not the spirit of Christ we are none of his." This little have I done I have contended for the faith once delivered to the saints, at every opportunity, and I have given THE RESTITUTION and many tracts on the true teaching of the Scriptures and conditional immortality, to the inhabitants of this place, but in this community there is not a person that believes the precious teachings contained in the gospel of Jesus, the Christ, and the kingdom, except myself, in fact, they all seem satisfied to believe that they have an immortal soul that wings its way to heaven immediately at death. One person said to me, "I want to think that my departed ones have gone to heaven, and that I will go there when I die." I replied, "Dear friend, Your thinking so will not change the plan and purpose of God; for there is no promise in his Word of going to heaven at death." Dear Brothers and Sisters, I thank my Heavenly Father, through his dear Son, that I have been brought out of darkness, and have gained life through Christ, the Life Giver. Now Brethren and Sisters, "To God and the Word of his grace which is able to build us up and give us an inheritance among all them which are sanctified." I desire an interest in your prayers, that I may be among the faithful few that will have confidence and not be ashamed before him at his coming.

Your Sister in the faith.

MRS. E. C. POOLE.

New Jersey.

Editor Restitution:

Seeing your kind invitation to join in a social meeting, I embrace the opportunity, and send greetings to the scattered ones of the household of God. I have often attended social meetings of the sectarian churches, and have observed that the burden of their testimony was in stating the time, place and manner of their conversion; the time was stated almost to a minute, and the manner was given as bordering on the miraculous. I could hardly make a statement to that effect in regard to myself, and some of my pious friends have been candid enough to tell me that I never had been converted, or I surely could state the exact time. My father, H. P. Elliot, (now awaiting the sound of the trumpet that shall call the dead into life) was a pioneer in the early settlement of Northern Illinois, and also in the Blessed Hope, ever kept his family supplied with all the available literature on the "doctrine once delivered to the saints," and from my earliest ability to read understandingly, I was fully persuaded that it was necessary for me to go down into the watery grave thus making manifest my faith in order to be eligible to the promises made to Abraham and his seed, but I did not obey the promptings of my heart until June 1871, when I was baptized in the clear waters of Bear Creek, Benton Co., Ia., by that grand old soldier of the Lord, Elder Geo. Craton, when I arose to walk in newness of life, came out from under the condemnation of darkness and death, to live in the glorious light of the gospel of God's dear Son. Since that time many changes have taken place. I have had many trials and tribulations to endure. Death, the arch enemy has invaded my home three times and taken away those that were near and dear, shattered my fondest hopes, and for a time the future looked dark indeed. But I found that there is a balm that will heal every wound, although my days and nights are often filled with pain, yet I have schooled myself to look upon the bright side of life, and to be thankful for the multitude of blessings that I enjoy, and to realize that God is good, and that his mercy endureth forever. I recognize that God is the giver of every good and perfect gift, and everything that adds to the enjoyment of a child of God, comes from the same bountiful hand. He has given to us his Word, wherein is revealed to us the grand promises of a future life, immortal, eternal, glorious; and the joy of its contemplation should overshadow everything else, to such an extent that there will be no room in our hearts for gloomy forebodings of evil. Surely if there are any people that have cause for rejoicing, it is he who has the love of God in his heart, and been made free from the law of sin and death. Dear ones, let us stand fast in the profession of our faith; earnestly striving day by day to overcome all things that can lead us from the straight and narrow way that leads to life, steadfastly looking for the glorious appearing of our Lord and Savior, Jesus Christ, who shall fashion our vile bodies like unto his glorious body; for he says, "Behold, I come quickly. Him that overcometh will I make a pillar in the temple of my God." Blessed thought! Infinite love divine.

Yours in hope of the soon coming King.

MERRITT ELLIOTT.

Oregon.

Dear Restitution:

This evening my thoughts wander back a year. Yes, Christmas is here, and soon we will begin another year. I hope it will not be a year of sadness, as this one was to us. Oh, how many sad and lonely hours have we passed in this long and lonely year, when we had to give up our dear one, that seemed more than life to me. But he sleeps in the silent tomb waiting for the Life giver, who will come and make all things new. Many are the trials which have come to us as we journey on toward the valley of death. But not to us only, but to all that love the Lord and his appearing, yet there are a few of us left to tell the wonderful story of a risen Savior. It is a pleasure to tell of his wonderful love. He is with us amid all of our sorrow; he is with us and will ever be if we only look for him and fully trust him. He is our guide unto eternal life.

We have no preaching, as it seems we cannot get a minister. There are some dear ones who we think would obey if we could get some good minister, and we have tried to get some one but without success. We have our little Sunday School every Sunday, and meet to try and hold out the word of life to those that come. About 25 attend.

I wish you all a Merry Christmas and a Happy New Year, and may God bless all the dear ones in Christ, and keep us safe till he comes, and then may we all come rejoicing bringing in the sheaves, is the prayer of one that loves the truth as it is in Christ Jesus our Lord.

Your Sister.

HATTIE REED.

Oklahoma.

Dear household of like precious faith:

In response to the invitation to write, we send greeting to all the household of faith. We united with the Church of God at Eureka, Wis., nearly forty years ago. The lamented J. M. Stephenson was our pastor. The church is all scattered. We are up in Northern Wisconsin, far from any of the faith, which we regret very much, but we hope to see you all face to face in the near future. Our sincere love to all.

Yours truly in the one faith.

GEO. G. & LYDIA COTTRELL.

Wisconsin.

A starry blue-eyed flower grows in profusion on the surface of the sluggish ditch water that acts as drainage for this old fashioned southern town. It buries its roots deep in the slime at the bottom or clings to the oozing banks. By some subtle law of nature out of these stagnant depths it draws the nourishment that transforms it into a thing of beauty and a joy to the passer-by. So the cleansing power of the Holy Spirit reaches the human heart buried in the depths of sin and misery and converts it into a gem fit to adorn the King when he comes in his beauty. As the New Year dawns upon us how important that we invoke this indwelling of the Spirit. May a double portion of it rest upon us all.

MRS J. H. WILLEY.

Alabama.

Dear Household of Faith:

How blessed are all who have the privilege of assembling together to talk of our precious faith. We of the isolated class are hungry for a rich morsel from the Master's table, and always glad to partake with God's children at our annual love feast, that is spread for us through our dear old RESTITUTION. Neudesha is quite a thriving little city of about three thousand inhabitants. I think it would be a good spot to sow the seed of the kingdom, if financial circumstances would permit. If there are any of our people living here than mother and myself, we are not aware of it. We enjoy reading reports of meetings in our own state and elsewhere, and rejoice in our quiet way, that others are blessed. Only a few, here and there seem willing to listen to the true gospel, but oh, how precious, for they are the Lord's jewels, and will all be gathered by and by. Let us be cheerful waiting ones, and hope to the end; for soon the last name will be enrolled, after which the door will be closed. How dark this world will be after the saints are taken away. For all the worthy ones shall escape the things that will come to pass after, as spoken by our Lord, and will stand before the Son of man. Dear friends, the most of you we have never met, nor do we expect to meet you all until the great reunion. Then O yes, blessed thought! we shall look into your eyes beaming with immortality and recognize our Father's family. We shall know each other then.

Your Sisters in the glorious hope.

NAOMI & SALLIE BLACK.

Kansas.

Brothers and Sisters:

A Christian greeting to all. I am happy that it is so that I am permitted to state to you that I am through the providence of God, past sixty-nine years old, in fairly good health, and strong in the faith of the gospel of our Lord Jesus Christ, and of his soon coming to set up his throne and establish his kingdom and rule over the nations of earth.

I am one of those isolated ones that first began to see the truth some fifteen years ago, after which I was denounced as a heretic, and cut off from the church of which I was a member. When I was fully persuaded the things concerning the kingdom and the name of Jesus Christ, I became obedient to its requirements, and am trying to walk in all the commandments and ordinances blameless. I have never once felt like looking back, amidst all my many trials when those that were dear to me would separate themselves from me, calling me a heretic, old fool, queer, crazy, and other hard names.

The enemy death has snatched some of my dear ones from me, and bowed my head in grief, yet I am strong in the faith, giving glory to God in the name of his Son, knowing that he doeth all things well, and that I must suffer to make me worthy of the kingdom. Pray for me that I may be an overcomer, and with you obtain the promises in Revelation, which are to be given to eat of the tree of life, to have a crown of life, and not be hurt of the second death. To eat the hidden manna, and be given a white stone and in it a new name written. To have power over the nations and rule with a rod of iron, and have the morning star. To be clothed with a white garment, and our name never blotted out of the book of life: to be made a pillar in the temple of God, the name of God and the New Jerusalem written on them. To sit with him in his throne.

Be faithful unto the end, that we may receive all the promises.

Your brother in the Lord watching for his signs, and waiting for his coming kingdom.

FRANK FOWLER.

Missouri.

The year is dying! What a medley of emotions fill the soul,—the dear old year, born to us in the far-off sunny Southland of Australia, on the banks of the River Brisbane, amidst the Tropical Botanical Gardens, we bade it welcome. We see it die where the waters of the Alabama mingle with the briny tide of Mobile Bay. To us it has been an eventful year. True and unfeigned friendships have been formed, and adieus spoken with those we shall never meet again. Like ships that pass at sea, we think of them, and wish them a pleasant voyage and a safe anchorage in the haven of eternal rest. Did we help them? Was their acquaintance a strength to us? God only knows. The year's work done is but a paragraph in life's history with blots in every line, save by the cleansing blood of Christ. Oh how weak and frail we are, and how much we need the sympathy of him who said, "Thy faith hath made thee whole." May God help us and give us strength for the duties of the coming year.

Yours in hope,

J. H. WILLEY.

Alabama.

Dear Restitution:

How much that Word means to us who are looking for this earth to be made new, to be restored to its Eden state and we to be changed and made like Christ and our Father. Dear Brothers and Sisters this is what we are striving to gain.

DAN & MIKERVA PAYNE.

Michigan.

Dear brothers and sisters:

As we are requested to write a short letter for a New Year love feast, and I would like to join with others in that feast, let us all answer the call and show our love for God and Christ and for one another. I am still strong in the one faith, and I am not ashamed to own my Lord, nor to defend his cause. I love the Lord, for he first loved me, and he suffered and died on the cross that we might live. So let us love one another as Christ loved us. I am all alone here, and have no preaching of the true gospel, but when I get the dear old RESTITUTION, and read the encouraging letters from the brothers and sisters, O, how cheering it is to me. Let us be faithful, prayerful, hopeful, and watchful till Jesus comes.

Your Sister in hope.

MARY A. VERMILLION.

Kansas.

Editor Restitution:

I seat myself this beautiful New Year morning to write you a few lines and renew my subscription. I have taken the paper for about thirty years, and as long as I live I do not want to be without it. It would seem like parting with a very dear friend.

We have a little band of the one faith here, and we meet on Sundays to hear the word of life expounded which is ably done by our dear brother Geo. Moyer. On Thursday evenings we meet for prayer and exhortation, and to build each other up in that most holy faith which was once delivered to the saints.

Our hearts have been much saddened during the last year by the invasion of the enemy death, who has claimed three of our number. In April our Brother Dr. Clemmer died, and in Oct-ober Bro. [illegible] my brother-in-law Sister Dunhan very much in our meetings sorrow not as those that have no hope; for we believe that Jesus died and rose again from the dead. Even so also them that sleep in Jesus will God bring with him. So we comfort each other with that blessed assurance in his Word.

Surely this is an age of pleasure-seeking, even nearly all professors of religion are lovers of pleasure more than lovers of God. The attendance in the churches at their regular services is very light. If they wish to draw a crowd they have to resort to some special attraction in the way of an orchestra or something of that sort. There is everything to indicate that we are living in that age of the world which is called in the Scriptures perilous times. But let us as children of the light pray—Thy kingdom come, thy will be done on earth as it is done in heaven.

Wish you and the whole household of faith a happy new year, I remain,

Your brother in Christ.

A SIST[illegible]

Iowa.

In accordance with our Editor's request, I will try and say a few words in our annual love feast. We are one year nearer home, one year nearer the judgment, one year nearer our final rest, and, let us fear lest a promise being left us of entering into that rest any of us should seem to come short of the prize. As I write my thoughts are active, I think of so many I have become acquainted with in all these years of working in the ministry. Many have proved faithful unto death and are sleeping in Jesus, many are still battling for the right, striving to gain the crown of life. I imagine I can almost see the faces of the dear ones around Niagara Falls, in different places in Indiana, Illinois, Ohio, Michigan, and how vividly I see the earnest, determined look on the faces of the faithful, self-sacrificing ones in Washington and Oregon. What workers they are out there. May we all be kept by the power of God through faith, and may we all remember that we cannot serve two masters and love both best. Let us all make the resolution to be better Christians if life is given us for another year, than we have ever been before, thus striving we will gain the crown of life.

Yours, trying to be a worker with God. I ask an interest in your prayers that I may be enabled to do God's will and his work acceptably. A Happy New Year to you all. Your Brother and fellow-worker.

B. W. WOODWARD.

Michigan.

Dear ones of like precious faith:

If we wish to live in the future glorious age and share in the honors of blessing the nations, as revealed by Moses and the prophets, now is the time to make the necessary preparation for the prize of the high calling in Jesus. Now is our time to lay away all preconceived false ideas, and come to the Scriptures "Which are able to make us wise unto salvation." We must come like a little child, teachable. Unless we are willing to submit our will to the will of God, we cannot become acquainted with God's plan of the salvation of the world. The long expected day is nearing and soon the Messiah will come. What joyful expectations will greet us when we behold him who hath said "I will come again," and while we wait his return let us look beyond to the great jubilee when the captives will be free and all sorrow passed in the Happy New Year of Eternity.

LYDIA E. DAVIS.

Kansas.

Dear ones of like precious faith:

I send New Year's Greeting. Dear ones, another year with its cares, its joys and sorrows, has gone by and we are that much nearer our promised crown. Let us strive this New Year of 1903, to live better, nobler lives than in the one just past. May God help us to follow more closely in the footsteps of our meek and lowly Savior, that we may be as nearly like he was as is possible for mortal flesh to be, and besides we are the Body of Christ. Oh consider what true, holy lives we ought to lead. How pure should be our every thought, word and deed. The Lord is soon coming to reward every man according as his work shall be. Let us so live that we may not be ashamed before him at his coming, and that we may hear the welcome words, "Well done, thou good and faithful servant."

Your Sister praying for the soon coming King.

CARRIE E. NORRIS STEPHENS.

Kansas.

...TTING

...isters in Christ:

...ad that our dear Bro. Underwood has again given us the privilege to take part in this love feast through our much loved RESTITUTION, which will indeed be a feast of good things to the hungry soul to hear from the different members of the Christ body, and be strengthened and encouraged in our lonely pathway with only here and there a traveler.

But why keep they that narrow way,
That ranged thorny maze?
Oh, that's the way their Leader trod;
They love and keep his ways.

Yes, dear brethren, the world is not apprised of our glad anticipations or the joy that comes over us at times, when we meditate in our loneliness of the soon coming King who shall reign in righteousness. I love to think of that resurrection morning, when all the saints of God shall be called forth to meet the Lord in the air, and be crowned with immortality. Jesus says, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." We hear his voice ringing down the ages, "I am he that liveth and was dead, and behold, I am alive for ever more," and we have the promise that our life is hid with Christ in God, when Christ who is our life shall appear, then shall we also appear with him in glory. Now dear brothers and sisters, is it ... and ... that Peter tells us to be ... ready to give an answer to every ... that asketh a reason of the hope that is in you. In Christ we have life, out of ... we have ..., therefore our ... Let thy mercy, ... according as we have hope in thee.

ELIZA A. RABE.

Oklahoma.

Happy New Year. How I apply Christ's prescriptions might aid some one. I find by experience when my sense of feeling is not located I have a sense of comfort, ease and pleasure. When my feelings are located I have a sense of discomfort, my mind is affected, dissatisfied, conscious of disturbance, implying danger, non-congeniality existing; not spiritually minded; lamp oil getting low. One says, In such a state of feeling what do you do? I carefully read Christ's sermon on the mount, in connection with Gal. v. Christ's prescriptions properly applied are always effective. What do you do when you realize you have no home, are poor, feel dispondent, forsaken, etc.? I read God's covenants and promises: then feel rich, well and happy. When persecuted, called an infidel, soul sleeper, etc., I tell them I am in good company. All holy men of God were soul sleepers since the world began. Truth drives out all unhallowed delusions of men and devils; and blessed will be the meek when they inherit the earth. Lord, hasten that day is the prayer of

J. L. CAYLOR.

Texas.

"THE YEAR IS GROWING OLD."

So wrote the poet. The last sands of 1902 are running out, and soon it will be numbered with the years that are gone. While it is our duty at the close of each day to reflect or cause to pass under review, the deeds and the words of the previous hours, as to what we have done and said, whether both have reflected the glory of God or dishonored his name, and brought reproach upon ourselves; so, great anniversaries like our birthdays and the New Years become occasions for reflection and review. In the first case it is but a few hours of activity back over which we glance; in the second a whole year of our history and experience is brought under examination, with a view to see how well our deeds and words will stand the test of God's word, and with the further view to setting ourselves resolutely to the work of making improvements, in the oncoming year; to growing wiser and better as life advances.

As the New Year has been an occasion for exchange of greetings among friends, for each to give expression to the common but appropriate sentiment, "A Happy New Year," to friends each chances to meet, or write to; so this time it has been proposed by Bro. Underwood that the circle to be greeted be widened to take in the Household of Faith, or such portion of it as are readers of THE RESTITUTION. I for one am glad of this opportunity. I send to all my New Years greeting in the language of Paul's salutation to the churches: "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

Being a public speaker, I am personally acquainted with quite a number of our Father's family; been in the homes and shared the hospitality of many of these. Some of the living members of the Christian household I know by name, but the vastly larger proportion are utter strangers to me, so I patiently wait for the grand opportunity of introduction and greeting in the presence of the Lord Jesus Christ at his coming.

The Household of Faith, in its universal sense, comprehends the faithful of all ages. What a large family of noble sons and daughters with which to become acquainted. I indulge the hope—call it a conceit if you will—that after a time I shall be able to identify by name every member of the Household. What a retentive memory and ready recollection one must have to do that. But just think of what some mortal and diseased brains have been capable of doing. It was said of one in general that he could call by name every soldier in his vast army. I cherish the hope of big things, and expect the realization of more than I dream.

Now dear ones of the family circle to whom my greeting shall come, hold on to the faith, and do this in a most *practical* way, by word and, by giving, by suffering, by patience, by loving as Christ loved us. May each one's self reflect the glorious image of the Christ character. Don't fall by the w... The prize is too great to be ... for baubles; too precious to be sold for a mess of this world's pottage.

JOHN L. WISE.

Indiana.

Dear brothers and sisters in the one faith and hope in Christ:

Christian love and greetings to all. I am one of your number who is a lonely pilgrim and stranger, traveling to that blessed abode, soon to be our eternal home. We have no abiding place here; we seek a city out of sight whose builder is God, who holds it in reserve for the coming and kingdom of his beloved Son Jesus, the King of the Jews. Then let us lift up our heads and rejoice for our redemption is nearer than when we gladly believed and joyfully obeyed the blessed gospel of the kingdom of Jesus Christ, our Lord and Savior, who is the resurrection and the life, and we know if we are faithful to the end we shall live and reign with him in the glorious and beautiful city prepared for the King, and those who love his appearing. So we pray, come Lord Jesus, quickly come. Let us not be discouraged, or faint by the way, for he who has promised not to leave or forsake, is faithful to fulfill. Let us trust him with all our heart and patiently wait for his coming, having on the wedding garment with our lamps brightly burning, ready to go out to meet the Bridegroom with joy and gladness.

Your Sister in Christ.

R. A. NEFF.

New York.

Dear Restitution:

Another year is gone and we are one year nearer home. Our Savior will soon come. Let us so live each day as to be ready to meet him. We do not know the day nor the hour, neither do we know the year of his coming, but the signs show that we are nearing the end of Gentile times, when our Lord shall come in power and in great glory.

Soon the beautiful prophecy which we find in Solomon's Song 2d chapter will be fulfilled. Our Savior will say, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land. The fig tree putteth forth her green figs, and the vines with the tender grape gives a good smell. Arise, my love, my fair one, and come away." Then the Bride of Christ will arise with shouts of victory, to meet her Savior in the air. May that glad day soon come, and may we be ready to meet the Bridegroom.

NANNIE OSBORNE.

Oregon.

Dear Ones Scattered Abroad:

I am glad to join with you once more in this social love feast. Am glad that it was suggested that short letters filled with love and good cheer be submitted to the way worn travelers. We know they will be enjoyable because we all speak the same things. Not an uncertain sound of brass or tinkling cymbal; because we are built on the apostles, Jesus Christ being the chief corner stone, elect and precious.

The past year has been fraught with many sorrows—many of our dear ones have come under the power of the enemy death, the mourners go about the street, crying Come Lord Jesus, come quickly. Take to thee thy great power and reign. I believe he is coming soon, and will bring from the dead our dear ones that now are sleeping that dreamless sleep, and destroy him that has power over death, which is the devil.

When I look over my past life, how little good I have done, yet receiving continually his unmerited grace, and drinking from that wonderful fountain of love. Oh how ungrateful I am. Pray for me, dear ones, that my unworthy heart may be filled with gratitude and praise, that I may be fit to meet the Master when he comes to raise up the tabernacle of David that is fallen down, that the residue of men may seek the Lord, and all the Gentiles on whom his name is called. He is coming to rule over this earth; all dominions shall serve and obey him. When he comes with all the holy angels, then he will sit on the throne of his glory, and before him shall be gathered all nations. Blessed are the meek, for they shall inherit the earth, and delight themselves in the abundance of peace. For the knowledge of the glory of the Lord shall cover the earth as the waters do the sea. Then we will not have to teach every man his neighbor, saying Know the Lord, for all shall know him from the least to the greatest. At that time they shall call Jerusalem the throne of the Lord, and all the nations will be gathered unto it to the name of the Lord. Yes many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts I will go also.

How I would love to meet with all those once more of the true faith. I am alone here in the true Abrahamic faith, though there is a variety of faiths here. We isolated ones know and we cannot be satisfied with a faith not backed by God's holy word.

Brothers and sisters, if we have to stand alone, don't let us complain; be ever ready to give a reason of our hope. Tell them we are journeying to a land of promise, invite them to come and go with us, and we will do them good. Come brothers and sisters, let us hear from you all. It builds us up; short letters are what we enjoy. I don't know how I could get along without the dear RESTITUTION. Oh those loving letters of encouragement from so many good writers. We need each other's help in these times of falling away. Be faithful a little longer. We will soon hear the voice of him that is able to give life from the dead. Then I hope to meet you all in the kingdom.

May the good Lord help us, that we may hear the applaudit, Well done, good and faithful servant, come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Yours waiting.

D. F. BOWLES.

Wisconsin.

Dear brothers and Sisters:

I feel like sending you a word of greeting for the New Year, although not capable of writing any thing that will be of much service to others. For more than thirty years have been contending for the faith once delivered to the saints, and striving to do those things my Father would have me do. I frequently have to stand all alone in defense of God's Word. I cannot think of compromising with error although I know others frequently think me stubborn because I will not accept their teaching.

Pray for us, brethren and sisters, that we may not be led away from the truth by the false teachers by whom we are surrounded. May the Master soon come and take to his own right and reign, when sickness and sorrow will be done away, *and God's will* be done on earth as it is in heaven, is the prayer of your Sister in Christ.

ARLOA SIPLE.

Louisiana.

Editor Restitution:

Truly the world is rushing on in the fulfillment of the prophecies relating to the second advent of our Savior. England and Germany firing on the forts of that little helpless country, Venezuela; Italy standing ready to join them. Some of the South American governments, and these United States watching, ready to stand in and help Venezuela. For what is all this threatened waste of human life—to collect a few paltry dollars. It is spending a million to collect a nickel, to say nothing of the human carnage. Does it not seem strange? To those who know nothing of God's plans, as outlined in prophecy, yes; but to the student of prophecy, no. God is working out his purposes. That is to say, he is carrying out his plans in fulfillment of his purposes foretold by his prophet Joel nearly three thousand years ago.

Before the nations of the world will welcome the Peacemaker they must become tired of war. As a general proposition, the people of all nations, are so patriotic, that wars brought about by their rulers are popular where there is any just cause. Therefore to accomplish God's purpose and make the people of the world tired of war, the wars must be brought about without any real or just cause.

I think those who will have the blessed privilege of becoming members of the Bride of Christ, have all, or nearly all, been selected. Our good Father is now getting the world ready to receive Jesus as Supreme Ruler and Peacemaker. Ere long Jesus will come for his saints and take them away unto himself. As soon thereafter as the world is ready to receive and welcome the King of Kings and his co-workers, the saints, Jesus will come with his Bride.

God rules in the affairs of men. He is never idle, and does all things on time—he is never tardy. The time in which he was to take out from among the Gentiles, a people for his name, has if our chronology (which is only human) is correct, expired. If it has, then the work has been accomplished, and the Bride is ready for the Bridegroom, and the marriage may take place any day. What a glorious outlook for those who are to become members of the Bride! Is it true that the time when we shall have the blessed privilege of again meeting with the dear ones who have fallen asleep in Jesus, is near at hand? Yes, it is true as God is true. Lift up your heads, all ye who are bowed down with suffering and long waiting, the time of your redemption draweth nigh. The time when you shall see Jesus, and meet the loved ones, is at hand. The beloved Jesus, the faithful Paul, the enthusiastic Peter, the fatherly James, the loving John, will all be there.

May our good Father hasten the glad day.

R. S. DUNCANS.

California.

Through the dear RESTITUTION I wish to greet the dear brethren and sisters of the one faith who are scattered abroad. I am still contending for the one faith that was delivered to the saints, and I am looking for the soon coming of our Lord from heaven to change our vile bodies, and fashion them like his glorious body, that when he shall appear we shall be with him in glory.

Dear brethren and sisters I hope our faith is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. God said he that overcometh shall inherit all things. Then let the word of Christ dwell in us all richly in all wisdom; teaching and admonishing one another in Psalms, and hymns, and spiritual songs, singing with grace in our hearts to the Lord. Oh, I pray that we all will hold out faithful unto the end of this life, and that we may be the cause of many being brought to the knowledge of the truth, and the things concerning the kingdom of God and the name of Jesus Christ.

Oh, what a glorious kingdom that will be when Christ shall reign King, with all the saints. If we all get into that kingdom we must be faithful in all our works, for without faith it is impossible to please God. He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. Therefore let us walk in his footsteps, patiently enduring all things, and strive to overcome evil with good. If we walk thus through life, when our Savior takes his great power to reign, he will say unto us, Enter thou into the joy of thy Lord.

Brothers and sisters, the signs of the times indicate that Christ's second advent is near, when with his glorified saints he will rule the world in righteousness. To the comparatively few, the coming of the Lord is the blessed hope. Around it clusters every thing grand and glorious. Then let us pray Thy kingdom come, thy will be done on earth as it is done in heaven. I close with love to all, and hope we may hold out faithful till the Master comes.

Yours in hope of eternal life.

MR. & MRS. A. J. MILLER.

Maryland.

Dear Household of Faith:

I thought I would write a few words to inform you that I am yet holding to the good hope of the gospel of the kingdom, as given us in God's Word, written by holy men of God who wrote as they were moved by the holy spirit, or God wrote through or by them, and we have it to read for encouragement in these last days of Gentile wickedness; for surely darkness has covered the earth, and gross darkness the people; for they know nothing of the hope of the gospel for they have another hope, of going to heaven when they die; affirming that they do not die, as was taught in the Garden of Eden, in plain contradiction to the Word of God: for God said, "In the day thou eatest thereof, thou shalt surely die, but the serpent says, ye shall not surely die, but be as gods knowing good and evil." This contradicts God emphatically. Just so now, only they have it more modified, saying that the soul is immortal, and goes direct to heaven when the body dies, and not one passage in the Bible to prove it. My brethren, we have no such a hope as that. Our hope is plainly written out in plain words, like this: "Blessed are the meek for they shall inherit the earth," and the Psalmist says, "The meek shall inherit the earth and delight themselves in the abundance of peace." Thus we might go on and shew that our hope is not ground on the doctrine of the devil, but is founded on a plain and positive "thus saith the Lord." So we can rest assured, it will never fail. O my brethren and sisters, we have a hope that gives us new encouragement to press our way on through this dying and sinful world; but for the Word of God, and THE RESTITUTION, I would have hard work to keep in the way of life, which is so opposed to the ways of the world, but is sure and reliable. Thus we can face a world in darkness. Yes, my brethren, I never was so strong in the faith of the gospel of the kingdom; the stuff preached all around me has no effect on me, for I believe God's Word is truth, and nothing else has any effect on me: for I am settled and grounded in the truth as given to us in God's Bible. My brethren, it will stand when every thing else fails, and in the great day we will hear the welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Amen." Praise the Lord, O my soul! And now I want to say a few words to show the contrast between the teaching of the apostacy and the Bible. The apostacy says the good go their reward at death, by going direct to heaven when they die and receive their reward, each one as they die. The apostle says, in Heb. xi. 13, "These all died in faith, not having received the promises, but having seen them afar off, and was persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. And these all having obtained a good report through faith received not the promises, God having provided some better thing for us, that they without us should not be made perfect." Thus showing that the dead and living will receive their reward at one and the same time. The dead by a resurrection; the living by a change to immortality. Thus we (God's) people will be made perfect together and live on the earth.

C. P. ALGIRE.

New York.

Dear Restitution:

Once more it is my pleasure to send greeting to the dear ones of like precious faith. O how I love to read the letters from the dear brothers and sisters. It is a great pleasure to me as we cannot see each other face to face, to hear through the columns of THE RESTITUTION from one another. It is a great help, it gives cheer and strength to some that are often cast down. Let every one that can, write a few lines, that it may be the means of strengthening some one. I want to see a letter from some of the Fort Brethren and Sisters before long. We are told to let our light shine. So let us be faithful that when he, who is our life shall appear then shall we appear with him in glory. Now I ask an interest in the prayers of God's people, that I may be able to enter into the straight and narrow gate which leadeth to life eternal. I want to live in the Eden home where there will be no more sorrow, death nor crying, for the former things have passed away. It will be a glorious time when it shall come to pass and all this curse be removed and this earth be made a home for the righteous to dwell in.

Yours in hope of eternal life.

CARRIE CRIPKE.

Virginia.

Dear Restitution:

I feel grateful that it is our happy privilege to communicate with each other through the columns of our dear old paper, on this, the beginning of another New Year. May we all take fresh courage to work for the Master, both in word and deed. Let our words and actions be in harmony. Let us labor to build each other up in our most holy faith, striving together for the unity of the Spirit. Let us try to be *one*, as it is so beautifully set forth in the 17th Chapter of John. Let us not forsake the assembling of ourselves together. This is quite a privilege, to come and surround the Lord's table, and show his death till he comes. John says, "I have no greater joy than to hear that my children walk in truth." Let us abound more and more in the work of the Lord, knowing that our labor is not in vain in the Lord. Let us not be weary in well doing, for in due time we shall reap, if we faint not. Let brotherly love continue. Let us do all with an eye single to the glory of the Father. Let us lay aside every weight of sin which doth so easily beset us and run the race that is set before us with patience, ever looking unto Jesus who is the author and finisher of our faith. Let us be watching for every sign that appears to show us the near approach of the coming of the Bridegroom. Let us so run that we may obtain a crown of life when the Righteous Judge shall come to gather up his jewels.

Your Sister, earnestly contending for the faith once delivered to the saints and trying to ever be ready to give a reason for my hope with meekness and fear.

SARAH F. MORGAN.

Virginia.

Editor Restitution:

We are just at the verge of a New Year, on which there is neither blot nor stain on its pure white pages. How careful we should live in the sight of the Savior so as not to bring a blot on them. The Lord Jesus will soon come in power and great glory, and oh, how happy we will be if we are found without spot and blameless before the Lord. Come Lord Jesus, and come quickly. Bro. W. H. Wilson was in our midst and pointed out the precious promises and the Word of Truth so earnestly. Though the weather was unfavorable there was good attention and attendance. Five precious souls were obedient and put on Christ in baptism. How beautiful to see the young render a life's service to the Savior. Those obedient were Mollie Crickbomb, Clara Knife, Elgin Black, Addie Black and Emma Jarrard. May the blessings of God ever be with them, and may they ever be found working for their Savior, is my prayer.

ANNA LEHMAN.

Ohio.

Dear Brothers and Sisters:

We feel that we would like to say something for the Master. We are isolated from any of the brethren, and if it was not for the dear old RESTITUTION and the Bible to read and meditate upon we would feel lonesome, but looking unto God's promises it fills our hearts with joy and comfort. We are trying to do all that we can in spreading the gospel truth, to whoever we meet. We wish you all a Happy New Year. May the Lord bless us all and give us a crown in his coming kingdom is our prayer.

Yours in the One Faith,

L. E. & M. F. FLEHER.

Iowa.

Brother Underwood:

I send you a report of the death of our beloved Brother, Charles Franklin Thompson, who was born in Edgar Co., Ill. in 1844, and died near the town of Glendale, Arizona, Dec. 24, 1902. Brother Thompson was baptized July 24th, 1895, by Brother John Foors, in Bates County Mo. His sickness was Typhoid Pneumonia. He was buried in the cemetery at Glendale. Brother Thompson leaves a wife, and a son who is a cripple, and entirely helpless, and both have the sympathy of the sorrowing friends and acquaintances. A few words of comfort were spoken at the grave by the writer, from Job xiv. "If a man die shall he live again?" after which we laid him to rest to await that call at the last day.

Your Brother in the Master's service.

J. M. FIKE.

New Sleeping Cars between Chicago and Sault Ste. Marie.

Beginning Monday, Dec. 29, a new line of through sleeping cars will be placed in service between Chicago and "The Soo" via the Chicago & Northwestern R'y, leaving Chicago daily, except Sunday, 8:00 p. m. Fast time and excellent dining car service. For reservations and full particulars apply to your nearest agent or address A. H. Waggener, 22 Fifth ave. Chicago, Ill. —jan17

TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list for 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefitted by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names at once.

It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. We will send several of the back papers to all new subscribers so each will get more than the current year.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution

ON TRIAL.

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Vandalia Line Excursions.

Homeseekers' round trip tickets on sale every 1st and 3rd Tuesday each month to all points in south, southwest and west.

Settlers one way tickets same date as Homeseekers' all points in south and southwest.

Obituary.

I write to inform the many readers of the death of our beloved Sister Mrs. Elisabeth J. Clark, of Soda Springs, Idaho. She was taken very suddenly with pneumonia, Nov. 7th, and died Nov. 11th. Although she suffered much in her sickness no word of complaint ever escaped her. Indeed she was one of the most patient and unselfish persons I ever knew. Elizabeth I. Clark was born in Washington Co., New York, June 9, 1837, and moved with her parents when five years old to Wisconsin. She was married in the last named State in 1854, to W. H. Clark. They moved from there to Iowa and then to Nebraska, then to Washington. She has always been a member of some church. In the winter of 1900 she came into the Church of God under the preaching of Bro. W. L. Skeels of Scholls, Oregon, while he was holding a series of meetings at Ellensburg, Washington. Since then she has been a devoted reader of THE RESTITUTION. She loved to read the letters from the dear brothers and sisters of like precious faith. She has often told me how glad she was to know the truth in Christ Jesus as taught in God's holy Word. She moved with her husband to Soda Springs, Idaho, where she died. She leaves a husband and four children to mourn her loss; Mrs. B. T. Titus and Mrs. Martha Scott of Soda Springs, Idaho, Mrs. Overcash of Crete, Nebraska, and D. W. Clark of Waterville, Washington. Her bereaved loved ones have the heartfelt sympathy of many sympathizing friends. Do not grieve too much, dear ones. She is sleeping in Jesus waiting for the resurrection morning. When he comes she will rise from her dusty bed and reach out glad hands to meet her loving Savior who will say to her, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Let us dear ones so live that when our dear Lord shall come we may be ready to meet him and her.

MARY PATTERSON.

Lillian Mae Weaver, daughter of Bro. and Sister Oliver P. Weaver, was born Feb. 16, 1878, and died Dec. 7, 1902, at Hillisburg, Ind.; aged 24 years, 9 months and 22 days. She leaves a father, mother, six sisters and one brother to mourn their loss. Lillian was a kind and loving child, and among her young associates was well liked. Having that disposition which goes to characterize the noble qualities of a woman. She will be greatly missed in the community where she was known. She met with a painful accident over a year ago by breaking her ankle. She had often said to her mother and sisters, just as soon as she was able that she was going to be baptized, and lived in great hopes that she would soon be able to go to the water and there put on Christ. But a sad changed occurred; one day while she was walking she slipped, and breaking it over, soon blood poison set in which caused her death. She is in the hands of a just God who will deal right with her. The writer was called to come and preach her funeral, but arrived there too late. This is the first death that has occurred in Bro. Weaver's family, and the blow was a hard one. But one grand thought and that is the sister and child called her sisters and brother around her bed and requested of them to prepare to meet their God. And when Brother Zilmer goes there several of her sisters and one brother in-law will put on Christ.

G. W. SMITH.

Circuit Tours to Hawaii.

Low rates have been announced by the Chicago & North-Western Railway for special round-trip, tourist tickets to Honolulu and return, via all direct steamship lines from San Francisco.

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WHEN YOUR TIME IS OUT PLEASE RENEW.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

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A very serviceable calendar has been issued by the Chicago & North-Western R'y, for the year 1903. The figures are large and easily distinguished, the days of the month and the consecutive day of the year are both shown; and the publication is of that solid and creditable sort which makes it desirable for business men and manufactures. Send four cents in postage to W. B. Kniskern, Passenger Traffic Manager, 22 Fifth Avenue, Chicago. Jan. 17.

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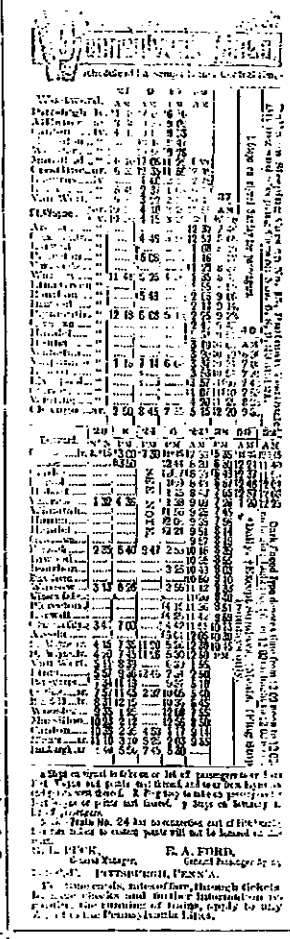

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 p. m., 1215 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. O. Thompson and W. Tuttle, Elders.

Church of the Good Hope, 626 Woodland Ave., Cleveland, Oh. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Beaucher, Ind. meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to enjoy the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God at Seattle, Wash., meet every 1st day for worship and to break bread, of the gospel, at 10:30 a. m. and the right hand of fellowship always welcome. P. Neal Miller, C. W. Maine.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening, 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3d Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:50 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Rec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with [illegible] School at [illegible] preaching [illegible] Richard Corbaley, who [illegible] an Evangelist.

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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list for 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefitted by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith, by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a Year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names at once.

It can be done easily if you will set on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. We will send several of the back papers to all new subscribers so each will get more than the current year.

Will you not start right away and send one name, and next week when that person gets his paper, some one [illegible] upon to send

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. Read PLYMOUTH, INDIANA, JANUARY 14, 1903 NUMBER 2.

Poetry.

AWAKE

Awake my soul! no longer sleep
The sands of time are nearly run
A few more hours of conflict yet
And then will find thy work undone
The conquests that remain thy foes,
And soon thy hours of toil be past.

Take up the duty next thy door,
Heed the cry of those in sin and woe
Awaken them, and with the power,
Not in the flesh, the world to know;
Let every one thou hast to win
In Him the Lord of Truth the Way.

Communicated.

A Homeless Race.

Home, home sweet home! Of all the hymns among the thousands sung by English speaking people, scarcely any hymn touches the heart and calls forth the emotions as this does. "There is no place like home." J. H. Holla-d said, "That a few days away from home suffired to make one a weaker man, morally and every way." So a man is at his best at home. While nearly all men from the most civilized and enlightened down to the lowest in the scale of intelligence have homes of some sort, a spot each can claim as his own by some kind of right that bars out the claims of all others; the man of means has his palatial residence, and the Kaffir his kraal, and the western Indian his wigwam. To these spots sacred to each by right of ownership each returns; the wealthy business man after hours of mental excitement in a world of competition to his lordly mansion, and the Indian after the chase to his home of poles, bark and skins, each to feel in a measure the quiet and restfulness that he can feel in no other spot. But at the present time among civilized and Christianized peoples there are thousands of one race of people who can lay claim to no one spot on earth as home, a place of rest, of quiet satisfaction, and one of freedom from molestation. I mean the European Jew against whom nearly all the continental nations have set the hand of persecution. Anti Semitism abates for a time here and there only to break out afresh with equal violence until those who feel that they can stand it no longer sell what little of this world's goods they possess, and board a vessel for the United States; "The land of the free and the home of the brave," thinking to find here what they could not have in the lands of their birth, homes of peace and plenty, and free from molestation by those who held it to be a sign of patriotic devotion to country to hate the Jew, and make it in every way uncomfortable for him.

Before me in the Jewish *Evangelist* is a pathetic incident which Mr. Spievacque the editor got from the lips of a young Jew who was among seven hundred unfortunate Jews waiting on Ellis island to be sent back to the land of their adoption. The incident occurred on board the steamer on which he was a passenger. There was a proposition made by somebody, that all the passengers should unite in a song after a night of terrible storm. A young girl proposed that "God save the king" be sung; a German interrupted by remarking that his "Wacht am Rhein" was more melodious; a Frenchman interfered, ridiculing Limburger cheese melodies, but was full of fire in his proposal that Marsaluise should be sung, while an Italian interfered and said something beautiful and harmonious can be gained by us all when we listen to "Presto, presto Signore," to my "Patria mia care," but as he opened his mouth, there was strife between the people, and an American girl pushed herself to the front, saying, Forget ye men about London, Berlin, Paris and Rome, but remember we all like "Home, Sweet Home." Her proposition was accepted and this song was sung heartily by all. He said every Jew who joined in this song supposed that America was going to be his home. Woe unto me, woe unto all us Jews, we cannot sing about "home." Americans who claim to be Christians refuse to give us a home, and where is our home? Can you tell me? Here he burst into an agony of tears, said Mr. Spievacque, that could not be described. Poor downtrodden and oppressed race, when will Judah's cup of suffering be drained to the dregs? When will she have received "the double for all her sins?" It is no wonder that the Jews of Europe are turning their minds toward the ancient home of the race of Israel. I mean the home of all the tribes. Judah in her blindness forgets the ten-tribed house as though she was to have no part or lot in the matter. Zionism with them, as with most all expositors who believe that God is not done with Israel according to the flesh, means no more than the establishment of a Jewish State in the land promised to the fathers—a thing no where contemplated by the prophets. The divine programme is as stated by Jeremiah, "In those days the house of Judah shall walk with (margin to) the house of Israel and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Jer. iii. 18

JOHN L. WISER.

Notes by the Way.

Having concluded my services at Piqua, Ohio, in the neighborhood of Sister Eidemiller and husband, I was conveyed by carriage to the Brush Creek Church, near Fidelity. There is a church here of forty-five members. This is Bro. Wagoner's boyhood home, and the existence of this church is due to the labors of our much respected Bro. Wagoner. Praise the Lord for his efficient work. His name was frequently mentioned during my sojourn with this church.

The meetings were opened on the Tuesday night after my arrival, with a good audience. The Christian Church people immediately commenced opposition against what they call "soul sleepers," by starting a protracted meeting. The brethren say their scheme heretofore always succeeded in drawing the crowd, but for some reason they failed this time. I am told that our audience was at times three times as large as theirs, one Sunday night they were left with only an audience of ten. They then saw they must get some more popular preacher to help them out, so they sent to the City of Troy for the preacher at that place to come to the rescue, but still they could not rob us of our audience, although the weather was bad.

But praise the Lord, we had something much better than holding an audience, and that was, five confessed the faith, and asked for baptism. Twice we gathered on the banks of Brush Creek, to perform this solemn and impressive service. The last was on Sunday morning before church service. A large congregation gathered upon the banks of that rolling stream to witness the baptism of three, two having been baptized two days previously. My heart was impressed with the solemnity of this impressive service. What could be more impressive than to witness these dear people take the most important step of their life? I felt honored that I had the privilege of leading them into that stream and burying them beneath the yielding wave.

After baptism we wended our way to the Church, and met a good audience, and spoke to them on the subject of "The last step," after which those who had been baptized were welcomed into the communion of the church. After this, we engaged in the solemn service of the communion in memory of our Lord.

I then went home with Sister Mace, and partook of the hospitality of Sister Mace and husband, at which time I had the pleasure of meeting Brother and Sister Pearson, who had driven some distance to attend the service.

At seven o'clock we again assembled at the church for the last service of a two weeks series of meetings. I spoke to them on that occasion on the subject of the "Signs of the Times," which was listened to with marked attention. At the conclusion the congregation sung, "In the kingdom we will never say good bye." May God grant that we may all meet there. On these parting occasions it is sorrowful to part with those with whom we have formed attachments, but it will be joyful to meet with these loved ones in the good time coming, where we will "never say good bye." May those who put on Christ by baptism contend earnestly for the "faith once delivered unto the saints," and live a pure and holy life. May God's blessing rest upon them.

I was delighted to meet our sisters Mrs. Eidemiller, and Mrs. Westfall who came from Piqua to attend the Sunday meeting. These two sisters are earnest servants of God, and very zealous in the work in trying to interest their neighbors in the grand old gospel of the kingdom.

During my stay with the Brush Creek Church, I made my home with Bro and Sister John Lehman, who did all in their power to make my stay among them pleasant. May the Lord be with these dear people.

I also had the pleasure of visiting with Bro. and Sister Daniel Lehman, Perry Pearson and wife, and Sister Davis Pearson and husband together with their sons who are members of the church. Bro. and Sister Rufus Curtis, and Bro. and Sister Knife, and Sister Neisley, and family. I had other invitations but opportunity forbid the pleasure of accepting of them. I also became acquainted with many other members of the church to whom I feel an attachment, who warmly welcome my presence among them, whom I hold in grateful remembrance, but space forbids personal mention.

On Wednesday Dec. 24, I took leave of these dear people to commence a series of meeting in Cleveland, Ohio, and may God grant rich results from the service.

W. H. WILSON.

Children of Israel in Egypt—How Long?

In THE RESTITUTION of Dec. 24th, Bro. S. S. Lindsay enquires: "How has the notion that they were in Egypt 430 years arisen?" I answer it has arisen from the statement in Exodus xii. 30 that: "The sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years." This statement it will be seen covers the whole period of their "sojourning" and it is thirty years more than the time of their *affliction*. The prophecy of God given to Abraham (Gen xv. 13) was: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; *and they shall afflict them four hundred years*." It will be remembered that the *affliction* did not begin until after the death of Joseph (Gen. i. 26). "Now there arose up a new king over Egypt which knew not Joseph." Ex. i. 8.

Therefore both the prophecy and fulfillment thereof were entirely correct. See also Ex. i. 11; Acts vii. 6; Gal. iii. 17, etc. Archbishop Usher to the contrary notwithstanding.

Bro. Lindsay's trouble has evidently arisen from taking it for granted that Usher's chronology in the margin of King James' version of the Scriptures is correct—too many people think it of equal authority with the text "because it is in the Bible." Let us be thankful that this chronological guess work or calculation has been omitted from the Revised Version.

Archbishop Usher was a Fellow of Trinity College, Dublin, who received his doctor's degree in 1612. He was the author of several scholarly works and also of the system of chronology which was placed in the margin of King James Version of the Scriptures about A. D. 1650.

This chronology is therefore of modern origin and the author himself probably regarded it as merely tentative. It was intended, it is true, to give some general idea concerning the dates of Biblical history, but it is by no means authoritative. It has done an immense amount of mischief by misleading many honest souls who have depended upon it as being infallible. We can hardly say that we have any reliable chronology going back later than 4000 before Christ and probably we could safely make the statement somewhat stronger than that. Some people have argued from this very chronology that the earth was created about 4000 years before Christ regardless of the sublime statement: "*In the beginning* God created the heavens and the earth." When that "beginning" was, we have no revelation, and it is not necessary to man's salvation that he should ever know. It may have been millions of ages ago without in any way impugning the sacred record. This is the sublime sentence—the golden gateway, between eternity past and eternity to come. God wrought alone in those great eras and man can only feebly guess at the time when or wherein the work was done.

ELIZABETH A. REED.

"Dust Thou Art."

What is dust? It consists of nearly all the chemical elements, and is usually met with in the solid form at common temperatures; raise the temperature and it becomes a fluid, raise the heat still higher and it becomes gas, and beyond this in how many other forms or conditions it may first exist we know not or when it becomes the "ether" of space from which worlds seem to be condensing, and of which perhaps all worlds were made.

Many and various living beings are composed of dust in its solid form, who knows but there are living beings composed of dust in its more etherial forms? Beings invisible, intangible, but none the less real? Who knows that the "soul" which them that kill the body cannot kill, (Matt. x 28) consists of dust in some etherial form? Yet the power of the scalpel, after the death of the body, gives it no hold or assurance of immortality. The Power that assembled the elemental particles and made of them a man, can scatter them again and unmake the man, "destroy both soul and body," and no doubt when evil men and evil beings have had their day and have been "judged according to their works" (Rev. xx. 13) and found unworthy and unfit for eternal existence, they will be cast into that "fervent heat," by which "all these things shall be dissolved" (2 Pet. xi. 10) and perish "root and branch." Those who believe that "our departed friends are about us" can furnish no proof of even their immortality.

A. S. C.

Selections.

Bible Characters.

Buy the truth and sell it not, wisdom and understanding and instruction.—Solomon.

One of the unfortunate results of some of the superstitions that in these latter days masquerade as Christianity is the elimination of character as the primary element of religion. Now in the study of the Scriptures it can be plainly seen that they represent the Creator of all as taking a fatherly interest in human affairs, particularly in regard to the development of individual character, and all such events as war or peace, famine or wealth, the building or destruction of temples or kingdoms are viewed from the standpoint of their effect on the thought and life of individuals or communities. Thus, for instance, the seven years' famine in Egypt, which must have had a tremendous effect on the work and life of myriads, changing the whole face of the land and the policy of the rulers, is only treated as a background to the story of Jacob and family. We may also note in this study that divine judgment is represented as being passed, not at some court session thousands of years in the future, but then and there. This continual supervision, this permanent sitting of the court of the Majesty on High, this imminence of judgment both for good and evil, for sin or defeat of human effort is one of the most marked thoughts of the Old Testament particularly. In no respect does the New Testament differ, but owing to the fact that it is read as a sort of newer light, superseding the old, and that the metaphors of Paul and others are construed to suit conventional ideas utterly at variance with the old revelation, there seems to be a discrepancy.

According to this conventional view religion is treated as something separate and distinct from any[illegible] invested with character or content, and becoming Oh, to be nothing, nothing! Quote "All our righteousness is as filthy rags," and construing themselves to say that they are the chief of sinners, although they may be very close at people, and as a part of "religious confession" they must wallow in misery and straw. This done the Lord Jesus is represented to them as righteous enough for all, covering all their evilness with his goodness, with which white washing an "angry God" is "propitiated and satisfied." As the legitimate sequence of such teaching we may observe the marked distinction that a particularly "vile sinner" receives at the hands of some of those who minister to the spiritual wants of the community. When some miscreant astounds civilization by some weird deed of villainy and blood these persons crowd each other to wait on him and usher him into the pearly portals of the realms of the redeemed; and while the hallelujahs waits, the wretch is set to spell Bible verses and worked up to the penitence pitch of forgiving every body and thanking the jailor and the hangman. So also it may be noted in the public meeting when at stated seasons certain sects institute so called religious revivals. The ignorant, the wanton, and the "sin-soaked" have the place of honor reserved for them in the rostrum. If such a one has not gone to bed sober for years, beats his wife and throws his children out of the window, the narration of his exploits in that line with stentorian voice and unlimited gesticulation will draw crowds like a circus or a church fair. Brawny young farmers within a radius of ten miles will hitch up their best teams, spruce up their sweethearts and drive through winter nights or summer days, and the "Lord's blessing" will shower down in hatfuls of nickles.

Such conduct as this bears no relation or resemblance to the old and more laborious form of religion that the Bible histories, the Prophets, the Proverbs and the Psalms depict. The life-long patient, self-correction in integrity and honor, the struggle after truth, right-eousness and justice, the instruction in wisdom and understanding—all such is brushed aside by the modern charlatan's cheap and easy method that substitutes for the straight and narrow way a many-tracked railroad that puts them through with an express train rush.

But there are many who prefer the old style of religion, based not on noise but on study, not on excitement but on reason, not on cant but on character. Character is that which is developed only by God and man—the resolution of all that is good and true. It is essential to industry and commerce, to art and science, to society and religion. To this human life is nothing, human character is everything. This is the secret, the "tone" of the whole Bible. Nature and revelation are working together for the production of human character which will alone endure, which is alone worthy to endure. Only the just shall live by faith, only the pure in heart shall see God, only he that doeth the will shall [illegible] the doctrine [illegible] unto [illegible] God saith unto her thou to do to declare my statutes, or that thou should take my covenant in thy mouth, seeing that thou hatest instruction and castest my words behind thee."—*J. F. Gilletly in Boston Journal.*

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zihner, Plymouth, Ind.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the re-establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a belief in the fulness of the gospel, repentance and conversion in the name of Jesus Christ for the remission of sins, the prerequisites of the forgiveness of sins, and in baptism by immersion essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, JAN'Y 14, 1903.

HE who would trust implicitly, must inquire conscientiously. True faith must rest on sound knowledge.

SAINTS die because of hereditary descent from the first Adam, and obtain a right to immortality, because they have become Christ's, by intelligently obeying the gospel of the kingdom.

THE Jews thought they knew all about Jesus of Nazareth; but Jesus on the spot told them *they neither knew whence he came nor whither he was going;* and that they judged after the flesh.

AT this writing the last sands of the year 1902 are rapidly running out. The record for each of us is almost filled out. What does it say of us,—for us or against us. It is a good time for partners with Jesus to run over the account to see if we have dealt justly with him or taken the best of the bargain ourselves.

QUITE a number of subscriptions expire at this season of the year, and *we trust our friends* will be prompt in renewing, so that we will not have to send out statements. This means much work and some expense that can be avoided by promptness. Please attend to this. We thank you in advance for this favor.

"Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom the Lord when he cometh shall find so doing. Of a truth I say unto you, that he shall make him ruler over all that he hath." Luke xii. 42-44; Matt. xxiv. 45 47; xxv. 21, 23; Luke xix. 12-19.

IN the Jan. 6 issue of the *Bible Advocate*, a Seventh Day Sabbath periodical published at Stanberry, Mo. on the editorial page, is a double column portrait of G. M. Myers, with a biographical sketch by the Office Editor, W. C. Long. Some important items are not given in the write-up, but the last few lines are the ones we wish our readers to know of, so copy them exactly—"Bro. Myers is now a confirmed Sabbath keeper, and is a strong advocate of God's ancient day of rest. Those desiring meetings in their vicinity should make arrangements to have him visit them." We give this item because it will be news to some of our readers, and we should all be posted on the news of the day.

"LION growls at Russia," "British resent the Czar's action," and similar headings are in the daily papers because some "unarmed" Russian warships have passed the Dardanelles. European treaty laws do not allow of the passage of warships of any nation through the Dardanelles. This is unanswerable, and ordinarily would raise a cry from all the powers. But Russia has formed a habit lately of going on and doing things when she gets ready treaty or no treaty. She quietly dismounts a few guns on some vessels, states that they are not "strictly" war ships, and with the consent of Turkey passes them through. Germany is supposed to be allied with England, as is shown by the Venezuela incident, but she will not join in protest against this action by Russia. France accords to Turkey the full right to exercise her discretion in such a case—thus shifting responsibility off her own shoulders. Italy would side with England, and regards the incident as important in view of complications that are likely to arise in the Balkan states this spring. It is not at all likely that England will offer armed resistance to this or further infringements on this treaty. (However her Mediterranean fleet was immediately strengthened.) The fact of the matter is that since the Crimean war conditions have changed, and no one nation has seen more of them than England. The geographical center of the British Empire is now about Cairo, and Constantinople has lost much of its importance in consequence of these changes. Let us watch closely these seemingly small matters, because one of them is going to start a big blaze some day that will make history very fast. Every important move shows the Saxon and Slav in opposite a

THE offer to new subscribers for the year 1903 is still open, as given elsewhere in this paper. We thank our friends who have sent in new names, and trust others will take advantage of this and have THE RESTITUTION in the hands of many others this year.

THE treaty powers are having some trouble with China again. The indemnity to be paid the allies was to be on a "gold basis." China has much silver, but in the past few months the silver has depreciated very materially, hence to pay in silver on a gold basis will require more than China has provided for, and she wants to pay on the same basis as silver was when the treaty was made. This the powers will not allow. China is still ren. by uprisings in various parts of her empire, and can ill meet this added demand, and at the same time keep the peace within her borders. Should she fail—then what? Keep watch, for the "Yellow Peril" only sleeps.

Story of Creation.

It was easy to hand down the story of creation and fall, by tradition from Adam to Isaac. Adam was contemporary with Methuselah, and Methuselah with Shem, and Shem with Isaac; hence it required but two persons intermediate between Adam and Isaac, to recount to the fathers of Israel the history of the world to their own time. Isaac could tell his grandson Levi, and Levi his grandson Moses, and the latter has delivered it unto us, having been guided into all truth by the Spirit of God.

A Candid Mind.

In our opinion, after many years of experience and observation, nothing sheds so fine a light upon the human mind as candor. It was called *whiteness* by the ancients for its purity; and it has always won the esteem due to the most admirable virtues. However sought for or practiced, all felt the power and the charm of its influence. The man whose opinions make the deepest impression upon his fellows, whose influence is the most lasting and efficient, whose friendship is instinctively sought where all others proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose candor and ingenious truth transmits the heart's real feelings, pure, and without bending to suit circumstances.

There are other qualities which are more *taking*, because *showy*,—and other traits that are rated considerably higher in the world's code of honor; but none wear better, or gather less tarnish by use, or claim a deeper homage in the silent reverence which the mind must pay to Truth.

Our Hope.

The hope of the great body of believers is one. What is that hope? Perfection in Jesus the Messiah, at his appearing, and his kingdom. The true hope of every sorrowing, death-stricken son of Adam is to attain to perfection of Being. They desire an existence in which every imperfection is obliterated. And possessing this aspiration they earnestly strive to reach that perfect state which can alone complete and crown their being. Just as in all ranks of living things there is a reaching forward toward that maturity which shall consummate the end for which they exist, so the Church of God stretches onward to her perfection—hoping to attain her perfect standing at the return of her Lord, when he will present her to God without spot or wrinkle, or *any* such thing, for the inheritance of the kingdom and for participation in their everlasting rest. This can only take place by the union of the Bride with the Bridegroom in the redemption of the *body at the resurrection*. The bride's raiment will be changed. Instead of the filthy garments of sin-defiled flesh, she will put on linen, clean and white—the immortal robes of a tried faith, and perfected righteousness by being clothed with her house which is from heaven, an incorruptible glorious spirit nature like unto her Lord. The body of humiliation shall be fashioned like unto his most glorious body, according to the working whereby he is able to subdue all things unto himself. Then will her hope be realized and all her joy consummated.

Good News from Persia.

It will no longer be possible to charge that the Pentateuch contains legislation too minute and elaborate to belong to the exodus. A Babylonian code has been dug up in Persia by an expert French archeologist, nearly a thousand years older than Moses. The text of the code was found transcribed on a diorite column, 2 25 meters in height, in the ruins of Susa. On the upper part of the column is a picture of Hammurabi, king of Babylon about 2300 B. C. He is the Amraphel, king of Shinar, of the fourteenth chapter of Genesis, who led the confederate army that captured the cities of the Plain in the days of Abraham and Melchizedec. He established a great Semitic empire and made Babylon its capital and Marduk its chief god. His empire covered all the known East, from Elam, or Persia, to the Mediterranean Sea.

M. de Morgan has been employed for the last ten years by the French government to explore the ruins of Susa, the ancient capital of Elam. This was Shushan, the palace of Xerxes, the Ahasuerus, of the Book of Esther, where Nehemiah was cupbearer to the king, and hereafter the accession of Cyrus the Achemenian kings of Persia held their winter court, and their summer court at Persepolis. The text of this code find is already published in Paris, and is in course of translation into German. Fragments of this code have been known to exist for hundreds of years. Portions were found in the library of Assurbanipal (650) before Christ, and specimens are preserved in the Museum at Berlin. We will give samples of these enactments of Abrahamic contemporary.

Legal cases were tried before a court of Judges, at the head of whom was a President.

Facts in the case were learned through witnesses and written documents.

The care taken in this regard is evident from the following example: "If any body has bought or received as a deposit, silver, gold or a male or a female slave, or a steer, or a sheep, or an ass, or anything from a free man or a slave without witnesses or written documents, he is to be treated as a thief and shall be killed."

In some cases divine judgment was appealed to. The accused had to go down into a stream of water, and "if the river seized him," he was guilty; but "if he remained in good health," he was innocent. In this way those charged with witchcraft, and women accused of infidelity, but not caught in the act, were tried.

The punishments were very severe. Death was the penalty for a false oath, witchcraft, robbing a temple, or royal possessions. Women generally kept drinking places and were headquarters for political agitations. If the landlady failed to report dangerous inmate, she had to die. Crimes of less serious character were sometimes followed by the *loss* of some member of the body. In this way an adopted child who said to the foster-parents that they were not his parents had to lose the offending member—the tongue. A surgeon could collect no pay for an unsuccessful operation. If a free man died under an operation he had to lose his hands.

We hope parents and teachers will make good use of the providential care of God for his Word.

The Gospel of the Kingdom.

The gospel is good news concerning a future kingdom to be established on the earth, which will ultimately become a universal kingdom having Christ as King, the saints as rulers, and the nations of the earth as the subjects to be ruled.

Jesus taught this gospel. "Jesus came into Galilee" testifies (Mark i. 14) "preaching the gospel of the kingdom of God." The apostles taught it. "Among all ye," says Paul, "have I gone preaching the kingdom of God." Acts xx. 5.

What is that kingdom? A kingdom on earth. "The Lord shall be King over all the earth, and in that day shall there be one Lord and his name one." Such is the testimony by Zechariah. The universality of the kingdom is declared, the position defined, and the King revealed. The Ancient throne of David is the throne upon which the Lord will sit. "The Lord hath sworn in truth unto David, of the fruit of thy body will I set upon thy throne." Psa. cxxxii. 11. Peter applies this to Christ, as we read in Acts ii. 30. "David being a prophet, knew that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

The co-rulers with Christ are his immortalized brethren. Jesus himself declared, "And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." The song of the redeemed will be at the time of their immortalization in these words, Rev. v. 10, "Thou hast redeemed us.....and hath made us unto our God kings and priests, and we shall reign on the earth." The kingdom is Jehovah's. It is an instrumentality ordained of him for the completo and final redemption of the world—the consummation of his glorious purpose. Hence it is the saint's great desire to attain to that kingdom. It is the prize set before them. They are exhorted to seek it before all else. "Seek first the kingdom of God and his righteousness." And having sought and found it by a faithful adherence to the Word of their salvation, and continuance in well doing unto the end of their probationary career, the welcome words of their gracious King will fall sweetly on their ears, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then will their every desire be gratified, their every hope more than realized, for long life and length of days will be theirs, glory, honor and incorruptibility.

The Indian Durbar.

To give our readers some idea of the display made at the ceremonies at Delhi, when last week King Edward was officially proclaimed Emperor of India, we give the following account of the richness of the show as it which indicates the resources of that country, and incidentally shows why it is to be desired as a possession. The account says:

All the glories of the ancient empire of the great Mogul were recalled when the ruling chiefs of the natives states of greater India passed in review before Viceroy Curzon and the Duke of Connaught. Their retainers were clad in the mailed costumes and carried ancient weapons and shouting strange battle cries. The procession, the most gorgeous and fantastic of its kind ever witnessed in India, or probably any where else, rolled by the reviewing stand with a display of almost incalculable wealth of gold and silver.

A seemingly never ending medley of elephants, camels, troops, musicians, and carriages passed and marshalled before the duke. The elephants carried howdahs and trappings of the purest gold and silver. There were carriages of pure silver and sedan chairs of gold.

Contingents from all parts of greater India participated, mostly retaining the distinctive features of their costumes. The flags and other emblems of the state of Cutch were carried on camels and elephants, accompanied by armed men on stilts, while Arab irregulars danced past the viceroy to the music of their own instruments. The famous gold and silver guns of the state of Baroda attracted much attention. The ancient mahartta flags, descended from the Mogul emperors, were borne past on an elephant carriage. The martial rajputs were clad in mail armor.

State bands, camel kettle drums, richly caparisoned horses and elephants, and agile swordsmen, many shouting battle cries, followed one another in quick succession. A royal elephant carriage, two stories high, showed how the palace women accompanied the princes of bygone days. The retinue of the state of Kashmir included a fine detachment of cuirassiers and a large giant.

The great Sikh states were represented by large soldier like bodies of men armed with lances, shields, matchlocks and hand grenades. Each contingent was headed by an elephant bearing a gorgeous howdah, in one of which the sacred book of the Sikhs occupied the place of honor. The book was guarded by the chief priest. The venerable Chief Maha, escorted by men mounted on richly caparisoned horses and accompanied by hounds and hawks, was a striking feature of the display, which for wealth of coloring, diversity of components, and number of spectators may be considered to have been the most brilliant of the durbar.

The maharajah of Jaipur sent horsemen in complete armor, riding on golden saddles and carrying lances with red and white pennons. The maharao of Kota sent many camels carrying swivel guns, a force of military ascetics, and a number of quaint musicians.

The camel men of the maharajah of Alwar wore uniforms of blue and yellow. An elephant carriage, drawn by four elephants, followed the horsemen which were clad in mail armor and whose horses reared in salute to the royal personages.

The shamman of Burmah carried golden gonge and teapots and wore gold helmets. The carriage of state of Jind was of pure silver and drawn by four black horses with golden harness. The carriage of the state of Pa[illegible] was also of silver, decorated with [illegible] gold. A dwarf from the state of Mal[illegible] was followed by a giant seven feet ten inches high. The contingent from Kashmir closed the procession.

Russia's Plan in the East.

The following news item is taken from the Chicago *Tribune* and is dated at Paris, Jan. 10. The "Eastern Question" is still a question that must be settled.

"One may be certain that Russia in the eastern question will act in concert with Austria, and quite outside the influence of Germany. In case of intervention or shoring the country the adhesion of Vienna is certain. That which is imminent is the enforced cessation of the criminal warfare in Macedonia. The task of Russia will be to bring pressure on Bulgaria, while Austria will do the same on Servia.

An ultimatum, the text of which already has been prepared, will be sent to the Sultan demanding reforms in Macedonia. If, as anticipated he refuses to grant these reforms, Austria will occupy Albini. Russia will effect a landing at Burgas, and then will advance [illegible] the Bulgarians to the Rhodope mountains. A naval demonstration in the Bosporus is on the cards.

The attitude of Germany and England will be awaited with anxiety. Germany is the protector of Turkish oppression, but England can scarcely support the persecution of the Armenians. The downfall of the Ottoman empire is in sight."

OUR NEW YEAR GREETING LETTERS.

Editor Restitution:

I have passed my 80th birthday, cannot stay here much longer. I have hoped to live until the dear Lord comes to claim his own but whether living or at rest I shall see him as he is. The mercy of God has followed me another year. O how much I have to praise him for. He has marvelously blest and kept me, giving me victory all along the way. To the dear ones of like precious faith, I want to say, my soul rejoices in the love of God. My heart says, Bless the Lord, O my soul; for his wonderful love. May the Lord keep us close to him, that we may be ready when he comes. The signs of [illegible] are [illegible] we are living [illegible] nations. We are a scattered few [illegible] Diego. Sister Williams is here but does not have Bible Class any more. My heart hungers to hear the Word in its purity. Praise the Lord his Word can teach us, his Word is Spirit and life. Pray for me, dear ones, that I may have my lamp trimmed and burning to meet the Bridegroom when he comes.

Yours, still praying, Thy Kingdom Come.

MRS. H. S. DRESSER.

California.

Editor Restitution:

Another year has quickly passed, and I have done but little for the dear Master. Have tried to hold forth the Word of life as opportunity offered. Just closed a six nights meeting at our school house on the night of 17th inst. Had a very fair hearing and good interest with some, although every night was stormy. Four out of six was snowing. I have earnest calls to go other places, but having no help and the cares of farm life resting on me has hindered me from doing much that I would love to do, but the good Master will open up a way *for me to do his will, as I love him* and all his people. May we all live nearer to him, and let his truth be first with us in everything, and when he comes be ready to hear that welcome applaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May you dear brother, live to publish the grand old paper until the last issue in bold head-lines will say "The Lord has come."

Yours in hope.

J. F. PIERSON.

Kansas.

Editor Restitution:

Perhaps there are many who do not realize the great high calling to which we as brethren of the One Faith are called. Not only are we called to be meek and lowly followers of the Lord Jesus, but we are called to a position as kings and priests in the age to come. We cannot, however, become qualified and prepared for that high position unless we put aside many things of a worldly nature,—bring our bodies into subjection, and form that high, noble Christian character that is a characteristic of a true child of [illegible] chaos and victory out of defeat, but the man or woman who can control his or her temper and in no case allow the evil in our natures to overcome them, they are true heroes. We are to overcome the world, the flesh and the devil. "To him that overcometh and keepeth my works unto the end. To him will I give power over the nations." Rev. ii. 26 "Know ye not that the unrighteous shall not inherit the kingdom of God?" In view of the fact, that another New Year has dawned upon us, and that before it closes the Savior may appear and call for his own, how important it is that we guard carefully our every thought and action, so when that time shall have come, we can say, "The victory is won," and will receive the reward of the righteous in the kingdom soon to come.

Yours watching and waiting.

J. J. CADY.

Oregon.

Obituary.

Rebecca Tyson Dunham was born in London, England, in 1835, and died in Trinidad, Colorado, Dec. 7, 1902, of pulmonary tuberculosis. She was married to Wm. W. Dunham in New York State, in 1854 and they came to Iowa settling in Clarksville. Mr. Dunham died some years ago. She continued to make Clarksville her home, though on three different occasions made trips to Colorado. The *last proved too much for her as her* health for years had been poor. She never arose from her bed after reaching the home of her son Starr in Trinidad. Her son brought the remains back to her late home from which funeral services were conducted [illegible] Bro. Geo. Moyer.

She was a firm believer in the [illegible] Faith, and fell asleep with a full [illegible] surance of a resurrection in Chri[illegible] when that blessed day may com[illegible] Our hope is that her two sons wi[illegible] survive her may learn the ways [illegible] right from her examplary life and [illegible] ready to meet with her in that Kin[illegible] dom that shall have no end, an[illegible] whose King is the only Life Giver.

Submitted in love.

ELVA CHAPIN.

Wm. Ludington was born in Hugu[illegible] N. Y. Jan. 28, 1822. His parent[illegible] Jeremiah and Laura Corbin Ludin[illegible] of English descent. In 182[illegible] [illegible] to Vermont, three years l[illegible] Cleveland, Ohio. [illegible] 1839 he went to Wisconsin, [illegible] ing there until 1853, when he locate[illegible] in Huron Co. Michigan, living he[illegible] 18 years, serving as supervisor 1[illegible] years and assistant U. S. Assesso[illegible] years. He was married to Malind[illegible] Daggett of Huron Co., June 21s[illegible] 1868 he came with his family to By[illegible] ron Township, where he died Dec. 2[illegible] 1902.

About 20 years ago the writer h[illegible] tized him into the Christ, and he [illegible] faithfully clung to the truth. Si[illegible] Ludington, a daughter and step-s[illegible] remain of the family. We chose Paul's words in Rom. viii. 22, as the foundation for remarks.

B. W. WOODYARD.

Died, at her home near Delta, Colo., Nov. 19, 1902, Lela Cariker, aged eleven years. She was the daughter of Brother and Sister W. A. Cariker, and was born in the Indian Territory moved with her parents to Colorado about three years ago, was stricken with typhoid, suffering several weeks. All was done that could be done by human hands, which again reminds us that our life is but a vapor that soon passes away and is hid out of sight until the trumpet shall sound and our blessed Lord shall descend and the dead shall rise. We are glad to say that Brother and Sister Cariker have this hope, that Lela will come again from the land of the enemy. Doubtless many of the readers of THE RESTITUTION remember Brother and Sister Cariker as he has preached this blessed gospel in the Territory for quite a number of years. Let us pray that the Lord may keep him in the work as time is short and workers are few. The funeral was conducted by the writer, and words of comfort were spoken from Rev. xxi. 4. May God hasten the time when the promises of this text may be fulfilled.

J. P. KENSLEY.

Vandalia Line Excursions.

Homeseekers round trip tickets on sale every 1st and 3rd Tuesday each month to all points in south, southwest and west.

Settlers one way tickets same date as Homeseekers' all points in south and south[illegible]

[illegible]ressed P[illegible]e.

Certainly I will be with thee.—Ex. iii. 12.
Lo I am with you always, even unto the end of the world. Amen.

"Lo, I will be with thee!"
Oh, what strength these words afford!
You who tread the desert drear,
Fear the great Jehovah's word.

"Surely I will be with thee!"
No clearer promise than this:
"Never, never thee forsake thee!"
Trust it, trust its sweetness.

"Certainly I will be with thee!"
[illegible]
Mighty to shield
Nothing need your soul alarm.

"Certainly I will be with thee!"
As the words were spoken,
[illegible]
Nations shall vanish.

"Certainly I will be with thee!"
[illegible]

"Certainly I will be with thee!"
[illegible]
Till you reach the [illegible]
And gather round the throne.

Communicated.

On Earth Peace.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will to men. Luke ii. 13, 14. The present day religion teaching to my mind fails to present the truth when using the above quotation. The trend of teaching is that the birth of Christ brought peace on earth and good will to men. That this event is a fulfillment of every prophecy concerning our Savior is taught by many today and very many believe this. Now if the doctrine of going to heaven at death is true then their teachings will do. But the Bible is full of the blessed truth that Christ's future reign on the earth will bring this long prayed for Blessing. The angel declared to Mary that her son's name should be called Jesus, and the Lord God should give unto him the throne of his father David, and that of his kingdom there should be no end. The message of the angels to Mary and to the shepherds was in harmony with the promise of God to mother Eve that her seed should bruise the serpent's head. The Seed of the woman should in the end prevail. The promise to Abraham and David was not only concerning the promised Seed, but the redemption of this earth. The gospel that does not contain these truths is not the gospel that Christ preached, neither is it the gospel taught by the Apostle Paul. Christ Jesus came into Galilee, preaching the gospel of the kingdom of God. Could it mean anything less than the angel's message to Mary? Luke i. 32, 33. The only thing to [illegible] can bring peace on this earth is the righteous rule of David's Son. See 72nd and 132nd Psalms. In Gal. iii. 8 Paul says that the gospel was preached to Abraham, saying, "In thee shall all nations be blessed." In referring to the original Scripture we read thus, "And in thy (Abraham's) seed shall all the nations of the earth be blessed." Paul further says that this promise is to his only seed who is Christ. Can it be that this blessing is being enjoyed by the nations through Christ today? No, no; emphatically no. What then is the purpose of the preaching of the gospel in this age? "Go ye therefore and teach (margin, make disciples or Christians of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Is this preaching for the purpose of converting the world to Christ before he comes? We think not. Christ taught that when he should come he would find the world as it was in the days of Noah. Christ will come because "we know that the whole creation groaneth and travaileth in pain together until now." Rom. viii. 22. Not that there will be peace when he shall come but why. Foolished, fanciful, [illegible] Men shall cry out peace, peace, when there is no peace. The gospel is being preached "To take out of the Gentiles a people for his name. After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts xv. 14 15, 16. The Gentiles were taken out of Israel that they might [illegible] upon them [illegible] the twelve tribes of Israel. Matt. xix. 28. He is now taking out a people to make of them kings and priests Rev. v. 10, "And hath made us unto our God kings and priests: and we shall reign on the earth." Matt. v. 5, "Blessed are the meek for they shall inherit the earth." The text "On earth peace, and good will to men" has a broader and a deeper meaning than that given to it by modern day teachers. It embraces the glorious truth of the future ruling of Christ and his saints (those who are of the [illegible] elect) on the earth. The opening chapters of the Bible give a history of the fall of man and the curse pronounced upon the earth. The closing chapters restore the earth and its inhabitants again. If the first history recites literal facts, why not believe that the second will be as literal? During the Dark Age the Scripture were looked upon as an unknown tongue. In this age it is to say the modern day preacher has spiritual meaning. This spiritual meaning is learned in the schools of theology. Peter says no prophecy of the Scripture is of any private interpretation. But the prophecy came not in olden times by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.

D. C. Robson.

Recreation from a Bible Standpoint.

I Cor. x 31. "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

What do we understand by "recreation?" Let me quote from J. Adams Rawlings, of London, England. "Recreation is such employment of the time released from the ordinary service of life as will send us back with renewed vigor and cheerfulness—recreated indeed to that same daily toil and service."

Young man, young woman, please read the above quotation over very, very slowly. Get its true meaning and then you can decide whether you are really finding recreation in your present pleasures, or shortening your life, weakening your nerve force, bringing upon yourself disease and a premature death. I am convinced that something should be said on this question which is caused by the word amusement. Because it is right hope that so [illegible] [illegible] [illegible] shall be no end. The message of the [illegible] angel to Mary and to the shepherds was in harmony with the promise of God to mother Eve that her seed should bruise the serpent's head. The Seed of the woman should in the end prevail. The promise to Abraham and David was not only concerning the promised Seed, but the redemption of this earth. The gospel that does not contain these truths is not the gospel that Christ preached, neither is it the gospel taught by the Apostle Paul. Christ Jesus came into Galilee, preaching the gospel of the kingdom of God. Could it mean anything less than the angel's message to Mary? Luke i. 32, 33. The only thing to [illegible] can bring peace on this earth is the righteous rule of David's Son. See 72nd and 132nd Psalms. In Gal. iii. 8 Paul says that the gospel was preached to Abraham, saying, "In thee shall all nations be blessed." In referring to the original Scripture we read thus, "And in thy (Abraham's) seed shall all the nations of the earth be blessed." Paul further says that this promise is to his only seed who is Christ. Can it be that this blessing is being enjoyed by the nations through Christ today? No, no; emphatically no. What then is the purpose of the preaching of the gospel in this age? "Go ye therefore and teach (margin, make disciples or Christians of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Is this preaching for the purpose of converting the world to Christ before he comes? We think not. Christ taught that when he should come he would find the world as it was in the days of Noah. Christ will come because "we know that the whole creation groaneth and travaileth in pain together until now." Rom. viii. 22. Not that there will be peace when he shall come but why. Foolished, fanciful, [illegible] Men shall cry out peace, peace, when there is no peace. The gospel is being preached "To take out of the Gentiles a people for his name. After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts xv. 14 15, 16. The Gentiles were taken out of Israel that they might [illegible] upon them [illegible]

Then first of all our amusements as Christians must be right in themselves. Their essential or necessary tendency and results must be a genuine refreshment of our nature, without any alloy of evil. An amusement which tends to produce unhealthy excitement of mind or body, which stimulates the passions, fosters discontent, leaves us jaded, and with weakened nerves, does not respond to the test of essential rightness, and cannot be counted "to the glory of God."

Let us test the text again. This is the argument in favor of attending horse racing. I am only speaking of professed Christians, remember. The man or woman of the world is expected to go to these places if they choose. A day in the open air—rest from daily toil—loving to see the improved breeds of horse flesh, etc. But when the day is past, what is there against it? Over-excitement, hence weakened nerves; some excitement if there is no stake, very much excitement if there is a stake, your money has gone or gambling, your influence has gone the same way; your example is sure to be followed by your sons and daughters, or your neighbors.

This is a form of amusement characterized by extravagant excitement, therefore not right in itself, and will not stand the test. Not to the glory of God, and cannot conform to the text: is carnal and will result in spiritual death.

Christian man or woman, can you abide by God's decision in this matter? "Come out from the world" was written as a test for those who wished to gain eternal life by denial and ever coming O, if we could always remember, God is watching us, and the record will be kept correct, wouldn't we be more careful what our life is?

M. A. Woodward.

Adoption.

"But ye have received the spirit of adoption, whereby we cry, Abba Father."

I ask, Is there any law of adoption taught in the Scriptures?

I answer, Yes, there is.

Is there any law on the Statute Books of our land that states how a child can be adopted into a family and become legal child of that adopted father?

I say, Yes there is, and unless that father and child takes legal steps to adopt that child, it can never inherit any of that man's property. Some or many of the neighbors may think the child was adopted, but in the absence of the facts the child gets nothing.

There was a case in Illinois a few years ago. A man took a boy and intended to adopt him; but neglected it from time to time and finally took severely ill, and at no time while he was ill was he able to transact any business, and yet, it was generally believed by the people that he was adopted, and the nearest relatives of the man got the property and the boy got nothing. So it will be with many that think they have been adopted, but have not complied with the law of adoption.

Paul says, in Gal. iii. 26, "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Here we see how we become adopted into the family of God's dear children, then we become sons and daughters, saith the Lord Almighty. 2 Cor. vi. 18.

Paul says in Eph. ii. 19, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. These are some of the positive statements made in the Scriptures.

Again, in 1 Peter iii. 21, "The like figure whereunto even baptism doth now save us." The ark saved eight souls from drowning. They got into the ark and remained in the ark until the flood subsided. Christ is our ark of safety. We must get into Christ and remain in him. We must go into the water in order to get into our ark of safety, being buried in baptism, then rise to walk in newness of life, and then make all the additions named by Peter, which will entitle us to an abundant entrance into the everlasting kingdom of God's dear Son.

In love to all the dear ones of like precious faith.

J. S. Hatch.

Report.

It has been some time since the readers of The Restitution have seen any thing appear in these columns from the Cleveland Bereans. In explanation of this, we would state that during this interval we have adopted the name of the National Berean Association and have endeavored to enlarge our field of labor.

We have increased our membership which now includes brothers and sisters in Toronto, Seattle, Niagara Falls and Salem, Ohio.

Our object is to promote the bond of peace in the unity of the spirit among all the young Brothers and Sisters of the Churches of God, and to distribute literature pertaining to the truth among the Brethren and the public at large, and we shall endeavor to the utmost of our ability to live up to our standard.

We have several correspondents in the United States and Canada and we desire to increase this list and ask all who wish to become correspondents, especially isolated brethren, to write us in care of Brother Geo. Neill, 10 Webster Block, Cleveland, O., our Vice President and Corresponding Secretary, and we assure you you will receive prompt attention.

We hope to submit a paper on "Grow in Grace" by our Brother Thos. Glover of Toronto, Ont., and shall try from time to time to have something in these columns to the edifying of the Brethren.

We wish you all a Happy New Year.

Respectfully submitted,

The National Berean Ass'n. of Cleveland, Ohio.

J. C. Thompson, President.

GROW IN GRACE.

We read in 2 Peter iii. 18, these words: "But grow in grace." The first question which might be asked is, "What is grace?" Is it not to be kind, loving, obedient, forgiving and merciful? It is. And we are all exhorted to grow in this glorious thing, grace.

We ask ourselves the question, What is the manner of the growth in grace? We read these words: Luke vi. 36, "Be ye therefore merciful as your Father also is merciful." 2 Pet i. 7, "And to godliness, brotherly kindness, and to brotherly kindness, charity."

2 Cor. vi. 6, 7, "By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armor of righteousness on the right hand and on the left." Col iii. 12, 13, "Put on therefore as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye."

"And above all these things put on charity which is the bond of perfectness."

These texts tell us what we should do. If we do them we will grow in grace.

Our next question is, What are the evidences of growth in grace? 2 Cor. x 5, Bringing into captivity every thought to the obedience of Christ.

Col. iii. 17, "And whatsoever ye do in word and deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him."

Phil i 20, "According to my earnest expection and my hope that in nothing I shall be ashamed, but with all boldness, as always so now also Christ shall be magnified in my body whether by life or by death. For me to live is Christ and to die is gain."

7th verse, "But what things were gain to me those I counted loss for Christ. Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and do count them but dung, that I may win Christ." Such are the words of Paul. He had suffered trials of all sorts but they only served to help him grow in grace.

What are the peculiar hindrances to a growth in grace? Too much selfishness, not enough love for Christ, and not enough obedience, for if we obeyed our Heavenly Father in every little thing, we would be filled with more love, more Christ likeness, and our hearts would be filled more and more with those glorious longings of Paul, who said, "For me to live is Christ."

To grow in Grace, we must submit ourselves to the will of God, become like Paul who said, he "Suffered the loss of all things that he might win Christ and be found in him, that he might know him and the power of his resurrection, and the fellowship of his suffering." We must as Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

If we would grow in grace we must have the pure religion in our heart which James says, "Is to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." We must also pray to our Heavenly Father who is love, to give us grace to overcome, for he said, "My grace is sufficient for thee, for my strength is made perfect in weakness."

We must also "Lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us." If we do these things we will bear the fruits of grace and the fruits will be love, obedience, mercy and truth. We will be able to say with James, "Beloved now are we the sons of God; it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." And when he does come we will rejoice to see the One who saved us and hast redeemed us to be kings and priests with him. How wonderful is the grace of God. Yea his mercy is beyond our comprehension. Let us dwell in his love and grace.

Table Talk.

ABIDE WITH ME.

How can we have Jesus abide or stay with us? What must we do to have him make his abode with us? "If ye keep my commandments ye shall abide in my love, even as I kept my Father's commandments and abide in his love. If a man love me he will keep my words and my Father will love him, and we will come unto him and make our abode with him." These words of Jesus make it plain unto us just how we can abide with Jesus by keeping his commandments, by loving his work, his Word, and trusting in him. Abide in me and I in you, as a branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. Jesus makes use of something that the people to whom he was speaking were familiar with, for the hills of Judah were covered with vineyards, and many of the people were vine dressers, so they knew how soon a branch broken from the vine withered and the fruit perished. This is why he uses this comparison. I am the true vine, my Father the husbandman. Every branch in me that beareth not fruit he taketh away. I am the vine, ye are the branches. He that abideth in me and I in him bringeth forth much fruit. Do not these words make us long to have Jesus abide with us; make us strive to be true branches, branches that will not be cast off. Abiding keepeth his words, in him verily is the love of God perfected. Hereby know we that we are in him. Let us therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, Ye also shall continue in the Son, and in the Father, and this is the promise that he hath promised us, even eternal life, a life with Jesus, our Savior, who will make the earth a dwelling place, who will make his abode with the redeemed of God. Grant that we may abide with him.

E. T. Knowles.

ABIDE IN ME.

In giving us this loving admonition the Savior has used the comparison of a vine. "I am the vine, and ye are the branches. If a man abide not in me he is cast forth as a branch, and is withered."

The branches obtain their life from the vine. The ones which do not bear fruit are cut off. They wither on the ground, and men gather them and burn them. Think of this as our lot. We, that have been cleansed by the word of God. It is Christ's own words "If a man abide not in me he is cast forth as a branch, and is withered." "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

What is our condition, dear ones in the Lord? Are we to be cast away to wither on the ground and burned? are we bearing fruit, being purged that we may bear more fruit. Let us not lose sight of the cleansing power. This cleansing, life giving principle must continue to cleanse us, or we cannot abide in Christ.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit.

In the parable of the sower we read, "He that receiveth the seed in good ground, is he that heareth the word, and understandeth it, which also beareth fruit, some an hundred, some sixty, some thirty fold."

In verse 19 this seed is called "The word of the kingdom." "Now ye are clean through the word that I have spoken unto you."

Their joy was full. "These things have I spoken unto you, that my joy might remain in you." Yes, it must remain, and bear fruit.

May we all with the apostle pray that our love may abound yet more and more in knowledge, and all judgment. That we may approve things that are excellent; that ye may be sincere, and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phil. i. 9-11.

Nancy Barnes.

The Spirit of the Master.

It stands out in bold relief when contrasted with that of the world, as manifested even by his chosen disciples. John said, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, forbid him not." And when beseechingly approached by the leper, who said, "If thou wilt, thou canst make me clean. And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean." The disciples rebuked those that brought the children to the Master. But he being displeased said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Again when blind Bartimeus heard that Jesus of Nazareth was passing by, he began to cry out, "Jesus, thou Son of David, have mercy on me. Many charged him that he should hold his peace: but he cried out the more.....Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called..... And Jesus said, What wilt thou that I shall do unto thee? The blind man said unto him: Lord that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." When traveling to Jerusalem a village of the Samaritans refused to receive him; the spirit of the disciples manifested itself in a request that they call down fire from heaven to devour them as did Elias; but Jesus rebuked them, saying, "Ye know not what spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." The same Spirit is manifest in the Master at all times, even on the cross, when he said, "Father forgive them, for they know not what they do." Now when we understand that Jesus is to us, the manifestation of the Father; that the Father gave him a commandment, what he should say, and do in so much that Christ could say, "He that hath seen me hath seen the Father." And again, "I and the Father are one." Now can we grasp in its fullness the meaning of this Scripture, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." He did not destroy the Amorites until they were past redemption; so were the inhabitants of Sodom. It was like cutting off a diseased limb to save the body. Now brethren, let us commence to cultivate the Spirit of the Master; do not attempt to use the truth as a club; but hold up the love of God and forget not that it is the love of God that leads men to repentance. Cultivate the Christ Spirit; extend the truth by word and publication. It will work to our good, and to the glory of God.

Geo Francis.

Turning from Grief.

There are many people who live perpetually in the shadows of the trials and losses of their bygone days. Nothing could be more unwholesome or more untrue to the spirit of Christian faith than such a course. What would be said or thought of the man who should build a house for himself out of black stones, paint all the walls black, hang black curtains over the dark stained windows, put black carpets on every floor, festoon the chandeliers with funeral crape, have only sad pictures on the walls and sad books on the shelves, and should have no lovely plants growing and no flowers blooming about his home? Would we look upon such a person with pity, as one into whose soul the outer darkness had crept, eclipsing the beauty of life?

Yet that is just the way some people do live. They have a memory like a sieve, which lets all the bright and joyous things flow away, while it retains all the sad and bitter things. They forget the pleasant incidents and experiences, the happy hours, the days that came laden with gladness as the ships come from distant shores with cargoes of spices; but there has been no painful event in all their life whose memory is not kept ever vivid. They will talk for hours of their griefs and bereavements in the past, dwelling with a strange, morbid pleasure on each sad incident. They keep the old wounds ever unhealed in their heart; they keep continually in sight pictures and reminiscences of all their lost joys, but none of the joys that are not lost; they forget all their ten thousands of blessings in the abiding and absorbing recollections of the two or three sorrows that have come to them amid the multitudinous and unremembered joys.

Few perversions of life could be sadder than this dwelling ever in the shadows and glooms of past griefs. It is the will of God that we should turn our eyes away from our sorrows, that we should let the dead past bury its dead, [illegible] on with resolute courage [illegible] new duties and the new joys that await us. By standing and weeping over the grave where it is buried we cannot get back what we have lost. When David's child was dead he dried his tears and went at once to God's house and worshipped, saying, "Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he will not return to me." He turned all the pressure of his grief into the channels of holy living.—*J. R. Miller.*

Please look over your account and if you owe us we will be thankful to a renewal sent at once.

Communicated.

The Wisdom of Saloomoon. Chap. 16.

1. Therefore through such like ways were they held in check in a manner worthy of them, and through amul titude of dangerous wild-beasts were they subjected to a final test.

2. Instead of which curbing punishment, thou didst beneficently treat thy laity and prepare a flight of reel-birds as sustenance in answer to an inordinate desire. a strange taste of an abnormal propensity;

3. That they, while inordinately desiring sustenance might, because of the putrid appearance of the things sent, turn away also from the constraining abnormal desire; and when they had come to feel their need for a little while, they might also change their abnormal taste.

4. For it was necessary that an insatiate need should come unto those tyrants: but that they should only be shown how their enemies were being put to the extreme test.

5. Yea, for even when a dreadful passion of wild-beasts come upon them and they were being destroyed by the bites of crooked serpents, thy wrath did not continue unto a full end.

6. But to foster them were they terrified for a little while, having a fellow-counselor of salvation in their remembrance of thy commandment of law.

7. For the one who turned about was not saved because of the things he saw, but because of Thee Savior of all.

8. And in this way didst thou persuade our enemies, because thou art the one who deliverest from every evil.

9. For them the bites of locusts and dog-flies killed and there was found no healing for their soul (natural-life of course) because they were worthy to be cut off by such-like things.

10. But thy sons not even the teeth of venomous dragons overcame; for thy mercy prevailed against these and healed them.

11. For they were made contrite in the remembrance of thy oracular words and quickly were saved, that they might not fall into a deep forgetfulness and become oblivious of thy beneficence.

12. Yea, neither herbs nor an emollient healed them, but thy word, O Lord, that healeth all things.

13. For thou hast official-power over life and death, and dost lead down to gateways of Hades (the grave) and dost lead up.

14. Man though killest in his evil way and the spirit when it hath gone out doth not return, nor doth he restore a soul that hath been taken away.

15. But thy hand it is impossible to escape.

16. For irreverent men who deny that they know thee have been scourged with the strength of thine arm, pursued by strange kinds of rain and hail and inexorable thunder-storms and lavishly destroyed by fire.

17. For the fire in the most paradoxical way was energized all the more in the water that quencheth all things; for a fighter for the justified (the saints) is the cosmos.

18. For when a flame was subdued that it might not burn up the living creatures sent against irreverent ones, they saw moreover and knew that they were being driven by God's judgment.

19. And when it flamed with more than the force of fire in the midst of water that it might destroy the products of an unjust land; and that

20. Instead of which things thou didst morsel out angels' food to thy laity, and didst send bread from heaven made ready for them without weary toil, strengthening every pleasure of sense and made ready for every harmonic taste; they saw and knew.

21. For thy being hath made thy sweetness manifest unto children; but hath been mixed in the pouring for the inordinate desire of servitors of him who bringeth it according to that which any one hath desired.

22. And snow and ice withstood fire and melted not, that they might comprehend that fire flaming in the hail and hurtled in the rain had destroyed the fruits of enemies.

23. And this again moreover that justified ones might be fostered and ignore their own ability.

24. For the creation, subservient unto thee the Creator, extendeth itself unto punishment on the unjust, and yieldeth to beneficence for those who trust in thee.

25. Therefore even then exploring all things it subserved thy all-fostering giving in answer to the supplicants.

26. That thy sons, whom thou didst love, might learn that not the generic products of the fruits do foster mankind, but that thy oracular word watcheth to keep those who put faith in thee.

27. For that which was not destroyed by fire, was melted, when heated simply by a little actinic ray of the sun.

28. That it might be known that one ought to come before the sun: both ingratitude to thee and intervede with thee for a ray of light.

29. For the hope of an ungrateful man will melt like a wintry hour-frost and will run like inutile water.

COMMENT.

We have in this sixteenth chapter a commentary on the plagues of Egypt which reads very strangely when compared with the many uninspired interpretations of those great historic occurrences. What a reasonable philosophy too runs through the whole argument, and what an exalted character it gives to God as the Judge of all the earth and the Disposer of all things; and what a comment upon the immutability of so-called natural laws. Fire burns or it doth not burn: ice melts with heat or it doth not melt at the behest of an "All-controller," and the cosmos as a whole is subservient to its Creator. Moreover in prophecy and promise he has covenanted to give this same subserviency ultimately to his sons, "the sons of God" and the lesson of the plagues of Egypt in its last analysis as given here is a foretaste of it for his people and a great object lesson by which to teach it to the whole inhabited or the oikoumenical ("ecumenical") world of all the succeeding generations. The same teaching is frequently emphasized in the Law and the Psalms and the Prophets; but nowhere is it so elaborated as in this book of wisdom. What a glory and enlargement awaits the perfected sonship of the saints, when instead of the little knowledge we now have of steam, electricity and other natural forces, "the sons of God" shall sway the cosmos to promote and work out righteousness on the earth to the glory of God their Father.

CHAS. GARDNER.

Report.

Brother J. F. Wilcox and myself have just closed a two-weeks meeting at Moriah, Ill. It was very wet and muddy weather and dark nights, but still quite a number attended. Bro. Wilcox is a good visitor to visit and talk with the people personally about their duty. I find that more can be done in this way than by preaching. A heavy sleet stopped our meeting before any obeyed, but afterwards through visiting the people and presenting the Scriptures to them relating to the gospel, three decided to obey, and to unite with us in the race for the crown incorruptible. They are Wm. Gross and wife Amelia, and Mrs. McFarlane. We believe that they are good ground, and that they will endure to the end. I mean to be in Ontario when this comes out, trying to get my old acquaintances there to see and obey the truth. Pray for me that I may speak the truth in love and power. My health is improving for which I thank the Giver of all good.

My address for two months will be Salisbury, Bruce Co., Ont., and my R. R. town, Paisley. I have had an offer of $10.00 a week from Iowa, to work there, and though it means a sacrifice of wages and fares to go to Ontario, yet I have more interest in old acquaintances than in strangers in Iowa, so have decided to make the sacrifice for the future reward. The truth never returns void. If good ground exists there it will receive the good seed, and bear fruit I know.

W. L. CROWE.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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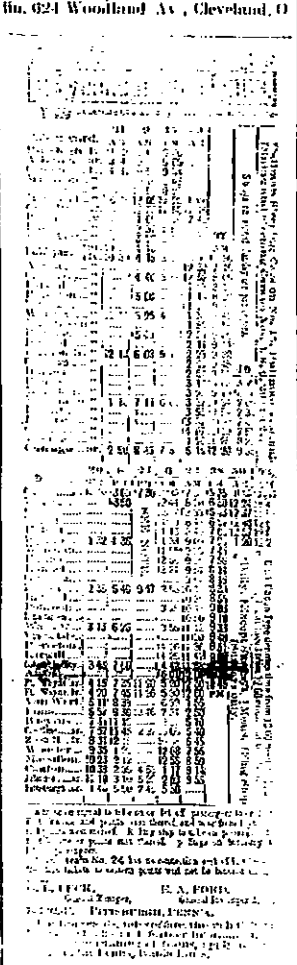

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The Church of God at Remington, Ind meet in their home of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walter Perrine. Prayer and social meet'g Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. E. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Bear Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10.30 a m, and 6:30 p m The faithful always welcome. P. Neil Elder. 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, to J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O, where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and confession. The 4th Sunday preaching by A. [illegible] Plymouth, Ind.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 1:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulis, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a *present* visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have ...ord to offer to you for consideration, ...hen he ...ignite will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names at once.

It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

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Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. We will send several of the back papers to all new subscribers so each will get more than the current year.

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VOLUME LII. PLYMOUTH, INDIANA, JANUARY 21, 1903 NUMBER 3.

Poetry.

The Old Churchyard.

Oh, some come with hearts full of joy to the chapel
I will know the gospel through the week, grace to read;
Friends slumber there who were worth their gold,
We'll trace out their names on the old church wall.

Oh, mourn not for those who sleep there,
We plead for them, they were the loved
For the ... and Lord
...

I know that the ...
When we only ...
...
But we ...
Why should you weep for those ...
I'm very well and happy, I assure you,
Those that I love in the old churchyard.

Our friends linger in the peaceful repose,
Beyond from the world's sad heart-aches
and woes.
And who would not rest with the blest they
regard,
In quiet slumber in the old churchyard?
We'll rest in the longest day and hour,
When we only stand aside from the passion of
clay.
When Gabriel's voice and the trumpet of the
Lord,
Shall awaken the dead in the old churchyard

Oh, weep not for me! I am anxious to go
To that haven of rest where tears never flow;
Dear not mourner God calls, lovely word.
For soon shall I rise from the old churchyard.
Yes, soon shall I join that heavenly band
On glorified morn at my Savior's right hand.
Forever to dwell in mansions prepared
For the saints who shall come from the old
churchyard.

Communicated.

The Preacher or Evangelist

The word evangelist occurs but three times in the Scriptures: Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5; and is defined by Young as one who announces good tidings. In Isaiah lii. 7 is found a beautiful poetic description of this class of God's faithful servants, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion thy God reigneth. A part of this text Paul quotes and applies to the first proclaimers of the gospel. Rom. x. 15. In writing to Timothy he says: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry, or fulfill thy ministry." 2 Tim. iv. 5. The importance of the mission of the early proclaimers of the gospel cannot be over-estimated. It meant the overturning of the numerous systems of false religion under which semi-savage and even civilized nations bowed in adoration to idols the workmanship of human hands. It proclaimed liberty to those bound by the chains of every form of superstition that clouded the mind and haunted the childish fears of the peoples of the ancient East. It meant, and did minister blessing to the nations at large in many ways, giving the down trodden and oppressed the idea of liberty as their natural right, furnishing every community in which a body of believers was called out, an example of justice and equity, the church being a model republic, surpassing that described by Plato. It proclaimed freedom to Israel from the bondage of the law, the yoke which neither the fathers, nor their children of later generations could bear. It brought life and immortality to light and settled the question which so much perplexed the mind of the wisest men of Greece and Rome with respect to the nature of man; and settled it in a way that for ever unsettled their philosophic vagaries. It laid a sure foundation for hope in reference to the future, imposing conditions, by conformity to which the priceless boon of eternal life and a never-ending kingdom might be secured. It held out to Israel of the two houses the long-cherished expectation of national restoration and salvation. All this the mission and ministry of apostles and co-workers with them meant and has been in part brought about with a view to the whole scheme being wrought out, as announced, at the coming of the Lord. While the consummation of the plan is still a pending question the mission of the evangelist remains. Somebody must engage to do the work of an evangelist. The gospel must be preached in order to the salvation of men. The Christ must be made known to men before they can call on him. Paul asks these significant questions. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? Rom. x. 14. The preacher is still an important factor in the carrying out of God's purpose to make known his will to the children of men. However high in the estimation of the world men may rank in the professions, in official stations, in diplomacy; the faithful proclaimer of the gospel ranks above these. His mission is burdened with grave consequences. His message relates to the future. Life and death are in the balance. What was true of the early proclaimers is likewise true of those of today. Says Paul, "We are a sweet odor of Christ to God, among those being saved, and among those who are perishing: to these an odor of death; and to those an odor of life to life." 2 Cor. ii. 15, 16. How weighty the responsibility! Well might the apostle ask: "And for these things who is qualified?" He and his co-laborers were sincere as he affirms in these words: "For we are not like the many trafficking the Word of God; but really from sincerity, and as from God, in the presence of God we speak concerning Christ." In the face of his detractors Paul could truthfully affirm his sufficiency and his sincerity. God had empowered him to preach the truth—made him an able minister of the New Covenant. He had renounced the hidden things of dishonesty was no longer walking in craftiness nor handling the Word of God deceitfully but by manifestation of the truth commended himself to every man's conscience in the sight of God. The evangelist of today though lacking the miraculous qualification which distinguished the apostles, must equip himself with the truth, and get it like Timothy by study, he must be sincere and bold, and hold forth the truth as of God and in the sight of God; and the same charge which Paul gave Timothy will apply to the evangelist of today. I charge thee, therefore before God and the Lord Jesus Christ * * * preach the Word.

JOHN L. WISE.

OUR NEW YEAR GREETING LETTERS.

Dear brothers and sisters:

Another year has passed and I am again permitted to have a few words with you in our yearly love feast. I have many things to be thankful to our Heavenly Father for during the past, and especially for the privilege of meeting with so many of the one faith at the Waterloo conference last August, and listening to the glad tidings proclaimed by the worthy ministers, and the dear friends I met while there. I enjoyed it so much. I could only think, O what will the kingdom be, with Jesus in our midst, and no good bye to be said? So dear friends, let us stand firm for the truth that we may be found worthy.

Your Sister in Christ.

MRS. F. W. CHAPIN.

Iowa.

Dear Household of Faith:

I am glad the good Lord has permitted me to live to write a few words to the brothers and sisters once more. I love to read the letters of so many brothers and sisters whom I never expect to see this side of the kingdom. As we have another New Year to begin let us try to live better than we ever have before. Let us ever look for the Master, not only with our eyes but with our actions. Let us not forsake the assembling of ourselves together. Let us keep in the middle of the road. Let us not turn on one side or the other; but let us be faithful to the end, no matter what comes. Let us never mind the scorns of this world for only think, when they crucified the dear Lord, instead of cold water they gave him vinegar to drink. Let us go on in the way we should go; for remember it will not be long until he will come and will not tarry. None but the faithful will be permitted to enter there. The Scriptures say that there shall be a great falling away. Pray for me, that I may not be of that number. There are trials and disappointments here but in the kingdom there will be joy everlasting.

MRS. DEBORAH PEARSON.

Ohio.

Brother Editor and all:

We have taken the dear RESTITUTION for nearly thirty years and have scarcely missed a paper in our wanderings. Isolated as we are, and nearly always have been, it is all the preaching we have and we cannot do without it. Its kind, cheering words to the household of faith, and the sounding of the signs of the times to those that are heeding our Lord's admonition to watch, cheers the heart and strengthens the faith of the lonely ones as they wait and watch. May they not wait long; for, Oh come blessed Savior, quickly come is our prayer.

E. J. & C. H. WATKINS.

Canada.

Dear ones of like precious faith:

Dear because of mutual hopes and desires. God loved us all while we were yet sinners. We were all purchased at the same precious price. If you are a humble slave your purchase price is the precious blood of Christ. If you are the commander of servants your sins and your redemption cost the same precious sacrifice. Not every one that says, "Lord, Lord," are members of the blessed family. The Savior says only "that doeth the will of my Father" is my sister and my brother. Therefore if we be brethren, we are always trying to do the will of our heavenly Father. If we be brethren we are always watching and watching for our glorified ... from heaven. If we be brethren ... all daily feel the need of his ... for mortality and ... soul health to his patiently waiting ones, and when the blessed of all ages are at home with our Elder Brother in our midst, and the light of immortality beaming from face to face, then and not until then, shall I be satisfied.

Submitted in love.

SADIE SKEELS.

Kentucky.

Dear household of like precious faith:

Tonight I have been reading the letters of the brethren and sisters, and I am so glad to hear from so many of them. I will say that I am just as strong in the faith as ever and though the last year has been a sad one in many respects, for me, I still hope for the soon coming of our Lord. It is one year today since my dear husband was taken and I am all alone, all my children are married and gone and yet I am not alone; for Christ says, "Lo, I am with you always." Pray for me brothers and sisters, that I may be worthy to enter the kingdom even as the humblest subject. I wish you all a Happy New Year.

Yours in love.

LIZZIE JOHNSON.

Nebraska.

Dear Restitution:

When I look back and take an account of the way the last year has been spent as regards myself, I ask myself the question, Have I lived in accordance with the rule that has been laid down in God's Holy Book? Have I done all that I might have done in the way of furthering the cause of our blessed Master who gave his life for us? When I realize the great suffering he underwent on our account, it makes me feel as though I had done so little. But I am striving to attain to or be accounted worthy of that glorious inheritance that is in store for all God's faithful ones. As I write my mind runs out to dear ones whom I have met in other days and with whom I have held sweet fellowship, and as I think of the living, in sadness do I remember the dear sleeping ones that are resting from their labors. O how sweet the resurrection morn seems when we think of meeting our Father's family altogether. I am now sixty-five years old and have but little hope of ever meeting again with the household of faith in this life, as I am one of the isolated ones. It is a feast to me to read the testimonies from those of like precious faith. So, Brothers and Sisters, let us ever look to Jesus, the author and finisher of our faith, and remember the joys set before us to be revealed when Jesus comes. It is my desire that the Lord will soon come and put a stop to all evil. So let us become adopted sons and daughters of the Lord our Savior. Then an entrance will be ministered unto us into the everlasting kingdom of God's dear Son.

Your Sister praying for the soon coming King.

MRS S. F. ANDERSON.

Indiana.

Dear brothers and sisters:

How many stop to think how precious our moments are, and that we should obey our kind Father who has done so much for us. We should not delay for our Lord will come in a twinkling of an eye and the ones that have obeyed his most Holy Word shall raise their hands and rejoice; for their redemption draweth nigh. Oh how glorious the thought to see our dear Savior face to face. Let us all be found watching and waiting, not one moment have we to spare for the time is drawing nigh. I will state that we have had the pleasure of hearing the gospel preached this winter by Bro. W. H. Wilson. He left many friends behind. How much better it is to part with our dear brothers and sisters when we know that the time will soon come when parting will be no more.

A Sister in Christ.

NELLIE VANCE.

Ohio.

Dear ones of like precious faith:

I did not know that we ... a love feast this year ... ed getting a few ... Post Master had ... We got the paper ... was filled with so many ... from the brothers and ... thought I would like to say a few words although it be late. The letters seemed so good to me, and more interesting than ever before; because it told what state each person was living in. When I saw they were written from all over the United States, it made me think of that Scripture that says, They shall come from the north, south, east and west and sit down with Abraham, Isaac and Jacob in the kingdom of God. Oh what a glorious time that will be. May we all be of that company. There are many pleasures and different things inviting and trying to allure us from the straight and narrow path that leads to the kingdom of God. But the pleasures of this world are not to be compared with the riches that await the faithful. We must not turn aside a moment. Jesus says, "No man having put his hand to the plow, and looking back is fit for the kingdom of God." I am rather isolated, there not being but three of the faith here. Ministers have talked with us, but never for a moment have we thought of giving it up. But instead, we have contended for the faith. May we all earnestly contend for the faith when ever an opportunity presents itself. I send love to one and all. Pray for me, that I may be worthy of eternal life when Jesus comes.

BETTIE MICHAELS.

Missouri.

Dear Brothers and Sisters:

I am glad to cast in my testimony with those who love the truth in Christ Jesus. Do we believe in Jesus Christ? Yes, we believe him to be the Son of God, the Prophet like unto Moses, the rightful heir to the throne of David, the Messiah promised to Israel, the servant of the Deity who in Zechariah is called the Branch, the Child born and the Son given, of Isaiah, the seed of Abraham who was to bless all nations. We see all these prophecies fulfilled in the Man, Christ Jesus. "Philip findeth Nathaniel and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph," John i. 45, who at the age of thirty made his appearance in Galilee, "preaching the gospel of the kingdom of God, and saying The time is fulfilled, the kingdom of God is at hand, repent ye and believe the gospel." Mark i. 14. Dear Brothers and sisters, let us take Christ as our pattern so that we may be ready at his coming.

Yours, in faith of the soon coming kingdom.

MRS. A. J. FROMM.

New York.

Dear Restitution:

I send New Year greeting to all the faithful in Christ Jesus, who walk not after the flesh. Present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service and be not conformed to this world, but be transformed by the renewing of your minds; for this is your reasonable service. Prove all things hold fast that which is good. Walk worthy of your calling so an entrance may be granted you into the kingdom of God and his Christ. I do not want to do without THE RESTITUTION as I hear no preaching. I heartily endorse its Bible teachings.

Yours in the faith.

MRS. C. J. MERRITT.

Arkansas.

Editor Restitution:

How grand it is that we are all directing our minds in one great channel of love concerning the precious promises in God's Word and for each other, in writing a few lines for a New Year's greeting. I am still firm in my views of the faith delivered to me. It is my greatest desire to so live that I may be a partaker of the divine nature. I would not give ... have for all ... of th... truth ... I am sorr... coming when each ... el. stand in the presence of our Lord and render our accounts and if we are not prepared why not prepare now. Let us trust him with all our hearts and patiently wait for his coming having on the wedding garment with our lamps brightly burning, ready to go out to meet the Bridegroom with joy and gladness.

Your Sister in Christ.

CAZANDY V. DUNLAP.

Virginia.

There are some preachers who think that to keep abreast with the age, it is necessary to accept, more or less, the ever-changing and strange notions that are being evolved from the brains of those who assume to be "leaders of thought." This is the fatal hand that has shorn many a pulpit Samson of his locks, and made him an easy victim of the Philistines. It is far more important to keep abreast of the Bible than to keep pace with the so-called higher criticism. The man who takes the Bible as the Book of God, and walks with unquestioning faith in the path it points out, will not go far astray, his own skeptical neighbors being judges. The preacher who gets his inspiration from critics and doubters, will never grow himself nor feed the flock. To doubt is to be weak. Faith is the demand of the hour.—*Light Bearer.*

Have you ever noticed how an icicle is formed? If you have, you noticed how it froze one drop at a time until it was a foot long or more. If the water was clear, the icicle remained clear, and sparkled almost as brightly as diamonds in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed—one little thought or feeling at a time. If each thought be pure and right, the soul will be lovely, and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.

7. He will come on a cloud (or ...geis), as he ascended. Acts i. 9-11; Matt. xxv. 31; Luke xxi. 27.

8. He will come in great power and glory. Matt. xxv. 31; 2 Thes. ii. 8.

9. When he comes, the righteous dead will be raised, and the saints will be clothed with immortality. 1 Thes. iv. 13-17; 1 Cor. xv. 51-55.

restoration of Israel; the ... wicked will of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

THE fundamental fact underlying all religion is the existance of God.

THE fire of holy zeal is kindled and fed by communion with God and Christ.

DON'T make a practice of making promises that you don't think any more about.

IF you would know God's mind search his Word, watch his hand, and live near his throne. "The secret of the Lord is with them that fear him."

REMOCK, are you at work, for God? Do you engage in it heartily, perform it industriously, and persevere in it constantly? If so, in due season you will reap, if you faint not.

HE that leans upon his comforts will find them to be a *reed*; he that leans upon his God, will find him to be a *rock*; he that leans on comfort, leans on it; he that leans on God, secures it.

A MAN who has no conception of the divine purpose, and no sort of interest in the subject, would be but ill-adapted to take a position along with prophets and apostles in the kingdom of God.

"THE good man is led in a good way, by a good God, to be employed in good things, walking in good company, working by a good rule, from good motive, to a good end, and at last arrives at a good home."

THE Christian has bound himself to follow where God leads; but if God leads he makes a way; and it is generally a flesh-crossing way, a creature humbling way; just the opposite of what the carnal mind expected.

"PRIDE must fall, sooner or later, if God be true, and will be mortified in all who indulge in it. Fretting and [illegible] generally originate in pride [illegible] familiy pre- [illegible] Pride go- [illegible] and

[illegible] SCRIPTION a number of subscriptions expire at this season of the year, and we trust our friends will be prompt in renewing, so that we will not have to send out statements. This means much work and some expense that can be avoided by promptness. Please attend to this. We thank you in advance for this favor.

Bible Doctrines.

"Bible doctrines will bear looking into. They do not offend the reason. They do not confound the intellect. They do not shock the moral faculties of our nature. No sophistry is required for their defence. The conscience is not troubled by the nature of them. "They are true and righteous altogether." David said the "Law of the Lord is perfect.....the statutes of the Lord are right;" and we may say the same of all the doctrines contained in the book. They are reasonable and defensible, and will stand discussion. Those who are so timid about their doctrines being looked at are sorry followers of robust Paul, whose "manner was," to "reason out of the Scriptures," even amid "much contention," and at the risk of much persecution as well."

The Godless.

"What an unlovely—nay, what a frightful thing, or condition it is to be without God in the world. To wander all day in the sunlight among the tribes of animals, unrelated to any thing better; to behold the horse, cow and bird, and to foresee no equal and speedy end both to him and them; no, the bird as it hurried by with its bold and perfect flight, would disclaim his sympathy and declare him an outcast. To see men pursuing in faith their varied action, warm-hearted, providing for their children, loving their friends, performing their pro-

[illegible] lives,—what are they to this chill, houseless, fatherless, aimless Cain, the man who hears only the sound of his own footsteps in God's resplendent creation? To him it is no creation,—to him these fair creatures are hapless spectres, he knows not what to make of it. To him, heaven and earth have lost their beauty. How gloomy the day, and upon yonder shining pond, what melancholy light? I cannot keep the sun in heaven, if you take away the purpose that animates him. The ball indeed is there, but his power to cheer, to illuminate the heart as well as the atmosphere, is gone for ever. It is a lamp-wick for meanest uses. The words, great, venerable, have lost their meaning; every thought loses all its depth, and has become mere surface."

False Hope Better Than None.

Even if there were no final issues of the faith of the kind which the Scriptures exhibit—if the whole thing turned out a magnificent fiction, and there was in reality but an eternal grave before all the sons and daughters of men—still it would be better to pass through life under the inspiration of a piece of a splendid falsehood, than exist without aspiration and die without hope. It is better that the countenance of a dead man should be pinched and tranquil, than that it should bear indications of horror and despair. Expectancy, joy, purity, nobility and elevation of character are better than their opposites even though the foundation on which they rest be a foundation of sand. But can we conceive of such a foundation for such qualities as are generated by a study of the Scriptures of the prophets? We are by no means reduced to such an alternative. The roots of our faith and hope stretch far out into the historical past, and entwine themselves around facts which are among the best accredited of all that appertains to the human kind."

Death's Doings.

Another of the oldest members of the Church of God in Cleveland has passed under the power of death. Sister Eliza Nutt was born in London, England, Aug. 22, 1815. And died Nov. 11, 1902 at Ridgeville Miss., where she had gone with her daughter, Miss Alice Nutt. She was married to N. F. Nutt May 15, 1849 and in 1872 the whole family came to America and settled in Cleveland, Ohio,—where five years later, husband and [illegible] obedient to the truth by [illegible] assisted by Bro. Geo. [illegible] and passed out of [illegible] Grandma Nutt as [illegible] called, was a great [illegible] many years, but it was evident to those who visited her that she rejoiced in hope of the glory of God in the face of affliction, and was careful to recommend it as an anchor sure and steadfast. We trust she will, like David, be satisfied when she awakes in her Lord's likeness.

Study of the Word.

The man anxious to be "wise unto salvation" will strive to master the historical part of the Word of God, and in doing this, he will not confine himself to the nominally historical books of the Bible, but will extend his researches to the prophetic records in which is to be found the inner history of Israel, the unveiling of God's mind in reference to the transactions of the nations, and their position as affected thereby. Here, to read what God thought of them and intends to do with them, is to ascend as it were from the arena of human strife to the cool and elevated pinacle of God Almighty's seat: to step in fact out of the finite and infallible, and to lay hold of God's unerring and all-comprehending discernment. This altitude is so much above the natural grasp of the human mind that we have often to go there to get accustomed to it. At first it makes a man mentally dizzy, but in time he feels at home and enjoys the extended survey. Away from that height, we see not with God's eyes, but regard things from a carnal point of view—that is with views formed by the unassisted mind of the flesh on subjects which, apart from dogmatic revelation, i. e., divine instruction, it is unable to comprehend. An occasional visit to the exalted summit of which is not enough for our spiritual wants. The natural tendency of the mind is so entirely contrary to that which is divine, that the corrective must be constantly applied. The knowledge of God must be constantly kept streaming through the mind. The study of the Word must be incessant. An acquaintance with the history of God's doings in the past is not to be acquired like pro-

[illegible] fane history, a[illegible] accomplishment [illegible] and then neglected and allo[illegible] lay under secular engrossments. It is too important and too easily forgotten to be thus lightly dealt with. It must be constantly renewed like our daily bread. Only thus is the mind so thoroughly assimilized to the divine purpose as to be able instinctively to apprehend it accurately in all its remote and immediate bearings, and eschew those stagnations of error which the sincere are constantly falling into from partial information."

The Coming War.

Under this heading appears an editorial in the Chicago *Tribune* of Jan. 18, which we give herewith. Many of our lost students have contended all along that the conflict must come between Saxon and Slav. Many have even contended that Gog and Magog must be allied with Russia. There may not be enough in this to cause a change in the mind of any one but to stimulate thought we think. Before our readers

The phrase "Saxon versus Slav" had an alliterative force which always impressed the reader. One is sorry to have to give it up in favor of "Teuton versus Slav." Yet this is what one will have to do if "Quidam" claims in this month's *Contemporary Review* that the great European conflict which has been "looming on the horizon" and sometimes even "looming immediately on the horizon" for the last fifteen years will be a conflict not between Russia and England but between Russia and Germany. It will be "a life and death struggle which will prove unparalleled in the world's history for its magnitude and for its far reaching consequences."

During the Franco Prussian war of 1870 Russia refrained from intervention and supposed that it would thereby earn Bismarck's gratitude. A decade later Bismarck displayed an excessively queer kind of gratitude by helping to block Russia's progress toward Constantinople. From that time on, says "Quidam," both the Russian and German governments have understood that their respective interests were irreconcilable.

Gen Skobeleff said: "The battle is unavoidable between the German and Slav; it will be long, bloody, and terrible, but the Slav will triumph." A pamphlet called Russland am Scheidewege," Berlin, 1888, said: "Between Germany and Russia there exist not differences on isolated questions of policy, but deep seated, irreconcilable [illegible] nature which irresistibly press to [illegible] an open conflict."

Why did Bismarck court Russia's Turkish dreams? The answer is found in a word, Pan-Slavism. Suppose that European Turkey passed under Russian control. The next step would be the absorption of those parts of Austria-Hungary which are predominantly Slavic. There are many such parts. The total population of Austria-Hungary is 47,000,000. The Magyars (Hungarians) number 8,000,000; the Germans 11,500,000, the Slavs, 22,000,000. The first Pan-Slavic congress was held in Prague, Bohemia, in 1848. Since that time the Pan-Slavic agitation has been continuous. Now Pan Slavism differs only Pickwickianly from Russification. Give Russia Constantinople. The road from Constantinople leads to Prague. Think of the circle around Berlin formed by St. Petersburg, Warsaw, and Prague! "Quidam" may be in full possession of his senses when he concludes that the Teuton can hardly afford to regard Pan-Slavism as merely the accomplishment of a beautiful theological ideal.

Meanwhile Russia seems to be determined not to be found unprepared for any emergency. Two thirds of the Russian European army is massed in Warsaw, Vilna, and Kiev, within a few miles of the German frontier. The Teuton and the Slav are where they can easily get at each other.

Communicated.

Bible Class Paper.

MY STRENGTH.

2 Cor. xii. 7, 8, 9, as we read Paul besought the Lord thrice to remove the thorn in the flesh, which was given to keep him humble. And the Lord's reply was this, "My grace is sufficient for thee, for my strength is made perfect in weakness." We find by these words that my strength our subject for this evening is the Lord's strength. By this thorn in the flesh Paul had become more strong, more powerful in the Lord. It was a blessing to him. As in his case physical infirmities

[illegible] all who are [illegible] a spiritual [illegible]ing. Paul gloried in his infirmities. No doubt in his day the fleshly minded said that only a fool would glory in infirmities, so it is today the natural man cannot understand how an infirmity can be a blessing. The natural man cannot discern the things of the Spirit. If we are in the Spirit, though weak physically, we can be strong in the Lord. Through infirmities we realize more clearly, than if we are strong physically, that we are weak, dependent creatures. We see if we are in the Lord that we are nothing without him. Our lives have been likened unto a vapor, and as the grass of the field, which appear for a little while, and then vanisheth or fadeth away. If we have been brought down by disappointments, losses or sickness we more fully realize these statements and are more inclined to cast all our cares upon him, to trust him more, and therefore be made more perfect in the Lord. Paul had great cause to glory, the thorn in the flesh had been a blessing. The power of Christ was with him, through weakness he had been made strong. If Paul had not received the thorn in the flesh he would have gloried in his knowledge as he had been specially favored by God. He had come to visions and revelations; yes, if he had not received this thorn in the flesh he might have been proud and boastful. Even as some of the Corinthian brethren had become to whom this epistle was written. Through this and other infirmities he had been made to see that without the Lord Jesus Christ he was nothing, and therefore his glorifying in his infirmities. Pride or glorying in one's self or contending for our own way is a detriment, and a hindrance to the cause of Christ. Such an one cannot be strong in the Lord. But if with a humble spirit we contend earnestly for the faith once delivered to the saints we cannot do otherwise than promote the cause of Christ. Paul took pleasure in weaknesses, in distresses, in persecutions. Instead of making him discouraged they made him strong in the Lord. So we, if in Christ, can be stronger in the Lord though we be weak physically. In the Bible characters physical strength and spiritual strength did not always go hand in hand. Saul, the first king of Israel, was a choice young man, from his shoulders and upwards he was higher than any of the people. Although favored by God and youth and strength at the start he made a miserable failure. And Samson though strong and powerful in physique was weak spiritually. He too was favored by God, but through folly his last days were sad ones. Strong, powerful persons have no advantage over weak ones in serving the Lord.

Contrast these two Bible characters just mentioned with Paul who is said to have been small of stature, frail and weak, contemptible in speech, but notwithstanding all his infirmities he was powerful in the Lord, and was faithful unto death. Without these infirmities he like Saul might have made a miserable failure. This lesson teaches us that the race is not to the swift, but rather through weakness we gain strength in the Lord which will assist us to overcome and gain the victory.

J. C. THOMPSON.

[The following was written for a meeting at Cleveland, Ohio, and is sent for publication that others may have the benefit of it.—ED.]

Dear brothers and sisters:

Tonight's subject is found in 1 Pet. ii. 1-5, "Wherefore laying aside all malice, and all guile, and hypocrisies and envies and all evil speakings; as new born babes desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious; to whom coming as unto a living stone disallowed indeed of men, but chosen of God and precious; ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ."

This Scripture, especially the first two verses, is similar to that in Gal. v. 16; "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh." Also that in Rom. vi. 12-13, "Let not sin reign in your mortal body that ye should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." In other words the first of our text means, put off the old man and his works and put on the new man in Christ Jesus with his works:

[illegible] natural man would naturally do, being in bondage to sin, fornication, uncleanness, inordinate affection, covetousness, anger, wrath, malice, blasphemy, hatred, emulations, strife, seditions, heresies, murders, revellings, these all are the fruits of the carnal man who is for this reason at enmity with God, we who have put on the new man which is renewed in knowledge after the image of him that created him are to flee these things, and as the elect of God holy and beloved will follow after mercies, kindness, long suffering, love, joy, peace, gentleness, goodness, faith, temperance, for if things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. And we will desire the sincere milk of the Word, yea, we will crave for it if these things be in us, even as a babe craves for milk, or nutriment or nourishment:—why? That we may grow, if so be that we have tasted that the Lord is gracious, the Lord's graciousness means his kindness, or the favor of the Lord. If we find the favor of the Lord we will desire more and more of the sincere milk of the Word and grow thereby i. e. the knowledge of our Lord, to whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious. This phrase, "To whom coming," can be better understood if turned around. "Coming to whom?" To explain this I will go back and connect the second verse with the fourth. We, having put on the new man and partaking of the milk of the Word are growing or coming nearer to whom? Why to the living stone that was disallowed of men, but approved of God, Jesus Christ our Lord and Savior, and we through this growth are also as lively stones, built up a holy priesthood acceptable to God.

Now this lesson teaches us what? That the Lord God is gracious. How do we know? Because when God was under no obligations to man he extends to him a hope of salvation from the sentence placed upon him through Adam, and we recognize and admit this, Brethren, when we accept the mediator Jesus, and put away the lusts of the fleshly or natural man for the works of the Spirit.

If indeed brethren we have drank at the life giving fountain and have tasted the goodness of God it will be our desire to lived life acceptable to God, a life that will fit us to be a lively stone, part of the temple of God, of which Jesus is the chief or living or corner stone. In these verses there is also a lesson in growing in grace. It is by following the principles outlined in the 1st and 2nd verses of this chapter that we can grow in favor of God and it is only by a steady growth in God's favor that we attain to that glorious hope.

GEO. NEBEL.

Table Talk.

THE THRONE.

In Psa. lxxxix. 35, "Once have I sworn by my holiness, that I will not lie unto David, his seed shall endure forever, and his throne as the sun before me." And again in Psa. cxxxii. 11, "The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne." And Isaiah says, "That of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever, the zeal of the Lord of hosts will perform this." We find from these quotations that God has promised David that his throne and kingdom should be established forever. Who is it then, that shall sit upon this throne forever? If we turn to Luke i. 32, we read, "And the Angel said unto Mary, thou shalt bring forth a son and shalt call his name Jesus; he shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever and of his kingdom there shall be no end." And Paul writing to the Hebrews, quotes from the Psalms, "But unto the son he saith, Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom." We have found the seed, now who shall sit on his throne forever? It is Jesus, the son of Mary, the Seed of David, and God's well beloved Son, and he is to reign in Mount Zion, and in Jerusalem and before his ancients gloriously. Oh, for the coming of the time, when this King of glory shall usher in this reign of righteousness. Blessed be the Lord God of Israel who only doeth wondrous things. Belov-

[illegible] throne, even as I also overcame and am set down with my Father on his throne. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, and they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. We some times say, "Truth is stranger than fiction," and if it were not that it is God that cannot lie, who promises, we would think this too good to be true, but as God is true and his Word is truth, and all his promises are yea and amen in Christ Jesus, we are assured that we, even we, will be made partakers of divine nature, if we do not let slip the things which we have learned, and walk worthy of so high a calling. Oh, let us keep our eyes fixed on the mark of the prize of our high calling. Let us give attention to reading, and let us search out the deep things of God, and give all diligence, that we be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, and so make our calling and election sure. "For if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." May we all be among that happy number, is my most earnest prayer.

MISS. MATTIE NEBEL.

Prayer to the Lord Jesus.

I would like to submit a few thoughts in reply to Bro. O. R. L. Crozier's your issue of Nov. 20th in which he defends the practice of praying to the Lord Jesus, by quoting passages where the worship of the Christ is referred to. Now such quotations are altogether irrelevant to the question. While the Lord was with his people he could be addressed in prayer as requested, which is the same idea. He could even be worshiped in the manner that was customary to worship kings and dignitaries in those days and even now in certain eastern [illegible] That the Savior accepted such ship is certain because of the dig[illegible] of his office. It is just as certain though that he never made any demand for it from his "brethren" and "friends." When he comes again he will be worshiped again in his official capacity as representative of Omnipotent God, but now while is "not present with us" the question is, is he to be addressed in prayer? I know of one meeting of well informed believers in the "gospel as we understand it" who never even mention the name of the Father in heaven in any way in their prayers, so far as their petition is concerned. God has abdicated and the entire management of the universe devolves on the Lord Jesus and to him alone they address themselves. Now if we are to obey the command of Christ himself we in prayer must address the "Father who art in heaven." The God of all is ever present in all his works, over all his dominions and the Lord Jesus has not interfered to displace him in the attention or the heart of the believer, rather the contrary to introduce and establish him there. Much of the trouble that we have to contend with in presenting gospel truth before the people comes from just such "fads" as these. Perhaps it is as well to slight them and let the ever increasing light dissolve them as the rising sun dissolves the morning mists, but they are very troublesome nevertheless and make inroads on the peace of the churches.

J. F. GELLETLY.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Main St., Cleveland, Ohio.

J. C. THOMPSON, Sec. Pro Tem.

There is many a man who makes a will for some one to quarrel over after he is dead, who never thinks of making a soul happy while he is living.—*H. A. Mitchell.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

My prophet and priest, my sacrifice too,
My rock and salvation, so faithful and true.

He was born to be Savior, and King of this earth,
He was crucified, slain, but death's bands in his hand;
He has gone to the Father, and there will remain
'Till he comes to this earth to commence his great reign.

Then those who are sleeping in Jesus will hear
The call of their Savior, his glory to share:
He will raise them to life, they immortal will be,
And will dwell with their Lord throughout all eternity.

Now tell me, my brother, what is he to thee?
I've told what my Savior and Lord is to me.
O, haste to your refuge, God you may welcome in
To everlasting glory, wherein will be no sin.

When such the blood of the Lamb we've been sealed a bit of new,
Through the gates to the city of Zion we'll go.
His jewels we'll be, loud hosannas we'll sing,
Glory to God in the highest, for Jesus is King.

HANNAH M. PARKER.

Communicated.

Consolation.

Brethren, concerning them who are asleep, comfort one another. 1 Thess. iv. 13-18. We are accustomed to say that the believer needs comfort, especially when suffering from affliction, bereavement or persecution. But indeed there are no times in life's history when the consolation which may be derived from the passage under review may not be suitable.

It contains the "consolation with which we are comforted of God." It is "life and immortality are brought to light." Let us open our hearts to welcome the things which are wrapt in those gracious and prophetic words.

The Thessalonian church seems to have been greatly approved by the Apostle Paul; it was a pattern church, it embraced men who had turned from servitude of idols to serve the living and true God, and to wait for his Son from heaven. They were not waiting for what is termed the outpouring of the spirit, not waiting for the fulfillment of predicted troubles, nor for the conversion of the world; but they were waiting for the Son of God, the Lord Jesus Christ; they knew that when he came from heaven their true dignity and happiness would commence, that Christ's waiting, watching, living saints would be changed.

But you ask me, what of the dead? We saw so many obituary notices in our paper for the year 1902. Still brethren, there some of us left yet, but we are all a year nearer our graves, than we were in Jan. 1902. How many of our dear brethren have dropped out of our number during the past year, and I stop and ask myself who will be the next to go, and sleep until the Master comes?

Well your question—What of the dead? we will let Paul answer. "I would not have them ignorant, nor us, concerning them that are asleep," and proceeds to make this statement:

1. That those dying in the faith, sleep in Jesus.

2. That those sleeping ones shall arise at the coming of the Lord.

3. That after their resurrection, the living, waiting, watching ones shall be caught up with them to meet the Lord in the air, and

4. That those raised and those who are changed shall ever be with their Lord.

Other things are also implied which yield material for comfort, but these statements are emphatically made by the apostle as affording great consolation to the church. We will briefly examine them.

Those dying in the faith sleep in Jesus. Such as by the operation of the word, the gospel, God's power (Rom. i. 16, 16; Mark xvi. 15, 16) we become new creatures in Christ Jesus, have exercised repentance toward God and faith in our Lord Jesus Christ, have turned from the service of idols to serve the living and true God; these also live in a watchful state, waiting for the coming of the Lord. But while the Lord tarries they die or fall asleep. The Thessalonians died, all of them have long since fallen under the power of death. They were waiting for the Lord from heaven; they expected the angelic prophecy would have been fulfilled in their day. Acts i. 11. Multitudes have since that time lived a life of faith on the Son of God, lived praying, hoping, expecting, but Jesus did not come, and they died, and unless there be a resurrection they have never been ra[ised] and judging from the flaming [wa]sters every where visible, our judgment is that it is not in sight and will not be in this present condition of things. Our amusements must be right in themselves when tested by the Word of God. We have not to deal with the theatre as it might be, but as it really is today. Is it the place for a Christian? Is your influence for good intensified by the knowledge you receive there, or by their knowing you are accustomed to spending a part of your time there. Put this question to yourself. I am a Christian, will the use of this amusement help me to live a more spiritual life, will it make me more prayerful, more zealous in the cause of Christ, is the time spent there, the influence of the play on my mind for days after "to the glory of God"? I wish all professed Christians who make a plea for attending the theater, could get one thought strongly impressed on their minds, namely, What is the reflex influence of the actors thought? Have you ever considered that the actor is hardly ever his real self, he is always acting a part, not the real man, all their days are spent learning to act their part. In the very nature of things some moral effect, good or bad, must be the result of this acting. Think of it in the play, "the sign of the cross" a wanton, and some woman must act the part, the more perfect the acting the more completely the sense of individuality is lost in the character represented. The object is to make the audience believe the real villain, murderer or seducer is before them. Following these low ideals night after night, how soon one must be lost to real virtue or goodness, truth or right living. Does it not surely follow if we patronize them with our presence and money, we are helping them to bind fetters upon themselves that are sure to keep them from "entering the gates of life eternal?" Think you, dear Christians, young or old, that all this is to the glory of God? If not, it will not stand the Scripture test, will it? A young lady remarked not long ago, who had quite recently begun attending the theater, "O, you do not know how beautiful it all is, why, I never was so happy in my life as when watching the scene on the stage." I have been in the ball room while young and had the same sensations. But it did not give me any desire to attend the prayer meeting the next Thursday evening, or build me up spiritually. It does not matter how [ha]ppy we got, we cannot be justified in any pleasure which involves physical or spiritual danger of [th]e around us. It is selfishness which causes us to overstep the Word of God and our own sense of right at times. We argue something like this, I want to go, others must do as they think best, and not to be governed by my actions. Wait and think again, O how selfish this is. Perhaps you have a brother or sister just starting out in the Christian life, would you be glad to have them come to the city to visit you and you absent at the theater, would you for their spiritual uplifting invite them to attend with you the same place the next evening, would you be glad to hear their confession afterward. Well, I guess I'll give up the narrow way I have been trying to walk in, it is too straight, give me the world, and if I go to ruin, remember sister, you led me in the first step, would you rejoice in their downfall? Remember what would cause your brother, sister or friend to fall would cause others to do the same. Are you so selfish you do not care to help save only those who have been nursed, fed and clothed at the same fireside with yourself? If so, alas for your personal safety when Jesus comes. If an actor cannot be a Christian while following the stage, can you frequent their haunts and do any better than they? "Destroy not" by thy pleasure "[one] for whom Christ died." No Christian! it will not stand the Bible test, and cannot be to the "glory of God."

M. A. WOODWARD.

"O Israel, thou hast destroyed thyself; but in me is thine help." Hosea xiii. 9.

In half-hearted service, the Israel of Hosea was the picture of a large part of the church today. "Ephraim is a cake not turned." Is there anything more disgusting than half-cooked food? and so the church is full of people who have had a touch of fire at the altar today, at the theatre tomorrow; thanking God [to]day, grumbling tomorrow; at the communion today, in the house of Belial tomorrow; singing today of a Savior's love, tomorrow squeezing the last cent out of a hapless victim.

Again, what is more expressive than Hosea's figure, "your goodness is as a morning cloud, and as the early dew it goeth away." Inconstant purposes ebbing and fading; love and faith faltering and stumbling; obedience halting and compromising. Oh, how sad the end of our good beginnings and the blighting of our morn's fair promise.

"He that endureth unto the end the same shall be saved." Hosea's people were like the Laodiceans, to whom John bore the message of the Savior, "Because thou art lukewarm, I will spew thee out of my mouth."

Hosea is the prophet of Israel's restoration. He tells us that the time is surely coming when they shall sing again in the mountain of Samaria and the heights of Zion, and the fearful curse of ages shall be wiped away in God's eternal favor and his everlasting covenant, yet, the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God, then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." Hosea i. 10, 11. "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Hosea ii. 23 "Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea iii. 5.

"They that dwell under his shadow shall return," tells us of the higher blessing which he will make us give to others after we ourselves have been blessed, and then, his grace is guaranteed to keep us faithful. "Ephraim shall say, What have I to do any more with idols." From me is thy fruit found. Sinner, backslider, return to this loving Father, and, child of his love and bride of his heart, walk softly and closely with him, "Who is wise and he shall understand these things, prudent and he shall know them; for the ways of the Lord are right, and the just shall walk in them. But the transgressors shall fall therein." [illegible] MISHLER.

[illegible] up yonder I'll be there." The second stanza and second line ends with the word "sky." It may safely be said that the meaning conveyed by the poets above is, that heaven is either in or beyond the sky. The writer has never been able to find in the Bible where God has said that he would ever remove the righteous or wicked from this earth. If any think differently, give chapter and verse.

J. H. THICKSTUN.

Obituary.

Benjamin Boyes was born at Bradford, England, Oct. 24th, 1816, and died at Geneva, Ill., Jan. 6, 1903. He was married to Mary A. Horwood Jan. 1, 1839, and with his wife came to Geneva in 1844, when but four other families were there. The year following he moved to Northfield, near Chicago, returning to Geneva in 1863, and established himself in the mercantile business which he continued until forced by declining health to relinquish it a few years since. His wife died in 1896. To their union were born nine children, five of whom are living. Of these the best known to our older readers is Mrs. Sarah J. Knowles, whose husband, Matthew Knowles, was a Chicago merchant, who lost his life in a railroad accident soon after the great Chicago fire. Sister Knowles has had the care of her father in his later years, devoting her life to caring for him. Another daughter is Mrs. Harriett Denton of Chicago, who is in quite feeble health. Mrs. Julia Bartholomew of Geneva is another daughter, and the wife of Bro. Samuel Fahrney of Chicago was also their daughter, she having died some years ago.

To write a history of our deceased Brother Boyes as related to the church it would be necessary to go back to the 50s, when John and James and Joseph and Benjamin Wilson were all living in Geneva—when the old *Gospel Banner* was printed there, and when the "Emphatic Diaglott" was issued, for way back at that time Benjamin Boyes was a strong supporter of the faith. The father of the writer and Bro. Boyes were close companions, and after searching the Scriptures and becoming convinced of the truths of the gospel nothing could change them. They lived out their faith and are now sleeping, waiting the call of the angel of the Lord.

For some years Bro. Boyes has [been] feeble in health, and [suffered] For some two [years] he had [seemed] [illegible] for dinner, but [was] was taken with [pa]ralysis and lived till in the night, when he passed quietly away to rest in peace. He was through all his long illness, strong in the faith and hope of living again when the Lord shall come, and his constant prayer was "Thy kingdom come, thy will be done."

A writer in a local paper in closing his remarks says, "No better husband, wife, or citizen ever lived in Geneva, than Benjamin and Mrs. Boyes," and to this we add only that no truer friend, more faithful brother, or nobler man ever lived any where. An example to others, one to be safely followed—for in his life it could be seen that he had been with Jesus and had learned of him.

Bro. A. J. Eychaner of Iowa, preached at the funeral, and Bro. Boyes was laid away to await his Lord's return, when he will rise to a life that will not end—eternal life.

May we each so live as to meet him on the other shore.

A. R. C.

Selections.

Christ's Glorious Coming.

If there is any doctrine plainly taught in the Scriptures of truth, it is that of Christ's second coming. It is of equal importance with his first advent. The following concerning that noted event is clearly and explicitly set forth:—

1. Christ will come again the second time. John xiv. 1-3; Heb. ix. 28.

2. That coming is not at death; for he comes not to bring death but life. John xi. 21; xxi. 22, 23.

3. That coming is not an outpouring of his Spirit; for the Spirit was sent as the substitute of the Lord's own presence. John xvi. 7.

4. It is not a secret or local coming, as set forth in any of the various "isms" of the present day. Matt. xxiv. 26

5. It is a personal coming; "this same Jesus," "the Lord himself." Acts i. 9-11; 1 Thes. iv. 16.

6. It is a visible coming. Rev. i. 7; Matt. xxiv. 26, 27.

7. He will come on a cloud (o[f] [an]gels), as he ascended. Acts i. 9-11; Matt. xxv. 31; Luke xxi. 27.

8. He will come in great power and glory. Matt. xxv. 31; 2 Thes. ii. 8.

9. When he comes, the righteous dead will be raised, and the saints will be clothed with immortality. 1 Thes. iv. 13-17; 1 Cor. xv. 51-55.

10. At his coming the wicked will perish in the brightness of his glory, and the good will receive their reward. 2 Thes. i. 7-9; Matt. xvi. 27.

11. Then shall culminate the hope of the church of all the ages, "the blessed hope." Titus ii. 14; Isa. xxv. 9; Job xix. 25.

12. Signs will precede that coming that all may know when it is near; and yet no one shall know the day nor the hour. To these signs the church of God will give heed, though the wicked will be in darkness because of their sin. Luke xxi. 25-27; Matt. xxiv. 29-35; 1 Thes. v. 1-6.

The above enumerations could be augmented and the citations be multiplied greatly; but these we believe are sufficient to arouse in every mind that possesses an interest in these things (and who does not?) a desire to study further.

Notwithstanding these plain, obvious instructions concerning so precious an event, one so pregnant in import of all that concerns the Christian, it is a little understood by many Christians, and lightly regarded by nearly all. What would we think of the affections and feelings of a bride who would be indifferent at the delay of the bridegroom when all things were ready? We could but conclude that her love was indeed small.

Yet it is not wholly lack of affection that is responsible for the attitude of believers. The importance of the second advent of our Lord in his great plan of redemption has made it the subject of especial attack by Satan. He has sent his agents into the church to pervert the doctrine. He has brought obloquy and reproach upon it and the Bible by the numerous time settings that foolish men have made contrary to express Scripture statement. He has made one of the most blessed things of the Bible the butt of jest and quip and joke and [illegible] *Signs of the Times*.

[illegible] [ge]thering [illegible] [ni]ght see [illegible] come. He stopped [illegible] [la]d had made up in the foreign parts with kisses, so he never got through it, and fondled him as if he had been his mother more than his father, and set all the men and maidens to work, and then set them to feasting and dancing and merry-making, as if it had been a wedding or a christening, instead of a poor wild lad creeping back home for a bit of bread, with scarce a rag on his back nor shoes to his feet. He wasn't afraid the poor boy would make himself too much at home. He couldn't do enough like to make him feel he was at home; and the Lord says that's how the Almighty feels when one of us comes back to him.—*Kitty Trevylyan.*

Take life all through, its adversity as well as prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a wellspring of sweetness within us, flowing with an easy grace over all who come within our reach. —*F. W. Faber.*

Married.

On Jan. 14, 1903, at the home of the bride's parents, Bro. and Sister Thos. L. Appleyard, of Wall Lake, Ia. Ollie A. Elbert and Carrie L. Appleyard. They start out in married life with our best wishes, and may theirs be a home finally in the kingdom of God.

A. J. EYCHANER.

Recreation from a Bible Standpoint.

1 Cor. x. 31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

In our last article we left many professed Christians on the grand stand at the horse race, handkerchiefs and hats were waving and cheer upon cheer sounded out as the last heat was being reached. Are they still there in mind or have they decided it was not "all to the glory of God," and conclude to spend their time in the future in more healthy recreation?

Let us try the dance hall by the same test. Is it right in itself, will it bring glory to God? There can be no real evil in the gymnastic exercise we call dancing, in the open air, at the family circle or fireside, in reasonable hours; but when young people learn to dance, the ball, the public dance, is the goal of their ambition. Here comes the serious trouble, with many things not right in themselves, and which lead to life-long sins and physical misery. First, for days beforehand the whole time and mind is absorbed in planning and making the dress for the occasion with suitable trimmings and jewelry to correspond. Then the young men who are expected there, one of which comes on the eve of the party, and the home is left at night with its pure atmosphere and holy associations for the impure air of the ball room, tainted with the fumes of tobacco, whiskey, impure language and lax morals. All night long the dance goes on, the young and thoughtless girl mingling with men and women hardened in sin, vile in themselves and desire nothing higher than this or similar places of amusement, with no regard for virtue, either to protect it for themselves, or the girl by their side. Do you think the Christ would search in such a crowd for one of his chosen ones? Did you see any thing there done for the glory of God? The night is spent, the morning hours see the tired, jaded creatures nearing home. Night, God's time for rest, has been worse than wasted, there has been a most flagrant breach made in the laws of health—and no real recreation.

Let us try the same test for the theater. Is a place of recreation for the Christian. There is much said of late about the ideal theatres where all the plays will be pure, sweet and noble, and each actor and actress, men and women of noble character, a place that will combine innocent amusement and moral education. Such an ideal has

Communicated.

The Wisdom of Saloomoon. Chap. 17.

1. For thy ways of judging are great and difficult to be discovered.

2. For transgressors who undertook to assert their ability against a sanctified nation prisoners of darkness, fettered and shut down upon with hatches of a long night, lay as fugitives of the forethought of an everlasting one.

3. For supposing that he was ignoring hidden sins, they were scattered with a rayless covering of lethe, awe-struck in a dreadful way and terrified by seeming appearances.

4. For not even did the innermost chamber that held them keep them to be without fear, and terrifying echoes resounded around them, and mute appearances with gloomy faces appeared unto them.

5. And no force of fire availed to give light, nor did coy flames of stars shine out to glean down upon that continuous abhorred night.

6 And only a self-kindled inferal pyre full of fear appeared to them, and frightened as they reasoned that the things that were being looked at were worse than their sight beheld.

7. And mockeries of magic art lay down upon them and a haughty rebuke for their swaggering boast of thoughtfulness.

8. For while promising to drive away abject fears and disturbances from a sick soul they themselves were sick with a most laughable true fear.

9. For even if nothing of a disturbing nature was making them afraid, frightened with the passing by of wild beasts and the hissings of creeping things, they perished trembling and denying that they were looking at the inevitable air on every side of them.

10. For wickedness when called to account testifieth in its own cowardly way, and when constrained by conscience taketh to the difficult ways.

11. For fear is naught unless there be a betrayal of the responsive help that comes from reasoning.

12. And the less the expectation within is the more dotn one account the manner of the cause that [illegible] to

[illegible] mortal life as [illegible] superstition [illegible]

[illegible] ourselves evapo[illegible] manuscripts. Author[illegible] serve a copy for themselves.

In ordering books or tracts get [illegible] copy of the paper you have and o[illegible] what you see advertized in that.

When desiring a change of address, g[illegible] both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

[illegible] to obey it, [illegible] There is no hint [illegible] ordeal of darkness being prolonged beyond the death of the incumbent. Death brought the extremity of the test to those who were frightened to death by their "vain imagination" and "superstitious fears" under this test. Read Paul's exposition in the first chapter of Romans of this whole subject of man's moral depravity and how God deals with it.

Of course a time is coming in the economy of God when this picture-lesson will be realized in a great world-wide fact, when God's shekinal light of glory will be over his perfected saints and all the rest of the world will be in an Egyptian darkness, "outer darkness" as it called, "away from the glory" as is also said. But there will be "a new order of things" when this occurs. Great changes will have occurred in the physical as well as the moral universe of our God and his Christ. "Babylon will have fallen" and "there will be no more sea" with its depths of profoundest mystery; and the harlot with mystery written upon her forehead will no longer sit with the goblet of the wine of her fornication in her hand in the midst of the sea of nations, tongues and peoples. All these things will have passed away. "Lo, saith he, I make all things new;" not I make all new things. And the author of Hebrews on this subject says this will be "a change" or "translation" of things as they now are. Read the context and ponder upon it.

CHAS. GARDNER.

The man who is victorious through victory is a conqueror, but he who is victorious through defeat is more than conqueror.—*I. J. Gordon.*

Pierpont Morgan is undoubtedly the most fascinating figure before the world today. "Mr. Morgan, his advisers and his organization" are discussed at length in the January Cosmopolitan by John Bridson Walker, who spent ten days between Mr. Morgan's and Mr. Mitchell's offices, in September, in the attempt to settle the coal strike.

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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth N. J.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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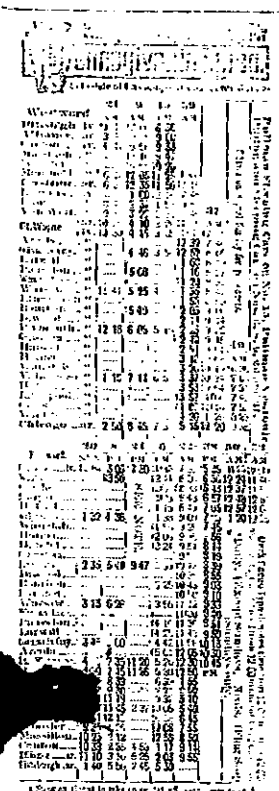

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Church of God, Plymouth, Ind., meet in their Church Cor., Carro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. H. Thompson and W. Tuttle, Elders.

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The Church of God at Bourbonnais, Ind. meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Bergman, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m. for Sunday-school, preaching at 11 o'clock by Walter Sweet. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring our Bible. Meeting at the Hall. H. W. Patterson Supt., Anna Phillips, Secretary.

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The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by E. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God at Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

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The Church of God meet for preaching [illegible] third Sunday, in the Flint School House, Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1719 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Gilliesburg, Ind. meet in their new Church as follows—1st and 3d Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Miller's Hall, Galvan Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother [illegible]ge Kuhn, Kessler, or John Lehman, Troy Grove.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. [illegible] Axthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday-school at 12:30 p. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Bundy and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Robin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Tunstill.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Orcutt of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

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The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names at once.

It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. We will send several of the back papers to all new subscribers so each will get more than the current year.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, JANUARY 28, 1903 NUMBER 4.

Poetry.

A Song in the Night.

Be still, my heart, and rest!
Upon the storm-tossed breast
The moon is shining in a silver flood
And o'er the flowers in sun and cloud,
Gleaming with myriad diamond dew-drops dressed!
Be still, my heart, and rest!

Rest, sweetly rest, and sleep.
Nor let care-haggard keep
The fetters of its weary, binding thrall.
Trust thou the Lord of all
To rule the planning in his love most deep.
Rest, sweetly rest, and sleep!

Sleep on, nor dree no fear.
Thy Father standeth here.
Who wants celestial fragile lives of ours
As over the birds and flowers;
In day or darkness to abide to more—
Sleep on, nor dream of fear!

—A. Mabel Young.

Original.

Probation in the Age to Come.

William Miller held and taught the doctrine of a universal conflagration of our earth; that this would preclude the possibility of any human beings in the mortal state surviving the dreadful catastrophe; that only the church would be saved, it having been caught up into the air and housed in the "secret chambers" (Isa. xxvi. 20) while the fire below would be consuming every combustible thing and melting the solid earth. The Advent church whose views of Bible teaching, is voiced, in the main, by the *World's Crisis* and *Our Hope*, still hold this view relative to the final consummation of God's plan. There may be some exceptions among its expounders. A late editor of one of their papers stated that nations would exist for a time beyond the Lord's advent. He would be obliged logically to place the conflagration of the heavens and earth later in point of time than Miller and those who still reflect his notion, placed it. The editor of *Our Hope* after referring to the theory of Rabourdin a French scientist on the internal fires of the earth quotes a few Scripture passages in proof of the correctness of this scientist's conclusion. I here give the closing words of Rabourdin. "Perhaps our suffering and corrupt humanity is fated to disappear at some future time in the bursting forth of some gigantic furnace of this kind. Perhaps!" To this paragraph closing with "perhaps!" the editor of *Our Hope* responds, "Undoubtedly corrupt humanity will disappear in just this way at some future time not far distant;" then raises the question, "But who believes it?" and answers, "A few Adventist world burners and fanatics." What the cautious French writer put down as the possible fate of corrupt humanity this editor of *Our Hope* says undoubtedly this will be its fate, meaning of course by the term humanity the entire living population of the globe minus the church, which preparatory to setting the world on fire had been snatched away beyond the reach of the flames. He further says of this scientist that by "scientific reasoning he hit upon the truth revealed in God's Word." If said editor has rightly apprehended the meaning of the passages he quotes—if he has not misapplied them then Rabourdin hit upon the truth, though himself not absolutely sure of it. We who not only doubt, but deny the world burning theory, call in question the application of the texts quoted as proof of a universal burning, at the coming of our Lord. That the reader may judge as to the correctness of his application I here give the texts quoted by the editor of *Our Hope*: "Behold the Lord maketh the earth empty; maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof * * * the land shall be utterly emptied and utterly spoiled, for the Lord has spoken this Word * * * Therefore the inhabitants of the earth are burned and few men are left." Isa. xxiv. 1, 3, 6. Another passage from the same chapter, "Fear and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken by the snare: for the windows from on high are open and the foundations of the earth do shake." Isa. xxiv. 17, 18. Admitting that said editor is right in placing the fulfillment of this 24th chapter of Isaiah at the time of our Lord's advent, it may be seen at a glance, that the language emplored here cannot denote a destruction as complete as Rabourdin imagined might be the possible fate of corrupt humanity, which fate said editor believes will undoubtedly overtake it. The words and phrases used by the prophet to set forth the catastrophe here contemplated will not bear the weight of Miller's theory of a universal world burning nor Rabourdin's "the bursting forth of some gigantic furnace." The careful reader observes that the destruction described here under a variety of terms, is local and not universal. The first verse represents "the inhabitants as scattered abroad," showing that there is territory outside of the earth (land) made "waste" and "empty"—to which or into which they are scattered. In the 3rd verse the Hebrew word "eretz" which in verse 1 is translated earth, is here translated "land" and said to be "utterly emptied and spoiled." In the world, the people languish." v. 4. They are not literally burned up as Miller taught and Rabourdin imagined. The whole drift of the prophecy shows a destruction local and partial instead of universal. In verse 6 where it is affirmed that the "inhabitants are burned," it is also affirmed that a few men are left; and a preceding sentence says of these "they are desolate." In view of the change the land passed over that land, under figure of speech, the wine is said to mourn and the vine to languish. In consequence of this "the merry hearted sigh." The theory of world burning leaves no room for this. The wine, the vine and the merry hearted could not survive the flames. Again, v. 10, localizes the destruction: "The city of confusion is broken down; every house is shut up that no man may come in." In the streets of this city there is a crying for wine. v. 11. The condition of things as here foreshown is utterly out of harmony with the notion of Mr. Miller and that of Adventists in general. If it could be shown that the prophecy of this 24th chapter of Isaiah belongs to the closing scenes of this age and to the epoch of the Lord's return, even then it not only fails to prove the theory of world-burning, but sets before us a condition of things at variance with such a view. However, nearly the whole of the chapter was fulfilled in the history of the past. The last verse bringing to view the glorious reign of the Lord in Mount Zion after the punishment of the host of the high ones and the kings of the earth, after the many days of imprisonment. I find no support in this chapter, nor in the next for the notion of the destruction of all nations so complete that none would remain; in fact, this 25th chapter teaches that there will be nations existing after the Lord enters on his reign, "to whom he will make a feast of fat things," and "destroy the vail spread over all nations."

J. L. WINCE.

Short Sermons. No 32

That yoke of bondage, what is it? Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Peter. Acts xv. 10. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Paul. Gal. v. 1. This troublesome question whatever it was, was at one time settled by the apostles and elders. Yet it has come up at various times, from that day to this, to trouble the disciples. Let us hunt for it, and mark it, if we find it. Yet if we cannot tell what it was, and doubtless many cannot, then we would not know who or where to mark. Let us make an effort and note the result. And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. That is plain and to the point, so far, so good. Now Dr. Luke, is that all you know on this question under consideration? Please tell us what you know about this trouble in the early church. Listen, and learn more. But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. Again, Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such command. Thus far it seems plain that circumcision and keeping the law of Moses was taught by some who believed, and was resented by others. This is what caused a commotion in the church, and made it necessary for the apostles and elders to meet in conference at Jerusalem, for to consider of this matter. And after mature deliberations they decided that these things were not necessary to salvation. Later on this same old trouble came up in the Galatian church, and many of the brethren were affected by it, so much so that Paul's letter to them was almost wholly devoted to its refutation. Read this letter carefully. In the 3, 4 and 5 chap[ters] [he] gives some hard licks. Hear [him] say, O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Then in chapter 5 he says stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to do the whole law. Here Paul tells us plainly what that yoke of bondage is, and it is no small light affair, or else we and our fathers could have endured it. Now if you can tell how much was included in the whole law, then you can tell how big and heavy the yoke was. And I am just simple enough to believe that the Sabbath was no small part of that yoke. Hear what James has to say in that conference at Jerusalem on this point. For Moses of old time, hath in every city them that preach him, being read in the synagogues every sabbath day. These words coming right on the heels of that sentence of liberty and freedom from that yoke of bondage indicates clearly that James regarded the sabbath as a part of the law of Moses and also of that yoke of bondage. Verse 21, see also xiii. 26, 27. Again, to do no work on that day, and to keep it holy as directed is no easy task. To kindle no fires and do no cooking, and bear no burdens on that day is no light affair. And to refrain from thine own ways and thine own pleasures, and thine own words, is quite a task, try it and see. To cause thy son and daughter, thy man and maid servant, thine ox and thy cattle, and the stranger within thy gates, to rest, is no little light affair. And its friends are much like those of old, they profess great reverence for the sabbath and say and do not, and keep it according to their tradition. This was their leaven of, you know what. They thank the Lord for the holy sabbath, and imagine they are keeping it holy, when in fact they are violating it every week. See how consistent they are. If I chop wood or make hay on that day, I am a sinner and must be lost, unless I repent and reform, but they can kindle fires and cook, and drive their teams for miles and miles, and write letters and receive and send off mail on that day, and talk about riding upon the high places of the earth, and have a right to the tree of life, and a home in that holy city. If they should take such liberties with other commandments, what kind of men would they be? This is not the kind of liberty and freedom that Paul advises his brethren to stand fast or firm in. The Master nor his apostles ever preached a sermon or made an argument in behalf of the sabbath. And when they met in the synagogues on the Sabbath day it was not with his disciples, but was with Moses' disciples. Not to substitute with them, as they were blind bitter enemies of his, but to open their eyes and teach them if possible a better way, much as Sabbatarian ministers meet with the people on Sundays, only the order is just reversed. I am aware this yoke is just as hard on the Sunday Sabbath, if it be the Sabbath as any other. Now brethren, let me conclude by saying unto one and all, look the ground all over, and give this old yoke a fair trial by wearing it as dictated, and then you will learn how hard and heavy it is to bear, and can much better see the difference, and the propriety of our Master's loving words of advice, when he says, Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Kindly submitted for consideration.

T. E. ADAMS.

Table Talk.

THE KINGDOM.

A kingdom is a territory or country of a king, the undivided territory under the dominion of a king or monarch. In Scripture it would be termed the government or universal dominion of God, which would include the whole world. God's kingdom is to extend from sea to sea, and from the river unto the end of the earth.

In a kingdom there would certainly have to be a ruler and territory, in which would have to be subjects to be ruled over, and officers to administer the government. Of course there would have to be a place, or seat of government, as it is termed, and we are informed that the law shall go forth from Zion, and the word of the Lord from Jerusalem, and Zion and Jerusalem are on this earth; and the first mention of a kingdom in Scripture is in 1 Chron. xxix. 11, which reads thus, "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

The next mention is in Psa. xxii. 28, "For the kingdom is the Lord's, and he is governor among the nations." The next mention is Psa. xiv. 6, "Thy throne, of God, is forever and ever; the sceptre of thy kingdom is a right sceptre." Again Psa. cxlv. 11, "They shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. In Daniel we have a history of King Nebuchadnezzar having a dream of the great image. This great image whose brightness is excellent, stood before thee, and the form was terrible. Daniel proceeded to describe the image to the king, and make known the interpretation of it—the four kingdoms, and in verse 44 says, "And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever." The foregoing passages have reference to God's kingdom, and now comes in Christ's connection, mention of which is made in Isa. ix. 6, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."

Again in Isa. xi. 5, "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox."

That would certainly be a peaceable kingdom, for we never have seen anything like that come to pass, but it certainly will be fulfilled when the Son of Man comes.

Again in John xviii. 36, Jesus said "My kingdom is not of this world—if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now is my kingdom not from hence."

In 2 Peter i. 10, "Wherefore the rather brethren, give diligence to make your calling and election sure, for if you do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly in o the everlasting kingdom of our Lord and Savior Jesus Christ."

Again as they were traveling to a certain village, a certain man came unto him and said, "Lord, I will follow thee whithersoever thou goest; and he said to other different ones to follow him, but they all had some excuse; one to bury his father, another to go and bid them farewell at home, etc., but Jesus said unto them, no man having put his hand to the plow and looking back, is fit for the kingdom of God."

Now brothers and sisters, it stands us in hand to try and so live, that when the just King comes to reign we may be found worthy to be with him in his kingdom.

W. D. TOW[illegible]

Dear ones of like precious faith:

It is very encouraging to us in these perilous times, to hear of your faith and love for Jesus of Nazareth the King of the Jews; and to have his promise who was led as a sheep to the slaughter, and as a lamb dumb before his shearers he openeth not his mouth, saying, I will not suffer you to be tempted above that ye are able to bear, but will with the temptation make a way for your escape.

The Lord knoweth the heart of all, and has promised to give his holy spirit to them that ask him. Look at the eunuch as he travels and reads: "Who shall declare his generation, for his life is taken from the earth." In his humiliation his judgment was taken away. The judge, Pontius Pilate judged Jesus guiltless, and washed his hands. But this judgment was taken away, and they said Let his blood be upon us and our children. Their request was granted, but Oh, what an awful mistake they made, judge and all.

Can it be truthfully said of any of us, as it was of the Athenians, that ye are too superstitious? Have we not in the past seen the inscription—To the unknown God? As one of old let us declare that God hath appointed a day, or an age, in which to rule world in righteousness by that man whom he hath ordained; and as an assurance of this, and that he shall die no more, God raised Jesus from the dead.

See again the link which connects the believers in God's name to the gospel of his Son. Mal. iii. 10; Matt. i. 1, and in connection with these Scriptures read Mat. iii. 12; iv. 23; v. 5; vi. 10; xxiv. 14; xxv. 31-41; Luke i. 32, 33; Acts i. 6, 8; ii. 22-36; iii. 13 26; iv. 2; viii 12; ix. 18; x. 36-48; Mat. xiii. 19; Acts xiii. 22-37, and for the sure mercies of David see Acts xv. 13-17.

Pray for us in Israel's hope.

R. C. & H. A. HUMPHREY.

There is nothing we may know so certainly as spiritual things. God intends that we shall know what we do know, so that we shall know that we know it. It don't matter what I was taught by the Quakers, but everything depends on what I have learned to know from God. Moses with all his learning was no good. God taught him.—*Seth C. Rees.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins and a holy life as essential for final salvation.

The Restitution.

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Plymouth, Indiana, Jan'y 28, 1903.

That is the most absolute faith which trusts God in the dark.

The way in which the Lord leads his people is always the right way—always.

Live by the day: you will have daily trials, and strength accordingly: leave tomorrow to the Lord.

Christian graces are natural faculties which have blossomed under the influence of divine love."

As the Father loved the Son because he laid down his life for the sheep,—how dear must the sheep be to the Father.

Remember, that it is to the humble that God gives grace. *That is his way.* Be thankful for all that humbles.

"The way to the crown is by the cross! To the mountain—'tis by the valley! To exaltation—'tis he that humbleth himself."

If you walk by faith you will never live in sin; faith in God purifies the heart, and sets the whole force of the mind against evil.

Be not stingy of kind words and pleasing acts, for such are fragrant gifts, whose perfume will gladden the heart and sweeten the life of all who hear and receive them.

"A man who makes calculation and provision for this life only, is like a sea captain who, starting on a voyage to Europe, lays in provisions sufficient to last him until he gets past the light house, and out into the open sea."

By an error we gave the wrong address in notice of call for Ohio State Conference. We give it right in this paper. Also information referred to on the outside pages of this paper were printed, states that the meetings will be held in Cleveland, O. This is yet given.

Prayer that is not based on God's promises and offered in the name of Jesus Christ is like the clicking of a telegraphing instrument that is not attached to the transmitting wire. The sound is all right, and the petition may be understood on earth, but it will not be transmitted to heaven.

"What is the difference between being good and being bad? It may be answered that the good do not yield to temptation and the bad do. This is often the distinction between the good and the bad in regard to act and deed: but it does not constitute the difference between *being* good and *being* bad."

"Social opinion is like a sharp knife. There are foolish people who regard it only with terror, and dare not meddle with it. There are more foolish people, who, in rashness or defiance, seize it by the blade and get cut and mangled for their pains. And there are wise people who grasp it discreetly and boldly by the handle, and use it to carve out their own purposes."

Current Signs.

Current signs indicate that the coming of the Lord is drawing very near. How near we do not know, but if we are wise we will take care that that day does not overtake us as a thief. The world at large will be altogether unprepared for the event; for we are told that "when they say peace and safety, then sudden destruction shall come upon them." 1 Thes. v. 3. Christ himself, in speaking of that time, said,—"As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

The brethren of Christ would do well to keep on the watchtower, lest coming suddenly, the Lord will find them sleeping. Let them obey their Master's command to "watch and pray always, that they may be accounted worthy to escape all the things that come to pass, and to stand before the Son of Man." Matt. xxi. 36.

To those of our readers who are interested in these things, but who have not yet united themselves to that "only name given whereby men may be saved," we would say, *Make haste!* Time is short; delays are dangerous. The Lord Jesus is about to be revealed "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of his Son." 1 Thes. i. 8.

The righteous judgments of God are about to *be* poured out upon a wicked world. How do *you* stand in relation to these mighty and terrible events? We entreat you to seriously consider. God has provided an ark of safety, a refuge from the storms in the person of his Son. He is willing and ready to receive you. "Him that cometh unto me I will in no wise cast out." "The Spirit and the Bride say come: and let him that is athirst come, and whosoever will let him take of the water of life freely." Rev. xxii. 17.

A Complete Library.

"To obtain a library of reliable books, upon a variety of subjects, is too expensive for the majority of those who have to earn their bread by labor, whether manual or mental. But it is not generally known that a complete library of books upon almost every conceivable topic, can be purchased (nicely bound,) for one dollar. The books comprise discourses and essays upon political economy,—a complete history of the most wonderful nation on earth,—the origin and development of almost every nation under the sun,—the earliest authentic history of the earth,—the solution of the Eastern question,—the finest poetry ever written, the most interesting stories ever penned,—some speeches of the greatest men in the world's history, the finest collection of maxims and moral laws extant, marvellous instances of faith-healing, and the biographies of the world's worthies.

It is almost needless to say that this wonderful library is none other than the collection of books known as THE BIBLE. What book contains grander discourses upon political economy than the Bible, which from the beginning to the end is a history of the kingdom of God, which will eventually subdue all kingdoms and exist for ever? What national history is more wonderful or interesting than that of the Jews, who have outlived all other ancient peoples, and who will yet rise to be the foremost nation in the world? No other book is so reliable as the Bible in matters pertaining to ancient history, and no other historical records date back so far as the books of Moses. The Jewish prophets have foretold the ultimate settlement of the Eastern question, and the destiny of every nation under heaven.

The Psalms of David form the most sublime poetry ever written, and the stories of Joseph, Pharaoh, Samson, Ruth, Esther, Daniel, and Jonah are unequalled. They illustrate the saying that "Truth is stranger than fiction." The parables and discourses of Christ are the finest on record, and even his enemies were compelled to admit that "never man spake like this man." John vii. 46.

Those who will make themselves acquainted with this book will be well repaid in this life, by finding a priceless treasure which will never grow stale, or cease to yield instruction, and if its precepts are carried out faithfully, an endless life in the kingdom of God will be the reward for the attention given to God's wonderful Revelation—THE BIBLE."

Scientific Notes.

Instinct is usually defined as the faculty of acting in such a way as to produce certain ends, without foresight of the ends, and previous education in the performance. That instincts as thus defined exist on an enormous scale in the animal kingdom needs no proof. They are the functional correlatives of structure. With the presence of a certain organ goes, one may say, almost always, a native aptitude for its use. In a work on Instinct, P. A. Chadbourn says:—

Has the bird a gland for the secretion of oil? She knows instinctively how to press the oil from the gland, and apply it to the feathers. Has the rattlesnake the grooved tooth and gland of poison? He knows without instruction how to make both structure and function most effective against his enemies. Has the silk worm the function of secreting the fluid silk? At the proper time she winds the cocoon such as she has never seen, as thousands have done before, and thus without instruction, pattern, or experience, forms a safe abode for herself in the period of transformation. Has the hawk talons? She knows by instinct how to wield them effectively against the helpless quarry."—James' Psychology, Vol. II. ch. 24, p. 383.

"It is often said that man is distinguished from the lower animals by having a much smaller assortment of native instincts and impulses than they, but this is a great mistake..... If we compare him with the Mammalia, we are forced to confess that he is appealed to by a much larger array of objects than any other mammal; that his reactions on these objects are characteristic and determinate in a very high degree. The monkeys, and especially the anthropoids, are the only beings that approach him in their analytic curiosity and width of imitativeness. His instinctive impulses, it is true, get overlaid by the secondary reactions due to his superior reasoning power; but thus man loses the simply instinctive demeanor. But the life of instinct is only disguised in him, not lost."—James Talks to Teachers, ch. 6, p. 43.

The Kingdom.

The kingdom of the thousand years is but a transitional period between the purely animal and purely spiritual ages. It will blend the elements of both. It will exhibit the perfection of eternal ages in the Lord Jesus and the saints who will be immortal and incorruptible, and exemplify the imperfection of the human age in the mortal population who will constitute the subjects of their rule. Both will co-exist for a thousand years, and will constitute a stage of things as superior to the present dispensation as it will be inferior to the glory ages beyond. The kingdom of God will lead us by a bridge of a thousand years from the age of human defection to the time of a perfect restoration to the bosom of the Deity."

Communicated.

Where Are the Dead?

To you, dear friends, who are preaching that as soon as the breath leaves one of your faith, that they soar away to heaven, to be with Jesus, the Anointed, again I ask you, how can you conscientiously preach to the rising generation those errors, in face of such positive declarations of God through his chosen agents?

Jer. xxiii. 28. "The prophet that hath a dream, let him tell a dream, and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." And dear Brother, in the flesh dont you think it will be the wisest plan to search the Scriptures to see if you have any warrant for teaching such doctrine?

Now let us see just what is said on the subject by the blessed Master.

In John iii. 13, when Jesus was talking to Nicodemus he told that worthy Jew, that no man had ascended up to heaven. Now friends, this conversation was about four thousand years after people had been dying, and their is no revelation from God since to the contrary.

Again, in John vii. 33, 34, Jesus informs the Jews that where he was going they could not go. Yes, and in John viii. 21, in order that they might understand him Jesus repeats his words. But objector will say the Master was talking to sinners. Very good, but now go to John xiii. 33, and you will find that Jesus informs his beloved ones that as he had said to the Jews, so now he also said to them, That where he was going even they could not come. But objector will say he told Peter he could not go then but should follow him after. Yes but if you will look at the contextual reading in John xxvii 18, 19, and 2 Peter i. 14, you will find that Jesus was telling Peter by what death he would die, and we are told that he was crucified with his head down, a short time before the destruction of Jerusalem, and in explanation of the 18th verse Webster says it was the custom in Rome to put the necks of those who were to be crucified into a yoke and to extend the hands and fasten them to the ends and thus they were led through the streets on the way to be crucified. Diagiott. And again, Jesus said, "The meek should inherit the earth." Matt. v. 5. And in Matt. xvi. 27, he said he was coming here to reward every man according to his works. Also Matt. xxvi. 31, Jesus informs us that he is coming here to earth again. And could you, my fellow-traveler to the judgment seat of God, I say, could you realize the awful import of Paul's words in Gal. i. 8, 9, "But though we or an angel from heaven preach any other gospel unto you than that which I have preached unto you, let him be accursed." Read the 9th verse also.

Now then, see just what Paul did preach, 2 Tim. iv. 1-8; 1 Cor. xv. 17, 18, 32. Thus you find that Paul knew nothing about going to heaven at death or any other time. But listen to that awful curse he through the Spirit calls down upon men for preaching anything aside from what he and the other apostles preached.

Dear friends, wouldn't you just as soon live here with the curse removed and Jesus and his kingdom here as to be all the time striving to go where you are positively told you cannot come? "If I go away, I will come again," said Jesus. "To him that overcometh will I grant to sit with me in my kingdom, (or throne) as I have overcome and have set down with my Father in his throne." Please look this up.

Yours, in hope,
J. Anthony.

Believe on the Lord Jesus.

We here the churches of today asking the people to believe on Christ and yet they fail to point out in a definite way the Christ, the Son of the living God. I was reared a Methodist and was taught to believe that my conversion was wrought in some mysterious way. It could only be reached through much distress and agony. Not knowing a better way I sought that one. When the better way was pointed out and I saw it, how different I found it. It is peculiarly adapted to our nature and our relation to God. It is certainly true that our relation to the first Adam is by generation, a begettal and a natural birth. Our relation to the second Adam (Christ) is by regeneration (a rebirth). Christ taught Nicodemus, "Except a man be born again he cannot see the kingdom of God." Further he says, "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God." To be born again, or from above, certainly means more than our conversion or our turning about and marching in a different direction. For mark the fact stated in the 8th verse of this chapter (St. John iii.), "The wind bloweth where it pleaseth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so (in like manner) is every one that is born of the Spirit." After this birth our bodies will not be weighed down to this earth, but we shall walk and not faint, we shall mount up as an eagle's wing. We then shall possess our spiritual bodies like unto Christ. Paul says, Rom. i. 4, "He (Christ) was declared to be the Son of God by his holy spiritual nature and by his resurrection from the dead. In the same manner will we be declared his sons.

Is believing on Christ merely accepting the statement that he is the Son of God? What follows the statement that Paul makes here? "And they spake unto him the Word of the Lord, and all that were in the house Paul preached to the jailor and his household the Word of the Lord, and they believed and were baptized straightway. Can we determine what the Word here spoken of is? Only by the Book. Peter on Pentecost declared that God raised Christ from the dead to sit on David's throne. Acts ii. 30. Is not this in harmony with the angel's statement? "The Lord God shall give unto him the throne of his father David," etc. Again, Peter preached the same "Word of the Lord" to Cornelius, saying, Acts x. 37, "That Word I say ye know which was published throughout all Judea and began from Galilee after the baptism which John preached." You will notice Mark i. 14, that Jesus preached the gospel of the kingdom of God. In Luke ix. 2, he sent his apostles out to preach the kingdom of God. Ver. 6, "And they departed preaching the gospel." We then concluded that to preach the gospel that Christ preached is to preach the kingdom of God. If we preach a gospel that does not seat Christ on David's throne we preach another gospel, for which Paul says, "Let him be accursed." Let us be able by diligent search to determine what the gospel of the Son of God is. After having done this let us obey it by being baptized into the name of the Lord Jesus. For there is no other name under heaven whereby man can be saved. Let us not be deceived by the statement that you need only believe that Jesus Christ is the Son of God. It embraces the promises that God gave to Abraham and David. It embraces the restoring again the kingdom to Israel. Acts i. 6, "And the kingdoms of this earth have become the kingdom of our Lord and his Christ; and he shall reign for ever and ever." Rev. xi. 15, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii 27.

These Scriptures contain the gospel preached to Abraham, that the nations should be blessed in his seed, whom Paul says is Christ. Not that the preaching of the gospel today is to nations, but to individuals to make of them the seed of Abraham. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. Now mark the conclusion that the apostle makes: And if ye be Christ's then are ye Abraham's seed, and heirs according to promise. According to what promise? See Gal. iii. 16-18. Read the whole chapter and see how important the apostle considered this promise to be.

But they say, Did not Abraham receive this promise in his life time? We would answer No. In Acts vii. 5, Stephen says, God gave him none inheritance in it, no, not so much as to set his foot on. Yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

Paul says in Heb. xi. By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise. Do not these Scriptures teach plainly that Abraham was promised land and eternal life to enjoy it? Also that he died not having received it. Therefore to fulfil that promise he must be raised from the dead (made immortal).

Christ has been raised that he shall rule over the house of Jacob forever, and unto his kingdom there shall be no end. Luke i. 33. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Let us not follow cunningly devised fables, but accept and retain the gospel of Christ, of which Paul was not ashamed, because it is the power of God unto the salvation of every one that believeth.

In conclusion permit me to ask you to "Believe on the Lord Jesus Christ and thou shalt be saved."

Your brother waiting patiently for Christ's return.

D. C. Robison.

Dear Brother Underwood:

I have just returned from holding a series of meetings at East Plum River, Carroll Co., Illinois, where I preached seven discourses to large and attentive audiences.

In this locality, preaching services are held in a schoolhouse which at its best is inconvenient alike for speaker and auditors, but not-with-standing this, the building was well filled on each occasion and crowded on Sunday. We have about twenty-five brethren living in the vicinity. These do not have the advantage of regular preaching for various reasons among which I may mention the absence of a convenient meeting place. This is one of the best fields in northern Illinois for evangelistic labors. A splendid harmony exists among the brethren, people of other denominations come in to hear the truth, and those who have no particular inclinations toward the Scriptures come out to hear what is to be said. The brethren here have been stirred up to that degree of enthusiasm that they have decided to build a church. This has been decided upon. The needed funds for the most part have been raised, but still there is room for any one to help. If you live where you have the advantages of a church home, you should do in brotherly kindness what you can to help these brethren to a church home. If you have not these advantages and live where you cannot have them, why not help those who are struggling to get them. There can be a strong church worked up at East Plum River. Those desiring to donate to this cause may send money to Martin Mitchell, Lanark, Ill.

S. J. Lindsay, Evangelist.

If blasts of ridicule and showers of abuse dash in the face of the Christian, he is to take it as silently as the bronze figure takes the tempest. That which cuts him off from man joins him more closely to the Lord.—*A. J. Gordon.*

Misunderstandings.

How many griefs and troubles which come to us in this world are simply the result of misunderstanding. We think people say what they never did say, or mean what they never did mean. We count men unreasonable and harsh; we fume and fret about matters which do not go to our liking; we complain about what men have said or done; and all this while the persons whom we are blaming meant nothing of the kind that we surmise, and know nothing of our tribulations.

This is one reason why persons who have grievances should go at once to those concerned. They are often the only ones who know the truth, who can explain the misunderstanding, correct the error, or right the wrong. They can tell what they intended to say, or intended to do; and in a great many instances we shall find, on going to the proper parties, that we have utterly misapprehended the facts in the case, have judged others unkindly, and have made ourselves miserable for nothing. In many a case we shall find that we have taken offence where no offence was intended; that we have counted words harsh which were kindly meant; that light and tripping phrases which were carelessly thrown off, have been taken to heart as they never should have been; and that we have made ourselves and others miserable, when there was no need of it whatever.

How many such little misunderstandings stick, like a splinter in one's finger, until they make mischief and trouble that can not be easily remedied, and in how many cases five minutes' frank, honest talk would have settled the whole matter. The policy of silence at such times is a very dangerous policy, and many hearts have bled and suffered when a word would have healed them.—*H. L. H.*

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you may have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only these things which are lovely and loveable.

Obituary.

Emeline A. daughter of E. B. and Mary A. Perry, was born Feb. 12th, 1845, in Shelby Co. Indiana, and died Oct. 22, 1902, near Seybert, Mo.

She with her parents went to Lyon Co. Kan. in 1859, where she was married Nov. 8, 1860 to Wm. Updegraff. She was the mother of seven children, six of them preceding her to the grave.

At the age of twelve or thirteen she united with the M. E. church, maintaining her connection with them till 1890 when she was immersed into the all saving name by Brother John Foore.

She was an affectionate and faithful wife and mother, and lived a consistent Christian life, holding fast her hope and trust in the gospel of the kingdom to the end.

She leaves a husband in his seventieth year, one son, one brother and two sisters to mourn for her.

We ask an interest in the prayers of all the faithful, that we may hold out to the end of the race.

Wm. Updegraff.

Married.

At the home of the bride's parents at East Plum River, Jan. 21, 1903, Mr. Irvin E. Flickinger and Miss Ella Frederick. The bride is a daughter of Brother and Sister John Frederick. These young people start in life with good health and many friends. May their pathway be strewn with the comforts and joys of this life, and may they soon learn that these may be had only upon payment of the price—fidelity to God. The well wishes of their many friends go with them.

S. J. Lindsay.

"Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Isa. xxvi. 3.

Poetry.

A New Year Greeting.

Dear brethren and sisters,
A greeting I send,
To cheer lonely pilgrims
In the time of the end.

We are walking in the valley
Of sorrow and woe,
We meet with temptations
Where ever we go.

Kind friends forsake us
For choosing the narrow way,
But the light grows brighter
As we near eternal day.

We cannot "read our titles clear
To mansions in the skies,"
But are waiting for the kingdom
And hope to win the prize.

We have no immortal souls to save,
No home in heaven above,
We'll be content to dwell on earth
Where all will be peace and love.

Let us put on the whole armor,
And keep in the narrow way,
That we may be found worthy
Of the first resurrection day

May our lamps all be burning
And well filled with oil,
While we wait for redemption
From suffering and toil.

We pray for the kingdom,
May we all enter in,
And forever escape
From temptation and sin.

L. W. Hoover.

OUR NEW YEAR GREETING LETTERS.

Brother Underwood:

The letters of greeting to the family of God, by adoption, are very interesting, and also comforting. May we all be ready as a family when our Lord doth come; accepted of him, and granted an abundant entrance into his glorious kingdom, is my earnest prayer.

MATILDA WOODBERY.

Ohio.

Brother Underwood:

I wish to send a few words to help cheer those of like faith on their journey to the land of promise. My heart has been cheered by the words of so many dear ones. Brothers and Sisters, press on to the mark of our high calling in Christ Jesus, who has so loved us that he freely gave his life to redeem us from our lost and ruined condition, that we were placed in by our first parents, and added to by our own short-comings. What a glorious future awaits us if we only prove faithful to the end of the race. Kings and priests with eternal life is the reward of those that diligently seek his face. O what a glorious prospect. Men and women think it a great honor to be rulers in this wicked world, but it is nothing to be compared to the glory that awaits the children of God. So, dear friends dont get discouraged if the time does seem to be long. We have looked for him for a good many years, but his promise is sure. "I will come and receive you to myself" is what he says, and he is faithful that has promised. Pray for me that I may prove faithful and win a crown that fadeth not away.

Your brother in Christ.

J. B. LENT.

New York.

Dear brothers and sisters:

How it cheers my heart to see the names of so many of the loved ones in the love feast, and how my heart rejoices to know that Christ is soon coming; for the signs all point to the near approach of our Savior. The year 1902 is passed and gone and to some it has left aching hearts for the ones gone from the fireside never to return till Christ shall appear; but to us who remain let us draw nearer to that precious One who suffered, bled, and died that we might have life and that more abundantly. Loved ones in the Lord, let us stand firm through the coming year "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord, giving thanks always for all things in the name of the Lord Jesus Christ, even the Father." It fills our hearts to overflowing to see that dear Bro. Woodward remembers us who are so far away and how much greater will be our joy to be remembered by our loving Savior when he shall come and say to the hearts who are longing and waiting, "Well done, thou good and faithful servant." May the blessing of God be with you all. Pray for us.

Your Sister in Christ.

NANNIE T. SKEELS.

Oregon.

Dear ones of like precious faith:

How glad I am that Brother Underwood will give us the privilege of writing one another a New Year's greeting through our dear, old RESTITUTION. I would be glad to read New Year's greeting from every one that is looking for and watching for the Master. The year 1902 is gone, is numbered with the past. Let us, dear ones, look back over the past year and see wherein we have erred, and at this the beginning of the New Year let us resolve with vows renewed to serve the Lord with heart and soul and strength and mind. We are sure of happiness, yea, eternal happiness if we only trust in him, and keep his commandments. He has left us many great and precious promises if we will only prove faithful unto the end. He is faithful that has promised. He never made a promise that he will not fulfill. When the mother of Zebidee's children asked him that her sons might sit one on his right hand and the other sit on his left hand in his kingdom, his answer was, It is not mine to give. When his disciples asked him, What shall we receive? He answered, Ye shall sit on thrones judging the twelve tribes of Israel, which promise he will soon fulfill. Oh happy that day. Our King may come before another New Year's day, and then will the promise to Abrahmn be fulfilled, "In thee and in thy seed shall all the families of the earth be blessed." Dear ones, let us live near to God and he will live near to us. When we see the signs that speak in trumpet tones that the night is far spent, the day is breaking and soon we will see king in his beauty, let us have our lamps trimmed and burning, for soon we will hear the joyful cry, "Behold the Bridegroom cometh, go ye out to meet him." May each and every one that reads these lines receive a welcome "Well done," is my prayer. I ask an interest in your prayers that I may be an overcomer.

Yours, looking for the Master.

CASSIE L. HICKLIN.

Oregon.

Editor Restitution:

I feel like sending a word of greeting to the dear ones scattered abroad as it was the earnest request that all write. I am a little late; but if all should write at once there would not be room in your columns to publish all at the same time. Some of my brightest hours are when I am reading these letters from loved ones telling how they are progressing. Our little church here at Browntown, Va., is getting on fine. It is true we do not have much preaching during the winter months; but we do not expect it as there are no ministers living near. We have the words of the apostles and prophets in our reach and we can read and build up our most holy faith by so-doing. It has been my great aim ever since I became acquainted with the Word of God, to deal gently with the worldly and professed ones when I attempt in my feeble way to handle the Word, lest I should drive them into outer darkness, never to return. Oh what a fearful thing if I thought I was the cause of one single person not coming to the place of learning the blessed truths. Oh how careful each and every one of us should be, and especially with the one who has lately started in the faith, lest they turn back. We read in the most Holy Word of God that the last stage of man will be worse than the first. May God help me in my weakness to push forward always and be able to enter the kingdom. Let us all be meek and lowly and willing to be led. It is found in the Holy Writ that "He that thinketh himself great is the least in the sight of God." I wish you a Happy New Year and firmness to do good for the cause. If any one spitefully abuse you try as much as possible to let it go into one ear and out the other. I ask an interest in all your prayers for my dear husband and myself that we may be faithful to the end, and be among the faithful ones. I send Christian Greeting to all.

ALICE UPDIKE.

Virginia.

Beloved in the Lord, Greeting:

We are just beginning to pass the mile posts of 1903. We only know how the few brief days have been spent. The journey, the seemingly long, unknown journey lies stretched before us. Who are we working for this year? Self, or the Master? This journey may never be finished. Jesus may come to fill the earth with his glory, and fashion our bodies like unto his own glorious body. We can not serve two masters. No wonder the apostle said, "Give diligence to make your calling and election sure." Diligence means steady application to business. We can not be slack, we press toward the goal, unto the prize of the high calling of God in Christ Jesus. I beg of you, do not be lulled to sleep with the dangerous theory that "The time has expired, the people for his name has been chosen." Do not plead this vain excuse. If you do, it will do its deadly work. It is out of harmony with the teaching of God's Word. "Faith without works is dead." Dear household of faith, the burden of my heart is that all who believe the covenants of promise will put forth every effort to spread the good news of our coming King. Let the year 1903 be unparalelled in spreading the gospel. In short, let this be our business. It is true there are more obstacles, the warfare is greater. "Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit which is the Word of God. Praying always with all prayer and supplication for all saints," and then he adds, "And for me that I may open my mouth boldly to make known the mystery of the gospel." May this prayer go up from every heart each day of this year, that we may boldly make known the gospel. Then if the Master comes, we will hear the welcome "Good and faithful servant, enter into the joys of thy Lord."

NANCY BARBER.

Ohio.

Dear Restitution:

If it is not too late I wish to add my testimony with the rest in regard to our faith. Dear brothers and sisters it does me so much good to hear from you through the paper, all expressing about the same faith. I am alone here, not one of our faith near me, that I know of. I have not had a chance to talk with one of our faith since I embraced it. The light was shown me through the paper about eight years ago, and it has been growing ever since. Scriptures that I could not understand and the preachers could not explain are now made plain. I have learned to love you all, through our much loved paper. As I expect to take a trip to Seattle next summer I hope to be able to find some of our people there and hear a gospel sermon if possible. Wishing you all a Happy New Year, I remain your Brother, waiting for the kingdom.

HIRAM CORDILL.

Washington.

Original.

Difference Between the Psuche and Zoe Life.

The readers of THE RESTITUTION will doubtless have noticed in the issue of Dec. 24, a criticism written by our esteemed brother, George Moyer, upon the use I have made of the words in the above caption. He says, "The whole difficulty appears to be in overlooking the Scriptural doctrine of the judgment, or if not overlooking at least misapprehending the subject. One of the first things Peter announced to the Gentile Cornelius, was that Jesus is ordained of God to be the judge of the *quick* and the *dead*."

My purpose is to be a careful student of God's Holy Book, and not to "overlook" or "misapprehend" anything if I can avoid it. I therefore thank my brother for pointing out that which he thinks I have misapprehended.

In studying the Scriptures I apprehend that the safest rule is to be very careful and not to distort, change, or put a forced construction upon the meaning of words, in order to make them conform to an idea which we may desire to sustain. Take for example the text my brother quoted; "One of the first things Peter announced to the Gentile Cornelius was that Jesus is ordained of God to be the judge of the *quick* and the *dead*."

Notice, he is "ordained of God to be the judge" of people while they are *in* two opposite conditions, viz: he judges the "quick" (the living) and also the "dead." No condition can possibly be wider apart than that of the quick and the dead, and yet while they sustain those opposite conditions, Jesus is "ordained of God to be the judge," while they sustain the relationship of the quick and the dead. To quicken the dead before they are judged is to make him the judge of quick only, and destroy the declaration that he is the "judge of the quick and dead."

See 2 Tim. iv. 1, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." His appearing then is the time when both the "quick" and the "dead" are judged. Our brother's position that the "quick" only are judged would do violence to these Scriptures. See Rev. xi. 13, "The time of the *dead* that *they* should be judged." See 1 Peter iv. 5, "Who shall give account to him that is ready to 'judge' the quick and the dead."

Is it a verbal or book account? The "dead" who are judged are incapable of rendering a verbal account. The indications are that a book account is rendered. See Dan. vii. 10, "The judgment was set, and the books were opened." See Rev. xx. 12. "The *dead* were judged out of those things which were *written* in the book." Dan. xii. 1, "Thy people shall be delivered every one that is found written in the book." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the *book* of life." Rev. iii. 5.

Phil. iv. 3, "Help those women which labored with me in the Gospel, with Clement also, and with other my fellow laborers, whose *names* are in the *book* of life."

Luke x. 20, "Rejoice because your names are written in heaven."

Rev. xiii. 8, "Whose names are not written in the book of life."

Psa. lxix. 28, "Let them be blotted out of the book of the living, and not be written with the righteous."

It is evident from many Scriptures that Jesus must judge both the quick and the dead, *before* the dead are quickened again, because when so quickened, both the dead and quick experience a momentary change from the corruptible to the incorruptible, and the mortal to the immortal. A momentary change excludes the idea of its being a long process. A long process theory has no better authority to sustain it than the thinking and reasoning of the flesh, but a momentary change is found upon the inspired Page. 1 Cor. xv. 51-54, "We shall not all sleep, but we shall all be changed (both quick and dead) in a moment, in the twinkling of an eye, (when?) at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." If the dead are raised incorruptible, they must of necessity have been judged *while dead*, to be worthy of a momentary quickening to incorruptibility.

THE PSUCHE AND ZOE LIFE.

Our brother says, 'Psuche life does not end, until it is swallowed up in Zoe life or extinguished in the second death."

It is true the Psuche life will not completely end until it is extinguished in the second death, but it will end completely in the case of the "quick" and the "dead" who are judged at Jesus appearing worthy of incorruptibility and immortality.

There is a sense in which believers have the Zoe life now, but in a greater degree after the judgment of both the quick and the dead. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you *are Spirit* and are (zoe) life." Here is the difference between believers and unbelievers. See John iii. 36, "He that believeth on the Son hath (aionian zoen) eternal life, but he that believeth not shall not see (zoe) life." This is judgment already rendered upon those as long as they shall retain the position of believer and unbeliever. "Shall not see life," is a decision or a judgment *already* rendered, and if they pass into the death state while sustaining these relative positions, all the Lord will have to do when he shall "judge the quick and the dead," is to execute "the judgment written." Obdient believers when they lose their Psuche or animal life, never find that again. They find (or preserve) the Zoe life which was received when the Word, which is "Spirit and (Zoe) life," entered them.

John xii. 25, "He that loveth his (Psuche) life shall lose it; and he that hateth his (Psuche) life in this world shall keep it unto (Zoen aionian) eternal life." It is the Zoen aionian he finds, and not the soulical or animal life that ends.

Brother Moyer says, "No change of nature or relationship transpires while they are asleep, nor in the act of *waking*." David certainly expected a great change when he should awake. Psa. xvii. 15, "As for me, I will behold thy face in righteousness; I shall be satisfied when I *awake* with thy *likeness*." Paul says, "It is sown a *natural* body; it is raised a spiritual body." What is that but a "change of nature?" There can be no change of nature at any time, if that is not a change of nature.

Again, "It is sown in corruption, it is raised in incorruption." Is there no change of nature, when the change is from corruption to incorruption? Paul says it is a change. "But we shall all be changed in a moment, in a twinkling of an eye, at the last trump." The change is at "the last trump." When does that sound? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

The trump shall sound when the Lord descends from heaven, and his people are gathered unto him, and from that time on shall "ever be with the Lord." They could not "ever be with the Lord" if a "change of nature had not been experienced.

Job expected a change when he should be awakened. He says, "O, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me! If a man die shall he live again? all the days of my appointed time will I wait, till my *change* come." Job expected to wait in the grave until his change should come. He expected to experience a "change of nature" when he should awake. The Scriptures have to be changed, twisted and an unnatural interpretation put upon them in order to make out a case favoring mortal resurrection. When such practices are resorted to we are justified in being sceptical as to the truth of such a doctrine.

Brother Moyer asks this question—"How can we say that the believer in Christ will not come into judgment? Here is where the dead fly in the ointment causes it to stink." I think some other comparison might have been found which would better harmonize with Christian courtesy and culture, than stinking ointment, that savors of contempt. As to the question, that is easily answered, if plain statements of Scripture can be accepted as proof.

See John iii. 36, "He that believeth on the Son hath (aionian zoen) everlasting life; and he that believeth not the Son shall not see life."

Here is judgment in advance upon both believer and unbeliever. The believer hath the (Zoe) life in the Son, now; and when the Son appears he appears with him in glory. He don't have to wait for a long judicial assize to investigate that question, it is already decided, he hath it now in the Son. And as to the unbeliever the judgment is, "shall not see life." His case is already decided or judged.

See Rom. viii. 1, "There is therefore now no condemnation (judgment to condemnation) to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

See John v. 24, "He that heareth my word, and believeth on him that sent me, hath everlasting life (aionian zoen—already decided) and *shall not* come into condemnation, but is passed from death unto life." If this is the case, what a complete farce it would be to institute a judicial investigation into a matter already settled. The words "shall not" express a decided decision.

The judgment of the quick and the dead at his appearing and kingdom, is not to investigate, but to pronounce the judgment that is already settled.

W. H. WILSON.

[We wish this article to end writings on this subject. Each side has been given, and more would be only repetition. In our humble opinion the discussion of the subject of "mortal resurrection" is a clear waste of good white paper, and in all the wide range of such discussions we have yet to discover the least atom of good fruit. So we ask that in future correspondents chose other topics—such as will benefit the brotherhood and humanity as well.—ED.]

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

QUESTION.

Send answers to L. E. Whitehead, 5428 Ontario st. Austin Sta. Chicago, Illinois.

In Acts xvi. 30, we read that the jailor asked Paul what he should do to be saved. Paul told him to believe on the Lord Jesus Christ. Then it states that they spake unto him the word of the Lord. After that they were baptized.

Now the question is, What is the Word of the Lord that Paul and Silas spake to the jailor?

LOVE.

The essence of Christianity, according to the New Testament, is Love. Paul describes it as a gift, and so it is in its beginning, but too often it is a gift unused. Jesus declares that the first commandment is to love God; the second, essentially like it, is to love man. Love to God and love to man are the only motives which will last.

John declares that he who loveth, dwells in God, and God in him, and that love to God and to our neighbor go necessarily together. What a power love is! It is the best of all gifts, because it transforms and controls character.

Let us look to see how we stand with God, whether we really are serving him; whether indeed we are filled with the Spirit. No one can do a service for Christ without loving him, and the more we do for him, the more we love him. Let us turn to God who is perfect, so that we may receive a crown of life, which the Lord hath promised to them that love him.

KATHRYN TOWNSEND.

Dear Bereans:

The subject given me to write upon is What are some of the features of Christ's reign?

The first question which presents itself to me is When will Christ reign? We know that Christ is not here now, but we read in John xiv. 3, that he is coming again, and will rule then on the throne of his father David. Luke i. 32. We read in Rev. xx. 6, that Christ is to reign a thousand years. Christ's rule will be one of justice and righteousness. Jeremiah xxxiii. 15, "In those days and at that time will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land."

Isaiah xxxii. 1, 16-18, tells us that when Christ shall reign everything will be peaceful and righteousness will flourish.

MARY ABLAHSEN.

"How did Jesus prove that he was the Messiah?"

The Jews always were looking for a Deliverer to come, but when Jesus did come they did not accept him as their Messiah. He had to prove himself by his many wonderful works; as stilling the tempest, raising the dead, cleansing the lepers, and the blind receiving their sight.

Yet with all of his wonderful works, they could hardly believe he was the Messiah. We find in Matt. xi. John when he was in prison heard of his wondrous works sent two of his disciples and they said unto him, "Art thou he that should come, or do we look for another?" What was Jesus' answer? "Jesus answered and said unto them, Go and show John again those things which you do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

Your brother in hope of eternal life.

CHAS. GESIN.

"In what condition should a Christian's lamp be?"

This question asks us how our lamp should be. To my knowledge they should be bright. As we have much to do among the worldly people of today, we must keep our paths straight for the people that know we are trying to keep our lamps bright will try to find some flaw in them.

The people of this world are in darkness, and we must keep our lamps bright so they may see the right path and follow in it. The better we make the path the more will follow, and the more sins we will hide.

Bereans, let us all keep our lamps bright, that we may lead many wandering ones.

Your brother in Christ.

CHAS. T. LINDSAY.

Dear Bereans:

Jesus said, I am the good shepherd, the good shepherd giveth his life for the sheep. Again it is said, And when he putteth forth his own sheep, he goeth before them, and they follow him, for they know his voice.

O, let us listen more closely to the voice of our Master, and incline our ears unto righteousness, that we may follow in the straight and narrow way that leads to life eternal.

In trials and temptations we know that he is near us, for in Heb. ii. 18, we read, "For in that he himself suffered, being tempted, he is able to succor them that are tempted.

Then let us not be discouraged, but rejoice in the hope, and lo, he is with you always, even unto the end of the world.

LETITIA MURPHY.

Don't fail to read our offer to new subscribers as indicated on first page of this paper.

Communicated.

The Wisdom of Salcomoon. Chap. 18.

1. But for thy holy ones there was greatest light; and they (the Aigyptioi) hearing the sound of them, but not seeing their form, because they themselves were overwhelmed, accounted them blessed-happy.

2. And they (the Israelites) who had been previously wronged, were thankful because they were not being harmed, and because they had besought grace to be brought through it.

3. And because in answer thou didst furnish them with a flaming pillar of fire as a guide for their unknown wayfaring and an uninjurious sun for their ambitious foreign service.

4. For those (the Egyptians) were worthy to be deprived of light and to be kept in darkness, who had kept thy sons shut up, through whom the incorruptible light of law was destined to be given to the animate-age.

5. And because they had desired to kill the children of the holy ones, and when one child had been born and saved, in the way of reproof thou didst deprive them of a multitude of their children, and with one decree didst destroy them with much water.

6. That night was made known beforehand to our fathers, that they might surely see and set their hearts upon the oaths in which they trusted.

7. And salvation of the justified was expectantly looked for by thy laity, but loss for enemies.

8. For in what thou didst rebuke the adversaries thou didst comfort and glorify us.

9. For holy servants of good things were offering hidden sacrifices, and covenanting with unanimity of mind the law of the divine nature, namely that the saints would share in like manner both the same good things and the dangers, of which the fathers were singing praises.

10. In contrast with this did an inharmonic cry for help of enemies echo, and a pitiable sound of threning children was borne through.

11. And with like justice hond-servant and master together were being cut off and commoner with king were suffering the same things.

12. And by one fiat did they all in one name of death have unnumbered dead ones; for not even did the living suffice to bury them when their more honored generation perished by corruption at one inclination of the balance.

13. For distrusting all things because of their pharmacies, at the destruction of their first-born ones they confessed God's laity to be his sons.

14. For in a quiet silence that environed all things and a night that was intervening with its own swiftness,

15. Thine all enabled word from heavenly royal thrones leaped a precipitate warrior into the midst of earth's destruction.

16. Bearing thy decree without hypocrisy as a sharp sword, and taking his stand filled all things with death; and touched the heavens, but walked upon the earth.

17. Then all at once phantasies of unreal dreams terrified them in a dreadful way, and unwelcome fears stood over them.

18. And they when cast down on this side and on that half dead made it evident to one another for what reason they were dying.

19. For the unreal dreams that had terrified them made this pre-evident that they were not ignorant why they were suffering and perishing in an evil way.

20. And a trial of death touched also the justified, and a dreadful smiting of a multitude occurred in the wilderness; but the wrath did not continue over long.

21. For a blameless man hasted and fought his way to the front, bringing as the weapon of his own public-service votive-prayer and expiatory offering of incense, and withstood the anger and put an end to the occurrence; showing that he was thy courtier.

22. And he prevailed over the mixed multitude not with strength of body, nor with a force of weapons; but with a word he subdued the punisher by reminding him of the oaths and covenants of the fathers.

23. For although there were dead fallen in heaps upon one another, taking his stand in their midst he allayed the wrath and cut his way through unto the living.

24. For upon the flowing skirt of his under-garment was all the cosmos (the whole world) and a glory of fathers upon the seal of four-rowed stones, and thy majesty upon the diadem of his head.

25. And these the destroyer yielded to and they feared them; for the trial alone of the wrath was sufficient.

COMMENT.

The reader will see that in the phraseology of this chapter, as in the psalms and other oracular portions of the Old Covenant Scriptures, all God's old covenant people were accounted "holy" because they were as a whole nation a priestly nation—not really holy but accounted so; and they were the light-bearers of "the light of law to be given to the animate-age." This "to be given" has been fulfilled in Christ and the light of this higher law in Christ is now shining in the moral darkness of the world. "The justified" as used here in antithesis with their "oppressors" "the incorrigibles" of that day is also divinely significant.

Note the phrase "covenants and oaths" also—there is nothing about "testaments" any where in God's Word.

Observe also that the trial-test of "the good thing and the bad" come to both classes, and as Paul argues this test is a savor of life unto life to one class and death unto death to the other; and the philosophy of it is fully argued here.

Then mark the leveling equity of God's justice as brought out here in such phrases as "master and slave, commoner and king"—no caste distinction or partiality in God's calling and penal economy.

Again see how clearly the doctrine of "sonship" is taught herein.

Notice "the blameless one" not "the faultless or righteous one" who acts as intervener and mediator in this trial-test. Again the personal agent of God's Word spoken of as "the Punisher" and "the Destroyer" manifestly an angel here.

Study the official insignia of "the great priest" as here given and the emblematical significance as here plainly taught.

CHAS. GARDNER.

How to Make Life Happy.

Take time; it is no use to fume or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes, and rattles it about the lock until both are broken, and the door remains unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will a month hence.

Since we can not get what we like let us like what we can get.

It is not riches; it is not poverty; it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it, and it laughs back; frown at it, and it frowns back.

Angry thoughts canker the mind, and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.—*Religious Intelligencer.*

More and more, as we approach the close of this age, the religion of Jesus is being dealt with by millions in a slim, sleazy, shallow manner, requiring only a few soft, sentimental churchly performances, as conditions of salvation, instead of the painful heart-breaking repentance, and saving faith, that gives the soul a rock bottom foundation, and sky blue experience, of the knowledge of a personal Savior.—*Living Words.*

Love in the heart of the first disciples was recognized by him who kindled it, to be of the nature of fire or light. He did not expect it to fall on distant places without first passing through intermediate space. From Jerusalem, at his command and under the Spirit's ministry, it radiated through Judea, and from Judea to Samaria, and thence to the ends of the earth.—*Arnot.*

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. THOMPSON, Sec. Pro Tem.

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer, Plymouth, Ind.

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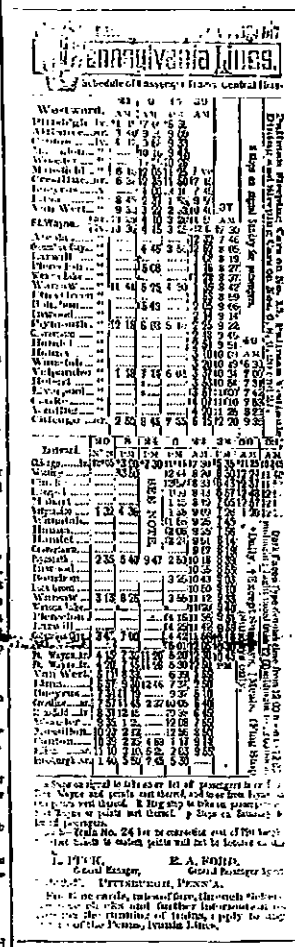

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The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Susan Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st [illegible] for worship and proclamation of the Gospel at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 365 W. Main.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Reader, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper When no preacher can be heard when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

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You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration

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Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. We will send several of the back papers to all new subscribers so each will get more than the current year.

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Poetry.

Consider the Lilies.

They have no cares
They heed their heads before the storm,
And rise to meet the sunshine warm,
And dance responsive to the breeze,
And nestle underneath the trees,
And take whatever life shall bring
As gaily as the birds that sing.

They do not toil:
Content with their allotted task
They do but grow, they do not ask
A richer bed, a higher place,
But in their lowliness appear
But grow and smile, and do their best,
And unto God they leave the rest.

They have no sin:
Their pure sweet lives they upraise
And drink not from the sun's bright gaze,
And if the earth should soil, the rain
Comes down to make them clean again.
And, scented, beautiful and white,
They live their lives in God's clear sight.

They weep no tears:
No shadows dim their happiness,
They do but live in the world to bless;
Enough have they of cloth of gold,
They lift the cups the dew to hold,
Ah, or them are the light and song,
And they are glad the whole day long.

God cares for them:
His love is over every one,
He wills their good, his will is done!
He does neglect no single flower,
He makes them rich with sun and shower,
Their song of trust is sweet and clear—
And he that hath an ear may hear.

—Marianne Farningham.

Communicated.

Qualification of an Evangelist.

If the evangelist is one who announces good tidings he must know what God's Word sets forth as good tidings or gospel, for this is the power of God unto salvation to every one that believes. It is the means to the one all important end—the motive to draw men to God; it is God's proposition to sinful man, embracing the conditions of pardon and reconciliation. Touching the evangelist nothing will atone for his lack of knowledge of the gospel. Prayerfulness, saintliness, piety and zeal—all good as far as they go,—are not to be substituted for the gospel. Proclaimers or preachers have gone up and down the world, professing themselves to be God's ministers; conversions have followed their preaching and yet they had but a moiety of the gospel which Christ and apostles preached; and a whole system of the traditions of the fathers, which traditions make void the commandments of God. They preached a badly perverted gospel, on which Paul pronounced a curse. Just now men of piety, zeal and learning are preparing to inaugurate a religious campaign, start a wave of excitement that will sweep over the civilized world. That they will succeed in a measure to arouse religious fervor, and in places a religious phrenzy, I have no doubt; but the awakening will not come as the result of the unadulterated gospel voiced by the mighty host of proclaimers. The promises made unto our fathers, the oath to David, touching the perpetuity of his throne and kingdom, the earth as the eternal dwelling place of the righteous, life and immortality through Christ by a resurrection from the dead, all these form no part of the gospel that will be announced in the oncoming crusade against sin; even the historic facts, the death, burial and resurrection of God's anointed Son will not be set forth as they are presented on the inspired page; and further, their methods will not be apostolic, but modern devices; and the claim will be set up of Holy Ghost operation and baptism. The result of the movement is not to be taken as proof that it makes no difference what is preached and what is believed, that only honest intentions and good motives count in the matter of conversions. It matters not to the honest lover of the simple truth how much of good has followed and will yet follow this kind of preaching; how many sinners have been won, and will yet be won from the evil of their ways, he must insist on the importance of the truth of the gospel, on the need of holding and preaching it as it is taught by Inspiration. He cannot honestly think otherwise in light of what is written by Paul and other inspired men. The evangelist who is so bound by the written creed of his church that he will not see the truth right before his eyes; too indifferent to feel its real value; too lazy to search for it as for a hidden treasure; or knowing it, is too cowardly and compromising to preach it, imperils his own salvation and misleads those who hear him. Jesus, addressing the Father said: "Sanctify them through thy truth: thy Word is truth." John xvii. 17. And Paul charged Timothy in view of the judgment of quick and dead at the appearing of Jesus, to "preach the Word." And Jeremiah announcing the Word of God said: "The prophet that hath a dream, let him tell a dream, and he that hath my Word, let him speak my Word faithfully. What is the chaff to the wheat" saith the Lord." The evangelist must have the truth as well as the prophet, and tell it faithfully. His appeal must be to the written Word of Inspiration, and not to Plato. Here is the wheat. Human notions are but chaff. If Paul and all his faithful co-laborers had been time-servers they might have saved themselves much trouble. Hear the great apostle's avowal of his determination in the face of danger "to testify the gospel of the grace of God." He was on his way to Jerusalem. He knew not what would befall him there—the particular kind of opposition was unknown to him, but he did know that bonds and afflictions waited for him in every city, for the Holy Spirit had testified this much. He could expect nothing but hard treatment in the capitol of his own nation. Knowing this he said, "But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts xx. 24. "He shunned not to declare all the counsel of God." The perils by land and sea, among robbers in mountain passes, among false brethren had no power to swerve him from his purpose to preach the truth. This same bold evangelist in his instructions to Timothy and Titus enjoins strict adherence to the truth. "Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus," (2 Tim. i. 13); and again, "Be not ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God." These exhortations were designed to arouse the courage of this young evangelist, to brace his mind against swerving from the truth in the face of dangers attending its proclamation where false systems of religion and the power of the state were arrayed in deadly hostility to the new comers and their message. Cowards and compromisers there were in the early church. The apostasy began to work while Paul was still alive; among churches either founded by his own labors, or by that of others, and fed by his ministrations. It is here today in whole systems of false teaching.

J. L. WINE.

Table Talk.

ENDURE TO THE END.

The word endure is to continue or to bear or undergo. In the book of Esther viii. 6 we find the word endure. She says, How can I endure, to see the evil come upon my people, or how can I endure to see the destruction of my kindred. She was warned of the plot of evil Haman; he was seeking favor of the king to have the Jews put to death because Mordecai would not make obeisance to him, and bow before him. Haman thought he stood in great favor with the king. Mordecai being a Jew and also an uncle to Esther, which they knew not of. Esther could not endure to see her people suffer as she did with the king to save them. And our King can save those that come unto him. The parable of the sower and of the seed gives us a lesson in enduring. The seed that fell on stony ground and immediately sprang up, but could not endure because they had no root in themselves, they soon perished, they could not endure. So those that let the cares of the world and the deceitfulness of riches choke the Word. It loses its power because they trust in the world. But the good seed, such as hear the Word and receive it shall endure to the end, for the Word of truth can save, for the truth endureth for ever. The Apostle Paul's life shows a life of enduring for Christ's sake. What did he not suffer even from those that should have been his friends. I will enumerate some of his sufferings for preaching Christ, and the hope of salvation through his Word. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice was I shipwreck. A night and a day I have been in the deep. In journeyings oft in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils in the sea amongst false brethren, in weariness and painfulness, in hunger and in thirst, in cold and nakedness." Yet through all those dangers God spared his life. Yes, he was a chosen vessel to bear the Word of God before all kings and rulers, and well did he his noble work, knowing what would befall him at Rome, and when parting with his brethren at Macedonia and telling them they should see him no more. They tried to persuade him not to leave them, but his work was not finished, for others must hear the Word of God. He would give his life as a sacrifice to save others. Is this not enduring unto the end? Yes, surely we have in Paul a noble example for us to press forward, fearing not the face of man, but trusting in the Lord. Hear him when his earthly work was finished, "I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness, which Christ the righteous Judge shall give me at that day, and not to me only but to all that love his appearing." When I read his kind messages and exhortations to the churches that he had established at different places, I think, oh Lord, what am I that thou hast been mindful of me those long years, what have I done to extend thy Word, and thou art still mindful of thy servant. But I wish above all earthly things that I and also all that have taken upon them his holy name, may continue or endure unto the end, for "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." The blessings of the Lord are many to those who endure to the end, the blessing of eternal life and immortality. God grant that we endure unto the end.

Certainly I will be with thee,
All the way to help and aid;
Never let your heart be troubled,
Neither let it be afraid.

Certainly I will be with thee,
From the evil to defend;
Go and tread my glorious gospel,
Lo I am with you to the end.

M. ELIZABETH KNOWLES.

THE DAY OF THE LORD.

Zeph. i. 14, 18. "The great day of the Lord is near; the mighty man shall cry bitterly. That day is a day of wrath, neither their silver nor their gold shall deliver in the day of the Lord." Mal. iv., "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. Rev. vi. 15, "And the kings of the earth and the great men, and the rich men and the chief captains and the mighty men, every bondman and every free man hid themselves in dens and rocks of the mountains and said to the mountains and rocks fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath has come and who shall be able to stand." These words of prophecy and of Revelation show us what the day of the Lord's wrath will be to those that are trusting in riches and power and might to save them. Those who are not trusting in God, and who do not look for his appearing. What does the day of the Lord mean to those who have the wedding garment on, to the bride of Christ? They know and love the Lord, and perfect love, casteth out fear. Herein is our love made perfect that we may have boldness in the day of judgment. To those who are watching, to his saints the day or the time spoken of in 1 Thess iv. will be a time of rejoicing. They will not call for the rocks to hide them from his face; but their joy will be full. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. There will be no fear of that day, no fear of the appearing of Jesus to those that love him. Trust in the Lord, keep the faith, for Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all that love his appearing," to all who are looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, for his feet shall stand in that day upon the Mount of Olives, and the Lord shall be King over all the earth. Yes, this will be the day of the Lord when he will establish his kingdom at Jerusalem, and restore all the earth as Eden and his work will be the grand restoration and restitution, when his saints with their King will take the kingdom and rule over the whole earth. When all nations will acknowledge him as the ruler. Let all who have taken his name so live that they may have part in that kingdom, be with the Lord in the day of his reign and accounted worthy to escape the day of the Lord's wrath.

ELLA KNOWLES.

Recreation from a Bible Standpoint.

1 Cor. x. 30, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

I can distinctly hear some one say, Well! well! Sister Woodward has turned into a crank; does she think we young people must loose the charm of youth, give up all pleasure, and settle down into staid, sober, old people? No! a thousand times no! I have not forgotten my youth or how happy my life was then. It was father and mother that made that life for the two brothers and myself (Sister Francis came to brighten the home when I was fifteen years old). How full of pleasure for the little ones were the summer moonlight evenings. Sometimes playing "hide and seek" in the tall green field corn, varying the pleasures as simple minded childhood will, petting the motherless lamb or yoking the little calves together with a rope, the quadrupeds sometimes getting the better of we trio, sending us in all directions, sprawling over the ground, and then such a chase after the bellowing, frightened animals, which we made haste to get back into their pen before the "head of the family" should gently remind us, "It was time to get to bed if we could not behave better." And when the long winter evenings came, how we enjoyed the reading and talking, and often when tired of that, the reading and work laid by, table and chairs grouped around the stove to prevent accident. Blind man's buff having been decided on, father's eyes would be hidden with the bandana handkerchief always ready for the occasion. And then such a scampering, for none could long escape his quick ears and hands. Hiding the thimble was a favorite amusement entered into by the whole household, and when the hour for rest came, how refreshed, and happy we followed the dear little mother up stairs, kneeling by her side to say the little childish prayer, tucked snugly in bed, the good night kiss was given, and we called down the stairs, Leave the door open a little Ma, so we can see the light, and then very soon her sweet, clear soprano and father's beautiful bass blended and floated up to us in some sweet song of praise, and I know since then, they spent the next half hour singing us to sleep. O those happy days. How fast the tears fall now as I write and think of the dear patient mother now sleeping, the old home so changed.....but I am not writing to bring up sad recollections, but to remind other mothers and fathers that they have duties in this direction if they would keep their children at home. Is this all to the glory of God? Assuredly so, creating within us that essential mental and physical growth which was healthful, thereby planting deep in our hearts that which never has been erased, love and the highest honor and respect for our parents, thus magnifying God and his tender love and care for us. After the days of childhood passed, and youth came, the parents were just as careful to furnish pleasant and healthful surroundings, good literature, etc., as could be secured. And then we had what is a great loss to the young now, spelling schools, singing schools, writing, grammar and geography classes—no prizes awarded. The honor of being at the head of the class was enough. But some one says, we can not have those things now. Why not? I do not know of any law to prohibit it even in this twentieth century. If the principle involved in our text banishes the amusements whose essential tendency is morally or physically unhealthy and wrong in themselves, it leaves untouched all the innocent pleasures I have mentioned. Besides pure music and elevating literature, (no cheap novels), there is a large field open of physical recreation as gymnastics, boating, swimming, skating, cycling, etc. All these if moderately and discretely used are helpful in themselves, and should not lessen our love to God or man, because they tend to invigorate our bodies, purify the blood, strengthen the muscles, thus indirectly helping the mental and spiritual part of our nature; but in all these it is necessary to hold and use them in right proportion. The day of bitter regrets will come to those who "kill time" in exercises and untimely amusements. Could we but remember our time is God's time, loaned us for good use; some day we will have to give an account of our stewardship. Are we using it to the glory of God, or to satisfy self? Many other things crowd into my mind as I write, for I feel very anxious for our young converts. God wants you to be happy, but not to dishonor him in the means used. If we are living in spiritual union with Christ we will need no formal rules to guide us in our choice of recreation. We have been a partaker of the divine nature, we wish then to be like him. Remember life is not a mere play ground, subject to our selfish likes and dislikes, but "it is the threshold of a boundless eternity" to be gained by complying with the will of our Guide. O for a sublime indifference to everything that will bar us out of that life eternal. Through all work or pleasure strive mightily towards that goal. Do you ask why? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

M. A. WOODWARD.

Some religious teachers make light of sin. According to their view sin is not the most dreadful thing in the world. They tell us that it is only an infirmity, the result of ignorance, and may turn out to be a benefit rather than a curse. But this is not the doctrine of the Bible. This is not the verdict of an enlightened conscience. According to the Bible sin is an evil for which it is not easy to find a remedy. The wisest men of all the ages have made diligent search for an adequate remedy for sin. Sin is corruption. What can wash away the dismal stain and make the guilty conscience clean? "The wages of sin is death." What shall deliver us from the body of this death? Sin is an evil so dark and destructive that nothing less than the blood of the sinless Son of God is sufficient to save the one that has been tarnished by it.—*Christian Advocate.*

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PLYMOUTH, INDIANA, FEB'Y 4, 1903.

WE have decided to continue our special offer as given on our first page through the month of February. The back papers can all be supplied, so each will get the full year's number. Will you not see if there is not some one else in your church or neighborhood who will be benefitted by this arrangement. The "signs" are getting plainer that the time for work is short, so make an effort and do all you can for the cause of Christ NOW. Next year may be too late.

Passing Events in the Light of Prophecy.

The Russian foreign office has issued a communication in explanation of Russia's policy in Persia, Afghanistan and Manchuria. It states that her relations with Persia are improving continually. "With regard to Afghanistan, she addressed no request of any sort, to the British Cabinet, but simply notified it of her desire to enter into direct relations with that country in the future. Her view of her treaty with China in regard to Manchuria is that in concluding it, she made the evacuation of Manchuria dependent upon the re-establishment of tranquility there and the conduct of the other Powers.

In an article on this somewhat peculiar communication the *Scotsman* says: "It is not easy to say what has induced Russia to open her mind at this moment," and after several surmises, concludes: "Whatever the occasion or the object, the move seems to portend trouble to Afghanistan, and fresh outlay, if not fresh danger in India."

The Powers are bringing pressure to bear upon the Porte, to remedy the state of matters in the Balkans, which is fraught with danger to Europe and the Ottoman Empire. Their ambassadors at Constantinople have all made representations on the subject.

A programme of measures was drawn up by the Turkish Council of ministers, and, after much delay, it was approved by the Sultan. *Reuter's* agent at Constantinople states that the scheme is totally inadequate to cope with the present serious position of affairs.

Since the measures were officially announced the Porte has addressed a long circular to its ambassadors abroad, in which it endeavors to exonerate itself from all responsibility by throwing the entire blame upon Bulgaria and the Macedonian committee.

A terrible tale of Turkish atrocities comes from Bulgaria. "Robbery, outrage under the cover of searching for arms were prosecuted with ferocious vigor." When will Europe and the world be rid of this monstrous system of misgovernment and crime?

The French government with a view to economy proposed a temporary reduction in the Mediterranean fleet, but the Chamber of Deputies compelled the minister in charge to withdraw his proposals for the decrease.

The *Novoye Vremya*, of St. Petersburg, in an article commenting upon the proposed reduction, says: "Joined to the Russian fleet, the creation of which the Emperor so strongly urged, the French navy would have been in a position to dispute with Great Britain the title of Mistress of the Seas, and it was just this fact which made the Franco-Russian Alliance so dear to us. France has already derived enormous profit from her alliance with Russia in being able to attend to her development in peace, and in not having to fear Germany, who is always conscious of millions of bayonets at her back. Russia on the other hand continues to be a prey to the greatest uneasiness, as any reduction in the naval forces of France would be a breach in the Franco-Russian alliance."

Questions Concerning Tithing.

Questions concerning tithing have come to hand that we do not feel competent to handle, for reasons the following will disclose. Questions as to what is one-tenth of a merchant's income,—and as to whether he must deduct living expenses, pay all debts, and so forth and so forth, do not trouble us.

When we impose rules of conduct upon ourselves we think we are competent to arrange the details.

When we are under law to God we are amenable to the conditions imposed by him. If we are under a law of God for tithing, we do not know it.

The commonwealth of Israel was under law to God in that respect,—and it was robbery of God not to pay them. Mal. iii. 8. But that institution was not perpetual. It was a part of the law which was added because of transgression "*till the seed should come*, to whom the promise was made." Gal. iii. 19. The Seed came and the law expired by the limitation given to it. God through Moses had announced this change,—he said he would raise up a prophet like unto Moses—a law-giver—and said "*Unto him ye shall hearken;*" or he would require it of them. That prophet was raised up. His laws have been promulgated; and being like Paul under law to Christ, I Cor. ix. 21, and not being aware that either Christ or his apostles ever promulgated a tithing law for the household of faith, we consider ourselves under the law of liberty in this respect. The law work by love; if continued, indeed, to lay by in store the first day of the week in proportion as the Lord has prospered them, for relief of the poor, and doubtless other expenses incurred in the proclamation of the gospel or the worship of the household. No amount is named, that being left to the conscience of each. It may be a tenth, or it may be more, or it may be less. No one can come between him and his God. If this in brief be not the truth in the premises, we confess we do not know what it is.

Nations are Angry.

The trouble over the Venezuela affair, which seemed near settlement a short time ago, is again at the acute state. England and Germany having claims against Venezuela, formed an alliance, sent their warships bombarding her towns and forts, sinking her ships, and blockading her ports. Later Italy joined with them. Sooner talk by other nations having interests there for a time quieted matters, and all agreed to have the claims arbitrated. Venezuela wished the blockade raised pending the arrangement of details, which was not agreed to, and Germany refused to be still even, and bombarded a fort for three days.

The allied powers demanded, as an item in the arrangements, that their claims be treated as "preferred claims"—that they should be paid in full before any other nation should get anything. Germany especially insisting that this be done.

Some months ago France having claims far greater against Venezuela than Germany or England, in her efforts to collect went so far as to break off diplomatic relations, but did not send war ships; finally arranging a basis for payment that was satisfactory. This of course would be set aside if the proposition of the allies is agreed to. The United States as well has claims, and besides, her trade, which is much greater than those other nations, is seriously interfered with by the blockade. She must wait also, and see her trade ruined.

Neither France or the United States are in a disposition to give way just because Germany and England sent warships and attempted to bully their way through. They consider their claims as greater and more just than those of any other nations.

England, ever on the watch for danger in every part of the world, would waive her claims willingly, but she is held to her treaty by Germany, and cannot get away without incurring the animosity of the kaiser, which she does not want to arouse. England and Russia are natural enemies, and for Germany to be turned into a foe, it would be but natural for Germany and Russia to antagonize England whenever possible.

Should the agreement stand it forces the United States and France to unite to counteract this combination. Such an alliance is being freely talked of in diplomatic circles in this country, as likely to be arranged in a few days, if Germany holds to her position. Of course Germany does not wish to appear as giving way before France, as that would humiliate her in the eyes of the world.

Russia, known to be antagonistic to England, is now allied with France. Japan, known to be antagonistic to Russia, is now allied with England. Should France and the United States combine what more natural than that they should be backed by Russia.

Should such combinations be effected they would not only be defensive, but offensive as well. Germany between Russia and France would need all her resources, and be unable to do much for England outside. England, only half-hearted, having been drawn in by Germany, would have a divided people to deal with. She would see Canada lost, and India in jeopardy. Maps would be changed.

All this has an "if" to it, and we only give it that our readers may be informed of what is going on. Personally we do not think the above combinations will be made, but no man can tell. Let us watch, for this unrest and disturbance of nations is but a "sign" that our Lord is coming soon. Be ready—watch and be ye sober.

Married.

At the home of Evangelist Joblin, 626 Woodland Avenue, January 1st, 1903, Mr. LeRoy Smith and Miss Luella Bradshaw. This young couple had already become children of Abraham faith-wise and heirs with him to the promise, having put on the anointed One by baptism. No better start in independent life than this is possible; and the whole church follows them with prayers that they may continue faithful and true witnesses for God till Jesus comes, and then meet his approving smile.

Communicated.

Sovereignty of Character.

Coupled with our firm and sacred religious convictions, a well-poised conscience must rule our every action.

The grandest and noblest of the many things capable of being acquired in this earthly condition, is a monumental character.

We are now living in an age enriched by the most perfect type of civilization the world has yet produced; but with the growing enlightenment, increasing temptations of many varied forms confront us for settlement, which we, as followers of the blessed hope in our Savior, must strive through earnest prayer, that we might be able to successfully overcome every evil thrown in our pathway, as we journey toward the Holy City. If we would win the crown of eternal life, we must cultivate real individual wealth based on enobling principles. We must have minds which are ever awake to the duties that are theirs to perform, duties which make our lives, as well as those around whom we work, a blessing to humanity.

Christ needs workmen in his vineyard whose characters will overshadow all earthly riches, talent and fame. The true greatness of noble character must be implanted in our lives, if we would enter into that haven of rest prepared for the faithful.

The world has seen the influences of the depraved sharply contrasted with those of uplifting morals and spiritual worthiness. The need of forming a good character while in youthful bloom, cannot be over-estimated. The partial effects of heredity cannot be denied; yet a character can be so wielded while in its early prime, that a fit model can be produced as an example to be handed down from father to son, so causing the effects of heredity to ever afterwards prove a blessing and help in furthering the formation of strong and well-rounded characters.

Again, the environments surrounding the person may either be a great help, or an evil source from which many an individual has fallen from elevated positions, held in former prosperous days; but however great these hereditary and external forces may be, we must not dare place too much on the shoulders of others, but bear our own burdens; for certainly the sharpest carving tools, the most constant in use in shaping characters are our own hands.

It has truthfully been said, "Every action is a seed we sow from which we reap habit, we sow habit, we reap character, we sow character, we reap destiny." The will power ruled by a conscience pure in purpose and not tinted by degraded or harsh usage, is the best guard that we can command for steering aright the actions and impulses of human nature, until at last our destinies will culminate in unspeakable joys in a home freed from temptation.

A character well begun steadily increases in strength and power, grasping new opportunities, until it multiplies into a heroism of lasting value to all mankind. The difference between reputation and character is, that reputation is the judgment or estimate placed upon our individual worth by others, while character is just what we are, it is our own personal wealth irrespective of what others may say or think of us. Which is the most desirable? Certainly character brings with it the sweet repose of rest and ease of conscience in knowing and feeling that we have performed our duties, remained true to a true principle and in the end, if not from the beginning, we will secure a repute which will be handed down from generation to generation like an ever widening circle, to influence men and women to lead nobler and more perfect careers; one which will stand the test of time even through the ages of eternity.

The student of history can recall various types of uplifting characters, many of which were blest in possessing genius and large talents, also commanded high positions, immense wealth and public favor, but these do not form the well rounded basis upon which their memory is cherished; they are only attributes of secondary importance. We can love and appreciate all that any noble character has done to enrich civilization, while on the other hand great genius and wide spread reputation falls low in our estimation if the thoughts which they produced are not accompanied by the greatness of deed. Their defective characters cause us to look upon them as no fit examples for those seeking to follow higher ideals, consequently that which is good in their lives is partly seared over by the evil.

A truly great character raises the owner above temptation hence nothing enters the mind of the person except the good and uplifting thoughts which tend toward the Utopia of the future.

Our Savior is the personage we should ever keep before our minds as the ideal type of a spotless character. He will guide our wandering feet through the narrow way, if we but follow his pure example and righteous precepts.

Then as followers of the lowly Nazarine, let us make double effort to build and maintain right and truth as we mount the ladder of time. Oh! the assurance of knowing the character to be is useless is one of the most gratifying thoughts man can possess, providing his ideal is placed in the truest and purest models, although genius is an acceptable gift of the favored, and wealth may win us distinction, integrity is within the reach of all and the pure character is greater and more royal than the greatest of endowments or renowned distinctions. It is attainable by all and prized in this earthly existence, how much more are the glories of the future sublime which awaits us, who have builded a palace that cannot be taken from us, but remains ours through all eternity.

V. E. REYNOLDS.

Dear Brethren in Christ:

May the love of our dear Lord and Master dwell in all your hearts.

In reading the Word of Life, there cannot be any mistake about the selection of this company. If we hold fast the precious promises to the end of the race, we shall hear the blessed words, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.

Is it possible that we poor, weak creatures of the dust will hear that welcome invitation, and have the glorious privilege, and honor to be associated with the King of kings, and all of God's elect, from Abel down, to assist in crushing the powers of this world, and bringing in subjection all things to the will of our great King Jesus?

Now brethren, a little comparison. We all know our own hearts and minds. Has there been a people that have searched God's word more faithfully for the truth as it is in Jesus, than the called out ones which we hope to represent. We know we have the truth, and how happy do we feel when we hear of one dear one that has taken the stand on the side of the Lord.

At this writing I expect there never has been such an effort here to control numbers. The whole force of orthodoxy except the Episcopal Church, is in the trust. Tuesday all business houses are to close, prayer meetings in every direction are in progress. The C. A. R., the S. of V. and Woman's League are to come out in a body, assisted by a choir of a hundred voices to cheer them in the great work of saving souls. The limit is one thousand souls to be handled. So says Dr. Marshall of Philadelphia, one of the greatest revivalists of modern times, so one of his members told me. What a grand time to live in, to see the struggles for power and money among worldly combines and trusts.

May we always be found on the side of the Lord, ready to be accepted at a moment's warning.

Yours in the true faith.

J. C. VENABLE.

Faith and Hope

For he is our peace who hath made both one, and hath broken down the middle wall, a partition or separation which divides into parts, something between us, having abolished, to repeal, to make void, to annul, in his flesh the enmity, hatred, hostility. Even the law contained in ordinances, a rule established by the law, for to make in himself of twain one new man so making peace; that he might reconcile both unto God in one body, by the cross, having slain the enmity—hatred, hostility—thereby. Eph. ii. 14-16. Christ hath redeemed us from the curse of the law. Gal. iii. 13.

Christ is the end of the law, and has brought us out of darkness, and has translated us into the kingdom of his dear Son. The new covenant. How much shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. For this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were in her the first testament the old testament hath not. The Scripture said that Christ cometh of the seed of David and out of the town of Bethlehem where David was. John. i. 42

Sin will not always exist. It is the very element that God abhors. It has caused all the misery that has flooded the world. God will not eternally keep it in existence, but will blot it out forever. Misery cannot outlive sin. Sin and misery are inseparable. Sin is the fountain and misery is the stream that flows from it. God will dry up both the fountain and the stream. For this purpose was the Son of God manifested, that he might destroy the works of the devil. This cannot be fully accomplished till the devil himself is destroyed. In due time Christ will destroy him that had the power of death, that is the devil.

Then there shall be no devil or sinner no sin or misery, no death or pain or sorrow. God shall be all and in all, and the former things shall have passed away. Blissful era, when earth's woes end.

FRED MEHLER.

Selected.

The Resurrection.

The brightest day in the Christian calendar is the day of Christ's resurrection. Other days may have been bright,—yes, and filled with bright prospects; but the day the Son of God broke the seal of the grave and came forth helps more to make the Christian rejoice than all others. Till then, death and the grave were the mighty conquerors of earth.

Millions had fallen at the hand of death and had been received into the silent, gloomy and hopeless halls of the grave. No hope appeared beyond. Philosophy could not look beyond the vail of death. Science could not invent an escape. The race seemed doomed. Only the Divine Word gave any light, and even that was doubted by the mass.

But, praise the Lord! Jesus overcame death: and, conquering the grave, came forth to give life to all the race. How changed the scene! Before, all was dark; no light, no hope. Now the seal is broken, and light breaks in and hope is born. Jesus said, "Because I live ye shall live also." Glorious assurance! "Ye shall live because I live."

The voice that could hush the winds and calm the troubled waters, the same voice that could open one grave and call forth its occupant will speak again ere long with mighty power, and death will die. The graves will be opened, and the many millions of prisoners of all ages set free. A glorious prospect! "All that are in their graves shall hear his voice and come forth." Your friends and my friends will be among them; your loved ones and mine; perhaps you and I. Not because we merit it, but "Because I live," said Jesus.

We do not like the grave. It has robbed us of our friends. It holds our loved ones. It is cold and dark and gloomy. It is cheerless and hopeless. But even now by faith in Christ's words we can stand on the other side of the grave and, looking back, can exclaim, "O Grave, where is thy victory. O Death, where is thy sting!" Soon this will be a reality. It will not long be a prospect, but a realization.

Dear reader, how will you and I stand on the other side of the grave? How will that voice that calls forth the sleeping ones, affect us? Will we be thrilled with joy over the prospect of eternal life, or will we quail in fear over a misspent life? Prepare for eternity in time.—*J. J. Morris.*

The World Rules the Church.

The world has come to be the ruler of the church of today. It dictates what shall be preached, and woe to the preacher who preaches the old-time gospel. Some one or two rich men will have him removed. The world rules the church today and dictates how much and what kind of religion we shall have. Woe to the man who wishes to live according to the Bible. That man will find that the Bible is true that says, "All they that will live godly in Christ Jesus shall suffer persecution."

The world rules the church today and makes the large crowd of nominal churchlings patronize and support the popular sins of the day. The world rules the church, and introduces all sorts of methods to raise the cash and dwarf self denying benevolence for Jesus' sake.

The world rules the church today, and Holy Ghost revivals are few and far between. Repentance and restitution are almost unknown quantities in the religion of today because the world rules the church.

Says the California *Christian Advocate*, "The church and the world appear to have confessed. The secularism of today appears in sentiment at least to be Christian, and on the other hand, the church has relaxed, until the old, well-defined lines of demarcation between the church and the world have faded out." As a result it adds, "The same effort that is put forth at present and results in few additions to the church, would have, under the conditions of twenty-five years ago, resulted in large accessions.

Men assume that the world is gospel hardened. Not so. It is hardened by a church who has only been playing at religion, and a ministry that has neglected the old fashioned themes of repentance, restitution, the judgment and retribution as realities.

Prophecy Proves Inspiration.

As we examine the Old Testament, we find about 600 predictions, more than 300 of which center upon the person, character and career of Jesus Christ as the Messiah. These prophecies cover the line of his descent, the time of his birth and manifestation, the place of his nativity, and all the great leading circumstances of his life, death, resurrection and ascension, with many subordinate details.

These prophecies were in their complete form at least four centuries before his birth, inasmuch as both the Hebrew Scriptures and the Septuagint or Greek translation, were both in the hands of the Jews, one about two, the other five centuries, at the least, before Christ was born. The circumstances which these prophecies describe are not only unprecedented in character, but there was no possibility humanly speaking, of the predictions being fulfilled. In fact, they were largely couched in paradoxes or seeming contradictions. God has designed to present a mystery wholly inexplicable until history proved itself the key fitted to the lock.—*A. T. Pierson.*

It is good often to visit the mountain top but our work lies mainly in the valley. The place pleasantest for us is not always the best place for us.

Dear Restitution:

I intend to arrange to spend the summer in the north, and will start some time in May. Any church or isolated brethren desiring me to visit them on the way and hold meetings, will please write to 416 Lee St., Jacksonville, Fla.

N. H. GEBELMAN.

NOTICE.

I wish to say to the brethren that the second edition of my pamphlet—"The Reasons of My Withdrawal from the Evangelical Association," is just from the press and ready to send. 25 pages, at 5 cents per copy. Send orders to A. H. Zilmer, Plymouth, Ind.

$33.00 to the Pacific Coast.

Via the Chicago & North-Western R'y from Chicago daily Feb. 15 to April 30. Low rates from Chicago to points in Colorado, Utah, Oregon, Washington and California. Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, daily, double berth only $6.00. Personally conducted excursions. Choice of routes. Address A. H. Waggener, 23 Fifth Avenue, Chicago, Ill.—April 25.

Seven important men are discussed in the Cosmopolitan for February—The Young Napoleon, Leo Tolstoy, August Belmont, Henry M. Whitney, Adolf Lorenz, Wm. A. Clark, and the President McKinley Tour.

Subscribe for THE RESTITUTION for 1903.

Poetry.

Our Daily Bread.

"Give us this day our daily bread."
This was the simple prayer we said
In childhood, at the mother's knee,
Like birds that clamor to be fed.
In their soft beds, no doubt nor dread
For all tomorrow's needs had we.

O Thou, who never yet hath ceased
To shed thy bounty o'er the least
Of all thy creatures, far and wide,
"Give us this day our daily bread,"
So shall we with thy love be fed,
And in thy fullness satisfied.

—Susan Mark Spaulding.

Communicated.

OUR NEW YEAR GREETING LETTERS.

Dear household of like precious faith:

We have been reading the New Year greetings from the dear ones scattered over the land, and feel that we would like to add our mite. How it is repeated in these greetings, "Oh how I love to read the letters from the dear ones of like precious faith," and I can only reecho the same sentiment. It is so encouraging to know that there are others who are looking for the same King, who will bring joy and gladness to the heart of every true believer. And oh, how it makes us long for that time, when we witness the sorrow about us, as it has been our lot to do in the last few days. Our dear Sister Graham of Tillamook, Ore. lost her husband by drowning, while at his work on New Year's day. Oh how our hearts are filled with sympathy for this bereaved family. We can only tell them to look unto their Lord and Savior for comfort and consolation. Who is there among us that has not some loved ones that we wish to meet on the resurrection morn.

Pray for me that I may be among the faithful at his coming.

GRACE LAWRENCE.

Oregon.

Dear brothers and sisters:

I am not personally acquainted with many of you, yet I feel like saying a few words to you through our good, old RESTITUTION. I am now in my 77th year and am still trying to defend the truth. My faith is growing stronger, notwithstanding the hand of time is wearing us all away little by little. I am the old brother that caused the new house of worship to be built in our midst, and we surely do appreciate the happy privilege of our little church home. We are always glad to meet with the little flock and listen to the reading of the Word of the Lord, and to the singing of spiritual songs and thereby making melody in our hearts to the Lord. Let us still fight on brethren and sisters, for soon the night cometh when no man can work. There are only a few of us here and yet we can claim the promise that where two or three meet in his name that he will be in the midst. My wife and I wish to be remembered in your prayers. We extend greeting to all, in the name of Jesus.

Your Brother in hope,
JOHN J. CRISE.

Virginia.

Dear ones of like precious faith:

"Grace, mercy and peace be multiplied unto you through a knowledge of Jesus our Lord." I wish to say that I am indebted to many of you for the good, encouraging letters I read in our good, old RESTITUTION, and while I have had the pleasure of personally knowing some of our Father's family, there are many that I have never seen in this life, and in all probability never will until he, who is our Life Giver shall appear. Then I hope to meet the general assembly and church of the first-born. Then as Brother Winca says in his good letter, have an introduction to many whose names have by reason of many years become almost as my own, and shall I be permitted to name some of them? Time and space would fail me to mention one-half the names that flash through my mind, as I write, so will try and content myself with naming a few of the many travellers who, like myself, have overtopped the mountain and reached the vale below. Bro. Joblin will pardon me I know, for putting him first on the list, as I have been benefitted so much by reading his good articles that appear in the paper. Others are, Isaac McCurry, Sr., Richard Corbaley, D. T. Halstead, Daniel Howard, Lott Clover, J. S. Hatch, J. F. Wagoner, S. Roxana Winca, D. C. Robison, C. W. Watkins, and last but not least, my old yoke-fellow, whom I have known in the Lord for half a century, T. E. Adams. If we shall only be accounted worthy to attain the world to come by a resurrection from the dead I am sure we shall need no introduction, if it is possible for spiritual beings to bear any likeness to a natural being. O for that better and more enduring substance that will never fade away.

Yours in hope of immortality.
J. T. PRIME, SR.

Nebraska.

"Thou will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." This is comforting to those whose trust is not in the things of this world, where all things are passing away. We realize this more each passing year, as we hurry on to the age which is soon to be ushered in upon us. Let us hold fast that we have, lest any man take our crown. Having been emancipated from sin, and having become bound to God, you have your fruit in sanctification and the end everlasting life. Paul says, "I severely discipline my body, and make it subservient lest possibly having proclaimed to others, I myself should become one unapproved." Trusting in the One who has said, "I will never leave thee, nor forsake thee." Taking courage we may say, "The Lord is my helper and I will not fear, what man can do to me." Let us hold out faithful to the end, that we may receive the unspeakable gift of eternal life through Jesus Christ our Lord, our King, for whom we are expectantly waiting, and who will make right all the wrongs of the present evil age. Finally, brethren, may we stand complete and perfect, (through Christ) in the whole will of God.

HATTIE E. RUSSELL.

California.

Dear brothers and sisters:

As the year 1902 with all its joys, sorrows, crimes and gross darkness is numbered with the days gone by, yet I, a poor, weak mortal am still on the land and among the living, but have been sick for six weeks, confined to my bed for two weeks, but all through my sickness and trials I still rejoice in the hope set before me, ever looking to Jesus who is the author and finisher of our faith. I wish all the family of the one faith, a happy New Year. May the grace of our Lord Jesus Christ be and abide with you all. May we all keep our eyes Zionward, ever watching for the Bright and Morning Star. O the darkness and gloom that hangs over the world, and the people that have not the true light seem to be drifting down the channel of time and will ere long land in the ocean of dark despair. The people are more for pride and sport than for Christ and his cause. I was reading an advertisement of a preacher's meeting, he said, "The subject for the evening discourse would be a public library and amusements." Well, he is but a hireling and will flee when the wolf comes. A man or woman that stands aloof from such, will be called all manner of names. Let us watch and keep our garments pure. What communion hath light with darkness? I am one of the isolated ones, among a people that do not want the gospel truth, but I am not ashamed to own my Lord nor to defend his cause, to maintain the honor of his Word. May he soon come and take to himself the throne and reign. I think the signs of the times indicate that the time is near at hand. May we ever be found ready and watching with our lamps trimmed and bright. The poet says:

"If you have not gold and silver
Ever ready to command,
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple,
Working for our Master's cause."

As time rolls on and the dark clouds thicken in the east, and all nations are making themselves ready for the last great battle, proves to those that know the Word of prophecy that the end of Gentile times is near at hand, and then the veil will be taken off of Israel, then Christ will come, then we will say, "Lo this is our God, we have waited for him." "Come Lord Jesus, Come quickly."

Yours, looking for the Master.
JESSE HARROLD.

Missouri.

Editor Restitution:

I thought I would write a few lines to the household of faith. We love to read the many good letters in the columns of our paper. Many a pleasant evening has been spent in this way. Brother Macy, my wife and myself paid the Cleveland brethren a visit, it was our first visit to them and will long be remembered with pleasure, may God's blessing ever rest upon them. O what a pleasure, even in this life, when surrounded with sorrows and sickness, to meet those of like precious faith and talk one with another concerning the great and precious promises made to us; for by them we shall be partakers of the divine nature, if we are found faithful. Brothers and sisters, are we striving to serve the true and living God, as it becometh the saints of the Most High? Is our conversation and deeds such as becomes the stewards of the Lord? Paul says, in writing to the brethren at Corinth, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are embassadors for Christ, as though God did beseech you by us. Here we can readily see that God is through Christ and its followers reconciling the world unto himself. Does this company include us? Are we ever striving to keep such literature before our friends and in our homes as will lead them into the true light. Please permit me to say that THE RESTITUTION should come into no family second to anything except the Bible. The many good exhortations are very strengthening to the child of God. If they feel that they are not able to take it alone, two families can send for one copy. The Lord says we shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Many little habits can be dropped that would fit us nearer for the kingdom that would more than save the price of the paper. Paul says we should present our bodies a living sacrifice, holy acceptable unto God which is our reasonable service. We must deny ourselves of all unreasonable lusts, and shun all appearance of evil. "Know ye not that to whom ye yield yourselves servants to obey his servants ye are, to whom you obey, whether of sin unto death or of obedience unto righteousness. Let us therefore have our lamps trimmed and burning that we may be accounted worthy to accompany those heavenly messengers. Just think what company we must be fit to join in with. He will gather his elect from the four quarters of the earth, and whether we wake or sleep may it be our happy lot to hear the welcome call. While on our way to Cleveland we visited our dear Brother D. S. Morrow, who is 85 years old. We remained about three hours, which were filled with spiritual blessing.

Yours, in hope,
J. H. LEDMAN.

Ohio.

Dear ones of like precious faith:

As we have the opportunity of writing to each other through THE RESTITUTION, I think each one should do so, and let the brethren know that they are still trying to serve the Lord. It has been my desire to live to see the Lord come; but whether I do or not I shall strive to make my calling sure. For the last 45 years I have been trying to serve my God. I will soon be 77 years old the 8th of next April.

Your brother in Christ.
J. W. BOOTH.

Illinois.

Random Thoughts.—No. 4.

Before proceeding with my topic as indicated, I want to look a little at God's judgments or penalties on the offenders. 1st, on the serpent, Gen. iii. 14, "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his (or its) heel." This is the penalty on the serpent, shall we take it as it reads, literally, or seek another meaning? Whether we seek a spiritual meaning or not, it seems to me to be literally true, and I see no reason for seeking any other meaning. The serpent is cursed above all cattle and beasts of the field, it does go upon its belly, it does eat dust with its food, and an enmity did exist, doubtless, between that serpent and Eve, and certainly exists today between the two seeds, or posterity of both parties, and in general, the woman's seed or posterity takes every opportunity to crush the head of serpents, and serpents are dangerous enemies to man. The enmity still exists between the two seeds and will continue a long time yet, for after the Lord comes, during the millennium or thousand years have commenced, and the Lord with his saints are reigning on Mount Zion, when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock.....and they shall not hurt nor destroy in all God's holy mountain, still even then "dust shall be the serpent 's meat." Isa. lxv. 25. And I take it to mean the natural serpent, and not a spiritual one. When will the punishment of the serpent end? or the enmity cease?

2nd, The penalty or punishment of the woman Eve. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; (or sorrows and conceptions in the plural) in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. iii. 16. As with the serpent the penalty affected not only that serpent but his seed or posterity, so it is with the woman; not only was Eve to have great sorrow in bringing forth children, and to be subject to her husband, but her children would be subject to the same things. What was said to Eve as a wife, applies to all wives to this day, as seen by the teaching of the Apostles.

3rd, The penalty or punishment of the man Adam. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii. 17-19. As in the case of the serpent and the woman, so in this case. The penalty not only affects Adam but his seed, or all his descendants. The curse still remains on the ground, and man has to work and labor to obtain his crop of wheat, corn and other food crops, while without his sowing seed or doing anything thorns, thistles, weeds, etc., will grow in abundance, making it necessary for him to obtain his bread by the sweat of his face, until he returns to the ground out of which he was taken, for "dust thou art, and unto dust shalt thou return." This applies to us all, we are all sinners in Adam, and in him we all die. I know some people object to God's judgments, as being unjust, and would have had God done very differently if they could have been there to have advised him. But I venture to say, had they have been there, God would not have consulted them as to what he would do, any more than he did Adam or Eve who were there. God knew his purpose or plan, and had even told them beforehand, that if they ate of a certain tree they would certainly die, and so they did, and we do yet. But instead of being unjust, I may say that mercy triumphed over judgment, for he may have justly cut them off at once, instead of cursing the ground so that they would wear out in securing their food. From the law given to Adam forbidding his eating of that particular tree, "in that day thou eatest thereof, thou shalt surely die," it may be inferred that he would die the very day he should eat of it, but it would seem that on inquiring of the man, the woman was partly to blame, and then of the woman that the serpent deceived the woman, and so was much to blame, and therefore God punished them all, and the punishment ends in death. Sin when it is finished bringeth forth death. James i. The wages of sin was, is and will be death, even in the age to come—the millennium or 1000 years. "The soul that sinneth it shall die." Ezek. xviii. 4, 20. And so far as contained in these judgments, I see no ray of hope, not a hint of any life after they had returned to the dust. I know some do, but I cannot see any promise to the woman in what God said to the serpent. If God does not find a remedy, then certainly death would end all. And in that case the kingdom God had prepared for his obedient children would never be inhabited. But "known unto God are all his works from the beginning of the world." Acts xv. 18. And as he created the earth to be inhabited, so it will be done.

In John iii. 16, we read that, "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." I am aware that many in quoting this passage quote it, that he so loved the "world of mankind," thus limiting his love to "man kind." Now I admit that it includes mankind, but I think it includes more than that. I will now ask my readers to allow me to express some opinions, things that I think, but do not know, nor believe even as I have no plain testimony, but from what is written I think more was said or done. Now then, I think the world he so loved was the world he had made, and given the dominion of it to Adam, who was a part of it and was included in the expression, "And God saw everything that he had made, and, behold it was very good." Gen. i. 31. But how soon after sin entered, and death by sin, the sentence of death was passed upon all men, and the earth was cursed for his sake. Still I think that God said and revealed to Adam and Eve more than is written. In my opinion God revealed to them that he would send his Son who shall redeem them from death by dying himself, and he would be Lord of all. And that though he passed the sentence of death on them the very day, yet they should offer a sacrifice that day which he would accept, and spare their lives till later. Now I will give some reasons for my opinions. That they began to offer sacrifices that day I think, because we read that God made them "coats of skins, and clothed them." Now I know of no account that animals were slain for food till after the flood, and so I think they were slain, their blood shed for sacrifice. And Christ was the Lamb slain from the "foundation of the world." Rev. xiii 8. I think typically. Again I infer that they had some knowledge of the coming Lord from the names they gave to their sons. Eve named her first born Cain, acquired or gotten, saying I have gotten a man from the Lord. But I have seen a translation, which left the "from" out which read, read, I have gotten a man the Lord.' She believes that her first born was the Lord that was to come, named him "acquired" or "acquisition," because she had acquired or obtained the Lord who would be the Deliverer. So the next child born she named Abel—"vanity"—because as compared to her first born, the Lord, he would be but vanity; and this appears somewhat in their history.

Cain, her first born, being as she thought the Lord, would be allowed to do pretty much as he pleased; but Abel, vanity, would be kept in subjection, and be a good boy, but the other a bad boy; just as we see today, under such training or lack of training.

As time passes away they each one bring an offering, and God accepts of Abel's offering but not of Cain's. But why? Paul says "By faith Abel offered unto God a more excellent sacrifice than Cain." From this it appears there must have been some testimony and that Abel did as appointed, but Cain as he pleased. God accepted of Abel's offering but not Cain's. This made Cain wroth, and the Lord asked him, Why art thou wroth? If thou doest well, shalt thou not be accepted? and if not sin, or sin-offering, lieth at the door. It was not then too late for him to offer the lamb according to appointment, which typified the Lamb of God who would be the antitype later.

Later, Enoch said "Behold the Lord cometh with ten thousands of his saints." Thus I am inclined to think our first parents and their children had more knowledge of God's purposes than is recorded.

GEO. ELTON.

Time Points.

On the threshold of a new year, a few time points seem pertinent.

1. Accepted chronology is Gentile, not Christian. The nations devise time tables for themselves—Christians as others, use them if they like. There is but one serious break, that in the time of the judges; and that affects only the age of the world, not the local dates before or since the judges; and that break is nearly repaired by Acts xiii. 20.

2. The 430 years sojourn was from B. C. 1921, Gen. xii. 4, to B. C. 1491, Ex. xii. 40, 41, making 430 years. The Douay Bible corrects Ex. xii. 40 by "Who dwelt in the land of Canaan and in Egypt. The time in Egypt was only about 200 years.

3. The common dates of Daniel's prophecies have not been impeached. Cyrus the Great was a contemporary of Daniel, and doubtless his personal and intimate friend; and on the taking of Babylon Daniel became his prime minister, and probably wrote or dictated Cyrus' decree for the restoration of the Jews. Ezra i. Though that decree mentions only the temple, its authority underlies and made necessary both the decrees of Artaxerxes, that in his seventh year warding off the enemies of the Jews and providing for the sacrifices and worship at the temple, Ezra vii., etc. that in his 20th year granting Nehemiah full powers and means "to restore and build Jerusalem, the street and the wall." Neh. ii. Dan. ix. 25. This last in B. C. 445, fixes the beginning of the 2300 days, Dan. viii. 14, and of the 70 weeks of Dan. ix. 24, 25.

4. The most distinguished Roman historians in the first Christian era, Pliny and Tacitus, were Pagans, and despised the Christians; thought them hardly worth speaking of. Our Luke is more than their peer—a very prince of historians. His history of our Lord and of the Acts of the Apostles, and especially of Paul's three missionary journeys, is unequalled in any language.

Note, in the three first chapters of his gospel, how masterly he fortifies, historically and chronologically, the first advent of our Lord. What a flood of historical light he spreads for the terminal of the 70 weeks. Dan. ix. 27, 27—the going out of the Jewish and the coming in of the Christian age.

5. The companion period of the 70 weeks, the 2300 days, Dan. viii. 14, and last half verse 27, ch. ix., from restoration from Babylon to restoration from hades, has been spreading its terminal halo around us so gradually we have hardly perceived it. Even the Man of Sin has grown quite saintly. Think of the growths of the last 100 years, on so many lines, for human weal. It seems as if the coming ages were casting their shadows before them. Sin abound? Yes; but grace much more abounds. The church must rouse itself to mightier endeavor; clothe and permeate itself with the Word of God; seize every vantage point, push every opportunity—but with the irresistible gentleness and love of pure Christian faith.

O. R. L. CROZIER.

My Brother and Myself.

Just at this time we are much alike physically. We are only 100 miles apart, but it might as well be 10,000. He is anxious to visit me and I am anxious to visit him, but on account of extreme bodily weakness, we are not in a condition to venture that far from home.

He has recently lost his wife who has been his faithful companion for over sixty years. Now that she is gone he says he has nothing to live for—rather craves to be with her, and enjoy her companionship. Hopes to have a happy transfer to his home up yonder.

How very different my views since I have been reading your paper and other helps on similar lines. The Methodist minister asked me recently to tell him how I felt in view of the end being (to all appearance) near? I looked him firmly in the eye and told him that the enemy had me completely in his net, that all escape was cut off. He replied, But you talk so cheerful; most people are all broke up when they attempt to speak of death. You speak of surrendering this life like it was a matter of daily occurrence. The preacher did not appear to understand the secret of my courage, confidence. He does not understand the Scriptures. I reminded him that giving up mortal life was a matter of daily occurrence. I told you that my enemy had me completely under his net, and that even now treated me as his prisoner; and that I was looking for him every day to carry me off, and put me with his other captives. But I can meet all this undaunted, because the Lion of the tribe of Judah in due time, God's time, will rescue me from my enemy. He is stronger than the guards watching my prison, and in God's time will call me back to life. Then if I am found to be one of his own, to reign with him on the earth forever. I said to him, My Bible declares this to be God's plan, and I have faith in God.

He was not prepared to hear me express myself in this way. It was a puzzle—he did not seem to have any comment, except to say, You don't appear to be afraid of anything.

Faith in God removes slavish fear. Praise his name. My brother saying he has nothing to live for surely does not understand what he says. My life work also appears to be over, so far as providing for my family, but God may have something for me to do yet. A word of warning here, and a word of cheer there. We don't always know.

During the war the situation at the front often called for every man able to march. Then the old and slightly wounded were used to watch horses, stores, and minister to those in hospital. So brother and myself, if we cannot go to the front as once we could, must not think we are unfit for anything. "We can bear away the wounded, we can cover up the dead. Yea, we can magnify the grace of God by our patience in the midst of sore pain.

ISAAC MCCURRY SR.

Communicated.

The Wisdom of Saloomoon. Chap. 19.

1. But over the irreverent an unmerciful anger stood unto a complete end; for their destined acts were foreseen.

2. That when they had turned from letting them go and from forwarding them with haste, they would change their minds and pursue after them.

3. For while they still held in their hands their objects of sorrow and were suffering woe at the graves of the dead, they were drawn on to another reasoning of folly: and those whom with beseeching they had cast out, they pursued after as fugitives.

4. For the necessity appropriate to this denouement befitted them, and made them unmindful of the consequences, that they might fill out the punishment that remained with extremities of trial.

5. And that thy laity might attempt a paradoxical wayfaring, but they find a strange death.

6. For all the creation in its generic origin was typically modulating again from above, serving with its own tributary injunctions that thy children might be kept uninjured.

7. The cloud that overshadowed the camp, and the rising of dry land from out pre-existent water were beheld, a most impassable way namely from out a Red Sea, and a verdure-bearing plain from out violent waving water.

8. Which those sheltered by thy hand, a whole nation passed through, when they had beheld wondrous prodigies;

9. For like horses they were pastured and like lambs they skipped, praising thee, O Lord their Deliverer.

10. For they still remembered the occurrences in their sojourning, how the earth instead of a generic creation of animals led forth a flea-pest, and the river instead of creatures that live in water belched forth a multitude of frogs.

11. And in a later period they saw a new generic creation of birds, because induced by an inordinate desire, they had asked for a sustenance of delicacies.

12. For in answer there went up from the west a flight of reed-birds unto them, and the reproving punishment came upon the obdurate sinners, not without definite proofs having occurred, in the violence of the bolts that fell; for they justly suffered for their own acts of wickedness.

13. Yea, indeed they devised a worse than ordinary hatred of strangers; for they did not receive unknown comers, and they reduced to bond-service strange benefactors.

14. And not only this, but what will be their visitation since they entertained the alienated brethren in a hateful way;

15. And after they had received these with festivities who had shared the same with the justified, they afflicted them with dreadful pains.

16. And they were smitten with want of vision when they were at the doors of the justified man, while environed with close darkness they each one was seeking the entrance of his doors.

17. For the primal laws are laws that interchange of themselves, as in a psaltry the notes change the name of the system, which the primal laws continue in sound, a thing which it is possible to accurately image by a glance at the events that occurred.

18. For waste-places of land were changed into watery-places, and passed over into swimming-places on the land.

19. Fire of its own dynamic-power became strong in water, and water ignored its dynamic-power to quench.

20. Flames conversely did not wither the flesh of truly corruptible living-beings walking about in them; nor did a truly meltable, crystaline kind of ambrosial (or heavenly) food melt.

21. For in every way didst thou, O Lord, magnify and glorify thy laity, and standing by them thou didst not disregard them in any given time and place.

COMMENT.

This closing chapter is a rapid review of the principal miraculous events that had previously occurred in God's personal and special leading of his chosen laity, and a philosophical disquisition of the how and why and wherefore of these "wonders and prodigies" as they are called. In this modern age of law and doubt, when the old foundations of faith in God's revealed Word are being undermined by so-called "Higher Criticism," the review of these old incidents in the divine historical record and the reiteration of them as facts must be of more than ordinary interest to the sincere seeker after the truth. The masterly analysis of the events and their import as herein given, to my mind bespeaks divine prescience and the inspiration of the author and his absolute conviction of this divine mastery begets assurance in the mind of the diligent and reverent reader. His explanation of "the interchange of the primal natural laws of the cosmos (or universe) of themselves" in their dynamic-power "like the notes in a psaltry," will be something new, I think, to scientists, and is not only an explanation of so-called "miracles" that is rational, but startlingly in harmony with and suggestive of some of most recent scientific published conclusions in regard to light and heat.

Hoping that the reader has realized the profit promised in the prefatory comment with which we started the translation of this old book so little known to Bible readers and scholars even, we leave the result in the hands of its divine Author, who as we are herein told handles his harmonium, the cosmos of the heavens and the earth with all its primal, immutable laws as doth the other master of the harmonic psaltry with its unchanging chords to change the rythmic time at his sweet will.

CHAS. GARDNER.

Dear Restitution:

During the year 1900 I spent some months in Pennsylvania. This visit will be long remembered by me, as it afforded opportunity to make many valued acquaintances, and gave me so many chances to contend for the faith. Among the new made friends was Brother Benner, for whom this is written. He, like myself was somewhat peculiar in his faith, and it was arranged that we should meet. I with other friends had visited the cemetery, and returning found Brother Benner was there, and after being introduced he said, Did you see the grave of my little boy? I replied that I did. Well he said, I don't want you to understand me to say that I have laid his body there, and that his soul has gone to heaven. I mean that I have buried my little boy, there to sleep until the resurrection.

This was of course appreciated by me as an introduction to his peculiar faith, of which I had heard so much said by those who held views differing from him. On further acquaintance I found him to be quite an able exponent of the Scriptures, and a more zealous worker for the Master I never met.

Of course, his exit from darkness to light had brought him through several of the present religious orders, and a common remark of his was, Well, I used to believe thus and thus, but since I have come to know God, I cannot predicate my faith on any thing else but a thus saith the Lord. I spent many pleasant hours with him and his family, and it seemed to be his chief delight to talk of the things of the kingdom and the name of Jesus Christ.

After I returned home I sent THE RESTITUTION to him, and he was so thankful for it, and wrote me and said, O, how foolish one can be not to take THE RESTITUTION; how much I have missed by not having it sooner. Why, it is worth more than its weight in gold. Yes, he said, it makes merry ahead in praise to God when I read the many good gospel sermons, and the kind letters from the dear brethren and sisters, whose hearts seem to be knit together in love and true fellowship.

Brother Benner had been an employee of the railroad for many years, during which time he was crippled, which injured his general health, till he was taken with cancer, and was a great sufferer. He bore it all with Christian fortitude, knowing that the enemy death could do no more than to take this natural life, for if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him.

Brother John Benner fell asleep in Jesus Dec. 14th, 1902, and is waiting with all the ancient worthies till the resurrection morning, when the dead in Christ will rise.

May we all attain to that resurrection is the prayer of your sister in the one faith and hope.

SARAH F. MORGAN.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. THOMPSON, Sec. Pro Tem.

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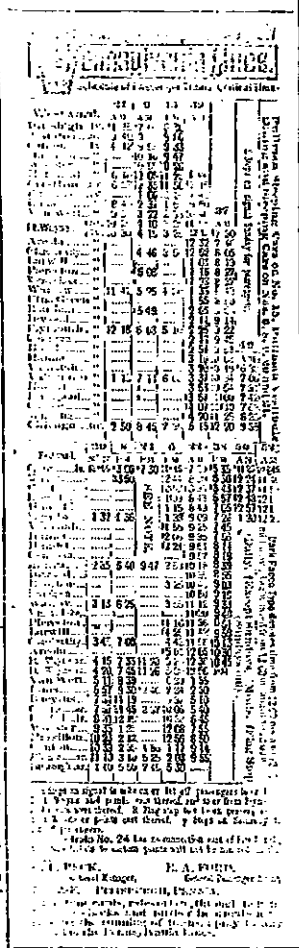

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fellis or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

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The Restitution.

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The flower you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of your brother's way,
The bit of heartsome counsel
You were buried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time or thought for
With troubles enough of your own.

These little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find—
They come in sight and sixes,
Each sad, reproachful wraith,
When hope is faint and flagging
And all ill has fallen on faith.

For life is all too short, dear,
And sorrow is all too great
To suffer our slow compassion
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you have undone
Which gives you the bit of heartache
At the setting of the sun.

—Margaret E. Sangster.

Communicated.

"For I Fear."

We are wont to think that the churches in Paul's days were models of perfection, that all walked orderly, lovingly, harmoniously together, keeping themselves from sin and "steadfast in the faith." And yet when we review our blessed lesson book, we see that this was not the case, but that matters were then very much the same as they are now. There were the same divisions, false doctrines, debates, backbitings, whisperings, swellings, tumults, Judaisms, false apostles, hypocrits, quarrelsome persons, and men who would either "rule or ruin." Paul had the same fears, the same anguish of heart in reference to members of his congregations, that our dear ministers have in reference to theirs. You dear brethren, Hatch, Woodward, Joblin, Wagoner, Austin, Zilmer and Wince must learn that your trials are no greater than Paul's, nor half so great, and must also learn to "bear all things" for the sake of Christ, and in hope of "the exceeding great and precious reward."

It is hard, or so it seems to us, to work untiringly for years, through summer's heat and winter's cold, spending and being spent to win a family of dear children for Jesus, and then have many of them prove reprobates. No one but yourselves and God can know what you feel, nor count the tears you shed. But Paul did not give up nor become discouraged, and you must not. He being "a steward of the mysteries of God," and knowing that "it is required of a steward that he be found faithful" and that he that judgeth is the Lord, brought his brethren not to lust after evil things, nor to be idolators, nor to commit fornication (by following Baal-peor, and other false gods), nor to tempt Christ, nor to murmur, as many of our fathers sinned and murmured and "were overthrown in the wilderness," that "all these things happened unto them for examples and are written for our admonition upon whom the ends of the world are come," and even so, you being stewards, must beseech your brethren to avoid these and all other sins, because it is impossible that a church influence the world and draw others to Christ, when it is not itself walking in accordance with his laws. But not even Paul, apostle though he was, could keep every baptized believer in step with the meek and lowly One, nor can you. There will be unruly members in many a church until Jesus comes. For not all who start for the kingdom will run to the end and receive the crown. A little Japanese boy, an attendant at Sunday school, was asked by his father, "what had brought about the change in his life," and answered that, "the Christians had taught him, that if he would obey God, he must obey his parents, be good to his brothers, and not quarrel with his playmates,' and that "he had just been doing what they told him." Has not that little sentence in it the very spirit and quintessence of true Christianity? Doing just as we are told, putting Bible lessons into practice, being meekly, lovingly obedient, without questioning why, is what God requires.

A small boy applied for a position in a store, "Why, what can you do?" said the merchant, "I can do as I am told,' was the quick response. He was at once given the position, just as God will give the high places in the world to come to those who do as they are told. This is the lesson, the most important lesson that child or man can learn. The character that is not built upon obedience is all wrong, all awry. It will have no principle, no firmness, no foundation, and the first storm of temptation that comes, will blow it all to pieces.

To be obedient, is the only way to be a Christian. To be "hearers" and not "doers of the Word," does not amount to anything. Such professors of Christianity give the world no uplift, help no one forward on the way to the kingdom. But the doer, showing his love for Jesus by keeping his commandments, exerts a beneficial and saving power that it is impossible for mortal man to estimate. Be "doers of the Word" and you will be saviors of men. "For I fear" as Paul did, "lest ye be found such as I would not," and if so what will become of you 'in the day of the Lord Jesus?" Can he? Will he say, "Well done good and faithful servant enter into the joy of thy Lord?" What do you mean? What do you expect when you so utterly ignore all the Savior's commands as to your conduct in reference to each other? Your hearts full of evil surmisings and of envy, and under your tongues, the poison of asps? It will not do, dear ones. If you want to be saved, and want to save others, you must be changed, stop surmising evil of your neighbors. Brother so and so was only after a mouse, and his wife was trying to help him catch it, when you thought he was chasing her with the broom stick. We misjudge our brethren many a time because we do not understand the nature of their errands. The selling of some stock that is not needed does not imply that the man who sells it has quarreled with his wife. She may be needing a new stove, and he be taking this way to get it. And what if one member with intense love for the Master steps forward, and tries to do all that is in his or her power for your good in your little gatherings? Is it a matter of envy and dislike? Why cannot we all be Christ like? Why will we not? Is it because we do not understand?

"The Father, his glory and his will were all in all to Jesus," it ought to be all in all to us, as it was to the Japanese boy. "This is the key note of Christ and of the Christ life." I would I could make you see it. You cannot lift yourself up, you cannot make yourself be good. There must be a spring in your heart that will respond to the touch of your Father's hand. If you love him, no trouble then! The strong will support the weak, the weak will love the strong, and each and all will "bear one another's burdens and so fulfil the law of Christ."

As a recent writer says, "The rawest recruit in the ranks of a patriot army—one who could not understand the use of a single step in his drill, or imagine the meaning of strategy, or have the least idea of the political or legal rights at issue, can as clearly recognize the great object of the war, and lay down his life for it with as high a sentiment of patriotism as any general or statesman, president or king that is over him. Exactly so the Christ's recruit, though but a babe in Christ can feel the transcendant rights of the Father of mankind, and the supreme interests of his kingship and his kingdom, as they are emphasized in the first words of the Lord's prayer, no less keenly, if not more so than the greatest theologian. You can. You can be true patriots in the cause of your King. You can fight faithfully for him by putting down all evil surmisings, envyings, evil speakings. It is his cause that will suffer if you give way to these. You are no true patriot, but a traitor, if you let the devil get the better of you in any of these things. You have each a post to guard, see that the enemy does not take it. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." Put away the works of the flesh." Gal v. 19, 20, 21, "They which do such things shall not inherit the kingdom of God." And "variance" and "strife" are enumerated among the things that shut us out of the kingdom. Do not let any of the ministering brethren say of you, "For I fear." "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

S. ROXANA WINCE.

Gospel of the Kingdom of God Endangered in Scotland.
No. 4.

"We ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." Heb. ii. "With one mind striving together for the faith of the gospel." Paul.

The importance of this subject will not be disputed by readers of THE RESTITUTION. The gospel of the kingdom of God had been lost centuries. It had been providentially recovered some fifty years ago, and has been since professed by many as "the faith once delivered to the saints." Any attempts to degrade this gospel from its primal and truly fundamental position, especially by such as profess to be its friends, can only be met by calm remonstrance and plain Scripture testimony.

This question has been dealt with in three preceding papers in THE RESTITUTION. Notice was taken of certain articles published in the *Messenger* (Glasgow); as also of certain queries with answers. These all showed a laxity as to the gospel of the kingdom of God, with a tendency to lessen its importance in comparison with other important truths such as the death and resurrection of our Lord, etc.

The latest article noticed, (Messenger, Sept. 2, 1902) was on the question of the apostles, "Lord, wilt thou at this time restore again the kingdom to Israel?" The drift of this paper, as indeed of those already mentioned, was to favor an idea that a "preliminary stage" of the Millennial kingdom had come into existence in the first century. If this preliminary stage" of the millennial kingdom be not the Church, it is destitute of any basis of fact or testimony in the New Testament. If it be merely the Church that is meant by it, why use the term "preliminary stage" of the kingdom? Why should plain teachings concerning the kingdom of God and the Messiahship of Jesus, be made to bend to a mere human conceit, or what can only truly be called a myth? Col. i. 13 is a mistranslation, and cannot rule other Scripture statements of an entirely opposite character.

G. G. M. said, "If perfect accuracy of belief in the true realization of the Messiahship is affirmed to be quite vital to discipleship, it is difficult to see how they (the apostles and first disciples) possessed it." It is forgotten here that the difficulty with the Jews was not to understand the nature of the Messiahship, but to believe that Jesus was the Christ. Believers were threatened with expulsion from the synagogue. The phrase "perfect accuracy" is used here as if it were something quite different from simple knowledge. The idea suggested is that the Messiahship embraces a wider range of functions than royalty, and so to favor the idea of a "preliminary stage" of the kingdom. It is pertinent here to ask, when Samuel anointed Saul and David had he not "perfect accuracy" in his realization of what it betokened? This finds an answer in his own words—addressing Saul he said—"the Lord anointed thee king over Israel." 1 Sam. xv. 1, 17, etc. When Nathaniel confessed, "Thou art .....the King of Israel," had he not "perfect accuracy" as to the Messiahship? When the apostle Peter said "the Christ he ... been raised up to sit on David's throne," was his accuracy not quite "perfect"?

If the mission of our Lord had been to Italy or Spain instead of Judea and Galilee, his Italian or Spanish disciples would require a definition both of the kingdom and of the Messiahship. The Jews were under so much necessity. So in a Gentile city, Thessalonica, we find that Paul in preaching "[the] Christ," brought upon himself the charge of saying that "there is another king, one Jesus." There were in this city among the believers, "of the devout Greeks a great multitude."

Again, G. G. M. speaks of the "common restricted idea of royalty in relation to the Christhood." Here is another insinuation of complexity of the Messiahship, consequently favoring the so-called "preliminary stage" of the kingdom. It is forgotten here that besides the Messiahship—("royalty")—our Lord had several offices—he was made "both Lord and Christ;" he was a "PROPHET like unto Moses;" he was made PRIEST (Psalm cx.) Can any one doubt, then, that the "restricted idea of royalty in relation to the Christhood" is the only true sense of that office?

It is said also speaking of our Lord "He was the great Christ of God, not only in view of glory to be revealed, but the Christ then in fact—the King of Israel—and I see no cause to postpone the fact." This is simply destitute of a particle of proof. How did our Lord view his so-called "royalty" in fact? "One said to him, Master speak to my brother that he divide the inheritance with me. And he said to him, Man, who made me a ruler or a divider over you?" Luke xii. 13, 14. As prophet or teacher he said to the company, "Beware of covetousness," etc. Apropos of this we read that David was the anointed or the Christ for several years before he became King in fact over Israel.

Suppose one were to try to find some material facts whereby to prove a "preliminary stage" of the millennial kingdom, it would be found that they all resolve themselves into the institution known as the church. Christ is the "Head of his body, the church;" he is "Head over all things to the church; raised above all principality and power and every name that is named, not only in this world but also in that which is to come;" "all power is given unto him in heaven and in earth;" called "Lord of all;" seated on the Father's throne; "crowned with glory and honor." If any one is pleased to say that the above statements imply a "preliminary stage" of the kingdom, he ought plainly to say so, and show how it is thereby proved.

The professing Christian world boldly claim that the church is the kingdom. Rev. Dr. James Macknight has a note on Matt. xix. 28 where our Lord says "in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." The note is, "The apostles were to be Christ's ministers; next the Messiah in dignity and office, by whom he was to govern the church."

If the author referred to had suggested certain preliminary elements of the kingdom the matter would have been feasible enough. It would have a solid basis of fact to rest on. Our Lord spoke of "the kingdom prepared from the foundation of the world." This epoch was at least as early as the time of Abraham, for Jesus also said Abraham, Isaac, and Jacob, with all the prophets would be seen in the kingdom of God; probably as early as Abel, etc. See Heb. xi. Again, the territory of the kingdom was pointed out to Abraham. The initial elements of the kingdom were covenanted at Sinai, and came into formal existence under Saul and David, which continued till overturned under Zedekiah. The descendants of the twelve tribes still await promised gathering and restoration. The King has been born and Anointed, and has been raised from the dead to sit on David's throne.

The foregoing are all but preliminary or preparatory elements of God's coming kingdom. They all await the time—"the set time" to "favor Zion."

I am reminded here of a statement of Alexander Campbell who strongly held the church to be kingdom. In the *British Millennial Harbinger* for Mar. 1858, he says, "No one after the events of that day (Pentecost) could, with any propriety, pray 'Thy reign or kingdom come.'" Apropos of this, I find in the ritual church service of the Christian Scientists, that the only outward form of prayer used by them is the Lord's prayer. The congregation repeats each petition after the minister. Between each petition, however, there is interjected by another official, an extract from their text book. As regards the petition "Thy kingdom come," the extract gives "Thy kingdom is come".....Why use this petition if it has already been answered?

The ultimate relation between the kingdom and the Messiahship is shown by the way the Apostle John sets forth the Messiahship as truly fundamental. In his gospel (xx. 31), he says, "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." In his 1 Epistle ii. 22, he asks "Who is a liar but he that denieth that Jesus is the Christ?" In 2 Epistle ver. 7, he says "Many deceivers are entered into the world who confess not that Jesus Anointed is come in the flesh.....whosoever transgresseth [taketh the lead"—marg. R. V.] and abideth not in the doctrine of [the] Christ hath not God .....If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed." If Jesus did not come in the flesh, he was not the son of David, and therefore not the Messiah.

J. CAMERON.

(To be continued.)

Dear brothers and sisters:

Sin saves the world from the social and national effect of sin. Our space will not permit us to enlarge, but it is Jesus who has emancipated the slave, who has elevated womanhood, who has rescued childhood from the blight of heathenism, who has elevated society to all the culture and civilization of our times and who is preparing the earth for his coming kingdom and his glorious reign, when war shall be an ancient memory, and the Christmas Jubilee shall echo around a millennial world, "Glory to God in the highest, Peace, Good will toward men." Jesus saves his people not only from their sins, but to a glorious destiny whose height of glory only eternal ages will reveal. The cradle of Bethlehem was the birthplace of a blessing as big as the universe of God, as long as eternal ages, and as high as the heights of heaven, we see only it's beginning. "It doth not yet appear what we shall be," but some day, perhaps the constellation of glory and the myriads of redeemed in the new heavens and earth shall still be keeping their happy Christmas and remembering him whom God sent not only to save lost men, but "to reconcile all things in earth and all things in heaven." A preacher recently used the following illustration: "Once there was a brier growing in a ditch, and there came along a gardener with a spade. As he dug around it and sifted it out, the brier said to itself, What is he doing that for? Does he not know that I am only a worthless brier? What a mistake he has made, planting an old brier like myself among such rose trees as these." But the gardener came once more with keen-edged knife, "made a slit in the brier," and as we say, "budded," it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, Your beauty is not due to that which came out, but to that which I bud into you." This is just what God is doing all the time with poor human lives, Christ takes them in hand, pours his love upon them, lifts them up out of the dust. Puts something of his own life into them, and by and by they begin to be like him.

FRED MUELLER.

The Restitution.

THE RESTITUTION advocates the full restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ *for* the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, FEB'Y 11, 1903.

WE have decided to continue our special offer as given on our first page through the month of February. The back papers can all be supplied, so each will get the full year's number. Will you not see if there is not some one else in your church or neighborhood who will be benefitted by this arrangement. The "signs" are getting plainer that the time for work is short, so make an effort and do all you can for the cause of Christ NOW. Next year may be too late.

IN godly sorrow the whole bent of the mind is turned against sin.

WHAT wonderful condescension! God beseeches men to be reconciled to him.

CHASTENED sorrow leads us to prayer, but inordinate grief hinders devotion.

IF God and an enlightened conscience approve, it matters but little who may condemn.

NEVER expect God's blessing but in the use of means which he has appointed. He will be enquired of.

TO TALK Christ is comparatively easy, but to act out his self-sacrificing life again is quite a different thing.

THE famine in Sweden gets worse, and on account of snow and cold relief cannot be sent to the starving people.

IN the Pacific ocean a hurricane and tidal wave devastated the Society Islands, and thousands of people were killed.

AS THE precepts of God's Word flow as directly from the love of God as his promises, he that despises either precepts or promises insults the love of God.

A COMMUNICATION from Bro. Zilmer dated Feb. 2, tells of meetings he is holding in Clinton Co. Ind. Five were baptized the day before, and another one made the good confession in the evening.

WE read that the carnal mind is enmity against God; from this it follows that the more the carnal mind understands of God's will as revealed in the Bible, the more it will manifest its opposition to it.

BEING in South Bend last Sunday visiting our son, we had the pleasure of attending the services of the little band there, and enjoying the fellowship of the warm hearted brethren and sisters who worship in the Hall on Michigan Street. Brother J. F. Wagoner was there and preached morning and evening.

THE headlines in the daily papers are of interest to those of our readers who are watching the movements of the nations. For years statesmen have predicted that from the Balkans will come the start of the war that will materially change the status of the powers of the world. That they may be right in this prediction looks probable. "Europe expects war in the Balkans. Armies on the frontier. Probability of peace beyond a few weeks less than probability of a conflict. Russia and Austria massing troops ready to strike direct at Turkish power. Russia to drive the Turk from Europe. Long expected war to seat the Czar at Constantinople now believed to be near at hand. Sultan ready to fight. Orders issued for the prompt mobilization of nearly a quarter of a million soldiers." This will give an idea of the situation. In Macedonia and other Balkan states the Turks have become so oppressive that a revolution is expected soon as the spring opens. Russia appears to have figured out that this is the time to interfere, and while aiding the insurgents force the Sultan out and take charge of his European territory. It seems that Austria is to join in, and of course get a share of the spoils. Whether the other powers will allow this to be done, and ask for a share, or whether there will be resistance, is yet to be seen—as no one has so far declared his intentions. Meanwhile the scare over the Venezuela affair seems to have subsided, and it is now likely to be settled without war. We do well to keep close watch and note the movements of the nations, for the clash will come ere long.

AN earthquake along the west side of Illinois and south into Kentucky, was felt Feb. 8. No serious damage is reported.

BE particular in the choice of your companions; they should be spiritual, self-denying believers; if they are not they will injure you by their spirit and example.

"READER, slander is a deadly poison; mind how you treat it. The following are safe directions for its use: Always make it a rule to think twice before listening to a slander; and think three times before repeating it. Its use would soon be avoided."

"THE grace of our Lord Jesus Christ be with you all, world without end." Why do not people think? How can they sing of the heavens passing away if the world has no end? Verily, they have blind guides. Truly they have turned their ears from the truth, and are turned unto fables.

True Knowledge.

"Man look about him, seeking to know where he is, what he is, and whither he is bound. What shall I do? he asks himself. Who owns the key of knowledge? Where shall I find a reliable guide? To his questions he would receive different answers from different persons. A follower of Darwin would recommend him to read Darwin's works. The atheist would say, Read Bradlaugh or Ingersoll. Those who follow men of philosophical minds, would each adduce evidence of the truthfulness and reasonableness of their particular theory. Yet they are destructive of each other. He reads one author, and another; his library is a complication of profane and sacred literature.

Here is a store of master minds. Here is the world's wisdom. After he has spent years in search of truth; what has he found? Perplexity, and very likely infidelity, or a careless disregard for everything that goes just beyond his own ideas. Can he decide? Whose doctrine is he to accept? Who of these assumers are perfect in their knowledge? We do well to ask ourselves those questions, for they will render in us the true spirit, and, if answered, teach us another leaf out of nature's book of vanity.

Turn, O man, to the only book of worth, the only record of truth. Seek within its pages for that pearl. Read it with the same earnestness that you have read the current philosophy of the day, and there alone can you find the problem of human life and destiny fully solved. God's Word has stood through ages, while these dreamers have vanished with their works into the region of forgetfulness, and this fact sends home to us the words,—"Put not your trust in princes," and "What is man?" O man, this revelation from the Most High is a literary gem that is passed by many a poor, wandering pilgrim; but it shines in splendor that cannot be eclipsed to him who is the happy and successful finder.

The Christian Life.

"Did a holy life consist of one or two noble deeds—some signal of doing or enduring, or suffering, we might account for the failure and reckon it small dishonour to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul or John. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor one great heroic act or mighty martyrdom,—make up the true Christian life. The little constant sunbeam, not the lightening; the waters of Shiloh, "that go softly in their meek mission of refreshment, not the water of the river, great and mighty," rushing down in torrent noise and force,—are the true symbols of a holy life.

"The avoidance of little evils, little inconsistencies, little weaknesses, little indiscretions and imprudencies, little foibles, little indulgencies of self and the flesh, little acts of indolence, or indecision or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings and wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such things goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions and private dealings, or family arrangements; to little self-denials, and thoughtful consideration of others; to little words and tones,—little benevolences, or forbearances, or tenderenesses, to punctuality and quiet kindness and true aim in the ordering of each day,—these are some of the active developments of a holy life, the rich and divine Mosaics of which it is composed. What makes you green hill so beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, comprised of unnumerable blades of slender grass. It is of small things that a great life is made up; and he who acknowledges no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.

An Address.

"FULL OF THE SECOND COMING."

During the past week I read of a minister who, with visible disgust in his countenance turned away from two friends with whom he had been conversing, and said, "*Full of the second coming.*" Brethren and sisters, do you want proof that the Apostle Peter was a true prophet of God? You may have it in the third chapter of his second epistle: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, (or desires) and saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation!" From what you personally know of the attitude of the religious bodies in so-called Christendom today, and illustrated by the remark of the gentleman just quoted;—you cannot doubt that the Spirit spake by Peter when he said scoffers would come in the last days, saying, Where is the promise of his coming? All things continue as they have for ages,—and there is no sign of a change. Take notice of the language that this is not the scoffing of reprobates or infidels, against the religion of the Bible altogether; but professed believers in the Scriptures, but scoffers of the doctrine of the second coming of Christ. The mass of the religious teachers of today have no use for the doctrine of the second coming of the Lord Jesus, simply because there is no place for it in the systems they have adopted, and teach.

What do you suppose that gentleman was full of, who turned away from his friends in disgust because they were "full of the second coming?" I think it almost certain that if he was full of anything at all, it was the first coming. The first coming is all they care to know anything about, as a rule. They are ignorant of the fact that the glorious appearing of Jesus was the blessed hope of apostolic times. They do not seem to know that he only appears to salvation to them that "*love his appearing.*" Do not seem to know that he brings his reward with him when he comes,—but what blinds them to these grand truths is, that *they suppose they go to him at death*, and so see no use of his coming here again. Is it not strange that a professional expounder of the Scripture should be ignorant of what the Apostle says in Rom. iv. 25, that Jesus our Lord was "delivered for our offences, and was *raised* again *for our justification;*" that belongs to his first coming, and proves that the *death* of Christ avails nothing; and notwithstanding his death on our behalf we were today without a Savior if he had not been raised again, and become the first born from the dead. No others could have been born from the dead if he had not been. And being *dead*, he of course could not have declared himself as the resurrection and the life of all who believe in him; and, indeed, we could not exercise faith in him, for justification, if he remained in the tomb. And then what? Why then he could not again appear *as our life*, so that we may appear with him in glory, as the apostle says we shall if we hold fast to the end. Why, the disgusted gentleman ought to have known that the New Testament is fuller of the second coming than his friends were. Bickersteth says that "at least one verse in thirty in the New Testament relates to the second coming of our Lord Jesus Christ." In 260 chapters there are 318 passages that relate to the Lord's return.

The gentleman ought to have known that Peter, James and John and Paul were *full* of it; and that Christ was *full of it.* He proclaimed it in his ministry, taught it in his parables, declared it in his prophecies, represented it in his transfiguration,—enforced it in his warnings,—memorialized it in his last supper; and by angelic announcement at his ascension. And then the blessed Jesus, after his exaltation and glory re-iterated it to his beloved disciple John on Patmos,—and then closed his wonderful revelation with, "Behold I come quickly; surely I come quickly."

Beloved, if he comes not, there will be no resurrection, no translation, no immortality, no crown, no restitution, no kingdom. Upon the second coming of our Lord hang all the unfulfilled precious promises of God, and the glorious hope of his people. Let this truth come home to us with power; that but for the coming again of Jesus—death would be a finality to all classes; "for *they* also which are fallen asleep in Christ are perished," if Christ be not risen and appear again with life for us, that we may appear with him in glory. In view of these things, ought not *we* to be full of the second coming? In view of the nearness of his coming as indicated by the lapse of time since its first announcement, and by the signs of the times, is it not marvellous that we are not *more* full of it! What theme so well calculated to impress the mind, touch the heart, and elevate the character? What is so calculated to lead us out of the routine of everyday experience? What affords such boundless suggestion to the imagination and at the same time satisfies the intellect with explicit testimony, and appeals to the emotions with hopes of joy inexpressible? And besides all this, there is in the conviction that the Lord is at hand, and may come at any moment, such an incentive to watchfulness and preparedness as cannot fail to influence us for good. It would have been strange indeed if this most important item of the gospel,—this hope of the true believer of every age, the return of the Lord, had been stated in the Bible as a sort of abstract truth, and not clearly shown what relation it sustains to the duties of life, and the development of holiness, without which no one can see the glories of the world to come. The divine teaching does not so much lay down general principles and leave us to discover their application, as to set forth instances and illustrations through which the principle is made manifest. We do not read so much that a man's faith and hope have a powerful influence upon his life and character; but the New Testament is simply full of *examples* of this. *The practical bearing of everything is shown.* Historic events are recalled; human nature in all its black reality is revealed. The love of God is described and exemplified. The Son of God the Savior of men is set before us, and the *purpose of it all* seems to be as much to develop noble character and encourage holy living, as to clear the mental vision, and dispel error.

Let us for a moment glance at apostolic testimony and see how it represents the Lord's coming as an incentive to holiness, in fact to every godly trait. But I would make one more preliminary remark before advancing. It is not the simple fact that the Lord is coming to which we should look as supplying moral incentive, but *also*, and indeed, most of all, to what lies beyond that coming. I am persuaded that there are many believers in the pre-millennial coming of Christ whose thoughts and convictions hardly go beyond that point,—forgetting that the dawn is not the day, but only its glorious opening.

In 1 John iii. 3, it says,—and it is a heart-searching statement of the Spirit for every one of us. Every man that hath this hope in him *purifieth* himself as he is pure. To me this language teaches that *the purifying* process commences with the hope, and continues,—ever continues to the end of life's journey.

It would seem *impossible* to exaggerate the importance of this doctrine. It is the motive to watchfulness. Matt. xxv. 13. To sobriety—watch and be sober. 1 Thes. v. 2-6. To repentance. Acts iii. 19-21. To fidelity. Luke xix. 12, 13. "Occupy till I come." Not to be ashamed of Christ. Mark viii. 38. "Whosoever therefore shall be ashamed of me and my words," etc., of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels. To moderation or mildness. "For ye have need of patience." ....."For yet a little while he that *shall come will come* and will not tarry." Heb. x. 36. To the mortification of the flesh. Col iii. 3-5. For the sanctification of the whole being. The God of peace sanctify you wholly, and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thes. v. 23. To induce obedience to Apostle's injunctions. 1 Tim. vi. 13, 14, to pastoral diligence "*Feed the flock of God,*".....And when the *chief* shepherd shall appear ye shall receive a crown of glory." 1 Peter v. 2-4. To abide in Christ, 1 John ii. 28. To bear persecution [illegible] holy conversation [illegible] Pet. iii. 11-13. Brotherly love. 2 Tim. iv. 7, 8. To look for him, Heb. ix. 27, 28. It is the source of consolation to the bereaved. 1 Thes. iv. 14. It is proclaimed every time the Lord's supper is partaken of, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi. 26. Such are a few of the uses made of the doctrine of Christ's second coming in the New Testament, to say nothing of the numerous allusions in the Old Testament. It is employed to arm every appeal, to point every argument, and enforce every exhortation. Can the same be said of any other doctrine in all the Book of God? I think not! In the New Testament it is the great event that towers above every other. The heaven that gives back Christ, gives back all we loved and lost,—solves all doubts and ends sorrows. His coming looks in upon the whole church as a lofty mountain peak looks in upon every little valley around it base and belongs to them all alike. Every generation lies under the shadow of it,—because whatever is transcendently great is always near, and absorbs all petty interests and annihilates intervals.

Say, brethren and sisters, do you think we can get too full of the second coming? I do not see how we could, for faith looks back to the cross and is at peace; it looks forward to crown and paints for glory. O to have more of the life and power of such a faith, that we may, amid the trials of life and the abounding iniquity be able to rejoice in the Lord always. I sometimes feel astonished that I do not more deeply realize the exalted position I occupy as an heir of God and joint-heir with Christ,—especially when I see proof of the utter blindness of the religious world generally. I yesterday read an extract from the *British Weekly*, saying that Prof. Beet of that country argued that the gospel was making great progress in the world, and that it was *very* unlikely that this victorious march of Christ would be interrupted before it has run its course; no; the master will arrest the wheels of time only when they are running not for good, but for evil." What an awful statement. You see from this they are *bound* to convert the world themselves as they have laid out to do it, so that there will be nothing for him to do when he comes but enjoy a sabbath of a thousand years! for that theory,—the Spirit has said his work will be before him when he comes and reign in the midst of his enemies at first. Principal Edwards, also of England, in discussing the subject of the second coming of Christ, said:—"Surely it is well, not even to wish to bring Christ down again." Is it not painful in the extreme to read these statements? How in the name of truth and common sense, would these men treat the Lord's last message, "*Surely I come quickly.*" They to all intents and purposes send back the reply, "No, no, Lord, that would be a mistake. We are getting along very well with thy cause. Thou canst help us far better where thou art. Do not come for awhile yet Lord, and then we will have the world ready to receive thee." This is no exaggeration of their attitude. But what a contrast to John's response to the Lord's message. Amen. Even so, come, Lord Jesus; *quickly come.* I trust every one of us who has named the name of Christ can heartily say amen with John. I trust every adopted child of God present is so living that he or she feels like shouting aloud for joy for having been caught in the gospel net; for having been called out of darkness into God's marvelous light; and that the glorious appearing of Jesus is a matter of hourly expectation, because it is positively of immediate probability. Each waning moon brings it nearer. Each setting sun brings it nearer. Each chime of the clock,—each beat of the pulse brings it nearer. "Now is our salvation nearer than when we believed." Let us, then, lend a listening ear to catch the faintest echo of the foot-falls of our coming Lord, and be often asking, "Watchman what of the night,—and then work and wait and watch" and pray, looking for that blessed hope, for we read in the parable that at "midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him." But I may say to you, we have been warned *not to take this literally*, because it cannot be at midnight for all the world, as one side of the globe is dark and the other light at the same moment. But our Lord's picture of this event answers perfectly to this fact. It brings into the picture a day scene, a night scene, and a twilight scene. "I tell you in two wome[illegible] mid-day su[illegible] one shall be ta[illegible] ther left. It looks from this [illegible] the lightning flash of his parousia would encircle the world in a moment. Realistic in the highest degree is the picture,—*no halt, to burnish the armor* for the grand review. No pause in life's drama for shifting the scenery before the final act is introduced! In an instant those who are ready are changed. You are all doubtless familiar with the story of Christ walking on the Sea of Tiberias. He had gone up into the mountain apart to pray. I think this is an *enacted parable* for us. The church is now in the midst of the Sea, tossed this way and that with contrary winds. In the fourth watch of the night he comes to her, walking upon the sea. For a moment they fear and are troubled, but soon hear his voice, saying, "Be of good cheer, it is I; be not afraid." These words will calm all storms and end all fears. I feel sure you all agree with me that we cannot be too full of the second coming. Why, that is what the Spirit itself calls that blessed hope. How could we cherish it too ardently? It is for this we have forsaken all; it is for this we live in preparation. That glorious time when the light of happy homes will no more go out,—when broken ties shall be re-knit,—lost links will be found,—all hearts shall be bound,—no heart shall break and there is fullness of joy for evermore. What a blessed thought—there'll be no sorrow there; there will be no necessity for the discipline of sorrow; no pride to be humbled,—no covetousness to be dissolved,—no more earthliness to be broken up,—no more evil to be extracted, for we shall be holy as he is holy; no more death, and we shall ever be with the Lord, and there shall be what some one sings so well.

No sickness there, no weary wasting of the frame away;
No fearful shrinking from the midnight air;
No hidden grief.

O let us unitedly pray, Come Lord Jesus, quickly come. Amen.

"Baptized for the Dead."

"In order to get at the meaning of this expression in 1 Cor. xv. 29, we must bear in mind Paul's argument in the preceding verse. His object is to prove the resurrection of the dead. He reasons in this way:—If the dead rise not, Christ is not raised, he is dead and ye are yet in your sins; your faith, therefore, is vain, and those fallen asleep in Christ are perished. But Christ is risen, therefore the dead rise. The resurrection and its results are elaborated to the end of the 28th verse. Then, resuming at verse 29, Paul says: "Else what shall they do who are baptized for the dead, if the dead rise not at all?" "Why are they then baptized for the dead?" Here Paul cites the present position of the believer in proof of the truth of his contention; and the Corinthian believers would feel the force of this argument. They had been baptized into Christ. They, therefore, were *buried* with him in baptism. Col. ii. 12. Baptized into *his death.* Rom. vi. 3. Why were they *buried* with him by baptism into death? The answer is, "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4. Therefore we understand Paul's meaning to be: "Else, or if this be not so,—if the dead rise not at all, and Christ be dead, what shall they do, which are baptized into him? Why are we baptized into him if he be not raised?" Or, in other words, "Believers are baptized into the death of Christ that they may be in the likeness of his resurrection; but if the dead rise not, Christ was not raised, and their baptism was useless. Why, then, if you believe the dead rise not, are believers baptized? Their baptism into death,—to die to sin and rise to righteousness, is opposed to the teaching that the dead rise not. For if Christ rose (and you testify to this fact by baptism) it follows that there is a resurrection of the dead." Hence we submit the following paraphrase of the passage: "Else, if it be not as I say, and there is really no resurrection of the dead,—what shall they do who are being baptized for, or on behalf of one of the dead, which Christ is, if the dead rise not, why then are they baptized for one who belongs to the dead?"

If you say, "I am hedged about, I can do nothing, and fain would help, but cannot," your very longing is help. It is never true that we are not helpers where the fervent heart is. there is the serv[illegible] God, and unto him comes ac[illegible] work, there reward.—[illegible]

You.

Casting [illegible] him, for he careth [illegible] 1 Pet v. 7.

What can it mean? Is it aught to him
That the night-watches long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are sweet psalm-notes,
And strong, glad music of happy psalms,
And bliss unruffled by any strife,
How can he care for my poor life?

And yet I want him to care for me,
While I live in the world where the sorrows lie;
When the lights die down on the path I take;
When strength is feeble, and friends forsake;
When love and music that once did bless,
Have let me to silence and loneliness;
And the songs I long to, sobbing prayers—
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its race to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh, wondrous story of untold love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, he gives the song;
He stills the sigh, and awakens the song;
To-morrow that bowed me down he bears,
And loves and pardons, because he cares.

Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father stoops from his throne above
To cradle and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can that be trouble which he doth share?
Oh, rest in peace, for the Lord does care!

Communicated.

Table Talk.

LET YOUR LIGHT SHINE.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." How careful we should be to carry out this command, as our fellowmen are so apt to look to us for example, and we should be examples, both by word and action. It is said, "Ye are the light of the world, (God's people.) A city set on a hill cannot be hid." Then, let us so live and let our lights so shine that we may be a help and guide to others. Jesus in speaking to his disciples said, "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." This is the great light of the world whom we should all strive to follow. Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light. But the light shines forth from the glorious gospel to all those who wish to be guided by it, and to those who do not it is said, "The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them." Not that Christ is not willing that all should have this light; but when they will not believe and spend all their talents seeking pleasures and worldly gain then their minds are blinded by the gods of this world and they lose sight of the true God who giveth light and life eternal. "For ye were sometimes in darkness, but now are ye light in the Lord. Walk as children of the light; but if ye walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his Son cleanseth us from all sin; for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," and unto those who walk in this light and let their lights shine, to them is promised a home in the city of God, and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever.

Let us all strive to be worthy to enter that city.

MARY KNOWLES.

Meditations.

One night while thinking of the kingdom of Christ, I read Isa. xlix. 16, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

I looked at my hand remembering that man was created in the image of God, and I saw the little finger as Babylon, [illegible] next Medo-Persian—the [illegible] the fore finger Rome [illegible] passing my [illegible] government of church and [illegible] till it reached the thumb and wrist, representing Christ's stone kingdom and rule over the whole earth. Then I thought of Isaiah in the liii. chapter and 1st verse, "Who hath believed our report? and to whom is the arm of the Lord revealed?" foresaw what Paul taught in 1st Cor. xv. 24–28, about Christ reigning until he surrendered the kingdom to the Father, "That God may be all in all," and in Hebrews 2nd chapter. Then Peter in 2 Peter iii. 8, desired to know how long a day with the Lord was? Then the promise to Peter made by the Savior in Matt. xix. 28, about his reigning on a throne judging a tribe. Then the Savior's prayer in John xvii. Then his promise in Rev. iii. 21. Then I saw that God the Father does not visit us until the new earth appears, for without holiness no man can see him. Then it seemed that wild beasts and insects will dwell in harmony in Christ's kingdom, that man is the only earthly creature which will reach the new earth, for he only is promised everlasting life. Read Psa. xcix; viii; Heb. ii; John xiv. 23; Rev. xxi. 1–8; 2 Peter ii. 12.

May these thoughts impress some one, and may God bless each one who will read carefully the references.

W. M. IVES.

Egyptian Bondage Again.—How Long.

Replying to Sister Elizabeth Reed's reply to my query in the the issue of Dec. 24th:

I was rather suddenly awakened by this reply to find out that I had a "trouble" that I was not aware of. As to Bishop Usher's chronology, I am acquainted with the facts in this connection as stated by Sister Reed, and I am not sure that he is very far wrong. I find that Totten, Guthrie and many others whose names I could mention, agree approximately with the dates given by Usher. As to the text (Exodus xii. 40,) referred to by our Sister, I will add that the LXX translation of this Scripture is as follows: "Now the sojourning of the children of Israel in the land of Egypt, and in the land of Canaan, was four hundred and thirty years." This gives us a little different idea than that found in the King James' version, however, if Ex. xi. 40 in King James' version is read with its full grammatical force, there will be found in it no language which will imply that this 430 years of sojourning was all spent in Egypt. Leaving this verse and relying upon other Scriptures for the necessary help, I refer the reader to the language used by Paul in Gal. iii. 17: "And this I say, that the covenant that was confirmed before God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

This leads me to conclude that Paul (who could not have been misled by Usher) measured the time from the promise made to Abraham of blessing to nations through his seed (Christ) to the giving of the law on Sinai as four hundred and thirty years. According to the laws of nature, it must have been a long time after God's promise to Abraham before the children of Israel went down into Egypt. Much of the 430 years must have been consumed after the giving of the promise until the time when there arose a king in Egypt who knew not Joseph.

Again, the Scriptures assert that Abraham and his offspring were "strangers and pilgrims on the earth." (Heb. xi. 13.) "For I am a stanger with thee, and a sojourner, as all my fathers were." (Ps. xxxix. 13.) Abraham, then, was a sojourner from the time God's favor was shown toward him. This will help to explain the language in Ex. xii. 40.

If I have a wrong conception of the matter, I want to be set right. I am yet of the opinion that the time of affliction in Egypt was much less than 430 years.

In Christian love and fellowship.

S. J. LINDSAY.

Change of Time on Pennsylvania Line in effect Feb. 8, 1903.

Passenger trains will leave Plymouth as follows: Going East 8:05 a m daily 10:18 a m except Sunday, 2:35 p m daily, 5:40 p m daily, 7:50 p m daily extra fare train, 8:39 p m except Sunday, 9:47 p m daily.

Going West 5:10 a m daily, 6:29 a m daily extra fare train, 9:22 a m except Sunday, 12:18 p m daily, 2:15 p m except Sunday, 6:08 p m daily.

J. E. HAINES, Agent.

Subscribe for THE RESTITUTION for 1903.

For Our Children.

OUR HEROES.

Here's a hand to the boy who has courage
To do what he knows to be right.
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe,
All honor to him if he conquers,
A cheer to the boy who says "No."

There's many a battle fought daily
The world knows nothing about.
There's many a brave little soldier
Whose strength joins a legion to rout.
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle
And conquers by force in the fray.

Be steadfast, my boy, when you're tempted;
And do what you know to be right.
Stand firm by your colors of manhood,
And you will o'ercome in the fight.
"The right" be your battle cry ever
In waging the warfare of life,
And God who knows who are the heroes,
Will give you the strength for the strife.

JOHNNY'S MASTER.

"Johnny," said a man, looking at a boy who was taking care of a shop while his master was out. "You must give me extra measure. Your master is not in."

Johnny looked up in the man's face seriously and said, "My Master is always in."

Johnny's master was the all-seeing God. Let us all, when we are tempted to do wrong, adopt Johnny's motto, "My master is always in." It will save us from many a sin and much sorrow.

DON'T TELL HER.

One day when Auntie was out of the room, Charlie and Frankie tipped over a bottle of ink which stood on her desk.

"Don't tell her," whispered Charlie; "we will shut the door, run away, and she'll never know who done it."

"But we ought to tell her," urged Frank, "and say that we are sorry."

"No, don't tell: it ever so much easier not to," said Charlie.

"I'm going to tell her this very minute, before it gets any harder," said brave little Frankie.

When he had found auntie and told her, she hastened to her room and wiped up the ink and put some salts of lemon on the ugly spots that it had made on the carpet. "I'm so glad you told me at once," she said, "for if it had dried in, it would have ruined my carpet and desk. Now I don't think it will show at all."

"It's just like God forgiving us, isn't it?" asked Frankie. "If we tell him we are sorry, and ask him to forgive us, he does; and we are made happy again."

HOW GRACIE OBEYED.

It was a clear, bright day, and little Gracie took her hoop and started out to have a nice run in the sunshine. She had only gone a little way when she heard her mother calling, "Gracie, Gracie!"

"Oh, dear! mamma wants me for something," she said to herself with a frown on her face. "I will make believe I don't hear her, and then perhaps she won't call me again."

"Gracie, Gracie!" called mamma; and Gracie turned back slowly.

"What is it, mamma?" she asked.

"I want you to rock baby's cradle, a little while, dear," mamma answered. "My head aches so badly that I want to take a nap."

"I never can play when I want to," grumbled Gracie. "I think it's too bad to make me rock the cradle so!" and she threw down her hoop so noisily that baby began to cry. Instead of singing to him and trying to quiet him, she jerked the cradle backward and forward with a cross, "keep quiet won't you!" At last, poor mamma, with her aching head, had to take him up.

Now, does any little boy or girl think that was the way to obey? No, I am sure you do not; and I hope that when you are told to do anything you mind at once, and mind cheerfully.—*Sunbeam.*

IT ISN'T FEDDERS.

One morning little Lulu was playing on her mother's bed. She was having a fine frolic all by her own self. Standing up on the bed as stiff and straight as a Chinese doll, she would play that she had fainted away, and that some kind friend had caught her "dust in time." Then she would fall back, and the nice soft pillows would stretch out their loving white arms to her, and down she would go "dust as e-a-s-y."

Soon her mother came in, and seeing a pair of little feet mixed up among her snowy ruffles, pulled the fainting young lady out.

"Get out of bed, Lulu dear," said she, as she left the room. But the little girl was by no means tired of the fun, and so she kept right on, [illegible] thought she would have "just one [illegible] more faint," then another, and another followed.

"Oh, its dust splendid! Only if ma hadn't come," she said. Pretty soon she threw herself down, as she had done twenty times before, but, alas, instead of falling on the soft pillows she struck on the footboard and nearly fainted "for true," for she went down with a hard bump, and hurt herself badly. She cried, and her mother hurried in to see what was the matter.

"Oh, mamma," she said, woefully, "after 'ou says stop, it isn't fedders any more."

Boys and girls, isn't it generally the case that when you go on doing things that you are told to stop doing, it "isn't feathers any more?"

The best way is to stop at once. The Bible says that they who do wrong "shall be taken in their own naughtiness."—*Water Lily.*

SLANG.

This "sermonette" is especially for you, dear girls. The advice could be put in three words—Don't do it. Possibly there might come an occasion—say once in a life time—when a good round bit of the genuine article "slang" would prove funny. But to hear vulgar words used by a gentle girl is almost invariably shocking. I remember passing two girls in the street, and hearing one of them say, "I'll bet you a quarter." It made me shiver. And when a group of school girls fill their conversation—as alas! they often do—with one slang phrase after another, the effect on an outsider is painfully disagreeable.

The habit of talking slang grows rapidly. It is like reporting a bit of scandal. Have you ever noticed, if you say an unkind word against a neighbor, how quickly a chance comes to say another? And with just that same appalling ease a habit of using careless coarse words increases. Weeds grow rapidly.

There is plenty of good strong English to give expression to wit, drollery, indignation, or sympathy, without recourse to the phrases which belong to horse-jockeys, gamblers, tipplers, and vagabonds. The street arab picks up slang as he does the ends of old cigars from the gutter. Surely a well-bred girl is not on the same level in her speech and manner. Why should she use vulgar words any more than she would stain her hands?

There ought to be something akin to flowers in a fresh young girl. She need not be prudish or priggish. No one wishes her to say "prunes and prisms" to coax her lips into the proper curves. But refined and dainty in speech as well as in dress she surely ought to be. Won't you please think about it for five minutes, and see if you do not agree with me?—*Harper's Young People.*

Selected.

The Scribes.

All readers of the four Gospels in the New Testament are familiar with the character known as the Scribe. He figures very prominently in Jewish History. He was quite "a recognized authority," commanding attention to his utterances, and held in reverence by the people. He was the acknowledged teacher and guardian of the Law—both the written and oral law—and his pronouncements on all questions of faith and practice were accepted as final. The Scribes and the Pharisees were closely associated but were not identical. "The Pharisees were a religious party, the Scribes had a status and held an office. The Scribe is the Talmid, or learned student, the Chachham or Sage, whose honour is to be great in the future world." (Ekersheim.) Whatever the Scribes affirmed was to be accepted as from God.

The origin of this class or order is traced back to the time of Ezra and Nehemiah, if not beyond. Ezra is described (see Ezra vii. 6, 10, 11, 12) as a ready scribe who had set his heart to seek (i. e., to seek out the full meaning of) the Law of the Lord, to do it, and to teach in Israel. It may be that from this the Sopherim (the Scribes) derived the three branches of their studies, the Midrash, or the study of the Law; the Halakhah, or the setting forth of the way in which their descendants were bound to walk: and the Haggadah, i. e., oral teaching. It fell to Nehemiah to establish some permanent authority to watch over religious affairs, and thus, probably, originated "the Great Assembly," also called the "Great Synagogue," composed of chief priests, elders and judges, including the Scribes. [illegible] subsequently a [illegible] and the Sanhedrin was the outcome of these, and in the time of Christ was in full force.

It is not surprising that the Great Teacher came into conflict with the Scribes. They were simply expounders, setting forth the declarations of others, whereas he spake in his own name. They lifelessly consulted their parchments and reiterated formally the thoughts of those who had gone before, ever citing precedents and making much of mere technicalities, he, on the contrary, disdaining all such stereotyped enactments and comments, spake with naturalness, freshness, and vitality, and drawing his illustrations not from musty, worn-out scrolls, but from Nature, pointing to the birds of the air and the flowers of the field, and making these "impressive preachers of faith, hope, charity, and good success." They were all for form, he for life—they were for the letter, he for the spirit,—they appealed to human authority, he to the conscience and the heart—they gave minute instructions to others, involving burdensome rites and observances, but failed themselves in respect to practice, whereas he taught men how rest is to be found in meekly and lovingly doing the Great Father's will, and in his holy and perfect example led the way—they spake as those who were invested with official power, sitting in Moses' seat, he as one who wielded authority in that his teachings went deep down into human character and influencing human conduct and life. The purity of his character and the superiority of his teaching secured to him ever widening influence, and so excited their hostility that they aimed at his destruction, nor rested until they had brought him to the death of the cross.

The Order has passed away and has no place in modern Judaism. Judaism to-day has its teachers—Rabbis—many of whom are men of high attainments, learned in the Law and the Traditions of the Fathers. The more cultured members of the Jewish Community regard these teachers with the respect due to men of learning and piety, who are seeking to minister to them in concerns sacred and spiritual. It is to be feared, however, that amongst the less cultured, specially on the continent of Europe, the superstitious reverence and authority given to Scribes in the olden times, is transferred to the Rabbi, and that instead of exercising the right of private judgment in relation to spiritual matters, his view is accepted as authoritative and final. The missionary, in urging the claims of Christ upon his brethren, often has painful evidence of this. Our prayer is that these teachers, and those under their care, may be led into the higher and more complete truth, as propounded by the Great Rabbi who, without egotism, could say, "I am the Light of the World: he that believeth in me shall not walk in darkness, but shall have the light of life."—*S. D. H. in Jewish Herald.*

No Excuse for Yielding to Temptation.

A child of God may be sure that he is never tempted or tried beyond the God-given power to resist or endure. On that point the divine promise is positive. You may have yielded to temptation, but you have had no excuse for so doing. "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." When, therefore, you are inclined to think that the pressure on you is greater than you can stand, you ought to know you are mistaken. Your Father knows your strength better than you do, and he loves you more dearly than even you can know. He says that the strength to go forward victoriously is ever at hand for you. Therefore there is no excuse, in any instance, for yielding to temptation or trial.

Winsome People.

They are the people who love to diffuse happiness. They are happy themselves because they have made others so. They are thoughtful, considerate, and courteous—ever seeking to provide joy and peace for others, ever striving to avoid and remove any thing and everything that wounds unnecessarily. It is an unspeakable delight to be near such people.

"Why are you always thinking of others?" asked a friend of a winsome lady beloved by everybody. "I would not wear my life out bearing other people's burdens."

"[illegible] you?" came the question, by way of answer, with a sweet but reproving smile. "I could not wear it out doing better work than helping the weary and heavy laden."

To do God's will that's all
That I need concern us; not to carry or ask
The meaning of it, but to ply our task
Whatever may befall.

It is a great mistake to think any kindly act too insignificant to be noticed by our Father in heaven. Faber says, "Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one unless they were kind also. The continual sense which a kind heart has of its need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries."—*Christian Work.*

Little Things that Hurt.

There are thousands and thousands of little untruths that hum and buzz and sting in society, which are too small to be brushed or driven away. They are in the looks, they are in the inflections and tones of the voice, they are in the actions, they are in the reflections rather than in the direct images that are represented. They are methods of producing impressions that are false, though every means by which they are produced is strictly true. There are little unfairnesses between man and man that are said to be minor matters that are small things; there are little unjust judgments and detractions; there are petty violations of conscience; there are ten thousand of these flaws of passion in men which are called foibles or weaknesses, but which eat like moths. They take away magnanimity and generosity, they take from the soul its enamel and its polish. Men palliate and excuse them, but that has nothing to do with their natural effect on us. They waste and destroy us, and that too in the soul's silent and hidden parts.—*Henry Ward Beecher.*

To rise each morning with a thought of God in the soul, left over to fill a new mission from the night before; to kneel are descending the steps for the consecration of your life and the renewed assurance of his guidance of you, just for that day—this is the true preface of a beautiful life. Then to uplift confident and reverent hands toward some real good, yet unattained to character or service; and claiming it, to go forth to bring it nearer, by to-day's living, than it has ever come before—this is to unlock God's meaning of your investment and deepest spiritual life. Each moment will come in some manner as an exact complement of your prayer and desire, and in these hours God himself shall quietly fulfill his thought within the fabric of your experience.—*I. Mench Chambers.*

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. THOMPSON, Sec. Pro Tem.

A Word of Appreciation.

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 25 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

A Hard Road to Travel.

Even in San Francisco the way of the ticket "scalper" is hard, one having been fined $300 and jailed for two days for ignoring a court injunction in August, prohibiting him from manipulating round-trip tickets, of which he had become possessed. The action of the San Francisco court is particularly significant, since the amounts involved in these long distance tickets are usually large, and the loss to the unlucky passenger compelled to pay twice, serious. The campaign of righteousness goes on not only surely but rapidly, and now that it has crossed the country there is every reason to believe that it has gained an impetus which will at no distant day crush out this traffic, which is but a form of counterfeiting and petty larceny.—*Brooklyn Standard-Union.*

Communicated.

Christ in the Revelation.

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Rev. i. 1. Here as in the days of his flesh Christ faithfully reveals the source of the knowledge made known in the Revelation. The words, "which God gave unto him" reveals God as the fountain from which proceeds the grand and glorious things made known in the book. Now if God reveals future events to Jesus Christ, it *logically follows that* God knew, what Jesus Christ did not know. If this be not so, it would be impossible for God to make a revelation to him. Therefore the Revelation is in exact accord with Moses, the Prophets, Apostles, and with Jesus Christ, as recorded in the gospel.

Again we read, "To show unto his servants *things* which must shortly come to pass." Therefore we must look for the events predicted to begin to transpire in the near future from the time of the Revelation A. D. 96. Again the angel signified it to John, that is taught it to him by signs or symbols. In ver. 3 a *blessing* is pronounced on the reader who keeps the things written in the prophecy and adds, "For the time is at hand." v. 4 reads, "John, to the seven churches which are in Asia." Here a question presents itself which must be answered before we proceed further in the understanding of this symbolic revelation; and that question is, "Why write to the seven mentioned, and pass by in silence the church at Colosse, and Miletus which was nearer than any of the seven to Patmos? The same question may be asked, Why does the Son of Man hold in his hand *only seven stars*? Surely the Master careth alike for all the churches. The only reasonable answer is that the book is constructed largely on the number seven, which represents completeness, fullness as in the seven days of creation, the weekly cycle is completed; and the square of seven, forty-nine brought the Israelite to the year of jubilee; *and* he who reads the law will see how prominent is the number seven in all the ceremonies thereof, and according to this view the seven churches represent in symbol all the churches, from the time of the Revelation to the time of the Master; and that the seven different churches represent seven periods of time, that fills up and completes this dispensation to the return of our Lord. This view is veiled under the number seven, but will appear plain when we examine the message to the church of Smyrna, which gives a key to the construction of the messages. The seven spirits of of v. 4 should be understood to mean the Spirit of God in its sevenfold, or fulness which Christ is represented as having. In chapter iii. 1, and in chap. v. 6 they appear as seven horns and seven eyes of the Lamb. These seven eyes are spoken of in Zech. iii. 8,9, "I will bring forth my servant, the Branch. For behold the stone that I *have laid before Joshua; upon one* stone shall be seven eyes. Behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." "As the Father hath life in himself, so hath he given unto the Son to have *life* in himself." Yes, he hath given the Son power and wisdom symbolized by "seven horns and seven eyes." And is as said in ver. 5, "The first born of the dead." Diaglott. The first one to attain unto the life of God, the eternal life. "And hath made us kings and priests unto God and his Father." ver. 6. That is, it is done in the purpose of God, "Who quickeneth the dead and calleth those things that be not as though they were." Rom. iv. 17. In v. 7 we read, "Behold he cometh with clouds; and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him. Even so, amen." A cloud is a symbol of majesty; but the clouds that accompany our Lord are his saints, the ones he has brought from the death state, he having previously come and gathered them to himself, and they constitute the cloud mentioned. Gog when he invades the holy land is to "Come as a cloud to cover the land." Ezek. xxxviii. 16. In the Diaglott it reads, "All the tribes of the land shall mourn over him." Having reference to the time spoken of in Zech. xii. 10. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon him whom *they* have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." The house of David now realizes that they rejected and crucified their Messiah, and brought upon themselves all the terrible suffering that they have experienced for most two thousand years; and now he appears for their deliverance; the times of the Gentiles having come to an end.

GEO. FRANTZ.

Children of Israel in Egypt, How Long?

Ex. xii. 40, "Now the sojourning of the children of Israel (who dwelt in Egypt) was 430 years." In a previous issue Bro. Lindsay enquires: "How has the notion that they were in Egypt 430 years arisen?" In response I would say: Through a superficial reading of the foregoing and its corresponding passages. The words "Who dwelt in Egypt" are used as a relative clause to denote the people and not the *place* of their entire sojourning. Their sojourning commenced at the call of Abraham, "By faith he sojourned in the land of promise as in a strange country." Heb. xi. 9. The children of Israel being included in the sojourning on the principle stated in Heb. vii. 9-10. In Gen. xv. 13. we read, "Know of a surety that thy seed (*Isaac and descendants*) shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years." Here the 400 years covers the period of their estrangement, servitude and affliction. In Ex. vi. 4 we read of them being strangers in the land of Canaan. The four hundred years was touching Abraham's seed, and must commence with the birth of Isaac, the additional 30 years, date from Abraham's departure from "Ur" "before he dwelt in Haran." When he left "Haran" he was 75 years old, 25 years later Isaac was born, we must believe therefore that 5 years elapsed from the call from "Ur" to his departure from "Haran." Now Jacob was 130 years old when he went into Egypt. Gen. xlvii. 9. And Isaac was 60 years old at the birth of Jacob, Abraham having left Ur 30 years before the birth of Isaac gives 220 years as the period of their pilgrimage, leaving 210 years for their sojourn in Egypt. Now we know that Kohath, the grandfather of Moses, went down into Egypt with his father Levi. Doubtless he is referred to in Gen. xlvi. b as one of the "little ones."—Amram, the father of Moses, was the son of Kohath. I submit therefore the following as their probable ages:—Kohath in Egypt 60 years before the birth of Amram; Amram at the death of Moses probably 70 years; Moses at the Exodus 80 years, total years in Egypt 210. It seems impossible to explain the period of their sojourning in Egypt on other grounds because Jochebed, the mother of Moses, was "the daughter of Levi" and consequently Amram's aunt. See Num. xxv. 59; Ex. vi. 20. Now of Abraham's seed it was said, Gen. xv., "In the 4th generation they shall come hither again." This was literally fulfilled. Thus Levi 1, Kohath 2, Amram 3, Moses 4. Were they in Egypt 400 years we would be compelled to deduct the 80 years, Moses' age at the Exodus, leaving 320 years or 160 years respectively as the ages at which Kohath and Amram begat sons! a miracle indeed for Kohath died aged 133 years and Amram 137. Ex. vi. 18-20.

Submitted in love of the truth,

JAS BROWNING.

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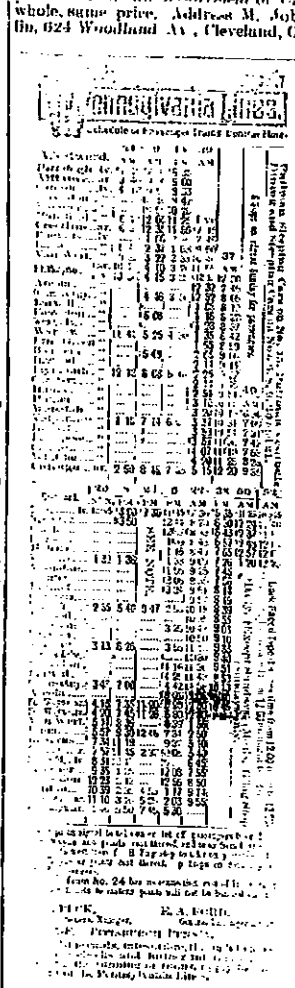

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The Church of God at Remsdaet, Ind. meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Bogenson, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Moxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by S. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a. m. and 6:30 p. m. The faithful always welcome. P. Neff Elder, 305 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 40th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N. C. Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St., Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esbelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knine Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ruhain Center is presided over by Brother [illegible] Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meets every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Russum Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor [illegible]on A. L. Corbaley, who has [illegible]urch as an Evangelist.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

BOARD OF DIRECTORS:
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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list for 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefitted by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be heard, when you cannot talk to them, THE RESTITUTION in their homes would be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration.

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names at once.

It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and put it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. We will send several of the back papers to all new subscribers so each will get more than the current year.

Will you not start right away and send on a name, and next week when that person gets his paper, the other

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. Read PLYMOUTH, INDIANA, FEBRUARY 18, 1903. NUMBER 7.

Poetry.

Faithfulness.

Stand like a lighthouse in the faltering sea,
Holding the torch of truth above the waves;
And though the mad surge sends them down
low,
Struggling to rise the whirlpool's mighty
grave.

MRS. M. P. A. CROZIER.

Communicated.

The Atonement.

Rom. v. 11, "And not only so, but we also joy in God, through our Lord Jesus Christ by whom we have now received the atonement." The Greek word katallages from which the word atonement is translated occurs three times in the New Testament, and is translated as follows, namely, in Rom. xi. 15, "For if the casting away of them be the reconciling katallages of the world what shall the receiving of them be, but life from the dead. 2 Cor. v. 18, "And all things are of God, who hath received us to himself by Jesus Christ, and hath given to us the ministery of reconciliation, katallagee. Katallasso occurs five times, and is translated, were reconciled, being reconciled and reconciling; therefore reconciliation is the meaning of the word atonement. Rom. v. 10, "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." See 1 Cor. vii. 11; 2 Cor. v. 18 20. The word atonement implies first a variance between two or more parties. Second, terms of reconciliation presented by one party to be complied with by the other party. Third, the terms fully met by the second party. Fourth, reconciliation by this means accomplished. The two parties at variance are God and man, and the cause of the variance man's disobedience. Gen. ii. 17. "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Gen. iii. 17-19, And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree whereof I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee, and in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Rom. v. 12, Wherefore by one man sin entered into the world, and death, thanatos, from theneesko, extinction of, Greek by sin; and so death passed upon all men. 1 Cor. xv. 21, For since by man came death, by man came also the resurrection of the dead. For as in Adam all die. Greek, apothneesko, to become putrescent, to rot. Greenfield, even so in Christ shall all be made alive. The death incurred by the transgression was eternal. Gen. ii. 17, In the day thou eatest thereof, dying thou shalt die. Margin. In this edict there was no limitation. It leaves the man eternally dead. When the law says, if a man steals twenty-five dollars, he shall be sentenced to serve in the state's prison not to exceed one year, the limiting clause requires his release at the end of the year. But if that clause was left out and the law read, if a man steal twenty-five dollars he shall be sentenced to state's prison, there could be nothing in that law to ever release him; but it would leave him in prison continually, with no legal authority to ever release him. So God's law which Adam transgressed had no limiting clause, and as a sequence leaves man eternally dead, without any claims to life. And the only possible chance for his release was to have another life just as equivalent to the one which he had lost put in its stead. If it was an eternal life, then an eternal life would have to be given in exchange for it, which could not be done; for eternal life cannot die. But it was not eternal life lost, as it cannot die, but it was mortal or second life. God in his mercy [illegible] given you all things, but flesh with the life thereof, which is the blood thereof shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it and at the hand of every man's brother will I require the life of man. Lev. xvii 10-14, And whatsoever man there be of the house of Israel, or the stranger that sojourneth that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood. And whatsoever man there be of the children of Israel or of the stranger that sojourneth among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof. Then the life lost by the transgression is blood life; therefore a blood life must be given as a substitute for it, in order to redeem it from death. Now in order to meet this demand, in order for man's redemption Christ came into the world, and took upon him the likeness of sinful flesh, that for sin he might condemn sin in the flesh. Now as Christ had a blood life just equal in value to the life of the first Adam, he could and did, lay it down in death and left it there, and it will eternally remain there, to meet the demand of the law, that otherwise would hold man eternally in death, for God raised him from the dead, and gave him eternal or spirit life. Rom. viii. 11, For if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rev. i. 18, I am he that liveth and was dead; and behold, I am alive for ever more. Amen, and have the keys of hell and of death. 1 Cor. xv. 45, And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening Spirit. ver. 47, So the first man is of the earth earthy; the second man is the Lord from heaven. All the blood life there was, was in Adam and Eve when they ate of the forbidden fruit, consequently the life of the whole race was sacrificed in the one sin. All the blood life to be restored through Christ was in him who did not sin, neither was guile found in his mouth. 1 Pet. ii. 22. Therefore it just met the demand of the law, and relieved the Adamic blood life from the death state, giving all of Adam's offsprings a right to life from the dead, when he who purchased them sees fit to restore them to life. So Christ accepts the terms of reconciliation, and suffers the penalty for us. 1 Cor. xv. 3, For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. Jno. i. 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sin of the world. Notice this is sin in the singular number, not sins in the plural. Rom. v. 18, Therefore as by the offence of one, judgment came upon all men to condemnation even so by the righteousness of one, the free gift came upon all men to the justification of life. Then all of Adam's offsprings have a right to, and will have life from the dead, not the righteous only, but the unrighteous also. For if all men are entitled to life by the righteousness of one through the gift, and they did not receive it they would be wronged out of what is their just and promised right, God withholding from them what is their just due; for all die unconditionally in or by Adam, and no one but Adam is responsible for the sin and this death, for it was committed by him before any child was born; consequently Christ having bought them with his own precious blood, they have a right to life from the dead. 1 Cor. vi. 20; 1 Pet. i. 18, 19 For as by one man's disobedience many were made sinners, so by the righteousness of one shall many be made righteous. That is the many made sinners by the disobedience of the first Adam shall be made right [illegible] 1 Cor. xv. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in or by Christ shall all be made alive. 1 John iv. 14. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Heb. ii. 9, But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for every man. 1 Tim. i. 10, For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially those that believe. Here we have two salvations presented for our consideration. One which includes all men, good and bad, saving them out of the death that all die in Adam, and one which is given to the believer only; which is eternal salvation. Placing the believer beyond the power of the second death. Now if the blood life of Christ is not sufficient to restore all the blood life which was sacrificed in the transgression of the first Adam, then it is evident, that it is not equally valuable with the first Adam's blood life, which is not true; and as it is as valuable, it necessarily follows that it purchased back from death, all the life that was lost in Adam's transgression. Therefore all mankind will be raised out of the death which they die in Adam. 1 Tim. ii. 5, 6, For there is one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. Then Christ did ransom all from the death which follows the sin of Adam; but not from the death following our own actual sins, for only those who believe and obey the Word are saved from the death which comes in consequence of our own transgression. Rom. ii. 7, To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life; but unto them that are contentious and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also the Gentile. Gal. iv. 7, Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Isa. liii. 6, All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all. Not iniquities but the iniquity; in the singular number. Isa. liii. 10, 12, Yet it pleased the Lord to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin. Not sins. And he was numbered with the transgressors, and he bear the sin of many. John vi. 51, And the bread which I will give is my flesh, which I will give for the life of the world. Lev. xvi. 8, 15, 27, And Aaron shall cast lots upon the two goats; one lot for the Lord and the other for the scape goat. Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. And the bullock for the sin offering, and the goat for sin offering whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins and their flesh, etc.

The above Scriptures show conclusively that the blood of Christ or his life which is mortal, which was left in death, and will eternally remain there to meet the demand of the law, and fully redeems the entire human family, sinners and all, and restores to all mankind the opportunity to secure eternal life with all its blessings and privileges and the full right and assurance of life from the dead. True it does not prevent death, but it gives him life from the death state just as unconditional as he lost it. God saw fit to let man meet the death and it [illegible] for the actual sins of all who will be saved from every age. God's law is just as inexorable with regard to our actual sins, as it is with regard to the Adamic sin; and eternal death is its penalty. And the death which Jesus died, and the agonies that he experienced in the garden, and on the cross forsaken of God, shown by his crying with a loud voice, My God, my God, why hast thou forsaken me. It is just the agony that the lost sinner will experience in the second death when forsaken of God; but this death every member of the body of Christ will be free from, for they have been baptized into his death. Rom. vi. 3-6, Know ye not that so many of you as have been baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Then by faith and obedience we are dead with Christ, being in him, and are members of his body, his flesh and his bones, (Eph. v. 30) and his death becomes ours; and by it are saved from the second death; for his body can die no more. This is what I call the second branch of the atonement, which is clearly set forth in the following Scriptures; viz. Lev. xvi. 12-22, And when he (Aaron) hath made an end of reconciling the holy place and tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and their transgressions in all their sins, putting them upon the head of the goat; and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities into a land not inhabited; and he shall let go the goat in the wilderness. This Scripture represents Christ as our scape goat, who bears our actual sins into the land of death or the uninhabited land, freeing us from them as the scape goat did the children of Israel from theirs. Isa. liii. 4, 5, Surely he hath borne our griefs, and carried our sorrows.....he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.....by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. He bear the sins of many, and made intercession for the transgressors. Notice it is sins, iniquities, and griefs in the plural, making it apply to our actual sins if we are members of his body. Rom. v. 15, 17, 21. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. There comes in superabundance, not only meeting the results of the Adamic transgression or sin, but much more the actual sins of those who believe and obey God. And not as it was by one that sinned, so is the gift (no it is more than that) for the judgment was by one to condemnation, but the free gift is of many offences unto justification. Not the one offence of Adam, but the many offences, (in the plural) of the obedient to the faith of the gospel. For if by one man's offences death reigned by one; much more they which receive abundance of grace, not a little, but abundance of grace and the gift of righteousness shall reign in (zoe) life eternal by one Jesus Christ. Moreover the law entered that sin might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. If it will not be blood life [illegible]

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

ren. that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ix. 28. So Christ was once offered to bear the sins of many. 1 Pet. ii. 21, For even hereunto are we called; because Christ also suffered for us. Then his suffering was for us, the body of Christ, and in our stead that we might be relieved from it. Ver. 24 Who his own self bear our sins in his own body on the tree, by whose stripes we are healed. This relieves us from the second death, the result of our actual sins, and we live when raised from the dead, to die no more. 1 Jno. ii. 2, and he is the propitiation for our sins, and not our sins only, but also for the sins of the whole world. Yes, if the whole world would comply with the conditions laid down in the plan of salvation, all might be saved from the second death. 1 John iv. 10, Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. In the plural again. In Matt. xxvii. 26, Jesus cried with a loud voice, My God, my God, why hast thou forsaken me? This Scripture shows conclusively that Jesus died forsaken of God, just as the sinner will die in the second death. And Christ's death is set over to every member of his body. He died for them or in their stead; not for the first or Adamic death, for we all die that death, but his death is set over to the members of his body, to meet the demand of the law or its penalty, for our actual sins, and by it we are made free from the second death, so God can be just and the justifier of him which believeth on Jesus.

Gen. xxii. 13, And Abraham lifted up his eyes; and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of Isaac. Gal. iv. 28, Now we brethren as Isaac was are the children of promise. So just as the ram caught in the thicket, was offered up in Isaac's stead, so Christ was offered up in our stead, when we were in danger of the second death, and by it we are rescued from the second death. Ex. xii. 3-11; gives the passover lamb which was slain, and whose blood protected all of God's people where ever it was placed upon the lintels and door posts from death; and not one of the first born of Israel were slain. So Christ our passover was slain for us: 1 Cor. v. 7, and his blood applied to us, will save us from the destroying angel of the second death. God took the first born of the children of Israel, who were saved by the blood of the passover lamb for his own. So God takes all who are saved by the blood of Christ our passover as his own; and as those who were saved were the first born, so we who are saved by Christ are the church of the first born. Heb. xii. 23, And as God exchanged the first born for the tribe of Levi, and made them his priesthood. Num. iii. 4, so God took the kingdom from the Jews, and gave it to the Gentiles. Matt. xxi. 43; Acts xv. 14, 46 and makes them his priesthood. Rev. xx. 4 6; 1 Pet. ii. 5 9; and will eventually make them king priests, after the order of Melchisedec. Rev. v. 9; ii. 26; iii. 21. Then he has two branches or departments. The first is for the redemption of the entire race of Adam, by Christ laying down his blood life to meet the demands of the law that would hold eternally the life of the race unless thus redeemed; and the death and agonies of the garden and the cross, to meet the demand of the law of God for the actual sins of all ages of those that obey God and save them from the second death. Amen. So Christ has bought us with his blood, God the Father forgives us for Jesus' sake through his name, and by complying with the conditions of the gospel, we get the application of Christ's blood and by this means are made free from sin. *Selected by Sarah Butcher.*

We need what is due us on subscription and we ask all who know

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, FEB'Y 18, 1903.

WE have decided to continue our special offer as given on our first page through the month of February. The back papers can all be supplied, so each will get the full year's number. Will you not see if there is not some one else in your church or neighborhood who will be benefitted by this arrangement. The "signs" are getting plainer that the time for work is short, so make an effort and do all you can for the cause of Christ NOW. Next year may be too late.

THERE is some promise in the Bible adapted to every trial.

GOD never changes, however circumstances may vary: he is always love.

NEVER fear people thinking you fallible, you are so, whether they *think* so or not.

MEDITATION feeds devotion: it endears Christ. "My meditation of him shall be sweet."

READER, leave company when you find you *lose* by it, and see that you cannot improve it. "Go not in the way of evil men!"

READER, you add tenfold to the weight of your trouble, by your impatience: "Be still, and know that I am God," may be addressed to you.

CHRIST invites you, not only to cast all your burdens upon him but yourself also, which to the rest Christian is the greatest burden: "O wretched man that I am, who shall deliver me?" The answer is, "Come unto me—I will give you rest."

THE present age differs from all preceding ages by the multitude who are running to and fro in every part of the earth. The increase of knowledge is great, and there is no record of anything like it ever existing on the earth before. But it is not knowledge of God; and Daniel neither says nor implies that it was to be divine knowledge.

HOW clear and simple the teaching of the Scriptures when viewed apart from the blinding, bewildering philosophy! "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives and man became a living soul." Precisely the same thing is said of all the other animals which God made though it hardly appears in the authorized version. When man dies he gives up the ghost, or breath of life which God breathed unto him, and then he becomes a dead man or a dead soul, and so he remains till he is raised again.

What Think Ye of Christ?

"Each age has its great men. Men whose depth and understanding have transcended the limits of their day and registered another item in the progressive ladder. There have been Socrates, Aristotle and Plato, all of whom shone brilliantly in their spheres; but as years rolled on science increased little by little, till the *average* capacity was about equal to the isolated genius of the past; and the school boy was master of their problems. And to this rule there has been but one exception all down the ages. Their lights have faded before the rising of the noonday sun, and fallen back to make way for those things which eclipse them, so that in a few short years their practical influence upon the world is nil, and they pass away as though they had not been. Their philosophy does not enter into the economy of the present day,—their influence is dead and their labors perished, except for a few who have a taste for comparative religion and philosophy. Of course we see the *last* prints of these ancient men of greatness in the popular theology of the age; but the realm of sound every day life has its power or inspiration from another. Jesus Christ stands at the head of all civilization; he is the source of all schemes for development of humanity, and mitigation of human woe,—although the millions do not from the heart embrace his gospel. The place or position of the nations of earth who have encouraged the circulation of the Scriptures of truth tells of the uplifting power of the gospel of Christ even when it is not accepted as the rule of life and conduct. And from what we read a few days ago it looks as if the Pope has been *converted*, or has been made ashamed of the comparison between the nations from whom he shut out the Word of God, and those who have sown it broadcast. At any rate the Pope has actually appointed a commission for Bible study, and this body is now at work; and recently the official organ of the Vatican published a series of articles on the importance of Bible study, of which the following are leading thoughts:—

"The reading of the Holy Scriptures is the best means for the support of the true and genuine apostolic office, and is entirely adapted to awaken in the people a true Christian knowledge and conscience, which can then be perverted by nobody. What an inestimable blessing it would be if every Christian family would be assembled daily and read a chapter from the gospels? In this way the divine language of the Book, together with its sublime simplicity, would become common property; the image of Jesus Christ would become clearer and more deeply impressed on the hearts of the people; a thorough religious training would be imparted on all sides; and in this way the most dangerous results of ignorance and indifference would be removed. If it would be only made possible to have this constant and steady reading of the Scriptures introduced into many families, as is the case in a number of countries in northern Europe, what an immense gain this would be for the church and the faithful!"

What a discovery to make after nearly 1300 years! We can hardly believe our own eyes, as we see the Vatican holding up the people of Northern Europe, (the Protestant nations) as examples! But it leaks out even in this brief quotation that it is hoped that this action will tend to the "support of the genuine apostolic office;" without reference to its being the power of God unto salvation, the book contains. The Church has the sole voice in that respect still.

But it is too late! Passing events plainly indicate that he who is so profusely represented as nailed to the cross will appear as a conquering hero; great Babylon will come into remembrance before God to give unto her the cup of the wine of the fierceness of his wrath; and the angel whose glory shall lighten the earth shall with his stentorian voice announce that "Babylon is fallen,—is fallen," and in an hour her great riches will come to nought. Rev. xviii.

The great Teacher respecting whom we at the head of this article enquire of the reader what he thinks of him, was while in the flesh distinguished from all other teachers in that he not only commenced a new school of thought, but taught men how to embody his principles in their daily lives. By the life he lived he illustrated the *scope* of what he taught, and proved their value not only for the few but for the many. He demonstrated his power to provide not only the principles of his teaching, but the *faculty for*, and incentive to, the habitual exercise of the mind in them. The motive power of his teaching was love; and herein lies the secret of the success of his mission; which is all that it was designed to be, notwithstanding the apparent odds against him near the close of the age for taking out a people for God's name.

By keeping the eternal purpose of God in view, the *called* of God *according* to that purpose, instead of being discouraged by their fewness should be enabled to praise and magnify his holy name that it has been theirs to be called to God's kingdom and glory by his favor; and can even now rejoice in hope of the glory of God through an indwelling Christ—"Christ in you, the hope of glory" is the apostolic way of stating it.

If these lines should come under the eyes of any who have not made up their mind with regard to Christ; some times think one way and sometimes another; look now this way and now that; halting between two opinions, as if the pleasures of sin for a *season* had almost as many charms for them as the eternal weight stored for the future, for those who *now* live godly in Christ Jesus. To all such we say, save yourselves from this untoward generation before it be too late.

It matters not what a man's vocation may be, he ought to be greater than his vocation.

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Original.

Notes by the Way.

Having bid farewell to the Bush Creek Church, I arrived in Cleveland, O., Dec. 24. On that evening I had the pleasure of meeting the Bible Class of the Church of the Blessed Hope. It was certainly a pleasure to me to meet these dear ones in Christ, the most of whom I had never met before. As I travel abroad, and meet these dear servants of God, and form their acquaintance, we soon learn to love each other; and dread the time when we must part. The Blessed Hope is a sweet bond of attachment, and in fact we are all blood relations, brought nigh by the blood of Christ.

After the services I was invited by Brother and Sister Tomlinson to accompany them to their home, where I was made heartily welcome, and every attention and comfort at their command was freely given, and highly appreciated by me.

The next day, being Christmas, I spent the time with Brother and Sister Goss and family, and I richly enjoyed conversing with these people on the ever welcome topics pertaining to our common faith.

In the evening I again returned to the home of Bro. Tomlinson. On Sunday morning and evening I preached at the Church of the Blessed Hope. The balance of the week was spent in social meetings held at the homes of the members.

On Tuesday evening they held their annual Christmas entertainment for the Sunday School.

On the week following, commencing on Sunday evening, I held public meetings at the Church, every night during the week excepting Saturday evening. At the latter part of the week I made my home with Bro. and Sister Moore, and was very hospitably entertained by them. I also made brief calls on Brethren Bond, Joblin, Neill, and others.

On the Sunday following, I preached both morning and evening, for the Church of God, in their Hall on Superior St., which is presided over by our worthy and much esteemed Brother George Elton, whom many of the readers will remember by his articles in the paper. While with the Church of God, I made my home with Brother and Sister Upton, and was very well entertained by them. Sister Upton is the daughter of Bro. and Sister Elton, and her father and mother are visiting their home with them for the winter. On this account I had many pleasant interviews with them.

Bro. Elton also kindly escorted me to the homes of the various brethren and sisters, and enjoyed my visits with them also. He took me to see the tomb and monument of Ex-President Garfield, who fell by the hand of a cowardly assassin. We entered the tomb and descended to the receiving vault, and viewed the casket containing the remains of the lamented President. After this, we ascended nearly to the summit of the monument.

The meetings during the week were held at the Elton Studio, with the exception of Thursday, when the congregation held their annual social and supper together in the Hall. I certainly formed a very pleasant acquaintance with Sister Fanny Elton-Saunders and husband. In my rambles about the city, I made the Studio my headquarters, and shall never forget their kindness and many pleasant chats we had together.

I also remember with pleasure my visits with Sister Horsburg and her family.

On the next Sunday morning I commenced meetings with The Blessed Hope Mission, which is presided over by Bro. Jesse Shourds. The first one was held in the rooms of the Mission, on Outhwaite St., and in the evening in Flynn and Foelik Hall, but during the week meetings were held at the Mission rooms. Much interest was manifested in the meetings, and so it was decided to continue them the next week same as before, Sunday evening in the Hall and week nights in their Mission Rooms.

This Church has concluded that the Mission Rooms are too small for their numbers, and so accordingly have rented a more commodious hall in the Colonial Arcade on Euclid Av.

While preaching for this Church, I made my home with Bro. and Sister McLauchlan, and many an interesting occasion we had together, conversing on Bible topics. Many of our readers doubtless remember Brother McLauchlan. He is one of the few old time defenders of the ancient faith of the gospel, which still survive. While advanced in years, yet his old time love for the saving faith and hope of the gospel is still vigorous.

Bro. Shourds, who is his present associate in the work, has been specially interested in Sunday School work, and has been quite successful in training the young mind to comprehend the truth.

While I was holding these meetings in Cleveland, Brother and Sister John Lehman and Bro. Macy from the Bush Creek Church, near Troy, O., came to Cleveland and spent a few days with us. I was real glad to see them. I made my home with Brother Lehman while I was preaching for the Bush Creek Church, and formed a very pleasant acquaintance with them.

Sisters Neill and Butler also came up from Salem. It was refreshing to come in contact with these dear sisters. They are fairly aglow with love for the Blessed Hope.

Words would fail me to describe my feelings as I go from place to place and meet with loved ones in Christ, and hold sweet communion together; and together bow before the throne of grace. It is a foretaste of joys to come, when we shall meet the dear Redeemer and the faithful ones of ages past.

I must not forget to mention that on invitation I attended the Sisters meeting in Cleveland. It reminded me of our Ladies Aid Society at Chicago. They do a good work. May the Lord bless our faithful sisters.

In Cleveland, as elsewhere, I find so many items of interest to speak of that I can only make a brief mention of them.

I expect to leave Cleveland for Randolph, Pa., in about a week.

May the Lord be with you all.

W. H. WILSON.

OUR NEW YEAR GREETING LETTERS.

Dear ones of like precious faith:

As the New Year begins, I can say that I am not ashamed of the gospel of Christ for it is the power of God unto salvation to all who believe and obey it. Although isolated from all of like precious faith, I am striving by the grace of God helping me, to walk in the straight and narrow way. Let us all try and see how near in the footsteps of our blessed Lord and Master we can walk. He went about doing good, healing the sick, restoring sight to the blind, feeding the hungry, administering to the needy, comforting the oppressed and speaking kind words to the down hearted. Cannot we do some of those things? A smile, a kind word, a hearty shake of the hand will clear the cloud from many a weary brow, and they cost one so little. We can do many kind acts which will lift up those for whom we do them, and send them on their way rejoicing and we will feel all the better for having lightened some one's burden. Let us all strive more diligently as we see the day approaching, by well-doing seeking for glory, honor and immortality, that we may receive the promised reward. Pray for me that I may ever be found walking in the straight and narrow way.

Yours, in the soon coming of our blessed Lord and Master.

J. M. THOMP.

Ohio.

Dear Restitution:

We are starting out in a New Year, and the question with us is, Is God working in us and through us to his own glory? What have we done in the year that is just out? Have we grown any? There is certainly no standing still. We must move forward if we are in the race, or else withdraw, and we have too much at stake to ever think of that. With what zeal and energy we ought to work—God has no use for dead—or even sleepy workers. Don't sit down and be idle, but do or be something and your reward is sure. "Hold fast that which thou hast, that no man take thy crown." We cannot all be an eye or mouth, or ear, else where were the rest of the body? The body must be completed and all parts represented. Are we willing to fill the humblest position? God help us and give us more of his spirit, in the year that is just before us that it may be used to better advantage in the Lord's work, for our reward will be according to our work. Let us be sober and hope to the end. Come Lord Jesus, and come quickly.

Your brother in Christ.

WALKER PERRINE.

Washington.

Dear Brother Underwood:

We have decided to locate here at Saw Tell, Cal. We came here from Denver, Colo., in November. The Doctor advised us to come here on account of my husband's health. He had two very sick spells last year and the Doctor says he may be for some reason he has been spared, and since we came here he has been improving. We desire to send New Year's Greeting to all our dear brothers and sisters. We feel so thankful that our minds are still centered on the precious promises in God's Word, and we have no desire to give up the struggle, though the storms may beat and fierce winds may blow, if we are only faithful we will safely land in the haven of eternal repose. Dear ones, remember us in your prayers; for we rejoice in the blessed hope that we are nearing the time when all the faithful ones will meet to part no more.

Your Brother and Sister in Christ.

E. S. & K. E. GIBSON.

California.

Editor Restitution:

We could not do without the paper. We usually make Sunday the day to read it. It does one good to sit down after their week's work and read the Bible and the paper. It cheers and enlightens us on our way. So many good words spoken by the brothers and sisters. I often give papers to my neighbors to read, thinking it might help them to see the truth.

Yours, looking for the Master.

MR. & MRS. ARTHUR ZESCH.

Iowa.

Beloved in the Lord, Greeting:

I certainly wish to be recognized as one who is interested in the truth, and speak a word of encouragement to all, especially the isolated ones. It is this, some of our leading members are trying to form a settlement or colony of Christian believers in South Eastern Kansas. The Colony town at present called Rollin, is located in Neosho County. The success of any cause requires the co-operation of those who are interested in it. May not the children of light become as wise as the children of this world? In the little village of Ripley, where mother and I live there are only a few Christian believers in town and a few out. I find the association pleasant and the assembling on the first day of the week with those and their children in Bible school and social meeting, a great advantage in learning God's Word. Christian union based on spiritual unity is a condition of the highest attainment and usefulness. John xvii. 21–23. Recently we had Brother F. L. Austin come and hold a series of meetings. One Mrs. Ora Burnette believed on the Lord and was baptized. We were pleased to receive her into Christian fellowship. May God bless the efforts of our ministers that labor so faithfully for the truth, and the workers for the well-being of the poorer class and isolated ones, and make his grace abound richly, is my prayer.

Your Sister in Christ.

JENNIE COX.

Illinois.

Dear brothers and sisters:

The Gospel, God's Word, teaches but one faith and hope, but there are many others taught by men, that are contrary to the one true faith once delivered to the saints. The false doctrines of the last times is now being taught, we are now in the days of delusion because they love not the truth. Let us of the one faith hold up the light and keep ourselves unspotted from the world, praying in the holy spirit, looking for the coming of our Lord Jesus Christ, and to that eternal life that God has promised to give to his faithful children at the resurrection. God has given this short life to prepare for the eternal life. As we have just entered a New Year, let us draw near to him and he will draw near to us, and fill us with love to him. We have many foes to face but God will give us the victory, if we only trust him. Let us remember all down through the stream of time that God's faithful children always were in the minority, while the false was in the majority, ready to persecute and misrepresent. I am almost alone here, in the faith. My wife has been dead over nine years. Her last words to me was that she was going to sleep in Jesus, and that it would not be long until the wakening time. I firmly believe that she died with eternal life hid with God in Christ, and when Christ, who is our life shall appear, that she will appear with him in glory, and sing the victory song of "O death, where is thy sting, O grave where is thy victory?" Paul said, "If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" I am still fighting with the Sword of the Spirit, the Word of God. People often say to me, "I am redeemed," and I then ask them to sing the victory song. Full redemption will come when the Lord Jesus is seated upon his father David's throne on Mt. Zion. Then the voice of a great multitude will be heard, as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready. Who is the wife or bride? The one true church, that God is the founder of. Brothers and Sisters, let us so live this coming year that we can look back and say that we have gained a victory. The Lord is coming to this sin cursed earth, to restore paradise back to its Edenic beauty, then God's faithful children will hear his welcome voice, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." I would like a letter from any of the brothers and sisters. Address me at Hennessey, Okla.

Your brother in hope of eternal life.

D. M. CHWARDIN.

Oklahoma.

Report.

Brother W. H. Wilson, of Chicago, has just closed a series of very interesting and instructive meetings at the Blessed Hope Mission, covering a period of two weeks.

To say that the Bible lessons outlined by him have been upbuilding, comforting and very helpful, would be stating it mildly. He is thoroughly competent as an instructor, and needs no word of commendation from me; nor does he need an introduction to the readers of THE RESTITUTION, you are all familiar with his writings; as he has from time to time contributed to the columns of that paper. Brother Wilson knows how to "rightly divide the Word of Truth." This you know is very important in this sceptical age.

The meetings began on the morning of Sunday Jan. 18, speaking twice on that day, morning and evening, three evenings during the week following, twice on Sunday the 25. Thursday evening following and twice on Sunday Feb. 1st, the themes being very instructive. The last two were especially so, to-wit: "Jesus the Logos of God," and "Reasons for believing the Bible to be the Word of God."

Our acquaintance with our Brother Wilson, and our social and religious gatherings with him during his stay in Cleveland, will long be remembered, and we trust that at some future day we may again hear him on these great and thrilling themes which were by him so beautifully outlined. We can heartily recommend him to all those brethren of like precious faith, knowing that they will receive lasting and profitable instruction by a visit from him.

May the blessing of the Father attend him, and his good work wherever he goes, and if we should never meet again in the mortal body, may we meet and shake hands on that memorable event of the ingathering of the "first fruits" the resurrection morning, is the prayer of your humble brother in the Anointed One.

J. N. SHOURDS.

Again we rejoice that eleven more have put on Christ by baptism, through the faithful and never tiring efforts of Bro. F. L. Austin, at Burr Oak, Ind.

Meetings began Jan. 6, and closed Feb. 1st. We praise our God for the strength he has given Bro. Austin and us, and for those dear ones that have been added to our band of believers, to share our trials, and enjoy our blessings. May they ever be found faithful, putting on the whole armor of light, that at Christ's appearing they may be found worthy of a crown of righteousness.

Oh, how dear are those meetings to us, where we assemble ourselves together, and mingle our voices in praise to our God. It is a foretaste of that bright and glorious day, when the curse shall be removed, and we shall see no more sin, nor sorrow, nor crying.

May that Morn soon appear. With prayerful hearts we can say, "Come Lord Jesus, come quickly."

LIZZIE WILHELM.

No "nameless sadness" or "unaccountable discouragement" can live an hour in the person who puts on his hat and hunts up some one who needs help and cheering, and who goes to work like a man with a smiling face to relieve somebody's real difficulty.

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Poetry.

SOMEWHERE.

Somewhere the wind is blowing,
I thought as I did along
In the burning heat of the noontide,
And the fancy made me strong.
Yes, somewhere the wind is blowing,
Though here, where I sit and sigh,
Not a breath of air is stirring
Not a cloud in the summer sky.

Somewhere the thirsty long for
Exist on earth's wide bound;
Somewhere the sun is shining
When Winter nips the ground;
Somewhere the flowers are springing
Somewhere the corn is brown,
And ready unto the harvest
To feed the hungry town.

Somewhere the twilight gathers,
And weary men lay by
The burden of the day-time,
And wrapped in slumber lie.
Somewhere the day is breaking,
And gloom and darkness flee,
Though storms our bark are tossing
The calm somewhere a place is seen.

And thou, Life-maker, Life-always
In this my dreary life,
Thou somewhere else—somewhere
In me to set the pain and strife
And somewhere else the sin and sorrow
Of earth are known no more,
Somewhere for weary spirits
Shall find a peaceful shore.

Somewhere the Canes that try us
Shall all have passed away;
And doubt and fears no longer
Impede the perfect day.
O brother, though the darkness
Around thy soul be cast,
The earth is rolling sunward,
And light will come at last.

Communicated.

Gospel of the Kingdom of God Endangered in Scotland.

No. 5.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. "With one mind striving together for the faith of the gospel." Paul.

In preceding papers it was pointed out how laxity as to "the gospel of the kingdom of God" had been favored by certain articles in the *Messenger* (Glasgow), etc. and some remarks of a corrective nature offered. It is proposed now to look at some facts which tend to explain, but certainly not to excuse such laxity.

The gospel in itself is simple enough. The early disciples had no difficulty in comprehending it. It was easy enough for any unprejudiced Jew to know about the kingdom of heaven, and the Messiah, or even as to such facts as the death and resurrection of Jesus, when such came into existence. The Apostles could say, "We believe and are sure that thou art the Anointed One," and the evangelist could speak of the "Things most surely believed among us." Many through "fear of the Jews," and especially dread of "expulsion from the synagogue," held back from confessing the truth.

To Gentiles the true point of view is awanting. The Gentile mind seems naturally alien from the standpoint of the Jew, especially the Jew of the first century. The Jew knew nothing about a so-called spiritual kingdom, or that the church is the kingdom. The modern Gentile has inherited a perversion of the gospel from the apostasy of a former age. He may thus be said to be by nature an ignorant unbeliever.

Again, the translators in some important respects failed to supply a rendering of certain terms. Especially this applies to the term Christ. This is a title of office like king or emperor, and not a personal name like Jesus. Even the Revised Version has failed here. Christ ought therefore to be translated. *Basileus* is always translated king, and why not the title Christ? The scholars who provided a translation from the Greek New Testament into Hebrew for the use of Jews, understood this point, and their work should afford an object lesson for Gentiles. We find in the New Testament in Hebrew the Greek term Christ rendered Messiah. A Jewish reader would know that Messiah meant (the) Anointed (One). If any Jew should desire to verify this by consulting the Old Testament in English he would find it corroborated by nearly twenty instances where Messiah is rendered Anointed. In the English New Testament the case is very different, and the Gentile is placed at a disadvantage.

The foregoing remarks will apply to the term Christian which occurs three times in the New Testament. In the version made for the Jews it is rendered by a Hebrew term equivalent to Messianist, meaning a follower of the Anointed (One). Thus a Jew when reading in the New Testament will find that in Acts xi 26 the language "The disciples were called Messianists first in Antioch," in Acts xxvi. 28: "Almost thou persuadest me to be a Messianist;" and in 1 Pet. iv. 16, "If any man suffer as a Messianist."

The Gentile of the first century was not exempt from the necessity of occupying the standpoint of the Jew. We find a purely Gentile audience at Athens where the preacher was evidently moved by such a consideration. In his address at this place the Apostle Paul set before his audience the great Creator of heaven and earth, in whom we live and move and have our being, in contrast with the idols of gold and silver of the Greek mythology. He reached a point where he announced the Messianic idea of the divine government, when he was cut short by the mockery of some of his hearers. Here is his utterance, "The times of this ignorance God winked at; but now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him up from the dead." Acts xvii. 30, 31.

The question put by Philip to the Ethiopian traveller, "Understandest thou what thou readest," has an important bearing on the Gentile reader of the New Testament. The necessity of understanding what we read is indispensable if we would reapany benefit from it. Alexander Campbell said some true words on such points as this. In his discourse on law he remarks—"Words are signs of ideas or thoughts. Unless words are understood ideas or sentiments can neither be communicated nor received." It is sad to think that with regard to what he termed the ancient gospel, "Jesus is the Christ" he failed to put his dictum into practice, thus missing the mark that the Christ was he who was "raised up to sit on David's throne." The remarks in a previous paragraph are apropos of this.

Philip's question was put to a reader of the Old Testament when the New Testament had not come into existence. This reader was perusing the book of the prophet Isaiah, and was interested to know of whom the prophet was speaking. "Philip began at that same Scripture and preached unto him Jesus," that is, that Jesus of Nazareth was the person spoken of by the prophet. The Ethiopian expressing a desire to be baptized, confessed his belief that "Jesus Anointed is the Son of God." This is in accord with Philip's practice in Samaria as recorded in the early part of this chapter. There he preached (the) Anointed, and gospelized the "things concerning the kingdom of God and the name of Jesus Christ." Acts viii. 5, 12, 39 37.

The reader will note from what has been advanced, especially in the present paper, that certain obstacles lie in the way of the modern Greek coming into line with the gospel of the kingdom of God. From this cause a certain degree of what may be called exposition becomes necessary to clear up a matter which in itself is really extremely simple. And although much advantage would be gained from a proper translation of the term Christ, etc., it is not meant that our common translation is not capable of being used so as to make the gospel plain to simple minds and honest and good hearts.

It need scarcely be asked here what is the tendency of the ordinary Gentile mind in reading the New Testament. The popular theology generally fills his mind, and shapes his thoughts accordingly. As a general rule he believes in Jesus and certain events such as his death and resurrection. He naturally couples the name of Jesus with the supposed surname Christ, and so far as his belief is concerned, concludes he is a Christian. Is such a claim borne out by the testimony? Is he a Messianist? Does he know and believe that "Jesus is the Christ," he who has been raised up to sit on David's throne? If not, can he be said to be a believer? If he submits to immersion on such belief, can he be said to have become "obedient to the faith." Acts vii. 7. The apostle Paul counselled the disciples—"Examine yourselves whether ye be in the faith." Does not this become the urgent personal duty of persons as may be in such a position as I have spoken of? And should they not be encouraged in the performance of this duty by such baptized believers as have the opportunity?

From the tenor of the remarks in this paper it need not be surprising that the great mass of the professing religious world should remain in ignorance. They are content to fall in with the various forms of Christianity among which their lot is cast. But it seems difficult to understand how persons who for years have been enlightened in the truth should show any laxity towards it.

It has been said that our position savors of unchristianizing the professing world. But this can only be by implication. The fact is that each separate communion might be so charged. If the divine dictum as to the divine terms of salvation is to be acted on, the consequences are in good hands. If that dictum can be withdrawn we may be assured of good reasons for such. Until then our duty seems plain.

J. Cameron.

(*To be continued.*)

Right Living a Proof of Love.

No professed Christian, who does not live right, loves his fellowmen in the sense that God would define love. To live in a manner that will lead others to go wrong, is not love. All the powers of our being must be used to save others, not to destroy them. Silent influence is more powerful for good or ill than speech.

The sinful world reads us through and through, not from what we say we are, but from our daily conduct, our speeches in the social meeting, our eloquent prayers. Our pleadings with them to turn to Christ count for nothing if we are not sincere. We must live in Christ, we must talk with him, must walk with him, must know in our own hearts that there is nothing that is between us and God. O that we might love the world truly as Christ loved it, giving up all that he might save some. Remember, dear ones, that we are not to please ourselves by taking our own ways, or doing our own pleasure if we want to bring others to Christ.

S. Roxana Wince.

Table Talk.

REST IN THE LORD.

There is or can be quite a number of answers given to rest, such as repose, cease from labors, rest as to lean against anything. But the greatest of rests is the rest in the Lord, for that will be an everlasting rest, if we are found worthy to attain unto that rest. The rest of the Christian is obtained by faith. We must believe that there is a God, the Creator of all things, and that he gave his only begotten Son, that whoso or believeth on him, and doeth righteousness will be accepted of him. The Jews would not accept Christ and therefore were cast off and in Heb. iii. 10, 11; "Wherefore I was grieved with that generation, and said, they do always err in their hearts and they have not known my ways, so I swear in my wrath, they shall not enter into my rest." And in Heb. iv. 1, we read, "Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it, for unto us was the gospel preached, as well as unto them, but the Word preached did not profit them, not being mixed with faith in them that had heard it, for we which have believed do enter into his rest as he said. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works, and in this place again if they shall enter into my rest, seeing therefore it remaineth that some must enter therein, and they to whom it was preached entered not in because of unbelief." And again in Isa. xx. 15, "For thus saith the Lord God the holy one of Israel, in returning and rest shall ye be saved, in quietness and in confidence shall be your strength and ye would not." And in Jer. vi. 16, they had the promise of rest in the Lord if they would only obey, and ask for the old paths. Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way and walk therein and ye shall find rest for your souls; but they said we will not walk therein." Again in Matt. xi. 28, we are most earnestly invited to come unto the rest in the Lord. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." My prayer is that we may all be able to secure that everlasting rest.

W. D. Townsend.

Dear brothers and sisters:

A Christian greeting to you all, and that means a great many when we think of all the dear ones we have met north, south, east and west. What a gathering it will be, when the morn of glory dawns, and all the righteous dead break forth in the glad song of victory over death and the grave. We can truly pray, hasten thy coming, Lord Jesus.

The Elder and myself are holding meetings at Decker School House—have been here two weeks. The weather has been bad, stormy and very cold much of the time. So many have moved away from here, some have fallen asleep and some gone back to the world, that our hearts are constantly saddened; but thank God, many are faithful, and will be to the end.

We go from here to East Millbrook to hold meetings in an abandoned Congregational Church. We expect opposition here, and hope it may result in searching the Scriptures, and embracing the truth. Brethren every where, pray earnestly that good may be done at this place, and that we may have health and strength given us for the work.

M. A. Woodward.

Selections.

Coronation of Nebuchnezzer.

(FROM BELTESHAZZAR.)

About sunrise it was noised abroad that the triumphant army returning from Jerusalem was marching down the east bank of the river, preparatory to the grand review before the king. The result was what it always is in similar cases. Thousands forgot every thing else, and went off to see the military enter the city. But it proved to be only a select portion of the army which was coming. But even that was received with shouts from many thousand throats.

On came the proud veterans, horse and foot, walking like triumphant legions as they were. First a thousand cavalry, their small, round-bodied horses, with cropped mains and tails, bearing their burly riders proudly as if they, as well as the soldiers, called forth the shouts. Then ten thousand bowmen on foot, though the horsemen also were armed with bows and arrows. Then twenty thousand foot soldiers, some with short swords, well burnished and flashing in the morning sun; some with spears and some with daggers and maces, and their shining helmets and shields, and their breastplates of quilted linen fixed the gaze of the exultant multitude as the returning veterans marched by.

Last in the long line was a train of pack-mules laden with spoils of the Temple at Jerusalem, guarded and escorted by many trusty soldiers.

* * * *

At the fifth hour—eleven o'clock in the morning—a blare of trumpets announced the approach of the king and queen, and his accompanying nobles. The soldiers drove back the multitude; the royal party approached in their gaily equipped chariots, and descended from them and passed rapidly up the broad stairway to the temporary throne, erected on the first story of the great temple. When all was reduced to silence, one of the chief priests offered a solemn prayer to Merodach, a former king of the order of Babylon, now canonized and become the favorite god of Nebuchadnezzer.

* * * *

The prayer to Merodach was ended, and now a single signal blast upon a trumpet was heard. It announced to the choir of two hundred singers that stood behind the throne—men and women—that the moment had arrived for the coronation anthem to be sung, which had been composed and adapted to vocal music by the king's poet and musician specially for the occasion. It was sung by musical voices with great spirit, and the chorus was rendered in a loud shout to be heard by thousands.

Son of the great king Nabopolassar,
Crown him!
Warrior and mighty conqueror,
Crown him!
Over Jerusalem victorious,
Crown him!
Conqueror of Egypt's king,
Crown him!
Hope of his people—
Ruler of Babylon—
Favorite of Merodach and Nebo—
Crown him lord and king!

Almost at the instant of the last words of the chorus, a Chaldean astronomer, watching a sun dial on the tower, announced by three short, sharp blasts of a trumpet that the hour of high noon was at hand. Then two of the chief priests bore the crown to Nebuchadnezzer, lifted it from its rich cushion and placed it on his head, with these words uttered in loud exclamation: "By the grace of Merodach, we crown thee, O Nebuchadnezzer, king of Babylon." This was answered by ten thousand throats, all shouting: "O king, live forever."

The king then ascended the throne, and taking the queen's coronet from the cushion, placed it himself upon the head of Amyitis, saying in a loud voice: "Queen of all Babylonia, receive thy crown."

Then, as the answering shout of the multitude ascended, it was silenced by a burst of instrumental music in a wild march of triumph, and the commander of the long line of soldiers put them in motion to march in review before the king, their lately victorious chief. Imagine the scene. The very horses of the mounted bowmen caught the spirit of the hour, and bore their proud riders in stately steppings past the king. Then came the archers on foot, with all their trappings flashing in the sunlight. Then the ten thousand foot soldiers, and last of all, the precious spoils of the temple at Jerusalem.

It was enough. The multitude was surfeited with excitement and sight-seeing, and the long, loud shouts died away to an echo. It was over, and the new-crowned king and his noble queen, the nobles and the escort, turned from the great temple toward the palace, and soon passed the arched gate through the double inclosing wall into the precincts of the royal palace.

Coronation day was ended, and a vast concourse of tired citizens were seeking their homes in the city, and another multitude moved in various directions outside to the places from whence they came.—*Selected by Georgie Osborn.*

What is Russia?

Siberia is Russia—five million square miles, in which whole countries are a quivering carpet of wild flowers in the spring; a rolling grain field in autumn; an ice-bound waste in winter, stored full of every mineral, crossed by the longest railway in the world, and chiefly inhabited by a population of convicts and exiles.

Central Asia is Russia—a million and a half square miles of barren desert and irrigated oases, the most famous cities of Asia and the greatest river, a few years ago the hotbed of Mussulman fanaticism, probably the cradle of the human race, and possibly the scene of its most fateful conflict.

The Eastern Question is: How will Russia try again to get Constantinople? The Far Eastern Question is; Will Russia succeed in dominating China? The question of questions for the British Empire is: Will Russia attempt to invade India?

The Triple Alliance is a league to work against Russia. The Dual Alliance is Russia's reply. Russia called the nations to the Conference of Peace. It would be easier to say what is not Russia.

Unless you realize that in Russia the Czar is everything, literally everything; that not only is his will law, but that it is also heaven-inspired right, that his land and his subjects are his to dispose of wholly as he will—I am speaking, of course, of the masses of the people—you will not grasp the fundamental condition of Russia today. In a Russian battle not so long ago, the artillery, urgently needed in front to save the day, was stopped by a ditch. The soldiers thereupon flung themselves in until the ditch was full, and the artillery galloped over their bodies.

The incident illustrates the relation of the common people of Russia to their sovereign. In material things it is the same. I was once discussing with a Russian administrator the military capabilities of the Trans-Siberian Railroad, and I remarked that there would not be rolling stock sufficient to convey masses of troops in a short time.

"Every engine and carriage in Russia would be put there if necessary," was the reply.

"But," I objected, "that would disorganize the whole commerce of the country, and bring tens of thousands to ruin."

"You don't understand," answered this official, "If the Czar gave the word to take every railway carriage in Russia and run it across the Siberian Railway and throw it into the China Sea at the other end, who, I should like to know, would prevent it."—*Henry Norman in Scribner.*

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. Thompson, Sec. Pro Tem.

"Be clothed with humility," then you can kneel down and pray without fear of soiling your clothes.

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Now.

One morning, while about my work, I thought to leave a portion of it till later in the day, when, the afterthought came that I might be called away, and in that case it would remain undone. I at once set about it, and as I worked the thought came vividly to my mind, that now, *now*, is the time, the acceptable time, "now is the day of salvation."

We sometimes think, when we have reached certain times we can render better service to God. But he wants the best service we have *now*. "Today, if ye will hear his voice, harden not your hearts." "Draw nigh unto him, and he will draw nigh unto you." Every hour we need him, and every hour he requires our service. Not tomorrow, but today. *Now* let us give him the very best that we have; seeking first the kingdom of heaven, and its righteousness; knowing all things needful will be added.

God knows so much better than we, it seems strange we should ever fail to trust him. How often our best efforts prove futile, while God in his own way will bring about the desired results. Then let us not give him half, but whole-hearted service, and give it *now*.—*Mrs. N. R. Norcutt.*

A Scientist's Conviction.

There is a light "that lighteth every man that cometh into the world," an inward voice that testifies to the conscience the truth of God, and his eternal power and Godhead. Against this voice men can lose their hearts and resist its utterances, until they lose their power. But this does not prove that God has never spoken to them, nor that they have had no convictions of the truth.

Perhaps no one has more carefully traced out the evidences of design, contrivance and skill in nature, than the late Charles Darwin; and yet the facts he ascertained contradicted his theories which he held, and his convictions at times almost overpowered the fancies which he promulgated.

In a Glasgow lecture the Duke of Argyll said: "In the last year of his life Mr. Darwin did me the honor of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of conversation I said it was impossible to look at the wonderful processes of nature which he had observed, without seeing that they were the effect and the expression of mind. I shall never forget Mr. Darwin's answer. He looked at me hard, and said:

'Well, it often comes over me with over-powering force, but at other times (and he shook his head) it seems to go away.'"

"It seems to go away." Light rejected becomes darkness, and conviction resisted leaves the soul unconvinced and hardened in unbelief. "If the light that is in you become darkness, how great is that darkness."—*The Christian.*

Strength Versus Weakness.

"Peter followed him afar off." "Joseph of Armathea went in boldly unto Pilate, and craved the body of Jesus." This interchange is ever going on in the church. Some are offended and fall back, and frequently the strongest become weak when tribulation arises. On the other hand, the weakest then distinguish themselves and make their joyful confession to be heard, that so there never may be wanting those who know and confess Christ.

For God, like a rich householder, chooses to have all kinds of servants in his house—not the strong and able merely, but also the small and weak. And in order that the strong may not despise any, they are forced to learn in their own case their weakness; and in order that none may judge another, the spirit of God comes upon the weak, encouraging, comforting, strengthening them, and that to such a degree that every one is constrained to recognize and extol the divine power at work in them.—*Martin Luther.*

If asked "Are you a Christian?" do not say, "I hope I am." If you should ask me, "Are you a married man?" what would you think if I should say, "I hope I am." There are some things a man ought to know, and this one of them.—*J. August Smith.*

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.—Psa. lxv. 5.

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Poetry.

Differing Ways.

A dismal way is the downcast way,
Saving up shadows for a sunny day,
Nursing sorrow but to make it last,
Scowling at joy till it hurries past,
Living life as a nightmare dream,
Seeing gloom in the place of gleams—
Oh, poor soul!
Paying by choice such a bitter toll!

A happy way is the uplift way,
Looking for the sunlight every day,
Banishing sorrow with a spirit high,
Clinging to joy till it can't pass by,
Living life as real and sweet,
Seeing its beauty and grace complete—
Oh, rich soul!
Knowing the truth of God's control!

—Ridley D. Saunders.

Communicated.

Is It Possible?

Is it possible to live a worthy life even in these latter days; by living natural, honorable and obedient unto God, which require faith and works; and one without the other is dead. Therefore through Christ it has been made possible for all men to gain eternal life; yet we find "that many shall seek, but few shall find" eternal life. God looking down the stream of time could see that mortal man would wax worse; and that the family of humanity would become so entangled with theology, creeds and isms; and that the imposition that they would necessarily and unavoidably have to go through, as we see during our life time is that the worst enemy man has is mankind; and that they would be so born and constituted that their ability would not be sufficient with the surrounding influence to enable them to grasp the glorious gospel and live it "until he comes whose right it is to make all things new." Still there will be a small portion out of the great mass (the little flock) who will be able by his help to live the life required and have a part in the first resurrection, which entitles them to eternal life and to become kings and priests in the restoration age, being joint heirs with Christ, through the promises made to Abraham: yet as is always the case many try to console themselves by trying to believe that God is under some obligation to them, and that he will provide a way whereby they must be saved; still they have lived a life that he absolutely forbid them; "though they perish forever," and will not have a part in the first resurrection and will be for ever dead, yet they try to hope that by some miraculous way; or even if it is at the second resurrection to be raised with the righteous dead and given another hearing. Why if they had the laws given them containing the message and they failed to obtain or regard it they are already condemned; and it is surely not necessary or merciful to raise them in order to condemn again, yet they feel as though they amounted to something; while in fact the iniquities they have worked against God and his followers have brought them to nought, and therefore he is under no obligation to them, for they are the result of sin: as Paul stated, "they are natural born brutes made to be taken and destroyed;" and as he has said, "Man hath no pre-eminence over the beast, as one dies so doth the other;" and such principles and practices that lead humanity to destruction (and many of the leaders know better) all justify themselves, (as we will term it) by getting just as near the brink of the hill, as they can not to tumble in; which we must 'concede by all knowledge and wisdom that there is no other hill than this life and death; or the grave, and they will contend that necessary evils must exist in order to maintain a livelihood and a business; and they are not capable within themselves to originate and accumulate and make a living and property and gain eternal life; but will rob others of their opportunities at all hazards in order to try and succeed themselves. Still we must realize that evil will come upon us not of necessity but of circumstances; as was the case with the late panic and religious political eruption we have of recent years passed through. When secret organizations of all natures were being formed and claiming to be for the good of humanity; when in fact it was their ruin; and cannot be outlived for generations to come; which was produced by certain elements and made a condition of affairs that made those of right principle and practice creatures of circumstances, which was unavoidably by them; and it is true that the world is moving on to destruction in every profession of life, just as creeds and theology dictate, representing all kinds of theories and isms, producing principles and practices that are half right and half wrong, as we might state it; and make life too short or too long. Instead of humanity getting down to business and following the principles and practices that were given them by their Creator, they go to some extent upon the principle of building up and then wrecking; which is a curse to all humanity and a sin of the gravest kind before God. Yet I would not be a critic or a grumbler; but simply by the help of God follow principles that were given us by him; but as Paul said he sinned daily, therefore will I think we are no better than he; but Satan and his imps are always at work, "deceiving and being deceived," when we see such as hypnotism and drugging being practiced and its like upon especially those unaware, to wield an influence over those whom they come in contact in business, society, love, disease, etc., which is evidence of the evil day that is upon us; and gives the wicked that practice it an opportunity to do great harm, cause the true marriage vow to be broken and wreck many, a worthy life and even murder; and unless people know themselves they are very liable to be influenced to such an extent that they will become wrecks and wreck others. Although it is true that "in the last days they will come with lying wonders and deceive the very elect if possible," and they have invented everything, except to keep from being sick, dying, raise the dead to life (and maintain it), which is certain evidence that God's Word is true; and those who have tested those faiths, sciences, etc., as I will term them. I notice that they all get sick, go to ruin and die just the same, and as I am on a general subject I must state that I had the good fortune to hear a lecture recently on phrenology by Mrs. O. S. Fowler, the widow of Prof. O. S. Fowler, formally of the Fowler and Wells Institute of Phrenology in New York. Any thinking person will at once realize her ability as being far superior to the great mass of humanity; and that her ideas on phrenology are very instructive and of great benefit to humanity if they would only study it sufficiently to appreciate it. Still with all her ability she thinks she has made a wonderful progress since the death of her husband by the charts and information placed in her possession by locating the organ, (or the seat of the spark) of life and the heart that God referred to when speaking to mankind, which is located under and in the center of the brain, is certainly correct; and there conveys the principle, if I comprehend the idea that she aimed to convey, was that the Spirit of God that is in you at death, returned to God who gave it, and really does not explain that the organ of life in man, (or the animal kingdom) in our feeble way (or mortal man's ability) to express it, is like a dynamo, just as soon as it is brought in contact with electricity the machine is put in motion; (or brought to life) so with the magnet it will draw certain minerals, etc. And so it was with Adam, "God blowed into his nostrils the breath of life and he became a living soul," the breath of life only being air containing the necessary qualities, when coming in contact with the life-giving organs gave the clay man life, action or motion until these organs are worn out or destroyed. Therefore this will not leave the impression as theology, creeds and pagan theories have been teaching since Satan deceived Eve in the garden of Eden, that there is a part of man that never dies. But may we continue to hope for the soon coming of our "Lord and Savior Jesus Christ in power and great glory" and raise the righteous dead from the grave and change the righteous living in an instant, and then meet him in the air and to forever be with him; and light upon Mt. Zion of which he will reign on David's throne, when the law shall go forth from Zion and the Word of the Lord from Jerusalem; and the rest of the nations living will have to go up to Jerusalem to worship the Lord of Hosts from year to year; or have no rain during the thousand years' reign of Christ and his saints; when at the end of the thousand years the righteous dead shall be raised and the righteous living purified and the earth cleansed by fire, the curse raised and wickedness and unrighteousness known no more; when sickness, sorrow and death have passed away and he will deliver up the kingdom to the Father, the God of heaven.

ALONZO S. WILKINS.

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February 17th to 22d, inclusive, excursion tickets to New Orleans, Ala., Mobile, Ala., and Pensacola, Fla., will be sold via Pennsylvania Lines. Consult Ticket Agents of Pennsylvania Lines about rates and time of trains.—Feb. 22.

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We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Change of Time on Pennsylvania Line in effect Feb. 8, 1903.

Passenger trains will leave Plymouth as follows: Going East 3:05 a m daily 10:18 a m except Sunday, 2:35 p m daily, 5:30 p m daily, 7:50 p m daily extra fare train, 8:39 p m except Sunday, 9:47 p m daily.

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Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remscheer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at Ch. Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Bare Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neell Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St., Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Kuhlman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brick Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father. He Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake. Sec'y. All lovers of truth are cordially invited to come and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica, every Sabbath on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME LII. PLYMOUTH, INDIANA, FEBRUARY 25, 1903. NUMBER 8.

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TO OUR PATRONS.

We want more readers for THE RESTITUTION. We want One Thousand new names on our list for 1903, and can have them if you will help us.

In every Church of our faith in the land there are members who do not take our paper, who would be benefitted by reading it.

There are those who are isolated by circumstances from any Church fellowship, who would be kept firmer in the faith, helped and strengthened for the battles of life if they had THE RESTITUTION each week.

There are others interested in the truths we hold, who would often have their attention called to the principles of our faith by reading our paper. When no preacher can be secured, when you cannot talk to them, let THE RESTITUTION in their homes be ever a present visitor—a missionary that will do more than any other one thing to keep the interest alive.

There are those whom we wish were interested in the Bible and what it promises. Many of this class of persons have never had the opportunity, or have neglected the matter when it was before them.

You are surely known to people such as are mentioned, and you are surely interested in them. We are satisfied you are not unmindful of their eternal well-being. How much do you care for these people? Will you join with us in getting the gospel before them, and keeping it there a year? We have this to offer to you for consideration

We will send THE RESTITUTION one year to NEW Subscribers for $1.00. We will start them as soon as received and give credit to the end of 1903.

With a little persistent effort in presenting the paper to those you know who are not taking it, you can induce them to try it for $1.00. If you want some sample papers we will gladly supply them to you, and our list can be increased by 1000 names at once.

It can be done easily if you will act on this suggestion, and get those near you interested. If each reader would get a new name our list would be doubled at once.

It would seem as if every reader of THE RESTITUTION could exert influence enough to get one more new name if the effort was made. Will you try it? If the first person you suggest it to does not respond, do not be discouraged, but try some one else. Perhaps the one you least expect will answer quickest.

Did you ever stop to figure up how many words are contained in our paper in a year? You will be surprised at the number of sermons it contains. There is variety too. There is doctrine and the practical, encouragement and cheer, and comfort for the distressed. Each phase of teaching would make several good sized books during the year. You can do no work that yields as large a return for the money expended as by sending THE RESTITUTION to a friend for a year.

We ask you to go at this work and push it along with a will. The time is getting short, and if you can be the means in God's hands of gaining one more for the Master, it will pay for all your labor. We will send several of the back papers to all new subscribers so each will get more than the current year.

Will you not start right away and send one name, and next week when that person gets his paper, some one else will hear of it, and you can send another subscriber.

Poetry.

Outside.

He shakes from him his father's creeds,
Whose logic God's kind love to dims,
But pockets all their holy deeds,
And loves the relics of their hymns.

MRS M. P. A. CROCKER.

Communicated.

The Language of the Bible.

The language of the Bible is the language of men. God in giving a revelation to man gave it through the medium of human speech, the words used by the people to whom it was primarily addressed. God made known his will to man in the main, through the Hebrew and Greek languages. In these holy men of God spake and wrote as they were moved by the Holy Spirit. The Bible is like any other book to be understood in accordance with the laws of language; therefore he who pays no regard to these can never learn the truth; the Bible to him is a sealed book. He may be a graduate of some theological school as that of Rome where so many eminent German scholars have been educated; or Oxford from which the Wesleys were graduated; or Andover presided over by celebrated men as Stewart, and later by McCosh. This fact avails nothing in his favor so long as he is looking for God's thoughts far beneath the plain surface of words or apart from the language employed. When I was a boy I often worked with a man in my neighborhood, who could quote a great many passages of Scripture. When he would quote, or I would quote a passage he would say, the spiritual meaning of the passage is so and so. This to guard me, as he honestly thought, against misapprehending the truth. I regarded the man as an embodiment of Scriptural wisdom. But he never taught me how to find the spiritual meaning. The good man came honestly by his "mode" of interpreting the Scriptures. From the pulpit, sacred to clerical learning, came the notion of the occult meaning and mysteries of revelation. The tutor of my youth later in life learned the way of truth; and many years later I made the discovery that his mistake and that of the clergy was due to the notion of the "fitness of things." This was the exercise of the human judgment on things revealed. To illustrate. The Bible plainly reveals the fact that the earth is to be the future and eternal dwelling place of the righteous. This would not do. The earth was too gross a place for the home of the immaterial and immortal soul; so heaven was adjudged the proper abode for so ethereal a being. These dealers in mysteries knew too that the language of the Bible in many places could not be taken in an absolute literal sense. They knew that the term sleep, for instance, which is the proper and literal denominative of the state of unconscious repose of a living man is sometimes in the Scriptures applied to dead men. They are said to be asleep. I need not quote cases of this kind. The reader will readily call to mind such instances. The use of words and things in a figurative sense was license enough for this class of interpretators. What the literalist would view as "a figure of speech," to be explained according to the rules of rhetoric the spiritualizer viewed in the light of hiding a deep meaning—a spiritual meaning that only the spiritually discerned could get at. So they abused figures of speech under a false name. This brings up the question, Is the Bible to be construed literally? Literally, surely, how else? By the literal is meant in harmony with the laws of language. This involves the meaning of words, the grammatical construction of sentences or the relation of the parts of speech as in any other book; and also the use of figures of speech or rhetoric. When the reader or the student regards these essential things he is prepared to learn the truth if he sets himself diligently to the task of searching the Scriptures and comparing spiritual things with spiritual things. This does not mean that he will not meet with difficulties in his investigation; and with knotty problems that no amount of exegetical skill will solve, at least for the present. The Bible is pre-eminently a book for study, and I thank the Lord that it is such. A few days ago a man I employ to do my chores when I am away from home, asked the question, Is not the Bible to be understood as it reads? I said yes. A few days later he quoted these words of Jesus: "Let the dead bury their dead," (Matt. viii. 22) and asked, What does this mean? I remarked that the word "dead" occurring twice in this short sentence is used in two different senses. The request of this disciple was that he might be allowed to first bury his father, then he would afterward follow Jesus. The word "dead" in the one case related to that father who was a fit subject for burial. He was absolutely dead, life was extinct. "Let the dead," here it is used in a figurative sense because it is affirmed of the living friends and neighbors whose duty it was to bury that dead man. These were not concerned about the way of life as was this disciple who believed the words of the great Teacher. They were under condemnation or sentence of death, so affirmed under figure of speech, to be dead. "And you hath he quickened who were dead in trespasses and sins." Eph. ii. 1. As to the fact of two meanings attaching to the word "dead" in this short sentence there can be no mistake. And yet the great majority of expounders do make a mistake and blunder over this, as similar figures of rhetoric. Read death under figure is affirmed sometimes of living subjects they infer that a literally dead man must be alive. Alexander Campbell entitled a tract he wrote "Life not death," carrying the figurative meaning of the word back into its primary use. This may be called an abuse of language. Such audacious tampering deserves rebuke. Where the word dead is applied to a living person there must be a point of resemblance between the condition of this living person and the condition of the literally dead. That point of oneness is not life in the two conditions. To so affirm is to destroy the figure which turns on the term "dead" as applied to a living person. Early in my Christian experience or when I first embraced the truth, men older in years myself, and wise in their own conceits would assay to destroy the force of Scripture proof by citing a passage where a word was used in a figurative sense or as a figure of speech; it mattered not to them whether the passage had any bearing or not on the point in dispute; the fact that they were found language not absolutely literal was sufficient in their estimation to nullify my plain and positive proof. They thought they had gained the point, when they had done nothing but raise a little dust. They were not informing me of something I did not know. Their clap trap argument left my proof texts untouched. These stood as proof of my contention and would stand against inference however artfully drawn. There is no weapon with which to successfully assail the plain statements of God's Word on man's nature, his condition in death, the destiny of the wicked, the resurrection of the dead, the time of inauguration, and the location of the kingdom, the regathering of the two houses of Israel, the existence of other nations beyond the epoch of our Lord's second coming, this coming personal and pre-millennial, and on other topics not unimportant. To say there is figurative language in the Bible is of no avail. The literalist still holds his ground, and the fair thing for the objector to do is to examine the proof texts on these several propositions, and see if it is possible that they can be made to mean something very different from the meaning attached to them by the literalist. The objector must show that there are figures in these proof texts. A phrase or sentence can not be figurative without a figure. To prove that an expression or sentence is figurative, it must be shown that there is a figure in it, and the class determined to which it belongs. No one has attempted to do this fair and reasonable thing with the texts adduced in proof of the propositions enumerated above, and no one ever will. I will have something more to say on this topic at some future time

J. L. WISER.

By God's Appointment Christ Saves that which Is Lost.

There is one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Christ's mission or mediatorial work as the second Adam is to restore what the first Adam lost. Had there been no transgression nor sin, there would have been no occasion for a Redeemer to take away the sin of the world. It is to undo what the evil one has done that God sent his Son for. The first Adam was given dominion over every living thing, and the second Adam is to have dominion over the same. The first promise is concerning Christ's glorious work on earth.

After the serpent had deceived our first parents and brought sin and death into the world the promise was made that the Seed of the woman should bruise the serpent's head. Later on the Lord renewed this promise to Abraham saying, Thy Seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed. Paul says of this promise: And he gave him (Abraham) none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession when as yet he had no child." And this promise includes all saints, for Paul said, And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii 29.

This was a Magna Charta promise, and it must have a literal fulfillment. When will it be accomplished? We reply in the restitution."

On page 134, And so the saints, when their redemption is completed, they will regain the ancient homestead. And the ransomed of the Lord will, shall their endless days in possession of the very earth and soil whereon they knelt and prayed, wept and suffered." . . . Here he will reign upon this earth, in this land, under this sun.

H. Pollard, editor of *Our Hope*, says of in Nov. 29, 1901: "So far as *Our Hope* is able to speak for the Advent Christian Churches, east and west, northies and south, all hold, without exception, that God's covenant promise to Abraham, secured to him and to his 'seed,' Christ, Gal. iii. 16, the entire earth in fee simple as a joint inheritance, Rom. iv. 13, which inheritance the image on the feet and it becomes a great mountain and fills the whole earth. It breaks in pieces the four kingdoms that have controlled the world and ends their rule and authority. That it is their authority that is broken and passes away and not the people is shown by Dan. vii. 14, 27, where the Son of Man is given dominion and glory and a kingdom, that all people, nations and languages should serve him. This shows that it was not the people that became as chaff, but the ruling powers. Christ is given the heathen for an inheritance, and the uttermost parts of the earth for a possession, and they are broken and dashed to pieces. Here in a different way the same event is brought to view, and the same breaking and dashing to pieces, and for the same purpose as the above quotation. An inheritance is not given to be destroyed. Webster says it is something desirable. Christ came to save life, not to destroy it. He speaks peace to the heathen when he has dominion from sea to sea, and from the river to the ends of the earth. The Revelator quotes the above passage and places the event after Christ's coming when the risen saints are given power over the nations, and the kingdoms of this world become the kingdoms of our Lord and his Christ, for as yet the whole world lies in the wicked one.

God says, Look unto me and be ye saved all the ends of the earth. The Psalmist in the following quotation shows *when* and *how* this gracious and world wide invitation will be literally fulfilled, and what God's purpose is concerning the unenlightened heathen world. In Psa. xxii., xxvii., xxviii., and lxxii. God says by a prophet after his own heart. All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him, for the kingdom is the Lord's and he is governor among the nations. All nations shall serve him, all nations shall call him blessed.

These blessed predictions include the world at large that are to be blessed by the seed, and to remember and turn to the Lord in the times of restitution, when the kingdom is the Lord's, and he is governor among the nations. These are the nations that bring their honor and glory into the beloved city, where there is no more weeping, nor violence, nor destruction, and it needs not the light of the sun nor the moon, for the Lord is its everlasting light and the days of its mourning are ended. Isa. xxxii. 20-60; xiv. 20-65; xvii. 19.

These nations are not the seed God is now taking out of the Gentile world. Christ says they are not of the world, but are to be made one (not divided into sects as now) that the world may believe, and the Psalmist has given the due time when the world is to believe. The gospel is to be preached to every creature to fulfill the oath clad gospel promised blessing that is to be given to all the families of the earth. The accepting or rejecting the gospel decide the future destiny of all men, dividing them into two classes—the believer and unbeliever, the saved and the lost. Christ is the only name and way given by which men can be saved. God sent his Son into the world, not to condemn it, but that the world through him might be saved. God is in Christ, reconciling the world to himself. God made his Son to have dominion over the works of his hands, and has put all things under his feet, but Paul says not yet. God is now blessing the world with special light and knowledge preparatory for the coming age, but the selfishness and jealousy of men and nations are turning it largely into a curse by using this God given light, and the heaped up riches of these last days to make navies and implements of war and destruction, and all will be used to their utmost capacity to destroy the lives of men, for God has a controversy with the nations, and the time of trouble is near at hand such as never was, when all nations shall be gathered at Jerusalem, and the slain of the Lord shall be from one end of the earth to the other. But the elect seed will be delivered and escape this time of trouble. The Savior comes into mid air. The dead in Christ are raised, the living saints changed and together are caught up to meet the Lord in the air, so shall they ever be with the Lord. At the close of this vast destruction which terminates man's selfish rule on earth and Gentile time, Christ comes to the earth with his saints and puts his feet on Mount Olivet from which he ascended, and it cleaves apart and forms a great valley of safety. Zech. xiv. Joel iii. 9. Thus the restitution times commence—the mustard seed is planted—the leaven is at work, and the stone enlarges till it fills the whole earth.

Much is said in Scripture concerning the resurrection of Christ, for on it hangs all future life. A knowledge of it is to be given to all men as an assurance or ground work of faith, that the world is to have a righteous gospel judgment in the day when God shall judge the secrets of men by Jesus Christ according to the gospel or his Word. Through his death and resurrection he obtained the opening keys for the grave. The dead are to be raised, the earth is to cast out her dead, but every man in his own order or company. Christ the first fruits and afterwards they that are Christ's at his coming. All power is given him in heaven and in earth and over all flesh. All things are now put under his feet in their present rebellious state. He reigns with his joint heirs till all enemies are destroyed. During which the devil is bound, but at the end he is let loose to test the loyalty of the nations in the four quarters of the earth, which are in number as the sand of the sea, after which the deceiver and the deceived are destroyed, and there is no more death, nor pain, nor curse, for all things are made new, and the devil and all his works destroyed.

B. C. SIMMONS.

Rest For God's Children.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. iv. 1.

Dear brothers and sisters in Christ, do we ever stop to think that we may be the one that may come short of that rest that God has promised to his children? Do you ever stop to consider the words of Jesus' words, when he says, "Many are called, but few are chosen?" Matt. xxii. 14.

We of the faith of Abraham, who have been called by the "Gospel of the kingdom," and have put on Christ by baptism, and have risen with him to walk in newness of life, have we left the carnal man in the watery grave, or did we bring him out with us? Let us be careful, and look well to our own character building, before we condemn our brother or sister for some fault we may see in them. You know Jesus has said, "First cast out the beam from thine own eye, and then we shall see clearly to cast out the mote out of thy brother's eye." Let us therefore fear, lest we fall short of that rest." Are we working to be classed with the "chosen few? Are our works "gold, silver and precious stones," or will they be "Hay, wood and stubble?" This should be a question of vital importance to every child of God. Jesus says, "Two shall be in the field, one shall be taken and the other left; two women shall be grinding at the mill, one shall be taken and the other left." Why is one of them left? It is because their works have been of a destructible nature, while the one that will be taken has worked out his or her salvation with fear and trembling, looking unto the coming of the Lord for their reward. They have built gold, silver, precious stones in their character, and will be able to pass through the refiner's fire, and will come in the first resurrection to be kings and priests of God, and of Christ, and shall reign with him one thousand years. "Blessed and holy is he who hath part in the first resurrection, for on such the second death hath no power." Ah, dear ones of like precious faith, it will be a fearful thing to fall short of that. Paul says "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

JOS. H. WILLIAMS.

Press Toward the Mark.

There are many things about ourselves it were well to forget. An apostle said: "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There is no experience, in the past, however glorious, which we may safely treasure in the memory as a substitute for present struggle, earnest aspiration, or eager hope. There is no experience however humiliating, which should be dwelt upon to the paralysis of faith or the enervation of courage. There is a sense in which we should die daily to the past.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. THOMPSON, Sec. Pro Tem.

To win souls for Christ you must be winsome.

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[illegible]

L. E. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb'y 25, 1903.

We have decided to continue our special offer as given on our first page through the month of February. The back papers can all be supplied, so each will get the full year's number. Will you not see if there is not some one else in your church or neighborhood who will be benefitted by this arrangement. The "signs" are getting plainer that the time for work is short, so make an effort and do all you can for the cause of Christ NOW. Next year may be too late.

The way to be righted yourself, is to be careful not to wrong others: "With what measure ye mete, it shall be measured to you again."

If God has chosen your way, depend upon it, it is the best that could be chosen; it may be rough, but it is right; it may be tedious, but it is safe.

He that glorifieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth. 2 Cor. x. 17, 18.

When a man of Paul's character and work felt the possibility that he might, and was filled with anxious watchfulness and care lest he should fall short of his reward, what ought our positions and feelings be?

In France, Dr. Monsville found that of one hundred children of the first five years of life among the Jewish population 12.9 die; whilst from the same number of the same class of Christians 24.1 die. One half of all the Christians die at 36 years, and one half of all the Jews at 58 years and one month.

Some people's idea of freedom is freedom to please themselves and ride rough shod over others. This is not the idea of Paul, who says, Gal. v. 13: "For ye, brethren, were called to freedom; only use not your freedom for an occasion of the flesh, but through love be servants one of another." "The liberty of Christ" is not that expressed in the phrase, "I shall do as I please," but that, rather, which adopts Paul's exhortation, "Let each one of us please his neighbor for that which is good unto edifying."

Passing Events in the Light of Prophecy.

Under the heading of the "Macedonian Peril," the *Daily News* of London, had a long and interesting communication from its Constantinople correspondent. He states that the Macedonian question causes great and well founded anxiety both to Turkey and the representatives of the great Powers. He terms events from the time of the Russo-Turkish war of 1877-8, when one set of Bulgarians obtained their freedom, while others had to remain under Turkish rule. The natural result followed. He estimates that there are 140,000 Macedonian refugees in Bulgaria. He says Russia cannot and will not remain passive. She has to maintain her role as protector of orthodox Christians. Austria must follow. The Turk is getting alarmed. The question is whether Turkey is prepared to make substantial reforms by consenting to foreign control.

The *Times* referring to the proposals of Austria and Russia, says: "The Austro-Russian scheme aims at providing for a *Gendarmerie* with officers drawn from neutral European states, and for the appointment of a high administrative official, unhampered by the paralyzing influence of the Porte.

The sick man is thus invited to submit to what is described as a "slight operation." He knows that some of the surgeons are more anxious for his demise than his recovery. Will he not fear that the operation may lead to the loss of another limb? If he refuses to voluntarily submit to the surgical knife will Austria and Russia employ force? A short time will show.

An important debate took place recently in the French Chamber of Deputies. M. Estournelles de Constans said the cause of the deficits throughout Europe was the *Armed peace*. It absorbed 54 per cent of the resources of France and was driving her into a colonial policy. 'Such a policy, in our opinion, is [illegible] against England, Germany, M. Ribot, a former Minister, pointed out that the National Debt of France had increased by £25,600,000, within two years, which was a greater burden than the country could bear.

The European situation does not improve. There are many questions, several of them of a very complex nature and more than one seemingly approaching a climax. The *Standard* says:

"In Russian policy intervals of quiescence, longer or shorter, are succeeded without any special cause, by periods of restlessness. Just now a phase of spasmodic activity is at its height. A line drawn from Pekin through Teheran to Constantinople would serve to connect a series of centres of disturbance. Every one knows that Russian statecraft is, as a rule, subtle and patient, rather than violent, and this familiar truth make all the more remarkable the simultaneous development of somewhat aggressive enterprises at a number of separate points.

The St. James' *Gazette* says: "That Russia means business may be gathered from the fact that all the newest and fastest vessels of the volunteer fleet are being collected in the Black Sea and laid up at the disposal of the government until they are wanted.

The British Embassy at Constantinople has addressed to the Porte a protest against the passage of Russian torpedo destroyers through the Dardanelles to the Black Sea. Should occasion arise, Great Britain reserves the right to demand similar privileges for her warships.

The *Scotsman* says: Action has been taken by Russia, and a protest has been lodged by Great Britain, which have bearings on the all-important question of the preserving the peace of Europe.

The editor of *Glad Tidings* says: "The Delhi Durbar appears to have been a magnificent spectacle. Neither India, nor any other country has ever seen anything to equal this mammoth collection of camps outside Delhi. They covered an area of fifty square miles. The *Daily Chronicle* says: The Durbar is an outward sign of union in a single system. It is only the continuous success of British rule in India that blinds us to the wonder of it—the wonder of a system whereby a British army of 80,000 men garisons an empire of more than a million and a half square miles, and nearly 300,000,000 of men are ruled by a handful of strangers from beyond the seas."

Ghosts.

Dr. Andrew Wilson says, "Ghost-seeing is susceptible of ready explanation. Take a nerve that leads from the eye to the brain. Seeing is a mental act. I hold a piece of chalk in my hand, and when I put the piece of chalk out of sight, you still have a mental vision of it. But suppose I say, 'Not merely have I an image outside that bit of chalk: I can see it there in the principle of Macbeth with the dagger when he said, 'Let me clutch it,' you would say that it was illusion. Yes, but that was the ghost of the bit of chalk. The image of the bit of chalk was stored up somewhere in the brain. But suppose that along the nerve of sight that image stored up in the brain travelled backward until it came to the part of the eye that originally received it. It then gave the idea of something outside us that has no real or objective existence. Ghosts are produced in that way. They come from no outer or external world, except the world that is inside peoples own heads."

"He Purgeth It."

"Every branch that beareth fruit he purgeth it, that it may bring forth more fruit."—Jesus.

In Dean Alford's New Testament the Greek word *Kathaiser* is rendered "he cleanseth," which is evidently its meaning, hence in the third verse Christ proceeds to the process, "Now ye are *clean* (*Katharoi*) through the Word which I have spoken to you." And in chap. xvii. 17 he prays his Father to complete this purging process in the language, "Sanctify them through thy truth; thy Word is truth." The truth, then, as taught in the discourses of Jesus is the divine remedy for uncleanness. Before his day the same means were used, hence the frequent use of the expression in the prophets, "the Word of the Lord came .....saying, etc., "this is the *Word* of God that abideth for ever," and was preached unto men in the gospel of the kingdom, Isa. xl. 8; 1 Peter i. 25.

[illegible] divine method of salvation has always been. It cleansed before from Adam to Abraham, thence to Christ; and if men would be saved, sanctified and purified from the corruption of sin we must allow the same purging influence of the gospel of God's kingdom as ratified in the blood of the anointed Jesus, to have its perfect work upon our hearts and lives. Peter taught that God put *no difference* between Jews and Gentiles, but *purifies* all hearts by faith *in the Word of the gospel*. Acts xv. 7, 9. The Greek term rendered "word" is logos, as in John i. 1, "In the beginning was the Word," which signifies the wisdom of Jehovah by which the heavens and the earth were formed, and afterwards revealed God's requirements and man's duty. Eph. i. 9, 10; iii. 3-6. This *logos* was Theos (God), and was in Christ, hence he spake "the *words* of God," John iii. 34, which Paul said were "quick and powerful (living and active, Alford) discerning the thoughts and intents of the heart" in the same effectual manner as that a sword would pierce, "even to the dividing asunder of soul and spirit (or a person and his life) and of the joints and marrow.' Heb. iv. 12. Because of this Jesus had the power to discern the thoughts of his enemies, Matt. ix. 4; xii. 25; Luke vi. 8, and "knew what was in man," even the animosity that was satiated in his blood, that broke the tender heart of his mother as she gazed upon her wounded Son, and heard the death shriek which terrified his foes,—and that convinced the centurion who had charge of his execution that he was in truth the Son of God. Thus were the thoughts of many hearts revealed, Luke ii. 34, 35, and the chief priests and Pharisees openly condemned, as being the murderers of their Messiah and Savior. Acts ii. 23; iii. 15; vii.

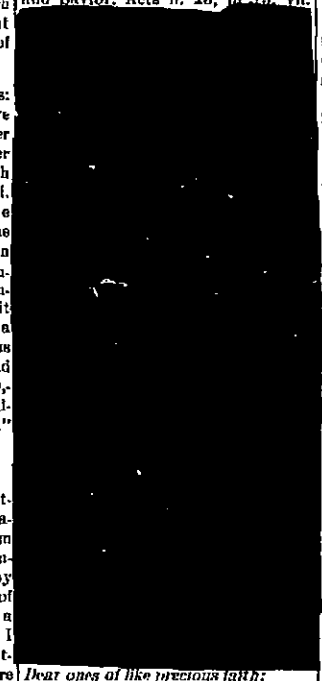

Dear ones of like precious faith:

It is a little late, but as I have been reading so many good letters in the paper from all over the land. We read that there will be a time when our Lord comes to gather his chosen people home. They will come from the four wings of the earth, from the east, west, north and south. So let let us be watchful lest we be not ready when he comes. There is work in the vineyard for us all to do. We can distribute tracts, many good ones are advertized in the dear RESTITUTION, and send to our friends in every letter and hand them out to our neighbors and try to get some one to take the paper, or do as I have done, if you cannot get them to take it, send it to them, and thank them for reading it. I have paid for three copies, one to my dear old parents and two to my neighbors. We have no church nearer than Brush Creek, Ohio, and that is about seventeen miles, so we dont get there very often But we have the visits of the dear old paper every week. There are none of the one faith around here but wife and I and her sister, Mrs. W. H. Eidemiller. We had the pleasure of hearing Brother W. H. Wilson at the Peterson school-house, about three miles south of Piqua, Ohio, and that was a feast. The good Book says "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." For proof, the faith that saves comes by hearing the Word of God, see Rom. x. 17. For proof that there is but one faith, see Eph. iv. 5, and for proof that the faith that justifies is the belief of what God promises, see Rom. iv. No promise this side of the resurrection, that is the day of life, of the crown of rejoicing, of victory. Men may strive to beat back the tides of death, but they will surely come, but there is a hope beyond the night of dreary watching, the life age is about to dawn, the golden lamp of faith will yet shine brightly in the valley of death. This is not all, we have heard the prophecy from the sacred depths of God's own eternal truth, "Thy dead men shall live, together with my dead body shall they arise. Awake ye that dwell in the dust; for thy dew shall be as the dew of the herbs." Now as death is a long sleep, so sleep is a short death and vividly foreshadows the death state in which even the righteous are fallen asleep. 1 Cor. xv. 6. Hence the same Bible which tells us that the dead are asleep, also tells us that they know not anything. Eccl. ix. 5. Hence a thousand years after David had gone to sleep with his fathers, Peter said, "David is not ascended into the heavens." Acts ii. 34. Them that sleep in Jesus will God bring with him in the same sense that he brought our Lord Jesus, by a resurrection, Heb. xiii. 20. So, brothers and sisters, let us be watchful lest we fall by the wayside. There are so many temptations in this vain world. The Bible says he that overcometh will I permit to sit in my throne, as I overcame and sit down with my Father in his throne. My letter is getting lengthly, and I will quit for fear I will tire you. May we be found worthy when the Lord comes is my prayer. Pray for me, dear brothers and sisters.

Your brother in Christ.
N. S. WESTFALL.
Ohio.

Brother Underwood:

We are glad that we are still numbered with the readers of our paper. We enjoy reading the good letters from those who are like myself endeavoring to so live that they may share in the soon coming kingdom.

We remain as ever, yours in the one faith.
MR. & MRS. GEO. NELL.
Illinois.

Dear household of like precious faith:

I have been reading so many nice letters of late, scattered over such a wide territory. I want to add my mite. I have met several brethren that came out of Babylon, the same road that I did. I first joined the Christian or Campbellite Church. They insisted on me taking the office of Elder, and on account of my ignorance I finally yielded. Then I decided to apply to David's lamp, the Word, determined to follow where it led, church or no church. I was surprised at the light it gave me. Their pet hobby of the kingdom, birth of the Spirit, and going to heaven and some other things was a mistake. After my lamp showed me those things so clear, I could not help obeying Jude, to contend earnestly for the faith once delivered to the saints. I could not do that and not say anything about it, so they withdrew their fellowship from me and Elder Elliott, who was on the same doctrine. About that time I accidentally picked up my first copy of THE RESTITUTION. I read it over and over, and was so well pleased with it that I subscribed and have taken it ever since. It is getting better all the time. If you stick to it and the Bible you will never go very far wrong. I have never had the pleasure of meeting any of our brethren in Oklahoma since some time in the seventies.

Your Brother in hope,
JOHN TEAGUE.
Oklahoma.

Table Talk.

PRECIOUS PROMISES.

God has revealed to us by his Word many great and precious promises. Peter calls them exceeding great and precious, and it is by faith in them that we become partakers of divine nature. Think of the love and tenderness of the Father toward us, when he made promise of resurrection and life and exaltation to his own most glorious nature, through faith in Christ Jesus. Ah! yes we are redeemed by the precious blood of Christ, the Lamb of God that taketh away the sin of the world. Consider how great and precious the promise, God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life. Why the ultimate aim of our journey through life should be to attain unto that eternal life, that rest that remains for the people of God. God made promise to Abraham and his seed, of the land of Canaan for an everlasting possession, and Abraham was called the father of the faithful. In Galatians we read, "And he saith not unto seeds as of many, but unto thy seed which is Christ; for ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

Dearly beloved, this is how we come into covenant relation with God, we believe the promises he has made, and have obeyed them from the heart by baptism, and now we are children of God, and if children then heirs of God and joint heirs with Christ. If, then, we are children of God, how earnestly should we strive to walk worthy of so exalted a position; and to those that endure to the end, the blessed promise is, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be kings and priests unto God and shall reign a thousand years, and they shall be among those that sing the new song, Thou art worthy to take the book, and to open the seals thereof, for thou hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests and we shall reign on the earth.' Oh; yes. Christ came an high priest of good things to come, and obtained an eternal redemption for us, that they which are called might receive the promise of eternal inheritance. No wonder John says, "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Glorious promises, such as these if believed and obeyed from the heart, will purify us and will enable us to stand fast in the faith, and wait patiently until Jesus comes to call us and fashion these corruptible bodies like unto his own glorious body. I fear I sometimes fail to realize how exceedingly great and precious God's promises are, they reach out into eternity. Oh; that we may all prove faithful unto him that called us to such honor and glory is my earnest prayer.

MRS. MATTIE NEILL.

The World's Great Need.

"Rejoice greatly, O daughter of Zion! Shout! O daughter of Jerusalem! Behold, thy King cometh unto thee. He is just and victorious and unselfish." Zach. ix. 9.

The ecstatic cry of the patriot seer as, in vision, he sees the King whose coming is the deepest need, the highest hope of his beloved land and race of Israel. We may catch up the joyful cry of the old prophet and apply it to a wider need and a larger hope—humanity's need and hope of its King.

I. Supreme, absolute, is the world's need of a King.

Human society has always felt this need of a rightful ruler—to rule rightfully, and it has tried hard to fill it. Through the ages it has tried many ways and sought out many inventions.

It has tried despotisms—absolute, irresponsible rulers; given them full power to administer justice between man and man and to provide security to person and property, to judge and to assure human rights—and this has failed!

It has tried constitutional monarchies—for the attainment of the same great and essential ends. And these have failed! It has tried republics—what it has fondly called a government by the people and for the people—to gain the same great ends. And this also, as we know and have reason to know well by sad experience and by the plain sight of our eyes, has failed to attain the ends sought—coming nearer, indeed, than others, as we believe, but yet having not attained.

And still there remains, as all thoughtful men know, the need of a supreme authority, a rightful and effective ruler—a king. Human society needs a king (1) to overthrow the evils that are rife.

Notwithstanding all remedies that have been tried to prevent or heal them, the world is full of evils!

Even in this "Land of Liberty," where every man is a free man, and every man has his chance, as is claimed; this republic where, as we say, the people is sovereign; this popular constitutional government where, as we proudly claim, the dignity of the man is respected and the rights of man are safeguarded as nowhere else on earth—even here, where wise and righteous government is best assured, what evils are rife!

The strong oppress the weak; the high trample on the lowly; [illegible] combinations, syndicates, crush the individual trader or force him to join them in their extortion, violence, robbery and wrongful gains. Even government lends itself to class and sectional interests. Law is made to join the oppressor against the oppressed. Bribery, wrong and violence go unrebuked and triumphant. The poor cry and no man heareth them. And man's inhumanity to man in a thousand ways plants pain, and hate, and revenge in human hearts as bitter seeds for a dire harvest of sorrow and disaster to be reaped in tears by and by.

All these evils are rife even here! Where on earth are they not rife? And what single reason have we from long and varied and abundant experience to hope that any wisdom or virtue, or power of man can overthrow and remedy them? We want a king to do this!

(2) We need a king to lead the race along the pathway of true progress, uplifting, ennoblement.

The kings of the earth have rarely and feebly ever tried to do this; have never done it effectively And popular government never leads. Well if it we did follow where others lead. As thoughtful students of history know, all the suggestions, impulses, steps of human progress upward have been from private individual enterprise. Human society is what it is and enjoys what it enjoys because individuals have thought and planned and toiled, and sacrificed themselves for the good of man. And so, at best, the *Ordinary* is dragged on a slow, blind, reluctant course upward by rulers that it does not recognize and leaders whom it is slow to follow and generally strikes to death.

For all this, for all these mighty interests a king is needed; a recognized king of men, whose authority is owned, whose person is loved. A personal king, with authority and power, and wisdom, is needed as a center of human unity, drawing all men into oneness of aim and interest through a common loyalty to the One Lord: as a leader whose energy can inspire, whose influence can guide, whose personality can control, whose power can protect—yes, the world needs its king!

II. And not the world at large, but also as individual souls, we need a King.

We will always have a master; we have a master each one of us. For some the master is self. Now, experience bears witness that this is not the true master. It is not for our own good that self should reign in our hearts. This does not make beautiful characters or useful lives, or easy consciences, or contented, peaceful minds. Our blessedness is found when we serve another master than self.

If we take not this, as we stumble on in our blind search, we shall take up with some other wrong master—mammon, the world, the flesh, the devil. We must have a master!

Well! the noblest master is a king—a person whose right it is to rule; one to be to us an inspiration to good; one to stir our loyalty: one to follow; one to serve; one to devote ourselves to.

The deep craving and need of the individual heart is for a personal Lord, a noble Master. And so the world, human society, the race, the individual—all in common—need a King.

Look at the picture of the true King:

1. "He is just." His justice will be the deepest source of satisfaction in our king. His absolute fairness to all. He is "victorious." No weak ruler, but having power over all—able to execute his will; mighty to save, strong to deliver; Lord of nature, conqueror of death and sin and the devil, and all the foes and perils of his people.

He is "unselfish." He has no pride or selfishness. His heart is set on his people's welfare, not his own. He cares wisely, tenderly, supremely for them.

Ah! such a king and such a reign!

What a vision of noble hope for human kind; who can right all the injustice of the world; who can straighten out all the confusions of earth; who can heal all the miseries of man; who can command peace among all interests; who will respect the dignity and guard the rights of every man; who inspires men with perfect, unselfish devotion to him and to their fellowmen; who can lead the race of men to realize its destined glory and blessedness. For such a king, ruling not by the sword, or craft, or the balancing of contending interests, but by love; not in outward state only, but in the devoted hearts of willing subjects; for such the world languishes and all true hearts hope and long, and pray. And Christ is exactly this king! W. M. Dame, Rector of Memorial Protestant Episcopal Church, Baltimore.—*Baltimore*.

Poetry.

The Morning Cometh.

Lo! from the Eastern heights sublime,
I hear the herald's joyous warning;
Day's glory deepens the upclimb
The rosy splendors of the morning;
See you triumphant steeds of light?
Chase the retreating hosts of night;
They're flying, the hosts rejoice,
And sounds shall once Creation move,
'Tis coming! Yes, 'tis coming!

'Tis coming! Yes, our night of tears
Shall fade before Immanuel's glory,
Which now, to gild our earth, appears,
Foretold in ancient song and story;
Foretold in Heaven's explanation,
With notes which hasten our world again,
For traveling through the broken years,
The Just, the Mighty One appears.
Behold! the Lord of glory

The Bereans Column.

[Under this heading the society of "Bereans" in Illinois, will supply the copy, and endeavor to fill the space one month.]

THE APOSTLE PETER.

In the Acts of the Apostles we have a full account of the calls of Peter, and his great labors. He preached in Europe, Italy and Asia. While he was in Rome he was imprisoned on account of the death of Simon Magus. While he was imprisoned at this time he wrote his letters to the converted Jews. Here the Lord ordered him to be crucified on a cross. He asked permission to suffer with his head downward, because he did not think himself worthy to be crucified as his Master had. This wish was granted. Thus he gave his life for his Master.

THERESA BAKER.

Dear Bereans:

Your columns in THE RESTITUTION for the past 16 months have been very interesting to me. It does me good to read of your faithful work. May God grant you strength and wisdom this year to spread the good news that many may heed, and search the Scriptures as is commanded. Seek ye out the Book of the Lord and read.

We find proofs of it in Psa. lxxvii. 6, My spirit made diligent search. 1 Pet. i. 10 we read, Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. Eccl. vii. 25, I applied mine heart to know, and to search, and to seek out wisdom.

In conclusion, my prayer will be as recorded in Phil. i. 9-11, And this I pray, that our love may abound yet more and more in knowledge and in all judgment. That we may approve things that are excellent, that we may be sincere and without offense till the day of Christ. Being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God.

Submitted in love by your Sister.

S. SAMUELS.

Another year has come, and Dear Bereans, are we using our lives properly in God's cause? How many moments are wasted. Would we be ready if our dear Savior should come, to meet him? Now at the beginning of the new year let us strive for the cause so our lives may shine so as to lead many more to Jesus. We are commanded to search the Scriptures that we may learn the way of righteousness, and grow more like Jesus each day.

Your Brother waiting for the soon coming of our King.

GEORGE CLAYPOOL.

THE FAITH IN WHICH PAUL ESTABLISHED THE CHURCHES.

One of the most famous of Paul's sermons was the one delivered at Antioch in Pisidia. When he had finished this sermon the Gentiles were filled gladness, and many believed. But the Jews, on the other hand, were filled with envy, and raised persecution on Paul and Barnabas, and expelled them from their coasts.

In this sermon Paul tells the congregation before him how they can be saved, if they will. He first relates to them how the Jews persecuted Christ, although they had no cause for so doing. Yet God raised him from the dead.

He next tells them the glad tidings, of how God fulfilled the promise made unto the fathers, unto their children. This promise was, "In thee and thy Seed shall all nations of the earth be blessed." Who is Abraham's Seed? It is Christ. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. iii. 16.

This promise God fulfilled unto us, his children, by raising up Christ from the dead . . . he sent him up, he . . . [illegible]

kingdom, the nations of the earth shall be blessed, by having righteous rulers, hence a righteous government also, by having peace, as wars will be done away with. The children of Abraham shall hold high positions in the kingdom such as priests and Kings, and shall rule with Christ a thousand years. This shall be their blessing.

Paul finishes his sermon by telling the people to beware, lest that come upon them which is spoken in the prophets.

MALCOLM BUTTON.

What is the difference between the baptism of John the Baptist and that of Christ?

Both John and Christ preached the same identical gospel of the kingdom: their ministry was both confined to the Jews. John's baptism simply brought them back to favor in favor with God. It was a covenant that they should remain loyal to God and his covenants.

The baptism of John and of Jesus was in perfect agreement until wicked Jews crucified their King. Then came the change from the Jewish to the Christian dispensation. Baptism then takes on a broader and a more far-reaching significance. Paul finding certain disciples at Ephesus, said unto them: "Have ye received the Holy Ghost since ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost."

This question was asked in order to lead their way to a knowledge of their imperfect obedience. In addition to what the disciples at Ephesus had already learned, Paul taught them more. He did not have them still rely upon their former baptism, which was based upon an insufficient faith, but baptized them again, and with a sufficient faith as a basis of their obedience.

John's baptism did not make Christians of people, but the baptism of Christ does, for they are inducted into the all saving name of Christ; his name being placed upon them at that time, and sealed with his own precious blood.

The baptism of Jesus Christ is a symbol of the death, burial and resurrection of the Christ, and by this symbol the sinner is brought into covenant relation with God, is adopted into God's family, becomes one of God's household.

After the death of Jesus Christ the baptism of John became invalidated by virtue of the old covenant being done away, and supplanted by the new covenant of Christ. The baptism of John was for violations committed under the old covenant, therefore all persons who were baptized by John's baptism after the new covenant came in force, had to be rebaptized in compliance with the new covenant in Jesus the Christ.

MYRTLE MYERS.

Dear Bereans:

The Berean Pins ordered in January are now ready. The Iowa Bereans ordering with us, thus making a larger order, we are able to offer these at 20 cents each. Send orders to Miss Anna E. Drew, at 629 N. Galena Ave. Dixon, Ill.

Communicated.

Be Ready.

Yes, be ready always to defend the words of inspiration. God's Word is assailed on every hand. Not by professed enemies only, but by those who claim to believe and teach it. It is well to have some points drawn out with references, convenient to use at once. Be ready to meet objectors with the Word of truth.

Few seem to realize the importance of strict obedience. God does not permit men to substitute anything in place of his commands. When we do so, it is to our risk and peril. Salvation is a matter of too much importance to us to risk so hazardous an undertaking. Jesus suffered the painful and ignominious death on the cross, that we might be saved, and we should give all diligence to make our calling and election sure, and not risk any substitute in place of strict obedience.

I have drawn out several passages for quick reference by the readers of THE RESTITUTION in laying the foundation for the defense or discussion of Bible truths, which, I trust, will be found convenient.

Deut. iv. 2, "Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I . . . [illegible]

shall not add thereto, nor diminish from it."

Prov. xxx. 5, 6, "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Rev. xxii. 18, 19, "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Matt. v 18, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." No, do not forget the jots and tittles of God's Word.

Matt. xxi 6, "And the disciples went, and did as Jesus commanded them." Would that all others would do as well.

2 Kings v., "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valor, but he was a leper."

Naaman was directed to go to Elisha, the prophet, and be healed. He went; and Elisha sent his servant to tell him to go and wash in Jordan seven times. Naaman was angry and would not go. He went away, saying, Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage." But he could not be healed without obeying the words of the prophet. Naaman's servants persuaded him, and he finally obeyed and was healed. Thus God requires implicit obedience. See Matt. xix. 6.

Matt. xxviii. 19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

John viii. 31, "Then said Jesus to those Jews which believed on him, If ye continue in my Word, then are ye my disciples indeed." 32, "And ye shall know the truth, and the truth shall make you free."

John xv. 10, 14, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Ye are my friends, if ye do whatsoever I command you."

Heb. ix. 27, 28, "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Rom. vi. 1-4, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried* with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection."

When one is buried or immersed in water, the breath of life is cut off, and unless he or she is raised from that watery grave he or she will not live and breathe again. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. The believer thus lays down his life voluntarily. Jesus said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." "I have power to lay it down, and I have power to take it again." John x. 17, 18.

To be out of Christ is death. He is our appointed refuge. Heb. vi. 18; 1 John ii. 28. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Noah could not have been saved out of the ark. Gen. vii. See the importance of a refuge. Num. xxxv. 13; Psa. ix. 9, xiv. 6; xlviii. 3; lvii. 1; lxii 7, 8; xci 2; Isa xxviii. 15, 17; Jer xvi. 19.

After all that the Lord has done to . . . [illegible]

it was not convenient for us to be buried with him by baptism into death? and so disobeyed him? "How shall we escape, if we neglect so great salvation." Then hasten to obey, and put on Christ, then continue to abide in him.

D. D. LATHROP.

My Apology for the Second Adventists.

It seems to be a law among civilized nations that the accused have the right to speak for themselves, and Christians cannot well afford to do less. Seeing that Second Adventists have been accused of believing that this earth will be burned up when the Lord comes to reign; and seeing that they resent the charge, and plead not guilty, I deem it but right and fair to let them speak for themselves touching those things whereof they are accused.

E. A. Stockman, formerly editor of the *World's Crisis*, and now dead, in his book entitled "Our Hope, or why we are Adventists," says, "The renewed race will spend their endless days in the land of their nativity; in the country given to Adam, lost in the transgression, promised to Abraham, predicted by 'all the holy prophets,' purchased and assured by Christ. But for confirmation of these views let us consult the Holy Oracles. In Gen. xvii. 8, we find the following sweeping promise made of God to Abraham: And I will give unto thee, and to thy seed after thee, the land of Canaan, for an everlasting possession." On page 127 he says, in commenting upon this Scripture, Maunasseh Ben Israel says: It is plain that Abram and the patriarchs did not possess the land; it follows therefore that they must be raised from the dead in order to enjoy the promised good." And Stephen declared concerning this very promise: And he gave him (Abraham) none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession when as yet he had no child." And this promise included all saints, for Paul said, And if ye be Christ's then are ye Abraham's seed an l heirs according to the promise." Gal. iii 29.

This was a Magna Charta promise, and it must have a literal fulfillment. When will it be accomplished? We answer in the resti tution."

On page 134. And so the saints, when their redemption is completed, will regain the ancient homestead. And the ransomed of the Lord will spend their endless days in possession of the very earth and soil wherein they knelt and prayed, wept and suffered." . . . Here he will reign on this earth, in this land, under this sun.

H. Pollard, editor of *Our Hope*, says in Nov. 29, 1901: "So far as *Our Hope* is able to speak for the Advent Christian Churches, east and west, north and south, all hold, without exception, that God's covenant promise to Abraham, secured to him and to his 'seed,' Christ, Gal. iii. 16, the entire earth in fee simple as a joint inheritance, Rom. iv. 13, which inheritance Abraham has not yet received, Acts vii. 5, but will receive, upon his resurrection, at the coming of Christ."

This is enough. I am satisfied; are you my Brother? If they have changed their faith oh this, of late years, all right let us give them credit for it. Our impressions are much like our opinions very precarious at best; as our integrity is involved in this question we cannot afford to treat it with indifference. Let us remember that it is "human to err, and divine to forgive."

With kind regards to all.

T. E. ADAMS.

[Replying individually to Brother Adams' question, "I am satisfied; are you my Brother?" I can say, Not altogether. Quite a number of items still need clearing away. However we have no desire to carry this matter further, and if any one gets satisfaction from the words written or quoted by Brother Adams, we have no objection whatever. An incident will sometimes make a point clear. Some years ago a former publisher of this paper was at a gathering where some singing was in progress, as I in some of the selections the orthodox idea of going to heaven, etc., was expressed quite strongly. Our Brother sang right through it all, while others of our faith stopped, declining to sing what they did not believe. Afterward the occurrence being under discussion, our Brother justified his action by saying that in using the words with his idea of heaven as the Kingdom, . . . [illegible]

quote the promises made to Abraham and his seed, with *their* ideas in mind; the Advent Christians do the same, keeping in mind *their* own understanding of them. Well, brethren, let us keep right on with *our* ideas drawn from a literal understanding of these same promises, and keep watch of self and of the times, for soon they will be realized.—ED.]

Israel in Egypt—How Long?

We ought to hail with joy every effort to throw light upon the difficult passages in the Bible.

Brothers Lindsay and Browning have made a commendable effort in this direction to show how long Israel was in Egypt. If it is true what Bro. Lindsay says that the 430 years of Gal. iii. 17, measures the time from the promise made to Abraham to the giving of the law, then it is plain that Israel was in Egypt just 215 years. When he left Haran Abraham was 75 years old Gen. xii. 5. Isaac was born when Abraham was 100 years old. Gen. xxi 5. Jacob was born when Isaac was 60 years old. Gen. xxv. 26. Jacob went into Egypt with his family when he was 130 years old. Gen. xlvii. 9.

Adding we have:—

From call to Isaac.....	25 years
From Isaac to Jacob	60 years
From Jacob to Egypt.....	130 years
Total from call to Egypt	215 years

Now if the whole sojourn in Egypt and Canaan was 430 years as given by the Septuagint, if we subtract the sojourn in Canaan 215 years from the total sojourn or 430 years, there will remain 215 years as the sojourn in Egypt.

But with this conclusion how shall we understand the 400 years of Gen. xv. 13, 14? "Thy seed shall be a stranger in a land that is not theirs, and shall afflict them 400 years, and also that nation whom they serve, will I judge, and afterward shall they come out with a very great substance."

1. This text cannot refer to the nations in Canaan, for it is in the singular, "that nation."

2. They are to come out after God judges that nation, which seems to refer to the judgments poured out upon Egypt to compel Pharoah to let Israel go.

3. "In the fourth generation they shall come hither again." This shows that the place of bondage was not in Canaan for they were to come to Canaan from the place of bondage See ver. 16.

4. Abraham's seed was never in bondage until they went down into Egypt. Abraham himself was a noted warrior and conquered four kings and rescued Lot. Gen. xiv. 14-16.

Isaac waxed rich and powerful so that the Philistines envied and feared him; and their king Abimelech made a covenant with him.

The nearest we come to any servitude before that of Egypt, was when Jacob served Laban for his two wives which was a voluntary and perhaps pleasant service.

This 400 years of bondage certainly cannot be crowded into 215 years; and we may suppose while Israel was ruled by Joseph they were not in bondage, for they were in the best of the land until another "king arose who knew not Joseph."

Again, on the other hand if we make the sojourn in Egypt 430 years, we are confronted with another difficulty, viz: the genealogy of Moses; for his ancestors died at an age where their sum is less than 430, as shown by Brother Browning in RESTITUTION of Feb. 11.

Again, by reference to Gen. xxi, it will be seen that Isaac was born in Canaan. If the call was 25 years before his birth as is shown, then it was 405 years of bondage in Egypt and Canaan, as 405 plus 25 equal 430.

It may be said that it is not enough at 405 years. No. God never makes a mistake. We are dealing with inspiration and five years is an error, and some how we are wrong in those figures.

The call of Abraham and the promise to him was before he left Ur. Upon the supposition that the 430 years began there, we have too much time, for Abraham was not 75 years old until he departed from Haran, and Isaac was born 25 years after. Gen. xii. 14; xxi. 5; Acts vii. 2-4.

Starting at Haran with 430 years we have five years too many for 400 years sojourn in Canaan and Egypt, for Isaac was born in Canaan.

Bro. Browning has Israel in Egypt 240 years. Taking 240 from 430 we have 220 as the . . . [illegible]

to know where the 430 years of Gal. iii. 17 ends, viz: at the giving of the law;—to find their beginning is the problem. If 400 years spans the pilgrimage may not the 430 have begun about five years after leaving HARAN, when Abraham was in Canaan, when the covenant was "confirmed," after his return from Egypt; at the time narrated in Gen. xv? Who can give us the facts?

Yours asking for light.

A. J. EYCHANER.

Paper Read at Mid-week Meeting, Cleveland, O.

THE FATHER GLORIFIED.

John xv. 8, "Herein is my Father glorified, that ye may bear much fruit." From this we learn that in order to glorify the Father, we must bear fruit, and to do this we must first abide in the true vine depicted in the preceding verses. After we have become a component part of this vine which is Christ, our first object should always be "The glory of God." As in other things let us take Jesus as our example now. His first object was always to do the Father's will. Look at him in the temple when but twelve years old. You all know the story and it will not be necessary for me to repeat it. But when the anxious mother said, "Son, why hast thou thus dealt with?" His answer was, "Wist ye not that I must be about my Father's business?" Here we see he was willing even at this age to do his Father's will, and all through his life, all that he said and did was to the honor and glory of God. We can do no better than to read his prayer just before his betrayal in the 17th of John as an example. Read the 17th of John. How closely Jesus was united to the Father and we must be united to Jesus before we can bear fruit.

Brothers and sisters, have we attained to this height of Christianity? The standard cannot be placed too high. I feel that I have come far short of it, but let us strive to attain to the standard that Jesus has left for us, that we may be one with him in all things, then we will glorify the Father and the Father will be glorified in us. We should not only cultivate the fruits of righteousness in ourselves but we should let our light shine that men may see our good works and glorify our Father which is in heaven. We should scatter the seed and strive if possible to show one the way of life. We are told that every branch that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. Here we have the two classes. Although they are both in the vine, yet one bears no fruit and in time the sap or life leaves it; it withers up and is taken away that the others may not become polluted by it. On the other hand the Father purges or prunes all the branches that bear fruit. He takes away all obstacles that hinder their growth and fruitfulness. This to me is a beautiful thought. If the Father sees in us a willingness to do his will and a desire to bear fruit, he takes away any obstacle that may hinder us. What a loving Father we have and how we should strive to honor and glorify his name. Let us strive to reach the standard that the beloved Paul did, for he tells us in I Cor. x. 31; "Whatsoever ye do, do all to the glory of God." Brothers and sisters, let us make this a golden text and apply it to all that we do and say. I know it would help us all to walk closer in the footsteps of Jesus. It would help us when we are tempted to seek worldly pleasure and associations, or when we are tempted to form habits that are contrary to the teachings of Jesus and his apostles. If we would stop and ask ourselves if this would be to the glorifying of God, it would not take us long to decide the question. The way is very narrow. We cannot glorify God by trying once or twice a week to do his will. We must deny ourselves of everything that has a tendency to draw us away or keep us from the association of those that are striving to walk the narrow way and to glorify our Father in heaven. Do we feel that it is hard to deny ourselves of so many pleasures? But have we not enlisted to suffer? Do we learn of Jesus indulging in worldly pleasures? No. After teaching and preaching and days of weary travel, instead of a comfortable bed and refreshing sleep we see him spending all night in prayer, and this for us dear brothers and sisters. So cannot we crucify the flesh for a little while and strive to gain his approbation? What are all the pleasures of the world compared to . . . [illegible]

Editorial.

Philip Preached Christ.

Philip was one of seven chosen by the church at Jerusalem to proclaim the Word of the Lord. After the death of Stephen he went down into Samaria and preached the Word. Acts viii. 4. Is it not fair to suppose that he preached just what the apostles had been commanded to preach after Christ arose from the dead? The apostles were commanded to preach "the gospel to every creature," and those who should believe and be baptized should be saved. The word gospel as we have previously stated means good news. The gospel of the kingdom of God then must mean good news concerning the kingdom of God. If it does not contain this element it is another gospel. We are told by some that if we believe in any part of the Bible it is good news or gospel.

After that Christ arose from the dead he was forty days with them and "speaking of the things concerning the kingdom of God." Acts i. 3. Is there a word in this about a kingdom in the hearts of men or a church kingdom? Let us see. "When they were therefore come together, they asked him (Christ) saying, Lord, will thou at this time restore again the kingdom to Israel?" Acts i. 4. Now who is speaking, to whom and what are they speaking about? Evidently the apostles are speaking to Christ, about the kingdom of Israel. What was the condition of this kingdom at this time? Ezek. xxi. 27. I will overturn, overturn, overturn it; and it shall be no more, until he comes whose right it is; and I give it him. Is it not true that the prophet is here speaking of that kingdom. It was the kingdom over which David ruled, also called the kingdom of God. It is asserted that the apostles did not know the nature of this kingdom. They thinking it to be a literal kingdom, but Christ taught that he came to establish a spiritual kingdom. Now if this be true Christ should have so stated when he answered their question "Wilt thou at this time restore," etc. But we hear him say, it is not for you to know the times or the seasons, which the Father hath put in his power. He does not reprove them for their ignorance as some suppose, but that it was not for them to know the times or the season of this very important event of the restoration of the kingdom to Israel. I cannot conceive how an intelligent person can so torture language as to give it this meaning. Not a word about sky kingdom or a church kingdom, but simply the kingdom of God or of Israel. Now to preach the restoration of the kingdom to Israel is to do what the angel said God would do for his Son, viz., give to him the throne of his father David. Luke i. 32. When Philip preached to the Samaritans, the record says he preached Christ. Can his message mean less than that preached by Christ to his apostles? We think not and yet we have those who say that Christ preached a gospel of promise, but his apostles after Pentecost preached a gospel of facts. Did Peter in his sermon on Pentecost state that this change was to take place? If so where may we find it? Did he not preach that God raised Christ from the dead to sit on David's throne? Acts ii. 30. We find no change made in the gospel. The preaching of today is to take a text and point out some thought or word, and emphasize it, applying the thought to each individual. I heard a preacher not long ago preach from the text, "Go ye therefore and teach all nations," etc. In his whole discourse there was not a word said about what they were to preach. He emphasized the thought "Go ye." This was not in a country church but a city of 8000 inhabitants. What a splendid opportunity is here afforded of preaching Christ as the heir to David's throne and kingdom and Abraham's seed who should bless all nations. When Philip preached to the Samaritans he preached the "things concerning the kingdom of God and the name of Jesus Christ." Now the very same phraseology is found in Acts viii. 12 as found in Acts i. 3. If the apostles understood Christ to mean the restoring of the kingdom of Israel Philip must have meant the same. So we understand that he taught that Christ would one day rule over Israel and the whole earth. Then shall his dominion extend from sea to sea and from the river unto the ends of the earth. Psa. lxxii. 8. It is also stated that when they believed they were baptized both men and women. Would their immersion have been valid if they believed something else? First ... the gospel of the King-

dom or baptism is of no value. Just as well believe in a sky kingdom or a kingdom in the heart, as to believe in a church kingdom as taught by Campbell and others.

We may search the Scriptures through for any other gospel than that taught by Christ and his apostles and we shall find that our labor is in vain. We will also find that we have neglected that great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him." Let us beware lest we let so great a gift slip from us by listening to a gospel that is not the gospel of Christ. Let us be as consistent as the merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all he had, and bought it. One grain of truth is of more value than mountains of error. Ah, but the truth is unpopular. If we stand for the gospel of the kingdom we are at variance with all the religious world. When we occupy this position are we not following in his steps? Did not the apostles oppose the popular teaching of their day. The question of preaching today among the clergy is what does doctor so and so say about this Scripture. Depending largely for an exposition of the Scripture on the researches made by some learned man of the schools of today. May we not learn a lesson from the child Jesus disputing with doctors of the law and surprising them with his questions? In this day every church has its school of theology from which are sent young men, not to preach the gospel of Christ, but what they have learned in their school. To the Corinthians Paul said, For we are laborers together with God; ye are God's husbandry; ye are God's building. According to the grace of God which is given unto me as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon, for other foundations can no man lay than that is laid, which is Christ Jesus. 1 Cor. iii. 9, 10, 11. Did the apostles teach the Corinthians that any man has the right to lay a foundation and build thereupon? He says, "We are laborers together with God. Ye are God's husbandry, ye are God's building. God has but one structure built upon one foundation, which is Christ Jesus. Peter calls him *the* Christ, the Son of the living God. How beautifully Christ represents this thought in St. John xv., I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. If Christ is the vine and his true followers the branches and God the husbandman, how can it be that so many different fruits appear in the religious world. No it can not be. "Now ye are clean through the Word which I have spoken unto you." May this Word ever dwell with us is the prayer of your brother.

D. C. ROBISON.

ITEMS.

The man who really "means nothing" is mean enough for anything.—*C. F. Ladd.*

Jesus said, "I am the door." Try your lodge password and secret raps, and see if they will cause him to "open unto you."

Talk about being Christians when you are mad half the time! Go read Psalms cxix. 165, "Great peace have they that love my law, and nothing shall offend them."—*J. J. Ruppert.*

To be robed in the finest of fabrics and covered with jewels, is not equal to a soul sparkling and beaming with the radiance of divine glory, through the indwelling of the Holy Spirit.—*H. A. Mitchell.*

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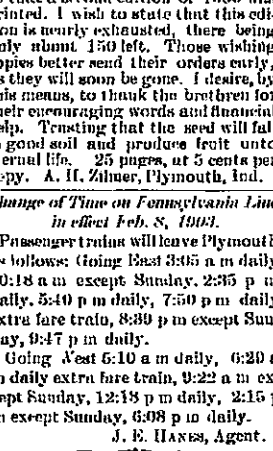

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Bradley and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. D. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Gronstol Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

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The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as Evangelist.

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VOLUME LII. PLYMOUTH, INDIANA, MARCH 4, 1903. NUMBER 9.

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Jesus' Word is sure;
Rest thee, calm and trusting—
God and Hope secure.

Be not then despondent!
All is going well:
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More than thou canst tell.

Yield not to thy sorrow!
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When Will Jesus Come?

Before Jesus was baptized and entered upon his ministry, John the Baptist came preaching in the wilderness, saying, "Repent ye for the kingdom of heaven is at hand." His converts were baptised unto repentance.

When did the Jewish or Mosaic dispensation close? When did the Christian era begin? Was it at the time that John the Baptist commenced to preach, or was it at the time Jesus commenced his ministry? John was the forerunner of Jesus. His proclamation was "Prepare ye the way of the Lord; make his paths straight." His followers were not required to keep the law, but they were required to repent, and be baptized for the remission of sins.

May we not conclude that the Jewish dispensation closed at the time John the Baptist commenced to preach? If the law had been in force during the time of his preaching, his disciples would have been required to have kept it.

I have said this much relative to the close of the Jewish dispensation and to the commencement of the Christian era for the purpose of leading up to the discussion of the closing of "Gentile times" and the commencement of the Millennium or next age.

Many judgments have been pronounced against Judah and Israel because of the rejection of the Messiah. Let us look into the prophecies which relate to these people, and ascertain what God has said relative to them. They were once the favored people of God. That was many hundreds of years ago. Our Heavenly Father has punished them most severely because of their great sin, but there is a better day coming for them, when they shall again be highly favored by Him who doeth all things well.

Israel and Judah must first acknowledge Christ as their Messiah as a condition precedent to being relieved from the judgments which have been pronounced against them, by reason of their rejection of him when he came the first time.

Blindness in part has happened to Israel until the fulness of the Gentiles be come in. Rom. ii. 25. The meaning is not that blindness has happened to part of Israel; but blindness as to part of the prophecies has happened to them. What was the blindness? They did not fully understand the prophecies that relate to Jesus, and therefore they rejected him. This blindness will not be taken away "until the fullness of the Gentiles be come in."

"Nevertheless when it (Israel) shall turn to the Lord, the vail shall be taken away." 2 Cor. iii. 16. When shall the vail be taken off? "When Israel shall turn to the Lord." When will Israel turn to the Lord? When the blindness is removed. When will that be done? After the close of "Gentile times."

Let me call attention to some very plain prophecies found in Ezek. xxxix. with reference to Israel. Ver. 22, "So the house of Israel shall know that I am the Lord their God from that day and forward." What day? Why the day that the Lord destroys the army of Gog on the mountains of Israel, after the great battle of Armageddon. This takes place before the second advent of the Lord.

Again Ezekiel says, "And the heathen shall know that the house of Israel went into captivity for their iniquity. . . . Therefore thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, . . . when I have brought them again from the people, and gather them out of their enemies' land, and am sanctified in them in the sight of many nations. Then shall they know that I am the Lord their God, ... neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God." Ezek. xxxix 23. 25. 27-29.

Every Bible student knows that these prophecies have not yet been fulfilled. That being true, Jacob is still in captivity, and God has not yet exercised his "mercy upon the whole house of Israel."

The prophet says, "Then shall they know that I am the Lord their God." When will they know it? After they are brought back from their captivity and not before.

The prophet Isaiah says, "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, ... and shall assemble the outcasts of Israel." Isa. xi. 11.

"Behold I will take the children of Israel from among the heathen, . . . and bring them into their own land, and will make of them one nation." Ezek. xxxvii. 21. If the children of Israel are dispersed among the heathen they cannot be identical with the English speaking people, for the reason that these people constitute two distinct nations, viz: England and the United States, neither of which are heathen.

"Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. viii. 9-11. The eleventh verse shows that this takes place after the second advent of Christ. Will the Lord attempt to convert the Israelites until after he makes this new covenant with them?

"When the Lord shall bring back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Ps. xiv. 7; liii. 6. This shows that Israel is in captivity.

"Thou hast brought back the captivity of Jacob." Ps. lxxxv. 1.

"The Lord hideth his face from the house of Jacob." Isa. viii. 17. Israel is not now the favored people, but they will be after they acknowledge Christ as their Messiah. But not before.

At a time when the nation of Israel was one of the most powerful nations in the world, Moses prophesied of them as follows, "Thou shalt become an astonishment, a proverb, and a by-word among all nations." Deut. xxviii 37. He further prophesied of them, "The Lord shall scatter thee among all people, from one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." Deut. xxviii. 64. What gods were these people to serve during their captivity? Wood and stone. This prophecy shows that they will not, during the time of their scattering, serve the true God. Does not this show that lost Israel must be looked for among the heathen nations who worship gods made of wood and stone? I think it does most conclusively.

"For the Lord shall have mercy on Jacob, and will yet choose Israel, and set them in their own land." Isa. xiv. 1. Notwithstanding the fact that the Israelites are now bowing down to wood and stone, God will in due time have mercy on them and restore them to their own land.

From the foregoing quotations we learn that Judah and Israel will not be restored until the close of "Gentile times." This brings me to the main question, Will Gentile times close before Jesus comes? I shall not do more than make some suggestions. The thought sometimes comes to me that we are very near, if we have not already reached the end of the Gentile times. The prophecies are so very positive that no interest will be awakened among the Jews until the close of Gentile times, that I am, at times, when I read of the great awakening among the Jews in many countries, and throughout many lands, strongly inclined to believe that Gentile times have come to an end.

Generally speaking Jesus comes at the close of Gentile times, and raises the dead saints, changes the living ones, is united in marriage with them and inaugurates the Millenial reign. We know that Jesus has not yet come, but may it not be as it was in the days of John the Baptist, when there was a short space of time intervening between the close of the Mosaic age and the inauguration of the Christian era. May there not also be a short space of time intervening between the end of Gentile times and the coming of the Lord.

The interest that is being manifest by the Jews, in nearly all parts of the world, is very much greater than we realize. The secular press, knowing very little of the prophecies relating to the Jews, takes little or no interest in the matter, and for that reason very little is heard of the matter. The fact is many periodicals are being published and circulated by Jews in which they acknowledge that Jesus is their Messiah, and that he will soon come the second time. The Zionist movement is also world-wide.

Without expressing any opinion, I leave these suggestions with the readers of THE RESTITUTION.

One thing is certain, if our chronology, which is only human, is correct, Gentile times have run out. Most Bible expositors agree that they ran out in 1897 or 1898. Certain it is that we are in the very last days of this dispensation. Jesus will come very soon to bless the world. The time for work is very short. What we do must be done quickly.

Come Lord Jesus, come quickly, is the prayer of your humble brother.

R. S. DWIGGINS.

Table Talk.

SPIRITUALLY MINDED.

When we heard of God's gracious love for us and that there was a way by which we could escape death (everlasting death) by a glorious resurrection, and when we decided to take upon ourselves the all saving name of Christ Jesus, there was a complete change in our minds, yes, the change was so complete it brought into play just the opposite from that we had been a victim to, an oft heard expression which is, The putting on the new man. Paul says in Eph. iv. 22, 23, 24, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness." By this renewing or change we become spiritually minded. Our minds must be continually devoted to godly ideas, and in order to accomplish this must be dwelling on things above. In Paul's epistle to the Colossians he writes, "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God." The spiritual mind finds nothing in this sinful world but sorrow, pain and trouble, and wonderful to relate it looks upon these as mere expectancies and with a light heart, and why? Because it has the blessed assurance, if we suffer with him we shall also reign with him. And how? In great glory, reign in peace and reign forever. One of the greatest privileges the spiritual mind embraces is, access to the throne of grace, where mercy may be obtained and where assistance in time of need can be found. Heb. iv. 16. Another privilege, the privilege of meeting around the Lord's table to keep in remembrance his dying love for us. Another: Of meeting together with those of like precious faith and partaking of the same spiritual food as the disciples did. To the spiritual minded these are indeed valuable and precious privileges. Did any of us ever stop to think what it was that enabled us to be continually in this frame of mind? The answer is found in Titus ii. 13 looking for that glorious appearing of the great God and our Savior Jesus Christ. It is that blessed hope. All through this rough voyage this blessed hope is the lifeline to the spiritual minded, and if they hold firm they will surely escape death. My prayer is that, when the Master comes he will find us all spiritually minded, awaiting his glorious appearance.

HARRY POTT.

SPIRITUALLY MINDED.

For to be carnally minded is death, but to be spiritually minded is life and peace. Rom. viii. 6. Here it is distinctly shown that there is a vast difference between the carnal and spiritual mind—one being at enmity or against God, the other being in favor with God. The point emphasized here and which should be carefully noticed, and, in fact, which is taught throughout the entire book of God, is, that it is one or the other, for or against God, therefore it is certain that we cannot be both carnally and spiritually minded at the same time. We must be out and out with God or not at all. By turning to Matt. vi. 24, we read, No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. At one time we were all carnally minded, but by the grace of God we were allowed to see the light of the gospel as it is in Christ Jesus, and since have enjoyed the blessed privilege of being spiritually minded, if not we would not be here this, and each first day of the week drinking in these glorious truths. Isn't it a blessing to possess such a mind as this? It is certainly pleasing to God. Now brothers and sisters, we enlisted to work for Jesus, therefore we are to exercise our minds and reveal those truths to others, and show them by our works that they too may become co-heirs with Jesus and be partakers of endless life. But let no man beguile us from our reward. Watch and pray that ye enter not into temptation, the spirit indeed is willing but the flesh is weak. Matt. xxiv. 41. God is ever present with us and let us love him all the more as we see the day approaching, also endeavor to renew our minds and be more earnest in our daily life, so that when Jesus comes to gather his saints we will be among the chosen ones.

JESSIE NICHOLLS.

SPIRITUALLY MINDED.

As each Sunday rolls around and the approach of our Lord draws nearer how is it with us? Are we working for the Lord, heeding the injunction, not to forsake the assembling of ourselves together, but exhorting one another, and so much the more as ye see the day approaching. If we are God's children we bear the name of Jesus on our foreheads, we have left the world and are striving to grow up in the knowledge and favor of God, striving to be spiritually minded that we may have the reward, life and peace. To be ever thinking of ourselves and our desires and forgetting to be thankful for the blessings the gracious Lord has bestowed upon us, we will become carnally minded. It is very easy to drift into bad habits, easy to let the love of others things creep in when the love of God is not shed abroad in our hearts. We are made up of flesh and the flesh is weak, so if we do not guard our actions and our thoughts we will be carnally minded. But brothers and sisters, there must be a struggle for eternal life and only the fittest shall enter the kingdom of God. We must be permeated with kindness, patience and brotherly love. It does not do to let a single day go by without our spiritual food if we wish to be spiritually minded. Brethren, if we would study Jesus' life more, study to show ourselves approved unto God a workman that needeth not to be ashamed, we would grow in grace and favor with God, and more like our living head and pattern Jesus Christ. And it pays to give ourselves up to spiritual life, to be filled with that blessed hope; if we will draw closer together and take a firm hold on the divine arm we would work harder and grow more and be ready to say at any time with Paul, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, but not to me only, but to all them that love his appearing.

HATTIE PATE.

A choice has been granted to us in the 6th verse of the 8th chapter of Romans, a choice between life and death. "For to be carnally minded is death, but to be spiritually minded is life and peace." What has been our choice? Is it life or is it death? If we mind the things of the flesh, death will be our reward. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." If we dwell in the flesh, we cannot please God, a thing which should be our highest ambition, that of pleasing our Father. What higher position can we hold, brothers and sisters, than that of working for God, and doing things to please him? The carnal mind will not let us do it. We cannot expect God to place any confidence in us if his Spirit does not dwell in us. We cannot be of two minds for they will not act in harmony with each other. We must either be wholly carnally minded or wholly spiritually minded. What is it to be carnally minded? If our mind is occupied by the things of this world, that is, the pleasures and frivolities which it affords, and our time is taken up with them, then we are certainly minding the things of the flesh, and death stares us in the face. We cannot help but be spiritually minded when we come here every first day and partake of these emblems which represent the body and blood of our Savior, and drink in the blessed truths which are poured out to us from the desk and from the table. Our minds are certainly turned to God and to Jesus, but I hope that it is not only here that we dwell upon these truths but all the week until we meet together again. If we do this the spiritual mind will surely crowd out the carnal mind. If we are Christians we should let the Holy Spirit always work in us. "Quench not the Spirit" means that we should never hinder the Spirit's influence in our hearts, that we should let the light shine in us and the fire burn, and should give our lives up more and more to the Spirit, following his guidence. This will lead us to hold fast to all that is good, and reject every form of evil. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, for thy sake we are killed all the day long, we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 35-39.

I trust, brothers and sisters, that from now on we will all take this stand that nothing no matter how small or how great the circumstance may be shall separate us from the love of God. It is the love of God and of Christ that makes us spiritually minded. My prayer is that we may all dwell more and more on the things of the Spirit, and at last receive the great reward, life and peace forevermore.

BESSIE NICHOLLS.

SPIRITUALLY MINDED.

For to be carnally minded is death, but to be spiritually minded is life and peace. Rom. viii. 6. In Eph. v. 18 Paul tells us to be filled with the Spirit. In Psa. v. 10, David prays, "Create in me a clear heart, O God, and renew a right spirit within me." Is this our prayer this morning, brethren? Do we pray that we may be spiritually minded? We have the emblems of our Savior's broken body and shed blood before us, are we carried back in the Spirit and see the suffering of Jesus on the cross and his agony in the garden? And is his suffering our suffering, and are we carried forward in the Spirit to his second coming when he shall come in great honor and glory, and we shall receive our reward life and peace? Are our affections set on things above where Christ sitteth on the right hand of God? Are we sitting in heavenly places with Christ Jesus? If so, then we have a right Spirit renewed within us, we are spiritually minded. May it be said of us that we "walk with God," and our reward shall be life and peace.

GEORGE NEILL.

Obituary.

Death has claimed another victim from the little band of believers near Delta, Ohio, in the person of Brother Thomas Meridow. Brother M. died Feb. 19, 1903. He was born in England, and came to this country in 1885. He was married twice, his first companion dying in England. He leaves a widow and nine children. His age was a little more than 54 years.

After a great struggle with the truth he became a member of the Church. Of this body he was a respected member up to the time of his death. His death is a great loss, which will be felt keenly, not only by his family, but also by the Church. He was beloved by all for the sterling qualities of his character. His life was one of devotion and loyalty to Christ. One of his favorite themes was the second coming of Jesus Christ, and he had the wish that he might be permitted to live until this glorious event. This wish he could not realize. However, this will not prevent him from enjoying the benefits of "the glorious appearing of our Lord and Savior Jesus Christ."

We laid him to rest on Saturday, Feb. 21, 1903, to await the summons that shall call God's sleeping ones from their resting places.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

May this thought gladden the hearts of the sorrowing widow and children.

A. H. ZELMER.

Death has again entered our ranks and taken away one of our number. Mrs. Sarah Taylor died Feb. 20, 1903, at the age of 71 years, 5 months, and 26 days.

In sadness and in tears we gathered around the open grave and read the promises of God concerning the resurrection to comfort the bereaved, and we prayed "Come Lord Jesus, come quickly." Then we left her to rest until the voice of the Life Giver shall awake the dead.

Rest in hope. Sleep in peace.

A. J. EVEHANER.

Alive Forevermore.

A story is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed."

"What is it? What is it?" asked the other, with eagerness.

"It is this," said Talleyrand; "go and be crucified, then be buried, and then, rise again the third day, and then go on working miracles, raising the dead, and healing all manner of diseases and casting out devils, and then it is possible that you might accomplish your end."

And the philosopher, crestfallen and confounded, went away silent.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.

J. B. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Mar. 26, 1903.

Ill-regulated zeal judges without reflection, and acts without charity.

It is easier to do a great deal of mischief than to accomplish a little good.

"The rays of the sun soften wax, but harden clay. To some glad tidings of salvation are a savor of life unto life; to others a savor of death unto death."

Pope Leo XIII gave audience to 42 of his cardinals, March 1, and during the interview he "referred with emphasis to his approaching death." He is very feeble.

"A tomb is a house built for a skeleton—a dwelling of sculptured marble provided for dust and corruption; a monument set up to perpetuate the memory of—the forgotten."

"There is no better foundation for public or private usefulness than a meek, modest temper; gentle, and ready to yield as far as good conscience will allow—but yet standing firm and stable amid contradiction and opposition."

Time is the vehicle that carries every thing into nothing. We talk of spending our time, as if it were so much interest or perpetual annuity, whereas we are all living on our capital, and he who wastes a single day, throws away that which can never be recalled or recovered.

Those who imagine that self-denial intrenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the liberty over ourselves, setting us free from the bondage of our corruption, enabling us to bear affliction, to foresee them without alarm, enlightening the mind, sanctifying the will and making as too slight those baubles which others contend for.

The following comes from St. Petersburg, under date of March 1—Some publicists are of the opinion that only the sternest language toward Turkey can prevent a war between Russia and Turkey in the spring. They believe that Turkey will pursue bands of Macedonian revolutionists across the Bulgarian frontier, and that public opinion will compel Russia to interfere. The Russians thoroughly understand that a war with Turkey will be a more severe one than that of 1878. Officers are quoted as saying that the Turkish army is the best in the world, owing to its German organization and armament. There is an inclination to anticipate German financial support for Turkey, and, in view of the situation, forebodings of a clash with Turkey are freely expressed in private, though they are carefully suppressed in the newspapers.

Mastery of Self.

The mastery of self is the end of true living, and this mastery is shown, not in the negative attitude, by the things we do not do, but by that mental power that compels the mind to the positive attitude—the forcing of the mind to do that against which it rebels. The man gains strength as he works. His ability comes through the doing. We are constantly met by the disagreeable fact that our happiness, and often our success, is defeated by the tyranny of trifles which, if they were met in the normal way, with healthy attitude of mind, would hardly be discovered to exist. To attach importance to trifles evinces a lack of perspective, and a loss of balance in life.

The Pope and the Bible.

We recently called attention to the changed attitude of the Papacy to the Bible, and remarked that the Pope must have been converted. Apropos of this, we today came upon the historic fact that he on Feb. 25, 1890 issued an "Apostolic constitution on the censure of books," the text of which is as follows:—

Section I. Since experience has proven that on account of man's boldness more evil than good arises if the sacred books are allowed to all without check in the vernacular tongue (that is the mother tongue) wherefore all versions in the vernacular, even though made by Catholics, are entirely forbidden, unless approved by the Holy See, or issued under the care of bishops, with notes taken from the Holy Fathers of the church, and from learned Catholic writers."

Section II. "Those who without the approbation of the Ordinary, print or cause to be printed the books of the sacred Scriptures, or notes or commentaries upon them, *ipso facto*, that is by the fact of printing them, under excommunication unreserved."

This shows plainly that hitherto the Bible has been kept from the people. But it is evident that a change of policy has taken place if nothing more."

Scientific Sidelights.

According to Marion's Popular Astronomy the earth at a few miles distant seems a dead world. When astronomers declare that the moon is uninhabited because they see nothing moving, they are singularly deceived in the value of telescopic testimony. At some miles high in a balloon, with a clear sky and beautiful sunshine, we distinguish with the naked eye, towns, woods, fields, meadows, rivers, roads; but we see nothing moving, and the impression felt directly is of silence, solitude, and the absence of life. Living beings are no longer visible, and if we did not know that there are harvest men in the field, flocks in the meadows, birds in the woods, fish in the waters, there is nothing to make us realize their existence. If, then, the earth seems like a dead world when seen from only a few miles distance, what is it but illusion to assert that the moon is truly a dead world, because we view it at 120000 miles or more? for it is only exceptionally that we can use the highest magnifying powers, and in general we do not apply to the observation of the moon powers exceeding a thousand. What, then, can we see of life at such a distance? Assuredly nothing, for forests, plants, cities, all would disappear.

Mandsley's lecture p. 44, says that idiocy is a manufactured article, and that intemperance is a fruitful cause of imbecility. The congenital idiot is deprived of his human birthright, for he is born with such a defect of brain that he can display only very feeble functions. From no fault of his own is he thus afflicted.....But it is not so clear that it is not from some fault of his parents. It is all too true that in many cases there has been a neglect or disregard of the laws which govern the ages. Idiocy is indeed a manufactured article; and although we are not always able to tell how it is manufactured, still, important causes are known and are within control. Many cases are distinctly traceable to parental intemperance and excess. Out of 300 idiots in Massachusetts, Dr. Howe found as many as 145 to be the offspring of intemperate parents; and there are numerous scattered observations which prove that chronic alcoholism in the parent may directly occasion idiocy in the child. [See Alcohol and Heredity]. I think, too that there is no reasonable question of the ill effects of marriages of consanguinity; that their tendency is to produce degeneracy of the race, and idiocy as the extremest form of such degeneracy."

In Judd's Volcanos, ch. 12, p. 360, it says: "It must be admitted that we do not at present appear to have the means for framing a complete and consistent theory of volcanic action, but we may hopefully look forward to the time when further observation and experiment shall have removed many of the existing difficulties which beset the question, and when by the light of such future researches, untenable hypothesises shall be eliminated, and the just ones improved and established."

Selections.

How England is Saving the Land of the Pharaohs.

The opening of the now famous Assouan Dam on December 8, 1902, by the Duke of Connaught, marks an epoch-making event in the irrigation of Egypt proper, and the further transformation of that fascinating land. This colossal work, begun in 1899, is most creditable to the British engineers, who have finished the undertaking months before the contract time.

Running straight across the Nile at Assouan, five hundred and eighty miles from Cairo, the dam consists of a great wall a mile and a quarter long, blocking up the channels through which the river in time of flood has been wont to race amid the rocky islets in its bed. This solid wall of masonry is twenty-four feet wide at the top, sixty-two feet wide at the foundations, and about eighty feet high, forming a reservoir sixty feet deep. It appears that the granite used has come from the quarries of the Pharaohs, and upon the construction of the dam from ten to twenty thousand Egyptians have been employed night and day. Its total cost will exceed six million pounds sterling.

This wonderful dam is pierced with one hundred and eighty upper sluices in order that, when the Nile is rising, the water will freely flow through them. As soon as it begins to fall, these will be closed, and the dam will hold back a lake one hundred and forty-six miles long, and a mile or less in breadth. By letting this stored-up water escape gradually into the ancient irrigation channels during the dry season, the plains of middle and lower Egypt will, it is anticipated, enjoy perpetual fertility and prosperity. No longer will there be a rushing, wasteful flood at one season, and a bed as dry as ashes at another period. The result must be all the difference between desolation and teeming abundance.

More truly than five centuries before Christ is the saying of Herodotus, "the father of history," being realized, that Egypt is "the gift of the Nile." Without the Nile no Egypt. This historic river—the longest in Africa, if not the world—draws its chief sources from the Victoria and Albert Nyanzas, while receiving from the torrents of rain which fall on the rocks of Abyssinia the valuable chemical ingredients of the rocks and soil, carried down the Nile by Abyssinian tributaries. When the river overflows its banks it deposits on the lower levels a fine mud, producing the most fertile soil in the world.

It is lamentable to consider the waste of precious liquid for ages at flood heights, and to learn that out of the four hundred thousand square miles of Egyptian territory only one-twentieth is really habitable; that is, the part washed by the Nile, where it is possible to raise annually two, three, and even four crops. Henceforward, instead of the narrow strips of green verdure, the outcome of rich soil, hot sun, and light cultivation, confined between the Nile banks and the high water line of the river in flood, boundless and unbroken stretches of dreary desert beyond will be irrigated by refreshing waters, and become transformed into landscapes of beauties and fruitfulness.

Happily the waters in the Delta, in season of flood, have long been gathered and distributed through capacious channels, for the benefit of the humblest toiler on the land. By these irrigation works, known as the Barrage, abundant maize and cotton crops have been gathered, and the fellahen saved from famine and distress, —only too common, in bygone generations, in time of low flood. Similarly, by the gigantic reservoir constructed at Assouan, the expense will be repaid many times over in the transformation of desert into cultivated land, from the first cataract to the Delta.

It is almost universally acknowledged that British occupation in Egypt has wrought marvels, of which the latest is a crowning achievement. Since the deposition of Ismail in 1879, more has been done than Egypt's rulers accomplished during centuries to establish justice, to raise the fellaheen from hereditary bondage, and to develop the untilled resources of a land "where all things always seemed the same."

In view of the success of Assouan, it has lately been proposed to construct a dam at Lake Tsana in Abyssinia, to supply water both for Upper Egypt and the Soudan; to erect bunkers on the Upper Nile, in order to avoid waste in the swamps of the Bahr-el-Ghazal; and, lastly, to construct a storage reservoir at Lake Albert Nyanza large enough to provide for the wants of the Soudan above Khertoum. These achievements mean that far up the Nile banks, burning deserts and swamps will steadily disappear, as in the "Great Southwest" of America, and in their place innumerable areas of fertile soil and civilization will be seen on either bank of the life-giving Nile, from the great African lakes to the tideless waters of the Mediterranean Sea.—*James Johnston in S. S. Times.*

Reader, have you plunged into the fountain of cleansing, that when the Lord shall "rain snares" on the wicked, you shall be safe? There is need that those who are not in the fountain act quickly, for the "Great day of the Lord is near, it is near, and hasteth greatly."—*Mrs. M. A. Dake.*

The Best Things.

These are the days of the best things. The best machinery; the best methods in the schools; the best things in the medical world; the best and nothing but the best everywhere will do for this bustling, busy world. The German Emperor lately ordered the demolition of a system of fortifications, which half a century ago cost fifty million dollars to construct, because they were not the best, and were therefore, unfit to withstand modern siege methods. The junk piles in the yards of all our great manufacturing plants are piled high with rusting heaps of machinery which cost fabulous sums of money a few years ago, all thrown aside, because they were not the best. Nothing but the best efforts that a man can put forth will satisfy an employer today. The "hustler" who does his best is the man who succeeds.

In the gospel work of today this principle finds its fullest application. If we are to hold our ground and make headway against sin, and win souls for God, we need and must have the very best equipment that God has for us. We must remember, also, that the "best" things come high, and if we would have the "best" we must be willing to pay the price. The Old Testament, which is the kindergarten of the gospel school, gives very rich illustrations of this thought.

THE ANOINTING.

When Aaron and his family were called to the priesthood, God said to him: "Thou shalt have no inheritance in their land, neither shalt thou have any part among them. I am thy part and thine inheritance." Aaron and his sons were to be God's ministers in the holy place, and in the holiest of all, and for the glory of this position they were called upon to forfeit all rights to property and lands. Poor Aaron! Poor? No, indeed! Is not God more than lands? is not the privilege of living in his very presence more than flocks and herds? "By reason of the anointing" to this service, that is to say, because Aaron and his sons had been anointed to the priestly office, there was given to them the most wonderful provision for their subsistence. They were to have "the most holy things," and "all the hallowed things," and "every devoted thing," and "whatever is first ripe in the land," and "all the best of the oil," and "all the best of the wine and the wheat," even "all the best" of everything which was hallowed to the Lord.

All his sons and daughters, "by a statute forever," were to have these things. The only condition exacted was, that they be "clean."

In the gospel and in Christian experience these things have their spiritual fulfillment. Paul tells us in Hebrews —according to the Revised Version— of a "great priest." Like Aaron, he had no part in the world, and like Aaron he received from God the "best" things. As all of Aaron's family had share in God's gifts to him, so also, all the family of our high priest are made partakers with Jesus. Be sure you have the best.

This provision gives the very best weapons for the minister, with which to fight for God. President Roosevelt in a late speech insisted on smokeless powder for the entire army, because the old black powder was not the best. It had too much smoke, and too little carrying power. Don't be satisfied, my brother, with smoke and noise, but pay the full price and get the best.

Seven years after crossing the Jordan seven of the twelve tribes had not gotten possession of their inheritance. Joshua called the heads of the families together and said to them: "How long will ye be slack to go to possess the land which the Lord God of your fathers hath given you?" That is the trouble. We are too slack. Get the best.—*D. T. Cull, in Crisis.*

If some one could preach a crusade of honesty or honor, calling upon all Christians to be just as honest with God as with their fellowmen, the question of missionary finances might soon solve itself.—*Baptist Missionary Review.*

The famous portrait painter, Von Leubach, had more medals and emblems of recognition, including that of knighthood, than any living artist, says a writer in the March Cosmopolitan, but he rose to that station where he counted them but little. To quote his own words on success in life:—Every one has something in him that no one else has. If he treats his special talent, so to say, as a beautiful pearl, he can stand side by side with the best. Every one should write over his own door in golden letters, "What can I do that no one else can do?"

Extraordinary Biblical Find.

In describing an extraordinary Biblical "find," a cable dispatch from Cairo to the St. Louis *Globe Democrat* says: It is a manuscript of four books of the Pentateuch, written in Samaritan characters on parchment. The manuscript contains 255 folios in excellent state of preservation with the exception of the first page, which has been restored. The folios are 38 centimetres long, containing twenty-four lines to a page. A page containing the date 116 Moslem era, which is equivalent to A. D. 735, is well preserved. The manuscript is the oldest of any of the Hebrew manuscripts of the Bible yet discovered. Its owner is reported as already negotiating the sale of it to Mr. Ayer of the Chicago museum. Comparing the present Hebrew Bible with this manuscript, the *Globe-Democrat* man found several notable differences. Immediately after the decalogue there is a passage of some fifteen lines not in the actual version. Your correspondent had these lines translated in English. They are as follows: "It shall come to pass when the Lord, your God, shall bring into the land of Canaan, whither ye are journeying and which ye are to inherit, that ye shall set *up* for yourselves large stones, built together with lime, and shall write upon these stones all the words of this book, and it shall come to pass that after the passage of the River Jordan, ye shall also set up the same memorial as I have already commanded you on the Mount Gerizim, and ye shall build there to the Lord your God an altar of stones rough hewn and not touched with iron tools." The word blank is blurred and looks like Gilgal. George Zeldan, a member of the Royal Asiatic Society, a noted author and historian, is temporary custodian of the manuscript, which belongs to Khale et Sabra. Pending its final disposition Biblical scholars are offered all opportunity to study it.

Ministry.

There is no anodyne for heart-sorrow like ministry to others. If your life is woven with the dark shades of sorrow, do not sit down to deplore your hapless lot, but arise to seek out those who are more miserable than you are, bearing them balm for their wounds and love for their heartbreaks. And if you give much practical help, you may largely help the children of bitterness by listening to their dreams of foreboding. The burdened heart longs to pour out its tale in a sympathetic ear. There is immense relief in the telling out of pain. But it cannot be hurried; it needs plenty of time. If you can do nothing else, listen well, and comfort wherewith you yourself have been comforted by God. And as you listen and comfort and wipe away the falling tear, you will discover that your load is lighter, and that a branch or a twig of the true tree—the tree of the cross —has fallen into the bitter wastes of your own life, making the Marah Naomi, and the marshes of salt tears will have been healed.

A Decaying Church.

An artist was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old tottering ruin, he painted a stately edifice of modern grandeur. Back of the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows.

Just inside the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an "offering plate" of goodly workmanship, for the offerings of the fashionable worshipers. Directly above the "offering plate" there hung a very simply painted square box, bearing the legend, "Collection for foreign Missions." But right over the slot, through which contributions ought to have gone, he painted a huge cobweb.

Slander.

If one slanderous viper is death to all comfort, what must be the venom of the whole brood? What the ear does not hear, the heart does not rue. In David's case the accusing voices were loud enough to break in upon his quiet; and foul mouths had grown so bold that they poured forth their falsehoods in the presence of their victim. Shemei was but one of a class, and his cry of "go up, thou bloody man," was but the common speech of the sons of Belial. All Beelzebub's pack of hounds may be in full cry against a man, and yet he may be the Lord's anointed.—*Spurgeon.*

Three solid through trains daily Chicago to California. Chicago, Union Pacific & North-Western Line.

"Keep Your Lantern by You."

The words were somewhat sharply spoken by the conductor of an evening train. "Keep your lantern by you. If any thing should happen, you may be at one end of the car and your lantern at the other." The brakeman was a new hand, who had just come on duty. The conductor met him at the rear end of the last car, and the above words were spoken. We glanced forward as the brakeman passed toward the front end; there, to our surprise, we saw his lantern hung up in a corner. While he was taking it down and suspending it from his arm instead of from the hook in the corner, we began to think. We thought of others besides inexperienced brakemen who sometimes put their lamps where they would be of little use in an emergency.

There are people who make a profession of religion who seem like shining lights in the church, but who do not take their religion with them in their daily life. They have the lantern hung up somewhere where it can do them little good in a special hour. There are young people who go to places where they cannot take their religion with them. And then, how shall they be prepared to help others who are in danger? How shall they give them light to guide them or help them out of trouble, if their light is away in some other place when the emergency arises?

"Ye are the light of the world," Jesus said to his disciples; but they who are to give light to the world must bear their light about with them. "Let your light so shine before men," again said the Savior, "that they, seeing your good works, may glorify your Father which is in heaven."

Do not forget that if we neglect to let our lights shine brightly they are in danger of being put out entirely, and other light bearers put into our places.—*Northern Advocate.*

The Young Man—How to Reach Him.

This is one of the burning questions of the Christian Church today. Upon its successful solution depends the vigor of the future Church and the moral health of the State. The young men are at the front in action. They make things go. They are the builders and pushers of colossal enterprises, they furnish the enthusiasm of new ideas. To them all doors of opportunity open. At forty, these doors already begin to close. And there are about 20,000,000 of these young giants in our population. Goethe wrote: "The destiny of any nation at any given time depends on the opinions of the young men who are under twenty-five years of age." Geikie, a student of history, goes so far as to say that "the world in all its affairs is mainly what young men have made it."

Brother Underwood:

I have been studying our statement of faith in the upper right hand corner of the first page of The Restitution. I believe it sets forth briefly the plan of salvation as revealed in God's Word. I heartily accept it. I can take any person by the hand who accepts this in obedience and call him brother, but I want him to accept it *all*. It is my observation that in too many cases our examination of others who seek fellowship with us rests almost entirely upon all of the items of faith except that found in the last clause, "*And a Holy Life as essential for final salvation.*" Do we really recognize how important is a Holy Life to a final salvation? Some of our brethren would refuse to "brother" any one who declared himself skeptical on any one of the doctrinal points enumerated. Would they refuse to "brother" any one who is strong on the doctrinal points but weak to the extent of drunkenness in point of holiness? To be a "Peculiar People," does not require us to be "peculiar" so much in faith, in my judgment, as it requires us to be peculiarly honest, dealing righteously with all, and reflecting the Christ life in our own lives. Are we persecuted for righteousness sake?

In Christian love,

S. J. Lindsay.

Homeseekers and Settlers Low Rates West.

Via the Chicago & North-Western R'y to points in Minnesota, the Dakotas, Nebraska, Colorado, Utah and the Pacific Coast. One-way and round-trip tickets at remarkably low rates. Excellent business opportunities, and cheap farm lands and mammoth crops. Send for free booklets. A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—apr25

Poetry.

The Other Side.

"For broad is the way that leadeth to destruction"

If "Jordan's a rough road to travel,"
Is the broad way of sin always bright?
And, do you who journey upon it,
Carry hearts ever cheerful and light?

Are there no stony places, no brambles,
To be found in the highway of sin?
As you go on your way ever downward,
Is there always gladness within?

Is't ere never a heartache, a sorrow?
Is there never a grief nor a pain?
Does your pleasantest hope for tomorrow,
Never prove a hope that is vain?

Does the pathway get smoother and brighter,
The further you journey along?
And does your heart grow ever lighter,
Is it always inspired with song?

Are you glad that the time's never nearer,
When you will have ended your race?
Do you feel a sweet Presence within you,
To help you meet Death's cold embrace?

—Julia Ellis

Communicated.

Figurative Language of the Bible.

Figures of speech do not include the symbols of prophecy. These like the types of the law must be considered under another head. They are to be explained, if explained at all, in accordance with the laws of symbolization. These laws are deduced from divinely interpreted symbols of which there are quite a number of examples. Some expositors confuse things by not discriminating between figures and symbols. A good brother minister, now deceased, more than once said there were symbols in the Lord's great prophecy delivered on the Mount of Olives. There are figures of speech in it, but not symbols. The latter the great Teacher never employed in making his revelations in public discourse, or private interviews. These abound in figures of speech, especially the parable or allegory.

FIGURES OF SPEECH.

There are nine kinds of figures used in communicating our thoughts to others: They abound alike in the conversation of the *illiterate* and in the ornate oration of the orator, in the rude speech of the savage, and in the polished diction of the charming writer. Indeed the savage with his poverty of language is more inclined to embellish and illustrate his discourse with figures than are the highly educated. One of the charms of poetry consists in the profusion of its figures of speech and of thought. In fact there would be no poetry in the absence of these. And prose composition would be unbearably dull and monotonous without the embellishment of figures. All the different kinds of figures used in uninspired discourse and written composition to embellish, illustrate and enliven the language, are used by the Holy Spirit in communicating God's thoughts to man. Following are the figures used: the comparison, the metaphor, the metonymy, the synecdoche the hyperbole, the hyponoetasis the apostrophe, the personification, and the allegory, or parable. These imposing names are applied by rhetoricians to distinguish the different kinds of figures. The figures were all used before any one thought of naming them and are in use today in all the various tongues of earth by countless millions of people; by whole nations too rude and illiterate to give them names, or distinguish the difference between them and classify them. Of these figures as employed in the Scriptures the comparison is met with most frequently. As so and like, or some other term denoting resemblance are used in this figure. The names of the things compared are used in their literal sense. Thus in the similes, "The manna was like coriander seed, white; the staff of his spear was like a weaver's beam; the wicked are like the troubled sea"—the terms manna, staff of his spear, and the wicked, on the one hand are used in their literal sense. It is manna, spear, staff, and the wicked, not any thing else, that are said to be like the objects with which they are compared; and on the other it is coriander seed, a weaver's beam and a troubled sea, and not any thing else which they are severally said to resemble; and so of all other comparisons. If the names were not used literally there would be no means of determining what the things are that are compared. This characteristic is of great moment, as it results from it that when comparisons are employed in predictions and promises, the things promised and foreshown in the comparison are the identical things named, and not others of a like kind. Thus in the announcement (Matt. xxiv. 27) "For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be." Here his visible coming which is compared to the shining of the lightning flash is his literal personal coming, not something else as the coming of the Roman army to execute swift vengeance upon God's rebellious people. Many expositors take this view of Christ's prophecy on the Mount of Olives. The figure of comparison employed here refutes this view. To unfold all the characteristics of the several kinds of figures and show their use, and what they teach, and what they do not teach, would require more space than can be spared to a topic of this kind, which is more in the line of school education than that of Bible study. So let this suffice.

J. L. WIXOM.

The Second Coming of Christ.

This theme has been talked about a great deal. I do not think that it can be thought of and talked about too much, if done in the right spirit. According to his promise we are looking *for him to come and give* immortality to all that love his appearing. Now, if we do not love his appearing and are not watching for him, we cannot expect to get eternal life through his resurrection. He tells us in his Word, Brethren, ye are not in darkness that that day should overtake you *as a thief*. Therefore let us watch and be sober for he will come, and every eye shall see him; and those that pierced him shall look on him. But I would not have you ignorant brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the Word of the Lord that we which are alive and remain unto *the coming of the Lord*, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up *together with them in the clouds to* meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. It certainly is a great comfort to those who are watching for their Savior, to know that he will come and redeem his people, who have been trying through all their troubles and afflictions of this life to do their Master's will. If they hold out faithful, he will give them eternal life in his kingdom, where the inhabitants will never say, I am sick. No sorrow, no pain, nor death will enter there.

Dear friends, we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. How shall we escape if we neglect so great a salvation, when he tells us so plain that he will come again. O blessed thought of seeing our Savior, and being made immortal so we cannot die any more. In all things let us show ourselves a pattern of good works, setting such an example before the world, that we would not be sorry to see them follow it. Then let us lay aside every weight, and the sin which doth so easily beset us, and run the race with patience that is set before us. That we walk worthy of God, who hath called us unto his kingdom and glory. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall we appear with him in glory. Knowing that of the Lord ye shall receive the reward of the inheritance. And whatsoever ye do, do it heartily unto the Lord, and not unto men. Above all things put on charity; and let the peace of God rule in your hearts. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and do not obey the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe in that day." Oh, let us be ready when the Judge shall come, for he says, he will judge the quick and the dead at his appearing and kingdom. Then let us be watching for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. He says, Behold I come quickly and my reward is with me to give to every man according as his works shall be. "For yet a little while and he that shall come, will come and will not tarry. Even so, come Lord Jesus."

MRS. MAGGIE SKEELS.

(The above was written in April, 1892, by our Sister Skeels who is now dead, but is sent by her daughter Grace Lawrence.—ED.)

Christ in the Revelation. No. 2.

The Alpha and Omega of verse 8 is God the Father, as may be seen by the similarity of the language to that in verse 4, of which there is no question, because in verse 5 we have the words, "And from Jesus Christ." Also the term Almighty belongs only to the Father. But in verse 11, the "Alpha and Omega" would be seen to apply to Jesus Christ, because when John "turned to see the voice that spake to him," among other things, he saw, "one like unto the Son of Man," or as it reads in the Diaglott, "A Son of Man." If the one seen was like the Son of Man, it could not be the Son of Man. Therefore the proper reading is, "like a Son of Man." The Father having in verse 8 said, "I am Alpha and Omega," would not be likely to repeat the same in verse 11. In what sense then should the "Alpha and Omega" be understood as applying to Jesus Christ; evidently as applying to *the new creation, as said to the church* of Laodicea, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." iii. 14. And as said in Rom. viii. 29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." I will here give the interlinery, word for word of the Diaglott, of Col i. 16-18, "Because in him were created the things all, the things in the heavens and the things on the earth, the things seen and the things unseen, whether thrones, or lordships, or governments, or authorities, the things all on account of him and for him have been created; and he is in advance of all, and the things all in him have been placed together, and he is the head of *the body, of the congregation*, who is a beginning; first born out of the dead ones, so that he might become among all himself pre-eminent." The foregoing Scriptures establish Christ's right to be called the Alpha, and on the authority of him "Who quickeneth the dead, and calleth those things that be not as though they were," he will be the Omega. Because he with whom the past, the present, and the future, is ever present, hath decreed, "That of his kingdom there shall be no end." Just as sure as the sun, and moon, and the stars, hold their position in the heavens." Jer. xxxi. 36. Ver. 13, "Clothed with a garment down to the foot, and girt about the paps with a golden girdle." The long flowing garment is such as is worn by kings and priests; and the girdle is a *symbol of purity*, encircling his breast. Ver. 13. The white head and hairs white as snow, indicate royal glory. See Prov. xvi. 31. The hoary head is a crown of glory, if found in the way of righteousness. "Eyes as a flame of fire" indicates perfect discernment, they penetrate the inmost recesses of the mind; as he says, "I know thy works." "And his feet like unto fine brass, as if they burned in a furnace." Symbolic of perfect purity, as when the molten metal is separated from all dross in the furnace. "And his voice as the sound of many waters," indicates power and universality, power to raise the dead, and to extend to the earth's remotest bounds. The seven stars in his right hand indicates that he has control of the angels or messengers of the seven churches; and that he recognizes their appointment as officials of the churches. "The sword out of his mouth" is the Sword of the Spirit, the Word of God. "And his countenance as the sun shineth in his strength." What a countenance compared to the orb of day shining in his noonday splendor without a cloud to obstruct its rays; the vision is similar in some respects to that of the transfiguration on the Mount.

GEO. FRANCIS.

Disobedience and its Results.

I believe with the Apostle Paul that all Scriptures are profitable, but they are only so when faith and obedience is placed in them. Disobedience and its results are the opposite of obedience and its results, and we may learn a great deal of the one by the study of the other. They are held up in great contrast, the one to the other, so that we may learn to love obedience and to hate disobedience. The Bible is full from beginning to end of cases of disobedience and its results, and is placed there so that these examples may be profitable to us.

Unbelief and disobedience go hand in hand together, which you will see as we proceed with this subject. The first example we have is recorded in Genesis. Gen. xv. 17. God gave a command what should be eaten, and what should not, and stated most emphatically what would be the result of disobeying him. It was to be death. The 3rd chapter contains an account of their disobedience and the passing of the sentence of death upon them. Chapter v. 5 states that Adam died; so we learn from this that God spoke the truth and the serpent told a lie. Paul in writing to the church at Rome speaks of this matter very fully. Chapter 4, that he not only brought death on himself, but on all his posterity. Adam stood as the representative head of all those in him, and are born under the same condemnation. We all die in Adam, so we see that death was the result of disobedience. They believed the serpent's lie, and they disbelieved and disobeyed God, who told them the truth. The results of disobedience are always the same, though there are different ways of bringing it about. In those days it was the serpent who told the lie, saying, You shall not surely die. At this present day we have this same lie being taught the people. It was believed then, it is believed now. The belief of it then brought death—the belief of it now is the same. In Lev. x. 1-2 we recorded a sad example of disobedience, when Nadab and Alihu, the sons of Aaron offered strange fire before the Lord, which he commanded them not, and there went out fire from the Lord and consumed them. Death was the result of disobedience. In Kings i. 13; xi. 1-24, we have another instance of unbelief and disobedience, and death its results. Also the case of Lot's wife who was turned into a pillar of salt for disobedience. God has commanded all men every where to repent. Acts xvii. 30, if we do not obey this command, we are children of disobedience, and the wrath of God cometh on the children of disobedience. Col. iii. 3 The gospel has been preached and made known to all nations for the obedience of faith. Rom. xvi. 25, 26. And without faith it is impossible to please God. The Apostle Paul in writing to his Thessalonian brethren, 2 Thes i. 7-10, who were suffering persecutions and tribulations for their faith, to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day. Rom. ii. speaks of two classes of people—the obedient and the disobedient and its results. God will give the obedient ones immortality, but to the disobedient tribulation and anguish, indignation and wrath.

S. PITTS.

Israel in Egypt—How Long?

In THE RESTITUTION of Dec. 24th, Bro. S. J. Lindsay enquires: "How has the notion that they were in Egypt 430 years arisen?" I answer, "The Samaritan Pentateuch, in all its manuscripts and printed copies reads: Now the sojourning of the children of Israel, and their fathers, which they sojourned in the land of Egypt, was 430 years." The same sum is given by St. Paul, Gal. iii. 17, who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the Law, which soon followed the departure from Egypt, and this chronology of the apostle is concordant with the Samaritan Pentateuch, which by preserving the two passages, they and their fathers, and in the land of Canaan which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe that the Alexandrian copy of the Septuagint has the same reading as the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses, and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic, as well as most ancient copies of this version which we possess. As to St. Paul, no man will dispute the authenticity of his statement, and thus in the mouth of these three most respectable witnesses, the whole account is indubitably established. That these three witnesses have the truth, the chronology itself proves; for from Abraham's entrance into Canaan to the birth of Isaac, was 25 years. Gen. xii. 4, 17. Isaac was 60 years old at the birth of Jacob, Gen. xxv. 26, and Jacob was 130 at his going down into Egypt, Gen. xlvii. 9, which three sums make 215 years, and then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed.

FRED MIGHLER.

Dear Restitution:

I read the articles written by Bro. Lindsay and others with much interest, as it is a subject I have been looking up; so come let us reason together.

Let us notice Gal. iii. 16, "Now to Abraham and his seed were the promises made," as we find in Gen. xii. 1-4, when Abraham was 75 years old. He was 100 years old when Isaac was born, Gen. xxi. 5. Isaac was 60 years old when Jacob was born. Gen. xxv. 26. Jacob was 130 years old when he went down into Egypt, making 215 years, since the promise was given to Abraham.

Now let us notice Gal. iii. 17, "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect." Let us remember that the words "given" and "confirmed" are two different words. Psa. cv. 9, 10, says, Which covenant he made with Abraham and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. God confirmed it unto Jacob when he went down into Egypt. Gen. xlvi 1-3, please read. Then it was confirmed unto Jacob 215 years after it was given to Abraham.

We read in Gen. xv. 13, And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years. And we read in Ex. xii. 40, that they were in Egypt 430 years. Do not lose sight of the fact that they lived there a while before they were made to serve the Egyptians. Jacob lived in Egypt 17 years, and died. Gen. xlvii. 28. Then Joseph lived the rest of his life there, and after Joseph died there arose a king which knew not Joseph, Ex. i. 8, which if the whole narrative is studied you will see that it must have been about 30 years from the time that Jacob went down into Egypt before they went into bondage.

Now let us sum up the whole matter: The promise was given to Abraham 215 years before it was confirmed unto Jacob, and it was confirmed to Jacob 430 years before the law was given.

Submitted in love.

MRS. MARY BEEBE.

Temperance.

HE COULD, BUT CAN NOT.

He was one of the fellows
That could drink or leave it alone;
With a flat, high scorn for common men,
Who were born with no backbone.
"And why," said he, "should a man of strength
Deny to himself the use
Of the pleasant gift of the warm, red wine,
Because of its weak abuse?"

He could quote at a banquet,
With a manner half divine,
Full fifty things the poets say
About the rosy wine;
And he could sing a spirited song
About the lips of a lass,
And drink a toast to her fair, young worth,
In a sparkling, generous glass.

And since this lordly fellow
Could drink or leave it alone,
He chose to drink at his own sweet will,
Till his will was overthrown.
And the lips of his lass are pale with grief,
And his children shiver and shrink,
For the man who once could leave it alone,
Is the pitiful slave of drink.

REASON FOR CONSECRATION.

Cardinal Manning was once engaged in conversation with a laborer on one of the London docks, and in the course of the talk said to the latter, with paternal counsel, "Take the total abstinence pledge; you need it." "And have you taken it yourself?" asked the laborer. Why do you not need it too, as well as I?" Quickly the cardinal responded, "I do need it and I will take it." "Then I will also take it," said the man. Later on, explaining his words the cardinal said, "I needed the pledge, strong as I might have thought myself against temptation, in order to speak convincing words to the poor and weak."

NOT AWARE OF DANGER.

In the channel off Nantucket some eight or nine years ago, there was a steamship caught in a low fog. Its top masts could be seen distinctly over the fog, plainly in sight from the shore, but the fog hid the hull of the vessel.

Those on shore tried to communicate with the steamship. They fired guns, which the people on the boat heard, but they were too sure they were on the right way to need them. The captain thought he knew the coast; he had thrown out his lead; he had ascertained the depth of the channel; he had been there many times in the fog; he had "no need" of warning; he went on in his wrong course.

The people could see that the boat was going directly for the headland. In less than half an hour they would be on those rocks and be destroyed. The excitement was so intense that they say the whole town came to the shore. They fired again and again, and sent up rockets to see if they could in some way attract the attention of that steamer and save her from destruction. They were not successful; the boat went on the rocks amid the breakers; the vessel was lost and the sea was filled with the bodies of the dead. It was the most hideous wreck of all the recent years.

They thought they had no need.—*Counsell.*

A FABLE.

The rats once assembled in a large cellar to devise some means of safely getting the bait from a steel trap that lay near, having seen many of their friends snatched from them by its merciless jaws. After many long speeches and the proposal of many elaborate plans, a happy wit, standing erect, said: "It is my opinion that, if with one paw we can keep down the spring, we can safely take the food from the trap with the other."

All the rats heartily squealed assent then were much startled by a faint voice, and a poor rat with only three legs, limping into the ring, stood up to speak. "My friends, I have tried the method you propose, and you see the result. Now let me suggest a plan—Let it alone!"—*Minnie D. Cone.*

DRINKING IN LONDON.

I was surprised at the drunkenness of the crowd, and especially at the number of intoxicated women. I have seen every great city of the world, but nowhere have I seen women drinking publicly in the saloons as they do in London. On the peace night I saw drunken girls of 15, and some who seemed younger, although there were signs on the saloon windows saying that children under 14 would not be served.

There were scores of women with babies in their arms shouting and dancing, their breath reeking of gin and whiskey. Some of the babies were no more than two weeks old, but the mothers bundled them up to their breasts and sang and danced with the rest.

The saloons along the Strand were filled with half drunken people of both sexes. I looked into saloon after saloon and did not find one in which there were not women drinking. Many of the women were gray-haired, and even these were drunk.

This drinking prevails throughout London. The women patronize the saloons almost as much as the men, and you cannot drive through the poorer sections of a daturday evening without seeing drunken women dancing, shouting and quarreling.—*Frank G. Carpenter.*

FROM A KNIGHT OF LABOR.

Had I 10,000,000 tongues, and a throat for each tongue, I would say to every man, woman, and child here tonight, "Throw strong drink aside as you would an ounce of liquid hell; it sears the conscience; it destroys everything it touches. It reaches into the family circle and takes the wife you have sworn to protect, and drags her down from her purity into that home from which no decent woman ever goes alive. It induces the father to take the furniture from his home, exchange it for money at the pawnshop, and spend the proceeds for rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having one hundred thousand temperate, honest, earnest men, than at the head of an organization of twelve million drinkers, whether moderate or any other kind. Every cent spent in the rum-shop furnishes a paving stone for hell."—*T. V. Powderly.*

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LETTERS.

Dear Brother Underwood:

Enclosed please find my subscription to the dear, old paper. I cannot think of doing without it. This is my 87th successive year, and I am not conscious that one-half dozen of the numbers have been destroyed in that time; but have scattered them to the four winds. I want to say that I am still fighting in the army of the Lord, and if it is my lot to fall in battle before the victory is won I hope to be facing the enemy. I endorse all on the right hand corner of the paper, and I am under the law of Christ and not the law of Moses, and that Christ is the Son of the living God, and not the Sou of Joseph.

Yours, in the soon coming of our blessed Lord and Master.

G. W. Smith.

Oregon.

Brother Underwood:

I will write a few lines for the paper, mostly to the isolated brothers and sisters, who are battling for the Master, and standing faithful against the wiles of the wicked one. As to myself I have hardly been able to be around for the last three years, but am now quite well. I have been highly interested in reading the love feast letters from the scattered ones who have no organization, and cannot assemble themselves together and enjoy the privileges of those more favorably situated. To all such I will say, hold fast till the Savior comes and he will give you a crown of life. Rev. ii. 10: for it is evident that those who are battling against the world by themselves are sincere, they show their faith by their works, while those who are surrounded with the influence of a congregation and hear preaching every Sunday may be sincere and they may be like those spoken of in Rev. ii. 2, 9; for it is much easier to walk in a crowd than to walk alone. I will say to the isolated ones in the north part of Missouri, Kansas, Nebraska and Iowa, I am expecting, if my health continues, to make a trip through these states this fall, and will be pleased to call and spend a few days with those who are not too far from the route I shall travel, if they so desire. They may drop me a card, giving their locality any time between now and the 1st day of August at Waynesville, Ill.

C. P. Graham.

Illinois.

Brothers and sisters:

We are pleased to see your letters in our lovel paper, all telling of the same blessed faith and hope; but only a few of those whom we met at the conferences in November have written. Brother Wagoner, how much we would like to see a letter from your pen. We need your encouragement. One who can write as you do should not let their pen lie idle so long. Do write for the household of faith. Bro. Zilmer was with us two weeks beginning with the fourth Sunday in January, and considering the inclement weather we had a very good attendance, and through Brother Zilmer's kind but plain, forcible and convincing way of presenting God's truth, six willing souls put on Christ by baptism, and we are now pleased to introduce to the household of faith, Brother and Sister Benton Huffer, Sister Wyeno Barnut, Sister Wm. Jenkins, Leona and Linnie, daughters of Brother and Sister Oliver Weaver, who have been, quite recently visited by a great sorrow, the enemy death having robbed them of their daughter Mae. This was the first death in the family of eight children, the most of whom are grown. It was Mae's talk during her sickness that if her life was spared she would be baptized, and urged her brothers and sisters to do so, and not put it off. Brother and Sister Weaver can rejoice amid their sorrow, knowing that two of their children have put on Christ by baptism. Sister Ellen Truby of Sheridan attended the meeting and enjoyed it very much until a severe cold caused her to return to her home before the meeting was concluded. We think seed has been sown that will produce harvest ere long and held to our hand here at Hillsburg, Ind. To God be all the praise.

Your Brother and Sister waiting the return of the Nobleman.

Alex & Azorah Simmons.

Indiana.

Editor Restitution:

To those of like precious faith I would say, as I have been taking comfort reading the many letters and words of consolation and cheer from so many of you, I have been troubled in mind considerable, to think that I have been so negligent in speaking a word to cheer as have been many; yet my hope remains strong, and I rejoice to think that we have a blessed hope that reaches beyond to the resurrection, as one dear sister said in her letter, Who is there among us that has not some loved one that we wish to meet on the resurrection morning? Yes, I can say that I have many loved ones that I hope to meet, and when I read of so many of our faith that are being cut down by the enemy death, I cannot help but say, Come Lord Jesus, and come quickly. Then there will be no more death. Rev. xxi. 4, reads "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." It is hard to have our friends taken from us; but if they are prepared, they have only gone to rest, until the trump of God shall wake them on the resurrection morn. Rev. xx. 6, says, "Blessed and holy is he that has part in the first resurrection, for on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Oh, what a blessed hope is the Christian's hope, how it cheers us up in hours of trial and affliction, and causes us to rejoice, knowing that our redemption draweth nigh. Then, dear brothers and sisters let us ever be striving to be ready with our lamps trimmed and burning, that when the Savior comes, we can hear him say, Well done good and faithful servant, enter into the joy of thy Lord. I would just say that our little company here at Cheatdeer, Cal., rejoice that we have had the pleasure of a visit with Brother and Sister McIrvin of Portland, Oregon, and Brother and Sister Charles Brooks of Scholls, Oregon, this winter, and now we are rejoicing to have Brother and Sister Prosser and their daughter locate here, where they can meet with us every first day, to search the Scripture and partake of the emblems. Should any of the brethren be coming this way we would be pleased to have them stop and see us. We have preaching once a month by Brother Edwin Grout of Grangeville, Cal.

A Sister in Christ.

Mrs. M. A. Calder.

California.

Brother Underwood:

I would just state, briefly, that we enjoyed a visit lately from Brother Crowe. He was with us about two weeks and I think his discourses were generally appreciated by the friends here. The congregations were as large as they usually are on such occasions. Like many other places there are only a few here who really believe and love the truth. The mass have turned away from the truth to fables as Paul said it would be in the last days. I would also state that we are expecting a visit soon from Bro. Wilson, of Chicago, and hope that we may have an enjoyable time. May God bless and prosper his own truth, and may it accomplish that whereunto he has sent it. Paul may plant, and Apollos may water; but God gives the increase. O that some poor souls may be led to see the importance of receiving the gospel, by which they can obtain eternal life in the kingdom of God.

Your brother in Christ.

P. H. Burk.

Canada.

Dear brothers and sisters:

I love to call God's children by the endearing name of Brother and Sister. I am glad that I am a member of the strongest organization on earth, one that will pass through the perilous times upon which we are just entering. Strongest, because God is on our side. The Lord is the saving strength of his anointed. Be of good courage, dear ones, and he shall strengthen your heart, all ye that hope in the Lord.

Your brother in hope of eternal life.

Lee Sutherland.

Kentucky.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. Thompson, Sec. Pro Tem.

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Persons requesting their Address may have their names inserted here.

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Some time ago I asked the brotherhood through The Restitution how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some even mine money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 25 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

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The Church of God meet for preaching every third Sunday, at the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aven., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother Enoch Kniffe, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. O. Chase.

The congregation at Scholl's, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Treadell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Great of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

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Judge Not.

Judge not that ye be not judged. Mat. vii. 1.

Judge not: the working of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-fought field
Where thou wouldst only rant and yield.

The look, the act that dots thy sight,
May be a token sent in love
The soul has closed in deadly fight
With some dark power from above.
Whose gloom we would not wish thy strong grace
And quiet thee should rise on thy face.

Adelaide A. Proctor.

Communicated.

How to Believe on the Lord Jesus Christ.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi 31.

The above Scripture is a true and correct answer to the jailor's question, "Sirs, what must I do to be saved?" And today the same answer is almost invariably given to seekers after salvation, and yet the seekers are not saved. Why so? Because they fail to follow the example of Paul and Silas.

1. "And they spake unto him the Word of the Lord, and to all that were in his house."

2. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straight way."

"This is life eternal, (or salvation) that they might *know thee* the only true God, and *Jesus Christ*, whom thou hast sent." John xviii. 3.

There is no salvation vouchsafed to sinners by simply repeating the phrase like a parrot, "I believe," and at the same time know not the true God, and Jesus Christ whom he has sent. How can any person know Jesus Christ, before being instructed? It is not possible to either know or believe on Jesus Christ prior to being instructed concerning him.

To illustrate: During the last presidential campaign, two men offered themselves as candidates for the office of President of the United States, viz: William McKinley, and William J. Bryan. Each of these men had a message, in which a principle was involved, which differed one from the other. Some believed McKinley's message, while others embraced the Bryan message. Those who accepted the McKinley message, said they believed in Wm. McKinley, while others embraced the Bryan message, and affirmed that they believed in Wm. J. Bryan. Now the believers in Bryan were disbelievers in McKinley. It was either the belief or the disbelief of the message or teachings of these men, which constituted them believers or disbelievers. It is even so religiously, some call themselves Mahomm dans, because they believe in the teachings and message of Mahomet, and likewise believer in Jesus Christ are those who know and believe in the teachings or message of Jesus Christ. No one could either believe or disbelieve the message, or teachings of Jesus Christ, unless they are first made acquainted with that message.

Those who know Jesus only as an historical character, are not believers in Jesus; if such were the case, then to know Mahomet as an historical character would make you a Mahommedon.

Many who say they believe in Jesus Christ, regard the phrase, Lord Jesus Christ only as a *personal name*, like Mr. John Jones, and that is the extent of their knowledge as to what is involved in that phrase. Such cannot believe in the Lord Jesus Christ, unless they shall first become better informed.

Jesus is his personal name. "Call his name Jesus; for he shall save his people from their sins." As to the phrase, Lord and Christ, see Acts ii. 36: "Therefore let all the house of Israel *know assuredly*, that God hath made that same Jesus, whom ye have crucified both Lord and Christ."

God made Jesus, both Lord and Christ like the people made Wm. McKinley President of the United States.

Now, when Peter, on the day of Pentecost convinced the Jews that God had really made Jesus Lord and Christ, they became believers in the Lord Christ, and like the jailor, cried out, "Men and brethren, what shall we do?" and like the jailor were told to be baptized for the remission of sins.

"The angel said unto them (the shepherds) fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, (Jesus) which is Christ the Lord." These distinctions drawn by the Word of the Lord, the average seeker for salvation in revival meetings knows nothing about, and it is a lamentable fact, their instructors are as blind as they are, and being ignorant of these things they are not in fact believers in the Lord Jesus Christ.

When the wise men in the East observed the Star of Bethlehem, they journeyed to Jerusalem. Did they ask, where is he that is born "Christ the Lord?" Why no, but they used a phrase which signified just the same, "Where is he that is born King of the Jews?" Now, "When Herod the King heard these things (that some one was born King of the Jews), he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ (the King of the Jews) should be born?" Matt. ii. 3, 4. Note the answer, "And they said unto him in Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel." He asked "Where *Christ* should be born?" and in answer they told him where the "*Governor* who shall rule my people Israel," should be born, that is an answer to the question, "Where is he that is born King of the Jews?"

See John i. 41-47, "Philip findeth Nathaniel, and saith unto him, we have found the Messias, which is being interpreted the Christ." When Nathaniel met him, he believed that he really was the Christ, and said "Rabbi, thou art the King of Israel" —the Christ.

See also Acts xvii. 1-7: "Paul as his manner was, went into the synagogue, and said, "that this Jesus whom I preach unto you is Christ." What do these converts who confess that they believe on the Lord Jesus Christ, know about Paul's preaching, "that this Jesus whom I preach unto you is Christ." In order to do so, they must comprehend what is meant by the phrase, "That God hath made that same Jesus whom ye have crucified both Lord and Christ."

See Luke xxiii. 1-3, and you will learn that the Jews understood the word Christ to mean a king. They brought Jesus to Pilate, and said, "We have found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself, is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, thou sayest it."

In Mark xv. 31, the Jews said, "Let Christ the King of Israel descend now from the cross." Now, no one can possibly believe on the Lord Jesus Christ, unless he comprehends what it means to preach Jesus as the Christ. It is a very serious thing to deny that Jesus is the Christ. See 1 John ii. 22: "Who is a liar but he that denies that Jesus is the Christ." No liar is in a saved condition. As there is condemnation in denying that Jesus is the Christ, there is likewise salvation in intelligently confessing Jesus as the Christ. See 1 John v. 1: "Whosoever believeth that Jesus is the Christ, is born (begotten) of God." No one can believe unless evidence is first placed before the mind as a basis of faith.

"This is eternal life (or salvation) that they might *know* thee the only true God, (not a triune God) and Jesus Christ, whom thou hast sent." John xvii. 3. I submit that no one can *know* a thing, and still be in ignorance of the evidence concerning the thing said to be known.

W. H. WILSON.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, MARCH 11, 1903. NUMBER 10.

Gospel of the Kingdom of God Endangered in Scotland.

No. 6.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. "With one mind striving together for the faith of the gospel." Paul.

The state of matters described in the preceding papers suggested the issue of a small tract for circulation among whom it might concern as a testimony for the gospel. This print might help to elucidate the subject which had been brought into question, as well as to afford instruction to some readers of THE RESTITUTION. It is therefore, with the editor's permission, proposed to be printed as part of the present series of papers.

The reader will observe that the tract is extremely elementary. It is strictly confined to statements and facts concerning the gospel and its obedience as proclaimed by our Lord and his Apostles. Theological questions are avoided, such as atonement, etc., as connected with the name of Jesus Christ. Such phrases as "the gospel of the grace of God" are left out. Such are easily explained. "The gospel of the kingdom of God" is of pure grace or favor. As such it is worthy of its divine Author, and of him whom he sent to preach it. The Apostle Paul who uses the term "gospel of the grace of God," shows in his address that this was simply his own way of describing the gospel of the kingdom. See Acts xx. 24, 25.

WHO ARE BAPTIZED BELIEVERS?

1. What, according to the New Testament, are 'Baptized Believers?' We read of some in Samaria in the first century: 'When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.' Acts viii. 12.

2. Was it not obligatory on all who professed to make known the gospel to preach substantially as we find Philip preaching at Samaria? Yes. Paul: 'I am debtor both to the Greeks and to the barbarians.....as much as in me is to preach the gospel.' Rom. i. 14, 15. 'Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel.' 1 Cor. ix. 16. And even our Lord himself said: 'I must preach the kingdom of God to other cities also, for therefore am I sent.' Luke iv. 43.

3. Philip 'preached the things concerning the kingdom of God and the name of Jesus Christ.' Can there be any doubt that 'the name of Jesus Christ' had become a constant element of gospel preaching on and after Pentecost; and, although sometimes not expressed by the sacred writers, is always to be understood?—There can be no doubt of this.

4. Have we any reason to doubt that the gospel spoken of by Paul in the above was the gospel of the kingdom? Certainly not; for in several of the reported accounts of Paul's labors, the kingdom of God is expressly mentioned as the subject of his preaching. 'He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.....I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more .....Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and those things which concern the Lord Jesus Christ.' Acts xix. 8: xx. 25; xxviii. 30, 31.

5. Is preaching the kingdom of God equivalent to preaching the gospel? Yes. Before he suffered, Jesus sent his twelve apostles and seventy others throughout the land 'to preach the kingdom God.' In recording their obedience to his command, Luke says: 'They went through the towns preaching the gospel.' Luke ix. 2, 6; so that it is clear, that to preach the kingdom is to preach the gospel, and to preach the gospel is to preach the kingdom of God.

6. Our Lord, his twelve apostles, and seventy disciples preached the kingdom of God for several years in Judea and Galilee. Did he predict that the same gospel should continue to be preached beyond these limits? Yes. 'This gospel of the kingdom shall be preached in all the world for a witness.' Matt. xxiv. 14.

7. This prediction was uttered a few days before our Lord gave his commission to his apostles: 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Mark xvi. 15, 16. Would the apostles be at any loss to connect the terms of the commission with those of the prediction, the phrase 'all the world' occurring in both, and the term 'the gospel' coinciding with 'this gospel of the kingdom?' They could not be at any loss.

8. Is there any clue to indicate the chief purpose of this preaching? Yes. It was 'the obedience of faith.' Rom. xvi. 25, 26. 'According to my gospel .....according to the revelation of the mystery.....made known to all nations for the obedience of faith.'

9. Was the prediction of our Lord in process of fulfilment in the first century? Yes. Peter preached that 'the Christ had been raised up (from the dead) to sit on David's throne.' Acts ii. 30. This, to the three thousand Jews assembled on that occasion, was just a concrete mode of preaching the kingdom.' The restoration of this kingdom again to Israel was the object of their hope as that of the apostles. Acts viii. 12; xix. 8; xx. 25; xxviii. 31, already quoted.

10. Is there any doubt that the kingdom of God preached by our Lord and his apostles was that kingdom which had been established by Jehovah over the twelve tribes of Israel in the Holy Land, and which he has purposed to restore again at the second appearing of his Son? Certainly not.

11. Paul exhorted the Philippians to strive together for the faith of the gospel; and Jude exhorted to contend earnestly for the faith once delivered to the saints. Was this 'striving' and 'contending' for any other object than the faith of the gospel of the kingdom? There is no record from which any other conclusion can be drawn.

12. Is there any authority for preaching the gospel now without making the kingdom an indispensable element of the preaching? There is no record of such authority.

13. Can baptism following on any belief which does not embrace the gospel of the kingdom be considered 'the obedience of faith,' or can such persons be recognized as 'Baptized Believers' in the Bible sense? There is no record of any authority for such.

14. If anything be preached as the gospel which falls short of 'the things concerning the kingdom of God and the name of Jesus Christ,' is it not near akin to what Paul calls 'another gospel,' and a 'perverting of the gospel of Christ?' Gal. i. 6, 7. It really does so seem.

The foregoing statements are respectfully and affectionately submitted to all whom it may concern, for their earnest consideration, by some baptized believers who desire to 'hold fast the form of sound words' which originated with the Master himself, and to which there is much need to give heed in these perilous times, when some 'have erred from the faith,' and 'the Judge standeth before the door.'

J. CAMERON.

At the Communion Table.

The carnal and the spiritual mind. This subject chosen for discussion this morning is an old one, but it is very important and one we cannot study and discuss too often. To be carnally minded is death. There is no promise of future life in the natural mind. Corrupt nature is derived from Adam to all his posterity. All who have not become spiritually minded do mind the things of the flesh, and therefore have no claim to immortal life. The fleshly minded delight in the things of the flesh. They seek their happiness in riches, honors, pleasures and vanities of this world or age. These things perish with the using, and, brothers and sisters, if we continue to use them to amuse and entertain the flesh we also shall perish. Our time should not be given to seeking riches, honors and pleasures. Our ability and talents should not be given to these things. This is a solemn warning and if we do not take heed unto it and walk after the Spirit our end will be everlasting death.

We are by nature the children of wrath, but if through obedience we are the children of God, happy are we, for the end of such is everlasting life. Our ability and talents belong to the Lord. He wants the best that we can give, and while it is called today, let us give him our hearts, our hands and our voices that we may have an abundant entrance into his kingdom.

It says in the latter part of the verse under discussion, that to be spiritually minded is life and peace. It gives eternal life, for there is now therefore no condemnation to those which are in Christ Jesus, who walk not after the flesh, but after the Spirit. It also gives peace, peace with God. The carnal mind is at enmity with God and to be at enmity with God means death, eternal death.

In order to have a spiritual mind the Spirit of God must dwell in us, we must learn the Word, and keep it in remembrance and our conduct must be governed by it. The Spirit will war against the flesh but if we are overcomers the end will be glorious. Let us strive to be overcomers. Amen.

J. S. THOMPSON.

Table Talk.

CHRIST IN US.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. What is it to have the Spirit or mind of Christ? It is to follow after his example, which was godliness, faith, love, patience and meekness. If we can reach this standard, we will have Christ in us. Christ says, Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwells in you. Then let us keep near to Christ, and have his Spirit dwelling in us richly. Christ and the Father are one, and Christ and the church are one. He is in them and they in him. There is no church except in Christ. They are joint heirs with him to all he inherits—glory, honor and immortality. His deliverance will be our deliverance, for he was the first fruits of them that slept. Be ware that no man deceive you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the godhead bodily. And ye are complete in him, which is the head of all principality and power. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Paul preached, taught and warned every man in all wisdom, that they might be presented every man perfect in Christ Jesus, and Christ in us the hope of glory. Christ is in us and we in him by adoption, by being obedient to his commands, and the requirements of his law, and being built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may walk worthy of the vocation where with ye are called. Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen.

MARY KNOWLES.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to the end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

John W. Appleyard died at Wymore, Neb. on Feb. 25, 1903, of heart disease and stomach trouble.

He was born Aug. 24, 1844, at Halifax, England. Came to Chicago with his parents in 1849. Was married to May F. Page, in Ogle Co. Ill. Apr. 22, 1871. Their children, three in number, are all grown. Etta is married to G. H. Loudenslager and they live at Hallock, Minn. Alena teaches in the schools at Wymore, while Theron, Eldredge, lives at Cherokee, Ia.

Brother Appleyard was baptized in 1860 by his uncle Richard Appleyard, and has been a faithful, earnest, consecrated man. Ever since the organization of the Iowa State Conference he has been an active member in that organization, and part of the time its treasurer. He was firm in the faith of the gospel, and looked forward with hope to the coming of Christ and the redemption of the world.

The Iowa Conference has indeed lost much in the death of such a noble example of Christian character, and one whose place is not easily filled by another.

Funeral services were held in the home at Wymore, Neb., then he was taken to Wall Lake, Iowa, and a funeral sermon given by the writer in the Presbyterian Church on Sunday, Mar. 1st, after which he was taken to the Odebolt cemetery for his interment, where he will sleep until the resurrection.

We turned away with sad hearts and tearful eyes, wondering why this is thus. But so it is. Death reigns—but we are promised a time some where in the future when there will be no more death. O, when will that time come!

A. J. EYCHANER.

Eva Mabel Burch, daughter of Warren J. and Zola M. Burch, was born near Tyner, Ind., Dec. 29, 1885, and died after a lingering illness of some ten months, on Feb. 22, 1903, aged 17 years, 1 month and 23 days, loved and held in high esteem by all who knew her.

About the first of February she made a confession of Christ's power to save, and was immersed at her home. She was conscious to the very last and talked in a calm and interested manner about her departure to all who came to see her. She made all arrangements for her funeral, and her wishes were carried out.

She leaves her parents, two brothers Chester and Lawrence, and a host of other friends to mourn her early departure.

Funeral services were conducted by Bro. F. L. Austin. The floral offerings were bounteous. The large audience showed the respect in which the deceased was held.

Died of consumption at her home Topeka, Kan. Feb. 17, 1903, Mattie Herron, daughter of John and Louisa Herron, aged 22 years.

She was a good girl, loved and respected by those who knew her. When she saw that death was coming, and was determined, she became resigned and prayed fervently for all her friends to meet her in that better world to come.

The writer talked a while to aid the living, and tried to point out the cause of all this sorrow—that an enemy had done this,—and advised them to remember their Creator in the days of their youth, before the evil days come. To seek through Christ for a crown of life, to be given when he shall come to awake and raise the sleeping dead to life, and to reward all his servants. After which she was committed to the Lord, and to mother earth, to rest and wait until her change shall come.

T. L. ADAMS.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Mar. 11, 1903.

Dispatches from Naples say that Vesuvius is again active.

The insurrections in China are assuming alarming proportions, and unless speedily checked will cause much trouble.

Russia has just received another set back in the Far East by the refusal of Corea to grant her a concession for a railway from Seoul to Wiju.

The British naval estimate for the year 1903-4, just issued, calls for $179,184,205, an increase of $16,010,000. This contemplates 39 new warships, and a consequent increase of men and officers.

The English and Russian governments are striving to arrive at an understanding regarding each others rights in Persia, which it is hoped will settle for the present the impending clash in that direction. Thus the war between these two powers goes on, if not with soldier, then with the statesman.

In order to show the enormous cost of the Siberian Railway we give the following from the official report of the Russian officials: The Siberian railway commission on the occasion of its recent session on the tenth anniversary of the beginning of the work at Vladivostok, held under the presidency of the czar, published figures concerning the cost to date. The transsiberian railway, with a length of 5,028 versts (about 3,700 miles), cost $192,800,000, including the first order of rolling stock, though not including an appropriation of $47,100,000 to reinforce its means of transport. The commission has likewise appropriated $5,100,000 for river and harbor improvements, etc., $15,320,000 for colonization purposes, and about $2,500,000 for gold mine surveys, churches, medical relief, etc.

Since the Emperor of Germany set forth his ideas of the Bible and its teaching a short time since, there has been much criticism of his course, and it has had a tendency to cause the Bible to be the subject of considerable newspaper comment of late. A London dispatch of March 7 says: The Bible seems to be the chief topic of public interest at the present moment, both in Britain and Germany, and the public press in both countries devotes more space to this than to any other subject. London has witnessed the Jewish lord mayor presiding at the celebration of the hundredth year of the British and Foreign Bible society, whereat Premier Balfour was the principal speaker. The Germans are still warmly discussing the emperor's pronunciamento on the same subject, to which even such men as Max Nordau and Edwin Arnold are contributing popular polemics. The religious world has also taken up Wallace's remarkable theory of the universe in a sympathetic spirit. In fact, the temporal affairs of the men and nations seem to have given place in public consideration to the broadest problems of origin and destiny of the race. The most significant phase of the matter seems to be the sudden birth of tolerance and the absence of sectarianism, which is significantly indicated by the lord mayor's address to the great Christian audience at the Mansionhouse, where he declared that toleration bred toleration and that it was pride and satisfaction for him to preside at a meeting of the Bible society, whose work he wished every success. Some stupendous figures are quoted in regard to the work of the society in the last century. The Bible is now circulated in 400 languages and dialects, and 180,000,000 copies have been distributed. There remain, however, the president declared, 450,000,000 persons who never have had an opportunity to read any part of the Scriptures in a tongue in which it can be understood.

Anything that concerns the "Eastern question" will be of interest to our readers, and so we give the following item clipped from a late paper: The little incursion by unarmed torpedo boat destroyers from the Mediterranean into the Black sea, through the Bosporus and the Dardanelles, was a little test of international opinion. Now have succeeded the troubles in the Balkans, and while the Sultan has shown his usual obsequiousness in the matter of promise, no one expects him to keep them. Had not Christian powers interfered to rob Russia of the fruits of her victory over the Turk, the present question would not have arisen in its present form, and when the Mohammedan tyrant butchered Christians he would have had to give a heavy accounting. But politics were stronger than religion, and so this great empire is still denied an outlet to the world's great highway, according to the views of the Transcript. But conditions in the southwest are explosive and may at any time force an upheaval which will be the empire's opportunity, and when it comes she will probably not wait for it to knock twice. Hence the amazing candor of Mr. Balfour's statement that "the Indian frontier is the only part of the empire adjacent to a first class military power, and in the improbable and unhappy event of a war with Russia we should require not only all the available forces in India but all the forces that Mr. Brodrick's scheme places at the disposal of the crown." Meanwhile the Muscovite bides his time, taking a piece when it comes his way and putting himself in a position to be ready for the next move.

Substitution. No. 1.

Spurgeon, in a sermon before twenty thousand people at the Crystal Palace, Sydenham, near London, England, said if had to sum up the whole gospel in one word, that one word would be substitution; and added that Christ "took the cup in both hands, and with one tremendous draught of love, drank damnation dry." And yet for many years after that he painted the awfulest word-pictures of the tortures of the damned it has been our misfortune to see. We shudder at such blasphemies, although we could hardly expect any thing else from the serpent's seed.

But when we see those who have *some* rays of divine light, and are supposed to have exercised their senses by reason of use, so as to discern both good and evil (Heb. v. 14) yes; when we see *such* building theories upon that baseless, God-dishonoring, gospel-nullifying doctrine,—"substitution," our vocabulary is too limited to enable us to express our grief and sickness of heart. These remarks grow out of the fact that under the specious caption of

THE ATONEMENT

The Restitution contained an article that completely subverts the gospel, and should not have appeared in its columns. We have therefore resolved, that by the help of God, we will in a series of articles endeavor to show that God's ways are equal, that substitution has no place in his redemptive scheme,—but *subverts* it; and also set forth the truth in regard to the atonement as we understand it.

There are two question which should be answered for the benefit of our readers before entering into the subject proper, the first is: In what does the salvation which is in Christ Jesus, consist?

Ans. in brief: In redemption from *death* into the *life* in Christ Jesus. Second,

What means are employed to bring about this result?

Answer (a) God begins the process by begetting us with the Word of truth, James i. 18, and 1 Peter i. 23. The interested reader will look up the proof; (b) God working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Heb. xiii. 21; and Phil. ii. 13, 15. 16; and (c) by our co operating with him, by being blameless and harmless the sons of God without rebuke; working out our salvation with fear and trembling, and holding forth the Word of life to others. This brief statement pre-supposes that our constituents admit the conditions of *faith, repentance* and *baptism*, and hence they are omitted. The next question of moment is:—

TO WHOM WERE WE IN BONDAGE?

The language of Paul in Acts xvii. 29 shows the original owner was God.

How did we become the property of another?

Ans. "Elijah said to Ahab, ye have sold yourself to evil work in the sight of the Lord." 1 Kings xxi. 20.

"And thou saith Jehovah, thou hast sold thyself for nought, but thou shalt be redeemed without money." Isa. lii. 3.

In Rom vii. 14 we read: "I am carnal, sold under sin;" but release from bondage by another is shown to result in a change of ownership. When liberated from the bondage of sin we are bond-servants to our Redeemer; we are not *absolutely free*.

Personal freedom is within the bonds of law; and we are restrained by law. By what law? Why, Christ having rescued us from the thraldom of sin, we are at once under law to him. See 1 Cor. ix. 21. By right of purchase we belong to him. We *owe* him our service. We have to obey *whatsoever* he has commanded. Matt. xxviii. 20.

We are Jesus' friends *only by doing* whatsoever he *commands*. John xv. 14.

"He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him." 1 Jno. ii. 3.

There can be no mistake about this, because by believing the things concerning the kingdom of God and the name of Jesus Christ, and complying with the advertized conditions, we became parties to the transaction,—that is, the transfer of ourselves to another owner; our obedience to the terms as stated, proves we *desired* the change.

The great commission of the Lord Jesus to his apostles has never been repealed, and therefore as clearly now as then shows *who* would be redeemed from one hard master, and transferred to another, whose yoke is easy.

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Does that dispose of these two classes, or does it not? Are the saved ones *for ever saved*, or only for a given period? Is there any possibility of their needing to be saved again, some time?

And what of the condemned ones? Are they *finally* disposed of, or are they not? If not, where may we find the next chapter of their history? Is there anything of this sort in the book which is so able to make us wise unto salvation, that the plagues written therein are threatened to those who add to it, or take from it? Or, has the great Head of the church changed his purpose and projected a broader, or more liberal way?

We *know* that a messenger was dispatched direct from heaven a number of years after the servants of the Lord had been working under the commission, telling them to hold fast to what they had, and that in order to be overcomers and be given power over the nations when he comes, they must keep up his works to the end, without any hint of widening their sphere of labor. Rev. ii. 25-27. He knew that he had laid out for them all they could faithfully do.

The history of the doings of the apostles as recorded by Luke in the Acts, proves that they worked faithfully under the commission and never speculated about anything beyond; and although miraculously endowed, they presumed on no enlargement.

Let us be wise and remember that what is revealed belongs to us, and our children, and what is not revealed belongs to God.

This much by way of introduction; we now look into the matter of

SUBSTITUTION.

A *substitute* means one who takes the place of another person. In the case in hand Christ is said to have died as the substitute for all mankind. We deny the truth of this; we go further, and deny that he was the substitute of any one,

I. Because God is holy, just and good; and as we are commanded to be followers of God as dear children, it would not be right for us to inflict the punishment due to a wicked, disobedient child upon one we knew to be innocent. The instincts of our nature would revolt at this. It would be absolutely wicked to do so. It would be unjust to do so. And before we can believe that God *has* done that, we call upon those who *say* he has, to harmonize that statement with the line of conduct he has *marked out* for us. He revealed *himself* to us as excellent in power and in judgment, and in plenty of justice. Job xvii. 23.

If God punished the innocent instead of the wicked, and we are to follow him as dear children, is it possible to obey the command of Jesus to do to others as we would they should do to us?

If we are to love our enemies and do good to them who despitefully use us, is it not wrong to punish the innocent *instead* of the guilty?

CAN GUILT BE TRANSFERRED TO AN INNOCENT PERSON, if not, is it not UNJUST to punish such?

In the nature of things IT IS IMPOSSIBLE to pardon sin in an innocent substitute. And under such circumstances, how is *justice* satified, and how is it administered?

As it is positively revealed that every man is to be rewarded according to his works, where is there any need of a *substitute*? There is need of a sacrifice on account of sin, need of a mediator, need of means for the remission of sin, need of a Redeemer from the power of death,—but *no* need of a substitute. Every one who is responsible will have to render his *own* account.

II. Because Eph. ii. 5 distinctly states that it is by grace we are saved through faith. We are constantly hearing about Jesus paying it all; if that so, is not salvation *due* to all for whom the debt has been paid? Is there any room for the manifestation of God's grace or favor? Would it be just in God to collect accounts twice? When we read, "By grace ye are saved," we have proof before us that God was under obligation to save no one. He could not justly save any unless they were justified. In order that he be *just* to himself, and at the same time justify men, he had to provide a means of justification that would meet that condition of things.

Take notice that justification does not come direct from God to the individual, but, as we read in Rom. iii. 24, "Being justified freely by his grace through the REDEMPTION which is in Christ Jesus."

The whole race has been condemned to death; all die in the federal head of the race. The sentence went forth, "Dust thou art, and unto dust shalt thou return;" that law is in force today. More than 6000 people died in Cleveland the past year. We know from this that the words, "*I change not*," are also as true as when first spoken. So, it is redemption from death we need.

We are told that Christ has died as our *substitute*,—died *instead* of us; but how can that be, when men and women continue to die as if he had *not* died? Why do some shut their eyes to the every-day proof that if Christ died instead of us, it was a failure?

Will adherents of the substitution theory let the apostle Paul show them that they hug a grand delusion? We beg of them to consult him for once, and meditate upon what he says in Rom. iii. 24 regarding the redemption *in* Christ Jesus, through which we can be justified, and from thence go to 1 Cor. xv. 12 to 18 and obtain infallible evidence that the redemption spoken of in Rom. iii. 24 is redemption from death.

Having reached that point, take another, viz. there was salvation for NO ONE *without the resurrection* of Christ. That even those who had fallen asleep in Christ would have perished, if he had not been raised. Then take time to consider matters. Seeing it is held that the *death*, or the shedding of the blood, was instead of every man, or the full price paid for the resurrection of all, what becomes of that theory, now we have the Spirit's Word for it that his death alone would not even save those who had *fallen asleep* in him? Can it not be seen there's an awful mistake somewhere? May we suggest what the mistake is? It is the mistake of expecting to be saved without a Savior!

There was still no Savior after Christ had died. His death did not constitute him a Savior! Does some one enquire why? We answer because no one can be saved without justification; and the Word of the Spirit for it, —he "was raised again for our justification." Rom. iv. 5. How much is the doctrine of *substitution*, or that Christ died instead of us, worth, in view of the last declaration of the Spirit? If it were *true*, that he died instead of us, that was all that could be *required* of him, we would get all the benefit of his death whether he were raised or not. But no! The whole race would have remained in the congregation of the dead, had he not been raised 1 Cor. xv. 12, 13.

Are we asked *how* we can be justified through his resurrection? The answer is, *by faith* By faith? Yes. It must be remembered that the redemption from death we have been considering is IN Christ Jesus. Rom. iii. 24. "There is no condemnation to them which are IN Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1. Coupling that with the Spirit's declaration in Rom. v. 1, "Therefore, being justified by faith we have

PEACE WITH GOD

through our Lord Jesus Christ." We at once see what it means when it says, Acts xvi. 31, "Believe on the Lord Jesus Christ, and thou shalt be saved,"—namely, that he in whom all God's promises centre, and around whom all his purposes revolve, and who is the way and the truth and the life, is set before us as the object of faith,—and our faith in him in all his offices and work is imputed to us for righteousness or justification. A dead Savior is a misnomer. No one could have been justified had he not been raised.

What about being IN him? Why, the Lord in the commission commands that believers of the gospel of the kingdom should be baptized into his name; and the Spirit in Peter explains that this is for the remission of sins, justification from all sin; and in Rom. vi. 3, 4, it says, "As many of us as were baptized into his death; i. e., receive the benefit of his death; are reckoned just as if we had actually died by sin as he did, Diaglott; see Rom. vi. 10.

From the above testimony it is seen to be a matter of awful importance to be IN Christ; *out* of him there is no redemption. But the 5th verse of Rom. vi. gives the grand assurance that if we have been "planted together in the likeness of his death we shall be also in the likeness of his resurrection." And when to this is added the testimony of Paul that he suffered the loss of all things in order to obtain a resurrection out from the dead, it must be conceded that that eclectic resurrection is not easily attained.

(*To be continued.*)

Selected.

In Touch with Jesus.

"In touch" is to be very near. If you know Christ you will gladly listen to his instruction. He has words for you which are much needed at this time when almost any advice except his is readily received. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Oh, how many are weary today, longing for the rest he offers, yet have not made his acquaintance. "Now is the accepted time, now is the day of salvation" or day to accept life and with it peace, joy, and confidence such as you never knew before. He is willing and able to carry all your burdens.

Fretfulness, pride and fear will all vanish, if you are in touch with him. He will take possession of your entire being, and control that greatest enemy of yours—the tongue. James says: "The tongue can no man tame." It is easy, however, for Jesus to do it for you. To be in touch with Jesus means no gossiping, no false impressions given concerning your neighbor; for he has said, "Love your neighbor as yourself." If you are in touch with him you can do all this through him. I know this from my experience with him; "for the fruit of righteousness is sown in peace of them that make peace." It is better to say nothing than to say too much—something you will afterwards regret.

Christ will be your guide not only through life, but through death—the grave—to incorruptibility; for he brought life and incorruptibility to light. We would never receive either, only through his great love for humanity; for while we were yet sinners (yes, enemies), Christ died for us. Then he is so generous! He says: "Whosoever [how broad!] will, let him take the water of life freely." His blood will cleanse from all unrighteousness.

To keep in touch with Jesus means, in this life, peace, gentleness, meekness, patience, love; and at his coming, eternal life.—*C. M. Sherman, Herald of Life.*

Come Just as You Are.

An artist was painting a great picture, and wanted a man to serve as a model for the prodigal son. He looked long for his ideal before he found one, but one day he met a poor beggar that he thought would answer his purpose. He found the beggar quite ready to sit for his portrait and so made an appointment on the spot, offering good pay and fixing the hour.

When the day came, there came a man, but artist did not recognize him. He claimed the artist had made an appointment for him at that hour. "No," said the artist, "I never saw you before." "You are mistaken, you did see me and made an appointment with me." "No; it must be some other artist. I have an appointment to meet a beggar here at this hour." "Well," says the beggar, "I am the man." "You the man?" "Yes." "What have you been doing?" "Well, I thought I would get a new suit of clothes before I got painted." "Well," says the artist, "I don't want you." He would not have him then.

If you are coming to God, come just as you are. Do not go out and put on some reformation of yours, and think the Lord will accept you because you have some good thoughts and desires.

"God does not say he loves an open handed, liberal, munificent giver, but a cheerful giver."

Divine Love.

After a fire, in which a barn was almost completely destroyed, the owner, walking over the ruins, came upon an old black hen. He wondered that she did not move her head to look at him as he came near her, but he thought she must be asleep. He poked her with his cane, and to his surprise the wing which he touched fell into ashes. Then he knew that she had been burnt to death. But out from under her came a faint little peep, and pushing her aside with his cane, the man found ten live, yellow chickens. The hen had sacrificed her own life to save them.

This was the love of a hen for her chickens. But he who made all living things and planted a portion of his own affection in every one of them, yet feels a deeper love than they can for the creatures he has made. And yet how many despise his goodness and reject his love. Thus of old the Jews rejected the Savior of mankind, while he wept over their folly and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 37-40.—*The Christian.*

A Humble Man's Trust.

A learned minister, attending an aged Christian in humble life, when in his last illness, remarked that the passage in Heb. xiii. 5, "I will never leave thee nor forsake thee," was much more emphatic in the original language than in our translation, inasmuch as it contained no fewer than five negatives in proof of the validity of the divine promise, and not merely two, as it appears in the English version; intending by this remark, to convey to him that, in consequence of the number of negatives, the promise was expressed with much greater force in the original language than in the English.

The man's reply was very simple and striking: "I have no doubt, sir, that you are quite right, but I can assure you that if God had only spoken once, I should have believed him just the same."

Items.

There is no knowledge like that of a man who knows he is saved.

We should possess a a divine impatience for the salvation of our fellow man.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

What a man put's first in his life tells where he stands. We know his character by the things he loves.

True hope is based on energy of character. A strong mind always hopes, knowing as it does how slight a circumstance may change the course of events.

God adapts the burden to the shoulder, or the shoulder to the burden. He perfects the drill before he tests the skill. We must reach the place before we get the grace.

You may be as quick as you please in saying words of kindness and sympathy. It is only when the heart is full of bitterness that it is necessary to think hard and count before speaking it.

A rich mind will cast over the humblest home a radiance of beauty and wholesomeness which an upholsterer or a decorator can never equal. Emerson says, "There is no beautifier of complexion, form or behavior like the wish to scatter joy, and not pain around us."

A man is not bad because a viper bites him. Excellent persons are liable to be assailed by malicious slanderers, who, because of their serpent nature, take delight in attacking the good. An apostle once had a viper fasten on his hand, but he shook it off into the fire, and so it did him no harm.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. Thompson, Sec. Pro Tem.

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

Hartford City Ind. 83

Poetry.

We Thank Thee, Lord.

Now therefore, our God, we thank thee and praise thy glorious name. 1 Chron. xxix. 13.

For the manifold gifts and graces
That have fallen to our share,
For the cheer of fun lar faces
As we tread life's thoroughfare:
For the friendships that are unbroken
The fonds that have passed away,
While thy praise by the band is spoken,
We thank thee, Lord, today.

For the boon of life and duties,
Each day with its dawning brings;
For the ken of the hidden beauties
Which dwell in the lowliest things;
For that sense of ourselves that humbles
And checks the condemning word,
By our side when a brother stumbles,
We give thee thanks, O Lord.

For the need of toil and labor—
The gifts of thy graciousness;
For that view which discerns a neighbor
In each creature in distress;
For the joys of love and laughter
That banish our cares away,
And for faith in the hereafter,
We give thee thanks today.

—Wm. D. Kelly.

Communicated.

Christian Kindness.

"Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children. Eph. iv. 32; v. 1.

Here we have the root and the fruit. A Christian brother was speaking of a certain minister, who was counselling young men not to make a profession of religion, but to be good, and honest, and temperate, and all that sort of thing. Heathen morality, in fact, and nothing else. The heathen teachers taught all that, and taught it as well as some modern teachers do. The worst of it is, that if things have no root, they will not grow. You cannot manage to get foliage or fruit where there is no root. And if you attempt to put on these moralities, and call them the fruits of Christianity, you fail. They are not so. But if you take the Divine plan, and work from the heart outward toward the circumference, you will get fruit, and foliage, and flowers, and all that is good and beautiful.

Now, how shall we know them? See Mat. vii. 15: Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Verse 16. Ye shall know them by their fruits. "Do men gather grapes of thorns, or figs of thistles?"

Brother Foore, the reason your people have such poor success, you have too many so-called Christians in your denomination, that will not pay their honest debts; are only in your church to make money, the same as they did when they belonged to other churches. He remarks, I could name a few of them. They go in debt at the store, slip out and not pay, collect money for other parties, shove the money in their own pockets, leave the brethren there, and move off to other parts to work the same scheme over. Thus driving people away from Christ. Now Bro. Foore, is there no way to remedy such work as this? Signed C. H.

Now brother, listen: That is what Divine grace within us does. It gives the fruits of the spirit. We read here also what are the fruits of the flesh. The Apostle says: Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. Then he goes on to say "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

That is the reason. God forgives men; and then it follows: Be ye followers of God as beloved children.

There is no difficulty whatever in a man who is in Christ being all that virtue requires, and all that morality requires. He is in Christ, and he becomes Christlike. The fruits of the spirit are bourne by him—love, peace, joy, uprightness, rectitude, temperance, purity.

These things are in such a man, because the man is in Christ. He will not defraud his brethren, keep back the money he collects, defraud his creditors, buy goods under false pretense, and leave the bills unpaid. He will owe no man anything, but love. He will do unto other men as he would that other men should do to him.

You will never succeed in accomplishing an external reformation, except you begin in the heart. You know all that, my dear brethren, but I bring it before you just now as occurring in connection with my subject.

First then, observe what it is that God calls Christians: Dear children, beloved children, is the expression that is used. God's beloved children; his family, in his Son—having the Father's Spirit within them, admiring the Father's character; exulting in their father. So he condescends to call us his "beloved children," and says to us in effect, Now be like your Father. I have done this for you; I have forgiven you; there is no charge against you; all charges are blotted out; there is no condemnation to those who are in Christ Jesus. You are safe, and will be safe forever. Who shall lay anything to your charge? God has justified, and Christ appears in heaven as your intercessor, so no charge lies against you. But having done all this for you, I want you to be like me, my dear children, not only be glad and gratified, and delighted, that you have such a Father, but try and copy him.

Now, how delightful a thing it is to hear people say of you: Why, this man, these people, are Christlike; they have Godlike principles about them. They are men to be trusted; they are thorough men, for the Spirit of the Lord has been at work within them, and shines out through them in consequence.

Such are truthful men, men who pay their honest debts, and will not rob anyone. No, Divine things have found lodgement in their hearts, and Divine practices are the result, as shown in their every day life and dealings with their fellow beings. They have been to God's school, as dear children. They have cost him a great deal, if we use the word deal in the sense of the price that was paid for them. The Son of God laid down his life for us. Just think of it, my friends, the amazing sacrifice, the astonishing surrender! He gave himself for mankind. God so loved us as to give his Son. His Son so loved us as to give himself. Otherwise there could have been no virtue in the gift. If the Redeemer's death had been forced upon him, our redemption thereby would have been impossible.

But do you not see where this logically lends you? It leads to this, that the being was more than a mere man. It would be sinful in any one of us to give ourselves up to die, for our lives are not our own. The Lord Jesus Christ, on the contrary, gave himself up; and therefore the Father hath highly exalted him, and given him a name which is above every name, that in the name of Jesus—for that is the word—all worship should be rendered to God. See how the Father honors the self-surrender of Christ by making him the medium of homage to the eternal throne forever, and see how he hath rewarded him by making all who thus come to him his beloved children in Christ.

We believers are his dear children, not only because of the price he paid, the redemption price by which we have been purchased, brought back, saved, emancipated, redeemed from captivity; but he has given to us his Holy Spirit. The Holy Spirit, you will remember, came down on the day of Pentecost; and the disciples were then baptized for their great work and mission, baptized into the body of Christ, which is the work of the Holy Spirit; and that Spirit has been continued—that is, the Spirit of Christ—in the body of Christ or the Church. There are, no doubt, numbers of persons who are professing Christians, who have not the Spirit of Christ. I know it is so, but I say that every member of the Church, truly so-called has the Spirit of Christ. You cannot be a member of the Church except you have the Spirit of Christ; for "if any man have not the Spirit of Christ he is none of his." He may call himself a saint, but he is only so in name.

Our God has given to his apostles his Holy Spirit, and thus he has proved that we are his beloved children, his dear children. The fruits of this Spirit are produced in all those whom he thus adopts into his family. All that is the mere doctrine of the matter, but this is its practice: "Be ye followers of God as dear children, and walk in love; as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor."

Be ye therefore followers, copies, imitators of God. In the case supposed of a brother offending, forgive him. In the case of a brother saying anything which hurts another, he is to forgive. Be kind to one another, tender hearted, for that is the spring of kindness; and kindness is but a modification of love, and kindness of action springs from tenderness of heart. If this be so, then we are copying God, imitating him, and doing what he does. His tender heart forgave all our sins and transgressions, and he says to us, Now just copy me, that is all you have to do, do as I have done.

We ought to consider that we are members one of another; and if one member suffers, all the members suffer, and that if one member is honored all are honored. If Christians would thus imitate the Divine Father in the Christ, what a commentary it would make on the side of the truth of Christianity.

We write many books about the evidences of Christianity, and the truth of revealed religion. But if Christians would but imitate their Heavenly Father, we should not need such books. The best kind of book on the evidence of Christianity is the living book. Let every man see and read those epistles which the apostle Paul says, are written in our hearts. Who can read our hearts? You say.

Well, you are manifestly declared to be the epistles of Christ, written not with pen and ink, but by the Spirit of the living God. It is in the heart, and it comes out in the life. You see that man or that woman has been with Christ; you see they are Christians, Christlike, gentle, loving, kind, firm as a rock where principle is concerned, and gentle as a summer zephyr where conduct is exhibited. Nay, the very kindness of the genuine Christian will spring from firmness of the principles of Christianity which he has in his heart. He gives place to subjection—no, not for an hour where error exists. Why? That the liberty of the gospel may remain; that kindness of heart may be cultivated, that "Christ may dwell in your hearts by faith;" that ye might be filled with all the fullness of God.

So the apostle acknowledges the kindness of the Ephesians to him, and in effect says, I feel your kindness exceedingly. It was love to Christ that led you to love me thus. But I am quite prepared to die for the name of Jesus. These things he says with the same breath. Well now, let us get a man of this kind. You may not talk to him about honesty, or integrity, or morality. Trust the man who is alive to God in Christ Jesus. You need not be afraid of him that he will cheat you out of what is justly due you. You need not continually spy or dodge his steps, to see how he behaves himself. He is a Son of God by adoption, his dear child, and as such he will pass through life bearing its burdens, and discharging its duties zealously, and all the time feeling that he is nothing whatever except for the great and glorious fact that he is "accepted in the beloved," the Child of God, in Jesus Christ.

Now, there is another point. It is supposed in these words that the eyes of the world are looking on. Be ye therefore followers of God, as dear children. Walk in love. People will see. You will thereby be witnesses for God. Walk in the ways of God. Follow God, in Christ's footsteps, imitate the Lord God. This is simply a modification of what is said already. You will be living epistles, known and read of all men.

What I wish to say more on this subject is, that it is an exceedingly easy thing to be a Christian. Yes, if you are a child of God, it is easy to imitate him; the genuine Christian has no difficulty whatever about it. That is, if he keeps himself unspotted from the world.

The hypocrite has the difficulty. It is the pretender that cannot succeed. It is the love and craze for money that causes the poor weak one to fall. The child who knows its own home loves father and mother, and walks in love. It is when you are tempted to put on Christianity without Christ in the heart, that you encounter the difficulty. I am such an ardent lover of liberty that I would not be a hypocrite for all the world. To put on a mask, pretending that you are a Christian when you are not, that is unendurable. That is what kills the church, that is what makes infidels. So, contrary to the advice about the small moralities, I say, Be Christians, and then you will have all these lovely things, these graces, these fruits coming out in life, and you will find it easy. But it is not easy to put on Christianity if it is not in the heart. When in Christ it is easy for us to go to the throne of grace with a smile on the face, to speak to our Heavenly Father, and to lift up the voice of song and praise from hearts filled with thankfulness, and to produce fruits of righteousness, which are the glory of God by Jesus Christ.

You are then in the garden, by faith, and the fruits of the garden are bourne by you, and God is glorified. Be ye therefore followers of God, as children beloved. Walk in love. He who walks in the love of Christ will not go far wrong in the doctrines of Christ. As a man is in his heart, so will he be in his life and conduct.

You have now had a glance of the doctrine and precept of these verses.

May the grace of our Lord Jesus the Christ, the love of God our Father, and the fellowship of the Holy Spirit, be with you all.

JOHN FOORE.

Report of Labor.

Saturday morning, Jan. 24th, we left Dutton, Michigan, for Mecosta Co., to do some work for the cause of truth. We began at Decker school house, and held a two weeks meeting, four making the good confession. From here we went to East Millbrook, about two miles from the first point of meetings. Through the courtesy of friends we held our meetings in a Congregational church. It had not been used for several years, and needed to have its walls echo with the sound of the gospel. We were there the two weeks of the coldest weather of the winter—10 degrees below zero several days. We had some opposition here from the Methodist minister, whose church and parsonage was just across the way. We closed after two weeks, with the promise of returning as soon as the weather permitted. We left them much interested in the truth, it being entirely new to the most of them. We were gone from home 34 days, lost 3 days through stormy weather, preached 31 discourses. Reached home in time for our regular monthly meeting. A goodly audience awaited us, and it did seem good to get home with friends, who seemed to appreciate our home-coming. One gets almost discouraged sometimes, even in this blessed gospel work. After leaving the comfortable little home to work hard; sleepless nights, while thinking, thinking, thinking how we can reach the hearts of unconverted, the indifferent, the careless, and almost to reconvert the ones who have made a profession of loving the truth, and seeing so little real fruit for all the talking and work. And then the growing tendency to evade the strong points of the truth, and give something in its place, just as near like the skin of the old serpent as possible, with just a few of his spots knocked off. After all these years to gain a foothold for truth, these things are sickening, disgusting, discouraging. What shall we do, brethren? Stop contending for the faith, and let them have the dish-water gospel? Or like Paul exhort, stand fast, quit you like men, be strong. As far as B. W. Woodward is concerned he will soon stop preaching, or move to a warmer clime, but as long as we are able, we expect to keep fighting the good fight of faith. We must expect the criticisms, fault-findings, scoldings. Yes! from those too, who pretend to love us for the truth's sake, forgetting the years of sacrifice, hard work, weariness and discouragements. They deem it their duty at the least provocation to severely chastise with their tongues, in order to keep the good will of some one, perhaps as far removed from truth as the Equator from the poles. But the promise is sure, he that endureth to the end shall be saved, so fellow laborers, let us be faithful, patient, and receive the reward when Jesus comes.

M. A. WOODWARD.

Selections.

Common-place Minds.

"The dreariness of intercourse with common-place minds." This is a terrible sentence. We do not know who wrote it, but the moment we saw it we recognized an apt description of a very common experience. "Common-place" is indeed a dreary word, and common-place people, with common-place feelings and common-place thoughts, speaking such very common-place words and moved by common-place motives are so dull! Ditch water is effervescence in comparison with them. Association with such a people is like crossing in a palanquin the four or five miles of sand that forms the bed of an Indian river in the dry season. What a relief it is to come at last to the stream itself, clear, cool, moving on, a thing of life, so fresh and with such suggestion of the mountains whence it came, and of the sea to which it is going, besides the beautiful world of cloud and rainbow and dew-drop that is evolved from its depths. So, too, when we can get away from common-place minds and come near some one whose thoughts sparkle like the river's ripple in the moonlight, whose feeling lifts us up and carries us along like the current of the stream, whose words or it may be moments of sympathetic silence satisfy us like drafts from the stream, we are rested, and wonder why everyone is not thus inspiring and helpful.

But it cannot be. The majority of mankind are very common-place. Nature hides a few gems here and there in great mountains of common material. But common-place things and events and ideas and words, are most common of all things in this common-place world. And it is not strange that some weary soul, pressed beyond endurance by these things, spoke of the "dreariness of intercourse with common-place minds."

Yet there are alleviations. Currents of electricity passing through masses of common place material leaves veins of precious metal. And common-place minds when greatly moved by tragic circumstances or by love, or by sacrifice, are no longer altogether common-place, and we may find them doing deeds of heroism, living for a time it may be on the heights where nothing is common place. The common-place man who is burdened with the consciousness that he himself is fearfully common-place may do something to redeem himself from the desert of his own life. Whatever makes him oblivious of himself and colors his life with the crimson of altruism will do him this service. A common-place parent making great sacrifices for a very common-place child is no longer uninteresting. Selfishness is always common-place, and whatever removes one from its power measurably relieves him from the stigma of the common-place.

But the great refuge of the common-place, whether in one's self or in others, is in God. He dwells in the heights, and the dullest mind and coldest heart are measurably exalted by coming into his presence. Men of rare sensibility can be filled with a tempest of feeling and exalted completely out of themselves by some trifling incident that is but a common-place event to a common-place mind. Thousands of common-place Scotchmen have plowed up the nest of a field mouse without being touched by it. But when Robert Burns' plowshare destroyed the home of the little creature his heart was stirred with deep poetic feeling. A common place mind gets no such honey from the wayside flowers; but even the common place is capable of coming into the presence of the king, and there nothing can long remain common-place. In the Taj Mahal the visitor feels himself in the presence of royalty; the world's poverty is forgotten; nothing common is to be seen. Polished marble is the plainest, cheapest material to be seen. Whatever is not marble is something better than marble. An atmosphere of royalty, of unlimited wealth and boundless resources and superior dignity pervades the place; while in the midst of it the visitor feels himself lifted above the common-place. And when the worshiping, waiting soul, though of coarse fibre and small capacity, comes into the presence of its glory the spark of divinity that is in the most common-place soul is touched and responds and is transfigured and thrilled with sentiments akin to those that inspire the song of the mightiest angel before the throne. Heaven will not be common-place. It cannot be.

A Clean Sweep.

The prodigal son when he started for home, left his herd of swine and all that belonged to his old occupation behind. How offensive it would have been to his honored father, an orthodox Jew, had he brought along a few little "pet pigs"—relics of his former life, to be reared and trained at home. How much more obnoxious to God when one seeking his face tries to hold on to a few cherished sins—an old black pipe, or cigar, the theater and dance, the social glass, card playing, secret lodge, novel reading, and jesting and foolishness and doubtful and worldly amusements and associations that draw men's hearts from God. These things are more foreign to the household of God, and more abhorent in his sight than the rearing of swine to a pious ancient Jew. Whoso confesseth and forsaketh his sins shall have mercy.

False Piety.

When professors of religion are suddenly found wanting in common integrity, or in personal virtue, no other supposition is admitted by the world than that the delinquent was always a hypocrite; and this supposition is, no doubt, sometimes not erroneous. But much more often his fall has surprised himself not less than others; and is, in fact, nothing more than the natural issue of a fictitious piety, which, though it might hold itself entire under ordinary circumstances gave way necessarily in the hour of unusual trial. An artificial religion not only fails to impart to the mind the vigor and consistency of true virtue, but withdraws attention from those common principles of honor and integrity which carry worldly men through difficult occasions. The enthusiast is, therefore, of all men, the one who is worst prepared to withstand peculiar seductions. He possesses neither the heavenly armor of virtue nor the earthly.

In the Crypt.

A few years ago I visited Canterbury Cathedral. After I had wandered through the edifice, the verger asked me whether I would not like to see the crypt, and I readily assented. But I soon regretted that I had done so, for as he opened the doorway that led to the dark recesses of the vaults, there met me a cold, chill atmosphere, heavily laden with the moldy smell of corruption and death. I was ashamed to show any reluctance after having asked to see the burial places of the nation's great men, and proceeded to descend a winding staircase.

The darkness was so dense that I could not see a foot in front of me, but the verger called to me that I would find an iron railing at hand, and by following that I would be guided safely to the crypt. I descended, then, into the darkness of the tombs.

On reaching the bottom I was surrounded on all sides by black vaults, but in the distance I could discern a light, on approaching which I found that the crypt really opened upon the cloister gardens of the whole cathedral. There the glorious sunshine was bringing flowers into bloom, and in the midst of the garden there was a beautiful fountain playing, and I then realized how through darkness I had come to the bright glory of the spring sunshine.

And thus it was that Christ upon the cross, after descending step by step in his humility, passed into the gloom and darkness. I can imagine that as he reached out his hand in the darkness it rested upon the will of God; and as he descended into his grave his soul cried out, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Thus, through the darkness of the grave, Christ came into the light of the resurrection morning.—*F. B. Meyer.*

What Will People Say?

What will the people say? This question can poison our existence and shorten our life.

To thousands who have accustomed themselves to listen to the opinion of others more than upon their own peace of mind, does this question become a curse.

What are the people who today live, and tomorrow may be dead? Shall my welfare lay in the hands of such who are as chaff? Shall I, in order to please them, offer up my happiness of life? Will those people, upon whom we bestow such attention, stand by us when we are the most miserable? Our misery to them is as pleasing as our happiness; both furnish topics of conversation.

A missionary once related the following: A king's son was a prisoner, who, after several years, was released upon the condition that he permit himself to be led at the hour of noon through the city.

"Oh," said he, "how will the people look?"

"You do not yet know how you will be led," answered the king.

When the hour arrived, he gave him a vessel filled to the brim with milk in his hands.

"As soon as you spill a drop you must die," said he.

Close behind the young man walked the executioner with dagger in hand, to stab him as soon as a drop fell to the earth.

From far the people had come together to see the king's son upon his perilous journey; head by head the crowd stood upon the streets. All the windows were crowded and some even climbed upon the roofs. When the youth had passed through the terrible ordeal, the king stepped to him and said:

"Well, what kind of faces did the people make?"

"O, king," said the youth, "I saw not one. I only saw my life in my hand and death behind me."

Let us be like this youth; let us not look around, but take care of ourselves, for we carry the happiness of lives ever with us; and it is only by walking very carefully and heeding the Divine voice that says, "This is the way, walk ye in it," that we can safely reach the goal which is eternal life.

Communicated.

An Exhortation.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the Word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward. How shall we escape if we neglect so great salvation." Heb. ii. 1-3.

After speaking words of truth and comfort to the many different churches the apostle now comes to the Hebrew brethren with the same bountiful exhortation and instructs and admonishes them as he did the brethren before them, to hold fast all the truth they had learned, and especially to give the more earnest heed to the things they had heard, lest not keeping in remembrance of these things, they should forget and fall from the truth.

Oh, how many there are today who have once tasted of that precious heavenly gift, but because of some unconceiveable doubt they have drifted away from the faith, quite forgetting that they together with us have been exhorted to stand fast in one Spirit, with one mind striving together for the faith of the gospel. It embraces all his truth relating to salvation. The warnings, counsel, invitations, promises, precepts, prophecies or whatever the Lord would have the people hear—the gospel embraces them all. In the days of Noah the gospel included faith, repentance, obedience with the promise of grace and mercy. It also included the warning of the impending judgment. And the only way to escape that judgment was through the gospel. But brethren, may we not be accounted so unworthy as were those idolators. For we read the people sat down to eat and drink, and rose up to play. How fully were we this same occurrence demonstrated in our very midst in this Christian age, because iniquity shall abound the love of many shall wax cold. It is evident that both the abounding of iniquity, and the waxing cold of the love of many, are fulfilled in the professed church of Jesus Christ; and the iniquity here mentioned is in the very heart of the professed church, diffusing its chilling influence through the whole body. As the result the love of many has grown cold. With this agree the words of the apostle, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." We find this catalogue of sins resting upon men and women professing to be followers of Jesus Christ. But the apostle concludes by saying, "From such turn away." Do we find this class of people among us today? Do we? I will leave the question with you, dear readers. Know ye not that they which run in a race run all, but one receiveth the prize. So run that ye may obtain, and we ought therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Heb. iv. 14. The Master said, take heed, watch and pray; for ye know not when the time is, for the Son of Man is as a man taking a far journey who left his house and gave authority to his servants and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. Lest coming suddenly he find you sleeping. Have we any sleeping ones in our little band? If so wake up, brethren and sisters, and work while it is called today, for we realize that the night of death cometh wherein no man can work. And to the little band of the household of faith, in conclusion, I will say: Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith.

Yours in the blessed hope.

GEORGE OSBORN.

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Israel in Egypt—How Long?

I am surprised sometimes to see how little some of our leading teachers know. If they would humble themselves, and come to the Lord as James directs in chapter i. 5, instead of studying how they can please the people they would get more wisdom. I read in God's Word many years ago just how he has dealt with his people, and set some of it down in my note book. But one having a stammering tongue like Moses does not like to step to the front, and try to teach those who have a ready flow of words and a smooth oily way of uttering them. But Bro. Eychaner asks, Who can give us the truth? If I am allowed to do so I will copy a few notes from my note book. Abraham was a 100 years old when his son Isaac was born. Gen. xxi. 5. Isaac was 60 years old when Jacob was born. Gen. xxv. 26. Jacob was 130 years old when he went down into Egypt, and died when he was 147 years old. Gen. xlvii. 9, 28. God told Abram that his seed should be strangers in a land that is not theirs,..... and that Israel should be afflicted 400 years. Gen. xv. 13. The Lord said by Moses that the sojourn of Israel who dwelt in Egypt was 430 years. Ex. xii. 40. And we read in Gal. iii. 17, that the covenant that was confirmed before, was 430 years before the law. The promises or covenant was made with Abraham and renewed unto Isaac by oath, and confirmed unto Jacob. 1 Chron. xvi. 16, 17; Psa. cv. 9, 10. By these Scriptures we see that the covenant was confirmed unto Jacob, likely about 13 years before Jacob went down into Egypt, and about the time Joseph was taken into Egypt. And the 430 years of Ex. xii. 40, likely commenced to count from the time Joseph went into Egypt, and the 430 years of Gal. iii. 17, commenced to count from the time the covenant was confirmed unto Jacob about 13 years before he went down into Egypt, and the 17 years Jacob lived in Egypt make the 30 years. With these few notes before the reader, I trust that he can settle this much mooted question. In conclusion I will say, believe God as Abraham did, that it may be counted to you for righteousness.

In hope and love.

J. B. CRATON.

[The few texts that tell all there is in the Bible concerning this question, have now been gone over quite thoroughly, and unless some brother has "new evidence" to introduce we think it well to draw this matter to a close. Of course if any brother has something that has not been brought out—that will be in the nature of "further light"—we will be glad to give it, but if it is but repetition of what has been given, we think writings on some other subjects will be more instructive and profitable.—ED.]

A Good Tree Bringeth Forth Good Fruit.

It is the fruit that is the real test of the worth of the tree. Go out along the country roads, and you may see a beautiful vine, with leaves dark and glistening, yet no one cultivates it, or gives it place in their vineyard. Why? Because the fruit which it bears in rich, purple clusters is harmful rather than otherwise. All the other admirable qualities of the vine cannot make up for this fact. The question with the husbandman is, Will the vine bring forth fruit which will compensate me for my time and labor? If the answer is in the negative, he will not give the vine a place. A man does not have to possess eloquence, or great learning or position, in order to be approved of God; he may have all these, and be of little worth. It is necessary, however, that he be interested in his own salvation and in the salvation of others. Sometimes we judge men by their showy qualities, and lose sight of the fact that God does not look with approval upon the life which does not bear the fruits of the Spirit.

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No. 8,	" " "	8:01pm

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No. 21, Ex. Sun.	For Terre Haute	6:35a m
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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma. In J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother the rge Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Erwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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VOLUME LII. PLYMOUTH, INDIANA, MARCH 18, 1903. NUMBER 11.

Poetry.

TRUST.

"What time I am afraid, I will trust in thee." Psa. lvi. 3.

When deep trouble would o'erwhelm us
Like a wave, do not despair.
God knows best—be this our comfort,
He will give us strength to bear.
All life's trials; for he bids us
Cast on Him out every care.

He will guide us, he will shield us
Keep us, ever by his side;
Let us trust him fully, wholly,
Make him all our strength and stay;
Living thus will not be cheerless,
Light will beam upon our way.
—Mary A. Rude in Our Hope

Communicated.

Confess the Lord Jesus Christ.

In Rom. x. 9, 10, Paul uses the following language, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We hear a great deal in these days about confessing Christ. I was in an audience where a young miss of 13 years was received into full membership after a probation of 6 months. The preacher in charge read a number of questions from the Discipline in which the answers were, I do, or I will. The question was asked by the preacher and the answer given. I do or I will. One question was, Do you believe in the doctrine of the Holy Trinity? The answer is, I do. So said the miss of 13 years. Now I submit this in all candor. Is it confessing Christ? What did that young miss know about the doctrine of the Holy Trinity? Nothing in fact. Then the preacher caused her to falsify. In fact their preachers accept it as a great mystery.

Again we are told that Christ is confessed by making a public confession, and asking the prayers of the church. Others say, if you confess or say yes to the question, Do you believe that Jesus Christ is the Son of God? This is confessing Christ. Without one word about the fact that Abraham's seed and David's son is God's heir to all things. There is to my mind a Babel of voices. One thing is called for and another is given. They are daubing with untempered mortar. "Say to those which daub with untempered mortar, it shall fall." Ezek. xiii. 11. Paul says to Timothy that Christ witnessed a good confession before Pontius Pilate. Now, my dear readers, what was that good confession? See St. John xviii. 36, "My kingdom is not of this world (cosmos, political arrangement), if it were of this world (cosmos), then would my servants fight that I should not be delivered to the Jews; but now my kingdom is not from hence. Christ was the nobleman who was going into a far country to receive for himself a kingdom and return. This good confession was that Christ's kingdom was of a different arrangement, and that he was to go to a far country (heaven) to receive it and return. He has gone there to be invested with kingly authority.

If we confess the Christ of God we must make this confession, and believe also that our Nobleman will return and exercise that kingly authority by occupying the throne of his father David. We may confess with the mouth and believe with the heart some falsehood and it availeth nothing toward our salvation. A good confession is answering a good conscience toward God. To me our actions have much to do in making a good confession. Peter said Acts ii. 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." They believed, as they asked, What shall we do? Then came the apostle's answer that [illegible] have already given. They evid[illegible] made a good confession in be[illegible] what Peter preached and su[illegible] to baptism. In this se[illegible] tle declares that G[illegible] from the dead to sit [illegible] throne. Our acts must conform to our faith we have believed with the heart and we must confess in our acts. So we must be baptized into his death if we are baptized into Christ. We must be planted together in the likeness of his death that we may be in the likeness of his resurrection. If we fail in this very important point we fail in all. In immersion we confess by our acts that Christ was put to death, was buried and rose again according to the Scriptures. To those who believe that sprinkling is baptism I ask them to define their form or mold of doctrine which Paul says we have obeyed from the heart. Rom. vi. The terms burial and planting imply more than sprinkling a few drops of water. By the act of immersion in water I understand we take upon ourselves the image of the second Adam, the old Adam having been put to death. For Paul says, as we have borne the image of the earthly we shall bear the image of the heavenly, the first Adam Christ. This image is reflected and when Christ who is our life shall appear we shall appear with him.

Permit me to illustrate. We go to a photographer to have a negative taken for some photographs. The photographer prepares the sensitized plate and places it in the camera and then places us in a position that our image may be reflected on the plate. But just as the plate is exposed to the light we dodge. Do we get an impression on the plate? No reasonable person would claim that we would. We may even believe with our heart and confess with our mouth, and fail in conforming to Christ's death, burial and resurrection, we fail in all. Then what will be the result if we do not believe that Christ was raised to sit on David's throne? Will our baptism be valid? If we substitute something for the gospel a[illegible] to obey from the heart that m[illegible] doctrine which will be the end? Paul answers this question in Gal. i. 8, 9. Will our ignorance in this grand truth screen us in that day. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who art in heaven. Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock. Whosoever heareth these sayings of mine and doeth them not shall be likened unto a foolish man who built his house on the sand. One will stand because built wisely. The other will fall because of its foundation of sand. Dare we disregard these plain sayings and the result in each and expect life when the Master comes? I answer, we dare not. If we confess the Lord Jesus Christ we must do it intelligently, and according to his Word. Believe the gospel of the kingdom of God, repent of our sins and be baptized into the name of the Lord Jesus. Then add the Christian graces spoken of in 2 Pet. i. 5, 7. If these things be in you and abound, they will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Therefore an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. The crown is promised to him who runs the race faithfully and endures unto the end. May these things (the Christian graces) be not only in us but abound, which means that they will force every thing else out. Brethren, let us strive for the masteries and in the end we will reap if we faint not.

Your brother waiting.

D. C. ROBISON.

Christ in the Revelation. No. 3.

Chapter one having revealed the object of the Revelation, and the source of the knowledge revealed therein, goes on to picture to our view the exaltation and glory of Jesus Christ our Lord; holding in his right hand the messengers of the seven churches and walking in their midst. To the church [illegible]esus, he says, "I know thy [illegible]thy labor, and thy pa[illegible]thou canst not bear [illegible]ll; and thou hast [illegible] they are apos[illegible]nd hast found them liars." Having received of his Father seven fold wisdom and power, symbolized by seven eyes and seven horns, he is well qualified to perceive their every act and to know their inward thoughts; their labor, their patience, and their hatred of them which are evil, as to their credit, and shows a healthy condition in their Christian life. They also gave heed unto doctrine by trying those false apostles. The most important item for us to learn is, what was the false doctrine taught by those whom the church of Ephesus found to be liars? And if we keep in mind the directions given by John in his first epistle iv. 1-3, and compare the same with the history of the early Christians in relation to false teachers, we shall be able to detect the false teaching referred to here and for the rejection of which the church of Ephesus is commended by the faithful and true witness. In the epistle referred to John says, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world." 1 John iv. 1-3. These directions given by the beloved apostle, are as plain as words could make them, and serve as a touch stone whereby to discern the spurious from the genuine in doctrine; and we have a right to conclude that the church of Ephesus tried those apostles that they found to be liars, by the rule here given by John. The beloved to whom John wrote his epistle had heard that antichrist would come, and now already is it in the world.

Now, how did Christ come, in the flesh or not in the flesh? The answer to this question indicates our position in the distance between the truth of God, and the erroneous teaching of the antichrist. The brethren of Christ who are all taught of God, will answer that he came in the flesh in fulfillment of the Word of God, which said that the seed of the woman should bruise the serpent's head. Gen. iii. 15. And that he should be a prophet like Moses, and of their brethren; and as Paul says in Gal. iv. 4, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." And again he says, "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel." The fact that he was raised from the dead, proves that he was dead, and the fact that he was dead, proves that he was mortal. This truth that Christ came in the flesh of our common humanity was of such importance that the Spirit by John says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." 2 John x. 11. The Spirit foreknowing what the teaching of the antichrist would be on the nature of the Christ, has been careful to instruct the brethren of Christ, so that there need be no difficulty to detect the truth from the error on this important point. The historian Mosheim, and Gibbon gives us the account of the heretics in the last days of the apostles. Gibbon after speaking of the fleeting shadows of the Docetus, says, "A more substantial, though less simple, hypothesis was contrived by Cerinthus of Asia, who dared to oppose the last of the apostles. Placed on the confines of the Jewish and Gentile world, he labored to reconcile the gnostic with the Ebionite, by confessing in the Messiah the supernatural union of a man and a God; and this mystic doctrine was adopted with many fanciful improvements by Carpocrates, Basilides, and Valentine, the heretics of the Egyptian school. In their eyes Jesus of Nazareth was a mere mortal, the legitimate son of Joseph and Mary; but he was the best and wisest of the human race, selected as the worthy instrument to restore upon earth the worship of the true and supreme Deity. When he was baptized in the Jordan, the Christ, the first of the aeons, the Son of God himself, descended on Jesus in the form of a dove, to inhabit his mind, and direct his actions during the allotted period of his ministry. When the Messiah was delivered into the hands of the Jews, the Christ, an immortal and impassible being, forsook his earthly tabernacle, flew back to the pleroma or world of spirits, and left the solitary Jesus to suffer, to complain, and to expire." Gibbon Vol. IV. pp. 494-495. Here we find the truth, like its exponent, crucified between two thieves; on the one hand the Josephite—Christ a mere man—the son of Joseph; and on the other hand the God theory which led to the doctrine of the Trinity. It is strange that Cerinthus, in the first century was called a heretic, because he taught the double nature of Christ, and those that teach the same now are called orthodox. Who are right, those Christians of the first century who had John with them, or those of the 19th and 20th century who have with them the Pope of Rome? Brethren of the one faith, who believe there is one body, one spirit, one hope, one Lord, one faith, one baptism, one God, Father of all; judge ye. Ver. 4, "Nevertheless I have somewhat against thee because thou hast left thy first love." According to the history of the Christians of the first century of the Christian era, they were not wanting in love to him who died for them; their love to God on account of the good things promised, that they were to receive on account of the death and resurrection of Jesus Christ, and their obedience to his commandments; which good things they hoped to receive when he should return according to his promise, when he should establish his kingdom on the earth with them should reign with him [illegible] called by, and he did not return, their fervent love cooled somewhat. Therefore the reproof, and the council to return to their first love, the proof would be by doing their first works in obedience to his command to love one another; and as he said, If ye love me keep my commandments. It is said that with the early Christians, nothing was too much for one to do for another when in trouble by persecution, traveling a hundred miles on foot to minister to the wants of one in trouble, and to speak a word of encouragement was not uncommon. The importance of love is seen by what Paul says, "Now abideth faith, hope and love, but the greatest of these is love." They are commended for hating the deeds of the Nicolaitans—a sect, the particulars of whose belief and practice we know but little. Ver. 7, "He that hath an ear, let him hear what the Spirit saith unto the churches." A common saying of the Master, as "He that hath ears, let him hear." "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The promises by Jesus Christ to the overcomers of the seven churches, contain the concentrated riches that the saints are heirs to through the goodness of God made known to them in the gospel of our Lord Jesus Christ. The promise to the church of Ephesus directs the mind to the garden of Eden, in the midst of which was the tree of life; and also the tree of knowledge of good and evil. Adam had free access to eat of all the trees of the garden except the tree of knowledge of good and evil. When in the state of obedience man had access to the tree of life; but when in disobedience he was debarred from it. What a lesson all the way down through the ages; Abraham by obedience received the promise, that in his seed all the nations of the earth should be blessed; his descendants, the nation of Israel, when obedient, rode upon the high places of the earth, but when disobedient received the curses of Mount Ebal, as it is today. Jesus of the seed of Abraham by obedience is appointed heir of the world, and the dispenser of the rich blessings promised to the seven churches. Man by disobedience has by experience become acquainted with trouble, disease and death, from which he is unable to save himself; therefore the necessity of a Savior to give him that which was symbolized by the "tree of life."

GEO. FRANCIS.

KINDNESS.

Every stream of kindness flowing,
Strive some feet that sinward roam;
Ever act of kindness showing,
Guides some boy, to save home.

And to those whose strength is given
To the shielding of the weak,
Storms are stilled, the clouds are riven;
Zephyrs chant and sunbeams speak.

Some how these words continue to whisper in my ear of such love, such care, and an unceasing flow of interest we owe to those whom God sends in our pathways, for us to speak comfort to and to bless. Every little act of kindness we show to those about us, are streams of God's love that he has given to us to stay their feet that sinward roam. We must let our works manifest the love for them, and the love we show, and the kindness we share with them are manifestations of the love we have for God, in guiding and leading some mother's child from the cold evil influence of the world to a home within your heart, and a step nearer the Edenic home.

The little lambs outside need to be led by the cool refreshing stream that flows from the fountain of life by the hand that continues to beckon—This way, are the fields of God's love.

"To those to whom strength is given," their living duty ever shines out before them in shielding of the weak. Every home should be the habitation of the Good Samaritan. The boys and girls oft meet far more evil than the man that fell among thieves. The priests, preachers and so-called Christians pass them by on either side, and no word is spoken, no interest shown; but on, that Good Samaritan may be poor, his home a hovel, strength most gone, yet he is [illegible] to God's love, and puts his trust in him and hath said "I will never leave thee, nor forsake thee." He says to the [illegible]outh, "Come." The commanded help is given, the angels rejoice, and the tender plant that knows not where to go, is entrusted to your care, has found a refuge where the storm clouds and the breakers of evil cannot overwhelm.

If every home of those of the faith were homes of refuge for the young, there would be fewer blighted lives. "More diamonds for your crown," "a thousand blossoms flourish, pressing in the track of one."

How often we have seen the clouds of sin, and the influence of the wicked thrown around the lives of the pure, "and heard the ceaseless, ceaseless calling of the dear ones trampled down," and we have, with hurried and unfaltering steps gone to their rescue, and saw the innocent upturned eyes in thankfulness, and felt the grasp of their trembling touch, and heard their words in sobs, "I'm glad to know you had an interest in me." Oh, who can say that God was not there.

"Do unto others as ye would have them do to you." How forcible this seems. Do I? and it now doubt comes to many other hearts—Do I? No doubt there boys far from your hearth stone today that need the counsel and care to lead them from the paths of evil, and how much you would give if you but knew even in distant lands, there were loving hearts trying to guide them in the paths of right. Oh, that debt of kindness you think you ne'er could pay, and your prayers would ascend to God's throne to bless the giver.

But you can repay the debt. There are boys as near and as dear to others as yours are to you. Be their Good Samaritan. Take them to your home in love, bind up the wounds they received among thieves, and pour oil of comfort into the smarting places, and tell about the coming King and his glory, and then "the storms are stilled the clouds are riven, zephyrs chant and sunbeams speak."

A READER.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

Subscribe for THE RESTITUTION for 1903.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"Gladly Received His Word."

"Then they that gladly received his Word were baptized; and the same day there were added unto them about three thousand souls." Acts ii. 41. There was something preached unto the great multitude. Who was the preacher? By reading the 2nd chapter in Acts we find it was on the day of Pentecost and Peter was the preacher, he was full of the Holy Spirit so we may expect to hear the plain truth, for God was the author of the truths spoken. After Peter told the people that they had killed the Prince of life, and they had become convinced of the fact, they were pricked in their hearts and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins. Question, Why use the name of Jesus Christ and no other name? Answer, read Acts iii. 1-16; also iv. 10-12. Be it known unto all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, even by him doth this man stand before you whole. This is the stone which was set at naught by you builders, which is become the head of the corner, neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. Now we find there were three thousand souls added to the church on the day of Pentecost. Would it be proper to ask what kind of souls they were? If all were Bible students it would not be necessary. They were mortal souls that heard the Word, were pricked in their hearts and were baptized, thereby adding themselves to the church. We find in Acts ii. 43, this language, "And fear came upon every soul; and many wonders and signs were done by the apostles." So we have glad souls and fearful souls all in the same great gathering of the people at Jerusalem on the day of Pentecost. The souls that hear the gospel in this life and obey that form of doctrine, and live a devoted life to God and his cause, will be resurrected and have an abundant entrance into the everlasting kingdom of God's dear Son, but fearful souls and sinful souls shall die. The same as it was in the days of Noah, eight souls were saved by water, all other souls were drowned.

My dear brethren and sisters in Christ, I am so anxious that we should all read the second, third and fourth chapters of the Acts of the apostles, so that we can all come to a unity of the faith. Christ Jesus or Jesus Christ, it is used both ways in Acts, also in the name of the Lord, in baptizing candidates into the one body. Christ is our life, our advocate, our resurrection, our Judge, our law-giver, our King, and our faithful High Priest. Paul in Acts xvi. 31 says, "He (God) hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead. John says, "The Father judgeth no man, but hath committed all judgment unto his Son." And David in the 19th Psalm says, "The judgments of the Lord are true and righteous altogether." So God did judge the old world; he judged the Sodomites and Korahites, and destroyed them. It is certain we are nearing the end of this wicked age; we are near James' day, where he speaks of the rich howling. We are near the time spoken of by Ezek. vii. 19, when the rich will cast their gold into the streets. Also Zeph. i. 11-18, he says, Howl ye inhabitants of Maktesh, for all the merchants' people are cast down. 18 verse, Neither their silver nor their gold will be able to deliver them in the Lord's wrath. Brother of like precious faith, can we not tell where we are on the great chart of time? We are nearing the shore, soon if we are faithful we will cast anchor within the great harbor of eternal rest.

Yours in the love of the truth.

J. S. HATCH.

Conviction of ignorance is the door step to the temple of wisdom.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAR. 18, 1903.

A CENSUS of China has just been taken, and it is found to have a population of 426,447,000.

"As new-born babes, desire the sincere milk of the Word that ye may grow thereby." 1 Peter ii. 2.

"This Book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou have good success, and shalt make thy way prosperous." Josh. i. 8.

WE lose much by not committing to memory portions of God's Word daily, both from the Old and the New Testament,—meditating thereon day and night, lying down, rising up, going out, and coming in, by the wayside, i. e. the field, and the workshop! While our hands are employed in domestic and other duties, every moment may be profitably and *richly* occupied, in turning over in our thoughts some precious passage of God's Word.

THERE are blessed promises of God in his book that have been made to suit our situations in life and the various frames of mind which seem to be inseparable from this life, if it is our privilege to call him Father. If faith is weak and devotion a duty, the love of God in Christ should be dwelt upon till the things that still remain be revived. Things will go from bad to worse if you depend upon yourself for reformation. Search the Scriptures—watch and pray.

FOR the past two or three years there has been more or less talk of trouble between Norway and Sweden, and it was thought a conflict was near. It is now given out that such reports were a mere blind to enable each country to increase its armament and preparations for war, that they might thus be prepared jointly to combat their common foe—Russia. It is stated that the preparations are now so complete that they come right out boldly and defy Russia to do her worst.

THE war on ritualism in England is up again, and the House of Commons has passed a bill providing for the punishment by civil courts of clergymen who violate the law by following ultra-ritualistic formules that are not sanctioned by the thirty-nine articles. Heretofore it has been the duty of the bishops to secure the obedience of the clergy, and the charge is made of negligence in this particular, hence the effort to take away this power, and place it with the civil courts, where charges can be brought by laymen. Disestablishment is nearer than ever before, and is the remedy favored by a strong class.

LAST week the Czar issued a manifesto granting religious toleration for all sects throughout the empire, besides reforms in local government to rural communities. Inasmuch as the Czar "*reigns* but does not *rule*" in Russia, the world will have to wait and suspend judgment until we see the workings of the reforms decreed. There is such a strong wall of officialism, composed of groups of nobles, who are able to so obscure and cover up the misdeeds of their hirelings, that it is indeed hard for the Czar to have his decrees carried out effectively if these men do not want to accomplish the same ends. This shows, at any rate, that the head of the Russian empire knows that there is injustice in his realm, and need for reforms, so this is one point in his favor. It is to be hoped he can do something to relieve the oppressed people.

Substitution. No. 2.

The fact that it is God's views, God's objects, God's intentions, God's principles in the manifestation of himself in the woman's Seed, and Abraham's Seed and David's Seed; and because Isaiah testifies for the Spirit that God's ways are not as our ways; that as the heaven is high above the earth, so are his ways higher than our ways, make our subject a difficult one to handle.

Only those who have received the Spirit which is of God in place of the Spirit of the world can rightly enter into the divine method of working, and think with God. Fleshly minds cannot comprehend spiritual things. But we shall aim to express all cardinal points by words which the Holy Spirit teacheth, and not by words which man's wisdom teacheth, and according to the light we have.

We have discovered that Jehovah's rule in working out his plans for earth and man, was, *first*, that which is natural, (God did not manifest himself in the first Adam). *Secondly*, that which is spiritual.—the Lord Jesus Christ, the second Adam.

Being still anxious to show that substitution has no place in the divine plan for saving men,—we will now endevor to expose the fallacy of the claim that Christ came to satisfy the demands of the law.

It appears from the record that the Law-giver attached a penalty to the law. And that the Judge pronounced the sentence of death upon the man who violated it.

In all earnestness we ask what claims the law had against the man, after it is said of him that he lived nine hundred and thirty years, and *he died*? We have no doubt but he returned unto the ground from whence he was taken, as the Judge in sentencing him said he should, and which is the Judge's own meaning of death.

Is it not surprising to hear men talk as if God by some inadvertance or other attached a penalty to his law that he later became dissatisfied with, and without notification added to the penalty what would fully satisfy it?

We hold, then, that Adam fully satisfied the demands of the law upon him, unless Gen. v. 5 be untrue, and Adam be alive somewhere to this day. To us this appears to do God great injustice when the law has been exacting *full justice* for near 6000 years; and is still exacting it all about us, and the *living* know that *they* shall die sooner or later.

It is taught, perhaps not so much as formerly, but still taught, that Christ died to make God placable or merciful, or to awaken kindness in his heart toward man the sinner, or to appease his wrath, or pay the debt of sinners to his inflexible justice. Sufficient has been said in reference to justice. But all the other expressions also teach very derogatory views of God's character. They give the impression that the death of Christ produces a change in the mind of God toward men; and in this its chief efficacy consists.

No error seems to us more injurious. We can endure no shade over the pure goodness of God. We hold that Jesus, instead of calling forth in any way or degree the mercy of God the Father, he was actually sent by or through the mercy of the Father to provide a way to save us so as that the law may be kept inviolate.

We hold that Jesus is nothing but what he is by God's appointment. That he communicates nothing but what God empowers him to bestow. That the Father in heaven is originally, essentially and eternally placable and disposed to forgive; and that this unborrowed, underived, and unchangeable love is the only fountain of what flows to us through the Son.

We hold that Jesus is *dishonored*, not glorified, by ascribing to him an influence which beclouds the splendor of the Father's benevolence and love.

We reject the fundamental principle of substitution, that man by sinning against an *infinite being* has contracted *infinite guilt*. How could a finite being commit an *infinite sin*? In the nature of things the guilt of a person must be in proportion to his nature, and powers. If a finite being could do *one* infinite thing, what is to hinder him from doing other infinite things?

We stoutly deny that which grows out of the above, viz. that the sin of man demanded an *infinite substitute*. Death being the penalty, how could an infinite person pay it?

Popular religionists believe that Jesus was God as well as man; but there are not many who will say as Henry Ward Beecher once did, that God died as man dies. But how can they account for the cancelling of the debt on their *own* hypothesis?

It is through this idea, doubtless, that eternal torment finds expression. But how shocking the thought that God who has accepted a substitute, does not forgive to all eternity!!

It may be well to state here, that in the Scriptures justification, reconciliation, and righteousness are often used interchangeably. A justified person is one who has been reconciled to God, and has a righteous standing before him. Heb. xi. 6.

It is in view of our corruptibility that justification is granted. Flesh and blood cannot inherit the kingdom of God. It makes the subjects of it heirs of a glorious inheritance,—that of immortality,—freedom from sin and death, and is to be enjoyed in the long promised kingdom of God on earth.

But this heirship comes of Sonship; and sonship is the result of justification, and this is by *faith*. All are strangers and foreigners till they are reconciled to the Father through the Son,—and then they are fellow citizens with the household of faith, a present relationship, a present blessing and honor,—honor of sonship,—"Now are we the sons of God,"—but of course the sonship is not perfected.

The reader will please note well, that *all* there is *to be* done, in order to reconciliation, has to be done by man; the reason being, as we have shown, God needs no reconciliation to man. The fact that he has provided the means, and pointed out the way for *us* to be reconciled to himself, is a most convincing proof of this.

The *absence* of substitution here is a conspicuous feature. Every condition laid down for our compliance is proof positive that no substitute has been accepted in our stead; we have to *work* out our own salvation with fear and trembling. The conditions given when complied with nominate us, so to speak, or make us candidates for "God's kingdom and glory;" and it remains for us to make our calling and election sure. Every intelligent and honest mind should see that substitution would throw all the divine arrangements out of joint.

What *need* of a substitute is there when things are exactly as they were when Philip went down to Samaria and preached Christ unto them. He preached no substitution for their faith to take hold of, as the 12th ver. of Acts viii. proves. It says: "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women."

We are afraid there are many who read explicit statements of the Spirit without considering what they mean. In Rom. iii. 24 we read that "Being *justified freely by his grace*, through the redemption which is IN Christ Jesus." There is one redemption, and that is IN Christ Jesus, nowhere else. There is no redemption *out* of Christ Jesus. There would be no need of these ar[illegible] were heartily believed.

If we have been saved by a SUBSTITUTE, how, in the name of truth, can we be saved FREELY by his FAVOR? Certainly two opposite statements cannot be true. Certainly substitution has no place in the divine scheme.

A striking confirmation of this is found in Heb. ix. 12 wherewe are told, that Christ *by his own* blood entered in once into the Holy Place. Look at this carefully. If this be the Word of God he was deeply interested in his own blood. It was a matter of tremendous importance to him. By his own blood he entered in once into the Holy Place, having obtained eternal redemption, i. e., from death. This is infallible proof that he *needed* redemption and *obtained* redemption HIMSELF,—sinless as he was,—*spotless* as he was, *personally*.

The Jewish high priest entered the typical holy place by the blood of an animal. He could not enter without it; and Christ could not have entered the antitypical Holy place but for his own blood.

But HOW did his blood enable him to enter the holy place? An important question, surely. God made a covenant with Abraham and his seed; and Paul in Gal. iii. 16 says that Christ is that Seed. Abraham and Christ, then are the two legatees under that covenant. It covenanted everlasting blessings, and this involved everlasting life to enjoy them.

This covenant was typically ratified by the blood of animals at the time. The *real* or antitypical confirmation, or ratification of that bundle of exceeding great and precious promises had to be by the blood of a sinless member of the human family, before it could raise any one up to everlasting life.

Romans xv. 8 will be exceedingly helpful here. It says that Jesus Christ was a minister (servant) of the circumcision (Jews) for the truth of God, to confirm the promises unto the Fathers." That was one object, but there is another given, viz., that the Gentiles might glorify God for his mercy, as it is written, for this cause will I confess to thee among the Gentiles and sing unto thy name. Again he saith, "Rejoice ye Gentiles, with his people, (the Jews) and laud him all ye people."

On turning to Luke xxii. 20 we learn that at the institution of the Memorial Supper on the night of the betrayal, Jesus said, "This cup is the New Covenant in my blood, which is shed for you."

Remember Paul has told us that the covenant from Sinai was added (to the covenant to Abraham) because of transgressions till the seed should come to whom the promises were made. Well, at that writing of Paul the seed had come. The time of the old covenant had run out. The new one had been brought into force.

The old covenant shut out the Gentiles; but the blood of the new covenant being shed, the old was nailed to the cross of Christ, and, as elsewhere stated, the wall of partition between Jews and Gentiles was thus removed; and that is the reason we can thank and praise God, as it is stated we should in Rom. xv.

Every true believer can witness to *this* effect of the confirmation of the new covenant and no power on earth can stop him from glorifying God for his mercy. He cannot help praising him, for Christ is in him the hope of glory.

As the ratified covenant has done that much for him, he can trust it to raise him up from the dead. It would be ungrateful indeed, not to, after the Spirit in 2 Peter i. 4 has informed us that it is by "these exceeding great and precious promises he is to be made a partaker of divine nature."

As we think we have at least done serious, if not irreparable damage to the out-works of substitution, if the Lord will, we will attack its very citadel in our next.

(*To be continued.*)

Communicated.

LIFE.

What is it? Some one has said—"Life is a volume with no table of contents." Yes; but each chapter means so much for each of us. Some lesson to be learned by the hero or heroine. The self, that is making the interesting part of that chapter.

At last the "Finis" comes, as though it was the finale. What we put into each chapter makes the finale; or wears the beautiful waiting crown of glory, with the golden words written above it "Eternal life." How we must fill up every chapter with life records if we wish the crown. We stop so often by the way to write a chapter on Self, our griefs, our fears, our wrongs, our hardships, disappointments. O, what a chapter that is all on self. What an enemy he proves to be to every one. We forget the words "Present your bodies a living sacrifice." We count the days of sorrow and toil, and sacrifice, as though they ought not to come to us, and do not realize what a "living sacrifice" means. To sacrifice is to "devote with loss." Loss to self through devotion to some thing or some one who is to be benefitted.

May we who are waiting for the King to come, be willing to give up self, and write our life chapters for the good of others.

M. A. WOODWARD.

N. B. Fellow laborers, did you notice what an extra good paper the last one was? (March 4) Are you sad? Read first piece of poetry, then follow right down with Bro. Dwiggins' splendid article on "When will Jesus come." Do you wish to know what to do? "Do your best." Read it, by D. T. Call. Do you lack spiritually? Read the several articles on that subject—read the whole paper; every bit of it is well worth your time. God bless Brother and Sister Underwood, for devoting themselves to we readers.

M. A. W.

Justification.

Faith and obedience have always constituted the plan by which man can be justified. In this, the Christian age, the gospel dispensation, the day of a completed plan of salvation—there are three vital points brought to view in the gospel plan. The first of these is Faith—faith in God's great and precious promises. For the promise was through the righteousness of faith.

The promises were made to Abraham, and were confirmed in Isaac and Jacob, and in them center the hopes of a Savior, and a home in God's kingdom.

Faith comes by hearing the words of God; and without faith it is impossible to please God. So in coming to God we must believe that he exists, and must believe he is a rewarder of them that seek him.

Paul says, faith is the substance of things hoped for, the evidence of things not seen. Then is it not a vital point, and is it not first in God's gracious plan[illegible] man?

Next in the p[illegible] repentance to[illegible] turning from evil[illegible]

Poetry

"As Ye Sow."

Whose days are o'erburdened with care,
And life is o'erclouded with woe,
When pain and unkindness seem double,
'Tis because we deserve it, you know;
Way back in the past we have planted
Unkindness and hatred to grow;
We gather the seed that we sow without heed,
For always we reap as we sow.

Whose eyes are o'erburdened with sadness,
And Hope on bright pinions has fled,
And all the sweet roses of gladness
Lie cold, and forgotten and dead;
Look not yonder with fear for the shadows,
Look not yonder with fear for the woe;
For some one, somewhere, you have planted
the tares,
And always we reap as we sow.

Who every day holds a full measure
Of unselfish peace and content,
'Tis because we are reaping some treasure
That had on the past we have spent
Our precious gift of love and kindness,
To find a heart, where it may grow;
The rule is quite just, and believe it we must,
For always we reap as we sow.

[illegible] with tomorrow,
The seed we implanted or sow?
The seed of forgiveness or sorrow—
The seed that will make love's glow?
The spirit of right and of justice
Will follow, wherever you go,
And as for the kind, we will certainly find
That always we reap as we sow.

—Benjamin F. Keech.

Selected.

The Grace of Being Obliging.

There is a great difference in people in the matter of obligingness. Some are always ready to do a good turn, to be of service, to be uncommonly ing. Others are always wanting in this grace. They never show a disposition to confer a favor, to do a kindness, to go out of their way in the slightest degree to be helpful to any one.

Obligingness is a Christian grace. It is one of the manifestations of love. It belongs, therefore, among the essential qualities of a beautiful life Perhaps one may be a Christian and be disobliging, just as one may be disagreeable or discontented or fretful or ungentle, and yet be a Christian. We may not say at how many points one may be wanting in beauty of character and yet be a Christian. Christ sets a very high standard for his followers, but he is very patient with beginners, in the stumbling of their early steps. A disciple is a scholar, and scholars may enter school at the lowest grade. They are scholars when they first enter, though it may be years before they will have completed their course.

Hence one may lack altogether the quality of obligingness when one begins the Christian life, but this is one of the lessons that must be taken up at once, one of the graces in which we must grow from the first. Love can not be disobliging. Love is kind. Love seeketh not its own. The very central quality in love is the desire to serve. If we have the love of Christ in our hearts we will wish to be helpful to every human being we meet or see—this will be our attitude toward all. This feeling will lead us to accept every opportunity to be useful, not only in cases of great need, when large service may be required, but also when only some simple, common kindness is called for.

The training of one's self in obligingness is, therefore, an important part of Christian culture. It is easy to allow selfishness to hold back the hand from kindness. "Every man for himself" is one of the world's maxims, and it is easy to become so absorbed in thinking of one's self and one's own affairs, that the heart shall grow cold toward all others.

But selfishness is always most unlovely and most un-Christlike. The only beautiful life is one that love inspires and controls. The Christian rule is, "Not looking each of you to his own things, but each of you also to the things of others." This does not mean that we should meddle in other people's affairs. There is another Scriptural injunction which puts the meddler in other men's matters in the same black list with the murderer, the thief, and the evil doer. One of the last things a Christian should consent to be is a busy-body. The way Christians are to look at the things of others is in interest, sympathy, and helpfulness, ready always to lend a hand, to do anything in their power to lighten a burden or help along.

Obligingness is a good word. When we say that a man is of an obliging disposition, we mean that he is always ready to do what he can to [illegible] sist others. If we are in some tr[illegible] he comes with his kindly help [illegible] are carrying a heavy load [illegible] share it. If we need [illegible] eager to give [illegible] There is a [illegible] [illegible] [illegible]

Communicated.

Feet Washing.

Yesterday the Church hereat Salem, O., decided that the following be sent to THE RESTITUTION for publication.

In correspondence with brethren I have repeatedly been asked, "Do you practice feet washing?—if not, why not?" Answer, Because the Lord did not teach feet washing. Neither did the apostles, nor the Church.

The grand lesson in John xiii. has nothing to do with feet washing. It is true he had washed their feet—just got through, and said, "Know ye what I have done to you?" No answer. Why? Because he had previously said "What I do thou knowest not now, but thou shalt know hereafter." He was doing a natural act, to teach a great spiritual truth. Humility—sublime tute of mind over which the natural has no power, and at which it stands astonished. Know ye what I have done unto you? No, they did not know. Two things they did know. They knew that he had washed their feet, and they also knew that he was not teaching feet washing, but something far better, higher, and more effective; more necessary to a godly life than feet washing.

This may be said to be the beginning of his last instructions before his death, and goes on through Chapters 14, 15, and 16, and at the end they say "Lo, now speakest thou plainly, and speakest no proverb." Know ye what I have done unto you? You shall know hereafter.

In the circumstances of his shameful and painful mock trial he showed the dignity, the strength and the value of humility, and when the Holy Spirit came upon the disciples they were perfected for their great work, preaching the gospel, the loving message of God to men through his Son Jesus Christ. But they never mentioned feet washing in the Church, but they did both practice and preach humility. They well remembered the words "the servant is not greater than his Lord," and they said "Humble yourselves in the sight of the Lord, and he shall lift you up." "Humble yourselves under the mighty hand of God, and he will exalt you in due time." Yea; all of you be subject one to another, and be clothed with humility.

Much more might be added, but I think the foregoing sufficient, and will close by saying Humility is a bulwark of the Church, and with beloved Paul, beseech and pray that we may all walk worthy of the vocation wherewith we are called. With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

P. NEILL.

Israel in Egypt—How Long?

At the time I raised the question concerning the length of time the Israelites were in Egypt, I had no idea that such an interest would be aroused. I have greatly enjoyed the letters which have been written, especially those of Brother Eychaner and Sister Beebes. Bro. Eychaner has asked some questions to which I would like to know his answer.

Sister Beebes has shown that she has looked up the subject thoroughly. I was a good deal impressed with her view of the time when the "confirmation" took place; but the after thought which came to me leads me to ask some more questions. Is not the language used in Psa. cv. 9, 10, "Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant" mere rhetorical in its effect? Was the covenant never confirmed to Abraham? What does "confirm" mean? Webster says it means "to ratify" or "to assure." The covenant to Abraham was the promise of landed possessions and the blessing of nations through a promised seed.

These promises may be found in Genesis xvii. and xxii. 15-19. In this latter I find that God swore by himself because he could swear by no one greater. This, it seems to me, gave Abraham all of the assurance necessary. Would not this be all the "confirmation" Abraham could ask for? Did Isaac or Jacob receive any greater assurance?

Regarding this oath as a confirmation, I refer the reader to Rom. vi. 15-18, to show that the covenant was "confirmed" before of God in Christ in the promise and oath made to Abraham.

Rom. vi. 15-18 reads as follows: And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them the end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

Verse 13 says: For when God made promise to Abraham, because he could swear by no greater, he sware by himself.

This certainly refers to the promise that his seed should bless all nations. Paul says this seed is Christ. This is the covenant of God in Christ as made to Abraham. Let us praise God for his goodness to us in laying this plan for salvation in Christ.

Your brother in Christ.

S. J. LINDSAY.

Table Talk.

THE GIFT OF GOD.

God's first gift to man was the earth. He created the earth and all the fowls and beasts, the garden of Eden, with its beautiful trees and flowers and rivers of pure water, and gave it to man. We cannot realize all the beauties of the earth when first given to man, for it is still beautiful after thousands of years with the curse upon it. But man sinned and was driven forth from the garden of Eden, and brought death upon himself and all men, and a curse on the earth. He lost possession of what God had entrusted in his care, yet the gift remains. God called unto Abraham; he called him out from among the heathen and blessed him and made a covenant with him, and gave him all the land of Canaan for an everlasting possession. Yet Abraham did not receive the promise, for he was a stranger and sojourner in the land of promise. Psa. cxv. 17. The heaven, even the heavens are the Lord's. But the earth hath he given to the children of men. But by man came death, and men are still dying. How then can they inherit God's gift? By his great love and mercy. For God so loved the world that he gave his only Begotten Son, that whosoever believeth in him should not perish but have everlasting life. God loved man with an everlasting love. This is the gift of God, eternal life through Jesus Christ our Lord. When we accept Jesus and believe on him, then only can we understand God's gift to man, the earth for an everlasting possession, for the earth will be redeemed from the curse, restored as Eden, the earth beautiful as it was when God pronounced it good and gave it to man, the curse of sin and death removed. Man redeemed through Jesus can then sing the new song, "For thou wast slain and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests, and we shall reign on the earth; and the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. He that overcometh shall inherit all things, and I will be his God and he shall be my Son. Then we will know the greatness of the gift of God. But now we only see dimly, but when the whole earth is filled with his glory, and Christ and the redeemed dwell in the New Jerusalem, in that city where they have no need of sun or moon, for the glory of God will the light of it. We thank and praise his holy name for the gift of his Son, who brought eternal life and immortality. May he come quickly and restore all things, and my prayer is that we be ready to receive the gift of God—eternal life.

ELLA KNOWLES.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. THOMPSON, Sec. Pro Tem.

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We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

A Word of Appreciation.

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 25 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

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The Church of God at Bourbonais, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Hattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meet'g Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month, Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

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Ainsworth, Neb. Sunday School every Sunday at R. Cheney's home at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsbury, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuntz, Keesler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ruisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Truesdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new [illegible]rch house on Central Avenue in Waterville, [illegible]h. Brethren and sisters from other places [illegible]always be welcome with us. Sunday [illegible]10:00 A. M., preaching by Elder [illegible] Pastor, or his son A. L. Cor[illegible]en selected by the Church as

The Restitution.

—ISSUED WEEKLY BY—
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Poetry.

Kissing the Rod.

Oh, heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow!

We have erred in that dark hour
When our tears [illegible]
All alone!
Were not shine and shadow blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put off foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

Communicated.

Notes By the Way.

The last I wrote I was in Cleveland, Ohio, preaching for the Blessed Hope Mission, which is in charge of Brethren Shourds and McLauchlan, who are zealous in the work. I was making my home at this time, with our worthy Brother and Sister McLauchlan, at 1100 Wilson Ave. The last meeting that I attended while in Cleveland, was the Sisters' meeting of the Blessed Hopechurch. Having bid good bye to our Brother Robert McLauchlan and his estimable wife, I took the train for Meadville, Pennsylvania. Arriving at Meadville, on the Erie R. R., I was met at the station by Bro. Ira Hall, who conveyed me to his home at Randolph, Pa., and was kindly entertained by Bro. Hall and daughter. Bro. Hull is a widower, he has been married twice, but both of his wives are asleep in Jesus, both of them having died of a cancer.

We commenced meetings in the Ex-Methodist church where close attention was given to the Word preached. Some may ask what kind of a church is an Ex-Methodist church? Why this is so named, came about in this wise: H. L. Hastings, some years ago went to Randolph to hold meetings, and application was made for the use of the Methodist Episcopal church, but was refused. Application was then made to a Baptist neighbor who was then building a new barn, for its use, which was cheerfully granted. Seats were placed in it, and was largely attended by the neighbors, who severely criticized the Methodists for their meanness.

After these meetings were over the Methodists concluded to start meetings, but failed, the neighbors would not attend, neither at that time, or any other time since. The Methodists then concluded to pull the church down, and put it somewhere else. Workmen appeared to remove the structure, when the neighbors got together and bought the church, for neighborhood purposes. This is the church in which I preached, and had a nice attention, and questions were publicly asked for information. I trust that fruit may come from the seed sown.

Meetings being ended, Bro. Hall conveyed me to Meadville, to remain over night, and then take the train in the morning for Buffalo, N. Y. That night I had a pleasant visit with Bro. Dunn and wife, at Meadville. In the morning I took the train for Buffalo, N. Y., and was met at the station by Elder Oakley, and taken to his home, and was kindly and hospitably entertained by himself, wife and daughters.

Next day at noon, I took the train for Welland, Ontario. The first intimation that I was about to enter a foreign country, was that a custom house officer appeared and asked me to unstrap my grip, that he may look for dutiable goods.

I was met at Welland by Bro. Wm. Platt, Jr., and by him conveyed to Fonthill, Ontario, and was hospitably entertained by his father and mother, whom I had previously met at the Illinois Conference, and therefore-

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, APRIL 1, 1903. NUMBER 13.

ed a pleasing acquaintance. I arrived on Thursday night, and that very evening opened meetings in their meeting place in the village of Fonthill. Although the weather and roads were bad, there was a very encouraging attendance. When the weather was favorable, the house was comfortably filled every time. One Baptist lady came to me, and expressed her appreciation of the Word spoken.

A social dinner party of many of the household of faith met one day at the residence of Bro. A. Hanlon and family. Among other guests was Bro. John Lent, son and wife, from Salamanca, N. Y., who came up to visit and hear me preach.

The last two days of my stay at Fonthill, was spent with Bro. Read and family. The first day he harnessed his team, and conveyed myself, his wife and daughter to visit Bro. and Sister Gentry, which was appreciated by me. The next day he took us all to Bro. and Sister Bull's and enjoyed their company also.

I also had a pleasing visit with Bro. and Sister Clark, and Bro. Bonk, with whom THE RESTITUTION readers are quite familiar on account of his writings in that paper. I had several interesting interviews with this excellent brother. May the Lord bless him in his work at Fonthill. My work being ended at Fonthill, I bid farewell to these excellent people, and was conveyed by Bro. Platt to Welland.

I took the train at Welland, for Niagara Falls, N. Y., and was met at the Niagara Station by Sister Evangeline Lent, and was entertained at the home of Sisters Evangeline and Elizabeth Lent.

On Sunday I preached twice for the Church of God at Niagara Falls. The Church was pleased, and in the evening they had a larger attendence from those without than was usual.

On Monday morning, in company with Sisters Elizabeth and Evangeline Lent, and Bro. John Lent, from Salamonca, N. Y., we start d out to visit the greatest natural scene of the world, the Niagara Falls. I wish I could picture it in such a way that THE RESTITUTION readers could appreciate the awful and majestic grandeur of that scene, but neither tongue or pen can do so. The upper and lower rapids, together with the whirlpool rapids are almost as grand as the Falls itself.

We first visited the Upper rapids, which is above the bridge leading to Goat Island. The waters of these rapids come rushing down an incline plane at railroad speed. On this incline plane are numerous small falls like mill dams. Hidden beneath the waters are said to be many huge rocks. The water running at about thirty miles an hour strikes against these rocks, and rushes around them and leaps high in the air. The waters are threshed into a foam, and these white crested billows, beating about in fury, like the waves of the old ocean in a storm, rushes on toward the great precipice below, about one hundred and sixty feet deep, and plunges into the great abyss with a terrible roar. The sheet of water which passes over this fall is said to be twenty-two feet thick. The water at the bottom is a mass of white foam, stirring about like a fierce boiling cauldron; and the spray is seen leaping into the air some two hundred feet high. Sometimes the spray is so thick that it is impossible to see across the river on account of this mist, sent into the air by the falling of the water into this abyss.

On the American side of the river is Prospect Park, and on the Canadian side Victoria Park. In winter time the trees and shrubs in both these parks present a magnificent appearance on account of the spray that is frozen upon them.

In the river are a number of wooded islands. Goat Island is the largest one, some three or four miles in circumference. We passed over a bridge from the American shore to this island. Among these islands the water dashes in fury, making a picturesque sight. I passed over a bridge from Goat Island to Luna Island, and stood by the falls by Luna Island, and also by the falls touching Goat Island. There are three other islands connected with Goat Island, called "the three Sisters."

Passing over Goat Island bridge, we visited Prospect Park. We passed through that Park to Prospect Point, and viewed the falls from that place. The falls called the "cave of the winds," is also a beautiful sight.

Being now weary we went home, with the intention of viewing other points the next day.

On Tuesday morning Sister Evangeline Lent and myself went to the falls with the intention of taking a trip down the Gorge road. The gorge through which the river passes is some two hundred feet deep. The cars pass along this gorge at the bottom along the brink of the river.

Below the Steel Arch Bridge are the Whirlpool rapids. The large amount of water passing through a narrow gorge at this point, whirl, dance and plunge in a wild fury. The next scene is the Whirlpool, which twisting around in eddies, engulph everything which comes within their reach.

We rode down this gorge some eight miles to Lewiston, N. Y. At this point we crossed the Suspension Bridge, to Queenstown Heights, Canada, where a fierce battle was fought between the English and American forces. It was here the British General Brock fell. On the Heights is erected a large monument, with his statue on top, indicating the spot where he fell. We then rode on the surface, skirting the gorge, on the Canadian side to the Canadian falls. Opposite these falls back about a mile and a half is the battle ground of Lundy's Lane.

We next crossed on the steel arch bridge to the American side, and this ended a very interesting trip. I feel deeply in debt to Sister Evangeline Lent, for assistance she rendered me as a guide.

On Wednesday morning I took the 6:40 train on the New York Central and Hudson River R. R., for New York City. The ride down the Mohawk Valley, on the banks of the Hudson River was delightful. I arrived at New York at 8:45 p. m. Was met at the station by my brother Samuel, and started to his home in Jersey City, by boat on the Hudson River. More anon.

W. H. WILSON.

Wonders of Nippur—Babylon.

A writer in the *North Mail* in alluding to the wonderful discoveries of Professor H. V. Hilprecht of the University of Pennsylvania, says, The wonderful story of misty centuries that intervened between the time of creation and the time of the patriarch Abraham may now be largely revealed through discoveries which have been made in the ruins of the city of Nippur, or Babylon. The Professor, who is now back at the University from Constantinople, where he had been for eighteen months classifying the results of his work made these discoveries twelve years ago. 20,000 clay tablets was the reward of his toil, and that of his co-laborers. These clay books, if we may so call them, were taken from the Imperial library which lay concealed beneath the ruins of centuries. Hilprecht estimates that the library will yield 150,000 tablets. Of the 20,000 which have been dug up a comparatively small portion was brought over to this country, the most of them being stored in the Imperial Museum at Constantinople. Hilprecht, after a short stay here, will return to the Turkish capital, and will divide his time between the museum there, and the ruins of Nippur. He will devote his life to the work. He has a mighty task in hand. How these tablets are to "largely reveal the history of the antediluvian times" the writer in the *North Mail* does not tell us. That they throw light upon the times of Abraham and later, I will not question. That they will reveal more than the opening chapters of Genesis reveal touching the history of those early generations of mankind may well be doubted. If with the brief inspired history before us (too brief to satisfy our curiosity) those early centuries may still be styled "misty" will these tablets dissipate the mist? According to the writer in the *North Mail* they will do this. The 4th chapter of Genesis in brief affords us some light on the question of human progress in the primitive times. Touching the point of religion there is ground here on which to base the belief that the sons and daughters of Adam (and Adam and Eve as well) were made acquainted with a divinely prescribed mode of worship in accordance with which they were to make their offerings in faith. Paul referring to the offerings of Cain and Abel says of Abel, "By faith he offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. xi. 4. Primitive man was not a savage, with no knowledge of the God of nature, but is introduced to us as an intelligent worshiper, acquainted with the revealed purposes of Jehovah, in possession of a language sufficiently copious to furnish names for all the different species of animals; words with which to hold colloquy with angels; he was a florist, horticulturist, agriculturist and herdman; and, later, in the line of Cain, a builder of a city or town, with a purpose in view; a tent-maker, a manufacturer of harp and organ, a musician with a taste or passion for music, and the ability to gratify it; an artificer in brass (copper) and iron; to which art he did not advance from the manufacture of rude stone implements, as the sages of science tell us. Will these Babylonian tablets tell us more than this of the times before the flood? What has already been deciphered causes the world of scholarship to wonder, and arouses the curiosity of the reading public as to what may be further recorded on tablets in hand but not interpreted, and on the more numerous ones yet to be unearthed. A [illegible] history concerning art, science, law and literature they confirm Bible history—not that alone covering a few centuries subsequent to the flood, but logically that of centuries before; for if the early Babylonians were as wise as these tablets show, then the lawful conclusion is, that Noah and his ancestors before him were as wise, as advanced as inspired history shows them to have been. Hilprecht says, "The contents of these tablets which we have recovered will all altogether change the ideas of the world as to the state of civilization and knowledge of that early people—meaning the Babylonians at the date to which he supposes the interpreted tablets refer; 2300 years before the Christian era. This long stretch of years carries us down to 43 years subsequent to the year of the flood, even less than this after eliminating Usher's mistake as to the year of our Lord's birth. I think he is off here; there was no Babylon so soon after the flood. But Prof. Hilprecht reaches the lower ruins and interprets the inscriptions on the tablets slumbering there. The years he will assign for the time of founding the first Babylon will antedate the creation of Adam by thousands of years! Then the "higher critics" will say "I told you so;" and Mr. Trumbull of the Sunday School *Times* will be satisfied that his guess, as to man having been on the stage of this world much longer than the period assigned him is proven true by the learned Assyriologist, Mr. Herman V. Hilprecht, of the University of Pennsylvania. Oh ye of little faith (no faith) in Moses and the prophets; how long will you like Ephrain, feed on wind, and follow after the east wind.

J. L. WISE.

Moses' Ghost.

My Methodist friends still regard me as one of their number and they never suspicion that my questions are often asked solely to give me an opportunity to reveal that which seems to be hidden from their understanding. Since I have been confined to the house by sickness my minister calls very often, says he likes to hear me talk about Scripture. He is not used to hear his members discuss Bible questions. Methodists rarely read the Book, and when they do, they go at it like I do my cod liver oil, viz., with very little relish. Now I don't sneer at them. Until I began reading THE RESTITUTION the Bible, or most of it, was a sealed Book. God sending Michael, the angel, for Moses and his contention with Satan over the matter had no interest to me. Its meaning was hid.

The other day I asked my minister what he thought of God sending for Moses, and the remark about no one so far able to find his grave, etc.

"Well," said he, "you see Moses was a very popular man and if God had not concealed the location of his grave, the people near and far would have almost worshiped the spot."

I reminded him that this was not God's way of preventing evil, for he could have put the apple tree out of sight just as easy as hiding Moses' grave. Our Lord prayed not that evil might be kept from us, but that we might be kept from the evil now here by his permission.

Does it not look like God detailed Moses for certain service, perhaps to take part in the wonderful scene at the transfiguration?

"O, no, that was not necessary," said he, "that was not Moses at the transfiguration, it was his ghost."

Well, brother, you surprise me. Did God ever employ a ghost on any mission, at any time in the history of the world? It is said there are plenty of ghosts in Ireland, but you have to get full at the wake or somewhere else before you can see them. An Irish ghost can handle a stick as well as any man.

No, no, my friend, it was Moses and Elias immortalized, glorified, that appeared in the transfiguration scene. And their presence has a glorious meaning for us. They are strictly members of the human family, and just as they all appeared in the Mount, so will God's people appear in the resurrection life.

This life is the hope set before us in the gospel. My brother, who is now nearing the end of this mortal life, expects to be turned into a good ghost when he leaves us here, and be allowed to fellowship with the better class of ghosts way up above the sky. This is the way he has been trained.

ISAAC MCCURRY, Sr.

Random Thoughts.—No. 5.

I have stated that the kingdom of God, like all other kingdoms, must have, 1st, a place, locality, or territory; 2nd, a king or head to its government; 3rd, a cabinet and other officers to assist the king in his government; 4th, subjects or people to be governed; 5th, laws by which to govern and be governed; 6th, a capital or seat of government, from which the law shall go forth; and 7th, a time when the kingdom was or is to be set up. Whether therefore we speak of its territory, king, rulers, subjects, or laws, etc., we may still be speaking of the things concerning the kingdom of God and the name of Jesus, the Christ. Now that the "earth is the Lords and the fulness thereof," all it contains. I think no one can doubt the cattle upon a thousand hills, or the thousands of cattle on the hills are his and always were and will be his. Though he gave Adam dominion over all the earth, it was on condition, and Adam failed to comply with the condition, and so justly lost his life and the dominion, but the world was still the Lord's, and is yet, and he giveth it to whom he will, till the King shall come whose right it is, who will be King of kings and Lord of lords, who only hath immortality, etc. When he comes he will possess the kingdom for ever, seeing he will live forever. It will include the "kingdom and the dominion and the greatness of the kingdom under the whole heaven," etc. Dan. vii. The whole earth will be the territory of God's kingdom. I cannot imagine how any other idea can be entertained. Certainly God did promise a portion of the earth to Abraham and his seed. Gen. xii. 1-5; xiii. 14-17; xv. 7 18; xvii. 1-8, and this was renewed to Isaac. Gen. xxvi. 2 5, and to Jacob, Gen. xxviii. 12 14. And that this Seed is one namely, Jesus the Christ. Gal. iii. 16. And Abraham, Isaac and Jacob will be in the kingdom. Matt. viii. 11, 12; Luke xiii. 28, so that the kingdom of God must include the land promised to them, and they have not yet possessed it. Acts vii. 5. Nor did they expect to in their then present mortal state, for they saw it afar off, (Heb. xi. 8, 10, 18, 39) in point of time, and dwelt in it as sojourners and strangers, and all died not having received it. True the children of Israel did possess the land for a time under another arrangement, but this did not fulfil the promise to Abraham, etc. Rom. iv. 13-16. The kingdom, the territory, that had been given to Adam was afterward given to another. Jer. xxvii. 5, and Dan. ii. 36 38, but after all this the saints of the Most High shall possess the kingdom, not as subjects for a little while, but as kings for ever. Dan. vii. 13-14, 18, 27. And Jesus certainly knew what he was saying when he said the meek shall inherit the earth. Matt. v. 10. And certainly if language means anything, the prayer Jesus taught his disciples means that the kingdom will be on the earth, "Thy kingdom come, thy will be done in earth as it is done in heaven." Matt. vi. 10. The kingdom will be given to the little flock. Luke xii. 32. The saints shall judge, rule, or govern the world (1 Cor. vi. 2) as kings and priests. Rev. v. 9, 10, and they will reign on the earth, and the kingdoms of the world will then be the Lord's. Rev. xi. 15, 17. We thus see that God's plan is just the opposite to the plan of our clergy, that instead of being God's purpose to take his people to heaven to dwell with him there, it is his purpose that "the tabernacle of God shall be with men, and that he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. xxi. 3. And yet the clergy tell us that, if we are good we shall go to heaven when we die, and live there; and if we are wicked we shall go to hell when we die and live there forever! And yet they tell us that neither the good nor the bad die at all, but only the house we live in!

Perhaps I have said enough on this topic, to show that the earth will be the territory of the kingdom of God. That we do not read of kingdoms of God in the plural, but in the singular—the kingdom of God. No promise, or hint is given that the kingdom is or will be anywhere else. Even if it could be proved by our scientific men that the planets are all inhabited, there is no promise that any of us could ever get there. The heavens are Jehovah's, but the earth he has given to the children of men. We are of the earth earthy. And we have no good reason to say or sing, "Heaven is my home." If God wished to take any of us to heaven, I doubt not he would have invited us, but he has not, and I do not think it wise in us to say we will go without an invitation, whether he he wishes it or not. The earth and all God had made were once very good, but on account of sin the earth was cursed, but when the curse shall be removed from off the earth, and all things shall become new; it will all be very good again.

GEO. ELTON.

Do not let us complain over the place in which we are compelled to serve. The Lord hath made us, and the whole plan of our life is so arranged as to bring to their most perfect development the faculties with which we have been endowed. Let us only be concerned that we run not counter to his plans.

Read not much at a time; but meditate on what you read, as much as your time capacity and disposition will give leave; ever remembering that little reading and much thinking, little speaking and much hearing, frequent and short prayers and great devotion, is the best way to be wise, to be holy, to be devout.—*Bishop Jeremy Taylor.*

The duty of subjection under divine correction is a hard one to learn for some people.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 1, 1903.

"Eschew ignorance as a dangerous and fatal evil. If ignorance were bliss God would not have troubled himself to reveal so much to make us wise."

"Have you been wounded with injuries? Meet them with patience. Hasty words rankle the wound. Soft language dresses it. Forgiveness cures it; and oblivion takes away the scar."

To become a new creature in Christ we must put off our old man, which is corrupt, according to the deceitful lusts, or desires, and put on the new man, which after God is created in righteousness and true holiness."

Laborer, you cannot turn any to righteousness by getting discouraged, complaining and giving over. Keep to work then. Do what you can. A few have been saved by the foolishness of preaching, and others may—probably will be, and when all of them are brought together, they will make a comparative "many."

Dr. Guthrie once visited a dying woman in an attic, but seemed unable to make an impression upon her. He said: "My good woman, do you not realize that you are passing into eternity? Do you not care that in a few moments you will stand before the judgment bar?" "No more would you, Dr. Guthrie, if you were as cold as I am," she replied.

Thou shalt love the Lord thy God with all thy heart. Divine inspiration thus commands. Shall we obey it? Let us awake to the uncompromising work to which we are called. We have no time to waste. All the elements of evil seek our destruction. Let us harness the whole man into divine work, and make a moral entity of the whole combined organism? God has made no provision for exceptions. The gospel direction is to glorify God in body and spirit which are his.

When the hungry man, it is not where was the food found, but where is the food to find? We pray, "Give us day by day our daily bread;" is it not well to have a moral as well as a physical reference in so asking? Did the Lord only mean physically? We think not. Say, reader, has that farm, that business contract, that office, that fine house, that promising prospect, that praise of men, that worldly something stolen your affections? Do you really long to see your Lord come? Can you sing,

> "As a woman counts the days,
> Till her absent lord she sees;
> Longs and watches, weeps and prays,
> So the Church must long for these."

If not, why not?

A Statement and an Appeal.

The Plymouth congregation still owes a few hundred dollars on its Church building. The members are all poor people. They are hindered very much in carrying on the work that might be and that ought to be done, from the fact of having to devote their energies to raising money to pay off this debt. Numbers have been forced by circumstances to move away, and this lays the burden on fewer shoulders.

The brethren and sisters are making a great effort to get the money to lift this debt this year, and it is an object to them to raise as much as is possible by June. Many brethren and sisters have in time past met with this Church, and know of their zeal and earnestness. Many others have read accounts from time to time of meetings held at this place, and work done for the Lord. The hospitality of the Plymouth Church is well known to hundreds. The brethren and sisters always have and shall ever give their homes and the best they have to those who may chose to visit and sojourn with them.

It may be that some who have met with the Plymouth brethren, or others who know of their work, would like to contribute of their means to aid in clearing this house of debt, thus enabling the friends to do the work that now languishes. Should there be any such if they will send to Brother E. K. Barnhill, Plymouth, Ind., he will, as Secretary of the Board of Trustees, make proper acknowledgement, and convey the money to the hands of the Treasurer.

Substitution. No. 4.

Lest our readers should forget what we said in reference to the resurrection of Christ and its relation to the teaching we oppose, we repeat it here:—

"If the death of Christ had been a substitutionary or vicarious death, it would have been of little moment whether he were resurrected or not. But abundance of testimony has been offered, proving unmistakably that the whole scheme of redemption would have been

AN UTTER FAILURE

without his resurrection; as he only became the Captain of our salvation after he was made *perfect*; and also, because there was justification for no one till he was raised,—no remission of sins could be preached in his name; no life and immortality would have been brought to light; no kingdom of God could have been set up on earth.

As we can write only when an opportunity offers, we have to write on such phases of the subject as first come into our mind. At this time I would ask our readers if they have ever considered the words of the Spirit in 1 Cor. xv. 50, "That flesh and blood cannot inherit the kingdom of God," in connection with the study in hand? If not, it is time they had. Flesh and blood comes from Adam, the first sinner, in whom we all die. Can they not see that there is no salvation for flesh and blood? If there were salvation, or life for it, it could inherit the kingdom.

Does some one think to himself, "Then what does this passage mean?" It means that the Second Adam is the beginning of a *new creation*, that is to spring from *him*, as this race of flesh and blood sprang from the first Adam.

If this puzzles any one in regard to Adam's children, we will say: The new creation is not made directly from the dust as was the old; but it is made *out of the old one*. Adam's family furnishes the place to sow the seed of the new creation.

Conception takes place in one of Adam's children by receiving the incorruptible seed, the Word of God. 1 Peter i. 23. As soon as begotten has taken place, the subject of it is a new creature in Christ Jesus, that is, *mentally, morally* and *religiously*, he is a new creature. All this is a pre-requisite to his being made a new creature *physically*, when Jesus comes. Clearly, then, no salvation has been devised for flesh and blood except by the change indicated above. There is no room for substitution in the instructions regarding the new creation.

It is said, that "Christ bare our sins in his own body on the tree," very true. But is it true that he bore the sins (sinful acts) of all the world? We are curious to know if it is meant that he bore them *instead* of all the world? Did the advocates of that theory ever think how ridiculous it is to treat all the sin of the world as if it were a *substance* so condensed that one human body could contain all that was ever committed? Have they found out how transgressions of God's law could get into the body of one who never transgressed? Have they found a Scripture which explains how he could bear the sins that were not committed for nearly 1900 years after he suffered on the tree? Seeing Jesus was a man of sorrows and acquainted with grief does it not appear that he *carried through life* the load of sins he *bore on the tree*?

Ought it not to be seen by this time what it was in the body of Christ that caused pain and death under physical law?

Would it not be wise to take Hebrews ii. 17, 18 as the divine explanation of this matter? It says: "Wherefore in all things it behoved him to be made like unto his brethren, [here follows the reason] that he may be a merciful and faithful High Priest in things relating to God, to make reconciliation for the sins of the people; for in that HE SUFFERED [How?] being tempted, he is able to succor them that are tempted."

Again in Hebrews iv. 15 we read: "For we have not an high priest which cannot be touched with the feeling of *our* infirmities; but was in all points tempted like as we are, yet without sin."

Objecting reader, just mentally run over all the infirmities of your flesh, especially in the direction of those which most easily beset you. Think of the times without number they have gotten the best of you; and of the continuous struggle you have to keep the body under the control of the Spirit.

Then remember, that our great High Priest was fitted for his exalted position, by just such discipline as that. Can you wonder that after his incessant labors during the day, together with the contradiction of sinners, the cold mountains and the midnight air, witnessed the fervor of his prayer; or that sometimes he continued all night in prayer?

All can see his life was a life of suffering *on our account*, but *not* as our *substitute*. Divine reasons are given for those sufferings in the last Scriptures quoted. Heb. ii. 17, 18; Heb. iv. 15. And it almost makes us tremble to think of our fate had we no such High Priest as he, touched with the feeling of our infirmities!

Yes; he suffered all this *for* us, but *not instead* of us, or else our warfare would have ended with his death. But no, we have to suffer on; and, by the way, suffer with him. If his sufferings we suffer, they remain for us to fill up, and to fellowship them. Our *reigning* with him is contingent upon this.

The tragic scene on the cross closed his sufferings in the flesh in our behalf, and as one of us. But in place of his dying INSTEAD of us, we are to DIE TO. We have to die with him. We have to be immersed into his death, in order to

SHARE ITS BENEFITS.

Rom. vi. 3, 8. Substitution we say again, has no place in the divine scheme for saving; because, by faith and obedience we stand before God as if we had actually DIED as he did. Justification by faith in Christ Jesus,—entitles us to live again through the blood of the everlasting covenant;—just as his OWN justness, or righteousness did him. Said he, "Because I live ye shall live also."

Romans vi. 4 says, "We have therefore been entombed with him by the immersion into that death; that like as Christ was raised from the dead by the glory of the Father, so also we should walk in a new life. For IF we have been planted together in the likeness of his death, certainly we shall be also in that of HIS RESURRECTION. This is absolute proof that we shall obtain life by the same means that he did, viz., the blood of the everlasting covenant.

Rom. vi. 8 will assist still further, we think. It says:—"For he that is dead is freed from sin." Of course this cannot be said of all who die a *natural* death, because sin never had such dominion over men and women in life as it does in death. That is the *wages* of sin; Rom. vi. 23; and the ~~reason why~~ of hades prevail against them, as our glorious Lord has promised they shall *not prevail* against his *church*, congregation, or body. Matt. xvi. 18.

And lest we should forget his promise, or overlook it during his absence, he despatched a special messenger to John to let us know that he possessed the key to unlock the gates that temporarily prevail against his brethren. Hearken to his blessed and gracious assurance in Rev. i. 18,—"I am the

FIRST AND THE LAST;

and the living One. I was even dead, but, behold I am living for the ages of the *ages*; and I have the keys of death and of hades; write, therefore, the things thou sawest, even those that are, and the things which are about to transpire after these." Blessed Jesus, we praise thee for this message to those who believe on thee through the apostolic Word.

Sacrificial death,—the shedding of blood that ratify the everlasting covenant,—blood shed for the remission of sins, was the only death that could free one from sin. Without the death of Christ, the sinless one, no one could ever be freed from sin. But now it is possible for others to die and be freed *from* sin. If personal sins are not forgiven before death,—a man will never be freed from sin. He will never see life. The wrath of God will abide on him. There is no room for substitution.

The next Scripture we invite attention to, is found in Romans ii. 11, "For there is no respect of persons with God."

Unless we are greatly mistaken, this axe strikes at the very root of *substitution*.

The reason why we refer to this passage is this: Parts of this chapter are used to prove that salvation is obtainable on some other principle than faith and obedience to the gospel. It is taught that the Gentiles who are said to keep the righteousness of the law do so without having ever heard the gospel or read the law.

We will endeavor to show that this Scripture warrants no such conclusion. Positively we find *no natural religion* in this chapter, nor, indeed, in the whole book of God; although we find that glory, honor and peace await every man that worketh good, to the Jew *first*, and *also* to the Gentile. But God defines *what* working good is,—not man.

The gospel has been preached ever since Pentecost to TAKE OUT from the Gentiles a people for God's name. Acts xv. 14. Those thus taken out are to be the immortal rulers of the nations in the age to come, and to be the means of their coming to "serve the Lord with one consent." And they will then constitute the "NATIONS OF THE SAVED," sitting under their own vines and fig trees with no tyrants to disturb them.

We now proceed to show that the second chapter of Romans furnishes no support to the doctrine of salvation without faith and obedience. The passage put forth to sustain that idea, reads in this way: "When the Gentiles having not the law, do *by nature* the things contained in the law, these, having not the law, are a law unto themselves who show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another."

We demur to the claim based upon this passage, because a foot note in the Diaglott says the word *phusei* rendered *nature*, means also an "Infused disposition, which is become, as it were, natural." We hold that the context is quite in harmony with this definition; showing that the Gentiles referred to as *doers* of the law, do so in the sense that they have been justified by that new and living way that had been predicted in the law and the prophets. The work of the law is written in their hearts, as it will be written in the hearts of the children of Israel under the new national covenant to be made with them. Jer. xxxi.

We understand the key to this subject is found in the 11th verse, "For there is no respect of persons with God." From the 6th to the 16th verse we are shown that Jews and Gentiles are all under sin,—none being righteous,—not one. All the world are guilty before God; none of them doers of the law; none of them justified.

Condemnation is certain. But Jews and Gentiles are not *equally vile*. The Jews sinning against greater light deserve a sorer punishment than the Gentiles. The former are reserved for judgment and execution at the appearing of the Lord, who will render to every man according to his deeds. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also to the Gentile; there being no respect of persons with God.

The next verse shows the result of God's impartiality, as follows: "For as many as have sinned without law, shall also perish without law. And as many as have sinned under the law shall be judged by the law, for not the hearers of the law shall be just before God; but the *doers* of the law shall be justified."

This agrees with the divine rule laid down in Rom. iii. 10, "Now, whatsoever the law saith, it saith to them who are *under the law*." Here are a number of divine truths clearly stated.

1. The Jews had the law.
2. They did *not* do the works of the law, and were unjust before God.
3. And will be judged by the law, in the day of wrath, and revelation of the righteous judgment of God. V. 5.
4. Because he is *not* a Jew which is one outwardly.....But he *is* a Jew which is one inwardly, and circumcision is of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God. Ver. 28, 29.

Of the Gentiles we read:—

1. They were not under the law; and therefore not accountable to it. From this we learn (a) that *accountability* is the basis of judgment with God, and (b) that it is knowledge that makes men accountable.
2. That it was by winking at (literally-overlooking) the times of this ignorance, Acts xvii. 30 that he determined not to interfere with them or punish them,—just GAVE THEM UP to uncleanness, Rom. i. 24, 26, as if of no service to him in his eternal purpose in regard to man and earth; and decreed they should *perish without law*.
3. That the human family is *not divided into two classes only*, the good and the bad, or the righteous and the wicked, so named, or just and unjust.
4. That there is a class who will PERISH as if no plan for saving them had been instituted; as if there were no law of sin and death, no law of the Spirit of life in Christ Jesus; and as if they had no moral faculties that made them capable of attaining to divine nature of existence;—fatally alienated from the life of God through ignorance.

Reader, meditate upon the following utterances of the Spirit, and govern yourself accordingly:

"I am as a man that hath no strength, free among the dead, like the slain that lie in the grave, whom thou *remembrest no more*." Psalm lxxxviii. 5.

"Like sheep they are laid in the grave; death shall feed on them." Ps. xlix. 14. Do sheep rise from the dead?

"They are dead; they shall *not live*, they are deceased,—*they shall not rise*; therefore hast thou visited and destroyed them, and made all their memory *to perish*." Isa. xxvi. 14.

"As the whirlwind passeth, so is the wicked *no more*." Prov. x. 25.

"The man that wandereth out of the way of understanding shall *remain* in the congregation of *the dead*." Prov. xxii. 16. Did Christ die instead of these?

"The army and the power, they shall lie down together; they shall not rise; they are EXTINCT." Isa. xliii. 17. Is not vicarious suffering a great delusion?

"They shall be as though they had not been." Ob. xvi.

"But these as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not; and shall *utterly perish* in their own corruption." 2 Peter ii. 12. Did Christ die instead of these?

In John iii. 36, the Lord Jesus says, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth upon him." If words mean anything this is confirmation of Prov. xxi. 16—they remain in the congregation of the dead; and also of Isa. xliii. 17,—"They shall not rise."

Again, in John iii. 18 the Lord says, "He that believeth not is *condemned already*, because he hath not believed in the name of the only begotten Son of God."

Still again in 1 John v. 11, 12 we read, "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God *hath not life!*"

Once more we hear Jesus saying what should lead us to reflect before we say he unconditionally confers natural life upon *all* or any of those who believe not "God so loved the world that he gave his only begotten Son, that—[for what purpose?] whosoever believeth in him should not perish, but have everlasting life."

We believe Jesus expressed the Father's purpose in that verse. If he had reasons not given or embodied in those words they do not concern us, and do not belong to us, because not revealed to us. And it seems to us to be the very acme of folly to speculate, and guess, and wish, and argue and agitate, and compass sea and land to make proselytes to a theory, which practically teaches that God dishonored his own law of sin and death by unconditionally restoring Adam to life, knowing that condemnation had been passed upon all men.

Practically denies that he condemned sin in the flesh of Jesus, although he made him of a woman for that very purpose.

Practically teaches that he who said he would "*by no means clear the guilty*," has violated his word and failed to vindicate his justice.

Practically ignores the fact that if Jesus had not died AS ONE OF US, we would have no Redeemer today. He could not have satisfied the law of sin and death if he had not suffered its penalty. By reason of righteousness, however, he could not be held under the power of death. His precious blood ratified the life-giving covenant, and by that instrument he lived again and dies no more.

We are terribly in earnest to show our readers that if any one has been justified from all past sin, it is entirely of God's favor, through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation through faith in his blood, to declare his *righteousness* for the remission of sins that are past, through THE FORBEARANCE OF GOD; that is, he declares that he remits sins, and yet maintains the integrity of his law.

Since his offer to forgive sins on certain conditions are entirely attributable to his forbearance, no one can claim it as his *right*. And we appeal to you if this not divine evidence that no commercial transaction has taken place,—that in the death of Christ, God received no equivalent for sin, and that his Son did not occupy the position of a substitute?

To make the evidence still more conclusive against vicarious suffering, God's favor is further displayed in the appointment of Jesus Christ is to be a great High Priest over the house of God, so that if any man, [in Christ] sin, he has an advocate with the Father, Jesus Christ the righteous; the conditions being that he walk in the light, 1 John i. 7; and confess and forsake sin, and approach God through Christ. Rom. viii. 34. There is no room for substitution in all these divine arrangements.

Be it remembered that *any one* of the twelve passages quoted in full above, makes it impossible for Christ to have died instead of ALL men, because the doom of many is *announced*; and the declaration that God is no respecter of persons, make it impossible for him to have died in the room of any one!

Reader, look earnestly into this matter and you will see insurmountable difficulties in substitution. It involves the unending death of the *substitute*, and the evasion of death by those atoned for.

(*To be continued.*)

"We must think that we may think. One thought follows another, and some thoughts are not possible until after others, and if the first do not appear the latter do not come. Thought runs through time, and must be long as well as constant, to reach full proportions. We need trains as well as single thoughts, and should complete the series. Each thought suggests more, and should be followed as far as it will go, and exhaust our capacity as thinkers."

NOTICE.

To the Bereans especially, or to any of the brethren.

It is the desire of many that Bro. S. J. Lindsay conduct a Bible School for at least ten days prior to the beginning of the next annual Conference to be held at Oregon, Ill., for the purpose of Bible drills or systematic Bible instruction. We all need such Normal instruction, and this letter is to all, and especially to those who may be missed by circular letter.

The plan is for those who take the work to take up lodging in the Conference hall, and do their own cooking and furnishing, thus making their stay as inexpensive as they please.

Oregon is a very pleasant city, located on the banks of Rock River, and an ideal place in leisure hours for an outing.

No tuition will be charged, as Bro. Lindsay has offered his services free for this time. Let us know in good season if you will come. For further particulars address the undersigned, Chairman Evangelist Committee, Illinois State Conference, at Lanark, Ill.

Your Brother in hope.

J. M. Glotfelty.

Dear Restitution:

Inclosed is my programme of preaching appointments for the second quarter of the year. Please insert it that the brethren in these places may have it to refer to.

DATE.	MORNING.	EVENING.
April 5	Antioch	Antioch
" 12	Oregon	Oregon
" 19	Dixon	Oregon
" 26	Adeline	Oregon
May 3	Antioch	Antioch
" 10	Oregon	Oregon
" 17	Dixon	Oregon
" 24	Adeline	Oregon
" 31	Oregon	Oregon
June 7	Antioch	Antioch
" 14	Oregon	Oregon
" 21	Dixon	Oregon
" 28	Adeline	Adeline

These appointments are subject to alteration in case of absolute necessity.

S. J. Lindsay.

Obituary.

Anson T. Johns was born in Amhearst Co., Va., April 9th, 1828, died Jan. 24, 1903.

Bro. Johns moved with his parents to Tennessee in 1832, then to Indiana in 1854. In 1858 he was married to Miss Mary Newkirk, and to this union was born eight children, six of whom, with the faithful wife are left to mourn their loss.

He moved with his family from Lawrence Co. Ind. to Washington County, Neb. in 1865. He had united with the M. E. Church in 1860, but in 1870 he was baptized by Elder Shockey, and united with the Church of God, and remained faithful till death.

He moved from his farm to Blair, Neb. about four years ago, so had but a short time to enjoy the fruits of a long life of toil.

Bro. Johns was always ready with his counsel and his means, to help the cause along; was a close friend of the writer, and we will all miss him greatly. Words of comfort were spoken by the writer from the residence, after which we laid him away to rest to await the resurrection.

Almer Adams.

Poetry.

Words of Cheer.

Ho! weary soul, how goes the conflict?
Droops low thy courage with the day?
Rise grim, impassable, the rock-walled,
It clouded heights across thy way?
Is not dismayed; the circling shadows
Thy panoply alone have formed
From subtler foes; behold, thy Guardian
Beside thee moves, as One full-armed.

Invisible to thee? Yea, doubtless;
Great weariness hath dimmed thy sight.
But list; does not thine ear embolden
Yet catch the chink of armored Might
Omnipotent? Can'st thou not, fall ring
In human weakness, 'gainst great odds,
Perceive a strengthening touch that whispers,
"The battle is not yours, but God's?"

'Tis even so; thou art not plodding
Alone thy Savior's weary way.
He walks with thee, thy soul enduing
With strength proportioned to its day.
And as the strife and fiery conflict
In surges rise, and round thee roll,
Let peace within thy bosom hover;
Thy Lord fights with thee, soul to soul.

—W. E. Henry.

Communicated.

Christ in the Revelation. No. 4.

Chapter ii. 8, "And unto the angel of the church in Smyrna write; these things saith the first and the last, which was dead, and is alive." Having previously noticed our Lord's claim to be the first and the last, we pass to the statement "which was dead, and is alive." These words are pregnant with important truth; the fact that he was dead, proves that he was mortal—when he came in the flesh: and this is Jesus that was born of Mary, named Jesus by the angel, because "He shall save his people from their sins." Matt. i 21. And Jesus himself said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." John vi. 51. He earned life by spotless obedience, and is become the author of eternal life to all who obey him. Ver. 9, "I know thy works, and tribulation, and poverty, but thou art rich, and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Suffering poverty and tribulation, but rich in faith, and heirs to God's everlasting kingdom. Notice here what constitutes blasphemy; claiming to be Jews when they are of the Satan. It would be unreasonable to suppose that any one would claim to be literally a Jew, who was not, because the Jews were at that time a despised race, suffering persecution. But in this book of symbols, and figures of speech, we must expect the word Jew to be used in a different sense. See Rom. ii. 28 29, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God." Here we have the sense of this Scripture, and the application to the conditions of the parties referred to is natural and easy. The false apostles of the Ephesian church by this time had made the claim, that they were the true Israel of God. The Spirit of the apostasy that worked in Paul's day, and the antichrist mentioned by John had by this time organized themselves into a church in opposition to the truth. Their blasphemy consisted in claiming that they were the true church of God.

Ver. 10, "Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life." Here we find the key to the construction of the messages to the churches. The casting into prison, and the ten days of tribulation is prophetic of the future, and confirms the statement that the book is a prophecy of future events as stated in verse three of chapter i; and that the messages to the seven churches are no exception to the rule, but cover seven different periods of time, reaching from the giving of the revelation to the end of this dispensation—to the return of the Lord. It is not reasonable to suppose that the beginning and ending of each period can be fixed exactly, but that certain events and conditions can be noted in the history of the church, that will indicate the chronology of the different periods covered by the seven churches, and that will give us the reason why seven churches are written to, and others passed over in silence. No one we believe that we are near the end of this dispensation, the seven periods if equally divided, (which is not likely to be the case) would be considerable less than 800 years each. It is now our province to locate the fulfilment of the prediction to the church of Smyrna. The prophecy says, "The devil shall cast some of you into prison, and ye shall have tribulation ten days." The rule of the Scriptures is that in connection with symbols, symbolic time is used, and as this book is pre-eminently a book of symbols, we expect in it symbolic time; and we could not reasonably conceive of a period of persecution by an empire against a church lasting only ten literal days. The church is a long lived institution, so is an empire; therefore a day for a year is the Bible rule. This prediction had a literal fulfilment from A. D. 303 to 313. The devil in the case being the Emperor Diocletion—the adversary. Speaking of the edicts of Diocletion against the Christians, Gibbon says, "By the first of these edicts, the governors of the provinces were directed to apprehended all persons of the ecclesiastical order; and the prisons, destined for the vilest order of criminals, were soon filled with a multitude of bishops, presbyters, deacons, readers, and exorcists.....This rigorous order was extended, by a subsequent edict, to the whole body of Christians, who were exposed to a violent and general persecution.....Further Gibbon says, "We cannot acquire a just and distinct idea of this important period of ecclesiastical history, unless we separately consider the state of Christianity in the different parts of the empire during the space of ten years, which elapsed between the first edicts of Diocletion and the final peace of the church." Gibbon Vol. II. p. 69-70. It is sufficient here to say that Mosheim in his church history is in perfect accord with Gibbon as to the ten years of persecution under Diocletion. It would be difficult to make any estimate of the number that suffered death in this persecution. The books of the Christians were mostly destroyed, and it was the expressed purpose of Diocletion to destroy the Christian name. The persecution came upon all the churches in the Roman Empire, and indeed we could not well conceive how it could be otherwise. The prophecy contemplates persecution unto death, because it reads, "Be thou faithful unto death, and I will give thee a crown of life." If faithful unto death, giving up this life sooner than deny the truth they would gain the eternal life, and thereby would be overcomers, and would not be hurt of the second death; and we see the truth of Mark viii. 35, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

GEO. FRANCIS.

Table Talk.

The subject is the Good Shepherd. Who is the good Shepherd? Our Lord Jesus is that great Shepherd, whom God raised from the dead. If we are his flock we love him because he laid down his life for us, that we might be ransomed from the grave to inherit eternal life. Good and upright is the Lord. Greater love hath no man shown than this, that he laid down his life that we might live again. The man that feareth the Lord him will he teach in the way that he choose; his soul shall dwell at ease, and his seed shall inherit the earth.

The Word of the Lord endureth forever. All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower falleth away.

May we be humble, sober and vigilant, steadfast in the faith, that when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away.

S. J. MIDDLETON.

For Our Children.

HOW HE WON.

The principal of a school in which boys were prepared for college, one day received a message from a lawyer living in the same town, requesting him to call at his office as he wished to have a talk with him.

Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question," replied the teacher thoughtfully. "Two of my pupils—Charles Hart and Harry Strong—will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?" said the lawyer.

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me and I will decide."

As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately, the chair she selected was broken and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide a laugh.

Henry Strong sprang to the woman's side and lifted her to her feet. Then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles' amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door and she departed.

Then he turned to the boys, and after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest."

WHY HE FAILED.

A young man who had failed by only three points in an examination for admission to the marine corps appealed to his representative in Congress for assistance, and together they went to see the Secretary of the Navy, in the hope of securing what is known as a "re-rating" of his papers.

How many more chances do you want?" asked Secretary Long. "This is your third time." And before the young man had a chance to answer, the Secretary continued: "How do you expect to get along in the world when you smoke so many cigarettes? Your clothes are saturated with their odor. Pull off your glove and let me see your fingers. There, see now yellow they are!" pointing to the side of the first and second fingers.

Before the young man found his tongue to offer an explanation, the Secretary asked him if he drank.

"Only once in a while," was his answer.

Secretary Long then invited the Congressman into his private office, and while offering to do everything that he could, added: "I am sick of trying to make anything of these boys that are loaded with cigarette smoke and 'drink once in awhile.' They are about hopeless, it seems to me."

When they left the department building the young man, half apologizing for his poor showing, remarked, "My father says that drinking is the bane of the Navy."

"I guess it is," replied the Congressman, laconically. "It is the bane of everywhere else, and I should think quite likely it would be in the Navy."

The young man promised to turn over a new leaf absolutely, in both particulars, and was allowed to have another chance.—*St. Louis Christian Advocate.*

The bird that ceases to use its wings does not hang in mid-air, but drops like a stone to the ground; and by a law almost ascertain, he sinks into evil habits whose time and faculties are not engaged on innocent and good employments.—*Dr. Thomas Guthrie.*

Selected.

The Second Coming.

There are many today who are saying, "Our Lord delayeth his coming." The world, and the worldly-minded Christians, are not expecting his coming, and are not willing to believe that it is at all imminent. They do not expect it because they do not know God's Word, and so do not interpret the signs of the times in the right way. If they attempt any interpretation of them at all, they simply say, "All things continue as they have been from the foundation of the world." Or they excuse their ignorance by saying, "I don't believe we ought to worry ourselves about such things."

Even the suggestion of the thought that Jesus is coming back again ought to make every Christian happy. Does it make you happy? It will if he is your "all in all." And it will not if there is something, or somebody, of which you think more than you do of Jesus. [illegible] there is at the prospect of the early return of a loved one; and if Christ is really a "loved one" in our hearts, and holds a place second to no other there, there will be no sweeter thought come to us than that of soon seeing him who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, and who is "the chiefest among ten thousand" to us.

On that day when the disciples stood on Mt. Olivet and saw their ascending Lord wrapped in a cloud and disappear in the great vault above, they stood looking, with the hope, perhaps, that they might catch another glimpse of that glorified Jesus as he swept up and away into the unfathomable space of heaven. Jerusalem with all its beauty, the temple and all its magnificence were nothing to them now, Jesus was gone. "The hope of earth and joy of heaven" had gone to "fairer worlds on high." Probably their hearts felt sad and lonely for a little while. But not long. For had not Jesus said to them one day, after he had been telling them that he was going to leave them, "I will not leave you comfortless." And now, even though he had scarcely disappeared from their view, he will not leave them in suspense, but as they looked two men stood by them in white apparel and said. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And Luke says in the last verses of his gospel, "And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."

What made them joyful? They had heard from angel lips that their Lord was coming back again. They loved him. Of course such blessed news made them joyful. Sad were their thoughts when they saw him, with whom they had held such sweet converse, whose heart could love as no human heart can; whose love could touch the harlot and the publican and the sinner; sad, I say, were they, when they saw him go. But when the fact of his return is revealed to them straight from heaven, they grasp it, and sadness gives place to joy. And they go through life with that bright hope ever before them. It makes tribulation sweet and death a joy. Living in the constant thought of the Lord's return, their one desire was to be doing those things which were pleasing to him, and which they would be pleased to be doing when they should see him face to face.

When you see Christians who are indifferent to the fact of the Lord's second coming, or who are always trying to find some reason why he can not come for quite a while yet, you may be sure that they would not be glad to meet him, just as they are now. There is something in this world, the thought of separation from which gives them pain. There is a reason for everything; therefore there is some reason why they are not anxious to meet him whom they profess to love. You ask them if they love the Savior, and they say they do. But if you should continue the question, and should get an honest answer you would find that they loved something else, which they would not like to take into the presence of Jesus.

O beloved, if your heart does not leap with joy at the thought of standing, perhaps tomorrow, in the presence of the blessed Jesus, why is it? Search your heart. Let God, through his Holy Spirit, turn in the light of heaven and let every dark spot be revealed. Don't cringe a particle. Open wide the doors and windows of your heart and let the probing knife of the Holy Spirit go clear through to the bottom of your soul. Is there a single unholy affection there? Let the knife cut it out. It may hurt. It may prostrate you for a time, but the convalescence will be sweet. Shall I define for you, in just a word, an unholy affection? Any affection is unholy which makes your affection for Jesus less intense. Is there any thought in your heart which does not mix well with thoughts of God? Let it be driven out. You may think it will leave your mind a blank for a time, but he will put a better, richer thought in its place.

Let this searching continue until all has been revealed and dealt with, and then the words "Jesus is coming" will fill you with inexpressible delight. The Christian ought to consider himself in great danger, as he really is, if he is not filled with joy to know that Jesus is soon coming.

When the call shall echo through woodland, across prairie, through valley, and over hilltop and mountain peak, "Behold, he cometh! Go ye out to meet him!" If it finds a happy, answering echo in your heart, you understand the call and spring forth in answer to the summons.

My dear reader, seek that place in Christian life where the happiest thought of your being is, "Jesus is coming."—*Gospel Witness.*

"The Last Day."

The sun had just risen, and one of its beams, smiling through the window, fell lovingly upon the pallid face of a sufferer, who had lingered many days with that dreaded disease, consumption. The form was emaciated, but the eyes were as bright as jewels. The father, who had been a patient watcher, stood by the head of the bed. "Papa," said the voice, now weakened to almost a whisper, "this is my last day." At the close of the day, as the evening shades were gathering, like a flower she folded her hands upon her breast and fell asleep in Jesus.

If the minister knew that next Sunday he would preach his last sermon, how full of love and timely warning it would be; such words of entreaty—prayers of mercy and deeds of kindness, yet it may be the last sermon.

If the men or women that today refuse the call of mercy, knew it to be their last one, they would not so coolly turn Jesus away. Yet it will come.

Preachers will preach the last discourse, close their Bible the last time, leave the pulpit, having entered it the last time and made their appeal.

Editors will write their last editorial, and lay down their pen, never to pick it up again. Their last day will arrive.

To the unsaved, God will call the last time; the last refusal will be made. The day is approaching; it may be to-day. And as I write it seems that I have never till now fully understood—today may be my last day.

God help us, if today should close our account with earthly life, that we may awake to a new day, in the resurrection morning, where last days never come.

Be Generous while Alive.

I have felt that it is a great mistake to put off being generous till after you are dead. In the first place you lose the pleasure of witnessing the good that you may do; and, again, no one can administer your gifts for you as well as you can do it yourself. It is a great pleasure to be brought into personal relations of that kind, and to make people feel that you are not a philanthropist in the abstract, but that you are interested in them personally and care for their welfare. In that way you benefit them not merely in a natural way, but you make them feel that men are really brothers, and that they were made to help one another. That feeling is not only agreeable in itself, but it will be apt to prompt them to carry out the principle themselves. Put yourself into all you do, and let others feel that you are there. Do not only contribute to a charitable fund, but go yourself and help. It may seem an inconvenience at first, but soon you will come to consider it worth any inconvenience.—*O. W. Childs.*

God's Book the Best.

If asked what a man should chiefly look to for the power that is to sustain him under trials and enable him to confront his inevitable affliction, I must point him to something which in a well-known hymn is called "the old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*W. E. Gladstone.*

The Law of Helpfulness.

"Bear ye one another's burdens." We easily see how it would help the other for us to bear his burdens. It would lighten his load. But would it not be adding just that much to our own? It may seem that way, but often it is not the case. Bearing the burdens of others often makes us throw aside and forget our own.

We have a friend who has had, and still has sufferings and infirmities. She has often told us of them. But now another member of the family is lying low, and she has forgotten about herself. She no longer talks of her pains and infirmities except to lament that she can do no more.

It is often thus. Concern for others causes self-forgetfulness. Bearing the burdens of others relieves us of our own. The law of help to others proves a law of help to ourselves.

We once read of a traveler so benumbed with cold that he was about to lie down to die. But just then he saw another traveler who was already overcome with the cold. He went to him and began to rub his stiffening limbs. In a little while exertion brought warmth and vigor to his own, and thus in saving another's life he saved his own.

The favored ones are not those who have only their own trials and burdens, but those who through hearing the burdens of others forget their own and develop a noble, unselfish disposition.

The Richest Nation.

Viewed from the standpoint of an English statistician, the United States is rated as the richest nation in the world. The admission is made by no less an authority than the "London Daily Mail Year Book" for 1902, a copy of which was recently received by the Treasury Bureau of Statistics. Under the head of "Wealth" it groups the wealth of five nations:—United States, £16,350,000,000; United Kingdom, £11,800,000,000; France, £9,690,000,000; Germany, £8,053,000,000; Russia, £6,425,000,000.

While the United States heads the list of countries in its wealth, it shows the smallest national indebtedness: £221,000,000; Germany, £351,000,000; United Kingdom, £706,000,000; Russia, £711,000,000; France, £1,230,000,000.

God's "Hall-mark" of Character.

No manufacturer of gold or silver is permitted to sell his goods in England without the hall-marking of the government as to the standard of its purity. Everything that is not up to professed standard is broken in pieces by government hall markers. Such heavy penalties are imposed on fraudulent hall-marking that, as the 'Scientific American" tells us, "attempts to deceive the public by means of spurious hall-marks are unknown." God's hall-mark of character is the sinless robe of Christ's righteousness. Nothing else will admit to his kingdom. No man will there enter on his good deeds, or his "charity," or the good opinion of his neighbors. He must not attempt to mix these or his sins with the pure metal of God's requirements. Only the heart wholly yielded to God will stand the test. That being yielded to the Master Assayer, the Divine Alchemist, it is transmuted into his own likeness, and the "hall-mark" of eternity placed upon it. This sealing of God may be yours, reader, whoever you are.—*Signs of the Times.*

A writer in *Zion's Herald* writing of the part Russia is taking in getting ready for the struggle in the far East has the following to say:

Millions of dollars are being expended by the Russians in the construction of immense fortifications, the erection of magnificent buildings, and the dredging of a wide harbor at Port Arthur. Every hill has forts and frowning guns. Three ships are in course of construction, the men being worked night and day in separate shifts. The harbor is now large enough to furnish anchorage for the entire Russian fleet, but the dredging is still going on. On a recent occasion twenty-one war vessels were counted in this harbor. There are fifteen thousand soldiers in the garrison, and the big burly fellows are in evidence everywhere. Port Arthur is the Pacific Ocean terminus of the Manchurian railway system—all under Russian control. It is not far from Japan, and the warlike preparations that are being made at Port Arthur indicate that Russia is preparing for the inevitable conflict between the Slavs and the Orientals.

Our Letter Drawer.

Dear brothers and sisters:

I have been a regular reader of this paper for thirty years, and now that it is time to renew our subscription again, I cannot think of doing without it; for I know I should sadly miss all those interesting and instructive articles written by our able brethren from which we receive the hidden manna or food for the inner man, continually, as the days are going by. Yes, I have often thought of what a kind, sympathetic and ever ready friend we have in the silent visits of our good, old weekly paper. Not only do we receive instruction through its columns, but comfort and consolation to the believer in every trial and affliction through which we are called to pass. It affords us grand opportunities to become acquainted with the faithful ones all over the land, even by letter. During our Christmas love feast I counted 52 letters in one number, 18 states represented by them, and all speaking the same thing and exhorting one another unto love and good works, each expressing an ardent desire for the soon coming of our King, who will change our vile bodies and fashion them like unto his glorious body, then we will be fitted to enjoy the divine government that he is coming to establish, for to him every knee is to bow, and every tongue confess, for he is to be King of kings and Lord of lords. 1st Tim. vi. 15, "Yea, all kings shall fall down before him, all nations shall serve him." Psa. lxxii 11. Yea, we rejoice to know that during his reign peace and righteousness shall cover the earth as the waters cover the sea. Who is it that cannot pray "Thy kingdom come thy will be done in earth as it is done in heaven." As THE RESTITUTION has been such a help and comfort in the past let us not only renew our subscription but send in as many more new names as possible and thereby introduce these truths into other new homes.

I have sent in several new names this year, and hope to send more as soon as spring opens and I can travel about. Let us all be willing workers in the vineyard of the Lord, for soon the night cometh when no man can work. Let us do faithfully what our hands find to do, until the Master comes to gather his jewels and crown them with life eternal.

SARAH F. MORGAN.

Editor Restitution:

The reason I have not written to renew my paper is because I have had a severe spell of sickness, and not quite well yet. But thanks be to the Lord I am up and about. I am glad that so many of the dear scattered ones have written so many nice letters for the dear RESTITUTION. They cheer us isolated ones. Oh, how our hearts glow with love in reading them. I don't know how long I will be spared to read the dear old paper, but I expect to read it as long as I can see to read anything.

I am just past the 83d mile post of my age. Enclosed is money for renewing THE RESTITUTION for another year.

Lovingly your Brother in the Lord Jesus Christ.

JULIUS SAUNDERS.

A cannon ball of the enemy, plunging into the ground at Sevastopol, opened a spring of water for the soldiers there. A block of granite, put in the way for a stumbling block, may become a step upward. The Jews' persecution of Paul was the means of his getting safely to Rome and preaching the gospel there.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. THOMPSON, Sec. Pro Tem.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

The April Cosmopolitan is a carefully balanced magazine. It appeals to the individual tastes of the many, and the many tastes of the individual. There are stories and articles and pictures by eminent authors and artists. A copy can be had at any newsdealer in the land.

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Indiana at Shiloh.

The Indiana Shiloh National Park Commission has officially announced the route to Shiloh Battlefield Park for the dedication of the state monuments to the memory of Indiana regiments and batteries which participated in that memorable battle. The dedication ceremonies will take place April 6 and 7. The Official Train will leave Indianapolis at 7:15 p m, Saturday, April 4, over the Pennsylvania Lines. This train will have on board Major Gen. Lew Wallace, the only surviving Major General who fought at Shiloh; Gov. Durbin, Senators Beveridge and Fairbanks, Generals McGinnis, Coburn and Carnahan of Indianapolis, and a number of prominent citizens of Indiana.

A gathering of from 15,000 to 25,000 Southern people, including many confederate Army officers, among whom will be Major Gens. Longstreet and Gordon of Georgia, and Buckner of Kentucky, is expected at the dedication. The Governors of Mississippi Alabama and Georgia, and their staffs will attend.

The Official train will consist of Pullman Sleeping cars, Chair cars and of high back coaches. Ample accommodations will be provided for all who may desire to attend, and all will be welcome to enjoy the trip with the congenial party on the official train. The fare will be unusually low, and trip will include a steamer ride from Danville, Tenn. to Pittsburg Landing, the scene of the battle of Shiloh. The steamer will serve as quarters and as hotel while at Battlefield Park. A representative of the steamer line will be in Indianapolis Mar. 25, 26, and 27 to make arrangements of space. Inquiries [illegible] the subject should be addressed to [illegible] Pass. Agent W. W. Richardson in Indianapolis, not later than Mar. 26.

It is suggested that persons desiring to attend the dedication of the Indiana Monuments on the Shiloh battlefield assemble at Indianapolis and go on the special train over the Pennsylvania Lines, which have been selected as the official route. Reduced rate tickets may also be obtained for regular trains over Pennsylvania Lines from stations in Indiana April 3 and 4, to Paducah, Ky. Danville, Johnsonville, and Perryville, Tenn. and to Corinth, Miss.

Details about fares, etc, may be obtained by consulting Local Ticket agents of the Penn. Lines, or addressing W. W. Richardson, District Pass. Agent, Indianapolis.—apr 4

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To New Orleans, La., Apr 11-13 inclusive, account National Manufacturers' association.

To St. Louis, Mo. April 26 and 27, account National and International Good Roads Convention.

To St. Louis, Mo. April 29 and May 1, inclusive, account Dedication Ceremonies, Louisiana Purchase Exposition.

To New Orleans, La., May 1 and 3 inclusive, account the American Medical association.

To Los Angeles and San Francisco, Cal., May 2 and 11 to 17 inclusive, also May 3 and 18 for certain trains, account Presbyterian General Assembly, and National Association of the Master Plumbers of the U. S.

To St. Louis, Mo., June 16 and 17, account 31st Saengerfest of the North American Saengerbund.

To Boston, Mass. July 2 to 5 inclusive, account National Educational association.

For particulars see ticket agents of Penn. Lines.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

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A Word of Appreciation.

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 32 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

Change of Time on Pennsylvania Line in effect Feb. 8, 1903.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meeting in the Hart Building No. 1098 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:30 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Pierce and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bentschner, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. B. W. Patterson Elder, Anna Phillips, secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Laxsey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m. The faithful always welcome. P. Null Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Creary's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St, Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin S. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, APRIL 8, 1903. NUMBER 14.

The Restitution.

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A. R. UNDERWOOD, Publisher

—FOR THE—

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Poetry.

Were there No Minor Strains.

Were there no minor strains in the chords we know
Were there no sighs in the tones of the voice we hear
Were there no pain in the heart
Were there no parting
Were there no graves in the land we love
To those who know God it is so on the right.
The power of the spirit and the heart
Which hath known grief, by it hath learned
full well
"The wise in heart" need not be told more.
—Mrs. H. S. Cobb.

Communicated.

Mid-Week Meeting, at Cleveland, Ohio.

Our lesson for tonight is taken from Jno. xv. 5. "I am the vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." "I am the vine, ye are the branches." This is taken from one of Jesus' sermons to his disciples. It is a part of his farewell sermon to them before his crucifixion. In the preceding chapter he had been consoling them in their sorrow at the prospect of his leaving them, and assures them God will send them a comforter to take his place. And in our lesson of tonight he is endeavoring to show them the relative position they occupy in God's vineyard, Jesus the vine, his disciples the branches, and God the husbandman or vine dresser. I am the vine, ye are the branches. The first thought that suggests itself to us in the study of this lesson is the union thus established and the dependence shown. We know from the standpoint of nature how dependent the branches are upon the vine for sustenance and how absolutely essential it is that they remain intact in order that both may thrive and that good fruit may be borne, and if by any means the branch becomes separated from the vine, how quickly it withers and is cast away. And as it is in the natural so it is in the spiritual. We as branches are dependent upon Jesus, the vine, for sustenance. For proof of this we read what he says in the 4th verse of this chapter. "Abide in me and I in you, as the branch cannot bear fruit of itself no more can ye except ye abide in me." Thus we see that our success as fruit-bearing branches in God's vineyard depends upon our abiding in and our desiring sustenance from Jesus the vine. And in connection with this the question naturally arises, how can we abide in the vine, and what is the manner of our abiding. Our excellencies from the natural in that we are grafted branches. This grafting took place when we had learned the things concerning the Kingdom of God, and Jesus the King and were baptized into Jesus for the remission of our past sins. Then we become grafted branches of the true vine, and in order that we may thrive as branches, we must continue in the things we have thus learned. The thought of fruit-bearing implies live branches, the thought of us as branches being workers together with Jesus the vine. We know that dead branches bear no fruit and are only a detriment to the vine, and while it is true that by our abiding in Jesus, the vine, and continuing in the things we have learned, we may be able to bear much fruit, yet it is evident from what Jesus says in the second verse the fruit we bear must be ever on the increase. Every branch in me that beareth not fruit, he, God the vine dresser, taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. This then corroborates that oft repeated statement, God's standard is always onward and upward. Our fruit bearing is always on the increase, leading us Jesus said, on to perfection. Then if this purging or cleansing process is to enable us to bear more fruit, the question arises, "What is the process God employs?" We find the answer in the third verse. "Now are ye clean through the Word which I have spoken unto you." This then gives us the key. The word Jesus gave his disciples was the Word of God, the gospel of salvation, and it is this Word that cleanses us and enable us to bear more fruit. The manner of cleansing is apparent. But in order that the Word may become effective and that it may accomplish the desired end, it must be applied daily and hourly to our lives. We must be as the branch, constantly in touch with it, that it may cleanse us from all that would be a detriment to us as fruitful branches. We must be like David, have it indited in our hearts, and if we do, it will surely make itself manifest in the fruit we bear. Paul in his first letter to Tim. iv. 15, "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." There is one beautiful thought in connection with this lesson of the vine and the branches, and that is, both are working together for one cause, and this cause is the ultimate result of a faithful performance of duty; viz: Herein is my Father glorified that ye bear fruit, so shall ye be my disciples. Thus we see the end in view is, that God may be glorified, and if he is glorified, we are stamped as true disciples of Jesus and are thereby sure of a reward. The fruit that we bear will be manifested to those without in many different ways. Did not Jesus say it is by our fruit we are known, then if our fruit denotes that we are branches of the true vine, men will see our good works, and as Jesus said, be led to glorify God, and perchance some may become impressed by the effectual working of the gospel in us, and be induced to become branches or fellow laborers with us in God's vineyard. Then is a sad fate waiting those who are unfruitful branches, God who seeth all things is the vine dresser, and as Jesus said, every branch that beareth not fruit he taketh it away. Why? Because a branch that bears no fruit is a detriment to the vine and the sooner taken away the better, and the end of such branches is destruction. These can be likened unto those to whom Jesus when he comes shall say, Depart from me, I never knew you; and to those who shall be cast in outer darkness. And what a lesson there is in this for us, what a stimulating effect it should have upon us, making us strive to become fruitful branches lest we meet a like fate. Our rewards are determined by the fruit we bear, the work we do. Jesus said, "Behold I come quickly, and my reward is with me, to give to every man as his work shall be." Finally then we see that our success as fruit bearing branches depends upon our remaining in touch with Jesus, the vine, and in our keeping in mind the things we have learned, putting them into practical use. And may we all strive to become fruit bearing branches, as Paul says, study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth to the end that God may be glorified in us, and that we may obtain the reward he has promised to the overcomers.

CHAS. SANFORD.

THE DANGERS OF RICHES. 1 TIM. VI. 9.

To the natural mind, to be rich is one of the most desirable conditions that could be thought of. It enables one to have all the necessities, comforts and luxuries of life, to see and have all that one could wish, in fact, it enables one to gratify their every desire.

Truly it seems a wonderful thing, and the more we think of its power the less we see in it, and if we follow our natural bent we soon come to the conclusion that instead of being an evil, it is a good. But here we must stop and think. Is there anything else that it brings? Ah, yes, just listen to those verses: "But they that are rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi. 9-10.

And yet the one thing most sought after is wealth. But even though after years of toil and care, wealth at last is secured, is man satisfied? No, because although it may be a great consolace, and save him many hardships, yet it cannot save him that which is precious to him above all things, his life. No, it takes something more than riches to save his life, it takes faith and obedience and love and godliness, and so we might go on and name all the Christian virtues.

God in his infinite goodness has so ordained things that although we may not own a dollar in the world we may secure life, and an inheritance in his kingdom. But we do not have to have wealth to be rich, it says, "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate." How much better it is to be rich in good works, for if we lay up our treasure in heaven, thieves cannot break in, neither can moth or rust destroy.

"But thou, O man, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, where unto thou art also called, and hast professed a good profession before many witnesses."

Therefore, brothers and sisters, let us strive to increase in these, the true riches, that instead of the trouble, temptations, and sorrows incident to worldly riches, we may gain that peace which is above price, that peace which only the humble believer in Christ can secure, and then we can rest assured that when Christ comes we shall receive our inheritance, and be among the little flock who have witnessed for him.

BUELL A. NUTT.

What Think Ye of Christ?

A SYMPOSIUM.

Flavel, Eternity cannot unfold him. Daniel Webster, I believe Jesus Christ to be the Son of God. Garibaldi, I love and venerate the religion of Christ. Ingersoll, Had I been in his day I would have been his friend. Thomas Paine, The morality that he preached has not been excelled by any. Napoleon Bonaparte, I know men, and I tell you that Jesus Christ is not a man. Disraeli, Has not Jesus conquered Europe and changed its name to Christendom? Dr. Franklin, I think that the system of morals that he taught and his religion are the best that the world ever saw, or is likely to see. Gladstone, All that I think, all that I hope, all that I write, all that I live for is based upon the divinity of Jesus Christ. Matthew Arnold, No other conception of righteousness will do except Christ's conception of it. Renan, In Jesus Christ is condensed all that is good and exalted in our nature.

The above symposium was taken from a religious journal published by one of our popular churches. While we admit that the language in each statement is finished, we fail to see that it in any degree answers the question, What think ye of Christ? And as the different contributors to THE RESTITUTION seem to be laboring very hard to present the Christ of the Bible I thought it might be interesting to our readers to see how hard the churches are trying to cover up the truth in the expressions of men who seem to know nothing of God's plan as unfolded in his Son, the Christ. One statement is clothed in the language of the Bible, viz: I believe that Jesus Christ to be the Son of God. As far as we know the author of this language lived and died without a saving knowledge of the Son of God. No where in his writing does he give expression to any religious thought, other than that taught by the popular churches of his day. No expression is found during his life that Christ was David's promised Son. Therefore a statement made by this writer is without value in answering the question at the head of this article.

The question, What think ye of Christ? is found in Matt. xxii. 42, and was submitted by Jesus to the Pharisees after they had made an effort to puzzle him by questions. Their answer was, "The Son of David." Jesus answered them, "How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool?" If David then called him Lord, how then is he his Son? And no man was able to answer him a word. Why? Because they did not [illegible] that the promise [illegible] to David in his old age. Now who is acquainted with the covenants of promise this is an easy question. In 2 Sam. vii. 12, we find this promise to David, "And when thy days be fulfilled, and thou shalt sleep with thy fathers (lie), I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish thy kingdom forever." Those who have studied with care admit that "the seed" here spoken of is Christ and not Solomon. Solomon's kingdom was not established forever. He occupied David's throne before his father's death. This seed was to be set up after David's death. He was to occupy the throne forever, which Solomon did not. So we find substantial reason in this Scripture for believing that David's seed here spoken of was promised a future reign and much more glorious than that of Solomon. If you doubt these statements please read David's prayer recorded in this chapter, beginning with the 18th verse. This is the Son whom David calls Lord, and who is of the lineage of David. Paul in Rom. i. 3, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by his resurrection from the dead.

While Jesus was David's son according to the flesh, being the son of Mary, he was David's Lord according to the spirit of holiness (or his spiritual nature) his resurrection from the dead. And in the kingdom of God or David's kingdom restored to Israel he can with propriety call Christ his Lord. I will invite your attention to the 110th Psalm from which the question is taken, propounded by Jesus to the Pharisees. The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. The Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchisedeck. The Lord at thy right hand shall strike through kings in the day of his power. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall he lift up the head. What does the writer teach in this Psalm? Will it apply to the work of the churches of today, or has it a place in the future under the leadership of Christ. It comes in the unfolding of God's plan of establishing forever the seed of David. It is one of the covenants of promise. Peter said, God raised Christ from the dead, to sit on David's throne. This is one of the covenants of promise spoken of by Paul in Eph. ii. 12. If we are strangers to these we are without Christ, having no hope, and without God in the world. It matters not what you may believe about Christ, it availeth you nothing if you accept not God's covenant to David. When Jesus asked his apostles, Whom say the world that I the Son of Man am? And they said, some say that thou art John the Baptist, some Elias, others Jeremiah or one of the prophets. These answers differ widely as do the professions through the churches today. They seem to agree in answering the question who Christ is; but they differ in their theological ideas. Let Peter answer the question from a Scriptural standpoint. "Thou art the Christ, the Son of the living God." We might put it in this language. The anointed Son of the living God, so declared by his resurrection from the dead. No pre-existant Christ whom God placed above death; no part God and part man. The Seed of the woman made under the law. A man of sorrow acquainted with grief. "He hath poured out his soul unto death." In conclusion let me admonish you to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Your brother seeking for the truth.

D. C. ROBISON.

Fellow Workers.

Did you see the appeal from Plymouth, Ind., in paper of March 25th? If not please find it and read it carefully. If you read it and thought, well that does not affect me; I do not live in Indiana, please read it again, and consider that State lines cannot separate us from doing our duty and helping along with God's cause. "Oh, no man anything" was written for our instruction. You are trying to keep out of debt that when the Lord Jesus comes you can be free in that respect. Are you one member of the body of Christ, made so by adoption into his family in the sacred rite of baptism? So are the Church at Plymouth. The Christ unselfishly gave his life for his entire body, or church. Shall we follow his example? and while we strive to keep from personal debt, and keep our own home church free, let us remember the needs of our neighboring churches. If we are workers together with God, it will not matter where we are located, our Christian duties are the same. Is money sparingly dealt out to us; we can prove our love for the truth by using a little sacrifice now.

Where is our tenth? Could not a part of that go to Plymouth? If not more than 25 cents, or 50, or $1.00—every nickel will help make up the amount so necessary to be raised by June.

We are well acquainted with the conditions of this church and people. We have worked with them by the week several times, and know just what great whole-hearted, earnest, sacrificing people they are. If all had remained in Plymouth who were there when the Church was built it would have been paid for long ago. Many have moved away, and the load is very heavy for the few that remain, and they are so anxious to have it all paid. Who will come to the rescue? Let us all do the little or the much that we can. And we will not put it off, dear ones, until next week, then the next, and finally use it for a new hat, plow, or something else, will we? Let us send now, and let the brethren know their many acts of benevolence and love for others has been appreciated. Our little offering of love will be sent immediately.

Yours working for the Truth.

B. W. & M. A. WOODWARD.

Send money to Bro. E. K. Barnhill, Plymouth, Ind.

Exhortation.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," says Jesus. Matt. vii. 14. Now he says, "Strive to enter into the strait gate." Dear brothers and sisters in Christ, why is it so necessary for us to strive to enter into "The strait gate that leads into the everlasting kingdom of our Lord and Savior." It is because there are so many false teachers who use all their power to lead men and women astray. Jesus says, Beware of false prophets. When we look around us and see how few people there are that believe what God told Adam in the garden of Eden, "The day thou eatest thereof, thou shalt surely die." Speaking of the tree of knowledge of good and evil. And how many there are that believe the lie the devil told Eve, "That they would not surely die." We have the false prophets today who teach the people that they do not die, but they step out of this old tenement of clay and ascend to a higher and nobler life, to sit at the right hand of our Father, which is in heaven. Is it any wonder that Jesus says, "They be blind leaders of the blind. And if the blind lead the blind, both fall into the ditch." Matt. xv. 14. Ah, it behooves us, that we beware of false prophets, and that we give the more earnest heed to the things that have been written for our instruction. And that we, "Contend earnestly for the faith once delivered to the saints," by our actions as well as our words. Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16. "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted." Ver. 13. Says Paul Eph. vi. 10, 11. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the Word of God." Therefore says Peter, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter ii. 5. 1 Pet. ii. 5, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter i. 13. My brother, my sister, in the one hope and calling of the gospel, are we striving to walk in that straight and narrow way, are we looking unto Jesus, who is our pattern and high priest, who suffered and died for us, that we through him might have life more abundantly; I say, are we looking unto him as the author and finisher of our faith. Ah, dear ones, the time is short, improve it while you may.

JOS. WILLIAMS.

A Contrast.

The dying statement of two leading preachers contrasted.

1. That of the Apostle Paul, in 2d Tim. iv. 7, 8. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give to me at that day. Not to me only, but unto all them that love his appearing.

2. That of Dwight L. Moody.

I see the earth receding, and heaven opening, and God calling for me.

Notice first, that one of the leading thoughts in the Apostle Paul's dying statement is that he has a Savior connected in it. He says I have kept the faith; that is the faith of Jesus, which is the faith of the kingdom of God.

That Dwight L. Moody had no such faith at all, will also be noticed.

The Apostle Paul had five things which he looked forward to the future with so much delight, with an eye of faith and hope for its consummation, and which Mr. Moody did not have at all. They are:

1. A crown of righteousness.
2. To be given in that day.
3. By the Lord, the Righteous Judge.
4. Also unto all the true saints of God.
5. That love his appearing.

The above five points are full of faith, hope, and love, and will characterize the true saints of God in all ages, and cause them to look forward to the future by an eye of faith and hope, and long for the time to come when it shall be true, and that these two dying statements are as far apart as the north pole is from the south pole, and therefore cannot be reconciled, and that the crown of righteousness, which is to be given by the Lord the righteous Judge in that day, finds no part in Mr. Moody's dying statement at all.

Paul's dying statement is wrapt in the second coming of our Savior with joy as the crowning day of glory—while Mr. Moody has nothing to say at all about the second coming of the Christ, and therefore is not in line.

J. A. MOYER.

Oregon Bible College
Oregon, Illinois

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. E. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 8, 1903.

Substitution. No. 5.

Before resuming the argument proper, we assure our readers that we wish to impugn the *motives* of no one. But when those we esteem, seem to strike off on a by path and indefatigably labor to take others with them, without what we would call Scriptural warrant, it may be profitable to inquire into the

CAUSE OF IT.

And we are the more anxious to do this, because it often happens that men and women of fine feelings, and excellent traits of character, think it their *duty* to leave the old paths, and travel in what they deem to be more beneficent ways, ways, in their estimation, more worthy of a loving God.

Truly man is fearfully and wonderfully made. He has been organized with many noble faculties, such as conscientiousness, veneration, and others, which are NOT KNOWING FACULTIES,—but which impel men to do what they *suppose* to be right. The *knowledge* of WHAT IS RIGHT is derived from the intellect.

The intellect, however, has to be informed from *without* before it can direct the non-knowing moral faculties. And the Psalmist says it is, "The entrance of thy (God's) Word that giveth light," that is, light to faculties which are in a state of nature.

The necessity of being informed from *without* is proven by Paul who says, "For I know that in *me*, that is, in my flesh, dwelleth no good thing." Rom. vii. 18.

Again in Romans viii. 6, 7, "For the mind of the flesh is death, but the mind of the Spirit is life and peace. Because the mind of the flesh is enmity to God; for to the law of God it is not subject; nor, indeed, can it be. Those in a sensual state are unable to please God."

The Spirit in Paul again says,—Rom. v. 6, "Besides we being yet helpless, Christ at the proper time died in behalf of the ungodly." Utterly helpless was the condition of man.

Jehovah in Isa. lv. 8, 9, "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

One more Scripture will be useful in this connection,—1 Cor. ii. 12, 13 where the apostle says, he spake the things given him of God, "Not in words which man's wisdom teacheth, but which the Holy Spirit teacheth."

Let us then be wise. If men offer us a doctrine which cannot be expressed in the words of the Spirit, *Let us reject it.*

Whenever one unenlightened reasons about God it is what Paul calls the carnal mind, that is at work. This is not intended in a vile sense; but the thinking of the flesh; the working of his conscientiousness, or veneration, *unenlightened* by the entrance of God's Word, and therefore is at enmity with God, and cannot be subject to his law nor please him, so *unlike* are his thoughts to God's.

We have heard of one of the advocates of the views we oppose, saying he wished he could find positive *proof* of his views in the Scriptures.

But what a sad thought it is that he teaches it before he found the proof! And what does his *wish* indicate, but that his mind has never yet submitted to God's mind as revealed? What is not of faith is sin. Rom. xiv. 23.

The doctrine of substitution is said to be proved by Heb. vii. 22, "By so much was Jesus made a surety of a better testament."

We reply that Jesus is here called the "Surety of a better testament," or covenant, not a surety for mankind, and needs no further comments.

It is also sought to support the substitutionary idea by an argument draw from the Greek prepositions *nuper* and *anti*, as signifying, in the room of.

There are two places, 2 Cor. v. 20, and Phil. xiii., where *nuper* is translated thus. "We pray you in Christ's stead;" "Whom I would have retained with me, that in thy stead he might have ministered unto me."

The argument is this: Nuper is translated in the stead of,—and it is written, Christ died for us, suffered for us, was delivered up for us all, the original word being nuper, therefore it means that Christ died instead of us.

This is a very inconclusive argument, because nuper is found many hundreds of times in the New Testament, and we have not found it rendered *in the stead of* but in the two texts above.

If nuper signifies substitution, then Paul and the other apostles suffered as substitutes for us: "Who now rejoice in my sufferings for you, (nuper, in your stead,) and fill up that which is behind, of the afflictions of Christ, in my flesh, *for* (nuper in the stead of his body) which is the church." Col. i. 24; Eph. iii. 12; 2 Cor. xii. 15.

If nuper means substitution Christians are substitutes for one another, and in the same sense as Jesus was. 1 John iii. 16; Rom. vi. 4.

If nuper signifies substitution, then were the Christians substitutes for Christ and suffered *in his stead.*

"Unto you it is given in behalf of Christ, (nuper, in the stead of Christ,) not only to believe on him, but also to suffer for his sake" (nuper, in his room or stead). See also 2 Cor. xii. 10; Acts v. 11-16.

If nuper must mean substitution, then was Christ a substitute for our sins. Gal. i. 4, "Who gave himself for our sins (nuper, in the room of our sins.)" "Christ died for our sins, (nuper, in the stead of our sins.)

But the Scriptures have explained the word nuper by others which the nicest critic cannot pervert to mean substitution. Luke xxii. 20: "This is the New Testament in my blood shed for you," (nuper) instead of you. There would be force to this, if these addressed had not died.

The argument from *anti* is still more inconclusive, as it is based upon a solitary translation in Matt. ii. 22.

"Archelaus did reign in Judea, in the room of his father Herod," (anti).

If anti had been used in reference to Christ's death it would have *apparently* warranted the use of it; but unhappily for that theory, it is not. Besides that, it also means, "*on account of,*" as well as "*in the place of.*"

One solitary place is found in the Old Testament where the word commonly translated *atonement* is translated *satisfaction,* Num. xxxi. 32, "Ye shall take no satisfaction for the life of a murderer, and ye shall take no satisfaction for him that is fled to the city of his refuge."

We repeat that satisfaction destroys the principles of favor and forgiveness. If our surety or substitute has fully discharged our debt can it be *favor* on the part of our creditor to give us a full receipt?

In Matt. vi. 12 we are taught to pray, "Forgive us our debts, as we forgive our debtors."

If God does not forgive us until our debts are paid, then we must do the same, God being the example for us.

This scheme shamefully veils the glory of God's grace, in our judgment. How can we praise God for his mercy if our *substitute* has fully discharged the debt?

We see the favor of God in forgiving beautifully illustrated in Matt. xxviii. 23-27 where the King forgave one who had nothing to pay, and begged the favor.

The first gospel promise ever made to man as a sinner, (and he needed no gospel before that,) was that the woman's seed should crush the head of the serpent.

We learn from Hebrews ii. 14 that the seed referred to in that promise, was to accomplish the task assigned him through the means of death; that *for* this purpose he was of the same flesh and blood as his mother and all her children.

That being gospel to our parents, it had to be believed; and, as sin had disclosed their nakedness and need of covering, their own device for that purpose was set aside by God who clothed them with the skins of animals, whose blood had to be shed for that purpose. This we believe to have been the typical Lamb slain from the foundation of the world.

Abel had been instructed to offer sacrifices, and so had Cain. And there is no doubt in our mind but it was a part of their worship; and testified to their faith in the promised Seed; and confession of the justice of the death sentence passed upon them, and being provisionally justified by faith, they had peace with God, and a hope that inspired them to walk with God, as Enoch did; t pointed *forward* as the emblems of the Lord's body and blood point backward.

By turning to Jude's epistle it will be seen that Enoch, the seventh from Adam, had a far clearer conception of God's purpose with man and earth than have the clergy of this day. His faith spanned the patriarchal, Mosaic, and gospel ages, and saw the Lord coming to his royal [illegible] with ten thousands of his saints, to rule the world in righteousness.

As the way of life after death was revealed to David, we are persuaded that that same way was the ray of hope to those far away and isolated patriarchs.

That being the case, the blood of the victims slain all along their weary march, pointed to the antitypical victim,—the Lamb of God, that as to take away the sin of the world.

Is it thinkable, that they could have regarded the blood shed by them, as *instead* of them, or that it was to propitiate the God of love, who graciously allowed them to approach him in faith and love by this typical offering? No one who admits that God was in Christ reconciling the world unto himself,—NOT himself unto the world, will thus think.

We have *many* times proved that the nature of Christ was the same as that of Abraham, and therefore the *same as that of Adam.* And the fact that he was tempted in [illegible] points like as we are, proves that [illegible] to keep [illegible] subjection [illegible] down the same weakne[illegible] pro-clivities that we have; here we are told that "God cannot be tempted."

It must not be forgotten that it was the possession of this nature of the sinner Adam, and his spotless character, that made him an

ACCEPTABLE SACRIFICE

for sin. If this be lost sight of, it makes it appear that God punished the innocent in the place of the guilty,—a most unrighteous thing to do, in view of his own declaration to Cain, "If thou doest well, shalt thou not be *accepted?* And if thou doest *not well,* sin crouches at the door." "As if sin were personified in the shape of a fierce animal, ready to pounce upon him, and punish him."

Instead of acquainting themselves with the *principles* of the divine economy, too many of our brethren listen to the inventions of others, so arranged as to please the fancy, or cater to the flesh, tha. they arm themselves with *a few passages* that *at first* glance seem to favor the new views, and at once become zealous propagators of them. We urge them to *try* the spirits, and emulate the Bereans of old, and search the Scriptures to see if the things they hear be so, and hold fast the form of sound words.

In order to make it clear to our readers that Christ suffered as "LOT" US, when he suffered *on our* account,—that is, on account of our sins,—we would remind them of *another part* of the sentence. It said, "In SORROW shalt thou (Adam) eat of it (the bread gained by the sweat of his face, all the days of thy life."

We read that *Jesus was a man of sorrows* and acquainted with *grief.*

Did he suffer sorrow and grief and hunger and thirst, and ostracism and persecution and misrepresentation and temptations for any fault of his own? Not *As one of us,* he suffered. He was made under the law, and was all through life suffering a part of the penalty.

Reader, did he suffer thus *instead of you?* Speak out, we entreat you, and let us know how you have been benefitted by all the ills he suffered. We want to know if you have gotten thus far along the journey of life without the ills resulting from the law of sin and death?

Do you never have the toothache, headache, backache, heartache, la grippe or rheumatism? If you do, it is either proof positive that Christ did not suffer those things *instead* of you; or, if he did, it failed of its purpose.

Do not say that he suffered those things for *himself,* and not for *you,* unless you are ready to [illegible] the doctrine of *substitu[illegible]* because we have shown [illegible] and sorrows of this life are [illegible] of the disobedience of Adam, and help to bring about the full payment of its wages,—DEATH.

If he suffered bodily ailments for *himself* while alive, it was on our account; as, indeed, was everything he did and said. We are told that he *learned* obedience by the things which he suffered; and this prepared him for the closing act of obedience upon the cross. We have already shown another purpose was, to fit him to be our great High Priest, by being in touch with our infirmities. It was all in our behalf, not instead of us. And seeing that all die as if Christ had *not* died, have we not the best of evidence that he did not die vicariously?

But it matters little how much *objection* is made to the idea that our Lord suffered greatly through life the ills common to our race because he was *of* that race. It will be worse than useless, however, to object to the next proof to be offered that those sufferings were not vicarious.

Matt. viii. 16, 19 reads as follows:—

"When the even was come, they brought unto him many that were possessed with demoniacs, and he cast out the spirits with his Word, and healed all that were sick." For what purpose? That it might be fulfilled which was spoken by Esaias the prophet, saying:—

"HIMSELF took our infirmities, and bore our sicknesses," etc.

The Word of the Spirit for it, this is also the way Christ bore the griefs and carried the sorrows of his people.

It will hardly be claimed that JESUS became demoniacally possessed, or sick, in fulfilling what was spoken by the prophet. He felt pity and had compassion on the sufferers, and gave evidence of the power of the Father that was in him, by *bearing away* their palsies and leprosies and fevers.

The fact that inexorable conditions of salvation are exacted of men, *although Jesus has died for us,* proves infallibly that he *did not secure salvation to us;* but made it possible for us to secure it ourselves. Therefore,

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not PERISH, but have everlasting life."

This is divine evidence that *without* this gift,—to *perish* was the doom of *all.* John iii. 16.

It is also divine evidence that without *the faith* specified, no one can obtain the everlasting *life.* And it once more proves that he will by no means clear the guilty; his ways are EQUAL, and the guilt must be removed before any one can be freed from the law of sin and death; and the means for its removal is ready to our hands:—

"He that believeth and is baptized shall be saved," Mark xvi 16; and

"Repent and be baptized every one of you [who believe] in the name of Jesus Christ for the remission of sins." Acts ii. 38.

To conclude this article we refer to the 49th Psalm, where we see that no man is rich enough to redeem his brother, nor give to God a ransom for him, that he should not go to corruption, because the wise, the foolish, the brutish persons PERISH, and leave their wealth to others."

If this does not prove that all these characters PERISH when they go to corruption, it would be difficult to tell what it proves. But there is no room to guess as to its meaning, for the immediate context says:—

"Nevertheless, man in honor abideth not; he is like the beast that perish..... Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave, from their dwelling." Now *note the contrast:*—"But God will *redeem my soul* from the power of the grave; for he shall receive ME."..... Again it says, "Man in honor and understandeth not, is like the beasts that PERISH;" as if determined we should not overlook the fate of such.

(To be continued.)

Queries.

1. "Against whom did the holy prophets, the Savior of the world, and his apostles inveigh with the utmost severity?

Ans. The popular religious leaders. Never were any things spoken by the Lord Jesus, or by the holy apostles, with so much keenness, with so much severity, as their reproofs of, or their denunciations against the popular clergy.

2. Who are the popular clergy now?

Ans. Those who are trained for the purpose of teaching religion as their calling, please the mass of the people, establish themselves into a distinct order, from which they exclude all that are not so trained, and for hire affect to be the only legitimate Interpreters of the Scriptures.

3. What are the most effectual means to diminish the power and dominion of the clergy?

Ans. The same means which the Lord and his apostles used in their day against those of that time; chiefly to persuade the people to hold fast the holy commandments of the apostles, and to build themselves up in their most holy faith.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

Please do not forget our financial needs.

Will you please look up your account, and if you have not yet sent the money to renew your subscription for 1903, will you not kindly do so at once?

In almost every large city of our land the workmen in all industries are talking "strike." Labor unions are against capital combinations. Some places are having trouble now, and the outlook is stormy.

It is evident that trouble is expected in China, as the United States is adding several new vessels to her Asiatic squadron. An edict has been published providing for the punishment of any one convicted of making Boxers flags.

Brother E. K. Barnhill wishes us to say that he has received $2.00 from "A reader of The Restitution" as a contribution to the Plymouth Church. He is unable to receipt for it as he cannot tell who sent. He is thankful for the gift. Others have sent sums each of which have been acknowledged by Bro. Barnhill.

The trouble in the Balkan districts is getting worse. [illegible] with Russia and Austria in asking the Sultan to inaugurate reforms, which he readily consents to do. Of course he applies them where not needed and in the wrong manner, causing revolts and the killing of hundreds of people, thus making an excuse for pouring in large bodies of Asiatic troops who will kill and destroy. How long it will be till the powers interfere, and by whom and how it will be done, is yet to be seen.

"The Academics, who, with the Epicureans were the most numerous of the Greco-pagan sectarian world at the Christian Era despaired of finding truth in such a variety of opinions as then floated on the public mind, and therefore taught that, it was uncertain whether the gods existed or not; whether the soul was mortal or immortal; whether virtue was preferable to vice, or vice to virtue."

"Socrates flourished four hundred years before Christ. He left no writings, but is said by his scholars to have taught that, The soul of man is immortal because immaterial; that there is but one Supreme God; that there are demons who superintend the affairs of this world; that men ought not to pursue riches or worldly honors, but to cultivate their minds and to practice virtue." He is supposed to have borrowed some of his notions of the Jews.

Some years ago, at a meeting held in this place, Bro. Dwiggins was talking on "The signs of the times," and expressed his conviction that eventually England and France would again be allied together. Since that time nothing has occurred to warrant any such combination, but rather the reverse. Last Sunday's papers told us that Germany had *joined* with the Russo-Austrian alliance regarding the Balkan situation. Tuesday's papers show France opposed to the course of this alliance, and it is openly stated that a new European alliance is thus made necessary, that will consist of England, France and Italy. Let us watch this closely.

The Coming of the Lord.

Before the faith became corrupted by the introduction of human opinions, the Church longed and prayed for the return of her absent Lord.

Paul styled it "the blessed hope." The Lord himself embodied it in the brief formula of prayer he taught his disciples. "Thy kingdom come" will not be an actual fact until the King comes. Patient waiting, watchfulness and prayerfulness he enjoined in view of it. He described the manner of his coming to guard the Church against deception by false Messiahs. He gave a chain of prophecy reaching from the time in which he spoke down to the close of this dispensation, marking the termination of the chain by signs of his advent. The popular doctrine that death is a condition of consciousness, and enjoyment of the reward robs the second advent of all meaning. The theory represents the great Head of the Church as taking the body to himself by peacemeal.

J. L. Wince.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. Thompson, Sec. Pro Tem.

A Statement and an Appeal.

The Plymouth congregation still owes a few hundred dollars on its Church building. The members are all poor people. They are hindered very much in carrying on the work that might be and that ought to be done, from the fact of having to devote their energies to raising money to pay off this debt. Numbers have been forced by circumstances to move away, and this lays the burden on fewer shoulders.

The brethren and sisters are making a great effort to get the money to lift this debt this year, and it is an object to them to raise as much as is possible by June. Many brethren and sisters have in time past met with this Church, and know of their zeal and earnestness. Many others have read accounts from time to time of meetings held at this place, and work done for the Lord. The hospitality of the Plymouth Church is well known to hundreds. The brethren and sisters always have and shall ever give their homes and the best they have to those who may chose to visit and sojourn with them.

It may be that some who have met with the Plymouth brethren, or others who know of their work, would like to contribute of their means to aid in clearing this house of debt, thus enabling the friends to do the work that now languishes. Should there be any such if they will send to Brother E. K. Barnhill, Plymouth, Ind., he will, as Secretary of the Board of Trustees, make proper acknowledgement, and convey the money to the hands of the Treasurer.

Obituary.

Died near Severance, Kansas, Mar. 25, 1903, Sister Ellen Bitner, in the 73d year of her age.

Sister Bitner's maiden name was Robb, and she was born and raised in Pennsylvania. She was married to J. P. Bitner about 49 years ago, and they moved to Kansas in 1857, and settled and lived ever since, in the neighborhood where she died.

She leaves a husband, two children, and two brothers to mourn for her.

It was my good fortune to become acquainted with the family in 1859, and I have been intimate with them ever since. Brother and Sister Bitner were religiously inclined, and joined the Lutheran Church early in their Kansas life, but about 1865 they gave that up and were baptized by W. P. Shockey, and ever since have been zealous for the faith once delivered to the saints.

Sister Bitner was highly respected by her neighbors of all faiths, as was attested by their attendance upon her in her sickness and burial. She will be missed in the neighborhood as well as in the family.

We laid her to rest in the family cemetery on the old home place. The signs indicate that she will not have long to wait.

W. J. Oberm.

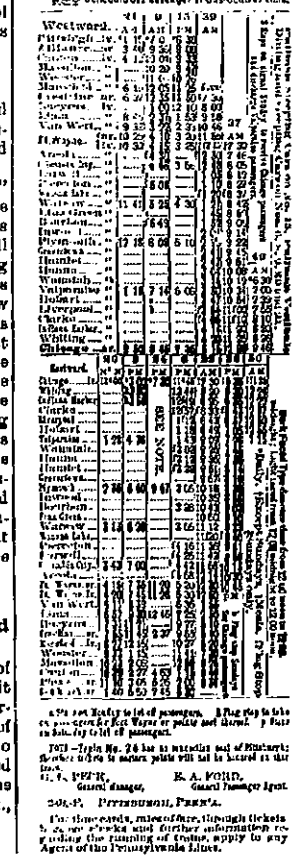
Pennsylvania Lines.
Schedule of Passenger Trains Central Time.
Westward.
Eastward.
Local.
SEE NOTE.

Poetry.

The Garden of Gathsemane.

While nature was sinking in silence to rest,
And the last lone ray of daylight were dim in the west,
I strayed in the twilight unconscious away
In deep meditation, wherever my path lay.

I passed near a garden, there fell on mine ear
A voice of deep anguish, from one that was there.
The tones of his agonies melted my heart,
While earnestly pleading the last sinners part.

In offering to heaven, his strong mutchless prayer,
He spoke of the torment the sinner must bear;
His life as a ransom he offered to give,
That sinners redeemed in glory might live.

So deep was his sorrow, so fervent his prayer,
That down o'er his bosom rolled sweat blood and tears.
I wept to behold him, and asked him his name.
He answered, 'Tis Jesus, from heaven I come

I am thy Redeemer, for thee I must die;
The cup is most bitter, but cannot pass by
Thy sins like a mountain are laid upon me,
And all this deep anguish I suffer for thee.

I heard with attention the tale of his woe,
While tears like a fountain of water did flow.
The cause of his sorrow, to hear him repeat,
Affected my heart, and I fell at his feet.

I trembled with horror, and loudly cried out,
Lord save or I perish! oh, save or I die.
He smiled when he saw me, and said to me, live,
Thy sins which are many, I will freely forgive.

How sweet was that language, it made me rejoice;
His smile, oh how pleasant, how cheering his voice.
I ran from the garden, to spread it abroad,
I shouted Salvation! oh glory to God.

I am now on my journey to mansions of love,
My soul's full of glory, of peace, light and love.
I think of the garden, the prayer, and the tears.
And of that loving stranger, who banished my fears.

The day of bright glory is rolling around,
When Gabriel descending, the trumpet shall sound.
My soul with rapture of glory will rise.
To gaze on that Stranger with unclouded eyes.

—Selected by Mary C Nichols.

Communicated.

The Two Ways.

A sermon delivered by Sister Nannie T. Skeels, at Lake Shore, Wash., Sunday evening, Feb. 8, 1903.

Enter in through the narrow gate, for wide is the gate of destruction and broad that way leading thither and many they are who enter through it. How narrow is the gate of life, how difficult the way leading thither, and how few are they who find it. Matt. vii. 13, 14. Here life and death are under consideration. The narrow way, the difficult way, is the one that reaches the crown, and the reward is endless life. Though the gate is narrow and the way oftimes rough our Father's love is ever with us to make the way easier. When we enter the narrow gate by putting on Christ, for this is the way, for he says, Jno. xiv. 6, I am the way, the truth and the life, no one cometh to the Father but by me. The way to come to the Father by the Son, is by being baptized into Christ, and living a godly life, and the way to do this he has told us through his Word, which he has given us. In Luke xv. 24, Earnestly endeavor to enter through the narrow door. For many I tell you will seek to enter in and shall not be able, will not be able to enter in because they are not strong in the faith, and are enticed away by the pleasures of this world, which is more to them, that the blood of Christ or the seed has not fallen on good ground and has been choked out by the thorns and thistles, which are the cares of this life, and they fail to enter by the narrow way, or the evil one tempts them with the pleasures of this world, and being weak they are led from the straight and narrow way to enjoy the pleasures of sin for a season. So it was with the children of Israel in the wilderness of sin. Although they had God with them in a cloud by day and a pillar of fire by night, yet would they murmur, and notwithstanding all he did for them and all he brought them through, while bringing them out of Egypt, for God performed a miracle each day for 40 years while Israel wandered in the wilderness. In Ex. xvi. 35, we find they ate manna for 40 years, until they came to the borders of Canaan, and it was by a miracle this angels' food was given them. Still they murmured and rebelled and of all that vast multitude that started from Egypt, even while God was with them but two entered into the promised land. Even that great and grand leader Moses, who let them and had stood between the people and God's wrath when he would have destroyed them, had transgressed and was not allowed to cross the border and enter the promised land.

Friends, this is a type of the church, and if so few of that multitude who were sustained by the miracles of God every day, when he was present by day in a cloud and a pillar of fire by night, I say, if but two of this chosen people was worthy to enter into the land of promise, it is needful for us to look where we stand, and see and know whether we are in the narrow way that leads to the promised land, or have we wandered away into the wilderness of sin. Oh, brethren, the wilderness of sin did not have the pleasures, attractions and ways to lead God's people astray, that the world of today has; the many snares that are laid by Satan to tempt the feet of those who are seeking pleasure or gain, and are not watching. And we must be more zealous, earnest and devoted, or we will step aside into the broad way before we know it, and the broad way leads down, down, down to destruction. We have Christ's own words for it, and the end of this way is death. But the other way, the narrow door, leads up to Zion's hill, to the city whose streets are of gold, and whose builder and maker is God. How [illegible] is minded in our [illegible] way, for it is the way of the Lord, and of life and the way to meet with those we have loved who are asleep in Christ, and if we take the broad way we will be forever separated from them, and will no more see their dear faces. Which way will we choose? Where will we be found when the Lord comes? In olden times when cities were defended by a wall around about them, they had gates in the wall by which the inhabitants of the country could pass in and out of the city. There was a wide gate that was open in time of peace, and all could enter the city by that way as they pleased, and could come and go as they chose. But in war this gate was closed and barred and barricaded so that the city could not be entered by it. And there was a narrow gate or door in the wall that was used in time of war, and it was so very narrow that it was difficult to pass through, and for the greater safety of the city, the larger part of the troops or fighting men of the city were placed to guard this narrow way or gate, and therefore it was very difficult to enter the city by this way. So we see Christ chose something with which they are familiar to impress on the mind of the people that there was something to overcome in the narrow way. And as life is a warfare to reach the crown of righteousness, so must we fight to overcome the world, if we would enter by the narrow way. Paul in writing to the Corinthian brethren, 1 Cor. ix. 24, uses the same method in explaining the way to them. He took as an example their games, which were in high repute among the people, so much so that it was considered one of the highest honors one could receive to merit a crown of laurel as a champion of the Olympic games. So the apostle reasons from this to show them that they must do their best, and then some will fail. The athletes of today train themselves to strengthen their bodies and are careful of their diet that they will in no way injure their physical strength. So must we look to ourselves, that we train ourselves in the ways of the Lord, faithfully, hopefully and spiritually, if we ever expect to win in the race. Paul himself knew if he should grow careless and neglectful of his duty, he would be rejected. Can we remain idle and careless of the work the Lord has for us to do, and expect to slip into the kingdom of God, if Paul with all the numbers he had through Christ converted, all he had suffered and endured for the heavenly cause, and should he grow weary before the end, he would be rejected. Are we going to start in the race and only half run, and expect to reach the reward? It is hard for us to realize that God is near to us, he seems so far away; he is not a reality as things we see and know, and Christ with the almost 2000 years between us and the time he was here seems unreal, and something we cannot grasp as reality. Why is it thus? If we were close to him in spirit, have we not the promise that he is in the midst where two or three are gathered together in his name. The question is not what some one else has done or not done, but what have I done, have I helped some weaker brother, or have I set the example that has caused one of the little ones in Christ to fall or wander away from the straight and difficult way. The question will come to each of us, What have you done with your talent? Can we answer that we have used it diligently, or will we have hid it away? Will we have failed to reach a hand to help a weaker brother, for a cup of cold water given in his name is remembered. Mark ix. 42, "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Does this look as though the broad way would bring peace, or that we will not be held responsible for what we do, and the example set others? No, loved ones in the Lord, we must be careful, watchful and diligent, or we will not be able to enter in through the narrow door, and great will be our loss. Those who love the Lord and his appearing, strive to enter through the narrow way.

But those who walk in the broad way are of a different class and receive a different reward. The wages of sin is death, but the gift of God is eternal life through Jesus Christ the Lord. It takes no trouble to trace out the broad way, it is all about us on every side to allure us away. It was in this way that the prodigal son walked until he returned to his father's house and a father's care, though the father's love followed him in all his course, and mourned for the beloved one who had wandered away. Luke xv. 11-24. What earthly father is there but would forgive his erring son who returns to him, and how much greater is the love of the heavenly Father. How many mothers and fathers in this broad land tonight who mourn a prodigal son or daughter, and the hearts of mothers are bleeding as they watch in loneliness tonight for the return of the prodigal, and in their anxious and burdened hearts is repeated over and over the cry, "Where is my wandering boy tonight?" How willingly they would take to their arms and heart the child who has gone astray, whose feet are wandering in paths of sin, and who are deep in the mire of the wide way that leadeth to destruction. They long and pray for their child to return to a father's loving care, and how joyously they would be welcomed as one returned from the dead. Many tonight can repeat with longing the lines of the poet,

"Backward, turn backward, oh time, in your flight;
Make me a child again, just for tonight.
Smoothe from my forehead the furrows of care;
Brush the few silver threads out of my hair;
Over my slumbers your loving watch keep;
Rock me to sleep, mother, rock me to sleep."

Yes, how many there are who long to wipe away all the sin and error of life, and be back in the innocence of childhood. My brother and sister, Jesus offers you just such cleansing. The blood of Christ will wash your sin stained garments white, and he will accept a repentant son as the father welcomed the returned prodigal. Even so I say unto you there is joy in the presence of God over one sinner that repenteth, and the answer given the brother that had remained at home. Luke xv. 31-32, Son thou art ever with me and all that is mine is thine. But it is meet to make merry and be glad, for thy brother was dead and is alive again, and was lost and is found. The sinner is dead in sin, but has repented and turned from the broad way, and is returned to the Father's house and made alive in Christ. Which is the safer, more peaceful way, the way of God or the way of sinners? Every one in the depths of his own heart knows God's way brings peace and the other road only bitterness and ends in destruction. We do not enter into the broad way at a bound, but little by little we are drawn away from the godly way. When we first do any thing that leads us a little aside, our conscience pricks us, and we feel guilty and dissatisfied with ourselves. But we keep on till we do not care, and some greater offence is committed, and each time our conscience toward God is dulled, until finally he is forgotten in the selfishness and pleasures of this world. Most of us have heard some one say, "Well, I have only one life to live, and I am going to have a good time while I do live." Friend, there is another life that is endless, and it will be a free gift to us, if we serve God here with all our heart, might and strength. What will this short span with its toils, tears, trials and sorrows be compared to that heavenly and peaceful existence where no heartaches ever come, and which will be the reward of those who love his appearing. Do we love his appearing when we spend our time and strength on vain pleasures? Suppose that Christ should come today and you should go to the judgment seat with a pack of cards in your hand as a passport into the kingdom of heaven, saying, "Behold Master, here is the way I have spent my time, and the example I have set my brethren and the young of my associates; some have gone down into the broad way and down to destruction, and some of my children have become gamblers through me, But I only played for fun, Do you think you would be received and hear the answer from the lips of the one who died that sin might be abolished, Well done, thou good and faithful servant, enter thou into the joys of the Lord. Or another should come and say, Master, all I know is how to dance; that is all I have put my time or thoughts on, and if you will just let me into the kingdom I can learn the children of the kingdom how to dance or waltz. Lord, I loved to dance better than I loved thee or thy Word, and so I learned to dance. Would we if we spend our time in such pursuits be fitted for the work there will be to do in the kingdom of God. Would they be accepted or rejected? Brethren, in the time of the early church and the apostles people did not have to be dead to be saints, as the common idea is in this day, for we read of the ministering to the saints, and washing the feet of saints, and many other references regarding them. Any unless we walk in the narrow way [illegible] ding won't make saints of us, for [illegible] be judged by our works. Li[illegible] how much devotion [illegible] the ball room or at the [illegible]able. It is here that the name of the Lord is taken in vain. Do such pursuits elevate or make us purer? Paul in instructing the brethren in Phil. i. 27, as regards their manner of speech, tells them that it should be as becometh the gospel of Christ, and in Matt. xii. 36, 37, we must be careful of our speech, and if we study God's Word more we will be more careful of our words and actions. In the 34th verse of this same chapter we are told that out of the abundance of the heart the mouth speaketh, and if we are always using filthy language or repeating some indecent anecdote can we expect our heart to be pure? Can our thoughts be pure if they dwell on that which is impure? Christ has told us that it could not be, and if we are cursing or swearing, or taking the name of God in vain do we love the Father very dearly or do we love profanity more? We must put from our minds every thing that is not pure if we expect the pure spirit of God to dwell with us, and the cleansing must be thorough. We may take a white garment and let it become soiled with dust, we wash it and it is clean, and allow some stain of fruit on it and it is little harder to get it clean, and we go on and repeat this till by and by after the repeated stains they do not all come out, and after each cleansing it is a little less white until finally the whiteness is gone, but the stains remain. So it is with us, a little at a time we take up impure things until by and by our hearts and minds are stained and blackened with the filth and mire of the world before we know it. But little flock, it is the Father's good pleasure to give the pure the kingdom. Strait is the gate and narrow is the way into this kingdom, and we must work for it if we ever reach it. Matt. xxiv. 42. Watch ye therefore because you do not at what day your Master will come. Therefore be you also prepared. Because the Son of Man will come at an hour when you do not expect him. Are we ready, are our garments white, are we walking in the narrow way, for when the Master comes we will have no time to prepare; and the time is growing shorter and every day wasted will take from the brightness of our crown. Let us be ready by a life of purity and devotion. Come Lord Jesus come quickly.

Our Letter Drawer.

Dear Restitution:

I want to write a few lines to the dear brothers and sisters, that I have read so many good letters from since the [illegible] of this year. I am not personally acquainted with but very few [illegible] have read letters from; but I [illegible] love all the faithful, and I am trying to live so that I will be with them forever in the kingdom of God. When Christ was told that his mother and brethren had come to see him, he said, My mother and brethren are those that hear the Word of God and do it. It appears that Christ felt nearer related to the faithful doers of God's Word, than he did to his own blood relation, if they fail to do God's will, and why should we not feel the same way, if we expect to live with them forever in the earth made new, where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, Rev. xxi. 4, one of the most comforting verses in the whole Bible, especially when one has sore trials and disappointments. If such verses fail to do them good their faith surely needs increasing. When I was a young man I was talking to a wealthy farmer one day, he said any man could be rich if he would try. I disputed it; but since I commenced studying the Bible I believe it possible for any one that can read the Bible to get rich in faith. That makes him heir of the kingdom which will finally cover the whole earth, and better still, gives him eternal life, without pain or trouble of any kind to enjoy that possession. James ii. 5. There are only a few of the one faith here at Oleander, Cal. We have Bible class every Sunday, except every 4th Sunday, Brother Grout comes 25 miles and preaches to us, which we enjoy very much. Brother Presser made a good illustration last Sunday of faith and works. He compared it to a man running a ferry boat, he called one oar faith, and the one oar works. When he got in the middle of the river he laid works down and pulled hard on faith with both hands, the boat staying in the middle of the river, so he laid faith down, took up works, pulling hard with both hands, whirling in the same place; his passengers getting uneasy said, We will never get to shore this way, so he took faith in one hand and works in the other, which took them speedily to the other shore. Dear brothers and sisters, I will say, for one, that I will try hard to never lay down faith or works either, even for one hour. If we don't have works it is because we do not become well enough acquainted with God and Christ, by reading their Word, and prayer to make us rich in faith. The Restitution is also of great value to one that wants to be rich in faith. I sometimes think that the letters in one paper are worth the cost of the paper for the whole year. I want to write a few of our Savior's Words in John vii. 24. "Judge not according to the appearance, but judge righteous judgment." It is possible that I apply this Scripture wrong, for I apply it every place I can, and I know it has done me good. I have had near friends that promised to be home at a certain time, but failed to come or send word. The appearance was very bad, but righteous judgment has worked all right every time that I have tried it. Some say it is natural to worry when the appearance is bad. How can we help it? Nature and conscience, are two very bad guides, unless a person is pretty near what God wants them to be; unrighteous judgment makes long, restless nights, bad dreams, weak stomach and brain, shortens this natural life and endangers the eternal life. Righteous judgment gives better rest at night, good dreams, if any, much stronger stomach and a brain better prepared for large meals of spiritual food, prolongs this natural life, causing our light to shine brighter and makes the prospect good for the eternal life, which I am trying in my weakness to attain unto.

Your brother in Christ, hoping to meet all the faithful in the kingdom of God.

G. W. Calder.

California.

Dear brethren and sisters:

It is just two years today since I was buried in the waters and arose to walk in newness of life. Words cannot express how thankful I am that I have heard and obeyed the true faith, and of the joy there is in understanding the great plan of salvation that God has in store for mankind. I love to study the precious Word and to make myself a useful servant for my Master. My greatest aim in life is to so live that I may be the means of bringing those round about me into the fold of Christ. When worn and weary with toil and the cares of life, I find great relief by spending a few moments in reading the letters and exhortations, written by the dear brothers and sisters in The Restitution, by meditating on the promises that God has given in this life to all the faithful, and the promise of eternal life in the future, we almost forget that we have passed through trials and sorrows. I wish to say with Sister Wince, "Listen, oh listen." We cannot listen too closely to God's Word, we should feed upon it, digest it, allow it to become a part of our very being. Oh that we may all attain to the highest position that God has offered us, and live such noble, God-like lives, that all desire for places of worldly amusement, and foolish conversation, and exalted positions in eyes of man, may be done away with, that every word and action of ours may be done with an eye single to the glory of God, for behold we see a gleam of that glorious morning when the saints in death shall be raised and those that are living will be changed, and together be caught up to meet the Lord in the air. May we, dear readers, be numbered with that throng, is my prayer.

Lizzie Wilhelm.

Indiana.

Dear Restitution:

I see so many good letters in the paper that I thought I must write a few lines, as I have not written before. I was buried with Christ in baptism something over two years ago. I wrote and stated my case in the paper. I wrote to Brother R. E. Grout, and he stopped over and I was buried with Christ in baptism on March 3rd two years ago and I have had more joy and comfort in the Lord in those two years than I saw in the 40 years that I was in the Baptist Church. I can heartily subscribe to the principles set forth in the right hand corner of the paper. The first clause is enough to cover the whole plan of salvation. I am here with only one brother that believes as we do, and we have never heard the gospel preached as we believe it, only as we get it through The Restitution, and we think we get some very good sermons. I write with a pencil because I am over 60 years old and can not write with a pen and am not a scholar any way.

Your brother in Christ.

J. M. Tindell.

Table Talk.

GLORY TO BE REVEALED.

And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works, and then shall they see the Son of Man coming in a cloud with power and great glory. Then look up, and lift up your heads, for your redemption draweth nigh. It doth not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. Blessed be the God and Father of our Lord Jesus Christ, which according to his abunduut mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Therefore rejoice with joy unspeakable and full of glory; for I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us. But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit. As it is written, God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Christ Jesus, for by grace are ye saved through faith; and that not of yourselves, it is the gift of God. The joy of the resurrection and the glories to be revealed in the future life eternal, is beyond the imagination of mortal man.

My prayer is, Come Lord Jesus; hasten the time when the knowledge of the Lord shall cover the earth as the waters cover the sea.

Esther Burton.

Low Fares to Ft. Wayne.

Excursion tickets to Ft. Wayne account 40th Annual Convention Grand Commandery Knights Templar of Indiana, may be obtained April 14 and 15 at Pennsylvania Lines ticket offices in the state. For particulars see ticket agent Pennsylvania Lines.

Society of Christian Endeavor, Denver, 1903.

The Passenger Department of the Chicago & North-Western Railway has issued a very interesting folder on the subject of the Christian Endeavor meeting to be held at Denver, July 9th to 13th, together with information as to reduced rates and sleeping car service, as well as a short description of the various points of interest in Colorado usually visited by tourists. Send 2-cent stamp to W. B. Kniskern, Passenger Traffic Manager, Chicago, for copy.—*May 10.*

Selected.

Can God Trust Me?

Great emphasis is laid on the importance of trusting God. This is well. It cannot be too much emphasized. It affords to the Christian a stronghold and hiding place. The Psalmist exhorts thus, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Commit thy way unto the Lord; trust in him, and he shall bring it to pass." For a Christian to trust in the Lord is comparatively easy; in fact it is a joy, a great privilege, a consolation: at the same time he should ask himself the question, Can God trust me? Am I so rooted and grounded in the faith that I will be true to him, in his requirements, to his truth, to his cause, under all circumstances? Can he trust me to give him liberally, as I ought to give to help on the cause in the world? Can he trust me to honor him in all my business transactions? Can he trust me to reflect his image in my life before the world? Can he trust me to do the part of the good Samaritan toward my unfortunate neighbors? Can he trust me to bear patiently the burdens of life, rejoicing that my name is written in heaven? Can he trust me to pray for those who despitefully use me and persecute me? An honest testing of one's self frequently in this way will greatly stimulate the growth of grace in the soul.

"Do It Now."

That is the motto hung under every clock in a big factory at Cleveland, Ohio. It would be a good motto to print on the dial of every clock and watch in Christendom. Half of life's sad omissions, half of its regrets, would be saved, if we did things the moment we are reminded of them.

Sometimes to be sure, it is impossible to do a thing on the instant. In such cases our duty is to bear it in mind until the earliest possible moment when we are at liberty, and then go and do it. But fully one half the obligations we think of, but do not fulfill at once, are among the things that might have been done immediately. Our postponing them is not for a better opportunity, but simply for readier inclination.

"Do it now." You will save time—you may save deep regret. So much of life's ever-accumulating duty will have been discharged ere it has become a reproach and a subject of dread. The joy of duty promptly done is worth all that it costs. No habit is better worth cultivating.

Abiding in Love.

What a quiet, blessed home that is for us! The image, I suppose, that underlies all this sweet speech in these last hours, about dwelling in Christ, in his joy, in his words, in his peace, and the like, is that of some safe house, into which, going, we may be secure. And what sorrow or care or trouble or temptation would be able to reach us if we were folded in the protection of that strong love, and always felt that it was the fortress into which we might continually resort? They who make their abode there, and dwell behind those firm bastions, need fear no foes, but are lifted high above them all. "Abide in my love," for they who dwell within the clefts of that Rock need none other defence; and they to whom the riven heart of Christ is the place of their abode are safe, whatsoever befalls. "As the Father hath loved me, so have I loved you. Abide ye in my love."—*Dr. MacLaren.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

H C Hammond	.50

The April Cosmopolitan is a carefully balanced magazine. It appeals to the individual tastes of the many, and the many tastes of the individual. There are stories and articles and pictures by eminent authors and artists. A copy can be had at any newsdealer in the land.

NOTICE.

To the Bereans especially, or to any of the brethren.

It is the desire of many that Bro S. J. Lindsay conduct a Bible School for at least ten days prior to the beginning of the next annual Conference to be held at Oregon, Ill., for the purpose of Bible drills or systematic Bible instruction. We all need such Normal instruction, and this letter is to all, and especially to those who may be missed by circular letter.

The plan is for those who take the work to take up lodging in the Conference hall, and do their own cooking and furnishing, thus making their stay as inexpensive as they please.

Oregon is a very pleasant city, located on the banks of Rock River, and an ideal place in leisure hours for an outing.

No tuition will be charged, as Bro. Lindsay has offered his services free for this time. Let us know in good season if you will come. For further particulars address the undersigned, Chairman Evangelist Committee, Illinois State Conference, at Lanark, Ill.

Your Brother in hope.

J. M. GLATTFELTY.

Dear Restitution:

Inclosed is my programme of preaching appointments for the second quarter of the year. Please insert it that the brethren in these places may have it to refer to.

DATE.	MORNING.	EVENING.
April 5	Antioch	Antioch
" 12	Oregon	Oregon
" 19	Dixon	Oregon
" 26	Adeline	Oregon
May 3	Antioch	Antioch
" 10	Oregon	Oregon
" 17	Dixon	Oregon
" 24	Adeline	Oregon
" 31	Oregon	Oregon
June 7	Antioch	Antioch
" 14	Oregon	Oregon
" 21	Dixon	Oregon
" 28	Adeline	Adeline

These appointments are subject to alteration in case of absolute necessity.

S. J. LINDSAY.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

$50.00 to California and Return

Via Chicago & North-Western Railway. First class round trip tickets on sale from Chicago May 3 and 12th to 18th, to Los Angeles and San Francisco. Correspondingly low rates from other points. Favorable limits and stop over privileges. The Overland limited, the most luxurious train in the world, leaves Chicago daily 8:00 p. m. Less than three days en route. Drawing Room and compartment sleeping cars, observation cars, dining cars, buffet-library cars, (barber and bath), electric lighted throughout. Three trains a day from Chicago to the coast through without change. Daily and personally conducted tourist car excursions to California, Washington and Oregon. For particulars apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth av. Chicago.—may16.

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Reduced Fares on Pennsylvania Lines

Excursion tickets will be sold via Pennsylvania Lines as follows:

To points in Minnesota, North and South Dakota and the Northwest, one way second class settlers' excursions, Mar. 24, 31, Apr 7 and 14.

To points in the West, Northwest and South, April 7, 21, for home-seekers' excursions.

To New Orleans, La., Apr 11-13 inclusive, account National Manufacturers' association.

To St. Louis, Mo. April 26 and 27, account National and International Good Roads Convention.

To St. Louis, Mo. April 29 and May 1, inclusive, account Dedication Ceremonies, Louisiana Purchase Exposition.

To New Orleans, La., May 1 and 3 inclusive, account the American Medical association.

To Los Angeles and San Francisco, Cal., May 2 and 11 to 17 inclusive, also May 3 and 18 for certain trains, account Presbyterian General Assembly, and National Association of the Master Plumbers of the U. S.

To St. Louis, Mo., June 16 and 17, account 81st Saengerfest of the North American Saengerbund.

To Boston, Mass. July 2 to 5 inclusive, account National Educational association.

For particulars see ticket agents of Penn. Lines.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dalton, Mich.
L. H. Chesebrough, Goldsburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wiese, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Sclerleville Ind.
J. F. Wagoner, Box 231, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Ghidbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswego, Kan.
S. C. Oliver, Attica, Kan.
W. D. Townsend, Salem, Ohio.
Mollie P. Cook, W. R. C. Home, Madison, Ohio
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, Lemoore, Cal.
L. W. Knapp, Scholls, Ore.
John Foore, 2042 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 6, Burton, Grand Rapids, Mich.
R. S. Dodgson, Ontario Cal.
D. T. Balsteng, Researcher, [illegible]
Elder Richard Corbaley, Wat[illegible]
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Gein, Jefferson, Ore.
H. F. Cordill, 326 W. Isabella South Bend, Ind.
G. W. Smith, Corvallis, Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Rock Inwood Ind
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J O Rhupp, Crowley La
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W H Wilson 120 N Willow ave Austin Station Chicago Ill
G T Wilkie Dover Minn.
W J Semmens Burnsville Ark
O C Robison R 3 Mt Vernon O
Geo Neill Vice Pres & Cor. Sec National Bureau Ass'n 10 Webster Block Cleveland O

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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A Word of Appreciation

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 25 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

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Church of God, Plymouth, Ind., meet in their Church Cor., Ohio and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

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The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and; proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. F. Neil Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by C. H. Zilmer of Plymouth, Ind.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Ghidbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for services every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren, A. D. Allen in charge.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, APRIL 15, 1903. NUMBER 15.

Poetry.

EASTER.

Risen—O wonderful glory!
Risen, all victorious!
Lifted, the heavy bolt low,
Opened the tomb's cold portal.

Risen! O stars of the morning,
Sing in the blue of the skies;
Dawn has come o'er the mountains,
Night and the darkness flies.

Heavy-eyed children of sorrow,
Over the pillow of death,
Christ is forever triumphant,
Mighty forever to save.

MRS. M. P. A. CROZIER.

Communicated.

Elisha, the Children and the Bears.

Many a man has criticized God, because of the destruction by bears of that mocking company of children near Bethel. But he who criticises does not understand all that was at stake in the life or death of those children. He does not take into consideration the fact that this earth and all that is upon it belongs to God, and that he has the right to do with his own property as he pleases, nor does he remember that man was made amenable to LAW, and that to every violation of LAW, a penalty was attached. God had chosen Israel from all the people of the earth to be his peculiar treasure; not in a spirit of partiality or favoritism, but that by a long course of discipline they might become his trained servants, the custodians and promulgators of his Word, his candle to give light to other races, the progenitors of the Savior, and the saviors of men. No slipshod methods would do with a people, who were to sit so high a position: they must be kept comparatively pure whatever might be the cost. And to mock at one of his prophets was to mock at him and set him at defiance.

But the Hebrew word "yeled" in 2 Kings ii. 24, translated in our common version "little children" and that Young's Concordance makes "lad" or "boy," may mean grown persons, as any one can see for himself by referring to Num. xiii. 28; Isa. ii. 6; xxix. 22, 23, and other places where the same word occurs. Jamieson, Fausset and Brown, commenting on the passage in Kings, say "the idolatrous or infidel young men of the place, who affected to disbelieve the report of his master's translation, earnestly urged him to follow in the glorious career. "Bald-head" they say was an epithet of contempt in the East, applied to a person even with a bushy head of hair. The appalling judgment that befell them was God's interference to uphold his newly invested prophet. Something of the awful sacredness of himself, as the Creator and Lord of the universe must clothe the prophet, else would reverence, loyalty and obedience be lost to the nation; all would go astray; all would turn away from God to the service of idols, and the candle of the Lord go out. The mocking words of the young men were a direct insult to God. The very existence of the nation depended on its reverence for the prophet, and not only this, but the welfare of all peoples in all time. We shall see this more clearly as we go on.

Notice in the meantime, that Elijah and Elisha made a short stop at Bethel on their way down to the Jordan and that the sons of the prophets who dwelt in that consecrated spot, knew that Elijah was to be translated that very day. It being known to these, it is very natural to surmise that it was through their ungarded conversation, that it became known to the infidels of the town, though Elisha had bidden them to "hold their peace."

There were "doubters," and a good many of them too, even among the sons of the prophets, who accompanied Elijah and Elisha to Jericho and stood afar off to view. "Evil communications corrupt good manners." The infidel element was drawing the latter, the more faithful class downward after themselves. Elijah had gone upward in a chariot of fire. The unbelieving sons of the prophets had sent out their searching party to find his mutilated remains, but without result. God had taken him upward to some other abode. He had not falsified his Word, as the "doubters" supposed.

Elisha makes his way back to Bethel, clothed in the garment, and with the spirit and power of [illegible] on him. He is met outside of the city by an organized band of young men, banded for the express purpose of ridiculing and giving the lie to a man whom God had chosen to be his messenger to the nation. Little children would not do this. They would not have knowledge, nor the understanding of conflicting beliefs that would lead them to do it.

We must therefore conclude with Jamieson, Fausset and Brown, that the mockers were young men, and being young men, and taking the side of idol worshipers against God, his worship and his government, their sin was treason—treason both to God and to their country—a crime amenable to death among all nations. And if it be not thought wrong for nations to punish traitors, why should it be thought wrong for God to take the same course? Not often did he do this, but to save the people, some one must at some time be made an example of. The thing was done in kindness to the people of Israel and Judah. Better that a few perish than that the whole nation perish.

All the kings of Israel from the time of the separation of Israel and Judah, had done evil in the sight of the Lord, and the kings of Judah were soon to follow in the steps of Jehoshaphat's son Jehoram, having married a daughter of the notorious Jezebel and became the murderer of all his brethren and of divers of the princes of Israel, and "walked in the ways of the kings of Israel," compelling his people to become idol-worshipers, and his son and grandson took the same road. But Jehoshaphat seems to have heeded the warning, as did also some of his later descendants.

To understand the necessity for severe measures on the part of God, we have only to understand what idol-worship really is, and what it leads to. Human victims were offered in sacrifice. Little children were made to walk in a path walled in by flames of fire, and fell dead as they walked. The dear, innocent babes were tossed into the idol's arms, when it had been heated like a furnace; the cries of the mothers being drowned by discordant music.

The rites and ceremonies of the worship were horribly licentious and debasing, kindness, truth, purity, and all that is lovely and endearing fled before the march of such a worship as this, spreading as it did, like wild-fire, just as Christian Science or Buddhism is spreading in our country at the present time, from one feeble woman in 1898 to 1,000,000 in 1903!

The sacrifice of the 42 young men was a small matter, compared to the sacrifice that would be made to Baal should all the chosen people go into idolatry; some of them at least, were saved by the warning.

The episode occurred in the land of Benjamin. And though the ten tribes were exiled from Canaan, and Judah ultimately driven out and scattered among all nations, the Benjamites alone escaped the destruction that came upon their brethren when Jerusalem was besieged by Titus, for they fled to the mountains in accordance with the command of Jesus, when the commanding general of the Romans withdrew for a time his investing army, and thus fulfilled Isaiah's prophecy concerning them, "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa and set up a sign of fire in Beth-haccarem, for evil appeareth out of the north and great destruction." Jer. vi. 1.

Benjamin had been lent to Judah for David's sake, that David might always have a light before the Lord in Jerusalem. 1 Kings ii. 32, 36. The apostles were all of the tribe of Benjamin, with the exception of Judas, and so were nearly all the early Christians. Christ came unto his own (tribe, that of Judah), but they received him not.

Benjamin belonged to the ten-tribed kingdom, but God gave it to Judah, because he saw that in the final test, it alone would prove loyal to him. From that little tribe, saved no doubt by the [illegible] of 42 [illegible] great salvation has come to a lost and ruined world, for how would the world have heard the blessed news of a crucified and risen Savior had there been no Benjamites?

"O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor?" Find no fault with God, but thank him that the candle was saved.

S. ROXANA WINCE.

Christ in the Revelation. No. 5

"And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges." In the interpretation of symbols, writers give the best light they have on the subject. I understand the "sharp sword with two edges" to be a symbol of the Word of God, which is the Sword of the Spirit; and Paul says it "is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. iv. 12. And Peter testifies, "Lust by the Word of God the heavens were of old;" and that by the same Word, "The world that then was, being overflowed with water perished." 2 Peter iii. 5 6.

A noted instance of the power of the Word of God is seen in the Reformation in Europe in the 16th century. God in his providence brought from the Arabian desert the followers of Muhammed like locusts in numbers; but they failed to disperse the darkness of the apostasy, that hung like a pall over Europe; but when the reformers put into the hands of the people the open Bible, the consumption of that system commenced which is going on to this day. The daily paper this week brings the news of the suppression of the monkish educators of France; the same process is working in Spain, and in Mexico, and is destined to continue until "the knowledge of the Lord covers the earth, as the waters cover the sea."

I will here give two extracts from a Roman Catholic work by the Right Rev. Richard Gilmour, D. D., bishop of Cleveland. "In 1870 Victor Emmanuel, king of Sardinia, invaded the states of the Church, took Rome, and has since held it, keeping the Pope a prisoner in the Vatican." "In 1522 Luther translated the Bible into German, and with it proclaimed the doctrine of an open Bible and free interpretation, as a fundamental doctrine. He also denied the supremacy of the Pope, the authority of the Church, ... the doctrine of purgatory." How dense is the ignorance that prevents men from seeing the providence of God in the increase of knowledge? Verse 13, Satan's seat. "Pergamos under the Attalic kings, became a city of temples devoted to a sensuous worship; and being in its origin, according to pagan notions, a sacred place, might be viewed as the seat of Satan." Ephesus was noted on account of its great temple of Diana; and for the manufacture of silver shrines thereto. Acts xix. 24. But no reference to the worship of Diana is found in the message to the church of Ephesus; neither does the seat of Satan in the case of Pergamos have any reference to the pagan worship, if our exposition be correct, but has reference to the seat of the beast, upon which the fifth vial is poured out. xvi. 10. The beast being the Satan "or the adversary" of the Christians of the Pergamos state of the Church.

The establishment of the seat of Satan was in doubt, as between Rome and Constantinople, in the sixth century, and was not decided until A. D. 606 when Phocas, the emperor of Constantinople decided the question in favor of the Bishop of Rome; therefore from that time Rome became the seat of the beast, the Satan, the adversary. And this took place during the period of time occupied by the church at Pergamos, the truth of which will appear more clearly when we examine what is said, about Christ's faithful martyr Anti-pas, who was slain among the Pergamos Christians, "where Satan dwelleth." That Antipas was not an individual but the representative of a class of individuals that opposed the claims of the bishops to their exaltation, and to lord it over the people. Said claims resulted in the establishment of the Papacy. The faithful testimony of that class of men represented by Antipas, against the exaltation of the bishops, and the establishment of the Papacy, cost those witnesses to the truth their lives; thus Antipas was slain. In xiii. 3, we read of the wounding of one of the heads of the beast; said wounding was accomplished by the invasions of the Roman Empire by the northern tribes of Germany and Sythia; the recovery from the wound was due to the influence of the rising power of the bishop of Rome and the Catholic church; after noting that the deadly wound was healed it is added, "And all the world wondered after the beast." xiii. 3. The meaning of the word Antipas is "against all" so when all the world was "wondering after the beast," extoling the bishops, and laying the foundation for the Papacy—Antipas was "against all." Some see in the word a combination of two words, Anti-Papas, father, or Pope.

Verse 4. "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." "Thou hast there," by this language we learn that some in the church of Pergamos was holding the doctrine taught by Balaam to Balak. See Num. xxv. 1. "The people began to commit whoredom with the daughters of Moab. Verse 2, "And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods." Verse 3, "And Israel joined himself to Baal-peor; and the anger of the Lord was kindled against Israel." Balaam being prevented from cursing Israel, coveted the rewards offered by Balak, and to accomplish his purpose gave evil council to Balak—which caused Israel to sin by committing fornication with the daughters of Moab. Some of the congregation of Pergamos mingled with those of the apostasy, and coveted the rewards of the world and thereby committed spiritual fornication; and also held the licentious doctrine of the Nicolaitans which was hateful to their Lord. Verse 17, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone and in the stone a new name written, which no man knoweth saving he that receiveth it."

The manna that God sent from heaven for the Israelites in the wilderness—during forty years a sample of which was afterward laid up in the ark—is here called "the hidden manna." The typical manna was hid in the typical ark in the typical holy of holies—in the typical sanctuary; and it preserved the lives of the Israelites in the wilderness; and is in Psalm lxxviii. 25, called "angels' food." But Jesus Christ the true bread from heaven, is the anti-typical ark, in which is deposited the eternal life; "which was with the Father, and was manifested unto us," 1 John i. 2, and is now in heaven, the true holy of holies. He that hath the Son, hath the life; and when he who is our life shall appear—the overcomer shall eat of the true manna that will give him life forevermore.

The white stone. It became a well established custom among the ancient Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was represented. This mark was a small stone or pebble cut in two and upon the two halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other. The production of this stone was quite sufficient to insure friendship for themselves or their descendants, whenever they travelled again [illegible] It is evident that these stones required to be privately kept, and the name written on them carefully concealed, lest others should obtain the privileges instead of him for whom they were intended, how natural is the allusion to this custom in the words, "I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it," an inviolable pledge of friendship.

GEO. FRANCIS.

Our Work In Indiana.

I have been asked by some of the brethren, "Why do you not write more for THE RESTITUTION?" My long silence is not due to a want of interest either in the truth, or the brotherhood, or the paper, but to a lack of time. I have been busier the last season than ever before, going from place to place in Indiana sounding out the Word of life. I have so far visited and conducted meetings at six different places, viz: South Bend, Roll, Scicleville, Pleasant View (at this place we were obliged to close the meeting on account of bad roads), and North Salem; and I am engaged in a meeting at Inwood at this writing. All these meetings were successful, though perhaps not in the popular conception of that term. I endeavored to set forth the [illegible] in a plain and comprehensible manner and in the Spirit of Christ, warning men and women to flee from the wrath to come by taking refuge in Christ the Life-Giver. We did not have accessions to the church at all these points, but this is no reason for considering the effort a failure. Seed was sown which requires time to germinate, grow, and produce ripe fruit. The baptisms which took place (nineteen in all) were perhaps not the direct result of my labors, except as a word here and there gave a new impulse to a desire or resolution awakened by the faithful presentation of the truth years ago. The brethren, Hatch, Wince, Wagoner, Halstead, and others, spent years of hard labor at some of the places visited, and possibly did not see immediate results of some of their efforts; but the Word, faithfully preached, does not return void.

The greater number of those who were added to the body are younger persons, whose membership in the Church of God should be a source of gratification. They did a wise act in consecrating their young lives to God and his service. Others of more mature years were added whom we welcome with joy, because they, too, have obtained the like precious faith with us. I have a special reason for rejoicing in the fact that my own dear mother has come to the knowledge of the truth, and that she put on Christ in the ordinance of baptism. My heart overflowed with joy and gratitude to God, when, with two others—husband and wife—she submitted to God's righteousness in going into the stream to be planted in the likeness of Christ's death, and by being baptized into Christ Jesus to put on Christ. The truth of God is mighty, and does wonders even at this late date. To God be all the praise!

"What is the condition of our work in Indiana?" This is a question in which we are all interested. If I can speak with authority, I should say, on the whole, hopeful and encouraging. There have been many more calls for evangelistic work this season than we have been able, with the forces at command, to accept. Some of the brethren do not seem do understand that I am in the employ of several churches, and am therefore not in a position to make them a visit at any time the call may be made. I have been and am using as much of my time as I can spare in the interests of Conference work, and shall continue to do so. I intend to visit all of our churches before our June meeting at Antioch.

Our brethren throughout the State stand closer together and seem to understand each other better than before. They have a deeper interest in the work than before, and this interest is increasing. Let the members of the different committees keep a watch-[illegible] their work, keep in close touch with one another, and work together for the good of the cause and the glory of God. You will hear from me again.

Your brother in Christ,
A. H. ZIMMER.

Eternal Life Is Denied to the Wicked.

If this statement is true, sinners cannot live eternally, but must certainly die in a literal sense, when the stroke of Divine wrath shall fall upon them. John tells us "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii. 15. This testimony is direct. No language can more pointedly deny eternal life to the wicked.

It is claimed that all men have eternal life in the sense of an endless life for the soul, murderers and saints alike. But this text is a positive denial of endless life to the man who even hates his brother. Nor can the force of the statement be evaded by an attempt to make the text simply affirm an absence of spiritual life, or religion, for that is not eternal, else there could be no backsliding.

We read again in 1 John v. 11, 12, "This is the record, God hath given to us eternal life, and this life (this eternal life) is in his Son. He that hath the Son hath life (eternal life) and he that hath not the Son of God hath not life." The only kind of life here referred to, is eternal life. The same life here assigned to the saint is positively denied to the sinner, and the only life here mentioned is eternal life. Reference cannot be made to spiritual life, called religion, as the life here mentioned is eternal, which is not the case with spiritual life, as shown.

We also read, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.

What life is here ascribed to the believers, and denied to the sinner? Everlasting life. The unbeliever shall not see everlasting life. Then how can he live eternally? Temporal life is not denied to the sinner, here or hereafter, for sinners do see that life, but there is a certain life of which it is said "He that hath not the Son of God hath not life," and "shall not see life," a life that the sinner is now destitute of and never can possess—eternal life. As spiritual life is not eternal, that is not the kind of life referred to, but literal life made eternal. This is certainly denied to the sinner.

That reference is made to a future life, not now possessed even by the saint, and never to be possessed by the sinner, is further evident from the statement of the Apostle Paul, "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 8.

The life here referred to is one not now possessed by saints, but one that they will reap at the final harvest. The harvest is the end of the world, and the life is everlasting. In the case of the saint we are told, "this corruptible body must put on incorruption." 1 Cor. xv. 53. But the sinner shall reap corruption, have a corruptible body, and the wicked "shall utterly perish in their own corruption." 2 Pet. ii. 12.

Sinners do not sow to the Spirit, and therefore cannot reap life everlasting, and consequently cannot live eternally, but must submit to the power of the second death.

FRED MEHLER.

WILL you please look up your account, and if you have not yet sent the money to renew your subscription for 1903, will you not kindly do so at once?

Oregon Bible College
Oregon, Illinois

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

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WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, APRIL 15, 1903.

WILL you please look up your account, and if you have not yet sent the money to renew your subscription for 1903, will you not kindly do so at once?

THE righteousness of the law of Moses is fulfilled in those who walk not after the flesh, but after the Spirit. Rom. viii. 5.

WE acknowledge receipt of an invitation to attend the celebration at the dedication of the Louisana Purchase Exposition, to be held at Saint Louis, Mo., April 30 and May 1, 1903. We are under obligation to the General Press Bureau for this favor. Thanks.

A SCOTCH blacksmith being asked the meaning of "metaphysics," explained it as follows:—"When the party who listens dinna ken what the party who speaks dinna ken what he means himsel—that is metaphysics."

"MEN who have the root of the matter in them have no relish for those who are never more than half-hearted for the truth, and who in the clear understanding of the consequences of error, are nevertheless full of allowances for those who propagate it."

Substitution. No. 6.

Reader, have you been baptized into the death of Christ? If so, by that act of obedience to your faith in the things concerning the kingdom of God, and the name of Jesus Christ, you acknowledged, in a most practical way, that the condemnation of sin in the flesh of Jesus was JUST,—just that he should suffer the penalty of the law, since he was in the nature of Adam.

In being baptized into his death you not only acknowledge the *justice* in his case, but that it would be just for you to pay the same penalty, had not divine love and mercy intervened, and provided a way through faith, and obedience in baptism, by which you could be justified from [illegible] and participate in the REPRESENTATIVE DEATH of the JUST ONE.

Without this beneficent arrangement of justification *by faith*, in case of death, your own sins would have for ever prevented your living again.

Your faith in the risen Lord is reckoned to you for righteousness, and, if called upon to do so, you can close your eyes in *death*, with perfect confidence that it will not be possible to be *long holden* of it, any more than it was for your Lord.

Justification by faith is the grand pre-requisite to a resurrection like his. You knew your conscience had been defiled, and desired it to be cleansed. Heb. ix. 14. You knew this could only be done by the blood of Christ, and by the eye of faith you saw the water colored with that blood. You went into it a sinner by constitution and practice,—and came out a saint. You entered filthy, and came out "washed." 2 Peter ii. 22; 1 Cor. vi. 11. The "heart" is "sprinkled from an evil conscience, and the body washed with pure water." Heb. x. 22. By this means that which related only to Adamic sin, and death, a change in the *relationship* of the flesh takes place, so that, earthen vessel as it is, it becomes the temple of the Holy Spirit. 1 Cor. vi. 19. In all this we see no room for *substitution*.

Our attention has been called to the objection that Paul in 1 Tim. ii. 4, speaking of God our Savior, says: "Who will have *all* men to be saved;" and it is difficult to see how it can be done but by a resurrection, on some principle or other. We trust no one will deny that we have proven all men *will not live again;* and yet there are words before us for consideration that seem to run counter to what we teach.

It is our duty to justify our teaching by the Word, or confess we are mistaken. We submit, then, that as the great God has so many times revealed the fact that those who sin without law, PERISH without law, it CANNOT BE, that he has willed to save those whom he informs us are ALREADY LOST.

We want to be understood; and so explain, that we mean God does NOT WILL all men to be saved in the sense of *compelling* them to be saved. What other conclusion could we come to in view of the fact that so few of every generation have arrived at the knowledge of the truth. Can we suppose for a moment that he has *failed* to carry out his will?

By proceeding carefully we think we shall be able to arrive at the mind of the Spirit. The first thing to be noted is, that the salvation spoken of is by means of the TRUTH. That means that truth must set them apart for God as Jesus prayed his disciples may be. And also that faith cannot be exercised without a knowledge of it; and that would make justification impossible. "Faith cometh by hearing the Word of God." Rom. x. 17.

The redemption which is in Christ, is REALIZED when he comes the *second time*. As the Master closes the door into the kingdom when he rises up,—we can be certain that *this Scripture* refers to the age we live in; because it is the truth Jesus commissioned the apostles to preach, that an accurate knowledge of, is to be required. It is the gospel of the kingdom that is to be preached Matt. xxiv. 14. The gospel of the kingdom, or the good news of its *coming* will [illegible] surely.

The next words say what confirms our remarks; or rather assigns the reasons for saying God desires all men to be saved, viz., "For God is one; and there is one Mediator of God and men, that man Christ Jesus, who gave himself a ransom for all,—the testimony in its own seasons; for which I was appointed a herald and an apostle, (I speak *truth*, I do not *falsify*,) a Teacher of nations in faith and truth."

Observe, the scope of this Scripture does not extend beyond the mediatorship of Christ; and that ceases with the completion of the number to be called out by the gospel.

The present Mediator gave himself a ransom for all,—to be testified in due time;" or as the Diaglott reads, "the testimony in its own season," or times.

There are several men in this country who have come to be recognized leaders in the Broader Hope theory, and in particular one who makes it appear that the *due time* for the testimony respecting him who gave himself a *ransom for all*, was very near the close of this age, and that HE was raised up to do it.

It may seem cruel to dispel this hallucination, but when divine evidence that the DUE TIME occurred near [illegible] and that the Lord, who gave himself a ransom for all had appointed another to testify concerning it away back there, our duty in the matter is plain.

Verses 5, 6, 7 says, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in DUE TIME, for which I WAS APPOINTED A HERALD, and an apostle. (I speak *truth, I do not falsify,*) a teacher of NATIONS in faith and truth." What folly for men at the end of the 19th century to say they were raised up to do what Paul was appointed to do so long ago! The Lord himself told Ananias (Acts ix. 12-15) that Paul, then Saul, was a chosen vessel unto him, to bear his name before the Gentiles, and kings, and the children of Israel." And at Jerusalem the Lord said to him, "Make haste, and get thee quickly out of Jerusalem, for they will not receive thy TESTIMONY concerning me." So *the due time* had come to testify and Paul was doing it. Paul is surely ahead on the testimony.

In Rom. xv. 8, this same Paul says Christ came to confirm the promises made to the fathers Abraham, Isaac, Jacob and David. These promises or covenanted blessings, are the substance or subject matter of the *new covenant*, which took the place of the old, when IT was nailed to the cross with Christ.

The old covenant treated all but the children of Abraham as aliens,—and so the 9th verse of Rom. xv. says that the confirmation of the promises was "that the GENTILES—nations rather, might now glorify God for his mercy."

It was to let all the NATIONS know of the great change that had taken place, that they may take advantage of it, that Paul says he was ordained a preacher and an apostle and a teacher of the GENTILES in faith and verity.

The due time was then, when the law,—the middle wall of partition was removed. How could any Gentiles have been taken out for God's name during these 1900 years, but for the apostolic testimony respecting the change, then? The ransom was all-embracing!

It was a new departure; even Peter had to have a miraculous lesson before he consented to preach to Gentiles. And he was taken to task about it on returning to the other apostles at Jerusalem; but after Peter's rehearsal of the whole matter; they held up on their objections, and glorified God, saying, "Then has God also TO THE GENTILES granted repentance unto life." ALL nations, instead of ONE, were now granted repentance unto life. All can see from this why God did not previously hold them to an account; let them PERISH WITHOUT LAW; because the time had not arrived to open the gate of life wide open.

Dare any one to question the wisdom, justice, mercy or love? Hath not the potter power over the clay? Instead of JEWS ONLY, all people nations, languages and tongues are now invited to God's kingdom and glory.

But what is the grand result of these times of reformation to be? Will all be saved between the due time testimony of Paul and Peter and 1 bliss, and the coming of the Lord? Answer: Turn to Rev. v. 9, 10, and listen to the hosts: "Thou wast slain, and hast redeemed us by thy blood OUT OF every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

Is not the TAKING OUT a people for his name the declared purpose of visiting the Gentiles with the gospel? See Acts xv. 14. If so he did not will or determine, that all men shall be saved,—or else he has failed of his purpose for the first time. Jesus knew all about it when he said his coming will find the world as it was in the days of Noah.

We are often referred to 1 Cor. xv. 22 for proof that life through Christ is as universal as death through Adam.

God knows whether or not theory has so blinded the minds of some that they *cannot* see that that is a wresting of the Scripture, or that the exigencies of the case are such that they do not take pains to investigate. Certainly they should know that this language was addressed to the Church of God at Corinth, to them that are sanctified in Christ Jesus. See 1, 2.

They certainly know that *all* men are in Adam, and were never consulted in relation to that state of existence.

They know that all men [illegible] *in Christ;* and that the Corinthians in particular, at one time were [illegible] *Christ.*

They know that there were thousands living at that time in Corinth, who were not in Christ.

They know, that those who were in Christ had been begotten by Paul "through the gospel," for he says so himself, 1 Cor. iv. 15; and as there was but one way of getting into Christ, they like the Romans (vi. 3;) and the three thousand at Pentecost, had been *baptized* into Christ.

They know do those who claim 1 Cor. xv. 22 as proof of universal resurrection, that Paul never forced them against their will to be baptized. They had to take action in the matter, because it had to be done in obedience to their faith in the gospel Paul preached to them.

They know that the church at Corinth, or part of it had been led astray since the apostle left them, respecting the resurrection, and this chapter was intended to correct that error. In his argument he makes no reference whatever to unbelievers. Why should he? He was not treating with such

Having shown that Christ was raised; and offering this as proof that there is to be a resurrection of *after-fruits*, as well as that of Christ, the first-fruits,—he states the order. Christ the first-fruits,—AFTERWARDS those who are Christ's at his appearing."

As all who die are not his, all will not rise, there being no third party referred to; the reason being found in the *non*-compliance with the conditions those who *are* his, had to comply with. They had not been begotten through the gospel,—had never been *baptized into Christ.*

We are then referred to John v. 28 for proof that all in their graves shall hear the voice of the Son of God and come forth,—some to life, and some to condemnation.

We have shown *infallible proofs* that those not amenable to law, *perish* without law. Will they come forth after they have perished?

Isa. xliii. 17 describes others who shall lie down together and shall NOT RISE, are EXTINCT, and QUENCHED as tow. Will universal resurrectionists dare insist that *these* shall rise?

Psa. xcii. 67, declares that "A brutish man knoweth not; neither doth a fool understand this,—when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be DESTROYED FOREVER. Will they hear the voice of the Son of God and come forth after that?

IMPOSSIBLE!!

Then what is the explanation?

Ans. After destroyed forever, *they are not in their graves*, or any where else!!! This explains why it says *others* shall not rise. They *are not there* to rise.

I see that the word *huper* is misprinted six times in article on Substitution as *unper*. Doubtless the *h* was written too much like an *n*. Please correct and oblige. M. J.

The Balkan Situation.

Headlines such as "Sultan unable to stop Balkan war." "Crisis cannot long be delayed," and others of like import, appear in the daily papers. We give herewith a dispatch taken from the Chicago *Inter Ocean* of April 12, and dated at London. It gives a clear idea of the present condition in that turbulent country.

With the inevitableness of fate itself, the course of events in southeastern Europe shapes without pity or deviation toward a great sanguinary struggle. Like many another crisis which has ushered in momentous changes in the destinies of historic races, an unforeseen event has broken in on the calculations of statesmen with such force that it promises to precipitate all their delicately balanced considerations down the roadway whose only end is war.

In the present situation this event is the murder of M. Stcherbina, the Russian Minister at Mitrovitza. Allowing for the vast contrast in political conditions, it may be said broadly that the shot which ended the Russian agent's life had in it for Turkey's dominions in Europe possibilities akin to what the blowing up of the Maine had for Spain's empire in America. It is a difference in degree only, not in kind.

To appreciate fully the crime at Mitrovitza it is necessary to know who M. Stcherbina was and what he stood for in Russian policy, which, when all has been said and done, is the great abiding factor of eastern Europe. He was born in 1868, educated in Moscow at the Lazareff Institute of Oriental languages, which is the school for [illegible] entered the St. Petersburg state department at the age of 21, making the Balkan peninsula a specialty.

Later he was attached to the Russian embassy at Constantinople. He was then appointed successively to the Russian consulates at Uskub and Scutari. His intelligent and energetic career promised a brilliant future for him as a diplomatist. His appointment a year ago to Mitrovitza was a most dangerous step for a man who knew, as everybody else did, that he had made himself obnoxious at Scutari to the Albanians, whose language he spoke better than any foreigner.

It was, indeed, his reports on the state of Albania that brought about this appointment. While there he did not conceal his active Pan-Slavic propaganda, and counteracted Austrian secret action wherever he found it. Stcherbina was, besides an energetic Russian official, an outspoken protagonist in the movement for drawing men from all the Slavonic races, and money from at least unofficial Russia.

The sentence of fifteen years' imprisonment imposed on the Albanian soldier Ibrahim, whose shot was calculated as accurately as a murderer's ever was, amounts to an insult to the Czar's government. That the Sultan will gladly have him executed nobody doubts, but what is Abdul's own position? Not only are all his bodyguard highland Albanians of the most turbulent type, drawn from the same bands that attacked Mitrovitza, but the grand Vizier, Ferid Pasha, is an Albanian; his chief favorite, Ized Bey, is an Albanian, and his chief chamberlains, Emin Bey, Selfoullah Bey, Adjl Ali Bey, and Raghip Bey are all Albanians.

It will be to the interest of all these men to keep things as they are. Reforms would mean the end of their system, as it would also mean the end of the cutthroat raidings of their kinsmen in northern Albania. These latter rely on their friends at Yildiz Kiosk to bring the necessary pressure to bear on the Sultan, who is as much at their mercy as were formerly the Roman emperors with their pretorian guards.

The only alternative left to discuss is the Russo-Austrian reform scheme. An experienced observer at Odessa, has this to say:

"It is daily becoming more apparent, and probably more plain to the Russians themselves than to others, that the Macedonian reform scheme is not going to solve the Balkan question. The project has really nothing more potent to recommend it than its well-intentioned inception.

All the wisdom of all the cabinets of Europe might be embodied in a Macedonian reform project, but the result would be sterile if its execution were relegated to the hands of the Turks, and in the sequel the situation would be more dangerously complicated than ever. It is true that the malcontent Bulgarians have done, and are doing, their utmost to obstruct and nullify the Austro-Russian scheme, but it were idle and inequitable to ascribe to them the whole responsibility of its miscarriage."

Supposing that the concert of Europe be substituted for the Austro-Russian combination, there is even less hope. Mutual jealousies would make anything except negative action ineffective. Europe would object to the Sultan bringing over the Kurds, who were so effective against the Armenians, to restore order in the Balkan peninsula, if only because these savages would undoubtedly commit outrages on the unarmed Christian peasantry on the plains, and after that European cohesion would inevitably fall to pieces.

The Tory newspapers of London bravely declare that England will not allow Russia and Austria to divide Macedonia between them, though it is difficult to see who, except the Turks could prevent them if they could agree on the partition, but they will never agree while Russia rates Austria's strength so cheaply.

Europe knows that Russia knows where she stands. The Czar's sincere personal sentiment in favor of peace, and the more material circumstance that the Russian government may prefer to postpone the inevitable for a while, may be influences operating now, but there is nothing else visible of hopeful augury under the lowering clouds that momentarily threaten to burst upon what is left of European Turkey.

Bear Ye one anothers Burdens.

No doubt all readers of THE RESTITUTION have seen the modest appeal for the Plymouth brethren. As stated the work is hindered. Can we not all spare one, two or more dollars to aid these brethren?

I feel sure we can. This is a worthy cause. The debt would no doubt have been paid had not so many been compelled to move away to get employment.

"Bear ye one another's burdens, and so fulfil the law of Christ."

NANCY BARNES.

Dear Restitution:

Please find enclosed money to renew my subscription for our beloved RESTITUTION. I cannot do without it as I am isolated from all of the one faith. I have not heard one of our brethren preach for fifteen years. Pray for me dear brethren, that I may have my lamp trimmed and burning brightly, and be ready to meet the Lord when he comes.

I think it will not be long from the signs of the times. I think it will not be long as time rolls on and the dark clouds thicken in the east. All nations are making ready for the last great battle. This proves to them that know the prophecy, that the end of Gentile times is at hand. Then the vail will be taken off of Israel- then Christ will come.

My prayer is that the Lord will soon come and set up his kingdom.

Your lonely Sister,

CLARINDA MONTGOMERY.

Please do not forget our financial needs.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs M J Sipes	.50

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Selections.

Passing it Over.

If we only could restrain our often too-ready tongues and fiery tempers until the storms of human trials, every-hour and every day, pass over, what shadows we would arise from!—aye, smiling, as we saw them vanishing into the distant nothingness of oblivion. If we could but reason calmly and patiently and resolutely with ourselves, as we betimes must bear the foot-bruises along life's rugged pathway, and bathe them in his heavenly dew of hope until even the scars leave not a vestige of their existence as we gaze upon them again with softening eyes of eternal faith: if we could only train our human ears to listen to the tolls of sorrow that resound upon them as we perforce must see the heavy clods falling upon some beloved breast!

If we could only train our hearts to thrill with the ecstasy of a higher [illegible] with a supreme love towards [illegible] morbid, human despair when [illegible] mortal eye, some hand, some voice in which we vainly trusted: oh! solemnly, desecrates the pedestal of loyal friendship and honor upon which our love-elected their endurance, had turned to mock us, or thrown us helplessly aside, or traduced us by calumny or distrustful suspicions. Ah, yes! if we only could do these things, how different would our lives seem in their passing! But we must only try, remembering our Savior's heavy heart and cross wearied shoulders, and his bleeding feet on the lonely road to Calvary. He also had to reach the immortal goal of peace through life's bitterest shadows. He smiled angelically at his enemies, and today he turns—oh! we know not how often—to blot out the sins of his wandering human fold as they cry out to him for mercy below.—*Christian Work.*

Merit and Possession.

No merit, but possession, is often the ruling consideration in human affairs. A certain man is not, perhaps, the best man, the most competent man, or the most faithful man for a certain position, but he is the man who has got the place. How he got it is another matter; it may be by fair means, it may be by foul; by honest methods or by methods which will not bear inspection, but he is there; and that is the fact with which we have to deal, and it is our business to recognize, to a certain extent, the existing order. Other people might do a work better could they get a chance, but they do not get the chance, and hence they are obliged to wait.

It is the duty and right of every Christian man to know what God would have him to do, and to be in the place of divine appointment. It is not necessary that he quarrel with others or to dispute about possession or precedent. Somewhere in the Lord's world there is a place for him if he will seek it and find it and fill it. It may be a humble place, it may be a poor place, it may be a hard place, but it is the place, to which God's providence has appointed him; let him find it and fill it; or it may be he has found it already, and only needs a heart to work, in order to do those things which lie ready at his hand.—*H. L. H.*

A man's strength in this life is often greater from some single word, cherished and remembered, than in arms or armor. Looking over the dead on a field of battle, it was easy to see why that young man, and he but a recruit, fought so valiantly. Hidden under his vest was a sweet face, done up in gold; and so, through love's heroism, he fought with double strokes, and danger mounting higher, till he found honor in death. So, if you carry the talisman of Christ in your heart, it will give you strength and courage in every conflict.

The famous DeWitt, one of the great statesmen of the age in which he lived, being asked by a friend how he was able to dispatch that multitude of affairs in which he was engaged, replied that his whole art consisted in doing one thing at a time. "If," says he "I have any necessary dispatches to make, I think of nothing else until those are finished; if any domestic affairs require my attention, I give myself up wholly to them until they are set in order."

The Bible is not merely a book containing a revelation; it is a revelation struggling within the limitations of a book.

"Faith gives light, where reason gropes in darkness. The entrance of thy Word giveth light."

Poetry.

Have You Found Jesus?

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."
Rev. iii. 18.

Have you found Him, weary stranger?
Is He precious to your soul?
Has He spoken peace and pardon,
Loosed your hand and made you whole?
Is He more to you than friends,
Strokes, or riches, or flowing wells?
More than clean royal palaces,
Wisest earth's proudest monarch dwells?

More to you than friends or children?
Bright as pleasure, or worldly fame?
More to you than sweetest pleasures,
Ay—to stand, or fall in shame?
O, my soul, your wealth is useless,
Counting dust and time but loss,
Only comes a true belief in Him
How to have and to enjoy.

All not perish with the passing,
No, not one keeps not endless years;
Longest out in bitter grieving,
Vain regrets and useless tears!
Give yourself to God's sweet service;
He holds hand to each one you.
For this hour is now, and needs the filling,
Or and then we ask there is to be.

[illegible] of life is going,
Soon the moments speed away;
Would you win the crown of glory?
Seek the Savior now—to-day!
Rich reward awaits the doer,
Wealth, beyond what tongue can tell;
Crown, and throne, and life immortal,
And bright home wherein to dwell.

Sweet it is to work for Jesus,
Waiting for the night to long;
When we will come no pain nor dying,
Nor be heard sad voice's song.
Work for him will prosper ever,
Widening, broadening, moving on,
Till the world's last field of battle,
Shall for Christ, our King, be won.

S. Bonnna Wisse.

Communicated.

Immortality of Soul.

Editor Sentinel:

It has been our good fortune to tempt some prominent "Divines" of our State, to engage in a public discussion in one of our secular papers, upon the subject of the nature of man, which owing to the prominence of the theologians represented has attracted considerable attention. The "Rev. Dr. Bixby" of Camden, Del. is of the Baptist persuasion, while the "Rev." B. F. Campbell and Harry Price of Dover are Methodists.

S. H. Thomas.

Editor Dover Sentinel:

Will some Bible student among your many intelligent readers kindly give the chapter and verse in the Bible for the prevailing belief that man has by nature an immortal or never-dying soul. I have use for such a passage, but strange to say, am unable to find it.

S. H. Thomas.

Editor Sentinel:

My notice was called to a request in your last issue, for chapter and verse where the Bible says man is immortal. Believing this request prompted by one of the most insidious and dangerous forms of infidelity, I hasten to reply, that none may be deceived. There is no such passage, and none is needed. The Bible takes it for granted that we know some things. It does not tell us that two and two make four. It does not tell us that the earth is composed of land and water, or that the air is composed of oxygen and nitrogen, or that the moon is not made of "green cheese."

It does teach us, however, that a man's soul leaves the body at death, as in Gen. xxxv. 18, where it says Rachel's soul departed at her death, and 2 Pet. i. 13 15, where Peter tells us he puts off the body at death, and in Matt. xxv. 4, where Christ says the wicked will go to eternal punishment. There can be no punishment without consciousness, and no eternal punishment without eternal consciousness. Many other passages can be cited if these are not enough.

D. C. Bixby.

Editor Sentinel:

Please accept thanks for space accorded my question concerning Bible evidence for the prevailing belief of the immortality of the soul, or as more plainly stated, of the existence in man of a conscious and never-dying part, which is the man himself, and which lives on and is conscious after the dissolution of the body which it inhabits. Being deeply interested in the subject, and believing as I do that the Bible is the word of the living God, quite naturally I went to it for information on the subject, and failing to find satisfactory evidence there I put the question to your many intelligent readers. I must say the result has been somewhat surprising. Three Bible students, one of them, Dr. Bixby, a Baptist minister, have kindly replied, and all agree that the Bible contains no such passage. Possibly, however, these gentlemen like myself have failed to look in the right place; so, believing as I do that time spent in searching the Word of God is time well spent, I would beg them and others to continue the search, and to stimulate further investigation, I will offer a little prize of ten dollars to the first person who will send chapter and verse to the *Sentinel* office which says that any man has an immortal or never-dying soul or spirit.

Mr. Bixby says, "Believing this request prompted by one of the most insidious and dangerous forms of infidelity, etc." No doubt Mr. Bixby will be glad to learn that he is mistaken in this, so I hasten to inform him that I have the greatest possible love and reverence for the living God and for the Bible as his Word. I have no creed but it, and my daily life is shaped and guided by its teachings alone. This being so the question can hardly be said to be of infidel origin. Mr. Bixby accounts for the fact that the Bible nowhere says that man is an immortal soul by asserting that "the Bible takes it for granted." This is a new thought to me. I have not yet reached that point in theology where I can feel justified in taking for granted and incorporating into my creed grave and important doctrines not mentioned in the Word of God. I would like to ask Mr. Bixby if he has no fears of establishing a dangerous precedent.

I have often wondered why there are so many creeds to be found among professing Christians throughout the world, each diverse from the others, and each strenuously contending that his is the true Gospel, and all from the same Bible. But it is all plain to me now. They each accept such portions of the Word of God as may please their fancy and then "take for granted" the balance of their creed. Will Mr. Bixby kindly tell us in his next how much of his creed is backed by a plain "thus saith the Lord," and just how much is "taken for granted."

In support of this thought that the "Bible takes for granted" the immortality of the soul, Mr. Bixby continues: "It does not tell us that the earth is composed of land and water, etc." Now, Mr. Bixby, the Bible is a large book, and tells us so many things we should go slow in quoting what it does not say. You have evidently overlooked Gen. i. 9, 10, which reads as follows: "And God said let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so. And God called the dry land earth, and the waters called he seas."

This comes pretty close to saying that the earth is composed of land and water. He also refers to the moon being made of green cheese, etc. which I pass without comment.

Mr. Bixby next refers to Gen. xxxv. 18. I will quote it in full. "And it came to pass that as her soul was departing (for she died) that she called his name Ben-Oni." Now, it will be observed that the words immortal or never-dying are not used in connection with Rachel's soul, which was in the act of departing. Mr. Bixby says "we must take it for granted." But let us see if there is not a better way. By reference to Dr. Young's Analytical Concordance, page 917, we find that the original word used in this verse is the Hebrew "nephesh," which means animal life. The same Hebrew word is translated life in Gen. i. 2, and here refers to all living animals, fish and birds. "And God said let the waters bring forth abundantly the moving creatures that hath (nephesh) life, fowl that they may fly above the earth."

Also see verse 30, of same chapter, "And to every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is (nephesh) life, I have given every green herb for meat."

If Mr. Bixby or any other interested person will open their Bible to this chapter and verse they will see that the original reference reads, "A living soul." Thus showing that the original Hebrew word Nephesh simply means animal life, and it was this life which was leaving Rachael at her death as quoted above. Nephesh, meaning soul or animal life, is applied in our Bible to both man and beast, to every creeping thing in the sea and out of the sea, and is rendered in the English version of the Bible both soul and life, but is never qualified by the words immortal, everlasting or never dying. I find 28 different passages which say that beasts and every creeping, flying or living thing, including mankind, have, or rather are, *souls*. There is one more passage quoted by Mr. Bixby which calls for notice, Matt. xxv. 46, "And these shall go away into everlasting punishment." It will be observed by reading the entire chapter that this is the last act in the great drama of human life, the closing scene of the great future judgment day. Mr. Bixby says, "There can be no everlasting punishment without everlasting consciousness." Doubtless Mr. Bixby is aware that there are many different original words translated "ever" or "everlasting" in our Bible. Some of them mean "without end." For example, Job ii. 27, speaking of a certain class of men, says: "He shall perish for (Nelsach) ever like his own dung." In this case the original word translated "ever" means perpetual or endless. See Dr. Young, page 310. In the case of Matt. xxv., however, the original word is "Aonion," and as all lexicographers and students know means a period of time. I am glad to know that this is so, for by this knowledge I can understand that the terrible scene described in the closing verse of Matt. xxv. will have an end, and that aonion punishment is not endless torment; but rather that it terminates in the death of the subject. In the light of this knowledge I am also able to correctly understand Rom. vi. 23: "The wages of sin is death;" also Ezek. xviii. 4: "The soul that sinneth it shall die." Not live forever in torment. Also Psa. cxiv. 20: "The Lord preserveth all them that love him but all the wicked will he destroyed." Not preserve in endless fire. Mal. iv. 1 speaks eloquently and plainly of that event recorded in Matt. xxv.: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble and the day that cometh shall burn them up saith the Lord of hosts that it shall leave them neither root nor branch. And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I will do this saith the Lord;" also Psa. xxxvii. 20, "The wicked shall perish and the enemies of the Lord shall be as the fat of lambs. They shall consume into smoke shall they consume away;" and in verse 38 we read: "The transgressors shall be destroyed together. The end of the wicked shall be cut off." They are also likened to grass, chaff, stubble and tares that are cast into the fire and burned. In Oba. 16 verse, as if the great Author of the Bible foresaw that error would prevail upon this subject, he therefore places it beyond all question or possible mistake by these words: "They shall be as if they had not been." In view of all this I think Mr. Bixby and all others will agree with me that if "The wages of sin is death;" if all the wicked will be destroyed; if like stubble, chaff and tares they are cast into a furnace and burned and become ashes and have left neither root nor branch; if, like the fat of lambs offered at Jewish sacrifices, they consume into smoke; if the end of the wicked shall be cut off and they shall become as though they had not been;—if all this be so, can torment and torture, weeping, wailing, cursing and gnashing of teeth continue endlessly? Nay we not look with longing eyes for that blessed age when sin and sinners, suffering, tears, sorrows and death will all lie behind us, while before us naught but endless peace and perfect happiness, knowing that in all God's boundless universe not one spot remains where sorrow and suffering exists. God in mercy speed the time!

S. H. Thomas.

Table Talk.

THE HOUSEHOLD OF GOD.

What an endearing word this word household is. In a natural way it means so much. A united household is not only a power, but something to be admired and appreciated. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." We who are aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. "But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." We thank and adore his great name for these precious promises, by which we are made one of his own dear household. If children, then heirs, heirs of God, and joint-heirs with Christ, we will not only share the honors and glories of that kingdom that is to break in pieces and consume all others, filling the earth with its glory, but our bodies shall be like his own glorious body. We read, "Moses was faithful over his house, (house of Jacob, household of God), but Christ as a son over his own house, whose house are we, if we hold fast the beginning of our confidence, and the rejoicing of the hope firm unto the end." We are no more strangers and foreigners, but "fellow citizens with the saints, and of the household of God." What a blessed privilege is this, an assurance, a joy to be of the household of God. We are indeed to sit together in heavenly places in Christ Jesus, in anticipation of the glories to be revealed at his coming. Christ says, "In my Father's house are many mansions." Many places or abodes, many positions, or room for many in the household of God. So he says, "In my Father's house," keep in mind the house over which Christ is faithful. In my Father's house are many mansions, not our idea of a literal mansion, for this could not be gotten in a literal house, but a position in God's kingdom. "I go to prepare a place for you." Yes, he is at the right hand of the Father interceding for us, and when he comes again, he will receive us unto himself, that where he is there we may be. We will not only be with him, but like him in power, the glorified household of God. The apostles asked, "We have left all and followed thee?" The answer came, "Ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." They followed him, and they will reign with him. We follow him and by loving obedience to his will we are a prepared household, waiting a place in his kingdom. He is now interceding for us, he bids us come boldly to the throne of grace. We fully appreciate this offer, when we think of us occupying such an exalted position in the household of God. If we hold the beginning of our confidence firm unto the end, rejoicing in the hope, Christ will receive us unto himself an immortal household of God. Glorious consummation may it soon come.

Nancy Barbee.

Gal. i. 10, "As we therefore have opportunity let us do good to all men, especially unto them who are of the household of faith." Why the household of faith? Because this is Christ's house, whose house we are if we hold fast the confidence and the rejoicing firm unto the end. Christ as a Son over his own house, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God. Every one who is obedient to God and accepts the gospel of salvation becomes one in the household, which when complete will be ruled over by Jesus, for he is worthy as a Son to rule over the household of God. Love one another, by this shall all men know that ye are my disciples. If ye love one another, bear one another's burden, and so fulfill the law of Christ. If we live acceptable to God we are no more strangers and foreigners, but fellow citizens with the household of God. To be of this household will mean love, joy and peace—no strife or envy or jealousy, no more separation or sorrow, but one with Christ. May the time soon come when this home will be ours. But now let us strive to keep the household of faith what God meant it to be when he gave his Son that we might have an inheritance with him, and be no more strangers, but as one family, one household, with one faith, one hope, waiting and watching for the Son, who will reign over our home, the household of God.

Ella Knowles.

The Lord seeing that Abraham was a just and wise man, he spake on this wise concerning him, "I know him that he will command his children and his household after him, and they shall keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him, that he should be a father of many nations, and in him should all of the families of the earth be blessed. God knew faithful Abraham, that he would guide his household in the way of the Lord, for he had been a friend of God and proved himself worthy to become an heir of salvation, and we must come to Jesus in faith. As Abraham's faith was centered in God in all things, as he commanded him to do, so likewise it rests on us to believe on Jesus Christ, who laid down his precious life for us, and be adopted into the household of God, the faithful ones that have believed in the promises of all ages. There is quite a difference in being one of a household or of a home, and of being one chosen of God, and belonging to the household of God. In our homes we can do many good things to add to the comforts of its inmates and make our homes comfortable, a place where each member loves to return and rest when weary of the cares of life. In Proverbs xxxi. 27, says, "She looketh well to the ways of her household, and eateth not the bread of idleness." We are commanded not to be idle, but to do whatsoever our hands findeth to do, and to be diligent, and if we have more than we need we can help others that are not so well favored. As we therfore have opportunity let us do good unto all men, especially to them of the household of faith. Then in living a holy and pure life after obeying the gospel of the kingdom, then we can hear our blessed Lord say those words, "Now, therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." If we would always keep those promises in mind we would have but little time to worry and fret; our trials would seem light and would vanish as the dew before the rising sun, but we are too apt to let these beautiful words slip our memories, and our own thoughts rule in their place. Dear ones, let us try to endure unto the end, that we may hear the voice of him who spake as never man spake, "Thou hast been faithful over a few things, enter into the joys of thy Lord."

M. Elizabeth Knowles.

Selected.

Book that Stands Hammering.

Thousand of books which men have written and read perished long ago. Of the great Alexandrian Library with its half-million volumes, how many remain? Who knows the contents of the twenty thousand volumes in the old Rameseum at Thebes? Even of some of the famous classics of Greece and Rome only fragments remain. And yet these books have not encountered hatred and enmity, nor have men put forth determined efforts to oppose and destroy them. But the Bible has been the target for the arrows of heathen, skeptics and infidels. It has been the storm-centre around which cyclones of persecution have revolved. It has been condemned by imperial decree and destroyed by ecclesiastical mandate. It has been investigated, criticized, ridiculed, caricatured, exploded, time and again; and yet it endures assaults, survives its adversaries, and leads the progress of the world like a flaming pillar and a guiding cloud.

About the beginning of the nineteenth century the Bible was assailed with fresh energy by men who supposed they had utterly demolished it. Up to that time probably not more than ten millions copies of the Scriptures had been circulated since the beginning of the world; but during the nineteenth century it is estimated that some four hundred millions of copies of the book in whole or in part have been printed, in between three and four hundred languages, and scattered far and wide for the healing of the nations, and the salvation of the lost. And these books have gone forth from the most wealthy, enlightened, progressive and influential nations of the world, who now control more than three-fifths of the entire surface on the earth; and it is said that the languages into which these books have been translated can be read by nearly nine-tenths of the human family.

The existence of such a collection of books after eighteen centuries of assault and opposition is a miracle, and is fitly illustrated by that old Waldensian seal—an anvil surrounded by broken hammers—with its legend which has been freely rendered.

Hammer away, ye hostile bands,
Your hammers break, God's anvil stands.

And the waves which are today dashing against this impregnable book will recede as others have done, and leave it firm as before.—*H. L. Hastings.*

"A Religion of Silences."

It is not the business of the gospel to clear up every mystery, but to throw light upon a certain narrow, straight path of faith and duty which leads man, now lost as he is in the mire of sin and amid the mazes of doubt, back to his Father's house. Christianity has been called "a religion of silences." Its reticences may at times be hard to bear, but they result partly from the vastness of the unseen life and partly from the present limitations of our finite faculties. Then, too, there remains an inevitable residue of mystery which belongs to the royal investiture of an infinite God. Humanity has always found difficulty in reconciling itself to these silences and reservations. In every age it has demanded a complete philosophical catalogue of the whole universe. Men are perpetually clamoring for the clearing up of every mystery. But God will never tell man everything there is to be known; and no man comes at last into the presence of the Almighty in the role of a proud philosopher, but as a humble believer, saved by grace.—*New York Observer.*

The Narrow Way.

"Strait is the gate and narrow is the way which leadeth to life." Matt. vii. 14.

The gate of life is strait, too strait to allow the passage of sin, pride, envy, worldliness, or anything unChristlike, and we must strive if we would enter in. But the striving comes in stripping ourselves down to the measure of the gate. Once the effort is made and all the worthless treasures that prevented our entrance have been cast aside, it is marvelous how easy the actual passage is after all.

And oh, the blessedness of the narrow way. It is too narrow for the entrance of fear, or care, or doubt, or hopeless sorrow. Yet wide enough for limitless faith and boundless hope, and faithfulness love and countless [illegible] for Jesus and me, just wide enough for Jesus and you. Were the way wider we might be separated from the Savior; but now, so long as we are in the way, we must be close to him. So close that he is ever near to help. Thank God for the narrowness!—*Alice M. Goodwin.*

Obituary.

Elizabeth Suit was born Sept. 15, 1819, in Fairfield Co. Pa., and died near Englewood, Kan., April 6, 1903, aged 83 years, six months, and 21 days.

The deceased was married to Jacob Kelver at Logansport, Ind., July 26, 1839, and for over 55 years they lived together until the death of her husband a few years since.

To their union were born six children, three of whom are living, namely Daniel, of South Bend, Henry, who lives on the old homestead, and Catherine Miller, of Englewood, Kansas. Besides these who are left to mourn for her are thirteen grandchildren, and nine great grandchildren, as well as other relatives and friends.

Mr. and Mrs. Kelver came to Marshall County some 38 years ago, and settled on a farm two miles west of Plymouth, where they resided till his death.

Sister Kelver united with the Church of God at this place many years ago, and was ever firm in the faith and hope of the gospel. After the death of her husband she went to live with her daughter, Sister Miller, in Kansas, where she died as above stated. The body was sent here, and the funeral was held at the old home on April 10, Brother A. H. Zilmer officiating, after which she was laid by the side of her husband in Oak Hill Cemetery, there to wait till the call is sounded for the saints to come forth. May we each so live that the glad sound will reach our ears and awaken us to the life that knows no end.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. Thompson, Sec. Pro Tem.

Special General Assembly train to Los Angeles.

The passenger department of the Chicago and North-Western Railway announces that a special train has been arranged for account the general Presbyterian Assembly at Los Angeles to leave Chicago 10:30 p m, Wednesday, May 18, with through Pullman sleeping cars to Los Angeles without change from Pittsburg, Columbus, Dayton, Cincinnati, Louisville and Indianapolis—Pullman standard and Pullman tourist sleeping cars from Chicago without change.

The route is over the only double track railway between Chicago and the Missouri River, through the typical western prairie country of northern Illinois and Iowa, and via Denver, Colorado Springs, Pueblo, Leadville, Greenwood Springs, Salt Lake City & Sacramento to Los Angeles.

The special will stop a few hours for sight-seeing at Colorado Springs, Denver, Salt Lake City and Sacramento, spending Sunday at Salt Lake.

Only $50 round trip from Chicago, with correspondingly low rates from other points. For full particulars, address A. H. Waggener, 22 Fifth Ave. Chicago, Ill.—may 2

Obituary.

Nellie M. Jefferson, was born in Wisconsin, March 2, 1861. With her parents came to California in 1871. On Dec. 20, 1881, she was united in marriage with Platt M. Corbaley, near San Francisco, Cal.

In Jan. 1882 they removed to Spokane, Wash. In the spring of 1883 they removed to the foot of Badger mountain, in the western big bend of the Columbia river, in Douglas Co., Wash. They being the pioneer settlers between Moses Coulee and the Columbia river. Here they settled and lived happily until her death on Mar. 6, 1903.

The deceased had for many years been an active member of the Church of God of Waterville. She made many sacrifices for the cause of Christianity. Always ready to assist in deeds of charity; in short was a devoted Christian, an affectionate companion, and beloved mother, esteemed by all who knew her.

She was preceded in death by two daughters. She leaves her sorrowing husband and [illegible] to mourn their loss. The funeral of our Sister was held at the Church of God in Waterville, March 8. Elder J. E. Fitch officiating, after which she was consigned to her place beside her two daughters, and her mother, to await the summons of the second Life giver to gather his elect.

May we all prepare for that day.

RICHARD CORBALEY.

A Statement and an Appeal.

The Plymouth congregation still owes a few hundred dollars on its Church building. The members are all poor people. They are hindered very much in carrying on the work that might be and that ought to be done, from the fact of having to devote their energies to raising money to pay off this debt. Numbers have been forced by circumstances to move away, and this lays the burden on fewer shoulders.

The brethren and sisters are making a great effort to get the money to lift this debt this year, and it is an object to them to raise as much as is possible by June. Many brethren and sisters have in time past met with this Church, and know of their zeal and earnestness. Many others have read accounts from time to time of meetings held at this place, and work done for the Lord. The hospitality of the Plymouth [illegible] is known to hundreds. The brethren and sisters always have and shall ever give their homes and the best they have to those who may chose to visit and sojourn with them.

It may be that some who have met with the Plymouth brethren, or others who know of their work, would like to contribute of their means to aid in clearing this house of debt, thus enabling the friends to do the work that now languishes. Should there be any such if they will send to Brother E. K. Barnhill, Plymouth, Ind., he will, as Secretary of the Board of Trustees, make proper acknowledgement, and convey the money to the hands of the Treasurer.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

$33.00 to the Pacific Coast.

Via the Chicago & North-Western R'y from Chicago daily Feb. 15 to April 30. Low rates from Chicago to points in Colorado, Utah, Oregon, Washington and California. Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, daily, double berth only $6.00. Personally conducted excursions. Choice of routes. Address A. H. Waggoner, 22 Fifth Avenue, Chicago, Ill.—April 25.

Low Fares to Ft. Wayne.

Excursion tickets to Ft. Wayne account 49th Annual Convention Grand Commandery Knights Templar of Indiana, may be obtained April 14 and 15 at Pennsylvania Lines ticket offices in the state. For particulars see ticket agent Pennsylvania Lines.

NOTICE.

To the Bereans especially, or to any of the brethren.

It is the desire of many that Bro. S. J. Lindsay conduct a Bible School for at least ten days prior to the beginning of the next annual Conference to be held at Oregon, Ill., for the purpose of Bible drills or systematic Bible instruction. We all need such Normal instruction, and this letter is to all, and especially to those who may be missed by circular letter.

The plan is for those who take the work to take up lodging in the Conference hall, and do their own cooking and furnishing, thus making their stay as inexpensive as they please.

Oregon is a very pleasant city, located on the banks of Rock River, and an ideal place in leisure hours for an outing.

No tuition will be charged, as Bro. Lindsay has offered his services free for this time. Let us know in good season if you will come. For further particulars address the undersigned, Chairman Evangelist Committee, Illinois State Conference, [illegible]

Your Brother in hope.

J. M. GLOTFELTY.

Dear Restitution:

Inclosed is my programme of preaching appointments for the second quarter of the year. Please insert it that the brethren in these places may have it to refer to.

DATE.	MORNING.	EVENING.
April 5	Antioch	Antioch
" 12	Oregon	Oregon
" 19	Dixon	Oregon
" 26	Adeline	Oregon
May 3	Antioch	Antioch
" 10	Oregon	Oregon
" 17	Dixon	Oregon
" 24	Adeline	Oregon
" 31	Oregon	Oregon
June 7	Antioch	Antioch
" 14	Oregon	Oregon
" 21	Dixon	Oregon
" 28	Adeline	Adeline

These appointments are subject to alteration in case of absolute necessity.

S. J. LINDSAY.

A Word of Appreciation.

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 25 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

Reduced Fares on Pennsylvania Lines

Excursion tickets will be sold via Pennsylvania Lines as follows:

To points in the West, Northwest and South, April 7, 21, for home-seekers' excursions.

To St. Louis, Mo. April 26 and 27, account National and International Good Roads Convention.

To St. Louis, Mo. April 29 and May 1, inclusive, account Dedication Ceremonies, Louisiana Purchase Exposition.

To New Orleans, La., May 1 and 3 inclusive, account the American Medical association.

To Los Angeles and San Francisco, Cal., May 2 and 11 to 17 inclusive, also ~~May 3 and 18 for certain trains~~, account Presbyterian General Assembly, and National Association of the Master Plumbers of the U. S.

To St. Louis, Mo., June 16 and 17, account 31st Saengerfest of the North American Saengerbund.

To Boston, Mass. July 2 to 6 inclusive, account National Educational association.

For particulars see ticket agents of Penn. Lines.

Society of Christian Endeavor, Denver, 1903.

The Passenger Department of the Chicago & North-Western Railway has issued a very interesting folder on the subject of the Christian Endeavor meeting to be held at Denver, July 9th to 13th, together with information as to reduced rates and sleeping car service, as well as a short description of the various points of interest in Colorado usually visited by tourists. Send 2-cent stamp to W. B. Kniskern, Passenger Traffic Manager, Chicago, for copy.—May 16?

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Elke, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. B. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Butler [illegible].
L. B. Chesebrough, Gilsbugh, Mass.
A. G. Winchester, Solon Kan
W. L. Steele, Scholls, Ore.
S. Roxana Winey, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hauch, Sterling, Ill.
J. F. Wagoner, Box 251, Rockford, Ill.
J. T. Price Sr. Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Keim, 1507, S. N. St. Terre Haute, Ind.
B. F. Bayer, Seven Mountains, Va.
T. E. Adams, Geary [illegible] Kan.
S. C. Oliver, Attica, Kan.
W. D. Townsend, Salem, Ohio.
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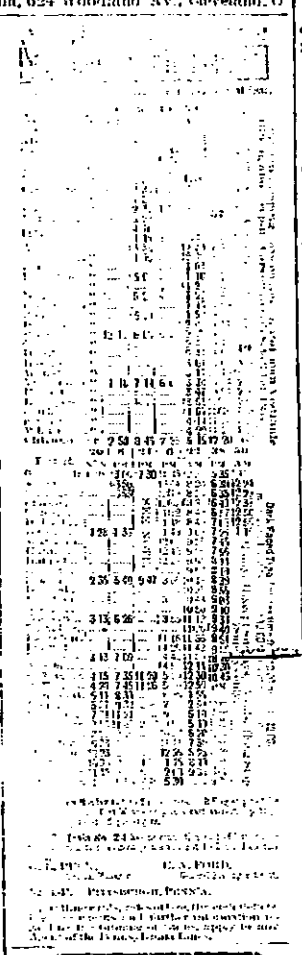

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The Way to Him.

Is there no way to him at last
But that where his bleeding feet have passed?
Did he not to his followers say,
I am the Life, the Light, the Way?

Yea, and still from the heavens he saith,
The gate of life is the gate of death.
Pence is the crown of faith's good fight,
And the way of the cross is the way of light!

—Phebe Cary.

Communicated.

Immortality of Soul. No. 2.

Editor Sentinel:

In your issue of last week there appeared an article over the signature of one S. H. Thomas which attracted my attention, and which, in a spirit of polemical charity, dare not go unchallenged. After thanking you for space accorded his "Question concerning Bible evidence for the prevailing belief in the immortality of the soul," etc., S. H. T. continues:

"Being deeply interested in the subject, and believing as I do that the Bible is the Word of the living God, quite naturally I went to it for information on the subject, and, failing to find satisfactory evidence there, I put the question to your many intelligent readers. And I must say the result *has been* somewhat surprising."

Just how "deeply" interested S. H. T. really is, I am at sea to say, but, one thing is certain, he evidently indulged in a very superficial search, judging from his obscure declaration, "failing to find satisfaction there." He next put his "question" to your many intelligent readers, presumably for an answer. "*Three* Bible students," he declares, "have kindly replied, and all agree that the Bible contains no such passage." I fully admit that so far as a *verbatim* passage is concerned, i. e., "immortal soul," "never-dying soul," etc., it is not to be found in the Bible. The three Bible students are right in their replies, and I fully agree with them. But that proves nothing. The words "whiskey" and "tobacco" are not found in the Word of God, and yet S. H. T. and every other person knows that the Bible and science are against them as "good creatures of God." Facts prove the contrary. The admission that S. H. T., three Bible students and many of your intelligent readers fail to find a *verbatim* passage as alluded to does not prove the objection to the "prevailing belief in the immortality of the soul" at all Scriptural. Possibly S. H. T. exults in the bare admissions made by the three Bible students, *ex nomine*, and vainly imagines he has made an impression upon "your many intelligent readers," who for some reason failed to reply to his question, thereby bringing to him a "result" which "has been somewhat surprising." Comment is unnecessary. S. H. T. declares his belief in the Bible as the Word of the living God, and rightly says, "time spent in searching the Word of God is time well spent," and in order to "stimulate further investigation," he says:

"I will GIVE" *twelve fathers* [?] to the first person who will send chapter and verse to the *Sentinel* office which says that any man has an immortal or never-dying soul or spirit."

Now, I am not concerned as to the prize of $10 offered by S. H. T. "to the first person," etc., but I am interested that he and others "shall look in the right place," *ad libitum*, and take nothing "for granted" that cannot be proven by the "Thus saith the Lord." I will undertake the pleasurable task of conclusively proving to S. H. T. and all other quibblers of his kind the fullest "Bible evidence for the prevailing belief in the immortality of the soul, or, more plainly stated, of the existence in man of a conscious and never-dying part, which is the man himself and which lives on and is conscious after the dissolution of the body which it inhabits."

Man is a tripartite being, i. e., he consists of body, soul and spirit. For a knowledge of the distinction between body and spirit we are indebted to the Bible and science; for a knowledge of the distinction between soul and spirit we are indebted to the Bible and religion solely and wholly. The body is the lowest part of man's nature, the soul is the middle part, the spirit is the highest. See Paul's prayer, 1 Thes. v. 23. The Greek nouns are *soma* (body), *psyche* (soul), *pneuma* (spirit)—the whole man. In his relative position he is a distinct unit.

Now let us go back and begin e the beginning; lay a sure foundatic n and our superstructure will not [illegible]. In Gen. i. 1-25, we find a full description of the creation, concluding with, "And God saw that it was good." Now notice the 25th verse, "And God said, Let us make man in our own image, after our likeness." Verse 27, "So God created man in his own image." The Hebrew noun for image is *tselem*, and means "a resemblance." A visible resemblance; a tangible conception. Man was God's masterpiece, endowed with soul and spirit, and thus was (v. 26) to have dominion—*radah* (to rule over)—over all. Now let us examine Gen. ii. 7. "And the Lord God made man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." In Gen. ii. 18 19, and Ps. viii., we find positive proof of man's pre-eminence over and superiority to other living creatures in the fact that he was created to have dominion over them. Such was his state before the fall, but since he became a sinner and has rebelled against God he no longer has this pre-eminence over them. See Eccl. iii. 19. In Gen. ii. 7 it is distinctly stated that, after God had created from the dust of the ground the corporeal part of Adam, the soul was added, which was, of course, not produced from the earth or elements, as the body was. He became a living being. Of no other creature was it said, "And (God) breathed into him the breath of life" (or lives, Heb.). Man, God's image or likeness, created from the dust of the ground, had breathed into him the breath of the Almighty, (soul, spirit, breath of immortality) which raised him to his high distinction and he became a living soul, i. e., he possessed a life not dependent upon his physical organism. The breath of God made Adam an immortal being. He became a moral and religious being; he was made capable of moral distinctions, of knowing right from wrong, and of knowing, loving and serving his Creator. He was raised above a life of instinct into intellectual life, placing him at the head of all creatures on earth. God imparted to Adam the vital principle, making complete his creation.

Let S. H. T. show a solitary instance in which it is said that God, in creating other animals, constituted them living creatures by breathing into them the breath of life. If he cannot, then I charge upon him a culpable *equivocation* in pretending to meet an issue of such vital importance as the immortality of the soul.

I will now proceed briefly to prove that both the ancient church and the early Christian church fully believed and taught the doctrine enunciated, and that the leading evangelical churches of today firmly hold to the precious doctrine. The following passages from the canonical Old Testament Scriptures clearly disclose that ancient church knew and believed that the man was created immortal; Gen. i. 26-28; ii. 7; Eccl. iii. 21; xii. 7; Haggai ii. 23; Zech. xii. 1. The latter passage fully harmonizes with Gen. ii. 7. In the case of Zerubbabel, Haggai ii. 22, the ancient Jews regarded the passage as teaching the immortality of the soul. See Isaiah xlii. 5. The translation of Enoch (Gen. v. 24) and Elijah (2 King ii. 11) prove conclusively that man continues to live after his removal from this world. By reading the Apocrypha, independent of the canonical Scriptures, we have undisputed testimony to man's uninterrupted immortality. Josephus, fully familiar with the national history of the Jews, in his De Bello Jud., lib. 3, chap. 8, sec. 5, says: "The immortal soul, which has its original from God, dwells in the body; now, if any one embezzles or evilly entreats that which is committed to him by man, he is regarded as wicked and perfidious .....can he hope to conceal himself from him that is thus injured?" The survivance of the soul is here so plainly taught, and the Jewish testimony uniform. Rabbis Simeon, Meir, Kimchi, Bechai, Higgaion, Saadia and Aben Ezra, all learned Jews, taught and ably defended the religion of their fathers against the cavils of Materialism and Annihilationism. If S. H. T. [illegible] to him many [illegible] from the Old Testament [illegible] Jewish testimony in relation to the immortality of the soul.

Christ himself announced the blessed doctrine of immortality. See Matt. x. 28; Luke xii. 4, 5. The Savior's argument is, Know therefore that ye (Jews) possess immortal souls, which come not under the power of men, but are subject to the power of God alone. Read Matt. xvii. 1-9; Luke viii. 54, 55; with 1 Kings xvii. 20-22. Take the parable of the rich man and Lazarus, Luke xvi. 19-31. By no rule of interpretation can the great truth of a conscious existence of the soul after death be argued out of this parable. Let S. H. T. attempt it if he can. Read Luke xxiii. 43. The thief on the cross believed in the immortality of the soul. To deny this is simply an objection—*ab ignorantia*. Read Luke xxvi. 37-39, and Matt. xiv. 26. Why did they fear? Their belief in the immortality of the soul associated itself with his sudden appearance. Read Acts vii. 59. This passage establishes beyond cavil the separate existence of the soul. I refer S. H. T. to Acts xxiii. 6-8. What was the error of the Sadducees? Read 2 Cor. v. 1-9. Here again it is clearly taught that the soul has a separate state. Read 2 Cor. xii. 2-4. Here again is positive evidence of the *separability of spirit from mere body*? Read Phil. i. 23-24. Obvious teaching here. It would be sheer insanity to deny immortality. Read Heb. xii. 22, 23; 1 Peter iii. 18-20. These passages teach the uninterrupted immortality of the redeemed and the wicked. I challenge S. H. T. to deny it. Polycarp, Justin Martyr, Athenagoras, Irenæus, Tatian, Tertullian, Minucius, Felix, Origen, Clement of Alexandria, Cyprian, Hilary, Lactantius, Jerome, Peter the Martyr, Didymus, Gregory, Augustine, all representative men in the church of Christ during the centuries in which they lived, agree in their beliefs in the immortality of the soul.

In conclusion, permit me to give S. H. T. the consensus of ecclesiastical opinion among the combined Evangelical churches of today upon this vital subject: "The bodies of men after death return to dust, and see corruption, but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to the God who gave them. The souls of the righteous, being made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none."

One question to S. H. T. You delight in quoting Scripture, as seen in your article. I want to ask you by what law of interpretation you parade your quotations and then attach your own comment? For example, "Ezek. xviii. 4: 'The soul that sinneth it shall die.' Not live forever in torment."

S. T. H. isolates a strong text from its real meaning and adds, "Not live forever in torment." Will he kindly tell me whether the death spoken of in Ezek. xviii. 4 is corporeal death or spiritual death? Let him take his Bible and read, at the 21st verse, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." These strong words, obvious as they must be to the *reflecting mind*, evince the futility of S. H. T.'s objections to immo rality, based on such a passage as he notes.

B. F. CAMPBELL.

Editor Sentinel:

I am hardly hope that you will devote more of your valuable space to this question, and yet in view of the unabated interest of this subject to every living being, and the importance of a correct understanding of it, I am bold to trespass once again on your kindness. Your correspondent [illegible] evidently a scholar and a man of letters, frankly agrees with Dr. Bixby and others that the Bible nowhere plainly states that man has an immortal never-dying soul or spirit. But Mr. Editor, don't you think his long argument showing that all churches and creeds teach it, that Jewish rabbis and ancient philosophers have taught it, etc., is a waste of valuable space? I frankly admit all this and more to, but the question at issue is not what mankind teaches, but what God has said in his Word concerning this matter. Mr. Campbell also gives many Bible references in which the word soul or spirit occurs. But in every case we must infer, or (as Dr. Bixby puts it) "take for granted" that such souls or spirits are immortal. But as a matter of fact, Mr. Editor, a careful study of the context and original text in every case proves conclusively that no such inference can reasonably be taken. Space however forbids a separate examination in this paper of the many references quoted. I will be pleased to notice them in some future number, if desired. The main point I believe has been conceded by all, namely, that the Bible does not plainly state that man has an immortal or never-dying soul or spirit. This being so an inquiring mind will naturally ask, What information then does it give concerning souls? And a careful search of God's Word has revealed some interesting facts upon this subject, which may shed some light upon the meaning of the word soul. We read that souls can touch things and from such contact become unclean. For example, "If a soul touch any unclean thing or carcase of unclean cattle he also shall be unclean." Lev. v. 2. Also that souls may eat blood, "Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." Lev. vii. 27. Also souls may be bought with money, for example, "If any priest buy any soul with money he shall eat of it (the soul so bought) and they that are born in his house shall eat of it." Lev. xxii. 11. The soul here referred to is an animal killed for sacrifice. Again we read, "And levy a tribute unto the Lord of the men of war, which went out to battle, one soul of five hundred both of the persons and of the beeves and of the asses and of the sheep" Num. xxxi. 28. By this we learn that not only men but beeves, asses and sheep have souls. We read that Christ's soul was in hell (hades or grave). "He seeing this before spake of the resurrection of Christ that his soul was not left in hell (hades or grave), neither did his flesh see corruption." Acts ii. 30.

Again, we learn that souls may be destroyed with the sword, "And he took Debir and all the cities thereof, and they smote them with the edge of the sword and utterly destroyed all the souls that were therein." Josh x. 32. We also read of souls that have breath, "And they smote all the souls that were therein, utterly destroying them. There was not any left to breathe." Josh. xi. 11. We also find mention of *fat* souls, for example, "The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat." Prov. xiii. 4. Also that souls go into the grave or pit, "Yea his soul draweth near unto the grave and his life unto the destroyers. God will deliver his soul from going into the pit and his life shall see the light." Job xxxiii. 22-26. And finally even the fishes of the sea are called souls, for example, "And the second angel poured out his vial and every living soul died in the sea." Rev. xvi. 3.

Thus you see Mr. Editor, we read in the Bible of fat souls, hungry souls, thirsty souls, dead souls and living souls, of souls that eat and of other souls that are eaten, of souls that go down into the grave and come up out of the grave, of animal souls and fish souls, and of every living thing having or being a soul. But never once of an immortal or never-dying soul. In view of all this it must be evident to any unbiased mind that a soul is simply an organized being composed of flesh and [illegible] Adam, with life and no such soul of any kind whatever is said in the Bible to be immortal. On the contrary any such conceit of man or beast is for ever set at rest by a single plain declaration of God as follows, "In his time he will show who is the blessed and only Potentate, the King of kings and Lord of lords, who hath immortality." 1 Tim. vi. 16. Mr. Editor, this is the way the Bible takes "this subject for granted." Let no man therefore flatter himself that he is immortal, that somewhere within his body is hidden away a spark of divine essence that by virtue of its divine origin must necessarily live endlessly. On the contrary, "He is but a shadow that *fadeth* away. Like the grass that dies and withers like the green herb."

The word immortal occurs but once in the Bible and then it is applied to the living God as one of his almighty attributes, "Now unto the King eternal, immortal, the only wise God be honor and glory for ever and ever." 1 Tim. i. 17. The word immortality occurs five times and is applied to God as we have seen, but never to man as a present possession, but is held forth to man as something to seek after, for example, "To them who by patient continuance in well doing seek for glory, honor and immortality, God will render eternal life." Rom. ii. 7. It is also spoken of as something to be put on by man at the coming of the Lord, for example, "For this corruptible must put on incorruption and this mortal must put on immortality." 1 Cor. xv. 53. The word mortal however occurs frequently and is always applied to man. In view of these facts, Mr. Editor, there seems to be quite a wide difference between the teachings of Mr. Campbell, and the Word of God, for example the Bible says, "God only hath immortality." 1 Tim. vi. 16. Mr. Campbell teaches all mankind has immortality.

The Bible says, "Man must seek for immortality by patient continuance in well doing." Rom. ii. 7. Mr. Campbell teaches man was created immortal and can never die.

The Bible says, "God's people will put on immortality at the return of the Lord and the resurrection of the dead." 1 Cor. xv. 53. Mr. Campbell teaches that all men put it on at birth.

The Bible says, "Man dieth and returneth to his dust, in that very day his thoughts perish." Psa. cxlvi. 4. Mr. Campbell teaches that at death his thoughts become infinite and he then knows all things.

The Bible says, "The living know that they shall die, but the dead know not anything." Eccl. ix. 5. Mr. Campbell teaches, the dead know infinitely more than the living.

The Bible says, "The soul that sinneth it shall die." Ezek. xviii. 4. Mr. Campbell teaches the soul that sinneth cannot die because it is immortal, but that God will torment it throughout the countless years of eternity.

The Bible says, "The wages of sin is death." Rom. vi. 23. Mr. Campbell teaches, The wages of sin is eternal life in torment.

The Bible says that in death, "There is no remembrance of God." Psa. vi. 5. Mr. Campbell teaches that the righteous dead are received into the highest heaven, where they perceive his face continually.

The Bible says, "The dead praise not the Lord, neither any that go down into silence." Psa. cxv. 17. Mr. Campbell teaches that the righteous dead play on golden harps before the throne and praise his name continuously.

The Bible says, The Lord preserveth all them that love him, but all the wicked will he destroy." Psa. cxiv. 20. Mr. Campbell teaches, The Lord preserveth the wicked also in everlasting torment.

The Bible says, "The day that cometh shall burn them up and leave them neither root nor branch." Mal. ix. 1. Mr. Campbell teaches that the day that cometh will not burn them up, but that its terrible streams of fire will have the virtue of preserving them alive endlessly.

The Bible says, "The end of the wicked shall be cut off." Mr. Campbell teaches their lives are endless and therefore God himself cannot cut them off.

The Bible says, "They shall be as though they had not been." Oba. 16. Mr. Campbell teaches that after millions of cycles their existence will be none the less real, nor their torture *one particle* less acute, and all this in the face of thirty-two plain texts that say the wicked shall perish, thirty texts that the wicked will God destroy, forty texts that the wicked will be destroyed, eleven texts that the wicked will be devoured, twenty texts that the wicked will be consumed, fourteen texts that the wicked shall be burned up as thorns, as briars, as tares, as stubble, as chaff, fifty texts that the wicked will become extinct. In all two hundred and thirty times declared by the Word of God that the wicked perish without remedy, root and branch, cease to exist, and become as though they had not been, and yet there are those who will contend that man is immortal and cannot die, perish, be destroyed, consumed, burned up, become extinct, and as though they had not been. And this too while publicly forced to admit that there is not one single plain passage in the entire Bible to sustain the belief. Mr. Editor, I will not trespass much longer on your kindness, but as we have found beyond doubt that the doctrine of the immortality of the soul is not a biblical one I would like to briefly give an account of its origin, and when and how it became incorporated into the Christian church. This doctrine was first taught by the great heathen philosopher Plato, who flourished about 350 B. C., and copies of whose writings are still extant. He taught that man has a soul which is a particle of divine essence and therefore immortal. He held also that for the good there is an eternal abode of happiness or "Elysium," and for the worst of mankind a *place of eternal suffering* and pain with its streams of fire called "Tartarus." He also held there was a medium place which was called the "Acherusian Lake" into which all those too bad for Elysium, but not bad enough for Tartarus were cast, from which they came forth again after a refining process of fire. This foolish pagan fable was first introduced into Christian theology about the year 177 A. D. by one Clement Athenagoras. He was followed by Tatian in Mesopotamia and still later by the famous Tertullian, called the fierce African theologian, who advocated the same theory, and from these this pagan fable has spread throughout the known world, and has been incorporated into the creeds of all churches. A most remarkable circumstance when we consider that the Christian's Bible contains no such doctrine, but plainly and positively states the opposite. Much more might be added, but space forbids and I close, trusting that some at least who have become interested in the subject may continue the search of God's Word, and finally come to a full knowledge of the truth concerning this and kindred subjects.

S. H. THOMAS.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, APRIL 22, 1903 NUMBER 16.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

A State Conference to be Held in Ohio.

At a meeting held at the Church of the Blessed Hope, Cleveland, Ohio, it was decided to hold a State Conference. All members of the Church of God residing in Ohio are requested to communicate with the undersigned and give their views in regard to the same. Address me at 48 Marion St., Cleveland, Ohio.

J. C. THOMPSON, Sec. Pro Tem.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, APRIL 22, 1903.

WILL you please look up your account, and if you have not yet sent the money to renew your subscription for 1903, will you not kindly do so at once?

THERE being five Wednesdays this month our next issue will be May 6.

"IT is not well for a man to pray cream and live skim-milk."

SLOTH, like rust, consumes faster than labor wears, while the used key is ever bright.

TAKE a note of this everybody—Justifying faith is accompanied by [illegible]

LET our lives be a constant strife against the world and the inherent inclinations of our fleshly natures to err.

SLANDER is a vice which strikes a double blow, wounding both him who commits, and him against whom it is committed.

Moses, the Prophets, and Jesus all teach that the Godhead is *one all*, or power, and that this unity is absolute. SPIRIT emanates from his substance, and *space* is filled with this Spirit."

"THERE is such a mixture of folly and infirmity in the best and wisest of the human race, that we should be much more thankful for the good we meet with, than disappointed at the bad."

THERE is a dignity in the very disgrace of Israel. Though they are cast down; yet are they not utterly dejected. Christian men can never look on them without associations of solemn interest and awe.

"FORGIVENESS is one of the most refined and generous points of virtue that human nature can attain to. Cowards have done good and kind actions; but a coward never forgave—it is not in his nature."

Question.

"Please state what the gift of the Holy Spirit was, and oblige."

Ans. It was the ability to do what could not be done until energized by the Spirit. It was given to men already converted, and not for their own private advantage, but for that of others. They were made the recipients of the Spirit by the imposition of apostolic hands and prayer.

Passing Events in the Light of Prophecy.

Britain's army and navy estimates for 1903 have been issued, says the editor of *Glad Tidings*. For eight or nine years the expenditure has been steadily increasing, and within that period has been doubled. The enormous increase is strikingly shown thus: —For the year ending March 31, 1895 £17,900,000 for the army. For the navy £17,545,000; total £35,445,000.

For the year ending March 1904, £34,500,000 for the army. For the navy £34,457,060. Total £68,957,000.

Although the great struggle in South Africa is at an end, the government evidently does not think the time has come to turn their swords into plowshares and their spears into pruning hooks. It has been decided to establish a naval base on the Firth of Forth, within a few miles of the Scottish capital.

The *Morning Post* says all the signs of the times point to an increasing strain of competition between nation and nation, and to sudden outbursts of feeling, some times uncontrolable, which may quickly turn the rivalries of peace into conflicts of public policy leading to the use of force. The great Powers of the Continent, which count their trained soldiers by millions, are also building great navies.

The *Scotsman* says:—Something more effective than a Czar's Rescript will apparently be needed to convince these nations of the insanity of their competition, and of the necessity for a reduction of armaments.

The Bible says regarding One infinitely higher than the Czar or any of earth's potentates: "Come, behold the works of the Lord, what desolations he hath made in the earth. *He maketh wars to cease* unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the nations; I will be exalted in the earth." Psa. xlvi. 8-10.

The Bulgarian papers express great dissatisfaction with the Austro-Russian scheme of reforms for Macedonia. In Sophia public opinion has turned against Russia, who is denounced for sacrificing the Slav peoples of the near East in order to gain advantages elsewhere.

The *Daily News* says every wise counsellor would undoubtedly urge the Macedonian committee, the Bulgarian bands, and the oppressed tenantry to be patient and wait. Such advice is easily given. But will it be taken? The telegrams do not encourage us to hope. The bands are already engaged in active hostility with the Turkish troops, and they do not come off second best in the contests. If [illegible] while the measures of repression by Turkey are hurried forward, then in the end there will be little to reform except devastated fields.

The Hungarian Professor Vambery has published in the *Nineteenth Century* a review of the present state of the world from the point of view of the future of Great Britain. He deals with Britain in the Persian Gulf,—is convinced that Russia will do all in her power to gain a footing in Afghanistan, and holds that the Asiatic policy of France aims at preparing an attack on British India from the East. Then he points out that Germany has turned her attention to Asia Minor, where she has built railways which she is extending, and is pushing her trade. But Russia regards Asia Minor as one of her reserves on which Germany is poaching, and, therefore, sooner or later, there must be a conflict between Germany and Russia over Asia Minor. Altogether the international situation is becoming increasingly interesting to students of the prophetic Word which foretells a time of world-wide trouble as the prelude to the day when the nations will dwell in universal brotherhood."

Substitution. No. 7.

All honest students of the Word will admit that when a passage is construed so as to conflict with many plain declarations of the Spirit, *it must be wrong.*

It cannot be that *all* men are to *live again*, when God ages ago entered into judgment with vast numbers, and *destroyed* them for ever, and declares that they shall *not rise;* and that "man being in honor understandeth not is *like the beasts that perish;*" and are laid in the grave like sheep!

Honest students will admit that myriads are to be destroyed by the brightness of Christ's coming, 2 Thes. ii. 8-12, because they received not the love of the truth, that they might be saved,—and God will have sent them a strong delusion, that they should "believe a lie, that they might be condemned."

It is surprising that men and women have the temerity to say *all men* will *live again* after they have been judicially disposed of; after they have been CONDEMNED and DESTROYED!

The *all-men* will rise doctrine falls to pieces when we read that Jehovah's fury shall come up in his face, and he will plead with the army of Gog with pestilence and with blood, and rain an over-flowing rain, and great hail stones, fire and brimstone, so that the nations shall know [illegible] he is Jehovah; (Ezek. xxxviii. 22) and that the slain of the Lord shall be many, for by fire and by sword will he plead with all flesh—render his anger with fury, and his rebukes with flames of fire, Isa. lxvi. 16; and the carcasses of the slain will be consumed in an unquenchable fire, v. 24; this is the *destruction* of those who destroy the earth. Rev. xi. 18.

This takes place after God's servants, prophets, saints great and small have been rewarded, and the meek have been beautified with salvation; and we see from Psa. cxlix. 4-9 that it is they who bind kings and nobles and execute the judgment written,—all God's saints share this honor.

Will all their work have to be done over again? Will they all come up *again?* Or, is this their final judgment?

Would they not have been *allowed* to live if they were *fit* to live? Would they be *better* fit to live if raised? Is not the matter eternally disposed of, since we read that the vengeance here described, and the punishment inflicted, are the JUDGMENTS WRITTEN? See v. 9.

For a moment we invite attention to the words in 1 Cor. v. 13. Taking it for granted that the reader is familiar with the context, we quote, "them that are *without*, GOD JUDGETH." Here two parties are brought to notice,—those *in* the church of God, and those *not in it*. By reference to the passage it will be seen that a congregation had to decide matters of difference between brethren, and even not of right go before the unjust judges with their difficulties.

Have those who teach the relief of *all*, because of Christ's death, ever weighed the pause of the divine economy revealed in the last Scripture referred to? It says GOD JUDGES those that are not in the Body of Christ. Does it not prove that GOD JUDGES nations and individuals *this life?*

We have already pointed out numerous instances of this,—he judged the [illegible] for scoffing at his sanctuary, [illegible] and destruction [illegible] ing [illegible] what it had done, Isa. x. 12-6; he [illegible] the Roman Empire under the sixth seal, for its paganism, Rev. vi. 15-17, and he is judging the Turkish Empire, under the sixth vial, by trending down Jerusalem and the Holy Land. He judged Pharaoh by saying he had made the Nile. Ezek. xxix. 3, 4. He also judged Nebuchadnezzar for pride and cruelty to the poor. Dan. iv. 27-31. He destroyed those of Israel who believed not after bringing them out of Egypt.

Will they be brought to judgment the second time? Where is the evidence to this effect?

Sodom and Gomorrha and the cities of the plain are set forth as an example, suffering the vengeance of eternal fire. Jude 6. The fire has long since gone out, but the *effect* of it will never end—what men *say* to the contrary, notwithstanding.

Before us is an article under the caption of "The unconditional abolishment of death for all men." After saying that all men are under the sentence of death,—death having passed upon all men, etc., etc. It says, "for *whom* then, is death abolished?" Ans. "For the *race* upon whom death had passed,—for *all* who are under the power of death. Christ has redeemed us from the curse of the law.... The curse is death. This [illegible] accomplished for us while we were yet sinners, and not for the *good*." For when we were without strength, in due time Christ died for the ungodly. But God commendeth his love toward us in that while we were yet sinners, Christ died for us.....and this work was done for us while we were yet sinners; consequently *must* have been unconditional, or not dependent on any act of the sinner, therefore *universal*. To abolish death, means to repeal, or to make void the *power* of death; to give life to the dead. This we have shown is *unconditional*, and therefore *universal*. Whatever has been purchased unconditionally for our race, will be bestowed upon them in a like, unconditional manner. What did Christ purchase for *us* by his death, while we were *yet sinners?* He purchased *life* for us, not eternal life, but simply life."

Of course the above is not *intentionally* a perversion of the Scriptures. But certainly *it is* a gross perversion; we have not often seen it equaled. And we hope in God that we may be able to show the truth of God in the premises, and prevent others being caught in this snare.

Error.

1. The word *for*, is a number of times employed to mean, *instead of;* we have already disproved [illegible] several times, as those interested can see by back numbers of this series.

2. It says, "Death is abolished for the race,".....for all who are under the power of death." Practically, all the proof of this is made to rest upon the inference that *for* means *instead of*. Let us look at this calmly. God threatened man with death; then sentenced him to death. Presently he declared that he would by no means clear the guilty."

To say that death has been unconditionally abolished for all men, is TO CHARGE GOD with violating his own law, and breaking his word of assurance that he WOULD NOT clear the guilty.

The facts that God instituted means by which guilt can be removed,—and that no instance of its removal is recorded in all his book, where the means for removal was not used, is proof that God has not changed his mind in this respect; therefore the INFERENCE that death is abolished for all is NOT TRUE.

And now as to the words "abolished death." Our author writes as follows:—"Christ has abolished death, (the death of Adam's race,) and brought life (for all men) and immortality (for the righteous) to light through the gospel." Let us turn to that Scripture and see if these parentheses of our author are warranted by it.

It will be conceded by the reasonable, without further argument, that if the apostle was *not writing* about *all men*, it is absolutely wrong for our author to read the words "*all men*" into the passage.

In 1 Tim. i. 9, 10 the apostle informs us that God had saved him and called them with an holy calling, not according to our works, but according to his own purpose and grace which was given to us before the olden times; but now is manifested through the appearance of our Savior Christ Jesus, who has rendered death powerless, and who has ILLUSTRATED LIFE AND INCORRUPTIBILITY through the glad tidings; the good news [illegible] the world, Matt. xxv. 19—the gospel of the kingdom, Matt. xxiv. 14—the power of God unto salvation; Rom. i. 16; the things concerning the kingdom of God and the name of Jesus Christ, Acts viii. 12.

We impugn no motives, but it is a great misrepresentation of the truth to say that this Scripture teaches *mere life* for one class, and *immortal life* for another class.

The apostle refers to but *one class* of people,—the sinners who had been called by God's grace; and saved (by hope, of course—see Rom. viii. 24). He then goes on to state that the purpose and grace spoken of, and proleptically *given*, ages before, "is now made manifest by the appearing of our Savior Jesus Christ, who hath rendered death powerless, and illustrated (given an example of) life and incorruptibility, by the gospel or glad tidings.

Only ONE life is here introduced for ONE class, the class Paul and Timothy were in. And if you want to know what life that is, it is our INCORRUPTIBLE LIFE!!!

Let our author think of it,—Jesus Christ who abolished death IN HIMSELF,—*in his own case*, was rid of it, by dying; and the power of endless life having possessed him, he illustrated the life—incorruptible—*he could die no more*. And in 1 John i. 2 it says, the life was *manifested*, and we have seen it, and bear witness, and show unto you that *eternal life*, which was with the Father, and was *manifested* unto US. This clinches the nail as nothing else could.

This demonstrates the untruth of our author's strongest argument.

But we cannot stop here. Our author makes another great mistake concerning the law of Moses. He has gotten it mixed up with the law of sin and death till he cannot tell one from other. Why did he do this, when the key to the subject hangs close by the door?

He quotes Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a *curse* for us, as if that was all there was to it.

Why did he not quote the next words;—"for it is written, cursed is every one that hangeth on a tree." Why did he not then look up the place where *it is* thus written? Was he afraid this would disturb his equilibrium or disarrange his theory? God knows whether he *knew* too little of this matter, or only wanted what seemed to suit him; we leave him in the hand of him who knows.

He should have known from the first verses of the chapter that the Galatians had been bewitched by some one, or more, to Judaize so that they had forsaken the gospel for the law, after having suffered many things on account of their faith.

Paul re-assures them that those only who are of faith will be blessed with faithful Abraham; and no one can be justified by the works of the law; but the just shall live by faith.

He then tells them straight out, that Christ had redeemed us from the curse of the law, viz. being made a curse *for us;* as it is written (in Deut. xxi. 22, 23, and *not* in Gen. iii. 16-19) "cursed is every one that hangeth on a tree;" What for? That the blessing of Abraham might come on the Gentiles through Jesus Christ.

But how had Jesus being made a curse by hanging on a tree redeemed them from the curse of the law? The law excluded Gentiles from the covenants of promise. And the 24th verse explains that the law had been given as a schoolmaster till Christ *should come*, to whom the promises were made; and we learn from Col. ii. 14 that that handwriting of ordinances was blotted out, and nailed to the cross of Christ; and in Eph. ii. 14 that same handwriting of ordinances is called the middle wall of partition (between Jews and Gentiles) and was broken down, so that those who hitherto had been aliens from the commonwealth of Israel; strangers from the covenants of promise, having no hope whatever and without God (ver. 12), can now be reconciled to God in *one body* with the Jews.

As sure as words of God mean what they say when things are called by their proper names, so *sure* is it, that the *curse redeemed from*, was that of the law of Moses; it cursed all under it who were not of faith, and *held* them under the power of death, for the *reason*, that they COULD NOT KEEP IT, Jesus only kept it. Ver. 10. And not a jot or tittle of it failed until he fulfilled it,—and then he removed it entirely.

Now where is our author to find LIFE SIMPLY, for all the race? It cannot be found in the Scriptures he [illegible] The assumption is that he hunt upon the strongest foundation he thought he had.

It is a serious and cruel thing to misdirect a person in temporal affairs; but how much more so in spiritual?

(Concluded next week.)

A Statement and an Appeal.

The Plymouth congregation still owes a few hundred dollars on its Church building. The members are all poor people. They are hindered very much in carrying on the work that might be and that ought to be done, from the fact of having to devote their energies to raising money to pay off this debt. Numbers have been forced by circumstances to move away, and this lays the burden on fewer shoulders.

The brethren and sisters are making a great effort to get the money to lift this debt this year, and it is an object to them to raise as much as is possible by June. Many brethren and sisters have in time past met with this Church, and know of their zeal and earnestness. Many others have read accounts from time to time of meetings held at this place, and work done for the Lord. The hospitality of the Plymouth Church is well known to hundreds. The brethren and sisters always have and shall ever give their homes and the best they have to those who may chose to visit and sojourn with them.

It may be that some who have met with the Plymouth brethren, or others who know of their work, would like to contribute of their means to aid in clearing this house of debt, thus enabling the friends to do the work that now languishes. Should there be any such if they will send to Brother E. K. Barnhill, Plymouth, Ind., he will, as Secretary of the Board of Trustees, make proper acknowledgement, and convey the money to the hands of the Treasurer.

A State Conference to be Held in Ohio.

The Conference Committee have decided to hold the Ohio State Conference at Cleveland, O., to begin Thursday evening June 4th, and continue over the following Sunday. The programme will be published later.

J. C. THOMPSON, Sec'y.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Seber A Guild	.50

A Word of Appreciation.

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 25 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

Please do not forget our financial needs.

Selections.

A Practical Doctrine.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. xv. 58.

We thus have the great doctrine of the resurrection in application to Christians set before us, by the unerring inspiration of one who wrote and spake as he was "moved by the Holy Ghost." We say Christians, since the reference is to them. What are we to do with this doctrine? The proper answer is that we are to believe it with all our might, mind and strength, and to believe it just as the Bible states it to us. We are to follow Paul's thoughts (see this entire chapter upon the resurrection, 1 Cor. xv. Editor.) or rather God's thoughts through his pen. We are to believe that when Christ comes, the "corruptible" will "put on incorruption," and the "mortal" will "put on immortality." We are to believe that the bodies of dead saints will then pass from "corruption" to "incorruption," from "dishonor" to "glory," from "weakness" to "power," and from being "natural" bodies to being "spiritual" bodies. We are to believe that these bodies will be like unto the "glorious body" of Christ. Phil. iii. 21, 22. We are to believe that Christians then living will, without death, undergo a similar change. We are to believe that when these things shall become facts, then will "be brought to pass the saying that is written. Death is swallowed up by victory." We are to believe that which in anticipation led Paul to exclaim: "O death, where is thy sting? O grave, where is thy victory?"

And if asked for the reason of such a faith, it will be enough to reply that God has so taught us in his Word. "Let God," on this subject as on every other, "be true, but every man a liar" who contradicts him. God's Word has brought to us the resurrection hope: and what we are to do, whether meditating upon our sainted kindred dead and gone, or anticipating our own exit from the scenes of time, is to receive the comfort and cherish the hope, as we pursue life's track to the land of silence. Let us by faith see the light that shines across and beyond that land. God himself will in due season make real all that his Word affirms. Whatever mysteries may now overhang the resurrection of the dead, they will all be cleared up when Jesus Christ comes in his glory, and makes true what the great apostle to the Gentiles says on this subject.

Oh! if Christians would think of what God has revealed for their thinking, and so think as to give it the power of a present reality, however distant it may be in the future, what a change would be wrought in their experience! They would hardly recognize themselves as the same being. The fear of death would be gone, and the most glorious hope that ever animated any bosom would take its place. How much we loose by self-imposed ignorance and self-imposed stupidity! How much we lose by so looking at the things visible and temporal that we fail to see, as we might and should, the things invisible and eternal! How much we lose by giving such an ascendency to mere sense that is really almost dead! How much we lose by speculating where we ought to believe! Strange is it that the phantom of an hour should exclude from thought that vast and glorious eternity to which heaven so kindly solicits our eye. What a delusion for a soul to perpetrate against itself! Break their snare, reader, and "set your affection on things above, not on things on the earth."—*Samuel T. Spear, D. D.*

It is easy to sing, while at a good meeting, "There's sunshine in my heart today," but at home it is quite another thing. If we are in harmony with God, and our hearts are full of his love, we can carry the sunshine with us wherever we go; and of all places we should have the sunshine in our own homes. We must have a faith that "works by love" if we would be ready to meet Jesus in peace when he comes. He said, "By this, shall all men know that ye are my disciples, if ye have love one for another."—*E. B. Scott, in Our Hope.*

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Poetry.

The Burial of Moses.

By Nebo's lonely mountain,
On this side Jord'n's wave,
In a valley in the land of Moab,
There lies a lonely grave;
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth—
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

Oh, the spring-time
... verdure weaves
... on all the hills
... and leaves,
So silently down from the mountain crown
The great procession swept.

Perchance the bald, old eagle,
On gray Beth-Peor's height,
Out of his lofty eyry
Looked on the wondrous sight.
Perchance the lion stalking,
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
We lay the sage to rest,
And give the hero up to honor'd place,
With costly marble dressed,
In the great minster transept
Where lights like glories fall,
And the organ rings, and the choir sings,
Along the emblazoned wall.

This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honor—
The hillside for a pall,
To lie in state while angels wait
With stars for tapers tall,
And the dark rock-pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

In that strange grave, without a name,
Whence his uncoffined clay
Shall break again, oh, wondrous thought!
Before the Judgment day,
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life,
With the Incarnate Son of God.

O lonely grave, in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grave,
Ways that we cannot tell:
He hides them deep, like the hidden sleep
Of him he loved so well.

—Mrs. Alexander, selected by S. J. Lindsay.

Communicated.

Notes By the Way.

My last notes related to my visit at Niagara Falls, N. Y. Having bid farewell to our Sisters Evangeline and Elizabeth Lent, I took the New York Central R. R. for New York City, a distance of five hundred miles, and arrived there at 8:45 P. M. My brother Samuel met me at the Grand Central depot. We then took the ferry boat across North River, to Jersey City, N. J., where my brother lives, and I remained with him during my stay in New York.

On Friday night a social meeting was announced to be held at the residence of William Donaldson and wife, in the city of Brooklyn. We then took [illegible] across North River to New York City, and then crossed the East River on the famous Suspension bridge, which connects New York with Brooklyn. We then met with quite a number of the Brooklyn congregation, and was cordially received by them.

A desire being expressed by many to learn the status of the household of faith scattered abroad, the evening was spent in listening to a running account of my work among the citizens of the Commonwealth of Israel scattered abroad both in the United States and Canada. And praise the Lord, my heart warms up with enthusiasm and love, when I recall the incidents which occurred, and the loving congratulations, and the sweet counsel I have had with these précious saints of God. There is a fellowship and a kinship existing among the believers of the grand old gospel of the kingdom, which cannot possibly exist among those who are strangers to the covenants of promise, and aliens to the Commonwealth of Israel. We realize that we have got something better than fiction and fables, therefore we can rejoice.

On invitation of Bro. Alex. Donaldson, I visited one of the largest Department stores in New York, where Bro. Donaldson holds the position of a superintendent. The first point myself and brother Samuel visited was the restaurant, located, I think, on the ninth floor of the building, where on invitation of Bro. Donaldson, we took dinner. The weather was wet, consequently the attendance was not as large as usual, nevertheless three thousand people took dinner there that day. One can imagine that a large amount of cooking and kitchen work has to be done to feed three thousand people. After dinner Bro. Donaldson took us into the kitchen, and introduced us to the man in charge, who showed us the system of cooking, the cooking ranges, the kettles, etc., where over thirty men cooks were employed. We went into the immense refrigerators where the meat is preserved, and then into the bakery, where bread, biscuits, cakes, pies, etc., are baked.

The dish washing department was quite interesting. The dishes are put on edge in large wire baskets, and lowered into a tank of boiling soap suds, and boiled there for a few moments, and then put into another tank of clear water boiling fiercely. They were then put into a drier, and dried immediately.

One hundred and twenty telephones were used in the building alone to give directions and orders in the various departments of the building. In another department they have glass cutting shops, where cut glass ware is prepared.

This store employs 4,200 hands. The daily expense of the store is $10,000.

I was introduced to the fire chief who showed me the system of extinguishing fires. He has the employees drilled as firemen.

I visited nearly every department in the store, but space would forbid a description of them.

One article which specially attracted my attention was the Gebhard Astronomical clock. I heard Mr. Gebhard explain the clock, which was about as follows: "The clock is encased in a massive oak case, and stands ten feet high, ten feet wide, and three feet deep. It weighs six thousand pounds. It consists of 18,000 parts, and displays twenty-six separate and distinct mechanical and astronomical movements, and all are propelled by one weight. The movements are so constructed that the hands and indicators all move forward at once at the end of every half minute, with the exception of the striking attachment. The clock shows four different kinds of time systems. Meantime, solar time, star (or sidereal) time, and decimal time.

In the center of the clock are ten dials, showing comparatively the time in ten of the principal cities of the world.

On the right hand of the clock proper, is a large globe which represents the earth revolving on its own axis in twenty-four hours from west to east. It has a hand which shows you the exact time at any point on earth, and the correct position of the earth to the sun. It has also an automatic calendar, showing at all times the day, date, month and year, changing automatically at the proper moment, indicating also the leap year changes. It shows also the chronological cycles. It keeps track also of the movable holidays, like Easter, etc. It also shows at all times when the sun rises and sets, and the length of the days. It has a moon on the clock, it has a light and a dark side, and grows light or dark according as the moon increases or diminishes. Opposite the moon is a barometer which indicates the weather. It represents also the planet system and its movements.

The striking apparatus is interesting. In announcing the first quarter of the hour, a child appears and strikes the anvil one time. On the half hour a youth appears, and strikes twice on a bell. On the third quarter a man appears and strikes the bell three times. At the complete hour old age appears and strikes the bell four times. Then appears another figure holding an hour glass and reverses the same for a new hour. Then a figure representing death, strikes the hour of the day. At twelve o'clock, twelve figures representing twelve apostles appear and bow in reverence to Jesus, except Judas, who fails to show respect, and at this time a cock crows three times.

At the end of each year, a bugler appears and announces the new year. Then the apostles take their place in a music box and play a sacred hymn.

Is it not true that knowledge is increasing?

On Sunday morning I preached to the Brooklyn church. This church is the continuation of the old Brooklyn church, to which Dr. John Thomas used to preach. After preaching, the communion was served in memory of Jesus.

In the afternoon the congregation met again in the parlors of Wm. Donaldson, when I again addressed them, and after which we enjoyed a pleasant social visit.

On Friday night I again preached in their hall. The hall was filled, members coming from Hoboken, and other parts. Members said it seemed like old times to hear the same things preached which Dr. John Thomas used to preach in their hearing.

Bro. Wm. Rennie spent much time in showing me points of interest in New York. He showed me the business done on Broadway, and entered the Stock Exchange, and Wall Street, which governs the financial world. Visited the United States Treasury, and the Government Assay, where the crude gold and silver is received and refined, and made up in gold and silver bricks. We witnessed the process of refining. The guide placed a gold brick in my hand weighing twenty pounds, and worthy $5,000.

On the outside of the Treasury building is a statue of Washington, erected on the spot where he first took the oath as President of the United States. We visited Bowling Green, Castle Garden, etc., and then took the boat for Coney Island, and stood on the beach of the old Atlantic Ocean, as the tide was coming in. It was grand to again hear the roar of the old ocean, and see those grand waves bent in fury upon the beach.

Bro. Rennie then took me to see the Grant monument, a massive structure built upon the banks of the beautiful Hudson River. The scenery up and down that grand river, is simply enchanting. We entered the structure and viewed the resting place of that renowned General and his wife.

I next went to Elizabeth, N. J., and visited our grand old Bro. John O. Woodruff, and Bro. Moore and wife, his son-in-law and daughter. My brother Samuel came to Elizabeth in the evening, and we stayed all night. You may be assured we had a pleasant visit.

My brother then took me on a drive to see the rich part of New York. I saw the residences of those great millionaires of New York. Also spent an enjoyable time in the Art Institute in Central Park. It would take more than the space of a whole paper to relate things of interest to be seen there.

In the Park I saw the great Egyptian Obelisk brought by Vanderbilt from Egypt. No doubt but that the eyes of Moses had often rested upon this ancient monument.

On Sunday morning I again preached to the Brooklyn church. In the afternoon, brother Samuel, myself, and a number of other members went to Newark, New Jersey, and I addressed the church in that city. Here I again had the pleasure of meeting again our venerable brother John O. Woodruff.

Myself and others then spent the evening with a member named Brown, in Jersey City.

In the morning my brother then escorted me to B. and O. R. R., when I started on my trip for Baltimore, Maryland.

In my next paper I will start my report from Baltimore, and give an account of an interesting experience of my work in old Virginia.

The Lord is with me and the work goes forth grandly. Praise ye the Lord. "Above all things have charity, which is the bond of perfectness."

W. H. Wilson.

"Comfort of the Scriptures."

The last time Jesus broke bread with his disciples he said, "With desire I have desired to eat this passover with you before I suffer." "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Are we filled with that same strong desire to be shut in from the world around the table of the Lord? All through the week amid pleasures and trials, does our heart still long for the sacred hour of prayer where we can be with Jesus to worship our God in spirit and in truth? What a privilege to carry everything to God in prayer. Jesus told his disciples it was expedient that he should go away but he would send them a comforter, the Spirit of Truth. Instead of the personal presence of Jesus, there was to be the power of the Divine Spirit accompanying each of them wherever they went. But brethren, although we do not have this comforter, we do have the comfort of his Word, which is spirit and life unto us.

In whatever trouble, trial or perplexity we find ourselves, there is always a comforting message if we will but look for it. Hear Jesus, "Come unto me all ye that are weary and heavy laden, and I will give you rest, for my yoke is easy and my burden light." What a pleasing invitation and surely what a comfort it is that we can rest our burdens upon Jesus. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened." Have you ever been talking and had things said to hurt your feeling in regard to your Christian life, or your Christian hope? And did you think of the passage of Scripture in Matt., "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." And again "Where two or three are gathered together in my name, there will I be in the midst and that to bless. Let us hold fast the profession of our faith without wavering for he is faithful that promised." God hath said, "I will walk in them and walk in them and will be their God and they shall be his people." Truly our fellowship is with the Father and with his Son, Jesus Christ. "Rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." But the greatest comfort, the highest hope is, "Behold I come quickly and my reward is with me to give every man according as his work shall be. For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord." "Wherefore comfort one another with these words." God's book is full of these same kind messages, and if we are full of the Spirit and have studied the Word diligently, we will be able to remember the messages of love and comfort so that when our troubles and trials come upon us, although we will not be able to search for them in the Bible, they will be stored up in our minds and we will think of them in the most fitting time. Now our Lord Jesus Christ himself and God even our Father, which had loved us, and hath given us everlasting consolation and good hope through favor, comfort your hearts and stablish you in every good work.

Hattie Pate.

Editor Restitution:

We enjoyed a visit recently from Brother W. H. Wilson, of Chicago, by which I trust all were benefitted. The circumstances were not as favorable as they might have been on account of the mud. It was rather unpleasant, particularly for those who are located quite a distance from Corinth though the attendance was quite as large as could be expected under the circumstances.

I would further state that we do not neglect the assembling of ourselves together. We meet on the first day of the week to break bread, and also for other religious services, and we think our meetings are quite enjoyable. Jesus has left us an encouraging promise. He said, "Where two or three are assembled in my name, I am in their midst."

Dear brethren, do not neglect this important duty; also do not neglect to watch and pray. Said Jesus, our dear Savior, "Watch and pray always that you may be accounted worthy to escape those things that shall come to pass, and to stand before the Son of Man." Read Luke xxi. 25 to the end and conduct yourselves accordingly.

May God give us grace sufficient for our day, is my prayer. Grace be with thee.

P. H. Boyd.

The Restitution

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The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

When studying the precious promises our Savior has given us, the one found in Matt. xi. 28 should above all the rest carry comfort and conviction with it. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Is not that sufficient proof of his interest in us? The trials and cares of our daily lives some times seem too heavy for our bearance, but how easy the yoke and light the burden in comparison to the ones borne by Christ when he paid the debt pronounced upon us in the garden of Eden. Dear Bereans, let us strive more earnestly to become like our perfect Pattern, and lead others to the sweet rest and peace, which comes to all who will lay their burdens at the feet of Jesus.

From your sister in the one hope.

[redacted]abeth Eaton.

Dear Bereans:

"Pray without ceasing, in everything give thanks, for this is the will of God in Christ Jesus concerning you." That this might sink deep into the heart of every Berean, as the Psalmist says, "The Lord is nigh unto all them that call upon him." What a consolation in time of trouble; what a joy in time of peace. Let us therefore come boldly to the throne of grace that we may obtain grace to help in time of need, as we see our Savior did on every occasion, and if it was necessary for him to go to the Lord for strength, how much more should we feel the need of strength from on high. In Psalms we find so much encouragement to put our trust in him, and he will direct our pathway. Also we find in Matt. xxi. 22, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Watch ye therefore and pray always that ye may be counted worthy to escape all things that shall come to pass, and to stand before the Son of Man, when he shall come to reward the worthy ones. But not as the hypocrits, for they love to pray standing in the synagogues and the corners of the streets. Rather thou enter into thy closets, and when thou hast shut thy door, pray to thy Father in secret, and thy Father which is in secret shall reward thee openly." As he has promised to every one that seeks ye shall find, knock and it shall be opened unto you. We may rely upon his Word, for he is faithful that promised.

Your sister in the one hope.

Viola Eaton.

Dear Bereans:

It is now more than three months since we left Chicago and moved to Greene, N. Y., where we are living on a farm. I miss the Berean meetings very much and have met no Bereans here yet. In Matthew xix. 13, Jesus had a little child brought to him, and he put his hand on him and blessed him. His disciples rebuked him, but Jesus said, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

Lynn Olmstead.

Dear Bereans:

Are we building on the only safe foundation? "Christ the solid rock." The Rock within whose shadows we may find rest, our safe abiding place. He will shield and protect us when the storms of life o'er take us, our shelter in life, in death and in the great hereafter. In him we find redemption, and through him we gain life and immortality.

Your sister [illegible]e of eternal life.

Alta Rogers.

Dear Bereans:

Let us train our hearts to faithfulness, though the tasks set for us may be hard, but we have the blessed hope that we shall see him face to face. "Thine eyes shall see the King in his beauty," has been the sweet endearing hope of many a way-worn traveler as the years of care and toil and travail sped on. And dear Bereans, let us cherish that blessed hope by watching and waiting for him.

Your sister in the blessed hope.

Myrtle Rogers.

Dear Bereans:

It seems to me a long while since I have had the pleasure of being with you, except in spirit. I never before realized so fully the meaning of the word "isolated." It means not merely that one is separated from brethren and friends; it means that he is involved in a struggle which he must carry on alone and unaided, except by him who is always ready to help his children. It means that there is lacking that fellowship with those of the one faith and hope, which gives enthusiasm and sustains courage. One is met on every hand by scoffers and pleasure seekers, and carelessness is apt to result. But still one need not lose courage. With his Bible before him to give him knowledge and the Savior beside him to give him strength, he may successfully meet these difficulties and gain new strength in overcoming them.

Your brother in hope.

E. T. Renner.

CHRIST'S DEATH AND RESURRECTION.

When Christ was being tried before Pilate, the Jews decided that he should be crucified. They scourged him and stripped him of his clothing and then delivered him to be crucified. Jesus was crucified at a place called Golgotha. They placed him on the cross and drove nails through his hands and feet. Over his head was written, "This is Jesus the King of the Jews." Before he died he said, that in three days he would rise again. After he died some friends took him down from the cross and got permission to bury him. Three days after this, in the early morning, Mary Magdalene and the other Mary came to see the sepulchre. And there was a great earthquake and the women saw the angel of the Lord sitting on the stone he rolled away. The angel said to the women, "Fear not ye, for I know that ye seek Jesus which was crucified." Jesus had risen and was on his way to Galilee.

Ruth Aslaksen.

A Report.

To the brethren and sisters in Christ I will make a short report of our Sunday school and Church at Antioch, Ill. We meet every Sunday, and have preaching every four weeks. We have elected new officers for our school as follows: Jos. Williams Supt., W. D. Tilton Sec., Louise McRoberts Assistant Sec., John Porter Teacher Bible Class, Mrs. Chas. Williams Jr. Class Teacher, Grace Williams Organist, and Irvin McRoberts Chorister.

We had a short call from Brother L. E. Conner, as he was on a business trip. He was a welcome caller.

Dear brothers and sisters, may we all live so as we can all meet in the morning of the resurrection, is the prayer of your Brother in Christ.

W. D. Tilton.

Obituary.

Marion Lloyd Walker, eldest son of Sister Amy Walker, died at the home in Union Township, Marshall County, Ind., April 10, 1903, aged 14 years, 9 months, and 11 days, of pneumonia. His father died a few years since, and he being the oldest of the five children, and a bright, manly boy, he was naturally the one on whom his mother relied for help. The case is a very sad one, and our hearts go out in sympathy to Sister Walker in this new sorrow.

The funeral service was conducted by Bro. F. L. Austin, on April 13, at the home, after which he was brought to this city, and laid beside his father in Oak Hill Cemetery.

Died near Howe, Neb., on April 8th, 1903, Brother Lott Clover. He was born Jan. 2, 1823, in Indiana. Moved to Nebraska in 1865, and then to Kansas, where lived for a number of years, after which he returned to Nebraska.

I had been acquainted with Brother Clover for a number of years. Last June I was called upon to attend the funeral of his wife, and upon that occasion he requested me to deliver a similar discourse at his funeral. So last Thursday I performed that sad duty as best I could.

He died quite suddenly, without much suffering, was in his usual state of health in the evening and died the next morning.

May the reign of death soon end.

W. J. Oren.

World's Fair Dedication.

Special Fares to St. Louis for the Dedication ceremonies of the World's Fair, will be in effect via Pennsylvania Lines April 29th, 30th and May 1st; also on April 26th and 27th for the National and International Good Roads Convention.

The attractions on these occasions will be particularly interesting. The World's Fair Dedication ceremonies will be participated in by President Roosevelt, members of his Cabinet, Ex-President Cleveland and other notables. The display of fire-works will represent an investment of over $50,000.00. The occassion will be a memorable one, instructive as well as interesting to all who attend.

For particulars regarding low fares, through trains, etc., apply to nearest ticket agent of the Pennsylvania Lines.

Communicated.

Table Talk.

THE GOOD SHEPHERD.

John x. In this chapter Jesus uses the parable of the sheep and shepherd. The people could understand this, for in that country the shepherds led the sheep to the hills for pasture and at night brought them down to the sheepfold for protection; the shepherd went before the sheep and called them, and they followed him, they learned to know the voice of their shepherd and love him, and the shepherd loves his sheep. Away on the hills, day after day, alone with the sheep, he would learn each face, and know every one. Any one with love for the creatures that God has given us can appreciate this parable fully. Here each flock is kept within its enclosure, but there hundreds of flocks passing near each other can be kept separate by knowing their master's voice. O, what a grand comparison for all that love the voice of the great shepherd. We can be kept from harm, cannot be lost, if we listen for his voice, for his voice is calling today, just as true and tender as it was in Judea. My sheep know my voice, but a stranger they will not follow. The good shepherd giveth his life for his sheep; we know our Shepherd gave his life for us, he died that we might live. In the 16th verse he says, "Other sheep have I which are not of this fold," but he will gather all in one flock. Ezek. xxxiv., "For thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out, and will deliver them out of all places where they have been scattered, and will bring them out from the people, and gather them from the countries, and will bring them to their own land, and there shall be one shepherd and one fold, no more scattered sheep, no more unfaithful shepherds, but one shepherd and one fold. The shepherd and sheep are mentioned many times in the Bible, because it was a familiar scene, and easy for the people to understand. A faithful shepherd would risk his life to protect his sheep, or to protect a lost one.

Late at night I saw the Shepherd
Toiling slow along the hill,
Through the flock below were gathered
In the fold so warm and still.

Just one tender lamb was missing,
When he called them all by name,
While the others heard and followed,
This one only never came.

Oft his voice rang through the darkness
Of that long, long night of pain;
Oft he vainly paused to listen
For an answering tone again.

But at last the shepherd found it,
Found it ere in sleep it died;
Took it in his loving bosom,
And his soul was satisfied.

The Lord knoweth those that are his own; if we listen to the voice of the world the Shepherd's voice grows fainter and fainter until it is not heard, and we are like sheep, scattered and lost. In his Word, his voice is calling and if we listen for the voice of our Shepherd, we will keep near him, we will not need to be sought for and be brought back. O keep near the good Shepherd, and he will lend us to pleasant pastures and beside still waters, for there shall be one shepherd and one fold.

ELLA KNOWLES.

NOTICE.

To the Bereans especially, or to any of the brethren.

It is the desire of many that Bro. S. J. Lindsay conduct a Bible School for at least ten days prior to the beginning of the next annual Conference to be held at Oregon, Ill., for the purpose of Bible drills or systematic Bible instruction. We all need such Not and instruction, and this letter is to all, and especially to those who may be missed by circular letter.

The plan is for those who take the work to take up lodging in the Conference hall, and do their own cooking and furnishing, thus making their stay as inexpensive as they please.

Oregon is a very pleasant city, located on the banks of Rock River, and an ideal place in leisure hours for an outing.

No tuition will be charged, as Bro. Lindsay has offered his services free for this time. Let us know in good season if you will come. For further particulars address the undersigned, Chairman Evangelist Committee, Illinois State Conference, at Lanark, Ill.

Your Brother in hope.

J. M. GLATFELTY.

Subscribe for THE RESTITUTION for 1903.

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Dear Restitution:

Inclosed is my programme of preaching appointments for the second quarter of the year. Please insert it that the brethren in these places may have it to refer to.

DATE.	MORNING.	EVENING.
April 5	Antioch	Antioch
" 12	Oregon	Oregon
" 19	Dixon	Oregon
" 26	Adeline	Oregon
May 3	Antioch	Antioch
" 10	Oregon	Oregon
" 17	Dixon	Oregon
" 24	Adeline	Oregon
" 31	Oregon	Oregon
June 7	Antioch	Antioch
" 14	Oregon	Oregon
" 21	Dixon	Oregon
" 28	Adeline	Adeline

These appointments are subject to alteration in case of absolute necessity.

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Society of Christian Endeavor, Denver, 1903.

The Passenger Department of the Chicago & North-Western Railway has issued a very interesting folder on the subject of the Christian Endeavor meeting to be held at Denver, July 9th to 13th, together with information as to reduced rates and sleeping car service, as well as short description of the various points of interest in Colorado usually visited by tourists. Send 2-cent stamp to W. B. Kniskern, Passenger Traffic Manager, Chicago, for copy.—may 16.

Special General Assembly train to Los Angeles.

The passenger department of the Chicago and North-Western Railway announces that a special train has been arranged for account the general Presbyterian Assembly at Los Angeles to leave Chicago 10:30 p m, Wednesday, May 13, with through Pullman sleeping cars to Los Angeles without change from Pittsburg, Columbus, Dayton, Cincinnati, Louisville and Indianapolis—Pullman standard and Pullman tourist sleeping cars from Chicago without change.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Roanoke, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and C. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by E. L. Austin four Sundays in the month Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and, proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 360 W. Main.

The Church of God in Tacoma, Wash, corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Ritner of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edselman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, 2nd ave. Ave., for Sunday School and Bible Study

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyelauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dalton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both. and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Truedell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Flanna, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville. Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Yamounce, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom as proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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No. 14, Ex. Sun.	"	11:50noon
No. 8, " "	"	8:01pm

GOING SOUTH.

No. 21, Ex. Sun.	For Terre Haute	5:35a m
No. 3, " "	"	11:18am
No. 9, " "	"	7:16pm

Train No 21 runs to Terre Haute, and connects at Collax with the Big Four for Indianapolis arriving at 10:30 a m. Train 3 makes connection for Indianapolis, Evansville and all points south. Reaching St. Louis 9:40 p m. and Cincinnati at 8:00 p m.

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And to share the yoke with Jesus
Wherever he may lead—
Whether in pleasant pastures
His tender flocks to feed;
Or whether upon the mountains
His blood-stains mark your way,
Only to follow him meekly,
And to follow all the day.
So, soul, you will be the winner,
When this day's work is done,
And better fitted for labor
When tomorrow gets the sun.

—Silver Cross.

Communicated.

What Is Dying?

"I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze, and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until at length, she hangs like a speck of white cloud just where the sea and sky come down to meet and mingle with each other. Then some one at my side says, 'There! She's gone!' Gone where? Gone from my sight—that is all. She is just as large in mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me, and not in her. And just at that moment when some one of my side says, 'There! She's gone!' there are other eyes that are watching her coming; and other voices ready to take up the glad shout, 'There she comes!' And that is dying."—Luther F. Beecher.

The above is taken from a Sunday School Teachers' Journal and is found in connection with the Easter lesson. It is a good thing to contrast some of these sayings with plain Bible truth as Bro. Moyer did that of the dying statement of Paul with that of Mr. Moody. The question for our readers to do is to decide which is truth and then act accordingly. Paul in this chap. 1Cor. xv. proves that Christ arose from the dead and therefore those who are his at his coming. Further he states that if Christ is not risen then they who sleep in Christ are perished, a very strong statement. Is it not in favor of extinction of life? The trouble with those who believe that "dying" is a flying away, is that they do not study the first lesson of the creation of Adam. He was made of the dust of the ground and God breathed into his nostrils or face the breath of life and man became a living soul. The mere fact that man received the breath of life did not make him immortal, but a living soul or person.

After Adam's disobedience God said, "Dust thou (Adam) art and unto dust shalt thou (Adam) return." Whatever God calls man in the second chapter of Genesis he calls him in the third. Adam is his name and he was formed or made of the dust of the ground. Dying in this connection does not mean a flying away, but a returning to the original elements. Did Paul mean this in our lesson? We shall see. The first man (Adam) is of the earth, earthy. The second man (Christ) is the Lord from heaven. In this the apostle is contrasting two men and their natures. One had been consigned to earth, the other had been raised from the dead to die no more. Now as is the earthy, such are they also that are earthy. And as is the heavenly, such are they also that are heavenly. Here he is contrasting those who belong to each of the Adams. The first man Adam was made a living soul the last Adam (Christ), a quickening spirit. Macknight says a vivifying spirit. One who could give life to those who believe in him. Now I submit this as a very plain statement. The first Adam cannot give more than he received, viz: life from the atmosphere, through generation. The second Adam can give eternal life, as he is a life-giving spirit. "Because I live, ye shall live also" is a grand truth. He alone can regenerate or give to his followers a resurrection life. Resurrection as we understand it, means to stand or stand again. In this life we are continually falling. Every motion in walking is a falling. If we overcome this falling, we partially stand or recover ourselves. Now our Christian walk is not so much unlike our natural walk. But in that better life we shall stand. We shall work and not weary, run and not faint. Our natures will then be perfect. Christ says, "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live. Whosoever liveth (when I come to raise the dead) and believeth in me shall never die." This is the mystery that Paul declared to the church at Corinth. We shall not all die, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump.

Again, this same apostle says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Not a word in all these Scriptures that we shall receive life in any other way than through Christ at his coming, no immortal part to fly away, and remain conscious between death and the resurrection. We find strong expressions in the Scripture such as these: "The dead know not any thing." Man's thoughts perish at death. There is no knowledge in the grave. If Christ is not risen, they that sleep in Christ are perished. Wesley in his notes on this Scripture says, "Have lost their life and [illegible]." The [illegible] as dry branches to be gathered up and burned up. Tares which the harvesters will gather up and burn. Others who shall be punished with everlasting destruction from the presence of God and the glory of his power. They shall go away into age lasting punishment.

It is very popular to believe that at death we go immediately to our reward. Yet the truth lies in what God has said, "Ye shall surely die." And dying means an extinction of this life. A sleeping until Jesus shall come to awaken us. Lazarus said nothing of being conscious during the four days which he lay in the grave. Jesus said to Mary, "I have not yet ascended to my God and your God." Not a word about consciousness during death. Not one of all the millions who have fallen by the hand of death have communicated with the living. The tomb is as silent as death. Not an echo comes back. But the prophet expresses the truth when he says, "His sons come to honor and he knoweth it not; and they are brought low, and he perceiveth it not of them." No dear readers, you cannot believe in the Christ of the Bible and also believe the [illegible]'s death of [illegible]. Let us believe the truth as God expressed it, that the seed of the woman should bruise the serpent's head. If you want life everlasting take God at his Word, and believe that there is life only through Christ.

Your brother seeking for glory honor and eternal life.

D. C. ROBISON.

Table Talk.

EASTER MORNING.

The brightest day in the Christian calendar is the day of Christ's resurrection. Other days may have been bright, and filled with bright prospects, but the day the Son of God broke the seal of the grave and came forth, helps more to make the Christians rejoice than all others. Till then death and the grave were the mighty conquerors of earth.

Millions had fallen at the hand of death and had been received into the silent, gloomy and hopeless halls of the grave. No hope appeared beyond. Philosophy would not look beyond the vail of death. Science could not invent an escape. The race seemed doomed. Only the divine Word gave any light, and even that was doubted by the most.

But praise the Lord! Jesus overcame death, and conquering the grave, came forth to give life to all the race. How changed the scene. Before all was dark, no light, no hope. Now the seal is broken, and light breaks in and hope is born. Jesus said, "Because I live, ye shall live also." Glorious assurance! Ye shall live because I live.

The voice that could hush the winds and calm the troubled waters, the same voice that could open one grave and call forth its occupant will speak again ere long with mighty power. The graves will be opened and the prisoners who have believed the gospel of the kingdom set free. Your loved one of mine, perhaps you and I. Not because we merit it, "Because I live," said Jesus.

By faith in Christ's words we can stand on the other side of the grave and looking back, can exclaim, "O grave, where is thy victory? O death, where is thy sting?" It will not long be a prospect but a realization. Brothers and sisters, how will you and I stand on the other side of the grave? How will that voice that calls forth the sleeping ones affect us? May we be found of the Lord ready to be accepted at that glorious morn, is my prayer. Amen.

H. JOHANSSEN.

Dear brothers and sisters:

How much we, as believers of the gospel, have to be thankful for on this celebration of the resurrection of Jesus. How many blessings we have in these evil days, when sin and corruption abounds on every hand. What [illegible] mind we enjoy by trusting [illegible] God; and above all, what a [illegible] we have. The promise is, [illegible] as he has gone into heaven, shall so come in like manner as ye have seen him go into heaven." Yes, we know that we are watching and waiting for one who surely will come and will not tarry beyond the appointed time. And Jesus himself has told us to be always on the watch-tower; because at a time when ye think not the Son of Man cometh, and last coming suddenly, he should find us sleeping.

I have often thought, what a privilege it must have been for those who lived when Jesus was on earth before, to see him and talk to him and live with him. But I think now that we are living on the eve of a more glorious time than even the apostles did, for we may see him any day, and if once we meet his approving smile, we will never have to be parted from him; we will not only see him, but we shall be made like him. We will not have to witness his cruel sufferings and death, and his final ascension as they did. But he told his disciples before he went away, "If I go away I will come again and receive you unto myself, that where I am, there ye may be also." And, beloved, this promise was not only for them, but for all who love his appearing. When he comes, it will be with healing in his wings, which will establish peace on earth and good will toward men. I know we all want to be here when God's glory covers the earth, as waters now cover the sea. We look at nature now when everything seems to be awakening from a long winter sleep, and think nothing could be more beautiful. But we have hardly had time to acquaint ourselves with its grandeur, before everything begins to die and decay. The trees are stripped of their verdure, the ground laid bare, the flowers and fruits bitten and withered by frosts; all looks desolate and dreary again. But when Jesus comes and has set up his kingdom, and restored the earth to its Edenic beauty, it shall be one long eternal summer. Don't you all want to be with him here, brothers and sisters? I do. And we all can if we believe and obey his Word and live a godly life until he comes. We must be able to give an intelligent and satisfactory reason for this hope on which we base so much.

Oh, how thankful I am that I am beginning to realize more and more every day what God has done for us, unworthy though we are. Think of the love he had for us, that while we were yet in our sins, he gave his only Son to die in our behalf that we might be saved. Until his Word takes hold of our affections, and our everyday life is ruled by what we learn from him, it is impossible to grow in God's favor. And Paul tells us it is by this favor we are saved through faith, and that not ourselves, it is the gift of God. And when Christ, who is our life, shall appear, then shall we also appear with him in glory. This will be the grand consummation of our blessed hope, and when that time comes it will no longer be a hope, but a glorious realization. May it be the happy lot of every one here this morning to meet our blessed Lord with joy is my humble prayer. Amen.

EMMA LANG.

Dear brothers and sisters:

What a glorious day this is for us, when we can meet together to remember the resurrection of our Lord. Do we all realize that our hope of life, the only hope of immortality is based upon the great fact that Christ himself was raised from the dead to die no more? Jesus died for our sins and was raised for our justification. He was given to us as a second Adam and because he had no sin of his own the grave could not hold him, but he arose triumphant and has ascended to heaven to await his manifestation, and blessed be his holy name, he ever liveth to make intercession for us. He is with us today and knows with what thankful hearts we meet here to remember his victory over death, and to glorify God for his unspeakable gift. He says today, "I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hades and the grave." And brethren, we have the blessed assurance that he who was lifted on the cross, and whose blood was shed for us is coming again to be glorified in his saints. At that time he was a man of sorrows and acquainted with grief, despised and rejected of men, wounded for our transgressions, bruised for our iniquities; but in the coming day he shall see the travail of his soul and shall be satisfied.

God sent his only begotten Son into the world to so suffer and die for us. What wondrous love from the Creator to a perishing world! What is the measure of our love in return? Does not such love demand our all? It may appear to us that we have little to offer God in return for his great love to us, but if we present our bodies a living sacrifice, holy, acceptable unto God, we shall be accepted by him.

The hope of the believer is set upon the Lord Jesus Christ. Apart from him there is nothing to expect. Let us work in love for him, remembering that faith without works is dead. Now is the working time, but it will soon cease. How blessed to have filled up the time to his honor and glory, so that we may hear him say, "Well done, good and faithful servant, enter into the joy of your Lord."

Has unbelief crept into any heart here? Has the thought been whispered that Christ may not come, and have you grown weak and careless in consequence. O put it from you! Let not go of the only—the blessed hope. Could you give up your hope of seeing Jesus and of being made like him? The night may be dark and cold and cheerless, but the sun will warm and cheer all things by and by. The day will dawn. Let us wait in patience. How soon our King shall appear we cannot tell; then we shall hear the cry, "Behold the Bridegroom cometh, go ye out to meet him." How will that cry affect us, brethren and sisters? Are we waiting with well-filled lamps, and are they trimmed and burning? Or are they flickering and just ready to go out? Will such a hope in view should we not be living epistles to Christ? Let us reciprocate his wondrous love, then when the cry is heard, and the Bridegroom comes, we will enter in, and ever be with the Lord and participate in all the joy and gladness.

And as we listen to the songs of praise here today they seem in such perfect unison with our hearts; but from here we look forward to that glorious day when we shall hear the new song, which shall resound through all the earth and make the arches of heaven ring. Glory, honor and power be to him that sitteth upon the throne and to the Lamb forevermore. It seems to me that I feel the great significance of the time which we are here to commemorate more fully than ever before. O may we ever keep in mind what it has done for us, and may the life which he has given us be spent in his service.

The presence of my parents and brothers and sisters is a matter of great thankfulness to me, and I know that the brethren will give them a hearty welcome in the name of the Lord, and help to build them up in their most holy faith. May they realize that it is indeed good to be here and meet with Christ. Let us draw nigh unto God through him and he has promised to draw nigh unto us. O for a closer walk with God, to learn and do his will. Praised be his holy name who has begotten us unto a hope of life eternal through the resurrection of his Son. Amen.

LUELLA SMITH.

"Publisheth Peace."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!" Isa. lii. 7.

I feel happy that it has fallen to my lot in the providence of God to wander among the Massanutton, Blue Ridge and Green Mountains in the grand old Statool Virginia, and "publish peace" to the inhabitants thereof, and proclaim "good tidings of good" things, and "publish salvation" to these people, and proclaim in their midst the coming glorious reign of Zion's glorious King in the heights of Zion.

The grand old "gospel of the kingdom," thrills the heart of believers as no other message can. It is a message of peace, it kindles music in the soul, it causes the heart to shout for joy, and be happy while in adversity. It lets the sunshine of God's love in, and peace and contentment reigns within. It makes believers love the brotherhood, and also anxious to publish glad tidings of good to sinners.

Should clouds of inky blackness temporarily obscure our vision, the sun of hope emerges from behind the cloud with a dazzling blaze of glory, and dispells the cloud, like the fog before the rising sun.

"Say unto Zion, thy God reigneth," in the person of his Son. "Yet have I set my king upon my holy hill of Zion." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation."

It is a message of peace, even now it calms the troubled sea of life when its raging billows would overwhelm us, and its cares and vexations distract us. There is nothing but joy and peace in it, both now, and also when the Lord shall bring again Zion. "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." The poet caught the Spirit of the strain, when he sang:

Hail, sweetest, dearest tie that binds our glowing hearts in one,
Hail sacred hope that lifts our minds to fairer worlds divine.

It is not only a joyous and comforting hope, but also a purifying hope.

Listen: "He that hath this hope in him purifieth himself even as he is pure." Notice, it is he that "hath this hope in him,"—is a part of his being, as it were, and not him, who merely profess it, in which it has the above purifying effect.

It is to such an one a valuable treasure, which in his estimation, exceeds in value all other treasure. Says Jesus: "For where your treasure is, there will your heart be also." Hence, reasoning from cause to effect, it could not do otherwise than to direct and control his acts of life, because his heart is centered in that treasure.

Such an one grows in grace and in the knowledge of the truth. His growth may be compared to a little vine in the woods, which seeks greater light, and by its tendrils reaches out for the sturdy oak, and as its growth proceeds, gradually elevates itself into ever increasing light, until it reaches the top, and then drinks in the pure sunlight of heaven.

"The saving favor of God is manifested to all men, teaching us that renouncing impurity and worldly desires, we should live prudently, righteously and piously in the present age, waiting for the blessed hope, even the appearing of the glory of the great God, and our Savior Jesus Christ." Titus ii. 11-13.

The attitude of those whose treasure is centered in the blessed hope, is a prudent, righteous, and pious life in this present age. It would indeed be a very serious matter to profess the blessed hope, and then live in such a manner as to bring reproach upon it. God grant that none will do so.

Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt," therefore it was his choice to "rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

Alas! how many think otherwise, the pleasures of sin for a brief season has far more attractions for them, than the eternal riches of God. That is their treasure, therefore their heart is set on it. Those who thus choose will get their choice. They can't have the pleasures of sin and also the riches of God.

Beloved, let us be in earnest in publishing peace, and herald to the people good tidings of good, and earnestly proclaim the coming reign of Jesus, on Zion's Mount, for God has declared that he will set his King upon the holy hill of Zion, and that the law shall yet go forth from Zion, and the Word of the Lord from Jerusalem, and the people shall yet flow unto the house of the Lord and learn his ways.

I will shortly write out my report of my work in Virginia. God has a faithful people here, whose heart is set on the old gospel of the kingdom, and are anxiously waiting for the coming of the King in his glory.

We are now living in the last end of this Gentile age, when hope will soon be lost in sight. Oh what need there is that God's servants should be dead in earnest, and live pure and holy lives, that none may appear before Jesus when he comes, with hanging heads. Let us so live as to be approved, and go on ever rejoicing in hope of the glory of God.

God be with you all, dear ones in Christ.

W. H. WILSON.

"Quit You Like Men."

Never was there a time when all ministers and all men needed more to be well anchored. The atmosphere in many quarters is thickly befogged with doubts; there is a dangerous disposition to question the supreme infallibility of God's Word; there is a lowered estimate of the deadliness and doom of sin; and the currents of materialism and worldliness run fearfully strong. Every one of us is liable to adverse gales that may burst upon us at an unexpected moment. Trials and temptations come without warning; Satan, no more than a burglar, sends notice of his assault. As a vessel is often stripped of her canvas before the sailors have time to man her yards, so may it be with us. We may be taken all aback by the hurricane, and stripped of all our "top hampers," but if the soul is made fast to the Anchor sure and steadfast, we shall not suffer wreck. The unseen Christ—our Redeemer, Protector, Preserver—makes us outlive the tempest.—*T. L. Cuyler, D. D.*

Please do not forget our financial needs.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 6, 1903.

WILL you please look up your account, and if you have not yet sent the money to renew your subscription for 1903, will you not kindly do so at once?

WILL some one who can kindly send us the present address of J. J. Hubbard, late of Kellogg, Kansas. Also we would like the address of Andrew Syme, late of Craigs, Ohio.

"MEN dare not, as bad as they are, appear open enemies to virtue; when, therefore, they persecute virtue, they pretend to think it counterfeit or else lay some crime to its charge."

THERE has been considerable fighting between the Turkish troops and the insurgents in Bulgaria, and many have been killed on both sides. What the outcome will be is beyond human knowledge.

THE concluding part of Bro. Joblin's articles on Substitution arrived too late for this issue, and will have to wait till next week. For a like reason the last part of Bro. Thomas' discussion will be given next issue.

WE are pleased to say that Brother and Sister Bradshaw, late of Alliance, Ohio, have come to reside in Cleveland where they can be with those of like precious faith, and the children can attend the Sunday School. We judge from their beaming faces on first days that the change is highly appreciated, after so long an isolation.

THE amounts sent in for our "Helping Fund" are far below what it takes to supply those who are unable to pay for THE RESTITUTION. Unless assistance can be given we will be compelled to discontinue the paper to a number of these poor brothers and sisters. We do not wish to do this, but there is a limit to our ability, and unless we can have aid it will have to be done. Perhaps when our generous friends understand the case, they will want to help in this work.

A CITY paper recently published a special from Battle Creek, Michigan, stating that "Mrs. Ellen G. White, the prophetess of the Seventh Day Adventists, has decreed that the *Review and Herald* office, recently destroyed by fire, shall not be rebuilt in Battle Creek, and that the publishing business and headquarters of the denomination must be removed to some place on the Atlantic coast. Mrs. White says the worst thing that could be done would be the rebuilding of the office in this city. The Lord has shown her this in a vision, she says. The Lord is displeased because the office has been doing commercial work for gain. The men who run the affairs here have become worldly. The burning of the office was the judgment of the Lord." One can hardly help wondering what the climate of the Atlantic coast may do for these worldly men; and whether they will take the change as a blessing, or as a curse; or why the prophetess did not get a message bidding her to turn these worldlings out, seeing she lived close by, and knew all about it quite a while. Strange things are charged up to God. The dispatch also adds that "there are 10,000 Adventists in the city, who according to Mrs. White, must scatter or be destroyed. Many of them will leave at once."

Russia Again.

Quite a ripple of excitement was caused in the world of nations last week when the representative of the United States sent a communication to Russia declaring that Russia must respect the treaty regarding the integrity of the Chinese empire, and at the same time advising China not to grant the demands made by Russia for sovreignty over Manchuria. As everyone knows Russia has been going quietly on with her work of "assimilation"—making Manchuria practically Russian. This has not been interfered with so long as no attempt was made to shut other nations out, and all were free to enter the ports at will; but when China was asked to exclude all others, and make over these provinces to Russia, then the United States showed its hand, and Russia at once withdrew or denied its demands.

This incident shows the power and importance of the United States in the affairs of the nations. No other nation—not even any combination of [na]tions [ex]cept our own, could have ca[used Ru]ssia to so promptly recede from her position. Had any other nation spoken it would have called for lengthy discussions, the appointment of commissions, and then many concessions on both sides, but with America speaking in positive terms, Russia at once comes down.

No one with a knowledge of Russian history, and knowing what her plans are, will suppose for a moment that she will clear out and leave that territory. Not a bit of it. She will stay right there, gradually getting more ships and soldiers on the scene. She will keep right on making Manchuria little by little so completely Russian, just as she has so much other territory, that it will be impossible to drive her out, and indeed there will cease to be an incentive to do so, as the whole country will then be Russian and not Chinese. Given time and the Czar's minions will have Manchuria, and be ready to "assimilate" further parts of China. Russia can get more by waiting than by a war that will involve all the nations.

The student of prophecy can watch these steps of the Northern Bear toward his destiny, which is written in the sure Word. Keep on the watch tower. Events move fast.

Retaliation.

"The noblest revenge we can take on our enemies is to do them a kindness; for, to return malice for malice, and injury for injury, will afford but a temporary gratification to the flesh, and our enemies will be rendered the more bitter against us. But to take the first opportunity of showing them how superior we are to them by doing them a kindness, or by rendering them a service, the sting of reproach will enter deeply into their souls; and while to us it will be a noble retaliation, our triumph will not unfrequently be rendered complete, not only by blotting out the malice that had otherwise stood against us, but by bringing repentant hearts to offer themselves at the shrine of friendship."

A Timely Warning.

Sister M. A. Woodward sends the following clipping, giving it the heading "A Timely Warning."

There are very few men more loved today or more capable of helping others by wise, kind, true words than F. B. Meyer, who recently returned to his work in London, after a trip to this country.

In a letter to the London *Christian*, he speaks with great appreciation of the marked kindness shown him while here, and adds, in a spirit of love and charity, that regarding the churches in America which it were well if we would heed. He says:

Nothing could have been more loving and courteous than the treatment which I have universally received, and there are in the churches of the United States of America thousands of the choicest souls that God ever made. But there are many lessons for us from the state of religion in the United States.

1. Let our ministers beware of drifting into preaching on social topics and questions of the day, apart from the person and work of the Savior.

2. Let us maintain the custom of expository and experimental preaching.

3. Let us not announce sensational subjects to draw congregations.

5. Let us be strict to keep outside of our churches exceptional ways of raising money.

5. Let us carefully maintain church discipline, and let people understand that if they want cards, ball, etc, they must disassociate themselves from our churches, and be one thing or the other. If they feel able to serve Christ in these things, let them stand or fall to their own Master, but let them do it apart from the church, lest they invalidate her testimony and impair her life.

6. Let us see to it that we act as light and salt on the movements of the time—not allowing the government of affairs to drift into the hands of irreligious and professional politicians.

The church has relaxed in both her doctrine and practice. She occupies a lower and broader platform than is meet; and having laid aside, as ultra and unnecessary much of what is forbidden to the carnal mind, she has enticed multitudes to join hands with her, whose hearts are not right with her Lord, and who would never have made a show of joining her, had she adhered to the faithfulness of her Lord's truth, and the holiness of her Lord's example. *-Hugh McNeile.*

Subscribe for THE RESTITUTION for 1903.

Communicated.

What Think Ye of Christ?

"God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory and the express image of his person, and upholding all things by the Word of his power, when he had by himself purged our sins sat down on the right hand of the Majesty on high. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they; for unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world he saith Let all the angels of God worship him,.....but unto the Son he saith thy throne O God is forever and ever." Heb. i. 1–8. In the 10th ver. God says, "And thou, Lord, in the beginning hast laid the foundation of the earth and the heavens are the works of thine hands." Please read carefully the whole chapter, also Col. i. 12–20. He says "it pleased the Father that in him should all fulness dwell." The disciple John says, "In the beginning was the Word, and the Word was with God, and the Word was God, all things were made by him, without him was not anything made that was made, he was in the world, and the world was made by him, and the world knew him not." Just the same as God the Father said, Who dare deny the Word of God so plainly spoken.

MRS. H. L. ISHAM.

Our Letter Drawer.

Dear ones of like precious faith:

We are nearer our home today than ever before and as

Our few revolving years,
How swift they glide away;
How short the time of life appears,
When past but as a day.

Lord through another year,
If thou permit my stay,
With watchful care may I pursue
The true and living way.

When we look around us and see the people so heedless and unconcerned about their eternal welfare, it makes one that knows the truth and wishes to obey it shudder, but [illegible] are people who know the truth who would rather be popular with the many than to humble themselves with the few. They tell us, O you can belong to our church and believe as you please, that is, if you keep your mouth shut about the promises made to the fathers and the personal coming of Christ and the immortality of the soul of man. If you say any thing about these things you will hurt some ones feelings. Tell them about the great battle to be fought and that the nations are preparing themselves for that great struggle. They think it of little force. I was talking with a church member not long ago about this great battle. He said, No I do not believe it. I told him that that was what the old prophet said, but, said he, The old prophecies were fulfilled and the young ones did not know anything, and off he went. So you see, if I was a member of his church there would be a wide difference of belief between us in regard to the prophecies, but to have every thing run smooth we must not contend for the truth as it is in Christ our Redeemer, our Elder Brother, our King, who will reign on David's throne in Mount Zion and in Jerusalem.

Let us all strive to enter in at the narrow gate into the city of pure gold where there will be no night, where death cannot enter, where God will wipe the tears from all eyes, where the saints will meet to part no more, and where we can clasp glad hands in that Eden home. May we work with the little band and guard against the worldly fame and keep ourselves from tempting things that so often leads mankind to sin, and may we fight the battles that are sure to win for our Redeemer and our King. While other churches are working for numbers and do not stop to think it is not all that call upon the Lord will enter into his reward, but those who do his will. Oh bring us into that blest fold where we will be with our King forevermore.

Your brother in hope.
JESSE HARROLD.

Missouri.

Dear Brother Underwood:

Will you please give place in the paper the following. I will say to my many correspondents that my present and future address is Dorris, Okla. Should there be any of the brethren in Woodward or adjoining counties I would be pleased to correspond with them. I can give part of my time to the preaching of the Word if not too far away. Any questions relative to our new country cheerfully answered. I live on my claim fourteen miles south-west of Woodward City, eleven miles from Whitehead, my nearest R. R. Station. Any of the brethren wishing to visit us with a view of location or otherwise will be met at any stated time at either of the above points.

With love to the brethren, I am waiting the return of our blessed Lord from heaven.

I. S. MILLER.

Oklahoma.

Brother Underwood:

I have just been reading in our dear old paper so many good letters that I am so thankful for. I am all alone here and it gives me so much comfort to hear from so many dear ones of like precious faith. Oh, would to God that all the world could see as we do, and pray thy kingdom come, thy will be done on earth as it is done in heaven. Oh how I long for that time. Dear ones, let us strive to be overcomers, it is all my hope and desire. I need your prayers, dear ones. May God ever bless all that write for his cause and kingdom.

From your sister in the one hope.
EMILY COLLETT.

Kansas.

Brother Underwood:

It is with a heart full of thanksgiving and praise that I wish to add my testimony of God's wonderful love and goodness to me, with the rest of like precious faith. It has only been a few years since I was led into the wonderful light of the true gospel of the kingdom of God. For years I was blind, led by blind leaders, groping my way in darkness, unable to fathom the halo of mystery which encircle the religious systems of the day. The opportunities for isolated ones to work in the vineyard are very few, as sincerity is made the pre-requisite upon which eternal life depends, and not true knowledge and obedience. I find great need of resorting often to the secret chamber and telling it all to Jesus, and [illegible] for strength and help to [illegible] the manifold trials and t[illegible] the world and its doings. [illegible] suggested itself to my mind so [illegible] some of the dear ones, of like precious faith who are seeking homes in the west to come to this locality, Chico, Cal., as there are fine opportunities here for home-seekers. A very large grant of land is being divided up into small tracts and sold on easy terms. Our country is experiencing a great change in the way of prosperity and development. There are three of us here of the Abrahamic faith, and several more are quite interested and are studying with us, and we would be so glad to get enough together to get a church as we could do so much more work for our blessed Master.

Your sister in the one hope.
MRS. C. N. HOWARD.

Announcement.

The North West Conference of the Church of God will be held in the I. O. O. F. Hall, at Lake Shore, near Vancouver, Wash. June 10-21. I do not yet know what ministers will be with us. The committee will meet visiting brethren at the River view hotel, Vancouver. Every one is invited to attend and help make this Conference one long to be remembered.

W. J. BYHAM, Sec.

PROGRAMME.

Friday	7:30 p m	Preaching.
Saturday	10:00 a m	Social meeting.
"	11:00 a m	Preaching.
"	2:30 p m	Business.
"	7:30 p m	Preaching.
Sunday	10:00 a m	Social meeting.
"	11:00 a m	Preaching.
"	12.00 m	Lord's Supper.
"	1:00 p m	Basket Dinner.
"	2:30 p m	Preaching.
"	7:30 p m	Preaching.

The 47th Annual Conference of the Church of God in Michigan, will be held (D. V.) at Dutton, Kent County, on Thursday evening, June 4, 1903, and continue over the following Sunday.

These meetings have been held so long that they have become an established fact in the minds of the brethren, and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family reunion, where we can enjoy the blessed communion of those of like precious faith, so that we feel we would be lost without them, for from these gatherings we derive much strength if we come with the right spirit. All who can come should make a special effort to be there.

A programme will appear later.

Let us remember the words of Paul, in Heb. x. 25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

Dutton is situated on the Michigan Central R. R. ten miles south east of Grand Rapids.

EMMA JACKMAN, Sec.

Married.

We have received announcement cards telling of the marriage of Miss Nellie Grayce Smith and Mr. Will O. Bates, at the residence of the bride's aunt, Mrs. C. E. Slayter, in Chicago, on April 23, 1903.

Mr. Bates is in the employ of the Pennsylvania R. R. with headquarters at Van Wert, Ohio, where they expect to live.

The bride is the granddaughter of Sister Mary Watkins of this city, and has lived with her grandmother from infancy. She has grown to young womanhood here, and has lived so as to become one of the best known and respected girls of Plymouth. Always prominent in the Sunday School work and the Church choir, her presence and her voice will be missed, and we can but feel sad that she is gone from us. Her bright, sunny disposition cannot but make friends wherever her lot may be cast.

The last time she attended one of our meetings the closing song happened to be "Lord, abide with me," and our prayer is that the Father may be with and truly abide with our Grayce and her beloved husband, and finally save them in his everlasting kingdom.

Married by the writer, at the residence of the bride, on April 28, 1903, Mr. Marion Partlow and Mrs. Julia Ellenbaugh, both of Moriah, Ill. A few years ago, Bro. Hudler immersed both of these parties and they have been firm in the faith ever since, and we hope they will be faithful to the end and all meet in the kingdom of God.

Z. E. BRANT.

A Statement and an Appeal.

[illegible] Plymouth congregation still [illegible] [illegible]ion building. The members are [illegible] poor people. They are hindered very much in carrying on the work that might be and that ought to be done, from the fact of having to devote their energies to raising money to pay off this debt. Numbers have been forced by circumstances to move away, and this lays the burden on fewer shoulders.

The brethren and sisters are making a great effort to get the money to lift this debt this year, and it is an object to them to raise as much as is possible by June. Many brethren and sisters have in time past met with this Church, and know of their zeal and earnestness. Many others have read accounts from time to time of meetings held at this place, and work done for the Lord. The hospitality of the Plymouth Church is well known to hundreds. The brethren and sisters always have and shall ever give their homes and the best they have to those who may chose to visit and sojourn with them.

It may be that some who have met with the Plymouth brethren, or others who know of their work, would like to contribute of their [illegible] to aid in clearing this house [illegible] us enabling the friends [illegible] that now languishes. Should there be any such if they will send to Brother E. K. Barnhill, Plymouth, Ind., he will, as Secretary of the Board of Trustees, make proper acknowledgement, and convey the money to the hands of the Treasurer.

A State Conference to be Held in Ohio.

The Conference Committee have decided to hold the Ohio State Conference at Cleveland, O., to begin Thursday evening June 4th, and continue over the following Sunday. The programme will be published later.

J. C. THOMPSON, Sec'y.

When you find yourself, as I dare say you sometimes do, overpowered as it were with melancholy, the best way is to go out and do something kind to somebody.—*Keble.*

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Please do not forget our financial needs.

Selections.

Why Preachers Fail.

Many preachers fail not because they lack knowledge, but because they lack unction. They are orthodox, but they never take fire when they preach. Their sermons are all brains and no blood. They have plenty of thought, but no feelings. The dinner they serve up to their people on Sunday is elaborately prepared but cold. No preacher is to be excused who does not as diligently study his manner as his matter. It was said of a certain preacher that he got his matter from God, and his manner from the devil.

Many a good sermon is spoiled by a cold delivery. Two men were addressing a large meeting at Exeter Hall; the one a D. D. and the other a workingman. The Doctor was polished and pompous in his style of oratory, and his words fell like drizzling rain upon the audience—they fairly shivered as he proceeded. Presently the workingman rose to speak. He told of his experience and spoke out of his convictions; he was on fire with his subject and his words fell like sparks among gunpowder—the people took fire and broke out in thunders of applause. Said a gentleman to a man sitting by his side, and who was applauding most vigorously, "What is he saying?" "Oh, I don't know, but look how he is saying it!" Now, much of the pulpit power under God depends on that element of enthusiasm. They make others feel who feel themselves. How can he plead for souls who neither knows nor feels the value of his own? How can he recommend a Savior to others who himself despises and rejects him?

The man who enters the ministry as a profession, as men do the law or the army, and goes through the routine of its duties with the coldness of a mere official, resembles the "ghastly form of a skeleton that in its cold and bony fingers holds a burning lamp." It is true that a man may hold out a light to others who himself does not see. It is true that he may stand like a lifeless finger-post pointing the way along the road where he neither leads nor follows. It is true that God, in his sovereign mercy, may bless others by one who is himself unblest. Yet commonly it happens that it is that which proceeds from the heart of the preacher that penetrates and affects the heart of the hearer, like a ball red hot from the cannon's mouth.—*J. A. Soper.*

Thoughts on the Kingdom.

If the eternal home of the saints is a sky-kingdom "beyond the bounds of time and space," why do the Scriptures never say so?

If the kingdom was set up at the first advent of Christ, why has mankind ever since been taught to pray, "Thy kingdom come?" Surely if that prayer means anything it means that the kingdom has not yet come.

If the kingdom has already been set up, as some assert, then Christ must be reigning on the earth, and the second advent is past; time has ended; the dead have been raised; the saints rewarded; the wicked punished; and pain and death are destroyed. But—is it true?

If the kingdom has been set up, what are all these other kingdoms doing in its territory? When the kingdom does come, all other kingdoms will cease to exist.

If there is no future kingdom, why are we still taught to pray, "Thy kingdom come?"—*C. F. Ladd.*

Spirituality.

Spirituality, therefore, is intense personal religion. It implies strong moral principle, purity of desires and affections, godliness in our intentions and ambitions, and self-sacrificing devotion to the service of God. A spiritual Christian will be a force in the world, a power for good among men. He brings God to men. His conduct appeals to the conscience of wicked men. His Christ-like disposition is a convincing argument for Christianity. Such a man also has hold on God in faith and prayer. He has power with God and therefore also with men and prevails with both. He prays in the Spirit; he sings in the Spirit; he worships in the Spirit. And, Spirit being the highest form of force, he exercises spiritual power, which is only another name for personal power sanctified to the good of others. Spirituality is therefore the great need of the day. It is the only sure antidote for the prevailing worldliness and materialism in the church and in the world, for it is the opposite of these world tendencies.—*Evangelical Messenger.*

Poetry.

He Has Come.

He has come! He has come! My Redeemer has come!
He has taken my heart as his own chosen home;
At last I have given the welcome he sought,
He has come, and his coming all gladness has brought.

He has come! He has come! My Love and my Lord!
Every thought of my being is swayed by his word;
He has come, and he rules in the realm of my soul,
And his sceptre is Love—oh, blessed control!

He has come! He has come! Oh, happiest heart!
He has given his word that he will not depart;
No trouble can enter, no evil can come
To the heart where the peace of God has its home.

He has come to abide, and holy must be
The place where my Lord deigns to banquet with me;
And this is my prayer, Lord, since thou art come,
Make meet for thy presence my heart as thy home.

Original.

Passing Events.

Watchmen, what of the night; we think we can see gleams of the morning's dawn. The Jews under the name of Zionists, have been gathering and forming societies in different parts of the world, for the purpose of getting a right and privilege to make a home in Palestine for some of their people; and until last year their expectations, apparently, were likely to be realized, but from some cause their hopes appeared to give way to fears of their cherished hopes not being realized for some time to come. Even a place of rest was refused them in the United State. Last summer a number of Jewish emigrants coming to this country were not allowed to land; but were turned back to Europe to endure the hardships they tried to escape from. But what follows in a very short time? Secretary Hay issues his note to the Powers, "that they shall see to it that the Jews residing in Roumania shall enjoy protection of life and property," where the dogs of war are liable to be let loose at any time, and the Czar of Russia follows in the beginning of this year, with a proclamation of civil and religious liberty to his Empire, which was little expected. And we hope the liberties granted will reach all classes, but some doubt of it including the Jews. "God's ways are higher than our ways." When the time comes for them to be gathered they will not have to purchase the privilege to occupy their own land. What says the Scriptures about the Zion movement, in Isa. lxvi. 7, 8, 9, 15, 16, 18-20. Please read all the chapter, "Before she travailed, she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children. Shall I bring to the birth, and not cause to bring forth? Saith the Lord; shall I cause to bring forth, and shut the womb? saith thy God. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. For I know their works and their thoughts; it shall come, that I will gather all nations and tongues together; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal, and Javin, to the isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem saith the Lord. (Here is a gathering of the Jews in which all nations will gladly assist). Joel iii. 2 says I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." If the present Zion movement is not what we are to look for, how are we to know it when it comes? if there is to be more than this movement. Brethren are you ready? The call may come when we least expect it, for the saints to be gathered. Have you received the earnest of your inheritance? Are you sealed with the holy spirit of promise? which is to raise you up at the last day, which is to be your life in the kingdom.

GEO. MITCHELL.

An Oration

Delivered at the Church of God, in Burr Oak, Ind., on Easter day, and published by request.

Tonight let our minds wander back o'er the footsteps of our Savior, as he sojourned upon earth among men. We see him grow up as a tender plant, and as a root out of dry ground, making of himself no reputation, and taking upon him the form of a servant, was made in the likeness of men. We see him despised and rejected of men, a man of sorrows and acquainted with grief. Although born in humility, although his mission was confined to a small country, and his public career lasted only for the brief space of three and one-half years, we see him despised and persecuted and finally put to a cruel and ignominious death on the cross.

He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment, and for the transgression of my people was he stricken. He made his grave with the wicked and with the rich in his death, because he had done no violence, neither was deceit found in his mouth. But now the message bearer, Jesus the Holy One, the Savior of the world, is laid in the tomb, seemingly under the eternal power of that grim monster "death." The Master seemed to have lived in vain, and his message so lovingly given seemed to have been in vain.

But hark! We now hear the voice of the Father, the Creator of the world. He stretches forth his hand from behind the veil and gives unmistakable evidence that he is stronger than death. He bursts its bands asunder, and delivers his sleeping saint who has served him so faithfully and so lovingly.

It is done!
Far and wide beneath the sun,
Spreads a bliss no tongue can tell,
It has come, the day of wonders;
Louder than ten thousand thunders,
Hallelujahs roll and swell.

It is done.
King of kings the victory's won;
Hallelujahs roll and swell,
Voices loud as thunder,
Cry, Behold the day of wonders,
Christ has conquered death and hell.

We have now before us a different and more glorious scene of life. No more persecutions, no more trials and conflicts; no more suffering of death, for he says: The living One, I became dead, and behold! living am I to the ages of ages, and have the keys of death and of hades; and lo, I come to do thy will, O God. For thou hast loved the world that thou gavest to thine only begotten Son, that whosoever believest on him shall not perish but have everlasting life. Herein is true incomprehensible and marvellous love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

What a happy thought, to be assured by the Master himself, that if we believe and obey his commands we shall live forever amid all the glories of the coming age. When this mortal shall put on immortality, and this corruptible shall put on incorruption, then our bodies of humiliation shall be fashioned like unto his most glorious body. Hasten, oh hasten, and hail that glad day.

But some will say, what effect has Christ's death on the Church? We need not hesitate in answering. If Christ be not raised your faith is vain, ye are yet in your sins. Hence also they who fell asleep in Christ perished. If in this life in Christ we have hoped, and there is no more, we are of all men most to be pitied.

But now Christ has been raised from among the dead, a first fruit of those who have fallen asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ, shall all be made alive. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

A bright and more perfect day will then be ushered in, illuminated by the Sun of Righteousness, who shall arise with healing in his wings, adorned with holiness to the Lord.

For that coming we wait, for that coming creation groans and travails in pain. For that coming Satan fears. To that most glorious day all things tend, the dark or the bright, the evil and the good. Meanwhile all is dark and evil. The Church, the lovely bride, has long waited for the coming Messiah. True the night is far spent, the day is at hand, and now how shall she count the hours? Ages after ages have passed, and still the widowed Church looks and longs for the coming Bridegroom. O, how shall she measure the time? She measures the midnight hours by the sure word of prophecy. She meditates and reads the passing time, and in reading she is cheered in her loneliness. She is waiting, only waiting for the night to end, for the dawn to come softly up, and the day star arise, and then shall be revilled one beautiful and glorious thought—

At last!
The Prince of life has come, the Church is glorified,
The sleepers have awoke, the living have been changed;
Death has at last been slain and the grave spoiled forever
At last.

At last!
The curse is rolled away, the serpent's trail effaced,
The desert smiles with green and blossoms like the rose,
'Tis more than Eden now. Earth has become as heaven
At last.

GEORGIE OSBORN.

A Guest at the Door.

In Holman Hunt's great picture, called "The Light of the World," we see one with patient, gentle face, standing at a door which is ivy-covered, as if long closed. Says Rev. J. R. Miller, "He is girt with the priestly breast-plate. He bears in his hand the lamp of truth. He stands and knocks. There is no answer, and he still stands and knocks. His eye tells of love. His face shows such patient, yearning tenderness. Still he knocks and as if he divined the thoughts of those within, he lovingly, slowly, emphatically repeats his thoughts, He that cometh unto me I will in no wise cast out. No answer from within, the door is still closed. He knocks again. At first the knocking was so loud it startled the inmates, but heedlessly they walked on, closing the ears to each echo of the hand outside, until the knocking grew so faint it was scarcely heeded. You wonder that the patient waiter outside is not [illegible] for a latch or knocker. O [illegible] enter as a welcome guest, [illegible] admitted. Do you see dear, wayward soul the meaning of the picture, Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me. But he has been refused even admittance. No place in your heart for him. No room in the inn when a babe. No welcome in the city when a proclaimer of glad tidings, no place in our lives as the Savior of the world. The truest friend earth ever had, rejected, despised, refused. We would not treat a human friend thus, and they offer no power to save, and this one comes to us with power to transform us from this groaning period to one of endless peace, from this mortal, dying condition to undying life. The more abundant life presented to his true follower at his second appearing. Will we still turn from him, close the ear to the gentle knocking until, perhaps, life's summer days have flitted by—beat with age and sorrow? We look in vain for our friends of yore, where are they? All gone. Is it too late to open the door to this patient, long-tried guest? Earthly friends if treated thus would long ago have left us in disgust, but this ever faithful friend has never left the door, so anxious is he for your welfare, he knocks yet again, and at last from within comes the welcome hand upon the latch, and the sweet voice at the door is heard saying, Though your sins be as scarlet they shall be as white as snow.

M. A. WOODWARD.

Random Thoughts.—No. 8.

Having said as much as is necessary on the locality of the Kingdom of God I now proceed with the next item

2nd, The King or Head to the government. What will be the form of government? Will it be a Democracy? A Republic? A Monarchy? If a Monarchy, will it be an absolute Monarchy or a limited Monarchy?

We have various forms of government, and the head of these are called by different names, as President, King, Emperor, Czar, Sultan, etc., but the kingdom of God will be a Monarchy, an absolute Monarchy, and the Head will be a King—King of kings and Lord of lords. It will not be a Democracy or Republic.

Men may have different views of government, and some would prefer one form and others another, but man will have nothing to say as to the form of government in the kingdom of God. God himself has decided that. The people will not have to spend a large part of their time electioneering and wire-pulling every spring and fall. The politicians will not be required there. There will be no election days in the kingdom of God. God is doing that now. Now is the acceptable time, and today is the day of salvation. Known unto God are all his works from the beginning. He had his plans all made, and has been, and still is working them out. He has elected or chosen who should be the Great King in, or of his kingdom.

In years gone by there has been much discussion about election, but I say God did elect, choose and predetermine who should be King, and who should share with the King in the government.

The King must be a descendant of Abraham, Isaac and Jacob. Also of David, and shall sit on David's throne. Isa. ix. 6, 7. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and of peace there there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the Lord of hosts shall perform this." (Revised Version.) That Jesus is the One referred to in this passage there can be no doubt.

From Luke i. we learn where and how a child was born and how a Son is given, and the angel speaks of him as being the Son of God, and the Son of David, or at least of David as his father, and I take it that the angel knew that he was the seed of Abraham, and no one doubts, and from Luke i. and Matthew i. I see no reason to doubt the truth of what the angel said. He was frequently spoken of as the Son of David as well as the Son of God, and God from heaven speaks of him as his Son in whom he is well pleased, and advised they hear him. At his baptism and on the Mount of transfiguration many wonderful things are spoken of [illegible] His Father, God, sent him into the world with a most wonderfully good and great message concerning his kingdom, and to convince the people that he was sent by God, and was the Messiah, or God's Anointed, he had power to do many wonderful things. He could turn water into wine, could walk on the water and could say to the winds and waters, Peace, be still and they obey him! He cursed a fig-tree, caused a great draft of fishes, fed five thousand men with a small portion of bread and had more left than they had before they had eaten. Could cure all kinds of diseases, made the lame to walk, gave sight to the blind, made the deaf to hear, the dumb to speak. Could cast out demons, could raise the dead, and even on earth had power to forgive sins, and yet, through those who should have been the first to receive and welcome him, he was crucified and slain! But on the third day he rose again, or God raised him, or it was both, and after seeing and further teaching his disciples at times for forty days, he ascended up to heaven, but he will come again. He is the one God has appointed, ordained, and anointed to judge, rule and govern the world. He came and suffered, he will come and reign. He will have all power and authority in heaven, and on earth. All principalities and powers will be made subject to him. He will reign till he has put all enemies under his feet. He will bless his people, but his enemies shall lick the dust. He will care for the poor and needy, there will be no partiality with him. All his people with all their troubles may appeal to him, and he will heal them of all their infirmities. Are any deaf, or blind, or crippled, or sick, or dumb, or have they demons, as they deranged, etc., he will be able to heal, cure, and to remove all their infirmities.

There has been much said about divine healing, and many claim they can do it now, and if they can I wish they would; for there are plenty of cases; but I have never seen much of it done. They say a great deal about divine healing, but don't do it, while Jesus said but little, and advised others to say nothing, but he never failed to heal! and when he cured any one he cured them perfectly, at the time. No half-way work. If the people who now claim the po[illegible] would go to work and heal the afflicted, instead of saying so much. It would be better. Now the time will come when God's people will not be sick, but it will be after the Lord shall come. He will then save to the uttermost, and that he will be able to do it is proved by the fact that he did do such things at his first coming. The best way to prove you can do a thing, is to do it. This the Lord did time and again, he never failed, and even when the patient was dead it made no difference, he just said, "She sleepeth," and raised her up. Nothing is too hard for him, and he is God's anointed, to sit on the throne and judge or govern his people. Now what I have said about his healing and saving his people from all their infirmities, I mean the people, mortal people, who will then be subjects in the kingdom, not the saints, who will then be immortal beings, and will share with the Lord in the government, and this brings me to my 3rd point as to the rulers or officers to assist the King in his government. More anon.

GEO. ELTON.

Obituary.

I take this way of informing you of the death of Brother Henry Watkins which occurred in Houston, Texas, on the night of April 11, 1903. He was well known to many of THE RESTITUTION readers, as his home was formerly in Plymouth, Ind. He had been in very poor health for some time and was induced to seek a warmer climate in hope of finding relief, but as is so often the case, it was a failure, and death claims its victim.

He had been able to work until within a week of his death, and was able to be about the house and yard to the very last. Death came sudden and was a great shock to his wife and son. His life work is finished, he sleeps that dreamless sleep, freed from the pain and sorrows of this weary life, but we sorrow not as others who have no hope, for we know that God's promises are sure, and that he in his own good time will bring him again from the land of the enemy.

The groaning creation is waiting for the manifestation of the sons of God and this old earth groans under its burdens, but soon Jesus the Life-giver will come. Then will the earth cast out her dead and no more cover her slain, but as prince of peace he will fill the earth with glory and praise. Come Lord Jesus and come quickly. Our hearts go out to sister in sincere sympathy, left as she now is among strangers and in a strange land, but we know that she is not alone, for he who is faithful has said, I will never leave nor forsake thee. Let us abide in the Vine and fight the good fight that we may be able to sing the new song and to be made unto our God kings and priests; for worthy is he to receive power and riches and wisdom and strength and honor and glory and blessing. Yes, he the living Christ is worthy of all glory. He is death's Conqueror and the last enemy he will destroy is death, and then there will be no more death neither sorrow nor crying for the former things are passed away. Behold, I make all things new.

Praise God for such a hope.

BANNIE BARNHILL.

Mrs. Martha J. Harding was born in the State of Ohio, January 22, 1830. Came with her parents to Indiana in early childhood. She was married to Dr. E. N. Harding in 1849. Two years later they came to make their home in Rensselaer, where she continued to reside nearly all the time since, he having died several years ago. Five children survive her, Mrs. Jessie Grant, at whose home she died, Mrs. Carrie Tourney, Mrs. Eva Tynes, Mr. C. F. and W. W. Harding.

She united with the Church of God, at Rensselaer, in humble obedience to the faith of the gospel, in 1861. Her allegiance to the faith was ever firm and unwavering. She was an earnest worker in the cause of Christ in her modest and quiet way. Doing good to all as she had opportunity, ever ready to give a helping hand to the needy. Her faith was truly a "faith that works by love." All who knew her felt the influence of her devoted, patient, self-sacrificing Christian life.

After a long and painful illness, she peacefully fell asleep in Christ on Mar. 25, 1903. Her funeral was held in the church, and was attended by a large concourse of sorrowing friends, to whom the comfort of the blessed promises in the gospel were presented that we might not sorrow as others without hope. We laid her away in the cemetary to sleep that undisturbed sleep, until called by the blessed Life Giver, "at the resurrection of the just."

D. T. HALSTEAD.

The World Before Moses.

Mr. H. T. Sell of Chicago, recently preached a sermon, at a church in Milwaukee, parts of which are here given:

We are interested in a look backward. How far can we go back and find a written record of the deeds of men? It is only within a comparatively few years that we could go back of 550 B. C. Indeed it had been confidently asserted that the art of writing was not known before about 600 B. C. How then could Moses have written his code of laws? How could the confident assertions in Genesis of workers in brass and iron, and of great empires 3800 B. C. be true?

This state of things was taken up and made much of by the hostile Bible critic. But now all is changed. The pick and spade in the hands of the excavator in the Bible lands has shown us a wonderful civilization antedating Moses and Abraham. That civilization had a high literary culture, with schools and colleges. Its commercial interests were large. Great caravans were in the road between Egypt and Babylon. Ships sailed through the Mediterranean sea, circumnavigated Africa and traded in the Persian gulf. There was also an efficient postal system.

The city of Nippur, fifty miles south east of old Babylon, has been in process of excavation since 1888. The most important discovery there is the temple library in 1900 with its 150,000 tablets on medicine, law, religion and mathematics. About 20,000 of these tablets have been removed and are now being deciphered. By means of these we shall be able to go still further back in the history of that old world.

Perhaps the most important discovery is that of the law code of Hammurabi, who lived in the time of Abraham. This was lately found at Qusa. A piece of diorite about seven feet high with a picture of the king on one side, and 282 of his laws on the other.

The code was pretty hard on judges and doctors. It says: "Any judge conducting a trial and rendering a written decision therein shall receive twelvefold punishment by reason of his decision, if the decision is subsequently proved to be erroneous." "If a surgeon makes a severe wound with the operating knife on a patient and the patient dies, or opens a tumor of the eye on any one and the eye is lost the surgeon shall have his hands cut off."

The code's most frequent punishment is death. Minor punishments are teeth knocked out, ears chopped off, and eyes put out. Of course there are certain provisions which are recognized in all codes of law where people live together and form a state. The social evil is sanctioned and provided for. A man may have a number of wives, provided the first one is the recognized legal wife.

The Mosaic code, with its lofty morality, its sanitary provisions, its cities of refuge, its appeal to God is so far in advance of the code of Hammurabi that it does not stand in the same category.

The reason for the destruction of this great civilization was because of its polytheism and immorality. We now see that all the Bible said of it is true, and in Abraham God sought to begin a new civilization.

To Australia.

Circuit tour tickets covering the railroad trip to the Pacific Coast and via the various trans-Pacific steamship lines to the far East, are each day becoming a feature of greater popularity to the traveling public. The Chicago & North-Western Ry., have recently announced the sale of tickets of this character to Sidney, Australia, and return, in connection with their overland Service to the Coast, tickets being good returning via the Royal Mail Line to Vancouver or via the Oceanic S. S. Co's Line, the direct route to San Francisco.

These circuit tour tickets are sold at very low rates. The trans-Pacific service has grown and improved very rapidly in recent years and tourists find the trip filled with scenes of picturesque interest not equaled in the old journeys made by tourists through England and on the continent.

The trans-continental train service and the trans-Pacific steamship service are of the highest possible character and the time required for making these journeys is much less than ever before.

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

Communicated.

The Holy Spirit, What is it?

It is an emanation from God. Did Jesus possess it? He evidently was endued with the Holy Spirit; and while teaching his loved apostles, preparing them for the work of proclaiming the gospel to the world, he promises them the Holy Spirit as a guide, a comforter in this mighty work. It was to direct, but was not to speek of itself. It was sent conjointly by the Father and Son. Hence the work of the apostles, thus inspired is the will and work of the Lord. See Heb. ii. 1-4. According to the will and power of God were they led, and strengthened, and directed in their work.

Spiritually born, what is it? The Word of the Lord to the Ruler who came to him by night wondrously answers this question. It is being born to immortal, spiritual life. It is the mortal putting on the immortal. See 1 Cor. xv. The resurrection of the Lord Jesus, and his life subsequent to that event verifies his word to Nicodemus. To him he said, "Except a man be born again he cannot see the kingdom of God." The order that he gave was first the water birth, then the Spirit birth. The water birth consummates the duty of the faithful obedient in putting on the saving name of the Lord Jesus. By thus being united to him who rose from the dead we receive the adoption of the sons. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, saying, Abba Father." Thus are we made heirs of God through Christ. See Gal. iv. 7. Does this sending of his Spirit into your hearts constitute birth of the Spirit? No, for Jesus said, "The wind eth bloweth where it listoth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." He here asserts what he proves by his appearance before the apostles the day he rose from the dead, and again in eight days after. The doors were closed and he stood in their midst. Can you, my friend, so enter a house? No, but if born as he was from the dead to immortal life, you may do so; and greater things may his followers accomplish. Let us not forget that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. But when this mortal shall have put on immortality the birth to victory will have been accomplished; and the victors like their Head, may go wheresoever it be needful, if it be within closed doors or a great distance; for as the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit.

MRS. E. R. BOYER.

Looking at things from the eyes of the fault-finder one would conclude that things were very bad in the church. The prayers of those who pray do not have the right ring and nearly everybody talks too much. The singing is wrong, and the preaching is not what it used to be. Things in the Bible appear doubtful and have a contradictory look. There is great trouble over where Cain got his wife, and if Lot's wife was turned to a pillar of salt, why is she not there yet? If Jonah was such a powerful preacher that he could turn a great city to repentance, why does it take so much preaching to get people to join the church now? What color were the serpents that stung the children of Israel, and how high was the pole upon which the serpent of brass was hung? These are some of the thoughts that enter the mind of one who is on the back-ground. Nothing is right to the man who is wrong himself.

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Inclosed is my programme of preaching appointments for the second quarter of the year. Please insert it that the brethren in these places may have it to refer to.

DATE.	MORNING.	EVENING.
April 5	Antioch	Antioch
" 12	Oregon	Oregon
" 19	Dixon	Oregon
" 26	Adeline	Oregon
May 3	Antioch	Antioch
" 10	Oregon	Oregon
" 17	Dixon	Oregon
" 24	Adeline	Oregon
" 31	Oregon	Oregon
June 7	Antioch	Antioch
" 14	Oregon	Oregon
" 21	Dixon	Oregon
" 28	Adeline	Adeline

These appointments are subject to alteration in case of absolute necessity. S. J. LINDSAY.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Society of Christian Endeavor, Denver, 1903.

The Passenger Department of the Chicago & North-Western Railway has issued a very interesting folder on the subject of the Christian Endeavor meeting to be held at Denver, July 9th to 13th, together with information as to reduced rates and sleeping car service, as well as a short description of the various points of interest in Colorado usually visited by tourists. Send 2-cent stamp to W. B. Kniskern, Passenger Traffic Manager, Chicago, for copy.—May 16.

NOTICE.

To the Bereans especially, or to any of the brethren.

It is the desire of many that Bro. S. J. Lindsay conduct a Bible School for at least ten days prior to the beginning of the next annual Conference to be held at Oregon, Ill., for the purpose of Bible drills or systematic Bible instruction. We all need such Normal instruction, and this letter is to all, and especially to those who may be missed by circular letter.

The plan is for those who take the work to take up lodging in the Conference hall, and do their own cooking and furnishing, thus making their stay as inexpensive as they please.

Oregon is a very pleasant city, located on the banks of Rock River, and an ideal place in leisure hours for an outing.

No tuition will be charged, as Bro. Lindsay has offered his services free for this time. Let us know in good season if you will come. For further particulars address the undersigned, Chairman Evangelist Committee, Illinois State Conference, at Lanark, Ill.

Your Brother in hope.

J. M. GLOTFELTY.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Margaret Gillfillian	1.50
Mrs C N Howard	1.00
I M Vickery	2.00

A Word of Appreciation.

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 25 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

Reduced Fares on Pennsylvania Lines

Excursion tickets will be sold via Pennsylvania Lines as follows:

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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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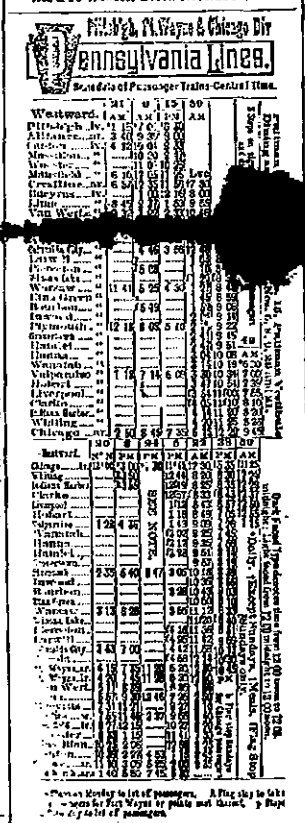

WHEN YOUR TIME IS OUT PLEASE RENEW.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 526 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and C. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and, proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east — Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O: where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Ind.

[illegible] Hope, on Fremont [illegible] This church regularly meets for prayer and church service every Sunday morning at 11:30 o'clock.—Address A. D. Rahelmas.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both. and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

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No. 14, Ex. Sun.	"	11:50noon
No. 8, " "	"	8:01pm

GOING SOUTH.

No. 21, Ex. Sun.	For Terre Haute,	5:35a m
No. 3, " "	" "	11:18am
No. 9, " "	" "	7:16pm

Train No 21 runs to Terre Haute, and connects at Colfax with the Big Four for Indianapolis arriving at 10:30 a m. Train 3 makes connection for Indianapolis, Evansville and all points south, Reaching St. Louis 6:40 p m. and Cincinnati at 8:00 p m.

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Communicated.

Immortality of Soul. No. 3.

Editor Sentinel:

I shall esteem it a favor if you will grant me room to reply to the letter of Mr. S. H. Thomas in the *Sentinel* of Feb. 21. I have read with considerable interest the several letters on the question of Biblical evidence concerning the immortality of the soul of man, and especially the letter referred to, and I want to say a few words on the question.

It is not wise to argue about apparent contradictory statements in the Word of God, since all facts that appear contradictory to a finite mind, blinded by prejudice and ignorance, are reconciled and harmonious in the infinite mind of God, and, in fact, his revelation does not come as an argument, but as a plain statement of fact of the past, present and future. And so I do not write this letter for the sake of argument, or for the sake of reconciling contradictory views, but simply to bring the evidence I now possess, and the evidence any careful reader of the Bible can possess, before those who, like Mr. Thomas, are searching for the truth. Remembering, then, that there is no defect in the revelation of God but in our own understanding, let us go to the Bible, reverently and devoutly, and ask the Holy Spirit to "guide us into all truth."

Mr. Thomas says, "Being deeply interested in the subject and believing as I do that the Bible is the Word of the living God, quite naturally I went to it for information on the subject, and failing to find satisfactory evidence there I put the question to your many intelligent readers,"—and I believe that he is sincere, and that we stand on common ground in believing that the Bible is the Word of God. And yet, I am surprised that he should completely overlook or ignore other direct statements upon the subject upon which he desires light, and quotes only those passages that declare apparently that the soul of the wicked man is destroyed and does not suffer eternal torment. For, whether intentionally or not, he upholds the doctrine of conditional immortality, and tries to show that the wicked are annihilated; upon this point, at least, he seems to have found "satisfactory evidence."

Let us look for a moment at this question from a standpoint other than that of the Bible. Both science and reason say that the soul can exist forever either in joy or in torment, for there is no doubt about the possibility of its so existing, and that immortality can be the lot of both the good and the bad. But neither science nor reason dogmatically says that the soul does so exist, for there is no evidence in nature or in mind from which the proof can be deductively formulated. All proof, then, along this line of argument is simply the result of inductive reasoning, which is very defective and inadequate at times, and yet in some cases it amounts to an actual demonstration, as for instance, the proof of the existence of such forces as gravitation, chemical affinity and electricity, and of such laws as show the conservation of energy, and the atomic and molecular construction of matter. We have never seen gravitation, nor chemical affinity, nor atoms, and yet science says they exist, believes that they do, and works upon that basis because certain results can be brought about only by certain causes. So also we reason that there is a God, that he is a Moral Ruler, that he governs by a system of rewards and punishments in a perfect moral government, that he can reveal to man the existence of such a government, that his revelations are true, and that they do not contradict each other, since they reveal God's mind and plan. And our reason finds its proof in the Word of God where just such a system is found.

Without discussing the views of pagan philosophers, or the belief of such men as Socrates and Plato in a future life, or the desire for immortality which is common to all mankind, or the common faith of men in a future existence, let us note that man is conscious of something within him that is identical with that same something of yesterday. Although the body changes and the molecular form is renewed every seven years, yet the error mains. The old man of 70 is conscious that through all the changes of life and through all its fortunes and misfortunes he is the same being he was at fifteen. He has not lost his identity even though the entire body has died time and again and the brain is no longer in structural form what it once was. Here is the ground for to know d[i]ffe proof of an immortal exis[t]ence in man. But to explain the common faith of mankind in the future existence of the soul, we must suppose that it is an instinctive faith, or an intuition of reason, or a truth given in an original revelation, for we must acknowledge that this universal faith is not based on any deduction or actual experience. Now, if it is an instinctive faith or an intuition of reason, then, as such, it must be common to all men, good and bad. If on the other hand, it is a truth given in an original revelation, then the revelation declares or implies that the soul of man is immortal, or it is not. What, then, does the Word of God say?

Mr. Thomas seems to believe that the revelation from God reveals simply a conditional immortality, i. e., the wicked shall be destroyed and only those who accept Christ shall live forever. No wonder his evidence is not satisfactory! If such be the case, what good is accomplished by Christ's dying on the cross? If the wicked are annihilated, of what value is death in saving sinners from the wrath of God? It becomes void in that respect, for the soul that ceases to exist at death cannot feel pain, and punishment can have no terrors for a wicked soul. The sinner can enjoy life here; death will end all; after that nothing! What moral force would such an end (if revelation reveals it) have upon the sinner if the prevailing belief in an everlasting hell has no better effect than it does now? Wherein does God's moral government consist? How are the wicked punished and the good rewarded? Where is the wrath to come? The good cannot be subjects of it since they are saved from it—the wicked surely cannot experience it, since they are not. The only result of the monstrous sin of rejecting Christ, the Savior of men, who opened his veins to save us from sin, is annihilation! Such a result belittles the work of Christ, and makes the cross the laughing stock of the world!

The Bible may not say in as many words that man has an immortal soul, it may not even imply it, but that would be no reason for declaring that he has not. But it does tell us very explicitly how to attain eternal life and how to avoid eternal death, whatever the conditions denoted by the words may be. Whether we know definitely or not if the soul is immortal, God has not left us in doubt as to how we may become immortal. His revelation assures us that we shall live forever.

In consulting the Word of God we must not overlook two facts. In the first place we must interpret the passage quoted in the light of the immediate context and also in the light of the larger context of the whole Bible. In violation of this law passages can be quoted to any purpose by any one. Satan, himself, quoted Scripture, but not with regard to the immediate context, nor the context of the whole Word of God. Secondly, we must notice the character of the person speaking and his authority. The words of Moses are of more weight than Aaron's; Job's were more important than those of his three friends; David has a clearer spiritual insight than any of the kings; Christ has no peer. Paul is inspired, and yet indicates what is simply his judgment (1 Cor. vii. 25) so that it will not be taken as binding. Clearly revelation is progressive. The vision that Paul had of Christ was of more import than the burning bush of Moses, so also the words of Christ as recorded by the evangelists are of more weight than the songs of David, and the evidences that the disciples offer of the resurrection are far more important than the prophecies of the same; so, also, Christ's words on the subject of eternal punishment are far above the prophecies of that event.

Now we note that science has no definition for life and none for death. Nor does the Bible define in an exact way physical life and death as distinguished from spiritual life and death. And yet there is a difference. We know that there is a spiritual life and death and that this spiritual death is the second death. We are also sure that a man can be spiritually dead while physically alive. Rom. viii. 6; Rev. iii. 1; 1 Tim. v. 6; Eph. ii. 1-5, and so also a man may have eternal life and yet be subject to physical death. John v. 12; iii. 14; John v. 24: xi. 3. The second death is vividly portrayed in Rev. ii. 11; xx. 6; xx. 14; xxi. 8.

And now let us look at the one-sided evidence that Mr. Thomas has adduced as proof of the destruction of the wicked. "The wages of sin is death." Rom. vi. 23. What kind of death? Not physical, surely, for those who are redeemed by Christ and have eternal must die that death also. It must mean, then, spiritual death. What this is we can't say positively because it is not defined. Perhaps Rom. viii. 6 will clear up the question: "For the mind of the flesh is death." Am. Rev. The reason is given in Rom. viii. 7, 8. If a man has no love he lives in death. 1 John iii. 14. This is separation from God, who is love. 2. "The soul that sinneth it shall die." The soul dies by sinning, i. e., it is separated from God and is made to endure suffering in contrast with the eternal life enjoyed by the redeemed, Rom. ii. 7. 3. Mal. iv. 1, and following, which is quoted, is not a prophesy of the final judgment and no exegete so takes it except by accommodation. This book is a prophecy concerning the future of the Jews and their enemies. Of the use made of the Psalms as prophecy for the final judgment, and of the use of Obadiah for the same purpose I need only point out that the context does not warrant such an application of Psa. xxxvii. 20, 38, and Oba. 15. But if Mr. Thomas insists that they do, we shall let them stand with all others he may bring of like character and place over against them Christ's own words and the fuller revelation of John.

In referring to certain Old Testament passages in which the Hebrew word "Nephesh" occurs, Mr. Thomas points out that the word is used with reference to man and beast alike and the translators are responsible for the difference ("soul" and "life") in the English version. That is, since the Hebrew word means the same thing in man and beast, man is no more immortal than the beast of the field. But now notice the triumph of argument. One method is used for the Old Testament and a diametrically different method is used for the New Testament. The word "Nephesh" in Hebrew must mean the same thing in Mr. Thomas' opinion, but the Greek word "aionion" can mean whatsoever he chooses in order to support his side. Of the adjective "aionion" in Matt. xxv. 46 he says it means simply "a period of time" according to the lexicographers and students, but my Liddle & Scott says it means "eternal," and so also two of my New Testament Lexicons. And if students think that it means simply a period of time, why did the "student" who translated the King James Version and the English Revision of 1881 and the American Revision of 1901 translate "aionion" "eternal" or "everlasting?" This word and the form from which it is derived "aion" are used wherever eternal or everlasting occur in the New Testament, (I have counted 110 different places), and where they are not used their common roots "ael" and "nidios" are. These are the most common Greek words to express the idea of eternity. Aionion is predicated of God, of Christ, of his Word, of life, of heaven, of life, of punishment, and is more used than the other words. In Matt. xxv. 46 "aionion" (eternal) punishment is the same as "aionion" (eternal) life. If "aionion" punishment is for a time, then on Mr. Thomas' method in regard to Nephesh, "aionion" life is for a time, the "aionion" God will some day cease to be, the "aionion" Christ will die again even though he overcame death, and the "aionion" inheritance is a myth. There is another expression besides "aionion" that is frequently used—"eis aiouas aionon"—which means literally to the ages of ages, which in English means "forever and ever." In Rev. xx. 10; xiv. 11; Matt. xviii. 8; xxv. 41; 2 Thes. i. 9; Matt. iii. 12, and Jude 7 will be found an answer to Mr. Thomas' view that the wicked are annihilated, and so also will Christ's own parable of Dives and Lazarus answer him.

With regard to the immortality of the soul read 1 Cor. xv. and especially v. 53 and 54. Even though this chapter does not expressly state that the unrepentant sinner is immortal yet it would be unwise to say that he is not—a most unwarranted "*argumentum e silentio*" in view of the passages given above. But all things are in God's hands and he has shown us the way—that is enough—the way of the wicked shall not be the way of the believer.—*Harry H. Price, Pastor Dover M. P. Church.*

Editor Sentinel:

Seeing of late several letters in the *Sentinel* in relation to the immortality of the soul, and having made the Bible, that "book of books," a careful study for over fifty years exclusive of almost every thing else save my profession, and being deeply interested I shall esteem it a great favor if you will grant me space to reply to the letter of Mr. Harry H. Price, Pastor Dover M. P. Church.

I may say I am much pleased with his second paragraph beginning with the words, "It is not wise to argue, etc." in which he says, "The revelation of God does not come to us as an argument, but as a plain statement of facts of the past, present and future." I am somewhat surprised then that he has not given us the evidence of facts in relation to this important and interesting subject, but instead gives nearly two columns of inference and assumption, with a "look at the question from a standpoint other than the Bible." Would it not have been wiser and more consistent if Mr. Price had confined himself to the plain statements of the Bible, as he admits that the Word of God is not an argument, but a plain statement of facts, of which he surely cannot be ignorant; for as "*Ignorantia legis neminem excusat*," or ignorance of the law excuses no one, so ignorance of the Word will excuse no one in the day of reckoning.

I therefore take pleasure in calling the attention of your many readers to some of the Biblical statements of facts on this question. The first statement I shall call attention to is Gen. ii. 17. But of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof dying thou shalt surely die [margin], or as Webster renders it, "Thou shalt become a son of death." Would God have made such a statement to a being that could not die? The nature of the death is set forth in the 3rd chapter 19th verse, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." 930 years after Adam died as God had said, literally returned to dust again. Do not the above facts prove that Adam was not immortal? If any think otherwise then note the fact that a flaming sword was placed to guard the tree of life lest Adam put forth his hand and take of the tree of life and eat and live forever. Gen. iii. 22-24. It is a fact then that he was mortal, a son of death, and could not live forever unless he partook of the tree of life. Let us turn to Eccl. iii. 19, 20, for another fact, "That which befalleth the sons of men befalleth beasts * * * as one dieth so dieth the other, yea they have all one *ruah*, breath or spirit so that a man hath no pre-eminence above a beast, all go unto one place, all are of the dust, and all turn to dust again." Man then hath no pre-eminence in death above a beast. If man is in any sense immortal, so is the beast, if the beast is mortal so is man. What a glorious fact that Jesus Christ has come, who is the resurrection and the life, and has "abolished death and brought life and immortality to light through the gospel." Those therefore who seek for immortality in God's appointed way will live again, and God will render unto them eternal life. See Rom. ii. 6, 7. Surely a man is not required to seek for immortality if he already has it, and note, only unto those who seek for it does God render eternal life. This is in harmony with the fact that the wages of sin is death, but the gift of God is eternal life. Rom. vi. 23. No criticism can destroy the literal meaning of this passage, for if eternal life means an actual existence—a living forever, then death must mean the opposite, otherwise the beauty and force of the antithesis or contrast would be destroyed. Such has been the dealings of God in the past with Israel and the nations. "Life and good, death and evil." Deut. xxx. 15-19. I have called the attention of your readers to only a few of the many plain statements, and facts with which the Scriptures abound showing that man is by virtue of his creation mortal, therefore instead of the wicked suffering unending torments in a theological hell, they will be destroyed, cease to exist, become as though they had not been, while the righteous will be raised from the dead to incorruptibility and life, and exist forever in the golden age that is coming. Whoever thinks that this is throwing a cap to the world of ungodly must remember that it is "the goodness of God that leadeth to reformation" and not fear of punishment.

Mr. Price referring to the passages quoted by Mr. Thomas, says, "He quoted only those passages that declare apparently that the soul of the wicked does not suffer eternal torment." Is not "apparently" a happy word for Mr. Price by which to pass over the plain statements cited by Mr. Thomas? What of Matt. x. 28, "But fear him who can utterly destroy both soul and body in Gehenna" (Diaglott). Does not such a passage say as plainly as language can say it that the soul can be utterly destroyed? Will Mr. Price apply that word "apparently" to the passage quoted above?

Again Mr. Price says of Mr. Thomas, "Whether intentionally or not he upholds the doctrine of conditional immortality and tries to show that the wicked are annihilated," (destroyed is the Bible word). Does he not actually show it? Listen to David. Psa. cxiv. 20. The Lord preserveth all them that love him, but all the wicked will he destroy. Comment is unnecessary. Mr. Thomas undoubtedly holds the doctrine of conditional immortality, for if there is one point of doctrine unmistakably taught in the Bible it is that immortality is an endowment of God to be bestowed upon those who seek for it, and to none others. See Rom. ii. 6-10.

Again, Mr. Price says, Both science and reason say that the soul can exist forever in joy or in torment, for there is no doubt about the possibility of its so existing, and that immortality can be the lot of both the good and the bad." It is positively certain that the soul cannot so exist if it is not immortal, and Mr. Price has not nor cannot cite a passage to show that man has an immortal soul. In fact he admits that the "Bible may not in as many words say that man has an immortal soul, it may not imply it." He then says "that would be no reason for declaring he had not." Pray then where does Mr. Price find evidence that man has an immortal soul? He does not find it in the Bible if it may not infer it. Not in science surely, for science calls a halt at the portal of the grave. It cannot pierce the darkness of the future, and Paul instructs Timothy to avoid profane and vain babblings, and oppositions of science falsely so-called, which some professing erred concerning the faith, (1 Tim. vi. 20, 21) and reason unenlightened by the Word of God cannot guide us, for it is written, I will destroy the wisdom of the wise (1 Cor. i. 19) and Pope says, "reason is sure to err." Not only so, but Mr. Price himself wisely says, "The revelation of God is a plain statement of fact of the past, present and future." We heartily concur with this remark and therefore I unhesitatingly say that man is mortal, that immortality is an endowment of God to be bestowed upon those who wisely seek for it.

Again Mr. Price says, "Mr. Thomas seems to believe that the revelation of God simply teaches a conditional immortality, i. e., the wicked shall be destroyed and only those who accept Christ shall live forever." I am pleased to know that Mr. Thomas is so in accord with the Scriptures, which say, "The Lord preserveth all them that love him, but all the wicked will he destroy." Psa. cxiv. 20. "The wicked are reserved to the day of destruction." Job xxi. 30. "Broad is the way that leadeth to destruction, and many go in thereat; because strait is the gate, and narrow is the way that leadeth unto life and few there be that find it." Matt. vii. 13, 14. Mr. Price continues "No wonder his evidence is not satisfactory." Indeed! The evidence that the wicked will be destroyed, and only those who accept Christ will live forever, was satisfactory. It was the evidence that man was possessed of an immortal soul, or that man by nature is immortal that was not satisfactory. I trust Mr. Price will stand corrected. He further says, "If such be the case, what good is accomplished by Christ's dying on the cross? If the wicked are annihilated—destroyed—of what value is his death in saving sinners from the wrath to come?" What! would the everlasting torment of the wicked enhance the value of Christ's death? Perish the thought. Has Mr. Price spoken advisedly? Must that monstrous doctrine of eternal torment of the wicked be true in order that good be accomplished by Christ's dying on the cross? Heaven forbid. Is it possible there live but a man claiming to be enlightened by the Word of God who believes that the destruction of the wicked would "belittle the work of Christ and make the cross of Christ the laughing stock of the world?" Must the wicked suffer eternal torments that the righteous may have eternal life? Again I say, perish the thought. Have your many readers ever considered what is involved in this horrid pagan dogma of eternal torments? The blush of virgin purity, and the strength of youth whose transgressions have been few in number if they die suddenly without repentance must suffer, both as to time and extent, the same torments as the gray haired old man whose transgressions have been many and cruel. Does the thought honor our God whose "ways are equal?" It is not even a step in an advance of that early Calvinistic teaching, "that there are babes in hell a span long." Or the teaching of Dr. Benson, a Methodist commentator, who says, "God is present in hell in his infinite justice and Almighty wrath as an unfathomable sea of liquid fire where the wicked must drink in everlasting torture * * * he will exert all his divine attributes to make them as wretched as the capacity will admit!"

Another of America's most eminent divines speaking of the fire of hell says, "How would your heart sink to know that you must endure it forever! That after millions of millions of ages your torment would be no nearer an end than when it began. But your torments in hell will be immensely greater than this represents. After your godly parents shall have seen you lie in hell millions of ages in torment day and night they will not begin to pity then; they will praise God that his justice appears in the eternity of your misery." Such has been the utterances of those whose minds have been darkened by the ignorance that is in

(*Continued on page 4.*)

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, MAY 13, 1903.

READ the notice in another column of the English pamphlet on Prophetic Times. It will surely interest you.

DO NOT neglect to take notice of the time and place appointed for the different Conferences. Begin now and arrange to be there and help.

IF each one would look up his account, and in case he is owing on his subscription, will at once renew, we will esteem the favor highly. A number seem to have forgotten us.

BECAUSE there was no good place to divide, we give Bro. Thomas a large space in this issue, for the conclusion of his discussion on the immortality question. Generally such long articles are not read like shorter ones are, but we trust no one will miss reading this on this account, as it is very plain and clear.

Substitution. No. 8.

We now propose to examine some statements made by the writer of the article of The Atonement. He truly says:—"The life lost by the transgression was blood life." Man had no other life to lose. He then adds:—

"Therefore a blood life must be given as a substitute for it.

Where is his authority for this, *"therefore?"*—where can we read that *any substitute* is *wanted* at all?

We submit, that in the nature of things, in order to CONDEMN SIN in the flesh of Jesus, his flesh must be sinful, inasmuch as he was made of a woman, whose flesh was sinful flesh, as proven by the fact that *he* was made under the law.

That his flesh being in this way or sense under condemnation it is dishonoring to God to say he accepted a condemned thing as a substitute.

That the fact that it required the blood of the covenant to bring again from the dead our Lord Jesus, is *infallible proof* that he died as *one of us*, and not as a substitute; and

That the statement, "That a blood life must be given as a substitute," is a subterfuge to round out a theory; which has no foundation in truth; and we think we can make this reasonably clear to our readers.

It appears to us that the writer has a very poor estimate of the mental calibre and moral principles of our readers, when he expects them to accept his bare assertions as the truth in the premises, and proceeds without further ado to *supply the substitute* his theory calls for in order to redeem it (man's blood life) from death.

He continues:—"Now, in order to meet this [supposed] *demand* in order for man's redemption, Christ came into the world and took upon him the likeness of sinful flesh, that for sin he might condemn sin in the flesh."

What was our author thinking about, when he wrote the words, "Therefore a blood life must be given as a substitute for it?"

It was MAN who lost his blood life.

If a blood-life Substitute be found, —who is to get it?

Is man who lost it, to get it?

If so, seeing it is to be UNCONDITIONALLY restored, was he wrongfully deprived of it?

If so, and that too, by a process that involved excessive toil to gain bread from a ground cursed for his sake, and a generally disordered nature, and sickness and sorrow, and pain and a thousand other ills?

Yes; if this be so, is not man entitled to HEAVY DAMAGES?

Would it not be a fearful AGGRAVATION of the *wrong*, to be put off with the same kind of a life as that which he was wrongfully deprived of, and which would be just as liable to be lost again by the same painful process?

Man was JUSTLY deprived of life or he was NOT. Which was it? Could a God holy, just and good, do wrong? If not man was justly deprived of life!

So, what our writer says, represents the God who was *just to man*, as being *unjust to himself*, by unconditionally restoring that forfeited life, -as restoring it without repentance, and violating his own law, and practically teaching us that we may do the same with impunity, notwithstanding his declaration, that he would by "no means clear the guilty."

Without fear of successful contradiction we here and now say, that NOT A PARTICLE OF MAN'S GUILT could be removed by the *substitute* suggested by the writer, or any other. We challenge proof of pardon without the divine means to that end, being used by the guilty!

Practically we are asked to believe that God resorted to an expedient, or shift, when he found himself confronted unexpectedly with a great difficulty, some neat arrangement that would enable him to change his course toward man, while yet *appearing* to be carrying out his original purpose. It fairly well represents what a *man* might do in a *strait:* but God's ways are not as man's ways. He is *never* in a strait. He sees the end from the beginning,—lays his plans, and never changes them.

The writer says, "The death incurred by the transgression was eternal."

We reply:—God DIDN'T threaten man with eternal death. It surely would have been put on record as a warning for us, if he did.

The promise of a *redeemer* from death immediately after sinning, is absolute proof that God never threatened, or sentenced man to eternal death. Who can imagine the All Wise, All powerful One threatening eternal death, and as soon as sinners had to be dealt with, instituting means that would *prevent* it from being eternal?

The writer says:—"In this edict there was *no limitation:* it leaves the man eternally dead."

We reply, GOD KNEW better than our writer; *when* to show man that death was not of necessity eternal.

The *writer* has shown us what *he* would have done, if he had had the management of the matter. He would have shown them what he would do for them providing they sinned, and had to die, showing that he *rather expected they would sin*,—and, if they would not have taken this as the next thing to a premium for doing as they please, it would not have corresponded with man's subsequent history! How *unlike* the God who made the man?

He continues: "And the only possible chance for his release, was to have another life just as equivalent to the one which he had lost, put in *its stead!*"

Reader, does it not make you feel rather qualmish when you find a writer in one minute declaring that the death incurred was, ETERNAL, and in the next, discovers just *one chance* of a RELEASE from ETERNAL DEATH?

The writer goes on to say, "All the blood life there was, was in Adam and Eve.....And all the blood life to be restored through Christ, was in him who did no sin.....Therefore it must meet the demand of the law, and relieved the Adamic blood life from the death state, giving all of Adam's offspring a right to life from the dead," etc.

The writer has a wonderful faculty for making Scripture of his own whenever he finds it hard to unite the parts of his theory with words of the Spirit. The prominent *therefore* at the beginning of the article is the corner stone of the structure, but his *therefore's* also enter largely into the construction of the walls; the Scriptures of truth, however, are quoted, when they appear to favor his doctrine. Take Romans v. 18 for example,

"Therefore as by the offence of one judgment came upon *all* men to condemnation; even so by the righteousness of one the *free gift* came upon all men unto justification of life."

Here is supposed to be the *free life*, —the blood life unconditionally bestowed upon all the race. It certainly says, "By the righteousness of one the free gift came upon *all* men unto justification of life." Why did not the writer PROVE that that *free gift* was the gift of blood life?

We answer, because verses 15 and 16 show that the gracious GIFT in question, is one NOT universally bestowed through Jesus Christ, as death universally ensued from Adam's transgression. It says ver. 16: "And NOT as through one having sinned, is the *free gift.* For indeed, the sentence was from one [offence] to condemnation; but the *gracious gift* is from *many offences* to righteousness." Here the Adamic and Anointed states are contrasted. In the first a penalty was inflicted on the guilty for one offence; in the other free grace abounded notwithstanding *many offences*,—to put men into a process by which they can become RIGHTEOUS, not to restore mere blood life. "NOT as through one having sinned, is the free gift; *for* indeed the sentence was from one to condemnation; BUT the gracious gift is from MANY offences [individual offence] to RIGHTEOUSNESS, not to blood life. Note the contrast! It is not release from death through Adam merely to blood life, the apostle is speaking of, but release from their *own sins*, justification from their own sins,—and the first verse of the chapter tells *on what principle* they had been constituted righteous.

Says he, "Having been justified, therefore, BY FAITH, we have peace with God, through our Lord Jesus Christ," etc., "By grace are we saved through faith."

Our writer ought to be able to see (as he is wresting Rom. v. 18 from its connection, to support his theory, when the 17th verse distinctly shows that those who receive the gracious gift BEGIN IN LIFE merely through the Anointed Jesus. *Not* exist in blood life merely.

But lest he may dispute still further, we prove to him *what* the GIFT of God is; *not gifts.* In the very next chapter it says, "The wages of sin is death, but the GIFT of God is eternal life through Jesus Christ our Lord;" justification is the means to that end. There are *no two* salvations, as claimed by him.

1 Tim. iv. 10, is supposed to favor the doctrine we oppose. He quotes Greek freely and of course knows that the Greek word *soter* rendered savior in this passage,' means *savior*, and also *preserver*. He is aware that Savior—"*Savior* of all men," is not in harmony with the words of the Lord, "He that believeth not shall be condemned;" nor does it harmonize with the statement of the same Paul, who wrote Rom. i. 16, that "the GOSPEL of Christ is the power of God unto salvation to every one who believes it," and says *nothing of others.*

If our writer had proven before this, that his theory of the blood-life were true,—then he could consistently select the word savior in reference to *preserver*,—but not otherwise.

God does preserve all men, and causes the sun to shine on the evil and the good; but especially does he preserve believers. Says Job vii. 20, "O thou preserver of men,"—this embraces *all* men. Nehemiah ix. 6, declares him to be the preserver of the heavens, earth, seas and all things therein," and the Psalmist says, "O Lord, thou preservest *man and beast.*" But where does the *special preservation* appear? Why he "preserveth *the way of his saints.*" Prov. ii. 8. And "He preserveth all them that *love* him," Psa. cxv. 20; and in perfect agreement with 1 Tim. iv. 10 we read in Psa. xxxi. 23, "For the Lord preserveth *the faithful.*" This is OVER and ABOVE the general preservation. And in the immediate context of this much used passage, "*Savior* of all men," we see that it is godliness that is "profitable for the life that now is, and that which is to come." We say with perfect confidence judging from 1 Tim. iv. that Paul knew nothing at all about our writer's second class salvation.

Further, the writer says, "If the blood life of Christ is not sufficient to restore all the blood life which was sacrificed in the transgression, it is not equally valuable with the first Adam's blood life. And as it is as valuable, it necessarily follows that it purchased back from death all the life that was lost in Adam's transgression, THEREFORE all mankind will be raised out of the death which they die in Adam." 1 Tim. ii. 5, 6 is then quoted to show there is a ransom *for all*, but not from the death following our actual sins. This teaches ransom *for* all, and *not* for all.

We think we never saw presumption equal to this! Without one Scriptural warrant, he expects us to believe what he can only sustain by his own *therefores*, or deductions from false premises. Having already proven that Christ had no blood with which to purchase mortal or blood-life after paying the debt of nature, and ratifying the covenant, "we refer the reader to past numbers, to refresh their memories, and then CONSIDER:—

1. That it is claimed that Christ's blood releases ALL from death in Adam.

2. That the blood of Christ does *not* release *actual* sinners.

3. That *every one* of the race has ACTUALLY SINNED.

4. That as all have actually sinned, unpardoned sinners are held in death, and this conflicts with paragraph 1.

From this it is seen that another attempt to improve upon God's plan has failed. And yet thousands without careful investigation embrace this self-destructive theory; because it deludes people with the idea that they can enjoy the pleasures of sin, and after all come off fairly well. A most dangerous doctrine. Are we not constantly blaming other religionists for depending upon isolated passages to establish their doctrine?

The writer is laboring for those in the congregation of the dead, and catering to the flesh of the living, (not intentionally we presume) but all the same he is catering to the flesh. The flesh will be glad of the baseless offers made, to have its fill of sin's pleasures, and after all attain to the great salvation. May he be granted repentance for going beyond the Lord's commission, if indeed he be in the Anointed, and preach *life everlasting* to those around him perishing for lack of knowledge. This has GOD'S SIGNATURE to it.

After a brief review of one more passage from our author we will close this series.

He says, "Now, as Christ had a blood life just equal in value to the life of the first Adam, he could, and did, lay it down to death, and left it there, to meet the demand of the law, that otherwise would hold man eternally in death," etc., etc.

He evidently *thinks* he has furnished Bible proof of these positive claims and assurances by Lev. xvii. 10 14 and Gen. ix. 3 6, but we leave our readers to look that up, and re read the article itself, if interested.

After quoting the above lines we were glad we did not know the writer. It is so wide of the truth that our plainness of speech respecting it may have been mistaken for personal feeling, had we been acquainted with him or her. But now, as to the

FALLACIES OF THIS BLOOD-LIFE

supplement to the gospel of the kingdom. We distinctly hold that we cannot read about the blood-life salvation in the Scriptures, and therefore they are myths, inventions, plausible, but gratuitous, unproved assumptions. Of course if the initial fallacy be taken for granted the false conclusion has the appearance of sound logic; but if the initial fallacy be detected the whole argument falls to pieces.

Take notice that the blood or life of Christ, is treated as something distinct from the Christ as a whole, or his complete personality,—something treated abstractly. We hold that there could scarcely be a greater fallacy than that, because the life-principle in man, beasts and plants is the *same*, and no one can tell us what it is; we can only know that God is its source.

Does our writer want us to believe that this *life principle from God*, DIED; "and will eternally remain" in *death* to meet the demand of the law, and fully redeem the entire human family, sinners and all," as he claims? If so, has he not waded beyond his depth?

Do we not all live and move and have our being in God? Does he mean what he says? If so, does he know what he means? These are serious questions he ought to have asked himself, before he taught a theory and tried to palm it off upon God. We do not for a moment suppose he *intended* to do this. But the article proves he did it. God has not revealed it, and hence he is not to be charged with it

If he replies, that it is blood-life he is speaking of, or that it was the blood or life that was left in death, we do not see how that helps the matter. It was the breath of lives that caused man to become a living soul. And the Psalmist says respecting both man and beasts, "Thou takest away *their* breath THEY DIE;" it is not their breath that dies.

And now as to the blood; he truly says, "the life of the flesh is the blood. Does he mean by this that the blood which is the life of the flesh, died and was left in death, and will eternally remain there to meet the demands of the law?

If so, we are tempted to demand of him where he was religiously educated, and what kind of a text book he uses? The idea that blood, which is the life of the flesh, has an existence of its own, and can die, and remain dead, is too silly for anything; but when to this it is added that DEAD blood eternally remains in death or is held in death eternally, to meet the demands of the law, we have to give it up; but oh, say:—were they not easily met!!! Dead life, or dead blood!!!

We know the writer did not mean that at all. He must have *said that*, because he did not know what else to say. And what we are saying, is with the hope that he will after this, find out what he means before he says it, and not belog the minds of the simple worse than they are.

There are parts of the article which show that he is capable of doing better than that. If he had not been switched off on to a side track, he we would have known from the word of the Spirit that

It was himself that Christ sacrificed, Heb. ix. 25; and that

It was Christ that was offered, Heb. ix. 28, and that

It was his body which was given for us. Luke xxii. 19. And then he would not have made such egregious mistakes. He would have known, too, that the laying down of his life implied the whole of his organic and conscious existence, and not an entity that he could leave behind to all eternity.

Verily that teacher, who ever he may be, needs to be taught first principles awhile yet.

The glorious Lord from heaven said: "I am he that liveth, and was dead; and behold I AM ALIVE for evermore."

The writer should see from that that Christ's *life never died;* he was deprived of it.

Christ's *blood* never died, therefore Christ's life or blood cannot remain dead; therefore, Christ's dead life or dead blood does not meet the demand of the law; therefore, Christ's dead life or blood does not redeem the entire human family; therefore,

The modern supplemental gospellers will have to revise their wholesystem, because

Christ who died, did not remain DEAD, therefore he did not die a *substitutionary death;* therefore, on our writer's own principle, we have established evidence of his mistake. Besides that, he should know that [illegible] Adam the *person* that sinned, and not his life.

Adam the *person* that was condemned, not his life.

Adam in person that we are mortal *in*, not his life; and therefore

Adam the second, who *died* DEAD NOW, He died as a substitute, and will have to remain dead to meet the demands of the law, on our writer's own presentation.

The writer is different from the rest of us if he does not know to his sorrow that his mortality in Adam affects the whole physical constitution and hourly warns him of what is coming.

We, two months or so ago, had the effect of the teaching we oppose sadly illustrated. We had pointed out the way of life to a person, and it was thankfully received, but after realizing how it took him out of the world both religious and secular, it was too narrow a way for him, and so wrote to us, saying he may not become one of the little flock, but expected to be in the large one.

We close this series of articles with the fervent prayer that what of truth they contain may help some to keep in the narrow way of life, and be prepared to meet him who went away promising to come again; and also praying that whatever may have been said amiss might be forgiven through Jesus' dear name.

A World of Dirt.

When I first learned that this earth was to be the future heaven of God's redeemed ones, I was a very little girl, not more than four or five years old, and of course there were many problems that troubled my childish brain, as to how it was to be made like the garden of the Lord, "A thing of beauty and a joy forever." Among all these problems, the most troublesome was, what would become of the dirt? Our home was a rude log-cabin, with two living rooms, a low attic bedroom upstairs, and a clapboard pantry at one side of the porch. There were five of us children, and our continual tramping out and in, deposited a great deal of clay and sand on the neatly scrubbed floors. It floated up and covered the puncheons above, it hid on the joists, it intruded into the precious book-case. The mud that had been daubed into the cracks between the logs, stirred by restless mice, fell out and the dear, feeble mother was forced to battle constantly with broom, duster and scrubbing-brush, that our home might be a sweet, inviting one. How we dreaded the cleaning days, especially the ones when the puncheons above had to be taken up, the dirt knocked from each separately, the rafters swept and the displaced things moved back! We could not do much to help, and we could not stay indoors with the dirt falling down on our heads, so there was nothing else to do but to take refuge with nature, with her bubbling streamlets, her birds and her flowers.

Would it be this way in the kingdom? Would the blue and the yellow clays fasten themselves to our shoes and weight us down? Would we sink in quagmires? Would impassable roads keep us away from coveted pleasures? Would dismal swamps always be? Would unsightly lumber piles, forever spoil the loveliness of our towns? Would our country highways be as devoid of beauty as now?

I had not learned then the wonderful possibilities of a world of dirt; I had not seen the delightful parks of Chicago, New York and Philadelphia, with their hot-houses of tropical plants; had not read of terraced mountains, irrigated valleys, groves of orange and lemon trees; nor of the marvelous gardens of flowers that the hand of man has created here and there.

But little as I still know; small as has been the extent of my travels, I have grasped enough to see that no heaven is possible without material things. The orthodox world may not think so, and may imagine that by emigrating to some other planet they can get away from dirt, but the aerolites that fall through our atmosphere and find a resting place on our soil, prove that other worlds are formed of the same elements as our own.

It is impossible to conceive of a heaven without trees and flowers, and not a tree can grow, not a plant can spring up without the ever ubiquitous dirt. It is the sands, the clays, the mucks, with their varied relatives, that are God's store-houses of beauty of wealth and of life. Oxygen, hydrogen, nitrogen, silicon, carbon, iron, and over so many other elements may enter into their formation, but it does not matter, it is from these sands and clays that our grasses, our grains, our fruits, our cotton, our [illegible] Mo[illegible] wood, our stone, our brick and all animals—we ourselves included are "only a second-hand product of the soil." "Dust we are and unto dust we return." The same elements enter into our composition as those that form the soil, binding us to it in a sort of brotherhood, that we may not, cannot break. Sneer at this earth as man may it is his home, and it is good enough, too good for him in his sinful state.

Take away the curse, let thorns and briers no longer grow, remove all noxious weeds, let the earth bring forth her increase, and sin and pain and death be no more, would it not be a delightful place? No cyclones to spread devastation and death, no blizzards to darken the air and chill the form, no intense heat, no storms of sand, no awful floods, no sinking islands, no volcanoes, no earthquakes, it will be a heaven indeed, a fit abode for God's saved ones.

—S. ROXANA WING.

On Education.

The difference between "cramming" and "educating" is aptly set forth as follows: "Crammed" minds are filled with thoughts as a jug is filled with water. "Educated" minds contain knowledge as a vital force, ready to direct tongue, hand, foot, heart, when ever and wherever an opportunity for taking advantage of an incident or doing a proper thing presents itself. The crammed man is the man who has a pen, but does not know how to write; has an axe, but has not learned to chop. The educated man is the man who has a pen and knows how to use it; has an axe and has learned to swing it.

Editor Restitution:

Please announce that Sister Bitner's funeral will be preached by Eld. W. J. Orem in I. O. O. F. Hall in Severance, Kansas, the 3rd Sunday in May, at 2 p. m.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

$18.75 Chicago to Denver, Colorado Springs and Pueblo.

$19.00 to Deadwood, Hot Springs, So. Dak., Casper, Wyo., and intermediate points, via Chicago & North-Western R'y. One-way second-class tickets on sale May 1, June 2 and 16, July 7 and 21, August 4 and 18, and September 1 and 15. Correspondingly low rates from all points East. Fast trains. Service unexcelled. For particulars apply to your nearest agent or address A. H. Waggoner, 22 Fifth Avenue, Chicago, Ill.—June 27

Colorado

Is easily reached by the fast train service of the Chicago, Union Pacific and North-Western Line. The Colorado Special fast daily train, one night to Denver from Chicago and the Central States (only two nights en route from the Atlantic sea-board,) leaves Chicago daily 6:30 p. m. Personally conducted excursions in tourist sleeping cars. All agents sell tickets via this route. W. B. Kniskern, P. T. M. Chicago.—May 13 27. June 10 24.

Poetry.

The Coming Day.

Oh, the day of joy that's coming,
When the reign of sin is o'er,
And on earth renewed and ransomed,
Paradise shall bloom once more.

Coming, coming, surely coming!
Christ shall reign as Prince of Peace,
And through all his vast dominion,
Strife and wrong and sorrow cease.

Right and truth and truth forever
Fill the world with love and light,
And the reign of wrong and error
Vanish in an endless night.

Eyes that wept shall shine with rapture,
Hearts once broken sing for joy,
And the peace that passeth telling
Fill each soul without alloy.

Original.

Table Talk.

"Watch ye, stand fast in the faith." To stand fast is to be strongly fortified, to remain firm, and we must be rooted and grounded in the truth. To be able to stand fast in the faith, we should often exhort each other to watch and be sober, and stand fast in the faith once delivered to the saints. Paul also exhorts to stand fast in one spirit, with one mind striving together for the faith of the gospel, for there is one faith, one Lord, one baptism. We were at one time alienated from the life of God through ignorance, our understanding being darkened, but now being enlightened, we need no longer be tossed to and fro and carried about by every wind of doctrine, for having the knowledge of the faith of the gospel, let us keep in memory this gospel which we have received, and wherein we stand, and by which we are saved. We ought to give the more earnest heed to the things we have learned, lest at any time we should let them slip, for how shall we escape if we neglect so great salvation. Peter says, I will not be negligent to put you always in remembrance of these things, though ye know them, yea, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance, for we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. It will help us greatly to read often the testimony of the disciples, and the sure Word of prophecy which came not in old time by the will of man, but holy men of God spake as they were moved by the holy spirit. When we think of the hope set before us in the gospel, the hope of soon seeing Jesus come to establish God's glorious kingdom on the earth, that righteousness may cover it as the waters cover the sea, when Jesus shall be King of kings and Lord of lords, and shall reign from the river to the ends of the earth, when he shall be the Wonderful, the Counsellor, the mighty Lord from heaven, when the sleeping saints shall be called to a glorious resurrection from the dead, and those that are alive shall be changed from mortal to immortality, and all be caught up together to meet him and be forever with him, joint heirs with him to all his honor and glory and power. It would seem that we would hardly need to be exhorted to watch and stand fast in the faith, but alas, although the spirit is willing the flesh is weak, and it is a constant warfare between the flesh and the spirit. Now the works of the flesh are idolatry, hatred, wrath, strife, heresies, envyings and such like and are to be overcome, and the fruits of the spirit cultivated, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, and we will endeavor to walk worthy of God, who has called us to his kingdom and glory. We will not be ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. And to aid us, we shall need to put on the whole armor of God, having our loins girt about with truth, and having on the breastplate of righteousness and our feet shod with the preparation of the gospel, that we may be able to withstand in the evil day, and having done all to stand. Oh; Church of God, built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, let us continue to exhort to watchfulness, to continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, be rooted and built up in him; not established in the faith, and when Jesus who is our life shall appear, we shall appear with him in glory. Amen.

MISS MATTIE NEILL.

Please do not forget our financial needs.

Crystals and the Resurrection.

Chemicals, in crystallizing, take beautiful forms, but no two take the same form, and the crystal formed by one chemical can never be mistaken for that of another. The God of order made them so. There is no wild jumbling of matter in his works, no putting together of things by chance. And it must be so in the formation of our bodies. The elements that make us what we are, are put together differently in each separate person, and being so put together they cannot by any possibility form any other person in the universe. We cannot explain how it is, but we know that it is in this difference of formation that our individuality inheres. And when the trumpet sounds and the dead are called, the elements that have made up Abraham, or David, or Job, will not be mixed, for Job said, "Thou wilt call and I will answer. Thou wilt have a desire unto the works of thine hands." He was sure that in his own flesh "he should see God, should see for himself and his eyes behold, and not another." And we may be just as sure that it will not be a newly created man or woman that will take our place in the kingdom, but that we ourselves shall be there to know God to enjoy. As Christ was raised with the same body that he bore down into death, so will we also be raised with the same bodies,—not corruptible, not subject to death, but made incorruptible and immortal.

S. ROXANA WINE.

Obituary.

The funeral services of Roxana Jane DeMont were held at the home of her father, Charles DeMont, in Rochester, April 28, 1903.

Sister DeMont was a grandchild of George DeMont deceased, once well known to the brethren at Argos and Plymouth. Sister DeMont was a victim of that fell destroyer, consumption, dying at the age of seventeen. By the writer she was instructed in the things concerning the kingdom of God and the name of Jesus the Christ and buried with him in baptism in the summer of 1902. Subject, "Life only in Christ." John v. 26, "For as the Father hath life in himself so hath he given to the Son to have life in himself." Future life is attainable in one of two ways, 1st either a prolongation or continuity of the present life, 2nd, or a restoration of life to the dead and translation to the living saints. The first is shown to be false, both by human observation and divine revelation. The second is made the basis of future life as attested by holy prophets, Christ and the apostles.

J. F. WAGONER.

Whether "the best fruit is plucked first" or not, many of us have learned from the school of affliction, that for such a sorrow as is here, so immeasurable and far reaching, silence, time and God are the only medicine.

If human beings can form a correct judgment of their fellow creatures, Marion Leroy Walker was surely a good boy. Good in every acceptation of the term. His cheerful willingness to work for others, his upright disposition and his gentle manners endeared him to us all. His manly bearing and honesty of heart often attracted the notice of teachers and associates. Naturally, we, his friends deeply grieve for one so dear and excellent, but we let hope and faith mingle with our sorrow and look to the future where sundered ties of earth are reunited. The gate that Loy passed through he will leave open for us to follow.

Marion Leroy Walker was born in Green Township, Marshall Co., Ind., June 20, 1888. He was the oldest child of Thomas M. and M. Amy Walker. In 1900 his parents moved to Plymouth, Ind., where Loy lived ten years. After his father's death which occurred three years ago last February, he with his mother and the remainder of the family moved to their present home in Union Township, Oct. 20, 1900, where he died with acute pleurisy, Apr. 11, 1903. There is one thing that softens the sharpness of such a bereavement as this. It is the reflection that Loy was pure and "of such is the kingdom of heaven." It is well with the child.

We live in a world where we must take the bitter with the sweet, where solemn shadows are continually falling upon our path—shadows that teach us the insecurity of all temporal blessings and warn us that here "there is no abiding stay."

Be brave, be good, be happy—this is life.
Loy teaches in death, we teach in life.
We should not sit for the dead
But bravely live for [illegible]
[illegible]

The above is the notice which Sister Walker handed the writer for the funeral of her much loved boy, Apr. 18. It not only indicates the things relative to the life and death of Loy, but also reveals much of the comfort and consolation which the Christian enjoys in such trying hours. Surely the hope of the Christian is "an anchor of the soul both sure and steadfast." Oh that blessed day of resurrection! What latent joys await that day. What glories to be revealed when the shouts of the Lord shall call from the dusty tomb those who sleep in him. Surely the whole creation groans awaiting the revelations of that morn. May the joys of this future triumph continue to comfort our esteemed Sister as she continues bravely living for the living.

F. L. AUSTIN.

Brother and Sister D. E. Vanvactor of Argos, Ind., buried an infant son on the evening of April 21, 1903. The fond wish of their hearts was seemingly about to be realized, when they were given to remember that death ever awaits the children of man. May their anticipated joys which were turned to grief be realized with even greater love in "the ages to come," through "the exceeding riches of his grace" in his kindness toward us through Christ Jesus.

F. L. AUSTIN.

Dale LaVerne Swindler, son of Bert and Martha Swindler, was born July 21, 1899, and died April 24, 1903, at the age of 3 years, 9 months, and 3 days.

When we see a precious blossom,
That we tended with such care,
Ruddy taken from our bosom,
How our hearts almost despair.

Round his little grave we linger,
Till the setting sun is low,
Feeling all our hopes have perished,
With the flower we cherished so.

BERT SWINDLER.

Dear household of like precious faith:

It is a long time since I have written to the dear paper more than to renew my subscription, and I can never do without the paper, for we are isolated from all of like precious faith. Except the funeral sermon of my son preached by Bro. Foore for my own dear son, two years ago, I have not heard more in almost eleven years. We are well as usual at present and although we have had a great deal of trouble the last five years, I thank the Lord that it was not any worse. My prayer is that the Lord will soon come.

Yours in hope.

MRS. FANNIE NORBURY.

Announcement.

The Conference Committee have decided to hold the Ohio State Conference at Cleveland, O., to begin Thursday evening June 4th, and continue over the following Sunday. The programme will be published later.

J. C. THOMPSON, Sec'y.

The North West Conference of the Church of God will be held in the I. O. O. F. Hall, at Lake Shore, near Vancouver, Wash. June 19-21. I do not yet know what ministers will be with us. The committee will meet visiting brethren at the River view hotel, Vancouver. Every one is invited to attend and help make this Conference one long to be remembered.

W. J. BYRAM, Sec.

PROGRAMME.

Friday	7:30 p m	Preaching.
Saturday	10:00 a m	Social meeting.
"	11:30 a m	Preaching.
"	2:30 p m	Business.
"	7:30 p m	Preaching.
Sunday	10:00 a m	Social meeting.
"	11:00 a m	Preaching.
"	12.00 m	Lord's Supper.
"	1:00 p m	Basket Dinner.
"	2:30 p m	Preaching.
"	7:30 p m	Preaching.

The 47th Annual Conference of the Church of God in Michigan, will be held (D. V.) at Dutton, Kent County, on Thursday evening, June 4, 1903, and continue over the following Sunday.

These meetings have been held so long that they have become an established fact in the minds of the brethren, and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family reunion, where we can enjoy the blessed communion of those of like precious faith, so that we feel we would be lost without them, for from these gatherings we derive much strength if we come with the right spirit. All who can come should make a special effort to be there.

A programme will appear later.

Let us remember the words of Paul, in Heb. x. 25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

Dutton is situated on the Michigan Central R. R. ten miles south east of Grand Rapids.

EMMA JACKMAN, Sec.

The Quarterly Conference of the Churches of God in the State of Indiana, will convene at Antioch Church, five miles south of Plymouth, and three miles north of Argos, at 10 o'clock a. m. on Saturday, June 13, 1903, and continue over Sunday.

The "June Meeting" at old Antioch is a familiar term, not only to the faithful in the state of Indiana, but in many other states. Fond recollections cluster about this place. It has been the gathering place of brethren and sisters of the Abrahamic faith for many years. We make this call knowing that many are looking forward to this annual feast of spiritual good things.

Let us come together, brethren and sisters, in the name of the Lord Jesus Christ, for the edifying of one another in love. Let it be understood that we shall, as much as practicable, remain at the Church during the entire day on Saturday and Sunday, so that we may spend as much of the time as is possible in Christian fellowship.

A programme will be prepared and published later.

MRS. LYDIA RAILSBACK, Sec.

If you are abiding in Christ you are reproducing yourself in thousands of instances when you are wholly unaware of it. Out of the personal relationship between the soul and Christ come the fruits of holy living. The vine does not bear fruit of itself; it bears fruit through its branches. Our unconscious influence thus becomes far more fruitful than our conscious influence. In the last great day many will bewail that they have accomplished so little, and looking at the scanty results, will say, "When saw we thee hungry, and fed thee? or athirst, and gave thee drink?" to find that unconsciously their lives had abounded in fruits well pleasing in the Master's sight. It is from such holy lives as this that is derived our Master's highest joy. It is when the whole body of Christ becomes instinct with his Spirit, that the world is made conscious of his divine headship over the church.—Bishop Hendrix

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

G W Calder	4.00

Dear Restitution:

Inclosed is my programme of preaching appointments for the second quarter of the year. Please insert it that the brethren in these places may have it to refer to.

DATE.	MORNING.	EVENING.
April 5	Antioch	Antioch
" 12	Oregon	Oregon
" 19	Dixon	Oregon
" 26	Adeline	Oregon
May 3	Antioch	Antioch
" 10	Oregon	Oregon
" 17	Dixon	Oregon
" 24	Adeline	Oregon
" 31	Oregon	Oregon
June 7	Antioch	Antioch
" 14	Oregon	Oregon
" 21	Dixon	Oregon
" 28	Adeline	Adeline

These appointments are subject to alteration in case of absolute necessity.

S. J. LINDSAY.

A Word of Appreciation.

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. *28 pages, at 5 cents per copy.* A. H. ZILMER, Plymouth, Ind.

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

NOTICE,

To the Persons especially, or to any of the brethren.

It is the desire of many that Bro. S. J. Lindsay conduct a Bible School for at least ten days prior to the beginning of the next annual Conference to be held at Oregon, Ill., for the purpose of Bible drills or systematic Bible instruction. We all need such Normal instruction, and this letter is to all, and especially to those who may be missed by circular letter.

The plan is for those who take the work to take up lodging in the Conference hall, and do their own cooking and furnishing, thus making their stay as inexpensive as they please.

Oregon is a very pleasant city, located on the banks of Rock River, and an ideal place in leisure hours for an outing.

No tuition will be charged, as Bro. Lindsay has offered his services free for this time. Let us know in good season if you will come. For further particulars address the undersigned, Chairman Evangelist Committee, Illinois State Conference, at Lanark, Ill.

Your Brother in hope.

J. M. GLOTFELTY.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth N. J.

50 YEARS' EXPERIENCE

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Society of Christian Endeavor, Denver, 1903.

The Passenger Department of the Chicago & North-Western Railway has issued a very interesting folder on the subject of the Christian Endeavor meeting to be held at Denver, July 9th to 13th, together with information as to reduced rates and sleeping car service, as well as a short description of the various points of interest in Colorado usually visited by tourists. Send 2-cent stamp to W. B. Kniskern, Passenger Traffic Manager, Chicago, for copy.—May 16.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Immortality of Soul.

(Concluded from page 1.)

them. It almost chills the blood in ones veins to read such blasphemy and cruelty attributed to a God of justice, love and mercy. It is a pleasure to call the attention of your readers to the contrast of such teaching with that of eminent men and noted scholars, whose minds were enlightened by the Word of truth. Dr. Whedon a Methodist commentator says, "The wages of sin—the hire which the master sin pays to his servants is death, and this death the antithesis of eternal life, and measured by it in duration is eternal death—death that has no resurrection."

Dr. Watson the Methodist commentator says in his Instites Vol. 2, "Some suppose * * the soul is naturally immortal, which is contradicted by the Bible, in which our immortality as a gift dependent on the will of the giver."

Olshausen says, "The Bible knows not either the expression immortality of the soul, or the modern doctrine of immortality * * The doctrine of the immortality of the soul, and the name are alike unknown in the entire Bible."

Dr. Proudfoot remarks, "That best and brightest of revelations * * (the Bible) announces not an immortal soul, but an immortal man" (at the resurrection).

Martin Luther said: "I permit the Pope to make articles of faith for himself, and his faithful, such as the soul is immortal with all those monstrous opinions found in the Roman dung hill of decretals." Archdeacon Blackburn of the Church of England says, "All those fine spun notions of immortality of the soul, and all the artificial deductions from that principle, teach nothing but the art of blowing scholastic bubbles."

Such are the deliverances of men of note in their day, who evidently understood whereof they spoke, and who were not afraid to express their opinion. I esteem it an honor to be found in such good company.

Mr. Price says, "Man can be spiritually dead and while yet physically alive" and cites Rom. viii. 6; Rev. iii. 1; 1 Tim. v. 16; Eph. ii. 11, as proof. We take no exceptions; they have no bearing on the question under consideration has man an immortal soul, or is he by nature immortal? While the passages he cites in Rev. ii. 11; xx. 6; xx. 44; xxi. 8, teach the final destruction of all to whom they refer, if the English language can teach it.

Refering to Mal. iii. 4; Psa. xxxvii. 20 and Oba. 16, cited by Mr. Thomas, Mr. Price says of Mal. iii. 4, "It is not a prophecy of the final judgment, and no exegete so takes it except by accommodation." It matters not whether it applies to the final judgment, or the judgment of the Jewish "cosmos," or world which ended at the destruction of Jerusalem, the facts portrayed will be the same, the destruction of the wicked, and glory, honor and life for the righteous. Of Psa. xxxvii. 20 he says, "The context does not warrant such an application as Mr. Thomas has given it, "I am much surprised at this remark, and will quote the context which most emphatically warrants the construction given the passage by Mr. Thomas. "Such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off." The learned Bishop Horsely and biblical critic, translates the passage, "The rebellious shall be destroyed together, the posterity of the wicked shall be cut off." Dr. Kennicott a Hebrew scholar, in his note on this passage, says, "The wicked and all his race shall be destroyed."

Mr. Price closes his remarks on these passages, "But if Mr. Thomas insists that they do warrant the construction he has put upon them, I shall let them stand with all others of like character which he may bring, and place over against them Christ's own words." Indeed, what can Mr. Price do but let them stand? They are plain statements of the Bible which no fallacious reasoning can set aside. As God says by Isaiah, "He that hath my Word let him speak my Word faithfully, what is the chaff to the wheat, saith the Lord."

We concur with Mr. Price that "a man may be spiritually dead while physically alive." The passage quoted in this connection, so far as they have any bearing on the subject show plainly that only the righteous have eternal or aonion life. For example 1 John v. 12. He that hath the Son hath life—"zoe"—eternal life, and he that hath not the Son hath not eternal life. The life referred to here is *zoe* eternal life, and not *psuche* animal life.

Surely a man must be mentally blind that does not see that Rev. ii. 11; xx. 6; xx. 14 and xxi. 8 emphatically teach that the wages of sin is death, not spiritual death but absolute destruction of being—a death from which there is no redemption—that the judgment depicted is final. With one citation we will pass them without comment. "He that overcometh shall inherit all things, but the fearful and unbelieving * * * shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Again Mr. Price says in reference to the Greek word aionion, that "Mr. Thomas in order to support his side says that "nephesh" in Hebrew must mean the same thing and is used with reference to man and beast alike, but the Greek word aionion can mean whatsoever he chooses in order to support his side." "Of the adjective aionion Matt. xxv. 46, he says it means simply 'a period of time' according to lexicographers and students, but my Liddle & Scott says it means eternal."

This is a misrepresentation, I hope it was not intentional. The Hebrew word "nephesh" is applied to man or beast as stated by Mr. Thomas, and never signifies soul or spirit as the spiritual part of man, but is expressive of creatures endowed with animal life in any of its varied gradations. Mr. Thomas made no claim that the word aionion "can mean whatsoever he chooses in order to support his side," neith r does he say himself, nor claim that lexicographers and students say that it means "simply" a period of time, but he does say that it means "a period of time" which is correct.

Mr. Price continues, "My Liddle & Scott says it means eternal." My Liddle & Scott says of "aion" the noun from which the adjective aonion is formed, means, "life time, a space, or period of time, a generation, an age, forever." The adjective aionion, lasting, eternal. My Greek and English lexicon by Thomas Dix Hincks, professor of Hebrew, gives the meaning of the noun aion, a period of time, an age, eternity. Aionion, eternity, the times since the beginning of the world. My Greek and English New Testament, the Emphatic Diaglott, gives the meaning of aion, an indefinite period of time, past, present or future, which in the common version is often improperly rendered world, always, forever. The adjective form of the word aionios is found 75 times and is applied to zoe-life, 45 times. Eternal or everlasting as generally understood is an improper translation of aionios. Being an adjective and derived from the noun aion age, it cannot properly go beyond, or rise higher in its meaning. Mr. Price must have known this when he accused Mr. Thomas of making the word aionion mean whatsoever he chose in order to support his side.

It is a well known fact that aion and aionion when used with relation to time, are governed as to duration by that to which they are applied. Mr. Price is quite correct in saying that "aionion is predicated of God, of Christ, of his Word, of true believers of life, of punishment," because in their nature they are all deathless or unending, and therefore, or because of that, the word means eternal; hence when predicated of the life, zoe of true believers it is eternal life, and predicated of the punishment, which is death of the finally impenitent, it is eternal punishment, because there is no abrogation or release. But when predicated of that which cannot live or continue forever, the word is limited by the duration of that to which it is applied; therefore there is no danger that Mr. Prices' "Aionion God will sometime cease to be, or that the aionion inheritance is a myth. Even our word forever does not either in the Bible or common usage mean unending, but is limited by that to which it is applied. Jonah says, "The earth with her bars was about me forever," yet it was only three days.

But Mr. Price is not satisfied unless the wicked live forever, or have eternal life as well as the righteous, but the wicked must be tormented, and so cites Matt. xxv. 46 which reads, "And these shall go away into everlasting punishment, but the righteous into life eternal." Paul says, "The wages of sin is death," and Mr. Price must have overlooked the fact, that our laws inflict death as the greatest punishment for heinous crimes, and so death is the everlasting punishment spoken of in the passage in Matt. for the reason there is no release, and in harmony with this, we are told that "all the wicked will he destroyed," punished with everlasting destruction. As the Bible cannot contradict itself everlasting punishment cannot mean everlasting torment. But let us examine this passage a little more carefully. The Greek word "kolasis" rendered punishment, in this passage is derived from koluzoo, which signifies to cut off, as pruning a tree, or cutting off from life, as a branch cut off from a tree is cut off from life and perishes; therefore my Greek and English New Testament, the Emphatic Diaglott, renders this passage, "These (the wicked) shall go forth to the aionion cutting off, but the righteous to aionion life, thus preserving the force and beauty of the antithesis; the righteous go to the life of the age, the wicked to the cutting off of the age.

In reference to the immortality of the soul, Mr. Price says, "Let us look at this question from a standpoint other than the Bible." We will follow him for a little. Parkhurst, a distinguished Hebrew lexicographer, says, "As a noun, Nephes has been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I can find no passage where it undoubtedly has this meaning. Though it is found in the Hebrew text four hundred and seventy-five times."

McCulloch says in his able work on the Credulity of the Scriptures, "There is no word in the Hebrew language that signifies either soul or spirit in the technical sense in which we use the terms as implying something distinct from the body."

Mureaux, the historian says, "Not a single one of the many sciences in which we surpass the Blackfoot Indians, can throw the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted without the light of Revelation to prove the immortality of man, from Plato down to Franklin appear to us to have *failed deplorably*. Moses Stuart says, The light of nature can never scatter the darkness in question. The light has never yet sufficed to make even the question clear to any portion of our benighted race whether the soul of man be immortal." Such are the expressions of learned and noted men of the past, yet Mr. Price is bold enough to affirm that "science and reason say that the soul can exist forever either in joy or in torment." Let us turn away from such fallacy to the Word of God.

The Rev. H. N. Wollaston Church of England clergyman delivered a sermon in Trinity church, East Melbourne on the punishment of the wicked in which he said, "The doctrine of the eternal life of pain and suffering for the human family is based entirely upon the belief that the human soul is created immortal, incapable of death and destruction. I affirm without fear of contradiction that this popular and common belief in the immortality of the human soul is not supported by a single text, or a single line or word in the whole Bible, from the first of Genesis to the last of Revelations. I will go further than this, and say advisedly, that we have overwhelming evidence in the pages of Holy Writ that the human soul is not by creation immortal—that it is not the condition of his being that man should live forever in either heaven or hell." The dogma is of Platonic origin. Plato taught that the human soul could not die, or be destroyed. The first Christian writer that introduced it into the church was Clement Athenagorus, a Greek by birth, who died about A. D. 200. As I have said, Plato was among the first, if not the first, Greek philosopher who taught it, and Archbishop Whately says, It does not appear that the heathen philosophers, the originators of this dogma of inherent immortality had much success in impressing it upon the great masses of the people. The lamentation of a Greek poet over his friend which I subjoin strikingly illustrates what I have been saying.

The meanest herb we trample in the field,
Or in the garden nurture, when its leaf
In Autumn dies, foreclades another Spring,
And from brief slumber wakes to life again.
Man wakes no more,—man peerless, valiant, wise
Once chilled to death, sleeps hopeless in the dust,
A long, unbroken, never-ending sleep

The Greek poet felt this and not understanding that Jesus Christ abolished death and brought life and immortality to light through the gospel for those who seek for it, he naturally believed that man "once chilled to death, sleeps hopeless in the dust, a long unbroken, never-ending sleep."

In conclusion, I will say, Let no man imagine himself immortal, for God only hath immortality, but those who seek for it in his appointed way he will bring back from the death state to eternal life at the return of Christ, and associated with him will reign as kings and priests on the earth (see Rev. v. 10) in the kingdom of God during the Messianic age; then the tabernacle of God shall be with men and he will dwell with them and they shall be his people * * And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Rev. xxi. 3, 4.

S. H. THOMAS.

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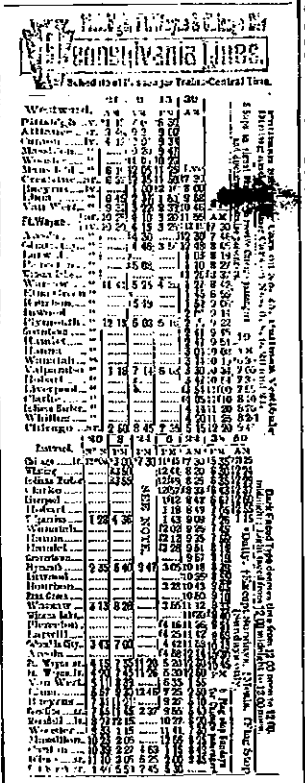

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You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bonneimer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perdue. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. B. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Bear Cut, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and Moses Elders. Sunday School every Sunday at 2:30 p. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet at their house on Michigan St., as follows—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and, proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neil Elder, 5 W. Main.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Truedell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsey. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Hicsie and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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TIME TABLE.

In effect Sept. 30, 1902.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex Sunday, For South Bend 8:46am
No. 14, Ex. Sun. " 11:50noon
No. 8, " " " 8:01pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute..... 6:35a m
No. 3, " " " " 11:18am
No. 9, " " " " 7:10pm

Train No 21 runs to Terre Haute, and connects at Colfax with the Big Four for Indianapolis arriving at 10:30 a. m. Train 3 makes connection for Indianapolis, Evansville and all points south. Reaching St. Louis 9:40 p m, and Cincinnati at 8:00 p m.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St Louis Mo

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

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The Restitution.

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Poetry.

He's Coming.

O watchman on the mountain height,
Proclaim the coming day;
Behold the spires of golden fire
Point upward for away.

O watchman, bid the sleeping church
Awake, arise, and pray;
The heavenly Bridegroom soon will come;
And now is on his way.

Coming, yes, he's coming,
The Day-spring from on high;
Coming, yes, he's coming,
The hour is drawing nigh.

Coming, yes, he's coming,
Let all the ransomed sing;
The hills are bright with holy light,
All hail the coming King.

—W. O. Cushing.

Communicated.

Christ in the Revelation. No. 6.

To the church in Thyatira our Lord represents himself as the "Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass." A flame of fire illuminates every thing in its presence. The same is true of the eyes of our Lord by virtue of the Father having engraven in him perfect vision symbolized by seven eyes. Zech. iii. 9.

"And his feet like fine brass." Brass is an alloy of copper and zinc; copper being the larger constituent. It is claimed, and seemingly with good reason, that copper is the right translation of the word rendered brass in most places in the Bible. See Deut. viii. 9, "A land whose stones are iron, and out of whose hills thou mayest dig brass." Brass being a compound composition is not a natural product, but copper is. Therefore it is copper that is said to be dug out of the hills. Its extreme ductility made its application almost universal among the ancients.

In strength and usefulness consists the likeness of this metal to the feet of our Lord, and in the mirror-like beauty of the metal when "burned in a furnace." "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?" Rom. x. 15. This is more abundantly applicable to our Lord than to any other one of our race.

How beautiful were those feet of the Master to the bereaved widow of Nain, and to blind Bartimeus. In his footsteps the blind receive their sight and the lame walk, the lepers are cleansed, the deaf hear and the dead are raised up. And the poor have the gospel preached to them. How beautiful will be his feet when "He shall judge the people with righteousness, and the poor with judgment." When, The mountains bring peace to the people, and the little hills by righteousness .....and when he shall break in pieces the oppressor. But the strength of the metal represented in the feet will appear when he goes forth as the Lord's Anointed, as predicted in the ode of Habakkuk. "And his brightness was as the light; he had horns [illegible] his hand (symbols of power) and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. Thou wentest forth for the salvation of thy people, for salvation with thine Anointed. Thou didst cleave the rivers of the earth. Margin of verse 9, Thou didst walk through the sea with thine horses, through the heap of deep waters."

Fault is found with the church, (v. 20), Because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols. The original Jezebel, the wife of Ahab, and daughter of Ethbaal, king of the Zidonians, is the prototype of the modern Jezebel. The germ of this Thyatiran Jezebel, was the lying apostles of the church of Ephesus; and the blasphemers of Smyrna were of the same root; and by the time of the church of Pergamos they were joined with the State. Thus committing spiritual fornication, and were able to put to death, (Antipas) the faithful witness, [illegible] they also eat things sacrificed unto idols; proving that they are the same stock as Jezebel of Thyatira. The chronology of the death of those witnesses who Antipas represents, is plainly seen by the orthodox edicts of Theodocius A. D. 380 Gibbon Vol. III. p. 81. Thus, "Let us believe the sole deity of the Father, the Son and the Holy Ghost, under an equal Majesty and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and we judge that all others are extravagant madmen, we brand them with the infamous name of heretics." Here we have the mark of orthodoxy, (the mark of the beast) all that refuse it are heretics. This is not only so with the mother of harlots, but holds good with her daughters. On account of the rejection of this doctrine of the Trinity, Maximus was the first among the Christian princes who shed the blood of his Christian subjects on account of their religious opinions. A. D. 385. Gibbon Vol. III. p. 93. By the sentence of the Praetorian praefect seven persons were tortured, condemned and executed. The first of these was Priscillian himself, bishop of Avila in Spain; who adorned the advantages of birth and fortune by the accomplishments of eloquence and learning. Two presbyters and two deacons accompanied their beloved master in his death, which they esteemed as a glorious martyrdom; and the number of religious victims was completed by the execution of Latronia, a poet, who rivaled the fame of the ancients; and of Eucherein a noble matron of Bordeaux, the widow of the orator Delphidius. Gibbon Vol. III. p. 94. As an illustration of how Jezebel is mentioned in the message to the church of Thyatira, I will give a quotation from Barnes on the Revelation. In 1532 after the Reformation had broken out, we find Pope Hadrian saying, in a missive addressed to the Diet at Nuremberg, "The heretics Huss and Jerome are now alive again in the person of Martin Luther." On the same principle Jezebel is alive again in the Papacy. The truth of which will appear by examining the likeness between the two Jezebels. In the first instance Jezebel had all the reckless and licentious habits of an oriental queen, and her marriage with Ahab was in violation of the law of God by Moses; and marks a turning point in the history of Israel in the direction of apostasy from God to idolatry. The same is true of the Jezebel of Thyatira, who in the days of Constantine was united to the state, and thereby committed spiritual fornication, and soon became a worshiper of idols. Said union of church and state was a turning point in the development of the apostasy; and greatly accelerated her downward course and soon laid the foundation for the appearance of the man of sin, in error, darkness and superstitution.

In the second place Jezebel slew the prophets of the Lord, in her zeal to establish the worship of Baal. 1 Kings xviii. 18. In like manner the modern Jezebel has declared the true worshipers heretics, and has slain them by the thousands. In the third place there is a likeness between the two Jezebels; when Ahab wanted the vineyard of Naboth, Jezebel in Ahab's name wrote letters saying to the elders and nobles, "Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, saying, Thou didst blaspheme God and the king. And carry him out, and stone him, that he may die." 2 Kings xxi. 9-10. In like manner the modern Jezebel branded as heretics and blasphemers those that refused to do her bidding; and then turned them over to the state officials to be executed, and confiscated their property.

Again there is a parallel or a likeness between the two as type and ante-type. Jezebel died a violent death as foretold by the prophet, being thrown down from an upstairs window by the order of Jehu, and was trampled to death under the feet of his horses. And in the Rev. xvii. and xviii. we have the account of the judgment of the harlot—modern Jezebel in whom was found the blood of the prophets and of the saints. In their lives and in their deaths, they both are alike. See Rev. xviii. 21, "And a mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and be found no more at all." Also Jezebel was not found when sought for, because she was eaten by the dogs. By verse 23 we learn that Jezebel has children; and in chapter xvii. the scarlet woman is said to be, "The mother of harlots."

GEO. FRANCIS.

Wisdom of Seirach.

PROLOGUE.

Since there are many and great things that have been given us through the law and the prophets and those who followed after them, for which it is befitting to praise Israel for chastening-instruction and wisdom, and since it is befitting that not only those who read should become exact in their knowledge of them, but that lovers of learning should be able to be truly useful to those outside both as readers and writers, my grandfather Jeesous who had given himself in more than an ordinary way to the reading of the law and the prophets and the rest of the books of the fathers, and had made himself proficient by sufficient exercise in them, was led to compose in writing some of the things pertaining to chastening-instruction and wisdom, that lovers of learning and those who had become devoted to these things might thereby be promoted through the lawful way of living.

Be exhorted then with true thought and attention to do the reading, and to make due allowance for some of the readings which have been laboriously made, in respect to which we may think that they do not have the same force according to the interpretation; for these things when spoken with their own Hebrew words do not have the like forceful expression also when led over into another tongue; and not only these writings, but also the law and the prophets and the rest of the books have no little difference when spoken in their own tongue.

For when I had arrived in Egypt in the thirty-eighth year of the reign of Energetes (benefactor) as king, and had spent some time with them and found no little difference of chastening-instruction, I set myself to bring to bear some most necessary dispatch and love of labor in translating this book, and did accordingly bring to bear much wakefulness and exact knowledge during that interval of time in conducting the book to an end and giving it out also for those who desire to be lovers of learning in their sojourning, though already furnished with the ethical usages to pass their lives in law.

INTRODUCTORY COMMENT TO WISDOM OF SEIRACH.

While I consider portions of this book oracular, and while this seems to have been the thought also of the ancient Israelites in making the book canonical, much of it does not rise higher than what we now denominate ethical instruction in the every day affairs and walks of life; but it is so well thought out and fundamental that very much of it is applicable today as when first written and published for the conduct of the individual in his relations to the family the state and God's universal kingdom of righteousness. The general reader will therefore be profited, I think, in a careful consideration of this old book of wisdom that has so long lain in the dust of uncanonical obscurity and theological prohibition.

WISDOM OF SEIRACH. CHAPTER 1.

1. All wisdom is from the Lord and with him it is forever.

2. The sand of the seas and drops of rain and the days of an aeon-age who will number them?

3. The height of the heavens and the breadth of the earth and an abyss and depth and wisdom who will trace them out?

4. Before them all was wisdom generated and an understanding that is of thoughtfulness is from an aeon-age.

6. Wisdom's root to whom hath it been revealed? And who hath comprehended its subtilties?

8. One is wise, exceedingly to be feared, the Lord seated upon his throne.

9. He generated it (wisdom) and knew and numbered it and poured it out upon all his works.

10. With all flesh is it and he hath supplied it to those who love him.

11. Fear of the Lord is a glory and boast and rejoicing and a victorious crown of gladness.

12. Fear of the Lord will delight one's heart and will give rejoicing and joy and length of days.

13. For the one who feareth the Lord it will be well in last experiences and in a day of his end he will find favor.

14. A beginning of wisdom is to fear the Lord, and with faithful ones it hath been generated for them in the womb.

15. And in the midst of men hath he laid a foundation for its nest for an aeon-age and it will have been entrusted to their seed.

16. To fear the Lord is a satiety of wisdom and he intoxicated them with its fruits.

17. All its house will he fill with its very desirable things and its receptacles from its generic products.

18. A crown of victory is fear of the Lord that maketh peace to flourish and healings health.

19. And he saw and numbered it; he showered out exact knowledge and understanding's way of knowing; and he exalted the glory of those who get control of it.

20. Wisdom's root is to fear the Lord and its branches length of days.

22. Unjust passion will not be able to be justified; for the inclination of one's passion is his smiting.

23 Until due time will a forbearing man refrain, and later rejoicing will yield to him.

24. Until due time will he hide his words, and lips of faithful ones will discourse his understanding.

25. A parable of exact knowledge is in treasures of wisdom; but respect for God is an abomination to an obdurate sinner.

26. Hast thou longed for wisdom, watch to keep in mind commandments, and the Lord will supply thee with it.

27. For fear of the Lord is wisdom and chastening-instruction; and that which satisfieth him is faith and meekness.

28. Do not distrust fear of the Lord, and do not come unto him with a double heart.

29. Do not make answer with mouths of men, and give heed to thy lips.

30. Do not exact thyself lest thou fall, and lead upon thy soul dishonor, and the Lord uncover thy hidden thoughts and cast thee down in the midst of a synagogue, because thou hast not come with fear of the Lord, and thy heart is full of deceit.

COMMENT.

While there is a similarity between this book and the one of Salomoon that we have been considering, there is observable at once a marked difference in the way the two writers treat and speak of wisdom. Salomoon is inclined to personify it, while Seirach is inclined as we moderns are to treat it as an abstract principle.

The weakness of all mediaval theology has been its tendency to interpret a trope or a metaphor literally and to exalt an attribute like wisdom or truth or the expression or the expression of it in "the word" for instance into a person. God as a person is more than all his attributes and so is any person; for it is in personality that they all inhere and from which they proceed. Attributes and powers may and do proceed from personality or a person; but personality itself never. The glory of any and all personality is its immutability. And it is in this and this alone that immortality inheres and becomes possible and probable to the finite mind. While revelation iterates and reiterates the mortality of the soul, it sustains the idea of man's immortality not by perpetuating the soul or natural life, but by reincorporating the ego or the person in a new life, another and higher in its functions; but the soul life and the spiritual life are both as much in this body of flesh at the same time as analogously the caterpillar and the butterfly are in the cocoon where the caterpillar dies and whence the butterfly emerges.

In the accounting of God the "old man" has died already, but only in the accounting not in reality. Hence the individual struggle that Paul makes so vivid in "when I would do good evil is present with me." We are learning in this experience ourselves to account the higher spiritual life as God accounts it even to the extent of utter abnegation and martyrdom if necessary to gain it. "In Christ" as the new generic father or "last Adam" and as a free gift of grace we have been begotten and our ego or personality is in the new germinal life, the growth of which we can promote or hinder as we can the natural or soul life. With Christ we ultimately die to the soul life and are buried (unless translated) and are "awakened" or "rise" with the new spiritual body or are reincorporated analogously and as truly as the butterfly is a reincorporation of the caterpillar. We are clothed now with justification and at the resurrection "ependued" or "clothed upon" with our spiritual body and thus our immortality is "perfected" or made complete.

Let us see if this "wisdom of Seirach" will in our day and generation promote our growth in grace and spiritual life.

CHAS. GARDNER.

Table Talk.

UNITY.—PSALM CXXXIII.

"Behold, how good and how pleasant for brethren to dwell together in unity."

Behold, see, look, consider. How good, how pleasant. It is not merely good and pleasant. We are called upon to take particular notice that there is a superior degree of the good and the pleasant. It is not only good and pleasant to behold, to look upon, to consider deeply, but it is beyond the ordinary good and pleasant for the brethren who participate. It is the precious ointment. It is smooth, soothing, cooling, healing. The precious ointment made the dry, stiff, stubborn, straggling hair soft, pliable and fragrant. Brethren living daily, according to the gospel of the kingdom, denying natural desires, living soberly, righteously, godly, "keeping the unity of the spirit in the bond of peace." Such brethren present to the onlooker a good and pleasant sight.

THE WISDOM OF THE GOSPEL.

The gospel wisely used and administered, enables the brethren to dwell together in good and pleasant unity, and like the desirable effect of the ointment on the hair and beard, such unity is peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy.

Unity, good and pleasant unity among brethren is like the dew on Hermon, and the dew that descended on the mountains of Zion. It purifies, it refreshes, it promotes growth, it strengthens, it cheers, it beautifies the brethren, it answers the fervent affectionate prayer of our blessed Lord in John xvii. Unity good and pleasant among brethren glorifies God. Unity is the bulwark of the Church of God, the pillar and ground of the truth. Brethren dwelling together in unity enable God to work in them to will and to do his good pleasure, without murmurings and disputes, blameless and harmless, the sons of God,—shining as lights in the world, holding forth the Word of life. Brethren, beloved in the Lord, let us desire and strive to dwell in unity for it is good and pleasant. Unity is not only good and pleasant to behold, but it is a power, it commands the attention of those who look, it commands respect, it demands, so to speak, and obtains

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. Read PLYMOUTH, INDIANA, MAY 20, 1903. NUMBER 19.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to the end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

a place, a recognition, it has an influence, a godly influence on those who come in contact with it, it has a power far and wide among men, and as united brethren in Christ Jesus, we have a power with God and a power from God, indeed the unity is good and pleasant because it is a union of the living and true God, his Son the Lord Jesus Christ, and the Church of God. Brethren dwelling in unity command the blessing of the Lord, even life forevermore. Therefore, Behold, how good and how pleasant it is for brethren to dwell together in unity.

P. NEILL.

UNITY.

From the word "unity" we take our lesson for this Easter morning. What does the word, unity, mean? United. United, and in what should we be united? Where there is unity there is strength. In many things where there is unity there are great sins committed, which we see daily. Where wicked men combine and make wicked devices come to pass. But we take this word from the Word of God, and in it we should be firmly united. It is from one of David's beautiful Psalms as he thought on the goodness of God in his deep meditation, saying, Behold, how good it is for brethren to dwell together in unity. Our minds should be fully united on the central things of the gospel, for those things are left for our admonition. In Hebrews xiii. 1, it says, Let brotherly love continue, and if we are not in the bonds of brotherly love, or of the love of God we will soon be led from the influence of his grace, and be separated from that power that binds our hearts together as one family. Unity gives pleasure in these sayings if we diligently keep his ways and his commands. "Then I will command my blessings upon you in the sixth year, and it shall bring forth fruit for three years." So those that obeyed the Lord should reap plentifully in earthly things and in the end life eternal, which is far beyond all earthly things. Should we, at this evil day, look for God's blessing on our labors, when the hearts of the nations are become corrupted before him continually and there is no fear of him before their eyes. In Psalm xlii. 8, is cheer for the believers in his over-ruling power. The Lord will command his loving kindness to all his true followers.

M. ELIZABETH KNOWLES.

A Statement and an Appeal.

The Plymouth congregation still owes a few hundred dollars on its Church building. The members are all poor people. They are hindered very much in carrying on the work that might be and that ought to be done, from the fact of having to devote their energies to raising money to pay off this debt. Numbers have been forced by circumstances to move away, and this lays the burden on fewer shoulders.

The brethren and sisters are making a great effort to get the money to lift this debt this year, and it is an object to them to raise as much as is possible by June. Many brethren and sisters have in time past met with this Church, and know of their zeal and earnestness. Many others have read accounts from time to time of meetings held at this place, and work done for the Lord. The hospitality of the Plymouth Church is well known to hundreds. The brethren and sisters always have and shall ever give their homes and the best they have to those who may chose to visit and sojourn with them.

It may be that some who have met with the Plymouth brethren, or others who know of their work, would like to contribute of their means to aid in clearing this house of debt, thus enabling the friends to do the work that now languishes. Should there be any such if they will send to Brother E. K. Barnhill, Plymouth, Ind., he will, as Secretary of the Board of Trustees, make proper acknowledgement, and convey the money to the hands of the Treasurer.

Subscribe for THE RESTITUTION for 1903.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 20, 1903.

HE who can take advice is sometimes superior to him who cangive it.

"BETTER to be defeated fighting for your principles than to succeed by abandoning them."

READ the notice in another column of the English pamphlet on Prophetic Times. It will surely interest you.

STUDY is a restraint, compelling one if he would learn anything, to concentrate the forces of thought, and to bridle the caprices of fancy.

IF each one would look up his account, and in case he is owing on his subscription, will at once renew, we will esteem the favor highly. A number seem to have forgotten us.

"VIRTUE is the free choice of the right, Love the free embrace of the heart; Grace the free motion of the limbs; Genius the free bold flight of thought; and Eloquence its free and fervent utterance."

THE sappling green and tender, will yield readily to the wind and sun, and the hand of the trainer. The grown tree resists the storm, and 'tis well with it if it be not torn up by the roots. The aged trunk, dried to the core, spreads out its branches and perishes. This is human like.

IT is stated on high authority that the words, "which strain *at* a gnat, and swallow a camel," contain a misprint which was passed over in the edition of 1611, and has been retained. The Diaglott reads "Filter out," the Revised reads "strain out." This brings out a different sense entirely.

"It is manifest from the Oracles of God that he teaches men as they teach one another, not by precept only, but by example, type, or representation also. This is apparent from the many visions seen by the prophets, who, in describing what they saw, delineate it and paint it, as it were, on the minds of those who read their descriptions; so that in this way the visions are transferred from their minds to them."

JUST after we suspended the discussion on "Israel in Egypt—How long," some weeks ago, we received two articles, one from B. W. Waggoner of Los Angeles, Cal., and one from W. H. Case of Buffalo, N. Y. This last was written at the instance of Bro. W. P. Kerr, he being a member of a Bible class conducted by Mr. Case, and the class having recently studied this subject. We give these two articles place, one this week and the other next, so that our readers may have the benefit of the study of these two writers.

WE call special attention to the notice withdrawing the appointment for the Ohio Conference. This is done on account of the severe illness of Brother Joblin, whose physician orders complete rest and quiet. This is quite a disappointment to our Ohio brethren who have counted on this meeting so much. We hope that the needed rest and proper care will restore Brother Joblin to a degree of health that will enable them to hold the meeting later on, and that he may be spared for the work till the Lord comes.

Kindness.

"Would it not please you to pick up a string of pearls, drops of gold, diamonds, and precious stones, as you pass along the streets? It would make you feel happy for a month to come. Such happiness you can give to others. How, do you ask? By dropping sweet words, kind remarks, and pleasant smiles as you pass along. These are true pearls and precious stones, which can never be lost; of which none can deprive you; speak to that orphan child; see the diamonds drop from her cheeks. Take the hand of that friendless boy; bright pearls flash from his eyes. Smile on the sad and dejected; a joy suffuses his cheek more brilliant than the most precious of stones. By the wayside, mid the city's din, and at the fireside of the poor, drop words and smiles to cheer and bless. You will feel happier when resting upon your pillow at the close of the day, than if you had picked up a score of perishing diamonds. The latter fade and crumble in time—the former grow brighter with age, and produce higher reflections for ever."

Religion at Home.

Paul says, "Let them learn first to show piety at home." That sort that only shines abroad is a suspicious sort. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral, or anywhereelse. The principle of love which is to be carried through the universe is first unfolded in the family."

The Revealed Will of God.

What a condescension on the part of the Eternal One to reveal himself to his creatures of dust who live upon this planet, and in whose sight "the inhabitants thereof are as grasshoppers." Isa. xl. 22.

When we consider the mighty works of God, the everlasting hills, the boundless ocean, the sun and moon, and the innumerable stars that silently testify to God's omnipotence and wisdom, we can say with the Psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, *what is man, that thou* art mindful of him, and the Son of Man that thou visitest him." Psa. viii. 3, 4.

Not only has God been pleased to reveal his will unto man, but he has marvellously preserved that revelation from the hands of those who would destroy it.

During the dark ages, when sin and superstition were so great that scarcely a glimmer of the light of the world was seen, and when every possible means were used to destroy the Word of God by wicked men, God preserved his own Word, and at the present time the Bible is scattered broadcast over the whole civilized world. As Moses said to Israel, so say we, the Word of God *is not far off*, but "The Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deut. xxx. 11-14.

What excuse, then, can we have for neglecting it? It is the only guide we have for obtaining that great salvation which God has promised to those who know him and keep his commandments. Apart from that book we are absolutely without any hope, without any knowledge of God, with no knowledge of our own origin, nature or destiny.

But the Scriptures enlighten our minds, and give knowledge to the ignorant, and as David declares the entrance of "thy Word giveth light, it giveth understanding unto the simple." Psa. cxix. 130.

"The Word of God is able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. iii. 15, the advice of Jesus himself to those who seek for eternal life, is "Search the Scriptures." John v. 39.

No other book can be compared to the Bible for the importance of its message, and the extent of its information. To study it is the most profitable exercise under the sun, and will yield in this life an endless store of knowledge and wisdom, and if its precepts are faithfully kept, the reward will be a life beyond the grave which shall never end. Other subjects and other pursuits are profitable only for a short space of time, and in the end are but vanity, but the Word of the Lord endureth forever. 1 Peter i. 25.

Palestine Home Jews' one Hope.

Regarding the recent massacre of Jews in Kishinev, Bessarabia, Russia, the Chicago *Tribune* of May 17, says:

It is hard to glean the exact truth about the attack on the Jews at Kishinev from the flood of contradictory reports emanating from the different sources. The immediate cause of the riot is reported to be the control of trade and employment by the Jews, who in retaliation for earlier attacks discriminated against the peasants and other laboring classes. At bottom it probably originated in the religious fanaticism to which the peasantry of southern Russia are prone, and which finds its expression in fearful excesses.

To the mujik of southern Russia the Jew is anathema. The mujik is steeped in medieval superstition, and willingly believes lies that are circulated by fanatical agitators, including the story that the Jewish passover is celebrated by the sacrifice of Christian children. The mob which committed the atrocities at Kishinov was composed of such people, urged on by fanatical and ignorant leaders, who found in the prosperity and industry of the Jews excuse for the plunder of the Ghetto. With the sack of the first house and the exchange of the first blows the fanatical spirit of the mob turned to frenzy. All the pent up race hatred and religious prejudices found vent in the slaughter of the defenseless objects of their attack.

Whether the Jews actually control the trade and employment of Kishinev is immaterial. It is obvious that they were not so much in control that they could do any thing in their own defense. They were at the mercy of the murderers.

Any measures that may or can be taken by our government to stop the persecution of the Jews in Russia, or to provide for their succor will be approved by the people without regard to party, race or religion. The popular measures that have been or may be taken for their relief should meet with a prompt and generous response."

In London a mass meeting of Jews was held on May 16, and the story of the outrages was told, many prominent men being on the platform. The account says:

A resolution declaring that the only practical solution of the Jewish question was the provision for a legally assured home in Palestine, and pledging support to Dr. Theodore Herzl, president of the Palestine association and leader of the Zionist movement, was greeted with prolonged applause.

Sir Francis Montefiore, who presided, said the anti-Semitic feeling in Russia was so strong that the conditions were worse than in the middle ages.

Leopold Greenberg, the author, created a sensation by moving a resolution containing this statement: Wherever we look throughout the world, whether at the steps now being taken in America, or the still further narrow avenue of escape of our brethren, or at the British alien commission, every where we see signs of that disease, anti-Semitism, wherefore we contend that Zionism is the only cure."

Israel Zangwell, the author, spoke in favor of the resolution, which was passed.

In many cities of this country meetings were held Sunday, in which the universal cry was for a home where they can be free from such persecution, and all declare that an independent home is Palestine is the only solution of the problem.

M. M. Maugasarian in his lecture on Sunday before the Independent Religious society in Chicago, said: "After 2000 years of Christianity, there is still persecution in the world. The significant thing is that these persecutions are confined to Christian and Mohammedan countries. The Armenians were persecuted in Turkey because they were Christians; the Jews are persecuted in Russia because they are not Christians. As there were political reasons for the slaughter of the Christians in Turkey, there are commercial reasons for the Russian outrages against the Jews. The Jews in Russia live as a separate people, and their exclusive religious practices are looked on with suspicion by the multitude."

Europe Waits on Russia's Policy.

Under the above heading a cable dispatch from London to the Chicago *Tribune* says:

"No definite indication has come yet of what the effect will be of the important recent developments in the complicated situation which at best is described as the general political crisis. There is not the slightest sign of what Russia will do in the far east and it is impossible to estimate how serious will be the spread of the Balkan troubles.

The position taken by the American government in regard to the enforcement of Russia's pledges in Manchuria has the heartiest support in this country officially as well as among the people. Sneers are no longer heard in England or on the continent against the new diplomacy whereof America is the chief exponent. The wholesome discovery has been made that there is one nation which will not tolerate deception or evasion of its pledges by any power with which it has dealings. Certain countries, even the greatest, have been weak enough to submit to impositions of this kind because of the dread of danger in enforcing simple rights. This has so encouraged one or two powers to profit by chicanery that they actually feel aggrieved when called to account.

The resignation of the Bulgarian cabinet raises a serious difficulty for Russia. In the Balkan situation the Danefi ministry virtually have acted on Russian orders. They certainly have shown great skill in holding the principality well in check, although the population is overwhelmingly in favor of open cooperation with the Macedonian insurgents. Prince Ferdinand, whose position is the most difficult, is consulting the leaders of the Stambuloff party, which strongly resents Russian domination. It would not be possible long to avert an open breach between Turkey and Bulgaria with such a minister in power. Russia declares she would'nt raise a finger in behalf of Bulgaria under such circumstances. It is certain she wouldn't allow the Sultan to annex the province if he conquered it, as undoubtedly he could do.

The whole situation in Macedonia, Bulgaria and Turkey is well-nigh intolerable, and unless the strain is quickly relieved serious bloodshed cannot be avoided. The decisive element in the crisis is Russia's secret design, and there is nothing to indicate what this may be. It is possible Russia herself does not know."

Original.

Dear Brethren in Michigan:

Please let me call your attention to a very important subject. Our annual Conference has been called by our worthy secretary, to convene June 4. If I am not mistaken, this is the 47th annual gathering in Michigan, without one break. It is for each individual member to determine whether it will be a success or a flat failure.

There are a few who are always ready, even at a sacrifice and expense, to be present and work, God knows who they are and will reward their faithfulness. If we want the cause of truth to die, just begin now to formulate excuses to stay at home and your wishes will certainly be realized. The Church of God is the custodian of the truth, the pillar and ground of the faith. Let each member stop and think. Our stewardship is soon to be called for, will it be said of us "Well done good and faithful servant?" Have we the interest in the truth that those faithful souls had who organized the Conference so many years ago. WE are they now, Brothers Hoyt, Simonds, Miller, Cheesebrough, L. H. Chase, O. R. L. Crozier? All sleeping, except Brother Crozier, who, in his good old age is still clinging to the blessed hope, and loves it as well as he did fifty years ago. We trust "faithful until death" is written opposite each of their names. Who of us will stand in the same ranks when we have to give in our account? He that is faithful in little will be faithful in much. It may seem a little part of a life of faithfulness to attend these annual gatherings, but it is here we meet and hear each others words of cheer; here we should get strength for the days of trial for the coming year; here the business of the year is done. Will you help bear the burden and be here? Let each brother and sister begin now, today to make the necessary preparations to be at the first meeting, and do not say, as is too often said: "We will try and be there for Sunday." You are needed at the business meetings Friday and Saturday. If the cause we hold sacred survives and grows in Michigan its friends must work harder than they ever have before. Our Lord said, you remember, once in picturing human character "They all began with one accord to make excuses." Dear brethren, for our own soul's sake let us not be among that number. Go work in my vineyard, give all diligence, is God's will concerning his children.

Submitted in love for truth's sake.

B. W. WOODWARD.

Notice.

The members of the Association of Believers of the Church of God, will meet on Saturday, June 20, 1903, at Felida, Washington, to elect officers and to transact any other business that may come up before the Society.

Now dear brethren, of our most holy faith, let us go to this meeting, which will be held in connection with the N. W. Conference, determined to do for the Master all that it is in our power to do.

This notice is late because I have just returned from a visit to the East and did not know where the Conference would be held. Hoping it will appear in time, I am yours for the truth.

ALMIRA BROOKS, Sec'y.

Obituary.

Again our hearts are brought to sorrow with our much loved and much bereaved Sister in Christ, Mrs. Sally Deemer, and her family. Her mother, a sister, a daughter and a son, all laid away within four short years. Four weary journeys to the same lone yard, four sad farewells to her loved ones as they were taken one by one through the doors of the grave from which of itself there remains no echo, and no hope. Surely the travails of some are great. For you, and yours, loved Sister our hearts beat in sympathy. With you we mentally return to the still rooms of your home, and there breathe earnest prayers to him who also loves, for succor and support, and in these twilight communions with our Father the thoughts come rushing to our minds that soon, yes *soon*, shall be hurried in the "manifestations of sons of God," when creation itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. Glorious future. Lord, keep us to that day. May God's promises and love support you till that day. And to you whom love's attachments had bound to him, now deceased, we pray look to and follow him.

John L. Deemer was born in Marshall County, Indiana, April 4th, 1836 Died May 10, 1903, aged 67 years, 1 month and 6 days.

F. L. AUSTIN.

Belt Wilson Orr, grandson of Sister Lorena Daily of Rockford, Illinois, became sick with an attack of Pneumonia on Sunday, May 3, and died Sunday, May 10, aged fourteen years, five days. Belt had been the comfort of his grandmother for the greatest part of his life, his mother having died while he was still in infancy. Interment took place at the old cemetery at Antioch where a great number of sorrowing friends met to pay their last sad respects to one they had known but to love. May God give his comfort to Sister Daily in her hour of sorrow.

Sarah Frederick was born in Wayne Co., Ohio, Aug. 8, 1849. Died at her home in Mcrseville, May 10, 1903, after a lingering illness with the dread disease, consumption. Age 53 years, 9 months, 1 days.

In 1866 she was united in marriage with John Rupp. To them was born one daughter, now Mrs. Roberts. In 1873 she was married to John Deitrick. This union was blessed with three children, one son, Ira, and two daughters, one who died in infancy, and Addie, now the wife of John Robinson.

At an early age she was baptized and became a member of the Adventist Church, of which she remained a consistent member until her death. She was a devoted wife, an affectionate mother and a kind friend and neighbor. She leaves to mourn her loss, besides her husband and children five brothers, four sisters and eight grandchildren.

At the request of friends the 8th chapter of Romans was read and the writer spoke from the subject matter found in 1 Cor. xv: Interment was made at the Union Church, near Plum River.

> Now is done thy long day's work;
> Fold thy palms across thy breast.
> Fold thine arms, turn to thy rest.

S. J. LINDSAY.

Mary L. Dickson, wife of Elias Dickson died May 4th, 1903, in the old home where she had lived for 62 years near Rutland, Ind. Her maiden name was Thompson, being the daughter of William and Nancy Thompson. She was born in Bracken County, Kentucky, September 27, 1813, being at the time of her death, 89 years, 7 months and 7 days old. She came with her parents to Indiana about the year 1810, settling near Connersville, where they remained until 1836, when her parents, all of their children and grandchildren came to Marshall County and settled near Maxenceuckee Lake. In the spring of 1841 she was married to Elias Dickson and moved on to the farm where she died, having lived there continually for 62 years.

She was a true Christian woman having joined the church over 70 years ago. She was a woman without enemies. Brother F. L. Austin, of Argos, conducted the funeral services at the residence on May 5th, after which she was laid to rest in the Bucklew cemetery, there to await the return of the Savior to raise the dead and reward the saints.

W. D. THOMPSON.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A M Siple	$4 00
George Dowle	75
Mrs A M Crankhite	2 00

Please do not forget our financial needs.

Zionism.

Of all the "isms" that we hear about there is none so interesting to the Bible reader as "Zionism," which is a name for the idea now cherished by many Hebrews that their scattered nation will soon be allowed to come together and reestablish a Jewish state in the land of Abraham, Isaac, and Jacob.

The poorer Jews have always been harried and persecuted by European nations, and recently their richer brethren, the Jewish bankers and merchants of Germany and France, have been ridiculed and insulted as never before. The result is that a great many Hebrews in every land have turned their eyes yearningly to the Promised Land in which their nation originated.

There are already in Palestine more than thirty colonies of Russian and Roumanian Jews, and these are growing every year. All over Europe and in America are members of a great society, the "Zionists," who are planning, writing, speaking, and working to spread the idea that the Jews are to be brought together again in their own old home land.

Five years ago there was a meeting of Jews from every land to talk over this project. This was the first of the series of stirring gatherings known as Zionist Congresses. Dr. Max Nordau, who was present, spoke of the occasion afterward in these glowing words:

"It seemed as if we were witnessing a miracle which affected ourselves and everything around us. We felt ourselves part and parcel of a fairy tale, in which we saw our brethren thousands of years buried, again become flesh and blood;" or as another member said: "The long-gone past rolled back in mighty waves of overwhelming emotion, for led by modern men, by men who are far from vaporing sentimentality, this rejoined family took together, with lifted hand, the ancient oath. 'If I forget thee, O Jerusalem, let my right hand forget its cunning.' It was evident that not only was the Jewish nation still alive, but that the vital spark in Israel was the feeling of nationality joined to love of Palestine." The chief aim of the movement was formulated at the first Congress in these words which form the main item of the Zionist program, "Zionism strives to procure for the Jewish people an openly recognized and legally assured home in Palestine," the whole idea of which may be said to be embodied in the legend of the Zionist medal which was designed by the renowned Jewish sculptor, Beer. It is that of a poor, wandering family, father, mother with a babe at her breast, and two other children besides, the eldest of whom, a boy, has already a wanderer's staff in his hand. This group is meant to represent the whole "tribe of the wandering foot and weary breast." To them, in their hopelessness and dejection, an angel appears, in the shape of a graceful female figure, representing Zionism or "the national idea," who lays her right hand on the shoulder of the dejected man, and with her left points eastward, where the Sun of hope may be seen rising on their ancient fatherland, on the other side of the Mediterranean Sea. On the other side of this medal are words in Hebrew, taken from Ezek. XXXVII. "Behold, I will take the children of Israel from the midst of the nations,.....and will bring them to their own land."

Smile When Meeting Another.

Why do we not always smile when we meet the eye of a fellow-being? That is true recognition which ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land,—the perpetual greeting on the right hand and on the left between strangers as they pass by each other, never without a smile. This, then, is the fine art of smiling, like all fine arts, true art, perfection of art, the simplest following of nature.—*Helent Hunt.*

Young man, I say to you, looking back to the past, and standing as I do now under the arch of the bow, one end of which rests in darkness, and the other on the sunny slopes of paradise, I say unto you, beware, touch not the accursed thing! and may God forbid that you should suffer as I have suffered, or be called to fight as I have fought for body and for soul.—*John B. Gough*

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

WHEN YOUR TIME IS O[illegible]
PLEASE RENE[illegible]

Poetry.

[Selected by Mrs. M. A. Woodward.

Psalms xci. 1 and xxvii. 5.

In the secret of his presence how my soul delights to hide;
Oh how precious are the lessons which I learn at Jesus side.
Earthly cares can never vex me, neither trials lay me low;
For when distrest comes to tempt me, to the secret place I go.
When my soul is faint and thirsty, 'neath the shadow of his wing,
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Savior eats beside me, as we hold communion sweet.
If I tried I could not tell you what he says when thus we meet,
Only this I know, I tell him all my doubts and griefs and fears.
O, how patiently he listens, and my drooping soul he cheers.
Would you like to know the sweetness of the secret of the Lord,
Go and hide beneath his shadow, and feel his sweet reward;
And whenever you leave the silence of that happy meeting place,
Be sure you bear the image of the Master in your face.

—Ellen Lakshin.

Communicated.

Sojourning of the Children of Israel.

Editor Restitution:

Noticing the efforts made to get at a clear understanding of the passages relating to the time of sojourning of the children of Israel in Egypt, and in the earnest desire that we may come to a knowledge of the truth, these words are written.

We know that all Scripture given by inspiration of God is profitable, and that "holy men of God spake as they were moved by the Holy Spirit." We expect then, when the truth is unfolded, to find a perfect harmony in the words spoken or written by men through whom God has spoken. It could not be otherwise, for it is by the one spirit of truth that all have spoken; and by the same Spirit we are to be guided into all truth.

Paul in writing to the Galatians says, Gal. iii. 17, "And this I say, that the covenant was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Turning to Exodus xii. 40-41 we read: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Turning again to Gen. xv. 13, we read, "And he (God) said unto Abram, know of a surety that thy seed shall be a stranger in a land not theirs, and they shall serve them; and they shall afflict them four hundred years."

Here are three statements all of which the 430 years in Galatians, the 430 years in Exodus and the 400 years of Genesis, end at the same time, i. e. at the giving of the law. Then it is evident that 430 years previous to this time the covenant was confirmed, and at the same time began the sojournings of the children of Israel; also that 400 years before this they began their servitude in a land not theirs.

Now let us see if we cannot find the beginning. In Gen. xxx. 25, we read: "And it came to pass, when Rachel had borne Joseph that Jacob said unto Laban, send me away that I may go unto mine own place, and to my country." Laban was not willing to let him [go] and so arrangements were made [that] Jacob was to receive wages [for] service. Turning to Gen. xxxi. [we] see that he served six years for [the] cattle. Joseph at this time was accordingly six years old. At the age of seventeen he was sold by his brethren unto the Ishmaelites who brought him into Egypt and sold him to Potiphar. In the course of time he was brought before Pharaoh to interpret the dreams which the magicians were unable to interpret. And God showed Pharaoh by the mouth of Joseph the times of plenty and of famine which were to come upon Egypt. Thereupon Pharaoh appointed Joseph ruler over all the land of Egypt. Gen. xli. 46 says: "And Joseph was thirty years old when he stood before Pharaoh, king of Egypt."

The years of plenty passed, according to the Word of God, and the years of famine came on, "and the dearth was in all lands." Gen. xli. 54. Now when Jacob saw there was corn in Egypt he was pressed to send his sons into Egypt to buy corn that they might live and not die. When they had appeared before Joseph at their second trip and he has revealed himself unto them, he says unto them, Gen. xlv. 6, "For these two years hath the famine been in the land; and yet there are five years in the which there shall neither be earing nor harvest." And he said unto them, "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me Lord of all Egypt; come down unto me, tarry not," etc. Gen. xlv. 9, etc. Going on to Gen. xlvi. 5-7 we read, "And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, and their little ones and their wives, in the wagons which Pharaoh had sent to carry them *** and all his seed brought he with him into Egypt."

This was in the second year of the famine or nine years from the time Joseph was appointed lord over all Egypt. Thus we see that Joseph was 30 years of age at the time Jacob and "all his seed" entered into the land of Egypt.

Joseph "took some of his brethren, even five men, and presented them unto Pharaoh." Gen. xlvii. 2 6. And Pharaoh said unto them, "What is your occupation? And they said unto him thy servants are shepherds, both we, and also our fathers." After relating the reasons for their coming and making their petition to be allowed to dwell in Goshen, Pharaoh says unto Joseph (verse 6), "The land is before thee; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle." Jacob at this time was 130 years old.

Here then is the beginning of the time when they were "strangers in a land that is not theirs." Note the expression, "land that is not theirs," and compare with the expression "into the land which he sware unto thy fathers to give thee," etc.

We find the children here strangers; we see they are to be made rulers over Pharaoh's cattle, that they are to serve him afterwards when there arises "a new king over Egypt, which knew not Joseph" their affliction begins. And according to the Word of God, they are strangers; they are to serve them; and they shall afflict them; and this condition of things is to last 400 years. Then they shall be brought again into their own land.

Joseph at this time, was 30 years old, as we have before seen. Now, just 30 years before this we shall find the "covenant" referred to, and also the period of time from which the sojourn of 430 years of the children of Israel is dated.

Let us bear in mind that when God speaks of the "children of Israel" he speaks of them collectively, as a unit, as the whole twelve and their seed. When any part of them are spoken of they are given by their individual names.

After Jacob left Esau he journeyed to Succoth, built him a house, and made booths, afterwards going to Shalem, a city of Shechem, where he bought a parcel of a field and erected an altar calling it Elelohe Israel. After the slaying of Hamor and Shechem, and all the males of the city by Simeon and Levi, because of their conduct toward Dinah, Leah's daughter, "God said unto Jacob, Arise, go up to Bethel and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." *** "So Jacob came to Luz, which is in the land of Canaan, that is Bethel, he and all the people that were with him." Gen. xxxv. 1, 6.

Here, where God had appeared to him on his way to Padan-aram, where the promises had before been given that "in thy seed shall all the nations of the earth be blessed." There again God appears unto him before he journeys toward Ephrath, and says unto him, "Thy name is Jacob, thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel." Gen. xxxv. 10. And God renewed unto Jacob or Israel, the "covenant," he had made with Abraham and Isaac, and which had before been given to Jacob as he journeyed toward Padan-aram. Notice, that here is where God "called his name Israel." "And Jacob called the name of the place where God spoke with him, Bethel. And they journeyed from Bethel; and there was but a little way to come to Ephrath; and Rachael travailed and she had hard labor, and it came to pass that the mid-wife said unto her, Fear not, thou shalt have this son also. And it came to pass as her soul was in departing, (for she died) that she called his name Benoni; but his father called him Benjamin." Gen. xxxv. 15 18. At the birth of Benjamin, the list of Jacob's twelve sons is completed. After this they are known, collectively, as the children of Israel; before this they were called the "sons of Jacob."

Here, then, the sojournings of the "children of Israel" began. Here also, we find the covenant which God made with Abraham renewed unto Jacob. He was not known by the name of Israel, when God appeared to him on the way to Padan-aram. When he came out of the Padan-aram, before he met Esau his brother, the man, or angel with whom he wrestled told him, "Thy name shall be no more called Jacob, but Israel." But that was not the time, for Joseph was but six years old, which would make it 33 years from the time that they began to be strangers in a "land that is not theirs," and further the "children of Israel" were not complete, as there were but eleven, Benjamin not being born. But here we find all the conditions met, God "called his name Israel;" Benjamin is born and the list is completed; and the covenant has been renewed. Thus the 430 years sojourning begins.

The chronology given in the Bible shows that it was 3 years from the time Jacob erected an altar on the parcel of a field in Shalem, a city of Shechem, to the birth of Benjamin; this makes Joseph at this time 9 years old—just thirty years from the time the seed of Abraham began their stay of 400 years in a land "not theirs;" and just 430 years from "the law."

Thus we see how beautiful and accurate, and altogether true are the words of Paul when he says: "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect."

Oh, that we may stand fast, holding to the Word of truth; that it may indeed be a lamp to our feet. And having our understanding enlightened by the Spirit of truth we shall press on until we all reach the fulness of the stature of Christ Jesus, speaking the same things; one in love, in spirit, and in truth. Yours in love,

BEVERLY W. WAGGONER.

Temptation.

The Savior has left us an example to follow when we are tempted; and the apostle James has given us the law whereby we may know when we are tempted: "But every man is tempted when he is drawn away of his own lust and enticed, and lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death." James i. 14-15.

Paul tells us in Hebrews that Christ was "tempted in all points like us, yet without sin." Heb. iv. 15.

By these testimonies we can understand how Christ was tempted, as given in the allegory illustrating the wilderness through which all his disciples have to pass, a journey through the present world fraught with wild beasts, hungering or desiring to be fed with that bread of life which no disciple can do without, and live a true Christian life.

Christ, when he was baptized was acknowledged by a voice from heaven to be God's Son, which was witnessed by the descent of the spirit upon him in the form of a dove. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil, and when he had fasted forty days and forty nights, he was afterwards a hungered; and when the tempter came unto him he said, If thou be the Son of God, command that these stones be made bread. But he answered, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith to him, If thou be the Son of God cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus saith to him again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered to him. Matt. iv. 1-12.

Paul teaches us in Rom. vii. that we have a law in our flesh warring against the law of God, constantly leading us astray, which is the law of the flesh that tempts us to do the things which is written thou shalt not do.

Christ was led of the spirit into the wilderness representing the journey from Egypt to the Holy Land, tempted as was Aaron when he made the calf; and we are told that many of them gave way to the tempter and their carcasses fell in the wilderness. So with us, if we give way to our temptations, for when we have risen with him from the watery grave we are under obligations to do as he did, by walking in a new life. He fasted forty days and nights representing the forty years in the wilderness being fed by manna, by miraculous power. So we must be fed by the bread that came down from heaven, which is Christ. He afterwards a hungered. Hunger is a desire emanating from the flesh, and as Christ was tempted in all points like us, after fasting so long food would naturally be what he would lust after. It was this lust that is termed Satan or the devil, knowing that he had the power to turn stones into bread, he was prompted by hunger to do it, but that being a fleshly lust he had no right to use that power to gratify lust, so he meets the prompting by a command of God. So we should meet all our promptings by "thus it is written," "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the Father by him." Col. iii. 17. Then he was taken into the Holy City and placed on a pinnacle of the temple, tried again and told by Satan that it was written that his angels would protect him. This was a lesson to teach us to guard against presumptuousness, not to use any of the privileges bestowed upon us for naught, although we may have it in our power to vainly perform any act that is not to the glory of God and to supply necessary wants, we are to refrain from doing such things. Then he took him up into a high mountain and showed him all the grandeur and beauties of the world, and proposed to give them all to Christ if he would only worship him. This is so wonderfully prevalent in our day that its magnitude can scarcely be comprehended, not only in the outside world but in the professed Church also. We see the politician falling down and worshiping the saloon element, the trusts, the tariff, the gold and silver, and almost anything that offers in order to get office and prestige with men, and in the church we see not only the laity, but the preachers savoring of the things of the world, like Peter, Matt. xiv. 23. We see them going to fairs, theaters, horse races, and hear of them attending bull fights like the gladiators of Rome, giving way to the lusts of the flesh by following the fashions of the world, which the Scriptures say, "Thou shalt not do."

After the devil failed in all his trials he left him and angels ministered to him. So, if we overcome and are accepted of him, will not only be ministered to by angels, but we will be "equal to the angels." Luke xx. 36. "For the grace of God that bringeth salvation appeareth to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Lord Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Titus ii. 11-14.

C. P. GRAHAM.

Law of God and Moses one Law.

To this some will shake their heads and say no, but to us it seems a strong clear Bible statement of fact, and hits at the bottom of a long contention that has and yet is, separating very friends and brethren. Then "to the law and to the testimony." Which by the way has no reference whatever to the "Decalogue" as that says not one word about "Wizards that peep and that mutter," which the prophet was instructing against, but the law does say something about them. See Lev. xix. 31; xx. 6. Then to the Bible for proof of our proposition. "And he (Ezra) was a ready scribe in the law of Moses, which the Lord God of Israel had given. For Ezra had prepared his heart to seek the law of the Lord, and to do it." Unto Ezra, the priest, a scribe of the law of the God of heaven. "Thou art sent of the king, and of his seven counsellors to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand." And the king's decree was that whatsoever Ezra, the priest, the scribe of the law of the God of heaven, shall require of you, it shall be done speedily. Herein the book of Ezra, 7th chapter the law of Moses and the law of God, and the law of the Lord, are used interchangeably. The scribe reading in the book of the law of God and of Moses day by day for seven days. This was at the feast of tabernacles, and was a very copious law indeed. For confirmation of what has been cited we refer the interested reader to the 8th chapter of Nehemiah which is very pointed and clear, and in perfect harmony with the foregoing testimony. And in Luke second chapter we find that the law of the Lord, and that of Moses are spoken of as one and the same law. And if this fails to establish our task and make good our proposition it must be because the law of the Lord and the law of God are not equal. Near the close of the Old Testament record, the Lord has caused his servant Malachi to testify in our behalf, by saying, Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments. Now go back to Horeb, Deut. iv. 5, and look for this law of Moses, which the Lord tells Israel to remember with the statutes and judgments, and if you fail to find the Decalogue, I surely will think it is your fault. Look here, the Lord commanded the law of Moses in Horeb for all Israel, and tells somebody to remember it. He also there and then tells somebody—all Israel, to remember the sabbath day. Now is one requirement as good, as broad and long as the other? If not, why not?

Now another clincher or two and we will submit our case to the candid reader. Paul to the Hebrews says, He that despised or violated Moses' law died without mercy under two or three witnesses, x. 28. Now turn back to Deut. xvii. 2-7, and you will find the Decalogue is involved and violated in this violation of the law of Moses Paul refers to. Thus showing conclusively that the law of Moses embraced and included the Decalogue. For the law was given by Moses, but grace and truth came by Jesus Christ. What law was given by Moses? Let the Master answer. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? That law that said, "Thou shalt not kill," is the one referred to evidently. I understand that all the old law was God's law, as he was its author. And it was all Moses' law as he was its mediator and leader of Israel. Now my good brethren, I submit this case to your honest judgment. If I have made my case well and fairly please admit it. If not, will you please be kind enough to show me my mistake—the error of my way, and thus save a soul from death, and hide a multitude of sins.

Yours as ever with kind regards to all.

T. E. ADAMS.

Dear Restitution:

The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. Jonah 3.

No doubt there is a little of this lesson for us. We have many wicked cities in this country; yes, and no doubt other countries could have use for it, but there so many of us like Jonah. When the command comes we want to sail the other way, our courage fails. Oh, how I wish I had more courage. I always do try to say a word when I can, but I am so easy put off. I am in bed now not able to be up, only bolstered up. I have been very poorly ever since mother died, and finally am down with nervous prostration. If I have ever spoken a word to cheer some one, or cause him to repent, I would not like Jonah be angry with God for forgiving him, for I would love to see all come to the truth and be saved.

I have been reading my paper, and it is about all I can do, as I cannot hold a book long, but THE RESTITUTION I can read and re-read. Pray for me that what little strength I yet have may not fail, and that I may have an abundant entrance into that glorious city, in God's own good time.

Your Sister.

CATHERINE MILLER.

"Sorrowful, yet rejoicing." Yes, sorrows will come, perplexities arise, and troubles like sea waves roll over us, but amidst it all comes the security of the "Everlasting arms." We feel the touch, but how faithless we often are! Why cannot we rest, leaving the support entirely to him who has promised never to forsake? Lord, increase our faith, and help us to continually rejoice, even though the earth tremble, knowing "he doeth all things well."

Bible Study.

"It is said that the Christians at Berea searched the Scriptures daily that they might more fully understand the things which the apostles preached to them. They are highly commended for doing this. Their understanding of the Scriptures and their faithfulness in the Christian life were traceable to their Bible study. It is impossible for any one to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, who neglects to study the Word of God. Not one person in the wide world can be a strong and capable Christian who neglects to study God's Word. It is the Bible study and prayer which make the child of God strong to work for Jesus and to bear burdens in his cause. It is the earnest Bible student who becomes the strongest evangelist. Drinking from the living fountain is accomplished by Bible study and prayer. He that reads God's Word and meditates upon it most is best prepared to lead the sinner to Jesus. It is the one who is filled with the Word of the Lord who becomes strong in bearing burdens for the Master. O for more faith in God! but this faith will come into the soul of him who feeds most constantly upon the living Word."

NOTICE.

To the Bereans especially, or to any of the brethren.

It is the desire of many that Bro. S. J. Lindsay conduct a Bible School for at least ten days prior to the beginning of the next annual Conference to be held at Oregon, Ill., for the purpose of Bible drills or systematic Bible instruction. We all need such Normal instruction, and this letter is to all, and especially to those who may be missed by circular letter.

The plan is for those who take the work to take up lodging in the Conference hall, and do their own cooking and furnishing, thus making their stay as inexpensive as they please.

Oregon is a very pleasant city, located on the banks of Rock River, and an ideal place in leisure hours for an outing.

No tuition will be charged, as Bro. Lindsay has offered his services free for this time. Let us know in good season if you will come. For further particulars address the undersigned, Chairman Evangelist Committee, Illinois State Conference, at Lanark, Ill.

Your Brother in hope.

J. M. GLOTFELTY.

Dear Restitution:

Inclosed is my programme of preaching appointments for the second quarter of the year. Please insert it that the brethren in these places may have it to refer to.

DATE.	MORNING.	EVENING.
April 5	Antioch	Antioch
" 12	Oregon	Oregon
" 19	Dixon	Oregon
" 26	Adeline	Oregon
May 3	Antioch	Antioch
" 10	Oregon	Oregon
" 17	Dixon	Oregon
" 24	Adeline	Oregon
" 31	Oregon	Oregon
June 7	Antioch	Antioch
" 14	Oregon	Oregon
" 21	Dixon	Oregon
" 28	Adeline	Adeline

These appointments are subject to alteration in case of absolute necessity.

S. J. LINDSAY.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

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The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Announcement.

The 47th Annual Conference of the Church of God in Michigan, will be held (D. V.) at Dutton, Kent County, on Thursday evening, June 4, 1903, and continue over the following Sunday.

These meetings have been held so long that they have become an established fact in the minds of the brethren, and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family reunion, where we can enjoy the blessed communion of those of like precious faith, so that we feel we would be lost without them, for from these gatherings we derive much strength if we come with the right spirit. All who can come should make a special effort to be there.

A programme will appear later.

Let us remember the words of Paul, in Heb. x. 25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

Dutton is situated on the Michigan Central R. R. ten miles south east of Grand Rapids.

EMMA JACKMAN, Sec.

PROGRAMME.

Thursday—
7:30 p m Welcome, purpose and object of this meeting. B. W. Woodward
8:00 p m Sermon. L. C. Chase

Friday—
9:30 a m Praise service. F. Wheller
9:45 a m Social meeting. R. Lake
10:00 a m Sermon. L. C. Chase
12:00 m Lunch at Church.
1:30 p m Business meeting, reports from Secretary, Treasurer, Evangelists, Churches, appointing collectors, new business opened to be considered Saturday morning. Adjourn. Executive board meets.
2:30 p m Temperance talk. M. A. Woodward
Five minute talks on the subject.
3:30p m Recitation. Lottie Barnum
6:30 p m Praise service. F. Wheller
6:45 p m Social meeting. Calvin Winchester
8:00 p m Sermon. A. H. Zilmer

Saturday—
9:30 a m Business meeting. Election of officers, new business considered, committee reports. Adjourn.
10:30 a m Sermon. L. C. Chase
11:30 a m Explanation of 1 Thess. v. 2, 3; Matt. iii. 2. A. H. Zilmer
12:00 m Lunch at Church.
1:30 p m Ladies Tithing meeting.
2:00 p m Sermon. O. R. L. Crozier "Posting the Books."
7:00 p m Praise service. F. Wheller
7:10 p m Social meeting. Sister R. Richardson
8:00 p m Sermon. A. H. Zilmer

Sunday—
9:30 a m Praise service. F. Wheller
9:45 a m Social meeting. Alice Chase
10:30 a m Sermon. A. H. Zilmer "What must I do to be saved?"
12:00 m Lunch at Church.
1:30 p m Sermon. B. W. Woodward "Signs of the Times."
2:30 p m Our Remembrance. L. C. Chase
6:30 p m Praise service. F. Wheller
6:45 p m Social meeting. B. W. Woodward
7:30 p m Sermon. L. C. Chase

M. A WOODWARD,
E. JACKMAN,
A. CHASE,
Committee.

TITHING NOTICE.

Dear Sisters:

Conference nearly here, and with it our Tithing Meeting. The sisters have truly done nobly in this work, but it must not stop. "Eternal vigilance" must be our watchword. "Occupy till I come" were the words of our Guide. Let us not be slack in this work. Perhaps we have seen fit to help other needy objects, and have used our tenth for that purpose. Let us be ready to report what our tenth has been, for what purpose used, etc. If you cannot be present, as we hope you may, send in the offering.

There are several names on our roll who have not been present for years, neither have they responded by letter. May we not hear from you this year. If we could realize the many needs, in so many different ways, you would not withhold your offerings, though they may be small. We are sending THE RESTITUTION now to nearly a score of persons unable to take the paper. Every year others are brought before the Society for help. You may be the means of sending the gospel to some of them. It may mean personal sacrifice, but that is just what God has asked us to do. "Present your bodies a living sacrifice."

Be present for work, if possible.

M. A. WOODWARD, Sec.

The North West Conference of the Church of God will be held in the I. O. O. F. Hall, at Lake Shore, near Vancouver, Wash. June 19-21. I do not yet know what ministers will be with us. The committee will meet visiting brethren at the River view hotel, Vancouver. Every one is invited to attend and help make this Conference one long to be remembered.

W. J. BYHAM, Sec.

PROGRAMME.

Friday 7:30 p m Preaching.
Saturday 10:00 a m Social meeting.
" 11:00 a m Preaching.
" 2:30 p m Business.
" 7:30 p m Preaching.
Sunday 10:00 a m Social meeting.
" 11:00 a m Preaching.
" 12:00 m Lord's Supper.
" 1:30 p m Basket Dinner.
" 2:30 p m Preaching.
" 7:30 p m Preaching.

The Quarterly Conference of the Churches of God in the State of Indiana, will convene at Antioch Church, five miles south of Plymouth, and three miles north of Argos, at 10 o'clock a. m. on Saturday, June 13, 1903, and continue over Sunday.

The "June Meeting" at old Antioch is a familiar term, not only to the faithful in the state of Indiana, but in many other states. Fond recollections cluster about this place. It has been the gathering place of brethren and sisters of the Abrahamic faith for many years. We make this call knowing that many are looking forward to this annual feast of spiritual good things.

Let us come together, brethren and sisters, in the name of the Lord Jesus Christ, for the edifying of one another in love. Let it be understood that we shall, as much as practicable, remain at the Church during the entire day on Saturday and Sunday, so that we may spend as much of the time as is possible in Christian fellowship.

A programme will be prepared and published later.

MRS. LYDIA RAHLSBACK, Sec.

The 15th Annual Conference of the Churches of God in Iowa, will be held at the Camp Ground at Cedar River Park, Waterloo, Iowa, commencing Saturday, Aug. 22, and continue over Sunday, Aug. 30, 1903. Information regarding rates, etc., will appear in due time.

FLORENCE ALLARD, Sec.

Ohio Conference Postponed.

On account of the serious illness of our beloved Evangelist, Brother Joblin, and the absolute necessity for a long season of complete rest and quietness demanded for him in his present condition, the Church has to-day passed a resolution to postpone the proposed Conference indefinitely.

Further notice will be given of any future action at proper time.

CHAS. A. GOSS, Chair. Con. Com.
J. C. THOMPSON, Sec'y.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W.L. Skeels, Scholls, Ore.
S. Roxana Wines, Princeton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Schriverille Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prine Sr. Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawatomie, Kan.
S. C. Oliver, Attica, Kan.
W. D. Townsend, Salem, Ohio.
Mattie Adcock, W. R. C. House, Madison, Ohio
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, Fresno, Cal.
E. W. Knapp, Scholls, Ore.
John Poore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tilling Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Gain, Jefferson, Ore.
G. F. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
Georgie Osborn Box 67 Burr Oak Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Cartoosa, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Fremont Cal
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For particular information about fares and time of trains apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary and General Manager, Winona Lake.—June 30

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A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

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To Points in the West, Northwest and South, April 21st, May 5th, 19th, June 2d and 16th for Home-Seekers' Excursion.

To Points in South and Southwestern Territory, April 21st, May 5th, 19th, June 2d, 16th, July 7th and 21st. One-Way Second Class Settlers' Ticket.

To San Francisco, Cal., May 2d and May 11th to 17th, inclusive; also May 3d and 18th for certain trains account National Council Junior Order United American Mechanics.

For particulars see ticket agents of Penn. Lines.

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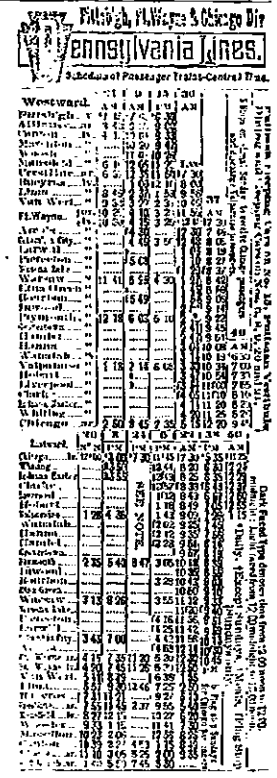

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The Restitution

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now met in the Hart Building No. 1028 Bates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Roth and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave. San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meet a Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Haney Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. A. P. Neil, Elder, 360 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsbury, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Fahelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authun, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

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No. 14, Ex. Sun. " 11:50noon
No. 8, " " " 8:01pm

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No. 21, Ex. Sun. For Terre Haute..... 6:35a m
No. 3, " " " 11:18am
No. 3, " " " 7:16pm

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He that soweth the good seed is the Son of Man.—Mat. xiii. 37.

Sower divine!
Sow the good seed in me,
Seed for eternity.
'Tis a rough, barren soil,
Yet by thy care and toil,
Make it a fruitful field
An hundred-fold to yield.
Sower divine!
Plow up this heart of mine!

Sower divine!
Quit not this wretched field
Till thou hast made it yield.
Sow then by day and night,
In darkness and in light.
Stay not thy hand, but sow;
Then shall the harvest grow.
Sower divine,
Sow deep this heart of mine!

Sower divine!
Let not this barren clay
Lead thee to turn away;
Let not my faithlessness
Provoke thee not to bless;
Let not this field be dry,
Refresh it from on high.
Sower divine,
Water this heart of mine!

—HORATIUS BONAR.

Original.

Israel in Egypt—How Long?

Editor Restitution:

At the request of Mr. W. P. Kerr, one of your subscribers, I have prepared an article on the question,—"Israel in Egypt, how long?" This is the outcome of the study in my Bible class, and may prove profitable to some of your readers, while to others it may be but an old familiar tale.

With due respect.

W. H. CASE.

Several articles having appeared in your paper wherein it has been held that the sojourn of Israel in Egypt was 430 years, as a basis we will call attention to the following, which may be familiar to some.

75 years, the age of Abram when leaving Haran, Gen. xi. 31, 32; xii. 4.

The Lord appears to Abram on his arrival in Canaan and gives him the promise to the land, Gen. xii. 7.

Elapsed time till the birth of Isaac, 25 years, Gen. xxi. 5.

Elapsed time till the birth of Jacob, 60 years, Gen. xxv. 26.

Elapsed time till Jacob stands before Pharoah, 130 years, Gen. xlvii. 8, 9.

Total time from the promise till the going into Egypt, 215 years.

Elapsed time till the death of Jacob 17 years, Gen. xlvii. 28.

We will now determine the age of Joseph at this time.

Age of Joseph when sold into Egypt 17 years, Gen. xxxvii. 2.

Age of Joseph upon his promotion as ruler, 30 years, Gen. xli. 46.

Deduct the time passed in land of Canaan, 17 years.

Time of his affliction in Egypt, 13 years, Gen. xli. 52.

To the end of the years of plenty, 7 years, Gen. xli. 53.

Until the arrival of his father Jacob 2 years, Gen. xlv. 6-11.

Until the death of Jacob, 17 years, Gen.

Total, being the age of Joseph when his father died, 56 years.

Joseph lived after his father's death 54 years, Gen. l. 26.

Elapsed time from going into Egypt until Joseph's death, 71 years.

The full period from the promise to the death of Joseph, 286 years.

From the promise to the law (passover) 430 years, Gal. iii. 17.

Measuring backward to the birth of Moses, Ex. vii. 7; Acts vii. 28-30, we have 80 years, and from the promise forward to the death of Joseph, 286 years, total 366 years, thus leaving an unaccounted for interval of 64 years.

From the birth of Moses to the Exodus from Egypt 80 years.

Total period of sojourn in Egypt, 215 years.

Total period of the sojourning of Israel, Ex. xii. 40, likewise the period from the promise to the law, Gal. iii. 17, 430 years.

The difficulty attending the solution of the problem, is to show that the assumed interval between the death of Joseph and the birth of Moses was 64 years. This difficulty must be overcome in order to maintain the proposition that the sojourn of Israel in Egypt was 215 years. We will first consider the period called the sojourn. "Now the sojourning of the children of Israel (who dwelt in Egypt) was 430 years." Ex. xii. 40.

This period commenced when Abram came into Canaan, Gen. xii. 5-10; Psa. cv. 11-13, extended to Jacob, Gen. xlvi. 1-4; Deut. xxvi. 5; 1 Chron. xxix. 15; Psa. cv. 23, and continued until the day of the Exodus, Ex. xii. 41.

The further proof is from the genealogy of Levi, Gen. xlvi. 11. Where learn that Levi had three sons upon going into Egypt, these three being included in the list of the 70 souls of Gen. xlvi. 27.

One of these sons was named Kohath, who also had a son named Amram, and the sons of Amram were Aaron and Moses. Ex. ii. 1; vi. 16-20; Num. iii. 17-27; xxvi. 57-59; 1 Chron. vi. 1-4; xxiii. 6-12. So that Moses was the grandson of Kohath, who went down into Egypt with his father Levi and his grandfather Jacob.

The ages of these three generations prior to Moses are given; viz. Levi 137 years, Kohath 133 years, Amram 137 years, Ex. vi. 16-20. We also have the statement that Amram, the father of Moses, married the sister of Kohath, the daughter of Levi, "whom her mother bare to Levi in Egypt," Ex. vi. 20; Num. xxvi. 59.

When the daughter of Pharoah drew Moses out of the water, Miriam, the sister of Moses, was old enough to be present and to suggest the calling of a nurse to care for the child, Ex. ii. 1-10. Aaron being three years older than Moses, who was the youngest of the children of Jocheled, the daughter of Levi.

The period under consideration is 430 years; deduct the 215 years prior to the going into Egypt, and 80 years of Moses life, and we have 135 years remaining for the interval between the going into Egypt and the birth of Moses.

The foregoing should prove very satisfactory evidence that this interval did not exceed 135 years, and as has been shown, 71 years of which interval falls within the lifetime of Joseph, thus accounting for the 64 years alluded to above, and proving the contention, that "Israel sojourned in Egypt 215 years."

It has now been shown that 430 years dominated the "sojourning" began when Abram came into Canaan, 215 years of which period was passed in Canaan, and 215 years in the land of Egypt, ending at the Exodus. We will now consider the affliction period of 400 years.

Differences of opinion concerning the 430 year period would never have arisen but for the statements of Gen. xv. 13, and Acts vii. 6, with their apparent conflict with Ex. xii. 40, and Gal. iii. 17.

To solve the difficult, we will consider the terms used and their application. In Gen. xv. 13 we note two terms "serve" and "afflict."

"Know of a certainty that thy seed shall be a stranger in a land that is not theirs, and they shall serve them, and they shall afflict them 400 years." The length of time of servitude is not stated, but the period of affliction is to be of 400 years duration. Note that this servitude and affliction is to come upon "thy seed" and so could not commence before the birth of Isaac.

In verse 16 it reads "But in the fourth generation they shall come hither again." The 400 years and the fourth generation appear to cover the same period.

In Ex. i. 11-14, the terms used are afflict, afflicted, serve, while affliction, is the term used in Gen. xli. 52; Ex. iii. 6-17; Deut. xxvi. 6, 7; Neh. ix. 9; Acts vii. 34.

In Ex. iii. 9 the term is oppression, the same term is also used in Deut. xxvi. 7, and thus we have three different titles given to the 400 year period, viz, afflict, serve, oppress. Prior to the death of Joseph, "and Joseph did all his brethren, and all that generation," Ex. i. 6, the Israelites in Egypt were free from servitude and oppression, Gen. xlv. 11; xlvii. 1-7; i. 7-11; Ex. i. 7.

When Joseph died 286 years of the 430 years sojourning had elapsed, and some time subsequent to that event the servitude and oppression began, Ex. i. 8-14. Referring to the statement of Gen. xv. 13, the servitude may apply to but a small portion of the 400 year period. "When the time of the promise drew nigh," Acts vii. 17, "there arose up a new king over Egypt," Ex. i. 8; Acts vii. 18, then began the servitude and oppression, in which time Moses was born. See Acts vii. 20.

We have the positive statement that the period of the sojourn, 430 years, ended at the Exodus, Ex. xii. 40, the affliction, servitude, and oppression, likewise ending at the same time—"The selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

The ending of these two periods being at the same time, measuring 430 years backward, carries to the beginning of the sojourning when Abram, at the age of 75 years came out from Haran, "and into the land of Canaan they came," Gen. xii. 5.

When did the 400 years commence? Evidently 30 years later, or when Abraham was 105 years old. What event happened at that time? Read Gen. xxi. 7-9. We are here introduced to a family scene. Abraham, his wife Sarah, Isaac the son of promise, aged 5 years, Hagar the Egyptian bond woman, and her son Ishmael aged 19 years—"and he will be a wild man, and his hand will be against every man." "And the child (Isaac) grew and was weaned; and Abraham made a great feast the same day that Isaac was weaned, and Sarah saw the son of Hagar, the Egyptian.....mocking." In Gal. iv. 29 this is called "persecution," so this marks the time of the beginning of the affliction, mocking, persecution, of the "seed" by the Egyptian, which according to Acts vii. 6, would continue 400 years. "And God spake on this wise, that his seed should sojourn in a strange land, that they should bring them into bondage, and entreat them evil 400 years."

It is not stated that they should sojourn in a strange land 400 years, or that the bondage should last for 400 years, only "entreat them evil for 400 years."

From the foregoing we must conclude that the two apparently conflicting statements refer to two different periods—one the sojourn period of 430 years duration, that at the expiration of the first 30 years, there began the other, or affliction period, of 400 years duration, and that thence forward the two periods run parallel, coinciding with each other, and finding their common terminal at the Exodus.

W. H. CASE.

Table Talk.

THE LAW OF THE LORD.

"My son, forget not my law; but let thine heart keep my commandment." Prov. iii. 1. "The law of the Lord is perfect, converting the soul. All his commandments are sure, they stand fast forever and ever. Thy Word is true from the beginning, and every one of thy righteous judgments endureth forever."

The law of the Lord given unto Israel kept them a separate people though living among the heathen nations. The law of God separated them and kept them from idol worship and the evils of idolatry. The Lord speaking of Israel saith, "O that there were such an heart in them that they would fear me and keep all my commandments; that it might be well with them and their children forever; for the commandment is a lamp, and the law a light." Yes, their lives would have been full of light if they had obeyed the law of the Lord; but we see today the bitterness and darkness of their lives, and all nations and every one that disobeys God's laws cannot have the blessings promised. God saith "Blessed are they who keep his testimonies and that seek him with the whole heart." Jesus said unto his disciples, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father."

Do these blessings extend to us? Will we be loved of God and his Son if we love his law, the gospel of salvation? Yes; for by the new covenant, the blood of Jesus, all that forsake not his law will be given eternal life. His Word maketh wise unto salvation... The Word of the Lord endureth forever.

When Jesus with his saints shall reign on Mount Zion, then will all nations obey the law of the Lord; for out of Zion shall go forth his law and the Word of the Lord from Jerusalem. All the earth will be filled with the glory of the Lord. There shall be no more curse, but the throne of God and the Lamb shall be there and his servants shall serve him. Yes, all that have hid his law in their hearts, all that have kept his commandments.

ELLA KNOWLES.

Dear Restitution:

The little flock in Salem, Ohio, rejoiced on Sunday morning, May 3rd, to welcome Brother and Sister Crawford. After some weeks of hearing the gospel of the kingdom, it proved to be still the power of God unto salvation and on April 30th we repaired to a running brook where after confession of their faith in the things concerning the kingdom of God and the name of Jesus Christ, they were immersed in the all saving name, washing away their sins. They were much dissatisfied with the Methodist Episcopal Church on account of the feasts and festivals, and doubtless God led them to the Church of God. They gladly received the truth, they are truly walking in newness of life. A new world has opened up to them. The Bible is a new Book, and we have much hope that they will walk worthy and help to spread and maintain the glorious gospel until he come.

P. NEBEL.

Palestine Letters.—No. 1.

The following letter was written to, and published in the Dodge County *Citizen* of Beaver Dam, Wis.

Editor Citizen:

Our company was made up of four men, two women, and two children. We started from Brooklyn, Nov. 17, 1883, on an Italian Steamer. There were 205 passengers on board, of the very lowest class of Italians. Very few of them could speak a word of English, and the officers and crew were about the same so far as that is concerned. We had some rough weather the first two or three days, and in consequence of side winds the steamer rolled fearfully. My berth was the table, and I had to tie myself on with a rope both ways, to keep from sliding off; but we got to Gibraltar in fourteen days less twelve hours.

I was very much disappointed in Gibraltar. The harbor is on the north side of the rock, with apparently only a small row of buildings between the rock and water.

I went on shore, paying one franc (20 cents) each way, and when I got into the town, a grander sight presented itself than I bargained for.

There are three streets running parallel with the water, and the buildings are high and beautiful. The streets are very narrow, I suppose for want of room; being only wide enough for two vehicles to pass, and side walks only about three feet in width and generally only on one side, sometimes on one side and sometimes on the other.

The vehicles were mostly two-wheeled things with boxes on them, not dissimilar to dirt carts, such as are used in the construction of railroads, and drawn by donkeys.

My guide took me to the Arsenal, where we saw Her Majesty's soldiers drilling. It was a grand sight indeed. Near the Arsenal and contiguous was a beautiful park, on the side-hill with beautiful walks figured with, to me, rare plants, flowers, shrubbery and trees, with steps of light colored stone, now up a few steps in the side walk, now down to another level, to a large spring issuing from under the most singular rocks that one could imagine. This spring was filled with gold, and other beautiful fish.

The inhabitants are generally Spaniards with a few Italians and a very few Moors.

We started from Gibraltar at 8 p. m., Oct. 31, and arrived at Marseilles (pronounced Marseillya) Nov. 3 at 4 a. m. Marseilles is the finest and handsomest town that I ever saw; a description of which I will reserve until another time. Meanwhile we expect to sail from here to-morrow, Nov., 6, at 8 a. m. on board the Algeria, of a French line of steamers to take about a week to Alexandria.

DANIEL HOWARD.

Omar's Prayer.

"Blessed, blessed, blessed Jesus, help us to be very tender to one another."

It was last Sunday morning, I had read the 67th Psalm, and it had pleased him. When I had finished he said: "Auntie, I can pray," and kneeling, said, "Blessed, blessed, blessed Jesus, help us to be very tender to one another."

The words fell like a benediction. I was instantly calmed. All the weary and unrest was taken away, and tender love filled all my being. It was not only a prayer but a sermon. A sermon that will abide with me many days, and I trust, the remainder of my life. I needed the lesson. We all need it. We are not as tender as we ought to be toward the sheep of Christ. When death comes, as it came into our family circle yesterday, we feel the need of tenderness, of love.

Poor Omar! he has no father now! and we feel more tenderly affectionate toward him.

O Heavenly Father help us to be obedient to thee, in this, as in all things else! that we may have a part in the coming kingdom.

S. ROXANA WINCE.

A Statement and an Appeal.

The Plymouth congregation still owes a few hundred dollars on its Church building. The members are all poor people. They are hindered very much in carrying on the work that might be and that ought to be done, from the fact of having to devote their energies to raising money to pay off this debt. Numbers have been forced by circumstances to move away, and this lays the burden on fewer shoulders.

The brethren and sisters are making a great effort to get the money to lift this debt this year, and it is an object to them to raise as much as is possible by June. Many brethren and sisters have in time past met with this Church, and know of their zeal and earnestness. Many others have read accounts from time to time of meetings held at this place, and work done for the Lord. The hospitality of the Plymouth Church is well known to hundreds. The brethren and sisters always have and shall ever give their homes and the best they have to those who may chose to visit and sojourn with them.

It may be that some who have met with the Plymouth brethren, or others who know of their work, would like to contribute of their means to aid in clearing this house of debt, thus enabling the friends to do the work that now languishes. Should there be any such if they will send to Brother E. K. Barnhill, Plymouth, Ind., he will, as Secretary of the Board of Trustees, make proper acknowledgement, and convey the money to the hands of the Treasurer.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Please do not forget our financial needs.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

Sister Lorana Dailey, aged 64 years, 5 months, 16 days.

Less than a week ago it was my sad duty to speak words of comfort to mourning relatives and friends over the loss of her grandson, Wilson Orr, and as I arrived at the church today it was to hear the still further news that her husband, Wilson Dailey, had just died. We laid Sister Dailey tenderly away to rest until He comes to break death's bonds. Three week's ago the family were alive and well. Today two of them occupy their homes in the cold tomb while the yawning grave will receive the other. In so short a time does death, the enemy, do his work. "How long, O Lord, how long" until this great enemy shall be destroyed? Let us comfort one another with the promises he has given. Let us endure unto the end, that we may receive a crown of life.

S. J. LINDSAY.

A sad death occurred in Tekoa, Wash., last Monday morning, when David Kenworthy, succumbed to the ravages of a complication of scarlet fever and pneumonia. He was taken sick about two weeks ago, and at first his condition was not thought dangerous, but in spite of heroic efforts on the part of the physician and friends, he passed away.

Prior to his illness he was employed as Express messenger on the Pleasant Valley route of the Pacific Express Co., and was considered a most trustworthy employee.

The funeral services were conducted at the home of his parents, by Rev. W. H. Atcheson. Owing to the nature of the disease the services were held in the open air. A choir of fifteen voices sang, and the songs floating out on the open air, made a deep impression upon the hearers.

David Kenworthy was the eldest son of Brother and Sister Kenworthy. He was born at Paola, Kansas, Oct., 9, 1881, and came west with his parents in 1891. In the spring of 1900 he confessed Christ, and was baptized by Brother W. L. Skeels, and has served him faithfully ever since.

There being no church here he became a member of the Christian Endeavor Society, and was not only a conscientious member but an active worker, having served both as president and vice-president of the local organization, besides organizing circles in other places. He was an exceptionally obedient and loving son. One of the greatest tributes that can be paid to king or peasant is due to the departed for the love and respect he had for his mother.

He leaves, to mourn his loss, his parents, three brothers, grandmother, and a legion of friends. He departed this life April 20, 1903, aged 21 years 6 months and 11 days.

God' Word is full of promises,
To weary souls, of rest and peace;
But O, most sweet of all today,
That God shall wipe all tears away.

Here we may bear a heavy cross,
Our hearts grow sore with pain and loss;
But there in God's eternal day,
His hand shall wipe all tears away.

O, hardened heart, be brave to bear
Thy cross awhile—the crown is there.
Thy hand within the Father's lay
Until he wipes all tears away.

A SISTER.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 27, 1903.

THE article on thesubject of Inmortality of Soul in issue of May 18 was written by J. H. Thomas, instead of S. H. Thomas.

IF each one would look up his account, and in case he is owing; on his subscription, will at once renew, we will esteem the favor highly. A number seem to have forgotten us.

THE Edinburgh, Scotland, *Scotsman* of May 13th, 1903, has the following advertisement of a series of meetings:

Coming prophetic events. Expected from Daniel and Revelation between now and the end of this age in 1929 or 1931. Wars and revolutions. The changing of 22 existing kingdoms in Cesar's Roman empire into 10 allied kingdoms—viz: France, Britain, Spain Italy, Austria, Greece, Egypt, Syria, Turkey, Bulgaria, prefigured by the ten-horned wild beast in Dan. vii. 24. Separation of Syria from Turkey. Fall of Turkish empire; earthquakes, pestilences, famines, and great religious revivals. The Jews in Judea to make a seven years' covenant with a Napoleon on a Passover day, seven years before the end of this age, and to restore their sacrifices in a temple at Jerusalem six months later. Dan. viii. 14; ix. 27. Ascension of 144,000 living Christians to heaven without dying, about 22 months after the covenant; flight of all remaining Christians into a wilderness a year later. Rev. xiv. and xii. Napoleon's reign of terror over the ten kingdoms, and decree of death against all who will not worship his image, or receive his mark 666, and world-wide tribulation during latter half of the seven years, as described in Rev. xiii. Christ's descent and reign during the Millennial age of 1000 years over the nations. Addresses by Revs. M. Baxter and J. Lye on these subjects will (D. V.) be given in the Operetta House, Chambers st. Edinburgh, on Sunday, May 17, illustrated by 25 large paintings of scenes in Daniel and Revelation."

The Sin of Doing Nothing.

In an old religious magazine there are the following questions on the words "Curse ye Meroz." The writer says:

"By whose authority? The angel of the Lord.

What has Meroz done? Nothing.

Why then, is Meroz to be cursed? Because he did nothing.

What ought Meroz to have done? Come to the help of the Lord.

Could not the Lord do without Meroz? The Lord did do without Meroz.

Did the Lord sustain then, any loss? No, but Meroz did.

Is Meroz, then, to be cursed? Yes; and that bitterly.

Is it right that man should be cursed for doing nothing? Yes; when he ought to do something.

Who says so? The angel of the Lord. That servant who knew his Lord's will, and did not according to his will, shall be beaten with many stripes. Luke xii. 47.

Took on This Picture, Then on That.

The following article was published by Elder Marsh, of Rochester, N. Y. in the *Expositor and Advocate*, the predecessor of THE RESTITUTION, in 1855, and we think is worth publishing again:—

I have subdued the nations of the earth—is there no other world for me to conquer?—*Alexander the Great.*

I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.—*Paul the Apostle.*

My life is in the yellow leaf,
The fruits and flowers of love are gone;
The worm, the canker and the grief
Are mine alone.

The fire that in my bosom burns
Is lone as some volcanic isle,
No torch is lighted at its blaze—
A funeral pile.

—*Lord Byron.*

Although the figtree shall not blossom, neither shall fruit be on the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall: yet will I rejoice in the Lord. I will joy in the Lord, I will joy in the God of my salvation.—*Habakkuk.*

I am taking a leap in the dark.—*Hobbs when dying.*

Though I walk through the valley of the shadow of death, I will fear no evil.—*David.*

O God, if there be a God, have mercy on me.—*Tom Paine when dying.*

For I know that my Redeemer liveth, and that he shall stand at the latter day upon thearth, and though after my skin worms destroy this body, yet in my flesh, shall I see God.—*Job in view of death.*

England's Settled Policy.

Much is written these days of "Russia's Policy," and various guesses are made as to what she will do. A writer in the Chicago *Tribune* under the name of "Ex-Attache" tells of England's policy, and thinking it may be of interest to our readers, we give it herewith:—

England has frequently been abused by politicians and journalists, both at home and abroad, for having no settled and definite policy, and is compared by them, to her disadvantage in this respect, with Russia, which pursues the object she has in view regardless of pledges and treaties, and also with Germany, which, especially since William II. has been on the throne, has shown herself so quick and determined to avail herself of every advantage that comes within her reach. It is a great mistake, however, to imagine that Great Britain has no definite policy in her dealings with foreign countries. One of its phases is familiar to the people of this country—viz: the resolve to remain on terms of close and intimate friendship with the United States. That, indeed, was the keynote of Queen Victoria's reign, and her son, King Edward, is following in her footsteps in this respect.

With the other settled policy of England Americans are less familiar, for it relates to her position in the near Orient as distinguished from the far east. It is a policy vast in its conception and of extraordinary interest, not alone to the great powers of Europe, but also to the United States, which, through its acquisition of the Philippine Islands, has now a population of many millions of Mohammedans subject to its rule. Its threads are held by the foreign department at Calcutta rather than in London, and, thanks to this, they escape that prying curiosity of parliamentary questioners and writers for the public press which hampers to such a degree the activity and operations of the foreign office in Downing street.

At St. Petersburg the ministry of foreign affairs is divided into two departments, the one for European matters, while the other deals exclusively with Asiatic questions; and it is to the Asiatic division that the cleverest men are assigned, where promotion and honors come the quickest, and which, by the skill, the resourcefulness and the activity of its officers, and through the mystery with which it manages to envelop its dealings, has won for itself fame and fear in every capital of the old world.

The foreign department at Calcutta equally well officered, and having at its disposal large secret service funds that are not subject to legislative investigation, may be described as the Asiatic division of the foreign office in England.

The chief aims of the foreign department at Calcutta are, of course, to strengthen England's hold on India, as well as her predominant influence upon all vassal and independent rulers within what may be described as the Indian sphere, and to counteract any efforts that might be made by European powers either to endanger the line of communication with the mother country or to foment anti-English intrigues among the native rulers and races of Asia, and to frustrate all designs having in view an eventual invasion or conquest of Hindustan.

Now, the most powerful element in India is undoubtedly that which accords spiritual allegiance to Mohammed. England has probably some eighty million Mohammedan subjects in the Deccan peninsula, and at least thirty million more in Africa. Indeed Great Britain is without exception, the greatest Mohammedan power of the world, and has won the confidence and the good will of the followers of the prophet to a degree enjoyed by no other Christian power through the religious tolerance of her government, through the respect shown alike by state and people for the religious prejudices and practices of Islam, and through their refusal to force the Bible upon those who built their hope of salvation on the koran.

Since the English crown took over the administration of Hindustan from the old East India company it has been able to place implicit trust in the loyalty of the Mohammedan princes and people of the Deccan, and it is the eighty million of Mohammedans that constitute, so to speak, the backbone of India in a military as well as in a political and economic sense. The confidence is mutual, and the only clouds by which it has ever been momentarily obscured have been traced to the influence of the sultan at Constantinople.

Until about thirty years ago the English, for some reason or other, believed in the pretensions of the Turkish ruler to the dignity of caliph—that is to say, to the spiritual supremacy of the entire Mohammedan church throughout the world. It was, indeed, this, even more than the dread of seeing Constantinople fall into the hands of Russia, that led Great Britain to champion the cause of the Ottoman empire and to expend vast quantities of British blood and treasure in its defense. The English thought that they owed it, as a great Mohammedan power, to their Mohammedan fellow citizens in India to protect the chief of the latter's church. But Abdul Hamid, by his readiness to lend himself to every anti-British intrigue at Constantinople and by his reluctance to accept English advice, ere long convinced the statesmen at Calcutta and at Downing street that, as the spiritual head of the Mohammedan church, he constituted not only a perpetual source of trouble but likewise a serious danger in the Moslem possessions of the English crown.

Realizing the hopelessness of the situation at Stamboul, where the sultan, with his policy of playing off one European power against another, was always certain to find some foreign government ready to outbid England for the sake of some temporary advantage at the latter's expense, the British foreign office, in conjunction with the foreign department at Calcutta, proceeded to investigate the pretensions of the Turkish sultan to the caliphate, and after a careful inquiry, in which the most learned members of the Mohammedan church in India took part, came to the conclusion that his claims were unfounded and based wholly on usurpation and false assertions.

The koran—that is to say, the khadiissei sherif portion thereof—strictly and implicitly provides that the caliph of the Mohammedan church—the supreme pontiff—must be a lineal descendant of the prophet who founded the faith. Now, the grand sherif of Mecca fulfills the genealogical requirements, being a lineal descendant of Hassan, the grandson of the prophet. Abdul Hamid, on the other hand, has none of these qualifications whatsoever, his ancestors having belonged to a tribe distinguished for its enmity to the prophet. He cannot be considered as being even in the remotest degree descended from Mohammed, and the only foundation on which he bases his claim to the caliphate is an alleged cession of the dignity to Sultan Selim, the conqueror of Egypt, by the last Fatimite caliph at Cairo in 1516.

This Fatimite caliph, so called because descended from Mohammed's daughter Fatimah, had no authority whatsoever to bequeath the title, least of all to one who was by race and ancestry legally and theologically disqualified. That Sultan Selim's successors did not attach any importance to this alleged cession of the title of caliph on the part of the Fatimite caliph of Cairo is best shown by the fact that none of them dreamed of including it among his dignities until the present sultan, who, with the object of strengthening his claim thereto, had actually the audacity to eliminate from the copies of the koran published in Turkey those khadiissei sherifs which contain the inspired injunction regarding the caliphate, a sacrilege which has excited horror even among the ecclesiastical authorities at Constantinople, where numbers of ulemas have been banished for denouncing the indignity thus done to their holy book.

Since this discovery England's policy has been not to protect the sultan or to champion his cause but to develop the power and the prestige of the grand sherif of Mecca as the principal descendant of the prophet, and as, therefore, chief caliph of Islam. Some time ago, when she invested a Mohammedan sheik with the administration of koranic law at Zeilan, which, with the surrounding country, is almost entirely populated with Mohammedans, she addressed to the grand sherif of Mecca a letter requesting him to give his approval to the appointment in his capacity as head of the Mohammedan church throughout the world.

And it is no longer any secret that the English government has in view the proclamation of Mecca, of Medina, and, in fact, of all that portion of Arabia in which the holy cities of Islam are situated, as the property of the grand sherifate, assuring to the latter the revenues of the holy cities, entire independence from the sultan of Turkey, as well as freedom from interference on the part of any other foreign power. The whole of the Arabian peninsula, in which the holy places of Islam are situated, constitute theoretically a Turkish province under the direction of a Turkish governor, who, making his headquarters at Sanaah, maintains garrisons at Mecca, Medina, and at the Red sea port of Jeddah, for the purpose of extorting money which would otherwise flow into the coffers of the grand sherif from the pockets of the pilgrims who flock each year in countless thousands to the holy cities from all quarters of the Mohammedan world—no less than 70 percent of the entire number coming from British India alone. The authority of the sultan and of the Turkish governor is restricted only to those spots actually occupied by the Ottoman troops, and the remainder of Arabia is in a state of permanent insurrection against the porte.

Slowly but surely England is extending her influence among the various Arab tribes that inhabit the peninsula, has taken a number of them both in the southeastern corner, near Aden, and on the shores of the Persian gulf, under her protection.

Of course everything that is calculated to interfere with this policy of Great Britain—namely: to establish herself as the protector of Arabia, will meet with the strenuous opposition on her part. Her foreign minister, Lord Lansdowne, announced the other day in parliament at Westminster that under no circumstances would England permit any other power than herself to establish fortified naval stations or military strongholds on the Persian gulf, either on Persian, Arab, or Turkish territory, and for the same reason she is obstructing the construction of the railroad which is to connect the Mediterranean with a port on the Persian gulf.

The utility of this railroad, indeed, is not apparent, and it is doubtful whether, from an economic point of view, it could ever be rendered remunerative unless constructed in connection with the restoration of the ancient irrigation works of Chaldea, which in olden times rendered the valley of the Tigris the most fertile and the richest spot in the world. The entire country, known in olden times as Chaldea, is intersected with hundreds of canals, many of them cut through living rock, and which if repaired might, in conjunction with a railroad, render the valley of the Tigris and Euphrates a second Egypt. But England will be no party to the revival of the prosperity of Chaldea, to the construction of the railroad to the Persian gulf, or to the repair of the irrigation works in the valley of the Tigris until she has secured control of Arabia and is able to undertake the works in question on her own account.

Dear Restitution:

I was glad to see the announcement of the "June meeting" at Antioch. I hope I may be permitted to attend at least a part of the meetings. But whether I am there or not, my prayer is, and shall be, that believers may be strengthened and encouraged, and that others may be brought into the fold.

The time from Saturday morning until Sunday evening seems so short; too short it is for any "side issues" or "individual opinions" to be aired. It is just too short for anything else than the good feeling always present at Old Antioch. Let it be crowded full of that. If the meeting together here of God's children is productive of so much good and joy, what will the meeting in the kingdom be?

May that time soon come.

Yours in hope.

G. M. ALEXANDER.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J H McCleary	.75
W O Stofla	.50
J S Arnold	.50

Temperance.

WITH A STOP TO IT.

"Come in and take a sip of something good," said blouted old Jack Saunders to Tommy Bristow as he was passing the saloon door on his way to school.

"I'm a temperance boy," answered Tommy, "and I've signed a pledge neither to touch, taste nor handle."

"Oh, that's all right," answered the old toper; "you can take a glass of beer or wine, and still be a temperance man. You don't need to keep on drinking until you're a drunkard. That's all nonsense. You can take a drink and stop right there."

"If they have that kind of liquor in there," answered Tommy, who was a bright little fellow for his years, "I don't know that I would mind taking a glass, just to see what it tastes like. You are sure they have that kind, are you?"

"What kind?" demanded Jack.

"Why, the kind that has the stopin it. I guess not many of the men of this town have ever drank that kind. They drank the kind that had a keep on. But if you've got the kind in there that has a stop to it I'll go in and take a glass."

Jack Saunders hung his head. He knew what the boy said was true, and that the nonsense was all on his side—talking about taking a drink and then stopping when he felt like it. The trouble was he didn't please to stop, nor did any of the others. Tommy was exactly right. It isn't safe for any boy, or man either, to take the first drink until some one invents the kind that has a stop to it.

I'LL STIR THE BATTER WHILE YOU GO.

A boy in Pennsylvania signed the temperance pledge at one of the meetings held for the children. A short time afterwards his mother was busy in her kitchen preparing cakes and pies.

She said "Davy, go up to the closet and bring down the whiskey jug. I want some for these mince pies."

Davy, as his habit was, instantly obeyed. But as he went dancing upstairs, the thought came to him, Can you a temperance boy, carry a whiskey jug?"

He stopped right there on the stair and decided the question. Then hurrying back to the kitchen he said, "O, mamma, I can't carry a whiskey jug—I've signed the pledge; but I'll stir the batter while you go."

Without a word the mother gave into his little hands the spoon with which she was stirring the batter, and went herself to bring the jug. She felt a strange, choking sensation in her throat, but she walked up those stairs with a firm tread and seized the jug. When she came down the little fellow was beating away at the dough with all his might. His eyes followed her as she went to the sink and began to empty out the contents of the jug.

"What are you doing mamma?"

"I am emptying out the whiskey. We'll not have any more in our mince pies."

"O mamma, do you mean it?"

"Yes, I mean to use lemons in its place."

"Goody, goody! I'm so glad—then I can eat them too; can't I, mamma?"

"Yes my dear, and mamma will not make any thing that her little boy cannot eat."

"Goody, goody! we're going to have temperance pies." And Davy danced up and down the kitchen, as the whiskey gurgled out of the jug into the sink.

Don't you think Davy is a real good temperance boy? Then follow his example, touch not, taste not, handle not the unclean thing.—*The Christian Child.*

OUR GREATEST CURSE.

The saloon is the greatest curse of the present day, the fountain-head from whence flow streams of evil. It fills our prisons with criminals, our insane asylums with victims, and our graveyards with paupers' graves. It turns happy homes into barren wastes. It debauches and ruins the husband, the son, the father; it destroys the happiness of the wife, the mother, the daughter. It clothes them in rags, starves them, and breaks their hearts. And for what? That a few men may grow rich and flourish on the burnt ashes of homes. Every conscientious thinker admits that all I have said is only the sad truth. Then why allow this terrible cause of crime and wickedness and wretchedness to go on? Why not inaugurate a war against it that will overthrow it? If every good man should vote as his better nature dictates, this evil would be abolished. Do not say that it is hopeless to war against it, that it is too strongly intrenched in human hearts and selfishness, for right will triumph in the end. *Woman's Home Companion.*

TRUE BRAVERY.

Col. Higginson, when once asked to name the incident of the Civil War that he considered the most remarkable for bravery, said that there was in his regiment a man whom every one liked—a man who was brave and noble, who was pure in his daily life, absolutely free from the dissipation in which most of the other men indulged. One night at a champagne supper, when many were becoming intoxicated, some one in jest called for a toast from this young man.

Col. Higginson said that the young man arose, pale, but with perfect self-possession, and said: "Gentlemen, I will give you a toast which you may drink as you will, but which I will drink, if you please, in water. The toast that I have to give is this "Our Mothers."

Instantly a strange spell seemed to come over all those present. They drank the toast in silence; there was no more laughter, no more song; and one by one they slunk out of there sad, but thoughtful. The lamp of memory had begun to burn, and the name "mother" touched every man's heart.

Gospel liberty is the liberty that God gives men through the gospel. It expresses God's idea of freedom. It is the freedom seen in nature, and in all the works of God's hands. It is the freedom of the winds, blowing where they list; it is the freedom of the flowers, scattered everywhere through wood and meadow; is the freedom of the birds, soaring unrestrained through the heavens; the freedom of the sunbeam, shooting from its parent orb; the freedom of the celestial orbs, sweeping ceaselessly on through infinite space. This is the freedom that flows out from the great Creator through all his works. It is sin that has produced what is narrow and contracted and circumscribed,—that has erected boundary lines, and made men stingy and niggardly. But sin is to be removed, and then perfect liberty will be realized once more in every part of creation. Even now this freedom may be tasted, by having sin removed from the heart. To enjoy this freedom through eternity is the glorious privilege now offered in the gospel to all men. Who that claims to love liberty can let this opportunity pass unimproved?

Indiana Conference Program.

Saturday.

10:00 a m Welcome, stating object of meeting, etc. A. H. Zilmer
10:30 a m Sermon. How can an alien become adopted into the family of God? J. S. Hatch
11:15 a m Sermon, The Sanctification through truth. J. L. Wince
12:00 m Lunch at Church.
1:30 p m Business meeting.
3:30 p m Sermon, Coming change in human governments. W. H. Wilson
7:00 p m Social meeting.
7:30 p m Sermon. A. H. Zilmer

Sunday.

10:00 a m Social meeting.
10:30 a m Sermon, Design of the gospel. A. H. Zilmer
12:00 m Lunch at Church.
1:30 p m Sermon, End of the World. W. H. Wilson
2:30 p m Communion. J. L. Wince
7:00 p m Social meeting.
7:30 p m Sermon. J. F. Wagoner
Mrs. R. C. Railsback,
T. O. Taber,
A. R. Underwood,
Committee.

VANDALIA LINE

TIME TABLE,
In effect May 25, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily,	For South Bend	11:17am
No. 20	" Ex. Sun. "	6:44pm
No. 26,	" " "	9:47pm
No 10, Sunday only		6:32pm

GOING SOUTH.

No. 21, Ex. Sun.	For Terre Haute	6:51a m
No. 7,	" " "	12:08pm
No. 19, daily,		6:13pm
No 9, Sunday only		9:10am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or
W. A. Pond,
Gen. Pass. Agt.,
St. Louis, Mo.

The world's sugar-crop for the manufacturing-year 1901-2 was in excess of ten and three-quarter millions of long tons, or, in round numbers, twenty-four billion pounds. If this were loaded upon wagons, two tons to each, and the wagons set in close order, the train would encircle the earth. Of this great quantity, more than two-thirds was made from sugar beets.—From The Sugar-Beet in United States, in the June Cosmopolitan.

Poetry.

What have We Done Today?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the word of love and cheer,
But what did we speak today?

We shall be so kind in the after-while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions, oh so high,
But what have we built today?
'Tis sweet in life dreams to bask,
But here and now do we our task?
Yes, this is the thing our souls must ask,
"What have we done today?"

—Nixon Waterman.

Original.

Notes By the Way.

Having completed my labors in New York and New Jersey, I took a train on the Baltimore and Ohio Railroad for Baltimore, Maryland, the former home of Brother Allen B. Mugruder.

The occasion of my going there was the reception of a letter from Mrs. Spammer, while I was at Fonthill, Ont., requesting me to call there and baptize her into the saving name of the Lord Jesus.

On the road to Baltimore, I passed through much scenery that was of interest. I passed through Philadelphia, but did not stop off.

On arriving at Baltimore, I found Mrs. Spammer waiting for me at the depot. She informed me that her mother, Mrs. Wilen, had also made up her mind to become obedient to the faith. I suggested that it would be pleasanter for them to accompany me to Mauertown, Virginia, and be baptized at that place, where they could receive the hospitality and greetings of the household of faith. They accepted the invitation, and consequently on the next morning we all took the train for Mauertown.

Maryland appeared to me to be a prosperous State, if we may judge from the appearance of things as we ride through the State. The farm houses were neat, commodious and well painted structures. The barns were large and kept in good repair, and the farms well fenced in. When I see these things in my travels, I conclude that is a prosperous country.

At Strausbourg, Va., we changed from the B. & O. R. R. to the Southern R. R.., for Mauertown. On arriving there we found Bro. Jacob Boyer and son waiting there with carriages to convey us to his home, where we received the welcome of his family.

On arriving, we learned that an appointment was given out for that evening. The congregation at this place own a neat and commodious church building, which is a credit to that local church; it is kept in good condition, and is neatly furnished.

The time for meeting having come, brethren, sisters and friends began to arrive, and one by one as they came, we were introduced to these dear ones in Christ. How sweet it is to meet those of a kindred mind, and of a like precious faith, strangers in the flesh, but not strangers to the covenants of promise, thank God. I could respond with the poet:

How blest the sacred tie which binds,
In sweet communion kindred minds!
How swift the heavenly courses run
Whose hearts, whose faith, whose hopes are one.

To each, the life of each, how dear;
What tender love! what holy fear!
How does the gen'rous flame within,
Refine from earth, and cleanse from sin.

The visitors from Baltimore were warmly welcomed by all, and it was highly appreciated by them.

I was much pleased to meet our Sister Sarah F. Morgan, the widow of Elder Morgan, the former Evangelist in the State of Virginia. Sister Morgan resides at Browntown, Va., who on learning of my coming to Mauertown, came over to meet me. Meetings were continued over Sunday. On Sunday brethren and sisters from Browntown, and Stephens City were present. On Saturday afternoon quite a number of the household of faith assembled on the banks of a beautiful stream running through the property of Bro. John Boyer, where I buried three obedient believers in baptism. The two ladies from Baltimore, and a son of Bro. Alva Boyer.

They rose with him to live anew
A holy life of faith;
Believing what the Scriptures say,
And what the Scriptures saith.

My sojourn at Mauertown was an event I shall ever remember. I visited many of the members while there, and the memory of those sweet interviews will long abide with me.

It was my first experience in a mountainous country. Bro. Jacob Boyer's residence is nestled among the foothills of the Massanutton Mountains. In early morning I was interested in watching the sunrise as the sun appeared to climb up from behind the mountains. A misty cloud rested upon the top of the mountains, and as the sun arose, beautiful colors were seen in the cloud, and the horizon became gilded like a book of gold, as it rose higher and higher, until at last the glorious orb of day surmounted the cloud, and smiled upon all nature.

I also visited at the home of Bro. David Boyer and family. His home is upon the banks of the beautiful Shenandoah river, and right at the foot of the mountains. I also visited at the home of his son Marcellus, which is opposite to that of his father on the other side of the river. I also enjoyed a visit with Bro. Alva Boyer, and Sister McIntuff. Our Sisters from Baltimore also accompanied me on these visits, and formed a pleasant acquaintance with them.

Brother Jacob took me on a carriage ride to the city of Woodstock, where his brother Milton resides.

Brother and Sister Milton Boyer have a son who is a surgeon in the United States Army, located at the Philippine Islands. They showed me many things of interest which he had sent them from those Islands.

My work for the present being ended at Mauertown, Sister Morgan and myself started for Browntown. On the way there we stopped off at Bentonville and remained over night with Sister Cook and family. Sister Cook called in her neighbors, and I addressed them that evening at their house. Much interest was manifested. They said they had never heard such teaching before, and that their ministers had never taught them such things. Sister Cook has since reported their interest in these gospel truths. I believe Bentonville will be an excellent place for evangelical services.

The next day Brother Jackson Updike came with his conveyance to take Sister Morgan and myself to Browntown. This place is nestled in among the mountains, the Blue Ridge mountains on one side, and the Massanutton on the other. It is the most rocky country my eyes ever rested upon. Thousands upon thousands of these stones are piled up as fences. The land in this valley is rich and produces immensely. Some of the scenery in this country is rich beyond description. I often wished that I had had a camera with me that I might preserve some of these beauties of nature. After several hours of an interesting ride we arrived at the home of Bro. Updike. Sister Updike is a Sister of our Sister Morgan, she makes her home at this place. Brother and Sister Updike Jr., also live at this place. Their house is backed right up against the foot of this mountain. Bro. Wagoner of Indiana once conducted a series of meetings at this place, and while here his ambition led him to climb the mountain to the summit. He concluded that in the future he would take that kind of experience in sections.

The brethren in this valley own a small church building. Meetings were announced to commence on the night of my arrival, and with the exception of one night continued right along, although it was raining a great deal of the time. I am told that if conditions had been favorable the church would not have held the crowds that would have come.

On Sunday, members came from Bentonville, Stephens City and Winchester. At the conclusion of the meeting on Sunday morning, a man named Brown, came to me and said: Sir, I would rather take your hand than that of the President of the United States. I have about made up my mind to become an ex-Methodist. Another Methodist who had been attending my meetings also visited me at the home of Brother and Sister Ashby Updike. He had listened to a Josephite preacher who had been preaching his damnable heresy in that neighborhood. I completely satisfied him on that point. He had noticed that in order to sustain his blasphemous teaching he had to discredit and throw doubt upon all Scriptures that opposed his God-dishonoring doctrine. Such men are certainly more dangerous infidels than Bob Ingersoll could ever think of being. Men of that class also teach that the offering of Jesus upon the cross was not sacrificial, and as far as that is concerned they say that the blood of Jesus was no better than that of Tom Paine.

The people certainly ought to see that such teaching is nothing but the vilest kind of blasphemy. Drive all such blasphemous preachers from your midst; for all that they can do for you is to needlessly disturb your mind, and break up the harmony of your church. Expel them as you would a poisonous reptile. A reptile would poison your body, but they your mind.

Brother Ashby also took me to see a sister who had become affected by reading some of the trashy literature of these blasphemous preachers. I was also successful in satisfying her. Her husband was greatly rejoiced, he said he would rather have lost fifty dollars than have had me fail to visit his home.

The day of Christ is near at hand, and our minds should be filled with things of more importance than that which can do nothing more for you than to distract and disturb. A proper receptacle for all such literature would be the stove.

A good work can be accomplished in the Browntown Valley, and hope that Sister Morgan and others will push the work in that locality.

My work being finished in that place Brother Ashby Updike drove me to the city of Front Royal, where I took the train for Waterlick. I was met at that place by the husband of Sister Ritenour, and taken to their home at Dellbeck.

The drive through that valley is filled with intense interest. It is a very narrow valley. For a long distance we drove between two ranges of mountains, and the only space between them was wide enough to admit of a single wagon-road and a stream of water about fifty feet wide. The scenery is exceedingly romantic, and reminds me somewhat of the rough and rugged scenery I witnessed at Harper's Ferry, when on my journey from Baltimore to Mauertown. The widest part of that valley is said to be about one mile and a half.

Meeting was appointed at Dellbeck on the night of my arrival, and continued over Sunday, to Friday night. Audiences were good, and if followed up much good might result. They talked some of getting Bro. Wagoner to come and continue the work. On Sunday quite a number crossed the mountains from Mauertown, to attend the meeting. I visited at the homes of Bro Samuel Boyer, Bro. McNelli, and Bro. Cloverstone.

Bro. Samuel Boyer took me to Seven Fountains, to see a natural curiosity. In a small piece of ground at the foot of a mountain, seven mineral springs arise out of the earth, and each spring is a different kind of water. Two different kinds of Sulphur water springs were about three feet apart.

Before the war this used to be a famous health resort. People used to come by train to Woodstock, and were then driven over the mountains in busses.

On Saturday, Bro. Samuel Boyer drove me over this mountain to the city of Woodstock. On reaching the summit of the mountain, we stopped and viewed the landscape over. What a beautiful sight met our vision. The beautiful Shenandoah river takes a zigzag route among the green fields in the valley, and about the green groves, and the white farm houses, with the waving fields of grain. It gave the appearance of a magnificent park.

We remained over night with Bro. Milton Boyer and family at Woodstock. On Sunday morning Brother Milton took me over to the church at Mauertown, where I preached twice that Sunday, and staying over night with Brother Jacob Boyer and family. On Monday morning a son of Bro. Jackson Boyer drove me to Stephens City. On the way he pointed out to me historic points as they relate to our late civil war. We drove through Strausburg which was the scene of much conflict, and off on one side of Strausburg he pointed out battle hill, where the earth-works still remain, as the armies left them. He showed me the ruins of a stove factory which Gen. Sheridan burned. He showed me Fisher's Hill, where a battle took place. Also Cedar Creek where another battle was fought. This country is full of places of historic note.

I remained a few days at Stephens City, when I was taken to Strausburg, where I took the Southern Railroad for Danville, Virginia. It was a days trip from Strausburg to Danville.

After passing Charlottsville the landscape scenery is perfectly beautiful. The mountains from top to bottom are covered with green trees, mixed with the light green leaves, are the dark green cedars, pine and hemlock trees. Among these are scattered the boxwood trees all covered with white bloom. They are mountain gardens. I was met at Danville by Bro. Fretwell, and taken to his home. Danville is a pretty city of 20,000 inhabitants. There are no saloons in that city, and no druggist is allowed to sell liquor for any purpose.

We opened meetings in the Pythian Hall, and some interest was awakened. Contrary to the usual custom the rich and influential took the most interest in the things spoken. I was invited not only to their place of meeting to preach, but also to their homes for conversation. Regret was expressed that I could not stay in Danville another month and organize a Bible Class for daily Bible study.

At two places after meeting, the preachers jumped on me. I had been preaching the restitution age and so after service a Campbellite preacher said, Sir, I have a question to ask you. He reached for my Bible and began to hunt for Peter's burning day, in the Second epistle. He asked if it was in the 5th chapter. I did not know of more than three chapters in 2nd Peter, and so I said No, it is in the third chapter. He began to read about "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." etc. I asked him if he took all that literal? He said he did. Well, then, I said, if both heaven and earth are to become extinct, where are you going to? He replied that he did not know, and I think he told the truth.

Another preacher at another place, said, I believe in an eternal burning hell, and the death that never dies. I preached one evening in the Christian Church, and baptized an old gentleman aged 84 years, named Saunders, may God's blessing rest upon him.

Being somewhat wearied with an active six months trip, I returned to Chicago for a brief rest.

I expect to be at the Indiana Conference on June 13. After this I expect to fill appointments in Wisconsin and Northern Canada, and return by way of Michigan, filling what appointments there may be in Michigan and Indiana.

If there are any others that desire me to hold services in Wisconsin, Northern Canada, Michigan and Indiana, while on that trip they may write to me at my address, 420 N. Willow Ave., Austin Station, Chicago, Ill.

W. H. Wilson.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. To suppose that any man can be saved for general correctness of moral character, without any definite faith, would be a sad mistake. Peter exhorts his brethren thus giving all diligence, add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and to brotherly kindness love or charity. 2 Pet. i. 5-7. Add to your faith proves that the faith must first be had as an essential foundation as a starting point; and that all the shining list of Christian virtues are to be added to it.

Correct faith is as needful as correct conduct. Cornelius was a devout man and one that feared God, and yet he had to hear the gospel of the kingdom, and be baptized in order to place himself in a savable condition. Acts x. 2; xi. 14.

Dear Bereans, the above exhortation is addressed to all the dear ones who have obtained like precious faith. Christian virtues are to be affirmed constantly in order that they which have believed in God might be careful to maintain good works, and we should have great zeal to build up and keep those in our most holy faith continually exhorting unto love and good works, standing fast in one spirit, with one mind, striving together for the faith of the gospel, ever looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

Come Lord Jesus, come quickly.

Your Sister waiting,

Keturah Rogers.

Dear Bereans:

I will write a short piece on the covenant made by God to Abraham. In Gen. xii. 1-7, God appeared to Abraham and made the covenant with him. He said he would make his name great and make of him a great nation. Also that he would give the land of Canaan to him and to his seed for an everlasting possession. We find that this prophecy was never fulfilled while Abraham lived; for when his wife died he had to buy land for her burial, and in Gen. xxv. 10 we find that he was buried by her side.

At Abraham's death the covenant was made to his son Isaac. The covenant was the same. This prophecy was not fulfilled to Isaac either.

At Isaac's death the covenant was renewed to Jacob, Isaac's son, in a dream. In Ex. vi. 1-9 God, in talking to Moses referred to this same covenant. In Deut. xxiv. God took Moses up on the mountain and showed him the land of Canaan, but on account of his disobedience he never got into the land. We see by this that if we intend to inherit this promised land we must obey God's commands.

Bernice Phelps.

WHY THE JEWS WERE BANISHED FROM THEIR LAND.

After the Jewish nation was brought out of Egypt and settled in the land promised to Abraham, Isaac and Jacob, for an everlasting possession, they were told to hearken diligently unto the voice of the Lord, and to observe and do all his commandments. But if they did not observe and do all his commandments, they should be cast out of their country and scattered among all people, from one end of the earth even unto the other.

They at first acknowledged no king, but God; but forgetting their promise they demand a king. After the ten tribes revolted under the rule of Rehoboam, most of the kings provoked the Lord by idolatrous wickedness. Hoshea, the last king who reigned over Israel, was conquered by the Assyrians and the children of Israel were never restored from their captivity.

Zedekiah was the last king of Judah, and was taken captive to Babylon. We read the overthrow of his kingdom in Ezek. xxi. They returned and rebuilt the temple, but it was again destroyed. It was rebuilt for the last time by Herod, and finally destroyed by the Romans. A great many of the Jews are said to have perished at that time. The remainder were led captive among all nations, and from that period they have never been restored to their own land, but remain a persecuted and scattered nation.

Kathryn Townsend.

Dear Bereans:

I know each loyal heart throbs with love when we think of that kingdom over there. The central figure in the picture is our beloved and loving Savior, King of kings and Lord of lords, to whom is applied so many significant names, each one telling an unchanted story more charming than the greatest work of fiction. Oh, I am so glad that you are striving to study the Book that reveals all these precious truths to our minds.

The Holy City, the temple, the rulers, the attendants, the river and tree for healing, the ineffable spirit of justice, love, mercy and truth which pervades and influences all. A God-controlled government for his subjects that are scattered far and near over the King's dominions.

We have Scripture informing us something about these subjects. Luke says he shall reign over the house of Jacob forever. He is to have the uttermost parts of the earth for his possession; the nations are to walk in the light of the city, and the law is to go forth from Mt. Zion, and the word of the Lord from Jerusalem, when God's will shall be done on earth as it is done in heaven.

What wondrous blessings will pour down upon God's subjects. Just now human governments are in a tangle, waiting for that master hand to unravel and adjust the reins with justice and judgment. May God help us all to be faithful and realize what position we occupy before our great High Priest, and may we all come off conquerors through Him that loves us.

Alice J. Kerr.

Obituary.

James C. Stone died at Ukiah, Mendocino Co. Cal. March 27, 1903, aged 74 years, 2 mo. and 17 days.

He was a native of Tennessee, but moved to California in an early day, and was for many years a resident of Lake Co. Cal. Brother Stone was a member of the Church of God for about 25 years, he and his wife having joined after hearing the truth as taught in God's Word, from Elder Richard Corbaley, his wife and daughter Mary preceded him to the grave several years ago. There are four sons and two daughters still living.

Brother Stone was a kind and indulgent father, a good neighbor, and a firm every-day Christian. May we all be prepared to meet him on the resurrection morn.

D. T. Seely.

Dear ones of the precious faith:

Lift up your heads and take courage, for your redemption draweth near. Behold I stand at the door and knock. If any man hears my voice, and wishes to come in he can do so by believing the gospel and turning from sin and coming in God's appointed way. Thus he changes his relationship with God. We have been aliens from God by our foolish acts, being Gentiles in the flesh and aliens to God, but now we have believed the gospel, been baptized for remission of our sin, came up out of the watery grave, so to speak—a new creature in Christ Jesus, to lead a new life. We now are no more strangers and foreigners; we are now fellow citizens, of the household of faith. We now have the foundation of apostles and prophets, Jesus Christ being the chief cornerstone.

Let every one who has taken this step trim and hew off all the sharp points of worldliness, and fit himself for a place in that great building.

J. S. Arnold.

Notice.

The members of the Association of Believers of the Church of God, will meet on Saturday, June 20, 1903, at Felida, Washington, to elect officers and to transact any other business that may come up before the Society.

Now dear brethren, of our most holy faith, let us go to this meeting, which will be held in connection with the N. W. Conference, determined to do for the Master all that it is in our power to do.

This notice is late because I have just returned from a visit to the East and did not know where the Conference would be held. Hoping it will appear in time, I am yours for the truth.

Almira Brooks, Sec'y.

NOTICE.

To the Bereans especially, or to any of the brethren.

It is the desire of many that Bro. S. J. Lindsay conduct a Bible School for at least ten days prior to the beginning of the next annual Conference to be held at Oregon, Ill., for the purpose of Bible drills or systematic Bible instruction. We all need such Normal instruction, and this letter is to all, and especially to those who may be missed by circular letter.

The plan is for those who take the work to take up lodging in the Conference hall, and do their own cooking and furnishing, thus making their stay as inexpensive as they please.

Oregon is a very pleasant city, located on the banks of Rock River, and an ideal place in leisure hours for an outing.

No tuition will be charged, as Bro. Lindsay has offered his services free for this time. Let us know in good season if you will come. For further particulars address the undersigned, Chairman Evangelist Committee, Illinois State Conference, at Lanark, Ill.

Your Brother in hope.

J. M. Gloffelty.

Dear Restitution:

Inclosed is my programme of preaching appointments for the second quarter of the year. Please insert it that the brethren in these places may have it to refer to.

DATE.	MORNING.	EVENING.
April 5	Antioch	Antioch
" 12	Oregon	Oregon
" 19	Dixon	Oregon
" 26	Adeline	Oregon
May 3	Antioch	Antioch
" 10	Oregon	Oregon
" 17	Dixon	Oregon
" 24	Adeline	Oregon
" 31	Oregon	Oregon
June 7	Antioch	Antioch
" 14	Oregon	Oregon
" 21	Dixon	Oregon
" 28	Adeline	Adeline

These appointments are subject to alteration in case of absolute necessity.

S. J. Lindsay.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:05 a m daily, 10:08 a m daily except Sunday, 1:05 p m daily, 5:40 p m daily, 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:47 p m daily.

For the West, 5:10 a m daily, 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:28 p m daily, 1:40 p m daily except Sunday, 6:08 a m daily.

For particular information apply to J. E. Hanes, Ticket agent, Plymouth, Indiana.

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

Announcement.

The 47th Annual Conference of the Church of God in Michigan, will be held (D. V.) at Dutton, Kent County, on Thursday evening, June 4, 1903, and continue over the following Sunday.

These meetings have been held so long that they have become an established fact in the minds of the brethren, and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family reunion, where we can enjoy the blessed communion of those of like precious faith, so that we feel we would be lost without them, for from these gatherings we derive much strength if we come with the right spirit. All who can come should make a special effort to be there.

A programme will appear later.

Let us remember the words of Paul, in Heb. x. 25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

Dutton is situated on the Michigan Central R. R. ten miles south east of Grand Rapids.

EMMA JACKMAN, Sec.

PROGRAMME.

Thursday—
7:30 p m Welcome, purpose and object of this meeting. B. W. Woodward
8:00 p m Sermon. L. C. Chase

Friday—
9:30 a m Praise service. F. Wheller
9:45 a m Social meeting. R. Lake
10:00 a m Sermon. L. C. Chase
12:00 m Lunch at Church.
1:30 p m Business meeting, reports from Secretary, Treasurer, Evangelists, Churches; appointing collectors, new business opened to be considered Saturday morning. Adjourn. Executive board meets.
2:30 p m Temperance talk. M. A. Woodward
Five minute talks on the subject.
3:30 p m Recitation. Lottie Barnum
6:30 p m Praise service. F. Wheller
6:45 p m Social meeting. Calvin Winchester
8:00 p m Sermon. A. H. Zilmer

Saturday—
9:30 a m Business meeting. Election of officers, new business considered, committee reports. Adjourn.
10:30 a m Sermon. L. C. Chase
11:30 a m Explanation of 1 Thess. v. 2, 3; Matt. iii. 2. A. H. Zilmer
12:00 m Lunch at Church.
1:30 p m Ladies Tithing meeting.
2:00 p m Sermon. O. R. L. Crozier "Posting the Books."
7:00 p m Praise service. F. Wheller
7:10 p m Social meeting. Sister R. Richardson
8:00 p m Sermon. A. H. Zilmer

Sunday—
9:30 a m Praise service. F. Wheller
9:45 a m Social meeting. Alice Chase
10:30 a m Sermon. A. H. Zilmer "What must I do to be saved?"
12:00 m Lunch at Church.
1:30 p m Sermon. B. W. Woodward "Signs of the Times."
2:30 p m Our Remembrance. L. C. Chase
6:30 p m Praise service. F. Wheller
6:45 p m Social meeting. B. W. Woodward
7:30 p m Sermon. L. C. Chase

M. A. WOODWARD,
E. JACKMAN,
A. CHASE,
Committee.

TITHING NOTICE.

Dear Sisters:

Conference nearly here, and with it our Tithing Meeting. The sisters have truly done nobly in this work, but it must not stop. "Eternal vigilance" must be our watchword. "Occupy till I come" were the words of our Guide. Let us not be slack in this work. Perhaps we have seen fit to help other needy objects, and have used our tenth for that purpose. Let us be ready to report what our tenth has been, for what purpose used, etc. If you cannot be present, as we hope you may, send in the offering.

There are several names on our roll who have not been present for years, neither have they responded by letter. May we not hear from you this year. If we could realize the many needs, in so many different ways, you would not withhold your offerings, though they may be small. We are sending THE RESTITUTION now to nearly a score of persons unable to take the paper. Every year others are brought before the Society for help. You may be the means of sending the gospel to some of them. It may mean personal sacrifice, but that is just what God has asked us to do. Present your bodies a living sacrifice.

Be present for work, if possible.

M. A. WOODWARD, Sec.

The North West Conference of the Church of God will be held in the I. O. O. F. Hall, at Lake Shore, near Vancouver, Wash. June 10-21. I do not yet know what ministers will be with us. The committee will meet visiting brethren at the River view hotel, Vancouver. Every one is invited to attend and help make this Conference one long to be remembered.

W. J. BEHAM, Sec.

PROGRAMME.

Friday	7:30 p m	Preaching.
Saturday	10:00 a m	Social meeting.
"	11:00 a m	Preaching.
"	2:30 p m	Business.
"	7:30 p m	Preaching.
Sunday	10:00 a m	Social meeting.
"	11:00 a m	Preaching.
"	12.00 m	Lord's Supper.
"	1:00 p m	Basket Dinner.
"	2:30 p m	Preaching.
"	7:30 p m	Preaching.

The Quarterly Conference of the Churches of God in the State of Indiana, will convene at Antioch Church, five miles south of Plymouth, and three miles north of Argos, at 10 o'clock a. m. on Saturday, June 13, 1903, and continue over Sunday.

The "June Meeting" at old Antioch is a familiar term, not only to the faithful in the state of Indiana, but in many other states. Fond recollections cluster about this place. It has been the gathering place of brethren and sisters of the Abrahamic faith for many years. We make this call knowing that many are looking forward to this annual feast of spiritual good things.

Let us come together, brethren and sisters, in the name of the Lord Jesus Christ, for the edifying of one another in love. Let it be understood that we shall, as much as practicable, remain at the Church during the entire day on Saturday and Sunday, so that we may spend as much of the time as is possible in Christian fellowship.

A programme will be prepared and published later.

MRS. LYDIA RAILSBACK, Sec.

The 15th Annual Conference of the Churches of God in Iowa, will be held at the Camp Ground at Cedar River Park, Waterloo, Iowa, commencing Saturday, Aug. 22, and continue over Sunday, Aug. 30, 1903. Information regarding rates, etc., will appear in due time.

FLORENCE ALLARD, Sec.

Subscribe for THE RESTITUTION for 1903.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

A Word of Appreciation.

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 25 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

$10.00 to Deadwood, Hot Springs, So. Dak., Casper, Wyo., and intermediate points, via Chicago & North-Western R'y. One-way second-class tickets on sale May 1, June 2 and 16, July 7 and 21, August 4 and 18, and September 1 and 15. Corresponding-ly low rates from all points East. Fast trains. Service unexcelled. For particulars apply to your nearest agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—June 27

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clickenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Primo Sr, Edison, Neb.
A. J. Eychaner, Gludbrook, Ia.
D. L. Kean, 4507, S. N. St. Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswego, Kan.
S. C. Oliver, Attica, Kan.
W. D. Townsend, Salem, Ohio.
Mollie E. Cook, W. R. C. Home, Madison, Ohio
S. T. Rook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, Solomon, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Cording Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Onfurio Cal.
D. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Hein, Jefferson, Ore.
U. P. Corbin, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
Georgie Osborn Box 67 Burr Oak Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hall, Catoosa, I. T.
J G Haupt, Crowley La.
Geo Kidwell St Paul Ark
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J W Deffenbaugh Avery Okla
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W H Wilson 420 N Willow ave Austin Station Chicago Ill
G T Wilde Dover Minn.
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D C Robison Rt 3 Mt Vernon O
Geo Neill Vice Pres & Gen. Sec National Bureau Ass'n 10 Webster Block Cleveland O

Winona Lake Indiana.—Delightful Summer Resort on the Pennsylvania Lines.

Indiana's famous summer resort, Winona Lake on the Pennsylvania Lines, is an attractive place for persons desiring to combine devotion, rest and recreation. This resort is the site of Winona Assembly and Summer School, and is annually visited by many persons from all parts of the United States.

Beginning May 15th, the opening of the season at Winona Lake, excursion tickets to that resort will be placed on sale via Pennsylvania Lines.

For particular information about fares and time of trains apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary and General Manager, Winona Lake.—June 30

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THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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Advocated in a series of Ten Discourses. A Volume of 283 pages, leather bound, embossed on covers, and gilt edges, $1.00. By Brother Wiley Jones. This book is so well known that it is only necessary to say since that it is for sale, to insure a market for it.

Reduced Fares on Pennsylvania Lines

Excursion tickets will be sold via Pennsylvania Lines as follows:

To St. Louis, Mo., June 16 and 17, account 31st Saengerfest of the North American Saengerbund.

To Boston, Mass. July 2 to 5 inclusive, account National Educational association.

To California and Intermediate Territory, One-Way Second Class Colonists' Tickets, April 18th to June 15th.

To Points in the West, Northwest and South, April 21st, May 5th, 19th, June 2d and 16th for Home-Seekers' Excursion.

To Points in South and Southwestern Territory, April 21st, May 5th, 19th, June 2d, 16th, July 7th and 21st. One-Way Second Class Settlers' Ticket.

For particulars see ticket agents of Penn. Lines.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

Pittsburgh, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Schedule of Passenger Trains-Central Time.

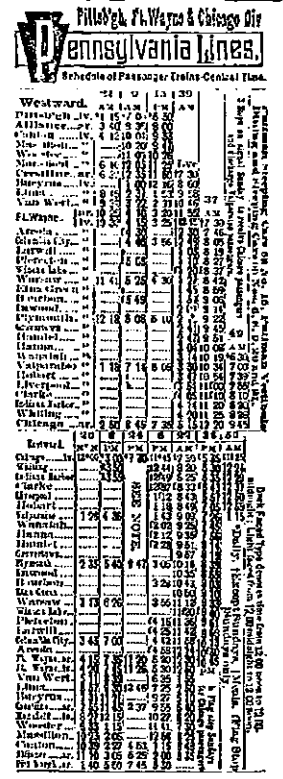

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Berryvill | ... | ... | 10 | 36 | ...
Hunt | ... | ... | 11 | 3 | ...
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Arcola | ... | ... | 2 | 11 | ...
Columbia City | ... | ... | 2 | 56 | ...
Larwill | ... | ... | 3 | 16 | ...
Pierceton | ... | ... | 3 | 36 | ...
Sidney | ... | ... | 4 | 6 | ...
Sylvan Lake | ... | ... | 4 | 26 | ...
Warsaw | 11 | 45 | 5 | 25 | ...
Etna Green | 12 | 8 | 5 | 48 | ...
Bourbon | ... | ... | 6 | 10 | ...
Inwood | ... | ... | 6 | 49 | ...
Plymouth | 12 | 18 | 6 | 58 | ...
Conway | ... | ... | 7 | 18 | ...
Grandel | ... | ... | 7 | 38 | ...
Hanna | ... | ... | 7 | 58 | ...
Wanatah | ... | ... | 8 | 18 | ...
Valparaiso | 1 | 18 | 7 | 15 | 8 | 05
Robert | ... | ... | 7 | 30 | ...
Liverpool | ... | ... | 7 | 45 | ...
Clarke | ... | ... | 8 | 0 | ...
Elliott Junc | ... | ... | 8 | 15 | ...
Whiting | ... | ... | 8 | 30 | ...
Chicago | 2 | 30 | 8 | 45 | 7 | 35

Eastward. | 20 | 8 | 24 | 6 | 94
Chicago | 12 | 00 | 3 | 00 | 7 | 35
Whiting | ... | ... | 3 | 15 | ...
Elliott Junc | ... | ... | 3 | 30 | ...
Clarke | ... | ... | 3 | 45 | ...
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Robert | ... | ... | 4 | 15 | ...
Valparaiso | 1 | 28 | 4 | 36 | ...
Wanatah | ... | ... | 4 | 56 | ...
Hanna | ... | ... | 5 | 16 | ...
Grandel | ... | ... | 5 | 36 | ...
Conway | ... | ... | 5 | 56 | ...
Bryant | 2 | 35 | 5 | 42 | 9 | 47
Inwood | ... | ... | 6 | 5 | ...
Bourbon | ... | ... | 6 | 45 | ...
Etna Green | 3 | 13 | 6 | 26 | ...
Sylvan Lake | ... | ... | 6 | 46 | ...
Sidney | ... | ... | 7 | 6 | ...
Pierceton | ... | ... | 7 | 26 | ...
Larwill | ... | ... | 7 | 46 | ...
Columbia City | 3 | 43 | 7 | 56 | ...
Arcola | ... | ... | 8 | 17 | ...
Ft. Wayne | 4 | 15 | 7 | 35 | 10 | 20
Van Wert | 5 | 30 | 8 | 50 | ...
Hunt | ... | ... | 9 | 17 | ...
Berryville | ... | ... | 9 | 32 | ...
Greenville | 6 | 46 | 9 | 57 | ...
Mew Castle | ... | ... | 10 | 22 | ...
New Brigh | ... | ... | 10 | 37 | ...
Crafton | ... | ... | 10 | 52 | ...
Allison | ... | ... | 11 | 0 | ...
Pittsburgh ar. | 7 | 10 | 11 | 15 | 12 | 30
PM | PM | PM | AM

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Immortality of the Soul.

Editor Restitution:

An article of mine in the *Sentinel* and Dr. Thomas's was copied into your p... r. I am emboldened to write you as the *Sentinel* has not printed my last. In your issue of May 13th Mr. Thomas has an article, the first proposition of which I wish to notice.

He quotes Gen. ii. 17. Now Mr. Thomas knows if he reads the Hebrew, that the literal reading is * * * for in the very day of eating, dying thou shalt surely die. Did man die that day? If not the devil told the truth, and God a falsehood. That he did not die a natural death is evident from Gen. iii. 17, for God says, "In sorrow shalt thou eat of it all the days of thy life." Then there must be a death which allows a man to continue to live in the body, or did God lie? Paul tells Timothy of just such a death. 1 Tim. v. 6. Also the Ephes. ii. 1, 5. Here he speaks of a resurrection of believers, the first resurrection. They could not have been quickened if not dead. Then the death must ...e been a spiritual death, or separ... from God, as the meaning of ...is separation. Not only does ...teach that the spirit may ex... the body, but the Bible is ...

(x.11) "Thou hast clothed ... skin and flesh," who is the ...ot flesh sure, for that was his ... or tabernacle, as Peter says, 2 ... 14, "I must put off this my tab...nacle." Again Job says (xix. 26), "After my skin hath been thus destroyed, yet without my flesh shall I see God (min means from or apart, from or without). How could he see him if dead?

Mr. Thomas, as I understand him, makes the resurrection an impossibility. If all is dead nothing remains, the man is as before he lived, and as he was not before he lived, he is not again, and what is not cannot be raised. If a man could live again, he would be a new creation, and in no sense would it be a resurrection. It destroys the divinity of Christ. Then when Christ died he was all dead, and had no power to take his life again as he promised, for dead men are powerless. Then he and the Father could not be one, for then we had no God, and as there was no one to raise him, he was not raised, and God is dead? And as there was nothing to raise he don't exist.

Allow me to ask Mr. Thomas if he will tell me where the Bible says (now I don't want any of his deductions, but just plain Scripture texts) Christ shall come a second time in judgment? ...re where it says there shall be a general judgment? Also where it says there is to be a future resurrection? Or that time here shall ever cease? Or that the world shall ever have an end? Or that a man shall not gamble, dance, attend theatre, or marry a dozen wives if he wishes? When he seeks for positive Scripture to uphold much of our morality and ethics he will find we must compare Scripture with Scripture to get a safe line of conduct.

D. C. BIXBY.

Editor Restitution:

As Dr. Bixby in a previous article in the Dover *Sentinel* upon this subject has frankly admitted that the Bible nowhere plainly states that man has an immortal soul or never-dying spirit, and as I have plainly quoted chapter and verse which distinctly says that "God only hath immortality" (inherently), surely the proverb is fulfilled in him, "There is none so blind as he who will not see." After all the evidence given in previous articles has failed, I must confess my inability to open his eyes to a knowledge of the truth. Dr. J. H. Thomas of Wyoming has kindly consented to undertake the task. I trust Dr. Bixby will profit by his wise counsel, as the writer has done in the past.

S. H. THOMAS.

Editor Restitution:

It may appear to your readers as a useless repetition of what has been said on the question of the immortality of the soul, to reply to Mr. Bixby's letter, but out of respect to Mr. Bixby we will make brief answer.

Mr. Bixby must be aware the Hebrew "moth tamuth" has different readings, all of which amount to the same thing, that Adam should die and return again to dust from which he was taken. The Common Version has it, "In the day thou eatest thereof thou shalt surely die." The marginal reading is "Hebrew, dying thou shall die." Dr. Adam Clark, the Methodist Commentator says, "moth tamuth," literally, "a death thou shalt die, or dying thou shalt die," in that moment thou shalt become mortal and shall continue in a dying state till thou die. This we find literally accomplished. Webster gives a still more rational reading, "For in the day thou eatest thereof thou shalt become a son of death." There is no other than a literal death—a returning again to dust expressed in the passage. The moment he partook of the forbidden tree, in that very day he became a dying man, and 930 years after died as God had said, "dust thou art and unto dust shalt thou return." Therefore quite contrary to the reasoning of Mr. Bixby, when the serpent said, "Thou shalt not surely die," he told a lie, and deceived the woman, while God spake the truth. As the passage cited by Mr. Bixby (1 Tim. vi. 6) is not analogous we will pass it without comment. It is true that the Ephesian brethren had been dead in trespasses, and as Paul says, quickened to a life of righteousness, but there is no analogy between such a death and the death of Adam, for in his case it was a returning again to dust, which was not the case with the Ephesians.

Mr. Bixby says, "Not only does science teach that the spirit may exist without the body, but the Bible is full of this teaching." He must have discovered some new scientific work, will he give us the name of the author or tell us where it can be had? And if he means by "spirit," a spirit entity or "immortal soul," will he give us one passage out of the fullness of the Bible that teaches it? Does Mr. Bixby think for a moment that Job x. 11, "Thou hast clothed me with skin and flesh" teaches it? It would seem so, for he asks, "who is the me?" Is it possible that Mr. Bixby would have us believe that the "me" was a spirit entity or immortal soul within Job that said, "Thou hast clothed me with skin and flesh"? Let him compare Job ix. 17, and dispell the darkness of his mind, "For he breaketh me with a tempest, and multiplieth my wounds." Who is the "me" and the "my" in this passage? Not an immortal spirit, for then it could not be broken by a tempest, nor have its wounds multiplied. Job is speaking of himself, and the language is as common as household words. If Mr. Bixby should say my skin is sore, my bones ache, or you are hurting me, would the "me" be any other than himself? I am fully in accord with Dr. Clark that Job is speaking in this passage of his generation when in embryo before the members of the body were formed, and delicately and beautifully says, "Thou hast fenced me with bones and sinews, and clothed me with skin and flesh." Peter is of a kindred character and needs no comment. Mr. Bixby also cites Job xix. 26, "Though after my skin worms destroy this body yet in my flesh shall I see God." There are many readings of this obscure passage. Dr. Clark, "After skin worms destroy this—not body nik-kephu zoth they—diseases and affliction, destroy this wretched composition of misery and corruption." Coverdale reads, "I shall rise out of the earth in the latter day, that I shall be clothed again with this skin and see God in my flesh," or resurrection body. The marginal reading of the Common Version is, "After I shall awake, though this body be destroyed yet out of my flesh shall I see God." Mr. Bixby asks, "How could he see him if dead?" No, no Mr. Bixby, he cannot see him when he is dead, but when like David, he awakes in his likeness, or as 1 John iii. 2, "We know that when he shall appear, we shall be like him, for we shall see him as he is." What a glorious hope—what a comfort it was to Job, for though skin worms and a loathsome disease were destroying his mortal body, yet in the morning of the resurrection when he awoke he should see God "for himself and not for another." Is it any wonder he cries out, "O that thou wouldst hide me in the grave, appoint me a set time, and remember me * * * all the days of my appointed time will I wait till my change comes. Thou shalt call and I will answer thee." Job xiv. 13-15. Mr. Bixby says again, "Mr. Thomas as I understand him makes the resurrection an impossibility. If all there is of man is dead, nothing remains, the man is as before he lived, and what is not cannot be raised, if he lived again it would be a new creation, in no sense would it be a resurrection." Mr. Bixby does not seem to understand the terms he uses. To create in its primary sense is to produce, or bring into existence that which never existed, while resurrection means a "standing up," or rising again of that which had before existed; therefore if a man die, and become as though he had not been, and is caused to stand up or live again, it is a resurrection and not a creation. Therefore all that Mr. Bixby says about resurrection and destroying the divinity of Christ is not [illegible] ed by Mr. Bixby have no bearing on the question of the immortality of the soul, so I will pass them by with the exception of the first. He says, "Allow me to ask Mr. Thomas if he will tell me where the Bible says that Christ shall come the second time in judgment." Let us see what Paul says about it. Heb. ix. 28, "Unto them that look for him shall he appear the second time without sin unto salvation." Surely Mr. Bixby cannot be looking for him, or he never would have asked the above question. See also Acts i. 11, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." What does become the second time for? See Acts x. 42, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead." 2 Tim. iv. 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Jno. v. 22, 27, "For the Father judgeth no man, but hath committed all judgment unto the Son, and hath given him authority to execute judgment, because he is the Son of Man." Will Mr. Bixby ask for more? I trow not. In like manner may all the questions be answered by a thus saith the Lord. In closing I would kindly advise Mr. Bixby to revise his creed, for there is not a line or passage from Genesis to Revelations that teaches that man is immortal by virtue of his creation, but on the other hand the Bible says plainly, God only hath immortality. But it is a consoling thought that Christ abolished death and brought immortality to light through the gospel. Whoever then has a comprehensive understanding of the gospel, or the things concerning the kingdom of God and name of Jesus Christ, and being immersed in water for the remission of sins shall be saved, but he that believeth not shall be condemned.

DR. J. H. THOMAS.

The requests we make of God interpret our character. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—*Theodore L. Cuyler.*

Palestine Letters.—No. 3.

Editor Citizen:

We are now in Egypt with no prospect of getting any further. There is cholera in Alexandria, and of course all other towns are quarantined. We arrived in Alexandria some time during Wednesday night, and our steamer dropped anchor a quarter of a mile from the wharf. We were greeted the next morning with a gang of the sons of [illegible] of Hamites and colors with the most grotesque dresses that one can imagine. But I will not attempt to give a description of them. We thought we had passed through many troubles on the Italian steamer in crossing the Atlantic but that was nothing in comparison to what we were destined to encounter in coming to Alexandria. We knew nothing of there being cholera here until we arrived; for it was reported in the papers that the cholera had ceased, and the quarantine raised. But this was false. We found ourselves in a trap from which we could not extricate ourselves.

We went on shore, and hired two rooms with three beds and two lounges for which we had to pay $1.00 per day, and furnish our own provision. We hired a dragoman to pilot us around, and interpret for us. But he proved to be a rascal. He several times took me into saloons, and asked me to drink something with him, but I did not happen to be thirsty, so I came out with a whole skin. He even laid a plan that we believe would have resulted in the murder of the whole company and a watery grave if he with others had succeeded in their schemes. But God preserved us from this.

We dismissed Joseph as soon as we found another dragoman more to our liking. Hassan proved to be a man of strict integrity. On one occasion he [illegible] for our [illegible] against his own interests. At another time he gave back four dollars which had been overpaid, which he might have kept and we never should have known it. Such honesty we believe is rare in Egypt.

Our stay in Alexandria was very unpleasant indeed, nearly every man we met seemed to think we were under obligation to give him "Backsheesh." Those we hired to do any thing for us could not be trusted. If there was the least loop-hole in the bargain made with them, they would improve the opportunity to demand more for their labor than the agreement called for. This characteristic of the Alexandrians together with this fact, that seldom could we find any one that could understand or talk our language in the least, and none intelligently; rendered it very difficult for us to learn any thing. This has been the case among all that we have encountered since leaving America.

Near our boarding house are many piles of stone and mortar the result of the rebellion of Arabi Pasha. It seems that these buildings were burned by him, and so the walls tumbled down, filling the streets and side walks with debris and rubbish. In most places the streets had been cleared, and in some places by piling the rubbish upon the side walks and these now were being cleared by men in large companies carrying it in baskets made of palm leaf away up and back to get it out of the way.

We saw some camels in the city that apparently had been used to bring dates or other fruits into the city to sell. Dates appeared to form a staple commodity for the market of Alexandria. They were of a great variety and very abundant. Apples also were quite plenty; but they seemed to lack the flavor of American apples.

In the market we saw oranges, lemons, limes, grapes, pomegranates, quinces, chestnuts, olives, plums, mandarins, figs, tomatoes, and a very great variety of fruits, nuts and vegetables that we knew nothing about, nor could we learn the names of them from the Egyptians. Some of them were cooked on the side walks, together with bread, cakes, rice, beans, potatoes, fish, mutton, sausages, and many other things, and served out to customers as they were wanted.

We noticed that the mutton of Alexandria was very fat; really the fattest we ever saw. We did not learn where it came from, but saw two ships loads unloading at the wharf.

The beef market is not very large; and but very little if any pork. Fish is not very abundant, but we saw some. Irish and sweet potatoes are quite plenty.

Probably one-fourth of the shops or small stores on the street had the ...ebac (Tobacco) on them. The inhabitants, both native and foreign, smoke nearly all the time. I have seen them smoking before they were out of bed in the morning, also during the times of their meals, taking alternately coffee and smoke, as if both were alike necessary for their sustenance.

The shops in Alexandria are mostly small affairs. Many of them are only little corners, and many are kept on the side walks without any enclosure whatever. Yet many are good sized buildings, but none to be compared in magnificence to the average stores in America.

Many shops for labor we saw on the side walks, such as blacksmiths, tinsmiths, basket-makers, joiners, shoemakers, etc., and these without any enclosure whatever; pedestrians being crowded out into the streets where they were under the necessity of watching with strictest vigilance to keep from being run over by carriages and carts.

Many of the buildings are grand, but not magnificent like the same class of buildings in America. We saw only a few buildings that were made of wood and these were only temporary. Aside from these exceptions, the buildings are made entirely of stone, and many of the fronts of white and variegated marble. The stairs of the house we occupy were made of stone and ...ich keep, and have been [illegible] thousand years in use.

The animals here are poor things. We saw none that would compare at all favorably with the draught horses of Marseilles. The horses are small and very poor, hardly appearing to be able to get around, yet they were driven unmercifully.

We saw plenty of pleasure carriages similar to the same class of carriages in America. The animals for riding are usually donkeys of a very small size, not much larger than a sheep. The owners of these donkeys were very solicitous to loan them to pedestrians to take a "donkey-ride." We saw a great many of these on the street with men on them, their feet nearly touching the ground and followed by their owners on a trot with a whip, or more properly a club, beating the poor beasts to make them earn their hire. The feed they give them is simply chopped straw. We saw nothing more or better.

The streets of Alexandria are narrow and crooked, and some of them coming to an abrupt end, so that one is obliged to return and take another road, as we found on one occasion.

D. HOWARD.

Infidelity of Josephitism.

The Josephites of today are nothing more or less than modern Ebionites, and just like the ancient Ebionites they hesitate not to lay impious hands upon Holy Scripture if it should contradict their blasphemous doctrines. The most numerous, and by far the most ancient copies of Matthew's gospel were written in Greek. The early Ebionites or Josephites set aside the Greek copies, and accept what they call a Hebrew gospel, which is a corruption doctored up to suit the corrupt theology of their predecessors. I will quote some authorities to prove the above statement. Epiphanius says: "In that gospel which they (the Ebionites) have called the gospel according to Matthew, which is not *entire* and *perfect*, but *corrupted* and *curtailed*, and which they call the Hebrew gospel," (and he quotes) "thus," says he, "they change the true account into a falsehood. * * * They have taken away the genealogy from Matthew, and accordingly begin their gospel with these words, 'It came to pass in the days of Herod, King of Judea.' This witness says in this socalled Hebrew gospel, they (the ancient Josephites) have "corrupted and curtailed" it, and furthermore, "they change the true account into a falsehood." This is just what the ancient Josephites did, and we are well aware that our modern Josephites are no better than their forefathers were, they are just as prone to "corrupt" and "curtail." "It is written in a certain gospel, which is called 'according to the Hebrews, if indeed any one is pleased to receive it, NOT AS AUTHORITY." Origen is a witness who lived at that time, and his judgment was that it cannot be received "AS AUTHORITY." Now this is what modern Josephites present to us as authority. Origen quotes another specimen of this Hebrew gospel, by which the Josephites swear, it it is as follows: "Just now my mother, the Holy Ghost, took me by one of my hairs, and carried me to the great mountain Tabor." This is just the kind of trash Josephites have to swallow if they accept this socalled Hebrew gospel as inspiration. A learned author quotes Irenæus as being the first ancient writer who mentions the Ebionites (Josephites) and said the Ebionites opposed the doctrines preached by the apostles (just like the modern Josephites) and rejected the two first chapters of Matthew, how closely modern Josephites follow their predecessors) and also the greater part of the books of the New Testament. (If they are not infidels what are they?) They only made use of a Hebrew gospel (which Origin denounced as of no authority) which they call Matthew's.

Let me give a little specimen as to how these Josephites reason and use Scripture. Page 41 Nazarene Messenger's Mr. Robbins says: "God hath ...d to the second Psa., "Thou art my Son, this day have I begotten thee." These statements of Paul establish beyond doubt the fact that, Jesus was begotten by God at his resurrection, and as he is the only one so begotten, he then became the only begotten Son." On page 57 he asks, "When did God beget Christ?" He answers, "When Christ chose to endure the cross," etc. He then asks, "When was he born from God's begettal?" He answers, "When he was born from the dead," etc. Now according to this astute reasoner, Jesus was begotten three times, (which is surely enough for one man) once by Joseph, second, "By God, at his resurrection." Third, "When Christ chose to endure the cross," etc. And according to this reasoner, he was *begotten* and *born* at the *same* time. Begotten at the resurrection. It requires more faith than I have got to believe that a man can be begotten and born at the same moment, and by the same means, viz: the resurrection. To put his begettal as well as birth at the resurrection, wont answer at all, seeing that God acknowledged him as his "only begotten Son," *before his death*, therefore he did not have to wait until his resurrection, for a beggetal. It certainly wont harmonize with either common sense or Scripture to have the begettal and birth occur at the same moment. Josephitism is a mixture of infidelity and nonsense. Do you want this sort of trash?

W. H. WILSON.

Notice.

The members of the Association of Believers of the Church of God, will meet on Saturday, June 20, 1903, at Felida, Washington, to elect officers and to transact any other business that may come up before the Society.

Now dear brethren, of our most holy faith, let us go to this meeting, which will be held in connection with the N. W. Conference, determined to do for the Master all that it is in our power to do.

This notice is late because I have just returned from a visit to the East and did not know where the Conference would be held. Hoping it will appear in time, I am yours for the truth.

ALMIRA BROOKS, Sec'y.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 10, 1903.

If each one would look up his account, and in case he is owing on his subscription, will at once renew, we will esteem the favor highly. A number seem to have forgotten us.

Most people would hesitate to throw away life at once, yet are thoughtless about it when it comes to small pieces. Waste is always wrong, but in a special sense is it wrong to waste time. The best way to avoid shiftlessness and waste in financial matters, is to keep track of your money. How much you get, and how and what when. The [illegible] regard to [illegible] may even larger returns. Keep track of your time.

CONCERNING a well-kept life, Prof. Drummond writes the following:—"It requires a well-kept life to do the will of God, and even a better-kept life to will to do his will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world today than the truly willing soul, and there is nothing more worth coveting than the will to will God's will. There is no grander possession for any Christian life than the transparently simple mechanism of a sincerely obeying heart."

DR. HILLIS speaking of children going to church, and the present idea that people seem to have, that the Sunday school is the child's church, has this to say: "The Sunday school is a splendid supplement to church attendance, but a poor substitute for it. In this age of specialization, many look upon the Sunday School as the children's church. This is a grave mistake. The Sunday School has information for its keynote, not worship. Its stirring activity, its friendly hustle [illegible] atmosphere lack the quality of reverence which is the very first essential of public worship. The best Sunday School for a child, if there be but one, is a seat in the family pew beside its parents, at the ordinary services of the church. The argument that children acquire an aversion to the church by being forced to "go to meeting" by their parents is ridiculous. Children are "forced" by their parents to do all sorts of things, such as eating good food and abstaining from food that is harmful, attending school, and going to bed. It is not apparent that they thereby acquire a rooted aversion to wholesome food, to sleep, or to an education."

A WRITER in the Lutheran *Observer*, when speaking of the non-attendance of men at churches, hits the nail square on the head when he throws the question off from the minister, and on to the men who are members of churches. He makes it plain that these men do not realize their own *responsibility*. Most men act as if they had no burden on themselves for the well being of our churches. If the church does not prosper they are not to blame—they have paid the preacher, and the responsibility is his henceforth. This writer says: It is so easy to blame the minister, for that relieves all others of their personal responsibility. It makes a scapegoat of the minister by placing all the sins and shortcomings of the people on him, and if he cannot "draw the people" they are ready to send him forth into the wilderness. If all the men who are members of our churches remembered that they are responsible for their influence among men, and if they realized their personal responsibility toward getting men to church, then the proportion of men of our churches would be greatly increased. They have daily opportunity to impress some one favorably by the power of a consecrated life, and by a kind word, and personal and often repeated invitation. As we have opportunity, let us do good unto all men, and ever remember that we are laborers together with God, and that the responsibility rests not wholly upon the preacher to draw the strangers. Much can and has been accomplished by personal and consecrated effort on the part of faithful laymen.

MANY newspaper writers in this country endeavor to make it clear that Russia is leaving Manchuria—getting out of China—that it is more to her interest to get away as soon as order is restored, and all such like statements. These writers fail to comprehend the object Russia has in view. What Russia aims at is not only the acquisition of Manchuria—that is but a little step. She wants all of China. She don't want China dismembered, and taken by various countries. She wants it to stay till such time as the whole country will be absorbed by her. Meanwhile other parts of Asia are likewise being placed under her influence. Ultimately India with her riches. Could the other nations (especially England) be assured that Russia would be entirely satisfied with possession of Manchuria, and never want anything further, they would all say take it at once. But they know full well, far better than our scribblers do, that the ambition of Russia goes further than even all of China.

The Zionist Movement.

Knowing that our readers are interested in all that is being done for the Jews, we give this week an article written for the Chicago *Tribune* by *Leon Zolotkoff who is grandmaster* of the Knights of Zion. Whether the present "Zionist" movement will be the means in God's hand for bringing the Jewish people back to the land of Palestine or not, it is making a stir that is attracting the attention of the world to this race, and is at least a straw showing the direction of the wind. Mr. Zolotkoff says: For the sixth time within as many years representatives of Jewish organizations sympathizing with the Jews and striving for the re-establishment of a home for the homeless millions of the Jewish people on their ancestral soil will assemble today in convention in Pittsburg, Pa., for the purpose of ascertaining the sum and substance of their past achievements, and to devise plans for their future action.

The sixth annual convention of the Federation of American Zionists is actually the American end of a long line of Zionist gatherings, held in various parts of the world preparatory to the international Zionist congress, which in pursuance to a call issued by Dr. Herzl of Vienna, is to convene on Sunday, Aug. 23, in Basel, Switzerland. It is expected that the American as well as the European gathering this year will surpass in volume and importance all the preceding gatherings of that kind. The scope of the Zionist movement recently has been increasing with a rapidity and a vehemence which have no parallel in the history of the Dispora. The movement has become a dominant force in Israel; compelling by its logic and exalted ideals.

Seven million human beings—the larger half of the Jewish people—are compelled to carry on a precarious existence amidst *hostile* surroundings. Placed in a position of political and social inferiority, they naturally form the point of least resistance to outbursts of the lowest passions of violent mobs. The studious and systematic persecution in Russia, Roumania, and Austria has reduced the great masses of the Jewish people to a state of wretchedness and misery which defies description, and the process of physical and moral decay is bound to set in as a direct result of the gradual weakening of the power of resistance under the pressure of relentless persecution.

But the most horrible aspect of the situation is its hopelessness. Here is a people that cannot and would not die, and yet is not allowed to live. Their wanderings through many centuries have long since demonstrated to them that emigration only shifts the centers of attack from one place to another. But with the restricted immigration laws in all civilized countries, and with the royal alien commission in session in liberal England, even that questionable chance of escape is reduced to insignificance. And as if to accentuate the despair of the situation now comes the Kisheneff massacre.

What shall they do to be saved? From the innermost distressed soul of that martyred people the solution to the terrible problem bursts forth in accents of anguish: "To our home! To Zion! We have always hoped for it, prayed for it, yearned for it—now we must get it! We must—for there is no other escape!"

But how? Will the European powers not oppose such a move? Will the sultan of Turkey grant a charter? Where is the money to come from to finance such a stupendous enterprise? Will the wealthy Jews support the movement? Will the Christian world support it? And is Palestine not [illegible] too small? And is Palestine not [illegible]?

But the suffering people cannot stop to answer these questions. [illegible] brave pioneers have rushed into the [illegible] ised land, and within a few years fruitful and promising colonies have been formed out of the sand, as at Rishon-le-Zion in the south; out of the swamps, as at Sichron Jacob (Zamarin), in the west; and out of the rock, as at Rosh Pinah, in the north.

The occasion produced the leaders. A call for systematic organization issued and echoes responded from the four corners of the globe. From Canada to Cochin China, and from Calcutta to St. Petersburg, these Zionist societies have been established. The Jewish colonial trust was organized as the financial end of the movement. A Jewish national fund and an Anglo-Palestine company came into life for the purpose of carrying out the various provisions of the program adopted by the Basel congress.

The leaders of the movement sounded the sublime porte and found it willing to negotiate. Powerful monarchs have been approached and showed benevolent interest. The Christian world responded sympathetically. The down-trodden Jews in the lands of their sufferings brought their pennies gathered and earned in pain and privation to be of active assistance in a work which might, perchance, put an end to Israel's martyrdom.

It is true that the wealthy Jews are still withholding their support from the movement. They watch and wait. They can afford to do so. But while their support would greatly accelerate the movement, their opposition cannot stop it. For since when have persecuted and oppressed peoples been saved by the rich?

On the other hand, met with big hearts and men of genius and of learning, as the true meaning of the movement with its possibilities dawns upon them, are joining the ranks of the Zionists daily. The latest acquisition of which the American Zionists are particularly proud was made in the person of our excellent rabbi, E. G. Hirsch of Chicago.

Selected.

Begin With God.

A good beginning leads to a good [illegible] we are expecting [illegible] a day of blessing, of prosperity, of help, of success, we need the blessing of God, and first of all we should seek it. If we place our hand in the hand of the great Leader and Guide, if we yield our hearts to his control, if we trust in him without a fear or doubt, then we may expect the blessing of the Lord to rest upon us, and that blessing gives help and brings prosperity.

We begin the day with God if we cry to him for his blessing and his help, and especially if we listen to him in the words which he has spoken by his servants. We need not expect the Lord to hear us when we pray unless we are willing to hear him when he speaks. If we listen to his words he will listen to ours. If we turn a deaf ear to his instructions how can we expect that he will listen to our prayers? Let us turn to him with purpose of heart. Let our waking thoughts by night be thoughts of God, and let the early morning find us waiting at his throne, and saying to him, "Speak, Lord, for thy servant heareth."

But we must not always expect a direct or special message from the Lord. He has spoken to us again and again. Let us listen when he speaks to us, and then he will not neglect our cry, when out of sore distress we call upon his name.—*H. L. Hastings.*

What a Small Vice Costs.

"How can you afford these books?" asked a young man, calling upon a friend. "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my one cigar a day," was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: When you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who bought books with money that others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I would allow *myself one cigar a day?*"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five-cent cigar every day, and as the money accumulated I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there are dollars' worth of them."

"Yes, I know there are. I had six years of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which at five cents a day, amounted to $18.25 a year, or *$109.50 in six years.* I kept those books by themselves as a result of my apprenticeship cigar money; and if you'd done as I did, you would, by this time, have saved many more dollars than I have, and would have been better off in health and self-respect besides."—*Epworth Herald.*

God Bless our Interruptions.

An old friend who was once staying with me, in conducting our morning worship, used this singular form of petition: "Lord, bless our interruptions today, and use them in thy service and for thy glory." I was amused at the rather odd conceit; but hardly a day has passed since then that I have not had occasion to make my own this serviceable prayer.

I have known men and women who have shown heroism under sharp trial who could by no means stand having their own plan for the day's doings broken in upon. And yet how can we be sure that the chart we draw ourselves at the beginning of the day is the track over which our Pilot means us to sail between sunrise and sunset?

Of course there are some interruptions against which it is right and wise that we guard ourselves; people who have engagements to meet, and certain hours set apart in which to prepare the sermon, or the address, or the editorial, must decline to be interrupted, except, as the saying is, "in matters of life and death."

But when we have set these bond-folk off to themselves, there remains a large constituency, of women especially, whose time, however busily occupied, is more or less at their own disposal; they may be eager to finish tucking the petticoat, or putting down the carpet, or studying a Bible lesson, or writing a letter, but it can be put off until tomorrow, and when the interrupter comes, it must be.

And the claim that I want to set up here is: that in many cases the interruption is more important than the petticoat or even the Bible lesson. The Bible lesson, or the pot of preserves, was your own plan; but solemn experience has taught us—is it not so?—that the interruption is sometimes straight from God. I would like to ask the best remembrer among us how often she has said to herself with a sigh of relief: "My! I was very near missing such and such a chance," when it was sometimes a chance of helping and sometimes of being helped.

I am far from being a good remembrer; I am one of the worst; but even I can recall a long list of "interruptions," some of which I accepted patiently and some fretfully, but all freighted with serious responsibilities and opportunities.

One was a proposal on a busy day (when the weather was bad) to do some visiting of poor people; it meant the rescue of an ill woman and hungry children.

One was a call away from a kettle of jelly (and every housekeeper knows how jelly must be timed), which resulted in getting work for a woman almost in despair—work which tided her over despair and gave her the hope necessary to success.

I only ask you to remember—because I need so much myself to be reminded—that when the door bell rings and the day's scheme of work falls to pieces, our heavenly Father may be ending you the fulfilment of his promise, "I will instruct thee and teach thee in the way which thou shalt go."—*Elizabeth Allan in Christian Index.*

The Foot-Path to Peace.

To be glad of life because it gives you the chance to love, and to work, and to play, and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falseness and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and spirit in God's out-of-doors—these are the little guide-posts on the foot-path to peace.—*Henry Van Dyke.*

Obituary.

John Russell was born in Durham Co., Canada, Jan. 5th, 1826. He married Miss Mary Gardner Jan 1, 1852. To this union were born three girls and three boys, all of which preceded him to the land of the enemy, except one son. He moved to Illinois in 1857. Thence to Kansas in 1879, and finally to Oklahoma, in 1899, where he died May 24, 1903. Age 77 years, 4 months and 19 days. He leaves a wife, son and three grand children to mourn his loss. He was baptized by J. S. Hatch about 1875, and has lived a consistent member of the faith unto his death. Words of comfort were spoken by the writer from I Cor. xv. 26.

H. M. WILLIAMS.

Nancy S. Williams, wife of H. M. Williams, was born in Mercer Co., O., Dec. 22, 1857, and died Oct. 30, 1902; age 44 years, 10 months and 8 days. Her maiden name was Clark, and she was married March 23, 1880. She was the mother of six children, two of which preceded her to the grave. She left a husband three sons, a daughter, a mother, six sisters, and three brothers to mourn her loss. She was baptized by T. E. Adams into the all saving name some years since, and has endeavored to honor that name until her death. Her funeral was preached by Brother Miller in which he showed the great importance of the resurrection.

H. M. WILLIAMS.

Minnie A. Lehman, wife of the writer, was born in April, 1870, and died Jan. 16, 1903, at Osawatomie, Kan., where she had been taken for treatment. She was married to the writer at Wichita, Kan., July 11, 1888. Four children were born to this union of which three survive her. She and the writer were baptized into the all-saving name by Bro. Isaac Miller, at Wichita in 1891. She was ever ready to defend the truth. She sleeps that peaceful sleep from which none have awakened. She is in the silent grave there to await the resurrection morning, when Christ shall call. Jesus says, "I am the resurrection and the life." Come Lord Jesus, why tarry so long? To whom else can we go? Peter says, "Thou hast the words of eternal life." May we all hold fast until he come. Dear brothers and sisters pray for the weak and heavy laden.

S. C. LEHMAN.

The worst of having inflicted a wrong upon the innocent is that you can never retrieve it. You can repent, and it is probable that your very repentance ensures your forgiveness at a higher tribunal than that of earth's judgments, but the results of wrong cannot be wiped out or done away with in this life; they continue to exist, and alas! often multiply. Even the harsh and unjust word cannot be recalled, and however much we may regret having uttered it, somehow, it is never forgotten.—*Marie Corelli.*

"Trusting in the Lord has a deeper meaning than many who repeat the word have experienced. It implies separation from all other sources of help. Dr. Cuyler says, in order to become charged with electricity, we must stand aloof from all surrounding objects; so, if we would be charged with the Holy Spirit let go, stand aloof. God is able to do exceedingly abundantly, above all, and needs no help from the world, the flesh, or the devil."

Perhaps one of the most neglected prayers of the Scriptures is that contained in Luke x. 2, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." When believers see the importance of waiting at a throne of grace with this petition upon their heart, who can declare what the result will be?—*Christain Worker.*

On the steep hill of Difficulty, in the Valley of the Shadow, amid the crash of a universe smitten into indistinguishable ruin, "Thou shalt keep him in perfect peace whose mind is stayed on Thee!"—*Canon Farrar.*

The North-Western Line.—Imported Japanese Fans.

A set of four attractive Japanese fans issued by the Chicago & North-Western Ry. sent to any address securely packed on receipt of ten cents to pay postage. W. B. Kniskern, Pass. Traffic Manager, 22 Fifth Ave., Chicago, Ill.—July 4

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Table Talk.

THE PEACE OF JERUSALEM.

"Pray for the peace of Jerusalem; they shall prosper that love thee."

All who believe the promises made to Abraham, pray for the peace of Jerusalem, and that it may be restored to its former beauty; for we are told that the wilderness and the solitary places shall be glad, and the desert shall rejoice, and blossom as the rose. When we have a righteous King we will have peace; for the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever, and when we pray for the peace of Jerusalem we know that in God's own time our prayer will be answered, for he has left us many promises of the restoration and peace of Jerusalem. Jerusalem shall be a quiet habitation, a tabernacle that shall not be removed. The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously. The Lord will be the Judge, the Law Giver and the King. When Jerusalem of Jerusalem is restored, that will be a time of rejoicing, for the eyes of the blind will be opened, and the ears of the deaf unstopped and the lame man shall leap as an hart. Is not that enough to rejoice over? And the highway shall be there, and no unclean person shall pass through it, but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. There shall yet old men and old women dwell in Jerusalem, and the streets shall be full of boys and girls playing, and I the Lord will bring them from the east country and from the west, and they shall dwell in the midst of Jerusalem and they shall be my people, and I will be their God in truth and in righteousness, and they shall not hurt nor destroy in all my holy mountain; for the whole earth shall be full of the knowledge of the Lord. The cow and the bear shall feed, the young ones shall lie down together, and the lion shall eat straw like the ox. When all this comes to pass then will the people say, Let us sing unto the Lord; for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee. Many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and pray before the Lord. Then the tabernacle of God will be with men and they shall walk in the light of the city and give praise and honor to the Lord, who is Governor among the nations, and many people shall say, Come ye, and let us go up to the mountain of the Lord to the God of Jacob, and he will teach us of his way and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. Jerusalem will be the great center to which all nations will flow. It will be the metropolitan city of the world, whence laws shall be issued for government of all nations. All this will come to pass when the peace of Jerusalem is restored.

MARY KNOWLES.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

Mrs H E Paddock	2 00
Mrs R L Zugg	1 50

Special Summer Rates.

Via Chicago & North-Western Ry. For Round Trip tickets during the summer season to St. Paul, Minneapolis, Duluth, Ashland, Waukesha, Devils Lake, Gogebic, Lake Geneva, Madison, Marquette, Lake Mills, Green Lake, Lake Minnetonka, and other summer resorts of Wisconsin, Northern Michigan and Minnesota, Yellowstone National Park, Oregon, Washington and Alaska. Descriptive pamphlets "Colorado," and "Hints to Tourists," giving detailed information, mailed upon application to W. B. Kniskern, P. T. M., Chicago, Ill.—July 4

Subscribe for THE RESTITUTION for 1903.

Poetry.

I Am Glad He Knows.

"Thou understandest my thoughts afar off." Psa. cxxxix, 2.

So glad am I he knows and sees all through
The wrong I did, the good I meant to do,
And o'er my every sin his loving mercy throws
I am glad he knows.

So glad am I he knows the load I bear,
The sorrows that beset, the daily care,
The grief that slips the sweet from every rose
I am glad he knows.

So glad am I, when I in weakness fall
And others censure me, I hear him call,
And in my heart again sweet patience grows;
I am so glad he knows.

—Ruth Ward Kahn.

Communicated.

Israel Down, Their Uprising at Hand.

The times of the Gentiles and Israel's down-treading not yet to an end. The signs of the times indicate [illegible] Gentile harvest is rapidly ripening, the command to "thrust in the sickle" will not belong delayed. [illegible] will not be permitted to kill off Philip God's ancient people forever. The days are numbered, and vengeance will not slumber or sleep on the track of Israel's enemies and defoilers. Persecution appears to be necessary in order to turn Israel's face homeward. "I will be enquired of saith the Lord." Ezek. xxxvi. Jacob when serving in the house of Laban was quick to discover when Laban's countenance had changed toward him, and made haste to escape foreboding disaster, and he saved himself and his substance by flight. Doubtless when the time is fully come Jacob's descendants of our day will greatly hasten the Zionist movement to escape from the unfriendly face of the cruel beast worshipers of Russia and other countries. Where shall they go? They can go nowhere until affliction causes them to cry unto the God of their fathers and enquire of Yaweh for the land he promised them for an inheritance. The prosperous Jew of today is faithless and godless. Any land where he can get gain and enjoy the pleasures of life is the promised land [illegible] and the promised Messiah of [illegible]ants he treats as a mere [illegible]ystical than real. It ap[illegible]rael's condition will grow [illegible]me instead of better. [illegible] of affliction and dis[illegible]vails them to turn [illegible]d the land that now is [illegible]eolate, but destined in [illegible] of God to become as the [illegible]den. It is in vain that Is[illegible]s rest and peace among the Gentiles—no permanent abiding place can be had among strangers, and in strange lands. The divine decree has gone forth, "I will sift the house of Israel among all nations as corn is sifted in a sieve, yet not the least grain shall fall to the ground." Amos ix. 9. This sifting process has been in operation for about 2500 years, and is still going on, but the least grain does not fall to the earth. If a kernel of corn of wheat falls to the earth it will take root and bear fruit, but Israel is not permitted to become rooted in any land or among any people in the earth. There is however a time to come, when another and quite a different process will be inaugurated, which will produce results that will astonish the world, and at the same time be a blessing to all mankind, "Behold the days come saith the Lord that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast." Jer. xxxi. 27. What will be the result of this sowing process? The answer to this question follows in the next verse 28. "And it shall come to pass, that like as I have watched over them to pluck up and to break down and to throw down and to destroy and to afflict; so will I watch over them to build and to plant, saith the Lord." It will be seen that the sowing process is altogether different from that of sifting in a sieve. The sowing is the fundamental beginning of re-organization and national resurrection. Permit me to digress at this point for a moment, to drop a hint to those who are quick of understanding in the fear of the Lord. Apply the above principle of interpretation to Cor. xv. 42-44. If a little study or thought is given to the subject, it may be that a clearer conception of resurrection will follow. A hint to the wise is sufficient, for true wisdom makes one teachable. Returning to the subject in hand, I remark that both houses of Israel await a seeding time that will be followed by such a bountiful harvest as the world of mankind has never witnessed before,—a fullness of the knowledge of God. Making the world resplendant with the beauty of holiness, plenty and peace. I will sow her (Israel) unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, thou art my people." Hosea ii. 23. "And it shall come to pass that as ye were a curse among the heathen, O house of Judah and house of Israel; so will I save you, and ye shall be a blessing." Zech. viii. 13. It will be noticed that both houses of Israel have been and are yet a curse among the heathen, both houses were to be wasted by persecution and to become comparatively few in numbers, nationally dead and buried, but the sowing time is approaching when a nation shall be born in a day. Blindness in part has happened to Israel, but not a perpetual blindness, for the God of their fathers will have mercy on them, and turn away ungodliness from Jacob. The time is at hand when Israel will cry unto the Lord for deliverance, and their cry of distress will be heard, for whom they once rejected will make himself known unto them as the Lord mighty in battle. If they were offended when they saw him as the Man of Sorrow and acquainted with grief, they will be more than glad and rejoice when they behold him as the "King of glory." It is written, "the triumph of the wicked is short."

We cannot see what a day will bring forth, but we have good reason to hope that Russia's cruelty to the Jew will reap its full reward at no distant day. It will come at a time when there is no human hand ready to help. At this juncture in human affairs the fury of the Lord manifests itself in smiting the oppressor with such violence as to stain all his raiment with blood, for smith he the year of my redeemed is come, and my own arm hath brought salvation. Isa. lxiii. 1-6.

I have been reading the speeches of rabbis and clergymen on the recent outbreaks of mob violence against the Jew in Russia, but neither party seem able to discover the primary cause. The trouble is just this, the Jew is either your master or your slave, but never your equal. He never meets you on a plane of equality. It is born in him. He is God's first born, and his birthright is instinctively manifest. When a Jew recognizes the Gentile as his equal he ceases to be a Jew, and is soon lost in the common multitude. In Russia he may begin as a servant, but he speedily becomes the master. His native thrift, energy and intelligence enables him to rise above the indolent and superstitious Slav, and this in turn inflames the otherwise latent hatred and prejudice of the Image worshiping peasant. So long as the Jew is a slave eking out a mere existence he is permitted to live, but when he becomes possessed of money and manifests his independence then religious prejudice breaks forth in flaming vengeance against him. It always has been, and will continue for a time, until the day of release comes. Emigrating from one country to another, may give temporary relief, as one country may be more liberal and tolerant than another. But the Jew is an unwelcome guest in every land, —if he is poor they don't want him, if rich he is hated for having obtained wealth that does not justly belong to an alien race. If he multiplies in numbers as well as in dollars, even the most liberal government and people tolerate him with reluctance. Their increasing numbers excited the envy of the Egyptians, as they were regarded then as now a clanish race of aliens. All this however is in accord with the predetermined will and purpose of the Almighty. Jehovah chose Abraham and his posterity to a purpose, and he will surely consummate that purpose. Israel is destined to stand next to the throne between heaven and earth, God and man, a priestly nation, through whom divine favor and blessing will flow to all people. The time is coming when the Jew will be respected and loved with as much intensity of feeling as he is at present hated and despised. Of course all this is improbable in the light of present conditions, but it will not do to judge always from appearances. The world of nations are not today what they will be in the age to come, under the rule of him who will execute justice in the earth and break in pieces the oppressor. The present constitution of the world is not a finality. The powers that be, are classed among those things that can be shaken and overturned, to make way for the establishment of God's kingdom in the earth. The very tendency of things indicates the general break up and crash that must come sooner or later. Even the wise men and philosophers of the Gentile world can foresee a crisis approaching. The existing competative rivalry of nations is constantly increasing, intensifying national jealousy, necessarily stimulating military and naval preparation against the day of danger of which all are so fearfully apprehensive. In the meantime the movement of the Jew to reclaim and repossess the land of his fathers, is a feature of the situation indicative of that prophetic change in human affairs, that can hardly be overlooked or misapprehended by any one who seriously makes the study of the Scriptures his daily delight. This Jewish movement is properly named Zionist, for doubtless the set time to favor Zion is at hand. That the secular and religious world are both oblivious of prophetic utterances is no discouragement, for it is written that when the Lord returns to build up Zion, dwell in Jerusalem and restore Israel, "Darkness covers the earth and gross darkness the people," but unto Zion it is said, "Arise, shine, for thy light is come." The heathen rage and the people imagine a vain thing against the Jew, whom Jehovah has in the fulfilment of his promise preserved from utter destruction. They have been scattered among the nations and sorely afflicted because of their hardness of heart, but nevertheless watched over for a purpose yet future. Their dispersion has made them truly cosmopolitan—able to speak every known language, fully acquainted with the customs and manners of every nation on earth,—their adaptability to the work now at hand under the guidance of the "great King," has been acquired incidentally through their dispersion. As a nation of priests, as messengers of Jehovah, they will be the leaven of righteousness in the world to come.

GEO. MOYER.

Dear Restitution:

I find many good things in your columns in which I am deeply interested, among them some of the thoughts put forth in the Berean column. Though generally—and I suppose necessarily—short, they frequently embrace great truths, in a nutshell as it were, which might be greatly and profitably elaborated, and which the readers should be encouraged to do.

Although I have been a resident of our beautiful capital city for nearly nineteen years—in government employ—I am still a citizen of Illinois, and as such respectfully ask for a little space in your Illinois Berean column for the purpose of adding some further remarks relative to the promises of Jehovah to our fathers Abraham, Isaac and Jacob, a subject in which I have taken great interest for over fifty years. Sister Bernice Phelps, in her brief remarks in THE RESTITUTION of May 27, manifests a better comprehension of the subject than most writers, even learned men, of the present day. Permit me to call attention to the fact that those promises to Abraham were given under oath by Jehovah, and renewed by him, in the same spirit, to Isaac and Jacob. Now, if these promises, given in so solemn a manner, are not fulfilled, what reason have we to expect any other promises contained in the Holy Scriptures to be fulfilled? Charles Bradlaugh, a member of the British Parliament, and an avowed unbeliever in the divine origin of those Scriptures, in a speech in the Parliament, taunted the religious members of that honorable body with remarks something like this: Your old God cannot be relied upon; he promised Abraham that his descendants should occupy the land of Palestine forever, and yet they were driven out of the land, and ten out of the twelve tribes of the descendants of Abraham, Isaac and Jacob have been lost for centuries, and never can be identified again. [The above is the substance of his remarks as I remember them. It is many years since I read them.] Poor deluded mortal! Endeavoring to measure the omnipotence of the Eternal One by his own weak senses—too weak to comprehend the existence of a Supreme Being of infinite knowledge. And yet the evidence of the present existence of those ten so-called lost tribes is now overwhelming, especially the descendants of Joseph, who were to be the leading factor in those tribes, known as the House of Israel, and were to push the nations to the end of the earth, and carry blessings to all. See Gen. xlviii. 16-19; xlix. 22-26; Deut. xxxiii. 13-17.

Now note that these things were to come to pass in the last days, (Gen. xlix. 1) and that it is almost if not quite universally conceded by Bible students that we are now living in those last days; and then note the fact that the Anglo Saxon race—of which the English speaking people are the controlling factor—are now occupying the exact position predicted of the descendants of Joseph; and their existence as a people is now traced by the historians of the present day all the way from the country where the people of the ten-tribed house of Israel were placed as captives of war by Shalmanezer, when God permitted him to destroy them as a nation, because of their idolatry. With all these things before us—and many, many more which might be adduced—how can we avoid the conclusion that there is a Supreme Eternal One who has made the promises referred to, and in his own good time will completely fulfill them. Indeed they are now being fulfilled before our eyes. But the subject is so vast that it is impossible to do it justice in a newspaper article; and these few lines are only intended as a hint of the information which may be attained by diligent and properly directed study.

ALPHEUS DAVISON.

[Regarding the Anglo-Israel theory touched on by Bro. Davison, and which may appear very plain to him, we want our readers to look upon it as *his* opinion, based upon events of more or less doubtful historic accuracy. Some students claim to have the events and dates plainly fixed, others deny their conclusions. We are not taking up the question to discuss, and have no desire to do so. What we want the Bereans and all others to do is to study the promises given by God to the fathers, believe them and the things connected with them that concern the Lord Jesus Christ, through whom the promises will most assuredly be fulfilled. We would not discourage study and research in any direction the mind is led, but do not put anything ahead of the truth that it is through and by the Lord Jesus Christ that the restitution of man and the earth is to be accomplished.—ED.]

Wisdom of Seirach.

CHAPTER 3.

1. May ye have heard unto my father ye children, and in this wise *may* ye have done, that ye may have been saved.

2. For the Lord hath glorified a father in children, and hath stayed up a mother's judgment in sons.

3. The one who honoreth a father will explate sins.

4. And like he one who is treasuring up treasure is the one who is glorifying his mother.

will have be[illegible]r honoreth a father; and in a day of his votive prayer he will have been hearkened unto.

5. The one who glorifieth a father will have length of days, and the one who hearkeneth unto the Lord will give his mother rest.

7. And as handmaids serve their mistresses with bond service, will she serve him (the Lord) with her begotten sons.

8. In word and deed honor thy father that a blessing from him may come upon thee.

9. For a father's blessing stays up the houses of children; but a mother's curse uprooteth foundations.

10. Do not glory in thy father's dishonor: for thy father's dishonor is not for thee a glory.

11. For a man's glory is from his father's honor, and a reproach to children is a mother in disgrace.

12. Child, intervene for thy father in old age, and do not grieve him in his life time.

13. And if he fail in understanding have fellow-feeling for him, and with all thy strength do not dishonor him.

14. For an act of mercy for the father will not have been ignored and will have been built up as an additional bulwark against sins.

15. In a day of thy tribulation it will have been remembered in thy favor; as clean weather upon a frost will thy sins have been wiped away even in this wise.

16. Like a blasphemer is the one who forsaketh his father, and accursed by the Lord is the one who has become wrathful at his mother.

17. Child, with meekness conduct thy works to the end, and thou wilt have been loved by an acceptable man.

18. However great thou art by just so much humble thyself, and thou wilt find favor in the sight of the Lord.

19. Because great is the Lord's sway, and he is being glorified by the lowly.

21. Do not seek things too difficult for thee, and do not try things above thy strength.

22. The things assigned to thee think through; for the use (or need) of the hidden things is not for thee.

23. Do not distract thyself with the excess of thy employments; for more than human understanding hath been shown thee.

24. For their own opinion hath moulded many and their bad supposition hath ruined their thoroughness of thought.

26. And the one who loveth danger will fall into it. A hard heart will have encountered evil in last experiences.

27. A heart will have been burdened with pains and the obdurate sinner will add sin to sin.

28. There is no healing for the inductive conclusion of a haughty man: for it hath rooted a growth of wickedness in him.

9. The heart of a of man understanding will have apprehended a parable: and a hearing ear is the longing desire of a wise man.

30. Water will quench flaming fire and an act of mercy will appease sins.

31. The one who returneth favors hath been remembered in the times after these times and in an appointed time of falling ruins he will find support.

COMMENT.

We have in this chapter divinely inspired aphorisms for our daily conduct in the home life, the duties and sanctions of children in relation to parents just as applicable today as when first written and even more needed than then in the opening of this new century, as every parent and teacher at all enlightened with the blessed gospel ought to be able to see. The epistles of Paul and Peter and John but echo and emphasize the old inspired aphorisms of this chapter. Why then was this book made apocryphal?

CHAS. GARDNER.

Dear brothers and sisters:

It is written that Abraham is the father of all them that believe, faith wise of course. Now for us to be the children of our father Abraham should we not try to walk in the steps of that good old faithful parent? Why was he chosen as the one with Christ, in whom all the nations of the earth shall be blessed. We read in Genesis xviii. 19, that the Lord said, For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him. Now for us to be blessed with faithful Abraham, here is a beautiful pattern we would do well to try to imitate, for that which was written before our time was written for our learning, and we read in 1 Pet. Abraham as long as we do well. This seems to be the conditions which constitute us his obedient children after we have arisen to walk in newness of life. Submitted in love.

SARAH F. MORGAN.

Selections.

A Square Issue.

There are people who believe a portion of the gospel, accepting some of the statements of the Scriptures but rejecting others, and still desiring to be reckoned and counted as Christians. The Apostle Paul certainly knew what Christianity was; and he, after stating that Christ died for our sins, was buried, and raised again the third day according to Scriptures, declares that if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we ourselves are found false witnesses of God; for we have testified of God that he raised up Christ, whom he raised not up if so be that the dead rise not. 1 Cor. xv. Thus the apostle cast the *whole* weight of the gospel and the Christian faith upon these few vital, fundamental facts. And he declares if these statements were not true then the apostles were perjurers, they were false witnesses. They were not mistaken, they knew perfectly well what they said, and what they were talking about. There was no place for this cheap charity which says that the apostles meant well but they were deluded and deceived; it was a question of certain, positive truth, or deliberate and intentional perjury. If the things which they declared had not taken place as they said they had, then the apostles were liars, deceivers, and perjurers; and Christians were a mass of dupes, whose faith was vain, and who were yet in their sins.

This is the square issue that must be met by those who deny the divine origin of Christianity. Christianity asks no compliments, no charity, no favors at the hands of its foes. It has fought its way through for ages in the face of the most determined opposition, and its conflicts of the present day are to be fought on this same line. There is to be no compromise with error. What part hath he that believeth with an infidel? The Bible is the Inspired Word of God or it is a tissue of lies. Jesus of Nazareth was the Son of God or he was a deceiver and an imposter. The apostles were true witnesses concerning things which they claimed to have seen and known, or they were base perjurers deserving the soverest punishment.

There is no logical standing ground between these two positions. We must take one side or the other. The Savior himself calls upon us to choose our positions, to be for him or against him, to receive his Word or reject it. The issue is squarely made, and the one question is, "Who is on the Lord's side?"—*H. L. Hastings.*

Where Go the Bibles!

Along with all this talk about the modern lack of familiarity with the Bible and all the deploring of the alleged fact by scholars and preachers and editors, and with the constant evidences which are met that the allegation has a substantial [illegible] comes the assertion that more copies of the Bible are sold annually than of any other book printed. What becomes of all of them? Frequenters of second hand book stores know that few Bibles are to be found on their shelves, and what do appear are chiefly of curious old copies, most of which are held at a good price. It is not probable that the enemies of the book are purchasing copies for the sake of suppressing them. Yet in spite of all the Bibles that are sold and paid for, it is scarcely possible to find a person except the few professional students of the book, who know much about what there is in it. The suspicion must be that most of these buyers procure it because they think it is a sort of amulet for the protection of the house.—*New Bedford Standard.*

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Via Chicago & North-Western Ry. $20 00 to Duluth and Superior and return. From Chicago daily throughout the summer, good returning October 31. Four fast trains leave Chicago 8:00 A. M., 9:00 A. M., 6:30 P. M. (electric lighted) and 10:00 P. M. Luxurious equipment, dining car service unexcelled. For tickets and reagent, or address A. H. Waggener, [illegible] Fifth Avenue, Chicago, Ill.—July 4

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Christian Endeavor Special Train to Denver.

The passenger department of the Chicago & North-Western Ry. has arranged for a special train account United Society of Christian Endeavor Convention, Denver, July 9-13, 1903, to leave Chicago 10:30 P. M., Tuesday, July 7th, with Pullman Standard and Tourist sleeping cars, free reclining chair cars and standard day coaches through to Denver without change. This special train will enable Endeavorers and their friends to travel westward in congenial company and upon schedules arranged for their special convenience. The route is over the only double track railway between Chicago and the Missouri River, and will traverse the rich prairie and farm regions of Iowa and the Platte Valley of Nebraska by daylight. Only $25.00 round trip from Chicago and correspondingly low rates from other points. Tickets good to return until August 31st. Very low side trip rates to points in Colorado. For illustrated folder and full particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 4

The Sunday trains now established on the Vandalia Line between Terre Haute and South Bend, will enable the public to take advantage of the Sunday excursion rates, one fare for the round trip. Those tickets are good going and returning on trains of the Sunday on which they are sold, from and to point where such trains stop; however no tickets are sold for less than twenty-five cents for round trip, nor for distance from starting point to which the one way rate is over three dollars and fifty cents. For folder and further particulars address the nearest Vandalia Line Agent or C. W. Hartman, Travelling Passenger Agent, Logansport, Ind. -June 24

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

A Statement and an Appeal.

The Plymouth congregation still owes a few hundred dollars on its Church building. The members are all poor people. They are hindered very much in carrying on the work that might be and that ought to be done, from the fact of having to devote their energies to raising money to pay off this debt. Numbers have been forced by circumstances to move away, and this lays the burden on fewer shoulders.

The brethren and sisters are making a great effort to get the money to lift this debt this year, and it is an object to them to raise as much as is possible by June. Many brethren and sisters have in time past met with this Church, and know of their zeal and earnestness. Many others have read accounts from time to time of meetings held at this place, and work done for the Lord. The hospitality of the Plymouth Church is well known to hundreds. The brethren and sisters always have and shall ever give their homes and the best they have to [illegible] sojourn with them.

It may be that some who have met with the Plymouth brethren, or others who know of their work, would like to contribute of their means to aid in clearing this house of debt, thus enabling the friends to do the work that now languishes. Should there be any such if they will send to Brother E. K. Barnhill, Plymouth, Ind., he will, as Secretary of the Board of Trustees, make proper acknowledgement, and convey the money to the hands of the Treasurer.

For the Illinois Bereans.

I wish to remind the Bereans that the dollar pledged last conference is about due, and we want to have all funds in by August. Let us all attend to this and have a full treasury to work on at the next conference.

EDWIN T. RENNER, Treas.
Lanark, Ill.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Short Jaunts for Busy People

Is the title of a handsomely illustrated booklet, issued by the Chicago & North-Western R'y, briefly describing nearby summer resorts, with information as to summer hotels and boarding houses, railroad and hotel rates, etc. Sent on receipt of 2-cent stamp by W. B. Kniskern, Passenger Traffic Manager, 22 Fifth Ave., Chicago.—June 27.

$80.00 to Colorado and Return

Via Chicago & North-Western R'y. First-class tickets from Chicago to Denver, Colorado Springs and Pueblo, daily beginning June 1. Correspondingly low rates from all points east. Only one night to Denver from Chicago and the Central States. Two fast trains daily. Personally conducted excursion in tourist sleeping cars. A. H. Waggoner, 22 Fifth Avenue, Chicago, Ill.—June 20.

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

$25.00 to Colorado and Return

Via Chicago & North-Western R'y, Chicago to Denver, Colorado Springs and Pueblo, July 1 to 10. Good returning August 31st. Correspondingly low rates from all points east. Two trains a day to Denver. Colorado Special only one night en route. Write for booklet "Colorado Illustrated." All agents sell tickets via this route. A. H. Waggoner, 22 Fifth Avenue, Chicago, Ill.—July 11.

Announcement.

The North West Conference of the church of God will be held in the I. O. O. F. Hall, at Lake Shore, near Vancouver, Wash. June 19-21. I do not yet know what ministers will be with us. The committee will meet visiting brethren at the River view hotel, Vancouver. Every one is invited to attend and help make this Conference one long to be remembered.

W. J. BYHAM, Sec.

PROGRAMME.

Friday	7:30 p m	Preaching.
Saturday	10:00 a m	Social meeting.
"	11:00 a m	Preaching.
"	2:30 p m	Business.
"	7:30 p m	Preaching.
Sunday	10:00 a m	Social meeting.
"	11:00 a m	Preaching.
"	12.00 m	Lord's Supper.
"	1:00 p m	Basket Dinner.
"	2:30 p m	Preaching.
"	7:30 p m	Preaching.

The Quarterly Conference of the Churches of God in the State of Indiana, will convene at Antioch Church, [illegible] miles south of Plymouth, and three miles north of Argos, at 10 o'clock a. m. on Saturday, June 13, 1903, and continue over Sunday.

The "June Meeting" at old Antioch is a familiar term, not only to the faithful in the state of Indiana, but in many other states. Fond recollections cluster about this place. It has been the gathering place of brethren and sisters of the Abrahamic faith for many years. We make this call knowing that many are looking forward to this annual feast of spiritual good things.

Let us come together, brethren and sisters, in the name of the Lord Jesus Christ, for the edifying of one another in love. Let it be understood that we shall, as much as practicable, remain at the Church during the entire day on Saturday and Sunday, so that we may spend as much of the time as is possible in Christian fellowship.

A programme will be prepared and published later.

MRS. LYDIA RAILSBACK, Sec.

PROGRAMME.

Saturday.

10:00 a m Welcome, stating object of meeting, etc. A H. Zilmer
10:30 a m Sermon, How can an alien become adopted into the family of God? J. S. Hatch
11:15 a m Sermon, The Sanctification through truth. J. L Wince
12:00 p m Business meeting.
8:30 p m Sermon, Coming change in human governments. W. H. Wilson
7:00 p m Social meeting.
7:30 p m Sermon. A. H. Zilmer

Sunday.

10:00 a m Social meeting.
10:30 a m Sermon, Design of the gospel. A. H. Zilmer
12:00 m Lunch at Church.
1:30 p m Sermon, End of the World. W. H. Wilson
2:30 p m Communion. J. L Wince
7:00 p m Social meeting.
7:30 p m Sermon. J. F. Wagoner

MRS. R. C. RAILSBACK,
T. O. TABER,
A. R. UNDERWOOD,
Committee.

The 15th Annual Conference of the Churches of God in Iowa, will be held at the Camp Ground at Cedar River Park, Waterloo, Iowa, commencing Saturday, Aug. 22, and continue over Sunday, Aug. 30, 1903. Information regarding rates, etc., will appear in due time.

FLORENCE ALLARD, Sec.

Please do not forget our financial needs.

A Word of Appreciation.

Some time ago I asked the brotherhood through THE RESTITUTION how many copies of the pamphlet "The Reasons of My Withdrawal from the Evangelical Association," would be wanted. Letters came from all parts of the country, some containing money stating the number of copies desired, so that a second edition of 1000 was printed. I wish to state that this edition is nearly exhausted, there being only about 150 left. Those wishing copies better send their orders early, as they will soon be gone. I desire, by this means, to thank the brethren for their encouraging words and financial help. Trusting that the seed will fall in good soil and produce fruit unto eternal life. 25 pages, at 5 cents per copy. A. H. Zilmer, Plymouth, Ind.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meeting in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rathe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1745 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evening. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bentsetler, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 866 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1719 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

The Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, *the Giver of every good* and perfect gift. All visitors address Brother George Knife, Kessler, or John Lohman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Ready and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

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No. 7,	" " "	12:08pm
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No 9.	Sunday only	9:18am

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VOLUME LII. PLYMOUTH, INDIANA, JUNE 17, 1903. NUMBER 23.

The Restitution

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins and a holy life as essential for final salvation.

Poetry.

Who Dares?

The man who dares to think, to live
True to his soul's divinest light
Shall to the world an impulse give
For truth and right.

The brave in heart, the pure in mind
Will dare to see the truth aright,
While coward souls, perverse and blind,
Will shun the light.

Communicated.

Faith, Doubt and Unbelief or Infidelity.

The man of faith has vastly the advantage over the doubter and the infidel. An immeasurably broader field of knowledge lies open before him from which to glean facts than lies before the doubter and the infidel. I mean faith in the Word of God. In this volume called pre-eminently "the Book" is a history of facts antedating by hundreds of years that of authoritative uninspired history. The student of profane history goes back as far as Ninus and Semiramis founders of the Babylonian kingdom, feeling pretty sure he is still in the region of veritable facts, but beyond the date of these founders of a kingdom human records are clouded with fable. The reader of the Bible is not under the necessity of applying the principles of historical criticism at every step in order to discriminate between fact and fiction, for inspiration in its opening pages as well as in later consecutive deals with facts, facts so early, many of them, in the history of our planet that there was no human eye to witness what was taking place, or human pen to make a record of Jehovah's unfolding work. The history was written at the dictation of the Holy Spirit and the man of faith believes it. The skeptic questions the truth of the record and [illegible] words that it may or so, or it may not be so, [illegible] or utter lacks faith. He doubts the [illegible] bound for [illegible] and authorship of the Bible. What [illegible] an departure not [illegible] wretched state of mind to be in! His doubts will prove a bar to his entrance on the Christian life, and a future entrance into the kingdom of God. He may have some aspirations for good, and in some sense serve a purpose in human society, but a Christian he can not be until he gets rid of his doubts, for says the apostle "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

The infidel is positive. He knows whereof he affirms! He can prove that the Bible is a work of human minds, a pretended revelation palmed off by priestcraft upon the weak-minded and credulous, that the story of creation is false, not squaring with discoveries of science; that miracles are impossible in the nature of things because every thing is governed by inflexible law, and to say that a miracle is true is to give the lie to nature. The sceptic may doubt the fact that Adam and Eve were our first parents, and the infidel believes that man sprang from some order of animals, as the monkey or ourangoutang; that he is the result of evolution; but the man of faith believes the facts as recorded in the Bible; knows from whence he came and whither he is going; knows the purpose of his creation, his present obligations and final destiny; knows the final issue of the ever widening plan. His faith carries him back to an intelligent and personal agency in creation; enables him to view the same agency at work at present in a redemptive scheme previously planned in wisdom and love, and gives him a clear perception of the glorious outcome. What volumes of truth are his to explore; what realms of delight he is wrought up to as he prosecutes his researches in this broad field of history and prophecy of precept and promise. Hilprecht's discoveries in the ruins of ancient Babylon are but pewter dollars found in the mud compared with the sparkling gems of truth that meet and reward the patient searcher into the deep mines of Revelation. Faith steadies the purposes of life, gives quietness, and blessed assurance continually. With the Psalmist we can say God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed; though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof. Psa. xlvi. 1-3. Such expressions as this, occurring so often in the national songs of Israel, and in other portions of the Scriptures are the outbursts of strong faith in the promises of God. Here is one I often quote, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no meat; and the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. iii. 17, 18. This mental posture, so to speak, this sublime faith and trust of the ancient prophet should be characteristic of the believer today. The things that agitate and perplex the mind of the unbeliever should give no trouble to the child of faith. He knows who is at the helm and knows the port into which his vessel is destined to run. In the sight of "bonds and afflictions" Paul could say, "None of these things move me, neither count I my life dear unto myself." Acts xx. 24. The obligations of a faithful minister of Christ concerned him for the present. These well performed was a guaranty of a glorious reward; it mattered not, to meet a martyr's death, insured a martyr's crown. He who had suffered and sacrificed so much in behalf of the truth was not to be denied the honor of laying down his life for the Master in view of the crown his suffering and service had won. His course was finished; he had testified the gospel of the grace of God and the final [illegible] 17, with Jaffrey, Hear the closing [illegible] board and good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 6, 7, 8. These are the words of unwavering faith. The martyr apostle "trusted in the living God," and cherished the hope of Israel.

JOHN L. WEIRE.

Wisdom of Seirach.

CHAPTER 4.

1. Child, do not deprive the life of the beggar and do not disregard needy eyes.

2. Do not grieve a hungry soul, and do not be wrathful at a man in his perplexity.

3. Do not add disturbance to a heart already in a paroxism, and do not disregard giving to a suppliant.

4. Do not deny the entreaty of one in tribulation, and do not turn away thy face from a beggar.

5. From one who beseecheth turn not away thine eye and give no place for a man to curse thee.

6. For should he curse thee in the bitterness of his soul, the one who made him will hearken to his supplication.

7. Make thyself agreeable to a synagogue and humble thy head to a great man.

8. Incline thine ear to a beggar and make an answer of peace to him with meekness.

9. Deliver the one who is being wronged out of the hand of him who is wronging him and do not be faint-hearted when thou art judging.

10. Become like a father to orphans and instead of a husband to their mother; and thou will be like a Son of the Most High, and thy mother will love thee all the more.

11. Wisdom hath exalted sons for herself and she layeth hold of those who seek her.

12. The one who loveth her loveth life and the one who goeth early unto her will have been filled with rejoicing.

13. The one who getteth her will inherit glory, and where she goeth her way in the Lord will bless.

14. Those who serve her for wages publicly serve a sacred one, and the Lord loveth those who love her.

15. The one who obeyeth her will judge nations and the one who cometh unto her will pitch his tent down with assurance.

16. If thou trustest her thou wilt inherit her, and there will be generations there in possession.

17. Because perversely doth she go her way with him at first, and fear and cowardice will she lead upon him, and with her chastening will she put the extreme test to him, until she can trust his soul and try him with her acts of justification.

18. And again will she lead up unto him in a direct way and rejoice him, and reveal unto him her hidden things.

19. If he be led astray, she will leave him and will give him into the hands of his smiting.

20. Watch to regard due time and be on thy guard against a wicked one and be not put to shame for thy soul.

21. For there is a shame that leadeth unto sin, and there is a shame that is a glory and a grace.

22. Do not be partial to thy soul (lit. "Do not take a face against thy soul") and do not be confounded in thy smiting.

23. Do not hinder a word in a time of salvation.

24. For in discourse will wisdom have been made comprehensible, and there is instruction in an oracular word of a tongue.

24. Do not gainsay the truth, and be abashed at thine own lack of instruction.

26. Do not be ashamed to confess thy sins, and do not constrain a river's running.

27. Do not make thyself bed for a unworthy man, and do not take the face of [illegible] and sown or planted, [illegible]

28. Unto [illegible] well. There has path, and [illegible] this [illegible]

29. Do [illegible] is expected, it ruins thy tongue and [illegible] and [illegible]

30. Be not like a lion in thy house, and a visionary among thy domestics.

31. Let not thy hand be stretched out to take and withheld in repaying.

COMMENT.

In the last chapter we had the inspired ethics of the family life and its relations of parents to children and children to parents. In this we enlarge our horizon to the outside world of humanity as a whole, and first how we are to treat the beggar and the suppliant and the widow and the orphan. Reread Paul and see how exactly his teaching in these particulars agrees with the record here. And compare what he says about the importance of speaking and living the truth in our relations to one another and the outside world.

Reread what Jacob ("James") says about the tongue and making your deed as good or better than your word. "Love not in word but in deed and in truth."

The old early "Church Institutes" echo the thought in the 31st or last verse of this chapter. "Be gracious in yourselves. Let your act of mercy sweat in your hand," etc.

CHAS. GARDNER.

Christ in the Revelation. No. 8.

Chapter iii. 7. The message to the church of Ephesus is full of important gospel truth. It represents the Master as, "He that is holy" in harmony with what is written of him that he was, "Holy, harmless, undefiled, and separate from sinners." "Who through the eternal Spirit offered himself without spot to God." Heb. ix. 14. "The only begotten of the Father, full of grace and truth." Also he is the one "That hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Before the ascension of our Lord to the right hand of the Father in heaven, he said, "All power is given unto me, in heaven and on the earth." Therefore he having the key to the royal house of David, he can open and no man can shut, or shut and no man can open; these statements are preparatory to the statement that follows. "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." It is proper now to consider briefly what is taught in the holy Scriptures by the term "open door."

Paul says to the Corinthians, "I will tarry at Ephesus until Pentecost. For a great door.....is opened unto me, and there are many adversaries." And again he says, "When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord." 2 Cor. ii. 12. God who ruleth over all, in his providence ordered events so as to give to Paul a good chance, an opportunity to preach the gospel: in like manner Christ sets before the church of Ephesus, "an open door." About one hundred years before the "open door" was given to the church of Ephesus, John Huss in Bohemia preached much the same truths, that were taught by the reformers in the forepart of the sixteenth century. But the time had not yet come for the open door; and the officials of the man of sin arrested John Huss and burnt him at the stake, thus shutting the door. But when in the providence of God the time came to place the door open, the kings having become jealous of the interference in their civil authority, by the man in Rome, took kindly to the teaching of Luther, Melancthon and a host of others, made it impossible for even the man of sin to shut the door. The seven thunders from the Vatican had by this time lost their power, and fell harmless, like a spent ball on the heads of the reformers; and from that time to this the open Bible, "the Spirit of Christ's mouth" has been at work consuming the man of sin, preparatory to his destruction at the coming of our Lord. 2 Thes. ii. 8. The Ephesian church is commended for having kept his Word; and that they had not denied his name. Having been baptized into his name it was meet that they should walk in it, and not deny the name by wicked works. The same parties who claimed to be Jews, but were of the synagogue of Satan, in the time of the church of Smyrna, are present also in the time of the church of Ephesus. But it is written for the comfort and encouragement of the servants of the Deity. "Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." "What a consolation to know that truth shall finally triumph over error. The promise is here given, that those who have kept the Word of his patience, he will keep, "From the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The words that came from his lips during his temptations and trials are treasured up in the minds of his faithful brethren, and they are admonished thereby. "The hour of temptation" I am able to perfectly understand; the promises to the churches are of a general application, and apply to all the churches. All eat of the tree of life, and shall not be hurt of the second death; all the overcomers will eat of the hidden manna, and receive the white stone; all will be engaged to rule the nations, and will be given the Morning Star. Will be clothed in white raiment, and will be pillars in God's temple, giving a pure light to all the nations of the earth. All will be exalted to sit with Christ in his throne.

GEO. FRANCIS.

Random Thoughts.—No. 7.

Dear Restitution:

I now proceed with my third item of the kingdom of God—its officers or rulers, who will they be? I have said the government will be a monarchy, an absolute monarchy. The will of the monarch will be the law of the land then, so far as the kingdom extends, and though at first it may not be large, yet it will extend and extend till it includes the whole earth. Now, we have seen that Jesus will be the monarch, the King, but no king or monarch rules or governs by himself alone, he has his cabinet or ministers to assist him in the various departments of government, and a great kingdom needs many officers higher and lower. Take our own country, a democracy, or rather a republic, I have no idea how many officers there are appointed and elected, but years ago I saw a statement that there were more than a hundred thousand appointed by or under the President. Besides those we elect many every year, and the number is continually increasing. Now the great King, who is termed "the mighty God," etc. Isa. ix. 6, when he shall sit upon his glorious throne in the city of the great King, will need and have his ministers to assist him. Who will they be? We elect our President, and he selects his cabinet, etc. Does any one suppose he finds it a difficult task to select his cabinet? If he does, it is because there are so many ready for an office. And this office is only for a brief period of time, still there is seldom any lack of candidates. Now the almighty God has elected his only begotten Son to be King in his kingdom, and sent him into the world to announce the glad tidings, which he did and was obedient in all things to the Father, unto death, even the death of the cross! He was dead and buried, but God raised him again from the dead, and has placed him at his own right hand in the heavens, where he waits till the time shall come when he will come in the glory of the Father and all the holy angels with him. Then he will sit upon his glorious throne, meantime he is selecting his cabinet. Just prior to his ascension he commissioned his apostles to bear a message, a good message to all the world, to every creature, inviting each to a position in his kingdom, not for four years, but for ever. And this gospel or good message is to be presented (or preached if you will) to all alike, rich and poor, all are invited to the high and holy calling, occupation or position. And yet, strange to say, few accept the invitation. Thousands will work and wait, and get others to work for them, and spend lots of money (boodle) to get an office for a short time, where one is willing to accept a much greater and better office offered by our Lord Jesus, the Christ. It does seem strange when we think of it. Why is it so? It would really seem that the people cannot understand the Lord's purpose in sending such a message—Satan must have blinded their eyes. They do not seem to understand for what purpose the Lord is taking out, or saving, sanctifying the few who do believe the gospel or good message. They seem to think God's purpose was to save every body, and as few are saved, they are apt to think Christianity is a failure, that instead of the world being converted it gets worse and worse. Now, let me say to my readers that there is no failure at all, but things are working just as the Lord said and expected. And we need not be disappointed when we see "Evil men and seducers wax worse and worse, deceiving and being deceived." The Lord at the present time is selecting only those who are, or will be fit, or suitable to assist him and share with him in the government. I will try to make this clear even to my younger readers. We will take a farmer. Now if he is a good farmer he will be very particular in selecting his seed. He will not pick out the poorest, nor even plant promiscuously good and bad (potatoes for example) together, but he will pick out the best, just like the ones he wishes to raise. So with corn, if he has not done it before, he will do it when husking. The nice, fine ears, with deep or long grain, he will pick out, set apart, or save for seed. These are "sanctified" or set apart from the rest. The rest he may feed to his hogs or cattle, or take to the mill, but the best he saves for seed. Now the earth is the Lord's—the territory of his kingdom. It was and is intended to be governed by the Lord, and those who know him and believe and obey him. God created the earth to be inhabited, but before this he had determined—pre-determined who should govern it—to wit, his obedient children—the disobedient should die. The first man Adam proved to be unfaithful and disobedient and died. But from that time to the present the Lord has been selecting, saving, setting apart or sanctifying the few who did and do believe his promises. Just as the farmer saves the best for seed, so the Lord has been and does still save, select and set apart the faithful ones for his purpose, namely, to share with him in his government, to be kings and priests with him. Now to or, for what purpose is the Lord saving the believers? That they may go to heaven and dwell with him there forever? Not at all, but just the contrary, the Lord will come and reign, and they with him on the earth. Now that the saints will be kings and priests, and share with the Lord in governing, ruling or judging the world will be seen by a few Scriptures I will now refer to. Referring to the same earth or territory of God's kingdom first put under Adam, and later given to the king of Babylon, it says Dan. vii. 18, "But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever." And in verse 22, "And judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." It will be noticed judgment was given to the saints—not that the saints may be judged, but that they judge, rule or govern, and they possess the kingdom, not as subjects of it, but they are the royal family, and possess the kingdom as kings, and will possess the kingdom for ever, even for ever and ever! See also ver. 27. Thus when the saints once possess the kingdom they will always possess it.

Now we will turn to Matt. xix. 28, Jesus had been speaking of the difficulty of rich men entering the kingdom, who seemed to astonish the disciples, so they say, who then can be saved? Jesus replied that with men this is impossible, but with God all things are possible. Then Peter said, "Lo, we have left all, and followed thee; what then shall we have?" Now, Peter's question is right to the point, What shall we have? How often have I heard professing Christians ask about heaven and shall we know each other there? etc. But let us see the answer of Jesus to Peter. "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." This is a most important answer. It is the best authority possible—the Lord himself. It includes very much. It shows:

1. They will sit on thrones.
2. They will judge, rule and govern.
3. Whom? The twelve tribes of Israel.
4. When? When Jesus shall sit on his glorious throne in the regeneration. And this will be when the Lord comes in the glory of the Father and all the holy angels with him. But more anon.

GEO. ELTON.

Notice.

The members of the Association of Believers of the Church of God, will meet on Saturday, June 20, 1903, at Felida, Washington, to elect officers and to transact any other business that may come up before the Society.

Now dear brethren, of our most holy faith, let us go to this meeting, which will be held in connection with the N. W. Conference, determined to do for the Master all that it is in our power to do.

This notice is late because I have just returned from a visit to the East and did not know where the Conference would be held. Hoping it will appear in time, I am yours for the truth.

ALMIRA BROOKS, Sec'y.

For the Illinois Bereans.

I wish to remind the Bereans that the dollar pledged last conference is about due, and we want to have all funds in by August. Let us all attend to this and have a full treasury to work on at the next conference.

EDWIN T. RENNER, Treas.
Lanark, Ill.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 17, 1903.

If each one would look up his account, and in case he is owing on his subscription, will at once renew, we will esteem the favor highly. A number seem to have forgotten us.

Please make note that the North-West Conference, near Vancouver, Wash., June 19, is postponed until further notice. Prevalence of small pox in the locality is the reason given.

Another "June meeting" at Antioch, Marshall Co., Ind., is in the past. The Secretary will give us a report of it in due time. We only want to say in advance that the attendance was large, the attention of the best, as was all the preaching. A number who had never met with us before came, and seemed to enjoy it as well as did any of the older ones. May the influence of this meeting abide with and strengthen each for the work that lies before.

Under the heading "A Week of Disaster," the Chicago *Tribune* gives the following summary of the loss of life and property by floods and fire lately: The work of destruction caused by floods, cyclones, fires, and drought is now substantially over and it is possible to form an approximate estimate of the extent of the disasters which have occurred. The loss of life by floods was 88 in Kansas, 40 in Missouri, 39 in Illinois, 18 in Iowa, and 8 in other places; total, 193. The property loss by floods in Kansas, Missouri, Iowa, and Illinois was $18,530,000 and by the South Carolina floods $3,500,000, a total of $21,830,000. The list of homeless by floods is 56,100. The Georgia cyclone destroyed 107 lives, left 900 persons homeless, and caused a property loss of $660,000. It is estimated that the forest fires which have devasted so large an area of New England, the Adirondack region, Long Island, and New Jersey have destroyed about $25,000,000 worth of property, and the damage occasioned by the drought is estimated at about $75,000,000. Fortunately only two or three persons were burned by the forest fires. The list of homeless by the same cause must have been considerable, as several small villages were destroyed, but no estimate has been made of the number. Rarely has nature been so destructive as during the last week of May, when it destroyed a total of 300 lives, $122,430,000 of property, and left more than 57,000 people homeless.

The following letter will explain itself largely. It will be remembered by those interested that Bro. Waggoner wrote an article that appeared in our issue of May 20. He sees where he was in error, and takes this means of rectifying himself.

Editor Restitution:

The Restitution came to hand yesterday having the article on "Israel in Egypt—How long?" by W. H. Case. I desire to acknowledge that I was in error in assuming that the "400 years" period occupied the time the children of Israel were in Egypt, and also that the sojourning commenced at the time the last of the children of Israel was born. The statement "the sojourning of the children of Israel" led me at first to think it must have begun with Jacob's children. But I see now the deeper significance of the expression, and that just as Levi paid tithes to Melchisedeck, so the sojournings of the "children of Israel" could have begun while they were yet in the loins of their father Abraham. Another point which I overlooked was that in Gal. iii. 16 to 18, it was the promise that was given to Abraham which the law, 430 years later, could not disannul.

I trust that all who read the article contributed by myself will also read this. Pray for me that I may be forgiven; for I disseminated that which I ought not, ignorantly.

Beverly W. Waggoner.

Ancient Chaldea.

From *The Faith*, an English publication we copy the following which they have taken from a Birmingham daily. The subject of the Bagdad railroad which has had the attention of Germany, England and France for some time, is closely connected with the question as to whether or not the former prosperity of Ancient Chaldea can be restored. Egypt is reclaimed by the irrigation works on the Nile. Will Chaldea have a restoration in similar manner? Sir William Willcocks seems to deem it possible. Here is the article:—

To this consideration—a question which the majority of people would answer in the negative, for various reasons—Sir William Willcocks, K. C. M. G., M. I. C. E., has applied himself with considerable effect; and as he, the late Director-General of Reservoirs in Egypt, and manager director of the Ismir Sanich Company, is obviously an expert on irrigation, upon which returning prosperity in Chaldea would mainly depend, our curiosity is at once aroused. Sir William has dealt with the subject as a lecture, which was delivered at a meeting of the Khedivat Geographical Society at Cairo on March 25 last, and now published in pamphlet form (Cairo: National Printing Department) entitled 'The Restoration of the Ancient Irrigation Works on the Tigris, or the Recreation of Chaldea.' Those interested in the greater usefulness and larger productivity of the world, or, in other words, the essentially modern movement of reclaiming the waste and arid regions of the earth, as well as archeologists and Zionists will read this little work with mingled feelings, but with a most flattering attention. For it touches an old problem in a new place, and with the practical and efficient hand of a scientist.

Students of history—sacred and secular—and readers of the 'Arabian Nights' do not require to be told of the extraordinary fertility of the land watered by the Tigris—the land of Abraham—nor yet of the greatness of the empire that age after age held sway there. Suffice it to say that now where desolation reigns there once lay the treasury of the kings of the East. It was a land of such plenty that when Maimun, the son and successor of Haroun-el-Rashid, ascended the Mokattam hill and saw the smiling land of Egypt stretched before his feet, he was so disappointed with the sight that he pitied Pharaoh, who said in his pride, 'Am I not Pharaoh, King of Egypt!' Such a boast, said Maimun, would not have been uttered if Pharaoh could have seen Chaldea.

"And wherever we go, within 100 miles of Baghdad, we are on classic ground. 'Descending the river from north to south,' says Sir William, 'we see first Dura, the intake of the great Nahrwan Canal, and the plain on which Nebuchadnezzar erected his golden image, probably to commemorate a thorough restoration of this very canal; then Tel Alig, where the Emperor Julian died of his wounds, when the expulsion of the Romans from these regions meant the surrender of the Eastern world to the Persian kings; Opis, the wealthiest mart of the East for many generations; Baghdad, the capital of the Kaliphs, where Haroun-el-Raschid held his court; Ctesiphon, the ancient capital of the Sassanian kings of Persia; Seleucia, the capital of the Macedonian kingdom of the East; Cunaxa, where Cyrus the Younger was killed, and Xenophon and the ten thousand began their retreat through country intersected by a hundred canals; and finally Babylon itself, though this last city was on the Euphrates. Protected on the west by the Median wall, was probably a canal bank, and on which the east by the banks of the Nahrwan Canal, the country on both banks of the Tigris lay safe from the incursions of wandering Arabs, and was long held as the richest and most coveted part of the East.'

The Tigris, it may be necessary to explain, is the Hiddekel of the Bible and the Diklat, or Idiklat, of the cuneiform monuments. It rises south of Lake Goljik, in the mountains of Kurdistan, within a few miles of the eastern bend of the Euphrates and flows southeast, east, southeast until it joins the Euphrates, and together they flow into the Persian Gulf. The course of the Tigris has been estimated at 1500 miles. About 180 miles upstream from Baghdad lies the town of Tekrit. From Tekrit the Tigris flows southeast some thirty-seven miles, when it takes a turn to the left and flows almost due east until it has passed Opis, from which point it flows due south to Baghdad. In the first thirty-seven miles from Tekrit there are still to be seen the four in-takes of a great canal, the Nahrwan—'the Canal Keeper' or 'Feeder'—which ran down the left bank of the Tigris, supplying a vast network of canals before it rejoined the Tigris some 100 miles below Baghdad. It was cut, for a considerable portion of its length, through solid rock; crossed the track of more than one river in its course; and was, as Sir William tells us, a canal with which nothing in Egypt or in India could be compared.

We need not follow the distinguished engineer into the working details..... interesting though they are. It is enough for us to know that for hundreds of years the country was well irrigated.....What interests us more is the enquiry into the cause or causes of the ruin of all this agricultural wealth and the proposals that scientific skill can advance in favor of reconstruction. To Sir William Willcocks it seems conclusive that in Chaldea's evil day the main stream of the Tigris deserted its ancient bed, followed the scoured and degraded bed of the canal whose regulating head had been swept away, and cut a new channel for itself at right angles to its old course. This, in a word, was the chief cause of all the ruin which other events but completed. He compares the disaster which happened here with that which would happen in Northern India were the Ganges River to desert the Hardwar channel, flow down the Budh Gangu, and then, turning abruptly westwards, cut away the Knukhal bluffs until the canal was cut into by the river.' It would mean ruin, says Sir William Willcocks, to the whole canal with its 500 kilometres of main channels and 3,500 kilometers of minor channels.

Commander Felix Jones, of the Indian Navy, who studied the question thoroughly, was of the same opinion, and so expressed himself in his memoirs, which we believe have not been published, but from which Sir William makes the following interesting quotation:—

"The summit of Opis, as we gaze around, affords a picture of wreck that could scarcely be conceived, if it were not spread at the feet of the beholder. Close to us are the dismembered walls of the great city, and many other mounds of adjacent edifices, spread like islands over the vast plain, which is as bare of vegetation as a snow-track, and smooth and glasslike as a calm sea. This appearance of the country denotes that some sudden and overwhelming mass of water must have prostrated everything in its way, while the Tigris, as it anciently flowed, is seen to have left its channel, and to have taken its present course through the most flourishing portion of the district, severing in its mad career the neck of the great Nahrwan artery, and spreading devastation over the whole district around. Towns, villages, and canals, men, animals, and cultivation, must have been engulfed in a moment, but the immediate loss was doubtless small, compared with the misery and gloom that followed. The whole region for a space of 400 kilometres, averaging about thirty in breadth, was dependent upon the conduit for water, and contained a population so dense, if we may judge from the ruins and great works traversing it in its whole extent, that no spot in the globe perhaps could excel it. Of those who were spared to witness the sad effects of the disaster, thousands, perhaps millions, had to fly to the banks of the Tigris for the immediate preservation of life, as the region at once became a desert, where before were animation and prosperity. The ruin of the Nahrwan is indeed the great blow the country has received. Its severity must have created universal stupor, and was doubtless followed by pestilence and famine of unmitigated rigor, owing to the marshes which accumulated annually in the absence of the dams, on each spring rise of the river.'

As to the problem of reconstruction Sir William Willcocks thinks that in the first instance four brigades of Engineers in the North and four in the South should be sent out to make all the necessary surveys and calculations. In that way £50,000, he says would be well spent. Certainly such a sum, he adds, should not stand in the way of settling so important a point as the restitution of the delta of the Tigris and Euphrates on the eve of its being traversed by the Baghdad railway. Indeed, he adds, it would be an irreparable mistake if the railways were aligned and constructed independently of the irrigation canals and if by some ill chance the railway traversed one part of the delta, and the profitably irrigable part of the delta were to lie elsewhere. Upon the report of the engineers Sir William would proceed to reconstruct the Nahrwana system of canals. He gives a rough preliminary estimate, based on his experiences in Egypt, as to the cost, and he also works out the figures bearing on the probable returns from the expenditure. He declares that 1,280,000 acres of first-rate land in the Tigris Valley only need water to become highly productive. An expenditure of £8,000,000 on canals in this district would reclaim land to the value of £38,000,000 and would bring a net return of 25 per cent on the capital. Similar results, he thinks, might be attained in the swamps between the Euphrates and the Tigris. 'Modern science,' he says 'is sufficiently in advance of ancient science to justify the hope that the land will again become the garden of the East, and that we shall again see men travelling from the East and also from the West, and finding a resting-place in the plains of Shinar.'

"This eminently hopeful survey ought to stimulate action. There ought to be no dearth of money for an investment which has in it an element of such promise. Sixteen millions sterling sunk in an enterprise of this description seems certainly more attractive business than twenty or thirty millions in the Baghdad railway. In any case the figures and expectations of Sir William Willcocks deserve serious consideration. It may be pointed out that the millions of Baron Hirsch, bequeathed to advance the return of the Jews to Palestine, are, so far as we can gather, unutilized, and possibly the trustees do not know quite how best to utilize them. Here is a chance for Zionism—if all that Sir William Willcocks says can be made good."

King of Servia Killed.

Alexander, king of Servia, with Queen Draga, two brothers of the queen, the Premier, and Minister of War, besides several guards, were killed in a revolt at Belgrade, Servia, June 11. Alexander has been antagonized by many prominent men of his kingdom, but defied them all. He was the son of King Milan and Queen Natalie, and took the throne March 6, 1889, at the age of 13. Regents were appointed to administer the government till he became of age, but after 4 years he caused their arrest, deciding he could rule without them. Being unsuccessful in finding a wife among the royal families, he married Draga Mascain, who had been a waiting maid for his mother, a woman of low birth and character. Since this marriage there has been nothing but trouble for Alexander. Being childless at one time she connived with her physician to palm off a child as her own, but the plot was discovered and exposed. The immediate cause of the present rupture [redacted] intention to ad[redacted]ier, and make li[redacted]ke some su[redacted] and some m[redacted]ssed his cabinet and the legislature, and appointed others in their places who were more to his liking. This so enraged the people that the result above is the outcome. With him the Obrenovitch dynasty ends. Prince Peter Karageorgevitch has been proclaimed king, but whether he will be acceptable to Russia and Austria is a question that will have to be settled.

Prof. George C. Howland, in a letter to the Chicago *Tribune* gives such a clear view of the Servian condition, that we give some copious extracts:

In Servia there are 2,400,000 people, of whom 90 per cent belong to the Servian race. Outside of Servia are 6,000,000 other Servians who are subjects of the emperor of Austria or the Sultan of Turkey. The Servian leaders dream of a day when the Servian empire of the middle ages shall be reconstituted and all men of the Servian race united under one banner.

Here lies the menace to the peace of the world in the fact that the most despised king in Europe has fallen and the grandson of the first liberator of Servia has reached the throne.

With a king old enough to be wise, yet young enough to lead an army, strong enough to be obeyed and decent enough to be respected, Servia has assumed a new position among the powers of the east.

Servia has been an independent nation only twenty-five years, though she has been struggling for independence for 100 years. Her leaders have learned the lesson by this time to make use of the jealousies of other powers to advance themselves and not to rely too far on foreign aid.

When Black George raised the standard of revolt on Feb. 1, 1804, he gathered about him men who drove out the Turks, and had the Servians been left to settle it the Servian kingdom would have been established then. To the Russians the Servians naturally looked for aid, and for a time they believed they would have it. Napoleon in 1806 urged the Sultan of Turkey never to give up Servia, and offered 20,000 Frenchmen to reconquer the country. The Russians in 1811 occupied Belgrade, to the great delight of the Servians, who little knew that the next day Russia offered to give Servia to Austria. But in 1812 the delusive hopes of liberty vanished. Russia and France signed the treaty of Bucharest, in which the Servians gained nothing. Black George—Karageorge—fled from the country when he realize that all the powers of Europe were unfriendly to him, and when he returned at a later day by stealth to raise the peasantry again against Turkish rule he was murdered and his head sent to the Sultan of Turkey.

Milosh, another of the native leaders, began a second revolt in 1815, and in 1829 was recognized as prince. His devotion to British interests led to his deposition in 1839, and in 1842 the son of Karageorge was elected king. During the Crimean war Alexander Karageorgevitch took no active part, much to the disgust of Russia, and in 1859 he was deposed. It is his son, born in 1846, while his father was prince, that now becomes king.

Servia achieved her independence by war against Turkey, but when Russia came to make peace with Turkey in 1878 the hopes of the Servians were again frustrated. Sooner than raise up too great a state from the Servian people under Turkish rule, Bosnia and Herzegovina were handed over to the protection of Austria and a new Slavic state, Bulgaria, was created. From that time to the present the court of Belgrade has been subject now to Austrian, now to Russian influences. King Alexander succeed in offending every one, and his death will cause no sense of personal loss anywhere, but time alone wills how whether Austria or Russia has lost politically.

It would seem as if the new king might well be expected to be friendly to Russia. He is the brother-in-law of the Russian Grand Duke Peter and of King Victor Emanuel of Italy. He is the son-in-law of the prince of Montenegro, Russia's most faithful friend. If family ties were to count one might expect him to enter the new alliance which seems to be foreshadowed as the successor of the triple alliance, that including Russia, Italy and France. It is only from Austria or from Turkey that Servia can gain territory.

Yet, on the other hand, Russia aspires to be the head of a great pan-Slavic nation. In 1811, in 1812, in 1878, Russia has shown an unwillingness to let Servia become too great. Russia hopes to be d[redacted] affairs of [redacted] Servia to [redacted] alone. [redacted] seems [redacted] Russia will defend Se[redacted] vance her own interests.

When King Peter's father, Prince Alexander Karageorgevitch, was accused of complicity in the murder of Prince Milosh, and condemned in his absence, the Austrian government refused to deliver him up and ordered a new trial on Austrian soil, which acquitted the prince. This may become a precedent for an inquiry into King Peter's complicity in the murder of King Alexander, but if all accounts are to be believed the population of Servia hail with delight their liberation from the rule of Alexander, and it is difficult to see what could be gained by any foreign power by interfering. It is not at all likely that King Peter can be shown to have had any knowledge of the plot, and interference would only precipitate the war.

King Peter is only 57 years old. If he is to lead the Servians in war it should be soon. Yet if he were to turn the thoughts of his people to the development of the resources of Servia he would place them in better condition for the inevitable conflict. Mineral wealth abounds in Servia, which has been scarcely touched. Her innumerable torrents would furnish power for factories capable of supplying all Europe. Peace would bring prosperity, but peace will never be permanent till the Servian people are in possession in their own name of all the territory where the Servian race and Servian language are dominant.

Selections.

Sea of Galilee.

The Sea of Galilee, also called the Sea of Tiberias, and the Lake of Gennesareth, and, in the Old Testament, the Sea of Cinnereth, is about thirteen miles long, and about six wide. It is shaped like an egg, the large end running toward the north. Its bed is like a huge basin. Along its eastern and western sides the banks rise very steep some say two thousand feet, and their tops are very level. Its waters are pleasant to drink, milder than those of the river or fountain, and somewhat colder than might be expected from the situation of the lake. At the north and south ends where the Jordan enters and passes out, the openings are very wide.

The most remarkable fact in connection with this lake is its great depression. Its surface being between six and seven hundred feet *below* the level of the ocean. This physical geographical fact will account for its climate and products. The heat is almost unendurable during the summer months. The harvests are earlier than elsewhere in Palestine. A writer speaking of it in present and past says: "The utter lonliness and absolute stillness of the scene are exceedingly impressive. It seems as if all nature had gone to rest, languishing under that scorching heat. How different was it in the time of our Lord! Then all was life and bustle along the shores; the cities and villages that thickly studded them resounding with the hum of a busy population; while from hillside and cornfield came the cheerful cry of the shepherd and plowman. The lake, to, was dotted with dark fishing boats, and spangled with white sails. Now a mournful and solitary silence reigns alike over sea and shore. The cities are in ruins. Capernaum, Chorazin, the two Bethsaidas, Hippo, Gamala, and Tarichea are completely deserted. Tiberias and Magdala are the only inhabited spots; and for several miles inland in every direction the country looks waste and desolate. The inhabitants, merchants, fishermen, and peasants—are nearly all gone. The few that remain in the shattered houses of Tiberias, and the mud hovels of Magdala, and the black tents of the wandering Bedouin, seem worn and wasted by poverty and sickness. When the writer last visited it, the Sea of Galilee could just boast of one boat, and it was so rotten and leaky as not to be seaworthy. The fish however, are as abundant as ever; for though only little hand nets are used, a considerable sum is paid to the Government for the privilege of fishing."—*Christian.*

Make Much of Your Life.

Perfect men are not abundant; it requires more than one man to meet the highest demands. One may be equipped in one direction, another in another, but universal geniuses are very rare. It is therefore needful for each man to make the most of himself and of his opportunities. His life [redacted]run in a single line of action; he [redacted] in a narrow sphere; he may be [redacted] in some one department [redacted] action or investigation, but wherever his lot is cast he should make the most of his life.

A man must choose for himself, or the providence of God may choose for him a course which he is to pursue; and if this course is well chosen, then by patient, persistent effort he may accomplish great things for God and for humanity. Many lives run to waste for lack of self development. Many a man pines for an education, and yet will not take the trouble to educate himself, as he might in odd moments, with persistent inquiry and hard and careful study. Many a man might be skillful in his chosen occupation, and expert in his fields of investigation, if he spent the time in reading and learning that he spends in dreaming, or idling, or smoking. Many a man wastes enough of his life and vigor in laziness and lust and gluttony, to make him intelligent, able and useful; wastes enough of money in extravagant and useless expenses to make him comfortable, prosperous and even wealthy; wastes enough of opportunity in dwadling and trifling to make him a power in the world; and then wonders and murmurs at the success of others, and complains at his own lack of prosperity. Let every man do his best for himself and for God, and the world would be a very different world.—*H. L. Hastings.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Eva M Norris	2 00
Mrs C N Howard	1 50

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

PRESCIENCE.

It comes in the hush of dawning,
When heaven and earth are gray;
A murmur of far-off music
Drifting near with the day.

Warm, in the heart of storm-winds,
Blossoming under the sleet,
The promise of unknown blessing
Waiting for me at his feet.

Noonday and night I hear it,
Under the brooding sky,
As if an angel had whispered
His message in passing by.

Tender, as when men knew him
In the breaking of the bread;
Holy, as when his blessing
Rested on Mary's head.

Will it be joy that waits me,
Veiled in the morrow's dim?
Will it be peace in labor,
Drawing me close to him?

Gift of an added blessing,
Or crown of a sacred love?
The light of his new transfigured,
Or the shadow under the cross?

Communicated.

Palestine Letters.—No. 4.

Editor Citizen:

After occupying our quarters four days in Alexandria, we heard of a steamer going to Constantinople and into quarantine, so we took tickets and sailed Wednesday Nov. 21, at 10 a. m. Our first stopping place was Pireus the seaport for Athens, Greece 7 miles away between which there is a R. R. While here we learned that our quarantine was to be spent on this Island. We arrived here Sunday, Nov. 25, and were soon transferred to our quarters on shore. We occupy *one room of a good warm house* with only one other passenger, a German that we are boarding.

Our situation, notwithstanding our comfortable quarters is anything but pleasant. We are watched with the closest vigilance, and have our bounds as if we were *prisoners of war*, beyond which we dare not pass under pain of death. Our provisions are not very good, especially the bread, which is always sour, but is as cheap as good bread in America. Potatoes are very poor and high; we have only bought some once, half a peck for 50 cents. Macaroni is our favorite here. We have also beans, beef, mutton, onions, cabbages, and charcoal to cook with. The water is very poor, hard, and we think a little brackish. Our provisions cost us much less than we fear they would. *Our room rent is 82 cts* per head, including our waiter whom we have to board.

It is amusing as well as vexatious to see what fools these heathen make of themselves. Where we get our provisions, they have two walls built across a neck of land, between which, a distance of about ten feet is considered neutral ground. Across between these walls is a slide fixed, and a box to slide across in which is a tumbler with some kind of a disenfectant (I suppose it is) into which our money is dropped by our waiter and drawn across with a rope; and our provisions are put in and drawn back. They will not take back any thing that we have handled; neither will they touch any thing that we have touched; as I saw the soldier on duty use a stone to move a tin box that had been put into the box. Glass bottles, however, they will take to the store to be filled, but the corks must first be removed; a little piece of paper, a part of the original label had to be scraped off.

I had occasion one day to send off some letters. Our waiter put them into the box and they were taken out with a pair of tongs and put carefully into a box to befumigated, I suppose; for fear that these precious heathen would be contaminated with cholera; whereas we have not seen a case of cholera; nor has one of our company been sick for an hour except sea-sickness. The doctor comes around once in awhile to see if there are any cases of cholera, but we are required to keep a proper distance from him; for fear of communicating cholera to him.

When a fresh ship load of passengers arrive we are required to keep at a proper distance from them or we would be in danger of having our detention lengthened out equal with theirs.

Many of the passengers are Mohammedans, more are Egyptians and Turks; and more of them are Catholics. The Turkish women are dressed very richly while Intransit; but here on the island they are dressed with a white flowing dress; some tied at the waist, and others entirely loose coming down to the ground. They also have a head dress of the same material which is so arranged that they can bring it around so as to cover their mouths. They appear to be averse to having their mouths seen by men.

The Greeks appear to be very ignorant; having but one idea; and that is to get money.

Many of the Catholic men have a string of beads which they keep in their hands; counting them; we supposed.

A new ship load of 52 passengers arrived yesterday which reduced our quarantine one day as the government is short of house room, and we are assured we shall leave here Friday the 14th, and go to Smyrna where we expect to find a steamer to take us to Jaffa.

Dec. 1. Another steamer arrived this morning with passengers. They brought a load on shore, but had to take them back on board again for want of room to await our departure.

Smyrna, Dec. 16. We are now in Smyrna on board a steamer for Jaffa, sail today. Smyrna in Asia Minor is a large town containing some 200,000 inhabitants. There is a railway to Ephesus but it is not doing much business.

We hired a dragoman to guide us around to see the sights. He showed us into a wine house where we saw large wine casks an immense number. We went also, on to a hill called Castro Hill, back of the city where we saw the *ruins of an ancient wall*, enclosing perhaps ten acres. Within this enclosure we saw the ruins of a building, probably a church, that looked as if it had been in use over two thousand years since. Near this was an underground building, which our guide told us had been used for a market. This building was some 75 by 130 feet, and was supported by some ten or fifteen pillars. We saw some human bones, that had been covered very slightly, evidently the victim of a murder in this lonely place.

Our guide took us up on to the wall facing the city, and a grander sight I have seldom seen. The ancient city of Smyrna lay at our feet; the harbor and the bay, clothed with shipping, appeared in the distance; the towers and the mosques with their minarets, were scattered promiscously throughout the city.

Our guide pointed out to us at the distance of about a mile, an old ruin, said to be the church building in which the "Church of Smyrna" used to worship.

We weighed anchor at about 12 m. Dec. 17, with Jaffa in our eye. We [illegible] hundred passengers on [illegible] bound for the [illegible] an American, soon came on board and conveyed us on shore, and took us to his house where we found comfortable quarters. Here we saw the most lovely sights we ever saw.

Jaffa is a beautiful town as seen from a steamer at a little distance from shore. The town is built on a rising ground in the center, while on either side the ground is lower. The houses are all of stone, and present a white appearance, while the roofs being made of tiling, or crockery ware, present a red appearance. The streets are very narrow and very crooked, as are all the streets in the cities of the Levant.

The soil in the vicinity of Jaffa is a rich sandy loam. The immense amount of vegetation that everywhere presented itself, attests the fertility of the soil. Oranges are abundant and very cheap; we can get a dozen for three cents. Lemons the same. They are about the same in quality as the Florida oranges and lemons. But the great difference consists in the length of time it takes for trees to come into bearing and the amount that can be produced on a given acreage. In Florida the trees must be set about 30 or 32 feet apart, and must be fertilized every year, whereas in Jaffa they are set only 8 or 10 feet apart and never fertilized. In Florida, a seedling tree will not come into full bearing until the trees are 10 to 12 years of age, and are some six inches in diameter. Here they come into full bearing in three or four years. I saw a tree not larger than my finger with an orange growing on it; very many two inches in diameter were so full they had to be propped up on account of the load of fruit. An orange garden is a dense forest on the plain of Sharon. Not only do they plant the citrus tree in close proximity, but they plant vegetables everywhere and make it a specialty to get everything possible from the land, yet they never think of giving back any thing.

I saw a great many large heaps of manure, apparently the accumulation of years; still lying where they were thrown out from the stables, and no one caring to spread it on the land.

The vegetable market is well filled with [illegible] abundance and variety of fruits, vegetables, nuts, grains, and all kinds of food, cooked and uncooked. Cane is found in great abundance in the market, and is used for chewing; the juice being sweet it is quite palatable, and is much sought after. There are no mills to manufacture the cane into syrup. This undoubtedly could be made a good business by any one that understands making syrup.

The fences on the plain of Sharon are nearly without exception made of cactus; this is a species of prickly pear, the leaves being very large and thick, probably 12 to 18 inches in length and 8 or 10 inches in width and growing on a tree some 6 or 8 inches in diameter. These when made to grow closely make a very compact fence. Yet it is very evident to me that the osage orange would be a far better and more profitable tree to cultivate for fences. This is cultivated some, enough to demonstrate that the osage ornage will succeed here. Also it might be made profitable to raise it for fuel with complete success. I have not seen any fence wire since I have been in Palestine.

Sunday, Dec. 31. Went this morning to visit a German Colony some two miles from Jaffa. This colony is quite prosperous. They have a windmill to grind grain and another to raise water for irrigation. They have a very large acreage of wheat on the ground and it looks well.

In the afternoon, I went with a Jew who is in the employment of Mr. Floyd, to see a Jewish Colony. This is about two miles from Jaffa. They number about 80 persons. We went to their orange garden and found it filled with oranges and the various kinds of citrus fruits, in great abundance.

Jerusalem, Jan. 6.

We left Jaffa for Jerusalem, Dec. 31, and arrived in Jerusalem at about 2 a. m. of Jan. 1st. I have looked around some. Have been on Mt. Zion two or three times, as it is only a short distance from where I am stopping. The valley of Hinom or Gehenna commences near where I am stopping, and runs down and around Zion on two sides of it, the sides being very steep.

Jan. 6. Sunday I saw wheat on Mt. Zion that was fully up to my knees by stretching up the blades.

The soil here is a tough clay and very rich. Every available foot of land is dug up and sown or planted and all crops look well. There has been an abund[illegible] this winter and more is expected, it rains nearly every day. I have seen frost only two mornings very light.

In Jerusalem are congregated a great many "extremists." All come here to see the end of this dispensation. *I have just returned from a visit to see a body of Religionists that came here from Chicago.* They are called "The Chicago Americans." They are looking for the soon coming of Christ and the establishment of his kingdom. They are "Extremists." They have visions and *revelations* direct from God. They take in any one and board him free of charge. The house they occupy is the Lord's house, and of course they have no business to take pay for keeping any one. One of our company has gone to stay with them. *I dont expect to go.*

A few of us with Mr. Taylor for a dragomen went to see the sights at, and around the confluence of the valleys of Hinnom and Jehoshaphat. We passed out of the Jaffa gate, and turned to the left down along the valley of Hinnom or Gehenna. We saw no fire that never should be quenched, but the fire had ceased to burn for want of fuel.

D. HOWARD.

Table Talk.

Dear Brothers and Sisters of the Church of God at Salem, Ohio:

I am pleased to be able to greet you this morning. I have looked forward to this visit for some time as I have long wanted to meet you all face to face having heard of you by letter and verbal report. I have so far in my life been able to meet with the brethren at Niagara Falls, N. Y. and Chicago, Ill. This will be the third church outside of Cleveland that I will be acquainted with. It is a source of pleasure to know that the truth is upheld in other cities and that one personally knows the upholders. But here I claim more than the existence of mere acquaintanceship for are not the Cleveland and Salem Churches near and dear to each other, and are not those who are Father and Mother to me naturally and Brother and Sister spiritually, co-workers with you?

When Brother Neill wrote me that he and you desired me to address you for a few minutes this morning and gave me the privilage of choosing my own subject, I felt like writing about that which was uppermost in my mind at the time, and so you will hear a little about self-denial, or pleasing God. The Christian's self-denial, I mean. There are many ways to open up this subject; for self-denial plays a prominent part in every phase of a Christian's life, in fact a Christian's life is all self-denial. I will give you my thoughts as they came to me.

Paul says in the 8th of Romans, "The carnal mind is enmity against God; for it is not subject to the law of God.....So then they that are in the flesh cannot please God."

We believe this statement, we who by the grace of God have had our minds enlightened. We believe Paul means just what he says.

But, now, what does Paul mean?

Carnal means fleshly, natural, pertaining to nature and a carnal mind is the mind of a man who thinks of and reaches after things natural and fleshly, whose thoughts are of his immediate surroundings, wealth and comfort. Thank God his ways have been revealed to us that our minds have been renewed. Paul says. "The carnal mind is enmity with God, so they that are in the flesh, (or carnally minded) cannot please God."

It is evident then that the pleasing of God is of some importance. Yes, it is of vast importance. The pleasing of God means self-denial. The denial of self, the natural or carnal man. But, by this denial, brothers and sisters, we obtain a hope of eternal life that it is the pleasure of God to give to all who make this denial. The carnal mind makes a constant and unceasing demand upon us to gratify its every whim, which were they granted would lead us to pride, envy, strifes, railings, evil surmisings, perverse disputings, debates, wrath, backbittings, whisperings, tumults, drunkenness, revellings, yes and a host of smaller desires, but counting as much in the sight of God. The love of affluence and influence, love of approbation by men, headstrongness or willfulness, disrespect, rudeness, roughness, loud-mouthed, and so on.

But we are told to flee these things, deny them and follow after righteousness, godliness, faith, love, patience, meekness, not the wearing of gold, or the putting on of apparel, but the ornament of a meek and quiet spirit, which is in the sight of God of great price. We see then there is a value placed upon self-denial. Self-denial is not an inherent or natural faculty, it must be cultivated. I am convinced that it is not the amount actually accomplished that is pleasing to God, but the effort put forth in doing so. Man looketh upon the outward appearance, but God looketh upon the heart. 1 Sam. xvi. 7.

In practising self-denial we lay aside and avoid those things of the natural man that are displeasing to God. This will create a vacancy or vacuum. This is dangerous. Idleness is said to be the first step toward crime. We must occupy the time by fulfilling the commandments of God. If patience and meekness take the place of pride and envy as we live day by day, striving to please God, time will not hang heavy on our hands. Jesus says in Mat. xvi. 24, *If any man will come after me let him deny himself.* Jesus knew denial would be necessary if a man desired to gain a share of the gift of God, for he was made like his brethren. Although one's disposition would not necessary lead him to the indulgence of what we would call crime there are countless little faults to be overcome, a denial of self interest, self righteousness, self opinion, self display, self seeking and so forth. Yes it will extend to the control of our enjoyments, appetites, tempers, affections. It will cause the disposal of our substance, the overcoming of unkindness by good offices, the yielding of precedence to others. Self has been the idol of the natural heart ever since it turned from God as its source of chief good. If then Jesus is to be loved and followed self must be trampled under foot; but let us take care that self righteousness be not the ground of our self-denial, nor that we measure our self-denial by that of anothers. We are walking in the path our Savior marked out for us by his rule and cross, and this is the yoke he has appointed us to bear. Self-denial is one of the fundamental principles of a Christian's life. Without it he cannot hope to secure eternal life.

Oh brothers and sisters, if we would but think of the glorious promises of the good things to be given to the overcomer I know we would strive to be numbered among the little flock that shall hear the voice of Jesus. These are *my* thoughts in the rough [illegible] no time to go over them, and I hope you will not think of them as especially applicable to you, for I have reason to believe the reverse is true. We of Cleveland hold a good report of you at Salem, but all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16. May it be the means of our salvation is my *prayer.*

GEO. NEILL.

Editor Restitution:

Brother John Foore of Parsons, Kansas, has just closed a series of very interesting and instructive meetings at Ripley, Ill. We can heartily recommend him to all of like precious faith as knowing how to "rightly divide the Word of Truth" and they will receive lasting and profitable instruction by a visit from him. May the blessing of the Father attend him and his good work wherever he goes. Is the prayer of your humble Sister in the Anointed One.

JENNIE COX.

Selected.

Stalk vs. Grain.

Mr. J. J. Hill, the well-know "railroad king," is reported to have taught some of his friends a useful lesson as they were speeding in a special train through a great wheat belt. "You see that wheat field over there," he said; "how much do you suppose it will yield?" The estimate of the party varied from fifteen to twenty-five bushels per acre. "No, you're wrong," replied the president of the Great Northern. "That is hardly worth cutting. It's the heads, not the straw, that fill the grain bins. The special was stopped, and the passengers proceeded to investigate for themselves. Mr. Hill's judgment was vindicated, for they found but few kernels to a head, and many of them were shriveled up. The growth of the long, white stalks had been obtained at the cost of fruitfulness.

The lesson of this incident has a *wider range than for the instruction of* officials whose duty it is to make estimates of the wheat crop. For there are human beings whose vital activities go to stalk rather than to grain. They are not idle, and consequently their lives are not utterly barren, but the yield is of straw, not of nourishing wheat. Their work make of an imposing show, but, when it comes to be tested, the net result in the way of a real contribution to the welfare of that corner of the world in which they grow is pitifully small. On the other hand, there are those whose obvious output makes no impression at all on the casual onlooker, but whose lives will be found to mean something when the time of reaping comes. Wheat and tares must grow together until the harvest; yes, and wheat that goes to stalk and wheat that goes to grain will also both be found in the Master's field until the gathering of the sheaves shall prove once more the folly of judging by appearances. Success, as the world estimates it, will then be seen to be worth very little by the side of fruitfulness which is to the honor and praise of God.

Personal Relation to God.

How comforting the assurance that God is our Father! "Our Father which art in Heaven." To Him we sustain the tender relation of children. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Our relation to Him is an individual, personal relation. "The Lord knoweth them that are His." Does not a kind, pure, gracious Father know all His children? "Thou hast holden me by my right hand." "Thou shalt guide me with Thy counsel and afterward receive me to glory."

The Scriptures are careful to impress upon the mind the direct personal relation of each one to God. He is the Lord of Heaven and Earth; He rules over all; He has His agents and uses agencies without number, but He is ever in direct personal relation to each one. He is the Infinite One and is alike present in every place and His power is felt in every movement. He reveals Himself to every individual; He speaks to the conscience of each one; His law touches the personal life; there is the direct personal responsibility of each to Him. So He speaks of *Himself* as our God, as the one who is watching over the life and destiny of each one, as caring for each one. He is our Father; in Heaven, indeed, but near to us, knowing each one, caring for each one, and doing so in an infinite love for each one. He addresses us in this [illegible] "I have [illegible] thy hands. I have [illegible] with an everlasting love; I will [illegible] keep thee."

There is a wonderful comfort in this thought. So David felt when he said: "I am poor and needy, yet the Lord thinketh upon me." His thoughts are gracious thoughts, and it lifts the soul to the highest plane of life to remember that He who is over all is thinking of us, planning and working for us, making all work together for good.

But how deep is the sense of responsibility which this thought gives us! That which we have is a personal trust from the hands of our God, and we must answer for it. The Lord seems to allow us to do as we will for a time, but He comes and calls His servants to Him and each one receives from His hand according to what he has done. No part of the life is hidden, no motives can be concealed, no covering can hide them, no shelter can be taken behind our circumstances and surroundings, no plea of heredity will avail: in our own person we will stand before Him and each one for himself will render an account and receive the righteous judgment of blessing or penalty. We cry: "Lord, be merciful to us," and yet we rejoice in this personal relation and this direct responsibility, for with it is His personal love.

Prophecy Proves Inspiration.

As we examine the Old Testament, we find about six hundred predictions, more than three hundred of which center upon the person, character and career of Jesus Christ as the Messiah. These prophecies cover the line of his descent, the time of his birth and manifestation, the place of his nativity, and all the great leading circumstances of his life, death, resurrection, and ascension, with many subordinate details. These prophecies were in their complete form at least four centuries before his birth, inasmuch as both the Hebrew Scriptures and the Septuagint, or Greek translation, were both in the hands of the Jews, one about two, and the other five centuries, at least, before Christ was born. The circumstances which these prophecies describe are not only unprecedented in character, but there was no possibility, humanly speaking, of these predictions being fulfilled. In fact, they were largely couched in paradoxes or seeming contradictions. God has designed to present a mystery wholly inexplicable until history proved itself the key fitted to the lock. —*A. T. Pierson.*

The Greeks and Romans paid special attention to the physical culture of their youth, to public water supplies and baths, and Athens and Rome were provided with sewers early in their history. During the middle ages, sanitation received a decided check. Ignorance and brutal prejudice prevailed and this was the most unsanitary period in history. Most European towns were built compactly and surrounded by walls. The streets were narrow and winding, and the light and air were excluded. The accumulation of filth was frightful. Stables and houses were close neighbors. The dead were buried within the churchyards or in the churches. Wells were fed with polluted water. All conditions were favorable for the spread of infectious diseases, and in the fourteenth century alone the Oriental or bubonic plague—the Black Death of recent historians—carried off a fourth of the population of Europe. The birth-rate was much less than the death-rate normally. The cities had to be continually repopulated from the country. These sentences from a review in Science of new works on sanitation in our own times illustrate, by provoking a comparison, the improvement in our day.—*Scientific American.*

"Passwords and secret signs are no longer necessary for Christians, yet we would be the better for a revival of the first-century spirit of brotherhood among disciples of Christ. In those days, whenever a Christian met another Christian, and knew him as such, though unknown before, he became to him a brother and a friend, whom he was ready to aid in any way. It was considered, and rightly, that the wearing of the Name gave Christians a claim upon one another. To-day the brotherhood of the Church, should be the strongest of all the social ties."

Please do not forget our financial needs.

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

...at Lake Shore, near Vancouver, Wash. June 19-21, I do not yet know what ministers will be with us. The committee will meet visiting brethren at the River view hotel, Vancouver. Every one is invited to attend and help make this Conference one long to be remembered.

W. J. BYRAM, Sec.

PROGRAMME.

Friday	7:30 p m	Preaching.
Saturday	10:00 a m	Social meeting.
"	11:00 a m	Preaching.
"	2:30 p m	Business.
"	7:30 p m	Preaching.
Sunday	10:00 a m	Social meeting.
"	11:00 a m	Preaching.
"	12.00	m Lord's Supper.
"	1:00 p m	Basket Dinner.
"	2:30 p m	Preaching.
"	7:30 p m	Preaching.

The 15th Annual Conference of the Churches of God in Iowa, will be held at the Camp Ground at Cedar River Park, Waterloo, Iowa, commencing Saturday, Aug. 22, and continue over Sunday, Aug. 30, 1903. Information regarding rates, etc., will appear in due time.

FLORENCE ALLARD, Sec.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

Short Jaunts for Busy People

Is the title of a handsomely illustrated booklet, issued by the Chicago & North-Western R'y, briefly describing nearby summer resorts, with information as to summer hotels and boarding houses, railroad and hotel rates, etc. Sent on receipt of 2-cent stamp by W. B. Kniskern, Passenger Traffic Manager, 22 Fifth Ave., Chicago.—June 27.

Reduced Fares to Denver via Pennsylvania Lines.

Excursion tickets to Denver, Col., account Young People's Society of Christian Endeavor, will be sold July 6th, 7th and 8th. Particular information regarding rates and time of trains furnished by Ticket Agents of Pennsylvania Lines.—July 8

$30.00 to Colorado and Return

Via Chicago & North-Western R'y. First-class tickets from Chicago to Denver, Colorado Springs and Pueblo, daily beginning June 1. Correspondingly low rates from all points east. Only one night to Denver from Chicago and the Central States. Two fast trains daily. Personally conducted excursion in tourist sleeping cars. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—June 20.

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

$25.00 to Colorado and Return

Via Chicago & North-Western R'y, Chicago to Denver, Colorado Springs and Pueblo, July 1 to 10. Good returning August 31st. Correspondingly low rates from all points east. Two trains a day to Denver. Colorado Special only one night en route. Write for booklet "Colorado Illustrated." All agents sell tickets via this route. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 11.

The North-Western Line.—Imported Japanese Fans.

A set of four attractive Japanese fans issued by the Chicago & North-Western Ry. sent to any address securely packed on receipt of ten cents to pay postage. W. B. Kniskern, Pass. Traffic Manager, 22 Fifth Ave., Chicago, Ill.—July 4

The passenger department of the Chicago & North-Western Ry. has arranged for a special train account United Society of Christian Endeavor Convention, Denver, July 9-13, 1903, to leave Chicago 10:30 P. M., Tuesday, July 7th, with Pullman Standard and Tourist sleeping cars, free reclining chair cars and standard day coaches through to Denver without change. This special train will enable Endeavorers and their friends to travel westward in congenial company and upon schedules arranged for their special convenience. The route is over the only double track railway between Chicago and the Missouri River, and will traverse the rich prairie and farm regions of Iowa and the Platte Valley of Nebraska by daylight. Only $25.00 round trip from Chicago and correspondingly low rates from other points. Ticket good to return until August 31st. Very low side trip rates to points in Colorado. For illustrated folder and full particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 1

To Boston at Low Fare via Pennsylvania Lines.

July 2d, 3d, 4th and 5th, account National Educational Association Meeting. For particulars consult local Ticket Agent of Pennsylvania Lines.—July 5

The Sunday trains now established on the Vandalia Line between Terre Haute and South Bend, will enable the public to take advantage of the Sunday excursion rates, one fare for the round trip. Those tickets are good going and returning on trains of the Sunday on which they are sold, from and to point where such trains stop; however no tickets are sold for less than twenty-five cents for round trip, nor for distance from starting point to which the one way rate is over three dollars and fifty cents. For folder and further particulars address the nearest Vandalia Line Agent or C. W. Hartman, Travelling Passenger Agent, Logansport, Ind.—June 24

Low Fares to Tent City (San Diego, Cal.) via Pennsylvania Lines.

Excursion tickets to Tent City (San Diego, Cal.,) will be sold via Pennsylvania Lines July 8th to August 31st, inclusive. For particulars consult nearest Ticket Agent of Pennsylvania Lines.—Aug 31

Special Summer Rates.

Via Chicago & North-Western Ry. For Round Trip tickets during the summer season to St. Paul, Minneapolis, Duluth, Ashland, Waukesha, Devils Lake, Gogebic, Lake Geneva, Madison, Marquette, Lake Mills, Green Lake, Lake Minnetonka, and other summer resorts of Wisconsin, Northern Michigan and Minnesota, Yellowstone National Park, Oregon, Washington and Alaska. Descriptive pamphlets "Colorado," and "Hints to Tourists," giving detailed information, mailed upon application to W. B. Kniskern, P. T. M., Chicago, Ill.—July 4

Reduced Fares to Boston via Pennsylvania Lines.

Excursion tickets to Boston account First Church of Christ, Scientist, will be sold via Pennsylvania Lines June 25th, 26th and 27th. Ticket Agents of Pennsylvania Lines will furnish particulars regarding rates.—July 1

$15.00 to St. Paul, Minneapolis and Return.

Via Chicago & North-Western R'y. $20 00 to Duluth and Superior and return. From Chicago daily throughout the summer, good returning October 31. Four fast trains leave Chicago 8:00 A. M., 9:00 A. M., 6:00 P. M. (electric lighted) and 10:00 P. M. Luxurious equipment, dining car service unequaled. For tickets and reservations, apply to your nearest agent, or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 4

Low Fares to Baltimore via Pennsylvania Lines.

July 18th and 19th, excursion tickets to Baltimore, account Annual Meeting, Grand Lodge, Elks, will be sold via Pennsylvania Lines. Ask nearest Ticket Agent about the rates.—July 10

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Persons requesting their address published may have their names inserted here.

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Beginning May 15th, the opening of the season at Winona Lake, excursion tickets to that resort will be placed on sale via Pennsylvania Lines.

For particular information about fares and time of trains apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary and General Manager, Winona Lake.—June 30

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Fares on Pennsylvania Lines

Excursion tickets will be sold via Pennsylvania Lines as follows:

To St. Louis, Mo., June 10 and 17, account 31st Saengerfest of the North American Saengerbund.

To Boston, Mass. July 2 to 5 inclusive, account National Educational association.

To California and Intermediate Territory, One-Way Second Class Colonists' Tickets, April 18th to June 15th.

To Points in the West, Northwest and South, April 21st, May 5th, 19th, June 2d and 16th for Home-Seekers' Excursion.

To Points in South and Southwestern Territory, April 21st, May 5th, 19th, June 2d, 16th, July 7th and 21st, One-Way Second Class Settlers' Ticket.

For particulars see ticket agents of Penn. Lines.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:05 a m daily, 10:08 a m daily except Sunday, 1:07 p m daily, 5:40 p m daily, 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:17 p m daily.

For the West, 5:10 a m daily 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:23 p m daily, 1:40 p m daily except Sunday, 6:38 p m daily.

For particular information apply to J. E. Haines, Ticket agent, Plymouth, Indiana.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John C. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, and is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now are in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. H. Rothe and R. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Beaucoup, Ind. meet in their house of worship for the bible sang services Sunday school at 9:30 P. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Morvey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neil Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 40th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 3749 Superior St. Cleveland, O: where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Miner of Plymouth, Ind.

Church of the Blessed H[illegible]le, Wash. The church s[illegible] and church service[illegible] 11:30 o'clock.—Addr[illegible]

The Church of God at D[illegible]t every Sunday at 10:30 A. M., in Miller's Hall, Glenora Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Glenbrook, Ia., every Sunday morning and evening, by A. J. Eyebauer, Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Treadell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S. J. Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Hillbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Crosto of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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VANDALIA LINE

TIME TABLE,
In effect May 25, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend		11:47am
No. 20	" Ex. Sun. "	6:44pm
No. 26,	" " "	8:47pm
No 10, Sunday only		9:18pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:51a m
No. 7, " " " "	12:08pm
No. 10, daily	6:18pm
No 8, Sunday only	9:18am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, JUNE 24, 1903. NUMBER 24.

The Restitution.

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Poetry.

No Unbelief.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

Whoever sees, neath winter's field of snow,
The efficient harvest of the future grow,
God's power must keep.

Whoever lies down on his cross to sleep,
Content to look each sense in slumber deep,
Knows God will keep.

—Edward Bulwer Lytton.

Communicated.

The Law of Liberty, What Law is That?

James speaks of this law freely and favorably, hear him, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." chap. i. 25. Again, he says, "So speak ye, and so do, as they that shall be judged by the law of liberty." Chap. ii. 12. This we deem quite sufficient for a candid consideration of our cap question. Some good folks seem to think this law of liberty was, and is the decalogue, hence their great zeal for the law. We object to this view, because the purpose and design of the decalogue was not to liberate and make any one free, as there is not a speck of liberty and freedom in it. But it was to convict of sin, and restrain their overt actions, and condemn the sinner to death, much as the law of our land does. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith (that system of faith) is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. Read carefully Gal. iii. Now say, my good brother, can you make yourself believe that a law that prohibits you from picking up sticks or kindling a fire on the Sabbath day, and many other rigid things, and requires you to be stoned to death for so doing, is a perfect law of liberty? What kind of liberty is this, and where does it come in? A governor's pardon on certain conditions would be much more like a law of liberty and freedom, would it not? Or would you prefer to tell a criminal that he had violated the perfect law of liberty, and must now be put to death for so doing? Would you? If I am not mistaken, the other fellow must be, then I must kindly suggest to him a better way to walk, walk by faith in the promises of God, and thus become a partaker of the divine nature, while the law is not of faith, so says Paul, Gal. iii. 12. He also tells his Galatian brethren who were sorely troubled and bewitched over the law question, to stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Chap. v. 1. Thus it is plain that this law of liberty is designed to free us from this old yoke of bondage, which we nor our fathers were able to bear, and also free us from past sins at the same time. This then must be the gospel of Christ, God's power or plan of salvation to every one, both Jew and Gentile who believes it and obeys it. This is that law of the Spirit of life in Christ Jesus that frees us from the law of sin and death. Listen a moment will you? But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, being then, yes then, made free from sin, ye became the servants of righteousness. Rom. viii. 2; vi. 18. Paul tells the Galatians they had been called unto liberty. Gal. v. 13. This must be the office work of the law of liberty, is it not? Then he tells the brethren of Thessalonica that God hath from the beginning chosen ye to salvation through sanctification of the Spirit, and belief of the truth. Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 14. Brethren, if we have been called unto liberty, here is our law of liberty fully set forth in the gospel, and identified by inspired men. Are you satisfied with it, or do you long to go back into Egyptian bondage like Israel of old? Or like others later on, long to wear that old yoke of bondage, which Peter says we nor our fathers were able to bear. But says one, if we are not able to bear the law and the Sabbath that God gave, then God's wisdom is impeached and called in question. This you must settle with Peter, my brother, as he stands between us and your charge. And if you try to whittle this old yoke down to bare circumcision, it wont help your case any, and you have had all your trouble for nothing, as God was the author of circumcision, and it was one requirement in his law. And to say that bare circumcision was that yoke, that we could not endure, when it only touched half the people, and that slightly compared with that rigid code of restrictions thrown around the Sabbath by its author, and that affected all the people, is to say the least talking at random, or "through your hat," like Joseph Smith the prophet did. And to contend so strenuously for the law, when it did not promise eternal life, and could not give it. And its author and his legal agents did not hold it up to the people as the terms of salvation regulating the affections of the heart, as the gospel is held up and proclaimed to all mankind for their salvation, is to say the least zeal without knowledge, which is not good. But I find I have like others, preached from my text, so I will now invite you back to our starting point and try it again—try to preach to it. Law of liberty, what is it? This we have already claimed to be identical with the gospel system of salvation. Now let us take a moment's look at the context. Let us begin at the 18th verse of chapter 1, and work up to our text. Of his own will begat he us with the Word of truth, that we should be a kind of first fruits of his creatures. How were they begotten? With the Word of truth, What is that? Paul you tell us. For in Christ Jesus I have begotten you through the gospel. 1 Cor. iv. 15. Now let Peter tell what, and how it is done, "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that you love one another with a pure heart fervently; being born (or begotten) again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. But the Word of the Lord endureth forever." And this is the Word which by the gospel is preached unto you. Now we have the Word of truth, the gospel, the Word of the Lord, the Word of God as the incorruptible seed by which they were begotten. And this is in line with the Master's preaching, and the commission to his disciples, and what he told them. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. Then it looks very much to me like the gospel of the kingdom will be the rule by which you and I, and all nations who live in this age at least, will be judged. And this seems to be Paul's idea, when he says, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. ii. 16. So to preach from, or to the text, the law of liberty and the gospel is the same. Or there must be more than one way, code, or road, to salvation. A very safe way for us to settle this question would be to go and learn what the Master told his preachers to go and preach as the terms of salvation, and then go and learn what they did preach, and require men and women to believe and to be saved, and then go and do likewise. It seems that James is writing to the twelve tribes scattered abroad, to those who were blinded by that old veil, and he is seeking to correct their wrong ideas by showing them a better way, as it is plain to be seen they were in the fog, hence his correction and reproof. Begin at verse one of second chapter and read attentively, and take in the situation, and I trust you will be made to see this law of liberty in a different light. Those addressed were evidently badly bewitched and befuddled over the law question like those foolish Galatians were, and James like Paul was trying to dig them out by holding up the gospel, the law of liberty, the royal law to them as God's plan of salvation. The decalogue says not a word about loving your neighbor as yourself, neither does it condemn partiality, or showing respect to persons, but the law did do all of this, and so does James. Look this up please. James is trying to open their eyes to their blind inconsistency. No doubt but they then as now, thought they were keeping the whole law, while in fact they were breaking it all to smash. See Rom. ii. 23. They evidently knew very little about the gospel, God's plan of salvation, that old veil was in their way. There is abundance of love in this royal law of liberty, this gospel system of Christ that makes us free, and the best thing we can do brethren is to stand fast in it. And here was abundance of sin and death in the world long before the decalogue was thundered from Sinai. And those two precepts in verse 11 of chapter 2 no more locates this law of liberty than does those two in verses 8 and 9.

Kindly submitted to the brotherhood, and to all others who have an interest in this question.

T. E. ADAMS.

Cleansing of the Sanctuary. Dan. viii. 14.

It is claimed by the Ellen White Adventists that the "sanctuary" here mentioned is in heaven, and that the time introduced by the adverb "then" was in 1844. It is further claimed that at that time Jesus entered the holiest of all in heaven, and that he then began the work of cleansing the sanctuary. It is not my purpose in this article to deal with the time element of this question. I only wish to call the attention of the readers to the fact that grave consequences are involved in the view that Jesus did not enter the holiest of all in heaven until the year 1844. If this contention is true, the Church had no Intercessor "in the presence of God" until that time. But what are the facts? "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary (margin, "holy things,") and of the true tabernacle, which the Lord pitched, and not man." Heb. viii. 1, 2. The "high priest" here mentioned is Jesus, as is evident from other passages in Hebrews. See v. 1; ix. 11. The place which he entered is "heaven itself," where he appears "in the presence of God for us." Heb. ix. 24. Nor does he defer this important matter of officiating in the capacity of high priest until 1844, but he appeared NOW (as early as A. D. 64) in God's presence for us. Again, take the language of Heb. vi. 19, 20, where the writer speaks of the "hope" which "we have as an anchor of the soul both sure and steadfast, which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedek." "Within the vail," according to Ex. xxvi. 33, is where "the ark of the testimony" was placed in the typical sanctuary; and that was "the most holy." Into the antitypical sanctuary (heaven itself, Heb. ix. 24,) Jesus the antitypical high priest, not will enter, but "IS ENTERED." If Jesus entered the sanctuary in heaven in 1844, he has been there now 59 years. How much longer will this cleansing last? If Adventists are able to tell the exact date when this work was begun,—the tenth day of the seventh month, 1844—why do they not tell us when this work will be finished? They do not know? Neither do they know that there was a sanctuary in heaven that needed cleansing in 1844 or at any other time. It was merely conjectural; the whole theory rests upon a long line of inferences.

But more than this: If, as Adventists contend, the cleansing of the sanctuary began in 1844, Christ then changed his position, probation ended, and "the door of mercy was shut." Henceforth no sinners need apply for mercy. Says Ellen White: "After the passing of the time of expectation, in 1844, Adventists still believed the Savior's coming to be very near: they held that.....the work of *Christ as man's intercessor before God had ceased.*"—Great Controversy, p. 268. Wm. Miller, in 1845, wrote: "I have not seen a genuine conversion since." The strange thing about it all is that nearly the whole structure of Seventh Day Adventism was built up since the time when "probation ended and the door of mercy was shut." What special dispensation was made for the benefit of this movement, we are left to conjecture.

That they were mistaken in saying that the Lord would come to the earth in 1844, is an acknowledged fact; they admit that they mistook the event that was to transpire, though they contend they were right about the date. Since a mistake was made as to the event, what was to hinder them from making another equally as great with reference to the time? Nothing, when once they had launched upon the sea of speculation. What Scripture statement have we that Christ would enter the holiest in heaven in 1844 to cleanse it? We have to take their word for it. They say the 2,300 days (literally, "evenings and mornings") mean so many years; that those began B. C. 456 and terminated in A. D. 1844. But who authorized this claim? Surely no one who had anything to do with the composition of the Bible. And this piece of speculation is regarded as one of the very foundation stones of Seventh Day Adventism. Let none of the household of faith be disturbed by speculations which ignore and set aside some of the plainest truths set forth in the Word of God.

"We *have* an high priest," was true in the days of the apostles (Heb. iv. 14; viii. 1), and is no more true today. In the typical sanctuary the high priest officiated once in the year in the holiest of all. Jesus *our* high priest was not idle from his ascension until 1844, but having obtained "a ministry" (Heb. viii. 6), he fulfils this ministry by "appearing in the presence of God for us." Heb. ix. 24. The high priest after the Aaronic order was a type of Christ, the high priest after the order of Melchizedek. The sacrifices then made were but types and shadows of the sacrifice made by Jesus. The sanctuary was a type of the true tabernacle. The vail which separated between the holy and the holiest of all, typified the flesh of Jesus. He passed "through the vail, that is to say, his flesh." Heb. x. 20. When he passed through and beyond the flesh, he entered into "the presence of God," as the typical high priest approached the mercy seat when he went "within the vail." No system or theory must be constructed that will contradict these plain Scriptural statements.

Seventh Day Adventism has no high priest in the presence of God from the ascension of Christ up to 1844, and at that date the door of mercy is shut, "our work in warning sinners and trying to awake a formal church" is done, "God in his providence has shut the door; we can only stir one another up to be patient." So wrote Wm. Miller in *Advent Herald*, Dec. 11, 1844. This theory practically nullifies the entire work of Christ during the present dispensation.

A moment's reflection on Dan. viii. 14 ought to convince any one of the fallacy of the contention that a sanctuary was to be cleansed in heaven. If a sanctuary was to be cleansed, justified, made right, or reconsecrated, it was the same that had been defiled, desecrated, or destroyed. If this was in heaven, then the defilement or desecration had taken place there. If a sanctuary on earth had been trodden down, then none in heaven needed cleansing. The word sanctuary is found three times in this chapter, viz. in verses 11, 13 and 14. At verse 11, "the place of his (the "prince's") sanctuary was cast down." At verse 13 both the sanctuary and the host are said to be given to be trodden under foot, and at verse 14 it is stated that the vision concerning the taking away of the daily sacrifice and the treading down of the sanctuary was to continue "unto 2,300 days (literally, "evening and morning"); then shall the sanctuary be cleansed." Now, I submit in all candor, whether this language gives any justification to the theory that a literal sanctuary, located in "the pleasant land" (v. 9), was to be "trodden under foot," and a figurative or spiritual one to be cleansed. Let Daniel and the holy one speak for themselves, and all is plain. It is the lifeless human theories that obscure the Word of God.

A. H. ZUMBRO.

Wisdom of Seirach.

CHAPTER 5.

1. Do not hold on to thine own utilities, and do not say, they are enough for me.

2. Do not follow out with thy soul and strength to go thy way in the inordinate desires of thy heart.

3. Do not say, Who will influence me? For the requiring Lord will require of thee.

4. Do not say, I have been sinning, and what hath occurred to me? For the Lord is long-suffering.

5. Do not become without fear concerning expiation—to add sin to sins.

6. And do not say, His pity is much, the multitude of my sins will be expiate; for mercy and wrath are from him; and upon obdurate sinners will his anger rest down.

7. Do not postpone turning unto the Lord, and do not put it off from day to day; for suddenly will the Lord's wrath come out, and in an appointed time of requital will it utterly destroy.

8. Do not lay hold upon unjust utilities; for thou wilt be profited in no respect in a day of conclusion.

9. Do not winnow with every wind, and do not go thy way by every path. In this wise doth the obdurate-sinner, the double-tongued.

10. Be firm in thy understanding and let thy word be one.

11. Become swift to hear and utter an assurance with forbearance.

12. If understanding be thine answer thy neighbor, if not let thy hand be upon thy mouth.

13. There is glory and dishonor in talk, and a man's tongue is his snaring.

14. Do not be called a whisperer, and do not lie in wait with thy tongue; for there is shame for the thief and bad censure for a double-tongue. In a great thing and a little thing be not ignorant.

COMMENT.

The aphorisms of this chapter are just as pertinent and applicable today as when first formulated and published for the instruction and admonition of God's chosen people Israel—and as the reader will see pertain to our personal and individual relation to God and our brother man—to God first and our neighbor next, which is the alphabet of the gospel now.

CHAPTER 6.

1. Do not become an enemy instead of a friend; for a bad name will inherit shame and reproach; in this wise is the obdurate-sinner and the double-tongued.

2. Do not exalt thyself in thy soul's counsel, that thy soul may not be snatched away like a bull.

3. Devour thy foliage and thou will destroy thy fruits, and thou wilt let thyself go like a dried up tree.

4. A wicked soul will destroy the one who hath acquired it, and make him a subject of mirth for his enemies.

5. A sweet throat will multiply one's friends and a tongue that talketh good things will promote courteous ways.

6. Let those who promote thy peace stand as many, but thy fellow-counsellors as one of a thousand.

7. If thou acquire a friend, acquire him in trial and do not quickly put faith in him.

8. For there is a friend in his season, and he will not abide in the day of thy tribulation.

9. And there is a friend who changeth himself into an enemy, and he will show fight to thy reproach.

10. And there is a friend who is a partner (or common-partaker) of tables, and he will not abide in a day of thy tribulation.

11. And in thy good things he will be as thou art, and he will be bold to address the members of thy household.

12. If though thou be brought low, he will be against thee and he will hide himself away from thy face.

13. Separate thyself from thine enemies, and give heed to thy friends.

14. A faithful friend is a controling shelter, and the one who findeth him hath found a treasure.

15. There is no exchange one should accept for a faithful friend, and there is no weighing of his nobility.

16. A faithful friend is a pharmacy of life and those who fear the Lord will find him.

17. The one who feareth the Lord maketh his friendship correct, because as he is even so is his neighbor.

18. Child, from thy youth give good heed to chastening, and until gray hairs wilt thou find wisdom.

19. As the one who ploweth and soweth hath he come unto it, and he hath waited for the good fruits thereof; for in her employment wilt thou toil wearily for a little while and quickly wilt thou eat of her generic products.

20. How very harsh she is to the unchastened, and the heartless one will not abide in her.

21. As a stone of approven value will she be strong against him, and he will not delay casting her away.

22. For wisdom is according to her name, and is not manifest to many.

23. Hear, O child, and accept my opinion and do not reject my fellow-counsel.

24. And bring thy feet into her fetters and thy neck into her collar.

25. Submit thy shoulder and carry her, and do not thrust away her bonds.

26. Come unto her with all thy soul and with all thy ability watch to keep her ways along with her.

27. Trace her out and seek her and she will have become known unto thee, and when thou hast become controlled from within do not let her go.

28. For in last experiences thou wilt find her rest, and she will turn unto thee with rejoicing.

29. And thy fetters will become a shelter of strength and her collars a flowing robe of glory.

30. For there is a golden cosmos upon her and her bonds are spun hyacinth.

31. With a flowing robe of glory will she clothe herself and with a garland of gladness wilt thou crown thyself.

32. If thou wilt, O child, thou mayest be instructed (chastened) and if thou givest thy soul thou wilt be an all-worker.

33. If thou lovest to listen, thou will be accepted, and if thou inclinest thine ear thou wilt be wise.

34. In a multitude of elders stand, and is there some wise man, cleave to him.

35. Be willing to listen to any divine discourse, and parables for understanding do not allow to escape thee.

36. If thou knowest a man of understanding rise early to go unto him, and let thy foot wear out the steps to his doors.

37. Think through the statutes of the Lord and meditate on his commandments constantly. He will stay up thy heart, and thy longing desire for wisdom will have been granted thee.

COMMENT.

Besides the ethical instruction that runs through the first part of this 6th chapter, we have in the latter part of it a personification of "the wisdom that is from above" as John calls it, and a general treatment of the subject that reminds us of Solomon more than of any of the foregoing prophetic writers in trope as well as style and subject-matter. Read and compare for yourselves.

CHAS. GARDNER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 24, 1903.

If each one would look up his account, and in case he is owing on his subscription, will at once renew, we will esteem the favor highly. A number seem to have forgotten us.

THE English Lutheran synod of the Northwest was held at LaCrosse, Wis. on June 17. At this meeting George H. Irabert, a minister from Minneapolis, spoke of the growth of worldliness in the churches of the land, and predicted the gradual downfall of Christianity. He urged his fellow ministers to get out in the fields and work with more vigor to stem the tide, for the church is tottering. Will He find faith—the faith—when He comes?

A COPY of *The Berean* comes to our table. It is a small monthly published by the National Berean Association of Cleveland, Ohio. It object is to benefit young peoples societies, aid in Sunday School work, and advertise meetings at the Church of the Blessed Hope, Cleveland. It can be had for 50 cents a year. Bro. George Neill is the Editor. Such a magazine ought to be a great help in the work of this society, and we trust it will meet with support sufficient to make it a grand success.

Communicated.

Notes By the Way.

On Friday, June 12th, I took the train on the Nickel Plate R. R. for Argos, Indiana, to attend the Conference at the Old Antioch Church. I was met at the depot by Sister Boggs Jr. Bro. William Railsback was also on hand with his carriage and conveyed us to the home of Brother and Sister Boggs Sr., where I remained during the sessions of the Conference.

On Saturday I was conveyed to the Old Antioch Church where the Conference was to convene.

That Old Church is a place of sacred memories. It was built in 1864, and for thirty-nine years in succession the [illegible] Conference has met in that church building, and has been hallowed by events now of sacred memory. I attended one of the conferences held in that church some thirty-five years ago, and had not seen it since.

As I beheld the building at a distance, my memory was carried backward thirty-five years, and event after event, came fresh to memory.

I remembered at that time riding from Plymouth, to Antioch, in a farm wagon, in company with others; among the company was that dear old child of God, Elder Chaplin. By the way we stopped at the home of Brother Cyrus Taber, to gather up some more of our company, and Bro. Chaplin thinking there might not be room for others, climbed out and walked, that others might be accommodated. Bro. Chaplin's whole life was one of self-sacrifice for the benefit of others. He always sought other peoples interest and comfort before his own. The sweet memories of the life and work of Elder Chaplin is inseparably connected with the meetings held in that old church building. There was heard from him the voice of instruction, exhortation, thanksgiving, prayer and praise, the sweet influences of which are felt today. These influences are always felt when God's pure love rules the heart. Its effect and influence is simply fathomless. No sounding line is deep enough to sound the depths of that ocean. His love fills all space, it is high as heaven, and as broad as the great expanse. Many others who used to assemble with the household of faith in that old church are now asleep in Jesus.

Asleep in Jesus! Blessed sleep!
From which none ever wake to weep.
A calm and undisturbed repose,
A safe retreat from all our foes.

I cannot call the names of but a few. There are Brethren Barnhill, Logan, Taber and many others. Among those I met thirty-five years ago, we have living today Brethren Thompson, Wagoner, Wince, Railsback, Roberts, etc.

While these old veterans pass away still younger men come to the front, and are heralding the same old faith, telling the same glad story within those walls which was told by their predecessors. Among these we may name the present President, Brother Zilmer, who is a credit to the cause.

On Saturday six members of the Chicago Church visited the conference and went home strengthened and built up. Nearly all who ever attend the Indiana Conference experience the same effect. It is a well organized Conference where business is promptly attended to.

The preaching of the Word was exceedingly clear, and kindly spoken, and sinners appealed to render obedience to the faith. The social meetings were a joy and appreciated by all.

I was greatly rejoiced to meet Bro. Ira Hall, from Randolph, Penn. I was with him some ten days on my Eastern trip, and held meetings in his neighborhood in the Ex-Methodist church. May God bless Bro. Hall.

I was also more than delighted to meet with Sister Eidemiller, from Piqua, Ohio. I was there nearly two weeks and held meetings in that neighborhood. Her husband did much toward making a success of those meetings, together with Brother and Sister Westfall. God bless these dear ones.

Another surprise was to meet with Sister Lehman, from Bush Creek, where I also held two weeks meetings and baptized five. It has been a great joy to me to travel and meet these dear ones in Christ.

On Sunday the attendance on the ground by outsiders was large. It was estimated that over five hundred carriages were on the ground. Some two thousand people were in attendance. The church could only accommodate some five hundred people, some listened at the windows on the outside. At the noon hours we had picnic dinners in the grove.

I have avoided giving details, so as not to trespass on the report of the Secretary. When that appears, you may expect a rich treat.

After July 4th I expect to go to Omro and Barron, Wisconsin, together with other places who may request my services in Wisconsin. I next go to Thessalon and other places in Canada. The first of September I expect to go to Delta, Ohio, and spend September in Indiana. Let those in Indiana who have not responded, do so as soon as convenient. That I may arrange my Indiana trip.

The first of October I expect to go to Ripley and other places in southern Illinois, then will commence my southern trip, visiting various places in Kansas, Missouri, Arkansas, Indian Territory, Oklahoma, Texas and Louisiana. Should there be others in these states who have not responded, please do as soon as convenient, so that I can arrange my trip to save travelling expenses.

W. H. WILSON.

Daniel's Vision of 2300 Years.

"Behold there stood before the river a ram.....I saw the ram pushing westward, and northward, and southward.....so that no beasts might stand before him." Dan. viii. 3, 4. "And now will I show thee the truth. Behold there shall stand up yet three kings in Persia.....the fourth.....shall stir up all against the realms of Grecia." Dan. xi. 2.

In these passages may be found the key to the starting point of the 2300 years. In the 11th and 12th chapters is contained the angel's explanation of the national events to transpire under the vision of 2300 years. The first information given is that it does not begin from the time that Daniel saw the vision at Shushan, which was 538 B. C., during the reign of Belshazzar at Babylon, and Cyrus of Persia; but that it would begin during the reign of the fourth last, king of Persia, which was really more than a hundred and fifty years from the time Daniel had the vision, and which king proved to be Artaxerxes II. whose reign commenced B. C. 405, there being but three more kings of Persia after him, namely Ochus Arsus and Darius III. or Darius Condomanus by whom the empire of Persia was lost to Grecce, the goat, under Alexander. From Daniel's time of seeing the vision, there were no less than a dozen or more successive kings of Persia. Consequently the angel's explanation that it would not commence until the fourth last king, history has definitely fixed that, that fourth king was Artaxerxes II., but as this king reigned for 46 years, namely from B. C. 405 to B. C. 359, when his son Ochus succeeds him, we must find out during what time of his reign these 2300 commenced. Having now shown by the explanation given by the angel to Daniel that the 2300 years vision begins during the reign of this king. We enquire, what events in his reign constitute the beginning; for the settlement of this part of the vision we take the key as given by Daniel. "I saw the ram pushing westward, and northward, and southward." Now this requires us to look for a time in Artaxerxes' reign, when the Medo-Persian Empire was on a war footing, and ready for war, or already pushing in any direction so that no other king might stand against him. Now the reign of Artaxerxes did not begin in that way. He ascended the throne when the empire was ready at peace. This was B. C. 405. About 401 the king's youngest brother one Cyrus, governor of Asia Minor rises up against the king with the aid of Xenophen and an army of 13000 Greeks, but is soon vanquished and the next year, 400 B. C. the Lacedemonians make war on Persia, but in a naval engagement are vanquished. Neither of these insignificant military events can constitute the requirements of the empire, pushing northward, westward, and southward, so that none might stand before him. The two little wars just mentioned were defensive. Cyrus rising up in insurrection, and the Lacedemonians making war on Persia. The language in the prophecy shows that it is of an offensive or aggressive attitude that we must find the empire in. From this time—400 on to 396 B. C. there were no national complications, wars or conquests, but in 396 the Persians, with an army of 300,000 and 300 ships invade Cyprus, and obtain a great victory. The king fleeing to Salamine whither the Persians pursue and besiege him by land and sea where he yields to very hard terms." The next year 395, Conn, the admiral of the Persian fleet revolts, the Egyptians and Lacedemonians joining him, and were making vast preparations for war, but evidently finding the power of Persia too great, they dropped the intended war. The next year 394 B. C. the king puts himself at the head of 300,000 foot and 20,000 horsemen, and moves against the Cadusians, between the Caspian and Exion seas, and they were brought to submit to Persian rule. With the exception of the year 391 when the Persians made a great demonstration on Egypt, and finding it too well fortified abandoned the campaign, there is nothing further of special national events in the reign of Artaxerxes. We cannot see then where else than in the years 396, 5, 4 B. C. could be consistently considered the beginning of the 2300, and as the 12th chapter Daniel, is simply the concluding part of the interpretation or explanation of the vision it is quite probable that "the end of the days" in which Daniel should stand in his lot refers entirely to the ending of the 2300, instead of the 1335 as generally understood. This is however not saying that they may not end together which is quite likely. Definite time is given to these prophecies. It is there to be understood. And such who do not "set their heart and mind to understand the matter, and search it out by books," (history) will not likely get the blessing of the light there is in it, much less the prepared attitude we are to be in to meet the Lord at his coming. All other prophecies to which no definite time periods were given, but noted as the events to precede his coming are fulfilling in these times. We have had within two years earthquakes in every part of the earth, as Jesus said there would be. And who would say that we will not soon have fearful sights and great signs from heaven, which the same prophecy indicates to succeed the earthquakes. We had a city of 30,000 or more people destroyed, just as Sodom was, and in which from all accounts, there was probably not a righteous man in it. Let us so live and so teach the truth that when Jesus comes we shall not only be glad to meet him; but that no accusation may stand against his servants for having administered meat to the flock, that was not the meat in due season. Let each of us try to do our duty, not for the approval of man but as serving the Master. No one looking for the coming of Jesus and to whom it is committed to administer the food to the flock, can afford to be indifferent as to what constitutes "meat in due season." If he thinks preaching the fundamental doctrines of faith, which are well understood, having been preached and accepted for centuries, is the meat due at this season, we think he is erring. Let us always keep in mind the admonition of Peter, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the day star arise in your hearts, to illumine your whole being. It appears to us as though the people who are looking for the soon coming of the King care about as little to know the definite time of that coming as did the Jews of the time of his first advent. The learned "wise men" of Persia knew more about the Jewish prophecies of Daniel pertaining to the definite time, than what the Jews did. They were evidently true believers in Daniel's God, or they would not have obeyed God's warning not to return to Herod. They believed also in the coming King of the Jews—they knew he was from above, for they did not come to pay their compliments to the new born King, but said, where is he? We have come to worship him. The whole account as given by Matthew bears the internal evidence that they were true believers, and that they must have been telling Herod that the new born King they were looking for was the Christ. We regard the "star" account as purely incidental or as contributing to the event in accordance with the Eastern or Persian calculations in astronomy or astrology, and it presumably was Halley's Comet, which in its orbit appeared nearest to the earth in B. C. 10, about four years before the actual birth of Christ—if latest calculations of his birth B. C. 6 is correct. The same is now again a very strange coincidence, namely, that the same Halley's Comet will be again a visitor in 1911, being in that year, at its nearest point to the earth about four years before the expiration of the 2300 years as it looks to us. While this may have been of value and interest to the sages or believers of Persia at the first advent, and may possibly be at his second coming, yet it was not given to the Jews as a matter of revelation bearing on his first advent, nor to the Christian believers concerning his second advent. What we need is the truth. Would that we had some ray of light on the prophetic time by which we could exclaim "the time is fulfilled; the kingdom of heaven is at hand."

JOS. LACHAR.

Orders of the Resurrection.

Paul in his letter to the Corinthians tells us that "There is one glory of the sun, and another glory of the moon, and another glory of the stars; one star differeth from another star in glory.....so also is the resurrection of the dead." 1 Cor. xv. 41, 42.

All, or nearly all, of the orthodox churches believe and teach that there are but the two classes, good and bad, saint and sinner, and that they all have an immortal soul that during the Adamic life occupies the body and that what is called death, is only a separation, and the soul, the person proper, flies away, either to enjoy happiness, if good, or eternal torment if bad, a doctrine handed down by tradition from ancient paganism, and nowhere found in the Bible, or taught by honest Bible students; and as the Bible so plainly points out man's future destiny, and the different degrees of glory or happiness of the saved, let us examine a few passages of Scripture directly to the point.

Paul tells us that there are different grades in glory. My understanding is that the sun is used to represent the highest grade. "Then shall the righteous shine forth as the sun in the kingdom of the Father." Matt. xiii. 43.

When shall the righteous shine forth as the sun? Answer. At the end of the age, or after the disposing of the stars, the wicked, after the saints take the kingdom. Dan. vii. 22. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii. 21. "And I appoint unto you a kingdom, as my Father hath appointed unto me.....that ye may eat and drink at my table in my kingdom; and sit on thrones judging the twelve tribes of Israel." Luke xxii. 29, 30.

When will this blessed privilege take place? "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory." Matt. xxv. 31.

Who are the holy angels that come with him? Answer. His brethren who have professed him in the regeneration, "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God being the children of the resurrection." Luke xx. 32, 36. Again, "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." 1 John iii. 2. Again, "Do ye not know that the saints shall judge the world, and if the world shall be judged by you, are you unworthy to judge the smallest matter." 1 Cor. vi. 2.

We see by these passages, as well as by other passages too numerous to quote, that there is to be an elect class who are to act as his cabinet in his kingdom. I say elect but not elected individually, but as a class or people for his name, a few from all the different ages, nations and tribes. See Rev. v. 8, 10.

"Who are to have a part in the first resurrection, whose sins have gone to judgment before them." 1 Tim. v. 24.

Who sit as judges in the great tribunal? Who can appear and vanish like the wind? Who are his brethren in fact, being born of the spirit? St. John iii 1–8; Luke xxiv. 13–45.

As to the other grades the Scriptures are not so plain, or direct, yet these are enough to prove that there are various grades, and these grades are determined by their talents and the use they have made of the talent given them; some to rule over ten cities, some over five cities, to be judged with their innocence and disposition of heart. See Matt. xxv. 40; Luke ii. 41; Matt. x. 40-42.

There are some events to take place that are not for us to know the particulars of. This is plainly taught by Christ in answering some questions put by the apostles: he had taught that the kingdom would soon appear, but when he was asked to restore the kingdom to Israel at that time, he told them that that time was not for them to know. Acts i. 6. They had conceived by his teachings that there were but few to be saved; but when the question was put direct he gave an indirect answer. Luke xiii. 23. Not quite as sharp as he did to Peter when he got too inquisitive. St John xxi. 22.

C. P. GRAHAM.

Dear Restitution:

We send a little notice should you have place for it.

A little group of the household of faith living at Winter, Woods Co., Okla., were directly in the track of a cyclone, that swept through that vicinity. Buildings, trees and stock were devastated with the twisting monster.

Oh! how grateful we feel that life—that priceless treasure was not taken.

Bro. Eugene Randolph's house was not taken. Seemingly, the cloud raised at that point. How thankful we were, for there we found shelter.

Sister Hannah Barker found refuge in her underground cave. There she stood and saw her home rise in the air. All she had was gone, for only a few muddy, tattered scraps were rescued to tell the tale.

What a blessing that she and my mother's dear lives were spared. How lovingly and faithfully they stood at the post of duty.

Grandma Randolph and myself were severely injured. Our mangled forms seemingly pinioned on the mercy of those loving hands.

Surely, such shadows falling upon our path will impress upon the human family the uncertainty of temporal blessings, and that here is no abiding place. How helpless and powerless is human power though there is a tendancy at times for man to become vain in imagination of his achievements and intellectual powers. Surely and impressively is the source of life to all living things. The great self-existent "He giveth to all life, and breath and all things." "The unsearchable riches of Christ" which are contained in the gospel and quickens men who are dead in trespasses and sins, when it is received and cherished. If children then heirs of the gospel and joint heirs with Christ.

May we shape our lives that we may rejoice that our redemption draweth nigh. May we be alert to the prophecies of today.

ELLA H. VICKERY.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs E R Vermillion	3.50

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Announcement.

The Cleveland Church having postponed the Ohio State Conference, and the Salem Church being anxious to begin work in Ohio, it was decided to hold the Conference in Salem, beginning August 13, to 16 inclusive.

All the brethren in Ohio are urged to attend this first meeting to help devise ways and means to carry on the work of the Lord. Brethren from other states are cordially invited to come.

We earnestly desire all churches in Ohio to be represented, but if it is impossible to attend please send letters to be read. Let us all join heartily and unitedly with David in saying, "Thy saints shall bless thee, they shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Psa. cxlv.

Lodging will be provided for all free and board 10 cts per meal. A hearty response is expected from all who love the truth as it is in Jesus, and are waiting for his appearing.

Address all papers to the undersigned at 366 W. Main st. Salem, O.

MRS. NANCY BARBER, Sec.

The annual Conference of the Church of God in Christ Jesus in Illinois, will convene in Oregon, Aug. 12-16. Programme will be announced later. This Conference session will be preceded by a Bible School in same place, to begin on Monday, Aug. 3, and continue to time of Conference. Arrange to attend both. For further information write either to J. W. Wilson, 1022 Opera House Building, Chicago, or the undersigned at Oregon, Ill.

S. J LINDSAY, Sec. pro tem.

MARRIED.

On Sunday, June 14, 1903, were united in the holy bonds of matrimony, Mr. Fernando W. Allen of Baird, Douglas Co., and Miss Ida May Corbaley of Wenatchee, Wash., Elder W. Perrine, officiating.

The ceremony took place in Wenatchee, Wash., and was a quiet affair, being witnessed by only a few of their friends.

The bride was formerly of Waterville, and had endeared herself to a large circle of friends by her modest, retiring, lady-like ways, and the groom is to be congratulated in getting one whom we believe will make him a helpmeet indeed.

We certainly wish them a long, happy and prosperous life.

Both are members of the Church of God, and hope that they may long walk together, adorning their profession.

ELDER WALKER PERRINE.

A Drunkard's Body after Death.

A post-mortem examination of nearly seventy persons who had died from excessive use of ardent spirits showed the following facts:

1. Congestion of the scalp and of the membrane of the brain, with much serous (watery) effusion. The substance of the brain white and firm, as if it had lain in alcohol for one or two hours.

2. The lungs not always, but frequently congested or inflamed.

3. The heart flabby, enlarged, dilated and loaded with fat outside: the blood in it of a cherry red color and with no tendency to coagulate.

4. The stomach perfectly white and thickened in some cases; in others having patches of chronic inflammation. In the worst cases a large portion of the stomach covered with the specious of inflammation which causes the blood to be poured from the minute vians.

5. The liver enlarged -in old drunkards weighing from six to twelve pounds.

6. The omentum—a sort of apron which immediately covers the abdomen in front—loaded with a greasy slushy fat.

7. The kidneys enlarged, flabby and infiltrated in numerous spots with whitish matter.

8. The small intestines filled with bile, and coated with a tenacious mucus.

9. The blood in a very fluid condition, having but little fibrine, but much albumen and fat.

10. The whole body, except the brain, decomposing very rapidly.

Is it any wonder that a drunkard needs medical treatment?

Indianapolis and return $1.25, on June 28. Train leaves on the Vandalia Railroad at 7:10 a. m. running through via Colfax and Big Four.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

Poetry.

In Life—Not Death.

Sometimes we think
When hard words fall upon the waiting ear
That were that friend now flung, cold and dead,
How different the tones that we should hear,
How kind the things that would of him be said;
For most hearts shrink
From speaking harshly of the silent dead.

In life, not death,
Hearts need fond words to help them on their way;
Need tender thoughts and gentle sympathy,
Caresses, pleasant looks to cheer each passing day.
Then hoard them not until they useless be;
In life, not death,
Speak kindly. Living hearts need sympathy.

O do not wait
Till death shall press the weary eyelids down
To yield forbearance! Let it daily fall!
With it a golden calmness comes this life to crown;
Joy springs from charity. Friends, one and all,
Before too late
O'er faults and frailties let this mantle fall.

What worth can be
Love's gentlest glances, or its loudest tone,
The sweetest fancies loving lips can say
When this form silent lies, cold and alone
Beneath some grass-grown knoll not far away?
Ah, give to me
Love's prompt deliverance while in life I stay.

Communicated.

Conference Report.

As per announcement the quarterly Conference of the Church of God in Indiana, met at Antioch, Saturday at 10:00 a. m. June 13. The meeting was opened by singing, reading and prayer, after which Bro. Zilmer, in a few well chosen words told of the purpose and object of the meeting. In part he said, "Although no meetings are held regularly at this place, the June Meeting is always looked forward to as a time of rejoicing and having our faith strengthened.

At 10:45 Brother Hatch very ably spoke on the subject of "How an alien can become a child of God." In a very clear way he brought out the idea that we would be true children of God when we are brought forth at the resurrection to eternal life.

At 11:15, Brother Wince spoke on "Sanctification through the truth." He spoke of the truth being able to set Christians aside for a good work, and said every Christian ought to have as good a character as possible.

At 1:30 business meeting opened by singing, reading and prayer, with Bro. Zilmer in the chair. Roll of the churches showed the following represented by delegates: Argos, Antioch, Bracken, Burr Oak, Plymouth, South Bend and Scircleville. Minutes of last meeting read and approved.

Evangelist reported as follows:

Brethren of the Board:

You no doubt desire a brief report from me at this time, of work done by myself as Evangelist. Besides meetings which I held for the churches I supply regularly, I have made visits to and held meetings of longer or shorter duration at North Salem, Inwood, Olio and Bracken. There were nine additions at the first named place, resulting from one weeks meeting. Other visits at these places and at other places by an evangelist would no doubt be productive of much good. There are some places in the state where it seem as if we had done all we can do, yet I feel loth to abandon any point where we have any considerable number of members. We ought to have a stronger force of men to send into the field. I have not been able, on account of circumstances, to visit as many of the churches as I should like to have done, nor was it possible to remain as long as ought to have been done at some of those visited. This is true especially of Bracken, where, on account of death in my family, I could spend only four days. A good interest seemed to be awakened, as was evident from the large attendance at what seemed to be an unfavorable time of the year. A further meeting ought to be held there as soon as is possible. I am hopeful of this place judging from the presence of a large number of young people. We shall continue faithful in the discharge of our duty until the Lord shall say "Well done."

Respectfully submitted,

A. H. ZILMER, Evangelist.

Ways and Means committee recommend that any knowing of places where work needs to be done please report same to E. K. Barnhill, Plymouth, Ind.

Adjourned to meet at next conference at call of President.

At 2:00, Bro. Wilson spoke on "the Coming Changes in Human Governments." This was illustrated by his charts, and was founded in part on Nebuchadnezzar's dream.

7:30, Social meeting led by Bro. R. C. Ballsbaugh. As the time was limited only a few of the older ones were permitted to speak.

At 8.00, Sermon by Bro. Zilmer, on "The Judgment." Lesson, part of John v. Leading thought, "The just shall not come into the judgment."

Sunday, June 14, at 10:00 a. m. a social meeting led by Bro. Cordill. At this meeting absent ones were spoken of. Sister Wince, and Bro. Muncrieff of Bear, Ark., each sent letters to be read. Bro. Hugh Ballsbaugh of St. Petersburg, Fla. in a letter to his brother spoke of his desire to be at the meeting. Bro. Halstead not being able to be present was remembered by Bro. Zilmer.

At 10:30, Sermon by Bro. Zilmer, subject "The Design of the Gospel." Lesson Acts xv. Leading thought—"How to take out a people for His name."

At 1:30, Sermon by Bro. Wilson, on "The End of the World," illustrated by charts.

At 2:30, Communion service, conducted by Bro. Wince.

At 7:30 Sermon by Bro. Wagoner, on "The Second Coming of Christ." Thirty-one passages of Scripture were read in which the coming of Christ was mentioned.

The meeting throughout was a decided success, and certainly one to be remembered. It was indeed good to be there, and we truly enjoyed a feast of good things. We trust that seed was sown that will find lodgement in good and honest hearts, and we believe that many were made stronger by being able to attend these meetings. At the close of Sunday morning meeting Mr. and Mrs. Baty came forward for baptism.

Visiting members from out of the state were Bro. and Sister Aslaksen, Bro. and Sister Elvey, Bros. Wilson, Fahrney and Alexander, of Chicago, Sister Lehman of West Milton, Ohio, Sister Eidemiller Piqua, O., and Bro. Hall, Randolph, Pa. Indiana was well represented, so many isolated ones were there, and indeed it made us rejoice to see them, for it made us know that they were still earnestly contending for the faith.

LYDIA BALLSBACK, Sec.

Conference Report.

The Annual Conference of the Church of God in Michigan convened as per announcement. Every officer except one was present. The plan laid down by the programme was followed as near as possible, all with few exceptions taking the parts assigned them. We did indeed have a grand, good and profitable meeting at Dutton, and all felt it was good for us to be there.

We were beautifully entertained by the dear ones at Dutton, and then, too, we had some royal speakers who spoke most eloquently and instructively on the Bible truths.

Ministers present were L. C. Chase, Raisin, Mich., A. H. Zilmer, Plymouth, Ind., O. R. L. Crozier, Grand Rapids, Mich., C. Winchester, Berrien Center, Mich., B. W. and M. A. Woodward, Dutton, Mich.

The business meeting occupied a part of the time for two days—at the first session on Friday the reports of the secretary, treasurer, and our state evangelists were read and approved. At the business session on Saturday, 9:30 a. m., the following were elected as officers for the ensuing year:

President, R. Lake, West Millbrook, Mich.

1st Vice President, Edwin Coats, Coats Grove, Mich.

2nd Vice President, H. C. Hammond, Dutton, Mich.

Secretary, Emma Jackman, Grand Rapids, Mich.

Treasurer, A. R. Richardson, Hastings, Mich. R. F. D. No. 8.

State Evangelists, B. W. and M. A. Woodward.

EVANGELIST'S REPORT.

Days work done in the state 74, number of sermons 45, baptized 12. Whole number of sermons for the year 152, expenses $11.00.

TREASURER'S REPORT.

Money received during the year, $170.26. Paid to evangelist's $122.00. For Conference expenses $38.00, leaving in the State treasury $15.14.

The following collectors were appointed for the churches:

Dutton and Fisher, Sister Brewer.
Watson, Sister J. M. Wynne.
Caledonia, Sister Alice Tice.
Brady, Sister Worthington.
Millbrook, Brother R. Lake.
Raisin, Brother L. C. Chase.
Hastings and Coat's Grove, A. K. Richardson.

Baptism was administered to four candidates. Sister Ola Parkhurst, Nunica, Mich. Sister Otillia Beach, Grand Rapids, Mich. Sister Addie M. Tanner, Grand Rapids, Mich. Brother F. Wheeler, Millbrook, Mich. The latter, not being satisfied with his former baptism was again immersed. They were baptized by Brother Woodward, on Sunday, 4:30 p. m.

The Temperance Talk of M. A. Woodward was much enjoyed by all. Also the Temperance Recitation by Sister Lottie Barnum.

All the social and prayer meetings were much enjoyed, and as the brothers and sisters gave testimony that their faith was still strong in the Lord, it did some of the brethren a great deal of good.

Brother L. C. Chase and wife were with us on Thursday evening and all were glad of the pleasure of listening to him once more. He has a beautiful way of presenting the Bible truths in that plain and forcible manner so characteristic of him.

Another very great pleasure was in having Brother A. H. Zilmer, of Plymouth, Ind., with us. Some of us had never met him before; but it did not matter, for we soon became acquainted and found in him an active worker and helper in the cause of Christ.

The preaching was all good. Sunday, 10:30 a. m. Brother Zilmer spoke most eloquently and instructively on the subject "What must I do to be saved?" commanding diligent attention of the large audience, and capturing the admiration of all who heard him.

All were much pleased to hear Brother Woodward's able sermon on the "Signs of the Times."

Our Remembrance was partaken of at the close of the Sunday evening service.

Now, dear brothers and sisters, let us endeavor to carry out in our lives, each day, the many good things we have learned, and show to the world that we have left all for Christ.

Thus it is, that another good meeting has ended, it's record is made, it may be the last, as it will be for some of us, at least. So let us cherish the good in our hearts, that it may bring forth an hundred fold and in the end everlasting life.

Our next conference will be held at Millbrook. The church at that place extend a cordial and pressing invitation for those who can to come.

Your sister in the one hope.

EMMA JACKMAN, Sec'y.

We are the Lord's.

Dear brothers and sisters:

It is good to thus address you. I feel a quiet happiness in sitting here and thinking that God has made such a thing possible, when we cannot talk to each other face to face. We are the Lord's, and we want to talk when we meet together of the things that concern his honor and glory. We want to plan for better work, for wider usefulness. I will imagine I am with you, and that I am striving to impress these things upon your hearts, with an earnestness begotten of the thought that we are acting under his eye with not only our own interests for eternity at stake, but with also the lives of others to be required at our hands.

We are the Lord's—how shall we act? What feelings shall we cherish toward one another? How shall we deal with the unsaved? What use shall we make of the means that God has put into our hands? All these questions are to be kept constantly in mind with the thought that we are the Lord's. Being his, we are not under any circumstances to feel as the worldling feels; anger, wrath and malice are to be put away, and love, real true and faithful is to take their place. Without love we are but "sounding brass and a tinkling symbol." "Help us, oh Father! to be very tender toward one another." Better work can only be done by those who truly love the children of the one Father; wider usefulness can only be made possible to those who walk in unison and in love.

We are the Lord's, what a position to occupy! "The sheep of his pasture;" "ambassadors for Christ!" ought we not to be very careful how we act? The world measures us by our deeds. It will not believe in us, nor in God, if we talk one way and act in another. Our loved ones will not be converted by a hollow profession. If we are God's in deed and in truth, we will keep his commandments, nor will we refuse to do service for him. We will give thanks unto him, we will "call upon his name," we will "make known his deeds among the people," we will "sing unto him, sing praises unto him, talk of all his wondrous works, glory in his holy name."

We are all the Lord's, made so to be the saviors of men. The means that God has put into our hands must be used to carry the blessed news of a Redeemer to those who do not know and have not accepted him. Jacob vowed to give a tenth of all he had to God—not simply as an individual, but for his race. We belong to the Abrahamic race. And therefore Jacob's vow is obligatory upon us. No individual, no church can prosper that lives for self alone. God's blessing comes upon the person, the church that looks away to other lands and to other people. The gospel must go to all nations. It can only go as we send it. Let all lay aside something to give the Bible and its precious truths of life through Christ and of a coming King and kingdom to those "who sit in darkness and the shadow of death," not only in our own peaceful country, but in regions afar, not forgetting our brethren of the house of Judah, who are hungry now for the Word of God.

We are the Lord's, and his work must be done. There must be no shirking, no laziness here, Christ went away and left to each man his work, and of course to each woman as well. Let us be sure that we are doing it. He is coming soon. His advent is a matter of personal concern to us all. Naught is well to the unprepared. The midnight cry has not been stilled. It still rings out in more solemn tones than ever before. Some are awake and will keep awake til' the Master comes; acting, feeling, loving, doing as the Lord requires. Let us see to it that we keep awake. Death is laying many low, we know not who may be the next. God's judgments are fast falling upon the impenitent ones. Towns and cities are going down before the breath of his mouth, because the men thereof, like the men of Sodom and Gomorrah are wicked and sinners before the Lord exceedingly. Thousands perish by volcanic eruptions, thousands more by earthquakes, millions by famines and pestilence. The fig tree and all the trees—Judah and all his brother tribes of the house of Israel—are shooting forth, showing that the glad summer time of glory is nigh at hand.

The time denoted by the Savior as "that day," the day of signs, of distress of nations, of perplexity, of roaring sea and waves, of failing hearts, of shaking powers, of a world overcharged with surfeiting, drunkenness and cares of this life have come. It has crept upon us as a snare. All men save the watchers are caught in it as in a net.

It is in that day" become nigh, hour of it that the Savior comes. The seven times of chastisement for the house of Israel ran out in 1805. Judah's chastisement ends shortly. The seven times of Gentile dominion close with the present and the coming year. We are living in the most solemn time that the earth has ever known. It ought to be a time of serious, solemn prayer. "Behold the Bridegroom cometh!" There is no time for delay, only a few more can be caught in the net of salvation, and even these must be in haste, or they will be left out when the Lord comes.

S. ROXANA WINCE.

[Read at Antioch Conference.]

Table Talk.

WISDOM. PROV. 8.

Wisdom is of two kinds, worldly and spiritual. The wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. Therefore, let no man glory in men, but let him glory in the Lord. Wisdom is better than rubies; and all the things that may be desired are not to be compared to it. Prov. viii. 11.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold.

Whence then cometh wisdom; and where is the place of understanding? seeing it is hid from the eyes of the living and kept close from the fowls of the air. Destruction and death say we have heard of the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. And unto man he said, Behold the fear of the Lord, that is wisdom and to depart from evil is understanding.

Say unto wisdom, Thou art my sister, and call understanding thy kinswoman. The fear of the Lord is clean enduring forever. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Take fast hold of instruction; let her not go; keep her; for she is thy life. He that getteth wisdom loveth his own soul, he that keepeth understanding shall find good. A man shall be commended according to his wisdom. Happy is the man that findeth wisdom, and the man that getteth understanding.

LIZZIE MIDDLETON.

WITH THE WHOLE HEART.

"Blessed are they that keep his testimonies, and that seek him with the whole heart." Psalm cxix. 2.

Few if any, bring to the Lord a real, healthy heart, except in cases of extreme youth. It is usually impaired by despair, or vice, or other cause. However, we can use the heart, such as it is, whether small or great, light or heavy, sound or broken, entirely in his service.

The command is, "Give me thine heart," not a part of it. God will not have a divided affection. We cannot serve God and mammon. We must worship him with a singleness of heart if we desire to serve him acceptably. We are required to be watchful and to resist worldly pleasure.

There is not much whole heartedness in the world; yet we know that man is capable of acting, thinking and feeling with the whole heart. Some men throw all their energies into the mere eating of their dinner. Other men will read the newspaper with such absorbing interest that everything around them is quite shut out and forgotten. Other men will apply all their soul and strength and mind to the pursuit of business.

We know when a man is in earnest about anything by the ready activity concerning it. Is he building a house, his mind is on the plans, the arrangement of the windows and the doors and the rooms. Always, day and night engrossed with fittings and furnishings, and in his dreams the finished building appears in alternation with his crowd of cares.

And we, brethren and sisters, are we not builders? Is it not our work to build up ourselves on our most holy faith? Are we not called to "follow after the things which make for peace" and "to exhort one another daily?" Why? "Lest any of you be hardened through the deceitfulness of sin." To "look diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble us, and thereby many be defiled," "as well as every man to prove his own work" and "examine his own heart?" What zeal do we need for such service. Shall the worldling, the builder of wood and stone, bricks and morter, outstrip us in earnestness? They do it for a perishable inheritance, while we profess to be working for the kingdom of God and his glory.

David sought the Lord with the whole heart. Psalm cxix. 10. Also he says "Thy Word have I hid in my heart that I might not sin against thee" and the result was faith, hope and love.

In addition to treasuring up the Words of the Lord in the heart there was also earnestness of prayer, an indication of whole hearted seeking after the Lord. "I entreat thy favor with my whole heart. Be merciful to me according to thy Word." (Verse 58.) "I cried with my whole heart. Hear me, O Lord, I will keep thy statutes." (Verse 145.)

Brethren, who are of the Body of Christ, is anything less expected of us? shall we render a hearty service to God, our strength?

We learn in Acts ii. that the early disciples were of one heart and mind. They continued stedfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers. They continued daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. Their old possessions they disposed of unhesitatingly, and parted the proceeds as each man had need. And, furthermore, the beloved apostles' instructions were we ought to lay down our lives for the brethren. Paul counted not his life dear unto himself, so that he might finish his course with joy and the ministry which he had received of the Lord Jesus.

Brothers and Sisters, let us throw all our energy into the work. The demand upon us is not grievous. Does anyone desire to be approved of God, and secure a place in his everlasting kingdom? If so, let him seek the Lord with his whole heart.

JAMES THOMPSON.

Home Seekers' Excursions.

July 7th, 21st, August 4th and 18th, Home-Seekers' tickets will be sold to the West, Northwest, South and Southwest. For particulars regarding rates, etc., apply to Ticket Agents of the Pennsylvania Lines.—Aug. 18.

"In the Beginning."

The above words are the first three words of the book of John and of Genesis. They are a translation of the two Greek words "*en arkee.*" From their similarity it is thought by many that they refer to a period of time when God created the heavens and the earth. A little reflection will show that John is not writing about the old creation. The "beginning" he speaks of is *another beginning*, even the new creation. Notice the following points relating to this beginning:

1. Matthew begins his book with "The generation of Jesus the Christ."

2. Mark in making his record starts thus, "The beginning of the gospel of Jesus Christ."

3. Luke does not claim inspiration, but undertakes to give a correct and orderly account of the life and teachings of Jesus from the testimony of those who were eye witnesses "From the beginning." This beginning in the nature of things could not refer to the creation of heaven and earth, for those of whom he speaks were not present when heaven and earth were made.

4. John began his record at the same "beginning." It was at the time when eternal life was needed, and Jesus came to offer it, for "life and immortality were brought to light through the gospel." This is evident from how John introduces Jesus. In the 4th verse he says, "In him was life and the life was the light of men." He further explains thus in verse 5, "And the light shineth in darkness, and the darkness comprehended it not." Here reference is undoubtedly made to the Jewish people. Had they known that Jesus was their promised Messiah, they would not have crucified the Lord of glory.

Perhaps the strongest support to the idea that John refers to the old creation lies in the common translation of verse three. "All things were made by him and without him was not any thing made that was made." The word from which "made" is translated may with equal propriety be rendered "done," and is so rendered in the New Testament about 65 times, and once in this same chapter, verse 28, "These things were done in Bethabara." It would hardly do to say, "these things were created in Bethabara." Also 1 Cor. xiv. 40, "Let all things be done decently and in order." "Created" or its equivalent could not be used and express the thought. So we conclude that "done" would be a better equivalent for "*ginomai*" than "made" for then there is a harmony between John's "beginning," and the record of the other evangelists. "All things were done by him." Jesus was the Author and Finisher of the whole scheme. Nothing was done without him. To him belongs all the glory. He is the beginning of the new creation. He is the first born from the dead to the plane of the Spirit." The first born among many brethren.

The Diaglott rendering is, "was done." Every student of the Bible recognizes two creations. The old creation was a bringing into existence of material upon the plane of the natural. The new creation brings the old upon the plane of the spiritual. It is more properly a regeneration through Christ. The first was temporal; the second is eternal. The earthly Adam was the figure head of a second Adam, who would stand at the head of the spiritual and immortal. As Adam the first stood at the portal of the first Paradise to dress and keep it, so Adam the second stands upon the threshold of Paradise restored, as King and Ruler of the world to come. Each creation has its beginning, and John's gospel has to do with the new and not the old. God is distinctly stated to be the author of the old creation, as Christ is of the new, "for we are his workmanship created in Christ Jesus unto good works."

A. J. EYCHANER.

Special Fares to California via Pennsylvania Lines.

Account of National Encampment Grand Army of the Republic will be in effect July 31st to August 13th, inclusive. For further information regarding rates, through time, etc., consult Ticket Agents of Pennsylvania Lines.—Aug. 18.

Low Fares.

July 3d and 4th, excursion tickets may be obtained at ticket stations on the Pennsylvania Lines to any other station on those lines within a radius of 200 miles. Excursion tickets will be valid to return until July 5th, inclusive. For particulars about rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.

Announcement.

The 15th Annual Conference of the Churches of God in Iowa, will be held at the Camp Ground at Cedar River Park, Waterloo, Iowa, commencing Saturday, Aug. 22, and continue over Sunday, Aug. 30, 1903. Information regarding rates, etc., will appear in due time.

FLORENCE ALLARD, Sec.

For the Illinois Bereans.

I wish to remind the Bereans that the dollar pledged last conference is about due, and we want to have all funds in by August. Let us all attend to this and have a full treasury to work on at the next conference.

EDWIN T. RENNER, Treas.

Lanark, Ill.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are n few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Short Jaunts for Busy People

Is the title of a handsomely illustrated booklet, issued by the Chicago & North-Western R'y, briefly describing nearby summer resorts, with information as to summer hotels and boarding houses, railroad and hotel rates, etc. Sent on receipt of 2-cent stamp by W. B. Kniskern, Passenger Traffic Manager, 22 Fifth Ave., Chicago.—June 27.

Vandalia Line Excursions.

San Francisco, Cal., and return $52.85 account G. A. R. National Encampment. Tickets sold July 31st to August 14th. Final return limit Oct. 15th, enquire regarding stop off and side trips.

South Bend and return 60 cents unveiling Soldiers' monument selling June 26th good returning June 26th.

Denver, Col., and return account Christian Endeavor. Selling date July 6, 7 and 8, good returning Aug. 31st.

Boston, Mass. and return $24.00, $25.00 and $28.00 choice of routes. Account National Educational Association. Selling date July 2, 3, 4 and 5. Enquire regular stop off and limits.

Richmond, Ind., and return $4.50 account Indiana Music Teachers Association. Selling June 23 and 24. Return June 27th.

Fourth of July Excursions, one first class limited fare for the round trip. Selling July 3rd and 4th; good leaving destination not later than July 6th.

Culver and return 25 cents, Sunday Excursion. Trains leaving 9:18 each Sunday a. m. and returning 6:13 p. m.

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

$25.00 to Colorado and Return

Via Chicago & North-Western R'y, Chicago to Denver, Colorado Springs and Pueblo, July 1 to 10. Good returning August 31st. Correspondingly low rates from all points east. Two trains a day to Denver. Colorado Special only one night en route. Write for booklet "Colorado Illustrated." All agents sell tickets via this route. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 11.

The North-Western Line.—Imported Japanese Fans.

A set of four attractive Japanese fans issued by the Chicago & North-Western Ry. sent to any address securely packed on receipt of ten cents to pay postage. W. B. Kniskern, Pass. Traffic Manager, 22 Fifth Ave., Chicago, Ill.—July 4

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Christian Endeavor Special Train to Denver.

The passenger department of the Chicago & North-Western Ry. has arranged for a special train account United Society of Christian Endeavor Convention, Denver, July 9-13, 1903, to leave Chicago 10:30 P. M., Tuesday, July 7th, with Pullman Standard and Tourist sleeping cars, free reclining chair cars and standard day coaches through to Denver without change. This special train will enable Endeavorers and their friends to travel westward in congenial company and upon schedules arranged for their special convenience. The route is over the only double track railway between Chicago and the Missouri River, and will traverse the rich prairie and farm regions of Iowa and the Platte Valley of Nebraska by daylight. Only $25.00 round trip from Chicago and correspondingly low rates from other points. Tickets good to return until August 31st. Very low side trip rates to points in Colorado. For illustrated folder and full particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 4

To Boston at Low Fare via Pennsylvania Lines.

July 2d, 3d, 4th and 5th, account National Educational Association Meeting. For particulars consult local Ticket Agent of Pennsylvania Lines.—July 5

The Sunday trains now established on the Vandalia Line between Terre Haute and South Bend, will enable the public to take advantage of the Sunday excursion rates, one fare for the round trip. Those tickets are good going and returning on trains of the Sunday on which they are sold, from and to point where such trains stop: however no tickets are sold for less than twenty-five cents for round trip, nor for distance from starting point to which the one way rate is over three dollars and fifty cents. For folder and further particulars address the nearest Vandalia Line Agent or C. W. Hartman, Travelling Passenger Agent, Logansport, Ind. -June 24

Low Fares to Tent City (San Diego, Cal.) via Pennsylvania Lines.

Excursion tickets to Tent City (San Diego, Cal.,) will be sold via Pennsylvania Lines July 8th to August 31st, inclusive. For particulars consult nearest Ticket Agent of Pennsylvania Lines.—Aug 31

Special Summer Rates.

Via Chicago & North-Western Ry. For Round Trip tickets during the summer season to St. Paul, Minneapolis, Duluth, Ashland, Waukesha, Devils Lake, Gogebic, Lake Geneva, Madison, Marquette, Lake Mills, Green Lake, Lake Minnetonka, and other summer resorts of Wisconsin, Northern Michigan and Minnesota, Yellowstone National Park, Oregon, Washington and Alaska. Descriptive pamphlets "Colorado," and "Hints to Tourists," giving detailed information, mailed upon application to W. B. Kniskern, P. T. M., Chicago, Ill.—July 4

Reduced Fares to Boston via Pennsylvania Lines.

Excursion tickets to Boston account First Church of Christ, Scientist, will be sold via Pennsylvania Lines June 25th, 26th and 27th. Ticket Agents of Pennsylvania Lines will furnish particulars regarding rates.—July 1

$16.00 to St. Paul, Minneapolis and Return.

Via Chicago & North-Western R'y. $20.00 to Duluth and Superior and return. From Chicago daily throughout the summer, good returning October 31. Four fast trains leave Chicago 3:00 A. M., 9:00 A. M., 6:30 P. M. (electric lighted) and 10:00 P. M. Luxurious equipment, dining car service unequaled. For tickets and reservations, apply to your nearest agent, or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 4

Low Fares to Baltimore via Pennsylvania Lines.

July 18th and 19th, excursion tickets to Baltimore, account Annual Meeting, Grand Lodge, Elks, will be sold via Pennsylvania Lines. Ask nearest Ticket Agent about the rates. —July 10

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Persons requesting their address published may have their names inserted here.

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Beginning May 15th, the opening of the season at Winona Lake, excursion tickets to that resort will be placed on sale via Pennsylvania Lines.

For particular information about fares and time of trains apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary and General Manager, Winona Lake.—June 30

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Reduced Fares on Pennsylvania Lines

Excursion tickets will be sold via Pennsylvania Lines as follows:

To Boston, Mass. July 2 to 5 inclusive, account National Educational association.

To Points in South and Southwestern Territory, April 21st, May 5th, 19th, June 2d, 16th, July 7th and 21st. One-Way Second Class Settlers' Ticket.

For particulars see ticket agents of Penn. Lines.

Reduced Fares to Denver via Pennsylvania Lines.

Excursion tickets to Denver, Col., account Young People's Society of Christian Endeavor, will be sold July 6th, 7th and 8th. Particular information regarding rates and time of trains furnished by Ticket Agents of Pennsylvania Lines.—July 8

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:05 a m daily, 10:08 a m daily except Sunday, 1:05 p m daily, 5:40 p m daily, 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:47 p m daily.

For the West, 5:10 a m daily, 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:23 p m daily, 1:40 p m daily except Sunday, 6:08 a m daily.

For particular information apply to J. E. Hanes, Ticket agent, Plymouth, Indiana.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. C. Macdonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 8:00 P. M., 1246 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 820 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and C. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 356 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zimer of Plymouth, Ind.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville. Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

VANDALIA LINE

TIME TABLE.
In effect May 25, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:47am
No. 20 "Ex. Sun. "	6:44pm
No. 26, " " "	9:47pm
No 10, Sunday only	8:13pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:51a m
No. 7, " " " "	12:08pm
No. 19, daily	6:13pm
No 9, Sunday only	8:15am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Live for Something.

Live for something, have a purpose
And that purpose keep in view;
Drifting like a helpless vessel,
Thou can'st never to life be true.

Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been sailing safely,
But they drifted with the tide.

—Robert Whitaker.

Communicated.

Christ in the Revelation. No. 9.

To the overcomer of the church of Thyatira, our Lord promises to give him "power over the nations;" and after mentioning how they shall be broken, he adds, "even as I received of my Father." How truthful in his exaltation, to reveal the source of power; his Father, the "ancient of days." See Daniel vii. 14, "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him." "And I will give him the Morning Star." That is, I will give myself—for he is the Morning Star, as we learn from chapter xxii. 16, where he says, "I am the root and the offspring of David, the bright and morning star." This is the star out of Jacob .....The one that shall have dominion. Num. xxiv. 17-19.

The world has its stars, political and ecclesiastical, that shine in the heavens; but this star in brightness outshines them all; they all have their spots that dim their lustre, but this one is spotless. Stars shine in their order in proportion to their attainments in learning, or their heroic performances on the battle field. This star that leads the way to that day that has no night, excels all others in benefit to the human race. He descended into the grave [illegible] not having earned death, "the wages of sin" "it was impossible that he should be holden of it." Acts ii. 24. Therefore he burst open the gates of the grave, and led the way out of death into life eternal; and thereby opened up a way by which those hearing his voice, and being obedient to the requirements of the gospel may attain unto eternal life. Christ having fulfilled the condition upon which life in his case was predicated, divine justice demanded his resurrection, as it is written by the Spirit of him, who is the fountain of life, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psa. xvi. 10. The chronology of the church of Thyatira would seem to synchronize with the dark ages, when the Papacy was in the ascendancy, and during the horrors of the crusades. The church of Sardis occupying the space between the church of Thyatira, and that of Philadelphia is easily located in that period prior to the time of the Reformation. The message is composed of only a few verses, six in number, and it would seem that the period is of but short duration, previous to the time of the Reformation. "And unto the angel of the church in Sardis write; these things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest and art dead," chap. iii. 1. The seven spirits of God, which Christ hath, I think is the seven attributes of the Deity, referred to in the song of the angels, the living creatures and the elders.....who say with a loud voice, "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." chap. v. 12.

First, in the days of his flesh he had power over diseases, and even to raise the dead; but speaking of his future power he says, "All power is given unto me in heaven and in earth." Matt. xxviii. 18. His power will be visible to the inhabitants of the earth when he comes to take possession of the throne of his father David; "when the mountains shall flow down at his presence."

Second, In riches there is none to compare with him, born heir to David's throne, and an account of righteousness appointed by his Father, "heir of all things".....and of whom he said, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Heb. i.

Third, He is the one of whom it is written, "In whom are hid all treasures of wisdom and knowledge." Col. ii. 3. And God has made him unto us, "Wisdom and righteousness. 1 Cor. i. 30.

Fourth, girded by the Spirit in its sevenfold, or completeness, he will appear, "glorious in his apparel, traveling in the greatness of his strength, speaking in righteousness, mighty to save; whose countenance is as the sun shining in his strength."

Fifth, Christ having honored his Father in all things, is now honored by the Father with a seat at his right hand, and will be with the Father the light of the New Jerusalem—and to him will come the first dominion which was lost to Adam by disobedience.

Sixth, Concerning the glory of Christ, we read in John vii. 39, "The Holy Spirit was not yet given; because that Jesus was not yet glorified." It is evident from this Scripture that before the giving of the Spirit on the day of Pentecost, that Christ according to the plan of God had to be first glorified. The glorification was symbolized by the stone with seven eyes, the engraving being performed by the Lord. Zech. iii. 9. And in Rev. v. 6, Christ is represented as a Lamb with "seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." For the possession of this glory he prayed, John xvii. 5, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." But according to the interlinery of the Diaglott it is before "the world to be." If that reading be correct all is plain, Christ having reference to the glory which he had of the Father on the Mount of Transfiguration and now prays for it at the Father's right hand as promised in Psalm cx. 1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Peter testifies to the glory of Christ on the mountain. "For he received from God the Father honor and glory, when there came such a voice from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount." 2 Pet. i. 17-18. Peter wanted a continuance of the glory for he said, "Master, it is good for us to be here." Mark ix. 5.

Seventh, Christ is rich in blessing. In him as the seed of Abraham, "All the nations of the earth shall be blessed." And again it is written that, "All nations shall call him blessed." Who can comprehend the amount of blessing that will be the inheritance of Christ proceeding from the knowledge that he is the Redeemer of the hosts of the saved, who in turn will be engaged in blessing the nations of the earth?

The seven churches and God's written Word constitute the two witnesses of (chap. 11) so the inference that the death state of the church of Sardis synchonizes with the death of the witnesses (chap. xi. 7) just prior to the breaking out of the reformation (A. D. 1517.) Therefore the following testimony is to the point, "Milner, in his account of the opening of the sixteenth century, says, 'The sixteenth century opened with a prospect of all others the most gloomy in the eyes of every true Christian. Corruption both in doctrine and in practice had exceeded all bounds; and the general face of Europe, though the name of Christ was everywhere professed, presented nothing that was properly evangelical. The Waldenses were too feeble to molest the popedom; and the Hussites divided among themselves, and worn out by a long series of contentions were reduced to silence. Among both were found persons of undoubted godliness; but they appeared incapable of making effectual impressions on the kingdom of antichrist." History of the Church, p. 660, Ed. Edin. 1835. That the Church of God was to be found in this age among the Waldenses and the Hussites, there is no reasonable doubt: and this testimony by Milner agrees exactly with the condition of the church of Sardis—as given in the prophecy.

GEO. FRANCIS.

Table Talk.

GOD'S LOVING KINDNESS.

When we look around us we see God's loving-kindness manifested in every way. In the beginning of creation he formed the earth and all living things; but it was minus a person to take charge of the things that had been created, so he created man out of the dust of the ground, to have dominion over all things, and placed him in the garden of Eden, to dress and to keep it, and as yet the man was alone, but his loving-kindness for him was such that he did not intend that he should be alone, so he formed a helpmeet for him; and gave him instructions in regard to what they should do. His love for them was so great that for their own good he gave them commandments and instructions in regard to what was for their own benefit, and he expected them to be lived up to.

He told them they must dress and keep the garden and they might eat of all the trees of the garden except of the tree of knowledge of good and evil, but that they must not touch that for he told them that in the day that thou eatest thereof thou shalt surely die; but man is of an inquisitive nature and there was also a deceiver abroad then, as now, and he told them that they would not surely die, but would become wise, to know all things. That was the first act of disobedience, and now God in his loving kindness for them, lest they should take of the tree of life and live forever in their sinful state, drove them from the garden to prevent them from doing so. They had become subject to death, and unless there was some way provided they would die and [illegible] more. But God's loving [illegible] tended farther than that. We are told in Scripture that there is to be a resurrection both of the just and the unjust, and as the first Adam disobeyed God and brought death upon himself and posterity, and without a resurrection would be eternally lost, but God in his mercy did not intend it so to be, brought a Redeemer that would prove faithful to his commands, his only begotten Son who died upon the cross and became the first fruits of them that slept. And this loaf represents the broken body, and this wine the spilt blood of our Redeemer, who was so shamefully put to death upon the cross, for our redemption. As often as we partake of these emblems we do it in his remembrance, and if we keep his commandments and live a faithful life, shall become the second fruits.

The Psalmist in our text thought God's loving kindness was better than life, and therefore his lips should praise him. God is long suffering and of tender mercy, not willing that any should perish but that all should come to the knowledge of the truth, and be saved. But the Jews would not accept Christ as their King and crucified him, but God's mercy is so great that he did not cast them off forever, but will be brought back to their land in God's own appointed time, and his loving kindness is so great that he has given us Gentiles an opportunity to share in his glorious kingdom.

I think the 89th Psalm is one of the best. I will quote a few verses, and if you wish you can read the whole chapter at your leisure. "My mercy will I keep for him forevermore, and my covenants shall stand fast with him, his seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod and their iniquity with stripes, nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail. My covenant will I not break nor alter the things that is gone out of my lips." The rest is equally as good.

W. D. TOWNSEND.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

WHO ARE TO BE THE SUBJECTS IN THE KINGDOM.

His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Let us see who are to be the subjects in this glorious kingdom. In the first place, scattered Israel will be gathered together again. For in that day, saith the Lord, will I assemble her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast off a strong nation. But fortunately for us, it will not be Israel alone. As a result of the failure of the Jews to receive Christ, the Lord has turned to the Gentiles, making it possible for us to have a part in the kingdom. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

So much in general, but who are the individuals to be counted in that inheritance? Christ on the mount told his disciples, Blessed are the poor in spirit for theirs is the kingdom of heaven; and blessed are the meek for they shall inherit the earth. James tells us, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? A new birth and regeneration are necessary; for except a man be born again, he cannot see the kingdom of God. This regenerative process is threefold; mental, moral and physical. The mental and moral parts of the process consist in believing and obeying the gospel; the kingdom; the physical part [illegible] at the resurrection. But two must be necessarily [illegible] order to attain the third and completing part of the process.

Having before us the beautiful picture of this glorious and eternal kingdom in the age to come, with the curse removed, and the tree of life yielding her fruit; how can we hesitate to obey, and live a Christian life, so that we may be accounted worthy to inherit that kingdom in which all who enter will enjoy an endless life of unspeakable glory and happiness.

E. T. RENNER.

WHO ARE TO BE THE RULERS IN THE KINGDOM?

That there shall be joint heirs and rulers with Christ (the King) is evident from both the Old and New Testament teachings. In Isa. xxii. 1 these rulers are called princes. "Behold a King shall reign in righteousness and princes shall rule in judgment." In the prophet Daniel's vision of God's kingdom he sees this great kingdom given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. From the New Testament we learn who these saints or associate rulers are. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." Rev. ii. 26, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne." Rev. iii. 21. When Jesus was with his disciples Peter said unto him, "Behold we have forsaken all and followed thee; what shall we have therefore?" And Jesus said: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Rev. xx. 6.

ADA DREW.

Matt. xxv. 31-46, is an account of the judgment of the nations, which takes place when Christ comes with the saints or his Bride, to set up his kingdom and reign upon the throne of his father David. The nations are gathered before him, he separates them into two divisions, namely, the sheep and goat nations, they are rewarded and punished according to their treatment of a people, who must also be present, whom Christ calls his brethren. Who are these? In the Scriptures we find two classes that are called brethren of Jesus, those who "hear the Word of God and do it," (Luke viii. 21) and his kinsmen according to the flesh, "the Israelites." Rom. ix. 3-5. When this judgment of the nations takes place, the faithful ones are associate rulers with Christ, having been taken out from among the nations at the time of his thief-like coming for this purpose, from this we conclude they are not the ones for whom he is pleading. In the promises made of God to the Israelites, the time was to come when those that oppressed them should be punished, and when their captivity should end, he would gather all nations, plead their cause, and execute judgment for them, be their hope and strength, and this is to take place in the latter days, or day of the Lord. Read Joel iii.; Micah vii. 9, 10; Zeph. iii. 19, 20; Obad. 15; Zech. ii. 8, 9; Jer. xxx. 20. Other Scriptures might be referred to, but from these it seems clear, that it is at this time when Christ, the righteous Branch, shall execute judgment and righteousness in the land, that the nations are gathered and the punishment meted out to the oppressors of the Jews. In the Revised Version we have this rendering of verse 40, "And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." As Christ uses the words, even these least, we would conclude these people were those who were recognized by all the nations, even at this judgment, as the most insignificant among them; thus their surprise that their treatment to them is accepted by Christ as though done to himself. Would they not see how this could be, if the saints were the ones he referred to, for as his Bride they are one with him, joint rulers and judges over the world? From searching the Scriptures on this question, I believe the Israelites are the ones whom Christ calls his brethren.

ANNA E. DREW.

What were the things concerning the kingdom of God that Paul preached about?

We often hear the people of the popular churches say, O, if you will only believe on the Lord Jesus Christ you will be saved. All you have to do is to give your heart to the Lord and you will be saved. But do they fully realize what it means to believe on him? Some of them cannot tell you what they believe, only that they believe on Jesus and belong to the church. The church and the minister are all in all with them. But is it so with us? To believe on Jesus means to believe what he taught about the kingdom of God. For a person cannot believe the things concerning the kingdom of God, without believing on Jesus also. The two are inseparable.

Paul says, "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof." This tells us that we have mortal bodies. If we are mortal now, when will we be immortal? "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory." When is death swallowed up in victory? Paul says, "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall changed." This is when we receive immortality. But what do we find in the Word of God for us to do to attain unto it. Let us turn to what Paul said in the 6th of Romans, "Know ye not, that so many of us as were baptized into Jesus Christ's were baptized into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Now if we be dead with Christ, we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

In Rev. xx. 6, we read, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. Where are we to reign? "And hast made us unto our God, kings and priests, and we shall reign on the earth." Again in Rev. iii. 21 we read, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne." Let us turn and read what Jesus said in Matt. xix. 28, "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Dear brothers and sisters, we should follow out Paul's teaching. He through the love of God, continued faithfully preaching in places where he was persecuted. First, we must believe on Jesus, the Savior, the Anointed One. We must believe what he taught concerning his second coming, the resurrection, our reward as a position in the kingdom, the gift of eternal life, life only through Christ, immortality, and to reign on the earth with Christ a thousand years. Then the kingdom is to be ruled by our Father forever. Then the last enemy, death is to be destroyed. Believing this we are ready to be buried with Christ in baptism, and are ready to accept those things which Paul preached about.

Dear young readers, after you have come to a full knowledge of the things concerning the kingdom of God and the name of Jesus Christ, do not delay putting on Christ in baptism for we are told that we do not know the day nor the hour when Jesus will come.

Your Sister in Christ.

JESSIE M. WILSON.

Temple of Diana.

This magnificent building was considered one of the seven wonders of the world. It took more than 200 years to build it. The temple was 425 feet long, and 220 wide. It was supported and beautified by 127 columns, at the expense of as many kings. It was burned on the same night Alexander the Great was born. It was afterward rebuilt, but Nero plundered it of all its riches. The building still remains, and is used as a Turkish mosque. The heathen goddess Diana, to whom the temple was dedicated, was the object of general idolatrous worship. No wonder that when Paul went to Ephesus and exalted the one true God, as opposed to all other gods, the people got mad and cried out, "Great is Diana of the Ephesians." But even in that idolatrous city one of the best churches of the apostolic age was established.

"God has not given us our vast learning to solve all the problems or unfailing wisdom to direct all the wanderings of our brothers' lives; but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch."

The Old Testament contains 39 books, and the New Testament, 27 books—66 in all. These books were written by about 40 different persons, during a space of about fifteen hundred years.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, JULY 1, 1903.

Plymouth Church Meeting.

On Sunday morning, June 28, 1903, at the appointed hour a large number of the Plymouth congregation were gathered at the Church, word having gone out that a sort of "jubilee" or "thanksgiving" meeting was to be held, because the Church debt was all paid. Bro. Tuttle had charge of the service, and told the early history of the organization in this locality, after which Bros. Barnhill, Thompson and Burch spoke briefly. A short history of the work of the Trustees since the start of the present building, having been prepared was then read, and resolutions were passed in accordance with the business in hand. The note and mortgage were then burned in the sight of all, and the "little church on the corner" is free from debt.

The following paper was read, and by unanimous vote was ordered to be printed in THE RESTITUTION.

"WHEREAS—In the early part of the year 1896, the Church of God, worshipping in the Hall at the corner of Michigan and Laporte streets, in Plymouth, Ind., being desirous of a more commodious place for worship, the subject of building a Church house was considered, and after due deliberation the work was undertaken and pushed forward until this house was completed. And

WHEREAS—The amount of money on hand at the time was insufficient to pay the full cost at once, we were compelled to have a "Church debt" for a time. (The property was worth much more than the indebtedness, so that there was no danger of loss.) This debt being an unpleasant thing, it was our earnest desire to have it settled as soon as possible. With this end in view we have paid in all we were able to do ourselves, and worked every way we could to get the necessary money, soliciting from those of our friends who felt disposed to aid us. At last, in the Providence of the All-Wise Father, we have come to the time when the last dollar has been contributed, and we are now disposed to render our thanks first to Almighty God for his tender watch care over us, and then to the friends at home and abroad who have so kindly given us of their money that we might be free from debt, and thus enabled the better to carry on the work of the Lord in this community. Therefore, be it this day

Resolved, That we, the Church of God at Plymouth, Ind., do most heartily thank our friends both near and far for their generosity toward us. Both to the giver of the largest sum, and to the giver of the least, we are indeed grateful, for we believe your gifts came from the heart. Our prayer is that God will abundantly bless and favor each one who has contributed, either in money, time or services, toward relieving this Church from debt, and to the Father above we give all glory and praise for his goodness toward us."

Special mention was made of Mr. Wm. O'Keefe of this city for his aid in endorsing our note, and other assistance. Of Bros. T. O. and John Taber for their generous contribution which finished paying the debt, and to their mother, Sister Rachel Miller for her contribution. Likewise to Sister Eva L. Underwood for her untiring efforts in reducing the debt, and inspiring others to work. Also Bro. and Sister Wince for their liberal donations that have seemed to come just when we were most discouraged.

While this meeting was of more than ordinary interest, and there was much rejoicing by all, it was especially enjoyable because Bro. E. K. Barnhill was able to ride to the house, after so many months of sickness. We will say to the friends of Bro. and Sister Barnhill that they are both some better, though yet far from well. Also Bro. Ben. Head who has been sick for some months, was able to be conveyed to the meeting. Sister Lizzie Dickson was able likewise to ride to Church, and to join with the others in songs as of yore. We trust it will not injure any of these sick ones, and that they may each recover strength so as to be able to be with us again.

In the evening the children of the Sunday School gave a very excellent programme of songs and recitations, a profusion of beautiful flowers lending their brightness to the pleasing scene.

We know that many of the brotherhood elsewhere will be glad with us at this happy time.

Selections.

Dr. Hirsch and the Jews.

Editor of the Evening Press:

I am pleased with your efforts to keep your many readers in touch with current thought, letting ungrind, and occasionally report the sifted grist.

In your synopsis on April 21, of Dr. Hirsch's recent lecture before the Epworth League in St. James' Methodist Church, Chicago, are some thoughts that deserve careful attention.

1. Dr. Hirsh is a learned and eloquent speaker, but a loose logician. The thanks and cheers of his great audience perhaps indicated more politeness than agreement.

2. His "climax," "If Jesus Christ should return to the earth tomorrow he would be welcomed in every Jewish synagogue in the land," should be read from the steps leading to it. "They believe in a Messiah, but the Messiah of the Old Testament is a temporal prince who shall reign over the Jews after they shall have been reunited and become a nation again in Palestine. At least the orthodox Jews believe this, but the liberal Jews do not believe in the Messianic prophecies at all."

Probably the liberals are quite equal in numbers to the orthodox. They have been drifting apart many centuries. Would it not be a big job to reunite them in one day? And how are they going to get there without the Turk's consent? But no such action, no such reign, is promised. "Unto him shall the gathering of the people be." Gen. xlix. 10. "When the Son of Man shall sit in the throne of his glory," Matt. xix. 28, on Mount Zion, as covenanted with David.

3. If the Eden story is an allegory as Dr. Hirsch says, where does the allegory end and plain statement begin? It is conceded that Moses wrote the Pentateuch. Are the first five books an allegory? What then, becomes of the boasted Jewish law? That and the Jews and Judaism must be myths.

4. But the Pentateuch is a sober record of solid facts, and so is the New Testament. The Jews have themselves only to blame, that the terrible imprecation, "His blood be on us and on our children," still clings to them. The doctor has to admit that official Judaism "instigated the murder of Jesus." His effort to shift the guilt on the Roman governor and soldiers is at least awkward. Fifty days after the fact, Peter, a Jew, at the national convention of Jews at Pentecost, charged the guilt home upon the Jews as a national sin, and they did not deny it. See Acts ii. 22-24. Repentance was their only way out of the guilt; and the same day about three thousand passed through this honorable door by baptism. That door is still open. We should not forget that all the apostles were Jews, as were also many thousands of their converts. Christian Jews, but no less Jews, and these certainly can claim the residue of promises to Jews. "The twelve tribes of Israel," can be found without using infidels or murderers. They were represented in the return from captivity under Ezra; and John intimated that they could be called up from the rocks of Palestine.

5. "The Jews hold that Jesus preached nothing but Judaism..... All these (his teachings) we claim were taken from the Jewish writings, some of which were completed hundreds of years before Jesus was born." Why, then, were the Jews in constant conflict with him? They needed a Dr. Hirsch to tell them that Jesus was all right. "The law was given by Moses," a civil code to regulate external conduct, "but grace and truth came by Jesus Christ," requiring heart obedience. Six times the revising clause, "But I say unto you," occurs in Matt. x., twice in the Ten Commandments and four times the book of the law.

7. Dr. Hirsch says: "It cannot be denied that man has a soul." Nobody wants to deny it; and Moses says "every beast of the earth, every fowl of the air and everything that creepeth upon the earth has a living soul in him, Gen. i. 30. Dr. Hirsch also says, "The bare existence of a soul proves its immortality after death." Whew! No wonder we are getting crowded. We must have more worlds right away, or less immortality. The latter will be the cheaper relief. The Bible helps us here. It says a good deal about "mortal man," but not a word about immortal man. It says Christians are "seeking for immortality by patient continuance in well doing," Rom. ii. 7, and that they "will put on immortality at the resurrection," 1 Cor. xv. 51-54; and that is all the Bible says about man's relation to immortality. Of the soul—Jesus warns against fearing man, who can kill the body, but can do no more, and commands to fear God: "Who has power to destroy both soul and body in Gehenna," Matt. x. 28. The Old Testament says, "The soul that sinneth, it shall die," Ezek. xviii. 4-20; and Paul says: "The wages of sin is death," Rom. vi. 23. God has been careful that sin should not become immortal. Gen. iii. 22-24. The fires of Gehenna are not for torture; but for sanitation—to clean the world from sin.—*O. E. L. Crozier in Grand Rapids Press.*

Structure of the Bible.

"For my thoughts are not your thoughts, nor are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. lv. 8, 9.

The Bible is venerable for antiquity, sacred in character, interesting because of its history, and attractive by reason of the unparalled sublimity and beauty of its style. In all these respects this Book stands alone, without compeer or rival, being as much superior to other books as the things of which it chiefly treats are to the ordinary pursuits of time, and as its Author is to other beings. Satisfied concerning its authenticity and inspiration, I commit myself to both with the confidence of certainty. So far as I am personally interested, the investigation of these points has long since terminated with the most pleasing results; and so far as the teachings of the Book are concerned, they are patent to every one's observation, even though the Book which contains them should be neither inspired nor authentic. The book itself is an indisputable fact in the history of man; and, of course, as a Book, it has a certain structure. Those who have read it know that it contains poetry, that it relates dreams, which are said to have occurred to individuals whose names are recorded; that it abounds with biographical notices, that it recognizes and teaches a well defined Deity, that it frequently speaks in parables, that it utters remarkable predictions, that it records stupendous miracles, that it avows a specific design or purpose, contemplated by its publication; and that, of course, associated with and springing out of this design, a certain destiny awaits it.

These things might be examined by the antiquary, the literary critic, and the moralist, though neither of them accepted the doctrine of supernatural inspiration: just as lectures on the beauties of Shakespeare or Sir Walter Scott have been delivered to crowded and gratified assemblies, though all knew perfectly that many of the circumstances sung by the great poet, and related by the prince of novelists, never took place in fact, but are indebted for existence to the creative genius and fertile imagination of those illustrious men. At the same time I will not consent (even if I could) to forego the advantage which I shall derive simply in a literary point of view, from my settled conviction that the writers of the Bible "spoke as they were moved by the Holy Ghost." But, on taking the Book into one's hand with this conviction, the impression of surprise is felt at its very singular structure, so different is it in this respect both from other books, and from the form in which we should probably expect to find it. A *priori*, men would not have concluded that a verbal revelation from the Creator to his intelligent creatures would assume the peculiar shape that, in fact, belongs to it. The interweaving of prophecy respecting the designs of God, for example, with the literal history of events that have occurred on the earth, is an idea which would not have arisen before a mind had set itself to solve the following problem: Given, the probability of a Divine revelation containing the will of the Creator concerning the moral conduct of his creatures; required, the form in which that revelation shall come, and the substance of which it shall consist. Perhaps the mind of the student would oscillate between two ideas, those of oracle and proclamation; as, in favor of either of these, there arose considerations which would go far towards probability. As the object of worship, God might utter his voice in some mysterious manner, either audibly from the heavens, or by superhuman messengers sent to the world for that express purpose; and the kneeling multitude would receive with becoming reverence the utterances of their great Creator. Or, in favor of the idea of proclamation, the thoughts of the student would revert to the fact of supreme authority, and he would imagine, seeing that Royalty issues its will in the imperative mood, that if God should reveal himself to his creatures by any verbal process, it would be as Sovereign, and in the form of measured, dignified, and perhaps stern proclamation. He would assign no reasons, condescend to no appeal, utter no entreaty, but simply declare that such was his will, and command instant obedience on pain of exposure to some fearful penalty. The heart of the Father would not appear in the document: it would be exclusively and terribly official. Men would look upon it and tremble, but not one would love. No tone of tenderness would fall upon the ear and touch the chords of the affections. It would be the revelation of irresistible Power, the dread apocalypse of Omnipotence.

That this *a priori* reasoning would have been erroneous, the structure of the Bible proves; but that such conjectures would have presented themselves in the case supposed, is inferable from the fact that multitudes find fault with the Bible, and refuse to allow its supernatural origin, just because it accords not with their idea of what a revelation from heaven might, would, or should have been. But why overlook the remarkable analogy between the material and verbal revelations? God's "thoughts," like his works, must be infinitely above those of man. May not the peculiarities of the Book form one of its special commendations? It is in reality the counterpart of the material revelation. Unity in diversity is the doctrine of the visible universe; unity in diversity is the structural character of the Bible. The former proclaims ONE presiding Power over the magnificent empire of God; the latter proclaims one directing Spirit through a series of not fewer than sixty-six different pieces of writing, which form, as a whole, the wonderful volume which we call "The Bible." What endless variety there is in the works of the Creator! What exquisite pictures nature presents to the eye! Behold her emerald carpet spangled with a thousand flowers, tinted with a thousand hues and whose odors perfume, the passage; her fertile valleys, rewarded by the hand of industry with wealth more valuable than ever sparkled in the crowns of monarchs; her vast forests, whose rustling leaves and waving branches, in harmony with the winged winds and the notes of birds of beauteous plume, produce one of her own imitable concerts; her crystal streamlets, softly stealing over the green sward, and kissing the root of many a gentle flower; her mighty rivers, now moving slowly over level regions, and imparting fertility in their procession; now flowing rapidly, in accordance with the declivity of the land, whilst their waters sparkle, like sheets of liquid fire, in the beams of the brilliant sun; now rushing with irresistible fury over the rock ledge or lofty cliff, and forming the earth-shaking cataract, whose spray glitters in the horizon with all the glories of the prismatic bow; and now, after the toils of the passage, and chafing of the fall, passing solemnly to the great ocean, to pour their waters in the bosom of that symbol eternity; her majestic mountains, lifting their summits above the region of storm and shadow, and covered with eternal snow and sunshine, upon which the eye of the eagle alone has gazed; her annual procession of winter, spring, summer, autumn—the royal four that she has delegated to bear rule successively over her children, and in turn to bless them with appropriate gifts; her mighty reservoir of water, whose liquid arms interlink the nations, and bear the produce of one continent to another for the purpose of amicable interchange; that great sea which now sleeps to the lullaby of the zephyr; placid as an infant's cheek which has never been stained by sin, and now roars with the voice of seven thunders, and tosses its mountain waves among the flying clouds of heaven, whilst navies are helpless before it, as a shell of glass beneath the foot of a giant, or a gossamer across the path of a careering lion; her vast drapery of clouds, now disposed, as if by the hands of angels, in graceful folds across the canopy of heaven, and now fearfully black with the coming storm, or rent by the flashing lightning, whilst the roar of the thunder awes into silence even the tongue of the blasphemer; her glorious sun, pouring life and light through her wide domains, and her midnight sisterhood of stars, studding the blue concave like golden and silver gems upon the forehead of night, and singing in mystic poetry "the music of the spheres." And yet amidst all this variety, there is positive and obvious unity; and from the least to the greatest, the evidence is overwhelming that they are the works of one God. Human skill could as soon make a sun as a snowdrop, or an archangel as a glowworm. Man pretends not to be a creator; that honor he is obliged to assign to another: for on every green field and lofty mountain, on the heaving ocean and the forked lightning, on the sparkling dewdrop and humble daisy, on the world which he inhabits, and on the sun, moon, and stars, he sees written in a universal language—"Jehovah hath made all things for himself."

Now, if we turn to the Bible, the verbal revelation of the same august Being, we shall find a most remarkable analogy. What variety of composition from the "In the beginning," of Moses, to the "Amen," of the apocalyptic Seer, two writers between whom fifteen hundred years at least must be placed, so long did it take from the commencement to the close of the Book. The astonishing variety of subjects may be thus condensed: History, like a picture, reproducing an extensive landscape, and fixing it permanently before the eye of the spectator; biography, immortalizing certain persons, for the imitation or warning of subsequent generations, though they themselves have returned to their dust; prophecy, anticipating the world's future, and the scenes of eternity, and submitting descriptions of both to creatures who are crushed before the moth; doctrines, some of which are clustered in the moral firmament for signs and for seasons to the man who is sowing seed in view of the great harvest; and others of which, deep as the nature of the Deity, and resplendent with the lustre of his brightness, dazzle the eye of the beholder, and become dark with excess of light; precepts, which find their way direct to the heart of man, and challenge the obedience of his most secret motives; denunciations, which impress the spirit with awful feelings respecting the purity and justice of him with whom all intelligences have to do, and tell us he cannot look upon sin as an evil of trifling magnitude; appeals, which demonstrate the Divine solicitude that men would render to him a hearty and intelligent service, and pursue that course which will terminate in honor; threatenings, which unequivocally declare that it is a fearful thing to fall into the hands of the living God without a Mediator standing by, on account of whose glorious work justice and mercy may agree in a verdict of deliverance to the transgressor; promises, which pour the warm love of a Father's heart upon the burdened souls of his children, sustaining and encouraging them amidst the difficulties of their homeward journey; epistles, in which the thoughts of one man are familiarly given to another, or to many, concerning the character of the human family, the nature of the Christian Church, the mysteries of the gospel, the arrangements of redemption, the employments of angels, the results of the resurrection, and the purposes of God; and poetry, in which the hallelujahs of heaven are brought down to earth, and the grand future of the Church and the world is sung in strains of rapture and bursts of magnificent imagery, such as never yet issued from uninspired pen.

In the Bible also there is constant reference to the varieties of nature; and its grand, or majestic, or sublime, or tender, or soft characteristics, are all traced to him of whom the Book constantly speaks. When, therefore, he is reverently seen creating all this visible beauty, and appealing by it to the faculty in man which he has formed expressly to realize it, we are in a position to appreciate the attractive structure of the Bible. Our mental conception of the beauty is the result of a power with which the Creator has endowed us; and through the eye—the sensible medium of communication between material beauty and the understanding—those pictures are conveyed which we dominate beautiful, or sublime, or terrible, as the case may be. I have spoken of the green earth, but who gives it this agreeable color? I have pointed to the flowers that adorn it; but so did our Redeemer in his inimitable Sermon on the Mount, when, pointing to the rich oriental landscape undulating at his feet, he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these." I have alluded to the fertile valley: "God giveth the increase," is the explanation furnished by the Bible. I have directed attention to the forest, with its rustling leaves and waving branches, among which the breeze makes music. The commentary of the Bible is, "The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted. He maketh the clouds his chariot; he walketh upon the wings of the wind. Thou hearest the sound in the tops of the mulberry trees. When the branch of the fig tree is yet tender and putteth forth leaves, ye know that the summer is nigh." I have referred to the crystal streamlet: "He brought streams out of the rock, and caused the waters to run down." I have pictured the mighty river in its course: "Thou didst cleave the earth with rivers," is the finding of the Bible. I have called attention to the majestic mountains: "Who hath weighed the mountains in scales and the hills in a balance? By his strength he setteth fast the mountains." I have glanced at the regularity of the seasons: "The day is thine, the night also is thine; thou hast prepared the light and the sun; thou has set all the borders of the earth; thou hast made summer and winter. He reserveth unto us the appointed weeks of the harvest. The north and the south; thou hast created them. Tabor and Hermon shall rejoice in thy name. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." I have looked on the great ocean with its characteristic changes. So does the Bible: "Thou rulest the raging of the sea; when the waves thereof arise thou stillest them." "And Jesus arose and rebuked the winds and the sea, and there was a great calm." And I have viewed the brilliant sun and the midnight host of stars. The verdict of the Book is, "God made two great lights: he made the stars also; he commandeth the sun, and spreadeth out the heavens, and maketh Arcturus, Orion, and Pleiades, and the chambers of the south; he telleth the number of the stars; he calleth them all by name."—*The Rainbow.*

(To be continued.)

Dear Restitution:

I received THE RESTITUTION through the kindness of a dear brother in the faith, and I appreciate it very much. I pass away some lonely hours in reading it. It is a welcome here in the faith. My dear husband was a preacher of the true and living faith for a number of years, until his health failed him. He died last October and I moved from Paul's Valley, I. T. to Gillham, Ark. I have two little girls with me, and three married. Dear brothers and sisters, one and all, write to me when you see this, and pray for me that I may hold out faithful until Jesus comes to make up his jewels. My trials have been hard indeed since my dear husband died, but I am very thankful that I can work. I would be so thankful if I lived near some of the faith, but I try to be patient. None of my children have set out for eternal life. I would like so much for some of the brethren to come and preach for their benefit. One daughter, Mrs. J. B. Taylor, lives in Paul's Valley, and if any should pass through there will they please call on her and talk to her about her future. You would be kindly received.

Your sister in the one hope.

MRS. LEE BROWN.

MARRIED.

At the home of the bride's parents, Brother and Sister Wm. Hobbs, in Argos, Ind., Sister Grace Hobbs was married to Brother Lloyd Miller, on Sunday, June 21, 1903.

Strong in the faith, able in body, energetic in mind, united in love, they enter on life's work. We can but wish and expect of them a beneficial influence in the community and a power for the support of the truth. May it be so.

F. L. AUSTIN.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Eliza A. Rude	4 15
Mrs R. G. Riggs	3 50

Poetry.

Waiting on God.

Waiting on God? It is sitting down
By the way to rest awhile,
And learning the secret of perfect peace
In the light of a Father's smile.

It is ceasing to look with anxious eye
On the trials of coming days;
It is leaving the present to God alone,
With a heart overfull of praise.

It is never a thought of "how" or "why"
In the matter of daily life;
It is simply letting him take his way
Through the midst of all care and strife.

It is leaving everything in his hands,
As he seeth best,
Who never can make mistakes;
And perfect rest.

Communicated.

The Keys of the Kingdom.

My Dear Brother:

I write you to ask for your explanation of Matt. xvi. 19: "And I give unto thee the keys of the kingdom of heaven, etc."

L. E. CONNER.

The word "keys" in this passage are in the plural number, from the Greek word *kleis*, and signifies to open to reveal, or make known, to give knowledge concerning that which was hidden. The student of mathematics has a key given him, to aid in the study of mathematics.

Now to Peter was given the power or keys to reveal that which hitherto had been hidden. Note what Peter says in 1 Pet. i. 9-13, and you will see that it relates to the kingdom of heaven, or the gospel of the kingdom, as a message of salvation. He says: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

The prophets prophesied of things concerning the gospel of our salvation which they did not clearly comprehend, concerning which they "inquired and searched diligently," "which things the angels desire to look into."

Paul speaks of it being "kept secret since the world began," and "in other ages was not made known unto the sons of men." "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."

These things were in a large measure hidden from the people until Peter used one of his keys on the day of Pentecost.

Jesus said: Mark iv. 11, 12, "And he said unto them, Unto you is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

The knowledge of this "mystery of the kingdom of God," could either "bind" or "loose" them from their "sins."

This text shows that if they should perceive the mystery of the kingdom and become "converted" "their sins should be forgiven them."

See Rom. xvi. 25 27: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

That "which was kept secret since the world began" "is now made manifest," "for the obedience of faith," and according as they render obedience their sins shall be either "[loosed" or "bound in heaven."

It was never "made known to ALL NATIONS for the obedience of faith," until Peter used his keys. Previous to this, Jesus said: "I am not sent but unto the lost sheep of the house of Israel."

Jesus charged the lawyers of his day and said: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke xi. 52.

It is even so today, the self-appointed expounders of the Divine law have "taken away the key of knowledge," —the gospel of the kingdom, "made known to all nations for the obedience of faith."

The first key which Peter used on the day of Pentecost is found in Acts ii. 30–38. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The knowledge Israel specially needed to know is in the 36th verse: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." When Peter applied the key and revealed the fact, that they had crucified the Christ, they sought how to be loosed from their sin, that it may not be bound against them in heaven.

The time came for Peter to use his second key and unlock the mystery of the kingdom of heaven to the Gentiles. The gospel must now be "Made known to all nations for the obedience of faith."

In Acts x. 31–37, is revealed the second key. "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side; who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."

The saving message is found in verse 37: "That word I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."

The message above referred to, is found in Mark i. 14, 15: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

While I was in Danville, Virginia, a Campbellite preacher took exception to my declaration that God's kingdom was not yet established, and asked me if Jesus did not give Peter the keys of the kingdom. I affirmed that there could not be keys to that which did not already exist. The poor man could not get his notion much beyond metalic keys. His kingdom was a church kingdom set up on the day of Pentecost.

The words church and kingdom can never be used as meaning the same thing.

Ekklesia is the Greek word for church, and *basileia*, the word for kingdom. In the New Testament the word *ekklesia* (church,) is found about 115 times, and *basileia* (kingdom,) about 160 times, and are never in a single instance used interchangeably. Just try a few and you will make complete nonsense of it. "Thy kingdom (church) come." "The time came that the saints possessed the kingdom" (church.) "Fear not little flock (the church) it is your Father's good pleasure to give you the kingdom" (church.) "The saints (the church) shall take the kingdom (church) and possess the kingdom," (church.)

Peter used the keys and unlocked the mysteries of the kingdom. It is now revealed, and Peter had no further use of the keys, neither did he hand them down to any successor.

The only trouble we have today, is, that like of old blind guides, or theological lawyers take away the "key of knowledge" and like of old it is written against them: "Woe unto you, lawyers."

W. H. WILSON.

Usher's Chronology.

Archbishop Usher is the man entitled to the credit of furnishing the chronology which has been placed at the heads of Bible chapters and to which every reader of God's Word refers when he wishes to know where on the scale of time the events he is reading about took place. Time in the Bible is a subject of inspiration, a part of revelation. God placed it there and it is man's duty and privilege to trace it through the Word of inspiration, gathering up the many short spans or links and welding them into a harmonious chain reaching from the creation of Adam down to the baptism and ministry of Jesus the second Adam. I for one feel thankful that Usher gave us the result of his laborious researches. In my early reading of the Bible I looked to his figures at the beginning of the chapter to learn the date of things or events of which I was reading. And I do so yet, though I think we have at hand a better system of chronology, but it is not at all likely that this will be placed in our Bibles. Some one said not long ago that Usher's chronology is misleading. But how so? The reason assigned was that some readers would think it a work of inspiration instead of the result of human investigation. Yes, and some have regarded the [illegible] punctuation of the Bible as the work of the Holy Spirit. I met a preacher down in Huntington county who thought that the translation of the Bible by King James' committee was a work of inspiration and that it was a gross insult to God to quote any other translation. But the preacher and the laity need not be so ignorant when the means of knowing better is so abundant and at hand.

Usher's chronology is approximately correct. This is admitted by some of the best of chronologists of the present day. Some, however, have confidently asserted that he made a mistake of one hundred years in the length of the period between the date of the exodus and the fourth year of Solomon's reign. This notable period covers the sojourn in the wilderness, the conquest of Canaan, the rule of the judges after the entrance of the children of Israel into the land, the reign of Saul and David, and three full years of Solomon's reign. Those who believe Usher made a mistake of one hundred years in the length of the period in dispute proceed to prove him in error by the following summation based as they suppose upon the statements of Paul in Acts xiii. Their understanding of Paul's chronology is about as follows: 40 years in the wilderness verse 18; 7 years at least to the division verse 19; 450 years for rule of the Judges verse 20; 40 years for Saul verse 21; 40 years for David verse 22; 3 years to the fourth of Solomon; total 580 years instead of 480.

Usher took 1 Kings vi. 1 as historically and chronologically true. The verse reads, "It came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." No one has any ground on which to base the charge that Usher made a mistake unless it can be shown that 1 Kings vi. 1 should read 580 instead of 480; and that there is no overlapse in the times mentioned by Paul. The objector to Usher's time is bound in all fairness to harmonize the two passages before he pronounces judgment. The rule of the Judges began with Israel's appointment at the suggestion of Jethro, soon after the children of Israel came out of Egypt. It may be said that the office as first instituted and down to the division of the land was merely human. So it was, but there was an absolute need for these inferior courts to meet the demands of justice from the fact that more cases for adjustment crowded upon Moses than he was able to hear. Within a period of less than thirteen months Jehovah both acknowledged and confirmed the appointment of the judges. So the government of Israel by judges dates from their first appointment in the wilderness, nor were they dispensed with until the thirteenth year of David's reign. A misunderstanding of Paul's meaning may be the cause of the seeming contradiction of the two passages. It is observable that the several eras mentioned by Paul overlap. He knew of what he was speaking about, and Luke the writer of Acts must have understood him. For instance, as one example of overlapping, it is plain that the several years expended in the conquest and dividing the land are included in the 150 years of Paul for the reason that they are a part of Joshua's personal judgeship. At the other end of the line of Judges Samuel's 58 years must also be included in the 450, for it is written, "Samuel judged Israel all the days of his life." (1 Sam. vii. 15) and dying left his sons as his successors. (1 Sam. viii. 1. In conclusion, if we take the testimony of the Scriptures themselves, reference by reference, and follow the line across the stretch of years between the setting up of the tabernacle in the wilderness, and the fourth year of Solomon when the dedication of the temple took place is just 480 years. This forces us to believe that the statement in 1 Kings vi. 1 sets forth the truth.

JOHN L. WINCE.

Law and Gospel.

There was an article recently in THE RESTITUTION entitled, "Is the law of Moses the law of God." Doubtless the most of the readers will assent to the question, but the writer seemed to imply that if so, then the Mosaic law must necessarily apply rigidly, universally and eternally. This is one of the results of the many mistakes that have come down to us in various forms from antiquity and on which eternal hell's pains, vicarious atonement, and such God dishonoring doctrines are founded. It is the "immutable law of God" theory, and of which some speak largely and lustily, but in which there is no truth, for there is no immutable law of God. Were it so, all nature would be a mere automaton without a possibility of self adjustment and no hope of redemption. Now all nature testifies to the reverse. Wherever we see that mystery of God called "life" there we can observe that the most conspicuous feature is the capacity for self adjustment to varying conditions. A pine tree in the thick woods grows tall and straight, casting off all its latteral branches, it rushes upward to heaven and the light, leaving a stately stem, fit for a ship's mast; but the same tree grown in the open lawn forms a beautiful, symetrical cone, every side branch in full development, skirting down to the very ground. And so throughout all the realm of plant or animal life, whether in the wild, in the field, or the garden, adjustability and adaptability are wellsprings in their lives that overflow and overcome the obstructions interposed by change. And as in the physical so in the moral, intellectual and spiritual world. The requirements imposed by arbitrary law upon a nation specially prepared for its reception, would be utterly impossible of fulfillment in other circumstances: it would be fitting a square peg into a round hole. And so the great Father has altered the plan of his dealing with his creatures and adjusted his ways to our circumstances.

No use to explain here the use and object, educational and otherwise of the Mosaic law, Paul has done that satisfactorily enough in his letter to the Romans, but we ought to express our admiration as well as our thanks to the wise One who deals tenderly on our behalf, adjusts requirements to conditions and meets, and bends, and fits as only he knows how.

Even during the national embodiment of the law in Israel we have this principle of adjustment to conditions, illustrated by Jesus himself by the case of David and the shewbread and the "priests that profaned the sabbath and were blameless." But now when all the conditions were altered, Israel dispersed, temple destroyed, could strict obedience to the details of the law be fulfilled? Take the case of Sabbath law, for instance, in the early church of Christ. We know that quite a large proportion of the disciples were slaves, whose time was not their own, and whose refusal to work on certain days would have been as good as certain death. In Israel the law applied to master as well as servant, but Roman law offered no protection in such a case. Yet we never hear of any persecution of the early Christians on account of their refusal to work, and we would have been very likely to—such action would have struck deep in their purses and that is the time when Romans and others call very loud, and we would have been even more likely to have heard from them had the recalcitrant slaves practiced that assertive bravado that makes the modern seventh day Sabbatarian so conspicuous. Still there is no doubt that the early Christians observed the Sabbath, especially the Hebrew members, otherwise there would be no point in Paul's remark about regarding the day unto the Lord (Rom. xiv. 6), so they also regarded the temple and the circumcision.

Another thought in closing, some good brethren seem to think that when the "law goes forth from Zion and the Word of the Lord from Jerusalem," that it will be in the manner of an imperial mandate. I think that is a mistake. A careful study of the prophets as well as the other Scriptures will show that human volition will not be paralyzed and crushed out in the kingdom of God, but rather enlisted in living, loving service. The crushing out process which we hope is imminent is the destruction of that, and those that thwart the spiritual union of the human and divine. Law and force have to be applied correctively to minors and servants, but to sons and co-partners in the divine purpose, the private and local initiative so much treasured in all civilized communities under the names of "liberty," "home rule," etc., will be left free. Therefore it is written, the people shall say, Come let us go up to the mountain of the Lord, he will teach us of his ways and we will walk in his paths." This and the context as well as other testimony implies voluntary service, acceptance and submission, which is the glory and crown of that liberty with which Christ will set the world free.

J. F. GELLETLY.

Wisdom of Selrach.

CHAPTER 7.

1. Do not do evil and evil will not lay hold of thee.

2. Stand away from an unjust man and he will incline away from thee.

3. O son, Do not sow upon furrows of iniquity, and thou shalt not reap them sevenfold.

4. Do not seek leadership from the Lord nor a seat of glory from a king.

5. Do not justify thyself in the sight of the Lord, and do not practice sophistry in the presence of a king.

6. Do not seek to become a judge, lest thou be not strong enough to deliver from iniquity. Do not be overcome with awe before the face of a man of influence, and put a stumbling-block in the way of thy uprightness.

7. Do not sin against a multitude of a city, nor cast thyself down in a mixed multitude.

8. Do not bind up a sin twice; for in doing it once thou wilt not be guiltless.

9. Do not say, He will look upon the multitude of my votive-offerings, and in my having offered them unto a Most High God, he will accept them.

10. Do not be discouraged in thy votive-prayer, and do not disregard doing an act of mercy.

11. Do not laugh at a man who is in bitterness of soul; for there is one who humbleth and exalteth.

12. Do not plough a lie against thy brother, nor do the like to a friend.

13. Do not be willing to tell any lie; for the practice thereof is not unto good.

14. Do not carelessly reflect in a multitude of elders, and do not repeat a word in thy votive-prayer.

15. Do not hate painstaking employment and agriculture generically imposed by a Most High.

16. Do not reckon thyself in a multitude of obdurate sinners.

17. Humble thy soul exceedingly, Remember that wrath doth not tarry. That fire and worm are the requital of the irreverent.

18. Do not exchange a friend for an ordinary person, nor a noble brother for gold of Soupheir, (accent on last syllable).

19. Do not fail to attain a wise and good wife; yea, for her grace (or favor) is more than the gold.

20. Do not ill-treat a member of thy household who is working in truth, nor one who is giving his soul for small wages.

21. Let thy soul love a member of thy household who hath understanding; do not deprive him of liberty.

22. Are domestic animals thine, take an oversight of them, and if they are of good use to you, let them remain with thee.

23. Are children thine, chasten them, and bow their neck in their youth.

24. Hast thou daughters, give heed to their body, and do not make thy face hilarious toward them.

25. Give away a daughter, and thou wilt have done a great work, and give her to a husband of understanding.

26. Thy wife is as thy soul, do not cast her off.

27. With all thy heart glorify thy father, and do not ignore the birth-pangs of a mother.

28. Remember that thereby thou wast born, and what wilt thou repay to them even as they have given to thee.

29. With all thy heart revere the Lord and admire his priests.

30. With all ability love thy Creator and do not forsake his public servitors.

31. Fear the Lord and glorify a priest, and give the portion in distribution to him even as hath been commanded thee, a first-fruits namely of the sanctified-offering for a sin of error, and a gift of shoulders, and a sacrifice of sanctification, and a first-fruits offering of sanctified things (the loaves of bread for instance).

32 And extend thy hand to a beggar that thy blessing may have been perfected.

33. There is grace for a gift in the sight of every living person, and do not forbid grace to a dead one.

34. Do not deprive [illegible] of mourners and sorrow thou with those who sorrow.

35. Do not be slow to visit (take an oversight of) an enfeebled one; for on account of such things wilt thou have been beloved.

36. In all thy words be mindful of thy last experiences, and thou wilt not sin forever.

COMMENT.

In this last clause you will see the same idiom that John uses in Christ's language to Martha where he is teaching her the resurrectional truth that though the saint will die of course he will not die forever, translated in the C. V. and R. V. "will never die," and laid hold of by all "the immortal soul savers" as a proof-text for "natural immortality."

As you scan this chapter verse by verse you will see no conflict between the teaching here given and that of Christ himself and his apostles. For instance in the 3rd verse sowing and reaping. And in the fourth verse, Don't seek leadership; let it seek you, "Humble thyself that thou mayest be exalted" is good ethics in politics as well as religion *per se*, and in the 5th, 6th and 7th verses you will observe that there is no separation here taught between the religious and the secular relations of life.

In the 8, 9 and 10 our relation to God individually is again emphasized.

In the 11, 12, 13, 14, 15 and 16 the ethics of our relations to our neighbor resumed. In 17 and 18 again, humility and remembrance of "the fiery judgment" that follows a "death and the worm." The 18th fraternal relations, 19 to the 29 inclusive, household and domestic relations. 30 to the 32 inclusive our relations to God again though his priestly ministration private and public and all the means of grace. 33 and 34 our duty to the dead, 35 and 36 our duty to the enfeebled and weak in any way. 35th Let thy words show mindfulness ("ye are my witnesses") of the judgment to come and the glory to follow it. Why should such teaching as this have been made apocryphal?

CHAS. GARDNER.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Announcement.

The Cleveland Church having postponed the Ohio State Conference, and the Salem Church being anxious to begin work in Ohio, it was decided to hold the Conference in Salem, beginning August 13, to 16 inclusive.

All the brethren in Ohio are urged to attend this first meeting to help devise ways and means to carry on the work of the Lord. Brethren from other states are cordially invited to come.

We earnestly desire all churches in Ohio to be represented. but if it is impossible to attend please send letters to be read. Let us all join heartily and unitedly with David in saying, "Thy saints shall bless thee, they shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Psa. cxlv.

Lodging will be provided for all free and board 10 cts per meal. A hearty response is expected from all who love the truth as it is in Jesus, and are waiting for his appearing.

Address all papers to the undersigned at 366 W. Main st. Salem, O.

MRS. NANCY BARNES, Sec.

The annual Conference of the Church of God in Christ Jesus in Illinois, will convene in Oregon, Aug. 12-16. Programme will be announced later. This Conference session will be preceded by a Bible School in same place, to begin on Monday, Aug. 3, and continue to time of Conference. Arrange to attend both. For further information write either to J. W. Wilson, 1022 Opera House Building, Chicago, or the undersigned at Oregon, Ill.

S. J LINDSAY, Sec. pro tem.

The 15th Annual Conference of the Churches of God in Iowa, will be held at the Camp Ground at Cedar River Park, Waterloo, Iowa, commencing Saturday, Aug. 22, and continue over Sunday, Aug. 30, 1903. Information regarding rates, etc., will appear in due time.

FLORENCE ALLARD, Sec.

For the Illinois Bereans.

I wish to remind the Bereans that the dollar pledged last conference is about due, and we want to have all funds in by August. Let us all attend to this and have a full treasury to work on at the next conference.

EDWIN T. RENNER, Treas.
Lanark, Ill.

Secrets of the Prophetic "Times" on relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Low Fares to Baltimore via Pennsylvania Lines.

July 18th and 19th, excursion tickets to Baltimore, account Annual Meeting, Grand Lodge, Elks, will be sold via Pennsylvania Lines. Ask nearest Ticket Agent about the rates. —July 10

Home Seekers' Excursions.

July 7th, 21st, August 4th and 18th, Home-Seekers' tickets will be sold to the West, Northwest, South and Southwest. For particulars regarding rates, etc., apply to Ticket Agents of the Pennsylvania Lines.—Aug. 18.

Special Fares to California via Pennsylvania Lines.

Account of National Encampment Grand Army of the Republic will be in effect July 31st to August 13th, inclusive. For further information regarding rates, through time, etc., consult Ticket Agents of Pennsylvania Lines.—Aug. 13.

The North-Western Line.—Imported Japanese Fans.

A set of four attractive Japanese fans issued by the Chicago & North-Western Ry. sent to any address securely packed on receipt of ten cents to pay postage. W. B. Kniskern, Pass. Traffic Manager, 22 Fifth Ave., Chicago, Ill.—July 4

Low Fares.

July 3d and 4th, excursion tickets may be obtained at ticket stations on the Pennsylvania Lines to any other station on those lines within a radius of 200 miles. Excursion tickets will be valid to return until July 6th, inclusive. For particulars about rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.

Christian Endeavor Special Train to Denver.

The passenger department of the Chicago & North-Western Ry. has arranged for a special train account United Society of Christian Endeavor Convention, Denver, July 9-13, 1903, to leave Chicago 10:30 P. M., Tuesday, July 7th, with Pullman Standard and Tourist sleeping cars, free reclining chair cars and standard day coaches through to Denver without change. This special train will enable Endeavorers and their friends to travel westward in congenial company and upon schedules arranged for their special convenience. The route is over the only double track railway between Chicago and the Missouri River, and will traverse the rich prairie and farm regions of Iowa and the Platte Valley of Nebraska by daylight. Only $25.00 round trip from Chicago and correspondingly low rates from other points. Tickets good to return until August 31st. Very low side trip rates to points in Colorado. For illustrated folder and full particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 4

To Boston at Low Fare via Pennsylvania Lines.

July 2d, 3d, 4th and 5th, account National Educational Association Meeting. For particulars consult local Ticket Agent of Pennsylvania Lines.—July 5

Low Rates to Tent City (San Diego, Cal.) via Pennsylvania Lines.

Excursion tickets to Tent City (San Diego, Cal.,) will be sold via Pennsylvania Lines July 8th to August 31st, inclusive. For particulars consult nearest Ticket Agent of Pennsylvania Lines.—Aug 31

Special Summer Rates.

Via Chicago & North-Western Ry. For Round Trip tickets during the summer season to St. Paul, Minneapolis, Duluth, Ashland, Waukesha, Devils Lake, Gogebic, Lake Geneva, Madison, Marquette, Lake Mills, Green Lake, Lake Minnetonka, and other summer resorts of Wisconsin, Northern Michigan and Minnesota, Yellowstone National Park, Oregon, Washington and Alaska. Descriptive pamphlets "Colorado," and "Hints to Tourists," giving detailed information, mailed upon application to W. B. Kniskern, P. T. M., Chicago, Ill. July 4

Reduced Fares to Boston via Pennsylvania Lines.

Excursion tickets to Boston to account First Church of Christ, Scientist, will be sold via Pennsylvania Lines June 25th, 26th and 27th. Ticket Agents of Pennsylvania Lines will furnish particulars regarding rates.—July 1

$16.00 to St. Paul, Minneapolis and Return.

Via Chicago & North-Western R'y. $20.00 to Duluth and Superior and return. From Chicago daily throughout the summer, good returning October 31. Four fast trains leave Chicago 3:00 A. M., 9:00 A. M., 6:30 P. M. (electric lighted) and 10:00 P. M. Luxorious equipment, dining car service unequaled. For tickets and reservations, apply to your nearest agent, or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—July 4

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

Vandalia Line Excursions.

San Francisco, Cal., and return $52.35 account G. A. R. National Encampment. Tickets sold July 31st to August 14th. Final return limit Oct. 15th, enquire regarding stop off and side trips.

Denver, Col., and return account Christian Endeavor. Selling date July 6, 7 and 8, good returning Aug. 31st.

Boston, Mass. and return $24.00, $25.00 and $28.00 choice of routes. Account National Educational Association. Selling date July 2, 3, 4 and 5. Enquire regular stop off and limits.

Fourth of July Excursions, one first class limited fare for the round trip. Selling July 3rd and 4th; good leaving destination not later than July 6th.

Culver and return 25 cents, Sunday Excursion. Trains leaving 9:18 each Sunday a. m. and returning 6:13 p. m.

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For particular information about fares and time of trains apply to Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Information about attractions at Winona Lake furnished in reply to inquiries addressed to Mr. S. C. Dickey, Secretary and General Manager, Winona Lake.—June 30

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Reduced Fare on Pennsylvania Lines

Excursion tickets will be sold via Pennsylvania Lines as follows:

To Boston, Mass. July 2 to 5 inclusive, account National Educational association.

To Points in South and Southwestern Territory, April 21st, May 5th, 19th, June 2d, 16th, July 7th and 21st. One-Way Second Class Settlers' Ticket.

For particulars see ticket agents of Penn. Lines.

Reduced Fares to Denver via Pennsylvania Lines.

Excursion tickets to Denver, Col., account Young People's Society of Christian Endeavor, will be sold July 6th, 7th and 8th. Particular information regarding rates and time of trains furnished by Ticket Agents of Pennsylvania Lines.—July 8

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:05 a m daily. 10:08 a m daily except Sunday, 1:05 p m daily, 5:40 p m daily. 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:17 p m daily.

For the West, 5:10 a m daily, 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:23 p m daily, 1:10 p m daily except Sunday, 6:08 a m daily.

For particular information apply to J. E. Haines, Ticket agent, Plymouth, Indiana.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meeting in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Beaneleer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Amos Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1740 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Antioch, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. [illegible] Scholls, Oregon. Services at 11 A. M. meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, [illegible] service every Sunday afternoon at 3 [illegible] Bible readings and practical talks by the [illegible] rob. A. D. Allen in charge.

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On a review of all these references to the grand, the sublime, the attractive, which meet our eye as it sweeps creation, and blend into one gorgeous picture of unequaled splendor, constituted of ten thousand times ten thousand minor pictures, are we not naturally drawn to the conclusion that this guide book to the beauties of creation must be in itself beautiful also? And how much do they lose who are satisfied with admiring the furniture of this outer court of the great temple, but have no heart-swelling desire to penetrate the *arcanum*—to lift the veil that they may reverently look upon the Ineffable Light and Life, the Divine Artist, who gave existence, color, and finish to this magnificent picture, and hung it up in the gallery of the universe for the study and delight of its intelligent inhabitants! Indeed, it is necessary thus to lift the veil; for this Book, whose structure so closely resembles that of creation—having mountains of unapproachable height, and abysses of unfathomable depth—contains a great truth respecting which the latter is totally silent. In three Divinely beautiful words this great truth relieves all our anxieties, and makes us leap with joy. These words are, "God is love." Never yet has philosophy embraced their full significance, nor poetry sung their inexhaustible treasures, nor eloquence reached their lofty altitude, nor [illegible] ology illustrated their living import. Nevertheless a child may lisp them and feel their joyous influence. But the truth which these words communicate is not revealed in creation. It is not written upon the heavens that "God is love;" for, with all their beauty, they are sometimes vocal with the terrific thunder, and lit up with the fiery glare of the blasting lightning. It is not inscribed upon the clouds; for, with all their variegated drapery, they are sometimes charged with the pestilence that walketh in darkness, and wasteth at noon day. It is not engraved upon the mountain summits; for, with all their magnificence, they sometimes belch out the destructive lava, and scorch with blackness extensive fields covered with food for nations, whilst man and beast are licked up by the desolating fire-tongue, as the dry stubble after the harvest. It is not inscribed upon the surface of the earth; for, with all its motherly care to nurse its myriad children, it sometimes rocks with earthquake, whilst its granite jaws open to devour cities, with their shrieking and doomed inhabitants. And it is not impressed upon the bosom of the great deep; for, with all its occasional serenity, it sometimes plays with human life, as a lion with a kid, and engulphs the pride of nations in its unfathomable caves. Yet this beautiful truth pervades the Bible, like an electric current, from its earliest to its latest page, vitalizing the whole, and giving animation to every part of its wonderful structure. It may be called the heart-song of the volume, whose melody is heard on every page, indistinctly or clearly, according to the sensibility of the listening ear. And although over some of its mountain passes there hang dark clouds, filling the mind of the solitary pilgrim with terror and apprehension, yet the genius of this utterance broods kindly above, whispering to the wearied traveller to toil on in hope.

And, once more, before I turn to what may be called the mechanical structure of the Book, suffer me to refer to the analogy of mystery subsisting between creation and the Bible. Every great truth nestles in the bosom of a mystery, and grows out of it. Creation is a grand visible fact, upon which the eye of the spectator may gaze habitually without fatigue. He will always see something new and beautiful; something to excite his admiration, or wonder, or awe; something to call forth gratitude to the great Being whose benign power built and furnished such a dwelling place for man; and something to convince him that to insinuate that all this is the result of chance is one of the wildest vagaries in which the human mind can indulge. He will see that which will make him exclaim, with the Royal poet of Judah, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good." Or, with his celebrated son and successor, "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew." And yet with all this, creation is full of mystery. Chemistry has labored long to find out the secrets of nature's laboratory; but with all her patient investigation she has scarcely yet crossed the threshold of the mysterious chamber. She has analyzed, arranged and classified; tried experiments, and obtained certain results [illegible] are they facts? Why water boils at a certain point and becomes frozen at another, remains a secret to this hour. To say that it is one of the laws of nature, is merely to repeat the proposition that water boils at a certain point and becomes frozen at another. In reality this phrase—"laws of nature"—is one which, whilst intended to conceal, betrays our ignorance. We cannot get behind the scenes. We have not stood in the counsel of the Lord, nor read the sacred secrets of even the meanest of his works. The common daisy, the grass blade, the thorn and the thistle, nay, the stones of the street and the particles of dust chased into restless circles by the dancing breeze, have each a grand secret safely locked from the prying eye of man. We speak of law, and we speak with certainty; but still we have only discovered that the law is, and that it operates. Beyond these points our keenest powers of vision cannot penetrate. Yet we admire and—if our minds are under healthy influence—adore. If nature had no mysteries the finest kind of literature, I mean poetry, would be lost to us. The poet tries to see the soul of things—the spiritual essence of visible realities—and to translate what he sees in gushing numbers that fall upon the ear like the gentle echo of those central harmonies that imagination supposes to exist.

Now a perfect parallel to this paragraph might be drawn from the mysteries of the Bible. "The works of the same author have a family likeness," says Dr. Endie. "The Bible often gives us the fact, but does not explain the manner in which it exists. The fact is enough for us—a sufficient foundation for our faith. It could not have been otherwise in a Divine Revelation, for there earth is in fellowship with heaven, the simple verges on the profound, the finite touches the infinite, the scon borders on the invisible, and time is brought into immediate contact with eternity. Such mysteries, moreover, are not without their benignant uses." "God," says Augustine, "has in the Scripture veiled his mysteries in clouds, that the love of truth in men might be inflamed by the very difficulty of apprehending it. For were there in Scripture only what we could easily comprehend, there would, on our part, be neither studious search, nor yet the sweetness of finding truth." [illegible] way to construct a strong infer[illegible] argument in favor of the Divini[illegible] Bible from the fact of mystery. [illegible] point before us, however, [illegible] parallelism between creation and Scripture, and the beauty which [illegible] mysteries give to both. Be [illegible] ceived or not, this is unquestio[illegible] given truth reaches [illegible] in such verbal simplicity. [illegible] of the common intellect readily apprehends it; but the splendors of its origins are veiled, otherwise we should be dazzled, not instructed—blinded, not enlightened. Associated with that given truth are circumstances high as heaven and deep as hades, which we can neither scale nor sound. These we call mysterious—a term which in our lips signifies nothing more than this—that our powers of understanding are exceedingly limited, and that we have yet much to learn. But the child is not allowed to reject its primer because the conjunction of letters into words, and of words into sentences, is to it a mystery; and we are not in the habit of tossing away the rose in disdain because we are ignorant concerning the mysteries of its life, its velvet texture, its colors, and its delicious fragrance; on the contrary, these all give a zest to our admiration, as it must ever have bloomed originally in the garden of the Lord. So the mysteries of the Bible are interwoven with its texture, and impart to it a sacred beauty, of which without [illegible] would have been des[illegible] We shall [illegible] what I have [illegible] the mechanical [illegible] about inter[illegible] Ver. 22. [illegible] and [illegible] are [illegible] prov[illegible] [illegible] mystery. Why

[illegible] thirty-nine, and the New twenty-seven. Some of these compositions are of considerable length; such as those of the Pentateuch, or five books of Moses; and others comprise only a few sentences, such as the brief prophetic oracles of Obadiah and Haggai, the exquisitely beautiful letter of Paul to Philemon, and the second and third Epistles of John. But the longest composition in the volume contains no more matter than we should put in an ordinary pamphlet; whilst the two letters of John are simply what we should designate notes. Besides, there are other pieces still shorter, embracing only three or four verses each. I refer, of course, to several of the Psalms—sweet little flowers, breathing the perfumes of holiness among leaves which are for the healing of the nations. A cluster of writings by a great number of authors, on a vast variety of subjects, from the history of creation to the consummation of all things, in several languages, exhibiting much diversity of style, and all bound together in one volume, which for many generations has been deemed by the best and wisest men a treasure of inestimable value.

"Genesis" is historical, and records the fact of creation, the formation of the first human pair, the entrance of sin, and the promise of a Redeemer. The historian then relates the prevalence of iniquity in the line of the first murderer, refers to the origin of many arts, and gives a genealogy of the descendants of Seth to Noah. The terrible deluge at the end of 1,656 years, with the preservation of eight persons in an ark constructed under Divine direction for this special purpose; the re-peopling of the earth by the descendants of these persons, and the continuance of the genealogy from Shem, in the line of Abraham, to Jacob and his sons, are next recorded. The founding of Nineveh and Babylon; the source of the variety of languages which has long interrupted the intercourse of mankind; and the origin of the two most remarkable nations which have ever appeared on earth—the Jews and the Ishmaelites—are clearly shown. Important information is also given concerning the Moabites, Ammonites, Midianites, Edomites or Idumeans, all descended from Abraham. The most ancient war known to genuine history is here recorded, and the awful destruction of Sodom and the neighboring cities. The mass of interesting historical materials contained in this book, concerning those remote ages of which we have no other authentic records, must always render it an invaluable treasure. The inimitable story of Joseph occurs here. The narrative is continued to the death of Joseph, about 713 years after the deluge, or 2,369 from the creation, according to the common chronology. "Without this history," says Fuller, "the world would be in total darkness, not knowing whence it came or whither it goeth. In the first page of this sacred book, a child may learn more in one hour than all the philosophers in the world learned without it in thousands of years."

"Exodus," as the word imports, is an account of a most memorable departure—that of Israel from the cruel bondage of Egypt. A rapid view is given of the condition of the Israelites from the death of Joseph to that event, which took place about 144 years after; but the historian dwells fully on the particulars which preceded this departure, and which attended or followed it. The subject is introduced by Moses, with an account of his parentage, birth, exposure, preservation, education, flight into Midian, employment there, and reception of a divine commission to be the deliverer of the enslaved Hebrews. Then follows a narrative of the miraculous and terrible plagues by which the power of the despot was broken, and the bondmen liberated, while Pharaoh and his army were overwhelmed in the avenging sea. Then come relations respecting the wilderness-journey, the awful scenes of Sinai, the appointment of the Aaronic priesthood, the erection of a tabernacle, and the regular institution of worship. This book also contains some prophecies which were fulfilled before or soon after the death of Moses, others which were verified in subsequent ages, and others still, which, if I mistake not, yet travel towards a glorious consummation.

"Leviticus" records the solemn consecration of Aaron and his sons, who were of the tribe of Levi, to be the priests of God, and the confirmation of the priesthood to their descendants in all subsequent ages, so long as that dispensation should last. It contains little history, except that of the terrible death of Nadab and Abihu for irreverence in their sacred office. It chiefly consists of ritual laws, though moral precepts are frequently interspersed.

"Numbers" derives its name from the frequent numberings of the people and of the Levites which it records. It begins with an account of the arrangement of the twelve tribes into regular encampments, in four divisions, under their respective leaders, around the Tabernacle, the care of which, and of all its furniture, was committed to the Levites, in three divisions, according to their families. The history of Israel then proceeds; and the historian gives a heart-stirring account of the continuance of the Israelites in the wilderness for about forty years. With these records many moral and ceremonial laws are intermingled. War and conquest, and the striking prophecies of Balaam, are recorded in this book.

In "Deuteronomy" several of the laws previously given by the great Legislator are repeated, sometimes with further explanation, and enforced upon the people by the most earnest and eloquent addresses. It contains many explicit prophecies, which have been in process of fulfilment for more than three thousand years; and some of them remain unaccomplished to this hour.

The books of Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, are all deeply interesting as containing history, national records, genealogies, specimens of oriental manners and customs, and illustrations of the noblest patriotism, together with vivid pictures of the incessant struggle between good and evil, righteousness and sin.

The grand poem of Job, the songs of the sweet Psalmist of Israel, and the writings of the Royal Philosopher, come next in order.

Then follow in succession the wonderful writings of Isaiah, Jeremiah, Ezekiel, and Daniel—writings partly historical, but chiefly prophetical—and men whose moral sublimity is such, that we sometimes feel almost disposed to think they belonged to a race of beings superior to that of man. They seem to grasp the heavens as they speak, and to utter the destinies of the world's empires as if from the very foot of the throne of God. To say that a superhuman beauty adorns their writings, is but to repeat the unanimous opinion of every man, saint, sage, and sinner, who has attentively perused them.

The twelve Minor Prophets, so called in relation to the comparative brevity of their productions, conclude the Old Testament division of the Bible.

The four Gospels, written by the men whose names they respectively bear, contain narratives of the birth, infancy, life, experince, teachings, miracles, sufferings, death, and resurrection of our Lord Jesus Christ.

The book called the Acts of the Apostles, is a record of apostolic labors in the diffusion of the Gospel, of the planting of Churches in many places, of severe persecutions, trials and triumphs, of the descent of the Holy Spirit on the memorable day of Pentecost, and the remarkable consequences thereof. It contains specimens of the addresses the first preachers were accustomed to deliver to men. It abounds with passages of great energy and beauty; and its writer is generally supposed to have been Luke.

This treatise is followed by nine Epistles to Churches and four to individuals, and all of which are undoubtedly from the pen of the Apostle Paul; and the Epistle to the Hebrews, which comes next in order, is supposed by the most eminent critics to be also his—so large a portion of the venerable volume was this illustrious man honored to give the world. I shall merely remark at present respecting these fourteen letters, that they contain the most wonderful disclosures respecting the Divine government and purposes under the Christian dispensation; that they exhibit the very heart of man in the depth of its disorder and in the dignity of its recovery; that they describe prophetically the religious condition of the world, and especially of Europe, precisely as history records it for the last eighteen centuries, and as the aspect of things at this very hour shows it to the living generation; and that anything like a full estimate of their value to humanity is utterly and forever impossible. If they are not inspired, then a book that shall be really so will never shed its light upon the path of man; for they treat of the *highest things* within the wide circumference of being, and put it beyond the power of human language to represent either greater or holier thoughts.

In our Bibles we next find seven Epistles in succession, which are denominated general or catholic. One of them is written by James, two by Peter, three by John, and one by Jude. The title general, or catholic, is of no authority, as it was prefixed to these Epistles some ages after they were written, probably under the impression that it would characterize them as not addressed to particular Churches or individuals. But this is not strictly correct; as the latter of James is addressed "to the twelve tribes which are scattered abroad;" the first of Peter to those whom he calls "strangers resident in certain places in Asia Minor;" the second Epistle of John is inscribed to "the elect lady and her children;" and the third to "the well-beloved Gaius."

The last composition in the Bible is the Book of "Revelation." "How wonderful," writes George Gilfillan, "the mere outline of this book! The stage, a solitary island,

'Placed far amid the melancholy main;'

the sole spectator, a grey-haired apostle of Jesus, who once lay on his breast, but is now alone in the world; the appearance of the Universal Bishop, gold-girt, with head and hair white as snow, flaming eyes, feet like burning brass, voice as the sound of many waters, the seven stars in his right hand, and walking through the midst of the seven golden candlesticks; his charges to his Churches so simple, affectionate, and awful; the opening of a door in heaven; the throne, rainbow-surrounded, fringed by the seven lamps, and seeing its shadow in the sea of glass, mingled with fire; the Lion of the tribe of Judah opening the seals; the coming forth of the giant steeds—one white as the milky banner of the cross, another red as blood, a third black, and with a rider having a pair of balances in his hand, a fourth pale, and mounted by Death; the cry of the souls under the altar; the opening of the sixth seal, the four angels standing on the four corners of the earth, and blowing their blasts over a silent world; the sealing of the tribes; the great multitude standing before the Lamb; the volcano, cast, like a spark, into the sea; the opening of the bottomless pit; the emergence of those fearful hybrids of hell, the scorpion locusts, with Apollyon as their King; the unwritten words of the seven thunders; the prophesying, and death, and resurrection of the two witnesses; the woman clothed with the sun; that other woman, drunk and drenched in blood; the uprising of the twin beasts of crowned blasphemy; the Lamb and his company on the Mount Zion; the angel flying through the midst of heaven, with the Gospel in his mouth; the man on the white cloud, with the gold crown on his head, and the sharp sickle in his hand; the reaping of the harvest of the earth; the vintage of blood; the coming forth from the smoke of the glory of God, of the seven last plagues, clothed with linen, girded with virgin gold, and holding, with hands unharmed and untrembling, the vials full of the wrath of God; one for the earth—one for the sea—one for the fountains of waters—one for the sun to feed his old flame into tenfold fierceness—one for the seat of the beast—one for the Euphrates—and one for the fire-tormented and earthquake-listening air; the fall of the great city Babylon; the preparations for the battle of Armageddon; the advent of the Captain of the holy host; the battle; the rout of the beast, and the false prophet driven back upon the lake of fire; the binding of Satan; the reign of Christ and his saints; the final assault of the enemy, Gog and Magog, upon the camp and the holy city; their discomfiture; the uprising, behind it, of the great white throne; and the ultimate and everlasting 'Bridal of the earth and sky'—such are the main constituents of this most marvellous book, the Apocalypse, or Revelation of Jesus Christ."

I would add to this graphic summary of its contents, that it forms an appropriate conclusion to the structural arrangement of the Bible. It brings the long war of opposite principles to a grand crisis; exhibits error and sin confounded with a perpetual overthrow, and truth and piety exalted to eternal supremacy; shows the hand of the Best Being in the universe holding the reins of universal empire with unrelaxed grasp, and undisturbed serenity, over the leaping, roaring, boiling chaos of rebellion; teaches the loyal portion of humanity to be strong in hope and firm in patience, notwithstanding the cloud, the flood, and the furnace; and causes to fall upon our ear, with louder and clearer accents as the time approaches, the triumphant shout of ten thousand hallelujahs—hallelujahs in which we shall shortly mingle our voice, if we walk in the light of the beautiful Book, some of whose structural peculiarities I have thus endeavored to unfold.—*The Rainbow.*

The Bible is sometimes called the "Book of Books." This, for two reasons: (1) Because of its superiority over all other books. (2) Because it is literally one book made up of many books.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, July 8, 1903.

Word is again given out that the Pope of Rome is near to death.

Word comes from Bro. Joblin that he is improving slowly, which news will rejoice the hearts of all of our readers.

We learn from Mrs. T. L. Harwood that her father, Dr. H. Bowman, formerly of Ripley, Ill., died at her home in Waco, Texas, on June 20, 1903, at the aged of 84 years.

Russia still keeps the powers guessing as to what she will do in regard to leaving Manchuria. They are suspicious, and the United States, Japan and England are concentrating their Asiatic fleets in Chinese waters. This may be the means of Russia staying there, as her promise to get out is based on the actions of other powers. We can but watch for the outcome.

Enemies of the Cross of Christ.

The words selected as the foundation of my address are found in Phil. iii. 18 and read as follows:—"For many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ;" and also the words of the Spirit by Peter's first letter, fourth chapter and 18th verse: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Another week has flown,—iniquity still rolls down our streets, the Lord still tarries; or, if he *has* come we are left out. And, in that case our doom is sealed. But, I believe and trust that he has not yet come; and unworthy and unprofitable a servant as I am, through rich grace in Christ Jesus I hope to meet him with joy.

When my eyes fell upon these Scriptures I was impressed with another note of warning; that I must again cry aloud and spare not, and not "confer with flesh and blood."

This is a startling statement to make respecting one of the churches planted by Paul, in his life time. My poor heart goes out toward him—I have been there myself and I can see the tears trickling down his dear old care-worn cheeks as he wrote to them as a prisoner at Rome, for the gospel's sake: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Just think of it! Enemies of the cross of Christ, in the church of God,—the *Body* of Christ. Had they apostasized from the faith? Not theoretically so far as I can see. "For many walk," ah, that's the kind of enemies he was deploring. There were many there who, instead of *adorning* the doctrine of the Anointed, disgraced it; and caused God's holy name to be blasphemed. I hope you will take particular notice of his reference to those who were

ENEMIES OF THE CROSS.

He did not *hush* the matter *up*. He speaks out plainly to them, who still kept in the narrow way, in terms of condemnation; while giving vent to his sorrow. Observe, too, that he had often done this before. Presumably, this was to warn them not to be influenced by the conduct of the parties complained of. The next verse says, "Whose end is *destruction*, whose God is their stomach, and whose glory is their shame." "*They mind earthly things.*" He then continues: "For *our* commonwealth begins in the heavens; from whence also we are expecting a Savior, the Lord Jesus Christ, who will transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able to subject all things to himself. Take notice that the apostle did not angrily denounce them, or attempt to overwhelm them with harsh invective. He was too deeply affected by their guilt to do this.

Jesus in the parable of the tares plainly teaches that there would be many who would *profess his name*, who would be strangers to him. He will well know of their *existence*, and their character; but he did not know them as part of his body, and as joint heirs with him to God's kingdom and glory. In Matt. vii. 21-23 we read as follows:—

"Not every one that shall call upon me, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, *I never knew you.*" Evidently there is much danger of self-deception. But let me say, The religion of the Bible is not responsible for hypocrites, or self-deceived professors that may at any time get into the church. No one ever denounced hypocrisy with more severity than did Jesus. We claim for Christianity the good it has done—the vicious it has reclaimed,—the proud it has humbled; the virtues it has cherished and its influence on the morals and deadlnes of mankind, as proof of its power. We claim *not for it*, the tares which have been sown in the field—*an enemy has done this.* I would not for a moment screen the hypocrite or be an apologist for deceit. What I mean is, that the religion of the Bible should be no more held responsible for hypocrisy than friendship is for

FALSE PROFESSION;

or the patriotism of Washington, for the treason of Arnold. There are those *not* in the church, who make false professions of friendship; men who make false professions of patriotism; who make false professions of honesty, temperance, chastity, and honor, as well as men who make false professions of religion. The existence of such in the Church is a subject of deep regret, and of tears. What a loss of strength to the cause of God and truth? How it tends to discourage those who with heart and soul long to see the whole household growing up into their Living Head in all things, to realize that as the months and the years pass away characteristic weaknesses crop out of some, as if there were

NOT POWER ENOUGH

in the gospel of God's grace to conquer them. And neither is there, under existing conditions. The truth of God has to be appropriated,—that is, assimilated before it can impart spiritual life or vigor. Mere intellectual acquaintance with it, be it ever so extensive, will neither generate nor sustain the begotten one. And this fact sends us back to the Word of the Spirit which says that it is "with the heart man believeth unto righteousness." And I solemnly believe that in many cases it is the lack of heart belief at the beginning, that is the cause of so many being found in the Church all down from apostolic times who, while ostensibly friends of Jesus, are really enemies. I do not say they mean to be, or determine to be,—or understand or realize that they are enemies. I charitably take it, that through mental or

MORAL OBTUSENESS

or both,—they never fully realized what a radical change of mind and conduct, and transfer of affection had to take place before a vital union with the Son of God could take place; before faith could be reckoned to them for righteousness. I have often said that the tendency of men's minds is to extremes. In other religious bodies we hear a great deal about conversion. By various means the religious faculties are aroused, and they are told to believe that Jesus died for them and paid it all,—and believe that he died for them personally, and pray for pardon, and believe they *were* pardoned, and they *would* be pardoned. And then by some mysterious spirit influence religion would be infused into them and make them happy, and this is called conversion, or being born again, or born of the Spirit. Oh, this is so wide of the truth in regard to conversion, that it is painful to speak of it. Paul says the

GOSPEL OF CHRIST

is the power of God unto salvation. That is entirely dispensed with. God's law of pardon, belief of the gospel, repentance toward God, and baptism into Christ for the remission of past sin. This law of pardon is not once referred to in the system I referred to. They make converts without reference to the Divine formula. They believe they are converted and that makes them happy. But what is their hope? Have they any well grounded hope? The gospel promises exceeding great and precious things, and those who comply with the conditions have a well grounded hope of what is promised. It is gloriously simple. I ask again what do the others hope for? I have referred to this in order to account for many being in the church at Philippi, and all down the ages who are really

ENEMIES OF THE CROSS

of Christ. I am fearful that, seeing the popular idea of conversion is not true,—they think that mental assent to the truth of the gospel and remorse, more or less, for sin, and baptism places them in a salvable state,—not realizing as they should the heart-belief called for nor the complete conversion, the actual change of mind and conduct that is required. If any man be in Christ Jesus, he is a new creature—mentally and morally, religiously—old things in that respect are passed away, and all things are become new. Brethren and sisters, this is a Scripture of awful importance! If one thinks and acts, and loves the same things as before, he is not a new creature! Old things have not passed away,—all things have not become new. If a person is just as cross and irritable as before, or as conceited, and proud, and stubborn, and headstrong, or just as reckless in matters of business, just as selfish, just as much given to exaggeration as before, and enjoys the same company as he did before, where does the great change appear? What say you, oh,—*is he converted?* Does he not need converting? If old things have not passed away, is he a new creature? There is but one answer. It is spelled by two letters. I do not know if he *ever did know* the blessedness of the man whose iniquities are pardoned, and whose sins are covered, or whether he has all the way through been deceived; or has through carelessness allowed

THE OLD MAN

to get control of him again,—*But God knows all about it.* In any event, he is in a deplorable state. If he has really and truly been an adopted child he needs to make haste to humble himself before God and repent, and through the great Mediator seek pardon, if perchance he may be granted repentance unto life. If he has been mistaken from the beginning, he must begin at the foot of the ladder. He needs to *believe with the heart, reform,* and *obey* before the Master rises up and shuts the door. But while we do not know *the cause* of such supposed cases, we *can* know, and *do* know, if we use the means, what their condition is. The Master says we shall know them by their fruits. "Do men gather figs of thistles, or grapes of thorns?" Our text teaches a powerful lesson by the fact that those who were enemies of the cross would in all probability be destroyed; certainly Paul did not anticipate their conversion. Oh, it is an awful delusion to imagine that one can presume on being saved with an unbroken heart, without self-denial and [illegible] fulness, and prayer, and with the [illegible] that God will not hold us to as

STRICT AN ACCOUNT

as represented in his Word; if we have believed the gospel and have been baptized! Baptism is of no benefit to us unless it means that we have died to sin, and risen out of the grave of water to walk in newness of life. There can be no walk in newness of *life* unless the mind is *renewed*,—it is the *mind* that directs the actions of the body. If the mind be not changed, it will direct the body as it did before. And this illustrates the words of Jesus,—By their fruits ye shall know them; that is those who claim to be in Christ. And one of the plainest indicators of what is within us, is the tongue. "Out of the abundance of the heart the mouth speaketh." This proves that what is most thought of, most esteemed, is most talked about. So the conversation of a person reveals to others what they really at heart are. We can all tell by this means what a person is,—spiritually, that is, whether he be spiritually minded or fleshly minded. What a spiritual indicator this is for me, and for each of you! Let us each turn

THE SEARCH-LIGHT

on him or herself, and not go a step further without knowing just where we stand! It is a matter of solemn and serious import we are discussing, and one so common and so little thought of that it is next to impossible to get people to regard it with the attention its importance demands. Let those who have been called to holiness read the divine injunction not to let foolish talking and jesting be once name among saints; and ask if it is not often disobeyed; and ask if the reason of this is not because of a lack of spirituality. And ask if there be not less spirituality after every disobedience to this command? There is but one answer to this question. Then let us turn to the words of the Lord himself in Matt. xii. 36, 37 when he says that idle words are to be accounted for; and adds "For by thy words shalt thou be justified, and by thy words thou shalt be condemned." The word *argon* rendered *idle*, means useless, unprofitable, hollow, barren, not profound. I appeal to you, if on this, the eve of the coming of that Lord, who said, "My words shall judge you at the last day," these words are allowed to have their due weight? Do the words of the Spirit uttered long ago, that despisers of the Word shall be destroyed, restrain us as they should? To despise the Word is to treat it as if of little account—not to obey it. These are

SOME OF THE WAYS

by which we know men and women by their fruit. Beloved, when any who have named the name of Christ, for want of earnest heed to the things they have learned have let it slip, the prophetic utterances of long ago are fulfilled again:

"I WAS WOUNDED

in the house of my friends,—and he that hath eaten bread with me hath lifted up his heart against me." It becomes us all to remember that the mass of mankind form their opinion of Christianity from the conduct of its professors. They rarely go to the Scriptures for it. The ungodly will fix their attention upon one

WHO IS A DISGRACE

to his profession,—and never take account of a score of humble, honest devout believers. They have perhaps had dealings with him, and found him as close, as grasping, as unscrupulous as other men,—and this is all the evidence a man of the world wants,—and he will take no other. You may urge him to judge of Christianity by the precepts in the Scriptures, and that it is unfair to hold the system answerable for the faults of it professors,—but it will all be to no purpose. It is all that he sees; it is all that he will see,—all he can be made to see, and the reasoning falls upon ears and heart of Adamant. Praying that the God of all grace may so strengthen us as that we may keep to the narrow way of life, and never become a stumbling block to others,—I turn for a few minutes to my other text in 1 Pet. iv. 18 where it says: If the righteous

SCARCELY BE SAVED,

where shall the ungodly and the sinner appear? These words contain two lessons,—one for the righteous, and the other for the sinners. The preceding verse teaches the same lessons in different words. It says, "For time is come that judgment must begin at the house of God—the Church; and if it first begin at us,—what shall [illegible] that obey [illegible] Wicked, [illegible] sinner appear?" The word *scarcely* does not suggest *doubt* as to the issue, only wonder. If we be righteous by faith in the Anointed, our salvation, however difficult, and apparently impossible, is as certain as Christ's own triumph provided we keep unspotted from the world. But the ungodly—where will he appear? Where will he find a place to stand and find an abiding place in the judgment? This is very similar to the 4th and 5th verses of the first Psalm. It says the ungodly are like the chaff which the wind driveth away,—therefore the ungodly

SHALL NOT STAND

in the judgment. I am almost convinced from the connection in which the words, "Because the time is come that judgment must begin at the house of God, occur that they refer to the fiery trials mentioned in the 12th verse, which were to try or test them; and, be a part of the judgment. Because it goes on to say they were not to think it strange that they suffer in that way, because they were partaking of Christ's sufferings, and in view of this they should rejoice because at the revelation of his glory they may be glad with exceeding joy.

Were it not for the forewarning of the Spirit that at the last day a great falling away would take place—and that in the mad rush for wealth and pleasure and praise of man we are every moment in danger of being sucked into the great whirlpool and be for ever lost; yea, but for the timely warning of our Lord one would think that the signs of his near approach would keep us all on tip-toe with the expectation of seeing him; but no! The word comes to us from all directions that contact with the world of business and folly, and tradition has ruined not a few of those who once professedly espoused the cause of Christ. And it becomes more and more apparent that we are in imminent danger of

SPOTTING OUR GARMENTS

by contact with the world; unless we constantly watch and pray. I do not know how it is with you,—but the parable of the ten virgins is not long out of my mind. I want to go in, but I know I shall not unless I am ready when the cry is made, "Behold the Bridegroom cometh, go ye out to meet him." What a fearful proportion—one half were *foolish*, although they were all virgins, and all started out to meet him,—but while he tarried the lights of one-half of them went out, for want of oil. Brethren and sisters, let us take heed to this solemn warning and be ready to go in to the marriage supper of the Lamb. Amen.

Come Over and Help Us.

Yes, come over and help us in this our first Conference in Salem, O. If you had planned for a vacation spend it here. If you had not planned commence now to do so; a little rest from the cares of life will do you good. If the older ones cannot come and you have any young people that you think would enjoy or be benefited by the meeting, send them. All will receive a hearty welcome by the Salem Church, whether you are from Ohio or other states. We are but few in number, but for the week of Conference we will do as the disciples did, throw our houses open and have all things common. You will be met at the trains.

Our speakers will be Bros. Zilmer, Wagoner, Joblin, Robison and others, and I can assure you you will hear some good speaking when you hear them.

Again we would say, come over and help us to hold forth the word of life; that we may rejoice in the day of Christ, that we have not run in vain, neither labored in vain.

Your Sister,

Mary Knowles.

Debate.

A debate on the following propositions will be held at the Restitution Church, Moriah, Ill. commencing Aug. 4 and continuing four days. The Mr. Roberts mentioned is a representative of the Christian Church.

1. The Holy Scriptures teach that man is wholly unconscious and mortal in death. That is to say, from the time of his natural death to the time of his resurrection, he is incapable of exercising any mental or physical activity during that time.

L. E. Conner Affirms.
W. G. Roberts Denies.

2. The Holy Scriptures teach that man possesses an immorted nature and entity, which survives the natural [illegible]

[illegible] Christ of Jesus Christ, [illegible] ganized and set up on the day of Pentecost.

W. G. Roberts Affirms.
L. E. Conner Denies.

4. The Holy Scriptures teach that the kingdom of God, the kingdom of Jesus Christ, preached by Jesus Christ and his apostles, is yet future, and will be set up, organized and established at or after the second personal coming of Jesus Christ.

L. E. Conner Affirms.
W. G. Roberts Denies.

Announcement.

The Annual Conference of the Church of God in Christ Jesus of Southern Illinois, will be held in the Restitution Church at Moriah, commencing Oct. 8 and lasting to the 11th.

Z. E. Brant, Pres.
Lewis Weaver, Sec.

Method in Bible Reading.

Compare one Scripture with another. The Bible is like an inexhaustible mine: for, however much you take out of it, there is always much more left. So search diligently into its meaning. And to do all this, I need not say that you must be patient. Did it ever strike you that the Bible is not merely a collection of detached books, but really something like a body? You were not pitched together anyhow—legs, arms, hands, feet, and head—but every part of your frame was so fashioned as to belong to every other part, and your limbs were constructed after a certain definite plan, and all made to hang together. So with the Bible. The books of the Bible; written though they were by so many different authors, and some of them at such wide intervals of time, really are connected with each other by a living bond of connection, and form a beautiful whole. It will be well to think of this sometimes when you are reading the Scriptures.

A rich mind will cast over the humblest home a radiance of beauty and wholesomeness which an upholsterer or a decorator can never equal. Emerson says: "There is no beautifier of complexion, form or behavior like the wish to scatter joy, and not pain, around us."

The Vice of Intemperance.

If war has slain its thousands, intemperance has slain its tens of thousands. And where is the father who would not prefer to see his son shot down before his face than to behold him poisoned to a degrading death by those foul harpies whom legion has employed?

And who are the men whose fate has been thus sealed in hopeless ruin?

They are young. They were seized and bound while young. Hardly one in hundreds has passed the maturity of his earthly days. Did they begin as purposed, willing drunkards? Nothing was further from their thoughts or their desires. They have waded out most gradually, almost imperceptibly, into the deep. They once looked down upon the inebriate not with sorrow and contempt, as others now look down upon them. They started with the drop their fathers gave them, or with the offered glass of friendship, at noon or night, when they lacked the courage to refuse. The demon seized them when they were sheltered, as they thought, far from his abodes, and led them on, his purpose fixed, though yet unknown to them, for their final ruin.

Where did this work of ruin begin? Do not tell me at the tavern or in haunts like that. What gave to pure and innocent youths that taste for taverns? Where did they get the appetite which sought its objects and its pleasures there? You will be compelled to look back far beyond their public limit, and to feel and to acknowledge the responsibility often coming nearing home. The moderate drinker is but an indentured apprentice to the drunkard. A gracious divine providence may cripple his ability in his youth, and he may not thoroughly learn his trade. But the habitual glass, however apparently refined, signs his indenture. And no one who starts as an apprentice of the craft, or who leads another to take a single step in its clearly marked line, has power to define the limits of the course.

God grant that we may never live to see our sons and daughters, so precious in our sight, cast out to perish under the destroying power of this demon drink. But if we would avoid connection with the habit or the trade. Let us remember that he plucks the lambs from the flock at home, and selects the victims for his holocausts when they and theirs least expect his approach. If you will save the souls of your children from the destruction, or yourselves from all participation in the ruin, banish the "accursed thing" from your habitation; lock up the tempting bottles from their sight and neither have nor offer upon your tables this unnecessary inducement to vice, this direct provision for impoverishment of the health, poison to the bodies, and destruction of yourselves and your children and your friends.—*Stephen H. Tyng.*

The Doom of Egypt's Ruins.

The whole course of the Nile is of almost mystic beauty, but three views of signal charm stand out above all others—those near the sites of Cairo, Thebes and Philæ. Of all the ruins of Egypt, the latter are probably the fairest, and yet in a little while they will have become a memory, for the days of the Sacred Island have been numbered, and she will sink beneath the rising waters with her precious crown of sculptured stone when the mighty gates that are now being built to hold in check the river are once firmly closed.

And so will these fair temples pass away. Built two thousand years ago by the Greeks, after Egyptian models, but with some of the lighter features of their own more lovely art, these noble edifices have evoked the enthusiastic admiration of succeeding ages, and the fairy kiosk of Augustus which adjoins them—a tall cluster of tapering columns, lifting their slender beauty between the river and the sky—is perhaps the most widely renowned picture on the Nile. Egypt has lost the lovely island, but she has gained a rich province in its stead; for the pent-up waters have submerged the fair temples of the Greeks, and flow through long canals across the desert, to claim more than a million acres from its splendid wastes.—*From the July Cosmopolitan.*

Notice is given that taking effect on July 4, and until further notice, the Vandalia train No. 20 due to leave Terre Haute at 1 p. m. and train No. 22 due to leave Logansport at 5:10 p. m. will on each Saturday leave the points named one hour late, and remain one hour late to the end of their run. Connection made at Colfax with Big Four train No. 19, which will stop there on same days.

Poetry.

How About It Now?

You intend to do so many things—
Some time you will endow
The needy, with your gifts and deeds,
But how about it now?

You expect to help the poor, distressed,
You are debating how
To best assist and succor bless,
But how about it now?

You're going to ease the breaking forms
That bow with burdens low,
Because of envy's grasping greed,
But how about it now?

You're going to do, expect, intend,
Will this the Christ allow?
What will you say when he shall ask
But how about it now?

—Willis Brown.

Communicated.

Christ in the Revelation, No. 10.

In chapter iii. v. 11, to the church of Philadelphia we read, "Behold I come quickly;" Diaglott, "swiftly," which would seem to be the correct idea, especially when we consider how swiftly one event follows another in fulfilment of prophecy, preparatory to the establishment of God's kingdom. And now during the turmoil and excitement, how opportune is the advice, "Hold that fast which thou hast, that no man take thy crown." And to give courage to his brethren he says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." When Christ's name is written upon the overcomer, it will be an indication that he upon whom the name is written belongs to Christ. And the same will be true in relation to the city, he upon whom the New Jerusalem is written, will belong to the city; and will be a component part of the city. This is the city that Abraham looked for, a city that hath foundations, whose builder and maker is God. And he that looks upon this city, sees the finished handiwork of the Architect of the universe, for whose "pleasure they are and were created." This city will be the capital of [illegible] heaven and new earth, that John saw, after the first heaven and earth passed away; "and there was no more sea." Not the literal, that will be no more, but the symbolic sea; because it is written of Christ that "He shall have dominion from sea to sea, and from the river to the ends of the earth." Therefore it must be the symbolic sea, that will be no more, in the age to come. And this view is the most reasonable because this language occurs in the midst of symbols. That there is a symbolic sea, see Jer. li. 42, "The sea is come up upon Babylon: she is covered with the multitude of the waves thereof." This has reference to the army of the Medes and Persians. It is also written concerning Babylon, "I will dry up her sea, and make her springs dry," chap. l. 38. And in Hab. iii. 15, "Thou didst walk through the sea with thine horses, through the heap of deep waters." We see by these references that God said that he would dry up the sea of Babylon; and that it was accomplished by the army that destroyed her. And in the ode of Habakkuk we read, "Thou didst march through the land in indignation, thou didst thresh the heathen in anger.....Thou didst walk through the sea with thine horses, through the heap of deep waters." When God marches thus with his Anointed, he will dry up the sea of all nations; and it will be true as said by John, "And there was no more sea." John sees the city, "Coming down from God out of heaven." What John sees is the symbol; the thing taught is that God is the builder of this city; it first existed in his mind, before Adam was created. He was engaged in making ready the material, when he called Abraham to leave his country and his kindred; and when he brought Israel out of Egypt, and when he gave directions for the building of the temple, the material of which was to be made ready before-hand, so that no axe nor hammer was heard in the building of the typical temple. The voice heard, verse three, says, "Behold the tabernacle of God is with men." The words of this voice is an antidote for the erroneous doctrine that men go to heaven to dwell in the New Jerusalem. In v. 10 John is carried to "A great and high mountain," and there he sees the city descending out of heaven from God. The mountain of observation is the "Mountain of the Lord's house" which Isaiah, says, "Shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." In ver. 9 the angel informs John saying, "I will shew thee the bride, the Lamb's wife." And he shewed him the city. Therefore the city is the bride, the Lamb's wife, whose light is like a jasper stone, clear as crystal. Her high wall is God's protection as he says, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. ii. 5. Her twelve gates will be the restored tribes of Israel, located on the four sides of the New Jerusalem. The nations of the earth will make known their petitions to the chief Council, the municipality of the world to come, through the several tribes of Israel restored. Therefore the names of the tribes are on the gates. They bring the means of access to the royal city. Ver. 14. The names of the twelve apostles are in the foundations of the city. This is made plain by reading what Paul says of the household of God who are "built upon the foundation of the apostles and prophets Jesus Christ himself being the chief corner stone." Eph. ii. 20.

The golden rule of verse 15 is to measure character—gold being the symbol of purity. Ver. 16, "The city lieth four square.....The length and the breadth, and the height of it are equal." Light is shed upon this statement by reading the account of the holy of holies in Solomon's temple. "And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold." 1 Kings vi. 20. By comparing notes we find that the oracle, or most holy place of the temple, was typical of the New Jerusalem. Both were four square and gold entered largely into their composition. In the most holy place God met with Israel. "And there will I meet with thee, and I will commune with thee from above the mercy seat, from before the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. xxv. 22. In like manner in the New Jerusalem he will meet with Christ and the saints; and will give them com[illegible] not only for Israel, but [illegible] of the earth. Ver. [illegible] are the [illegible] [illegible] [illegible]

Obituary.

Died suddenly in his home, Burkeville, Va., June 7, 1903, Melbourne Harding in the 48th year of his age.

The subject of this notice had been in partnership with his brother Solon in the mercantile business for 21 years, and between them no unpleasant thoughts or harsh words ever existed. Their beautiful friendship would remind one of the friendship of a David and a Jonathan.

It was quite a heart-rending scene for his brother Solon when he went to his room to awaken him from a supposed afternoon nap, to come to supper, to find him in the sleep of death.

To human eyes in perfect health, and in the strength of a noble manhood, yet, without a moment's warning he is cut down without seeming pain or struggle. Of a family of eight children he is the first to depart this life in forty years.

Blessed with an unusually happy disposition he was the joy and happiness of the home. It was hard to say "good bye."

We laid his manly body to rest beneath the sod of his own native land, surrounded by his life long friends, who watered his grave with their tears and covered it with the sweetest flowers.

In early life he gave his heart to Christ, confessed his dear name before men and was buried with him in baptism by Wiley Jones, of sainted memory. He lived a consistent member of the Christadelphian Church and died in the blessed hope of a glorious resurrection morning. With father and mother he rests from his labors "beyond the dark sea," and ere long the other seven of us will be gathered one by one.

We all gathered round his lifeless body to take a lingering look and with hope and confidence in God we expect to gather around his glorified body

"When the mists have cleared away."

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain:
With songs on our lips and with harps in our hands,
To meet one another again."

R. D. HARDING.

Announcement.

The Cleveland Church having postponed the Ohio State Conference, and the Salem Church being anxious to begin work in Ohio, it was decided to hold the Conference in Salem, beginning August 13, to 16 inclusive.

All the brethren in Ohio are urged to attend this first meeting to help devise ways and means to carry on the work of the Lord. Brethren from other states are cordially invited to come.

We earnestly desire all churches in Ohio to be represented, but if it is impossible to attend please send letters to be read. Let us all join heartily and unitedly with David in saying, "Thy saints shall bless thee, they shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Psa. cxlv.

Lodging will be provided for all free and board 10 cts per meal. A hearty response is expected from all who love the truth as it is in Jesus, and are waiting for his appearing.

Address all papers to the undersigned at 366 W. Main st. Salem, O.

MRS. NANCY BARBER, Sec.

The annual Conference of the Church of God in Christ Jesus in Illinois, will convene in Oregon, Aug. 12-16. Programme will be announced later. This Conference session will be preceded by a Bible School in same place, to begin on Monday, Aug. 8, and continue to time of Conference. Arrange to attend both. For further information write either to J. W. Wilson, 1022 Opera House Building, Chicago, or the undersigned at Oregon, Ill.

S. J LINDSAY, Sec. pro tem.

The 15th Annual Conference of the Churches of God in Iowa, will be held at the Camp Ground at Cedar River Park, Waterloo, Iowa, commencing Saturday, Aug. 22, and continue over Sunday, Aug. 30, 1903. Information regarding rates, etc., will appear in due time.

FLORENCE ALLARD, Sec.

The Fifteenth Annual Conference of the Churches of God in Christ Jesus, in Iowa, will convene at Waterloo, Iowa, August 22nd to 30th, inclusive. Its sessions will be held at the beautiful camp-ground at Cedar River Park. A reduced rate of one and one-third fare for the round trip has been granted on all railroads on the Certificate Plan. Be sure to get a certificate for each fare paid on each road. Board the street car at Waterloo for Cedar River Park and it will take you direct to the camp-ground. A dray-man has been provided with a badge reading "Conference Baggageman," and will endeavor to meet all trains. If he is not on hand bring your checks to the camp-ground and your baggage will be attended to promptly. Bring some bedding and a straw-tick. Tents and straw will be furnished free. Bed springs will be rented for a nominal sum for the entire session. Meals will be served at the Dining Hall at ten cents per meal or three meals for twenty-five cents.

Brethren, it is the earnest desire of our hearts, to have you at this meeting, to clasp glad hands with you again, and feel the Spirit flow from heart to heart. This may be our last of meeting together in Conference. Let us lay aside our cares for a brief five or six days and give our service to God's work. We assure you, you will say at the end of the year, I am farther ahead than if I had not attended the Conference, and have given the Lord a few days of my time.

Upon your attendance depends the success of the cause. Remember there are brethren who have devoted many years of their lives to the cause, all for the sake of the truth. Will you not come and help to show your appreciation of their labor.

Of our preaching brethren, Brothers Lindsay and Wilson of Illinois; Adams of Nebraska; Myers and Crowe of Kansas; Garton, Lucas, Moyer, Eychaner, Stouffer, of Iowa; and others, it is expected, will be in attendance.

Thursday, August 27th will be Berean Day.

And now we commend you to his care, and hope to meet you all at the Conference. Come early and enjoy a "feast of fat things."

O. J. ALLARD, Pres.
FLORENCE ALLARD, Sec'y.

Following God blindly is not the courage of faith but the recklessness of credulity. A man of faith finds strength to go through hard places, not by shutting his eyes but by keeping them open, not by ramaining ignorant of God's ways but by watching him in all his ways.

For the Illinois Bereans.

I wish to remind the Bereans that the dollar pledged last conference is about due, and we want to have all funds in by August. Let us all attend to this and have a full treasury to work on at the next conference.

EDWIN T. RENNER, Treas.
Lanark, Ill.

Reduced Fares to Denver via Pennsylvania Lines.

Excursion tickets to Denver, Col., account Young People's Society of Christian Endeavor, will be sold July 6th, 7th and 8th. Particular information regarding rates and time of trains furnished by Ticket Agents of Pennsylvania Lines.—July 8

Low Fares to Baltimore via Pennsylvania Lines.

July 18th and 19th, excursion tickets to Baltimore, account Annual Meeting, Grand Lodge, Elks, will be sold via Pennsylvania Lines. Ask nearest Ticket Agent about the rates. —July 10

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Home Seekers' Excursions.

July 7th, 21st, August 4th and 18th, Home-Seekers' tickets will be sold to the West, Northwest, South and Southwest. For particulars regarding rates, etc., apply to Ticket Agents of the Pennsylvania Lines.—Aug. 18.

Special Fares to California via Pennsylvania Lines.

Account of National Encampment Grand Army of the Republic will be in effect July 31st to August 13th, inclusive. For further information regarding rates, through time, etc., consult Ticket Agents of Pennsylvania Lines.—Aug. 13.

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Persons requesting their address published may have their names inserted here.

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Low Fares to Tent City (San Diego, Cal.) via Pennsylvania Lines.

Excursion tickets to Tent City (San Diego, Cal.,) will be sold via Pennsylvania Lines July 8th to August 31st, inclusive. For particulars consult nearest Ticket Agent of Pennsylvania Lines.—Aug 31

The Overland Limited, a solid train Chicago to the Coast via Chicago Union Pacific & North-Western Line.

Vandalia Line Excursions.

San Francisco, Cal., and return $52.35 account G. A. R. National Encampment. Tickets sold July 31st to August 14th. Final return limit Oct. 15th, enquire regarding stop off and side trips.

Denver, Col., and return account Christian Endeavor. Selling date July 6, 7 and 8, good returning Aug. 31st.

Culver and return 25 cents, Sunday Excursion. Trains leaving 9:18 each Sunday a. m. and returning 6:18 p. m.

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Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Reduced Fares on Pennsylvania Lines

Excursion tickets will be sold via Pennsylvania Lines as follows:

To Points in South and Southwestern Territory, April 21st, May 5th, 19th, June 2d, 16th, July 7th and 21st. One-Way Second Class Settlers' Ticket.

For particulars see ticket agents of Penn. Lines.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:05 a m daily, 10:08 a m daily except Sunday, 1:05 p m daily, 5:40 p m daily, 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:17 p m daily.

For the West, 5:10 a m daily, 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:23 p m daily, 1:40 p m daily except Sunday, 6:08 a m daily.

For particular information apply to J. E. Haines, Ticket agent, Plymouth, Indiana.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now are in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeti n Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgie Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows.—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 380 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The [illegible] Zilmer of [illegible] Seattle, [illegible]

The Church of God at Dixon, [illegible] Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulfe, Kensler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome, Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ransin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S. J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

BOOKS AND TRACTS.

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Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

VANDALIA LINE

TIME TABLE.
In effect May 25, 1903.

Trains leave Plymouth, Ind.

GOING NORTH.

No. 12, daily,	For South Bend	11:47am
No. 20	" Ex. Sun. "	6:42pm
No. 28,	" " "	9:47pm
No 10, Sunday only		6:18pm

GOING SOUTH.

No. 21, Ex. Sun.	For Terre Haute	6:51a m
No. 7,	" " "	12:08pm
No. 19, daily,		6:18pm
No 9, Sunday only		9:18am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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Poetry.

The Sermon of the Sprout.

I marveled at the dead of trees,
What miseries they have to bear!
How the storms flash the ugly thoughts,
Lest we have some light.
I wish the good Samaritan to be alive
And a doctor at the sight.

I marveled at the things that rise
From gifted man's compelling thought,
And then I watched a tiny sprout
Its way upwards through the soil—
Forgetting, it that tree it ever could,
Bear other fruits to God.

—J. Keat.

Selections.

The Church Not the Kingdom. No. 1.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. xxiv. 14.

"When ye pray, say, Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done, as in heaven, so in earth." Lu. xi. 2.

Jesus was seated upon the Mount of Olives overlooking the city and temple of Jerusalem. The disciples had called his attention to the goodly stones and costly gifts which adorned the latter celebrated structure; and he had said, "There shall not be left here one stone upon another that shall not be thrown down."

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world,' or age? These momentous questions our Lord answers by a prophecy remarkable for its minuteness of detail and the darkness of its shades. He first cautions them against deceivers and false Christs. "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must first come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 6-14.

This is only part of the long prophecy delivered by the great Prophet on this memorable occasion, but it is enough to impress every reader of the history of the last eighteen centuries with the fact that our Lord saw the entire future of the age which was then just beginning. The future story of the world and that of the Church until the time of the end is declared with an exactness for which omniscience alone can account; but the point to which attention is here specifically called is "the sign of the end." What is it? Not the growing prosperity and continuous successes of the Church until she shall have brought all nations into professed subjection to the truth; not the destruction of the mutual hostility of nations evidenced by beating their swords into ploughshares and their spears into pruning-hooks; and not the increased love of professing Christians to each other, and their ever-deepening consecration to him whose name they would bear; but wars, famines, pestilences, earthquakes, persecutions, betrayals, hatreds, false prophets, abounding iniquity, and dreary love. And amidst such trying and dismal circumstances this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

Such is the answer our Lord gave to the question of the disciples, "What shall be the sign of thy coming, and of the end of the age?" It is, of course, needless to say that the unity of Scripture in this, as in other matters, is perfect. There is no representation elsewhere that suggests a different conclusion. Uniformly we get the idea of testimony borne to the truth amidst corruption and error, on the part of many of those who nominally receive it, and of growing ungodliness on the part of the world. There is no hint of general, far less of universal, belief of the witness-bearers; men will live and act as if there were no God, no Christ, no gospel, until this practical atheism shall culminate in a positive denial of the Father and the Son. The arrogant question of Pharaoh, "Who is the Lord, that I should obey his voice?" Exod. v. 2, will yet be asked by others with equal haughtiness; and the swelling tide of unbelief, which has already submerged many of our old ecclesiastical and doctrinal landmarks, will rise higher and higher until the multitude shall speak proud things, saying, "With our tongue will we prevail; our lips are our own; who is lord over us?" Psa. xii. 4, whilst they bend the knee to Antichrist, and bear the fatal mark of that fearful incarnation of Satanic malice against the anointed of Jehovah, the Man of his right hand. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. iv. 1-3. "This know also, that in the last days perilous times will come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 1-13.

Jesus declares the grieving and mournful [illegible] in the presence of [illegible] gospel; nay, the most [illegible] of these characters are professors of the faith of Christ; they have a form of godliness whilst they so scandalously deny its power.

But let us suppose the case entirely reversed. Imagine that you find the Spirit speaking expressly in a totally different strain, and assuring us that the gospel of the kingdom shall not only be proclaimed as a witness to all nations, but that the testimony shall be at once credited by every man whose ear it shall greet. Let us grant, for the sake of argument, that there is sufficient reason to conclude, both from the nature of the gospel and the declarations of inspiration, that Church agency will subdue humanity to Christ and fill the world with light, liberty, and holiness. Let us imagine the issue of Christian ministry a Christianized world, every land basking in the Sun of Righteousness, every language sending up its daily anthems of adoration to the Savior, and every form of idolatry, superstition, injustice, oppression, and moral wrong absolutely abolished, from the rising to the setting of the sun; we ask, what then? Would not this satisfy the regal claims of Christ? Would not this fulfill all the predictions, on the pages of both Testaments, regarding his kingdom and dominion? and would not this entirely supercede the doctrine of the pre-millennial advent, and prove conclusively that those who taught it had all along labored under a mistake? I say No! emphatically, fearlessly, No! Were every people and tribe Christian tomorrow, not in name only but in reality, the kingdom of "the Son of Man" (Dan. vii. 9-14; Matt. xxiv. 29, 30; Matt. xxv. 31; Matt. xxvi. 64; Rev. i. 7; Rev. xix. 11, would be still future, all the prophecies that foretell and describe that kingdom would remain unfulfilled, and the doctrine of the pre-millennial advent would require to be taught as earnestly as ever. Still the prayer would ascend from the lips of faith, "Our Father which art in heaven, thy kingdom come," and still the saints would be looking for that blessed hope, even the glorious appearing of our great God and Savior Jesus Christ.

Let this point be well understood, for error here lies at the foundation of the popular theory respecting the kingdom of Christ. It is believed that the proclamation of the gospel, through the agency of Christian zeal and devotedness, will, at some future period, reach every ear; that its testimony will be accepted by all; and that then, as a consequence, the era of millennial blessedness will have dawned. But admitting, as we have done, merely for the sake of argument, that the first and second of these positions are true, we still deny the consequence which is supposed to flow from them. A world universally Christian is unimaginable before the return of Jesus in his kingly glory, but the golden age of David and Isaiah would be still future.

The current fallacy on this great theme arises from the confusion of things that differ, the conception that the universality of the Christian faith and the kingdom of God are one and the same thing. But this is a mistake. They differ essentially and circumstantially, and the dispensation of grace ends before the theocracy, or kingdom of God, casts its blessings over our long-afflicted world. The preaching of the gospel, then, however successful, by no means meets the claims of Messiah the Prince; his kingly rights [illegible] secured even by a w[illegible] is not the Ch[illegible]ch is in question here [illegible]ospel of the kingdom that we are to preach, and its voice, like that of the Baptist in the wilderness, is, "There cometh One after me." Yes, after me! It is, in solemn truth, a testimony in the wilderness that the Church bears; and if she would hear it clearly, distinctly, and perseveringly, she would say, "The kingdom long prayed for is coming, for the King is coming!" The rejected of men, the chosen of God, is about to take to himself his great power, and reign. The kingdom will come, as surely as the herald gospel is sent to the nations to announce it. It has been promised, and it will surely come. He who promised it forgets not the word that has gone out of his mouth, and upon which he has taught his people to rest. The golden age of humanity—the time of universal light and peace—of heaven's smile and earth's fruitfulness,—of the removal of the ferocity of wild beasts, and the more terrible tyranny of despots—of Satan's imprisonment and man's true freedom—will certainly arrive; for holy men of God, who spake as they were moved by the Holy Spirit, have repeatedly said so in many a passage warm with life and full of beauty. The signs of its approach are accumulating with wonderful rapidity; and if the Church were true to her profession and her Lord, she would hail them with profound gratitude and joy as the harbingers of glory to herself and of inestimable blessings to the world. One would think that the bare possibility of a new and better era would gladden every benevolent, every human heart; how much more its absolute certainty! For this is not a thing that may be; it is a fixed, determined, decreed, announced reality.

That there will be no chiliasm of human happiness; no cessation of wars and rumors of wars; no end of slavery, and injustice; no rectifying of the multitudinous errors that trouble and divide what is with bitter irony called the Christian world; and no setting up of the visible kingdom of God until the personal advent of the true King, is perfectly clear on the pages of the Holy Book; and there can be no greater mistake than to suppose otherwise.

Politicians may preach a political gospel of international peace, based upon the instincts of self-interest, and united by the golden bonds of commerce; but they are thoroughly mistaken. Selfish as men unquestionably are, even their selfishness is not strong enough to exorcise the evil spirit of discord that dwells in the human breast, and will dwell there until the true Sovereign of humanity returns to subdue all things to himself. Philanthropists may urge their touching sentiments, and appeal to the better instincts of men; but whilst the sentiment is admired and the appeal appreciated, cruelty, suffering, sorrow, groaning, sighing, grief, and the ten thousand calamities that make men shudder, will continue to run their accustomed course, until the Lord himself shall set his blessed feet once more upon our earth. And Christians may encourage each other in the hallowed missionary enterprise with brilliant pictures of complete success, the preachers of the gospel gaining the ears and winning the hearts of the eight hundred millions of idolators that put our very rationality to shame by worshipping that which is not God; but it is a hollow ground of encouragement, a deceptive hope, and a picture which will not be realized as a fact, for it is without the sanction and warranty of God's Holy Word. Nothing but disappointment can come of a belief which has a Divine foundation, a faith that has neither doctrine, promise, nor prediction on which to lay its hand.—*Rainbow.*

(To be continued.)

Communicated.

Beasts.

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Eccl. iii. 18-21.

It will be remembered that Solomon was endued with an unusual amount of wisdom. We are told in 1 Kings iii. 11, that he prayed for wisdom, that he might be able to rule Israel justly; and God answered his prayer, and because he had not asked for riches, or fame, or the death of his enemies; that he should not only have knowledge, but should be blessed with riches and honor above any who had been before him or any who should succeed him; and a sample of his wisdom was manifest in the way he decided who was the mother of the child, and his fame was so great that the Queen of Sheba, went to see him in order to know for certain as to the truthfulness of the report, and her decision was that the half had never been told. 1 Kings x. 1-7.

Dear brothers and sisters, do we imitate Solomon in our prayer? Do we only ask God's blessing in order that we may be able to do our duty as God's servants to the advancement of his cause, or do we pray for the perishing things of the world.

In Solomon's day there were people, the same as in our day, who thought and taught that mankind belonged to some class of a celestial being that though they were a little lower than the angels they were composed of a higher grade of nature than the horse or ox, and consequently they had an immortal soul or spirit that went to heaven at death, and all other animal's soul or spirit went down to the earth; and Solomon was so solicitous for their welfare that he was compelled to pray from the bottom of his heart, that God would show them and make them realize that they belonged to the animal kingdom, and by nature stood on the same plane. All had the same breath, all went to the same place, so he puts the question, Who knoweth that one went up and the other down? Then as now there were those who held to the old pagan or Egyptian theory of an immortal soul, a doctrine borrowed from the Egyptians during their sojourn in Egypt, and by mingling with heathen nations, and it being nowhere taught in the Old Scriptures which they had, or by any of the prophets, Solomon wanted to know how they knew it. The question is pertinent today while so many of the nominal churches believe and teach it as a fact. How do they know it? The Bible nowhere says or teaches it, and it is just as absurd to suppose that people go to heaven, by the parable of the rich man and Lazarus, Luke xvii. 19, or the vision of Paul 2 Cor. xii. 1, 2, as it would be to believe that beasts go to heaven, by the version of Peter, Acts x. 12. Yet, men, apparently of good judgment and sound mind will persist in teaching such foolishness. I can only account for it by applying 2 Thes. ii. 11, 12, and 1 Kings xx. 22, for it seems that the gods of this world have so blinded their eyes that they cannot see the light of him that lighteneth every one who will come to him.

That man and beast are alike in their physical makeup they are alike in their natural temperament. Webster in his old dictionary defines man by saying, "distinguished from all other animals, as well by the powers of reason and speech, as by his upon and dignified aspect." The Bible all the way from Genesis to Revelation compares not only mankind generally to beasts, but the church also, and even Christ is compared to a lamb and a lion, "The Lamb of God that taketh away the sins of the world," and "The Lion of the tribe of Judah." Rev. v. 5.

Of course there is a distinction made between the good and bad, between those who follow Christ, and those who follow their own fleshly promptings, the righteous are called sheep, the wicked goats, Matt. xx. 32.

The beasts are designated by their natural disposition, some are more ravenous than others. So it is with men, their natural disposition depends both upon their physical nature and their environments. The beastly disposition of mankind is manifest in nations, states, co-operations, politics and religion as well as in individuals. We see nations vieing with each other for mastery; for wealth and fame. The powerful swallowing up the weak, the late Philippine and South African wars as a sample. We see it in national and state governments, in excluding or granting favors, in denying statehood on account of politics, in denying emmigration of one nationality and admitting another, particularly in favoring the wealthy. We see it in trusts and corporations, the Pennsylvania coal mine strike last year is a fair sample. It will be remembered that public sympathy was in favor of the miners, so much so that contributions were made to aid them in holding out, and as a result when winter came and coal was needed the operators showed their beastly dispositions by refusing to supply the people with coal, like the infuriated beasts they sought revenge, when there were thousands of car loads of coal standing on the tracks they would not dispose of it until they were compelled by public sentiment.

Power or strength consists of physical and mental strength, and wealth, and rank or position. The farmer who keeps hogs will have some big strong ones, and some lame, and some small pigs. He takes out a pail of slop, pours it in the trough and there is a rush among the herd, the big strong ones will run over and tread upon the weak and small to get the slop. So it is with men; they all want the slop.

When one political party gets into power they turn down all the other parties, they want all the slop. The farmer who has a herd of horses will see them snapping at one another occasionally, but let a strange horse come into the herd and they all will attack it. You see an attorney go into another city to try a case and all the home lawyers will unite to beat the case, without any regard as to the merits of the case, manifesting the same disposition as the herd of horses, they want the slop. You see a preacher of some other faith go into a city where there are several churches and they will use all the power they have to kill his influence, and keep the people from hearing him, they want all the slop. We have heard a great deal of late about trusts, good trusts and bad trusts. What is a trust? It is only a combination of capital and labor to do a certain kind of business; the two farmers that unite and buy a thrashing rig, is a little trust, the two or more men that unite their capital and skill to manufacture thrashing rigs is a large trust, and if they use their means to advance mankind and labor it is a good trust, but if they use their skill and capital to crush out the weaker ones and monopolize that line of business, it is a bad trust, like the big hog they want all the slop.

We are now living in the age spoken of by Isaiah xli. 15, when they no more use the flail for thrashing. Progress has demanded "instruments with teeth." The stacks of grain have become "mountains and hills" and are blown through the wind stacker "like a whirlwind." We are living in an age when men run to and fro in the world, and the old modes of transportation do not meet the requirements, so we have the iron horse which runs like the lightning and roars like the lion. Isa. v. 28, 29.

We are living in the age when the people have made a covenant with death and hell, and say when the scourge comes, it will not hurt us; but Isa. xxviii. 18, says "And your covenant with death shall be dissolved and your agreement with hell shall not stand, when the overflowing scourges shall pass through, then ye shall be trodden by it."

The people that constitute governments [illegible] trust [illegible] are a civilized nation. But what is a stockholder in the liquor trust. They have all made a covenant with death and hell, and selling the poor and weak for money, sending thousands down to drunkard's graves annually, distressing the poor and needy for money, they know it is wrong but they want the slop, that beastly greed, that beastly ravenous appetite has robbed them of all human feeling. Satan the old serpent has led them to the top of the mountain, and they have accepted his offer and fallen down and worshiped him. Even professed Christians give their influence and sanction the death-dealing traffic. He that God speeds them on their way are equally guilty. How can they be so broken as to claim to be Christians, when they help to send their fellowmen to drunkard's graves? They certainly know that "No drunkard shall enter the kingdom of heaven." 1 Cor. vi. 10.

The question is, What are we going to do about it? How are we going to change the present existing circumstances?

The answer is, They can not be changed for the better, "evil men and seducing spirits shall wax worse and worse even to the perfect day." 2 Tim. iii. 13. The world can not stand only a hundred years, or a thousand, the progress of the world has passed the present conditions, and there will be no permanent remedy during the present age or Gentile reign. One man can not build and operate a system of railroads; one man can not connect the two continents by cable, it requires capital, skill and labor to build and operate the institutions that are required at the present day, and the present order of things will continue, no amount of clamor, no amount of legislature will block the wheel, there will be trusts, oppression and crime. Presidents and kings will be assassinated, anarchy will continue until he comes, who will execute "judgment with justice." Isa. ix. 7. Then we shall have relief, then "one shall build and not another inhabit. Then every one shall sit under his own vine and fig tree, and none shall molest or make him afraid." Micah iv. 4; Isa. lxv. 17-25. "Then they will beat their swords into plowshares, and their spears into pruning hooks," when he comes "whose right it is to reign." Isa. ii. 2-4; Ezek. xxi. 25-27. May God hasten the time is our prayer.

C. P. GRAHAM.

VOLUME LII. Read PLYMOUTH, INDIANA, JULY 15, 1903. NUMBER 27.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

...estitution.

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PLYMOUTH, INDIANA, JULY 15, 1903.

THE Pope was reported as better a few days ago, but the last word received indicates his early death.

UNDER the heading "War Fever in the Orient," the Chicago *Tribune* prints the following dispatches, dated July 8, from Kin Chau, Manchuria:—

"Foreign and commercial officials at New Chwang and Port Arthur believe that the possibility of war between Russia and Japan is increasing steadily. The Russian policy is believed to be to hold the present positions in Manchuria, including New Chwang, and to take no steps to avert hostility with Japan, if it is assured that Japan will fight unaided. The war feeling among the Japanese in north China is intensifying.

Much will depend on the result of the conference of Russian officials, now in progress at Port Arthur. Those attending the conference are the minister of war, Gen. Kouropatkin; Admiral Alexieff, the Russian minister at Pekin and Seoul, the political agents in China and Corea, including M. Pokotiloff, recently Russian financial representative at Pekin; Gen. Dessino, the military agent in China; the civil and military officers Mukden, Harbin, and Kirin; and the administrator at New Chwang.

The proceedings of the conference are enveloped in profound secrecy, but it is believed that the Russians are considering war questions.

The Russian civil administrators with the governor general of New Chwang have commenced the erection of a government building designed to hold all Russian offices, including the telegraph and telephone departments, in the center of the foreign settlement, partly on land ceded by the Chinese, according to the Russian explanation, and partly on the public square, about which the foreign consulates are congregated. The residents of other nationalities are preparing to protest against this encroachment on the public square.

Japan, England [illegible] Russia.

An editorial in the Chicago *[illegible]hume* of July 8, gives the following opinion as to the situation in China and the far East:—

"Japan and England have presented a note to China asking that empire to require Russia immediately to evacuate Manchuria. An answer in five days is requested. The five days are up today. From the present position of the three powers toward each other the step to war is not a long one.

Russia by many Englishmen is considered the natural enemy of their country. The designs of the bear and the lion in Asia are supposed to be antagonistic in the near east, the middle east, and the far east. England is jealous of Russia's continuing expansion in Asia, and Russia is angry at England's persistent and, as it deems, gratuitous opposition to its plans.

In Japan the hatred of Russia is intense. When Russia muleted Japan of Port Arthur, the great fruit of the Chinese-Japanese war, the hatred nearly flamed into the blaze of war, and it was only by the utmost efforts of Marquis Ito that war was averted. In 1900 the Japanese soldiers distinguished themselves in the march to Pekin, overshadowing the exploits of the Russian troops. From that moment hatred of Russia in Japan has been reinforced by confidence.

In 1901 Russia promised Japan, England, and the rest of the world to move its troops out of Manchuria as soon as that province was sufficiently pacified. The world now comprehends that Russia intends never to move out. The realization has alarmed particularly England and Japan—the former because of its chronic suspicion of Russia and dislike of losing Manchurian trade, the latter because Manchuria is coterminous with the land boundary of the kingdom of Corea.

Now Corea is the granary of Japan. The Japanese people could not live unless they imported great quantities of rice from that country. Tens of thousands of Japanese have settled therein. Japan has always considered Manchuria primarily from the viewpoint of Corea; has always felt that Russian weight impending on Corea would mean eventually a Russian invasion of Corea and the threatening of the national life of the mikado's empire. A week ago, to its astonishment, Japan [illegible] only was Russia determ[illegible]. In a position threatening [illegible] Japanese granary, but that Russian troops had actually crossed the Yalu river on to Corean territory. That was too much. Immediately the note was presented requiring the evacuation by Russia of the whole province of Manchuria.

England and Japan having different reasons for disliking Russia, are allies in the far east. They may have concluded that the time has finally come to call a halt to Russian advance, and if the command to halt be not heeded, to strike. They may believe their adversary weaker and themselves stronger than will ever be the case again. It is not improbable that the present acute situation will result in war. Such a war would be one of the bloodiest and bitterest within the recollection of man. In the event of it, our state department would have but one proper course open to it—to issue an immediate declaration of neutrality and to see that the neutrality was not violated.

Communicated.

The Gospel the Power of God. Rom. 1. 16.

Power, "in a philosophical sense, is the faculty of doing or performing anything; the faculty of moving or producing a change in something, ability, strength."—Webster. Man does things by muscular power, or physical force, which is directed by the will. When he wishes to raise a house for which his physical power is not sufficient, he makes a combination of mechanical contrivances, by means of which he lifts the weight. Or, he wishes to transport himself through space more rapidly than he can move himself by the use of his limbs, and he makes a steam engine which can travel many times as fast as he can, which carries him at a much greater speed to his destination. This is mechanical power. When he lifts his hand, or a weight by main strength, we call it physical power.

There is also mental power, as the power to think, to reason. Power may be exerted by one man over another, either physical or mental. The latter is generally done by means of words. A word may be of great force, as when a command is given by one in authority to his subordinates. Some one is told that his house is afire. What a power that word is. How it moves to haste if perchance the danger may be averted. Some one receives word that he has fallen heir to a fortune. How that word moves on his mind, and controls his entire being. A promise, if believed, may be a great power to move a man. God made promises to Abraham, and the latter, being fully persuaded that what God had promised he was able also to perform, lived a life of obedience. So strong was the Word of God in which the patriarch put faith.

Paul was not ashamed of the gospel of Christ, for the reason that it is the power of God unto salvation to every one that believeth. Rom. i. 16. This gospel, then, is the power which God employs to move men "unto salvation." The gospel is glad tidings. The feature which makes these tidings "glad," is the promise of salvation, or everlasting life; which promise, when believed in, inspires hope—"the hope of life eternal which God that cannot lie promised before the times of the ages." Titus i. 2. Paul was thoroughly familiar with the gospel, he believed it from the heart, and therefore he held the hope which it brings. It moved him to a life of self-denial. He was willing, as far as the matter rested with him, to preach the gospel anywhere, everywhere. For it he did not count his own life dear, but counted all things but loss for the excellency of Christ Jesus the Lord. Danger on land, at sea, among wild beasts, among his kinsmen according to the flesh, among false brethren, "bonds and afflictions—none of these things move me." Acts xx. 23, 24. Many and great as the difficulties might be, they had no power to "move" him away from the hope of the gospel or the defense of it. How did all this come about? By "the gospel which is the power of God." The gospel moved him. Did it do this without his consent? By no means. He had done some serious "reckoning" on the subject, and reached the conclusion that the sufferings of this present time are not worthy of a comparison with the glory that shall be revealed in us. Rom. viii. 18. Here notice what he says in Rom. i. 16. "For it (the gospel) is the power of God unto salvation *to every one that believeth.*" It is the power of God to the believer, truly, but not to the doubter or the unbeliever. Faith is, as it were, the switch by which the electric current is turned on and made to produce light or propel machinery. There is just as much capacity for power before the switch is turned as when it is on, but the turning of the switch is a very essential element. So with the power of God. It must be turned on; and this is the office of faith. Man when left to himself, cannot accomplish his own salvation. On the other hand, God does not compel him against his will to be saved; and if he fails to put faith in the gospel, it is not to him the power of God. "They have not all obeyed the gospel," is a plaint which we find more than once in the Bible. Solemn warnings are given against "an evil heart of unbelief, in departing from the living God." Heb. iii. 12. And the "brethren" are cautioned to "take heed lest" such a disposition be found in them. This shows that while God's provision for man's salvation is ample, man may frustrate God's purpose for his salvation by unbelief, and thus become the cause of his own ruin. "He that believeth not (the gospel), shall be damned," is a statement of which we should never lose sight. Mark xvi. 16. The gospel is said to be "the gospel of the grace of God." Acts xx. 24. Paul said, "I do not frustrate the grace of God" (Gal. ii. 21), and also warned others "not to receive the grace of God in vain." 2 Cor. vi. 1. How could men "take heed" to that which they could not help? 2 Cor. vi. 1. How could men "take heed" to that which they could not help? How could such grave consequences as "damnation" attend the disbelief of the gospel, if its hearers were acting from necessity in either accepting or rejecting it? How could the apostle hope to influence the brethren against receiving the grace of God in vain, if they could not exercise their choice in this matter? Do not misunderstand me. No person can make God willing to save by believing the gospel and obeying its commands. But by so doing, he places himself where God can save him upon the terms he has proposed. Thus, then, the responsibility rests with man who can, if he will, believe the gospel, and be saved with everlasting salvation; or he can, if he prefers, refuse him that speaketh (Heb. xii. 25), neglect so great salvation (Heb. ii. 3), be condemned (Mark xvi. 16), punished with everlasting destruction from the presence of the Lord (2 Thes. i. 8, 9), and thus come to an inglorious "end." 1 Pet. iv. 17; Phil. iii. 19; Rom. vi. 21. Reader, do not think lightly of this matter. Do not neglect so great salvation which has been made possible at so great cost, which is so freely offered to you, and on such favorable terms. "To-day, if ye *will* hear his voice, harden not your hearts, as in the provocation." Heb. iii. 15.

A. H. ZILMER.

Wisdom of Seirach.

CHAPTER 8.

1. Do not contend with a man of prevailing power, lest perchance thou fall into his hands.

2. Do not strive with a man of wealth, lest perchance he weigh too much for thy weight; for the golden weight hath destroyed many and hath inclined away the hearts of kings.

3. Do not contend with a tongueyman and do not heap wood upon his fire.

4. Do not sport with an unchastened man that thy progenitors may not be dishonored.

5. Do not reproach a man who is turning away from sin; remember that we are all under reproof.

6. Do not dishonor a man in his old age; for some of us also are growing old.

7. Do not rejoice over a dead person because we are all coming to an end.

8. Do not disregard the discourse of wise men because from them thou wilt learn chastening instruction and how to be of public service to great ones.

9. Do not fundamentally differ with the discourse of old men; yea, for they learned from their fathers; because thou wilt learn from them in an understanding way and how to give an answer in a time of need.

10. Do not kindle the coals of an obdurate sinner lest thou be burned with the fire of his flame.

11. Do not arise and stand away from the face of the Most High, that he may not be sitting in ambush, as it were, in thy mouth.

CHAPTER 9.

1. Do not be jealous of the wife of thy bosom, nor teach thyself wicked chastening instruction.

2. Do not give unto a wife thy soul for her to walk upon thy strength.

3. Do not go to meet a woman who conducteth herself as a courtesan lest perchance thou fall into her snares.

4. Do not dally with one who plays and sings, lest thou be taken with her artifices.

5. Do not get too well acquainted with a virgin, lest perchance thou stumble at her reproofs.

6. Do not give thy soul to harlots, that thou mayest not lose thine inheritance.

7. Do not be looking about in the narrow streets of a city, and [illegible] slums lest thou go astray.

8. Turn away thine eye from a woman of good form, and do not get alien beauty too well learned; for many have been led astray with a woman's beauty, and from this source there burneth like fire.

9. As a rule do not sent tl yself with a married woman, and do not go to a wine feast with her, lest perchance thy soul incline out toward her, and in thy spirit thou slip into loss.

10. Do not forsake an old friend; for the recent one is not on a par with him; new wine, a new friend; if it hath become old drink it with rejoicing.

11. Do not envy the glory of an obdurate sinner; for thou knowest not what his catastrophe will be.

12. Be not satisfied with the satisfaction of the irreverent: remember that until hadees (the grave) they will not have been justified.

13. Withhold thyself far from a man who hath qualification to commit murder, and thou wilt not suspect fear of death; and if thou shouldst approach him, err not, that he may not take thy life; know well that thou art walking in the midst of snares, and art walking upon the battlements of a city.

14. According to thy strength regard thy neighbors and take counsel with wise men.

15. And with men of understanding let thy discussion be, and all thy discourse in the law of the Most High.

16. Let justified men be those who sleep with thee, and let thy boast be in the fear of the Lord.

17. At the hand of artists will a work have been praised; and the leader of a laity should be wise in his word.

18. To be dreaded in his city is a chattering man of prominence, and the precipitate in his speech will have been hated.

[illegible] these two chapter[illegible]s today, whether tried by the highest secular philosophy or the theological standards of today, and the tropes by which they are illustrated though occasionally somewhat foreign to modern use, are always striking and well chosen to illustrate and send home the moral intended in each case.

For instance see in the 18th verse of this last chapter the demagogue and the political incendiary of our day here "pinned up" in the "bug-collection" of old Seirach's day; or the 3d verse of the eighth chapter which emphasizes the futility of contending with a man who has more tongue than brains or good purpose. Then in the second verse see how heavy the "golden weight" was then as now in the balance of justice and right.

There are twenty-four "do nots" in these two chapters, any and all of which are just as significant in their warning notes today as in the older prophet's day. That "ambush" figure in the last verse of the eighth chapter is a singular but most striking trope for so many "evaders" who perhaps have answered the divine challenge of "Come let us reason together," but like Job's comforters dodge the main issue, which is the truth always, and think to find cover under some specious lie to their own advantage, when stript of the rags of their hypocrisy they stand "naked as a pestle" before the bar of God's righteous arraignment.

CHAS. GARDNER.

Table Talk.

WORSHIP.

"Oh, come let us worship and bow down. Let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his hand. Today if you will hear his voice, harden not your hearts.

His Word has gone forth before him and we are commanded to worship him in spirit and in truth. Is it a grievous command or are we willing and ready to obey his command? To those that have been enlightened by his Word it is a great pleasure to meet and worship our great Redeemer who laid down the plan of salvation, and we cannot comprehend what he will do for us in the ages to come, for those that own him as their Lord, and saves us.

Let each one of us that has started in the work of the Lord, gird on the armor a little closer, that we may stand approved of him in that day, for the trumpet shall be blown, and they shall come which were ready to perish in the land of Africa, and the outcasts in the land of Egypt and shall worship the Lord in the holy mountain at Jerusalem. He will remember every one that has worshiped him in spirit and in truth, whether Jew or Gentile; for he will in nowise cast them off, for he is Lord of all his believing children. We know how often his chosen people, the Jews, would offer incense to strange gods, and forget him who had delivered them out of many dangers. So it is at this day with the Gentile nations. He has plead with them and laid down his precious life for them, and now he is about to be revealed from heaven, and who will believe the report, although his Word tells it over and over. Oh, if we could warn them to flee the wrath to come, but it has come to pass that the love of this present world has blinded and dwarfed their understanding, the tempter lures them on. Our Savior when tempted of Satan rebuked him, saying, It is written, Thou shalt worship the Lord thy God and him only shalt thou serve. Then the devil leaves him and angels come and minister to him. Jesus will help us in great temptations if we call on him, for so it is written, As the Father has loved me, so have I loved you. Continue in my love. If ye shall keep my commandments ye shall abide in my love.

A certain orator informed the governor against Paul, saying, We have found this man to be a pestilent fellow, and a ring leader of the sect of the Nazarenes. Paul in his defense, says, I confess unto thee after the way they call heresy so worship I the God of our fathers, believing all things that are written in the law and the prophets.

I confess that I am not ashamed to believe the same things that Brother Paul did. Rev. iv. 10, says, "The four and twenty elders fell down before him that sat on the throne and worshiped him that liveth forever and ever and cast their crowns at his feet or before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things and for thy pleasure they were created," and it is our privilege to worship thee thou King of kings and Lord of lords.

M. ELIZABETH KNOWLES.

WORSHIP.

Jehovah, the Creator of heaven and earth and all that in them is, makes the request that man, the greatest of all his works, shall worship him. He is divine, all powerful, able to create and able to destroy, and his works declare him such. When he created man he held out life to him for obedience, man disobeyed and lost life, but God promised a Redeemer, and by the obedience of faith, we can attain unto life, and it is all of God's great love, for without him we are nothing. He reaches down to man, the creature of his hand, in loving kindness, and leads him step by step all the way. Do we realize how great a thing it is that God offers divine life. Do we dwell upon the sublimity of this offer to appreciate the magnitude of it, life like the years of God absolutely without end? No wonder the prophets of God fell down before him. But what is it to worship him, it is to adore, to praise, to honor, to offer thanksgiving, to supplicate, to confess, to ask forgiveness. To adore him we say, Thou art my God, the only living and true God, thou art my rock, my fortress, my strength, my high tower, my salvation, and there are none greater than thee, I will love thee with intense devotion, and will extoll thee all the days of my life. To praise him, we say, Oh God, how excellent is thy name, how marvelous are thy works, how righteous are thy judgments, who is like unto thee, when I dwell on the works of thy hand I am lost in wonder, love and praise. I will be glad and rejoice in thee, I will sing praises unto thy name. Oh, thou Most High. To thank him, we say unto him, we thank thee, oh God, for the great and precious promises made unto the fathers of the Hebrew nation, that by these we might become partakers of divine nature, we thank thee for the gift of thine only begotten Son, that through the blood of the everlasting covenant we can draw nigh unto thee, and cry, Abba Father, we thank thee too for thy watchful guardian care over us by night and by day, supplying our every need. Blessed is the man that putteth his trust in thee. To supplicate is to beseech or entreat earnestly a favor. We must acknowledge our weakness, our inability to do any thing of ourselves, acknowledge our need of a Savior and his power to save, and entreat him to keep us by the power of his Word. Then there is confession, and when we think how often we transgress, we feel like saying with Paul, Who shall deliver us from this body of death? Yes, he realized that when he would do good evil was present with him, and so with us, our sin is ever before us, and oh, how often we need to go confessing, but how precious the promise, that if we do, he is able and willing to forgive, through Jesus Christ our Lord. Confession and forgiveness go hand in hand, and when we think how often we have to ask forgiveness, it is then we feel, how gracious is our God, and how full of tender mercy toward us, I realize as never before, that there is nothing so elevating, so ennobling, so inspiring, so sublime, as true and earnest worship of God. Oh! let us all worship God in spirit and in truth. Amen.

MRS. MATTIE NEELS.

Announcement.

On account of the recent high water at Kansas City, it is thought best to change our Conference, to Severance Kan., commencing Aug. 28, and continue ten days. Severance is 25 miles west of St. Joseph, Mo. on the Grand Island Railroad. Those coming from points in Missouri will change cars at St. Joseph Union depot, and come direct to Severance. The tent ground is five blocks from the station. Let all who expect to attend notify me at Ransom, Kan. at once. Board and lodging has been arranged for at a price not to exceed 60 cents a day. Board and lodging is arranged for with parties near the grounds, thus avoiding the disagreeableness of looking after bedding and sleeping in tents in case of wet weather.

The mornings will be taken up with praise and song services and Bible readings, and the brethren present will arrange for the afternoon service. The evening and Sunday services will consist of the following discourses:

Friday evening, General talk.
Saturday, Why I believe the Bible.
Sunday morning, The Atonement.
Afternoon, The Promises.
Evening, Relation to Promises.
Monday, Salvation—for what?
Tuesday, How saved.
Wednesday, Their on the Cross.
Thursday, Judgment.
Friday, Immortality.
Saturday, Resurrection.
Sunday morning, Coming of Christ.
Afternoon, Coming of Christ.
Evening, Glories of the world to come.

Let all the brethren that have subscribed to the fund send in the balance at once so that we may be able to square up everything at the close of Conference. We have been falling behind, and it will take all that is due to come out even. The business meetings will be held the last Friday and Saturday of the conference.

Brethren, there has been many good meetings at Severance; let us make this the best one. Come with love for the Master, with love for one another.

A. W. DARBY,
Sec. & Evangelist.

The Battle in England.

The real nature and importance of the struggle which English Baptists and other non-conformists are making against the Education Bill is not yet widely appreciated in this country. If a single case should occur in Boston in which Baptists or Congregationalists or Methodists should be obliged to pay taxes for the support of a school in which the doctrines and practises of the high church Episcopalians or Roman Catholics are instilled into the minds of the people, there would be an outcry all over the country. But this is just what the Education Act proposes to do to all the Baptists and Independents and Wesleyans and all other non-conformists in England and Wales. The act is an anomaly in this enlightened age of the world. It is a relic of the dark ages dropped into the current of modern civilization. It cannot stand in the light of these days; but it may cause our non-conformist friends in England much suffering, and they ought to have the sincere and active sympathy of all friends of religious liberty in their struggle against it.—*Watchman.*

Genius finds its own road, and carries its own lamp.

Please do not forget our financial needs.

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

Poetry.

Thy Kingdom Come.

Thy kingdom come! we watch, we wait,
With fervent lips we pray;
Ride on O King, in regal state,
Oh, come, the glorious day!

Oh, joyful scene! Oh, world-wide swell
When lea, and stream, and main,
From earth to earth, from east to west,
Shall own thy peaceful reign.

Speed thy glorious kingdom come,
As comes the morning ray,
And fills heaven's wide expanding dome
With pure and peerless day.

We watch, we work, for thee alone,
On thee, our help, we call;
O King of saints, come, take thy throne,
Triumphant, Lord of all.

—S. F. Smith.

Original.

The Messiah of the Prophets is to be the King Over all the Earth.

It is more than forty years since I commenced to show the people of Cleveland that the everlasting home of God's saints is to be in a kingdom which he intends to set up on the earth. And that it is to embrace all of its territory. And that the very Jesus who was born at Bethlehem, and cradled in a manger, and toiled as a carpenter till he was about thirty years of age, and who was then baptized of John in Jordan, and was made the Anointed of God by Holy Spirit, and then delivered the message from God to the people, respecting his coming kingdom, and urging them to repent in view of it. He travelled on foot over the hills and valleys of Judea; and all Galilee,—teaching in their synagogues and preaching the glad tidings of the kingdom. I wish you to notice that Jesus did not stop to explain what the kingdom of God was. The explanation is that *God had for* ages been promising to establish a kingdom of his own on earth; with a Son of David on its throne who should occupy it for ever.

Before referring to the Messianic promises in the Old Testament, I wish you to identify the Jesus we have been speaking of in the New Testament, as the future occupant of the throne of God's everlasting kingdom on earth. I want it to be proven to you by the New Testament, because in that way we discover that it takes both Old and New Testaments to make one book of God. In other words I wish you to see that although the Mosaic laws and ordinances were nailed to the cross of Christ and a new and living way has been introduced

NO NEW GOSPEL

has been offered,—the same is taught in the New as in the Old. The first testimony I have to offer is found in Luke i. 26-33, where we read that the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin of Israel espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Being troubled at the angel's approach, he said to her, fear not Mary; for thou hast found favor with God, and behold thou shalt conceive in thy womb and bring forth a Son, and shalt call his name Jesus, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." This leaves no room to doubt what the destiny of Jesus is to be. Further on in this first chapter of Luke we find Zacharias, the father of John the Baptizer, full of Holy Spirit prophesying of Christ, as follows: "Blessed be the Lord God of Israel; for he visits and redeems his people, and raises up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been from the beginning of the age.....to perform the mercy promised to our fathers,—and to remember his

HOLY COVENANT,—

the oath which he sware to our father Abraham," etc. This additional testimony shows that God had promised Abraham something and confirmed it with a oath, and also that all God's prophets in Israel had uttered things hundreds of years in advance about this child to be born of this virgin. We will now see what great things were promised to Abraham and confirmed by an oath. In Gen. xii. we learn that God called Abraham out from his native country and kindred to a land that would be shown him,—saying "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee;" what besides? Why it adds, "And in thee shall all families of the earth be blessed." He did not know where the Lord was going to take him,—but he started at the word go; and he was directed by God to Canaan. On arrival there the Lord told him to look from the place where he stood, "northward, southward, eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever." Now friends,

GUESS-WORK

is of no account here, and so I refer you to the 3rd of Galatians and let Paul tell you who this seed of Abraham is who is in partnership with Abraham in these great promises of land, and is the means of blessing to all the families of the earth. In Gal. iii. 16, the Apostle Paul says, "Now, to Abraham and his seed were the promises made. He saith *not*, and to seeds, as of many; but as of one, and to thy seed, which is Christ." That settles it. The Seed of Abraham coupled with him as joint-heir is Christ. It is this Seed who is to bless all the families of the earth—the Savior. It may sound strange to some perhaps, to hear me say that the gospel was preached away back there, but it is true. These covenanted blessings to Abraham and his Seed, the Christ, was the veritable gospel Abraham believed, and was

JUSTIFIED BY FAITH

in, and by which he will be saved. But as this will doubtless be almost incredible to some, I must get Paul to bear the responsibility of this also. This same third chapter of Galatians is the Scripture I appeal to. "And the Scripture, foreseeing that God would justify the nations by faith, preached beforehand, the gospel unto Abraham, saying," (now we are going to hear what the gospel preached to Abraham was:) listen, saying, "In thee shall all nations or families be blessed)." The very words I quoted from Gen. xii. 3. The word gospel means good news, or glad tidings. The terms of the covenant are explicit. It deeds the territory in question to Abraham and Christ forever. You see from this that that involves everlasting life. As Abraham has been dead nearly four thousand years, it involves a resurrection, in order to inherit

THE ESTATE PROMISED HIM.

One not familiar with this line of thought will perhaps be wondering what part the territory promised has to play in the scheme for blessing all the families of the earth. To this I reply,—we saw that Jesus is to have the throne and kingdom of David and occupy it forever; and the land deeded to Abraham and Christ, is the land once occupied by David's kingdom and throne; and Jerusalem the seat of his government. Let us now consider some of the things God's prophets have said respecting that kingdom and its King. We are told in the first of Acts that he who visibly ascended from the Mount of Olives and a cloud received him out of sight, shall so come

IN LIKE MANNER

as ye have seen *him* go into heaven. This language is too plain to be mistaken. He went away literally, and he is going to return literally. We have a magnificent description of his return in power and glory from the lips of Jesus himself in the 25th of Matt. v. 3, "When the Son of Man shall come in his glory, and all the holy angels with *him*, then, when he comes in his glory, and all the holy angels with *him*—that is the time when he sits upon the throne of his glory." And v. 34 says, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world or ages." Remember he comes here, and having come here with all the holy angels,—he *will* be here, and seat himself upon his throne of glory here; and welcomes all the blessed of the Father, to share the honor, power and glory of his kingdom here on earth, and thus they realize the fulfillment of his Word Matt. v. 5, "Blessed are the meek, for they shall

INHERIT THE EARTH;"

not heaven above. Now we have found that the everlasting kingdom of God the righteous are to inherit in co-partnership with Jesus, is on this earth. We found it in the New Testament,—we have it direct from the lips of Jesus. Now please follow me back to the Old Testament and see the same grand truth vividly set forth. In Isa. ix. 6 we find this striking prophecy of 700 years before Christ, "For unto us a child is born, (prophetically—to be born) unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of

THE LORD OF HOSTS

will perform this." Here we find the same throne and the same child occupying it on the same earth and the same land and same city, as we have found in the New Testament. And in the 72nd Psalm we find the inspired penman saying, "He shall come down like rain upon the mown grass, as showers that water the earth," so refreshing and fructifying shall his presence be: and that he will break in *pieces the oppressor*; that in his day the righteous shall flourish, and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before him; all nations shall serve him; "for he shall deliver the needy when he crieth, the *poor* also and him that hath no helper. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Friends, between the original promise that in Abraham and his seed all nations shall be blessed, and this psalm I have been quoting from something over 1200 years had elapsed, and we find that God in all that time had neither

CHANGED HIS MIND

nor altered his purpose to bless all nations in Abraham and his seed; and a thousand years still later we find in the words of Jesus a description of his coming to inaugurate that age of blessedness; so we have positive evidence down to the time of Christ that God had not changed his mind. Enough has been proven to show that the world cannot be blessed agreeable to God's promise except by means of a Divine government in place of human governments—and that he foresaw that this would be the case, we have proof in the promise to Abraham and his seed, the Christ, of land for the kingdom to be established upon.

I will now take you to the time when Jesus had finished the work given him to do at his first advent, and was about to [redacted] heaven. He had to [redacted] disciples thrones, [redacted] and reign over a tribe of Israel, when he assumes his royal prerogative. And as he led them out to the Mount of Olives,—or rather having led them thither, he was asked: "Lord, will thou at this time restore again

THE KINGDOM TO ISRAEL?"

This was a very natural question to ask after all that had passed, including their own tours to announce the coming of God's kingdom. They seemed to realize that some startling thing was about to happen; and so in anxiety and wonderment, they said, "Lord, wilt thou at this time restore again the kingdom to Israel?" The answer our Lord made was this, and I beg you will listen closely to see whether the kingdom was about to be set up or not. He said, "It is not for you to know the times or the seasons, which the Father hath put in his own power." But, something else was about to happen. "But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They had to be equipped for it and then commence

WITNESSING FOR JESUS RIGHT

where he had been put to death 50 days before and throughout Judea, Samaria and in all the earth. There was to be no kingdom set up in the near future, but they had to preach Jesus, that he was alive again, and that he would return at the appointed time and set up the kingdom God had promised him. Also, if they wanted to live and reign with him when he comes, they must believe the good news, reform their lives, be baptized for the remission of past sins,—then live godly lives till Jesus comes. And we have shown from Matt. xxv. 34 that it is when he comes in power and glory at the end of this age that the kingdom is set up. Do you all realize what the long delay—nearly two thousand years, was for? It was for selecting and training people to reign with Christ when he comes. In Acts 15th chapter it is called taking out a people for God's name. This means those who believe the gospel, reform their lives, and put on Christ by baptism become children of God, are legally

CHILDREN OF GOD

now, and are constitutionally in God and Christ,—with the right of being physically or wholly, complete sons of God by attaining to his everliving nature of existence. The officials of the government of the United States, just one of the governments of earth embrace a vast number of men,—and this will give an idea of the innumerable company it will take to rule the whole earth under the King of kings and Lord of lords. Every one of them will be immortal and glorious like their Lord. But in order to become such they have to purify their hearts by obeying God's truth now. Every one who is converted, changed in mind and conduct toward God, through the influence of the Spirit of truth, the gospel,—yes,—all such become candidates for

GOD'S KINGDOM AND GLORY,

candidates, I say, but every one can make his election sure by holding fast and walking worthily till Jesus calls for them, or to the end of mortal life. All can see from what has been said that we hold little in common with other religionists. The reason is this, we believe nothing but what we read out of the Book of God.

I will now move off in another direction. You all know Jesus taught us to pray, "Thy kingdom come," when we offer that prayer we ask God to set up the kingdom we have been talking about. In all the Book of God there is *but one kingdom* of God spoken of. Just one. It is *always kingdom; never kingdoms.* The motive, or rather some of the motives we have for wanting that kingdom to come, are that all human efforts to convert the world have failed. The world can never be morally better than it is today by human instrumentality. The Lord himself has said that he will find the world in the condition it was in, in the days of Noah, when he comes, instead of being converted. Another

GRAND REASON

for praying for the kingdom to come is, that it is then, if faithful, we shall enter the kingdom, and not only enter it, but reign in it. Paul says if we suffer with him now, we shall reign with him then. Speaking from heaven to John Jesus says, "Hold fast till I come, and to *him* that *overcometh* and keepeth my works unto the end—to him will I give"—what will thou give, dear Lord? *"To him will I give power over the nations."* Every overcomer is to be a king or a priest unto God and reign on the earth. Once more he speaks in Rev. iii. 21 on the same subject, saying, "To him that *overcometh* will I *grant to sit* with me in my throne even as I also overcame, and am set down with my Father in his throne." That is exactly what will happen to every overcomer. They will sit down with Jesus on his throne just as he is set down in his Father's throne. Oh! what an exalted privilege! What an eternal weight of glory!!!

Still another line of testimony showing the universality and *reality* of God's kingdom. In Dan. ii. 44 we read that at a time faintly indicated, "Shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people;" that shows that those to whom Jesus says

COME YE BLESSED

of my Father, inherit the kingdom, are all immortal. They hold office for ever. The kingdom never changes hands. But what next? it,—the kingdom God will set up,—that shall break in pieces and consume all these kingdoms—on earth,—and it—God's kingdom shall stand forever." You are aware that many suppose that the church is the kingdom, and was set up on the day of Pentecost, but has it destroyed all the kingdoms of men? Did the church ever destroy any one kingdom even in the 1900 years? If not, we know the church is not the kingdom.

In Dan. vii. 18 we see the prophet had a vision of the Son of Man coming with the clouds of heaven, and there was given him dominion and glory, and a kingdom—how large?—"That all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." There is room in the world for only one kingdom of that description; there is no territory for any other,—no subjects for any other. Four verses further on says, "The saints of the Most High shall

TAKE THE KINGDOM

and possess the kingdom for ever, even for ever and ever." And 9 verses further on it says, "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven" [illegible] above the whole heavens, "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Nothing can be more certain than that they can never be anywhere else for ever. I have proven that the kingdom of God will be just as literal as any kingdom now on earth, because the kingdoms of men have to be removed to make room for it; at first the land of Canaan was promised as the territory proper, to Abraham and Christ; but in the second psalm God says to his Son, ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession, and that accounts for Daniel's saying it shall be under the *whole* heavens. Having seen that God's King is *to sit* on

DAVID'S THRONE

by absolute promise, we would expect his seat of government to be at Jerusalem. And Isaiah says that is just where it *will* be. He says the law of the Lord shall go forth from Mount Zion and the Word of the Lord from Jerusalem to the uttermost parts of his possessions. And Jeremiah iii. 17 says At that time they shall call Jerusalem the throne of the Lord, meaning of course that his throne will be located there. And in this connection, how interesting to remember that Jesus speaks of Jerusalem as the city of the great King, alluding to himself in that modest way. In teaching this Old and New Testament gospel we have uphill work,—for every body almost thinks he lies of off to heaven at death, if he does not descend to hell; but we are obliged to teach what God has revealed. There is no other source of information on the subject; and we have

THE WORD OF JESUS

for it, that in his day no man had ascended to heaven; and more than that, he told even his disciples that they could not come where he was going, but that he would return to them.

Lest I weary you, I draw to a close. Before leaving for the court of heaven Jesus said this gospel of the kingdom shall be preached in all the world for a witness. *For a witness!* These who accept it by faith and obedience it will witness *for;* those who reject it, it will witness *against;* how so? Jesus said my Word shall judge you at the last day. I pray God it may condemn none of us. It is a serious matter to reject his loving voice, "Come unto me;" that is an invitation to his kingdom and glory. But we are all flesh and blood and that is *not eligible* to the everlasting kingdom. Keeping that fact in mind, think of his words, I am come that ye might have life. Think of him at the last supper saying this is my blood of the new covenant shed for you,—think of his

AGONY IN THE GARDEN,

sweating as it were great drops of blood. Think of his prayer, "If it be possible let this cup pass from me, nevertheless, not as I will, but as thou wilt." Think of him on his mock trial, see them spit upon him, crown him with thorns, flog him till they plowed long furrows upon his back,—see him fainting under the cross on the way to Calvary—hear him cry, my God, why hast thou forsaken me? Hear him pray for his murderers, Father, forgive them, they know not what they do; and finally say: It is finished, after three dread hours of agony. All this was to conquer death and bring life and immortality to light for us. He promises yet to raise up at the last day all who believe in him. Is there one sin-sick soul in the house tonight who will forsake all to follow Christ through evil report or good? If so, there is a glad announcement for you in 1 Thes. iv. 16, 17, "For

THE LORD HIMSELF

shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." Yes; with these words,—not some other words. This is he who has conquered death, and holds the keys of the grave that this speaks of. He is coming in person to superintend this work. The dead in Christ rise first, the living in Christ are then changed in a moment—in the twinkle of an eye. They rise to meet the Lord in the air, who is on the way to meet them. Oh, what a meeting! The saints of all ages meet for the first time. Oh what greetings! From east and west they come, from north and south, and every clime they come. O it is the Lamb and his Bride,—the marriage takes place,—they are like the Lord glorious in their apparel; and are ever with him. Glorious consummation! Soon may it come; and may we all be there. Amen.

Among the Indiana Churches.

Believing that the brethren and sisters in Indiana will be interested in a brief report of the work in the various churches, and that such reports will serve to cultivate the feeling of brotherhood, and to bring all our members closer together, I shall from time to time give such items of information as seem calculated to operate toward that end.

The Church at Roll has supported a Sunday School for nearly two years. An active part is taken by most of the members. The school has a membership of sixty, and is held each Sunday forenoon. The brethren have made great improvements in the church building at Roll, having furnished it with folding chairs, papered the walls, and painted the exterior. It presents a good appearance both externally and internally. The preaching services, which are held the first Sunday in each month, are usually quite well attended. There is a number of energetic workers in this Church. We also have opposition at this place. Church people and Sunday School workers warn their neighbors and children against attending our meetings, telling them we are "Infidels," "do not believe the Bible," and that kind of talk. Brethren, let us be active and hopeful.

The little class at South Bend, a busy manufacturing city, has faithfully and with commendable zeal against great odds, have shown their interest in the cause of truth by contributing of their means for the support of the gospel, have kept up their hall rent for preaching once a *month*, and Sunday School and Bible study each Sunday. A few strangers attend the preaching services from time to time. We trust we may sow some seed that will grow and produce fruit to eternal life. "Thou hast a little strength, and hast kept my Word, and hast not denied my name." Rev. iii. 8. May this be true of the Church at South Bend.

Plymouth is our home, having lived here most of the time since March 1898. Of course, we are interested in the work at Plymouth. This is historic ground. Here and in this vicinity many [redacted] have faithfully proclaimed [redacted] word of life. It is not possible for the writer at present to attend the Sunday services, but we greatly enjoy the Thursday evening meetings for Bible study. We never leave the meeting without taking with us some new truth (new to us) that refreshes and cheers us on the way. Bro. Wince preaches for this church on the third Sunday in each month. Other Sundays are occupied by some of the brethren of the Church. Sunday School is held each Sunday. There are some faithful workers in this Church. We are very much encouraged by the payment of the debt which for years rested on the building. The latter is a very suitable place of worship.

A. H. ZIMMER.

Elections in Germany.

Returns from the Reichstag election last week in Germany indicate that the Socialists have almost swept the country. Their vote has increased from 2,107,000 in 1898 to nearly 3,000,000 at the present time. They are now not only the most numerous of all parties, but are approximating to the strength of all the other parties combined. In Saxony the Socialists have polled a clear majority of all the votes cast. Despite inequalities of apportionment, they have probably this year increased their representation in the Reichstag from fifty to eighty members, which makes them second only to the Clericals in Parliamentary strength. The Imperial government can hardly afford to ignore this rising tide of socialism, which apparently has not yet reached its high water mark.—*Zion's Herald.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Ida Overholt	3 50
Mary A. King	25

...acement.

The Cleveland Church having postponed the Ohio State Conference, and the Salem Church being anxious to begin work in Ohio, it was decided to hold the Conference in Salem, beginning August 18, to 16 inclusive.

All the brethren in Ohio are urged to attend this first meeting to help devise ways and means to carry on the work of the Lord. Brethren from other states are cordially invited to come.

We earnestly desire all churches in Ohio to be represented, but if it is impossible to attend please send letters to be read. Let us all join heartily and unitedly with David in saying, "Thy saints shall bless thee, they shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Psa. cxlv.

Lodging will be provided for all free and board 10 cts per meal. A hearty responseis expected from all who love the truth as it is in Jesus, and are waiting for his appearing.

Address all papers to the undersigned at 366 W. Main st. Salem, O.

MRS. NANCY BARBER, Sec.

The annual Conference of the Church of God in Christ Jesus in Illinois, will convene in Oregon, Aug. 12-16. Programme will be announced later. This Conference session will be preceded by a Bible School in same place, to begin on Monday, Aug. 3, and continue to time of Conference. Arrange to attend both. For further information write either to J. W. Wilson, 1022 Opera House Building, Chicago, or the undersigned at Oregon, Ill.

S. J LINDSAY, Sec. pro tem.

The 16th Annual Conference of the Churches of God in Iowa, will be held at the Camp Ground at Cedar River Park, Waterloo, Iowa, commencing Saturday, Aug. 22, and continue over Sunday, Aug. 30, 1903. Information regarding rates, etc., will appear in due time.

FLORENCE ALLARD, Sec.

The Fifteenth Annual Conference of the Churches of God in Christ Jesus, in Iowa, will convene at Waterloo, Iowa, August 22nd to 30th, inclusive. Its sessions will be held at the beautiful camp-ground at Cedar River Park. A reduced rate of [illegible] and one-third fare [illegible] has been granted on all railroads [illegible] the Certificate Plan. Be sure to get a certificate for each fare paid on each road. Board the street car at Waterloo for Cedar River Park and it will take you direct to the camp-ground. A dray-man has been provided with a badge reading "Conference Baggageman," and will endeavor to meet all trains. If he is not on hand bring your checks to the camp-ground and your baggage will be attended to promptly. Bring some bedding and a straw-tick. Tents and straw will be furnished free. Bed springs will be rented for a nominal sum for the entire session. Meals will be served at the Dining Hall at ten cents per meal or three meals for twenty-five cents.

Brethren, it is the earnest desire of our hearts, to have you at this meeting, to clasp glad hands with you again, and feel the Spirit flow from heart to heart. This may be our last of meeting together in Conference. Let us lay aside our cares for a brief five or six days and give our service to God's work. We assure you, you will say at the end of the year, I am further ahead than if I had not attended the Conference, and have given the Lord a few days of my time.

Upon your attendance depends the success of the cause. Remember there are brethren who have devoted many years of their lives to the cause, all for the sake of the truth. Will you not come and help to show your appreciation of their labor.

Of our preaching brethren, Brothers Lindsay and Wilson of Illinois; Adams of Nebraska; Myers and Crowe of Kansas; Garton, Lucas, Moyer, Eychaner, Stouffer, of Iowa; and others, it is expected, will be in attendance.

Thursday, August 27th will be Berean Day.

And now we commend you to his care, and hope to meet you all at the Conference. Come early and enjoy a "feast of fat things."

O. J. ALLARD, Pres.
FLORENCE ALLARD, Sec'y.

The Annual Conference of the Church of God in Christ Jesus of Southern Illinois, will be held in the Restitution Church at Moriah, commencing Oct. 3 and lasting to the 11th.

Z. E. BRANT, Pres.
LEWIS WEAVER, Sec.

A debate on [illegible] propositions will be held [illegible] stitution Church, Moriah, Ill., [illegible]ning Aug. 4 and continuing four days. The Mr. Roberts mentioned is a representative of the Christian Church.

1. The Holy Scriptures teach that man is wholly unconscious and mortal in death. That is to say, from the time of his natural death to the time of his resurrection, he is incapable of exercising any mental or physical activity during that time.

L. E. Conner Affirms.
W. G. Roberts Denies.

2. The Holy Scriptures teach that man possesses an immortal nature and entity, which survives the natural death of the body, and continues to exist in a *conscious state*.

W. G. Roberts Affirms.
L. E. Conner Denies.

3. The Holy Scriptures teach that the kingdom of Jesus Christ, the kingdom of God, preached by Jesus Christ and his apostles, is the Church of *Jesus Christ, and was established*, organized and set up on the day of Pentecost.

W. G. Roberts Affirms.
L. E. Conner Denies.

4. The Holy Scriptures teach that the kingdom of God, the kingdom of Jesus Christ, preached by Jesus Christ and his apostles, is yet future, and will be set up, organized and established at or after the second personal coming of Jesus Christ.

L. E. Conner Affirms.
W. G. Roberts Denies.

For the Illinois Bereans.

I wish to remind the Bereans that the dollar, pledged last conference is about due, and we want to have all funds in by August. Let us all attend to this and have a full treasury to work on at the next conference.

EDWIN T. RENNER, Treas.
Lanark, Ill.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Low Fares to Baltimore via Pennsylvania Lines.

July 18th and 19th, excursion tickets to Baltimore, account Annual Meeting, Grand Lodge, Elks, will be sold via Pennsylvania Lines. Ask nearest Ticket Agent about the rates. —July 19

Low Fares to Detroit.

Excursions tickets to Detroit, account Epworth League International Convention, will be sold via Pennsylvania Lines July 15th and 16th. Consult nearest Ticket Agent about time of trains.—July 16

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Home Seekers' Excursions.

July 7th, 21st, August 4th and 18th, Home-Seekers' tickets will be sold to the West, Northwest, South and Southwest. For particulars regarding rates, etc., apply to Ticket Agents of the Pennsylvania Lines.—Aug. 18.

Special Fares to California via Pennsylvania Lines.

Account of National Encampment Grand Army of the Republic will be in effect July 31st to August 18th, inclusive. For further information regarding rates, through time, etc., consult Ticket Agents of Pennsylvania Lines.—Aug. 18.

The Restitution

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POST OFFICE ADDRESSES.

Persons requesting their address public ted may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Homburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stoufer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Selma, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scirceville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
W. B. Townsend, Salem, Ohio.
Mollie Adcock, W. R. C. Home, Madison, Ohio
H. T. Houk, R D 4. Lebanon. Ind.
Build Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, Fresno, Cal.
E. W. Knapp, Scholls, Ore.
John Poore, 2012 West Fleming Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
H. S. Driggins, Ontario Cal.
D. T. Halstead, Remseiaer, Ind.
Elder Richard Corbaley, Waterville, Wash.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Gein, Jefferson, Ore.
W. F. Cordill, 326 W Lincoln South Bend, Ind.
G. W. Smith, Corvallis, Ore.
Walker Perrine Wenatchee Wash
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G T Wilson Dover Min.
W J Semmons Burnville Ark
D C Robison Rt 3 Mt Vernon O
Geo Neill Vice Pres & Cor. Sec National Berean Ass'n 10 Webster Block Cleveland O

Low Fares to Tent City (San Diego, Cal.) via Pennsylvania Lines.

Excursion tickets to Tent City (San Diego, Cal.,) will be sold via Pennsylvania Lines July 8th to August 31st, inclusive. For particulars consult nearest Ticket Agent of Pennsylvania Lines.—Aug 31

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

Vandalia Line Excursions.

San Francisco, Cal., and return $52.35 account G. A. R. National Encampment. Tickets sold July 31st to August 14th. Final return limit Oct. 15th, enquire regarding stop off and side trips.

Denver, Col., and return account Christian Endeavor. Selling date July 6, 7 and 8, good returning Aug. 31st.

Culver and return 25 cents, Sunday Excursion. Trains leaving 9:18 each Sunday a. m. and returning 6:13 p. m.

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Secrets of the Prophetic "Times" as

relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and *can supply them at 20c. each.*

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:05 a m daily, 10:08 a m daily except Sunday, 1:05 p m daily, 5:40 p m daily, 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:47 p m daily.

For the West, 5:10 a m daily, 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:23 p m daily, 1:10 p m daily except Sunday, 6:08 a m daily.

For particular information apply to J. E. Hanes, Ticket agent, Plymouth, Indiana.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Reduced Fares to Rome City.

July 9th to August 13th, inclusive, excursion tickets to Rome City, Ind., account Camp Meeting and Island Park Assembly, will be sold via Pennsylvania Lines. Particulars regarding rates and time of trains furnished by Ticket Agent of Pennsylvania Lines.—Aug 13

More than twenty double-page pictures a year by CHARLES DANA GIBSON are only a part of the good things that come week by week to regular readers of

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Special Summer Tourist Fares.

Will be in effect July 7th to September 30th, inclusive, to Colorado, Utah, Minnesota, Wisconsin, Iowa, South Dakota and points in Southwest. For particulars consult Ticket Agents of Pennsylvania Lines.—Sept 30.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meeting in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday *morning services* at 10:30—all are welcome. Elders, W. G. Roths and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 630 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsenier, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by L. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Truesdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Joe Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

BOOKS AND TRACTS.

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Christ' Glorious Coming.

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 634 Woodland Av., Cleveland, O.

VANDALIA LINE

TIME TABLE.
In effect May 25, 1903.
Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily,	For South Bend	11:47am
No. 20	" Ex. Sun. "	6:44pm
No. 25,	" " "	9:47pm
No 10, Sunday only		6:13pm

GOING SOUTH.

No. 21, Ex. Sun.	For Terrehaute	6:51 a m
No. 7,	" " "	12:08pm
No. 19, daily,		6:13pm
No 9, Sunday only		9:16am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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St. Louis, Mo

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in. Test by turning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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VOLUME LII. PLYMOUTH, INDIANA, JULY 22, 1903. NUMBER 28.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Sincerity.

Prune thou thy words; the thoughts control
That o'er thee swell and throng;—
They will condense within thy soul,
And change to purpose strong.

But he who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Faith's mightiest deed more favor begets,
Where hearts and wills are new
[illegible]
In such bloom their hour, and fade.

Original.

Palestine Letters.—No. 6.

Editor Citizen:

The streets of Jerusalem are very narrow and generally very dirty; some of them being perhaps not more than six feet wide between the walks and many arched overhead, at so great a distance that the light of day is so much excluded that it is necessary to resort to artificial light in the shops. In one place I noticed that it was so dark in the middle of the day that I could not see my hand before my face. In some places these arches are so low that one has to stoop in passing, and this in a public street. Of course these arches, evidently were not so low at first, but the streets have been filled up, while the walls have remained the same height. In many places in the main walks these arches can scarcely be seen, on account of the land near them having been filled up with rubbish, the accumulation of ages.

A considerable portion of Jerusalem has been filled up so that it is evidently nearly a hundred feet higher than it once was. Near the Church of the Holy Sepulchre (so called) are some very ancient ruins, covering as much perhaps as a common-sized block in a town in America. Some of these ancient buildings have fallen down or have been taken down even with the ground around them, and some have one story more or less, still standing, with broken columns carved and mearved, and square blocks of building stone scattered promiscously around, with here and there a cistern.

In passing around among the ruins, under archways, through door-ways and over heaps of stone and rubbish, I discovered an underground building arched overhead even with the ground I stood upon, but the arching had been broken in in one place so that I could look down into darkness, but could see nothing but darkness. I threw a stone down, and from the length of time it occupied in going down. I judged the room must have been fifty feet deep. This building must have been a part of ancient Jerusalem, the modern Jerusalem being built on the tops of houses that were fifty feet below and they in turn on the tops of another Jerusalem. There are some excavations that prove that the street ways of the old Jerusalem are 150 feet below the streetways of the present Jerusalem.

To sum all up, I will say that Jerusalem of today is a strange city. I do not wonder that thousands of people come every year to see the sights in and around Jerusalem. This, perhaps is the very way that the glory and honor of the nations is to be brought into the city.

Under date of Jaffa, Palestine, Mar. 2, Mr. Howard wrote his sister as follows:—Having just returned from Jerusalem I sit down to write you a letter on this 65th anniversary of my birthday.

Since I have been in Palestine I can more than ever realize the need of a wise and righteous government, such as Jesus of Nazareth, the King of the Jews will inaugurate when he shall come again to earth, to gather the tribes of Israel, and set up his everlasting kingdom.

The hated Turk is here with all his ignorance, superstition and barbarity, and yet the Turk is not all barbarity. The Turkish government has some very good traits, but the Turk is opposed to all reforms. What he was a thousand years ago, he is today. He is cruelly despotic, not willing that his subjects shall make a single movement looking to their own condition, or the improvement of the condition of their prospective successors and children. Islamism must go. The followers of Mohammed have long and cruelly reigned in Jerusalem, but the Jews are slowly and surely crowding out the Ishmaelites and occupying their places. Said an Arab shopkeeper [illegible] the other day, I hate the Jews, for they are crowding us out. They can work and sell goods cheaper than we can, and I can see plainly that I must go.

I have been told by an intelligent Jew who had lived in Jerusalem 26 years, that there are 12,000 families of Jews in Jerusalem; many of them however are extremely poor, suffering for the necessities of life. Mr. Taylor told me that there was an immense amount of suffering in his immediate neighborhood, and in order to see for myself something of their situation I engaged Mr. Taylor to go with me and show me some of the houses in which these people lived. But, before starting out, however, I provided myself with about three dollars in small coin, so that I might have the pleasure of lighting up a small corner of the hearts of a few of them, but I saw so much wretchedness and suffering that I could not stop until I had given them fifteen dollars. I had within a day or so made a sale of 2400 clothes-pins for about that sum, that had cost me very little, so I thought I would express to my Heavenly Father a thanksgiving for thus favoring me.

Among the dwellings that I went into, was one of a Rabbi, and as it was so very small I took out my pocket rule and measured it and found it only 7 by 11 feet. He had but little furniture [illegible] very poorest kind, and only two or three seats all told, and not chairs at that, no stove, and no place to make a fire except a dug-out in a stone holding perhaps a quart of charcoal when he can get even that. I visited several families that were as destitute as this Rabbi, and rooms as small as this. One room in which a family lived was only wide enough for the length of a bed, not an inch to spare, and about 15 feet long. All of the rooms were very low, and some of the roofs leaked so badly that the floors were kept wet all the time and but few of them had any ventilation or place to admit light except the door-way, and some of them had a small apperature near the door. Such squalid poverty and wretchedness and suffering I hope never again to witness.

But, it may be asked, Why so much poverty? Why do they not go to work and do better? These questions are easily enough answered by any resident of Jerusalem. There is no work that they can get to do. The number of laborers is manifold greater than the demand for labor. Capitalists, as a general thing are not willing to invest money where the government is so corrupt and property so insecure. Let England, France, or in short, any progressive government get control in Palestine and there would be a different state of things immediately. We hope that a different state of things will grow out of the complications caused by the False Prophet of the Soudan. England getting control in Egypt, (according to last reports) we believe is a mighty stride towards a better government even here. It looks as if the False Prophet was raised up by an over-ruling Providence at this time for this very purpose, and Palestine only needs a good government as a stepping-stone towards becoming the glory of all lands, and Jerusalem a praise in all the earth. Then the glory and honor of the nations shall be brought abundantly "into the city" and Jerusalem will become the Capital and mistress of the world in an everlasting age of peace and righteousness. This Scripture, "The glory and honor of the nations shall be brought into the City" is already partially fulfilled.

Millions of money are brought into Jerusalem every year, both by pilgrims to be spent there and also by capitalists to build houses for schools, churches, monasteries, and general aggrandizements, but the poor get but a very small share of it, simply for this reason if for no other. He is a Jew, and will not change his religion for any other, even to get his bread. It is generally admitted that many, if not the most of those proselytes that have become Christians, have done so to get the loaves and the fishes.

In enumerating the 12,000 Jews in Jerusalem as above stated, Mr. Taylor did not reckon proselyte Jews, as Jews recognize none as Jews who have abjured Judaism. There are several thousands of Christian Jews in Jerusalem, and these all are beloved for their father's sake as much as those of the law.

I went to Jerusalem about two weeks ago, and was detained there longer than I expected to be on account of continued rain. I think I never saw rain so continuously in my life as since I have been in Jerusalem this time. A few days ago the rain ceased and it has been clear and nice since. Yesterday I came back on horseback, but it was too hard for me. I feel much the worse this morning for my days work yesterday. My old difficulty of palpitation of the heart is troubling me very much lately.

The crops here are looking unusually well as I am told. The rains commenced last fall, some five or six weeks earlier than usual, and as soon as the rains began the vegetation began to grow, wheat and barley was sown, gardens were planted and all nature began to put on her livery of green. So much rain has seldom been seen in Palestine as came last winter. The cisterns are all full, and the aspect of an abundant harvest in the ensuing summer.

I feel fully confident that a brighter day will soon dawn upon this benighted land, and that the rust of ages will soon begin to be cleared away, and that Palestine will become the glory of all lands, according to the Word of the Lord by the mouth of his servants the prophets.

The road between Jaffa and Jerusalem is as good as one could expect considering the nature of the ground over which it passes. The Sharon plain a distance of about 25 miles is generally pretty level, and the government has laid out a great deal of labor on this road. The balance of the way to Jerusalem is very hilly or mountainous. The road zigzags back and forth perhaps a half a dozen times in ascending, only there are far more ascents than descents.

Some time in January there was a heavy snow storm in Jerusalem, while in Jaffa there was no snow, only rain. The snow in Jerusalem was attended with a hard wind, almost a Wisconsin blizzard, which piled up the snow in places, three or four feet deep, but it only lasted a few days. The weather now is as delightful as I ever saw it in Wisconsin in May. Very soon the crops will begin to grow in earnest, and the orange trees will be in bloom, but I will not say that the people will begin to make gardens, for that was done last fall as soon as it began to rain.

The land on the plain of Sharon is very rich and fertile. The orange gardens extend about a mile, or a mile and a half from Jaffa. The trees are so thick that one cannot see into the gardens generally more than a rod or two. The land is so fertile that the people think there is no need of manure on it, and this too after using the land I suppose for ages.

Beside planting oranges and lemon trees very thick and raising immense crops of these fruits, the gardeners plant vegetables, two or three crops in a year among the trees, and thus take as much off the land as possible, without ever putting anything back in the way of a fertilizer. I think the soil here is the richest that I ever saw anywhere. The same may be said of the soil anywhere in Palestine where there is any soil, but the stones are so thick in many places that there is no soil to be seen; nothing but stone.

But the time is coming by the prophets foretold that the stones shall be gathered out. Isa. lxii. 10. Read Isa. lx; lxi; lxii. Begin at the three last verses of lix. Then what of Palestine? The richest land and country on the face of the earth. The glory of all lands and Jerusalem the Metropolis of the world. O hail, happy day. [illegible] it comes.

D. HOWARD.

"We Cannot Get Along Without the Physical."

The writer of this article recently heard an address which had for its subject, "The unsatisfied longing of the human soul." It was said, among other things, that the mind has a remarkable capacity to travel from place to place; and examples were given of the mind being at one moment in Cincinnati, at another in the Rocky Mountains, at another at Niagara Falls, and then suddenly at this meeting. All of which was given in support of the statement that "the physical is not the *real* man." The real man, it was said, is unseen, as the mind is unseen, and yet exists. Then finally this important concession was made by the speaker: "Of course, we cannot get along without the physical." We *want to* "get along" in the matter of living, moving, and having our being. That we manage, somehow, to "get along" *with* "the physical," is a fact that is patent to every observing mind; but that we could "get along without the physical," is not so easily proven. Hence the concession above referred to.

Let us make an observation or two upon that remarkable capacity of the mind to travel from one place to another. [illegible] Does it really do this? [illegible] mentioned above, [illegible] mentioned, and his mind frequently recalls things which he observed at the time. This is said to be the traveling of the mind. But is it that in fact? Is it not, rather, a recalling of impressions as they were made on the sensorium of the brain at the time when the places were visited, and as they then existed? The question is its own answer. If the mind actually travels back to the places, why can it not see the objects as they are now, instead of drawing on the memory of the past? You remember the faces of your childhood playmates. How do they appear to you now? As they are today? No, but as you saw and know them in former days. Your mind has often dwelt with them, and perhaps you imagined yourself conversing with them. But when you meet them, the lines on their features, as well as their physical forms, have undergone a most remarkable change, and you hardly recognize them. But why all this, if the mind could overleap the distance between you, and actually be in the presence of your friends? Why not in this way, save carfare and avoid anxiety and danger, by simply letting the mind wander on a visit to places and persons? It will not do, because "we cannot get along without the physical." We can only bring, and that faintly [illegible] compared with the reality, the impressions that were made upon the mind by sweet converse with dear ones and by enjoying that which comes to us through the "physical" senses. The mind, abstractly, cannot see the grandeur of Niagara; it cannot hear the deadening roar of its rushing waters; nor feel the invigorating effects of an outing in the park; nor taste the sweets that are offered to the palate, nor smell the fragrance of the flowers. The "physical" senses are the avenues through which the mind receives its impressions. The brain is, we may say, the central station with which the various organs are connected by means of nerves, and the impression made upon the brain is more or less distinct, in proportion as every part of this system is or is not in proper working order. Man sees, and it is the function of the eye to perform this office. He hears, and it is by means of the ear. If these organs are in their normal condition, so as to perform their respective functions well, he sees and hears well. If the functionary action of these organs, through any cause, is interfered with, a corresponding deficiency is observed in the eye and the ear. Man thinks, and he has a brain to think with; and "without" this brain, the "physical" organ of mental activity, he "can not get along." Now, what shall we say when men tell us that we can "get along" better than ever when once we are entirely "without the physical?" How can we "see God" (Matt. v. 8), if we have no eyes to see? How can we keep tune and time with the song of the redeemed, if we have no ears with which to hear the joyous strain?

If "the physical is not the *real* man," why is it that "we cannot get along without the physical?" Who or what is the "we" that "can not get along?" And where do we want to "get along?" If "the physical is not the *real* man," is it a "man" at all? Or is it an unreal man? The "man" whom God formed out of the dust of the ground (Gen. ii. 7), was a "real man," and he was a "physical" one, with senses for physical enjoyment and physical suffering. The reason why "we cannot get along without the physical" is obvious: it is because man was made a physical being. Physical pertains to natural objects or natural productions, or to material things. Man was made of tangible matter—dust—and hence is a material, physical being. When violence is done to his organs, they are either permanently or temporarily rendered useless, in proportion to the injury received; and the Bible plainly states that "the dead know not anything." Eccl. ix. 5. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv. 21. What does this, and a great [illegible] as is matter "of course, we can not get along without the physical." Then why not be consistent, and stick to the text?

A. H. ZILMER.

Dear Restitution:

It is now four months since we came to Portland. We like the city and climate very much. There have been many rainy days since we came here; yet the rain in this country does not interfere with work as it does in the East, since there is little or no wind with it. This is a city of roses. We have never seen them elsewhere so large and beautiful nor grown in such profusion. The Willamette River passes through the city dividing it into East and West Portland. The older as well as the business part of the city is on the West side. The residence portion on this side extends to the Heights. To the East the valley is wide and the city is growing in that direction. Many beautiful residences and other fine buildings are already there. The electric system is extending its street rail ways, and with its transfer tickets one can reach the business center with little trouble. We think if we had our friends of the east with us, if we could meet on each first day with the little congregation at the Plymouth church we would be happy to wait here the coming of the Lord.

In answer to a letter of inquiry, Sister Skeels of Scholls, Oregon, wrote us that teams would be sent to Portland to convey all who wished to attend the Conference at Scholls on July third, fourth and fifth. We accepted the invitation to be with them, and we shall ever remember this meeting as one of the rich blessings of life. It was to us as a spring in a dry land; a tropical island, fragrant and beautiful in mid ocean. Those who live under the sheltering influence of our Father's house know but little of the joy it gave us to meet with his children. It did us good to look into their kind faces and note the gleam of hope as they extended to us their hospitable welcome. The little church at Scholls are faithfully and earnestly working for the Master. They have Sunday school as well as preaching each first day. Bro. W. L. Skeels has worked for many years in this new West and has been the means of aiding many to see the truth. He is a workman that needeth not to be ashamed. Bro. J. Foore of Kansas was present and did most of the preaching. We had the pleasure of meeting Brother and Sister N. D. Tichenal of Wenatchee, Washington, and learned to love them. They have both consecrated their lives to preaching the Word, and we believe will be a help and strength to each other in the work. We heard Brother Tichenal preach. He knows the gospel message and how to present it in a spirit of love. With great pleasure we recommend him to any congregation or Conference as an evangelist. May God bless their labor and keep us all in the love of truth.

J. H. WILLEY.

Dear Restitution:

The household of faith in Salem, O., were again delighted Sunday morning July 12th, to welcome young Sister Anna Burton, daughter of Sister Esther Burton, to share the blessedness of those whose transgression is forgiven, whose sin is covered. For several weeks she diligently searched the Scriptures to see for herself what God had set forth in the gospel of the kingdom, and to find out what was required of her in order to obtain a hope of eternal life, or what she must do to be saved. Realizing from her earnest study of the Word of life, that she was without Christ, an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope, and without God, she desired baptism, and Tuesday, July 7th, we went to the brook gladly, and there on confession, before witnesses, of her faith in the things concerning the kingdom of God, and the name of Jesus Christ, she was immersed, washing away her sin, and rising to walk in newness of life. Our prayer [illegible] and receive a crown of life.

P. NEILL.

MARRIED.

At the home of the writer, in Oregon, Ill., on Friday, June 5, 1903, Mr. Anda T. Tilton of Chana, Ill., and Miss Nellie McRoberts of Ashton, Ill. These young people start out in life with the good wishes of a host of friends, and judging from the kind parental care and the good homes they are leaving to make one for themselves they will make a success in life. We trust they may never forget the good old Book which has been the guide in the homes which they have left.

S. J. LANDSAY.

Debate.

A debate on the following propositions will be held at the Restitution Church, Moriah, Ill. commencing Aug. 4 and continuing four days. The Mr. Roberts mentioned is a representative of the Christian Church.

1. The Holy Scriptures teach that man is wholly mortal, and is unconscious in death, that is to say, from the time of his natural death to the time of his resurrection, and is incapable of exercising any mental or physical activity during that time.

L. E. Conner Affirms.
W. G. Roberts Denies.

2. The Holy Scriptures teach that man possesses an immortal nature, and entity which survives the natural death of the body, and continues to exist in a conscious state.

W. G. Roberts Affirms.
L. E. Conner Denies.

3. The Holy Scriptures teach that the kingdom of Jesus Christ, the kingdom of God, preached by Jesus Christ and his apostles, is the Church of Jesus Christ, and was established, organized and set up on the day of Pentecost.

W. G. Roberts Affirms.
L. E. Conner Denies.

4. The Holy Scriptures teach that the kingdom of God, the kingdom of Jesus Christ, preached by Jesus Christ and his apostles, is yet future, and will be set up, organized and established at or after the second personal coming of Jesus Christ.

L. E. Conner Affirms.
W. G. Roberts Denies.

Oregon Bible College
Oregon, Illinois

The Restitution.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JULY 22, 1903.

As there are five Wednesdays in July this issue and Aug. 5 will be consecutive papers.

BROTHER Joblin writes that he is just able to be around, and that his wife is also sick.

DON'T forget to plan to attend the different Conferences that are announced. Go and help in the work of spreading the good news of the soon coming kingdom and King. The cause needs your assistance.

POPE LEO. XIII, on Feb. 20, 1903, reached his twenty-fifth year of wearing the triple crown, being 93 years old. His mind was then clear, and he was able to go through the ceremonies at the celebration in commemoration of the event. In many ways Leo. XIII was a remarkable man, and it has been said that he is "the last of a trio of aged men of such commanding stature that they towered above their times like oaks in a meadow." Bismarck and Gladstone were the other two, and however good the association and comparison may be, it is certain that no one of all the popes that have gone before him, has lived at a time when it required so much skill and tact to steer the Catholic Church through the difficulties that have assailed her. The troubles with the Italian government, and with Germany and France have been met, as well as the "liberalism" in America, and each so managed that the Church has seemed to gain by his skillful management. The next pope will likewise have many hardships to go through with, among them not the least may be the differences between capital and labor. Pope Leo XIII was born March 2, 1810, and died at four o'clock July 20, 1903. Cardinal Oreglia, Dean of the Sacred College, is the head of the Catholic church until a new pope is elected.

ACCORDING to the following dispatch from Pekin it would seem that Russia is determined to provoke Japan into [illegible] the pretense of Russia to vacate Manchuria, or allow any principle ports to be opened for any length of time. Russia and open ports is an anomaly. "According to diplomats here the greatest factor in the eastern situation is the increasing danger of war between Russia and Japan. They believe it is becoming plain that Russia is willing to fight Japan if convinced that no other powers will assist her. The Russians are confident of their ability to easily defeat Japan, and are said to be anxious to settle definitely her position in eastern politics and end her ambitions to oppose Russia's progress in Manchuria. The belief is attributed to the Japanese that the Russian policy is to attempt to placate Great Britain and America and provoke Japan into beginning hostilities. They regard Russia's consent to opening ports in Manchuria, the Czar's promised visit to England, and the occupation of the Corean border as parts of that policy. Russia's activity on the Yalu River is more irritating to Japan than the retention of Manchuria, and all Japanese officials in China speak of war as a "probability."

AT the Epworth League Convention at Detroit, Mich., Dr. J. M. Buckey, of New York, in speaking on "Christ, our King," gave vent to the following words:—"We cannot affiliate with the Unitarians or any other body that does not recognize Christ as King. If we are right in our belief and assertion of his kingship they are unwittingly, if honest, blasphemers. If they are right we are idolators. We must everywhere declare and maintain belief in his deity. I would be willing to receive an honest doubter into the church, but if he dogmatically declare that Christ is not God I would be as willing to receive a Mormon." The "Dr." seems to think it would be impossible for any one to recognize Jesus Christ as their King without believing he is also God. The trouble with Dr. Buckley is that he has not studied his Bible with the view of learning about Jesus' Kingship. If he had he would have learned that the Christ is not now a King, but that he will soon come and then will be made King of kings and Lord of lords. He does not hold the office yet. He is declared to be the only begotten Son of God, and therefore he can not possibly be God himself, any more than Dr. Buckley is his own father. If this people who without question swallow what is given them by such teachers as this "Dr." is, could only see that the kingdom of God is yet future; that Jesus is now at his Father's right hand acting as Mediator,—not as King. That he is to come to earth and establish his kingdom and reign; that as he was raised from the dead, so his saints are to likewise be resurrected and made immortal. If they could only see the beauty in the plan as given in God's Word, they could be a power for good and for God. But they are blind and their leaders are blind, and the Word says both fall into the ditch. Brethren and sisters, let us strive to pluck a few brands from the burning. Let us try to enlighten some one and show them the truth, present to them the hope of the gospel, before it is too late.

The Lord's Portion.

Speaking through the prophet Isaiah, Jehovah tells us of a time when "darkness shall cover the earth, and *gross* darkness the people." Isa. lx. 2. Is there a soul in the house that does not know that we are living at that very time? Can we not all see that this prophetic Word is having its fulfilment in our day—before our eyes? This intelligent little congregation needs not to be told that the darkness spoken of, is not *physical* darkness. It is not darkness caused by the obscurity of the sun. The gross darkness here referred to, is the converse of the light which the Psalmist says is given by the entrance of God's Word. So we know from this that the darkness is mental and moral darkness. And this condition of things is shown to exist *now*, by the fact that if we speak to them of man's nature, they tell us that he is *immortal*, and can never die,—must

LIVE FOR EVER

somewhere,—either in happiness or woe! But when we turn to that subject as revealed in God's Book, we read that God *only* hath immortality; and we read too, that Christ came and suffered and died to procure immortality for us; and that those who seek for it by patient continuance in well doing will obtain immortality, or eternal life. You see *both* these statements cannot be true. If man is immortal then God has not told us the *truth*. But we hold, that he has told us the whole truth [illegible] fore the human view cannot be true.

If we ask the multitude of religious people what of man's state after death, they tell us that he knows more than he *ever* knew before. At funerals we are told of the pious dead, that they are cognizant of all that is being said and done at the funeral of what they term the tenement of clay. But the Word that giveth light says, Eccl. ix. 5 the dead know not anything; and that there is no wisdom or knowledge or device in the grave, whither man goeth. Need I say, we just

BELIEVE GOD'S BOOK,

and that accounts for our separation from all others. If we ask these same people where the everlasting home of the saints is to be,—we are told that it is to be in heaven. But turning again to the sure Word of God spoken by Jesus, we find him saying Matt. v. 5, "Blessed are the meek for they shall inherit the earth." As he could not deceive us this is what we believe, and advocate, and what we would die for,—before we would renounce it. And Dan. vii. 27 says the kingdom of God *under* the whole heavens is to be given the saints, and they are to

POSSESS IT FOR EVER,

even for ever and ever. And the redeemed hosts in Rev. v. 9, 10 say they will reign on the earth. And the 115th Psalm says the heavens are the Lord's —but the earth he has given to the children of men. We simply believe this, and hence, as Paul says there is only one faith, one hope and one baptism, we do as he tells us to come out from all those who disbelieve these great fundamental truths. The popular doctrine has no use for the Old Testament, or very little, which reveals God's purpose to set up a kingdom on earth that shall be the means of abolishing the curse, and the thousand ills that afflict humanity. Supposing they hie off to heaven at death has led them to teach that the New Testament is all *sufficient for salvation* purposes. But remember Jesus taught men to search the Scriptures for in them they think they have eternal life, and they are they that testify of him. There was no New Testament when he said this. And here let me try to give the true place and set the true value upon both the Old and the New Testaments. Both are

ABSOLUTELY ESSENTIAL.

Neither is of any use without the other. And you will see the truth and force of this when I say, and could abundantly prove, that all the glory honor, majesty and power offered to man is promised in the Old Testament,—and the

PROMISES ARE SWORN TO

by God, so that we cannot doubt he means what he says. We now, perhaps some one before me is saying, that if this be so what is the use of the New Testament? What use, do we need if the old contains all that? I will gladly answer you dear friend, yes, I am thankful for an *opportunity* to explain the value of the New Testament. The New Testament shows us what kind of people the promises in the Old Testament are made to. 2d, It shows what steps those people have to take in order to become heirs of those promises; and 3rd, it shows them what kind of lives they must live after they become heirs; and fourthly, it shows the laws of Christ by which we have to regulate our lives. The promises in the Old Testament would be

WITHOUT VALUE TO US

without instructions as to how we could obtain them. And the instructions in the New Testament would be of no value at all to us, if God had not set before us some grand promises to believe and hope for. Seriously, solemnly, earnestly, friends, do you not see from this simple outline, why it is the New Testament never once holds out heaven to us as something worth living for? If God wants us to live godly so as to inherit heaven,—is it not most amazing that he has *never once* said so? We are most distinctly told that God has set *something* before us to believe and hope for? What is it? Is it heaven? If so, where in all the Book of God is heaven set before us? How could heaven be set before us by God, when he has set *something* else before us to hope for, and says the saints shall possess it for ever? How could they be eternally in two different places? If forever

UNDER THE HEAVENS,

how could they be above? I have taken up considerable time by way of introduction,—and while my subject proper "The Lord's Portion", may suffer considerably by curtailment I felt it would be useless to speak on Old Testament themes to people who had no clear conception of the plan [illegible] promises. In ending my introduction, I beg you not to treat the Old Testament as if it were out of date. It *surely is not*,—the constant reference to it in the New shows that. Referring again to the darkness the prophet said should cover the earth, I ask if the Son of God when here in weakness and suffering could upbraid the Pharisees and call them hypocrites for not discerning the signs of the times, how much more could he upbraid those of this age who fail to discern that the time is near for his return from the far country? Not in weakness and poverty and suffering, —a man of sorrow, but

IN POWER AND GLORY

to inherit Judah his portion in the Holy Land, and choose Jerusalem again. Zech. ii. 12. The Pharisees were blinded by the traditions of men, and from this cause were unable to recognize the fact that their Messiah had to first come as the Lamb of God to take away the sin of the world,—and to come the second time as the Lion of the tribe of Judah, to overthrow those who have possession of his inheritance, and to take possession. Scripture says there was a veil over their hearts, which will remain until they return to the Lord, which time is still future,—for the Apostle says that blindness in part is happened to Israel until the fulness of the Gentiles be come in, —and so all Israel shall be saved,—as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 25, 26. Alas, when we turn to the mass of religious Gentiles we find that they make void the Word of God by

THEIR TRADITIONS.

Some of them say that the Son of God will never be man as himself by setting his foot upon this cursed earth again, far less come here to dwell for ever," thus ignoring the fact that God has willed to him a special portion of it, and besides that, says to him in the 2nd Psalm, "Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." So you see, he who *cursed* the earth for the first Adam's sake *can* and *will* remove it for the *Second* Adam's sake, the Lord Jesus Christ, for we read in Rev. xxii. 3, "There shall be

NO MORE CURSE."

He who came in weakness and lowliness was the one spoken of by the prophet Isaiah who was to be despised and rejected of men came in fulfillment of the prophecy in Zech. ix. 9: "Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem." Why Zechariah, what are you so excited about? Listen, and you will soon find out. "Behold

THY KING COMETH

unto thee, he is just, and having salvation; lowly, and riding upon an ass, and upon the colt the foal of an ass." Take notice that this is a prophecy in the Old Testament, and fulfilled in the New. And I trust you will notice that it was

LITERALLY FULFILLED

not figuratively or mythically fulfilled. He literally rode into the literal city of Jerusalem on a literal colt of a literal ass,—amid the literal hosannas of thousands of literal Jews. The prophet said it should be the King of the Jews that was to thus come—not in fact, then, the [illegible] was the King to be. We are told by John that he came to his own (land and people) and they received him not,—that is, the leaders, those in authority received him not, but the common people received him gladly, and would have made him king on the spot; but to *correct* the idea that he would then and there re-erect the throne and

KINGDOM OF DAVID,

he spake the parable of the nobleman going to a far country to receive a kingdom and return, and at his *return* he reckons with his servants and rewards them with authority in proportion to their deserts.

And here, friends, I want you to notice that just as the Jews would not recognize this lowly one,—this man of sorrows as their king, neither will professing Gentiles. They overlook all the glorious truths written in the prophets concerning him as the heir to David's throne and kingdom. As a nation the Jews will only recognize as the Messiah, one who comes as Judah's Lion. The Gentiles will only recognize him as God's Lamb, and yet the same prophet speaks *both* of his *lowly* ride into Jerusalem, and of his coming in majesty and might, and of his being the one King, and one

LORD OVER ALL THE EARTH.

Now if you please put these Old Testament things alongside of something [illegible] the New and you will understand all [illegible] and introduction. As and that of Luke an angel came and told Mary she should have a Son, his name Jesus, he should be great and the Lord God would give unto him the throne of his father David, and he should reign over the house of Jacob for ever, and of his kingdom there should be no end. Now, I ask this intelligent audience what sense would there be in this, if we did not know that God had for ages been promising to set Abraham's Seed and David's Seed upon the

THRONE OF THE WORLD

and bless all nations with a righteous government after destroying the human governments. Professors who discard the Old Testament see nothing in the wonderful promises of Gabriel to Mary because they have taken up with the traditions of men that nullify what the angel said,—and when Jesus calls Jerusalem the city of the great King they do not know that he himself is

THE GREAT KING

referred to, and that he is going to make Jerusalem the capital of his world-wide kingdom. And when they read the sign placed over his cross they do not realize that he must one day be King of the Jews or else the oath and promise of God will fail,—and when they read Acts xv. 16, 17 where the Spirit for Jesus speaks back [illegible] from heaven to tell us he is not going to stay there, but is *coming again*, as he said he would before he went away. Just listen to him, he says, After this I will return. You know he had been in earth, and had gone away to the Father's right hand, and it is from thence he says, After this I will return. I submit that if he returns as he says he will, he will be in earth *again*. Would you like to know what he is to return again for? I mean would you like to know what he is going to do when he comes again? If so, you can know, for the very next verse tells what he will do. "After this I will return and build again

THE TABERNACLE OF DAVID

which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men, that is the remaining portion of mankind—may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Friends if you are in earnest to know the truth of the matter,—put what Jesus will do when he returns besides what in Luke i. Gabriel said to Mary before he was born, and then you will see that God is surely going to carry out the programme revealed ages ago by the prophets. But before I conclude I must call attention to what the Spirit in Peter said soon after the Lord

ASCENDED TO HEAVEN.

He said heaven would retain Jesus—How long? For ever? No! but that heaven would retain him till the time comes for restoring all things God has spoken by all the holy prophets since the world began. Friends, if you disregard the prophets how are you going to know what Jesus is coming for, —just as sure as that Peter was speaking for God, so sure is it that he sends you back to the prophets to find out what

JESUS IS COMING FOR.

Will you do it? Will you? I tell you it is a serious matter,—a subject of awful import to you. Just think! Jesus is heir of all things—he is to be King over all the earth—that is his *portion*, in its full dimensions. Paul says [illegible] ter with Christ *now*, we shall reign with him then. If you believe the promises of the life and kingdom when Jesus comes, and turn away from sin, and be baptized for the forgiveness of past sin, you will that moment become a joint heir with Christ, and he tells us what he will say to all such when he comes in power and glory in Matt. xxv. 34. Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world! Jesus has died that you may have life after death to inherit that kingdom,—will you accept it?

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

The time of our annual meeting is near, and we request a report from each society in the state and those connected with us, giving an account of numbers, meetings, work done, money, etc., signed by the president and secretary. We also request every isolated Berean to send us a report of work done the past year, or to write us an encouraging word. Send them to our secretary, Miss Mary Aslakson, 364 Dickens Ave., Chicago, Ill., by Aug. 1st. If sent after Aug. 3, address them to her at Oregon, Ill.

ANNA L. DREW, Pres.

Berean Programme for Conference at Oregon, Ill. Aug. 12-16.

Friday, 6:45 p m, Topic—
Some of God's promises.
Emma Lindsay, Leader.

Saturday, 4:30 p m, Business meeting.
6:45 p m, Topic—
Hearing and doing.
Elizabeth Eaton, Leader.

Sunday, 2:00 p m, Subject—What the followers of Christ are and what they will be.

Witnesses	Lights	Priests
Soldiers	Pilgrims	Kings
Builders	Sowers	

Edwin Renner, Leader.
ADA A. DREW,
Chairman Com.

"Hear Ye Him."

"For God commanded, saying, honor thy father and mother; and he that curseth father or mother, let him die the death." Matt. xv. 4.

Mark in recording the same conversation of the Master says, "For Moses [illegible] of the Master says, For Moses said, Honor thy father and thy mother, and whoso curseth father or mother, let him die the death." Mark vii. 10.

This shows conclusively that the Master made no difference in what God had said, and what Moses had said. If God said it, it was all right, if Moses said it, it was all right, as he was divinely authorized to say what he said—God told him to say it.

Where is the difference? Yes, where is your foundation for the two laws gone? The Master knew nothing about the two-law theory. That theory, like many other human theories is simply the invention of man and women, and has sprung up since the Master was here. He sowed the good seed, an enemy sowed the tares. Was the Master right? Was he the Light of the world? and will you hear him? or, was he a back number? Lord to whom shall we go? "Thou hast the words of eternal life." Peter.

T. E. ADAMS.

Among the Indiana Churches.

I will make special mention in this contribution of the isolated ones in Indiana. We have such at a great many places, of which I will mention Akron, Athens, Austin, Black Hawk, Brazil, Bremen, Colfax, Denver, Goodland, Grayford, Hartford City, Huntington, Indianapolis, Kendleville, Kokomo, Loree, Linton, La Fayette, Marion, Mauson, Middlebury, Monterey, Noblesville, Remington, Rochester, Seeleyville, Sheridan, Shoals, Stockwell, Tegarden, Tiosa, Tipton, Warsaw, Wabash, Walkerton, Windfall, and many other places. I have obtained the names of nearly one hundred isolated who live in different parts of the State. The most of these do not get to hear any gospel preaching once a year; and the only kind of preaching a good many of them have is through the study of the Bible and the reading of THE RESTITUTION. They have a veritable hunger for the sincere milk of the Word, and they plan when the time of our Conferences draws near, to attend these gatherings, [illegible] acquaintances are renewed and new [illegible] strengthened in the faith and built up for warfare against the powers of evil. Quite a number of such isolated believers were in attendance at our June Meeting, some of whom we had met on former occasions, and others we met for the first time. It is an easy matter to begin a conversation with such, for they seem eager to learn and drink in all they can of God's saving truth; and not infrequently we who are blest with opportunities which they cannot enjoy, can learn a lesson of loyalty and devotion. There they are in the interval of the meetings, all by themselves, far away from those of like precious faith, little appreciated in their struggle to be just, often misunderstood, their motives misconstrued, with little to help and much to hinder their faith and religious life. Yet they come to our gatherings not only receiving but also imparting good by their spirituality. It is a great privilege to commune with them, because, in their isolation, they commune with God.

I would say to such who live in proximity to some of our churches: Come to the meetings as often as you can. Bring some one whom you can interest, with you. During nearly the entire last twelve months we have had visits at the Church at Scircleville, from some of the isolated living within fifty miles of that place. There have been some from Sharpsville, Tipton, Cyclone, Sheridan, Noblesville, and elsewhere. And the brethren and sisters are always glad to welcome them. There is plenty of room in their homes, plenty to eat, and they feel honored with such visits. And then another thing. Let the churches see that their meetings are like a warm fire to warm by. A lump of ice does not attract us when we are cold, but a warm, cheerful fire will.

A. H. ZILMER.

A clergyman in Boston recently aroused his sleepy audience by asserting in the most positive manner that, "notwithstanding the hard times, the wages of sin had not been cut down one iota."

To act the part of a true friend requires more conscientious feeling than to fill with credit and complacency any other station or capacity in social life.—*Minnie Cone.*

People look at your six days in the week to see what you mean on the seventh.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs S M Quimby	3 50

Special Summer Tourist Fares.

Will be in effect July 7th to September 30th, inclusive, to Colorado, Utah, Minnesota, Wisconsin, Iowa, South Dakota and points in Southwest. For particulars consult Ticket Agents of Pennsylvania Lines.—Sept 30.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

Poetry.

I Must Abide in Thee.

O Father, help thy troubled child,
So spent—so tempest torn;
I cannot bear the storm so wild,
By every wave upborne.
Be thou my Refuge and my Tower,
To which my soul may flee;
In every troubled, trying hour,
I must abide in thee.

Life has such strange vicissitude,
Such fiercely rending gales,
Such blinding storms, such lashings rude,
I cannot trim my sails.
Oh, I shall perish here at length,
Wrecked in the yawning sea,
Unless thou, Lord, will be my Strength,
And come, abide with me.

I cannot be the sport of waves,
Of every eddying tide,
I must find power that helps and saves—
I must in thee abide.
Speak peace, and make my peace secure,
Whatever else must be;
My anchor must be strong and sure—
I must abide in thee.

Selections.

The Church Not the Kingdom.

Let us then look at a few of the prophetic glimpses of "the kingdom," that we may see how impossible it is that the gospel which heralds it can satisfy the claims of the appointed Heir, or can be the kingdom which it heralds.

Take the Book of Psalms, a great portion of which is in reality the millennial psalter, and cannot therefore be understood if it be not accepted as descriptive of a state of things which is to take place after the return of David's Son and Lord from heaven, and in consequence of his most blessed government of the nations upon earth.

It is remarkable how this precious book reaches the heart, soothes sorrow, cheers the desponding, and pours its heavenly balm on the wounded spirit. Unconsciously the reader finds himself in the presence of the King, and knows not that the things that gladden him are actual descriptions of what shall be when the Lord he loves shall bear rule over all the earth; the kingdoms and dominions of the world having acknowledged the sovereignty of him whose right it is to reign over all nations and tribes of the habitable world. There is an unsuspected feeling of something greater, better, holier, than has ever yet been realized even in the most Christian communities; a scarcely heard whisper of the soul that there is something here that tells of the royal presence of the King. The heart lingers on those hallowed scenes, and receives the impression, as if from the finger of the Holy Spirit, that the outward and the visible are in harmony with holy truth; that the will of the Father is done in earth as in heaven; that there is no longer any jarring element to mar devotion; and that the world has at last become a magnificent temple, vocal with the praises of innumerable rejoicing worshippers.

In the first Psalm we look through the light of prophecy upon the congregation of the righteous; and the ungodly and the sinner are no longer among them. They have not stood in the day of judgment. Clearly the dispensation of gospel witnessing is past, for that allowed tares and wheat to grow together.

In the second, the conspiracy of the kings and rulers against Jehovah's Anointed is described; a conspiracy which began as soon as Herod heard of the birth of the King, and which will reach its impious height, and its final overthrow, when the Antichrist and his confederates shall make war with the King of kings; and the calm assurance is given that the decree is not to be recalled, for Jehovah hath set—by appointment—his King upon his holy hill of Zion; for *here, though* the actual accession is in the far future, its absolute certainty is such that it is spoken of as accomplished. The kings are, therefore, warned, and called upon to be wise now, for God's purpose concerning his Son is immutable.

In the seventh, in the midst of terrible disorders and persecutions, the exulting cry is heard, "The Lord shall judge his people!" and, as a consequence, the just shall be established, and the wickedness of the wicked shall come to an end.

The eighth describes the Lord's name as excellent in all the earth, and the "dominion" of Jesus, the second Adam (See and compare Heb. ii. 6-9), over all things.

In the ninth, He shall judge the world in righteousness, and dwell in Zion; and, consequently, the heathen are rebuked; the wicked destroyed; and their name put out for ever; and the enemy comes to a "perpetual end."

In the tenth, the Lord is King for ever and ever, and the heathen are perished out of his land.

In the fourteenth, there is a vehement cry, "Oh, that the salvation of Israel were come out of Zion!" and the royal poet adds, gratefully, "When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

In the 22nd, the sufferings of Christ and the glory that shall follow are spoken of; and part of this glory is thus described: "All the ends of the earth shall remember and turn unto the Lord; and all kindreds of the nations shall worship before thee." Why? "For the kingdom is the Lord's, and he is the Governor among the nations."

The 24th contains a rapturous welcome to "the Lord mighty in battle," the victor, "King of glory," returning to reign over the earth, which will then be truly his, "and the fulness thereof;" the world and they that dwell therein. I do not stay to vindicate my application of this joyful welcome to the second advent, because I am satisfied that no other interpretation can meet the requirements of the [illegible] tumult and terror, the Lord is represented as King for ever, giving strength unto his people, and blessing them with peace.

The 45th is an exquisite epithalamium in anticipation of "the marriage supper of the Lamb," the sceptre of whose kingdom is celebrated for its righteousness. The majesty and glory of the King, and the blessings of his reign, meet here in dazzling splendor.

In the 46th, "the Lord of hosts is with us," and the time of universal peace has come. "He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." The tumults of the nations have ceased; the people know that he is God; and he is exalted in the earth, facts which have never yet taken place, and which never will until the glorious King be manifested.

The 47th is a gem of rarest lustre, calling upon all people to clap their hands, and shout unto God with the voice of triumph. "For the Lord most high is terrible; he is a great King over all the earth." The poet-prophet is excited with the splendid vision, and calls repeatedly for adoring songs: "Sing praises to God, sing praises: sing praises unto our King, sing praises; for God is the King of all the earth; sing ye praises with understanding."

The 48th describes Mount Zion in her glory, as the mountain of the Divine holiness, and the city of the great King.

In the 50th the Prophet sees the Advent, and describes some of its imposing circumstances: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is Judge himself."

In the 67th, the sufferings of Christ and the glory that shall follow come before us again. The psalm closes with this delightful declaration: "God will save Zion, and will build the cities of Judah, that they may dwell there and have it in possession. The seed also of his servants shall inherit it, and they that love his name shall dwell therein," all which, of course, is future.

The 72nd is a magnificent and charming description of millennial felicity, in consequence of the government of the Son of God upon earth.

The 74th contains a prayer which we would do well to use in view of the dark places of the earth and abounding iniquity: "Arise, O God, plead thine own cause," which, in New Testament language, would be, "Come, Lord Jesus!"

The 76th is a judgment scene, and future, when our Lord shall "cut off the spirit of princes, and be terrible to the kings of the earth."

The 82nd prays, "Arise, O God, judge the earth, for thou shalt inherit all nations," the peaceful inheritance of the earth by the Heir of all things invariably following his assumption of his royal rights.

In the 87th, "glorious things are spoken" of the metropolitan city, and "the Highest Himself shall establish Zion;" his establishment of her being the cause and the glorious things the consequence.

In the 93rd, "the Lord reigneth," and "the world is established that it cannot be moved;" cause and effect again.

In the 95th, the heavens, the earth, the sea, and the fulness thereof, are summoned to gladness; and the field and the trees of the wood are asked to rejoice before the Lord. But why? "For he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth."

The 97th brings us into the presence of the reigning Sovereign, and all the people see his glory.

The 98th demands a "new song" to him who has done marvellous things, whose right hand and holy arm hath gotten him the victory. Israel is restored, and all the ends of the earth have seen the salvation of our God. Therefore, "make a joyful noise before the Lord the King."

In the 99th, the Lord reigneth, is great in Zion, and is high above all people, &c.

In the 102nd, "when the Lord shall build up Zion, he shall appear in his glory;" and subsequently, and consequently, the people will be gathered together, and the kingdoms to serve the Lord.

The 110th sees the Son sitting at the Father's right hand for a time, and then striking kings in the day of his wrath and judging among the heathen, that he may put down evil, and establish his reign of peace and righteousness in the earth.

The 145th extols the King, describes men as speaking of his kingdom, and talking of his power, and affirms that his kingdom is an everlasting kingdom, and that his dominion endureth throughout all generations.

The 146th says that the Lord shall reign for ever, the God of Zion unto all generations; and the poet concludes with a grateful "Hallelujah!"

The 147th gives us a beautiful glimpse of Jerusalem rebuilt, the outcasts of Israel regathered, the broken in heart healed, and their griefs at an end. The Lord of great power and infinite understanding hath done all this; and again the sweet singer closes with a "Hallelujah!"

The 148th summons all creation, animate and inanimate, to adore him who exalteth the horn of his people, the praise of all his saints—even of the children of Israel, a people near unto [illegible]

In the 149th, the children of Zion are joyful in their King, and the "saints" are in possession of glory, executing judgment under their glorious King.

And the last of the series in the millennial psalter is a burst of praise from "every thing that hath breath," and a final "Hallelujah!"

You see, then, whereto all this conducts us. It establishes the proposition that the claims of the Heir are not met by the gospel, even on the supposition that its testimony is believed by every child of man, for in that case, its message to the nations that a kingdom is coming would necessarily be credited, and all men would, in consequence, be what are called millenarians. It proves, besides, that the kingdom and the church are two distinct things, both in essence and circumstance.

The truth is, the gospel has two testimonies. It proclaims the salvation of grace to all who believe in Jesus, and the future establishment of a kingdom of righteous rule in our world. It points upward to the glory with Christ, and onwards to the government of peace under Christ, when he shall "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23.

But when we take into account the fact that *the witnesses are unheeded* by most men as regards the salvation which is by grace through faith during the present dispensation, and by a still greater number as regards the kingdom of righteousness in the next dispensation, the doctrine that the gospel meets the regal claims of the Lord Jesus is seen to be utterly untenable. "And it came to pass," said Paul to the Jews, "that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." Acts xxii. 17, 18. This is the history of eighteen centuries anticipated. The world has not received apostolic testimony concerning Christ. The majority of men, though the voice of the witness has been heard in all nations, care nothing about him; and the majority of the inhabitants of so-called Christendom are destitute of the characteristics of saints, and sadly ignorant of the double message with which the witnessing gospel is charged. Our Lord distinctly told his apostles that their testimony would be rejected by many. "And into whatever city or house ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when you come into an house salute it. And if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of the house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city." Matt. x. 11-15. Again: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me." Lu. x. 16.

Great multitudes have, during the entire dispensation of grace, down to this hour, rejected the testimony of God. Comparing the throngs of [illegible] have returned to the Shepherd and Bishop of souls, the complaint of the witnesses has all along been, "Lord, who hath believed our report?" Surely it requires no ingenious argument to convince any one that these things are so, when the fact is so painfully visible to us all. I would not state a thing so obvious, but for the important bearing it has on the subject of this paper. If even under the supposed case of a Christianized world, through the instrumentality of gospel witnessing, the royal claims of the Lord Jesus would not be satisfied, what shall we say about those claims in the face of existing facts? Oh that I had the means of putting this simple question before every Christian minister in England! I am sure that an honest answer to it would dispel the delusion that the Christian dispensation and the kingdom of Christ are one and the same thing. The witness to the nations, even if its voice were heard, could never so far forget itself as to suppose that testimony and the fact of which it testifies are one: that the herald and the Prince who follows are the same person; but to see it falling into this mistake when so few hear its voice is matter for deep lamentation. Under no circumstances could a messenger sent to the nations to testify that the kingdom of God shall shortly appear, [illegible] his testimony was itself the kingdom, without rendering himself liable to punishment for want of his fidelity to his Master; but to say it under the actual circumstances of the case as we see it at this late hour of the dispensation whose last sand are running out, is distressing, perplexing, mournful; although, as usual, the sure word of prophecy has prepared us for it by telling us plainly that the promise of the Lord's coming would be the scoffer's jest in the last days,—the very time when that promise shall receive its fulfillment to the overwhelming terror of the scoffers.

Would, then, that the Church, as long as she has the opportunity, would take up her forgotten testimony, and cry, "Behold, the Bridegroom cometh; go ye out to meet him." Matt. xxv. 6. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." "Behold, I come quickly." "He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. i. 7; xxii. 12, 20.—*Rainbow.*

Original.

Dear household of like precious faith:

I was reading in a political paper about what great times they are having over the President and also over Kings and rulers. Now you may say, "What is of earth is earthy. So it is, but Christ used earthly illustrations if it made anything more plain, and I think this is a good one. The title is, "Move People From the Yard." "The guarding of the governor's mansion, and keeping the crowd away was a particularly difficult job, but it was carried through successfully by the squad of police detailed for that purpose."

Dear brothers and sisters, are we looking for our King or our President? How many police are on guard at our Governor's mansion; if our King should come? He has said he will come, and we should watch. Their ruler said he was coming, and they watched and he came, and just as sure are our King will come. Oh, let us watch, for he will come in such an hour as we think not if we are not watching.

The difficulty lay in the fast increasing darkness and the wide lawn. Is darkness not spreading over the land? Yes; sometimes I think it very gross darkness, so dark that a small light can not be seen very far, and often, as if it were in a fog, and we would try to lift it above the fog, they would not try to see.

When the president and his party drove up, the police failed to keep the people out of the yard, and they leaped the fence and lined the walk to the doorway.

Who will be so ready to see our King come, for he sent the message long ago so that we might have our garments ready. Will there be any so anxious to get close to him as they were to get to this man? Only think, he was of the earth, his gifts are only for a little while, but our King is to reign forever, and if we are fortunate enough to hear the welcome, we can see his smiling face and dwell in his presence. Our King will not have to have soldiers as body guard, for fear some one would try to kill him. No, no, for all wickedness will be done *away with, thistles and thorns will be* no more and the desert will blossom *as the rose*, when Jesus comes there will be no more strife.

CATHARINE MILLER.

Brother Underwood:

We thank God for the opportunity of again being able to write you a few words and to renew our subscription to THE RESTITUTION. I have not had a copy of the paper for six months, and I am at a loss for words to express how much we have missed its weekly visits laden with the story of love and mercy of Jesus the Christ, and the letters which convey so much encouraging love and truth from the brethren and sisters who are scattered abroad, for we are a scattered few. It has been the great desire of our hearts to be where we could reach a church of the one faith, but alas, have never been able to be within the walls of a church, except once in Cleveland, which will long be remembered and cherished as a bright spot in our lives. We hope that when we lay down the burdens of this life to await the call of the King of kings when he will come in power and great glory to raise the dead and change the living, and when the time comes may we all be found ready to meet our dear Savior.

MRS. MARY C. SMITH.
MRS. LEWIS WATKINS.

Table Talk.

KING OF GLORY.

"Lift up your heads, O ye gates, even lift them up ye everlasting doors and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Yet have I set my King upon my holy hill of Zion. I will declare the decree. The Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

When Jesus was brought before Pilate, Pilate said unto him, Art thou a King? Then Jesus answered, Thou sayest, I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. And Pilate wrote a title and put it on the cross and the writing was, Jesus of Nazareth, the King of the Jews. And when Jesus was taken up and a cloud received him out of their sight and while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel which also said, Ye men of Galilee, Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. And while he was yet with them he said, If I go away I will come again and receive you to myself that where I am ye may be also. Matt. xix. 28. "And Jesus said unto them, Verily, I say unto you, That ye which have followed me in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, and the saints of the Most High, shall take the kingdom and possess the kingdom forever, even forever and ever, and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. And they sing the song of Moses, the servant of God and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways thou King of saints and the Lord shall be King over all the earth. In that day shall there be one Lord and his name One. Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city. When he shall come to be glorified in his saints and to be admired in all them that believe in that day, where unto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ."

ESTHER BURTON.

GLORY OF GOD.

It gives me great pleasure to meet with the household of faith in Salem, this morning, and especially with you, Bro. and Sister Crawford, who have recently put on Christ. I thought it would be appropriate to speak to you upon rejoicing in hope of the glory of God. These words are familiar to us, we often hear them quoted, but do we give them the serious thought they demand? By what authority are we permitted to use these words? Paul gives us an answer in Rom. v., "Being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace (or favor) wherein we stand and rejoice in hope of the glory of God." Without that justification we are alienated from God, but there is a way whereby we can be brought into relationship with him. It is through faith. Faith cometh by hearing the Word of God. If we believe the promises contained in the Word, they serve as a basis for our faith. Such a faith is well pleasing to God, for he justifies us on account of it. But the justification is *through Jesus Christ our Lord.* Why is this? Because God is of purer eyes than to behold iniquity. We have all sinned; there is none that doeth good. This applies to all mankind, except the Lord Jesus. Notice the contrast between him and all others. He was separate and undefiled from sinners. He pleased not himself, but his Father who sent him, therefore he said of him, "This is my beloved Son in whom I am well pleased." Through the favor he found in the sight of God, we too, can approach unto him, for Jesus truly said, "No man cometh unto the Father but by me." To those in him, "He is made of God righteousness, wisdom, sanctification and redemption." "They are justified freely by God's favor, through the redemption that is in Christ Jesus." "There is therefore no condemnation to them which are in Christ Jesus."

After showing that our justification is by faith in Jesus Christ, the apostle continues, "We rejoice in hope of the glory of God." Think it not strange that we are told to rejoice in hope of the glory of God, for it is the natural and logical conclusion that all should arrive at. Have we not enough set before us to make us rejoice? What more can he say, than to you he hath said, who unto the Savior for refuge hath fled?

Hath not God sworn by an oath, that he will fill the earth with his glory as the waters cover the sea? Then the angelic proclamation which was sung at our Savior's birth will be fulfilled, "Glory to God in the highest; peace on earth and good will to men." The contemplation of these things will cause us to rejoice in hope if our hearts are set upon them. But there is more yet, Paul styles it the glory to be revealed in us. It began at the coming of the Lord when he shall be glorified in his saints. Then our position will be the reverse of what it now is. For the sorrowing ones there is joy. The redeemed of the Lord shall come to Zion with singing; everlasting joy shall be upon their heads. The lingerers and thirsters after righteousness shall be filled. There is glory and honor for those who labor in the cause of God and truth, for they are wise and shall shine as the brightness of the firmament and as the stars for ever and ever. For these earthly bodies in which we groan there shall be given the glorious vesture of immortality, and the Lord will take away the rebuke of his people from the earth, by exalting them to the highest positions of glory and renown. Is it any wonder that the glorious Lord said when on earth, Rejoice and be exceeding glad even in the midst of tribulation. To rejoice in the Lord is not only a privilege but a command as well. David said, Rejoice in the Lord, oh ye righteous. Paul enjoins it in these words, Rejoice in the Lord always. We need to rejoice in hope, for it is only those who hold fast the beginning of their confidence and the rejoicing of the hope firm unto the end that are to be made partakers of Christ. Beloved, let us see to it that the rejoicing of our hope comes first in our affections, then all will be well.

W. S. TOMLINSON.

Announcement.

The Cleveland Church having postponed the Ohio State Conference, and the Salem Church being anxious to begin work in Ohio, it was decided to hold the Conference in Salem, beginning August 18, to 16 inclusive.

All the brethren in Ohio are urged to attend this first meeting to help devise ways and means to carry on the work of the Lord. Brethren from other states are cordially invited to come.

We earnestly desire all churches in Ohio to be represented, but if it is impossible to attend please send letters to be read. Let us all join heartily and unitedly with David in saying, "Thy saints shall bless thee, they shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Psa. cxiv.

Lodging will be provided for all free and board 10 cts per meal. A hearty response is expected from all who love the truth as it is in Jesus, and are waiting for his appearing.

Address all papers to the undersigned at 366 W. Main st. Salem, O.

MRS. NANCY BARNES, Sec.

The annual Conference of the Church of God in Christ Jesus in Illinois, will convene in Oregon, Aug. 12-16. Programme will be announced later. This Conference session will be preceded by a Bible School in same place, to begin on Monday, Aug. 3, and continue to time of Conference. Arrange to attend both. For further information write either to J. W. Wilson, 1022 Opera House Building, Chicago, or the undersigned at Oregon, Ill.

S. J LINDSAY, Sec. pro tem.

The 16th Annual Conference of the Churches of God in Iowa, will be held at the Camp Ground at Cedar River Park, Waterloo, Iowa, commencing Saturday, Aug. 22, and continue over Sunday, Aug. 30, 1903. Information regarding rates, etc., will appear in due time.

FLORENCE ALLARD, Sec.

The Fifteenth Annual Conference of the Churches of God in Christ Jesus, in Iowa, will convene at Waterloo, Iowa, August 22nd to 30th, inclusive. Its sessions will be held at the beautiful camp-ground at Cedar River Park. A reduced rate of one and one-third fare for the round trip has been granted on all railroads on the Certificate Plan:—Be sure to get a certificate for each fare paid on each road. Board the street car at Waterloo for Cedar River Park and it will take you direct to the camp-ground. A drayman has been provided with a badge reading "Conference Baggageman," and will endeavor to meet all trains. If he is not on hand bring your checks to the camp-ground and your baggage will be attended to promptly. Bring some bedding and a straw-tick. Tents and straw will be furnished free. Bed springs will be rented for a nominal sum for the entire session. Meals will be served at the Dining Hall at ten cents per meal or three meals for twenty-five cents.

Brethren, it is the earnest desire of our hearts, to have you at this meeting, to clasp glad hands with you again, and feel the Spirit flow from heart to heart. This may be our last of meeting together in Conference. Let us lay aside our cares for a brief five or six days and give our service to God's work. We assure you, you will say at the end of the year, I am farther ahead than if I had not attended the Conference, and have given the Lord a few days of my time.

Upon your attendance depends the success of the cause. Remember there are brethren who have devoted many years of their lives to the cause, all for the sake of the truth. Will you not come and help to show your appreciation of their labor.

Of our preaching brethren, Brothers Lindsay and Wilson of Illinois; Adams of Nebraska; Myers and Crowe of Kansas; Garton, Lucas, Moyer, Eychaner, Stouffer, of Iowa; and others, it is expected, will be in attendance.

Thursday, August 27th will be Berean Day.

And now we commend you to his care, and hope to meet you all at the Conference. Come early and enjoy a "feast of fat things."

O. J. ALLARD, Pres.
FLORENCE ALLARD, Sec'y.

On account of the recent high water at Kansas City, it is thought best to change our Conference, to Severance Kan., commencing Aug. 28, and continue ten days. Severance is 25 miles west of St. Joseph, Mo. on the Grand Island Railroad. Those coming from points in Missouri will change cars at St. Joseph Union depot, and come direct to Severance. The tent ground is five blocks from the station. Let all who expect to attend notify me at Ransom, Kan. at once. Board and lodging has been arranged for at a price not to exceed 60 cents a day. Board and lodging is arranged for with parties near the grounds, thus avoiding the disagreeableness of looking after bedding and sleeping in tents in case of wet weather.

The mornings will be taken up with praise and song services and Bible readings, and the brethren present will arrange for the afternoon service. The evening and Sunday services will consist of the following discourses:

Friday evening, General talk.
Saturday, Why I believe the Bible.
Sunday morning, The Atonement.
Afternoon, The Promises.
Evening, Relation to Promises.
Monday, Salvation—for what?
Tuesday, How saved.
Wednesday, Their on the Cross.
Thursday, Judgment.
Friday, Immortality.
Saturday, Resurrection.
Sunday morning, Coming of Christ.
Afternoon, Coming of Christ.
Evening, Glories of the world to come.

Let all the brethren that have subscribed to the fund send in the balance at once so that we may be able to square up everything at the close of Conference. We have been falling behind, and it will take all that is due to come out even. The business meetings will be held the last Friday and Saturday of the conference.

Brethren, there has been many good meetings at Severance; let us make this the best one. Come with love for the Master, with love for one another.

A. W. DARBY,
Sec. & Evangelist.

The Annual Conference of the Church of God in Christ Jesus of Southern Illinois, will be held in the Restitution Church at Moriah, commencing Oct. 8 and lasting to the 11th.

Z. E. BRANT, Pres.
LEWIS WEAVER, Sec.

For the Illinois Bereans.

I wish to remind the Bereans that the dollar pledged last conference is about due, and we want to have all funds in by August. Let us all attend to this and have a full treasury to work on at the next conference.

EDWIN T. RENNER. Treas.
Lanark, Ill.

Please do not forget our financial needs.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Home Seekers' Excursions.

July 7th, 21st, August 4th and 18th, Home-Seekers' tickets will be sold to the West, Northwest, South and Southwest. For particulars regarding rates, etc., apply to Ticket Agents of the Pennsylvania Lines.—Aug. 18.

Special Fares to California via Pennsylvania Lines.

Account of National Encampment Grand Army of the Republic will be in effect July 31st to August 15th, inclusive. For further information regarding rates, through time, etc., consult Ticket Agents of Pennsylvania Lines.—Aug. 18.

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Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
R. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawatomie, Kan.
S. C. Oliver, Attica, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Babcock, W. R. C. Home, Madison, Ohio
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
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E. W. Knapp, Scholls, Ore.
John Poore, 3012 West Corning Ave. Pasadena, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave Grand Rapids, Mich.
R. B. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
Elder Richard Corbaley, Watervill, Wash.
C. P. Grahne, Box 11, Waynesville, Ill.
Wm. Guin, Jefferson, Ore.
W. F. Cordill, 326 W Lincolle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
Georgie Osborn Box 57 Burr Oak Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Prinmer, Jessup, Iowa.
John W. Hall, Catoosa, I. T.
J G Haupt, Crawley La
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G T Wilkie Dover Minn.
W J Semmons Barnville Ark
D C Robison Rt 3 McVernon O
Geo Neill Vice Pres a Cor. Sec National Bereans Ass'n 10 Webster Block Cleveland O

Low Fares to Tent City (San Diego, Cal.) via Pennsylvania Lines.

Excursion tickets to Tent City (San Diego, Cal.,) will be sold via Pennsylvania Lines July 8th to August 31st, inclusive. For particulars consult nearest Ticket Agent of Pennsylvania Lines.—Aug 31

The Overland Limited, a solid train Chicago to the Coast daily via the Union Pacific & North-Western line.

Vandalia Line Excursions.

San Francisco, Cal., and return $52.35 account G. A. R. National Encampment. Tickets sold July 31st to August 14th. Final return limit Oct. 15th, enquire regarding stop off and side trips.

Denver, Col., and return account Christian Endeavor. Selling date July 6, 7 and 8, good returning Aug. 31st.

Culver and return 25 cents, Sunday Excursion. Trains leaving 9:18 each Sunday a. m. and returning 6:18 p. m.

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Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:05 a m daily, 10:08 a m daily except Sunday, 1:05 p m daily, 5:40 p m daily, 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:47 p m daily.

For the West, 5:10 a m daily, 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:23 p m daily, 1:40 p m daily except Sunday, 6:08 a m daily.

For particular information apply to J. B. Hanes, Ticket agent, Plymouth, Indiana.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Reduced Fares to Rome City.

July 9th to August 13th, inclusive, excursion tickets to Rome City, Ind., account Camp Meeting and Island Park Assembly, will be sold via Pennsylvania Lines. Particulars regarding rates and time of trains furnished by Ticket Agent of Pennsylvania Lines.—Aug 18

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Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $820 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 488 West 13th Street, New York.

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall H. W. Smith, Elder, St. Phillips, [illegible]

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 300 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:30.

Ainsworth, Neb. Sunday School every Sunday at B. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1710 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by I. H. Zilmer of Plymouth, Ind.

[illegible] Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kalb, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Author, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:00 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fallda or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, AUG. 12, 1903. NUMBER 30.

The Restitution.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

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Rejoice Evermore.

"Rejoice though storms assail thee;
Rejoice when skies are bright;
Rejoice though round thy pathway
Is spread the gloom of night.

If the good hope be in thee,
That all at last be well;
Then let thy happy spirit
With joyful feelings swell."

Communicated.

Jerusalem Restored.

All nations and kingdoms that we read of have a central place called a capital, where the laws are made, and where the ruling authority resides. It was so with the kingdom of Israel. David took the stronghold of Zion for his habitation. "Here will I dwell."

Jerusalem of old with God's house or temple was literally destroyed as foretold by Christ and the prophets, which is proof that its restoration predicted by Christ and the prophets will be as literally fulfilled, as to place and time and manner.

Christ limits the time Jerusalem is to be trodden down to the end of Gentile times, Luke xxi. 24, it being when Christ comes to Zion and rules in the midst of his enemies. Per. ex. Christ comes and gathers his elect saints to him in the air, both dead and living. Paul says Christ comes with all his saints. Jude says, The Lord comes with his saints. Christ says, The Son of Man shall come in all his glory, with all the holy angels, and sit on the throne of his glory, which is the throne of his father David. Zech. xiv. locates the definite place where he puts his feet, and where he comes with all his saints, and it is Mt. Zion, from where he ascended. Here is where the restitution commences. It is a day known unto the Lord as one day. At evening it shall be light. Living waters go out of Jerusalem, and men shall dwell therein, and there shall be no more utter destruction. Jerusalem shall be safely inhabited. Joel iii. gives the same events. The mighty ones, the saints, come down. Here God dwells in Zion, Jerusalem is called holy and a fountain comes from the house of the Lord.

These two prophets show that the Lord comes with his saints and the mighty ones, and Jerusalem and the locality about, with the living waters are restored and there is no more curse there. Not that the curse is removed from the whole earth, for the restitution is a gradual work. The stone that struck the image was small at first, but it became a great mountain and filled the whole earth.

Isa. lxv. 17, 18, follows the same order in the creation of the new heavens and earth. First, Jerusalem is created a rejoicing, and her people a joy, and the voice of weeping shall no more be heard in her.

Again, Isa. xxviii. 20, says, Look upon Zion the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall never be taken down. Here Zion and tabernacle are used interchangeably to represent Jerusalem as they are in many other places.

Amos uses tabernacle for Jerusalem in speaking of restitution events.

In Acts xv. 14-16, Peter quotes from Amos, saying, God at first visits the Gentiles to take out a people for his name. After this I (Christ) will return and will build again the tabernacle of David (Jerusalem) which is fallen down and will build the ruins again and set it up, that the residue of men might seek after the Lord.

The Lord told David that he would raise up his seed after him, which shall be (not his sons but) of his sons, (referring to Christ) and he shall build me a house. I will settle him in my kingdom forever.

God spoke of a house for a great while to come. 1 Chron. xvii. This could not be the temples built by Solomon and Cyrus, for they were destroyed, and this stands forever. There are no provisions made for its destruction. Zech. v. 12, 13 is a further confirmation of the purpose of God to build him a house in the future age. A man whose name is the Branch (Christ) shall build the temple of the Lord and he shall bear the glory and shall sit upon his throne and be a priest upon his throne, a title Solomon did not possess.

Haggai ii. 7, 9, says, I will fill this house with glory, saith the Lord. The glory of this latter house shall be greater than the former.

Isa. lx. is a chapter wholly on the restoration of Jerusalem. It is personified and spoken to as a person. "Arise, shine, for thy light is come; the glory of the Lord is risen upon thee. Darkness covers the earth, and gross darkness the people, but the Lord shall arise upon thee, (showing it is the first to be restored) the sons of strangers shall build up thy walls, their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually. They shall call thee the City of the Lord. Whereas thou hast been forsaken so that no man went through thee, I will make thee an eternal excellency, and make the place of my feet glorious. For brass I will bring gold, and for iron silver, being so much superior to old Jerusalem. Violence shall no more be heard in thy land, wasting nor destruction within thy borders. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Language would fail to picture a more beautiful and enduring city than this. That God has unconditionally purposed to rebuild Jerusalem, never to be taken down could not be more positively stated.

It is affirmed over thirty times in the chapter by the word "shall" without one negative or conditional "if."

So we may rest assured that Christ, the Branch, will rebuild the house of the Lord, restore Jerusalem, cause war to cease to the ends of the earth, speak peace to the heathen and remove the curse from the whole earth.

The rod of his strength goes out of Zion and he rules in the midst of his enemies. The law shall go forth from Zion, and the Word of the Lord from Jerusalem. He shall rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation neither shall they learn war any more.

These Scriptures show that the restitution is a gradual work, being compared to a mustard seed and leaven, and that Jerusalem is re-built at Mt. Zion, and the land about it is restored from the curse first.

Jerusalem is beautiful for situation, the heavenly city that Abraham looked for, that hath foundations, whose builder and maker is God, built by the appointment of his Son. This is the beloved city round which the devil gathers the deceived of the nations when let loose at the end of the thousand years reign of Christ with the saints. It has been the joy and praise of all the earth, during the restitution age, with its river and tree of life and the glory of God is its everlasting light.

But, some will ask, What do you do with the New Jerusalem that comes down from heaven? Would it not be more proper in view of the Bible facts on this subject, a few of which are herein stated, to ask such to give a reasonable Bible solution to the question?

If God has a city 1500 miles square in heaven that he is going to send to this earth through vast ethereal space, with a river running, and trees growing that are made of the same material and illuminated by the same light of this beloved city, we say, (Amen, so let it be. There will be ample room within it for this beloved city and a score more if necessary, and space sufficient for an everlasting home for all the elect seed gathered in Christ at his coming to sit on his throne and reign as Priest and King. But if this elect seed are all that are to be saved, the outside world will be tenantless. There will be no subjects to rule over in the kingdom, nor nations to serve and bring their honor and glory into the city.

But why are there walls of defense 1500 miles high round a city, where wars have ceased to the ends of the earth, and the Lord has spoken peace to the heathen, and there is no more curse, nor weeping, nor death, is a mystery not yet revealed.

B. C. SIMONDS.

The Devil's Device?

A short time ago I met a preacher in Plymouth, who, when I told him I believed in the destruction of the wicked, replied, "That is a device of the Devil."

I used the words of Inspiration; and he in making remarks called it "destruction doctrine," using also a Bible term. This of course put him squarely against the words of inspired writers. So to be consistent he should say, "Paul, that is a device of the Devil's." The question is, Who is right, Paul or this modern preacher? According to this man's theory Paul used the wrong terms in setting forth the destiny of the wicked—used terms that would mislead the simple minded reader. This proclaimer of the gospel (?) believes that the doctrine of never ending torture is true, in opposition to the often repeated declarations of God's Word that death, destruction, is the doom of the wicked. To prove that he was right and Paul was wrong he began to philosophize about the nature of the soul. Here the fitness or nature of things came into play. How convenient! "The soul is immortal and immaterial and is the real man." It is strange that Paul and the whole inspired college of apostles and prophets overlooked so important a doctrine (?) giving it no place in the record of God's will. Had they believed it they would have put it in plain terms, embodying it in the one hope of the gospel.

It would have found [illegible] of the Bible, and notably in the [illegible] erous obituaries of eminent and saintly characters. All this judging from the use of the doctrine in modern times. The plainness of the statement of the doctrine in question stands out in such broad contrast with the silence of the Scriptures that none but the hopelessly blind may not see it.

It is conspicuous in almost all literature. The spelling book of our boyhood days set it before the young mind by the words "The soul is immortal" and the explanatory sentence, "it cannot die" and this in contrast with affirmations about the nature of the body; the whole language implying the superior worth of the soul, and the almost uselessness of the body. The doctrine meets us everywhere. It is sculptured on tombstones, and costly monuments to mark the spot where rich and poor find a common level. It is found in the hymnology of the most of the so-called Christian churches of the present day. It finds a place in nearly all obituaries, and the funeral sermon would be thought incomplete if it contained no allusion to the soul's survival. It so overshadows the doctrine of the resurrection that those who still hold that the body will be raised at the last day sometimes fail to mention the fact in a funeral discourse [illegible] and others seeing no advantage in the resurrection of that which in life shackeled the freedom of the soul have utterly rejected the theory of a future resurrection and substituted that of a resurrection of the soul (some say spirit) at the death of the body. This latter class are consistent at least, for, if the body in this life is but a clog hampering and hindering the soul's lofty powers may if not, if raised and made the vesture of the soul in the life to come, be in a measure a hindering cause, circumscribing its activity to narrower limits? Those who hold in common the doctrine of inherent immortality whether believing in the resurrection of the body or rejecting it are alike on untenable ground, because on unscriptural ground. If there should be among the readers of this brief paper any holding the doctrine of inherent immortality, let me say to you there is not the bare possibility that you are wrong, nor the probability that you are wrong, but the positive fact that you are wrong.

The Bible teaches a very different [illegible] Hear what Paul says on the [illegible] in question. "To them who by [illegible] continuance in well doing seek [illegible] glory, honor and immortality, [illegible] life" will be rendered as the [illegible] preceding verse states. Rom. ii. 6, 7. This marvelous endowment is not in [illegible] possession but is held in reserve [illegible] the meed of doing well. Bible students accepting Paul's statement here [illegible] not obliged to differ with him [illegible] sets forth the doom of the [illegible] godly, declaring it to be [illegible] tion.

JOHN L. WINCE.

Matthew xxiv. 20.

"But pray ye that your flight be not in the winter, neither on the Sabbath day."

This is considered by some folks a strong prop for the Sabbath. But as I cannot see it in that light, Come let us reason together a little, and consider this matter.

1. In the first place please consider the fact well, that the Master never taught any one to keep the Sabbath in all his teachings. And this is also true of his apostles. Neither did they ever reprove any one for not keeping it, or violating it, and they never mention the sin of Sabbath breaking.

Oh, my good brother and sister, how can you account for all this? One of two things must be true, and you can have your choice. Either the Sabbath was not very important then, or the Master and his apostles did not understand their mission. Which was it? I say it was the first.

Now to our text. It seems plain to us that the Master only had in mind their present temporal welfare, and mentions some of the things that would be in their way, and serve as impediments to their flight. To us it seems quite improbable and very unlikely (who in all his teaching never had told one soul to observe the Sabbath) would now seek to guard his disciples from its desecration, while in the same connection with our text, he says, Then let them which be in Judea flee unto the mountains, verse 16. Luke says the same, but omits to mention the Sabbath. Chapter xxi. 20-24.

Would the Master try to guard the Sabbath in the city while the gates were shut, and at the same time tell those outside the city to flee to the mountains. I have a better opinion of my Master than that. Then again can you really believe away down in your heart, that the good Master who had time and again fled on the Sabbath day to save his life from a mob of Sabbath people who were constantly hounding him and his disciples about the Sabbath, (a pretty set of blind guides as predecessors this,) would now be so inconsistent as to turn around and try to throw a safe guard around the Sabbath by telling his people to pray that their flight to save their life might not come on the Sabbath day.

I must say in conclusion you will please excuse me for dissenting from such a theory, as I hold and cherish a far more exalted opinion of my Master than that. He was consistent, it is the people, and their theories that are out of joint, that makes so much trouble and confusion in the world, and the end is not yet.

T. E. ADAMS.

Editor Restitution:

Perhaps some of your readers will like to know what I am doing, so I will say that on June 20, I left home for the Northwest Conference, to be held at Scholls, Oregon. I sped away over hills and mountains, sandy deserts and beautiful farms, and at the end of four days landed at Portland, Oregon.

As I was met by Chas. Marrs, and we went to a hotel and had supper, then started for a ride of fifteen miles to the conference. Time went rapidly as we talked of other days when we used to be in Kansas. At length we arrived at the Church, but meeting was over. We went in and there met Bro. and Sister Skeels, and Bro. and Sister Willey, and Floyd Lawrence whom I baptised 15 years ago: and Sister Wicklin, and others.

After spending the night with Bro. and Sister Samuel Lawrence, the next morning we went again to the church and besides others I met Sister Almira Brooks, whose name is a household to readers of THE RESTITUTION. There was Bro. Brooks, and Bros. Knapp and Smeltzer and their wives and others. At 2 p. m. we spoke to the people on God's plan of the ages. I spoke again on Sunday morning, and Brother Skeels spoke in the afternoon. The meeting closed that evening with a [illegible]

I stayed over and preached again on July 12, on the begettal and birth of the natural and the begettal and birth of the spiritual. In the evening I gave them a general talk, and all seemed pleased.

It was a time of rejoicing with us, as several there had known me in former years. But at last the parting time came, and it is not likely we will ever all meet again in this life. I shall not forget their kindness to me—nothing seemed too good for them to do for me. I bid them farewell and went to Lake Shore, Wash., on July 18, where I was met by Bro. Peter Woolf. On Sunday I spoke to them on the plan of the ages, and again in the evening. We closed by singing God be with you till we meet again, and on Monday evening I was at Felida, with a house full of young people. How to talk so as to interest young folks was the question, so after telling them of myself a little, I got out the chart on the plan of the ages. I stayed with them three nights, and never in my life did I see such interest taken by the little children.

The last night I placed Adam and Eve in the Garden of Eden, with trees in the garden, the tree of life, the tree of knowledge. After the man had partaken of the forbidden fruit, I then drove him out of the garden, and put the flaming sword between them and the tree of life, for fear they would take of the tree of life and live forever. Then I asked the question Was the life forever in the tree of life or was it in Adam? A little girl answered Why in the tree of life. Oh, why cannot older people see it as well as the little girl?

Sister Hicklin gave us a fine exhortation at the close, and we parted after promising to come back again if it was the Lord's will. We have a number of fine brethren at this place. Brother McIrvin took me over to Vancouver where I took the boat and crossed the Columbia river, then went by train to Portland, and from there home to Parsons, where I arrived all right and found all well, for which I thank God.

JOHN FOORE.

Wisdom of Seirach.

CHAPTER 11.

1. A humble man's wisdom hath exalted his head, and in the midst of great ones will it seat him.

2. Do not praise a man of mark for his fine appearance, and do not abominate an ordinary man on account of his looks.

3. A honey bee is small among things that fly and her fruit product is a chief of sweet things.

4. Do not boast thyself in the putting on of outer-garments and in a day of glory do not be lifted up; because wondrous are the Lord's works, and his doings are hidden to ordinary men.

5. Many petty rulers have been made to take the lowest seat, and the unexpected one hath worn a diadem.

6. Many men of ability have been exceedingly dishonored, and men of renown have been delivered into the hands of others.

7. Do not blame before, make a diligent inquiry; apprehend first and then reprove.

8. Do not reject before hearing and do not pitch camp in the midst of words.

9. Do not strive about a matter which is of no use to thee, and do not sit in judgment in a trial of obdurate sinners.

10. Child, let not thy doings stand around many things. If thou multipliest them thou wilt not have been held guiltless, and if thou pursuest them thou wilt not have overtaken them, and thou wilt not escape by accomplishment.

11. There is one who toileth wearily and taketh pains and hasteth and lacketh all the more.

12. There is a dullard and he seeketh inpositional help; lacking strength he aboundeth in poverty; and the eyes of the Lord have looked upon him for good, and he hath raised him up from his humiliation;

13. And hath exalted his head, and many have wondered at him because [illegible]

14. Good things and bad things, life and death, poverty and riches are from the Lord.

17. The Lord's giving stayeth with the truly reverent and his satisfaction will have been prospered for ever. (Compare this with "This is my beloved son with whom I am satisfied" not "well pleased" merely).

18. There is one who getteth rich by perseverance and stinginess on his part and this is his portion of his wages.

19. When he hath said, I have found rest, and now will I eat to repletion of my good things, and doth not know what an appointed time will come, and that he will leave them to others and will die.

20. Stand in thy covenant, busy thyself with it, and grow old in thy work.

21. Wonder not at the doings of an obdurate sinner, put faith in the Lord, and abide in thy pains-taking case; because it is a light thing in the eyes of the Lord quickly and suddenly to make a needy one rich.

22. The Lord's blessing is in the wages of a truly-reverent man, and in a swift hour he will make his blessing flourish.

23. Do not say, What is my need, and what from now on will be my good things?

24. Do not say, I am independent and what calamity from now on shall I experience?

25. In a day of good things there is a forgetfulness of bad things, and in a day of bad things one will not have remembered good things.

26. Because it is a light thing in the sight of the Lord in a day of one's end to pay a man according to his ways.

27. An hour's calamity causeth one to ignore delight and in a man's final end there is a revelation (an uncovering) of his deeds.

28. Before one's end account no one blessed-happy, and a man who is a man will have been known in his offspring.

29. Do not conduct every man into thy house; for the ambuscades of the treacherous man are many.

30. A partridge is hunted with a basket with a pointed bottom; even so the heart of a supercilious man, and like a spy doth he look down on ruin.

31. For perverting the good into bad he lieth in wait, and will attribute blame to the preferred ones.

32. From a spark of fire coals are multiplied, and a man who is an obdurate sinner lieth in wait for blood.

33. Beware of an evil-doer—for he deviseth wicked things—lest he give thee cause for blame forever.

34. Take an alien into thy household and he will rend thee with disturbances and he will alienate thee from thine own people.

COMMENT.

There is enough up-to-date good ethical teaching in this chapter alone to embody and elaborate in a class-book of moral philosophy for seniors in any college in our land, as well as some helpful hints for our most enlightened advocates of sociological reform the world over. There is nothing narrow nor merely Judaic in the ethics here taught. The trumpet of proclamation rings clear that God is in all his world of natural and generic creation, not in one nation merely but in a mankind of nations, and that men may unconsciously work for him, yea, must work for him or may consciously work with him and be factors in working out his great benefit purposes in creation and redemption. The alien of this chapter is the alien to the covenant or contract which a conscious co-operation with God and his revealed purposes implies. Whether rich or poor you are or can be God's partner in your every word and work and what better assurance of present and future good can there be than this living consciousness is, and the argument of the divine curriculum herein taught.

CHAS. GARDNER.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Aug. 12, 1903.

Matters in the political world look ominous. Yet, while it is perplexing to the nations involved, it gives hope to the saints that the day of redemption is near. It behooves us to stand ready.

Affairs in Macedonia and the Balkan states do not improve, and Turkey is sending fresh troops into that region and has given warning that she does not intend to withdraw but rather increase her force there.

After being in session four days the Cardinals of the Catholic Church elected Cardinal Sarto to the position of Pope, and he takes the name of Pius X. He was Patriarch of Venice and it is supposed will follow out the plans of his predecessor.

Another reign of terror seems sure to rock China again. The Empress Dowager has started in to kill or imprison with torture some of the reformers, and the country is in an uproar. Some are trying to get away and others hiding. Evidently "the Powers" are not through with China yet.

Since the election of the new Pope it appears that the most popular man of all the candidates was Rampolla, who was the Papal Secretary of State, but in some way it appears that the Austrian ruler had made a protest against him, making threats which influenced some of the Cardinals, and he was beaten. It is considered a victory for the German ring over the French, as the opposition was instigated by the German Emperor.

Some one has said: "Stars shine brightest in the long dark nights of winter. The gentians show their fairest bloom amidst almost inaccessible heights. God's promises seem to wait for the pressure of pain to trample out their richest juice. Sorrow brings us nearest to the Man of sorrows, and is the surest passport to his loving sympathy. Only those who have sorrowed know how tender his comfort can be."

On Sunday Aug. 2, we had the unspeakable joy of assisting one more trusting soul to put on the sin-covering name of Jesus. It did the church much good by way of encouragement to continue their efforts to win a bride for their Lord and Master. In these strenuous times it seems almost impossible to get the attention of people long enough to interest them in any thing, but things of the present. In Cleveland the rush of business is such that our brethren are often working till late at night and part of Sunday to keep up with their duties, and save their places. But a streak of sunshine such as we had on Sunday helps to keep hope in the ascendant and so struggle on. The evidence that the gospel has lost none of its power to save when it is believed with the heart is most inspiring. Miss Mamie Galbraith was a member of the Presbyterian church when she discovered that practically she had no hope, because what she had was not founded upon any promise of God. The household of faith scattered abroad will, we are sure, rejoice with her in the choice she has made, and pray that she may prove to be a faithful witness for God in these times of abounding iniquity, and at last share God's great salvation.

God Stoops Down to Us.

Paul tells us in Gal. i. 16 that God separated him from his birth, and called him by his grace to reveal his Son in him. O what mercy and condescension there is in this! He manifested himself to us in a Son of his own,—who knew no sin,—but lest we despair of reaching or approaching such an exalted character, he selected a pardoned sinner, to show forth his Son,—thus stooping still lower to accommodate himself to our poor capacities, and blunted moral perceptions. What a God of love we have! How he yearns to save men! What infinite pains he takes to win our confidence.

We may learn from 1 Cor. iv. 11, what an excellent choice was made for this purpose. He says, "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our hands. Being reviled we bless; being persecuted we suffer it, being defamed, we entreat. We are made as the filth of the world, and are the offscouring of all things unto this day."

Again in 2 Cor. xii. 15 he sets another most notable example for us to follow,—saying:—And I will very gladly spend and be spent for you, though the more abundantly I LOVE YOU,—THE LESS I BE LOVED."

Beloved, this shows the transforming power of the truth when believed and obeyed from the heart. What has it done for us? What is it doing for us?

Salvation.

Salvation is a deliverance from death by resurrection and bodily glorification at the coming of Christ, together with the inheritance of the kingdom of God.

It is offered to all on condition of believing the glad tidings of Christ's accomplishments at his first appearing, and of his coming manifestation in the earth as King of Israel and ruler of the whole earth, at the setting up of the kingdom of God. And by immersion in water for a union with his name for the remission of sins, and by continuing in well-doing to the end of this probationary career.

Various Readings of Rev. i. 9.

"I John, your brother and fellow-partaker in the tribulation and kingdom, and patience [endurance] in Jesus, came to be in the island which is called Patmos because of the Word of God and the witness of Jesus." Rotherham's Translation.

"I John who am also your brother and fellow partner in the tribulation and in the reign and endurance [suffering] of Jesus Christ." Young's Translation.

"I John your brother and companion in the afflictions and in the kingdom and patience of Jesus Christ." Henderson's Tran.

"I John your brother and partaker with you in the affliction and suffering that are in Jesus the Messiah;" or One Anointed to be King."

"I John your brother and partner in the afflictions and patience of Jesus Christ." Whiting's Tran.

Note on above. Jesus in the 5th verse is said to be the ruler or Prince of the kings of the earth; but he is not that yet. The 11th chapter tells when [illegible] have been made kings and priests unto God, but this is prophetic of what *will be*. Proof of this is found in the 8th chapter where he tells them to hold fast till he come, and then he will make them rulers. See Acts. xiv. 22. Could they reign and suffer at the same time? John was suffering at that very time in Patmos. Rom. viii. 17. God speaks of things that are not as though they were. Rom. iv. 19; see what Peter says 1 Epistle v. 1: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and a PARTAKER of the glory that SHALL be revealed. This makes Rev. i. 9 easily understood. Peter *will be* a partaker of the glory when it is revealed.

This tribulation was the persecution of Domition who revived the persecution of Nero.

Answer to a Correspondent.

You say "God's promise of the land to Abraham, was fulfilled to his descendants."

We reply that the promise of the land for an everlasting inheritance was made to Abraham and Christ, see Gal. iii. 16. It was absolute. It was without conditions. The conditions had been complied with BEFORE the promises were made. His faith had been tested; he had been justified by faith, and then the word of promise, attested by an oath, was given. This supplied part of the *means* of blessing all the families of the earth, through a divine government to be established on the territory promised. This would bring peace on earth and good will to mankind.

The birth of Christ was the beginning,—the first visible act, the first visible step toward the fulfilment of the promise to Abraham, as you will see by reference to Luke i. 67-79, if you want to know the truth in the premises. If you will carefully read the 96th and 98th Psalms in connection with the passage from Luke, you can hardly fail to see how impossible it would be to fulfill the promise of the land when of the two legatees one was dead, and the other was not yet born. This is confirmed by the Word of the Lord in Heb. xi. 8 where is the proof that Abraham was [illegible] live as a stranger in the land he was [illegible] AFTER receive for an inheritance, in this life. Beside that it is distinctly said that flesh and blood cannot inherit the kingdom,—hence the necessity of a *better resurrection* which is set forth as the motive for the entrance manifested, (v. 35) and the being made perfect (v. 40) before everlasting inheritance could be entered upon.

We add in this connection that [illegible] declared there was *one* hope, Eph. iv. 4,—and confessed that that hope was the hope of Israel, and the hope himself cherished. And before Agrippa he stated that hope to be "the hope of the promise made of God unto our fathers." Acts xxvi. 6. And in chapter xxviii. 20 he calls it "the hope of Israel." And in chapter xxiv. 15, he shows that this hope can only be realized by a resurrection from the dead. And in view of these explicit statements, you should see that the hope of the promises is the "Hope set before us," see Heb. vi. 13-19. [illegible] is the light by which [illegible] whatever hope you have. We consider it not to be able to see how you can have any valid hope, if not based upon these promises of the fathers which you do not regard as gospel, and God, when he preached to Abraham; Gal. iii. 8; that being so how can you expect to be blessed with him? Gal. iii. 9, 29.

You say the gospel of the kingdom was not preached after the ascension of Christ. To show how utterly wrong you are we can only at this time give you the following Scripture proofs: Acts ii. 30; Psa. cxxxii. 11; Acts viii. 12; Heb. xii. 28; Jas. ii. 5; 2 Pet. i. 11; Matt. xix. 24; xxi. 43; ch. 13; xxiv. 14; John iii. 3; Acts xix. 8; xxviii. 23; Rom. xiv. 17; 1 Cor. vi. 9, 10; 1 Cor. xv. 20; 1 Thes. ii. 12; 2 Tim. iv. 1; Rom. xv. 12; 1 Cor. xv. 25; 2 Tim. ii. 12; Rev. v. 10.

A Striking Sign of the Times.

A special despatch to the Cleveland *Leader* from Delaware, Ohio, Aug. 5. says:—

"Rev. Charles Spicer, rector of St. John's Episcopal Church, Cincinnati, says that in his opinion the time is coming when there will be liquor served in churches in order to appease the appetites of those who otherwise cannot keep away from the saloon.

He says that the time is fast [illegible] religious work must furnish such social environments to the world that will bring people closer to the church. If he were to build a church after his own idea he would have a gymnasium, complete in all its proportions, where exercises and amusements could be participated in at any time by all who choose. In another department of the church he would have pool tables and near by a reading room.

He realizes that the church today is not coming in contact with the masses, and there is a growing and pressing need of reaching them through the social features which he holds are enjoyed at the saloon, where acquaintances and friends meet and spend their leisure hours.

Mr. Spicer says it is not so much a battle against the liquor habit as it is a fight for some suggestion that will invite people away from the saloons and get them into the churches, nearer its influences. Holding that religious worker might do effective work he says that the social problem of the saloon is greater today than ever before and the church must adopt some means to overcome it."

Abundance of evidence has been furnished by the great religious bodies of this and other countries during the last twenty years, that they were rapidly losing their hold on the people. They have had to adopt many questionable devices practiced by non-professors such as dancing, kissing games, money, all sorts of games, athletics, etc., etc., in order to secure their attendance and support.

Can this be wondered at when we remember that for many years, the taught the torments of hell for ever as the wages of sin, instead of death; and when through superior educational advantages this awful threat became disgusting to the people they discontinued that practice? It is as true now as ever it was, is it not? Who confidence could be put in men who drop out of their preaching whatever it is distasteful?

In addition to this a great number of their preachers discredit Moses, some of the prophets, and Psalms, and have undermined the authority of the Scriptures generally. These are the things that cause them to change their base, and gratify the flesh to prevent a break up.

But after all we had learned of their devious paths we were hardly ready for the shameful suggestion of Rev. (?) Spicer in the above dispatch. And yet, seeing it was shown in choir scandal in this city that some of its members stole off to a saloon while the sermon was being delivered, and hurried back to sing at the close,—it might have been expected.

We cannot begin to do justice to this subject; but seeing there is no saving power in anything but the gospel of the kingdom of God which Jesus preached of which they knew not the first principles, we rejoice in the incident above, as a sign that the day is at hand when the false prophet and those who receive his mark in their foreheads and hands shall have their portion in the lake of fire and sulphur, and will deceive the nations no more.

Selections.

The Rich Man and Lazarus.

These variously interpreted words of our blessed Lord are best understood by comparing Scripture with Scripture, with sincere prayer that the Spirit of Truth may guide us into all truth, and teach us all things concerning it.

We must bear in mind, in the first place, that our Lord Jesus Christ is "The Truth," and that, therefore, his words must be—in whatever form they may be found—the truth.

In the second place we must bear in mind that in speaking to the Pharisees he would have spoken in the Hebrew tongue, and would therefore have used a Hebrew word to express what has been rendered Hades (instead of Gehenna), in its translation into the Greek.

In the third place we shall see that though this story of the Rich man and Lazarus may have a two-fold application, it is so perfectly in accordance with all our Lord's teaching concerning the final state of the Jews—or tribes of Judah and Levi—at "the end of the Age," that we need have no difficulty in understanding it.

To speak first of the two-fold application of this truly-depicted and prophetical scene. It was the same "evil heart of unbelief in departing from the living God" (Heb. iii. 12), which was the root of the covetousness and all other sins of the Scribes and Pharisees of our Lord's time, as [illegible] under the Anti-Christ, are clothed in purple and fine linen and fare sumptuously every day—while their poorer brethren are hungered and they give them no meat, thirsty and they give them no drink, naked and they clothe them not—the same callousness to their sufferings, in binding heavy burdens and grievous to be borne on men's shoulders, while they themselves would not move them with one of their fingers. So that, although the sumptuous living might be far from those to whom our Lord was speaking, whose lives in that way, history tells us, were usually austere, their sins and hypocrisies were such that, after pointing them out one by one, he could fitly ask them: "How can ye escape the judgment of Gehenna"? (Matt. xxiii. 33) that same Gehenna, or lake of fire in which the rich man—who has 'forgotten God'—will lift up his eyes, restored to him again in resurrection, being "in torments." Our Lord had a lesson for that present time, as well as a prophecy of the future to give those Scribes and Pharisees who had just "derided" him, and as without a parable he spoke no religious truths to them, he put it in the form of a conversation between Abraham, as the Father of the nation to the rich man, and as the [illegible] natural shrewdness [illegible] of the faithful to [illegible] showing especially these four facts:

1. That there is, after death, no communication between the saved and unsaved.

2. That after the burial of one who has lived and died without God, there is no future opportunity of salvation, but—"after death the judgment." Heb. ix. 27.

3. That it is useless to think that any warning from one who has been dead and raised again would avail to convince those still on earth, if the Scriptures they already have do not do so—a truth which was proved in the case of the raising of Lazarus, the brother of Martha and Mary, when the chief priests only "consulted that they might put him to death, because by reason of him many of the Jews believed on Jesus"? Jno. xii. 10.

4. That before one who has died can return to this world, he must have been raised again.

In using the words "Abraham's bosom," our Lord would be continuing the two-fold application of his parable, as it was not only the phrase current among the Jews for describing the state of their blessed in death, but also his own for describing their state of rest and comfort in their future resurrection life—"I say unto you, many shall come from the East and West and shall recline—as at a peaceful feast of that country—with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom—those apostate Jews who have elected to receive the Anti-Christ in his own name (Jno. v. 43), in place of the true Messiah—shall be cast out into outer darkness, where shall be weeping and gnashing of teeth." Matt. viii. 11, 12. Lazarus, or Eleazarus, whose name signifies "Who has God only for his help," would be in either case "comforted," while the rich man, having had his all apart from God in this world, would remain apart from him in death, as well as apart from Abraham and Lazarus in the "resurrection of judgment," John v. 29.

In studying the subject with the help [illegible] our Lord's discourses, hell is rarely mentioned, and when it is, it is, with two exceptions, as Gehenna. These two exceptions are when he speaks of Capernaum and of his Church. In speaking of the city Capernaum, the word—if translated according to the parallel cases in Ezekiel etc.,—would either be "the nether parts of the earth," or "the pit." When he said, in Matt. xvi. 18, that the gates of hell should not prevail against his Church, we believe it means simply that the gates of the grave (such as were common in Palestine) would not prevail to prevent the resurrection of the dead in Christ when their call came.

We have a beautiful instance here of the perfection of Christ's parables in every detail, for while the rich man, in speaking of Lazarus as being raised from the dead, uses only the term for a general resurrection, Abraham speaks of his being raised from among the dead, or out of the dead, in accordance with his teaching in Mark ix. 10, -which caused his disciples to question one with another what the rising from the dead should mean.

The purple and fine linen show a life absorbed in pride and self, even if our Lord had no deeper reference in them, the purple dye being so costly that $1000 worth could be held in the palm of the hand, and the fine linen or byssus spoken of as worth its [illegible] cur in Rev. xviii. 12, as part of the merchandise of Babylon in the future, and is Rather they form part of the adornments and gifts of the voluptuous heathen King Ahasuerus.—*Lydia H. Cole in The Faith.*

A Deceptive Age.

The present age surpasses all others for rank deception. We see a wholesale exhibition of it in all the affairs of life. In the mercantile world things are made to appear better than what they really are. The outside is fixed up so it is very inviting to the eye, while the inside is a poorer quality, and sometimes a perfect sham.

If this condition of things were confined wholly to the things relative to this life we could get along fairly well. But the one who is the instigator of all that is wicked and mean is not content with robbing us of our just dues on worldly matters, but his main aim and object is to so deceive us that we will fail of gaining those durable riches that are reserved in heaven for all that will comply with God's requirements.

This enemy knows just how to deceive all who are his willing dupes. He has been in the business so long he has become an expert. But with all [illegible] preaching very faithfully, we can be [illegible] watch for him if we will [illegible] take heed to the advice of the Captain of our salvation. He never lost a soldier that obeyed his orders.

The command that came from heaven was, "Hear ye him;" and he said, "Take heed that no man deceive you. For there shall arise false Christs and false prophets, and shall shew great signs and wonders insomuch that if it were possible they shall deceive the very elect." The danger of being deceived by false Christs is in the past. The great danger now that confronts the professed people of God is in being deceived by false prophets.

The prophet Isaiah has given us a rule to test such: "If they speak not according to this word it is because there is no light in them." If people would always use it, it would keep them out of lots of trouble.

These false prophets that were to shew great signs and wonders as evidence of their high calling, according to Peter's description of them, were to be very successful in making followers, for, "many would follow their pernicious ways." Jannes and Jambres withstood Moses and Aaron by performing great and marvelous things. The apostle Paul says, as they did, so will these in the last days pursue the same course so as to resist or turn people away from the truth.

The reader will notice, according to the saying of Christ, that it is not possible for them to deceive the elect. Hence, all the hope there is for us is being one of God's chosen ones. The apostle saw this evil time, so he said, "Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand."

There is no niche nor corner in this armor reserved for the devil's falsehoods—as you will notice by examining it closely. The helmet is salvation, or the hope of salvation that is based on the truth of Christ's second coming.

The breastplate of righteousness, that is, putting on Christ our right[illegible] [illegible] and the life.

The girdle is truth; and the feet all shod with the preparation of the gospel of peace. This was the teaching of Christ. The sword of the Spirit, which is the Word of God.

The shield of faith, or the giving credence to divine testimony. Being thus equipped, we can quench all the fiery darts of the adversary, and be ready to go into the marriage supper of the Lamb.

Dear reader, have you this armor on? If not, hasten to procure it before the door of mercy is forever closed.—*F. E. Blaisdell.*

A Visit and Some Meetings.

May 29 I left home and went to see Brother Wagoner and family at Rochester. Was with them one week, and had a pleasant visit.

From there I went to Argos, and while there made my home with Bro. Taylor. They were all very kind to me. I was laid up a part of the time from a hurt I received while with Bro. Wagoner. I called on others of the brethren and sisters there, some of the sick. God bless them and save them in his everlasting kingdom.

After the Antioch meeting I went with Sister Biggerstaff, to visit with her father, Bro. Andrew Brookover, at Bracken. I preached five discourses for them. While I was there a grand daughter of Bro. Joseph Lewis died at Huntington, and was brought near there for burial, and I was called on [illegible] fifteen years ago that I was there and Bro. Lewis died and I preached a sermon for him. While there I visited Sister Littler, also Bro. and Sister Fry, and others, and passed the time very pleasantly. They will be remembered as sunny spots in my pathway. I want to meet them each in the kingdom. Before I left Bracken Bro. J. L. Wince came to fill his monthly appointment, and I went home with him and stayed till the next Saturday, I had not been at their house for some years, and it was a grand treat to me. While I was there Sister Wince took me to Pierceton where we called on two of Brother Quackenbush's daughters.

On Saturday I went to Warsaw and stayed with Bro. Quackenbush and family till Tuesday morning. I intended visiting other places, but decided to go directly to my son's at Kempton. May all be faithful until the end.

J. S. Hatch.

Announcement.

The Annual Conference of the Churches of God in Indiana will meet at the Church of God at Roll, Blackford Co., Ind., commencing at 7:30 p m, Thursday, Sept. 10, 1903, and continue over the following Sunday.

As this is the Annual Conference, let all the churches be represented by delegates. Roll is a country [illegible] situated eight miles north of Hartford City, and seven miles west of Montpelier. Hartford City is on the Pennsylvania Lines, and Montpelier on the Lake Erie & Western R. R. Let those who wish to go, write to Bro. Arthur M. Kelley, R. F. D. 5, Hartford City, Ind., stating on what day and at what time and place to meet them, and they will be conveyed to the place of meeting.

The brethren at Roll desire to have as large a number present as possible. They are able, and will be glad to entertain you. Brethren and sisters in Indiana, let us, one and all, make it a point to attend this meeting of believers. We have had good meetings at other places, and can have a good one at Roll. Let us have a personal interest in this matter. Begin at once to make plans to attend this Conference. A programme will be published later.

A. H. Zilmer, Pres.
Mrs. Lydia Railsback, Sec.

Poetry.

He Knoweth the Way.

I know not—the way is so misty—
The joys or the griefs it shall bring;
What clouds are o'erhanging the future,
What flowers by the roadside shall spring,
But there's One who will journey beside me,
Nor in weal, nor in woe, will forsake;
And this is my solace and comfort:
"He knoweth the way that I take."

I stand where the cross-roads are meeting,
And know not the right from the wrong,
No beckoning finger directs me,
No welcome floats to me in song;
But my Guide will soon give me a token,
By wilderness, mountain, or lake,
Whatever the darkness about me
"He knoweth the way that I take."

It is true that I cannot perceive Him,
If backward or forward I go,
He biddeth himself; but he tries me,
That more of his love I may know.
And Oh, that the gold may be purer,
For the trouble that comes for love's sake;
I'm not afraid of life's sorrow,
"He knoweth the way that I take."

Who knoweth? The Father who loves me,
The Savior who suffered for me,
The Spirit all present to guide me,
Whatever the future may be.
So let me have hope and take courage,
This truth shall my joy-bathem make;
The Lord is my strong tower of refuge,
"He knoweth the way that I take."

And I know that the way leadeth homeward,
To the land of the pure and the blest,
To the country of ever-fair summer,
To the city of peace and rest.
And there shall be healing for sickness,
And fountains, life's fever to slake:
What matter besides—I go homeward,
"He knoweth the way that I take."

Communicated.

Must We Keep the Sabbath?

"We" are those who have been "Gentiles in the flesh, called the uncircumcision by that which is called the circumcision in the flesh made by hands," who at that time were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: but now in Christ Jesus, we who sometimes were far off, are made nigh by the blood of Christ." Eph. ii. 12, 13. We understand that we put on Christ by baptism, and thus become Christ's (own,) and heirs according to the promise. Gal. iii. 27-29. By putting on Christ we came into Christ, and as a result are "in Christ." Rom. xvi. 7.

There is no doubt that whatever commands the Lord enjoined upon his followers, they are bound to keep. On the other hand, whatever commands he did not command them, no matter where they might be found, and however good they might be of themselves, they are not obliged to keep them. If he requires his followers, by express command, to keep the ten commandments as Moses received them from the hand of God and delivered them to the Children of Israel, in order to obtain everlasting life or enjoy God's favor, they are bound to keep all of them without distinction. If he freed his followers from all the commandments of the decalogue, they are free from all of them. If he enjoined upon them some of these, omitting any part of the rest, they must needs keep those which are thus enforced upon them. If Jesus commanded his followers to remember the Sabbath day to keep it holy, and to do no work therein, they must certainly so sanctify that day.

Now, the question is, Did Jesus command his followers to keep the seventh day of the week as the Sabbath? In view of what the record says about the commandments which were given by Jesus, the only answer can be a negative one. There is no such command on record. Neither did the apostles command the keeping of the Sabbath by the members of the Church [illegible] writings. A command expresses the will of the one commanding, and implies authority. That Jesus had authority to command the observance of the seventh day of the week as a Sabbath, if this should contribute toward the salvation of his followers, we do not doubt. Nor can we question that if he willed his followers to so keep that day, he would have given such command. But the fact is, no such command is on record in his expressed will. Both he and his apostles after him explicitly warned against idolatry: Matt. iv. 10; Eph. v. 5; 1 Cor. x. 14; 1 John v. 21. Against disrespect and dishonor to parents: Matt xv. 4; Eph. vi. 2. Against swearing: Matt. v. 34; Jas. v. 12. Against killing: Matt. v. 21, 22; 1 John iii. 15. Against adultery: Matt. v. 27, 28; Heb. xiii. 4. Against theft: Matt. xix. 18; Eph. iv. 28. Against false witness: Matt. xix. 18; Col. iii. 9. Against covetousness: Luke xii. 15; Eph. v. 3-5. All these things are mentioned many times and ways, both by the Lord and the apostles, as insuperable barriers to an entrance into the kingdom of God, but the nonobservance of the Sabbath is not mentioned in the New Testament as constituting any kind of hindrance in entering the kingdom or obtaining salvation. This is not only a fact, but an important one, which all who have regard for the truth should ponder.

A. H. ZELMER.

Among the Indiana Churches.

The Church of God near Scirclaville is an old settlement of believers. This was the scene of many a conflict in former days. Some of those who fought the battles of the truth were J. M. Stephenson, W. J. Fennimore, J. S. Hatch, and J. F. Wagoner. Both of the last named spent many years of hard and faithful labor in that neighborhood preaching the word of faith.

For many years meetings were held in School houses, as for instance, Burgett's Corners, the Cue school house, and the Whitcomb school house, as well as other places, and there are brethren living in the entire triangle from Frankfort to Tipton and Kokomo.

The church building now in use was erected in 1895. The brethren have a large field of work, and, with the proper care and vigilance, can accomplish a great deal of good. Additions to this Church are not confined to special efforts, though such are put forth at suitable times of the year, but take place at regular meetings. I regard this as an indication that men and women do some serious thinking on the truth when no special influences are being exerted. The brethren have recently organized a Sunday School, and I am told that the average attendance for six Sundays was about 80. The school is held at 3 o'clock in the afternoon.

On my last visit, two young ladies who professed faith in the things concerning the kingdom of God and the name of Jesus Christ were baptized, and I hereby introduce to the household of faith Sisters Laura Plummer and Jennie Williams. That they may prove faithful to the end of the race, is our earnest prayer. We were pleased to greet not only Brother and Sister McCory and Sister Truby, but also Mr. and Mrs. Cox of Sheridan.

Bible readings are conducted at the homes of the faithful at that place each Sunday, and a few outsiders are becoming interested.

A. H. ZELMER.

Selected.

Faith and Works.

In James ii. we read: "For as the body without the spirit is dead, so faith without works is dead also." "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. "Faith cometh by hearing, and hearing by the Word of God." Rom. x. 17. And "without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

I understand by these texts that our future life is based on faith, as the substance, or beginning, of our maturity. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." Heb. xi. 3.

It is the work of God, "that we believe on him whom he hath sent." John vi. 29. By faith in him we eat the bread of God, which cometh down from heaven, and this gives us eternal life. There is no other faith but a living faith of obedience, for it is plainly [illegible] dead, being alone." James ii. 17. Faith, hope and charity abide forever, and are three essentials on which eternal life is founded.

"What doth it profit, my brethren, though a man say that he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James ii. 16. "Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xiii. 5. Our experience must be in harmony with Gal. ii. 20, where the apostle says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself for me."

Our experience as followers of Christ is very much like that of a child from the time of birth—first the babyhood, then the childhood with growth, until the perfect man is developed. It is step by step, here a little, and there a little. We gather nourishment and strength from everything wholesome which we eat. If we eat anything that is hurtful or distasteful, we gain thereby in knowledge to discern the difference between good and evil. It is the same both on the natural and spiritual plane.

Faith and works can not be separated; as faith without works is dead, so also is works without faith. Christ Jesus became the possessor of the law of God by obedience, having fulfilled all the commandments of ordinances, nailing them to the cross. The law is good, but he that fails in one point is guilty of breaking the whole of it. Salvation can not therefore be interpreted through merits of our own, or by works alone, neither is life attainable any more by keeping the letter. The law of commandments given to the children of Israel demanded a continual sacrifice, so long as the sacrifice was imperfect; which proves that God was the author of the law, he being perfect. The sacrifices of earthly life and origin could not atone for sin; they were therefore only typical of the true and perfect sacrifice—"the Lamb of God."

God required a sacrifice of life that was higher than that of beasts; therefore "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth." He was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. No other life than God's own life could stand on the level with his commandments. Christ became worthy in the sight of his Father (by keeping his commandments) to finish the law by death on the cross. The life once contained in the commandments is now to be found through faith in our risen Savior, by obedience.

The law once written on tables of stone is now written in the hearts of men by the Holy Spirit. The same Spirit that raised Jesus from the dead shall also quicken our bodies from dead works to life and activity for him. The grace of God is sufficient in all our trials of life to keep that which is committed unto him in perfect peace, provided we are not ashamed of the gospel of Christ; "which is the power of God unto salvation to every one that believeth." "For therein is the righteousness revealed from faith to faith; as it is written, The just shall live by faith." Rom. i. 17.

By faith the children of Israel possessed the promised land after forty years of chastisement, learning obedience through suffering for the perfection of their faith. The promise to Abraham was also obtained by faith. Heb. vi. 12, 13, 15. Faith was counted unto him for righteousness, because of the virtue by obedience. His faith was active and alive. When God told him to slay Isaac and make of him a sacrifice he conferred not with flesh and blood, but believed God, that he was able to raise him from the dead. Abraham's faith did not fail, because he knew that the promise to him was sure. See Gen. xv. 5.

Faith that works by love is the only perfect way of salvation.

We are living in perilous times, and the apostle's warning is due: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another, daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, [illegible] dence steadfast unto the end." We are living in a time when it behooves us to earnestly contend for the faith once delivered unto the saints. If we do this, we shall be numbered among those that have made their calling and election sure, without spot or wrinkle, ready to go into the marriage supper of the Lamb. He that overcometh shall inherit all things.—*E. O. Carlson in Herald of Life.*

The church has relaxed in both her doctrine and practice. She occupies a lower and broader platform than is meet; and having laid aside, as ultra and unnecessary, much of what is forbidden to the carnal mind, she has enticed multitudes to join hands with her, whose hearts are not right with her Lord, and who would never have made a show of joining her, had she adhered to the faithfulness of her Lord's truth, and the holiness of her Lord's example.—*Hugh McNeile.*

Announcement.

The Cleveland Church having postponed the Ohio State Conference, and the Salem Church being anxious to begin work in Ohio, it was decided to hold the Conference in Salem, beginning August 13, to 16 inclusive.

All the brethren in Ohio are urged to attend this first meeting to help devise ways and means to carry on the work of the Lord. Brethren from other states are cordially invited to come.

We earnestly desire all churches in Ohio to be represented, but if it is impossible to attend please send letters to be read. Let us all join heartily and unitedly with David in saying, "Thy saints shall bless thee, they shall speak of the glory of thy kingdom and talk of thy power, to make known to the sons of men his mighty acts and the glorious majesty of his kingdom." Psa. cxlv.

Lodging will be provided for all free and board 10 cts per meal. A hearty response is expected from all who love the truth as it is in Jesus, and are waiting for his appearing.

Address all papers to the undersigned at 366 W. Main st. Salem, O.

MRS. NANCY BARBER, Sec.

The annual Conference of the Church of God in Christ Jesus in Illinois, will convene in Oregon, Aug. 12-16. Programme will be announced later. This Conference session will be preceded by a Bible School in same place, to begin on Monday, Aug. 3, and continue to time of Conference. Arrange to attend both. For further information write either to J. W. Wilson, 1022 Opera House Building, Chicago, or the undersigned at Oregon, Ill.

S. J LINDSAY, Sec. pro tem.

The Sixteenth Annual Conference of the Churches of God in Christ Jesus, Iowa, will convene at Waterloo, Iowa, August 22nd to 30th, inclusive. All sessions will be held at the beautiful camp-ground at Cedar River Park. A reduced rate of one and one-third fare for the round trip has been granted on all railroads on the Certificate Plan. Be sure to get a certificate for each fare paid on each road. Board the street car at Waterloo for Cedar River Park and it will take you direct to the camp-ground. A drayman has been provided with a badge reading "Conference Baggageman," and will endeavor to meet all trains. If he is not on hand bring your checks to the camp-ground and your baggage will be attended to promptly. Bring some bedding and a straw-tick. Tents and straw will be furnished free. Bed springs will be rented for a nominal sum for the entire session. Meals will be served at the Dining Hall at ten cents per meal or three meals for twenty-five cents.

Brethren, it is the earnest desire of our hearts, to have you at this meeting, to clasp glad hands with you again, and feel the Spirit flow from heart to heart. This may be our last of meeting together in Conference. Let us lay aside our cares for a brief five or six days and give our service to God's work. We assure you, you will say at the end of the year, I am farther ahead than if I had not attended the Conference, and have given the Lord a few days of my time.

Upon your attendance depends the success of the cause. Remember there are brethren who have devoted many years of their lives to the cause, all for the sake of the truth. Will you not come and help to show your appreciation of their labor.

Of our preaching brethren, Brethren Lindsay and Wilson of Illinois; Adams of Nebraska; Myers and Crowe of Kansas; Garton, Lucas, Moyer, Eschaner, Stouffer, of Iowa; and others, it is expected, will be in attendance. The Corporation Board of the Camp ground will meet August 25.

Thursday, August 27th will be Berean Day.

And now we commend you to his care, and hope to meet you all at the Conference. Come early and enjoy a "feast of fat things."

O. J. ALLARD, Pres.
FLORENCE ALLARD, Sec'y.

On account of the recent high water at Kansas City, it is thought best to change our Conference, to Severance Kan., commencing Aug. 28, and continue ten days. Severance is 25 miles west of St. Joseph, Mo. on the Grand Island Railroad. Those coming from points in Missouri will change cars at St. Joseph Union depot, and come direct to Severance. The tent ground is five blocks from the station. Let all who expect to attend notify me at Ransom, Kan. at once. Board and lodging has been arranged for at a price not to exceed 60 cents a day. Board and lodging is arranged for with parties near the grounds, thus avoiding the disagreeableness of looking after bedding and sleeping in tents in case of wet weather.

The mornings will be taken up with praise and song services and Bible readings, and the brethren present will arrange for the afternoon service. The evening and Sunday services will consist of the following discourses:

Friday evening, General talk.
Saturday, Why I believe the Bible.
Sunday morning, The Atonement.
Afternoon, The Promises.
Evening, Relation to Promises.
Monday, Salvation—for what?
Tuesday, How saved.
Wednesday, Thief on the Cross.
Thursday, Judgment.
Friday, Immortality.
Saturday, Resurrection.
Sunday morning, Coming of Christ.
Afternoon, Coming of Christ.
Evening, Glories of the world to come.

Let all the brethren that have subscribed to the fund send in the balance at once so that we may be able to square up everything at the close of Conference. We have been falling behind, and it will take all that is due to come out even. The business meetings will be held the last Friday and Saturday of the conference.

Brethren, there has been many good meetings at Severance; let us make this the best one. Come with love for the Master, with love for one another.

A. W. DAIBY,
Sec. & Evangelist.

The second Annual Conference of the Church of God, in S. E. Kansas, will be held at our proposed colony site at Rollin, Kansas, from Sept. 16th, to the 21st. Excursions on the 3rd Tuesday in September for one fare plus two dollars.

Bring some bedding, an empty tick, hammer, old carpet for tent floor, eatables, dishes, knives, forks and spoons, and mosquito netting.

Brothers Dewey, Jones, and myself are all that are left in the colony. We are not rich, so will charge 60 cts per day for board and a bed on the floor for all we can thus accomodate. Others who wish to have a tent and to board themselves can have one by paying freight charges from Iowa and back on the tents. They can buy groceries from Bro. Jones, who has a small store here. Come and see our resources and town-site, and advise us as to what should be done to build up a colony of believers here, and also to attend the meetings in the big tent. We expect good speakers here.

Write for any particulars to W. L. Crowe, R. F. D. No. 3, Chanute, Kan.

The Eighteenth Annual Conference of the Church of God of the State of Nebraska, will be held (D. V.) at St. Paul, Neb., beginning Aug. 20th and convening till Sept. 5th, inclusive.

The brethren thought it best to hold meeting in the Court House instead of in the large tent.

The Court House is a large, roomy, well seated, lighted, heated and ventilated building, being capable of holding all who will attend.

The brethren of St. Paul have again kindly volunteered to care for all visiting sisters and brothers who will attend. The kind hospitality shown by each and every one of the brethren of St. Paul last year is an ensample of what will be done this year.

Now sisters and brothers, we need your assistance and presence to carry on the work of the Lord. Last year's conference at St. Paul was one of the best ever held in Nebraska. I hope each and every one will endeavor to make this one exceed the last one.

Each and every one make an effort to be present and do your share of the good work. The time is short to can work. The day of the Lord draweth nigh.

MISS EMMA ELTON, Sec'y.

The Second Annual Conference of the Church of God in Christ Jesus, will be held in the Restitution Church, at Moriah, Ill., commencing Oct. 3rd, and closing Oct. 11th, 1908. We expect Brother S. J. Lindsay, Evangelist of Ill., Bro. W. H. Wilson of Chicago, Ill., Bro. A. H. Zilmer, Evangelist of Indiana, Bro. John Claypool of Marshall, Ill., and perhaps others to be here to tell the glad tidings of the soon coming King.

Dear Brothers and sisters, one and all, we want you to come to our Conference, and have a good time. We will take care of you. The program will be arranged after we gather and it is understood that we remain at the church as much as possible. We heartily invite the Bereans to attend and we aim that you shall have a good part of the time.

Dear brothers and sisters, these brethren have promised to be here to preach to us, now, how many will write to me to meet them at Casey, on the 3rd of Oct., so that we may know how many teams to send for you. Lay aside the cares of this world and come and have a love feast that will long be remembered, and may each one be able to say that it good is to be here. Remember that Bro. Lindsay said, What a nice trip for the northern brothers and sisters it would be to come to this meeting. May all have good meetings wherever they assemble themselves together for Conference, and may the glad tidings of the gospel be preached, that men and women can see the grand and precious promises and obey them while it is called today, and if we should never meet again in this world may we all meet in the kingdom of God.

Yours, in hope of eternal life.

Z. E. BRANT.

Berean Programme.

The Iowa Conference Board having set aside one day, August 27, to be devoted to the Berean work, we wish to remind all members and those interested of the importance of attending and taking part in the exercises of the day. The following is a brief outline of the programme:

9:00 a m, Business.
10:30 a m, Bible drill.
11:00 a m, Address, S J Lindsay
Subject, Bereans indeed.
2:00 p m, Berean programme: Music
Recitations, Readings, Essays, Discussions, Talks.
5:00 p m, Business session.
7:00 p m, Berean lesson,
8:00 p m, Discourse, G Eldred Marsh
Subject, Salvation.

G. P. ALLARD, Jr. Pres.
MABEL LINCOLN, Sec.

Evangelist's Notice.

The N. W. Conference see fit to keep me in the field as their Standard Bearer, and have elected me Evangelist for the coming year.

I request any of the brethren that wish a series of meetings in their locality to address me at an early date, that I may arrange my years' work. As through the courtesy of the R. R. Company I receive half-rates to any part of the United States, I may extend my labor beyond the states of Oregon and Washington, if desired.

Address me at Scholls, Ore.

W. L. SKEELS.

[illegible]

I wish to remind the Bereans that the dollar pledged last conference is about due, and we want to have all funds in by August. Let us all attend to this and have a full treasury to work on at the next conference.

EDWIN T. RENNER, Treas.
Lenark, Ill.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs E Coffin	1 50

To a person who asked the profound thinker, John Locke, Which was the shortest and surest way for a man to attain to the true knowledge of the Christian religion, in the full and just extent of it? he replied: "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its object, and truth without any admixture of error for its matter. It is all pure, all sincere; nothing too much, nothing wanting."

Some men make themselves a great name by the perpetual ruin of their good one.

He who misrepresents what he ridicules does not ridicule what he misrepresents.

The best part of beauty is that which a picture cannot express.

Please do not forget our financial needs.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Ohio Conference Program.

Thursday, Aug 13, 7:30 p m, Sermon by J. F. Wagoner, Redemption complete, or man and earth redeemed.

Friday, Aug 14,

9:30 a m, Social meeting, W. M. Farley.

10:30 a m, Sermon, by D. C. Robison, The things concerning the kingdom of God, and the name of Jesus Christ.

2:00 p m, Sisters meeting, Mrs. B. Lang.

7:00 p m, Social meeting, W. S. Tomlinson.

7:30 p m, Sermon, A. H. Zilmer, Between the two advents, or Occupy till I come.

Saturday, Aug 15

9:00 a m, Social meeting, C. Moore.

10:00 a m, Praise meeting.

10:30 a m, Sermon, J. F. Wagoner, God's eternal purpose, that he purposed in Christ.

2:30 p m, Business meeting.

7:00 p m, Social meeting, C Goss.

7:30 p m, Sermon, A. H. Zilmer, A salvation that must be worked out.

Sunday, Aug [illegible]

9:00 a m, Praise meeting.

10:00 a m, Welcome address, P. Neill.

10:30 a m, Sermon, M. Joblin. Glorious certainties.

11:30 a m, Communion service, W. D. Townsend.

2:00 p m, Berean meeting, J. C. Thompson.

3:00 p m, Sermon, J. F. Wagoner. The atonement, or man's relation to God.

7:00 p m, Talk to children, P. Neill.

7:30 p m, Sermon, A. H. Zilmer. How not to sin.

Salem, Ohio, is on the Pittsburgh and Ft. Wayne Railroad. Those coming will please notify Mrs. N. Barber, 64 E. Main St., and we will endeavor to meet all, or come north on track to W. Main St. turn to left and come straight to meeting house. Elder's house in rear.

P. Neill.

Illinois Conference Program.

All sessions will open with singing, prayer and Bible reading.

Sessions will begin and close on time.

No sermon to occupy more than 45 minutes.

Symposium—The leader is limited to 15 minutes to outline the topic, and speeches limited to 10 minutes. No [illegible] same session when others want to speak.

Breakfast served in the dining hall at 7 a m sharp; luncheon at 12 sharp, dinner at 5:30 p m sharp. No charge for meals, the expense being provided by free-will offerings. Sleeping apartments and matresses are provided; occupants should provide the other necessary bed clothing.

Wednesday, Aug 12, 7:30 p m, Sermon by J. W. Wilson, Pres of the Conference. Topic, When will the King come and why is he coming? Rev. xxii, 12.

Thursday, Aug 13, 10 a m, Formal opening of the Conference. Appointment of committees etc, followed by a symposium—The signs of the times and of the soon coming of the Master. John xiv, 3.

12 m, Recess for luncheon.

2 p m, Continuation of symposium on the coming of the Master.

3 p m, Sermon by G. A Brown, Topic Christ's coming kingdom.

4 p m, Recess, Dinner at 5:30.

6:45 p m, Social love feast.

7:30 p m, Sermon by A. J. Eychaner Topic, The Coming of Christ in parable.

Friday, Aug 14, 10 a m, Symposium, The question of church organization, government, ordinances, etc, the purpose being, if possible, to agree upon a uniform Bible plan, to be followed as closely as practicable by the churches in the state.

12 m, Recess for luncheon.

2 p m, Continuation of the morning topic.

3 p m, Sermon by S. J. Lindsay, The value of types and shadows in Bible study.

4 p m, Recess.

6:45 p m, Service by the Berean Society, Emma Lindsay, Leader. Topic, Some of God's promises.

7:30 p m, Sermon by F. L. Austin.

Saturday, Aug 15, 10 a m, Business session,—Reports and recommendations of officers, committees and evangelists. Reports of churches and auxiliary conferences and societies. Business growing out of reports. Election of officers and members of the Board of managers for ensuing year.

12 m, Recess.

2 p m, Continuation of business session. Financial pledges for ensuing year. (Parties who cannot attend the conference, but who want to contribute to its work, will kindly mail statement of the amount they will give to J. M. Glotfelty, Lanark, Ill.) New business. Resolutions.

3 p m, Sermon by A. J. Eychaner, Life and immortality.

4 p m, Recess.

4 p m, Berean business meeting.

6:45 p m, Berean Social meeting, Elizabeth Eaton, Leader. Topic, Hearing and doing.

7:30 p m, Sermon by F. L. Austin.

Sunday, Aug 16, 9 a m, A Sunday school and Bible class, in charge of S. J. Lindsay. Topic, Is the world growing better or worse?

10:30 a m, Sermon by F. L. Austin.

11:45 a m, Communion service.

12:15 p m, Recess for luncheon.

2:00 p m, Meeting conducted by Bereans. Topic, What the followers of Christ are and what they should be. Witnesses, lights, kings, soldiers, Pilgrims, Builders, Sowers, Priests. Edward Renner, Leader.

3 p m, Sermon by S. J. Lindsay, on Saving faith.

4 p m, Recess.

6:45 p m, Social meeting.

7:30 p m, Sermon by [illegible]

8:30 p m, Farewells.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:05 a m daily, 10:08 a m daily except Sunday, 1:05 p m daily, 5:40 p m daily, 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:47 p m daily.

For the West, 5:10 a m daily, 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:23 p m daily, 1:40 p m daily except Sunday, 6:08 a m daily.

For particular information apply to J. E. Hanes, Ticket agent, Plymouth, Indiana.

We need what is due us on subscriptions and trust all who know [illegible] accounts will remember us. We appreciate the favor.

Special Summer Tourist Fares.

Will be in effect July 7th to September 30th, inclusive, to Colorado, Utah, Minnesota, Wisconsin, Iowa, South Dakota and points in Southwest. For particulars consult Ticket Agents of Pennsylvania Lines.—Sept 30.

Home Seekers' Excursions.

July 7th, 21st, August 4th and 18th, Home-Seekers' tickets will be sold to the West, Northwest, South and Southwest. For particulars regarding rates, etc., apply to Ticket Agents of the Pennsylvania Lines.—Aug. 18.

Special Fares to California via Pennsylvania Lines.

Account of National Encampment Grand Army of the Republic will be in effect July 31st to August 13th, inclusive. For further information regarding rates, through time, etc., consult Ticket Agents of Pennsylvania Lines.—Aug. 13.

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J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
D. L. Kean, 4507, S. N. St Tacoma Wash.
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T. E. Adams, Gauvkie, Kan.
S. C. Oliver, Attica, Kan.
W. D. Townsend, Sabina, Ohio.
Mollie [illegible]ork, W. R. C. Home, Madison Ohio
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Low Fares to Tent City (San Diego, Cal.) via Pennsylvania Lines.

Excursion tickets to Tent City (San Diego, Cal.,) will be sold via Pennsylvania Lines July 8th to August 31st, inclusive. For particulars consult nearest Ticket Agent of Pennsylvania Lines.—Aug 31

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Vandalia Line Excursions.

San Francisco, Cal., and return $52.35 account G. A. R. National Encampment. Tickets sold July 31st to August 14th. Final return limit Oct. 15th, enquire regarding stop off and side trips.

Culver and return 25 cents, Sunday Excursion. Trains leaving 9:18 each Sunday a. m. and returning 6:13 p. m.

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Reduced Fares to Route City.

July 9th to August 13th, inclusive, excursion tickets to Route City, Ind., account Camp Meeting and Island Park Assembly, will be sold via Pennsylvania Lines. Particulars regarding rates and time of trains furnished by Ticket Agent of Pennsylvania Lines.—Aug 13

IMPROVED ELDREDGE B

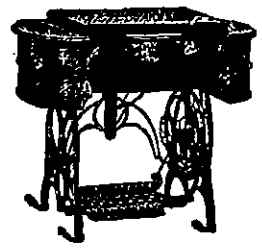

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, AUG. 19, 1903. NUMBER 31.

The Restitution.

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There is an Eye that never sleeps,
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That Eye is fixed on seraph throngs;
That Ear is filled with angels' songs;
That Arm upholds the worlds on high;
That Love is measured by God's own sky.

—Bishop Heber.

Communicated.

Voluntary and Perfect Obedience.

In this age of the world the churches are teaching everything save the plain truth that men are saved only through voluntary and perfect obedience to the law of God. Voluntary and perfect obedience to the laws of our being will assure us almost perfect health. To ignore these laws we suffer the penalty. Why should we expect less from the transgression of the law of God? Adam was placed under the law of obedience. Thou shalt and thou shalt not. (I gave him the power to live forever, "eating thou shalt eat") the other placed him under the power of death, ("dying thou shalt die.") Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Gen. iii. 17, 18, 19. In these three verses we have a record of God's dealing with Adam. He was commanded to render a voluntary and perfect obedience, which he failed to do when God passed upon him the sentence of death, viz., "dust thou art and unto dust shalt thou return." In these words we have God's definition of death. Yet we hear men preach that God requires an honest heart, which means, do the best you can or know. Adam could have rendered perfect obedience, but did not. Cain was very angry when God accepted Abel's offering and rejected his. One offered the fruits of the ground, the other the firstlings of his flock. It seemed a trifling thing to do, yet God had instructed them as to their duty. Abel rendered perfect obedience and was accepted, Cain did not and was rejected. God said to Cain, "If thou dost well, shalt thou not be accepted? And if thou dost not well, sin lieth at the door." Gen. iv. 7. God sent Saul to destroy Amalek and all his people and substance. He was ordered to take nothing alive. Yet he spared the king and the best of the cattle and sheep. When Samuel met him Saul said, Blessed be thou of the Lord; I have performed the commandment of the Lord. Samuel hearing the bleating of the sheep and the lowing of the cattle said, What meaneth this? God commanded you to destroy and not keep alive every thing. Saul said he had obeyed the Lord, but Samuel knew he had not. Now Saul's excuse for saving them was for a sacrifice. Can any person honestly say that Saul rendered obedience to God's command? Certainly not. He was then told that, Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, he hath rejected thee from being king. 1 Sam. xv. 22, 23. Dare we draw any other conclusion from this Scripture than that God requires a voluntary and perfect obedience from his creatures. And we hear those who claim inspiration preach, that we may believe what we please so we are honest. You may believe that Christ is God or you may believe that he is the Son of God, so you are honest and live a moral life. Noah saved himself and family by obedience to God's command. The world was destroyed because of disobedience. Abraham became the father of nations through his willing obedience. Paul says, Rom. iv. 20, "Therefore against the promise of God he (Abraham) did not dispute but was strong in faith, giving glory to God, (Macknight). Now, it was not written for his sake alone that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. John the Baptist preached repentance and required baptism. I indeed baptize you with or in water unto repentance. He preached the kingdom of God is at hand or that the royal Majesty of heaven is among you. That is Christ is here. Afterward he pointed him out and said, "Behold the Lamb of God that taketh or beareth away the sin of the world." In searching the Scriptures from Genesis to Revelations we find that man has been required to render a voluntary and perfect obedience to his law. Abraham was commanded to leave his country and his father's house and go to a land that God would show him. He disputed not but went. We have his example and the written Word for our guidance. Listening to me we hear that God will guide us by his Holy Spirit. We can do nothing of ourselves. Let the Lord move upon our hearts and we will be cleansed. Again we hear that we must believe, repent and obey without telling us what we must believe. They dispute over the promise which God gave to Abraham, "In thy seed shall nations be blessed." Claiming that God is through Christ blessing the nations, when James says, God is taking out of the Gentiles a people for his name. Acts xv. 14. The Scripture no where teaches us to convert the world to Christ before he comes. Go ye and teach (margin, disciples or make Christians of) all nations, baptizing them in the name of the Father, etc., etc. Now dare we ignore the words of James when he says plainly that God is choosing or taking out a people for his name. We can only disciple those whom we teach or are teachable. We find many who are not teachable, of such we cannot make disciples. Paul says to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith." Not any faith. Had not only fought a good fight but kept the faith, the faith of Abraham, the faith once delivered to the saints. One Lord, one faith, one baptism, one God and Father of all. One God, the Father of the Lord Jesus Christ, who preached the gospel of the kingdom of God and commanded his apostles to preach the same. They not only preached it, but commanded others to preach and obey it. It was not one gospel before Pentecost and another after that, but one gospel from Abraham to the close of this age. That gospel was preached before unto Abraham. In thee shall all nations be blessed. God saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ. For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ, ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's heirs according to the promise. Conclusion, the promise of eternal life in the kingdom of God comes through faith in the promise to the unit seed of Abraham who is Christ. We get into Christ through baptism or a planting, burial in waters. As Christ fulfilled all righteousness in being obedient to God's commands, so must we get in the Father's favor by rendering a perfect obedience. It is written Lu. ii. 52, that Jesus increased in wisdom and stature, and in favor with God and man. The apostle Peter admonishes us to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. Why? That through the knowledge of the Lord Jesus Christ we may be partakers of his divine nature. It is my prayer that we may so grow that when Christ shall come we may be found worthy.

J. C. Rounds.

Dear Restitution:

As the days roll by, with trials, tribulations and sorrows, while sickness and death comes to sadden the hearts of the children of men, robbing us of our loved ones, who are laid in the cold grave, and in that day their thoughts perish, we are made to rejoice when we think of him who said, "I will redeem them from death, I will ransom them from the grave." He also said, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke on you; for my yoke is easy and my burden is light." I rejoice to know that my Redeemer lives, and that he will stand in the latter days upon the earth. Yes he is coming to restore the kingdom to Israel. Yes; the kingdom his disciples asked him about just before he ascended, saying, Lord wilt thou at this time restore again the kingdom to Israel? and his answer was, It is not for you to know the time or the seasons which the Father hath put in his own power. Acts i. 6. This kingdom was overturned 586 years before Christ. Ezek. xxi. 27, but Christ will come again and restore that kingdom to Israel. Read Amos ix. 11, to end of chapter, also Acts xv. 16, 17. After this I will return, after God has taken out of the Gentiles a people for his name, as stated in verse 14. We are told that the kingdom shall come to the daughter of Jerusalem; but Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be come in, also that blindness in part has happened to Israel, until the fulness of the Gentiles be come in, so all Israel shall be saved. Rom. xi. 25-27. It will be well for some to read all of this chapter very carefully and see what Paul has to say about us Gentiles being grafted into the tame olive stock, or in other words adopted into the family of Abraham, then if we are Abraham's seed then heirs according to the promise. Gal. iii. 29. Before a Gentile is grafted into the tame stalk, Paul tells us the condition they are in in. Eph. ii. 12. Now read verse 19 to the end of the chapter and you will see where they stand after they became Abraham's seed, they become Jews inwardly. It is through Abraham and his seed that all the families of the earth are to be blessed, Christ is the seed. Paul has said the body hath many members but one body, so also is Christ. Christ is the head of the body and the members all joined to the head constitutes the one body, or the one seed, and as long as one member is absent from the body the body is not complete, so when the last member is joined to the body of Christ then he will come to be glorified in them, or when the Bride has made herself ready the Bridegroom will come and the marriage will take place. Will we have on the wedding garment, or, when weighed in the balance, be found wanting?

Paul speaking of the mystery which in other ages was not made known unto the sons of men, that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise (made to Abraham) in Christ by the gospel, in Eph. iv. 17, says: This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles (who have never become Abraham's seed) walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them (of the great plan of redemption) because of the blindness of their heart; who being past feeling having given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye (that become Abraham's seed) have not so learned Christ; if so be that ye have heard him and have been taught by him, as the truth is in Jesus."

We are told to "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." Col. ii. 8.

Oh, does it not stand us in hand to know where we stand? If we are in Christ, or as Paul says, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise" it stands us as Gentiles to look well to the foundation of our faith; for many are called but few chosen, only those that obey the call and step out from the world. Paul says, "If ye be risen (from a watery grave) with Christ, seek those things which are above, so that when Christ, who is our life shall appear then shall we appear with him in glory."

May we ever look to him who is the author and finisher of our faith. I see the signs of the times bespeak the coming of the King of kings and Lord of lords to restore the kingdom to Israel, when the kingdoms of this world will become the kingdom of our Lord and King. May the time soon come. Let us read, then stop and think of what the powers are doing. Let us not compromise the truth with error, as the custom of some is.

Jesse Harrold.

A Glimpse of Peril.

The morning of May 23rd dawned brightly and the day opened like a blooming lily, the birds sang blithely while the flowers wasted their fragrance upon the air, the cool zephyrs floated up from the south bearing healings in its wings, peace seemed to have settled over the valley, while the busy farmer viewed his promising prospect with admiration; but the stillness of my quiet home was stirred by a welcome and well known voice, "Joe, come go with us." It was the voice of Bro. Leland Bernard, and with some hesitancy I closed the door and started for a pleasant drive, and as we were leaving the valley I took one long lingering look backward. It was a beautiful picture, the mountains slumbered in the distance while field upon field of grain waved between, far to the southwest lay the dewy clouds at the horizon which gave depth to this miniscene. A clump of houses nestled in the foreground of toil-worn weary souls striving to build up a home. My short stay had endeared them to me and my fervent prayer was for peace and prosperity to bless their every effort. The scene soon vanished from view while we drove over a country where the face of kind providence had smiled and the "Rain had fallen on the just and the unjust." It was a promising season and the hours of pleasure quickly glided by and the afternoon found us many miles from home. Slowly but surely morning's child-like cloud had mounted the sky in anger and the muttering tones in the distance came nearer, the sky was obscure in inky darkness and peal upon peal of thunder rolled and the lightenings flashed. We sought shelter none too soon; the rain and hail came in torrents, time passed, heavily and the evening shades began to appear, and while the storm's threatenings lingered we were on our homward way. On and on through rain and darkness we drove, and when nearing Burns we learned the worst. The fury of the storm had swept our country and three of our neighbors were killed. The creeks were swollen and we could not reach home and mid wreckage we spent the night at [illegible] and the land seemed wrapped in sorrow the notes of the song birds were hushed and the flowers crushed and withering lay, fields were devastated. It is a scene never to be forgotten, but the worst was yet to see. Three cold forms in death. It was sad indeed. All that loving hands could do was to bear them away to the silent city of the dead to wait the resurrection, and in the darkness of night they were laid away and we wended our way homeward in sad meditation of the uncertainty of life. "Man is of few days and full of trouble." Monday morning found the faithful, loyal souls marshalling to the aid of the storm swept victims. On my return I found my home in ruins and myself without shelter, food or clothing; but no, no truer hearts ever felt a truer sense of sympathy, no warmer love of man was ever manifested, no firmer hand ever rushed to the aid than these that came to share the burdens. Their religion was a do religion and not lip service, self was lost and noble sacrifices were made. Committees were appointed for the various work while the saw and hammer were busy in the construction of houses, and for sixteen days I shared the work with the tireless workers. The work and expense was met by the more fortunate. God's messengers record such noble deeds. "If a man seeth his brother in want and shuteth up his bowels of compassion, how dwelleth the love of Christ in that man?" We may talk of the promises of Jesus and his coming and kingdom, but without love, "We are as sounding brass and tinkling cymbal." "Love thy neighbor as thyself." Do we who come to the rescue? The Gentiles. "I was homeless, they took me in; naked they clothed me, hungry and they fed me." The horny hand of infidelity was backed up with a heart that overflowed with love for humanity. The foreigners and strangers to the covenants of promise are rich in love and sympathy that Jesus showed to erring man. If I love the Master and his righteousness I must prove my love to humanity. "Faith without works is dead." Listen to the voice of Jesus. "For I was hungered and ye gave me meat; ye took me not in, naked and ye clothed me not, sick and ye visited me not. Then shall they answer him saying, Lord, when saw we thee an hungered or thirst, or a stranger or naked, or sick and did not minister unto thee?" Then shall he answer them, saying, "Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." "Depart, I never knew you, but to the faithful ones the reward is sure." And tonight my heart goes out in love and prayer to the loved ones at Burns, Okla., many were the precious hours we talked of the good time coming where storm clouds are unknown, when peace will flow like a river and man long subject to the mighty of his hands, and none dare molest or make afraid. And with deep regret I was forced to say good by and come to my invalid mother, and we pray that in our absence that no harm will come nigh them.

Love to the household of faith.

A. J. Davis.

The Hidden Dispensation.

Some statements of the prophets to Israel concerning Christ, in which the events belonging to his first and second coming seem closely connected, or not distinguished at all, the intervening events and time, the "Christian dispensation," having been "hid from ages and from dispensations." Col. i. 26; Eph. iii. 1-13.

When Israel rejected their King he "returned to his place till they acknowledged their offence," the interval being usually passed over in silence, and their history in prophecy being resumed upon the resumption of God's relation to them, "after the manner of Egypt." Ex. iii; Acts vii. 9-11, 14, 17-37, 51.

In prophecy the subject is often treated topically rather than chronologically. The fall and rising again of Israel is usually closely connected in the text, which seldom mentions the many days which they would abide without a king.

The apostles seem after the assertion to have expected the immediate return of Christ to establish the kingdom of Israel, and hence Peter earnestly exhorts the Jews to repent, to acknowledge their offence, Acts iii. 19-21, which repentance he knew must precede and would bring the return of the Lord and the times of restitution. Matt. xxiii. 39.

They did not know the width of the dark and bloody valley which lay between the casting away of Israel and the receiving of them again. Nor did they fully understand the new order of things into which they had entered until the Holy Spirit had thrust the events upon them, Acts xv. 6-12, and James had explained the purpose and present work of the Lord "to take out of them—the Gentiles—a people for his name," after which he will return and build again the tabernacle of David, that the residue of men may seek after the Lord, and all the Gentiles, "that the world through him might be saved."

Below are some places where this parenthesis of silence of this unrevealed dispensation seems to occur:

Deut. xxviii. 68; ( ) xxx. 1-6; xxxii. 35, ( ) 36; Psa. ii. 1 ( ) 6; xxii. 15, ( ) 26-28; Isa. vi. 9 ( ) 11; ix. 2 ( ) 4; xvi 1-4 ( ) 5-8; xxxii. 14 ( ) 15-20; xl. 9 ( ) 10; l. 4-11 ( ) li. 9; liii. 1-11 ( ) 12; lxi. 1-3 ( ) 4; Dan. ii. 40 ( ) 41-45; vii. 28 ( ) 24-27; viii. 8 ( ) 9-12; ix. 26 ( ) 27; xi. 20 ( ) 21; Hosea iii. 4 ( ) 5; v. 15; ( ) vi. 1-3; Amos ix. 8 ( ) 11; Mic. iii. 12; ( ) iv. 1; Zech. xiii. 7 ( ) 9.

A. S. Crouse.

Before the World Began.

"In hope of eternal life which God, that cannot lie, promised before the world began." Titus i. 2. Thus it appears that the blessing of eternal life is the final consummation, the summing up, or sum total, or culmination of all the promises of God to created intelligences, in all the worlds of God's creation. Eternal life in its fulness embraces every good and perfect gift that cometh from the Father of light to the children of men.

How perfectly reasonable it is that God would not confer eternity of existence, immortality, eternal life, upon beings whom he could not make perfectly happy in all their relations and associations. Hence the propriety of putting all beings to whom the promise of eternal life is made first on probation. A period of trial is given, in which the individual may prove unworthy of everlasting peace, happiness, and joy, and hence unworthy of eternal life. So if we hope for eternal life we also hope for eternal joy without alloy, and for every other good thing that God has ever promised. It embraces more than the mortal eye of mortals has ever seen, or the ear heard, or the mind conceived.

How wonderful that mortals can choose eternal life, [illegible] still is the fact that the great majority neglect to make the choice, and reject the one thing needful, in order to make this life of probation a glorious and eternal success.

Reading the Bible.

It has been scornfully said that people get out of the Bible just what they bring into it. This principle applies to everything. Place the score of one of Beethoven's sonatas, or Haydn's symphonies, before an unmusical man, and it is only a jumble of dots and strokes and lines which mean nothing; place it before a musician, and it is alive with soul stirring, heart entrancing melody and harmony. An ignorant man opens a volume Euclid, and it presents to him nothing but senseless lines or circles; let a mathematician look upon it, and he will unfold to you the beautiful and universal laws which its figures illustrate. A horse or cow sees the colors and forms of a landscape, but it only suggests so much grass to them; but if a sentient soul looks out on it through a poet's eye it becomes full of mysterious meanings of nature, fraught with messages of God. Yes; just in proportion to what is in us will be what we find in outward things, and especially—this so with the Scriptures. Just in proportion as we have God in us shall we find God in the Bible.—*J. Campbell.*

Evangelist's Notice.

The N. W. Conference see fit to keep me in the field as their Standard Bearer, and have elected me Evangelist for the coming year.

I request any of the brethren that wish a series of meetings in their locality to address me at an early date, that I may arrange my years' work. As through the courtesy of the R. R. Company I receive half-rates to any part of the United States, I may extend my labor beyond the states of Oregon and Washington, if desired.

Address me at Scholls, Ore.

W. L. Skeels.

Philanthropy is not religion, but there is no religion without philanthropy.

Please do not forget our financial needs.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 19, 1903.

THE Editor and wife had the pleasure of attending the Ohio Conference at Salem. Returning home our paper must go at once to press, postponing further report till next issue. The entire meeting was a grand success, and a work was started which we hope will lead to great results.

Passing Events in the Light of Prophecy.

We call the following from *Glad Tidings* (English). Its editor says:—

"Evidently we are entering upon a period of great political unrest. The Colonial Secretary's policy, whether successful or not, is bound to affect a great change on the political situation. The *Pall Mall Gazette* succinctly remarks: "Politics altogether are manifestly entering a new phase, and old things are passing away. The nation seems to be turning a sharp corner, and unable as yet to perceive what awaits it on the other side of the bend."

"The issues will be best seen by *Zion's Watchman* by their standing outside the coming conflict, and noting the trend of events in its bearing upon the divine plan of the ages as revealed in the Scriptures of truth.

According to the *Jewish Chronicle* negotiations are proceeding between the Zionist leaders and the government of Egypt for the settlement of a very large number of Jewish families in that country. The locality selected lies between the Nile and the Suez Canal. The *Chronicle* is not favorable to the aims of the Zionists for a Jewish state in Palestine, and it twits them upon this new departure, which it says, "is none the less an excellent illustration of the irony of history. Or perhaps it is Dr. Herzl's attempt to force history to the practice of another congenital habit—the habit of repeating itself. Of old, Israel's way to Palestine and nationhood was *via* Egypt. Dr. Herzl may wish to repeat the itinerary."

It is expected that an announcement will be made at the forthcoming Zionist Congress at Basle."

War in the Balkans.

THE trouble in the Balkan district cannot be well understood unless one studies the map and has the places located. Just now Russia is sending a strong fleet to Turkey to enforce her demands that the reforms asked for be made at once. Turkey has let loose her most cruel soldiery upon the helpless women and children, who are slain by thousands and the streams are red with their blood. Austria does not seem to work with Russia altogether, though the demands were made jointly. She is suspicious of her big neighbor. We give some extracts from the Chicago *Tribune* which will help in understanding the situation there:—

Macedonia lies between Servia, Bulgaria, Greece, and the turbulent Turkish province of Albania. There are no Macedonian people, the inhabitants of the region being Bulgars, Greeks, Albanians, Serbs, Jews and Turks. These various elements have never intermarried and fused into one, as the different nationalities have done in American cities, but, on the contrary, have preserved their racial ties and racial jealousies. The Turk governs the country by the use of the bayonet, and the only tie which might bind the governed is a hatred of the Turk. But the wily Sultan prevents union on such a basis by playing off one element against the other. For instance, before Grecian weakness had been completely exposed by the Turko-Greek war the Sultan treated the Macedonian Greeks harshly and the Macedonian Bulgars well. Now that he finds he has nothing to fear from the Greeks and the Bulgarians are becoming strong he has reversed the process and is favoring the Greeks and misusing the Bulgarians.

The most valuable spot in Macedonia is the port of Salonica, where three great railroads center. It has a fine harbor, and in good hands might easily become the great transshipping point between European railways and Asia. Bulgaria is within 110 miles of this port, Servia within 125, Austria within 200, Greece within 60. All four powers scarcely conceal their designs upon it, although since its last war Greece's chance has disappeared.

The present "revolution" is conducted by the Macedonian Bulgars and directed by the revolutionary committee, which sits at Sofia, the capital of Bulgaria proper. Its object is to wrest Macedonia from the Turks and annex it to Bulgaria, just as Eastern Roumelia was gained from Turkey in 1885.

The revolutionists want to provoke the Turk into invading Bulgaria, knowing that such a move would mean the active intervention of Austria and Russia. Once they have intervened with soldiers, they will push the Turk back another step towards Asia, just as they did in 1878 and 1885. To whom the coveted territory would finally go it would be folly to predict.

Communicated.

The Apostasy.

By apostasy we understand "an abandonment of what one has professed: a total desertion or departure from one's faith or religion." The apostle Paul, who was not only a good preacher, but also a prophet of no mean order, frequently warned the churches against the dangers that were approaching. Thus he told the Thessalonian brethren (2 Thes. ii. 2), that the day of Christ would not come before a general falling away (Gr. *apostasis*, apostasy) in the Church. The question naturally arises, From what would men apostatize or fall away? A "falling away" can only take place where any one has taken a certain position. Paul also wrote them "in the latter times some shall depart (Gr. *apostesontai*) from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. iv. 1, 2. "The faith," then, is the object from which some would apostatize. Not "*a* faith," but definitely "*the* faith." There is, according to apostolic teaching, only "one faith." Eph. iv. 4. That is "the faith once delivered to the saints." Jude 3. This faith is elsewhere termed "the faith of the gospel." Phil. i. 27. The apostle Peter called it "the.....precious faith." 2 Pet. i. 1. There is, and in the nature of the case can be, but one faith, for there is only one object of faith—one gospel (Gal. i. 6-8); and as any thing else would be but a perversion of the gospel of Christ, so any other faith could not be the faith of the gospel. This gospel is "the gospel of God" (Rom. i. 1), "the gospel of Christ" (Rom. i. 16). It is the same of which Jesus said, "This gospel of the kingdom shall be preached in all the world as a witness to all nations." Matt. xxiv. 14. It is the same which the twelve preached (Luke ix. 2-6), after they had learned it of the Master (Lu. viii. 1), which he himself had been sent to preach. Luke iv. 43. This is "the gospel of the kingdom." This "gospel of Christ (in other words, Christ's gospel) is the power of God unto salvation to every one that believeth." Rom. i. 16. By means of this gospel Jesus brought life and immortality to light. 2 Tim. i. 10. That is, the gospel shows, or illustrates, what life (zoe) is. And not only life, but immortality—endless life, as well as the means to be employed for their obtainment. "He that believeth (the gospel which was to be preached) and is baptized, shall be saved." Mark xvi. 16. This salvation is characterized as "so great salvation; which at the first began to be spoken by the Lord." Heb. ii. 3. In short, he who hears this gospel understandingly, and from the heart believes and obeys it, shall be saved—that is, his past sins are forgiven, he himself is kept from falling by the power of God (the gospel), and is made immortal at the coming of the Lord Jesus Christ. In this, the believer follows the example of "Christ the first fruits." 1 Cor. xv. 20, 23. He is the tangible illustration of life and incorruption. He was dead, but is now alive for evermore. Rev. i. 18. All of which, and much more of a similar nature, was faithfully inculcated by the apostles, and by them committed to faithful men, who, in turn, should be able to teach others also. 2 Tim. ii. 2. But they also foresaw and foretold that men would depart from the simplicity that is in Christ. And Peter said that not a few merely, but "many" would take part in their pernicious ways. 2 Pet. ii. 1, 2.

What about this apostasy? Has it taken place, or is it yet future? If it is a fact *now* we may reasonably look for the day of Christ now; if it is still future, then the day of Christ is beyond the apostasy. Then we must not say, Christ may come at any time.

But let us look about for a moment. What do we see? Is the religious element of today still teaching the gospel as it came from the lips of Jesus of Nazareth and was repeated by the apostles. No one at all familiar with the present status of religious teaching, would affirm that it is. On the contrary, much, very much, of what passes for gospel at the present time has no more relation to the gospel than many sermons do to the text. There is much religion in the world today, much devotion. Yet it cannot be denied that there is also a vast amount of contradiction in the religious system. All the doctrines taught by all the denominations can not be true. Some *must* be false, all *may* be. I do not wish to enter into the historic phase of the apostasy that has taken place, but will confine myself to the doctrinal aspect of the question. And I will charge the doctrine of the immortality of the soul with more error, error that is current at this

This doctrine, however assiduously taught and sincerely believed in, is not a Bible doctrine, from the fact that immortality is not once predicated of that which is soulical in its nature. If it were a truth that either man or part of him is immortal, and that one tenth as important as it would be to appear, we should expect to hear something about it from the Bible. But, strange as it may seem to many, there is no such doctrine between the lids of the Bible. Reader, do not condemn me for speaking thus plainly. But do you recall a single passage of Scripture which speaks of an "immortal soul," a "never dying soul," or any equivalent term? "Soul" is used 858 times in the Bible, but no adjective denoting deathlessness is ever connected with it. The Bible says, "The soul that sinneth, shall die." Ezek. xviii. 4, 20. But it never says "The soul is immortal, and can never die." This is a fact which ought to be weighed by every candid person. Just think of it. Here we are expected to believe and teach a doctrine which is not once as much as named in the Bible. Do you wonder that we decline to have anything to do with it?

It may be asked, "What is its origin, if the doctrine of the immortality of the soul is not a Bible doctrine?" And a proper question this is. I wish that all thousands would ask it inquiringly. The conception of the immortality of the soul hails from Egypt. Herodotus, B. C. 484, wrote, "The Egyptians were also the first that asserted the doctrine that the soul of man is immortal." In addition to this he says, [illegible] have at different periods of time adopted as their own." *Enterpe*, ch. 123. Bunsen says, "The Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all Greek writers from Herodotus to Aristotle." The Greeks learned it from the Egyptians. But what about that? Had this doctrine been confined to the unenlightened Egyptians and Greeks, no further harm would have resulted, but it was introduced into the church. Says Mosheim in his Ecclesiastical History (pp. 65, 66), "Its first promoters (in the Church) argued from the known doctrine of the Platonic school, which was also adopted by Origen and his disciples, that the divine nature was diffused throughout all human souls." By these men and their followers in the second and third centuries it was insinuated into the Church, and from that time it has existed as a leavening agent, corrupting and debasing the doctrine of the Church. And many have fallen in with its dark subtleties. In another article I shall show the effects of the doctrine of the immortality of the soul.

A. H. ZULAUF.

The Golden Rule, What is that?

To some this may seem a [illegible] significant question, but not [illegible]. "To do unto others as we would wish to be done by," is no light affair let me tell you. And this is what the Master has required of his disciples, and this is called "the golden rule," and most surely the name fits close and well. Hear the Master, And as ye would that men should do to you, do ye also to them likewise. Lu. vi. 31. This is the way the Master lived, walked and talked, and this was his example and the manifestation of his kind spirit to poor fallen men and women. And it seems but reasonable that his disciples, if they be his disciples, will delight to walk as he walked, talk as he talked, and thus manifest a like spirit in all their dwellings with the children of men. And if the spirit of the Master does not prompt and mark all our words and actions, we may well feel doubtful about our claim and title to a home in the renewed earth, where there will be no more death or dying, and where the former things are passed away. Paul in his letter to the church at Rome says, So then they that are in the flesh (live after and are led by the flesh) cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. Ch. viii. 9. Our words and our actions are a very correct index of our heart. For out of the abundance of the heart the mouth speaks. But to observe the golden rule, Do unto others as we would have others do to us, is the testing point. Most of us perhaps really think we are walking by, and living out the golden rule, and sometimes boast over it, when in fact if we could only look a little deeper, and scan a little closer we would be surprised to find how far we were from the golden rule. Although man was made upright, yet he has invented, and sought out many inventions. And right here is one place where man has turned away from the divine rule and invented his own rule or way, that is do unto others as they do to you, or a little worse. If they mistreat you, pay them back in the same kind of coin. This is not the golden rule at all, this is our own rule, and a very misleading rule at that. The golden rule will not allow us to return evil for evil, railing for railing, but contrariwise, blessing. Brethren and sisters, this is one of the places that self needs watching closely. We are so depraved and prone to evil, that if we are not very careful we will lose sight of the Master and be led by another spirit, and feel that we are going the right way, when in fact we are on the wrong road. There is a way that seemeth right unto a man, but the end thereof are the ways of death. Better get right here, and live and hope for the future. We are aware that it is oftimes very humiliating to live up to the golden rule in all that we do and say, and thus try to overcome evil with good. But our Master knew all this before we did, and he has so lived and overcome the world and all evil, and the promise is to the overcomer, and to him only.

T. E. ADAMS.

Wisdom of Seirach.

CHAPTER 12.

1. If thou art doing good, know to whom thou art doing it, and there will be gratitude for thy good things.

2. Do good to the godly man, and not from him yet from a Most High.

3. There are no good things for the one who persistently continueth in evil-doings and who doth not show gratitude for an act of mercy.

4. Give to the truly reverent man, and do not intervene for the obdurate-sinner.

5. Do good to the lowly, and do not give to an irreverent man; impede his bread and do not give to him, that he may not therewith oppress thee; for doubled evils wilt thou find in all good things thou mayest do to him.

6. Because even the Most High hath hated obdurate-sinners, and to the irreverent he will repay in the way of requirement.

7. Give to the good man, and do not intervene for the obdurate-sinner.

8. The friend will not have been requited in good times, and the enemy will not hide himself in bad times.

9. In a man's good times his enemies will be in sorrow, and in his bad times even his friends will have separated himself from him.

10. Do not trust thine enemy for ever (εἰς τὸν αἰῶνα—here equivalent to "as long as you live") for as the copper corrodeth even so his wickedness.

11. And if he should humble himself and go his way bowed down, know [illegible] will [illegible] to him like a polished mirror and that it hath not become corroded at all.

12. Do not stand him beside thyself lest when he hath upturned thee he stand in thy place. Do not seat him at thy right hand, lest when thou seekest thy seat thou mayest both fully comprehend my words at last, and feel compunction on account of my oracular sayings.

13. Who will show mercy to a charmer when bitten by a serpent, and all those who lead folks unto wild beasts?

14. Even so the one who goeth his way unto an obdurate sinner and mixeth himself up with his sins.

15. He is spending an hour with thee, and shouldst thou incline out, do not prolong it.

16. Thine enemy is sweet with his lips even, and in his heart he will counsel to upturn thee into a pit; with his eyes thine enemy will shed tears, and if he find opportunity he will not have been sated with blood.

17. Should adverse things blossom for thee, thou wilt find him there before thee, and like a responsive helper he will dog thy heel;

18. He will shake his head and clap his hands, and whisper many things and alternate his face.

COMMENT.

The good advice given in the first seven verses of this chapter in the matter of giving alms is as applicable today as when old Seirach uttered it and his grandson wrote it out and published it. Submit it to "The Bureau of Charities" for endorsement if you doubt it yourself.

The balance of the chapter devoted to how you are to treat friends and enemies, especially enemies in the intimate and confidential relations of life, when tried by the test of any merited or expected return of gratitude or reciprocal favor, will be found to be true in your own experience and that of others who have learned their lessons in this same thorough going school; and it does not contradict the later teaching of "Love your enemies and do good to those who deitifully use you." For no one actuated by this higher purpose should do it without regard to any expected reciprocity, and be willing to suffer loss, if he confer an actual benefit even upon an enemy. The measure and example is not human but divine. Be like your heavenly Father who sends his ordinary benefits and blessings upon the justified and the unjust alike. But in the ordinary affairs of life "be as thoughtful as serpents but as harmless as doves."

CHAS. GARDNER.

Table Talk.

THE GATHERING OF THE SAINTS.

Gather my saints together unto me, those that have made a covenant with me by sacrifice. O give thanks unto the Lord, for he is good, for his mercy endureth for ever, let the redeemed of the Lord say so. Whom he hath redeemed from the hand of the enemy and gathered them out of the lands, from the east and from the west, from the north and from the south, and the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion and the greatness of the kingdom under the whole heaven (not above the heavens as some teach) shall be given to the [illegible] whose kingdom is an everlasting kingdom and all dominions shall serve and obey him, and the Lord shall be King over all the earth. *In that day shall* there be one Lord and his name one, and Jerusalem shall be safely inhabited, for the law shall go forth from Zion and the Word of the Lord from Jerusalem, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. Be ye glad and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy.

ESTHER BURTON.

ABIDING IN LOVE.

Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, for we be brethren. Jesus saith whosoever shall do the will of my Father which is in heaven, the same is my brother. Those that do the will of the Father and keep laws are as brethren, one in Christ to the brethren or one body. These words abide or dwell in love are full of meaning. Abide in love, let brotherly love continue, love the brotherhood, by this shall all men know that ye are my disciples, if ye have love one to another. A new commandment I give unto you, *that ye love one another as* I have loved you. This is a law unto the church. If the love of God dwells in our hearts we can abide in peace, and there will be no strife. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another fervently, and be kind one to another, tender hearted, forgiving one another, and above all things have fervent charity among yourselves. If we live by the Word and let the love of Christ rule our lives, we will be found abiding in love when Jesus comes.

ELLA T. KNOWLES.

Dear brothers and sisters:

It is with feelings of joy and gratitude that I sit down to tell you how we are getting along in this part of the Lord's vineyard. And O, how our hearts are filled with love to God that so many in our midst, after having heard the gospel of the kingdom of God and the name of Jesus Christ, have become obedient by being baptized into the All-saving name. Bro. Wilson came among us last fall as a stranger, none of us had ever beheld his face, we only knew him through his writings, but it only took a clasp of the hand and a look in the face so kind and true, and we were soon chatting away on the things concerning the kingdom of God and the return of Master as though we had known each other for years. Like the prophet of old he came to us in peace and in the Spirit of Christ, which was made manifest throughout the meetings, and while fearlessly proclaiming the grand old gospel of the kingdom of God and the name of Jesus Christ he did it in such a manner that those who differed from him in belief could take no offense. Again in July came the letter to Sister Bradley, stating that Bro. Wilson was coming again. How glad we were to see him, and O, how earnestly did we pray that God would bless the meetings. Praise be to his holy name, the result was glorious. Never did we hear the gospel of the kingdom proclaimed in a clearer manner, carrying conviction with it. Bro. Wilson seems to have a special talent for making things clear and plain. Several dear ones applied for baptism, so on Friday, July 24th, we drove in carriages to the banks of the Fox River, and John Bradley, Job Bradley and wife, Wm. Stiffler and wife, Lavina Baldry, Wm. Haedt and wife, George Fink and Dennison Daggett were buried in the All-saving name. May God in his great mercy grant that they may indeed have risen from the watery grave to walk in the newness of life. May they fight the good fight of faith, lay hold of eternal life, and proving faithful to the end receive the crown of life which the righteous Judge will give them at his appearing. Praise God, to him be all glory. Let the good work go on! May these dear brothers and sisters like the disciple of old hasten to bring others to Christ. We returned home from the river rejoicing that so many had been added to the household of faith, and especially that our youngest son Dennison was among the number, and while sitting down to rest our little daughter Jennie came to mother, she too wished to be baptized, and oh the glad surprise to find that Brother Wilson had made the gospel of the kingdom so plain that even this little child believed it and wished to become obedient. Many questions [illegible] were asked which were answered so clearly, showing that the good seed sown in the heart had taken root. Aaron, the oldest son of Sister Bradley, also wished to be baptized, so on July 26th we again went to the river bank and these two dear ones were buried with Christin baptism. It was indeed a beautiful sight to see one so young added to the fold of him who while on earth said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." This makes fifteen in all here baptized by Bro. Wilson. Brothers and sisters in Christ, pray for your little sister Jennie, pray for all that they may prove faithful to the end of life. Others are interested and we hope in time that they too may be added to our number. Sunday night closed the series of meetings. After the sermon we partook of the bread and wine, thus showing forth the Lord's death till he comes. Bro. Wilson has now left us to go into new fields. May the Lord bless him in his labors of love. We are sorry that his health is not so good as formerly, but we trust the Lord will strengthen him for his work, for truly the harvest is great, but the laborers are few. Among those lately added to our numbers are several earnest workers. Sister Job Bradley, Sister Baldry and Sister Lillie Haedt have long been earnest workers in the Sunday school work, and now that they have learned the way of the Lord more perfectly may the Master fit them for larger work in his vineyard. Our Berean society is doing good work. Sister Eva Bradley who was baptized last fall is president, Bro. George Daggett, treasurer, Sister Gertie Hess, secretary. And now, dear brothers and sisters in Christ, let us be faithful. We know not how soon our Lord may come, may we be ready to meet him. Paul says, If in this life only we have hope in Christ we are of all men most miserable. I cannot bear the thought of failure. Let us by living good and pure lives lead others to glorify our Father which art in heaven. Yours waiting for the return of the Master.

S. S. & N. G. DAGGETT.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Poetry.

Life's Lessons.

A child came close to his teacher's side,
His book tight clasped in his little hand,
"Teacher," he said, with wistful eyes,
"We're coming to words that I don't understand.
I've turned the pages over and over,
And the words are so big, and they're all so new.
When we come to the lessons where they are put
Oh, teacher, I don't know what I'll do."
The teacher smiled at the troubled face,
And tenderly stroked the curly head:—
"Before we reach them, I think you will learn
The way to read them," she gently said:
"But if you she- don't, I'll help you then.
And don't you think that the wisest plan
Is to learn the lesson that comes today,
And learn it the very best you can?"
And it seems to me it is so with us:
We look at the days that are still ahead—
The days that, perchance, may never be ours—
With a pitiful longing and nameless dread.
But surely the Teacher who gives the task
Will lovingly watch, as we try to read
With faltering tongue and tear-dimmed eyes,
And will help his children in time of need.
—Charlotte L. Sawyer.

Selected.

The Great Salvation.

"How shall we escape if we neglect so great salvation?" Heb. ii. 3.

In writing to the churches, the apostles made many passing allusions to salvation, and to certain means which contributed to its attainment; for instance, saved by faith, by grace, by hope, by blood, by the name of Christ, by calling on the name of the Lord; without the shedding of blood is no remission; justified by his blood; by his cross; work out your own salvation; etc. Our Lord said, "My blood shed for the remission of sins;" and John the Baptist, "Behold the Lamb of God which taketh away the sin of the world."

Most of these expressions, used in an incidental manner, do not afford any distinct answer to an inquirer as to the way of salvation. Such was not their purpose. An earnest inquirer has to assume the standpoint of the Jew of the first century. "How readest thou?" ought to be the prime inquiry with such. If we could trace the history of the persons spoken of in the phrases quoted, and who are the "we," the "us," and the "you," might find in certain cases that belong to a class who came with certain antecedent experi- such as the 3,000 on Pentecost, many priests who became "obedi- to the faith"—(Acts vi. 7), the Ephesians—(Acts xix. 8), and the Romans. Acts xxviii. 31.

"The gospel of life" and "The gospel of the cross"—terms which some are pleased to employ—have a certain degree of truth, but are not used by any writers in the New Testament. They are therefore not warranted to be used by us. The nearest approach to such language is where the apostle Paul says, "God forbid that I should glory, save in the cross of our Lord Jesus Anointed." Gal. vi. 14. But Paul well knew who the person was that suffered on the cross—that it was none other than the Anointed King of Israel. His title was placed on the cross by the Roman Governor, and the superscription was written in three languages—Hebrew, Greek and Latin—that the various peoples resident in Judea might read the accusation. This fact, although generally ignored by the common faith of Christendom, was recognized by the "old masters" of the painters' art in their celebrated works. In depicting the crucifixion, they placed overhead the capital letters, "I. N. R. I.," being the initial letters of the principal words of the Latin inscription, "*Jesus Nazarenus Rex ille Judæorum;*" in English, Jesus of Nazareth, the King of the Jews." Further, Paul alludes to Jesus' claim before Pilate as "the good confession"—(1 Tim. vi. 13)—that claim being that he was "The King of the Jews."

"Messiah" is a title of office, like "King" or "Emperor," and not a personal name, like "Jesus." The translators of both common and revised versions have failed to give the translation of the Greek *Christos*, which ought to be rendered "The Anointed One." *Basileus* is always translated "king;" why not Christos "The Anointed One?" The scholars who provided a translation of the Greek New Testament into Hebrew for the use of Jews understood this point, and their work might afford an object lesson for us Gentiles. So we find in the New Testament, in Hebrew, the Greek term Christos rendered "Messiah." A Jewish reader would know that Messiah meant "The Anointed One." If any Jew should desire to verify this by consulting the Old Testament in English, he would find it corroborated by some twenty instances where Messiah is rendered "Anointed." In the English New Testament, the case is very different, and the Gentile is placed at a great disadvantage, since the term Christos is never translated there.

These remarks will apply to another important Greek term—*Christianos*. This occurs three times in the New Testament. In the version made for the Jews, it is rendered by a Hebrew term equivalent to "a Messianist,' meaning a follower of the Anointed One. Thus, a Jew, when reading the New Testament in Hebrew, will find in Acts xi. 26, "The disciples were called Messianists first in Antioch;" in Acts xxvi. 23, "Almost thou persuadest me to be a Messianist;" and in 1 Pet. iv. 16, "If any man suffer as a Messianist."

The Messiahship, as a vital element of saving faith, was strongly declared by our Lord himself. "If ye believe not that I am he, ye shall die in your sins." John viii. 24. It is in John's gospel that Nathanael's confession is recorded. "Thou art the Son of God, thou art the King of Israel." John i. 49. The apostle informs us that his gospel was written "that ye might believe that Jesus is the Anointed, the Son of God: and that believing ye might have life through his name. Jno. xx. 31. He further says, "Whosoever believeth that Jesus is the Anointed is born of God." 1 John v. 1. In his second letter, the same apostle repeats his estimate of the same great truth when he says, "If there come any unto you, and bring not this doctrine [of the Anointed One], receive him not into your house, neither bid him God speed." 2 John ix. Nathanael's expression met the approval of our Lord. Although there were no other evidence than this from a Jew that the Messiahship signified royalty, it were sufficient. One testimony of Scripture is as good as a hundred, if clear and definite as this is. Even the chief priests, with the scribes and elders, acknowledged the connection of the Messiahship with royalty, for at the crucifixion they said, "Let [the] Christ, the King of Israel, descend now from the cross, that we may see and believe." Mark xv. 32. The foregoing declarations concerning the Messiahship of Jesus, and especially his own solemn words, may well be placed alongside of the apostle's statement regarding "the great salvation, which at first began to be spoken by the Lord." They show the fundamental idea of his preaching.

Oil prepared after a peculiar prescription, and called "holy oil," was used for anointing in various ways in the Mosaic dispensation. Inanimate objects—such as garments, musical instruments, the tabernacle, the altar, etc., and also persons—such as priests, prophets, and kings—were sanctified, made holy, consecrated, and set apart for some special use by anointing. Such cases of anointing do not detract from the anointing of our Lord, but rather illustrate the same. Saul and David were called Jehovah's Anointed, and this designation was not applied to priests or prophets. Luke records, ix. 20, that the confession of the apostles took the form of "The Christ of God," in other words, the Anointed of Jehovah. Samuel said to Saul, "The Lord hath anointed thee to be captain over his inheritance." 1 Sam. x. 1. Our Lord was anointed, not with material oil, but with the Holy Spirit. Acts x. 38.

These remarks simply amount to this—if the Messiahship of Jesus be not understood in the plain sense of King of Israel, as in the several Scriptures quoted, then the truth that Jesus is the Anointed One cannot be believed in its Bible sense. In such case our Lord's verdict is, "Ye shall die in your sins." Escape from this doom is a mere peradventure that somehow our Lord's words may be departed from, and some loophole provided.

Paul counselled even the disciples, "Examine yourselves whether ye be in the faith." 2 Cor. xiii. 5. Does not this become the urgent personal duty of such as are only inquirers, who acknowledged the blood, the cross, etc., and imagine they are in the right position? And should they not be encouraged in the performance of self-examination by such baptized believers as may be afforded the opportunity? It is difficult to understand how persons who for years have been enlightened in "the obedience of faith" should show any laxity here.

An apostle asks a question of prime importance, which sends the earnest inquirer back to the true quarter for a reply. "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. ii. 2, 3. This plainly means, that if the great salvation first spoken by the Lord, is for any reason neglected, there is no escape. Many, through wrong teaching, inherited from the past, are content to rest on the terms casually used by the sacred writers—such as the blood, the cross, etc., already quoted—as the exclusive elements of saving faith. A glaring example of this is afforded by the so-called Reformation of Alexander Campbell. This religious body regarded the death, burial, and resurrection of Jesus as exclusively the elements of gospel truth, denying that Jesus was to reign over the twelve tribes of Israel. They may be said to be "not far from the kingdom of God," although far enough to incur the dictum of our Lord, "If ye believe not that I am he, ye shall die in your sins." Certainly the blood and the cross have their own place and importance; but if they are allowed to become a substitute for the great salvation, "which at first began to be spoken by the Lord," the record, as plainly revealed, leaves no escape from the doom of such as "obey not the gospel."

This great salvation was "published throughout all Judea, and began from Galilee." Acts x. 37. A call to repentance was sounded forth by the Lord himself. "The time is fulfilled, the kingdom of God is at hand; repent ye and believe the gospel." Mark i. 1. He was sent for this purpose by his Father. Luke iv. 43. "The people heard him gladly," although but few became his disciples so as to attain to salvation. His disciples were thus prompted to inquire, "Are there few that be saved?" His answer was, "Strive to enter in at the strait gate, for many, I say unto you, will strive to enter in, and shall not be able." Luke xiii. 22, 24. Salvation was thus the theme involved in the proclamation and its reception. His preaching "was confirmed unto us by them that heard him." Thus Peter on Pentecost (Acts ii.), Philip at Samaria (Acts viii. 12), Paul at Ephesus (Acts xix.), and at Rome (Acts xxviii.) gospelized the same things. In these instances, the kingdom of God was the prominent element. This is in exact accordance with our Lord's prediction. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," (Matt. xxiv. 14;) and with his charge to his disciples shortly thereafter, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Mark xvi. 15, 16. Those messengers had no difficulty in understanding what their mission was. They had been personally engaged in preaching the same gospel in Judea. They added to this the important facts concerning the death for sins, and the resurrection of the Anointed One, as they carried out their mission. "Christ crucified" that is, the Anointed One crucified, and his coming again to receive his kingdom—was the burden of their preaching.

This kingdom was a historical fact, having existed for some 900 years in Palestine. It was the only kingdom of God ever known upon the earth. "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts." Isa. xlv. 6. In Daniel ii. 35, we read that "the stone that smote the image became a great mountain, and filled the whole earth;" and in ver. 44, that this was the kingdom of God, which should break in pieces and destroy all other kingdoms, and stand for ever. In Dan. vii. 13, 14, the Son of Man is to be given this kingdom, "that all peoples, nations, and languages should serve him," and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Verse 27. Having been preached as at hand by our Lord, he later explained that it should not immediately appear, as the Son of Man had to go to a far country and return. The existence of this kingdom in history, its conquest by the Romans, and its promised restitution when "He whose right it is," (Ezekiel xxi. 27)—should come, were all matters plain enough to the Jewish people. Nor should they be matters of difficulty to the Gentile reader who bestows ordinary care and diligence in the endeavor to know the truth. The apostle speaks also of "the deep things of God," which "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1 Cor. ii. 9, 10. Such was not the character of the proclamation of Jesus. His message related to things which had been clearly and fully set forth in the Scriptures, which were simple, and easily comprehended, lying, as it were, on the very surface. As a matter of fact, they required neither profound learning nor prolonged study, and were so well known by the common people to whom our Lord spoke. That no question was ever put to him as to what he meant by the kingdom of God which was at hand.

In view of these passages, and more also which might be quoted, who has any right to say that faith in the kingdom is not required? As well say that faith in the cross is not required. It is just as unscriptural to preach Christ without the one as without the other. The two things are inseparably connected—the sufferings of Christ and the glory that should follow: and what God hath joined let no man put asunder. The cross was necessary in order that those who believe in the kingdom might inherit the kingdom; for without the shedding of blood is no remission of sins. Until, therefore, the blood of Christ had been shed, none of the faithful of any period could receive the things promised; hence is seen the essential importance of the cross of Christ in the scheme of redemption. But that is a different thing from saying that the cross is to be preached instead of the kingdom.

Reader, the foregoing statements are placed before you for your careful and earnest examination. Strive to enter in at the strait gate, and escape the doom of such as choose the wide gate; for "broad is the way that leadeth to destruction, and many there be which go in thereat." The Savior who uttered these words issued his call to repentance and faith. Specious reasonings abound on every hand, and it is for the earnest and unprejudiced inquirer to judge for himself that his "faith should stand not in the wisdom of man, but in the power of God." 1 Cor. ii. 5. And may this effort to set forth the truth as it is in Jesus redound to the praise of his glory.—*Sent by J. Cameron.*

Agonizing unto Perfection.

The are marvelous words that the apostle says of himself. In our own version they are sufficiently startling: Christ in you, the hope whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ, where unto I labor also, striving according to his working, that worketh in me mightily." Col. i. 28, 29. But in the language in which he wrote, the word striving is agonizing. It is the word used of a man straining every nerve and muscle for the prize. Similarly, the word rendered working and working is rendered energizing. The words gain vividness and intensity whilst we read the words: "Whereunto I labor also, agonizing according to his energizing, that energizeth in me mightily."

In the spring, when the first flowers herald the advent of the boundless wealth of natural life, we become keenly sensible of the putting forth of God's energy. It throbs in every flower and tree, in orchard and hedgerow. So it is in the heart of each regenerate man. God is in him, and energizes him; and it is for him to agonize according to the inworking of the divine Spirit of life.

But what was the goal of the apostle's agony? What object was that towards which the divine energy bore him? Why that straining of nerve, that eager strife? To the superficial glance it seems as if for nothing else than that each of his converts should be perfect in Christ; but the word conveys an added thought, a touch of deeper meaning.

It is doubtless true that the apostle was eager to see each spiritual child stand complete in all the will of God, but it is equally true that he sought it with earnestness for himself.

And what of this perfection, which he so strenuously sought? The thought at the root of the Greek word is end, or fulfillment. The perfect thing is that which fulfills to its utmost limit its ideal. Everything has an ideal, toward the fulfillment of which it strives.....The ideal is possibly never realized. It exists in the mind of God alone. It combines in perfect and finished beauty, too fair for earth, all the essential properties of grace, beauty, and usefulness, peculiar to the order of which it is the type. But every member of the family, of which it is the ideal, is impelled by an inward impulse to strive towards its attainment. Though it has never been realized, in texture however delicate, in hue however exquisite, in form however shapely; though ages have striven for it and failed; yet it is the supreme goal for which each member of the family makes.

So there is an ideal man. In nature the ideal exists only in the mind of God, and has never been perfectly realized, because sin has blighted creation, and the creature is made subject to vanity. But the ideal man has been manifested. Human hands have touched him, human eyes beheld him, weary heads have rested near his heart. And each regenerate soul must strive even to agony to realize that ideal, and to be conformed to the image of the Son, that he may be the first born among many brethren. This is perfection, the fulfillment of the divine ideal, the realization of the divine type.....We have within us the germ of the perfect manhood of Christ. His seed remaineth in us. We have been made partakers of the divine nature. What is that incorruptible seed of which we are begotten again, except it be the germ of the Christ-life? And as the seed of flower or tree, as the young life of bird or beast, aspires to realize their perfect ideal, so that holy thing which has been born into our hearts by the Holy Ghost can do no other than aspire toward an even closer approximation to the likeness of the Lord Jesus.....

To put the same thought in another form we are joined by faith to the perfect Man himself. As the vine-root hidden far away in the earth, tries to repeat itself in every green frond that waves in the balmy air, and every reddening grape, so does the Christ-life, pouring into our nature from the heart of our Lord, repeat itself more fully and perfectly within us.

Directly we touch Christ, though the touch be slight as that of the woman on his robe, a relationship is established between him and us, and from that moment his perfect manhood begins to flow into our inmost being, moulding it after the fashion of his own.

But, to put the truth in yet another form, we have within the same Holy Spirit that fashioned and energized within the human nature of Christ. Through him he was conceived and anointed; and by him he offered himself without spot to God, and was raised from the dead. This blessed Spirit is actually within us, and is striving to conform us to the image of our Lord. In some he has been so often grieved and thwarted that his energizing is reduced to a minimum. But in others he energizes mightily. Probably the more we yield to them, the more mightily do these energizings become.

This is where our agonizing must begin. Not to be saved but to gather up with miserly care and to translate into immediate action those blessed yearnings and energizings. Agonizing that nothing be lost—agonizing to work out in each detail what he works in.

Deliverance from the power of sin is not the supreme attainment of the Christian life. It is incidental, though necessary to it. The mother longs to see her child delivered from the disease that scars its skin, or the fever that is burning up its life, but she would not be content for the child merely to be delivered. She longs to see it grow to perfect maturity. So deliverance from sin is but the stepping-stone, the vestibule, and threshold of the real life.

God's energizings are generally slight and gentle at the beginning. Do not miss them by expecting something overmastering and awful. Follow the Lamb whithersoever he goeth. But the silver thread will become a stream, the stream a river, the river pulsating with the throb and beat of the ocean tide; launch on the rill, and you will presently feel the tidal currents. Then agonize to get from them all they give.—*F. B. Meyer in Herald of Life.*

Berean Programme.

The Iowa Conference Board having set aside one day, August 27, to be devoted to the Berean work, we wish to remind all members and those interested of the importance of attending and taking part in the exercises of the day. The following is a brief outline of the programme:

9:00 a m, Business.
10:30 a m, Bible drill.
11:00 a m, Address, S J Lindsay
Subject, Bereans indeed.
2:00 p m, Berean programme: Music Recitations, Readings, Essays, Discussions, Talks.
5:00 p m, Business session.
7:00 p m, Berean lesson.
8:00 p m, Discourse, G Eldred Marsh
Subject, Salvation.

G. P. Allaud, Jr. Pres.
Mabel Lincoln, Sec.

The Powers and China.

There is a belief among diplomats that the final outcome will be some arrangement under which the Powers will get definite territorial rights in China. The hope is to arrange this in such a way as to keep all the Powers looking pleasant.

As I have hitherto stated, Britain wants the Yangtse Valley, France wants to extend her border further into China, northward and eastward; Germany, of course, will have something to keep the Kaiser good natured. The questions are: "What will Italy and Austria do about it?" "What new alliance can Germany form?"

There is great relief in France over the composure of the Manchurin trouble. France has a far less warlike disposition today than in any previous epoch of her history.

There are those who are yet unable to understand why the movements of Russian troops in Manchuria were out of Newchwang, and then into Newchwang, and then out of Newchwang again. Some think that the pronounced position of the United States had some effect on Russia.

Others think that Russia, having experimented and found the experiment of occupation and re-occupation dangerous, retired, in view of her own domestic conditions. There are many insubordination movements in the interior of Russia, and a great deal of friction between the governmental aristocracy and the peasantry. The persecutions in Finland are but a part of the outrageous forms of injustice in Russia.

The Czar is between two fires, trying to please the peasants and yet displeasing the aristocracy. For this reason it is remarked that although Russia has an enormous army, she is not very anxious to use it.

There are those who think that a Russian campaign in Turkey and Asia could be carried on and be a more popular campaign in Russia than the Chinese campaign. Hence they are looking to see the next outbreak along the lines of Turkey in Europe, if anywhere.—*Boston Journal.*

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Sm- Linx, England. To any who a- terested in Prophetic "Times" the work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 3:05 a m daily, 10:08 a m daily except Sunday, 1:05 p m daily, 5:40 p m daily, 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:47 p m daily.

For the West, 5:10 a m daily, 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:23 p m daily, 1:40 p m daily except Sunday, 6:08 a m daily.

For particular information apply to J. E. Haues, Ticket agent, Plymouth, Indiana.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

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Announcement.

The Annual Conference of the Churches of God in Indiana will meet at the Church of God at Roll, Blackford Co., Ind., commencing at 7:30 p m, Thursday, Sept. 10, 1903, and continue over the following Sunday.

As this is the Annual Conference, let all the churches be represented by delegates. Roll is a country town, situated eight miles north of Hartford City, and seven miles west of Montpelier. Hartford City is on the Pennsylvania Lines, and Montpelier on the Lake Erie & Western R. R. Let those who wish to go, write to Bro. Arthur M. Kelley, R. F. D. 5, Hartford City, Ind., stating on what day and at what time and place to meet them, and they will be conveyed to the place of meeting.

The brethren at Roll desire to have as large a number present as possible. They are able, and will be glad to entertain you. Brethren and sisters in Indiana, let us, one and all, make it a point to attend this meeting of believers. We have had good meetings at other places, and can have a good one at Roll. Let us have a personal interest in this matter. Begin at once to make plans to attend this Conference. A programme will be published later.

A. H. ZILMER, Pres.
MRS. LYDIA RAILSBACK, Sec.

The Sixteenth Annual Conference of the Churches of God in Christ Jesus, in Iowa, will convene at Waterloo, Iowa, August 22nd to 30th, inclusive. Its sessions will be held at the beautiful camp-ground at Cedar River Park. A reduced rate of one and one-third fare for the round trip has been granted on all railroads on the Certificate Plan. Be sure to get a certificate for each fare paid on each road. Board the street car at Waterloo for Cedar River Park and it will take you direct to the camp-ground. A drayman has been provided with a badge reading "Conference Baggageman," and will endeavor to meet all trains. If he is not on hand bring your checks to the camp-ground and your baggage will be attended to promptly. Bring some bedding and a straw-tick. Tents and straw will be furnished free. Bed springs will be rented for a nominal sum for the entire session. Meals will be served at the Dining Hall at ten cents per meal or three meals for twenty-five cents.

Brotherly love is the earnest desire of our hearts, to have you at this meeting, to clasp glad hands with you again, and feel the Spirit flow from heart to heart. This may be our last of meeting together in Conference. Let us lay aside our cares for a brief five or six days and give our service to God's work. We assure you, you will say at the end of the year, I am further ahead than if I had not attended the Conference, and have given the Lord a few days of my time.

Upon your attendance depends the success of the cause. Remember there are brethren who have devoted many years of their lives to the cause, all for the sake of the truth. Will you not come and help to show your appreciation of their labor.

Of our preaching brethren, Brothers Lindsay and Wilson of Illinois; Adams of Nebraska; Myers and Crowe of Kansas; Garton, Lucas, Moyer, Eychaner, Stouffer, of Iowa; and others, it is expected, will be in attendance.

The Corporation Board of the Camp ground will meet August 25.

Thursday, August 27th will be Berean Day.

And now we commend you to his care, and hope to meet you all at the Conference. Come early and enjoy a "feast of fat things."

O. J. ALLARD, Pres.
FLORENCE ALLARD, Sec'y.

On account of the recent high water at Kansas City, it is thought best to change our Conference, to Severance Kan., commencing Aug. 28, and continue ten days. Severance is 25 miles west of St. Joseph, Mo. on the Grand Island Railroad. Those coming from points in Missouri will change cars at St. Joseph Union depot, and come direct to Severance. The tent ground is five blocks from the station. Let all who expect to attend notify me at Ransom, Kan. at once. Board and lodging has been arranged for at a price not to exceed 60 cents a day. Board and lodging is arranged for with parties near the grounds, thus avoiding the disagreeableness of looking after bedding and sleeping in tents in case of wet weather.

The mornings will be taken up with praise and song services and Bible readings, and the brethren present will arrange for the afternoon service. The evening and Sunday services will consist of the following discourses:

Friday evening, General talk.
Saturday, Why I believe the Bible.
Sunday morning, The Atonement.
Afternoon, The Promises.
Evening, Relation to Promises.
Monday, Salvation—for what?
Tuesday, How saved.
Wednesday, Thelf on the Cross.
Thursday, Judgment.
Friday, Immortality.
Saturday, Resurrection.
Sunday morning, Coming of Christ.
Afternoon, Coming of Christ.
Evening, Glories of the world to come.

Let all the brethren that have subscribed to the fund send in the balance at once so that we may be able to square up everything at the close of Conference. We have been falling behind, and it will take all that is due to come out even. The business meetings will be held the last Friday and Saturday of the conference.

Brethren, there has been many good meetings at Severance; let us make this the best one. Come with love for the Master, with love for one another.

A. W. DARBY,
Sec. & Evangelist.

The second Annual Conference of the Church of God, in S. E. Kansas, will be held at our proposed colony site at Rollin, Kansas, from Sept. 16th, to the 21st. Excursions on the 3rd Tuesday in September for one fare plus two dollars.

Bring some bedding, an empty tick, hammer, old carpet for tent floor, eatables, dishes, knives, forks and spoons, and mosquito netting.

Brothers Dewey, Jones, and myself are all that are left in the colony. We are not rich, so will charge 50 cts per day for board and a bed on the floor for all we can thus accomodate. Others who wish to have a tent and to board themselves can have one by paying freight charges from Iowa and back on the tents. They can buy groceries from Bro. Jones, who has a small store here. Come and see our resources and town-site, and advise us as to what should be done to build up a colony of believers here, and also to attend the meetings in the big tent. We expect good speakers here.

Write for any particulars to W. L. Crowe, R. F. D. No. 3, Chanute, Kan.

The Eighteenth Annual Conference of the Church of God of the State of Nebraska, will be held (D. V.) at St. Paul, Neb., beginning Aug. 29th and convening till Sept. 5th, inclusive.

The brethren thought it best to hold meeting in the Court House instead of in the large tent.

The Court House is a large, roomy, well seated, lighted, heated and ventilated building, being capable of holding all who will attend.

The brethren of St. Paul have again kindly volunteered to care for all visiting sisters and brothers who will attend. The kind hospitality shown by each and every one of the brethren of St. Paul last year is an ensample of what will be done this year.

Now sisters and brothers, we need your assistance and presence to carry on the work of the Lord. Last year's conference at St. Paul was one of the best ever held in Nebraska. I hope each and every one will endeavor to make this one exceed the last one.

Each and every one make an effort to be present and do your share of the good work. The time is short to work and night cometh when no man can work. The day of the Lord draweth nigh.

MISS EMMA ELTON, Sec'y.

The Second Annual Conference of the Church of God in Christ Jesus, will be held in the Restitution Church, at Moriah, Ill., commencing Oct. 3rd, and closing Oct. 11th, 1903. We expect Brother S. J. Lindsay, Evangelist of Ill., Bro. W. H. Wilson of Chicago, Ill., Bro. A. H. Zilmer, Evangelist of Indiana, Bro. John Claypool of Marshall, Ill., and perhaps others to be here to tell the glad tidings of the soon coming King.

Dear Brothers and sisters, one and all, we want you to come to our Conference, and have a good time. We will take care of you. The program will be arranged after we gather and it is understood that we remain at the church as much as possible. We heartily invite the Bereans to attend and we aim that you shall have a good part of the time.

Dear brothers and sisters, these brethren have promised to be here to preach to us, now, how many will write to me to meet them at Casey, on the 3rd of Oct., so that we may know how many teams to send for you. Lay aside the cares of this world and come and have a love feast that will long be remembered, and may each one be able to say that it good is to be here. Remember that Bro. Lindsay said, What a nice trip for the northern brothers and sisters it would be to come to this meeting. May all have good meetings wherever they assemble themselves together for Conference, and may the glad tidings of the gospel be preached, that men and women can see the grand and precious promises and obey them while it is called today, and if we should never meet again in this world may we all meet in the kingdom of God.

Yours, in hope of eternal life.

Z. E. BRANT.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted per.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Inich, Scirceville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prine Sr, Edison, Ariz.
A. J. Eychaner, Gladbrook, Ia.
O. L. Dean, 1507, S. N. St Tacoma Wash.
J. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
W. D. Townsend, Salem, Ohio.
Mollie Pollock, W. R. C. Home, Madison, Ohio
S. T. Hook, R D 3, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Steffa, Fresno, Cal.
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John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 1, Burton Ave. Grand Rapids, Mich.
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Elder Richard Corbaley, Waterville, Wash.
C. F. Graham, Box 11, Wayne, Ill.
Wm. Goin, Jefferson, Ore.
H. F. Cordill, 326 W Lincoln St. Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
Georgia Osborn Box 67 Burnside Ind
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hall, Catasauqua, P. T.
J G Haupt, Crowley La
Geo Kolwell St Paul Ark
C E Hatch Pomona Cal
A W Darby Ransom Kan
J W Defenbaugh Avery Okla
A Drew Tioga Pa
Almira Brooks Scholls Oregon
Sarah F Morgan Brownstown Ind
N C Griswold Box 145 Tacoma Wash
W H Wilson 120 N Willow ave Visiting Station Chicago Ill
G T Wilds Dover Minn.
W J Semmens Batesville Ark
D C Robison R 3 McVernon Ill
N D Titchenal Wenatchee Wash

Low Fares to Tent City (San Diego, Cal.) via Pennsylvania Lines.

Excursion tickets to Tent City (San Diego, Cal.,) will be sold via Pennsylvania Lines July 8th to August 31st, inclusive. For particulars consult nearest Ticket Agent of Pennsylvania Lines.—Aug 31

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Special Summer Tourist Fares.

Will be in effect July 7th to September 30th, inclusive, to Colorado, Utah, Minnesota, Wisconsin, Iowa, South Dakota and points in Southwest. For particulars consult Ticket Agents of Pennsylvania Lines.—Sept 30.

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Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest Illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $329 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 13th Street, New York.

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now now in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1246 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remington, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock. Address A. D. Esbelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sundayschool. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both. and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11, by N. D. Titchenal. Fourth Sunday preaching is by Myrtle Titchenal. Also preaching at 8 p. m. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Walker Perrine, Elder.

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VOLUME LII. PLYMOUTH, INDIANA, AUG. 26, 1903. NUMBER 32.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Papers Read at Sisters' Meeting, Salem Conference.

WORK OF SISTERS' MEETING IN CLEVELAND, OHIO.

Dear Brothers and Sisters:

Our purpose in assembling at this time is to strengthen and encourage each other, and to devise ways and means whereby the Sisters may be more active fellow laborers with God. Especially do we desire to offer suggestions to those who have families and are much encumbered with household cares. We believe there is a work for each one to do, be it ever so small.

In Philippians the apostle Paul especially commends those women who labored with him in the gospel. We may not all be able to preach, but we have gifts differing, according to the grace that is given us, and for which we will all have to render an account.

All here have undoubtedly heard the saying "In union there is strength," and much has been the experience of the Sisters' Meeting in Cleveland. By combining our energies, much has been done. We think all here will be interested in hearing of the united effort we have put forth to do good, and some of the work accomplished.

Our Sisters' Meeting was organized in April, 1895, with an enrollment of eighteen members. Since that time membership has fluctuated considerably, there being at one time thirty-one names on the roll. At present there are twenty-six on our list. Some, not with us now, continued with the organization until forced to succumb to the great enemy of all mankind;—but we hope to meet them again.

One object of our meeting has been to get nearer to each other, so we can really be one family. We know there is but one body, and we should be united. There is one Spirit which should pervade all of the one body; one hope which should animate us all, and one Lord whom we should strive to imitate and follow. By keeping all these things in mind, unity is sure to ensue, and we are able to continue on our way rejoicing.

Another object of our meeting is to build one another up in our most holy faith. To that end two or three are appointed at each meeting to select their own subjects and prepare lessons for the edification of each other, that we may minister grace unto our hearers. This helps us to have confidence in ourselves and strengthens us, for while we are trying to teach others we too learn much.

Others are appointed to call upon and encourage the lukewarm and weak ones; to visit the sick among us, and to look after the poor and needy and relieve them. It is surprising how much good can be done with the sum of even five cents contributed weekly by each member—alone it would not amount to anything, but "it is the little drops of water, and the little grains of sand, that make the mighty ocean and the pleasant land."

We have not had to confine ourselves entirely to our own community either, but several times have sent help to the needy, both in England and Canada. We have also been able to buy and distribute a good deal of literature, and frequently have sent contributions to the helping hand of THE RESTITUTION.

It is a significant fact that we have never had a call for help that we were not able to take care of. The means has always been provided from some source. This proves to us, dear sisters, that they that trust in the Lord shall not want for any good thing.

Our meetings continue all day, and are held every second Thursday at the homes of the members. The morning is devoted to sewing. The articles made are sold among us, and the proceeds used solely for church and evangelistic purposes. We have made more aprons than anything else, as there always seems to be a demand for them, but we take orders for any other plain sewing.

In the afternoon we have a business meeting, opened by reading a chapter selected, and all repeating the Lord's Prayer, following by the reading of lessons, suggestions and talks for the good of all. Many of the sisters have expressed themselves as being especially helped by our meetings and the counsel given.

We would like to urge upon all sisters who live near enough together, so they can meet occasionally, to do so without fail. Resolve to glorify your Heavenly Father in all that you do, and you will surely succeed.

Invite your friends in—let them see your [illegible] you may [illegible] to the truth. But even if you do not succeed in interesting the alien, the injunction to us is, to exhort one another daily, and so much the more as we see the day approaching, and dear brothers and sisters, the coming of the Lord draweth nigh, and there is work to do. Our Heavenly Father has promised to reward every one according as his work shall be.

Again, faith without works is dead. We see then, that there is no time for idle dreaming, but knowing the hour, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Oh, let us be willing to sacrifice anything for the cause of truth, and put forth every effort to make ourselves ready to be presented spotless before the throne.

After these few preliminary remarks I hope the sisters will occupy the time with suggestions and exhortations.

MRS. B. H. LAND.

WILLING SERVICE.

Our subject implies that we are servants. All who have believed the covenants of promise, and have been adopted into Christ, are indeed servants of the Most High. Bought with the precious blood of Jesus, and should say earnestly with the Psalmist, "I am thy servant, give me understanding that I may know thy testimonies." Psa. cxix. "O, Lord, truly I am thy servant.....I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all thy people in the courts of the Lord." Psa. cxvi. 16.

That service is expected from the servant will not be doubted. What we wish to call attention to is the kind of service.

As we approach the end of Gentile times the evangelist's work is more and more laborious. Multitudes say, "Where is the promise of his coming?" Pleasure is the absorbing theme, and if ears are reached strenuous efforts must be made. "Occupy 'till I come" should be rivited on the mind of every servant. We are making our calling and election sure by living a godly life and holding up the lamp of life to others.

There is a burning desire in the heart of every true servant to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

We are here to consider ways and means to spread the message of life only in Christ. Individually, we all wish to be of the most possible use. Alone our efforts in the way of supporting an evangelist would amount to but little, but when united effort is brought about, and each gives annually as the Lord has prospered them, the work that would otherwise be impossible, becomes comparatively easy. "In union there is strength."

"We have turned from idols to serve the living and true God, and to wait for his Son from heaven." Shall this meeting be an actual service, or shall we say, "I pray thee have me excused."

When David assembled the children of Israel, and laid upon his son who was young and tender in years the great charge of building the temple of Solomon, he said, "Be strong and of good courage, and do it, for the Lord God, even my God will be with thee. He will not fail thee nor forsake thee. And thou Solomon, my son, know and serve him with a perfect heart, and with a willing mind."

What was the basis for this great work? Answer. Consecrated service.

David said to the congregation, "Who then is willing to consecrate his service this day unto the Lord?" Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, mark this word "willingly." The Lord loves a cheerful giver. And they gave cheerfully and willingly. We want to find the result of this service. The effect on [illegible] of old was good. The people rejoiced, they offered willingly. They gave of their gold and silver, their iron and precious stones.

When our hearts are filled to overflowing self will be forgotten. There will be a response from every heart, and as one voice we will say, as did Israel of old, "Blessed be thou Lord God of Israel. Thine O Lord is greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heavens, and in the earth is thine. Both riches and honor come from thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now, therefore, our Lord, we thank thee and praise thy glorious name. But who am I, and what is my people, that we should offer so willingly after this sort, for all things come of thee, and of thine own have we given thee."

Yes, truly, "The earth is the Lord's and the fulness thereof." Keep this in mind, that what we seem to give, already belongs to God. Ye are not your own, ye are bought with a price, and brought into the glorious liberty of the gospel. Can we, dare we make it a secondary matter, and men and women perishing, while we profess to love the cause which alone can bring life? The work is great, not a single evangelist in the state of Ohio. There should be many and there will be, if we [illegible] to the Master.

Who is willing to be strong and make the cause first of everything?

Who is willing this day to consecrate his service to the Lord?

MRS. NANCY BARBER.

ONE IN CHRIST.

Dear Sisters:

What is it to be one in Christ? In John xvii. 11-22 we have the words, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. That they all may be one, as thou, Father, art in me and I in thee. That they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one."

These words of Jesus, just before his betrayal by the false Judas, and his sufferings and death, form one of the most impressive lessons in all the Scriptures. Oneness with Christ, as shown by Jesus' wonderful prayer on this night of his betrayal, was for those who were no longer of the world though still in it. To be like that is to be patterned after the unity which existed between the Father and the Son.

The words "they all" show that the whole company of believers were in Jesus' mind at the time. This we see by his words in verse 20, "Neither pray I for these alone, but for them also which shall believe on me through their word." Union, or oneness, implies the same mind or ambition, purposes, responsibilities, and faith in the same promises.

This oneness with Jesus is symbolized under various figures, as that of the head and the body, bridegroom and bride, but these relate to the company as a whole. Other figures more fitly represent the individual members, such as "I am the vine, ye are the branches." It is to the individual phase of this lesson that I wish to direct your attention for a few moments. The union of each member of the body with Christ must be not only apparent but as real as his or her relations with the body. But the lesson of Jesus' words shows that the union or oneness between the different members of the body must be true and sincere, as a proven the world that he whom since low is the Son of God.

[illegible] Peter i. 22, we read, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [illegible] our sisters, that without [illegible] we cannot be one in Christ.

How sweet, how heavenly is the sight,
When they that love the Lord
In one another's peace delight,
And thus fulfil his Word.

When each can feel a sister's sigh,
And with her bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart.

When, free from envy, scorn and pride,
Our wishes all above,
Each one his sister's failings hide,
And wins a sister's love.

What is there that we can do that will enable us to get nearer to each other? To do little acts of kindness, not allowing ourselves to show partiality. How easy it is for a few to become absorbed in each other, and in this social relationship with a few who are of congenial spirits, to the neglect, and even to the exclusion of many other worthy and useful members of the body. Here is where we have against to watch ourselves, to guard where consistent the offense of partiality every it is our duty to show them the consequences of becoming thus, but with love, and if they have any of the same love in them, they will receive us kindly, knowing it is for their good that we speak.

It is the lack of this oneness in Christ that makes so many forget their duties to the Church, and to each other, keeps some from realizing the importance of [illegible] ourselves together [illegible] there is strength. Let us strive together to win the prize to which we are called, doing all in our power to bring others to an understanding of the truth.

We often hear it said that we should always be ready to present the truth; as it is in Jesus, when ever an opportunity comes; but I always think, as a brother said a few days ago, we must not wait for that, but make the opportunity when ever possible. I feel as though we could not do too much toward spreading the good word of the kingdom while there is time. Let us work to win others, and in the mean time work out our own salvation with fear and trembling.

May we all be worthy to meet the Lord when he comes.

HATTIE GOSS.

ALWAYS ABOUND IN THE WORK OF THE LORD.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Therefore, refers to something that has gone before and on reading the chapter, we find that some of the Corinthian brethren disbelieved in the resurrection, but Paul in irrefutable language declared that there is a resurrection of the dead, for Christ had already risen and been seen of the twelve apostles and of more than five hundred brethren at once, and Paul had also seen him. He declared Christ to be the first fruits of the resurrection, afterward they that are his at his coming. The chapter closes with the exhortation to be steadfast, unmovable, always abounding in the work of the Lord. This exhortation is just as applicable to us as it was to the Corinthians. We believe that Christ's resurrection was a certainty and ours will be just as sure if we hold fast the beginning of our confidence firm unto the end. Therefore we must work; work out our own salvation with fear and trembling, always abounding in the work of the Lord.

What are the works of the Lord? I will enumerate some. We are to cultivate the fruits of the Spirit as given in Gal. v. 22, 23. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. If we do this we will shine as lights in the world, diffusing the light of the glorious gospel to all around. If we show forth the works of the Lord we will avoid the very appearance of evil, as ungodly people about us are always alert to the mistakes of believers, but utterly oblivious to any of their Christian virtues. We will order our conversation aright, for Jesus says out of the abundance of the heart the mouth speaketh. We must be an example in conversation to the babes in Christ and to the alien. We cannot indulge in the foolish talk and jesting, we hear on every side, our conversation must be pure and upright, and as Solomon says, our words few. We will also exhort one another daily and so much the more as we see the day approaching. The signs of the times indicate that Jesus is about to come. We must have our lamps trimmed and burning ready to enter into the marriage supper of the Lamb, and to exhort those with whom we come in contact to cast not away their confidence, which hath great recompense of reward. Heb. x. 36. But to be sober and hope unto the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

We will also be zealous of good works and let our light shine, that men may see our good works and glorify our Father which is in heaven. How can we do this? Paul gives the answer in Phil. ii. 16. By holding forth the Word of light. But some may say we cannot hold forth the Word of light, we are not all preachers. We should all be preachers, at least to the extent that we should speak the truth every one to his neighbor, but though we may not all be capable of publicly proclaiming the truth we can of our abundance give to the support of those who can.

This is the first Conference held in [illegible] to devise ways [illegible] truth can be held forth throughout the state. We know in whom we have believed, and how we should rejoice that the light of the glorious gospel ever reached our ears and found acceptance, but shall we be satisfied in our own belief of it and content to sit down, while thousands around us are perishing for lack of a knowledge of the truth? With Paul I ask, how shall they hear without a preacher, and how shall they preach except they be sent? I thank God that this Conference has been called, and though we cannot all preach, we can with united effort send some one who can. Brethren, let us unitedly open our hearts and purses to send out an evangelist to proclaim the truth throughout the state. The Lord certainly has blessed us all, but he too, will call us to account, as to the use we have made of our talent. Let us not be as the unprofitable servant and hide it away in a napkin, but let us give it cheerfully, that the work of the Lord may be successfully carried on. The widow's mite was the most acceptable offering cast into the treasury, because it was a sacrifice for her even to give any; so let us willingly make sacrifice for him who sacrificed his life for us and he will surely bless us, for he takes notice of all our good works, even to the giving of a cup of cold water in his name. Let us labor not for the meat that perisheth, but for that meat which endureth unto everlasting life.

MRS. MATTIE TOMLINSON.

OCCUPY TILL I COME.

Dear brothers and sisters:

How clearly the life of Jesus is depicted in the parable of the nobleman journeying into a far country to receive for himself a kingdom and return. But after Jesus ascended, the belief that he would come again gradually declined as the years passed away, until at the present day those who are looking for him are as a grain of mustard seed compared to the world. He has gone to heaven to receive his kingdom and has left us in charge of his interests here. When he returns he will require from each of us an account of the manner in which we have used that which he has left in our charge. He has left us the Word which is the power of God unto salvation to every one that believeth. It is our duty to study the Word and, thus be able to set it forth to others. We cannot plead ignorance of God's will, for we have his Word ever before us and happy are we if we do it. Not every man that saith in that day, Lord, Lord shall enter into the kingdom, but he that doeth the will of God. We all have work to do. The seed of the kingdom must be sown and the [illegible] has made us responsible for the talents [illegible] be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap if we faint not. The parable suggests that to some more is given, and more will be required of such. God knows our natures and he has given us talents accordingly. Let us find the work for which we are best adapted in the Lord's service and then devote ourselves to it with heart and soul. It may be that our talent is very small to begin with, but we must cultivate it and by constant use make it increase. Those who made no use of their talent are not allowed to retain it. So with us spiritually; we must either advance or fall away, for we cannot stand still in the service of God. We can do nothing without faith in God, so let us pray to him constantly and ever keep in close touch with him, for if we allow him to become a stranger to us, how can we approach him? Christ likens us unto men who double their capital by judicious trading. He that received five talents went and traded and made other five talents. After we rise from the watery grave to walk with Christ we must not continue as babes, but grow in knowledge and strength and [illegible] our talents by [illegible]. The time is short and Jesus says, Behold I come quickly and my reward is with me to give to every man as his work shall be. Blessed is that man, whom the Lord when he cometh shall find watching." If we would be perfect even as our Father in heaven is perfect, all our work should be done as unto him and in his sight. Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge in the grave whither thou goest. But labor not for the meat that perisheth, but for that meat which the Son of Man shall give unto you. How thankful we should be that it is by grace we are saved through faith. "This is the victory that overcometh the world, even our faith." Jno. vi. 4. The grace of God that brought salvation has appeared unto us; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ, who gave himself for us, that he might purify unto himself a peculiar people, zealous of good works. Christ will surround himself with only those who have manifested the will that was in him, and who have made the doing of his commands the supreme purpose of their lives. Before any man is exalted to so great authority and honor, he must at least be able to rule his own spirit, and cultivate lowliness of mind. Christ will put the reins only into hands that can be trusted to hold them. Power over nations and authority over cities will be given to those, who like Christ, have learned humility and obedience in the school of suffering. The day is coming when our Lord's promise will be fulfilled, "Verily I say unto you he that believeth in me, the works that I do, he shall do also, and greater works, for I go to my Father." Great works are yet to be done in the earth. All who shall possess the power to do these works must have sympathy with their purpose in the present time, and show by their actions and spirit that they are now in unison with the divine will. If any man have not the Spirit, he is none of his. Let us study to show ourselves approved unto God, and hold forth the Word of life. And let our every action be influenced by the thought of his soon appearing. It is a high state to attain unto, but we must attain unto it if we ever enter the kingdom to rule with Christ. And now, dear brethren, my prayer is that God may bless your efforts to spread the truth in Ohio, and although we cannot meet with you at this time, I pray that we may all meet together soon in the kingdom of our dear Lord.

Your Sister in Christ.

MRS. L. R. SMITH.

Oregon Bible College
Oregon, Illinois

The Restitution.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 26, 1903.

We will give papers that were presented at the Berean meeting and some others as well that were read at the Salem Conference, in next issue.

LORD SALISBURY, former Premier of Great Britian, died Aug. 22. On account of advanced age and infirmities he resigned his office over a year ago. He was prominent in English politics for many years, and had guided the nation through some trying times.

"WHY cannot we, slipping our hand into God's each day, walking trustingly over the day's appointed path, thorny or [illegible] or strait, knowing that evening will bring us sleep, peace, home?"

ON Sunday some insurgents began an attack on the Turkish outposts at Adrianople, when the guns of the fort were fired on them. The people were aroused, and the Turks slaughtered nearly every Christian in the city.

THE appointment of Admiral Alexieff as viceroy of Amur and other provinces has caused alarm in China, as it indicates to them that Russia intends to absorb Manchuria. All intelligent Chinese predict that the loss of Manchuria means the end of the Manchurian dynasty with the death of the present Emperor.

THE Balkan war cloud is getting darker. The insurgents are active, and the Turkish troops are unable to come up with them, and so devote their attention to slaughter and pillage. The Sultan promises to end the trouble speedily, and the powers are waiting for the fulfillment of the promise. It is not likely he can do so, and it is a question of how long before some one interferes.

"THIALS are moral ballast that often prevent our capsizing, says some one; when we have too much to carry, heaven rarely fails to fit the back to the burden. Where we have nothing to bear, we can seldom bear ourselves. The burdened vessel may be slow in reaching the destined port, but the [illegible] danger of not reaching it at all.

The Zionist Congress.

As we write the sixth international Zionist congress is being held at Basle. From a mere chaos of opinion that marked the birth of this organization six years ago, they now have a body of staunch business men with a purpose as definite as any ever outlined. When we consider that it was a new condition that must be developed—that nothing like it had ever been—that no pattern existed—we get some idea of the work that has been accomplished in these six years. A people denationalized for 2000 years, yet kept separate from others all that time, down-trodden and persecuted, hunted to death in many lands; a people with a vague and indefinite yearning for a home. This was what confronted the promoters of "Zionism."

The first necessity was money. Not a charity fund, but a strong financial system to develop commercial enterprises that give outlet to the brain and muscle of this people, and make them not a multitude of beggars, but a well sustained and organized community. A bank plan was mooted, organized, and now has a working capital of $2,000,000 for operations. The Jewish Colonial Trust is the largest joint stock concern in the world, its certificates being held from the Caucasus to the Klondike, and from Western Australia to Scotland, 400,000 shares being held by 180,000 of stockholders. It aims not directly at the purchase of Palestine so much as it does at obtaining and financing of concessions, which shall, aside from their commercial advantages, give the right of legal settlement in Palestine of those Jews who are in need of a home.

For the purchase of land in Palestine another scheme is presented called the Jewish National Fund, which has raised over $500,000 already. The Anglo-Palestine Company has also been organized, which has a capital of $250,000, with the object in view of developing Palestine industries, and assisting Jewish colonists in finding a market for their products.

With the fresh persecutions in Russia, the clamor for a home, a resting-place, is naturally heightened, and this will undoubtedly occupy much of the attention of this congress.

Whatever view may be taken of this Zionist movement, we must acknowledge and respect the enterprise and push of the men who have conceived the plan, and brought it to such a prominent place in our history. Wait and watch. God will some day favor Zion.

Later information from Basle states that the failure to obtain a charter from the Sultan for the resettlement of Palestine, has caused England to offer a large tract of country in East Africa to the Jews for the establishment of a Hebrew nation, pledging to grant an autonomous government, subject only to British suzerainty.

The Salem Conference.

The Ohio State Conference was called to meet at Salem on Aug 13 to 16. It was the good fortune of the Editor and wife to be able to attend this meeting. We left home at 3:05 a. m. Aug 13, on the Pennsylvania R. R., arriving at Salem in the afternoon, after a ride of 315 miles.

The meeting commenced the same evening with a discourse by Bro. Wagoner on the subject of Redemption. It would be useless to attempt to give a synopsis of this, or any of the discourses delivered at these meetings. The ability of Bros. Wagoner, Zilmer, and Joblin as proclaimers of the Word of Truth is so well known that to say the subjects announced were handled by them in clear and concise terms is sufficient, and must suffice. To say more would be merely piling up words to no effect.

On Friday morning a social meeting was conducted by Bro. Farley of Sistersville, W. Va. We had the pleasure of meeting this Brother and his wife for the first time at this gathering, and their earnest devotion is indicative of true and honest hearts. We esteem them highly in the Lord.

The sermon following was delivered by Bro. D. C. Robison, on the subject of The Kingdom and the name of Jesus Christ. This was our first meeting with Bro. Robison, though we had corresponded considerably. He is a teacher by profession, and able to present his subject clearly and logically, so that the listener who follows his theme cannot fail to be convinced. Bro. Robison should do more preaching in the future, as he has rare ability in that line as well as with the pen.

In the afternoon Sister B. Lang had charge of the Sister's meeting [illegible] at these meetings by the Sisters of the Cleveland Church, and judging from the business like promptness with which it was carried through, they must have learned their lessons well. The several papers published in this issue will give a good idea of the work of the Sisters in this direction, and the example set could be copied with large benefit in any church. With a meeting conducted as outlined by Sister Lang the mind is led to higher things, and trained to usefulness in the cause of the Master. We advise the Sisters everywhere to divert their meetings into something similar to this one. At first you will think it impossible to say anything that will edify, but trying persistently will overcome much temerity and backwardness. Hide self and work for Christ, then it will be easier.

The evening social meeting was conducted by our young Brother Tomlinson of Cleveland, and was indicative of his deep devotion and earnest endeavor in the cause he has espoused. After this came Brother Zilmer's sermon on "Occupy till I come," which was listened to by a house full of people who gave close attention to what was said.

The Saturday morning social meeting was to have been in charge of Bro. Moore, but as he was detained by business, the writer was invited to take the place. The subject of Privilege and Responsibility was introduced, and the hour passed in profitable comment by those present. The Praise meeting following was enjoyable. The manner of conducting this meeting is for some one to suggest a hymn which is sung, after which the one proposing it gives a reason why it is peculiarly precious to them, after which another is given, and so the hour is passed pleasantly and profitably.

Brother Wagoner's sermon on God's Eternal Purpose, closed the forenoon session, and truly it was a delight to listen as he unfolded the plan the Father has given for our direction.

The afternoon was devoted to the business meetings, and we will let the Secretary give that in detail, only remarking that no contrary-wise feeling was indulged in, each seeking the good of the cause of Christ, and none of self.

Brother Ilona not being [illegible] tend and conduct the social [illegible] in the evening, Brother Nellting paper written by Brother Jod [illegible] the subject. Will Sincerity [illegible] on This paper will be published. [illegible]s? may judge of its merits, [illegible] all doubtless he assured that no [illegible] will of sincerity can avail for salv[illegible]

Following this Brother Zilm[illegible] sented his discourse on A S[illegible] that must be worked out. [illegible]ion

On Sunday morning after [illegible] Praise service, and a short a[illegible]her welcome by Bro. Neill, Bro[illegible]s of gave a discourse on the subje[illegible]blin ious Certainties, followed [illegible]lor- Communion Service, conduc[illegible]y the Bro. Townsend. [illegible]ted by

In the afternoon Bro. T[illegible] conducted the Berean meet[illegible]pson young people of the Clevelan[illegible]. The have been organized for some[illegible]urch and have labored most [illegible]gers, studying the Word of G[illegible]y in while being benefitted [illegible] that are also fitted to show [illegible] others. They have begun the [illegible]tion of a little magazine called [illegible]he Berean," which is circulated largely with the view of advertising the meetings of the Church of the Blessed Hope in Cleveland, and while getting readers in also to get hearers to the meetings. We shall have the pleasure of giving place to a number of the papers read at this meeting, and from them you can get an idea of the work accomplished by these young brothers and sisters.

This service was followed by a discourse from Bro. Wagoner, on the atonement, showing most clearly the relation of the human family to God.

In the evening a number of children gathered to listen to talks by Bros. Neill and Robison, after which the closing sermon on How to [illegible]t to sin, was given by Bro. Zilmer to a house full of attentive listeners.

So ended a most enjoyable conference meeting. There are but a few families of believers at Salem, but the entertainment of visitors was all arranged most admirably, the meals being served to all in a place prepared near the church building at the residence of Bro. Neill and Sister Barber. This made it possible for [illegible]s to become better acquainted, and enjoy each other's company all day long. Too much cannot be said of the enterprise and earnestness of the members of the Salem Church, and we shall long cherish [illegible]

There was one addition to the Father's family. Sister Bertha Mackey, of Meadville, Pa., was immersed by Bro. Neill on Thursday afternoon. Our prayer is that she will be strengthened to fight the battles of life and at the end be crowned at the coming of the Master with all those with whom we associated while at this gathering of brethren.

As Brother Neill takes up his added work as State Evangelist, may the same earnest devotion to the Father's will characterize his labors, and may his faithful wife have strength to aid him as she is so eminently fitted to do.

May the Father's blessing be with each one of the Household of Faith. Guide, guard, keep them in the narrow way, and finally save them in the kingdom of his dear Son, through his Name.

Passing Events in the Light of Prophecy.

"*Reuter's* correspondent at Vienna states that two hundred Jews lately passed through that city on their way to America. They asserted that the condition of the Jews in Roumania is daily becoming worse. The Anti-Semitic press is openly inciting the people to follow the example of the Russians at Kishineff."

The unrest in the Balkans continues, but according to the *Times* correspondent at Sofia, what is happening in remote districts is still unknown to foreign governments. *Reuter's* correspondent at Salonica states that orders have been received there to prepare provisions for 50,000 Turkish troops, and similar instructions have been sent to Adrianople.

The Grand Duke Alexander Mikhailovitch has been empowered to conclude a contract with the Steam Navigation and Trading Company for the establishment of regular communication with ports in the Persian Gulf. The Russian government has been for several years endeavoring to establish direct trade relations with the harbors of the Persian Gulf. The company is to be granted an annual subsidy of two hundred thousand roubles for twelve years. *Reuter's Agency*, St. Petersburg.

According to *Reuter's* correspondent at Shanghai, among foreigners there, the conviction is gaining ground that it is altogether useless to attempt to help the Chinese against Russia's designs, the present Chinese government, doubtless, owing to methods employed by Russian diplomacy, being a willing victim to Russia's aggression.

It is estimated that over three million Socialists went to the poll in the recent German elections. *Public Opinion* says the German Socialism is a growth more remarkable even than the developments in German commerce and the German navy. It seems only the other day that Socialism could assert itself even in units in Germany. Today the Social-Democratic Party is the second in strength in the Reichstag."

The *Pall Mall Gazette* says the political atmosphere is so highly charged with electricity just now, that amid a universal distrust of appearances [illegible]ort at every new thing to endanger the peace of the world. The seemingly hopeless complications in the Near East accentuated by the concentration of European interests in Western Asia, suggests all sorts of anxious queries. Is the Sultan in earnest, or is he playing a dark game? Is Russia sincere in the professed desire for a peaceful solution of the Balkan problem? What part is Germany playing at the Sultan's ear in Constantinople? And how are the interests of Great Britain likely to be affected by any disturbance of the *status quo*?

With regard to Russia it goes on to say, it has been recognized that what she considers her national destiny lies in the persistent push southward of her immense border line from the Caspian to the China Sea. We do not need even the strangely frank avowals of Russian political writers to assure us that the ambitions of Russia are concentrated in overwhelming force upon that part of her Southern frontier which overhangs the plains of Mesopotamia and the land of Palestine.....The latest and most effective move on the political chessboard of the Near East was that devised by Lord Salisbury when he accorded Germany a free hand in Asia Minor, and threw her across the line of Russia's advance from the North. The creation of a state of warlike anarchy in Turkey, however, serves Russia in two ways,—the *exhaustion* of the Ottoman [illegible] the [illegible] prospects of the Bagdad Railway."

A Short Trial.

There are persons who can remember wicked men, dishonest men, willful men, men who were great in ability, in iniquity, in cruelty, in craft, and in crime; men who defied law and denied responsibility, and said, "What are you going to do about it?" But these men are gone; they flourished like a green bay tree, but they have passed away as in a moment; their wealth and honors have departed; their strength and influence are gone, and they are so low that none will do them reverence; so weak that no one fears them or trusts in them.

The lesson taught by God's providences and judgments, and by the events which meet us on every hand is, that "the triumphing of the wicked is short;" and that it takes but a little while to bring the proudest low, and to lay the mightiest in the dust. But the "righteous shall flourish like a palm tree: he shall grow like a cedar in Lebanon." And if we will trust ourselves in the hands of God, walk in his ways, and cast our burdens upon him, he will make us strong and hold us fast, and will cause us to abide the changes and chances of this world, and will establish us forever, when the wicked shall wither like grass, and be burned up with unquenchable fire, like the chaff of the summer's threshing floor.—*H. L. H.*

Our Just Debt.

Some one has aptly said that the gospel puts the whole question of missionary work on the ground of a just debt. The cause of missions appeals to our honor in paying what we owe. Paul said that he was debtor both to the Greeks and the barbarians. We, then, who are richly blessed by spiritual influences, are indebted to those who sit in darkness and the shadow of death, to send to them the blessed life-giving light. There is now no limit to the possibilities of the work. The providence which has opened the way, and the results already accomplished, beckon us forward as at no other period in the world's history. With our prayers and our labor and our gifts let us go forward with a more determined effort to help win the world for Christ.—*Presbyterian Messenger.*

Ohio Conference Report.

The business meeting was called to order by Bro. Neill at 2:00 p m, Aug. 15, 1903. Bro. Wm. Pate was elected chairman, and Bro. J. C. Thompson Secretary of the meeting. Bro. Zilmer, President of the Indiana State Conference, was called on to give his ideas in regard to Conference work. He stated that the Indiana Conference had an Evangelist Committee, consisting of three members, also a committee on Literature. He advised the Ohio Conference to find out how many members in the Church of God in the State of Ohio, and to appoint a collector in each congregation.

Bro. Pate stated that the members should form themselves into a Conference body. Thereupon it was moved by Bro. D. C. Robison, and seconded, that the chairman and secretary of the meeting be the President and Secretary of the Ohio State Conference for the coming year. Motion carried, and both declared elected. Bro. D. C. [illegible] President, and Bro. John Lehman Treasurer, for one year.

The following were appointed corresponding secretaries: Sister Nancy Barber, Salem, Ohio, Sister John Lehman, Troy, O. Bro. D. C. Robison, Mt. Vernon, O. and Bro. W. M. Farley of Sistersville, W. Va.

It was then decided to have a Conference Committee of five—three to reside in the same community. Those elected were Sister B. H. Lang, Bro. Walter Tomlinson, Bro. Stanley Sanford, Cleveland, O. Bro. A. R. Curtis, Fidelity, O. and Sister Mary Knowles, Salem, O.

A Finance Committee was also selected consisting of Sister Tomlinson, Sister Goss, Bro. Pate, Cleveland, O. Sister Pearson, Fidelity, Ohio. Sister Lehman, Troy, O. Bro. Robison, Mt. Vernon, O. Bro. R. L. Holman, Springfield, O. Bro. Samuel Elton, Delta, O. and Sister Barber, Salem, O.

Bro. P. Neill was elected Evangelist of the Conference for one year. In a short speech Bro. Neill accepted the position. Two excellent papers were read by Sisters Tomlinson and Barber, exhorting the brethren and sisters to work. Bro. Zilmer suggested that the Secretary send the names of the members of the Church to the Evangelist.

The President declared THE RESTITUTION the official organ for the Ohio State Conference.

[illegible] was donated and subscribed, of which $105 has been paid in.

J. C. THOMPSON, Sec.

Where is the Stream We Have to Cross?

The churches have been talking and singing so long about Jordan as the stream whose cold waters we all must brave before we can reach Canaan or home of the soul way up yonder, that many a sincere soul believes there is a cold river that divides, runs between, our sky house and our present earthly home. My brother writes me that its cold waves are already laving his feet. Does he mean his ghost feet? He must for the body including the feet is not supposed to cross this boundary stream, only the spirit or ghost is supposed to make the crossing just now. For nearly twelve months I have been nearing the end of the present life, and yet not once have I thought of crossing a cold river in getting rid of my old earth house. My promised inheritance is all on this side of the river. Right here at home in Baltimore, Maryland, where I lay this mortal down is where I expect to be clothed with the immortal life. My Bible informs me that my spirit will be in the interval with God, but my God is here on this side Jordan. I have no cold river to ford to reach him. The Book says, He is a God that is near and not far off. O how could I ever have passed through the dreary nights for the last ten months had he not been a God that is near. Why I had but to whisper, when in an instant he was at my side, and I could say with Jacob at Bethel, "Lo, God is here and I knew it not." No, to me there is no dark and chilling flood that separates my Father in heaven and my Father on the earth from me long enough to cross Jordan at its narrowest ford. God and my inheritance are here, not on "the other side of Jordan."

ISAAC MCCURDY, Sr.

The worst of heresies is the lack of love.

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Indiana Conference Program.

Thursday, Sept. 10.

7:30 p m Opening of Conference by President, followed by an address of welcome by
Nathan M. Robey

8:30 p m Sermon, How may we know that the time is near at hand for the Lord to come the second time? J. S. Hatch

Friday, Sept 11.

8:30 a m Social meeting, A. H. Zilmer

10:30 a m Sermon, Will the kingdom of God be a real literal government? J. F. Wagoner

2:30 p m Business—Roll call of the Churches, reports of churches and workers, appointing of committees, etc.

7:30 p m Social meeting or song service.

8:00 p m Sermon, Faith, repentance, baptism necessary to salvation. W. H. Wilson

Saturday, Sept 12.

9:30 a m Social meeting,
M. A. Woodward

10:30 a m Sermon, The importance of prophetic study.
J. L. Wince

2:30 p m Business, Perhaps followed by a sermon, or discussion.

7:30 p m Social meeting,
R. C. Railsback

8:00 p m Sermon, God's purpose in bringing the Lord Jesus the Christ in the world.
F. L. Austin

Sunday, Sept 13.

9:30 a m Sunday School.

10:30 a m Sermon, Restitution, or the now and the then.
R. W. Woodward

2:30 p m Sermon. W. H. Wilson

3:15 p m Communion, J. L. Wince

7:30 p m Social meeting or song service.

8:00 p m Sermon, What must I do to be lost? M. A. Woodward

N. M. ROBEY,
T. R. SWINDLER,
T. O. TABER,
Committee.

Evangelist's Notice.

The N. W. Conference see fit to keep me in the field as their Standard Bearer, and have elected me Evangelist for the coming year.

I request any of the brethren that wish a series of meetings in their locality to address me at an early date, that I may arrange my years' work. As through the courtesy of the R. R. Company I receive half rates to any part of the United States, I may extend my labor beyond the states of Oregon and Washington, if desired.

Address me at Scholls, Ore.

W. L. SKEELS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Church at Springfield Ohio	5 00
Emily Collett	2 00

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Very Low Rates to Deadwood and Lead, S. D.

Via Chicago & North-Western R'y from Chicago. Excursion tickets will be sold September 2, 3, 4, 5 and 6, with very favorable return limits, on account International Mining Congress. For particulars apply to your nearest agent or address A. H. Waggoner, 22 Fifth Avenue, Chicago, Ill.—Sept. 5.

The Restitution

ON TRIAL

Three Months for Twenty-five Cents.

WILL YOU TRY IT?

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

Poetry.

The Hurrying Hours.

How often the thoughts come home to me,
As the moments hurry away,
Of the many things I intend to do
Somehow, sometime, some day.
There are promises that here not been kept,
Though I always meant to be true,
But time is too short for all the things
That a body intends to do.

I will write a letter or read a book,
I will write a bit of rhyme;
I will do the things that I ought to do—
Some day when I have time.
So I look beyond, as I hope and plan,
For the days that are just ahead,
While the day that is here goes into the grave,
With its opportunities dead.

To-day is the only day we have,
Of to-morrow we can't be sure;
To seize the chance as it comes along
Is the way to make it secure.
For every year is a shorter year,
And this is a truth sublime—
A moment misspent is a jewel lost
From the treasury of time.

—Arthur Lewis.

Communicated.

The Apostasy. No. 2.

The doctrine of the immortality of the soul, as one of the legitimate fruits of the apostasy, neutralizes the doctrine of the resurrection as taught in the Scriptures, by sending good men to heaven, and bad ones to hell when they die. If a good person goes to heaven when he dies, it is because he is good. If a bad man goes to a hell of eternal torture when he dies, it is because he is a bad man. Each one, according to the popular doctrine, goes to his own place. If a good man goes to heaven at death, he goes there to receive his reward. And when a bad man goes into everlasting torment as soon as he dies, he receives his just deserts. The good man enjoys heaven, and the bad man suffers in hell. If the good man remains forever in heaven, he enjoys himself forever; and if the bad man remains for a similar period in hell, his sufferings will be co-eval with his existence in hell. If a good man who is enjoying heaven, has a resurrection, a reunion of the immortal soul with the dead body, according to the popular conception, he will either have to leave heaven in order that such a re-union may take place, in which event his enjoyment of heaven will be suspended; or a dead body will have to be taken to heaven to be united with a soul which was, perhaps for ages, happy without the dead body. If a bad man is resurrected, he will have to come back from hell to be re-united with the dead body, which would stop his sufferings; or a dead body will have to be taken to a hell of literal fire. Either the good man is not perfectly happy in heaven, and needs a dead body to heighten his enjoyment; and a bad man is not perfectly miserable in hell without a dead body; or else a resurrection in either case is useless. No wonder that men who hold to the immortality of the soul do not mention the resurrection with any apparent relish, and at most very seldom. It does not fit that theory.

The doctrine of the immortality of the soul nullifies the doctrine of the second coming of Christ, by making death the coming of Christ. I well remember the first "funeral sermon" I delivered in 1891 when I spoke on the words, "Be ye also ready, for at such an hour as ye know not, the Son of Man cometh." That discourse was but a reproduction of the religious teaching of the day. Either Christ comes when any one dies, or he does not. If he does, there is no need of a further coming. If he does not, the teaching which holds forth this view is not true. The angels told the anxious men of Galilee, "This same Jesus shall so come in like manner as ye have seen him go into heaven." Acts i. 11. And an inspired apostle wrote, "The Lord himself shall descend from heaven." 1 Thes. iv. 16. These Scriptures show:

1. Who is coming: "The Lord himself." "This same Jesus."

2. Where he is coming from: "From heaven."

3. The manner of his coming: "In like manner as ye have seen him go into heaven."

It would not do to substitute the coming of death for the coming of the Lord, and to say, "For death himself shall descend from heaven with a shout," etc. And, "This same death ....shall so come in like manner as ye have seen him go into heaven." All the teaching of the Bible on the coming of Christ is either thrown hopelessly out of joint, or rendered entirely useless by this theory.

The doctrine of the immortality of the soul crowds out the Bible doctrine of the kingdom, by making the supposed flight of the righteous immortal soul to heaven the entrance into God's kingdom. If we enter the kingdom when we die, why look for any further entrance into the kingdom? To suit this theory, the Scriptures ought to be revised so as to read, "The kingdom *in* (instead of *under*) the whole heaven shall be given to the holy people of the Most High." Dan. vii. 27. And also, "We shall reign (not "on the earth," but) in heaven." Rev. v. 10. It is one or the other: Either the Bible doctrine of the kingdom under the heaven, on the earth; or the notion of an immaterial, invisible, intangible soul at death going "beyond the bounds of time and space." To the person who understands and appreciates God's truth, the choice between truth and error will not be difficult.

The doctrine of the immortality of the soul lies at the root of Spiritualism, bear the utterances of Spiritualists, and be convinced. "The first, the greatest, the grandest, truth [illegible] through modern Spiritualism is the immortality of the soul." *Banner of Light.* "Spiritualism is the generation of a new, a broader and more living conviction of the truth of the immortality of the soul."—*Spiritual Telegraph.* "*Resolved*, That Spiritualism, according to the modern acceptation of that term, embraces all those who believe in the immortality of the soul." So resolved in a Spiritualist Convention held at Rockford, Ill., a few years ago. If it is true that man has an immortal soul which continues in a state of consciousness after the dissolution of the body, it may return and communicate with the living; and believers in this theory are left without a single weapon against Spiritualism. One cannot be a Spiritualist without believing in the immortality of the soul, and such belief is the first principle of Spiritualism. Doctor Talmage said, in a sermon delivered Dec. 6, 1896, "Those glorious souls are coming down (from heaven), not in lazy doctor's gig, but with lightning locomotion. You cannot understand why that patient got well after all the doctors had said he must die. Perhaps Abercrombie touched him. I should not wonder if he had been back again to see some of his old patients. Those who had their joy in healing the sickness and woe of earth, gone up to heaven, are come forth again for benignant medicament.....All those who did good on earth, busier since death than before. The tomb to one is not the terminus, but the starting post." This sermon was preached "to make you homesick for heaven." Reader, does this extract awaken such emotions in you? To me it is but an evidence that when one believes in the immortality of the soul, he is not able, even with all his learning and his good intentions, to get away from the vagaries of Spiritualism. The doctor would no doubt have spurned the idea of being called a Spiritualist, but these believe no more than he did, and than do thousands today who are not called Spiritualists.

The doctrine of the immortality of the soul is the basis of the Romish doctrine of purgatory. If a soul can live in consciousness after death, it may be subject to a post mortem process of purification for sins not purged in the ante-mortem state.

The doctrine of the immortality of the soul is the fundamental principle of Mormonism. If this doctrine is true, it may also be true that Joseph Smith and others were ordained to the priesthood of Aaron and Melchizedek by John the Baptist and the Evangelist, Peter, James and John. It rests on the assumption that the soul is immortal. Accept the Bible doctrine that "the dead know not any thing," and you at once take away the very foundation of Mormonism. They can not agree, and therefore can not go together.

The doctrine of the immortality of the soul is responsible for the theory of Universalism, by its abhorrent doctrine of eternal torture. Men are loth to accept the logic of the position which they take in holding to the immortality of the soul. If the most wicked person, as well as the most pious, lives forever, and if good is rewarded and evil punished, then either the punishment and consequent suffering of the wicked will be endless, or the wicked will finally be saved. Men being governed in this matter more by sentiment than by reason, drew the conclusion that the immortal soul of even the vilest sinner will finally be purged by some process or other. Origen, the father of Universalism and other mischievous errors, wrote, "The very fact that God is long-suffering conduces to the advantage of those very persons, since the soul over which he exercises his providential care is immortal; and, as being immortal and everlasting, it is not, although not immediately cared for, excluded from salvation, which is postponed to a more convenient season. For perhaps it is expedient for those who have been more deeply imbued with the poison of wickedness to obtain this salvation at a later period." Allow that soul to be mortal, as the Bible very clearly teaches, and there is not any ground for the inference that the salvation of that soul will be "postponed to a more convenient season." The wages of sin is death. Rom. vi. 23.

Thus it is seen that there is hardly a present-day error that is not traceable to the doctrine of the immortality of the soul. How deeply it had entrenched itself in the minds of the people, and how difficult it is to eradicate erroneous impressions from the mind. All this is due to the great apostasy from the true faith, which took place many centuries ago.

The Bible throughout treatment of [illegible] a mortal being. Human speculation has come to place an estimate upon him which causes him to swell with pride, and to forget his lowly origin and his present frail condition. The Bible calls on him time after time to seek everlasting life through Jesus Christ. The doctrine against which we are contending flatters him with the pleasing fancy that, whether he does God's will or not, he is destined to live as God lives. It dishonors God by disbelieving his Word and dishonors Christ as the Life-Giver by imagining that man is possessed of life without Christ.

These lines have not been written with any spirit of vindictiveness, but with a view to the good of those under whose eyes they may come. I have spoken thus plainly because I believe the minds of men and women should be disabused of error, however sincerely held. We can not speak the truth too plainly.

Yours in the love of the truth,
A. H. ZINSER.

Papers Read at Sisters' Meeting, Salem Conference.

SOWING THE SEED.

Brothers and sisters and friends:

As we are permitted by the providence of our heavenly Father to meet together to proclaim the gospel of the kingdom, that others may be enlightened as to the purpose of the Lord, and the things necessary to be done in order to secure the great prize of eternal life. We must be workers together with God in order to secure the desired results, for we read in 1 Cor. iii. 9, Ye are God's husbandry, God's building. We have heard a call for reapers, shall it be in vain? Oh no, we have the promise that our labor is not in vain in the Lord. Therefore, let us not sleep as do others, but let us gird up the loins of our mind and as obedient children, strive to make use of our one talent. In Gal. iii. 27, we read that each and every one that has put on Christ has as much as one talent and we must put it to good use and not hide it in the earth, or else we shall have that one taken from us, and be cast out as unprofitable servants. and this little verse comes to mind, "Our Master has taken a journey to a country that's far away and has left the care of his vineyard to us, to work for him day by day." Jesus in his sermon on the Mount says, Ye are the light of the world, and let your light so shine before men that they may see your good works, and so glorify our Father who is in heaven, and we have met together to let our light shine, for we will be held responsible if we withhold the light of this gospel that Jesus said should be preached in all the world for a witness. Matt. xxiv. 14. In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that, or whether they be alike good. Eccl. xi. 6. We are also told to sow beside all waters, and whatsoever our hand findeth to do, do it heartily as to the Lord in singleness of heart, fearing God, leaving the results with our heavenly Father, for he giveth the increase. Our talents and the opportunities which come to us are not ours to keep, but to improve and make of service. If we neglect them they go back to the giver. And Jesus says, Ye are my friends, if ye do whatsoever I command you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. Jno. xv. 8, 14, 16. Ye have not chosen me, but I have chosen you and ordained you, that ye should grow and bring forth fruit. The Master is coming. Let us proclaim it to perishing men, and show our faith by our works, for faith without works is dead, without a live [illegible] sown of life. I be[illegible] soon come to gather [illegible] I feel if I am in the vine[illegible] work to do, be it ever so [illegible] may it be to God's; honor [illegible] Then the message that we [illegible] Then let us stand ready to [illegible] Lord's bidding. Let the flesh [illegible] died, the will subdued; let us [illegible] the unsearchable riches of Christ [illegible] ve to teach others to build upon [illegible] Living Rock. For other foundation can no man lay than that is laid which is Jesus Christ, then let us have our loins girded about and our lamps burning. The day of the Lord is near, it hasteth greatly. Let us labor on unharmed by doubts or fears, keep at our posts until the morning breaks. Then shall the righteous shine forth as the Sun in the kingdom of their Father. Who hath ears to hear, let him hear. Blessed is that servant whom his Lord when he cometh will find watching, and may we [illegible] Well done good and [illegible] faithful servant, thou hast been faithful over few things, I will make thee ruler over many. Enter thou into the joy of thy Lord. May this be our happy lot is my prayer.

EMILY GROVES.

Their perishing souls on every side, die it is our duty to render our service in proclaiming the truth throughout the State, that others may receive the same blessings that God has bestowed upon us.

This conference has been called for a purpose, and it depends upon us as a united body, whether it becomes a success or not. Having begun this good work we should persevere in it, and if we are devoted to the truth it will be a pleasure to make sacrifices for it.

God will prosper us, knowing the heart, that it is done to his honor and glory; for he says, "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We may not see much fruit as the result of our labors or sacrifices, but we need not be discouraged. It may be doing good, although invisible to our eyes, yet visible to the Lord's. We are nothing but what the dear Lord has made us, the good there may be in any of us must be ascribed to divine grace, and it is our privilege to say, I am what I am. This conviction will make and keep us humble.

Some of us cannot do as much as others, but we can still do our best and that is all that is required. If we seek to consecrate our lives to his service, by obeying the command of a loving Father, and we shall be the joyful recipients of eternal life in his everlasting kingdom. Yes, while life is spared there is work to be done if we attain unto the grand end.

May we all praise God for the great favors bestowed upon us in accepting us into his fold, and may we be led to the High Rock by diligence and patience, showing that we are conquerers over the sin that doth so easily beset us, always remembering our triumphs are not through our own strength, but through the loving favor of our heavenly Father. I pray that each one of us may be among the happy throng who will hear our Savior say, "Well done, good and faithful servant, enter into the joy of your Lord."

Oh may I live with Jesus' sigh,
And sleep in Jesus when I die;
Then joyful when from death I wake,
I shall eternal life partake.

MRS. ALICE MEERMANS.

Obituary.

Henry Mercer Babb, known far and wide as "Father Babb" was born at Winchester, Virginia, June 2, 1818. Came to Indiana from Ohio in Nov. 1838; moved to Rensselaer in Nov. 1851, where he continued to reside most of the time since. He was married to Eleanor Ann Lane, who died Jan. 7, 1897 at the age of 82 years. Their married life was most congenial continuing for a period of 64 years, lacking eight days. There were born to them 12 children—8 girls and 4 boys. Of whom four daughters—Mrs. Priscilla Hopkins of Rensselaer—Mrs. Mary Karsner of Chicago—Mrs. Susan Lockwood of LaFayette—Mrs. Ida Thompson of Reedsburg, Wis., and three sons—Samuel of Monticello—William and Edward of Rensselaer survive him.

After a long and severely painful illness from cancer, borne with almost matchless fortitude and resignation, he died at the home of his daughter Ida, on the 5th day of Aug., 1903 at the age of 90 years, 2 months and 3 days, having retained his mental faculties almost unimpaired to the last.

He united with the Church of God at Rensselaer in 1861 at or near the time of its organization, continuing ever to live a faithful and devoted Christian life, and fell asleep with fullness of hope of being awakened to the life immortal, in the morning of the coming day of Christ. During all his later years it was his meat and drink to meditate and converse upon the Holy Scriptures, of which he was a remarkably earnest and close student. He was buried at Rensselaer on Aug. 8th, 1903. Paul's last words to Timothy at the close of his warfare, (2 Tim. iv. 7, 8) were used as predicate in showing the Christian warfare and glorious victory. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

D. T. HALSTEAD.

Dear Restitution:

No doubt the sad news of father's death has reached you long ere this, but will send you a short obituary notice. Died at his home in Waterville, Thursday July 16, 1903, at 11:30 P. M., Elder Richard Corbaley, aged 82 years, 11 months and 9 days. He was born in Marion County, Indiana, Aug. 7, 1820, being the first white child born where the city of Indianapolis now stands, his parents being pioneers in the midst of that then almost unexplored heavily timbered section of country. Here he assisted his father to carve out a farm, cutting down the trees, sawing them up into logs, rolling the logs up into great heaps, then piling on the brush, then the mass was set on fire and consumed; in this way the early pioneers literally carved their farms out of the wilderness. In early manhood he taught school in connection with his farm work. In 1845 he left his home in Marion County and settled on what was known as the Boyce place, three miles south east of Argos. Here he cleared up a farm and on the 5th of May, 1847, he was united in marriage to Jane Croco. He afterward removed to Plymouth, where he engaged in the practice of law. In 1852 he was appointed clerk of Marshall Co., serving two terms. Afterward removing to his farm five miles south of Plymouth. On account of ill health in March, 1871, he moved to Healdsburg, Cal., here he recovered his health, his old enemy, the asthma, leaving him. In the spring of '80 he paid a visit to his old home in Indiana, was absent six months. During the greater part of this time he was once more afflicted with the asthma, and on his return to California it did not leave him as before, but he suffered so severely from it, that in '84 he left his home, and with the writer came to Douglas Co., Washington, where his son Platt was residing. He purchased a farm here, to which he afterward obtained a government title. Mother and daughter came form California and joined him here. In October 1892, he rented his farm and moved to Waterville, one and one-half miles distant. Here he resided until his death. Late in January last he contracted a severe cold, from the effects of which he never recovered. He suffered much distress in his lungs, particularly after eating. For two months before his death the asthma returned, and at times distressed him very much. Then the pneumonia set in, and in two weeks its fatal work was accomplished. The end came without a struggle, simply ceased breathing, and it was some moments before we knew the end had come. His features were composed and peaceful, not the least sign of any struggle. He had truly fallen asleep in Jesus.

We laid him to rest in the cemetery in Waterville, to wait the resurrection morning, when the dead in Christ will arise in immortal glory. For more than 48 years he earnestly contended for the faith once delivered to the saints, organizing churches in Indiana, California and Washington. He has held about 40 public discussions, not in strife or vain glory, but that the truth might prevail. He preached the first gospel discourse in this section of the country, also married the first couple, and preached the first funeral discourse. He would never miss an appointment when it was possible to be present, often traveling for miles at his own expense—rather than disappoint an audience.

Brother and Sister Woodward and others who have been here will understand how we will miss him—his wise counsels, fervent prayers, able word-painting of future glory to be revealed when Jesus comes.

Brother N. Titchenal preached the funeral discourse to a large audience, also presenting our hope of the resurrection of the sleeping saints of God, when Jesus comes. Brother and Sister Patterson, Hugh and Bannie Barnhill and others came from Wenatchee to attend the funeral. His son Platt, returning from an extended trip east, by way of California, where brother Will, himself prostrated by almost three years of sickness, forgetting his own suffering, made the painful journey of over 1000 miles to be at the bedside of his dying father, who was able to recognize and converse with them.

Brethren pray for us that we may not falter in the work to which his life was devoted.

Your brother in hope of eternal life.
ALVARO L. CORBALEY.

Mrs. Elizabeth Norton died at Rossville, Ill. July 25, 1903, aged eighty-seven years.

She was married to Ichabod Norton in Warren Co. Ind. Feb. 28, 1836, and was the mother of fifteen children, nine of whom are living.

Sister Norton united with the Church of God over 85 years ago, and her life was above reproach both as a citizen and Christian.

Children cannot honor enough the memory of such parents as were both father and mother Norton. May the memory of her virtues stimulate her loved ones to follow Christ. The enemy death, has conquered her in spite of her struggles, but the Lord is soon coming [illegible] will come forth from the grave to die no more.

There being no one of the faith near the funeral was conducted by R. Perry McPherson, at the home of her daughter, Mrs. Lizzie Chester.

TO THE MEMORY OF MOTHER.

Who will chide us while we're weeping?
For our mother's gone to sleep.
She is resting, sweetly resting,
And the Lord her dust will keep.
All the trials and the sorrows
Of her four score years and more,
She has laid aside her burdens;
All her troubles now are o'er,

Who will chide us while we're weeping?
For we miss her everywhere—
At our home and at our meeting,
And we see her vacant chair.
But she's sleeping, sweetly sleeping,
Free from every toil and pain,
With the seal of God upon her.
By and by she'll live again.

Who will chide us while we're weeping?
For we all feel sad and lone.
Yes, we miss our aged mother,
Miss her more now she is gone.
Miss the gentle voice so cheering,
Miss her form when we go home,
Miss her counsel and her warnings—
All is missing, all is gone.

Who will chide us while we're weeping
For the mother that is gone?
She is sleeping, sweetly sleeping,
Waiting for the Lord to come.
In the resurrection morning
She will hear the angel call,
Then is when we hope to meet her,
In the kingdom one and all.

—*Sent by her daughter,*
Mrs. L. K. Youman.

Special Fares to Tennessee.

September 17 excursion tickets to Chattanooga will be sold via Pennsylvania Lines, account Wilder's Brigade Reunion. Full particulars furnished by ticket agents of Pennsylvania Lines.

Over Sunday Excursion to Chicago.

Saturday, Aug. 29 the Pennsylvania Lines will sell excursion tickets to Chicago at $1.00 round trip from Plymouth, good going on trains leaving Plymouth at 1:40 and 6:08 p m, also on train No. 15 at 5:10 Sunday morning Aug. 30. See J. E. Hanes, Agent.

Low Fares to Tent City (San Diego, Cal.) via Pennsylvania Lines.

Excursion tickets to Tent City (San Diego, Cal.,) will be sold via Pennsylvania Lines July 8th to August 31st, inclusive. For particulars consult nearest Ticket Agent of Pennsylvania Lines.—Aug 3)

Announcement.

The Annual Conference of the Churches of God in Indiana will meet at the Church of God at Roll, Blackford Co., Ind., commencing at 7:30 p m, Thursday, Sept. 10, 1903, and continue over the following Sunday.

As this is the Annual Conference, let all the churches be represented by delegates. Roll is a country town, situated eight miles north of Hartford City, and seven miles west of Montpelier. Hartford City is on the Pennsylvania Lines, and Montpelier on the Lake Erie & Western R. R. Let those who wish to go, write to Bro. Arthur M. Kelley, R. F. D. 5, Hartford City, Ind., stating on what day and at what time and place to meet them, and they will be conveyed to the place of meeting.

The brethren at Roll desire to have as large a number present as possible. They are able, and will be glad to entertain you. Brethren and sisters in Indiana, let us, one and all, make it a point to attend this meeting of believers. We have had good meetings at other places, and can have a good one at Roll. Let us have a personal interest in this matter. Begin at once to make plans to attend this Conference. A programme will be published later.

A. H. ZILMER, Pres.
MRS. LYDIA RAILSBACK, Sec.

On account of the recent high water at Kansas City, it is thought best to change our Conference, to Severance Kan., commencing Aug. 28, and continue ten days. Severance is 25 miles west of St. Joseph, Mo. on the Grand Island Railroad. Those coming from points in Missouri will change cars at St. Joseph Union depot, and come direct to Severance. The tent ground is five blocks from the station. Let all who expect to attend notify me at Ransom, Kan. at once. Board and lodging has been arranged for at a price not to exceed 60 cents a day. Board and lodging is arranged for with parties near the grounds, thus avoiding the disagreeableness of looking after bedding and sleeping in tents in case of wet weather.

The mornings will be taken up with praise and song services and Bible readings, and the brethren present will arrange for the afternoon service. The evening and Sunday services will consist of the following discourses:

Friday evening, General talk.
Saturday, Why I believe the Bible.
Sunday morning, Conference.
Afternoon, The Promises.
Evening, Relation to Promises.
Monday, Salvation—for what?
Tuesday, How saved.
Wednesday, Thief on the Cross.
Thursday, Judgment.
Friday, Immortality.
Saturday, Resurrection.
Sunday morning, Coming of Christ.
Afternoon, Coming of Christ.
Evening, Glories of the world to come.

Let all the brethren that have subscribed to the fund send in the balance at once so that we may be able to square up everything at the close of Conference. We have been falling behind, and it will take all that is due to come out even. The business meetings will be held the last Friday and Saturday of the conference.

Brethren, there has been many good meetings at Severance; let us make this the best one. Come with love for the Master, with love for one another.

A. W. DARBY,
Sec. & Evangelist.

The second Annual Conference of the Church of God, in S. E. Kansas, will be held at our proposed colony site at Rollin, Kansas, from Sept. 16th, to the 21st. Excursions on the 3rd Tuesday in September for one fare plus two dollars.

Bring some bedding, an empty tick, hammer, old carpet for tent floor, *eatables, dishes, knives, forks* and spoons, and mosquito netting.

Brothers Dewey, Jones, and myself are all that are left in the colony. We are not rich, so will charge 50 cts per day for board and a bed on the floor for all we can thus accomodate. Others who wish to have a tent and to board themselves can have one by paying freight charges from Iowa and back on the tents. They can buy groceries from Bro. Jones, who has a small store here. Come and see our resources and town-site, and advise us as to what should be done to build up a colony of believers here, and also to attend the meetings in the big tent. We expect good speakers here.

Write for any particulars to W. L. Crowe, R. F. D. No. 3, Chanute, Kan.

The Eighteenth Annual Conference of the Church of God of the State of Nebraska, will be held (D. V.) at St. Paul, Neb., beginning Aug. 29th and convening till Sept. 5th, inclusive.

The brethren thought it best to hold meeting in the Court House instead of in the large tent.

The Court House is a large, roomy, well seated, lighted, heated and ventilated building, being capable of holding all who will attend.

The brethren of St. Paul have again kindly volunteered to care for all visiting sisters and brothers who will attend. The kind hospitality shown by each and every one of the brethren of St. Paul last year is an ensample of what will be done this year.

Now sisters and brothers, we need your assistance and presence to carry on the work of the Lord. Last year's conference at St. Paul was one of the best ever held in Nebraska. I hope each and every one will endeavor to make this one exceed the last one.

Each and every one make an effort to be present and do your share of the good work. The time is short to work and night cometh when no man can work. The day of the Lord draweth nigh.

MISS EMMA ELTON, Sec'y.

The Second Annual Conference of the Church of God in Christ Jesus, will be held in the Restitution Church, at Moriah, Ill., commencing Oct. 3rd, and closing Oct. 11th, 1903. We expect Brother S. J. Lindsay, Evangelist of Ill., Bro. W. H. Wilson of Chicago, Ill., Bro. A. H. Zilmer, Evangelist of Indiana, Bro. John Claypool of Marshall, Ill., and perhaps others to be here to tell the glad tidings of the soon coming King.

Dear Brothers and sisters, one and all, we want you to come to our Conference, and have a good time. We will take care of you. The program will be arranged after we gather and it is understood that we remain at the church as much as possible. We heartily invite the Bereans to attend and we aim that you shall have a good part of the time.

Dear brothers and sisters, these brethren have promised to be here to preach to us, now, how many will write to me to meet them at Casey, on the 3rd of Oct., so that we may know how many teams to send for you. Lay aside the cares of this world and come and have a love feast that will long be remembered, and may each one be able to say that it good is to be here. Remember that Bro. Lindsay said, What a nice trip for the northern brothers and sisters it would be to come to this meeting. May all have good meetings wherever they assemble themselves together for Conference, and may the glad tidings of the gospel be preached, that men and women can see the grand and precious promises and obey them while it is called today, and if we should never meet again in this world may we all meet in the kingdom of God.

Yours, in hope of eternal life.

Z. E. BRANT.

Berean Programme.

The Iowa Conference Board having set aside one day, August 27, to be devoted to the Berean work, we wish to remind all members and those interested of the importance of attending and taking part in the exercises of the day. The following is a brief outline of the programme:

9:00 a m, Business.
10:30 a m, Bible drill.
11:00 a m, Address, S J Lindsay
Subject, Bereans indeed.
2:00 p m, Berean programme: Music Recitations, Readings, Essays, Discussions, Talks.
5:00 p m, Business session.
7:00 p m, Berean lesson,
8:00 p m, Discourse, G Eldred Marsh
Subject, Salvation.

G. P. ALLARD, Jr. Pres.
MABEL LINCOLN, Sec.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

POST OFFICE ADDRESSES.

Persons requesting their addresses published may have their names inserted here

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J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clickenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Ala.
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Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in other of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles mail can almost invariably tell a dollar by the way it. Take warning and send safely.

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"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Special Summer Tourist Fares.

Will be in effect July 7th to September 30th, inclusive, to Colorado, Utah, Minnesota, Wisconsin, Iowa, South Dakota and points in Southwest. For particulars consult Ticket Agents of Pennsylvania Lines.—Sept 20.

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Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $320 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 488 West 13th Street, New York.

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school preaching at 11 o'clock by Walker Perrin. Prayer and a Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 866 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:15. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Culdwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1740 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m, in Miller's Hall, Galena Aven., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuffe, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both. and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Travelling brethren welcome by addressing Joe Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Serv. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11, by N. D. Titchenal. Fourth Sunday preaching is by Myrtle Titchenal. Also preaching at 8 p. m. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Walker Perrine, Elder.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, as they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

VANDALIA LINE

TIME TABLE.
In effect May 25, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:47am
No. 20 " Ex. Sun. "	0:44pm
No. 26, " " "	9.47pm
No 10, Sunday only	6:13pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:51a m
No. 7, " " " "	12:08pm
No. 19, daily,	6:18pm
No 9, Sunday only	9:18am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or
E. A. Ford,
Gen. Pass. Agt.,
St. Louis Mo.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday, May 24, passenger trains over Pennsylvania Lines leave Plymouth station as follows:

For the East, 8:05 a m daily, 10:08 a m daily except Sunday, 1:05 p m daily, 5:40 p m daily, 8:18 p m daily extra fare train, 8:52 p m daily except Sunday, 9:47 p m daily.

For the West, 5:10 a m daily, 5:54 a m daily extra fare train, 9:22 a m daily except Sunday, 1:28 p m daily, 1:40 p m daily except Sunday, 6:08 a m daily.

For particular information apply to J. E. Hanes, Ticket agent, Plymouth, Indiana.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
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Poetry.

The Coming of Christ.

Lord! Come away!
Why dost thou stay?
The road is ready, and thy paths, made straight
With longing expectation, wait
The consecration of thy beauteous feet.
Ride on triumphantly! Behold, we lay
Our hearts and palms with thy way—
Hosanna! And thy glorious footsteps greet.

Welcome, oh, welcome to our hearts, Lord! Here
There must a temple too, and all in fear
As that in Sion, and as full of sin.
How long shall thieves and robbers dwell therein?
Enter, and chase them forth, and cleanse the floor!
Destroy their strength, that they may never more
Profane that holy place
Which thou hast chosen them to set thy name:
And then, if our stiff tongues shall be
Mute in the praises of thy Deity,
The stones from out the temple wall
Shall cry aloud, and call—
Hosanna! And thy glorious footsteps greet!

—Jeremy Taylor.

Communicated.

Papers Read at Berean's Meeting, Salem Conference.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." Psa. cxix. 9.

This rule will apply to all whose way is in need of cleansing, but the Psalmist seemed to have in mind the way of the young whose habits generally are not in accordance with the Word of God.

It is somewhat difficult to determine the precise limits of young manhood. Under the Mosaic law a man was considered young and incompetent for public office until he had reached the age of thirty. Jesus when he began to teach was about thirty years of age. (R. V.) John the Baptist was about thirty when he appeared in the wilderness of Judea. Therefore, any matter addressed to young men will include a large number of the male sex of this audience. Indeed there are none of us too old but that we can quite often profit by the advice given to young men.

It is sad but true that the majority of young men have habits of a baneful tendency. We meet them in our daily walks of life, in the offices, in the workshops and on the streets, without ambition and with wasted energies. In nearly every case bad habits are at the bottom of it.

The alcoholic or nicotine habit, or late hours, will sooner or later cause them to be physical wrecks. They are sowing to the wind and must eventually reap the whirlwind. Oh that all such would take the advice of David, cleanse their ways by taking heed to God's word before it be too late.

In connection with this advice to young men, I would like to call your attention to Titus ii. 6. It reads, "Young men likewise exhort to be sober minded." To be sober is the reverse of excess or intoxication, and when applied to the mind must mean a right balance of the mental powers. I will not dwell on the different phases of mental intoxication, but will refer to one of the most dangerous, that of thinking of ourselves more highly than we ought to think. We all possess ideas of self importance to a greater or less degree, and this is a department of the mind which must be kept in subjection. Paul in Rom. xii. 3, says, "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

This advice well received and acted upon should give the young man that wisdom which will enable him to be of a sober mind.

The words of the apostle Peter found in his first epistle, v. 5, will help the young man in this direction. "Ye younger submit yourselves unto the elder," and then adds: "Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble." So we learn by this that it is the duty of the young man, no matter how well gifted he may be, to submit himself to the elder. By doing so he will be clothing himself with that humility which is so well pleasing in God's sight. Yes, let us consider these things and attend to the words of divine wisdom which are never wrong. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

The young man has been told to rejoice in his youth, however he should at all times take heed to God's Word that his ways may be perfect before the Lord. By doing so he will not only gain the present life but also the life to come. "He that soweth to the spirit shall of the spirit reap life everlasting."

May God bless the young men of the household of faith by keeping them in the narrow way that leadeth unto life.

J. C. THOMPSON.

DIVINE APPROBATION.

Dear brothers and sisters:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." For the foundation of a few remarks I have chosen the above verse found in 2 Tim. ii. 15. Study, give all diligence, make it your sole ambition to show thyself approved unto God. In order that we may serve God satisfactorily, we must first know what kind of service he exacts from us. "For God is a Spirit, and they that worship him, must worship him in spirit and in truth." Jesus said, "If ye continue in my Word then are ye my disciples indeed." David says, "Wherewithal shall a young man cleanse his way, by taking heed thereto according to thy Word." "Thy Word have I hid in my heart that I might not sin against thee." "The entrance of thy Word giveth light, it giveth understanding to the simple." Psa. cxix.

Paul in writing to Timothy says, "And from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek." Rom. i. 16.

Thus we see that the secret of our success in God's service depends entirely upon our belief in the gospel—his saving power. Paul in writing to the Colossians (3rd chapter 16) exhorts them thus, "And let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." If the Word of Christ dwells in us richly, what will the result be? We have Jesus' answer for this. In his address to the Pharisees he says, "O generation of vipers, how can ye being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. xii. 24, 35. Thus we see that if the Word of Christ dwells in us richly in all wisdom, having taken hold of our affections, "For it is from the heart that man believeth unto righteousness and with the mouth confession is made unto salvation," it will make itself manifest in our daily walk and conversation. We will let our light so shine before men that they may see our good works and glorify our Father which is in heaven. Yes, beloved in the Lord, we will show them that we have been with Jesus and have learned of him. We must show our faith by our works. For without faith it is impossible to please God, and faith without works is dead being alone. Faith and works must go together, and if we do this there will be no doubt but that we are worthy of the divine approbation. Jesus says, "If any man will come after me let him deny himself and take up his cross daily and follow me."

Before our baptism we were all under the penalty of sin, we were subject to the flesh and all its desires, and as the carnal mind is at enmity with God, it is not subject to the law of God, neither indeed can be. It was necessary that we undergo a change that we might be reconciled to God, and when we were baptized we put off the old man of sin and put on the new man of righteousness. . . . became new creatures in Christ Jesus, but nevertheless we are still subject to the same weakness as we were in the old man, and it is in the struggle against these that our self-denial is made manifest—*this is our cross.* But as a consolation Jesus has promised to help and sustain us if we only let him. He invites us to lay our burdens at his feet, and assures us that whatever we ask of the Father in his name it shall be granted. And unless we do ask the Father's blessings we cannot expect to gain his approval, for without him we can do nothing.

Have you ever in your secular duties after having put forth your best efforts on any particular piece of work, look forward with expectation for the reward which you were sure to receive? Now these rewards are only temporal and are soon forgotten, yet they serve for the purpose they were intended. But the reward we have from God is eternal. It is an inheritance incorruptible, undefiled, that fadeth not away. And when we think of our relative position, when we think of the manifold blessings God has showered upon us, and the little he exacts of us in return, do we not feel like David who said, "What is man that thou art mindful of him and the Son of Man that thou visitest him." Psa. viii. 4. Think of his amazing love toward man after that he had rebelled and had forfeited all claim upon his God—not God had a desire for the wor . . . hands. For the man whom he had created in his own image. And he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. Beloved herein is love, not that we love God, but that he loved us. When any one in this life does a kind deed do we not seize the first opportunity to repay them? How then, should we be with God, whom we owe our all? What we are we are by grace, and in view of all he has done for us, does it not seem but meet that we should consecrate our lives to his service? We may have trials and temptations, but let us remember through much tribulation we are made perfect. Think of the suffering of our dear Savior on our account, and of the rich blessings in store for the faithful. Does it not cause us to strive the more earnestly to show ourselves approved unto God? We each of us have our own particular talents to improve, and if we neglect them, think of what the Master will say when he comes to deliver his rewards, "Depart from me, I never knew you." Oh, what terrible words these will be, but think of the joy and happiness of the reward to be delivered to the righteous, and when this truth dawns upon us in all its import, does it not awaken within us a new sense of duty and a firmer determination to be among the overcomers? Jesus says, "Be thou faithful unto death and I will give thee a crown of life, and he that overcometh and keepeth my works unto the end, to him will I grant to sit down with me on my throne, even as I have overcome and am set down on my Father's throne." Therefore, dear brothers and sisters, as we see God's purpose ripening fast, let us one and all strive the more earnestly to fight the good fight of faith and be ready to meet his approving smile and hear him say, "Well done, thou good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things."

H. POTT.

DILIGENCE.

"Wherefore, brethren, give diligence to make our calling and election sure." Peter in writing to those of like precious faith, though they have been baptized, and belong to the household of Christ, yet he says, give diligence to make your calling and election sure. Give earnest heed to those things which we have heard, for by his divine power hath he given us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue, give diligence unto the Word, search the Scriptures, for they testify of Jesus, in them we can gain a knowl . . . him who called us by the gos . . . diligently seek for the prize, the prize of the high calling—saints with Jesus. Eternal life, this will be the gift of God to those who give earnest heed to make their calling and election sure. Be not careless in things pertaining to eternal life, for we are given exceeding great and precious promises and by them we are made partakers of the divine nature. And by being diligent and keeping the faith we can gain an abundant entrance into the kingdom of God, for God hath called those that are rich in faith to be heirs of the kingdom. Let us hold fast the profession of our faith without wavering and forsake not the assembling of ourselves together, but exhort one another, and so much the more as we see the day approaching, yes, the day is fast approaching. As the church looked forward to the day of Christ and spoke of it near, we after two thousand years can look for the fulfillment of that hope. Yes, give earnest heed to those things, for to the watchers the signs foretell that our Savior is near. Be diligent, be mindful of the words spoken by the holy prophets and of the commandments of the apostles and of the Lord and Savior, for in the last days there shall come scoffers, saying, Where is the promise of his coming, for all things continue as they were from the be . . . ing of creation. But beloved, . . . norant, for the Lord is com- . . . believe that God sent his . . . gotten Son into the world, that we might live through him, and his words are, "I will come again and receive you unto myself." And the angel's words, "This same Jesus shall come again." We believe and we pray, Come Lord Jesus, come quickly. Beloved, let us be diligent that we be found in peace and blameless, be found unto praise and honor and glory at the appearing of our Lord and Savior and gain an abundant entrance into that glorious home. Amen.

ELLA T. KNOWLES.

FAITH AND WORKS.

Even so faith, if it hath no works is dead, being alone. For as the body without the spirit (or breath) is dead, so faith without works is dead, being alone. So we see that faith without works will not save us, neither will works without faith. They must go together. I wonder if we fully comprehend what faith and works mean. Sometimes both faith and works require great sacrifice. I will mention some of the fruits of faith. By faith Moses forsook Egypt, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. By faith Abraham offered his son Isaac. By faith Noah prepared an ark for the saving of his house. I think this is one of the strongest proofs of faith. Just think Noah and his family the only people on the face of the earth that believed God would do what he said he would, and of course they reasoned that this one man did not know what he was talking about, he would not be right and all of the people wrong. But the floods came. And all of God's law will be carried out if there is only one man and his family on the face of the earth when Christ comes, that has this faith, numbers make no change in God's plans. If it makes no difference what our faith is, would God have sent men out to preach this gospel of the kingdom to the peril of their lives? Yes, all things will be as God has ordered them from the foundation of the world. And I don't see why every one is not willing to accept the promises as they are made, for surely it is a most beautiful plan, that can be made plain and simple so that every one can understand that will take the trouble to read. Of course it will not be revealed to those who are not enough interested to look into this plan of salvation. By faith Abraham when he was called to go into a place which he should after receive for an inheritance obeyed; and he went out not knowing whither he went. These all had faith that Christ could and would raise them from the dead. And died in this faith believing that at the resurrection they would receive all that . . . had promised them. I hope that every one of us may show the same diligence, and not be slothful, but through faith and patience inherit with them the same promises. Let us draw near with a true heart in assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that hath promised.

Then let us consider one another to provoke unto love and good works. There is much work for us to do. 2 Tim. iv. 5, says, Do the work of an evangelist. If we cannot preach we can all help to send some one out who can. We may have to make a little sacrifice or do a little extra work. But how can we expect so great a reward unless we do work for it. There is many ways in which we can work. But all of our work should be in view of promoting the gospel, doing good to others, and especially those of the household of faith. We should study to show ourselves approved unto God; workmen that needeth not to be ashamed. And let us press onward, looking for the prize of the high calling as it is in Christ Jesus, so as to be ready, and be accepted when Jesus comes as King over all the earth. Then will the prayer be answered, Thy kingdom come, thy will be done, as in heaven so in earth. Amen.

MARY KNOWLES.

Brothers and sisters:

We are met together in the one calling and in the one Lord. How thankful we all should be that our God has so blessed us that we were permitted to come here to meet with more of his children. To build each other up in our most holy faith, and if it is possible, set forth the gospel of the kingdom which is the power of God to salvation that others may see the beauty in his truth and obey it. I hope these few spiritual meetings may spur us on to greater diligence and a deeper realization of our responsibilities as chosen children of God. We are told to whom much is given much shall be required, so if we are blessed with the good things, the comforts of this life, it is our duty to see that our brother does not need. One of the blessings we most of us have is that of being able to meet often with those of like precious faith, whose aims and desires are to grow up into the perfect stature of our Lord, and to remember him until he comes. There is so much in associating ourselves with them, for their influence will often help us to overcome the trials and temptations, which so easily beset us in our every day life.

Our subject today is, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word." It is certain that if we expect to try and follow our Lord, to bear his name, we must forsake our former ways, which were enmity with God and be washed in the blood of the Lamb. When we begin the new life we are without spot and blameless as new born babes in Christ Jesus. How happy we are when we arise to walk in newness of life, and what a glorious bright hope we have, but soon we realize we are still in the flesh, for as Paul says, "I find then a law, that when I would do good evil is present with me, for I delight in the law of the Lord after the inward man. But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death. I thank God through Jesus Christ our Lord. So then, with my mind, I myself serve the law of God, but with the flesh the law of sin. We have the Spirit of God,

Oregon Bible College
Oregon, Illinois

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, SEP. 2, 1903. NUMBER 33.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, the requisites of the forgiveness of sins, and a holy life as essential for final salvation.

his holy Book, with which to direct our new path. Through the Word we are chastened and made wise unto salvation. In Rom. xii. 2, Paul exhorts us saying, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. Our minds constantly have to be renewed, taken off from the things of this world to the future time when God shall be all in all. Whatever our minds dwell upon will be proved by our actions, and where our treasure is, there will our heart be also. And again we read, "Out of the abundance of the heart the mouth speaketh." In our study and our efforts to do the will of the Father we cannot help but exclaim, O the depth of the riches, both of the wisdom and knowledge of God. To realize that we have been picked out of so many thousands around us, and have been called to become kings and priests unto God if we will suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. We have enlisted to suffer and we will not turn back. All these thoughts should fill our hearts with love and gratitude to our heavenly Father, and if our hearts are abundantly filled with Christian love we will talk of him, praise him with our lips, and hence live nearer to him. You have probably often heard the saying, "It is not so much the art of cleansing as the art of keeping clean." It is the same in the spiritual as it is in the natural, for as dust and dirt accumulates in our homes and has each day to be taken away to make the home attractive and pleasing to the natural eye, so each day the mind must be purified and replenished by the Word, and we must often turn to the throne of grace for us to appear pleasing in the sight of our heavenly Father. "Whatsoever ye do, do all to the glory of God." If we would think of this passage of Scripture when we are uncertain about this or that action, the proper way would be to go to the Word. It is a straight and narrow way, brothers and sisters, those who would enter must struggle for eternal life. If we could conform our lives to Titus ii. 12, Denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. O if we would strive earnestly to follow this injunction, our ways would be directed aright, and when the dividing heavens shall reveal our Savior, we may be among those that have washed their robes and made them white in the blood of the Lamb, etc. See if the gospel does not supply our every need. If we were full of the Lord's purpose and working hard for him, there will be no time for us to do those things which are questionable.

HATTIE PATE.

Be Short.

Long visits, long stories, long essays, long exhortations, and long prayers seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge and intensify. We can bear things that are dull if they are only short. We can bear many an ache and ill if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off the branches; stick to the main facts in your case. If you pray, ask for what you believe you will receive, and get through; if you speak, tell your message and hold your peace; if you write, boil down two sentences into one.

The star that sets may rise again, but the star that falls is forever lost.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 2, 1903.

WE recently sent letters to a number of our patrons explaining that we needed what was due us in order that we might meet our obligations. A number have responded, and we thank them heartily for so doing. There are still a large per cent of those whom we addressed, who have not yet given heed to our call. We dislike to tell of this, but are compelled to do so. It is useless to multiply words, brethren and sisters. We simply need the money that has been due us. Send it in order that obligations that really distress us may be met. We only want to impress on your minds that the demands on us are imperative—just MUST be met. We have no other means of satisfying them, and depend on you to supply us the needed money. Please get it in some way, and send at once. To get the little that you each owe will not distress you as carrying the whole burden does us. So attend to this today—not next week, or next month, but understand that we need THIS VERY DAY every cent that is due us. Then we can pay our obligations, and not be counted dishonest.

BROTHER B. F. Head died at his residence in this city last Saturday evening. An obituary will be given next week.

THE Macedonian and Bulgarian revolts are growing, and Turkey is putting more men into the field. Servia may be drawn into the fight. In some places the teachers in the mosques are urging the Turks to be ready to start a holy war, and kill all Christians that can be found.

THE attempt last week to murder the United States consul at Beirut, Syria, caused the President to order our European squadron to Turkish ports and enforce the demand that is made that the Sultan guarantee the safety of American citizens in that country. Turkey will promise everything and then do nothing until force is used to compel her.

The Glory of the God of Israel.

During all ages the tendancy of the flesh has been to glorify itself; such, however, was not the purpose for which it was created. It is clearly taught in the Scriptures that it was for the glory of the Creator, and not the created, that man was made in the image and likeness of the Elohim. And those who have come to a knowledge of the *purpose* of Jehovah know that in due time he will fulfil it, and glorify himself through his creature man.

God declared oath to his servant Moses "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21. This statement shows a clear and definite purpose, which will not fail, however men may transgress the commands of their Creator. The children of Israel had again rebelled against God and spake of stoning Caleb and Joshua with stones, when they urged them not to rebel against the Lord their God, but to go up and possess the land which he had promised to give unto them; and it is recorded that when they were about to carry out their evil design that "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel," and he threatened to destroy these rebellious men; but, at the intercession of Moses, he pardoned them, and then made the declaration that the whole earth should be filled with the glory of the Lord. Although our first parents transgressed the law given to them in Eden and brought death into the world, the purpose of God is sure in that he promised that

THE SEED OF THE WOMAN

should bruise the serpent's head, and ultimately fulfil the purpose of the God of Israel. This seed has been shown to be the same as that promised unto Abraham, who was to possess with him that land upon which the kingdom of God was established, and also the same seed as was promised unto David, who was to sit before his face upon the throne of that kingdom, ruling in righteousness and justice over the children of Israel and the Gentile nations of earth, blessing all mankind and filling the earth with the glory of God as the waters fill the sea. To understand how this is to take place, it is absolutely necessary to have a knowledge of

GOD'S POLITICAL PURPOSE

and this no one can ever have who does not comprehend the gospel of the kingdom of God. The kingdom of God, to most professing Christians, is a mere phrase, conveying no intelligible meaning, because it has been made mythical by the false teaching of men. It is marvellous, yet it is true, that in nearly all the teachings of professing Christians the things of men are made real and substantial, whilst the things of God are made shadowy and unreal, and this is the very opposite of what the Scriptures teach; the things of men and the glory of men pass away, whilst the things of God and

THE GLORY OF GOD

are of an enduring character and will never pass away. In the Scriptures the teaching concerning the kingdom of God shows that it was as real as any kingdom ever established by man, and, although overturned for a time, when it shall be re-established it shall stand for ever. The teaching of Scripture upon this subject is so plain that there would be no difficulty of understanding it were it not for the false teaching that prevails. God has declared that "one generation passeth away, and another generation cometh; but the earth abideth for ever" (Eccl. i. 4) and it is written that he says unto his Son when he sets him on his

HOLY HILL OF ZION

in the land of Canaan, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. ii. 8. Yet, in face of such teaching as this, false teachers tell us that instead of the earth abiding for ever God is going to take the inheritance he has promised to give unto his Son and burn it up; yea more, the very heavens themselves, the dwelling place of the Most High, are to become a huge bonfire. Such false teaching, no doubt, arises from a lack of knowledge of the Scriptures. God does not say one thing in one place and contradict it in another; and were the passages that are thought to teach the burning up of the footstool and throne of Jehovah considered in the light of other portions of the divine record it would be seen that it is the destruction of rulers (the heavens) and ruled (the earth), and the constitutions they have established, that is the subject that is under consideration, and not the heavens—the dwelling place of God—nor the earth—the dwelling place of men. To show this is so, a few verses will be quoted from the twenty-fourth chapter of the prophecy of Isaiah, and those who are desirous of knowing the truth of the matter could do well to study the whole chapter. Verse 4 reads, "The earth mourneth, and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish." No one would be simple enough to say that this could be applied to the literal earth. Verses 19 and 20, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Surely no one would be foolish enough to say the literal earth could transgress. Having tried to remove a little of the rubbish, it will be easier to show what is the true teaching on the matter. As the meek are to inherit the earth and dwell therein for ever, it is impossible that the earth can be burned up, and yet remain the everlasting inheritance of the faithful children of God.

The earth, then, is the theatre of the political purpose of Jehovah, and a certain portion of it the centre of his operations, for it is written that "the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. xi. 15. This can only be brought about by a beginning being made somewhere as God works upon a definite plan from beginning to end. As the center then of his operations, the land of Canaan was chosen upon which

TO ESTABLISH HIS KINGDOM

Abraham his friend was also chosen as the medium through whom the people who were to be the rulers and inhabitants of that kingdom were to come. The land is called God's land, no doubt because he especially chose it for the purpose already indicated. The children of Israel after long affliction in the land of Egypt were brought out with a mighty hand under the leadership of Moses the servant of the Most High, and after many vicissitudes in passing through the wilderness, which came upon them because of their unfaithfulness, were brought into the promised land and there established as the kingdom of God. In this land Jerusalem was the chosen city of God as the seat of government, and it is from thence "the

GLORY OF THE GOD OF ISRAEL"

shall yet shine forth and fill the whole earth. This kingdom continued to exist in one form or another until the time of the Christ, at which time it was under the dominion of the Romans who eventually destroyed it and [illegible] nations of the earth where [illegible] be found until this day; thus the kingdom of God ceased to exist because of the iniquities of its people. Has the purpose of God failed? It must have done if his kingdom is never to be re-established as some would have us believe. That it has not ceased to exist for ever the evidence is abundant. Christ said to the Jews "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43,) and he is represented as saying to those on his right hand, at the seat of judgment, "Come, ye blessed of my Father,

INHERIT THE KINGDOM

prepared for you from the foundation of the world." Matt. xxv. 34. Hence the kingdom must exist before the promises of Christ can be fulfilled. God says, "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. xxxi. 10. Here, then, is the evidence that the people who were the inhabitants of that kingdom are to be gathered again, and according to the evidence contained in the prophecy of Ezekiel are to be made one nation upon the mountains of Israel, and one King is to be King to them all, a thing that has never happened since the kingdom was divided into two kingdoms in the days of Rehoboam the son of Solomon. When will be the time when

"THE GLORY OF THE LORD

shall fill the earth" is evident from the statement contained in the prophecy by Isaiah that "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots," who shall rule and judge in righteousness, and bring all things into harmony with the will of God, so that even the fiercest animals will become so tame that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." "They shall not hurt nor destroy in all my (God's) holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and in that day the Lord shall set his hand again the second time to gather the remnant of his people from all nations whence he has driven them. The Psalmist says, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the

THE CITY OF THE GREAT KING.

Psa. xlviii. 2. In this city of God, "the Great King," the Lord Jesus Christ will be enthroned when he has overthrown those enemies who are to be made his footstool on which he will step to the throne of his father David; for all nations are to be gathered together against Jerusalem to battle, and are to be overthrown when the Lord goes forth to fight against them there.

Taking possession of the metropolis of his kingdom he will judge his brethren, giving a place to the faithful in his kingdom, which he is about to extend over all the earth, restore the seed of Abraham, according to the flesh, to their home, and issue his mandates to the nations of the earth to disarm, and beat their swords into plowshares, and their spears into pruning hooks, and learn war no more; with the result that, the nation and kingdom that will not serve him shall perish. Thus then,

THE POLITICAL PURPOSE OF GOD

will have been carried out in the kingdoms of Christ and his faithful brethren who will rule over all in righteousness and peace, for a thousand years, keeping all things in subjection to the God of Israel who by this means will have accomplished his purpose of filling the earth with his glory.

Christ taught his disciples to pray "Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth." Hence the result of the coming of God's kingdom will be

"GLORY TO GOD IN THE HIGHEST

and on earth peace, good will toward men." Those who wish to participate in that glorious age, when the glory of the God of Israel will fill the earth, must seek first this kingdom of God and all others will be added unto them.

As far as my experience goes, it is hard to find any to take this divine injunction. Every one seeks some thing else before the kingdom of God; and in 99 cases out of a hundred, before they get enough of what they seek, they drop out of the crazy hurrying crowd, and with the loss of life, lose everything they have toiled for. Hard as it is to win souls to Christ by his gospel of love and mercy, our duty plain, and, by divine help we will say *come*, to any who may be weary and heavy laden till our voice is silent in death, or the Lord of life appears. If there be one present who is out of the ark of safety—let me plead with such to close in with God's overtures before the day of grace has passed. Time is on the wing, and in a very little while the Master will rise up and shut to the door. The signs of his speedy coming are transpiring every day. Think of his great love in dying in order that you may have life in honor and blessedness for ever. Think of his loving invitation,—come unto me, and I will give you rest, while myriads have never heard it; and do not forget that it were better you had never heard it, unless you believe it with the heart, turn away from sin, obey from the heart the form of doctrine prescribed for the remission of sin and continue faithful to the end of the journey of life; and then all will be well. You will then surely see Jesus and be made like unto him. To those who know the blessedness of those whose iniquities are pardoned and whose sins are covered, I would say the intensity of the darkness tells you that the morning without clouds will soon dawn. I for one want to make my election sure. I want more than ever to keep close to the great Shepherd of the sheep now, so that by and by I may be one of [illegible] who shall follow the Lamb whithersoever he goes.—O brethren and sisters, let us all redouble our diligence to lay hold upon eternal life, so that whether he come at midnight, or at cock-crowing, or in the morning, we may hail him with joy. Amen.

Brethren, please give your attention to reading these few lines, and especially the preaching brethren. We are living in an age of delusions, and a very strong effort is being made just now in many places to persuade people into the belief that it is necessary to keep the seventh day in order to salvation. Many fail to understand the words of Holy Writ that, "The gospel, is the power of God unto salvation," (not the Sabbath). Rom. i. 16. And I wish to call especial attention to Bro. Joblin's tract "Law or Gospel, which." It is the most thorough exposure of this delusion I have ever seen. It should be in every believer's home, every evangelist or preacher should have them in stock. By having one at hand we have just been the means of saving a very intelligent family from being deceived by the two law theory. These can be had by addressing M. Joblin, 624 Woodland Ave., Cleveland, Ohio. Brethren, look up this matter at once, much may be accomplished by earnest work. Yours as ever striving for the one hope.

R. W. WOODWARD.

Editor Restitution:

The Illinois Conference is now a matter of history and I do not mean to infringe upon our Secretary's report further than to tell the brethren that on Saturday morning just before Conference convened for the day, Bro. Lyman Adams of Dixon was buried in baptism to arise to newness of life. This adds one to the Dixon body although our brother has taken a great deal of interest in the work there as long as I have known him. May he be faithful. When the final great morn dawns, may we all be found worthy to put on crowns of immortal glory. Pray for Bro. Adams that he may be strengthened in his work for the Master.

S. J. LINDSAY.

Christ's sweet presence eateth out the bitterness of sorrow.

Common failings are the strongest lessons in mutual forbearance.

Communicated.

Wisdom of Solrach.

CHAPTER 18.

1. The one who toucheth pitch will have been polluted, and the one who entereth into partnership with a supercilious person will have become like him.

2. Do not carry anything too heavy for thee and do not enter into partnership with a man stronger and richer than thou; why should an earthen vessel form a partnership with an iron cauldron? It will dash against it and the pot will have been broken.

3. A rich man hath done wrong, and hath been very wroth besides; a beggar hath been wronged and will have besought besides.

4. If thou art of use to him he worketh with thee; if thou lackest though he will utterly forsake thee.

5. If thou hast he will share thy livelihood with thee, and he will empty thee of it and suffer no painstaking care.

6. He hath had his use of thee, and he will lead thee astray, and laugh at thee and give thee hope; he will talk good things to thee and will say, What is thy need?

7. And he will shame thee with his kinds of food until he hath made nought of thee twice or thrice, and at last he will mock at thee: after that he will see thee and utterly forsake thee, and shake his head at thee.

8. Take heed to thyself lest thou be led astray and humbled in thy rejoicing.

9. Should a man of influence invite thee, be retiring and all the more should he press his invitation.

10. Do not fall in with him lest thou be thrust away, and do not stand away far from him, lest thou be ignored.

11. Do not yield to enter into discourse with him, and do not put faith in his superfluous words; for with much talk he will tempt thee, and while laughing at thee he will search thee out.

12. Unmerciful is he who doth not watch to keep words, and he will not be sparing of affliction and bonds.

13. Watch to guard thyself and take heed exceedingly that thou mayest not walk into the midst of thy smiting ruin.

14. Every living creature loveth the creature like to it and every man his neighbor.

16. All flesh (every kind of flesh) is led together generically (or according to genius) and an individual man will have cleaved to one like to him.

17. Why should a wolf enter into a partnership with a lamb, just so an obdurate sinner with a truly-reverent man.

18. What peace hath a hyena with a dog? And what peace hath a rich man with a needy one?

19. Hunting for lions, wild asses in a wilderness, even so are poor men pastures for rich men.

20. An abomination to a haughty man is humility, even so is a poor man an abomination to a rich man.

21. A rich man when shaken is stayed up by friends, but a lowly man should he fall is thrust away by friends.

22. There are many to intervene for a rich man when he slips; he hath talked forbidden words, and they have justified him. A lowly man hath slipped and they have reproached him all the more; he hath given utterance to understanding, and a place hath not been allowed him.

23. A rich man hath talked and they have all kept silent, and exalted his word to the clouds; a poor man hath talked and they have said, Who is this? If he fall wantily they will turn up against him.

24. The rich man in whom there is no sin is good, and poverty is a bad thing in the mouth of an irreverent man.

25. A man's heart changeth his face whether it be toward good things or bad.

26. A cheerful countenance is a heart's foot-print in good things, and the finding of parables is discussions with weary toil.

COMMENT.

This chapter in its proverbial wisdom reminds us in its practical teaching of our own "Poor Richard" and any business man now with a few years of the experience such a career gives one will say amen to the wisdom herein contained.

Modern evolutionists evidently do not believe in the first principles of generic creation as here stated in the fifteenth and sixteenth verses, and yet this statement agrees with common observation and experience in this later age of the world.

The figure of "the heart's foot-print in good things" in the last verse of the chapter is not a bad stroke of rhetoric and is a homely trope that sticks like burr.

CHAS. GARDNER.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

SOCIETY REPORTS.

The present membership of the Dixon Berean society is six. They met the past year once a month, with an average attendance of nine. They use their funds in buying tracts, paying for THE RESTITUTION each year for one reader, in helping the poor, and sending a delegate to the yearly conference. The lessons have been taken from the Berean booklets.

ADA A. OREW, Sec.

At Clark Center our society consists of fourteen members. We have had 24 meetings since organizing, and have studied 25 lessons. We have distributed one bunch of tracts.

LETITIA MURPHY, Pres.
L. M. CLAYPOOL, Sec.

Since Nov. 1902 the Adeline Bereans have met weekly until March 1. During the winter months our lessons were chosen from the Old Testament. During this time Bro. S. J. Lindsay met with us four or five times and prepared our lessons from Genesis. The class did not meet during the spring months. Since June we have tried to meet every other Sunday.

July 30 we rented a hall in Adeline, in which Bro. S. J. Lindsay gave two discourses. Our dues are 10 cents a month, one-fifth of which we send to the state treasurer. We have twelve members. We have distributed some tracts and written several social letters.

LILLIAN LINDSAY, Sec.

The Chicago Bereans meet the first Sunday afternoon of each month. The dues are ten cents a month, and are collected at each meeting. We have thirteen members, with an average attendance of eight.

We studied the lessons on the missionary work of Paul, by Bro. S. J. Lindsay. Sister Ruth Whitehead being our Leader.

On Sept. 6, 1902, it was our sad duty, with others, to witness our treasurer laid to rest in the silent grave, never to see his face again in this life. He attended the meetings faithfully, and did what he could for the benefit of the society. May the enemy death soon be put under foot. At our meeting Sept. 14 we elected a new treasurer.

At Christmas time money was taken from the treasury, together with the Sunday School, to buy provisions for Christmas dinners for several poor families.

We have written letters to some isolated members.

JESSIE M. WILSON, Sec.

The Berean society of the Moriah Restitution Church has held twenty-four meetings during the year. We have thirteen members, nearly all of whom are good workers for the cause of the Master. We take the topics in the Berean booklet for our lessons. We have distributed a great many tracts and papers; and have sent 80 cents to the state treasury.

Our members all take an active part in the meetings, generally one or more of them have a paper prepared to read bearing on the subject of our lesson. We hope the Bereans in other parts of the state are doing good work, and will continue to do so, that they may receive a home in the kingdom when Christ comes to reward his servants.

MYRTLE FRAUR, Pres.
BERTHA WEAVER, Sec.

Dear brothers and sisters:

I write to tell you that the enemy death has bereft us of one near and dear to us. Clarence Cox after a long time of suffering died Aug. 10, 1903. He was eighteen years of age. We sorrow not as those who have no hope, "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 27. Thanks be to God for his unspeakable gift. 2 Cor. ix. 15, "Who is the first born of every creature." Col. vi. 12, "Which in his times he will show who is the blessed and only Potentate, the King of kings and Lord of lords." 2 Tim. vi. 15. This only supreme ruler is the Savior of all men, specially of those that believe. These things command and teach. 1 Tim. iv. 10-11. Let us ever stand firm for the whole truth.

Yours in hope,
JENNIE COX.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

So Much—So Little.

"So much to do, so little done."—Cecil Rhodes.

Is there no debt that thou dost owe
To lighten other's care or woe?
Is there no comfort thou canst give
To help another creature live?
Hast thou no peace thou canst bestow
And let a soldier being know?

O, fellow pilgrim, stop awhile
To give a helpful, loving smile;
Thy life is not thine own to live,
As thou hast pledged so must thou give?
But give not only of thy wealth,
Give, too, a little of thyself.

Oh, do not answer thus to me
"The greater cares that first must be."
Thou canst not live this way, my friend,
What will confront thee at the end?
Since there is little comfort stored
For those who live to merely hoard.

O soul so stultified, and mean,
What bit of love canst hope to glean,
With not one voice to intercede
To help thee in thy pressing need?
Look then to it. Aye, count the cost
Of precious, helpful moments lost.

"So much to do!" "So little—done!"
It is not strange the world's unwon.
So little done by you and me,
So little love with charity.

Communicated.

Papers Read at Bereans Meeting, Salem Conference.

Dear brothers and sisters:

I have taken as a basis for a few remarks the last part of Matt. xii. 34, "For out of the abundance of the heart the mouth speaketh. Surely our hearts are filled with love and gratitude to God for all the blessings he has bestowed upon us. This is an occasion that ought to fill each and every one's heart with gratitude for this blessing of being able to meet brothers and sisters whom we have never met, and may never meet again until our dear Lord comes to gather together his saints, and it ought to make each one of us feel like getting up and saying, "Praise ye the Lord," if nothing more. "Out of the abundance of the heart the mouth speaketh." We are all co-workers with God in his vineyard, and one of our duties or desires ought to be to speak concerning the things we have learned out of his Word. It is love that moves us to speak, love for God and for his precious promises, love for the brethren and love for the church in general. We have a glorious hope and even this should cause us to glorify God. Christ is the rock on which we are to build our faith and hope. When the Spirit is in our hearts, who can study the words of Christ without longing to speak them to others? Who can trace his life in the gospel without greatly desiring to follow him in the way of suffering and of joy? Who can look into his face as outlined before the eye of faith, without burning with love to do something to please and honor him? Who can stand before his cross without being filled with a mighty desire to lead all the world to his feet that they might be saved? Who can go with the women and the disciples and stand beside his empty tomb without being thrilled by the angel's words, and longing to go out among men and sing with holy fervor the song of resurrection life and joy? The Lord is coming, let this be the herald note of jubilee. And when we meet and when we part, the salutation from the heart. With this end in view, brothers and sisters, that the Lord is coming, let each and every one of us strive the more earnestly to be overcomers, that when our Savior comes to take upon himself his great powers and reign supreme over the whole world, he may find us fit to be gathered together to share the glories that are to be revealed unto [illegible] faithful to the end.

BESSIE NICHOLLS.

OUR CONDUCT IN REFERENCE TO FUTURE LIFE.

Dear brothers and sisters:

We have had revealed to us through the Word of God, a true and faithful promise of eternal life and a share in all the glory which shall be revealed in the kingdom of God, which we know by the signs of the present times, will be set up soon, and this Word has been given to us as a light that shineth in a dark place, and as we look around us and see that all the world is unmindful of what the future will be, we ought to praise him who has given us this glorious hope. "For God who commands the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This has all been done through the *free* goodness of God, and Jesus has said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth." John xv. 16. "Therefore, what manner of persons ought we to be, in all holy conversation and godliness." As the children of God it is our duty to strive to please him and bring our wills into subjection to his, and to walk humbly before him, to go to him in prayer, believing that his grace is sufficient for us, to let our light of the gospel shine before men; to be gracious and patient toward others, and in all our ways acknowledge him. May we let the Word of God dwell in us richly in all wisdom, and so let it control our every thought that sin may have no part in our lives, but that they may be purified and sanctified unto God, and that our steps may be so ordered that whatsoever we do, it may be done to the honor and glory of God. This may seem much to do, but if we love our heavenly Father, we will try to please him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." John iii. 16. My prayer is that each one may be watching for our Lord at his coming, and have an abundant entrance into his kingdom.

JENNIE SALISBURY.

THE MORTALITY OF MAN.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, (or as one version puts it, is antagonistic to our spiritual life). 1 Pet. ii. 11. This I say then, "Walk in the Spirit, and ye shall not fulfil the lust or desire of the flesh; the flesh lusteth against the Spirit, and the Spirit against the flesh; and these (the Spirit and flesh) are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v. 16, 17.

From whence come wars and fightings, quarrels and brawlings among you? Come they not hence, even of your lusts or pleasures that war in your members. Ye ask, and ye receive not, because ye ask amiss, that ye may consume or use it upon your lusts or worldly pleasures. James iv. 1-3. They cry, but none giveth answer; because of the pride of these evil men. Surely God will not hear; neither will the Almighty regard it. Job xxxv. 12, 13. Watch ye, and pray, lest ye enter into temptation; the Spirit is truly ready and willing, but the flesh is weak. So Paul says, "I find then a law, that when I would do good, evil is ever present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin and death, which is in my members. O! wretched man that I am; who shall deliver me from this body of death? I thank God through Jesus Christ our Lord; so then with my mind, I myself serve the law of God; but with the flesh the law of sin. Rom. vii. 20-25. In Isa. xl., we read, "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth; the flower fadeth; but the Word of our God shall stand forever." Fresh and verdant in the morning it adorns the meadow. What a difference in the evening when it is cut down and withereth. Its glory is departed; such is life; and it tells us that a few short hours must suffice for earthly enjoyments. The day is past, the grass and flowers thereof are gone. We are but of yesterday as it were, and know nothing because our days are as a shadow, likened unto smoke and the wind that bloweth, we know not whither. One in a certain place testified saying, What is man that thou art mindful of him? And the Son of Man that thou visitest him? Thou madest him a little lower than the angels, to [illegible] and glory; and did set him over the works of thy hands. Thou hast put all things under his feet. Heb. ii. 6, 7.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. This brings to mind this verse of poetry which I noticed in religious paper.

"If the wages of sin is death,
I do not want to begin,
If I can't get living wages,
I will not work for sin."

What caused death? Answer, Sin. Rom. v. 12, says, "Wherefore as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned." The Lord said unto Adam, "Thou shalt surely die." That was but the sentence, if he disobeyed God's commands. He chose to do so, and as we all know God's command was carried out to the letter. He that soweth to the Spirit shall of the Spirit reap life everlasting, for says Jesus, "I will raise him up at the last day;" the resurrection morn. Why should Christ have said this, if man was already immortal? Paul says, "God only hath immortality, dwelling in that light that no man can approach unto."

John says: "He that hath not the Son of God hath not life," that is immortal life. He that believeth not the Son shall not see life, everlasting life. But if our life, eternal life, is hid with Christ in God, then when Christ who is our life shall appear, then shall we appear with him in glory. The first thing then is to get Christ. May all those that have done so, hold fast to the end, and obtain everlasting life in the kingdom of God on earth at last, is the earnest prayer of your brother in Christ.

STERLING P. GROVES.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word," or in other words to make a practical application of God's Word.

After Adam had sinned God placed before rebellious man two ways of living, the narrow way that leads to eternal life, and the broad way that leads to eternal death, and as we can assume from the answer David gives to his question in our lesson, he referred to a young man who had chosen the narrow way to eternal life, for any one traveling in the broad way would have no use for God or his Word; and after having chosen the narrow way he gives him the key to success, the Word of God. In the 13th verse of this same chapter he says, The entrance of thy Word giveth light; it giveth understanding unto the simple. Paul in his epistle to him exhorts him thus: "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works."

Wherewith shall a young man cleanse his way? Why did David so designate? Does a young man's ways need cleansing any more than an old man's? Let us take a lesson from nature. Take for instance a young tree whose roots are just beginning to [illegible] grow and have not as yet taken a firm hold in the ground, and how easily it is uprooted when a severe storm comes; but on the other hand an old tree whose roots have been growing for years and have taken firm hold in the ground, is unmoved amid the storms that sweep around it. So it is with a young man who has just started on the road to life. He is not thoroughly rooted in the truth, and hence when he comes in contact with the wily adversary he is more apt to fall a prey to his subtilties than an older one who is thoroughly rooted in the truth. His power to resist depends entirely upon his belief in and his application of God's Word, as we read in Matt. vi. 24-29, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended and the floods came, and the wind blew, and beat upon that house and it fell not, for it was founded upon a rock, and every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell, and great was the fall of it." Hence we see how necessary it is to apply God's Word to ones daily life lest when they think they stand they snonin fall.

Jesus in his prayer to the Father on behalf of his disciples and those who would afterward believe on him through their word, says, "They are not of the world, even as I am not of the world." What did he mean?

He had called them out from among their surroundings to follow him, they were to become separate from the world, they were to be in the world but not a part of it, they were to have no part nor lot with the workers of iniquity, and this is what God expects of all who profess to be followers of Jesus. They are to be in the world but not a part of it; they are to be the light of the world, to let their light so shine that men may see their good works and glorify God their Father which is in heaven.

Paul exhorts the Collossians to walk in wisdom toward them that are without, toward those who are strangers to the covenants of promise and aliens from the commonwealth of Israel.

How could they walk in wisdom with them if they were a part of them? If they partake of all their enjoyment would they then be apt to have been with them if there were no difference between them? I think not. And so it is with us, if we do not show by our daily walk and conversation that we have something better than the world at large.

If we do not refrain from taking part in their enjoyments we cannot expect to have any influence for good. This is making a practical application of God's Word. We are commanded to love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in us. We certainly cannot do his will because no hope can work effectual good that does not work by love. Thus we see the practical application of God's Word carries with it a life of self-denial. See the young ruler who came to Jesus asking the way of eternal life, and when Jesus repeated to him the commandments he replied, All these things have I kept from my youth up, what lack I yet? Jesus said unto him, If thou will be saved go and sell that that thou hast and give to the poor and thou shalt have treasure in heaven, and come and follow me.

Did he show his sincerity in looking for eternal life by doing as Jesus bade him? No; for he heard that saying and went away sorrowful for he had great possessions. He could not afford to give up things that were temporal for things that were eternal. He wanted to have a good time in this life and still enjoy the life to come. What a lesson there is in this for us. What a warning not to expect to hold God's Word in one hand and the world in the other. How can we who have buried the old man of sin and have put on the new man of righteousness become enamored by the world and all its allurements, as Paul said to the Romans, How can we who are dead to sin live any longer therein? Paul in writing to the church at Colosse exhorts them thus, And let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord. If the Word of Christ dwells in us richly in all wisdom, having taken hold of our affections, for we read it is [illegible] heart man believeth unto [illegible] and with the mouth [illegible] is made unto salvation, will [illegible] make itself manifest in our daily walk in life, and will not our ways be thoroughly cleansed from all uncleanliness that we may so live as to meet approval when the Master comes?

STANLEY SANFORD.

Conference Report.

As announced in THE RESTITUTION, the sixth annual Conference of the Church of God in Illinois, met at Oregon, continuing from August 12 to 16.

The first service was held on Wednesday evening and was in charge of our President, J. W. Wilson, who gave us an interesting discourse. Subject, "When will the King come, and why is he coming?" Text, Rev. xxii. 12.

On Thursday at 10:00 a. m. the Conference was formally opened by President Wilson, and the various committees were appointed, after which came a Symposium, the subject being, "The Signs of our times, and the Soon Coming of our Master."

12:00 m. Recess for Luncheon.

2:00 p. m. Continuation of Symposium on "The Coming of the Master."

At 3:00 p. m. we listened to a sermon by G. A. Brown, of Ashton, Ill. Topic, "Christ's Coming Kingdom."

6:45 p. m. We enjoyed a social [illegible] by sermon by A. J. Eychaner, State Evangelist for Iowa. Subject, "The Coming of Christ in Parable."

On Friday, the morning session, and the afternoon from two o'clock until three was occupied by a discussion of ordinances, church organization and government.

At 3:00 p. m. we listened to S. J. Lindsay, State Evangelist for Illinois, as he spoke to us upon "The value of Types and Shadows in Bible Study."

6:45 p. m. The Bereans were led in their Social Meeting by Miss Emma Ludwig. Topic, "Some of God's Promises."

7:30 p. m. Brother F. L. Austin spoke to us upon "The Character of God."

Saturday at 10:00 a. m. we assembled for business session and as the reports from the various churches came pouring in our hearts were cheered, and we knew loyal ones all over our field were working, even in the face of the greatest difficulties, to obey the command that this gospel be preached for a witness even unto all nations.

Evangelist S. J. Lindsay reported:

EVANGELIST'S REPORT FOR 1902-3.

Total number of sermons 151; funerals 5; marriages 4; baptisms 7. Visits were made to Lanark and Plum River twice. At Plum River a church is being built and is now ready for plastering. This comes as a result of the quarterly meeting held there in December with the meetings which followed. I suggest that the quarterly meetings be held regularly, believing that they are a means of more than ordinary proportions toward the sowing of the seed. Plum River is a field where much good work may be done. This conference should assist them in every way possible.

Regular monthly visits have been made to Adeline, Dixon and Antioch. Efforts were put forth at different times to hold a series of meetings at Adeline, but the weather defeated us on each occasion. At the suggestion of the Bereans at Adeline the last meeting was [illegible] Adeline instead of the school house two and one-half miles north. A large attendance was the result. It is my opinion the meetings should be held in the hall.

The church at Dixon is faithful. They succeed in spite of difficulties. Only that something could be done to get them a house of worship all their own.

Antioch has been holding her own well. The church here is passing through a period of depression, but with the kind of spirituality manifested by those who have the Master's cause at heart it will continue to exist to the glory of God.

The church at Oregon, briefly: No. of sermons 49; sermons by Elder Brown 11; exercises by children 1; total 61; baptisms 3; times of communion held 7; average number of communicants 15.

In addition to this we have reports from different workers in other parts of our State. A good report comes from Bro. Crowe's work at Keltner, from Bro. Brant at Moriah, and from Sister Jennie Cox, at Ripley. Also, Bro. G. M. Myers of Atchinson, Kan., made a short tour through the state, touching at Lanark and Adeline, and Eld. Brown of Ashton has preached once a month at Oregon, in my absence.

From my observation of the condition of the field, and as measured by my conception of the Christ-character, I must suggest that we are yet babes that need milk.

Everywhere I have gone I've found the brethren ever ready to investigate the Scriptures on these doctrines we have always held dear, and I find them able defenders of the truth. This is as it should be. But with this getting of knowledge let us get understanding also. Faith and works go hand in hand. Both are essential to true Christian character.

S. J. LINDSAY, Evangelist.

The officers elected for the year before us were as follows:

President J. W. Wilson, Chicago.

Vice President, S. J. Lindsay, Oregon.

Treasurer, J. M. Clotfelty, Lanark.

Secretary, Emma L. Smith, Polo.

At 3:00 p. m. we listened to a sermon by Brother A. J. Eychaner, subject, "Life and Immortality."

At 4.00 p. m., the Bereans held their annual business meeting. Sister Anna Drew of Dixon, Ill., was again elected President of the State Berean Society. May God bless her as our leader in this important work.

6:45 p. m. Social meeting conducted by Bereans, led by Miss Bertha Weaver. Subject, "Hearing and doing."

7:30 p. m. Sermon by F. L. Austin. Topic, "The Father's Care."

9:30 a. m. Sunday. Sunday School led by S. J. Lindsay. Subject, "Is the world growing better or worse."

10:30 a. m. Sermon by F. L. Austin. Topic, "Restitution."

11.45 a. m. Communion Service, Brother J. W. Wilson officiating.

At 2:00 p. m. we listened to an excellent program by the Bereans, and at 3:00 p. m. Brother Eychaner preached on the topic, "Sacrifice."

The Berean social meeting at 6:45 p. m. was led by L. H. Smith. Lesson Jno. xiv.

At 7:30 p. m. we gathered for the last service of the conference. Bro. S. J. Lindsay preached upon the subject of "Saving Faith." Then came the farewells for another year—doubtless for some of us 'till he come, unless the glorious summons should come for us all ere another year rolls by—"Even so Lord Jesus."

God's presence was with us in our meeting together; may it be with us all "Till we meet again."

EMMA L. SMITH, Sec'y.

The Thirst of God.

What does your heart cry for? A perfect, changeless, all-powerful love. And what does your mind seek? Reliable, guiding, inexhaustible and yet accessible truth. And what does your will crave? Commandments which have an authoritative ring in their very utterance, and which will serve as infallible guides for your lives. And what do your sinful natures need? Something that shall free our consciences and shall deliver us from the burden of our transgressions and shall calm our fears and shall quicken and warrant our lofty hopes. And what do men whose nature to live forever want but something that shall go with them through all changes of condition, and, like a light in the midst of the darkest tunnel shall burn in the passage between this and the other world, and in that world shall not be taken away from them? We want a person to be everything to us. And we want all our treasures to be in one Person, and we need that that Person shall live as long as we live, and as long as we need shall have stores enough to supply us. But all these requirements are only the spelling in many letters the one name, God. That is what we want, and nothing less. "Seek ye first the kingdom of God and his righteousness."—*Home Messenger.*

Announcement.

The Quarterly Conference of the Church of God in Michigan will be held (D. V.) at Millbrook, Mecosta County, commencing Friday evening, Oct. 2nd, 1903, and continue over the following Sunday.

All of like precious faith are cordially invited. Brethren, all that possibly can, come. The brethren at Millbrook desire to have as large a number present as possible. They are able, and will be glad to entertain you.

Trains leave Grand Rapids on the Pere Marquette R. R., at 7:00 a. m. Change at Edmore on Big Rapid's Division of Pere Marquette reaching West Millbrook about 10:00 a. m. Or leave Grand Rapids between 4 and 5 p. m. and reach Millbrook at 9:30 p. m.

There will be some one at West Millbrook to meet the brothers and sisters.

We expect to have a good meeting, for there will be able speakers to teach the divine Word. We expect Bro. A. H. Zilmer of Plymouth, Ind., and B. W. & M. A. Woodward of Dutton, Mich. Come work while the day lasts.

EMMA JACKMAN, Sec'y.

Evangelist's Notice.

The N. W. Conference see fit to keep me in the field as their Standard Bearer, and have elected me Evangelist for the coming year.

I request any of the brethren that wish a series of meetings in their locality to address me at an early date, that I may arrange my years' work. As through the courtesy of the R. R. Company I receive half-rates to any part of the United States, I may extend my labor beyond the states of Oregon and Washington, if desired.

Address me at Scholls, Ore.

W. L. SKEELS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

W E F Keltner	.75

Please do not forget our financial needs.

No amusement is innocent which takes away the soul from Jesus.

Very Low Rates to Deadwood and Lead, S. D.

Via Chicago & North-Western R'y from Chicago. Excursion tickets will be sold September 2, 3, 4, 5 and 6, with very favorable return limits, on account International Mining Congress. For particulars apply to your nearest agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Sept. 5.

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

Announcement.

The Annual Conference of the Churches of God in Indiana will meet at the Church of God at Roll, Blackford Co., Ind., commencing at 7:30 p m, Thursday, Sept. 10, 1903, and continue over the following Sunday.

As this is the Annual Conference, let all the churches be represented by delegates. Roll is a country town, situated eight miles north of Hartford City, and seven miles west of Montpelier. Hartford City is on the Pennsylvania Lines, and Montpelier on the Lake Erie & Western R. R. Let those who wish to go, write to Bro. Arthur M. Kelley, R. F. D. 5, Hartford City, Ind., stating on what day and at what time and place to meet them, and they will be conveyed to the place of meeting.

The brethren at Roll desire to have as large a number present as possible. They are able, and will be glad to entertain you. Brethren and sisters in Indiana, let us, one and all, make it a point to attend this meeting of believers. We have had good meetings at other places, and can have a good one at Roll. Let us have a personal interest in this matter. Begin at once to make plans to attend this Conference. A programme will be published later.

A. H. ZILMER, Pres.
MRS. LYDIA RAILSBACK, Sec.

The second Annual Conference of the Church of God, in S. E. Kansas, will be held at our proposed colony site at Rollin, Kansas, from Sept. 16th, to the 21st. Excursions on the 3rd Tuesday in September for one fare plus two dollars.

Bring some bedding, an empty tick, hammer, old carpet for tent floor, eatables, dishes, knives, forks and spoons, and mosquito netting.

Brothers Dewey, Jones, and myself are all that are left in the colony. We are not rich, so will charge 50 cts per day for board and a bed on the floor for all we can thus accomodate. Others who wish to have a tent and to board themselves can have one by paying freight charges from Iowa and back on the tents. They can buy groceries from Bro. Jones, who has a small store here. Come and see our resources and town-site, and advise us as to what should be done to build up a colony of believers here, and also to attend the meetings in the big tent. We expect good speakers here.

Write for any particulars to W. L. Grove, R. F. D. No. 3, Chanute, Kan.

The Second Annual Conference of the Church of God in Christ Jesus, will be held in the Restitution Church, at Moriah, Ill., commencing Oct. 3rd, and closing Oct. 14th, 1903. We expect Brother S. J. Lindsay, Evangelist of Ill., Bro. W. H. Wilson of Chicago, Ill., Bro. A. H. Zilmer, Evangelist of Indiana, Bro. John Claypool of Marshall, Ill., and perhaps others to be here to tell the glad tidings of the soon coming King.

Dear Brothers and sisters, one and all, we want you to come to our Conference, and have a good time. We will take care of you. The program will be arranged after we gather and it is understood that we remain at the church as much as possible. We heartily invite the Bereans to attend and we aim that you shall have a good part of the time.

Dear brothers and sisters, these brethren have promised to be here to preach to us, now, how many will write to me to meet them at Casey, on the 3rd of Oct., so that we may know how many teams to send for you. Lay aside the cares of this world and come and have a love feast that will long be remembered, and may each one be able to say that it good is to be here. Remember that Bro. Lindsay said, What a nice trip for the northern brothers and sisters it would be to come to this meeting. May all have good meetings wherever they assemble themselves together for Conference, and may the glad tidings of the gospel be preached, that men and women can see the grand and precious promises and obey them while it is called today, and if we should never meet again in this world may we all meet in the kingdom of God.

Yours, in hope of eternal life.

Z. E. BRANT.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Indiana Conference Program.

Thursday, Sept. 10.

7:30 p m Opening of Conference by President, followed by an address of welcome by
Nathan M. Robey

8:30 p m Sermon, How may we know that the time is near at hand for the Lord to come the second time? J. S. Hatch

Friday, Sept 11.

8:30 a m Social meeting, A. H. Zilmer
10:30 a m Sermon, Will the kingdom of God be a real literal government? J. F. Wagoner
2:30 p m Business—Roll call of the Churches, reports of churches and workers, appointing of committees, etc.
7:30 p m Social meeting or song service.
8:00 p m Sermon, Faith, repentance, baptism necessary to salvation. W. H. Wilson

Saturday, Sept 12.

9:30 a m Social meeting, M. A. Woodward
10:30 a m Sermon, The importance of prophetic study. J. L. Wince
2:30 p m Business, Perhaps followed by a sermon, or discussion.
7:30 p m Social meeting, R. C. Railsback
8:00 p m Sermon, God's purpose in bringing the Lord Jesus the Christ in the world. F. L. Austin

Sunday, Sept 13.

9:30 a m Sunday School.
10:30 a m Sermon, Restitution, or the now and the then. B. W. Woodward
2:30 p m Sermon. W. H. Wilson
3:15 p m Communion, J. L. Wince
7:30 p m Social meeting or song service.
8:30 p m Sermon, What must I do to be lost? M. A. Woodward

N. M. ROBEY,
T. R. SWINDLER,
T. O. TABER,
Committee.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money set loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

VANDALIA LINE

TIME TABLE.
In effect May 25, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:47am
No. 20 " Ex. Sun. "	6:44pm
No. 26, " " "	9:47pm
No. 10, Sunday only	6:13pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:51a m
No. 7, " " " "	12:08pm
No. 19, daily	6:13pm
No. 9, Sunday only	9:18am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or
E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stauffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chewbrough, Gilchrist, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Sidewell, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prine Sr, Elliott, Neb.
A. J. Eyebauer, Gladbrook, Ia.
D. L. Kean, 4507, S. N, St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
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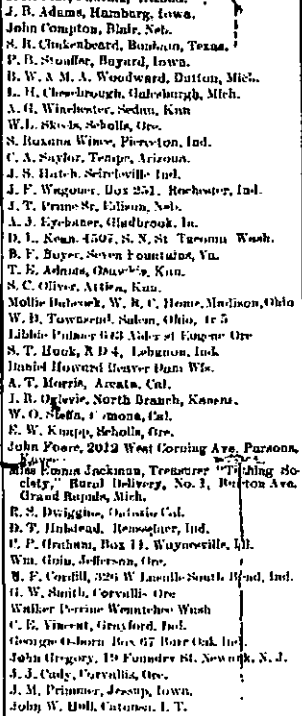

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Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter this contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

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For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 13th Street, New York.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3.00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. H. Joblin, Evangelist.

The Church of God at Bonnesher Ind meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Every one invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Aaron Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and C. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgie Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their home on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. J. Neil Elder, 366 W. Main

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:30 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth Neb. Sunday School every Sunday at E. Cheney's home at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fick's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fick, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Fahelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayer and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuffe, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyebauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at [illegible] meet every Sunday for Sunday school at 10 a. m. and for preaching every four weeks at 10:30 a. m. by Bro S. J. Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill. or W. D. Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Rhoda and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11, by N. D. Titchenal. Fourth Sunday preaching is by Myrtle Titchenal. Also preaching at 8 p. m. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Walker Perrine, Elder.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 313, W Main st. at 10:30 a m. All invited.

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And on its dark and troubled ocean, still,
As generation drifting swiftly by
Sunk to the gulf of generation, threw a ray
Direct from heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye."

Communicated.

Funeral Sermon.

On Friday morning, July 17, 1903, at 2 o'clock A. M. at the town of Waterville, Washington, Elder Richard Corbaley fell asleep in Jesus.

A telephone message from his son, P. M. Corbaley called us from our home at Wenatchee to preach the funeral sermon, on Saturday at 2:00 P. M. After singing and prayer we read the 23rd Psalm: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Brethren, Sisters, and Friends. We have met here to perform the last rites over one who was our brother, neighbor and friend. We are standing today, friends, in the presence of death. We are confronting a condition that mankind has had to meet in all of the ages that have past and gone since the history of man began. As we look upon him as he lies before us in the cold embrace of death, language is inadequate to express our feelings, and as he is now past all human aid, for he has finished his pilgrimage and run his race and is now in the hands of his Maker. His life is hid in Christ in God.

It would be useless for me to say anything about his life or character to you who are gathered here today, as your very presence shows the esteem in which you held him. We can say no thing which would benefit the dead, therefore we give a brief character sketch of his life and then direct our remarks to the living.

Richard Corbaley was born in Marion Co., Ind. of Jeremiah J. and Jane Corbaley on Aug. 7, 1820. On May 6, 1847 was united in marriage with Jane Croco and settled at Plymouth, Ind.

He was ordained to preach the gospel in 1860. In 1871 he moved to California, afterwards in 1880 he moved to Washington. During all these years his whole aim has been to preach the gospel pure and simple. How well he has succeeded the most of you know. He has stood ready to champion the cause of truth on all occasions and almost with his last breath was an admonition to those around him to stand fast in the faith.

As we take into consideration what is commonly taught and believed by mankind, that when a man dies his soul goes to its reward, thereby making an agreement with death, we read in Isa. xxviii. 18, that "your covenant with death shall be disannulled and your agreement with death shall not stand."

I turn to Job xiv. 14, and find him asking this question, "If a man die shall he live again?" I stop and enquire also, If a man die shall he live again? This is a question my friends, that man has been asking from the time when the sentence of death was pronounced upon the human race until the present time.

Let us turn to that fountain of knowledge, the Word of God, and see if we can find a solution to the question. In Eccl. iii., and beginning with the 18th verse we read as follows: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust and all turn to dust again." So we find that the wise man has said, when he had considered the estate of man in his present condition, that when he dies he is dead.

Does this harmonize with the sentence that was pronounced on man at the time of the first great trespass when our father Adam disobeyed God? As a result the sentence of death was passed on all men. and in Gen. iii. 17, we read "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree, of which I commanded thee, saying, "Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return."

So we see the harmony between the statement of Solomon and the curse that was pronounced on man. This condition was brought about by Adam's transgression.

Turning to 1 Cor. xv. 21–22, we find the apostle Paul making this statement: "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive."

We see the harmony of the Scriptures on this subject. The wise man understood the purport of the original sentence and Paul bears the same testimony, that all men are under the sentence of death. Then a future state of existence depends upon a resurrection of the dead. The apostle Paul has spoken in this same letter of a resurrection of the dead, hence we see that it is a Bible doctrine.

In Psalms xvii. 15, by King David we see that he understood the matter in the same light, "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Now we can understand with what confidence David made the statement in the twenty-third Psalm, "Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Again, "I will be satisfied when I awake with thy likeness." So we see David had this same hope of the resurrection.

Did any of the others of God's prophets have this same bright ray of hope? We find from Job, the man who asked the question, If a man die shall he live again? "Oh that my words were now written; oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me." Job xix. 23–27. So Job understood that man would live again and that by a means of a resurrection.

Take the testimony of still another of the Lord's servants. Isaiah speaks of the resurrection in this language: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs and the earth shall cast out the dead." Isa. xxvi. 19.

Having now considered from a Bible standpoint that when a man dies he is dead and that he must depend for a future existence upon a resurrection from the dead; and have found from the same authority that there is to be a resurrection, the next thing for us to find if we can when that time will come. When shall the earth cast out the dead?

We read in Luke xix. 12, a statement from the Savior while here on earth; that a certain nobleman went into a far country to receive for himself a kingdom and return. We read also in Acts i. 10-11, that "While they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." So we find by his own statement that he has gone to heaven to receive unto himself a kingdom and return. We have from the two messengers that "this same Jesus that you have seen go into heaven shall so come in like manner as ye have seen him go into heaven." Then he is to return to this earth again.

Zachariah xiv. 4, discloses the place to which he will return. "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east."

"In that day"—what day? Let us go to Dan. xii. 1–2. We find in the eleventh chapter that the angel has been giving Daniel a brief outline of the kingdoms of this world, but when the time has come that God purposed should come, "Then shall Michael stand up, the prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." We find that when a man dies he sleeps until the resurrection and that will be (to the righteous) when the Lord shall return to this earth.

To you, my friends, who are in sorrow because of the loss of a husband and father, I will call your attention to the consolation offered by the apostle Paul in 1 Thess. iv. 13–14, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

In 1 Cor. xv. we have Paul explaining again the manner of this meeting of the righteous dead and the righteous living. "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

How beautifully this harmonizes with Phil. iii. 20–21. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ who shall change our vile body that it might be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

What a precious promise if we believe that Jesus died and rose again even so they that sleep in Jesus will God bring with him, and not only they but we also if we are accounted worthy. That we may have our vile bodies changed and fashioned like unto his glorious body, let us take hold of the hope set before us with renewed courage that we may meet him whom we have been so lately taken from us, "for now we see through a glass darkly but then face to face."

We would not have you to be ignorant concerning them which are asleep, that ye sorrow not as others which have no hope. That is not the condition for we have the hope and knowledge that we shall meet him again face to face, if we are only faithful. He could say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give to me at that day and not to me only but unto all them that love his appearing."

Friends in Christ, and you who are not of Christ, let us one and all resolve, from this day forward that we will be accounted worthy to be caught up to meet the Lord in the air.

And thus we have laid him away but we believe and trust it will not be long. May the Lord find us watching.

N. D. TICHENAL.

Read at Salem Conference.

Dear brothers and sisters:

I have written a few thoughts on the subject of confiding. Confiding means trust or belief, self reliance, boldness. We all know how absolutely essential it is for men in the ordinary duties of life to have confidence; what a stimulating effect it has on mankind in general and what a demoralizing effect the lack of confidence has upon them. But the first great lesson we have in confidence in God's word is the case of the children of Israel in the wilderness. It was because they lost confidence in God and his ability to deliver the promised land unto them. After the many manifestations of his care and guidance they had been led through the Red Sea and had seen Pharaoh's army destroyed in their attempt to follow, had been fed with manna from heaven, had been led by a cloud by day and a pillar of fire by night. And yet in spite of all God had done for them, when ten of the spies came back with an adverse report, saying the land was full of giants, and it could not be taken, their confidence wavered, they forgot all of God's blessings toward them, and upbraided Moses for having brought them out of Egypt to starve in the wilderness. This so angered God that he declared not one of them should ever enter the promised land, and out of the thousands that left Egypt there were but two (the two faithful spies whose confidence in God remained unshaken) ever set foot upon it. What a sad commentary on the frailty of man in his natural state, how easily mislead and how ready to forget God's blessings. What a warning is this for us to trust God at all times. Abraham when he was called upon to offer up Isaac, his only son, the one through whom all the promises were to come, yet he did not waver but made every preparation for the sacrifice, and would have slain him if God had not intervened. He was confident that even should he slay Isaac God was able to raise him up again. He counted God faithful who had promised and his faith was accounted to him for righteousness. We have another beautiful lesson in confidence in Daniel's 23rd chapter, you are all familiar with it so I will not quote it. Our confidence in God was first manifested when we embraced the covenants of promise and complied with the conditions laid down by God. But this was only the beginning of our confidence. We are assured that in the world we would have tribulation, and that whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth, and if we are not chastened then we know we are not the sons of God. And it is in the enduring of this chastening that our confidence in God is made manifest, for it is through much tribulation we are made perfect. We have trials, how do we bear them? Do we complain? Or when the way seems narrowest and our future darkest, do we remain unmoved, and can we say with David, Yea, though I walk through the valley of the shadow of death I shall fear no evil for thou art with me. Thy rod and thy staff they comfort me. What an example of unshaken confidence we have in Job. Who, when messengers brought him word that he had lost everything, did not murmur against God, but he said, the Lord gave and the Lord hath taken, blessed be the name of the Lord. "The Lord gave," what a lesson in these three words. What a sense of the realization of the source of every blessing, what resignation to the divine will, is this not the, Not my will but thine be done spirit exemplified? Job knew he had brought nothing into the world, all that he had, had been given by God, and now if God saw fit to take it away again he had no cause for complaint, but rather as he seemed to see it, his duty was to bless God for being allowed to enjoy them thus long. And as the sequel goes to prove this confidence in God was not misplaced, for we read that God blessed his latter end more than his beginning and in the end he had twice as much as he had at first. In 2 Tim. iii. 16, we read all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

This gives us the source of our knowledge. God has given the Scriptures for our instruction, in them he has revealed unto us his will. And it is through a close study and application of them that we are enabled to hold fast the beginning of our confidence steadfast unto the end. It is from them we obtain spiritual food that enables us to grow in grace and in the knowledge and favor of our Lord Jesus Christ. And while God has given us the Scriptures for instruction he has also given us these examples of steadfastness to cheer us on the way, as an exhortation and a comfort in adversity. And what a gloomy account of them we have in the 11th chapter of Paul's epistle to the Hebrews, those of whom it is said the world was not worthy, those who suffered death itself rather than deny their faith. And when we think of these worthies and what they suffered for the cause of Christ in comparison with what we suffer today, do we not feel of all men the most highly privileged? And if we realize our position will its effect on our lives be manifest to those about us? Will they see we have a hope which is an anchor to the soul both sure and steadfast? And shall any be led to glorify God through the transforming power of the truth in us? God says that every convert thus gained shall be a star in our crown of glory. And now in summing up briefly we find that our confidence in God depends entirely upon our faith in and our application of the gospel. With services performed willingly and from the heart, assured that if we do our part God is faithful who has promised, and he will bestow upon us the reward promised to all the faithful, viz: an eternal life of joy and peace with Jesus in his kingdom. And that we may all so continue the beginning of our confidence steadfastly unto the end that when Jesus shall come to set up his kingdom we may be among those to whom he shall say, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, is the prayer of yours in the service of the Master.

CHAS. SANFORD.

Editor Restitution:

There seems to be a desperate effort made among some of the brethren to try to prove that the Bible account given in Matthew and Luke, of the nativity of the Christ is spurious, and ought to be ruled out. Read Matt. xxii. 41-46.

The following reasons I give for believing the record genuine—concerning his Divine begettal, viz: The prominence given throughout the whole New Testament of his being the "Son of God."

"The Son," 1 John iv. 14. "The Son of God," John i. 34. "The Son of the living God," Matt. xvi. 16. "His only begotten Son," John iii. 16. "The only begotten Son of God," John iii. 18. "The Son of the Father," 2 John iii. "The only begotten of the Father," John i. 14. "The only begotten Son which is in the bosom of the Father," John i. 18. "In this was manifested the love of God toward us because . . . that he sent his only begotten Son into the world that we might live through him," 1 John iv. 9. "A Son given," Isa. ix. 6. "One Son" (his well beloved) Mark xii. 6. "His dear Son," Col. i. 13. "My Son," Psa. ii. 7. "The Son of the Highest," Luke i. 32. "The Son of the blessed," Mark xiv. 6. "Wonderful," Isa. ix. 6. "My beloved Son," Matt. xvii. 5. "The Father," "I am the Son of God." John x. 36. "Jesus himself," "The Son of God," Mark i. 1. "The Spirit in the world," "The Son of God," Luke i. 35; ii. 11. Gabriel, "This is the Son of God," John i. 34. John the Baptist, "The Christ the Son of God," John xx. 31. The apostle John, "He is the Son of God," Acts ix. 20. Paul the apostle, "Thou art the Son of God," Mat. xiv. 33. Disciples, "Rabbi, thou art the Son of God." John i. 49. Nathaniel, "The Christ the Son of God," John xi. 27. Martha, "Jesus Christ is the Son of God," Acts iii. 37. Eunuch, "Truly this was the Son of God," Mark xv. 39. Centurion, "Thou art the Son of God," Mark iii. 11. Unclean spirits, "Thou Son of the Most High God," Mark v. 7. The legion, "Immanuel, God with us," Mat. i. 23.

These Scriptures are sufficient to prove the record of his nativity true, viz: "The Son of God by begettal—the Son of man by birth." The argument to prove that Joseph was his paternal father, does not touch on the above points. Why? because they are all in harmony with his Divine begettal. The wording of the record is proof of itself. It sounds more like inspiration than forgery; and the whole of the New Testament is a confirmation of its truth.

This is only a tithe of what might be said on the subject of the Sonship, but I think enough for the honest—thoughtful mind.

"Let God be true."

JOHN O. WOODRUFF.

Announcement.

The Quarterly Conference of the Church of God in Michigan will be held (D. V.) at Millbrook, Mecosta County, commencing Friday evening, Oct. 2nd, 1903, and continue over the following Sunday.

All of like precious faith are cordially invited. Brethren, all that possibly can, come. The brethren at Millbrook desire to have as large a number present as possible. They are able, and will be glad to entertain you.

Trains leave Grand Rapids on the Pere Marquette R. R., at 7:00 a. m. Change at Edmore on Big Rapid's Division of Pere Marquette reaching West Millbrook about 10:00 a. m. Or leave Grand Rapids between 4 and 5 p. m. and reach Millbrook at 9:30 p. m.

There will be some one at West Millbrook to meet the brothers and sisters.

We expect to have a good meeting, for there will be able speakers to teach the divine Word. We expect Bro. A. H. Zilmer of Plymouth, Ind., and B. W. & M. A. Woodward of Dutton, Mich. Come work while the day lasts.

EMMA JACKMAN, Sec'y.

Please do not forget our financial needs.

Very Low Rates to Deadwood and Lead, S. D.

Via Chicago & North-Western R'y from Chicago. Excursion tickets will be sold September 2, 3, 4, 5 and 6, with very favorable return limits, on account International Mining Congress. For particulars apply to your nearest agent or address A. H. Waggoner, 22 Fifth Avenue, Chicago, Ill.—Sept. 5.

Oregon Bible College

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 9, 1903.

WE recently sent letters to a number of our patrons explaining that we needed what was due us in order that we might meet our obligations. A number have responded, and we thank them heartily for so doing. There are still a large per cent of those whom we addressed, who have not yet given heed to our call. We dislike to tell of this, but are compelled to do so. It is useless to multiply words, brethren and sisters. We simply need the money that has been earned. Need it in order that obligations that really distress us may be met. We only want to impress on your minds that the demands on us are imperative—just MUST be met. We have no other means of satisfying them, and depend on you to supply us the needed money. Please get it in some way, and send at once. To get the little that you each owe will not distress you as carrying the whole burden does us. So attend to this today—not next week, or next month, but understand that we need THIS VERY DAY every cent that is due us. Then we can pay our obligations, and not be counted dishonest.

THE little things that we neglect to do seldom remain little. They are like so many acorns. By and by we shall walk under their shadow.

THERE is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest is doing good, which comprehends the rest.

THE present success of truth is very limited; because but a very small proportion of the public yearn for liberty, and would be free if they knew the way.

To how many of us, dear readers, is the very mention of religion that of a *prohibition* of things we like to do, and of commands to do things we would much rather not do?

GEORGE F. Wright says: "Christianity in its appeal to historical evidence allies itself with modern science rather than with the glittering generalities of transcendentalism."

THE signature or mark of love is that it delights to divine and fulfil the desires of the one beloved, and that it moulds the will of each of the parties into conformity with the will of the other.

THERE is nothing besides Christ that is worth living for. All that we may achieve on our own account is not our own when done,—we have to die and leave it,—whereas, anything we achieve in Christ is eternal, because he is for ever.

ENTHUSIASM is the element of success in everything. It is the light that leads and the strength that lifts men on and up in the great struggle of scientific pursuits and professional labor. It robs endurance of difficulty and makes duty a pleasure."

THE present government of the world is a case in which a few rule the many to the detriment of all, to some extent. *They are fitly represented by* beasts in the symbolic vision. Merciless beasts they are wherever existing. The best are only less furious than the others.

IT seems strange to read the following article of faith of the Presbyterian church, as we never hear of its being preached, and never hear any one speaking of the blessed hope. Evidently it has been lost sight of; but possibly this paragraph was taken from the English Presbyterian articles of faith, and the American Presbyterian articles of faith may not contain it. At any rate it is going the rounds of the Press in this shape:—"We assuredly believe that on a day known only to God, the Lord Jesus Christ will suddenly come again from heaven with power and great glory; and we look for this second appearing of our Savior as the blessed hope of his Church, for which we ought always to wait in sober watchfulness and diligence that we may be found ready at his coming."

A CARD dated Sept. 2d, wishes us to inform the brotherhood that Brother T. E. Adams is now on the flat of his back, having suffered a stroke of paralysis of the left side. He is some better, and hopes to be his own self some day soon, and desires to be remembered to all the faithful ones.

IT is all very well for those whose instincts are grovelling, and their brains saddled with trashy literature, to decorate their perishing mortalities with gaudy trumpery; but Christian women ought to be the subjects of too divine a consciousness to trick themselves out in glittering peddlery.

"To take advice is no easy matter, and this, too, is a part of courage. We are all like men walking along a path backward. No one can see the way till he has passed it, but those further on than we, can see the stones and ditches that we are coming to, and if we listen to their directions we shall avoid many hard falls and ugly slips."

"THE most hopeless man in the world is the man who is drifting. If he fell into a great error, he might almost startle himself into reformation. But he goes with the current, simply because to go against it would require a strong, sturdy, manly fight, and that is what he is not capable of. Be sure of this, the man who drifts will drift toward evil. No man ever drifted into good by chance. To become good means battling, working, enduring, training, and a long severe fight."

Russia's Present Attitude.

The news from the Zionist Congress is surprising, if true. It is reported that Dr. Herzl in a speech affirmed that they were expecting that Russia will from this time forward favor the settlement of the Jews in Palestine. And being asked to explain *why* he had made that statement, he read a letter from a minister of the Czar which, in words, at least, indicated a decided change of front. Is Russia in this way clearing the way for a profitable raid later on? It looks that way. At any rate we know he is to come into the land that is brought back from the sword like a storm, and like a cloud to cover the land, with the object of taking a spoil and a prey from the people gathered out of the nations, which will have gotten cattle and goods, and to carry away silver and gold and to take a great spoil. There is no mistake about that. The difficulty hitherto has been that Russia has *opposed* the re-settlement of the Jews in the land which he will one day invade to spoil.

We cannot as yet see clearly *how* these things are to be brought to pass; but we think the Czar's government has devised a scheme with a view to its aggrandizement, which Jehovah will use to further his revealed purpose. As already remarked,—he is certainly to invade that land for a purpose which at present is not possible; the spoil is not there to tempt him yet. But it will be there. And when Russia comes to take it, Jehovah says HE will bring him against that land, so the Gentiles may know him, when he is sanctified in Gog before their eyes. Ezek. xxxviii. 12-16.

The Russian Aggressions in Palestine.

We learn by the *Glad Tidings* that a recent article in the *Globe* (English) calls attention to the renewed and increased activity of Russia in Palestine, which has followed upon the German emperor's trip to the Holy Land. The activity is not carried on openly, but under the guise of missionary zeal. Today there are 155 Russian schools in Syria and Palestine, educating 15,000 children as against 9,000 three years ago. Jerusalem in particular is the object of Russia's solicitude. Here she is busy buying land and erecting buildings of all kinds—missions, schools, hospitals, and monasteries. In fact, the Russian "New Jerusalem" forms a town of its own, and is practically a fortress commanding the older Jerusalem, and surrounded by a strong wall. France is fast losing to Russia the historical position she held so long as protector of Christendom in the East, though the German Emperor is also making strenuous efforts to assume a similar position on behalf of the Protestant communities. Nor are Germany's ambitions in this quarter of the world restricted to religious matters. It has made many a bold bid to capture the trade of Syria; its latest and most successful *coup* being the promotion of the Bagdad railway. No one knows better than Russia that this railway is aimed, among other things, at her own [illegible] encroachments in Palestine; and [illegible] renders her more anxious than ever [illegible] acquire a strong footing in Syria. [illegible] promotion of schools for the [illegible]tion of native children, serves as [illegible]cellent medium for the extension [illegible]ier influence. No money is spared. The most promising Arab pupils are sent to Russia to complete their education. They return with Russian wives to become teachers in the Palestinian schools, and having acquired strong Russian leanings, they naturally do their best to spread Russian ideas in their native land.

Russia's great object now is to lay hands upon the holy places in Jerusalem, in which at present she has no share. The Greek sepulchre and monasteries have hitherto belonged to the Greek church in Jerusalem, and this body does not acknowledge the authority of the Russian orthodox church. But it seems only a question of time when Russia will oust the Greek church and force forward the claims of her own church. "If [illegible] the Holy places [illegible] hands," says the *Globe* writer, the "consequences will be grievous alike for the Greeks and for all the other nations who are interested in the peace of Jerusalem." For Jews these facts are all-important. They show how impossible it is that Palestine can be made over to the Jews by the Porte, and how unwise is the Zionist scheme in the face of Russia's scarcely concealed ambitions. It is a known fact that the Sultan has prohibited further Jewish immigration to Palestine, not that he objects to the Jews as such, but because he fears that such a movement might serve as a pretext to Russia to increase her hold upon the Holy Land.

THE situation in Turkey is getting worse fast. The Sultan has notified the powers that he is not able to guarantee the lives and property of the various consuls at Constantinople, and blue jackets from the fleets are being sent to act as guards. The Macedonians are striving to influence others to join in the revolts, knowing that when it gets bad enough the powers must intervene. Bulgaria wishes outwardly to stand neutral, though many of her citizens are with the insurgents. Turkey seems determined to destroy everything in Macedonia, and it is reported that bands of Turkish soldiers have entered Bulgarian territory, and that red Bulgaria is certain. There is a report to the effect that a treaty is in existence whereby Russia is bound to take up arms for Bulgaria in case of Turkey attending her. Taken altogether the situation is quite critical.

Selected.

The Revival Needed.

We have a surfeit of religion which luxuriates in the devout fervors of the prayer-meeting and the camp-ground, which sings sweet hymns and applauds sweet sermons, and then goes strait off to its money-grasping and its pleasure-seeking, pondering to self and sin. God forbid that we speak lightly of true spiritual emotion. But the Christianity which Christ demands is something deeper than a song, or a sermon, or a sacrament. It is the holy and the humble imitation of himself.

The revival, then which we need is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for good character than a fine coat; which votes at the ballot-box in the same direction that it prays; which denies ungodly lusts, and which can be trusted in every stress of temptation. A revival which will sweeten our homes, and chasten our press, and purify our politics, and cleanse our business and commerce from roguery and rottenness would be a boon from heaven. A revival which will bring not only a Bible knowledge but a Bible conscience to all, is what the land is dying for. The world's sorest want today is more Christlike men and women. The preaching it needs is—more sermons in shoes. If you come to us freighted with such messages, and aims, and holy purposes, then may God give an abundant entrance everywhere, and a mighty success.

The field is ripe and ready for the sickle. The divine Spirit will surely attend. God's true people will welcome the efforts with prayers and eager sympathy. Scoffers may sneer and devils may rage, but the Word of Jehovah will grow mightily and prevail. To prepare for such a revival let us be putting away sin from our hearts, and let us be seeking An influx of the Spirit of Jesus.—*T. L. Cuyler.*

An Unprofitable Business.

The saloon produces and provides nothing of profit to society. The labor and capital employed in the liquor industry wastes millions of raw material and machinery, but add no useful product to the nation's wealth. If all this property were destroyed, and all the 600,000 employees were supported in idleness by the people, there would be no less wealth, and no less supply of food, clothing, homes and comforts in the country. But the money might not be in the hands of liquor lords, and the comforts of life might be in the homes of the common people.

The taxes paid by the saloons come out of the pockets of the people. If the saloons paid less tax, there would be less expense for jails and police. Think, too, of the thousands of laborers unfitted for work by the saloon, and so lost to the productive industry of the country. Is it too much to say that the saloon destroys more laborers than it employs? Is not at least one customer of the saloon made an idler and a wreck for every bar-tender employed? The country cannot afford such waste of capital and labor. The church finds all this army of employees of the saloon practically beyond her reach. Multitudes of its patrons must be wonned from the cup before they can be saved to Christ and the Church. The church must fight the saloon to the death.—*Dr. D. H. Ela.*

She Hath Done What She Could.

I imagine when Mary died if God had sent an angel to write her epitaph, he couldn't have done better than to put over her grave what Christ said;—"She hath done what she could."

I would rather have that said over my grave, if it could honestly be said, than to have all the wealth of the Rothschilds. Christ raised a monument to Mary that is more lasting than the monument raised to Cæsar or Napoleon. Their monuments crumble away, but hers endures. Her name never appeared in print while she was on earth, but today it is famous in three hundred and fifty languages.

We may never be great; we may never be known outside our circle of friends; but we may, like Mary, do what we can. May God help each one of us to do what we can! Life will soon be over; it is short at the longest. Let us rise and follow in the footsteps of Mary of Bethany.—*D. L. Moody.*

Dr. Gill, the commentator, wore a gown, and one of the sisters complained of the excessive length of the white bands. The doctor said, "Clip them to suit yourself." This the lady did. "Now," said the doctor, "you have something about you which is a deal too long, also. It causes me no end of trouble." "Well," said she, thinking one good turn deserves another, "here are the scissors; use them as you please." "Come, then," said he, "put out your tongue." The result is not known, but an abbreviation of this sort would save many a "church squabble," and the surgical operation wouldn't be confined altogether to the sisters.

Evangelist's Notice.

The N. W. Conference see fit to keep me in the field as their Standard Bearer, and have elected me Evangelist for the coming year.

I request any of the brethren that wish a series of meetings in their locality to address me at an early date, that I may arrange my years' work. As through the courtesy of the R. R. Company I receive half-rates to any part of the United States, I may extend my labor beyond the states of Oregon and Washington, if desired.

Address me at Scholls, Ore.

W. L. SKEELS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

C K Schmeltzer	3 50
Mrs W Starkey	50

Communicated.

Table Talk.

PURE RELIGION.

That is a word that has a world of meaning attached to it. Pure, that signifies that there is nothing better, and if lived up to as quoted in our text, would bring much more true happiness to mankind, than they would gain in always living for self, that is if they are true Christians. For our text reads thus, "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Now as I understand this, we are not only to visit them, but we can see a way open whereby we can not only help them with some needed article that we may have, or with money which will relieve their temporal want, but speak a kind word of sympathy which will sooth their wounded spirit, and gladden sorrowful hearts. Pure religion is doing unto others as you would have them do to you, as well as to visit the fatherless and widows. It might be termed the "golden rule," which is much the same as pure religion. As a general thing there is but very little pure religion and undefiled with mankind at the present day, they are lovers of pleasure more than lovers of God, as we can see manifested in all the walks of life, and we are commanded to turn away from such, and be not partakers of their evil deeds. They have a form of godliness but deny the power thereof, the power of God to raise the dead, and change the living and to establish his kingdom upon earth with Christ as King, who is to have the government of the world for one thousand years, with the twelve apostles sitting on twelve thrones judging the twelve tribes of Israel, and we, if we are found worthy will share a part in that glorious kingdom, where there will be nothing but pure religion, where there will be no more death, neither sorrow nor crying. And the last sentence in our text says, keep himself unspotted from the world. This would include not being carried away with the vain and fashionable amusements of the present day, of which there are numberless ones, which tend to draw our minds from the pure and good. We have to battle with self to keep from those vain amusements, such as card playing, ball rooms, horse racing, pool rooms, base ball, picnics, reunions, and many more that might be mentioned. All tend to draw the minds of the young from that which is noble and elevating as well as of the older ones. We can learn a good lesson from the forepart of the second chapter of James, we are told in that, that we are not to have respect to the rich and despise the poor, but how natural it is to look up to those that have plenty of money, and down on those that have not, but a poor man, if he be a true Christian he is just as good as a rich one. It is not money that makes a Christian, for it reads in the 5th verse of 2nd chapter, "Harken my beloved brethren, hath not God chosen the poor of the world rich in faith and heirs of the kingdom which he hath promised to them that love him, but ye have despised the poor. Do not rich men oppress you and draw you before the judgment seat? Do not they blaspheme that worthy name by which ye are called? If ye fulfil the royal law. According to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors. Dear ones, let us put on the whole armor that we may be able to stand in that day.

W. D. TOWNSEND.

Obituary.

Benjamin Fielding Head died at his home in Plymouth, Ind., on Aug. 20, 1903, aged 71 years, 5 months, and 15 days, he having been born in Marion Co., Ind., Mar. 14, 1833.

He was among the first volunteers at the breaking out of the Civil war, being a member of the 20th Indiana regiment. At the battle of Spottsylvania he was taken prisoner, and for nine months suffered the hardships of Andersonville.

He was united in marriage with Miss Louisa J. Nash at Argos, April 18th, 1865. Three sons and two daughters with the bereaved wife, are left to mourn the death of a father and husband who was always kind and faithful, and an citizen and friend had the respect of all.

Brother Head was immersed by Brother Wagoner at Argos, on April 12, 1869, and has ever remained true to the faith of the gospel. In 1875 he with his wife, united with the Church at Plymouth, but afterwards moving to Stark Co., they united with Eagle Creek Church, where they still retain membership, though they returned to this city some years ago.

The funeral was held at the Church in Plymouth, Aug. 31, and was attended by the Grand Army Post, of which he was a member. Burial was at Oak Hill Cemetery. Brother F. L. Austin conducted the services, and in view of the loss sustained by the sorrowing family, he writes:

"But in this the exhortation of Paul to the brethren at Thessalonica was very comforting, they being not hopeless mourners. Rather that they have hope toward God that there shall be a resurrection of the dead, and that they who sleep in Jesus will God bring with him. Anxiously awaiting that day, we laid him to rest. May the promises of Holy Writ, kindled into hope by faith, indeed ever strengthen and console the bereaved."

Little Audrey Jone, daughter of Willis A. and Mary B. Roose, died at the home near Bremen, Ind., Aug. 21, [illegible] aged [illegible] years, 10 months and 5 days.

The intense love of parents, together with their utmost effort were unable to continue the little life. But there is one whose love for her, and others, is even greater than parents' love, and whose ability knows no bounds. He has planned and promised that she shall be released from the sleep of death. In this our much bereaved brother and sister in Christ may rest secure with that ever blessed assurance to Rachel "thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy," for God "will have a desire to the work of his hands."

While waiting for the glorious resurrection to bring these things to light may faith in God be so firm that, even in the severest trials it may be truthfully accepted that all things work together "for good to them that love God, to them who are the called according to his purpose."

F. L. AUSTIN.

Delta Florence Coons, died at Clay Center, Kansas, Aug. 12, 1903, aged 1 year, 4 months and 27 days.

Robert Andrew Coons, died at Canton, Kansas, Aug. 18, 1903, aged 3 years, 10 months and 18 days.

Children of R. P. and Mable Coons.

Sister Mable was baptized into Christ at Canton, Kansas, [illegible] 1902, by State Evangelist A. W. Darby. Since that time her home has been at Clay Center, where her husband, who is a miller is employed.

The little ones both had Cholera Infantum. Baby was brought to Canton in the little white casket. Robert sick, but the floods had made the conditions such at their home they hoped to make it better for him by bringing him away. The disease had too strong a hold on the little frame, and in less than a week two little treasures were committed to the earth. Jesus knows their resting place. How our sister has improved her time may be known by words said by baby Robert a few weeks before death claimed him. He said to the writer, "Auntie, I've quit being mean, (every little naughty act was called mean by him,) I want to be a good boy so Jesus will love me and wake me up from my grave when he comes, he can do that and take me to a better place than this; for he is bigger than I."

Surely "Out of the mouths of babes and sucklings is the perfection of praise." Oh for the perfect faith of the little one. Will not the One who said "Except ye become as little children" bring again our darlings from the grave. We do not feel that the Father has dealt us "Some enemy hath done this."

Brothers and sisters, pray for the little mother that she may not grieve as one without hope; that she may guide her remaining child, Harold, aged six, aright, and may the husband be brought to a knowledge of the truth. Sister Coons is alone in the faith at Clay Center. If any reader of THE RESTITUTION should pass that way will you visit them, you will be gladly welcomed.

From your sister in the one hope.

DELTA C. FILKINS.

The Old Testament books were written in Hebrew, and the New in Greek. As the Greek language came to be used more than the Hebrew, the Old Testament was translated into Greek at an early day. This translation was begun about 280 B. C. It is supposed to have been made by seventy learned Jews of Alexandria, hence it is called the "Version of the Seventy," or the "Septuigent." This is the version commonly used by the apostles and early evangelists.

Poetry.

Loveliness.

In vain we climb the hills of earth
In search of some fair spot
Where beauty sits unsoiled by sin,
And curse has rested not.

Eternal beauty is to come,
When earthly things will swim,
To those who see the glory grand,
Like memory of a dream.

Communicated.

Notes By the Way.

My last report ended with the account of my work at Otaro, Wisconsin, where twelve believers became obedient to the faith. My last meeting was with the young Berean Association of that place, under the leadership of Sister Eva Bradley. They are doing a good work in that locality. A good live Berean band is the life of any Church.

Having completed my work for the present at Otaro, I started for my next appointment at Thessalon, in the province of Ontario, Canada. Sister George Bradley accompanied me as far as Oshkosh, Wis., where I remained over night, and took the train at three o'clock a. m. for Escanaba, Mich., where I again remained over night, and took the train next morning for the Soo Sault Ste Marie. Running side by side at this place, are two large ship canals, one called the American Soo, and the other the Canadian Soo. These canals are at the junction point of Lakes Superior, Huron, Michigan and Georgian Bay. At this point I took the Canadian Pacific R. R., crossing the Soo into the Province of Ontario, on my way to Thessalon, which is about fifty miles from the Soo.

On arriving at my destination, I found Bro. Thomas Cronkhite waiting for me at the depot, somewhat anxious for my arrival, as the meetings had already been advertised in advance of my coming. He then escorted me to his home where I was welcomed by Sister Cronkhite.

Bro. Cronkhite and sons are owners of quite an extensive woolen mill at Thessalon. After partaking of refreshments Bro. Cronkhite took me to the mill, and introduced me to his sons, and showed me the process of weaving the various fabrics the mill was designed to make. It was very interesting to watch these fabrics as made from the raw wool.

This is a comparatively newly settled country. Thessalon is only five miles from the Indian reservation. On the lake shore near the mill I saw a camp of Indians, and a little way to the north was another camp of them. Thessalon is located on the north shore of lake Huron. Although but recently settled business is quite energetic. The main industries are in the manufacture of lumber, making paper from wood pulp, and the digging of valuable minerals from the mines; principally copper, lead, nickle, iron and sulphur. Gold and silver has also been found. Excavators on the Grand Trunk Pacific R. R. have recently discovered hard coal beds in Ontario.

Meetings opened the night of my arrival. Quite an interest was manifested from the start, and grew as the meetings progressed. One thing that added to the interest, was the antagonism of the Church of England minister. I vigorously attacked the father of liars, and like a dutiful son this preacher hastened to defend his sayings. One evening just as I dismissed the meeting this preacher rose to his feet and began to antagonize my preaching.

At the end of the Hall where the meetings were held, is a public library and reading room. On the next night this preacher, unknown to me, got in to the reading room, and sat behind the door listening, and taking notes, and I had no knowledge of his presence until I once more heard his voice raised in defence of heathen philosophy. He then gave notice of his intention on the next Sunday morning to defend the truth of the serpent's lie "thou shalt not surely die," at his own church, and invited the people to attend. As our meeting was to be in the afternoon and night, Bro. Cronkhite and myself attended his church. I went prepared with paper and pencil and took notes. In the afternoon I paid some attention to this preacher of Satanic falsehoods, and the interest began to get more intense.

Not more than two hours after the morning's service, a member of the Episcopal church came to Bro. Cronkhite's house, and roundly denounced his own preacher, and acknowledged that he had made a failure, and expressed his conviction that we were right, and later on three others of his church expressed the same thing to Bro. Cronkhite on the street. Members of other churches also gave us words of encouragement. The city paper also gave a favorable editorial giving the points made in the various discourses.

In the evening I again paid a little more attention to the statements of this preacher of paganism. Some of the audience said I was all right, but it was rather hot shot that I gave. Bro. Cronkhite said it was hot dynamite.

This preacher said that people did not go to heaven at death, but went down to hades, and that hades was the place of departed spirits, both good and bad. Hades was divided into two apartments, one was the place where the damned were tormented in fire, and the other was paradise where the spirits of the good went. Hence it was do longer proper to say "up to paradise," but rather "down to paradise," the abode of the blessed and the damned, and that Abraham's bosom was the Jewish word for paradise. Now paradise was originally on the surface of the ground, eastward in Eden. But now some people have got it into the skies, and into Abraham's bosom, and underground. According to these preachers of Platonic heathenism, paradise is rather a migratory affair, but according to the Bible it was originally on the surface of the ground, and is still found there when paradise is restored.

Our preacher also made the statement that immortality and eternal life do not mean the same. If he understands eternal life to mean deathlessness, and he is a scholar, I would like to see him show any scholarly evidence that immortality is not deathlessness. The word mortal signifies liable to death. The prefix im signifies "not," and when used as a prefix to the word mortal, signifies not liable to death.

Young in his Analytical says the word immortal is from the Greek word "aphthartos," and signifies incorruptible. The word immortality is from the Greek word "athanasia," and it means deathlessness. Pray tell me what is the difference between an endless life and deathlessness? I think men like this Church of England minister presumes too much on the ignorance of the congregation. Such presumption is an insult to an intelligent audience.

His talk about everlasting punishment, meaning endless torment shows the preacher's lack of knowledge of the scriptural teaching concerning everlasting punishment. "These shall go away into everlasting punishment but the righteous into life eternal." Mat. xxv. 46.

This text is supposed to teach the eternity of conscious existence of both classes, and that one lasts as long as the other. As far as the reward and penalty of sin is concerned, one lasts just as long as the other. But there is not the least particle of difficulty in understanding this text, when we let the Holy Scriptures do the interpreting. As for instance take the phrase, "These shall go away into everlasting punishment." Note the punishment will be nothing short of "everlasting." For a Bible answer as to what the punishment will consist of, see 2 Thes. i. 9; "Who shall be punished with everlasting destruction." Here the punishment is named as everlasting, and that they "go away into" it, a future event, just like the righteous, for they "shall go away into life eternal," which also is a future event, they cannot go away into "life eternal" if it was a present possession by nature.

He referred to another text used to teach an unending conscious existence, but which teaches the reverse. John xi. 25, 26, "I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." This is also quite simple. If we let the Bible interpret itself. There are two conditions of believers named in this passage, one is "dead, yet shall he live," a future event, and the other living, and he that "liveth", when the Lord comes, shall also be given the never-dying nature, which is an event yet future.

This describes an event named in 2 Thess. iv. 14-18. The Lord comes and raises the dead, according to his promise, "yet shall he live," and "we which are alive," (liveth) and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. These "shall never die."

There is an interest awakened at Thessalon, which if followed up must bear fruit.

The meeting being closed, I passed on to my next appointment, at Sturgeon Falls, Ontario. This place is located on the Canadian Pacific R. R. about one hundred and fifty miles further along, on the Sturgeon river near North Bay. The Sturgeon river empties into Lake Nipissing, an inland lake, ninety-three miles long, and ranging from twenty to twenty-five miles wide. Lake Nipissing empties into another river, (St. Mary's I think) and that into the Georgian Bay.

I was invited to Sturgeon Falls by Bro. Parker, the Mayor of that city. By the way I might say, that Bro. Cronkhite, of Thessalon, was the means of bringing Bro. Parker to the knowledge and obedience of the faith. Bro. Parker is a man who stands high in the estimation of the people of the energetic city of Sturgeon Falls. He says the people can trust him better with their money, and the affairs of the city, than his religion. They are somewhat shy of that. He is very earnest in contending for the faith once delivered unto the saints. He has brought four to the obedience of faith, two of these were French Catholics. The first was a man who was sick with consumption. The sick man wished him to baptize him into the name of the Lord Jesus. He put him off for some time until he could get one of our ministers there to baptize him, he being new in the faith himself had not got off the idea that such service was peculiarly the province of a minister. The man fearing that death was on his track went down to the river and baptized himself.

The meetings at Sturgeon Falls were held in the city hall. Brother Parker says the attendance was much larger than he expected. The attention was fine. The Methodist minister attended and took notes. We also conversed with an inquirer at the home of Bro. Holmes on Sunday afternoon, when we took supper. A lady stopped me on the street to ask a question. Two men came to the home of Bro. Parker to learn more. One evening at the close of our address on the subject, "Is eternal life through Adam or through Christ," a bright young man came up to the platform and said he was much interested, and that he had never heard such teaching before. He asked if we had any literature along that line.

The outlook at Sturgeon Falls is good, and if the work is followed up good must result. Bro. Parker is an earnest worker, and I have no doubt but that it will be cared for.

Bro. Parker has started a public Bible class for inquirers, which I trust will be the means of bringing many to the knowledge and obedience of the faith.

The fishing industry is quite a business at Sturgeon Falls. The owners of one of these fishing stations invited Bro. Parker and myself to take a ride in his fish steamer, and witness the taking up of his nets, which he had sunk in Lake Nipissing. We accepted the invitation, and took a sixty mile trip on the above lake, and witnessed his system of catching fish. The nets are simply fish traps. There are long lines of nets sunk down edgewise, these are called leaders, the fish swim along side of these leaders, which conducts them into the trap. These traps are large nets sunk all the way from thirty to fifty feet deep in the lake. In the tow of the little steamer is an oar boat, used by the fishermen in lifting up their nets. It was marvelous to me how those men could keep their feet tossed about on the raging billows of the lake, while drawing in their nets. It was impossible to lift the nets over into the boat so great is the load of fish. A large number of sturgeon fish measuring often from about three to near five feet long. As the net is drawn near the boat they are taken from the net by means of a spear. The smaller scale fish are lifted from the boat by means of a net attached to a frame with a long handle. When sufficient fish have been removed from the net to enable them to do so, the net is drawn over the edge of the boat and the balance is secured that way. Some of these nets are located some ten miles distant from each other. The fish being all secured the little steamer started on its home trip. The swell on the lake was so great that the boat rocked violently from side to side, while the waves dashed clean across its bow. It was indeed a very exciting and also a pleasurable trip.

My work being completed at Sturgeon Falls, Brother Parker escorted me to the depot of the Canadian Pacific R. R, when I started on my journey homeward. I stopped off however, at Thessalon, and spent one more night with the dear children of God at that place. The next day I

[redacted]

Son that whosoever believeth on him should not perish but have everlasting life. How glorious the promise, everlasting life in the kingdom of God with power, and honor, and glory throughout eternal ages.

Again, be thou faithful unto death, and I will give thee a crown of life. How long? Until death, in order to obtain the crown of life. He that putteth his hand to the plough and looketh back is not fit for the kingdom, so let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. He it is that promised to him that overcometh and keepeth my works to the end, to him will I give power over the nations; and he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father on his throne.

Oh, the depths of the riches, both of the wisdom and knowledge of God. Let us who have acknowledged our faith in the gospel, strive to walk worthy of so exalted a calling, and let us labor to enter into that rest that remaineth to the people of God. Let us go forth conquering and to conquer, and like Paul say, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.

God is faithful who promised, and if we remain faithful, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus.

My prayer is, that we may all endure to the end, and receive a crown of life when Jesus comes.

MRS. P. NEILL.

Wisdom of Selrach.

CHAPTER 14.

1. Blessed-happy the man who hath not been destroyed with his mouth, and hath not felt compunction with sorrow for sin.

2. Blessed-happy he whose soul hath not fully known it and fallen away from his hope.

3. To a man of few words wealth is not a good thing, and to a man with an evil eye of what use are many utilities?

4. The man who is gathering from his soul is gathering together for others, and in his good things will others delight themselves.

5. In what will a wicked man be good to himself? Even in his utilities he will not have rejoiced.

6. There is no one more wicked than he who bewitcheth (disparageth derived meaning "the evil-eye influence" literal meaning) himself; and this is the repayment for his evil-conduct.

7. Even if he do good, he doeth it unwittingly and finally manifesteth his evil.

8. The man who bewitcheth with his eye, who turneth away his face, who disregardeth souls is wicked.

9. A selfish man's eye is not satisfied with a portion, and wicked injustice withereth a soul.

10. A wicked eye is envious of a loaf of bread, and thou hast fainted at his table.

[illegible] as thou mayest have to do and bring offerings unto the Lord in a worthy manner.

12. Remember that death will not tarry, and that a covenant with the grave (hades) hath not been shown thee.

13. Before thou hast come to thy end do good to a friend, and according to thy strength extend and give to him.

14. Do not miss a good day, and let not a portion of a good longing desire pass thee by.

15. Wilt thou not leave to another the results of thy painstaking care, and of thy weary toil for the distribution of a lot?

16. Give and take and beguile thy soul because there is no delight to seek in the grave (hades).

17. All flesh waxeth old like an outer-garment; for the covenant from an animate-age was, Thou art condemned to die with death.

18. For as foliage that flourisheth on a tree for shade, some leaves now are being cast down and others are growing. Even so is a generic growth of flesh and blood, one is coming to an end and another is being begotten.

19. Every work decaying leaveth off and the one who worketh it will depart along with it.

20. Blessed-happy is the man who shall come to his end with wisdom, and who shall have made his choice with understanding;

21. Who by thinking through her ways with his heart shall also have become apprehensive in her hidden things.

22. Go out after her like a foot-step-follower and lie in wait in her ways in.

23. The one who standeth to look through her windows will become a listener at her doors.

24. The one who putteth up along nigh to her house will also stick a tent-pin in her walls.

25. He will stand his tent according to the standard of her hands, and he will put up in a lodging-house of good things;

26. He will place his offspring in her shelter, and beneath her branches will he have camped out.

27. He will have been sheltered from scorching-heat, and in her glory will he find rest.

COMMENT.

In this day and age of hypnotism and hypnotic-eye-influence, what is said here in this chapter of the "evil-eye power" of that day cannot be without interest to present day readers. In Christ's day and the days of the apostles "the Baskanos" (evil-eyed person) was recognized and listed as a reality and not a creature of the imagination or superstition as most of the commentators make out. It is quite possible that these interpreters and commentators are "wise above that which hath been written." We find it a prevailing belief anyhow in the days of old Selrach.

What is herein said of "utilities" and how to get the most out of them not only antagonize mediaval theology of all the schools Catholic and Protestant, but falls into line exactly with the most enlightened religions as well as secular philosophical teaching of the present day. In fact the highest descriptive appellation which God by inspiration teaches to apply to himself is that he is "the most useful God"—next in the sense of use or utility, and it is a great thing for the world—"the greatest thing in the world" that mankind is learning this fundamental truth at last.

What is said here in the 17th, 18th and 19th verses of the generative processes of flesh and blood also falls into line with the latest biological conclusions of this new century.

The personification of wisdom in the latter part of this chapter with its quaint and striking imagry reminds us of Saloomoon's way of teaching the same higher life, and is less strictly ethical than most of the teaching in this book.

CHAS. GARUNER.

$30 00 to Colorado and Return.

Via Chicago & North-Western R'y. Chicago to Denver, Colorado Springs and Pueblo, daily until September 30, and from October 4 to 8, inclusive. Correspondingly low rates from all points east. Only one night to Denver from Chicago and the Central States. Two fast trains daily. Tourist sleeping cars to Denver. For illustrated booklet, tickets and sleeping car reservations apply to your nearest agent or address A. H. Waggener, 22 Fifth Avenue, Chicago.—Oct. 10.

Vandalia Excursions.

South Bend and return 50 cents, account Ben Hur show. Tickets sold on [illegible] p m train, good returning on special train leaving South Bend 11:30 p m same day.

Indianapolis, Ind. and return $1.25 Sept 13, train leaves 7:18 a m. Bicycles checked free. Probably the last chance this summer.

$62.50 to California and Return.

Via Chicago & North-Western R'y. From Chicago to San Francisco and Los Angeles, daily, October 8 to 17. Correspondingly low rates from all points. Three fast daily trains, with magnificent equipment through to the coast, including the famous electric-lighted daily Overland Limited; less than three days en route, over the only double-track railway, between Chicago and the Missouri river. All agents sell tickets via this line. Send for illustrated booklets, maps and full information to A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Oct. 10.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Announcement.

The Annual Conference of the Churches of God in Indiana will meet at the Church of God at Roll, Blackford Co., Ind., commencing at 7:30 p m, Thursday, Sept. 10, 1903, and continue over the following Sunday.

As this is the Annual Conference, let all the churches be represented by delegates. Roll is a country town, situated eight miles north of Hartford City, and seven miles west of Montpelier. Hartford City is on the Pennsylvania Lines, and Montpelier on the Lake Erie & Western R. R. Let those who wish to go, write to Bro. Arthur M. Kelley, R. F. D. 5, Hartford City, Ind., stating on what day and at what time and place to meet them, and they will be conveyed to the place of meeting.

The brethren at Roll desire to have as large a number present as possible. They are able, and will be glad to entertain you. Brethren and sisters in Indiana, let us, one and all, make it a point to attend this meeting of believers. We have had good meetings at other places, and can have a [illegible] Let us have a personal interest in this matter. Begin at once to make plans to attend this Conference. A programme will be published later.

A. H. ZILMER, Pres.
MRS. LYDIA RAHLBACK, Sec.

The second Annual Conference of the Church of God, in S. E. Kansas, will be held at our proposed colony site at Rollin, Kansas, from Sept. 16th, to the 21st. Excursions on the 3rd Tuesday in September for one fare plus two dollars.

Bring some bedding, an empty tick, hammer, old carpet for tent floor, eatables, dishes, knives, forks and spoons, and mosquito netting.

Brothers Dewey, Jones, and myself are all that are left in the colony. We are not rich, so will charge 50 cts per day for board and a bed on the floor for all we can thus accomodate. Others who wish to have a tent and to board themselves can have one by paying freight charges from Iowa and back on the tents. They can buy groceries from Bro. Jones, who has a small store here. Come and see our resources and town-site, and advise us as to what should be done to build up a colony of believers here, and also to attend the meetings in the big tent. We expect good speakers here.

Write for more particulars to W. L. Howe, R. F. D. No. 3, Chanute, Kan.

The Second Annual Conference of the Church of God in Christ Jesus, will be held in the Restitution Church, at Moriah, Ill., commencing Oct. 3rd, and closing Oct. 11th, 1903. We expect Brother S. J. Lindsay, Evangelist of Ill., Bro. W. H. Wilson of Chicago, Ill., Bro. A. H. Zilmer, Evangelist of Indiana, Bro. John Claypool of Marshall, Ill., and perhaps others to be here to tell the glad tidings of the soon coming King.

Dear Brothers and sisters, one and all, we want you to come to our Conference, and have a good time. We will take care of you. The program will be arranged after we gather and it is understood that we remain at the church as much as possible. We heartily invite the Bereans to attend and we aim that you shall have a good part of the time.

Dear brothers and sisters, these brethren have promised to be here to preach to us, now, how many will write to me to meet them at Casey, on the 3rd of Oct., so that we may know how many teams to send for you. Lay aside the cares of this world and come and have a love feast that will long be remembered, and may each one be able to say that it good is to be here. Remember this trip for the northern brothers and sisters it would be to come to this meeting. May all have good meetings wherever they assemble themselves together for Conference, and may the glad tidings of the gospel be preached, that men and women can see the grand and precious promises and obey them while it is called today, and if we should never meet again in this world may we all meet in the kingdom of God.

Yours, in hope of eternal life.

Z. E. BRIANT.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

Indiana Conference Program.

Thursday, Sept. 10.

7:30 p m Opening of Conference by President, followed by an address of welcome by
Nathan M. Robey

8:30 p m Sermon, How may we know that the time is near at hand for the Lord to come the second time? J. S. Hatch

Friday, Sept 11.

8:30 a m Social meeting, A. H. Zilmer
10:30 a m Sermon, Will the kingdom of God be a real literal government? J. F. Wagoner
2:30 p m Business—Roll call of the Churches, reports of churches and workers, appointing of committees, etc.
7:30 p m Social meeting or song service.
8:00 p m Sermon, Faith, repentance, baptism necessary to salvation. W. H. Wilson

Saturday, Sept 12.

9:30 a m Social meeting,
M. A. Woodward
10:30 a m Sermon, The importance of prophetic study,
J. L. Wince
2:30 p m Business, Perhaps followed by a sermon, or discussion.
7:30 p m Social meeting,
R. C. Railsback
8:00 p m Sermon, God's purpose in bringing the Lord Jesus the Christ in the world.
F. L. Austin

Sunday, Sept 13.

9:30 a m Sunday School.
10:30 a m Sermon, Restitution, or the now and the then.
B. W. Woodward
2:30 p m Sermon, W. H. Wilson
3:15 p m Communion, J. L. Wince
7:30 p m Social meeting or song service.
8:00 p m Sermon, What must I do to be lost? M. A. Woodward

N. M. ROBEY,
T. R. SWENDLER,
T. O. TABER,
Committee.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few [illegible] not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

VANDALIA LINE

TIME TABLE.
In effect May 25, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:47am
No. 20 " Ex. Sun. "	0:44pm
No. 26, " " "	9:47pm
No 10, Sunday only	6:18pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:51a m
No. 7, " " " "	12:08pm
No. 19, daily	6:18pm
No 9, Sunday only	9:18am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or
E. A. Ford,
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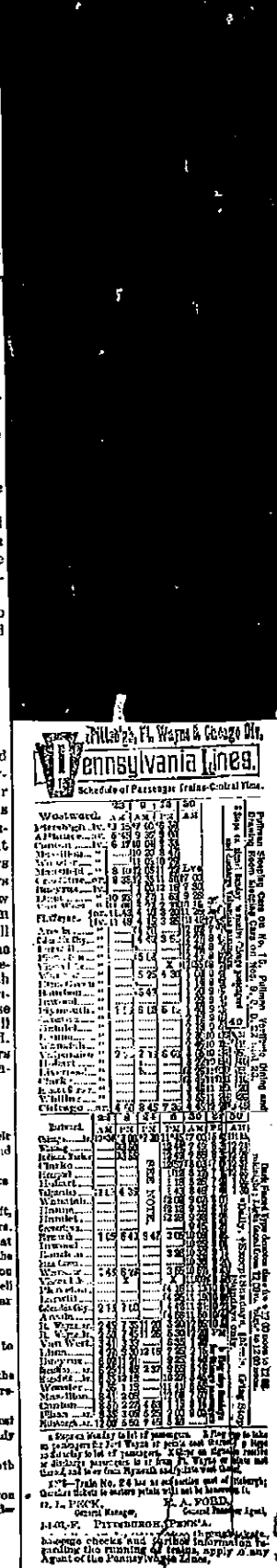

Parlor Cars, Dining and Buffet Cars, Sleeping Cars on No. 15, Pullman Vestibule Drawing Room Sleeping Cars on Nos. 9, 5, 6, Pullman Vestibule Sleeping Cars on Nos. 7, 8, 11, 12, Dining and Cafe Cars on Nos. 1, 2, 3, 4, 7, 8, 11, 12, Solid Trains between Chicago and Pittsburg.

FREE NOTE.

Stop-over allowed at Crestline on tickets reading via Pittsburg and Crestline, and at Fort Wayne on tickets reading via Fort Wayne and Crestline.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Carro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services; Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meetings at [illegible] Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cluney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Procter both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allan in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11, by N. D. Titchenal. Fourth Sunday preaching is by Myrtle Titchenal. Also preaching at 8 p. m. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Walker Perrine, Elder.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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VOLUME LII. PLYMOUTH, INDIANA, SEP. 16, 1903. NUMBER 35.

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Poetry.

Open the Gates.

I listened, and heard beyond my gate
Homeless children softly moan.
The busy crowd that passed them by
Gave no heed to their sorrowing cry,
And knew no care save its own.
And I, safe housed with my perfect flowers,
Happy and cool 'neath my dewy bowers,
Blamed the crowd for the children's fate,—
Blamed, yet I opened not my gate.

Listening! Still I heard beyond my gate
That pitiful, pleading moan.
Then a voice came down from the waving trees:
"You have I chosen to care for these;
What trouble is it if they were your own?
Would ye, safe housed with your perfect flowers,
Abide alone in your dewy bowers,
Blaming the world for your children's fate?"
I heard, and I opened wide my gate.

Communicated.

The Lord's Table.

[Read at Communion service at Salem Conference Aug. 16, 1903.]

We have met once more around the Lord's table. The Lord's table! Do we realize the solemnity of these words? They show that it does not belong to us. No man ever spread such a table; it was of divine origin. It does not belong to us as natural men and women. We come only as invited guests. It is the Lord's table because he spread the feast of love, which is thereon, by giving himself as a sacrifice for us. It is his table because he commanded it to be prepared and observed during his absence as a memorial of his death. It also points forward to his coming again, for it is written, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Although he is personally absent he still presides at his table, for he said, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. In Rev. ii. 1, he represents himself as walking in the midst of the churches, and it is as true now as then. But while he is within the veil, he watches the affairs of his chosen. He is cognizant of our actions. As the great Head of the church he knows all things. He reads our inmost thoughts and knows in what spirit we come. If we have come this morning through the force of habit, or to attend to some business transaction, or because of social ties it is not hid from him to whom all wisdom and knowledge has been given; ah! or to whom all judgment has been committed.

These truths should solemnize our mind. Were the glorious Lord personally present would we always act as we do? Could we never tell of what he has done for us or would we have a burning desire to show our love for him? Would we be silent during the time given to build one another up in our most holy faith, and at the close of meeting burst forth in frivolous talk and ripple of laughter? Well, he knows all about it. He knows the secret of every heart and at last will bring forth the hidden things of darkness. Will our thoughts and words and actions stand the scrutiny of the omniscient eye of Jesus? If we always remember that this is the Lord's table we would be more serious in our approach to it, for it represents to us the Lord himself. By continually dwelling upon him and his greatness our thoughts rise higher and higher in the divine scale, for the more we reflect on his character the more we grow like him and the more will we seek his recognition. We will realize that God has highly exalted him and given him a name that is above every name; angels and principalities and power and dominion being made subject to him. If we contemplate his goodness we will know why he obtained a more excellent name than the angels. We will strive to obtain his approval "for there is none other name under heaven given among men whereby we can be saved." We will seek to obey his commands for "He is the author of eternal salvation unto all them that obey him." By the Lord's table too we are reminded that he is King of kings and Lord of lords, that he is to reign from sea to sea, until all things are subject to him. Do we realize that he has invited us to share this great glory along with him, and the time is near at hand when he shall say to the angel reapers, "Gather my saints unto me?" There is another thing we should remember concerning him, he said, "All power in heaven and earth has been given unto me." There are times when all human powers fail to sustain us and every comfort flees away, but through our relationship to the Lord we become connected with the source of divine power sufficient to supply all our wants. No temptation can overtake us that he cannot succor us; no trial can come to us but that he will help us to bear it; no suffering that he cannot alleviate; no sorrow that he cannot solace; no wound that he cannot heal; no cross, if endured, that he will not exchange for a crown. In him we have boundless and enduring satisfaction. If we are fully aware of these facts we can then appreciate the exalted privilege of meeting around the Lord's table to commemorate his death. If the joy derived from the knowledge of these things is lacking in us, then we should apply the words of the apostle to ourselves, "Let a man examine himself, and so let him eat of that bread and drink of that cup." Let us consider the intention for which this sacred ordinance was given and compare our views of it and disposition of mind for it in the light of Scripture. If we can approve ourselves to our conscience in the sight of God then may we eat. O, how our minds should be solemnized in the presence of these emblems, for they take us back to Gethsemane and Calvary. They suggest to us his suffering and death for us. They tell of his unbounded love for us, a love so great that he laid down his life for us. It should be our supreme delight to reciprocate that love by coming with hearts attuned to his praise that we may serve him acceptably. We should also dwell upon the Lord's life, his devotion to the Father's will, his triumph over self and the evil world in which he lived, his sinlessness and sacrificial death. They mean much to us, for by them he has been made unto every believer "wisdom and righteousness and sanctification and redemption." Yes, he is our sin offering unto God, through him alone we can approach unto the Most High. In partaking of this bread and wine we virtually proclaim we are sinners; we come with the slain lamb as it were in our hand, and say to the great High Priest, We recognize our guilt, sin has separated us from God, we are worthy of death, but through thy intercession we seek forgiveness, plead our cause with the Father, that justice may be staid and mercy extended to us; ask him to overlook our proneness to sin through the weakness of flesh; tell him that we are thine and have thy name upon us, that our unworthiness and forgetfulness of him is not intentional; implore him to extend to us the favor of reconcilliation and communion with him. Oh, what a source of wealth is opened to us when we spiritually partake of the Lord's table.

Much more might be said of the Lord's table, but only one thought more; we are reminded of the word: he spake at the institution of this ordinance. He said, "I will drink no more of the fruit of the vine until I drink it new with you in my Father's kingdom." Here we have a foretaste of the love, unity of spirit, and freedom from sin that will exist in the kingdom, but what will it be to be there? The sublimest of all God's servants have failed to adequately describe it and it would be presumptious of me to try. I can only say with Paul, It is far more and exceeding and eternal weight of glory, and now O Father, give us wisdom.

WALTER TOMLINSON.

A Trip to Alabama.

In the fall of 1898, while on a trip to Kansas and Oklahoma, I met a young lady whose home was in Alabama, Miss Anna Smith. She was a regular attendant at our meetings at Gerda Springs, Crescent school house, and Blackwell. It became apparent in a short time that she was interested in the glad tidings of the kingdom of God; and one Sunday morning she came forward, confessed her faith in the things concerning the kingdom of God and the name of Jesus Christ, and requested baptism, which ordinance was administered to her and a cousin of hers at the same time. The latter has since died in the hope of life in Christ. Sister Smith afterward returned to her home in Alabama, and I was pleased to hear from time to time of her steadfastness and devotion. In the course of time I learned that her mother had embraced the truth as it is in Jesus, and also wished to be baptized in the faith of the gospel. Later, word came to me that a sister of Sister Anna also wished to obey the gospel in baptism, and I received a number of letters requesting me to go down there to minister to the needs of those whose hearts had been touched by the message of life in Christ. Finally, through the efforts of Sister Nancy Barber, of Salem, O., a cousin of Sister Anna, I started on a trip to the South land on Aug. 24th. I arrived at my destination, Jeptha, Ala., two days later, and found that meetings had been arranged for at a school house. On reaching this place we found a goodly number of persons there, among them quite a few Missionary Baptists. These people kindly opened the doors of their church house, a few rods away, and asked that the meetings be held there. The invitation was gratefully accepted, and I spoke at that place seven times, beginning with the earth and its creation, and ending with man and the earth redeemed. Meetings were held twice a day, at 11 A. M. and 7 P. M., and were attended by a large number of interested listeners. I do not say that nowhere have I found greater interest in the things which are so dear to us, and nowhere have I noticed a greater absence of prejudice, than at this place. It was a pleasure to speak to the people. I answered a great many questions privately which were propounded to elicit information. On Sunday Aug. 30th I spoke at "the college" hall at Wedowee, the county seat of Randolph Co. I was greeted by a fair sized audience, to which I spoke on "God's Purpose of the Ages." A further meeting was announced for the same place in the evening, but the M. E people requested that we occupy their church building, which we did. I also spoke to large gatherings at the same place on Monday and Tuesday evenings. I very much appreciated this generosity on the part of those people. As the time approached for my departure, arrangements were made for the baptism of Mrs. Smith and her daughter, Mrs. Dobson. I was highly gratified when Mr. Jas. M. Smith, Mrs. Smith's husband and Sister Anna's father, declared to me his intention to be baptized in obedience to the faith. On Wednesday Sept. 2nd, we gathered at the stream where Mr. and Mrs. Smith and Mrs. Adele Dobson were baptized into the name in which alone we can be saved. When we gathered at the house a little later, all expressed their joy at being able to thus put on Christ, to have remission of sins in his name, to become a part of his household, to be made heirs according to the promise, and to entertain the hope of eternal life. It was truly gratifying to listen to their unsophisticated expressions of joy and hope. I thank God that it was made possible for me to visit those dear people and to minister to them. I am also under obligations to Sister Barber of Salem, O., and Sister Mattie Randolph, of Oklahoma, for making this trip possible. May God bless them. I know he will. I enjoyed much good while among the people in the South. They received me as we would an angel of God. Requests for preaching came from different places, but as my time was limited, I was obliged to put them off until some other time. I have fully made up my mind to visit those parts again next year, if the Lord permits. I am convinced that there is material there which can be secured for the kingdom of God in the [illegible] Much interest was manifested in the preaching; and while this was not public preaching of the kind I listened to, they had heard some truths of the gospel before from Bro. [illegible] and family. And they will no doubt hear more about them. The truths of the gospel is so much needed. I have sent a quantity of our literature them for distribution, and I doubt not but it will find some ready minds to receive it.

In August a number of protracted or "revival" meetings in the South. The early crops are harvested by this time, and cotton picking usually begins about the first of September. Hence the people have leisure at this time of the year. For this reason it is not surprising to find a large crowd at a forenoon meeting on week days. I heard of a number of protracted meetings which were in progress while I was down there. The preacher can soon get "warmed up" at this time of the year, especially if he is an enthusiastic speaker. The effect of his preaching depends upon the amount of interest he can awaken in his hearers.

The country I visited is very hilly, being the foot hills of the Cumberland mountains, and day's ride in a buggy may become very tiresome. Randolph and adjoining counties are blessed with a variety of resources. Besides the yellow pine timber which can still be found in great quantities, the country abounds with mica, fire clay, and even gold, silver and copper are found in paying quantities. But the presence of the negro seems to check the development and progress of the country. The race question is, and probably will be for some time, one of the great problems of our country. I returned home on Sept. 5th, and found loved ones at the station platform awaiting me.

A. M. ZILMER.

Wisdom of Solrach.

CHAPTER 15.

1. The one who feareth the Lord will do it (i. e. follow this line of conduct) and the one who is controlled by law from within will comprehend her (wisdom):

2. And she will meet him like a mother and like a wife of virginity will she accept him.

3. She will morsel out to him bread of understanding and water of wisdom will she give him to drink.

4. He will have been stayed up against her and he shall not lean to fall, and he will rely on her and shall not be put to shame.

5. And she will exalt him above his neighbors and in the midst of a church (ekklesia) she will open his mouth.

6. Rejoicing and a garland-crown of gladness and an eternal name will he inherit.

7. Men without understanding shall not apprehend her and men who are obdurate sinners shall not know her.

8. Far from haughty pride is she, and those who are liars shall not be mindful of her.

8. Seasonable praise is not in the mouth of an obdurate sinner, because he hath not been sent from the Lord.

10. For with wisdom will praise have been spoken, and the Lord will prosper it.

11. Do not say that it is because of the Lord that I have stood away; for the things which he hath hated thou shalt not do.

12. Do not say he led me astray; for he hath no use for an obdurate sinner.

13. Every abomination hath the Lord hated, and it is not loved by those who fear him.

14. He from a beginning created man, and let him go into the hand of his adviser (State's attorney or "devil").

15. If thou wilt thou wilt watch to keep commandments strictly, and create satisfactory faith.

16. He hath committed unto thee fire and water unto which, if thou wilt, thou mayest extend thy hand.

17. In the sight of men is life and death, and which ever he may be satisfied with will have been given him.

18. Because vast is the Lord's wisdom; strong is he in potential ability and one who vieweth all things.

19. And his eyes are upon those who fear him and he fully knoweth all man's employment.

20. And he hath not commanded any one to be irreverent, and he hath not given any one permission to sin.

CHAPTER 16.

1. Do not long for a multitude of unprofitable children, and do not rejoice in irreverent sons.

2. Though they multiplied, rejoice not in them unless fear of the Lord be with them.

3. Do not trust in their life and do not give heed to their race; for better (more efficient) is one than a thousand, and better is it to die childless than to have irreverent children.

4. For one man of understanding will a city have become inhabited, but a tribe of transgressors will have been laid waste.

5. Many such things have I seen with mine eyes and stranger things than these hath mine ear heard.

6. In an assemblage of obdurate sinners fire will have flamed out, and in an untrustworthy nation wrath will have flamed out.

7. There was no expiation found for the ancient giants who stood away (apostatized) in their strength.

8. He was not sparing concerning the sojourning of Loot whom he abominated because of their supercilious pride.

9. He did not show mercy to a nation of loss who were laid waste with their sins.

10. And in this wise were six hundred thousand of people on foot who had gathered themselves together in their hard-heartedness.

11. And if one be stiff-necked it is a wondrous thing if he be held guiltless; for mercy and wrath are from him; a celestial calm is he showing forth and pouring out wrath.

12. According to his much mercy even so is his much reproof; he judgeth a man according to his deeds.

13. An obdurate sinner will not escape with his plunder and a truly-reverent man shall not maintain patient-endurance too long.

14. For every act of mercy will he make a place; each one will find according to his deeds.

17. Do not say I will hide myself away from the Lord; will any one from on high have been mindful of me? In a vast laity I shall not have been remembered; for what is my soul in an unmeasurable generic-creation?

18. Lo, the heavens and the heavens of the heavens are God's; an abyssmal depth and an earth will have been shaken with his visitation.

19. The mountains and the foundations of the earth together when he hath looked at them shake with trembling.

20. And on account of these things shall not a heart have become apprehensive, and who will not have become enthused with his ways?

21. And there is a cyclone which man will not see, and the most of his works are in hidden ways.

22. His works of righteousness who will tell or who will abide? For the covenant is for a long time.

23. One faint in heart apprehendeth these things and a heedless erring man apprehendeth foolish (savorless) things.

24. Hear me O child and learn positive science, and with thy heart give heed to my words.

25. I am showing chastening-instruction by measure, and I am telling positive science with accuracy.

26. In the Lord's way of judging his works are from their original authorship did he direct their distributed parts.

27. As a harmonic whole (a cosmos) he determined his works unto an animate-age, and their authorities (or governments) in their generations; neither did they hunger nor grow weary, and leave off from their employments.

28. Each one did not cause his neighbor tribulation and whilst there is an animate age they will not distrust his oracular (or spoken) word.

29. And after these things did the Lord look on the earth and fill it with his good things.

30. He covered the face of it with the soul (organic-life) of every living creature and their return is into it.

COMMENT.

The 15th chapter abounds in oracular wisdom, and we have here again wisdom as a feminine personification, the gender following the grammatical gender of the word in the original meaning "wisdom," following the analogy of sun being personified as he and the moon as she—a mere figure of speech. As far as the 9th verse we are reminded of "the wisdom of Salomoon." The rest of the chapter is a return to the plain ethical teaching in which this book most abounds.

The student of "free-will" and "predestination" will be interested in the plain and positive statements in this chapter on these two great theological themes. Mankind's moral responsibility to the extent of life and death even is distinctly maintained herein the reader will observe. Read who Scirach says "the devil" is here.

Some very important teaching in matters of every day individual experience are given in the early portions of the 16th chapter, the divine ethics of your own individual practice and conduct of life; and this teaching naturally leads up to God's judgments upon sin and sinners as exemplified in the sacred record; and this again leads up to another fundamental but very difficult teaching, namely that all God's works (authorship works) are complete from the foundation of the world (cosmos).

It is evident that in the 25, 26, 27, 28 and 29th verses Scirach is speaking of the cosmic creation which preceded generic-animate creation and man's advent here on this earth, and what he says of the nature of man is significant and important in view of the discussion now going on the world over in all the churches.

CHAS. GARDNER.

The Church is not Israel.

The Romish fiction, so zealously copied by Protestants, namely that the Christian Church is Israel, "spiritual Israel," has wrought great confusion in rightly dividing the Word of God. This assumption, "made for revenue only," is not taught by the Scriptures whose writers knew nothing of a "spiritual Israel" composed of Gentiles. The Old Testament contains many prophecies and promises to Israel, most of these relate to earthly, national and temporal prosperity, usually in the coming age of Israel's glory. On the other hand those prophecies and promises of the New Testament which belong to Christians are very different, they concern heavenly things, individual salvation, immortal life, and eternal glory, not merely heirs to Canaan, but joint heirs with Christ to all things.

Whoever becomes a Christian becomes a part of a "holy nation," but that nation is not Israel in any sense. Why do Christians want to be Israelites? "Ye that desire to be under the law do ye not hear the law?" Gal. iv. 20-31. What will the immortal saints want of land, corn, cattle, gold, etc. The call, position and destiny of Israel was national, earthly and temporal. The Christian's call is far higher; it is personal, their capital city the New Jerusalem, (Heb. xii. 18-28) their destiny "ever with the Lord."

The Old Testament says but little about the Christian's church, the calling of the Gentiles being hid from those ages and generations. The New Testament says but little about Israel, but that little is very positive and plain, and need not be misunderstood. Below are some passages referring to Israel's King, Jesus, Israel's rulers, the immortal saints and Israel the nation.

The King: Matt. ii. 2-6; xxi. 5; xxvii. 11-37; Lu. i. 31-33, 47-55, 68-75; xxiii. 3; John i. 45-49; xviii. 33-37; xix. 18-22; Acts i. 6-11.

The rulers: Matt. xix. 28; xx. 21-23; Luke xxii. 28-30; Rev. ii. 26; iii. 21; xx. 4-6.

The nation: Matt. xix. 28; xxiii. 39; Acts i. 6-11; Rom. xi.; 2 Cor. iii. 14-16.

A. S. CLOUGH.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEPT. 16, 1903.

We recently sent letters to a number of our patrons explaining that we needed what was due us in order that we might meet our obligations. A number have responded, and we thank them heartily for so doing. There are still a large per cent of those whom we addressed, who have not yet given heed to our call. We dislike to tell of this, but are compelled to do so. It is useless to multiply words, brethren and sisters. We simply need the money that has been earned. Need it in order that obligations that really distress us may be met. We only want to impress on your minds that the demands on us are imperative—just MUST be met. We have no other means of satisfying them, and depend on you to supply us the needed money. Please get it in some way, and send at once. To get the little that you each owe will not distress you as carrying the whole burden does us. So attend to this today—not next week, or next month, but understand that we need THIS VERY DAY every cent that is due us. Then we can pay our obligations, and not be counted dishonest.

"THE peasant can raise corn, even if he cannot explain the philosophy of growth. No man thinks of starving because he does not understand all the processes of digestion. No person need wait for the solution of every mystery, before he performs the duties which God has plainly set before him in the Word of truth. Although we do not understand all the deep things of God, we can use it as light to our feet just where we need it now."

EXPERIENCE is an excellent interpreter! Taste and see; the true Christian in this way gets a view of the truth and spiritual things which the most piercing eye of an unsanctified schoolman cannot reach. By the practice of the truth and nearness to God and concentration of the mind upon his Word one can receive more light in an hour than others who for days put their judgment and invention on the rack. It is he who wills to *do the will of God*, who comes to know his doctrine.

WE can report no betterment of the situation in the Balkan regions. Turkey is sending immense bodies of her troops into the affected provinces, with the seeming intent to exterminate all the Christians. Bulgaria has sent a note of warning to the powers, giving them to understand they must interfere and stop the bloodshed, or else she must fight Turkey herself. A part of the Bulgarian army has already been ordered in readiness for the field.

"THERE are many persons who suppose themselves to be full of courage, when in fact they are only full of bluster. They talk loud and long and large, and boldly tell you what they will do, or what they would do, but when they come to act, somehow their courage seems to vanish into thin air. They propose to grapple with wrongs, to denounce evils, to root out abuses, and to *revolutionize things generally*; but when you see them face to face with what is complained of, and the men they have denounced, it is wonderful how quiet and conservative they are."

IT WAS the privilege of the Editor and wife to attend the Indiana State Conference at Roll, last week. The Secretary will make proper report, and we will only say that it was a pleasure indeed to meet the brethren and friends of this locality, and enjoy their very hospitable treatment. The only regret is that we could not possibly visit all, but it was only for lack of time. The meeting was well attended, and the preaching excellent. The Church at Roll has been established for many years, but this is the first time a Conference has been held there. We rejoice with them on the success of the meeting, and hope a good number of them will attend our other meetings as they are appointed. They will be welcome at Plymouth any time.

Resist the beginning of evil. We make the great mistake when we imagine that sin is going *too far* in a wrong direction. Going *at all* is sin. Starting is sin. Desiring to start is sin. Trifling with sin is sin. Sporting with temptation is sin. Sin has its throne in the heart, keep thy heart with all diligence.

"Now is the acceptable time,—but it is not the best time you have ever seen, reader, to seek the salvation which is in Christ Jesus. That time has for ever passed. But this is the best time you ever *will see*. Today is God's time. His special invitation is to come today. Do not neglect nor refuse, nor neglect, nor despise the gracious call. "Today, if ye will hear his voice, harden not your hearts."

WAIT patiently on God. It is becoming in a dutiful child who does not receive immediately from his father what he wrote for, to say: "My father is wiser than I; his own wisdom will tell him what and when to send to me. And should not we thank that our heavenly Father has gracious reasons for withholding what we ask for, or we would have heard from him before this.

Do believing parents always act before their children as they ought? Do they manifest the deadness to the world which is alone consistent with their "high calling of God in Christ Jesus?" If they show their children a little conformity to the world, whereby the children, through the natural tendancy of the flesh, are tempted to still more conformity, are not the parents largely accountable?

"ONE honest confession is worth a dozen plausible excuses, but it is harder to get one confession made than twenty excuses. Confessing faults leads to forsaking them. Making excuses often leads to lying to hide faults; and the road is a very short one from excuses to evasions, from evasions to deceptions, and from deceptions to downright falsehoods."

Will Sincerity Save Us?

The surging masses of humanity are mainly divided into two classes, who are travelling in two broad thoroughfares. These broad thoroughfares are in close proximity, and parallel. They *start* from the same place, and *end* at the same place, and although for ages these parallel lines have been approaching each other so close that they can almost go hand in hand, and really have much intercourse, and are certainly growing more and more alike, the travellers on one road are deluded with the idea that they are going in the opposite direction to those on the other. One of the thoroughfares is considerably broader than the other and accommodates far more travellers. It is the travellers on the narrowest way that think they are going in the opposite direction to the others, while the largest crowd more correctly judge that they all travel to one place. You will have surmised that I allude to the religious and the irreligious world.

THE IRRELIGIOUS WORLD

may be divided again. One part claims that death ends all; that future life is a myth; and that what is true of them is true of all men, including the travellers on the other road. The other part of the irreligious world believe in a future life, perhaps, but along with that hold that as God made all men they have as much right to live forever as any body else; they in fact argue like the man who foolishly claims that the world owes him a living, the idea of working for it; and if the world doesn't pay him what he claims it owes him, why he takes it, of course. Others form the opinion that they will fare as well as their neighbors over the fence, because they see that little besides the fence separates them; they look alike, dress alike, speak alike and act very much alike; know all the shrewd business dodges, —in fact it is only on Sunday that any perceptible difference is observable. They also claim that their neighbors made the fence themselves, that God had nothing to do with it, because it is constantly getting out of repair which would not be the case if God had built it. Besides, the wrangling over the way repairs shall be made shows

WHO ITS PROPRIETORS ARE.

I am talking about human creeds and confessions now. And while I am free to confess I would rather walk in the narrowest of the two ways, because the society is better, more moral or religious, and refined, and, despite the criticisms of those on the other road, more upright, honest, decent, and noble, yet, so far as salvation is concerned, one road has no advantage over the other, unless something more than the commandments and traditions of men separate them. Morality, and refinement, and honesty and nobility will save no one. If they would, we would be saved by merit instead of favor. You may think I harp a good deal upon one string, and I do, and I must, for the fact is pressed upon my notice every day that

THE BEST AND PUREST

and noblest of human kind—many of them very dear to us—are making a stupendous blunder in supposing that they can mark out a course to walk in that will be acceptable to God. While in apparent sincerity they try to serve God day and night, they try to their own way; and with the greatest coolness set aside positive commands of God and put in their place some self-imposed conditions. The idea that sincerity will save them, rules them,—blinds them to the fact that the idea takes the matter out of the hands of a good, kind, wise and

GRACIOUS GOD.

and says to him, O God we know what thou wantest us to be, and we want to be just that, holy; but we don't like thy methods. O God, please let us have our own way, and we will be ever so good. And then, what presumption, without waiting for an answer they take it for granted that it will come out all right seeing they were sincere enough and deferential enough to tell the Almighty what they wanted, and what they intended to do. Do not say this is far fetched and extravagant. It is not, as you may prove by showing them that salvation depends upon belief of the

GOSPEL OF THE KINGDOM

Jesus preached; then turn away from sin, and be baptized into the name of Father, Son and Spirit for the remission of past sin. Then a godly life waiting for God's Son from heaven to raise them from the dead and install them as kings and priests to reign with him on earth. In the first place they do not think it was good news at all when Jesus said the meek shall inherit the earth; "and if he really said that, he certainly did not mean it; the earth indeed, was our ancestors for ages have been told that heaven was their home? It must be figurative." But allow me to ask what he meant by heaven when he said it? Is it not strange that in all the book God has not intimated that heaven was to be

THE HOME OF THE MEEK?

And they say it is a poor rule that works only one way. And so, even if we could find one promise of heaven would we not have as much right to call that figurative as they have to say earth is? I am proving that I used no extravagant language in reference to the position of the religious world. They will not accept the home God offers them; they want something else somewhere else, and seem bound to have it, promise or no promise.

And now as to the law of pardon. Does that suit the religious world? No! The first condition of it is to believe

THE GOOD NEWS

of the very kingdom that they reject. So I would say to such, never you mind about pardon. Pardon would do you no good if you reject the kingdom, if you could obtain it in some other way. Eternal life without the kingdom is of no account—you would have no place to enjoy it in. but once for all I say, only believers of the gospel of the kingdom can be pardoned; and believers only can be pardoned when they are baptized into the Christ. That is the third condition. It follows faith and repentance. How does the religious world treat this third condition in the law of pardon? I answer, with scorn, generally. They say, "Don't tell me there is no pardon without baptism, when I have been

PARDONED WITHOUT IT."

Just think of it—pardoned in contravention of the law of pardon. Has he found an exempting clause? No! Has he been pardoned by a special act? No! Tens of thousands claim the same thing in the face of the testimony that in order to be pardoned they must believe, repent and be baptized. God is thus made to dishonor his own law, and what will be the effect on his government?

WHERE WILL THE MATTER END?

Will he set aside faith, and repentance and a godly life as well as baptism and save ALL irrespective of faith, or works, or character? If so it is great folly to preach the gospel with its conditions, as Jesus and his apostles did. But what proof have these thousands that they are pardoned without complying with the terms exacted by the law of pardon? The law has never been repealed, and no amendments have been made to it or else we would have been notified. Still they claim to have proof. What is it? This is it. "They feel they are pardoned." Why do they feel pardoned? Because from youth up they were taught that God's plan was to pardon all who sincerely asked him to do so, and having believed that to be the condition imposed, and having complied with it, they take it for granted that they are pardoned, and that makes them happy. Now,

IN ALL EARNESTNESS

I ask, if God has not said he will pardon on such conditions, how do our teachers know that he will? Do they mean to tell us that God will not pardon according to his own law of pardon? Do they mean to say that they have tried God's published conditions of pardon and found them ineffectual? If so, he is not to be trusted at all. If they have not tested God's law of pardon why do they whine around and ask him to pardon according to a formula of theirs? I do not care much about sincerity, I pray you. I only see a sincere desire to set aside God's will for your own; while Jesus says it is he who does the will of his Father that

SHALL BE SAVED.

That will is written out, and you reject it, turn it aside and assert your own. For a moment I agree that sincerity will save us, but it must be sincere faith in the gospel, sincere repentance toward God, sincere obedience to faith in baptism and whatsoever Jesus has commanded. Sincere rejection of God's conditions will condemn one as sure as God is in heaven, and as certain as he has spoken to us in his Word. In Heb. xi. 6 we read that "without faith it is impossible to please" God. He who says sincerity will save us ignores this sublime and fundamental truth as well as baptism, because what is not of faith is sin; he who does not believe in the kingdom God promises is an unbeliever; he who does not believe that baptism is necessary to pardon is an unbeliever, and an unbeliever is unpardoned, and an unpardoned sinner has not repented; and an unbaptized, unpardoned unbeliever does not sincerely love God or else he would keep his commandments. Alas then are oceans of religious infidelity all about us; pious infidels,

RELIGIOUS UNBELIEVERS.

To all such the Bible is a precious book while closed. They believe every word of it before it is opened; believe it all in a lump; believe it as a volume of mysteries, or a sacred charm, but not as a revelation of God's plans and purposes, or of man's origin or destiny, or nature. Not nor as a reliable guide to pardon, and peace and reconciliation, and adoption, they can do better themselves, they think; better in their estimation, because not so humiliating, not so mortifying to the flesh, and requires no surrender of their will to God's. But what blessed hope have they after they have taken this unction to their souls? Yes, what hope have they without either faith or obedience?

Let me prick all these human bubbles with the point of the Spirit's sword. Let Jesus select a proof-text from Isaiah to show God's estimate of those who teach for doctrine the

COMMANDMENTS OF MEN.

In Matt. xv. 9 he says of those who make the commandment of God of none effect by their traditions: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouths and honoreth me with their lips, but their heart is far from me." "But," mark what follows: "But in vain they do worship me, teaching for doctrine the commandments of men." *Is is*

THE SON OF GOD

who says it; it must be so. But can we know why it is so? We can. In John xvii. 17 in prayer to his Father for his disciples Jesus said: "Sanctify them through thy truth;" the very thing the religious world think they can do without, but they cannot. It requires truth to sanctify and save. And he then tells us what truth is and where to find it. It is

GOD'S WORD.

He has graciously sent us that Word to reveal to us what we are, and what we are capable of becoming, viz: Divine in nature and inheritors of a world-wide and everlasting kingdom of glory on earth. This Word contains the exceeding great and precious promises of God confirmed by his oath, together with the conditions exacted of us. Yes, it is the truth not only about what God has done and offers to do for us, but what he requires of us. It is summed up in the word gospel, or glad tidings. It is called the gospel of Christ because he preached it, and because he is the central ore around whom all God's purpose revolve, and in whom all his promises center. Remember, Jesus said, "Sanctify them through thy truth,

THY WORD IS TRUTH,"

and if you wish to know Jehovah's estimate of his own Word you may learn it from the fact that he says in Prov. xiii. 13, that those who despise it shall perish. Those who set it aside for the commandments of men despise it. They will be destroyed unless they repent. Again the spirit in the Psalmist says of him: "Thou hast magnified thy Word above all thy name." How dare mortal men set it aside? It is called the Word of the kingdom, the Word of salvation, the Word of faith, the Word of reconciliation, the Word of the truth of the gospel, the Word of righteousness, i. e., it shows us how to become righteous before God. And it is also called the gospel of Christ; of this Paul said in Rom. i. 16, he was not ashamed because it was the power of God unto salvation to every one that believes it. And seeing this leaves out all who do not believe it, what becomes of the "No matter what you believe" doctrine? And the

"SINCERITY WILL SAVE YOU"

doctrine? Let no one flatter himself that he believes in Jesus while he rejects his message. It is his message that contains saving efficacy for those who believe it. He says he came that we may have life; that proves there would have been no future life had he not come. He says it is the Father's good pleasure to give the kingdom to the little flock who accept him as the way, the truth and life; plain evidence that no provision has been made for those who do not accept the offer. His good message informs us that we can be rid of our sins by baptism into the saving name after faith and repentance. Proof positive that only such will be rid of their sins. But in another of his message he says, "He that believes and is

BAPTIZED SHALL BE SAVED,

and he that believeth not shall be condemned." Say deluded ones, will you longer claim that it matters not what we believe if we are only sincere? Perishing souls, you need the righteousness that is reckoned on account of faith. In all the book of God you can find no offer of justification for sincerity without faith; you must be justified by faith and thus have peace with God, through the Lord Jesus. Apply your sincerity to your faith in the exceeding great and

PRECIOUS PROMISES

by which we may be made partakers of divine nature, and all will be well. If there be any here who have not seriously entertained God's beneficent propositions—the Word of life comes to you this morning; the bread of life and the water of life is freely offered you now. It is offered by him who was refused a draft of water while dying you might live—live ever; live in glory and honor and power in the kingdom of God's dear Son. He says "come with me." Will you come? To come to him is to accept what he offers, on the terms stated. If you attempt to climb up some other way he will regard you as a thief and a robber, and say, "I never knew you; depart." Now is the day of salvation; come. Many of you have responded to his loving call. You have tasted that the Lord is good. Are you growing in favor with him? Are you learning more of the heights and depths and breadths of his love?

IS YOUR FAITH STRONG?

Is your hope firmly anchored? Is your appetite for spiritual things good? Is your digestion in good order so that you can assimilate readily? Do you say with David, "As the hart panteth after the water brooks, so panteth my soul after thee, O God; my soul thirsteth for God, for the living God?" When shall I come and appear before God? Is your devotion to God and his truth commensurate with your devotion to the business of this life? Out of

LOVE TO GOD

do you keep faith with him as you do with men? You think it just awful to have a note go to protest. Do you feel like that when you are a defaulter with God—when you fail to pay him his dues? Do not think I want to pry into affairs that belong to God and you alone. Far from it. I want you to get ready for the reckoning, that is all. It is almost Saturday night. Post your accounts. The cry will soon be made, Behold the Bridegroom cometh, and only those who are ready will go in. O, are we ready? Momentous question! To be ready we must keep his works unto the end, then he who died for us, and lives for us, and is coming to receive us, will give us a seat upon his throne with power over the nations—we shall reign with him till all things are put under him. Till the earth is filled with the glory of the Lord. Glorious destiny, may it be ours.

Why I Love his Appearing.

It was a universal characteristic of the early saints that they all loved the appearing of the Lord. They watched for it more eagerly than for any thing else. Paul says that a crown is laid up for him, and for all them also who love his appearing.

I love his appearing, because I love him. Memorials like the elements in the Lord's Supper are precious; but nothing else satisfies our love like the personal presence of those we love. Christ in his last prayer prayed that those given him by the Father might be with him, and this is our supreme desire also.

The bentific vision of him who died for us will surpass all former joy.

"Ah, that is what I'm wanting,
His lovely face to see;
And I'm not ashamed to say it,
I know he's wanting me."

I love his appearing, because I love those who will appear with him in glory. What blessed reunions of broken and scattered families, long separated friends dear to each other as life itself, severed hearts that never should have parted, will be celebrated then. We part here in tears and with broken-hearted farewells; but we shall then meet with fullness of joy and rejoicing.

"Our loved ones before, Lord,
Their troubles are over, Lord,
We'll meet them once more,
At thy coming again."

I love his appearing, because then we shall all have glorified and immortal bodies like that of the Son of God, either by resurrection or the painless thrill of translation. These bodies, through which the ever-increasing joy and glory of the soul will shine as through a heavenly transparency, will shine with the bloom and beauty of immortal youth. Instead of fading as here with advancing years, the body will bloom with ever-increasing beauty.

Hunger, thirst, weariness, pain, sickness and death will be unknown, except in the memory of this mortal life. There they can die no more; but are as the angels of God.

I love his appearing, because then I shall receive my crown of glory. After Paul had fought the good fight, finished the course, and kept the faith, he anticipated the coronation-day when he and all who love his appearing should receive their crown.

There are reasons enough why we should all love his appearing, and the luminence of this glorious event is a cheering, purifying, and stimulating hope. If he comes soon we shall go without dying, a most blessed privilege, the highest form of redemption for the body. "For yet a little while, how short, how short, the coming One will come and will not tarry."

"Have your lamps all trimmed and burning,
Waiting for our Lord's returning."

—*E. P. Marvin.*

Married.

Married at the home of the bride's parents near Forreston, Ill., Sept. 9, 1903, Mr. Walter L. Miller and Miss Elsie S. Gesin. The bride is the daughter of Bro. E. F. Gesin of our State Conference Board. These young people start out in life with every prospect of success. They recognize God as the only one who can lead them to success. It was about a year ago that we led Elsie into the water to put on the name of Christ in baptism. We know that her husband's heart is with her in this matter and we hope soon to see him obey that form of doctrine he knows so well. May God bless and keep them in the way that leads to life eternal.

S. J. LINDSAY.

Baptism.

On Sunday, Sept. 12, the Oregon, Ill., brethren had the pleasure of witnessing the baptism of Mrs. Elizabeth Baldwin upon her confession of faith in the things concerning the kingdom of God and the name of Jesus Christ. Sister Baldwin is the mother of Sister Emma L. Smith, our Conference Secretary. May she be richly blessed in her declining years by the new hope which has sprung up within her. Pray for her.

S. J. LINDSAY.

Please do not forget our financial needs.

Poetry.

Fill Me with Thy Life.

Unto thy feet, O Savior divine,
I come with my troubled life!
I am so weak; so weary with all
The constant tumult and strife.

Teach me to smile when the way is rough,
And sing when the day grows sad.
Into my heart thy sunshine put
And make thy tired one glad.

Fill me so full of thy own pure life
That each day may be lived for thee;
Then neither the strife nor the woes of life
Can darken the days for me.

– Gerrit Smith.

Communicated.

Random Thoughts, No. 9.

As we have seen when the sleeping saints shall have been raised and the living ones changed at the Lord's coming, they will be both incorruptible and immortal like the Lord, and will be spirit beings, as are the angels and the Lord, and will be mighty and powerful beings, and will be able to pass among the people, seen by them or not as they wish, just as could Jesus and the angels. Many appear and disappear to the people they reign over or govern, as they may wish. For having been born of the Spirit they will be Spirit, just as those born of the flesh are flesh. Such will rule or govern in the kingdom of God. The administration will be a "ministration of the Spirit." See 2 Cor. iii. what Paul says about the ministry or administration of the New Covenant. I am aware that many understand this to refer to the church at the present time, but I do not. Paul only speaks of it as his hope. Verse 12. Besides the New Covenant is to be made with the House of Israel and the House of Judah, and the Church is neither, but a people called out from the rest of mankind, as the very word church implies—to be the means, medium, ministry or administration of the New Covenant. As Moses was the medium, mediator, minister of the Old Covenant, so is our Lord Jesus the Christ of the New. The Old was written in part on tables of stone, and was a ministration of death," (verse 7) but the New will be a ministration of Spirit and will give life. I do not understand the ministration of Spirit to refer to what people mean by "the Holy Ghost" in the churches today, but that he refers to "The last Adam—the quickening (or life giving) Spirit." 1 Cor. xv. 45. As he says himself, "Seeing then that we have such hope, we use great plainness or boldness of speech; and not as Moses who put a vail over his face that the children of Israel could not steadfastly look to the end of that being abolished (14 to 17 parenthesis). But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as of the Lord—the Spirit." In the parenthesis verses 14 to 17, he says, "But their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day when Moses is read the vail is upon their heart. Nevertheless, when it shall turn to the Lord (when he comes) the vail shall be taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. The Lord being the Spirit, who will mediate or be the mediator, minister or administrator of the New Covenant or will of God, that is to be made with the House of Israel and the house of Judah, after they shall be brought back to their own land? He is now preparing for the work by inviting the people to become his by believing the good news and being baptized into him and thus becoming members of his body, Jesus being the Head. He forgives all past offences, and they become his body, the church, in which they are disciples or learners of him, and those who purify themselves as he is pure, and so continue as long as they live here. He will make them like himself, and they will share with him as one Spirit in the administration of the government as kings and priests for God. There will be no change of ministry or administration, as there will be no party or parties, one out of office and another party trying to get in. No elections then, the election time is now, now is the accepted time, and now is the day of salvation. Let those who have been elected or chosen give all diligence to make their calling and election sure. Let us see to it that we have the Spirit of Christ, for if we have not the Spirit (disposition) of Christ we are none of his.

That the saints will be mighty or powerful beings is clearly taught by Jesus. John xiv. 12. And he speaks very positively, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go to the Father." And so on his return when he shall come in the glory of the Father and all the holy angels with him, then shall he sit on his glorious throne, etc., and the saints with him, and will judge or govern the world, all of which will become his kingdom. From that time on, though there is but one Christ, there will be many members, one Lord, one body, one spirit, etc. Many members and each member a person, and yet all are but one Body, one Spirit, and the Lord, the Anointed, is that Spirit, including all the members. This Lord, the Spirit, will be the ministry or administration of the government.

Let us think a little as to the greater work each saint may then do than the Lord did when on earth before. On one occasion a great multitude having flocked to him to hear him, were in a desert and without food. What did Jesus do? He ordered them to recline on the grass, then with a very small amount of food fed them all they could eat, and had more left than there was before they had eaten, and yet more than five thousand men had eaten! And yet Jesus says, He that believeth in me, the works that I do shall he do also, and greater works than these shall he do! From this we may learn that when the Lord and his saints shall judge or rule the world, there will be no danger of famine! He could and did cure all kinds of sickness, in some cases without going to see the patients, and yet Jesus says, That he that believeth in me, the works that I do shall he do also, and greater works than these shall he do! And not only could he cure the sick, but even if the patient was dead, as was Lazarus who had been dead four days, and had begun to decompose, yet Jesus said, Lazarus, come forth! And he that was dead came forth! Loose him, and let him go! And yet Jesus says, He that believeth in me, the works that I do, shall he do also, and greater works than these shall he do! When Jesus and his saints are the rulers of the world, there will be no danger of prevailing sickness, nor of death even! Nor of storms and cyclones for the Lord and his holy ones will be able to say peace! be still! And though when the Lord comes to set up his kingdom, the nations may oppose and make war, they will be broken to pieces and consumed.

Much more may be said as to the power and greatness of the saints when they share with the Lord in the government, but perhaps I have said enough for the present. There will be no danger of failure when the Lord with his holy ones undertakes to put down all other rule and authority and to fill the earth with God's glory. We may have full assurance of faith when we pray, Thy kingdom come, thy will be done in earth as it is in heaven.

My next topic will be the subjects of the kingdom.

GEO. ELTON.

A Letter to Mr. Jones.

Friend Jones:

My interview with you the other day has occupied my attention pretty closely since I was at your house. If I understood you correctly you believe that when a Christian dies his soul goes immediately to heaven. Now I will ask you, where do you find any proof in the Scripture to sustain such a faith as this? Can you refer me to a single promise in the entire Scripture that teaches such an idea? I am sure there is not a single promise in the Bible that teaches it. You perhaps will refer me to Christ's answer to the thief on the cross. But there is not a word or thought in that answer about heaven. Paradise was not in existence at that time, nor is it in existence at this time, and will not be in existence until Christ comes to earth to set up his kingdom and restores Paradise, which will take a thousand years after he comes. Then Paradise will be in existence, the thief will be remembered and be with Jesus.

In Rev. ii. 26, I read, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations." 27th ver. "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." See Psa. ii. 8, 9.

But let us make an application and put this rod of iron to its legitimate use. We will suppose that you have the rod of iron in your hands. You will go through the streets of Beaver Dam, and say to those men that are dealing out death and damnation to their fellow men: Gentlemen, this business must be stopped; and if they will not heed the proclamation, you will string them up to a telegraph pole. This, we understand, is the legitimate use and meaning of the "rod of iron," and what is true in Beaver Dam will be true in every city, and in all the earth until *all nations and peoples* shall convert their implements of war into implements of husbandry and learn war no more.

In the fulfilment of this prophecy our King Jesus will have use for many helpers, men and women, tried and faithful and true, who have studied the subject of Christ's reign over the nations, and are prepared to assist in the great and glorious work of subduing the wickedness of earth, and bringing mankind into harmony with the mind and will of our glorious King, until earth shall be full of the knowledge and glory of God as the waters cover the sea. There is an abundance of proof that Christ is to set up his kingdom on Mount Zion in Jerusalem and rule the world in righteousness, and bring all mankind into harmony with the mind and will of God until the will of God shall be done on earth even as it is done in heaven. Earth must be restored back to the position that was occupied before the fall, as it came from the hand of its Creator. God gave the dominion of earth into the hands of Adam, but the dominion of earth was on condition of obedience of God's law. But Adam failed to comply with the conditions; so the dominion of earth was taken out of his hands, and has been in the hands of wickedness for near six thousand years, in which war and blood shed have been the order of the day. But God says, "Let us *have peace*," and to this end God sent forth his Son made of a woman; made under the law, to redeem them that were under the law that they might receive the adoption of sons. Paul teaches that to observe days, months and years is a bondage wherever mankind are engaged in it. See Mrs. White's Visions. These are a bondage that many are rushing heedlessly into. They are great stickers for this law. But Paul says, "By the deeds of the law shall no flesh be justified before God." Paul says also, this law was our school master to lead us to Christ, but when faith, (Christ) is ours, we are no longer under a school master.

DANIEL HOWARD.

Dear household of like precious faith:

This word "Household" should be a precious one; for who is it that does not love their household. Surely we ought to love one another and we will if we belong to that blessed family with Jesus for our Brother. Is not that worth living for? All he requires of us is to sacrifice self, give God the love instead of the world. Heb. x. 22, says, "Let us draw near with a pure heart, *in full assurance of faith*, having our hearts sprinkled from an evil conscience, and having our bodies washed with pure water." Let us submit ourselves to the high calling; let us seek to lay up treasures where moth nor rust can corrupt nor thieves break through and steal. 2 Tim. ii. 12. "If we suffer, we shall also reign with him; if we deny him, he will also deny us." 19th verse, "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity." In Heb. iii. we read, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. For every house is builded by some man; but he that builded all things is God. But Christ is a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm to the end. Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest. While it is said, Today if ye will hear his voice, harden not your hearts, as in the day of provocation." Heb. iv. 1, 2, says, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."

Dear brothers and sisters, have we the right faith? Let us try and read carefully with all hope and expectation of that better world to come. 1 Tim. vi. 17–19, says, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be *rich in good works, ready to distribute*, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." We all want eternal life. Let us remember what the Psalmist says in Psa. ciii. 13–16, "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone." Isa. xxxiv. 1, "Come near, ye nations, to hear, and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it." Isa. xxxiii. 22. "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." "Blessed be the name of the Lord now and forever."

Your sister in the one hope:

CATHERINE MILLER.

Obituary.

Julia Logan McCrory, only daughter of Charles H. and Sarah Logan, was born a few miles southwest of Plymouth Ind. April 27, 1850. She grew to womanhood, lived and died within a half mile of the place of her birth.

On Oct. 9th, 1873 she was united in marriage to J. W. McCrory, and to this union six children were born, four of whom survive her.

On March 3, 1903, having confessed her faith in the Lord Jesus Christ, she was anointed by Bro. Zilmer.

Although her sickness of the past year has been severe and constant, she bore it without murmuring, ever thankful it was no worse. Death came and relieved her sufferings on Monday morning, Sept. 14, 1903, making her 53 years, 4 months, and 17 days of age.

Left to mourn her loss is a most devoted husband, one daughter, three sons, seven brothers, and friends without number.

The funeral was held at the home on Sept. 15, conducted by Bro. A. H. Zilmer, and our Sister was laid in the [illegible] to await the coming of the Lord when all the faithful will come forth to die no more. Our prayer is, Lord, hasten the glad day.

Sarah M. Pauley was born in Virginia in 1833. She afterwards moved with her parents to Indiana where she was married to James Campbell in 1849. From there they moved to Iowa, Clarksville being their home for many years. She and her husband, who survives her, were buried in the waters of baptism by Elder Ramsey. She leaves beside the aged husband one son and one daughter to mourn their loss.

Although Sister Campbell had been a great sufferer for many years, she was of a cheerful disposition, meeting every one with a smile and a hearty hand-shake. Every one was made welcome. Her death occurred August 18th. Going to sleep in Jesus. It seemed such a peaceful rest. The funeral services were held at the late home conducted by Brother George Moyer. Without the hope of the resurrection, what is it to live? There can be no such rejoicing as that, when the graves give up their dead. May we all live so we will be able to clasp glad hands with our Sister in the morning.

Yours in hope.

ELVA CHAPIN.

William Kepner was born in Washington Co., Maryland, May 1, 1807, and died in Lanark, Ill., Sept. 10, 1903. Aged 96 years, 4 months and 9 days. At 28 years of age he moved to Ohio where he remained two years, after which he removed to Illinois, in which State he has since lived. He was married twice, his first marriage being with Susan Noiswonger, to whom two children were born. His second marriage was with Mary Ann Rench, to whom there were born seven boys and three girls. Of the twelve children born to Bro. Renner, three boys and two girls are now dead. He came into the faith about the year 1853 and has kept the faith. He was a man of *intense* vitality. There are perhaps few who have the record for mishap that he had. He has had bones broken in almost every conceivable way. It was stated in the presence of the writer that he had had bones broken *at least thirty times*. Although old, he would doubtless have lived much longer had he not met with the misfortune about three weeks ago of breaking *his leg*, which cost him a great deal of suffering. His death was peaceful. We laid him away in the grave in the cemetery at East Plum River there to await the time when Christ will come to bring the crowns to all who "love his appearing." May the God of all comfort, comfort the aged sister and the sons and daughters that are left.

S. J. LINDSAY.

Conference Report.

The 16th Annual Conference of the Church of God, held at Waterloo, Ia., Aug. 22-30, 1903, commenced Saturday morning with good attendance. Business meeting called at 1:40 p. m. and reports given as follows: Cash on hand 1902, $157.86. The collections were $290.43. Camp ground fund $580 00. Total $1028.29. Disbursements, including $800 paid for Camp ground $731.31. On hand Aug. 22d, 1903, $296.98.

Officers elected: O. J. Allard, Pres. Eva L. Stearns, Sec. F. R. Stearns, Treas. Florence Allard Cor. Sec. Mrs. E. F. Morton, State Sunday School Supt.

The following motions carried in Conference:

1. That we set aside 16 feet on east side of Campground between Congress and Real streets for an avenue.

2. That the Cor. Sec. be instructed to answer the letters received by the Conference from absent members.

3. That those who have worked to prepare the grounds before and after the Conference shall be paid for their labor.

4. That the President appoint A. J. Eychaner a committee of one to confer with the Illinois Conference on the printing of a year book.

5. That the tent be sent out next season.

6. That Conference purchase a center section for the Conference tent, a subscription was then taken for tent amounting to $59.

7. That the renewal of the ministerial certificates be left with the Board.

8. That Brother Eldred Marsh be recognized as a minister of the gospel, and that the Board issue a ministerial certificate.

9. That a subscription be taken for evangelist fund—amount $200.

10. That the money received by the State S. S. Supt. for her expenses to Eagle Grove, amounting to $4.66, be remitted to the Church of God, at Eagle Grove for their new Church building.

Devotional meetings 8, Childrens' meetings 8, Sunday school 2, Sermons 25, Prayer and social meetings 8, Business meetings 7, Communion service 1, Number baptized 3.

Ministers receiving certificates: A. J. Eychaner, John Garton, O. J. Allard, H. M. Lucas, G. Eldred Marsh, J. M. Primmer, S. J. Lindsay.

The meeting was the largest ever held in Iowa, by our people. The time was fully occupied, and will long be remembered by us all. Let us put in practice what we have heard and the meeting will be worth many times more than what it has cost us.

O. J. ALLARD, Pres.

EVA STEARNS, Sec.

Your committee on resolutions beg to present the following:—

Whereas, our hearts are full of thanksgiving to God, for according us the privilege of again meeting in Conference, giving us a broader, fuller conception of his truth, filling us with new zeal, new energy and inspiration in his works:—

We do hereby record our thankfulness to him for what he has given us, for what we are, and what he allows us to do in his name.

Resolved, That our sincere thanks, are hereby expressed to the visiting ministers and to all those who have so kindly assisted in making this Conference a success. Also our hearty thanks to Mrs. Reynolds and Mr. Kilroy who have so kindly decorated the grounds with flowers.

Whereas, The young people of our Conference have been so faithful in attendance at all our meetings and we note the increase in attendance each year.

Resolved, That we extend our hearty thanks and appreciation for their efforts.

Resolved, That the officers of this Conference extend our thanks to Bro. Underwood for his assistance in putting us in communication with the subscribers of THE RESTITUTION thus enabling us to materially increase our attendance.

Whereas, It is the intention of Bro. Eychaner and family to remove from among us.

Resolved, That we appreciate the very earnest and efficient work of Bro. Eychaner and his family who have identified themselves with our Conference since its organization, both as leaders and teachers and co-workers in all lines of Christian work. Also that we extend our thanks to them for the deep interest they as a family have manifested in the spiritual welfare of all.

Whereas, We have laid to rest in the hope of the resurrection Brothers John W. Appleyard, Hanchett, Cronbaugh, Duncan McIloy, and Berry, and Sisters E. C. Gilbert, Sarah Campbell, Rebecca Dunham, and Sarah Taylor Adams.

Resolved, That we the Churches of God assembled at Waterloo, Iowa Aug. 22-30, 1903, do extend to the bereaved relatives and friends, our deep sympathy in their great sorrow in the death of their dear ones. We recommend them for consolation to the love and sympathy of Jesus and the hope of the resurrection of the dead.

Resolved, That these resolutions be made a part of the minutes and as such published.

MRS. EVA STEARNS,
MRS. ADA MORAN,
MRS. FLORENCE ALLARD.

"Get Down and Help Him."

We have lately been doing a blessed work among the cabmen of Manchester, many of whom have signed the pledge. I heard the other night that one of them had broken his pledge, and I went to the cab rooms to look after him. I saw him there, but he tried to avoid me; he was ashamed to face me. I followed him up, and at last he presented himself before me, wearing a most dejected look. I said to him:

"When you are driving your cab and your horse falls down, what do you do?"

"I jumps off the box and tries to help him up again."

"That is it, my friend," I replied, "I heard you had fallen, and so I got off the box to help you up. Will you get up? There is my hand." He caught hold of it with a grip like a vice, and said:

"I will, sir, before God, and under his own blue heavens, I promise you that I will not touch a drop of strong drink again, and you will never have to regret the trouble you have taken with me." Oh, Christian friends, there are many poor drunkards who have fallen down. Will you not get off the box and help them up?—*Charles Garrett.*

Beating of the Waves.

A sail boat was lost in a heavy fog off the coast of Maine. A rowboat was towing it, but its oarsman had become confused. At last the advice was given, "Listen for the beating of the waves on the shore; that never stops." They followed the advice, and soon reached land. Now there is something that will guide us as well as the sound of the breakers, and that is the voice of God in our hearts. That also never stops. Always it is calling and calling, and we have only to stop and listen.

Strike out Christ and his teachings from the books wherein they are to be found, and you have taken the very heart out of the literature of the world.—*Bruce Brown.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the *donors request*, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mr and Mrs D B Wilson 3 50

$60.00 to the Pacific Coast

Via the Chicago & North-Western Ry from Chicago daily Sept. 15 to Nov. 30, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast Points; very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Corresponding low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $6.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Ave., Chicago, Ill. Oct 31

WHEN YOUR TIME IS OUT PLEASE RENEW.

Announcement.

The second Annual Conference of the Church of God, in S. E. Kansas, will be held at our proposed colony site at Rollin, Kansas, from Sept. 16th, to the 21st. Excursions on the 3rd Tuesday in September for one fare plus two dollars.

Bring some bedding, an empty tick, hammer, old carpet for tent floor, eatables, dishes, knives, forks and spoons, and mosquito netting.

Brothers Dewey, Jones, and myself are all that are left in the colony. We are not rich, so will charge 50 cts per day for board and a bed on the floor for all we can thus accomodate. Others who wish to have a tent and to board themselves can have one by paying freight charges from Iowa and back on the tents. They can buy groceries from Bro. Jones, who has a small store here. Come and see our resources and town-site, and advise us as to what should be done to build up a colony of believers here, and also to attend the meetings in the big tent. We expect good speakers here.

Write for any particulars to W. L. Crowe, R. F. D. No. 3, Chanute, Kan.

The Second Annual Conference of the Church of God in Christ Jesus, will be held in the Restitution Church, at Moriah, Ill., commencing Oct. 3rd, and closing Oct. 11th, 1903. We expect Brother S. J. Lindsay, Evangelist of Ill., Bro. W. H. Wilson of Chicago, Ill., Bro. A. H. Zilmer, Evangelist of Indiana, Bro. John Claypool of Marshall, Ill., and perhaps others to be here to tell the glad tidings of the soon coming King.

Dear Brothers and sisters, one and all, we want you to come to our Conference, and have a good time. We will take care of you. The program will be arranged after we gather and it is understood that we remain at the church as much as possible. We heartily invite the Bereans to attend and we aim that you shall have a good part of the time.

Dear brothers and sisters, these brethren have promised to be here to preach to us, now, how many will write to me to meet them at Casey, on the 3rd of Oct., so that we may know how many teams to send for you. Lay aside the cares of this world and come and have a love feast that will long be remembered, and may each one be able to say that it good is to be here. Remember that *Bro. Lindsay said, What a nice trip* for the northern brothers and sisters it would be to come to this meeting. May all have good meetings wherever they assemble themselves together for Conference, and may the glad tidings of the gospel be preached, that men and women can see the grand and precious promises and obey them while it is called today, and if we should never meet again in this world may we all meet in the kingdom of God.

Yours, in hope of eternal life.

Z. E. Brant.

The Quarterly Conference of the Church of God in Michigan will be held (D. V.) at Millbrook, Mecosta County, commencing Friday evening, Oct. 2nd, 1903, and continue over the following Sunday.

All of like precious faith are cordially invited. Brethren, all that possibly can, come. The brethren at Millbrook desire to have as large a number present as possible. They are able, and will be glad to entertain you.

Trains leave Grand Rapids on the Pere Marquette R. R., at 7:00 a. m. Change at Edmore on Big Rapid's Division of Pere Marquette reaching West Millbrook about 10:00 a. m. Or leave Grand Rapids between 4 and 5 p. m. and reach Millbrook at 9:30 p. m.

There will be some one at West Millbrook to meet the brothers and sisters.

We expect to have a good meeting, for there will be able speakers to teach the divine Word. We expect Bro. A. H. Zilmer of Plymouth, Ind., and B. W. & M. A. Woodward of Dutton, Mich. Come work while the day lasts.

Emma Jackman, Sec'y.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Evangelist's Notice.

The N. W. Conference see fit to keep me in the field as their Standard Bearer, and have elected me Evangelist for the coming year.

I request any of the brethren that wish a series of meetings in their locality to address me at an early date, that I may arrange my years' work. As through the courtesy of the R. R. Company I receive half-rates to any part of the United States, I may extend my labor beyond the states of Oregon and Washington, if desired.

Address me at Scholls, Ore.

W. L. Skeels.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 60 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed "to The Restitution, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money so t loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When leaving a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

$30.00 to Colorado and Return.

Via Chicago & North-Western R'y. Chicago to Denver, Colorado Springs and Pueblo, daily until September 30, and from October 4 to 8, inclusive. Correspondingly low rates from all points east. Only one night to Denver from Chicago and the Central States. Two fast trains daily. Tourist sleeping cars to Denver. For illustrated booklet, tickets and sleeping car reservations apply to your nearest agent or address A. H. Waggener, 22 Fifth Avenue, Chicago.—Oct. 10.

VANDALIA LINE

TIME TABLE.
In effect May 25, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:47am
No. 20 " Ex. Sun. "	6:44pm
No. 26, " " " "	9:47pm
No 10, Sunday only	6:13pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:51a m
No. 7, " " "	12:03pm
No. 19, daily,	6:18pm
No 9, Sunday only	8:18am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

$62.50 to California and Return.

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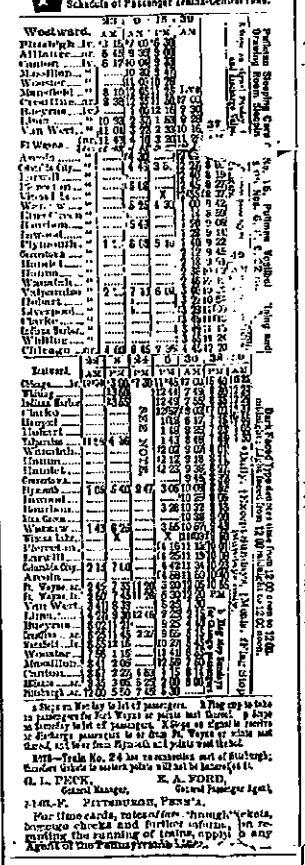

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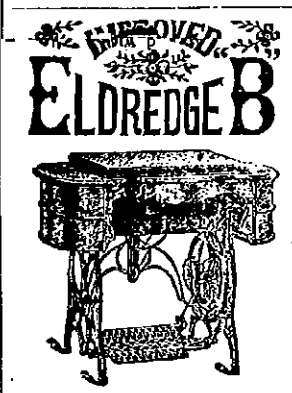

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For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 18th Street, New York.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now nice in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. H. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall, H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Massey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month, Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 896 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, B. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W H Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangellst.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Socia. meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11, by N. D. Titchenal. Fourth Sunday preaching is by Myrtle Titchenal. Also preaching at 8 p. m. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Walker Perrine, Elder.

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Even or rough my road, I go
Sure that thy hand prodeveth,
The counsel of thy love, I know,
For me that path selecteth:
Let life and death, then, mark the year,
Be joy or grief sent to bear,
All—all thy good effecteth.

Communicated.

Restoration of the Kingdom to Israel.

The number who teach that God will restore again the kingdom to Israel is small. And yet there is no doctrine that seems plainer to the careful reader of God's Word. For centuries the Roman Catholic Church covered these truths up by keeping the Bible written in an unknown tongue. Since the translation they with others give it a spiritual interpretation which produces the same effect. In Acts i. 6 the apostles ask of Christ this question, viz., "Wilt thou at this time restore again the kingdom to Israel?" What did they mean by this question? Is it to be taken as literal? If not how shall we interpret it? We are often met with this argument. The apostles were ignorant of the nature of the kingdom. It was a spiritual kingdom and not the old literal kingdom of Israel which Christ was speaking of when he preached to them of a king-dom. They depend for proof on two (1) the ignorance of the apos- a single proof text found in xviii. 36 in which Jesus ans- kingdom is not of this My kingdom were of this would my servants fight uld not be delivered to the now is My kingdom not ." If we get the right mean- we shall find that this ot teach that Christ's king- ot of this territory or earth, this political arrangement. sm in this text is read- and does not mean earth eal arrangement. He taught s kingdom was not from hence. ime).

To the verse following Pilate asked him, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Did the Jews believe in a spiritual kingdom? If so why did they appeal to Cæsar's government charging Christ with trying to overthrow that government. If they had so believed their charges would have been without effect. A spiritual kingdom would not have disturbed or taken place of a literal government. Jesus answered Pilate plainly when he asked him, Art thou a king then? To this end was I born. The promise was made to Mary his mother that he should be given the throne of his father David. Luke i. 32. Was not David's throne a literal one? The Bible speaks of but one. David reigned in Jerusalem where his throne was established. In Ezek. xxi. 26 the prophet says, "I will overturn, overturn, overturn it; (the kingdom of Israel or David.) And it (the kingdom) shall be no more, until he comes whose right it is and I will give it (the kingdom) him." When the angel promised that Christ should rule over the house of Jacob forever he promised a restoration of the kingdom to Israel. It can have no other meaning. All this talk about a spiritual kingdom is to uphold the doctrine of going to heaven at death. Drop this and the truth becomes plain. This doctrine is traceable to the serpent's lie, "Thou shalt not surely die." Religionists were forced to have some place for the immortal soul. One error calls for another. After Christ arose from the dead he remained with the apostles forty days, speaking of the things concerning the kingdom of God. After they had heard him they asked him the question, Wilt thou at this time restore again the kingdom to Israel? Jesus answered them, It is not for you to know the times nor the seasons, which the Father hath put in his own power. They were not mistaken in the event, viz., the restoration of the kingdom, but of the times and the seasons of its restoration. Let me call your attention to the fact that the apostles never spoke of the immediate restoration of the Kingdom after this date, but still they preached the kingdom of God just the same. And all the holy angels with him, then shall he sit upon the throne of his glory. Then will the twelve apostles sit upon their thrones ruling over the twelve tribes of Israel. For further proof read Jer. xxxi. 31-40.

Jesus said to the Jews, "By your traditions you have made the Word of God of no effect." We can as truthfully say to the religious world, By your spiritual interpretation you have done the same things and are leading thousands into unbelief and infidelity. The question is often asked, Why did not the apostles understand the time of the event as well as they did the event itself? I can refer you to a few reasons why. It was not regarded important for the reason that Christ nowhere taught it. The event was the important thing.

In Acts ii. 30 one of these apostles, preached that God raised Jesus from the dead to sit on David's throne. Again in Acts iii. 21 the same apostle says, The heaven must retain Christ until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets. Restitution here means a restoring. In Matt. xix. 28 Jesus says in answer to a question, That ye who have followed me, in the regeneration (restoring time) when the Son of Man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel. Does not this look very much like a literal restoration of the twelve tribes of Israel? In Matt. xxv. 31 again it reads when the Son of Man shall come in his glory.

The prophecies concerning his first coming and the events of that age had not been preached or spoken of as had his second coming and the events of that age. The two lines of prophecies had been merged into one or his ruling as king and restoring Israel had so overshadowed the first that they lost sight of his death. When Christ taught that he would be lifted up from the earth, signifying what death he would die, the people answered him, We have heard out of the law that Christ abideth forever. They had been reading one line of prophecies relating to his glorious reign. In fact when we read these we find them much more numerous. In truth they are more pleasant to read than those relating to his death.

As they (the apostles) heard these things, he added and spake a parable, because he was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear. What were these things that the apostles had heard? These were stirring times and many rumors were afloat. Many no doubt thought that Christ would immediately take the ruling power from the Roman government. His apostles were no doubt influenced by such things and thought that the kingdom would be set up when they arrived at Jerusalem. The parable here added was to teach them that it would not then appear. The nobleman (Christ) must yet go into a far country and receive for himself a kingdom or kingly authority and return. Read Luke xix. 11, 28. This seems to have satisfied them for the time. We should not forget that the apostles were men as we are and at this time were not under the influence of the Spirit. Our proof texts all go to prove that Christ was promised a literal kingdom and the kingdom he promised his apostles was also literal, whoever attempts to spiritualize the above Scriptures does so at his own peril.

Again, we hear that these apostles who had followed Christ three and a half years were ignorant and therefore could not understand spiritual things. They were of the common people who heard him gladly. This is no proof that they were ignorant. In Luke ix. Christ gave his apostles power over all devils, and to cure diseases. They were sent out under the power of the Spirit and preached the kingdom of God. Again it states that they went through the towns preaching the gospel and healing every where. Under this power they preached the gospel of the kingdom which means the same as taught by Christ in Acts i. 3, the things pertaining to the kingdom of God. Is it reasonable to think that Jesus would send men to preach who were ignorant of the message they were to preach? When he gave them power to heal would he not have given them the knowledge concerning the things of the kingdom of God? Who would send an ignorant person to transact business? We would not do such a thing. All agents are fully instructed in the points binding the two parties.

In closing this article let me say that to preach the gospel is to preach the kingdom of God which embraces the restoring of the kingdom to Israel. If we leave this out and substitute some thing else we are preaching another gospel. Paul says if we do this we shall be accursed. "Yea, if an angel shall preach any other gospel let him be accursed." The night is far spent and the morning draweth nigh, so let us work, that when the Master comes we will be found ready.

Your brother in the faith.
D. C. ROBISON.

Wisdom of Seirach.

CHAPTER 17.

1. The Lord generated mankind from earth and returned him again into it.

2. Days by number and a definite period he gave them, and he gave them official-power over those upon it.

3. According to themselves he endued them with strength and according to his image created (authorship creation) he them.

4. And he put the fear of him (mankind) upon all flesh, and that he (man) should rule as lord over wild-beasts and flying-things.

6. Counsel and a tongue and eyes, an ear and a heart gave he to them to apprehend with.

7. An exact-knowledge of the way of understanding hath he supplied them with, and good and bad things hath he shown them.

8. He hath set his eye upon their hearts to show them the majesty of his works.

10. And the name of his sanctification shall they praise.

9. That they may discourse the great things of his works.

11. He hath added to him exact-knowledge (positive science) and a law of life hath he allotted unto them.

12. A covenant of an animate-age hath he instituted with them, and his judicial-renderings (verdicts) hath he shown them.

13. A majesty of his glory did their eyes see and a glory of his voice did their ear hear.

14. And he said unto them; withhold yourselves from every unjust thing, and he commanded them each one concerning his neighbor.

15. Their ways are before him constantly; they will not hide themselves from his eyes.

17. For each nation did he establish a leader, and Israel is the Lord's portion in the distribution.

19. All their works are as the sun in his sight, and his eyes are constantly on their ways.

20. Their iniquities have not been hid from him, and all their sins are in the sight of the Lord.

22. A noble man's act of mercy is as a seal with him and for the sake of mankind will he watch to keep it like the pupil of an eye.

23. After these things will he arise, and repay them, and their repayment will he repay on their head.

24. However he hath given a way unto him for those who repent, and he hath invited those who are losing patient-endurance: as follows,

25. Return unto the Lord and leave off sinning; beseech his face and diminish stumbling.

26. Lead up unto the Most High and turn away from iniquity and hate an abomination exceedingly.

27. Who will praise the Most High in hades (the grave) instead of the living even those who are living and giving confession of agreement?

28. From a dead person will perish confession even as though he had not been: the living and the well will praise the Lord.

29. How great is the Lord's sense of mercy and his atonement for those who turn unto him.

30. For all things cannot be in mere men (mankind) because a son of man is not immortal (deathless).

31. What is more luminous than a sun, and this (its luminosity) leaveth off and a wicked one will have become enthused with flesh and blood.

32. High heaven's host he overseeth, and all men (mere men) are dust and ashes.

COMMENT.

This chapter is a continuation of the argument begun in the previous chapter on the nature of all soul-life, including man its archetypo, who by the divine fiat was made lord of this form of organic life—the creation as well as the lordship begun in Adam and consummated or "realized" in Jesous the Christ. No wonder the book containing such a chapter as this was made apocryphal by an apostasy that starts with the first promise of "natural immortality." Those who still believe this first lie of Satan to mankind will do well to read this chapter carefully and prayerfully. Notice in reading the difference here made so clear and specific between the original authorship creation and the generic or the result of the operation of the natural generic laws instituted. Also what is said of "the exact way of understanding" and of "exact knowledge" (or "positive science") divinely revealed to mankind, cannot but be of intense interest to modern scientists who as a class reject revelation and class the Scriptures with the myths and fables of heathendom and classic lore. Notice in the 17th verse the exact agreement of statement with Deuteronomy xxxii. 8, which makes the original "leadership" of the nations a delegated one and angelic in its nature and not human as in the C. V. and the R. V. Notice also the emphasis placed in the 14th verse on love for neighbor. Also what is said of "the unconscious state of the dead" in the 27th and 28th and what is said of God's mercy and "atonement" in the 29th. The 30th and 32nd verses are about as plain and emphatic statements on the "nature of man" as language is capable of expressing.

CHAS. GARDNER.

Christ in the Revelation. No. 11.

"And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God." Christ affirms himself to be "the Amen; the faithful and true witness, the beginning of the creation of God." Of him it is written that, "All the promises of God in him are yea, and in him Amen, unto the glory of God." And as a faithful witness, there is no one to be compared with him, notwithstanding faithfulness is a prominent characteristic of the true servants of the Deity. David was faithful in steadfastly adhering to the worship of the one true God; and so was the prophet Nathan when he said to David, "Thou art the man." But Christ's whole life was a sacrifice to truth and righteousness. He was hated by the Jews of his generation, "Because he testified that their deeds were evil." He knowing at the same time, that his faithful testimony would cost him his life: therefore he gave his life a sacrifice to the truth, and is preeminently "the faithful and true witness."

"The beginning of the creation of God," we understand to refer to the new creation, of whom Christ is the chief, "the first born from the dead." As it is written, "Behold I create a new heavens and a new earth." And Paul says to the Ephesians, "For we are his workmanship, created in Christ Jesus." Eph. ii. 10. The popular idea of creating something out of nothing, appears to my mind to be without any foundation in fact; and not taught in the Scriptures of truth. In Gen. v. 2, we read "male and female created he them: and blessed them, and called their name Adam, in the day when they were created." The name Adam indicates that they were made out of the earth, not out of nothing. As it is written in chap. ii. 7, "The Lord God formed man of the dust of the ground." And Adam and Eve are the only two of the human race that were made, or created; all their posterity are begotten; Jesus Christ our Lord being no exception to the rule. See Psa. ii. 7. "Thou art my Son; this day have I begotten thee." "Also that holy thing which shall be born of thee shall be called the Son of God." Luke i. 35. And in agreement with this testimony it is written that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John iii. 16. So as Adam, by being first made, or created became the federal head of the earthly race; so Jesus Christ by a process of perfect obedience, even unto death, earned life not death, "the wages of sin" became the head of the spiritual sons and daughters of the Almighty. Having fulfilled the conditions upon which eternal life was promised by his Father; he had according to divine justice a right to the eternal life; and in a sense having laid down his life—had power to take it again by fulfilling the conditions; but being ever mindful "that God is all and in all," he adds, "This commandment I received of my Father."

Concerning the work of God in creation we read in Rev. iv. 11, "Thou hast created all things, and for thy pleasure they are and were created." Again it is written, "Behold I create new heavens and a new earth." Isa. lxiv. 17. Christ being the head in the heaven of this new creation; and his brethren being associated with him in the government of the new earth, must pass through a preparatory process. Therefore we read in Eph. ii. 10, "For we are his workmanship, created in Christ Jesus unto good works." Therefore we conclude that Jesus Christ is the beginning of the new creation, as Adam was the beginning of the old.

The condition of the church of Laodicea is said to be, "neither cold nor hot." How withering to a true conception of the truth, is the spectacle of the man who owes everything that he possesses to the mercy of God through the gospel of his Son, to be taking hold of the truth with a slack hand? "Neither cold nor hot." Still such is the condition of the church at the present time: "Saying I am rich..... when they are wretched, miserable, poor, blind, naked." "I council thee to buy of me," says the true witness, "gold tried in the fire," that is purity in tribulation; "and white raiment," the righteousness of Christ to cover our nakedness, "And anoint thine eyes with eye salve, that thou mayest see."

Consult the Word of God so as to be able to discern clearly thy true condition, and then in humility, and full purpose of heart go to the "true witness" for the true riches, who says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What condescension of the rich to knock at the poor man's door, offering rich treasures in exchange for the poverty of the poor man? "If any man hear my voice, and open the door," "any man." The call of the Master is not confined to any class of men. It leaps over all national boundaries, and embraces all races, color and conditions of men. The same voice that said, "Go ye into all the world and preach the gospel to every creature," making no exception against those men whose hands were red with his blood. Shall we not hear his voice to his disciples when giving them directions to proclaim the gospel, he said, "Beginning at Jerusalem." Proclaim a free pardon to those that hated him, and conspired to put him to death, because he testified that their deeds were evil. And today he offers a seat with him on his throne to the overcomer. What an honor awaits the faithful servants of the Deity; to be exalted with Christ to bless all the nations of the earth, to be sons and daughters of the Almighty. It is our wisdom to lay hold of these precious promises by obedience to his voice. If we miss the reward by disobedience our life is a failure.

GEO. FRANCIS.

Report of Kansas and Missouri Conference.

The program as published was carried out with but one exception.

Conference met in business session Sept. 4, at 2:30 p. m., at which time a general talk over the situation was held, after which the meeting adjourned until 2:30 p. m. the next day.

Sept. 5th, the Conference convened with all the officers present. The minutes of the last meeting were read and approved. The reports of the Treasurer and Evangelist were read and approved. The Treasurer reported having received during the year $60.00. $21.40 of which was paid out to square up the last year's work, and the remainder was turned over to the Evangelist, who reported having received from all sources $416.35. Expended $416.99. On hand $18.36. The expenses including train-fare, freight on tent, gasoline and other expenses incident to such work.

The Evangelist reported work as follows. Days in the field, 249. Families visited, 74. Discourses, 116. Bible Readings, 12. Baptisms, 4. Received on former baptism, 3.

The Board elected for next year is as follows:

President, J. P. Bitner, Severance, Kansas.

Vice President, Eugene Howard, Morrill, Kansas.

Treasurer, J. M. Clency, Baileyville, Kansas.

Secretary and Evangelist, A. M. Darby.

The Evangelist to receive the same pay for his service as last year. It was voted that the car-fare and board of the speakers present be paid, and the Baker & Lockwood Tent Co., be paid $2.00 if they think it due. Motion was made and carried that we change the name of our conference from "Kansas and Missouri Conference" to "The Northern Kansas and Missouri Conference."

A. W. DARBY, Sec'y.

Notice.

I would say to the brethren that having been again put in the field as Evangelist for the Northern Kansas and Missouri Conference, I am at your service and will go wherever called. While the last year's work did not come up to what we desired, yet the work closed in a very satisfactory condition, and the new year begins with better prospects than ever before.

Now, brethren give me your assistance, send in your pledge, or what you feel able to give for this year's work, and let me know where you are and the situation in your neighborhood.

The 1st of October (Thursday) I will begin a meeting at the Prairie Point School House in Cloud County, Kansas, 14 miles south-west of Concordia and 9 miles north-east of Glasco, in J. J. Wright's neighborhood. Let all the brethren in north central Kansas attend this meeting that can.

A. W. DARBY, Evan.

Evangelist's Notice.

The N. W. Conference see fit to keep me in the field as their Standard Bearer, and have elected me Evangelist for the coming year.

I request any of the brethren that wish a series of meetings in their locality to address me at an early date, that I may arrange my years' work. As through the courtesy of the R. R. Company I receive half-rates to any part of the United States, I may extend my labor beyond the states of Oregon and Washington, if desired.

Address me at Scholls, Ore.

W. L. SKEELS.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Sept. 23, 1903.

We recently sent letters to a number of our patrons explaining that we needed what was due us in order that we might meet our obligations. A number have responded, and we thank them heartily for so doing. There are still a large per cent of those whom we addressed, who have not yet given heed to our call. We dislike to tell of this, but are compelled to do so. It is useless to multiply words, brethren and sisters. We simply need the money that has been earned. Need it in order that obligations that really distress us may be met. We only want to impress on your minds that the demands on us are imperative—just MUST be met. We have no other means of satisfying them, and depend on you to supply us the needed money. Please get it in some way, and send at once. To get the little that you each owe will not distress you as carrying the whole burden does us. So attend to this today—not next week, or next month, but understand that we need THIS VERY DAY every cent that is due us. Then we can pay our obligations, and not be counted dishonest.

PLEASE TAKE NOTICE.

We have made the above statement and appeal, trusting you will make due effort to relieve our needs. It is surely plain to you each that where there are some hundreds owing us in small sums that it is a hardship for us to carry the load. Indeed, it has simply reached the time when we cannot longer do so. As there are five Wednesdays in this month, this is the last paper until the first of another month will be here. Bills coming due then make it an important day with us. Brothers and Sisters, will you please examine, and if you have not already paid up, then at once—right away—send us your renewal, and we can then meet Oct. 1st gladly and with joy. Please see to this matter without delay.

Cowper says, "Habits are soon assumed, but when you strive to strip them off, 'tis being flayed alive." •

God had one Son without sin, but he never had a son without chastisement. Courage, my heart, courage; not even Jesus was without chastisement. •

We are told that there are regions beyond the most distant nebulous outskirts of matter; but there are no regions beyond the divine goodness. We may conceive of tracts where there are no worlds, but not of any where there is no God of mercy." •

Reader, what do your tenants think of you since you profess to have been converted? Do they say, "I know he has been converted, by the way he collects his rents? Do your business associates and your neighbors say: "How much more fair and just he is in his dealings than he used to be?" Is your disposition, that was once as hard as a granite rock, now soft and mossy on the surface, so that vegetation might almost grow upon it? It is your *life* that is to determine whether you have the Spirit of Christ; and if you have not the Spirit of Christ you are none of his. •

We once read that the wife of Tigranes was among the captives on a public day, when Cyrus,—the conqueror of Asia was reviewing his troops. While the captives were pressing forward to see the conqueror, Tigranes presented himself before Cyrus and offered a thousand talents for the redemption of his wife. Among the observations afterwards made respecting the appearance and glory of the Conqueror, this noble lady was asked what she thought of Cyrus. She had not seen him. On what then was your attention fixed? On the man who offered a thousand talents for my redemption. On whom, then, should our attention be fixed, brethren and sisters, but on him who gave, not a thousand talents, but his own most precious life for our redemption? •

The more we live with Christ, the better we will love him, because we will know him better. There are some people in the world of so unlovable a nature, that to see them once in seven years is quite enough, if we wish to love them; the less we know of them perhaps the better. But of Jesus Christ it can be said, the longer we live with him the better we will love him. •

Some one has said:—"I cannot see here now without helping out my sight, first with spectacles, then with a microscope, for the minute creations of the Deity; and then with the telescope, to bring distant objects near; but when God raises me from the dead, who can tell but I will be able to adjust my eye to make it both telescopic and microscopic, and thus make it serve all the ends that God can make an optical instrument to serve in the land of mortals. O brethren! it doth not yet appear what we shall be in the world to come!" •

Passing Events In the Light of Prophecy.

As we imagine that the children of the Abrahamic faith are keenly alive to Eastern events, we again avail ourselves of several editorial paragraphs from the *Blad Tidings*. They say:—

"In consequence of the renewal of the insurrectionary movement in Macedonia, an irade was issued by the Porte authorizing the calling out of fresh battalions of troops.

The Macedonia Revolutionary committee has sent a circular to the Representatives of the Powers, to which it is stated that it will continue the struggle until its task has been fully accomplished.

The Bulgarian government has also issued a note to the Powers, which is described by the *Times* as one long indictment of the Turkish government, and a bold disclaimer of any guilt or complicity on the part of Bulgaria.

Following the murder of the Russian Consul at Monastir, a squadron of the Russian Black Sea fleet arrived at Iniada Bay, near the Bosphorus, and its appearance caused a deep impression in Constantinople. The Porte having granted the immediate fulfillment of Russia's demands, the squadron was withdrawn.

The *Scotsman* says:—Anarchy spreads. Reforms are urgently needed. But before reforms can be reduced order must in some measure be restored; and the Turkish government appears to be quite powerless.....The fire may burn out without spreading much further. But at best little will be left of the prosperity of Macedonia or of the solvency and stability of the Turkish government. The situation is manifestly serious, and events are not unlikely to happen that may open up the entire Eastern question.

We have frequently referred to Russia's steady movement eastward. She has virtually absorbed Manchuria. Her eastern movement continues. Korea seems to be her next prize; but there she is apparently to find more determined opposition. In regard to China, Japan is adopting the method of teaching the Chinese, so that they may arouse themselves and by and by throw off the Russian incubus. But the Koreans are a small folk. Japan in self interest feels compelled to resist the Russian incorporation of Korea. The Pekin correspondent of the *Times* says:—

Korea is inevitably destined to be the field where the great question of Russian or Japanese supremacy in the Far East will be solved.

The *Scotsman* says: "Nobody can say when the expected struggle between Russia and Japan in the Far East will begin in earnest. One hardly asks now whether there *will* be a conflict; one only asks when.

The unrest in Russia is another sign of the times, but of a different nature from Russia's movement towards the Far East. Disorders break out at different parts of the empire. The last was at Baku and was of a very serious nature. Forty-five thousand men were on strike. For ten days the town was entirely without railway trains and tramways; during two nights it was in total darkness, owing to the absence of gas and electric light. The troops were at first unable to quell the rioters, and only succeeded in restoring order after being largely reinforced.

It is no pleasure to record these disturbances, but they are symptoms of the general unrest all over the world. The cause is misgovernment. As long as the peoples are misgoverned, the discontent and unrest will continue. Evidently the spirit of unrest is spreading. A notable feature is that Socialism is becoming more and more organized. It is the sworn enemy of the ruling classes. It will find an opportunity in the coming *melee* between the nations. We look for the day of the Lord to give perfect government to mankind, but the Scriptures plainly show that the world has first to pass through a fiery trial.

The labor troubles of France which are of long standing, and lately there were serious riots at L'Orient. The rioters were charged by bodies of cavalry, but they were so desperate that the cavalry had to be reinforced by artillery.

In regard to Zionism we see that the *Jewish Chronicle* is not favorable to what it styles "political Zionism." It sees the issues that are raised by the proposal to have a Jewish state in Palestine under the suzerainty of the Sultan. In view of the state of matters in Turkey at this moment the views of the editor of this Jewish periodical may prove of interest to our readers. In an editorial under date of Aug. 21st he wrote:—

"Meanwhile, the near East is in a state of great unrest. At any moment events may occur that will rearrange the whole basis of power in a vast region that includes the area upon which the Zionists have set their hearts. Will the voice of Dr. Herzl be heard in this storm? At least, these events, if they occur, should give some inkling of Russian ambitions in the neighborhood of Palestine, and test the practical political changes of the Zionist movement."

The sixth Zionist Congress has been held. At the first setting Dr. Herzl, announced that the British government had placed a portion of British East Africa at the disposal of the Congress for the purpose of carrying out the Jewish colonization scheme. This territory while administered by Jews, would be under British suzerainty.

This is not what had been expected. But the haven of refuge for the persecuted Jew, although not within the land of his fathers, is a step in the right direction. It will bring him in touch with Britain. The British Power is foretold in Scripture as the latter-day friend and protector of the Jew. •

Communicated.

Conference Report.

The Annual Conference of the Churches of God in Indiana, met at Roll, Thursday evening, Sept. 10. Meeting was opened with song, reading Rom. xii. and a few remarks by President A. H. Zilmer, followed by an address of welcome by Nathan M. Robey, succeeded by a sermon by Bro. Hutch on, "How may we know that the time is near at hand for the Lord to come the second time."

Friday morning social meeting opened at 9:30 in charge of Bro. Zilmer. At 10:30 Bro. Wagoner delivered a sermon on "Will the kingdom of God be a real literal government?"

Business meeting was to have been at 2:30 but on account of a number of delegates not having arrived it was postponed till Saturday morning.

Bro. Woodward then spoke on the subject, "Seek ye first the kingdom of God," lesson twelve verses of Rev. xxii.

7:30 Social meeting led by Bro. Wince, subject, "The will of God," 8:00 sermon by Bro. Wilson, subject, Faith, repentance, baptism necessary to salvation.

Saturday at 10:00 social meeting led by Sister Woodward. Lesson Rev. iii., subject, Overcome. Twenty-seven spoke in about twenty-seven minutes.

At 10:30 business meeting opened with song and prayer. Roll call of churches showed the following represented by delegates, viz., Antioch, Bracken, Plymouth, Roll, South Bend and Scircleville. Minutes of last meeting read and approved. The Evangelist committee not having any report ready, the evangelist made a brief report as follows:

Sermons during year 175, baptized persons 80, travelled miles 8000. Attended Conferences Southern Illinois, Plymouth, Ind., Antioch, Ind., Michigan, Ohio. Churches visited: Ollo, Inwood, North Salem, Rensselaer, Eagle Creek, Bracken. A. H. Zilmer Evangelist.

Secretary and Treasurer reported as follows: Sept. 9, 1902 amount on hand $303.81; amount collected $206.68; total $510.49.

A committee consisting of A. M. Kelley, A. R. Underwood and J. F. Wagoner was appointed to audit said reports and report at afternoon session.

Literature committee reported as follows: Cash on hand beginning of year $28.04, paid out for books $6.00, balance on hand $17.04, literature on hand value $20.00. Total $37.04. Above report was adopted.

Report of churches: Plymouth, meetings every Sunday. Bro. Wince preaches once a month, and Bro. Zilmer when he can. Members lead at other times. Prayer meeting Thursday night. Sunday school year around, average attendance 40 to 50. No debts.

Roll: All in earnest and wide awake; no debts. Regular meetings once a month, preaching by A. H. Zilmer. Members about 50. Never lost a member only by death. Are truly one family in the work. Sunday school all the year. Average about 50, doing well.

South Bend: preaching once a month by Bro. Zilmer. Bible reading each Sunday. Sunday school year round.

Scircleville: Preaching once a month by Bro. Zilmer. Sunday school organized June 1, average attendance 75, members 120. Social meeting first and third Sundays.

Bracken: Prospect good. Two meetings, had to close on account of deaths. One in Bro. Zilmer's family, the other Sister Guffin. Preaching by Bro. Wince. No Sunday school.

North Salem: Bro. Wince preaches once a month.

Pleasant View: Bro. Zilmer preaches once a month.

Report of ministers: A. H. Zilmer, work in the State encouraging, more interest in the churches than before. Baptized 30. Made a trip to Alabama and baptized 3. See Evangelist report.

J. L. Wince: Preaches at Bracken, Plymouth and North Salem. Not visited Inwood since last fall, nor Eagle Creek for two years.

B. W. and M. A. Woodward of Michigan: last June was 47th meeting without a break. About he. l their own.

W. H. Wilson: Went to Wisconsin and baptized 12 more. In northern Ontario words dropped bore fruit. Much good work done there. Some have been baptized.

Adjourned to meet after dinner. At 2:30 business meeting opened with singing, reading and prayer.

Auditting committee reported as follows: To the Indiana Conference of the churches of God, Roll, Indiana, Sept. 12, 1903: We the undersigned auditting committee appointed to examine the reports of your Secretary and Treasurer wish to report to you that we have examined the reports and checked through the receipts, etc., and find them to be correct, and recommend that these reports be received and approved. Signed A. R. Underwood, J. F. Wagoner, A. M. Kelley. Above report was adopted.

It was moved and carried that the same committee on literature serve for another year. Ways and means committee also continue for next year. As Brothers Thompson and Barnhill are not able to serve on the Evangelical committee, A. R. Underwood and J. F. Wagoner were chosen in their places. Making the committee consist of T. O. Taber, A. R. Underwood and J. F. Wagoner.

The following officers were elected for the ensuing year: President, A. H. Zilmer; first Vice President, J. L. Wince; second Vice President, A. M. Kelley; Treasurer, T. O. Taber; Secretary, Lydia Railsback.

Letters of commendation were granted to the following persons: A. H. Zilmer, F. L. Austin, (declined), D. T. Halstead, J. F. Wagoner, J. S. Hatch, S. T. Hook, H. F. Cordill, R. C. Railsback, J. L. Wince, A. Drew, D. E. Vanvactor, W. H. Wilson, J. L. Muncrief, A. B. Wince, Nathan Robey.

Next Conference to be held over the third Sunday in November at Plymouth. Committee on programme for November meeting appointed by chairman as follows: T. O. Taber, Lydia Railsback and A. R. Underwood. Ministers are requested to send subjects to T. O. Taber about three weeks before Conference convenes. Adjourned to meet at call of President.

4:00 P. M. sermon by Bro. Wince, subject, "The importance of prophetic study," 2 Peter i. 7:30 social meeting. In the absence of R. C. Railsback his wife led the meeting, presenting the subject he had selected and prepared. Lesson Matt. xxiv. 36-44, subject, "Watch." 8:00 sermon, F. L. Austin, subject, God's purpose in bringing the Lord Jesus, the Christ, into the world.

On Sunday morning Sunday school was called at 9:30 and after song, prayer, roll call and responsive reading, Sister Woodward gave a very interesting talk to the children, and by questions drew from them many answers which showed they had been well taught in the Sunday school.

10:30 A. M. the subject of Bro. Woodward's sermon was "The now and the then," said subject was well handled. The condition of things now was clearly contrasted with the condition of things after Christ's coming.

2:45 sermon by Bro. Wilson, subject, "The source of eternal life, is it through Adam or through Christ." Communion service following the sermon. 7:30 song service, followed by sermon by Sister Woodward, subject, "What must I do to be lost?"

The meetings were well attended throughout and an earnest interest was manifested. The sermons were truly stirring and ought to arouse each one to a sense of duty more keenly felt than before.

Among those from a distance were B. W. and M. A. Woodward, Dutton, Michigan, Perry Pearson Sr. and wife of Brush Creek, Ohio, Henry Knife and Luther Worley of Tippecanoe City, O., Mrs. James Frier, Mrs. George Frier and Mrs. Wm. Huffer, Scircleville, Ind., and Mrs. A. L. Tichenor, Chicago, Ill.

The spirit of the meeting was good throughout, several driving from a distance to be there to partake of the good things. We can bespeak for Roll that she certainly did her part well in entertaining the Conference, and we hope that she will ever be the one united family that she is now. May we all be faithful and ready to enter into that glorious kingdom when Jesus comes.

Lydia Railsback, Sec'y.

Table Talk.

I have obtained mercy. In the first epistle of Timothy Paul says, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. He acknowledged he was a blasphemer, persecuter and injurious, but he says, I obtained mercy, because I did it ignorantly in unbelief. Yes, Paul verily thought he was serving God when he was persecuting the saints, and doing many things contrary to the name of Jesus of Nazareth. However, when this same Jesus called Paul, and said,—Why persecutest thou me? Paul immediately acknowledged him as the Lord, and asked what wilt thou have me to do?

Before this, Paul, like the priests, of whom he had received the authority to persecute and shut up in prison the saints, did not believe that Jesus was the one born to be King of the Jews, and the Savior of the world, but now he acknowledges him Lord, and on being told what to do he obeyed, was baptized, washing away his sins, calling on the name of the Lord, and from that time on what a radiant soldier of Jesus Christ was Paul. He certainly realized that he had obtained mercy from God through faith in Christ Jesus, and his whole after life proved it, for he says he counted all the things which he suffered, and they were many and great, as nothing, not worthy to be compared to the glory which shall be revealed in us.

Can we bring this lesson home to ourselves? Can I say, I have obtained mercy, and how can I prove that I believe I have obtained mercy. When I believed the gospel of the kingdom, and the things concerning the name of Jesus Christ, which is the power of God unto salvation, and obeyed from the heart, being baptized to wash away my sins, I obtained mercy.

What must I do now to prove that I believe I obtained mercy? Do you think I can prove to any that are strangers from the covenants of promise that I have obtained great mercy, if I join with them in any way in their worldly pleasures? Would that show them that I really believed that I had obtained mercy from God? Oh, no, you know it would not. It is by my godly life and conversation, by the sacrifice of my will to God's will, by so living that others may behold my good works, by shunning the very appearance of evil, that I prove to those around me, and to those also of the household of faith, that I believe that I have obtained mercy. I know that at one time I was an alien from the commonwealth of Israel, and a stranger from the covenants of promise, without God, having no hope in the world; but now having come to a knowledge of the truth as it is in Jesus, and became obedient by baptism I am no longer a stranger, but a fellow citizen, and of the household of God.

Blessed be the God of Israel, who hath brought me from darkness into the glorious light of the gospel. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Oh, beloved, if we have obtained mercy, let us exhort one another to love and good works, building ourselves up in our most holy faith, keeping ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Amen.

Mrs. Mattie Neill.

Obituary.

Died at Arkansas City, Kansas on Aug. 29, 1903, Sister H. L. Vickery. Her maiden name was Manwarning She was born in Richland, Oswego Co., N. Y., Oct. 29, 1816; was married to William Vickery June 11, 1835; moved to Kansas in 1858 and settled in Doniphan Co., on a farm about two miles south of what is now the town of Severance. It was then a new country and many were the hardships endured. Her home was a kind of a neighborhood center where the people gathered for social, religious and political purposes. Sister Vickery was the mother of eight children, four sons and four daughters, only three remain among the living, to-wit: Ira M. Vickery and Mrs. Joseph Hollingsworth of Sumner Co., and Mrs. S. L. Ryan of Hiawatha, Kan. Sister Vickery was of a religious turn of mind and became a member of the Baptist Church in her girlhood, but after moving to Kansas and coming in contact with believers in the mortality of man and the future reign of Christ on the earth, she accepted that faith and remained an active worker in the same as long as her activity lasted. A few years before she died she had a record of her life made from which the above is partly taken and of which the following is a part:

"She is now past 86 years old, feeble and bent with age, but has a hope of reigning with Christ and has a great desire to meet her children and grand children where there will be no more pain nor sorrow, and when we can [illegible] hold our Savior face to face and [illegible] his praises for ever."

A large and attentive audi[illegible] ened to a funeral discour[illegible] writer.

W. [illegible]

Keep Hot.

The icebergs of formalit[illegible] pocritical spirit of compr[illegible] criticism are all around. [illegible] once glowing with spiritual [illegible] and fire are cold and froze[illegible] the diabolical shrewdness [illegible] of darkness.

Whole churches, which yea[illegible] dwelt among the tropics, bask[illegible] der the warming sunlight of he[illegible] and existing on the various fruits of the abundant land of Canaan, are today frozen fast amidst the awful ice-chunks of worldly conformity and sin, and are struggling to catch but some faint ray of the evanescent aurora whose faint rays will light the darkness of the awful gloom fast gathering around them. With these things ever before thee, Oh, child of God, the absolute necessity of keeping all on fire and filled with the Spirit from above which melts every opposing iceberg and dispels the many fogs of doubt and fear is most apparent.

Dark though the night, and distressing though the cold may be, yet the one who is burning hot with the fire of heaven is amply prepared in the strength of God to brave every difficulty and be brought through it all, reflecting credit to his King, and gathering many precious sheaves for the garners of eternity. The warmth of heaven can so penetrate the remotest resources of the human heart that formality and the spirit of sin and Satan will be utterly dispelled before the superior forces of God and the gentle yet powerful heat and glow of celestial fire. The cloven tongues and rushing, mighty wind at Pentecost but reveal to us that God intends for his children to be in a constant spiritual flame for him, urged on by the impelling energy of the Holy Ghost.—*God's Revivalist.*

Reduced Fares to Detroit.

Excursion tickets to Detroit will be sold via Pennsylvania Lines, Oct. 15, 16, 17, 19, account Christian Church National Conventions, American and Foreign Missionary Societies, Christian Woman's Board of Missions, Endeavor and Educational Societies. For detail information, apply to any Ticket agents of Pennsylvania Lines. —oct19

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

Poetry.

The Home Sickness.

Let me, then, weary be!
I shirk not—murmur not;
In all this homelessness I see
The Church's pilgrim-lot;
Her lot until her absent Lord shall come,
And the long homeless here, shall find a home.

Then, no more weariness!
No gathering cloud of gloom;
Then, no dull weight of loneliness,
No unwept cravings for the tomb:
For death shall then be swallowed up of life,
And the glad victory shall end the strife!

—H. Bonar.

Communicated.

Dear Restitution:

The Church of God, meeting in Hart's Hall 1028-1030 Gates Ave., Brooklyn, sends Christian Greeting and loving fellowship to all of like precious faith scattered abroad, and we extend a cordial invitation to any of the brethren traveling our way to visit us; for as we are children of The Father, our church home is his home, and if it is his home, then is it the home of his children and we shall merely say "Welcome to the Father's home and the Table of our Lord."

On Sunday, August 9th, the churches of God, of Newark, New Jersey, and Brooklyn, New York, met in Union Meeting for the purpose of giving glory to the name of our God and showing honor to my dear mother, Mary[illegible] LESLIE DONALDSON, who had on that day reached the seventy-fifth anniversary of her birth, all pertaining to my mother being a surprise to her, she not knowing anything regarding it till some time after entering the hall).

The morning meeting opened at 10:30, with the usual preliminaries for the Breaking of Bread, after which Brother Samuel Wilson delivered the address of welcome, in the which he paid a strong tribute to the sterling worth as a woman and the upright character as a Christian of her to whom we were proud to do honor. His remarks were based on the 31st [illegible]ter of Proverbs, "A woman that [illegible]h the Lord she shall be praised" [illegible]he 14th chapter of Zechariah [illegible]ing time it shall be light," [illegible] by reading an original

[illegible]d chose from friends most dear,
[illegible]hy natal day
[illegible]ong may bliss [illegible] along
[illegible]
[illegible]n ere care was born,
[illegible]mold frod the heather;
[illegible] strong arm guards from all harm
[illegible]ildren round her gather.

[illegible]score years and ten have passed,
[illegible]ve to give good measure;
[illegible] one brighter than the last,
[illegible]ith Faith, and Love's rich treasure.

[illegible]adows lengthen down the vale,
The evening dews are falling;
Youth's leaping pulse begins to fail
The night of rest is calling.

Yet though the Sun of Life be low,
The lowering clouds adorning,
The pathway of the just shall glow
With radiance like the morning.

The Lamp of Truth, God's blessed Word,
Shall keep her feet from falling,
When error's siren voice is heard,
And doubt for her is calling.

On every side the glowing eyes
And love-lit beaming faces,
Of kin and friends about her rise
Reflecting heavenly graces.

"At evening time it shall be light,"
No fears shall daunt nor gloom affright,
Where Love abounds, and Hope grows bright,
And God's Word guides our feet aright,
In paths illumined by the True Light.

The Chairman, Brother Wm. G. Rothe, then closed the meeting with prayer, after which we partook ourselves to the dining-room where a sumptuous repast consisting of cold ham; cold corned beef; potato salad; lobster salad; pickles; bread; rolls; butter; tea; coffee; milk; fruit; ice cream and candied fruit, was spread in a tempting manner for the edification of the inner man. The table was set for seventy-five people, and was decorated with cut flowers, palms, ferns, smilax and asparagus, with a small bouquet of roses at each plate, the tables were arranged in the shape of the letter "U" and the guest of honor sat at the center of the head and immediately in front of her was the birthday cake cut in seventy-five pieces with a small silk American flag in each, these flags with the fancy napkins were the souvenirs. Before partaking of the lunch Brother Wm. H. Donaldson offered before the throne of God the following prayer of thanksgiving:

"Our Lord and our Father, and the Father of our Lord and Savior, Jesus Christ: We would approach thee at this time through the name of thy dear Son, our blessed Redeemer. We would thank thee for the Bible that tells us of Thee, of thy Son, of thy great plan of redemption and of life eternal. We would thank thee that thou hast permitted so many of us here to assemble together. We thank thee for the promise that where even two and three are assembled together in thy name there thou wilt be in the midst of them. Oh God be thou in the midst of us today. We thank thee for faith and humbly ask thee to increase our faith that we may have faith to walk with thee as did Enoch of old. We would thank thee, oh Father, for our health, our food and our raiment, and for the bountiful table that thou hast been pleased to set before us at this time. We would thank thee that we know that we can not live by bread alone but by every word that proceedeth from thy mouth. We would thank thee, oh Father, for the keeping power, for the security we possess through thy promise, for thou hath said that none shall pluck us out of thy hand. We would thank thee, oh Father, that the present condition of things is but temporal, that when he comes—thy Son, our Redeemer—the second time, not with a sin-offering, but as King of kings and Lord of lords, then we shall be manifested and be forever with the Lord.

We have many things to be thankful for, but at this especial time we thank thee, oh Father, our God of mercy and consolation and peace, that thou hast permitted my dear Mother to see this day; that in thy great goodness and mercy thou hast permitted her to pass the allotted time. Oh God, let thy rich heavenly blessing rest upon her, and as she journeys through this life, and we also, may we receive thy blessing, and grant that when we have done thy will we may receive and enter into that promise of life eternal. May our meeting together this day, oh Father, all that we do and all that we say, may it be to the honor of thy great name. We would ask thy blessing to rest upon us all while we further wait upon thee. Oh Lord, bless us in the name of thy dear Son.

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul, he leadeth me in the paths of righteousness for his name's sake. Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies. Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." Amen.

After lunch and congratulations, a "Social converse" was indulged in, and at two o'clock Bro. Benjamin McDonald called to order the regular Conference meeting. The theme considered was "Love" and the speakers —Brothers Wm. H. Donaldson; Wm. G. Rothe; Benj. McDonald; Charles Patison; Wm. Rennie; Chas. Moore; James Brown; Edwin Hardcastle; George Boughton and Samuel Wilson handled it in a manner that gave God all the glory. Some of the speakers used Mother as an object lesson; for she has been for over fifty years in the Truth preaching it and proclaiming it, not only among strangers, but also at home in the family circle where her light has shown so that all her family of six children, with their husbands—or wives as the case may be —and their children are members of the family of God acknowledging Jesus Christ as their Elder Brother and Redeemer, and all earnestly watching and praying for the "Desire of all nations" to come and take unto himself the reins of government and rule this world in equity and in peace. Come Lord Jesus, Come quickly.

At about five o'clock the meeting was brought to a close with the singing of the hymn, "God be with you till we meet again," and we parted, with love in our hearts toward God and toward each other, without which we cannot be the children of God and heirs to his promises.

Marion Leslie Donaldson, was born August 9th, 1828 in Edinburgh, Scotland. She was married Oct. 22, 1847 to John Donaldson,

United in hand, united in heart,
United forever, till death should them part.

In the winter of '50-'51 they were baptized by the Glasgow, Scotland brethren, leaving the church of their youth, the Presbyterian—to unite themselves to the people of God. In 1853 they emigrated to America.

When they left Scotland they had three children, but when they arrived in New York they had but two, one—Marion—having died and was buried at sea. In their earlier days they were friends, companions and co-laborers with the late Doctor John Thomas whom they always admired, but did not follow when he brought forth his idea of "The mortal resurrection."

John Donaldson died on April 1st, 1892, since which date his widow—the subject of our sketch—surrounded by her loving family of sons and their wives, daughters and their husbands, grandchildren and great grandchildren has still done her part of life's work and now in her seventy-sixth year is still busy and is waiting for her Lord from heaven.

"Come Lord Jesus, Come quickly" but should he tarry.—Long life to Mother.

ALEX. DONALDSON, Sec'y.

Tomb of the Judges.

This is situated about a mile northwest of Jerusalem. The tomb of the judges is a small room about suitable for a small family. In the sides of this room are niches cut into the solid rock, deep enough to admit a coffin. The niches are 21 in number, and leading from this room is an opening near the ground into another room where there are 15 niches. These niches look not unlike an old fashioned brick oven.

The room is presided over by an Arab with lights, so that visitors can see the place, and you are expected to give him something to help furnish oil.

Near to Jerusalem is a pile of ashes covering perhaps an acre, which are the result of burnt offerings of animals, and have been carried out and deposited in a heap, and are being used in the place of lime in making mortar for building purposes. This was being done when I was there, and I have noticed that some travelers say that the pile of ashes has all been removed, and a crop of barley was raised where the ashes were. Thus showing the constant improvement in the city.

D. HOWARD.

Endless Genealogies.

Paul, that noble soldier of Jesus Christ, besought Timothy to abide at Ephesus, and charge some that they teach no other doctrine than the glorious gospel of the blessed God, and charge them not to give heed to fables, and endless genealogies. I have before me a paper of thirty-six pages by able writers, devoted to endless genealogies. This effort has called forth vain jangling, for before me is another paper by able writers, full of the opposite side of the endless genealogies, and a few letters from subscribers show that the endless genealogical vain jangling has ministered questions, instead of godly edifying. O writers and upholders of endless genealogies. You know the things concerning the kingdom of God and the name of Jesus Christ. I implore you return to the simplicity that is in Christ, and not make shipwreck of faith. As one who has obtained great mercy from God, and a hope of glorious eternal life in his kingdom, through Jesus Christ our Lord, I plead, yea, earnestly plead with all who have named the name of Christ to depart from iniquity. Shun endless genealogies, strive not to boast words to no profit, vain babblings that increase unto more ungodliness. Let us all, who have the blessed hope, unite in holding forth the Word of life that we may be blameless and harmless, the sons of God without rebuke, and thus be the church that Christ loves and gave himself for.

P. NEILL.

Selected.

The Coronation of God's King.

Daniel sees the divine Majesty as he will appear on the day of the coronation of his Son; when, as the Son of David, he receives the crown and the throne to "rule over the house of Jacob forever." See i. 32-33. His person, his retinue and the entire audience make this the grandest event ever to transpire. The views of the Deity in the rock on the Mount, and in his wilderness tent were obscured as to his personage. Here it will be distinct and glorious.

Jehovah calls him "My King." In verses 7 and 8 Messiah himself is introduced, saying, "I will declare the decree, the Lord said unto me, (Messiah) Thou art my Son; this day have I begotten thee. Ask of me (the Father) and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." His Sonship is declared in Matt. iii. 17, at his baptism: "And lo, a voice from heaven, Thou art my beloved Son in whom I am well pleased;" and in Matt. xvii. 5 at his transfiguration: "And behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him." Such is the dignity, such is the official majesty of him whom Jehovah anoints King upon Zion, the hill of "My Holiness." How exalted will be Jesus of Nazareth, the Babe of Bethlehem, as to his nature: "Wherefore God also hath highly exalted him and given him a name (Jesus Savior) which is above every name. That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and that every tongue shall confess that Jesus Christ (Messiah) is Lord to the glory of God the Father." Phil. ii. 9, 10, 11. Messiah is "King of kings, Lord of lords." "The Father of the everlasting age." "Hear, all ye angels, progeny of light; thrones, dominations, princedoms, virtues, powers, hear my decree, which unrevoked shall stand. This day have I begot whom I declared my only Son, and on this holy hill him have anointed whom ye behold at my right hand; Your head I him appoint; and by myself have sworn to him shall bow all knees in heaven, and confess him Lord." Milton.

In this regal donative the whole earth is included, for the earth being the Lord's, and the fullness thereof; the world and they that dwell therein, the regal patrimony of his Son is universal. "And there was given unto him (the Son of Man, of David, of God, the Messiah) dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." ver. 13-14. He is also the Redeemer. "The Redeemer shall come to Zion, and unto them that turn away ungodliness in Jacob." Isa. lix. 20; Rom. xi. 26.

THE PLACE OF CORONATION.

Jehovah says, "On my holy hill of Zion." Where is the hill (Mount) Zion? Its location being a matter of divine revelation, its position is fixed by God's own Word. Jehovah calls it a hill, "My holy hill of Zion." He also calls it a mount. Is it a literal mountain? Has it a geographical position? Is it as truly a literal mountain as that of Olives?.....David took from the Jebusites the stronghold of Zion: the same is the city of David, so David dwelt in the first undefiled [illegible] the city of David. 2 Sam. v. 7 9. Did King David have his seat of royalty on any other hill in Jerusalem than that of Zion? Had the temple any other location? The topography, therefore of his seat of empire both regal and sacredotal, was the hill (or mount) of Zion. Upon it stood his palace and the temple. "Upon this all the host assembled themselves together and went up into Mt. Zion. At that time also they builded up the Mount Zion with high walls and strong towers round about, lest the Gentiles should come and tread it down before." 1 Macc. iv. 37-60. This clearly defines the hill of Zion to be a definite and literal hill in the city of Jerusalem called holy, it being the visible seat of Jehovah's visible glory in the holy of holies of God's holy temple. On that mount the holy Father crowns his only begotten Son, the Son of David, the Son of Man, to commence his reign on the throne of David, over the house of Jacob, in a universal and endless empire of peace, love and righteousness.—*Selected by Mrs. C. W. Russel.*

Fragrance of a Gentle Life.

Once, in crossing a meadow, I came to a spot that was filled with fragrance. Yet I could see no flowers, and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter, it is not the houses nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit.

The gentle girl in a home may not be well educated, may not be musical or an artist, or "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her, because she never tires of them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, makes doll dresses, straightens out tangles and settles their little quarrels, and finds time to play with them. When there is sickness in the home she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.—*J. R. Miller.*

The New Zion.

The tract of country which has been offered by the Foreign Office to the Zionists for the establishment of a Jewish colony lies (says the *Daily Chronicle*) at a high altitude between Nairobi and Mau, two stations on the Uganda Railway, which runs from the coast of Mombasa to Lake Victoria Nyanza. Nairobi is situated about 6000 feet above sea-level, at a distance of 330 miles inland from Mombasa, while Mau stands over 1000 feet higher, 150 miles or so from Nairobi. In making his offer, Lord Lansdowne must undoubtedly have been influenced by the description of this portion of the Uganda Protectorate contained in Sir H. H. Johnston's reports. "In the eastern part of the Uganda Protectorate," said the Special Commissioner in 1901, "there is a tract of country almost without parallel in tropical Africa; a region of perhaps 12,000 square miles, admirably well watered, with a fertile soil, cool and perfectly healthy climate, covered with noble forests, and, to a very great extent, uninhabited by any native race. This area lies at an altitude not less than 6000 and not more than 10,000 feet. It is healthy for European settlers as the United Kingdom, British Columbia, or temperate South Africa .....I am able to say decidedly that here we have a territory (now that the Uganda Railway is built) admirably suited for a white man's country." It is clear, then, that in such a territory the new colonists will find an ample field for the energy which is characteristic of their race. The resources of the country are now pretty well ascertained. Huge tracts are covered with rubber-producing trees, a more productive source of wealth in these days than ever before. Other vegetable products likely to be of marked commercial value are coffee (which grows wild in many places), acacia[illegible] and timber, ebony, [illegible] forests in close proximity to the railway. [illegible] ton and indigo grow wild and half cultivated over considerable areas. Besides all this there is the possibility of great mineral wealth. "Surprises may be in store for us in Uganda," says the Special Commissioner, "which may equal or surpass the diamonds and gold of South Africa." From all these resources it is confidently expected by those who know the country well that the Uganda Protectorate will before long become self-supporting and even in a position to pay back to England all the moneys advanced in the early subsidies and spent on the construction of the Uganda Railway. But what is chiefly wanted is an energetic white population to develop the hidden wealth, and the experiment which seems almost certain to be tried will be watched with the closest interest by all Imperialists.—*Selected by J. Cameron.*

Indifference.

It is an admitted fact, that for some time a spirit of indifference has been coming upon the people in regard to religious matters. So far as known, it is general in all Christian countries, and continually increasing. In the cities, but few attend meetings but church members, and most of these are partaking of the indifferent spirit, and prefer parties of pleasure instead of the prayer meeting.

Dr. F. S. Hamlin, Washington, D. C., refers to the fact, that "it seems more difficult than ever before to stir the religious consciousness of great masses of men and women."

This corresponds with Bible teaching concerning the state of things at the coming of Christ. On the part of the unconverted portion of the world, we may expect to see that spirit of indifference will continue to increase till the last one is converted; while, at the same time, the real Christian, who loves the coming of Christ, will be more and more interested in the evidence of his coming.—*Miles Grant.*

If we reach the final haven we must sail sometimes with the wind, sometimes against it—but we must sail, not drift or be at anchor.—*Holmes.*

Please do not forget our financial needs.

Be Cautious.

Pause before you repeat an injurious story about a woman. Say to yourself, "this may not be true, or it may be exaggerated," unless you have proof of the veracity of your informant. People sometimes tell falsehoods, they often make mistakes, and they sometimes "hear wrong." There is auricular illusion as well as optical illusion. Take all these things into consideration before you even believe. As for repeating the story, ask yourself if it is necessary. It sometimes is necessary. Then do it with fear of God, and the remembrance of the golden rule before you. Let us give the helping hand, and not the downward push; so may the angels reach toward us when we stand in need.

As We Love We Give.

A man who loves his home gladly gives to the extent of his ability and needs, and without being appealed to for such liberality. The man who loves God supremely will count it a privilege to give liberally to his cause. The plain, if painful truth seems to be that most of us love him very little, else why are there empty missionary treasuries, and why unnumbered millions of heathen who have never heard about our Savior? Do we not give thousands to self-gratification and beggarly tons to world-wide evangelization? Are we not devoting days and years to acquiring wealth for ourselves and grudgingly giving a few hours each week to the service of him who redeemed us?—*Sunday School Times.*

John R. Mott visited a college in Ceylon where he found a band of students so poor that sixteen occupied one room. Near the building was a garden, in which they spent their spare time in cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed into a church. We are going to send him to another island this year." They also said that they had instructed their cook that every tenth handful of rice should be laid aside that [illegible] might sell it in order to have [illegible] more widely.

[illegible]een told of an English officer from Peking who was asked by a gentleman if he had witnessed any effects of Christianity upon the high officials of the Chinese empire. In reply the official said that he had once asked a high mandarin if he had ever read the Bible. The mandarin returned to his inner room and bringing back a book of extracts from the New Testament, said that he had copied from it the things which he most admired. Then laying the book upon the table, he put his hand upon it and said, "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread over all the world."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs C W Russell	1 00

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

Hunters' Rates Chicago & North-Western R'y.

Reduced rates from Chicago to the hunting and fishing grounds of Wisconsin and Michigan. Tickets on sale from September 15 to November 15. Excellent train service. Sport best in many years. For descriptive booklet with game laws and full particulars apply to your nearest ticket agent or address A. H. Waggoner, 22 Fifth Ave., Chicago, Ill.—Oct 10

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Overland Limited, a solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

Announcement.

The Second Annual Conference of the Church of God in Christ Jesus, will be held in the Restitution Church, at Morint...Ill., commencing Oct. 3rd, and closing Oct. 11th, 1903. We expect Brother S. J. Lindsay, Evangelist of Ill., Bro. W. H. Wilson of Chicago, Ill., Bro. A. H. Zilmer, Evangelist of Indiana, Bro. John Claypool of Marshall, Ill., and perhaps others to be here to tell the glad tidings of the soon coming King.

Dear Brothers and sisters, one and all, we want you to come to our Conference, and have a good time. We will take care of you. The program will be arranged after we gather and it is understood that we remain at the church as much as possible. We heartily invite the Bereans to attend and we aim that you shall have a good part of the time.

Dear brothers and sisters, these brethren have promised to be here to preach to us, now, how many will write to me to meet them at Casey, on the 3rd of Oct., so that we may know how many teams to send for you. Lay aside the cares of this world and come and have a love feast that will long be remembered, and may each one be able to say that it good is to be here. Remember that Bro. Lindsay said, What a nice trip for the northern brothers and sisters it would be to come to this meeting. May all have good meetings wherever they assemble themselves together for Conference, and may the glad tidings of the gospel be preached, that men and women can see the grand and precious promises and obey them while it is called today, and if we should never meet again in this world may we all meet in the kingdom of God.

Yours, in hope of eternal life.

Z. E. Brant.

The Quarterly Conference of the Church of God in Michigan will be held (D. V.) at Millbrook, Mecosta County, commencing Friday evening, Oct. 2nd, 1903, and continue over the following Sunday.

All of like precious faith are cordially invited. Brethren, all that possibly can, come. The brethren at Millbrook desire to have as large a number present as possible. They are able, and will be glad to care for you.

Young Brothers and Sisters, will you [illegible] and if you have not [illegible] Change at Reed City, then at once right [illegible] Division of Pere Marquette reaching West Millbrook about 10:00 a. m. Or leave Grand Rapids between 4 and 5 p. m. and reach Millbrook at 9:30 p. m.

There will be some one at West Millbrook to meet the brothers and sisters.

We expect to have a good meeting, for there will be able speakers to teach the divine Word. We expect Bro. A. H. Zilmer of Plymouth, Ind., and B. W. & M. A. Woodward of Dutton, Mich. Come work while the day lasts.

Emma Jackman, Sec'y.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

$30.00 to the Pacific Coast

Via the Chicago & North-Western R'y from Chicago daily Sept. 15 to Nov. 30, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast Points; very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Corresponding low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $6.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Ave., Chicago, Ill.—Oct 31

$30.00 to Colorado and Return.

Via Chicago & North-Western R'y. Chicago to Denver, Colorado Springs and Pueblo, daily until September 30, and from October 4 to 8, inclusive. Correspondingly low rates from all points east. Only one night to Denver from Chicago and the Central States. Two fast trains daily. Tourist sleeping cars to Denver. For illustrated booklet, tickets and sleeping car reservations apply to your nearest agent or address A. H. Waggoner, 22 Fifth Avenue, Chicago.—Oct. 10.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, Co., Ind."

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A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

VANDALIA LINE

TIME TABLE,
In effect May 25, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily,	For South Bend	11:47am
No. 20	" Ex. Sun. "	6:44pm
No. 26,	" " "	9:47pm
No. 10, Sunday only		6:18pm

GOING SOUTH.

No. 21, Ex. Sun.	For Terre Haute	6:51am
" 7,	" " "	12:08pm
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Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $320 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 488 West 13th Street, New York.

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Via Chicago & North-Western R'y. From Chicago to San Francisco and Los Angeles, daily, October 8 to 17. Correspondingly low rates from all points. Three fast daily trains, with magnificent equipment through to the coast, including the famous electriclighted daily Overland Limited; less than three days en route, over the only double-track railway, between Chicago and the Missouri river. All agents sell tickets via this line. Send for illustrated booklets, maps and full information to A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Oct. 10.

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Special Fares to Tennessee.

September 17 excursion tickets to Chattanooga will be sold via Pennsylvania Lines, account Wilder's Brigade Reunion. Full particulars furnished by ticket agents of Pennsylvania Lines.

Subscribe for The Restitution for 1903.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

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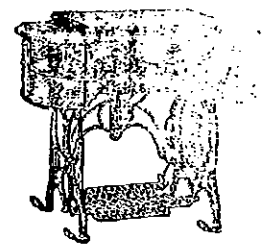

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, OCT. 7, 1903. NUMBER 37.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with *Him* in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ *for* the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

My Confidence.

My God, whose gracious pity I may claim,
Calling thee "Father," sweet endearing name!
The sufferings of this weak and weary frame,
All, all are known to thee.

From human eyes 'tis better to conceal
Much that I suffer, much I hourly feel:
But, Oh! this thought doth tranquilize and heal,
All, all is known to thee.

Nay, all by thee is ordered, chosen, planned;
Each drop that fills my daily cup thy hand
Prescribes: for ills none else can understand,
All, all is known to thee.

And welcome, precious, can be Spirit make
My little drop of suffering for his sake:
Father! the cup I drink, the way I take,
All, all is known to thee.

—Adelaide Newton.

Communicated.

Table Talk.

ISA. LI. 3.

"For the Lord shall comfort Zion, he will comfort all her waste places, he will make her wilderness like Eden, and her desert like the garden of the Lord, and gladness shall be found therein, thanksgiving and the voice of melody. The Lord shall comfort Zion. O Zion, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, Behold your God. I will place salvation in Zion for Israel my glory, and the Redeemer shall come to Zion and unto them that turn from transgression. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof shall go forth as brightness, and the salvation thereof as a lamp that burneth. The Word of God cannot fail. Today Zion and Jerusalem are in Gentile hands, convents, mosques, and Gentile churches occupy Zion's hill and Jerusalem's high places. But God saith, Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city, for from henceforth there shall no more come unto thee the uncircumcised and the unclean. The Lord loveth the gates of Zion more than all the dwellings of Jacob. "Glorious things of thee are spoken, Zion city of our God." The Lord shall comfort Zion, he will make her wilderness like Eden and her desert like the garden of the Lord. Gen. ii. 9, "And the Lord God planted a garden eastward in Eden, and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of it." But on account of disobedience we know how the earth has become a place of deserts and rocks with the curse of weeds and briars with drouth and storms. But Isaiah is permitted in visions to see the earth restored as the garden of the Lord. "I will open rivers in high places and fountains in the midst of valleys. I will make the wilderness a pool of water. I will plant in the wilderness the cedar, the myrtle and the oil tree, and they shall build the old wastes. They shall raise up the former desolations, they shall repair the waste cities. The desolations of many generations, and Sharon shall be a fold of flocks, and Achor a place for the herds to lie down in. Break forth with joy, sing together ye waste places of Jerusalem. Ezekiel also speaks of the redemption of the earth from the curse, and of the restoration being like the garden of Lord, with the tree of life growing on the bank of the beautiful river. The trees with their fruit for meat and their leaf for medicine for the healing of the nations.

The beloved John sees also the same vision of restoration of the earth and its glory. His descriptions of the river of life, and the trees of life which yield their fruit every month with leaves for the healing of the nations. How can we study and learn of these glories to be brought back, to be restored, and not be thrilled with their greatness? Break forth into joy and sing aloud. Yes, the waste places will be redeemed, and Zion the city of our King. Truly glorious things are spoken of thee. Therefore the redeemed of the Lord shall return and come with singing unto Zion and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and mourning shall flee away. I thank God for my hope that through our Lord Jesus Christ these promises will soon be fulfilled.

ELLA T. KNOWLES.

ISAIAH LI.

In the eleventh verse of this chapter we find those beautiful words, "Therefore the redeemed of the Lord shall return and come to Zion with singing, and everlasting joy shall be upon their head." Now we see that they had dwelt in Zion before this, for they shall return. Yes, but it shall not be as at the former times, for they shall obtain gladness and joy, and sorrow and mourning shall flee away. And all that are so happy to dwell in Zion have gained the greatest blessing that can be bestowed on mortal man.

The Word says, I, even I, am he that comforteth you, and we are commanded not to be afraid of mortal man, that shall die and the son of man that shall be made as the grass and forgettest the Lord thy maker, that has stretched forth the heavens, and laid the foundations of the earth. This is the one we should love and try to please, for he is our God, and we will love and try to obey him. Where is the fury of the oppressor when God takes the great power to himself and commences his glorious reign? He says, "But I am the Lord thy God that divideth the sea, whose waves roared." The Lord of hosts is his name. Job says, "Thou hast caused men to ride over our heads, we went through fire and through water, but thou brought us out into a wealthy place. Yes, it is the will of the Lord to try all of his children, but he will not let the least one of them perish. The trials that seemeth to us grievous and hard to be borne will work for us an eternal weight of glory, if our minds are fixed on him who bought us with his precious blood. Let each one of us that are assembled here today to serve the Lord in Spirit and in truth, think soberly on these things, and on him whom we serve, for he knows our every thought. He also says in verse 16, "I have put my words in thy mouth, and I have covered thee in the shadow of my hand." Oh, what a sure protection if we are covered by the hand of him who hath all power. We often feel it a great protection when we are with the children of God, but oh, to be protected by the hand of God who can wrest us from such overwhelming power. He also says unto Zion, "Thou art my people," for his chosen will be gathered. The dear ones that were permitted to assemble in Conference with us we will meet there, for the Word of the Lord gives us encouragement if we strive to overcome the allurements of the world and live soberly and honestly before the Lord. The Life-giver in speaking of Jerusalem says, "Awake, stand up, O Jerusalem, which have drunken of the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out." But there will be rest, for so the Lord has decreed, and so shall it come to pass.

M. ELIZABETH KNOWLES.

Dear Restitution:

It is indeed a most pleasant thing for me to record, that the hearts of the little flock in Salem, O., were this day, Sept. 24, 1903, made glad, and we rejoice with Mrs. S. M. Moore of Salem, who made the good confession, before witnesses, of faith in the things concerning the kingdom of God, and the name of Jesus Christ. Desiring baptism, we went to the brook, where she gladly from the heart obeyed that form of doctrine that was delivered. Her sins were washed away. She said a great load had been removed from her mind, being made free from sin, she is now the servant of righteousness. May she and all of like precious faith endure to the end, and be found of Jesus in peace.

P. NEILL.

Please do not forget our financial needs.

The Spirit shall Return unto God Who Gave It.

Eccl. xii. 7.

When we tell people that man is mortal (Job iv. 17,) that he dies wholly on account of sin, and that in death there is no remembrance of sin (Psa. vi. 5,) they refer triumphantly to the statement at the head of this article, to prove, as they say, that "there is a part of man which never dies." In citing this passage in favor of the immortality of the soul, they have to assume the very thing they wish to prove. Let us take a calm view of this Scripture and its connections, and it will be found in perfect harmony with the rest of the Bible teaching on the condition of man in life and in death.

In this statement that at a certain time "the spirit shall return unto God who gave it," the existence of God is taken for granted, though in other portions of Scripture it is set forth dogmatically. "There is a God in heaven, that revealeth secrets," said the prophet Daniel in presence of the haughty monarch of Babylon. Dan. ii. 28.

1. There is a God.
2. This God is in heaven.

The *God who is* "gave" *something to something.* That which was given passed from the "God who gave it" to that to which it was given. That which he "gave" is termed "the spirit." To whom was it given? To man. Was that which was given, at giving endowed with consciousness before and at the time so given? Did it have personality? Men who dogmatize on the immortality of the soul should engage their thoughts along this line. Their teaching is one-sided and inconsistent. They have a great deal to say about the conscious existence of the immortal soul after the dissolution of the body, but we hear them say nothing about how or when this soul became conscious—in short, when it began to be a soul. If "the spirit" in the Scripture under discussion is the same as the theological immortal soul, was or is it conscious before being given? We would not evade the statement that "the body without the spirit (margin—breath) is dead." James ii. 26. The very "giving" of "the spirit" (Eccl. xii. 7) implies a necessity. But there are a few questions of which we should not lose sight. If that "spirit" was not endowed with consciousness before being given to man, upon what reasonable grounds can it be argued that there will be consciousness when it "shall return unto God who gave it?" It is a fact that we have no recollection of what transpired before the spirit was given. It is an unwarranted assumption that it will be conscious when it returns unto God who gave it. When the question of previous consciousness and knowledge is properly considered, the argument for consciousness after death falls flat.

What is "the spirit" when it returns "unto God who gave it?" Is it a man? a woman? an angel? a saint? a sinner? Was it pure and sinless when it was given? Is it so when it returns unto God who gave it? Or does the fact that "the spirit" animates "the body," James ii. 26, modify its condition? If this is affirmed, what modifies that spirit? Does the body, or do external conditions? If either, would not the inevitable tendency be downward? In this case no spirit returns unto God pure and holy. The fact is, that "the body without the spirit is dead;" and how a body which of itself is lifeless, could influence a spirit for evil or good, is not so easy to imagine, much less to say. Let it be stedfastly kept in mind that "the spirit shall *return* (not *go*) unto God who gave it." It is no more "the spirit" when it "returns unto God" than it was when he "gave it." Whatever entitles it to the distinction of "the spirit" when it "returns," belonged to it when God "gave it."

It is assumed that the statement under consideration means, "The immortal soul goes to heaven." Be it remembered, "The spirit shall return unto God," goes back to where it was before it was given. It was "the spirit" *before* God "gave it." It was "the spirit" *when* he "gave it," and will be the same "spirit" when it *returns* "unto God who gave it." I repeat these things in order to rivet them upon the reader's attention.

It is supposed that when "the spirit shall return to God who gave it," a sentient being with thought, volition, and emotions, takes its flight upward, away from the earth, and passes through space into heaven. But stop and reflect a moment. The earth is supposed to be a globe. If six men die at the same time at six different points of the earth, and they each go "up," the longer they go, the farther they will be apart. Do not dismiss this matter with a sneer. It needs and deserves looking into, along with the rest.

Whose "spirit shall return unto God who gave it?" A further question will answer this one. In the first part of our text it is said, "Then shall the dust return to the earth as it was." Question: Whose dust returns to the earth? Man's, when he is dead. Which man? Every man, whether good or bad. There is no difference. Then since the first statement applies to all, good and bad alike, why should not the second? No difference is made between "the spirit" of a good man and "the spirit" of a bad man. All men have this "spirit," and when "the dust shall return to the earth as it was, the spirit shall return unto God who gave it."

Theology has it something like this, "The immortal soul of a good man goes to God who gave it, and the immortal soul of a bad man goes to a hell of eternal torture (who gave it?)". This is not, of course, very consistent, but it is the only conclusion you can reach from the premise of the immortality of the soul. If "the dust" of the most pious "returns to the earth as it was," then with equal reason does "the spirit" of the most wicked person "return unto God who gave it."

There is an adverb in this statement which we must not overlook. "*Then* shall" etc. Question, When? "Even "the silver cord is loosed, and the golden bowl is broken, and the pitcher is broken at the fountain, and the wheel is broken at the cistern." Verse 6. "*Then* shall the dust return to the earth as it was." All of which is but the culmination of "the evil days" and "the years.....in which thou shalt say, I have no pleasure in them." People want to die and go to heaven. They try to make themselves and others believe that their dying day will be a happy one, though they take medicine and do all in their power to ward off death and keep out of heaven as long as possible. They really feel like Hezekiah did when he was about to go to the gates of *Sheol*—They "chatter like a crane or a swallow." Solomon had "no pleasure" in the days which introduce and end up in the return of the dust to the earth as it was, and the return of the spirit unto God who gave it, and he knew there would be others to share this feeling with him.

What is that spirit which God gave to man? "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. This is the simple narrative of man's creation, endorsed by the apostle Paul. 1 Cor. xv. 45-47.

1. God formed man.
2. He formed him out of the dust of the ground (of the earth.)
3. He breathed into his nostrils the breath of life.
4. Man became a living soul.

If anything further was done with man or added to him, to make him what he was, the record does not state it. Job said that "the spirit of God" was in his nostrils (margin, "That is, the breath which God gave him.") Job xxvii. 3. This spirit (or breath) "God gave him" when he breathed into his nostrils the breath of life. It is the same breath (or spirit) referred to in Eccl. iii. 18, 20, where it is said, "Yea, they (man and beast) have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Where was "the spirit" before God "gave it?" Do you say "in heaven? In that case a spirit will return to heaven where it came from. But where is your authority? Surely, the text does not say so. Read the first chapter of Genesis. "And the spirit of God moved upon the face of the waters." This is that which was in Job's nostrils, and is the element which causes man to live. When "the spirit" leaves the man and returns "unto God who gave it," it goes back to the fountain of life, (Psa. xxxvi. 9,) which supplies all creatures with life and consciousness.

With God there is no less life because he gives of his spirit to quicken man, and no more when that same spirit returns to him. That spirit is not a person with consciousness or individuality, but the vital element that acts upon the organism of man causing him to live and move, and when it returns unto God who gave it, goes back to the great reservoir of life. In Ezek. xxxvi. this "breath" came into the dead, and they lived. No immortal souls or immortal or deathless spirits came down from heaven, but "breath" came "from the four winds," and breathed upon the slain, and they lived. At the raising of Lazarus, John xi., that which had been laid into the tomb was by the Lord called "Lazarus." Lazarus "our friend" had not taken his flight to heaven, was not called and did not come from there, but "came forth" from the "place" where he had been "laid" by human hands before.

Thus, then, Eccl. xii. 7, when duly considered in all its bearings, and divested of all preconceived notions, so far from teaching the immortality of the soul, teaches the exact opposite. The man of theology is immortal, does not die, and needs no resurrection, while the man of the Bible is mortal, dies, is buried, and needs a resurrection in order to live again. "Let God be true."

A. H. ZILMER.

Letter to the Salem Conference.

The brave hearts who thought out the plan and called the Conference will certainly be rewarded by a rich blessing from the Father. Our Church is neither populous nor popular, therefore it requires more courage on the part of the members to work in the Lord's vineyard, than it otherwise would. This timidity ought not to exist, but it is human nature that it should. How manifold are the duties resting on the true followers of the meek and lowly but brave and courageous Jesus. But what a pleasure it is to work for such a Master. Let us keep constantly busy.

Never in the history of the human family were events of such magnitude occurring in such rapid succession as at the present; and as we approach the time of the end the rapidity will be greatly accelerated. Old mother earth laboring under the curse, brought on her by those whose duty it was, and whose pleasure it should have been to have taken care of and dressed her, will, ere long, come forth in all her pristine glory and beauty, with the garden of Eden restored and made once more beautiful. Such a garden! Let us for one moment consider those beautiful rivers. Our Heavenly Father is a great lover of the beautiful, as well as of the good. A short time ago I was asked where God would get the gold with which to pave the streets of the New Jerusalem. When Eden is restored with the river which went out of it to water the garden, and the four heads thereof into which it was divided, there will be no trouble in finding all the gold needed in the land of Havilah. Gold in abundance. Precious stones without number. All that is good, all that is beautiful, all that is useful, in such great abundance that nothing more can be desired.

But let us come back to our good mother earth. How long she has patiently nurtured the thorn, the thistle and the noxious weeds; but that unpleasant work is almost at an end. Ere long instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. Then truly shall "the mountains and hills break forth in singing." Soon "the seed of the woman shall bruise the serpent's head, with such terrific effect that his power will be gone for a thousand years, and at the end of that time it will only be revived for a short time, after which he will be cast into the lake of fire and brimstone, never again to come forth. May our good Father hasten the time when Jesus shall come, and when the saints shall be made immortal, and shall reign with him on earth.

Do we, can we realize what this will mean to those who are ready to enter into the bride-chamber. The marriage of God's only begotten Son will be the grandest event that ever happened in all the universe. To be even a guest at such a wedding ought to satisfy the ambition of any one, but what will it be to be a member of the Bride! No human intellect is great enough to comprehend.

My beloved, let us take new courage and go bravely on until we meet the blessed Savior.

R. S. & ELLA DWIGGINS.

Editor Restitution:

Our esteemed Bro. W. H. Wilson of Chicago, has come and gone after delivering eleven lectures to the people of Thessalon, on the hope of the gospel of the kingdom of God, and the signs of the times indicating the near return of the Christ for whom we wait. The lectures were listened to with marked interest by those who came out to hear. Bro. Wilson has the ability to present the truth in a clear and forcible manner, making it plain to the honest mind, and some were led to exclaim that they never witnessed the force of Scripture testimony that was presented before. It was really refreshing and encouraging to the young and also to the weary pilgrim over three score years and thirteen to meet with one of like precious faith, and listen to the glad tidings that comforted and cheered our fathers in the ages past, and caused them to walk worthy, and suffer affliction even unto death, that they might obtain the promised reward, for which we wait. We hope the good seed sown by Bro. Wilson may find a lodgment in some good and honest hearts, where the soil is of that nature that will cause it to germinate and take deep root and bring forth fruit to the glory of God. We cannot in these last days of Gentile dominancy, when deception and greed pervades and rules in almost every department from the social circle up through church and State, to the king on his throne, expect to see more than here one and there one embrace the hope contained in the gospel, as the priests bare rule by their means, and the people love to have it so. Truly history is repeating itself as with Israel in the days of old, *in these Gentile times*, "in swearing and lying, and killing, and stealing, committing adultery, they break out; and blood toucheth blood." The world in which we live is upside down, and afflicted with delirium, and a lie is preferred to the oath bound covenant of God, and becoming unpopular. The only cure for the craze and demonology that afflicts mankind is the soon coming of that Man who has been appointed to rule the world in righteousness. Then, and only then, will the world be turned right side up, and the people learn to serve the Lord with one consent. May the good time soon dawn and wipe away the refuge of lies, and usher in that gladsome time, when from the rising of the sun to the going down of the same, the Lord's name shall be praised, and the glory of God fill the earth. Amen and amen.

THOMAS CRONKHITE.

Sin has no fascination for a dead man, nor for one whose "life is hid with Christ in God."

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 7, 1903.

AS WE go to press today there are on our list just 361 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $700.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send *as soon as he can*. We wish to urge you to more earnest effort. If there are *any* who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a brother or Sister now owing us but who can get the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $100.00 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

ANY one who can give the address of Geo. M. Townsend, who used to be at Leadville, Colo. but in July, 1902, went to Ibex, Colo. will confer a favor by sending it to us.

Hope!

What is our hope? Hope to be of value must be grounded on substantial evidence and should have a well founded expectation of good. Life without hope is indeed sad. The most menial and humdrum life is not without hope of some sort. Cut off from hope, what wonder men and women seek the suicide's grave? When hope dies out of the human heart and blank despair reigns supreme, what wonder the mind becomes unhinged?

How often even among those who are plentifully supplied with this world's goods, is it that they find the object upon which they had set their hearts and hopes crumble at the touch and their long cherished desires fade, leaving life a blank, hopeless and valueless. For several years there have been many remarkable suicides of a class the least likely according to this world's estimation of good to be effected thereby. What is gold or other possessions to a man who knows not, or will not make a right use of them?

WHAT IS WEALTH

without health. What is fame with a shattered constitution and disease gnawing at the heartstrings, and the hand of death with icy fingers standing at the threshhold waiting to grasp his victim?

Indeed it is true that *hope* cannot live without an object. That object gained, if a legitimate one, so good; but if the object prove delusive, or a thing of the imagination,—what then? "What if memory proves delusive hope's most fell destroyer?" Thousands have experienced the bitter mockery of a delusive hope, and memory has stung to the quick the heart thus blighted. Delusive hope has tempted the unwary traveller out into the waste and sandy desert, and the mirage thus held up has

PROVED A MOCKERY

and a snare. Instead of heeding the divine records wherein God declares the life "a vapor, a shadow that passeth," men listen to the voice of the tempter that declares life a pleasure, and promises happiness and contentment to its votaries. The world says, "let's drink and be merry." God says, "Thou fool," to those who take the world's advice.

Paul writing to the Eph. (chap. ii. 12) reminds them of the time when they "had no hope." What hope is he speaking of? Not the hope of the ungodly, certainly: for this they no doubt had. Was it the hope of the religious communities of our day,—which is the hope of heaven? We say, Certainly not! It is termed by Paul in the 4th chapter of the same epistle,

"ONE HOPE,"

even as there is but one body and one spirit, *one* Lord, *one* faith, *one* baptism; one God and Father of all. There is no more a plurality of hopes than there is a plurality of gods, or other things mentioned,—each is a unit complete in itself, having definite functions and issues in the great work of redemption. True, the links are interwoven and form part of a stupendous whole, but nevertheless each has and does perform its separate functions and are the seven pillars on which rests the true Church of God.

What then are the facts concerning the one hope here mentioned? Is it not logical and reasonable to suppose that there cannot be *any other* court of appeal but the revelation God has given us concerning it?

IS IT REASONABLE

to suppose that men are at liberty to declare *other* hopes and other issues than that which is revealed here? Are men at liberty to say what the Bible does not reveal here, and preach another hope not founded on the Scriptures, but on tradition? We appeal to those conversant with the membership of orthodox communities, and ask if you put the question squarely, "What is your hope?" Would not the answer be "Heaven at death?"

Time and space forbid us running through a tithe of evidence as to what constitutes the "One Hope," on what it rests, and what its ultimate issue. Paul writing to Titus (ii. 13) speaks of "Looking for that

BLESSED HOPE,

and the glorious appearing of the glory of our great God and our Savior Jesus Christ." Paul again before Agrippa (Acts xxvi. 6) speaks of *this hope*, and calls it the "hope of the promise made to the fathers," for which "hope's sake," he is accused of the Jews.

There need not be much difficulty in searching out what this hope of the promise God made to the father was, put abreast of the hope the pulpits put before the people. To a thoughtful investigator a striking contrast will soon appear, and he will admit that the one cannot include the other. In fact, that which strikes him forcibly will be

THE CONTRASTS,

not the similarity. By no method or argument can the one include the other, the logical sequence being, if the one is Scriptural, the other is not. A further investigation will reveal the One Hope to be Scriptural,—interwoven, and forming a grand union with the units mentioned. The other resting on tradition, having no proportion or bearing with the other pillars of truth.

Do not forget that the knowledge of this *One Hope* not only brings with it precious privileges but serious responsibility. It is not enough to *know*, it remains for the will of God to be *done*. The responsibility is great, and should bow us in the dust in humble submission and obedience. With reverent step and lowly heart should we walk in the path marked out for our feet in his Word. What if we know the right and do it not? Our knowledge will increase our guilt. May we by divine assistance escape being castaways."

The Jews as Farmers.

From the Jewish *Chronicle* we cull the following to answer the question, as to *when* and *how* and *why* Jews have abandoned agriculture:—

"No fact is more remarkable in the sociological history of Israel than that it took ages to force the Jews into confinures. Throughout their early dispersion they settled into farming wherever they found it possible; and it was not until the harsh mediæval laws snatched the Jews bodily from the soil and chained them to walled ghettos that they adopted the barter and finance in which they have since earned so much distinction. But even throughout this urban life the memory of the golden pastoral days, when the vineyards resounded with song, and Israel's youth danced in the fields of red anemones and beneath bowers of olive and fig trees, never died. Succoth became a feast of intensified gladness, not only for its happy memories, but also for its cherished hopes. Succoth, in fact, not only reminds us that we were once successful tillers of the soil, but it embodies the Jewish aspiration to return to that occupation. It is impossible to doubt that that aspiration has been sincere, and we are confident that not much difficulty will be experienced in giving practical effect to it. Already many Jewish agricultural colonies have been successful."

The Night Watch.

If we are not of the world, we are not OF the night, though we are in the night. We are children of the day,—we belong to the day, and the day belongs to us as our true heritage, though it has not yet dawned, hope rests there. And, though deferred it will not always tarry, nor when it comes will it shame our trust. "When the desire cometh it shall be a tree of life." The night is not only one of weeping, but one of *watching*. No sorrow should make us less watchful. Nay, so far from tribulation throwing us off our guard, it should lead to added vigilance lest we fall asleep, due to the rigors and bitterness of the night, and so get weary before the day dawns. If the night air was mild, and the night sky clear we might grow contented with it and cease to watch for daybreak. This is our night watch. To this the Master has appointed us during his absence. "Watch ye, therefore," says he, "for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, WATCH." Mark xiii. 35-37. It is the prospect of morning and the Master's return, that keeps us watching, especially in these last days when watch after watch has come and gone, and has not yet arrived. "His going forth is prepared as the morning." Hosea vi. 3, and that morning cannot now be very distant.

Something New—Bible Studies.

Realizing the need of a more thorough distribution of good, wholesome literature, the Committee on Literature, appointed by the Indiana Conference, purpose to publish a series of four page leaflets, to be known as "Bible Studies." They will contain expositions of Scripture by brethren W. H. Wilson, J. L. Wince, J. F. Wagoner, A. B. Zilmer, and other writers, and will be numbered consecutively. Number one appears in Oct. 7, issue of THE RESTITUTION under the heading, "The spirit shall return unto God who gave it." Others will follow later in the same way. We will offer them for sale as follows: 10 copies for 10 cents, 50 copies for 25 cents, 100 copies for 40 cents. Send money order or stamps to A. B. Zilmer, Plymouth, Ind.

Selections.

Evenings at Home.

It is well for the women of the household to remember that the pleasant evenings at home are strong antidotes to the practice of looking for enjoyment abroad, and seeking for pleasure in by and forbidden places; for relaxation and recreation will be indulged in somehow, and happy are the children who find in the home circle the diversion they need. A lively game, an interesting book read aloud, or, in musical families, a new song to be practiced, will furnish pastime that will make an evening pass pleasantly.

A little forethought during the day, a little pulling of wires that need not appear, will make the whole thing easy; and different ways and means may be provided for making the evening hours pass pleasantly, and a time to be looked forward to with pleasant anticipations.

We visited once a large family where it was the duty of each sister, in turn, to provide the evening's occupation, and there was a pleasant rivalry between them as to whose evening should be the most enjoyable. The brothers entered into the spirit of the simple home entertainments, and were as loath to be obliged to spend an evening away from home as their sisters and parents were sorry to have them absent. Every one spoke of this family as an uncommonly united one, for each and every member showed such a strong attachment for the home to which each one contributed so much pleasure.—*Presbyterian.*

The Weedy Young Men of Today.

A report of an interview with Mr. F. A. Atkins, editor of "The Young Man," appears in the September number of the "Leisure Hour." The interviewer asked: "Do you see a change in the young man of 15 years ago and the present day?" "Yes, and not for the better. There is a falling off in the interest in politics, for instance. Fifteen years ago young fellows would argue fiercely about the great political problems; they would get positively angry about them. But since Mr. Gladstone's death this keen interest in politics seems to have died out. Do young men ever get excited over politics to-day? Do they care a snap of the fingers who is elected on the County Council? Then there is the passion for pleasure and the excessive devotion to athletics. I believe in recreation, but I also believe in a healthy ambition, and the youth who is perpetually amusing himself—or rather wasting his slender earnings to pay others to amuse him—will become only a grinning nonentity, instead of developing into a successful and useful citizen. I hardly like to say a single word to discourage sport and play, for athletics make for physical health, personal purity, and genuine manliness of character. But what is to me so alarming is that countless thousands of young men to-day are only interested in witnessing and betting on sports; they never take any active part in them. A gaping mob of loungers looking at a football match indicates no real love of athletics; a handfull of players are getting .... the exercise, while twenty thousand spectators hang around making bets, and then go off for an evening's amusement in a gin palace or music hall. But so many young men are careless, thoughtless, weak, with no ambition or grit. If they make enough money to pay for their lodgings, clothes, tobacco, and amusements they are content, and have no desire to win any of the prizes which involve struggle, and stress, and sacrifice."

The Bible Resurgent.

The following editorial appears in the Chicago *Tribune* of Oct. 2, and shows the full depth to which modern schools of learning have fallen regarding the study of God's Word. The Editor need not look for any improvement, but rather an increase of neglect and carelessness along this line, until it time shall continue for a few years more the average student will be a stranger to the Bible.

If the University of Chicago should require its matriculates to pass an examination on biblical literature and history it would help the modern world to reconquer the lost province of knowledge.

The Bible has been unfortunate. It is like those literary historians, Carlyle and the rest, who are so literary that the university literary departments avoid them and so historical that the university literary departments give them scant attention. The Bible falls under a similar cross fire. It is so religious that secular schools are afraid of it, and yet its religious teachings can be made to wear so many different aspects that it cannot be taught even by a religious school without giving rise to a charge of prosslytism.

The consequence is that a literary and historical monument of great importance has fallen into neglect. Job and Isaiah do not get the study which they deserve. Compare the way they are brought to the attention of the young with the way in which the same service is accomplished for "Midsummer Night's Dream" and "In Memoriam." "Midsummer Night's Dream" and "In Memoriam" are taught by professional teachers who are picked for their proficiency, and who hold their positions in the direct face of competition by continued evidences of progress. Job and Isaiah are taught for about half an hour Sunday morning by young women who have had little or no training and who use the scrappy, inadequate "selections" from Job and Isaiah found in "leaflet courses." How many Americans of the younger generation can say that they ever had to read Job (1) as a whole book and (2) under competent direction? Bible study for the young is now confined almost entirely to Sunday schools, and there it is mainly in the hands of amateurs, whose methods would not be tolerated for a moment in the study of any secular subject.

The American boys and girls who have learned the Bible in the ordinary Sunday schools grow up with a gap not only in their literary education but in their appreciation of history. It is a sad thing to have missed Job and Isaiah. It is an equally sad thing to have missed feeling the tremendous role that the Bible has played in human history. A distinguished French critic, a skeptic once said that no man could be regarded as a man of culture unless he knew enough about Catholicism to understand the way in which the shoots and fibers of Catholicism permeate the modern world. The same kind of remark can be made about the Bible. A knowledge of the Bible and of the history of the Bible is as essential to a general comprehension of present society as to the development of literary taste.

If the universities can revive the study of the Bible they will establish a new claim to our respect.

True Faith.

Strikingly in the instance of Abraham are the nature and value of faith made evident; that in its foundation and essence it is through all eternity the same, whether directed toward the promise of salvation of a yet hidden or of an already revealed and accomplished gospel. True faith is an immovable trust in the promises of salvation. Faith dwells especially in the heart; it does not rest on our insight, but on the foundation of God's Word and testimony; and even "hoping against hope," it holds fast this testimony, because it looks away from seen and temporal things up to the Unseen, concerning whom it is persuaded that he is faithful and almighty. Let it be often with us as though we heard the voice: "Look up now to heaven." The stars we can count even less than Abraham; but beyond them lives the Author and Finisher of the faith which even Abraham practiced imperfectly. His light disappears not from your gaze; his fidelity guards you here; his love awaits you yonder.— *J. J. Van Oosterzee.*

Recommending His Friendship.

Solomon says: "He that would have friends must show himself friendly." Emerson pithily condensed the well-known proverb thus: "If you would have a friend, be one." So may we say, If you would win friends for Jesus, you yourself must first be his loyal friend. How enthusiastic party zealots are in winning friends for their favorite candidate during a campaign! They cannot say enough in their favor. There is nothing too hard to do for them. Oh, that all were so loyal and enthusiastic in their friendship for Jesus! Enthusiasm of that kind always tells. And truly he is worthy of all the enthusiasm we can display. He loved us when there was nothing loving or lovable in us. Should it not be our greatest pleasure to recommend his friendship to others?—*Christian Union Herald.*

From appearances the troubles in Macedonia will soon settle down once more. Bulgaria was notified that in case she entered the field against Turkey, that even were she to come out victor, she would be allowed to reap no advantage, but would jeopardize her own existence thereby. This was virtually giving Turkey a "free hand" and no expectation of relief for the oppressed. The only course open was submission or death to all.

Tomorrow.

The only preparation for the morrow is the right use of today. The stone in the hands of the builder must be put to its place and fitted to receive another. The morrow comes for naught, if to day is not heeded. Neglect not the call that comes to thee this day; for such neglect is nothing else than boasting thyself of tomorrow.—*G. Bowen.*

Over Sunday Excursion to Chicago.

Saturday, Oct 10, excursion tickets to Chicago will be sold to Chicago via Pennsylvania Lines at $1.25 round trip from Plymouth, Ind., good going on excursion trains leaving 1:40 p m and 6:08 p m, also on train leaving at 5:10 a m Oct 11. See J. E. Hanes, Agent.

It were base indeed to hoard God's gifts instead of passing them on, and by so doing we lose, not gain. 2 Cor. i. 3, 4.

Secrets of the Prophetic "Times" as relating to the things which are coming on the Earth, is the title of a 64 page pamphlet, written by Thomas Clarke, an Englishman, and published by The Faith Association, at Malvern Link, England. To any who are interested in Prophetic "Times" this work is of great value. We have received an invoice of these little books, and can supply them at 20c. each.

The Chicago & North-Western Line is the only double track railway between Chicago and the Missouri River.

WE recently sent letters to a number of our patrons explaining that we needed what was due us in order that we might meet our obligations. A number have responded, and we thank them heartily *for so doing*. There are still a large per cent of those whom we addressed, who have not yet given heed to our call. We dislike to tell of this, but are compelled to do so. It is useless to multiply words, brethren and sisters. We simply need the money that has been earned. Need it in order that obligations that really distress us may be met. We only want to impress on your minds that the demands on us are imperative—just MUST be met. We have no other means of satisfying them, and depend on you to supply us the needed money. Please get it in some way, and send at once. To get the little that you each owe will not distress you as carrying the whole burden does us. So attend to this today—not next week, or next month, but understand that we need THIS VERY DAY every cent that is due us. Then we can pay our obligations, and not be counted dishonest.

How Would It Sound In the Kingdom?

How would it sound in the kingdom—that speech of yours? It has an angry ring, and "anger is outrageous." Its words are words of the wicked throng; they were born in the slums, the alleys, the saloon. No true lady or gentleman would use them. What then of the Christian, whom the poet Young designates as "the highest style of man?" and who ought always to be found "walking in the footsteps of Jesus," "living as seeing him who is invisible," guided by the eye of God.

No such words ought to pass your lips. They speak of an inward state that is anything but satisfactory. You profess to have an in-dwelling Christ abiding in your heart; to be imbued with his Spirit, to be filled with his love—have you? Will the world believe you when they hear words that sting and wound falling from your lips?

"You fly up just as quick as I do" is their comment when they hear such words, and they blame the precious gospel of Christ because of its lack of power to change the heart, when you alone are to blame. How can we do such things? We, who have been called and chosen to do the work of the dear and adorable Redeemer? How can we disgrace that holy name?

"I could never live with her, I could not stand it," was the out-spoken opinion of a worldly man in reference to a professed Christian woman who stood high in the church to which she belonged. And why? Only because of her continued fretful stinging words to the members of her family. Yet, she longed to save that very man. Has she reformed? We hope so. The man is dead whom she might have saved, and—he died out of Christ.

Who can tell how different it might have been had she lived a consistent Christian life. How would it sound in the kingdom? How would it sound in the presence of Jesus? Let these questions probe our hearts, whenever tempted to use speech that is uncouth or unkind.

How we grieve after angry or fretful words have been uttered! How much we would give to recall them. Fault-finding words—how they rasp and hurt. Who can love us as they would were we changed as we ought to be changed by looking at the face of Christ!

"If ye love me keep my commandments." Any commandment in reference to our speech? Yes, bridle your tongues. "Let your speech be always seasoned with salt." Be courteous. "Be kindly affectioned one toward another." Kindness and courtesy does not allow the use of angry speech.

"If ye love me"—how much is involved in those *words!* True love will certainly make *different* lives—lives that would be salt to a perishing world.

Jesus is coming, let us be ready, and by "a godly walk and conversation" help others to prepare for his coming.

S. ROXANA WINCE.

Reduced Fares to Kansas City,

Excursion tickets to Kansas City, account American Royal Live Stock Show, will be sold via Pennsylvania Lines Oct. 16 to 20 inclusive. For particulars apply to Local Ticket Agent.

Please do not forget our financial needs.

Poetry.

Afterward.

Afterward, peaceable fruit,
Afterward, bitter pain;
The words and deeds of our yesterdays,
Will come to our lives again.

The friendship we gave and sought,
The duty we left undone,
The selfish pride that held us aloof
From the soul we might have won;

The bitter or thoughtless word,
The kindness we deem but small,
The wasted hours, the secret sins,
Ah me! we must meet them all.

The bitter may then be sweet,
And the sweet may hold a sting;
So little we know of peace or pain
That our afterwards may bring.

The joy of that future day
May flow from our pain and loss;
While the gleaming gold we cherish now,
Out there may seem only dross.

God help us to be more true,
To think of each deed and word,
As things whose spirits we'll meet again,
Somewhere, in our Afterward.

—Mrs. Harriette E. Lake.

Communicated.

Read at Roll Conference.

Dear brethren and ministers of the household of faith:

"What shall a man give in exchange for his soul?" Mark viii. 37.

Why are you met here today? Merely to enjoy yourselves and to bless and encourage one another? More than this, you have a higher purpose in view, you know that there are lost ones.

Out on the mountains wild and bare,
Away from the tender Shepherd's care.

And you want to bring these into the fold. You feel that the work of saving men for God's heavenly kingdom has been laid upon you, and you come here to sit at the feet of Jesus for a time that you may know the better how. Each one of you would fain lay a jewel at the Master's feet ere the year speeds away. This is my earnest desire, my daily prayer. I have found that "the gospel is God's power unto salvation to every one that believeth,"—salvation, not only from sin's bondage, burdens and misery, but from sin's penalty and loss; and I want others to find it, I want them to find it now, to feel that there is something to lose of inestimable value, something to be saved from, something grand and glorious to gain.

My days are near to the closing hour; my strength is waning; pulse-beats feeble, steps waxing slow. I face the relentless future, and question, Has it life or death in store for me? —eternal life or eternal death? How blissful if I shall gain the one, how terrible the thought that the other must be my doom! These things are fearfully real; there is no escaping them, and knowing that they are real what sacrifices we ought to make, how untiring we ought to be in the service of God, how faithful in sounding out the Word of the Lord, how earnest in pressing home upon lost sinners the matter of personal salvation!

God blesses and prepares us in such meetings as these for the very work of saving others. Let us keep this thought before us, and while doing it let us look at these solemn words of the Master—"What shall a man give in exchange for his soul?" No more solemn words are in the Bible than these. Turn them over and over again; consider them from every standpoint. Read them as the parallel passages in Matthew and Luke, prove that they ought to be read, "What shall a man give in exchange for his life?" For that vital or animating principle that constitutes him a living being, and which found or repossessed beyond the grave will make him live forever? Oh, what shall he give in exchange? He may "gain the whole world," but in the gaining will but "destroy or forfeit himself." Denying Jesus by giving his whole heart to the world, he has nothing to give in exchange for his life. There is no lamb to proffer: no ransom for him. Then as Jamieson, Faussett and Brown express it, "how awful is the stake!" He may gain the world's riches, honors and pleasures, but it will profit him nothing—profit him nothing!

I have in mi d's eye now a gifted young man who went to the races, bet on fast horses, lived for pleasure, bound fast to her chariot wheels by pitiful habit—wasted his own money and the money of others and—what for? What good did it do him? What did he find in it all? Ruined health and a hopeless death! How much he would have given when life was ebbing away to have had that life made sure to him for eternity!

"What shall a man give in exchange for his life?" Without Jesus there is nothing to give; he is the only sin-offering, the only Redeemer. No other name is given under heaven whereby man can be saved. We are not to fear them which kill the body but cannot kill the soul, but are to fear him which can destroy both soul and body in hell. Man cannot touch the future life. He may martyr God's saints by the million, but he cannot chain them to the grave, he has no power to say, "You shall not rise again." But God can and will destroy, and how shall we escape if we neglect the great salvation? It is because "we must flee for refuge to lay hold of the hope set before us," that we have been looking at these texts. We want to impress them upon our own hearts that we may be able to impress them strongly upon the hearts of others. He who flees for refuge, flees from danger. Cities of refuge protected men from death. Inside those cities the man-slayer could not touch them, so we say to sinners with all the strength and earnestness of our being, find refuge in Jesus! Out of him there is no hope! Destruction is certain. O to impress upon men the value, the saving power of truth! Denying the words of Jesus is denying him, confessing the truth of his words, is confessing him. Make this the keynote of your meeting. Make no compromises with error. God has no pleasure in the soul that draws back. "The just shall live by faith." "For yet a little while and he that shall come will come, and will not tarry." Be ready.

S. Roxana Wince.

Wisdom of Sirach.

CHAPTER 18.

1. The one who liveth forever generated all things in common (that is in a way common to them all, or according to generic laws common to them all).

2. The Lord alone will have been justified.

4. No one hath he authorized to declare his doings; and who will trace out his great doings?

5. The controlling-power of his majesty who will number? And who will add to discourse his mercies?

6. It is not possible to diminish nor to add to, and it is not possible to trace out his wondrous acts.

7. Whenever man shall finish, then he beginneth, and whenever he pauseth one will be without resources.

8. What is man and what is his use? What is his good and what is his bad?

9. A man's number of days is many years, a hundred say.

10. Like a drop of water from a sea and a grain (this the word "Seephos" the other name of "Peter") of sand, even so are a few years in a day of an animate-age (one way of expressing "eternal life" in the Scriptures).

11. Therefore the Lord hath been long-suffering for them, and hath poured out his mercy upon them.

12. He saw and knew well their catastrophe, that it was bad; therefore he multiplied his expintory favor.

13. Man's mercy is toward his neighbor, but the Lord's is toward all flesh, reproving and chastening and teaching, and returning as a shepherd doth his flock.

14. To those who accept chastening he showeth mercy and to those who haste unto his judicial-renderings (or verdicts).

15. Child, in good things do not give cause for blame, and in every way of giving do not give cause for sorrow for words.

16. Will not dew give rest from scorching heat? Even so a word is more efficient than giving.

17. Lo, is not a word more than a gift? And both are the part of a man who hath experienced grace.

18. A man without savor reproacheth in an ungracious way; and the giving of a baskanos (a person with an evil-eye) melteth away eyes.

19. Learn before talking, and before loss of strength get healed (or receive courtier-service; this is the word which expresses all Christ's healing in the gospels.)

20. Before judging examine thyself and in an hour of visitation thou wilt find atonement.

21. Before thou hast become enfeebled humble thyself, and in a period of sins show an inclination to return.

22. Do not delay paying a vow in due season, and do not wait until death to be justified.

23. Before making a vow get thyself ready, and do not become like a man who is trying the Lord.

24. Remember anger in a day of an end, and a period of requittal in the turning away of a face.

25. Remember a time of famine in a time of plenty, poverty and want in days of wealth.

24. From morning to evening a definite period is changing and all things are swift in the Lord's view of things.

27. A man will show himself reverent in every period, and in days of sins he will refrain from discordant error.

28. Every man of understanding knoweth wisdom and to the one who findeth it, it will give confession.

29. Men of understanding in words have shown themselves skillful also, and those who are accurate have given showers of parable teaching.

CONTINENCE OF SOUL.

30. Do not go thy way after thy inordinate-desires, and withhold thyself from thy lusts.

31. If thou supplest thy soul with the satisfaction of thine inordinate-desire, it will make thee the laughing stock of thine enemies.

32. Do not become a beggar from a money-lender for the purpose of giving feasts and thou hast nothing in thy purse.

COMMENT.

We have here a still further emphatic statement on the subject of "soul-life" namely that it is something common in its generic laws to the whole animate-creation including man. The statements in the verses 2 to 13 both inclusive are fully substantiated, confirmed and even amplified in the Scriptures of the New Covenant record. Read for instance Paul's argument on "justification" in Romans or what Christ himself says to his disciples about some of the deeper counsels of God which he had not revealed even to the angels or the Son.

And consider what is said in the seventh verse about God's ability beginning where man's ability ends. There is a very important principle in Christian ethics summed up in this oracular statement. In short God expects us to do what we can with our finite powers before he grants us the divine enablement. The Christian life is nothing, if not a strenuous one in God's estimate of it.

Temperance-folks and prohibitionists who teach, "Touch not, taste not, handle not" will do well to read what is said here under the heading "Continence of soul." For this is the temperance doctrine taught all through the divine record Old and New—namely the law of the inner-man, not outward restraints. Ponder over the 26th verse. There is a great deal in it.

Chas. Gardner.

Letters Read at Salem Conference.

Dear Brothers and Sisters in Conference Assembled:

Jesus is coming! "Let us therefore gird up the loins of our minds, be sober, and hope to the end: for the grace that is to be brought unto you at the Revelation of Jesus Christ." If we are ready surely we have nothing to fear, and nothing can separate us from the love of God. In this confidence the children of Christ can exclaim, "Lo, this is our God we have waited for him and he will save us." They will have no fears nor doubts, and this glory will be secure, for there is a crown laid up for all those that love his appearing. When Christ who is our life shall appear then shall we appear with him in glory. We shall be like him, for we shall see him as he is.

Hope your meeting together in Conference will be greatly blessed and be the means of having the truth spread in Ohio, for which we have long desired. Your Sister, desiring a part in the coming kingdom.

Mrs. M. J. Armitage.

To the Conference at Salem assembled Greeting:

As I cannot be with you in the flesh I shall try to be with you in the spirit or mind, joying and beholding your order, and the steadfastness of your faith in Christ. As there is but one Lord and one faith, it is essentially necessary that all should possess that faith, who expect an inheritance in the kingdom of God; for we are to be heirs of God and joint-heirs with Christ; for the promise that he should be the heir of the world, was not to Abraham nor his seed through the law, but through the righteousness of faith. And as there is but one faith, this must be the one. Surely it is a high calling of God in Christ Jesus, that those are called to who have set to their seal that God is true; for many are called but few are chosen. And truly this calling does not call any one away from the world to their inheritance, but we trust that those who attend the conference, are among the called, chosen and faithful. As the Captain of our salvation has said, "Be thou faithful until death and I will give thee a crown of life. And behold I come quickly; hold that fast which thou hast that no man take thy crown." We are not crowned unless we strive lawfully. Here again we see the necessity of a correct faith, for without faith it is impossible to please God, and faith is the substance of things hoped for, the evidence of things not seen. One of the things hoped for is eternal life, which God that cannot lie promised before the world began, and this is still a matter of hope with Abraham, for he died in the faith not having received the promise. And let the peace of God rule in your hearts to the which ye are called in one body, and that is, the church of the living God, the pillar and ground of the truth, which is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for an habitation of God through the spirit. May the God of peace rule, and his wisdom direct your conference business to the good of the truth as it is in Christ. Finally be perfect, be of one mind, and let that be the mind of Christ, and the God of peace shall be with you.

John Armitage.

Brothers and sisters:

As we will not be permitted to meet with you personally we feel it our duty to send you a few lines to be read, greeting you all with Christian love, and hoping the meetings will be a success, and that much good may come from the effort. It is our earnest desire that we should have an evangelist in this state as we have a large field here without any minister. We should not be discouraged for we can all do some good in scattering the good seed. There is always work for the willing hand. We have our trials and persecutions; but, dear brothers and sisters, the time is short when our Master will come. So let us each and every one of us be ready when the Bridegroom comes that he may say "Well done, thou good and faithful servant, enter thou into the kingdom prepared from the foundation of the world." Pray for us, that we may be found worthy. Knowing that it takes means to spread these truths, we should all respond cheerfully and freely. Please find $5.00 enclosed, to be used as the brethren see best.

Yours in the One Faith.

Bro. Mr. & Mrs. N. S. Westfall.

Dear brethren and sisters:

I am not permitted to meet with you this time, but am thankful that I can send you a few lines, and while to me it seems so little that I can say, yet I feel it my duty to do what I can, let it be ever so little. First, I send Christian love to you all and hope the Conference will be a success, and that much good may be done and that many will be permitted to hear the good news concerning the kingdom of God, and that it may sink deep into their hearts and bring forth fruit in abundance. I hope that others who have not the privilege of meeting regularly with the brothers and sisters may be permitted to meet at these meeting. I feel in sympathy with the isolated ones as I am comparatively one of that number. I live about fifteen miles from Bruch Creek Church and am alone here except Brother and Sister Westfall, who live within three miles of here. We have been in this community six years, and have had the privilege of having meeting in our district school house three different winters. First, Bro. F. L. Austin, next Brother J. F. Wagoner, and last Brother W. H. Wilson. It was a feast indeed to us. We are at work, doing what we can to sow the good seed. Brothers and Sisters, the time is short in which we have to work, so let each and every one of us do all we can to spread the gospel of the kingdom and not allow ourselver to become so burdened with the cares of this life as to have no time to work for the Lord.

Mrs. W. H. Edemiller.

Editor Restitution:

Please allow me space to make a report of the progress of truth in South Carolina. The Church at Guthrie Grove, in Anderson Co. began a meeting Aug. 28, and the day following E. M. Anderson baptized Mr. and Mrs. Andrew McCoy, Mr. and Mrs. R. J. Anderson, Baxter Heaton and Wm. Ballard. Mr. Heaton has been a minister of the Baptist Church. He and Bro. Ballard intend, by the help of God, to preach the gospel of the kingdom. Bro. and Sister McCoy are fine singers, and clear out Christians. R. J. Anderson is a son of Brother E. M. Anderson.

"The Bible says that whatsoever we ask in the name of Christ, believing, we shall receive, unless we ask amiss. We are taught to pray for the kingdom to come; so let us pray that Jesus may come and remove all sickness and pain, and restore the earth to its Edenic state, like it was when the morning stars sang together, and the sons of God shouted for joy. The only hope that is set before us is the second coming of Jesus Christ to fulfil the promises God made to Abraham. See Eph. iv. 4. What is the "one hope?" That God will fulfil the promises made to the fathers. What are the promises? "In thee and thy seed shall all the families of the earth be blessed." "To thee and to thy seed will I give this land."

Paul says these promises are the gospel. Gal. iii. 8. Christ says he that believes the gospel and is baptized shall be saved. He that believes not shall be condemned. Paul's hope was that God would fulfil the promises God made to the fathers. Acts xxvi. 6, 7. Gentiles are made partakers of the promises by being baptized into Christ and becoming the seed of Abraham. Gal. iii. 26-29.

As this is the only hope of the gospel those who are not acquainted with the promises have no hope. Eph. ii. 12 I want all the people of God to pray that I may recover my health so I can preach the Word.

John Anderson.

Conference Report.

Our Conference held at the proposed Colony at Rollin, Kansas, was quite well represented from different states, but especially from Iowa. The speakers were Oliver, Foore, Myers, Crowe, Eychaner and Freeburg.

The young people occupied an hour of the last three evenings, previous to the preaching service, in special music, readings, essays and recitations which all enjoyed.

A Conference was organized to be known as "The Southern Kansas and Northern Oklahoma Conference." It was decided that the meetings should be held annually at Rollin, and the time be left to the board. The officers appointed were S. C. Oliver, Pres., W. L. Crowe, Sec'y, and Delos Johnson Treasurer.

A subscription was taken up for funds to build a school house, to be used for the present for church service also. $190 were subscribed, which was increased later to $230. Work was commenced on it as soon as Conference closed, by Brothers Fish and Crown, and it is now well under way, though we still need $200 to complete the work.

We had a newly invented stove on exhibition for burning the crude oil, and the inventor claims that it will heat an ordinary room at a cost of 2 cents per day. A subscription was taken up to establish a plant at Rollin, for the manufacture of the stoves. $1200 was subscribed, and a company will be organized to be known as the "Rollin Manufacturing Co." Work will commence at once on the building. The main object of this is to furnish employment to the poor brethren who wish a home with us.

We expect a brother to put in a lumber yard, and another will put in a rug factory next January. There is a good opening for a blacksmith, and a broom factory.

W. L. Crowe, Sec.

Wishing to seal a letter, Gotthold called for a lighted candle. The maid obeyed his order; but, proceeding too hastily the flame, which had not yet gathered sufficient strength, went out. "Here," said Gotthold, "we have that which may well remind us of the gentleness and moderation to be observed toward weak and erring brethren. Had this candle when first lighted been carried slowly and shaded by the hand from the air, it would not have been extinguished, but would soon have burned with vigor. In like manner many a weak brother might be set right if we only come to his help in the right way."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs H Burdick	50
D T Seely	50
Mrs C E Perego	50
Mrs Sarah Lasho	2 00

Justice for God's Chosen People.

"Justice for the Jew" was the subject chosen by J. L. Gordon for his sermon yesterday morning, his text being, "And in thy seed shall all the nations of the earth be blessed." One of the miracles of the ages, said Mr. Gordon, was the spectacle of a race persecuted and abhorred, and yet remaining a separate and peculiar people throughout the centuries. The Jews had for nearly 2000 years been execrated as members of the race which crucified Christ, yet it should be remembered that only a few had been guilty of the Saviour's death. The common people of Palestine heard him gladly, and would have made him their King. Besides, even in Christ's time the Jews were spread all over the known world, and there were thousands of them who never heard of the tragedy on Calvary. Not only the Old Testament, but the New Testament, had been written by Jews. The Jewish nation had given Christ to the world. The Mosaic code was the basis of the law of the civilized world. In short, all the dearest treasures of Christianity were the gifts of the Jewish race. England and the United States had given the Jews the rights of free citizenship, and for thus honoring his chosen people God had honored and prospered these countries beyond all others.

The Jews had been stigmatized as a grasping race, but for two centuries at least Christians had shown themselves more grasping and unscrupulous in the pursuit of wealth. The record of the Jew was one of liberality and achievement. When William, Prince of Orange, embarked to win a throne in England, it was a Jew who gave him $500,000. When George Washington began his fight for American liberty, a Philadelphia Jew named Solomon gave him $600,000 to carry on his campaign. It was a Jew who supplied money for Columbus' first voyage to America, it was a Jew who drew the map which helped the voyagers, a Jew caught the first sight of the new continent, and a Jew was the first man to leap upon the strand.

The Jews were a moral people. For 100 years not a Jew was hung in the United States for murder. The average life of the Jew is 11 years more than that of other men. He lived according to God's commands, and cancer and consumption passed him by.

God has chosen the Hebrew people and shut them in from the world. Then he has poured the vials of his wrath upon them and scattered them all over the world for his own purposes. In his own time God would again crown the Jew with glory and honor and make him an instrument in the redemption of the world.—*Toronto Mail, July 27.*

If We Faint Not.

Sowing is toilsome work. The Christian's life in this world is a life of labor; but it is not labor in vain; and we are exhorted to "be not weary in well doing, for in due season we shall reap if we faint not."

The day of reaping may be long deferred, but it will surely come. It is pleasant when we can see seed-time and harvest close together, and when the fruit of faithful sowing appears at once to gladden and bless the heart. But this is not always the case. It is in the order of Divine Providence that seed shall be sown in faith and that time must elapse before the harvest can be gathered in.

We need not murmur at this delay. It is wise, it is necessary. We need not be discouraged, nor fear that our labor has been in vain; we must wait. We may sow in other fields, and pursue other toils, but we cannot hasten the Lord's work. He will bring it to pass in his own good time. Doubtless many a seed that has been sown, despaired of, and forgotten, will yet bring forth an abundant harvest; and many a discouraged laborer shall see with glad surprise upon the hills of God, the ripened sheaves that sprang from seed which he supposed had been devoured by birds, or had withered beneath the summer's heat.

"We shall reap if we faint not." The "due season" will come; the time of resurrection, of revelation, of manifestation, of reunion, of reward.

Blessed are they who shall endure to the end, and fainting not, shall join with sowers and with reapers, to sing with joy the eternal harvest home.—*Christian.*

Subscribe for The Restitution for 1903.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Obituary.

Isaac Scott Miller was born in Wayne Co., O., Oct. 7, 1836, and died at his home near Dorris, Woodward Co., Okla., Sept. 6, 1903. Brother Miller united with the church when just a young man while living in Indiana. He has attended the meetings at Antioch, Plymouth and Argos many times. For the past ten years he has been trying to expound God's Word and show that Jesus Christ is the light of the world to those who are walking in darkness and sin, and how well he has succeeded God, the Father, only knows. He was married three times. His first marriage was to Eliza Ann Henry (the date of which is unknown to the writer) to this union were born four children, three boys and one girl, the girl, Sister Laura Brown, is living in Woodward Co., Okla. While living with his first wife he was called into the Civil War, entering the B 17th Ind. Vol. Infantry in 1864. Soon after the war was over he lost his companion and June 17, 1866 he was married to Mrs. Evaline Carlyle, a widow and a member of the Church, to this union two children were born, Miles Miller and Mrs. Della O'Keefe, both of whom are still living. And while living near Geuda, Kan. this companion died, and on Nov. 15, 96, he was married to Lydia Mesner, who survives him with the care of four little children. Bro. Miller's sickness was brief, took sick Saturday night and died Sunday night. The church loses one of its faithful workers, and the community to which he had lately moved and had learned to love him for his kindness and Christian character now share his loss. His work at Jackson, near Oxford, Kan., will ever be remembered for his faithfulness and untiring efforts to proclaim the glad tidings of the coming kingdom and the glorious reign of Christ. He was peacefully laid to rest until he is awakened by the voice of him who hath said, "Behold I come quickly, and my reward is with me to give every man as his works shall be."

A. J. Davis.

Notice.

I would say to the brethren that having been again put in the field as Evangelist for the Northern Kansas and Missouri Conference, I am at your service and will go wherever called. While the last year's work did not come up to what we desired, yet the work closed in a very satisfactory condition, and the new year begins with better prospects than ever before.

Now, brethren give me your assistance, send in your pledge, or what you feel able to give for this year's work, and let me know where you are and the situation in your neighborhood.

The 1st of October (Thursday) I will begin a meeting at the Prairie Point School House in Cloud County, Kansas, 14 miles south-west of Concordia and 9 miles north-east of Glasco, in J. J. Wright's neighborhood. Let all the brethren in north central Kansas attend this meeting that can.

A. W. Dagny, Evan.

$33.00 to the Pacific Coast

Via the Chicago & North-Western R'y from Chicago daily Sept. 15 to Nov. 30, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast Points; very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Corresponding low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $6.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Ave., Chicago, Ill.—Oct 31

Low Fares to California.

Excursion tickets to San Francisco, account American Bankers' Association, will be sold via Pennsylvania Lines Oct 7 to 16 inclusive. For particulars see Local ticket agent.

Hunters' Rates Chicago & North-Western R'y.

Reduced rates from Chicago to the hunting and fishing grounds of Wisconsin and Michigan. Tickets on sale from September 15 to November 15. Excellent train service. Sport best in many years. For descriptive booklet with game laws and full particulars apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth Ave., Chicago, Ill.—Oct 10

Low fares to Bourbon on account of the Fair. The Pennsylvania Lines will sell excursion tickets Oct. 13 to 16 inclusive, from Ft. Wayne, Valparaiso and intermediate points.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cts post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

VANDALIA LINE

TIME TABLE.
In effect May 25, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:47am
No. 20 " Ex. Sun. "	6:44pm
No. 23, " " "	0:47pm
No 10, Sunday only	6:13pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:51 a m
No. 7, " " " "	12:05pm
No. 19, daily	6:18pm
No 9, Sunday only	9:19am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $329 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 18th Street, New York.

$62.50 to California and Return.

Via Chicago & North-Western R'y. From Chicago to San Francisco and Los Angeles, daily, October 8 to 17. Correspondingly low rates from all points. Three fast daily trains, with magnificent equipment through to the coast, including the famous electric-lighted daily Overland Limited; less than three days en route, over the only double-track railway, between Chicago and the Missouri river. All agents sell tickets via this line. Send for illustrated booklets, maps and full information to A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—Oct. 10.

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

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Persons requesting their address published may have their names inserted here.

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J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Schelerville Ind.
J. F. Wagoner, Box 251. Rochester, Ind.
J. T. Prime Sr, Edison, Neb.
A. J. Eychaner, Chadbrook, In.
D. L. Kean, 4507, N. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawtis, Kan.
S. C. Oliver, Attica, Kan.
Mollie Bybrook, W. B. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, tr 6
Libbie Palmer 643 Alder st Eugene Ore
S. T. Buck, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
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Schedule of Passenger Trains—Central Time.

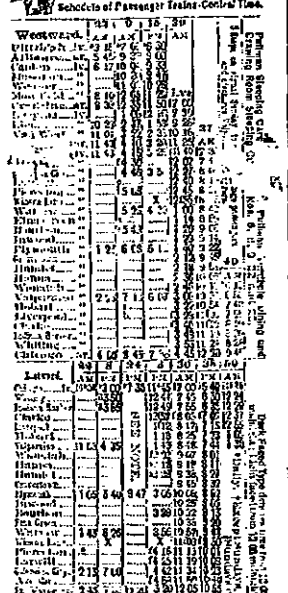

Reduced Fares to Detroit.

Excursion tickets to Detroit will be sold via Pennsylvania Lines, Oct. 15, 16, 17, 19, account Christian Church National Conventions, American and Foreign Missionary Societies, Christian Woman's Board of Missions, Endeavor and Educational Societies. For detail information, apply to any Ticket agents of Pennsylvania Lines. —oct19

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

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The Restitution.

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Poetry.

I Wait for Him.

"I wait for the Lord, my soul doth wait, and in his Word do I hope." Psa. cxxx. 5.

I wait for him whose promise sure,
The ages have not heard in vain.
Whose pledge unto his chosen ones
Was, "If I go I'll come again."
Not all the vain world's ruthless din,
Nor rushing of the waves of time,
Nor strife or tongues, nor clash of war,
Can drown that Word of truth sublime.

Communicated.

The Power of the Human Will.

Will, abstractly, is defined as "that faculty of the mind by which we determine either to do or forbear an action" (Webster); "the intellectual power of exercising choice" (Bascom); "the power to choose" (Edwards); "that power of the mind by which it becomes the conscious author of an intentional act" (Whedon). The will has reference to action or doing. Two or more objects of different character are presented to the mind. Reason compares these objects, the judgment determines which is preferable, and the will, as the executive officer, decides which course to pursue.

Are the foregoing definitions sustained by the word of God and human experience? If they are, we are bound to accept them; if not, we are obliged to seek some other solution of the causes that underlie human action. If true, they show that the mind is capable of originating thought and volition within certain limits; if not true, the human mind is nothing more than a tool which is not capable of action unless acted upon from without. If the human mind can determine for itself what to do or forbear, it is then responsible for its action; if incapable of such decision until moved upon from without, no responsibility can attach to its actions, or to any consequences arising therefrom. No praise is due for a favorable choice, and no blame for an adverse one. In dealing with this subject, our appeal shall be to the word of God, which is corroborated by experience.

I shall cite instances where an appeal was made urging men to make a good choice. God said to the children of Israel, while they were on the way from Egypt to Canaan, "See I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shall be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. xxx. 15-20. Here God sets two opposite ends before the children of Israel: "Life and good, and death and evil." Life and good will result from their keeping his commandments and statutes; "death and evil" shall come upon them, they shall "surely perish" and "not prolong their days," if their "heart turns away" so that they "*will not hear.*" God desired their good, and therefore admonished them to "choose life." However, he did not compel them either way in this choice, but left it wholly with them which they would choose. If they choose life and lived, it was not because they were compelled to do so, but because they had duly weighed the matter thus announced to them, and had decided to obey God's commandments and statutes. Hence, if they lived, it pleased God because they obeyed his word, but it was the result of their own choice. On the other hand, if they choose death, it was not because no other choice was possible, but because they had either acted rashly in not duly weighing the consequences of their own action, or because they had preferred the temporary enjoyment they might derive from their own doings, to the pleasure that would result from obedience. If they lived, they owed this fact, in the first place to God who made this possible; and it was due, in the second place, to their own choice in the matter. If they died, no blame attached to God for either desiring their death or not having duly warned them in advance. And God not only appeals to this ability in man to make his own choice, but, is the Author of it.

Another instance of this kind is recorded in Joshua xxv. 14, 15. Joshua, at the instance of God (v. 2) commands the children of Israel to "fear the Lord and serve him in sincerity and truth," and to put away false gods. And if, after considering what he had told them in ff 2-13, it should seem evil to serve the Lord, they were to decide whom they *would* serve. They were compelled, by the exigencies of the case, to make a choice; but, though God very much preferred that they should serve him, they were left perfectly free in making this choice. "As for me and my house," said Joshua to the people, "*we will serve the Lord.*" v. 16. This had been fully determined upon before the announcement was made.

In view of this, how useless it would be to require man to choose either good or evil, if he is an irresponsible tool that can choose neither good or evil, and to hold him responsible for the choice he makes.

There are numerous instances on record where a choice was made for good, notably the case of Moses. It is said that "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach for Christ greater riches than the treasures of Egypt: for he had respect to the recompense of the reward." Heb. xi: 24-26. Two things weighed on the mind of Moses: First the temporary pleasures of sin amid the treasures of Egypt; and second, the recompense of the reward for bearing the reproach for Christ. They were both desirable: The former to the desires of the flesh; the latter to the thoughtful mind looking farther than present enjoyment. Moses *refused* (denied, declined, rejected as worthless) "the pleasures of sin for a season," and *chose* "affliction with the people of God, for he had respect to the recompense of the reward." This choice was not made for him by another, or when he was still young and unable to decide a case of such moment, but "when he was come to years," showing that he had come to maturity, and was therefore capable of deciding a case on its merits.

In contrast with this refusal of sin stands the refusal of men to obey the will of God. "Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom they have sinned? for they would not walk in his ways, neither were they obedient to his law." Isa. xlii: 24. Either God willed that those people should obey his law, or he did not. He gave them his commandments, and these express his will. If he willed that they should thus disobey him, they had not "sinned," as he accuses them of doing, and he did wrong in giving Jacob for a spoil, and Israel to the robbers. If he did not will such disobedience, the evil here pictured was a just punishment of their sin.

The Scriptures plainly affirm that a man has "power over his own will." 1. Cor. 7: 37. And the forgoing cases are but a mere fragment of the great mass of evidence which goes to confirm the truth of this apostolic statement. It is possible for men to *sin willfully* after receiving the knowledge of the truth. (Heb. 10: 26), as is evident from the statement that when some "*knew God*, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." It is also said that when they "did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. 1: 21, 28.

Men may be willingly ignorant of certain things which may and ought to be known: men who walk in their own lusts—desires which are not inspired by God, but are peculiarly "*their own.*" These lusts so engross their attention as to render them ignorant of God's purpose, so that they will say, "Where is the promise of his coming?" 2. Peter 3:5.

Another proof of the awful power of the human will is contained in [illegible] proof of Jesus to the inhabitants of Jerusalem, "How often would I have gathered thy children together, as an hen gathereth her chickens under her wings, and ye would not." Matth. 23:37. That they were not "gathered," is a fact, not because *he* would not, for he made repeated efforts: "*would often.*" They could have been gathered as far as his "will" in the matter was concerned, but they "would *not*," and therefore were not gathered. They had shown their rebellious disposition by killing the prophets and stoning them that had been sent to them.

"See that ye refuse not him that speaketh," is a solemn word of warning, speaking in disguise of the awful possibilites of the human will. Heb. 12: 25.

Let us, then, be careful to make the proper use of the "power over the will" which has been conferred upon us, by bringing our own will into subjection to the Divine will and training it to live the rest of our time to the will of God. 1. Pet. 4:1. This is our part in the transaction. God has done his part. If we conduct ourselves in harmony with the Divine will, it is because we have decided to do so: if we do not, God is free from responsibility. It will be the result of our own choice. We have the assurance that, after we have done the will of God, we shall inherit the promises. (Heb. 10: 36). that is, enter the kingdom of our Father. Matth. 7: 21.

Yours in the love of the truth,
A. H. ZILMER.

Wisdom of Seirach.

CHAPTER 19.

1. A drunken workman will not have grown rich; the one who despiseth the few things will fall little by little.

2. Wine and women will cause men of understanding to apostatize and the one who cleaveth to harlots will be more daring.

3. Moth and worms will inherit him the former, and a more daring soul, the latter, will have been taken away.

4. He who trusteth quickly is light of heart, and he who sinneth against his soul will commit discordant error.

5. He who is rejoicing in heart will have been well known.

6. And he who hateth talk will grow less in evil.

7. Never repeat a word and nothing shall be diminished by thee.

8. Do not tell your story to a friend and an enemy, and if it is not a sin for thee, do not reveal a matter.

9. For he has heard thee and hath come to be on his guard against thee, and in due time he will hate thee.

10. Hast thou heard a word, let it die along with thee; be of good courage; it will not burst thee.

11. A savorless (unwise) man from the face of a word will suffer woe (birth-pangs) like a woman who is bringing forth from the face of an infant.

12. A weapon pierced to a thigh of flesh, even so is a word in the bosom of a savorless man.

13. Reprove a friend, though he hath not done anything, and if he hath done it, that he may never add to it.

14. Reprove your friend, though he hath never said it, and if he hath said it, that he may never repeat it.

15. Reprove a friend, for many a false accusation hath occurred, and that he may not put faith in every word.

16. There is one who destroyeth and not from soul-life (natural or physical life) and who hath not sinned with his tongue?

17. Reprove (convict or address his reason) thy neighbor before threatening, and give place to a law of the Most High.

18. All wisdom is fear of the Lord, and all wisdom is there a doing of law.

19. Even an exact knowledge of wickedness is not wisdom, and the counsel of obdurate sinners is not prudence, counsel is.

20. There is a wickedness and it is an abomination, and there is a heedless person who is lacking in wisdom.

21. More to be feared is a man [illegible] understanding than a man abounding in thoughtfulness and an evader of law.

25. There is an accurate subtility and it is unjust, and there is one who perverteth grace in manifesting judgment.

26. There is one who doeth wickedly under the cover of darkness, and his thoughts are full of deception.

27. Bowing his face, and deaf on one side he will anticipate thee where he is not well known.

28. And if he be prevented from sinning by inferior strength, if he find opportunity, he will do evil.

29. A man of mark will have been known by seeing him, and from the answer of his face will a man of perception have recognized.

30. A man's clothing and the way he shows his teeth when he laughs (lit "teeth laughter") and a man's way of walking declare his characteristics (lit "the things concerning him.")

CHAPTER 20.

1. There is a reproof which is not timely, and there is one who keepeth silence and he is thoughtful.

COMMENT.

Is the wisdom of this chapter "wise saws and common proverbs" culled from the experience of men or something more? To me it is most decidedly more. The fact that the author is dealing with the individual and the common affairs of his every day life does not as medievalism has concluded stamp it as "uninspired," but emphasizes all the more the thought that is pervading and leavening the whole Christian idealism of this opening twentieth century—namely that God is in all his world and not in a little ecclesiastic cosmic segment of it—and that even a small portion of his spirit concerned will make even a Saul a true prophet.

The positive and negative definition of "wisdom" in the 20th and 22nd verses for practical application to one's conduct of life is of more value than whole libraries of even nineteenth century theological and exegetical teaching. For it exactly agrees with Christ's own oracular teaching. "Do what I say if ye would know of the teaching."

People will do well to heed what is said in this chapter about keeping your own counsel, sometimes even from your friends. The characteristics of a man of mark are well put here, and how to read character from observation of one's smile, dress, gait etc.

Then the timeliness of everything we do—if we would make effort effectual, especially in administering reproof silence is oftener golden than we may think.

CHAS. GARDNER.

The Bereans Column.

[Under this heading the society of "Bereans" of Hazel, will supply the copy, and endeavor to fill the space once a month.]

My subject is What the followers of Christ are and what they will be.

Priests and Kings. Co-rulers with Christ in his kingdom is an honor that awaits the righteous of all generations. He that overcometh and keepeth my works unto the end, to him will I give power over the nations. Rev. ii. 26. It is evident from the foregoing passage that an overcomer may fall short of the glory of God, but to the one that holds out faithful unto the end, the promise is sure and stead fast.

Jesus says "To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. What a blessed privilege awaits the faithful followers of Christ.

The reward offered is always conditional on our part. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 6.

How we prize life in this present age, with all of its sorrows, perplexities and difficulties, with sickness abroad in the land. Every available effort is put forth to perpetuate life. Yet what is it compared with the future life where sickness and death will be no more.

We are told in the blessed Book, that the kingdom that the God of heaven sets up shall never be destroyed, but shall stand forever. The rulers in that kingdom need not fear the work of an assassin. It is deemed necessary to take the utmost precaution to guard the kings of today, and even the president of the United States, whose term is but for a few years. Not so in the kingdom of God, for we shall be able to exclaim with Paul—"Thanks be unto God for his unspeakable gift," which is immortality.

The inducements God sets before us are many and great, yet it is written, "Eye hath not seen, nor ear heard; neither have entered the heart of man, the things which God hath prepared for them that love him."

Let us bring ourselves to a realization of the fact that God's plan is a reality and not a dream, so that when our Lord returns he may say unto us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joy of thy Lord."

ALMEDA MITCHELL.

SOWING.

In glancing over the great panorama of life we [illegible] beginnings make the greatest endings. As this is true from a financial standpoint so it is also true in our Christian career. If we wish to "fight a good fight," to hear the cry "well done thou good and faithful servant," we must begin to sow our seeds when young, that none of the precious moments may be lost.

Christ began his teaching when but twelve years of age. What then is to hinder his children from doing likewise? There are a great many fields of labor open for our service. Christ does not want idle worshipers. It is not enough for us to be good—but we must be good for something. Though not merely in preaching the gospel do we become followers of Christ. He loves the meek and lowly, and while all of us are not adapted to exhort and become great teachers, every little child can sow seeds of kindness. In this way we lay a good foundation for a noble Christian life. We are told that the occupations of our childhood are found to color and influence our later lives. If this be true, even the little children should be careful that the seeds they sow will bring forth good fruit.

We are all desirous of doing that which is right. Too many times we are more anxious about the bringing in of the fruits than we are of the preparation of the ground, forgetting that an abundant harvest comes only after unwearying labor in the seed time. Every act of thoughtfulness for mother, and every loving kindness to a school friend, are among the seeds which sown patiently from day to day will bring a sure harvest of love and peace.

There are many thorns constantly coming in the pathway of those who try to lead a Christian life. So many efforts seem to be in vain. True it is that some seeds will be lost by the wayside, or will wither away leaving no fruits; but it is also true that some will fall in good ground and bring forth bountifully. We are always sowing. The brain is never idle. Our mind must be filled with good or it invariably is filled with bad.

Dear Bereans, and Christian friends, let us be careful lest the seeds we sow will not bring forth a harvest acceptable in the sight of God.

ELIZABETH EATON.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, OCT. 14, 1903. NUMBER 38.

Conference Report.

As per announcement the Quarterly Conference, met at Millbrook, Mich., Friday Oct. 2. 1903, at 7:30 P. M. Ministers present were A. H. Zilmer, Plymouth, Ind., B. W. and M. A. Woodward, Dutton, Michigan. Bro. and Sister Woodward had been at Millbrook holding meetings for a week before the Conference. Bro. Wm. McCredan of Dutton and Sister E. Jackman of Grand Rapids, completed the number from a distance. Each service was instructive and interesting, and all felt well repaid for the effort made to have a Conference so far from the center of the State, though much disappointed that so few came from other parts of the State. Although meetings are held regularly at this place once in four weeks, with Sunday School and Young People's meetings, this October Conference had been looked forward to as a time of rejoicing and having their faith strengthened. The church at Millbrook is always alive and at work. Some of the dear ones have moved away since the last Conference held at Millbrook. We missed them very much, especially our ex-president, Bro. Decker and family, and other dear ones.

Friday 7:30 P. M. praise service and prayers, and a few words of welcome by our President, Bro. B. Lake. 8:00 P. M. sermon by Bro. Zilmer, subject, "The mystery of godliness," 1 Tim. iii. 16, "God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Saturday 9:30 A. M. social meeting led by Bro. Lake followed by a very instructive sermon from Bro. Zilmer, subject, "Occupy till I come, or the two advents." Luke xix. 13, "And he called his ten servants, and delivered them ten pounds and said unto them, Occupy till I come." At 2:00 P. M. we listened to an interesting sermon from Sister Woodward, 2 Peter iii. 11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 7:00 P. M. social meeting led by Bro. Woodward. He gave us some good thoughts from Rom. xii. "Looking unto Jesus, the author and finisher of our faith." Sermon by Bro. Zilmer at 8:00 P. M. from Acts xvi. 30, "What must I do to be saved." Sunday 9:30 A. M. praise service and social meeting led by C. M. Cousson, lesson John xi. 1-45, followed by a sermon from Bro. Zilmer, subject; "The everlasting kingdom." Matt. vi. 11, lesson, Psa. lxxii. At 2:00 P. M. subject, "The two thrones," was ably presented by Bro. Woodward, Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne." 6:30 praise service and social meeting led by Sister Woodward. A letter was read from our dear Sister S. Roxana Wince, followed by a sermon from Bro. Zilmer, subject, "The gospel." Gal. i. 6.

The ordinance of the Lord's Supper was partaken of at the close of the Sunday evening service conducted by Bro. Woodward, Sister Woodward Bro. Lake. We did have a good meeting, heard excellent sermons, the speakers bringing out of the treasure house of God's Word things both old and new. And the testimony meetings were interesting and comforting. We will remember the Conference for a good while to come, and I trust that the spiritual uplift that we received will abide with us and strengthen us for every duty. And how good it is that amid the cares and perplexities and troubles of this present life we need not meet them alone and in our own strength, but we may be strengthened with might by his Spirit. He has promised so much to those who trust him. The good by hand shake was given Bro. Zilmer while all sang, "God be with you till we meet again." May God keep us all pure is my prayer.

EMMA JACKMAN Sec'y.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Oct. 7, 1903.

As we go to press today there are on our list just 360 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $700.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send as soon as he can. We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a Brother or Sister now owing us but who can get the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $160.00 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. ters? We hope you will without more delay.

There is no reason why the pulse of the inner man should fluctuate and we should be in full vigor one day, and all sadness and depression the next.

Truth of any sort is generally disagreeable to the natural man, but especially the truth concerning man claimless and unentitled condition before God, as a creature under sentence of death.

Dean Stanley confessed that for the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize—that those who were baptized were plunged, submerged, immersed, into the water.

Gennor Elliot says: "One of the most remarkable phenomena in the history of this scattered people (the Jews), made for ages "a scorn and a hiss," is, that after being subject to this process, which might have been expected to be in every sense deteriorating and vitiating, they have come out of it rivalling the nations of all European countries in healthiness and beauty and *physique*, in practical ability, in scientific and artistic aptitude, and in some form of ethical value."

Peace on Earth.

"Everywhere the Scriptures present a most delightful picture of the future age under the beneficent rule of the Son of David, the Prince of Peace. One unbroken calm. A morning without clouds. An untroubled sea, no casting up of mire and dirt. No raging tempest. No political storm. No unsettled Eastern question. No frontier difficulty. No boundary line to rectify. No march of armed men. No clang of deadly steel. No rumbling thunder of deadly cannon. No deadly hate betwixt man and man, no thirst for blood. No intense longing for revenge,—all nationalities merged into one. Peace flowing like a river. The whole earth quiet and at rest."

The 8th of October was the limit of time for Russia to leave Manchuria. Seeking an excuse to remain, she made demands on China that could not be met, and of course she stays. Japan is angry, and ready to fight, as she claims Corea as her rightful spoil, and with Russia in possession of Manchuria, the absorbing of Corea is but as another mouthful for her. Germany and France are willing Russia shall stay, as Germany expects at least the moral support of Russia in her *plans* in the near and far east, and France wants no interference in her designs in Morocco. The United States will do nothing if certain ports are kept open. England can only enter into the case should another power take active part with Russia against Japan. Some days the dispatches indicate hostilities, and the next day all is quiet. We can only watch and wait for the outcome.

When He Was Returned.

Having received the kingdom. Matt. xxv. 15. The 19th verse says this took place *after a long time*. This being so, the popular dogma of the kingdom being set up at Pentecost on the one hand, and the coming of Christ occuring every time a believer dies on the other hand, necessarily falls to the ground, inasmuch as that the former must have become an *accomplished* fact *ten days only* after Christ's ascent to heaven; and the latter must have taken place numberless times, whereas Christ only returns once, and there is no mention in the Bible of his ever ascending to heaven again after that! But the fact must be patent to all Bible students that he has not yet returned, and his kingdom is not yet obtained, although eighteen dreary centuries have rolled their sin-stained clouds into the archives of eternal justice. This has caused unfaithful servants to exclaim, "the Lord delayeth his coming!" The return of Jesus and his authority to receive the kingdom "under the whole heaven" takes place at the same time, and it belongs to a steward's profitable trading to wait with patience, even though the vision appear to tarry, Hab. ii. 3; and blessed indeed will those servants be whom, when the Lord cometh, shall be found watching. Matt. xxiv. 46, 51.

A Diversity of Talent.

"One, two, and five talents,"—Paul explains this diversity of ability in his letter to the Hebrews, chap. v. 11-14, and chap. vi. 1-3. Some believers appear to have attained only to the knowledge of first principles,—such are the one talent servants of the parable, and he warns them of their danger in losing even what they had—"Ye have need that one teach you again which be the first principles," etc.; then he describes the owners of the two and five talents in ver. 1-14, as those who were of full age in the truth, who by reason of *use* had their spiritual senses exercised to discover both good and evil, and had therefore gone on to *perfection*; such possessed a correct knowledge of the mysteries of the gospel, and were rooted and grounded in the faith, and mighty in the Scriptures. It is observable that the mere possession of two or five talents does not secure salvation, and having only one does not necessitate condemnation, it is their right or wrong use which influences these results; because if five be given it is merely the result of superior ability, and carries with it corresponding responsibilities, and if only one be given it is a serious warning to its possessor that it will require the whole of their inferior ability to use it profitably."

First the Natural, Afterwards the Spiritual.

The first Adam "is the figure of him that was to come." "There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a life-giving Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is Spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." Rom. v. 14; 1 Cor. xv. 44-47.

In the generation there was the first man, "and in the regeneration there is the second Man." The first man was the "figure," or type of the second Man. The figure was incomplete and temporary, and the reality is complete and permanent. The first man was "natural," and the second Man is "spiritual." The first man was "earthy," and the second man is "heavenly." The first man was a "living soul," and the second Man is "a life-giving spirit." The first man was Lord of the earth, and the second man is Lord of both the heavens and the earth. The first man at his *best* was only an imperfect outline of the second Man, and in the second Man the original outline is completed, perfected and glorified.

"The Lord God said, It is not good that the man should be alone, I will make a helpmeet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took *one* of his ribs, and closed up the flesh instead thereof; and of the rib which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man." "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. For I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Gen. ii. 18-23; 2 Cor. xi. 1-3.

In the generation there was the first woman, and in the regeneration there has to be the second woman. As the "first man" was the figure of the second man," so the first woman was the figure of the "second woman;" and as the second Man is "the first-born from the dead," Col. i. 18, so the *second woman* is the "general assembly and church of the first born." Heb. xii. 23. The first woman was a single individual of one sex; the second woman is a community comprising many individuals of both sexes, and of many nationalities. In the Bible, communities are very frequently spoken of under the figure or symbol of a "woman," a "virgin," etc. The first woman was of the first man, and the second woman is of the second Man. The first woman was of the life and flesh of the first man, and the second woman is of the life and spirit of the second man. 1 Cor. vi. 17. The first woman was formed because it was not good for man to be alone. And the second woman is being formed because it is not good that the second man should remain alone. The first man was incomplete until the first woman was *formed*, and the second man remains incomplete until the second woman is formed. Eph. i. 23. The first woman was formed to be a "helpmeet" for the first man; and the second woman is being formed to be a "helpmeet" for the Second man; and together, the second Man and the second woman are to accomplish the purpose of God in the regeneration of the world."

Christ in Us.

The question is, has Christ been formed in us? Can we say, "Though our outward man perish yet the inward man is renewed day by day?" The sincere milk of the Word first and the strong meat after, constitute the only food upon which this new creature can thrive and mature. Since it is a mental and moral creature we have to deal with, it is the mind and the heart that must attend to its wants. Its growth, therefore, depends upon our *thoughts, words* and *actions*. If they are righteous, then assimilation takes place and growth takes place. When the outward man perishes the inward man remains *in the mind of God*. We, then are writing our characters, to be indelibly retained by that Spirit in whom we live, move, and have our being. He knows all about us—even knows our thoughts afar off; and under these circumstances it behooves us to avail ourselves of all the divine assistance proffered us; and not deceive ourselves by trying to walk the way of life alone; we will *surely* come to grief if we do.

"We Have not Followed Cunningly Devised Fables."

When we read the first chapter of Peter's second letter, do we not all feel the truth of the Apostle's words, and feel persuaded that in our acceptance of the glorious truth concerning God's kingdom we have not followed cunningly devised fables? Peter was one of the three who were permitted to see the glory of their Lord and Master on the Mount of Transfiguration: and he says, "We were eyewitnesses of his Majesty, for he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is

MY BELOVED SON,—

hear ye him. And this voice which came from heaven we heard when we were with him in the Holy Mount." So Peter had seen the kingdom of God in minature, or a representation of it, as it will come in power. He had seen the Lord transfigured and arrayed with glory. He was assured that the second coming of the Lord which he preached to those who had not seen him when he was here before, was no cunningly devised fable. We call to mind the introduction which John gives to his first epistle. He shows the same confidence and gives the same reason. He had

SEEN THE LORD,

and had companied with him. He, too, had been on the Mount of transfiguration. He had held a position of especial love in the Savior's bosom. And he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of

THE WORD OF LIFE,

that which we have seen and heard declare we unto you." There is something here which helps to establish us "in the present truth," to enliven our trust. We feel assured that in believing the words of Peter and John, and of all the apostles, we are not following cunningly devised fables, but are receiving favor from him who is the *way*, the *truth*, and the life." We have heard and believed the truth as the apostles proclaimed it. We have believed the promise of our Lord's second coming, and the gospel of his

GLORIOUS KINGDOM;

and we have made up our minds that we will walk in the ways of our *Lord*, and *not* in the ways of the world. We have separated ourselves from the world and those who are of the world, in response to the exhortation of the Lord through the Apostle Paul, "Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my

SONS AND DAUGHTERS,

saith the Lord Almighty." When one resolves to leave the world and its vanities, there are often worldly objections cast in his way, to seek to turn him from his purpose. And even after he has left the world and has commenced to walk in the way of Christ, the same temptations sometimes work to induce him to return. So that, though we may often have considered such objections,—opposed to them the weightier

INFLUENCE OF THE WORD,

it is well for us at times to be put in remembrance of our weakness. The inspired writers seem to have anticipated every objection that might be raised, and to have prescribed for it an effectual remedy. One of the *first*, is, the numerical objection. It is not counted an honor to wait for God's Son from heaven and hope for his kingdom, because so few there are who thus

WAIT AND HOPE.

But we recall the words that were addressed to the children of Israel by Moses, when charging them to cleave to the Lord. "Thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself above all that are upon the face of the earth. The Lord did not set his love upon you nor choose you because ye were more in number than any people, for ye were the fewest of all the people." There is a great similarity between this language and that which Peter uses in his first epistle, "Ye are a chosen generation, a royal priesthood,

AN HOLY NATION,

a peculiar people; that ye should show forth the praises of him who called you out of darkness into his marvellous light." Let us not be moved, then, by the comparative smallness of our number, but remember that the Lord is with the few that serve him rather than with the many that walk in the light of the world's ways. When king Asa was sorely pressed by the Ethiopians he trusted in God that he would deliver him, and cried, "Lord it is nothing with thee to help with many or with them that have no power." It is again objected that those who receive such doctrines

ARE NOT POPULAR;

and to this the Scripture fitly makes reply and gives exhortation,—"If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you;" and the exhortation is, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is

NOT OF THE FATHER,

but of the world; and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Plainly, then, we will make a great mistake if we reject the doctrines of Christ because they are not popular, and the world does not accept them; for the friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God.

Still another objection raised is, that great men do not believe these doctrines. This should not be allowed to have much weight, when the words of Paul to the Corinthians are remembered, "Not many wise men after the flesh, not many mighty, not many noble are called." And Jesus thanked his Father because he had made known the gospel to those who were humble. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Hosea had to reprove wayward Israel for trusting in her mighty men,—"Ye have plowed wickedness; ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way in the multitude of thy mighty men." It is wrong to trust in princes or in any great men. They go not my as well as those who are esteemed of little account. Ezekiel complained that all had worked iniquity, the princes, the priests, the prophets, and the people.

There is yet another objection raised,—that the acceptance of Christ's doctrines will cause a loss of material wealth. It will produce unpopularity, and injure one's business prospects. There are two replies, at least, to this. There is first the exhortation of Christ himself, "Seek ye first the kingdom of God and his *righteousness*." And then the truth that Zephaniah expressed, that neither one's silver nor gold shall be able to deliver in the day of God's wrath.

Then let us *not* be moved by these worldly objections; let us not lose our faith; let not our hope wane. The day is at hand when our Savior will be here. We want to live in his service that we might be found well-pleasing in his sight. Barnabas exhorted the believers at Antioch to cleave to the Lord, and we should take the exhortation to heart. We want to manifest more powerfully the spirit of the hymn which says,—

"Nearer to thee would we venture,
Of thy truth more largely take;
Upon life diviner enter,
Into day more glorious break."

The Russian Jew.

The Chicago *Tribune* of Oct. 4th, has the following article written by Leon Zolotkoff, who was a delegate to the late Zionist Congress at Basle, Switzerland.

If there was still anything doubtful in the attitude of the Russian government toward the Jew, the letter of the Russian minister, Von Plehve, to Dr. Herzl made it all clear beyond the shadow of a doubt. The letter is so much in keeping with the policy of Russification pursued by the Russian government with great severity that it is almost astonishing that a Russian minister should utter such a frank expression of that policy. The greatest desire of the Russian government seems to be to have a homogeneous Russian state, extending from the Baltic to the Caucasus, and from the Black sea to Manchuria. Everything that is not thoroughly Russian is foreign substance, destroying Russian continuity, and must therefore either be absorbed or removed. This policy is being pursued by the Russian government in crushing the Finns and in its persecutions of the Jews and other foreign nationalities.

Russia has a Jewish population of nearly 6,000,000. With the exception of a small percentage, which is permitted to reside outside of the pale of the Jewish settlement, the Jews populate the cities of the northwestern and southwestern provinces, overcrowding them almost to choking.

In the eyes of the Russian government the Jews form a foreign substance in the homogeneous Russian mass. It dares not open the empire to them, for the Jewish temperament and Jewish liberal ideas may carry an element of thought to the Russian people which the government does not consider to its advantage.

But as the Jewish population is growing in spite of oppression and the condition is growing worse with every increase, the Russian government must necessarily take some action in the matter. And so it does. It tells the Jews they must either emigrate or else permit themselves to be absorbed by the Russians. It is against a Jewish individuality in Russia. It is even willing to assist the Jews in establishing an independent state in Palestine, if such course would induce the Russian Jews to emigrate.

But the Russian Jews do not want to be absorbed and exterminated. Hence they must hold to the other horn of the dilemma — i. e.: emigration.

And so the question of emigration of Russian Jews is at the present moment the most important and cause great worry and apprehension to representative Jews in Russia and abroad. On the one hand there is the not unfounded fear that, when it is seen in Russian government circles that the oppression of the Jews leads to an increase in Jewish emigration, there can be no doubt the Russian government will go as far as it can to be rid of its Jews. On the other hand, it is feared the emigration of large bodies of Russian Jews to what ever land it might be directed would cause the glowing embers of anti-Semitism to burst in devasting flame, and by the increased Jewish competition occasioned by this invasion would transfer thither the condition of Jewish distress so familiar in eastern Europe.

Russian officials are always endeavoring to explain the restrictions against the Jews and the anti-Jewish outbreaks by the financial relations existing between the Jews and the peasants. Accordingly the recent massacres were nothing more than outbreaks of popular passion, occasioned by the exploitation and oppression of people on the part of the Jews. In order on the one hand, to protect the Jews from further outbreaks, and on the other hand to guard the uncultured Russian people against the commercial ascendency and exploitation of the Jews, the Russian government felt itself compelled to put into operation certain restrictions against them.

The incorrectness of this reasoning is proven by the fact that the peasant population of the provinces within the Jewish pale is economically far better situated than the Russian peasant of the interior, which is closed to the Jews.

As a matter of fact, the Russian peasant and workman is only exploited by his own kind, typified in Russian literature as "kulak" (literally, "fist"; metaphorically, a rich Russian peasant), who, as farmer, money lender, merchant, and sometimes landed proprietor, gets whole villages into his hands and cruelly sucks them dry. It is a generally recognized fact that in those parts of the interior of the empire where the Jews make their way the prices of local products rise and those of imported goods fall, that everywhere in those spots a new impetus is given to every kind of commercial and industrial activity and that the well being of the native population is palpably improved.

The commercial activity of the Jew is extremely dangerous to the "kulak." The Jew's legitimate competition is greatly inconvenient to him. The "kulak's" appetite is insatiable. In his exploitation of the distress of the Russian proletariat the "kulak" is merciless and without compassion. He stops at no barbarity, the more so as he knows now to secure the silent acquiescence of a poverty stricken bureaucracy. Then comes across his path a Jew, who carries on his business on the old Jewish principle of "live and let live." What is easier than to cry "Down with the Jew?"

A similiar policy is being pursued by the Poles in the now Russified Poland. The "omladina," a sort of Polish social party, adopts the policy of bothering Jews in all spheres of commercial activity.

It was this realization of the hopeless condition of the Jews in Russia that induced a majority of the recent Zion congress to vote reluctantly for the generous proposition of the English government offering a home for Jews in East Africa.

The better situated Jews of Europe and America have always maintained, either for the purpose of setting their conscience at rest or through ignorance of the situation of millions of their brethern, that the problem of the Russian Jews will have to be solved in Russia. Minister von Plehve, who spoke for the Russian government, has dissipated the illusion. The Jews in Russia must either be absorbed or emigrate. The former is physically impossible, the latter is extremely difficult without the help of all Jews.—*Leon Zolotkoff.*

Love must be in all, through all, over all our words and deeds, to make them acceptable to God and a blessing to men. Col. iii. 14.

Subscribe for The Restitution for 1904.

Poetry.

The Child Jesus.

Lord, that once on mother's knee,
Wast a little child like me,
When I wake or go to bed,
Shed thy blessing on my head;
Let me feel thee very near,
Jesus Christ, thou Savior dear.

Once thou wast in cradle laid,
Baby bright in manger shade,
With the oxen and the cows,
And the lambs without the house;
Now thou art above the sky,
Yet dost hear a baby cry.

Thou art near us when we pray,
Never art thou far away;
Then our little hymn dost hear,
Jesus, Lord, Thou Savior dear.
Who was once, on mother's knee,
Just a little child like me.

Communicated.

How to Detect a Bogus Gospel.

How thankful we should be that God has made the message of salvation so plain that it need not be misunderstood, and has also shown us how we may detect a bogus gospel. Let me briefly call attention to a line of Scripture showing this. See Heb. ii. 1-4. "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God bearing them witness both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to his own will?"

The subject matter of this text is "the great salvation," that it would be dangerous to "neglect," not alone to reject. As indicating what the "great salvation" is, we have three points:

1. That "which at the first began to be spoken by the Lord."

2. "Was confirmed unto us by them that heard him."

3. "God also bearing witness with signs," etc.

Let us trace No. 1. See Acts xi. 13, 14: "And he (Cornelius) showed us how he had seen an angel in his house which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and thy house shall be saved."

The "words whereby thou and all thy house shall be saved," is the great salvation, and those words are the words which "began from Galilee, after the baptism which John preached." See Acts x. 37: "That word I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."

1. Galilee is the city from which it should begin.

2. "After the baptism which John preached" is the time it should begin from Galilee. Now, with these leading lines we can make no mistake as to what the "great salvation" is.

Now turn to Mark i. 14: "After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." In this text we have—

1. The city Galilee as the *place*.

2. "After that John was put in prison" is the *time*.

3. The "great salvation," or the "words whereby thou and thy house shall be saved," is given by Jesus as "the gospel of the kingdom." This is the "great salvation which at the first began to be spoken by the Lord."

Now take the second point, it is "Confirmed unto us by them that heard him."

The disciples were "them that heard him." See Luke ix. 1, 2, 6: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And they departed, and went through the towns, preaching the gospel, and healing every where."

The next confirmation was: "God also bearing them witness with signs and wonders," etc. See Mark xvi. 20: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

Now, we have clearly traced "the gospel of the kingdom," as being the "great salvation," which at the "first began to be spoken by the Lord," and the "words whereby thou and all thy house shall be saved."

Concerning what kingdom did Jesus preach good news? See Luke i. 31, 32: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The throne of Jesus' kingdom, is here designated as the "throne of his father David," and the people, "the house of Jacob." It was David's throne that was "overturned" as described by Ezekiel which was to be given to "him whose right it is," and not a spiritual affair, neither is it a spiritual "house of Jacob." See Acts i. 6: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" It is the Israel who once had the kingdom, or it could not be "restored again to Israel." The apostasy has endeavored to substitute in their place a so-called spiritual Israel, which is a phrase as foreign to the Bible as the phrase immortal soul. See Jer. xxxi. 10-13, 28: "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine and for oil, and for the young of the flock and of the herd: and their soul shall be a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord."

It is the Israel that was "scattered," that is to be gathered and not a spiritual Israel substituted by those who make void the Word of God. Eph. ii. 11, 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Notice that "aliens from the commonwealth of Israel," are among those who are designated as "having no hope, and without God in the world."

A "commonwealth" is a civil polity, or a civil government. That civil polity, or civil government which was "overturned" until "he come whose right it is," is the throne of David which the angel said to Mary the Lord God would give him.

Do you want a rule by which you can detect a bogus gospel, it is this. If you find any one preaching a so-called gospel of the kingdom with the kingdom of Israel left out, you can safely brand it as a bogus gospel. We have a sample of that kind of a gospel preached by both First day and also Seventh day Adventists.

W. H. Wilson.

Table Talk.

ACCOUNTED WORTHY.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. It will take a careful and prayerful life, to be accounted worthy to stand before the Son of Man. To stand justified and hear the well done good and faithful servant. And to escape all these things that shall come on the ungodly and those who are not looking for these things to be fulfilled pray that they may escape all these things that are coming to pass. We do not obey through fear, but love for him who gave his life that we might live. Let us do all we can to show our appreciation of this great love. To be worthy of a place in Christ's kingdom we are asked to make any sacrifice that may stand in the way of our serving Christ and doing his will, even to the separation of family ties. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. Then whatever our cross may be let us take it up and endeavor to bear it with patience, so that we may be accounted worthy of the great gift eternal life. The kingdom of heaven is likened unto a king that made a marriage for his son. And saith unto his servants, the wedding is ready, but they which were bidden were not worthy. May this not be said of us when the marriage of the Lamb is ready. Paul says, "I therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Then let us press onward, holding up the truth to others so that both they and we may stand before Christ accounted worthy.

Mary Knowles.

REMEMBER ME.

"This do in remembrance of me." These words were spoken by our Savior on the night he was betrayed. Remember me. Did his disciples realize the meaning of his words then? Did they fully understand what this ordinance would be to them after their Master was gone? No; for after they had gone forth to the Mount of Olives and their Lord had told them to watch and pray they fell asleep and he was left alone to endure agony such as no mortal ever endured. O, if they had understood how soon the Savior's words would be fulfilled, and what he was passing through for their sakes could they have fallen asleep? But after the Lord was risen, after they had received the Holy Spirit, when they began to look forward to his coming, when they realized that only through him could they receive the gift of eternal life, O, how their hearts must have thrilled with love when they met first to partake of the emblems of his broken Body and shed Blood. His words, "Do this in remembrance of me," the disciples knew then that he had given them an ordinance that would ever keep them in remembrance of their Savior and the sacrifice he made, "for as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he comes." This commandment is still to his church till he comes; how great the need of meeting together, for if we neglect meeting, then we would not keep in remembrance his death. We would grow careless. Till he comes is the command, not a few weeks or years. "Do this in remembrance of me." Would we forget his suffering, how he gave his life for us, how he died that we might live, how only through him we can come to the Father, how only in him we are complete. Yes, if we forsake the assembling of ourselves together, our hearts grow cold, the Lord's death and his coming grow less dear to us, and the world and love of pleasure will take our thoughts from the glorious truths taught by our Savior. Jesus knew human hearts, he knew our temptations, he was tempted as we are tempted, yet is without sin. Brothers and sisters, as we have partaken of these sacred emblems, let us bring to mind that scene in that upper room, Jesus with his disciples around him, listen to his words of love and sorrow, and he took bread and gave thanks, and brake it and gave unto them, saying, This is my body which is given for you, this do in remembrance of me, likewise the cup, saying, This cup is the New Testament in my blood which is shed for you. O what a privilege that we are allowed to partake of the emblems that the Savior said would keep them in remembrance till he comes. Let us come prayerfully and earnestly make this ordinance one that will draw our hearts with love to him who died that we might live. Yes, we have eternal life through him, till he comes. Only just a little longer will we need to keep in remembrance, then we shall see him as he is, and behold the glories that he has promised to those that remember him. Amen.

Ella T. Knowles.

Something New—Bible Studies.

Realizing the need of a more thorough distribution of good, wholesome literature, the Committee on Literature, appointed by the Indiana Conference, purpose to publish a series of four-page leaflets, to be known as "Bible Studies." They will contain expositions of Scripture by brethren W. H. Wilson, J. L. Wince, J. F. Wagoner, A. H. Zilmer, and other writers, and will be numbered consecutively. Number one appears in Oct. 7, issue of The Restitution under the heading, "The spirit shall return unto God who gave it." Others will follow later in the same way. We will offer them for sale as follows: 10 copies for 10 cents, 50 copies for 25 cents, 100 copies for 40 cents. Send money order or stamps to A. H. Zilmer, Plymouth, Ind.

A Wrong Conclusion.

In a tract before me, the writer after giving several quotations in proof of the Lord's perfect obedience to the law of God, draws the conclusion that the 4th commandment is still binding on all Christians. This is what in logic is called a nonsequitur, *i. e.* a conclusion that does not follow lawfully from the premises laid down. Our Lord's obedience was to the whole system of law as given at Sinai. If this is proof of the eternal perpetuity of the Sabbath, it must also be proof that every command embraced in the law is of eternal perpetuity. This would allow of no change in any part of the law. But, conceding, for the sake of the argument that which Sabbatarians claim that the ten commandments are the law of God, and that all the rest found in Israel's code is the law of Moses, even then the conclusion may not follow as an absolute fact. God in his wisdom might see fit to drop from the list that one positive command or he might see fit to impose it upon Christians chosen out of the nations, and who are not named as parties to the covenant. I know Sabbatarians go back of Sinai and quote in proof of its binding character on all mankind clear down to Adam, "The Sabbath was made for man," Mark ii. 27, and then say "This is generic." Are you sure my seventh day friend that this means man in a universal sense and not in the sense of Israel-man. There is more than the bare possibility that you are wrong, for, God, when he made or gave the Sabbath specified Israel whom he had just freed from Egyptian bondage. The covenant of which the Sabbath is a part was made with Israel. In proof I quote "The Lord made not this covenant with our fathers, but with us, who are all of us alive here this day." Deut. v. 2, 3. It had not been made with our fathers, near or remote.

We are not obliged to concede that the ten commandments are the law of God exclusive of the rest of the law. The two law theory is made to play an important part in conducting the argument in proof of seventh day observance. It is very convenient to say, "The moral law and the ceremonial law." Thus putting asunder what God has joined together under the common term—Law. If God had classified the law some precepts not found in the Sabbatarian's moral law would be in the decalogue. He aimed not at classification into moral and ceremonial. False premises as well as wrong conclusions lead men into error.

John L. Wince.

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Sac City, Iowa.

Eva Stearns, Sec'y.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J W Sutton	1 80
Elsie Jackson	50

He Hadn't Thought of That.

Our ranking in the world depends on what we do, not on what we can do; and so a shabbily-dressed young man discovered, when he applied to the manager of a large department store for employment.

"What can you do?" asked the manager.

"Most anything," answered the applicant.

"Can you dust?"

"Yes, indeed."

"Then why don't you begin on your hat?"

The young man hadn't thought of that.

"Can you clean leather goods?"

"Oh, yes."

"Then it's carelessness on your part that your shoes are not clean."

The young man hadn't thought of that, either.

"Well, can you scrub?"

"Yes, indeed," was the reply.

"Then I can give you something to do. Go out and try your strength on that collar you have on. But don't come back."

Selections.

Palestine, a Hebrew Republic.

The Philadelphia Inquirer gives the following regarding Zionism: The Zionist movement in this city is expected to assume a very practical form within the the next few weeks, when, it is said, the organization will be effected of military companys, which will be prepared to defend with their lives the Hebrew Republic, which is to be established in Palestine by the purchase of the country from the Turkish government. This plan of the Philadelphia Zionists is said to be in accord with the policy outlined by them throughout the world, as they intend to have a fully equipped army and navy. Leading Zionists are very enthusiastic on the subject of the military organizations that are to be formed here. An armory for the use of the companies to drill in will in all probability be rented. The plan has the hearty approval of Rabbi B Levinthal, who is the chief rabbi of the Orthodox Hebrews of this city, and who is also one of the best known leaders in the Zionist movement in the country. He is of the opinion that it will not only be a great step toward making the future success of the Zionist movement a certainty, but that it will also be of immense value to the cause, as it will create an intense interest in it among all classes. The idea of the military phase of the movement is not original in this city, as it has been a matter of discussion among the Zionists of New York for several months. The movement, however, is more organized in this city than in any other section of the country, and the leaders feel that it is in this city that the first direct step should be taken. Meetings, it is said, will take place during the next few weeks, when the names of those wishing to join the military companies will be enrolled.

A Russian paper published at Stuttgart, announces, "That the Jews in many Russian towns have formed defence leagues. The members will be drilled and armed. The Jewish students at Kieff have organized a league, which is divided into companies of twenty men each, under the leadership of men with military experience. In the event of an anti-semetic outbreak the league will be mobilized at any point in the town within fifteen minutes."

Concerning the Jews.

The Annual Zionist Congress at Basle has come and gone, having been distinguished by large gatherings and much hopeful enthusiasm. Its goal, however, is still in the distance, for no practical progress was reported as to the early prospect of founding an autonomous Jewish State in Syria. To this the Turk still bars the way — though the aspiration and expectation thereof continues undiminished.

But current events in European Turkey may make the Turk more pliable to Jewish wishes, for he is woefully in want of money, and is moving in every financial centre to secure it. Now is the opportunity of the Jew, — for the Jews rule in the financial centres of Europe. Let them refuse all financial help, save on the terms of Jewish Autonomy in Palestine — a Jewish State, with a Jewish Prince, or, President, under Jewish laws, speaking the Hebrew tongue and fostering Hebrew literature.

Many, both Jews and Gentiles, will say "This is a large order"! It is, but it is within the bond of promise made to Judah. And that bond is much larger than the two tribes of Judah and Levi, it embraces also Israel of the Covenant, the ten tribes, with Ephraim, firstborn of Joseph by Divine change, at their head. These speak the tongue of their adoption. Who are these? Wait, until God in his providence makes it so plain that all scoffers shall be silenced.

But will Zionism profit by this opening? Well, it has shrewd and capable leaders — as Theo. Herzl, and Max Nordau— who can be trusted to make the best possible use of the opportunity, but who are hampered for lack of means, seeing that but *few rich* Jews have yet adopted Zionism, its many converts having been chiefly won from the poor and oppressed.

Frankly, however, we sincerely trust the Sultan will fail in his quest for money, since then he will have to accept defeat at the hands of the Macedonians, from sheer inability to keep his enormous army of 400,000 in the field— for not even Turkey can sustain war without funds. Indeed, we should have the higher appreciation of the Jewish people if they resolutely refused, at all hazards, to help the Turk to re-fasten the chains of servitude on Macedonia. For to betray the interests of Christians, who are struggling for that freedom which is the pole-star of all Zionists, would be a poor way of inaugurating that freedom for themselves, and one which would bring upon them sore chastisement of God. So we hope better things from the Sons of Judah and Levi.

In the *Daily Mail* of September 8th there was an interesting two-column article from the pen of the great Jewish writer Israel Zangwill. For the benefit of those who have not seen the article, or may be unable to secure it, we give therefore a brief review. He traces the history of the Jew from Mosaic times. First "an agricultural, pastoral, military people, with one great capital, the centre of the religious life and of the annual pilgrimages." "This brilliant period ends with the conquest by Nebuchadnezzar, but the captivity was restored, a second temple erected, the religion reshaped by Ezra and Nehemiah, and a renewed nationality..... managed to sustain itself in the Holy Land until the capture of Jerusalem br Titus in 70 A. D. Henceforward the Jews existed only as a religious brotherhood, ubiquitously dispersed." "The Jewish people was interfused..... with almost every people on the planet..... It lived in contact with every nation, civilized or savage; it underwent the influence of every environment; it played a part in every history." He shows here how the Jews from being an agricultural and military people, were changed by press of circumstances into what he calls the middlemen of the world, as well intellectually as commercially..... These were the terms on which they were permitted to live for the benefit of their neighbors, and so pliantly did they adapt themselves to the service of mankind that the natural human instinct for political independence was finally atrophied. Living thus everywhere, yet denied territorial possessions anywhere, and therefore tied nowhere, they were turned into a race of nomads. They become, in fact— though in a novel sense— a people of Commercial Travellers. But one thing must be added— the Commercial Traveller carries always amid his samples: a Bible. And this forms the true centre, a book substituted for a geographical centre, and a condition of spirit for a point of space.....And thus, although they speak Spanish or French, Chinese or Dutch, Russian or Arabic..... their religion, woven into the very texture of life by countless ceremonies and picturesque traditions, keeps them still unified, even as the Hebrew of the synagogue services provides an undying lingual link."

Mr. Zangwill argues that the condition of the Jewish race is one "from which one may easily prophesy persistence. A people that has learned to live without a country is unconquerable." Speaking of the altered environment of the Jews in modern times, he says: "There is a force that is greater than might — it is love. Ever since the eighteenth century this force of love has been acting upon the Jewish people. With that epoch of revolution and its quickened sense of the human brotherhood began the break up of the ghettos in Western Europe..... But the freer the Jew is left the more he tends, if not towards Christianity, towards a broader view of it, and towards the acceptance of Christ in the Apostolic chain of Hebrew prophets. The modern Jew is a pro-Christian.— *The Faith.*

Didn't Recognize Them.

Liquor stole this man's brains, and this made it easy for the tramp to steal his boots. A Russian peasant returning from town, where he had bought a pair of new boots and drunk a few glasses of spirits, fell asleep by the roadside and was stripped of his boots by a light-fingered tramp.

The fellow's sleep remained unbroken until a passing wagoner, seeing him lying half across the track, shouted to him to "take his legs out of the way."

"My legs?" echoed the half-aroused sleeper, rubbing his eyes, "those legs ain't mine — mine had boots on!"

Five "Minds."

Mind your tongue. Don't let it speak hasty, cruel, unkind or wicked words. Mind!

Mind your eyes. Don't permit them to look on wicked books, pictures, or objects. Mind!

Mind your ears. Don't suffer them to listen to wicked speeches, songs or words. Mind!

Mind your lips. Don't let strong drink pass them.

Mind your hands. Don't let them steal or fight, or write any evil words. Mind!

Not Higher Profession, but Higher Living.

The call is not for higher profession, but for higher living. High professions of personal attainment only advertise low conceptions of personal duty, and many a boaster of his own spiritual attainments, if his blindness were dispelled, would cry out like the prophet: "Woe is me!" It is not the pretension of piety, but the actual expression of it, that must give power to the pulpit. Nor are we an advocate at all for a piety in which the sentimental or emotional type is dominant. Spirituality in a church is not measured by those fervors which are awakened even by appeal to religious sentiments. Many a one has shouted over an imaginary love of the Saviour; just as those Jews who thought themselves the true servants of God while they crucified the Son of God. The proof of spirituality is in right living day by day. The holy fire of the sanctuary burns steadily. It sheds its light in the social circle, in the office, at the counter, in the shop and in the field. It is exhibited in faithfulness, philanthropy, official integrity, good citizenship, brotherliness, benevolence. A church which can be commended in these respects gives the best proofs of spirituality that can be given, and a preacher should be a representative and leader in all those things. — *Arkansas Methodist.*

Notice.

I would say to the brethren that having been again put in the field as Evangelist for the Northern Kansas and Missouri Conference, I am at your service and will go wherever called. While the last year's work did not come up to what we desired, yet the work closed in a very satisfactory condition, and the new year begins with better prospects than ever before.

Now, brethren give me your assistance, send in your pledge, or what you feel able to give for this year's work, and let me know where you are and the situation in your neighborhood.

The 1st of October (Thursday) I will begin a meeting at the Prairie Point School House in Cloud County, Kansas, 14 miles south-west of Concordia and 9 miles north-east of Glasco, in J. J. Wright's neighborhood. Let all the brethren in north central Kansas attend this meeting that can.

A. W. Ramey, Evan.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Please do not forget our financial needs.

Hotel Rates St. Louis World's Fair.

For copy of World's Fair official pamphlet, naming Hotel accommodations and rates during Universal Exposition of 1904, address E. A. Ford, General Passenger Agent Pennsylvania-Vandalia Lines, Pittsburgh, Pa.—Oct 21

Reduced Fares to Kansas City.

Excursion tickets to Kansas City, account American Royal Live Stock Show, will be sold via Pennsylvania Lines Oct. 16 to 20 inclusive. For particulars apply to Local Ticket Agent.

Low fares to Bourbon on account of the Fair. The Pennsylvania Lines will sell excursion tickets Oct. 13 to 16 inclusive, from Ft. Wayne, Vaiparaiso and intermediate points.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

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Bloomington, Ind., and return $5.40 Oct. 13th and 14th. Return including 17th.

LaFayette, Ind., and return $2.40, Oct. 12, 13, 14 and 15th. Return including Oct. 16th. Must have proper certificate.

Louisville, Ky., and return $7.05, Oct. 10th and 12th. Returning not later than Oct. 18th.

Dayton, Ohio and return $6.40, Oct. 11th, 12th and 13th. Return not later than Oct. 18th.

Detroit, Mich., and return $6.11, Oct. 15, 16, 17 and 19th. Returning not later than Oct. 23rd.

Indianapolis and return $3.55, Oct. 19, 20, 21 and 22nd. Returning not later than Oct. 24th. Must have proper certificate.

Kansas City and return $18.60, Oct. 16th to 20th. Returning not earlier than Oct. 19th nor later than 26th. Ticket will be extended until Nov. 10th for 50 cents extra.

Indianapolis and return $3.55 Oct. 19, 20, 21 and 22nd. Returning Oct. 24th to persons holding proper certificate.

Special Home Seekers Rates to Texas, Arkansas, Kansas, Indian and Oklahoma Ter. on Oct. 20th good returning within 21 days.

VANDALIA LINE

TIME TABLE,
In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:59am
No. 20 " Ex. Sun. "	8:45pm
No. 20, " " " "	10:00pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:35a m
No. 7, " " " "	11:40pm
No. 19, daily	6:15pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $320 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 488 West 18th Street, New York.

Low Fares to California.

Excursion tickets to San Francisco, account American Bankers' Association, will be sold via Pennsylvania Lines Oct 7 to 16 inclusive. For particulars see Local ticket agent.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

~~Jabb Pike, Phoenix, Arizona.~~
~~J. B. Adams, Hamburg, Iowa.~~
~~John Compton Blair, Neb.~~
~~G. W. Hardcastle, Denison, Texas.~~
~~P. B. Claudon, Dagsad, Iowa.~~
~~D. W. & Mrs. Woodward, Dalton, Mich.~~
~~L. H. Cunningham, Galesburg, Mich.~~
~~A. G. Winchester, Sedan, Kan~~
~~W. H. Brown, Scholls, Ore.~~
~~S. Roxana Wiley, Riverside, Ind.~~
~~C. A. Boyton, Tempe, Arizona.~~
~~J. W. Hosely, Hicksville Ind.~~
J. F. Wagoner, Box 251, Rochester, Ind.
~~J. G. Prince Sr, Oxford, Neb.~~
~~A. J. Kychaner, Chadbrook, Ia.~~
~~D. L. Kean, 4607, S. M. St. Tacoma, Wash~~
~~B. F. Boyer, Seven Fountains, Va.~~
~~T. E. Adams, Catawba, Kan.~~
~~A. C. Oliver, Attica, Kans.~~
~~Mattie Babcock, W. R. C. Home, Madison, Ohio~~
W. B. Townsend, Salem, Ohio, tr 5
~~Libbie Palmer 648 Alder st Eugene Ore~~
~~M. T. Hoek, R. D. 4, Lebanon, Ind.~~
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. B. Oglevie, North Branch, Kansas.
~~W. O. Stella, Downey, Cal.~~
~~H. W. Knapp, Scholls, Ore.~~
~~John Fouts, 2012 West Corning Ave. Pasadena, Kansas.~~
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~~C. E. Vincent, Grayford, Ind.~~
~~George Osborn Box 67 Burr Oak Ind~~
~~John Gregory, 19 Foundry St. Newark, N. Y.~~
~~J. J. Cady, Corvallis, Ore.~~
~~J. M. Kummer, Jessup, Iowa.~~
~~John W. Mull, Catoosa, I. T.~~
~~J G Haupt Crowley La~~
~~Geo Kidwell, Paul Ark~~
~~O E Hatch Pomona Cal~~
~~A W Darby Rideaun Kan~~
~~J W Deffenbaugh Avery Okla~~
~~A Drew Tioga Pa~~
~~Alonza Brooks Scholls Oregon~~
~~Sarah E Morgan Brownstown Va~~
~~N C Griswold Box 113 Tacoma Wash~~
~~W H Wilson 140 N Willow ave Austin Station Chicago Ill~~
~~G T Wilcio Dover Minn.~~
~~W J Sonnanns Burnville Ark~~
~~P G Robison Rt 8 Uniontown O~~
~~N D Titchenal Wenatchee Wash~~

Pittsburgh, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	25	6	15	39
	AM	AM	PM	AM
Pittsburgh, lv.	4 15	7 00		
Allisonia, ar.	5 45	9 00		
Canton, "	6 17	10 00		
Steubenville, "		10 27		
Wheeling, "		11 30		
Mansfield, "	8 10	12 55	Lve	
Crestline, ar.	8 55	1 30		
Lucyrus, "	10 22	2 57		
Linn, "	10 51	3 27		
Van Wert, "	11 51	4 30		
Ft. Wayne, "	12 45	5 20		
Arcola, "		5 45		
Church City, "		6 00		
Garrett, "		6 15		
Hepburn, "		6 30		
Cross Lake, "		6 45		
Wanatah, "		7 00		
Kingsbury, "		7 15		
Kingsford, "		7 30		
Dunlap, "		7 45		
Universal, "		8 00		
Plymouth, "	1 25	8 15	5 15	
Grimes, "		8 30		
Grandville, "		8 45		
Valparaiso, "	2 53	9 15	6 05	
Porter, "		9 30		
Beverly, "		9 45		
Clarke, "		10 00		
Edison Lake, "		10 15		
Whiting, "		10 30		
Chicago, ar.	4 00	8 40	7 30	5 45

Eastward.	2	K	24	6	30	38	D 10
	AM	PM	AM	AM	PM	PM	PM
Chicago, lv.	9 00	1	11	12	17	17	10
Whiting, "	9 33						
Edison Lake, "	9 48						
Porter, "	10 00						
Kingsford, "	10 15						
Kingsbury, "	10 30						
Wanatah, "	10 45						
Hanna, "	11 00						
Hamlet, "	11 15						
Services, "	11 30						
Knox, "	11 55	6 40	6 47				
Inwood, "	12 05						
Bourbon, "	12 20						
Bristol, "	12 35						
Elkhart, "	12 50						
Wakarusa, "	1 05						
Nappanee, "	1 20						
Wolcott, "	1 35						
Masillon, "	1 50						
Canton, "	2 05						
Lewis, "	2 20						
Pittsburgh, ar.	3 55						

Pullman Sleeping Cars—Chicago, Ft. Wayne & Pittsburgh. Dining Cars—Chicago, Ft. Wayne & Pittsburgh. Buffet Sleeping Cars—Chicago, Ft. Wayne & Pittsburgh.

Trains No. 24 has no connection east of Wabash. Sleeping tickets to eastern points will not be issued on it.

G. L. PECK, General Manager. E. A. FORD, General Passenger Agent.

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Reduced Fares to Detroit.

Excursion tickets to Detroit will be sold via Pennsylvania Lines, Oct, 15, 16, 17, 19, account Christian Church National Conventions, American and Foreign Missionary Societies, Christian Woman's Board of Missions, Endeavor and Educational Societies. For detail information, apply to any Ticket agents of Pennsylvania Lines.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

IMPROVED ELDREDGE B

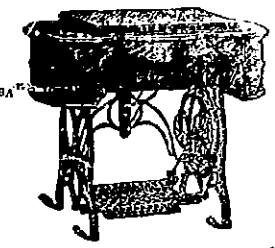

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now mee in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Ruths and B. T. McDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remington, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborn and G. A. Muxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 360 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. S. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by I. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Kehetana.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuffe, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, In., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 12:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11, by N. D. Titchenal. Fourth Sunday preaching is by Myrtle Titchenal. Also preaching at 8 p. m. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Walker Perrine, Elder.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, OCT. 21, 1903. NUMBER 39.

The Restitution.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

As God Leads.

Just as God leads me I would go;
I would not ask to choose my way,
Content with what he will bestow,
Assured he will not let me stray.
But as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads I am content;
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfill;
That I should do his gracious will,
In living or in dying.

Just as God leads, I all resign:
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Communicated.

The Spirits in Prison.

A brother in South Dakota desires an article on several passages of Scripture, "interpreting the same in a clear but simple way," viz.: 1. Pet. 3: 18-20; 4:6; 2.Cor. 12: 1-4. Much has been said in the columns of the RESTITUTION on these passages, but that is no reason why nothing more should appear. As far as those are concerned who accept the Bible teaching on the condition of man in life and death, they have no difficulty with the aforesaid Scriptures. There are so many passages scattered all over the Bible that clearly teach the mortality of man, and that in death there is no remembrance of God, that there can be no reasonable doubt as to the fact. It must be admitted, to begin with, that a few obscure statements in the Bible can not be taken to contradict or overthrow the meaning of dozens or scores that are clear. This is true of the passages above referred to. Is it a fact that in death there is no remembrance of God? The Scriptures say so. Ps. 6: 5. Does the Bible teach that there is no work, nor device, nor knowledge, nor wisdom, in the grave (Heb. *sheol*), whither thou goest? It does. Eccl. 9: 10. Does it teach that the dead know not anything? It does. Eccl. 9: 5. All this being true, could the Bible at the same time teach that dead men are conscious? that they know more than the living? This is impossible.

Let us now examine 1. Pet. 3: 18-20. Here we have the following statements: 1. Christ hath once suffered for sins, the just for the unjust. 2. The object was, that he might bring us to God. 3. Being put to death in the flesh. 4. But quickened by the spirit. 5. By which (Gr. *en ho*, in which) also he went, and preached to the spirits in prison. 6. Which (spirits) some time were disobedient, when once the long suffering of God waited in the days of Noah. 7. This was while the ark was preparing, wherein few, that is eight souls, were saved by water.

The crucial point seems to be Christ's preaching to the spirits in prison. Mark well, this does not say that he preached to *disembodied* spirits. They were spirits "which some time were disobedient.....In the days of Noah" If this Scripture taught that the preaching was simply to disembodied ghosts, as Catholicism, Mormonism, Universalism, and other man-made isms have it, there would be no need of specifying a particular class of spirits, as is the case here. But why did Christ preach to those spirits? And what did he preach? Was it the gospel? Was it with a view to their salvation? Did they repent? Let us notice now, in what manner, this preaching was done, which will help to determine what it was. "By which (spirit, by which he was quickened after being put to death in the flesh) he also went and preached." So it was by the same spirit which quickened him that he preached, and not a personal visit to the so-called "spirit-world" between his death and resurrection. When where those spirits disobedient? In the days of Noah which the ark was preparing. What did they disobey? The preaching which they heard. Who preached to them? "Noah, the eighth person, a preacher." 2. Pet. 2: 5. What did he preach? "A preacher of righteousness." How did he preach? By the Spirit of God which was in him, because he "walked with God." Gen. 6: 3, 9. In v. 3 "the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be 120 years." That "spirit" was then "striving" with those fleshly men, but would not and did "not always strive."

But it says Christ "went and preached to the *spirits* in prison." True. And this is not the only time when living persons are called "spirits." John the beloved disciple wrote, "Beloved, believe not every spirit, but try the spirits whether they be of God." 1 John 4: 1. Are we to "try" disembodied ghosts "whether they be of God?" If so, how can we do this? We are not required to do anything of that kind. Try the spirits.....because many false prophets are gone out into the world." These "spirits," or false prophets, did not confess "that Jesus Christ is come in the flesh." They were living men, whose teaching was to be subject to the test here mentioned. In like manner, the spirits to whom Christ preached by the Spirit, were men.

But what about the statement that "he *went* and preached?" Does not this prove that Christ "went" in person and preached? That does not follow. "*By which* (spirit) he went." He "went" by the spirit which quickened him. Notice a statement of Paul's which will throw light on the verb "went." "And *came* and preached peace to you which were afar off, and to them that were nigh." Eph: 2: 17. Did Christ who "came and preached" personally preach at Ephesus? If he did, we have no record of the fact. But preaching was done there by someone. By whom? Paul and others. Acts chapters 19 and 20.

Where was Christ in the interval of his death and resurrection? The apostle Paul tells us "that Christ died for our sins according to the Scriptures, and that he was buried." 1 Cor. 15: 1-4. Jesus himself had said that "the Son of man shall be three days and three nights in the heart of the earth." Matth. 12: 40. And Paul further says, "Now that he ascended what is it but that he also descended first into the lower parts of the earth?" Eph. 4:9. And Peter, speaking of his resurrection, says, "Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell (Gr. *hades*, grave), neither his flesh did see corruption. THIS JESUS hath God raised up, whereof we are all witnesses." Acts 2: 30-32. "This Jesus" had been dead, was raised up, and therefore his soul was not left in *hades*, neither his flesh did see corruption. After he had risen the angel said to the women, "Come and see the place where THE LORD lay." Matth. 28: 6. These Scriptures show the whereabouts of Jesus while he was dead. Thus we see that this Scripture, when examined in the light of other Scriptures, does not teach that an immortal soul of Christ went to the abode of departed (?) spirits and preached to them (to what purpose we would be left to conjecture), but he preached to the ante-diluvians, through Noah, by the same spirit by which he himself was quickened after having been put to death in the flesh.

A. H. ZELMER.

The End of this Age.

The return of our Lord, and the resurrection of the dead in Christ, the giving to the sinner death, the wages of sin, and eternal life to the obedient, the gift of God, will ever be of interest to those who are looking, and hoping for the return of the Master. And while the day or the hour of that most important event is not revealed; and we should not attempt to be wise above what is written, nevertheless it is written that, "Ye brethren are not in darkness, that that day should overtake you as a thief." And again, "None of the wicked shall understand; but the wise shall understand." Dan. xii. 10. If we pay no attention to the subject, certainly we shall not be the wise that shall understand. In briefly examining this subject, I invite attention to the testimony found in Daniel xii. 4, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Therefore we expect in the time of the end, that knowledge in relation to this subject would be increased. In the first two verses of this twelfth chapter are noted, 1st, the standing up of Michael; 2nd, the time of trouble; 3rd, many sleepers in earth's dust shall awake. In verse 6, the question, "How long shall it be to the end of these wonders?" The answer is, "That it shall be for a time, times, and a half." "A time" one year, "times" two years, "half time" six months. And on the principle of symbolic prophecy, of a day for a year, it amounts to 1260 years, and is the same period of time that is spoken of in Dan. vii. 25, in which period the saints are to be given into the hand of the little horn. We find the same period in Rev. xi. 2 in which the holy city is to be trodden under foot 42 months. And in verse 3, the two witnesses are to prophesy, "A thousand two hundred and three score days, clothed in sackcloth." The same period is found in Rev. xii. 6, and again in chapter xiii. 5, and is generally understood to refer to the period of the reign of the Papacy, during which time the saints were in the hand of the little horn, he being a civil ruler—having power to make war. See margin of Rev. xiii. 5. Therefore when the question is asked, "How long to the end of these wonders?" This oft repeated period is brought to view. "But thou, O Daniel, shut up the words, and seal the book, to the time of the end." It is evident from this language, that the design was that the words should not be understood until the period called, "the time of the end." In Dan. xi. 35, we read of this time of the end thus, "And some of them of understanding shall fall, to try them, and to purge, and to make white, even to the time of the *end*; because it is yet for a time appointed. And again in ver. 40, we read, "And at the time of the end shall the king of the south push at him." The natural inference from those two quotations is that, "to" or until the "time of the end," the king that exalts himself (the Papacy) should cause some intelligent saints to fall to try and purify the faithful; and that at the time "of the end" a change would take place, by "the king of the south pushing at him, (the papacy) and that until the arrival of the time of the end, the words were not intended to be understood. Now can we understand at what time, "the time of the end" commenced—and what event unsealed the book? I will say that the time of the end commenced, when the papacy lost its civil power in A. D. 1870. The proof of this statement I find in Dan. xi. 33-35, "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.....And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end. Now we learn by Dan. vii. 25, that the saints were in the hand of the little horn for 1260 years, and by the verses quoted from chapter xi. we learn that they were to fall by that power, until the time of the end. History confirms the prophecy that such is the fact, and that the power to persecute was taken from the papacy in A. D. 1870. Therefore the time of the end commenced in A. D. 1870 when the period of papal, civil authority, came to an end, and with it the papacy lost its power to persecute the saints. Now having arrived at the time of the end, when the book was to be unsealed. Dan. xii. 4. What event unsealed the book in reference to time? The ending of the 1260 period of papal rule. That power having come up gradually, no man could say positively when to start the period. But now we know that it started with the Decree of Phocas, A. D. 606-610.

Now, having an understanding of the "time, times, and a half." Of Dan. xii. 7, we can advance to an understanding of the 1260 years of verse 11 the beginning of which is distinctly given at the setting up of the abomination that maketh desolate. Now turn to chapter xi. ver. 31, and read, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." It is a well known fact that the Romans took away the daily sacrifice about A. D. 70, and we have seen that "they" the same party shall "place the abomination that maketh desolate." Now the Romans did not place the Sacrame abomination; but they did place the papal, in A. D. 606-610. That being the starting for the 1290 period it would end in A. D. 1900. Then it is written, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Starting this period at the same time as the other two 610, A. D. they will end in A. D. 1945. At the end of which time Daniel will stand in his lot, and the Master will have come, the resurrection will then be in the past, the saints will be immortal, and the kingdom of God established on the earth. Still there remains the uncertainty of the time at which our Lord will appear. Wisdom on our part will be to heed his admonition, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

GEO. FRANCIS.

Table Talk.

REWARD.

The word reward is found in Psalm xix. 11, and what do church people have to do that they can claim a reward? It says the law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple, and the fear of the Lord is clean, enduring forever. Therefore we see we must comply with his laws and believe with our whole hearts his testimony, if we can lay any claim to the reward he so freely offers us all through the Word of life, and in keeping of them is great reward. David's prayers and songs are grand and instructive, always speaking of coming glory to be revealed or of the doom of the ungodly. But his hope of glory seems to lift his heart toward heavenly things.

Isaiah in speaking of the glorious time to come and the reward to be given, says, Awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city. Why is this call made to adorn herself in beautiful garments? Because henceforth there shall no more come into her the uncircumcised or the unclean. O, what joy when that time shall come, for her people shall not go out with haste nor by flight, for the Lord will go before you, and the God of Israel will be your guard. How unwilling God is to let any perish or go down to death without warning. He sends chosen ones to warn them of coming events. Dear ones, we are now in the last days of Gentile times, darkness covers the minds of the people, but those that have fled to Christ for protection can look through this midnight gloom and see the Lamb of God ready to release his chosen at the appointed time, for he says to them, Light shall break forth unto you as the morning and thy righteousness shall spring forth as the morning, and the Lord shall be thy reward. Should not each one of us work diligently to gain this reward? What a small number is willing to investigate for themselves and to be led by his counsels, that they may receive this reward that is offered. Jesus says unto us, Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you. How light are our crosses when viewing them with what Christ and his prophets and apostles bore that we might take courage by what they suffered and hold out faithful unto the end, and try to keep the light of the glorious gospel shining until our Redeemer returns, and glorify our Father which is in heaven, that we may receive the great reward. Paul in speaking to the Corinthian brethren says, "Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor." This is very plain, so as our work is so shall our reward be. We must examine ourselves and see if we are doing works that will be approved of by our chief Captain when we come before him. Surely the Spirit is willing but the flesh is weak. I trust that we may receive his blessing—a reward, and gain the great gift of God—eternal life in his kingdom.

M. ELIZABETH KNOWLES.

A GOOD CONSCIENCE.

"Holding faith and a good conscience, which some having put away concerning faith, have made shipwreck." 1 Tim. i. 19.

Conscience is a word much abused, and but little understood. One definition given by Webster is, "The practical application of the judgment to things moral." There is no danger of mistakes when the judgment is governed by the Word of God. Timothy had been taught to war a good warfare, holding faith and a good conscience. Not a sentimental feeling of what is right and wrong, but practical judgment exercised by faith in the Word of God. He was instructed that bodily exercise profiteth little, or (is for a little time, margin) but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. The life that now is, is indeed more profitable for having a good conscience based upon faith in God's Word. Far more happy for exercising practical judgment as to morals. The social glass, impure thoughts, even the appearance of evil will be left out, and the promise of life and peace now, and the life which is to come will indeed be an anchor to the soul both sure and steadfast. Timothy was further instructed to, "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. No youth could be despised who is an example in conversation, in faith, in purity. He then tells Timothy how, he says, Till I come give attendance to reading, to exhortation, to doctrine, ** Take heed to thyself and unto the doctrine, why? Continue in them; for in doing this thou shalt both save thyself and them that hear thee. If we give heed, and with Timothy become "an example in word, in conversation, in charity, in spirit, in faith, in purity, taking heed to ourselves and to doctrine, it means much more than to assent. It means to live it, to "continue in them." There will be no shipwreck, but a good conscience concerning faith.

MRS. NANCY BARBER.

Wisdom of Seirach.

CHAPTER 20.

2. How noble it is to convict of wrong or to show anger toward it, and the one who confesseth the wrong will have been hindered from that which belittles him.

4. A eunuch's longing desire is to deviginize a maid; even so is he who rendereth judgments with violence.

5. There is one who keepeth silent and is found wise, and there is one who is hated for much talk.

9. There is one who keepeth silent because he hath no answer to make, and there is one who keepeth silent knowing a right time.

7. A wise man will remain silent until a right time; but the swaggerer and the heedless will overstep the right time.

8. The one who is excessive in word will have been abominated, and the one who useth his qualification to excess will have been hated.

9. There is prosperity in a true man's calamities, and there is gain found in that which maketh less.

10. There is a giving that will not indemnify thee for the expense, and there is a giving, the repayment of which is double.

11. There is a diminishing for the sake of glory, and there is one who hath lifted up a head from humiliation.

12. There is one who exchangeth many things for a few, and getteth them paid back sevenfold.

13. The man wise in word will make himself beloved, but the favors of the unwise (savorless) will have been thrown away.

14. The giving of a heedless person will not profit thee; for his eyes are *many instead of one.*

15. He will give a few things and reproach many times, and he will open his mouth like a herald; he will lend today and tomorrow demand it back; a hateful man is such an one.

16. A savorless person will say, He is no friend of mine, and there is no gratitude for my good things; they eat my head and find fault with their tongue.

17. How often and how many people will laugh at him?

18. Destruction from the foundation up rather than from a tongue; even so will come in haste the smiting of evil-doers.

19. An ungracious man, an inopportune talk; in the mouth of the unchastened it will have been a constant quantity.

20. From the mouth of an unwise man a parable will have been accounted of no value; for he hath not spoken it in its appropriate time.

21. There is one who is prevented from sinning by reason of want, and in his interval of rest he will not suffer compunction.

22. There is one who loseth his soul because of shame, and from the face of a person lacking in good sense he loseth it.

23. There is one who because of shame telleth a friend, and he hath made an enemy of him to no purpose.

24. Lying is a bad fault in a man; in the mouth of the unchastened it will have been a constant quantity.

25. A thief rather than a constant liar as a matter of preference, and both will inherit loss.

26. It is the custom of mankind to dishonor a lie, and its disgrace is with it constantly.

WORDS OF PARABLES.

27. The man wise in words will promote himself, and a thoughtful man will be pleasing to great men.

28. The one who tilleth his land will exalt his grain-heap, and the one who pleaseth great men will atone for injustice.

29. Gifts of hospitality and bribes blind the eyes of wise men, and like a muzzle on a mouth turn away reproofs.

30. Wisdom hid away and a treasure not manifest, what profit is there in either?

31. Better a man who hideth his folly than a man who hideth his wisdom.

COMMENT.

This chapter beginning with plain statements of facts based upon universal experience should say now in this 20th century of the Christian era, and ending with illustrative parable teaching is well worthy careful study and reflection even in this late day of much teaching and preaching. The world has not yet learned the lessons taught here any too well. None of us are any too ready "to stoop to conquer" and we all talk too much or too little. None of us bide our time as we should to speak a wise word of reproof or encouragement.

Even the Christ emphasizes this great principle of ethical teaching in "Cast not thy pearls before swine," etc., and "I have many things to say unto you but ye cannot carry them now." And "It is the power and official hour of darkness." And "My time is not yet."

Many an oracular word and teaching was spoken and recorded for another and far later age and generation. What were *mysteries* once to the angels are now plain matters of fact to the whole Christian world, and very much that should be clear to the ordinary thinker is made a mystery of by absurd teaching and biased ways of reasoning.

CHAS. GARDNER.

Oregon Bible College

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Oct. 21, 1903.

As we go to press today there are on our list just 352 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $700.00.

Now Brothers and Sisters, for some weeks past we have tried to ex lain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send as soon as he can. We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a Brother or Sister now owing us but who can get the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $150.00 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

The Obedience of Faith.

It was our privilege to bury another trusting soul with Christ in baptism, on Sunday, Oct. 18, and it gives us much pleasure to introduce our dear Sister Carroll to the Church scattered abroad. To say that this babe in Christ, aged 70 years, is rejoicing in hope of the glory of God, is stating it very moderately. She seems to see the hand of God that directed her to the place where the good news of life and glory in the kingdom of God was brought to her notice, and cannot praise him enough; and the thought that possibly she might see the King in his beauty without dying, lights up her face with exceeding joy.

That her confidence may continue to the end, and that she may receive an abundant entrance into the kingdom of God, is our prayer.

Death's Doings.

It was with an admixture of sorrow and gladness that we laid away our dear Sister Minor on Oct. 3d. She had been in failing health for several years, and some two years ago we discovered that her speech was slightly afforted, and this gradually grew worse till she became powerless and almost speechless, but suffered intensely; so that we thanked God when on Oct. 1st she breathed her last—fell asleep in Jesus. A "blessed sleep from which none will ever wake to weep."

It was our privilege to instruct her in the first principles of the gospel ten years ago; and then to put on the sin-covering name of Jesus; and from that time we believe she has tried to adorn the doctrine of the Anointed, and has striven to win others to Christ. Three members of her family have followed her example and became members of the body of Christ, and we trust they will so live that they may be crowns of rejoicing to her at that day. Her solicitude that other dear ones would fall in love with the truth, and take steps to secure the great salvation, would almost always be manifest in conversation, when in health. Yes, we are thankful that time does not count with the dear sister now; and also for the prospect that the Lord of life and glory will soon call for those who are his; and that it may be ours to meet our loved ones again, and with the faithful of all ages see the King in his beauty, and have a seat upon his throne. Come, Lord Jesus, quickly come. Amen.

Remember Lot's Wife!!

In the 17th of Luke and the 32nd verse, this language is found: "Remember Lot's Wife." They are the words of the Lord Jesus. He had been giving the disciples words of warning respecting the coming of the Son of Man. He would come as a lightning flash. They must not be distracted by this or that one, who says see here, or see there. He then describes the unpreparedness of the people for his coming. It would be as was in the days of Noah,—totally absorbed in sensual pleasures, up to the very day Noah entered the ark and the flood came and did its destructive work. Also as it was in the days of Lot,—they ate, drank, bought, sold, planted and builded; but the same day that Lot went out of Sodom it rained fire and sulphur out of heaven, and destroyed them all, even thus shall it be in the day when the Son of Man is revealed. I have known these days before the flood and their events dwelt upon by fervent speakers till the audiences have been wrought up to a great

PITCH OF EXCITEMENT,—

they could see with the mind's eye the water rising higher and higher, the terrified people climbing trees and watching the rising flood till at last it reaches and overwhelms them; others hurried off to hills and mountains,—but all the same, a like fate overtook them at last; many such vivid pictures of the past have been painted and filled audiences with awe. But the next verse of the narrative, adds: Even thus shall it be in the day when the Son of Man is revealed. One story is some forty-three hundred years in the past,—and the other corresponding scene of judgment is about to take place,—but it seems to thrill hardly anybody. Religionists generally read the words of the Lord, "Even thus shall it be in the day when the Son of Man is revealed," with little apparent interest. They have

NO SETTLED CONVICTION

whether it is literal or figurative, and take no pains to find out. There are a few, but a very few, in the world who claim to believe it just as it reads; but you would hardly think that some of them, even, really and truly and heartily believed it. The vivid accounts of what is to be, does not begin to enthuse them as the accounts of the flood and of Sodom in the past enthuse others. The blessed Jesus foresaw the tendency toward this; and that is the reason he sends disciples this solemn note of warning, to

"REMEMBER LOT'S WIFE."

To all intents and purposes this says to them:—"Be careful, or a similar fate awaits you,—you have been taken hold of by the spirit of truth and hustled out of Babylon, just as Lot and his wife and daughters were hustled out of Sodom; with the stern command, "Up,

GET YOU OUT

of this place, for the Lord will destroy this city. Arise,—take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city; escape for thy life, look not behind thee,—neither stay thou in all the plain; escape to the mountain, lest thou be consumed." In the 18th of Revelation John saw a mighty angel from heaven that lightened the earth with his glory, who cried mightily, Babylon the great is fallen, is fallen, and is become the habitation of demons and the haunt of every impure spirit; and another angel cried,

COME OUT OF HER

my people, so that you may have no fellowship with her sins, and that you receive not of her plagues;" put this beside the words of the apostle 2 Cor. vi. 17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you,—and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Then take these two warnings, and consider them in connection with the warning given to Lot, and then you will see the force of our Lord's words to us:

"REMEMBER LOT'S WIFE."

Did you notice that this woman who supplies lessons of vast practical worth to us is only known to us as Lot's wife; her name being nowhere given. This woman from Mesopotamia had been converted from idolatry to the worship of the only true God,—whether from deep personal conviction or merely from the influence of association we do not know. But when Abraham and his little colony quitted Chaldea to go to the land God would show him she was among them. She was fortunately connected,—was the wife of a good man—a man not only prosperous, but closely related to the family in whom all the nations of the earth were to be blessed. Though not in everything to be justified,—and sometimes concerned in moves for which he was made to suffer, he was in divine estimation worth saving from

THE DOOM OF SODOMITES.

It was, however, a sad day for Lot when for a business consideration he moved into the wicked city of Sodom. But even this, God overruled, as he often does, the worst of passions, and used him as a witness against the wickedness of the Sodomites. Although it brought him great wealth, it was a bad move,—it did not profit him. When people risk their principles and religion for this world's gains, they will always be the losers in the end. Some of Lot's children married in Sodom and perished in the flames. Brothers and sisters, affections and alliances are often proved to be great hindrances. All their wealth was lost,—some of their children also, and at last his wife. But before he let his vengeance loose

GOD WARNED LOT

of the impending calamity. Lot's wife had seen and entertained these angelic messengers and heard their message,—and could not doubt that God had sent them after witnessing the miracle wrought at the door of her dwelling. It was evident that a terrible conflict was going on within them between the flesh and the Spirit. Natural affection was so strong,—the heavenly messenger had to take Lot and his wife by their hands and lead them outside the city. But after all this divine effort to save her she perished—perished in

THE WAY OF SALVATION!

Perished after clear out of the city of destruction. In an instant she became her own grave and tombstone, a pillar of salt,—a memorial for ever of the terrible judgment of God upon luke warmness, half-heartedness and the sin of dividing the affection and consequent disobedience, and of presumption in taking liberties with the commands of God, because they are distasteful. This is another suitable place to quote the words of Jesus, "Remember Lot's wife;" because it is just like the flesh to think that it is hardly right for God to exact so severe a penalty for so trivial an offence. It is ever so with the natural man; the natural man that is an animal man, merely receiveth not the things of the Spirit of God,—for they are foolishness unto him,—and he is not able to understand, because they (the things of the Spirit) are spiritually examined," and they having

NO SPIRITUAL DISCERNMENT.

But there is a fatal oversight back of this thought of a trivial offence. Sin is the transgression of law. No mortal man is authorized to classify transgressions of God's law into trivial sins and otherwise. "Remember Lot's wife,"—she did not go back personally—she merely looked back; but notice that it says, she looked back from behind her husband,—as if lagging behind from her loth and sorrowful feeling at being compelled to leave her old home, friends and possessions. It is safe to say that she did not implicitly believe the message as a whole. Evidently she believed in the impending destruction, but trifled with the warning, to the extent that she thought the threat

"LOOK NOT BACK

lest thou be consumed," would not be executed. She looked back notwithstanding the fore-announced penalty for so doing. In the face of clear directions and adequate evidence she only obeyed reluctantly. Again, I refer you to the words of Jesus. "Remember Lot's wife;" and learn the lesson that it should be better never to have heard the way of life than to have turned from the holy commandment delivered her. The half-hearted service tells of our knowledge and convictions,—and at the same time tells that they are held to be dishonored. Sinning against light and knowledge. Again, "Remember Lot's wife." What now? She sinned when at every step she should have said,

BLESS THE LORD,

O my soul, and all that is within me to bless and praise his holy name, for the marvelous favors granted her. Had she not been selected as one of four adults to be brought out of darkness into God's marvelous light in association with Abraham,—while millions were allowed to plod on in ignorance and idolatry? Had she not been rescued by special interposition of Providence from the captivity of the kings? Had not her house in Sodom been saved from a scene of infamous brutality, violence and shame? Had she not been snatched from the horrors of

THE DEVOURING FIRE

And desolations of the city of destruction by the angels? And yet, with this remarkable record of Jehovah's goodness to her, and the celestial voices lingering on her ear,—her God-fearing husband to accompany her, and her daughters as handmaids,—yes; at the very gates of Zoar she cast away her confidence,—put aside the clear will of that God who had been so gracious to her, and trampled on her own salvation almost completed. Reared near the southern coast of the Isle of Wight where many a noble ship that has braved the storms of old ocean for thousands of miles has gone to pieces on

THE NEEDLE ROCK,

just as every soul on board was thrilled with hope and joy in anticipation of greeting loved ones long out of sight. I can think of nothing more distressingly calamitous than to see a vessel like that with hundreds of souls on board wrecked when coming into port. The fate of Lot's wife brings these things vividly to mind. If we reckon from the time Abraham went out of Ur, to the time of Sodom's overthrow, we think at least thirty years had elapsed,—during which there is every reason to suppose she had walked in obedience. After sharing with faithful Abraham and holding firmly to the living and true God,—and remained undefiled for all the years she was in contact with the pollutions and vexations of the accursed city, and now by angelic assistance conducted out of harm's way, her fall almost stuns us. And again in the words of Jesus I say, "Remember Lot's wife." These words of warning, as we have seen were addressed to Disciples, those who like Lot's wife, had believed the

COVENANTS OF PROMISE

and come out of the darkness and superstition prevailing on every hand and determined to live lives of faith, not realization, while mortality endures. Decided to suffer now, in order to reign by and by. Decided to walk in the narrow way which few find,—and avoid the broad way where many go,—in a word, be singular, peculiar, isolated, declare by their conduct that they seek a better country. He bids all such to beware of the

DECEITFULNESS OF SIN.

To beware of the influence that is almost unconsciously exerted over us by our surroundings. He wants his disciples to realize that as Lot could not reform Sodom, so the great Babylon out of which we have been called will never be reformed, but utterly overwhelmed, like a great millstone cast into the sea. Her sentence is written in heaven and in all the Book of God. And all who would avoid her plagues and be saved from the fires of her burning,—must keep out of her, that they partake not of her sins. Through the utterances of the Master of the house, and the epistles of his

SPECIAL COMMISSIONERS

the great burden of the messages is to the effect that there must be on the part of the called-out ones, a thorough abjuration of every thing relating to the Prince of this world, its vanities, its lusts, and its ways; and close attention to the matter it will be seen that when we obey from the heart our faith in the Word of the gospel, there is a great gulf fixed between us and the world, and we are set apart as citizens of another realm.

(To be Concluded next week.)

Communicated.

The Spirits in Prison.—1 Peter iii. 18-20.

Dear Restitution:

A Sister in the faith, writes for an explanation of the above Scripture, saying it was a difficulty presented by some whom she is endeavoring to show the more excellent way.

This passage of Scripture is one by which immortal-soulists strive to prove the existence of disembodied spirits. If there was a plain, positive statement in the Bible to the effect that man is dual, composed of a mortal body, and an immortal soul, or never-dying spirit, then this text could possibly be construed to mean what most of the churchites think it means; but, as the contrary doctrine is most emphatically taught, i. e. that man is mortal, and that the dead know not anything, we must 'neces, sarily harmonize this statement of Peter with established truth. In doing this we must not deny the existence of spirit beings. God is a spirit—or spirit. Jno. iv. 24. The angels are spirits. Heb. i. 7. And man will be spirit when born of the spirit. Jno. iii. 6.

Even in the present existence man is called spirit, because of the spirit or tenor of his teachings. 1 John iv. 1. And by his teachings or actions we may know what spirit dwells in man. If we have not the spirit of Christ, and manifest it we are none of his. By his spirt God created and sustains all things.

By his spirit through Moses, the prophets and the apostles, God has given to us a revelation of his will and purposes concerning the Adamic race. Adam is the federal head of this mortal race, Christ the federal head of the immortal race that will have been evolved or taken out of this mortal generation. The purpose of God concerning this redeemed, or regenerated host, from the very beginning all centered in Christ. By him, through him, and on his account all things consist. God gave of his spirit to the teachers of the truth as the occasion required; but when he brought his only b gotten Son into the world, he gave not the spirit by measure to him, but bestowed upon him the spirit in all of its fulness, so that he, Jesus the Christ, could say, the words that he spoke were not his own, but the Father's words who sent him, and who dwelt in him. So then the spirit that was in the prophets and teachers of old, was the same spirit that dwelt in Christ in all of its fullness; hence was the spirit of Christ in the prophets, 1st Peter i. 2.

Now we come to Peter's statement. Christ was put to death in the flesh, but brought to life by the spirit. By which (spirit) he went and (or had) preached unto the spirits (or persons) (now) in prison (death) who were aforetime (R. V.) disobedient, when the long suffering of God waited (120 years) in the days of Noah while the ark was being built.

Evidently the preaching was done by Noah, for Peter, 2 Pet. ii. 5, says Noah was a preacher of righteousness, hence he must have preached to the generation cotemporary with the building of the ark.

S. T. Blessing.

Among the Conferences.

It was my privilege to attend and take part in six conferences of believers of the Abrahamic faith during the present year: The Michigan conference at Duttou; and the Indiana conference, at Antioch; the Ohio conference at Salem; the Indiana at Roll; the Michigan, at Millbrook; and the Southern Illinois, at Moriah, Ill. All were characterized by the unity of the spirit in the bond of peace, by deep earnestness and firm devotion in the presentation of the gospel of peace. This is as it should be. If there is a people who ought to be united and sound out the word of life in unison, we are that people. We can hardly appreciate the blessings that have come to us in the light of the gospel; and how earnest and how careful we ought to be in the presentation of the glad tidings. In these meetings the speakers presented a solid front. All presented the gospel. No side issues were introduced. From the reports given by the workers it appears that good has been done. The seed was sown faithfully, and not without good results. A goodly number of additions to the body of believers was reported. Our people as a rule have their heart in the work, and want the gospel carried to others. Of course, this is not saying that here and there more might not be done. But in these meetings we hear of what ought to be done, what is being done by others; and we consult as to the best way of doing more, and each one who is in hearty sympathy with the work, goes from the meeting resolved to work more loyally and faithfully than ever. I wish to record my conviction that we have reasons to be encouraged with the work. We know, to begin with, that the faith of the gospel is not popular, and this accounts for the fact that large crowds do not flock into the church. Yet the truth, faithfully and lovingly presented, reaches hearts and wins affections. What, then, should we do in these last days while the time is getting shorter and while the days are evil? Let us rouse ourselves to all the energy and activity of which our natures are capable and "preach the word" with zeal and devotion.

A. H. Zilmer.

Please do not forget our financial needs.

Means of Usefulness.

How many people earnestly covet the ability and opportunity to do good. Often they ponder the varied the various instrumentalities by the aid of which they might accomplish great things. If they had wealth, influence, education, intellectual ability, mental training, or social opportunities, they would do much for God and for humanity. But they find themselves destitute of all these things, and they are discouraged and make no effort.

Such persons do not quite understand the essential conditions of successful effort. They are reaching after things which may be unattainable, and meanwhile are neglecting something *far more important* which is *within their reach*. It is not possible for all Christians to be rich, to be talented, to be learned, to occupy high social position, or to be influential in the circles of human society. There are certain things which men cannot command. There are other things which are ever within their reach, and these attainable things are much more indespensable and much more important.

As in the natural world the great things which God gives to men, earth, air, water, fire, are more important than all the possessions, contrivances, and inventions of men, so the great gifts which God bestows upon his children without money, price or limit, are much more essential and important than the things which are beyond their reach, and yet which they are continually desiring.

The elements of spiritual power are thus within the reach and the range of the humblest, the poorest, and the lowliest. The man who cannot have wordly education, may have that wisdom which God giveth liberally to all who ask it. The man who has not an opportunity to possess worldly wealth, may, though poor in this world, yet become rich in faith, and an heir of the eternal kingdom. The man who has not the blessing of health or physical and mental vigor, may nevertheless be filled with the power of the spirit of the Lord of hosts,—a power without which all mental gifts are of little worth, but with which even the feeblest and the weakest may become strong in the Lord.

Why then should Christians waste their time and *energies* in vain longings after things which God has not seen fit to give them, and which are not essential to usefulness in this world, while at the same time they are *neglecting* and *omitting* to seek those *higher elements of power* without which nothing can be done which will glorify God or bring honor to the Saviour's name? Is it not time to be done with idle, aimless, restless longings after things which are beyond our reach? Is it not better for us to seek those more important and more essential gifts, which God is willing and waiting to bestow, and without which all other gifts and graces will leave us like the sounding brass and the tinkling cymbal, destitute of the power by which Christians live, and by which dead sinners are raised to share the life and glory of the everliving Christ? Let us have done with vain covetings, with yearnings for things which are beyond our reach. Let us each, as we would honor God and bless humanity, pray that we may be filled with the spirit, enriched with all wisdom, and strengthened with all might according to his glorious power; that the word of Christ may dwell in us richly; and that we may be strong in the Lord and in the power of his might; that Christ may dwell in our hearts through faith; that we may be filled with all the fullness of God; and so not withstanding our defects, and weaknesses and failures and infirmities, we may be mighty through God to the pulling down of strongholds.—Christian.

To the Called Out Ones.

I wish to say to the Household of Faith scattered throughout the Southern States, that I have now started on my Southern trip which I have had in mind for some time. I am now laboring in Southern Illinois, and will work south from that point. Many have responded, but there may still be others who would like to engage my services. If so, they can do so by addressing me at my Chicago home. The call is open to all Southern States.

There is great need of energy at this time, the time is so very short, when this Gentile age must cease. Are we all prepared? Address W. H. Wilson, 420 N. Willow Ave., Austin Station, Chicago, Ill.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Helping the Weak.

If there be some weak one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thy employ
Peace, that dearer is than joy;
Out of self to love be led,
To God's kingdom acclimated,
Until all things sweet and good
Seem my nature's habitude.

—J. G. Whittier.

Communicated.

Read at Michigan Conference.

Dear brethren and sisters of the precious faith:

Deprived of the privilege of being personally present with you, I yet feel that I can make one of your number by making use of my pen, and can help you in some slight measure in this way to honor the name of our God, and to forward his cause. There is not one of you but that desires to honor that high and holy name, you have met together for this purpose. You strive to spread the truth that his name may be exalted in the earth; his "kingdom come and his will be done on earth as it is done in heaven." But there is more to be done than we have ever dreamed of doing. We have been content to do a little for the people of our own nationality in our own land. We have not felt that we had the means, the power of numbers or the workers to attempt more than this. But I am more and more persuaded that this is not enough; that God requires more at our hands than this.

I have been watching the movements among various churches, and noting the results, and have come to this conclusion, that no church that does not have the missionary spirit is or can be blessed. Branches of the Adventists who take hold of mission work, are increasing in numbers, and in zeal, and in spiritual power, while we alas! are making very slow headway. We ought, we must do something for missions; the field is very broad, and the people ready and glad to be taught, our own nation have the Bible, and have come to scorn it, and to utterly disregard its precepts; but few more can be taken out of it now for future rulers in the kingdom; we must go into the highways and hedges. But how can we do this? In many ways. There are many unoccupied fields in our own land; isolated men in the great lumber camps, who have no one to tell them of God, poor foreigners who know nothing of the Bible, thousands of our Jewish brethren who sick at heart with hope long deferred will rapidly fall away into infidelity, if something is not done to save them.

I do not know how we are to reach these classes, but some way ought to be devised. We can at least raise a fund to give the Bible to the Jews. They are eager to get it and read it with avidity. We cannot teach error when we give the Bible. It has been translated into a language that Jews all over the world can read, and I am persuaded that this is one step in God's great plan to bring Judah back into his own olive tree. And if we want to do anything for Jesus, this is the way to do it. Hungry, naked and in prison, in the person of these, his brethren, he asks us to do for these what we would do for him were it he himself instead of them. "A word to the wise is sufficient," so far as this point is concerned. Those who wish the address of the Bible translator can send to me.

As to foreign missions, I can map out no method of procedure unless it be the sending of literature. Could we support a foreign mission? We ought to have one in Africa, India or China, I know it takes money, but the money and the workers will be given, if we make the move.

I have heard of one Advent church that was not able to raise the salary of its own pastor, and was making little or no progress, until its members were persuaded to take hold of mission work with the assurance that God would bless, and bless he did. There was no more trouble about raising the salary and there was always something to give for outside work. God wants us to think of others, he wants us to be Saviors of men, he wants us to bless all nations.

He says, "If ye walk in my statutes and keep my commandments and do them, then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down and none shall make you afraid, and I will rid evil beasts out of your land, neither shall the sword go through your land."

Jacob vowed to give a tenth unto the Lord. It was a prophetic vow—a vow for his remotest posterity, and as such it is obligatory upon us, "A tenth of all that I have will I give unto thee."

Temporal and spiritual blessings come from giving. Every member of the Church of God ought to be "a tenth volunteer," flock and herd and fruit and grain ought to all be tithed, that means may be in our hands to do the work of the Lord.

May God bless you abundantly in this meeting and may each one come to feel as I do, to thank God that he or she has been found worthy of having a place in the great army of givers and doers. How comforting to feel that we by giving and doing are hastening the coming of the day of God, the glad time of Edenic glory!

S. Roxana Wing.

Do Not Worry.

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which *to-day is, and to-morrow is* cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow." Matt. vi. 28-34.

Worrying is something that brings irritating care and anxiety, or trouble. All people are not alike, some parents when they see their child associating with those that are going the downward road to destruction, do worry, and they are so constituted they cannot help it, they have such love for their child they cannot bear the thought of it going to destruction, and they sit idly by and do not worry, and it is right to worry when the one we love is drifting away, away. The wise man said, Train up a child in the way he should go, and when he is old he will not depart from it, such is not always the case. Our hearts are called to bleed over the wayward son or daughter, and causes us great anxiety, which is worrying and we cannot help it, and we sometimes think if the stern laws that God gave the Israelites were in force today it would redeem many. Deut. xxi. 18. In our daily walk and work we find a great many things that worry. What kind of a school would the teacher have if he did not strive to teach the pupil to improve his mind, and be good morally, and when he sees his efforts are not heeded it worries him. When the farmer sows his grain, and his living is depending on the outcome of that labor, it is a source of anxiety to him until it is secured. Do not worry. Can the average man or woman that has themselves and others to support sit idly by with folded hands and not worry? No, they cannot, and one of the first commands was to work, and to Adam and all of his race has this sounded in our ears, "In the sweat of thy face shalt thou eat bread till thou return to the ground." And Paul in writing to Timothy says, "If any man provide not for his own, and especially for those of his own house he hath denied the faith, and is worse than an infidel." And we know that many of us do worry when we have to work. But we think our lesson is intended to teach us to live such Christian lives that we need not worry for the future. First we must obey Christ, which is to repent of our sins, believe in God's plan of salvation, and accept Christ as the one that gives eternal life, and it can be obtained through no other name. Then, when we have repented, and believe in Christ, we must be initiated into the body of Christ by the act of baptism. Then if we are sincere (and God knows whether we are or not) and our belief is the true gospel taught by Christ and his apostles, then our names are recorded in heaven, and if we do nothing to have our names blotted out of the Book of life, and we lay down and die before Christ comes to earth, we may be assured that when he does come, we will be raised to eternal life, and live with him forever. Let every one place themselves in a position where they need not worry is the prayer of your brother in Christ.

E. W. Knapp.

Selections.

The Second Coming of Christ. No. 1.

Editor Restitution:

The articles which I hand you herewith were written in 1897, by Rev. J. G. Schwab, then of Lincoln, Neb., and published in the *Evangelical Messenger*, organ of the Evangelical Association. In August, 1896, Mr. Schwab read an essay before the Platte River Conference Ministerial Association, of which the undersigned was a member, on "The Jews in History and Prophecy," which was my first eye opener on any definite Bible teaching. From the views presented in that paper I saw the beauty of the Bible doctrine of the gathering of Israel and the pre-millennial coming of Christ. That one idea was the nucleus for others equally true and precious. I still rejoice because I heard said paper read, though I was not at first friendly to the views therein set forth.

A. H. Zraher.

The literal and personal second coming of the Lord is accepted by all evangelical Christians as an indisputable doctrine of the Scriptures. It is not a mere dogma or idle speculation.

The difference in the theological views of His coming grows out of this question: How does the event, considered as an isolated fact, stand related to the scheme of completed Messianic salvation as revealed in the Scriptures? What is its true and essential place in the system of revealed truth, touching the "last things"?

We believe with all our heart that God's Word places this momentous event at the end of the times of the Gentiles, in Dan. 12: 9, called "the time of the end," of which the present Christian dispensation is that part of "the times of the Gentiles" called "the gospel of the kingdom" or the kingdom of God "in a mystery," during which the Gospel is to be preached to all nations, "as a witness against them" in order "to take out of (from among the Gentiles a people for Christ's name," (Acts 15: 14,) preparatory to their admission into "the kingdom of God," when it shall be manifested. (Rom. 11:25, and 8:19.)

We believe further that this manifestation shall begin with the visible, pre-millennial advent of the Son of God, who shall appear the second time without sin unto salvation, unto them that look for him, Heb. iv. 28, at which time his saints shall be gathered to meet him in the air, and thus shall they be forever with the Lord. (1 Thess. 4: 13-18.) "When Christ who is our life shall appear then shall ye also appear with him in glory." (Col. 3: 4.) "For our citizenship is in heaven: whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (Phil 3: 20, 21, R. V.) The scene of the return of the Lord with his church, the glorified bride, to judge the world in righteousness and to inaugurate his glorious reign on earth, is most graphically described in the nineteenth chapter of Revelation. After portraying in sublime beauty the celebration of the marriage of the Lamb and his bride, the church of the first-born, St. John was told to write: "Blessed are they which are called unto the marriage supper of the Lamb." Then follows the vision of the Lord's return in majesty and great power: "And I saw heaven opened, and behold a white horse: and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. And his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.' (Rev. 19: 11-16.) There are many reasons why we are and ought to be profoundly interested in the Lord's second coming: and why we in truth are bound to place that coming before the millennial era, and the extraordinary events connected therewith.

We are naturally much interested in 'when" and "how" our Lord shall come. The latter is described in the above Scripture reference. As to the "when," it will be the inauguration of the millennium; which leads us to consider what it embraces. What other great events are associated with this great day of the Lord? For the present, and before taking up other points, let us note that there can be no millennium before the widespread and awful anti-Christian apostasy of the very last days of this dispensation. (2 Thess. 2:8.) No millennium without the resurrection of the just. No millennium without the Jews. "Salvation is of the Jews." Jno. 4: 22. No millennium so long as the whole irrational animal creation remains "subject to vanity and the bondage of corruption." (Rom. 8:21, 22.) No millennium till the Christ of God and of the Bible, and of the church, and of the nations, shall himself return to this sin-cursed and sorrow-smitten planet, and here on the very theater of the fall and Calvary complete and consummate the work of his redeeming love by delivering the natural and moral creation from the curse of sin, and by perfecting and finishing forever the reconciliation of the alienated universe with his Father, God; which divine work is and must continue in course of development until the "coming with his saints."

"This belief," says Harnack, in the Encyclopedia Britannica, speaking of pre-millennial coming of Christ," appears so early that it might be questioned whether it ought not to be regarded as an essential part of the Christian religion. It must be admitted this expectation was a prominent feature in the earliest proclamation of the Gospel and materially contributed to its success."

Prophecy in the Old and New Testaments everywhere forecasts and predicts the literal appearance of the Lord in great power and glory to judge the wicked, to give rewards unto the faithful and to rule the world in righteousness. From the days of Enoch, the seventh from Adam, to the last chapter in the Apocalypse, the oft repeated burden of the inspired seers rings out: "Behold, the Lord cometh with ten thousands of his saints." "Behold, I come quickly—even so, come Lord Jesus. Amen!" From the abundance of Messianic prophesy the Jews were led to look for a kingdom of great power and glory to Israel. They overlooked the fact that Christ must first suffer and die, be buried and rise again, and ascend into heaven from thence to appear the second time in glory to establish upon earth the Kingdom of God. Even the apostles of Jesus did not discern the truth until he opened their understanding and opened to them the Scriptures, beginning from Moses and all the prophets. It was a revelation to them, they had never read the Scriptures in that light. *They must wait.* How well they now understood the Lord we learn from Peter's address, Acts 3: 19-21: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here is clear perception! The ascension of Christ is but the beginning of the end. Throughout the Gospel age there must be the further unfolding of God's plan, the preaching of the Gospel in all lands, that from all nations there may be gathered unto his name a people. It is not said that all nations will be nations accept Christ, or that he will be officially recognized in the constitution of any government, neither that the true Gospel will bear away in all countries of the earth at the same time; but, rather, it goes from nation to nation in its course around the globe until the circuit is completed. Israel rejected Christ. He now calles the nations through the Gospel, and finally with Israel saved, these shall hail him, David's Son, the anointed, Lord and King.

"All kings shall fall down before him and all nations shall serve him." This shall be accomplished "when the Son of Man shall come and sit upon the throne of his glory." "Lord, wilt thou at this time again restore the kingdom to Israel? It is not for you to know the times or the seasons, which the Father hath put in his own power," but meanwhile "ye shall be witenesses unto me.....unto the uttermost parts of the earth." Soon angels appear on the scene; saying: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." *The first chapter in the scheme of redemption is finished.* The disciples returned unto Jerusalem to pray, to think, to wait. After all that they had seen and heard we suppose these men to teach the second, visible return of their Lord? Is it surprising that we observe the Apostolic church to have been pre-millennarian? Philosophy and "science falsely so called" have all too soon robbed faith of her hopes and caused the church from looking steadfastly up into heaven in holy expectation, to turn and look into the grave and call death "friend," and the tomb, a second coming of Christ. How mischievous the deception!

The Foundations of our Faith.

We all like to be assured that our religious belief rests on a solid foundation; and most of us are satisfied with the general statement that "other foundation can no man lay save that which is laid, even Christ, the Lord." And it is well when we are able to say this from the heart. But the very idea of a foundation suggests a building, so that in order to have an intelligent faith some further knowledge is required.

Let us "take heed how we build;" and let it not be wood, hay, or stubble, that constitutes our edifice: but let us be workers together with God, and let each of us endeavor to be a workman that needs not to be ashamed, because his work abides.

But, to be more specific. We know, first, that God exists, before we are told that he has a Son, and that this Son, for our salvation, came down from heaven, and having accomplished the work of redemption, has returned to where he was before, thence expecting until his enemies are made his footstool. We look for his blessed kingdom in the future: for what at present exists on the earth has not the least resemblance to it: and meantime acknowledge ourselves to be pilgrims and strangers in the land. We want much encouragement, consolation, and direction, lest our footsteps should go astray, or Satan get an advantage over us. We are taught in God's holy Word that he cannot be mocked, and that mere words of profession are not accepted with him. He must himself draw us ere we can comprehend the greatness of his promises and believe upon the name of his Son. Besides this, snares are on every hand, and a Babel of tongues (full of Babylonish jargon) shout anathemas at each other, until this state of trial becomes a perfect pandemonium, and the simple inquirer knows not where to turn in order to learn even the very rudiments of saving faith.

You have heard of God's covenant with Abraham, subsequently confirmed by an oath to Isaac, Jacob, and David, and even previously shadowed forth by God's announcement to the Serpent in respect to the seed of mother Eve in the garden of Eden. To reduce the covenant to its simplest form we may say, that the just man shall live by faith, and that it is only by faith in the Son of God, as such, that in the present dispensation, we enter into covenated relationship with God. Because he is just we have been justified. Because he has become a sin-offering for us, we partake of his righteousness. Because he is the lawful heir, we become sons by adoption, and joint-heirs with Jesus Christ, and he is able to save unto the uttermost all that come unto God by him. Outside of this, we can only look for uncovenated mercies; and (granting that the judge of the whole earth will do right), I may here ask what claim can we possibly have on the divine gift of eternal life? Clearly a finite being cannot earn an infinite reward such as the life of God within the soul: and thus we are shut up to the thought of salvation only by the grace that is in Christ Jesus. As for the theology, Saint Peter had never even heard of the word when our Lord said to him, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And, to this day, we may add that Simon Peter's declaration is the only creed that has ever been honored by the divine sanction. Nay, more, we are entitled to say "that whatever doctrine is not written in the Word of God (though *possibly* true) is, nevertheless, presumably false"—as Saint Paul says, "I have not shunned to declare unto you the whole counsel of God."

Nor is there any reason to believe that either Christ or any of his apostles kept back any important doctrine. Why, indeed, should they do so in declaring the mission of him who is "*Our Life*"? The only reason why essential doctrine gets sometimes put in the background is, because it is not *heartily* preached. An instance of this may be mentioned of one of the most popular of all preachers, when (in common with 29 other fellow-ministers) he assayed compile a "summary of the things most surely believed amongst us." He and they, though they had no thought of denying it, unfortunately *forgot* to mention the "resurrection from amongst the dead." A sad evidence that he had been in the habit of preaching the heathen ghost-life every week, instead of the kingdom of God: for the two hopes are absolutely antagonistic. I shall not, therefore, on the present occasion, attempt to do what so many distinguished men have notably failed in, but shall content myself with exhorting every minister and ambassador of Jesus Christ to preach as essential only that which has been actually *commanded* in holy Scripture; and not to add to his words, lest, in so doing, he be found a liar. Neither shall any man take away from the words of the last book of prophesy, lest God add unto him the plagues that are written therein;—and I would further draw his attention to the folly of hindering men from diligently studying a book to which a *special* blessing is attached, both when it is read, and when it is heard, lest, forsooth, (because of our possible misinterpretation) God should withhold the blessing which he has most certainly and unreservedly promised.

In conclusion, I would say to every evangelist—Preach "One body and one spirit, even as ye are called in one hope of your calling—one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all"—Eph. iv. 4, 5, 6, —"Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a complete man, unto the measure of the stature of the fulness of the Christ"—Eph. iv 13—Edward Haughton, in The Faith.

Urge Action in Manchuria.

New York, Oct. 15.—[Special.]—Pres. Silas D. Webb and Sec. John Foord of the American Asiatic Association both declared that if Russian aggression in Manchuria were not stopped by the United States American trade would suffer enormously. Both speakers advocated presenting a statement of the conditions in the far east to the administration.

"The time has evidently come for the government and people of the United States," Mr. Foord said, "to recognize and accept the full measure of their responsibility in dealing with this question. That the substitution of Russian for Chinese sovereignty in Manchuria simply means the beginning of the partition of the Chinese empire does not admit of doubt. The question immediately before our government is the preservation of an open market for American products in Manchuria, but the Manchurian market must be reckoned as constituting but a small part of the field for the sale of our products presented by the Chinese empire.

"The future of the greater market depends absolutely on the process of the dismemberment of that empire being peremptorily arrested and Russia being compelled to abide by its solemn stipulation on this point.

"Beyond and above all conideration affecting the present or future of American trade in Manchuria and in the eighteen provinces in China south of the great wall," the report continued "is the larger question of the position of the United States as one of the great powers of the Pacific, with an interest in the development of its commerce closer and more vital than that of any other industrial nation."

Mr. Foord declared that this government must act now with unmistakable decision, and recommended that these considerations be brought to the attention of the government and also the vigorous prosecution of popular education on the subject.

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Evolution not Conversion.

A Christian is not a sinner who has learned to quarrel with his sins, nor a man who has been trained or cultivated into Christian-hood, nor even driven into it by the desperate assault of a maddened conscience, but one who has been recreated in Jesus Christ.

I am more concerned to keep in with the Bible than with anybody's theology or with anybody's philosophy or metaphysics. A vulture's eggs will hatch vultures,—no system of incubation can coax them into hatching eagles or canaries. Discipline a thing that is essentially bad, and it will become more and more a thing egregiously bad.

Plenty of air will assist to ripen ripening fruit, but it will also hasten the rotting of rotten fruit. The mistake that so many evolutionists make is in thinking that evolution is always something good natured and that each change is a pleasant lift upward.

As a matter of fact, it only makes a thing more completely what it is already. Mere evolution will not change a bad man into a good man; it will not put into him what was not there before. And the worst thing about the human heart is what it is already.

Man as we know him is essentially bad. The Bible says so, and we know so. The doctrine of man's essential depravity is the least comforting of our theology, but it is terrifically true to Scripture, to history, experience and observation.

I would not like to recommend to any one that he should do something outrageously bad in order to bring about a moral upheaval, but it worked well in David's case. When David prayed, "Create in me a clean heart, O God!" he got a heart entirely different from what he had. — *Dr. I. Parkhurst.*

God knows to bless. He knew our sin, therefore Christ came to save. He knows our labor, and Christ calls us to his rest. He knows our trial, and Christ brings us help to overcome. He knows our aspirations, and Christ has gone to prepare a place for us. He knows our fear of death, and Christ shall come to receive us to himself, that where he is we may be also.

Notice.

I would say to the brethren that having been again put in the field as Evangelist for the Northern Kansas and Missouri Conference, I am at your service and will go wherever called. While the last year's work did not come up to what we desired, yet the work closed in a very satisfactory condition, and the new year begins with better prospects than ever before.

Now, brethren give me your assistance, send in your pledge, or what you feel able to give for this year's work, and let me know where you are and the situation in your neighborhood.

The 1st of October (Thursday) I will begin a meeting at the Prairie Point School House in Cloud County, Kansas, 14 miles south-west of Concordia and 9 miles north-east of Glasco, in J. J. Wright's neighborhood. Let all the brethren in north central Kansas attend this meeting that can.

A. W. Darby, Evan.

Something New—Bible Studies.

Realizing the need of a more thorough distribution of good, wholesome literature, the Committee on Literature, appointed by the Indiana Conference, purpose to publish a series of four-page leaflets, to be known as "Bible Studies." They will contain expositions of Scripture by brethren W. H. Wilson, J. L. Wince, J. F. Wagoner, A. H. Zilmer, and other writers, and will be numbered consecutively. Number one appears in Oct. 7, issue of The Restitution under the heading, "The spirit shall return unto God who gave it." Others will follow later in the same way. We will offer them for sale as follows: 10 copies for 10 cents, 50 copies for 25 cents, 100 copies for 40 cents. Send money order or stamps to A. H. Zilmer, Plymouth, Ind.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When ordering a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Sac City, Iowa.

Eva Stearns, Sec'y.

VANDALIA LINE

TIME TABLE,
In effect Oct. 11, 1903.

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Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $329 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 13th Street, New York.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Hotel Rates St. Louis World's Fair.

For copy of World's Fair official pamphlet, naming Hotel accommodations and rates during Universal Exposition of 1904, address E. A. Ford, General Passenger Agent Pennsylvania-Vandalia Lines, Pittsburgh, Pa.—Oct 21

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Alliancear.	10	10					6	6	11	9
Canton "	11	10					7	7	12	10
Massillon "	11	10					7	7	12	10
Orrville "	12	11					8	8	1	11
Mansfield "	1	12					9	9	2	12
Crestline "	2	1					10	10	3	1
Bucyrus "	2	1					10	10	3	1
Upper Sandusky "	3	2					11	11	4	2
Van Wert "	4	3					12	12	5	3
Ft Wayne "	6	5					2	2	7	5
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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the (literal) resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Silence.

Our best thoughts are the words we never say;
The well is deep, but naught have you and I
With which to draw for thirsting ones to-day,
And so uncomforted they pass us by.

If we could put love's fire in words! But then,
Our best thoughts are in words we never say;
The golden moment flies and ne'er comes again,
And yet its presence takes our speech away.

How often when we would a pet repay,
The fitting phrase occurs with point the dullest
And best thoughts now in words we never say;
Fame, love, applause, withheld by speech's fate.

And then how much of what we say, we rue,
Saying what we regret for many a day!
Strive as we may, we know that it is true,
Our best thoughts are in words we never say.

—A. P. Rex.

Communicated.

Notes By the Way.

After returning home from Northern Ontario, I took a rest for about one week, and met with the church at Chicago. On September 9th I started for Roll, Indiana, to attend the Annual Conference in that State, of which I am a member. I left the train at Hartford City, and was met at the depot by Bro. Johnson, and conveyed to his home at Roll, and was there welcomed by his family. After tea Bro. Kelley came for me, and took me to his residence, where I was hospitably entertained by himself and his estimable wife, who is a daughter of Bro. Roby who is in charge of the Church at Roll.

Roll is situated in the midst of the oil well belt. Thousands of oil wells are visible on every hand.

The congregation at Roll, own a nice church building, in which church the sessions of the Conference were held. Sister Kelley is the church organist, she presided at the organ during the sessions of the Conference.

The sessions of the Conference were marked by a beautiful harmony, which made it so enjoyable. I am told that such a spirit pervades the church at Roll. It does me so much good to meet with brethren and sisters who love each other. Show me a congregation where such a spirit prevails, and I will show you a church which can do effective work for the Master. If a contrary spirit exists, their work cannot prosper. God will only prosper the work of those who work in harmony with his purpose.

Bro. Zilmer, who is president of the Conference, guides the affairs wisely, and would quickly declare out of order that which would be likely to produce discord.

The preaching of the Word was on the whole profitable, instructive, and tended to encourage and build up in our most holy faith. On Sunday morning Sister Woodward addressed the young people at the Sunday school. I was much interested in her talk. I am particularly interested in the work among the young people, both in our Sunday schools, and also in our young Berean Associations. I would like to see the Berean Associations started in Indiana, as we have them in Illinois, and other States. I have seen their benefit in helping the work of local churches. If any one would like information as to their work, you can correspond with Sister Anna Drew, 620 N. Galena Ave., Dixon, Illinois. She is the President of the Illinois State Organization.

What a pleasure it was to meet with the old soldiers of Christ, such as brethren Hatch, Wagoner, Wince, and Bro. and Sister Woodward, and others, they have long held the fort, and are holding it still, though they have grown old in the service; and should the Lord tarry, we will need young ones to step in and continue to hold the fort, and where can they be better trained than in connection with our Berean Associations?

May God bless the work of the Indiana Conference, and may they continue to hold to their steadfastness in the faith, and the love of the brotherhood.

The next day after the adjournment of Conference, Bro. Roby conveyed me to Hartford City, where I took the train for Scirceville, Indiana, for the purpose of conducting a series of meetings at that place.

I am told that the church at Scirceville numbers about one hundred and twenty members. They also own a very good church building. The household at this place seem to be well established in the faith. It always cheers my heart when I go abroad, and find a church solid in the faith, and exercising love one toward another. If we feel at home among such brethren and sisters, it strikes a sympathetic cord in my heart.

"Behold, how good, and how pleasant it is for brethren to dwell together in unity." It is described "as the dew of Hermon that descended upon the mountains of Zion; for the Lord commanded a blessing, even life for evermore." The blessing of life for evermore will be the peculiar treasure of brethren who love each other.

The people who attended the services I conducted at that place, seemed to give earnest attention to the word spoken.

Scirceville is the old home of that faithful old comrade, Bro. J. S. Hatch. He attended the meetings and sung many of his old songs. I formed a pleasant acquaintance with his daughter Sister Scroggs and her husband, who live at that place, and also Bro. Finney and family, and Bro. Weaver and family, Bro. Frier and family, and a host of others altogether too numerous to mention.

I shall long remember my pleasant visit at Scirceville, and may God bless them in their labor of love.

The meetings being ended at Scirceville, Bro. Scroggs conveyed me to Frankfort, where I took the train for Chicago.

I then remained home until October 3rd, when I took the train for Moriah, Illinois to attend the Southern Illinois State Conference. Having to change cars at Terre Haute, Indiana, I was pleased to meet there Bro. J. S. Hatch, who was journeying to the same place. We left the train at Casey, Ill., and there met Bro. Graham, from Waynesville, Ill., and also Bro. Brant, the President of the Conference, who conveyed us to Bro. Louis Weaver's home, who lives near the church.

Conference opened on the evening of October 3, and continued for eight days, holding two sessions in the daytime, and one at night.

The preaching of the Word was done by myself, and brethren Lindsay, Hatch and Zilmer.

The night services were much better attended by the citizens than those in the day time.

The young Bereans were in attendance in good force. Each evening from 6:45 to 7:30, was allotted to the Berean services. Sister Anna Drew, their State President, living at Dixon, Ill., was present, and was the moving spirit in directing their services. The Conference re-elected Bro. Brant, as President, Bro. Louis Weaver as Treasurer, and Sister Bertie Weaver as the Secretary.

Sister Drew said she noticed a great improvement in the Bereans in Southern Illinois from that which she observed the year previous. To note improvement is always encouraging. The work of the Lord must move forward. We cannot afford any backward movement in these last days.

During the sessions of the Conference three were baptized. Two of these were Albert Lenz and wife from Loogootee, Illinois, and the other was one of the Bereans, Miss Stella Claypool, from Marshall, Illinois. May God grant that these dear ones in Christ will be faithful to the obligations and responsibilities they assumed by that act. It means a great deal to a person to have the name of Yahveh-shua called upon you, and become the bearers of that sacred name. It also means a great deal how we honor the sacred name we bear, by our conduct in life. Let no one carelessly and thoughtlessly assume such responsibilities.

In Moriah, as well as other places I visit, attachments are formed when we come in contact with kindred spirits of like precious faith.

The congregation at Moriah is presided over by Bro. Brant, as their elder, and may he be faithful in giving them food in due season. It is a responsible position to assume the spiritual oversight of a congregation, especially in the closing scenes of this Gentile age. Such an overseer must walk faultless before the [illegible] at he may command their [illegible] and also stand firm in the faith once delivered unto the saints.

I was sorry to see Sister Brant so much out of health. Bear it as patiently as possible dear sister, knowing that there is a good time coming when the inhabitant shall no more say I am sick.

On the whole the sessions of the Conference were satisfactory. I spent two days with the brethren after the close of the Conference. Bro. Brant and family accompanied me for a days visit with Bro. and Sister Elliott. I really enjoyed that visit. In their case it is love in a humble log cabin. Four square walls unless love dwells within is no home at all. A gilded palace with hatred therein is the abode of misery.

Bro. and Sister Elliott's cabin carried me back to scenes I have read about in early pioneer life. The cabin he said was about eighty years old. In it was the old fashioned fire place, with their cooking apparatus attached. Sister Elliot is a great lover of flowers, which she cultivates in large quantities, to brighten up the home with the beauties of nature. They were blessed with abundance of the productions of nature in the shape of fruits and vegetables. Their life is a humble contented life divorced from the scenes of sin, sorrow and vice, which prevails in city life. They have in their home quite a large collection of natural curiosities which were interesting to behold. Among other things he had a walking cane made from a bone taken from a shark fish. The head of the cane was made from the tooth of a whale.

In the morning Bro. Elliott conveyed me to Martinsville, a distance of eleven miles. Bro. Claypool living some miles from Marshall, met me and conveyed me to his rural home some seven miles from Martinsville.

I am now conducting a series of meetings with the Marshfield church, which I will report later on.

I am now working my way South from this point. Quite a number in the Southern States have secured my services. It may be that others desire to do so. I am open to calls any where in the South between the Atlantic Ocean on the East, and Oklahoma on the West. You may address me at my Chicago home. It will save the railroad expense to call when near your place. It will be too late when I get past your place. Write at once, and my family will forward your letters to me.

Yours rejoicing in the blessed hope.
W. H. WILSON.

Dear Restitution:

As is well known to Bible students, the Old Testament abounds in types and shadows of the good things to come, and especially is this true with regard to the history of Joseph which foreshadows the whole of Christ's work as the great Life Giver. I have been making a study of the life of Joseph with a view to a conclusion on events which I believe are in the immediate future. Israel today stands in the great drama just where Jacob and his sons stood in the face of famine. The poor Jews of Russia must flee to some other place for food and protection. Will it be to Joseph (Christ) whom they sold nineteen hundred years ago? My object in writing this is not to write or tell some "new thing," but to ask a question, and I ask for information. In the 44th chapter of Genesis is given an account of Joseph's scheme by which he made his brother Benjamin steal his silver cup. What is the significance of the silver cup in the type?

Your brother in hope.
S. J. LINDSAY.

Selections.

The Second Coming of Christ. No. 2.

Editor Restitution:

The articles which I hand you herewith were written in 1897, by Rev. J. G. Schaub, then of Lincoln, Neb., and published in the *Evangelical Messenger*, organ of the Evangelical Association. In August, 1896, Mr. Schwab read an essay before the Platte River [illegible] Ministerial Association, of which the undersigned was a member, on "The Jews in History and Prophecy," which was my first eye opener on any definite Bible teaching. From the views presented in that paper I saw the beauty of the Bible doctrine of the gathering of Israel and the pre-millennial coming of Christ. That one idea was the nucleus for others equally true and precious. I still rejoice because I heard said paper read, though I was not at first friendly to the views therein set forth.

A. H. ZILMER.

That it is unscriptural to speak of death as the second coming of Christ is shown by a remark of the Savior himself (John 21: 22): "If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but if I will that he tarry till I come, what is that to thee?" Death is a separator. The Lord's coming brings reunion. Death is an enemy. The Lord's coming brings to us the best friend. His coming is the morning, resurrection, reward, everlasting life.

Again others betray their ignorance or doubt concerning such return of the Lord by spiritualising the promise, and saying that every conversion from sin to Jesus is for such persons the second coming of Christ, and they minimize the ultimate coming to appear as a threefold exercise of divine authority in the person of Christ as a policeman, judge and executioner. There is no cause for rejoicing over such a prospect when the day of the Lord is made an object of uncertain speculations and dreadful forebodings only. Others have pet theories upon the subject and affirm that there will be a gradual gain and growth of the powers of righteousness until the world shall thereby have been subdued unto God. If that is "the blessed hope" then is the outlook gloomy indeed!

Dr. A. T. Pierson remarks upon this point: "Without being conscious of morbid despondency or pessimism, we cannot but think the present condition of both the world and the church as calculated to dishearten any Christian worker who looks for a millennium upon scientific principles of development, by a process of evolution with natural selection and survival of the fittest. Optimists triumphantly array facts and figures to prove the progress of Christianity; but if 'facts and figures do not lie;' they are sometimes arrayed and arranged in deceptive forms and combinations. The [illegible] 'numerical progress of Christianity' is like a soap bubble, brilliant but illusive. For example, Seamen's 'Progress of Nations,' gave the total number of christians in 1880 as 317, 152,009; and in 1886 this number is swelled to 350,000,000, or one-fourth the population of the globe. What intelligent man can be mislead by such a marshalling of figures? Of this vast host at least 175,000,000 are under papal sway, and millions of them do not know the Bible from the prayer book and are virtually heathen. Eighty millions are adherents of Greek and oriental churches, having a form of truth and godliness but denying the power thereof; to both oriental Catholics and oriental Armenians and Nestorians, evangelical Protestant Christendom sends missionaries as to Mohammedans and pagans. 100, 000,000 of Protestants remain (proportion 1 to 14), but not all are true disciples who are identified with Protestant governments, communities or even churches. Within the ranks of the Protestant ministry we find included attitudinarians, latitudinarians and platitudinarians, or ritualists, broad churchmen and liberalists and retailers of insipid commonplaces: among church members formalists who substitute rites and ceremonies and sacraments for renewing grace, and nominal professors who enter the church at a given age as they would an army, and with no more thought of spiritual qualifications."

"Nay," as Bishop Foster says, "the socalled Protestants are divided into five hundred sects, and this number of their strength includes also all the thieves, ex-convicts, the debased, besotted, the speckled and streaked in Christendom." We may add, it includes not only scientific sceptics, but materialists, pantheists and atheists.

It was such insight into the reality of things that constrained such a man as Dr. Thomas Chalmers to confess that his previous conceptions of the progress of Christianity had been erroneous and led him anew to examine the Scriptures upon the whole question, and to write in 1836, "I am far more confident than I was wont to be there is to be a coming of Christ, which is to precede the millennium," also in 1817 to Dr. Horatius Bonar, "I approximate much nearer to your prophetical views than I did in my younger days."

Bishop Foster again remarks: "There is a lack of information on the progress of Christianity. The facts are misstated daily in the pulpits all over the country. Ministers hesitate to present the worst side for fear of causing discouragement. They create hopes that are never to be realized. Compared with the work to be done the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world." But are we to expect this at all? We read that the tares and wheat grow side by side till the harvest time; and that is what we see to-day. However faithfully we sow the seed of the Kingdom, Satan's agents outstrip us in sowing tares. The parallel development of evil and good will go on until He comes who will separate them for the fire and the garner. Every cast of the gospel net encloses but a few out the world-sea, and even those embrace both the evil and the good, and so it will be until the end of the age. Christianity is not a failure, thank God! it is accomplishing its mission, but the proposed triumph over all evil is dependent upon the personal return of the Lord himself. This event is taught in the New Testament as imminent, *i. e.*, certain, but uncertain as to time. An event imminent is not necessarily impending; it may be at hand or it may be a long time in coming to pass. The object of this uncertain certainty is to have the servants always in readiness, as is shown in Luke xii. 35, 36, "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord when he shall return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

While the disciples were taught that the Lord's coming was imminent they were also told that certain occurrences must precede the event. As, for instance, false Christs, great wars and commotions among the nations and convulsions in nature, the Gospel must be preached to every nation as a witness against them. "Times of great tribulation as have not been nor shall be." Paul takes up this thought and speaks of perilous times in the last days. (2 Tim. iii. 1; iv. 3). 1 John ii. 18, and 2 Thess. ii. 3, tell of the centralising or focusing of iniquity even so that the anti-Christ, or man of sin shall be revealed. This intensifying and organizing of sin is the certain presaging of the nearness of the day of the Lord.

The coming of the Lord will be a *great event*. It will be a surprise to almost all men. Conditions upon the earth will be very much as they are seen to-day by the world, and as they were in the days of Noah and Lot. The spirit of the times is one of indifference and apathy by the majority. The coming of the Lord will be sudden even as the lightning. It will be visible to all, for "every eye shall see him, and they also which pierced him; and all kindreds shall wail because of him." Rev. i. 7." He shall come in the clouds of heaven." Matt. xxiv. 30; Acts i. 11. "With a shout, with the voice of the archangel, and with the trump of God." 1 Thess. iv. 16. We read in Matt. xxiv. 31, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." But in Thessalonians we are told that "the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This is the gathering together of the living elect by the ransom, the angels. "The Lord shall be revealed from heaven with his mighty angels." 2 Thess. i. 7. "We know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii. 2. "Then shall ye also appear in glory with him." Col. 3: 4.

A Conscientious Shareholder.

A certain mining company was coming to grief. The shareholders would sustain very heavy losses. Among them was one much liked for his genial ways and kindness of heart. One who was in the secrets of the company determined to advise him to sell out. He went to see him and hinted that it would be to his advantage to sell out quickly.

"Why?" asked Mr. X——.

"Well you know the value of the mines has greatly depreciated."

"When I bought the shares I took the risk."

"Yes but now you should take the opportunity of selling while you can, so as not to lose anything."

"And supposing I don't sell, what then?"

"Then you will probably lose all you have."

"And if I do sell, somebody else will lose instead of me?"

"Yes, I suppose so."

"Do you suppose Jesus Christ would sell?"

"That is hardly a fair question. I suppose he would not."

"I am a Christian," said Mr. X——, "and I wish to follow my master, so I shall not sell."

He did not, and soon after lost everything, and had to begin life again; but when men in that part want to point out a *Christian* they know where to find one.

Announcement.

The Quarterly Conference of the Churches of God in Indiana will be held in Plymouth, Indiana, over Sunday, Nov. 15, 1903, beginning at 7:30 P. M. on Thursday previous. It is almost needless to specially invite our brethren and sisters to Plymouth, as the hospitality of this Church is so well known as to need no further commendation. It is the desire of the brethren and sisters to have a large attendance at this gathering, both from the State and from abroad. Come one and all and have a good time in spiritual fellowship.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec'y.

Something New—Bible Studies.

Realizing the need of a more thorough distribution of good, wholesome literature, the Committee on Literature, appointed by the Indiana Conference, purpose to publish a series of four-page leaflets, to be known as "Bible Studies." They will contain expositions of Scripture by brethren W. H. Wilson, J. L. Wince, J. F. Wagoner, A. H. Zilmer, and other writers, and will be numbered consecutively. Number one appears in Oct. 7, issue of THE RESTITUTION under the heading, "The spirit shall return unto God who gave it." Others will follow later in the same way. We will offer them for sale as follows: 10 copies for 10 cents, 50 copies for 25 cents, 100 copies for 40 cents. Send money order or stamps to A. H. Zilmer, Plymouth, Ind.

Oregon Bible College
Cre[illegible]

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Oct. 28, 1903.

As we go to press today there are on our list just 312 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and of hers only for the current year. If all would pay in what they should we would have in hand quite $675.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing nix very [illegible] We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a Brother or Sister now owing us but who can get the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $144.00 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

Word from Bro. and Sister Woodward who are holding meetings in Warren Co., tells us that fourteen were to be baptized last week, and likely more to follow. Let the good work go on. We will have further report later.

Remember Lot's Wife!!

(Concluded.)

Our great business is to escape the pollutions and doom of this city of destruction. So that if we are Christians in deed and in truth our backs are turned on the world. The Lord and his holy apostles have taken us by the hand and led us out

BEYOND ITS GATES,

and bid us hie away to the high tablelands of truth and righteousness, and commanded us not to look back. Our calling and attitude today is just as was that of Lot and his wife in their flight from Sodom. The material for the mighty conflagration is piled up,—the fires are about ready to flash forth,—we cannot afford to loiter by the way,—onward, forward, upward must be our motto, and never look back. Another lesson I apprehend our Lord would have us learn from the fate of Lot's wife, is this. That no hesitation, no parleying, no half-way work will answer here. We must be

OUT AND OUT

for God and Christ, or it will be a disastrous end with us. I regret to say that in 48 years connection with the truth, I have found very few but what are unduly influenced by the ties of nature, when placed in juxtaposition with the spiritual tie we sometimes sing of.

"Blest be the tie that binds our hearts in Christian love,
The fellowship of kindred minds is like to that above."

Strange, may I not say unjust decisions are frequently made through the warping effect of blood relationship. Natural affection is in itself right, the Creator has organized men and women with that faculty,—and his Word teaches that the lack of natural affection is to be one of the evil characteristics of these last days. At the same time, natural affection should not blind one professing godliness to the

FAULTS OF CHILDREN

on the one hand not to the faults of parents on the other. If we profess godliness there's another utterance of our Lord that we must try to keep in memory, if we do not, something is sure to go wrong; I refer now to the words, It is the Spirit that quickeneth, the flesh profiteth nothing!! Hearts will twine about beautiful forms of flesh, and doubtless it seems mighty hard to think them capable of doing wrong,—but if they are out of Christ their

WHOLE LIFE IS WRONG.

If the organization capable of love and obedience fails of these traits there is neither profit to himself nor honor to God,—Jesus being the authority. The flesh profiteth nothing. It is the Lord's wish that we should remember Lot's wife in this connection too. Parental affection may have overcome her at that tremendous crisis in her history;—God is one seals and children in another,—the result was, death, from which there is no recovery. Dear brethren and sisters, I have never before given a discourse upon this phase of the Christian life, nor have I ever heard any other do so,—but I trust you will agree with me that it is a very serious phase, and one that it will pay to dwell upon. Doubtless Lot's wife had maintained her steadfastness against many a temptation, and passed unscathed through many a fiery trial,—and had entertained angels and felt her hands clasped by their hands, and seen the powers of

THE AGE TO COME

exerted,—and yet she perished because she looked back at the last, contrary to the word upon which her deliverance hung. We of this age, too may have pleasant surroundings and friends and much to interest us in Sodom. There may be much to plead for just one more fond look—just one short halt before the final separation—just one more parting kiss thrown back to what we are called to leave. But God says,

"LOOK NOT BACK,

lest thou be consumed." Lot's wife looked back and instantly became a sad memorial of Jehovah's anger. Lot's wife is a solemn alarm bell warning of the danger of lukewarmness or indifference to the prophecies concerning coming judgments. The signs may appear dim, and to natural reason there may seem no cause for anxiety, and many may say all things continue as they were, etc. It was always so,—Lot went to his sons-in-law and told them what was going to happen,—but they thought he dreamed, or had taken a sudden

FIT OF CRAZINESS,—

but all the same the judgments came. God had spoken, and he has magnified his Word above all his name, and they who are not willing to take it must take the plagues written therein. The slightest clause unobserved, the merest syllable disregarded, the thinnest gloss of human reasoning is liable to work the direst results, "Therefore," says the apostle, "We ought to give the more earnest heed lest at any time we should let them slip." There is one more grand lesson that we ought to learn from this reference to Lot and his wife; and I doubt not our blessed Lord was specially anxious that we should learn it; and that is

THE DIVINE SOLICITUDE

to get all his children out of harm's way before he pours out his judgments. Listen to the heavenly agents for the destruction of Sodom. "Has thou here any besides? Sons-in-law, and thy sons and thy daughters,—and whatsoever thou hast in the city, bring them out of this place, for we will destroy this place because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it." And further on when Lot and his wife and daughters had been brought forth out of Sodom, Lot pleaded to be allowed to flee to Zoar instead of to the mountains and being allowed to do so,—he was told to haste thither, "for," said the angel, "I cannot

DO ANY THING

till thou be come thither." As I said, I believe the blessed Jesus wanted us to know how precious the saints are in

THE SIGHT OF GOD!

And that it is all arranged in the divine programme to do as David says he will, Psa. xxvii. 5, "For in the time of trouble he shall hide me; he shall set me up upon a rock." And in Isa. xxvi. 19 it says, "Thy dead men shall live, together with my dead body shall they live. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Then follows the gracious invitation, "Come my people, enter thou into thy chamber and shut thy door about thee; hide thyself as it were for a little moment, until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth." Remember the Lord says, "Behold

I COME AS A THIEF,"

unbeknown to the world,—the dead saints being raised, the living ones changed,—it would seem the immortalized hosts together with the Lord, go into a secret session as it were, they have become at this time the antitypical Most Holy Place. They are then, too the antitypical ark of the covenant in the Most Holy,—the outer world has no admission here,—the doors are shut against the world now,—they are apocalyptically in the heaven now, although on earth. In this secret place they are in preparation for manifestation to the world, for the prophet explains that the Lord is coming out of his place to punish the inhabitants of the earth—and the saints come with him; that the vast assembly, yea; the vast assembly of

GLORIFIED ONES

spoken of as one mighty angel coming down from heaven, clothed with a cloud and a rainbow upon his head, and his feet as pillars of fire. Rev. x. 1. This collectively is the strong man of Psa. xix. 5, in other words the Spirit and the Bride Rev. xxii. 17 who in glorious manifestation are "One head and body, and life," are all one. As a bridegroom he will come out of his secret chamber with his bride; collectively, as a strong man rejoicing to run a race. His work is before him. Oh, it was for you and me it is recorded that the angel said to Lot, I cannot do anything till thou be come thither; it is

FOR YOU AND ME

it is written, "Hurt not the earth, neither the sea, nor the trees till we have sealed the servants of God in their foreheads." We are not worthy of this exaltation and glory,—if saved, it will be all of God's grace. Oh, does any one present resolve in the strength of God, to remember our blessed Lord's command, to remember Lot's wife,—and avoid her doom? Beside our eternal loss, we rob him of his purchase by not heeding his warning voice. He bought us with his blood; we have delivered ourselves over to him. We are his. Let us live to his praise now that we may reign with him gloriously by and by. Amen.

Communicated.

Wisdom of Seirach.

CHAPTER 21.

1. Child, hast thou sinned, do not add to it any more, and beseech thou for thy former ones.

2. As from the face of a serpent flee from sin; for if thou approachest it, it will bite thee; a lion's teeth are its teeth taking away men's souls.

3. Like a two edged sword is transgression; for the blow of it there is no healing.

4. Smiting down and haughty pride will desolate wealth; even so the house of the supercilious will have been laid waste.

5. A beggar's supplication is from his mouth to his ears, and his verdict cometh in haste.

6. The one who hateth reproof is in the track of an obdurate sinner, and the one who feareth the Lord will turn unto him in heart.

7. Known afar off is the one able in tongue, but the one who apprehendeth, knoweth when it is destroying him.

8. The one who is building his house with alien utilities is like him who gathered the stones in the winter.

9. Stubble gathered together is a synagogue of transgressors, and their end is a flame of fire.

10. The way of obdurate sinners is one made smooth from stones, and at the end of it is a pit of hades (the grave).

11. The one who watcheth to guard law getteth control of his reflection, and the consummation of his fear of the Lord is wisdom.

12. He will not have been chastened who is not subtle; there is a subtlety that increaseth bitterness.

13. The comprehension of a wise man will have been increased like a flood, and his counsel is as a fountain of life.

14. The inner-thought of the savorless man are like a broken earthen vessel, and they will not hold any comprehension.

15. If one hath heard a wise word of men who have exact knowledge he will praise it and will have added to it. The trifler hath heard it and denied it and turned his back upon it.

16. The exegesis of an unwise man is like a little pack on a highway; but upon the lips of a man of understanding grace will have been found.

17. The mouth of a thoughtful man will have been sought in a church (ekklesia) and his words will have been apprehended with the heart.

18. Like a house that hath been left desolate, even so is wisdom to an unwise (savorless) man, and the comprehension of a man without understanding is like words that will not stand investigation.

19. Fetters on the feet is chastening instruction for those without perception, and like manacles on one's right hand.

20. A savorless man will lift up his voice with laughter; but a subtle man will scarcely smile in a quiet way.

21. Like a cosmos (or an ornament) of gold is chastening instruction for a thoughtful man, and like a bracelet upon the right arm.

22. The foot of a savorless man will be swift to enter a house; but a man of much experience will be modest of face.

23. A man wanting in good sense will peep into a house from a doorway; but a man who hath been chastened will stand outside.

24. It is evidence of a man's lack of chastening-instruction to listen at a door, but a thoughtful person will have been oppressed with the dishonor of it.

25. The lips of aliens will have been weighed down with these things; but the words of thoughtful men will have been weighed in a balance.

26. In the mouth of unwise men is their heart; but the mouth of wise men is their heart.

27. When an irreverent man curseth Satan, he is cursing his own soul.

28. The whisperer polluteth his own soul, and in a sojourning state of things he will have been hated.

COMMENT.

The ethical teaching in this chapter in regard to "chastening" should have preserved this book from the limbo of apocryphal oblivion, and the peculiarly apt wording of the 20th verse will commend itself to any one who has familiarized himself with Christ's parable teaching. There are no new ethical principle asserted here; but many of the sayings in this chapter are like gems of unvarying value which we value all the more for their quaint old settings. Read with this thought in your mind and you will see that honor, honesty and uprightness are jewels of unchangable value in all ages.

CHAS. GARDNER.

Conference Report.

The Churches of God of Waterville and Wenatchee met in Conference at Waterville, Washington, Sept. 5, 1903, and took the following action:

We hereby withdraw from the organization known as the Northwestern Conference of Oregon and Washington, and establish an organization to be known as the "Conference of the Churches of God of Central Washington." The reason for our withdrawing from the Northwest Conference is entirely on account of our geographical situation, which makes it very difficult for us to work in harmony with the above organization.

We organize the Conference of the Churches of God of Central Washington in order to combine the resources of the churches, thereby enabling us to elect and keep in the field an evangelist, for the spreading of the gospel, also for other work in the cause of the Master in which we can co-operate to advantage.

We take the Bible as our only rule in faith and practice.

We recognize The Restitution published at Plymouth, Ind., as our church paper.

We believe and will advocate the following truths which are clearly supported by plain Bible statements, to-wit:—

"The final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

All ministers and evangelists sent out by this Conference shall be required to subscribe to this declaration of faith and principles.

This Conference shall meet every three months, on the first Friday in the month in which the meeting shall fall.

It shall have power to grant letters to ministers and elect evangelists.

The officers of this Conference shall consist of a President, who shall preside at all meetings, and first and second Vice Presidents, who shall preside in the absence of the President.

One Secretary, who shall keep a record of each Conference meeting and carry on all correspondence connected with the Conference. An Assistant Secretary, who shall perform the duties of Secretary in his absence.

One Treasurer who shall have charge of all moneys connected with the Conference. All orders drawn on the Treasury shall be signed by the President and Secretary.

The following officers were elected: President, A. L. Corbaley; first Vice President, Walker Perrine; second Vice President, Mrs. Mamie France; Treasurer, Wm. Mills; Secretary, Mrs. Myrtle Titchenal; Assistant Secretary, Mrs. Mina Lake, N. D. and Myrtle Titchenal were elected evangelists.

Letters of commendation were granted to the following persons: A. L. Corbaley, Walker Perrine, Myrtle Titchenal, N. D Titchenal.

It was moved and carried that there be an executive committee, consisting of the President, two Vice Presidents and Secretary, who shall have power to transact any business that may come up during the time of adjournment.

It was moved and carried that a paper be presented to the members at Waterville and Wenatchee, that all who wish to lay by a tenth of their income for evangelist funds may sign, and the paper be handed to the Secretary of the Conference.

Moved and carried that our next meeting be held at Wenatchee, Washington.

Moved and carried that a record of this Conference be sent to The Restitution.

MARTHA NORTON, Sec.

Obituary.

Harry H. Evans was born March 4, 1841, in Washington Township, Warren Co., Indiana, and died Oct. 13, 1903, at his home in Jordan Township. His boyhood career was about the same as others of that period, but he had hardly passed his 19th birthday when his country's perils confronted him, and his naturally brave, honorable nature responded to the call. Sept. 16, 1861, found him a volunteer in Co. K. 33d Ind. Regiment. He was honorably discharged July 31, 1865 as sergeant. He was married Feb. 25, 1868 to Miss Jane Brown. She with 3 brothers, 7 sisters and a host of other relatives and friends are left to mourn his loss. The elder and myself expected to start Friday morning for Warren Co., to begin meetings in the Pleasant View church, the following Saturday evening. But Tuesday noon that ominous yellow envelop was handed us which seldom brings anything but sadness. With feelings of dread we opened it to read, "Preach Uncle Harry's funeral Thursday at 10 o'clock." One of the pleasant thoughts of visiting that church again was to meet Bro. Evans. Now the sad duty awaited us of preaching his funeral sermon. One bright hope came to me amid the sadness, "All was well" with Bro. Harry. How well we remembered on Dec. 10, 1890 seeing Elder Woodward lead him into the water, pushing the ice away while he was buried into the Christ. He arose to walk faithfully until death. The church has sustained an irreparable loss, as has also the faithful wife who is left without father, mother, brother or sister to lean upon, may God sustain her in this hour of sorrow. The esteem in which he was held in the army is plainly shown by the following letter from his Colonel, John Coburn. Elder B. W. Woodward spoke to a crowded house from 1 Thess. iv. 13, Bro. Zilmer and myself assisting in the ceremonies, his comrades of the G. A. R. concluding the obsequies at the grave. And may we all be so faithful that we may meet in that grand re-union that will never end.

M. A. WOODWARD.

Armstrong Evans, Dear Sir:

I have just heard of the death of one of the soldiers of Company K., 33rd Regiment, Indiana Volunteers, Harry Evans. I remember him distinctly as a good, noble hearted, and courageous gentleman; young, hearty, wide awake, brave, dutiful and manly. Such men I can never forget. We had many men of that noble type in the 33rd Indiana. He took his life in his hand in a glorious cause, that will be memorable to the remotest ages of the future. He endured many hardships, faithfully and patiently, believing that under the providence of God, the result would be for the good of this nation. Mr. Evans was a general attendant upon the Reunions of the 33rd and his heart warmed at the sight of his old comrades. The majority of them have passed over the dark river to a reunion that will have no end, while this great nation, age after age, and century after century, will pronounce blessings on the memory of those who rescued it from destruction.

Yours truly,

JOHN COBURN.

Be Kind to the Aged.

See that dear old father or mother sitting there alone in the gloaming; all the inmates of the house perhaps engaged in another room, laughing, talking, enjoying life. Perhaps they do not intend to be forgetful of the silent figure in the old arm chair, but since the dear old father or mother's eyes have become dimmed and their ears dulled, you think they are not as good company as they once were, and you make them feel that you think so by your neglect of them. Little do you realize the lonely hours they spend alone thinking, thinking, until the dimmed eyes cannot hold back the tears as they realize their seeming uselessness in this great busy world. They would like to read but their poor eyes are too dim, and you have no time to spend reading to them; forgetting the sleepless hours they have spent above your little cot, or the hard days of toil to make your life happy. There were days not so very far back when you counselled with them concerning the affairs of the farm or the home, they are just as interested now, but they do not offer suggestions, for your manner toward them has told them they were not needed, and so they sit in solitude while the weary days pass by. Ostop and think, you will reach the same position some day, and will reap what you have sown. Turn over a new leaf from today, make the parents feel they are a part of your life, and a necessary part. Tell them of your plans, ask their advice, seek their judgment. Be kind, thoughtful and patient with the aged.

M. A. WOODWARD.

To the Called Out Ones.

I wish to say to the Household of Faith scattered throughout the Southern States, that I have now started on my Southern trip which I have had in mind for some time. I am now laboring in Southern Illinois, and will work south from that point. Many have responded, but there may still be others who would like to engage my services. If so, they can do so by addressing me at my Chicago home. The call is open to all Southern States.

There is great need of energy at this time, the time is so very short, when this Gentile age must cease. Are we all prepared? Address W. H. Wilson, 420 N. Willow Ave., Austin Station, Chicago, Ill.

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Bac City, Iowa.

EVA STEARNS, Sec'y.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Oscar Garton	50
Jos Shellenbarger	2 00
Arlos Siple	3 80

"Sweet reasonableness," as Matthew Arnold described it, would save from many a blunder, correct many an extravagance, strip away the tinsel from many a fair pretension, readjust our estimate of the value of character and service. It seems to be a prosaic quality, but it is pre-eminently necessary to the wise prosecution of Christian work.

Poetry.

Comfort One Another.

For heavy is the weight of ill in every heart, and comforters are needed much, of Christlike touch.

As we go on the road of life
And often weary in the way,
With changing scenes, with many cares,
And pressing burdens every day,
Let us comfort one another.

The gentle word of sympathy
Spoken in sorrow's lonely hour,
From out a heart of tenderness,
Comes with a sweet and soothing power.
Comfort one another.

The warm clasp of a loving hand,
When words seem vain for hidden grief,
Will often cheer a lonely soul,
Help onward with a left relief,
Comfort one another.

These hearts of ours, how they can ache—
And then how dear the fond caress,
The comfort, peace, the hallowed thought,
Born of a dear one's tenderness.
Comfort one another.

A kindly presence, tender tone,
A soft hand wiping falling tear,
The soothing voice, the cheery word,
From one to whom our life is dear.
Comfort one another.

—Phebe A. Holder.

Selections.

Apostolic Christianity Versus Ecclesiasticism.

A Soul-Saving Problem. It is evident that there is but very little soul-saving done by the Presbyterian church in America, said Dr. H. H. Rice at the meeting of the Presbyterian Ministerial Union yesterday morning. The reverend gentleman had prepared a thoughtful paper on Presbyterial Evangelistic Work. The central thought of the essay was an advocacy of the immediate necessity of more fruitful labors in the field of religion, which with all its elaborate machinery and enormous expenditure of money, the essayist argued, presents a humiliating picture of impotency and inability to cope successfully with the organized forces arrayed against it.

With the aid of an ingeniously prepared chart demonstrating the fluctuations in religious conversions during the last twenty years, and a long compilation of illustrative figures, Dr. Rice upheld his position that the church is not doing the work for which it was ordained. To convert a heathen in the foreign field, said the gentleman, it costs just $292. How much does it cost to bring an American within the fold? On an average it requires about $200. In some communities it is even more; an expenditure of $300 is necessary to make a Sacramento citizen a Christian and a resident of San Jose requires an outlay of $328 before he realizes the enduring consolation of Christianity. In the Presbyterian churches of San Francisco there is one conversion every four weeks; at our present rate of progress each church member brings a soul to Christ once every sixteen years. How long will it take to convert the world? With many of our churches vacant, with the mass of humanity heedless of our appeal, the problem is a serious one, but one that must be solved.—*San Francisco Chronicle, Nov. 11, 1900.*

The above is an index of the present church outlook almost universally. Things of an earthly character "wax old and vanish away." The Lord's saying is significant:

"Every plant which My Heavenly Father hath not planted shall be rooted up."—Matt. xv. 13.

Despite efforts to keep the old worn out machine in successful operation, it is spent and exhausted, and destined to eternal decay. Sectarianism is at war with the truth, and will not tolerate it in its pulpits, nor allow the church mechanism to be used in enlightening the public. But its days are numbered, and nearly finished.

Disintegration and dissolution await the modern Babylon and it hastens on. "The soul saving problem" is assuming a critical aspect. The "loaves and fishes" brigade, the clergy, are in the fix we have heard of, "when the devil's to pay and no pitch hot." If the charge seems a hard one, that "the church is a mercenary concern that exists for the benefit and behoof of the clergy it is nevertheless just and true. No religious or political organization can exist where men manage it on a salary, but it must become corrupt. The methods that are in use to sustain the fashionable churches are "*business*" regardless of Christian propriety. It is just as impossible for a man to preach the truth and maintain popular favor as it ever was. If "the kingdom of God is not food and drink," and if it is to be attained "through much tribulation," it is not a thing that can exist for the benefit of a mercenary clergy. What would these ecclesiastical frauds do if they could not "milk the goats"? They appeal to the pride of life vastly more than to the vital and eternal life interests of man. According to their own showing, it costs them $200 to $300 to "save a soul"—that is to get one to become a profitable patron of their "soul saving" machine. Their methods have to be adapted to the changes and fluctuations of public taste and sentiment. The "pulpit orators" have to be ingeniously on the alert for new material to keep the pews tolerably well occupied. Even those who affect so much independence of thought are time serving, "wandering stars" and "clouds without water, carried about with" the popular "tempests." These "dry wells" are destitute of the "water of life"—they are strangers to the elements of saving truth, and are not searching for those heavenly treasures, having no use for them, as they are not the things with which to entertain the "itching ears" of those who are "lovers of pleasure more than lovers of God."

"Progressive Christianity" is in demand, but what that signifies, none who talk about it are able to define. Macauley, the English historian, said: "Religion (Christianity) was not a progressive science, because nothing more could be known about it than had been known for the past 1800 years." Christianity is a system of revealed truth, "made known to all nations for the obedience of faith." Since that was by divine authority promulgated no new sources of information have been developed. Man-made systems of piety are ever "progressive"—that is, their subjects are "ever learning and never able to "come to the knowledge of the truth." To know God is simply to comprehend what he has by his servants taught. Counterfeit Christianity superseded the genuine original, so that now true "progress" is the way of getting back on to the apostolic platform. Original Christianity was not a financial scheme to enrich its first advocates with worldly honor or money, and so the new scheme was invented with "Peter's power" as the fundamental idea. Lordship over body, conscience and pocket lies as the corner-stone to the new scheme made "Catholic" by Antichrist who claims in "Christ's stead" to be his successor—"*Vicarius Filii Dei*"—the vicar of the Son of God." Helped to this title and position by a pagan monarch, that "Christianity" became the state religion. It assumed the right to absolute sovereignty, and by might suppressed every form of religion which did not conform to it. Truth could only be resurrected by a critical knowledge of what remained of the writings of the first promulgators of the good message which they received from the genuine headquarters. This is, thank God, a free inheritance of all anxious inquirers, in spite of all ecclesiastical monopolies, whether Rome, Westminster or Salt Lake City. "Blessed is he that readeth, and those who hear." Since "faith comes by hearing the Word of God," whether the student reads it for himself, or hears it from others, the effect is the same, "to produce" saving "faith." To guard and preserve this sacred right the Holy Spirit laid a heavy penalty upon all who dared to curtail or add to the Living Oracles. This Word is so free that no one can monopolize it, Papist or Protestant, under any pretense of authority, by the laying on of the hands of pope or priest, and every man who learns it directly or indirectly, by reading or hearing, can be gospel preachers, under Paul's restrictions. Under this blessed free gospel decree, it is binding upon every man who acquires a knowledge of it to publish it against the decrees of popes, priests, councils, synods, conclaves or ecclesiastical assemblies, and none but a counterfeit ever undertakes to monopolize what God has freely given to the world at large.

"Let him that heareth [any body] say come! And let him that is athirst come!! And whosoever will let him take the water of life freely!!!"—Rev. xxii. 17.

The only one who would forbid any body's free administration of it is the man who has a counterfeit that he fears will be exposed.

When Paul went up a prisoner to Rome on a charge of the Jews, for teaching sedition and heresy, candid men of sense saw the true state of the case, and he won many friends who were bold to repeat what he taught, and whether by friend or foe, Paul rejoiced to know that the Word was preached so freely. Paul was quite different from the ecclesiastical mountebanks who strut about with surplices and mitres, wearing images of the cross about their necks, bloated with pride, titled with "Reverend," "D.D." et cetera. He never subscribed himself "Rev. Dr. Paul," "Bishop Paul," "Lord," "Rabbi," or any other token of vanity. These are sure marks of a counterfeit pietism. "Be not ye called Rabbi" said YAN SOU'S. His true servants will never so heralded. They do not live for worldly honor or gain. The Sovereign of heaven and earth has a superlative contempt for pride. Those who truly have any divine charge are commanded not to be shepherds for "filthy lucre's sake, nor to be lords over God's heritage, but examples to the flock." See 1 Pet. v. 1-6.

The apostles foresaw the state of things that would soon succeed their administration. When Paul was making his last voyage toward Jerusalem, he touched at Miletus, and called the chief men of the ecclesia at Ephesus, and appealed to them concerning his unselfish conduct, telling them that "grievous wolves" would succeed him, and of their number the truth would be perverted, and the body politic would become a prey to the love of silver, gold and apparel, and that, instead of supporting the weak by labor as he and his faithful co-workers had done, the wolves would feed on the flock upon the principle that it was "*more blessed to receive than to give.*" The wolves have had the flock in charge ever since, and keep telling the flock that the church is "infallible"—that means, the "wolves" who kill and devour. These ravenous beasts were the only "successors of the apostles" that Paul expected to succeed him. See Acts xx. 17-35.

What Paul taught Timothy, he directed him to "commit to faithful men who would be able to teach others" that system of faith, "enduring hard fare as good soldiers" in the field where luxury is unknown. The characteristics of these modern wolves in fat sleek sheepskins are "*infallible*" pointers to their "*succession.*" See 2 Tim. ii. 2 12

When apostolic methods return to the management of the Christian body, God and Christ can be in fellowship with it, and not before. The apocalyptic Babylon can no more constitute the *ecclesia* of God than could old Nebuchadnezzar's kingdom be identical with the kingdom of Israel.—*Eusebius.*

Time of the Coronation of God's King.

Is it in the past, or is that great event yet to transpire? If that King be the Messiah of whom David was the type and royal father, which is very generally conceded, still, its future, by many worthy expositors, is seriously controverted. Was Jesus, the Messiah, crowned at his ascension? Stephen said, "Behold, I see heaven opened and Jesus standing on the right hand of God." Acts vii. 55. Sixty-two years after his ascension, Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne." Rev. iii. 21. Jesus is that Nobleman that went into a far country to receive for himself a kingdom, and to return. Up to this time (A. D. 96) Messiah was at the right hand of the Father occupying his Father's throne, he officiating as the ante-typical High Priest in that far country, heaven itself. Why then, did he not, at once receive for himself a kingdom? Because the duties of another office, that of his priesthood, were required to be executed before his kingdom could be received. The Messiah undertook the work necessary to secure redemption. That work required the execution of the duties of three consecutive offices: (a) those of a prophet; (b) those of a High Priest; and (c) those of a king. During the period of the first advent he filled the office of a great Teacher, like unto Moses; and when on the cross, he said, "It is finished," it was simply the winding up of those duties connected with his prophetic office, and with his introduction to the priestly office; at his ascension he entered upon the discharge of his official work of his priesthood, a High Priest upon his Father's throne; where he still sits, and will continue until when that office is fully executed. He is then introduced to the Ancient of days (Dan. vii. 13-14) as one ready through obedience to enter upon the discharge of the duties of his third office, viz., those of a king. It is then that his coronation takes place; and his inauguration or investment with all the rights and insignia of his regal office, the chief heir to the throne of his father David, with authority to re-establish that kingdom that had been without a diadem and in ruins since the days of Zedekiah; he whose right it is, is crowned, and as King of kings, and Lord of lords, entered upon the official work of subjugation (1 Cor. xv. 26) Messiah's priestly office must first be finished.

To approximate the time of the coronation let us examine the date given in Dan. vii. 9-12. The power symbolized by the little horn, is arraigned before the court of the Ancient of days, that august personage being president. Charges are brought forward, and by legal testimony, amply sustained. Judgment is rendered in favor of the saints; the criminal is ordered to execution. That national judgment has been in process of execution during the present century. That national judgment must antedate its execution, and, therefore, near the close of the last century; but the Son of Man is not introduced to the Ancient of days, till after the sentence is being executed, and consequently, does not receive his kingdom till a later date; the judgment, therefore, is future but near.—*Selected by H. K. H.*

Outcome of a Far Eastern War

If Japan and Russia fought single handed the winner would take Corea, would keep or gain Formosa, would immensely increase its prestige in China. Such would be the only results. Neither nationality could be submerged by the other. Neither capital, in all probability, would sustain even a temporary occupation by the troops of its enemy. The sea is as great a bulwark to Tokio as it has always been to London, and St. Petersburg is a hundred times safer against the mikado than it was against the great Napoleon.

The first question of the war would be the question of allies. If England were drawn into it on one side and France, or France and Germany, on the other, the consequences would be too far reaching even to guess at. The oriental phase of such a conflict would be lost sight of in the occidental vision, and the speculations would be occupied only with the result of the European conflict. But if the good sense of the European powers kept them, as it probably would, out of the fight, a panorama of great professional interest would unroll itself before professors of the military art.

What would be the result of this war between the most easterly of the eastern peoples and the most easterly of the western peoples? The scales hang pretty evenly at present. The weight of a great military genius thrown into either side would decide the balance. Whether such a genius would appear, and on which side he would appear, is a question insoluble. Japan is feeling that period of national exaltation, advancement, and success in which geniuses usually make their appearance—while Russia is not. But such a criterion cannot be definite enough to impose the prediction that a great captain will emerge from the mists to lead his wiry, yellow countrymen on to victory.

The first part of the war would be by sea. If Russia sunk or drove into harbors the Japanese warships the bear would then have no trouble in marching victoriously into Corea and in unloading shiploads of his Cossacks upon the tea fields of Formosa. Peace would thereupon be signed on the basis of the status in quo, for Japan could no longer resist. If, on the other hand, Japan placed a broomstick at its masthead and swept the Yellow sea the fight would just begin. The mikado would then have to unload his soldiers on the coasts of Corea, where the gray host would be waiting on a battlefield.

What would be the result of the naval part of the war? The fleets of the two powers are so nearly equal in numbers and kind that the qualities of the admirals and the qualities of the men behind the guns would decide. Russia, being a great inland empire, does not produce any considerable number of natural sailors. She may have splendid trained sailors—the event will decide that—but she has not anywhere the number of natural sailors that Japan, with a fishing population of 2,000,000, has. As to marksmanship, we know nothing. The Japanese soldiers are good marksmen, both with rifle and cannon. The Russian soldiers have not had so much practice and are not so good. The same may or may not be true of the sailors of the two nations. A point in favor of the Japanese fleet would be its nearness to home stations and its fighting on interior lines against fleets operating from Vladivostok and Port Arthur, and the reinforcements from Europe.

If the Japanese prevailed and were able to land troops on the continent, the second phase of the war would begin. Russia is said to have now a quarter of a million men in the far east. On the other hand, when Admiral Alexieff held his review at Port Arthur a few days ago, with the idea of impressing upon Japan the futility of attacking the bear, he assembled but 70,000. Japan can easily raise and equip half a million troops without drawing on its second reserve. If, therefore, Russia did not add considerably to her present forces before the naval battle was over Japan would have the best of the beginning of the trouble. In the march to Pekin it was the expression of war correspondents, as well as American and British officers, that the Japanese were the best soldiers in the expedition—better than the Americans, British, or Russians. If that be a true estimate, the Japanese would whip an equal number of Russians, and Russia would need a considerably superior force to carry off the battle flags.

Russia has about three times as many inhabitants as Japan, and, inferentially, could raise three times as many soldiers. Fifteen-sixteenths of these inhabitants, however, live 5,000 miles from the theater of war, and the conduct of military operations at that distance from the main seat of supplies is not an easy task.

If the mikado got the better of the first land campaign in Corea, Russia, rather than have an expensive war carried on in its province of Manchuria, probably would be willing to call the whole war a misunderstanding and treat on the basis of the status in quo—namely: Russia in Manchuria, with Japan suzerain of Corea.—*Tribune.*

A Purchased Life.

During the Reign of Terror in France—between June, 1793 and June 1794—a young man, by the name of Loizerolles, was brought before the Revolutionary Tribunal and condemned to death. His father, a venerable, white-haired old man, would not allow himself to be separated from his son, but accompanied him to prison.

On the day appointed for his execution, the young man, exhausted by the strain upon his nerves fell asleep in his dungeon, and the father kept watch beside him. Shortly afterwards the jailor, in company with some soldiers, presented himself at the door, holding in his hand a paper containing a list of the unhappy persons who were that day to suffer death.

Coming up to the unfortunate condemned ones, he called out the names from his list, ticking them off with a pencil as they answered. But when he came to the name of "Loizerolles," no one rose to reply to it. A sudden thought took possession of the breast of the aged father, and he replied to the call when it was made the second time.

He joined the ranks of the condemned, who were setting out on the sad journey to the scaffold. He did not dare to embrace his son, for fear of awakening him, and arousing the suspicion of the guards, but in a low voice addressing his companions in captivity, who were looking at him with tearful eyes, he said, "When he awakes, I conjure you to calm him, and prevent any imprudent despair on his part from rendering my sacrifice useless. I have the right to be obeyed. Tell him I forbid him to endanger the life which I have the second time given him." He then went out with the crowd of doomed men, and laying his head upon the scaffold, murmured these words: "Lord, watch over and protect my son."

Had he not a claim that the son whose life he had purchased by the sacrifice of his own should make good use of it? That is Christ's claim on every Christian. It is "the reasonable service," incumbent on every one who gave "his life a ransom for many." Matt. 20: 28. What a lesson this incident teaches!

As one looks round upon the community to-day, how clear the problem of hundreds of unhappy lives appears! Do we not all know men for whom it is just as clear as daylight that what they need is, the sacrifice of themselves for other people? Rich men who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy—every man knows what these men need; just something which shall make themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.—*Philips Brooks.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

I Can't Stay if you Swear.

A boy who attends a Sunday school in town went into the country last summer to spend his holidays at a farm-house—a visit he had long looked forward to with great pleasure. He went out to help the men to gather in the harvest. One of the men was an inveterate swearer.

The boy having stood it as long as he could, said to the man, "Well, I have made up my mind to go home tomorrow."

The swearer, who had taken a great liking to him, said, "I thought you were going to stay all the rest of the summer."

"I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave."

The man felt rebuked, and said, "If you will stay, I won't swear;" and he kept his word.

Boys, take a bold stand for the right; throw your influence on the side of Christ, and you will sow seed the harvest of which you will reap both in this world and the next.—*Endeavor Banner.*

Choosing.

The choosing of Christ decides destiny for time and eternity. Pizarro, in his earlier attempts to conquer Peru, came to a time when his followers were about to desert him. Drawing his sword he traced a line from east to west. Turning toward the south, "Friends and comrades," he said, "on that side are toil, hunger, nakedness, desertion, death; on this side are ease and pleasure. There lies Peru with its riches: here Panama with its poverty. Choose, each man as becomes a brave Castilion. For my part, I go to the south." So saying he stepped across the line. One after another, his men followed. This was the crisis in Pizarro's fate.

Christ bids us choose him and leave all to follow him. Luke ix: 23: 18: 19, 30.

"Our Cause."

"The Lord bless our cause!" Amen! But be sure "our cause" is his cause. Prayers for "our cause," "our theology," "our doctrines," have made Babylonish captives by the thousands. When you pray for "our cause" again, be very sure "our cause" is the cause for which Jesus gave his glorious life; and, lest "our cause" should be spoiled by human opinion, or mere churchism, learn first to say *fervently* and humbly: "Thy will be done in earth, as it is in heaven." This may spoil "our cause," but it will hasten the coming of Christ's kingdom, and this is all we need to wish.—*Selected.*

The Bible.

"Here is a looking-glass to show you your spots, and a laver to wash them off; here is a casket full of jewels, a heaven full of stars, a book full of God." Look in that glass, wash in that laver, claim that casket, gaze on that firmament so full of the stars of promise and prophecy; and love that God who hath "exalted his Word above all his name;" that it may be well with you forever.—*John Cox.*

There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them, in the meantime, to do the next thing, the nearest thing, a very simple thing. If the prophet bade them to do some great thing, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius. Beware of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not.—*Dr. Joseph Parker.*

The popularity of fine illustrations handsomely reproduced on good paper is becoming more and more evident, as the make-up of the leading magazines it studied. The November Cosmopolitan, for instance, contains 119 reproductions of portraits and drawings illustrating a wide range of interesting subjects.

Beware lest you forget God. It is easy enough to remember God when the times are hard and you want to ask him to make them better, but it is a very different matter to think of the Almighty when we have plenty and are having a good time in our everyday lives.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Psa ciii. 13, 14.

Subscribe for THE RESTITUTION for 1903.

Selected.

Our Sufficiency.

Mankind considered singly and alone are fragmentary, and unable to accomplish great works; and are often led to inquire, in view of the burdens and responsibilities which confront them, "Who is sufficient for these things?"

Some suppose that our sufficiency depends upon wealth, and that as "money answereth all things," the great need of the church of Christ and the cause of God is money; hence, with some there is a constant call and clamor for money. Yet frequently those who have the most money accomplish the least work; there is no sufficiency in money.

The sufficiency of others seems to consist in organization, in combination; in not only doing what they can do and are disposed to do themselves, but in controling what others do, so that they can direct other people's work, handle other's money, and receive the credit of other people's labors. And yet all these means and measures often prove entirely insufficient to accomplish desired results. Interests thus fostered often dwindle, and men thus nourished, sheltered, protected, and coddled, become weak and inefficient, and live in the past rather than in the present, and accomplish little for God and for humanity.

The Apostle Paul had a large measure of success in the work to which he was called, and was able to accomplish much in the service of the master. He gives the secret of it: "And such confidence have we through Christ to God-ward: not that we are sufficient of ourselves; but *our sufficiency is from God*; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. iii. 4-6.

Here is the sufficiency of the servant of God: not in himself; not in his knowledge, his wealth, or his wisdom; not in anything he has done or can do, or think or plan, not in managing other people, and controlling the course of events; not in shrewd and crafty management, where the wisdom of the world and of the serpent are combined; but our sufficiency is from God; from his *commission* which bids us to go into all the world; from his *equipment*, "the armor of righteousness on the right hand and on the left;" from his *spirit*, the divine energy dwelling within—these give us a sufficiency, independent of wealth, independent of reputation, independent of majorities, independent of votes, and plots, and schemes;—a sufficiency that enables a man to stand alone amid thousands, and which makes him a power for God; bold in the midst of danger; honest in the midst of corruption; faithful among the faithless; "steadfast, unmovable, always abounding in the work of the Lord."

Blessed are they who know and understand the source of their sufficiency and efficiency in the work of God. Happy are they who, ceasing from man, whose breath is in his nostrils, learn to cleave unto the Lord with purpose of heart; standing steadfast in the faith, walking obediently, and doing the will of him who has called them out of darkness into light, and made them witnesses and messengers, to carry the glad tidings of salvation to earth's remotest bounds.—*Christian.*

Notice.

I would say to the brethren that having been again put in the field as Evangelist for the Northern Kansas and Missouri Conference, I am at your service and will go wherever called. While the last year's work did not come up to what we desired, yet the work closed in a very satisfactory condition, and the new year begins with better prospects than ever before.

Now, brethren give me your assistance, send in your pledge, or what you feel able to give for this year's work, and let me know where you are and the situation in your neighborhood.

The 1st of October (Thursday) I will begin a meeting at the Prairie Point School House in Cloud County, Kansas, 14 miles south-west of Concordia and 9 miles north-east of Glasco, in J. J. Wright's neighborhood. Let all the brethren in north central Kansas attend this meeting that can.

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Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $329 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 13th Street, New York.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Vandalia Line Excursions.

Lafayette, Ind. and return $2.40, sell Nov 19, 20, 21, return to and including Nov. 23.

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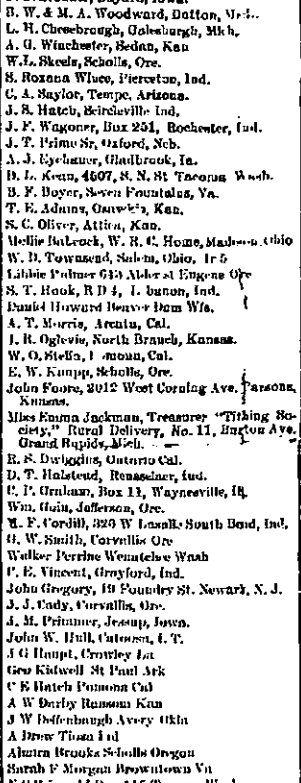

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, NOV. 4, 1903. NUMBER 41.

Walter Tomlinson 24 Cincinnati

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Dreaming of Home.

It comes to me often in silence,
When the firelight sputters low—
When the black, uncertain shadows
Seem wraiths of long ago:
Always with a throb of heartache,
That thrills each jubilee vow,
Comes the old, unquiet longing
For the place of home again.

I'm sick of the roar of cities
And of faces cold, and strange;
I know where there's warmth and welcome,
And my yearning lauds range
Back to the dear old homestead,
With an aching sense of pain
But there'll be joy in the coming
When I go home again

When I go home again! There's music
That never may die away,
And it seems the hands of angels,
On a mystic harp at play,
Have mingled with a yearning sadness
On a beautiful, broken strain,
To which is my soul heart wearing—
When I go home again.

Outside of my darkening window
Is the great world's crush and din,
And slowly the autumn shadows
Come drifting, drifting in.
Sobbing, the night wind murmurs
To the sphob of the autumn rain:
But I dream of the glorious greeting
When I go home again.

—Eugene Field.

Communicated.

Did God Introduce Sin Into the World?

The advocates of Universalism paint with a great deal of satisfaction to the statement of God, "I make peace and create evil." Isa. xlv. 7. This is done to prove that God is the first Cause of sin. Hosea Ballou, the apostle of modern Universalism, said, "If it should be granted that sin will finally terminate for good, in the moral system, it will then be necessary to admit that God is its first Cause, or we cannot say that God is the Author of all good."—On *The Atonement*, p. 17. Does the text before us prove that God is the "first Cause" of sin? If so, how does it prove this? What if the text does say that God makes peace and creates evil? Does that prove that he introduced moral "evil," sin, *into the world*? By no means! Let us enquire into the "evil" which God creates. "Evil," as a noun, is 1, "that which produces unhappiness; anything that directly or remotely causes suffering of any kind to sentient beings; injury, mischief, harm, calamity. 2. Moral badness, or the deviation of a moral being from the principles of virtue, impressed by conscience, or the will of the Supreme Being." Which of these is the "evil" of our text? God does not say, "I create sin." Are idolatry, theft, murder, adultery, and drunkenness of God's "creation?" Then let me say, that "*every* creature of God is good, and *nothing* to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer." 1 Tim. iv. 4, 5. If you do not want this principle applied to moral evil, I must kindly ask to be excused from making God the first Cause of sin; for if he "created" sin, it is "good," and should be "received with thanksgiving." What is sin in its essence? "Sin is lawlessness." 1 John iii. 4. R. V. What is law? A rule of conduct established *by authority*. Who made such a rule of conduct? God the "lawgiver." Jas. iv. 12. Whose conduct was to be affected by this rule? Man's. What was the first law given to man? "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, dying thou shalt surely die." Gen. ii. 16, 17. What did this law express? The will of the Lawgiver. Was it his will that man should eat of the fruit of that tree? It was not, for God said, "Thou *shalt not* eat of it." What did man do? He "did eat." Gen. iii. 6. He thereby became guilty of "disobedience." Rom. v. 19.

That "disobedience," by whom did it come into the world, by God, or by man? "By one man sin entered into the world." Rom. v. 12. That "sin" was Adam's transgression." 14. It was not pleasing to God, it was *not* "good," and therefore *not* to be "received with thanksgiving." It was an "offence" which brought death in its wake. To whom was it so "offensive?" To God the Lawgiver, of course. Then how can it be said God is "the first Cause" of sin? of moral "evil?" Does the Bible, and does God, blow hot and blow cold in one breath? Never! It is puny man, who taxes his ingenuity to find some excuse for his sin and to cover up his shame. In the sight of God there is no cloak or excuse for sin, John xv. 22. 24. Man may "sew fig leaves together and make aprons" (Gen. iii. 7), but God knows he is naked and "without excuse." Rom. i. 20; ii. 1.

The "evil" of which the text speaks is not sin, but punishment for sin, mischief, harm, calamity. Let any one carefully read the following, and he will see what is the "evil" which God "creates." Ex. xxxii. 12, 14; 2 Sam. xxiv. 16; Deut. xxxi. 17; Joshua xxiii. 15; Judges ii. 15. The foregoing texts may suffice for our present purpose, though the list might be considerably enlarged. Moral "evil," sin, is an "abomination" in the sight of God. Ezek. vi. 9-11. Then how can God be the Author of such a thing? Does he create that which he hates? Or if, as Universalism asserts, "sin will finally terminate for good," why does God hate sin? James tells us that "sin, when it is finished, bringeth forth death." Jas. i. 15. This is the "termination" of sin. Is death, the product of finished sin, good? Moses understood "death" to belong in the same category with "evil" injury, mischief, harm. Deut. xxx. 15.

Solomon tells us that "the fear of the Lord is to hate evil." Prov. viii. 13. And "by the fear of the Lord men depart from evil." Prov. xvi. 6. "Hate evil and love the good." Amos v. 15. Are we to hate that which God is said to "create?" Are we to hate that which will "terminate for good in the moral system?" How is this? Reader, ponder this!

See, by way of contrast, the difference between Universalism and the Bible. The former says *God* is the "first Cause" of sin; the latter, that "*by man* came sin." Universalism says, "Sin will terminate for *good*," while the Bible says, "Sin, when it is finished, *bringeth forth death*."

A little further study of the text under consideration will show the character of the evil which God creates. "I make peace, and create evil; I the Lord do all these things." "Peace" and "evil" are here placed in contrast. "Peace" is the result of righteousness. "Evil" comes as the result of sin. God makes and creates either according to the conduct of those who are under his jurisdiction. "Shall a trumpet be blown in a city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?" Amos iii. 6. Why is "a trumpet blown in a city?" Because there is danger. See Ezek. xxxiii. 1-6. The sword is coming. The watchman is to blow the trumpet and warn men of coming danger. Who sends the sword? God says, "When *I* bring a sword upon the land." This is the "evil" of which the ped[illegible] when the trumpet is blown according to Amos iii. 6. Who brings the evil? "The Lord hath done it." In the light of the above, where is the *moral* "evil," sin, which "the Lord hath done?" It lies entirely outside of the teaching of the Word of God, and is to be found in the folds of a theory which vainly tries to shift the responsibility from man the sinner, to the righteous God that sinneth not. It will not bear the test of rigid investigation.

Reader, which will you believe—God or Universalism? They can not both be true. One or the other must be false. Let God be true, though every man who teaches otherwise be false. "Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 7, 8.

A. H. ZILMER.

The Old Covenant and the New.

The old covenant engraven on the tablets of stone was made with the children of Israel in the third month after they left Egypt. The Sabbath is a part of this covenant—being the fourth commandment in the decalogue. The manner of its observance is set forth in Exodus 20th chapter. *The covenant as such was annulled or made void; which fact Paul plainly declares in 2 Cor. iii. There need be no mistake as to this. The two covenants are here placed in sharp contrast. The one was written or engraven on tables of stone; the other in fleshly tables of the heart by the Spirit of the living God, by Paul whose sufficiency or qualification was from God (ver. 5); so there was no danger of being wrong. He with fellow apostles was made an able minister of the new covenant. He was not made or appointed a minister of the letter or law, but was of the Spirit—to minister spiritual things—the gospel. See Col. i. 23; Rom. xv. 16. In connection with the latter passage to which I give reference are found these words: "For I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed." Paul preached the gospel and wrought miracles to make the Gentiles obedient. Was the Sabbath a part of the gospel which he preached at Rome and in every city he visited? If Sabbath observance was no necessary as its modern advocates claim, that salvation depends upon it, how is it that he makes no reference to the binding obligation of the 4th command in his multiplied and varied allusions to the gospel as proclaimed among the nations, which, prior to the proclamation were ignorant alike of both law and gospel. Their seeing and understanding depended upon the message spoken, and by them heard or heeded. In verse 21 of Rom. xv. Paul says, "As it has been written, They shall see to whom nothing was told (previously) concerning him, and those who had not heard shall understand." Diaglott rendering. But coming back to the contrast between the covenants, the apostle continues, "The letter killeth but the Spirit giveth life." Admitting the fact that glory attended the giving of the old covenant styled the law of death (Conybeare and Howson) he places in contrast with this: "Far more must the ministration of righteousness abound in glory." The one was soon to fade, the other to remain for ever. More from the same translation. "Yea that which then was glorified with brightness is now turned into darkness (like the superior light of the sun eclipsing the light of the stars) by the surpassing glory wherewith it is compared." The one is done away, the other remains. There is a change of ministration consequent upon the abrogation of the old covenant.

If what is said here in this chapter does not show the annulling of the Sinaitic ten commandment covenant, then it is not in the power of language to show such a thing. The 8th chapter of Hebrews confirms what Paul sets forth here. So I affirm with all confidence that the Christian is not under the covenant from Sinai now, and unless it can be shown that the law [illegible] the seventh day observance was brought over into the new or gospel covenant as a part of such covenant, I for one refuse to keep holy the seventh day as prescribed by the law regulating its observance. This is the sticking point.

JOHN L. WINCE.

Wisdom of Solrach.

CHAPTER 22.

1. A slothful man hath been compared to a beat that hath become vitiated and every one will be drawn to his dishonor.

2. A slothful man hath been compared to a lump of manure and every one who taketh it up will shake his hand loose from it.

3. In the begetting of an unchastened son is a father's shame, and a daughter hath been born to lessen it.

4. A thoughtful daughter will inherit her husband, and th. one who putteth to shame will be a sorrow for the one who begot her.

5. A [illegible]her and a husband will rashness [illegible]ht to shame, and it will have been held in dishonor by both.

6. Festive music in a time of sorrow is an untimely discourse; scourges and chastising in every time of wisdom.

7. One who gathereth a potsherd is he who [illegible]h a savorless man, who awaketh [illegible]er from a deep sleep.

8. One [illegible] discourseth to a snorer [illegible]oseth to a savorless [illegible]end of it he will say, What is [illegible]?

11. Lament over a dead person; for light hath forsaken him: and lament over a savorless person; for understanding hath forsaken him; lament sweetly over a dead man; for he hath paused (for an interval—not ceased). But the wicked life of the savorless man was worse than death.

12. Sorrow for a dead man should be seven days; but for a savorless and irreverent man all the days of his life.

13. With a person wanting in good sense (or common sense) do not multiply words; and unto a man without understanding do not go thy way; be on thy guard against him that thou mayest not have weary toil, and be not polluted with his touch. Incline away from him and thou wilt find rest, and thou wilt not be slighted with his folly.

14. What will weigh heavier than lead? And what is his name other than savorless?

15. Sand and salt and a chunk of iron are easier to carry than a man without understanding.

16. A wooden latch fastened into a building construction will not have been unloosed with an earthquake; even so a heart that hath been stayed up upon perception will not become cowardly in a time of counsel.

17. A heart that hath grasped the connate thought of understanding is like the sanded beauty of a polished wall.

18. Vine-poles raised on high against a wind will not abide; even so a cowardly heart that relieth on the perceptive-thought of a savorless man will not abide against any fear.

19. The one who pricketh an eye will bring down a tear; and one who pricketh a heart showeth apprehension.

20. He who casteth a stone at birds scareth them away, and he who reproacheth a friend will sever friendship.

21. If thou draw a sword against a friend, do not despair; for there is a return;

22. If thou open thy mouth against a friend, do not fear; for there is reconciliation. But for a reproach and for supercilious conduct, and for the revealing of a mystery and for a blow of treachery—for these every friend will flee away.

23. Acquire faith in relation to thy neighbor in poverty, that thou mayest likewise be filled with his good things; in a time of tribulation abide with him, that thou mayest inherit with him in his inheritance.

24. Before fire is there the breath of a furnace and smoke; even so is there abusive-talk before blood.

25. I should not be ashamed to [illegible]er a friend and from his face I should not hide.

26. And if evil things befall me on his account, every one who heareth will be on his guard against him.

27. Who will give me watchfulness over my mouth and a subtile seal for my lips, that I may not fall therefrom and my tongue destroy me?

COMMENT.

The good sense of all the teachings of this chapter ought to commend it to the hearty acceptance of every right thinking Christian in this late day of our ethical education, and I do not see anything in this chapter that does not make for righteousness; and I account it good chastening instruction for one's every day conduct of life. "The savorless man" of this book is what we would now call the unregenerate and unconverted sinner in the language of the New Covenant. Read Christ's own parable teaching in this line. "Ye are the salt of the world (cosmos); if the salt hath lost its savor wherewith will it have been savored? (or salted)" The soul-man or merely natural man is always and invariably savorless in Scripture teaching. "Ye must be begotten from above" as well as from below. The soul-man has received only the begetting from below and can think and reason only in the sphere of his natural or soul being moreover he is "dead in trespasses and sins," though he may think he is very much alive, and may be utterly blind to his true condition though intellectually alive to all the ethics and esthetics and culture of his human sphere and his day and generation. He may be a Daniel Webster or Rufus Choate intellectually and be more savorless than a little child who has been "renewed by the renewing his mind and heart" and who has done "the first works" or who in short is a Christian.

CHAS. GARDNER.

Baptism.

On Monday, Oct. 26, the writer drove to Dixon, Illinois, to baptize two candidates in the name of Jesus Christ. Susan M. E. Bridges is an elderly sister who has but recently come to see the truth concerning the name of Jesus Christ in his relation to the soon coming kingdom. She rejoices in her lively hope, and will be an honor to the Church in Dixon, and we trust a humble servant of Christ unto the end. Sister Lillie M. Filson, though baptized when a girl, was not satisfied with her baptism, feeling that she was not well enough acquainted with truth, and requested re-immersion. Within a year three baptisms have taken place in this church. I wish to add a word of good cheer to the faithful ones in Dixon who have been so faithful these many years. Your faithfulness is being rewarded. May God bless you all. Pray for these additions that they may be faithful.

S. J. LINDSAY.

The Eye of the Lord is in Every Place.

Some years ago George Kennan, the famous traveler and explorer, in one of a series of articles on the Russian exile system for political prisoners, described the cells in the Strubatskoi fortress in which such prisoners are first confined.

In the door of each cell is an opening, commanding every portion of the room, just large enough for a human eye. At any time that eye may appear, calm and inscrutable—nothing but the eye. There is no corner in which to hide from it. Every act can be observed, every movement watched, and the effect on the prisoner, guilty or not, is a nervous strain, under which many break completely down. It is always the eye, impersonal and terrible, standing for an avenging law seeking evidence on which to condemn.

Leave the fortress-prison, and enter the home, as it echoes with the glad voices of children. Listen to the constant call for mother or for father, the pattering of the little feet as they follow the dear ones from room to room. Watch the contented play, as long as mother or father is present, and the disturbed questioning look when they rise as though moving away. It is only when conscious of doing wrong that there is any effort to hide or get away. At all other times, being under the parents' eyes means happiness and place and safety, and the hiding is because of a change in the child itself, not in the parent.

"The eyes of the Lord is in every place, beholding the evil and the good," and the thought is either terrible or blessed, according to our view of God and our attitude toward him. If we think of the Almighty merely as a great ruler, the King of kings, whose chief aim is to uphold the majesty of his law, watchful for every slip, insistent that each shall bear the fullest penalty for every act, then no wonder if the thought of his all-seeing eye is more terrible than the eye of the watcher in the Strubatskoi fortress is to the Russian prisoner. But if we rise to the precious truth of the Fatherhood of God, then as his children we rejoice to think of his eye upon us, for it means comfort, protection and help. Even when oppressed with a sense of sin, we know his love and and his readiness to forgive. It is only when we persistently plan and continue in a course which we know to be wrong, when we are unwilling to bow to his will or to accept his ordering, that the thought of his presence need be terrible. God is love, and God is our father! With those two precious facts in mind, like children we should rejoice that God is everywhere, and that he sees us all the while, and the thought should help us in our struggle with temptation and our efforts for the higher life. "Thou God seest me!" Solemn, awe-ful as the thought may be, to Christians it should be sweet. He sees not only the acts and the failures, but the motives, the efforts, and the deep repentance—sees the hopes and struggles that none but self can know, and judges in mercy and in love. But to the impenitent and wicked it is terrible indeed.—*Lutheran Observer.*

How to Read the Bible.

In the rush of the present day there has been a great multiplication of Daily Text-books, and the fear is lest many get into the habit of supposing that they have done their duty by their Bibles when they have caught up a text, or glanced down a page of carefully-prepared text mosaic. But one might as well suppose that it were possible to sustain physical health by eating all one's meals at restaurant bars, selecting a choice dainty here or a biscuit there. Certainly the daily text is better than nothing, but it is a very poor substitute for deliberate, careful study of the Word of God.

Take time, or make time. If you have to curtail your Bible-reading or your prayer, let it be the latter, for it is less important for you to speak to God than to hear what God has to say to you. Sit quietly down in your most comfortable chair, prepared to have a good time. It seems to me a mistake to read the Bible in a kneeling or constrained position, whilst you read your favorite author ensconsed in comfort. Enter into your closet, and shut the door; give time for the world's glare to pass from your eyes, and it's tumult from your ears. Imitate the listener at the telephone, who shuts himself in his little cupboard and sets himself down to talk with his unseen friend.

Nothing is more irreverent to the spirit of Scripture than to read a passage here or there as the Book falls open. By all means read the Bible through. Adopt one of the many plans now in vogue. Whatever it be, mind to read the New Testament along with the Old, and perhaps spending longer over its deeper doctrinal portions than over its narratives.

Mark the words that call to one another in the same chapter, draw lines of connection between parallel phrases, insert your own references, underscore your favorite texts, put dates or names against verses which have a history attached th them. And when one Bible is worn out, be careful not to transfer your markings to another, lest your views become stereotyped, and you always read your Bible under the same aspect. But begin to make another set of references and markings. Thus we would wear our Bibles out at least as often as we change our skins.

Each day read your chapter or page with the idea that you are receiving your marching orders; that there is some new service to render, some new duty to perform, some new virtue to acquire. Let the attitude of your soul be indicated by Samuel's word, "Speak Lord for thy servant heareth." When you hear, do. What you have been taught, embody in action. Take the precepts of the Bible as requiring literal and immediate obedience. Let the Spirit guide you into all truth; the onward and upward stepping of obedience, beneath his lead, will be the best commentary on what is difficult and obscure. So shall you climb to the Pisgah height, where all the realms of Bible truth to the utmost sea shall lie apparent to your gaze.—*F. B. Meyer.*

Oregon Bible College
Oregon Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
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W. D. THOMPSON,
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 4, 1903.

As we go to press today there are on our list just 340 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $675.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send as soon as he can. We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a Brother or Sister now owing us but who can get the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $136.00 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

THE Vatican at Rome caught on fire the evening of Nov. 1, in the rooms directly over and connected with the library, the hall of inscriptions, and the gallery of paintings. It was necessary to call for the entire fire department from the city of Rome. The extent of damage is not yet known, but as it was necessary to flood that part of the structure, it will likely be great.

ONE of the Cleveland Dailies says: "The Sick Man of the East" will never get well. Death is the only alternative for chronic illness of a dangerous and infectious kind;" and we think so, too.

DR. Oliver Wendall Holmes, in the *Autocrat*, wittily says: "It is sometimes to a man's discredit if he does not go crazy; if he really believe such and such doctrines, insanity is the logical consequence!"

CHRISTIANITY in its purity does not reach the masses; the adulterated article cannot eradicate the inbred tendency to sin. But when the truth as it is in Jesus is believed from the heart, and obeyed, its transforming power is amazing.

HE whose influence is demoralizing, is sowing to the flesh. The father whose example leads his son to blaspheme the name of God, and contemn religion, frequent drinking saloons and gambling houses, is sowing to the flesh, and will reap a terrible harvest. That mother who dresses out her daughter in gay attire, and trains her for the ball room, the theater, and such places of amusement, is sowing to the flesh, and who can doubt what the harvest will be?

Another Sign of the Times.

It is a long time since the Autocrat of the Breakfast Table said, "The crack of creeds had been heard in all the Ministers' studies in Christendom." Since that time many of those cracked creeds have been *broken to pieces* like a potter's vessel; and many others have been *cracked*. The mystical system of interpretation so tenaciously held, has caused people to lose their confidence in the Scriptures, drag their anchors, and drift out into the open sea of doubt and uncertainty. Under such circumstances no mortal unaided by the Word of the Spirit can tell what things will go,—or what will come back. But those who heed the sure Word of prophecy can plainly see the outcome. We can not enlarge in that direction to any extent; but the trend of things theological may be seen by a dispatch from Chicago, Dated Oct. 4. It said:—

"The modern man no longer believes in the Divinity of Christ,—in miracles,—in the Trinity, or in blood atonement, according to the opinion of Dr. G. B. Foster, head of the University of Chicago Divinity School, given in a lecture yesterday." It continues:—

The conservatives were gasping with astonishment. One asked of another, "What is there left for us to believe?"

[He may well ask *that*, seeing they *all alike* ignore "the gospel of the kingdom" Jesus preached, Mark i. 14; and which he commissioned them to proclaim in all the world; Mark xvi. 16; and which Paul in Romans i. 16 declares to be "the power of God unto salvation to every one who believes it."]

It goes on to say:

"A clergyman of the old school left the room, saying, 'I'll hear no such doctrines propounded from a Baptist theological school." But notwithstanding this disturbance, when interviewed, Dr. Harper, President of the University, said, "I do not care to talk on the subject,—it is of so slight importance."

"According to the Baptist creed, Article 11, "There is *one God*, and only one, who is self-existent, eternal, and infinite in every excellence, and who has revealed himself as Father, Son and Holy Ghost, the same in essence, though distinct in personality."

"Section 6, is as follows: Jesus Christ the Son of God and Son of Man, came into the world to save men from the guilt and condemnation of sin, offering his blood as an atonement and making it available to all who exercise faith in him."

"Dr. Boynton, of Greenwood Ave. Baptist Church said in regard to the lecture, that "no man can make such statements and be a Christian. Unless he believes in the Divinity of Christ, he believes Christ to be a liar."

Prof. Foster himself said his "lecture was not intended for the Press. It was an academic speech. I did not say just what the reports give me credit for saying, but it is true there are parts in my lecture from which such statements might be deduced."

What is this, but a revival of the *exoteric* and *exoteric* faith of pagan philosophers? It reminds us of Gibbon's famous saying, that the ancient systems of religion were "with the people equally true,—with the philosophers equally false, and with the state equally necessary." And as Hudson says, "The pious fraud" which has so often been charged upon Christianity, was in fact, a part of the heathen establishment. This was the double doctrine,—the esoteric, or private, might be safely imparted to the wise man, but the populace must be instructed in the exoteric; and we quote here what Plato says of the pious fraud perpetrated upon the ignorant, and his attempt to justify it. He says:

"If falsehood indeed be of no service to the gods, but useful to men in the form of a drug, it is plain that such a thing should only be touched by physicians, but not meddled with by private persons. To the governors of the state, then, if to any, it especially belongs to speak falsely, either about enemies or citizens, for the good of the state; whereas for all the rest, they must venture on no such thing. Plato is also censured by Chrysippus, as not rightly or wisely deterring men from injustice by FRIGHTFUL STORIES OF FUTURE PUNISHMENTS. He displayed not a wrong belief, but a wrong judgment in supposing such childish terrors could be useful to the cause of virtue. And Strabo confirms the charge, in saying that the Brahmins had invented fables in the manner of Plato concerning the immortality of the soul and a future judgment in the shades below, and other things of the same nature."

The Chicago incident discloses a hopeless theological tangle, and makes it evident that the professors are not anxious for the outside world to know in advance what sort of preachers they expect to send out from that richly endowed institution. But if the Lord delay his coming a little longer it is reasonable to expect these men to reject the Bible altogether. As far as salvation is concerned, they would be just as eligible to it without the Bible as with it. They have no part in it *now*, and it could be no use in that respect *then*. To press the book of God to their breast as if its contents were very precious to them while in fact they are strangers to the covenants which alone can give life from the dead, is of no value for salvation purposes, although it may make better citizens of them. It has to be known before it can be believed into salvation unless the *affection* goes with the *intellect* and the *will*. It should not be necessary to say to our readers that he who claims immortality as a part of his natural outfit,—and is bound for heaven at death, and believes in three persons in one Godhead; and profess to have found pardon of his sins, although entirely ignorant of God's law of pardon, might just as well not have the Bible, because that is given to us to instruct us in these things, and the notions they hold contravene God's plan for dispensing his amazing gift—eternal life. And one who has false views of God and his Word cannot have correct views of sin; and leaders of sin go hand in hand, [illegible] and inadequate views of redemption. Sin is always the abominable thing that God hates; and as he will by no means clear the guilty, the law of justification from sin is inexorable. Sin in the Scriptures is never treated tolerantly, or superficially;—never deals with it as a mere skin disease that may be easily sloughed off, but a destructive force that is killing off the noblest human faculties, and eating the heart out of every virtue. Till sin becomes to us abominable and hateful as it is to God, what likelihood is there of our forsaking it?

God, so far as we know, does not classify sin,—it is men who speak of "trivial offences" and "white lies," etc., and there is one Scripture in point here we must omit; it says those who despise the Word shall be destroyed. This has a very wide application. It is not necessary to say vile things about it. God's Word is despised when it is rejected. It behooves us all to guard this point.

Communicated.

"He is Not Here, He is Risen."

What a wonderful announcement was this to the friends of Jesus, whose hearts were crushed, because their hopes were dead. Should it not be just as important to us now [illegible], as it was to believers at any previous time? Strange that Christians talk so little about Jesus. My sister visited her preacher the other day to tell her something about heaven. "Shall we know each other there," etc., but he could throw no light on the nature of heaven, or how we shall be employed after we get there. I thought, O why don't you tell her something about the risen Jesus. Tell her about the sealed stone, the prostrate guard that were posted by Caiphas (high priest) and Pilate the Roman governor. "He is not here, he is risen," has an interest which far surpasses the discussion of heaven or any other topic invented by creed makers for the guidance of the gullable masses who are too lazy to examine God's Word for themselves. No wonder the preacher could give sister no information on heaven as the "home of the soul." The Bible is silent on this topic, which has supplanted the great central truth, viz., a risen, living Jesus, now removed from us, but according to the divine plan is returning here again to bestow on his own, living or dead, immortal life, here on the new earth and not in heaven. It is one of the things I cannot understand why "Heaven, sweet heaven" should take the place of Jesus, blessed Jesus, our risen, living Redeemer. Hear what he [illegible] John. "I am he that liveth and was dead and behold I am alive for ever more and because I live ye shall live also." These words have soothed my own troubling heart for many days and nights that I have been on the brink of death. The thought of meeting my risen Savior was the great anchor that kept me still rather than be carrolled in heaven with other ghosts employed in doing—well the preacher says he don't know what they do. No, no, it is the risen Jesus and his return, that should employ our thoughts. There is rest and solid comfort here.

ISAAC MCCURRY, SR.

Editor Restitution:

The readers of THE RESTITUTION no doubt are wondering why they see no more of late of those interesting letters they have been accustomed to read in its pages from the pen of our worthy Bro. T. E. Adams of Osawkie, Kansas. Will say for the sake of all that have known him, either personally or by his able and earnest contributions, that In September he had a severe stroke of paralysis, causing him to be almost speechless, affecting his left side so he could not move his arm or leg, has been confined to his bed, until the last few days he has been so he can sit up a little. We sincerely hope and pray that the Father of all mercies will restore him to his former health, that his days may yet be many, and his many friends be blest with his earnest articles that always make me feel like he is of the stamp of our father Abraham, fully persuaded that what God has promised he is able to perform. Amen.

J. T. PRIME, SR.

Spending Time for Christ.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. xxv. 13.

How should we spend our time? In doing good, and serving Christ. By so doing our reward will be the greatest that can be given to mortal man, and the reward is "eternal life," and none can get this reward but those that spend their time for Christ. If we spend our time for Christ we will do his will, and obey his commands, believe, repent and obey, and be baptized for the washing away of sin. And then take pains to please him; and we must be careful, and watch our every move, or the adversary will entice us away. Paul says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, for they that are such serve not our Lord Jesus Christ. And Christ in speaking of a class that he styles hypocrits, such as draw unto him with their mouth and honoreth him with their lips, but their heart was far from him, and their worship of him was vain. Why? Because they taught for doctrines the commandments of men." Matt. xv. 8, 9. Such are not spending their time for Christ, but are "creed worshipers," and do not worship in a way that is acceptable, ye cannot serve two masters; in worship ye cannot serve God and man's creed. And whatsoever ye do, do it heartily as to the Lord and not unto man. Knowing that of the Lord ye shall receive the reward. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons. Christ's answer to Satan was, "Thou shalt worship the Lord thy God, and him only shalt thou serve." If we do not spend our time for Christ, then we spend our time for Satan. Those that lead a life of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, are spending their time for Christ, and can rest assured of eternal life. But those that will not spend their time for Christ will be rewarded with eternal death.

Yours in hope,
E. W. KNAPP.

Dear Brother Underwood:

I would just say that Bro. Austin's labors at Fonthill, Ont., during the last three weeks have just closed with favorable results. Three believing ones were baptized in the name of Jesus the Christ for the remission of sins to walk in newness of life, living in a preparation for the coming kingdom, being impressed with the solemn idea that they have been bought with a price, even with the precious blood of Christ, the Lamb of God, whose blood was shed for many for the remission of sins. And one who will in due time appear the second time without a sin offering to the salvation of all them who look for and love his appearing, when he will say to them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These we are told will go away into life eternal. What a blessed position! Who would not want to be among that number? Let us all who name the name of Christ be careful to depart from all iniquity and overcome, and the inheritance of the promises will be sure to us. May this be our happy lot is my earnest prayer.

Yours for the truth as it is in Jesus,
P. H. BOUK.

The Quarterly Conference of the Church of God of Central Washington will meet at the church house of the Church of God at Wenatchee, Wash., on Friday evening Dec. 4th at 7:30 P. M., and continue over the following Sunday. A good programme will be provided. Every one is urged to attend. Let us not forsake the assembling of ourselves together, but gather together for strength and mutual encouragement as we see the day approaching.

A. L. CORDALEY, Pres.
MYRTLE TITCHENAL, Sec.

What Might Have Been, But Is Not.

The ancient Romans used to say that even God himself cannot undo what has been done. How often we see too late that we might have made our life and our world entirely different if we had only known, but now the opportunity has gone! These too late discoveries, our useless hindsights where we needed foresights, are among the hardest experiences of life. If we could only go back over our steps and make our steps over again, how different the outcome would be. But in this world of ours this can never be done. The decision of a moment determines a whole lifetime, and no amount of sorrow or wishing turns the shadow back on the dial. How stubborn and unyielding the laws of the universe seem, and the change of one little circumstance would make us so happy! But just that "little circumstance" cannot be changed after it has come to pass, and our lives must flow in different channels accordingly.

A very slight "water-shed" determines sometimes the course of the rivers of a continent; a child's foot on a tender sapling has caused the twist which mars the oak of a hundred year's growth; and that one deed which we cannot undo has made the curve in the direction of our human life. The lost opportunities come not back to us, the spilled milk on the ground flows not back into our pail, the missed train does not come back to take us on. Well; is this a blind, hard fate, or is it the will of a loving Father? The ancients called it Fate. We see in it a sure token of love. How could we learn the lessons of life, how could we become men and women of character, if our deeds brought no sure consequences, and if the past could be undone at a wish? Is that mother kind and loving who changes her will to suit every wish of her child? No, the kindest mother teaches her child the meaning of consequences, and she trains the child to make good choices by showing the inexorable result of bad choices. So God deals with us. His main purpose in his "dealings" is to make men of good will. He does not want fickle, unstable men with wills as variable as the wind. But if life had no stubborn and unyielding laws, if we could at will retrace our steps and gather up our lost opportunities and try over again as soon as we began to feel any uncomfortable consequences we should never attain the measure of manhood. The product would be a jelly-fish type of man with no stamina. The child must learn that fire will burn, the traveler must find out that trains do not wait for his convenience, and we must all gain the experience that life is made beautiful add successful not by late hindsights, but by wise foresights.

Even in these hard and trying "consequences" of life God is thinking only of our good, and in our sad and bitter "might have beens" he teaches us how to achieve the "maybes" of the future.
—*American Friend.*

Four Grand Arguments.

There are are four grand arguments for the truth of the Bible. The first the miracles on record, the second the prophecies, the third the goodness of the doctrine, and the fourth the moral character of the penman. The miracles flow from divine power, the prophecies from divine understanding, the excellences of the doctrine from divine goodness, the character of the writers from moral purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness and the purity of God.

The Bible must be [illegible] these things—either an invention of good men or angels, or of bad men or bad angels, or a revelation from God. Let us all who name the name of Christ be careful to depart from all iniquity and overcome, and the inheritance of the promises will be sure to us. May this be our happy lot is my earnest prayer.

The Bible must be either an invention of good men or angels, or of bad men or bad angels, or a revelation from God. But it could not be the invention of good men or angels; for they neither would nor could make a book telling lies, and at the same time saying, "Thus saith the Lord," when they knew it all to be their own invention. It could not be wicked men or devils; for they could not make a book which commands all duty, which forbids all sin, and which condemns them to all eternity. The conclusion is irresistible: the Bible must be given by divine revelation.—*Religious Telescope.*

Harvest Time.

The harvest time is the time of fulfilled hopes and realized expectations, when the ruddy gleam of the ripened fruit succeeds the lavish wealth of blossoms, and he who went forth weeping, bearing precious seed, returns with rejoicing, bringing his sheaves with him. The miracle of the loaves was a sudden putting forth of God's bountiful hand from behind the veil of his ordinary providence; the miracle of the harvest is the working of the same bountiful hand, only unseen, giving power to the tiny grains to drink the dew, and imbibe the sunshine, and appropriate the nourishment of the soil during the long bright days of summer.

The harvest fields are the golden links that connect the ages and the zones, and associate together the most distant times and the remotest nations in one common bond of sympathy and dependence. They make of the earth one great home, of the human race one great family, and of God the universal parent, to whom, day after day, we are encouraged to go with filial faith and love, not in selfishness and isolation, but in a fraternal spirit which embraces the whole world, asking not to ourselves only, but for all our brothers of mankind as well, "Our Father, which art in heaven, give us this day our daily bread."—*Hugh Macmillan.*

Religion and Business.

It is possible to put into one's coming and going, into one's doing, a glow of reverence for God, and to make it evident in every transaction that one is trying to be obedient to Divine will. Men may be strictly honest—true in speech and all that—and yet be worldly. How often one hears the remark that business is business. Very true. But business may be more than business; it may be a means of grace. It may be, and ought to be, a school in which the soul grows in gratitude, in patience, in faith, in love, and in all the qualities through which a soul comes into fitness to fellowship now and evermore with the Lord Jesus Christ. It is a pitiable sight to see a man hard and cold in his business life, as though this were a great section of his existence in which there is no possibility of cultivating religious principle and having the grace of God. It is a refreshing sight to see a man living in the world and doing with his might what his hand finds to do, and yet doing all in this spirit of loyalty to the Master.

Safety of Peace Principles.

A family of Friends settled in a remote part of Pennsylvania, then exposed to the savage incursions of the Indians. They had not been there long before a party of Indians, panting for blood, started on one of their terrible excursions against the whites, and passed in the direction of the Friend's abode. Though disposed at first to assail him and his family as enemies, they were received with such open-hearted confidence, and treated with such cordiality and kindness, as completely disarmed them of their purpose. They came forth not against such persons, but against their enemies. They thirsted for the blood of those who had injured them; but these children of peace, unarmed and entirely defenseless, met them only with accents of love, and deeds of kindness.

It was not in the heart even of a savage to harm them; and on leaving the Friend's house, the Indians took a white feather, and stuck it over the door, to designate the place as a sanctuary not to be harmed by their brethren in arms. Nor was it harmed. The war raged all around it; the forest echoed often to the Indian's yell, and many a white man's hearth was drenched in his own blood; but over the Friend's humble abode gently waved the white feather of peace, and beneath it his family slept without harm or fear.

Evangelist Notice.

In so much as the Conference of the Church of God of Central Washington has seen fit to elect us as evangelists for the ensuing Conference year, we wish to state that we stand ready to answer the call to duty. Any one desiring work done in our line will please drop us a line at our address at Wenatchee, Wash. Yours for the work.

N. D. & MYRTLE TITCHENAL.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Dr J T Smith	5 00
Geo and Amelia Bowle	2 50
Alice Adams	1 00

Poetry.

Between the Lights.

A little pause in life—while daylight lingers
Between the sunset and the pale moonrise,
When daily labor slips from weary fingers,
And calm, gray shadows veil the aching eyes.

Old perfumes wander back from sweet-eyed clover,
Seen in the light of stars that long have set;
Beloved ones, whose earthly trial is over,
Draw near as if they lived among us yet.

Old voices call me—through the dusk returning
I hear the echo of departed feet;
And then I look with vain and troubled yearning;
"What is the charm that makes old things so sweet?"

Must the old joys be evermore withholden?
Even their memory keeps me pure and true.
And yet from out beyond the golden,
God gently, saying: "I will make all things new."

"Father," I cry, "the old must still be weary;
Still my love or give me back the past;
Give me the fair old fields, whose paths are dearer
Than all thy shining streets and mansions vast."

Peace! peace! the Lord of earth and heaven
Knoweth
The human soul in all its best and strife.
Out of his throne no stream of Love is flowing,
But the pure river of eternal life.

He giveth life, aye, life in all its sweetness—
Old hopes, old sunny scenes will he restore;
Only the curse of sin and incompleteness
Shall vex thy soul and taint thine earth no more.

Serve him in daily toil and holy living,
And rich shall lift thee to his sunlit heights;
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.

Selections.

The Second Coming of Christ. No. 3.

Editor Restitution:

The articles which I hand you herewith were written in 1897, by Rev. J. G. Schwab, then of Lincoln, Neb., and published in the *Evangelical Messenger*, organ of the Evangelical Association. In August, 1895, Mr. Schwab read an essay before the Platte River Conference Ministerial Association, of which the undersigned was a member, on "The Jews in History and Prophecy," which was my first eye opener on any definite Bible teaching. From the views presented in that paper I saw the beauty of the Bible doctrine of the gathering of Israel and the pre-millennial coming of Christ. That one idea was the nucleus for others equally true and precious. I still rejoice because I heard said paper read, though I was not at first friendly to the views therein set forth.

A. H. ZELMER.

What are the effects of this hope upon him who entertains it. What its general results? St. John declares that "he that hath this hope within himself, purifieth himself even as He is pure." D. L. Moody remarks; "When this truth of the Lord's second coming really takes hold of a man, the world loses its grip on him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him now. His heart is free when he looks for the blessed appearing and kingdom of the Lord." A man becomes ready to invest more freely in the kingdom of God. This "blessed hope" inspired many in apostolic days to sell their possessions and to put all things into a common treasury. There never have been days of such consecration and missionary zeal as during the first century of the Christian era. "The Lord is at hand" seemed to be ever ringing in the ears of the workers. The effects of this same hope would be the same to-day. What do we now behold as the effect of the generally accepted theory that the world is to grow better and better until the end, then the judgement? Why, to realize this end more speedily, the Church has made overtures to the world, on many points a truce has been declared, the world has grown somewhat churchly, and the Church has grown very worldly. Instead of presenting, like Joseph in Egypt and Daniel in Babylon, a perpetual contrast to our surroundings, too often the only visible line of separation that remains is the church-roll. The newspapers even now are passing around the joke that the public never knows to what church a man belongs until there is either a church social or a funeral at his home. The real character of our present civilization is gigantic in invention, discovery, enterprise, achievement; but it is gigantically worldly. This "Christian civilization" has produced giants in these days, men of renown, but they often use their intellect, knowledge and fame only to break down all faith. We have the ripest form of worldly civilization, but the ripeness borders on rottenness; while men boast of the fabric its foundations are falling into decay, and anarchy, that awful and last result of atheism, even now threatens to dissolve society itself. Those who attempt to make questions of right and wrong from a biblical standpoint, issues before contending political parties, are laughed to scorn, while matters of expediency are pushed to the front. Drunkenness, avarice and profligacy are protected, while honor lies outraged in the streets. If the purpose of this dispensation is to convert the world, developing a millennium by a process of assimilation, it has in its practical results proven little more than a failure. In the interests of truth we need to emphasize that the millennium is not a climax of human progress, but the *era* and *epoch of a divine force uplifting, renewing* and *transforming human society*. The thing to be heralded is the good news that the glorious Messianic kingdom, which the prophets long ago foretold and for which the fathers looked, is at hand. There is not a doctrine of Christianity upon which the light of this great truth does not shine. There is no hope which is the subject of Christian promise that is so uplifting and comforting, so rich in present peace and blessing as this "blessed hope." St. Peter, in his discourse from Solomon's porch, urged the second coming of Christ as a prime motive for repentance. See Acts iii: 19-21.

It is a motive to incite us to a mortification of earthly lusts. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth; fornication, uncleanness," etc. Col. iii: 4-6. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus ii: 11-13.) Further to obedience and holy living, John iii: 1, 3, also 2; 28: "Little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming;" and Matt. xvi: 27: "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works." (cf. Rev. xxii: 12.)

It is an incentive for heavenly-mindedness and holy conversation. "For our conversation is in heaven from whence also we look for a Saviour, the Lord Jesus Christ." (Phil. iii: 20.) "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." (2 Peter iii: 11, 12.)

It incites to works of mercy. "When the Son of man shall come in his glory, and all his angels with him,"" "then shall the King say unto them on his right hand, Come, ye blessed of my Father inherit the kingdom prepared for you"". Inasmuch as ye did it unto one of these the least of my brethren, ye have done it unto me." (Matt. xxv: 31-40.)

It leads to moderation and patience. "Let your moderation be known unto all men. The Lord is at hand." (Phil. iv: 5.) "Be also patient; establish your hearts; for the coming of the Lord draweth nigh." (James v: 8.) "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. Yet a little while and he that shall come will come and will not tarry.' Heb. x: 35-37.) [illegible] the pastor to diligence and [illegible] Feed the flock of God which is among you, taking the oversight, willingly"" "neither as being lords over God's heritage, but being examples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter v: 2-4.) "For what is our hope, or joy, or crown of rejoicing? Are not even ye, before our Lord Jesus at his coming." (1 Thess. ii: 19, 20.) It stimulates to greater watchfulness and prayer. "Let your loins be girded about," etc. (Luke xii: 35.) "Take ye heed, watch and pray, for ye know not when the time is." (Mark. xiii: 33-37.) "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments." (Rev. xvi: 15.)

Another result is the intensifying of brotherly love. "The Lord make you to increase and abound in love one toward another, and toward all men" "to the end he may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii 12, 13.) This blessed hope also begets within our hearts an earnest love for the Lord's second coming itself. This is illustrated in the experience of the Apostle Paul when he writes: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give at that day; and not to me only; but also to all them that love his appearing." (2 Tim. iv: 7, 8.) This hope invests our faith with a higher practical value. It enriches it much during our earthly pilgrimage by lifting it up above the din and strife and trials of this fallen world. Paul congratulates the church at Corinth "for the grace of God which is given you in Christ Jesus; that in everything ye are enriched in him,"" so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. i: 4-8.) The coming of the Lord with his saints is the principal event in the future for which the true believer waits. [illegible] that performing our ordinary Christian duties so as "to walk worthily of the Lord unto all pleasing, bearing fruit in every good work; and giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light." (Col. i: 10-12,) we nevertheless in thus "serving the living and true God wait for his Son from heaven." (1 Thess. i: 9.)

Whatever elevates and sanctifies the thoughts and affections, and intelligently engrosses them with an ever-increasing delight and interest, is obliged to bring comfort and peace. If our hearts are filled with the assured hope of being with Jesus in his glory as his recognized and glorified bride, will we not seek by all possible means to be found of him at his sudden coming without spot and blameless, and in peace? And is not the thought of the near approach of the personal presence of the blessed redeemer, eminently calculated to comfort his people by raising their hearts above the world with its taxing occupations and corrupting lusts? No wonder Paul closes one of his inspired descriptions of the opening scene of the coming thus, "Wherefore comfort one another with these words." (1 Thess. iv: 18.) Our struggle with sin and the devil, our conflicts with the powers of darkness, our bodily ills and infirmities, our loss of loved ones, the abounding of iniquity, and the prevalence of theoretical and practical infidelity, are often very discouraging to the humble and devout Christian. But if he is able to receive in his heart the sweet and blessed assurance that his Lord and Redeemer will soon come in person, and bring an end to all these troubles by the manifestation of his glory, and by ushering in the day of "the glorious liberty of the children of God," how comforting, how cheering is such a hope! Let us glorify God, therefore, by "rejoicing in hope, being patient in tribulation, continuing instant in prayer," (Rom. xii: 12), that we may "hold fast that which we have till he come." (Rev. ii: 25.)

My Lord will return. Will he come soon? Will he come as my Savior or judge? Am I ready for his coming? Am I praying and patiently waiting for it? Has his coming such an absorbing and vital interest for me as to lead me to watch earnestly for it, to pray for its hastening, to look for it continually, to love it and anticipate it with cheerful and fond desire, and to keep myself in constant readiness for it by always having on the wedding garment," and "oil in my vessel?" (Matt. xvii: 11, and 25: 1.)

Finally, let me say in the words of another: That "no doubt we stand upon the very threshold of the consummation of the covenant of grace with respect to the militant church, and in the very atmosphere and light and quickening power of the dawning "day of the Lord," when the coming Son of man, our elder brother, "shall fully inaugurate the millennial glory of his kingdom on earth, delivering her, blessed be God, from her long and wretched bondage of corruption into the "glorious liberty of the children of God." (Rom. viii: 21.) And when all God's high and holy purposes concerning Judah and Israel restored and re-established in the land of promise, as also the nations of Gentile heathendom and Christendom, shall have been fully accomplished during the thousand years of Christ's personal reign in righteousness and kingly power; and after that he shall have put down and abolished "all (anti-Christian) rule and all authority and power," with his "enemies under his feet," and death, the last of them destroyed; "then shall he deliver up the kingdom to God, even the Father" and the millennial glory of his Messianic kingdom (now our "blessed hope") shall then be succeeded by, and culminate in, the unspeakable blessedness of paradise restored and in the eternal glory of "the church of the first born" amid the splendor of "the new heaven and new earth"—the final regeneration of the redeemed and glorified universe." (Acts iii: 21; 2 Pt. iii, 8-13; Rev. xix: 1-8.)

"He which testifieth these things saith, yea; I come quickly. Amen. Even so, come Lord Jesus." (Rev. xxi: 20.)

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill a space once a month.]

BUILDERS.

When a contractor starts to build a house, he builds the foundation. If he is a careful builder, he will be particular about the foundation, to see that it is of something solid; not like a [illegible] have seen, a tile foundation [illegible] on a plank. That foundation [illegible] in pieces. Great holes are [illegible] in the tile, some day it will [illegible] over entirely, and the house will fall over. We would rather have our house built on something solid, like stone, that will not crumble away like the tile and plank. We, as Christians, should not build our house on the sands, where the winds and floods come and wash it away, but let us build it on rock, the Rock of our salvation, who we know is Jesus, the Christ, the chief Corner-stone, then our house will not fall, "For other foundation can no man lay, than that is laid, which is Jesus Christ." Jesus said, "Whosoever cometh to me and heareth my sayings and doeth them, I will show you to whom he is like. He is like a man which built a house and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock." This is the kind of foundation he or she should have when starting in their Christian life.

Jesus says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Also he says that we should count the cost of our building before we start our foundation, for fear we should not have enough to finish. It is like some people who start out in their Christian [illegible] they have their foundation laid, and then are faint-hearted, and think it is too hard work, and will not have a good time as they used to have, and must give up all their amusements. Their foundation is built on sand and will be washed away.

Peter says in Acts iv., "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven among men, whereby we must be saved." Now that Jesus was crucified and is risen from the dead and is the chief corner stone, should we not build a good structure on this best of foundations, preparatory for the life to come?

Paul says in the 2nd of Ephesians, "Therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, growing unto an holy temple unto the Lord; in whom ye are also builded together, for an habitation of God through the Spirit." Again Paul says, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ, depart from iniquity. That they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

In the 2nd chapter of 1st Peter we read more about how precious this corner stone is. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. Wherefore it is also contained in the Scriptures, Behold, I lay in Zion, a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people but are now the people of God; which had not obtained mercy, but now have obtained mercy."

Brothers and sisters, let us hold fast to this good and wonderful foundation, working day by day with the help of God, to build up a good Christian character, that we may have a building fitly framed together, that we may have an abundant entrance into the kingdom, for we must work hard for this and lay hold on eternal life, which is the gift of God.

JESSIE M. WILSON.

As the President has been attending the Conference at Moriah, her report will be delayed until next month so that she may give an account of the work done in all the State.

TREASURER'S REPORT.

Receipts since Conference 1903:	
Aug. 15, Balance on hand	$12 68
Anna Adams	1 00
Chicago Berean Society	7 90
Mina Knodle	1 00
Conference for delegate	16 60
Ada Drew	1 00
Mrs Ryneerson	1 00
Sale of medicine	75
Dixon Society to Sept 1	75
Balance from pins	80
Turned over by Anna Drew	20
Chicago Church	14 88
From School Exp	1 64
George Lindsay	1 00
Aug 16 Pin	20
Ida Renner	50
Lynn Olmstead	1 00
Total	$62 90
Expenditures:	
Aug 15 To Southern delegate	$16 60
Aug 16 To Anna Drew	5 00
Total	$21 60
Balance on hand	$41 30.

SECRETARY'S REPORT.

The Berean Society of the State of Illinois held its annual business meeting August 15, 1903, at the Illinois Conference of the Church of God assembled at Oregon, Ill. The meeting was presided over by our President, Miss Anna Drew. The minutes of the last meeting were read and accepted. Encouraging reports of the Chicago, Moriah, Marshall, Adeline and Dixon Societies followed. Our local societies have increased from 3 to 5 since last year. Let us hope we will do as well, if not better this year.

Several letters of greeting were sent to our society which we appreciated very much. These letters show that though many of our Bereans are separated too far to be able to organize, yet they are with us in the work, and are helping the cause of the Master. It is the little things done in his name that count. A motion was carried that we send Bro. W. H. Wilson three dollars to pay part of his expenses to Carnegie, Oklahoma, so that the isolated ones there might enjoy God's precious truth as well as we.

By motion we retained all the officers of the preceding year except the vice President. Miss Almeda Mitchell was elected to that office for the ensuing year. A report of the literary committee followed. It made a plea for free will offerings for our Berean column in THE RESTITUTION, the success of which depends entirely on our own effort. May God bless this feature of our work, and give us each a willingness to lend our aid towards its success.

The literary committee for this year was appointed as follows: Leila E. Whitehead, 5428 Ontario St. Chicago, Elsie Gesin Miller, Forreston, and Anna Adams, 603 Peoria Ave., Dixon. Let us each and all give them our hearty support this year.

The programme committee was appointed as follows: Richard Murra, Mrs. Smith and Anna Aslaksen.

We are glad we have the privilege of welcoming to our midst, three new members, Mrs. Robert Filson, of Dixon, Mrs. Smith of Polo and Mr. Richard Murra.

Let all the Bereans of Illinois during the coming year have a feeling of ownership in this Berean Society, and surely at the time of next Conference the benefits derived from being co-workers in his vineyard will be a hundred fold.

Each member of the State Bereans was asked to continue the good work of last year by earning, during the coming year, one dollar for the State Treasury.

MARY AASLAKSEN, Sec.

Something about the "Spirits in Prison."

1 PETER III. 17-19.

For it is better if the will of God be so that you suffer for doing well, rather than for doing evil. For Christ also hath once suffered for sins, a just one in behalf of unjust ones so that he might lead us to God; having been put to death in flesh, but made alive in Spirit, in which he went and preached to those spirits in prison, who some time (indefinite) resisted persuasion when the longsuffering of God was waiting as in the days of Noah, while an ark was being prepared, in which few, that is eight persons were saved by means of water." I underline "he" and "as" because the reading is that he himself in proper person went and preached. That the ones he preached to were in prison when he preached to them. That the comparison is between those who disobeyed in the days of Noah and those to whom Jesus preached during his ministry. That the longsuffering of God was exercised in both cases. That the ones Jesus preached to refused to be persuaded equally with the ones Noah preached to, and more culpable. Only a few were saved from the flood in the days of Noah; and comparatively only a few were saved (being saved) in the days of Jesus. And the parallelism goes on (verse 21) baptism corresponding to this salvation (from the flood) now saves.....by means of the resurrection of Jesus Christ.....who is at the right hand of God. Consult Rom. vii. 3-5 for illustration of this fact. Particles of language (like mortar in a wall) bind the whole context together; and apart from the resurrection, no salvation for us; and no salvation for those Noah preached to outside of the ark. The plan and specifications of the ark was not of Noah's choosing—even the material was divinely appointed, as well as all the details so as to answer to the purpose in view. So also the salvation which is in Christ Jesus. Consult Rom. iii. 24, 1 Cor. iii. 10, 11; Eph. ii. 10, 20-22. And references such as Acts iv. 12.

That Christ himself did the preaching: That he was anointed for this very purpose. That he was sent to preach, and that he travelled through Judea, Galilee and Samaria in fulfillment of his mission. I might refer the reader to Isa. lxi. 1, but prefer to quote in full because some people do not go to the trouble of examining references.

"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to (them that are) the bound." Then compare Luke iv. 18-21. Emphasize verse 21 which clinches the assertion that Christ himself did the preaching. Compare Matt. xv. 24; Jno. xvii. 3; Matt. iv. 23 and Mark i. 14; Luke iv. 43, 44; and Heb. ii. 3.

As to the personality of "spirits" I need only refer to 1 Jno. iv. 1-3. Prophets of falsehoods, teachers of lies. Those who made the Word of God of no effect by their traditions, religious and political agitators; and those who have been led by them.

Jesus was sent to open the prison, to deliver those bearing heavy burdens, imposed on them by the Scribes and Pharisees, who assumed to sit in Moses' seat to teach the people, and being blind leaders of the blind, they all fall into the ditch together—he came to open the eyes of the blind, and that those seeing might be made blind. A similar style of expression as "I came not to call the *righteous* (?) but sinners to repentance." And "If I had not come and spoken to them they had not had sin; but (having spoken to them) now they have no cloak for their sin." I quote these passages to show that the blindness, burden-bearing and oppression refers to the mental, moral and educational aspect of the affair. Agreeing with Isa. ix. 2 and Matt. iv. 16. "The people who sat in darkness saw great light; and to them who sat in the region and shadow of death light is sprung up." And "As long as I am in the world, I am the light of the world."

It will be noticed that "light" in this connection means knowledge. The lack of which was obvious in the Israelitish world at this time. Certainly the preaching of Jesus the Anointed was glad tidings to as many as received his Word and believed in him who sent him to open the prison and let them out into the open day of mental freedom. "You shall know the truth, and the truth shall make you free," said Jesus. Is. xlii. 1, 7. Read, "To open the blind eyes, to bring out the prisoners out of the prison, and them that sit in darkness out of the prison house."

C. W. TOMKINS,

Announcement.

The Quarterly Conference of the Churches of God in Indiana will be held in Plymouth, Indiana, over Sunday, Nov. 15, 1903, beginning at 7:30 P. M. on Thursday previous. It is almost needless to specially invite our brethren and sisters to Plymouth, as the hospitality of this Church is so well known as to need no further commendation. It is the desire of the brethren and sisters to have a large attendance at this gathering, both from the State and from abroad. Come one and all and have a good time in spiritual fellowship.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec'y.

Something New—Bible Studies.

Realizing the need of a more thorough distribution of good, wholesome literature, the Committee on Literature, appointed by the Indiana Conference, purpose to publish a series of four-page leaflets, to be known as "Bible Studies." They will contain expositions of Scripture by brethren W. H. Wilson, J. L. Wince, J. F. Waggoner, A. H. Zilmer, and other writers, and will be numbered consecutively. Number one appears in Oct. 7, issue of THE RESTITUTION under the heading, "The spirit shall return unto God who gave it." Others will follow later in the same way. We will offer them for sale as follows: 10 copies for 10 cents, 50 copies for 25 cents, 100 copies for 40 cents. Send money order or stamps to A. H. Zilmer, Plymouth, Ind.

Notice.

I would say to the brethren that having been again put in the field as Evangelist for the Northern Kansas and Missouri Conference, I am at your service and will go wherever called. While the last year's work did not come up to what we desired, yet the work closed in a very satisfactory condition, and the new year begins with better prospects than ever before.

Now, brethren give me your assistance, send in your pledge, or what you feel able to give for this year's work, and let me know where you are and the situation in your neighborhood.

The 1st of October (Thursday) I will begin a meeting at the Prairie Point School House in Cloud County, Kansas, 14 miles south-west of Concordia and 9 miles north-east of Glasco, in J. J. Wright's neighborhood. Let all the brethren in north central Kansas attend this meeting that can.

A. W. DARBY, Evan.

To the Called Out Ones.

I wish to say to the Household of Faith scattered throughout the Southern States, that I have now started on my Southern trip which I have had in mind for some time. I am now laboring in Southern Illinois, and will work south from that point. Many have responded, but there may still be others who would like to engage my services. If so, they can do so by addressing me at my Chicago home. The call is open to all Southern States.

There is great need of energy at this time, the time is so very short, when this Gentile age must cease. Are we all prepared? Address W. H. Wilson, 420 N. Willow Ave., Austin Station, Chicago, Ill.

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Sac City, Iowa.

EVA STEARNS, Sec'y.

If God's servants never met with opposition and persecution in their work, they would not feel as if they belonged to the same company as David, Jeremiah, Paul and others. "In perils from false brethern," wrote Paul; so that his worst trials came from those who were his professed fellow-servants. "Love your enemies," said our Lord; so it should be a cause of thankfullness if we find occasion to obey this command. One of the best ways to love our enemies is to pray for them, "Father, forgive them, for they know not what they do." It is sad to see one who professes to be looking for the Lord spending his energies in smiting a fellow-servant.

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Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

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For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 13th Street, New York.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now one in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsaler, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborn, and G. A. Mavy Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of these services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., southwest. Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:15. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1719 Superior St. Cleveland, O. where all of like previous faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Reader, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill. meet each Sunday for Sunday school at 10 [illegible] preaching every four weeks at [illegible] by Bro S. J. Lindsey. Traveling brethren welcome by addressing Jas Williams, Ashton, Ill, or W B Tilton at Chana, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stay and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Socials-meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. B. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11, by N. D. Titchenal. Fourth Sunday preaching is by Myrtle Titchenal. Also preaching at 8 p. m. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Walker Perrine, Elder.

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Walter Tunnicliffe
Plymouth, Ind.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"Thy Will be Done."

When grief imbitters every font of gladness,
When pain and anguish wound our suffering heart,
When life seems but a weary waste of sadness,
And pictured hopes like brightest dreams depart,
Teach us, O God, to lift our eyes to heaven,
To smile into thy face when all is gone,
Remembering the gifts thy love hast given
To say the gentle words, "Thy will be done!"

When cruel doubts and trials dark hang o'er us,
When every scene of [illegible] on thy gaze,
When every heart we cherish flies before us,
And [illegible] comfort in our joyless days,
Turn then on us thy loving eyes, O Father!
Give us thy strength till life's bright crown is won,
And help us whisper, though the tears must gather,
Still full of love for thee, "Thy will be done!"

Communicated.

Wisdom of Selrach.

CHAPTER 23.

1. O Lord, O Father and sole Lord of my life, do not leave me utterly to their counsel, do not allow me to fall with them.

2. Who will stand scourges over my perceptive thought and wisdom's chastening over my heart, that they may not be sparing toward my sins of ignorance, and that it (my heart) may not be along side their sins.

3. That my sins of ignorance may not be multiplied, and my sins of error may not be made more, and I fall before the adversaries, and mine enemy rejoice over me.

4. O Lord, Father and Disposer (or "God") of my life, Do not give me pride, (lit lifting up of *my eyes*).

5. And turn away from me inordinate desire.

6. May lust and wrong sexual intercourse not have hold of me, and do not give me up to a shameless soul life.

CHASTENING OF MOUTH.

7. May ye have hearkened ye children unto chastening of mouth, and the one who is on his guard shall not be taken with his lips.

8. An obdurate sinner will have been taken and a scoffer and a haughty one will have been caused to stumble by them.

9. Do not fill thy mouth with an oath, and do not shut it with the naming of a sacred one.

10. For even as a house-servant who is constantly being disciplined will not had less of a stripe-welt, so also the one who sweareth and nameth constantly shall not have been cleansed from sin.

11. The man of many oaths will have been filled with transgression, and a scourge will not stand away from his house; if he commit a discordant error, his sin is upon him, and if he disregard he hath sinned doubly; and if he hath sworn in vain he will not have been justified; for his house will have been filled with invading charges.

12. There is a choice that is environed with death; may it not have been in the inheritance of Jakoob; for from the truly-reverent will all these things stand away; and they will not have been involved in sins.

13. Do not fill thy mouth with a filthy lack of chastening-instruction; for there is in it a word of sin.

14. Remember thy father and thy mother though thou art sitting in joint-counsel in the midst of great ones; lest at any time thou become oblivious in their sight, and become sayorless in thy accustomed way, and thou wish that thou hadst never been begotten and curse the day of thy birth.

15. A man who gets used to words of reproach will not have been chastened during all his days.

16. Two of a kind multiply sins and the third will bring wrath; a hot soul is like a burning fire; it may not be quenched until it hath been sunk in the deep; a man who is a fornicator with the mouth of his flesh will not pause till he shall flame out fire.

17. All bread is sweet to a fornicator; he will not calm himself until he comes to his end.

18. A man who is an evador from his nuptial couch is one who saith unto his soul, Who seeth me? Darkness is round about me, and the walls hide me, and no one doth see me; what do I fear? The Most High will not have remembered my sins.

19. And men's eyes are his fear, and he hath not comprehended the fact that the eyes of the Lord are manifold more luminous than a sun, looking up on all men's ways and seeing clearly into hidden parts.

20. Before they were generated were *all things* known to him; *even so after* they were consummated.

21. This man will have been requited in the public squares of a city, and will have been laid hold of where he did not imagine.

22. In this wise also a wife who forsaketh her husband and presenteth an heir from another.

23. For in the first place, she hath been unfaithful to a law of a Most High, and in the second place, she hath committed a discordant error toward her own husband, and in the third place she hath committed adultery in fornication; she hath presented children by another man.

24. She will have been led out in a church assembly and there will be a visitation on her offspring.

25. Her children will not spread in their root, and their branches will not yield fruit.

26. They will leave the memory of her for a curse and her reproach will not have been wiped out.

27. And those left behind will comprehend that there is nothing better than fear of the Lord, and nothing sweeter than heeding the Lord's commandments.

COMMENT.

The first six verses of this chapter consist of an old covenant prayer which in form and substance is very instructive to us Christians who are worshipers of the same personal God. Observe Selrach addresses him first as "Lord," then as "Father" and then as "sole Lord of my life." The term so translated is "despotes" or anglicised "despot." There can from the very nature of the word be but one such, and "sole Lord" conveys this idea without the additional idea of "tyrant," which we have attached to the original word and which does not properly belong to it. In the fourth verse he changes the form of address to "O Lord, Father, and Disposer of my life." Now "Disposer" is the nearest English word that translates the original word which has been commonly rendered "God" (namely "Theos") any reader can readily see that Selrach is using these appellatives with a full understanding of their meaning, and this is very significant and important if one would fully apprehend what he is asking for.

This prayer reminds us of Christ's language to his disciples at the close of his ministry. "Hitherto ye have asked nothing in my name, ask, et cet." The old covenant prayer was always direct; ours are and should be mediatorial; but there is only one Mediator and one form of mediatorial prayer. This is made emphatic and clear. "There is no other name given, etc." All this attempted mediation through "the Virgin Mary" and "saints" and "angels" is in positive violation of divine instruction and revelation. There is no separate "Holy Spirit" mediator. Christ's instruction on this point is specific. The Holy Spirit will take of my things and show them unto you. "The Holy Spirit" as personified is a Helper or Revelator, but is not to be glorified *per se* as a person apart from "God and Christ" or "the Father and Son." There are therefore no ascriptions of praise to "the Holy Spirit" as a person apart from God and Christ in God's Word. The important thing for us to know is that God under the covenant of grace or "the new covenant" has subordinated all the natural laws and forces to the higher spiritual laws and forces, and that we are empowered to use them under certain limitations which are clearly defined and embodied in the phrase "the Holy Spirit." The angels and the whole heavenly host which was over mankind in the government of God under the old covenant of law are now made subject to "the Son of Man" and all who are really his. To control the physical laws of the universe will ultimately be the assertion of man's Lordship, and royalty under God. And he will be able to do it by being a full partaker of the divine nature and by becoming a part of the great spiritual cosmos that is higher than the natural as the heavens are higher than the earth, to use a Bible figure of speech.

CHAS. GARDNER.

Something About John xvii. 5.

"Jehovah said to my Lord: Sit thou at my right hand, till I make thy enemies a stool for thy feet." Psa. cx. 1. Compare with Acts iii. 20, 21.

"And he shall send Jesus Christ, who before was preached unto you; whom the heaven must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." And I quote Jno. xvii. 5 in connection with the above so as to get the matter fairly before us: "And now, O Father, glorify thou with me thine own self with the glory which I had with thee before the world was." This verse is regarded as the stronghold of the doctrine of the pre existence of Christ; taught and believed on the part of the "church" so called for centuries. To understand any particular text of Scripture one must understand the context, and have at least a partial knowledge of the design of the writer or reporter of the language of another or others. And note also the distinction necessary to be made between the testimony itself, and that which has been, or may be said about it.

Jesus understood accurately those Scriptures concerning himself. Luke xxiv. 27. Conversing with the Pharisees he said, Matt. xxii. 42-44, "What think you of Christ? Whose Son is he?" And quotes Psa. cx. 1 as applying to himself, and concerning which the apostles were perfectly acquainted. Peter referred to Psa. xvi. 11 as appropriate testimony in Acts ii. 27, 28. And 1 Peter iii. 22. Peter's "Full of joy with thy countenance" equals Ps. xvi. 11, "In thy presence fulness of joy, at thy right hand pleasures for an age." Namely, "Till times of restitution."

In full view of these prophecies, Jesus offered this memorable prayer. Luke xxiv. 26. Think of the state of mind under such pressing circumstances; just before his arrest, sure of conviction and certain death. He prayed for a glory unique in all human experience. Nothing like it in the world's history.

Being in perfect harmony with the prophetic records he knew the issue with reference to the case. He prayed for a glory which he had with the Father some time before he offered the prayer, and which he did not have when the prayer was offered. Notice the first word of the prayer: "Father"—such relationship inspires perfect trust on his part from full conviction. Note the deep reverence pervading every utterance....."The hour is come." See Luke xxii. 69. The "hereafter" would indicate "From this time," "this hour," the Son of Man shall sit on the right hand of God. He knew it yet he prays the Father to grant his petition, "Glorify thy Son." John vii. 39 and compare Acts iii. 18.

Note particularly the relation of the words of verse 1 to one another. The dependence of the matter of the last clause upon the matter of the preceding, "Glorify thy Son so that the Son may glorify thee." The request is that the Father glorify him "in this hour" with the glory aforesaid; so that some time in the future, he (the Son) might glorify the Father in the establishment and righteous administration of God's kingdom after his return from heaven, when the "until" expires. The necessity of the first is apparent in order to the accomplishment of the second. This first verse is the key that unlocks verse 5. The prayer was for a purpose and period; from his ascension to his return. During this long period the material for the kingdom is being separated from the mass of mankind and prepared in order to the glorification of the Father, according to promise. Oath and solemn covenant: "As I live saith Jehoval the whole earth shall be filled with my glory." His (Jesus) presence in the presence of God in heaven during all these years has a meaning as the utterance (verse 2) suggests and affirms "Inasmuch as thou hast given him official power over all flesh, so that all those thou hast given to [illegible] eternal life; and this is the life eternal, that they might know thee the only true God, and him whom thou hast sent, Jesus Christ."

We are now in some degree prepared for the reading of verse 5. Keep the connection of thought from verse 4 and give the "and" commencing verse 5 its natural force connecting the matter of verse 4 with verse 5 implying compensation for work accomplished, agreeing with Heb. xii. 2, "Who for the joy set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God."

The first thought is "glorify me;" the second, the place of glorification; the third, the time; and the fourth, that particular glory prayed for. Now then we read: "And now, O thou Father, glorify me at the side of thyself." We ask here which side? The testimony affirms: "the right side;" (2) the time, "this hour." From this time onward, Luke xxii. 69. And definitely specified in the sentence, *Pro ton ton kosmon einai.* Pro, before, ton that, ton of the, kosmon world, einai to be. Before that (glory understood, from verse 1) of the world to be. This world (constituted order of things in the future) in which the Father will be glorified.

"1. The present infinitive (einai) takes the quality of the noun kosmon meaning world. And subsequent to the glorification for which Jesus prayed. "Glorify me in thy own presence." Campbell. "In heaven itself." Heb. ix. 24. And this before that glory of the world destined to be, in the economy of the fullness of times of restitution; when all the things will be united under one Head, to the glory of God. 3. The glory prayed for he had with the Father, in his own person. Jesus himself being the subject of the sentence, "Which I had with thee." Not as something predetermined in the mind of God. But an absolute fact in Jesus' personal experience. And in the presence of competent witnesses, who testified thereto when the proper time arrived for so doing.

For the the usage of the present infinitive consult Rom. iv. 11 and references. Putting the sentences together we have the following: "And now, O thou Father, glorify me at the side of thyself before that, of the world to be, with the glory which I had with thee." "On the holy mountain." (The "that" after "before," evidently refers to the glory of the world to be; and for which he did not pray. It was his by right of inheritance, and by solemn covenant.)

4. This last sentence, ("The glory which I had with thee") now demands our consideration. When did he have this glory? And what is the teaching of the records with reference to this case? From the hint just thrown out the reader may anticipate the answer to the inquiry; namely, the Transfiguration. Matt. xvii. 2; Mark ix. 2, 3; Lu. ix. 28-36. Three witnesses, so that the facts in the case may be established according to the law. Emphasize verses 29, 31, 32. The witnesses saw his glory (35). Let us hear Peter's testimony in the case, 2 Epis. i. 16-18, and note it down. For we have not followed cunningly devised fables when we made known to you the power and presence of our Lord Jesus Christ; but were eye-witnesses of his Majesty, for when he received from God the Father, honor and glory, a voice came to him from the magnificent glory, This is my beloved Son in whom I delight. And this voice we heard from heaven when we were with him in the holy mount." This testimony meets all the requirements of the case. Yet, would allow one more witness so as to meet the requirements of the law. Consult 1 John i. 1, 2.

"For the life was manifested and we have seen it, and testify and declare to you that eternal life which was with the Father and was manifested to us. That which we have seen and heard, we declare to you, so that you also may have fellowship with us, and our fellowship truly is with the Father, and with his Son Jesus Christ."

Compare Luke ix. 34, 35 with 2 Pet. i. 17, 18. The "voice came out of the cloud" "From the magnificent glory." And John affirms that what they saw and heard, they declared for the purpose mentioned. The eternal life was then and there manifested. And Jesus being well aware of the glory awaiting him, took these three disciples apart as witnesses to testify as to the scene on the mountain.

Respectfully submitted,
C. W. TOMKINS.

Table Talk.

In the household in Salem, O., the talk goes on, and is comforting and edifying to the faithful present, but for two weeks circumstances have prevented a written paper, or subject. On Sunday last our brother Crawford read part of Mal. iii., it was read in a most impressive way, and earnest comments made on the eighth verse by the reader, especially on these words, "Will a man rob God?" Showing that men do rob God in various ways, both by offering that which is of little or no value to themselves, or by withholding that portion of their income or possessions which lawfully belong to God. Comments were also made on verse 10, showing that a blessing is in store for those who with a whole heart walk before God, and tithe their income to uphold and spread the good news of the kingdom that we ourselves so much enjoy, as the promise of God to eternal life through Jesus Christ, and when those who render to God the things that are God's, sit with Jesus on his throne, they will not only be blessed for evermore, but be a blessing to all the nations and families of the earth. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. iii. 6.

P. NEILL.

Selections.

Be Useful While You Live.

It is not well for persons to occupy positions which shall make their dying more desirable than their living. The house too heavily insured is in special danger of conflagration. Many a man is now in his grave whose life would have lasted longer if there had been no insurance upon it. It is as easy for a man to make his life a blessing as a burden to those around him, and the men or the women who have slaved and struggled until they have made themselves helpless, and uncomfortable, and a burden to all with whom they have to deal, have not, in so doing, exhibited the greatest wisdom or common sense.

There are people who hope to do great things in the cause of Christ, after they are dead. They will give money, found hospitals, establish schools, build orphanages, support missions, all after they are dead. But if the thing is to be done at all, why not do it now? Life is uncertain, time is passing, work is pressing, you are a steward of the Lord's. Suppose the Lord wants some of your money and wants it now, will you compel him to put you under ground before he can get it? Why not deal out that which God has intrusted to you, see that it is well used, and live and enjoy the blessing of it. Surely it is wiser to do this than to say to the Lord, "This money is yours, but you shall never have any of it as long as I live; when I am dead you can use it."

It is not a wise thing for a man to put all his money under the control of others, and make himself helpless and dependent upon them; but it is safe for men to use the possessions God has given them with wisdom, discretion, and prudence, and then, having done the work which the Lord appointed for them, trust him to provide for them and carry them safely through.

The Scriptures represent the child of God as like a fruit tree. The wicked flourishes like a green bay tree. The righteous shall flourish like a palm tree. The fruit tree is useful while it lives. The timber tree is useless until it is dead. Let Christians be like the tree by the rivers of water, which bringeth forth fruit in its season, and which is cherished and protected that it may bear fruit, rather than be like the timber tree, which is only valuable when it is hewn down.—*H. L. Hastings.*

Keep Thy Heart with all Diligence.

Things do not go haphazard in this world. The farmer knows very well what sort of grain he expects to harvest when he sows his field. The blacksmith does not hammer a piece of red-hot iron just to see what it will turn into. The architect has his plans all prepared before he sets his men at work. The gardener does not watch his crop come up through a tangle of weeds and expect to get good returns for the labor he has not expended.

If your heart—that is yourself—is to amount to anything, it surely needs as much care as a field of corn, does it not? It needs keeping. It will not keep itself. Weeds grow much faster than grain in this world, and your farmer knows if his land has not been planted with good seed that he will not find his farming profitable.

Much of the keeping consists in keeping out things that should have no place in a heart that is to be fitted for God's uses. The profane word, the evil companion, the demoralizing book, all these can be dropped out much easier than they can be gotten rid of after they are once in the heart. That is why people think it so much easier to keep a boy a temperance boy from the very beginning than to reform a man who has learned to love liquor so that he would do anything, give anything to gratify his craving for it. If the love for strong drink had only been kept out of his heart in the first place how much easier it would have been for him to be a good man. So in many other ways, the keeping out of evil things saves in time and in effort. Better keep the mischevious seeds out of the garden than to pull up the weeds after they are well started. Better not form the bad habit than be obliged to correct it after it is already formed.—*Christian Safeguard,*

Tobacco Poisoning.

Every one is familiar with the effects of tobacco on one unaccustomed to it, especially upon the young, but we are too apt to consider these effects as confined to the person smoking. This is a distinct error. The pleasurable effects generally are so confined, but the discomforts are not. Persons habituated to tobacco are usually very incredulous about these discomforts, and pay little attention to them. Yet many habitual smokers avoid a smoking-car or smoking-cabin, and we have known many men in good health who have been obliged to give up attendance at their favorite clubs because their fellow members smoked so excessively as to cause them an illness. We have even known a strong man, who rarely used tobacco, in need of medical aid, from attending a director's meeting, held in a rather small room, where the majority smoked during the meeting while he did not. With these facts before us, who can doubt the effect upon infants and young children before they acquire habituation? If a child is "poorly," with poor appetite, is languid, etc., it is always worth while to inquire if this source of poisoning exists. It may seem that such caution is unnecessary, but we daily see the men of the family smoking in the same room with the children.—*Babyhood.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JORLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 11, 1903.

As we go to press today there are on our list just 331 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $350.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send as soon as he can. We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a Brother or Sister now owing us but who can get the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $122.00 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

It is the very essence of wisdom to draw a person to Christ, not by fear of any possible consequences resulting from a rejection of the gracious message of salvation, but by exhibiting the abounding love of Christ, and the gracious mercy of Jehovah.

THE judgment does not take place at death, but at the appearing of Jesus Christ; neither do saints go to heaven at death. No man hath ascended into heaven. John iii. 13. David is not in heaven. Acts ii. 34. There are three classes of people, just, unjust and heathen. There will be a resurrection of the just and unjust. Acts xxiv. 15.

THE final subjugation of all that is evil on earth is the hope of the believer in that power by which the Lord Jesus is able to subdue all things unto himself, and his ultimate reign establishing peace on earth, good will towards men, and love among men is the silver lining that brightens intervening clouds, and crowns the vista of those who look for and love his reappearing.

GOD seems to put no bounds to man's free will, and exercises no compulsion with regard to salvation. "God recommendeth his love to us," but we are left free to accept or reject that love as we choose. It is quite conceivable that regeneration might have been as outside our choice as was our original creation. When God created man he gave him no choice to be or not to be. But the new birth is never imposed on man without his desire for it. The power to become sons of God is given to them that believe, but not otherwise. By grace are we saved, not of necessity. Eternal life is a free gift freely accepted.

A Pure Language.

The necessity for divers languages will no longer exist after the establishment of the kingdom of God. And seeing Jerusalem will then become the throne of the Lord, and the metropolis of the world, and the restored Jewish nation the light of all other nations, as predicted in Isa. lx. 3, and the leading power upon earth, it will follow, even a natural result, that the language universally dominant nation will be universally spoken.

It will be a glorious time when men universally think and speak in the very language in which God originally spoke to man, and in which the patriarchs and prophets of all ages have meditated upon the Word and works of the Creator. It may well be said concerning that day, that they shall see eye to eye, when the Lord shall bring again Zion." A thousand "middle walls of partition" will be broken down that now divide nation from nation; and all nations from Israel; and Israel from Christ and God. Mankind will at last be one again. It may then truly be said, "One song employs all nations."

Decision of Character.

We call the following from *Our Christian Life and Work*, hoping it may be of service to some who never accomplish anything for want of this trait. It says:—

Nail your colors to the masthead; so that they cannot come down. Determine to be singular, if need be, but don't go with the crowd. In the counting-room, in the banks, and all places of business, in the social life with which you mingle, and in all secular affairs, no less than in the church, the Sunday school or the closet, there is a demand for Christians with back bone. An invertebrate Christian is not of the Spirit's creation; [is not that a misnomer?] he is of no use to God or man. In these times there is not one-tenth part of the danger from the open assaults of infidels upon Christianity that there is from betrayal of it by its professed followers. The Captain of our salvation gives us his colors. His honor is in our hands. His command is to be faithful unto death. Let us die sooner than lower the colors."

Endless Suffering.

Speaking on the eternal suffering of the wicked Barnes the commentator said, "A hundred difficulties meet the mind when we think on this great subject; and they meet us when we endeavor to urge our fellow sinners to be reconciled to God, and put confidence in him. I confess for one that I feel these, and feel them more sensibly and powerfully the more I look at them, and the longer I live. I do not know that I have a ray of light on this subject, which I had not when the subject first flashed across my soul. I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewed with the dying and the dead, and why man must suffer to all eternity."

How our heart goes out toward a man whose sense of right would not allow him to accept the makeshift explanations of orthodoxy for the eternity of suffering; and at the same time was so blinded by the heathen dogma of the immortality of the soul that the divine key to the truth could not be used. How we should praise our God and Father for the rays of light that have lumined our pathway, and scattered the fog of mysticism in which we once groped.

Communicated.

In the Body; Out of the Body.
2. Cor. 12: 2, 3.

The above terms are supposed to teach that a man can be in a conscious state while dead as well as while he is alive. If Paul here taught that doctrine, he was greatly at variance with other portions of his writings and the Scriptures in general. Neither does this Scripture teach that Paul went to the theological "heaven" where immortal souls are supposed to go "when the body dies." We can avoid a great deal of misunderstanding of Scripture by giving due attention to everything an author says on any given subject. What is Paul writing about in this chapter? What prompts him to use the terms here employed? "I will come to visions and revelations of the Lord," says Paul. v. 1. Let *us* "come to" these, and follow his line of thought. He knew a man above 14 years ago (whether in the body or out of the body; he could not tell; God knew), that such a man was caught up to the third heaven and paradise, and heard words which he was not permitted to speak. v. 2, 4. This he calls "visions and revelations of the Lord." In these "visions" he saw things which added to his stock of knowledge of divine matters, and these he styles "revelations." This was perfectly in keeping with God's manner and methods of making "revelations" of his will concerning mankind. We would not rob any term here employed of its meaning or import. Yet I can not help calling the reader's attention to the Greek verb here translated "caught up"—*Harpazo*. It is found ten times in the N. T. The preposition "up" is not in the original, so that we are not obliged to read "caught up." We might as well read "caught down" as far as the requirements of the original are concerned. It depends upon the context and general import of the text what preposition to use. We find the same verb in Acts. viii: 39, where it is said that "the Spirit of the Lord caught away (Gr. *eerpasen*) Philip." The latter was conveyed away bodily. In our chapter is a man who is caught away as far as the third heaven and paradise, but whether bodily or not he is not able to say. The terms "in the body" and "out of the body" are found in other parts of Paul's writings. See I. Cor. vi: 18-20. "Every sin that a man doeth (except fornication) is without the body" (*ektos ton somatos*). This is precisely the same as "out of the body" (*ekstos ou somatos*) in 2. Cor. xii: 2-3. Did the apostle wish to be understood that sins other than fornication are committed without any relation to the body, in a disembodied state? What about theft? or murder? or swearing? Is not the body concerned in them? Certainly. Yet they are *ektos ton somatos*. Since the term "out of the body" in one case manifestly does not refer to a disembodied state, why should the other, especially in the entire absence of such teaching from the Bible?

Where was this man while thus "conveyed away?" As far as the third heaven and paradise. What heaven? Men are in the habit of dividing heaven into three stories: 1. The atmospheric heaven. 2. The planetary heaven. 3. The place of God's abode. And the supposition is that Paul was caught up into the presence of God. Bear in mind, Paul did not pretend to know whether in the body or out of the body; therefore let no one dogmatize that a disembodied spirit went to heaven. There is as good reason to affirm that a literal, tangible body went to heaven, as far as this language is concerned. God only knows the exact manner in which he was conveyed away. What was the object of this "vision?" The apostle does not say except to associate the idea of "revelations" with "visions." What was revealed to him, he was not permitted to tell. No doubt it was for his good and that of the church. If that proves anything in favor of men going to heaven either in or out of the body, it is difficult to see where the proof lies. He states that such a one was conveyed away to the third heaven and paradise. What heaven? "The third." We read in the epistles of Peter of "the heavens" which "were of old and the earth standing out of water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now (in distinction from "the heavens and the earth" constituting "the world that then was") by the same word are kept in store reserved against the day of judgment and perdition of ungodly men." 2. Pet. iii: 1-7. Here we have two "heavens and earth" in succession. Is there a third? We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." v. 13. Here is a third. Paul was caught away to "the third." In connection with this he saw "paradise." We understand that paradise was once on the earth. Does it exist now? Not on the earth as far as we know. Is it in heaven? If it is, we have no record of the transfer. Paradise with all its beauty and loveliness is to be restored. The curse pronounced upon the ground because of man's transgression (Gen. iii: 17) is to be taken away, so that "there shall be no more curse" (where it was—on the ground). Rev. xxii: 3. The overcomer has the promise of eating of the tree (wood) of life which is in the midst of the paradise of God. Rev. ii: 7. The tree (or wood) of life is on either side of the river issuing from the throne of God and the Lamb. Rev. xxii: 1. That river is in the midst of the street of the holy city which John saw coming down from God out of heaven. Rev. xxi: 1-3. That city came down when the new heaven and earth were established (Paul's "third heaven"). Here are some of the features of the first paradise: The tree of life, with its fruit for the overcomer and healing for the nations, the river of water of life; no more curse, no sorrow, no crying, no more pain; all these done away, as belonging to "the former things," the "former heaven and earth" in which we now move. Gen. ii: 8-15; Rev. 21, 22. The things which Paul saw in his "visions" seemed so life-like and real that he was unable to tell whether he was conveyed away bodily or in spirit as the prophet Ezekiel. (8: 3 and others) Here the prophet says, "The spirit lifted me up between the earth and heaven, and brought me in the visions of God to Jerusalem." He was not lifted up bodily, for he himself says it was "in the visions of God."

I have endeavored to give a brief answer to the brother's questions, and trust this may do him as well as others good.

A. H. ZILMER.

Report of Labor.

By an urgent request from Bro. Zilmer and the church in Warren Co., my husband and myself arranged to go to them to hold a series of meetings beginning October 16th. We were indeed glad to meet the brethren at Pleasant View once more, for our former work among them had always been very pleasant and profitable, all working so harmoniously, drinking into the spirit of the work. The sad event of Bro. Harry Evans' death cast a deep gloom over all, for he was universally beloved, and we believe their love and respect for "Uncle Harry" actuated some to accept the Christ, for O, they must see him again when the King comes in. Bro. Evans' funeral took place Thursday Oct. 15th, and the eve of the 16th our meetings began, and from the very first meeting all felt the blessed Spirit of God moving the hearts At the first invitation to accept the gospel Ada Evans, Emma Shawcross and Harvey Conner came forward, the next evening Evert Byers, Ora Flint and Earl Mahaffey expressed their desire to become a part of the body of Christ. Night after night the interest increased, and as the gospel of God's dear Son was given to them, they seemed to realize their need of it, and eight more came forward, Mrs. Daisy Wilson, Jessie Sicks, Beaulah Martin, Clarence Sicks, Lida Wilson, Cora Wilson, Mrs. Anna McCandless and Clarence Day, and Sunday Oct. 25th, we drove nine miles to Alvin, and while throngs of people stood on the bank 14 happy souls were immersed into the Christ. In the evening the right hand of fellowship was extended to them by the church and the Sacrament of the Lord's Supper administed. What a day of rejoicing it was, it seemed our cup of joy was almost full, but we were yet to see greater proofs of God's love and mercy. We had expected to close our meetings and go to Plymouth to begin work there but word came from Bro. Underwood that the church furnace had given out and while they were getting the new one in we could remain here, and in the waiting time ten more were added to the body of Christ. Again, we with a large company of friends drove to Alvin, and buried these dear ones into his all-saving name. Monday evening Nov. 2nd we organized a Berean society and had a Bible reading. Tuesday evening was announced as our last meeting, but two more expressed a desire to become the children of God, and Wednesday morning we went again to the water and baptized them extending the hand of fellowship and administering the Lord's Supper in the evening. We made an appeal for THE RESTITUTION paper and ten names were added to the list, most of them new names. While the friends sung "God be with you till we meet again" all came and gave us the good bye hand shake. May God keep all these dear ones in the love of the truth is our prayer.

R. W. & M. A. WOODWARD.

To the brethren of Kansas and Missouri:

I have left Ransom, Kan., and until further notice I will receive letters at Canton, Kan. My meeting at Prairie Point in north central Kansas was well attended, the house being full every night, with good attention. While there were no additions, yet the interest was so good that we have hopes that the seed sown may yet bring good results. We will visit that point again in December. Sister Coons of Clay Center assisted me very materially with her singing and the organ. In January we expect to be in northeast Kansas, and in February in Missouri. Let all who desire to correspond with me address me at Canton, Kan. for the present.

A. W. DARBY.

The Indiana Conference.

Regarding the Programme for this meeting, the Committee, acting under suggestion given, have held off making definite announcement on account of Brother and Sister Woodward having meetings here. Should an interest be awakened by their efforts, then the preaching by others should naturally be along lines that will aid in advancing the work.

Bro. Wagoner will be here, and has given as a subject "An abstract of title," and will be good no doubt. Bro. Hatch gives as his subject "The judgments of the Lord are true and righteous altogether." Bro Zilmer says he will speak on "The Commonwealth of Israel," and Bro. Wince will fill his place as usual with something appropriate.

With this array of talent, and possibly others, added to Bro. and Sister Woodward's well known ability, all who attend can be assured that a programme will be announced that will be full of good things. The Plymouth friends are anxious to have a good attendance, and will gladly care for you while with them. Come and enjoy the meetings, and help by your presence, your counsel and your prayers.

THE PROGRAMME COMMITTEE.

What is Heroism?

The wonder has always been great to me that heroism has never been supposed to be in any wise consistent with the practice of supplying people with food or clothes, but rather with that of quartering oneself upon them for food, and stripping them of their clothes. Spoiling of armor has been an heroic deed in all ages, but the selling of clothes, old or new, has never taken any color of magnanimity. Yet one does not see why feeding the hungry and clothing the naked should ever become base business, even when engaged in on a large scale. If one could contrive to attach the notion of conquest to them anyhow; so that, supposing there were anywhere an obstinate race who refused to be comforted, one might take some pride in giving them compulsory comfort, and, as it were, occupying a country with one's gifts, instead of one's armies! If one could only consider it as much a victory to get a barren field sown as to get an eared field stripped, and contend who should build villages instead of who should "carry" them! Are not all forms of heroism conceivable in doing these serviceable deeds?—*Ruskin.*

Russian activity in Palestine is not carried on openly, but under the guise of missionary zeal. Today there are 155 Russian schools in Syria and Palestine educating 15,000 children, as against 2,000 three years ago. Jerusalem, in particular, is the object of Russia's solicitude. Here she is busy buying land and erecting buildings of all kinds—missions, schools, hospitals, and monasteries. In fact, the Russian "New Jerusalem" forms a town of its own, and is practically a fortress commanding the older Jerusalem, and surrounded by a strong wall ...The promotion of schools for the education of native children serves as an excellent medium for the extension of her influence. No money is spared. The most promising Arab pupils are sent to Russia to complete their education. They return with Russian wives to become teachers in the Palestinian schools, and having acquired strong Russian leanings, they naturally do their best to spread Russian ideas in their native land. Russia's great object now is to lay hands upon the holy places in Jerusalem, in which at present she has no share. The Greek sepulchere and monasteries have hitherto belonged to the Greek Church in Jerusalem, and this body does not acknowledge the authority of the Russian Orthodox Church. But it seems only a question of time when Russia will oust the Greek church, and put forward the claims of her own church.—*Things to Come.*

Married.

On Oct. 20, 1903, at the residence of Wm. Mills, Mr. Harry Brucklebank to Miss Lottie Duren, both of Wenatchee, Wash., Elder Walker Perrine officiating. Both were united to Christ by repentance and baptism during the summer. Made one in this life, we trust that they will be found a united couple in the kingdom age.

WALKER PERRINE.

Reduced Fares to Chicago.

November 29th, 30th, and December 1st, excursion tickets to Chicago, account Fourth Annual International Live Stock Exposition will be sold via Pennsylvania Lines. For further information, apply to nearest Ticket Agent of Pennsylvania Lines.

What Makes Our Gifts Worth While.

Not the amount of giving, but the spirit in which right giving goes out, is what God commends. God does not need our gifts large or small, even for his best cause. But we need the blessing which God gives freely to the cheerful giver who gives in a right spirit. The gift that has been most commended in all the ages was the simple farthing of a loving poor widow, in contrast with the large offerings of the rich, who won no commendation as a reward of their gifts or their spirit. When King Saul offered in sacrifice to Jehovah costly gifts that he had been directed to destroy, the rebuke of Jehovah came to him by Samuel, "To obey is better than sacrifice, and to hearken than the fat of rams." So always, not the gift, but the spirit of the giver, commends itself to God. A costly gift of a rich man may have a blessing when the farthing of a poor man lacks it. A good spirit does not necessarily go with a small gift or with a large one, but God knows and notes the spirit that we have this in mind as we give, or wish to give.—*S. S. Times.*

Can You Desire a Better Opportunity?

Not our particular position or sphere in life, but the spirit in which we do or bear what is set before us or is laid on us, measures our faithfulness and our influence in the sight of our fellows and in God's sight. Our opportunities, just where and as we are, may be the means of fitting us for highest good to those about us, and for fullest appreciation and improvement of our place in God's service. One who is on the throne of a great world-power, in the sight of all the nations of earth, has no better opportunity of doing his best and most in the sight of God, and God's dear ones, than has a helpless invalid in a garret or cellar who seems all alone in the world. God would have us do faithfully and bear lovingly what he appoints for us in the place where we are. He asks nothing more or better; why should we?—*S. S. Times.*

Some tell us that "man cannot live without sin." Then sin must be essential to life; and salvation from all sin would kill him. A Calvinistic preacher, holding that view, once accosted Billy Hibbard, an early Methodist preacher who was an ardent advocate of holiness, with this incredulous inquiry: "Mr. Hibbard, can you live without sin?" The laconic reply was ready: "Very comfortably, brother, very comfortably."

"Now, in order that people may be happy in their work, these three things are needful. They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or rather knowledge that so much work has been done well, and fruitfully done, whatever the world may say or think about it."

The message of salvation is free to all the world; yet send a message of pardon today and you can't get it free out of Garrison!—*F. H. Gurney.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

Jesse White	1 50
Mrs J P Jaeger	1 50
Abbie Baker	1 00
Mrs S Sherland	50
Mrs Albert Burton	50
M A Woodward	1 75
A lover of truth	3 50

Low Fares for Thanksgiving Trips.

Excursion tickets will be sold November 25th and 26th at ticket stations of the Pennsylvania Lines to stations on those lines within 150 miles of selling point, good returning until November 30th, inclusive. Low fare tickets will also be sold for students and instructors of colleges, seminaries and universities going home to spend Thanksgiving holiday vacation. For particulars, consult Local Ticket Agent of Pennsylvania Lines.

Poetry.

Is It Worth While?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other,
In blackness of heart that we wait the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other.
God pardon us all for the triumphs we feel,
When a fellow goes down 'neath his load on the leather,
Pierced to the heart; words are keener than steel,
And mightier far for woe than for weal.

Were it not well, in this brief little journey,
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Extending the hands to be and abide
Forever, or days, in dust at his side?

Look at the trees saluting each other;
Look at the lambs all in peace on the plain.
Man, and man only, makes war on his brother;
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow down into the dust?
God pity us all! We're too small for trouble.
All of us together, like leaves in a gust,
Tumbled, jostled, down into the dust.

—Joaquin Miller.

Communicated.

The Gospel of the Kingdom of God Endangered in Scotland. No. 7.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebrews. "With one mind striving together for the faith of the gospel." Paul.

The present writer's only apology for directing the attention of the readers of THE RESTITUTION to this subject is its paramount importance. The gospel is placed in jeopardy by some of its professed friends of some forty years' standing. The same thing might happen anywhere in these days of easy going so-called Christian principles. It might become any one's duty to contend, even with his brethren in defence of "the faith."

The editor and the readers of THE RESTITUTION will doubtless acknowledge that even what might seem a trifling divergence from the gospel and its obedience may call for some lengthy exposition to clear up simple points. Previous papers especially No. 5, will show this. Paul's counsel to disciples, "Examine yourselves whether ye be in the faith," is clearly to this effect.

This subject has now to certain extent become public, not only in THE RESTITUTION, but in the Messenger (Glasgow). In the latter what may be called a disruption of the Church in Edinburgh has been intimated, in the secession of twenty-nine members, these forming a separate assembly.

The laxity of 1891 is seen in allowing, as valid, an admittedly defective pre-baptismal faith, in the case of applicants for membership, if such dipping had been followed by the knowledge and belief of the gospel of the kingdom of God. To make this point quite plain I quote the resolution of '91:—

"The Church carefully considered the question of the re-immersion of those whose pre-baptismal knowledge did not reach the standard above stated. It resolves that re-immersion be not required from applicants for membership who at the time of their baptism believed in the Lord Jesus Christ as the Son of God, and their Savior, and who now confess their belief in the foregoing truth." The "standard above stated," and "the foregoing truths," have reference to the things of the kingdom, etc. set out in first resolution.

In 1902 a still more lax resolution was proposed, and which was adopted by a narrow majority of members present at a meeting, at which little more than half of the members of the Church were present. I give here the terms of the resolution:—

"Membership. The Church welcomes to its membership all who believe in God, and accept the Scriptures of the Old and New Testaments as the Word of God, the divine rule of faith and practice; who, having truly repented of their sins, have been immersed in water in the name of the Lord Jesus, believing him to be the Christ, the Son of God, who died for their sins, rose again for their justification, and is now in the presence of God as their great High Priest. This profession of faith by applicants for baptism shall in all cases be accepted as sufficient."

This was strongly dissented from by the minority. A plebiscite was asked but was refused.

The promoters of the new resolutions say, "We do not propose to alter in the smallest degree the principles embodied in the present constitution of the Church." That is the '91 constitution. This may be conformable to fact in the sense that the '91 constitution allowed baptism on an admittedly defective faith to be valid in the case of applicants for membership, and in the case of occasional visitors. At the same time, however, the '91 constitution, secured the true faith of the membership by requiring post baptismal belief of the gospel of the kingdom. In both cases true "obedience of faith" (Acts vi. 7) is ignored, and from this point of view both "constitutions" are indefensible. The laxity in both cases as regards the gospel may be said to be infinite; while the difference between '91 and '02 is practically infinitesimal.

Again the promoters of the 1902 resolutions give some "Reasons for their proposals." One of these is, "Appeals to the authority of the past, or to conservative instincts in general, are altogether beside the mark. Our constitution must be true, not to the standards of fifty, twenty, or even ten years ago, but to the convictions and personal practices of today." But what of the "standards" of the first century? The claim here is virtually one that the church of Christ is a voluntary society, like any secular institution. This is evident from their own words just quoted. It is also proved by the statements of the secessionists in their controversy with those left behind. Quoting the resolution of 1891 referring to re-immersion, they say, "This is what you now call a 'principle.' It has no claim to such a distinction, being a mere resort to human expediency.....It was simply resorted to as the best solution we could find for a difficulty.....The danger of such a device is seen now, when it is used as an argument for making a much more serious departure from Bible precedent." It "was a measure of expediency which is open to the grave objection that it is without divine authority. There is undoubtedly much to be said in its favors in view of the merciful nature of our High Priest," etc. But the new departure which you have made is quite on a different footing," etc. Referring to the resolution of 1902, the 29 say, speaking of the gospel of the kingdom and the truth of life in Christ—"you are drifting away from them, and the process must naturally go on.....The present condition of apostasy in Christendom was reached not all at once, but by a gradual process.....You have taken the first step in this downward course.....We are resolved to stop the evil at its beginning."

We have spoken of the 1902 party as treating the church as a voluntary institution. In such a case expediency and human wisdom come into action in moulding its constitution so-called. Along with this policy this party does not shrink from claiming apostolic authority for their action. It so happens that both expediency and claim for divine authority are met by explicit Scripture declarations. They say, "Our proposal now is designed to bring us into truer accord with the usage of the apostolic church." What is that "usage"? We have it described in plain terms. It is based on our Lord's declaration, "Upon this rock I will build my church." That is, through the instrumentality of his servants; for we read "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." We find the first instance of this "working" on Pentecost. "About 3000 souls were added," through belief and obedience following on Peter's testimony, the pith of which was that "the Messiah had been raised up to sit on David's throne." In the same chapter it is recorded that "the Lord added to the church daily such as should be saved." Some ten years later this is (without fault) referred to as an "apostolic usage," thus, "much people was added unto the Lord." Later still, that Paul "separated the disciples." We read of this as the "church of Ephesus." At the earliest period we find the class of persons spoken of in these usages described as "obedient to the faith."

It is submitted that true "conservative instincts" will always seek to be "in accord" with the "apostolic usage" alluded to in the testimonies quoted, rather than with "the convictions and personal practices of today," as preferred by the advocates of the 1902 constitution. It is simply a question between "God's building," as Paul calls it, and man's building constructed to accord with "the convictions" of those who have declared in "dealing with the fellowship of occasional visitors, communion is made free to all baptized persons holding the common faith of Christendom."

"The convictions.....of today." What are "convictions"? In most cases in religious matters are they more than strong opinions? They may be right or they may be wrong. They may be based on "the faith of the gospel," or otherwise on mere inferences. The so-called "common faith of Christendom," from the Roman Catholic church down to Baptists, so-called "Reformation," etc. is little else than a fulfilment of Paul's prediction "they shall be turned unto fables." And yet with all these there is no lack of "convictions."

J. CAMERON.

The Judgments of God.

"And as it is appointed unto men once to die and after this the judgment." Heb. ix. 27.

We notice this judgment is after death. Some men's sins are opened beforehand going before to judgment and some men they follow after. Tim. v. 24. For as in Adam all die, even so in Christ shall all be made. 1 Cor. xv. 22. This judgment is before death. For God told the woman, that her seed should bruise the serpent's head. Gen. iii. 15. And we see men perish under this sentence, indiscriminately, without respect of persons. But where there is no law there is no transgression. Rom. iv. 15. For until the law sin was in the world, but is not imputed where there is no law. Rom. v. 13. If this be the case how can any one perish without law. For without the law sin is dead. Rom. vii. 8. And the strength of sin is the law. 1 Cor. xv. 56. Then how can any one perish without law, except in Adam? For sin is the the transgression of the law. 1 John iii. 4. Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Rom. v. 14. And it did not cease at Moses. For Christ died under that reign of death, so that death could not have been the wages, but the result of sin. Here is the death he tasted for every man. Not instead of every man; and if every man is not released from the power of this death, then he paid for what he what he will never reap.

This is the death that he abolished, and brought life and immortality to light through the gospel. 2 Tim. i. 10. Here the sin of the world was taken away. Jno. i. 29. And at this juncture the second death law begins. And this is the law that condemns the world; the law of sin and death. Here the second sting of the serpent is removed from them who accept Christ. For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him might not perish, but have eternal life. Jno. iii. 14, 15; Num. xxi. 8, 9. Here is the second death law. But the law of the Spirit of life in Christ makes man free from this law of sin and death, and there is no other that any one is made free from. Even Christ himself went down under the power of death in Adam. So the wilderness law is the second death law. And every man receives his wages for rejecting the law of the Spirit of life in Christ. For God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. 31. And Peter says the Lord knoweth how to deliver the godly out of temptation; and to reserve the unjust to the day of judgment to be punished. 2 Pet. ii. and ix. And here is evidence of a resurrection of the dead, both of the just and unjust. Acts xxiv. 15. And by commencing at the fourth verse of 2 Peter and reading to ninth, we find he begins with angels, and says they are reserved unto judgment. And I think, if we read carefully, we will find that those angels were the ungodly, or the unjust which he says the Lord knows how to reserve to the day of judgment. And Jude speaks of the same event, and says they are twice dead and plucked up by the roots. Could any thing be twice dead, and only once alive? And Enoch prophesied of the same, and says that the saints are to help execute this judgment when Christ comes. Jude 12 to 15. For to this end Christ both died and rose and revived that he might be Lord both of the dead and living. But why dost thou judge thy brother, or why dost thou set at naught thy brother, for we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Rom. xiv. 9 to 12; Isa. xlv. 22, 23. And the Psalmist David is plainer still on this point, for he says all they that be for unto earth shall eat and worship; all they that go down to the dust shall bow before him. And none can keep alive his own soul. Psa. xxii. 27 to 31. And if they were immortal; they would not need keeping alive, for they could not be killed. And Christ said, Marvel at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. Jno. v. 33, 29. But as this text is a disputed one, we will try another. Behold he cometh with the clouds. And every eye shall see him and they also which pierced him; and all kindreds of the earth shall wail because of him, even so. Amen. Those Roman soldiers that pierced him, could hardly see him, without a resurrection from the dead. Neither could all kindreds wail; there might be a few. And Paul says, he gave himself a ransom for all to be testified in due time. 1 Tim. ii. 6. And in due time he did for the ungodly. Rom. v. 6. And Paul reasoned of righteousness, temperance and a judgment to [illegible] said, Go thy way, for this time. Acts xxiv. 25. And why did he tremble? Because it points out man's wages, after death in Adam. For he certainly knew he would die that death before Paul preached to him. Paul believed in the resurrection, both of the just and unjust; and Felix believed it too, when Paul was through with him. But when is due time? When the dead both small and great stand before God the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And these are the books that we are writing from. For Christ said the words that I speak unto you shall judge you in the last day. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them; and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 12 to 15. Here is the wages of sin, when it is finished. But sin was not finished in the first Adam. Nor all pardoned in the second, or there could have been no judgment to come. But it is thought that the ungodly get their pay at death. But what does Christ say about it? When he sent his disciples to preach he said to them, into whatsoever city ye enter and they receive you not; shake off the dust of your feet for a testimony against them, verily I say unto you, that it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. Mark vi. 11; Matt. x. 14, 15. And what would Sodom and Gomorrah have to do with the day of judgment, if they had received their pay, and the debt canceled. But we think they have not according to the prophet. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. That is Jerusalem's captives will be brought at the same time. And in the midst of the captives of Sodom and Samaria, when thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to their former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride. For thus saith the Lord God; I will deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant. Ezek. xvi. 53, 55, 56, 59, 60, 61. Remember not by thy covenant. And Paul says, but this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts xxiv. 14, 15. And Paul believed this, because it was written in the law and the prophets. And it agrees with Peter where he says, the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished, and in this same chapter we find Paul's argument, for a judgment to come. And Paul expected a share in this judgment for he says, do ye not know the saints shall judge the world: and if the world shall be judged by you, are ye unworthy to judge the smallest matters, know ye not that we shall judge angels; how much more things that pertain to this life. 1 Cor. vi. 2, 3.

And this agrees with Peter, Jude and Enoch, for they say they are reserved in everlasting chains of darkness unto the judgment of the great day. 2 Pet. ii. 4; Jude 6, 14. Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the councils of the hearts: and then shall every man have praise of God. 1 Cor. iv. 5. And this is the time of Christ's judgment; pointed to by himself, the prophets, and apostles. For he says the Father judgeth no man, but hath committed all judgment unto the Son. Jno. v. 22. But he said, I came not to judge the world, but to save the world. So he that servant was not to judge. But if the Father had pronounced the final judgment upon two-thirds of the inhabitants of this world before Christ was born, how could he ordained of God to be the Judge of the quick and the dead at his appearing and kingdom. Acts x. 42; 2 Tim. iv. 1; 2 Peter iv. 5. Because he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. 31. And that day is, when the dead small and great shall stand before God, and the books were opened and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. Rev. xx. 12.

Let him know that he which converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins. Jas. v. 20. What death is this? Certainly not in Adam, for in Adam all die. It is the only death that Christ will save any one from. And it is the second death.

And Job says, that the wicked are reserved to the day of destruction, they shall be brought forth to the day of wrath. Job xxxi. 30. And David says, the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume into smoke shall they consume away. And when the wicked is cut off thou shalt see it. Psa. xxxvii. 34. How could he see it, if they were cut off in the first death? Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgments written; this honor have all his saints. Praise ye the Lord. Psa. cxlix. 5 to 9.

As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Jer. li. 49. If this is not a reproduction of Babylon, what is it? Although it is stated that they sleep a perpetual sleep, it cannot be until the after death judgment is rendered. For all they that go down to the dust shall bow before him and none can keep alive his own soul. Psa. xxii. 29. If there is any that doubts the literal fulfilment of this let them turn to the chapter and read the 8th, 16th and 18th verses, and see how literally they were fulfilled, and be convinced.

But let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil. Eccl. xii. 13, 14. But as Christ said, Judge not that ye be not judged. We have tried to represent the judgment of Christ, the apostles and prophets, with as little of our judgment as possible. As we hope to escape the judgment of misrepresenting them, knowing if what is written is true it will stand the test of that judgment, if not, it will be consumed as the wood, hay and stubble. For that is the day that will try every man's works, of what sort it is. 1 Cor. iii. 11 to 19. In love to all.

JNO. ARMITAGE.

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Obituary.

Died in Darien, N. Y., Oct. 27, 1903, Benjamin C. Simonds, aged 86 years, 6 months and 20 days. He was born in Geneseo, Livingston Co., N. Y., April 7, 1817. Was married to Almira H. Wait in 1843, who died in 1898. To them were born six sons, of whom only Frank W., Merritt D., and Chauncy T. survive him.

He purchased of his father-in-law, Russell Wait, in 1854, the homestead farm on which he lived until his death. In 1848 he began the investigation of the Bible on the nature and destiny of man, and accepted the glorious truth of eternal life through Christ alone, and saw that the doctrine of eternal torment of the wicked was not taught in the Bible, and in 1864 a church was organized with 43 members, and in 1867, a meeting house was built, and later a parsonage, he giving the land for both. All these years he has been faithful and true to the church, and loyal to every pastor. His home was a pilgrim's home until his wife died. He was always noted for his promptness and punctuality in attending all the services of the church to the last, and when he could hear but very little in the Sunday school and Bible class, he would remain, as he said, that his influence and presence might be felt on the side of truth. He was a man of decided convictions of Bible truth, a man of sterling integrity, on whose Christian character there never was a stain. He was a strong writer, and articles have appeared from time to time in THE RESTITUTION and other papers. Funeral sermon by Eld. E. B. Arnold, assisted by the writer who has twice been his pastor. A good man has fallen in hope of eternal life when Jesus comes.

A. P. MOORE.

Died at her home in Kingston, Ark., Oct. 17, 1903, of membraneous croup, Emily A., youngest daughter of Oscar A. and Mary M. Garton, aged 3 years, 4 months and 5 days. Little Emily was a bright little girl, every one loved her. We laid her to rest in the Presbyterian Campground to await the coming of the Lord. But we sorrow not as those who have no hope.

O. A. & M. M. GARTON.

Joseph Stevens, son of A. D. and Margaret Stevens, was born May 9, 1878 and died at Roll, Ind., Oct. 23, 1903. He had been a member of the C. B. church, but during the last year had attended meetings at the Church of God, and was convinced that immortality is not in this life, but is the gift of God through Jesus Christ at the resurrection at the last day. The funeral service was conducted at the Church in Roll, by the writer and the service at the grave was conducted by the Odd Fellows Lodge.

N. M. ROSEY.

Died near Foothill, Ont., on Nov. 4th, of pneumonia, Charles M. Platts, the beloved son of William and Myrtle Platts, aged two years and two months. But we sorrow not as those without hope. Jesus, the great life-giver, loved little children so much that he took them up in his arms and blessed them, and said, "Suffer them to come unto me, for of such is the kingdom of heaven." He also said, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." Yes, the prophet says they shall come again from the land of the enemy, and that there is hope in their end. Praise the Lord for the prospect. May we so order our lives that we may be counted worthy to see them again in the resurrection state and be united with them never more to part. In this sorrowful condition truly we can say, "In the beginning of life we are in the midst of death." I know from experience how to sympathize with the above parents, having lost two dear little ones myself, but I sorrow not without hope. I believe that he who raised Jesus from the dead is able to restore them again to life. May the time soon come for it to be fulfilled. Amen.

F. H. BOUK.

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Sac City, Iowa.

EVA STEARNS, Sec'y.

Notice.

To the brethren in Iowa:

Any desiring evangelistic work in their locality will please make application to the Conference board, so that the necessary arrangements can be made. Address Ft. Dodge, Ia.

O. J. ALLARD, Pres.

Announcement.

The Quarterly Conference of the Churches of God in Indiana will be held in Plymouth, Indiana, over Sunday, Nov. 15, 1903, beginning at 7:30 P. M. on Thursday previous. It is almost needless to specially invite our brethren and sisters to Plymouth, as the hospitality of this Church is so well known as to need no further commendation. It is the desire of the brethren and sisters to have a large attendance at this gathering, both from the State and from abroad. Come one and all and have a good time in spiritual fellowship.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec'y.

The Quarterly Conference of the Church of God of Central Washington will meet at the church house of the Church of God at Wenatchee, Wash., on Friday evening Dec. 4th at 7:30 P. M., and continue over the following Sunday. A good programme will be provided. Every one is urged to attend. Let us not forsake the assembling of ourselves together, but gather together for strength and mutual encouragement as we see the day approaching.

A. L. COBBALEY, Pres.
MYRTLE TITCHENAL, Sec.

Something New—Bible Studies.

Realizing the need of a more thorough distribution of good, wholesome literature, the Committee on Literature, appointed by the Indiana Conference, purpose to publish a series of four-page leaflets, to be known as "Bible Studies." They will contain expositions of Scripture by brethren W. H. Wilson, J. L. Wince, J. F. Wagoner, A. R. Zilmer, and other writers, and will be numbered consecutively. Number one appears in Oct. 7, issue of THE RESTITUTION under the heading, "The spirit shall return unto God who gave it." Others will follow later in the same way. We will offer them for sale as follows: 10 copies for 10 cents, 50 copies for 25 cents, 100 copies for 40 cents. Send money order or stamps to A. H. Zilmer, Plymouth, Ind.

Notice.

I would say to the brethren that having been again put in the field as Evangelist for the Northern Kansas and Missouri Conference, I am at your service and will go wherever called. While the last year's work did not come up to what we desired, yet the work closed in a very satisfactory condition, and the new year begins with better prospects than ever before.

Now, brethren give me your assistance, send in your pledge, or what you feel able to give for this year's work, and let me know where you are and the situation in your neighborhood.

The 1st of October (Thursday) I will begin a meeting at the Prairie Point School House in Cloud County, Kansas, 14 miles south-west of Concordia and 9 miles north-east of Glasco, in J. J. Wright's neighborhood. Let all the brethren in north central Kansas attend this meeting that can.

A. W. DARBY, Evan.

To the Called Out Ones.

I wish to say to the Household of Faith scattered throughout the Southern States, that I have now started on my Southern trip which I have had in mind for some time. I am now laboring in Southern Illinois, and will work south from that point. Many have responded, but there may still be others who would like to engage my services. If so, they can do so by addressing me at my Chicago home. The call is open to all Southern States.

There is great need of energy at this time, the time is so very short, when this Gentile age must cease. Are we all prepared? Address W. H. Wilson, 420 N. Willow Ave., Austin Station, Chicago, Ill.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Dear Restitution:

To the household of faith, believers in the gospel of the kingdom of God. Many of you know, through THE RESTITUTION, that on Sept. 15, I was elected State evangelist by the Ohio Conference held at Salem, O. I have been notified to begin a series of meetings lasting three weeks, one week at Tippecanoe City, Miami Co., and one week each at two other points in that county, beginning Saturday Nov. 21. I expect to leave home Friday, Nov. 13 for Mt. Vernon, at Bro. Robison's to stay over Sunday, Nov. 15, on the way to Tippecanoe city. My services are at the command of any in Ohio or elsewhere, to preach the simple truth to salvation. Brethren or sisters, if I can be of any use in your neighborhood let me know soon. A church building, a hall or a vacant store, wherever there is ordinary comfort, with or without seats, anywhere that the public can be reached will do. Address, 306 W. Main St., Salem, O.

Your brother waiting for Jesus.
P. NEILL.

Evangelist Notice.

In so much as the Conference of the Church of God of Central Washington has seen fit to elect us as evangelists for the ensuing Conference year, we wish to state that we stand ready to answer the call to duty. Any one desiring work done in our line will please drop us a line at our address at Wenatchee, Wash. Yours for the work.

N. D. & MYRTLE TITCHENAL.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

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Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $22 down to $5, making in all $320 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 13th Street, New York.

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S. R. Clakenbeard, Bonham, Texas.
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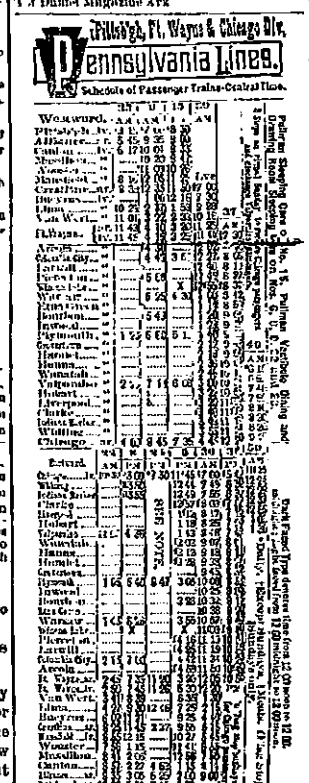

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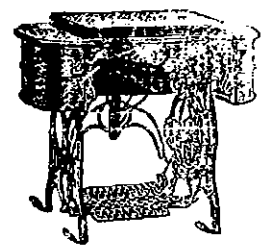

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now are in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1246 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborn and G. A. Macey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every last day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Noll Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eskelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ralsh Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Clinton, Ill.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Procter both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 318, W Main st. at 10:30 a m. All invited.

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Poetry.

The Smile Box.

In I know the box where the smiles are kept,
No matter how large the key
It stirs the look, I'd try so hard
I'm sure 'twould open for me;
The cover the hand and the eyes bounded set,
Lest some the smiles to play,
That the children's faces might hold them fast,
For many and many a day.

In I know a box that was large enough
To hold all the sunny I need,
I'd try, together the world over,
From nursery, see [illegible]
The sweet smiles I am hoarding, I'd pack them in,
And, turning the [illegible] key,
I'd hire a giant to drop the box
In the depths of the deep, deep sea.

Communicated.

Privileges of God's Children.

ROM. VIII. 17.

The present privileges of God's children is a subject that to them should be second only to that of the great consummation. O how exalted they are; how rich they are; how abundant they are; how gracious they are. Have we all come together in the right spirit to consider them? Have our thoughts and words indicated since rising this morning that we were trying to shut out all business and other secular affairs, so that the Word of truth may have a free course within us; and that we may worship without distraction? If so, we will be abundantly blessed while waiting upon the Lord. The words to which I could direct attention are found in Romans viii. 17, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be, that we suffer with him, that we may be glorified together." The form and construction of this text shows that it has an intimate connection with the preceding verses which describe the exalted character of true believers; they are

CHILDREN OF GOD

interested in his paternal love, assured of his paternal care, and authorized to expect from him every blessing such a Father can bestow. And secondly, they refer to the means where those who become children can ascertain the fact of these privileges. The Spirit beareth witness with our spirit *that we are* children of God. Or, to use the parallel passage in Galatians, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying

ABBA, FATHER,"—

imparting the comforting, tranquilizing, satisfying persuasion, that although we were disobedient, our Father has forgiven us without depriving us of any of our privileges as children; and emboldening us to come to him with filial confidence and reliance and claim the exertion of his paternal love and power on our behalf without fear of contradiction or repulse. Then my text goes on to say, "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together;" and it behooves us all to notice the *terms* on which our glorification together is assured. These words mean that we shall

NOT BE GLORIFIED

together with him, if we do *not* suffer together with him. They mean that we certainly *will* be glorified together with him if we certainly suffer with him. It would be well to remember that suffering is SUFFERING, and suffering is a painful experience mentally or physically,—something to bear up under without flinching; to sustain loss or injury. All these specifications are included in the word afflictions. And we know from the Word of the Spirit, and also by experience, that no affliction is for the present joyous, but grievous; but it adds, that "*afterwards it yields* the peaceable fruits of righteousness to them that are exercised thereby." And therefore it is an illustration of the statement that the Father corrects his children for their profit; and

SCOURGES EVERY SON

whom he receives; and also the verification of the promise that all things shall work for the good of those who love the Lord, and are the called according to his purpose. This discipline, strange as it may appear to an alien, is one of the privileges of God's children; it is a part of their patrimony. If it is an honor to *reign* with Christ, why is it not an honor to *suffer* with him? We must not let it get out of our minds that suffering with Christ is essential to glorification with him.

As the law of nature and the insti[illegible] authorize children to expect the ultimate possession of property belonging to their parents; so, when

GOD CONDESCENDS

to stand towards us in the relation of a Father, and pledged himself to act the part of a Father, and is not ashamed to call himself our God, having prepared for them a city, this caused the Psalmist to say in astonishment, "O how great is thy goodness which thou hast laid up for them that fear thee. And am I not satisfied in saying there is great goodness manifested towards them that fear him which is not laid up for them,—I mean to say I think a vast amount of his goodness

IS SPENT UPON US,—

laid out upon us now, so that we can be happy partakers of it as we go along; and for want of which we would faint by the way. I think you all agree to this; and as these present-tense blessings are dispensed according to promise, how can we fail to take it as *prima facia* evidence that the rich, great, far more, exceeding and eternal weight of glory

LAID UP FOR US,

will be as certainly bestowed as are those of the present. Every live Christian finds in this assurance, much sustaining power to bridge over the trials of this transitory state. Looked at from a natural point of view the experience of God's children, in this life is often not much to be envied. They are frequently in poverty, shame, reproach, misrepresentation, opposition and persecution. This is not to be wondered at. They who are natural can only see one side. They only see the present, and do not know why the present is as it is; and hence decide that, as a bird in hand is worth two in the bush, they will get all they can out of the present, and let the future take care of itself. With

HEIRS OF GOD,

how different! They have food to eat the natural man knows nothing of. And whatever their outward lot they are still heirs of God, richer than the richest, and greater than the greatest of those who are rich and great only in this world's goods. And by virtue of the Fatherhood of God they have the assurance that although things *seem* to go against them, the loving Father is at the helm, and will withhold no thing good for them to have, so long as they walk uprightly; and all things will work together for good to them because

THEY LOVE GOD,

and have been called according to his purpose. They may not see *how*, it will thus work; they trust him in the *dark* as in the light. I do not understand that all the good to result from the working together of all things, whether pleasant or unpleasant, profitable or unprofitable may be attained in this mortal existance; some of the good results may; but I apprehend that the bulk of them will not. The Father corrects his children for their *profit;* that does not mean that they can depend that every business enterprise will be profitable. Or that business disaster from want of good common sense, or sound judgment will be prevented; or that ill health may be obviated although they toil day after day within a few inches of their life,—or eat or drink inordinately. I think the Spirit *specially* points in this Scripture to the

GRAND ULTIMATE,—

when those who have come up through great tribulation shall have passed out of the human into the divine. This was the purpose, according to which we were called; the end desired, —the eternal purpose; the purpose to people this planet with holy inhabitants, divine of nature. It is often said, practically, "Why did not God create from the ground the holy inhabitants for this planet? Why did he go such a round-about way to accomplish it if he is all-wise and all powerful?" Whoever talks like this is in utter ignorance of the principles underlying the economy of God, and also ignorant of what holiness; 'is, or else they would never t[illegible] *comp* to do what it was *made* to do, could be holy. In the very nature of things there could be no moral excellence in a creature of that kind; if ever so perfect in its action it would only be perfect

MECHANICAL ACTION.

It could not choose the right and reject the wrong; and moral excellence were an impossibility. All can see that there could be neither rewards nor punishments if men were in no sense responsible for their actions. And motives to faith and obedience could not be offered to mere living machines; no offer of salvation and eternal glory could be made to creatures like that.

I continually aim in my morning addresses to set forth God's goodness and mercy toward us *now*, as well as what he purposes to do for us in the future ages, and some may think the subject is getting threadbare; but as long as there are any who do not appear to appreciate God's provisions for his children in this life, I am obliged to give the note of warning, because I am persuaded there is no likelihood that they will ever have

AN OPPORTUNITY

to appreciate the riches of his grace which, astonished, the Psalmist had a glimpse of, when they will be disbursed, unless they revive the things that remain, and then turn to the Lord with a full purpose of heart.

It is inexplicable to me, how one who has known the blessedness of him whose iniquities are pardoned and whose sin is covered, can miss that blessedness without feeling an aching void the world cannot fill. I wonder, that, as the blessedness of the pardoned one was a *foretaste* of the glory to be revealed in him;—yes; I wonder if I would not have a fearful expectation of judgment and

THE FIERY INDIGNATION

which shall devour the adversaries, if I felt that aching void; which, thanks to the God of all grace I do not. I think I would, and I would richly deserve it; it would reveal the basest ingratitude to belittle and neglect the means provided by God to keep me in the narrow way,—and all the earnest pleadings of the Spirit not to forsake the assembly of his saints but exhort one another and so much the more as we see the day approaching,—to watch and pray lest we enter into temptation; and to enlighten the world with saving truth; and by our walk and conversation recommend the religion of the Bible, by avoiding the very appearance of evil; and to remind each other that the Lord will reward all according to their works when he comes; so that one and all may remember that if we do no work *for him* during his absence, he will bestow no reward. If we spend all religious efforts on ourselves,—only try just

TO SAVE OURSELVES,

it is difficult to tell how our names can get on the pay roll. It is important to remember that there are things we must do, and things we must not do. One is as important as the other, so far as I can see. It is important to remember that Jesus will say, by and by, "inasmuch as *you did it not* unto one of the least of these my brethren, ye did it not to me." No one will say this was only applicable to the case referred to. If it is not a broad, —universal principle, why has it been sent to us? But while it is true, that as adopted children we enjoy amazing privileges now, the words of my text do not point principally to them, when it speaks of heirs of God; *they* are not the inheritance proper, of the saints in light,—but point to the things in reversion,—and what Peter calls "an [illegible] nce incorruptible, undefiled [illegible] fadeth not away." Unlike [illegible] arents whose riches may take [illegible] d fly away.—the passage just [illegible] shows that we have nothing [illegible] and from

HEIRS OF FORTUNE,

[illegible] nce of the saints will never [illegible] Heirs of God are joint-[illegible] hrist and are to be glori-[illegible] h him. It is in him [illegible] *inheritance* [illegible] 's title be clear, our which is a share in his, is equally *valid*.

In the next place I call attention to the connection between the inheritance and our relation to God as his children. *If children*, then heirs. This implies that none but children will be recognized as heirs, or allowed to inherit. It is the *relation* that gives the right. Our Lord once spoke of not taking the children's bread and giving it to dogs, and he will not take the inheritance of the children and give it to those who remain aliens in spite of divine entreaty. Before passing to enumerate some of the things in reversion for us I want to mention several other things in connection with our

SUFFERING WITH CHRIST.

It is possible to get into such a state of mind by trying to shun the remaining sufferings of Christ, and by long neglect of duties, as to become judicially hardened. It is possible to so provoke God by obstinate and long continued unfaithfulness while outwardly still *professing*, that he may let us alone. It would not be difficult to prove that God does give up some to a worldly, reprobate, backsliding spirit. No one in his right mind will say it is unreasonable that we should be required to suffer with Christ in order to be glorified together with him, when it is along with Christ we are to suffer; and when he preceded us in the path of temptation, and self-denial and trial, and since he demands nothing of us that he has not already in a vastly higher degree practiced himself for our sakes. It is

NOT UNREASONABLE

for a servant to suffer as his master suffers; it is not unreasonable for a private soldier to suffer what his general suffers. Where our Captain bravely leads us we should resolutely follow. Our Master first suffered and then entered into his glory. Again, it *is* reasonable that God should test our faith in view of the exalted destiny offered to us,—the eternal weight of glory. He tested Abraham,—he tests the faith of all his children in some way; and we have all enlisted to suffer; and shall we become deserters? God is, however, not unkind,—we shall not be tempted above what we are able with his assistance to bear. The angels of the Lord encamp round about them that fear him. They are sent forth to serve them who are heirs of salvation. But O, let us in these days of abounding iniquity be doubly diligent, doubly watchful, doubly prayerful, so as to be ready for any crisis that shall test the texture of our faith. But be it

[illegible] LIGHT OR HEAVY,

our Lord says, "Be of good cheer; I have overcome the world;" and our gracious Father says: "My grace shall be sufficient for thee;" "Call upon me in the day of trouble and I will deliver thee;" but at the worst, Paul's estimate of the trials of life was, that they were *light* afflictions, and are comparatively but for a moment—and not worthy to be compared with the glory *to be* revealed in us; and when we consider that our partnership in God includes his *nature*, his *wisdom*, his power, his glory, and his knowledge, adequate to fit us for the transcendant and glorious purpose for us in the Anointed Jesus,—[illegible] how can we

RALLY WITH THE WORLD?

How can we faint by the way? How can we weary in well doing? How can we bear the thought of being left out when the Lord shall number up his jewels?

If I had time and strength to transcribe what our God and Father has given us glimpses of in the ages to come, to round out the prize to fix the eye of faith upon, I would be glad to do it,—but it is a vast subject, and as Isaiah said thousands of years ago, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." But I will mention some things revealed. A crown of life,

A CROWN OF GLORY,

a kingdom and glory, world-wide in extent, and everlasting in duration, —a rest remaineth for the people of God,—in a better country, where no pestilence shall flap its wings over the people, and cause them to say we are sick,—where no tears will be shed over the dying, no lamentations over the dead, where no cloud, nor storm, nor pestilence, nor famine will ever come, a country where will be the city that has foundations, a heavenly city, the new Jerusalem that all the host of God's elect have looked for, a city having the glory of God, and has no need of the sun for the glory of God will lighten it—and the Lord God Almighty and the Lamb are the temple of it,—and the nations of them which are saved shall walk in the light of it, and the kings of the earth will bring their honor into it. And the gates of it shall not be shut at all by day; and there shall be no night there—glory to God,—night, the time of misapprehension, of coldness, and darkness, and error and superstition, and gloom, and mistakes will have passed away for ever. O beloved we shall see Jesus then, if we get there; blessed Jesus! may we be made like to thy glorious body; and be among those thou wilt lead to living fountains of water, and from whom God shall wipe away all tears. My parting word to you, is, that the Lord is at hand to come, and it behooves us to be *ready*—we know not at what hour he may come; and it behooves us to remember that all these prepared things have been prepared for a prepared people! Great God, shall I be there? Shall we all be there; and swell the song of victory? God help us all to be there, Amen.

I do Not Believe It.

What? That man is mortal. Why not? Well, if it was true more people would accept it. There is not much argument in that, is there? I am afraid some one has made poor use of the brain power God has given them. Job, one of the first writers in the Bible, says, Shall mortal man be more just than God? Job iv. 17. David declares that in death there is no remembrance of God. Psa. vi. 5, which proves our weak mortal condition. Daniel, Isaiah and Hosea all speak of the dead as sleeping in the dust of the earth. Dan. xii. 2; Isa. xxvi. 10; Hosea xiii. 14. These men were among the few who believed God's teachings in their age, and lived in close touch with Budha and Confucius, who numbered their followers by the hundreds of thousands. The majority did not believe God then, when he spoke to them by angel lips, why should they now? Our Savior lived in an age when the pagan world was in the vast majority, and just a scattered few accepted the Son of God, who had power to heal the sick, raise the dead, and best of all to forgive us our sins, and promise us a home in his kingdom on conditions, which conditions would not be necessary if we were already immortal. This age has brought us a Gladstone, England's greatest thinker and statesman, who in his book on "Butler" makes this statement, "The doctrine of the immortality of the soul is not true, and is not taught in sacred Scriptures and is false, and it necessarily leads to other grave falsehoods." Again we have another very intelligent witness, Andrew Jackson, our seventh president. Commodore Elliot of the U.S. navy, secured while in Italy, a beautiful white marble sarcophagus, evidently built for one of the royal family of the Cæsars, and bringing it to America tendered it as a gift to President Jackson. The sturdy commoner refused the gift, and it was presented to the Girard college in Philadelphia, and is now in the museum of that institution. Following is the correspondence that passed between Commodore Elliott and Andrew Jackson, which is worthy of preservation for its earnest advocacy of simplicity and abhorence of the vanities of pomp and pageantry, but more valuable still for its earnest declaration of faith in God and hope of immortality through a resurrection of the dead. In his letter the Commodore said, "I pray you General to live on in the fear of the Lord, dying the death of a Roman soldier, an emperor's coffin awaits you." The following was General Jackson's reply, "With the warmest sensations that can inspire a faithful heart I must decline accepting the honor intended to be bestowed. I cannot consent that my mortal body should be laid in a repository prepared for an emperor or a king. My republican feelings and principles forbid it. Every movement created to perpetuate the memory of heroes and statesmen ought to bear evidences of the economy and simplicity of our republican institutions, and the plainness of our republican citizens, who are the sovereigns of our glorious union, and whose virtue is to perpetuate it. True virtue cannot exist where pomp and parade are the governing passions. It can only dwell with the people, the great laboring and producing classes that form the bone and sinew of our confederacy. I have prepared a simple depository for my mortal body, beside that wherein lies my beloved wife, where without any pomp or parade I have requested (when my God calls me to sleep with my fathers) to be laid, for both of us there to remain until the last trumpet sounds to call the dead to judgment, when we I hope shall rise together, clothed with that heavenly body promised to all who believe in our glorious Redeemer, who died for us that we might live, and by whose atonement I hope for a blessed immortality."

Throwing aside these men of wonderful thought and brain, how can we walk contrary to God and the revealed Word, which we are bound to take as our guide to the future life, which declares God only hath immortality, and admonishes us to "seek for glory, honor and immortality." Let us not dishonor God by a disbelief in his Word. Yours for truth.

B. W. & M. A. WOODWARD.

Dear Brother Underwood:

Allow me to present you with Pastor Russel's tangled thread, and in doing so, kindly inform me what you think of it. The end of the thread commences with the pre-existence of Christ, who was the Creator of all things, the pastor informs us, and therefore existed with the Father before the world was, in that pre-existent state, he was in nature lower than the nature of the Father, yet higher than the angels in nature, yet mortal and diabol; when the fulness of the time had come, he put off the pre-existent state nature, and took hold of the seed of Abraham, and thus became related to David. In which state he remained clothed during his sojourn on the earth to his death, when he put off the flesh, severing his relation to David and Abraham as their seed; and ascended, not to his pre-existent state, but one degree higher, taking on the nature of the Father, the divine nature, making in all four natures, the Father's nature, his pre-existent nature, the nature of angels, and the seed of Abraham; to which Christ was related to three natures, but now only to one, as two natures cannot inhere in one person at one and the same time, that being true, we inquire in view of what has been said, how can such a Christ be the heir to the throne and kingdom of Israel, to sit as the fruit of David's body on David's throne? Having found the other end of the thread, will some one whose head is not twisted straighten out the thread and give its measurement and value? To me it looks like a conglomeration of ideas, that could only eminate from a visionary mind.

THOS. CRONKHITE.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Nov. 18, 1903.

As we go to press today there are on our list just 321 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $645.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send as soon as he can. We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a Brother or Sister now owing us but who can get the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $117.50 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

Self-knowledge lies at the bottom of the doctrine of motives. One will exert himself for praise; another to gratify his large acquisitiveness; a third from a sense of duty; a fourth, from excessive constitutional activity, making rest painful to him.

"The more we live with Christ the more we will love him. It is enough to see some people once in seven years if we wish to love them. The less we know of them the better. But of Jesus Christ it can be said, the longer you live with him the more you will love him."

Some people seem to be "cut on the bias?" Their thoughts, aims, purposes in life, their characters even, seem to be hopelessly askew. To convince them of any error is almost an impossibility—it would be in fact, like "cutting across the grain." One-sided people are very combative, and in order to get along with them it is necessary to sacrifice one's own peculiarities.

Christ in Us.

The question is, has Christ been formed in us? Can we say, "Though our outward man perish, yet the inward man is renewed day by day?" The sincere milk of the Word first, and the strong meat after, constitute the only food upon which this new creature can thrive and mature. Since it is a mental and moral creature we have to deal with, it is mind and heart that must attend to its wants. Its growth, therefore depends upon our thoughts, words and actions. If they are righteous, then assimilation goes on and growth is the result. When the outward man perishes the inward man remains in *thought* in the *mind* of God. And it is here we come to the awful thought, that we are all dwelling in the halo of God's Spirit, and we are now writing our characters, as it were, of that Spirit. In him we live, move and have our being; and we are like men speaking into a phonograph words, thoughts and actions that confront us at the judgment seat of Christ, either to our shame, or to our honor and glory. Which shall it be? is a question for us to decide now.

There is a right and a wrong end to everything, and if you only get hold of the right one, how nicely the "chain-stitch" of life unravels. Hardly anything is too difficult for a man of ordinary resolution, if only he begins right. Some people begin in the middle—some begin where they ought to have left off, and some never begin at all! Luck often gets the blame,—Providence sometimes, the wrong scapegoat always. It is so easy to slip off the responsibility on to somebody else's shoulders, whether it belongs to them or not. But in nine cases out of ten, if a man comes to grief, you can trace the chain of misfortune back to his own hand,—he did not begin right. Begin right! First the alphabet—then the printed volume, first the tiny blade, then the ear of corn fully ripe. A little time, a little patience, and then all will come out straight, if you only begin right."

A question before us asks, "If any persons are so organized by nature that they instinctively take a vicious course?" Ans. In Psalms lviii. 3 we read, "The wicked are estranged from the womb. They go astray as soon as they are born, speaking lies." This would indicate that some inherit such strong tendencies to wickedness, or to a perverted action of the animal propensities that they do not live moral lives, but are *morally* unsound, unbalanced, insane. Certainly there are physical cripples, intellectual imbeciles, —and there are genii in talent and goodness,—and why should there not be those morally imbecile, with predominant passions, with these tendencies inborn, inherited. The motto relative to the poet,—he is born, not made, is universally accepted, and we see no reason to be startled at the idea that the tendency to vice is inborn, and not altogether the result of bad associations.

The Conference at Plymouth is in the past. We had the pleasure of entertaining a good number of those who are regular attendants at this meeting, and also a number who had never visited here before. Bro. J. C. Thompson, of Cleveland, O., Brothers Aslakson and Day, and Sister Dean of Chicago, Ill., Bro. T. Swindler of Hartford City, Bro. and Sister Snoks of South Bend, Ind., were among those who came for the first time. We sincerely hope they will come again, and bring others with them. There was some disappointment when Bro. Wagoner failed to come and take his part in the programme. As Bro. and Sister Woodward have been holding meetings here for a week before the Conference began, they were permitted to do most of the preaching, all of which was excellent. One Sister was added to the body on Saturday, Bro. Zilmer immersing Mrs. Vinnedge. On Sunday afternoon he had to conduct Robert Batey and wife (she being blind) into the yielding wave, and bury them, arising therefrom to walk in the new life. At the same hour the the hearts of all were rejoiced that Miss Minnie Pogue, one of our Sunday school girls submitted to a like ceremony, and at the evening service her sister, Mattie Pogue expressed her desire to be immersed also, which will be done as soon as practicable. It was decided to continue the meetings a few evenings longer, and on Monday evening Bro. Zilmer preached a most excellent discourse, and an invitation being given two more of our Sunday school girls stepped forward, desiring immersion, and Miss Chloe Butler and Miss Lois Thompson, will be added to our list. While a second hymn was being sung Miss Fay Webster went forward, and she too desires baptism. There are others who know their duty, and our prayer is that they may yet come, and that the ones who have started in the new life will never falter and fall out by the way, but be ever followers of the blessed Master.

Signs of the Times.

We recently remarked upon the advice given to his flock by the most popular preacher in Cleveland, to attend the vaudeville theatre it was all right,—would do them good,—improve their dispositions. But he did not recommend them to go as often as he himself did. It is not surprising to the followers of the meek and lowly Jesus that this man draws the largest crowd of any one in the city. He knows that catering to the flesh will always do that, when everything else fails.

Before us is proof that others want to fill their houses by the same means. A despatch from Akron, O., dated Nov. 10 says:

"A dramatic club, composed of members of St. Paul's Episcopal Church, is to be organized here, in the near future, if the pastor, Rev. Watson, D. D. finds [illegible] talent in the church to [illegible] dramatic purpose." At first the idea [illegible] his purling, but when we reflect [illegible] revolting these questions come up [illegible] moment, lover of the truth as it [illegible] to the be- Is it so revolting as to [illegible] Jesus,— name of the Lord? Is it [illegible] lies in the as to preach what nullifies [illegible] revolting lse covenanted to the [illegible] ery promi- Hebrew nation, and [illegible] ers of the them,—and which we [illegible] gospel to Blood of God's Son? [illegible] l by the They are of the world. [illegible] nk not under law to Christ. [illegible] are not

Communi[illegible]d.

The Gospel Preached that are dea[illegible] to Them 1. Pet. [illegible]d.

This Scripture is t[illegible] teach that the gos[illegible] some to to dead persons. W[illegible] preached tice that Peter [illegible] dader no- [illegible] nor, "The [illegible] them that *were* dead;" [illegible] to convey the idea that the dead could hear, appreciate, or be benefited by, the gospel. What Peter wrote and evidently meant is this: "For this cause WAS the gospel preached also to them that ARE dead." That preaching was done while those who "are dead" were alive, but they have since died. What was the object of such preaching? The apostle answers this question by saying, "For this cause..... that they might be judged according to men in the flesh, but live according to God in the spirit." He did not say, "That they *may* be judged," as if that judgement were future from Peter's day, but "*might* be judged," showing the judgment future from the time when "the gospel was preached." "Judged" in what state? "In the flesh." This term describes the present soul life. And be it remembered that the believer of "the gospel" is in this state, as Peter shows in v. 2 of this chapter. Paul was aware of this fact. He wrote, "And the life which I now live *in the flesh* I live by the faith of the Son of God." Gal. ii: 20. Paul basit "now.....in the flesh," and Peter, "the rest of his time in the flesh." Both have the same thought. This state is not after men are dead, but while they live "in the flesh." This flesh lusteth against the Spirit, and the Spirit against the [illegible] after men are dead, not while they live "now in the flesh"); so that ye can not do the things that ye would." Gal. v: 17. Here are these propensities of "the flesh"' even in the believer. "YE can not do the things that YE would," unaided by the spiritual impulses of "the gospel" which "was preached." What is to be done? "Arm yourselves with the same mind" which was in Christ who "hath suffered for us in the flesh." Why, Peter? "For he that hath suffered in the flesh hath ceased from sin" (v. 1), and therefore he lives "no longer the rest of his time in the flesh to the lusts of men, but to the will of God." He is still "in the flesh" so far as the manner of his existence is concerned, but he does not live *after* the flesh. "If ye live after the flesh, ye shall die." Rom. viii: 13. That fleshly or carnal [illegible]osition is at enmity with God, and will result in death as surely as "the wages of sin is (not simply *was*, but *is*) death." Rom. vi: 23. By hearty belief of "the gospel" (the subject of "preaching") and obedience to its requirements, the believer is made free from the law of sin and death (Rom. viii: 2); he is brought into a new relation with God, the "old man" is "crucified" and "the body of sin" is "destroyed," that "henceforth" he "should not serve sin." Rom. vi: 6. He is and considers himself "dead" indeed—to sin." Rom. viii: 2, 11. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. v: 24. This "crucifixion" is but the execution of a previously convicted and condemned sinner. The result is that "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries." Instead of living any longer after the will of the Gentiles he lives the rest of his time to the will of God. "For *this cause* was the gospel preached." This is the object which it has in view. If it does not produce such results, its preaching is in vain.

"Judged [according to men in the flesh." "In the flesh" was before they were dead. Who were to be judged? "They" to whom "the gospel was preached." How judged? "According to men in the flesh." The sinner in this case is the old man, the carnal mind, the body of sin, sin in the flesh. This was "condemned (*katakrinpo*) in the flesh" by the sacrifice of Jesus (Rom. viii 3), and must be "judged *krithoosin*, in the flesh" of the believer. Elsewhere the apostle speaks of "the fiery trial which is to try you," of being "partakers of Christ's sufferings," of being "reproached for the name of Christ," and says, in view of this, "happy are ye," ending with the exhortation, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." Why "glorify God" on behalf of suffering? "For the time is come that the judgment must begin at the house of God." What this "house of God" is, is shown by the question, "And if first at us, what shall be the end of them that obey not the gospel of God?" 1. Pet, iv: 12-27. Obedience to the gospel bring this "reproach for the name of Christ;" this "fiery trial" will cause "suffering" [illegible]ment." And this was not to be deferred to some distant future day, but the time for it had even then come for "the house of God," while they were "in the flesh." So with "them that are dead."

"Live according to God in the Spirit." How is this done? By the Spirit of God which comes by "the hearing of faith." Gal. iii: 5. This "hearing" is "the gospel" mentioned by Peter. By this means God brings into the life of man a new power, a dynamic spiritual force, which, if he follows its promptings, renews and elevates him to a spiritual, instead of carnal, plane of life and experience. Such a life is not only characterized by intense fervency, but is also deeply intellectual. It is a spiritual, intelligent, and reasonable service, and therefore acceptable unto God by Jesus Christ. Rom. xii: 1-3. This is the end and aim, the "cause," as Peter said, why "the gospel was preached," and it affects all who believe it in the same way. It is indeed "the power of God unto salvation to everyone that believeth." Rom. i: 16. Peter says, "For this cause was the gospel preached ALSO to them that are dead," showing that we are not the only ones to whom it was preached," and that all to whom it comes are treated in the same way.

To me the foregoing exposition affords the most reasonable view of this [illegible] I am indebted to Luther's translation for the thoughts outlined above. Yours in Christ,

A. H. Zilmer.

Wisdom of Seirach.

CHAPTER 24.

WISDOM'S PRAISE.

1. Wisdom will praise her soul, and in the midst of her laity will she boast.

2. In a church of a Most High will she open her mouth, and in the presence of his host will she boast.

3. I came forth from the mouth of a Most High, and like a misty cloud I covered an earth.

4. I tabernacled down with high ones and my throne was in a pillar of cloud.

5. I alone went around the circuit of the heavens, and in a depth of an abyss I walked.

6. In the waves of the sea and on all the land and in every laity and nation I obtained acquisition.

7. In the midst of all these I sought rest, and in the inheritance of a certain one I shall have camped.

8. Then the Generator (Creator in this sense) of all things commanded me, and the one who generated me gave my tabernacle final rest and said, In Jakoobs pitch thy tent down, and in Israeel assert thine inheritance.

9. Before the animate-age from a beginning he generated me, and whilst there is an animate-age I shall not have left off.

10. In a sacred tabernacle in his presence I publicly served, and in this wise in Sioon was I stayed up.

11. In a beloved city likewise did he give me final-rest, and in Hierousaleem was my official-power.

12. And in a glorified laity I took root, in the Lord's inheritance.

13. Like a cedar on the Libanon I was lifted up, and like a cypress on the mountains of Aermoon.

14. Like a palm-tree on the shores of a sea was I lifted up, and like rose-plantings in Hierichoo; like a becoming olive-orchard on a plain, and like a plane-tree was I lifted up.

15. Like cinnamon and aspalathos did I yield an odor of aromas, and like choice Smurna (myhr) did I yield a sweet smell; like Chalbanee and onux and slaktee, and like a breath of Libanon in a tabernacle.

16. Like a terminthos I extended my branches, and my branches were branches of glory and grace.

17. Like a vine I budded grape and my flowers fruit of glory and wealth.

19. Ye who long for me come unto me and be filled with my generic products.

20. For the remembrance of me is more than sweet honey and my inheritance more than honey-comb.

21. Those who eat me will still hunger and those who drink me will still thirst.

22. The one who hearkeneth to me will not have been put to shame, and those who work with me will not sin.

23. A book of a covenant of a Most High God is all these things, a law which Moouseos commanded, an inheritance for synagogues of Jakoob.

25. It (the book) is that which supplieth wisdom like Pheison, and like Tigris in the days of new moons.

26. That filleth with understanding like Euphratees, and like Jordanees in days of summer-harvest.

27. That manifesteth chastening-instruction like light, like Geeoon in the days of vintage.

28. The first did not finish comprehending it and the last like [illegible] made not traced it out—(its wisdom).

29. For from a sea hath its thought been filled, and its counsel from a great abyss.

30. And I, like an irrigation-ditch from a river, and a water-conduit, have come out into a paradise.

31. I have said I will water my garden, and I will make my leek-pot drunk with it; and lo, the ditch hath become a river for me, and my river hath become a sea.

32. Yea, I am enlightening like a dawn with chastening instruction, and I am making it shine even afar off.

33. Yea, I am pouring forth teaching like a prophecy and I shall leave it behind to generations of animate-ages.

34. May ye have perceived that I have not toiled for myself alone, but for all those who seek it out.

COMMENT.

Starting as the chapter does with a bold and startling personification of wisdom, towards the close of the chapter the author just as abruptly changes to the strictly ethical form of teaching, and plainly tells us that the wisdom here referred to and so personified is merely the figurative embodiment of God's teaching and enlightenment contained in "a book of a covenant of a Most High, a law which Moouseos commanded, an inheritance for synagogues of Jakoob;" and just as boldly makes the claim that he Seirach is an inspired prophet to chasten and teach the precepts of this divinely revealed wisdom, just this and nothing more nor less. The fulfilment of his own prophecy, that he was going to leave this book or the results of his own labor "to generations of animate-ages," and that his enlightening teaching "would shine afar off" is the best evidence to us unto whom it has come in these very far off last days that his claim to inspiration was well founded, and he was a true prophet.

CHAS. GARDNER.

Table Talk.

VIRTUE—COURAGE.

Virtue means courage, it takes courage to live a Christian life, and to do the things that Christ bids us to do. It takes courage to believe the gospel of the kingdom, and it takes courage to live it, it takes courage to tell it to others. According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue, and besides this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather brethren give diligence to make your calling and election sure, for if ye do these things ye shall never fall. While it takes courage to live the gospel yet think how great is the promise which he has promised us, even eternal life. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Although it takes courage to walk worthy of this high calling, yet Paul says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, when Christ comes. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." Those who know they have obtained mercy, they have courage.

ANNIE BURTON.

Obituary.

On Nov. 1, 1903, at 10:50 P. M. Maria Wilson, aged 50, wife of Thomas H. Wilson, of Austin, Ill., after months of patient suffering, fell asleep to wait until she hears the voice of the Savior calling her to come forth to live and love forever more. She was born in Northfield, Ill., a section of country thirty miles north of Chicago. Her father, Mr. Wood, was one of the early pioneers of Illinois. A native of New York, he moved to Chicago when a young man and from there on to a farm. He, having heard the Abrahamic faith as preached by Dr. Thomas, believed and put on Christ in the waters of baptism. Our dear Sister followed his example and from her youth until death overtook her, followed in the footsteps of our Savior, and by faith and works laid up treasures in heaven which she will joyfully receive at his coming. As long as strength permitted she was always in her place in the assembly on the Lord's day, and when no longer able to attend herself, it was one of her greatest pleasures to see her husband and son start for the service. Along as she could hold a needle her busy hands were employed for others benefit. We all miss her sorely, for all loved her who knew her, as the many floral offerings and large attendance at the last sad obsequies bore testimony.

Bro. Lindsay spoke words of comfort on the comforting topic of "The Resurrection." Some young friends of hers sang, "Safe in the Arms of Jesus," a favorite hymn of hers, and "Rest in the Lord." Then we bore her away to her resting place, where after a few words of loving comfort from Bro. Lindsay we left her. Asleep in Jesus, her life hid with him, we know that he will bring it with him when he comes to crown his faithful ones. "Beloved, it is well, God's ways are always right, and love is o'er them all.

R. W. Whitehead.

The Army Canteen.

The scientific experiments of the British generals as to the value of abstinence in the army, outweighs all mere opinions and impressions. Of the experiments the Washington *Star* says:

"Three regiments were selected from each of the several brigades for tests at different times, partly during manœuvres. In one, every man was forbidden to drink a drop while the test lasted; in the second, malt liquor only could be purchased; in the third, a sailor's ration of whiskey was given to each man. The experiment was repeated in several instances where forced marches and other hard work was required. The whiskey drinkers showed more dash at first, but generally, in about four days, showed signs of lassitude and abnormal fatigue. Those given malt liquors displayed less dash at first, but their endurance lasted somewhat longer. The abstainers, however, are said to have increased daily in alertness and staying powers. As a result of this experiment, the British war department decided that in the Soudan campaign not a single drop of stimulant should be allowed in camp, save in hospital use. To-day it is a great feather in the headgear of the advocates of military total abstinence that Lord Kitchener's brilliant victory was won for him by an army of teetotalers."

We also cite Surgeon General Stienburg, who says: "I do not think much of the beer canteens. The theory that the soldier needs a beer canteen to keep him from going to outside saloons for something stronger is all wrong. There is nothing in it. On the contrary, a great many young soldiers who are not accustomed to drink, contract drinking habits at these canteens and are ruined. There is no need whatever for intoxicating drinks at these canteens, and it will be a good thing for the army if they are abolished."

In and about Manila many American soldiers were laid low by bullets —disease was far more fatal—a great many hundreds were made insane by strong drink. What is sadder than a living death? The body still alive—the mind dead—hopelessly insane, as the reports read. Who is to blame for the army canteen? Rest assured there will be no restoration army canteen if all will do their duty in the matter and unite in one mighty protest.

Three trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

Poetry.

It Must Be Settled Right.

However the battle is ended,
Though proudly the victor comes
With flattering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.
Though the heel of the strong oppressor
May grind the weak in the dust,
And the voice of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed to take courage,
Though the enemy seemed to have won,
The his ranks are strong, if he be in the wrong
The battle is not yet done.
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

Selections.

Immortality of the Soul.

An Australian paper, the *Daily Telegraph*, forwarded to England last spring (1873), contained a very full report of a sermon delivered by a Church of England clergyman, which may be characterized as the most extraordinary sermon preached or published by an orthodox clergyman in modern times. It appears to be one of a series, all of which, judging from this specimen, would be well worth perusing. Such a sermon, from such a source, indicates, first, the wide-spread dissatisfaction existing in the thinking religious mind, in reference to the doctrine of eternal torments; and, secondly, the influence which the proclamation of the truth, in its primitive, apostolic simplicity, is exerting, though limited to the efforts of a very few persons, in comparatively humble position.

The following is a report of the sermon, which is here reproduced entire, together with the prefatory remarks of the *Daily Telegraph*:

"Yesterday morning, the Rev. H. N. Wollaston, in Trinity Church, East Melbourne, preached the fourth of his course of sermons on the future punishment of the wicked. The church was more than usually crowded. As the subject is one much discussed at present, both in and outside the religious world, we (*Daily Telegraph*) publish the sermon fully. Mr. Wollaston having kindly at our request, permitted the use of his manuscript for that purpose.

"The text was Romans vi. 23: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord." Mr. Wollaston said:—

"The doctrine of the eternal life of pain and suffering for the lost of the human family, as a punishment for their sin, is based entirely upon the belief that the human soul is created immortal, incapable of death and destruction, which is the common belief, and is accepted without question or enquiry as a doctrine of God, taught in Holy Scripture; and the inevitable consequence is that only two alternatives are left to us as to the future destiny of the body and soul of a sinner, after death and judgment, since, according to this theory, man must live on forever—and Scripture declares that there are only two places for all men hereafter, heaven and hell, and only two states, happiness and misery—it follows, that one of two things must happen to him. If he die in his sin unsaved, either he must be forgiven, and restored to God's love and favor, and heaven, after paying the penalty of his sin, by a just and adequate punishment in hell, which is the doctrine of Origen, the Christian Platonist, and of the modern Universalist; or he must live on an eternal life of pain and suffering, and consequently, never die, which is the doctrine of Tertullian and Augustine, and of a large majority of Protestant Christians. No other alternative can possibly be conceived of by the believer in the natural inherent immortality of the human soul, and, as a matter of fact, we find, that while most men believe or profess to believe, in endless life of pain in hell, many whose whole souls revolt against its terrible and appalling character in their natural revulsion of feeling, fall back upon Origen's purgatory and his theory of ultimate restoration to God. Both support their belief by a forced interpretation of some two or three texts of Scripture, which they suppose favor their views, and both are compelled by their theory of the soul's inalienable immortality to reject a third view of this subject, which is in reality, the only doctrine, concerning the destiny of the lost sinner taught in God's word, and which teaches it plainly, persistently and dogmatically, in a hundred passages of the sacred volume. Now it may startle some of you, when I affirm, without any fear of contradiction, that this popular and common belief in the natural immortality of the human soul, is not supported by a single text, or a single line or word, in the whole Bible, from the first of Genesis to the last of Revelations; and moreover, that it is essentially a Pagan doctrine, introduced in the early days of Christianity into the theology of the church by learned Christian writers and preachers, who borrowed it from the great heathen philosopher, Plato, and whose disciples they were: and is therefore, the doctrine of men, and not of God. But I will go further than this, and say advisedly that we have overwhelming evidences in the pages of Holy Writ, that the human soul is not by creation and nature immortal, that it is not the condition of his being, that man should live for ever either in heaven or hell.

"In the first place we are distinctly told, what our reason sufficiently attests, that God, the self-existent Creator, the eternal, immortal, and invisible Jehovah, is the only possessor, as he is the only source and dispenser, of eternal life, or immortality. And here I may remark, that many persons seem to entertain the strange notion that eternal life and immortality are not convertible terms, that they do not mean the same thing; but I ask why? Immortal means deathless, and immortal life is deathless life; and a deathless life is a life that will never die, which lasts forever, and, therefore, it is an "eternal" life, an everlasting life. Hence to attempt to attribute a meaning to one of these terms which the other will not bear, is only playing upon words, a distinction without a difference, a mere quibble of speech, "immortality" and "eternal life" are identically the same thing.

"But to resume. St. Paul in 1 Tim. vi. thus speaks of God; "He is the blessed and only potentate, King of Kings, and Lord of Lords, who only hath immortality." And if God, the Creator, only hath it, how can man the creature possess it? Man might have had it, in Eden, but he lost all claim to it in his fall, and all men lost it in him; that fall, so far as his future life was concerned, brought him down to the level of the brute. God said, 'Eat of that forbidden tree and thou shalt die," he did eat, and did die, body and soul; he forfeited eternal life, immortality; and this is no mere fancy or theory, for we are told distinctly that, after they had sinned, lest Adam and Eve should put forth their hands and take of the tree of life and eat, and live forever, the Lord God drove them out of the garden, and placed at its entrance, cherubim with flaming swords, turning every way to keep or guard the road to the tree of life. We are all then, by birth or nature, mortal, not immortal; in a state of death, and not of life; of eternal death not of eternal life. But the text before us, which is only one of a multitude, tells us that we may attain to immortality, may recover our forfeited life eternal; and it tells us, moreover, how that blessing may be acquired. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

"So that immortality is a free gift of God to all those who believe in his Son Jesus Christ, and serve him; and to none others. The great scheme of human redemption, by the voluntary and vicarious sacrifice of himself by the son of God, upon the cross, as an atonement for sin, whereby men could recover the love and favor of God, and attain to immorality, was not known under the old dispensation of Moses. It was Christ who revealed that; and who according to the Apostle "brought life and immortality to light through the gospel," not through the law, and hence he says that those who, by patient continuance in well-doing, seek for glory, and for honor, immortality, shall find eternal life"; and if we are to seek it, how can we possess it by nature? And brethern, the multitude of passages in the New Testament which speaks of death, not of life, as being the normal condition of fallen man, and the fate of the lost hereafter, prove to demonstration, that the doctrine of man's natural immortality is a pure human fiction. To quote them all at present would be to occupy a great deal of your time. I will, therefore, read only a few:—"He that hath not the Son, hath not life;" "Sin, when it is conceived bringeth forth death;" "The gospel is (to the unbeliever) the savour of death unto death;" "If ye walk after the flesh ye shall die[illegible] minded is death;" "The e[illegible] things is death:" "If a man sayings he shall never see death, that believeth on me shall never [illegible] "The ungodly bringeth forth [illegible] to death." But enough. It is always death and never life; [illegible] of soul and body, and not imm[illegible] up, which is declared to be, its [illegible] Word, the spiritual condition of [illegible] man by nature; and that immorta[illegible] is the special work of grace, the [illegible] and merciful gift of God to the [illegible] in his Son Jesus Christ, who for[illegible] his sins and serves him, and the[illegible] and he alone can possess immortal[illegible] "The wages of sin is death, but [illegible] gift of God is eternal life, thr[illegible] Jesus Christ our Lord." There[illegible] any one doctrine in the New [illegible] ment more clearly revealed, [illegible] frequently or more authoritatively taught by Jesus Christ and his [illegible] tles, than this; that men [illegible] creation and nature, immo[illegible] incapable of death and [illegible] but is mortal and perish[illegible] therefore, the common [illegible] notion that the soul [illegible] as well as the body, but must of [illegible] essity, live forever in heaven or h[illegible] is totally opposed to the teachin[illegible] the Word of God, and is unworth[illegible] place in the Christian's creed. A[illegible] may just add, as confirming this v[illegible] of the question, that the Church o[illegible] England, whatever many of her d[illegible] vines may teach to the contrary, doc[illegible] not hold the natural immortality o[illegible] man as one of her doctrines; for in th[illegible] collect for the first Sunday in advent she teaches us to pray that when our Lord Jesus Christ shall come a second time "to judge the quick and dead" we may rise to the life immortal. Now if the writer of that collect (one of our Reformer's probably) believed in the Pagan doctrine of immortality is it not strange that he should have put such words in our mouths as these? For if we are by nature immortal, and can never die, we surely require no prayer to God that we become immortal, if that life is already ours. The writer clearly regarded this immortal life as a great spiritual boon and blessing which we have not by nature, and which God will only give, as an act of grace, for the sake of his Son Jesus Christ, to those who believe on him. And now, brethren, we come to make an important and necessary enquiry. If the doctrine that the soul of man is by creation and nature immortal, is not [illegible] the Bible, and upon which alone, [illegible] have shown, the belief of an eter[illegible] life of pain and suffering for [illegible] lost is based, where did it come fr[illegible] How came it to be introduced i[illegible] Christian theology? I find no diffi[illegible]ty in answering these questions. [illegible] easily trace its origin to Plato, [illegible] great heathen sage, who lived [illegible] years before Christ, and whose phi[illegible]phy has colored and influenced [illegible] theology of the Christian church in [illegible]ages, even from apostolic times, [illegible] who had for his disciples, the [illegible]able and influential of the Chris[illegible] Fathers, whose writings and pre[illegible]lings have to a great extent, mould[illegible] the faith of Christendom. Plato, sometimes called the "divine Plato," although a pagan, from the wonderful resemblance of some of his [illegible] of God and man, to those revealed in the Bible. Plato taught the human soul could not die or be destroyed, that it was, in its very nature, immortal, and must live on forever! He held also, that for the good in this world, there was, hereafter, an eternal abode of happiness, or Elysium; and for the very wicked—the worst of mankind—a place of eternal pain and suffering, with its streams of fire, called Tartarus, whence none could [illegible]er, throughout eternity, come [illegible]th again. He also taught [illegible] was a medium place, a purg[illegible]ry, which he called the Acherusian [illegible]ke, into which all those too bad for Elysium, but not bad enough for Tartarus, were cast at death, and [illegible]om which they issued forth again [illegible]to upper air, after a purgative and refining process in the fire. And this you will observe in all its features—its Elysium, its Tartarus, its Purgatory, is precisely a doctrine of the present day. We see then in the philosophy of Plato, who died four centuries before Christ was born, the origin and almost counterpart of the popular belief of the inherent immorality of the soul, and of the two-fold dogma based upon it—that everyone dying in sin, must either go to purgatory to expiate his guilt there, and then be restored to God's love and favor, or he must live on forever and ever in torment and anguish in hell. The first Christian writer who advocated this latter doctrine was Clement Athenagoras, a Greek by birth, who [illegible] and died about [illegible] contemporary with [illegible]tian, in Mesopotamia, [illegible]owed some thirty years [illegible]famous Tertullian, the [illegible]theologian," as he has [illegible] These views were opposed [illegible] years after Tertullian, [illegible] Origen, who maintained [illegible]restoration and salvation, and not only of men [illegible] also. This theory of [illegible]ver, did not take very [illegible] some 150 years af[illegible] was well nigh regarded [illegible]hen Augustine the cele[illegible]p of Hippo, in Africa, [illegible] his mighty power and [illegible] of the Christian Church [illegible]ls writings, preaching [illegible], for more than 1200 [illegible] reappeared in its pres[illegible]veralism in these lat[illegible]ustine, an ardent dis[illegible] adopted, like Tertullian, [illegible] Platonic theory of the [illegible] the soul, of everlast[illegible] in Tartarus, or hell, as [illegible] of the wicked: and of [illegible] purgatory; and this [illegible] we know, remained an article of the Christian faith for many centuries, until the Reformation, when the Protestant churches discarded the purgatory of Augustine and Plato; but perpetuated Plato's and Augustine's hell, which is to this hour, the teaching of many divines, and a belief of the majority of the members of the Protestant churches.

Such is the origin and history of the popular doctrines of the immortality of the soul, and of an eternal life of pain and agony for the impenitent and unconverted after death. But I must call your attention to another important fact. Athenagoras, the first Christian writer who advocated this dogma, as I said, died about A. D. 200. There are still extant, books, or portions of books, written by seven well known Christian fathers who lived before Athenagoras, namely: Barnabas, (Paul's companion), Clement (of Rome, mentioned by Paul in Rom. xvi.), Hermas, Ignatius, Polycarp (disciple of St. John), Justin Martyr, and Theophilus of Antioch: there were also two others, his contemporaries, Irenæus and Clement, of Alexandria. Barnabas, the eldest of these, died about A. D. 90, or some fifty years only after the death of Christ; and it is very singular (if this doctrine were true), that not one of these writings should contain the Augustinian theory of an eternal life of torment in hell for the lost sinner. It is scarcely credible that these eminent confessors, half of whom were martyrs to the faith, would not have referred to this dreadful truth, if it had been, in their day, the doctrine of the Christian church; and the conclusion we should naturally draw from this remarkable omission, would certainly be that no such tenet was known to them; that it was introduced into Christ-theology subsequent to their times; and as a matter of fact, we find no trace of this doctrine until two hundred years after Christ. I have already proved to you by quotations from the book of Common Prayer, that the articles, creeds and formularies of the Church of England are entirely in favor of the view which I have taken of the condition of the lost, so far as they refer to it at all, which, however, is only incidental.

In my last sermon, I showed you that this terrible Pagan doctrine which Tertullian and Augustine in imposing on the Christian Church, through the influence of their great names, vast learning, and fiery zeal and eloquence, receives no support whatever from the Word of God; and that there is not one text fairly quoted and honestly interpreted which contains any such tenet as this, from Genesis to Revelation. The Old Testament does not once refer to it; we may therefore, safely assume that it was unknown to the authors of these ancient books. In the New Testament there are twenty-one epistles written by five of Christ's apostles, none of them speak of, or refer to, this frightful doctrine, still less preach or teach it for the obvious reason that they did not believe in it: for if such had been the habit of the early Christian church, or had they been taught it by their Master, it is inconceivable that it should have been excluded from the twenty-one epistles which contain the doctrinal portions of the gospel, the dogmas of the Christian faith; and as I pointed out to you last Sunday, there are only two passages in the whole of the four gospels which contain the teaching of Christ himself and which are always quoted as stock texts by advocates of the Augustinian theory, which can by any possibility be tortured and twisted into a crutch to support this view of eternal punishment—Mark ix. 43, and Matt. xxiv. 46—both of which texts, I believe, and hope, I then satisfactorily disposed of, by showing you, that fairly and critically examined and interpreted, they were in perfect harmony with the universal testimony of the Bible; that the sinner's future doom is not life, but death; mortality; not an endless life of pain, but the extinction of life; not everlasting existence but everlasting destruction; that "the wages of sin is death;" that if you or I die in our sin impenitent, unsanctified, unsaved, we shall be raised again from the dead at the last day, by our great Judge, and having received from him the reward of our deeds, and endured a perfectly just and equitable amount of suffering for our sins here,—the "many stripes," or the "few stripes" as God's Omniscience alone can know that we have righteously deserved—we shall be consigned as mortal children of Adam, to eternal death; we shall in our Lord's own words, be literally destroyed, both body and soul in "sheol," an "everlasting death," which will be our "everlasting punishment;" which, in Apostolic words, is "everlasting destruction from the presence of the Lord and our fellow men." Such is the uniform teaching of our Lord Jesus Christ and his apostles, as well as the Church of England concerning the future destiny of the children of this world, of the ungodly and unconverted: whilst the children of God, the penitent and believing, the sanctified and regenerated, having, by faith in the Savior of sinners, attained to immortality, as a free gift of God's love and goodness, will enjoy an eternal, never ending life of peace, rest, joy, and blessedness with Christ and his saints and angels in a glorious heaven. This is God's own Word, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The only portion of the Bible I have not mentioned is the Apocalypse, or Revelation of John, and in that book there is one passage which is always quoted in connection with those two texts referred to in the gospels, to prove the eternal duration of the sinner's suffering in hell. Chapter xvi. 10, 11. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall be tormented with fire and brimstone and the smoke of their torment ascendeth for ever and ever." Now in the first place, it is not by any means clear that this passage refers to the future punishment of sinners at all. Elliott the prophetic writer, a great authority, thinks it does not; but in the second place, whether it does or not, we cannot put a literal interpretation and base so awfully important a dogma as that of the consignment of a human soul to an eternal life of agony in hell, upon a single prophetic utterance found in a book which is confessedly the most obscure, figurative, mysterious and difficult ever written; a book so crowded with allegory and flowing imagery, foreshadowing future events, that no one can venture to dogmatize upon the meaning of its contents.

"I shall (D. V.) conclude my remarks on this important subject next Sunday, and will only add a few words of warning and advice to what I have said already, and I say, first, do not be afraid of this subject. Do not fear to investigate it for yourselves. Do not be deterred from ascertaining the truth or error of this or any other doctrine, preached from this or any other pulpit, as the teaching of God, by the idea that you are meddling with matters that do not concern you, and that they are best left alone; that it is dangerous to look too closely into the mysteries of godliness, or that your faith may be unsettled in the doing of it and so forth. Listen not to these voices, for they are not wise. It is your business. It does concern you. It is not best left alone. It is not dangerous to look into it. On the contrary, in these days of abounding and progressing infidelity, it becomes a positive and sacred duty that you should search the Scriptures earnestly, carefully, deliberately, to see if these things are so, or not; that you may be prepared to repel, as our Master did, the assaults of the enemy upon your faith, in his own words:—"It is written." You are bound, as Christian men and women, to speak with certainty as to your own convictions of what the Word of God teaches, and thus to be always ready to "give to others a reason for the hope that is in you." The well-known saying of Chillingworth, that the "Bible, and the Bible alone, is the religion of Protestants," is a hackneyed, but a wise and a true one; and our sixth article of religion says: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, or may be proved thereby, is not required of any man that it should be believed as an article of Christian faith;" therefore it is your duty and your interest to exercise the reason and understanding, and talents which God has given you to convince yourselves of the truth in his Word, and not to take it from the lips of other men on trust; and sure I am, that if you have faith in God, and approach the study of the Scriptures in a humble, earnest, teachable, and prayerful spirit, he will direct your hearts and understanding aright to see the truth as it is in Jesus, and to maintain it unto the end. That Word "which has God for its author, truth for its matter, and salvation for its end," can never suffer by examination, nor can it be destroyed or neutralized by the heresies of man. "For the Word of our God shall stand forever," and this is his Word: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Amen.

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Sac City, Iowa.

EVA STEARNS, Sec'y.

To brethren in Florida.

We are now living temporarily at Tampa, Florida. If there are any brethren living near I would like to form your acquaintance, and if practical to hold meetings, and ask you to write to me, addressing Box 254 Tampa, Florida.

Yours in the gospel work and hope.
A. J. EICHANER.

Notice.

To the brethren in Iowa:

Any desiring evangelistic work in their locality will please make application to the Conference board, so that the necessary arrangements can be made. Address Ft. Dodge, Ia.

O. J. ALLARD, Pres.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs F R Martin	50
O M Alexander	1 50
Mrs C N Howard	2 50

Religion is not a thing the world can do without. Some good people seem to consider it a sort of veneer, very nice, but not necessary; admirable in the wardrobe, but entirely unnecessary. This is all wrong. Religion is bread; it is life, for it is the staff of life.—*Frank G. Tyrrell.*

A Piano at a Nominal Price.

Chicago's largest music house, Lyon & Healy, announces a Clearing Sale of Pianos. This is owing to the fact that their warerooms are being entirely remodeled. Several hundred splendid instruments are offered without reserve until all are sold. In this stock are a number of Steinway and Knabe pianos, and new and second-hand pianos including instruments of the following well-known makes: Miller, Mason & Hamlin, Hazelton, McPhail, Sterling, Huntington, Vose, Fischer, Weber, Chickering, etc., etc. In square pianos there are fine-toned instruments at $25, $40, $60, and upwards. In Upright Pianos neat instruments at $100, $120, $140, $150, $165, $190, $200 and upwards. In Baby Grands some nice specimens at $250 and upwards. Nearly all these pianos were intended to sell for much more than these clearing sale prices. Lyon & Healey will send a list and full particulars upon application. Any piano not proving entirely satisfactory may be returned at their expense. Address Lyon & Healy, 1 Adams St., Chicago. Distance is no obstacle in taking advantage of this remarkable chance to obtain a piano, for in proportion to the saving to be made the freight charges are insignificant. If you do not already know Lyon & Healy by reputation any banker will assure you of their entire responsibility and record of forty years for honorable dealing. Write at your early convenience so as to avoid disappointment.

Announcement.

The Quarterly Conference of the Church of God of Central Washington will meet at the church house of the Church of God at Wenatchee, Wash., on Friday evening Dec. 4th at 7:30 P. M., and continue over the following Sunday. A good programme will be provided. Every one is urged to attend. Let us not forsake the assembling of ourselves together, but gather together for strength and mutual encouragement as we see the day approaching.

A. L. CORMLEY, Pres.
MYRTLE TITCHENAL, Sec.

To the brethren of Kansas and Missouri:

I have left Ransom, Kan., and until further notice I will receive letters at Canton, Kan. My meeting at Prairie Point in north central Kansas was well attended, the house being full every night, with good attention. While there were no additions, yet the interest was so good that we have hopes that the seed sown may yet bring good results. We will visit that point again, in December. Sister Coons of Clay Center assisted me very materially with her singing and the organ. In January we expect to be in northeast Kansas, and in February in Missouri. Let all who desire to correspond with me address me at Canton, Kan. for the present.

A. W. DARBY.

To the Called Out Ones.

I wish to say to the Household of Faith scattered throughout the Southern States, that I have now started on my Southern trip which I have had in mind for some time. I am now laboring in Southern Illinois, and will work south from that point. Many have responded, but there may still be others who would like to engage my services. If so, they can do so by addressing me at my Chicago home. The call is open to all Southern States.

There is great need of energy at this time, the time is so very short, when this Gentile age must come. Are we all prepared? Address W. H. Wilson, 420 N. Willow Ave., Austin Station, Chicago, Ill.

Something New—Bible Studies.

Realizing the need of a more thorough distribution of good, wholesome literature, the Committee on Literature, appointed by the Indiana Conference, purpose to publish a series of four-page tracts, to be known as "Bible Studies." They will contain expositions of Scripture by brethren W. H. Wilson, J. L. Wince, J. F. Wagoner, A. R. Zilmer, and other writers, and will be numbered consecutively. Number one appears in Oct. 7, issue of THE RESTITUTION under the heading, "The spirit shall return unto God who gave it." Others will follow later in the same way. We will offer them for sale as follows: 10 copies for 10 cents, 50 copies for 25 cents, 100 copies for 40 cents. Send money order or stamps to A. H. Zilmer, Plymouth, Ind.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before your readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

Low Fares to Warsaw via Pennsylvania Lines.

December 7th, 8th, 9th, excursion tickets to Warsaw, account Meeting of Patrons of Husbandry, Indiana State Grange, will be sold via Pennsylvania Lines. Apply to Ticket Agents of Pennsylvania Lines for fares and time of trains.

Reduced Fares to Chicago.

November 20th, 30th, and December 1st, excursion tickets to Chicago, account Fourth Annual International Live Stock Exposition will be sold via Pennsylvania Lines. For further information, apply to nearest Ticket Agent of Pennsylvania Lines.

Vandalia Line Excursions.

LaFayette, Ind. and return $2.40, sell Nov 19, 20, 21, return to and including Nov. 23.

Indianapolis and return $3.55, sell Nov 17, 18, 19, 20, return not later than Nov 21.

Dear Restitution:

To the household of faith, believers in the gospel of the Kingdom of God. Many of you know, through THE RESTITUTION, that on Sept. 15, I was elected State evangelist by the Ohio Conference held at Salem, O. I have been notified to begin a series of meetings lasting three weeks, one week at Tippecanoe City, Miami Co., and one week each at two other points in that county, beginning Saturday Nov. 21. I expect to leave home Friday, Nov. 13 for Mt. Vernon, at Bro. Robison's to stay over Sunday, Nov. 15, on the way to Tippecanoe city. My services are at the command of any in Ohio or elsewhere, to preach the simple truth to salvation. Brethren or sisters, if I can be of any use in your neighborhood let me know soon. A church building, a hall or a vacant store, wherever there is ordinary comfort, with or without seats, anywhere that the public can be reached will do. Address, 366 W. Main St., Salem, O.

Your brother waiting for Jesus.

P. NEILL.

Evangelist Notice.

In so much as the Conference of the Church of God of Central Washington has seen fit to elect us as evangelists for the ensuing Conference year, we wish to state that we stand ready to answer the call to duty. Any one desiring work done in our line will please drop us a line at our address at Wenatchee, Wash. Yours for the work.

N. D. & MYRTLE TITCHENAL.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

VANDALIA LINE
TIME TABLE.
In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend		11:59am
No. 20	" Ex. Sun. "	6:45pm
No. 26,	" " "	10:09pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:35a m
No. 7, " " " "	11:40pm
No. 19, daily	6:15pm

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Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $320 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 13th Street, New York.

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Persons requesting their mail may have their names inserted here.

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S. B. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
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C. A. Saylor, Tempe, Arizona.
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Pittsburgh, Ft. Wayne & Chicago R'y.
Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.

Westward. | 24 | 6 | 32 | 20 | A2
Pittsburgh, Ar. | 2 45 | 8 50 | 5 30 | 10 20 | 8 00
Pittsburgh, Lv. | 3 00 | 9 00 | 5 45 | 10 30 | 8 15
Crestline | 5 17 | 10 52 | 7 55 | 12 10 | 10 25
Galion | 5 40 | 11 15 | 8 20 | 12 35 | 10 50
Mansfield | 6 05 | 11 40 | 8 45 | 1 00 | 11 15
Orrville | 6 35 | 12 10 | 9 15 | 1 30 | 11 45
Wooster | 6 48 | 12 23 | 9 28 | 1 43 | 11 58
Dalton | 7 00 | 12 35 | 9 40 | 1 55 | 12 10
Jeromeville | 7 10 | 12 45 | 9 50 | 2 05 | 12 20
Lucas | 7 20 | 12 55 | 10 00 | 2 15 | 12 30
Mansfield | 7 35 | 1 10 | 10 15 | 2 30 | 12 45
Van Wert | 8 40 | 2 15 | 11 20 | 3 35 | 1 50
Lima | 9 10 | 2 45 | 11 50 | 4 05 | 2 20
Ft. Wayne | 10 45 | 4 20 | 1 25 | 5 40 | 3 55
Arcola | | | | | 4 05
Grant's Lake | | | | | 4 15
Leesville | | | | | 4 25
Pleasant | | | | | 4 35
Ohio Jct. | | | | | 4 45
Bluffton | | | | | 4 55
Harrod | | | | | 5 05
Elida | | | | | 5 15
Delphos | | | | | 5 25
Ft. Wayne | 11 55 | 5 30 | 2 35 | 6 50 | 5 05
Eastward. | 23 | 9 | 33 | 21 | A1
Ft. Wayne, Lv. | 12 05 | 5 40 | 2 45 | 7 00 | 5 15
Leo | 12 15 | 5 50 | 2 55 | 7 10 | 5 25
Waterloo | 12 20 | 5 55 | 3 00 | 7 15 | 5 30
Auburn | 12 30 | 6 05 | 3 10 | 7 25 | 5 40
Garrett | 12 40 | 6 15 | 3 20 | 7 35 | 5 50
Butler | 1 00 | 6 35 | 3 40 | 7 55 | 6 10
Kendallville | 1 10 | 6 45 | 3 50 | 8 05 | 6 20
Wawaka | 1 20 | 6 55 | 4 00 | 8 15 | 6 30
Wolf Lake | 1 30 | 7 05 | 4 10 | 8 25 | 6 40
Pierceton | 1 45 | 7 20 | 4 25 | 8 40 | 6 55
Larwill | 1 55 | 7 30 | 4 35 | 8 50 | 7 05
Columbia City | 2 12 | 7 50 | 4 52 | 9 07 | 7 22
Arcola | | | | | 7 30
Ft. Wayne, Ar. | 2 30 | 8 05 | 5 10 | 9 25 | 7 40
Ft. Wayne, Lv. | 2 40 | 8 15 | 5 20 | 9 35 | 7 50
Van Wert | 3 45 | 9 20 | 6 25 | 10 40 | 8 55
Lima | 4 15 | 9 50 | 6 55 | 11 10 | 9 25
Bluffton | 4 55 | 10 30 | 7 35 | 11 50 | 10 05
Harrod | 5 05 | 10 40 | 7 45 | 12 00 | 10 15
Ohio Jct. | 5 15 | 10 50 | 7 55 | 12 10 | 10 25
Pleasant | 5 25 | 11 00 | 8 05 | 12 20 | 10 35
Leesville | 5 35 | 11 10 | 8 15 | 12 30 | 10 45
Grant's Lake | 5 45 | 11 20 | 8 25 | 12 40 | 10 55
Arcola | 5 55 | 11 30 | 8 35 | 12 50 | 11 05
Garrett | 6 30 | 12 05 | 9 10 | 1 25 | 11 40
Butler | 6 45 | 12 20 | 9 25 | 1 40 | 11 55
Waterloo | 7 05 | 12 40 | 9 45 | 2 00 | 12 15
Auburn | 7 10 | 12 45 | 9 50 | 2 05 | 12 20
Leo | 7 20 | 12 55 | 10 00 | 2 15 | 12 30
Ft. Wayne, Ar. | 7 30 | 1 05 | 10 10 | 2 25 | 12 40
Chicago, Ar. | 10 20 | 3 55 | 1 00 | 5 15 | 3 30

A Express Monday to Jct of passengers. B Flag stop to receive passengers for Fort Wayne or points west. C Runs on Saturday to Jct of passengers. D Runs to Ft. Wayne to receive passengers to go from Ft. Wayne to points east. E Runs to or from Plymouth and points west thereof.

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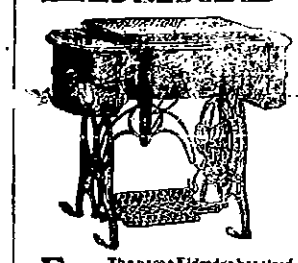

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 62% Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind. meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10:1. a., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Sec'y, Anna Phillips, Secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborn and G. A. Morey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7::5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O: where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kenton, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month, Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana, meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. B C Ballsbach and J W Banks Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash. Ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Sociable meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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[TUNE—When you and I were young, Maggie.]

We're out on the sea of life, my Lord,
Where death's dark waters roam,
And beneath its restless tide, my Lord,
Our fallen race have gone.

CHORUS—

But there is life from the dead in Thee, my Lord,
A life from sorrow free;
And a home for the weary saint, my Lord,
Beyond life's troubled sea.

When the tempest surrounds my bark, my Lord,
Thy Word shall be my guide;
When the breakers are thickening fast, my Lord,
I will in Thee confide.

We are waiting for Thy return, my Lord,
To be first raised from the dead,
To join in redemption's song, my Lord,
In shouts of Victory.

—Selected by Nannie Osborne.

Communicated.

Wisdom of Seirach.

CHAPTER 25.

1. With three things have I adorned myself and with three appropriate things in the sight of the Lord and of men, have I arisen, namely with like mindedness of brethren, and friendship of one's neighbors, and a wife and husband adapting themselves to one another.

2. And three things seen hath my soul hated, and I have been exceedingly opposed to their life; namely, a haughty beggar, and a rich liar, an adulterous old man growing inferior in understanding.

3. In youth thou didst not lead on together and how wouldst thou find in thine old age?

4. How appropriate for gray hairs is judging, and for elders to fully know counsel.

5. How appropriate for old men is wisdom, and thought and counsel for those who have been glorified.

6. A garland-crown for old men is experience, and their boast fear of the Lord.

7. Nine things apprehended with one's heart I have recounted blessed things, and the tenth will I speak in respect to a tongue; a man who rejoiceth in children, who liveth and looketh upon the smiting of enemies.

8. Blessed-happy he who dwelleth along with an understanding wife, and who hath not been destroyed with a tongue, and who hath not served unto bond-servant some one unworthy of him.

9. Blessed-happy is he who hath found thoughtfulness, and who discourseth to the ears of listeners.

10. How great is the one who findeth wisdom, but he is not greater than he who feareth the Lord.

11. Fear of the Lord hath surpassed everything; the one who getteth it, to whom shall he have been likened?

13. Any blow and not a blow of the heart; and any wickedness and not the wickedness of a woman.

14. Any inductive-conclusion and not the inductive-conclusion of those who hate you; and any requital and not the requital of enemies.

15. There is no head worse than the head of a serpent, and there is no anger worse than the anger of an enemy.

16. I would rather live with a lion and a dragon than with a wicked wife.

17. The wickedness of a wife changeth her looks and darkeneth her countenance like sackcloth.

18. In the midst of his neighborhood will her husband fall, and one who hath heard hath sighed bitterly.

19. Any evil is a small thing compared with the evil of a wife; may the lot of an obdurate-sinner have befallen her.

20. A sandy ascent for the feet of an elderly man, even so is a tonguey wife for a quiet husband.

21. Do not stumble at the beauty of a woman and do not inordinately desire a wife.

22. Wrath and shamelessness and a great disgrace is a wife, if she furnish them to her husband.

23. A humbled heart and a downcast face and a heart's plague is a wicked wife; hands that hang down and enfeebled knees is she who doth not make her husband blessed-happy.

24. From a wife was a beginning of sin and for her sake we are all condemned to die.

25. Do not give an outlet for water nor official-power to a wicked wife?

26. If she doth not go her way according to thy hand cut her off from thy flesh.

COMMENT.

The gist of this chapter is marital relation and warning and instruction for the one entering into it. It is even more pertinent and applicable at the opening of this twentieth century, and in the midst of all the culture and refinement of the present day than in the cruder and earlier age of old Seirach. Young people contemplating matrimony who will study and act upon the fundamental teaching here recorded will find their moral welfare and happiness singularly promoted thereby, and their higher spiritual life still more enhanced. The generative processes natural are laid hold of in the parable teaching of the Scriptures Old and New as best adapted of anything in this present order of things to illustrate and make comprehensible in some degree the higher and incalculably more important spiritual processes of life, to a participation in which we are called, and other things being equal the married man or woman subordinated to the laws of God conscientiously in the natural marital relation will be and is better fitted to follow the spiritual instincts awakened with regenerative conversion to their analogous logical conclusions, and to thus apprehend the higher spiritual things of the kingdom which we are told the merely natural or soul-man cannot comprehend. Read this chapter with this thought in your mind, gentle reader and see.

CHAS. GARDNER.

Read at Plymouth Conference.

To the Household of Faith:

Dear ones in Christ, as the time draws near for the approaching Conference at Plymouth, I can realize in advance the rich spread of spiritual things that it will be the privilege of many to partake of, and have a longing desire to partake of it with you. While you are enjoying the feast I shall be proclaiming the Word of life to perishing sinners, and may God give them a listening ear. I opened meetings yesterday at Ripley, Ill., the opening was good, the church was crowded, not a vacant seat remained. The attention was splendid.

Dear ones, pray for me, that God may use me to his honor and glory, and that sinners may be saved, as I proclaim the gospel of the kingdom in my trip throughout the Southern States.

While I rejoice in the work, and it is a pleasure to me, yet I do feel it a cross to be so long separated from my dear ones at home.

Dear ones in Christ, while you are congregated together it will be an opportune time to further consider plans by which the good work can be advanced, and the practical spirit of the blessed Christ rule and abide in the hearts of all true believers. I apprehend that when this spirit is the controlling power which shall dominate the life of believers, it will be but little labor to raise means sufficient to proclaim the glad tidings both by voice and press to the perishing. Not only this, but the sweet and gentle spirit of Jesus, is a sure preventative of all discord between brethren.

The longer I live, and the more experience I have in the service of the Master, the more need I see of the life of the blessed Christ being radiated from the lives of all those who profess the Christ life, and are in truth his name bearers.

I have noticed that spirit prevailing in the Indiana Conferences I have attended, and I trust the keynote of the Conference now in session, will be to intensify that beautiful and blessed spirit.

Conferences which are given over to the agitation of the Josephite and Sabbatarian hobbies, don't have much of that blessed spirit, and that alone brands such teaching as false. With the consummation of our faith and hope in sight, we cannot afford to have anything to do with those things which will tend to blight the Christ life.

Beloved, let us love one another with a pure heart fervently, and live rejoicing day by day as we together press forward in the blessed work which has captivated our hearts. God be with you all and bless you.

Yours in the blessed hope.

W. H. WINCE.

DRAW NIGH UNTO GOD.

"Draw nigh unto God and he will draw nigh unto you," is the emphatic teaching of Holy Writ and the testimony of every true Christian life. God's laws were given to us for our good, for so he declares by the mouth of his servant Moses. Health, happiness, peace, contentment, all temporal blessings, the respect of men, and the long life of eternity are bound up in the keeping of the commandments and the statutes of the Lord. It is not in vain that we serve him, I can say this with all assurance, looking back on the blessed experience of a long life. Not for all the riches of the world would I exchange what I have known of God and of the riches of his grace. It is only in drawing nigh to him that I have found a place of rest in this tempest-tossed world. "He giveth songs in the night." No night of affliction so dark but what the Christian can lift up his voice in song. O that men would draw nigh unto him and be saved! It is for this that we earnestly work and pray. Come unto him, O weary, sin-burdened ones, and find rest for your weary souls. It is awful to go down into death without God and without hope. We cannot draw nigh unto him by keeping his laws, when life is ebbing away. Come now, come today. And O dear ones, met together in this sweet, sweet place of prayer, forget not your responsibility as stewards of the grace of God. The precious treasure of the gospel is put into your hands that you may give it to others. In season and out of season, you are to labor to bring lost ones in. Do not throw off the burden, plead with tears; pray much; bear the unsaved always on your hearts. Give and work that others may share with you in the glories of the coming kingdom. Do not forget that Jesus is coming, that he brings the reward to all the faithful. God's blessing rest upon all who are gathered here and may we all meet in the Canaan of rest.

S. ROXANA WINCE.

Conference Report.

Pursuant to the call, the churches of God in Indiana met in Conference session at Plymouth, Nov. 12, 1903. As Brother and Sister Woodward were there holding meeting the Thursday evening service was conducted by them as usual. There were no services on Friday morning on account of so few having arrived from a distance. Friday at 2:00 P. M. found a goodly number at the church and meeting was opened by singing, reading Rom. I. and prayer, after which we listened to a sermon by Brother Hatch on Psa. xix, subject, "The judgments of the Lord are true and righteous altogether."

7:30 Scripture lesson Psa. I. and xi. Sermon by Bro. Woodward, subject, "The two thrones." How plain he showed where Christ is now and whose throne he occupies; and where he will be and whose throne he will occupy at his second coming.

Saturday, 10:00 A. M. met in business session, meeting was opened by singing, reading 2 Cor. v. and prayer.

Roll call showed the following churches represented, viz: Antioch, Bracken, Plymouth, Roll, South Bend and Scircleville. Minutes of last meeting read and approved.

Brother Wince spoke in regard to Eagle Creek, said they had been neglected and that they wanted some meetings.

Sister Woodward gave a report of the meetings recently held at Pleasant View, which was very encouraging, they having twenty six accession to the church.

Brother Zilmer spoke of the meeting at Roll. Although no additions were reported we trust that seed was sown which will in time bear fruit.

Other reports were given and all seemed encouraged. Several new places were spoken of where meetings were wanted and a wish was expressed that all such places be given attention.

11:00 Sermon by Sister Woodward. Subject, "Little, there a little. Line upon line, precept upon precept." Isa. xxviii. 10. "The importance of little things." She showed how little things for good or evil might prove eternity for others. And the neglect of those little things may prove the opposite of eternity.

2.00 P. M. sermon by Brother Zilmer. Subject, "Baptism." He clearly brought out why baptism is essential to salvation, its importance, the mode of, what it did for the person and what is shown to the world.

7:00 social meeting led by Brother Thompson of Cleveland, Ohio. Subject "Study to show thyself approved of God." 2 Tim. ii. 15. Besides testimonies form a number of the dear ones present, a letter was read from Brother W. H. Wilson.

7:30 sermon by Sister Woodward. Subject, "The outstretched arms." "All day long have I stretched out my hands to a gainsaying people."

Sunday 10:00 social meeting led by Sister Woodward, twenty-three spoke in thirty minutes. 10:30 sermon by Brother Woodward, subject, "What must I do to be saved?" Acts iii. 16.

2:30 Communion by Bro. Wince, Lesson 1 Cor. xi.

7:00 social meeting led by Brother Zilmer and 7:30 sermon by Sister Woodward.

The meetings were all good, four were baptized and one more came forward Sunday evening. Those baptized were Sister Viveigo, Brothers [illegible] Sister Bury, and Sister Pogue. What a pathetic scene it was when Sister Bury was led down into the water! Unable to behold any of the beauties of this world, she arose from that watery grave with the promise, that if she proves faithful her sight will be restored when Christ comes to claim his own. Oh glorious thought, all our infirmities will be gone then.

Among those from a distance were brothers Aslaksen, Alexander and Day and Sister Dean of Chicago, Bro. Thompson of Cleveland, O., Brother and Sister Snoke of South Bend, Sister Fry of Huntington, and Bro. Swindler of Hartford City.

We rejoice to know that we can meet with the dear ones of like precious faith now, and we will rejoice more to be able to meet each and every one of them in the kingdom of God. The church at Plymouth is working, trying to do what they can, and we can speak for them that they certainly do their part well in entertaining the Conference. We always appreciate the many favors we receive while among them. May we all meet in that blessed kingdom when Christ comes.

LYDIA RAILSBACK, Sec'y.

A Cure for Heart Sorrow.

There is no anodyne for heart-sorrow like ministry to others. If your life is woven with the dark shades of sorrow, do not sit down to deplore your hapless lot, but arise to seek out those who are more miserable than you are, bearing them a balm for their wounds and love for their heart-breaks. And if you are unable to give much practical help, you may largely help the children of bitterness by listening to their tales of woe or to their dreams of foreboding. The burdened heart longs to pour out its tale in a sympathetic ear. There is immense relief in the telling out of pain. But it cannot be hurried; it needs plenty of time. If you can do nothing else, listen well, and comfort wherewith you yourself have been comforted of God. And as you listen and comfort and wipe the falling tear, you will discover that your own load is lighter, and that a branch or twig of the true tree—the tree of the cross—has fallen into the bitter waters of your own life, making the Marah, Naomi, and the waters of salt tears will have been healed.—*F. B. Meyer.*

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy and endeavor to fill the space once a month.]

Again have I had the privilege of attending the Southern Illinois Conference, and meeting with the Bereans in that part of the State. It was with pleasure I noticed the progress that had been made in the Berean work, since [illegible] organized one year ago. Forty-five minutes before the evening sermon, had been given for our use. There was a good attendance, and all willing to take an active part in the meetings. Our lessons were from the following topics: The Word of God, compared to a mirror, a seed, a lamp, etc., What is a Christian, The Christian's walk, The Christian's reward, also a temperance lesson. The dangers of strong drink. During this service, a recitation, The Old Man's story, was ably given by Laura Frakes, one of our youngest Bereans. Two evenings addresses were given by Bros. W. H. Wilson and E. J. Lindsay, which were greatly appreciated by all. We were pleased to be remembered by Bro. Aslaksen of Chicago, in a letter of greeting. We met at this meeting Sister Lizzie Woods of Winterrowd, who recently became a State member, also Miss Lucy Slack of Ingraham, who decided to unite with us in searching the Scriptures. We missed the faces of Bro. and Sister Rogers, who have moved to the west. In this removal we lose five of the Bereans from this State, but it is their intention, wherever they locate, to organize a class, so they will help spread the good work. At the business meeting, Myrtle Fears of Moriah was elected 2nd Vice President of the State society. At this meeting officers were elected for the local society. Several new members were admitted, they now have a society of seventeen members. Great was our joy to learn that three more Bereans had decided to become members of the household of faith. On Sunday morning Oct. 11, they put on Christ in baptism. They are Bro. and Sister A. O. Lenz of Loogootee, and Sister Stella Claypool of Marshall. They have been faithful Bereans, may they be as faithful to him whose name they have taken.

From Moriah I went to St. Louis to visit a cousin, who is also a Berean, then to Lebanon, Ill., where I spent a few days with Sister Kathryn Townsend, another of our isolated members. This family is alone in the faith at this point, but every effort is made by them to sow the good seed by distributing and loaning tracts and books and in conversing with friends and neighbors of their hope. We enjoyed reading and talking together of the many precious truths in God's Word. One more decided to join the ranks of the Bereans and we trust through these others may desire to learn more of the truths in the Scriptures. As we look back over the work of the past year, there is much to encourage us. The increase in membership and in the distribution of tracts and papers, is double that of the previous year. The corresponding in business and social letters, has been three times as great. Through the efforts of those in other states, who have united with us, classes have been formed in Wisconsin, Oklahoma and New York. We have members at eighteen different points in Illinois, also at one point in Virginia, Missouri and Indiana. Dear Bereans, let us make greater efforts to persuade others to become daily searchers of God's Word, for many words of thankfulness have been received from those who through this work, have become better acquainted with God's plan of salvation and more active workers in his vineyard. Keep up your organizations. To those who have none, work toward that end. So much more can be accomplished where several are banded together. If there are several in one family, form a home circle Berean class, as has been done at some points with good results. If each one faithfully does his or her part, you will surely grow in the grace and knowledge of our Lord Jesus Christ, which is of more importance than growth in numbers. So let us remember, that the success of this work depends upon our loyalty to him, whose service we are in. God be with you.

ANNA E. DREW, Pres.

Dear Bereans:

My letter may be a little off the line of thought found in the letters of this column this month. But as no subject was assigned me, my subject will be advice to young people concerning our parents. It may be that you have noticed careworn looks upon their faces lately. Of course you feel that it has not been brought there by any act of yours, still it is your duty to chase it away. Get up tomorrow morning and do the work yourselves. And when they express their surprise go to them and kiss them or give them a kind word. You cannot imagine how it will brighten up their dear faces. Besides you owe them a kiss or kind word. Away back when you were little they kissed you when no one else was tempted by your fever tainted breath. You were not so attractive then as you are now. And through those years of childish sunshine and shadows they were always ready to cure by the magic of a parent's kiss the little dirty chubby hands whenever they were injured in their skirmishes with this rough cold world. These have all been of interest all the past years. Of course your parents are not so pretty as you are, but if you had carried your share of burdens in the past, the contrast would not be so marked. Their faces are full of wrinkles far more than yours. And yet if you were sick their dear faces would appear as beautiful as an angel's, as they would be watching every opportunity to minister to you. They will leave you one of these days. These burdens, if not lifted from them, will drag them down. Those willing hands that did so many unnecessary things for you will be crossed upon their lifeless breast. Those neglected lips that gave you your first baby kiss will be silenced, and those tired eyes will be closed in death, then will you appreciate your parents, but it will be too late. Cheer them up and care for them while you have them with you.

EMMA LINDSAY.

A young man recently told me he did not believe that God possessed a form, because he was supposed to be everywhere at once, and hence such a thing was impossible. What are the facts of the matter? If we turn to the history of the creation in Genesis, we find that God said, "Let us make man in our own image, after our own likeness." How could he do this if he had no form? In Col. I. 15, Paul says, "We have redemption through the blood of Christ, who is the image of the invisible God, the first born of every creature;" and again in Heb. I. 3, he says that God hath spoken unto us by his Son, who being the brightness of his glory and the express image of his person, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." This is certainly proof enough that God is a person, and possesses a definite form. The failure to believe that God can possess a form and still be every where at once is due to the inability of the human intellect to conceive of a spiritual being whose knowledge and power extend beyond his immediate surroundings.

E. T. RENNER.

What Made Her "Splendid."

A friend of mine once exclaimed to me: "I love to make myself do what I don't want to do!"

She was a very young girl when she made this remark, but it is because she has steadily continued in truly loving to do what has been distasteful, though really for her good, that her life is the success it is.

Whenever I hear it said, "Isn't Miss ——— a splendid girl!" I think of the day when, with so much enthusiasm, so much real pleasure, she uttered the seeming paradox.

Would that more people loved to do what they don't want to do! The world would be a cheerier place, for most of our duties have to be done in spite of lazy inclinations.—*The Examiner.*

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

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Editorial Committee.
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W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Nov. 25, 1903.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1901 all the papers for December of this year, and all of 1901 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

The spirit of praise fosters the spirit of prayer.

There is a weakness which betrays Christ—there is a false liberality which sacrifices principle.

We rise above servant principles when we arrive at filial obedience. Legal causes will not produce gospel fruits.

If salvation were not of God's favor, it would be a self-procuring, self-sustaining, self-seeking, self-glorifying salvation.

Perfect assurance of one's own safety is calculated to make him strive earnestly for the safety of those around him.

The knowledge of Christ is *first* by revelation; but he is endeared by experience, and this is maintained by constant need.

1 Thes. iv. 1 verse shows that we may not only please God, but that there is such a thing as pleasing him more and more.

Every day we meet with those who are alienated from God through *ignorance;* but we can scarcely evade the conclusion that its seat is in the hardness of heart.

We apprehend that many a believer has been drawn into a vortex, not knowing that the FIRST CIRCLE had a tendency to draw him to the innermost point.

A good man, who has seen much of the world, and is not tired of it, says: —"The grand essentials to happiness in this life are something to do, something to love, and something to hope for." In that case, those who have the truth should be the happiest people in the world.

The theory of the "universal fatherhood of God" is of the devil, according to Milton; for he represents the devil as saying:

> The Son of God I also am, or was,
> And if I was I am; relation stands;
> All men are Sons of God.

Plumb-lined—In Amos vii. 8 we read: "Behold, I will set a plumb-line in the midst of my people Israel." Reader, do we not find a divine plumb-line suspended for us on every page of the gospels and epistles? It is not called by that name, but if we wish to, we can find something to test our *uprightness* on every page.

Soul.

"Thou hast much goods laid up for many years, eat, drink and be merry." Luke xii. 19. The parable in which these words occur affords a striking instance of Christ's exposure of the sinful habit of men consulting their fleshly desires, and being influenced by the instincts of a grovelling nature, instead of submitting all things to the arrangement of God and seeking his glory in the disposal of all

TEMPORAL TREASURES.

In this case the man proceeded as if he were the sole proprietor and withholden by no one; and said, "This will I do,—I will pull down my barns and build greater, for there will I bestow *all my goods;*" without any reference whatever to the condition of others. Had he been wise unto salvation he would have said, "It might have experienced

A BAD CROP,

but the Lord blessed me with plenty, therefore he shall have the increase, and the poor shall buy at such prices that they need not starve." Instead of this he became unthankful, unholy.

Let us now notice the passage at the head of this article:—the word "soul" could not refer to an immortal and immaterial soul, as is generally believed. Such supposed existencies are said to be entirely *independent* of the fruits of the soil. The Greek term rendered "soul," is *psuche,* and is translated by a variety of terms, soul, life, lives, mind, heart, you, etc., and means either

THE PERSON HIMSELF,

or the life, or disposition of such person. In the case before us it is easily seen that the term refers to the man's whole existence, which he supposed was the chief thing to be concerned about. It is remarkable that in the 15th verse another Greek word is used to distinguish the things spoken of:—"For a man's *life,* (Gr. *zoe*) consisteth not in the abundance of the things he possesseth," but a man's *psuche* or soul *does consist* in the possession of such things as money,

FOOD AND RAIMENT,

and without such goods it would cease to be; and even when surrounded by them disease may set in and destroy its vitality, or an accident may in a moment snap its silver cord, hence a man is a fool who lays up store only for that which exists today

AND CEASES TO BE

tomorrow. But a wise man recognizes the difference between *zoe* and *psuche,* the former generally having reference to that which is promised in the gospel, and is centered in Christ as the *zoe* or resurrection-life giver. See John vi. 33, 35, 40, 47, 48; Col. iii. 34, in all of which places the word rendered life is *zoe.* This is independent of the goods we possess; but that is mere animal life and may cease to be at any time,- the *other* is a promise, and will be the reward of the worthy at the

COMING OF THE LORD,—

while the other is the birthright of men, animals, trees, plants, vegetables and insects. The expression, "Take thy ease, eat, drink and be merry," also affords additional proof that the soul spoken of is neither immortal nor immaterial. How could such eat, drink and be merry? Prosperity is very fascinating to the flesh, we are in danger of settling down to its exclusive enjoyment, especially when obtained in the spirit of covetousness."

Reader, the divine verdict, "THOU FOOL," is before you. Meditate upon it carefully,—and govern yourself accordingly. The books will be opened before long, that is certain, or the signs hung out by our Lord have failed. One and all let us make sure that we are not robbing God.

"Follow Me."

Jesus called himself the "Good Shepherd," John x. 11, and likened his disciples to sheep, for whom he laid down his life, that they with him, might be partakers of that life which shall never end. Christ's sheep have been gathered out from among the Gentiles by hearing the voice of the Shepherd, as it is written, "My sheep hear my voice, and I know them, and they follow me; and I give unto them

ETERNAL LIFE,

and they shall never perish, neither shall any man pluck them out of my hand." John x. 27, 28. The cry has gone forth through the gospel, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi. 28. Again, "I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst." John vi. 35. Having heard these words, and having the assurance from the lips of the Master that him that "cometh to me I will in no wise cast out," John vi. 37, we have

RESPONDED TO HIS CALL,

and by a knowledge, belief, and obedience to the gospel, we have become children of God, and brothren of the Lord Jesus Christ. But we find that after we have heard the voice of Jesus calling to us through the gospel, we have something else to do besides merely believing the things which he taught. Concerning his sheep, he says, "They follow me;" that is the most difficult part of the matter, and it is the test of our sincerity.

THE GOOD SHEPHERD

has called to us, and we have heard his voice, and now, if we are full of gratitude to him for the price he paid for our redemption, and we love him in sincerity and truth, we shall follow him. "He that hath my commandments, and keepeth them, he it is that loveth me." John xiv. 21. We must seek to know him, and learn more of his commandments, endeavoring, though feebly, to

MOULD OUR LIVES

in harmony with his life, and to walk in his footsteps. Commencing at the waters of baptism we follow him through that symbolic death and resurrection, and henceforth our whole life is to be one continuous journey over the same road he traversed

> "Wherever I'll follow;
> My trust in him repose,"

should be our determination, and as we meet with temptations within, and foes and snares without, with persecution and scorn, with sorrow and mourning, let us not forget that he has experienced the same. Tempted in all points like as we are, touched with the feelings of

OUR INFIRMITIES,

acquainted with grief, and bowed down with sorrow, he will step of the way, and ask us to follow him. Just before the betrayal of Jesus, all the disciples promise to follow their Master even unto death; but in the hour of his trial they all forsook him and fled, except Peter and John, and Peter only followed him "afar off," Luke xxii. 54; and very soon after he denied that he knew Jesus. Following afar off will not do. We know how it happened in Peter's case. He followed afar off—that was the first wrong step; then he sat down amongst those who were the enemies of Christ, and afterwards denied Christ altogether.

If we profess to be disciples of Christ, we must follow him even unto death, if necessary, remembering that they who endure unto the end will obtain salvation. The world hated Jesus, and if we follow him it will hate us, and we must, as the writer of the Hebrews says, Go forth unto him outside the camp, and bear his reproach. Heb. xiii. 13. "If we be dead with him we shall also

LIVE WITH HIM;

if we suffer with him we shall also reign with him; if we deny him, he will deny us." 2 Tim. ii. 11, 12. The reward for following Christ all the way will be that we, like him shall rise from the dead, and receive that eternal life which he has to bestow, upon his faithful brethren. The simple invitation, "Follow me," was once so powerful, and fell upon such good and honest hearts, that they who heard it,

FORSOOK ALL

and followed him, Luke v. 11, and we who follow that same Jesus now, must forsake all that hinders, and without so much as a last lingering look back, must press forward, counting all trials but slight afflictions, and all earthly fame as dross, so that Christ and the power of his resurrection may be ours. We read of one period in the history of Christ when certain of his brethren will follow him wherever he goes, and enjoy forever the privilege of his presence. That favored multitude, represented by the 144,000 having

THE NAME OF GOD

in their foreheads, are those who have kept themselves pure from defilement with the corrupt daughters of the great harlot, and having been redeemed from amongst men, they follow the Lamb whithersoever he goeth. Rev. xiv. 4. But before attaining that exalted position they followed him through the

PATH OF SUFFERING.

Neglect to closely and earnestly follow Christ through this antitypical wilderness will meet with the loss of the same reward as the Israelites experienced—exclusion from the Promised Land. Their history is recorded for our benefit, and as we read Heb. xii. 2, "Let us therefore fear, lest a promise being left us of entering his rest, any of you should seem to come short of it; for unto us was the gospel preached as well as unto them, not being

MIXED WITH FAITH

in them that heard it." When we think of what Christ has endured on our account,—of his life of self-sacrifice, of his cruel death, and the sorrow and shame which he endured that we might have life, surely we must see how little we do for him, how insignificant are our acts of self-denial, and how, at our very best, we do but follow him "afar off."

We one and all know, and God knows how matters stand with us, and we must remember that if our heart condemns us, God is greater than our heart, and knoweth all things. 1 John iii 20. Bearing in our minds continually these facts, let us determine that in every relation and circumstance of life, we will follow our good Shepherd, endeavoring to grow in grace and in the knowledge of him, so that even our adversaries may know that we have been with Jesus and learned of him." The evidence accumulates daily that the coming of the Lord draweth nigh; and if we would meet his approving smile, we must use all the energies of body, mind and estate for his glory. He owns us.

Selections.

A Wrong Way to Read the Bible.

In an argument about the rich man and Lazarus the other day, after I had made the statement that this parable did not teach future torment for the wicked, a man said: "Why! Don't you believe the Bible? It says, 'In hell he lifted up his eyes, being in torments.'" I assured him that I believed the Bible and everything in it; and showed him that the parable had no reference to the future, and hence "he" who "lifted up his eyes in torments" was not some one in the "orthodox" hell. He had neither read the parable critically, nor considered the reasons why Jesus spoke it; which are easy to find in the context.

The devil said in the Bible: "Thou shalt not surely die." Then must I believe that Adam and Eve did not die? No: because the Bible also says, (and this is not a quotation,) that Adam "died." (Gen. v: 5). The devil lied; and the Bible in relating the incident quotes him verbatim. The Bible says: "Use a little wine for thy stomach's sake;" a command, surely. But this was Paul's instruction to Timothy, not to me.

The method of interpretation which takes everything thus absurdly literal, would lead me to be circumcised, keep the Sabbath, wash feet, shave my head as Paul did (Acts xxi: 26), remain unmarried (1 Cor. vii: 1), forbid the ladies to braid their hair (1 Tim. ii: 9), etc., and many other things which the contexts, or the treatment of the subjects in general make it clear are not intended for all persons at all times.

A favorite text of the "imitators" is: "leaving us an example that we should follow his steps." (1 Pet. ii: 21). But the context reveals that as Christ suffered wrongfully, and took it patiently—we should take our sufferings patiently; and so on through several verses. Another text is: "Jesus the author and finisher of our faith." That is, Jesus tells us what to do and gives all needed instructions concerning it—"finishes it"—so that an apostolic comment is unnecessary. But this contradicts Peter, who says heed "the commandments of us the apostles." (2 Pet. iii: 2); and the apostles taught some things that are not recorded in the gospels.

Find out first what the passage of Scripture refers to; then draw your conclusions in the light of the context, and other Scriptures.—*W. Alford in Our Hope.*

Man's Fall.

There is a very real sense in which we may speak of "The Descent of Man," and also of "The Ascent of Man." The former takes place every time a man yields to his passions and appetites in spite of the Spirit's remonstrance sounding in his ears. The latter takes place when the ethical, rational element triumphs over the lustful, brutish element.

We have been accustomed to regard the fall of man as a historical event of long ago, a terrible disaster which befell the first human pair, and entailed woe upon all their posterity. But we must remember that the fall is an actual occurrence in the life of every human soul that becomes truly self-conscious. When he "comes to himself" as a moral being, it is discovered that he has slipped, fallen and injured himself. It matters not whether the fall has been brought about through hereditary weakness, unfortunate environment, or personal waywardness, he must face the fact that he is down, and that he has fallen down. He realizes that the animal part of his nature is in the ascendant and is stifling the spiritual part. Then comes the appeal and the decision, to determine whether he will remain down, or arise and stand; whether the lower nature will be gratified at the expense of the higher, or the higher hold dominion over the lower; whether he will be content with his "Descent" or struggle for an "Ascent."—*The Watchman.*

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

Higher Criticism.

The Rev. Mr. Macleod, of John Knox U. F. Church, delivered on Sunday night a scathing attack on the Higher Critics. Every earnest man will endorse his denunciation of "the moral cowardice that entrenched itself behind a theological chair, casting aspersions upon, or raising a doubt, regarding a creed it was bound to uphold, to teach, and to defend." The sad thing is that those in high office in the Church who adhere to Higher Criticism, have gratuitously pinned their faith to views which are being riddled by research. What has happened to the Higher Criticism when applied to Homeric literature is happening to it when applied to Hebrew literature. Scholars are familiar with the fact that Wolf based his theory of the late origin of the Homeric poems on the assumption that writing for literary purposes was unknown in Greece before the sixth century B. C. Since then much has happened. The excavations of Dr. Schliemann have revealed to the world just such a state of culture and civilization as Homer describes. The same thing has happened in this connection with Hebrew literature. By the German originators of the Higher Criticism, it was taken for granted that the Israelites of the Mosaic age were a horde of illiterate wanderers whose mental condition was quite unequal to the production of the Pentateuch. Accordingly, it was necessary to relegate the Hebrew literature to a much later period of considerable religious development and culture. The period fixed upon was the time of the Exile. In the Pentateuch, according to the Higher Critics, we have not history, but romance. As for the patriarchs, they are as unhistorical as the character in Æsop's Fables, or the familiar heroes of nursery tales. Now research is doing for the early history of the Hebrews what it did for the early history of the Greeks. It is revealing large areas of history in what the Higher Critics have hitherto thought to be the land of mythology and legend. Recently the Rev. Mr. Urquhart, who has done splendid service in this department, showed how completely the Higher Critics have been baffled by archæological discoveries. According to the Higher Critics, the patriarchs had *no* existence; the records in Genesis are quite unhistorical. Mr. Urqhart, in his pamphlet, has the following: "The history of Abraham begins with the statement that Abraham came from the city of Ur, in Chaldea. I ask the Assyriologist: Was there really a city called by that name at his time—about 2000 B. C.? He immediately assures me that there was; that its site has been recovered, its ruins explored, and its ancient inscriptions read.....Scripture tells us that Abraham was not alone there, for when he leaves the place a large company goes with him—his father and his father's house.

I ask, therefore: Is it true that there was a Hebrew colony in Ur about 2000 B. C.? The Assyriologist replies; 'There was, and there had been for centuries, a Hebrew speaking people among the inhabitants of Ur, for we have found Hebrew names upon the monuments and among them the very name of Abram—probably an ancestor of the Abram of the Bible.' I turn to the Assyriologist and say: You have been recovering the ancient records which speak of these countries. Can you tell me if it is true that a Hebrew colony was planted in the city of Haran? He replies that there was a Hebrew section among the inhabitants of that city also. For he finds upon the monuments of the Assyrian kings, who poured their armies again and again over that region, the names of the chief inhabitants of Haran, and among these are undoubted Hebrew names. He tells me, too, that 'your Hebrew emigrants probably brought the idolatry of Ur with them, for Haran became the second great seat of the worship of the moon-god—Ur being the chief seat of it.'" By bringing to light the great civilizations of the past, archaeology has not only provided an environment for the Pentateuch, especially Genesis, but by confirming the Bible record at unexpected points, has knocked the bottom from the myth and legend theory of the Higher Critics.—*Selected by J. Cameron, Edinburg, Scotland.*

If you believe God's Word about the condition of things you are called a pessimist, but if you believe the devil's lie you are called an optimist.—*Christian Worker.*

"The Bible gives light, the creed often darkens."

As we go to press today there are on our list just 812 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $625.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send us soon as he can. We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a Brother or Sister now owing us but who can get the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $112.50 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

First Things First.

God's order in everything is not only gracious and good, it is essential. When we put first things first we carry out God's thought.

"In the beginning, God" is essential to a perfect walk in the perfect way. In the beginning of the day, the first thoughts of God. In the beginning of the establishment of a home, the first desire of the heart for God's approval. In the beginning of the establishment of any work, the first desire for God's glory. In the beginning of any pleasure, the impulse that it shall please God also.

Faith is the first of the three great graces, though love is the greatest. There must be an outflow of faith to God before there can be an outflow of love to him. Never tell a child to love God: teach him to believe God. Love is the spontaneous result of faith. We cannot please God and we cannot love God until we have believed in him.

Again, seeking first the kingdom of God is the way to earthly blessing. Giving God the first fruits is the pathway to increase. There are overflowing promises to those who, in the disposing of money, see that God has a generous supply first. How much we have missed because we have not always put first things first.

Did you know that you are doing something all the time either to discourage or to encourage others? If you stay away from meeting because there will be only a few out, you are discouraging those who are there and those who stay away for the same reason. If you live a careless life and indulge in doubtful things, your influence may discourage those who are very strict with themselves before God. If you are faithful all the time, you encourage the weak and feeble ones. If you testify definitely to what grace God has given you, without urging and coaxing, you encourage those who hang back and are timid.

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Sac City, Iowa.

Eva Stearns, Sec'y.

Two solid through trains daily Chicago to California. Chicago, Union Pacific & North-Western Line.

Chicago to St. Paul-Minneapolis, four daily fast trains via the Chicago & North-Western Ry.

Poetry.

Sing of His Love.

My precious Redeemer,
My Lord and my King,
O! blessed redemption,
To thee let me sing!
Thou hast lain down thy life
To redeem from the fall,
In due time to be testified
A ransom for all.

O, sing of his mighty love,
Sing of his mighty love,
Sing of his mighty love,
Mighty to save.

My blessed Redeemer,
My Lord and my King,
Thou hast lain down thy life,
Life-etornal to bring!
Such love was never known,
So wonderful to me,
That while we were sinners
Thou hast died us to free.

My blessed Redeemer,
My Lord and my King,
To thee, O, to thee,
In truth let me cling;
Thou sweetest name,
On earth or in heaven,
Eternal life.

MRS. E. R. BOYER.

Communicated.

From Jaffa to Jerusalem

It is much more interesting to go to Jerusalem by train than by carriage, as one can see from the train all the places of Biblical interest on the carriage road, except one, and ten others that cannot be seen from the road at all.

It is fifty-five miles from Jaffa to Jerusalem by train, and takes three hours and forty minutes. It cost fourteen million seven hundred and forty-two thousand francs to make the road. The making of the railway appears to be the fulfillment of prophecy: "The chariots shall rage in the streets, they shall justle one against another in the broad ways, they shall seem like torches, they shall run like the lightning." Nahum 2, 4.

The train runs along in sight of the carriage road until after it leaves the Ramleh station. It stops at five stations between Jaffa and Jerusalem. Jerusalem is two thousand six hundred and seventy feet higher than Jaffa.

Soon after leaving Jaffa we come to the Plains of Sharon, and, if in spring, see the roses, Solomon's Songs 2, 1, see on the right a Jewish agricultural school which was established in 1869. We pass just to the left of a modern village, Yasur, on the site of Hazar-Shual. Josh. 19, 3. It is the traditional site where Samson caught three hundred foxes. Judges 15, 4. Away to the left is a modern village, Mabraka, on the site of Bene-Berak. Josh. 19, 45. The next village is on the right, called Beit Dejon, thought by some to be the house of Dagon, which was at Ashod, eighteen miles south. 1 Samuel v, 1 and 2. Next on the right is a modern village called Safieh. In thirty-five minutes from Jaffa is the first station, Lydda, the site of Lod, which was built fourteen hundred years before Christ. Ezra ii, 33. Neh. vii, 37 and xi, 35. It is Lydda of the New Testament where Peter visited the saints and cured Aeneas, who was sick of the palsy and had kept his bed for eight years. Acts 9, 32, 33, 34, 35. Peter was at Lydda when he was called to Joppa, and raised Tabitha. Acts ix, 36 to 43.

Soon after leaving Lydda we see at the left Jimzo, the site of Gimzo, one of the royal cities of the Philistines, which they took from the Israelites in the reign of King Ahaz. 2 Chronicles 28 18. From the train we can see two villages, Kabuh and Latran, between which is the valley of Ajalon, over which Joshua commanded the moon to stand still. Josh. 10-12. In ten minutes from Lydda we reach the second station, Ramleh, the traditional site of Arimathea. Matt. 27, 57. In the town there is an old crusader's church, now used as a mosque. About a quarter of a mile to the west is an old picturesque tower, said by some to have been built by the son of Kalif Omar, and by others by Abu Fettak, the son of Luthan Mooser, in the year 1818. It was most probably built by the crusaders. From its top is a fine view. In 1099 Ramleh was occupied by the crusaders, and in 1266 it was taken by the Moslems.

Soon after crossing the carriage road we see, away to the left on the top of a mountain, the upper Beth-haron, and on the top of the table land, Neby Samuel (Mizpeh). All the children of Israel, from Dan to Beer Sheba, were called together at Mizpeh several times. Judges xx, 1, and 21, 1, also 1 Samuel 7, 5. Saul, the first king of Israel, was choosen at Mizpeh. 1 Samuel x, 17 to 24. Just a little way to the left, on a hill, we see the site of Gezer, a city which Pharaoh took from the Canaanites and gave to his daughter, Solomon's wife. 1 Kings ix, 16.

After passing a modern village on the left, called Nanah, we see a Jewish colony to the right, on the site of Ekron where all the lords of the Philistines gathered to send away the Ark of God. 1 Samuel v, 10-11 and 6th chapter. In forty-five minutes from Ramleh we reach the third station, Sejed. The railway goes the same way that the two cows did with the Ark, passing just to the left of Beth-shemesh. "And the kine took the straight way to the way of Bethshemesh." 1 Samuel vi, 12.

In twenty-five minutes from Sejed we reach the fourth station, Deir-Aban. Opposite the station, on a hill to the left, is Zorah, the birthplace of Samson. Judges xiii. In a few minutes after leaving the fourth station the train enters a narrow ravine in the mountains of Judea. We see a large cave in the top of the rock to the left, called Samson's Cave. "And he went down and dwelt in the top of the rock Etam." Judges xv, 8.

In an hour and a quarter from Deir-Aban we reach Bittin, the fifth station, which is on the site of Bether. Solomon's Song's ii, 16. According to Jewish history this was a place of great strength. It contained four hundred synagogues, and in each four hundred teachers. Here the Jews under their commander, Barroch (the son of a star), made their last stand against the Romans, three and one-half years, and when the place was captured, eight hundred thousand persons were killed, and the blood ran in the streets so strong as to carry away stones weighing four pounds. Robinson's Researches, 3d Vol., page 268.

Soon after reaching the station we pass just to the left of the traditional fountain, where Philip baptised the Eunuch. Acts 8, 36. 37, 39. We go on up the Valley of Roses and across the Valley of Rephaim, where the Philistines came and spread themselves. 2 Samuel v. 18 to 25. On the top of a hill to the left is a place which belongs to the Greeks, called Katman, and nearby the Leper's Hospital.

In twenty-five minutes from Bittin we reach the last station at the German colony, on the northern end of the Valley of the Giants. "And the border went up to the top of the mountain that lieth before the Valley of Hinnom, westward, which is at the end of the Valley of Giants, northward." Josh. xv, 8. In going from the station to the city we pass, at our right, the hill of Evil Counsel. Matthew xxvi, 3 and 4.

We cross the Valley of Gihon where Solomon was anointed king. 1 Kings i, 33 to 39. We ride along by the west side of Mt. Zion, near the Tower of David. "Nevertheless David took the stronghold of Zion, the same is the City of David." 2 Samuel v, 7. Jerusalem is built upon four hills, and yet the mountains around are higher than the city. Psalms 125, 2.

ROLLA FLOYD.

What Shall we Sing?

Paul would have us sing "hymns and spiritual songs." Eph. v: 19. The qualification "spiritual" no doubt pertains to divine things, or things revealed by the spirit. To sing "spiritual songs," then, is to sing songs that are in harmony with what God has revealed. Judging the current church hymnology by this standard, there is a great lack of the "spiritual" element in it; for much has been incorporated into it that does not represent the spiritual idea of the word of God. What I mean is, for example this: We are required to join in singing, "My Father's house is built on high. Far, far above the starry sky; When from this earthly prison free, That heavenly mansion mine shall be." This is good rhyme, and the tune may be very pleasing to the ear; but is it spiritual? Does it harmonize with what God has revealed? God spoke through his Son who said, "Blessed are the meek, for they shall inherit the earth." Matth. v; 5. What does "blessed" mean? Happy, because fortunate. Who are "blessed?" A certain class of persons who are styled "the meek." What is the cause of their blessedness? "For they shall inherit the earth." What is this "earth?" It is "the terraqueous globe which we inhabit." What is it to "inherit?" To take possession and enjoy. Thus, then, the meek are happy because they shall take possession of and enjoy the earth. They are not happy because they shall inherit heaven, or because they now possess the earth, but because "they SHALL inherit the earth." To sing about things "far, far above the starry sky" is not singing spiritual songs about the abode of God's people.

Again, we hear it sung,

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

Now, if man has a "never-dying soul," that "soul" can "never die." Therefore it is neither dead or in danger of dying, and hence has no need of being "saved." The soul of which the Bible speaks is one that can die. "The soul that sinneth shall die." Ezek. xviii; 4, 20. That kind of "soul" needs to be "saved from death." Jas. v. 20 There is manifestly something wrong about a song which sings a quality into a soul which the Bible nowhere attributes to it. That kind of singing is not "spiritual," because not in harmony with what the Spirit has revealed.

Now, shall we as a people encourage the singing of such un-Scriptural sentiment as that mentioned above? Shall we buy hymn books which are full of such things, and sing them in our congregations, while our speakers are proclaiming the great truths of the Bible? We can hardly calculate the effect of singing error. Besides, let us be consistent. If we have a truth which is precious enough to hold us aloof from the others to maintain it, and to preach it, let us not neutralize the effect of our preaching by singing what we do not indorse. Let our singing as well as our praying be as was that of Paul: "With the spirit, and with the understanding." 1. Cor. xiv: 15. While we want "spirit" (fervency) in our worship, let not "the understanding *also*" be wanting. Then we will sing "with grace in our hearts to the Lord" (Col. iii: 16), and he will be pleased. Submitted in the love of the truth.

A. H. ZELMER.

Dear Restitution:

On Sunday October 18th, the churches of God of Brooklyn, New York and Newark, New Jersey, met in union meeting at the meeting place of the latter body on West Park Ave. near Broad St. Newark to consider the question, "What is the duty of the Church toward the world?" The lessons read were the thirteenth Psalm and the seventeenth chapter of John. As usual the morning meeting was devoted to the Breaking of Bread, then from twelve noon, till two P. M. was what is termed the "Social" meeting, when lunch was served by the good sisters of the home church, after partaking of which, we have an opportunity of renewing old acquaintances or forming new ones, and talking over those things most dear to our hearts. At two o'clock opened the Conference meeting, at which the question of the day was considered. The meeting was opened by the writer who read a preamble and resolution, the substance of which was, that as the membership was greatly scattered, causing some—through many causes—to be irregular in attendance, therefore the meeting advised those living at a distance to open small meetings in their home neighborhoods, thus beside doing good to themselves would be a benefit to hearers who might attend, and above all else would glorify God's name among men. That the home churches would pledge themselves to supply speakers when called upon, and that a committee be appointed to take charge of the matter.

The majority of the speakers were in favor of the resolutions as read, but some—three—spoke against them, saying in part that this was the age of *watching* and *waiting* and that those who did this were fulfilling the commands of God, for was it not said that "God was taking out of the Gentiles a people for his name," and that [illegible] was capable of doing his work without aid, that none could come unto Jesus without God called them, and that all so called would come whether we gave them opportunity or not, that our work was in the future age when we would be with our King, the Lord from heaven, when nations would be converted in a day and the glory of God would shine forth like the sun at noonday. One brother said that he would not question what the great God had called others to do. If any believed that they had been called of God to publicly preach, then it was their duty to preach the gospel as God had revealed it unto them, but for him he did not think there were any called for such work, at least he knew he had not been, and until God revealed unto him that it was his pleasure to have such work go on, he would not do it himself, nor would he assist others who did do it. His idea was that "we were not to forsake the assembling of ourselves together," but that "we were to exhort one another, and so much the more as we saw the day approaching," that it was the Church which was to be encouraged, and not to try to convert the world. Jesus said, "I pray not for the world, but for those whom thou hast given me out of the world." If he had a wrong idea, and it could be proven so from the Scriptures, then would be not only devote his life to the preaching of the Word of God, but every dollar in his possession—and he has a few—would be devoted to the same purpose.

At about 5 o'clock the question was put to a vote, and while many did not declare themselves, the only dissenting votes were cast by the three speakers already mentioned. So the committee was appointed and we now await results, which if any, will be given you from time to time.

I have not seen our Brother William Rennie since the meeting in question, so cannot give a definite reason for his action, but suppose it was on account of the encouragement given him at the [illegible] union meeting, but he has engaged [illegible] Hall at 175th St. and 3rd Ave., New York City, for Tuesday evenings for the purpose of delivering gospel lectures. He writes that he could not get the hall—the only one available—for Sundays till after the new year, and intimates that if his lectures are any way successful, a regular meeting may be established. I hope and trust that God's blessings will rest upon his every effort, and that our brother may be a power for good among the people who he hopes to reach, and that the name and love of God will be better known on the account of his efforts.

The Brooklyn church has re-established Thursday evening Bible classes, to meet at the residences of the members, each brother or sister to be leader in turn, the leader to give out the subject and take full charge of the meeting, this gives a greater variety of thought and action, and as we have no set rules—except to do every thing in decency and order—we have great hopes of good resulting.

The "Young Peoples class for Bible Study" has resumed its weekly sessions, and appearances point to a happy and profitable time. Some new faces are seen this year, who have never attended our church services, so who knows what the harvest will be? But let it be what it may, it is our part to plant the seed, then to carefully water it, the fruit lies in a higher and more powerful hand than ours, and if we do our duty we can safely leave the result to God.

But I must close, when I commence to write I never know when to stop, so sending the love of the Brooklyn church to all the RESTITUTION readers believe me awaiting to be sincerely your brother the return of our Lord.

ALEX. D. DONALDSON.

A Report.

Report of our Sunday school exhibition at the Church of God at Coolspring, [illegible] 4th Sunday in October, to the honor of our dear old Sister Elizabeth Updike will [illegible] and we hope that her old Sister Elizabeth Updike's birthday's service be rendered, the service redound to so spend the time in praise of the Lord, that it may redound to his glory, and our good. Our children like all others of our little folks were anxious to have a good time at our church home, and this old mother in Israel, being the grandma of many of these little ones, said, Let us have this on my birthday, and they were all delighted to have the pleasure of enjoying their grandma's 70th birthday (at their Sunday school) festival. Now, this dear old sister has been standing firm to the truth for 45 years, and as the result of her faithfulness [illegible] most of her children and her companion have taken upon them the name of Jesus. Too much cannot be said of her orderly walk, and meek and contrite spirit, which in the sight of God is of great price. Her house is ever open for the truth, and for those who labor in the vineyard of the Lord. For many years we did not have a house of worship, but by the help of her and her husband we have a comfortable house or church home, where we can meet and read and sing and pray, making melody in our hearts to the Lord, and we can say that when ever the church door is open this old sister and brother never fail to fill their seats. This is in accordance with Paul's instruction, who said, 'Let us not forsake the assembling of ourselves together." The wise man Solomon often spake of the worthy woman of his day. He said of a virtuous woman, the heart of her husband can safely trust in her. Eccl. xxxi. 11 She riseth also while it is yet night, and giveth meat to her household. Ver. 15. She stretcheth out her hands to the poor. Ver. 20. Her husband is known in the gates when he sitteth among the elders of the land, Ver. 23. She looketh well to the ways of her household, and eateth not the bread of idleness. Ver. 27. Her children arise up and call her blessed. Her husband also, and he praiseth her. Ver. 28. A woman that feareth the Lord, she shall be praised. Ver. 30.

Now, we would say to the little ones, all of you try to imitate grandma, by walking in all the laws of God, blameless, and if you are as successful in bringing us many into the fold, as she has, we will have to build a larger house, and we hope you will all take double interest in these things in the future, and bring your neighbors and their children with you, for the gospel feast is spread, and it is free for all, whosoever will let him take of the water of life freely. The apostle Paul told Timothy that he had known the holy Scriptures from a child, which would make him wise unto salvation. And David said concerning the law of God, Teach it to your children, and let them teach it to their children, that they may learn to set their hope in God.

After reading the above, Bro. B. F. Boyer addressed the congregation, citing many Scriptures applicable to the occasion, both to the aged and the young, much to the satisfaction of all. Then followed the recitations rendered by the juvenile class, which was performed with grace and modesty. After which Sister M. F. Cook, of Bentonville arose and recited the following in a zealous and devotional manner, which seemed to reach the heart of every true child of God.

OUR SPIRITUAL BLESSINGS IS CHRIST.

Our life in him can never be forfeited; our righteousness in him can never be tarnished; our pardon in him can never be reversed; or justification in him can never be cancelled; our acceptance in him can never be questioned; our peace in him can never be broken; our joy in him can never be diminished; our rest in him can never be disturbed; our hope in him can never be disappointed; our glory in him can never be clouded; our sun in him can never be darkened; our happiness in him can never be interrupted; our strength in him can never be enfeebled.

We then adjourned for refreshments, and while a bountiful repast was being spread in the church yard, the children marched in file, enjoying their good day, for which they had so long waited, after which they partook of all of the substantials and delicacies which had been prepared for them by willing hands, and then a social conversation was enjoyed by all until 3 o'clock p. m. Then Bro. Boyer spoke to us again, exhorting us all to stand firm to the truth, and press forward in the path of duty, and contend earnestly for the faith once delivered to the saints, and for the union of the body, saying, let brotherly love continue. Yes, that cementing link called charity, which binds our hearts together in the sweet bonds of Christian union, to labor for the cause of Christ until he comes. Thus closed one of the most enjoyable days since the erection of our church home. Reported by order of the church.

SARAH F. MORMAN.

Table Talk.

Brethren, table talk this morning is found in Psa. cxxi. 2, "My help cometh from the Lord who made heaven and earth." If the psalmist's, the king of Israel, help came from the Lord, surely we poor mortals ought to expect help from the same source, and most assuredly we will have the needed help, if we live up to the Lord's requirements. The safety of the go fly who trust in God's protection is in the help that cometh from the Lord who made heaven and earth. How very few stop even for a moment to consider from *what their blessings* and helps come. To them it is a natural consequence meted out from some source of which they take no notice. But we on the providence of God the grains of different kinds are put into the ground, and help comes from the Lord. According to his law of production, he causes them to spring up and bring forth more grain. Even the smallest of seeds that we might think of could not germinate, but he send the rain to moisten the ground and sunshine to warm it, and they bring forth. Surely that help is from the *Lord who made heaven and earth.* If men would only be as thoughtful as the psalmist and as thankful for their help that cometh from the Lord, for he is the only true helper, then the Lord would get the praise and thanks due to him. Our help, the household of faith, is in the Lord who made heaven and earth, and he will not suffer our foot to slip as he moved, he that keepeth thee will not slumber. O that we might be yet more thankful for the many ways that we are helped by a kind providence. We are very dependent creatures. We of ourselves can do nothing, all our help cometh from the Lord. If he would withhold the rain and sunshine from the land, how soon would mortal man find where his help comes from, he might see that he was but dust from which he was taken. So let us one and all be more thankful for help that cometh from the Lord who made heaven and earth.

W. D. TOWNSEND.

To brethren in Florida.

We are now living temporarily at Tampa, Florida. If there are any brethren living near I would like to form your acquaintance, and if practical to hold meetings, and ask you to write to me, addressing Box 257 Tampa, Florida.

Yours in the gospel work and hope.

A. J. EYCHANER.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs J E Forsythe	3 50
Mrs Frank Hardesty	1 50

Two trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

Coffee on the Cars.

"Ten minutes for refreshments!" and what a scrambling ten minutes for passengers giving up their seats to rush from a train to, a lunch counter to bolt a sandwich, their eyes glued on the clock, uneasy that the train is leaving without them; coffee too hot to gulp down; every engine bell producing a nervous start; a feverish moment with the check, and a dash back to the train, ticket in one *hand* and pie in the other. This experience has given way to an innovation in travelling comforts on the Pennsylvania Lines between Chicago and Pittsburg. While it is but an incident in the greater railroad achievements of rock ballast, double tracks, steel rails, stone bridges and limited trains in which the Pennsylvania System sets the pace, this latest provision for comfort in travel appeals to all who relish breakfast or luncheon in the quiet comfort of their seats in the coach and may not choose to avail themselves of the luxuries of the dining cars. On fast express No. 9, the daylight train from Pittsburg to Chicago over the Ft. Wayne Route, and on train No. 6, from Chicago to Pittsburg over the Ft. Wayne, waiters from the dining cars pass through the coaches, serving coffee and sandwiches to passengers.

No wild scramble around a lunch counter. Passengers, without leaving their seats, have breakfast and luncheon brought to them at moderate prices. They dine leisurely and in comfort. Over a cup of the fragrant coffee for which the Pennsylvania dining cars are noted, the passenger may view the interesting pictures of Ohio and Indiana scenery. To women, who missed a cup of coffee rather than leave the car, this innovation is a boon.

The Chicago & North-Western is the only double track railway between Chicago and the Missouri River.

Vandalia Line Excursions.

Christmas and New Year's Holiday Rates Dec. 24, 25, and 31, Jan. 1st. Returned not later than Jan. 4th. One and one-third fare for the round trip.

Portland, Oregon and return $65.-65. Sell Jan. 6, 7 and 8, final return Jan. 31st.

New Orleans, La. and return $30.-55. Sell Dec. 24, 25, 26. General return limit Jan. 4th.

Indianapolis and return $3.55, Indiana State Teachers' Association for party holding proper certificate sell Dec. 28 and 29. Good return Jan. 1, 1903.

The Overland Limited, solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

Announcement.

The Quarterly Conference of the Church of God of Central Washington will meet at the church house of the Church of God at Wenatchee, Wash., on Friday evening Jan. 1st at 7:30 P. M., and continue over the following Sunday. A good programme will be provided. Every one is urged to attend. Let us not forsake the assembling of ourselves together, but gather together for strength and mutual encouragement as we see the day approaching.

A. L. CORBALEY, Pres.
MYRTLE TITCHENAL, Sec.

To the brethren of Kansas and Missouri:

I have left Ransom, Kan., and until further notice I will receive letters at Canton, Kan. My meeting at Prairie Point in north central Kansas was well attended, the house being full every night, with good attention. While there were no additions, yet the interest was so good that we have hopes that the seed sown may yet bring good results. We will visit that point again in December. Sister Cross of Clay Center assisted me very materially with her singing and the organ. In January we expect to be in northeast Kansas, and in February in Missouri. Let all who desire to correspond with me address me at Canton, Kan. for the present.

A. W. DARBY.

To the Called Out Ones.

I wish to say to the Household of Faith scattered throughout the Southern States, that I have now started on my Southern trip which I have had in mind for some time. I am now laboring in Southern Illinois, and will work south from that point. Many have responded, but there may still be others who would like to engage my services. If so, they can do so by addressing me at my Chicago home. The call is open to all Southern States.

There is great need of energy at this time, the time is so very short, when this Gentile age must cease. Are we all prepared? Address W. H. Wilson, 420 N. Willow Ave., Austin Station, Chicago, Ill.

To the brethren in Iowa:

Any desiring evangelistic work in their locality will please make application to the Conference board, so that the necessary arrangements can be made. Address Ft. Dodge, Ia.

O. J. ALLARD, Pres.

Something New—Bible Studies.

Realizing the need of a more thorough distribution of good, wholesome literature, the Committee on Literature, appointed by the Indiana Conference, purpose to publish a series of four-page leaflets, to be known as "Bible Studies." They will contain expositions of Scripture by brethren W. H. Wilson, J. L. Wince, J. F. Wagoner, A. H. Zilmer, and other writers, and will be numbered consecutively. Number one appears in Oct. 7, issue of THE RESTITUTION under the heading, "The spirit shall return unto God who gave it." Others will follow later in the same way. We will offer them for sale as follows: 10 copies for 10 cents, 50 copies for 25 cents, 100 copies for 40 cents. Send money order or stamps to A. H. Zilmer, Plymouth, Ind.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Low Fares to Warsaw via Pennsylvania Lines.

December 7th, 8th, 9th, excursion tickets to Warsaw, account Meeting of Patrons of Husbandry, Indiana State Grange, will be sold via Pennsylvania Lines. Apply to Ticket Agents of Pennsylvania Lines for fares and time of trains.

Reduced Fares to Chicago.

November 29th, 30th, and December 1st, excursion tickets to Chicago, account Fourth Annual International Live Stock Exposition will be sold via Pennsylvania Lines. For further information, apply to nearest Ticket Agent of Pennsylvania Lines.

Dear Restitution:

To the household of faith, believers in the gospel of the kingdom of God. Many of you know, through THE RESTITUTION, that on Sept. 15, I was elected State evangelist by the Ohio Conference held at Salem, O. I have been notified to begin a series of meetings lasting three weeks, one week at Tippecanoe City, Miami Co., and one week each at two other points in that county, beginning Saturday Nov. 21. I expect to leave home Friday, Nov. 13 for Mt. Vernon, at Bro. Robison's to stay over Sunday, Nov. 15, on the way to Tippecanoe city. My services are at the command of any in Ohio or elsewhere, to preach the simple truth to salvation. Brethren or sisters, if I can be of any use in your neighborhood let me know soon. A church building, a hall or a vacant store, wherever there is ordinary comfort, with or without seats, anywhere that the public can be reached will do. Address, 366 W. Main St., Salem, O.

Your brother waiting for Jesus.

P. NEILL.

Evangelist Notice.

In so much as the Conference of the Church of God of Central Washington has seen fit to elect us as evangelists for the ensuing Conference year, we wish to state that we stand ready to answer the call to duty. Any one desiring work done in our line will please drop us a line at our address at Wenatchee, Wash. Yours for the work.

N. D. & MYRTLE TITCHENAL.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

VANDALIA LINE

TIME TABLE,
In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:59am
No. 20 " Ex. Sun, "	6:45pm
No. 26, " " "	10:00pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:36a m
No. 7, " " " "	11:40pm
No. 10, daily,	6:15pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Foun,
Gen. Pass. Agt.,
St. Louis, Mo

Have You Heard of the Lion's Mouth?

Collier's Weekly is conducting a very novel and interesting competition for its readers each month. To enter the contest all one has to do is to review the issues of Collier's for the current month and answer the two or three questions which are printed in each issue, giving such opinion and such suggestions as will aid in improving the paper. Collier's aims in this way to secure the assistance of every one of its readers in making the paper more to their liking. Every reader, in fact, becomes one of the editors and has his voice in building the greatest illustrated journal of the age.

The first prize each month, awarded for the most helpful suggestion, is $50 in cash, with a second prize of $25 in cash, and eighteen other prizes of sets of books, ranging in value from $32 down to $5, making in all $329 of value given in prizes each month. There are in addition, cumulative cash prizes, for those who win prizes in successive months, and a big cash prize of $1,000 for the most valuable suggestions during 1903.

For the convenience of intending contestants who can not be promptly supplied by newsdealers, all the copies of Collier's for the current month will be sent post paid, together with a handsome proof of a drawing by Charles Dana Gibson, upon receipt of 40 cents in stamps addressed to The Lion's Mouth, Collier's Weekly, 438 West 13th Street, New York.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. C. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Sciotoville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Primo Sr, Oxford, Neb.
A. J. Eychaner, Box 234 Tampa Fla.
D. L. Keau, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawatomie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, Box 5
Libbie Palmer 643 Alder st. Eugene Ore
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stelle, Fremont, Cal.
E. W. Knapp, Scholls, Ore.
John Foure, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jaclsmg, Tre[illegible] 43rd Sovesey," Rural Delivery, No. [illegible] Ave. Grand Rapids, Mich.
R. S. Driggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
T. P. Cordill, 326 W Lasalle South Bend, Ind.
O. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Prinmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Haupt, Crowley La.
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
A W Darby Canton Kan
J W Deffenbaugh Avery Okla
A Drew Tiosa Ind
Almira Brooks Scholls Oregon
Sarah F Morgan Browntown Va
N C Griswold Box 116 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
G T Wilde Dover Minn.
W J Semmons Burnsville Ark
D C Robison Rt 8 McVernon O
N D Titchenal Wenatchee Wash
A Raleigh Malvern Ark
T J Daniel Magazine Ark

Pennsylvania Lines.
Pittsburgh, Ft. Wayne & Chicago Ry.
Schedule of Passenger Trains. Central Time.

Westward.

	23	9	15	35
	Ex	Ex	Ex	Ex
Pittsburgh, lv.	3 45	7 00	9 30	
Allantown "	5 45	9 00	11 30	
Canton "	6 15	9 30	12 00	
Mansfield "	8 10	11 25	1 55	
Crestline "	9 35	12 50	3 20	
Bucyrus "		1 30	3 50	
Leipsic "	10 27	2 05	4 30	
Van Wert "	11 26	3 10	5 30	
Fl Wayne "	12 45	4 30	6 50	
Arcola "		4 44	7 04	
Garrett "		4 55	7 15	
Auburn "		5 05	7 25	
Hamilton "		5 15	7 35	
Waterloo "		5 25	7 45	
Valparaiso "	2 55	7 15	9 05	
Hobart "				
Liverpool "				
Chicago, ar	4 00	8 45	10 45	

Eastward.	20	2	34	6	24	26	12
	Ex	Ex	Ex	Ex	Ex	Ex	Ex
Chicago, lv.	11 00	1 30	4 30	7 00	9 30	11 30	12 00
Whiting "							
Hobart "							
Clarke "							
Hobart "							
Valparaiso "	12 45	3 15	6 15	8 45	11 15	1 15	1 45
Hamilton "							
Waterloo "							
Auburn "							
Garrett "							
Arcola "							
Ft. Wayne, ar	2 05	4 45	7 45	10 15	12 45	2 45	3 15
Ft. Wayne, lv.	2 15	4 55	7 55	10 25	12 55	2 55	3 25
Van Wert "	3 41	6 20	9 20	11 50	2 20	4 20	4 50
Leipsic "							
Bucyrus "							
Crestline "	5 05	7 45	10 45	1 15	3 45	5 45	6 15
Mansfield "	6 30	9 10	12 10	2 40	5 10	7 10	7 40
Canton "	7 55	10 30	1 30	3 55	6 30	8 30	9 00
Alliance "	8 25	11 00	2 00	4 25	7 00	9 00	9 30
Pittsburgh, ar.	10 00	12 35	3 35	5 50	8 30	10 30	11 00

Dining Cars, Pittsburgh to Chicago. Parlor Cars, Pittsburgh to Chicago. Buffet Sleeping Cars, Pittsburgh to Chicago. Pittsburgh Crestline & St. Louis Ry. Pittsburgh, Cincinnati, Chicago & St. Louis Ry. Pittsburgh, Ft. Wayne & Chicago Ry. Through Coaches, Pittsburgh to Chicago. Through Coaches, Pittsburgh to Crestline. Through Coaches, Pittsburgh to Ft. Wayne. Through Coaches, Pittsburgh to Valparaiso. Through Coaches, Pittsburgh to Hobart. Through Coaches, Pittsburgh to Whiting. Through Coaches, Pittsburgh to Chicago. Buffet Sleeping Cars, Pittsburgh to Chicago. Parlor Cars, Pittsburgh to Chicago. Dining Cars, Pittsburgh to Chicago.

Eastward.

	19	3	33	5	23	25	11
	Ex	Ex	Ex	Ex	Ex	Ex	Ex
Chicago, lv.	11 00	1 30	4 30	7 00	9 30	11 30	12 00
Whiting "							
Hobart "							
Clarke "							
Hobart "							
Valparaiso "	12 45	3 15	6 15	8 45	11 15	1 15	1 45
Hamilton "							
Waterloo "							
Auburn "							
Garrett "							
Arcola "							
Ft. Wayne, ar	2 05	4 45	7 45	10 15	12 45	2 45	3 15
Ft. Wayne, lv.	2 15	4 55	7 55	10 25	12 55	2 55	3 25
Van Wert "	3 41	6 20	9 20	11 50	2 20	4 20	4 50
Leipsic "							
Bucyrus "							
Crestline "	5 05	7 45	10 45	1 15	3 45	5 45	6 15
Mansfield "	6 30	9 10	12 10	2 40	5 10	7 10	7 40
Canton "	7 55	10 30	1 30	3 55	6 30	8 30	9 00
Alliance "	8 25	11 00	2 00	4 25	7 00	9 00	9 30
Pittsburgh, ar.	10 00	12 35	3 35	5 50	8 30	10 30	11 00

Dining Cars, Chicago to Pittsburgh. Parlor Cars, Chicago to Pittsburgh. Buffet Sleeping Cars, Chicago to Pittsburgh. Through Coaches, Chicago to Pittsburgh. Through Coaches, Chicago to Crestline. Through Coaches, Chicago to Ft. Wayne. Through Coaches, Chicago to Valparaiso. Through Coaches, Chicago to Hobart. Through Coaches, Chicago to Whiting. Through Coaches, Chicago to Pittsburgh. Buffet Sleeping Cars, Chicago to Pittsburgh. Parlor Cars, Chicago to Pittsburgh. Dining Cars, Chicago to Pittsburgh.

Daily. Daily except Sunday. Ex. Sun. Except Sunday. Ex. Mon. Except Monday. Ex. Sat. Except Saturday. Ex. Sun. Except Sunday. Ex. Mon. Except Monday. Ex. Sat. Except Saturday.

Pittsburgh Crestline & St. Louis Ry. Pittsburgh, Cincinnati, Chicago & St. Louis Ry. Pittsburgh, Ft. Wayne & Chicago Ry. Through Coaches, Pittsburgh to Chicago. Through Coaches, Pittsburgh to Crestline. Through Coaches, Pittsburgh to Ft. Wayne. Through Coaches, Pittsburgh to Valparaiso. Through Coaches, Pittsburgh to Hobart. Through Coaches, Pittsburgh to Whiting. Through Coaches, Pittsburgh to Chicago. Buffet Sleeping Cars, Pittsburgh to Chicago. Parlor Cars, Pittsburgh to Chicago. Dining Cars, Pittsburgh to Chicago

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, DEC. 2, 1903. NUMBER 45.

Walter Tomlinson Jr.
625 Woodland Av

Poetry.

The Love of God.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro
Like a mother's sweet looks dropping
On the babe she watches below,
Hedged in 'tween earth's swinging, turning,
Justice, injustice, sale, and plow;
Feels the tide of God's love beating,
Bows and worships as below.

And as to Jesus those that suffer,
Turn and cry and will not rest,
As the ear the tender mother
Holds the closest, hears the best;
So when we are sick and wearied,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great heart of God! whose loving
Cannot kindred even wronged,
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving,
Only mothers know the cost—
Cost of love which, all love surpassing,
Gave a Son to save the lost.

Communicated.

Notes By the Way.

My last notes ended with the Southern Illinois Conference held at Moraih, Illinois. The Conference having closed, Bro. Brant and family conveyed me to Bro. and Sister Elliott's home, on the route to Martinsville, Ill., where I remained over night. The next morning Bro. Elliott took me in his carriage to Martinsville, where Bro. John Claypool met me, and conveyed me to his home on the Marshall route. At this point we have a congregation of believers, presided over by John Claypool. The congregation at this place own their own church building. It is much more comfortable when a church society own their own meeting house, and are not dependent upon others when a preacher visits their neighborhood. I was much pleased to find the members somewhat proficient in vocal music. I always find it quite an efficient aid in the preaching of the message of life. The glad tidings can reach the heart through song as well as oral preaching. It is a branch of the service of God which should be cultivated. Our young sister Miss Stella Claypool is the organist. Stella was baptized at the Southern Illinois Conference. May God bless Sister Stella, and may she let nothing stand in her way of becoming a crowned victor when Jesus comes to reign. She is a member of the young Bereans, she and young Sister Murphy, are active in the Berean work of this place. Sister Murphy is another lovely Christian young woman. When visiting in the homes of believers I can soon see what their walk in life is. While working with this church I visited in many homes, but specially with Bro. and Sister John Claypool, and Bro. and Sister Christian Murphy, and hold them in esteem for many kindnesses.

Services continued in this church over two Sundays, with fair congregations, and several times packed house, with evident interest. I have learned since leaving there, that Bro. Claypool is trying to hold up the interest. Our aged Bro. Hatch accompanied me to Marshall, and sang the gospel at each meeting. He also preached one night. God bless the dear old brother who has victoriously defended the one faith and hope of the gospel for these many years. Services being ended, Bro. Christian Murphy and daughter conveyed me to the depot at Martinsville, where I took the train for Waynesville, Ill., where Bro. Charles Graham lives. There are but two baptized believers at this place.

Bro. Graham secured the Christian church for a series of meetings. This church was very liberal, they not only gave the free use of their house, but attended to the building of fires, lighting up the house, and their choir led the singing, and their organist played the organ, and they also assisted Bro. Graham in paying my expenses, etc. This was exceedingly liberal when we take into consideration that my preaching was directly contrary to the received teachings of their denomination.

Meetings being ended here, Bro. Graham secured the Christian Church in the town of Waynesville. The furnace being out of repair in the church we could not use it, and accordingly held meetings in the houses of some people who had become partially instructed by reading some of the writings of Mr. Russell. Mr. Russell touches well on the life and death question, but on the gospel of the kingdom, he and the Bible are wide apart. Aside from the immortality question he is off the base. I am not sure that he is sound on that question either, he draws a distinction between the words immortality and eternal life. This we may call a distinction without a difference, which is no distinction at all. Much of his reasoning is specious, and not only so, but absolutely dangerous, and our readers would do well to be suspicious of them. The people at Waynesville, both in the country and in the town, manifested much interest in the Word spoken. Some took notes for future study. God grant that they may learn the way of the Lord more perfectly.

My next appointment was at Ripley, Brown Co., Ill. I arrived at Mt. Sterling on Saturday night. Ripley is about ten miles from Mt. Sterling, and is reached by means of carriage. Bro. Thomas Wilson came to meet me at Mt. Sterling, but we happened to miss meeting each other. I then went to the Wilson hotel and staid over night, and then hired a man to take me to Ripley on Sunday morning. Arrived at Ripley just as the people were assembling for Sunday school. I there met Bro. Charles Hogan and others. Bro. Hogan is in charge of the church of Ripley. They have a congregation at this place of about fifty members. They also own a church building of their own. They tell me that my respected Uncle Benjamin Wilson preached in their church forty years ago.

Right here I want to correct some infamous work that Josephites are trying to brand him with. A certain Seventh Day Adventist Josephite, whom many of you know, is circulating an article defending Josephitism, which is said to have been written by him for a Josephite paper in Pennsylvania. I want to say that before he died he denied having written the aforesaid article, for the aforesaid paper. Let this settle that matter. They must be hired up for some person of influence to support their damnable heresy. Pardon this digression, I considered this necessary seeing that he sweetly sleeps in Jesus and therefore cannot resent a mischievous use of his name to support a blasphemous heresy.

In resuming my report, I will say after Sunday school was over, I then addressed the congregation. In the evening there was a large attendance of the citizens. The meetings continued over three Sundays, good attendance and interest all the way through, sometimes there was not a single empty seat in the church.

On Friday afternoon our Sister Miss Jennie Cox accompanied me on a visit to

THE GRAVE OF BROTHER J. M. STEPHENSON,

who is buried at Ripley. I have traveled extensively over this great country, and have frequently come across the results of this courageous soldier of Jesus Christ. These brethren and sisters all requested me to visit his resting place and see that it was respectfully cared for. I found that it was not. What I may say I don't want anyone to construe it as a reflection on the church at Ripley, it was as they say not intentionally, but a lack of a little forethought, and that is evidently the case, for when I called their attention to it, they immediately put it in good order.

The mound had sunk to the level of the earth, and was overgrown with rank grass, so that it was barely discernable that any one was buried there. The brethren have built it up in good shape.

Now many of those scattered abroad who have been benefited both by his writings and living voice, and a large number of those who have been buried with Christ in baptism by the hands now resting beneath the grassy mound, said they would be willing to contribute something toward purchasing a modest monument to respectfully mark the resting place of this dear saint, who wore out his mental faculties in the Master's service, and the failure of whose mental faculties was doubtless hastened by suffering extreme poverty in his last days on account of lack of support by those to whom he ministered in sacred things. We must all throw the mantel of charity about any indiscretion due to his brain failure.

"Speak not harshly—much of sin
Dwelleth every heart within;
In its closely covered cells
Many a wayward passion dwells:
By the many hours misspent,
By the gifts to error lent,
By the wrong thou didst not shun,
With a lenient spirit scan
The weakness of thy fellow man."

I looked at some monuments together with others at Ripley, and selected that which we thought would be modest and respectable. I want to raise fifty dollars for this purpose, and I have not the least doubt but what the generous hearts of God's dear people will supply the sum asked for immediately. Send to my address at Chicago. The receipt of the money will be promptly acknowledged, and strictly used for the purpose it is sent for. I have made arrangements for its erection by the brethren at Ripley when the money is received.

"Night falls, but soon the morning light
Its glories shall restore;
And thus the eyes that sleep in death
Shall wake to close no more."

The two weeks work at Ripley was satisfactory. Bro. Hogan is going to try and hold it up. Our church is the only live church at Ripley. They have a M. E. church, a Holiness church, and also a Christian church, but none of them can get an audience when our church has preaching services.

I had pleasant visits in the homes of Brother and Sister Hogan, Brother and Sister Lanning, Brother and Sister Wilson, and Sister Jennie Cox and mother, Bro. and Sister Patterson, and others. I have formed some pleasant acquaintances that I shall long remember.

I was very much interested in visiting the pottery run by brethren Woods and Patterson. They took interest in showing me how different kinds of pottery ware are made from the clay. It requires a great deal of skill without moulds for the potters to make perfect shapes by the hands alone. It made me think of the Scripture: "Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor." I there witnessed the power of the potter to thus skillfully form these vessels from the same lump of clay.

I rested one day after the meeting at the home of Bro. and Sister Thos. Wilson. The next day Bro. Wilson conveyed me to the depot at Mt. Sterling, where I took the train for my next appointment at Blush, Missouri. I left the train at Fredricktown, and was met at the train by Brethren Graham and Cooper.

Meetings are now in progress at Blush, Mo. I will report this later on.

I shall soon be in Arkansas. Get ready for it brethren and let us see if a great work cannot be accomplished for the Master.

Yours in the blessed hope.

W. H. WILSON.

Wisdom of Seirach.

CHAPTER 27.

1. Because of indifference many have sinned.

2. Between the joints of stones a wooden pin may be squeezed, and between selling and buying sin will be crushed in.

3. If one doth not control himself in a zealous way with fear of the Lord his house will be speedily overturned.

4. In shaking a sieve refuse remaineth; even so stubble remaineth in a man's reasoning.

5. A furnace testeth a potter's vessels, and a man's test is in his argumentative reasoning.

6. The fruit of a tree showeth its culture; even so a man's word his heart enthusiasm.

7. Do not praise a man of prominence before a reasonable test, for this is the test of men.

8. If thou pursue after the right (or justification) thou wilt overtake it, and clothe thyself with it as with a poderis (flowing-robe) of glory.

9. Flying-things rest with things like to them, and truth will lead up unto those who are doing it.

10. [illegible] wait for prey; even so sins that are working injustice.

11. The discourse of a truly-reverent man is wisdom constantly; but the man devoid of good sense changeth like a moon.

12. Watch to spend appropriate time in the midst of men of understanding; and in the midst of men who think things through be constantly.

13. The discourse of the savorless is a repulsive thing; and their laughter is in wantonness of sin.

14. A familiar use of much swearing will straighten one's hair; and their wrangling is an obstruction to one's ears.

15. The contention of the haughty is a shedding of blood and their interchange of abusive talk is a wearisome thing to hear.

16. He who revealeth mysteries hath destroyed faith, and he shall not find a friend for his soul.

17. Stay up a friend and keep faith with him; but if thou shouldst reveal his mysteries (secrets) do not pursue after him.

18. For even as a man hath destroyed his enemy hast thou destroyed the friendship of thy neighbor.

19. And as thou hast loosed a bird out of thy hand hast thou let thy neighbor go, and do not hunt for him.

20. Do not pursue after him because he hath stood far away, and hath fled like a gazelle from a snare.

21. Because it is possible to bind up a fracture and there is reconciliation for abusive talk, but the one who revealeth mysteries hath lost hope.

22. He who shunneth thine eye is devising evil things, and no one will escape him.

23. Before thine eyes he will make thy mouth sweet, and he will express admiration for thy words; and afterward he will pervert his mouth and with thy words will cause thee to stumble.

24. I have hated many things and have never met like to him, and the Lord will hate him.

25. He who casteth a stone on high is casting it upon his own head, and a deceitful blow openeth wounds.

26. He who diggeth a pit will fall into it, and he who setteth a snare will be taken in it.

27. He who doeth wicked things, they will have been returned to him, and he will not fully know whence they come to him.

28. The mocking and reproach of the haughty and requital like a lion will lie in wait for him.

29. Those who rejoice in the smitting of the truly-reverent will be taken in a snare and woe will lavishly waste them before their death.

30. Fury and wrath those things also are abominations, and an obdurate sinner will be subject to their control.

COMMENT.

There are a good many fundamental laws of Christian ethics brought out and emphasized in this chapter; and first the sin of indifference. The Christian life is nothing if not positive. See the Christ's own words, "Because ye are neither hot nor cold, but lukewarm, etc."

The Christian life is nothing if not "strenuous" and we all just now know what that means here in this part of the world. The emphasis also placed upon "control within" and zeal directed by the fear of the Lord for heads of households and leaders and directors of affairs generally, whether in the church or out of it well put in this chapter, and in perfect accord with apostolic teaching.

The importance of reason and reasoning as the test of the masculine portion of humanity in opposition to the feminine faculty of intuition or "face-taking" or judging from appearances so common now-a-days with the prevalence of the gambling spirit as a natural consequence of it—none too strongly stated here by old Seirach.

The pursuit of the right persevering unto ultimate justification, under the figure of the chief-priest's "poderra of glory" a beautiful and striking rhetorical trope.

Read the ninth verse thoughtfully and see how much more it means than our trite proverb of "Birds of a feather flock together," which is also true, but falls short of stating the whole truth here embodied.

The importance of choosing wise and good associations too in the 11 and 12 verses remind us of Paul's aphorism—bad associations corrupt good manners and vice versa.

What is said here of swearing comes with timely admonition to the young of this generation whose daily and hourly conversation is so interlarded with blasphemy that the hearing of it is enough to straighten the hair of any true saint, if not to blanch the pious parent's hair white.

"He who revealeth secrets" and what further is said in the verses 16 to 21 both inclusive with the stress placed upon fidelity as the basis of any true friendship and in fact the foundation of our whole civilized social structure, also a timely admonition now in view of so many and such widespread breaches of trust.

What is said too of the sinister eye and the flattering tongue just as applicable today as when old Seirach wrote it.

CHAS. GARDNER.

"Christ Died According to the Scriptures."

The above statement was made by the apostle Paul in 1 Cor. xv. 3. The entire chapter is filled with a masterly argument to prove the doctrine of the resurrection of the dead in Christ. He first proves the death and resurrection of Christ by more than five hundred witnesses. He then proves that our living again is based upon Christ's death and resurrection. If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If we believed that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Cor. xv. 17, 18; 1 Thes. iv. 14. The above proof is sufficient and plain. We must believe in the death of Christ. What does the term "Christ died" mean? Isaiah says "He hath poured out his soul unto death." He suffered the penalty of the law, yielded up his life. It is not true that his body alone died. But Christ died. Modern day theology teaches that Christ's soul could not die, being immortal. This doctrine forces them to affirm that Christ is equal in existence with the Father. Think for one moment of a son being as old as the father. Nonsense! The first Adam failed and the second Adam was promised in the Seed of the woman. Later on the seed of Abraham. The Son of David. Again as the Son of Mary. A number of appellations are given to Christ by the prophets but the above are sufficient for my purpose. The angel said to Mary, behold, thou shalt conceive in thy womb, and bring forth a Son and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. The Son of God and of Mary. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. If Christ existed previous to the time herein spoken of, in what condition I ask. If at all it must have been as a person. If so what became of his person when the Holy Ghost overshadow the maiden and produced the child in its embryo state. Great is the mystery of godliness, I hear some say. This does not clear up the muddle at all, why not accept the simple statements made by Luke and rest there. If we believe that Christ is God we simply deny his death. For God only hath immortality and cannot die. If we believe that Christ had an immortal soul and that that soul was the real Christ we also deny the death of Christ. For an immortal soul can not die. Paul says Gal. iv. 4. When the fulness of the time was come, (not before) God sent forth his Son, made (born) of a woman, made (born) under the law. In this Scripture Macknight renders made born as I have put it. Christ's begettal was not according to the [illegible] flesh, human but of God. God breathed into Adam the breath of life, and he became a living soul. God overshadowed the maiden and the child was conceived in the mother's womb. Both were brought into existence by the same power, only under different circumstances. The first Adam by the law of creation. The second Adam or Christ by the law of generation. Let me ask, did this give Christ any greater power to live than it did Adam? Both were sons of God. Both were placed under the law of obedience. In what respect then was Christ superior to Adam? John calls him the only begotten of the Father full of grace and truth. His disposition from childhood was to learn his Father's will and do it.

Luke says, Jesus increased in wisdom and stature, and in favor with God and man. This is spoken of him during his childhood. To grow in favor with God is to be obedient to his will. From childhood Christ seemed to know that he was begotten of God and labored for the reward promised, which is the rulership of the world. Again we read Col. ii. 3, in whom are hid all the treasures of wisdom and knowledge. Again he is declared the power of God and the wisdom of God. A remarkable person, at the age of ten we find him in the temple disputing with the learned men of the law. Follow him where you will you find him full of truth. He spake as never man spake. In point of Scriptural knowledge and a determination to do the Father's will he excelled all who went before or who have come after. God acknowledged him to be his Son on several occasions by his voice from heaven. This is my beloved Son, hear ye him. Does not this same voice reach us through the words which Christ has spoken. Have we not the same assurance that we are the sons of God if we remain faithful to the end? For as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same. If Christ possessed anything more than a flesh and blood life he certainly did not die according to the Scripture.

When God passed the sentence of death upon Adam it was in language like this, For dust thou art and unto dust shalt thou return. No statement here that a part should return to dust and a part not. The whole man was dust. When the breath of life left him he became a dead soul or person. When Christ poured out his soul or life unto death the same would have taken place, but God said I will not leave his soul in the grave nor suffer thy holy one (Christ) to see corruption. This was spoken of Christ. He lay three days [illegible] heart of the earth, but saw no corruption. Did he not die as all the sons of Adam die? In Rev. we read, "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." These are Christ's own words "was dead." I liveth and I was dead are opposite statements. One means consciousness, the other unconsciousness. The how that Christ died according to the Scripture is a very important doctrine as it assures us that we shall live again. If we reject it we reject the Christ of the Scripture. The doctrine of the "Holy Triuity" says, God the Father, God the Son, God the Holy Ghost. The Scripture says, the Father, Son and Holy Spirit. It is my desire that where God has spoken I wish to speak and where he has not spoken I desire to be silent. In conclusion I wish to state that to know the truth is very important, for it is the only insurance policy worth having. Your brother in the truth.

D. C. ROBISON.

Oregon Bible College
Oregon, Illinois

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, DEC. 9, 1903.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of this year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge [redacted] it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

FOR several years we have devoted some space for a Christmas and New Year "Love Feast." Request comes from several to again observe this feature. We are glad to give these letters of cheer and greeting, and ask that all who want a part in this "meeting" send in their letters so we can have them by Dec. 23. Write short and to the point, so that all may have a chance. The day of our Lord's coming hastens on. We are told to not forsake assembling ourselves together, and to be especially careful as the day of his coming approaches. Brothers and Sisters, this is in a sense a "meeting" where the isolated ones can have an equal chance with those more fortunately situated. Let all, young as well as old, take a part, and so get strength for the battles of life, and at the same time give aid and encouragement to others.

IF David, the man after God's own heart, be both dead and buried, and "is not ascended into the heaven" (Ac. ii. 29) is it likely that any others of the faithful have gone to heaven?

AFTER we have *heard* the voice of Jesus calling us through the gospel, we have something else to do besides merely *believing* the things which he taught. Concerning his sheep, Christ says, "They follow me." That is the most difficult part of the matter, but it is the test of our sincerity.

FOR T. H.—Yes; we most assuredly believe that the "wicked shall be turned into hell, and all the nations that forget God." Psa. ix. 17. But what hell? The hell described in the Scriptures. That great unseen, invisible state into which the wicked descend to be no more—to be as non-existent as before birth. The word *turned* in the above passage is in the word *shub*, a going back, a return. Dr. Young translates the passage thus: "The wicked do turn back to sheol, all nations forgetting God." Returning to an original state or condition surely is simply non-existence, and not the fiery pit of popular belief. We are not, however, very sure that that belief *is* very popular now.

"What Must I Do to Be Saved?"

The simplest answer is the one given by Paul to the Philippian jailor: "Believe in the Lord Jesus Christ, and thou shalt be saved;" but as that command had to be amplified by the apostle speaking "unto him the Word of the Lord," instructing him what to believe, and how to act, Acts xvi. 30-34, so the same thing has to be done now. Faith is not the simple thing it is asserted to be at what are called

REVIVAL MEETINGS.

It "cometh by hearing, and hearing by the Word of God." Rom. x. 14-17. "It is the substance of things hoped for, the evidence or conviction of things not seen," but understood and believed in. One has to believe in the Anointed Jesus to be saved, for he came that "Whosoever believeth in him might not perish, but have everlasting life." John iii. 15, 16, 36. No one can believe in him before he understands something about him—about his person, about his work, about the gospel he preached; that gospel of the kingdom of God which he was anointed to proclaim to the poor, who are specially called to be heirs of the kingdom promised to them that love God, Luke iv. 18; James ii. 5.

When a person understands his own nature, and realizes his sinfulness, and repents of it, and perceives that death is the end of life without God,—when he understands the blessed gospel of the kingdom, and desires to enter into possession thereof, and perceives that eternal life is

THE GIFT OF GOD

through his Son, and longs to stand accepted in his sight, then we have only to tell you about Jesus. He is the Savior. Neither is there salvation in any other. There is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. It is necessary to be united in that all-saving name—to be covered by him. He is the propitiation for our sins. We cannot save ourselves. We are saved entirely by the *grace* or favor of God. He will allow no one to boast in his presence. No

WORK OF OUR OWN

can justify us in his sight. A man is justified by faith without the deeds of the law. Rom. iii. 28. "Salvation is of the Lord" absolutely and completely, and we are justified *freely* by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the

FORBEARANCE OF GOD;

to declare, I say, at this time, his righteousness; that he might be just and the justifier of him which believes in Jesus. Rom. iii. 24-26. Jesus lived a perfect, spotless life. In him was no sin, and God has just offered him unto us, and made him unto us who believe, "righteousness, sanctification, wisdom and redemption;" (1 Cor. i. 30) "He who made him to be sin (a sin offering) for us, who knew no sin, —that we might be made the righteousness of God in him." 2 Cor. v. 21.

IN HIM.

We have to be *in him;* related to him, —united to him. We are in Adam by nature, and so stand related to death and corruption. Remember that it is only *in Christ* that all shall be made alive. How is this relationship established? How can one in Adam get into Christ? We can tell you what Peter said to the Jews at Jerusalem on the day of Pentecost when they cried out, "Men and brethren, what shall we do?" This was the divine answer by the apostle Peter,

"REPENT AND BE BAPTIZED

every one of you in the name of Jesus Christ for the *remission* of sins." If that was the way in apostolic times, it is the way now. It is *still* the way; and those who while knowing this to be so, treat it with contempt, do so at their peril. In this way, Paul says, we are baptized into the death of Christ. In this way we recognize the

CLAIM OF DEATH

upon us,—and we yield up our bodies to its claims. In this way we recognize that there is life only through union with Jesus, and that salvation is through a resurrection from the dead, and so we are buried with him through baptism into death,—that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in

NEWNESS OF LIFE.

For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection. Rom. vi. 2 6. Baptism is "the likeness of his death." By it we are united with him. In this way, figuratively and prospectively, we pass from death unto life. We die, we are buried, and we rise from the dead

NEW CREATURES

in Christ Jesus. We bury the old man and we rise new men, and "he that hath died is justified from sin." Rom. vi. 7. This is salvation in a figure. This is being saved symbolically. The reality comes when Christ comes who will confer the life prefigured thus upon all who keep the commandments of Jesus!!

Scientific Side Lights.

The Duke of Argyll in Reign of Law ch. I. p. 31, says:—"Christianity demands no exceptions to law. Christ's work being a means to an end. Assuredly whatever may be the difficulties of Christianity, this is not one of them—that it calls on us to believe in any exception to the universal prevalence and power of law. Its leading facts and doctrines are directly connected with this belief, and directly suggestive of it. The divine mission of Christ on earth—does not this imply not only the use of means to an end, but some unscrutable necessity that certain means, and these only, should be employed in resisting and overcoming evil? What else is the import of so many passages of Scripture implying that certain conditions were required to bring the Savior of man into a given relation with the race he was sent to save? "It behooved him .....to make the Captain of our salvation perfect through suffering." "It behooved him in all things to be made like unto his brethren, that he might be," etc.—with the reason added: "For in that he himself hath suffered, being tempted." Whatever more there may be in those passages, they all imply the universal reign of law in the moral and spiritual, as well as in the material world; that those laws had to be—behooved to be—obeyed; and that the results to be obtained are brought about by the adaptation of means to an end, or, as it were, by way of natural consequences from the instrumentality employed. This, however, is an idea which systematic theology generally regards with intense suspicion, tho' in fact, all theo[redacted] and build upon it." [redacted] So Proctor in *Expanse of Heaven*, says, a cold and inert mass of matter would be able to do all that the sun does by his mere mass, and yet be utterly unfit to be, like him, the ruler of a scheme of circling worlds. The glory of the sun is not in his strength alone. As Sir John Herschel has well said, "Giant size and giant strength are ugly qualities without beneficence." But the sun is the Almoner of the Almighty, the delegated dispenser to us of light and warmth, as well as the center of attraction."

"The sun to rule the day." And God said, "Let there lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days and for years. Gen. i. 14.

Tylor Anthropology, ch. 13, p. 388 says: "One part of the earliest astronomy, which was so sound as to have held its own ever since, was the measurement of time by the sun, moon and stars. The day and the month fix themselves at once. In a less exact way the seasons of the year, such as the rainy season, or the icy season, or the growing season, furnish a means of reckoning, as where a savage tells of his father's death having been three rains or three winters ago. Rude tribes, who observe the stars to find their way by, [redacted] also that the rising and setting of particular stars or constellations, mark the seasons. Thus the natives of South Australia call the constellation Lyra the loan-bird, for they notice that when it sets with the sun, the season for getting loan-bird's eggs has begun. It stands to reason that the great facts of the year's course, the change of the sun's height at noon, and the lengthening and shortening of the days would be noticed, so that even among people who have not as yet measured them with any accuracy, there exists, in a loose way, the notion of the year. Within the year, too, the successive moons or months come to be arranged with some regularity, as where the Ojibwas reckoned in order the wild-rice moon, the leaves falling moon, the ice moon, the snow-shoes moon, and so forth. But such lunar months have to be gotten into the year as best they may. Indeed, what distinguishes the uncivilized calendar is that while days, months and years are known the days are not yet fitted regularly into the months, nor is it settled how many months, much less how many days the year consists of."

God's Rightful Place.

The place that God occupies in the Scriptures, and for a long period occupied in the affairs of Israel, is a type of the universal place he will at last have in the recognition and regard of all nations upon earth, and all literature under the sun. At present God is an outcast from human affairs,—divorced from Israel, and a mere name in Gentile institutions. The Scriptures which bring us light and hope for the future of the earth only make more manifest the dreadfulness of the present dark night of man's government of himself. The light of human precept however, will at last be quenched and the din of human strife and folly hushed in the stillness of death; and the ascendancy of God joyful and everlasting.

THE British government seems to have awakened to the necessity of the hour, and is pushing an army into Thibet, with the apparent intention of permanent occupation. Meanwhile Russia and Japan are in a deadlock over negotiations concerning Corea and Manchuria, with a slight advantage on Japan's side.

Selected.

Dear Restitution:

I think that the following copy of "The will of Peter the Great" will no doubt prove to be very interesting reading to most of the readers of THE RESTITUTION, especially as we are watching so closely the signs of the times, and the movements of the nations, particularly that most deceptive of all nations, Russia.

"Much has been said of Peter's last will. Since it is supposed to have a direct bearing on the Eastern question, our notice of this extraordinary personage would be very unsatisfactory without investigating the contents of that singular document. We take it for granted that the will is genuine, and consequently, that it reflects his peculiar modes of thought, and lays open his far reaching plans, and his imperial policy, relative to Russia's greatness and conquests. The following is said to be the will.

In the name of the Holy and Invisible Trinity, we, Peter the First, to all our descendants and successors to the throne and government of the Russian nation:

Having, by the great God of whom our existence, been also endowed with the gift of pre-science, we view the Russians as called, in the course of future events, to the general dominions of Europe. This opinion is founded on the fact, that the other European nations have reached a state of old age next to caducity towards which they are journeying with giant strides; hence it follows, that they should easily and undoubtedly be conquered by a people young and new, when it shall have acquired its strength and vigor. We view the invasion of the East and West countries by the North as periodical movement, decreed among the arcana of that Providence that regenerated the Roman people through the invasion of the barbarians.

The emigration of the polar men are like the flood of the Nile which comes at certain periods to fertilize the exhausted lands of Egypt. We found Russia a rivulet, and leave her converted into a river; and my successors will find it a sea, destined to fertilize impoverished Europe, and its waves will break down all opposing dykes, If my descendants have but the wisdom to direct the current. To this end I leave the following instructions, which are recommended to their attention, and constant observance.

1. To have the Russian nation constantly at war, that the soldiery may be always disciplined and ready for action. Allow the nation no rest, but for the replenishing of the treasury, re-organizing the armies, and choosing the opportune moment for attack; making in this manner, peace serve war, and war serve peace, in the interests aggrandizement and prosperity of Russia.

2. To attract, by all possible means, the most efficient and celebrated military officers in Europe, during war, and the highly educated, scientific men of all countries, in time of peace, that the Russians may enjoy the advantages of other countries, with out losing their own identity.

3. To take part, on all occasions, in the disputes, and contentions among the States of Europe, especially those of Germany, in which, as the nearest, we are the most directly interested.

4. To subdue Poland; foment their continued rivalries and disturbances; gain their nobles by bribery; influence their diets, and by intrigue, take action in the election of their kings; form partisan cliques, and for their protection, send them Muscovite troops, to remain in the country, until the moment of complete occupation. If the neighboring powers make opposition, quiet them at once, by dismembering the country, and give each a part.

5. To take what we can from Sweden, and make any attack by her a pretense of subjugation. To effect this, separate her from Denmark and likewise Denmark from Sweden, and foment with care all animosities and rivalries between them.

6. To select wives for the Russian princes among the princesses of Germany, for the multiplying of family alliances will conciliate interests, and by them unite Germany to our cause, and increase our influence in that country.

7. To attend assiduously to forming an alliance with England for our commerce; the assistance of that power we most need for the building up of our maritime force, and she will be of the greatest service in supplying us with her gold, in exchange for our lumber and other productions. Continual intercourse with her merchants and sailors will accustom ours to navigation and commerce.

8. Extend ourselves unceasingly towards the North, the whole length of the Baltic, and likewise to the south by the Black Sea.

9. To take every possible means of, gaining Constantinople and the Indies (for he who rules there will be the sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project: accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf—re-establish, if possible by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there we can do without the gold of England.

10. Obtain and carefully cultivate the alliance of Austria; support (apparently) her ideas of future dominion over Germany; excite animosities and rivalries among her princes—thus causing each party to claim the assistance of Russia, and exercise over his country a species of protection that will prepare for future dominion.

11. Interest the house of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of conquest of Constantinople (having excited war among the old States of Europe), by giving to Austria a portion of the conquest, which afterwards will or can be reclaimed.

12. Unite within your borders all the disunited or schismatic Greeks now scattered in Hungary and Poland, making ourselves their center, establishing beforehand an independent church by a species of autocracy and sacerdotal supremacy.

13. Sweden dismembered, Persia subdued, and Turkey conquered, our armies united, and the Black and Baltic Seas guarded by our ships of war, it will be necessary to propose separately, and with the greatest secrecy to the court of Versailles, and afterwards to that of Vienna, to divide with them the empire of the universe. If one of the two accept this offer, so flattering to their ambition and self-love, let her serve to annihilate the other, commencing a contest, the issue of which cannot be doubtful; and Russia may take possession of all the East and a great part of Europe. If both nations should refuse the offer made by Russia (which is not at all probable) it will be necessary to excite quarrels among them, which will engage them in a war with each other. Then Russia improving the decisive movement, advances her troops (assembled beforehand) on France and Germany at the same time. Two squadrons proceed—one by the Axof, and the other by the port of Archangel—filled with Asiatic hordes, under the convoy of our armed ships in the Black Sea and the Baltic. Advance on to the Mediterranean and the ocean, inundate France on one side, while Germany is inundated on the other, and these two countries conquered, the rest of Europe will pass under the yoke without firing a gun. Thus may and should be effected the subjugation of Europe."

If Peter the Great had studied Ezekiel's prophecy he might better have named Asia instead of Europe as the dominion of Russia—as witness the present movements of that nation. Yet with all her gigantic schemes she shall finally come to her end, and none shall help her. See Dan. xi. 40-45. Read Ezek. xxxviii. and xxxix.—*Selected by H. E. R.*

Not Wasted.

Once there grew on an oak two acorns, side by side. When they had matured, they fell to the earth. One a squirrel found and ate; the other took root and became a great tree. Which of these acorns did the will of the great God that made both squirrel and oak? We say: "The acorn that was eaten failed; the one that grew was a success." Are we right? Rather, is it not true that, in the divine economy, the nourishing of the squirrel is just as important as the growth of the oak? Is it not likewise true that men who have failed to accomplish what the world expected—the man who would have made a great lawyer, but who stayed on the old farm to take care of father and mother; the girl who would have shone as a musican, but "wasted" her life on a crippled sister—is it not true that these lives were in accord with the will of the Father? Waste is sometimes wealth. The cross of to-day with its dying Victim is the crown of tomorrow on the brow of on immortal King. Has not the Master told us: "He that loseth his life for my sake shall find it?"—*Zion's Herald.*

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 130 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Richard Arthus	2 15
J N Hardy	3 50
Wm and S T Hill	4 00

Poetry.

In Perfect Peace.

"Thou will keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee," Isa. xxvi. 3.

Like strains of music, soft and low,
That break upon a troubled sleep,
I hear the promise old and new,
God will his faithful children keep
"In perfect peace."

From out the thoughtless, wreck-strewn past,
From unknown years that silent wait,
Amid earth's wild regret there comes
The promise with its precious freight,
"In perfect peace."

Above the clash of party strife,
The surge of life's unresting sea,
Through sobs of pain and songs of mirth,
Through hours of toil it floats to me,
"In perfect peace."

It stills the questionings and doubts,
The nameless fears that throng the soul,
It speaks of love, unchanging, sure,
And we count its echoes roll:
"In perfect peace."

"In perfect peace." O loving Christ!
When falls death's twilight gray and cold,
And flowers of earth shall droop and fade,
Keep thou thy children as of old,
"In perfect peace."

And through the glad, eternal years,
Beyond the blame and scorn of men,
The hearts that served Thee here may know
The rest that passeth human ken,
"Thy perfect peace."

Communicated.

Are We in the Kingdom Now?

It is said by some that the kingdom of God was established on the day of Pentecost, and that believers of the gospel are therefore in the kingdom now: by others that the kingdom is in the hearts of believers, basing their claim on the statement of Jesus to *the Pharisees*, "The kingdom of God is within you." (Margin, "Among you;" R. V., "In the midst of you.") Luke xvii: 21. Others still say that the kingdom is in heaven, because it is frequently termed "the kingdom of heaven" (17 times by Matthew). We differ with all these views, because they are not supported by Scripture evidence. First, because there is no Scripture to prove that the kingdom was established on the day of Pentecost; and if there were, it would contradict other statements which place the setting up of a kingdom by the God of heaven at a later time. Dan. ii: 44. Second, because there is no statement in the Bible that the kingdom is or will be in the hearts of believers or of any other class. Third, because there is no Bible proof that a kingdom was to be set up in heaven. The "kingdom" which "the God of heaven shall set up" will be as the stone in Nebuchadnezzar's dream which "smote the image and became a great mountain *and filled the whole earth*." Dan. ii: 25. When once it has been "set up," it "shall stand forever" (44) where it was set up: on the earth. It will not be *in* any part of "heaven," but "*under the whole heaven*." Dan. vii: 27. However, the particular thought to which I want to draw the reader's attention is this: The kingdom has been "promised to those who love God." Jas. 2: 5. Men must first believe *in* God (believe that he is. Heb. xi: 6) before they can believe God, as Abraham did. Rom. iv: 3. To thus "believe God" is to believe what he has said: to take him at his word. By his he acquaints us with his plan relating to our salvation. Faith comes by hearing, hearing comes from the word, and the word comes from God. Rom. x: 17. As we understand the word and become acquainted with God's benevolent intentions, we feel affection for him; "we love him, because he first loved us." 1. John iv: 19. Then we are exhorted to "walk in love." Eph. v. 2. And in this love we are to be "perfected." 1. John 4: 12, 17, 18. Love is to be "without dissimulation" or hypocrisy. Rom. xii: 9. The sinner, the man of the world, who does not appreciate the gospel and its meaning to the believer, can not love God. Hence the kingdom has not been promised, much less given, to him. We must first learn God's plan, and then he can learn to love him. Then the "promise" concerns him. Let us notice in particular, the apostle does not say that "God has *given* the kingdom to those who love him." He has "*promised*" to give it to those who love him. This love is sincere affection toward God; and includes all things in which he is interested: His word, his people, his service. It is not merely "in word, neither in tongue; but in deed and in truth." 1 John iii: 18. To such is the promise of the kingdom. Promise is not possession, but awakens hope of possession. When the proper "time" comes for the "saints" to "possess the kingdom" (Dan. vii: 22), they will no longer "wait" and "suffer" for it (Mark xv: 43; 2. Thes. i: 5), for the promise will then be fulfilled.

At Lystra, Iconium, and Antioch Paul and Barnabas "were confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts xiv: 21, 22. The persons whom these men were "confirming and exhorting" were "disciples." They were then and there "in the faith," and hence the propriety of being "exhorted" to "*continue* in the faith." They had become such disciples by hearing "the gospel" preached. v. 7. This they "believed." v. 1. But they were not as yet *in* "the kingdom of God:" they "*must*" still "enter into" it. And not only they, but also Paul and Barnabas had not yet entered into the kingdom, for they said, "we must enter." The manner of entering is indicated by the qualifying phrase, "Through much tribulation." As disciples they no doubt had a desire to enter into the kingdom, but the way into it would lead "through much tribulation." So disciples would have to pass "*through*" that "tribulation" in order to "enter into the kingdom." This tribulation "ariseth because of the word." Matth. xiii: 20, 21. The apostles and early proclaimers of the gospel did not leave the people without warning as to what they might expect on account of their acceptance of the gospel, "that no man should be moved by these afflictions. For yourselves know that we were appointed thereunto. For verily when we were with you we told you before that we should suffer tribulation; even as it came to pass, and ye know." 1. Thess. 3. 3. 4. They were exhorted to be "patient in tribulation." Rom. 12: 12. And Paul was even "exceeding joyful in all our tribulation." 2. Cor. 7: 4: He rejoiced "*in hope of the glory* of God. Any not only so, but we glory in tribulations also." Why? "Knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed." Rom. 5: 2-5. He also said, "For ye have need of patience, that after ye have done the will of God, ye might receive the promise." Heb. x: 36. This promise is "the kingdom" (Jas. ii: 5), "the crown of life" (Jas. i: 12), "eternal life" (Titus i: 2; 1. John ii: 25); and before the promise can be received, "patience" must be exercised. "Tribulation *worketh* (such) patience." Patience is so necessary in "doing the will of God." And it is only "*after* ye have done the will of God ye shall recieve the promise." This pertains to all the saints in this entire dispensation, from the days of the apostles until the Lord shall come with the clouds of heaven in power and great glory.

"Persecutions and tribulations" that are patiently "endured" are a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer." 2. Thess i: 4,5. It is not said that "ye *have been* counted worthy of the kingdom," as if they had already entered into it; but "that ye *may be* counted worthy of it." The "suffering" is necessary to being "counted worthy," and this is essential to an entrance into the kingdom. The time of this suffering is "this present time." Rom. viii: 17. The "glory" has not yet been but "*shall be* revealed *in us*." This will be at the coming of our Lord Jesus Christ from heaven, "when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2. Thess. i: 10.

But our attitude in "this present time" is not to be one merely of negative goodness and passive endurance, but there are to be found in us positive traits of character. We are to present ourselves to God as a consecrated and sanctified individuality. Peter was Peter after his conversion, with all the fire and impetuosity of his nature; but it was devoted to the service of his Master. Paul was the same man after his conversion that he had been before, but he consecrated his powerful personality to the Lord Jesus, and his efforts were directed in new channels. We are admonished to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. 2. Pet. i: 5-11. These are more than negative qualities: they are positive, and assert themselves wherever found. They do not simply endure, suffer; they *do*. They make their possessors fruitful in the knowledge of our Lord Jesus Christ. v. 8. "If ye DO these things." They make their possessors Christ-like. They visit the fatherless and widows in their affliction, and keep self unspotted from the world. Jas. i: 27. Righteousness must be learned. Cease to do evil! Learn to to well," Isa. i. 16, 17. To "do well" must indeed be so acquired by "learning" the lessons of righteousness. God has instituted the gospel discipline for the perfecting of the saints, that when "the time comes," they may be ready to enter *upon possession* of the saints, that when "the time comes," they may be ready to enter upon possession of the promised kingdom. Dan. vii. 22. This they will not enter one by one as they die, but when "our gathering together unto him" shall take place (2. Thess. ii: 1) "at his appearing and kingdom." 2 Tim. iv: 1. May we be "found of him in peace, without spot and blameless." 2. Pet. iii: 14.

A. H. ZELMER.

"The Sceptre Shall Not Depart From Judah."

GEN. XLIX. 10.

In looking over Bush's notes on Genesis, I find some very interesting comments on this much disputed [illegible] sage. As all who [illegible] ble study will be glad to have the new light thus given I transcribe them.

Hebrew, *lo yasur shebet*. Greek, A prince shall not fail from Judah, nor a captain out of his loins, until the things come that are laid up for him. Chaldee, One having principality shall not be taken from the house of Judah, nor a scribe from his children's children till the time when King Messiah shall come. Syriac, The sceptre shall not fail from Judah, nor an expounder from between his feet. Sam, The sceptre shall not be taken away from Judah, nor a leader from his banners until the Pacific shall come. Arabic, The rod shall not pass away from Judah, nor a law-giver from under his rule, until he come whose he is.

The Hebrew word for sceptre *shebet* is used with such latitude by the sacred writers, as to render its import here somewhat doubtful, though it will be perceived that the ancient versions, as now cited are very unanimous in affixing to it the sense of authority, jurisdiction, rule. It signifies primarily a rod or staff. Thus Ex. xxi. 20, *If a man smite his servant* with a rod. Prov. xxiii. 13, If thou beatest him (thy son) with the rod, he shall not die. Isa. xxviii. 27, But the fitches are beaten out with a staff and the *cummin* with a rod. In Lev. xxvii. 32, Whatsoever passeth under the rod—it is spoken of the long rod or staff which the herdman or shepherd carried in his hand, for the purpose of keeping his flock in order, and when covered with paint, for marking every tenth. As some kind of a rod or wand was anciently borne by magistrates as a badge of authority, the word at length by a usual figure of speech, came to be employed as indicative of official power or authority. Thus Amos i. 5, I will cut off him that holdeth the sceptre from the house of Edom, i. e. him that exercises jurisdiction; verse 8, And him that holdeth the sceptre from Ashkelon. Psa. xlv. 6, The sceptre of *thy kingdom* is a right sceptre. Hence by a natural transition, it was applied to the officers themselves, who were distinguished by this mark of distinction. Thus 1 Chron. xvii. 6, Spake I a word to any of the judges of Israel, saying, etc. This is rendered in the parallel passage, 2 Sam. vii. 7, Spake I a word with any of the tribes of Israel, saying, etc. (shibte yisrael).

This leads us to notice a third import of the term, more usual perhaps than any other, viz. that of tribe, usually rendered in the Greek, sceptre or tribe. Thus Num xviii. 2, Thy brethren also of the tribe, Matteh of Levi of the tribe of thy father. Ex xxiv. 4, And Moses builded an altar under the hill and twelve pillars according to the twelve tribes of Israel. Judges xx. 12, And the tribes of Israel sent men through all the tribe of Benjamin. The grounds of this application of the term are perhaps to be traced to the circumstances mentioned. Num. xvii. 2, 3, etc., Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all the princes according to the house of their fathers twelve rods, write thou every man's name upon his rod. These rods corresponding in number with the number of the tribes were laid up by Moses in the tabernacle, when it was discovered in the morning that Aaron's rod had budded. From this incident it is not unlikely that the 'tribes' were called from the Hebrew word for 'rods.' And this we consider on the whole the leading though not the exclusive sense of the term in the passage before us, which we take to be equivalent to tribeship, implying that the tribe, as a tribe, should continue, and continue in [illegible] of the vested tribal [illegible] till the coming of the Messiah. However the other ten tribes might be scattered by conquest or captivity. In this sense every tribe had a sceptre, and this promise to Judah that the sceptre should not depart, amounts to a declaration that the sceptres of the other tribes should depart. All the other tribes were to have a sceptre as well as Judah, but Judah's sceptre should continue longer with him than his brother's sceptres should with them. Accordingly we learn from history that Judah never lost his tribe, the greatest care having been exercised to preserve distinct this tribe and its families. Thus in the days of Saul the men of Judah were numbered apart. 1 Sam. xi. 8. The same was true in the days of David. 2 Sam. xxiv. 9. Prophets also were employed to record the genealogies of this tribe under the kings, 2 Chron. xii. 15 and xiii. 22 and the same seems to have been exercised during the captivity in Babylon, for [illegible] there was difficulty in making [illegible] genealogies of some of the [illegible] to this. Ex. ii. 62; Neh. vii. 64. And while in fact a large portion of the other tribes never returned to the land of their fathers, Judah with Benjamin its accessory, returned with its integrity unbroken and so remained until the birth of Christ, the whole nation, as well as the land itself receiving its denomination from Judah, the one being called 'Jews,' the other 'Judea.' Thus it was that the sceptre or the tribal constitution did not depart from Judah before the predicted era. It is abundantly evident, however, that both the sceptre, and what is called the lawgiver are long since lost in Judah, that the tribe of Judah has lost its genealogies.*** Either then the word of promise to Judah has failed forever more, or Shiloh is come and it is vain to look for another Messiah.

S. ROXANA WISER.

Table Talk.

THE OVERCOMER. 1 JOHN v. 5.

Who is he that overcometh the world, or gaineth the victory?

When Jesus was preaching a certain ruler came unto him and saith, Good Master, what shall I do to inherit eternal life? Jesus said unto him, Thou knowest the commandments? and he answered, All these have I kept from my youth up.

He had kept all the commandments, was he not an overcomer? No; for when Jesus told him to give up all earthly possessions and follow him, he could not and he went away sorrowful for he was very rich. He had kept all the commandments, yet his love of wealth was greater than his love of eternal life. He that forsaketh all for the kingdom of God, and hath faith in Jesus, shall gain eternal life. Seek not after things of this life; but lay up for yourself treasures in heaven; for where your treasures are, there will your heart be. This illustration of the young ruler shows that keeping the commandments without faith in the gospel of Jesus, and a perfect submission to do his will, even if it is the giving up of riches and friends cannot gain for us eternal life. The ruler could not be a follower of the lowly Jesus for he was very rich, and to be a follower of Jesus is to be an overcomer, for it means perfect submission to his will, perfect faith in his words. Jesus overcame the world by perfect submission to the will of his Father. A faith that works by love. In the world ye shall have tribulations; but be of good cheer, I have overcome the world. Yes; the riches and honors of the world had no attractions for Jesus. He came to do the will of the Father; but he overcame and is now set down on the right hand of God, and to the victor he promises that if they suffer with him they shall also rule with him, and this is the victory that overcometh the world. Even our faith in revelation, we have the fulfillment of his promise. To him that overcometh and keepeth my works unto the end, to him will I give power over the nations. To him that overcometh will I make a pillar in the temple of my God, and I will write upon him my new name, and to him that overcometh will I grant to sit with me upon my throne. Will we strive to be an overcomer? Blessed is the man that endureth temptation, that gaineth the victory; for when he is tried he shall gain, or receive the crown of life, which the Lord has promised to them that love him. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

ELLA T. KNOWLES.

Please do not forget our financial needs.

"Rise to Higher Things."

A great mass of people spurn Christianity simply because they prefer earthly things. Till the mind of man is converted and changed, he is much more affected by earthly glories than by the glories of God; he stands much more in awe of those immediate agencies that strike his senses, than of the *Divine Omnipotence; he is much more* actuated and excited by the beauties of creation, than he is attracted and excited by the beauties of redemption. Till new senses and feelings are produced in his heart by the influence of the spirit, he continually prefers carnal to spiritual; to attain to wealth is of much greater consequence in the average man's estimation than to obtain grace; to luxuriate in poetry, and in literature, in pleasure, passion and appetite, affords him much greater delight than to luxuriate in the fields of wisdom, religion and happiness. To escape some temporal catastrophe, some affliction, some impending ruin of a temporal nature, is of infinitely greater account in his estimation than to escape the wrath of [illegible] of men is of much more importance in his consideration than to rank among *the friends of God*, the brotherhood of saints, and to possess the title to everlasting glory. O man! O woman! leave this earth, and "rise to higher things." And youth! you will have in these last days of time great temptations to push aside the truths of the Bible, and to give ear to the philosophy of the age. It will teach you, It may be, trade, politics, law, the maxims of government; it can dwell upon these, but it can go no further. Christianity rises to the sublime, it teaches man the knowledge of God, of Christ, of eternal life, and of our salvation. One text of the Word of God, "He so loved the world that he gave his only begotten Son, that whosoever believeth in him *should* not perish, but have everlasting life," is worth all that man ever thought, that man ever taught, or that man ever can teach, to the restitution of all things.

EUGENE B. WILLIARD.

Obituary.

The Church of God at Salem, O., lament the sudden death on Monday Nov. 30, at 1 P. M. of Sister Mary E. Knowles, age 66 years, known to the readers of THE RESTITUTION as M. Elizabeth Knowles. Her death was caused by hemorrhage. Exactly four weeks before one occurred from which she recovered, and on Sunday Nov. 29 seemed almost well, but from the second one she died in about three minutes. She leaves a husband and grown up children, three sons, three daughters, three brothers and one sister and other relatives; two of the daughters, *the one sister and one brother* are faithful and loved members of the church. Our sister was for 35 years a faithful believer of the gospel of the kingdom of God. A true wife, an *affectionate* mother, and kind neighbor, some of them bore witness to this at the home, and many more by the large gathering, from far and near, at the funeral. The services were conducted by the writer. We sorrow not as others who have no hope because we know, like Martha, that she will rise again in the resurrection at the last day. The Word of God, the hope of the gospel was the stay, the comfort, the cheer of our much beloved sister. She believed with Malachi that "They that feared the Lord spake often one to another, and the Lord hearkened and heard," etc. This she proved by her words and works, for she would often—when no other means of travel—walk in from the country, three miles, to meet with those of like precious faith, the church in Salem, to partake at the Lord's table in remembrance of him who died for her, and rose again, and who said, "Because I live ye shall live also." The entire family have sustained a great loss in the death of our sister, and they have our full sympathy, especially her daughter Ella, our sister in the Lord, who devoted her life to her mother. We laid her in Grand View cemetery with full hope that when the Lord descends from heaven with a shout she will hear and come forth to life eternal in the kingdom of God. Meantime we shall meet, but we shall miss her.

P. NEILL.

WANTED—FAITHFUL PERSON TO TRAVEL for well established house in a few counties, calling on retail merchants and agents. Local territory. Salary $20.00 per week with expenses additional, all payable in cash each week. Money for expenses advanced. Position permanent. Business successful and rushing. Standard House, 330 Dearborn St., Chicago—12.

As we go to press today there are on our list just 294 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $591.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send as soon as he can. We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a Brother or Sis[illegible] us but [illegible] the [illegible] carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $99.50 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

The Overland Limited.

The luxurious electric lighted daily train for San Francisco, Los Angeles and Portland leaves Chicago 8.00 P. M. daily via Chicago, Union Pacific & North-Western Line. Less than three days enroute to the Pacific Coast. The best of everything. Two fast trains leave Chicago daily 10: 30 P. M. and 11;35 P. M. For illustrated booklets, reservations and full particulars apply to your nearest ticket agent, or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Dec. 26.

Excel the Alps and Rhine.

Travelers abroad and in America aver that the changing foliage of the Alps or along the Rhine does not compare with that of the Alleghenies. Those famous attractions of scenic America along the route of the Pennsylvania Lines are vast paintings by nature. On the ascent from the west, Johnstown, risen from the flood of 1889, is typically America. In Europe it would be ruins. Beyond Johnstown the train follows the Conemaugh to scenic splendor around the Pack Saddle; then crossing the summit of the Alleghenies at Cresson 2400 feet above the sea, the traveler looks from the brink upon the wild Allegrippus; then around the far-famed Horse Shoe Curve on the brink of another mighty chasm, through Altoona, the mountain workshop of the Pennsylvania railroad; along the banks of the Juniata, and over the Susquehanna on the greatest stone bridge in the world to Harrisburgh, Baltimore, Washington, Philadelphia, New York, passing through thriving towns and a farming section famous for well tilled land.

Four Fast Trains Chicago to St. Paul-Minneapolis,

Via Chicago & North-Western R'y. Leave Chicago 9:00 A. M., 6:30 P. M. (North-Western Limited, electric lighted throughout), 10.00 P. M. and 8:00 A. M. Fast schedules, luxurious equipment, dining car service unequaled. For tickets, rates and sleeping car reservations apply to your nearest ticket agent or address, A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Dec. 26.

If you wish to forget your troubles and trials, don't be always talking about them.— *H. A. Mitchell.*

Chicago to St. Paul-Minneapolis, four daily fast trains via the Chicago & North-Western Ry.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Report of Lahey.

Our work in South Bend closed on Sunday evening, Nov. 29th. The Elder came here the 20th, I remaining in Plymouth, joining him in this work the following Monday. We gave the Plymouth brethren 18 days, including the four days of Conference. Six were baptized into the Anointed One, as the result of these meetings.

It was a great pleasure to us to work with these brethren once more. We found them the same earnest band of workers that we used to meet, but missing the many faces that have gone from there, some have laid down their burdens and are sleeping in Jesus. Many have moved to different parts of the country, and the work falls heavily on the remaining few; but we feel sure that those who have lately made the good confession will be a help to the Church and Sunday School, and pray God that they may be true and faithful until Jesus comes.

We leave the report of the South Bend work for Sister Railsback to give. We start for home tomorrow to work in Mich[illegible]

B. W. & M. A. Woodward.

The meeting held at South Bend by Brother and Sister Woodward was enjoyed very much by all. The attendance and interest was good throughout the entire meeting. Sister Woodward left us on Saturday to visit the Warren Co., Church; but the interest here did not lessen. We had the pleasure of welcoming one brother into the church on Sunday night, Brother A. F. Arnold was baptized Sunday afternoon. Others were interested and we trust the seed sown will in time bring forth other fruit.

On her return Sister Woodward reports that the church in Warren Co., is in good working order. The Bereans there are working nicely, each one taking his or her part readily and working with a will. A Sunday School has also been organized there.

We bid them God speed in this noble work.

Lydia Railsback.

Obituary.

Andrew S. Frederick was born Dec. 15, 1858, in Wayne Co., Ohio. When a year and a half of age his parents moved to Carroll Co., Ill., and this vicinity has been his home ever since.

Dec. 25, 1873, he was united in marriage to Mary E. Klitze. To them were born eleven children, ten of whom are now living—eight girls and two boys.

In 1878 he became a believer in the Abrahamic Faith and for over thirty years he has endeavored to follow the teachings of our Savior. He fell asleep Nov. 28th, 1903, strong in the hope of awakening in the morning of the resurrection with all others who love his appearing.

The writer read a chapter—1 Cor. xv.—which was the selection of Bro. Frederick, chosen before his death. We found additional words of comfort in the language of Paul recorded in 1 Thess. iv. and from Rev. i. 7.

May God sustain the family in their sad bereavement.

S. J. Lindsay.

Announcement.

The Quarterly Conference of the Church of God of Central Washington will meet at the church house of the Church of God at Wenatchee, Wash., on Friday evening Jan. 1st at 7:30 P. M., and continue over the following Sunday. A good programme will be provided. Every one is urged to attend. Let us not forsake the assembling of ourselves together, but gather together for strength and mutual encouragement as we see, the day approaching.

A. L. Corraley, Pres.
Myrtle Titchenal, Sec.

Change of Time on the Pennsylvania

Under new schedule taking effect on Nov 29, 1903, passenger trains will depart from Plymouth as follows.

Going West—6:10 a m daily, 5:54 a m daily extra fare train, 9:00 a m except Sunday, 1:28 p m daily, 6:08 p m daily.

Going East—3:05 a m daily, 10:00 a m except Sunday, 3:30 p m daily, 5:40 p m daily, 6:55 p m except Sunday, 8:18 p m daily extra fare train, 9:47 p m daily.

For particular information inquire of J E Hanes Agent, Plymouth.

Two solid through trains daily Chicago to California. Chicago, Union Pacific & North-Western Line.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Chicago, St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

Dear Restitution:

To the household of faith, believers in the gospel of the kingdom of God. Many of you know, through The Restitution, that on Sept. 15, I was elected State evangelist by the Ohio Conference held at Salem, O. I have been notified to begin a series of meetings lasting three weeks, one week at Tippecanoe City, Miami Co., and one week each at two other points in that county, beginning Saturday Nov. 21. I expect to leave home Friday, Nov. 13 for Mt. Vernon, at Bro. Robison's to stay over Sunday, Nov. 15, on the way to Tippecanoe city. My services are at the command of any in Ohio or elsewhere, to preach the simple truth to salvation. Brethren or sisters, if I can be of any use in your neighborhood let me know soon. A church building, a hall or a vacant store, wherever there is ordinary comfort, with or without seats, anywhere that the public can be reached will do. Address, 366 W. Main St., Salem, O.

Your brother waiting for Jesus.

P. Neill.

Evangelist Notice.

In so much as the Conference of the Church of God of Central Washington has seen fit to elect us as evangelists for the ensuing Conference year, we wish to state that we stand ready to answer the call to duty. Any one desiring work done in our line will please drop us a line at our address at Wenatchee, Wash. Yours for the work.

N. D. & Myrtle Titchenal.

To the Called Out Ones.

I wish to say to the Household of Faith scattered throughout the Southern States, that I have now started on my Southern trip which I have had in mind for some time. I am now laboring in Southern Illinois, and will work south from that point. Many have responded, but there may still be others who would like to engage my services. If so, they can do so by addressing me at my Chicago home. The call is open to all Southern States.

There is great need of energy at this time, the time is so very short, when this Gentile age must cease. Are we all prepared? Address W. H. Wilson, 420 N. Willow Ave., Austin Station, Chicago, Ill.

To the brethren in Iowa:

Any desiring evangelistic work in their locality will please make application to the Conference board, so that the necessary arrangements can be made. Address Ft. Dodge, Ia.

O. J. Allard, Pres.

To the brethren of Kansas and Missouri:

I have left Ransom, Kan., and until further notice I will receive letters at Canton, Kan. My meeting at Prairie Point in north central Kansas was well attended, the house being full every night, with good attention. While there were no additions, yet the interest was so good that we have hopes that the seed sown may yet bring good results. We will visit that point again in December. Sister Coons of Clay Center assisted me very materially with her singing and the organ. In January we expect to be in northeast Kansas, and in February in Missouri. Let all who desire to correspond with me address me at Canton, Kan. for the present.

A. W. Darby.

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Sac City, Iowa.

Eva Stearns, Sec'y.

To brethren in Florida.

We are now living temporarily at Tampa, Florida. If there are any brethren living near I would like to form your acquaintance, and if practical to hold meetings, and ask you to write to me, addressing Box 254 Tampa, Florida.

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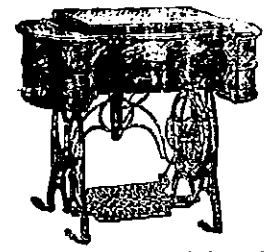

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The Church of God at Remsselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrins. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, secretary.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Morey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:- Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m The faithful always welcome. C. Neill Elder, 366 W. Main.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Sermon at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williston, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30 R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

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Walter Tomlinson R
635 Woodland a

Poetry.

Submission.

My God, my Father, while I stray
Far from my home on life's rough way,
O teach me from my heart to say,
Thy will be done.

Though dark my path, and sad my lot,
Let me be still and murmur not,
And breathe the prayer divinely taught,
Thy will be done.

What though in lonely grief I sigh
For friends beloved, that never die
Shall cross the flood, and weep with I,
Thy will be done.

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say,
Thy will be done.

Let but my fainting heart be blest
With thy sweet Spirit for its guest,
My God, to thee I leave the rest;
Thy will be done.

Communicated.

Pine Woods Bible Class.

I am now at the time of the writing of this paper, in the pine woods, and am now preaching in what is called "the Pine Woods school house," at Bush, Missouri. This reminds me of the pine woods of Louisiana, where I wrote "Pine Woods Bible Class, some years ago.

I thought that I would like once more to call a special session of my old class to investigate the symbolism of the Image and the Beasts of Daniel.

Teacher. It is indeed a pleasure to again meet with my fellow students to engage in the study of these symbols.

I will ask Sister Arlon to tell us the name of a king who once had a dream which sorely troubled him, because he had forgotten his dream?

Arlon. Nebuchadnezzar, king of Babylon. Daniel ii. 1-6.

Q. To whom did the king seek to find out what he dreamed, and the meaning thereof?

A. The magicians, astrologers, the sorcerers, etc. Dan. ii. 1-5.

Q. Why did he call them?

A. Because by their various professions they claimed power to reveal secret things.

Q. Did they succeed?

A. No. They proved to be impostors. Dan. ii. 9-11.

Q. What then did the king do?

A. Ordered them put to death. Dan. ii. 12.

Q. Who saved them?

A. Daniel. Dan. ii. 15-18.

Q. Where did Daniel get his wisdom from?

A. God. Dan. ii. 19-23.

Q. What did Daniel reveal to him as his dream?

A. That he saw a great image, whose head was of gold, his breast and arms of silver, his belly of brass, his legs of iron, his feet part of iron, and part of clay. Dan. ii. 31-35.

Q. What did the dream mean?

A. He said that it meant that the different parts of the image represented by the several metals, meant that four universal empires should arise in the earth.

Teacher. I will ask Carrie to describe the make up of the feet of the image?

Carrie. It describes the broken up condition of the fourth empire. Daniel ii. 41-43.

Q. What will follow the broken condition represented by the feet?

A. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44.

Q. Is it a fact that all the kingdoms represented by the image have appeared?

A. They all have become historic facts, and the next change now due is God's kingdom.

Teacher. Let us examine the matter carefully, and see whether they have become historic facts, or not. I will ask Lud to show what power the head of gold represents?

Lud. It represents Babylon. Dan. ii. 37, 38. It has now become an unquestioned historic fact.

Q. How about the second part of the image?

A. The second part, the breast and arms were of silver (Dan. ii. 32) are represented by the allied forces of the Medes and Persians. Dan. ii. 28 It is now a well established historic fact that those allied forces conquered Babylon.

Q. Did the Medes and Perrians rule this conquered kingdom jointly?

A. [illegible] kingdom first; when he was about sixty-two years old, (Dan. v. 31) and reigned only two years, when he died. It is also an historic fact that Cyrus, king of Persia succeeded Darius and his dynasty held possession of the kingdom two hundred and fo ir years and nine months.

Q. Daniel dreamed about some beasts also. What about them?

A. See Dan. vii. 3-7:—"And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."

Q. What did the beasts signify?

A. See Dan. vii. 17, 18, for an answer. "These great beasts which are four, are four kings (or kingdoms) which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever." They represent the same kingdoms which are represented by the several metals in the image.

Q. Why are two sets of symbols given to represent the same thing?

A. The beasts represent details in the history of the four kingdoms, not seen in the image. As for instance, we are now considering the second (silver) part of the image, we have seen that two nations (Medes and Persians) conquered Babylon, and that Darius the Median, took the kingdom first; now the bear represents the Medes and Persians, one side of the bear represents the Medes, and the other side the Persians, and but one side at a time came into power. See Dan. vii. 5: "It, the bear, raised itself up on one side," representing that the Median side of the bear was raised into power first.

Q. Does any other beast show the same thing?

A. Yes. See Dan. viii. 3: "There stood before the river a ram which had two horns * * * but one was higher than the other, and the higher came up last."

Q. Please tell us what the two horned ram means?

A. I will let the Bible answer. See Dan. viii. 20: "The ram which thou sawest having two horns are the kings of Media and Persia." Now this Media-Persian ram has two horns (powers) the one horn represents the Medes, and the other horn the Persians, and the bear has two sides, one is the Median side, and the other side is the Persian, and as we have already shown the Median side was first lifted up into power symbolized by the bear being "raised up on one side," (Dan. vii. 5) and so also the ram with two horns tells the same story. It had two horns (Dan. viii. 3) "one was higher than the other, and the higher came up last."

Q. Which power was the short horn?

A. We must notice first that "the higher one came up last," (Dan. viii. 3) therefore the short horn must of necessity come up first. The length of these horns represents the length of time each of these two powers (Medes and Persians) held the government. History shows that Darius the Median (short horn) only reigned two years when he died. After which, Cyrus the Persian (the higher horn) succeeded him, and his dynasty held the power two hundred and four years and nine months." The higher or longer—Persia, came up last. D. v. viii. 3.

Teacher. I will ask Albert to tell us something about the third (or brass) kingdom?

Albert. The brass kingdom we are told should succeed the silver kingdom. See Dan. ii. 39: After thee (the silver) shall arise another kingdom, inferior to thee (brass is inferior to silver) a third kingdom of brass, which shall bear rule over all the earth." History and the Bible show that the "brazen coated Greeks," attacked the "bear," which is further represented by an "he goat," Dan. viii. 5, and this "he goat," attacked the Media-Persian two horned ram, Dan. viii. 6, and broke the two horns off of the ram, Dan. viii. 6, 7, which means that the (Grecian) he goat conquered the (Media-Persian) two horned ram.

Teacher. Can you prove from the Bible that the "he goat" which broke the two horns of the Media-Persian "ram," is Greece?

Albert. Yes. See Dan. viii. 21: "And the rough goat is the king of Grecia: and the great horn is the first king."

Q. Now, who is this "first king?"

A. "The great horn that is between his eyes is (Alexander) the first king." Dan. viii. 21.

Q. What will happen when this "first king" shall die, or is "broken?"

A. See Dan. viii. 22: "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, (of Greece) but not in his power." This means that after the "first king's" death, "Grecia" would be divided into four kingdoms.

The above is also shown in Dan. xi. 3, 4: "He (king of Persia) shall stir up against all the realm of Grecia. And a mighty king (Alexander) shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up his kingdom (Grecia) shall be broken, and shall be divided (into four kingdoms) towards the four winds of heaven."

Speaking of the leopard, the third beast representing Grecia, it is said, Dan. vii 6, "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl, (four divisions of the empire) the beast had also four heads; (kings) and dominion was given to it." The divisions of Alexander's Grecian kingdom is now an historical fact. They were known as Greece, Thrace, Egypt and Persia.

These in turn were overrun by the iron kingdom of Rome. Then Rome in turn was divided into Eastern and Western Rome, answering to the two legs of the image.

Teacher. I will ask Lucy to give some thought about the feet of the image.

Lucy. The feet represent the broken up condition of the iron Roman Empire, being a clay and iron mixture.

Q. Does the clay and iron mixture represent the strength of iron alone?

A. No. It represents weakness. See Dan. ii. 42: "And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken."

Q. What is the clay?

A. That is indicated in verse 43. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay."

Q. Where is the clay indicated in this verse?

A. It is found in the phrase: "Seed of men." Clay is a symbol of man. Man is as clay in the hands of the potter. Iron here symbolizes absolute monarchy. The mingling of "clay"—the "Seed of men," in iron or absolute monarchy indicates that the iron monarchies of old Rome have become constitutional governments, in which "the seed of men," or the people have a part.

Q. Can you name any government on the territory of old iron Rome in which the "clay," or "seed of men," are now mingled with the iron?

A. Yes. England is a sample. In the days of Henry VIII. or bloody Queen Mary, despotic iron held sway. It is now no longer the case. "The seed of [illegible] people have their voice in the government in the House of Commons. The House of Lords is iron. There is no more affinity between the House of Lords, and the House of Commons, or the common people, and the royal blooded Lords, than there is an affinity between iron and clay.

Teacher. I will ask George to tell us what is the next event due when we reach the iron and clay mixture in the feet of the image?

George. See Dan. ii. 44: "In the days of these kings (the iron and clay mixture) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

We have now reached the iron and clay mixture, and the kingdom of God is the next event now due.

Yours in expectation.

W. H. WILSON.

"In Whom Ye Trusted." Eph. i: 13.

In this letter is expressed the intense affection of Paul for those belonging to Christ. He himself had announced to the Ephesians "the word of the truth, the gospel of their salvation," of which he wrote. He had received of the Lord Jesus a ministry, "to testify the gospel of the grace of God," and accordingly went among them "preaching the kingdom of God. In taking his leave of the elders of this church he commended them "to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified." Acts xx: 24, 25, 32. In this "word" he set forth the Anointed Jesus, Acts xix: 4, in his relation to "the kingdom of God." And "when they heard this, they were baptized in the name of the Lord Jesus." v. 5. This "word of the truth" which they heard, inspired confidence—"trust"—in them toward the Anointed. Confiding trust arises from a sense of trustworthiness. This trust resulted from the fact that they heard "*the word of truth.*" This "word" told them "the truth" about their own mortal condition, and their need of the salvation which it set forth. It told them the truth about the Anointed Jesus as "the Author of eternal salvation to all them that obey him," Heb. v: 9; as the one who would save them from their sins, Matth. i: 21; the truth as to the privileges he would bestow on those who were united to him in the bond of the new covenant, Matth. xxvi: 28; Eph. ii: 19-22; Gal. iii: 16, 27-29; Rom. viii: 17; the truth about the resurrection from the dead of the Anointed one, Acts ii: 32; "now no more to return to corruption" Acts xiii: 34 37; that "death hath no more dominion over him," Rom. vi: 9; that he is "the firstborn from the dead." Col. i: 18; "the firstborn among many brethren," Rom. viii: 29, and "afterward at his coming" they that are "Christ's," Gal. iii: 29, shall be "raised incorruptible," and the living "changed" into a likeness of the glorious body of the Anointed. 1. Cor. xv: 52; Phil. iii: 20. It told them the truth that in this condition they could "inherit the kingdom of God," 1. Cor. xv: 50, having suffered in behalf of it before. 2. Thess. i: 5. Concerning all these things "the gospel of their salvation" told them "the truth." When they heard this truth they believed it. Such belief inspired confidence in the Anointed, so that it could be said, "In whom ye trusted, after that ye heard the word of truth, the gospel of your salvation." This confidence led them to be "baptized in, (Gr. *eis*, into) the name of the Lord Jesus." Acts xix: 5. By being baptized into Christ they put on Christ, in this way becoming Christ's own. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii: 27, 29. Whatever are the items of "the promise" made to Abraham and Christ, iii: 16, those who are "Christ's" are "heirs according to that promise," Heirs of God, and joint heirs with Christ. Rom. viii: 17. If everlasting possession of the land of Canaan; if an everlasting kingdom; if a throne to all generations; if the privilege of bringing blessings to all nations, has been promised to Abraham and his seed, they that are "Christ's" will share in these promises. This promise could not but awaken a sincere affection toward the Anointed, and this affection would be shown by good works "which God hath before ordained that we should walk in them." Eph. ii. 10. "The gospel of the grace of God" which Paul had "testified" so earnestly among them, Acts xx: 24, exercised its corrective discipline upon them, as in Titus ii: 11, 12, so that they would "walk worthy of the vocation wherewith they were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. iv: 1-3. After they believed they were also sealed with that holy Spirit of promise, which is the earnest (or pledge) of our inheritance until the redemption of the purchased possession unto the praise of his glory." c. i: 13. As they were "filled with the Spirit," they would also engage in "speaking in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord, giving thanks always for all things unto God and the father in the name of our Lord Jesus Christ." c. iv: 18 20. Thus "sanctified and cleansed with the washing of water by the word," Christ will present the Church to himself, "a *glorious church, not having* spot or wrinkle or *any such thing:*" 26, 27. In this "presentation" every member of the church will participate at "our gathering together unto him," 2. Thess. ii: 1, in "the general assembly and church of the first born," Heb. xii. 23. Thus we see that "the word of truth, the gospel of our salvation," is not an abstraction, but a living and active force which effectively worketh in them that believe. 1. Thess. ii: 13. It is God's "power." Rom. i: 16.

How is it with us today? We have heard the same word of truth which was preached to the brethren at Ephesus. Do we "trust Christ" since we heard it? Do we live in the attitude manifested by Paul when he wrote, "I am not ashamed: for I know whom I have believed (Marg. Trusted), and am persuaded that he is able to keep that which I have committed unto him against that day." 2. Tim. i: 12. How firm his confidence, how serene his attitude. No doubtful uncertainty, no dark misgivings with him. "I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." Isa. xii: 2.

A. H. ZELMER.

Wisdom of Seirach.

CHAPTER 28.

1. The one who seeketh requital from the Lord will find requital, and he who persists in keeping his sins will keep them sure.

2. Remit wrong-doing unto thy neighbor, and then, when thou hast besought, thy sins will be loosed.

3. Shall a man watch to hold wrath against a man, and seek healing from the Lord?

4. If he hath no mercy for a man like to him, shall he also beseech for his own sins?

5. If he who is flesh watcheth to maintain fury, who will consider his sins with favor?

7. Remember the last experiences, corruption and death, and cease hating, and abide in commandments.

7. Remember commandments and a covenant of the Most High, and be not furious toward thy neighbor, and overlook a sin of ignorance.

8. Refrain from fighting and thou wilt diminish sins; for a passionate man will flame out with fighting.

9. And an obdurate sinner will disquiet friends, and put slander between those who are at peace.

10. As is the kindling for a fire even so will it have flamed out; as is his strength will a man's passion be, and according to his riches will he exalt his wrath, and according to the persistence of the fight will it have flamed out.

11. Strife that hasteneth flameth out fire, and fighting that hasteneth sheddeth blood.

12. If thou blow a spark it will flame out, and if thou spit upon it, it will have been quenched, and both go their way out of thy mouth.

13. A whisperer and a double-tongued person are accursed; for they have destroyed many who were making peace.

14. A third tongue has caused many to slip, and hath overturned the households of great ones.

15. A third tongue hath cast out noble wives and deprived them of their pains-taking labors.

16. The one who heedeth it shall not find rest, nor pitch his tent in the midst of quietude.

17. The blow of a scourge causeth welts, but the blow of a tongue crusheth bones.

18. Many have fallen with the mouth of a sword, and they are not as many as those who have fallen because of a tongue.

19. Blessed-happy he who hath been shielded from it, who hath not gone through in its passion, who hath not dragged its yoke and been bound with its bonds.

20. For its yoke is an iron yoke and its bonds copper bonds.

21. Its death a bad death and its grave (hadees) an advantageous one.

22. It shall not control the truly-reverent and they will be burned with its flame.

23. Those who forsake the Lord will fall into it, and in them it will flame out and shall not be quenched. It will be sent out upon them like a lion and like a leopard will it ravish them.

24. See to it; hedge in thy acquisition with akanthai; tie up thy silver and thy gold.

25. And make a balance and a weight for thy words; (i. e. weigh them) and make a door and a bar for thy mouth.

26. Take heed lest somehow thou be destroyed by it lest thou fall down before it as it lieth in wait.

COMMENT.

In the whole range of the inspired Word I do not find the rationale of "requital," "back-biting and whispering" and the "scourge of the tongue" more clearly and concisely stated. There is nothing more emphatically imposed upon the Christian convert as "a katachumin" in the gospels than leaving requital with the Lord—"requital" translated however "revenge," as in "Revenge not yourselves, etc." "Judge not that ye be not judged." "Judge nothing before the appointed time." And there is nothing more difficult to do for the natural man or as we are naturally constituted. This however is an important part of "the patient endurance of the saints." Old Seirach bear in mind as a saint is speaking here from the standpoint of experience, himself in an age of violent persecution as well as a polemic and moral philosopher in all that he says of these three great topics, and the ear-mark of his teaching is very manifest in the later reasoning of Paul and Jakoob (James) and John and Peter. They were all no doubt close students of this old book. In this day of so much skim-milk talk and babbling theories about the higher life we will all do well to cultivate a *ruaisance* back to first principles and common sense reasoning of this sort. Read and reflect.

CHAS. GARDNER.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—*Hugh Miller.*

Oregon Bible College
Oregon, Illinois

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, DEC. 16, 1903.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1903 all the papers for December of this year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel and the message is in God's hands, and he will reward as our works are.

REMEMBER the call for Love Feast letters, and let us have a good "meeting" by this means.

THE key that locks up money from God can never unlock the treasuries of his promises. He who stifles benevolent impulses stifles the breath of prayer.

LET a man take the average goodness in the community, and measure his life by it, and it seems all right. But if he takes the law of God and measures his life by that, he finds a great deal of crookedness.

GOD says, "Repent." The sinner says, "I mean to." God says "Believe." The sinner says, "I intend to." God says, "Now is the accepted time." The sinner says, "No, not *now*." God says, "*Today* if ye will hear his voice, harden not your hearts." The sinner answers, "Go thy way for this time; when I have a convenient season I will call for thee." This is a fatal decision; but thus does God invite, beseech and command,—and thus do men hesitate, and delay, till all is lost.

READER, have you ever noticed that in the petition our Lord offered just before his hour of agony that the unity of the Body was the object of his most ardent desires? Five times in that last prayer he prayed for his disciples that they might be one. Must he not suffer because of the existing state of things? The contentions, divisions, names, and schisms which today afflicts the church, dishonor the Lord, and lie like stumbling-blocks in the path of a groping and misguided world."

DID you ever stop to think that the dollar you handed the preacher paid him for the very hours of time he spent in studying up the discourse which decided the mind of your next door neighbor, and started him toward the kingdom? If you had not given that dollar the preacher could not have accomplished his part of the work. Perhaps, yes, quite likely, the dollar you pay to send this paper to your friend, will be the means of starting him on the road to the saint's abode. If you could be positively assured that it would do so, would you hold back the money? It cannot be definitely guaranteed to you, but this can be assured—YOUR part was done. It is our—*mine—your* privilege to sow. The increase is in God's hand; but He holds us responsible for our share in the work. Will he count your part well done?

KNOWLEDGE still increases as long ago foretold. Owing to the uncertain supply of camphor chemists have long been trying to make this substance by chemical alteration of some allied natural product. But success has at last crowned their efforts. In the course of some experiments in the synthetic formation of one of the essential oils, a slight odor of camphor was detected. This hint was followed by the most persistent and painstaking care for nearly two years, with the result that camphor is now being made near New York by chemical synthesis. One atom of oxygen makes all the difference between turpentine and camphor. The yield of camphor is from 25 to 30 percent of turpentine used. This is timely, seeing that the Japanese have established a monopoly in Formosa, raising the price here from 48 to 60 a pound.

HASTINGS once said, "There is no accounting for the whims and caprices of appetite. Sheep love grass, bees love honey, donkeys love thistles, and buzzards love offal. Mental appetites are equally varied and unaccountable. Good, wholesome truth has little or no attraction for some people, but they take to a lie as naturally as a jackal does to a carcass. If there be false doctrine, they imbibe it; if there be an absurd theory, they swallow it; if there be an unscriptural system they adopt it; and if they can rake out something that smells fetid and rotten, and that will poison, they are in their element.

WE cannot offer a list of prizes and premiums, but we do present to you a good, clean paper. See from discord and contention which you can give to your friends and neighbors. We ask your co-operation in placing THE RESTITUTION in the home of every one in whom you are interested. If you have a friend who you wish to see interested in the gospel, present that home with the paper this year. Some one there will read it. It may possibly receive some attention, even as much preaching is apparently to no avail just where you want it to do its good work; but it is hardly possible to place THE RESTITUTION in a home every week for a year, and not some good be done thereby. We want to place this paper in the home of every friend you have, and so have made no effort to co-operate with you in this work. Read our offer in this issue, make a list of names, and send to us at once. No more timely Christmas or New Year present can be sent any one than this paper. Try it, and note results.

FOR several years we have devoted some space for a Christmas and New Year "Love Feast." Request come from several to again observe this feature. We are glad to give these letters of cheer and greeting, and ask that all who want a part in this "meeting" send in their letters so we can have them by Dec. 23. Write short and to the point, so that all may have a chance. The day of our Lord's coming hastens on. We are told to not forsake assembling ourselves together, and to be especially careful as the day of his coming approaches. Brothers and Sisters, this is in a sense a "meeting" where the isolated ones can have an equal chance with those more fortunately situated. Let all, young as well as old, take a part, and so get strength for the battles of life, and at the same time give aid and encouragement to others.

"A CHRISTIAN is one who is positive; that is, he is a fruit bearer. A merely moral man is a vine that does not bear *fruit*; but it bears everything else—good leaves, a good strong stock, a healthy root, everything that is good and nice in it, except the fruit. Yes, a Christian man is positive,—that is he develops graces into positives,—acts out of himself and upon others. A moral man tries to defend himself against evil,—and the matter rests there. He has his own ideas about what are evils to be avoided,—and, something like a well-corked empty bottle, pure within. Pure! What is the use of a bottle that is clean, empty and corked up? Properly speaking a man of that sort is a *nobody*, a negative. He does not swear, he does not steal, he does not murder, and he does not get drunk—his whole life is a NOT. He is governed by "Thou shalt not;" "Thou shalt not;" "Thou shalt not," —and there is no "Thou shalt" in him. There is so much in *our* book of discipline to condemn this that it is surprising that the negatively good do not stumble upon some of it."

A Corruptible Crown.

At the Grecian games the prize given to the conqueror was a garland of wild olive, or parsley; but this was valued as one of the grandest distinctions in life. To have his name proclaimed as victor before assembled thousands was an object of ambition with the richest and noblest of the Greeks. Such a person was considered to have conferred an everlasting glory upon his family and his country, and was rewarded by his fellow citizens with distinguished honors. His statue was generally erected on the Altis, or sacred grove of Jove, in Olympia; and on his return home, he entered the city in a triumphant procession, in which his praises were sung, frequently in the loftiest strains of poetry. He also received more substantial rewards. He was generally relieved from payment of taxes, and had a right to the front seat at all public games and spectacles. An Athenian victor in the Olympian games received five hundred drachmæ, and a right to a place at the table of the magistrates in the town hall; and a Spartan conqueror had the privilege of fighting on the field of battle near the king. In contrast with this Paul says we strive for an incorruptible crown. 1 Cor. ix. 25.

Baptism.

The converts on the day of Pentecost were baptized for remission of sins. Acts ii. 38. Paul was baptized "to wash away his sins." Acts xxii. 16. Cornelius the heathen convert was baptized after he had received the Holy Spirit. Acts x. 47. Apollos, who had been baptized with John's baptism, was afterwards baptized in the name of Jesus. Acts xviii. 25; xix. 5. "For as many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27. "Know ye not, that so many of us as were baptized *into* Jesus Christ, were baptized into his death....."For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 3-5. "Buried with him in baptism, wherein also ye are risen with him through [the faith] of the operation of God, who hath raised him from the dead." Col ii. 12. Peter speaking of the eight souls who were saved at the flood by water, says, "The like figure whereunto baptism doth also now save us." 1 Peter iii. 21.

May we be found with our names written in the Lamb's Book of Life, when the Lord Jesus returns to rule the world in righteousness."

The Triumphant Entry.

It was just before that Passover at which the Lord Jesus was put to death for the redemption of mankind, that what has been termed "The Triumphant Entry" into Jerusalem took place. Jerusalem was filled with those who had come to celebrate the feast, and Jesus with his disciples, drew near to the city. His entry therein is recorded by all four of the evangelists.

There are some points in connection with it which are worthy of special note. The Lord Jesus, we are told, rode upon the colt of an ass. Long before, the prophet Zechariah had sung to the children of Judah, "Rejoice, greatly, O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass."

It was customary for great men to ride upon asses in those days. Then, as now, the horse was little used in those lands. Balaam rode upon an ass and so did Absalom, the son of David. And David's greater Son rode into the holy city upon the colt of an ass. And many spread their garments in the way. And others cut down branches from the trees and strewed them in the way. We are told by John that they were palm branches. The palm is an emblem of joy, of victory and peace. Truly this casting of palm branches in the pathway of the Lord may be looked upon as prophetic. For the greatest of all joy, is yet in store for the holy city. The greatest of the Lord's victories will be when all nations are made subject to his sway, and when every knee shall bow before him, and every tongue confess that he is Lord and Christ; and the cause for his being styled the Prince of Peace will be fully operative in the age to come.

"And they that went before and they that followed, cried, saying, Hosannah, blessed is he that cometh in the name of Jehovah; blessed be the kingdom of our father David, that cometh in the name of the Lord, Hosanna in the Highest." The meaning of the word hosanna is "save now," and it is translated in Psalm cxviii. 23, "Save now, I beseech thee, O Lord." Beautiful thoughts are suggested by the palm branches and by the meaning of the word hosannah. Our minds are turned to the seventh chapter of Revelation, where we read, "And after this I beheld, and lo, a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hand; and cried with a loud voice saying, "Salvation to our God, which sitteth upon the throne, and unto the Lamb." Rev. vii. 9, 10.

This numerous throng of redeemed ones,—this multitude of those who have been ransomed from the world, are seen before the throne with palms in their hands; and the palms are emblems of joy, and of victory and of peace. Of joy because they are in the presence of their Lord, who has redeemed them; of victory because they have overcome the world, and by faith have gained the victory over sin, and in all things are more than conquerors through him that loved them; and of peace because it is the time of the Lord's reign of righteousness.

John afterwards heard another ascription of praise to God. It is recorded in the 19th chapter, "I heard a voice of much people in heaven, saying, Hallelujah! salvation and glory, and honor, and power unto the Lord our God.....and again they said Hallelujah! And the four and twenty elders and the four beasts said amen, Hallelujah. And a voice came out of the throne saying, Praise our God, all ye his servants, and ye that fear him both small and great. And I heard as it were the voice of a great multitude, and as the voice of mighty thunderings, saying, Hallelujah, for the Lord omnipotent reigneth.

We repeat the cry, "Hosanna, save now, O Lord," we wait the day when the Lord God omnipotent shall reign. And may we all then be found worthy to receive the white robes and the palms, which tell of righteousness and victory, of joy and peace.

Communicated.

Blessed are the Poor in Spirit.

In the fifth chapter of Matt. we have the word "blessed" used nine times. To each of these we find the Lord gave a very consoling promise. Webster defines blessed as those enjoying happiness or bliss, favored with blessings; happy; highly favored. To be poor in spirit does not mean poverty of the spirit, but free from self-assertion, not proud or arrogant. Poor in this world's goods cannot apply here, as our Savior had not where to lay his head. The poor in spirit. The Psalmist says, Psa. ix. 18, For the needy shall not always be forgotten; the expectation of the poor shall not perish for ever. What a beautiful thought we have in this promise. Yes, blessed are the poor in spirit; for their's is the kingdom of God. What a gracious promise this carries. The kingdom is theirs. This means that nothing shall harm in all my holy mountain. With our disappointments and discouragements here we have but to look to the future where Christ and his saints shall reign and their enemies shall lick the dust. Again in Psa. x. 14, The poor committeth himself unto thee; thou art the helper of the fatherless. We may be persecuted for his name's sake, yet we have the promise of a future inheritance reserved in heaven for us and in the last day will be revealed. It matters not what our cross may be, God in the end will wipe away all tears from our eyes. If our hope in Christ does not reach beyond this life we are of all men most miserable. God will deliver the poor and needy; he will rid them out of the hand of the wicked. I bless God's name for such rich promises. I will abundantly bless her provision; I will will satisfy her poor with bread. Psa cxxxii. 15.

For more than twenty years I have lived isolated from church privileges, yet I have never for one moment lost sight of the thought that I am a part of the body of which Christ is the head, and if I remain faithful to the end I shall receive a crown of life. Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5. We should not think that because we have to struggle with poverty that our heavenly Father has taken no note of our condition. Our poverty here will enable us to enjoy the rich promises that he has given us. The riches of this world are transitory. Our riches are eternal. The apostle Paul puts it in better language than we can. 2 Cor. vi. 10, As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things. David would rather be a door keeper in the house of God, than to dwell in the tents of wickedness. Psa. lxxxiv. 10. We should remember that God is taking out of the Gentiles a people for his name. We are placed on trial, and if we stand it will be "a survival of the fittest." Nothing less than this will do. Finally, brothers and sisters, "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises (virtues) of him who hath called you out of darkness into the marvelous light. 1 Pet. ii. 9. May the Father of our Lord Jesus Christ preserve us unto his coming is my prayer.

D. C. ROBISON.

Chicago to St. Paul-Minneapolis, four daily fast trains via the Chicago & North-Western Ry.

Table Talk.

"DO ALL THINGS TO THE GLORY OF GOD."

This admonition was given because some of the Jews offered sacrifice to idols after Christ had been offered. They failed to recognize their whole duty. So he says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31. In the sixteenth verse of this chapter we find this, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ, *for* we being many are one bread, one body. If we can bring our minds to fully realize that we are the numerical body of Christ, we can understand why we should do all things to the glory of God. We seem to get but a glimpse of the great things in store for us. "A body fashioned like unto his glorious body," lively stones of the temple. Precious stones of the city, in the light of which the nations of the earth shall walk. In view of all this shall we not do all things to his glory? Do we [illegible] eat and ride up to play. How is it with us? Do we sit down to eat, unmindful of the duties belonging to us? Unmindful that we are to be Christ-like? Many of us have been a long time learning this. I wish we could fully appreciate the cup of blessing, the communion of the blood of Christ. The bread which we break is it not the communion of the body of Christ * * * We are all partakers of that one bread. This teaches a oneness of purpose with Christ. Individually we each have our besetting sin. How shall we ever be able to search it out, and know what it is, unless we earnestly strive to do all things to the glory of God? It is an easy matter to devote two hours each first day, but to do all things to his glory each day of the week, each week of the year, is quite a different thing. When we go and come, we should ask, will I or some one else be spiritually benefited? James says, 'Go to now ye that say, Today or tomorrow we will go into a city, (or such a business) and continue there a year, and buy and gain. Whereas ye know not what shall be on the morrow." Ye ought to say, if the Lord will, or if it will be to his glory. "Order my steps in thy Word: and let not any iniquity have dominion over me." If we offer ourselves a living sacrifice, by denying ourselves daily; by taking our cross and following the example of the meek and lowly Jesus, then we will do all things to the glory of God.

NANCY BARBER.

Faithful unto Death.

An elevator in a tall office building fell from the eigth story to the basement. Of the three passengers in the elevator when it fell, one was a child, a little girl about eight years old. The man in charge of the elevator, when he saw that the car was actually falling and utterly beyond control, turned quickly, caught up the little girl, and held her high above his head. The shock, when the elevator struck the solid floor of the basement was something terrific. The two adult passengers and the elevator man were instantly killed; but the child, held aloft in the arms of the latter, was saved, the shock being diminished for her by the interposition of her rescuer's body.

The man's last thought and last act were of the obligation resting upon him—his duty to preserve, as far as lay in his power, the lives that had been entrusted to him. He did what he could, in that moment of mortal extremity.

This is what is meant by faithfulness unto death—the swallowing up of the sense of self in the sense of obligation or devotion even when facing physical destruction. Devotion to Christ is a motive strong enough to conquer all selfish motive. If this hero in humble life felt such intense loyalty and devotion to his employers and his "job" that his only thought in time of deadly peril was of his passengers, we ought to be capable of a devotion equally supreme to him whom we serve with all the earnestness and self-surrender.—*Brotherhood Star.*

Low Fares to Oregon.

January 5th, 6th, 7th and 8th, excursion tickets to Portland Ore., account National Live Stock Association Meeting will be sold via Pennsylvania Lines. Particulars furnished upon application to Ticket Agents of Pennsylvania Lines.—Jan. 8.

Two trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not well done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church papal, and are informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a Bible missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 130 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half-partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Mary Powers	1 50
John Spiegel	50

Poetry.

Patient Waiting.

Not now, my child—a little more rough tossing;
A little longer on the billow's foam;
A few more journeyings in the desert darkness,
And then the sunshine of thy Father's home!

Not now; for I have watchers in the distance,
And them must call them in with patient love;
Not now; for I have sheep upon the mountains,
And them must follow them wherever they rove.

Not now; for I have lov'd ones sad and weary;
Will them not cheer them with a holy smile?
Sick ones, who need the tender touch of sorrow;
Will thou not tend them yet a little while?

Not now; for wounded hearts are near thy bleeding;
And thou must teach these widowed hearts to sing;
Not now; for orphans' tears are quickly falling;
They need the guidance of thy sheltering wing.

Go, with the warm sunbeams to the dying,
And speak but once to the lifeless ear;
Why should a human heart grow wearied
Cannst thou not watch with me one little hour?

One little hour, and then the glorious morning;
The golden harpstrings and the victor's palm,
One little hour, and then the bride-bright!
Eternity's long ages clasp'd in peace!

—Mrs. Penn-Gaskell.

Communicated.

The Death of Christ.

What is the nature of Christ's death? Did he die a penal death as a substitute for man, or did he die as a sacrifice on account of man's sins? Not a penal death, because there is no virtue in such a death. The man that dies on account of his own crime, dies because the law prescribes death as the penalty; he gets the wages of his evil deeds. Our Lord did not die as a substitute for man, because if he did—man according to justice would not be called upon to die,—the death of Christ his substitute would free him from the penalty of the law. The offended party having accepted a substitute, the law would be powerless to condemn the one furnishing the accepted substitute. But in relation to death as a sacrifice the conditions are very different. The innocent and spotless paschal lamb whose blood was sprinkled on the door posts of the Israelites—to rescue them from the destroying angel that slew the first born of the Egyptians. In like manner Christ is our passover. The sacrifice life and death of our Lord procures for us the grace or favor of God, as it is written, "Being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. iii. 22.

"For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. v. 19. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. We may not in this life be able to perfectly understand the why and the wherefore, of the death of Christ, but we may rest assured that every item is according to exact justice. Being the work of him of whom it is written, 'Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." When emphasizing God's justice we must not forget that it is written, "By grace are ye saved."

On page 52 of "Tabernacle Shadows" by Mr. Russell we read, "A man had sinned, and the penalty was death; and if our Lord would pay the penalty it was essential that he should be of the *same nature* (but undefiled, separate from sin and from the race of sinners), and die as Adam's substitute." The trouble with this theory is that it is not according to the inspired testimony. And thus it leaves no room for the grace of God, which is a positive proof, that it is not the truth. If he died a penal death, the law would hold him eternally in its power. If he died as our substitute, the law that would hold us forever in its embrace would hold him just the same. But as a sacrifice he died the just for the unjust. Therefore he could say, "Therefore doth my Father love me, because I lay down my life, that I might take it again. *No man* taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I received of my Father." John x. 17-18.

If his death was a penalty for sin, or as the sinner's substitute he would have no right to claim it again. As in Adam so in Christ. Adam was placed on probation as the federal head of the race, and he failed by his disobedience. Christ the second Adam was placed on probation, and he by obedience stood the test, and conquered sin and death. And now as the federal head of the race, is become the Author of eternal life to all that are in him. In Adam we became in bondage to death, by disobedience. In Christ by obedience we are delivered from death, and become heirs of eternal life.

Christ having no sin, after being tested even unto death, it was impossible according to justice for death to hold him. Therefore, he had, by the conditions of the everlasting covenant, "power to take it again (according to the commandment) of his Father." "Thou wilt not leave my soul in hell nor suffer thine holy one to see corruption."

GEO. FRANCIS.

To the Household of Faith:

I wish to write of our interesting meeting so that all of the dear ones of like precious faith may rejoice with us. Bro. Zilmer came on the evening of November 21st, and began a series of meetings which are still in progress with a promise of a continuance over next Wednesday evening (Dec. 9). We are having a rich feast of Bible [illegible] present and which he makes so plain that all can understand who will but listen. The attendance has as a rule been gratifying. There are a number of us who live quite a distance and we can't always attend, yet we dislike to miss even one discourse. On Monday, Nov. 23rd Bro. Zilmer preached the funeral of Sister Martha J. Huffer, which fact I neglected to record in the obituary I wrote last week, trust I will be pardoned for my forgetfulness. The meeting has grown in interest continually and on Sunday night Nov. 29th two young men came forward. On Monday we went to the water when Bro. Zilmer immersed into the all-saving name of Jesus Christ Bro. Cripe and Bro. Huffer, whom we introduce to the household of faith. We trust there are more who will yet come forward, if they should not we feel that the time is not far distant when they will. Before coming here Bro. Zilmer preached in Kempton on Thursday and Friday nights, where we feel that some seed was sown that may yet germinate and grow to lasting obedience, good and glory. To God be all the praise. Your sister waiting the King in his beauty.

AZORAH M. STROUSS.

Editor Restitution:

I write to report the baptism of Sister Williams, one of our converts. She was buried with Christ in baptism on Nov. 22, at the Christian church, the minister understanding we were not of his faith. Now there are three of us. A little flock indeed, but we remember the Savior said where two or three were gathered in his name, he would be with them. We are doing all we can with the means we have to work with.

With Christian love, I am your Sister in Christ.

F. L. BENDY.

Selected.

The Need of Private Prayer.

An imperative need of the church of our time is a return to the closet. We say return, for it is evident that retirement into solitude for the purpose of meditation and prayer is not valued in our age, and is very generally neglected. It was not always so. Our fathers made much of it. It was their habit. They felt that the closet was as necessary for their spiritual life as the frequent showers and sunshine are for the life of the flowers. From the time of Abraham and Isaac who went out to meditate at eventide, down to the time of our Lord who spent whole nights in prayer, God's people felt that to get close to him they must be often alone. The apostles continued the practice in the Christian Church. Though sometimes it has been carried into extravagance and abuse, as in the monasticism of the Roman Church, yet devout men, until late years, have felt that they imperilled their souls if they neglected the command: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray unto thy Father which is in secret."

But we are living in a period of strong reaction in this particular. The spirit of our age is not devotion, but work—and the christian aim, partaking of the spirit, is no longer primarily to know God and attain his character, but to multiply schemes of activity. Not holiness, but usefulness is the watchword. The aspiration is not to be, but to do. The ideal Christian is not the prophet coming face to face from the Mount of God, but the armoured soldier on the gory field. The factory is taking the place of the altar. Organization is supplanting inspiration. There never was a time when enterprises of religious activity were so multiform as today. What we deplore is not the fact that these many forms of christian work exist. They all had their spring in the love of Christ, are helping to make the burden of life bearable, and even now open new channels down which the living waters may flow.

How often do we meet with christian workers who have no spirituality? We have heard clergymen openly disavow piety while they professed to be religious. In many places an intelligent morality is preferred to devout godliness. The saints of the olden time, whose hearts were afire with the holy flame from God's altar, do not crowd our sanctuaries. In many churches worship is a performance rather than a devotion.

A very hopeful feature of the times, however is the fact that great multitudes recognize this deplorable condition which we have described, and are anxiously inquiring for a remedy. The one essential of safety is to combine with our useful work the devotional spirit. We believe nothing is more helpful in securing this end than a return to the closet, where, in retirement from the rush and noise of the outer life, the spirit communes with God.—*Zion's Watchman.*

The Personal Advent of the Lord Jesus.

The personal return of the Son of God from heaven is the hope of the believer and of the church. This is the great event to which the Lord himself has directed the hearts of his people. It was for this that the saints of early days were looking. The church in her early love and beauty was waiting for her Lord, as the expectant bride with yearning heart waits for her bridegroom. To see the one who loved her, and who was loved by her, was her hope. But the mists of tradition soon arose, and "the hope" became obscured. Love waxed cold, and worldliness set in; then the desire for the speedy advent of the Lord declined, and soon the doctrine was conceived and spread that he would not and could not come for many generations. For century after century after this has held the field, and even now is believed and credited as truth by thousands who bear the christian name. Strange are the theories, and manifold the speculations, which have been conceived and propagated since the church's proximate and proper hope was hid to the eye of faith; some so crude and irrational that they have turned the subject into ridicule; others so ingeniously set with perverted Scripture, that even God's own saints have been mislead thereby. The conversion of the world; the universal spread of Christianity, the fulfilment of many prophecies, and death, have all been raised between the believer and the personal return of the Lord.

May he who walked with the two on the Emmaus road, and expounded to them in all the Scriptures the things concerning himself, causing their hearts to burn within them, draw near to us, and so speak, that our longing, yearning cry shall henceforth be, "Come, Lord Jesus!"—*The Second Advent.*

The Russo-Japanese Crisis.

Speaking of Russia's work in the far East, the Editor of *The Faith*, England says:

The situation is full of most appalling danger for China and for Europe; whilst for Japan it is absolutely a question of national life or death. We marvel at the apathy of Europe to the stealthy but onward march of Russia toward the absorption of China. Think of it, the addition of a large part of the continent of Asia, with a thrifty and prolific population of four hundred million. Let this be repeated, four hundred millions, and added to the present 110,000,000 of Russian subject races, making a total of 510,000,000; the government of which will be an autocracy.

The danger of Russian designs is admirably expressed in the following clipping:

"One cannot be indifferent to the spectacle of Japan, a nation of 45,000,000 of people defying Russia, with 110,000,000. War may be averted, but in view of the glacier-like movement of Russia it is safe to say that she will yield nothing of consequence for the sake of peace. Surely the stake for which Russia plays must be of supreme importance, to justify the cheating of which she has been guilty in the course of the game. Her diplomacy has been entirely discredited and disgraced, if judged from the standpoint of honor and good faith; but if judged by its success, so far attained, it is the greatest diplomacy in history.

If to get a position of advantage by false pretence and hold it by falsehood be great diplomacy, the Russian sort is great. If she come in conflict with Japan, the stake played for will be the complete mastery of Eastern Asia. If Russia win, she wins more than that, in prospect, for winning may easily give her the mastery of the world. Her victory will make her, by alliance and force, the dictator of China. In the Russians and the Tartars and Mongols runs common blood. In facing eastward again the Russian is only countermarching over ground that he trod as far back as the time of Alexander the Great. If put in control of China, which seems to be the end sought by Russia, it will be not control merely, but leadership, based upon a common orientalism, but infused with the spirit of the modern world. She will lead China to an awakening that will be Russian, and the 420,000,000 of Chinese will be added to the population and the fighting force of Russia in a stupendous combination that can dictate terms to every capital of Europe.

Given one empire, one Czar, one moving spirit from the Baltic to the China Sea, and how insignificant is the part of the world left to the rest of Europe! Persia, India and Burmah form but a narrow strip, a mere littoral, so certain of being overrun by the vast physical force of the New Russia that surrender of it without a struggle would seem like consulting prudence and humanity. Never in the history of man has such an empire been planned before. In its political geography it will be symmetrical, continental, and will have in comparison with its vast area a brief and very defensible coast-line. In its commercial geography it will include every production necessary to human existence, to comfort and to luxury. In its industrial possibilities it will hold the power to crush the combined commerce of the rest of Europe, Africa and our own hemisphere (the United States).

The vision of it all is so colossal as to be appalling. Even if won at the cost of a war with Japan, it will be the cheapest conquest and colonization and extension and expansion of national power ever accomplished. It will be the fruit of persistence and deceit on the part of Russia, of jealousy and division in the rest of Europe, and of recognition by China of kindred blood and common destiny. The prospect is more startling because Russia has been left out of the calculation in all schemes for expansion and empire exploited by the other nations. England has made costly conquests in Hindostan and Burmah and in Africa. The United States has stretched over some islands. But Russia has pushed her frontier persistently and patiently across a hemisphere, never leaving her continental footing, with no ambition to go beyond seas, with no hunger for islands.

This continental policy was no doubt in action when she gave up Alaska. We regard that territory as a prize and boast of its wealth and resources. But what is it compared with all Eastern Asia? If Russia owned it now, all its potentiality of wealth would be exhausted in defending it, if she have war first before she reaches what her ambition craves. If she reach it, it is the end of British empire and the abridgment of the commercial empire of the United States. Her position will be so strong that she can, and may have to, defy the world in arms.

This issue, of such interest to mankind, finds only little Japan playing David to the Northern Goliath. Nowhere around the horizon is there a word of support to the insular empire. The contest seems so unequal as to excite the world's pity. Otherwise there is no sign of emotion. Russia's volume of deceptions, her often broken faith, her multiplied duplicities, have not even excited the indignation of the governments she has deceived. It surely seems as if fate had come armed from the North to foreclose on the hopes of the world."

The above is a fair presentation of the case from the standpoint of the men of the world. It ought to open the eyes of politicians in Europe and America, and more especially for those who, like Britain and the United States, stand for Free Trade in China—the policy of what is known as the "Open Door." It will be a tremendous blow to both these nations, industrially, if Russia succeeds in building a tariff-wall round China, preventing Anglo-Saxons exporting goods to the "Celestial Empire," by high protective tariffs, as in Russia, where they are as high as 180 per cent on some goods.

Of course the writer, personally, does not believe that Russia will ever in the long run successfully contend with or destroy the British Empire, for that is in the hands of One who "ruleth in the heavens and on the earth," but meantime her ambition, if not successfully resisted, may cause our peoples serious commercial suffering and loss.—*The Faith.*

Indoor Sunshine.

As the sunny day is for joy, the gray day is for duty. When the sun will not shine we have need of all our courage and manliness. We gather our tools and go bravely to our work, as those who live earnest lives. The day's task must be accomplished whatever the sky may be. So we whistle or sing at our work because the day is gray, and we would keep up our spirits. Something we must do to make the day brighter for others. We must not leave the sick or the lonely to sad thoughts; we must make sunshine wherever we go, because "Light is sown for the righteous, and gladness for the upright in heart."—*Central Presbyterian.*

Silence That Convinced.

A young man sat chatting with some girls. Among them was a sweet, quite young woman, known as a Christian. The young man, thinking to tease her, bantered her about her religion. The silly girls tittered; but the object of his mirth remained silent. Then, with the folly of youth, and recklessness of impiety, he uttered many infidel objections to Christianity. She did not smile, nor look at him, nor seem to notice him. Then he continued his harangue, hoping to force her to refute something. But she maintained the same sweet, dignified silence. A vision of his own stupidity broke over the young man. He said afterwards, telling the story, "That silence saved me."

A teacher said the other day, "Henry Stover is the only boy in school whom I can trust when my back is turned." Wasn't that a good word for Henry? A mother said once, "I can leave any letter that I write open upon my desk and if I am called away no matter for how long, I am certain that Mellie will never try to read a word of it." These things couldn't be said of every boy and girl. These children are honest. They do right not only when others are looking at them, but always, remembering that God's eye is upon them. They do right because it is right. That is what we should all and always do; Live as in God's presence, and do what will please him.—*Children's Friend.*

BROTHER Zilmer has closed his meetings at Scireleville, having immersed two young men.

Brother Neill closed his meetings at Piqua, Ohio, and has commenced a series of meetings at Troy.

Brother Austin is at work at Watson, Michigan, but will close this week and commence at Byron Center.

Brother Smith held a meeting at Ohio, Indiana, from Nov. 19 to 26th, with good interest, and promised to be there again the first of January.

Editor Restitution:

I would like to have some of our brethren who have been a long time in the way to give an exposition of the seven parables of our Lord contained in Matt. xiii. What is the significantion of the terms "kingdom of heaven," "leaven," "three measures of meal," "treasure," and "pearl," as found in the parables? Some may say these have been thoroughly discussed and decided upon. If they have, I have failed to hear the discussion or see it in print and do not know what the final decision is. I am asking simply for information and I know no other way of finding out.

Your brother in Christ.

S. J. LINDSAY.

Vandalia Line Holiday Excursions.

To all points on Vandalia Line, also all points on connecting lines in Central Passenger Association.

$6 40	Terre Haute	$6 40
$4 30	Crawfordsville	$4 30
$3 25	Frankfort	$3 25
$1 25	Logansport	$1 25
$ 45	Culver	$ 45
$ 55	Lakeville	$ 55
$ 05	South Bend	$ 05
$4 75	Indianapolis	$4 75
$3 20	Lafayette	$3 20
$10 85	Cleveland	$10 85

Sell Dec 24, 25, 31, and Jan 1, good returning Jan 4. For particulars see W. E Smith, Agent.

WHEN YOUR TIME IS OUT PLEASE RENEW.

As we go to press today there are on our list just 284 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $576.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send as soon as he can. We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would respond at once. It is a conviction with us that there is not a Brother or Sister now owing us but who can get the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this year hard for us is that our Helping Fund is now $97.50 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this land who have been blessed with abundance, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

More Territory covered by Holiday Excursion Fares.

An open reduced fare will be in effect via Pennsylvania Lines for Christmas and New year holidays. Tickets will not be restricted to any distance, but will be sold Dec 24, 25, 31, and Jan 1, to any station on the Pennsylvania Lines. This takes in Cleveland, Toledo, Chicago, Columbus, Cincinnati, Dayton, Indianapolis, Louisville, St. Louis and intermediate stations in Western Pennsylvania, Ohio, Indiana and Illinois. The customary reduction on certificate plan for teachers and students will cover the same territory. Particulars may be ascertained by consulting Ticket agents.

Office Calendars.

A very serviceable calendar has been issued by the Chicago&North-Western Ry, for the year 1904. The figures are large and easily distinguished, the days of the month and the consecutive day of the year are both shown; and the publication is of that solid and creditable sort which makes it desirable for business men and manufacturers. Send four cents in postage to W. B. Kniskern, Passenger Traffic Manager, Chicago. Dec. 31.

The North-Western States.

Railway booklets and folders are usually interesting, and the various publications issued by the North-Western Line are perhaps notably so. Any one interested will do well to send to the Passenger Department of that Line at Chicago for a copy of the leaflet just issued, which contains a list of such publications.

"The pamphlets described in this leaflet," to quote from its title page, "contain a stock of information concerning the natural wealth, industrial activity, transportation facilities and unsurpassed scenic beauty of the Northwestern States, the world's greatest seat of human endeavor, calculated to make them valuable as disinterested books of reference."

The little leaflet is sent free to any address upon request.

Holiday Trips.

The Pennsylvania Lines will inaugurate a new feature in reduced fare tickets for holiday trips this year by selling excursion tickets to all stations on those lines, instead of restricting them to 150 miles. Excursion tickets will be sold December 24, 25, 31, 1903, and Jan 1, 1904, good returning until Jan 4. Consult J. H. Hanes, Agent, Plymouth.

Two solid through trains daily Chicago to California. Chicago, Union Pacific & North-Western Line.

Better Than Advice.

The other day when a horse drawing a cartful of coal got stalled on West street, the public was promptly on hand with advise:

"Put on the whip!" shouted the driver of an express wagon.

"Take him by the head!" added a truckman.

"If that was my hoss," said a man with a bundle of clothes under his arm, "I'd tie a cloth over his eyes. Ive seen it tried a hundred times, and it makes 'em pull their best."

"Don't believe it," said a man with a cane. "I've owned horses all my life, and I've had some bad ones among them. The only thing to do is to blow into his right ear."

"You mean the left," said a small man with a very thin voice.

"No, I don't! I mean the right ear. I've tried it often enough, I guess."

A crowd of fifty people had gathered, and now the driver got down and looked the ground over. One wheel was down in a rut. He stood looking at it, his hand on the horse's hip, and everybody around him tendering advice, when a couple of sailors came along and one of them called out:—

"Ahl mate, but here's a craft on a reef."

"Over with her, then."

Both seized a wheel for a lift, the driver clucked for the horse to go ahead, and away went the load as easy as you please. They were the only two of the whole crowd who had not advised the driver how to do it.—*New York Sun.*

Announcement.

The Quarterly Conference of the Church of God of Central Washington will meet at the church house of the Church of God at Wenatchee, Wash., on Friday evening Jan. 1st at 7:30 P. M., and continue over the following Sunday. A good programme will be provided. Every one is urged to attend. Let us not forsake the assembling of ourselves together, but gather together for strength and mutual encouragement as we see the day approaching.

A. L. CORBALEY, Pres.
MYRTLE TITHENAL, Sec.

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Sac City, Iowa.

EVA STEARNS, Sec'y.

Something New—Bible Studies.

Realizing the need of a more thorough distribution of good, wholesome literature, the Committee on Literature, appointed by the Indiana Conference, purpose to publish a series of four-page leaflets, to be known as "Bible Studies." They will contain expositions of Scripture by brethren W. H. Wilson, J. L. Wince, J. F. Wagoner, A. H. Zilmer, and other writers, and will be numbered consecutively. Number one appears in Oct. 7, issue of THE RESTITUTION under the heading, "The spirit shall return unto God who gave it." Others will follow later in the same way. We will offer them for sale as follows: 10 copies for 10 cents, 50 copies for 25 cents, 100 copies for 40 cents. Send money order or stamps to A. H. Zilmer, Plymouth, Ind.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 35 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Change of Time on the Pennsylvania

Under new schedule taking effect on Nov 29, 1908, passenger trains will depart from Plymouth as follows.

Going West—6:10 a m daily, 5:54 a m daily extra fare train, 9:00 a m except Sunday, 1:28 p m daily, 6:08 p m daily. 2:10 p m daily except Sunday.

Going East—8:05 a m daily, 10:00 a m except Sunday, 3:30 p m daily, 5:40 p m daily, 6:55 p m except Sunday, 8:18 p m daily extra fare train, 9:47 p m daily.

For particular information inquire of J E Hanes Agent, Plymouth.

Dear Restitution;

To the household of faith, believers in the gospel of the kingdom of God. Many of you know, through THE RESTITUTION, that on Sept. 15, I was elected State evangelist by the Ohio Conference held at Salem, O. I have been notified to begin a series of meetings lasting three weeks, one week at Tippecanoe City, Miami Co., and one week each at two other points in that county, beginning Saturday Nov. 21. I expect to leave home Friday, Nov. 13 for Mt. Vernon, at Bro. Robison's to stay over Sunday, Nov. 15, on the way to Tippecanoe city. My services are at the command of any in Ohio or elsewhere, to preach the simple truth to salvation. Brethren or sisters, if I can be of any use in your neighborhood let me know soon. A church building, a hall or a vacant store, wherever there is ordinary comfort, with or without seats, anywhere that the public can be reached will do. Address, 3366 W. Main St., Salem, O.

Your brother waiting for Jesus.
P. NEILL.

Evangelist Notice.

In so much as the Conference of the Church of God of Central Washington has seen fit to elect us as evangelists for the ensuing Conference year, we wish to state that we stand ready to answer the call to duty. Any one desiring work done in our line will please drop us a line at our address at Wenatchee, Wash. Yours for the work.

N. D. & MYRTLE TITCHENAL.

To the Called Out Ones.

I wish to say to the Household of Faith scattered throughout the Southern States, that I have now started on my Southern trip which I have had in mind for some time. I am now laboring in Southern Illinois, and will work south from that point. Many have responded, but there may still be others who would like to engage my services. If so, they can do so by addressing me at my Chicago home. The call is open to all Southern States.

There is great need of energy at this time, the time is so very short, when this Gentile age must cease. Are we all prepared? Address W. H. Wilson, 420 N. Willow Ave., Austin Station, Chicago, Ill.

To the brethren of Kansas and Missouri:

I have left Ransom, Kan., and until further notice I will receive letters at Canton, Kan. My meeting at Prairie Point in north central Kansas was well attended, the house being full every night, with good attention. While there were no additions, yet the interest was so good that we have hopes that the seed sown may yet bring good results. We will visit that point again in December. Sister Coons of Clay Center assisted me very materially with her singing and the organ. In January we expect to be in northeast Kansas, and in February in Missouri. Let all who desire to correspond with me address me at Canton, Kan. for the present.

A. W. DARBY.

The Overland Limited.

The luxurious electric lighted daily train for San Francisco, Los Angeles and Portland leaves Chicago 8.00 P. M. daily via Chicago, Union Pacific & North-Western Line. Less than three days enroute to the Pacific Coast. The best of everything. Two fast trains leave Chicago daily 10:30 P. M. and 11:35 P. M. For illustrated booklets, reservations and full particulars apply to your nearest ticket agent, or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Dec. 26.

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Please do not forget our financial needs.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. R. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pewaukee, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hutch, Scircleville, Ind.
J. F. Wagoner, Box 751, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eyelsteer, Box 254 Tampa Fla.
D. L. Keas, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawatomie, Kan.
S. C. Oliver, Attica, Kan.
Mollie DeCrack, W. R. C. House, Madison, Ohio
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Libbie Palmer 643 Alder st Eugene Ore
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T J Daniel Magazine Ark
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IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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A. J. EYCHANER.

VANDALIA LINE

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In effect Oct. 11, 1908.

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No. 20 " Ex. Sun. " 6:45pm
No. 26, " " " 10:43pm

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No. 21, Ex. Sun. For Terre Haute ..... 5:35a m
No. 7, " " " 11:40pm
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For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

J. A. FORD,
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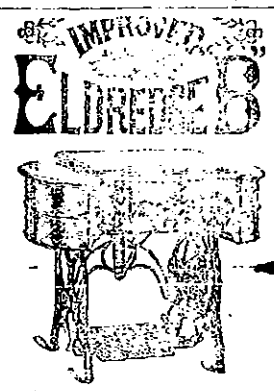

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Christmas and New Year's Holiday Rates Dec. 24, 25, and 31, Jan. 1st. Returned not later than Jan. 4th. One and one-third fare for the round trip.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meeting in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rotke and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

Church of God, Plymouth Ind., meet in their church Cor., Union and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. B. W. Patterson Elder, Anna Phillips, Secretary.

[illegible] preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Glover, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11. Services at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Kalkaska every four weeks. Preaching by Eld D W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Couse.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallabark and J W Hooke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Gront of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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She flush her waking eyes.
Sleep ... gift ... her soul to take
... it ... gently ...
To ... warms ... worms and purifies,
... 's love conquers sin.

Still, cold, and dark the human heart
Lies bound in the toil
That error with her chilling hand
Has thrown about us all.
But strange, new truth breaks up the east,
And scatters night and cloud,
And warm and new life begins to stir
Within the cold heart's shroud.
'Tis work of to the soul—it wakes
To ... and to sing,
And in the brightness of its beams,
Grows free, and brave, and strong.

—Mrs. M. P. A. Crozier.

Communicated.

The Woods Bible Class.

Teacher. A request comes to me to have the class examine the subject of

THE ANTICHRIST,

which is yet to stand up and oppose the Prince of princes. I will ask Arlon to state to the class what she considers an infidel to be?

A. A professed unbeliever in the Holy Scriptures.

Q. What is a deist?

A. One who is infidel to the Scriptures, but confesses a belief in the Supreme Being.

Q. What is an atheist?

A. An infidel who does not believe in the Supreme Being, and hence he denies both the Father and the Son.

Q. What is a Christian in the popular sense?

A. A confessed believer both in the Father and also of the Son.

Q. Which of these four positions will the coming antichrist assume?

A. The Bible answers this question. I will quote from that, because it is authority, and I am not. See 1 John ii. 22: "He is antichrist that denieth the Father and the Son," hence he is an atheist, and not a professed Christian of any sect.

Q. What does the word *"anti"* mean?

A. Opposed to.

Q. What would you call a person who is opposed to Christ?

A. Antichrist.

Q. Do we regard a professed Christian of any sect, or look upon such an one as being an open enemy or an avowed opponent of Christ?

A. No. We do not.

Teacher. I will ask George to tell us the number of kingdoms the Grecian Empire should be broken up into according to Scripture?

George. Four. Dan. viii. 22.

Q. In the latter time of these four kingdoms what kind of a king is it predicted shall arise out of them?

A. A king of fierce countenance understanding dark sentences. Dan. viii. 23.

Q. It says that he shall arise in the latter time of their kingdom. Can you say how late?

A. Yes. "When the transgressors are come to a full." Dan. viii. 23.

Q. Have transgressors already filled the measure of their iniquity?

A. I should say not, but the perilous times of the last days (2 Tim. iii. 1) are upon us, when "evil men and seducers shall wax worse and worse," (2 Tim. iii. 13) we may now expect "transgressors to come to the full," at an early date, and then shall this opponent of the Prince of princes, manifest himself.

Q. Will this king be powerful?

A. Yes. "His power shall be mighty." Dan. viii. 24.

Q. Will he think himself powerful enough to oppose Christ?

A. Yes. "He shall also stand up against the Prince of princes." Dan. viii. 25.

Q. Will he be mistaken as to his power?

A. Yes. "He shall be broken without hand." Dan. viii. 25; 2 Thes. ii. 8.

Q. If he stands up as an opponent to Christ, what relationship will he sustain to Christ?

A. That of Antichrist.

Q. In what way did John say we should be enabled to recognize the coming antichrist?

A. "He is antichrist that denieth the Father and the Son," (1 John ii. 22. In other words he is antichristian.

Q. If this king who understands so much stands up against "the Prince of princes" he would be apt to "deny the Son, would he not?

Q. If he has no regard for the Son, would he not be just as likely to "deny the Father?"

A. Yes. "He shall speak marvelous things against the God of gods" Dan. xi. 36; 2 Thes. ii. 4.

Q. If he will not venerate the "God of gods," will he be apt to regard any god at all?

A. No. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." Dan. xi. 37; 2 Thes. ii. 4.

Q. Did you ever hear of any professed Christian sect which went so far as not to "regard any god?"

A. I never have: Catholics have more gods (patron saints to which they pray) than any other professed Christian sect.

Q. Then antichrist must be atheistical, and not professedly Christian at all?

A. From the above Scriptures we must pronounce him atheistical, he not regarding any god at all.

Teacher. I will ask Lucy if she does not think "the man of sin," "the son of perdition," and "that wicked" one, spoken of by Paul in Thessalonians is not also atheistical?

Lucy. Yes. It must be so, because he not only opposes the Father, but exalts himself above the Father. 2 Thes. ii. 4; Dan. xi. 37.

Q. If he "opposes" the Father he must of necessity deny the Father, would he not?

A. Of course, and John says "he is antichrist, that denieth the Father and the son," and no so-called Christian sect does this, although they may ignorantly worship the Father. To worship or adore the Father is not to "oppose" and "deny the Father," even if it is ignorant worship.

Teacher. I will ask Carrie to tell us in what gender the pronouns relating to antichrist, "man of sin," etc., are written in the Scriptures?

Carrie. The masculine always.

Q. When the false church is spoken of in Scripture what gender is used?

A. The feminine, always as in the figure of a woman, or a city, etc.

Q. Do you know of an instance where the word beast is used in the Scriptures as the symbol of the false church?

A. No. The figure of a woman which rides the beast is used. Rev. xvii. 3.

Q. Do you consider it a proper use of language to make the woman which rides on the beast, and the beast which she rides, the same thing?

A. No. The beast carries or supports the woman. That which carries another cannot possibly be the same as that which is carried. The beast is spoken of in the masculine gender, while the woman which rides upon this male beast is in the feminine gender. Two opposite genders cannot inhere in the same personality, neither can a beast be a woman, and a woman a beast.

Q. What does the beast, (not the woman, the false church) cause all to receive?

A. "He" (not she) causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." This is a universal mark governing trade and commerce, and not the ecclesiastical mark of a cross.

Q. How do you know this to be the case?

A. See Rev. xiii. 17: "That no man might buy or sell, save he that had the mark, or the name of the beast, (which carried the woman—false church) or the number of his (not her) name." Rev. xvii. 7: "And the angel said unto me, wherefore didst thou marvel, I will tell the mystery of the woman (the false church) and of the beast (power or government) that carrieth her." Adventists who are careless about discerning between symbols which differ widely, wrongfully use the terms probably the symbolic ... man, and beast, as applicable to the same false church, while one symbol, the beast, is in the masculine gender, and the woman riding the beast, is in the feminine gender. The mark of the beast entitled people to engage in commerce, trade or craft, or business. Trade unions do not regard the Roman cross as a mark of their craft.

Teacher. I ask Lud to tell us in what sense the Bible uses the word "craft"?

Lud. See Acts xix. 24-28: A silversmith gathered together "workmen of like occupation," (a trade union) and makes a speech to the silversmith's union, and says, "Sirs, ye know that by this craft we have our wealth, * * * our craft is in danger," etc.

Q. Is not the beast which carries the woman which forbids commerce or craft without the mark, the antichrist who will stand up against "the Prince of princes," mentioned in Dan. viii. 25, and Rev. xiii. 15-17?

A. The forepart of verse 25, in Dan viii. indicates this: "He shall cause craft (of trade unions) to prosper." That kind of "policy" will make him exceedingly popular, and this popularity will carry him into power.

Teacher. The present dreadful agitation between capital and labor is fast developing a condition of things for antichrist to lay hold upon, when "through his policy also he shall cause craft (trade unions) to prosper in his hands," and he will demand of craftsmen a mark of the association which controls his craft before any one can follow his craft. Even now it is almost impossible for any ... to follow his craft, or trade unless he carries the mark of loyalty to the organization (which is developing the beast) that will govern his craft. It will be quite easy for a popular champion of the federation of labor to ride into power by means of the vote of trade unionists. Watch for important developments along this line.

W. H. WILSON.

Wisdom of Seirach.

CHAPTER 29.

1. He who is doing mercy, is lending to his neighbor, and he who is prevailing with his hand is watching to keep commandments.

2. Lend to thy neighbor in the time of his need and repay thy neighbor in due time.

3. Make thy word strong and be faithful toward him and thou wilt find thy need in every period.

4. Many have accounted a loan as a find, and they have furnished painful labor to those who have responded to their request for help.

5. Such an one until he shall take, will kiss his hand and will humble his voice for the utilities of his neighbor, and at the time for repayment he will ask for an extension of time and will give words of indifference and ask us to the due time.

6. If he be strong with difficulty will the half be realized, and one will account it like a find; and if not, he hath deprived him of his utilities and the latter hath acquired him as an enemy for naught; curses and abuse will he repay him, and instead of glory he will repay him dishonor.

7. Because of wickedness many have turned away; they have feared being deprived for naught.

8. However be forbearing toward a lowly one and do not procrastinate doing an act of mercy to him.

9. For the sake of a commandment intervene for a needy one, and according to his want send him not away empty.

10. Lose money for the sake of a brother and a friend, and let it not corrode beneath the stone unto loss.

11. Dispose thy treasure according to commandments of a Most High, and it will profit thee more than the gold.

12. Shut up thy act of mercy within thine inner chambers and it will deliver thee from every calamity.

13. More than a shield for control and a spear for strength against an enemy will it war for thee.

14. A good man will become surety for his neighbor, and the one who is lost shame will forsake him.

15. Do not ignore the favors of a ... man, for he hath given his soul ...

16. ... An obdurate sinner will pervert ... of a bondman,

17. ... thought in thought he will forsake a deliverer.

18. Becoming security hath destroyed many who were restoring to uprightness and shaken them like a wave of the sea; it hath banished able men and they have been lost among alien nations.

19. An obdurate-sinner should be fall into giving security and pursuing after contracts for work will fall into legal proceedings.

20. Intervene for thy neighbor according to thy ability and take heed to thyself lest thou fall.

21. A beginning of life is water and bread and outer-apparel and a house to cover shame.

22. Better is a poor man's way of living beneath the shelter of his roof than sumptuous deliceries in the houses of others.

23. In the presence of small and great be hath satisfaction.

24. A life from house to house is a bad one and wherever he may be sojourning he will not open his mouth.

25. Entertain and give drink unto an ungrateful person and in return for these things thou wilt hear bitter remarks.

26. Pass by sojourn, adorn a table, and if there be any thing in thy hand give me a morsel.

27. Get out, sojourn away from the face of glory; my brother hath come to be entertained, I have need of my ... the

28. The rebuke of a household and the reproach of a lender, these are burdensome things for a man who hath sense.

COMMENT.

In these days of modern sociology and the many crude sociological theories that are being heralded with brazen trumpets the fundamental ethical principles enunciated in this chapter are timely and salutary. They are practically the same as illustrated by Christ and formulated in the apostolic teaching. "The neighbor" of this chapter is identical with "the neighbor" of the Christ-parable, and the individual adoption and the social realization of these ethics would speedily solve all these contentions of labor and capital and oppressor and oppressed the world over. Caste and class legislation would soon be a thing of the past and religion would be tested by the life and not by ethical formulas and theological creeds. "Sound doctrine" would come to be understood as it really means "healthful teaching," and another result would be the differentiation of the "heralding" of the "good news" of the coming kingdom or the evangelical work of the church from the "teaching" and other covenanted gifts of the Spirit. The apostolic order of the work of the church of Christ, those who live long enough will ultimately find cannot be improved upon. "The Spirit of prophecy is the Spirit of the Christ" and all true prophets agree in their testimony moreover and their testimony is always up to date.

CHAS. GARDNER.

Our Crafty Foe.

The devil is a cunning deceiver. He baits his traps with tempting morsels of truth, but to catch unwary souls keeps the trap well covered from sight. He sprinkles the wheat about temptingly, while the snare is carefully hidden from view. He covers the poisonous pills of error with the sugar-coating of truth. He mixed truth with a lie when he deceived Eve, and quoted the promise of God when he tempted our Lord. Brethren, beware of his wiles! Be careful lest accepting some tempting morsel of truth offered you, you find when too late that a deadly hook was concealed therein.—*J. Ridley.*

Hope.

Hope carries the mind to thoughts of life and expectation. It is an old saying, "If it were not for hope the heart would break." Hope has been the great stimulatory principle that has inspired humanity in all ages. Hope, a hope or expectation of some future bliss beyond this life. The Egyptians, Greeks, the followers of Confucius, Budha and Mohamet each had a hope of some future life in some form, but entirely different from God's people Israel ... above named number who believed and worshiped the God of heaven. All who profess to believe God and his Word should be satisfied with the hope it gives. We hear in these days of a broader hope, a narrow hope, and the hope of the world, but the Bible presents just one hope, and this hope and inspiration of future good comes through the man Christ Jesus. "For there is none other name under heaven given among men whereby we must be saved." We read of a class who had no hope, being without Christ, "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." Eph. ii. 12. How then can we overlook the necessity of understanding "the covenants of promise." How do we become heirs to this promise? By being in Christ. How can we get into Christ? Gal. iii. 27, 29, "For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." What will such obedient ones be heirs to? That he should be the heir of the world.....to the end the promise might be sure to all the seed. Rom. xiii. 10. Paul's hope was that the consummation of all this should be at Christ's coming, which he calls that blessed hope. Titus ii. 12-13; Phil. iii. 8-12; ... i. 17, 18, 19; ... xiii. 6; Rom. xv. 4; Col. i. 23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel. Rom. i. 16. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile. The gospel is the only means that God has provided whereby poor mortals can be saved. Then let us earnestly contend for the gospel of the kingdom in its simplicity and purity. But though we or an angel from heaven should preach any other gospel unto you than that we have preached unto you let him be accursed. People are just as sincere and earnest in an error as in the truth. Let us look well to the foundation of our hope and not carry a counterfeit hope to the judgment with us. We cannot afford to lose eternal life.

B. W. WOODWARD.

The Old Man's Music.

A city missionary, visiting a crippled old man in a crowded tenement house, noticed that his door was ajar, and, thinking that this wasted the heat, asked him if she should not close it. To her surprise, he shook his head and said: "Maybe it is a little draughty, but if the door was shut I'd miss the music across the hall."

Surprised to hear that there was a musical instrument in that poor neighborhood, the missionary questioned him, and the old man explained his pretty fancy. It seemed that across the hall lived a young girl who did the house-work and cared for the younger children while the mother was away earning money for their support. The girl's voice was so pleasant and cheery that, to the lonely old man, it sounded like the sweetest music. "She never speaks up sharp and cross," he told his visitor. "She never does a mite o' scolding. Sometimes she sings, but it's all like singing to me. 'Tisn't often I can catch her words, but the voice she says 'em in is music enough. I'd rather listen to it than to a band."

Here is a suggestion for some of you girls. How many of you are cultivating voices which fall on the ears of listeners like sweet music?

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LII. PLYMOUTH, INDIANA, DEC. 23, 1903. NUMBER 48.

Walter Tomlinson
1626 Woodland av

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated ... and paper lauts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary, to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 180 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA DEC. 23, 1903.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of this year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

THIS issue of our paper completes Volume 52. We wish that you each may have a Merry Christmas and a Happy New Year. Our next issue will contain the Love Feast letters.

JESUS says: "If a man love me, he will keep my words, and (then) my Father will love him, and we (Father and Son) will come unto him, and make our abode with him." John xiv. 23.

THERE is to be an age to which all the preceding have been tending,—indeed, by which alone they were at all—the age of the kingdom of God of prophetic expectation and hope,—this is the age to come of apostolic theology,—the age of all ages THE age.

AS life can only be obtained upon certain conditions,—nothing can be more certain than this; that immortality and incorruptibility cannot be attained until the conditions are complied with. It is because man feels himself capable of immortality that eternal death is so fearful.

FLINT says "the brain is not, strictly speaking the organ of the mind. This statement would imply that the mind exists as a force independent of the brain; but *the mind is produced by* the brain substance; and intellectual force, if we may term the intellect a force, can be produced only by the transmutation of a certain amount of matter. There can be no intelligence without brain substance."

IT is quite beyond our means to pay back the price which has been paid,—but we may, as it were, do something toward paying interest on the price, in the shape of loving, earnest, active service. Are we all doing this? If not why not? Let us remember that we may be called upon to answer that question, before long. Have we gone to our heavenly Father, and asked,—"Lord what wilt thou have me to do? If not, it is time we did.

"YE are bought with a price; be not ye the servants of men." 1 Cor. vii. 23. The reason is obvious: the people thus addressed were a party to the agreement that all claim to self-ownership should be renounced; hence it would be a violation of the most solemn engagement, to bargain away their services to others than their purchaser. They had not been purchased by men; men had no right to their services,—and those addressed would be defrauding their rightful owner.

DID you ever stop to think that the dollar you handed the preacher paid him for the very hours of time he spent in studying up the discourse which decided the mind of your next door neighbor, and started him toward the kingdom? If you had not given that dollar the preacher could not have accomplished his part of the work. Perhaps, yes, quite likely, the dollar you pay to send this paper to your friend, will be the means of starting him on the road to the saint's abode. If you could be positively assured that it would do so, would you hold back the money? It cannot be definitely guaranteed to you, but this can be assured—YOUR part was done. It is our—*mine—your* privilege to sow. The increase is in God's hand; but He holds us responsible for our share in the work. Will he count your part well done?

THE more busy we are in the Master's work the less danger is there of our getting astray. We shall not have time for that.

"WHEN Christ is formed in us, then the new man has an existence, and not till then. But he is purely a mental and moral being, and therefore is only for the present a being in thought. Anatomy and physiology does not help us to understand this new man, who is more fearfully and wonderfully made than the man of flesh and blood. Still he has an anatomy. His component parts are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." When the spirit germ of these qualities is received into the mind a new creature is conceived. When the good and honest heart has retained the germ and nourished it to perfection, the child is ready for birth; and when one is baptized into Christ, he is born—of water, a child of God by adoption.

WE cannot offer a lot of prizes and premiums, but we do present to your good, clean paper, free from discord and contention, which you can give to your friends and neighbors. We ask your co-operation in placing THE RESTITUTION in the home of every one in whom you are interested. If you have a friend who you wish to see interested in the gospel, present that home with the paper this year. Some one there will read it. It may possibly miss your expectation, even as much preaching is apparently to no effect just where you wish it to do its good work; but it is hardly possible to place THE RESTITUTION in a home every week for a year, and not some good be done thereby. We want to place this paper in the home of every friend you have, and so have made an offer to co-operate with you in this work. Read our offer in this issue, make a list of names, and send to us at once. No more timely Christmas or New Year present can be sent any one than this paper. Try it, and note results.

Judaism.

In the day of the Lord Jesus it was corrupt, cruel, narrow and sacerdotal. And yet in the analysis of Christ's life we find no resemblance to his parent stock,—no coloring of his thoughts by their influence. He was in every sense their antithesis; in every way transcendently above them. To Judaism, Jehovah had degenerated into a mere tribal God; arbitrarily interested in and anxious about the Jews; but with his face unutterably and indignantly set against all other families and races for destruction. Jehovah, to Jesus Christ was the creative Father of humanity; loving, tender, forbearing, forgiving and kind; and worship to Judaism was lost in ceremony, pomp and show.

To Jesus Christ, worship was a matter of the heart, with humility and filial love. While living among cruel bigotry and superstition, his life and thoughts were as pure as sunlight—as open and free as infinitude.

Without education, he gauges and modifies the advanced thought of all after ages. Judaism was *not equal* to the production of a being like Christ, *and so* he has no one that can be compared to him.

There is no explanation but that he came forth from God the Father, and his marvellous life would have been more marvellous still had he not demonstrated his power over the laws of nature, "Then why not miracles?"

The Bible.

The Bible is a marvel, when the manner of its compilation is considered. Composed of sixty-six books, written by over forty different writers, it touches from beginning to end the same grand truth, that God's purpose is to fill this earth with his glory. Num. xiv. 21. Not one of the writers contradicts another, and all unite in ascribing all glory and praise to God, and in testifying to the worthlessness and insignificance of men in the sight of their Creator. Extending over a period of sixteen hundred years, the Bible counts amongst its writers, kings (David and Solomon) Mordecai and Daniel, a royal attendant to a mighty Gentile king, (Nehemiah) also. The greatest Jewish law-giver was (Moses), a successful warrior, (Joshua), prophets of all grades and occupations, fishermen (Peter and John), a tax-gatherer (Matthew), a physician (Luke), and a converted Pharisee (Paul). These men wrote their books under many circumstances, some in prison and in sorrow; others in king's palaces, surrounded by all that can make life happy for the natural man; others in seclusion and banishment, with the precious Word of God as their only comfort and solace. Some portions of this wonderful book were written in Rome, other portions hundreds of miles to the East, in Babylon, and between these two mighty cities stood the future metropolis of the earth, where other portions of the sacred book have been penned. Nearly two thousand years have elapsed since it was completed, and nearly four thousand since it was commenced, and yet we have it today, preserved from the onslaughts of all its enemies, whether pagan, Romish or atheist. Is it not absurd to suppose that during all that period of sixteen centuries, a series of impostors in the different parts of the world, in different ages, of different dispositions and talents, succeeded in compiling a volume which has one grand theme running through all its pages? But as Napoleon the great wisely remarked,—"There are some men who are capable of believing anything—except ing the Bible."

Communicated.

Preach.

To preach is to announce, proclaim, herald. Jesus told his apostles to "go into all the world, and preach the gospel to every creature." Mark xvi: 15. They were to announce, proclaim, or herald the glad tidings—tidings which would make the hearers (if they believed) glad. These tidings have reference to the kingdom of God, see Luke viii: 1; ix: 2, 6; Matth. xxiv: 14, and the acceptance or rejection of this message has a direct bearing on the salvation of those who hear or refuse. Preaching is a very important factor in advancing the cause of God among men. We are told that when "in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1. Cor. i: 21. God wills to save men; He has instituted a plan with this end in view; this plan is to be preached, announced; they who "believe" and act in accordance with the precepts of the gospel, shall be saved according to this arrangement. To them who perish this preaching is foolishness, while to those who are saved it is the power of God: 1. Cor. i: 18.

Here the question arises. What shall be preached? It is plain that if God [illegible] definite must be proclaimed. Paul solemnly charged Timothy "before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and kingdom; *Preach the word.*" 2. Tim. iv: 1, 2. Elsewhere this word is termed "the word of faith which we preach," Rom. x: 8; "the word of God," 1. Thess. ii: 13; "the word of the kingdom," Matth. xiii: 19; "the word of truth, the gospel of your salvation." Eph. i: 13; Col. i: 15. And Peter says, "This is the word which by the gospel is preached unto you." 1. Pet. i: 25. This is "the word" which Timothy was "charged" to "preach." The word needs to be preached today more than anything else. This is the word of which Jesus spoke when he said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John vi: 63. He did not speak those words of himself, but the Father gave him a commandment what he should say and what he should speak. "And," he adds, "I know that his commandment is life everlasting; whatsoever I speak there, even as the Father said unto me, so I speak." John xii: 44-50. How careful he was to deliver the message even as the Father said unto him. Everlasting life was here at stake; it might either be gained or lost according to the manner in which it was received. And since Jesus was so careful, how careful ought we to be to do likewise when we speak. This disposition was manifested by the apostle Paul. He wrote to the Thessalonian brethren; "But as we were allowed of God to be put in trust with the gospel, *even so we speak*; not as pleasing men, but God which trieth the hearts." 1. Thess. 2: 3. In thus speaking he *would* "please;" not men, however, "for if I yet pleased men, I should not be the servant of Christ." Gal. i: 10. But he endeavored to "please.....God, which trieth our hearts." He had the courage to say that if any man, or even an angel from heaven, should preach any other gospel than that which he had been preaching, that such an one should be "accursed." Gal. i: 6-8. God is particular in this matter. Eternal life is in question. It may be obtained by faith. It is offered to us in the word; therefore that word must be presented in its original purity, and men must put faith in it to obtain that blessing.

Why "preach the word?" Because that word is "the truth." John xvii: 17; Eph. i: 13; Jas. i: 18. It tells men the truth about their own condition and their need of salvation. That word is in exact accord with the facts: it makes no effort to deceive or conceal the facts as to man's true condition; no deception as to what God requires. It tells the truth about the "great salvation." Heb. ii: 3. It may therefore be confidently relied upon as a safeguide for sinful and needy man. Oh how much need there is in these days of deception and fraud, of falsehood and error, to preach "the word of the gospel." Col. i: 5. That word being true, it is not true that man has in himself, as an inherent quality of his being, the elements of endless existence. The power to live forever is a gift of favor which God will bestow upon those who place confidence in his word and do his will. Rom. vi: 23; 1. John ii: 17. Believing that every sinner is *immortal is surely not know*ing the Father, because it is contrary to his word.

"Preach the word" because of its enduring qualities. It not only "liveth," but also "abideth forever." 1. Pet. i: 23-25. It has in it the principles of incorruption. It can not be killed. Paul may be bound with a chain and cast into prison, but "the word of God is not bound." 2. Tim. ii: 8. "Preach the word," for it abides with the believer as nothing else will. "The flesh profiteth nothing," for it cannot of itself produce a single spiritual thought. That which is generated of flesh is flesh, and therefore fleshly. That which is generated of spirit is spirit, and therefore spiritual. The spiritual element must be introduced into man from without, and this is done by means of the words of Christ. Those words falling from his lips were pregnant with life. They express and carry with them the Spirit with which Jesus was both anointed, Matth. iii: 3; Luke iv: 18, and filled, John iii: 34. Those words were not empty and meaningless phrases, but full of God's power. They quicken man's mental powers into activity as nothing else can do; they awaken his moral sensibilities and exert a mighty influence over his entire life. No wonder Peter said, "Thou hast the words of eternal life." John vi: 68.

"Preach the word" because it is a discerner of the thoughts and intentions of the heart. Heb. iv: 12. It enters a man's house, so to speak, his holy of holies, the center and seat of his mental activities and discerns, criticises and judges "the thoughts and intentions of his heart," bringing into captivity, or perhaps better: captivating his mental faculties so that he will engage his thoughts with God and godly things instead of things sinful.

"Preach the word because of its converting efficacy. We often hear men speak of and pray for "converting power," when they neglect the very means by which God converts sinners. "The law (mar. doctrine) of the Lord is perfect, converting the soul." Ps. xix: 7. Transgressors must be made acquainted with God's ways: which is done by means of teaching; and when this is done, "sinners shall be converted unto thee." Ps. 51: 13. Every sinner who has been truly converted to God has been so turned by understanding God's ways. And every sinner who has been taught in the ways of God and was not converted, remained *unconverted because he* did not turn from his own ways to God's ways. At Jerusalem the apostles gave themselves to the word of God and prayer, and the result was that the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. Acts vi: 7. I want to impress this one thought especially. In every case where men turned to God, it was the result of hearing the word of God preached. The design is to reach the understanding, and through this the life and conduct of the man. When a man is converted, *to what* is he converted? To convert is to turn. When anyone turns, he turns away *from* something, and at the same time he turns *to something*. When one turns to God, 1. Thess. i: 9, 10, he comes into a new relation with God. What causes him to turn? Something heard about God, and this hearing comes from the word of God. Rom. x: 17. In proportion as he believes that word it influences him and moves him to action: If he does not believe it; if he has no confidence in it, it has no power over him. The gospel is the power of God unto salvation to every one that believeth. Rom. i: 16. To the unbelieving it is not the power of God; not because there is no power in it, but because its power is neutralized by unbelief.

"Preach the word" because of its ability to build up the believer. Paul commended the Ephesian elders to God, and the word of his grace "which is able to build you up, and to give you an inheritance among all them which are sanctified," Acts xx: 32. The same word by which men are called to the glory and kingdom of God, 1. Thess. ii: 12, is able to build up such a character in them that will entitle them to an entrance into that kingdom. The "sanctified" are to receive "an inheritance" in that kingdom, and the word is the means to sanctify them. John xvii: 17. To sanctify is to set apart, and embraces two phases: Separation from sin, and setting apart to God. The word believed is the instrument employed by God in this sanctification. It impels the believer to separate himself from sin, to devote himself to God and his service. See 1. Thess. i: 8-10. Therefore preach the word to the believer. Paul wrote to the Colossian brethren to let the word of Christ dwell in them richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord. Col. iii: 16. "He that hath a dream, let him tell a dream, but he that hath my word, let him speak my word faithfully." Jer. xxiii: 28. Do you want information as to the location of the kingdom of God? You can get it from the word. Dan. ii: 25, 44; 7: 27; Rev. v: 10. Who is to enter the kingdom? "None of the unrighteous," 1. Cor. vi: 9, but only they who "do" certain things pertaining to righteousness, 2. Pet. i: 5-11. How long will that kingdom endure? It "shall never be destroyed," and is "everlasting." What manner of conduct is required to enter into that kingdom? Walk worthy of God who hath called you unto (*eis*, for, with a view to) his glory and kingdom. 1. Thess. ii: 12. Suffer for the kingdom of God. 2. Thess. i: 5. If we suffer, we shall also reign with him. 2. Tim. ii: 12. That word of God is able to thoroughly furnish the man of God for every good work that may be required of him. 2. Tim. iii: 16, 17. That "word of the Lord" can impart enduring "comfort" to those who mourn on account of the death of loved ones. 1. Thess. iv: 13, 18. It inspires the believer with the gospel hope, Phil. i: 27, the hope of the eternal which the God that cannot lie promised before the time of the ages. So the Greek in Titus i: 2. See also 1. John ii. 25.

Preach the word: be instant in season, out of season. Reprove, rebuke, exhort with longsuffering and doctrine, for the time will come when they will not endure sound doctrine. 2. Tim. iv: 1-4. Is the "time" upon us, or look we for it in the future? Let the reader peruse Church history for half a day, and then take a calm view of present conditions in the church and the world, and he will be convinced that we are in that time. But the fact that "they will not *receive* sound doctrine," should not deter us from *preaching* sound doctrine according to "the faithful word." Titus i: 9.

A. H. ZELMER.

Sadly True.

The church has relaxed in both her doctrine and practice. She occupies a lower and broader platform than is meet; and having laid aside as ultra and unnecessary much of what is forbidden to the carnal mind, she has enticed multitudes to join hands with her, whose hearts are not right with her Lord, and who would never have made a show of joining her had she adhered to the faithfulness of her Lord's truth and the believers of her Lord's example.—Hugh McNeile.

Cultivate the habit of truth. Let it become the very genius of your life. It will strike all hypocrisy out of your life, it will strike all compromise with evil out of your life, it will inspire in all men confidence in you when they come to know that at all times and under all circumstances you will be as your custom is—truthful.—J. F. Carson.

"Censure and criticism never hurt anybody. If false they can not hurt you unless you are wanting in manly character, and if true they show a man his weak points and forewarn him against failure and trouble."

Christ is food for the inner and clothing for the outer man; we have no time to sin.—*Agnes Alford.*

The young man who is ashamed to wear overalls is unworthy to wear broadcloth.

"Respectable sin is the most dangerous."

AS WE go to press today there are on our list just 284 whose time is out now, and their renewals due. Some of these are owing from 1 to 5 years, and others only for the current year. If all would pay in what they should we would have in hand quite $576.00.

Now Brothers and Sisters, for some weeks past we have tried to explain our need, and urge action on your part. We are not complaining of the noble ones who always keep their subscription up and ahead, and wish to thank all such. We wish to thank also every one who is doing his very best to send as soon as he can. We wish to urge you to more earnest effort. If there are any who are careless and neglectful we wish to ask you kindly to rouse up and send us what is right.

If you could know and realize our situation we feel certain you would re[illegible] with us that there is not a Brother or Sister now owing us but who can pay the amount they owe easier than we can carry the whole load. We are compelled to struggle on with the burden. Are you not also in duty bound to do your part? Please think of this very seriously, as before your God, and then act.

Another thing that makes this your hard for us is that our Helping Fund is now $97.50 below what it has been other years, and as we have kept the poor ones on our list so far we do not like the idea of cutting them off. Surely there are enough members of the Church of God in this h[illegible] to have been blessed with all and over, who can spare this amount so that we shall not have to drop the name of a single worthy poor Brother or Sister.

Brethren, these are the plain figures. Will you give attention to these matters? We hope you will without more delay.

In (God) Dependent.

The most independent person in the world is the little child that is absolutely and confidently dependent upon its father for everything. It has no care and knows no fear and is under no obligations to anybody. It has everything it wants, and has it as its own by right. Even so it is with the man who knows and implicitly trusts his Heavenly Father. The man most completely independent of this world and all in it, is the man who is consciously the most helplessly dependent on God.

First at World's Fair.

The United States Government has placed the first exhibit at the World's Fair in St. Louis. It consists of a magnificent Post Office Car, built in the Altoona Shops of the Pennsylvania Railroad System. The United States Government's plans for the World's Fair contemplate an extensive display of the inner workings of the Post Office Department, of which the Railway Post Office service is an important part. To properly demonstrate that feature a Post Office Car similar to those operated on the Pennsylvania System was selected by the Government as representing the most advanced ideas in devices in devices for the expeditious handling of United States mail. The *Pennsylvania System*, therefore, has the distinction of not only building and operating Post Office Cars for the United States Government, but those built in its shops are recognized by the Government as the ideal type. The one placed in the *United States Government Building* at St. Louis, is No. 6542. It is as massive as a Pullman car, and runs on twelve wheels. A noteworthy feature of its solid construction is the vestibule attachment characteristic of cars used on the Pennsylvania System.

When the new Post Office Car was placed in the Government Building at St. Louis recently, it was photographed under the immense arches of steel, which compose the frame work of that exhibit palace, the only steel-framed structure on the World's Fair grounds. The handsomely finished sides of the car are covered with heavy canvas to protect it until the opening of the Exposition, April 30th, when visitors to the World's Fair will be privileged to witness postal clerks at work in the car, showing how the mails are distributed and handled on fast trains of the Pennsylvania System in eleven States.

Poetry.

Go Labor On.

Go, labor on!
Why do you stand idle on the harvest plain,
While all around you hear the golden grain?
What does the Master say,
Go, work to-day!

Go labor on!
While the high-sailing angels overhead—Love,
Envy—are speeding all the gospel tidings bear;
While on the fleeting hours too swiftly fly;
To-day draws nigh.

Go labor on!
While [illegible] wide,
[illegible]
[illegible]
Ere all be filled their ranks supply;
[illegible] near at home,
Lo, call it, Come!

Go labor on!
While it is watching, night and day,
[illegible]
While Satan sleeps—nobody sees—he's not,
He slumbers not.

Go labor on!
[illegible] thoughts and faithless fears,
[illegible]
You may [illegible] here;
[illegible]
His righteousness will.

Communicated.

A Slaughtered Truth.

Purity is most desirable, charity is chief of the graces; but even these must not be obtained with the blood of a slaughtered truth or they cease to be acceptable before God." Late C. H. Spurgeon, 1890.

"A slaughtered truth" is a strong metaphor, but is doubtless strictly true. We read of "slaughtered squadrons" and of "sheep for the slaughter;" and we know that the real matter of fact in such cases is physical death or destruction. But a truth cannot be destroyed in reality, and some resemblance between the slaughter of an army, and the destruction of a truth has to be found. It is in the results that a true analogy is seen. When a squadron of cavalry has been actually slaughtered, or has been isolated, or made prisoners of war, it has been rendered useless for the purpose for which it was brought into existence. So where the truth has been supplanted by an error, or has had substituted for it some truth of a different kind, or of less definite import or has been obscured by some [illegible] device of man; it ceases to [illegible] and may thus be said by a strong figure of speech to be destroyed. If its power consisted in its being known, accepted, believed and obeyed it may become of none effect as really as a military squadron may be put *hors de combat* on the field of battle.

It is worthy of note that error as well as truth may be destroyed; and that where either is concerned whether as regards advocacy or demolition, the agencies employed must be of the intellectual order, corresponding to the nature of the object aimed at. It is knowledge or ignorance, belief or unbelief, which figure in the contest. Here the varied experience of the Apostle Paul may help to illustrate this matter. His prime mission was to spread the knowledge of the gospel concerning the kingdom of God. In doing this he had to destroy error by displacing it. He writes, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The "pulling down" and casting down here are figures of speech drawn from military operations equivalent to slaughter where lives of combatants are concerned. This was not effected, however, by the arm of flesh but by "the sword of the Spirit which is the Word of God." In Paul's work there was much of the intellectual and the moral as well as the spiritual, all weapons of the uncarnal order. He gives an account of the commission he received as follows: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me." Again, he says, "If our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The expressions "forgiveness of sins," "inheritance through faith that is in me," "our gospel," "the gospel of the glory of Christ" (R. V.) shows that Paul was simply carrying out his mission in preaching the "gospel of the kingdom of God," when he spoke of "strongholds," "imaginations," and "high things" to be demolished. In his letter to the Ephesians he makes reference to the same subject, "This I say therefore, and testify in the Lord, that ye henceforth walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

In writing to the Romans Paul makes special reference to the phase of error in the Gentile world "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever." That is, they put an idol in the place of the true God. And although Paul says, "We know that an idol is nothing [illegible] the world"—the worship of even a nonentity is practically nothing of none effect the truth concerning the great Creator as the supreme object of faith and worship. The Apostle describes this class of persons as "professing themselves to be wise they became fools." We read, "The fool hath said in his heart, 'there is no God.' Is not the fool's heart a prolific source of error? Hence his "thought" and his "imagination." This was doubtless at the bottom of much of the evil in the antediluvian world. "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." This was before the flood was threatened.

With his unnatural or spiritual weapons Paul had to do battle with the various errors which have their source in the human heart. His mission lay heavy upon him. He said. "I am debtor both to the Greeks: and to the Barbarians"... ...And so he plied the gospel message as opportunity offered. Where necessary as at Athens he employed the more general truth concerning the Creator of heaven and earth, in his making of one blood all nations of men, the great sustainer of all things.

The occasion of Mr. Spurgeon's using the remarkable expression "a slaughtered truth" was the following. A curate of the church of England (A. E. Clarke) being on his marriage tour in Scotland some fourteen years ago happened to meet with a volume of sermons by Mr. Spurgeon. He was so much impressed with the author's exposure of "Baptismal Regeneration" that he was led to resign his connection with the Church. He was afterward recommended by Mr. Spurgeon to a pastorate in a Baptist church in Scotland. This he retained for some five years certain principles he came to hold not allowing him to continue his pastorate. The reference to a "slaughtered truth" by Mr. Spurgeon occurred in some remarks expressing sympathy with Mr. Clarke in his uncompromising fidelity to his convictions. The "truth" referred to by Mr. Spurgeon, although not named, was obviously believers' immersion. This act as prescribed by our Lord was indissolubly conjoined with the antecedent belief of the gospel, that is, the gospel concerning the kingdom of God. In the Episcopal practice of "Baptismal Regeneration" in which a babe is sprinkled with a few drops of water on the proxy faith of sanctified God parents the water is exalted into a position of supremacy where the subject of the ceremony possesses neither faith nor the ability to exercise it. In so-called Baptist churches where immersion in water is the practice, the belief of the gospel preached by our Lord whatever faith may be exercised in his sacrificial death and in his resurrection, is as truly absent as in the case of the babe. This, so far as is known to the writer of this, was the fact as regards Mr. Spurgeon and his followers. It needs no argument to show that, according to our Lord's express prescription the act of immersion with its antecedent belief in the gospel of the kingdom of God, with the subsequent facts of his death and resurrection, constitute the "obedience of faith" repeatedly spoken of by the Apostles. There cannot be a doubt that for the greater part of 1900 years this is a truth which in the expressive language quoted has been "slaughtered" by thousands of professed followers of him who commissioned his apostles to "go into all the world and preach the gospel to every creature. He that believeth AND is baptized shall be saved, BUT he that believeth not shall be condemned!"

This commission was carried out by the Apostles in its integrity—Peter on Pentecost—"Repent and be baptized." There was no faltering as to the sequence of the requirements. So Philip at Samaria—"When they believed..... they were baptized." Faith was the prime element in discipleship. "Ye are all the children by faith in the Anointed Jesus; for As many as have been baptized into Christ have put on Christ." This constituted the "obedience of faith" spoken of by the Apostles. No faith no disobedience, and hence no discipleship, was the practical outcome of the commission as fulfilled by the Apostles. Truth was kept entire without "slaughtering" of any kind of degree.

Submitted with due respect by
J. CAMERON.

Redemption and Substitution.

"Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him; and to our God and he will abundantly pardon."—Isa. lv. 7.

I am glad to see that the God dishonoring doctrine of "substitution" is receiving some attention at the hands of several writers in THE RESTITUTION occasionally. There can be no doubt but it is a seed error that produces a multitudinous variety of other errors. The very idea of a deal" is so foreign to the Bible, especially the Old Testament, in regard to God's conduct toward the human race, that it is really strange how it has developed under the light of modern thought. The magnificent conception of the Heavenly Father of Moses and the prophets leaves no room for "dickering" because he is alone "there is none other" to "deal" with. Through the dark ages the popular conception of God was changed by the ignorance of the priest-craft to a sort of almighty ogre who thirsted for human blood and had to be satiated by the death of his Son our Lord, and so the words and phrases of the New Testament such as "redemption" and "ransom" were made to signify the settlement of God's claim in the human family and the release from his mortgage, as it were. Now among intelligent Scripture students of all grades and shades of thought this idea is rapidly passing away owing to the fact that the revelation of the character and attitude of the Father are being more clearly discerned, but still the idea of a "trade" seems so woven into the warp and woof of the human mind that some well-meaning people still hold on to it and apply it in a sort of reverse way to the medieval style and instead of God being the holder of the mortgage on us it seems to be, as far as I can learn from their writing and conversation, the devil or some personification of death that the Father and Maker of all for some reason or other is bound to satisfy the claim of before sin could be pardoned and the judicial "ransom" of every son of Adam on the judicial ground that the claim has been settled and the debt paid. It must be conceded there are many passages in Paul's writing that can be made to assume this aspect when you start out with the "judicial" salvation premise. So also there are many passages that the immortal-soul theory can be read into when you start out with it as a postulate. But the primary idea of salvation, both of the Old and New Testament is the "grace of God," that is the favor the election or selection by the discrimination of the Lord of all. The Son himself is subject to that calling and election. "All that the Father giveth me" is his limit and we all are the Fathers to give. He has no antagonist to cope with his everlasting arm. There is no enemy to frustrate his power. Then what are we ransomed from? Why are we bought? What is redemption? The answer is "He bought us from our sins with his own blood." The efficacies of Christ's sacrifice is the application to humanity of the Christ spirit. The Holy Spirit, the Spirit of truth it is called. this is what bringeth salvation, if I read my Bible right. The mysterious "begetting again." The sympathy with the divine. It is not a question of having the debt God had against us settled. God was anxious to carry that out himself, "I will forgive them freely," he says. It is not a question of having the debt that the devil had against us settled, for we would not get his forgiveness anyway, according to all accounts he is a beast of the first order, and so then after all we have to return to first principles. "Return unto me and I will return unto you." He forgiveth iniquity, transgression and sin, and will by no means clear the guilty, not even "judicially." To that man will I look that is of a broken and contrite spirit, and that trembleth at my Word. This is the simple solution of the whole question. The question of who are and who are not of God's kingdom is God's to settle. The multiplication of instances and questions of how much he or she knows does not seem to me of much account compared with the all important one, how much of the sweetness and gentleness of Christ is developing in us. This is the test of the "blood applied," the first test, after that "they that do his will will know the doctrine."

J. F. GILLETT.

Report.

Quarterly Conference convened at Keltner, Illinois, Dec. 1, and the meetings continued every evening for one week. Many days of anxiety and hard work were spent before the brethren were sure that the new church would be ready for occupancy on the above date, hence the notice was short; however on Sunday morning the church was well filled, and all the available chairs and benches from the school house near by, were brought into service. The new building was to be dedicated this beautiful morning, and the people came for miles around. After a short session of Sunday school, Bro. J. J. Delany delivered an able address in which he advised that the building be duly dedicated to the service of God, and used for that purpose only; that nothing of a nature that would debar the very poorest from being present, be allowed.

At the call for aid the people responded quite liberally, but there is still a heavy debt hanging over the church, so those who have pledged themselves to assist, and are ready to do so, send in your donation to the treasurer, M. M. Mitchell, at Lanark, Illinois.

There are a great many young people at this place, and a class of sixteen was secured to take up the Berean work. We verily believe that the sheaves are almost ripe, that there will be a bountiful harvest in the near future.

Bro. Jas Wilson had charge of the communion service, and also occupied the pulpit Sunday evening, his subject was "The resurrection." Good interest was manifested throughout, there being about one hundred present at the last meeting.

ALMEDA MITCHELL.

Table Talk.

PSALM L. 1.

The mighty God, even the Lord hath spoken, hear, O my people, and I will speak; O Israel, every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the fields are mine. If I were hungry I would not tell thee; for the world is mine and the fulness thereof. And because of this he says, "Offer unto God thanksgiving; and pay thy vows unto the Most High." These are a few of the many grand expressions of David the poetical and musical king of Israel, of whom Paul testifies that God said of him, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will," and thus God says of David, he is mine. What an honor, what an exaltation, how grand an acknowledgement from God. The shepherd had sanctified the God of Israel in his heart, and God called him from the sheep cote. David obeyed the call and all the commands of God. God made him a great king, and said of him, he has walked in my ways with a whole heart, he is mine. Jesus said, "All things that the Father hath are mine. All thine are mine, and mine are thine, and of them and to them he says, This is eternal life that they might know thee, the only true God and Jesus Christ whom thou hast sent, and again I have given them the words that thou gavest me, the Word of the kingdom, the Word of God, and of all that I believe and obey from the heart that Word, Jesus can say and does say and will say, They are mine. And the apostle Peter says, For ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, by the Word of God, which liveth and abideth forever, and this is the Word which by the gospel is preached unto you, and you are mine. Of Paul Jesus said, he is mine, he is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Israel. And they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.

MATTIE NEILL.

If you wish to forget your troubles and trials, don't be always talking about them.—*H. A. Mitchell.*

Cast Your Burdens on Christ.

It is the grand feature of the religion of Jesus, to communicate comfort to the heavy laden soul. "Light is sown for the righteous and gladness for the upright in heart." All the promises, all the precepts, all the invitations, all the doctrines, all the institutions of the gospel, are full of consolation and delight to the children of Zion. Let every gloomy thought, every irksome desire, every troublesome passion, be banished from the breast for ever. Let not your countenance be downcast, but remember your position, redeemed by the blood of Christ; remember the dignity of your character, a child of God, think of the nobility of your relation, joint-heirs with Christ; the possession that awaits you, a home in the earth made new; the diadem that shall encircle your brow, a crown of glory. Think on this, and bid farewell to your temporary sorrows. Look to the Savior who died for you, who has promised his Spirit to comfort you, who has promised his grace to help you. Oh, that it may please our heavenly Father to comfort every mourning heart, to console every dejected spirit, to cheer every downcast soul, that reads this article! Wherefore, believer, shouldst thou weep, or be disconsolate? Cast thy burden upon the Lord, and he shall sustain thee. Be not anxious, but be persuaded, be induced to trust thyself, thy cares, and all thy concerns in the hands of infinite wisdom, power, and love. "I will never leave thee, never forsake thee, saith the Lord." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Though thou walkest in the midst of trouble the Lord shall revive thee. Forget, then, reader, your pains, think no more of your sorrows, of your fears; but think of the glorious crown that awaits you, the certain victory which you shall achieve, and the eternal peace, joy, and bliss, of the restitution earth. O, turn away your eyes from the troubles of this short scene, and remember no more the cares, the anxieties, or the world. Fix them on your hidden Savior, for he shall return soon to take his servants home!

EUGENE B. WILLARD.

Afflictions.

"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. If Paul with all his trials and persecutions could call them light, how insignificant ours should be in comparison. He was not only subject to all the bodily ills that we are heir to on account of sin, but he was surely oppressed and persecuted, not so much by the Roman government as by his own people, the Jews, who of all others, ought to have rejoiced at the news he proclaimed, or rather ought to have rejoiced at the advent of the Savior whom Paul preached. They were looking for the coming of a Messiah who would redeem them from the Roman rule and "restore again the kingdom to Israel," but as he did not come in the manner, and display the power and glory that they expected (which he did possess) they rejected, persecuted and caused him to be put to death, and persecuted all who would proclaim him as "King of the Jews," as the Messiah and Savior of the world. Our afflictions, O how light they are as compared with Paul's and the Apostles and early disciples of Jesus. Yes, and of the faithful ones of the "dark ages" and even of our own time in countries not so favored as our own; we truly are a fortunate and favored people, living in a land of freedom and under a government whose laws protect us in our worship, though our doctrine may not be popular, yet it is respected and protected: no persecution from that source, and they who so persecuted Jesus, and his apostles cannot persecute us. We however do have trials and persecution; "yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. The same arch deceiver of Christ and Paul's day is still running at large, manifesting himself in many ways, and like a shrewd general, seeking out and attacking us in our weakest points; to me he comes in one form and to you in another. To the timid and those not yet "strong in the Lord" he comes as a ridiculer and scoffer, making light of the worship of God and so on, but does them. To the lovers of pleasure, who would like to divide [illegible] between the service of God and of the world, he would make believe there is no harm in the dance, the card party or and social amusements of various sorts, no you can neglect your church and Sunday school and go just when it is convenient and you feel like it. To the covetous he would say, there is no harm in driving a sharp bargain occasionally, or of keeping the truth back a little to gain your point. And so through all the walks of life the deceiver comes in one form or another to tempt us, try us and persecute us. Hence we should pay heed to the comforting words of James, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." Jas. i. 12. The whole chapter of James is an excellent lesson in this connection. We also hear the Revelator say, "Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10. The "crown of life" promised to all the faithful ones when Jesus comes is worth vastly more than all the pleasures of this life.

E. K. BARNHILL.

Editor Restitution:

I would like to have some of our brethren, who have been a long time in the way, to give an exposition of Mark ii. 27, 28. Some may say, these verses have been thoroughly discussed and decided upon. If they have, I have failed to hear the discussion or see it in print, and do not know what the final decision is. I am asking to bring out thought and also to gain information, and I believe this is a good way to do it.

Your brother in Christ.
A. J. EVERHART.

To the brethren in Iowa:

Any desiring evangelistic work in their locality will please make application to the Conference board, so that the necessary arrangements can be made. Address Ft. Dodge, Ia.

O. J. ALLARD, Pres.

Joy in Old Age.

Dr. A. J. Gordon met an old man one day going to the place of prayer. "Aged friend," said he, "why should an old man be so merry and cheerful?"

"All are not," said he.

"Well: then, why should you be merry?"

"Because I belong to the Lord."

"Are none others happy at your time of life?"

"No, not one, my friendly questioner," said he, and his form straightened into the stature of his younger days, and something of inspiration glowed upon his countenance. "Listen, please, to the truth from one who knows; then wing it round the world, and no man of three score and ten shall be found to gainsay it: The devil has no happy old men."

Holiday Trips.

The reduction in fares on the Pennsylvania Lines for Christmas and New Year holidays will cover all stations on those lines and no distance restrictions will be placed on excursion tickets. They may be obtained December 24th, 25th and 31st, 1903, and January 1st, 1904. The new arrangement will permit trips to Chicago, Cleveland, Cincinnati, Columbus, Indianapolis, Louisville, St. Louis, Toledo, Pittsburgh, and to any other station on the Pennsylvania Lines in the States of Pennsylvania, Ohio, Indiana and Illinois.

St. Louis World's Fair Bureau.

Every Ticket Office of the Vandalia Line is a FREE Information Bureau of the great World's Fair at St. Louis in 1904. The Bureau address at Plymouth, Ind., is Vandalia Line Station in charge of W. E. Smith. A "Rooms" booklet of St. Louis hotels and boarding houses, their location and rates, compiled by the World's Fair Management, can be obtained from him; also other valuable information about the Universal Exposition.

Holiday Trips.

The Pennsylvania Lines will inaugurate a new feature in reduced fares for Holiday Trips this year by selling excursion tickets to all stations on those lines, instead of restricting them to 150 miles. Excursion tickets will be sold December 24th, 25th and 31st, 1903, and January 1st, 1904, good returning until January 4th, 1904.

Excursion tickets on the certificate plan will also be sold to teachers and students at Universities, Colleges and Seminaries (but not to teachers or students at Preparatory, Public or City High Schools).

Consult J. E. Haines, Ticket Agent, Plymouth, Ind., for particulars.

Chicago St. Paul-Minneapolis, four daily trains via the Chicago & North-Western Ry.

Announcement.

The Quarterly Conference of the Church of God of Central Washington will meet at the church house of the Church of God at Wenatchee, Wash., on Friday evening Jan. 1st at 7:30 P. M., and continue over the following Sunday. A good programme will be provided. Every one is urged to attend. Let us not forsake the assembling of ourselves together, but gather together for strength and mutual encouragement as we see the day approaching.

A. L. Corbaley, Pres.
Myrtle Titchenal, Sec.

For several years we have devoted some space for a Christmas and New Year "Love Feast." Request comes from several to again observe this feature. We are glad to give these letters of cheer and greeting, and ask that all who want a part in this "meeting" send in their letters so we can have them by Dec. 23. Write short and to the point, so that all may have a chance. The day of our Lord's coming hastens on. We are told to not forsake assembling ourselves together, and to be especially aware as the day of his coming approaches. Brothers and Sisters, this is in a sense a "meeting" where the isolated ones can have an equal chance with those more fortunately situated. Let all, young as well as old, take a part, and so get strength for the battles of life, and at the same time give aid and encouragement to others.

To the Brethren in Iowa.

Any locality desiring a meeting any time during the next year, please make application to the Conference Board, at once, stating time, desiring meeting. Address me at Sac City, Iowa.

Eva Stearns, Sec'y.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Change of Time on the Pennsylvania

Under new schedule taking effect on Nov 29, 1903, passenger trains will depart from Plymouth as follows.

Going West—5:10 a m daily, 5:54 a m daily extra fare train, 9:00 a m except Sunday, 1:23 p m daily, 6:08 p m daily. 2:10 p m daily except Sunday.

Going East—3:05 a m daily, 10:00 a m except Sunday, 3:30 p m daily, 5:40 p m daily, 6:55 p m except Sunday, 8:18 p m daily extra fare train, 9:17 p m daily.

For particular information inquire of J E Haines Agent, Plymouth.

Vandalia Line Holiday Excursions.

To all points on Vandalia Line, also all points on connecting lines in Central Passenger Association.

$6 10	Terre Haute	$6 40
$1 30	Crawfordsville	$1 30
$3 25	Frankfort	$3 25
$1 25	Logansport	$1 25
$ 45	Culver	$ 45
$ 55	Lakeville	$ 55
$ 95	South Bend	$ 95
$4 75	Indianapolis	$4 75
$3 20	Lafayette	$3 20
$10 35	Cleveland	$10 85

Sell Dec 24, 25, 31, and Jan 1, good returning Jan 4. For particulars see W. E. Smith, Agent.

Office Calendars.

A very serviceable calendar has been issued by the Chicago&North-Western R'y, for the year 1904. The figures are large and easily distinguished, the days of the month and the consecutive day of the year are both shown; and the publication is of that solid and creditable sort which makes it desirable for business men and manufacturers. Send four cents in postage to W. B. Kniskern, Passenger Traffic Manager, Chicago. Dec. 31.

Low Fares to Oregon.

January 5th, 6th, 7th and 8th, excursion tickets to Portland Ore., account National Live Stock Association Meeting will be sold via Pennsylvania lines. Particulars furnished upon application to Ticket Agents of Pennsylvania Lines.- Jan. 8.

Dear Restitution;

To the household of faith, believers in the gospel of the kingdom of God. Many of you know, through The Restitution, that on Sept. 15, I was elected State evangelist by the Ohio Conference held at Salem, O. I have been notified to begin a series of meetings lasting three weeks, one week at Tippecanoe City, Miami Co., and one week each at two other points in that county, beginning Saturday Nov. 21. I expect to leave home Friday, Nov. 13 for Mt. Vernon, at Bro. Robison's to stay over Sunday, Nov. 15, on the way to Tippecanoe city. My services are at the command of any in Ohio or elsewhere, to preach the simple truth to salvation. Brethren or sisters, if I can be of any use in your neighborhood let me know soon. A church building, a hall or a vacant store, wherever there is ordinary comfort, with or without seats, anywhere that the public can be reached will do. Address, 366 W. Main St., Salem, O.

Your brother waiting for Jesus.
P. Neill.

Evangelist Notice.

"Over-seers" as are the Conference of the Church of God of Central Washington has seen fit to elect us as evangelists for the ensuing Conference year, we wish to state that we stand ready to answer the call to duty. Any one desiring work done in our line will please drop us a line at our address at Wenatchee, Wash. Yours for the work.

N. D. & Myrtle Titchenal.

To the Called Out Ones.

I wish to say to the Household of Faith scattered throughout the Southern States, that I have now started on my Southern trip which I have had in mind for some time. I am now laboring in Southern Illinois, and will work south from that point. Many have responded, but there may still be others who would like to engage my services. If so, they can do so by addressing me at my Chicago home. The call is open to all Southern States.

There is great need of energy at this time, the time is so very short, when this Gentile age must cease. Are we all prepared? Address W. H. Wilson, 420 N. Willow Ave., Austin Station, Chicago, Ill.

To the brethren of Kansas and Missouri:

I have left Ransom, Kan., and until further notice I will receive letters at Canton, Kan. My meeting at Prairie Point in north central Kansas was well attended, the house being full every night, with good attention. While there were no additions, yet the interest was so good that we have hopes that the seed sown may yet bring good results. We will visit that point again in December. Sister Coons of Clay Center assisted me very materially with her singing and the organ. In January we expect to be in northeast Kansas, and in February in Missouri. Let all who desire to correspond with me address me at Canton, Kan. for the present.

A. W. Darby.

The Overland Limited.

The luxurious electric lighted daily train for San Francisco, Los Angeles and Portland leaves Chicago 8.00 P. M. daily via Chicago, Union Pacific & North-Western Line. Less than three days enroute to the Pacific Coast. The best of everything. Two fast trains leave Chicago daily 10: 30 P. M. and 11;35 P. M. For illustrated booklets, reservations and full particulars apply to your nearest ticket agent, or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Dec. 26.

WANTED—FAITHFUL PERSON TO TRAVEL for well established house in a few counties, calling on retail merchants and agents. Local territory. Salary $20.00 per week with expenses additional, all payable in cash each week. Money for expenses advanced. Position permanent. Business successful and rushing. Standard House, 330 Dearborn St., Chicago—12.

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Please do not forget our financial needs.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
A. S. Hatch, Scheerville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prine Sr, Oxford, Neb.
A. J. Eychaner, Box 254 Tampa Fla.
D. L. Keim, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawatomie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Ballenger, W. H. C. House, Madison, Ohio
W. P. Townsend, Salem, Ohio, R 5
Libbie Palmer 613 Alder st Eugene Ore
S. T. Hook, R O 1, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
I. L. Oglevie, North Branch, Kansas.
W. O. Stelle, Cimarron, Cal.
E. W. Knapp, Scholls, Ore.
John Poore, 2012 West Corning Ave. Paxons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society." Rural Delivery, No. 11, Burton Ave. Grand Rapids, Mich.
R. S. Driggins, Ontario, Cal.
D. T. Halstead, Remington, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
J. F. Cordill, 326 W Lasselle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Graysford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Culp, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Hampt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
A W Darby Canton Kan
J W Beidenbaugh Avery Okla
A Drew Tioga Pa
Alnora Brooks Scholls Oregon
Sarah P Morgan Fruitdown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
O T Wilds Boyer Miss.
W J Semmons Burnville Ark
D C Robison Rt 3 Mt Vernon O
N D Titchenal Wenatchee Wash
A Raleigh Malvern Ark
T J Daniel Magazine Ark
H M Williams Ashton Kan
E R Stees Poland Arizona

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money so sent loose in letters is at the risk of the sender. It is folly to think that can fold bills in a letter so that no one of it, for one who handles much mail matter can almost invariably tell a letter with money it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

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To brethren in Florida.

We are now living temporarily at Tampa, Florida. If there are any brethren living near I would like to form your acquaintance, and if practical to hold meetings, and ask you to write to me, addressing Box 254 Tampa, Florida.

Yours in the gospel work and hope.
A. J. Eychaner.

VANDALIA LINE

TIME TABLE.
In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:30am
No. 20 " Ex. Sun. "	6:45pm
No. 26, " " "	10:09pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:35a m
No. 7, " " "	11:40pm
No. 19, daily	3:15pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St Louis Mo.

IMPROVED "B" ELDREDGE

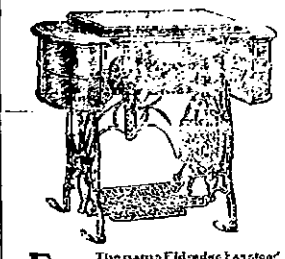

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"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price, is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Vandalia Line Excursions.

Christmas and New Year's Holiday Rates Dec. 24, 25, and 31, Jan. 1st. Returned not later than Jan. 4th. One and one-third fare for the round trip.

Portland, Oregon and return $65.-65. Sell Jan. 6, 7 and 8, final return Jan. 31st.

New Orleans, La. and return $30.-55. Sell Dec. 24, 25, 26. General return limit Jan. 4th.

Indianapolis and return $3.55. Indiana State Teachers' Association for party holding proper certificate sell Dec. 28 and 29. Good return Jan. 1, 1904.

The Overland Limited, solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now nee in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rotler and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bonneauer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder Anna I Dillon, Secretary

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Mussy Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zitzer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Persons at 6:30 p. m. G. E Marsh, Pastor. All will find a welcome.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tifton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zitzer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbeck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Carbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a. m. and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson Building 34½ W Main st. at 10:30 a m. All invited.

BOOKS AND TRACTS.

Bible Pearls.—2 page tracts. Suitable for wide distribution. 1 The Gospel 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1900. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, JAN. 6, 1904. NUMBER 1.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
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The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

How Much they Tell to Me.

O previous Christmas hours, how much they
tell to me.
Of babe born long ago in Bethlehem o'er the
sea!
So small and lowly-born, yet by his Father sent
To grow to man's estate, teach truth, then die
most direct:
And rising, leave the world with soldiers weak
and new,
To conquer all its storied hosts—this humble,
feeble Jew!
[illegible] and sin
And he ago down and idols fall, he battles but
to win;
And near and nearer draws the time when all
the earth his own
He'll take his rightful place as King on David's
storied throne.
And this is what the Christmas hours, so joyful tell to me,
Of babe born long ago in Bethlehem o'er the sea!

S. ROXANA WEEK.

The Old Year.

What is the old year? 'Tis a book
On which we backward sadly look,
Not willing quite to see it close,
For leaves of violet and rose
Within its heart are thickly strewn,
Marking love's dawn and golden noon;
And turned down pages, noting days
Dimly recalled through memory's haze;
And tear-stained pages, too, that tell
Of starless nights and mournful knell
Of bells tolling through trouble's air
The De Profundis of despair—
The laugh, the tear, the shine, the shade,
All 'twixt the covers gently laid;
No unread leaves, no page unscanned;
Close it and lay it in God's hand.

—Clarence Urmy.

Annual Love Feast Letters.

Dear Restitution:

Another year is almost gone, and our Lord is still absent. Sickness and death are still abroad in the land—but we are one year nearer home. E'er another year shall pass, perhaps our Savior may come, but if not we know that the promise is sure, and at the time appointed he will come to resurrect the righteous dead, and give life, eternal life, to his faithful ones.

A short time ago a lady said to me, "We don't know where we go to when we die, but I think it will be a better place than this." Those who read and believe God's Word do know that when a person dies they return to the earth, in that very day their thoughts perish. Job said "If I wait the grave is my house." Yes, we know where we go at death, and what is best of all we know that our Savior holds the keys of death and the grave in his hand, that he is coming to open the prison, and release the captives.

Yours in hope.

NANNIE OSBORNE.

Oregon.

Dear brothers and sisters:

It thrills my heart with joy that I once more have the privilege of joining with the people who are a chosen generation, a royal priesthood, an holy nation, a peculiar people, in not forsaking the assembling of ourselves together, and exhorting one another to follow after righteousness, godliness, faith, love, patience, meekness, and fight the good fight of faith, and lay hold on eternal life, being kindly affectioned one to another with brotherly love, [illegible] other, and exhorting one another in obedience to the commandment. Jesus says he that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. What a rest to our minds when we think how little is required of us to enjoy the blessings and promises in this life, and by living up to the requirements of God's law we are sure of immortal life, and so an entrance will be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ, which is righteousness and peace and joy, for he that serveth Christ is acceptable to God, and approved of men.

Let us then follow after the things which make for peace by adding the Christian graces, which will make us worthy of an inheritance among all them which are sanctified, and gain an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, and our lives are hid with Christ in God, and when Christ who is our life shall appear, then shall we appear with him in glory, and so shall we ever be with the Lord. Even so, come Lord Jesus.

SARAH BUTCHER.

Oklahoma.

Brothers and sisters:

I see by our dear old paper that it is time for our Christmas greeting again. I enjoy reading these letters, [illegible] most of them are strangers to me personally, but are brethren and sisters in Christ. May we each strive to live so that we may be worthy of eternal life when our adorable Redeemer comes. To the isolated ones I would say, be of good cheer, for our redemption draweth nigh, and may the time soon come, is my prayer.

I am glad to see Bro. Wilson's Pine Wood Bible Class commence again. I can gain much information from it. I will close wishing all a Merry Christmas and Happy New Year.

CYNTHIA THOMPSON.

Illinois.

New Years Day may be called the milestone in life's journey, and as we reach another of these anniversary landmarks today, dear readers, permit me to congratulate you on having traveled thus far, and to wish you with all my heart, many similar opportunities of receiving the good will of your Heavenly Father. That your future years may glide happily away, without spot and blemish, is my heartfelt prayer.

E. E. MACY.

Ohio.

To the Scattered Ones:

As I see a request for all to write a few words, will say I am still trying to be an overcomer though I am all alone, but I hope one day to meet you all. Yours waiting.

MRS. CHAS. HARRIS.

Illinois.

Dear Restitution:

Another year is in the past and our Lord still tarries. When the Nobleman left us near 1900 years ago he said, "Occupy till I come." Now what have we accomplished during the year that has just passed? Have we been faithful in the little things of life? Have we spoken the kind words and performed the little acts? Have we dropped the tear of sympathy with those that need our sympathy? Have we rejoiced with those that do rejoice, and wept with those that weep? Have we humbled ourselves under the mighty hand of God as he laid it upon us in affliction? If we have done all this and much more, then as we see the fig tree budding, the signs of the approach of the Goodman of the house, we can rejoice even though we have done no mighty works, yet we feel assured of the approbation of the Master, and an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. My prayer is that every saint might take fresh courage and go forward with renewed zeal, a zeal according to knowledge and fight the good fight of faith, [illegible] each one may lay hold of eternal life and not one be missing. Let us be faithful as the signs thicken.

WALKER PERRINE.

Washington.

Dear Brother Underwood:

As my time will expire the first of next month, will have to renew, it is best to attend to it in time. Another year has passed by and is now with the past years of our lives, and has brought us one year nearer the kingdom, and as the time for our Christmas love feast is near at hand will pen a few lines to renew old acquaintances, help to build one another up in the most holy faith. But it is wonderful what changes have taken place within the past year, it brings to our minds the passage of Scripture, "In the last days perilous times shall come," and these certainly are perilous times, so many accidents of different kinds and murders and suicides innumerable. It certainly is a time to make us think that the coming of the Lord draweth nigh. But there is one subject that claims my attention while writing this letter to the Christmas feast, and that is in regard to Brother Underwood having to make so many urgent appeals to the brethren to pay up their dues. If you who are in the delinquent list cannot pay at the time, I think you ought to send a note or card stating your case, when you think you can, if at all. It is not right for him to carry all the burden, when most any one can get together $1.50 or the half at a time. [illegible] the Church of God look at the matter in its true light. We ought to do to others as we would be done by, and most assuredly there are few of us that would like to carry the amount that Bro. Underwood has had to for some time past.

Your brother in the faith.

W. D. TOWNSEND.

Ohio.

Dear brothers and sisters:

I see the call has been made for letters for our lovefeast and try in our feeble way to write. How kind of our editor to give space for the lovefeast letters, how we enjoy reading the good letters from all the brethren and sisters so far apart, and yet so near together in the faith. The old year is waning, it will soon be numbered with the past, let each and all try to live better in the future than we have in the past so when the years of our life are waning we can look back on a life well spent in the service of our Lord and Master. And that knowing the time that now it is high time to wake out of sleep for now is our salvation nearer than when we believed. Rom. xiii. 11. And now brothers and sisters pray for us that we may be faithful to the end, and may we like Paul say we have fought the good fight, we have kept the faith.

J. F. & C. B. CARPENTER.

Kentucky.

Dear Restitution:

What a happy thought to be assured by the Master, that if we believe his Word and obey his commands we shall ever live amid all the glories of the coming age, when this mortal shall have put on immortality and this corruptible shall have put on incorruption. Then our bodies of humiliation shall be fashioned like unto his most glorious body. We shall see Jesus and be like him. The Word also says, Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things God hath prepared for them that love him. Do we love him in deed and in truth? If so, we will be loyal to his commands and wait for that coming when poor groaning creation shall cease and a more perfect day of equality and oneness, a day when all things shall be made new is ushered in—happy day. We want to be there with all the faithful and help in that grand restoration age. Yours in hope.

W. A. & M. MOORE.

Nebraska.

Dear ones of the household of faith:

We are happy to take a part once more in the love feast. We are still striving to serve our Master in our daily walk and conversation, [illegible] dropping a word when ever we have an opportunity to those that will listen and seem interested in the Word of God. Pray for us that we may hold out faithful unto the end.

Your brother and sister in the one faith,

MR. & MRS. L. E. FLARER.

Iowa.

Dear brethren and sisters:

I am glad that we are to have another love feast that all can take part in. I am very thankful for such a dear and good paper as THE RESTITUTION, and how thankful I am to know as many good working brethren, living epistles for the truth sake. I do hope to be able to help the truth to enter some homes in the new year. It makes my heart rejoice to read pieces one after another in the good old paper from the good brethren that sacrifice all of their time in the Lord's service. I ask the prayers of all of the faithful for all of my family to become Christians. It would be a joy to me forever. Isa. lxv. 11, "But let all those that put their trust in thee rejoice, let them ever shout for joy, because thou defendest them. Let them also that love thy name be joyful in thee."

Your sister in hope.

M. F. COOK.

Virginia.

Dear [illegible] and sisters in Christ:

[illegible] we are still firm in the faith once delivered to the saints and trying to let our light shine as fast as we can, though we find very few that are willing to hear or to read. Pray for us that we be not overcome of evil, but may overcome evil with good and be found ready when the Master comes.

Yours in faith and hope.

MRS. A. M. SIPLE & FAMILY.

Louisiana.

Dear brothers and sisters scattered abroad greeting:

I wish to join with you in this love feast, and cast my mite in on the Lord's side. My hope centers in the coming of our Lord Jesus and our gathering unto him a resurrection unto eternal life and a home in his everlasting kingdom, which he will establish on the earth. Then justice and equity will be meted out to man. Oh happy day, may it soon come. Jesus tells us to occupy till he does come. We are charged to not forsake the assembling of ourselves together as the manner of some is, but to exhort one another and so much the more as we see the day approaching. Dear ones, that day is nearing, let us watch and be sober just a little while and he that is to come will come and will not tarry, "Behold I come quickly, said Jesus, and my reward is with me to give to every man as his work shall be." Are we ready to welcome back the King? "Come unto me all ye that labor and are heavy laden, and I will give you rest, take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest to your souls, for my yoke is easy and my burden light." It is written, Then they that feared the Lord spake often to each other, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name, and they shall be mine saith the Lord of hosts in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him, then shall ye return and discern between the righteous and the wicked, for that serveth God and him that serveth him not. For behold the day cometh that shall burn as an oven and all the proud (don't let us be proud) and they that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. Jesus [illegible] as foretold by himself, also [illegible] and prophets. Then he would again the tabernacle of David which is fallen down, and will build again the ruins thereof and will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom his name is called. As the angel said to Mary the Lord God will give unto him the throne of his father David, and shall reign over the house of Jacob for ever and of his kingdom there shall be no end. The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. O glorious promise. may we all be accounted worthy and hear the welcome applaudit. O dear ones, let our lives be pure, lay a fast hold on the precious promises, that we may be made partakers of the divine nature, having escaped the corruption that is in the world. For many years I have been isolated from church privileges, and can sympathize with those so situated. Stand firmly on the promises, dear ones. I wish you all a happy new year. Remember me in your devotions, that my faith fail not, that I may be accounted worthy of a place in the coming kingdom. Yours waiting until Jesus comes.

D. F. BOWLES.

Wisconsin.

[illegible] and sisters.

[illegible] our invitation to our yearly love [illegible] one feel it a privilege to talk with my brothers and sisters, and tell them I still am trying with the help of God to serve him. We all have our trials and tribulations to live down, but we know that God will have a tried people, and what are ours to those of our Savior when on earth, or to those of Peter or Paul, or the other apostles. Paul called them light afflictions, said they were but for a moment, working out for us a far more exceeding and eternal weight of glory. I am glad and thankful to my heavenly Father for all his kind care through the past year. We cannot count his goodness and blessings we receive from his hands, we take them as a matter of course with hardly a thank you. Let us try to count our blessings, why we soon get lost in the enumeration. We are apt to promise our Lord and Master a better record for the coming year than in the past. Why is this? It is because we see so many mistakes in our lives that we want to improve and live a more perfect life. And so we can, because we read in the Word, to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. We read in the Word of God, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth this commandment dwelleth in him and he in him. And hereby we know that he abideth in us by the Spirit which he hath given us. I would like to see all of your faces and have a good talk with each of you. I love to read the kind letters of Bro. and Sister Woodward. I wish they would appear oftener. Let us all try and help our paper along the coming year, if all would do a little it would be a great help. Brother Prosser says, God bless THE RESTITUTION. He wishes there was more of it. Hunt up your pen and ink Bro. Prosser and help make more of it.

Yours with love for the Master.

ALMIRA BROOKS.

Oregon.

Dear household of like precious faith:

We are one year nearer the realization of our hope. The return of our blessed Jesus is one year nearer. Does the new year find us better fitted to a place in the Lord's kingdom? Are we and have we all the year been on the watch tower? We believe that you like us have tried to live soberly and righteously this past year as a true servant of Jesus should. We trust you will pray for us as we pray for you, that though this life may contain sorrows or blessings we may all live worthy of an inheritance of eternal life.

We wish you all a Merry Christmas and a Happy New Year until the Lord comes.

Your brother and sister in Christ.

GEORGE & SARAH NEILL.

Ohio.

Dear ones of like precious faith:

We are commanded to not forsake the assembling of ourselves together, but to speak often to one another, exhorting one another unto love and good works, and so much more as we see the day approaching, and being isolated from the ones of like precious faith, it gives me much pleasure to take a part in the love feast. Those letters of cheer and encouragement give us strength for the battles of life; and we feel more determined to press on toward the work for the prize of the high calling of God. And dear ones, let us lay aside every weight and the sins that doth so easily beset us, and run with patience the race set before us, ever looking unto Jesus the author and finisher of our faith, and make our calling and election sure. We are alone in the faith in a stronghold of sectarianism and need the prayers of the faithful and the help of the Lord, that we may be bold in making known the unsearchable riches of Christ to our neighbors and friends of this vicinity. Now may the grace of our Lord Jesus Christ be with you all. Wishing you a merry Christmas and a home with Jesus when he comes, and health, peace and patience during the waiting time, I am your sister in the hope of the gospel.

KETURAH ROGERS.

Missouri.

Household of the One Faith:

I am still striving by the grace of God helping me, to so live that when the Master shall have come, that I may be acceptable in his sight, trying to improve the talent left in my keeping, that when he comes he may have his own with usury. The signs are that he will soon come to claim his own. The world is filled with violence of all discription, but thanks be to God who giveth us the victory, there are a few faithful ones who have not bowed the knee to Baliai, who are still striving to uphold and spread the gospel of the kingdom of God.

Pray for me that I may be ever found walking in the straight and narrow way, and continually watching. Your Brother in Christ.

J. M. THORP.

Ohio.

Dear brothers and sisters:

The dear Lord has been very gracious to us through the past year. I have some good news to tell you. My aged husband, past 75 years old, has been added to the fold of the Christ. There was no one in this place to put him in the watery grave, and although he was feeble in health he went to the Church of God in the city of Newark, N. J., and Elder Deitz baptized him in the all saving name of Christ. I know all of like precious faith will rejoice with us. Now we can study the holy Word together, and the dear RESTITUTION that is always a welcome visitor. Brothers and sisters, pray for us that we may continue faithful, and have our part in the first resurrection, upon which the second death has no power. Yours in hope.

BRO. & SIS. E. C. POOLE.

New York.

Dear brothers and sisters:

How grand it is that we are again permitted to take part in this, our annual love feast, yet scattered far over the land, so that we cannot speak face to face with each other, yet how glorious that we can express our hopes in this way. As time is rolling by we can readily see prophecy fulfilling and our hopes growing brighter, for the end of this age and the coming of the Master, who says, "In my Father's house are many mansions." We should yet be patient and establish ourselves unto the coming of the Lord. Paul tells us that the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. But we should be patient in all things, even unto afflictions. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. What precious promises we have in God's Word, let us live in the light and not in darkness, that that day should overtake us as a thief. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and hope through grace, comfort your hearts, and stablish you in every good word and work.

ELIZA A. RAHE.

Oklahoma.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 6, 1904.

ATTENTION.

We call the attention of those who were placed on our list a year ago as trial subscribers at a reduced rate. Your time is now out, and your paper will be stopped unless you direct it to be continued. We would like to retain your name on our list, but cannot do so unless we hear from you at once. Please give this attention NOW as this notice will not be repeated.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

A Jewish Rabbi of Philadelphia has started a scheme, to be worldwide, which will move all Jews from the land of the Czar, to any country they may select.

Russia and Japan are both ready, and it seems as if neither will back down and that they must fight before long. No one can tell what will happen, and we can only watch.

Did you ever stop to think that the dollar you handed the preacher paid him for the very hours of time he spent in studying up the discourse which decided the mind of your next door neighbor, and started him toward the kingdom? If you had not given that dollar the preacher could not have accomplished his part of the work. Perhaps, yes, quite likely, the dollar you pay to send this paper to your friend, will be the means of starting him on the road to the saint's abode. If you could be positively assured that it would do so, would you hold back the money? It cannot be definitely guaranteed to you, but this can be assured—YOUR part was done. It is our—*mine—your* privilege to sow. The increase is in God's hand; but He holds us responsible for our share in the work. Will he count your part well done?

A Bit of History.

Sometimes the writing of history is a good thing. By it we are kept posted of what is going on in the world. In the *Bible Advocate* of Stanberry, Mo. (a Seventh Day Sabbath journal) dated Jan. 6, 1903, there is a double column portrait of "Elder" G. M. Myers, with quite a write up of his life, wherein it is stated that he "is now a confirmed Sabbath keeper, and a strong advocate of God's ancient day of rest," and advising those desiring meetings to arrange to have him visit them.

A communication dated Sept. 25, 1903, over the signature of G. M. Myers says in speaking of his present church membership, that "in December, 1902, I placed my membership with the 'Restitutionists—Church of God'—in Stanberry, Missouri, which church, as I do, holds to, and observes the Sabbath."

Inasmuch as our *Church of God* does not hold to the above named doctrine, and inasmuch as our *Church of God* never had an organization in Stanberry, Mo., it is evident that this man connected himself with a church organization other than *our* kind. As it is impossible for an honest man to be a member of two different churches at the same time, (we wish to give the man credit for honesty) it must be patent to all that his connection with our Church was severed of his own accord. During the year just past, the above named paper has contained articles and reports from his pen, and to all appearances he has been recognized by them as one of their number.

In Dec. 1903, this "Church of God" to which Myers belonged, held a "General" Conference at Stanberry, Mo. During this meeting a list of names was submitted by a previously appointed committee, with recommendation that minister's credentials be given them. The list did not contain the name of G. M. Myers. At the same time a resolution was presented and adopted setting forth that the church had suffered from the "intrusion" of certain men who were "abusing the confidence imposed in them, by stirring up division among the churches, and distrust among the members," and refusing to grant credentials to such in future. Of course no names were given, and we can only draw an *inference*, which may or may not be correct. However, later in the conference the proceedings show that "G. M. Myers appeared in the conference and asked that his name be erased from the roll. The request was granted."

An editorial in the same issue that contains the report of the Conference (Dec. 29, 1903) reads as follows:

"Elder G. M. Myers came among us about one year ago of his own free will, and has left us of his own free will, and that is the end of a very short chapter."

From the foregoing our readers can see that "Elder" G. M. Myers is not now a member of the "Restitutionists—Church of God—of Stanberry, Mo." It is not to be supposed that he would be allowed to so soon re-connect himself with *our* Church of God again, so he must be floating about on the sea somewhere, unless he has gone back to the Christian Church where he belonged before he came among us "of his own free will." Or perhaps he may have followed the leadership of Dowie and such as he, and formed a church of his own. We do not know as to this, but the above *history* can be supported by the documents, and is correct. Our reason for giving it is not to find fault with him or his Stanberry brethren, but to let our people know what has happened, and they will of course be governed accordingly.

Communicated.

Christmas.

The day regarded throughout the civilized world as the anniversary of the birth of our Savior is nearly here. Co-extensive with the belief that Jesus was born on the 25th of December will be the merry making, the good cheer, and the *giving* and receiving of gifts.

The nabobs of wealth will give costly dinners, inviting their rich neighbors to share with them in their festivities, mirth, wit, and wine. The well-to-do will spread a less costly board, but one to which they would not be ashamed to invite a king. The poor, out of their very limited means, will set something apart in honor of the day that gave to the world a Redeemer. And the children, from the boy and girl just entering their teens down to the wee prattler at mamma's knee, are all expectant of gifts from older hands and hearts. The tots of tender years will hang up stockings, and dream through the night of the many little inexpensive gifts with which they will find them filled when Christmas morning dawns. Older children will look for a glad surprise in the shape of something, they know not what, brought from its hiding place in the closet or some place where kindly hands had concealed it with the thought of making the young heart bound with joy; and of sharing the joy themselves.

Just now I begin to wonder whether any great sin or crime was ever committed on the day made memorable by so many tokens of good will and when merry-making is so much in play. I have no statistics at hand giving the date and day of crime committed; but I will venture to give it as my judgment that fewer crimes are committed on this day than on other days less hallowed by joy and gladness. Moods of mind have something to do with crime.

How many of all the millions, who bestow or receive gifts think seriously of the one great Gift of the Father's love—the gift of his Son? Comparatively few. Children glibly speak the name of the Christ-child of lowly birth; the giddy and gay youth scarcely think of it at all, there being too much of the grave and solemn associated with his life character and mission to harmonize with their hilarity. Others are thoughtless enough, and rude enough to pronounce that sacred name in jest or utter it in profanity. Who pauses amid the festivities, the mirth and the profusion of gifts to meditate on the many titles expressive of his work, and mission of love to a race [illegible] wicked works, and doomed [illegible] by the decree of the Almighty [illegible] reign of the universe? The Savior, the Redeemer, the Light and Life, the Way and the Truth, the Mighty Counsellor, the Prince of Peace, and the Lord of lords and the King of kings. All these are no empty titles but are full of meaning.

How many of the countless millions who by the force of a time-honored custom celebrate the day of his birth would welcome his coming in power and glory? Many who accept the fact of his advent as the babe in the manger, and the "man of sorrows, acquainted with grief," reject the doctrine of his second coming to manifest his mighty power; to punish his open and avowed enemies and to carry to completion the plan of the ages. Others though yielding assent to the promise of his coming are no sufficiently interested in it to embrace it as the blessed hope, and to earnestly pray for its consummation, and many professing his name have substituted for it another hope, a false one, and have by so doing robbed themselves of its precious [illegible] here. But there is a company of watchers who, loving this blessed hope purify themselves even as he is pure. 1 John iii. 3. These are striving to bear the moral image of the lowly Nazarene in order that they may bear the physical and heavenly image of this same lowly one, who had been raised after the power of an endless life. It is one thing to believe the fact of his coming as a mere theory but quite another to ardently desire and pray for his coming as the one event to satisfy the heartfelt longings for the things so sorely needed. Are we crying out of hearts that feel the depths of our needs: "Come Lord Jesus, and come quickly, as the echo of his own words sent back to his waiting church?

John L. Wince.

Indiana.

The Christ Life.

The life of Christ manifested in the true believer will never cast a shade that will darken the pathway of others, but on the contrary they will radiate a pure life born from above, which cheers and encourages their fellow travelers as they journey amidst the darkness of midnight, to meet the coming King.

These precious jewels, good Samaritan like feels for others sorrows, and love to administer an healing balm to every wounded heart. They greet the sad and afflicted with a face radiant with holy joy. Their presence in the chamber of sadness, is like the cheery sunshine. Love, kind acts, and words of consolation distill from their lips like the gentle dew-drops. The atmosphere feels purer by reason of their presence.

If the Christ life dwells within, it will act as a guiding star to others besides ourselves, and will tide us over many a difficulty of life, and enable us to safely land upon the evergreen shore, the home of the blessed and the pure. Take courage. The King is coming.

Yours in Christ.

W. H. Wilson.

Illinois.

Selected.

Revelation and Science.

The six days of creation have been always a trouble to some earnest seekers after the truth of God. I remember well how, before my conversion, I was prejudiced against the Word of God, because of the apparent impossibility of reconciling it with current science. I therefore sympathise deeply with any lover of [illegible] in his difficulties; and I [illegible] submit some thoughts that [illegible] ful to me.

In considering the history of Science, and especially of those sciences that are supposed to clash with Revelation, it is noteworthy that very little that was considered true in one age was thought to be true in another; yet from the time of Thales (600 B.C.), down to the present day, there have always been intellectual and confident thinkers giving us theories of the Universe, some of which have lasted for centuries and swayed the greatest of minds.

Origen apologised for the Bible in the 3rd century, but to what purpose! The Science of Celsus, who had so successfully opposed the Bible, has long passed away into the region of curious philosophical fancies, but Nature, which he professed to explain, remains unaltered.

The Bible remains the same also, though the creeds and interpretations of theologians change just as science changes.

Let us remember, Science has not yet uttered its last word in interpreting Nature, and Theology has not said its last word in interpreting Scripture.

We cannot afford to despise Science, it has its domain, and a very useful one too. It has important problems to solve, which Revelation does not solve. As we can thank God for those senses which most of us happily possess, so we can thank him also for the scientific minds who have given us the steam engine, the electric telegraph, the telescope, the use of anæsthetics, and a host of things which God had intended man should possess when he blessed him and told him to "replenish the earth and subdue it." These scientific benefactors have most frequently been earnest believers in the Word of God.

But let us not trespass, *i.e.*, let us not use Science in the field of Revelation. The Greek schools wasted a thousand years in such trespassing, using some of the highest intellects of Europe to sow the wind and to reap [illegible]

Why has God given us a revelation at all, what necessity for it, if he merely tells us something which he has already made us capable of finding out for ourselves?

The watchmaker must know best exactly what the beautiful piece of mechanism he has constructed is capable of doing; he would be the last to touch it up, to super-add something after he had pronounced it "very good." What then is the purpose of a revelation? Obviously it must be to repair some injury; to give us back something we have lost; to tell us something, which, without that revelation we could never know.

I do not study the Bible to find out how to navigate a ship from here to New Zealand. To do that I must know something of the figure of the earth. Science has taught us that, and we reach the antipodes in safety, praising God for thus enabling us to subdue the earth.

But can Science tell us how our guilty consciences can obtain peace?

Can it tell us who made us, or the Universe, and what his character is?

When we are brought under a deep conviction of sin, it is then we find out why God has given us a revelation, and its preciousness.

To me it matters little whether the Bible is supposed to say the earth is flat, or round; or whether it was made in ten seconds or ten million years, so long as it gives me a new energy whereby I can overcome sin.

Can Science turn a bad man into a good one? Nay, with all the discoveries of Science, with all our modern civilization, the problem of human depravity is untouched except by the Gospel.

Of all the apologies of Origen for Christianity, only one was worth anything, but that one outweighed a million-fold all the scientific objections of Celsus. Roman Society at that time was a hotbed of vice and immorality. The Philosophers might reason with the people, they could not stem the tide of corruption; but Origen could point out that into whatever household the teaching of the despised Nazarene entered, there vice and immorality were bound to depart.—*Vide* Froude's Short Studies.

Then there is the life beyond the grave. All the world over, and as long as the world has stood, the human being has sighed for a hope of life beyond the grave, and has invented many fanciful theories to satisfy that craving; fancies to which he will cling as tenaciously as a drowning man to a straw.

But God gives us a clear revelation; Jesus declares in no uncertain terms, "I am the resurrection and the life, he that believeth on me, though he die, yet shall he live, and he that liveth and believeth on me shall never die." And he proves his proposition by experiment, just as any other scientific teacher would prove to his class some chemical or electrical theory. He brings to life a man who has been dead four days, about whose death there could be no question; but best of all by the unanswerable fact of his own resurrection.

Where can Science give us such a hope of life from the dead as this? A hope worth any sacrifice, a hope for which men will sacrifice all they have "not accepting deliverance, that they might obtain a better resurrection." Here is the domain of Revelation.

Sin brought misery and death, and for six thousand years both Revelation and History has recorded the bitter wail of the human race;—and have we no hope, no respite, no deliverance? The answer of Science in all ages, and more emphatically in this, is the bitter wail of the Agnostic. No hope. No knowledge. All dark. Only the mockery of a deluded imagination, which tries to perpetuate the fancy of the ancient Greeks—that wisdom which was foolishness with God. But let us praise God that where Science is silent, there God in his love and mercy steps in with a Revelation!

Christ comes and gives us an invincible hope, which all the efforts of the powers of darkness, so relentlessly brought to bear against it through 19 centuries, to shatter it, has been all unavailing.

"Heaven and earth shall pass away, but my words shall not pass away." So far the words of the Divine Nazarene have come true, but the science of his age, which scorned his teaching, is almost forgotten.

If the Bible be made to agree with the science of this age, that science may be wrong in the next.

There always has been, and there is always bound to be, friction on the borderland between the domains of Science and Revelation. Let us remember that the lofty and all important truths of Revelation [illegible] beyond the pale of Science. Equally the valuable and most necessary truths of Science are outside of Revelation, but Trespassers Beware!—*E. W. Browne, in The Faith.*

Worthy of Friends.

In speaking of friendship recently a thoughtful woman, whose life has never lacked love, said: "I learned long ago to pray, 'Make me worthy of friendship and give me friends.'"

How few ever think of a prayer like that, especially of its first petition! Too often friends are considered a natural right, and the lack of them a wrong and injustice for which humanity is to be berated and providence complained of. Yet friendship is one of God's choicest gifts, and it is worth while to pray to be made worthy of it—to be brave, loyal, honest, unselfish; to be true when interests clash, and faithful when faithfulness costs.

There is, indeed, much that calls itself friendship which does not deserve the name, and many a life basks in sincere and earnest love of which it is not worthy, but one who appreciates affection at its real value may well pray humbly to be made worthy of it. For the office of true friendship is a high calling; it uplifts both in its giving and receiving.—*The Wellspring.*

Value of Small Gifts.

When they laughed at St. Theresa who wanted to build a great orphanage and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing, but with God and her three shillings there is nothing which Theresa cannot do."

South America is but little known to the people of the United States. Common interests should unite the bonds of friendship between those of the North and of the South. The first step toward closer ties is a knowledge of the evolution and building up of the South American states. But aside from this fact, the story of the overthrow of the wonderful Inca Empire by Pizarro and his little band of desperadoes in all history. "The Dramatic History of South America," by Cyrus Townsend Brady, in the January Cosmopolitan, proves over again the old law that "They that take the sword shall perish by the sword."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Peter Jeffery	50
Albert Balch	50
Gertrude Carpenter	4 00
A K Kimsey	1 50
Oliver Bursell	75
Mrs M A Calder	1 00
Jesse White	2 00
Virginia Halstead	50
A T Morris	50
Mrs M E Dawson	50
Cynthia Thompson	1 00
M F Cook	50
Mrs J Wilen	8 50
Wm Mills	5 00
W D Townsend	1 50

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ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church [illegible] is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of The Restitution are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 130 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had The Restitution in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? [illegible] you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

Begin Right.

A new year should begin in an act of consecration and sacrifice. When old father Abraham, whom Gentiles as well as Jews love, was about to start out on a journey, the first thing which he seems to have habitually done was to build an altar. Abraham's way is the only right method. All true works begin in worship. "In the beginning, God"—that was the way the physical creation began. Life to-day in so far as it is good and gainful derives and develops from the same great theistic premise.—*Zion's Herald.*

Poetry.

An Old Story.

O long have they sung of the Judean plain,
Where shepherds were watching their flock by night,
Though the story is old I will tell it again,
How the shepherds astonished, beheld with affright
An angel of God who came down from above
With a message to them. 'Twas a message of love.

The shepherds amazed with wonder profound,
Saw the glory of God, which was shining around,
Heard the angel proclaiming in accents most clear
That he was a servant of God, they had nothing to fear.
They then listened calmly with wondrous delight,
To the angel who stood there in a halo of light.

Then he told the glad news which astonished them more,
It was that which the prophets had told long before,
That a Savior should come, in the fullness of time,
That a child should be born of David's own line,
And this is the sign that he gave to them then
That they would know when they saw the

The heavenly babe in a stable you'll find,
With Mary his mother, along with the kine,
In the city of David, in Bethlehem town.
In long swathing bands the Savior'll be found.
So go to him there and your Savior adore,
'Tis he whom the prophets foretold long before.

Hark! as he spoke o'er the Judean plain
Floated music celestial in melodious strain.
Glad angels were coming and singing this song:
All glory to God in the highest below
Then all the bright angels joined in the refrain,
It was Peace upon earth and good will to men.

M. Alzina Brooks.

Annual Love Feast Letters.

Editor Restitution:

It is almost Christmas, and as the brethren and sisters of the Household of Faith are requested to write a word of encouragement for each other, in my poor way I thought I would say a few words.

We are living in a grand and awful time, when the signs indicate the return of the Nobleman from the far country to set up his kingdom, raise the dead and reward his children of all ages. The question is—Are we ready, and worthy of a place in that kingdom? Shall we hear the welcome applaudit of Well done, or will we hear the King say Depart?

Brethren and sisters, let us double our diligence to make our calling and election sure. Let us live as we shall wish we had when the Lord shall reward us all according to our works. Let us be workers of righteousness and true holiness, taking up our cross daily, following in the steps of the Master. Let us so live that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Soon the joyful news will come, child your Father calls, come home.

E. West.

Michigan.

Editor Restitution:

Since the invitation has been so kindly extended to one and all to partake of this yearly love feast, let us gather around the table of the Lord, and partake of the good things pertaining to lifeeternal. Life, how much that small word implies, life for the asking. Dear ones, let us work in unity of the Spirit, that the light which the Father hath given us may shine out and around our every effort. God grant that all who have taken upon themselves the name of Christ may prove worthy to inherit that life.

Yours waiting in hope.

Anna Aley.

Indiana.

Editor Restitution;

Christmas greeting to all household of faith. I think the Lord is soon coming to reign on the earth, that now is the time for his people to rejoice, for their redemption draweth nigh. Who are his people? All those who love his appearing. Watch therefore, for in such an hour as ye think not our Lord doth come.

Reuben Shenk.

Indiana.

Dear brethren and sisters:

I am thankful we are favored with another blessed opportunity of making known our thoughts through The Restitution, our dear old friend. It comes to us laden with the good things of the kingdom from week to week, and still we are hungry and thirsty for more. They that feared [illegible] one to another, and the Lord hearkened and heard, and bless the Lord he hears us still, when we call upon him in faith, believing that he will answer our petitions in his own good time and way. Nearly all of you are strangers to me, but God knows our hearts, that we are in Christ Jesus, and have that fervent love for one another that Christ had when he gave his life for us. I am rejoicing in the blessed hope of his coming and kingdom, anxious to see the King in his beauty. Let us be faithful to the end, having on the wedding garment, ready at the sound of the trumpet to go out to meet him in the air, so shall we ever be with the Lord. Come Lord Jesus and come quickly. Amen. Your sister in Christ.

R. A. Neff.

Wisconsin.

Brothers and sisters:

As we have been requested to write a few lines for the love feast, I too want to join in with the loved ones and take part in the feast and speak a word for my Lord and Master, who is soon to come. Let us ask ourselves, Are we ready for Christ to come? If we truly love him we love his appearing. I am still strong in the one faith, and I am trying to press forward in the good cause to make my calling and election sure. I love to read the good letters of The Restitution and want to be at the love feast even though a little late. Dear ones, let us be watchful and fit ourselves for the kingdom is my prayer. Your sister waiting for the soon coming of our Savior.

Mary A. Vermillion.

Kansas.

Dear ones in Christ:

As the socalled holidays approach, and our editor has kindly asked us to share in the annual love feast, there is a thought that weighs heavily on my mind, and to which I call the attention of the household of faith. The 25th day of December as we now count time by general consent is observed as the birthday of Jesus of Nazareth. We are not quite sure that he was born on that day, yet that day has been selected, and it is well to observe it. Its celebration reminds us of how much we owe to his birth, his life and to his teachings. It is sad however to reflect that by papal cunning and intrigue the truth expressing word "birthday" has been twisted and changed into "mass day." Think of changing "Christ's birthday" into "Christ-mass-day." How would it sound in speaking of Washington's birthday to call it "Washington-mas day." The Catholic church has sought to fasten on the world (and has accomplished it) through this day a form of her religion—the saying of mass—missa. If the mass represented the eucharist, and the emblems are the real body of Christ offered in a bloodless sacrifice, even then it would be difficult to understand how the death of Christ could apply to his birth day. Jesus did not die on Dec. 25, why then say Christmas, why not say birthday. We are even following the Catholics into deeper folly. Why, we are even making a X (cross) and adding mass to that. We write Christ's birthday with a cross X and a mass—Xmas. Brethren in the Christ, let us drop this foolishness of Catholicism, and when we speak of the holy day we are to celebrate in honor of his birth, let us write it "Christ's birthday," and speak of it as his birthday, instead of a mass with a cross before it. Let us cut loose from this chain of bondage, and be free men and women in Christ Jesus.

A. J. Eychaner.

Florida.

John, the beloved disciple of Jesus, seemed to drink in the Master's Spirit of love more deeply than the rest. As we read in the third chapter of 1st John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in himself purifieth himself, even as he is pure." How positive John was, "we know," he says, "that when he appears we shall be like him." What a comfort, what a hope to stimulate us to action! A man that hath this knowledge will indeed purify himself. John says in another place, "We know we have passed from death unto life, because we love the brethren." That love is manifested in its operation in the [illegible] 1st Corinthians. Brother and [illegible] especially you at Plum River, won't you read it prayerfully? As every [illegible] homes at new year takes inventory, to see how their account stands, [illegible] should we do in our Christian life, as James says, "He that looks in the perfect law of liberty, continueth therein." He is not a forgetful hearer, but a doer of the Word. Instead of judging one another in meat or in drink, or on a Sabbath day, let us judge this rather that we do not put a stumbling block in the way of any. How sad it is, dear ones, to hear the young people say, that they would not be baptized if they could not live better than some who are members in the church. How can we expect them to lay hold on eternal life, if our lives do not reflect the truth? Paul says, "Let him that nameth the name of the Lord depart from iniquity." Rotherham puts it still stronger, "Let him stand aloof." It is one thing, dear ones, to suffer for Christ's sake, it is quite another to suffer on account of my disobedience to God. The Father does not want us to suffer because of disobedience, but if we [illegible] along with the Christ, we can [illegible] rejoice. My letter is getting longer than I expected. I wish you all a happy new year, and may you be found of him in peace when he comes.

Your brother.

M. T. Aslakson.

Illinois.

Dear brethren in Christ:

Another Christmas will soon be here. Time hastens on, the night is far spent and the day of deliverance is at hand. Now is our salvation nearer than when we believed. Soon, if faithful, we will hear Jesus say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And then will we enter upon that life that will never end. May we not forget that this is a life of toil and suffering but the promise is, "If we suffer with him we shall also reign with him." Paul exhorts us, To fight the fight of faith and lay hold on everlasting life. The promises will be fulfilled, because he is faithful who has promised. The Bible reveals to us a blessed hope for the Christian, a hope which serves as an anchor for the soul both sure and steadfast, and enters into that within the vail, whither Jesus our forerunner has for us entered, there to act as high priest having obtained eternal redemption for us, and will soon appear the second time without a sin offering, to the salvation of all who are looking for him and who love his appearing. It will be a blessed thing to receive that crown of glory that will not fade away. Let us remember it is for them who overcome. Seeing we are looking for that blessed hope, let us be diligent that we may be found of him in peace without spot and blameless, ever looking unto Jesus, who is the author and finisher of our faith and who for the joy placed before him endured the cross, despising the shame and overcame, and is set down with the Father in his throne, and the promise is if we overcome we will be permitted to sit with him in his throne, when he comes to reign in justice and righteousness in the earth. May we all try to overcome.

P. H. Bouk.

Canada.

Dear ones of like precious faith:

I still am looking, earnestly desiring, the appearing of the dear Savior, and praying every day Thy kingdom come. Although rather isolated and afflicted, yet I am rich in faith. I love to read The Restitution, and see what is said relating to the return of the Master. I am 83 years old.

Yours in the gospel hope.

John T. Oney.

Pennsylvania.

Dear brothers and sisters:

If you want the best things to feast on, not limited, and the best investment plan ever offered, endorsed to you as a partner, and profits are immense and no money wanted, see him at once. He said, "Blessed are the meek for they shall inherit the earth." Therefore sanctify the Lord God in your hearts, for a feast in hope of glory; for it is your Father's good pleasure to give you the kingdom. Fear not little flock; keep your lights trimmed and burning yet a little while, he will come and save you, be ye therefore ready. No heathen mythology, capital and labor antagonism, or monopolies in coal, oil, or other fields of the industrial kingdom of Christ. Then one will plant and not another do the eating, all tears will be abolished. Faith works by love in which Christ offers us absolute freedom. All that soweth to the [illegible] corrupting and no- [illegible] ownership of all the [illegible] the rivers to the ends of [illegible]. O cheer up feeble ones, [illegible] in heart shall see God. The [illegible] shall inherit the earth, and [illegible] delight themselves in the abundance of peace and their inheritance shall be forever. Dear ones feast in humility, so that in his own pleasure all faithful ones will be exalted by favor to inherit the kingdom (this earth) prepared like the garden of Eden. Christ's kingdom will abide forever; Let us rejoice evermore. Pray without ceasing and in every thing give thanks; for this is the will of God in Christ Jesus, concerning you.

J. L. Caylor.

Texas.

Editor Restitution:

I would like to say to the loved ones of like precious faith, that as the time for our love feast is at hand, I hope that all will speak a few words of cheer. Although my few lines may not encourage any one, yet I feel that I improve this opportunity and [illegible] year is almost [illegible] a new year will soon be here, [illegible] uncertain and death claims its victims, we may never have another chance to write a few lines for our loved paper. How anxious we are every week for it to come, and we find so much to encourage us to press on until the Savior comes. Dear brothers and sisters are we all watching and waiting for him? I can say, for one, that I am longing for him to come, for then we will have righteous rule and sin and wickedness will be no more. Righteousness will cover the earth as the waters cover the face of the mighty deep, and none shall say, Know ye the Lord, for all shall know him. Then sickness, sorrow pain and death will be felt and feared no more. My health is very poor and often when lying on my bed and can not sleep, I think of the passage in Matt. xi. 28, "Come unto me all ye that are weary and heavy laden, and I will give rest." We can rest now on the promises, but when the Savior comes, if we are found with the wedding garment on, we will enjoy the everlasting rest which is prepared for those that love his appearing. May God grant that each one of us who has named the name of Christ may be prepared to meet in that kingdom where there will be no more parting.

Wishing you all a Happy New Year, I am your Sister in Christ.

M. A. Calder.

California.

To the Household of Faith:

As it is again time for us to enjoy our love feast, let us not be backward in giving in our testimony, as children of one family, and all having the same hope, and all built on the same sure Word of promise recorded in the Book divine. This makes our hope both sure and steadfast, and as another year has rolled around since our love feast table was so bountifully spread, I hope we will again be feasted with the bread which cometh down from heaven, which if we eat thereof we shall never die. I will say that as a church we have much to be thankful for; and nothing strange has happened us more than is common among men, and we are glad to say that we have been visited by several of our able speakers during the past year, and their labor of love has proved very edifying to us as students of the Word of life, and as we have not a regular pastor we are very thankful that the Lord has put it in the hearts of his ministers to visit us and hold forth the Word of life, which teaches us to lay ourselves of all ungodliness and worldly lusts, and to lay aside every [illegible] sin, and the sin which doth so [illegible] run the race that [illegible] looking unto Jesus, who is the author and finisher of our faith. Brethren and sisters, let us all so run that we may obtain a crown of life that fadeth not away, which the Lord the righteous Judge shall give at that day, to them who by patient continuance in well doing, hold out faithful to the end of the Christian race. May we all contribute our best Christmas gifts to the King of kings and Lord of lords. Let us present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. Rom. xii. 1.

Your sister in hope of eternal life.

Sarah F. Morgan.

Virginia.

Household of the One Faith:

The time for our annual greeting is here. Last year about this time we had the same privilege, and now the unknown is known. Day by day the year 1903 passed by, and we are about to begin another. Looking back over the year my heart is lifted up in thanksgiving, for the blessings which have followed the efforts of our little band in Salem. We began the year determined to spread the good news of the kingdom, and life only in Christ. There were many obstacles, every inch of ground has been contended for, but we have been strengthened and built up in our most holy faith, adding the much needed courage. The Conference we all know resulted in our earnest, able Brother Neill being kept in the field, and his amiable wife ably and successfully occupying the pulpit here. We gladly recommend Brother and Sister Neill to the brethren scattered abroad as valuable workers in the cause of our blessed Master. Our little band has again been visited by the grim monster death. Our dear Sister Knowles, strong faith and courage surmounted every obstacle. She could truly say with the apostle, "I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." The vacancy in our household is filled by this blessed hope, and may each of us endure to the end, and obtain with her that "crown lawfully won," that glorious inheritance in that land where none of the inhabitants shall say, "I am sick." Glad day may it soon come.

Nancy Barber.

Ohio.

Hindrances.

There are ever hindrances in the way of the work of God, and if we are to do that work we must be prepared to meet with obstacles on every hand. And as Satan is wise to hinder the work of the Lord, we must be wise to carry it forward. There is constant need of patient, persistent planning, contriving, and laboring, to accomplish the things God has given us to do. If we are easily rebuffed, if we are faint-hearted, if we are discouraged, then we may be sure that Satan will spare no pains to interrupt the work; but if we are strong in faith, unwearied in effort, and constant in our patient labor, we shall find ourselves more than conquerors.

Success is a duty; we are commanded to "be not overcome of evil, but overcome evil with good." If one way is blocked we must take another; if one path is closed we must turn and look toward that which is open; if the stream is dammed it must turn aside from the obstruction and find a channel round it; and so day by day taking fresh courage and gaining fresh expedience, we must finish that which God has given us to do.

Our time for working here is short and if we allow ourselves to be baffled and defeated, if we abandon our work because of obstacles or allow it to be perverted and demoralized by compromises, then our lives will be failures and our labor will be in vain. But if we push forward, and use all skill and energy and effort to accomplish that which God has given us to do, he will give us greater wisdom than our adversaries possess, he will stand by us to accomplish the work that he has set before us. (God help us to be workers together with him, "steadfast, unmovable, abounding in the work of the Lord."—*H. L. H.*

Signs of Life.

Men carry unconscious signs of their life about them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel, bear signs of being workmen and of their work. One need not see a merry face or a sad one whether it had come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art from the orchard;" if with hand fulls of wild flowers, "Thou are from the fields;" if one's garment smell of mingled odors we say, "Thou hast walked in a garden." But now much more, if one hath seen God, hath had converse of hope and love, and hath walked in the heavenly way, should he carry in his eye, his words and his perfumed raiment the sacred tokens of Divine intercourse!—*Parish Visitor.*

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

The Power of a "No."

The most tremendous word in the English language is the short yet mighty word No. It has been the pivot on which innumerable destinies have turned for this world and the next. Spoken at the right moment, it has saved multitudes from disgrace, from ruin. The splendid career of Joseph turned on the prompt "no," spoken at the very nick of time. Had he stopped to parley with that wanton woman (as too many young men stop to talk with a bright-eyed temptress in the street), he would have been lost. "How can I do this great wickedness and sin against God?" saved him from the dizzy edge of the precipice. Daniel might easily have said to himself, "Oh, everybody about the court here drinks wine and lives high on the king's meat. I do not want to be thought queer or Puritanical." He dared to be singular. At the end of two weeks he had a cleaner countenance and a sweeter breath than any of the fast livers in the palace. "So did not I," was the motto of this sturdy young teetotaler. If he had yielded to the current of temptation, and drifted with it, we never should have heard of such a man as Daniel. All the people who make a marked success in life and who achieve any good work for God are the people who are not ashamed to be thought singular. The man who runs with the crowd counts for nothing. It is when he turns about and faces the multitude who are rushing on to do evil, that he commands every eye. Then by bold protest he may "put a thousand to flight." So the young monk, Luther, turned about and faced the hosts of the Papacy. His heroic "No," nailed up on the church door of Wittenberg, aroused Europe from its delusive and deadly dreams. Standing alone, he was reinforced by the Almighty.—*T. L. Cuyler.*

Good Interest.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now, if you can find any boy whom you can trust, who will take this money and pay you interest for it; you may lend it to him; and if you invest this wisely I'll increase your capital." When night came the banker said, "My son, how did you invest your money to-day?" "Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with." "You'll never make a business man in the world," said the banker; "business is business. But I will try you once more. Now, here is a dollar to invest; see how well you can do it." The boy laughed aloud and then explained: "My Sunday-school teacher said giving to the poor was the lending to the Lord; and she said he would return to us double; but I did not think he would do it so quick."—*James R. White.*

A Paying Institution.

Among all of Uncle Sam's projects, there is no department which is, proportionately, as great a source of income as the Patent Office, and yet, at the same time, no branch of the Government owes its origin to a more beneficent purpose. In the earliest days of the colonies the now proverbial Yankee proclivity for invention was recognized as a possibly important factor in the improvement of conditions in the New World, and when the colonists had secured the right to enact laws for their own government this question was one of the first to be considered. President Washington, in his first address to Congress, 1790, called attention to the matter and urged the expediency of giving effectual encouragement to the exertions of skill and genius in the production of new and useful inventions, and from this suggestion came the present American patent system, which, as one writer on international law has said, "is generally recognized by the most profound students of our institutions, both at home and abroad, to have contributed more than any other one thing to the pre-eminence of this country in the industrial arts and in manufactures." It is only within the archives of the Patent Office that one is able to obtain anything like a correct idea of the wide range of the inventive ingenuity of the American people; for up to the present time nearly seven hundred thousand patents have been issued, while the receipts of the department are so much greater than its expenditures that the balance in the Treasury on account of the patent fund now exceeds five million dollars. —*Collier's Weekly.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

A Christmas Gift.

"What would you like for a Christmas gift, mother dear?"
Said my only boy C——. Then at heart I drew near,
And answered, "I would like one that will last 'Till memory and years are all in the past."

You wonder, you say, what this gift shall be?
Well, wait till I write, thus you ever can see.
A boy—ay, a man—with face true and serene,
So nothing, save right and love can within that heart teem,
With true manly courage, who never would dare
Do a deed unbecoming, whenever or where.

A boy, obedient and thoughtful, good-natured and pure,
Who can all the day long just praises secure.
One thankful for mercies, not forgetting man's man's fall,
Or that the heavenly Father sent salvation for all.

In the hearts of all mothers who their boys truly love,
Will this gift, realized, be as treasures above.
Such boys are worth millions of gifts, so to say,
Since each deed is a blessing in the home, every day.

E. R. B.

Selected.

Personal Effort.

This is the age of associations; individual effort is in a large manner superseded by corporated action. We do nearly all our good by Committees and Societies. Many, feeling unable altogether to escape from the responsibility of doing something for the cause of Christ, pay others to act as their substitutes; and thus organizations are necessitated to accomplish mechanically, as it were, what can only be done effectually by individual effort. Such organizations no doubt accomplish a vast amount of good, and it is not easy to see how, in the present state of society, they could safely be abolished; but it must be acknowledged by all who thought deeply on the subject, that Christian work has been too exclusively directed into this channel, and that it would be well if, along with this concerted action, there were more of spontaneous and intelligent individual exertion. What the world needs more than anything else—more than the gifts of money, rules, speeches, theories, organizations—is the revival of personal agency; the touch of a hand, the glance of an eye, the tone of a voice, the sympathy of warm, loving hearts, charged with all healing influences, to sow the desolate wilderness thickly with the good seed of the kingdom. We wish the sower to go forth alone, and, by individual contact with the evil of the world, to remedy it by the influence of personal faith any living love. Like Elijah, we want the servant of Christ to lay his own living body, through sympathy, upon the dead body of suffering and sin; and thus, by imparting warmth to it, prepare it for restoration to spiritual life. Like a greater than Elijah, who identified himself with the outcasts of society, and said, "Zaccheus, come down, for to-day I must abide at thy house," we want every Christian, who is a debtor to all men, to go home with the poor and the ignorant, and make their trials his own, that thus he may truly relieve and bless them. It is required that there should be a real crucifixion of the flesh in the blessed labors of the cross. Such sowing would do far more good than any other agency. He that sows and he that reaps, in such a case, would rejoice together in the harvest. 1 Cor. iii. 8; xv. 58; xii. 7-11.

There are always those who wrap their talent for service in the napkin of not-worth-while. They feel that they could not do much because their ability is so small, and, therefore, they do not try to do anything. They suppose that they are practicing the much-praised virtue of humility, while really they are evading duty and responsibility and thus incurring blame and guilt. The truth is, no one however small his ability, need live uselessly. God bestows no talents which he means to be wrapped up in napkins of any kind. Of course, we cannot give what we have not. But we should give always what we have. We are never to say, "There is no use in my giving, for I have so little. In can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible for only what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it we shall not only lose it in the end, but also shall incur the penalty of uselessness. —*J. R. Miller D. D.*

Please do not forget our financial needs.

Chasing Lies.

A lie is a bad thing to run at large. It damages, ravages and devours. More poisonous than a serpent, it often ruins not only health but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but a man of truth is under no obligation to chase and catch other people's lies. Suppose some man or a dozen men send forth a falsehood about me, am I obliged to spend my days and years chasing it and contradicting it? By no means. Let those that made it attend to their own work or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look well to his words and "refrain his tongue from evil, and his lips that they speak no guile."

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Indiana at St. Louis.

Near the great outdoor mining exhibit at the World's Fair, the handsome Indiana building will soon receive its finishing touches. This $40,000 structure in French renaissance is but part of Indiana's $200,000 representation at the greatest Exposition of the age. September 15th will be Indiana's Day at the World's Fair.

Many cities and towns on the Pennsylvania-Vandalia Lines in Indiana are within a few hours of the big Fair, which opens at St. Louis next April 30th. Forty-five of the ninety-two counties of Indiana are traversed by this railway system. A striking feature of the preparations for the Universal Exposition is the extension of St. Louis train service on the Pennsylvania-Vandalia. A recent addition is the World's Fair Express which leaves Richmond at 10.10 p. m., Indianapolis at midnight, reaching St. Louis in the morning. Other fast express trains for St. Louis leave Richmond at 4.45 a. m., 10.15 a. m., 1.25 p. m., and 10.10 p. m.; Indianapolis at 7 o'clock a. m., 12.15 noon, 3.30 p. m., and 15.25 at night. During the Exposition season from April to December, this service will be increased as occasions warrant.

Change of Time on the Pennsylvania.

Under new schedule taking effect on Nov 29, 1903, passenger trains will depart from Plymouth as follows.

Going West—5:10 a m daily, 5:54 a m daily extra fare train, 9:00 a m except Sunday, 1:28 p m daily, 6:08 p m daily. 2:10 p m daily except Sunday.

Going East—3:05 a m daily, 10:00 a m except Sunday, 3:30 p m daily, 5:40 p m daily, 6:55 p m except Sunday, 8:18 p m daily extra fare train, 9:47 p m daily.

For particular information inquire of J E Hanes Agent, Plymouth.

Low Fares to Oregon.

January 5th, 6th, 7th and 8th, excursion tickets to Portland Ore., account National Live Stock Association Meeting will be sold via Pennsylvania Lines. Particulars furnished upon application to Ticket Agents of Pennsylvania Lines.—Jan. 8.

WANTED—FAITHFUL PERSON TO TRAVEL for well established house in a few counties, calling on retail merchants and agents. Local territory. Salary $20.00 per week with expenses additional, all payable in cash each week. Money for expenses advanced. Position permanent. Business successful and rushing. Standard House, 330 Dearborn St., Chicago—12.

The Overland Limited, solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

POST-OFFICE ITEMS.

Persons requesting their address may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W.L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
G. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 261, Rochester, Ind.
J. T. Prime Sr, Oxford. Neb.
A. J. Eychaner, Box 254 Tampa Fla.
D. L. Kean, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawk'e, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, r 6
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stefa, Fresno, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 11, Burton Grand Rapids, Mich.
R. S. Dwigging, Oneida [illegible]
D. T. Halstead, [illegible]
C. F. Graham, Box 11, Waynesville, Ill.
Wm. Cole, Jefferson, Ore.
W. F. Cordill, 320 W Lasalle South Bend, Ind.
O. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 10 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Cutteras, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Fremont Cal
A W Darby Canton Kan
J W Dellenbaugh Avery Okla
A Draw Tioga Pa
Sarah F Morgan Brownstown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
G T Wilde Dover Min.
W J Seamans Burnville Ark
D C Robinson Rt 2 Mt Vernon O
N D Titchenal Wenatchee Wash
J Raleigh Malvern Ark
T J Daniel Magazine Ark
H M Williams Ashton Kan
F R Stees Poland Arizona

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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To brethren in Florida.

We are now living temporarily at Tampa, Florida. If there are any brethren living near I would like to form your acquaintence, and if practical to hold meetings, and ask you to write to me, addressing Box 255 Tampa, Florida.

Yours in the gospel work and hope.
A. J. EYCHANER.

VANDALIA LINE
TIME TABLE.
In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily,	For South Bend	11:59am
No. 20	" Ex. Sun, "	6:45pm
No. 26,	" " "	10:09pm

GOING SOUTH.

No. 21, Ex Sun.	For Terre Haute	5:35a m
No. 7,	" " " "	11:40pm
No. 13, daily,		6:15pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St Louis Mo

Vandalia Line Plans.

Preliminary matters for the satisfactory transportation of World's Fair visitors to St. Louis within a few months and new passenger conveniences were arranged at the recent conference of General Passenger Agent E. A. Ford, with officials of the Passenger and Operating Department of the Vandalia-Pennsylvania Lines. The provisions made for the World's Fair thousands insure the most [illegible] service. The transportation facilities meet the problem of traffic requirements and make the Vandalia-Pennsylvania masters of the situation. There will be no traffic congestion on the Vandalia-Pennsylvania system. It is a period of extraordinary expenditure in making the Vandalia-Pennsylvania the straighest as well as the shortest route between the East and the West. The sum to be expended on further improvements equals the military and naval expenditures of the United States immediately before the war with Spain.

In time for the holiday traffic before the close of the year and four months in advance of the St. Louis Exposition the increased track facilities of the Vandalia-Pennsylvania Lines will be completed. Recently much new work was reviewed on the Pennsylvania Lines west of Pittsburgh, including the Vandalia. Much ballasting has been done to raise the different divisions to the high standard of roadbed required by the Pennsylvania System.

In addition to arranging the most satisfactory train service, the Vandalia-Pennsylvania officials decided upon innovations looking to the still greater convenience of the traveling public.

The standard vestibule coaches of the Pennsylvania System, which are in such great favor with the traveling public, are now in service on express trains Nos. 7 and 14 between St. Louis and New York. These coaches are electrically lighted and have comfortable, high-backed seats.

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"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John C. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now mee in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Sunday school, preaching at 11 o'clock by Walker Perrine. Prayer and social meeting Wednesday evening. Everybody invited to attend and bring your Bible. Meeting at the Hall. H. W. Patterson Elder, Anna Phillips, Secretary.

The Church of God at Ashland, Ohio, meet preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:-6.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O: where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W L Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. [illegible] B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30, R C Ralisback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Sociable meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine. Elders.

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The Restitution.

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Lend a Hand.

Are you sitting idle? still there's work to do;
In the Master's vineyard there's a place for you.
Be a faithful servant ever ready stand,
Where the Master calls you—lend a helping hand!

Is your voice now silent? there are songs to sing;
Praise and extol the storms, make his praises ring!
Till the plains are watered over sea and land,
Reaching up to heaven—lend a helping hand!

Are your prayers no longer reach the throne of grace,
Asking that some wanderer might his steps retrace?
Earnest prayer may keep him from the sinking sand,
Yours today may save him—lend a helping hand.

—J. H. Markey.

Communicated.

Lord of the Sabbath.

Bro. Eychaner requests some "who have been long in the way" to give an exposition of Mark ii. 27, 28, "And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath."

I respond to the request, not being unaware that others could do it more satisfactorily, but simply because I "have been long in the way"—50 years.

This quotation is part of the answer of Jesus to the criticism of the Scribes and Pharisees. He ate with the publicans and sinners (v. 16). His disciples did not fast (v. 18). He replied, It would not do to put new wine into old bottles i. e. put the new dispensation into the old law. His disciples going with him through the fields on the Sabbath day plucked the ears of corn (v. 23) whereupon the Pharisees accused him of breaking the law. The quotation under consideration (vs. 27 and 28) is the main point in his answer to the accusation. Let us then consider how or in what way his answer contains a vindication of himself touching the law of the Sabbath. "The Sabbath was made for man." How could this statement prove a vindication of his action? That depends upon what man is indicated, for (on account of) whom it was made. I suppose that Brother Eychaner as well as most others is fully aware that the Common Version omits the definite article the, preceding the word man, as given in the original (see Diaglott). Hence if the man indicated was the first Adam (generic his posterity), then there would be not even a show of vindication for his action, but quite a justification of his accusers. But if the man indicated was the man Christ Jesus, then the vindication is complete, because he was not made for the Sabbath (day of rest) but the rest day for (on account of) him. Therefore he was Lord of that day. He is its Lord, Governor and Controler. It belongs to him. It is the Lord's day. It belongs to the Son Man. The first Adam was not the Son of Man, not even a Son of Man. Sabbath means rest, cessation from work previously done. The 27th verse lays down the proposition. For man it was made (ordered). From this premise, Jesus says, v. 28. Therefore the Son of Man is Lord also of the Sabbath. Is not the conclusion from the premise clearly logical, as well as truthful in every way? Only to the mind having no fuller conception of the purpose of God in ordaining a rest day (Sabbath) for his people, than to think he simply blessed—sanctified—one day out of every week to cease from work and keep holy for all time, would it be possible not to see the logic of his conclusion. But as soon as that one should learn the fact, that the 7th day Sabbath was only a type—shadow—leading to something far greater in Christ, then he would not fail to see the sublime logic of Christ's conclusion. If the seventh day was a type or shadow, then when the antetype of that typified has been reached, there is no more use for the type. When we follow the shadow to find the substance that cast it, we find that substance when we arrive at the end of the shadow, then we no longer follow the shadow. But do you ask, Was the seventh day Sabbath only a shadow of which Christ is the substance? So saith the Word, see Col. ii. 14-17 where we are told that certain ordinances are blotted out, taken out of the way—nailed to the cross—their life ended. Enumerating them—as in meat, drink, holy day, new moon, or of the Sabbath (days supplied). Why taken out of the way? Why come to an end? Answer, which (things) are a shadow of things to come; but the body (substance) is of Christ. There was a vail over the mind of those under the law, they could not see the end of the law, not perceiving that Christ was the end of the law for righteousness to every one that believeth." Rom. x. Not seeing the foreshadowed rest was in and through Christ, notwithstanding the gospel—glad tidings of this rest in Christ was preached to them (Heb. iv. 2) as well as unto us. It did not profit them, not being mixed with faith in them that heard it. Therefore (verse 6) it remains that some must enter therein, (or the promise would fail) who then will enter into his rest? 3rd verse, For we which have believed do enter into rest, as he said.....4th ver., For he spake.....of the seventh day on this wise, and God did rest the seventh day from all his works and in this place again, if they shall enter into my rest. 9th verse, There remaineth therefore a rest (or keeping of a Sabbath—margin) to the people of God. Why? 10th verse, For he is entered into his rest, he also hath ceased from his own works as God did from his. God did not cease from all work on the seventh day, but from all his work which God created and made, or perhaps more literal as the margin, created, to make. Gen. ii. 3. Jesus said, My Father worketh hitherto and I work (Jno. v. 17) so those coming into the rest in Christ through faith, cease from their works, and do the work of Christ assigned them. They take his yoke upon them, learn of him who is meek and lowly of heart and find rest to their souls (selves) (Matt. xi. 29) and thus resting in him who is the way, will be led by him onward to the fulness of the glad day of promised rest, when the meek shall inherit the earth and delight themselves in the abundance of peace, when God's will shall be done in earth as it is now done in heaven. "Arise, O Lord, into thy rest." Psa. cxxxii. 8.

Like Bro. Eychaner I do not remember of hearing these verses discussed or decided upon in any way, yet I feel pretty confident, from converse with brethren along the way, that the foregoing exposition (at least in the main) is expressive of the general understanding. If this be notso, it is at least expressive of my own understanding of the matter. May we all through our leader safely reach the final day of promised rest. Let us strive to enter therein.

D. T. HALSTEAD.

Peace on Earth and Good Will to Men.

"Glory to God in the highest, and on earth peace, good will toward men." Lu. ii. 14. Such is the declaration of the heavenly host that accompanied the angel, that made known to the shepherds the birth of Israel's future King, the knowledge of whose coming as the Seed of the woman to bruise the head of the serpent—has cheered the faithful, from the days of righteous Abel to the present time. By the reading of the writings of the prophets comes to us the knowledge, that it is God's purpose that through this man—his Anointed—shall come like a flowing stream, his choicest blessings to not only his saints, but to all the inhabitants of the earth. Therefore the rejoicing, and the giving of presents every Christmas in commemoration of God's great gift to mankind. He who is rich in mercy hath raised up his saints to sit in heavenly places in Christ Jesus, "That in the ages to come he might show the exceeding riches of his grace in kindness toward us, through Christ Jesus." Eph. ii. 7. To us as the associates of his Son, in blessing the nations of the earth, in causing them to cease from the selfish ambition that is wasting their resources, and causing the misery and the poverty of the present and the anxious uncertainty of those in the heavenlies. His kindnesses toward the nations will be manifest when he causes the stone cut out of the mountain to overturn the present rulers. When he shall speak peace to the nations, and shall cause righteousness to be exalted to the place of power in all the earth. Then shall come to pass the good things that are written. "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness." Psa. lxxii. 2-3, "And the effect of righteousness shall be peace and assurance forever." Courage brethren, not one of the good things promised has failed, and as sure as God lives never will. And it seems safe to say, that we are living in the last half of the last century of Gentile times. Therefore rejoice for the coming of the Master is near.

GEO. FRANCIS.

Annual Love Feast Letters.

New Year's greeting to those of like faith:

We have reached the end of another year. Looking back upon the closing book, can we as God's stewards recall from its pages any acts of love characterized by thoughtful kindness, words fitly spoken to the weak or erring, strength given to the faltering, food to the hungry, clothes to the needy? Have we by God's help started a soul upon the road of life, have we been honest in the payment of all debts, (our subscription to THE RESTITUTION included) are we ready to forgive every real or imaginary wrong done and to make our transgressions to others right? Can we bury self and be willing by so doing to present our bodies a living sacrifice? God has committed great things to our care and will hold us responsible for our opportunities. Our true calling is to persuade people to accept Christ. We have no time to waste with uncertain questions, which gender to strife and bring discord among brethren, keep the main track and let side issues alone. These questions which have been under discussion for forty or fifty years, and as far as we can see are no nearer a settlement than they were then, and never been the means of bringing one sinner to Christ or making one soul wiser or better. The gospel still remains as of old. "The power of God unto salvation." Let us preach it in its simplicity, and God will give the increase. God wants workers not idlers, which will we be?

B. W. & M. A. WOODWARD.

Editor Restitution:

I see my time has expired, so send a draft for another year, $1.50. I could not do without it, it is so much help, as I am away from church and only three of us to talk of our hope and of the same belief. Others will not listen to the Bible as it reads. I am very lonely this winter, I buried my husband a few weeks ago and am living entirely alone and I get comfort and help from the dear RESTITUTION. My prayer is that it may alway be a visitor at my home. I am making progress in the truth and hope to more in the year to come. Hope to be able to do more for the spread of the Word, wishing you much success and a happy new year.

Yours in the one faith and hope and baptism.

ELLEN A. TRUBY.

Indiana.

Dear Restitution:

I thought I must write a few lines to let all the dear brothers and sisters know my whereabouts. I live in Vernon County, Missouri, nine miles south of Nevada. I still preach the same gospel of the kingdom that all the prophets and Jesus and the apostles did preach, the gospel of the kingdom. Its location is near the center of the earth, Jerusalem is the place that Jesus' feet will touch when he comes the second time. Dear ones, my race is nearly run, 73 years of my life is in the past. I am still preaching some. Gentile times are nearly to a close. Go on, dear ones, you have the one gospel faith, a few more trials and the crown is ours.

C. W. HERRON.

Missouri.

Dear brothers and sisters:

The time for our love feast is nearly here, so I will hasten to let all know that husband and I are still serving the Lord and living closer to the commandments every day we live. We ask an interest in all your prayers, that we will live faithful till death, and the crown will be ours. So I will close, wishing you all a happy Christmas and new years.

Your sister in Christ.

AMANDA J. HERRON.

Missouri.

Brothers and sisters:

I will write some verses for THE RESTITUTION, Col. i. and ii., "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work of God, giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven whereof I Paul am made a minister." Chapter ii., "For though I be absent in flesh, yet am I with you in the Spirit, joying and beholding your order and steadfastness of your faith in Christ, buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Thessalonians iv., "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him, for this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord, wherefore comfort one another with these words."

We ask the brothers and sisters to pray for us that we may prove faithful unto the end. Your sister in Christ.

JULIA STINGLEY.

Indiana.

Dear ones.

The greetings of Christians should not be yearly, but one continuous flow to one another in thankfulness and love to Jesus that we are nearing the border land of Canaan, another year nearer home. The gleams from the morning Star are softly falling across Judea's plains and the Rose of Sharon is putting forth, which tell us that eternal spring with its buds of joy and blossoms of peace will soon bedeck the hills and vales that so long in waste have lain. And the fountains that so long been dried up will burst forth and bubble over with eternal delight and sparkle in the sun light of the King of kings. Israel's leaves of prophetic fulfilment are putting forth and soon all the trees will unfold in the forest of God's truth; truly we are nearing the land where tries and sorrows will give place to joy and everlasting delight. Would we were there when the loved of all ages would meet in Canaan, blest Canaan. And while we tarry and wait for the coming of the Savior, let our greetings flow continuously in love and blessings to one another, sharing the sorrows and trials, and praying "Come Jesus and come quickly."

A. J. DAVIS & MOTHER.

Oklahoma.

Dear Restitution:

The Church in Salem, gladly report that during Brother Neill's absence the cause here did not suffer, as his wife [illegible] successfully filled his place with the exception of two services, the 5th and the 27th, their son, our Brother George Neill, spoke for us much to the satisfaction of all present. Our Church in Salem unite in saying, God bless the dear, young brother who has the courage to speak the truth as it is in Jesus. We say to him and all young men of like precious faith, add to your faith, virtue, (courage.)

Our young Brother and many others with him should be encouraged to work for our Master. Urge our young men to speak and thus improve their talents. It is necessary to add all the Christian graces, and then the much needed courage. No doubt there are talents buried for want of opportunities. All who publicly proclaim the truth have their first sermon to preach.

To the household we say, encourage our young men to actual service, and charge them as Paul did Timothy, "Before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. Preach the Word." And with him say, "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." This means much and can not be done without much effort. The apostle knew this and was very explicit saying, "Exercise thyself unto godliness," "We will now obtain it without the most diligent exercise. Bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." And now may the "God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ."

NANCY BARBER.

Dear Brothers and Sisters:

After some delay I will write a few lines for the grand feast we have been enjoying about this time and later on. I am glad to hear so many testifying to the things concerning the kingdom and name of the Christ. It appears to me that the truth is much brighter and plainer as I read the blessed Bible and the sermons we get through THE RESTITUTION. We need godliness to stand firm and defend the truth, never tiring till the victory is won. Brothers and Sisters pray for me that I may attain to the resurrection of life.

Your Sister, hoping to meet you all in the kingdom.

SARAH BOWMAN.

Iowa.

Dear brothers and sisters:

I am stronger than ever in the truth of the gospel of the kingdom, for it is powerful and plainly written in the word of God; too plain to be misunderstood; and it reveals to us a hope that this world of mankind knows nothing about in their darkness concerning the teaching of Christ and the apostles; for darkness has covered the earth and gross darkness the people; and yet, the light of God's Word is before them. O how my soul is pained to see and hear the blindness of the people concerning the hope the gospel has given us, and yet how can it be otherwise, when they never hear it preached or spoken by their blind guides. But God's people have a hope pointed out in the gospel of the kingdom, that is soul-cheering, and lifts us above the things of this world, and it is something tangible so that we may comprehend it. Thus, when we read, "God will wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, neither will there be any more pain, for the former things are passed away and he that sat upon the throne said,

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. Read PLYMOUTH, INDIANA, JAN. 13, 1904. NUMBER 2.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Behold I make all things new," who is this sitting on the throne? It is none other but the Lord Jesus; he is now come with the mansions all prepared. Now he says with authority, Behold, I make all things new. He is not a man of sorrows and acquainted with grief, but a King on his throne. Thus the hope of God's people is not a mysterious hope. Can we imagine anything more glorious than to be like Jesus when he reigns in righteousness, and [illegible] ment. Isa. xxxii. 1. Then the knowledge of the Lord will cover the earth as the waters cover the sea. Isa. xi. 9. Then the inhabitants will not say I am sick. Isa. xxxiii. 24. Paul says, I know in part; but then shall I know even as I am known. What a consolation this is, to know all the blessed in the kingdom; all the blood-washed throug; all that we read of in the Word of God; such as Abraham, Isaac and Jacob, and all the prophets. Have we not a blessed hope? God help us to be ready when the Lord comes.

C. P. ALGIRE.

New York.

Baptism.

With rejoicing I announce the addition of another member to our Dixon, Illinois household in the person of Sister Maude C. Blackburn. She only recently came in contact with the truth through the instrumentality of Sister Lily Filson, and has been an unceasing student of the Word. On Saturday evening, Dec. 19, she made application to the writer for baptism in the name of Jesus Christ. The request was for baptism at the earliest opportunity. Her faith was so strong and her determination so great that the cold weather and ice to the depth of eight inches on the river had no terror for her. Accordingly on Monday following another trip was made to Dixon and shortly after the noon hour we made our way to the river, and after making the necessary opening in the ice, we buried her there, to rise to walk in newness of life. Sister Blackburn is young and full of spirit and zeal. She will have her trials and she will need your prayers, brethren, to sustain her. May God bless her and help to remain faithful until the time of the crown giving.

S. J. LINDSAY.

Married.

On Christmas eve at the home of the bride's parents Brother and Sister Wm. Finney one half mile north of Scircleville, Ind., occurred the marriage of their daughter Orpha Le to Hugh Huffer. The ceremony was performed by J. S. Hatch in the presence of the near relatives of the bride and groom. On New Year's day guests numbering forty-five assembled at the home of the groom's parents in Scircleville, where a banquet was held in honor of the bride and groom who will shortly go to house keeping on a farm one and three-fourths miles north of Hillsburg, where they will be "at home" to their many friends. Hugh and Orpha are members of the one faith and are highly esteemed by all who know them. We feel assured that their implicit faith in and love for the cause they represent will carry them safely over the rough places in their life's journey. Our best wishes go with them in their journey, where we trust but few thorns will be found.

ALEX & AZORAH SCHOOCS.

Married at the residence of the bride's parents in Dutton, Dec. 30th, 1903, Miss Florence Gillett to Mr. Clarence Baker, Mrs. M. A. Woodward officiating. We with their many friends wish them much happiness in this present life, and that their hearts may be touched to serve God and gain a home in his kingdom.

M. A. WOODWARD.

We are conscious that our relation to Christ is not provisional and transient. Apart from him we can do nothing in the world; apart from him we are sure that we should be able to do nothing in the world to come. To whatever transcendent wisdom, strength, righteousness and blessedness we may rise, in the endless ages beyond death, all our perfection will be the manifestation of the infinite resources of Christ.—*R. W. Dale.*

The Restitution.

A. E. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 13, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1903 for 85.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

I rge some one near you to try it a ... Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward us our works are.

Space having been given to the love feast letters, some communications are delayed. We will give them attention soon.

No man is so greatly deceived as the man who is self-deceived. It is far easier to resist the sophistries of others than the sophistries of himself.

Latest dispatches indicate that we may expect hostilities to begin in the far east at anytime. Russia's reply to Japan does not satisfy, and there seems to be no way out but to try conclusions with the sword.

O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto ALL THY COMMANDMENTS." Psa. cxix. 5, 6. Clearly it is not safe to depend upon only strict obedience to commandments which are to our taste or liking, because they involve little or no suffering. They must be taken as they come; the bitter with the sweet. Obedience to one command gives no license to disobey another. We must not imagine that the Lord derives profit from obedience to his commands. It is due to him,—and even if we obey all his commands we are not profitable servants.

From the Franklin Grove, Ill., *Reporter*, we learn that Mrs. C. M. Secrist and her youngest daughter, June, aged eight years, were victims of the Iroquois fire at Chicago, Dec. 30, when nearly 600 people were killed. Mrs. Secrist was the daughter of our Sister, Mrs. Israel Zug, of Franklin Grove, and lived at Ravenwood, a suburb of Chicago, her husband being an employee of the Union Pacific R. R. This disaster has taken distress and mourning into many homes, and it is to be hoped that it will result in safeguards being made so that a repetition of it will not occur.

Brother P. Neill and wife are conducting a meeting at the Church at Salem, endeavoring to interest the people in the things that make for salvation. Brother Zilmer is holding meetings in the City of Chicago, at 274 Augusta St. Brother Austin is at work in a protracted effort at Argos, Ind., and Brother and Sister Woodward will continue the meeting that Brother Austin had started at Byron Center, Mich. We trust each of these meetings will prove of lasting benefit to many hearers. Sowing the seed is the work of men, and we are responsible for our part of it. The increase is in the hands of the Father, and we need not fear for results.

Did you ever stop to think that the dollar you handed the preacher paid him for the very hours of time he spent in studying up the discourse which decided the mind of your next door neighbor, and started him toward the kingdom? If you had not given that dollar the preacher could not have accomplished the part of the work. Perhaps, yes, quite likely, the dollar you pay to send this paper to your friend, will be the means of starting him on the road to the saint's abode. If you could be positively assured that it would do so, would you hold back the money? It cannot be definitely guaranteed to you, but this can be assured—YOUR part was done. It is our—*mine—your* privilege to sow. The increase is in God's hand; but He holds us responsible for our share in the work. Will he count your part well done?

"Take care of your disagreeable duties. Attend to these first. Never select the things that you want to do. Wherever you are, choose the disagreeable things. You will get your pay in manhood or womanhood. You can grow in no other way so fast. You may be angry with some shiftless one who is willing to put on you work that he or she ought to do; and you may feel that there is injustice in it; but you cannot afford to be unfaithful because some one else is.

Is Baptism Essential?

"To any one who has doubts as to the above question, we commend the following from an address by Mr. D. W. Jenkins, the pastor of a Glasgow congregation. Mr. Jenkins said, "No one had a right to ask if baptism was essential to salvation. The question meant that if baptism is essential to salvation, then I have to obey; but if it be not essential to salvation, I will please myself and not obey. ... shows a very poor and meagre idea of Christian obligation ... faith ... a cold and feeble love. He said he had now and again met men professing to love Jesus Christ, and who did really love and believe in him, uttering words like these. Their Christianity rested on self interest. They would simply obey this command or the other command so far as it would save them. The fundamental idea of the salvation of Jesus Christ was the consultation of the divine will, and the fundamental practice was full obedience to that will. If we were to *follow* Jesus Christ we have no right to *ask* what was essential to salvation, but what was the will of Jesus Christ. And Jesus Christ had commanded baptism."

Generally speaking, Mr. Jenkins takes safe ground, but there are two things that need correction. Mr. Jenkin's first words imply that a man can be a Christian before he has settled the point as to the essentiality of baptism. To this we demur. And secondly, he fails to show that baptism is only enjoined upon those who believe the things concerning the kingdom of God and the name of Jesus Christ, as illustrated practically in Acts viii. 12, and the reason *why* may be learned in Acts ii. 38, viz., remission of sins.

Annual Love Feast Letters.

Editor Restitution:

It seems that the year of 1903 has passed off quickly, our record for the year is made, and it seems that I, for one, have done but little. My wife and I are alone here now. My son and his wife have moved ten miles away, and they were both good singers. We miss them very much in our meetings. We had a good church here at White Cloud, Kansas, a few years ago, but they have all moved away, and now we are alone, but we still keep our meetings once a month. We still have a good audience. The young people assist very kindly in the singing. The result is left with our blessed Master. Other places are asking us to come over and help them. May we be able to do more the coming year. The times are truly wonderful. May you and I be ready for the great change dear brother and sister, when it comes. I love to read the many cheering words in the paper from week to week from those of like precious faith. May we all so live as to meet our dear Savior in peace. Wishing the paper and all its readers a happy New Year. Yours in hope.

J. F. Pierson.

Kansas.

Dear brethren and sisters:

We that hold to the one true faith and hope of the gospel are scattered people. It was so in the apostles' times, so we that are scattered, isolated from the body of the one true faith of God's believing children, let us hold up our heads, for redemption draweth near. Let us at the beginning of the new year arm ourselves with the Sword of the Spirit, the Word of God that liveth and abideth for ever. Let us go forward as bold soldiers of the cross, we have a mighty foe to face, the same foe the Lord and apostles had to face. Let us be faithful, trust in the mighty God of Israel, he will carry us through and give us the victory as he gave it to the believing children of Israel. Let us begin anew at the beginning of the year, let us take courage and fight the good fight of faith, and if we live to see this year pass out, that we can look back and say we have fought a good fight. I often think what is this professed world with all its divisions, man-made churches and man-made creeds. We are commanded to progress in the light and knowledge of the truth. When we examine these creeds we can see they have not made one step toward the light and knowledge of God's Word that is given to guide into truth. We are right in the last times of the going out of the present world, and the ushering of that world to come, wherein dwelleth righteousness. When that world is ushered in then that rest that Paul tells of, that yet remains for the people of God will be reached. The Lord said to the unbelieving, "Ye do err, not knowing the Scriptures, for they that are worthy to obtain that world and the resurrection from the dead, they neither marry nor are given in marriage, they are equal to the angels in heaven but the false teachers tell us they are equal with the angels when they die. All the faiths that have been predicted that would be taught in the last times as now being taught by this sectarian world. If there was no false doctrine ... it would make them ... false. Paul says, "If a man has ... ed of the good Word of God and the power of the world to come, if he should fall away or go back it is impossible to renew him again. O how many professors have no knowledge of that world to come, and the peace and reign of our Lord Jesus Christ on the earth. That peace and reign will commence when the prophet Isaiah's prediction will be fulfilled, Unto us a child is born a Son is given. That part of this prophecy was fulfilled when the Lord was born at Bethlehem. The remainder of that prophecy must yet be fulfilled, And the government shall be upon his shoulders, and his name shall be called wonderful counsellor, the mighty God, the everlasting Father, the Prince of peace, of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this when the Lord Jesus is seated upon his father David's throne at Mount Zion and Jerusalem. Then he will roar out of Zion, and utter his voice from Jerusalem. Then that peace that yet remains for God's believing children will be reached. Bless God for the hope of a righteous Ruler to be seated upon Zion to rule this earth in righteousness. Then the kingdoms of this world will become the kingdom of our Lord Jesus Christ, then he will show his kingly authority and the soul that will not hear him he will destroy from among the people. Then God's faithful children will be changed from mortal to immortal. Are we ready for the change? Let us at the beginning of the new year start out with renewed energy to show to a dying and perishing world that we have but the faith and hope that was once delivered to the saints that have been lost by the vain traditions of men, that we may live nearer to our God, that we may have eternal life hid with our God in Christ and when Christ who is our Savior shall appear, then is the promise to appear with him in glory. Not a promise this side of his coming to appear with him in glory. The Lord told his disciples to lay up a treasure in heaven, where rust and moth doth not corrupt. This treasure is eternal life laid up in Christ, and when Christ who is life appears then we will receive the treasure eternal life in Christ. Brothers and sisters, my desire is to start in with the new year with renewed energy. We have all got to appear before him who is coming to judge the quick and the dead at his appearing and kingdom. Now I will close this as the Editor requested short letters. O that we may be faithful as children of our God. Darkness is now covering the earth and gross darkness the people. O that God would be with us that we may be prepared when he comes to proclaim, Lo, this is our God, we have waited for him, he will own and bless.

From a lonely brother in Christ.

D. M. Cowardin.

Oklahoma.

Dear brethren:

Through reading The Restitution we become acquainted with the different churches and with many of the brethren, and as we hear of them through the love feast it seems like a family reunion. I hope we may have a hearty response this year. I watch with interest the events now impending—the immediate outcome no one can tell, but knowing as we do that the end of the age is nearing its close we can say with the poet, "We are living, we are dwelling in a grand and awful time. In an age on ages telling—when to be living is sublime." My hope is bright and I am seeking to be one of the overcomers. As I learn more about God—of his goodness and mercy—of his absolute justice—the more I love him and the dearer to me becomes the hope of a home in the kingdom. How we should treasure our hope and how careful we should be to do that which is pleasing in the sight of God. Let us be zealous, dear brethren, and watch. Yours in hope.

E. E. Groat.

California.

Dear Brother Underwood:

I crave a little space in your paper to let the dear brothers and sisters know that myself and aged wife are still living and poor in this world's goods but rich in faith. It is not our fault that we are so poor, we have been stolen out and robbed of most of our property when we were too old to work for more, and have lived up what was left. We hold no malice against those that broke us up. When we leave this world we will take as much ... We are not on sufferance, we have five children that are housekeepers that keep us shelter and bed. We have been able to keep our own medicine that we have to take all the time. This is the third year I have read the paper at some one else's expense. I will remit for the next year in January. I must close by asking some of our five talented brothers or sisters to get up a pamphlet painting the beauties of the new earth and the holy city as the inheritance of the saints, that may enlighten some outsider. In order not to expose my ignorance further I will close with love to the faithful, especially the isolated like myself.

John Temple.

Texas.

Dear Brothers and Sisters:

What is the record, when the bells toll out the closing hours of the dying year? We will have finished another chapter in our life's history. Our fellow-man is reading our history as we make it, and comparing our deeds with the high standard of him who hath called us to purity; and when the books in heaven are opened we will find the recording angel has been true and faithful in recording our deed whether known or unknown to our fellow man. As we look back over the pages we find many spots and stains that we would fain blot out, but that is beyond our power. The record is sealed and placed beyond our reach. The blessed Savior alone can cover up those filthy stains and sins against our fellow creatures, which are an abhorance to God. He gives rules by which the blackest stains may be blotted out. If we would have him to intercede for us we must strictly comply with his commands. Though it comes like refiner's fire or fuller's soap. If it costs a hand or an eye it must go, or we are not worthy to bear his holy name, and we have taken his name in vain. It will never do for the Christian to compare his record with that of the worldling. He is striving for nothing more than the pleasures of sin for a season, and tomorrow? he receives his just wages, which is death. We are striving for immortal life and an everlasting crown. "Except our righteousness exceeds that of the Pharisees we shall in no wise enter the kingdom of heaven." Why is it the world seems to recognize the awfulness of the sins of murder, theft, drunkenness and perjury, and yet pass lightly over the sin which God declares defiles his holy temple, and the offender "Will God destroy." How can there be so much idle and foolish jesting on a subject which is abominable to God, and he warns us that the gates of hell are at the end of the way, but "like as a Father pitieth his children, so the Lord pitieth them that fear him. He remembereth that we are dust." He says, "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him and to our God for he will abundantly pardon."

Sadie Skeels.

Kentucky.

Edit or Restitution:

In Dec. 23rd number of your paper, Brother Eychaner asks an exposition of Mark ii. 27, 28, to continually remind the believer and carry the mind to the eternal day of rest. The same as our memorial services every first day. "Do this until I come again." In the hurry and rush of life, one day out of seven to call a halt, and let the mind rest and go out to those promises of things not seen. The Son of Man will be Lord of that Sabbath, eternal day of rest.

Yours in true love of the truth.

R. L. Holman.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Russo-Japanese Crisis.

The man who judges things by weight, bulk and dollars may well wonder at Japanese temerity. To Japan, with her 147,000 square miles, the annexation of Korea with her 82,000 square miles means what the annexation of Mexico would to the United States. To Russia, with 8,666,000 square miles, it means less than Southern California to us.

Though Japan has only one-third the population of her rival, she publishes as many books every year; and, despite the concentration of her population, which permits of the wide circulation of her dailies, she publishes as many newspapers. The percentage of her people who can read and write is about equal to that of our own New England States. In schools and colleges she has 5,000,000 pupils and students, or one in every nine of the population, where Russia has only one in every thirty-five. In fact, Japan, with her 44,000,000 people, probably has more subjects who can read and write than Russia with her 140,000,000. The Russians have given nothing to mechanical progress, but have used its products, the railroad and the rifle, to carry them almost to the doorway of Peking. The reformation awakened in Japan the spirit of "benevolent assimilation," and a realization that she must have more room for her growing population or perish. In '94 and '95, thanks to modern methods, Japan occupied Korea and the Liaotung Peninsula, and had Pekin at her mercy, when Russia, France, and Germany stayed her hand.

Both nations, then, are borrowers. Their artillery, their men-of-war and their field telegraphs are no more a part of their own development than the Creusot guns, which pounded the British in South Africa, were of Boer civilization. Not since the Turks carved their way as far as the walls of Vienna, has an Oriental race presumed to meet a northern race on its own ground. Every bizarre element that appeals either to the ear or to the eye enters into those negotiations upon which depends the momentous question of whether the Pacific shall be a slav lake or not.—*Collier's Weekly.*

In the Orient.

Whatever happens in Asia, the Western world's attention must be bent upon that continent until its fate is settled. Every nation will want strong men henceforth as ambassadors in China and Japan, for, even since the cable and the newspaper have shorn the ambassador of power, his influence in crises is often vast. When Japan, after defeating China, was warned away from Korea by Russia, France, and Germany, she appealed, as a last hope, to England's Minister. Had he been a man of force, the course of Eastern history might have changed. He communicated with London, Lord Rosebury fell in with the other powers, and Japan's heart was broken. Had such a man as Mr. Chamberlain been either ambassador or prime minister, the outcome would hardly have been the same. Were Mr. Chamberlain prime minister today, England's position would probably have been more unmistakable from the first. His influence has apparently been felt, however indirectly, through his friend Mr. Balfour, who naturally inherited the hopeless Chinese policy of his uncle, but has undoubtedly received some stiffening from association with Mr. Chamberlain. The German emperor is in sympathy with his brother in divinity, the Czar. France occupies a hard position, allied to Russia and nourishing an entente with England. Our sympathies are unmistakable, and, although neutrality must be our initial policy, accident might bring us into participation in a general war at any moment. Meantime poor China, the general prize, looks on blankly, helpless, for the present, in outgrown modes. What the future holds for her we shall be long in knowing. Recent accounts tell of the gradual decay of Confucianism among the educated, due to the dawning sense that the Confucian classics are of small value from the commercial standpoint, and commerce today rules civilization, as well as war and peace. Nations fight for money gains, but they refrain from fighting because of the money cost; and education and industry become allies. Let China once begin to awake, as Japan has awakened, to the modern spirit, and the whole face of Asia may be changed. Today it is Russia against Japan. Yet a little while and the pieces of glass may make another picture in the swiftly changing Orient.—*Collier's Weekly.*

A Cut in Wages.

It is one of the hardest things an employer can do to reduce the wages of the employees. Often a business does not pay a profit, and in many instances he continues to pay wages until he is bankrupt, rather than discharge help, or encounter the dissatisfaction and complaining that would result from a reduction. He hopes, of course, that the tide may turn, and often hopes on until his fortunes are wrecked, and his business proves a failure.

On the other hand there are wealthy, grasping, greedy employers and corporations which screw down the employee to the lowest possible wages, that they may increase dividends and pile up wealth. Such persons need to learn the rough, hard ways of life and get acquainted with the realities of honest toil. A story ... of the family of Stollberg which ... important mines in the Hartz Mountains. Toward the end of the ... century the director of the mines ... paid a visit to the reigning count ... informed *him* that the income ... mines might be considerably augmented if the wages of the workmen were reduced—a reduction they could well submit to. The count there upon asked the director if he had ever performed similar work to these people, and the latter replying in the negative, the count said:

"Neither have I; therefore we will both of us try it."

"The count took up a wheelbarrow, the director a second, and both set to work and wheeled load after load for the space of an hour, the perspiration pouring from them in streams during the operation. At the end of the hour, Count Stollberg set his barrow down, and turning to the director asked what he thought of the affair now. Could they venture, after their experience, to reduce the men's wages? The director admitted that he had certainly no idea the work was so heavy, and accordingly it was decided to allow the men's wages to remain as before."—*H. L. H.*

Gathering Sunlight.

The test of our sunlight Christianity is adversity. It is a comparatively easy matter to smile when prosperity is smiling on us, but when the night comes upon us of some bitter loss, or the prison-house of some disappointed hope, then is the test of the shining qualities of our confidence and hope in God. I remember when in the clock business we had for sale what was called an illuminated clock. The dial to this clock was covered with a phosphorescent preparation, so that as it was left to stand in the sunlight during the day it would gather unto itself sufficient light to enable it to shine with an illuminated dial during the night. This is the secret of sunlight Christianity. If we would shine in the darkness of adversity, we must endure as seeing Him who is invisible. In much prayer and communion with God we must climb the mount of our transfiguration.—*H. F. Huse.*

Two solid through trains daily Chicago to California. Chicago, Union Pacific & North-Western Line.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs A L Tichenor	1 50
Mrs L B Chapman	1 50
W G Rothe	1 50
Sella Anderson	1 50
Mrs R H Cobbs	5 00
Matilda Woodbury	50
R S Cummings	3 00
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A E Renner	1 50
Mrs L W Cummins	50
A Sister in Christ	1 00
J F Carpenter	3 50
Jos Gardiner	1 50

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We need what is due us on subscriptions and trust ... who know themselves to be in arrears will remember us. We appreciate the favor

The Overland Limited, solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

Poetry.

Even So, Come, Lord Jesus.

Thou who from Olive's brow didst rise
In glorious triumph to the skies,
Before the rapt disciples' eyes,—
Lord Jesus, quickly come.
For thy appearing all things pray;
All nature sighs at thy delay;
Thy people cry, "No longer stay,
Lord Jesus, quickly come!"

Hear thou the whole creation's groan,
The burdened creature's plaintive moan,
The cry of deserts wild and lone;
"Lord Jesus, quickly come."
See signals of distress unfurled
By states on stormy billows hurled:
Thou Pole-star of a shipwrecked world,
Lord Jesus, quickly come.

Hark the fierce blast of war's alarms;
The battle's toll, the clash of arms;
Because Love's dearest charms,—
Lord Jesus, quickly come.
With once again up on the free
Its rest—and earth's tempestuous seas,
And all the waves, O Prince of Peace!
Lord Jesus, quickly come.

[illegible] by sin-Bind with garments torn,
[illegible] celestial radiance shorn,
[illegible] see now with watching worn,—
Lord Jesus, quickly come.
[illegible] pilgrims rest,
[illegible] struggles, fears, and agonies
[illegible] to thy deep sympathies:
Lord Jesus, quickly come.

[illegible] tides and sorrows only proved,
[illegible] beleaguered and oppressed,
How the strong pleas of her unrest,
Lord Jesus, quickly come,
Hope of the blood-bought, blood-washed host
Their only glory, joy, and boast,
Without thy advent all is lost;
Lord Jesus, quickly come.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

WHAT IS GOD'S BEST GIFT TO MAN?

First, what do we prize the most? We would all say life. This life we have now we got through Adam, and is so short and full of troubles, which comes from sin, is hardly worth prizing, but the eternal life which is without sin, is the life we should prize and be ever striving for. We read in 1 John v. 10, 11, He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. Then if life is what we prize most of all, and through God's Son Jesus Christ comes this life, surely his Son was God's best gift to man. In Romans vi. 23 is written, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." To whom promised? Jesus says in John v. 24, "Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." How to obtain this life. First, by believing that Christ died for us and through him we get eternal life and after believing, putting on Christ by baptism, as reads in Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ." Condition before putting on Christ, Rom. vi. 6, 17, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Condition *after* putting on Christ, Rom. vi. 12, 13, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourself unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." 2 Peter i. 5-8. "And beside this giving all diligence, add to your faith virtue; and to your virtue knowledge; and to your knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The reward for obedience, Rom. viii. 17, "And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Thanks be unto God for his unspeakable gift.

RUTH L. SMITH.

In response to Sister Whitehead's question as to why there is joy in every land at Christmas time, can only say a few words as space is limited. We celebrate Dec. 25th as our Lord's birthday, the day on which we were given a King, "A light to lighten the Gentiles and the glory of thy people Israel,"—a King who gave up his life that we through him might have eternal life and a place in the kingdom—a man who by his perfect example shows us clearly the way by which we can inherit the promises. A King, who arose on the third day after his burial, thereby giving us a resurrection from the dead. "For if the dead rise not, then is Christ not raised, and if we be not raised, then our faith is vain, and we are yet in our sins." A Man who is now a Mediator for us at the right hand of the Father. Had there not ought to be joy on the birthday of such a Man? And praise him, praise his holy name.

BROTHER ALLARD.

A SAVIOR WHICH IS CHRIST THE LORD.

While the shepherds were keeping watch over their flock by night an angel of the Lord came unto them and the glory of the Lord shone round about them, which caused them much fear. But the angel said unto them, "Fear not, for behold I bring thee glad tidings of great joy, which shall *be unto all people*. For unto you is born this day in the city of David, a Savior, which is Christ the Lord." These certainly were glad tidings of great joy, for that same Jesus afterwards saved his people from their sins. If it had not been for his birth we would still be in our sins, for he died on the cross in order to save us from our sins. How much he must have loved us *to die for us*. In him only can we obtain salvation, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. God exalted him to be a Savior in order to give repentance and forgiveness of sins and through him only can we obtain such. The name Christ signifies "King." Christ's mission as a Savior has been fulfilled but he is yet to be our King, which shall not come to pass until he comes to reign upon the earth.

MAUDE BUTTON.

PEACE ON EARTH.

While the shepherds were keeping watch over their flock by night an angel told them of Christ's birth and a multitude of the heavenly host stood with him, praising God and saying, Glory to God in the highest and on earth peace, good will toward men. Luke ii. 14. Christ was sent as a Savior to bring peace on the earth and save the people from their sins, but he was not accepted, and therefore there was no peace, but we must not think that there will be no peace, for if we read his Word we will find, that when he comes again with all his holy angels with him, he will then bring peace. Micah iv. 3. And he shall judge among many people and rebuke strong nations afar off. They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. And so shall peace reign forever on the earth.

ANNA ASLAKSEN.

GOOD WILL TOWARD MEN.

In the same country with Mary and Joseph were shepherds abiding in the field, keeping watch over their flock by night. And, lo! the angel of the Lord came upon them, and the glory of the Lord shone upon them. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." Christ was born and he lay in a manger in swaddling clothes. He was to establish peace on earth if the people would accept him for their King. There would also be good will toward men which means, treating men as you would have them treat you.

RUTH ASLAKSEN.

"And she shall bring forth a Son and thou shalt call his name Jesus; for he shall save his people from their sins." Matt. i. 21. Christmas time has come again, and with it the usual talk of giving presents to one another, and the thought of pleasure with it. But think of the one great Gift of our heavenly Father and no doubt the pleasure with it, to cause a Son to be born, that he may have the gift of power to "save his people from their sins." "And thou shalt call his name Jesus." The name Jesus means Savior. "Whosoever believeth in him should not perish, but have everlasting life." For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Here we see again God's great love in giving *the life of his only* begotten Son, that the world through him might live. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." We look for him coming for his saints and when his feet shall stand on the Mount of Olives. What a happy meeting that will be. A merry Christmas to you all. Your Sister in Christ.

JESSIE M. WILSON.

THE WISE MEN.

The wise men came from the east to Jerusalem to see Jesus which was born King of the Jews. In those days there was a very wicked king whose name was Herod, and wanted very badly to kill Jesus. And Herod called the wise men to him, and told them to go and see Jesus who was King of the Jews, and when they had found him, came *and told him so* he could go and worship him, but Herod only wanted to kill Jesus. And being warned in a dream by God the wise men turned aside and did not go back and tell Herod, but departed into their own country. As the wise men were traveling to Jerusalem to see Jesus there was a very bright star which directed their way. When they came into the house where Jesus was *and his mother* they fell down and worshiped him and presented their gift of gold and frankincense and myrrh. God told Joseph to take Mary and Jesus into Egypt, and so Joseph did what God told him, because Herod was killing all the children under two years old. When Herod was dead God told Joseph to bring them back into Judea and so they came back. When they came into Judea Herod's son was ruling, and still Joseph was afraid because he would kill Jesus to. So Joseph took Mary and Jesus and went into Egypt to stay.

THERESA BAKER.

THE STORY OF THE SHEPHERDS.

There were in the same country shepherds staying in the field watching over their flock at night. When an angel of the Lord came upon them, and the glory of God shone around them and they were afraid. The angel said, Fear not for I bring thee great joy and good tidings, which shall be to all the people. For unto us this day is born in the city of David a child, which is the Lord Jesus Christ. This shall be a sign to you. You will find this babe dressed in long clothes, lying in a manger. Suddenly there was a multitude of angels in the heavens, people praising the Lord, and saying, Glory to God in the highest and peace, good will toward men. And when the angels were going away from them to the heavens the shepherds said to one another, Now, let us go to Bethlehem and see this thing which is come to pass, which the Lord has made known to us. They came with great haste and found Mary and Joseph and the babe lying in the manger. When they had seen it they had made it known abroad and saying what was told them about the child. Every body that heard it thought about those things that were told them by the shepherds.

ALLEAN FALESHEE.

Selected.

World's Eyes on Far East.

In the Chicago *Tribune* for Jan. 10, appears the following:

All the civilized world realizes that underlying the diplomatic fencing bout is a far greater matter than the mere safeguarding of Russian interests in Corea or of Japanese interests in Manchuria. It is the universal recognition of this fact that makes every nation on earth follow the struggle with breathless attention. All feel instinctively that Japan is but the supernumerary in the drama. All divine that behind the scenes stands a far greater actor, stands the real protagonist, awaiting the right moment to step into the center of the stage.

No doubt exists as to the identity of that actor. It is England. The real issue, in fact, is not shall Russia or Japan dominate Corea, but this one: Shall England or Russia rule supreme in the far east?

Great Britain's policy of diplomatic opposition to Russian development has failed, and the time has come, apparently, when more energetic means are to be tried.

This decision on the part of England can cause no surprise to any one who has watched the steady advance Pacificwards of Russia and the extension of her influence in the far east. Little more remains for her to accomplish before she can enter upon the work of realizing her ambition to predominate in China—an ambition which England also nourishes. One or the other must fail. There is not room for both.

Once that step is successfully taken, the absorption of Corea will be Russia's sphere of control, and she has won the game. Her position is impregnable. Pekin is under her thumb and the whole of China lies at her mercy.

What effective opposition could England bring to bear against the designs upon the Chinese empire of a power firmly established in Corea, controling Manchuria, in possession of lines of communication that drain an immensely rich expanse of territory with unlimited resources to hand in the shape of a hardy, frugal, warlike population to aid with the prestige of victory that is an irresistible moral force with all Asiatics.

England could do nothing. It is her realization of the fact that makes one fear for the maintenance of peace. The success of Russia in the diplomatic negotiations now pending means more than triumph over Japan. It means immediate defeat of British aspiration in the far east.

When this fact is recognized it becomes easy to account for the provocative tone of the English press, which is in such curiously pronounced contrast to the "correct" attitude of the British government. It becomes easy to explain the hints that Great Britain *cannot and will not allow her ally*, Japan, to be crushed.

Either the quarrel is Japan's or it is England's. If it is Japan's and she chooses to go to war to settle the matter why should she not be "crushed" if Russia is more powerful? The fact is, England has far more at stake than Japan. Either the territorial expansion of Russia must be arrested definitely or England's aspirations after commercial supremacy in the far east must remain an unfulfilled dream.

Under the guise of a Russo-Japanese dispute, in short, the lion and the bear are preparing to grapple in a life or death struggle, and it is the dim perception of this that forces the world to follow the preliminary phases of the duel with such passionate interest.

England and Japan.

The treaty which England has with Japan provides, that if Japan is attacked by two enemies, England will come to its assistance, and it is said that this qualification enters into the treaty of alliance that France has made with Russia. Concerning this latter statement considerable doubt exists, for the *reason* that the terms of the alliance have never been made public, hence the conditions contained in it must be altogether subjects of conjecture. It does not appear probable, under any conceivable circumstances, that conditions will arise on the east coast of Asia which would bring England and France into war with each other. Their interests in each other are more natural and lively than the interest that either has in the well-being of its ally. While it may be said that a war between Japan and Russia might involve a point of national honor, and hence would be something lying outside of the range of the recent treaty of arbitration which the French and English governments have made with each other, it would be too much an instance of giving the word of promise to the ear and breaking it to the hope to have, through entangling alliances, a war break out between these two great powers almost before the ink had dried upon the agreement for arbitration signed by the two governments. More than this, the interest which France has in assisting Russia in its efforts at territorial extension is certainly remote. In the main the cause of France is much the same as our own—that is the desire must exist in France that the largest and freest opportunities for trade in China should be extended to all of the nations of the world, and for the immediate present this end would be better served by the maintenance of the Chinese empire than to have China become simply an appanage of Russia, or have a large part of the territory of that empire directly under Russian control.—*Boston Herald.*

The Sin of Exaggeration.

One of our exchanges has a long article on lying, and enumerates about every kind, except the lie of exaggeration.

To exaggerate is to make more out of a thing than is in it. This deceives, and hence is falsehood. So apparent is this that the oath required in our courts of justice is not only "to tell the truth, the whole truth," but also, "nothing but the truth."

There are two methods of this kind of lying. One is to overstate your own deeds and goodness, and the other is to understate facts concerning others whom you do not like. Some people always do wonderful things. So they say. They have meetings where "lightning-bolts flash from heaven," tornadoes of glory devastate the country." "The oldest inhabitant says he never saw such a revival before." Everything they do is wreathed in a cloud of glory. All workers who went *before* them were nothing, and the difference is that power will never be so manifest again. It is very difficult for them to see any good in anyone else. They look through the magnifying end of the telescope when they describe their own virtues, and the other end when they speak of the virtues of others. If there is any flaw in the other fellow, in any way, *shape or manner*, they take out the big microscope and show that he is straight on the road to hell. They magnify the virtues which they are sure they possess, and the faults they are sure other people possess.

Many people who mean to be good fall into *this habit*. Nevertheless, it is lying. To state the position of other people unfairly and declare that it is the truth, is lying. God help the man who wants to reform others to get the beam of exaggeration out of his own eye.—*Christian Witness.*

Obituary.

Pearl Mains died at Millbrook, Dec. 15, 1903, of rheumatism from which he had been a great sufferer for many months. Here he was born and reared and leaves not one stain behind. Pearl would have been 18 years old at his next birthday. He was the youngest son of Sister Mains, who lost her husband about a year ago. She and Pearl were preparing to go to Washington State, where two sons and a daughter reside, but pain and death came and stopped the proposed reunion of the family. In Pearl's death Sister Main has lost a very kind, dutiful and obedient son, her pride and stay. May the God of all peace who is able to comfort all hearts, be her support through these very hard places in life. Elder B. W. Woodward was summoned to preach the funeral sermon, using these pitiful words of Job for his text, "Have pity upon me, have pity upon me, O my friends, for the hand of God hath touched *me*."

M. A. WOODWARD.

George W. Kenyon, born April 15, 1835; died Dec. 13, 1903. Age 68 years, 7 months and 28 days. The writer officiated at this funeral.

M. A. WOODWARD.

George Augustus Kearney was born in Houlton Center, Ontario, April 26, 1850, and died at his home in Millbrook, Mecosta county, Michigan, December 15, 1903, aged 53 years 7 months and 19 days.

He was the son of Amos and Harriet Kearney, and was the sixth child of a family of ten children. At the age of six years he removed with his parents, brothers and sisters to Ottawa county, Michigan. His early life was spent on his father's farm, and during those years of the nation's civil strife, when his elder brother was in the field, fighting for the flag, he remained at home, and though only a young boy, he was the mainstay of the family, as the father was ill.

On April 3, 1872, he was united in marriage with Miss Jane Decker, of Millbrook, Michigan. To this union were born two sons, Loren and Bertie. His early married life was spent on his farm in Polkton township this county. In 1883 with his family, he removed to his beautiful farm home in Millbrook, Mecosta county, where he has since resided.

At the age of four years his younger son, Bertie, was removed from the home circle by the hand of death, and one year later his beloved and devoted wife, Jane, was called to her eternal rest, stricken by that dread disease consumption.

April 8, 1888, he and Miss Mary Decker, of Millbrook, were united in marriage. She has been a faithful and true companion to him, and with his son Loren have devotedly cared for him during his long and painful illness, assisted by relatives and friends.

In his young manhood he united with the church of the Seventh Day Adventists to which faith he ever strictly adhered.

One year ago he was afflicted with muscular rheumatism and he suffered the most intense agony. During all this time he endured his suffering with a degree of patience and Christian fortitude worthy of imitation.

His whole life has been shaped by industry, frugality, integrity and a strict adherence to moral and Christian principles. He was a noble son, a loving brother, a devoted husband, a kind father, a true friend, a good neighbor and beloved and respected by all who knew him.

His wife, son, three brothers, two sisters and a large circle of relatives and friends are left to mourn their great loss.

The funeral service was conducted Friday, December 18th, by B. W. Woodward, of Dutton.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the *same time*, but must *wait* their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We can not admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this *missionary* work than ever before, we make this offer:

Any one sending us $10.00 may select 18 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 180 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The *best* time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

Selected.

A Moslem Declaration of War on Christianity.

The growing influence exerted by Western nations in the Mohammedan lands of the Orient has not unnaturally awakened strong animosities against European religions. Probably the most pronounced and militant expression of such feelings is that which has recently come from Sheik Abdul Hagk, of Bagdad, the head of a "Holy Islamic League," organized throughout the Moslem nations for the purpose of guarding the highest interests of the Mohammedan religion and culture. The document was authorized by the League and is entitled "Islam's Last word to Europe." It was originally written in elegant French, and has appeared in the Paris "Figaro." We give the following condensation of this fiery declaration:—

"Christian Peoples! It is time that we should be heard. The hatred entertained by the people of Islam for Christianity is irreconcilable. After centuries of hard work spent in the attempt to make us friendly toward you, the only result has been that we now despise you more than was ever the case in the annals of history. O ye wise men of Europe, ye must learn this, that a Christian by the single fact that he is such, is in our eyes a blind man who has lost all the dignity and the worth of a man. We know exactly what we are, and it is absolutely necessary for you to understand this fundamental fact that the whole structure of Mohammedan faith is based on the doctrine of the unity of the one God, who is absolute, without limitations or restrictions, eternal, who has never been begotten and who has begotten none other. This article of our faith is in direct opposition to Christian teaching. Through this article the Christian dogma of a trinity becomes the sworn enemy of the God of Islam. The absolute hostility of these two fundamental doctrines is a cruel trial to the patience of every Mohammedan. Ye Christians, educated as you are from your youth in the doctrines of your church, can have no conception of the terror and disgust that overcomes our souls at the very mention of the word trinity. To this we must add a second indisputable point: Between our faith and yours there is an impassable and eternal gulf fixed, on account of your concept of the divinity of Christ. Know that as we are filled with an overwhelming awe of our doctrine of the oneness of the true God, it is absolutely impossible for us to permit or excuse anything that would in the least conflict with the unity of the one invisible God. Then, too, we have not forgotten the Crusades. These are being continued in a hundred accursed forms even now. You have contended against us and humiliated us with all your power. You have forced back the boundaries of Islam in all the corners of the globe; but what is left of the Mohammedan nations you are seeking to disintegrate through your diplomats and your missionaries! Your scheme has been systematically devised. You make no concealment of your intention to annihilate Islam. Instead of excusing yourselves for your aggressive and hostile policy, you boldly declare that we are rebels against your civilization. Yes, we are rebels, and we will remain rebels until death. But you and you alone are to be blamed for this. No, ye diplomats, we have paid too dearly for the confidence we put in you and your work. We know only too well that your civilization is indissolubly bound up with your religion, and that the purpose of both is the utter destruction of Islam. There is no doubt that in India, in Africa, in Central Asia, you have brought us great material benefits; but, by the eternal greatness of the God of Islam, it is not possible that we should even for a second submit to the rule of a God who was crucified, of a God who represents a humiliation of the Almighty Lord of the world.

Ye Christian conquerors, know well that no skill or science, no money or treasure, no miracle, will ever reconcile us to such a godless supremacy. Know ye that the very sight of your flags flying in our lands is torment for the soul of a Moslem. Your boasted good deeds are just so many stains of dishonor that have befouled our consciences, and our most urgent prayer is that the great day may soon come when we can wipe out the last traces of your accursed rule. And yet through your very enormities we have derived benefit. They have taught us how to know ourselves better. We know that we are three hundred million strong. We have needed organization and concentration, and you have forced us to take these steps. Islamic unity is now becoming a reality from one end of the earth to the other, and a holy zeal is uniting us to our inevitable destiny. We do not fear your threats or your arms. What do we care for the things of this world? Victory or defeat are in the hands of God alone. It is our duty to die right-fully, and the world has learned during the past thirteen centuries that the Moslem knows how to die."—*Translation made for The Literary Digest.*

Why Not?

Why is it that people cannot see that "the wages of sin is death?" "The soul that sinneth it shall die." "Sin when it is finished bringeth forth death." Why is it, when God has told us in fifty-two or more places in his word that he will destroy the wicked, that men will read over these passages or never notice them; and yet can always see the parable of the rich man and Lazarus? Why is it that men will contend for the immortality of the soul when they cannot find one passage in God's Word that tells it is so? Why is it that in all of the instances where people were raised from the dead, there was not one who said a word about the beauties of heaven or the horrors of hell? Look at Lazarus and the widow's son, and the "many," as it reads, who came out of their graves after Christ's resurrection, See Matt. xxvii: 50, 52, 53. Why is it that people strain out a gnat and swallow a camel?

Well there are a number of reasons for these things. Orthodoxy is built upon the dogma of the immortality of the soul; this is the first principle reason; and this causes them to handle the Word deceitfully. I believe that some do this willingly, and some ignorantly. God has said, "In vain do they worship me, teaching for doctrines the commandments of men." The fact is, there is more time spent in studying to make God's Word teach what it does not teach and never was intended to teach, than there is in trying to find out the plain truth. If we really desire to know what becomes of the wicked, we can read 2 Pet. ii: 9; 2 Pet. iii: 0, 7, and we have it in a nutshell.

The Lower Lights.

"I don't believe I'll go to church today," said Ruth one Sunday morning at the breakfast table. "Somehow I don't feel like it, and nobody will ever know the difference whether I'm there or not."

"My dear," said Aunt Margaret, "I've often heard you singing, 'Let the Lower Lights be Burning.' I wonder if you know the story that suggested it?"

"No," answered Ruth, "I never so much as heard that there was one."

"Some years ago a steamer in a terrific gale was trying to make the harbor of Cleveland, Ohio. There were two lights at the entrance of the harbor, one the upper light on the bluffs of the shore, the other the lower light on a bar at the other side of the entrance. The pilot peered out anxiously to catch a glimpse of the friendly lights, and presently caught sight of the upper one. But that alone was not sufficient; he must also see the other to know just where to go. But for some reason it was not lighted on time. Beaten by wind and wave, the steamer staggered on as best she could, while the hearts of all on board trembled with fear. It also missed the entrance there was little hope of her escaping the the rocks. Suddenly the lower light appeared, but, alas! it was too late—the steamer had missed the entrance, and in the attempt to turn about went down with all on board."

"I suppose," said Ruth, with a laugh, "you mean that even if I am the most insignificent member of our church, and sit in the very back seat, it is my duty to be there in my place?"

"You remember George Eliot's poem of the violin maker, who said that if he did not make the very best violin possible for him to make, God would miss the music? If we are not each one of us faithfully doing our duty, be it small or great, there is silence or discord where there might have been music. More than that that, our lives are bound together—we must needs lift up those about us or drag them down. We are bidden to sow our seed at all times, for we know not whether shall prosper either this or that, or whether both shall be alike good. The cobbler, as I once heard a minister say, could not paint a picture, but he could tell Apelles that the shoe tie was not right, and so might help towards making the beautiful picture perfect."—*Zion's Herald.*

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Change of Time on the Pennsylvania

Under new schedule taking effect on Nov 29, 1903, passenger trains will depart from Plymouth as follows.

Going West—5:10 a m daily, 5:54 a m daily extra fare train, 9:00 a m except Sunday, 1:23 p m daily, 6:08 p m daily. 2:10 p m daily except Sunday.

Going East—3:05 a m daily, 10:00 a m except Sunday, 3:30 p m daily, 5:10 p m daily. 6:55 p m except Sunday, 8:18 p m daily extra fare train, 9:17 p m daily.

For particular information inquire of J E Hanes Agent, Plymouth.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. A. Mann Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m. The faithful always welcome. P. Noll Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvate. Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. B. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good work, L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jasper Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30, R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Special meetings at 3 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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VOLUME LIII. PLYMOUTH, INDIANA, JAN. 20, 1904. NUMBER 3.

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Our Duty.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus waiteth thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land?"

Have ye stood by the sad and weary
To smooth the pillow of death,
To comfort the sorrow stricken
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That there I had been before?

Have you wept with the broken-hearted
In their agony of woe?—
Ye might hear me whispering beside you
"'Tis the pathway I often go!"
My brethren, my friend, my disciples,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There shall thy servant be?

Communicated.

Notes By the Way.

Services being concluded at Ripley, Illinois, Bro. Thomas Wilson, conveyed me to Mt. Sterling, where I took the train for my next appointment at Blush, Missouri, 101 miles south of St. Louis. Arriving at St. Louis, at about 7 o'clock, P. M., I found I could not get a train until 8 o'clock A. M., the next morning. I then went to a hotel where the saints charged me $1.25 for the use of a bed over night.

In the morning I took the train on the Belmont branch of the Iron Mountain R. R. for Fredericktown, Missouri, and arrived at that place at about 2 o'clock P. M., and found Brethren Cooper and Graham, waiting for me at the depot, with a conveyance to take me to Blush, about six and a half miles distant. I stopped off at Bro. Cooper's, and took supper with Bro. and Sister Cooper and family, after which they conveyed me to the place of meeting in the Pine Woods school house, situated on Pine Creek. The sight of the pine woods, and the name of the school house, brought to my mind Hammond, Louisiana, where I wrote "Pine Woods Bible Class," and I could not forbear summoning again my old familiar class.

I found a hungry band of believers at Blush, craving spiritual food from God's Word. They had concluded to hold two services each day. I should have been glad to have done so, but I told them my physical strength would not be equal to more than one service each day. When a person is continually engaged in holding protracted services, day by day, without rest, it is a severe tax upon the nervous system.

After preaching I went home with Bro. and Sister Graham, where I made my home while at Blush.

The school house I found located in the midst of a thick timber. I just wondered where the people all came from, which packed in that school house. I could see but few houses any where, and yet, sometimes, at least one-third of the people could not be seated. I was told that some walked from eight to ten miles to hear me preach the Word.

Brother John Foore had held protracted meetings in that neighborhood, some three weeks previous to my arrival, and had awakened some interest. Interest continued in these meetings up to the last. At the last service the house was literally packed with people.

The brethren at this place are contemplating building a church house of their own, and would like to have myself and Brother Foore to conduct dedicatory services in it, on my return trip from the South, at which time I expect to hold services at Cadarville, and Morse Mill, Missouri, and also at any other place in Missouri, which may make application before my return.

We have an earnest little band at Blush, who are living in joyful anticipation of soon meeting the coming King. I shall long remember my pleasant visit at Blush. May God be with them, and bless them. Bro. Cooper conveyed me to Fredericktown, where I took the train on the Belmont Branch, for Bismarck, and there changed on to the main line of the Iron Mountain R. R. for Center Ridge, Arkansas. I arrived at Little Rock, Arkansas at 3:20 A. M., and sat around the depot until 7:20 A. M., and then took the Ft. Smith R. R., for Plummerville, arriving there at about 9:30 A. M., where I took Uncle Sam's long eared mail train for Center Ridge, some twenty-miles distant, which took five hours to make the trip. On arriving at the Center Ridge post office, the son of our Bro. Dr. Snowden, met me at that place. He then escorted me to his home, where I was heartily welcomed by Bro. Snowden and wife. I found Dr. Snowden to be an able minister of the gospel, and a zealous defender of the faith once delivered unto the saints. He is determined to hold no compromise with Adventists, Campbellites, or any other of the "ists," "ites" or "isms," which undermine the old gospel of the kingdom. He has had many debates with them, and they have learned to be careful how they tackle him. Bro. Snowden was formerly a Campbellite preacher.

Services began Sunday night in the Christian church. At the close of one of the services, I was introduced to a Christian church preacher, and he charged me with being an Adventist. I said, "No, sir, I am not." He said that if he preached Adventist doctrine he would take the name of Adventist. I took occasion the next night, to show the difference which exists between the teaching of the denomination called A. C. Adventists, and the Bible. A wide difference exists between the two. A. C. Adventists teach the destruction of the material world, and all that is thereon, except the few that are in the ark, Christ Jesus, at his second coming; while God said: "Neither will I again smite any more every living thing as I have done." They teach that this destruction will take place at the second coming of Jesus, while the Bible teaches, "He shall send Jesus Christ, (the second time) whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Hence, as the Bible and A. C. Adventists are so wide apart, I could not carry the name of A. C. Adventist.

The Word has taken effect in this place, several Campbellites were almost persuaded to obey. I trust to hear before long that full conviction will lead them to obey, because they will find "almost" a long ways off, if it should go no further.

Almost persuaded, harvest is past,
Almost persuaded, doom comes at last.
Almost cannot avail,
Almost is but to fail;
Sad, sad, that bitter wail—
Almost—but lost.

There are but a few members at Center Ridge, but Bro. Snowden thinks the series of meetings held there must do good.

Bro. Snowden is a soldier who has enlisted for the war, and he means to keep up the fight until the King comes, if the Lord shall spare him that long.

The meetings being concluded at Center Ridge, Bro. Jacobs and wife living four miles from Scotland, Ark., came for me to take me to their place, to conduct a series of meetings. We drove for fifteen miles through one unbroken forest, without one single natural opening. Here and there you might see smoke rising up over the tree tops, indicating that a little log cabin lay nestled among the trees near by. Here I am in one dense forest, covering hundreds of miles of territory. The country is very rough, not one single piece of level country to be seen. The whole landscape is composed of hills and mountains, where roam wolves, catamounts, wild cats, bear and deer. A drove of wolves recently attacked Bro. Jacob's sheep, and killed three, and wounded a fourth. Yet right here in these wild woods is a congregation of believers contending for the faith once delivered to the saints. It is quite a revelation to me to find the amount of believers there are scattered over the State of Arkansas. God has got a larger number of witnesses for the gospel of the kingdom than we are aware of. They are also scattered further west, over Indian Territory and Oklahoma, where I expect to go before I return home.

Meetings are now in progress in these woods, and I trust the seed sown will find lodgment in honest hearts.

I enjoyed a trip with Bro. Jacobs over the Spur of the mountain, and stood upon a great flat rock, and viewed the mighty chasm below. The scene was romantic, indeed. It is also said to abound with wild ravenous beasts.

On Christmas eve, quite a large company of brethren, sisters and friends met in the log cabin home of Bro. and Sister McAlister, to meet Bro. Waddle, of Texas, who had removed from this place some thirteen years ago. Bro. Waddle is one of those genial, kind hearted old gentlemen, whom every one seems to love. They gave the aged brother a hearty reception.

The scene was very interesting to me, as I sat that night with these hospitable southern people about the great old-fashioned fire place, piled up with logs almost to the top. About it were probably not less than thirty people enjoying its genial warmth, and the cheerful light radiating out from the great fire place, which seems to have a soothing, mellowing effect upon the mind, that no other light can produce. These people though simple in their habits, and know but little of what constitutes city life, and are not surrounded with what city people call comforts, still they are a happy and a contented people. They have no worry and fret about making a living, they have hogs, and in fact, and also need but little money, but they all have the necessities of life in abundance. At this place, they are located some thirty-seven miles from a railroad. They do not pretend to market much of anything except cotton, and that furnishes them with what little money they actually need. They produce fruits, vegetables, butter, eggs and meats, merely for the family consumption. I have seen considerable of the production of cotton in this country, I have seen the fields literally white for the harvest, and the pickers at work picking the cotton out of the open balls. I have seen it carted in wagons to the gin mills, I have also seen the gin mill at work, separating the seeds from the cotton, which come out of one end of the mill, while at the other end, cotton rolls out in sheets, like sheet wadding. The cotton is then pitched into a bale press, and made up into bales weighing some five or six hundred pounds per bale.

There is much of interest and romance in the wild southwest. Government claims are still being taken up.

To me it is of great interest to know that God has got a goodly number of able defenders of the old gospel of the kingdom right here, and I expect to find many more, as I go further west into Indian Territory, and Oklahoma. A. C. Adventists have been somewhat of a trouble to the household of faith in Arkansas, but the brethren have cut clean loose from them. The State Conference in Arkansas will have no fellowship with them.

Right here, while I think of it, I wish to say that a certain Josephite Seventh Day Adventist preacher, has been begging for an appointment at Blush, Mo., even agreeing to keep quiet about his heresies, if they would only let him come in among them, and preach, but they had grit enough to give him to understand that he was not wanted. That is right. Brethren every where should have nothing to do with the advocates of the above heresies, no matter who he is that proclaims them.

In my travels I find the outlook is encouraging, the work is progressing, people are giving an attentive ear to the proclamation of the grand old gospel of the kingdom. The King is coming, dear ones in Christ. Get ready. My next appointment is at Magazine, Arkansas, care of Dr. Daniels. Yours in Christ.

W. H. WILSON.

Wisdom of Seirach.

CHAPTER 30.

CONCERNING CHILDREN.

1. The one who loveth his son will scourge him continuously (not continually) that he may rejoice in his last experience.

2. The one who chasteneth his son [illegible] in him, and in the midst of those who know him will [illegible] boast of him.

3. The one who teacheth his son will provoke his enemy to envy and in the presence of friends will be be glad in him.

4. His father hath come to his end and it is as though he had not died; for he hath left behind him one like to him.

5. In his life time he saw and rejoiced, and in his approaching end he did not sorrow.

6. In the sight of enemies he left a requiter and one to repay favor to friends.

7. One who cools off toward his son will bind up his wounds, at every cry his tender feelings will have been moved.

8. An untamed horse goeth away hard to handle and an unrestrained son goeth out headlong.

9. Foster a child and he will be in awe of thee; sport with him and he will cause thee sorrow.

10. Do not laugh along with him that thou mayest not suffer woe along with him and finally have thy teeth set on edge.

11. Do not give him official-power in his youth.

12. Bruise his ribs when he is a child lest when he has become hard he disobey thee.

13. Chasten thy son and work with him that he may not stumble with age for thee, and do not disregard his sins of ignorance;

14. Bow his neck in his youth.

CONCERNING HEALTH.

14. Better is a healthy and strong beggar in his being than a rich man scourged in his body.

15. Health and well-being are better than any gold, and a robust body than unmeasured prosperity (worldly goods being the measure of it).

16. There is no wealth better (more efficient) than health of body, and there is no rejoicing more than joy of heart.

17. Better death than a bitter life and abiding debility.

18. Good things poured out upon a body that is shut in are offerings of food lying upon a grave.

19. What doth a fruit-offering-service profit an idol? For it will neither be eaten nor smelled. In this wise is the one pursued away by the Lord.

20. Looking with his eyes and sighing like a eunuch who embraceth a virgin and sigheth.

21. Do not give thy soul sorrow and do not cause thyself tribulation with thy counsel.

22. Rejoicing of heart is a man's life, and a noble man's gladness is [illegible] of days.

23. Console thy soul and comfort thy heart and stand sorrow far away from thee; for sorrow hath slain many and there is no profit in it.

24. Jealousy and anger diminish days and induce over-anxiety (worry) before the due time of old age.

25. Like one gleaning after vintners have I arrived in a blessing of the Lord; and like a vintner have I filled a wine vat.

26. Contemplate carefully because I have not toiled for myself alone, but for all those who seek chastening instruction.

27. May ye have hearkened unto me ye great ones of a laity and ye leaders of a church may ye have hearkened me well.

28. Do not give official-power over thee to son or wife or brother or friend in thy life time and do not give thy possessions to another, that thou mayest not repent and beseech for them.

29. As long as thou livest and there is breath in thee do not exchange thyself for any flesh.

30. For it is better for children to beseech thee than for thee to look to the hands of thy sons.

31. In all thy deeds become one who excelleth; do not give cause for blame to thy glory.

32. In a day of the consummation of the days of thy life, and the period of thine end divide an inheritance.

CONCERNING BOND-SERVANTS.

33. Fodder and a rod and little burdens for an ass, bread and chastening and work for a [illegible]

34. Give employment to a servant and thou wilt find rest; loose his hands and he will seek freedom.

35. A yoke and a thong will bow a neck, and racks and extreme measures are for a house-servant who is an evil-doer.

36. Put him to work that he may not be idle.

37. For much evil hath idleness taught.

38. Set him at such employments as befit him, and if he do not submit, make his fetters heavy, and do not be over exacting toward any flesh, and without judgment do nothing.

39. If he be thy house-servant (born in thy house) let him be as thou art, because thou didst not acquire him with blood; if he be thy house-servant lead him as thyself, because as thy soul shalt thou entreat for him.

40. If thou ill-treat him and he take up and run away, on what highway wilt thou seek him?

COMMENT.

This chapter teaches clearly the difference in those days both of moral and legal obligation and relation existing between lord or master and slave or servant. In general there were two classes of servants, namely those who served for stipulated wages as now and bond-servants who for the time being at least belonged to their lords or masters; and the bond-servants as a whole were divided into those born in the households of their lords of concubines or semi-wives, and those acquired as prisoners of war or who had voluntarily mortgaged and sold themselves to their lords. This law and custom differentiated the general term "Doulos" or bond-servant into "pais" and "oiketes"—the last two terms applicable only to those born in the household and the last applicable only to the "pais" who had availed himself of his legal rights and waived his liberty when he might have taken it under the seven or fifty year of manumission, preferring to stay and inherit with the other children although not on an equality with them and holding a semi-servile position. For example see Agar in her relation to Sarra her lady and the "oiketes" of Habraam who negotiated the marriage between Isaac and Hrebekka. A clear understanding of this subject and these terms is absolutely necessary to a right apprehension of later Scripture and prophetic teaching involving these terms. The teaching under the other two heads "Concerning children" and concerning health speak for themselves and are full of wisdom which is just as timely now as then and it could well be made a handbook of the present day.

CHAS. GARDNER.

Mark II. 27, 28.

The above Scripture in connection with the context suggests the following:

1. The Jews accused Jesus of breaking the Sabbath.

2. The accusation is not denied, but rather admitted.

3. The grounds on which he justified himself in breaking the Sabbath.

It is proper to do well on the Sabbath. "The Sabbath was made for man, not man for the Sabbath," therefore the Sabbath does not stand in the way of doing whatsoever would minister to the comfort or well being of man. The case of David and his company unlawfully eating bread to satisfy hunger is cited as a precedent; also the priests circumcising children on the Sabbath. Thus far he meets the Sabbath sticklers on their own ground, and fully justified his conduct in healing the sick, and going to the fields for food to eat, on the Sabbath day. But as yet he had not touched the utmost point desired, hence proceeds to announce that a greater than the temple is here, and that the "Son of Man is Lord of the Sabbath." To be Lord of the Sabbath was equivalent to saying that he was under no obligation to observe it, which was in his case absolutely true. Jesus like all other Jews was under the law, until he was baptized of John, and doubtless observed the [illegible]. After his baptism and anointing with Holy Spirit he was no longer under the law, but was greater and higher than the law, the temple and Sabbath day, even supplanting Moses, and therefore Lord over all, his conduct or course of action was no doubt for the purpose of showing that one greater than Moses is Lord and Master over all, hear ye him. The Son of God, the Lord's anointed is here, the prophet like unto Moses, but greater than Moses is among you. This is the lesson taught.

In conclusion I suggest that Bro. Eychaner write a series of articles on the following topics:

1. What is the law of sin and death?
2. What is the "law of the Spirit of life in Christ Jesus?"
3. What is the law of Moses?
4. How are these laws related to each other, and to all of Adam's posterity, who by knowledge come into covenant relationship to Abraham's God.

Sift these questions carefully, be critical, be thorough in citing the testimony. I am inclined to think it may do for him what his fellowmen cannot do, viz., deliver him from that ever present, but distressing shadow of uncertainty, shall I or shall I not keep the Sabbath? It may be that ultimately it will be clearly seen that Sabbath keeping availeth nothing or non-Sabbath keeping, but a new creature or new creation in Christ Jesus.

GEO. MOYER.

Obituary.

Fell asleep in Jesus, on Jan. 3, 1904, at Chanute, Kansas, Sister Maggie Sweet, wife of James M. Sweet, deceased, to whom she was married on April, 8, 1860. At the time of her death she was 64 yrs, 2 mo. and 8 days old. Her maiden name was Hutchinson. In the fall of 1870 they moved from Illinois to Neosho Co., Kansas. Brother Sweet died Jan. 18, 1891, leaving his wife and one son and one daughter to mourn his loss. The son's wife died a few years ago, leaving three children, who, with their father lived with Sister Sweet.

About 28 years ago Brother and Sister Sweet were baptized into the all-saving name of Jesus Christ, the Son of the living God. Since that time both the children, their companions, and one grand daughter have obeyed. Sister Sweet was an exemplary woman, liked by all who knew her. She was a great sufferer, but bore it all patiently. On the 29th of December I received word that she was not expected to live and asked [illegible] to see me. I went and found her in a critical condition. She knew me, and was glad to see me, and thanked me for my kindness towards them. I sang a number of her favorite hymns and had secret prayer and bade her farewell. Her funeral was held on the afternoon of Jan. 4. I preached the sermon, using for my subject, "An enemy hath done this." Sister Sweet is at rest and is awaiting the summons from the Master who said: "I am he that liveth, and was dead; and behold I am alive forevermore, and have the keys of hell and death." It will only be a question of time when we must all go, as the ranks are thinning very fast. Who will be the next to follow Sister Sweet? My prayer is that we may all so live in this life that whether awake or asleep we may be among the chosen ones, and meet where death never comes.

JOHN FOORE.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 20. 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with the word and works with them.

Urge some one nearby to try it a year. Send in [illegible] interested in. Use your influence to spread the truth of the gospel and the fruitage is in God's hands, and he will reward as our works are.

The Way of Life!

By imbibing the lie of the Serpent man has become alienated from God. He has become Serpentized, so to speak; hence Jesus said to the Jews, "Ye are of *your* father, the devil, (*accuser*) and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth." John viii. 44. Such is the condition into which sin has brought the human race. But happily, God has interposed on man's behalf! He has uttered his voice in mercy, and has made known his

PLAN OF REDEMPTION,—

that plan is so fraught with compassion for fallen man that it reaches his affections, and begets love in his heart for God. It was necessary to do something for man in order to reach his affections. Had there been no hope for him beyond death, to which he was doomed, he would have had no incentive to return to the obedience of God's holy law, which from the deterioration of his nature or disposition through sin, is more difficult to keep than it was in the days of innocence. Therefore it is described as a

"CRUCIFYING OF THE FLESH

with its affections and lusts." Paul says, "I feel a law in my members warring against the law of my mind." Rom. vii. 23. God has given the necessary incentive to love and obedience, in his "still small voice" of mercy.

The revelation of the way of life seems at first sight a little obscure, but it gradually opens up, as time rolls on, like the morning light, waxing brighter and brighter until the sun reaches the meridian. God's gracious plan of mercy shines clearer as each prophet appears, until God's Sun (Son) of righteousness arose on the earth as the "world's light." No sooner was

THE DEATH DOOM

of Adam and his wife *fixed*, than the merciful Judge appointed them a covering for their persons, which shadowed forth the more important covering which he had provided for their sins. God instituted a system of worship, and appointed sacrificial offerings of slain animals. It was the skins of animals that

GOD GAVE ADAM

for a covering, thus showing that the death of the animal was necessary in order to obtain that covering. The typical teaching of those sacrifices was that sin was the cause of death; that in order to be an accepted worshiper, man must approach God by sacrifice; that the sacrifice, or death of the "Lamb of God," Jesus the Christ, was necessary to redeem man from death. We see, then, that before the sinners were expelled from Paradise, God uttered

WORDS OF CONSOLATION

and hope. He intimated that the Serpent's seed would bruise the heel of the woman's seed, but ultimately the seed of the woman would bruise the head of the Serpent,—thus showing that the Son of God would be victorious over sin. We are not to suppose that it is the *literal* progeny of the Serpent that is here meant. It is the greater portion of the human family who have been

SERPENTIZED

ever since sin was introduced into the world. Cain, Eve's first-born, was a striking illustration of this. He was a murderer, and it is evident Jesus referred to him when he said to the Jews, "Ye are of your father the devil; he was a murderer from the beginning." Jesus also called the wicked Jews "serpents," and "a generation of vipers." Matt. xxiii. 33. The above testimonies show that the human family is divided into two classes, respectively termed "the seed of the woman," and the "seed of the serpent." Error, as first taught by

THE SERPENT,

was the cause of alienation from God; and it is a belief of the truth of God and obedience to the same, that constitutes man the seed of the woman. Truth and error in respect to God's revelation form the respective characters of the two classes. Abel was the first of the woman's seed, and also a type of the emphatic seed; and all who believe and obey God's Word of salvation, return to him and are adopted as sons; hence we read of

"THE SONS OF GOD

and the daughters of Men." The seed of the woman is a distinct class from the [illegible] may mention Abel, Enoch, Noah, Abraham, etc. The enmity that God put between them and the wicked has always manifested itself. The truth spoken by God has ever been rejected and despised by the greater portion of the race; and consequently those who have believed and loved it, have always been hated and persecuted as the result of the enmity.

As it was a departure from God's truth that originated sin, so it is by believing his truth and obeying it that men "receive power to become sons of God." John i. 12. God revealed his plan of salvation, and he instituted sacrifices as a means of instruction concerning his way of life. We learn this from the offerings of Cain and Abel, as also from the fact that the Lord God placed Cherubim at the east of the garden. The flaming sword was placed there "to keep the way of

THE TREE OF LIFE;"

that is, to prevent the expelled sinners *returning* to the tree of life. Had they again got access to its life,—fruit—they would have gone on eating of it and lived for ever, and thereby escaped the death to which they were doomed. But God's Word cannot be broken. His plan is *not* to prevent them from dying, but to

RESTORE THE DEAD

ones to life again by the exercise of his mercy. It has been suggested "that the cherubic faces were appointed to represent the presence of God, and that the *place* where they were stationed was the place where his worshipers presented their offerings,—showing that while death was certain through being shut out from the tree, there was a way of return to the shores of life through sacrifice, even the sacrifice of the woman's emphatic seed! which was the

GREAT SACRIFICE

which the slaying and offering of animals shadowed forth; and that it might have been the cherubic faces referred to that Cain was expelled from when he said, "My punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid." Gen. iv. 13, 14. However this may be, it is recorded at the 16th verse, "And Cain *went out from the presence of the Lord.*"

The God of all grace has arranged a merciful plan by which he will deliver from death those who will accept such deliverance in his way: and in Eden we see the plan put in motion by which he will accomplish his stupendous work. The means employed are his revealed purpose and exceeding great and precious promises, together with the condition of their inheritance, and a system of worship, and rules of life to train men for his higher destiny.

Scientific Side Lights for Bible Students.

"The sunbeam does what our wisest chemistry cannot do; it takes the burned-out ashes and makes them anew into green wood; it takes the close and breathed-out air and makes it sweet and fit to breath by means of the plant, whose food is the same as our poison. With the aid of sunlight a lily would thrive on the deadly atmosphere of the "black hole of Calcutta;" for this bane to us, we repeat, is vital air to the plant, which breathes it through all its pores, brings it into contact with the chlorophyl, its green blood, which is to it what the red blood is to us; doing almost everything, however, by means of the sunray, for if this be lacking, the oxygen is no longer set free on the [illegible] tained, and the plant dies. [illegible] brief statement must answer [illegible] of a fuller description of how [illegible] energy builds up the vegetable [illegible]"—Langley's New Astronomy, [illegible], p. 73.

Why a man should not simply grow better and better until in *his own right* he enter the kingdom of God is what thousands honestly and seriously fail to understand. Philosophy cannot help us here. Her arguments are, if anything, against us. But science answers to the appeal at once. If it be simply pointed out that this is the same absurdity as to ask why a stone should not grow more and more living till it enters the organic world, the point is clear in an instant." Natural Law in Spiritual World, p. 71.

"The floating smoke though so long unnoticed by man, was not overlooked by the Author of nature. It is a part of his grand and beneficent design in the scheme of organic nature. No sooner do the products of [illegible] wood burning on the hearth [illegible] into the free expanse of [illegible] than a new cycle of changes [illegible]. The carbonic dioxide and the aqueous vapor, after roving at liberty for a time, are absorbed by the leaves of some wide-spreading tree, smiling in the sunshine, and in the tiny laboratory of their green cells are worked up by those wonderful agents, the sunrays, into new wood, absorbing from the sun a fresh supply of power, which is destined perhaps, to shed light and warmth around the fireside of a future generation." Cooke's Religion and Chemistry, ch. 3, p. 80.

Truth, like nature's gifts, has to be worked for. Nature never provides for man's wants in any direction, bodily, mental, or spiritual, in such a form as that he can simply accept her gifts automatically. She puts all the mechanical powers at his disposal—but he must make his lever. She gives him corn, but he must grind it. She elaborates coal, but he must dig for it. Corn is perfect; all the products of nature are perfect, but he has everything to do to them before he can use them. So with truth; it is perfect,—infallible. But he must think, analyse, absorb, digest.—Nat. Law, p. 826.

REGARDING the situation in the far east little definite can be written. There is a feeling that Russia is to blame, that Japan must stand or fall, or be overthrown. As this would clear the way for Russian domination in that part of the world, and at the same settle the question of Chinese open ports, and as this point touches alike England, France, Germany, and our own United States, all these nations must perforce sympathize with Japan, and really must in the event of defeat by the Russians, lead to intervention by them, so as to save their own interests. This feeling is the strongest peace element in the whole affair. Russia, if she goes to war, faces not alone Japan, but the whole world of civilized nations, and cannot even count on her ally France to help her. Losing the support of France, she is not quite certain she could count on Germany coming to her side. Another factor that makes Russia hesitate before striking Japan, is that England is very busy making advances in Thibet and Persia, pushing her outposts further to the front while Russia is busy with Japan. Of course Russia recognizes that Japan, but England, is her real enemy, and she dare not waste herself by war with Japan. The clash may come in a few days, but it is quite likely that the Czar will play for further time.

BROTHER Zilmer closed his meeting at Chicago after giving them [illegible] discourses. A report from [illegible] that some of our own people remarked that they "never before heard such sermons." We trust the brethren of Chicago will not let this be the end of their efforts in this direction. Brother Neill this week holds his meetings at a place called Center School, having held some interesting meetings in the Salem Church last week. He feels quite encouraged, and we hope he will see results of the efforts made to spread the good news.

Communicated.

Dear Restitution:

In THE RESTITUTION for Dec. 28, I notice a query from Brother Eychaner. He asks for an exposition of Mark ii, 27, 28. He asks for other's sake surely, for he himself must understand the passage as well as any one. For myself, I see no difficulty in it. I take it to mean just what it says. It reads thus, "And he (Jesus) said unto them, [illegible] Pharisees) the Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath." The occasion of it was Jesus and his disciples were passing through the corn fields, and being hungry, the disciples began to pluck some ears and eat. This displeased the Pharisees, who were always ready to strain at a gnat and swallow a camel. They thought it an awful thing for the disciples to do so on the Sabbath! And so they ask Jesus, why they did so unlawful a thing? Jesus, as was his custom, answered their question by asking them a question, "Have you never read what David did when he had need, and was a hungered, he and they that were with him? How he went into the house of God, and did eat the shew bread, which is not lawful to eat but for the priests, and gave also to them who were with him?" But they don't seem to have made any reply, and so Jesus adds, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath." Matthew gives another item, Matt. xii. 5, 6, "Have you not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? but I say unto you, that in this place it is one greater than the temple." If he thought a thing necessary for the good or needs of man, he may do it, he being Lord, Master, greater, above or higher than the Sabbath. He was greater than Moses by whom the law came. The authority of Jesus is above that of Moses. What Jesus did the Father would approve of, for he came to do the will of the Father. And the Pharisee hypocrites were wrong in condemning innocent. I add a little more on the Sabbath, that Jesus says was made for man, of course it was made for women too, whether bond or free; also the ox, the ass, etc., and not for just one man, but for all to whom it was given. Now then:

1. To whom was it given? Ans. To Israel, to Israel as a nation, as we see Ex. xx, 1, "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage, etc. Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy work, etc. The Sabbath had been introduced some days before, (Ex. xvi.) but it was new to them, they had not learned all about it. But here in chapter 20, it is given in connection with other [illegible] to the house or nation of Israel. I know of no instance of the law being given to any other people or nation beside Israel. This is true of the law as a whole, but I am speaking mostly as to the law of the Sabbath.

2. But why was the Sabbath given to Israel, and to no other people? Because they had been slaves, etc. Deut. v. 15, Remember that thou wast a servant (slave) in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by an outstretched arm. Therefore note, therefore the Lord thy God commanded thee to keep the Sabbath day. In Egypt they had been slaves and worked most to death, no rest days or let up, therefore God pitied them and gave them the Sabbath or rest day, as Jesus said the Sabbath was made for man, not man for the Sabbath.

3. But why did God choose the seventh day for the Sabbath (or rest) day? I answer, because in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore for that reason the Lord blessed the Sabbath day and hallowed it. Now we will see Gen. ii. 2, 3, bearing in mind that this was written some time after, or subsequent to the giving of the law. Ex. xx. Now we read, And he (God) rested on the seventh day from all his works which he had made. And God blessed the seventh day, and sanctified it (set it apart), because that in it he had rested from all his work, which he created and made. So far as any account is given God had been resting 2500 years when the Sabbath was first given for man, or made known to Israel. Neh. ix. 14.

4th, The Sabbath was given to *Israel* for a sign, etc. Ezek. xx. 12, "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know I am the Lord that sanctifies them." Now if God had given the Sabbath to other nations, as well as to Israel, it would not be any sign that he had sanctified or set them apart from other nations! 40 or 50 years ago it was a sign or a mark that distinguished the Jew from the Gentile in the city of Cleveland, Ohio, for on the seventh day (Saturday) the Jews' stores were closed. I am sorry to say there are but few Jews that do it now. There is but little difference on that point now between many of the Jews and the Gentiles. A few remain faithful to their law. Perhaps I have said enough.

GEO. ELTON.

Japan's Defiance.

Seldom does a nation which invites war with such open defiance as Japan gain such widespread sympathy. This sympathy is partly selfish, Russia standing for a check to trade, but it is more the generous impulse of the world, which goes out to the smaller and more honest combatant. The preliminaries have been carried on with the eloquence of a prize-fighter by Japan, and with a sort of sullen reticence by her huge opponent, and yet the world has swung, during the elaborate interchange of defis, distinctly nearer in feeling to Japan. The universal sense of justice has been touched, since the belief is so general that Japan's fight is for her life, and therefore inevitable and just. A sort of straightforward integrity has also won friends. In contrast to Russian wiles and blinds and bluffs, Japan has said, as one man, that she meant to have one particular thing, if the effort cost her life. On such grounds the sympathy of statesmen may not be given, but the sympathy of peoples is, and in diplomacy leaders are often driven by the bulk of sentiment in the masses behind. Experts are now busy contradicting one another about the relative abilities of the rival powers, and statesmen are busy studying the interests of their own countries, but the people all over the world observe the situation with disinterested emotion and cheer for the nation which they think has the fairer cause. If actual warfare comes, this moral sympathy may mean little, or it may mean everything. Chance is a mighty power in war and peace, and Japan has at least prepared herself admirably to take whatever favorable chances the future may unfold. A little nation which is backward and deceitful, like the Boers, gains sympathy merely from her littleness. A little nation like Japan, which is remarkable for character and progress, arouses a widespread kindliness which may at any moment find an opening for decisive expression. Certainly, if Japan had enjoyed the repute in 1895 which is hers today, the powers of Europe would never have forbidden her to take what she deemed hers from China.—*Collier's Weekly.*

DID you ever stop to think that the dollar you handed the preacher paid him for the very hours of time he spent in studying up the discourse which decided the mind of your next door neighbor, and started him toward the kingdom? If you had not given that dollar the preacher could not have accomplished his part of the work. Perhaps, yes, quite likely, the dollar you pay to send this paper to your friend, will be the means of starting him on the road to the saint's abode. If you could be positively assured that it would do so, would you hold back the money? It cannot be definitely guaranteed to you, but this can be assured—YOUR part was done. It is our—*mine—your* privilege to sow. The increase is in God's hand; but He holds us responsible for our share in the work. Will he count your part well done?

Christ is as food for the inner and clothing for the outer man; we have no time to sin.

It won't help your own garden any to sit on the fence and count the weeds in your neighbor's truck patch.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones; This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J B Lent	50
A B Griffith	1 50
I M Vickery	50
Mrs F H Prentice	50
E F Gesin	3 50
J C Murphy	3 50
L F Gunn	50

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A Blow to Evolution.

By "evolution" we mean that theory regarding the origin of things, and man in particular, which dispenses with the creative act of God, and attributes all to the "fortuitous concourse of atoms." There are kinds of evolution which are legitimate, but not this one, and the truly God-fearing, Bible-loving, religious world felt much indebted to Lord Kelvin for his recent utterance on this subject, because, as one of the most noted scientists of the day, he can speak with an authority beyond the most.

Referring to the origin of life, Lord Kelvin said: 'He could not say that... science neither affirmed nor denied creative power. Science positively affirmed creative power. Science made every one feel a miracle in himself. It was not in dead matter that they lived and moved and had their being, but in the creative and directive power which science compelled them to accept as an article of belief. They could not escape from that when they studied the physics and dynamics of living and dead matter all around. Modern biologists were coming once more to a firm acceptance of something, and that was a vital principle...They only knew God [as scientists] in his works, but they were absolutely forced by science to admit and to believe with absolute confidence in a directive power—in an influence other than physical, dynamical, electrical forces.....Was there, he asked, anything so absurd as to believe that a number of atoms by falling together of their own accord could make.....a microbe, a living animal? People thought that, given millions of years, these might come to pass, but they could not think that a million of millions of millions of years could give them unaided a beautiful world like ours."

In a subsequent letter Lord Kelvin added these words: "I desire to point out that, while 'fortuitous concourse of atoms' is not an inappropriate description of a crystal, it is utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of Creative Power. Forty years ago I asked Liebig, walking some where in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical forces. He answered: 'No: no more than I could believe that a book or botany describing them could grow by mere chemical forces.' Every action of human free-will is a miracle to physical and chemical and mathematical science."

Lord Kelvin has been very much criticised for these observations, but we are grateful for them, recognizing in them the true ring of a man of faith.—*Messenger.*

Prayers for the Dead.

This question is ever and anon coming to the front in some form or another. In a Glasgow church recently a popular preacher made it the subject of his Sunday evening discourse, and at the close the congregation was startled by the unusual circumstance of one in the audience rising and protesting against the misleading tenor of the preacher's remarks that prayers for the dead were not unscriptural. The speaker sat down when requested, and afterwards the preacher explained his position to be:—"Nowhere did the letter of the Bible forbid such prayers, but, unless he misinterpreted the Scriptures, their whole spirit was opposed to them." Assuming that it is true that the letter of the Bible did not forbid prayers, would there not be a very good reason for such a silence? Prayers for dead people every one would recognize to be quite useless did they really believe that those they call 'dead' were dead indeed. It is only the belief in Longfellow's popular phrase,—"There is no death"—which gives prayers for the dead any force at all. Now the Scriptures teach that "the dead know not anything," and everywhere recognize this truth. What need, therefore, to forbid a practice which every Hebrew would recognize to be valueless, if he ever thought of it?—*Messenger.*

The Overland Limited.

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Poetry.

Memory of Mary E. Knowles.

Dear Sister, you have fought the fight to a finish;
That noble faith you have nourished so long
Is good for eternity, and will not diminish
When you jo'n that immortal throng.

Your words of kindness first of all
Came quietly from your gentle mind,
With saddened hearts our tears do fall
To miss you mother, so true and kind.

Dear brother, she said the last time we met,
We shall meet some time to part no more.
Oh, dear sister, may the time be set,
When we shall join on that beautiful shore.

Oh, blessed Savior, hasten the time,
When no sickness, sorrow, death nor pain,
And God's elect from every clime,
An immortal gift for that wide domain.

Death cannot hold you, dear loved one,
Your works were earnest and in reality,
Your faith did reach beyond the tomb
To life and immortality.

J. C. VENABLE.

Communicated.

Dear Restitution:

A short account of evangelist work in Ohio may be of some interest to your readers.

On the 19th of Nov. I began at the home of Bro. D. C. Robison, Mt. Vernon. He had been promised the School house near by, but later was refused. Nothing daunted our brother went round among his neighbors and we had two very interesting and pleasant meetings. A few questions were asked by one of the visitors and the answers seemed to satisfy.

There are few more able to proclaim the good news of the kingdom than Bro. Robison, but throat trouble prevents him making much effort. I found him ever ready and willing to talk of the things pertaining to salvation. His family united in efforts for my comfort. I bade him good by on Saturday morning, Nov. 21, and was soon rapidly riding toward Brush Creek. After a mistake by a railroad official, which kept me over night in Arcanum, I arrived at Keesler Sunday morning, Nov. 22, and was met by Bro. Geo. T. Knife After kindly greetings by Sister Knife and family, we started for the meeting at Brush Creek, where we found a goodly number of the church gathered. After a hearty welcome, I gave a short address, then Bro. John Lehman took charge and we partook of bread and wine in faith as the body and blood of him who died for us, and rose again, and we were spiritually refreshed and strengthened. Sunday evening we had a good meeting, the attendance and attention increased each evening until Friday when sitting room was becoming scarce. This might be on account of the weather which was fine and finer each day and night until Saturday it was somewhat stormy winter, but even then a fair meeting. Sunday morning I spoke directly to the household, commending and exhorting to more and more diligence as the weeks pass. Brother Rufus Curtis took charge and we again broke bread in remembrance of our Lord who gave himself for us. This meeting was deeply impressive. We parted after singing "God be With you till we Meet Again."

During my stay there I was made comfortable at the houses of Brother and Sister Curtis, Sister Deborah Pearson and husband, Brother and Sister John Lehman, even the children of the families from eldest to youngest showed me kindness, and if convenient I would mention them by name. I parted from the brethren at Brush Creek with some reluctance as I was not as well acquainted with all as I wished to be.

I will state that I had much interesting talk in the homes where I was, on salvation topics, not usually discussed in meetings, and I am certain good resulted to all, and I trust the conclusions reached will not be forgotten. I cannot well close concerning Brush Creek without mentioning by name Bros. Clyde and Howard Pearson who were faithful in attendance and helpful in playing the organ and leading in song, something near and dear to my heart when the words are in praise of Jehovah and our Lord, or in expression of our blessed hope. There were others who helped sing, but I cannot remember names. After dinner at Sister Macey's, Bro. Esta Macey took me to the Union School in the Piqua district, a drive of 18 miles. We arrived in time for evening service. Here I met Brother and Sister N. S. Westfall, Sister Eidemiller and husband, Sister Emma Nelsley of Pleasant Hill. We had a fair audience and good attention. People have to come there for miles to meeting, same as at Brush Creek. Bro. Westfall had secured the school for one week. He and Sister Westfall welcomed me warmly to their home. On Monday afternoon I was called home to one of the saddest duties, the funeral of our Sister M. E. Knowles. On consultation with Brother and Sister Westfall, it was not thought worth while to come back to the Union School as we had depended more on the first part of the week, the latter part being taken up preparing the school for a Christmas festival. With sad hearts we said good-day.

On Sunday Eve, Dec. 6th, I arrived at Troy, was met by Bro. Westfall, a drive of some five miles brought us to the Peterson school, in the Piqua district, where I again met the brethren I had met at the Union School three miles distant. I also met our young Brother Stanley Sanford of Cleveland, my once home city. It was refreshing to meet him. I had seen him grow up from childhood. We had about ten minutes to transact some business and we had concluded that I would go home, for the present, at the end of the week, when Mr. Eidemiller said he had secured the meeting house in Troy for one week. It was at once agreed that I [illegible] also. Sanford then bade me good by as he had to leave for Cleveland, and I to begin meeting. We had there a week of fair to good meetings, attention of the best, had several kindly invitations to visit at the homes around. No meeting Saturday evening, Dec. 12, on account of severe weather, high wind and dashing rain.

Sunday morning, Dec. 13, began the weeks meetings in Troy, four and one-half miles from the Eidemiller home. The meetings were held in the meeting-house of the Progressive Brethren, secured by W. H. Eidemiller husband of Sister Eidemiller. He is a most willing worker, and the meetings were well advertized by him, but being the week just before Christmas, the stores open everings, full of attractive goods, and people busy, our meetings were not all full; but we did have three or four good meetings, one especially good every way. The seed was sown and the result that "some believed the things spoken and some believed not." Another effort among the same people might induce some to obey. During my stay of two weeks at the home of Sister Eidemiller and husband, we had the company of Sister Emma Nelsley, and part of the time Edna Lehman (neice of Brother John Lehman.) We had many earnest and interesting talks about actions in life consistent with a knowledge of the gospel and we were indeed much benefitted, and when it came time to say good by, we were loath to part. Sister Eidemiller has not hid her light. The neighbors all round have had THE RESTITUTION and good tracts handed them for several years, and while none seem just ready to obey some are quite favorable to the gospel of the kingdom. A church meeting or meetings continued for awhile might help; but Sister Eidemiller is alone, Brother and Sister Westfall some miles distant. Bro. Westfall had the Union School for Sunday, Dec. 20. We drove over and found a few people gathered, being stormy winter weather; but in the evening notwithstanding the weather, we had a good meeting, a listening audience, and I was delighted to point out from the great Book of God, the story of the earth under King Jesus. At the close one man invited me to his home, then or any other time. Another wanted to know if I was coming back soon? I said I was not altogether a creature of circumstance but the conference committee had some control of my actions. He said if I came back he would do all he could to get the School or some place for me to speak and if there was any money needed, to call on him. Thus ended my work in Miami Co., and pray that God may find some ground on which he can give the increase to his own glory, through Jesus Christ our Lord.

Brother and Sister Westfall have the cause of their own and their neighbors salvation at heart, and it is a pleasure to meet with such. On Monday morning Dec. 21, we said good by to all at Bro. Westfalls. He took me to Piqua, saw me on board the train for Salem, where I arrived at 1 A. M. Tuesday and found all well.

P. NEILL.

"The secret of the Lord is with them that fear him, and he will show them his covenant."

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

The Overland Limited, solid train Chicago to the Coast daily. Chicago, Union Pacific & North-Western Line.

Annual Love Feast Letters

Dear brethren and sisters:

I feel like I want to enjoy the [illegible] feast with you all. I am thankful that our Father in heaven has spared our lives so far, and while it is a happy privilege to enjoy this feast together, may we all be strengthened while we are being fed on the sincere milk of the Word. I am now visiting my old childhood home at Browntown, Va., and this is also my church home. I am surely enjoying the society of my relatives, both spiritual and natural. O how pleasant it is for one who is isolated from those of like precious faith to have the opportunity of mingling with those who have dug deep and built their house upon the Rock, Christ Jesus. Truly I have been made to rejoice in conversing on the subjects pertaining to the kingdom with the old soldiers here at Browntown, who were in Christ before I was. They have traveled the road for many years and have seen many waymarks on their journey that we younger ones have not seen. We are glad to grow in grace and in the knowledge of the truth as [illegible] believed, and we are persuaded that he is able to keep what we have committed to him; for the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Brothers and Sisters, this is a very consoling thought, and should inspire us all to press forward to the mark of the prize or high calling which is in Christ Jesus. Then let us still labor on for we know that in due time we shall reap if we faint not. I ask an interest in your prayers that I may hold out faithful and receive a crown of life in the kingdom of God.

C. V. DUNLAP.

Virginia.

Brothers and sisters:

It is with pleasure that I read your testimonies of faith in the kingdom of God and his dear Son, and almost all speak of the hope of soon seeing him. Yes, each anniversary of our Master brings the coming nearer. How our hearts rejoice when we think that the glory of the Lord will soon cover the earth as the waters cover the deep, and sin and sorrow be no more.

Your Sister in the hope of eternal life.

ELMA V. BAKER.

Ohio.

Dear Brothers and Sisters:

The angel told Daniel the prophet, that at the time of the end many shall run to and fro, and knowledge shall be increased. Dan. xii. 4. Never in the history of the world was there so much traveling to and fro as at this time. All means of travel are employed with increased speed,—steam and electric cars, automobiles, bicycles and steamships. Some are not satisfied with these and are inventing flying machines. Traveling is a means of obtaining knowledge quickly. We must be in the last days according to this sign. We are admonished to discern the signs of the times, and watch lest the day of the Lord come upon us unawares, finding us bound up with tares. Matt. xvi. 3; xvii. 36-48. We should be the salt of the earth and the light of the world. Matt. v. 13, 14. We should not fear to let our light shine and warn the people of their danger. Ezek. xxxiii. 1-7. The Lord will gather his people to a place of safety. Isa. xl. 11. He will also gather the nations and punish them. Isa. lxvi. 15-18; Joel iii. 1, 2. Notice what enormous preparations the nations are making. They say they are preparing for war in order to maintain peace. "They shall say, Peace and safety, then sudden destruction shall come upon them." 1 Thess. v. 1-6; Joel iii. 9-14. Jesus Christ the Prince of Peace is the only Prince who can give real, lasting peace and safety. Let us put our trust in him always. Isa. ix. 6, 7. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. We are told that Thibit is the last country to receive the gospel, and that it is now being opened up by England, to civilization and Christianity. Is not this one of the bright signs of the near approach of the day of the Lord? 1 Thes. v. 2, 4; 2 Pet. iii. 10. In view of all these things, what manner of persons ought we to be in all holy conversation and godliness. 2 Pet. iii. 11, 12. Should we not at least be living object lessons to the world by bringing forth the fruits of the spirit,—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 22, 23. These are the peaceable fruits of righteousness.

Although we are scattered widely [illegible] knowledge of the truth, as [illegible] and watching for the day when [illegible] sorrow and sighing shall flee away, and all made new by him that said, I am the life and the resurrection, behold I make all things new. We are surrounded by all the evils of the world, all kinds of amusements to satisfy the minds of the lovers of pleasure. I hope that none of the one faith will be drawn away from duties we owe to the Captain of our salvation. Whatsoever we do let us do to the glory of the Lord, for his sheep know his voice and follow him whither so ever he goes. In the sad hours of my afflictions, it is a great pleasure to me to receive the good old RESTITUTION, it and my Bible are all my joy and good council I have. I am still firm in the belief of a Redeemer that was begotten by the Holy Spirit, born of the Virgin Mary, and not the son of Joseph, but the Son of God, and he and he alone is the one that is to redeem and restore all things. I have no pleasure in the Josephite doctrine, I think it is one of the false doctrines of the last days. Do not let us be led about by the cunning craftiness of men. We are warned of false teachers and false doctrines [illegible] every wind of doctrine. Some think it makes no difference whether we believe Christ to be the Son of God or the son of Joseph, so we believe he is our Redeemer. I believe it makes all the difference in the world, just as well say it makes no difference whether we go to heaven or dwell on the earth, just so we are saved, or that the soul sleeps or don't sleep, so we are ready when Christ comes. Does it not make a difference in these things, if so it seems to me it would in the other. I feel happy to say my faith is strong in the record in Matt. i. 18, to the end of the chapter. I am not ashamed to own my Lord nor defend his cause, maintain the honors of his Word, the glories of his cross. Come let us join in sweetest songs of him who died for us, who will raise us from our dusty beds to dwell with him in love. Let us always keep our eyes Zionward and our heart placed on heavenly things, from whence our Redeemer will come to reign and his people will come to Zion with songs and everlasting joy. Wishing you all a happy new year, hoping to meet you all in the sweet by and by. In love to all, I remain your brother in Christ.

JESSE HARROLD.

Missouri.

Dear Restitution:

The Editor will find post office money order for THE RESTITUTION for one year. We want the paper for the good sermons it contains. We hear no preaching out here. There are some brethren in this part of the State but none that preach the gospel that we like to hear. THE RESTITUTION at all times has something refreshing to us. We will keep the paper while we live. We pay for the year 1904. Yours in hope of the good things prophesied by the prophets, apostles and Jesus Christ.

JAMES H. & ANNIE TROTTER.

South Dakota.

Dear brothers and sisters:

I am rejoiced to again read so many testimonials for the blessed Jesus; yes and all speaking in the same stirring confidence of his glorious coming. We are as usual fighting for the faith once delivered to the saints; yet the nearer and nearer the time for his second coming the more I see his prophecy being fulfilled. Luke xviii. 8, "Nevertheless when the Son of Man cometh shall he find faith on the earth." The blessed Master knew what he was talking about. But dear dear ones do not be cast down; go and read Acts xv. 13-18. Here you will find that there are not many going to be in the first resurrection, only taking out such as have decision of character sufficient to come out of Babylon, and they are to be co-rulers with the Christ for the blessing of all the families of the earth (who will be blessed.) So let us still contend for the faith and above all things dont, for the love of Jesus dont compromise the gospel of the kingdom to please any one, however dear to you. Yes, brothers and sisters, do as Paul the undaunted soldier admonished Timothy to do. 2 Tim. xiv. 1-4. Listen to his ringing words: "I charge thee, therefore, before God and the Lord Jesus Christ, who will judge the quick (living) and the dead at his appearing and his kingdom. Preach the Word." Yes, the Word. Why Paul? He says, "For the time will (yes and has) come when they (the people) will not endure sound doctrine, but will be turned away to fables." Yes, and he also said, "The spirit speaketh expressly that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrine of devils." 1 Tim. iv. 1. Dear ones do we not see all this being fulfilled in our day? Yes, in this very issue of our much prized paper is a man of ability who has departed from the faith, and is carried away by the seductive doctrine of 7th day ism, also Josephiteism, and let me say there are other folks walking in his wake and at the same time are availing themselves of the use of our paper and the kind courtesy of Brother Underwood to forward their apostate doctrine of Josephiteism and 7th day ism.

Now brethren, don't you see the enemy is trying to steal the livery of the Church of God to further their ends; calling themselves the Church of God in order to palm their preacher off on the true Church of God.

Another thing brethren, I did several years since ask you all to let our church be known as the Church of God of the Abrahamic faith, then we will not be imposed upon by those wolves in sheep's garb. I have suffered to much ostracism from the socalled Christians to have much leniency for [illegible] the devil on the other. Brethren, when you invite a man to come and preach for you, first find out if he is your brother in hope of eternal life (which God who cannot lie) promised before the ages began. Titus i. 2. Now, let us be determined to preach the Word, and let nothing or any one deceive us with their lame. THE RESTITUTION will instruct us, as a supplement to the Word of God. We need not err. Then be diligent, be watchful, be prayerful, and the Lord bless us all is the sincere wish of your brother and sister.

J. & E. ANTHONY.

Obituary.

Died at the home of her parents Mrs. Carrie E. Stephens, daughter of Mr. and Mrs. L. W. Norris, wife of A. C. Stephens. She with her husband, father and mother and two brothers moved from near Marshall, Clark Co., Ill., in Feb., 1902. Carrie fell asleep in Jesus, Wednesday, Jan. 6, at 10:30 A. M., after an illness of but a few days. She died as she had lived in the faith once delivered to the saints. She was buried with Christ in baptism by the hands of Bro. Wm Brant, of Mt. Morlah, Ill., in Dec., 1902. Since that time she has lived a faithful Christian, putting behind all worldly amusements. She was a musician, but would never play any music after she had put on Christ, except to the glory of God. The last few hours of life she was calling her dear friends and telling of the beautiful scenes. "See the beautiful willows blooming," she would say. She was ready to go down in death for a little while, she had just finished reading her Bible through. She knew the truth as it is in Christ Jesus, for she had been raised and brought up in the knowledge of the Scriptures by Christian parents. We laid her away for a little while in the little grave yard, a beautiful spot called the Quaker cemetery. She leaves two little children, a girl 20 months and an infant boy 10 days old, who she named while she was dying. She leaves a father, mother, two brothers, two sisters and husband, and a large number of friends to mourn her death. May the God of peace help me to live closer to Christ, that I may enter in through the gates and clasp glad hands with her again, is the prayer of a broken hearted husband. Pray for me brother and sister.

A. C. STEPHENS.

Died near Morrill, Brown Co., Kansas, on Dec. 27th, 1903, Ethel Grace Howard, aged 11 years, 2 months and 9 days, daughter of Brother and Sister T. S. Howard. She showed symptoms of diabetis in July and the disease made steady headway against all efforts to head it off, till it overcame her on the above date. Ethel was a bright little girl, the pride of parents, her aged grand parents, and many relatives and friends. But they grieve not as others who have no hope for no doubt but the faithful parents will receive their "dead to life again." Heb. xi. 35; 1 Kings xvii. 23; 2 Kings iv. 34. A funeral discourse was delivered at the home to a large audience of neighbors, when we laid her away like Job till her change comes. May the time soon come when there will be no more death.

W. J. OREM.

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Selected.

Long and Short Sermons.

The longest sermon on record was preached by Rev. Isaac Barrow, a Puritan preacher of the seventeenth century, who once delivered a sermon in Westminster Abbey lasting three hours and a half; and the shortest sermon ever preached was, perhaps, the sermon which Dr. Whewell was fond of repeating from the text, "Man is born unto trouble as the sparks fly upwards." The sermon occupied a minute in delivery. The following is a verbatim report.—

"I shall divide the discourse into three heads: (1) Man's ingress into the world; (2) his progress through the world; (3) his egress out of the world.

"Firstly, his ingress into the world is naked and bare.

"Secondly, his progress through the world is trouble and care.

"Thirdly, his egress out of the world is nobody knows where.

"To conclude:—

"If we live well here, we shall live well there.

"Amen. [All said Amen.] Next Sunday, the same hour, the same place, next year."

Then he gave the benediction.

This sermon, however, is not as short as the famous charity sermon of Dean Swift. His text was:—

"He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, he will pay him again."

His sermon was:—

"If you are satisfied with the security, down with the dust."—*Baltimore Methodist.*

Saturday Night Sermons.

There is only one thing that I dread more than self-important learning, and that is self-important ignorance. I dread the minister to whom preaching is easy. I hate, with religious and even holy hatred, the sermons that are shaken out of the coat sleeve on a Saturday night. We do not want such men in the ministry of the gospel. Preaching should be a shedding of blood. Preaching is not a trick in plans, in cunning outlines, in shapely sculpture. There is a cant phrase now in vogue which I dislike. We say of such and such a man: "He is the greatest sermon-builder in the modern pulpit." Preaching is not sermon-building; it is sermon-growing; it is the eloquence of a redeemed and grateful soul; it is the glow and the radiance of a wise exposition confirmed by a holy and satisfying experience.—*Joseph Parker.*

Social not Frivolous.

A minister must be social, but he must also be exemplary. When he allows his social spirit to sink into the commonplace by telling extravagant yarns and questionable anecdotes, with a view of making himself agreeable, he may make himself amusing, but he is also making himself sufficiently common to lose his influence for good. A man need not be stilted and stiff in his manner to maintain a proper ministerial dignity, but he cannot be a buffoon and retain his usefullness in his congregation.—*Methodist Protestant.*

To be glad of life because it gives you the chance to love, and to work, and to play, and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falseness and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and spirit in God's out-of-doors—these are the little guide-posts on the foot-path to peace.—*Henry Van Dyke.*

When Pompeii was destroyed there were very many buried in the ruins who were afterwards found in very different situations. There were some found who were in the streets as if they had been attempting to escape. There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, where he had been placed by the captain, with his hands still grasping his weapon. There, while the heavens threatened him; there, while the flood of ashes and cinders overwhelmed him, he had stood at his post; and there, after a thousand years, he was found. So let Christians stand to their duty, in the post at which their Captain has placed them.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper. Much of what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 130 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

Came and Will Come.

At this season all hearts are turned to the coming of Christ to reveal God and to die for men. But just as sure as God did once interfere by sending his Son to suffer shame and death for our redemption from the guilt of sin, so sure will he send him again to deliver us from the presence of sin. He has come, he has gone, and he will come again. The body of which he is the head is a living and perennial body. Every true believer is a living part of that living body; and the coming again of the Lord is a precious hope to every member of the body as well as to the whole. At [illegible] on some day, he will come, no matter how long the delay, there will be some alive to lift up their heads and hail his appearing with joy, and to mount up by divine power to meet him in the air. Be patient, he will quickly come.—*Watchword and Truth.*

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

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J. B. Adams, Husaburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
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IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk; money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

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TIME TABLE.

In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily,	For South Bend	11:00am
No. 20	" Ex. Sun. "	6:45pm
No. 26,	" " "	10:00pm

GOING SOUTH.

No. 21, Ex. Sun.	For Terre Haute	6:55a m
No. 7,	" " "	11:40pm
No. 19, daily,		6:15pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St Louis Mo

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from [illegible] The book [illegible] speak for itself in the unfolding of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Change of Time on the Pennsylvania

Under new schedule taking effect on Nov 29, 1903, passenger trains will depart from Plymouth as follows.

Going West—5:10 a m daily, 5:54 a m daily extra fare train, 9:00 a m except Sunday, 1:23 p m daily, 6:08 p m daily. 2:10 p m daily except Sunday.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2nd and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. A. Maxey Elders. Sunday School every Sunday at 9:30 a. m. Mrs. Georgia Osborne Sec. of the S. S. All are invited to any of the services.

The Church of God at Kansas, Ind. meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 300 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 6.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flat School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W. W. Jacquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. G Chase.

The Church of God at South Bend, Indiana meets in Hall over 211½ Michigan St. Preaching second Sunday in each month by A H Palmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30, R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fulda or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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And a glad sower went one day
Forward and back across the land,
And good seed cast away.
The furrows buried it from sight.
The harrowed field lay brown and bare;
But the wise sower knew that time
Would bring a harvest there.

Soft grass, and smiling skies, and spring!
And sad hearts slowly went their way
[illegible]
This dear love there to lay.
The brown earth covered it from sight—
The precious seed an sweet, no fair—
But some time, some time, the dear God
Will reap his harvest there.

—Emma A. Lente.

Communicated.

Wisdom of Seirach.

CHAPTER 31, (34TH IN APOCRYPHA).

1. Vain and false hopes hath a man without understanding, and dreams furnish wings to thoughts without good sense.

2. Like one grasping for a shadow and chasing the wind, even so is he who heedeth dreams.

3. This compared with that is the seeing of dream-visions (i. e. true-dreams); over against a face a likeness of a face.

4. From uncleanness what will have been cleansed; and from a lie what truth will be elicited?

5. Enchantments and divinations from bird-auguries and dreams are vain things; and like the heart of a woman with birth-pangs do they seem.

6. If they be not sent from a Most High in the way of a visitation, do not give thy heart unto them.

7. Dreams have led many astray, and they have fallen out by hoping in them.

8. Without falsehood law will have been consummated, and wisdom is a way to make perfect in a trustworthy mouth.

9. A man who hath been chastened knoweth many things and a man who hath been tried much will discourse in an understanding way.

10. He who hath not been tried knoweth little.

11. But he who hath been led astray getteth full of subtilty.

12. I have found many things in my wanderings and my understanding is more than words.

13. Many a time unto death have I incurred danger, and been saved because of these things.

14. The spirit of those who fear the Lord will live.

15. For their hope is in him who saveth them.

16. The one who feareth the Lord shall not be made really afraid and he shall not show cowardice, because he is his hope.

17. Blessed-happy is the soul of him who feareth the Lord.

18. On whom doth he rely? And who is his stay?

19. The eyes of the Lord are upon those who love him; theirs is the protection of able-rule and the stay of a strong one, shelter from a scorching wind and shelter from the midday heat, guardianship from stumbling, and responsive-help from smiting.

20. He it is who lifted up a soul and enlighteneth eyes, who giveth healing, life and blessing.

21. The one who sacrificeth from iniquity, his offering is a mockery.

22. And the mockeries of transgressors are not satisfactory.

23. The Most High is not satisfied with the mockeries of the irreverent nor on account of a multitude of sacrifice will he expiate sins.

24. Sacrificing a son in the presence of his father is he who is offering a sacrifice from the possessions of the needy.

25. Bread of bondage is the life of beggars; the one who withholdeth it is a man of blood.

26. Murdering his neighbor is he who taketh away his joint-livlihood.

27. And shedding blood is he who withholdeth the wages of a hireling.

28. The one who buildeth and the one who teareth down what profit have they afforded more than toilsome labor?

29. There is one who offereth votive-prayer and one who curseth; whose voice will the sole Lord hearken unto?

30. He who hath been baptized from a dead person and toucheth him again, what hath his bath profited him?

31. Even so is a man who fasteth for his sins and goeth his way and doeth the same again; who will listen to his votive-prayer, and in what respect hath he been profited by his humili[illegible]

COMMENT.

What is said here of ordinary dreams and of the true "dream-vision way" of revelation is instructive and especially timely now to those who are trying to look into these things as philosophers and positive scientists. The seeing and interpretation of something revealed from God in a dream is here distinctly stated to be according to the old and well defined pathway of analogy and comparison. One reading the interpretations of Pharao's dreams by Joseeph will clearly apprehend this fact I think.

What is said here in regard to falsehood in relation to law and the assertion of it is opportune in view of this age of legal chicanery and technical quirks and quibbles in the legal machinery of the vast vested interests involving capital and labor the world over, national and international.

All true wisdom in a word is trustworthy. Again the value placed herein on experience whether under the Lord's special chastening hand or in the ordinary walks and affairs of life falls in with the best enlightened reasoning of the day.

Then the definition here given of "fear of the Lord" and the difference between ordinary fear and this kind of fear, and the differentiation of both from "cowardice" is well worthy of careful consideration.

Again there could not be a better homily than here given on "sacrifice" and "altruism" in their relation to the higher moral law.

The answer to Christ's query, "Who is my neighbor" and what I owe him in the ordinary relations of life also enlightening to say the least.

Read too what is said of "fasting" and Levitical "cleansing" including "the baptismal rite," when merely formal ceremonies in their observance. For it answers the query—are any formal ordinances "saving-ordinances"—"baptism" for instance or "extreme unction" as now administered?

CHAS. GARDNER.

Pine Woods Bible Class.

Teacher. The topic for investigation today, is indeed a very important one, and one which I fear is imperfectly understood by many who profess to be students of the sacred oracles. Let us then very carefully study the subject of

THE SEAL.

I will request Lucy to inform the class as to the use of a seal.

Lucy. To make sure that to which the seal is attached. We have an instance recorded in Matt. xxvii. 66: "They went and made the sepulchre sure, (how?) sealing the stone, and setting the watch." See also Dan. vi. 17. "A stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed."

Q. What was the use of the sign of circumcision?

A. That of a seal. Rom. iv. 11.

Q. A seal of what?

A. "Seal of the righteousness of the faith," (Rom. iv. 11) that those things comprehended [illegible] the faith," "might not be changed."

Q. Was the seal affixed prior to, or after the reception of "the faith?"

A. "A seal of the righteousness of the faith which he (Abraham) had being yet uncircumcised." Rom. iv. 11.

Q. What was the object?

A. That he might be the *father* of all them that believe," (Rom. iv. 11,) and a father, we must recollect, is the first cause, the originator.

Q. To whom is he the father?

A. To those "who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." "But to that also which is of the faith of Abraham; who is the father of us all," providing we "walk in steps of that faith." Rom. iv. 12, 16.

Teacher. I will request George to inform us as to what did Abraham's faith attach itself?

George. To a certain covenant made between God as the party of the first [illegible] second part, "I (God) will establish (make sure) my covenant between me and thee."

Q. What covenant?

A. "All the land of Canaan for an everlasting possession, etc." Gen. xvii. 7.

Q. How did he "establish" his covenant as the party of the first part?

A. By an oath. "Confirmed it by an oath." Gal. iii. 17.

Q. How did Abraham "establish" the covenant, as the party of the second part?

A. By a seal. "The sign of circumcision a seal of the righteousness of the faith." Rom. iv. 11.

Q. Supposing a descendant of Abraham should fail to personally attach the above seal, as party of the second part, could he have any interest in the above covenant?

A. No. "That soul shall be cut off from his people; he hath broken my covenant." Gen. xvii. 14.

Q. What blessing followed Abraham's reception and sealing of the covenant?

A. "Abraham believed God, and it was counted unto him for righteousness." Rom. iv. 3. Abraham was thus counted righteous, in other words, he stood in a right relationship with the Father.

Q. Can any unpardoned sinner be counted righteous before God?

A. No. "Blessed is the man to whom the Lord will not impute sin." Rom. iv. 8.

Q. "Cometh this blessedness (of freedom from sin) upon the circumcision only, or upon the uncircumcision also?" Rom. iv. 9.

A. "Therefore it is of faith, to the end the promise may be sure to all the seed, not to that only which is of the law, but also which is of the faith of Abraham; who is the father of us all," both of the circumcision and also of the uncircumcised, "that righteousness might be imputed unto them also."

Teacher. Will Arloa inform us as to what faith brings the righteousness, to whom the Lord will not impute sin?

A. "Those who also walk in the steps of that faith of our father Abraham." No other faith will bring the above much desired blessing.

Q. What is that Abrahamic faith otherwise called by which we may detect the faith of Abraham,

A. The gospel. See Gal. iii. 8, 9: "And the Scripture foreseeing that God would justify the heathen (Gentile nations) through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith (the faith of Abraham) are blessed with faithful Abraham." No other faith is the gospel faith, and none but a straight gospel (Abrahamic) faith will bring the promised blessing.

Q. Did Abraham have this faith previous to the attachment of the seal to the covenant by which he made it sure?

A. Yes. See Rom. iv. 11.

Q. Are believers at this day required to have the true gospel faith prior to the attachment of the seal?

A. Yes. See Eph. i. 13: "In whom ye also trusted *after* that ye heard the Word of truth, the gospel of your salvation; in whom also *after* that ye believed, (not before) ye were sealed with the holy Spirit of *promise*, (just like our father Abraham) which is the earnest of our inheritance until the redemption of the purchased possession." There can be no sealing of the covenant prior to hearing and believing "the words of truth, the gospel of your salvation," which is in itself the covenant.

Q. Will this sealed faith insure the approval of the Father?

A. Yes, providing we have stability of character enough to stand by the conditions of the covenant, and live it out. See Col. i. 22, 23: "To present you holy and unblameable and unreprovable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard," pro[illegible] in "the covenants of promise."

[illegible] Albert, kindly inform us as to whether circumcision is still required as the seal by those who shall enter into the "bonds of the covenant," as being the party of the second part?

Albert. Yes, it is. Without the seal, the covenant is of no effect.

Q. Who does God recognize as his circumcised, or sealed people?

A. See Phil. iii. 3: "For we are the circumcision, which worship God in the Spirit, and rejoice in Jesus Christ."

Q. Then the circumcision of the flesh is no longer requisite?

A. No.

Q. What circumcision is required?

A. "The circumcision of Christ? Col. ii. 11.

Q. Is this circumcision "in" or out of Christ?

A. In Christ. "In whom ye are also circumcised, with the circumcision made without hands." Col. ii. 11.

Q. If we circumcision is "in Christ," and that being the seal of the covenant (Rom. iv. 10, 11) then the sealing must also be "in Christ" must it not?

A. Yes. "In whom also *after* that ye believed, ye were sealed," etc.

Q. If we "worship God in the Spirit," and we place ourselves in harmony with the words and teachings of the Spirit, will that Spirit so operate, as to make sure, or in other words, make the seal effective unto the coming day of redemption?

A. Yes. See Eph. iv. 30: "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

Teacher. Now, Carrie by what means can we be relieved of the "sins of the flesh?"

A. By the circumcision "of" or "in" Christ. See Col. ii. 11, 12: "In whom ye are also circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, * * * and you, being dead in the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Q. How do we get rid of "the sins of the flesh?"

A. "By the circumcision of Christ: buried with him in baptism." Col. ii. 11, 12: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 38. Hence we learn that baptism is the seal of the covenant, and to all such thus "circumcised" or "sealed," "cometh this blessedness," "to whom the Lord will not impute sin." Rom. iv. 7-11.

Q. Will this "circumcision of Christ," or "seal," "make sure," to those "who walk in the steps of that faith of our father Abraham," the covenant made with Abraham and his seed?

A. Yes. See Gal. iii. 27-29: "For as many of you as have been baptized in to Christ (are "circumcised with the circumcision made without hands, and) have put on Christ. * * * And if ye be Christ's (sealed ones) then are ye Abraham's seed, and heirs according to the promise," made to Abraham and his seed.

Q. Supposing a person fails to "walk in the steps of that faith of our father Abraham," and neglects to affix the seal—"the circumcision of Christ, made without hands," what is he?

A. "A stranger from the covenants of promise." Gal. ii. 12.

Q. Are "strangers from the covenants of promise," in a hopeful condition?

A. No. "Strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 11, 12.

Yours, "sealed with the holy Spirit of promise," as contained in "the covenants of promise."

W. H. WILSON.

Dear Restitution:

In answer to Bro. Eychaner's request I will try and give a Bible exposition of Mark ii. 27-28. This is the main text on which our Sabbath friends rely for their strongest proof in support of the Sabbath, even claiming that Adam was subject to the Sabbath law. If they can prove this they are certainly entitled to all they claim. In the passage of Scripture above stated the noun man might apply to one man, or any number of men. Lu. xii. 14, "And he said unto him, Man, who made me a judge or a divider over you? Luke ii. 52, "And Jesus increased in wisdom and stature, and in favor with God and man." It is undoubtedly true, that the noun man refers to the Jews, for Jesus grew up *among them*. It is plain then, that it does not determine number. Therefore, we cannot possibly go back of the thunderings of Sinai for the law, and *right* there we find that the Sabbath was made for the Jewish man, and not for all men. The decalogue was the national constitution of the Hebrews. It was the foundation of all other laws. It was the basis of a system of types and shadows, that pointed down to the Christ. Even the decalogue itself was shadowy. The Sabbath *was made for man, and the* Sabbath rest pointed forward to the true rest in Christ. Then it is certainly plain that the Sabbath was made for the Jewish man, to help shadow forth and develop the plan that God himself devised for the redemption of the human family. The oracles of God were committed to the Jews. The Sabbath was given to them. They were the instrumentalities through which salvation came. The Sabbath was made for the Jewish man and *not* the Jewish man for the Sabbath. Therefore the Jewish man stood on the other side of the Sabbath.

Sin preceded the law Rom. v. 12, "For until the law, sin was in the world." Then the law stood this side of sin; therefore the law could not have been given to Adam in his Eden home. Again, Adam could not have kept the law, as he did not know good and evil; until after the transgression. Then if evil was prohibited in the law, then Adam did not know it, and if there was good in *the* law *he did not* know it. Then all talk about Adam keeping the Sabbath is worse than foolishness. Paul says, Rom. viii. 2, "For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." Also John i. 17, "For the law was given by Moses, but grace and truth came by Jesus Christ." Acts xx. 27, Paul said, "For I have not shunned to declare unto you all the council of God." And yet not one word about Sabbath keeping. Therefore no man has any authority for keeping it. It is not once commanded in the new law, or covenant, but to the very contrary. Jesus Christ himself did not keep the Sabbath; and when the Sabbatarian fanatics denounced Christ for breaking the Sabbath by healing on it, he in turn denounced them as a set of hypocrites. Luke xiii. 15.

On another occasion when they had entered a complaint against his disciples for violating the Sabbath, which was unlawful, and in return he told them, Matt. xii. 5, how the priests in the temple had profaned the Sabbath, and were blameless. They were blameless because the works of the law that shadowed forth the perfect system, was much a greater work than keeping the old Jewish Sabbath. He told them that he was greater than the temple, which comprized the whole Jewish institution. 7 verse, "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." Jesus spoke these words to inform them that the temple service was a greater work than keeping the Sabbath, which service pointed to him, and he would not require them to offer sacrifices, as his law was one of mercy and not sacrifice; that the law required the Sabbath to be set aside, and give place to the daily sacrifice, as it was of more importance than the Sabbath. And as Jesus was greater than the temple, where sacrifice was offered, and as the sacrifice was greater than the Sabbath; and as the law set the Sabbath aside, and as Jesus was there now himself, he set aside both sacrifice and Sabbath. That is just exactly what he meant, for he was greater than the temple, greater than the whole legal dispensation of which the Sabbath was a part, he was even Lord of the Sabbath, and could do as he pleased on the Sabbath, for the sacrifice that pointed to him, set the Sabbath aside. Therefore they had no right to condemn the disciples for breaking the Sabbath. And Jesus said, "Had they known what this meaneth, they would not have condemned the guiltless." Jesus did not keep the old Jewish Sabbath, and he gave them to understand that it was through their ignorance of his mission, that they condemned the guiltless. Again, when the Jews persecuted Jesus for breaking the Sabbath, or working on that day; he answered them: "My Father worketh hitherto, and I work." He was greater than the temple; greater than the law governing the service of the temple; he had the right and power to set it aside, for he was greater than the whole Jewish institution, which fully proves his rights and his authority.

Your brother in Christ.

F. C. MYERS.

The Joy of the Gospel.

"Behold I bring you good tidings of great joy, which shall be to all people." Luke ii. 10.

The common gladness of the Christmas season is a natural and in some measure instinctive expression of a profound spiritual fact which lies back of all intelligent joy of man.

1. The coming of Christ brings light into hearts before dark with sin and despondency. Suicide was common and honored among cultivated Romans, but the gospel showed a life worth living.

2. It brings a glad answer to the earnest longings and inquiries of hearts diligently seeking the right way. There were ancient "seekers after God." and Christ showed them the way.

3. It brings order and hope into the efforts of men trying to be saved and to save others.

4. Different national traditions lead men into different ways of thinking and working, but all people have conscience and some thoughts of God, and Christ stands a light where their best inquries become one.

5. The intercourse of nations is hostile in war and selfish in commerce, but Christ makes it loving and joyful in justice and Christian benevolence.

6. The larger hopes of the world, and the grandest efforts of good men, find in Christ their most sympathising and helpful answer. He works, as good men have always worked, for the world, and shows them how to win true success in his salvation.—*Homiletic Review.*

The Date Line of the Ages.

The birth-date of that Jewish babe has been the epochal date of human chronology, history, and civilization. Why does not the world reckon time from the birthday of Confucius, or Buddha, or Socrates, or Homer, or Julius Cæsar, or Constantine, or Mahomet, or Bonaparte, or Voltaire? Why?—because there is but one name in this universe that is strong enough to balance the ages upon itself without breaking down under the load! Why?—because there is no name but the name of Jesus that can gather all definite data of man, philosophy, and nations, and crystallize them into symmetry and logical significance about itself! Why?—because "God has highly exalted Jesus and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on the earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Surely this divine purpose has had its literal fulfillment in the facts that I have already named. The name of Jesus is above every name. Its memorial is set in the sun, and in the stars, and in the seasons. Things have gone on so far no change is possible. Strauss, and Renan, and Parker, and Emerson, and Frothingham must keep step, living or dying to the time and tune of the Lordship of Jesus Christ.—*Dr. Ira O. Bidwell.*

Oregon Bible College
Oregon, Illinois

The Restitution.

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Plymouth, Indiana, Jan. 27, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

The situation in the Far East is little changed from last week. Japan remains firm, Russia is still endeavoring to hold her position. No one can tell what turn will be taken. There is a report that Japan has already landed a large body of troops in Corea under the guise of workmen building a railroad to the capital. Another report is that the Emperor of Japan has issued an imperial edict to the effect that all railroads in his kingdom will be taken charge by the government for the transport of troops and munitions of war. Another report is that Russia cannot use the troops she now has in Manchuria owing to a peculiar disease that has broken out, hundreds dying with it.

The Genealogy of Christ.

A request that we would write something that will help others to understand the genealogies of Jesus in Matt. and Luke lies before us. We are not sure that we can do that. What is satisfactory to us may be very unsatisfactory to others, especially if they have a bias in another direction. We know but little about it; but the enquirer and all others are welcome to that little. Our intention is to stop when we have told what we *know*. And

1. We know that the line of descent in the first chapter of Matthew is that of Joseph through Solomon. Proof, verse 16.

2. We know that the line of descent in the 3rd chapter of Luke is that of Mary through Nathan. Proof Luke iii. 31.

(a) Because Joseph could not have descended from both Solomon and Nathan.

(b) Because if Mary had not been a descendant of David Jesus would have had no claim to his throne.

(c) Because Jesus had no man for his father. Proof, Matt. i. 18-22.

3. We know that Jesus born of Mary was the Son of the Highest: by miraculous conception. Proof, Luke i. 35, and Matt. i. 20.

(a) Because the Spirit in Paul testifies that God sent forth HIS SON, not Joseph's. And then, in harmony with the foregoing declarations, explains that HIS SON was made of a woman. The woman had been pointed out before. If made of a woman, he was *not made* of a woman and a man. If Matthew and Luke are false, then Paul in Galatians, is false. They stand or fall together. Proof, Gal. iv. 4.

(b) Because we are *positively told* in Gal. iv. 29 that the Son of God sent forth made of a woman, was *born of the Spirit* as declared by the angel to Mary, he should be.

(c) Because Jehovah more than a thousand years before, said to David respecting that Son of his who was to occupy his throne for ever, "I will be his father, and he shall be my Son." 2 Sam. vii. 10. Again in Psa.

(d) Because Luke i. 35 proves that it was because of the overshadowing power of the Highest that the child born of Mary was called the Son of God. And nothing could make it clearer that the prophecy of Is. xlv. 1 was fulfilled in the birth of Jesus. Isaiah says:—"Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name." Therefore he did not become the Son of God at his baptism nor at his resurrection, but at his birth. The 5th verse confirms this, for it says,—"And now, saith Jehovah that formed me from the womb to be his servant to bring Jacob again to him," etc.

It is objected here, that Mary does not appear by name either in Matthew or Luke's account.

We reply: Matthew says Jacob begat Joseph, the husband of Mary. That being true, we may be very sure that *no other* man did beget him; and yet we read in Luke iii. 23, that Joseph was of Heli.

We believe God's grand old Book even when we do not fully understand all it says. And we think it best to enquire what sort of a father Heli could have been to Joseph, when the real father who begat him was Jacob?

We read in Matt. i. 16, that Joseph was the husband of Mary; and we think it reasonable to conclude that Heli was FATHER-IN-LAW to Joseph.

It might be asked, perhaps, why Joseph's genealogy was given at all, if he was not the *real* father of Jesus, as was naturally supposed by those not knowing any better?

As he was the husband of Mary; and as in the eyes of the law husband and wife were one, there would have been *legal* confusion on this account, in Christ's relation to David, if the husband of his mother had not also been of Davidic extraction.

Joseph in his own right, as a descendant of Solomon, could have imparted to a son, the legal title to David's throne.

But what about the Lamb without blemish, the holy, harmless undefiled one? He who was separate from sinners, and with blood precious for cleansing purposes—yes,—where would an acceptable sacrifice for sin have been found, if Joseph had been the father of Jesus? Does not like beget like?

This case was exceptional and peculiar in its bearings,—and the difficulties and necessities of it were beautifully harmonized in Joseph and Mary being *independently* related to David through different lines,—Joseph through Solomon, and Mary through Nathan, thus uniting in themselves the royal rights of David's house, which passed by law and blood to their wonderful Son.

We started out to tell only *what we know;* and some of our readers may think we have been advancing things *we do not know*, but

Athly, we know things were written aforetime for our learning, and it is from them we have deduced what we have been offering without proof as yet.

5. We know from Num. xxvii. that a law was given which decreed that if the father of a family had no sons, but daughters, the inheritance was given to the daughters. It was given when the daughters of Zelophad came to Moses with this plea:—

"Our father died in the wilderness, and he was not in the company of Korah, but died in his own sin. Why should the name of our father be done away from among his family because he had no son? Give unto US, therefore, a possession among the brethren of our father."

Moses brought the case before the Lord, and the Lord said,—"If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughters." Num. xxvii.

6. We know that the promised land was to be divided by lot to the children of Israel. Each tribe was to have a certain portion, and each family again their portion. If, therefore, a daughter became the heiress, and married into another tribe, the one tribe would lose a portion, whilst the other would gain it.

7. We know that another law was enacted to correct this state of things. See Numbers xxxvi. 6-12, in part it reads as follows:—

"This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying 'Let them marry to whom they think best,—only to the family of the tribe of their father shall they marry."

8. We know from Num. xxvii. 4 that the object of these laws was, that Zelophehad's name should not be done away from among his family or tribe; so that the estate was the estate of Zelophehad even after the girls married. It did not go in the names of their husbands, but in the name of their own father. This made it necessary for the husbands of these heiresses to take the name of their father-in-law in addition to their own, and henceforth they had two family names.

9. *We know*, from 1 Chron. ii. 21-23 that these laws were not dead letters. They were in full force. We read that Hezron married the daughter of Machir, the father of Gilead, and she bare Segub, and Segub begat Jair, who had three and twenty cities in the land of Gilead, and he took Geshur and Aram with the towns of Jair from them, with Kenath, and the towns thereof, even three score cities. All these belonged to the sons of Machir, the father of Gilead."

Here is positive evidence that they were the sons of Hezron, and grandsons of Machir.

10. *We know*, too, by Nehemiah vii. that this law was still in force a thousand years after its enactment. It is where the genealogy of those who first came out of Babylon is given. From the 63rd verse it appears that the priests the children of Habaiah, the children of Koz, the children of Barzillai which took of the daughters of Barzillai the Gileadite to wife, and was called *after their name*.

These sought their register among those that were reckoned by genealogy, but it was not found; therefore were they, as polluted, put from the priesthood. This expulsion *from* the priesthood was the result of taking the names of their wives' fathers dropped from their own genealogical record.

We think the things above which we have divinely proven, should help all intelligent and honest people to understand

(a) That Jacob was the father of Joseph.

(b) That Eli was the father of Mary.

(c) That Mary was an heiress.

(d) That her property was in Bethlehem.

(e) That being of the tribe of Judah and family of David she must be taxed there.

(f) That Joseph (according to the above law) was of the same tribe and family, and called the son of Heli, though the latter was only his father-in-law.

(g) That only for the property in her father's name, she was *obliged* to report at Bethlehem in her critical condition.

We of course have paid no attention to the attacks made by certain against the authenticity of the first chapters of Matthew and Luke. But if the Lord will, we will have something to say on that subject in another article.

Attendance and Dependence.

These are the very essence both of the safety and happiness of a Christian. Dependence on God woman's only true liberty, as attendance on him is his only true consolation. The suitor for human favor is liable to continual disappointment; if he knock at the door of his patron, there is probably a general order not to admit him. In the higher case, there is a special promise, that "to him that knocks it shall be opened." The human patron hates importunity; the heavenly Patron invites it. The one receives his applicant according to his humor, or refuses his admission from the caprice of the moment. With the other there is "no variableness, nor shadow of turning." "Come unto me," is his uniform invitation. The Almighty donor never puts off his humble petition to a more convenient season. His court of requests is always open. He receives the petition as soon as it is offered,—and if according to his will he grants it as soon as it is made. To every fresh application he promises fresh support. He will still be solicited, but it is in order that he may still bestow. Repeated gifts do not exhaust his bounty, nor lessen his power of fulfilment. Repeated solicitation, so far from wearing out his patience, is an additional call for his favor. Nor is the frequency of the petition any bar to its acceptance. He likes it to be early, but rejects it not though it be late.

And, as past mercies on God's part, so, to the praise of his name be it said, that past offences are no hindrance to the application of hearty repentance, or the answer of fervent prayer.

The man in power has many claimants for his favor, and comparatively few to bestow. The God of heaven has all power, and an inexhaustible supply of all things needful for us; and only blames the solicitor for coming so seldom, or coming so late, or staying so short a time. He only wishes that his best gifts were more earnestly sought.

When we solicit an earthly benefactor, it is often upon the strength of some claim upon his favor,—such as the hope of some reward for past services; even if we can produce little claim, we insinuate something like merit. But when we approach our heavenly Benefactor, so far from having anything like claim, or anything like merit, to produce, our only acceptable plea is, our utter want both of claim and merit,—the want of all that can recommend us; yet we are encouraged to ask favor when we deserve only rejection—encouraged to plead the privileges of children though we have little besides disobedience to offer.

The petitioner to human power who may have formerly offended his benefactor, contrives to soften down his displeasure by representing his offence as a little one. The devout petitioner to God uses no such subterfuge. In the boldness of faith, and the humility of repentance, he cries, "Pardon my iniquity, for it is great."

The Tibetan Puzzle.

From the Chicago *Tribune* of Jan. 25, we clip the following which will be of interest to our readers:

In the Contemporary *Review* for January appears a most interesting article on the "Tibetan Puzzle," written by Alexander Ular, a man who seems to be well acquainted with central Asian politics. How just he is in view of the situation we cannot say. But most of what he says is so entirely new and novel as to be worth summarizing.

First of all he says the Dalai-Lama is the Buddhist pope, that his authority over all the Buddhist people is similar to that of the pope of Rome over Catholics, and that Lhassa is the Buddhist Rome.

The Dalai-Lama has insignificant military power, but in his own state of Tibet his priesthood have the commercial monopoly. In order to retain this monopoly undisturbed by outside aggression or domestic violence the Lama takes a protector. For many years this protector has been the emperor of China. The emperor has warned other powers out of Tibet and in return the Lama has ordered his clergy in China to exercise their authority in favor of the throne. But in 1893 England concluded the Sikkim treaty with Tibet—against that country's wish—which gave India some insignificant trade privileges with the forbidden land. The privileges amounted to nothing, but the mere conclusion of the treaty was considered to violate Tibetan integrity. Accordingly the Lama warned China that it had not protected him and that thereafter he would not consider it his "protector." But the defence was kept secret by Tibet in order that troublesome questioners could still be referred to Pekin, and maintain its prestige. The Chinese envoys still went to Lhassa, but from being administrators became ambassadors.

Then, about 1898, in stepped Russia. Through some of her Buriat subjects—Buddhist monks—she arranged to take the vacant place of protector of the Lama. This arrangement, too, was kept secret, and the western world still considers China as the suzerain of Tibet. Finally the arrangement between Russia and the Dalai-Lama was consummated. The machinery of the Buddhist church was set in motion. Its head instructed his representative in Mongolia—another Chinese province—to favor the proclamation of Muscovite supremacy. Russia still protests she has not occupied Mongolia, but Mr. Ular says he himself was present when the proclamation in that distant province was read.

Just at this point, says Mr. Ular, Russia made its grand diplomatic blunder. It failed to tell the world officially that Russia was the protector of Tibet. If it had made public announcement of the fact, what country would have gone to war about it? None other than England and China could reach Tibet with troops. China wouldn't, and England wouldn't. English public opinion wouldn't permit a war over barren Tibet, to which England had never made the vaguest claim.

But since Russia didn't proclaim her protectorate over Tibet, she could not protest when England decided to send an expedition into that country to "negotiate" a commercial treaty. The sending of the expedition violates Tibet's integrity just as the Sikkim treaty did before. Russia doesn't protect Tibet against the invader any more than China did. What will be the effect? Mr. Ular argues that the expedition will diminish the Muscovite prestige in the Lama's eyes just as much as the Sikkim treaty damaged Chinese prestige. The present expedition, like that treaty, will make it clear to the Lama that neither the Czar of Russia nor the emperor of China is able to protect him against the mighty king of England when that monarch chooses to violate Tibetan integrity.

What will be the consequence? Mr. Ular argues that now the Buddhist pope will turn for his protection to the power which has proved itself stronger than either of his other neighbors—to the British empire—and that England will have all the great machinery of Buddhism in its hands. He adds that Lord Curzon has consummated a masterpiece in diplomacy in choosing just this moment to invade Tibet, before Russia had laid open claim to the territory and therefore before it could protest against England's action.

Mr. Ular says that in playing politics with orientals one must use oriental methods, and that Lord Curzon is the "most Asiatic gentleman who has ever been intrusted with the government of England's Asiatic empire."

Selected.

Keep up Your End.

"When I was a boy in the lumbering region," said the old doctor, "the fellow who would not hold up his end of the log, but let the weight sag on the others, was looked upon with contempt by all the camp. Wherever I go now I think I see logs carried—one end held up by hearty, willing hands, and the other dropping out of lazy, selfish ones.

When I see an old father toiling to give his son the education that is to help him through life, and the boy yawning over his books, tricking his teachers, smoking cigarettes and swearing, I feel like calling out: For the sake of your own soul, boy, grip the end of the log and hold it up!

Sometimes I see the man working hard all day, and too tired to rest at night, while his wife and daughters read novels, embroider and gossip with women as useless in the world as themselves. Do they keep up their end of the log?

Or, quite as often, it is the wife who stints and saves until her life is barren and bare as a dusty road at noonday, while the husband spends his time at saloons and pool rooms.

Or, I see one bright, courageous member of a family—usually a woman—working, joking, hopeful, while the others crawl along, groaning, complaining, dropping every day and hour their burden of poverty, disease, toothache, or bad weather on her shoulders. She has all the log to carry.

Again, it is a human being for whom God has done much in birth, rank, education, friends, who for the love of a glass of liquor or pack of cards, allows his life to drop into the slough. Paul bids him 'work out his own salvation; and I feel like telling him to hold up his own end of the log."

What does our reader think of the doctor's homely lesson? What is his burden in life? Somebody shares it with him; no man bears his load alone. Does he carry his part with a hearty good will, or does he drop it on weak and willing shoulders?—*Christian Commonwealth.*

What is Our Hope?

It strikes the thoughtful observer that the coming of the Lord Jesus is far more the hope of the Church than any remedial processes, or evolutions, or progresses among mankind.

Under some aspects, the world grows better, but in the deepest and most solemn sense, evil men and seducers wax worse and worse. Growingly do we see the weakness of the flesh, and the need of a Divine interposition. It is ours to plod on as if all depended upon us; but it is still more ours to look up and believe that our redemption draweth nigh, and that, not from our endeavors, but from the appearing of the Son of God. His day will blaze with his own glory; He alone shall be glorified in his saints, and admired in all them that believe. "The Lord alone shall be exalted in that day." Oh, that it would soon dawn! In hopeful expectation we look no more upon the flying scud, and the boiling waters, but fix our eye upon the Pole Star which abideth and shineth forever.—*C. H. Spurgeon.*

Doing Better than the Best of Our Race.

Trying to do as well as the best of our fellows about us are doing, or have ever done, is deemed commendable, and trying to do as well as has ever been done by the best of our race is taught to be even more commendable; but better yet is the faith-filled endeavor to attain to the highest conceivable standard for men, even if none of our fellows whom we have known or have known of have yet attempted to reach such a goal. Why should we look behind us, for a standard toward which to strive? Why not be the first of our race to look ever forward and upward for the goal of our endeavors? As Lord Bacon says, "Set it down to thyself, as well to create good precedents as to follow them.

Souls do not go to Heaven at Death.

Nowhere in all the Bible, is it said that any human being has an immortal soul to inherit heaven! The word "immortal" is found but once in the entire Bible; and this is in 1 Tim 1:17: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever. Amen." The word "immortality" is found only five times.

In the first place we are told who has immortality.—1 Tim. vi: 13, 16: "I give thee charge in the sight of God, who quickeneth all things all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his time he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."

Second, we are told how immortality was brought to light.—2 Tim. i: 10: "But it is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Third, we are instructed how we are to "seek" for immortality.—Rom. ii: 6, 7: "God will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life."

Fourth, we are assured as to the time when, and how we shall put on immortality. 1 Cor. xv: 53, 54: "For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Here the apostle says that the "Lord Jesus Christ.....only hath immortality," "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."

Now if the great apostle to the Gentiles is right, then those who preach that Christians go to heaven at death, are wrong! But the apostle agrees with Jesus, in John iii. 13, "And no man hath ascended up to heaven." Also John xiii. 33, "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say to you."

O how rich and full are the promises which our Heavenly Father has made to his children. Proof, James ii. 5. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" See also Dan. vii. 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Note this—not a kingdom for immortal souls above the heavens! but a kingdom for "the saints of the Most High," "under the whole heavens!"—*T. M. Preble in Messiah's Advocate.*

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing that thou wouldst not have God see done.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Poetry.

What God Requires.

What asks our Father of his children, save
Justice and mercy and humility?
A reasonable service of good deeds,
Pure living, tenderness of human needs;
Reverence and trust and prayer for light to see
The Master's footsteps in our daily ways?
No knotted scourge or sacrificial knife,
But the calm beauty of an ordered life.
Whose very breathing is unworded praise—
A life that stands as all true lives have stood,
Fast rooted in the faith that God is good
—Whittier.

Communicated.

"In My Father's House."

A brother in Wisconsin desires an exposition of John xiv. 1-3. It is quite generally assumed that the term "my Father's house" means heaven; that Jesus meant to say that he was going to prepare a place for the disciples in heaven; that death is the "coming again" here mentioned; that when good people die their immortal souls are taken to heaven, and thus "where I (Christ) am, there ye may be also." In taking this view, two fundamental errors are committed. First, men lose sight of the general tenor of Christ's teaching as to the kingdom of God; and second, they fail to notice the import of his teaching on the life and death question. The Lord spoke with authority as the mouth piece of God. See John xii. 48-50; Heb. i. 1, 2. He spoke by the Spirit of God because he was anointed with that Spirit. Luke iv. 18; John iii. 34. "Eternal life" and a "great salvation" attach to the things spoken by him. John vi. 63, 68; Heb. ii. 3. The burden of his teaching was "the gospel of the kingdom." Matt. iv. 23; ix. 35; Mark i. 14, 15; Luke iv. 18; viii. 1; Matt. xxiv. 14. That "kingdom" is the one of which the angel said to Mary, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 30-33. This "kingdom" is never said to be in heaven. It is the "kingdom *of* heaven;" heaven's kingdom; the same as the "kingdom *of* God" stands for God's kingdom. Were the location of this kingdom in heaven, Jesus would have said in his memorable sermon on the mount, "Blessed are the meek, for they shall inherit heaven." On the contrary he said, "Blessed are the meek, for they shall inherit the earth." Matt. v. 5. This he did in confirmation of a number of statements to the same effect in the Old Testament writings. See Psa. xxxvii. 9, 11, 18, 22, 29, 34; Prov. ii. 21; x. 30; xi. 31. If "the righteous shall *never* be removed," but "inherit the land and dwell therein forever," this passage surely does not teach that the Lord will remove them from the earth, to heaven. Besides, let us consider that the Speaker, Jesus, said he would "GO to prepare a place." The same person who would "go," will also "come again." To "go" indicates movement *from* those addressed, while "come again" indicates return movement *toward* them. He was "seen" to "go into heaven," and "this same Jesus which is taken up *from you into heaven* shall *so come* in like manner as ye have seen him go into heaven." Acts i. 11. When the Lord comes he will come "*from* heaven," as a number of texts specifically declare. "For the Lord himself shall descend *from* heaven." 1 Thes. iv. 16. "When the Lord Jesus shall be revealed from heaven." 2 Thes. i. 7. Since he has left word that he "*will* come again," we "look for him from heaven." Phil. iii. 20; 1 Thes. i. 10. Of two things in the text we must not lose sight, namely: 1. The Lord "will come again" to the same place from which he would "go." 2. After his coming again he will "receive unto himself" those who are his own. This "receiving" takes place after he comes again; otherwise his coming again would be purposeless. He himself taught this doctrine with great clearness. "They shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv. 30, 31. The same truth was understood by Paul when he wrote on this wise: "Now, we beseech you, brethren, by the coming of our Lord Jesus Christ (mentioned in 1 Thes. iv. 13-18), and our gathering together unto him," etc. 2 Thes. ii. 1. But the question may arise, Where have Christ's own been all this time, if their "gathering together unto him" is deferred until his "coming?" They have either "fallen asleep," or they are "alive and remain unto the coming of our Lord Jesus Christ." 1 Thes. iv. 15. If they have fallen asleep, they will be brought forth even "as Jesus died and rose again;" and if living, they will be changed from mortal to immortality (1 Cor. xv. 51-54), without ever having to die. As Jesus also said, "He that liveth and believeth in me (at the time of the resurrection) shall never die." John xi. 25, 26.

What a notable "gathering together" that will be when all the saints are summoned in one great assembly in the presence of him who shall rule the world in righteousness, when they shall "ever be with the Lord." But what about the "Father's house?" If the reader had never heard the teaching that the immortal souls of good men go to heaven at death, would he have imagined this passage to teach such a thing? I dare say, No! The Greek word translated "house" is *oikia*, and according to Dr. Young means, "House, household, family, retainers." In Phil. iv. 22 the same term is translated "household," and refers to a plurality of persons.

We read of "the household of faith" (Gal. vi. 10), and "the household of God" (Eph. ii. 19), though in these two cases the original is *oikeios*, "belonging to a house." We are told that "every house is builded by some man; but he that built all things is God." Heb. iii. 4. God is engaged in building a great house to himself, called "the Lord's house," or "house of the Lord." See Isa. ii. 2, 3; Micah iv. 1-3. This "house" is the kingdom of God in its completed form. Men are the material which shall enter into this house. It will be a house with *many* mansions (Gr. *monee*, better abodes or abiding places). Christ has gone, as the nobleman (Luke xix. 11-27), to receive for himself, and those belonging to him, a kingdom, and then he will return, or "come again." When he returns he will assign to each of his faithful ones "a place" in that "house." Then, as the house built unto the Lord by Solomon (1 Kings vi. 7), each "lively stone" (1 Peter ii. 5) will have its proper "place" in the building. The "preparation" will then be in the past, the materials ready. There will be "*many* abiding places" (positions) in that great structure, and the saints of the present dispensation will sit down with the saints and worthies of all ages. See Matt. viii. 11. "They without us should not be made perfect." Heb. xi. 40. To be placed into this "house," we need to "hold the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 6. We are only Christ's "house" on condition we do this; if not, we are not his house. If we suffer for the kingdom of God, we shall reign along with him, on the earth. 2 Thes. i. 5; 2 Tim. ii. 12; Rev. v. 10; Matt. v. 5. If we "do" certain "things" we shall never fall, "for SO an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 5-11.

A. H. ZILMER.

Annual Love Feast Letters.

Dear household of like precious faith:

Just a word for my Savior. God Almighty is my Heavenly Father, and his glorified Son, Jesus, is my Savior and Elder Brother. I am a joint-heir with him in the promises made to Abraham, Isaac and Jacob, to be fulfilled through Jesus Christ our Lord. I am struggling along in these last days trying to do my duty, but being weak in the flesh and not perfected yet, am liable to mistakes. As the time is getting nearer each year, so it is with me. I turn over a new leaf and am struggling in the world alone, trying to be better. Pray for me.

J. C. DANIELS.

Michigan.

Editor Restitution:

Now another year has come and gone, and we are still among the living, for which we thank our Heavenly Father. We still hope for life by the resurrection from the dead, and have tried to do what was right between God and man the past year. God only knows how far we have failed, but we pray to be clothed in our right minds and obtain grace, and have a home in his kingdom.

Yours in the faith,

MR. & MRS. S. A. GUILD.

Illinois.

Dear brethren and sisters:

These are stirring times in which we are living, and require the most earnest watchfulness from those who are expecting the King, he who has gone into a far country to receive for himself a kingdom and return. We who desire to be associated with him in his great work at his return must keep ourselves unspotted from the world (and this means a great deal) in this present evil time, and keep our lamps trimmed and burning, and full of the life-giving oil, so that we may be constantly diffusing the light of the gospel of the kingdom to all who will hear.

If we cannot preach we can send out tracts, books, and THE RESTITUTION, and aid those financially who are able to preach the truth as it is in Jesus. Our paper should be much better sustained by every believer of its messages. This is no time for sleeping. There is much need of hearty, intelligent work. Two or three of us at this place have for several years been holding weekly Bible studies, which at a future time I may tell you more of.

The King is coming, let us all be ready.

R. E. RUSSEL.

California.

Dear brothers and sisters in Christ:

We are glad to report a few meetings held in Byron Center once again. We had the pleasure of having Bro. T. J. Anstin with us a few evenings, he coming Sunday morning December 27 and staying until the following Friday. All were sorry that he could not continue the meetings longer, but his church duties at Argos, Indiana, called him there.

During these meetings he gave us food for thought for many days to come. One thought he presented was To live godly, is to live as God lives. We now hear the cry Is he not to return soon? Should he ever have an opportunity of doing so he will be heartily welcomed.

Meetings have been in progress for two weeks, Brother and Sister Woodward now being with us. Hoping the seed will fall into good ground, bringing forth fruit in due time, I am

Yours in the truth.

ADA MOSES.

Michigan.

Dear brothers and sisters:

By the help of God I will try and tell you how much I find in the love feast letters to cheer me on my lonely way. There are so many so full of love that it is a great comfort to take the paper and read. We have no meeting to go to, so THE RESTITUTION is a real welcome visitor, always so full of love, and love is so much, for by love our Savior was sent to redeem poor fallen man, and all he asks is for us to ask in faith believing that he is able to save. Let love be without dissimulation, abhor that which is evil, and cleave to that which is good. Be kindly affectioned one to another with brotherly love. Rejoice in hope, patient in trials. Be not overcome with evil, but overcome evil with good.

Love worketh no evil to his neighbor; therefore love is the fulfilling of the law. And that knowing the time that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Rom. xiii. 10-12.

Let us be watching. The signs are thickening, hearts are failing. Let our love for Jesus grow more bright as we see the time draw near.

Your sister in the blessed hope of our Savior's return.

CATHERINE MILLER.

Oklahoma.

Editor Restitution:

We meet with many discouragements, but though few in number we are trying to improve our talents to the best of our ability. We send our love and best wishes to the dear ones in Christ at Plymouth. Success to THE RESTITUTION, as it is a tie that binds our hearts in Christian love, and I feel that many of the brethren and sisters make a sad mistake by not reading and supporting our paper. We should keep the fire of love well kindled in our hearts, and I find no better way to create an interest in each other's spiritual welfare, than to read the letters and articles that are filled with thoughts of the blessed Christ life.

Yours waiting Christ's coming.

LIZZIE WILHELM.

Indiana.

To the Household of Faith:

What a grand love feast it was to me to have the happy privilege of reading so many encouraging letters from those who are prospective heirs of the kingdom which our dear Lord has promised to them that love him. How glad I would be to meet you all personally, shake your hand and have a long talk concerning the things of God as revealed in his Word. I am poor in this world's goods, but rich in faith. I preach all I can, having two appointments. I have a little farm and support my family by it. I was [illegible] by Bro. T. J. Daniel and am [illegible]ointed with Bro. Muncrief of Bear[illegible] should like to hear from the brethren in Montgomery Co. through THE RESTITUTION. Let us speak often to each other.

JOS. M. H. MAJOR.

Arkansas.

Dear brethren:

As contributions to the love feast are in order, we will cast in our mite. We are looking for the return of our blessed Lord to establish his kingdom on the earth and gather his saints and reward every one as his work shall be. When that time comes he will take to himself his great power and reign and bring all nations in subjection to him. He will rule them with a rod of iron, and break them in pieces as a potter's vessel. The world is filled with violence. All manner of evil seems to be on the increase. The world is getting ripe for the harvest, and soon the angel will thrust in his sickle and gather the vine of the earth and cast it into the great wine press of the wrath of God.

We are praying Thy kingdom come, and when it does come may we all be ready so that we may have an abundant entrance.

A. & S. M. SEITZ.

Iowa.

Dear Restitution:

We are glad to hear from so many of the brothers and sisters of like precious faith, of their prospects of their eternal home when the just Rulers shall reign, and justice shall be executed all over this land that is now in sorrow and disappointment. We hope to be amongst the redeemed number some sweet day.

Yours waiting.

MR. & MRS. R. E. PERRY.

Arizona.

Dear Brother Underwood:

I have just got through reading the love feast letters in RESTITUTION for Jan. 6th, and I enjoyed them so much that I want to have a part in it too. There are quite a number of names that I hope to see before the love feast closes. If ye are Christ's then are ye Abraham's seed, and heirs according to the promise. If we are heirs of the same inheritance we surely will be glad to hear from our near kin.

Dear brother or sister, if you are just in moderate circumstances, so to speak, don't be satisfied with that, but try hard, by the study of God's Word to become rich in faith. I am sure that my faith does me some good seven days every week, and fifty-two weeks of the year, but I am not satisfied. The more faith I get the more I want, and the more I study God's Word the more my faith increases. I am careful not to say that I believe any thing until I find what I believe to be a good scriptural reason for my faith.

Custom says, tell what you believe but don't tell the reason why you believe it. Peter says, be ready always to give a reason of the hope that is in you. Custom says, prove nothing regarding your religious views. Paul says, prove all things, hold fast that which is good. Custom says, don't contend with any one concerning your faith. Jude says, earnestly contend for the faith that was once delivered to the saints. Custom says, if we go to church do as the preacher tells us to. We are all right without spending spending time to examine and prove ourselves. Paul says, examine yourselves, whether ye be in the faith; prove your own selves. Custom says, the soul is immortal and cannot die, one of the oldest customs. Ezekiel says twice in the 18th chapter, the soul that sinneth it shall die. Custom says, call it soul or spirit, just as you like, but our understanding or thinking knows more after it leaves the body than it ever did. The Psalmist in speaking of man says, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Psa. cxlvi. 4.

Dear brothers and sisters, I am trying to follow none of the customs, old or new, unless I find by searching the Scriptures, as commanded to in John v. 39, that they agree with God's Word.

I close wishing you all a happy new year, the most lasting happiness is to be rich in faith. I hope to meet all the faithful in the kingdom of God.

G. W. CALDER.

California.

Strength in Weakness.

One of the peculiarities of a devoted Christian is that when he is weak then he is strong. In great physical weakness he is often strongest in faith. This, to the worldly mind, is a contradiction, and his faith a mystery. The great apostle to the Gentiles said of himself, "When I am weak, then I am strong." "I glory in infirmities." His bodily presence might be considered weak, and his speech contemptible, yet he was strong in the feeling that the gospel given him to preach was the power of God unto the salvation of men; and, although the king said to him after one of his most noble addresses, "Very little thou persuadest me," and told him that much learning had made him mad, the contempt with which he was treated as related to his inward experience quickened the utmost energies of his soul with stronger faith and far greater power—and how wonderfully that power has wrought for the extension of the church and the encouragement of believers, and is likely to continue in all ages to the end of time. See it as recorded in the history of the church—in the lives of multitudes! How the little things of the world have confounded the wise—and the weak, the mighty—that no flesh should glory in the presence of this power of God.

Out of weakness how many have been strong! How many poor, weak sufferers, by the triumph of their faith, have convicted and brought to bow in humility before the cross of Christ many intellectually strong and proud hearted sinners, whom no argument could reach. Few who, in the weakness and simplicity of simple trust, see the power of the gospel can resist the truth.—*Episcopal Recorder.*

Obituary.

In the brief space of a few months death has claimed from the family of our dear Brother John D. Boyer, three beloved sons, all of whom had put on the name that saves.

Gilbert W. aged 29, fell asleep Sept. 4, 1903, just when he was approaching manhood's prime.

The next summoned was Philip S. aged 23, on the 21st of the same month; and on Jan. 7, 1904, Robert E. L. was required to fold his hands in sleep in far-away Texas, where accompanied by a brother and sister, he was availing himself of a more genial climate.

During their entire illness the tender care of fond parents, brothers and sisters was lavished upon them. Highly esteemed in their vicinity, and well beloved in the congregation at Emanuel, to which they belonged, they will be sadly missed.

The family have the universal sympathy of relatives and friends. But far better than this is the ray that penetrates this gloom, that carries them in hope to the resurrection morning.

In the Massanutten cemetery, Woodstock, Va. they sleep the blessed sleep. May the Morning soon come.

MRS. E. R. BOYER.

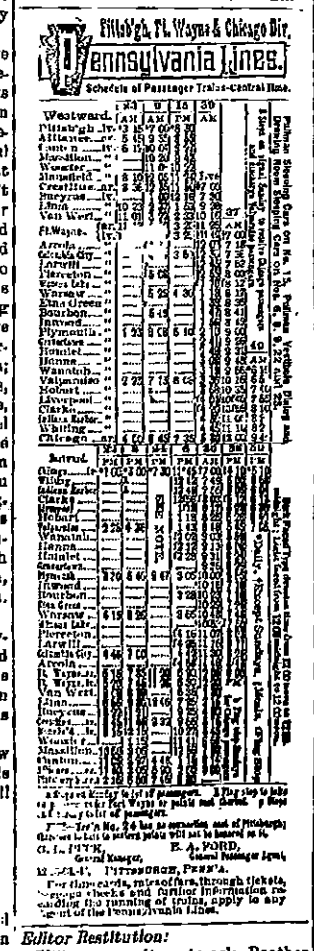
Pittsb'gh, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.
Westward. | A.M. | A.M. | P.M. | A.M.
Pittsburgh lv. | 12 15 | 7 00 | 3 30 |
Allegheny " | 12 25 | 7 10 | 3 40 |
Manchester " | 12 31 | 7 16 | 3 46 |
Steubenville " | | 10 20 | |
Wooster " | | 12 40 | |
Mansfield " | 2 10 | 2 55 | 7 10 | 1 05
Crestline " | 3 25 | 4 05 | 8 20 | 2 15
Marion " | | 5 10 | | 3 20
Upper Sandusky " | | 6 00 | | 4 10
Findlay " | 4 50 | 7 30 | 9 50 | 5 40
Van Wert " | 5 50 | 8 30 | 10 50 | 6 40
Ft. Wayne ar. | 7 30 | 10 10 | 12 30 | 8 20
Ft. Wayne lv. | | 10 15 | 12 35 | 8 25
Arcola " | | 10 27 | 12 47 | 8 37
Goshen " | | 10 40 | 1 00 | 8 50
Elkhart " | | 11 00 | 1 20 | 9 10
Bristol " | | 11 10 | 1 30 | 9 20
Lakeville " | | 11 20 | 1 40 | 9 30
Plymouth " | 7 23 | 11 35 | 1 55 | 9 45
Grantsburg " | | 11 45 | 2 05 | 9 55
Hamlet " | | 11 55 | 2 15 | 10 05
Hanna " | | 12 05 | 2 25 | 10 15
Wanatah " | | 12 15 | 2 35 | 10 25
Valparaiso " | 7 55 | 12 30 | 2 50 | 10 40
Kouts " | | 12 45 | 3 05 | 10 55
Liverpool " | | 12 55 | 3 15 | 11 05
Clarke " | | 1 05 | 3 25 | 11 15
Gifford " | | 1 15 | 3 35 | 11 25
Whiting " | | 1 25 | 3 45 | 11 35
Chicago ar. | 8 40 | 2 00 | 4 20 | 12 10
Eastward. | P.M. | P.M. | P.M. | A.M. | P.M.
Chicago lv. | 12 05 | 3 00 | 11 00 | 7 00 | 4 00
Whiting " | | 3 40 | 11 40 | 7 40 | 4 40
Gifford " | | 3 50 | 11 50 | 7 50 | 4 50
Clarke " | | 4 00 | 12 00 | 8 00 | 5 00
Liverpool " | | 4 10 | 12 10 | 8 10 | 5 10
Kouts " | | 4 20 | 12 20 | 8 20 | 5 20
Valparaiso " | 1 25 | 4 35 | 12 35 | 8 35 | 5 35
Wanatah " | | 4 50 | 12 50 | 8 50 | 5 50
Hanna " | | 5 00 | 1 00 | 9 00 | 6 00
Hamlet " | | 5 10 | 1 10 | 9 10 | 6 10
Grantsburg " | | 5 20 | 1 20 | 9 20 | 6 20
Plymouth " | 2 15 | 5 45 | 1 45 | 9 45 | 6 45
Lakeville " | | 5 55 | 1 55 | 9 55 | 6 55
Bristol " | | 6 05 | 2 05 | 10 05 | 7 05
Elkhart " | | 6 15 | 2 15 | 10 15 | 7 15
Goshen " | | 6 30 | 2 30 | 10 30 | 7 30
Arcola " | | 6 43 | 2 43 | 10 43 | 7 43
Ft. Wayne ar. | 3 05 | 7 00 | 3 00 | 11 00 | 8 00
Ft. Wayne lv. | 3 10 | 7 05 | 3 05 | 11 00 | 8 00
Van Wert " | 4 45 | 8 40 | 4 40 | 12 40 | 9 40
Lima " | | 9 40 | 5 40 | 1 40 | 10 40
Bucyrus " | | 10 40 | 6 40 | 2 40 | 11 40
Crestline " | 6 35 | 11 30 | 7 30 | 3 30 | 12 30
Galion " | | 11 45 | 7 45 | 3 45 | 12 45
Mansfield " | 6 55 | 12 05 | 7 55 | 4 05 | 1 05
Shelby Junc. " | | 12 30 | 8 20 | 4 30 | 1 30
Wooster " | | 1 15 | 9 05 | 5 15 | 2 15
Orrville " | | 1 40 | 9 30 | 5 40 | 2 40
Massillon " | | 2 00 | 9 50 | 6 00 | 3 00
Canton " | | 2 15 | 10 05 | 6 15 | 3 15
Alliance " | | 2 40 | 10 30 | 6 40 | 3 40
Rochester " | | 3 00 | 10 50 | 7 00 | 4 00
Beaver Falls " | | 3 20 | 11 10 | 7 20 | 4 20
Allegheny ar. | 8 15 | 4 30 | 12 05 | 8 15 | 5 15
Pittsburgh ar. | 8 25 | 4 40 | 12 15 | 8 25 | 5 25
Solid Pullman Vestibule Trains. Pullman Sleeping Cars on No. 15. Pullman Parlor Cars on Nos. 6, 8, 22, 24. Pullman Sleeping Cars on Nos. 5, 7, 21, 23. Pullman Vestibule Sleeping Cars. Dining Cars. Buffet Parlor Cars on Nos. 1, 3, 25, 27. Through Coaches between Pittsburgh and Chicago on Nos. 1, 3, 25, 27. Through Coaches between Pittsburgh and Fort Wayne on Nos. 5, 7, 21, 23.
For time cards, rates of fare, through tickets, sleeping car checks and further information regarding the running of trains, apply to any agent of the Pennsylvania Lines.
G. L. PECK, General Manager.
E. A. FORD, General Passenger Agent.
PITTSBURGH, PENN'A.

Editor Restitution:

Will you permit me to ask Brother Wilson and his Pine Woods Bible Class to explain Rev. 12, and oblige.

NANNIE OSBORNE.

Table Talk.

BE DILIGENT.

Without this very necessary element in our makeup we can accomplish but little. Diligence means industry. Our heavenly Father knew that we would stand in need of diligence and industry to accomplish anything in this life. The industrious farmer and business man is the one who succeeds in his vocation. The sluggard is admonished to go to the ant to learn wisdom. We must sow with diligence if we would reap and garner up a sufficiency to supply our needs in the winter of want. God gave up this goodly earth that with diligence we might gather the food that will keep us alive. It is a law of our being that if we sow sparingly we will also reap sparingly. If we but look around us we can see that the industrious have plenty while the idle are always in want. Is it not just as true that if we would accomplish anything for the cause of Christ we must also be diligent and work while the day lasts for the night cometh when no man can work. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he *also* reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting, and let us not be weary in well doing; for in due season we shall reap if we faint not. The apostle Peter also says, And beside this, giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. For if these things be in you, and abound (that is be in your whole life and actions) they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren give diligence to make your calling and election sure; for if ye do these things ye shall never fall. Those who fail to gather strength from the Word of God will in the end be unfruitful in the knowledge of the things pertaining to the kingdom of God and the name of Jesus Christ. They may have gathered all worldly wisdom, yet it will not answer them in the day in which God will judge this world by his Son Jesus Christ. Diligence means more than being active. It means that in our diligence we must be discreet. Cast not your pearl before swine for they will turn and rend you. We should also remember that it is not meet to take of the children's food and cast it to the dogs. There are those around us who will not listen, from such turn thou away. Those who hunger and thirst after the good things of the gospel of the Son of God, feed. Finally brethren and sisters, let us be faithful with the promises our Father has entrusted to our care, so that as faithful servants we will receive the welcome response, Well done. Your brother waiting patiently for the Master's return.

D. C. ROBISON.

ENSAMPLE AND EXAMPLE.

A sample, a pattern or copy. Christians are expected to be examples. Paul when writing to the Thessalonians calls them examples to all them that believe, for they sounded out the Word of the Lord and their faith to Godward was spread abroad, for they had turned to God from idols to serve the living and true God and to wait for his Son from heaven. Christ also suffered for us leaving us an example that we should follow his steps, who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again, when he suffered he threatened not. These things command and teach, let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity, give attendance to reading, to exhortation, to doctrine. We can find no better example than Christ, he was perfect in all things and obedient in all things. As we of the church of God have Christ for our example, so should we be examples for the world and let us strive to be worthy of that high calling of God in Christ Jesus, then let our light so shine before men that they may see our good works and glorify our Father which is in heaven.

ESTHER BURTON.

Dear Restitution:

As I am seeking after light on God's Word, I would like to ask some dear brother to tell about Elijah's coming and office. Is he to restore all things as spoken of in Matt. xvii. 11.

Your sister in Christ. E. C.

Obituary.

Millie Benge Frier was born in Fayette County, Ind. July 7th, 1826, died Jan. 9th, 1904, aged 77 years, 6 months and 2 days. She was united in marriage to John Frier in February 1842. To this union were born eleven children, of this number only two, James and George survive her. Her husband died February 17th, 1875. She came to Clinton Co., Ind. in 1848.

Aunt Millie united with the Church of God more than thirty years ago, and lived a life fully devoted to her blessed Master. She was a faithful and devoted wife, a loving mother, and a kind and affectionate friend to all. In adversity she was patient and hopeful, in prosperity grateful and charitable. In the social circle she had a kind word and a pleasant smile for all. To her the darkest cloud of trouble had its silver lining. In all things she looked at the good, the true and the beautiful. Envy, strife and criticism found no place in her bosom. Of her it can truly be said: She fought a good fight, she finished her course, she kept the faith, henceforth there is laid up for her a crown of righteousness which the Lord, the righteous Judge shall give her at his appearing and kingdom.

Written by her relative, and brother,

WM. HUFFER.

To the above we feel like adding a few lines. We helped some to minister to her wants during her last few days with us, and of all the patient ones in suffering she was the most patient. We loved her and it pained us to see her suffer so severely.

It can truthfully be said of Aunt Millie, "She sleeps in Jesus." O that we may live as near our Savior as did she, we feel assured that a crown would await us. In bidding her good by in the morning after helping to watch by her bedside during the night she said: "Be good children and meet me in the kingdom."

Brother O. W. Smith preached her funeral sermon to a house full of relatives and friends, after which she was laid to rest in the Plummer graveyard to await the voice that shall call her from her narrow resting place to the joys of the everlasting kingdom.

Oft we have mingled together,
Sometimes in prayer and song
Now when we meet, this one we greet
Never again in our throng.

Your Brother and Sister,
ALEX & AZORAH SCHOOGS.

Oliver C. Denslow was born Jan. 30, 1825, in West Chester Co., N. Y. He settled in Ohio in the early 40's and taught school in Stark Co. in or about the year 1848 he moved to Decatur, Ill. and it was here that he met and in the year of 1850 he was married to Miss Emoline A. Carter. There were born to this union six children, of whom only one is living, Mrs. Ruba A. Slater, residing at Oneida, Kansas The mother died Oct. 25th, 1883.

Early in life he united with the Christian Church, and held the office of Elder of the Church at Decatur. He changed his views in regard to the immortality of the soul, and left the Christian Church and was ordained a minister in the Church of God in the year 1856.

Realizing that he must have a helpmeet to share his joys and sorrows he was married to Mrs. Catharine Mercer in 1894, and moved to Bonner Springs, Kan. one year ago, where he died Jan. 11, 1904, at the age of 78 years, 11 months and 11 days.

He enlisted in the 18th Missouri Volunteers and entered the war in 1861. Having some knowledge of medicine and surgery, he was soon promoted to Assistant Brigade Surgeon, and served in this capacity for one year. During this time he lost his sense of hearing and received an honorable discharge.

He was very patient during his recent sickness and just before he died said: "The Lord's will, not mine, be done," and passed away with thoughts of heavenly things.

The funeral services were conducted by Chas. R. Kincaid, who was a personal friend of the deceased. After the services at the church the remains were taken in charge by the G. A. R. Post, who conducted services at the grave.

CHAS. F. KINCAID.

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 86.

O. J. ALLAND, Pres. Iowa Con.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 130 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

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Remittances should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that none can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

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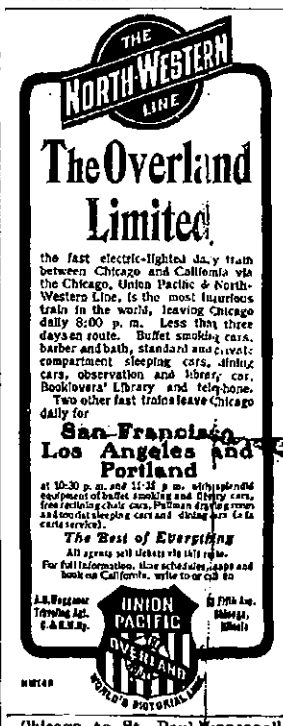

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Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:59am
No. 20 " Ex. Sun. "	6:45pm
No. 26, " " "	10:00pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:35a m
No. 7, " " " "	11:40pm
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A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Change of Time on the Pennsylvania

Under new schedule taking effect on Nov 29, 1903, passenger trains will depart from Plymouth as follows.

Going West—5:10 a m daily, 5:54 a m daily extra fare train, 9:00 a m except Sunday, 1:23 p m daily, 6:08 p m daily. 2:10 p m daily except Sunday.

Going East—3:05 a m daily, 10:00 a m except Sunday, 8:30 p m daily, 5:40 p m daily, 6:55 p m except Sunday, 8:18 p m daily extra fare train, 9:47 p m daily.

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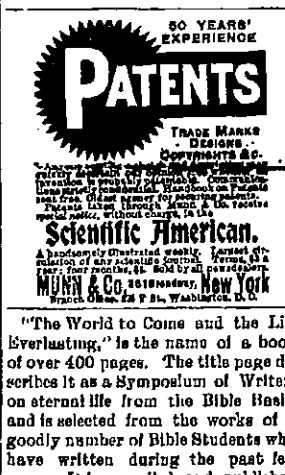

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1023 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsaleer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Adey Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by P. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fick's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fick, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St. Cleveland, O., where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Estheiman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Hereafter at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Joe Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching services twice in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville. Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or Mission A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Joe M H Major Pastor.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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VOLUME LIII. Read PLYMOUTH, INDIANA, FEB. 3. 1904. NUMBER 5.

Poetry.

His Nearness.

To stretch my hand and touch him,
Though he be far away?
To raise my eyes and see him
Through darkness as through day;
To lift my voice and call him—
This is to pray!

To feel a hand extended
By One who standeth near;
To view the love that shineth
In eyes serene and clear;
To know and be thrilling—
This is to hear.

—J. R. Miller.

Communicated.

Pine Woods Bible Class.

Teacher. The topic for today's investigation is what are some of

THE SIGNS WHICH INDICATE THE NEAR COMING OF JESUS?

I will ask Lud to name some prominent sign.

Lud. I regard RUSSELLISM as a significant sign.

Q. What do you see in that? Don't Mr. Russell teach more Bible truth than A. C. Adventists do?

A. Yes. A great deal more, and in that lies the danger.

Q. How so?

A. Because those who are weak in the faith, don't perceive the dangerous counterfeit, and are thus led to make shipwreck of faith, thinking him near right, and it is on this account he "deceives" (some) of the very elect, who are weak in the faith.

Q. In what way do the teachings of Mr. Russell fulfill one of the Savior's signs of his glorious, open, manifest coming, when *every eye shall see him?*

A. Because he teaches the second coming of our Lord has already taken place, and just as the Savior said some would do, he is saying, "Lo here" he is, or "Lo there" he is, raising the dead, etc., "he is in the desert," (rural districts) etc.

Q. Has any one seen him?

A. No.

Q. Why not?

A. The best reason I know of is, because *he has not come*, but Mr. Russell says that has come, and teaches that he is "Lo here," and "Lo there," "in the desert," and everywhere he wishes to go, but he cannot be seen. He denies Jesus affirmation that "every eye shall see him," at his second advent into the world.

Q. Why?

A. Because, "Lo here" he is in "secret," or invisible presence, indicating and fulfilling the Savior's prediction, "Behold he is in the SECRET CHAMBERS."

Q. Does the phrase "secret chambers," indicate that he is personally located in ONE SPOT, and is thus being hid from view by reason of dwelling in "secret chambers," within a building?

A. No. Because at the same time they report that "Lo here" he is, or "Lo there" he is in personal presence "in the desert," in "the secret chambers," etc., he is not located in some specific chambers, but drifting about "here" and "there."

Q. What then are we to learn by the phrase, "He is in the secret chamber?"

A. Hid from sight, is invisible, is here in secret presence, as taught by Mr. Russell, and other deceivers, who were previously deceived by him.

Teacher. Now, Carrie, how shall we treat Mr. Russell's teaching that our Lord has already come in "secret" presence, that he is "in the secret chambers?"

Carrie. Why simply do as the Lord directed.

Q. What did he direct?

A. "If any man (that includes Mr. Russell) shall say unto you, Lo, here is Christ; or Lo, he is there, believe him not." Mark xiii. 21.

Q. Many thousands of people believe Mr. Russell's report that "he is in the secret chambers," do they not?

A. Yes. They certainly do.

Q. What position do such people occupy?

A. They are more loyal to Mr. Russel than to our Lord. They disregard the Lord's direction, "Go not after them, nor follow them." Crowds "go after" Mr. Russell and his subordinate blind guides, and "follow," their teachings, and are thus led to disregard the Lord's injunction, "believe him not," "go not after them."

Q. Did the Lord give a sign by which believers may positively know when the King shall come?

A. He did, he gave a sign that a false prophet, or a false teacher, like Mr. Russell, can never produce or counterfeit; and hence, there is no need of being deceived.

Q. What will that sign consist of?

A. See Luke xvii. 24: "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day." "They shall SEE the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30.

Q. That which is SEEN cannot be invisible, can it?

A. Certainly not.

Q. Who "see" this glorious coming?

A. "The tribes (or nations) of the earth."

Q. What will produce this "great glory," bright as "lightning?"

A. He will come in "his glory," "the glory of the Father," and accompanied with the holy angels in glory. His glory when he appeared to Saul, was above the Sun at its noon-day strength, and with this co-mingled glory massed together, the display will be magnificent, awe-inspiring, yes, terrifying to the "tribes" or nations of the earth. This is the sign of the Son of Man in the heavens. "Behold he cometh with clouds, every eye shall see him." Rev. i. 7.

Every eye can witness this display of divine glory, if it shall remain in the heavens for the space of twenty-four hours.

Q. The statement that "every eye shall SEE him," does not harmonize very well with Mr. Russell's declaration that his second coming has already taken place, and has not been seen by anyone does it?

A. No, it does not, and what is more, we should not expect the teachings of false teachers and the Scriptures to harmonize. They will mix in just enough Bible truth to enable them to deceive the weak, who have not become sufficiently established in the faith.

Teacher. How is it George, when our Lord ascended to heaven was there anything said as to the manner of his coming again?

George. Yes. See Acts i. 11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so *come in like manner* as ye have seen him go into heaven."

Q. Did they see him ascend?

A. Yes. "As ye have seen him go into heaven."

Q. Then as they have "seen him go into heaven," and if he "shall so come in like manner," they must see him come must they not?

A. Assuredly so.

Q. Mr. Russell says he has come, has any one seen him come?

A. Mr. Russell says no one has.

Q. If he has come, and no one has seen it, then it was not in "like manner," was it?

A. Assuredly not.

Q. Then what evidence have we that he has come?

A. We have nothing better than Mr. Russell's say so, which evidence is utterly worthless.

Q. The Lord predicted that deceivers would arise, saying that he is here and there, etc., before the world is aware of his presence, did he not?

A. He did. "If any man shall say to you, Lo, here is Christ; or lo, he is there; believe him not." Mark xiii. 21.

Q. Why discredit all such rumors?

A. Because our Lord told us positively that we must discredit all human rumors that he has come.

Q. Why discredit all human rumors?

A. Because he has given us a divine sign, which no human being, can produce. See Matt. xxiv. 24-27; Mark xiii. 21-27; Luke xvii. 23, 24.

Q. Then if Mr. Russell is teaching that the Lord is here in secret presence, "in the secret chambers," etc., what is our duty under direction from the Lord?

A. "Believe him not."

Q. But suppose we do believe Mr. Russell?

A. If we do believe Mr. Russell, then it is clear cut evidence that such Russell believer has more faith in him than he has in Christ.

Teacher. Follow no man, but trust the Lord wherever he leads.

W. H. WILSON.

Wisdom of Seirach.

CHAPTER 32 (35 APOCRYPHA).

1. The one who is watching to keep law is multiplying offerings.

2. The one who is sacrificing for a salvation-offering is keeping commandments.

3. The one who is repaying a favor is offering a fine-flour offering.

4. And the one who is doing an act of mercy is sacrificing for a praise-offering.

5. An offering satisfactory to the Lord is to stand away from wickedness and an offering of expiation is to stand away from iniquity.

6. Do not appear unto the face of the Lord empty-handed.

7. For all these things are for the sake of a commandment.

8. The offering of a justified man enricheth an altar and the satisfaction of it is in the sight of a Most High.

9. The sacrifice of a justified man is acceptable, and the remembrance of it will not have been ignored.

10. With a good eye glorify the Lord, and do not make small a first-fruits offering of thy hands.

11. With every giving of thine present a cheerful face, and with rejoicing sanctify a tenth (or "tithe").

12. Give unto a Most High according to his giving, and with a good eye according to the finding of thy hand.

13. Because the Lord is a repayor and he will repay thee in a sevenfold way.

14. Do not be a bribe-taker; for it will not be acceptable.

15. And do not heed an unjust sacrifice, because the Lord is judge and there is no face—glory in his estimation.

16. He will not take a face (show partiality) in respect to a beggar, and the supplication of one who has been wronged he will hearken unto.

17. He will not disregard the entreaty of the orphan and the widow, if she pour out talk.

18. No, do not the tears of the widow go down her cheek, and doth the responsive help come in answer upon the one who is bringing them down?

20. A courtier who is serving in a satisfactory way will have been accepted, and his supplication will touch even the clouds.

21. The votive-prayer of a lowly one hath passed through clouds, and he will not be comforted till it draw nigh, and he will not stand away until the Most High shall visit him.

22. And judge justly and execute judgment; and the Lord will not be dilatory nor long-suffering toward them until he shall crush the loins of those who do not show mercy.

23. And he will repay requittal (requirement of right) unto the nations until he shall take away the multitude of the haughty and break the sceptres of the unjust.

24. Until he shall repay mankind according to his practices, and the doings of men according to their inordinate desires.

25. Until he shall judge his laity and rejoice them with his mercy.

26. Timely mercy in a period of one's tribulation is like clouds of rain in a time of drouth.

COMMENT.

What is said in the first part of this chapter in regard to the principal "offering" and sacrifices Levitical is very enlightening and instructive, as these formal rites were even then only types and shadows of the realities we now are expected under the outpouring of the Spirit to spiritually discern. And first the difference between an "offering" and a "sacrifice" is herein distinctly pointed out. Then the distinctive difference between a salvation-offering and a thanks-giving or "favor" offering. Then the summing of them all up in "a satisfaction-offering" or that which satisfieth the Most High which agrees exactly with Christ's teaching and later exposition of "the whole law."

Then observe critically what is said here of "requital" (not "revenge") and mercy and how the Most High becomes "satisfied," and how it can become possible for "justice and mercy to kiss each other."

Again what is said here of "giving" and not appearing before the face of the Lord empty-handed coincides perfectly with the ethical teaching of Paul and the other apostles; and what is said here of "face-taking" or showing partiality makes us think that Peter must have been very familiar with old Sei ach's teaching in this chapter.

Then God's special care of the orphan and the widow reminds us of Christ's scathing criticism of the Scribes and Pharisees who while justifying themselves with their scrupulous formalism were robbing the widows and the orphans of their day as so many formalists are doing today.

The summing up is the same as the apostolic conclusion. Be merciful if you expect to realize mercy. For mercy is better than sacrifice or even whole burnt-offerings.

CHAS. GARDINER.

Selected.

Kind of Growth I Need In 1904.

EPH. IV. 11-16.

It is a wholesome thing to speak about growing at the beginning of a new season. It is taken for granted that we are to grow, the question before us being an answer to a query. What sort of growth may be possible for us, and what do we need? Are there not too many who seem to be standing quite where they were not grown in grace or in knowledge or in character, who are still where they were a year ago and for some years before then? The misfortune in this case is that they do not seem to realize their undeveloped lives. Perhaps the matter would come close home if we would quietly ask ourselves as to our own growth during the past year. Are the weaknesses of yesterday brought into today? Is the hot temper still as warm as it used to be? Does the hasty word fall as easily as it did? Have we wandered about in a circle instead of climbing upward, growing into God's life and likeness? Let us have it brought fresh to our minds, the necessity of growing and the mischief of standing still. The kind of growth we need? Why, this Scripture helps to a very clear answer. We are to grow up into him. It is a Christlife we are living, and all development should be in direction of a larger and greater Christ life. What a suggestion for us! Here before everything else, is the necessity of growing up into him. This is the kind of growth we all need. He who grows into Christ is sure to have the Christlikeness, and man cannot fail to see the growth and glorify the life.

There is an intimation here that should help us over some common difficulties. We are not to grow alike save in one trend, that of Christlikeness. But we are to grow into the service he has planned for us. Our work varies; we are not all to do the same thing. Among the Ephesians to whom Paul was writing, there were some called to be apostles, others prophets, some evangelists, and others pastors and teachers. There was diversity of callings and diversity of gifts.

It is not an easy thing to tell another what his work should be, but it is well to remind ourselves that God has chosen us all to do something, and it is our business to discover what his purposes are. If we wait on God, he will indicate things to do. The sum of the callings was for service, for the development of the whole body of Christ, which is his church. How I wish we might all of us get the heart of this teaching of service. Here are people who go in and out of the church just as though they had nothing else to do but to come and go. They listen respectfully, worship devotionally, but when the call goes out for service, these people do not seem to think for a moment that any one could mean them; they are fulfilling their responsibility, when they sit in their pews, pay their dues, and keep quiet. But in the body of Christ there is no room for respectable idlers! What kind of growth do we need? Is it not worth while to call attention to this also? We are to grow into a perfect building; we are to fit in somewhere. There are those who sometimes excuse themselves from service on the ground that they do not feel at home in this or that place. Whose fault is it? I am inclined to answer, their own. The man or woman who does not feel at home should make himself at home and the feeling will come by and by. But we ought to fit in somewhere in the structure. The ideal, the measure? "The measure of the stature of the fullness of Christ." There is the ideal for every one. You are not right unless you are growing up into him, reaching after the perfect measure, the image of Christ! This simplifies and also complicates them.

The ideal is high, but it is one ideal, not two, we are to be like him and not like others. It is a long way up the hill, but we must climb, we must reach out and grow, and while we are not able to take our own measure, there are those about us who will take it and know how near like Christ we are. Come brothers and sisters, let us grow up in him, and make 1904 the best year we have yet lived.—*Selected by J. C. Thompson.*

What One Book Accomplished.

Only eternity will reveal the great results accomplished by means of simple tract distribution. An obscure parson (Bunny) in the reign of Queen Elizabeth, published a book, which he called "The Resolution." This book was the means of the conversion of Richard Baxter, who became a great religious light in his age. Baxter wrote, "A Call to the unconverted," which led Philip Doddridge to become a Christian. Philip Doddridge is the author of some of our best hymns, and of a book entitled "The Rise and Progress of Religion in the soul." An English statesman, William Wilberforce, read this book in a holiday in the south of France, and gave his heart to God, and resolved to lead a Christian life. His name is associated with the abolition of slavery, and some of the best legislation of his time. Wilberforce wrote, "A Practical view of Christianity," a book which has influenced a great number in the way of holiness. Leigh Richmond, a curate of the Church of England, got from it his first real impressions of gospel truth. And Leigh Richmond wrote, "A Dairyman's Daughter," than which no story has been more blessed in the reading.—*Faithful Witness.*

Wickedness and Revivals.

The prevalence of wickedness is no evidence at all that there is not going to be a revival. That is often God's time to work. When the enemy cometh in like a flood, the Spirit of the Lord lifts up a standard against him. Often the first indication of a revival is the devil's getting up something new in opposition. It will invariably have one of two effects. It will either drive Christians to God, or it will drive them farther away from God, to some carnal policy or other that will only make things worse. Frequently the most outrageous wickedness of the ungodly is followed by a revival. If Christians are made to feel that they have no hope but in God, and if they have sufficient feeling left to care for the honor of God and the salvation of the impenitent, there will certainly be a revival.—*Chas. G. Finney.*

At the center of all things man is powerless to be his own transformer. —*H. G. C. Moule.*

The sense of the unseen and eternal lies at the basis of spiritual life.—*A. T. Pierson.*

The Restitution.

THE RESTITUTION advocates the original restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 180 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

The Restitution.

A. L. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
E. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, FEB. 3, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

SELF-CONFIDENCE is the corner stone of success; conceit is the deepest pitfall on the road to failure.

THE time a man spends in getting ready is never wasted time. Is it not a suggestive fact that nine-tenths of our Lord's life was spent in preparation?

GAUTIER says, "How many people I have seen who would have plucked cannon balls out of the muzzles of guns with their bare hands, and yet had not the courage to be happy!"

RUSSIA still delays her reply to Japan, and meanwhile preparations for war go on on both sides. One day the indications are that war will begin at once, and the next day peace is the cry. We can only wait and see what will be done.

To no kind of begging are people so averse as to begging pardon; we mean when there is any serious ground for doing so. When there is none, this phrase is as soon taken in vain as other momentous words are upon light occasions. On the other hand, there is a kind of begging which everybody is forward enough at, and that is begging the question.

A Serious Omission.

In our article on "The Genealogy of Christ" in the last RESTITUTION, the paragraph beginning

"Joseph in his own right," etc.; should read as follows:—

Joseph in his own right, as a descendant of Solomon, could have imparted to a son, the legal title to David's throne if that line had not been debarred from the royalty, as Jer. xxii. 24-30 proves that it had.

Holiness of Life.

Brother, what do business men, and the public generally, think of your conduct? Do they respect you for the uprightness and consistency of character which characterizes the man who lives by faith on God's Son? If not, there is something the matter. You do not die daily. The old man is not kept under. You are in the wrong place. You must have a good report of them that are without. There is no middle ground; and there is no time to consult the flesh; the Judge is at the door, and you are right where men will stumble over you, if you do not repent, and be able to say "for me to live is Christ."

We tremble as we write this; we are compelled to give this note of warning to those who may not be adorning the doctrine of the Anointed; or are heedless of the passing events which say the Lord is at hand to come.

God's purposes have ripened so fast of late that we cannot slacken the watch a moment; and those who have the oversight of his household, cannot hold the standard of holy living too high,—cannot too strongly emphasize the fact that only the pure in heart shall see God. If any say the weaknesses of human nature will not allow them to live godly lives, they should stop where they are till they have considered, that if they have been justified by faith and have peace with God; divine assistance to help them maintain that status, is provided. And they have no right to plead the excuse of human nature's weaknesses, till they have just exhausted God's resources. If he has truly said, "My grace is sufficient for thee;" it is proof that the complainants, instead of drawing upon God for strength to keep the body under,—have set the body to keep *itself* in subjection, and of course failure was inevitable.

We presume that we all, to some extent, try to throw the blame for shortcomings off on to peculiarities in our organism, and expect to be *excused* on account of them. But really and truly, have we any *right* to do this, when the provision made by our heavenly Father is sufficient for the *most defective* organism? When we say, "O, I am made up so that I cannot stand this, that or the other, are we not practically confessing that we have despised (i. e. neglected) the divine assistance graciously proffered us? As we have often said, First, last and all the time,—till faith is lost in sight, and hope in glad fruition. The gospel of Christ is the power of God unto salvation. If we are *obedient to it*, it can be depended on to correct defective organisms. Paul was a notable witness to its power.

Knowledge Puffeth up.

"Knowledge puffeth up, but charity edifieth." 1 Cor. viii. 1. Have you ever seen a boy blow up a bladder? It has not grown, it is puffed up! It has become big, but it is filled with wind, as a pin will demonstrate. Now, the apostle says, Knowledge blows a man up, and makes him look big, so he seems himself to be large. Love is the thing to build him up. The one swells him out so that he appears greater than he really is. The other develops him by actual increase. The one bloats him, and the other builds him. The apostle's declaration is that the mere realm of ideas, the simple sphere of knowledge, tends to produce among men immense inflation, and a sense of importance, while love, the essential spirit of Christ, is the thing which augments men, enlarges them, strengthens them, with foundations downward, and a superstructure upward."

"Inheritance."

In Col. i. 12 we read these words: "Giving thanks unto the Father which has made us meet to be partakers of the *inheritance* of the saints in light." What is inheritance? The pay of a soldier is not inheritance; neither are fees of a lawyer or physician; nor the profits of a business, nor the wages of labor. Rewards of toil and skill are *earned* by the hands that receive them. What is inherited, however, may be the property of a new-born babe. In the terms of a court of law the saints will take the kingdom, not by purchase, nor conquest, but by *inheritance*. Won by another arm than theirs, it presents the strongest contrast to the spectacle seen in England when a king I have read of demanded to know of his assembled nobles, by what title they held their lands: "*What Title?*" They shouted, and a hundred swords leaped from their scabbards. Advancing on the alarmed monarch, "*By these,*" they replied, "We won, and by these we will keep them!"

How different the scene to be witnessed by and by when our Lord comes in his glory (Matt. xxv.) and says, "Come ye blessed of my Father, *inherit* the kingdom prepared for you." Methinks all eyes will be fixed on Jesus, and every voice in the vast assembly will exclaim, "Not unto us, O Lord, not us, but unto thy name give glory."

Annual Love Feast Letters.

Dear ones of the household of faith:

We have been enjoying the love feast so much, and yet there are so many we have missed. This is the only way I know for the whole church to "assemble together" when they are so widely scattered over the earth. As the wickedness of the last days increases we should ever be on the watch. Who must we watch, our brother or sister? No, let us pray for them and watch ourselves. The Lord does not require us to separate the wheat and the tares, but says let them be till the harvest. He is the only one that knows how to separate them. When the Lord broke bread with the disciples he told them "one of you will betray me." Yet he did not separate him from their company. We have so much need of charity in these evil days it would be well for us to look at the Bible definition and see if we have it. The Bible gives it one meaning and the world gives an entirely different meaning. The world would have you believe, that if you give a great deal of your money to the poor you are very charitable. The Bible says, "Charity suffereth long and is kind; envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things. Please notice this verse, "Though I bestow all my goods to feed the poor, and give my body to be burned and have not charity, it profiteth me nothing." When reading Bro. Halstead's letter saying he had been in the truth 50 years I thought I would love to have the prayers of all such brothers and sisters. Yes, let the strong bear the infirmities of the weak. I would ask all the brothers and sisters to pray that all my sins and uncharitableness of the year just ended may be blotted out, that I may begin the new year with a clean page.

Your Sister,
LAURA SKEELS.

Editor Restitution:

As my subscription has expired I will renew it as the paper is a great help to us. We feel greatly encouraged when we read the letters from different ones of the household of faith telling of the good work being done in various places. We have Sunday school here at Attica each Sunday and preaching every two weeks. Our hearts were made glad by a recent visit from Sister Hanna Barber of Blackwell, Oklahoma. It encourages us to have brethren from other localities meet with us and we trust that they may be encouraged as well as we. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." How we would enjoy meeting with those whose names we see so often in the paper. May the time soon come when we will clasp glad hands in the glorious kingdom of God, where there will be no parting; no good bye's will be said, for the Lord of hosts will be King in that day. Yours waiting for the King.

LIZZIE B. OLIVER.

Dear brothers and sisters in Christ:

I am alone here in the faith of life only through Christ at his coming. There are probably a half dozen on the other side of this County that are believers, of Bro. J. F. Wagoner's coverts. Will you, dear brothers assist an evangelist or one of your good preachers to come to Crystal River, Fla., and preach a series of sermons. We will board them and make up all we can in money. I see that Brother Eychaner is at Tampa, Fla. I would be thankful if he would stop on his way home and run out to Crystal and give us a few sermons. I have not heard a sermon from any of our brethren in ten years.

Your Sister, in Christ.
MRS. N. T. WILLIS.

Editor Restitution:

I am so thankful for past favors. I am living with my daughter in the country. I dont know what I would do without THE RESTITUTION as I am shut out of all Christian society, it is my teacher and my preacher. I am looking and longing for the redemption of this corruptible body. I praise the Lord for his wonderful love and goodness to me in my old age. My hope is in Christ, he is my all in all.

Hoping for the coming of the kingdom.

MRS. H. S. DIEBBER.

To the household of faith:

Bro. Neill returned to Salem, O., from his first evangelist trip, Dec. 22. Began a series of meetings here Jan. 3, assisted by his wife. These meetings were well attended with the best of interest. An interest like that of the noble Bereans, who searched the Scriptures daily to see whether these things be so. As a result of diligent study we take pleasure in introducing to the household Sister McCase, who searched daily till she was thoroughly convinced of the truth as it is in Jesus, and then there was no rest in her mind till last night at 7:30 P. M. at the home of Bro. Neill in the presence of a few of like precious faith and a number who are searching for light, she was immersed into Christ for the remission of sins, affectionate obedience to the gospel of the kingdom, she arose a new creature in Christ Jesus, an heir of God and joint heir with Christ. Bro. Neill addressed those present with an earnest talk on the necessity of immersion, and what it does for us. This was one of the most earnest, impressive meetings we were ever privileged to attend. Our sister will be an efficient worker in the cause of Christ.

NANCY BARBER.

Conference Report.

The Conference of the Church of God of central Washington met on Jan. 1, 1904, at Wenatchee, Wash. and continued over the following Sunday with the following program:

Friday evening, Sermon, by A. L. Corbaley, 7:30.

Saturday, 11:00 a. m. Business meeting. 6:30 p. m Social meeting. 7:30. Sermon, N. D. Tiethenal.

Sunday, 10:00 a. m. Sunday School. 11:00 a. m. Sermon, Myrtle Tiethenal. 3:00 p. m. Young People's meeting. 6:30 p. m. Social meeting. 7:30. Sermon, N. D. Tiethenal.

On account of sickness Bro. Walker Perrine was unable to take his place on the program as was arranged.

It was decided that the next meeting of the Conference be held at Waterville on April 1, 1904.

MYRTLE TITCHENAL, Sec'y.

EVANGELIST REPORT.

On Dec. 6th last we began a series of meetings at Waterville, Wash. We preached seventeen sermons in all. The attendance was fair and interest good, but there were no immediate results, yet we pray that the seed sown may take root in some heart and bring forth fruit for the kingdom of God. We labored to the best of our ability in the Master's vineyard. We realize that Paul may plant and Apollos may water, but God gives the increase, so we leave the matter in the Father's hands.

At the close of the meetings at Waterville we returned home and found all well. We began to make ready for our quarterly Conference which convened on Friday Jan. 1, 1904 and continued over Sunday. We had splendid meeting which was well attended by the household of faith. We had a real feast of good things in the which we take new courage, and strength by the assembling of ourselves together, especially as we see the day approaching. We wish to thank Bro. A. H. Zilmer for his encouraging letter to the Conference. It is such tokens of love that cheer us on our way. "Let brotherly love continue."

At the close of the Conference we began a series of meetings at our home church, preaching sixteen sermons in all. Sister Nannie T. Skeels of Scholls, Ore., preaching one sermon and Bro. Walker Perrine one. Owing to sickness in his family he was unable to meet with us until the last four days of the meetings. There were two added to the church by letter, at this place, Sister Atwood and Bro. Wood.

The attendance was not as good as we would like to have had, but we are living in an age of indifference when people do not seem to care about things to come. The world is absorbed in the immediate present. The Master warned us of this time in Matt. xxiv. 37 38, As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. We see this condition of things at the present time, but let us take courage for the coming of the Master draweth nigh.

N. D. & MYRTLE TITCHENAL.

Obituary.

Died, in Oakland, Cal., on Jan. 12, Mrs. Martha Wilson, (widow) aged 92 years. (lacking 24 days.)

She was born in Halifax, England, March 5, 1812. She leaves behind, three sons, viz. Thomas, Wm. Henry, and Samuel Wilson. Her life has been well spent and all who knew her loved her. When young she was an active worker with the Baptists, then joined the Campbellite church, and over 50 years ago joined those who believe in Christ as the only Life-giver and the One who shall soon come to reign with the saints on the earth.

She died peacefully, passing from a transient sleep into a sleep that knows no awakening till Jesus calls together his own.

THOS. WILSON.

Died, on the 5th day of Jan. 1904, little Elmer, the youngest son of Bro. and Sister Lake, of that dread disease, diptheria, aged 5 years.

A bright boy—the joy of the household, and yet he must go, leaving behind sad, loving hearts. We went to the grave, though under quarantine ourselves, to offer a prayer and a few words of comfort. Come Lord Jesus and deliver the groaning creation from the bondage of corruption into the glorious liberty of the children of God.

WALKER PERRINE.

Fell asleep in Jesus, at his home near Mearman, Kansas, Jan. 22, Bro. Geo. Calkins, aged 66 years.

Brother Calkins was born in Madrid, Franklin Co., Maine, in 1837. In early childhood moved with his parents to Wilberham, Mass., where he grew to manhood. In early life he embraced the faith of the second advent and no life out of Christ, which truths he retained till his death.

Brother Calkins, though not a minister, was instrumental in carrying the truth into many localities. His home and his purse were always open to God's people. His long and useful life was brought to a close by heart disease and pneumonia. All that loving hands could do for his comfort was done but to no avail.

He leaves to mourn his loss a devoted wife and two daughters, Sister Hattie Henry of town, and Mrs. Clara Mintern of Kansas City, also a noble son of 23, Bro. Wilson Calkins who stayed at home with his parents and to whom the blow comes with great force. May God reward and bless those who so faithfully and untiringly ministered to the wants of our brother in his last days. The hope of the resurrection was set before the people by Elder G. C. Whitton, assisted by the writer.

ELDER HARVEY B. DAVIS.

The Will of the Czar in Germany.

Word has been passed around among Russian students, exiles, and fugitives that they are not safe in Germany. Some have moved on to Switzerland, Holland, France, or England. Others are preparing to leave. They regard the country as no longer neutral. Strange things have happened during recent weeks. Russians arrested on orders of expulsion at Giessen, at Freiburg, at Posen, were taken by police and thrust across the Russian frontier. They have nevermore been heard of. The presumption is that Russian police, waiting at places agreed upon with the German police, took them into there voiceless keeping.

Domiciliary searches and seizures have taken place, especially in Konigsberg and Stuttgart, in houses where correspondence or literature of a kind forbidden in Russia was believed to exist. The office of the "Osvobozhdenie" at Stuttgart was entered three weeks ago and searched. The subscription lists and copy on hand were taken. The "Osvobozhdenie" is a Russian revolutionary paper of moderate tendencies. Struve, the editor, aims at the development in Russia of parliamentary institutions from the existing Zemstvos. He is a writer who left Russia three years ago with the object of founding this paper for secret circulation in Russia. Ample funds said to be derived from Jewish bankers in various capitals are at Struve's disposal. Personally he spends almost nothing, living in bare rooms kept by his wife. Although a Socialist, he excludes his Socialist views from the paper. Struve has issued an assurance that his subscription list was largely composed of ciphers that reminded him of names and places. Besides, the paper was sent, largely in bulk, out of Germany and distributed from other countries.

Bebel asserted in the Reichstag that Russian police were as much at home in Germany as in Russia, and that German police were used by the Russian for the attainment of secret objects. This attitude of the German, and particularly the Prussian, police began about November 10, and gives support to the theory that the Czar and the Emperor made an agreement at their meeting in October, of which one part was to prevent Russians discontented with political conditions at home from using Germany as a base from which to send their ideas and agents across the border. However this may be, Germany is no longer a secure harbor for Russian liberals and they are leaving.—*From our Berlin Correspondent.—Collier's Weekly.*

The Nine Ship Canals.

The ship canals of the world are nine in number, as follows: the Suez Canal, the Cronstadt and Saint Petersburg Canal, the Corinth Canal, the Manchester Ship Canal, the Kaiser Wilhelm Canal, the Elbe and Trave Canal, the Welland Canal, the American Sault Ste. Marie Canal, the Canadian Sault Ste. Marie Canal.

The Suez Canal was begun in 1859 and completed in 1869. It was the conception of the masterful brain of Ferdinand de Lesseps, and was carried to completion by him, amid the plaudits of the world. Memory recalls the successful diplomacy of the late Earl of Beaconsfield, during the sessions leading to the Treaty of Berlin, by which coup Great Britain secured control of the canal and thereby of the "overland route" to India and the far East. The advantage thus secured opens our minds to a vision of the advantage that will be ours when the American Isthmian canal becomes a fact. The total length of the Suez Canal is ninety miles, but about two thirds of it is through shallow lakes. Its cost has been about $100,000,000 (original estimate was $95,000,000). The tonnage passing through it rose from 486 vessels of 654,915 gross in 1870, to 3,411 vessels of 18,699,237 gross tonnage in 1900. The shareholders are getting 10 per cent dividends on $100,000,000. The canal is electrically lighted over its entire length.

The Cronstadt and Saint Petersburg Canal was begun in 1877 and completed in 1890. It is of great strategic and commercial importance to Russia. It connects the Bay of Cronstadt, with its impregnable fortress, with Saint Petersburg, an inland city. The length of this canal is six miles, and it cost $10,000,000.

The Corinth Canal connects the Gulf of Corinth with the Gulf of Ægina. It reduces the distances from Adriatic ports by 175 miles, and from ports of the Mediterranean by 100 miles. Its length is about four miles. Part of it was cut through granite. It was begun in 1884 and completed in 1893, at an expense of $5,000,000. The Manchester Ship Canal is a very important waterway, joining the great city of Manchester, with its wealth of manufactures, to the shipping facilities of Liverpool and the River Mersey, opening to the Atlantic Ocean. The length is thirty-five and one half miles, with a rise from sea level to Manchester of sixty feet. Four sets of locks of fifteen feet each are used. The cost of construction was $75,000,000. In 1901 the canal revenue was $8,105,940 and the working expenses $2,416,335.

Though the Kaiser Wilhelm Canal was constructed largely for military and naval purposes, it is proving also of great value to general mercantile traffic. It connects the Baltic and North Seas, through Germany, with a length of sixty-one miles. Work was begun in 1887 and was completed in 1895 at a cost of $40,000,000. The number of vessels passing through this canal in 1900 was 21,571, with a tonnage of 4,282,258, and the dues collected amounted to 2,133,165 marks.

With the value and work of the Welland and Sault Ste. Marie Canals we are familiar. Far more tonnage passes through the latter than traverses even the Suez Canal.—*New York Sun.*

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, P. Box 86.

O. J. ALLARD, Pres. Iowa Con.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Lucy A Campbell	.50
Mrs M D Morrow	.50
Mrs Nelson Brewer	1.50
J T Smith	3.50
Marguerite Gillfillan	1.50

How great a victory was that which Jonathan must have gained over himself, when he rejoiced to see David raised above him! He discerned the mind of God in David, and had so learnt to delight in God, that he did not see in David one who was to outshine him, but another faithful man raised up for God and for Israel. Not so Joab, who in hellish jealousy slew his kinsman Amasa. 1 Sam. xxiii. 17; 2 Sam. xx. 9, 10.

Excursions to New York.

Excursion rates to New York, account spring meetings of Merchants' Association will be in effect via Pennsylvania Lines February 6th, 7th, 8th, 9th and 10th; also on February 27th, 28th and 29th, and March 1st, 1904. The sale of tickets will be governed by the certificate plan, which will be fully explained by Ticket Agents of the Pennsylvania Lines. Apply to J. E. HAKES Ticket Agent, Plymouth, Ind., for particulars.—Feb. 10.

Poetry.

Such as I Have.

Such as I have! It is so very small
That I am even tempted to withhold,
Because it is not houses or fair lands,
Or talents of fine gold.

Such as I have! I have no wit, no words!
I cannot speak with angels' glowing tongue,
I cannot sing thy praise in lofty strains,
As some of old have sung.

Such as I have I bring thee, O my Lord—
Thou who didst give thyself to ransom me;
Remembering that gift, can I withhold
Such as I have from thee?

Communicated.

Signs of His Coming.

Some one has defined prophecy as "history written in advance," and as the value of history written after the events have transpired depends upon its truthfulness, the same rule must apply to prophecy. That inspiration anticipated this reasonable conclusion is evident, for "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. xviii. 22. "Knowing that no prophecy of Scripture is of any private interpretation." 2 Pet. i. 20. Attention to these injunctions would have saved some expositors of prophecy from many serious blunders.

The logical sequence of the premises laid down in Scripture for applying prophecy, amounts to this; the thing or things claimed as fulfillments of prophecy must be exact duplicates of the prophecy. Prophetic truth must fit into human history with such exactness that there can be no doubt as to the relation of the prophetic and historic facts, and where labored efforts are made to compel an agreement we may be assured that all such attempts will be failures. "We have found him of whom Moses and the prophets did write." But how did they know that this particular person was the one of whom they wrote? The answer certainly must be, "there is one that fills in every detail the description given by the prophets." There could be no doubt about it, for earth's teeming millions never did and never will produce another that could fulfill all that was predicted of the Messiah. A counterfeit to be dangerous must closely resemble the genuine, hence false Christs are easily detected by those who know what Moses and the prophets did write concerning the true Christ. Prophetic truths may be compared to the sun's rays, a single ray of heat from the sun would have but little effect upon matter, but indefinitely multiplied every known substance could be melted. one prophetic truth might be so deflected by error that only a minimum of evidence could be claimed for it, but when the mighty lines of truth stretching across the ages are focalized at a given point, their concentrated power can melt the most stubborn case of unbelief. And I appeal to every student of the Bible to testify that at no time in human history has there been such an accumulation of evidence, both human and divine that Christ's coming is in the near future. Even men of the world who are ignorant of God's purposse are peering with deep anxiety into the future knowing that a tremendous crisis in human affairs is imminent. The mighty mass of humanity heedlessly pass on unmindful of the sure Word of prophecy. A sad sight indeed to people slumbering on the verge of a mighty volcano that will soon burst in all its fury upon a doomed world. The great fact in prophecy, yes, the key-stone in the arch of truth, is the coming of Jesus Christ to establish the divine government, the kingdom of God upon the earth. This fact being denied, completely nullifies the signs that portend it. But by whom is it denied? The secular world being ignorant of it can neither affirm nor deny it. But the sure Word of prophecy tells us who will deny it and when they will deny. The only difference between the prophetic history and its human fulfillment is in a modern change in the name. The prophetic name is "scoffer," the human agent fulfilling it is "religious teaching," but a "rose by any other name would exhale the same fragrance." Is evidence demanded that religious teachers scoff at the doctrine of Christ's coming? Omitting names we give facts. "Rev. —— said at a missionary meeting, 'what care we for the second advent.'" Rev. —— said publicly, "This preaching the coming of Christ in the clouds of heaven is pretty poor business.'" The two in white raiment at Christ's ascension are included in this sneer at all who wait for his appearing." Another in speaking of a proposition he did not believe said, "it could be proved as easy as some people could prove that the Lord was coming." The writer is aware of the fact that in several religious organizations individual members hold to the belief that Christ is coming, and can this excite surprise when it is known that two hundred passages of Scripture directly and indirectly teach it? The facts in prophecy are so utterly at variance with human expectations that are based upon false premises, that to the world the prophetic Word is meaningless, and often contradictory. The attitude of the nations at the time of Christ's coming is so plainly described that in point of time it can be readily located. Intimately associated with this predicted coming is the resurrection of Christ's dead ones, the reward of all the faithful, and the destruction of the enemies of Christ. "And the nations were angry." When? At the time above described. Rev. xi 15 18. What is an indication of anger? In an individual it is shown by acts of violence, getting possession of and using deadly weapons. The same rule applies to nations. And here is a strange thing confronting the world. A few years since a world's peace conference convened at the capital of Holland, the call was made by Russia, and extended to the nations. Then throughout the world rang the message, peace, peace, arbitration, international adjustment of all national troubles. Did the holy prophets of God predict both these conditions? They did. Does it look like both could be fulfilled? Does there seem to be some reluctance on the part of Russia to accept the situation? Does she refuse to take the wine cup of God's fury? Will she refuse to drink it? Read Jer. xxv. 15 to close of chapter. Read verse 28. That some of the nations would refuse is certainly implied. But One of stronger will and greater power has declared, "Ye shall certainly drink."

The Eastern question is now as never before the absorbing question. As many phases are being presented as there are changes in the figures in the kaleidoscope. No one seriously believes that any moral considerations hold Russia from the conflict, her ancient policy as outlined in the will of Peter the Great will govern her action. That Japan is in earnest and means business is shown by the purchase from the United States of twenty millions of dollars of war supplies. A spirit of patriotism animates the Japanese people who are clamoring for war. Like two athletes awaiting the call of the umpire, stand these two warlike powers, both realizing what such a conflict means. Both knowing that each will not only give but also take terrible punishment. Neutral parties see in the coming conflict the fearful work that modern warfare must produce. Gen. Miles recently said in reference to the war prospect that the world would soon witness one of the bloodiest conflicts in human history. Could the conflict be fought by the two powers at variance now, the struggle would be fierce and bloody, but even human wisdom can foresee a war that will involve the great powers of the earth. Whatever may be the result of the present movement the student of prophecy may look with increased confidence to see the literal fulfillment of the words of God's holy prophets. Each nation in the on-coming struggle will take its place in the order assigned by him who rules (disposes) the kingdoms of men, we can only conjecture the order in its details, for truly

God moves in a mysterious way, his wonders to perform,
He plants his footsteps in the sea, and rides upon the storm.
Deep in unfathomable mines of never failing skill,
He treasures up his wise designs, and executes his will.

And while to those who are watching the terrible upheavals in the world the thought may intrude itself "why all these terrible scenes should be enacted, what possible good can grow out of it." Listen again to the poet whose confidence in God cannot be shaken

His purposes are ripening fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Yes, amid the gathering storm, while gloom dark and dismal hangs like a pall over the earth, the child of God can look confidently to him who orders all things well, and has declared that all things work together for good to them who are called according to his eternal purpose which he purposed in Christ Jesus. Then why should the child of God ever despair? We are fully "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Then may we not with the poet say

Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are filled with mercies, and will break
In blessings on your head.

The dread proclamation of war has gone forth. The nations of earth have unconsciously responded in the mightiest preparation for war ever made in human history. "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say I am strong." What remains in this prophecy that it is not now fulfilled? You will notice the marginal rendering is "sanctify" war, that is set it apart as the saving power or preserving power of every nation, and truly this has been most literally fulfilled. Even in our own peaceful country this idea has been emphasized by the "strenuous" president of the United States in his advice "to use soft words but at the same time to carry a big stick." Yes, "soft words" backed up by mighty iron clad war ships will no doubt have some influence upon nations. Then if Christ's coming was to be at a time of lutense activity in every human department, social, financial, industrial, if warlike preparations far exceeding any thing in human history are now going on all over the world where is the excuse for the scoffer? And to these evidences others must be added. "The social and financial phases of the signs of Christ's coming" will be given in an article following.

J. F. WAGONER.

Table Talk.

RICH IN GOOD WORKS.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Titus iii. 8. Brothers and sisters, what are good works? They are works that are done from a love to God and Christ. A love which causes us to obey his commands, a love which causes us to live a godly life, following the Christian virtues outlined in 1 Peter i. to be meek and lowly and longsuffering and gentle, to love our neighbor and to love our enemy, to visit the widows and the fatherless, to assemble ourselves together, to present our bodies a living sacrifice, to be living epistles of the Word, to study to show ourselves approved unto God, to suffer persecution, to preach the gospel, to shun profane and vain babblings, to be sober, nor a love of filthy lucre, etc. The cause of these good works is primarily the love of God to man, as causing us to love him. Herein is love, not that we loved God but that he loved us and sent his Son to be the propitiation for our sins. 1 John iv. 10. Yet it is actually our faith in his Son which produces these works. Here you see we have "faith and works." Faith without works is dead. But by works is faith made perfect. James ii. Brethren, are we abiding in Christ, are we holding fast the doctrine of Christ? Do we follow the example of Christ? Do we mind the injunction to beware of covetousness? Do we remember our stewardship? Are we diligently seeking every occasion to show our love to Christ? Are we daily resisting the influence of a selfish spirit? What are we seeking first, our own things or those of Jesus? My prayer is that we may all be rich in good works, that we may gain a place in the coming kingdom of God.

GEO. NEILL.

It is the Father's good pleasure to give the kingdom unto the little flock, this means the overcomers. Jesus said, He that overcomes will I grant to sit down with me on my throne, even as I overcame and am set down with my Father on his throne. To be an overcomer we must put away self, and God's will must be first in every thing. When the young man came to Jesus saying, Good Master, what must I do to be saved? Jesus told him, Go sell that thou hast and give to the poor. The young man went away sorrowing, he said he had kept the commandments from his youth up, but when he was commanded to give up his riches it was hard for him to overcome. It is plain that to be an overcomer one must even sacrifice not only a little. Oh, dear brother and sister, how many are sacrificing any thing for the blessed Jesus, who bought us with his precious blood? Can we be overcomers and sit quietly down while thousands are perishing all around us? If we cannot preach we can hold up the hands of those that can, and if we do all we can to hold up others we are improving our talent whether it be one or ten, for we each have a talent and if we hide it in a napkin we will never be an overcomer. Then, oh the awful doom, Depart from me. But, dear ones, let us each be an overcomer, that it may be granted us to sit down with Jesus on his throne, even as he overcame and is set down with the Father on his throne. Let us join in saying, Come Lord Jesus and come quickly.

ANNA LEHMAN.

Falsehood in Dealing.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hopocrisy and iniquity."

The robberies of mails, the frequent burglaries of stores and dwellings, the holding up of men and women who are a little late in returning to their homes in the great cities, the stopping of stages and trains, and the great and appalling bank defalcations of the day, point to something radically wrong in the training of our young business men, and it is our duty as Christians to ask wherein the wrong consists. We are "the light of the world," and our "righteousness must exceed the righteousness of the scribes and Pharisees." We must not only "outwardly appear righteous unto men," but must also be all clean within. We must take heed lest our example in little dishonest dealings and acts, do not lead others into deeper sloughs of dishonesty. If we are dishonest we sanction dishonesty.

Christian (?) men in business often do and say things that stamp them as false to the very core. One of our neighbors went to town one day to buy a pair of shoes. They were to be 5's over an E last, but instead of telling her honestly that they were out of that number, they gave her 6's over double E last—a shoe which she could not wear at all, but was obliged after repeated trials, to give away. I then went for her, telling the merchant's clerk of the mistake (?) that had been made, and charged him over and over again to be sure and give me the right number, but when I carried the shoes to my neighbor, we found that the same trick had been repeated! Coats of over size are tried on and pinched up in the back to make the customer think the fit is perfect! Blouses and overalls of unsuitable sizes are sold to small men, who go about in them, looking dowdy and uncomfortable, and feeling all the time as if they had been robbed, as indeed they have been.

A whole suit of Sunday clothes was put off on my husband, as custom made, and of perfect fit, when the vest looked like a little boy's vest and the coat stuck out behind, much as if a bustle had been placed beneath it! He always felt out of fix when wearing the suit, and was happy when it could be laid aside. It is such practices as these that train younger men in dishonesty. And dishonesty is like a pestilent weed; sow one seed, and it will grow and scatter its seeds by the million. The seemingly small acts and words of falsehood bring forth a fearful harvest of corrupted, iniquitous men, who will not scruple in the end at taking that which is not their own, be it in bank, house or store. A lie told in business is still a lie. No excuse can palliate the telling of it. The desire of gain, the anxiety to sell, the fierce competition of rival tradesmen, will not change the lie into truth. He who tells it blackens his soul, sears his conscience, lowers his reputation, destroys honesty and truth among men, takes away his right to the name of Christian, and loses not only custom, but eternal life. Men will go elsewhere to deal when they have been tricked by merchants in this manner.

A woman asked a merchant of our town "If he had good cider vinegar?" He said, "Yes," and she handed him her jug to be filled. In passing it to the clerk he said something in German, supposing the woman to be ignorant of that language. The clerk had been ordered to mix acid vinegar, that could not be sold, with the cider vinegar! The woman understood every word! Would she go back to that store again? And he a Christian (?) merchant! What would Jesus do in such a case? Do as he would have others do unto him. The outward righteousness and the inward lack, is at the bottom of all our troubles. We pretend as a nation to keep God's law, but keep it not, neither in letter nor in spirit. The sermon on the mount no longer governs even professed Christians. We are sowing to the wind and are reaping the whirlwind. The hidden iniquity is bursting forth like a lava tide from a volcano, and threatens to overwhelm us if it is not stayed. Come Lord Jesus, and come quickly!

S. ROXANA WINCE.

To the Brethren in Ohio.

I wish to once more call attention to the fact that the Ohio State Conference has made it possible for the isolated brethren to hold meetings. The brethren collectively throughout the State are helping you to do that which would be a great tax for you to do alone. One month of 1904 is in the past. I would suggest to all who are desirous of holding up the gospel of the kingdom, to this moment ask yourself this question, Could I find a place to hold a series of meetings? I am sure you can. Then put your shoulder to the wheel and help carry on this work. Awake to the fact that you are one of God's children. With this privilege comes responsibility. Our Savior explains the parable of the sower, stating plainly, "He that received seed into good ground is he that heareth the Word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred, some sixty, some seventy. We have turned from idols to serve the living and true God."

Will the language of the apostle to the church at Thessalonica apply to us? They (the apostles) thanked God without ceasing, for their works of faith and labor of love, and patience of hope, "And ye become followers of us, and of the Lord, having received the Word in much affliction and joy of the Holy Ghost, so that ye were ensamples to all that believe in Macedonia and Achaia." How Paul? Tell us how they were ensamples? "For from you sounded out the Word of the Lord." Where? "Not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." They (the brethren at Thessalonica) themselves "show what manner of entering in we had unto you, and how ye turned from idols to serve the living and true God." And what else? "And who wait for his Son from heaven." Do you not see there is something to do besides wait? Yes; we must labor and sound out the Word in every place, so that our faith to God-ward is spread abroad.

Brother Neill returned from his first trip, Dec. 22, and began a series of meetings here in Salem, Ohio, conducted by himself and wife. The meetings were interesting throughout, good attendance with marked attention. We ourselves feel much benefitted by these meetings, and hope others may enjoy some such feasts.

Yours in hope of eternal life, when Jesus comes.

MARY KNOWLES.

Selected.

Seed Sown by the Wayside.

"A sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up." Matt. xiii. 4.

A seed is one of the most wonderful things God has made. It contains great possibilities. Take the mustard seed for example—the seed which Christ used to illustrate the kingdom of heaven. Hold it in your hand and examine it. It is quite a common looking seed—small and round and to all appearance there is no life in it. But take that same seed and plant it in the ground and under favorable conditions it will spring up and become the greatest among herbs.

Jesus here represents the word of the kingdom by a seed—"When anyone heareth the word of the kingdom and understandeth it not," etc. This was the seed which fell by the wayside, and the fowls of heaven came and devoured it.

Our Lord's own application is found in ver. 18: "When anyone heareth the word and understandeth it not, then cometh the wicked (one) and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside."

Notice, he received the seed in his heart, but he understood it not. Now we read that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. The word must be planted in the heart and thus the affections are drawn to God; but it is also important that the word sown should be understood; that the brain, the intellectual nature, be quickened into spiritual activity and growth. The apostle in writing of Israel says in Heb. iv: "The word preached did not profit them, not being mixed with faith in them that heard." "Now faith is the substance of things hoped for, the evidence of things not seen." Evidence appeals to the mind and not the heart. We determine the truth concerning a matter by the evidence presented in its support. So the evidence must be weighed concerning the word of the kingdom in order that the word preached may profit them that hear it.

Here, is a lesson for the teacher. In teaching the word, present the evidence in its support, that the mind may be able to grasp it intelligently and that the results may be lasting. Do not try to develop the emotional nature and the affections at the expense of the intellectual. Some one has said, "Educate a man's head alone and you have an infidel; educate his heart and you have a lunatic: but educate his head and heart and you have a Christian."

God doesn't want us to be one sided Christians. We have within us a capacity for knowledge and God has provided means by which we may attain knowledge. The highest knowledge of God; next, we might put the knowledge of man; and then the knowledge of God's relation to man and man's relation fo God; and of man's relation to his fellows. Pope said: "Know then thyself, presume not God to scan: the proper study of mankind is man." But we cannot understand man until we know something of God. All we know of God is revealed in his Word. Then how important that we receive the word in our heads as well as our hearts; that we understand the word of the kingdom.

Jesus said, "Ye shall know the truth, and the truth shall make you free." But you have doubtless seen people who professed to be enjoying the freedom of Christ and claiming to be filled with the Spirit, and yet they had not sufficient understanding of God's Word. Presently some wicked one comes and catches away that which was sown in their heart and they are again without hope and without God in the world. Peter says, "Sanctify the Lord God in your heart and be ready to give to every man that asketh you, a reason of the hope that is in you, with meekness and with fear." How can you give a reason unless you understand the word which tells of the hope?

What we need to-day is more knowledge and spiritual understanding. This was Paul's desire for the Colossians. He said to them: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is made up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth...For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding." Then he gives the reason why he desire this for them—"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." By this means we become grounded and settled so that we are not soon moved away from the hope of the gospel.

This is the lesson that comes to me from Jesus' words concerning the wayside hearer,—the lesson of understanding the word and of being established in the truth.

Let us then give heed to the word of the kingdom and seek to understand it, so we can say with the beloved apostle John, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in the Son Jesus Christ. This is the true God and eternal life." —*Harry L. Babcock in Herald of Life.*

Are we on the threshold of a war which will involve not only Russia and Japan but the whole world—a war beside which the barbarities of the past are slight in comparison? Alexander's ambition was to conquer the world as he then knew it, Napoleon's mind held a fixed plan equally vast, and to-day those who understand Russia's policy see in it far more than a contest over a strip of Chinese territory. No subject can have greater importance, and the analysis of the situation by John Brisben Walker in the February Cosmopolitan astounds the reader with the monstrous results predicted.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Selections.

The Power of Action.

It seems to us that if the individual members of the professed church of God were awakened to recognize the responsibility which their sacred vows involve, they would astonish the world. Is it a marvel that the world in a vaunting tone is reproaching the church for the slumbering condition in which it is found today, while great numbers of her membership are wholly indifferent to the alarming increase of sin and wickedness on every hand, and so few seem to be interested in the salvation of the many?

Yonder you see a professed saint who claims to be wholly sanctified, having experienced the second blessing and complete filling of the Holy Ghost. He tells you that he is a peculiar person, and in a special manner made so by the amount of religion which he enjoys, and attempts to prove to you from the Scriptures, that his sort are called a "peculiar people, zealous of good works." He says that he bears his daily cross, and is at war with sin, the world, the flesh and the devil, but to all outward appearance he leads an ordinarily easy life, and differs little from the common people of the religious community; he seems not to trouble himself about arousing the sinner to see his lost condition, but contents himself in proclaiming his holiness, and what the Lord has done for him; hence he makes no impression upon those who listen to his boastful claims to a sanctified life, while his conservativeness calls from the ungodly scorn and reproach. This class of Christians talk much, but do comparatively little to spread the gospel outside of their narrow limits.

On the other hand it is apparent that the majority of the professed people of God at the present time are so much like the people of the world that they have no power to arouse the lost to see and feel their need and danger. The line of distinction which marks the boundary between the church and the world has become extinct, being buried by pride and worldliness. Jesus said, "And because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

The seal makes no impression upon cold wax; and is it a marvel if a cold, worldly church makes no impression upon the world? "Like begets like," and certainly "the stream cannot rise higher than the fountain." Again, it is a noticeable fact, that many who claim to hold the the truth in its purity, hold it in a negative state, and practically lag far behind those who distort the truth. What is most needed in these days of fables and fiction is action, power, love and zeal, set in motion by the Holy Ghost. Some one says, "Oh, I cannot do anything, I have no influence; nobody will take any notice of what I say or do; and if the masses go to ruin I am not responsible. I have all I can do to look after myself, and am still in doubt whether I shall be saved or not." Alas! there are too many of this sort in the church to-day.

Dear reader, do not try to shift your responsibility and personal duty upon the shoulders of another. No matter who or what you are, if you are the Lord's child he has a place and work for you. He has given you your sphere, and yours only; and unless you fill it, it will remain unoccupied. Dear friend, you can do something, however small, by trying.

Some time ago the writer read of a Sunday School superintendent who became very anxious that his school should undertake some active work to make the institution more interesting and profitable. He asked the children if they would not promise to bring a new scholar with them on the next Sunday. Several responded with a whisper, "I'll try what I can do." One little boy of the class went home to his father and said, "Father, will you go to Sunday School with me next Sunday?"—"I can't read, my son," said the father with a look of shame on his face. "Our teacher will teach you to read, dear father," replied the son, with feeling and respect in his tones. "Well, I'll go," said the father. He went and learned to read, sought and found the Saviour, and became a great worker in the Master's vineyard.

Years passed on and that man had established over four hundred Sunday Schools, into which had been gathered nearly forty thousand children. Here we see what trying did. The boy's effort was like a tiny rill, which soon swelled into a brook, and finally became a great river. The boy's effort was blessed in the salvation of his father; and his father, by the grace of God, became the instrument by which nearly forty thousand children were brought under the influence of the gospel of our salvation.

"God moves in a mysterious way
His wonders to perform."

Yes, God has many ways of guiding his people into active service, when the direction is left entirely to him. Sometimes he will close up all avenues except the right one, and leave us to decide whether we will go that way or not. At times he will so strongly impress the mind as to our personal duty that there can be no doubt but that he is speaking to us. "They that sow in tears shall reap in joy."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The order from the Master is, "Go into my vineyard and work." "Go ye into all the world and preach the gospel."

"As we have, therefore, opportunity let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi:10).—*G. W. Sederquist, in Crisis.*

Broad-Mindedness.

We are constantly being told that Christians must broaden out in there theology. That our evangelical teachings are too narrow for the enlightenment of the twentieth century; that we must be more liberal if we would bridge the chasm between the church and the masses of the people. We are told, also, that charity should move us to be more broad and liberal, more sympathetic and forbearing with those who differ from us in theory and practice.

How often we hear: "It makes no difference what a man believes, if he is really sincere." If this be so, why should we search so diligently for the truth? And why spend our time and strength defending it?

The Savior says: "The way is narrow and few there be that find it." All this talk about the Fatherhood of God and the brotherhood of all men is a fascinating but dangerous heresy, a palatable but poisonous error. The Savior once denominated a class of high ecclesiastics and moralists "children of their father, the devil," and candidates for "the damnation of hell." The word says, "First pure then peaceable." Peace and charity, at the expense of purity and truth, is a costly commodity.

Let us be narrow as well as broad thinkers; close as well as free thinkers; conscientious, as well as independent thinkers. As one has said: "Charity is like Gabriel when she is in right relation to the truth, but she is like Satan when she falls from that right relation and becomes the apologist of error.

Please do not forget our financial needs.

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Poetry.

Fruition.

We scatter seeds with careless hand
And dream we never shall see them more,
But for a thousand years
Their fruit appears.
In weeds that mar the land
Or helpful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past,
But they shall last
To the dread judgment day.
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep them the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

—John Keble.

Communicated.

Notes By the Way.

My last notes closed with my work in connection with the church on the Red River, near Scotland, Arkansas.

My work being completed at that place, Bro. Jacobs and wife conveyed me by carriage, a distance of fifteen miles through a dense forest, to Center Ridge, Arkansas. In passing through those woods, I witnessed the terrible effect of a tornado, which passed through that country. Nothing could withstand the fury of that storm. The trees were mown down, and the path of the tornado as distinctly visible, as the path of a reaper through a wheat field. One can scarcely realize the power of a wind timt can twist around large strong oak trees, until the trunk of the tree is wrenched into splinters. After a brief visit with Bro. Snowden and family, I took the United States mail stage, for a distance of twenty miles to Plumville, Ark., where I remained overnight at the hotel. Early next morning I took the Fort Smith train for Little Rock, Ark., which is the capital of the State. It is a city of some enterprise and push, and contains many nice buildings. The city is built upon the hill sides, and gives a very pretty effect from a distance.

As I was boarding the street cars, I heard a news boy cry out, "Full account of the great fire in Chicago." I immediately bought a paper, and was shocked to note how six hundred people were so suddenly deprived of this life, while in quest of worldly pleasure. I was asked if any of my acquaintances were killed or injured in that fire? I replied confidently "No," as my people as a general thing do not frequent the theatre. It would grieve me to know that any member of the Church of God had ended their life in a worldly play house. Personally, if I had my choice, I would much rather end my mortal existence in a railroad wreck, while in the field proclaiming the gospel, than die in a worldly play house. Beloved in the Lord, keep away from such places, it does not become believers in the blessed hope.

Arriving at the Choctaw depot, I took the train on the Choctaw road for Magazine, Arkansas. I was met at the depot by Bro. Daniels and son, and conveyed by carriage to his home. I was there welcomed by Sister Daniels, whom I found to be a very estimable and kind lady. I also appreciated the acquaintance of their oldest daughter who is engaged in school teaching.

I preached in two different churches. The Baptist denomination prevails in Magazine, and they will not admit of any teaching that is adverse to the ile of the serpent.

The country surrounding Magazine is mountainous. Mount Magazine is the most prominent mountain between the Allegheny and the Rocky mountains. Its altitude is said to be nearly three thousand feet above the valley level. Snow was visible nowhere except upon its peak. Its snow cap glistened in the bright sunshine.

Dr. Daniels is a practicing physician in Magazine, and was kept quite busy during the week I remained in Magazine. The Baptists don't like to patronize him on account of denominational prejudice. Many preachers of Platonic philosophy have found their match in public debate with Dr. Daniels. He has written an article for THE RESTITUTION, entitled, "The Great Salvation," read it.

After a week's sojourn at Magazine, I took the stage for a distance of seven miles to Driggs, Ark. I was entertained while there, at the home of B. Jones and family. Driggs is situated in a small deep valley, completely surrounded by mountains and great hills, all covered with forest trees. They have built a union church house at that place. They cut out space in the side of a mountain, at its base and there built the house.

As I approached Driggs from the top of the hill, this snow-white church with its red-capped spire nestled among the hills, at the foot of a mountain, was a conspicuous and pretty object.

The Universalists have also just completed a neat church building, which is said to be the only one existing in the State.

I held meetings in the Union Church to fair audiences. They would have been much larger, but for an epidemic of sickness which seemed to prevail at the time I was there. I enjoyed making the acquaintance of Bro. Shelton and son.

Having completed my work at Driggs, I again took the mail stage for Paris, Ark. Railroads are very scarce in this new country, and therefore we have to patronize the mail stages to a large extent.

A portion of the trip I must say, was the most romantic and beautiful that mortal eye could rest upon. The stage was constantly winding among mountains covered with trees, with here and there a mountain of rock. One rock mountain was all covered with sharp spires of rock like a huge cathedral. A most perilous road was cut out on the side of a mountain. It seemed fearful to look from the stage down the mountain side into the valley below.

Arriving at Paris, I stayed over night at the hotel. Travelling by stage, and staying at hotels, to catch a train next day, is quite expensive, and draws largely upon the slender resources of an evangelist, proclaiming the gospel of the kingdom.

The next day I took the train for Fort Smith, Arkansas. I was met at the depot by Bro. Coleman. We have only one family of believers at Fort Smith. I did not preach at Fort Smith, but spent a short time visiting with Bro. Coleman and family. One of the buildings of the old frontier fort, still stands upon the banks of the Arkansas river. The city contains about eleven thousand inhabitants, and many handsome buildings. Bro. Coleman conveyed me in his carriage to view various points of interest about the city. We visited the National cemetery, where the Union soldiers are buried. We also visited a large cotton seed oil factory. As we stand upon the banks of the Arkansas river, we can look over the stream into the Indian Territory.

My visit being over, Bro. Coleman escorted me to the depot, to take the train for Hanson, Indian Territory. On arriving at Hanson, I was met at the depot by Bro. Turner, and taken to his home.

I am now in the red man's country. Not a foot of land in the entire Territory is owned by a white man. They have no Territorial government. The Indians are permitted to govern themselves. The white man is simply a citizen of the United States. No one is taxed a cent. There are no public improvements, no public roads, bridges, schools, etc. The land is simply the public domain, and the white man builds his log hut, or box shanty just where he wants to, he is nothing more than a squatter upon the public domain. As yet the United States government does not allow an Indian to sell his claims. The land is divided between five nations or tribes of Indians, viz: the Cherokees, Choctaws, Chickasaws, Seminole, and Creeks.

The Cherokee Indians run a school in Hanson. They also own a school house. The white man has nothing. The post mistress at Hanson is an Indian woman.

My meetings were held in the Cherokee Indian school house. The congregation of baptized believers at Hanson, number about twenty.

The gospel of the kingdom has already been preached as a "witness." We also have some Indian believers in the Blessed Hope, thank God. I am invited to my next appointment by a Choctaw Indian.

It is too laborious to give full details in a written report, but if I am permitted to visit you in your several Conferences, when I return home in the Spring, I will have a wonderful story to relate about the household of faith scattered abroad. Yours in love,

W. H. WILSON.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. Read PLYMOUTH, INDIANA, FEB. 10, 1904. NUMBER 6.

Table Talk.

FORGIVENESS

For if ye forgive men their trespasses your heavenly Father will also forgive you; but if ye forgive not men their trespasses neither will your Father forgive you your trespasses; and when ye stand praying, forgive if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you; and above all these things put on charity which is the bond of perfectness; and let the peace of God rule in your heart to the which also ye are called in one body and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him. If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked way them will I hear from heaven and will forgive their sin and will heal their land. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile. For thou Lord art good and ready to forgive and plenteous in mercy unto all them that call upon thee. Then came Peter to him and said, Lord, how oft shall my brother sin against me and I forgive him, till seven times? Jesus saith unto him I say not unto you until seven times, but until seventy times seven. Bless the Lord and forget not all his benefits, who forgiveth all thine iniquities who healeth all thy diseases, who redeemeth thy life from destruction, and forgive us our sins as we also forgive every one that is indebted to us, and lead us not into temptation but deliver us from evil. But that ye may know that the Son of Man hath power on earth to forgive sins. Then saith he to the sick of the palsy, arise take up thy bed and go unto thy house. We should not go to God asking pardon for our sins with malice or envy in our hearts. We should have charity and forgiveness toward brethren, for how could we ask God to forgive us if we forgive not others. So likewise shall my heavenly Father do also unto you if ye from your heart forgive not every man his brother their trespasses. Judge not and ye shall not be judged. Condemn not and ye shall not be condemned. Forgive and ye shall be forgiven.

ANNIE BURTON.

CHRIST THE LORD.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem saying, Where is he that was born King of the Jews? We have seen his star in the east and are come to worship him." Christ was born to be King. He himself said, "Unto this end was I born, for this cause came I into the world." He was rejected and crucified, but was raised from the dead on the third day, and appeared unto his disciples who were grieving for the one they had hoped would redeem Israel. Now when they knew that he was risen from the dead, they were reassured that he was Christ the Lord or King of Israel. But he told them that he must first ascend unto his Father. And gave them the parable of the Nobleman going into a far country. But that he would return. That they should see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. Yes, he will return with power, to take the throne of his Father David, and rule the world in righteousness. For he said unto this end was I born. And he commanded the disciples to go into all the world and preach the gospel of the kingdom and gave them power to do miracles. And he said these things are written that ye might believe that Jesus is the Christ the Son of God. And that believing ye might have life through his name. Christ promises unto them that look for him a second time will he appear without a sin offering unto salvation. Then if he appears unto them that look for him how important that we look and wait for him. Christ the Lord will come with power to change the living and raise the dead, and they shall be priests of God and of Christ and shall reign with him a thousand years.

MARY KNOWLES.

The Name.

Neither is there salvation in any other, for there is none other name given under heaven among men whereby we must be saved. Then this must be a very important name, if this is the only name in the universe of God by which salvation can be procured. In other words, if the person bearing this name is the only one having power to save men "from death," then we certainly want to know what this name is, and who the person is that bears this name. Now, let us go to the great store house of truth that our heavenly Father has given us, and see if we can find what this name is.

In Acts ii. 38, "Then Peter said unto them, Repent and be baptized every one of you into the name of Jesus Christ for remission of sins." Now, dear reader, has Peter given us "the name?" He says, "be baptized in the name of Jesus Christ," but does not tell what the name is. Let us now go to the commission, xxviii. 19, here it is called the name of the Father and the Son, and of the Holy Ghost. But here again we are left in the dark in regard to what the name is. "Trio immersionists" claim there are three names in the commission. But Christ says *name*, singular and not plural. So it is one name belonging to all three, "Father, Son and Spirit." Now go with me to the Philippian letter, ii. 9, and see what we can find there. We read, "Wherefore, God also hath highly exalted him and given him a name which is above every name. Well, then, this name is the highest name in the universe of God. Now it seems that we might know what the name is. But let us go one step further, go with me to Hebrews. Here the apostle is speaking of Christ and his exaltation. And in the third verse he says, "Being the brightness of his glory and the express image of his person and upholding all things by the Word of his power. When he had by himself purged our sins, sat down on the right hand of the Majesty on high. He has purged our sins. Yes, dear ones, it was he that brought life and immortality to light through the gospel. It was he that poured out the sweetest life that ever graced this green earth. Then is he not the proper personage for God, the Father to bestow the greatest name upon? Verse 6, Let all the angels worship him. Verse 4, Being made so much better than the angels, he hath obtained a more excellent name than they. Now drop down to the 8th verse, and hear the words of the eternal Father to the Son, "But unto the Son he saith, Thy throne, O God, is forever and ever, a sceptre of righteousness, is the sceptre of thy kingdom. Here we find the Father calling him "God." But this is not the real name yet. But we will let the Father tell us what the name is. Turn to Exodus vi. 3, And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty. But by my name "Jehovah" was I not known unto them. So we find the name is the family name, the name of the Father and of the Son, and of the Holy Ghost. The name that we are baptized into when we are adopted into the family of God. Then we see what the apostle meant when he said, "Behold, what love the Father hath bestowed upon us, that we should be called the sons of God. Now, dear reader, the great question with you and me is, have we been adopted into this great name and family? If not, why not?

H. F. COMMIL.

Dear Restitution:

I am a little late in testifying for our blessed Master. But I have something so good to tell all, that it is like the wine at the marriage of Cana of Galilee, (the best is kept for the last of the feast.) We have paid the last cent on our church and we want you all to rejoice with us, and from the fullness of our hearts we wish to extend our thankfulness to all the dear brothers and sisters who have so cheerfully responded to our aid in helping clear off this debt from the church. We are so glad to have a house to worship the God of Israel in, and extend an invitation to any of the preaching brethren to call on us if traveling through this part of Iowa. Come and help build us up in the faith of the gospel of Christ's coming and kingdom. Unto God be all the glory.

Your Brother and Sister in Christ.

J. P. & M. ALLARD.

To the Household of Faith:

As our love feast is now on, through the kindness of Brother Underwood, we are allowed through the columns of THE RESTITUTION to tell each other of the goodness of our heavenly Father towards us. We have much to thank our Father for in the past year. We have all been blessed with health. My adopted son has had work to keep us in food and raiment. For all this and much more we thank the Giver of every perfect and good blessing. We enjoy reading from week to week the writings which are contributed to our paper by our Brothers Joblin, Neill, Zillmer, Woodward, Winco, and all the brethren who are doing so much to bring people to see the truth as it is in Jesus. It fills our heart with joy and happiness to read the many encouraging letters from our brothers and sisters scattered abroad. We think our paper is one of God's greatest blessings to us. What could we isolated ones do without it? The signs of the times are fast fulfilling. May we all so live that when our dear Savior comes he will answer, "Well done, good and faithful servant, enter thou into the glory of the Lord." We ask an interest in all your prayers.

We remain your Sisters in Christ Jesus, awaiting the coming of our King and Savior.

MRS. SMITH & WATKINS.

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, P. Box 86.

O. J. ALLARD, Pres. Iowa Con.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Mrs Lizzie Watkins	1 00

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 180 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb. 10, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

Bro. P Neill and wife have closed a very interesting and profitable meeting at Salem, and have started meetings at Brush Creek, O. where they expect to be for some two weeks. While they are away their home church will be aided by Bro. Pate and Bro. Geo. Neill of Cleveland.

A most disastrous fire occurred at Baltimore, Md. commencing on Sunday and continuing for 28 hours. 140 acres of the heart of the business part of the city is burned over, the loss being estimated at $200,000,000. The lose of life was small, only one man being reported killed, though a number were injured.

At last the war has started. Many reports of battles are heard, but they lack confirmation. The Japanese are invading Corea and taking possession of all the southern part, while Russia is rushing her troops as fast as possible to get control of the region of the Yalu river. The fleets may play an important part in the next few days, as the Japanese have already taken several Russian merchantmen. The Russian fleet has passed outside the harbor at Port Arthur, evidently not intending to be "bottled up." No one can tell as yet any thing about the extent of the war, whether it will be confined to the two nations, or whether others will be drawn in. If we might hazard an opinion it would be this, Should Japan be successful now at the start it will last for some time, without the interference of any other power. Should Russia be successful at the start, and appear likely to be able to whip Japan, then the United States and England will interfere and demand the integrity of the Chinese empire. It is not likely that Russia will feel like resisting by arms such a demand from such a source, and the war would end, unless Russia should enlist on his side the German empire, and take courage from that. However, this is but guess-work, and not news. We will endeavor to keep posted as it progresses, and give what is reliable information.

Our Burden Bearer.

When we came across the following lines in an English magazine, they were helpful to us, and we thought they might be helpful to many of our readers, and so concluded to extend their field of usefulness, if possible.

The little sharp vexations,
And the thorns that catch and fret,
Why not take all to the Helper,
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too,
Tell him the baffled purpose,
When we scarce know what to do.
When, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

Communicated.

IF.

The above may seem a strange heading for an article in a religious paper. Yet it is a Bible word, and is frequently employed in important connections. It is used in the same way as "grant, allow, admit, suppose." It introduces a conditional sentence or proposition: one not absolutely certain, but dependent on certain other things. One says, "I will do so and so, if I can." Here the performance of the thing promised depends on the ability of the person promising. Again, "He can, if he will." In this case the question is not one of ability, but of willingness to do, and the want of this element is the only hindering cause. I want to show the use made of this word in the Scriptures relative to our salvation. Speaking of the gospel, the apostle Paul said, "By which also ye are saved, IF ye keep in memory what I preached unto you, unless ye believed in vain." 1. Cor. xv: 2. "The gospel" which Paul "preached," which they had "received," and wherein they were "standing," had in it that potency which would "save" them, but only on condition that they "kept it in memory" (Marg. held fast). If they did not hold fast what had been preached, it could not save them: not because there was no power in it, but because that power was neutralized by neglect. The power to save was not originally in them, but in the gospel; yet they possessed the ability to either "hold fast" or "let slip" the things which they had heard. This is illustrated in the letter of Paul to the Hebrews (c. ii: 1): "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "We" are they who "*ought* to give heed." Such an exhortation would be an idle play upon words if those who had heard certain things in the gospel could not neglect or let them slip. In this preaching those things had been brought to their attention; these they had received, impressions having been made upon their minds; and these impressions they were to keep fresh by frequent exercise of the mind with them.

All this is as true and as applicable today as it was then. Our salvation is conditional. I will append a list of Scripture passages in which this conditionality is set forth in the same way. "But Christ as a Son over his own house (was faithful); whose house are we, IF we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii: 6. "For we are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end." Heb. iii: 14. "IF ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii: 29. "You hath he reconciled in the body of his flesh through death, to present you holy and blameless and unreprovable in his sight: IF ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." Col. i: 21-23. "IF ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv: 7. "Now IF we be dead with Christ, we believe that we shall also live with him." Rom. vi: 8. "Ye are not in the flesh, but in the Spirit, IF SO BE that the Spirit of Christ dwell in you.....And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But IF the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies because of his Spirit that dwelleth in you." Rom. viii: 9-11. But IF any man love God, the same is known (acknowledged) of him." 1. Cor. viii: 3. "For IF we should judge ourselves, we should not be judged." 1. Cor. xi: 31. "And IF children, then heirs; heirs of God, and joint heirs with Christ: IF SO BE that we suffer with him, that we may be also glorified together." Rom. viii: 16, 17. "But IF ye be led of the Spirit, ye are not under the law." Gal. v: 18. "IF ye then be risen with Christ, seek those things where Christ sitteth at the right hand of God." Col. iii. 1. "IF we be dead with him, we shall also live with him; IF we suffer, we shall also reign with him." 2. Tim. ii: 11, 12. "IF ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" Heb. xii. 7. "IF ye fulfil the royal law according to the Scriptures: Thou shalt love thy neighbor as thyself, ye do well." Jas. ii: 8. "For IF ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2. Pet. i: 11.

In all the above cases the things promised can only be enjoyed or received when the requirements set forth in the conditional proposition are met. Where those conditions are not fulfilled, the promised blessings or favors are withheld. It is a fundamental principle of God's dealings with men to suspend the reception of his blessings and the enjoyment of his favors upon certain conditions. Not that by fulfilling the requirements men can earn God's blessings, but he requires hearty obedience to his will. His demands are reasonable, and therefore right. It is true, salvation is a favor, but it must not be inferred from this that it is indiscriminately bestowed without any regard to the principle of obedience. Salvation by faith and obedience has been made possible to fallen man. The preaching of the gospel with its requirements, the injunction of repentance, the command to be baptized into Christ, the provision for a holy life—all these are great and inestimable favors from the good God to his needy creatures; but neglect of these *means of salvation* will surely entail upon the neglectors the loss of the very blessings which his grace provided for them. He will not and does not save them notwithstanding such wilful neglect. Let us beware of wilful sin. Heb. x: 26, 27. Remember, "IF ye do these things."

Your brother,
A. H. ZELMER.

The Preciousness of Truth.

In these days, when there is so much said about liberality, charity and the union of all churches, there is great danger of forgetting the untold value God has set upon truth, and what it has cost to keep it in the world. The belief in God himself, is dependent upon belief of the truth. The very fact of his existence would soon be lost among men if his Word were not upheld as incontestibly true. And as Higher Criticism, and the teaching of all error, whatever that error may be, weakens the hold of the Bible on the masses, how important that we be "rooted and grounded in the truth and be not moved away from the hope of the gospel."

Some of the Advent converts in India say, "We do not know much of God's truth as yet, but we would die for what we do know." And that has been the spirit of true Christians in all ages. Truth, has been valued more than life. Gold could not buy the renouncing of it.

To sell truth, is to sell God to his enemies, it is to sell ourselves, to sell country, to sell the peace and uprightness of society, to sell eternal life.

We are not to "be carried about by every wind of doctrine," as so many are now allowing themselves to be carried, but are to set our feet firmly on the rock that future being is dependent upon faith in and obedience to Christ.

Man is mortal, and immortality is conditional. How much Adventists have suffered because of this doctrine, some having even died for their faith! They have been rotten-egged, have been stoned, have been spit upon, scoffed at, called all manner of names, been kicked and cast out of synagogues on account of it, and shall we now give it up, or if isolated, hide the light under a bushel, by uniting with the churches that our fathers came out of, giving our strength and our means to support the very error that they battled so long and so valiantly against? To stand on the side of truth, is to stand with God, to stand with error is to stand against him.

S. ROXANA WINCH.

WORK.

Go work in my vineyard. Mat. xxi. 28. Dear ones of like precious faith, are we working in the vineyard of our Master as we should? There is a great work for us to do. It is high time for us to awake out of sleep, for now is our salvation nearer than when we first believed, the salvation ready to be revealed at the last time.

The signs of the times indicate the near coming of our Lord from heaven. Our redemption time. He will come and save us, if we endure to the end, grant us to sit with him in his throne if we overcome as he has. This is the victory that overcometh the world, even our faith.

Yes, dear ones, faith that is expressed by action—works—then we will be blessed with faithful Abraham, not after or before him, if we walk in his steps.

Let us sound out the glad tidings of the coming kingdom, which is nigh at hand, to the fallen. There are different doors of opportunity open to us. Some can preach, others can invite and encourage their friends to come to the place of worship, and thereby direct dying ones toward the coming kingdom. Invite the strangers that come into your community to go to your house of worship; assure them they will be treated well, and do that. Tell about the good meetings you have, and get them interested, and so win them to Christ. We can all work in some manner for our dear Lord, and we will work, for we are his workmanship, created in Christ Jesus unto good works.

JOS. M. H. MAJOR.

Annual Love Feast Letters.

Dear brothers and sisters, and readers of The Restitution:

We feel as though we ought to say a word for our Master and his holy religion. My wife and I have been trying for over fifty-four years to follow in his footsteps, although it has been a long while we are not weary of the way. The only regret is that we have not walked closer by his side, "And shall we turn back into the world? Oh no, oh no." We do not feel like giving up now that we are so near our journey's end. Brothers, sisters and friends, shall we all meet in God's kingdom on the new earth, and go no more out forever?

Your Brother and Sister,
MR. & MRS. W. D. THOMPSON.

Editor Restitution:

We had the pleasure of visiting Brother and Sister Clinkenbeard, with friends, neighbor, children and grandchildren, to commemorate their 50th marriage anniversary. It was a joyful occasion. The dinner was excellent. We passed the time with sacred singing, happy greetings and pious admonitions, with thanksgiving. All present seemed inspired with joy and delight. It does us good and makes us happy to be with those grand, good old people, whose faces are lit up with radiant smiles of love and good cheer. They have their lamps trimmed and are waiting and watching for the coming of our dear Lord. Their daughter, who lives with them, is a bright, lovable jewel, with all the Christian graces, and is only known to be loved and admired. Our best wishes to the Editor and all of like precious faith.

T. C. BLAKEY, M. D.

Dear Brother Underwood:

Please find enclosed my subscription to The Restitution, as I can not do without it. I celebrated my 88th birthday on the 22d of January, and have taken your paper ever since it has been published.

CARY NOBLE.

Dear brothers and sisters:

As the love feast time is here I wish to cast in my mite. We are admonished to speak often to one another, especially as we see the day approaching wherein our redemption draweth nigh. It is certainly a great comfort to know that there are few scattered over the land that know the truth. All the preaching we have is the Bible and the dear, old Restitution, with an occasional good letters to let us know that a few are waiting for our Savior when sickness and sorrow will have passed away. Yours, watching.

MRS. C. E. PEREGO.

Obituary.

It is with deep sorrow we write to announce the death of Brother John Teague, which occurred very suddenly at the home of his daughter, Mrs. S. A. Nichols, Crowell, Texas, Jan. 18, 1904.

He was born in North Carolina Jan. 30, 1823, and spent several years of his younger life in Indiana. The larger part of his life was spent in Texas, he having moved to Wise Co. Texas, in its earliest settlement.

His long life was that of a devoted Christian. He had been for many years a firm believer in the teachings of the Church of God, and looked forward with great confidence and hope to the coming of Christ, when he will establish his kingdom on the earth.

He leaves an aged wife, three sons and two daughters, to mourn his loss. The funeral services were conducted by Brother Emery. Scriptural reading 1 Cor. xv. 12, after which the body was laid to rest in Crowell cemetery, to await the great and final awakening when he shall be called forth from the grave, with all others who love his appearing.

May God comfort the bereaved.
His granddaughter,
JOSIE NICHOLS.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Feb. 7, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

For the east 2:50 a m daily, 10:00 a m daily except Sunday, 3:30 p m daily, 5:40 p m daily, 6:55 p m daily except Sunday, 8:18 p m daily extra fare train, 9:47 p m daily.

For the west: 5:08 a m daily, 5:54 a m daily extra fare train, 9:00 a m daily except Sunday, 1:28 p m daily 2:10 p m daily except Sunday, 6:08 p m daily.

For further particulars apply to J. E. Haues, Ticket Agent, Plymouth, Ind.

Subscribe for The Restitution.

Selections.

Press Forward.

Many times we cry out if opportunity presents itself we will do something in the work of the Lord, forgetting that if the opportunity comes not it is generally our fault. There are many golden opportunities that pass by unseen, because we are accustomed to close our eyes to the common-place opportunities that so often come.

Generally speaking, those who have accomplished most in life have been those whose opportunities have been seemingly very limited; while on the other hand those whose opportunities have seemed greatest have generally accomplished the least. We might look at some of the characters that rise before us as we study the historical books of the Scriptures. Look at Joseph, who was sold as a mere slave into Egypt. Where were his hopes of a great and wonderful career? His last hope must have died when he found himself a slave in Egypt. But if we watch him a short time we see him rise above the surroundings and come into favor with the king because he had not lost heart. He had done a favor for a person that had also promised to intercede for him when he should go free, but when freed he forgot all about Joseph and his promise to him. But after all we see him rise to be premier of Egypt. He is master of his circumstances.

Look at Moses. He must, even at the age of forty years, go out to the seemingly barren life of a herdsman and forty years later he is still there. How many would have given up in despair. Not so with him. He also rose above even his impediment in speech, to lead the host of Israel out of bondage and become the greatest general the world has ever known.

Look at Daniel, a captive in Babylon. It seems almost a miracle that he could rise above his surroundings. But we soon see him at the head of national affairs in that old country.

Then we might take a glance at another mighty man, who was many times made a prisoner, yet when all other names of that kingdom which imprisoned him are going down in shame, that of "Paul the aged" stands out in letters bold, as a mighty man, and one who did much in the face of all opposition. As we see him with irons on his hands and feet, surely we must think he is defeated in the purpose of his life. But no: far from it; for whether he lives or dies it is to the glory of God.

What golden opportunities were those of Belshazzar. How many openings there were while he was king for him to have achieved fame and honors that would never die. But with all his advantages he died in despair and defeat, and his name and his reign are covered with disgrace.

Think what might have been the history of Nero. He had abundant opportunities for gaining the favor of God and man, and placing his name in the annals of history as a great and good man. But how has his name been presented to us and our children? There are great cathedrals and buildings that bear the name of Paul. That name has been honored in thousands of ways since he closed his eyes beneath the axe of Roman power. But he who stood at the head of Rome, what about his name? I have seen only dogs and horses that bore the name of Nero.

We might turn our attention to some of the people who have lived nearer our own time; but we will leave you to think of them. Picture in your own mind the men and women who have accomplished much in the world and ask concerning their advantages in early life, or even later years. It is not lack of opportunities but lack of firm resolution that unfits us to accomplish something. The old year is dead; its privileges and opportunities are also gone, never to be recalled. Age is advancing upon us. Perhaps the better part of life so far as years are concerned is gone, and we have been promising the Lord that at some day we should start in earnest in this work, and so far we have not done so. Then as the new year dawns upon us, with all that it holds, let us determine that we will now commence the work of our life.

I don't know what you can do; that is for you to decide; but rest assured there is more for you to do than to go to church and hear the preacher. Too many think this is the end of Christian duty, and stop at that. It is not the place of Christians to go to church to hear the sermon, but they should go there to worship God. Some will not go unless the preacher suits them, or the services are as attractive as they should be. The preacher should always try to reach the unsaved, and the prayers of every loyal worker should be with him in the effort. Though he may not preach as you would, yet he is doing his best and it is your duty to ask God to bless the effort.

I heard a man say not long ago: "We go to church and resolute, resolute; and then go out and hoot-a-toot, hoot-a-toot." Let's not make many resolutions, but what we do make let us be sure that the cold wind of March does not kill them. What more can we say? Need we come again to you with a specific message? Our hearts are sometimes made heavy as we see so many incapable attempting to do and failing in shame and defeat. Let us find something to do and not ask if we can possibly get along without doing it, but rather, shall we or any one else be the better for our doing it? and then be, that be decisive.—*W. M. Stuckey in Our Hope.*

The Bible.

No book claims so much for itself as the Bible.

No book has so mercilessly assaulted all evil as the Bible.

No book has been so bitterly hated or so dearly loved as the Bible.

No book has met with such opposition from men of all ranks, from fire, edict, and denunciation as the Bible.

No book stands to-day translated and studied in so many different languages by so many different people, of so many different grades of intellect, as the Bible.

It claims for itself Divine authorship. 2 Tim. iii. 16.

It claims for itself eternal existence. Psa. cxix. 89; Matt. xxiv. 35.

It claims for itself absolute truth. Psa. cxix. 151; John xvii. 17.—*Lyman R. Sweet.*

Get to Work.

Amongst a heap of lumber there lay an old time piece; its face was very dirty and its hands begrimed. Certainly its coat needed dusting, and altogether there was room for improvement. On looking inside, what a scene presented itself! Every corner was crowded with cobwebs, and all the cogs were clogged with the nests of spiders. The wheels and mainspring all seemed to be in order, and yet the clock had stopped, to all appearances, "never to go again." Near at hand was the key, and soon the machinery was wound up, and after a good shaking, click, click, click went the escapement, whiz, whir went the wheels, and hurry-scurry went all the spiders too. In two minutes what a change had taken place, and all because the clock was set in motion. Now came the time to "wash and brush up," and once more the hour of day was seen pointed out on the white faced dial by bright shining hands. No longer was the interior a home for spiders and cobwebs, for action drove them out.

Arise, good friend, and yet to work if you wish to cast out doubts and fears.—*Spurgeon.*

The Good, Kind World.

A little girl was trying to get her small brother across the chaos of lower Broadway. He clung to her with one hand, and with the other clasped his ragged jacket as if for courage and support. Twice they started to cross and twice retreated. The girl looked about her for help. She let several unpromising people pass her. Then, says the New York *Mail and Express*, she found a friend.

A shuffling, limping, ignorant negro boy approached, whistling thoughtlessly. She saw something in his face that other people did not see.

"Please won't you help me'n my brother 'cross the street?" she asked with confidence. The negro smiled charmingly. A genuine lovely look came over his dirty face.

"Come on, kid!" he said, seizing the small boy by the hand, and plunged ahead among the cars and horses, the two in tow behind him. They ran on without looking round, and he returned singing unconsciously the popular song: "Everybody's awful good to me!"

Any teaching which relies for its support chiefly upon human reason and logic, and which seldom refers to Scripture except for the purpose of making explanations of apparently conflicting passages, is on a very shaky foundation.

Education embraces more than is commonly supposed. It not only implies the cultivation of the intellectual faculties, but shows good breeding and true refinement.

Poetry.

I Can Trust.

"I cannot see, with my small human sight,
Why God should lead this way or that;
I only know that he has said, 'Child, this is the path'
But I can trust.

I know not why my path should be at times
So straightly hedged, so strongly barred before—
I only know God could keep wide the door;
But I can trust.

I find no answer often when I cry
With questions fierce and subtle on my way,
And often have but strength to faintly pray,
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I can not know why suddenly the storm
Should rage so fiercely round me in its path,
But this I know—God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight,
Nor know if I am safe in the dark or light;
But I can trust.

I have no power to look across the tide,
I can see while here the land beyond the river,
But this I know, I shall be God's forever;
So I can trust."

In His Pavilion.

PSALM XXVII 5.

O God amid earth's sore distress,
Thy trusting people guide and bless;
And keep them safely from all harm;
Shield us by thy protecting name,
From pestilence, and flood, and flame,
From tumults, strife, and war's alarms

O gather us, thou King of kings,
Surely beneath thy sheltering wings,
Before the storms of wrath descend;
When sorrows like this world betide,
'Tis in thine own pavilion hide,
Our Savior, our Almighty Friend

—H. L. H.

Communicated.

Random Thoughts. No. 10.

Having been delayed for some time, I now proceed with Random Thoughts No. 10. We have seen that the locality of the kingdom of God will be under, not above, nor in even, but under the whole heaven, including the whole earth. And Jesus will be the great King, and associated with him will be the saints who will share with him in the government, being subordinate kings and priests with him. Having glorious bodies like the Lord's and will reign for ever and ever. And this brings us to my 4th item, Over whom will they reign or who will be the subjects in the kingdom of God? I remember some years ago listening to a "sermon" so called, from the text, "If we suffer with him we shall also reign with him." A few days later I met with the preacher with whom I was pretty well acquainted—a very pleasant gentleman, and we got into a conversation. I remarked to him that I listened to his discourse on Sunday, would he allow me to ask him a question? He very willingly gave his consent. I remarked that I did not know that I objected to anything he did say, but that if I had any objection it was to what he did not say. Said I, you will remember you told us that if we suffer with him (the Lord) we should also reign with him. Now the question I wish to ask you is, over whom shall we reign? If the Lord and his saints reign, they must reign over some body, there must be subjects over whom they reign, who are they? This to him was a new thought—he had never thought of it, so he began to think and say to himself, "Over whom shall we reign?" Why, said he, I suppose it must be over one another I remarked, this would not be very pleasant would it, according to what the Lord says, "He that overcometh will I give power over the nations, and he shall rule them with a rod of iron, as a potter's vessel shall he dash them to pieces? This was new to him as it is to most of our clergy to day, who believe we have immortal souls who go to heaven, but to those who understand the gospel of the kingdom of God this would not be new, as we cannot have a complete kingdom without subjects. I know many will sing, Oh, it will be glorious with Jesus reigning over us, thus conveying the idea that the saints will be the subjects, and yet the same party will sing on and say,

With thee we reign, with thee we rise,
And kingdoms gain beyond the skies.

All of which shows what vague and indefinite ideas they have as to God's purposes. And yet what can be plainer than this, that if the Lord and his saints shall judge, rule or govern the world—then the world including the people in the world will be subject to the Lord and his saints, and will be judged, ruled and governed by them. The kings and priests who rule will not be the subjects to be ruled or governed, nor will the subjects who are ruled and governed, be the kings and priests who rule, etc. No one occupies both positions. If we are the one, we are not the other, and if we are the other, we are not the one. I want my readers to know how to rightly divide or apply the Word of truth. What God says to the rulers is not said to the subjects, nor is what it said to or of the subjects to be applied to the rulers. I remember a man once saying, every word in the Bible is the Word of God, and is said to me. I asked him if what Jesus said to the Scribes and Pharisees, "Woe unto you Scribes and Pharisees, hypocrites, etc. was addressed to him. I hardly think it was, but if I did think so, I do not think he would like to have been told so. But people do sometimes say of themselves, what they would not like others to say of them, nor would they like it if you sometimes believed what they say of themselves. But now to the question, who will be the subjects in the kingdom of God? I answer the people living in the world when and after the Lord comes. Especially at first the twelve tribes of Israel, but in time all the other nations will be subdued and become subjects in the kingdom of God. These will be all mortal and will marry and be given in marriage, to whom children will be born, and they will multiply and increase. And this at the same time they are being governed by the Lord and the immortal saints who will not marry, etc.

There are those who hold that the work of the saints during the millennium will be to raise from the dead all those who died in the ages past without having had the gospel preached to them, and to preach and teach the gospel to them, by which means all or nearly all we saved, and this is considered to be the great discovery of the 19th century! And if this were so, there would be no lack of subjects in the kingdom without marrying etc. and children being born, as I will show later. But I will not stop here to argue that point, farther than to say that I know of no word or promise of anything like the gospel being preached in the age to come to any who had lived and died without having heard it in the ages past. Of course gospel or glad tidings will be announced to the people who will live in the age to come, but I know nothing about its being preached then to people who lived and died in former ages.

Some people hold that when the Lord comes there will be two classes of people on the earth, the good and the bad; the good he will take to heaven, the bad (wicked) he will send to a burning hell, and burn up the earth and everything on it! But God's purpose is very different from that. Instead of God taking the good even, or righteous to dwell with him in heaven, he will remove his tabernacle from heaven, and dwell with man on earth, etc. True he will cut off the wicked, but the Lord with his saints or holy ones whom he is taking out of or from the world, will take possession of the kingdom and the dominion, and the greatness of the kingdom under the whole heaven! Dan. vii. But all this will take time, I am inclined to think the thousand years! I do not think the thousand years (millennium) will be all peace and glory all over the earth, for a long time after the Lord's coming. True the kingdom of God, at first small, will be glorious, and like the stone, Dan. vii. will roll on, conquering one nation after another, consuming them till all be subdued, but at first the twelve tribes of Israel will be the subjects. Matt. xix. 28, shows that the apostles with the Lord will sit on thrones (not a judge's bench), judging, ruling, governing the twelve tribes of Israel! Then it follows that the twelve tribes of Israel will be subjects in the kingdom. According to Luke I. God will give to our Lord Jesus the "throne of his father David," etc., which shows that the same nation (Israel) over whom David reigned will be subject to the Lord Jesus. Now David reigned over the twelve tribes, and his throne must be for ever! 2 Sam. vii. 7-16; lxxxix. 3, 4; 36. 7; Jer. xvi. 14, 15; xxiii. 1-8; xxxiii. 14-26; Heb. i. 8. To the son thy throne, O God, it for ever and ever." And as David's throne is the throne of our Lord Jesus, and will be for ever and ever, so must the twelve tribes be for the same length of time. That this will be so is shown also from the fact that Jesus himself made the good confession (John xviii.; 1 Tim. vi. 13) that he was born to be a King, namely of the Jews, which confession cost him his life, for at that time the Jews as a nation would not acknowledge him to be their King, but urged Pilate to have him crucified, to which Pilate reluctantly yielded, and placed on the cross the cause or crime for which he was to die, namely because he claimed to be or was the "King of the Jews." And though as yet the nation of Israel has not acknowledged him as such, when or after he comes again they will. He will then be in fact "the King of the Jews." Now if he is or will be the King of the Jews, then the Jews will be subjects of the kingdom. I do not mean dead Jews—that is Jews that in time past have lived and died, that they will be raised from the dead to be subjects—but living Jews, now scattered among the nations, that they will be returned to the land of their fathers. Nor do I mean the identical persons that were carried away captive, but their children, or descendants, the identical nation of Israel, not the identical persons. Just as we so often read of Israel, where the Lord speaks of them as having brought them out of the land of Egypt, hundreds of years after the death of all the persons who were brought out of that land.

Perhaps this paper is sufficiently long, so I stop here for the present. More anon.

GEO. ELTON.

Signs of Christ's Coming.

Among the many forecasts of the future, that of the Apostle James describes the present social condition of the world so vividly, that students of prophecy cannot fail to see its literal fulfillment in the present state of society. Note the force of the language: "Go to, now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped together treasure for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you. Be patient therefore brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." Jas. v. 1-8.

Now in order to a literal fulfillment of this prophecy two conditions in human society must be found.

1. A period of vast accummulation of wealth.

2. Intense suffering because those who produced the hoarded treasure are defrauded of their just rights.

Statistics show the total value of all property in the United States in 1891 was 66 billions of dollars. No wonder Gladstone characterized the present as a "wealth producing age." A New York statistician names fifteen persons and corporations in this country each of whom own over twenty millions of dollars. One hundred Americans average one and one-half millions annual income. Think of a man on a salary of one thousand dollars a year having to labor fifteen hundred years to earn one and a half millions of dollars.

Twenty-five thousand people in the United States own thirty-one billions of dollars. Twenty millionaires own one-sixth of the wealth of the country. The average mind does not grasp the idea numerically of a billion. How much is it? How long would it take a person to count a billion? Well if Adam had undertaken the task to count a billion he would not be one-third through his task. It requires over nineteen thousand years to count a billion.

Chauncy M. Depew said that fifty men in this country could control its finance and dictate its legislation. W. E. Gladstone once said in a speech at Liverpool, "There are gentlemen before me who have witnessed a greater accummulation of wealth within the period of their lives than has been seen in all the preceding times since the days of Julius Cesar."

Twenty-nine railroad kings recently met at the office of J. Pierepont Morgan to discuss railroad competition, whose capital aggregated three billion of dollars. How long since there was not a half dozen millionaires in this country? Now four thousand six hundred can be found, and the number is rapidly multiplying.

The following item is not given as late news, but as evidence. "In 1860 Vanderbilt made thirty millions, Jay Gould fifteen millions, Russel Sage ten millions, Sidney Dillon ten millions, J. R. Keene eight millions, and a few others who were comparatively bankrupt only made one or two millions," and with this I will put a later item: "Women in New York and Brooklyn were making shirts at six cents a piece, and finding their own thread." Is it any wonder that a pale emaciated woman in the city who made double-stitch seamed overalls at four cents each, whose four year old sickly child sewed the buttons, enabling her mother to make in seven days of fourteen hours each the paltry sum of three dollars and seventy-five cents a week, is it any wonder that she repulsed the missionary who came to tell her of God, saying "Why do you preach to me of God? I tell you there is no God for the poor, no heaven, no hell except this life, no devil except the men who grind the lives of women and children into dollars and cents."

Now while but a mere fraction of the evidence that this is the time in which immense treasures are being heaped together, consolidated wealth in the form of stupendous trusts to control every necessity and luxury of society, it certainly is enough to demonstrate the fact. No other time in human history has such a condition prevailed, and the fact that it is world wide is irrefutable proof that this is the time spoken of by the prophet, for the "things spoken of have followed, have indeed come to pass."

The first party in the case having been identified, let us look for the other party. Can we find in the world now a party that has actually produced the vast wealth of the present age?

We answer unhesitatingly Yes, for all the wealth in the world is the result of labor either physical or mental. Try it by the most rigid rules of logic, what gives commercial value to the coal in the mine, the lumber in the forest, the useful and ornamental in the arts, the products of earth that feed its teeming millions? The universal answer comes from every department, labor! labor! honest, manly and womanly labor, the current coin that God gave to purchase every blessing, necessity and luxury of this life.

Nihilists may reject it, idle wealth may scoff at it; covetous, penurious men may not accept it, but there it stands with God's divine approval and the hearty endorsement of every honest member of the human family. Had this truth been recognized the "irrepressible conflict" between labor and capital could not exist. But it cannot be denied that the elements that will enter into the struggle are assuming shape for the dread affray. But may not this disastrous result be averted? That no power, human or divine will avert it is certain, for the simple reason that the only remedy that could bring the antagonistic interests into harmony will not be applied. The greed of capital will not consent that labor shall have its proportionate share of the wealth that it creates. Labor demands this, has the right to demand it, both human and divine rights are the rightful claims of labor.

Just here let me anticipate an objection to the proposed remedy. The nihilist, the socialist, and the pessimist propose a redistribution of the wealth of community, giving an equal share to each, but such a distribution would not remedy the evil, for the same causes that have produced the trouble would in a short time reproduce it. Such a policy is based upon the misconception that "all men are created equal." Human history as well as divine disproves this sentiment. Different talents are possessed by different individuals. The one talent man is not the equal of the five-talent man. He may, and indeed ought to have equal rights to life, liberty, and the pursuit of happiness, but neither in ability, nor in environments can it be truthfully said that all men are either created or attain to equality.

Now with this explanation the right of labor to its proportionate share of the wealth it creates is certainly a simple proposition if capital and labor constitute a partnership. But I want to make it plainer. In a given partnership A B C and D unite for their mutual benefit. A puts in one hundred dollars, B puts in two hundred dollars, C puts in five hundred and D puts in one thousand. The gain is ten percent. on the capital employed. Each man shares proportionately to the capital put in. Does justice demand that A shall have as much of the profits as D? He has an equal right with D to his own share, if he does not get it he is wronged.

"You would destroy all wealth there," says objector. Why certainly not. I can see no good reason why some men should not become wealthy. Wealth is certainly not necessarily a crime any more than poverty is a virtue. A rich man may be a good man, and a poor man may be wicked. But all who attain riches ought to be willing to answer two questions, "How did you get your wealth?" and "what use are you making of it?" All who heed the word of God know very well what to do if blessed with wealth, the instructions are plain enough. But where is the class whose united labors have built up the colossal fortunes in the world? How about their proportionate share? Has it been honestly paid to them? If so why this universal clamor for that of which they have been defrauded? It is not an exceptional case of an individual wrong that has been perpetrated, but the vast army of the world's active laborers who have banded together as one man demanding their just dues, their rightful wages, kept back by fraud, their hard earned money used to create interest on watered or fraudulent capital.

The last proposition submitted by the labor organizations proposes a "world" league. Will this startling movement constitute the world's army under the control of the "man of sin," the "Anti-Christ," the world's Godless and Christless ruler? How many recruits could now be found that would be eligible to membership with this atheistic leader? Twenty millions of Spiritualists stand ready to answer the roll call of the leader. Has not Spiritualism declared that they have scanned the vast universe and found no place for a God, have no use for a God, for they need no God, and unite with that other "fool" that said in his heart "there is no God."

But the inquiry may be made, Why cannot concessions be made by both capital and labor that will harmonize their interests?

1. Capital fears to grant concessions lest a dangerous precedent be established. A ten per cent. increase may be speedily followed by a twenty per cent. demand.

2. Labor or the laborer is becoming more and more intelligent, and as his intelligence advances his ambition to secure a higher position in society naturally grows, and seeing trusts formed by capitalists, and the advantages united capital has over labor, the laborer looks to the formation of a trust that will not only control capital, but every thing else.

Here the picture grows dark for capitalists are rendered powerless to do any thing, for capital like blood must circulate or death ensues. Then vast sums will be hoarded in vaults to rust or lose its value. Capital being withdrawn, labor the essential handmaid of capital, is powerless to manage the great industrial enterprises, and by the incorporation into its ranks of the worst elements in human society, becomes a vast mob of ungovernable creatures. Humanity shudders at the picture, and like Lochiel when warned by the seer of the bloody field of Culloden, told the seer to "shut out the sight by covering his face with his mantle," but dreadful as is the picture given by the prophet, we cannot, we dare not refuse to look upon it, for

'Tis prophetic light gives us mystical lore,
And coming events cast their shadows before.
Though dark and despairing our sight we may seal,
But man cannot cover what God would reveal.

Yes, when the time comes when human passions like a terrible volcano break forth, well may the world's wealthy men weep and howl, cast the gold and silver into the street to try to pacify a tumultuous mob made desperate by hunger and unjust treatment.

But dark and gloomy as the cloud is, it has a silver lining, and let us heed the apostle's kind injunction to be patient and have our hearts established, for like the husbandman that sees the in seasons events, signs of the coming fruits, so these signs indicate Christ's coming. Let us be ready.

J. F. WAGONER.

Report.

On Jan. 21st, we took the train for Sac City, to hold a few meetings. This is the point where Bro. Crowe was stationed a few years ago. Bro. Stevens met me at the train and took me to his home where we spent part of the day. Then with Sister Stevens as pilot we started out to hunt up the brethren and make short calls on each one, and get ready for the meeting in the evening. As we have no church of our own and could not get one of any other denomination, the brethren thought best to hold the meetings in their homes and as they all have large residences we got along very comfortably indeed. On Thursday evening, the 21st, we spoke to a very attentive audience of 25 to 30, also each night the balance of the week, and on Sunday we spoke twice, in the afternoon and evening. On Sunday afternoon the Baptist minister came and listened to our discourse on "The Blood of Christ." As we had succeeded in arousing some interest we thought best to continue the meetings awhile longer and I communicated with Bro. Almus Adams, of Omaha, Neb. and expected him to come and help us; but as he had promised to give a couple of lectures in the Baptist church at Omaha, he could not come until the last of the week, so we thought best to have him help us in an effort at Eagle Grove also, and arranged for a meeting to begin there Feb. 2, but on Jan. 31, the day he was to come he was taken down with a severe attack of LaGrippe. Thus we were left to do the best we could alone. We remembered that Jesus said, A prophet is not without honor except in his own country and among his own kindred. We postponed the Eagle Grove meeting until later, when we could get him to come and help us.

The brethren at Sac City are very much in need of a church building which they no doubt will have as soon as they are sure of regular preaching. We tried to impress them with the fact that in nine years at Eagle Grove we have paid for a $1000,00 church, and have had preaching a fair share of the time and have kept up a Sunday School continually and had only 5 or 6 to start with and most of them were women, only goes to show what can be accomplished if our hearts are in the work. The Sunday School I believe, has been the bond that has held the church together and kept up the interest in the work, the seed has been sown beside all waters and we know God will give the increase. If the brethren at Eagle Grove succeed in saving themselves and their own children they have accomplished a great work indeed. Brethren do you care whether your own family is saved or not? How can we feel that we have done our duty in spreading the gospel unless we make an effort and a sacrifice on our part. While at Sac City we met several of our Advent brothers and sisters and preached three nights in Bro. Gordon's home. Oh, if we could only have the faith that works by love, so that there would be no need to be divided into denominations, just all members of the Body of Christ, working together for the soon coming kingdom. What a glorious condition it would be.

We left Sac City with the best of feeling among our brethren, and we think that all realize as never before that we must have the unity of the spirit to accomplish the work we ought to do as members of the Body of Christ. $42.00 was subscribed towards the evangelist fund and five of the brethren subscribed for THE RESTITUTION.

We expect to start a meeting at New Hartford about the middle of February, as we thought best to begin after the other churches had closed their revival meetings. We expect Bro. Lindsay of Ill. to help us in this effort, as we are helping him at the present time in a series of meetings at Plum River and he has promised to help us back. We are wondering if the brethren in Illinois are going to give him sufficient support to enable him to continue in the work he has started. If this should reach the eye of any Illinois brother, let me say, do you realize what it means to give up a position that pays you $1200.00 when you are right in the prime of life and have to lay aside enough in the next ten or fifteen years to keep you in old age. Bro. Lindsay is right in the prime of life, and in a condition to preach the gospel better now than any other time in his life if he can devote the best of his time and talent to the cause, can you not afford to give him as good support as the world? Let these things sink down into your heart and as he sows unto you spiritual things, remember it is only just and right that he should reap of your carnal things. Brethren let us as never before work for unity of spirit, and a faith that works by love, knowing that this is the only thing that amounts to anything.

Pray for our feeble efforts, and may God keep us from the evil that is in the world. Yours, in Christ Jesus.

O. J. ALLARD.

Please do not forget our financial needs.

Selections.

Our Stake in Asia.

Our interests in the East and our influence there have never been so great as they are to-day. We are most conveniently situated, geographically, among the commercial nations, to supply Asiatic needs, and we also have most of those products for which a war would increase the demand. The only way, indeed, in which it would be possible to figure out a series of events ahead which might involve us in a general war, would be by supposing Russia and her allies to declare foodstuffs contraband of war, to injure England—a step against which our protest might be so earnest as to lead to action. Without considering any circumstances so serious and remote, it is easy to see how far closer we are to all the complications of Asia than we were eight or ten years ago. Taking the Philippines from Spain was one step, our watchful and determined attitude during the secretaryship of Mr. Hay has been another, the vast general expansion of our commerce has worked in the same direction, and the approach of the Isthmian Canal promises an enormous and sudden increase of Asiatic trade upon its completion. Our history in the future, as a power circling the globe with all the relations which commerce makes necessary, promises to resemble the history of England heretofore. This expansion means more money spent on warships, but, if we are to think the matter out in dollars, the cost in naval insurance, so to speak, will be but a fraction of profits from increased trade. It means also somewhat more possibility of our participation in any general war, and also of our having on our own account the little wars with weaker peoples which expansion usually implies. The reason that the anti-expansionists have had so little hearing in this country is not so much an overpowering sentiment in favor of expanding interests as it is the instinct which tells us that, however the advantages and dangers may be weighed, the process is made inevitable by the natural movements of commerce, and it is better to see that we move with intelligence than to oppose motion altogether.—*Collier's Weekly.*

Placid Indifference of the Korean.

While Japan and Russia dispute as to their respective rights in and to Korea, Korea as a nation looks on with absolute indifference. Of its 12,000,000 inhabitants, it is doubtful if more than a few hundred thousand have ever heard of the dispute. Certainly the two hundred thousand in Seoul display no interest in it. They pursue the even tenor of their way as though nothing whatever was going on that concerned them in the least. But this is the way the Korean takes everything.

Seoul has telephones and telegraphs: American missionaries have established one school and two hospitals there; Americans have also extended their little street railway to the river-port of Riobg-Sun, a distance of three miles, and are enlarging their electric plant so that it may be used for lighting: the Seoul-Fusean railway is being pushed rapidly along by the Japanese, and the French are making slow progress with the Seoul-Wiju line. All this, like the portents of war, leave the Korean absolutely untouched.

At present Korea's relations with both Japan and Russia are on the most friendly basis so far as any one can see. The only question actually pending between the Government of Emporer Yi and these two powers is the opening of Wiju and Yongampo to foreign trade. Russia opposes this, and Japan, the United States, and Great Britian demand it. No one in Seoul knows what the Korean Government thinks about it. Li Keun-thaik is supposed to be the dominating native influence, and there is no doubt that he is decidedly pro-Russian. He supported M. Pavlow, the Russian representative, in the Yongampo matter, and the Japanese claim that he has made a secret agreement with Russia to turn over the Korean army to Admiral Alexieff in the event of war.—*Collier's Weekly.*

Do You Hit?

A certain European writer discussing the question of artillery practice, says, "The artillery must in the first place hit, in the second place hit, in the third place hit." This seems to be a very good direction for those who make use of the armor of righteousness, and who go forth to fight the good fight of faith, and proclaim the Word of God in the ears of a perishing world. They are called to a warfare. They are not to entangle themselves with the affairs of the world, that they may please him who has called them to be soldiers. They are to take to themselves the whole armor of God; and among the weapons of their warfare they are to include the Sword of the Spirit, which is the Word of God; and when they are thus equipped they are to be bold and manful, strong and steadfast, and they are to hit!

Christians are not called out merely for dress parade; their weapons are not for show and shine; they are engaged in real conflict with the powers of darkness, and deception, and evil, and sin, and it is their business to make every blow tell for the glory of God and the good of men. They are to cast down high thoughts, they are to bring men into subjection to the will of God. They are to use that Word which is as a "fire and hammer," to break in pieces the flinty rock, to melt hard hearts, to subdue stubborn wills, and to bring the souls of men back to their allegiance to their Maker.

The work of Christians is real warfare rather than a pompous pageant. The powers of darkness are all around them; the air is thick with lies, and falsehoods, and deceptions; men are drifting on in the darkness and going down to death unsaved and unwarned: and it is the business of the Christian soldier, standing as he does in the front of the battle, and meeting thousands and ten thousands of foes, to put them to flight by the Word of Truth, by the power of God, by the armor of righteousness on the right hand and on the left. He is likely to hurt men's feelings: what of it? He is liable to disturb men's slumbers: so be it. He is to do the will of God, and having done all this, to stand, knowing that while the world passeth away, and the lust thereof he that doeth the will of God abideth forever.—*H. L. H.*

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, orders can be sent to J. O. Woodruff, Elizabeth, N. J.

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Excursion rates to New York, account spring meetings of Merchants' Association will be in effect via Pennsylvania Lines February 6th, 7th, 8th, 9th and 10th; also on February 27th, 28th and 29th, and March 1st, 1904. The sale of tickets will be governed by the certificate plan, which will be fully explained by Ticket Agents of the Pennsylvania Lines. Apply to J. E. HAINES Ticket Agent, Plymouth, Ind., for particulars.—Feb. 10.

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No. 21, Ex. Sun. For Terre Haute	6:36a m
No. 7, " " " "	11:40pm
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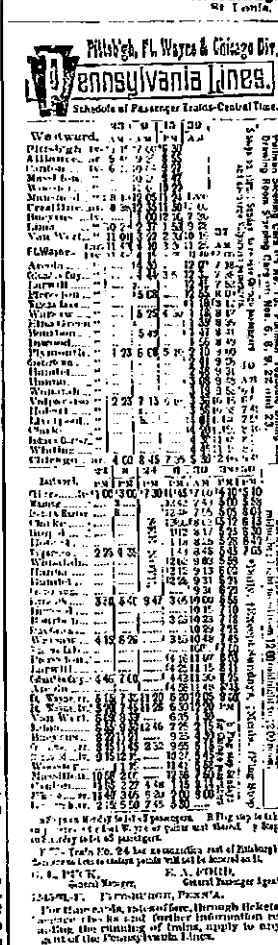

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You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1215 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Center and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bremselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 2:30 a. m. Hattie Akey Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Noll Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 16th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, X C Griswold Pastor. Bible study each Wednesday evening 7: 6.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaifa, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Services at 6:30 p. m. G. E. Marsh, Pastor. All will 9nd a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W. W. Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbeck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

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Poetry.

Wait Patiently for Him.

God doth not bid thee wait
To disappoint at last;
A golden promise fair and great,
In precept-mould is cast.
Soon shall the morning gild
The dark horizon-rim,
Thy heart's fond vow shall be fulfilled,
"Wait patiently for him."

The weary waiting tire a
And test the stiffest souls
Low pleading whispered claims,
Dust and the chamel-cells.
Trust him to tune thy voice
To blend with seraphim;
His "Wait" shall issue in "Rejoice!"
"Wait patiently for him."

He doth not bid thee wait,
Like drift wood on the wave,
For fickle chance or fixed fate
To ruin or to save.
Thine eyes shall surely see,
No distant hope or dim,
The Lord thy God arise for thee;
"Wait patiently for him."

Communicated.

If By any Means. Phil. iii. 11.

It is thought by nearly all the leaders of the public mind in the so called Orthodox churches, that Paul's clearly expressed hope is found in the first chapter of this Philippian letter. That this hope which cheered and comforted him in his bonds was, that his soul would leave the body at death and go to be with Christ at the right hand of the Father in heaven. It is an easy matter to show one thing from the words on which this notion is based, i. e., such a hope is *not clearly* expressed by the language employed, and I will go further and say that such a hope is not even ambiguously expressed.

If Paul entertained the popular modern hope it is unaccountable that he no where in all his epistles stated it in plain terms, about which there could be no dispute, except by rank spiritualizes who have not a whit of regard for the laws of language, and the meaning of words. That he did not thus state it makes it logically sure that he cherished no such hope. He would, certainly, have been as plain touching such hope as are those today who promulgate it. In sermons, in lectures, in books of every description, in thousands of hymns, and on monuments above the dead, it is read and heard in the plain vernacular of the people, with no room to mistake as to what is sought to be expressed.

Another fact in connection with what I have already stated is: In the numberless mentions of death in the Bible, the popular hope finds no expression in clear terms.

This ought to be sufficient to raise a doubt in the mind, and set those who hold the common view to re-investigating the subject in dispute. The enquiry, prosecuted with an earnest desire to know the truth, cannot fail to land the honest mind on the side of Paul's plainly stated hope, namely, the resurrection of the dead, or from among the dead (Diaglott), the thing to which he wished to attain by any and every means in his power. He did not want to fail to reach the goal; and like the fleet-footed athletes in the Grecian games he pressed along the line, or race course, with his eye fixed on the prize to be awarded by the righteous Judge.

If by any means I might attain unto the resurrection from among the dead. Phil. iii. 11. Nothing, in the estimation of the Apostle, in the matter of labor, sacrifice and suffering, was too much to undergo in view of that resurrection which was to be the special privilege of believers in Christ; and which would introduce such into the enjoyment of the exceeding riches of God's grace in his kindness to his faithful servants. Eph. ii. 7. It was not the bare fact of this resurrection that cheered and buoyed up the mind of Paul in his hard experiences of his ministerial life, but the resurrection state, which embraces the sum of all future good.

The way he talks here shows most conclusively that his was not a divided hope, but the one hope of the gospel (Eph. iv. 4) based upon the one faith (iv. 5), in the one risen Lord. In fact, if he had cherished the hope that death would introduce him into the ineffable bliss of heaven as theologians teach and poets sing, the resurrection from among the dead would not have been with him the object of such deep and solemn concern as to call forth all his energies of body and mind in laboring, in traveling, in suffering; in perils among the nations, and among his own countrymen, that he might fit himself—make himself by the grace of God worthy of that special resurrection, the subjects of which cannot die, being children or sons of God, and equal unto the angels. Luke xx. 36. All that he expected to reap in reward for his self-sacrifices and his uncompromising devotion to the truth was focussed, in perspective, upon the event, so often mentioned in all his epistles, the coming of the Lord and the resurrection of the righteous dead.

Amid all the trials and perplexities of his eventful life in the faith, his gaze was intently fixed on the issue. He was looking for "that blessed hope, the glorious appearing of the great God and our Savior, Jesus Christ." Titus ii. 13.

This hope is not centered on something to be bestowed on the immortal soul at death(?) In Paul's view there was no pledge nor promise of this. And the immortality of the soul was no part of his creed. Neither Paul nor any other inspired writer, had dreamed of Bishop Pierson's view of getting eternal life by installments. "Partial life eternal in the interval between death and the second coming of the Lord, and perfectional eternal life at his advent." According to Pierson's arrangement all that is embraced in the promises would come to the believer in two installments. This theory is not supported by any Scriptural proof. Paul says nothing concerning attaining unto partial eternal life at death, nor anything else in the shape of reward. What advantage to him or any one if there was to be no resurrection? Then those that had fallen asleep in Christ are perished. In case the dead rise not the Apostle could say "Let us eat and drink for tomorrow we die." This would end all.

Now if Paul's had been the popular hope of today, he would not have written in the strain of this third chapter of the Philippian letter. Going to heaven at death would have been his theme—very naturally under the stress of all he had to bear.

Who today, holding the common view, and suffering persecution as was he, and a martyr's death a few years ahead as a certain doom, would put such stress on the resurrection of the dead, believing this to be but the raising up of a tenement of clay, a house in no wise necessary to, either the existence or wellbeing of the soul; an organization that, according to Butler, is no part of one's self. The thoughts of such, in the main, and very likely altogether, would be of the rapturous joy and bliss of the soul separate from the body, entering on the heavenly state. Any allusion to the resurrection would be accidental. The difference between Paul and the advocates of the popular hope is so apparent that it seems they ought to see it themselves.

Adam Clarke, the great Methodist commentator, saw what little importance was attached to the doctrine of the resurrection in religious literature and in sermons, and remarked that in Paul's writings it is emphasized and insisted on as all important.

During the whole fifty years since I embraced the truth on the nature of man I have observed this discrepancy between inspired writers and the professed representatives of Bible teaching. In all cases where it was fitting to allude to death and the reward, the engrossing thought was the intermediate state, and whatever the imagination could connect with it. The soul was the man proper; so there was little or no concern about the physical organization which death lays in ruins. And why need there be any concern about the old garments laid aside by the hand of death? In the estimation of the followers of Plato the body is of little worth, and this only for a few years. Some going still further affirm that the body hinders and impedes the exercise of the soul's powers, and localizes its movements. So the poet sung

Death knocks off our chains, breaks up our cell,
And gives us with our God to dwell.

Preacher and poet agree on this point. Quite a good many now, unable to see of what use the body could be to the soul at any time in the after life, reject the notion that the body will be raised. These are consistent at least, for if the body can be of no use to the soul, but rather a detriment; and the latter possessing in itself every attribute of a perfect man, every capacity for enjoyment, and for usefulness, may I say, then why raise or rebuild the body?

Those who deny that the body will be raised, and those believing that it will be raised as a tenement or house in which the soul may dwell as a man dwells in a house, or wears his garment, are alike wrong. Both classes start out with wrong premises. Both contradict the Bible on the nature of man, and found their theories on a false definition of death.

It is suggested that these theorists go back and read carefully Gen. ii. 7, paying attention to the laws of language as they read. They are also invited to consider the penalty threatened before the fall, and the result of its complete execution after the fall. A consideration of what the serpent said will help to strengthen conviction as to where the truth lay.

I will close by relating some points:

1. Paul would not have written as he did if he had entertained the popular view of the nature of man.

2. None holding the popular view of the nature of man, to my knowledge have emphasized and insisted on the doctrine of the resurrection of the dead, as he did.

3. If he had held the doctrine of the nature of man, held almost universally by the so-called Christian world, he would have written it in plain terms somewhere in his thirteen epistles.

4. Those who hold the popular view speak and write it in terms so plain that there can be no mistake as to what they mean. Could not Paul have done the same? He did not; so it is safe to believe he did not hold such a view.

JOHN L. WINCE.

Table Talk.

BLESSED ARE THEY THAT MOURN.

The chapter in which these words are found states that when Jesus saw the multitude he went up into the mountain. When his disciples came unto him he taught them, saying—"Blessed are they that mourn, for they shall be comforted." These words were addressed to those who believed in him, and not to the multitude. So to the same class are the words in this article addressed.

Our "little flock" has been caused to mourn the loss of a worthy member of the body of Christ. One whose voice has ever been raised to proclaim the gospel of the Lord Jesus Christ, and whose acts have ever been in harmony with the life of our blessed Master. To so live is to be an overcomer, and when Jesus shall come to receive a crown of life, and reign during the ages to come.

What a blessed promise we find in the thought that we shall be one of the rulers in the kingdom of God. How anxious men are to have a part as rulers in the nations of the earth, but when spoken to about the future rulership they treat it as an idle tale. To mourn is to express grief or sorrow. Being in a state of grief. It precedes comfort. To sorrow for the unfortunate is natural, and to the extent we relieve their wants we are comforted. To extend the hand of relief to the worthy poor, is the duty of all of God's children. In this we find consolation. God causeth his rain to fall upon the just and unjust alike. He has given us this goodly earth that we may plant, cultivate and garner up against the winter of want. From our abundance we should help the poor, as Jesus fed the multitude. The Apostle says "If thine enemy hunger feed him; if he thirst give him drink." In this we imitate the example of him who gave himself that we might be comforted, and that all might have life.

Our Lord's life was one of grief. He was despised and rejected of men; a man of sorrow, and acquainted with grief. Surely he hath borne our griefs and carried our sorrows. If we believe [illegible] the above statements can we expect that our way through life will always be smooth, and we have no sorrow? If we do we deceive ourselves and come short of our blessed privilege of suffering with Christ, that we may reign with him.

Jesus said to his disciples, John xiv. "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Amid the sorrows and afflictions incident to this life we have the blessed consolation that Christ will come again and take his worthy ones unto himself. He was so anxious that we should believe this, that two angels stood by at his ascension and said—"This same Jesus that is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." We are further taught that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Yes these words are comforting. For a few years of afflictions and disappointments in this life we shall forever be with the Lord. To him that overcometh will I grant to sit with me in my throne, as I am overcome and sit down with my Father in his throne. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. and he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

Why need we cite more proofs of the comforts that will come to those who mourn? We sorrow not as those who have no hope, but have that blessed assurance that when Jesus shall come we shall be with him.

May we strive to overcome the trials of this life, that we may enter into the better one, is the prayer of your brother.

D. C. ROBISON.

On Sunday, Jan. 10, at the Lord's table the 24th Psalm was read by our Brother Crawford, in an earnest and impressive manner, and some appropriate remarks were made by the sisters. On Sunday Jan. 17 Sister Crawford read to us the first ten verses of Rom. v. The theme, justification by faith, that great standard measurement of adoption into the family of God. Stirring remarks followed by several of the household, and on Sunday Jan. 24, it was for Sister Moore to read Matt. v. 1-12. The blessed promises and assurance were read with impression by Sister Ella Knowls, Sister Moore not present. The burden of the 5th and 9th verses were brought out in earnest and suitable remarks. Indeed the whole day, the morning, the table, and the evening services, were much blessed to the little flock, and we have good reason to believe added to the interest that some are now manifesting in the things concerning the kingdom of God, and the name of Jesus Christ.

May God find some good soil on which to give the increase.

P. NEILL.

Editor Restitution:

I hope others will remember your needs during this season of good cheer, and relieve your pressing necessities so that our dear RESTITUTION may have your entire time and thought free from the cares of providing for daily bread. I shall be only too glad when I can aid in the general welfare of our grand and glorious cause in a substantial way. I am confident that men and means will be furnished to carry the good work on regardless of [illegible] today of the multitudes of other faiths "no faiths" for they have no solid foundations; but being popular they increase in number and on account of numbers they are ignorantly confident they are of the right faith, and seemingly honest, they go along indifferently when we tell them they are not of the faith and doctrine of God's Word, satisfied and happy, but not honest enough to investigate and brave enough to stand by their convictions. According to the revelations of our God our faith is firmly founded on the promises, and like the rock of Gibralter it is immovable, it is of God and will stand all tests and taunts of the multitudes. I was for years an honest but ignorant Methodist. I could not make the teachings of the church and the teachings of the little I knew of God's Word agree. I honestly read God's Word through from Genesis to Revelation, that I might know the truth. I found I was not of the Methodist faith. I did a great deal of talking among my business friends and they decided I was crazy, and told me so. I found that I could not agree with either protestant or catholic, and I began to think I was crazy sure enough. I oftimes laughed to myself, seeing the strange position I had gotten into. I would read any and everything given me by my friends. Nothing agreed with my honest convictions of the teachings of God's Word. Finally I heard of THE RESTITUTION, I sent 25 cts in stamps, and the first paper received and the first article on the first page convinced me for the first time that there were other crazy people, and that I was not alone in my faith, and for twenty odd years now I have happily and boldly talked "Restitution," and regardless of all mistakes that I may make in life I shall glory in the Restitution faith, the faith of Abraham, Isaac, Jacob and David, eternally founded on the promises of God, and with his oath attached I know this faith is right, though I may get over so wrong, my God help me, keep me and fill me with thy spirit that I may not sin unto death. Oh for thy glory and for Jesus' sake direct my paths, my thoughts, my hands, my words and my acts. Keep me in perfect peace together with all who fear and trust thee. It is so strange that so many intelligent, good-meaning people are so spiritually blind. They do not seem to be able to take in the truth and discern the differences between truth and error. The dear old gospel truths are so simple and so plain, and so easily understood by the simple-minded that it would seem that an educated mind might easily understand, but I must admit that in most cases worldly education seems a hindrance and the cause of so many isms and divisions of faiths. God tells us that "the wages of sin is death." That is easily understood by the simple-minded, but worldly educators say, "Yes, that is so," and add "death means eternal life in torment," "A death that never dies" "where the worm dieth not and the fire is not quenched." This is an educated idea taught as God's truth. Is it true? Listen to what God says: "The wages of sin is death." Cant you discern the difference here between God's truth, his own words and the false faith? Why not believe God? Do you not know that in Adam's disbelieving God he sinned and his death was the result? Adam believed the words of that old serpent, the devil, "Thou shalt not surely die." Adam believed this satanic lie instead of believing God, and he reaped the wages of sin, death. The immortal-soul theory is only a theory. It is not God's truth. Its foundation is "Thou shalt not surely die." Man has no immortal soul according to God's Word, for it says "the dead know not any thing" and in the day that a man dies "his very thoughts perish." The only hope for the dead is by a resurrection from the dead and this is the promise through our Lord Jesus, who hath brought life and immortality to light through his own death and resurrection, in the which he has become the first fruits into immortal life [illegible] new creation that will inhabit this earth. Afterward they that are his at his coming, and they shall then be heirs and joint heirs with him of the kingdom and his kingdom will destroy all other earthly kingdoms, and it shall stand. This and more on this line of truth are the teachings of God's Word against an apostatising world. Praise the Lord, the gift of God is eternal, immortal life to all obedient, believing people, who implicitly trust him. Jesus is the way, the truth and the life. Repent and be baptized every one of you, that your sins may be blotted out when the times of refreshing shall come from his presence "for the heavens must retain him until the time of the restitution of all things spoken of by the mouth of all the holy prophets since the world began." Then, he is coming with his holy angels, taking vengeance of all who disobey and believe not God. Behold the day cometh that shall burn as an oven and the disbelieving wicked shall be burned up. They shall become ashes, says Malachi. Then, my friend where will their immortal souls be? Can immortality become ashes? God's Word sets before a world of dying mortals eternal life and eternal death, for our choosing, and all men make and take their choice, and will receive their reward, life or death. Who is it that wants the reward of death? To go out into the blackness of darkness to be destroyed. To be a castaway. To be annihilated.

Unbelievers, turn quickly, repent and be baptized. "Turn ye," says the Almighty, "for why will ye die?" "Take my yoke upon you and learn of me," says Jesus, "for my yoke is easy and my burden is light." "I and my Father are one. My Father has given me all power in heaven and in earth, and my Father through my blood is now reconciled toward you. Be ye reconciled toward my Father. Turn from your wicked ways and ye shall live, and all the wickedness that; you have committed shall not be accounted unto you, and ye shall live. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The invitation is world-wide. Whosoever will may come. Ho, every one that thirsteth, come without money and without price. Praise the Lord, the gift of eternal life is free. Simeon of old saw the Christ, took him in his arms and blessed God and said, "Lord now lettest thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A Light to lighten the Gentiles and the glory of thy people Israel." "Praise the Lord oh my soul, and all that is in me praise his holy name. So long as I have my being I will praise the Lord. Praise ye the Lord all ye people. Praise him, praise him; for his mercy endureth forever."

B. Y. FRETWELL & WIFE.

"Some people see nothing in a rainbow but an arch of tints and colors spanning the earth. Beautiful! Yes. But not half so beautiful to them as to those who see it, also, to be the assurance of the faithfulness of God, and of that time when love divine shall crown this world of ours with peace. So hope lays hold of everything, and holds it up that the glory of God may shine through it."

"The young person who would win true success must have a purpose strong enough to resist the currents of conventionalism which would bear him straight away from his serious vocation."

Oregon Bible College
Oregon, Ill.

Oregon Bible College
Oregon, Ill.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb. 17, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

Marcus A. Hanna, the well known United States Senator of Ohio, died at Washington, Feb. 15th, aged 67 years.

We have arranged to supply our readers with a War Atlas, containing maps of the war center adjacent to the Yellow Sea, Japan, Russia, Pacific Ocean, etc. and with statistical tables of useful information, enabling one to understand the situation as the war progresses. The maps are colored, and it is substantially bound. Sent post paid for 25 cents. Send for one and keep posted.

The question is raised by certain men, whom, in the absence of a better name we will call "Josephites", regarding the authenticity of the first chapters of Matthew and Luke. Their theory is weak if it can be shown that these chapters are genuine and true. If they are spurious, then they may have some implied ground to stand on and hold up their theory. Brother Joblin has gone to a great deal of labor and pains to write out from every source that is available, all that the translators have to say regarding this subject. We design giving this in a series of numbers commencing with our first issue in March, and occupying space in four issues. We design printing a number of extra papers with this article, and will send them to who ever wishes them for five cents for the set—just to cover cost of paper and postage. In order to secure these papers it will be necessary to send in your orders now for as many sets as you want, as we will print only a limited number unless the call will justify the issue of more copies. If you send stamps send only the one or two cent denominations. Inasmuch as these "Josephites" are pressing their theory upon all who will give them ear, and are trying to proselyte all they can, it stands our brethren in hand to be posted on this subject, and these articles will give all there is to be found on the question. Send now for as many extra copies as you can use.

The War Situation.

To attempt to give all the war news would take the large part of a daily paper, so we can give but a summing up. Since our last issue there has been fierce fighting. The naval part is of course first, and the Japanese have been victorious so far. They seem to out-class the Russians in this branch of the service. The aim seems to crush or shut in the Russian fleet at Port Arthur before any reinforcements can reach them, and in this effort they have been successful. This fleet is either at the bottom of the sea or in the inner harbor, and the vessels from other ports are being sunk as fast as they are found. The Japanese have possession of all the ports of Corea, and are landing troops as fast as they can, with the view of getting possession of the Yalu River region. They have destroyed the Russian railroad bridges, and torn up the tracks in some places. There is a report that an attempt to land troops near Port Arthur was repulsed by the Russians with heavy loss. However, it is predicted in London that the Japanese will capture Port Arthur by the end of this week, but that is all guesswork. Russia has called 600,000 more troops to the colors, and is making all preparations for a prolonged conflict.

The most significant move in the situation was made by the United States through Secretary Hay. A note was prepared and sent to all the nations, providing for the limitation of the conflict to a certain area, and for the maintainance of the integrity of the Chinese Empire. Inasmuch as the war was started for the purpose of forcing Russia to stop her progress on Chinese territory, this looked like a move to favor Japan. However, it is maintained that it was solely for the purpose of guaranteeing that neither combattant should assume to take Chinese territory, no matter what the outcome of the present conflict. This would leave China no excuse for taking part in the war at this time, and so rid the minds of some who are terror-stricken at thought of the "yellow peril." Germany especially was leaning toward Russia, in view of what might happen should Japan be victorious and unite with China in driving back the Russians, as they then might take up the cry of "Asia for the Asiatics," and all foreigners be cast out. Secretary Hay's effort was to prevent such a result. It will be hard for Russia to agree to this, but she may do so for the time being, as her policy has been to gradually assimilate, rather than go to war. We can only wait and see how it will work out. One thing is plain—Nothing will be done without the United States, and in most cases she goes first.

The British government accepted Secretary Hay's note, and now if the integrity of China means that Russia must abandon Manchuria, then England must recall her little expedition into Thibet.

Again, England fearing to be drawn in, has signified to Denmark that her forts at the entrance to the Baltic should be in condition to resist capture by Russia, which she fears would be done were England and Russia to be at war. Denmark replies that all the necessary precautions will at once be taken.

With German feeling pronounced in favor of Russia, we see France drifting away. It was openly proposed in the French chambers that the existing alliance with Russia be abrogated. The selfish interests of nations is what affects them, the same as in individuals. Taken all in all, we may look for many complications, that will involve all the great powers of Europe, and if it does come it is not possible for our own country to keep out. Let us wait and watch.

The Sultan must necessarily be active when others are, so he is planing more trouble in the Balkans, and hostilities may break out in that region any time.

Selections.

Opportunity of Seed Sowing.

An opportunity is a convenience or fitness of time for the doing of any act. It is said that in the life-time of every person there comes an opportunity to rise to wealth or distinction. But the opportunity must be taken advantage of to be of value.

There are opportunities to do good continually, with us all; these we shall be held accountable for. We are exhorted: "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper this or that;" and also to "sow beside all waters."

As therefore we have opportunity let us do good unto all men, especially unto them who are of the household of faith. But it is of the special opportunities that I wish to speak.

There came into the life of Abraham Lincoln an opportunity, and he, being willing and ready to take advantage of it, signed the emancipation proclamation and freed millions of human beings from slavery. Moses took advantage of an opportunity and saved the whole Israelitish nation. Opportunities improved have made the greatest men and women of the world.

It is possible sometimes to make an opportunity, but usually the greatest good is accomplished through the opportunities presented to us. The farmer takes advantage of weather conditions in sowing his seed. He first plows the ground, to soften it, and by every process known to him fits it for the reception of the seed, and when he has done his part, if the seed is good, he may reasonably expect a bountiful harvest, for he has taken advantage of the opportunities as they were presented.

Opportunities come often unexpectedly, and we are led to say, it is the unexpected that happens; but then is the time to act, and the right acting, or the right word spoken—the right seed sown at the right time—will bring a rich return.

Men and women, and even children, the world over, have opportunities to do wonderful things, and gain great names. But we should be looking for opportunities to sow seeds of truth—present truth—even as Jesus our Master did. He was ever on the alert that he might take advantage of every opportunity that came to him, and that alertness was the one great reason of his success. He was at all times ready to do his Father's will. But we must first, as he did, have the love for it.

The more Christ-like we are the more opportunities will open to us to be useful; and the better we fill our place the larger our place will grow; and as our place expands our abilities will enlarge and therefore our sphere of usefulness will be greater, and our sense of satisfaction and joy will be commensurate with our growth in grace.

Our Lord's mission was one of salvation, and to be successful he must prove himself to be of higher origin than fallen humanity; and he did. See him on the banks of Galilee feeding the four thousand with seven loaves; and again, feeding five thousand people with five loaves and two fishes. These multitudes had followed him away from their homes, were tired and hungry. The opportunity was before him and he enlarged the bread and fishes to meet the demands of the occasion. These were opportunities which proved him to that people, and proves him today to us, to be more than human and just what was claimed for him.

Again at the grave of Lazarus he spoke, "and he that was dead came forth." This was his life work. These were object lessons—opportunities used to the glory of his Father, which forever stamped him to be none other than the only begotten Son of God.

His opportunities for sowing the good seed were at the beginning of this dispensation. He sowed present truth. Our opportunities are at the close of the dispensation, and we must sow present truth seed. As Jesus was responsible for his opportunities, so also are we. We cannot turn these things off lightly and be justified, for we are responsible for the opportunities as they come to us individually, and how much we are responsible depends upon our ability and our opportunity; for it has been well said, that "ability and opportunity measure our responsibility." Every one has some of both, and therefore every one is responsible. He to whom we are responsible knows our abilities, and we can not deceive him if we would.

We have opportunities to sow seed at home, at work, in the prayer-meeting, for which we are responsible. One little word for Jesus sometimes has worked out more than long sermons beautifully written and expressed.

I am endeavoring by the grace of God to sow seed, praying it may fall on good ground and produce the very best result possible; but whenever and wherever you sow, take heed to the exhortation of the apostle (1 Pet. iii: 15): "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—*Edward P. Cooper in Herald of Life.*

On the Eve of War in Japan.

Yokohama, Jan. 12, 1904—Neither in peace nor in war is Japan like other nations. Never were a people so full of feeling as are the Japanese to-day, and yet never could a stranger detect the slightest evidence of any public demonstration of war sentiment. To them patriotism is a religion and a religion so deep that it gives no outward sign. Seldom has a nation of forty-five millions been so animated by one thought or so united and eager for action, and yet so apparently unmoved. There are no cheering crowds about the bulletin boards, nor do cheers attend the regiments as they start away from their homes. There is absolutely none of the pomp and circumstance of war, and yet war is in every one's thought. In exceeding quiet Japan is preparing, is, indeed, already amply prepared, for the fray, and yet is making no fuss about it. Tokio streets are full of soldiers, but the only signs that war impends are the crowded photographers' shops and the parting groups at the railway stations who are bidding their friends a joyfull farewell, with never a tear upon one of their faces. Japan is keeping its pent-up feeling to show it when the time for it comes, and that will be when the bullets are flying.

The standing army numbers about one hundred and sixty thousand. After these come the first and second reserves, all of whom have been with the colors. Then there is the great body of policemen, the smallest village not being without members of the force, the whole of which is under strict military organization. Furthermore, there is a vast body of young men who have received their training in the numberless military schools of the Empire. All these are available before a single man is drawn from the population as such. From this it is plain that the nation is not handicapped, as is America in such an emergency, by the necessity of drilling raw troops.

In an even higher state of efficiency is the navy, which in quality ranks with the best in the world. No more inspiring or significant spectacle ever greeted my eyes than at the Emperor's review of his fleet at Kobe last spring. The ships of the Imperial procession passed slowly up and down the long lines of stately battleships and cruisers there gathered, as the bulwark of an island nation which forty years ago knew nothing but an old junk.

As to the outcome of the encounter with the Russian fleet, which will doubtless be the opening feature of the great struggle, little can be hazarded in the way of prediction based upon the number and weight of the two navies. Inasmuch as in these regards they are almost equally matched; but in the prime factors of personnel and efficiency it is safe to say that Russia's force upon the Asiatic waters would have to be fifty per cent greater than that of Japan in order to win the fight. The Japanese are a sailor as well as a soldier nation, and while Russia has yet to prove her power upon the seas, there having yet been no manifestation of it in all her history, Japan has already shown her fighting quality there.—*Arthur May Knapp, Special Correspondent at Yokohama, in Collier's Weekly.*

The Son of God Cometh.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 Thess. v: 2.

God calls us to wake. He speaks in his word loudly and clearly. None can mistake the call. He speaks gently, but with power. Solemn and fearful is the call of God. Then heed it. Awake! Awake! The Son of God cometh in the clouds of heaven! Awake to pray.

The church is in danger; the nations are in danger; the world is in danger.)

Dangers beset it on all sides. The time is short! Therefore wake up to labor. There is much to be done. The world is in danger! We ought to be at work—all hands and all hearts. The work is perishing. There are hundreds of millions abroad; there are millions at our own door, perishing in misery and sin. Awake to labor! Awake to pray!

Awake to watch! He cometh shortly. It has been predicted by the apostles. Awake Awake and watch! The Son of God cometh!

Wisdom of Seirach.

Chapter 33 (36 Apocrypha).

1. Have mercy on us, O God, thou sole Lord of all.

2. And look upon us and cast fear of thee upon all the nations.

3. Lift up thy hand over all alien nations, and let them see thy able rule.

4. Even as in their sight thou hast been sanctified in us, so in our sight mayest thou have been magnified in them.

5. And may they have fully known thee even as we have fully known that there is no God (*Disposer*) except thee, O Lord.

6. Renew signs, and give other wonders.

7. Glorify hand and right arm.

8. Awake anger, and pour out wrath.

9. Take away an adversary and crush an enemy.

10. Haste an appointed time and remember oath-taking, and may thy great doings have been discoursed.

11. In wrath of fire may the one who is saving himself have been devoured, and may those who are afflicting thy laity have found loss.

12. Crush the heads of rulers of enemies, who say there is no one except of us.

13. Lead together all the tribes of Jakoob (30—25 apoc) a luminous and good heart will meditate over the deliencies of her kinds of food.

Chapter 34 (31 apoc.)

1. Wakefulness for wealth consumeth one's flesh, and over-anxiety for it causeth sleep to stand away.

2. The over-anxiety of wakefulness will deprive one of a nap, and slumber will sleep off deep debility.

3. A rich man hath toiled wearily in his gathering together of utilities, and in his interval of rest he filleth himself with the delicate-refinements thereof.

4. A poor man hath toiled wearily in the inferiority of his livelihood, and in his interval of rest he hath come to be in want.

5. The one who loveth gold will not have been justified, and he who pursueth after corruption will have been filled.

6. Many have been given up to smiting for the sake of gold, and their loss hath occurred to their face.

7. A stick of stumbling is there for those who sacrifice unto it, and every headless person will be taken with it.

8. Blessed-happy is the rich man who hath been found blameless, and who hath not gone his way after gold.

9. Who is he, and we will account him blessed-happy? For he hath caused wonders with his laity.

10. Who hath been tested with it (gold) and been found perfect? Let him even be for a boast.

11. Who hath been able to evade and hath not evaded? And to do evil and hath not done it?

11. His good things will have been stayed up and a church will discourse his acts of mercy.

12. Hast thou sat down to a great table do not bring thy throat unto it, and do not say many things are upon it.

13. Remember that a wicked eye is a bad thing; what hath been generated more wicked than an eye? Because of it tears will flow from every face.

14. If thou shouldst not look upon it do not extend thy hand to it, and do not get co-tribulation with it in the finger-bowl.

15. Think the things of thy neighbor thyself, and in regard to any matter think the thing through.

16. Eat the things set beside and do not make thyself offensive with chewing.

17. Stop first for the chastening-instruction, and do not be greedy lest perchance thou stumble.

18. And if thou art seated in the midst of many more do not extend thy hand before them.

19. The little is enough for an instructed man and upon his bed he doth not breath heavily.

20. A sleep of good health is upon temperately measured bowels.

20. He hath arisen at dawn and his soul is with him. The pain of wakefulness and cholera and turning are with a man of insatiate appetite.

21. And if thou be constrained by delicacies arise in the midst of the courses and rest.

22. Hearken unto me child, and do not despise me, and at last thou wilt find my words, and in all thy employments thou wilt become skilful, and no weakness shalt thou meet.

23. Gloriously will lips invoke a blessing upon bread, and the testimony of his beauty is reliable.

24. A city will spread murmurings against a wicked one for bread, and the testimony of his wickedness is minutely accurate.

25 Do not show thyself manly with wine; for the wine hath destroyed many.

26. A furnace testeth the hardness of steel with a diping-bath; even so wine the hearts of the haughty with fighting.

27. Wine for a man is like to life, if one drink it in its true measure; what life is there in inferior wine? Even it hath promoted men's rejoicing.

28. Gladness of heart and rejoicing of soul is wine drank sufficiently strong in due season.

29. Bitterness of soul is much wine drunk in strife and contention.

30. Drunkenness increaseth the passion of a senseless person unto smiting, diminishing strength and promoting wounds.

31. At a symposium of wine do not reprove thy neighbor, and do not despise him in his rejoicing. Do not speak a word of reproach to him, and do not trouble him with a demand.

Comment.

The first 13 verses of the 33d chapter consist of a wonderfully significant votive prayer which still looks forward to a great and promised fulfilment, in the "restoration of all things as spoken by the mouth of all the prophets since there was an animate-age." Read it in the light of this exegesis.

The ethics of the 34th chapter are up to date and standard ethics even now. The table-manners are still the best table manners of true gentility, and what is said of wine and the temperate use of it is sustained by the conclusions of this twentieth century scientific investigation prohibition claims to the contrary notwithstanding. The invoking of a blessing upon every repast is Christian and "eat whatever is placed beside thee with thanksgiving, asking no questions for conscience sake" forcibly reminds us of Paul's specific instruction on this same subject.

Chas. Gardner.

Subscribe for The Restitution.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of The Restitution are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 18 names of those not now subscribers, to whom we will send the paper for the year 1904 This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 180 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had The Restitution in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

$33 00 to the Pacific Coast

Via the Chicago-Union Pacific&North-Western Line from Chicago daily during March and April, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 23.

Poetry.

Watchman! What of the Night?

Say, watchman, what of the night?
Do the dews of the morning fall?
Have the orient skies a border of light,
Like the fringe of a funeral pall?

"The night is fast waning on high,
And soon shall the darkness flee,
And the morn shall spread o'er the blushing sky,
And bright shall its glories be."

But, watchman, what of the night?
When sorrow and pain are mine,
And the pleasures of life, so sweet and bright,
No longer around me shine?

"That night of sorrow thy soul
May surely prepare to meet,
But away shall the clouds of thy heaviness roll,
And the morning of joy be sweet."

—George Croly.

Communicated.

Notes by the Way.

The work being finished at Hanson, Indian Territory, Bro. Turner accompanied me to the train, to begin my journey to Oak Lodge, Indian Territory, where I had my next appointment. The Church at this place I found to be an Advent Christian Church. It was somewhat of a puzzle to me as to how I came to receive a call from an Adventist Christian Church. The person writing for me to come was a Capt. Bowman. When he wrote for me to come, he thought he was writing for a regular Adventist preacher. He was not a RESTITUTION reader, but that of an Adventist paper called *The Hope*. He said that he saw my notice that I was going South in the aforesaid paper. I told him that I had not placed any notice in that paper. That a notice in that paper would not do me any good, because I had no affiliation with much that was taught by that paper. It appears to me that my notice really was in that paper; but as to who placed it there, I know not, or for what purpose it was thus placed, I cannot imagine. It did serve a good purpose, however, it gave me an opportunity to a series of meetings to place before those Adventists, the straight gospel of the kingdom, in which is found the doctrine of the age to come, which is so despised by the sect of Adventists. Captain Bowman claims that he always did believe in the aforesaid doctrine. I found his wife, however, who is a Choctaw Indian woman, thoroughly loyal to the sect of the Wm. Miller Adventists.

Passing by this parenthetical digression, I come to where I bid Bro. Turner good bye at the Hanson depot. As the train drew up at the station, Bro. Luman, the President of our Arkansas Conference appeared on the train platform, and I was introduced to him by Bro. Turner. He had just come up from Webb City, Arkansas, to form an acquaintance with me. He then accompanied me to Oak Lodge. I was much pleased with him as a genial gentleman, a good speaker, a Bible student, and also an obedient believer of the gospel of the kingdom. At the first service, on Sunday morning, there were present several Advent preachers, (some of whom came from a distance) and also a Baptist preacher. Some of these preachers gave me the credit of going deeper into the subject presented, than they had ever heard before. The audience grew larger as time advanced, and close attention was given all the way through. When the time to leave them had arrived, much regret was expressed, and strong requests were pressed upon me to return at some future time.

The Indian Territory is in a wild and undeveloped condition. It has no local government, except that of the Indians, and there are five of such governments, the Cherokees, Choctaws, Chickasaws, Seminoles and Creeks. These Indian governments run schools for the Indian children, but the white man has none. White children can go to these schools on the payment of a tax of a dollar a month to the Indian nation which runs the school. The U. S. government forbids any language to be taught in these schools, except that of the English. Each of these Indian nations speak a different language.

Each Indian, young or old, male or female, is entitled to an allotment of land worth some over $1,000. This includes all mixed bloods. Hence, white men became crazy to marry Indian women, and then his ambition is, to gather about him as many children as possible, because each child could have an allotment of *over* $1,000 worth of land, and he could have the use of it, until the children became of age. In some cases families have a mixture of Indian, negro and white, which forms an undesirable mixture.

The Indians have a peculiar ball game. Each Indian provides himself with two sticks, at one end it is shaped like a spoon. To get ready for the game, each Indian must strip to the waist, and then procure some animal's tail, it may be the tail of a horse, a cow, a wolf, a fox, a wild cat, a mule, or any other that he may take a fancy to wear. Having procured these animal tails, he must fasten them to his person, so that they may hang in the place where tails are usually designed to grow. Thus equipped, he takes his spoon-shaped sticks, a ball is then placed between the spoons of the sticks, the Indian having the ball between his sticks, starts on a run to touch a pole set up at a distance. The other Indians in the game, run after him, and try to jostle against him, or butt him with their heads, in order to make him drop his ball, then there is a scramble for the ball. The ball must be picked up with the sticks, and not touched with the hands. They have much fun and sport seen in each one of them endeavoring to pick up the ball with his sticks, while his neighbor is trying to butt him off, in order that he, himself might get the ball. It is something like our white man's foot ball, which is fully as rude as that of the uncultivated Indian.

While I was at Oak Lodge I took dinner with an Indian, who is the speaker of the Indian House of Representatives, of the Choctaw nation. His wife is a white woman, a member of the Advent Christian Church at Oak Lodge, where I preached.

Coming back again to the conclusion of my meetings at Oak Lodge, I will say, that Captain Bowman then conveyed me by carriage to Ward, Indian Territory, to commence services at that place. Sister Green's son met me at the post office, and conveyed me to the home of his mother, by whom I was heartily welcomed. I opened services on Sunday morning, and continued them on Sunday night, at which time I closed the services at that place, because the church could not be heated, on account of the open and ruinous condition of the building. All out of doors would have to be warmed, before such a structure could be heated.

Most of the dwellings in this Territory are very rude uncomfortable log huts, or box shanties. There is a reason why such structures are built in this country, and that is none but Cherokees, Choctaws, Chickasaws or Creeks can own a foot of ground in this country. If white men work farms in the Territory, he has to lease his land from the Indians, consequently he builds only the rudest cheap hovels, oftentimes they are hardly suitable for hog pens.

As to public improvements, there are none at all. No taxes are collected, consequently nothing is expended. Everything exists exactly as nature left it. If any one desires to study nature, all he has to do is to travel over the Indian Territory. If he should desire to see men living in the wild state, visit the mountains, and there he will find the full-blooded red man living as his nature dictates, even as the wild beast which he hunts.

There are strange freaks in color in families of mixed Indian and white bloods. I saw three sisters, one of them was as dark as a full blood, she had luxuriant hair, black as a coal, large shining black eyes, while the other sister was the same except a shade or two lighter in color, but the younger one was so white, that her face showed freckles.

On the Monday, after closing the meetings at Ward, a farm wagon load of us started for Cartersville, which is the name of the post office. The place is commonly known as "Hog Town," in fact, some living not far from there, did not know it by the post office name. In fact, as far as I could see, every town is a hog town, the hog often forms a large share of the inhabitants of these settlements. At one place, where I was preaching, the hogs slept under the church, and kicked up such a hog-racket as to disturb the meeting.

The hog is the main article of food in this country. They eat about the whole hog except the hair. I have seen the lungs and liver stewed together, boiled hog's heart is also relished, the entrails (or bowels) is considered a fine dish; and also hog's brains is much relished, and of the blood they make puddings, so that you will observe that nothing of the hog is lost.

Before entering on this digression, I was describing a farm wagon trip from Ward to Cartersville. On our way thither we passed through a town, the post office name is Bokosha, but the common name is "Shake Rag." If I should describe the clothing worn by the poor whites, they are truly "shake rags," so you see these names are truly suggestive of some peculiarity of the place to which it attaches.

If due time we arrived at Cartersville, and meetings at this writing are now in progress, which I will report at another time.

Of course, many things of interest on these trips I cannot relate, it would be too much to write out; but, if I shall hold evangelical services at your place, or meet you in your several Conferences, I can tell them to you personally, and give you much information. I expect to get home in the Spring time. Applications for services the coming season may be made now by sending them to my home address. If possible, I will give first applications the preference as to point of time.

I find the Church of God in Christ Jesus a more numerous people than I was aware of. There is one peculiarity about them, and that is, they are a scattered people, they are found everywhere, even out here in the red man's country. There are large opportunities for preaching the gospel to the poor at this place, providing the preacher can preach for nothing, and pay his own expenses.

After I get through at this place, I go to Carnegie, Oklahoma, to preach the grand old gospel of the coming kingdom, as a message of life. God has His witnesses there also, blessed be his holy name. After my visit there I expect to tell you more about it in my next "Notes by the Way." From Oklahoma I shall visit several points in Texas, Louisiana, and possibly Alabama, and on my return trip several points in Missouri.

In my travels I am acquiring information with regard the strength, and social status of the Household of Faith, and I trust my reports will give the reader a better and also a wider conception as to what our people really are, far away from your own borders. I also trust that you will be encouraged to contend more earnestly for the faith once delivered unto the saints. Allow no compromises of the faith with any one, not excepting Sabbatarian Josephites, because those heresies undermine the fundamental principles of the Blessed Hope. We have half-breed Indians in this Southwestern country, but I am happy to say that I have not found any of those theological half-breeds here.

It does seem to me, considering the eventful times through which we are now passing, that the Household of Faith ought to present a more aggressive front all along the line. Many believers in the second coming of Christ are being led astray by the teaching of Russellism, which affirms that the Lord is now "here" and "there," and is now "in the secret chambers," invisible secret presence, they signally fail to obey the Lord's command, "believe it not." There is great need of personal care lest the angelic reapers should leave us behind, when they reap the first fruits of the harvest on account of not being ripe enough to be harvested.

Dear ones in Christ press forward with all the vigor of your beings.

Yours in the Blessed Hope.

W. H. WILSON.

Self Examination.

To examine is to inspect carefully with a view to discover truth or the real state of a thing. When such examination is conducted with a view to "self," it is to ascertain the truth or the real state of self. Self examination is enjoined by the apostle Paul in 2. Cor. xiii: 5. It is with a view to see "whether ye be in the faith." There is such a thing as being "in the faith" (Acts xiv: 22), and one of being not in the faith. Without faith it is not possible to please God. Heb. xi: 6. God has submitted "the faith of the gospel" to us. Phil. i: 27. Hence there is, as Paul says elsewhere, "one faith." Eph. iv: 4. We are to be in this faith not merely in theory. Our faith is to be more than intellectual assent to the propositions set forth in the gospel—though this is necessary—, but our faith is to be one of works. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. v: 6. So neither circumcision (the religion of the Jew) nor uncircumcision (the religion of the Gentile) has any saving qualities, but faith; and the apostle was careful to specify what kind of faith would avail: that "which worketh." The motive of this work must be "love." Love is greater than either faith or hope. Love is the mainspring that must move our faith to action. This love is the reciprocal affection of the mind toward God who first loved us. This love consists of more than good resolutions or even words; its presence will be manifested by "works"—*good* works. Eph. ii: 10. By such works faith is made perfect, as James so aptly puts it. Jas. ii: 22-26.

This examination is to be along these lines, and is a personal matter. "Examine *yourselves*." It seems easier to examine another than self. More effort is required in self examination than in the examination of others. Another feature than tends to make self examination so unpleasant is the fact that it might disclose a very unsatisfactory state of self. There is a feeling among the sick against a thorough examination by a competent physician. Men often have reasons to fear the worst, and they would like to postpone the dreadful revelation of their true condition as long as possible. The questions which we should press home to ourselves are these: Do my works prove before God that I am in the faith? Why do I claim to be a Christian? Do I love the truth for the truth's sake? "Let a man examine himself." 1. Cor. xi: 28. What is this examination for? To see "whether ye be in the faith." But what if not in the faith? Get right with God. Don't give up if you find that you are not what you ought to be. When you are examined by a physician, and find that you are suffering from any serious malady, you ask, "Is there anything that can be done to cure or at least give relief?" And you are perfectly willing to follow minutely all the given directions. So with this examination. If you find that you have not the same confident trust in God which you had years ago, find what is the cause of this defection, and remedy it. If your faith is not working as it ought to be, get up courage, and get to work. If you have lost your first love, sit down quietly before God and think deeply of "*this great love wherewith he loved us*" (Eph. ii: 4), that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. John iii: 16.

If you find upon a thorough examination that you are in the faith, be assured that Christ is in you by his spirit and character. Then, as we sing, "Keep right on believing."

A. H ZILMER.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

A Happy New Year's greeting,
Dear Bereans, one and all.
May the year be crowned with mercies,
And God's blessings on you all.

May you ever follow the pattern,
Of those noble ones of old,
Who searched the Scriptures daily,
To find what the prophets foretold.

May you continue faithful,
A firm, united band,
Help spread the glorious gospel
All over our fair land.

M. F. T.

We are very glad indeed to hear from the Dixon Society and think that if the different societies from time to time would send in a report of their meetings and work, that it would be not only of the greatest interest but also very encouraging. We are pleased to be able to tell of the organization of a new Berean Society at Keltner. They start with 18 members. With such a beginning and working with the zeal of the Lord—the results should be glorious.

Dear Bereans:

Let me take this opportunity of wishing you all a Happy New Year, and may this coming year be a prosperous one to our little band of workers. I trust this may be brought about by every one of the members putting forth his or her best efforts.

As I believe that no report has been given of our Dixon Society of Bereans perhaps you would be pleased to hear from us. We hold a meeting on Friday evening of each week at the home of one of our members, and although we have but eight members, have an average attendance of thirteen. Our lessons are taken from the Berean Booklets with occasionally an outside lesson by request. Thanksgiving week we planned a surprise on one of the sisters of the church, and after holding a short thanksgiving service, we spent the remainder of the evening socially.

If you would serve the Master well,
Heed well his written word.
No other sentiments so pure
As his were ever heard.

OLIVE DREW.

HEARING AND DOING.

I believe it applies to Christ in practice. 1st, hearing the Word, then doing it. 2nd, we must have conduct agreeing with the will of God. 3rd, conduct pursued with the greatest meekness and forbearance. 4th, perseverance to the end of life, not only to make religion our business at certain seasons, or upon occasions, but the work of our lives.

After hearing God's Word we should be obedient to it by looking and studying into those things that will give us the only true happiness here in this world. In order to be a true Christian we must persevere in the service of God with great diligence, and search the Scriptures, for in them we have eternal life. No one can serve two masters, we cannot serve God and mammon. There is need of watchfulness and prayer in order to escape the dreadful evils that come upon the ungodly, and that we may be accounted worthy to stand before the Son of Man.

There is need of putting on the whole armor of God. Without earnest labor there is no ascending the hill of Zion and so no arriving at the Heavenly City, the New Jerusalem. It is very necessary we forget the things that are behind, and reach forth to the things that are before, pressing toward the prize of the high calling of God in Christ our Lord, in order to obtain that prize.

In studying the subject one great thought has impressed me, it is slothfulness in the service of God, for in Matt. xxv. 30, we find: "And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." We should not shirk our duties but be patient in the trials we have to endure, and take advantage of every opportunity presented to us to work in God's vineyard. Oh! what are these little duties and trials compared to the grandeur that will be revealed in us? Since we have taken the armor of God upon us we should walk in newness of life, having new dispositions, new conversations, new practices, and continue in these things to the end of our lives.

LILLIE FULSON.

Dear Bereans:

Through our columns, I wish to thank you for my beautiful new Bible, your Christmas gift to me. I shall prize it very highly, the Book, which next to the Savior whom it reveals, is God's best gift to man.

It was John Ruskin who said, "Make it your first daily business to understand some portion of the Bible, and your business the rest of the day to obey what you understand." This is good advice to follow.

With best wishes for the New Year.

ANNA E. DREW.

ISAIAH IX. 6—7.

This prediction was made about 740 B. C. and in this prophecy we learn that a noted personage was to be born into the world. The prophet predicts his birth and sonship, and says that "His name shall be called Wonderful, Counsellor, the Mighty God," and then he speaks of his wonderful reign of peace and prosperity, and he declares it to be "upon the throne of David," then concludes with positive assurance that "he will order it and establish it forever," and then clinches it with the assurance and pledge that "the zeal of the Lord of Hosts will perform this."

The prophet had full confidence in the Word of the Lord, that came to him. He believed with all his heart that Almighty God would have this prophecy carried out and filled to the very letter.

We turn to the New Testament and what do we behold? Luke ii. 1-11. The angel of the Lord. And he says, "For unto you is born this day in the City of David, a Savior, which is Christ the Lord."

We find then that the child was born according to the prophecy, and in the 3rd chapter of St. John 14th and 16th verses, we learn that the 85th was given, and that by God himself. "The zeal of the Lord of hosts will perform this." The Lord of Hosts is behind the rest of this prophecy, and just as sure as the first half of the prophecy met a literal fulfillment, just so sure and certain will the rest be fulfilled. "And the government shall be upon his shoulder." Now, to what government does the prophet refer? He says, "Upon the throne of David, and upon his kingdom."

This language is so plain and positive that we cannot be mistaken. It is the throne and kingdom of David, and his reign is to be one of peace and prosperity upon that throne.

Again, he is to "order it and establish it with judgment and with justice from henceforth even forever." You see from the time the Lord takes the throne there is to be no break in the governmental rule of the kingdom. The same rule is to continue forever. This alone would exclude the church from being the kingdom, for when the Lord takes the throne of his father David, the church will then have finished her mission on the plane of the flesh.

Perhaps it might be well to raise the question, Where was David's throne and kingdom? 1 Kings ii. 11. David reigned in Hebron seven years and in Jerusalem thirty-three years. His throne then was in Jerusalem.

12th verse. "Then sat Solomon upon the throne of David his father." We are taught by many who presume to know, and they say that David went to heaven at death. We will refer this matter to St. John iii. 13, where Jesus himself says. "No man hath ascended up to heaven." Again, we will invite you to the language of Peter on the day of Pentecost when he was first endowed with power from on high. Acts ii. 29. He says "Men and brethren let me freely speak unto you of the Patriarch David, for he is both dead and buried, and his sepulchre is with us unto this day." 34th verse "For David is not ascended into the heavens." We learn from this that David positively did not go to heaven, but the throne of David is to be exalted when the Lord of glory takes it and reigns in Mount Zion forever.

Peter says in the 30th verse, "Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." He was raised up for that special purpose, to sit on David's throne.

Again, we have the same fact confirmed by an angel from heaven. Luke i. 31. 32. 33. "And he said, Behold thou shalt bring forth a Son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Now we have the words of prophecy from Isaiah, with the full assurance from God himself that the Christ shall reign on the throne of his father David which was in Jerusalem. Then we come on down to about the close of the Jewish dispensation and we find this Child of promise is born into the world. The angel from heaven reiterates the same promise, and says that "The Lord God shall give unto him the throne of his father David." Then we pass on down to pentecost and in Peter's memorable sermon of the Christian dispensation he declares that "God swore with an oath to David that of the fruit of his loins according to the flesh; he would raise up Christ to sit on David's throne."

Now who can doubt such an array of positive testimony sealed by the oath of God himself?

MYRTLE MYERS.

The Captain of our salvation flies no flag of truce in the conflict against error.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Helen Fyfe	1 50
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Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth N. J.

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WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Come Ye Apart.

MARK VI. 31.

Have you and I today
Stood silent as with Christ, apart from joy or fear
Of life, to see by faith his face?
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For him at any cost? Have we today
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for him again
Sturdy the steps which waver; help us see
The footpath meant for you and me.

Selections.

Support the Weak.

Superior advantages imply superior responsibilities. Blessed is the man or woman who recognizes this fact and feels keenly the obligation. Moses was much a man. Who was Moses? He was born in slavery, as all Hebrews in his generation were. He was born under the cruel edict of the Egyptian tyrant, which doomed all male children of the Hebrews to immediate destruction. But the good providence of God shielded him from this edict, gave him a home in the house of Pharaoh, and provided for him an education which qualified him to become a chief actor in the stirring events of his day.

Moses might have congratulated himself on his good fortune, and contented himself with a few words of sympathy with his less fortunate kindred. But he felt stirring within him a sense of the obligation which superior advantages involve. He chooses rather to suffer afflictions with the weak than to enjoy the emoluments and pleasures which his fortunate position placed before him. He heard the bitter cry of his kindred. He pitied them, and laid aside the glory with which the good providence of God had crowned him, and took his place by the side of the weak who needed him most. Jesus is another example. No language can do justice to the pity of the Lord for those who are weak. Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.

The doctrine of the Gospel on this subject is clear and strong: "We that are strong ought to bear the infirmities of the weak." This is not a law of nature. The law of nature is the opposite of this. The law of nature is expressed in the modern scientific formula, "The survival of the fittest," which means the survival of the strongest.

But there is another law. It is written in the Gospel. Here it is: "Support the weak." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." That is a new law, a law of grace. It is the law of love. Here is the hope of the sick, the ignorant, the weak, the lost. There is hope in the Gospel for those whom the world tramples under foot and destroys.—*Christian Advocate.*

The Uplifted Gaze.

Have we thought how significant and full of instruction is the earliest attitude of the church as presented in the opening chapter of the Acts: "Ye men of Galilee, why stand ye gazing up into heaven?" In a single graphic sentence is thus indicated the primitive uplook of Christianity; and this question, with what immediately follows, is uttered, not so much for rebuke, as for interpretation. The great High Priest has just passed within the veil, and the cloud-curtain has shut him out of sight. And, as the Hebrew congregation, upon the great day of atonement, looked steadfastly upon the receding form of Aaron as he disappeared within the veil, and continued looking long after he was out of sight, waiting for his reappearance: so exactly did these men of Galilee, though they knew not what they did. And the angels were sent to declare to them the meaning of their action: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is the earliest post-ascension announcement of that gospel of hope which, at the first, began to be spoken by the Lord himself—"If I go.....I will come again"—which is now confirmed unto us by his angels, and is henceforth to be reiterated by apostle and seer, till from the last page of Revelation, it shall be heard sounding forth its "Surely I come quickly."

The second coming of Christ is the crowning event of redemption; and the belief of it constitutes the crowning article of an evangelical creed. For we hold that the excellence of faith is according to the proportion of the Lord's redemptive work which that faith embraces. Some accept merely the earthly life of Christ, knowing him only after the flesh; and the religion of such is rarely more than a cold, external morality. Others receive his vicarious death and resurrection, but seem not to have strength as yet to follow him into the heavens; such may be able to rejoice in their justification without knowing much of walking in the glorified life of Christ. Blessed are they, who believing all that has gone before—life, death and resurrection—can joyfully add this confession also; "We have a great High Priest who is passed through the heavens;" and thrice blessed they who can join to this confession still another: "From whence also we look for the Saviour, the Lord Jesus Christ."—*A. J. Gordon.*

The Curse of Our Times.

The land has been sown stealthily with the vile literature of lust. The very souls of our youth of both sexes have been polluted with impure print. The devil has defiled the very thought and imagination of the young, and corrupted the springs of life with leprous papers and obscene books. The seeds of salaciousness have been secretly scattered in thousands of Christian homes. Clean papers have been considered in many cases too expensive. Corrupt reading has been clandestinely put in the place of the pure family paper that has been dropped to save a pittance.

This Satanic seed-sowing has ripened into a horrible hell-harvest. The very slime of the pit of perdition is sweeping into the privacies of the holiest homes.

Where are the pastors who should be the faithful censors of the press? One watchful writer says of the floods of fiction, "Here are portrayed in the glamour of heroism the sensuality, vice and crime of human monsters of depravity. Bad fiction is the surest weapon to destroy the mind and the character. Many a life has been turned into tragedy, deep and dark; many a promising career has been blighted, many a fair one sent soiled and broken down the black decline of eternal failure, by the poisoned pen of so-called realism and 'Frenchiness' in literature. The stories of wild adventure, of hair-breadth escapes, of reckless, dare-devil wickedness, of cowboy uncouthness, and of 'blood and thunder' variety in general, placed before the public in the proverbial 'yellow-backed' dime novel, have been among the most potent agencies for this destruction."—*Vanguard.*

Is it Nothing to You?

An old man sat upon a marble staircase, a staircase that went nowhere, just up into the air. It rested upon beautiful marble pillars, and stones lying in great heaps of ruin. For acres nothing to be seen but ruin and desolation—beautiful columns and great stones exquisitely carved and in some places overlaid with gold, now broken, dimmed by smoke, and cracked by flames.

The old man was very sorrowful, his head bent in grief and his breast heaving with anguish. The sorrow of that beautiful city over the ruin of her temple seemed personified in the aged minister.

"Is it nothing to you, all ye that pass by?" he cried, stretching out his hands to the careless people wandering among the ruins. "Behold, and see if there be any sorrow like unto my sorrow."

"Is it nothing to you, all ye that pass by?" How often those words follow me! We see the ruins of magnificent lives all about us: drunkenness, murder, deceit, and all kinds of evil are bringing desolation to our very doors. Noble men, for whom Christ died, are falling every day.

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 86.

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The Church of God at Kennesaw, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Alvy Sec. of the S. S. All are invited to any of the services.

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The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

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The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuffe, Kessler, or John Lehman, Troy Ohio.

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The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W. W. Jaquith Elder

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The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

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I Only Ask.

I only ask, O blessed Lord, that thou
Wouldst smile on me;
I care not if upon no other face
A smile I see.

I only ask that I thy gentle voice
May ever hear;
It matters not if other lips should speak
No words of cheer.

I only ask that in the paths I tread
Thy hand in my guide;
Sandy Till with through earth's companionless and
Should I journey by side.

I only ask within my soul thy love
To fully know;
Happy though human hearts should never on me
Their love bestow.

Communicated.

The Full Cup.

Pius X. may not be the last Pope, and yet it is not impossible that before a successor is chosen, the Judge of quick and dead will have called his household to give an account of their stewardship).

"*In such an hour as ye think not* the Son of Man cometh," is the forewarning of the Judge himself. To be forewarned is to be forearmed. We apparently have no way of determining the year, day or hour when the Lord will summon his own from among the dead and living. I have often thought, that possibly in the types and shadows of the old Scriptures, there might be something that would enable us to fix definitely the year of the advent But thus far no one has been able to make the discovery.

All the prophetic dates and periods when closely scrutinized come short of definite time. Their time is definite enough with reference to the things to which they are applied, but their application must be duly considered.

Bible chronology is a very complex subject, full of difficult problems, that cannot be arithmetically solved to a certainty. Many able and scholarly minds have made the effort to count accurately the years of Adam's children, but after reading all they have to say, we are really no wiser than we were before, save perhaps becoming more conscious of the difficulties and perplexities encountered.

The times of the Gentiles, how long? Who has ever been able to answer the question? Most prophetic writers say 2520 years, but the evidence offered to sustain this position, is by no means free from uncertainty. Israel's seven times punishment, may not have reference to time at all, but to the intensity and completeness of their tribulation.

The most satisfactory measurement I can find is the 2300 period of Dan. viii. 13. But even here the learned critic and translator stands at the gate to challenge your faith and confidence, for no one appears to know whether 2200, 2300 or 2400 is correct. When scholars differ and disagree, what can we do but wait for more light. Current events that are now crowding each other along to make history will doubtless help the critics as well as others out of the difficulty. The 1260 years of papal supremacy ending in A. D. 1870 when the pope was deprived of civil power is a fine illustration as to how events are the best interpreters of prophetic periods and measurements.

As a sign of the times in which we are living the end of this period is very encouraging, and invigorates faith with a new supply of vital energy. It does not however give us any light as to the time when resurrection of dead ones shall transpire. The 1290 years allotted to the "abomination of desolation" is also indefinite so far as fixing the date of the Lord's return. No doubt it measures the time determined upon the Moslem desolation of Israel's land, even though recovery of the land and holy city be delayed for a time. Great changes in the way of shaping the future history and destiny of a desolate country and a down trodden people require time. The wilderness is not made to blossom as the rose in one day, or one year. Recovery and restitution has its beginning, almost imperceptible at first, but nevertheless providentially circumstances will become more and more manifest, and more favorable in working out the desired end. The prophet was informed of another period of 1335 years, at the expiration of which he *was assured* of standing in his lot, or inheritance. This last measuring line instead of coming short of the advent extends beyond. Daniel must be raised from the dead before he can stand in his lot. Resurrection therefore takes place before the end of 1335 years, but how long before, is a secret not revealed, but for all that we know much longer than we realize. As I have said before great changes involving the destiny of vast numbers do not occur in a moment. If the foregoing periods have a common beginning the 1290 run out in 1900, and the 1335 come to an end in 1945, so that we *have already* entered the remaining 45 years, and possibly much nearer the waking up of dead ones than we think. From the days of Adam to the present time, a vast multitude of God's saints have fallen asleep in death. Their coming forth from the invisible death state and their *assembling in the presence* of the righteous Judge can hardly be the work of a day. There will certainly be some order and arrangement in the way of organization and preparation, which in accordance with Scriptural precedents in other things, will not be done in haste. Just think of an innumerable company of people called out from every age and generation, from every nation and tongue, all strangers to each other, standing in the presence of him who is ready to reward every one as his work shall be. It almost baffles human conception to contemplate an event of such magnitude, and everlasting results for weal or woe. [illegible] revealed events with a natural point of view faith is ready to stagger and fall under the burden of believed testimony. The skeptic is ready to say you are dreaming and mentally bewildered in imagining what you cannot seriously believe. The Apostle Paul however appears to have seriously believed what is inconceivable to the natural man, for concerning the Lord's return and resurrection of dead ones he writes, "Now we beseech you brethren by the coming of our Lord Jesus Christ, and our gathering together unto him." 2 Thes. ii. 1. The ecclesia at Thessalonica had become agitated in mind, thinking that the Lord's return, and the assembling of his people was imminent or just at hand. They were mistaken not in the event itself, but in the time of its occurrence.

Our knowledge of the Creator's power, and the varied agencies at his command is so limited, and our feebleness in every way so apparent, that we should never presume to measure the possibilities of divine power. We therefore believe the testimony, because for many reasons we think it believable. The example of children in whom it is written there was no faith, is unworthy of imitation. They could not see how three millions of people with their herds and flocks could find bread and water in a wilderness of drifting sand; and hence their complaint to Moses that he had brought them into the desert to perish. Their confidence and faith extended as far as they could see, and no farther. Believing first and seeing afterward is the order of God. If we could see with the eye all that Jehovah has purposed and promised, there would be no such thing as the exercise of faith in things unseen, and what would be more unfortunate still, no such thing as perfected character. Our trust and confidence in the Creator's Word is tested and strengthened by believing what he says, creating within us an affectionate desire to know his will, and an earnest disposition to be obedient and submissive to all that he requires of us, for all his precepts are pure and good.

In concluding this article permit me to say, that there are many things transpiring to indicate that the cup of the Gentiles is full, even to the brim. The inconstant and restless condition of the world socially, religiously and politically foreshadows an approaching upheaval of discordant elements that makes even the worldly wise to fear and tremble. Peace and prosperity is the desire and ambition of the great and successful promoters of wealth, but how to allay and pacify the improvident and discontented who combine to make war on the rich is a question as yet unsettled. Man's mastery and control of nature's forces, has in no way improved the world morally. Selfish greed and criminal violence, with almost every form of wickedness and forbidden vice prevails in both high and low places. It is true that great progress has been made in the way of discovery, invention and the diffusion of knowledge, greatly stimulating human vanity and conceit, and at the same time making more and more visible the spiritual poverty that enfeebles the religious world morally.

If there are shining lights of intellectual and moral force, who seek the betterment of present conditions, they nevertheless come short of the divine purpose, and fail to purify and enable the human heart with divinely revealed thoughts, that spiritual wisdom from God above. It must not be forgotten that where there is one luminous body among men there are millions of dark ones, and darkness overcomes the light, and will continue to prevail until the Sun of righteousness shall arise.

May we not cherish the hope that within the coming 45 years this event will transpire? The all important question that comes home to every earnest and God-fearing man and woman is, am I morally fit for the Master's use? Shall I be a vessel of honor or dishonor?

GEO. MOYER.

Pine Woods Bible Class.

Teacher. Good evening, your smiling faces indicate a happy frame of mind, what is it that makes you feel so joyous?

Class. The Blessed Hope, the anticipation of the good things to come, should make any believer feel happy. Besides all this, the study of God's Word in our class exercises is so delightful to us.

Teacher. What shall we study this evening?

George. I would like an investigation of

MATTHEW XXIV. 29.

Teacher. I will request Lucy to read the passage.

Lucy. It reads as follows: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

Q. How many points does this passage enumerate?

A. Five.

Q. Please give them.

A. 1. The darkening of the sun.

2. The moon withdraws her light.

3. The stars shall fall from heaven.

4. The powers of the heavens shall be shaken.

5. The sign of the Son of Man in heaven.

Q When will these awe-inspiring occurrences take place?

A. "Immediately after the tribulation of those days."

Q What are we to understand by the words "immediately after?"

A. Some event, or events which succeeds a previous event, with but little or no intermission of time between them.

Q. In this passage what is this previous event?

A. Certain days of "tribulation."

Q Then before the succeeding events can take place, the previous event must be clearly shown, must it not?

A. Yes.

Teacher. Now Carrie, is it claimed that the darkening of the sun and moon has taken place?

Carrie. Yes, it is so claimed.

Q. By whom?

A. Adventists.

Q. At what date?

A. May 19, 1780.

Q. Did the stars fall also?

A. No.

Q. When do they claim that they did fall?

A. Nov. 13, 1833.

Q. When shall the stars fall?

A. "Immediately after the tribulation of those days," like the darkening of the sun and moon.

Q. What length of time elapsed between these two events?

A. Fifty-three years.

Q. Can you call that "immediately after?"

A. Hardly.

Q. What follows the darkening of the sun and moon, and the falling of the stars?

A. "The sign of the Son of Man in heaven," and his "coming in the clouds of heaven with power and great glory."

Q. To whom will the sign and coming be visible?

A. "All the tribes (nations) of the earth."

Q. About how soon will the coming in glory take place after the darkening of the sun, etc.?

A. "This generation (which witnesseth the darkening of the sun, etc.) shall not pass till all these things be fulfilled."

Q. How many generations has passed since the alleged darkening of the sun in May 19, 1780?

A. More than two of them.

Q. Then that proves the Adventist sign false does it not?

A. Yes, most conclusively.

Teacher. Will Arlon please tell us some important event which they failed to note, which must necessarily make a failure of their signs?

Arlon. Yes. They omitted the previous event.

Q. What was that?

A. "Immediately after the tribulation of those days."

Q Upon what people should the tribulation come?

A. The people of Israel. "There shall be great distress in the land, (of Israel) and wrath upon this people (of Israel). And they (the people of Israel) shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon and in the stars," etc.

Q. What event must precede the "signs in the sun, and in the moon, and in the stars?"

A. Jerusalem must cease to "be trodden down of the Gentiles."

Q. When will that event take place?

A. When "the times of the Gentiles be fulfilled."

Q. Are the times of the Gentiles fulfilled?

A. No.

Q. What makes you think so?

A. Because Israel still endures "days of tribulation," in Russian and other Northern powers, and Jerusalem is still "trodden down of the Gentiles."

Q When will the signs in the sun, moon and stars take place?

A. "Immediately after the tribulation of those days" upon Israel.

Q. Has Israel endured days of tribulation since May 19, 1780?

A. Yes. Many of them. The Adventists were very careless students to cite the event of May 19, 1780, as the fulfillment of Matt. xxiv. 29.

Teacher. We must be very careful, and note the fact that the people of Israel are pre-eminently the great sign nation to herald the incoming kingdom of God. Yours in Christ.

W. H. WILSON.

"Let us therefore fear, lest a promise being left us of entering into rest, any of you should seem to come short of it." Heb. iv. 1. Dear brother and sister in Christ, do you ever stop to think that you may be the one that has promised to his children if they are obedient to him; do you ever stop to consider the depth of Jesus' words when he says, "Many are called, but few are chosen." Matt. xxii. 14. We of the faith of Abraham, who have been called by the "gospel of the kingdom," and have put on Christ by "baptism," have we left the carnal nature in the watery grave, or did we bring it out with us? Oh, let us be careful, and look well to our own character building before we condemn our brother or sister for some fault we may see in them, you know that Jesus has said, "First cast out the beam from thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye." Paul says, "Let us therefore fear, lest we fall short of that rest." Are we working to be classed with the "chosen few," are our works, "gold, silver and precious stones," or will they be classed as "hay, wood, or stubble?" This should be a question of great importance, to every one who has a desire to come in the "first resurrection."

Jesus says, "Two shall be in the field, one shall be taken and the other *left*. Two women shall be grinding at *the mill*, one shall be taken and the other left." Why is one of them left? It is because their work has been of a destructible nature, while the one that is taken has worked out his or her "salvation with fear and trembling, looking unto the coming of the Lord." They have built "gold, silver and precious stones," and will have passed through the refiner's fire, and will be fitted to come in "The first resurrection to be kings and priests of God, and of Christ, and shall reign with him one thousand years. Blessed and holy is he who hath part in the first resurrection, for on such the second death hath no power."

Ah, dear brother and sister, it will be a fearful thing if we fail to have a part in that "better resurrection." Paul admonishes us to "Labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the Word of God is powerful, and sharper than any two edged sword, and is a discerner of the thoughts and intents of the heart."

In the third chapter of Revelations we find the language of our Savior recorded in these words, "Behold I come quickly; hold that fast which thou hast, that no man take thy crown." Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." O, what a grand promise.

JOS. H. WILLIAMS.

If I Were Tom.

If I were Tom and had to work for a living, I'd keep two points in view—to serve my employer's interests and to make myself competent in some one thing. I'd be loyal to my employer, no matter what others might say of him. I'd try to feel that the business was my own, and I could give an extra half hour or an extra effort now and then without grudging. If I were left in charge of the office at certain hours, I'd guard it down to the last scrap of paper as jealously as a watch-dog. I'd be a boy that could be trusted with responsibility. If I had charge of a certain branch of work, I'd put my best wits into it to see how well I could do, how much I could improve. Instead of measuring myself and my work against my wages, I'd measure myself against the opportunity, and strive to make myself so indispensable that when a promotion was to be made or an outside offer came, I'd be sure of something better than luck on my side.

Then, too, I'd be honest through and through, no matter who might be dishonest—honest in the smallest things. And if I made a blunder I would correct it if I could, confess it frankly, and so be done with it forever not have it hanging over my head to make me afraid.

One thing more I'd do, for my own sake. I'd lay up a tiny fraction of my wages, just for the sake of having a little capital of my own, for an emergency, and to prove that I could get along without spending my last cent every week.—*Jeannette N. Phillips.*

The Restitution.

THE Restoration of [illegible] tution of all things [illegible] by the mouth of [illegible] the world began." All [illegible] the establishment of the kingdom of the earth, with the Christian King [illegible] and the immortal saints as joint rulers [illegible] him in the government of the nations; restoration of Israel; the [illegible] resurrection of the dead; the immortalization of the [illegible] come, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. Read PLYMOUTH, INDIANA, FEB. 24, 1904. NUMBER 8.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. *Many* places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, *our work is* not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it *is* our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 180 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you *two* or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

The Restitution

E. L. UNDERWOOD, Office Editor.

EDITORIAL COMMITTEE.
E. WILLETT,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, FEB. 24, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward us our works are.

Our War Atlas is all right, and the first invoice is going fast. Send for one and keep track of the movements of the contestants. A glance at the specially prepared maps show at once the places where the armies meet.

At last the Presbyterian Church of the United States and the Cumberland Presbyterian Church have agreed to unite forces. They have been divided since 1810, and this union adds the 200,000 members of the Cumberland branch to the main body.

Germany is showing great interest in the Far Eastern question. She has had for several years a port on the Yellow Sea, Kiaochau, with a few square miles of territory. She is now so afraid of the "Yellow Peril" that she has announced her intention of "policing" the entire district. If this means that she will police this part of China as England polices Egypt, or Russia polices Manchuria, it means she will occupy the territory and govern it. So frightened is the German Emperor at the supposed uprising of the Chinese that it is given out that should China strike a blow at Russia in aid of the Japs, Germany will at once take up arms for the Czar.

The War Situation.

There has been little definite news of fighting as yet, though the daily papers have many reports and rumors. The Japanese are still masters on the sea, and so far as any vessels that Russia now has that can be brought to the scene of action, she will remain master on the water. The ships at Vladivostok are not sufficient in strength to do successful battle with the Japanese, and provided they are able to leave that port can only harrass the enemy's merchant service until they meet the war vessels, when it is conceded they must follow the fate of other similar ships.

A significant rumor comes that the Czar and Sultan are trying to patch up an agreement to release the Black Sea fleet. This comes from the determination of the Sultan to renew as soon as is possible the war in Bulgaria, as he desires to punish his rebellious subjects. Last year he was doing this by simply killing all of them off. This manner was objected to by Russia and Austria, and there was a halt. Now that Russia is busy elsewhere the Sultan wishes to begin again, and wants a free hand to settle the matter as he pleases. This Russia hesitates to consent to, but as she wants her Black Sea fleet out, she may make concessions to the Porte, provided she is assured that some night the Turks will all be asleep along the Dardanelles and Bosphorus. With these ships loose, and provided they could be sailed to the Yellow Sea, the Japanese might be put to hard lines, as it is conceded that they are fine vessels. Of course this is only rumor, and there are many things to be considered. Other powers might object to this scheme.

Meanwhile Russia pushes all the troops she can over to the scene of conflict as fast as her one line of railroad will carry them. The service is poor, and the men suffer in the cold weather, with delays, lack of adequate supplies of food and clothing. An army arriving in such condition must necessarily have time to prepare for active service, but no time can be allowed to reasonable hopes, by may look for a poor showing by these men. Already there is report that 9,500 Russians have been killed in the Yalu region. No assault on Port Arthur is yet reported, as evidently the Japs are not going to throw men away in a foolhardy attempt. They will keep the port blockaded, and, meanwhile work round to the north, and cut off communications, then procede with the siege as they can.

There are many ugly rumors in diplomatic circles, and the whole world is feverish. Russia is extremely angry at England, and many look for a clash at any time. The British mission sent into Tibet rankles the Czar very much, and the mobilization of the British navy last week caused some stir. It has been shown that London is not well protected, and should a hostile fleet evade the Channel squadron and reach the Thames it would work sad havoc there. So additional fortifications are being erected, and guns placed that are of modern type. The arsenals and shipyards are working night and day, and England will be prepared for any event.

In retaliation Russia orders the mobilization of her Transcaucasian troops, and directs that they occupy the frontiers of Turkestan and Persia, ready to carry the war to India on short notice.

As is well known Russia and France are allied, but it is quite evident that the union is irksome to France, and any excuse will be used to break it off. Last week an incident happened that brought afresh to the French people the humiliation she received at the hands of Germany whereby Alsace and Lorraine were taken from her, and the cry went up that some time these provinces would be regained. Evidently there is no chance for friendship there. It is clear that the neutral nations are sure to sympathize with one or other of the contestants, and as Germany shows her sympathy for Russia, France must draw off the other way.

To show the way the wind blows a straw is thrown into the air. Reports are that the Czar personally is much aggrieved that war has started. He wished to avoid it, and reports of disasters to his fleets and armies naturally increases this feeling of depression. Emperor William has sent by special messenger a special note of hearty sympathy direct to the Czar, the closing words of which are "God is with us." This is taken to support the idea that Germany will side with Russia should any other nations be brought into the conflict.

The United States is actively working to keep the conflict confined to certain limits, guarantee the integrity of the Chinese Empire and so maintain the neutrality of China. This can be done if no other nations are brought in to the conflict, but in the event of a rupture between Russia and England, the zone of conflict would blaze along the whole Russian frontier in Asia, and speedily reach to the Baltic, and it would be then impossible to prevent all Europe from being embroiled.

We have arranged to supply our readers with a War Atlas, containing maps of the war center adjacent to the Yellow Sea, Japan, Russia, Pacific Ocean, etc. and with statistical tables of useful information, enabling one to understand the situation as the war progresses. The maps are colored, and it is substantially bound. Sent post paid for 25 cents. Send for one and keep posted.

Communicated.

The Thief on the Cross.

I have received a tract with the above heading and written by William Laing of Edinburgh, Scotland. The writer adheres to the commonly received interpretation, viz., that the Lord gave the thief an assurance of his personal salvation, when he, the Lord comes to reign on earth. The tract contains much redundant matter, not bearing on the matter in hand, but no new idea. He cites largely from learned men who seem to agree with him in the matter; and they build their judgment upon an old crotchet or quibble with regard to punctuation. They seem to think that they have a right in Scripture matters to place commas where they choose, which reminds me of twisting Scripture to suit preconceived ideas. The Lord's reply to the thief was, "Verily I say unto thee, Today shalt thou be with me in paradise." They claim that the comma here should be placed after "today," and not after "thee." So that the Lord's words to the thief would be, "This day I say unto thee that thou shalt be with me in paradise." The words "this day" here seem to me to be superfluous. But the Lord did not say so. The only way of examining a part of Scripture about which there are differences of opinion with regard to its real meaning is, to compare Scripture with Scripture. Mr. Laing and the learned authorities which he cites—doctors of divinity and masters of art, entirely ignore Matthew and Mark on the matter, and these cannot be at variance with Luke. While the Lord was on the cross we read that the chief priests, and scribes and elders mocked him, saying, "If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God let him deliver him now, if he will have him; for he said I am the Son of God. The thieves also, cast the same in his teeth." Matt. xxvii. 42-44. Here then the thieves which were crucified with him, not one of them, but both of them, joined with the chief priests and scribes in reviling and mocking the Lord. Mark says, "And they who were crucified with him, reviled him." xv. 32. To revile is to mock and to persecute. These are plain statements that cannot be gainsayed or ignored.

The thief's request then savors more of ironical sarcasm than honest sincerity. For if the thief's request were bonafide, he had then greater faith than any of the Lord's disciples or any other man, and would certainly have been taken notice of afterwards, but it is not. John takes no notice of the thief's repentance in his narration of the events at crucifixion. Neither does Paul mention the thief in his notice of the faithful in Heb. xi. The idea of the thief having all at once obtained such a strong faith when immediately before he was reviling the Lord is absurd. The thieves then in their last moments must have been indulging themselves in a little ironical mockery which is the most cutting and cruel mockery. If the thief's request was honest sincerity then Matthew and Mark were very unjust narrators, when they entirely ignored such a very important matter.

On page 3 of the tract Mr. Laing repudiates the idea that the Lord would make a promise to the thief at direct variance with his previous teaching at other times, and contrary to the apostolic deliverances; but strange to say, he makes the Lord do so; for his words to Nicodemus are, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The word "Spirit" here is just another name for the life-giving Word of faith. The thief never was begotten by this Word, and then born of water; and consequently cannot enter into the kingdom of God. Again, the apostle says that without holiness, no man shall see the Lord. Where then was the thief's holiness? Certainly not in his criminal offences.

Let us now consider the thief's request, and the Lord's reply to it. The request was, "Lord remember me when thou comest into thy kingdom." I have heard such talk used in ironical derision by them who were no worse than a convicted thief. The reply was, "Verily I say unto thee, Today shalt thou be with me in the paradise." The Lord does not say to the thief, "Thy sins are forgiven," nor, "Thy faith hath saved thee." Neither does he say to the thief, "Thou shalt be with me in my kingdom."

Now the question is, What did the Lord mean by the term "the paradise?" Certainly not the paradise of God; for it is only to him that overcometh will it be given to eat of the tree of life there. According to lexicographers it is a Persian word, and was used by the Greeks to mean a piece of ground enclosed by a fence, a garden. Now if we turn to John's gospel, we read that the new sepulchre in which the Lord was buried that day on which he was crucified, was in a garden, or paradise, a burying ground or cemetery; for it is called the place of a skull. xix. 41. There was the Lord buried, that day on which he was crucified; and there too would the thief be buried; but not in the same sepulchre with the Lord. They had too to be buried before the day closed. Hence, the saying of the Lord to the thief, "Today shalt thou be with me in the paradise." Which was just answering a fool according to his folly. "I will mock when your fear cometh." On the the third day the Lord rose from the dead; but the thief had to remain there.

All sects of professing Christians, as far as I know, believe in the salvation of the thief; they have been taught so from their youth; and few perhaps have ever heard it called in question. It is hard for people to renounce a belief which they have held from their youth up. Few, few are able to put sympathies and anticipations aside, and receive a truth, for the simple reason that it is so. I have met Catholics to whom I have shown that the teaching of their Douay Bible was right, right opposed to the doctrine of their church. They had to tacitly admit it, they could not deny it, they said, "We have been born Catholics, and we will die Catholics."

They who hold tenaciously to the salvation of the thief, tell us that one of the thieves after reviling the Lord repented. But the Scriptures do not say so. This is just putting a meaning in the words in order to take it out again.

I cannot lay claim to originality for all that is advanced in the above, for much of it I heard nearly fifty years ago.

JAMES LAMB.

Dear Restitution:

The Church of God meeting in Hart's Hall, 1028 Gates Ave., Brooklyn, N. Y., sends to all of like precious faith, best Christian love, and though perhaps a trifle late, wishes them a happy and prosperous New Year, with a prayer that their faith may increase, their knowledge of God's goodness grow, their good works expand, their charity unfold, their love ripen, their brotherly kindness improve, the spirit of God in them flourish and prayer develop so their influence will be extended and be a power for good in their several communities.

On December 27, the children of our Bible school, through their Christmas exercises, brought us one step nearer the divine throne, for their songs and recitations and readings taught us some things that adults cannot teach. Child-life in the abstract is innocent, trustful and pure, and when in its presence one is constantly reminded of the remark of the Great Teacher—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

The programe as rendered by the children was full of interest and enjoyment.

The secretary's report showed a gain in membership of one for the year, that about one-half the sessions had an attendance of 100 per cent., that three of the scholars had a credit of 100 per cent. for attendance, that great interest had been displayed, that the spirit of God seemed to be manifest; outlined the mode of procedure, and ended by quoting the class motto—"Do justly; love mercy, walk humbly before thy God." "Looking for that blessed hope, the glorious appearing of our great God and Savior Jesus Christ."

The treasurer's report—which was written in a humorous vein, causing hearty laughter—showed collections $21.08, disbursements $21.00, balance .08.

When the time for distribution of gifts arrived Brother Benj. Macdonald stepped forward, and on behalf of the class, presented me, as the teacher, a framed photograph of the class in a group, in size 24x30 inches. The teacher was so fully taken by surprise that he was only able to say, I thank you, my dear children for this beautiful gift; still it will not be necessary for me to look upon this picture to make me think of you, for you all are, in love, engraved on my heart. Again I thank you.

The children received as gifts books, each scholar carrying home four. The children had thoughtfully provided candy in boxes for all present, thus making one grand love feast. It was indeed a day long to be remembered, and we pray our heavenly Father that he will give us freely of his spirit and grace, so that the children can be properly instructed in the knowledge of his Word and grow up to be bright and shining lights in the dark road of sin, leading many warfarers to repentance, and in the end receive that great crown of glory which is promised to all those who love his appearing.

An innovation of the Brooklyn Church this year was a Watch Night Service suggested by Sister Marion L. Donaldson, and held at the residence of our Brother William H. Donaldson, 455 Macon St. The idea to hold it in a residence was to make it more home like. In all we had an attendance of thirty-six, which when our scattered membership is considered, must be accounted very good.

The meeting was called to order at 9:30 and after a prayer and the singing of a hymn, Bro. Wm. H. Donaldson opened the exercises by giving an address on The Second Coming of our Lord and Savior, under the heads: When? Why? How? Purpose? To Whom? Other brethren following till about 11:00 o'clock when the past was brought to a close by the singing of a hymn in keeping with the subject. Then a general social meeting was held till a few minutes before midnight when Bro. Edwin S. Hardcastle was asked to lead in a prayer of thanksgiving to Almighty God for the mercies he had bestowed on us in the past and the hopes we expected to be realized in the future. During this prayer the clock struck the hour of midnight, announcing the death of the old year 1903 and the birth of the new year, 1904, and let us hope that with the old year any doubt we might have had went out with it, and a renewed spirit of faith, of love, and of progress in the work of the Master was born with the new, and should it please the everlasting Father to grant us our prayer before this year expires we shall see the King in his beauty come to take unto himself his own. "Come Lord Jesus, Come quickly."

The Watch Night meeting was such a success, I expect if should the Lord tarry it will be a regular meeting with us in the future, as for me I know of no better way to bring in the New Year than with praise and thanksgiving. Shortly after midnight we were invited to the dining room where the table was spread with sandwiches and cake and fruit, coffee and tea was served, and about 1:15 A. M. on New Year's day, after singing, "Praise God from whom all blessings flow," etc., those not connected with the household, left for their homes, each congratulating the other on seeing the birth of another year and under such favorable circumstances.

On the Sunday morning following, in open session of the church, a vote of thanks was given to Bro. and Sister Wm. H. Donaldson, for their untiring energy, their unselfish devotion, their ardent zeal and Christian love in the supplying of their home and the refreshments to the church. Bro. Donaldson remarked, "Give it all to Sister Donaldson, she's the one deserving it," and with this the matter was closed for this time.

ALEX D. DONALDSON.

Navies of the World.

Of vessels, battleships, cruisers, and scouts of over 1,000 tons now in commission in the world's navies Great Britian has 201, aggregating 1,516,000 tons displacement; France, 98, aggregating 576,000 tons displacement; Germany, 79, aggregating 388,000 tons; Russia, 43, aggregating 315,000 tons; United States, 35, aggregating [illegible] Italy, 33, aggregating 259,000 tons; Japan, 31, aggregating 208,000 tons. But if the naval vessels now in course of building in the world's shipyards were completed the tonnage of the United States would be more than doubled and she would occupy third place instead of fifth, with France still second and with England's power only three times as great as ours.

In Liverpool, England, about one-seventh of its inhabitants are found in its chapels or churches, in the morning service, but with one exception, the number is much smaller in the evening. The Bishop of London states that in that city only one in eighty of the working men attend church.

Religion is not the conception of God, but the love of him. It is not the abstract idea of right, but the practical doing of right. It is not the absolute formula of truth. The substance is more than the shadow.—*Austin Garver.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

S D Bradley	2 00
Ella T Knowles	75

The Black Hills.

The Black Hills, in the southwest part of the State of South Dakota, produces one-third of the gold found in the United States, and is said to be the richest one hundred square miles in the world. A new booklet on the Black Hills has been issued by the North-Western Line, with a fine detailed map of this wonderful region. Send four cents in stamps for copy of the booklet. W. B. Kniskern, P. T. M., Chicago, Ill.—Mar. 26.

Be Patient.

Be patient! Never mind if the rain has spoiled your plans. Put on a cheery face and see if you cannot have a sunshiny day indoors, if not out. If your work is harder than you thought it would be, and you are hindered by unexpected difficulties, don't be impatient, but set about it cheerfully and patiently to find out where the trouble lies. Don't loose your temper and scold and fret and fume. You will not get on a bit faster, and you will only make yourself and everyone about you more uncomfortable than ever. It may not be very pleasant to have an accident just as you getting along nicely with your work, but it is a great deal more unpleasant to hear scolding and angry words over the mishap.

There are very few things in our every day life that are worth losing patience over. Most of the worries and annoyances that fret us so are over in a moment and leave no trace on the record of the day? But the spirit that lets itself be ruffled by these trifles, the temper that flashes out in hasty words, the impatience that will not wait until the momentary trouble is past, all these leave their mark on the heart and face and voice. Just as plainly as the little black types print the news in the columns of a newspaper, so do these little things, day after day, print themselves in the lines and curves of your face. Have you not sometimes said of some dear old lady, "what a patient face she has." But that look was not put on all at once; it was written there, line by line, character by character; perhaps through bitter suffering that would make these little troubles seem, oh, so trivial; perhaps by many disappointments, but always by daily and hourly exercise of patience, in the tiniest things as well as in great ones.

Do you ever think that these little trials are meant as a sort of practice for the great troubles of life? Trouble—real trouble, I mean—comes to all of us. If we waste our strength and patience on trifles, how shall we have strength to endure the hard things that come to us only too soon?

A little child that has never played and run and jumped, has very little strength. It takes steady exercise to develope the muscle of which you boys are so proud, and make the body strong and symmetrical.

So if you do not exercise that power in your character which helps you to bear annoyances patiently, when the really great troubles come you will find you have no strength to endure them. So remember that God, who knows just what children need to make them strong and useful men and women, let us use these petty vexations as a preparation for the hard things that lie before us. If we school ourselves in our childhood to be patient and brave, we shall find it easy to be so as we grow older. The muscles grow stronger and harder, you know, with use: but if we will not try to learn to be patient, we shall some day find, oh, such great need of all the patience and endurance that we can muster; and then, what if we find that we have thrown away all the training that God meant for us, and that we are like the little invalid child, whose weak limbs refuse to carry him when the road grows a little steep or rough.

Many Jews in China.

"There are 5,000,000 Jews in China who speak the language fluently and who wear cues and strictly adhere to all the ordinary customs and dress of the natives." Such was the remarkable statement of Joseph Sose, a well known Western contractor, who has just completed a trip around the world.

"When I arrived at Shanghai," he continued, "I made the acquaintance of a Chinese Jew of high standing. He rather startled me when he said that the Jews came to China 3,000 years ago, and their religion had been handed down through the ages.

They have adopted, he said, all the Chinese customs, and speak the language as fluently. If not more so, than they do the Hebrew. This old gentleman introduced me to many Jews, and as they all spoke the Hebrew language, I had no difficulty in conversing with them. I was shown a number of synagogues, and learned that the ritual is similar to that used by the Jews all over the world. Saturday is a holiday with them, and they observe all the other Jewish holidays. The Jew is more honored in China than he is in any other country in the world. In fact, the Chinese who are heathens are more quickly converted to their religion than they are to Christianity. If a Jew has a complaint to make, he is given every consideration by the government."

Poetry.

God's Eternal Goodness.

I dimly guess from blessings known
Of greater out of sight,
And with the chastened Psalmist, own
His judgments, too, are right.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And leaves do me wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

—Whittier.

Communicated.

The Signs of Our Lord's Return.

They are given by the Master himself in Matt. xxiv., Mark xiii. and Luke xxi.; given expressly for the purpose of enlightening his servants as to the time of his return, and although volumes have been written in explanation of his words still the mass of readers have no clear conception of the import of our Lord's words. Without doubt the darkening of the sun, moon, and falling of the stars are the immediate signs of his approach. Now the question, Have watchers seen the signs that indicate his near coming or have they not? I unhesitatingly answer without fear of successful contradiction that they have not. And for the following reasons, First, Because the time indicated in the record, for the signs have not yet come. Matthew says, Immediately after the tribulation of those days shall the sun be darkened. And Luke says, But in those days, after that tribulation, the sun shall be darkened. What are the days here referred to, and the tribulation? Luke gives the answer, xxi. 22, For these be the days of vengeance, that all things which are written may be fulfilled. The days of Israel's down treading; the days when he was to receive double for all his sins; the days of the rich man's torment in hell as foretold by the prophet Isaiah. Chap. v. And the horrors of Kishineff proves that the days of tribulation and dispersion are not yet come to an end. Therefore the time for the darkening of the sun has not yet come. In a Sabbatarian exposition of the 24th chapter of Matt. by James White, he refers to Dan. ix. 26-27, and says, Here is a clear prophecy of the destruction of Jerusalem by the Roman armies. Our Lord referred his disciples to the book of Daniel, and taught them to read and understand, and when they saw what was there predicted take place, they must make their escape. Ver. 21, For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Now, Lo and behold, he says, We take the position that the tribulation here mentioned is the tribulation of the church of Jesus Christ, and not that of the Jews at the destruction of Jerusalem. Why take such an unreasonable position ignoring the force of the word "then" and the whole context? The reason is evident when we read farther in his exposition. It being written that "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven." In order to sustain the position that the dark day of May 19, 1780 was a sign of the Lord's coming it was necessary to show that it occurred in the days spoken of by Christ, and after the tribulation of the days. Hence the necessity of the Elder taking the position that the "tribulation" was on the Christians and not the Jews. Therefore he selects the 1260 years of Papal persecution which did not commence until some 500 years after the destruction of Jerusalem; as the "tribulation" spoken of by our Lord. It is one of the most plain cases of handling the Word deceitfully that is on record. The 1260 days ended according to the Sabbatarian position in A. D. 1798, eighteen years after the dark day of 1780. The shortening of the days being caused by the Reformation.

The reader will notice that in the days spoken of in Matt. xxiv. that not only was the sun to be darkened, but the stars were to fall, which according to the Adventist view did not take place until A. D. 1833, 88 years after the ending of the days, selected by the Sabbatarians, rendering their position untenable after being taken at such a sacrifice of truth and reason. If we submit to be led by the teaching of the Bible we shall have no trouble in understanding the signs of the Master's return. Said signs being in the sun, moon and stars. In Gen. xxxvii. 9 Joseph says, The sun and the moon and the eleven stars made obeisance to me.....and his father rebuked him, saying, Shall I and thy mother and thy brethren.....bow down ourselves to the earth to thee? Nevertheless when they went into Egypt to buy bread in the time of famine, they did bow down to Joseph. The same symbolism is used when Babylon was conquered by the Medes and Persians. And when we come to the account of the same event in the Revelation of John in Patmos, we find the "earthquake, the darkening of the sun and moon, and the falling of the stars" under the opening of the sixth seal preceded and followed by symbols, which is proof positive that the phenomena is symbolic, and not literal. Those wishing to examine the Bible on this point will do well to examine Gen. xxxvii. 9; xli. 6; xliii. 28; Isa. xiii. 10; Micah iii. 6; Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25; Acts ii. 20. If we examine the metallic image of Daniel ii. 43, we find that we are in the time when the clay mixes with the iron, or in other words, when the common people are taking interest in the affairs of the government, and are demanding that they be consulted in the affairs of state. These conditions exist more or less in all the countries of the world; and when the war between capital and labor and kindred questions, assumes such proportions as to threaten to overturn the ruling powers of the earth, then will the Gentile sun and moon be darkened and their political and ecclesiastical stars fall to the earth. Then will come the time of trouble "such as never was since there was a nation." Dan. xii. 1. These conditions will produce the "great earthquake" of (Rev. vi. 12) which causes the darkening of the sun and moon, and the falling of the stars—the political and ecclesiastical stars. The earth is fast filling up the picture given by Christ when he compared it to the days of Noah. "Corrupt.....and filled with violence. Gen. vi. 11. What we see now are the forerunners, the premonitions, the hand writing on the wall which indicates the approach of the time when [illegible] shall precede the setting up of the kingdom of God. The nations of the earth will demonstrate their inability to govern the people, or mankind will show themselves unfit for self government—then will come deliverance by the establishment of the kingdom.

GEO. FRANCIS.

The Devil and Satan.

Do the Scriptures teach that there is a personal being, (not human) called the devil and Satan? I answer, yes; as the following quotations will positively prove. In respect to the original words for devil and Satan Cruden says: "Devil comes from the Greek work Diabolos, which signifies a calumniator or accuser, hence he is called the accuser of the brethren in Rev. xii. 9, 10. Satan, Sathan or Sathanas. This is a mere Hebrew word and signifies an adversary, an accuser, an enemy." With these introductory remarks I will proceed with the testimony proving the correctness of the above position. The first testimony you will find in the book of Job i. 6 to 12, Now there was a day when the sons of God came to present themselves before the Lord and Satan came also among them. And the Lord said unto Satan, Whence comest thou? And Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job that there is none like him in all the earth, a perfect and upright man, one that feareth God and escheweth evil? Then Satan answered the Lord and said, Doth Job fear God for naught, hast not thou made a hedge about him and about all that he hath on every side? Thou hast blest the work of his hands, and his substance is increased in the land. But put forth thine hand now and touch all that he hath and he will curse thee to thy face. And the Lord said unto Satan, Behold all that he hath is in thy power, only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. The above quotation with what is said in chapter ii. 1 to 7 prove as positively the personality of Satan as they do the personality of God. I would also refer to Rev. iii. 1, 2, which is in perfect harmony with the quotations from the book of Job.

We will pass on to the temptation of Jesus as recorded in Matthew, Mark and Luke. A circumstance which could not have taken place literally without a personality on both sides. According to Paul as stated in 2 Cor. xi. 13 to 15 Satan is capable of presenting himself quite favorably. He says he is transformed into an angel of light.

Paul in Eph. vi. 11 says, 'Put on the whole armor of God that ye may be able to stand against the wiles of the devil. An important exhortation indeed. The devil is one thing and his wiles another. And the Bible says both him and his works will be destroyed. In 1 Pet. v. 8, 9, he is represented as going about seeking whom he may devour.

And James says, iv. 7, 8, that we must resist him and draw nigh to God. These quotations also prove to my mind his personality as positively as they prove the personality of God to whom we are to draw nigh.

Again in 2 Tim. ii. 24, we read, "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgement of the truth that they may recover themselves out of the snare of the devil who are taken captive by him at his will. In this quotation the devil is said to have a will, which denotes a personality. In John viii. 44, Jesus said to certain Jews: They were of their father the devil, and his lust they would, that he was a murderer from the beginning and abode not in the truth.

Again, Paul represented a certain opposer as a child of the devil, an enemy of righteousness. Paul also in 2 Thes. ii. 9 speaking of the man of sin, said his works would be after the manner of Satan with all power and lying wonders.

Jude also said that Satan disputed with Michael about the body of Moses, which proves that two personalities were talking together. Jesus told Peter that Satan desired to have him that he might sift him as wheat, which is additional proof of his personality. A person is one thing and his works another. His works represent his character. The following quotations prove the destruction of the devil and all his works which will be fully accomplished at the judgment. Please read Heb. ii. 14, 15; 1 John iii. 8; Rev. xx.

In conclusion I would say that the words devil and Satan like some other words in the Bible, do not always mean the same. The meaning of such words be determined by the connection or context. That the above words are used in a secondary or accommodated sense no sane person will deny, but that they also are used in a literal sense, no person who believes the Bible ought to deny. God's truth will remain when error goes down, never to raise up again. Yours for the truth and nothing but the truth.

P. H. BOCK.

To the Illinois Brethren

The time has come for us to decide whether we will have a summer Bible school again in connection with our annual conference or not. The enrollment at our school last summer was 28 with an attendance throughout of 21. The brethren are invited to write me. This applies particularly to Bereans, but generally to all. If you have spoken personally to me about it, just act in the matter as if you had not spoken, for I forget so easily. One good sister spoke in appreciation of the school said she knew of two whom she would assist if we had the school this summer, but because I failed at the time to make a note of it, I have forgotten who it was. In replying to this simply say whether you wish to have it or not and what can be done by way of attendance from your locality. Any replying who were in attendance last summer are also requested to suggest any changes that might prove favorable. If the school is held, a general announcement will be published in a short time. Please write now.

S. J. LENDSAY, Evangelist.

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L. Box 86.

O. J. ALLARD, Pres Iowa Con.

Extracts from Letters.

Dear brothers and sisters:

I am still rejoicing in Christ Jesus, for whom I am looking to come and take his waiting ones' home. May God's blessing be upon all of his people everywhere. I am, as ever, his child in Jesus.

MARTHA A. WAYSHIRE.

Household of the One Faith:

I have much enjoyed reading your letters. It is a love feast. We had a real treat on Jan. 21. Bro. R. S. Dwiggins from Ontario, Cal., came and preached for us. Bro. R. O. Steffa and family, also C. E. Hatch and family came over from Pomona, and we had a good all day meeting at our house which I enjoyed very much. I believe we are living in the last days spoken of in 2 Tim. iii. Let us study to show ourselves approved and ever be watching for our King. Yours.

S. J. LANPHEAR.

Dear brothers and sisters:

We are alone here in the faith of life only through Christ at his coming. In John viii. I find that Jesus spake to the scribes and pharisees these words, "I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the light of life. Then said Jesus again unto them, I go my way and ye shall seek me and shall die in your sins. Whither I go ye cannot come. Then said the Jews, Will he kill himself because he saith, Whither I go ye cannot come? And he said unto them, Ye are from beneath, I am from above. Ye are of this world, I am not of this world. They understood not that he spake to them of the Father. They said unto him, Abraham is our Father. Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham. He that is of God heareth God's words. Ye therefore, hear them not because ye are not of God. Verily, verily, I say unto you, If a man keep my saying he shall never see death. Your father Abraham rejoiced to see my day. And he saw it and was glad.' I would ask the brothers and sisters to pray that all my sins be blotted out of the book of remembrance.

Your Sister in Christ.

JULIA STRICKLEY.

To the household of faith:

Several have written us to know where we were, and what we were doing? Why, bless your hearts, we are at our little home in Dutton, trying to keep warm. But I tell you wood and coal are suffering in the attempt, for with the thermometer below zero by the week it takes some exertion on part of both of us to keep from freezing. We are both in usual health, but it has been so extremely cold, railroad traffic so delayed—we only kept up our home appointment. But (D. V.) as soon as it warms up we will be about the work which is awaiting us. We are reading and watching the signs of hastening with much interest.

M. A. WOODWARD.

Editor Restitution:

As my time is almost up for the dear old paper, I will send for 1904. I love it as it is such a help in explaining that blessed Book that tells us what to do to be saved. I was given a present to get a new dress but I send for THE RESTITUTION. I love to read the love feast. I am trying, in my weak way, to meet you all in the blessed kingdom when Jesus comes. Pray for me that I may walk in that straight and narrow way.

MRS. M. E. DANIELS.

Dear Brother Underwood:

I have taken THE RESTITUTION from the first, when Bro. Marsh was in the good work. I am past 75 and hope to read the glad tidings for many years.

Your Brother, in hope of the soon coming kingdom.

JESSE M. SMITH.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Selections.

Getting Things Mixed.

The confusion of tongues at Babel was not greater than the confusion of tongues at the present time. Especially is this true in relation to some of the skeptics and church members of these days. There are men who act and argue on the principle that everybody inside of a church is a saint, and every one outside of it is a sinner. The fact is there are men in the church who are infidels, sinners, and reprobates at heart; while there are men outside of the church who are Christians in aim and life, if not also in theory and opinion. There are church members that have been trained up under worldly and wicked influences, who are selfish, and mean and contemptible; while there are men outside of all churches who were brought up by praying mothers and godly fathers, who though repelled from the ranks of nominal christendom are yet in truth more Christian-like in some aspects of their character, than many of those who claim to bear the name of Christ.

We heard of a man who in consequence of indorsing the notes of a friend was suddenly reduced from affluence to poverty. In one day his wealth was taken from him, and he was thrown into bankruptcy. When the business was transacted he gave up everything, and said to his wife, "You go and search the drawers, and see that there is not a penny left; I will not perjure myself, if I have to take my family and go to the poor-house." He made a full disclosure of his assets, handed everything to the creditors, and was obliged to get credit for the first pint of milk which they bought afterwards for the baby to drink. That man had the name of being an unbeliever. Now how far shall we have to go to find another man who, so far from holding himself bound to pay debts contracted by others, would repudiate his own honest obligations, and settle with his creditors by paying them ten or twenty per cent. of their claims; robbing the poor and wronging the honest people who had confided in him, and conveying his property to his wife or his friends, eluding the claims of justice and law, and still remaining a member "in good and regular standing" in some professedly Christian church and calling himself a Christian, while other men who have more truth and honesty in one of their little fingers than such a man has in his whole body, are nevertheless counted as reprobates and infidels?

What is the conclusion? Simply this: Things are a good deal mixed in this world. There are men who are practicing Christianity under the name of infidelity, and there are those who are practicing infidelity under the garb of Christianity.

In these days of deception labels go for nothing; the only way to get at the facts in a given case is to open every parcel, and inspect every article separately. It will not answer to ticket a man an infidel because he calls himself so. The teachings of a godly mother and the prayers of a faithful father and the words of the living God treasured in the mind in childhood's hours, may exercise an influence which is none the less real because it is unrecognized and unacknowledged.

May the Lord deliver his Church from the curse of infidels and scoundrels within it pale, and gather in the honest men who, though in the mists of doubt and darkness and uncertainty, yet fear God and work righteousness and are accepted with him.—*H. L. H.*

Russia's Ambition.

Macedonia, Mesopotamia, and Manchuria are the three key words to Russian diplomacy. The political ideal that Russia has cherished for many decades is the dream of obtaining undisputed water-ways to the Southern Seas. Great as is Russia territorially, she can now hardly send a ship to sea except down the Baltic, whose shores frown with German, Swedish and Danish forts, and whose entrance is an easily defensible strait three miles wide. It is true that Russia possesses a haven of her own in the Pacific, Vladivostork, but that port is frozen up part of the year. It has become, therefore, of great importance to Russia, to secure the somewhat better privileges of the port of Newchwang, on the warmer Yellow Sea, and to hold other ports in Manchuria, and it is her particular desire to pre empt either Fusan or Masampho in Southern Korea, For those ports Manchuria is the natural territorial background.

Mesopotamia stands in a similar defensive and extensive relation to the Persian Gulf. Russia thinks she can manipulate Persia, but has encountered in Great Britain an obstinate foe to her maritime programme in the Persian Gulf. The late tour of Lord Curzon in the Persian Gulf—whose flagship was accompanied by several warships—as interpreted by significant utterances in the British press, has made it evident that England has not the slightest intention of relinquishing any advantages already possessed by her in the Gulf.

Macedonia in its present disturbed condition may seem to lie open for a Russian advance even to the shores of the Bosphorus. But again British diplomacy blocks the pathway of Russian aspiration, and the Russian war-ships in the Black Sea remain bottled up in that rather insignificant sheet of water. The shores of the Black Sea to-day are, however, dotted with arsenals and food depots, which some-how some day are intended to work into the scheme of a general Russian advance. Just at present Manchuria seems the biggest word in the Russian diplomacy, and the opposition to be encountered in that quarter, from Japan alone. Russian military men affect to despise. These maritime ambitions of Russia may sooner or later involve her in a war into which other Powers may eventually be drawn. Russia—whose sign has been a bear, but which now gives some indications of desiring to adopt as her symbol a whale—a land tried power at sea; and if she precipitates a war over the issue of additional ports, will be running vast risks in pursuit of a somewhat doubtful prize.—*Zion Herald.*

"Here Am I; Send Me."

Christian, is this the desire of your heart? Do you fully realize what it means to be sent and used by the Lord?

Some one has said, "A bar of iron of five dollars' value, in its natural state, made into horse shoes is worth twelve dollars; into needles three hundred and fifty dollars; into penknife blades three thousand; and into balance wheels for watches two hundred and fifty thousand dollars. Man in his natural state is of little worth, but melted, pounded, straightened, chastened, afflicted, persecuted, tormented, if he submissively and patiently accepts of all, becomes valuable and useful proportionate with the suffering and discipline endured. So pray 'make me useful' means put me through these trying processes."

To be sent and used by the Lord "is worth all it costs, and it costs all you have." Beloved, are you willing for the Lord to send you? If so, remember, that to be victorious over all these things and glorify God, you must throw yourself into God's service with all your energy and might; with a determination that will defy everything.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Then the love and the faith will come that will enable you to say, "I can do all things through Christ which strengtheneth me." Also, "In all these things we are more than conquerors through him that loved us." Jesus said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

Time is short, "That thou dost, do quickly."

$33.00 to the Pacific Coast

Via the Chicago-Union Pacific & North-Western Line from Chicago daily during March and April, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 28.

Home-Seekers' Excursions.

For full information about Home-Seekers' excursion fares to points in the West, Northwest, South and Southwest, apply to Ticket Agents of Pennsylvania Lines. Mar. 30.

Map of the World.

A beautiful map, valuable for reference, printed on heavy paper, 42x64 inches, mounted on rollers; edges bound in cloth, showing our new island possessions, The Trans-Siberian Railway, Pacific Ocean cables, railway lines and other features of Japan, China, Manchuria, Corea and the Far East. Sent on receipt of 25 cents in stamps by W. B. Kniskern, P. T. M., Chicago & North-Western R'y, Chicago, Ills., Mar. 19.

Selections.

Bible and Archaeology.

Roseburg, Or., Feb. 3.—The fires of Hades have burned with unsteady light in past ages, and have cast only a fitful glare upon the human pathway. But the shadows are dissolving. The 20th century sees the fires of genius burn with brighter flame, and the darkness of night is turning to the light of day.

Tribes and nations with their civilizations, have come and gone, and many of them have long been shrouded in the mists of doubt or fable, but the X-ray of investigation is bringing up many lost truths. When Dr. Schliemann explored the site of Troy of mythology he found beneath the dust of centuries the foundations of Troy, a veritable city, and so confirmed the existence of that ancient city with its culture, its struggles, and its heroes. Homer's Iliad is thereby proven to be founded upon solid facts.

In a similar way the devout scientist has been delving into the rubbish of millenniums. In Bible lands the pick and shovel have laid bare foundations of old civilizations of which we read in Scripture. As modern archaeology has proven Homer's Iliad to rest upon a basis of facts, likewise the Bible in its historical statements is proving to be authentic. Attempts have been made to destroy confidence in the Bible as our moral and religious guide, by throwing discredit upon its historical statements. It has been declared wholly improbable that Abraham traveled from Ur of the Chaldees to Palestine, as the distance was too great, and that Palestine was unknown to the Chaldeans at that early period. But the times were not so primitive as some imagine. It is now known that a high state of civilization had for centuries existed in Egypt, Assyria and Babylonia. An expedition from Babylonia to Palestine was recorded on the monuments 1600 years before the days of Abraham. The journey of the patriarch has been eclipsed in these latar times by Boone, who penetrated the wilds of Kentucky through a howling wilderness, and amid dangers from savage foes. The journey of Abraham does not compare with the undertaking of Lewis and Clark a century ago, when they faced terrors of the great desert, the rugged mountains, the pathless forests, and the wily redman, that they might give this great Northwest to the civilized world.

Some of the higher critics have ridiculed the story in Genesis xiv, which describes the campaign of four kings, from Babylonia, against the five kings of the West. They assume the distance was too great, and the country unknown to the invaders. It appears, however, that four campaigns of Sargon, a king who reigned about 2000 years before this event mentioned in Genesis, have been traced among the ancient records. He led his victorious troops from the distant East into the Mediterranean country, and in his last campaign erected a statue of himself upon the shore of the great sea. Sargon's son, whose name signified "King of the four quarters of the world," succeeded him to the throne. He extended his kingdom far beyond the limits of Babylonia. An inscription with his portrait has been found in Mesopotamia, and an alabaster vase with inscriptions telling of his conquest of Sinai have been discovered. The objections offered to the story of Genesis xiv therefore prove to be groundless.

The four kings mentioned in this chapter were Amraphel, king of Shinar, Arioch of Ellasar, Chedorlaomer of Elam, and Tidal of Goiim. Bricks found in the ruins of Babylonia, and now in the British Museum are stamped with the inscription, "Arioch, King of Ellasar." One of his inscriptions has been translated as follows: "To the god Nin-Girsu, his king Arioch, the shepard of the possessions of Nipur, the executor of the orders of the holy tree of Eridu, the shepard of Ur and the temple, King of Ellasar, King of Sumer and Acead, on the day when the great gods, Ann, Bel and Ea gave into my hands the ancient city of Erech, I built the temple, the abode of his pleasure for the preservation of my life." That ancient King was religious, and like modern royalty bore many titles, Professor Pinches found a tablet describing the wars of Amraphel. In this description appear the names of Arioch, Tidal and Chedorlaomer. So, the supposed romance of Genesis xiv proves to be a sober fact.

An ancient library of baked clay tablets has been found at Tel-el-Amarna, 170 miles south of Cairo. It contained a letter from Ohed Tob, a vassal king, to the Egyptian Pharaoh because he has been appointed to his office, not by Pharaoh, but by "the power of the Great King," whose temple was on Mount Moriah. It states that it was not from "his father or his mother that he inherited his kingly office. He was King of Jerusalem because he was priest of his god. This case is parallel with that of Melchizedek, whom Scripture declared to be "without father, without mother, without descent." Melchizedek, the priest-king, was one of a succession which claimed appointment from God. The name Melchizedek has been found on some of the clay tablets. He can no longer be looked upon as a myth of the Bible.

Amraphel whose Assyrian name was Hammurabi, was a powerful king. He reigned 55 years. During 43 years he exhibited great energy in promoting public enterprises and constructing temples, canals and granaries. Post roads and commercial highways crossed his domain, courts of justice were established, elaborate codes of laws were in existence, and he introduced a well-defined system of taxation. One of the tablets record a very suggestive incident. It seems a prisoner was tried and found guilty of some offense and a fine of 400 ounces of gold was imposed upon him. The king, however, very graciously remitted the fine. We might think the prisoner highly elated over this, but the record further states that they retained 328 ounces of the gold for legal and servant's expenses. It reminds us of Jesus' words when he said, "Agree with thine adversary quickly, lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily thou shalt by no means come out thence, till thou have paid the last farthing."

Bribery is not a new thing under the sun. Amraphel sent an order to an officer: "Thus saith Amraphel, one hath reported unto me saying, bribery hath taken place in Burgur-gurri (the town of metalworkers) and the man who took the bribe and the witnesses are here. Now, this same one (Sumaa) I am despatching unto thee. When thou shalt behold this tablet thou shalt examine the matter, and if bribery hath taken place set a seal upon the money, or whatsoever was offered as a bribe, and cause it to be brought to me. And the man who took the bribe and the witness thou shalt send unto me." The code of laws in force during his reign has been unearthed. It was written in Babylonian script. The monument on which it was written is a block of stone nine feet by seven and has a rounded top. It is written on both sides. The king is represented as standing before the god Shamash, who is seated, and is handing the king the roll of the law. The code contains 282 distinct laws. It is 800 years older than the Mosaic code, and more elaborate. An awful severity pervades the code of Amraphel. In it the rights of the strong are more pronounced than those of the weak. But the Mosaic code is kindlier in spirit and shows a higher type of morality and more humane regard for life. The Amraphel code is civil, while the Mosaic is religious. The former are the laws of a tyrant guided by a high principle, while the latter contain the laws of a democratic people ruled by an exalted idea of justice.

Assyrian records mention Ahab as being first king of Samaria. This is in agreement with 1 Kings xvi: 28. Other kings identified are Ahaz, Hiram, Hezekiah, Manasseh and Ben-Hadad. An obelisk in the British Museum bears the name of Jehu, an Israelitish king 895 B. C. The inscription reads: "Tribute of Jehu, silver, gold, lead, wood, royal treasure I received." Shalmaneser was the conquering king. In one of the records left by Nebuchadnezzar is mention of his campaign in Egypt, of which Jeremiah and Ezekiel prophesied (Ezek. xxix: 19). References to this campaign have also been found in the Egyptian monuments. The Babylonians swept northern Egypt, Amasis, the Pharaoh, having slain Pharaoh Hophra, whose miserable end was foretold by Jeremiah (xiv: 30). The names of Joseph and Jacob have been discovered. It seems in course of time those heroes of Hebrew history were canonized and their names given the cities Joseph-el and Jacob-el. The names of Shem and Ham, the sons of Noah, have also been deciphered. The name of the first king of the dynasty signifies "Shem is my father." An epic poem found in Arabia describes the journey of Nimrod to the Isle of the Blessed, the abode of Noah, his ancestor. Thus, from the voiceless past are arising mute witnesses to confirm the Bible as authentic in matters of history and worthy our confidence.—*George H. Bennett, in Oregonian.*

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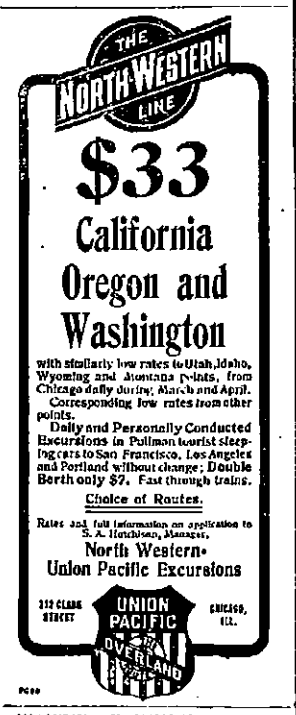

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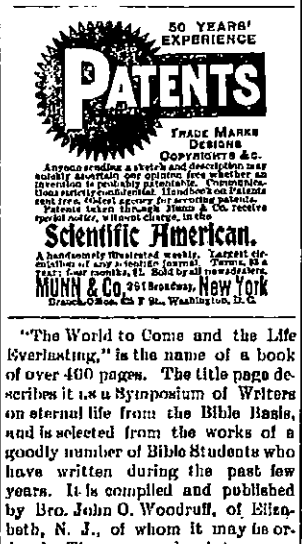

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. E. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neall Elder, 360 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Pilot School House, in Grant Co., Oklahoma, to J. R. Fisk's neighbors, 10 or 12 miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esbelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Hermon at 6:30 p. m. C. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill., meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld D W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 011 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbuck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Frost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fife, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

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To that eternal harbor where
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We hail thee, bless thee, steer by thee,
Unmindful of the stormy sea.

By no dark passing cloud obscured
Never by the fatal winds allured,
Unshaken by the shocks of time,
Steadfast, immovable, sublime—
The glory floods the Port of Life
And lifts us from the billow's strife.

For us, for those in ages gone,
Thy quiet beams have ever shone;
Through mighty purposes of old,
Pointing the promised rest,
Until the tempests are no more
And we have reached the wondrous shore.

—W. I. Crockett.

Communicated.

Dear Restitution:

Everything indicates that we are in the very last days of Gentile times. Indeed I am inclined to think that Gentile times have run out and that we are now in the lapping over period between the ending of the times of the Gentiles and the commencement of the millennium age, like it was in the days of John the Baptist when six months time intervened between the closing of the Jewish age and the commencement of the Christian era.

These things being true we ought to give earnest heed to the words of Jesus when he says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. xxv. 13. "What I say unto you I say unto all. Watch." Mark xiii. 37. Paul says, "Let us watch and be sober." 1 Thes. v. 4. John the Revelator says, "Blessed is he that watcheth." Rev. xvi. 15. The reason for the watchfulness is the coming of the Son of Man. Joseph A. Seiss, pastor of a Lutheran Church in Philadelphia, in his book on the ten virgins, says, "Preachers seldom urge their people to watch for the coming of the Son of Man. Death is the event to which they refer."

It is not enough that we embrace all the doctrines of Christianity, we must receive them in their revealed connection in the Scriptures. The Christian church is contemplated as ever continuing until Christ comes and grace ends in glory. Death never once appears upon the whole length of the way, except as here and there as a shadow to which no attention is paid. It is the appearing of Jesus that we are to watch for. What an important thing it would be to the people of the world if all the preachers of all the churches were as near right upon the question of the second advent of Jesus as this man is. But alas, the most of them are ignorant of the prophecies relating to his coming. How many will deny him when he comes the second time as the Jews did when he came the first time. Let us examine ourselves carefully and see if are in the faith. Are we sure we understand all the prophecies relating to his coming and relating to what takes place at the time of his coming and soon thereafter. Do we fully believe and understand all the prophecies and all the teaching relating to the restitution of all things spoken by the mouth of all the holy prophets since the world began. Are we absolutely certain that we are not occupying places similar to the five foolish virgins. They were baptized believers and are therefore called virgins. They were Adventists who had fallen asleep while they were awaiting the coming of the Master. They heard the cry, "Behold the Bridegroom cometh, go ye out to meet him," and waked out of their sleep and started to meet their Lord, but their lamps went out, and they were left in darkness. Shall we be able to do what they failed to do? Have we sufficient knowledge of the prophecies to enable us to understand God's plans relating to the restitution and kindred questions. How can we ask our heavenly Father to make us members of the bride of Jesus unless we are fitted by education in the things concerning the kingdom to be set up and the work of restitution to make us helpful and useful members of the bride.

The marriage relation is a sacred relation, God has made it so. The loving Father who has an only Son will be exceedingly careful what woman he selects for a bride for his Son. Not only the son's happiness, but his usefulness as a member of society, and as a worker in the vineyard of the Lord, depends upon the selection. He must have one who will [illegible] qualifications of a good and helpful wife. Will not our heavenly Father act with as much zeal, good sense and judgment in the selection of a bride for his only Begotten Son, as a human father would exercise. My well beloved reader, do not let us make any mistake in this matter. We may know enough and have done enough to insure us the reward of eternal life. Our name may be written in the Book of Life, that is one of the requirement of those who would become a member of the bride, but that alone is not enough. There are at least three things required of those who would become members of the bride of Christ, viz: first, They must hear the gospel, believe it, repent of their sins and be baptized into Christ, and thus get their names written in the Book of Life. The bride is selected or elected from among those whose names are written in the Lamb's Book of Life. They are taken from those who are members of God's family. They are the second Eve and will become the wife of God's only begotten Son.

Second, They must have a wedding garment on. What is the wedding garment? The answer is found in Rev. xix. 8 as follows, "To her was granted that she should be arrayed in fine linen clean and white, for the fine linen is the righteousness of the saints." How can we obtain this wedding garment? By living pure, clean, righteous lives. The foolish virgins had both the foregoing qualifications, but they lacked the third, which consists in a thorough knowledge of the prophecies which foretell the work to be accomplished by Jesus and his bride when he comes, and during the ages beyond. We cannot be prepared to perform the duties which the bride will be called upon to perform, unless we know what the work is that is to be accomplished. There is only one possible source of information from which we can draw light on this important question. It must come from the prophecies. The work to be done is in the future.

If it is conceded that there will be no restitution, as some people claim, then the bride will not have anything to do, in such a case every one who had heard the gospel, believed it, repented of their sins and been baptized would possess the necessary qualifications to fit them to become members of the bride. If the whole duty of the bride simply consisted in accepting eternal life, at the hands of our Creator and thus be taken away to meet the Lord in the air and go with him to heaven and remain there for a long time, singing hallelujahs, with nothing to do, no duty to perform, no obligation resting upon them, then truly all preparation would be useless and unnecessary. If this is all, why, oh why, were the foolish virgins left out? Are we relying on such a condition of things? No, a thousand times no.

We know full well that there is a great work to be performed and that Jesus and his bride must perform that work, if it is ever done. All nations are to be brought into subjugation to the King of kings. The gospel is to be preached to all nations, kindred and tongues, and the wild animals are to become tame and gentle. Jesus cannot become the universal Monarch of the world, without bringing the nations into subjection to himself. Our heavenly Father caused the prophet Daniel, on three different occasions, to testify of the setting up of Christ's kingdom and of the four universal empires which should precede it. First, when he told the dream of Nebuchadnezzar and the interpretation thereof. Dan. ii. 31. Second, eight years later when he caused Daniel to have a dream relating to the same matter. Third, still two years later when he caused Daniel to have another dream relating thereto. Then God waited six hundred and forty years, apparently studying the matter over, and fearing that there might be some one or more who would not be informed upon this very important question, he therefore called to John, when he was [illegible] the lonely Isle of Patmos, and directed him to repeat the [illegible] once, why has our heavenly Father taken so much trouble and such care, to have it put down in the divine record no less than four times? The prophet Daniel, by the direction of our heavenly Father said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44. All governments are to be brought into subjection to King Jesus, whose queen will be the saints. "Behold one like the Son of Man came and there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him." Dan. vii. 13. Jesus is to be King, but the saints are to share in his glory and responsibility. The prophet says of them, "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever, and ever." Dan. vii. 18. Why does Jesus and the saints take the kingdom? The prophet says, "That all people, nations and languages should serve him."

When will all the people of every nation and every language serve him? After he takes the kingdom. When will Jesus take the kingdom? "In the days of these kings." What is God's purpose in causing all people of all nations, and all the persons who speak all the different languages in the world to serve and obey the King of kings and Lord of lords? There is only one source from which we can get the information which will answer this question. In the Book of books we will find it. James answered saying, Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name, and to this agree the words of the prophet, as it is written. After this I will return and will build again the tabernacle of David, which is fallen down, that the residue of men might seek after the Lord." Acts xv. 13-17. God has but one purpose in bringing people into the world. That purpose is that he may present to each person his plan of salvation, give to every one an opportunity of obeying and confer eternal life upon all who accept the plan, and comply with the conditions.

Prior to the time of the second advent of the Savior, a certain number will have been taken out, who will be made immortal at the appearing of the Savior and who will then become his bride and be united with him in marriage, and will assist him in carrying out and discharging all the duties assigned to them jointly.

Among these duties will be the rebuilding of the tabernacle of David, that the residue of men may seek after the Lord.

Who are the residue? During the ages that have passed, part of the human family have had the gospel and those who were so disposed, have sought after the Lord. Subtract those who have had the gospel from the whole number of Adam's descendants and all that remain will constitute the residue. "Known unto God are all his works from the beginning of the world." Acts xv. 18. Yes, God understands his plans, he knows how it is all to be brought about, and how it will all end.

"That was the true light that lighteth every man that cometh into the world." John i. 9. Will this "true light" shine into the heart of "every man that cometh into the world?" The only answer that I can give is to say that the divine record says it will. Thank God for such a Savior.

I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Rom. i. 16. Yes, it is the power of God to salvation to every one that believeth. That which is the power of God is not weak and likely to fail, but it is strong and mighty for the accomplishment of that which it is intended to accomplish.

Why is Jesus waiting at the right hand of the Father all these years? It is that his bride may be prepared. He has given his wife to make herself ready. [illegible] the multitude are heard to rejoice? Rev. xix. 6. It is because the time for "the marriage is come." Why are the multitude interested in this marriage? It is because the great work of converting the world and restoring all things as foretold in the prophecies cannot be entered upon until after this marriage.

After this marriage "the mountain of the Lord's house shall be established in the top of the mountains and all nations shall flow unto it." Is. ii. 2.

After this marriage the "nations shall beat the swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 4.

After this marriage Jesus will rebuild David's throne and establish it forever. Is. ix. 7. After this marriage Jesus shall establish peace and good will among all people, even the wild and vicious animals and venomous snakes and reptiles shall become tame and gentle. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. xi. 9.

After this marriage Jesus "shall reign in Mount Zion, and in Jerusalem gloriously." Is. xxiv. 23.

After this marriage, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces. Is. xxv. 8. What a glorious promise.

After this marriage "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. The lame shall leap and the tongue of the dumb sing." Is. xxxv. 5.

After this marriage the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads and sorrow and sighing shall flee away." Is. xxxv. 10.

After this marriage, "all the ends of the earth shall see the salvation of God." Is. lii. 10.

After this marriage "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Is. lv 13.

After this marriage the poor Jew shall receive such a blessing as shall cause a shout of thanks to go up to heaven that will resound throughout the world. "A little one shall become a thousand, and a small one a strong nation." Is. lx. 22. Read the entire chapter.

After this marriage the time will come when "they shall not hurt nor destroy in all my holy mountain." Is. lxv. 25.

Shall I continue these quotations from the blessed Book of God showing what great blessings shall come to all people, and to old mother earth after Jesus comes with his bride? Truly enough has been said to make our hearts glad. Let us believe it with all the power of our being, and return to Rev. xix. and join the great multitude in shouting allelujahs to the God and Father of our Lord Jesus Christ. Jesus will come very soon; everything indicates it. May God help each one to be ready when he comes is the prayer of your humble brother.

R. S. DUGGINS.

Dogmatism.

Dogma is a noun derived from the Greek verb *dokseo*, to think, and is defined as "a settled opinion; a principle, maxim, or tenet: a doctrinal notion, particularly in matters of faith and philosophy." To be dogmatical is to be positive in entertaining and especially promulgating a settled opinion in such matters of faith.

Dogmatism may be kept within reasonable bounds, or it may become overbearing, arrogant, and offensive. Hence the necessity of keeping within proper limits. It is not wrong but right to have "a settled opinion, a principle" in matters of faith, and to be positive in stating such principle or conviction. There is a growing tendency at the present time to avoid what is styled dogmatism. In fact, if we were to follow all the advice which is so generally and generously offered along this line, we should be driven hopelessly and helplessly about upon the sea of uncertainty, until we should have no faith to keep, no doctrine to announce. One of old declared, "I believed, therefore have I spoken." Ps. cxvi: 10. And Paul the apostle to the Gentiles takes up the refrain, "We also believe, and therefore speak." 2. Cor. iv: 13. What the psalmist "believed," and "spoke" was not an uncertain and undefinable quantity, but something definite, comprehensible, and worthy of utterance. One with authority had spoken His mind, and demanded not only attention, but credence—faith. Since God had a right to speak authoritively to man, He could rightfully demand that the men should put faith in His declarations, and they should be quite as specific in promulgating them as He was in giving revelations. Such an attitude is decried as reprehensible "dogmatism." Such is the tendency of the times we live in.

Positive and definite affirmation of truths clearly revealed in God's Word does not come under the head of censurable dogmatism. There can be no doubt to the intelligent student of God's holy Word that "the meek shall inherit the earth." Matth. v: 5; Ps. xxxvii: 11, 22, 29, 34. This is not a matter of human deduction or inference, but is positively stated in so many words. This being so, we have a right to affirm confidently that such shall be the case. As to the time when this "inheritance" shall come into the possession of "the meek," other Scriptures give light, but the passages cited show clearly that it is not a present possession. "*Shall* inherit" does not mean "do now inherit." The Scriptures positively say that man was formed of the dust of the ground. Gen. ii: 7; 1. Cor. xv: 47. Therefore we have a perfect right to affirm dogmatically that such is the case. Man is a "mortal" being (Job iv: 17), and we are not only justified in saying, but the facts in the case require that we affirm, that he is mortal. This is a clearly revealed truth. "The wages of sin is death" (Rom vi: 23), is a maxim whose truthfulness pervades the entire volume of the Bible, and we may feel justified in announcing this truth with all the positiveness at our command. Likewise the following statement from the same source, "But the gift of God is eternal life through Jesus Christ our Lord." Not simply, "The wages of sin *was* death (in the past), but "*is* death"—a rule which is in force as much to-day as it ever was. There is not, and in the nature of the case can not be, any deviation in God's moral government from this rule. "The end of those things (whereof ye are now ashamed) is death. But now being free from sin, ye have your fruit unto holiness, and the end everlasting life." Rom. vi: 21, 22. "Sin" (Lawlessness. R. V. 1. John. iii: 4) finds its "end," its termination, its final outcome, in the "death" of the sinner ("If *ye* live after the flesh, *ye* shall die." Rom. viii: 13. "They which commit such things are worthy of death." 1: 32), while being "made free from sin" through "hearty obedience" (c. vi: 17, 18) results in holiness, "and the end everlasting life." Rom. vi. 21. Why, Paul? "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The "death" here mentioned is to the sinner who receives it as "the wages of sin;" the "eternal life" is the gift of God to the one made free from sin and living in holiness, his members being "instruments of righteousness unto God." Rom. vi. 18, 19. Is it wrong to be dogmatical on this point? Not if our dogmatism remains within the declared intention of God as to these matters.

"The saints shall judge the world," says Paul, and asks the Corinthians if they do not "know" this fact. Such "knowledge" could not possibly have been arrived at by these idolatrous people (c. xii: 2) through human deduction.

Some "preaching" was required, and this had been faithfully done by Paul and others. See 1. Cor. i: 21; ii: 1-7. In this "preaching" the speakers had left nothing undone to bring to the hearers the above-mentioned knowledge of the judgment of "the world" and who is to actively participate in its execution. Hence the propriety of the apostle's appeal to their knowledge of this fact. Inasmuch, then, as we have been plainly told, in just so many words, that "the saints shall judge the world;" why should we be blamed for having "a settled opinion, a principle," on the subject?

So with the promise of everlasting possession of the land of Canaan made to Abraham, Christ, and the Church. Gen. xv: 13; Gal. iii: 16, 27-29. Why not "believe" that promise as clear-cut as it was made, and when believing and trusting God for its fulfillment, why not "speak" of it for mutual strengthening of the faith and encouragement, as well as to win others? Why not?

Jesus taught "as one having authority, and not as the Scribes." Matth. vii: 29. He was dogmatical in a marked degree. "The people were astonished at his doctrine," because, unlike the flimsy speculations and deductions of the Scribes, He had something definite to say and said it like a man who understands his doctrine and himself. We are not to be ashamed of Christ and His words. Those words are "the words of everlasting life." John vi: 68. Those words must be repeated in the ears of men in order that they may hear them and avail themselves of that everlasting life of which they speak. This requires a certain amount of dogmatism—positive statement of those words of Jesus.

This is not written in defensive of harsh and unkind treatment of those who may differ with us. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2. Tim. ii: 24, 25. We should not forget in our zeal for the truth, to manifest the spirit of Christ in promulgating the truth. Such a course will be uncompromising with error, and at the same time full of a gentle, Christlike spirit.

A. H ZILMER.

To the Illinois Brethren

The time has come for us to decide whether we will have a summer Bible school again in connection with our annual conference or not. The enrollment at our school last summer was 28 with an attendance throughout of 21. The brethren are invited to write me. This applies particularly to Bereans, but generally to all. If you have spoken personally to me about it, just act in the matter as if you had not spoken, for I forget so easily. One good sister speaking in appreciation of the school said she knew of two whom she would assist if we had the school this summer, but because I failed at the time to make a note of it, I have forgotten who it was. In replying to this simply say whether you wish to have it or not and what can be done by way of attendance from your locality. Any replying who were in attendance last summer are also requested to suggest any changes that might prove favorable. If the school is held, a general announcement will be published in a short time. Please write now.

S. J. LIKENAY, Evangelist.

WE have arranged to supply our readers with a War Atlas, containing maps of the war center adjacent to the Yellow Sea, Japan, Russia, Pacific Ocean, etc. and with statistical tables of useful information, enabling one to understand the situation as the war progresses. The maps are colored, and it is substantially bound. Sent post paid for 25 cents. Send for one and keep posted.

Oregon Bible College
Oregon, Illinois

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, MAR. 2, 1904. NUMBER 9.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAR. 2, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

We have been unable to get started on the articles written by Bro. Joblin this week, and will have to delay the first part till our next issue. Let all who want extras send in now, so as to be sure and get them.

OUR War Atlas is all right, and the first invoice is going fast. Send for one and keep track of the movements of the contestants. A glance at the specially prepared maps show at once the places where the armies meet.

No doubt most of our readers know that John Alexander Dowie is in Australia in the interest of his Zion City enterprise. His reception has not been such as to suit him exactly. At Sydney he was mobed and had to flee for his life, and now at Melbourne the same is given him. He seems to have miscalculated his strength in returning to a place where he was known years ago.

THE War news this week is a repetition of last week. The Japanese ships steam up within range of the guns at Port Arthur, and after bombarding a few hours quietly retire. In these assaults the Russians have lost some more of their smaller vessels, being afraid to come out and fight with the warships, if they have any that are able to fight. Some damage has been done by the Japanese shells. Reports would indicate that the Japanese had the port of Vladivostock also blockaded. On the land latest reports say the Japanese have cut off the approach to Port Arthur, and are preparing to lay siege to the place. Large forces have been landed but just their position is kept secret as much as possible. Japanese troops hold Corea south of Ping Yang, their forces stretching across from sea to sea. Russians are said to be hurrying to get possession of the Yalu river region. There has been some skirmishing between advance lines, but no battle of consequence. Corea has joined with Japan, and her army is out to fight the Russians. So far the European nations have kept clear of the affair, but the open expression of sympathy may lead to some act that will call for explanation, and we need not be surprised if others are mixed in. It is an interesting study to watch the signs that indicate what side the nations are likely to be on. So far Germany is strongly for Russia, and England is as strongly for Japan. All precautions are being taken by the powers to be ready if drawn into the war. Meanwhile there is talk of the stronger nations uniting and forcing the combatants to make peace.

Selections.

The Balkan Situation.

The Balkans are known variously as the cockpit, the powder magazine, and the dirty rinsings of Europe. They seem once again about to justify these epithets.

Politically, "the Balkans" comprise the four nominally independent kingdoms and princedoms of Servia, Bulgaria, Roumania, and Montenegro; the northern part of European Turkey (Macedonia and Albania), and the Austrian provinces of Bosnia and Herzegovina.

Ethnically there is no Balkan people. The inhabitants of these territories are the heterogenous remnants of many races who at different times have dwelt in or passed over the south-eastern corner of Europe. There are Slavs, Greeks, Gypsies, Serbs, Bulgars, Jews, Turks, Albanians. These various races do not occupy different, well defined sections of the Balkans, but are scattered broadcast over the whole region. Next to a Bulgarian village will lie a Greek one, on the other side a town of Mussulmans, while the Rumanian gypsy begs and steals indiscriminately from all.

The Turks have been misruling Macedonia most shockingly. The misrule caused a rebellion of the Bulgars in Macedonia, who constitute a large and perhaps predominant element of the population. The rebellion was almost openly fostered by Bulgaria. The Turk would have liked to reply by making war on that kingdom, which is nominally a vassal state, but the European powers, and especially Russia, told him to do no such thing. The powers were afraid to trust any one of their number to quiet Macedonia, so the task was intrusted to Russia and Austria jointly. They were to reorganize the police in the disturbed Turkish provinces and thus remove the cause of the rebellion. This was last summer.

The sultan managed to prevent the Russian and Austrian commissioners from doing much of anything, and reform in Macedonia marched with leaden feet. Now come the Japanese war and Russia's preoccupation in Manchuria. The sultan becomes defiant, practically announces he will chastise Bulgaria for its insolence and treachery, and mobilizes his troops on its frontiers. Bulgaria responds by a counter mobilization on the other side of the frontier. Such is the present situation.

If the powers kept their hands off Turkey would undoubtedly, after a war of atrocities unparalleled in Europe for centuries, defeat Bulgaria and occupy that country. But the only certain thing in the whole chaotic situation is that the powers will not keep their hands off. They will not permit the Turk to extend his system in Europe. It may be that all four of the little Balkan independencies will be drawn into the struggle. In that case they are likely to wind up as dependencies or provinces of some bigger nation, which would not be a world calamity, since Servia, Bulgaria, Roumania, and Montenegro are no better than they ought to be. Austria is now administering two former Turkish provinces—Bosnia and Herzegovina—and administering them well. They were formerly given over to slaughter, pillage, and persecution, but they are now lands of plenty and peace. If Austria is assigned the task of deodorizing and disinfecting another slice of the Balkan territory her past performances warrant the hope that she will do it well. Broadly speaking, any settlement that leaves the Turk in Europe will be but temporary, for as long as he remains west of the Bosphorus the Balkan question will live.—*Tribune.*

To Push Tibet Expedition.

Lord Hardwicke, undersecretary for India, in the house of lords replying to the request of Lord Reay (liberal) for further information regarding the British mission to Tibet, said the government was determined to insist on a final settlement regarding carrying out the terms of the convention of 1890.

The Tibetians had refused to have intercourse with Great Britain, but the result of their continual intercourse with Russia had been to inspire the Tibetans with the feeling that they had Russia behind them and therefore they need not fear the British. This situation the Indian government and his majesty's government could not tolerate for a moment. While Lord Hardwicke refused to pledge the government regarding the limit of Col. Younghusband's advance into Tibet, he said the mission was friendly and Col. Younghusband would do nothing to provoke hostilities.

Fighters of the Far East.

In the war with China the standard food of each Japanese soldier was two pounds of rice and five ounces of meat mixed with greens each day. While on the march, when the commissariat was not always perfect, the men ate boiled rice and pickled plums or passed a day on a gruel of rice mixed with Indian corn. When spoils were taken, however, they had meat three times a day. If Americans or Europeans had to make such a campaign it was calculated at the time that half their number would be lost from change of climate, food and habitation. Japanese being more or less similiar to Chinese and Koreans in race, food and habits, the effect was not so disastrous, and the deaths from ordinary [illegible] only at the rate of 2 9 per cent.

Japan has many veterans in the [illegible] who fought in the war of 1894, [illegible] to whom the rigors of the Korean and Manchurian winter are familiar. In the report of the surgeon-general of the Japanese field hospitals some interesting details were given. The soldiers, besides being furnished with ordinary winter clothes, such as they would wear in the milder climate of Japan, were provided with a thick fur hood, a thick fur-lined overcoat, a flannel undershirt, knit nap-lined trousers, paper undershirts and drawers, thick nap-lined gloves and an additional blanket, while during the severest part of the winter a larger blanket, was supplied to each to wear or lie upon.

Russians have taken remarkable secret precautions for the provisioning of their troops. At intervals of about a quarter of a mile along the greater part of the entire length of the Siberian railway stores of concentrated proteid food have been buried on each side of the line; each deposite being [illegible] to maintain a company [illegible] 200 men for a week. The position of these provisions is not known to the sergents or captains, but only to the commandants, who have the information in cipher. They are under the strictest orders to resort to these supplies only when it is absolutely unavoidable.

Denmark's Measures Warlike.

Replying to an interpellation in the lower house of the Danish parliament the premier, Prof. Deuntzer explained the necessity for preparations to assure the complete neutrality of Denmark during the Russo-Japanese war. In order adequately to secure the sea defense of Copenhagen, he said, reserve men had been called out, the forts had been equipped with searchlights and electric cables, the submarine mine stations had been manned. Four torpedo boats had been cleared for action, repairs to the warships were being hastened, various improvements in the materials of the navy, especially torpedoes, were being made and two redoubts were being built at Saltholm island, where the requisite searchlights would be installed.

The cost of these preparations would total about $50,000, besides the pay of the men called to the colors. In the event of its being necessary to call out more men and make other extraordinary defensive preparations the government would do what was necessary, relying on the assent of parliament.

If Jesus Should Come.

What would we wish to do if we were perfectly sure that Christ were coming tomorow? That question asked honestly and answered frankly shows certain weak spots in our lives. The chances are that the time would seem all too short for righting certain little wrongs, for healing wounds of long standing, for speaking words that have risen to our lips countless times, for accomplishing the small kindnesses which we have kept postponing from one day to another. Perhaps some day we receive word that a dear friend who had been long absent is coming home again. Every morning as we wake we say to ourselves. "Perhaps he will come to-day." And when night falls without his appearing, we comfort ourselves with the thought, "Perhaps he will come to-morrow."

With hopeful anticipation we should look forward to the Master's coming. Anxious to see whether or not we are prepared, is what might be expected of a paid servant. Fear and shrinking are more fitting for a slave. But the one who is looking forward to meet the friend he loves, seemingly sees the hours pass and waits with happy confidence for the morrow. Christ sends no warning of his coming. His arrival will be a surprise, pleasant or unpleasant according to the preparation. If day after day we are doing our best, we shall be glad to welcome him at any hour. But if we are counting on setting our house in order just in time to be ready for him, the chances are a thousand to one that we shall be found in the midst of impurity and disorder, and shall stand shamed and humiliated before him, without a single excuse to offer for our lack of preparation.

If asked what a man should chiefly look to for the power that is to sustain him under trials and enable him to confront his inevitable affliction, I must point him to something which in a well-known hymn is called "the old, old story," told in an old, old teaching, which is the greatest and best ever given to mankind.—*W. E. Gladstone.*

The Will of Peter the Great of Russia.

Peter the Great, the fourth Sovereign of the house of Romanoff, was the first Czar who assumed the title of Emperor and Autocrat of all the Russians. "He died in 1725, in the fifty-second year of his age, after a reign of thirty-six years. During that time he had raised that country from a state of barbarism, to a degree of military strength and political importance which placed her on a level with the first powers of Europe." He was a strange compound of vices and virtues. A few years ago the London *Times* gave a translation of his will, which we lay before our readers.

THE WILL.

1. The Russian nation must be constantly on a war-footing, to keep the soldiers warlike and in good condition. No rest must be allowed except for the purpose of relieving the State finances, recruiting the army, or biding the favorable moment for attack. By these means peace is made subservient to war, and war to peace, in the interest of aggrandizement and in[illegible] prospects [illegible].

2. Every possible means must be used to invite the most cultivated European States, commanders in war and philosophers in peace, to enable the Russian nation to participate in the advantages of other countries without losing any of its own.

3. No opportunity must be lost of taking part in the affairs and disputes of Europe—especially in those of Germany, which, from its vicinity, is one of the most direct interest to us.

4. Poland must be divided by keeping up constant jealousies and confusions there. The authorities must be gained over with money, and the Assemblies corrupted, so as to influence the election of the kings. We must get up a party of our own there, and Russian troops into the country, and let them sojurn there so long that they may ultimately find some pretext for remaining there forever. Should the neighboring states make difficulties, we must appease them for the moment by allowing them a share of the territory until we can safely resume what we have thus given away.

5. We must take away as much territory as possible from Sweden, and contrive that they shall attack us first, so as to give us a pretext for their subjugation. With this object in view, we must keep Sweden in opposition to Denmark, and Denmark to Sweden, and sedulously foster their mutual jealousies.

6. The consorts of the Russian princes must always be chosen from among the German princesses, in order to multiply our family alliances with the Germans, and so unite our interests with theirs: and thus by consolidating our influence in Germany, to cause it to attach itself to our policy.

7. We must be careful to keep up our commercial alliance with England, for she is the Power which has most need of our products for her navy, and at the same time may be of the greatest service to us in the developement of our own. We must export wood, and other articles, in exchange for her gold, and establish permanent connections between her merchants and seamen and our own.

8. We must keep steadily extending our frontiers, northward along the Baltic, and southward along the shores of the Black Sea.

9. We must progress as much as possible in the direction of Constantinople and India. He who can once get possession of these places, is the real ruler of the world. With this view, we must provoke constant quarrels—at one time with Turkey, and at another with Persia. We must establish wharves and docks in the Euxine, and by degrees make ourselves masters of that sea, as well as of the Baltic, which is a doubly important element in the success of our plan. We must hasten the downfall of Persia, push on into the Persian Gulf if possible, re-establish the ancient commercial intercourse with the Levant through Syria, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold.

10. Moreover, we must take pains to establish and maintain an intimate union with Austria, apparently countenancing her schemes for future aggrandizement in Germany, and all the while secretly rousing the jealousy of the minor states against her. By this way we must bring it to pass that one or the other party will seek the aid of Russia: and thus we shall exercise a sort of protectorate over the country, which will pave the way for future supremacy.

11. We must make the House of Austria interested in the expulsion of the Turks from Europe, and we must neutralize its jealousy at the capture of Constantinople, either by pre-occupying it with a war with the old European States, or by allowing it a share of the spoil, which we can afterwards resume at our leisure.

12. We must collect around our House, as round a centre, all the detached sections of Greeks which are scattered abroad in Hungary, Turkey and South Poland. We must make them look to us for support, and then, by establishing beforehand a sort of ecclesiastical supremacy, we shall pave the way for universal sovereignty.

13. When Sweden is ours, Persia vanquished, Poland subjugated, Turkey conquered, and when our armies are united, and the Euxine and the Baltic are in the possession of our ships, then we must make separate and secret overtures: first to the court of Versailles, and then to that of Vienna, to share with them the dominion of the world. If either of them accept our propositions—which is certain to happen if their ambition and self-interest are properly worked upon—we must make use of one to annihilate the other; this done we have only to destroy the remaining one by finding a pretext for a quarrel, the issue of which cannot be doubtful, as Russia will then be already in the absolute possession of the East, and of the best part of Europe.

14. Should the improbable case happen of both refusing the propositions of Russia, then our policy will be to set one against the other, and make them tear each other to pieces. Russia must then watch for and seize the favorable moment, and pour her already assembled hosts into Germany; while two immense fleets laden with Asiatic hordes and conveyed by the armed squadrons of the Euxine and the Baltic, set sail simultaneously from the sea of Azoff and the harbor of Archangel; sweeping along the Mediterranean and the Atlantic, they will overrun France on the one side, while Germany is overpowered on the other. When these countries are fully conquered, the rest of Europe must fall easily and without a struggle, under our yoke. Thus Europe can, and must be subjugated.

Keep Tender.

It is the very cream of Christian holiness to keep the heart full of tenderness, that lowly compassionate, love which seeks to be just like Jesus. In a world like this, where we meet with treacherous, cruel, selfish, and proud people on every hand, and where we are so frequently disappointed in our fellow creatures, it is very easy to imbibe a spirit of harshness, or bitterness, or a little tinge of resentment, almost imperceptible. But the least degree of retaliation or severity will harden the affections, and give a coldness and toughness to the inner life.

It is not wise to reflect on the cruelty and unkindness of others, for keeping the meanness of other people in our minds, it will soon settle down upon our hearts, and then we will soon have the same evil tempers that we condemn in others. Getting sanctified, and professing the cleansing power of Christ, is not sufficient; but we must at any cost constantly surrender our own rights, our feelings, our dignity, and keep ourselves in the humble attitude of "resisting not evil," of not speaking against those that despise us, and keep where we can "bear all things, hope all things, and endure all things." Tenderness of the spirit is the essence of true saintliness, and the inward private marks of a Christ-life.

So let us beware of envy, or grudge, or unkindness, or else the fountains of religion will be poisoned. We cannot keep full of tender love by accident but must make it a matter of constant prayer, and cultivate daily gentle and loving thoughts, which are very acceptable to God.

Worry.

The eternal life is serene. It is not careworn, nor knows it any forboding of future ill. Can we not take to ourselves its large spirit of serenity and cheer? For only the serene soul is strong. Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual near-sightedness; a fumbling way of looking at little things and of magnifying their value. True spiritual vision sweeps the universe.

The highest achievement comes by surrender. This is an exalted and difficult truth, but one which has been proved in the experience of every choice soul. When we give up self and earthly pleasure and our own lower desires and rights, we enter into the lofty heritage of those who are great enough to deny and master self.

Obituary.

Died at the home of his eldest son, Jefferson, near Rochester, Ind., Feb. 22, 1904, James Bryan. Funeral services were held at the Church of God, in Argos, of which congregation he had been a member for about fifteen years. Bro. Bryan was born to William and Mary Bryan, in Burlington Co., N. J., July 17, 1827. He was married to Elizabeth Aldarfer on Nov. 18, 1852. To this union eleven children were born, all of whom, excepting the youngest son, grew to manhood and womanhood. Of these ten the youngest daughter died about five years ago. Sister Bryan, wife of the deceased died July 20, 1902. There remain of their family six sons, three daughters, forty-five grand children, and two great grand children.

Few bequeath a better name to their posterity and neighbors than did he. May the name be righteously guarded and continued to succeeding generations. He was placed to rest beside her with whom he labored, awaiting the due time who the Resurrection and the Life may call.

F. L. AUSTIN.

Died at the home of her son in Hobart, Indiana, Feb. 20, 1904, Mary Bird, aged 78 years, 2 months and 6 days. The deceased was born in Holmes County, Ohio. Came with her parents to Kosciusko County, Indiana, in 1845. Was married to George K. McLaren Oct. 14, 1847. To this union were born seven children, two of whom, Mrs. Alice Hammond of Tyro, Ohio, and W. H. McLaren of Hobart, Indiana. After her marriage she lived in Pierceton up to the death of her husband which occurred in 1878. After which she made her home with her daughter at Tyro until stricken with paralysis in the fall of 1902, when she was taken to Hobart where she was lovingly cared for by both son and daughter until her death. The funeral was held at Pierceton, conducted by the writer. Interment in the Ryerson cemetery. She united with the Christian church at the age of sixteen. Some time during the seventies when the Church of God was organized in Pierceton she met and worshiped with this body until her removal. She was a good wife, affectionate mother, faithful friend, and consistent Christian. She found nothing to fret over in her last lingering illness. When asked by her daughter if she would like to work some more she replied, "I have done enough, my work is done." There is now but a meager remnant left of the pioneers of Indiana, and the few that remain feel and, as one after another drop from the ranks.

"Silently the shades of evening
Gather round our lonely door;
Silently they bring before us
Faces we shall see no more."
In this fleeting and fitful life.

JOHN L. WINGE.

Elizabeth Renner, nee Swope, was born in Maryland, Washington Co., Aug. 19, 1830; aged 73 years, 6 mo., 4 days. Moved with her mother Apr. 1873, to Mount Morris, Ogle Co., Ill.; resided there 6 years, then moved to Plum River with her mother and step father and sister. Elizabeth Renner embraced the precious truth in 1854. She was married to Simon P. Renner, Dec. 21, 1854, and to this union was born two girls and three boys. Adeline died in 1856, Harriet Renner in 1874, Joseph Franklin in 1867, Charles Edward in 1894, George Oscar, born Dec. 16, 1868, and the only child living. Sister Elizabeth Renner embraced the precious truth of the Abrahamic faith, trying to live a Christian life in peace and harmony with all whom she came in contact with.

She leaves a mother over 94 years of age, a husband and many friends and relatives to mourn her loss. Her funeral services were held in the new church at East Plum River, on the 25th, conducted by Bro. O. J. Allard. We laid her to rest beside her four children. There is gone one more of the early band of pioneer disciples of the Lord Jesus. Her labor is ended and she rests, awaiting the angels call to life. May the morning soon dawn, and may she with the faithful living ones meet their Lord and ever remain with him.

She had moved to Lanark to take care of her aged mother, who is a cripple from a recent fall. Although she was ill for four weeks with heart and lung trouble she tried to relieve every call from her mother. May she rest in peace.

SIMON P. RENNER.

Chicago to St. Paul-Minneapolis, four daily fast trains via the Chicago & North-Western Ry.

Poetry.

There's Only One.

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.—Psa. lxxiii. 25.

There's only One on whose dear arm
We safely lay our thoughts to rest;
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One whose pity falls
Like dew upon the wounded heart;
There's only One who never stirs,
Though enemy and friend depart.

There's only One, when none are by,
To wipe away the falling tear;
There's only One to heal the wound,
And stay the weak one's timid fear.

There's only One who understands
And enters into all we feel;
There's only One who views each spring,
And each perplexing wheel in wheel.

There's only One who can support,
And who sufficient grace can give
To bear up under every grief,
And spotless in this world to live.

O blessed Jesus, Friend of friends!
Come, hide us 'neath thy sheltering arms;
And while amid this evil world,
Keep us from all its guilt and harm.

Thou art the One, the only One,
For whom no love too warm can flow;
Thou art the One, the only One,
In whom there's perfect rest below.

Communicated.

Pine Woods Bible Class.

Teacher. Good evening, fellow-students of Holy Scripture, may our hearts warm within us as we shall together engage in the delightful exercise of searching the sacred pages as for hidden treasure.

I have a letter from Bro. Cameron, from Edinburgh, Scotland, asking for information. I will read a portion of his epistle.

"Dear Brother in Christ:

If you will excuse me troubling you, I desire a little information. You mention in RESTITUTION, Jan. 20, 1904, page 1, column 3, near foot, 'A certain Seventh Day Josephite Adventist.' I wish to know the meaning of 'Josephite,' and whether it applies to one section of the Seventh Day Adventists only, or to the entire body of them?" We have two questions presented to us. First,

I WISH TO KNOW THE MEANING OF JOSEPHITE.

Now, Bro. Lud, what do you think?

Lud. They are modern Ebionites.

Q. What did the original Ebionites believe concerning Jesus?

A. They taught that he was the begotten son of Joseph, in place of his being "the ONLY begotten Son of God," as says the Scripture. Modern Ebionites (better known as "Josephites,") teach the same doctrine.

Q. What ancient writer first mentions these Ebionites?

A. Irenæus is said to be the first to mention them.

Q. Did he recognize them as Christians?

A. No. They were entirely distinct from those known as Christians.

Q. In what way were they distinct from true Christians?

A. They sought to make Scripture conform to their doctrines, in place of making their doctrines bend to the Scriptures.

Q. If they could not make it bend, what did they do with the Scriptures?

A. Discard them, call them "spurious."

Q. Can you give a sample?

A. Yes. They could not make the first two chapters of Matthew and Luke bend to their teaching, that he was the natural son of Joseph, and so the easiest thing to do, was to denounce these Scriptures as spurious.

Q. What authority have we for this?

A. The declaration of Irenæus.

Q. Did they reject other portions of Holy Scripture?

A. Yes. A large portion of the New Testament, all the epistles of Paul, and delighted in denouncing him as an apostate from the law.

Teacher. I will request Albert to tell us the name of some other ancient writer which Josephites quote as omitting the first two chapters of Matthew, etc.?

Albert. They quote Marcion.

Q. Did Marcion reject other portions of God's Word beside portions of Matthew and Luke.

A. Yes. Roberts says, "He not only omits the first two chapters of Luke; he omits also the account of John the Baptist, the baptism of Christ, and his visit to Nazareth. He also omits part of chapter viii. 19; x. 21; xi. part of verse 20, and all of verses 30, 31, 32, 49, 50, 51; xii. 6, 28, part of verses 8, 30, 32; xiii. 1 5; altered verse 20, omitted from 29 to end of chapter; xv. 11 32; xvii. part of 10-12; whole of verse 13; whole of xvii. 31-33; xix. 30-43; xx. from 9-18; also 37, 38; xxi 18, 21, 22; xxii. 16, 35, 37, 50, 51; xxiii. 43; xxiii. 43; xxiv. 2, 6, 7, and verse 25 altered." To *my* mind this is about as good an authority as it would be to quote Robert Ingersol as an authority in support of a Bible doctrine, and yet, this is just what our modern Ebionites (Josephites) do.

Q. Do the Josephites of today resort to mutilating God's Word in order to sustain their teaching that Jesus was the natural begotten son of Joseph?

A. They do.

Q. Please give a sample.

A. I will quote from G. M. Myers, as published in *The Christian Inquirer*, of December, 1903, page 10, he says:

"You will see that the compilation of our four canonical gospels did not take place till from A. D. 100-140, written long after the death of the last apostle, therefore our position is that *none of them are inspired*, at least as to wording, and in all probability *not as to idea*." So we see that modern Ebionites (Josephites) are very much like their infidel forefathers. This modern Ebionite does not refrain from laying his hand upon Holy Scripture, he would cast doubt upon the inspiration of the whole of the four canonical gospels, in order to sustain his blasphemous heresy. Sensible people must see that a doctrine which requires the rejection of all Scripture which contradicts the aforesaid doctrine, must of necessity be the rankest kind of heresy, and its teachers rank heretics.

Teacher. I know the aforesaid G. M. Myers has quoted proof-texts from the book of Luke, in a written debate he recently held. Don't you think Carrie, that he might accept the gospel of Luke as being inspired, seeing that he quoted from it to prove his points?

Carrie. No, he does not. On the same page of *The Christian Inquirer* as that quoted by Albert, the editor says: "Both disputants hold to the inspiration of the 1st and 2nd chapters of Luke." Mr. Myers replied as for himself, "We wish to say that this is a mistake, we do not so hold."

On the next column he says: "We do not regard any of the book of Luke as being inspired."

Q. Does this modern Ebionite Myers, speak in contempt of any other portion of God's Word?

A. He does.

Q. What portion?

A. Portions of Matthew which speak of Jesus as being the begotten Son of God.

Q. Were the ancient Ebionites (or Josephites) regarded as sound in the faith?

A. No.

Q. Why not?

A. Because of their infidelity to portions of God's Word.

Q. Can we have fellowship with modern Ebionites (Josephites), who brand portions of holy Scripture as spurious?

A. We cannot regard any person as a Christian, sound in the faith, which regards "none of them (the four canonical gospels) as inspired," as intimated in the quotion from Mr. Myers, as given above.

Q. Are men of infidel tendencies safe preachers to employ as evangelists?

A. I should say not?

Teacher. I think the quotation from Mr. Myers, will show Bro. Cameron that a Sabbatarian Josephite, is one who teaches the human paternity of Jesus, and also one who holds very loose ideas with regard to the inspiration of our four canonical gospels.

In the next place Bro. Cameron wishes to know whether the term "Josephites" "applies to one section of the Seventh Day Adventists only, or to the entire body of them?" Arloa, Will you please answer?

Arloa. It does not apply to the Seventh Day Adventist sect at all.

Q. Are ALL Josephites believers in the Seventh Day Sabbath?

A. No, not by any means.

Q. Does it apply to some of them?

A. Yes, Mr. Myers is a believer in and teaches that Jesus was the begotten son of Joseph, and also teaches that the Seventh Day Sabbath should be observed. Mr. Myers along with one or two others calling themselves evangelists, seek every opportunity to make proselytes among the Household of Faith, to this two-fold heresy, and in warning believers to beware of them, the term, "Josephite Seventh Day Adventist" is used, because that distinguishes them from Seventh Day believers who do not believe in the human paternity of Jesus, and also from other Josephites who do not observe the Seventh Day Sabbath, as Mr. Myers, and some of his dupes do.

Teacher. Will George please inform us as to whose seed Jesus would be, were he the natural son of Joseph?

A. The seed of Jehoiakim, called in the New Testament, Jechonias?

Q. How so?

A. Because Joseph was of the seed of Jechonias, and if Jesus was his natural son, he would of course be the seed of Jechonias.

Q. If Jesus was the natural seed of Jehoiakim, would it affect his heirship to David's throne?

A. Yes.

Q. Please explain?

A. See Jeremiah xxii. 30, speaking of Jehoiakim, says: "For no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." If he were the natural son of Joseph, he would be of the seed of Jehoiakim, and God has cut off all his seed to a seat upon David's throne.

Q. Have we any other Scripture which speaks of the seed of Jehoiakim being barred from David's throne?

A. Yes. See Jer. xxxvi. 30: "Thus saith the Lord of Jehoiakim king of Judah, he shall have *none to sit upon the throne of David.*" The natural heirship of Jesus to David's throne, must come through his mother.

Teacher. Seeing that Josephitism strikes at the fundamental principles of the gospel, I would seriously warn the household of faith not to in any way have anything to do with Josephite evangelists, no matter who they may be.

Yours in the blessed hope.

W. H. WILSON.

"When the Son of Man cometh will he find faith on the earth?" W. N. Rice, Professor in Wesleyan University has published a book called "Christian faith in an age of Science," and the *Literary Digest* has some remarks and extracts from it that are instructive as showing the drift of Wesleyan University lore and what we may expect from the coming deluge of divinity students of such an institution. The following extracts will illustrate.

"It is evident in general," says M. Rice, "that we have in the book of Genesis nothing that approaches the character of reliable history till about the time of Abraham." Again he says, "The man who believes that God would change his plan in obedience to prayer must be possessed of sublime hardihood, if I could fancy that God would abdicate the throne of the universe in my behalf I would not accept the tremendous responsibility." Prof. Rice again says, "There is surely no sufficient ground for believing that the prophet (Jonah) was swallowed by a sea monster, kept alive for three days in the alimentary canal of that creature and subsequently discharged alive upon the shore." While he thinks some miracles may be accepted, "such as that of the resurrection of Jesus," as might be expected of one holding a position in a nominally Christian institution he avers that such conclusions "involve the abandonment of no essential doctrine of Christianity."

Now to begin with the last of these points first, we might ask how it comes about that the Savior himself testified that "as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." According to this statement just as the former is true so the latter. The last part hangs to the first part, the first being a fraud or myth, the last also is the same. But to these so-called scientific professors logical consistency is not necessary where any "scientific" theory has to be maintained. And then the position that God's Messiah occupies in their minds is a very dubious one and more of a compromise to popular scruples than genuine conviction. Jesus is to them merely a philanthropic teacher of a high grade of morals and ethics. As to his position as the dispenser of eternal life to all that come unto God by him, they think they have eternal life in their "immortal souls" and there is no necessity for further anxiety on that score.

As to the act of prayer, the abdication of the God of the universe in favor of his creatures and so forth, it may be replied that it is apparent to the student of practical and applied science, that in the realm of nature the Father of all has given over the control of the physical elements and powers of earth to a great extent to the diminutive creature in his image, and we are in part little creators working with his tools. In this age of steam and electricity it is necessary to specify the myriad ways we do this from cultivating a pot flower or a cabbage patch to wireless telegraphy on the ocean racer. Our control is still crude perhaps, but day by day as knowledge [illegible] is firmer and our [illegible] of the "subdued" [illegible] of our mastery of the [illegible] powers were a hundred fold [illegible] it is it need not be said [illegible] Creator has abdicated in our [illegible]. And as in the material so in the spiritual. Even the Savior teaches that prayer is unnecessary as a directive or appeal for divine aid, for saying, "Your heavenly Father knoweth [illegible] before you ask it," but the point gained is the submission of the will to the divine guidance, bringing the spirit into sympathy with the divine spirit, the weak entering into the circle of eternal power, the erring brought to the perception of the good, the true and the pure. The Father has nothing to learn, nothing to gain, the benefit is all ours.

There is no religious subject less understood than that of prayer, no religious act more fully prostituted "in the synagogues and at the corners of the streets." No meek soul desires to run creation, nevertheless the fact remains that if such an one feels for instance the lack of wisdom, "let him ask of God," and it will not be necessary [illegible] Almighty to abdicate his throne to keep his promise. I don't think as to the story of Abraham being the first reliable history in Genesis that is quite a concession. Not long since it was the "scientific" fashion to mythify even Abraham, it is so yet in some of the inner circles, and it might be added, the little narrow circles, that have not given much thought to any thing outside these limited lines of study. And even the best of them have a lot to learn yet in science and a heap to do. They have not found the missing link yet, nor bred any new species that will not breed back. They have not discovered the source of life, nor balanced a whirling globe round an attracting center by gravity. In fact they have not done anything but talk, that is those that do talk for publication and a living. On the other hand those practical scientists that do something don't have much time to do much talking.

J. F. GELLETLY.

Table Talk.

PSALM XXIV.

Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart; he that hath clean hands shall grow *stronger* and *stronger*; therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eye sight; the priests were commanded to wash their hands many times. The command was, Be ye clean to bear the vessels of the Lord so we to do the Lord's work must have clean hands, not just clean with an outward application of water. But as the Apostle Paul says, Holy hands. "I will therefore that men pray every where, lifting up holy hands." This is what is meant by clean hands, holy hands that are ready to do the Lord's work, that will not be defiled by sin. Who shall ascend into the hill of the Lord? He that hath clean hands, and a pure heart; blessed are the pure in heart for they shall see God. If we are pure in heart we shall be like him and see him as he is, and every man that hath this hope in him, purifieth himself even as he is pure. If we can keep our hearts pure then we can be like Jesus, for his heart was pure, his hands clean, and only pure words passed his lips. The commandments of the Lord are pure, and Jesus kept them all; he is our example of all that is pure and holy. May we strive to be like him. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

ELLA KNOWLES.

Extracts from Letters.

Dear Restitution:

As I was just reading the letters in our good old paper which so much cheers me on my lonely way, I could not help but think, Where are all the Michigan letters we used to see? Only two or three as yet, and thought although late I would write a few words too. How my heart goes out to the young that have just started in the Christian life, especially the isolated ones that have no church home to help them or work with. Nothing but what the world holds out to them. How they need an encouraging word or look or letter from those older and more experienced sometimes to help them. Some may think if they have obeyed the gospel by being baptized that that is all there is to do, they are sure of being saved, when that is only the beginning, by making them ready to work out their own salvation with fear and trembling, for they can look to Christ, our Mediator for help and strength to keep their minds constantly upon him like the man that was commanded by the king to carry a vessel even full of oil through the streets of a city without spilling a drop under penalty of death if he did. The king asked him if he saw any of the sights or things going on around him as he passed through? He said he did not because he had to keep his eyes and mind on the oil all the time. Just so, dear ones, have we to keep our minds upon Christ all the time. He has died that we might have life through him, if we seek for it, and if we do that we will have no time or eyes for worldly pleasures and amusements for if we follow the world and its ways we can never be overcomers. We should strive hard to overcome our own selves and the world, for that is our life work here.

A lover of truth.

E. L. CRONK.

Editor Restitution:

We like to get THE RESTITUTION and read the good news and sermons in it, as we dont get to go to church very often on account of bad weather and poor health. We trust that the good work will go on. We want to be ready when the Master comes to meet the faithful ones in the kingdom.

Oh ye whose eyes are open,
To the glorious light of day,
Consider how the darkness falls,
Upon the blind man's way.

Your Brother and Sister,

R. H. & M. V. BATY.

Editor Restitution:

I am thankful to my heavenly Father that it is as well with me though I am perhaps a cripple for life. It makes me rejoice to see so many writing in THE RESTITUTION, all speaking of the same blessed hope of the kingdom to come. Blessed hope! How many have the hope that good Paul had when he stood before King Agrippa? "See the nations are angry and thy wrath has come." How few are lifting up their eyes for their redemption draweth nigh. What are you all doing? Are you sowing the good seed of the kingdom? Wake up! Let your light shine. The professed Christian has turned his ears from the truth and gone to fables. They are inviting their hearers to go with them to heaven when they have no invitation to go there themselves. "The meek shall inherit the earth." "Where I go, ye cannot come." So says our blessed Redeemer.

Yours in the blessed hope.

B. R. GLINKENBEARD.

Dear brothers and sisters:

I thought I would write a few lines to the love feast, but I am a little late. I am still trying in my weak way to serve the Master and be ready to meet him when he comes. Brothers and Sisters, I see so many good letters in our paper. It makes my heart rejoice. And so many good meetings. I am so glad that Bro. Wilson is having such a good time on his trip. I am glad for the brothers and sisters that do have meetings as we are not having any now. I see that a dear brother wrote such a good letter in THE RESTITUTION, and I dont remember of ever reading any of his letters before. He says:—"Praise the Lord, and praise his holy name." I say, Amen, to it.

From a Sister, in the Abrahamic Faith.

MRS. R. C. ELLIOTT.

Household of the One Faith:

Where are all isolated ones today, scattered far and near. Only through the pages of our dear home paper can we silently converse with each one on the different subjects of our faith and only hope and in the professing Christian world of today we see and find very little anxiety concerning the future hope or second coming of Christ. There is a universal indifference to it, (even on this our greatest and bloodiest of wars, nations trembling on verge of a crisis, calamities everywhere.) They do not like to converse about it, it is a subject which would not help but think, Where are all the Michigan letters we used to see? Only two or three as yet, and thought although late I would write a few words too. How my heart goes out to the young that have just started in the Christian life, especially the isolated ones that have no church home to help them or work with. Nothing but what the world holds out to them. How they need an encouraging word or look or letter from those older and more experienced sometimes to help them. Some may think if they have obeyed the gospel by being baptized that that is all there is to do, they are sure of being saved, when that is only the beginning, by making them ready to work out their own salvation with fear and trembling, for they appearing, thrice happy they who love to dwell upon it in their inmost thoughts, it is only to such he will appear the second time unto salvation. Give heed to the message that speaks to thee out of the Bible. Learn the truth from its neglected pages, and casting thine errors and thoughtlessness behind thee, give all obedience to the heavenly requirements, and then let us wait with hope and faith for the coming of the Son of Man, that we may be accounted worthy when he makes up his jewels. May our conversation be in heaven from whence also we look for the Savior, our Lord and Christ. A great many say unto one another today, Where is the promise of his coming, since the fathers fell asleep, all things continue as they were from the beginning—of creation? Ah! but the day comes when this apathy shall be rudely dispelled; for as the Bible speaks, "As a snare shall it come upon all them that dwell on the face of the whole earth. As it was in the days of Noah so shall it be In the coming of the Son of Man." But bright will be the first ray of hope that helps lift the mantle of darkness that covers the whole earth, and in the hearts of men concerning the greatest theme of the restitution of all ages, that are to come.

Dear friends may you and I be accounted worthy to stand before the Lamb.

HATTIE J. FORD.

A Blast Against Tobacco.

The late Dr. Joseph Parker said regarding smoking; "I hate smoking. From one end to the other it is a nuisance. It ends in cancer, apoplexy, bad temper, bankruptcy and almost hydrophobia. It is an invention of the devil. It is the pasttime of perdition. No dog smokes. No bird pines for tobacco. The whole idea and practice of smoking must be condemned as atheistical, unmoral and infinitely detestable."

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 86.

O. J. ALLARD, Pres. Iowa Con.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A Friend	5.00
Eva M Norris	3.60
Emily Collett	.75
Mrs Wm Hadicke	1.50

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth. N. J.

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The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by The Chicago & North-Western R'y. Three fine colored maps, each 14x20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.

A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 2.

Communicated.

Covenant.

Covenant is mutual agreement between two or more parties. Gen. xxi. 32. There is (1) a covenant of works, the terms whereof are, do and live; sin and die, Gen. ii. 17; Isa. i. 19, 20, which covenant was broken by our first parents against God, in eating the forbidden fruit, and the covenant being made with Adam as a public person, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in their first transgression. Rom. v. 12-20. 2. The covenant of redemption, and salvation by grace, entered into by the sacred Three, in behalf of elect sinners, on whom grace and glory were settled forever in Christ, their covenant head. Psa. lxxxix. 3, 28; Eph. i. 3, 4; 2 Tim. i. 9.

This covenant is, (1) The fruit of the sovereign love and good will of God, John iii. 16; Col. i. 19; (2) Sure, Isa. lv. 3, (3) It is everlasting. Isa. lxi. 8; (4) Absolute, Jer. xxxii. 38, 40. (5) A covenant filled with all spiritual blessings to true believers in Christ. Eph. i. 5. (6) called new, Heb. viii. 6, 8, not in respect of its date, it being made from everlasting, but in the manner of its dispensation and manifestation. Not that it differed in substance from the old, for therein Christ was promised, his death and sufferings shadowed forth by the legal sacrifices; and such as were saved under the Old Testament, were so only by faith in the blood of the Messiah that was to come; Gal. iv. 3. Abraham believed God, and it was counted to him for righteousness; he believed in a special manner the promise of the covenant concerning Christ, in whom believers of all nations should be blessed. Gen. xii. 3. But this testament or covenant is called new, in regard of the manner of its dispensation; being ratified afresh by the blood and actual sufferings of Christ; being freed from those rites or ceremonies wherewith it formerly administered; as it contains a more full and clear revelation of the mysteries of religion, as it is attended with a larger measure of the gifts and grace of the Spirit; and as it is never to wax old or be abolished. (2) For circumcision, which was the sign or seal of the old covenant; Gen. xvii. 9, 13. (2) For the duties of the covenant. Psa. xxv. 14. He will shew them his covenant: he will reveal to them, and make them understand the duties, and bestow upon them the blessings of the covenant. (4) For the laws or conditions required of men by the covenant; of the precepts of God's will and man's duty. Psa. xxv. 10. (5) For the decalogue, or ten commandments, which contain the articles of the covenant. Deut. iv. 13. (6) For the law, religion, and people of the Jews, who were in covenant with God. Dan. xi. 28. (7) For the vow, promise, or engagement, whereby a man and woman mutually bind themselves to each other in marriage; and this is called the covenant of God, Prov. ii. 17, because God is the institutor of that society and mutual obligation; and because God is called to be the witness and judge of that solemn promise and covenant, and the avenger of the transgression of it.

E. E. Macy.

Map of the World.

A beautiful map, valuable for reference, printed on heavy paper, 42x 64 inches, mounted on rollers; edges bound in cloth, showing our new island possessions, The Trans-Siberian Railway, Pacific Ocean cables, railway lines and other features of Japan, China, Manchuria, Korea and the Far East. Sent on receipt of 25 cents in stamps by W. B. Kniskern, P. T. M., Chicago&North-Western R'y, Chicago, Ill., Mar. 19.

Home-Seekers' Excursions.

For full information about Home-Seekers' excursion fares to points in the West, Northwest, South and Southwest, apply to Ticket Agents of Pennsylvania Lines. Mar. 30.

The Black Hills.

The Black Hills, in the southwest part of the State of South Dakota, produces one-third of the gold found in the United States, and is said to be the richest one hundred square miles in the world. A new booklet on the Black Hills has been issued by the North-Western Line, with a fine detailed map of this wonderful region. Send four cents in stamps for copy of the booklet. W. B. Kniskern, P. T. M., Chicago, Ill.—Mar. 26.

Please do not forget our financial needs.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as ink and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer;

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 130 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

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Via the Chicago-Union Pacific&North-Western Line from Chicago daily during March and April, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 28.

POST OFFICE [illegible].

Persons requesting their [illegible] Public and may have their names inserted [illegible]

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J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wiace, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Sciotaville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr. Oxford, Neb.
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J. R. Oglevie, North Branch, Kansas.
W. O. Steffa, [illegible]mona, Cal.
R. W. Knapp, Scholls, Ore.
John Feore, 2012 West Corning Ave. Parsons, Kansas.
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G. W. Smith, Corvallis Ore
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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts, get the latest copy of the paper you have and order only what you see advertised in that.

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No. 26, " " " 10:09pm

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Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Feb. 7, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

For the east 2:50 a m daily, 10:00 a m daily except Sunday, 3:30 p m daily, 5:40 p m daily, 6:55 p m daily except Sunday, 8:18 p m daily extra fare train, 9:47 p m daily.

For the west: 5:08 a m daily, 5:54 a m daily extra fare train, 9:00 a m daily except Sunday, 1:23 p m daily 2:10 p m daily except Sunday, 6:08 p m daily.

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Two trains a day Chicago to California, Oregon and Washington- Chicago, Union Pacific & North-Western Line.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1024 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1246 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meets in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 6.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St, Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sunday's for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eskelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aven., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet out on Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Cleone, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Ed B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snook- Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin K. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

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Is the linking of hearts in a faith divine!
For strong and glad are the loves that bind,
Those blest ones in the Father's fold.

Oh bless of truth they are ever true,
With lives as bright as the sparkling dew.
"Strong in the Lord"—their strength to trust,
When the strength of earth is a reign of dust.

No yielding here when the fight is on,
Just close my steps till the victor's won
And crowned and pure with a shout of cheer,
As the word comes by [illegible] "the Lord is near."

O! [illegible] God, for these friends of ours,
[illegible] us in the trying hours,
And keep by that the Father, my sister dear,
[illegible] you both till the Lord appear.

S. ROWENA WIXOM.

Communicated.

Will the Wicked Live Forever?

Not a great while after my eyes opened to the teaching of the Bible on the kingdom of God on earth, the question forced itself to the front, "What will become of the wicked?" We could easily enough place the immortal souls of the wicked into the hell of theology, no matter where *that* hell might be located; but with a real kingdom, a divine government, established on the earth, in which the good will be rewarded and the evil punished, there was no place for the immortal souls we had theorized about, and a different settlement of the disposition of the wicked had to be reached. The wicked as well as the righteous are real and tangible beings. According to Prov. ii: 22, the class designated as "the wicked" are to be "cut off." That from which they are to be cut off is styled "the earth." By this "earth" is understood *terra firma*, the terraqueous globe which we inhabit. But let us keep our judgment in abeyance as to the meaning of the phrase "cut off." I have only cited this passage to show that the wicked will be on the earth at the time when they shall be cut off.

It is well that we should proceed to this discussion upon a platform that is broad enough for all phases of our subject. In the first place I wish to say, in the language of Job, "In whose hand (the Lord's hand) is the soul (life) of every thing." Job xii: 10. Therefore also the life of the wicked. It is in God's power to perpetuate the life of the wicked to endless duration, or to suddenly and forever terminate his being. In the language of Richard Watson, "*Immortality is a gift dependent on the will of the Giver.*" *Institutes*, Vol. II, p. 82, 83. From the foregoing we are justified in laying down the following propositions:

1. If the wicked live forever, it will be because God wills that they shall.

2. If they do not, because He wills they shall not.

3. If the wicked live forever, wickedness will be perpetuated to eternity.

If wickedness finally ceases to be, it will be: Either because all will finally turn from wickedness to righteousness, so that in this sense there will be no more wicked; or because the existence of the finally wicked is terminated in their complete and final destruction.

We see from the foregoing that if the wicked live forever, God will be the Cause of endless wickedness, for it is in His power to either perpetuate or terminate the existence of the wicked.

To "live forever" is to live as long as He lives who says, "I lift up my hand to heaven, and say, I live forever." Deut. xxxii: 50. He is "the high and lofty One that inhabiteth eternity." Isa. lvii: 15. Can such things be affirmed of man? Not so. Adam, the first sinner, was driven out of the garden, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever, *therefore* the Lord sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. iii: 22, 23. The quality to live as long as God lives, "forever," was not an essential part of Adam's nature, but is entirely within God's power. Had He chosen to allow Adam to partake of the tree of life, this would have perpetuated Adam's being, and with it, his sinfulness. But from God's moral antagonism to sin, He chooses to do otherwise with regard to Adam. He did not want to perpetuate sin, nor give endless being to the sinner, as such. This case, as the initial one of God's dealing with sin and the sinner, shows unmistakably God's attitude toward sin. In keeping with His character God can not and will not change in His hatred of sin.

As for the declared intention of God toward the ungodly, it is that "all the wicked will He destroy." Ps. cxlv: 20. Recourse has been had, in the discussion of this subject, to methods of toning down certain Scriptures dealing with the doom of the wicked, which must at once appear highly questionable. It is said that the "destruction" experienced by the wicked will be the judgment of God by which wickedness will be purged out of the wicked, while they themselves will go untouched. This would be a kind of purgatory from which the wicked will merge pure and holy. This is "destruction" modified to suit human fancy. Now let us look at it in the light of the word of God. "The Lord preserveth all them that love him: but all the wicked will he destroy." Ps. cxlv: 20. Two classes of people are here placed in contrast. "Them that love him," and "the wicked." Two different acts are executed upon the two classes named: One means preservation of the one class; while the other results in the destruction of the other. If the destruction of the one class means only the destruction of their wickedness, then by analogy, the preservation of the other means only the preservation of the virtues that may adhere to them. If, however, the class that love the Lord are themselves the subjects of the preservation here mentioned, reason requires that the other class themselves are the subjects of the destruction contemplated, and not merely their vices. If it be said, to save the theory, that the destruction is not necessarily final, let me remind the reader that in such a case we have no assurance that the preservation of those who love the Lord will be final. Fairness demands that we accord to the one the same duration that is required for the other.

Two widely differing processes are clearly taught in Scripture for the destruction of sin and the destruction of the sinner. "The body of sin," according to Paul, is to be "destroyed, that henceforth we should not serve sin." Rom. vi: 6. "Henceforth" has reference to the time following the destruction of the body of sin. And this no manifestly refers to the present life after being buried with Christ in baptism, that it needs no further argument. The whole line of the thought is based upon the apostle's proposition. "We are dead to sin by being baptized with Christ." This "body of sin" is the same as "the old man," elsewhere styled "the carnal mind." Rom. viii: 7. This is to "be destroyed." This body of sin is itself the subject of destruction. Now, on the other hand, we read of a certain class of persons "whose end is destruction." Phil. iii: 19. This destruction does not merely pertain to the enmity to the cross of Christ as manifested in those persons, but to the persons themselves. This is their "end."

Were the Bible to teach the final salvation of all men, it would have to be written over, for as we have received it, it does not teach that all will finally be saved by the "everlasting destruction from the presence of the Lord" denounced against those "who obey not the gospel of our Lord Jesus Christ." 2. Thess. i: 8, 9.

The method of treating Scripture above referred to does violence to the Word of God, and to the rules of sound interpretation of language as well. If there is one thing above others that is unmistakably taught and duly emphasised in the Bible, it is the fact that God is uncompromising in His opposition to sin, and that he will utterly destroy the finally sinful.

I have only taken a few cases out of the overwhelming amount of evidence showing the Divine principle of dealing with sin. These may suffice to show the principle. There is no deviation from this evidence in the testimony.

Reader, do you want to live forever? I trust you do. I do. God has made provision that we may if we will. Jesus says, "If any man eat of this bread (which originates in heaven), *he shall live forever.*" John vi: 51. He shall "not die." v. 50. Eat of that bread. Partake of Christ by faith, for "*believing* ye shall have life through his name." John xx: 31.

Your brother,
A. H. ZILMER.

Good Words and Fair Speech.

There are certain parties who apparently are determined to fritter away their time, waste their strength, and exhaust their energy and ambition in creating and fostering confusion. Men of more than ordinary ability, and gifted with "enticing words," are able by a specious manner, and seeming reasonableness, to deceive the hearts of the guileless. Doubtless they will succeed in blinding some forever, and others will in course of time recover, and get out of the snare. I refer to the advocates of the Seventh Day Sabbath, also, that Jesus did not offer a sacrifice for sin, that there was no significance to the sacrifices under the law, as pointing to the Lamb of God, that beareth away the sin of the world. Coupled with the foregoing is the contention that Jesus could not have been a descendant of David if Joseph was not his father. While these men unsettle the minds of some, with plausible arguments based upon false premises, they nevertheless exhibit the weakness of their reasoning.

To illustrate, a paper recently came to hand in which the Editor says in commenting on Gal. iii, that the law was added to the decalogue because the people sinned in worshiping the golden calf at the foot of Mount Sinai. It would seem that any and every candid person of ordinary perception could see that the foregoing statement is a perversion of Paul's argument. The apostle did not say "the law" was added to the ten commandments, and what is more he did not mean anything of the kind. What he did say was this, God made a covenant with Abraham which he confirmed before in Christ, which the law given to Israel at Mount Sinai 430 years after could not disannul, but on account of wrong doings the law was added, until the promised Seed of the Abrahamic covenant should come. What then was the law added to? Answer, to the covenant of promise made to Abraham. Paul's argument is simply this, no man is justified or set right with God by the works of the law, but he is justified by faith in the things promised in the covenant. Keeping the seventh day is one of the works of the law, and the man who seeks justification by works of the law, is one who walks by sight, and not by faith, and deceives himself. The inheritance comes by promise—a free gift of God's favor to all who exercise faith. Why then serve the law? Why then seek to find efficacy in your own vain and futile effort to observe the law, and then only in part? Beware of what Paul terms "enticing words," and what Peter calls "feigned words." Whatever is, is right for some ulterior purpose, and possibly that purpose is to sift out, and make manifest those of an understanding heart, who are able to discriminate and determine what is true and false. The time has come when those who do understand should take a decided stand, and give stability and tone to their convictions, not be ever learning, and yet never able to come to a knowledge of the truth as it is in Jesus. Why stand continually on the brink of uncertainty? When you have the means at hand to clear away all confusion. If some points are obscure wait and study the Word, and light will come. What is needed is first familiar acquaintance with the Scriptures which can be attained only by daily reading, and secondly, carefully noting the wording of the text, and its relation to the contextual teaching. In a word take the Word of God *more and to men less.* The apostle further says, "If the inheritance came by the law, it is no more of promise." The apostle is comparing the efficacy of works under the law, and faith in the gospel as declared to Abraham. The phrase "the law" includes the decalogue. No distinction is made between the ceremonial law, as some style the law and the ten commandments. Before accepting any man's reasoning examine his premises, and see whether his philosophising is resting on an assumption or on a plain "thus saith the Lord." The covenant of Sinai includes the decalogue, and its glory was eclipsed in darkness by the divine effulgence that shines forth in the face of Jesus Christ. Moses as a "servant in his house" disappears behind the scene, when the heir and builder of the house, anointed with Holy Spirit and power was made manifest as the embodiment of divine glory. The covenant of Sinai was faulty, and Jesus was quick to discern its faults, and when he proceeded to show up its weakness the ten commandments did not escape his critical mind. Beware of seeking to please God by an exhibition of human infirmity in a vain effort to observe the law of works.

GEO. MOYER.

Faithful.

"Be thou *faithful unto death*, and I will give thee a crown of life." Rev. ii. 10. In what are we to be faithful? Answer, in the service of the Lord. Paul says in 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." In the 24th chapter of Matt. Jesus tells his disciples of the condition of the world at the time of his coming, admonishes them to watch and be ready, and says in verse 45 and 46, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

Also in Matt. xxv. in the Lord's parable of the talents, verse 21, "His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

In Luke 16th chapter in the Lord's parable of the unjust steward, he says in verses 10 and 11, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches."

Rev. xvii. 14, "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."

How long are they to be faithful? Our text says, "Unto death." Then does the reward come at death? Let us see, Paul says in the quotation above that he expected his crown at the "appearing of the Lord." The blessing to the "faithful servant" is at the "coming of the Lord." In Matt. xiv. our Savior in speaking of making a feast says verses 13, 14, "But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

1 Peter v. 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

According then, to the foregoing, it is at the "appearing of the Lord," at the "coming of the Lord," at the "resurrection of the just, and the "appearing of the chief Shepherd," that we are to receive the crown of life. We are admonished by the Revelator to be faithful unto death, because that is the end of our life work. Our record is then made up, and whatever it may be, good or bad; we cannot change it when death overtakes us.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

What is the reward of faithfulness? "A crown of life," says our text. And Peter, in verse just quoted above, says, "a crown of glory that fadeth not away."

A crown of royalty is the highest position that can be obtained in human governments. "But the crown that decks the monarch is not the crown for me."

"But there's a crown prepared above,
For all who walk in Jesus' love,
O! that's the crown for me."

And Jesus will bring it with him when he comes.

The Christian life is compared to a race course, "Know ye not that they which run in a race run all, but one receiveth the prize? So, run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

Also Heb. xii. 1-2, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

In the Olympian games, to which comparison is made, a number could and did enter the race, but only one could win the prize; not so the Christian race, the reward is to the faithful, and all who hold out faithful to the end of the race shall obtain the prize.

The Christian life is also likened to a warfare. "Fight the good fight of faith, lay hold on eternal life." 1 Tim. vi. 12. "I have fought a good fight, I have finished my course, I have kept the faith." Paul, 2 Tim. iv. 7. Ours is not a carnal warfare, and we do not require carnal weapons to fight in this war. Eph. vi. 10 to 18 tells us plainly the kind of enemy we have to contend with, and the kind of armor we need, both offensive and defensive. Taking as a comparison the Roman armor. Truth being the girdle, righteousness the breast plate, gospel of peace for the feet, faith the shield, salvation the helmet, and the Sword of the Spirit, which is the Word of God; and Heb. iv. 12, tells us that the Word of God is a very sharp sword, and is even a "discerner of the thoughts and intents of the heart."

No matter how well a soldier may be equipped, and how well he may be drilled, if he stands still on the approach of the enemy, and does not make use of his equipments and skill, he is sure to be taken captive; so with the *soldier of Jesus Christ*, if he does not make use of the armor he has put on, and the Sword of the Spirit placed in his hands, he is not a valiant soldier of the cross, and will be the conquered rather than conqueror. Let us then make good use of "the Sword of the Spirit and the armor of God," and as we read in Heb. xii. 1-2, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily doth beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

E. K. BARNHILL.

A little child was asked which of the beatitudes she would choose, if she could have but one of them. After reading them thoughtfully, she said she would choose the beatitude of a *pure heart;* for if she had this one, she would have all the others with it.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, MAR. 9, 1904. NUMBER 10.

The Restitution.

The RESTITUTION advocates the literal restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Table Talk.

SELF DENIAL.

There are many ways in which we can deny ourselves. I think we should deny ourselves every thing that is opposed to God's law, or that would hinder us in any way from serving him. We should deny worldly pleasure that has a tendency to draw us away from God's commandments. Some say, is there any harm in this or that? The better way is to say, is there any good in it? And if we see no benefit to be derived, shun it. We are taught that we should deny ungodliness and worldly lusts; we should live soberly, righteously and godly in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He is our example. He gave himself for us, that he might redeem us from all iniquity. Then if we have been redeemed, we should endeavor to follow the example of our Redeemer. To keep ourselves unspotted from the world, to be a peculiar people, zealous of good works, not peculiar in appearance or dress. But if we refrain from what the world calls pleasure we will be considered peculiar. Christ says he that taketh not his cross and followeth after me is not worthy of me. Then if we would be heirs with Christ, there is something for us to do. We must deny ourselves, take up our cross whatever it may be and follow what we know would be pleasing to God. And we must know what is required of us. We can make no excuse for being ignorant, for we have the Word of God. Know ye not that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness? Rom. vi: 16. Ye cannot serve sin, but be servants of righteousness unto life eternal in the kingdom of God. Let us not be desirous of vain glory, provoking one another, envying one another. If any one desires the glory or approbation of men, or are envious of some one that is more prosperous or in a higher position, let them remember that the glory of men is but vain glory. And let us deny ourselves this desire to be great in the sight of men, and study to be *approved* of God. For if we suffer we shall also reign with him. If we deny him he will also deny us, or if we are ashamed of Christ and his Word, of him shall the Son of Man be ashamed when he shall come in his glory, and in his Father's, and of the holy angels. Let us all deny ourselves, and stand approved by the Father, who will not deny us if we live soberly and honestly, looking for his appearing and kingdom.

MARY KNOWLES.

Obituary.

It is with deep sorrow we write to announce the death of Sister Demarius Logdson. Demarius Wilson was born July 29, 1838 in Adams Co., Ill., was married to William Logdeon in Nov. 1873, died at her home near Ripley, Ill., Feb. 16, 1904. Some 45 years ago she was baptized into the all saving name of him who said, "Take my yoke upon you and learn of me for my yoke is easy and my burden is light." She leaves an aged husband, three brothers and one sister to mourn her loss, besides other relatives and friends. The funeral services were conducted by Bro. C. W. Hogan of Ripley, after which the body was laid to rest in the Wilson cemetery, near her old home. Amid the sorrows and afflictions in this life we have the blessed assurance that Christ will come again and take his worthy ones unto himself, for he has said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." May God comfort the bereaved ones,

A FRIEND.

Please do not forget our financial needs.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAR. 9, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

OUR War Atlas is all right, and the first invoice is going fast. Send for one and keep track of the movements of the contestants. A glance at the specially prepared maps show at once the places where the armies meet.

QUITE a number of articles have been received lately which will be given place in due time. We are glad to get them now, as some writers will be busy with other work soon, and so not able to write much. Do not be afraid of sending too many, as we will give them space as we can. In this issue we give the first part of Brother Joblin's article on the authenticity of the first chapters of Matthew and of Luke. We hope our brethren will give them careful study, and be fortified against the wiles of the designing men who are endeavoring to unsettle the faith of some.

THE war drags on with little change. Russia is proceeding with her task of transporting men to the scene; but it is slow work over the one line of railroad, and there will be no great battle for some weeks yet. Japan is not idle, but advancing her lines as fast as possible to interfere with Russian preparations. We can only wait and see how the troops of each will act when face to face. While this is going on Russia is much occupied nearer home. There is among the students and working classes a growing sentiment of revolution—the "absolutism" of the Czar is irksome to them. A rebellion in the Transcaucasus is probable. There is much disaffection in the army. The smoldering fires in the Balkans, the agitations of the Finns, and the outspoken plans of the Poles, are enough to occupy the attention of the government, and the London *Spectator* says concerning these troubles: "In the more patriotic and high-spirited circles of the Russian capital, it is frankly acknowledged that the condition of the exchequer, the state of the people, and the position of external affairs all point to the conclusion that no time could be less opportune for embarking in hostilities."

THE London *Speaker*, an organ of the Liberal party, in commenting on the situation in the near East says:

Turkey would gladly see her ancient enemy so entangled on the further side of Asia as to abandon all thought of reform, and suffer the Turk to go forward unheeded on his ancient way. Bulgaria would feel at once relieved from the main apprehension which has hitherto stayed her hand from striking in defense of her kinsmen in Macedonia. With army and navy both occupied with Korea, it is at least less probable that Russia would take the extreme and dreaded step of seizing the Bulgarian posts on the Black sea and declaring a suzerainty over the whole province. Thus it is that both sides look forward with hope to Russia's temporary disappearance from the Balkans. On the Bulgarian side the danger of war has immensely increased since last autumn. The elections gave the war party a strong majority in the Sobranje. The people know that the Turks have been found out. They know that English men who have visited Macedonia have revealed the truth of what has there been perpetrated, so that not even the British Prime Minister would dare to chatter about the balance of criminality now. If things go on as they are going, it is almost certain she will strike. And as for Turkey, from the first her desire, apart from the Sultan's will, has been for open war, and the winter has only increased the desire.

Are the First Chapters of Matthew and Luke Authentic?

Jesus said (Matt. xxiii. 15) that the Scribes, Pharisees and hypocrites traversed sea and land to make one proselyte.

Paul told the elders of Ephesus (Acts xx. 30) that "Among themselves men would arise speaking perverse things, to draw away disciples after them."

The same kind of men are doing the same kind of work, with the same energy, for the same purpose, now.

To make good their contention they mutilate the gospels of Matt. and Luke, and we deem it a duty to our God, to our readers, and to ourselves to present what evidence we have found of the authenticity of the first chapters of those gospels.

The statement is frequently made that previous to A. D. 175, no trace can be found of the gospels of Matthew, Mark, Luke and John. But this has been refuted in the most direct manner by the evidence found in the writing of the early apologists for Christianity, but as these works are not obtainable by all, men of ability have culled out the most telling parts, so that all may be able, historically, to defend the books of the life of Jesus Christ.

From "The Gospels, their Age and Authorship" we find much helpful matter. Justin, the Martyr, furnishes abundant testimony to the existence of the gospels. He was born in Flavia, Neapolis, the ancient Sychem, sometime between 103 and 118 A. D. In his youth he devoted himself to the study of philosophy,—became a disciple of Zeno the Stoic, but soon left him with the bitterness of blighted hopes because his teacher could teach him scarcely anything about the Deity. He soon after met with an aged man who told him that in ages past there had appeared men called prophets, in whose writings were deposited the choicest treasures of infallible religious truth. This led Justin to a deep and earnest study of the Scriptures, which caused him to declare himself a believer in and follower of Christ. He was

INTELLECTUALLY COMPETENT

to examine matters for himself, and by his continuous travelling about he became acquainted with the opinions of all who adhered to the Christian faith at that time. He wrote two defenses of Christianity, one addressed to the Emperor Antonious Pius, another to Marcus Aurelius, also a supposed Dialogue with a Jew named Trypho, proving from the Old Testament that Jesus was the Christ. The date of the first apology must be between A. D. 140 and 150. And it is beyond controversy that the statements made by Justin expressly or incidently, respecting the history and teaching of

JESUS CHRIST,

correspond with singular exactness with the statements of the four gospels. This will be seen by the following extract from "Dr. Sanday's gospels in the Second Century," composed of extracts from Justin's writings:—

"According to Justin, the Messiah was born without sin, of a virgin, who was descended from David, Jessee, Phares, Judah, Jacob, Isaac, and Abraham. To Mary it was announced by the angel Gabriel, that while yet a virgin,

THE POWER OF GOD,

or of the Highest, should overshadow her, and she should conceive and bare a son, whose name she should call Jesus, because he should save his people from their sins....."The birthplace of the Messiah had been indicated by the prophecy of Micah v. 2, (Bethlehem, not the least among the princes of Judah) there he was born, as the Romans might learn from the census taken by Cyrenious the First Procurator of Judea. His life extended from Cyrenius to Pontius Pilate. So, in consequence of this, the first census, Joseph went up from Nazareth, where he dwelt to Bethlehem, whence he was as a member of the tribe of Judah, obliged to go. The parents of Jesus could find no lodging in Bethlehem, so it came to pass that he was born in a cave near the village and laid in a manger.

Later on, in the same book, there is an account of the closing scenes of the life of Jesus. "Justin relates most of the incidents of the crucifixion in details, in confirmation of which he refers to *the acts of Pilate*. He marks especially the fulfilment in various places of Psa. xxii. He has the piercing with nails, the casting of lots, and dividing of the garments, the sneers of the crowd, and their taunt, "He who raised the dead let him save himself;" also the cry, "My God, my God, why hast thou forsaken me?" And the last words, "Father, into thy hand I commend my spirit." The burial took place in the evening, the disciples all being scattered in accordance with Zech. xiii. 7.". Justin again gives the substance of the words of the angel to Mary, and says, "As they have taught who have written the history of all things concerning our Savior Jesus Christ."

We next offer in evidence the

MURATORIAN FRAGMENT.

The earliest known list of the books of the New Testament, is contained in a MS. called the Muratorian Canon, or Muratorian Fragment, because discovered by Muratori, the librarian of the Ambrosian collection at the commencement of the 17th century, and a most voluminous historical writer and compiler. He says this codex appears, from the character of the writing, to belong to the

8TH CENTURY.

The contents are very miscellaneous, consisting of various homilies and tracts which have been transcribed by very illiterate copyists. After giving the titles of some of these, Muratori proceeds:—"From the same codex I have culled a most ancient fragment relating to the canon of the divine Scriptures." He then proceeds to show that the date of the original from which the MS. was copied or translated must be the middle of the 2nd century. This is inferred from the following passage:—

"Hermas wrote the Shepherd very recently in our times, in the city of Rome, while his brother, Bishop Pius, occupied the chair of the Church of Rome." It is well known that Hermas lived about A. D. 150.

The fragment is a rude, illiterate translation of a Greek original, the author of which is not known. The errors of grammar and spelling are great and many. Every sentence abounds with blunders which show that the writer had vague ideas of Latin syntax and orthography; and yet its evidence is not the less trustworthy from its being a blundering and illiterate transcript or a rough and rustic translation of a Greek original. The peculiarity of its transmission in this form gives, if anything, a further weight to its testimony, as being some thing the genuineness of which is self-evident."

Though the fragment is full of errors, the sense of it is tolerably clear. It begins abruptly in the middle of a sentence. The following translation, for convenience of reference, is divided into paragraphs, though undivided in Latin:—

....."At which he was present and thus set them down. In the third place is the book of the gospel according to Luke. Luke was that physician, zealous of right, whom Paul took with him as a companion after the ascension of Christ. Luke wrote in his own name from report (as he did not see the Lord in the flesh), and he thus was able to trace his course. Thus he begins to speak from the *nativity* of John."

"The fourth gospel is that of John, one of the disciples. His fellow disciples and bishops exhorting him (to write it), he said 'Let us fast three days, and let us relate to each other what is revealed to either of us.' In the same night it was revealed to Andrew, one of the apostles, that John should describe all things in his own name. And thus, though various principles are taught in several books of the gospels, there is no difference to the faith of believers. In one general purpose all things are declared of the Nativity, the Passion, the Resurrection, the discourse with the disciples, and the two advents—the first when he was despised in his humility, the second when he will be glorious in his royal power. What wonder, then, that John so constantly asserts these things in his epistles, saying, 'What we have seen with our eyes, and our hands have touched, these we write unto you.' 1 John i. 7. (This contrast between John's narrative and that of Luke, derived from information from others, is very remarkable.)

"John professes himself to be not only a seer and hearer, but also a writer in *order* of all the wonderful things of the Lord.

"But the Acts of the Apostles are written in one book. Luke (writing) to the most excellent Theophilus, includes only those things which occurred in his own presence, as he shows by omitting the passion of Peter, and the departure of Paul from Rome for Spain.

"But the epistles of Paul—what they were, from what place directed, or for what cause, they themselves declare to those who are willing to understand."

The writer then enumerates Paul's writings: 1 The Corinthians, 2 Galatians, 3 The Romans, then he says at length. "Since the blessed Apostle Paul followed the rule of his predecessor John (as apostle) wrote only to seven churches by name in this order—firstly to the Corinthians, secondly to the Ephesians, thirdly to the Philippians, fourthly to the Collossians, fifthly to the Galatians, sixthly to the Thessalonians, seventhly to the Romans—(but he wrote two to the Corinthians and the Thessalonians, for purpose of correction), he showed there is only one church scattered throughout the world. For John in the Apocalypse, although he writes to seven churches, speaks to all.

But one to Philemon, and one to Titus, and two to Timothy, written from love and affection: are held sacred in the honor of the Catholic Church in the regulation of ecclesiastical discipline.

"It is reported that there is an epistle to the Laodiceans and another to the Alexandrians, forged in the name of Paul against the heresy of Macedon, and many others, which cannot be received in the Catholic Church, for gall may not be mingled with honey.

"An Epistle of Jude, and two of the above named John, are received in the Catholic Church

"And Wisdom, written by friends of Solomon in honor of it.

"And the Apocalypse of John and Peter we receive, which, however, some Christians object to have read in churches.

"The Pastor" indeed was written very lately by Hermas, while Bishop Pius occupied the chair of the Church of Rome, and thus it should be read. But it cannot be read in the church publicly to the people, neither among the prophets, of whom the number is complete; nor among the apostles, because of the limit of time.

"But of Arsinous, or Valentine, or Miltiades we receive nothing whatever.

"Those followers also of Marcion who have written a new book of Psalms,—together with Basilides, founder of the Asian Cataphrygians."

Here the Fragment ends abruptly.

We now offer an article taken from the *Chicago Daily News*, under the heading of the

"OLDEST FRAGMENT OF GOSPEL."

Boston, Mass., Feb. 27, 1902.—The Rev. Dr. Wm. C. Winslow of this city, vice-president of the Egyptian Exploration fund, to-day announced the discovery of a most valuable trophy among the large number of papyri recently received by Dr. Winslow for distribution among several universities, twenty-nine of which went to the University of Pennsylvania. It is the oldest fragment of the gospels of the world now in this country. Dr. Winslow states that the papyrus contains a large part of the 1st chapter of the gospel of St. Matthew. It was found at Oxyrhynchus, 140 miles south of Cairo, Egypt, near the famous "Logia," or "Sayings of Jesus," and its date is placed by some experts at A. D. 150, and by the editors of the Societies' publication at 50 or 60 years later.

This papyrus of St. Matthew belongs to the same class as the famous Sinaitic and Vatican codices, and of course is a remarkable corroboration of those texts and the accepted version. On an important doctrinal point it declares in common the exact language: Joseph, thou Son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her *is of the Holy Ghost.*" This papyrus is the oldest fragment of the gospel, or, indeed of the New Testament.

Mr. Winslow states that valuable papyri of Homer, Thucydides, and Euclid also are in the collection. The papyrus of Thucydides includes no less than chapters 80 to 41 of his 4th book, eight. It dates from the first century.

We next offer a paper read at the Free Church Congress, in Edinburgh, Scotland, in Jan. 1902, by Mrs. Lewis of Cambridge, England, entitled

THE SYRIAC MSS. ON MT. SINAI.

"The Convent of St. Catherine, on Mount Sinai, has been from the early centuries of our era a storehouse of sacred learning. It was only one of many similar institutions which flourished under the shadow of the group of mountains known as Horeb; and one can only conjecture that as these fell into decay, or were attacked by the fanatical Moslems, the literary treasures which each of them possessed were brought within the massive walls of St. Catherine for safety.

"I am not here to speak of the Greek Codex Sinaiticus, that great treasure of Biblical revisers, which was made known to the learned world by Constantine Tischendorf in 1844, but of the Syriac manuscripts, which I do not suppose that he looked at, which more than one great Semitic scholar after his time vainly tried to examine, whose seal Dr. Rendel Harris, in 1889, was the first to break, and of which I took a complete inventory in 1893.

"The first which merits your attention is the Apology of Aristides, discovered by Dr. Rendel Harris in 1889, and edited by him as the first number of the Cambridge series, Texts and Studies, in 1891. Many of you do not need to be reminded that Aristides was a philosopher of Athens, who in the year 125 A. D. read an apology or defense of Christianity before the heathen Emperor Hadrian. The apology contains two very striking points, both of which confute 19th century heresies.

1. It gives us a vivid picture of the corruption of the heathen religions, especially of the Greek by one who knew them at first hand; and not less eloquent is its testimony to the simple virtues of the early Christians.

"I record with gratitude that it was the inspiring influence of Dr. Harris' discovery and perusal of his book which prompted me to study the Syriac language, and so made it possible for me either to see or to recognize the fourth century Palimpsest of Syriac Gospels. The fact that it should have lain unread since the eighth century, when it was partially erased, that, written in the fourth century, it should represent a text which was current in the second, and yet, notwithstanding a few variants, that it should so closely agree with the universally received texts of the gospels, is in itself a striking witness to the fact that we possess the most important part of Holy Writ *substantially in the form* in which it was first delivered to the saints by its inspired authors."

We now offer translations from various authors, of the

TRANSLATION OF LUKE I. 3.

Tyndal, 1525 7—As soon as I had searched out diligently all things from the beginning.

Berza, 1560—As soon as I had searched out perfectly all things from the beginning.

Douai—Having diligently attained to all things from the beginning.

Authorized Version, 1611—Having had perfect understanding of all things from the very first.

Jerome, 1780—All the particulars thereof, having made an exact inquiry after them from their beginning.

Newcomb, 4th Ed. 1817—Having gained exact knowledge of all things from the first.

Griesbach, 3rd Ed. 1830—Having had perfect understanding of all things from the very first.

Sharp, 6th Ed. 1870—Who have had perfect understanding of all things from the first.

Alford, 1869—Having accurately traced down all things from the very first.

Tichendorf, 1808—Having had perfect understanding of all things from the very first.

Young's—Having followed from the first after all things exactly.

Revised Version, 1898—Having traced the course of all things accurately.

Diaglott Literal—Having traced from the first all accurately, in an orderly manner, thee to write.

Rotherham—Having closely traced from the beginning all things accurately.

Syriac—As I had examined them all accurately, to write out the whole methodically.

Livermore—Having had perfect understanding of all things from the very first.

Anderson—Having obtained exact information.

A Campbell—Having exactly traced everything from the first.

Lange—Having had perfect understanding of all things from the very first.

Dr. A. Clark—Having accurately traced up, etc.

Bible Union Trans.—Having accurately traced.

Sawyer—Having accurately traced, etc.

IGNATIUS,

Bishop of the Syrian Antioch, who was martyred about A. D. 110. His literary remains contain a vivid picture of the condition of the Asiatic churches as to doctrine and discipline, and also prove that he was acquainted with most of the books in our canon.

POLYCARP,

the last of the apostolic fathers, was bishop of Smyrna, and is a most interesting personality, inasmuch as he belongs to the age that had seen the apostles, and is known to have been one of the small group of personal friends and disciples gathered round the aged apostle John at Epheus; at this period, virtually, the centre of Christendom. Besides John, Andrew and Philip also resided at Epheseus at this time.

IRENAEUS,

Bishop of Lyons, and one of the most celebrated theologians of the early church, tells us that Polycarp received his episcopate from the apostles, and speaks of his personal knowledge of the Bishop, and how he had related his intercourse with John and the rest who had seen the Lord. Of his writings only one letter (to the Philippians) is extant, and this contains many phrases from the New Testament, especially the first epistle of Peter. Ten of Paul's epistles are in some way or other alluded to, as also the Acts, 1 John iii. 8, and probably the gospels of Mark and Luke. In all there are between thirty and forty references to the New Testament. Polycarp was martyred about A. D. 155.

After the fall of Jerusalem, Asia Minor became the seat of Christian activity, and one of the most distinguished members of the School of Elders formed by the authority of the Apostle whom Jesus loved was

PAPIAS.

He was a bishop of Hierapolis. He was the companion of Polycarp, a hearer of John, and was known personally to Andrew and Philip. About the year 130 he wrote a large work entitled, "An Exposition of the Oracles of the Lord," which does not now exist entirely. Some of the fragments are preserved by Eusebius and are intensely interesting and important. Therein Papias mentions by name seven of the Lord's disciples, and states the origin of the gospels of Matthew and Mark. So far as relates to Mark, he avers that Peter dictated everything that he remembered, "recording in order what was either said or done by Christ. For neither did he (Mark) hear the Lord, nor did he follow him." The next step brings us to

JUSTIN MARTYR,

the best known and greatest of all the Apologists. His extant writings are "Two Apologies," and a Dialogue with "Trypho," besides some fragments. In the first he gives an account of the Christian Assemblies and observances on the Sunday, and says that the "Memoirs of the Apostles," in which he found written "All things concerning Jesus Christ," and "Composed by the Apostles and those who followed them," were read. In all Justin's known works there are close upon 200 references to the FOUR GOSPELS, more or less verbally correct, besides coincidences of language with eight of the Pauline epistles, while the Book of Revelation he mentions by name. Justin was martyred about 148, and his writings afford us the first clear proof of the beginning of a *New Testament Canon*, inasmuch as the

FOUR GOSPELS,

and certain of the apostolic writings were collected for the purpose of reading at the gatherings of the Primitive church, and formed the basis of comment and exhortation. A remarkable piece of collateral evidence is furnished by the writings of *Marcion, a heretic*, and the greatest of all gnostics. In his teachings and writings *he rejected all of the New Testament*, that was not Pauline. He, therefore, compiled for the use of his school and disciples what is known as

MARCION'S GOSPEL.

This was an adaption and mutilation of Luke's, which he treated with much freedom. It also included the Pauline epistles, except those to Timothy and Titus, also Hebrews, expurgated of all Jewish elements. The basis of his teachings was thus an abridged and edited collection of eleven apostolic documents. Marcion wrote his "gospel" about 140 A. D., and it is the first definite attempt to define a Christian Bible, though it is but a partisan and very inadequate production.

(*To be continued.*)

Take time and realize, when you are alone with God: Here am I now face to face with God to intercede for His servants. Do not think that you have no influence or that your prayer will not be missed. Your prayer and faith will make a difference.

There is plenty of hair-splitting as to what is intoxicating drink, and what is not. The safest way for one who has doubts about a certain drink is not to touch it, no matter who says it is "all right." Think of and practise this rule: "In case of doubt, don't."

Poetry.

Times of Refreshing.

From the Scriptures of truth this conclusion we draw,
That the wisdom of men nor the works of the law
Have the power to cleanse nor forgive nor to save,
Nor restore from the curse nor redeem from the grave,
By transgression man fell under sin and was lost,
And by sentence of death he returns unto dust.
Though he willingly chose the way of transgression,
Yet in Christ God offers future life and salvation.

Men are saved by their faith in the Crucified One,
When his love and his goodness to them are made known.
Saving faith comes by hearing the life-giving word,
And the mercy of God through the Savior conferred.
All who will may be saved by obedient faith,
And may gain life ascending through Christ and his grace.
For the gospel salvation to all is made free;
As they heed its injunctions their judgment will be.
Endless life is for those who the gospel accept,
But death is the portion of the soul who rejects;
For there's no other way that's revealed by the Lord
To redeem fallen men but through Christ and his word.

The heavens are the Lord's, but the earth hath he given
To the children of men as their home and their heaven.
Wicked rulers and nations thus far have borne sway,
And their reign has led down from the gold to the clay.
But the age for the world's promised blessing is near,
When the true light that lighteth all men shall appear.

God is now taking out from the world for his name
A faithful, tried people with the Savior to reign.
Soon those sleeping in Christ from the dead will arise,
And joining the living meet the Lord in the skies.
These elect ones with Christ shall forever abide,
And he'll honor and glorify them as his bride
As a body perfected the seed then will bless
All the nations of earth with the gospel of peace.
Then he comes to the earth with his chosen again,
And will over the nations commence his just reign.
All the powers of earth to an end shall be brought,
And their rule and authority soon come to naught.
All their glory and pride like the chaff pass away,
And Christ and his chosen in mercy bear sway.
When he speaks to the earth she uncovers her slain,
And they all hear his voice and to life rise again.
Christ will reign until all things to him are subdued,
And the foes of the earth from the curse is renewed.

These times of refreshing from the Lord now are near,
And the life-giving power is soon to appear.
Christ will banish the curse and perfection restore,
And the earth fill with gladness and beauty once more
Then sorrow and death and corruption will cease,
And the world shall be clothed in the garments of peace.
When he rules in the earth the glad tidings is heard,
And the world shall remember and turn to the Lord.
All nations shall worship the Lord then with fear,
And the kings join praise when his words they shall hear.
The Lord from Mt. Zion gives his law in that day.
And the people say, Come let us walk in his way.
Then the weapons of warfare and carnage shall cease,
And hatred and strife yield to love and to peace.

When the Spirit of grace rests on Israel again,
And they look upon him they in blindness have slain,
They will bitterly mourn and acknowledge their sin,
And gladly accept him as their long looked-for King.
Then their possession the Lord will restore,
And their numerous sins he'll remember no more,
Then the new covenant with Israel is made,
And his teachings of love are forever obeyed.

Jerusalem restored with the Lord as its Light,
Is the glory of earth and its joy and delight.
From this city redeemed living waters shall flow,
And the life-giving tree on its borders shall grow.
When the curse is removed this blessed city of love
Is enlarged and made one by the City above.
All honor and glory to the Lord now is given,
And his will on earth is done as in heaven.
—Selected by Ellen A. Truby.

Selections.

The Argument of Kings.

Suddenly across the face of the world flares the torch of war. It is the argument of kings. Civilization knows no better way. The Hague conference and the international peace talks were preliminary voices only to the tremendous roar which is about to break.

Be it fate or accident, the feet of every nation point that way and the sword is ready. Madness of lust of power is no longer an individual blight. It is Morganism gone to seed in the breast of kings. The stake is for world supremacy—and the end is not in sight.

There's no controversy as to the success of a world-wide government when once established—indeed, in these days of rapid transit by sea and land, and lightning communication, it would be entirely possible. The chief point of dispute would be as to where the capitol should be located—whether in Berlin, London, St. Petersburg, Paris or Washington. Having settled that point, all else would be comparatively easy.

It was the foul spirit that whispered this to Russian czars. But the box of evils once opened, the little fiends hob about to the disquiet of all who wear the ermine. The proposition of a strict neutrality which shall limit the war to Russia and Japan reads and looks well at first glance, but the more one studies it, the more it seems to be weak of its own weight. In other words, there doesn't seem to be the shadow of a chance for anything of the sort, especially should the fortunes of war turn against Japan.

It would indeed be a spectacle for gods and men if the Sunflower Kingdom—that only a little time ago was a hermit—should suddenly bring the bear to his knees and as a trophy annex the whole Russian territory. Should the fortune of war turn the other way, and the Sunflower be in danger of being swallowed by that stealthy aggressive monster—Oh! Then the United States and England would find it very hard to keep still while the white horror strode over Korea and spoiled Japan and mastered the Pacific.

It goes without saying that long before such a thing would be possible both nations would be dipping in the broth, and the world-around bugle would sound.

In the light of his recent proclamation, it is hardly probable that President Roosevelt said that he hoped Col. Crisby would not run off to Japan with a regiment of "rough riders," because every Rough Rider would surely want to go! But the sentiment is not far from being the sentiment of the American people just now—for Japan's defeat might mean a death blow to trans-Pacific trade for which this whole Northwest has been reaching out. It might mean Siberian wheat for the far East instead of wheat from our wide prairies. It might mean a lot of things for which neither England nor the United States would stand.

Japan's defeat means much to England, against which nation Russia has watched and schemed. It means war over Thibet. It means the dividing of English forces and new maneuvers in India. So that in many ways it would be impossible for England to keep still while her secret enemy went from conquest to conquest in Asia.

However winsome the picture of world-wide peace, it's a long distance from here, and there's a belief abroad that such an ideal state is impossible until that great power of the North is chained to its own preserves.

It is claimed by some who pretend to know much about Russia that she is weak within, owing to the thousands of peasant folks who have no love for the government. While it is very true that the poor people have no reason for patriotism, it is equally true that vast numbers of them are at starvation's edge. They are mercilessly lorded over by those in authority, and if commanded to leave their miserable dwellings and line up before a field of bayonets, they would obey—knowing that it would mean death to disobey.

Of all the crowned heads of the Old World, the Czar of all the Russias is the one in whom there is the least to admire. It may stand to his credit centuries hence, that he brought about The Hague tribunal, but for the present, it appears that the tribunal was the string that pulled the head of the oracle while he tinkered with the springs.

Brotherly love must run mighty slow in his veins, spite of all his preaching, for he seems never to be moved by the privations of his own people; and it is characteristic of him, that in the dead of winter, and on the eve of war, there should occur in his palace the most brilliant entertainment known for years.

Japan is said to be able to command six hundred thousand men, and it's already in evidence that on the sea she is more than the equal of her foe. Now, this is a very large number of men, but the real tug will be on land. The national spirit which possesses them—the all-absorbing patriotism that sleeps and walks with them—augurs well in the outset, and is wanting in her opponent.

As this world-wide horror rises and takes shape, one sees that whether it creeps up on soft winds, or rides down on the chill blast of the North, the woe is the same. Black eye, blue eye, gray eye—low brow or high—white face or black—over all is the skull and cross-bones—and through all the red-line. Surely, as Gen. Sherman said, "War is hell!"

There is nothing like war, however, to waken women up. It will waken up the "little brown women" as it wakened our women in the sixties—and when the all-round conflagration breaks, as it seems sure to do, there will be great things doing everywhere—so that women will have no time for trivial affairs.

The prospect of universal war is quite enough to chill the stoutest heart—and only those who see in it the coming of that Kingdom that shall know no end—the Kingdom of peace and good will—the Kingdom of life unvexed by death—can view it with composure. If this be the outcome, then come, Lord Jesus, and come quickly! —*Marion B. Baxter in Seattle Times.*

The Darkening War Cloud.

Intelligent statesmen and first-class editors are settling down to a firm belief in what students of prophecy long ago declared was certain to come—a universal war for political and commercial supremacy in the defunct nations of the Orient, such as China and Turkey. These natural prophets are intelligently forecasting the inevitable results, in perfect harmony with the supernatural prophets of the divine Word. We believe the times now ripe for a breaking up of present base conditions and the ushering in of a better day for this sinning, suffering, sorrowing world. There are strong indications that since war has broken out between Russia and Japan it will soon draw other nations into the struggle and initiate the final breaking up process. The great national chess game is soon to remove the old landmarks, and mix the maps of earth with new boundary lines everywhere.

In spite of the fact that Russia poses as a Christian nation and dubs the Japanese people as "superficially civilized mediævals," the Christian world's sympathies will be with Japan in this struggle. In her tacit exclusion of the English language, no less than the English commerce, Russia has fearfully hindered the advancement of her millions of ignorant serfs; as every moralizing and enterprising agency and influence of earth are embedded in the bosom of the English language. Her opposition to true missionary effort is also a break on the wheels of national progress such as Japan is incapable of inflicting upon her people. In fact, Japan, as the child of the world's old age, has made more progress in the last twenty-five years than Russia has in a whole century.

Every atom of intelligent missionary sympathy in the Occident will be with Japan in her attempt to clip the claws of the Great White Bear, whose heart seems as cold to all moralizing influences as the frost laden atmosphere of his ice-bound home. Now that the cloudburst of war has actually come, there is little hope that the entire carving up of China and Turkey can be postponed any longer. The land-grabbing propensities of the dominating nations assure us of this. National destiny had decreed that the present strife between the Czar and the Mikado was inevitable sooner or later.

Much as true Christendom might desire to see the Russian Bear flayed at this time, fate has declared otherwise. She may be given a big backset, but she must be able to do strenuous battle with Great Britian at the close of the present epoch. The prophetic Scripture plainly reveal that England and Russia must yet fight a draw battle over the control of Chinese and Turkish possessions. Each desires to own Constantinople as one of the commercial sluice-gates of the east, and thereby control the wealth-producing commerce of the Mediterranean and Black Seas and thus hold the balance of power in the Orient. We mark Germany x; she is the unknown quantity in prophecy. She will doubtless straddle each issue as far as possible. The United States, Scandinavia and Japan will doubtless be allied with England in this greater war, while the latin nations headed by France will doubtless back the Bear in this awful struggle. This war between the frigid monarchy and the sunrise empire will merely initiate the general conflict. We are entering a reconstructionary period. Present conditions are doomed, but their death groans will prove the birth pangs of a better order.

Palestine, or Turkey in Asia, as the Lord's "sheepfold" where both Old and New Testament churches were born and where both will be buried, is to be the bone of contention for the Lion and the Bear, as representing English and Russian national Coats of Arms. The second coming of Jesus to earth in the midst of this carnage will settle the bloody business. By breaking up the existing order of government, abolishing all present conditions, and, as the Bible declares he will do, taking the government of earth on his own shoulders, he will destroy "the Lion and the Bear," as his prototype, David, the Israelitish king vanquished the lion and bear which came to molest his sheep-fold. Like David, who afterwards slew the uncircumcised giant who defied the armies of Israel and their God, Jesus will settle with the Satanic giant of sin who is typified in both beings and businesses by this Philistine. As David by the vanquishing of the lion, the bear and the giant won for himself a royal bride, a throne and crown and reigned in prosperity with all other nations tributary to Israel, so Jesus at his second coming, is said in the Bible to do. The glorified church typified by Michal Saul's royal daughter, will be his bride, and all the world will bring their treasures to his feet, while Satan and bad governments will be robbed of their power to oppress the people over the entire, redeemed earth.

We do not believe in the popular idea of "the end of the world," but with all intelligent Christians we do believe in the future restoration of the earth to its pristine grandeur and glory, and we trust that the "times of restitution of all things of which prophets is spoke", is much nearer than generally believed.—*Thomas H. Nelson in Pentecost Herald.*

The Present Truth.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. i: 12.

All Bible truths are not present truth in all ages of the world. Noah taught present truth to antediluvians for one hundered and twenty years: the coming of a flood was present truth to them, but it is not so to us. Jonah's message to the Ninevites was present truth to them, and had the desired effect; but it does not apply to us now. When John came preaching baptism of the changing, his message was present truth to the Jews at that time; but it is simply history to us, manifesting God's dealings with that nation and people. All who believed the message "justified God, being baptized with the baptism of John." Luke vii: 29.

What then is present truth to us? Can it be anything else than the second personal coming of the Lord, to raise the dead, destroy his foes, and confer the boon of eternal life on his loving disciples? If Peter's words were true that the last days commenced almost 1900 years ago, where are we now on the stream of time? The gospel of the kingdom has belted the globe: what next impends?

Are we, like John, praying "Come, Lord Jesus; come quickly?" Are we, like the Thessalonian church, waiting "for God's Son from heaven, whom he raised from the dead, even Jesus?" Are we the true Israel of God by faith; joint heirs with Jesus who is to be King in Abraham's land? Can we be heirs of the kingdom without getting into the family of Abraham? Let us hear Paul: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." "For as many as have been baptized into Christ, have put on Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii: 27-29.

Brethren and sisters are we ready for the Lord to come in his glory, and to receive him with acclamations of joy? —*C. H. Cass, in Our Hope.*

Bible Sunday.

From the Chicago *Tribune* of March 7, we clip the following concerning the British & American Bible Societies:—

In England and in many large cities of this country yesterday was celebrated as "Bible Sunday," being the 100th anniversary of the formation of the British and Foreign Bible society. The quiet, undemonstrative work of this society is startling when its results are put into cold type. Since 1804 it has distributed 180,982,740 Bibles, New Testaments, Gospels, and Psalters. And the American Bible society, formed in 1816 by Elias Boudinot of New Jersey, has kept pace with the activities of its predecessor, its issues to date aggregating 72,070,788 copies. Four times it has canvassed the entire United States to supply every family with a Bible.

The translation of the Scriptures into every living tongue is perhaps the most satisfactory illustration of the tremendous indirect influence exerted by the two societies. The earliest work of this kind was the printing of the gospel of St. Mark in the dialect of the Mohawk Indians. Over 370 different languages now appear on the list of biblical publications. In many instances the translators have rendered distinguished service to the valuable science of comparative philology by reducing to writing tongues which had previously only been spoken. A centennial fund of 250,000 guineas is being raised in England, and the American society needs financial aid to prevent the crippling of the work here. To neither appeal can modern civilization afford to turn a deaf ear.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of adding the managers of the paper to supply the needy ones. This fund to be *applied as the* donors request, (or when left to the publisher to *decide*) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

W W Lincoln	1 50

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 86.

O. J. ALLARD, Pres. Iowa Con.

The Black Hills.

The Black Hills, in the southwest part of the State of South Dakota, produces one-third of the gold found, in the United States, and is said to be the richest one hundred square miles in the world. A new booklet on the Black Hills has been issued by the North-Western Line, with a fine detailed map of this wonderful region. Send four cents in stamps for copy of the booklet. W. B. Kniskern, P. T. M., Chicago, Ill.—Mar. 26.

Colonist Tickets to the West and Southwest.

March 1st and 15th special one way second class colonist tickets to Oklahoma and Indian Territories, Kansas, Missouri, Arkansas, Texas and New Mexico will be sold via Pennsylvania Lines. Ask the nearest Ticket Agent of those lines for particulars.—Mar. 15.

Home-Seekers' Excursions.

For full information about Home-Seekers' excursion fares to points in the West, Northwest, South and South west, apply to Ticket Agents of Pennsylvania Lines. Mar. 30.

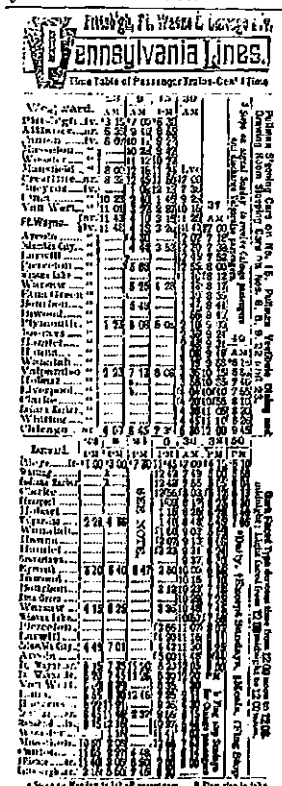

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 180 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by The Chicago & North-Western R'y. Three fine colored maps, each 14x20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.

A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 2.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

The household of faith.

It would be well to keep always in remembrance the 4th verse of Jude. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

If we receive the witness of men the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. 2 Jno. 1. 10. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

I had the happy privilege of reading the little book called "Paternity of Jesus," by L. C. Thomas. It is just grand. All who are seeking after the truth aright will do well to read it. As my time is about up I will renew my subscription, please find enclosed for the same. Brothers and sisters all who have not looked up your account, please do so at once; for none of us can afford to do without the dear old paper, for it brings to us each week the very information we most desire to know. May our much esteemed Brother W. H. Wilson's life be spared that he may proclaim the grand old gospel of the kingdom and open the eyes of those who are likely to be deceived.

Your Sister in Christ.

ALICE UPDIKE.

Dear brethren:

I have been reading the 31st Chapter of Ezekiel for my lifetime and I never could understand it before, but I fully understand it now. The first part of the chapter speaks of putting hooks in Russia's jaws, and to my knowledge it has never been done according to prophecy. England drove her back about forty-eight years ago. If that had been the time the world would be ready for the battle of Armageddon now. After she is put back this time the two tribes of the Jewish nation will be established in the land of Canaan. Russia comes down to rob them and take the country, then all nations go to put her back, then will follow the battle of Armageddon. This is to the best of my understanding the meaning of the chapter. If any of the members can point out any better explanation of it, I should be glad to be corrected as I have read the Bible for the last 58 years, and I am always glad to be enlightened.

Yours in hope of the celestial city.

JAMES WALLACE.

Dear Restitution:

I think, or have an idea that I was the first one in Arkansas to subscribe for you, and have been a regular reader of your columns ever since, though my name has not been on your cover one-half the time that you have visited me.

About Jan. 1, 1868, I being a boy of 13, and loving to read anything pertaining to the Bible, found a portion of an old tract, the name of which I have forgotten, though it made me hungry for something like it. I began to search and enquire about its origin. My aunt who raised me told me she supposed my grandfather had brought it from Virginia, as it sounded like the preaching of Dr. John Thomas, who converted him from the Methodist Church, and made him a believer in the things concerning the kingdom of God. I being so interested my search then extended to Virginia, and aroused a search there. Finally a cousin wrote me that she had heard there was a paper published in Chicago, called THE RESTITUTION, though she had never seen a copy.

When I saw the word "restitution" I thought of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. I thought of the glorious time when the wilderness and the solitary place should be made glad. When the desert should rejoice and blossom as the rose, and I could not wait to enquire longer, but sometime in the first part of 1871 wrote a letter and addressed it to "The Editor of THE RESTITUTION, Chicago, Ill.

Soon my heart was made glad by the receipt of two copies and away went my subscription, since which time I have watched its pages and it not say, I love its coming the best of any paper I ever read. Back somewhere, sometime in the seventies I cut from its pages a piece of poetry which goes like this:—

A is for Advocate, Alpha, Amen,
All titles of Jesus, the Savior of men.

It struck me with stronger force when I came to "L."

L is for Lamb, for Lord, and for Lion,
The Chief Galilean, the Ruler of Zion.

I gave it to a girl that was a pet of mine and in return she cut from its pages a long piece that starts off like this:—

Nations in tumultuous pride,
Heave like ocean's roaring tide,
When from scattered lands afar,
Sounds the voice of rumored war.

We both prized our poetry so highly that I can say they are both in my possession today.

I have made this too long. What about the beam in my eye? It is this. I have taken quite an interest in looking to see if the number in arrears were decreasing, and felt like telling the brethren they did not love the cause or they would renew at once. It wearied me so I had to speak to my wife about the negligence of those who know the truth, when she said, "I have been thinking it was time you was paying up yourself." "Me pay up! Why you know I would not let my time run over!" when the little girl said, "Papa, your label is marked Sep. 3." So here is $2.00 and I hope the beam is out. Brethren, look at your labels.

Your Brother, waiting and wishing for the kingdom.

W. P. RYLAND.

Dear Restitution:

Please find enclosed our subscription for the paper. We live twelve miles from a church of the one faith, and never hear any preaching of the Word in its purity except when we go to hear Brother Zilmer, at the new church near Hillisburg. My wife and I are getting old, yet we will try to work on till the Lord comes, which I think will not be long. We would be glad to meet all the brothers and sisters, but if we never meet them in this life we hope to meet all God's children in the age to come, in the earth made new, and also to meet Abraham, Isaac and Jacob and the saints of all ages in the kingdom of God, when the Lord comes to make up his Jewels, and to rule the world in righteousness.

Yours in hope of eternal life, when the Lord comes.

DR. J. THURMAN.

Household of the One Faith:

I have put off writing so long, but today I have been reading in our dear paper and the spirit struck me that I could not resist. O how long would we sleep if that spirit of God did not awake us. The time has come dear brothers and sisters that we should put on the whole armor of God, or we will be found lacking in that great day. Acts iii. 23, reads "and it shall be that every soul which shall not hearken to that prophet shall be utterly destroyed from among the people." Now dear ones, please read Jeremiah iii. 14. Let us be wise dear ones and see if we cant hear that prophets call, do not let us be a stumbling-block for others. We must go forth with Christ's last command which is love; for that is the whole law. Now we that pretend to be the saints have we fulfilled that command? Oh no, dear ones, let us go up a little higher, or we shall be found lacking. The day is far spent and we must awake, or our lamps will go out. My prayer is that we may awake that none may take our crown.

With kindest love to all the household of faith. Your Sister.

E. COLLETT.

$33.00 to the Pacific Coast

Via the Chicago-Union Pacific&North-Western Line from Chicago daily during March and April, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 28.

Colonist Tickets to West and Northwest.

One way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho will be sold via Pennsylvania Lines from March 1st to April 30th, inclusive. For particulars apply to nearest Ticket Agent of those lines.—April 30.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clukenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
E. W. & M. A. Woodward, Dutton, Mich.
L. N. Chessbrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W.L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Box 254 Tampa Fla.
D. L. Kean, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. R. Adams, Osawatie, Kan.
S. C. Oliver, Attica, Kan.
Mollie DaCock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, tr 6
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, Fresno, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 11, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Gain, Jefferson, Ore.
W. P. Cordill, 326 W Lasalle South Bend, Ind.
C. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Crawford, Ind.
John Gregory, 10 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
J W Deffenbaugh Avery Okla
A Drew Tioga Pa
Sarah F Morgan Browntown Va
N C Griswold Box 116 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
G T Wilds Dover Mo.
W J Seamans Barnville Ark
D C Robison Rt 3 McVernon O
N D Titchenal Wenatchee Wash
A Raleigh Malvern Ark
T J Daniel Magazine Ark
H M Williams Ashton Kan
F R Steen Poland Arizona

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

THE NORTH-WESTERN LINE

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with similarly low rates to Utah, Idaho, Wyoming and Montana points, from Chicago daily during March and April. Corresponding low rates from other points.

Daily and Personally Conducted Excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland without change; Double Berth only $7. Fast through trains.

Choice of Routes.

Rates and full information on application to S. A. Hutchison, Manager,

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WANTED—FAITHFUL PERSON TO TRAVEL for well established house in a few counties, calling on retail merchants and agents. Local territory. Salary $20.00 per week with expenses additional, all payable in cash each week. Money for expenses advanced. Position permanent. Business successful and rushing. Standard House, 330 Dearborn St., Chicago—12.

VANDALIA LINE

TIME TABLE.
In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 19, daily, For South Bend 11:59am
No. 20 " Ex. Sun. " 6:45pm
No. 26, " " " 10:09pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute ..... 8:26a m
No. 7, " " " " 11:40pm
No. 19, daily, ... 6:15pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
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Daily and personally conducted excursions via the Chicago Union Pacific & North-Western Line in Pullman tourist sleeping cars in charge of experienced conductors from Chicago to Los Angeles, San Francisco and Portland. Choice of routes. Only $7 00 for double berth. For particulars apply to your nearest ticket agent or write S. A. Hutchinson, Manager, 212 Clark St., Chicago.—Feb. 27.

Change in time of Trains on Pennsylvania Lines.

Under a new schedule in effect Feb. 7, passenger trains over the Pennsylvania lines leave Plymouth station as follows:

For the east 2:50 a m daily, 10:00 a m daily except Sunday, 3:30 p m daily, 5:40 p m daily, 6:55 p m daily except Sunday, 8:18 p m daily extra fare train, 9:47 p m daily.

For the west: 5:08 a m daily, 5:54 a m daily extra fare train, 9:00 a m daily except Sunday, 1:23 p m daily 2:10 p m daily except Sunday, 6:08 p m daily.

For further particulars apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

The Overland Limited.

The luxurious electric lighted daily train for San Francisco, Los Angeles and Portland leaves Chicago 8:00 P. M. daily via Chicago, Union Pacific & North-Western Line. Less than three days en route to the Pacific Coast. The best of everything. Two other fast trains leave Chicago daily 10:30 P. M. and 11:35 P. M. For illustrated booklets, reservations and full particulars apply to your nearest ticket agent, or address, A. H. Waggener, 22 Fifth Ave., Chicago, Ill.—Feb 27

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"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Two trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1060 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roths and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Benj. Free. M. Joblin, Evangelist.

The Church of God at Bennesdaw, Ind meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neff Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruce Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W L Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbuck and J W Snake Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wyandotte, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

BOOKS AND TRACTS.

BIBLE PEARLS.—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God:" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Paul's Last Imprisonment.

The second letter to Timothy was the last letter Paul ever wrote as far as we know; and was written at Rome and within prison walls. The materials for writing were in hand—parchment, pen and ink. If he was without these at the time of his incarceration, the few Christian friends who dared to visit him in his solitary confinement supplied him. The man of many stripes, and imprisonments more frequent than other apostles is a prisoner the second time at Rome. The first time he was brought there on the strength of his appeal from the provincial court at Cesarea, to the supreme court at Rome. The first time as a prisoner here he enjoyed a good deal of liberty; though fettered to a military guard he was permitted to preach the gospel in his own hired house; and for two whole years he received all that came unto him; preaching to them the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all boldness, no man forbidding him. Acts xxviii. 30, 31.

Roman courts of that day were very tardy, so Paul remained two years in bonds after his arrival before his trial came off at the bar of Cesar, which of course resulted in his liberation. Luke does not mention the trial nor its successful termination, but tells he preached two whole years in his own hired house. His biographical sketch stops suddenly at this point, from which fact some students of Paul's history conclude that he was condemned and executed; thinking that the trial could not have terminated otherwise with Nero as supreme judge, and under the powerful influence of Popea, his intriguing and cruel wife, who was a proselyte to the Jewish faith, and only too willing to show the bitter enemies of Paul, the Jews, a favor. For four years they had been thirsting for his blood. The theory that he was executed at the end of the two years mentioned by Luke rests upon no proof in point of fact. It is but pure conjecture that Nero would decide the apostle's case adversely, after hearing his defense, showing in the most conclusive manner the falsity of the charges the Jews alleged against him. The decision of the provincial court was that he had done nothing worthy of death. On his appeal he was taken before the supreme court at Rome to face the same *false* charges. While there is no great amount of proof that he lived, traveled and preached the gospel for several years subsequent to the two years in which he preached at Rome fettered to a military guard, this proof is sufficient and satisfactory as showing that he was liberated, thus affording him the opportunity of carrying out his plainly stated purpose of visiting Spain. Spain was in mind as his destination, and in his passage thither he would stop at Rome. In his letter to the church at Rome he writes, "Whensoever, I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you after I have in some measure satisfied *my* desire of your company." Rom. xv. 24. In the 28th verse he refers to his contemplated journey in these words, "When, therefore, I have finished this task, and have given to them in safety the fruit of this collection, I will come from thence, by you, into Spain." He was one of a committee to bear the collection, taken up by the Macedonian churches, to poor saints at Jerusalem. From thence he would depart on his trip to Spain. When he stated his purpose to perform this journey he was not aware of the fact that he would be carried to Rome in chains, and that his journey thither would be postponed two years. On his way to Jerusalem he and his company stopped many days at Cesarea. Here he was informed by a prophet named Agabus that the Jews at Jerusalem would bind him, and deliver him into the hands of the Gentiles. In the providence of God Paul reached Rome though his life was several times in peril at the hands of his own countrymen, and in perils on his sea voyage to the city where he was to be tried. So we may conclude he completed his journey and reached Spain under the direction of God's Spirit. Though the fact that Paul was a prisoner the second time at Rome is disputed in modern times, no doubt was entertained about it by the ancient church. In addition to what has already been stated, I will cite the testimony of Clement, a disciple of Paul, mentioned in Phil. iv. 3, who was afterward bishop of Rome. This author, writing from Rome to Corinth, expressly asserts that "Paul had preached the gospel in the East and in the West; that he had instructed the whole world (i. e. the Roman empire which was commonly so called) in righteousness; and that he had gone to the extremity of the West before his martyrdom. The extremity of the West would take in Spain, nor do I think he stopped short of the British Isles, for these in fact were the extremity of the West of that day. A portion of England being under the rule of the Cesars was comprehended under the term world as above explained. Paul's mission was to the nations; so reads his commission. The old historian Gildas mentions the fact that Paul preached on the spot where Glastonberry now stands. Eusebius an early church historian tells us, "After defending himself successfully, it is currently reported that the apostle again went forth to proclaim the gospel, and afterward came to Rome a second time, and was martyred under Nero." Chrysostom and Jerome writing about the same time testify to the fact as follows, "The former, Paul after his residence in Rome departed to Spain; the latter, Paul was dismissed by Nero, that he might preach Christ's gospel in the West." About five years is the time to be accounted for between the date of his acquittal and his appearing a second time in chains at Rome. In the letter to Titus the apostle writes, "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis, for I have determined there to winter. This city was to be his headquarters during the approaching winter; from which he could go out on preaching tours in the surrounding country. The next we hear of him he is a prisoner. In giving his instructions to Timothy he exhorts him to "be not ashamed of the testimony of our Lord, nor of me his prisoner." 2 Tim. i. 8. In the second chapter he writes, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; wherein I suffer hardship as a malefactor unto bonds." This time not accused of questions touching Jewish law but under arrest for some pretended breach of Roman law. That he was *apprehended* at Nicopolis is quite probable. Who were the accusers here that clamored for his arrest we know not. They may have been his inveterate enemies, the Jews. It is human to wish the silence could be broken here, that we might learn something touching his apprehension at Nicopolis, and his conveyance to Rome as a prisoner. But little did he write touching his own trial. It is true he mentions the fact of his defense and leaves us to infer that he plead his own side of the case, instead of employing some able and eloquent pleader, if such could have been found for the defense. No doubt his plea was a straightforward statement of facts touching his life and preaching. If these involved a breach of Roman law, we may be sure he possessed the moral courage to plead guilty, feeling that he was not guilty in the light of God's law. At the time of Paul's trial it was unlawful to introduce a new religion among citizens of Rome. This may have been one charge against him. Several years had elapsed since Nero set fire to Rome, and who, when the indignation and alarm of the people were excited by a conflagration that reduced to ashes nearly half of the city, to avert the rage of the populace (he was accused of causing the fire) from himself charged the act upon the already hated Christians. Tacitus describes the success of this expedient and recites the sufferings of these innocent victims of his cruelty. "Some were crucified; some disguised in the skins of wild beasts were hunted to death by dogs; some were wrapped in robes saturated with inflammable materials, and set on fire at night that they might illuminate the circus of the vatican, and the gardens of Nero where this diabolical monster exhibited the the agonies of his victims to the public, and gloated over them himself, mixing among the spectators in the costume of a charioteer." The historian informs us that great multitudes perished in this manner. At the time the mere fact of professing Christianity was sufficient cause for their execution. Although at the date of Paul's trial the excitement of the people had calmed down, allowing of a decent regard for the forms of law; yet we can quite reasonably believe that Nero would lay against him the more serious charge of having instigated the Christians to fire Rome before he departed from the city the last time. If he was wicked enough to set the incendiary and then charge it against his own Christian subjects, and proceed to torture them in the manner he did as described by Tacitus, he was wicked enough to condemn Paul under this charge. Paul's Roman citizenship was no shield now against the judgment of so cruel a tyrant, whose heart by this time had become steeled against every appeal of both mercy and justice. To be continued under the heading of *Paul's last days and last words.*

JOHN L. WISER.

Will the Wicked Live Forever? No. 2.

Every figure of speech employed in the Scriptures to depict the doom of the wicked, denotes cessation of being. John the Baptist spoke of the One coming after him—Jesus—that "He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matth. iii: 12. In likening one class of people with "chaff," he is but following the well-known method of Old Testament writers of comparing the wicked with substances that are easily destroyed; such as "stubble" (Ps. lxxxiii: 13; Isa. xlvii: 14; Joel ii: 5; Mal. iv: 1), "chaff" (Ps. i: 5; Job xxi: 17, 18; Hos. xiii: 3), and other inflamable substances. When chaff becomes subject to fire that is unquenchable, the action of the fire is not to preserve the chaff, but to burn it up, to wholly consume the combustible portions of it. When so "burned up," it is no longer "chaff," but ashes. This is the illustration. What does it illustrate? Is it preservation to perpetuity? If so, with what figure of speech could one illustrate destruction? In the Old Testament, fire that shall not be quenched, or unquenchable fire, is mentioned, and was to be kindled in palaces and gates (Jer. xvii: 27), rage in a forest (Ezek. xx: 45-49), and prey upon the carcases of transgressors. Isa. lxvi: 24. These examples show in what way these figures of speech were used, and in what sense they were to be understood by those to whom they were addressed. Fire is never used as a preserving agent, but always as an element of destruction. Unquenchable fire, spoken of in connection with the punishment of the wicked (Mark ix: 44-48), is taken to prove beyond question the preservation to eternity of the wicked and an eternity of torment. However, there is nothing in the Savior's language that would even justify, not to mention demand, such a conclusion. The original term here employed—*puri asbestos*—is the same as that used in Matth. iii: 12. It would be difficult to conceive how this expression could mean to "burn up" the chaff, and mean everlasting torture when applied to the sinner. Before this could be possible, it must first be established that the sinner has any promise or prospect of living to perpetuity; and when this is done, it is time to discuss the conditions under which he will so live. "Life" is the thing at stake, according to our Savior's language. "Better" was it to an offending member, and it is "better into life" than to retain it and member, and "the whole body be cast into Gehenna." Matt. v: 29, 30. True, a member perishes in this operation, but life is saved: on the other hand, the member is saved, but the whole body is subject to destruction in Gehenna,—a most fitting comparison.

Besides the Scriptural use made of the phrase "unquenchable fire," I also append an extract from a passage in Eusebius' Ecclesiastical History where unquenchable fire is mentioned. The writer speaks of certain Christians in the third century who were "consumed,.....destroyed in *parasbestos*." *H. E.* Bk 6, c. 41. No one would argue from the unquenchable nature of the fire, that that "fire" is still burning and is torturing these Christians. The latter were, as the historian very properly says, "consumed, destroyed." This is the use to which the term "the unquenchable fire," was put during a period of time beginning about 700 B. C., and extending to A. D. 325, and the fire effected gates, palaces, trees, carcases, chaff, and living men.

There is another term employed by our Savior which is supposed to teach that the sinner will live forever: it is the "everlasting fire"—*puros aionion*. Matth. xxv: 41. But this passage, like the others examined, does not teach everlasting life for the sinner. Taking an example of the action of this kind of fire, we see that its subjects are "destroyed." I refer to Jude 6, 7, where it is said that the people of Sodom and Gomorrah are "undergoing the penalty of eternal fire"—*puros aionion*. According to the statement of Jesus, those persons are not writhing in endless torture, but the fire and brimstone which fell from heaven "*destroyed* them all." Luke xvii: 29. And if we will look up the original record of this transaction, we shall see that they were certainly destroyed. See Gen. xviii: 23-25, 28, 31, 32; xix: 24, 25, 29. The apostle Jude says those cities "are set for an example." And Peter, in like manner, says that God "condemned them with an overthrow, making them an example unto those that after should live ungodly." 2. Pet. ii: 6. If the *condemnation* of these "wicked" persons was just, so will be that of those ungodly of whose destruction they are an example. If they are suffering eternal torment, so will other ungodly. If those wicked were destroyed, so will those be that after live ungodly. Let the reader bear this in mind. God has not only raised up Christ as the First-fruit of them that slept, and thus "offered faith" of His ability to raise other dead (Acts xvii: 31), but has also given fair warning to all concerned, and an actual demonstration of his ability, that "all the wicked will he destroy." Ps. cxlv: 20. This is the *present stage* of the development of His plan. When are men to live ungodly to be warned by the "example" God has furnished in the destruction of the Sodomites? "After" the time of the wickedness of Sodom. Does that apply now? Now or never.

From the foregoing testimony it will be seen that those Sodomites are not now in conscious suffering. God "overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Gen. xviii: 25. If they are now conscious of suffering caused by this "eternal fire," so are the cities which they inhabited and that which grew upon the ground: but if houses and vegetation were destroyed, as the word says, so where the inhabitants. One common lot befel everything that came within reach of the fire. The fire, I take it, was real fire, and the subjects of its destruction were not the so-called "immortal souls" of those persons, but the *persons* themselves. The fire was not preservative but destructive. This is the result we come to when we accept the record as to the nature of man, and the effect of God's punitive justice. The wickedness of those ungodly persons has been terminated, and God is vindicated of the charge of perpetuating wickedness which must follow the view that wicked men will live forever because necessarily immortal.

A. H. ZELMER.

Blessed are the Meek.

The beatitudes in Matt. v. are the golden texts of that chapter. Therefore we have chosen to head this article in very precious to us. This text first awakened in our mind a desire to know more of that strange doctrine. The meek shall inherit the earth. Could it mean this, we said over and over. Does it not mean that the meek inherit the earth now? Yes, this is just what it does mean, we answered. But on further investigation we found that those who inherited a part of this earth now, do it from a moneyed consideration. No deed is considered valid without the above consideration. We had been taught that at death if meek, we would fly away beyond time and space as they sing. We did not know then that God had made this earth for man's future abode. Man was made of the dust of the earth. We are taught that the earth abideth forever. Also, "The righteous shall never be removed; but the wicked shall not inhabit the earth." Pro. x, 30. Evil doers shall be cut off; but those who wait upon the Lord, they shall inherit the earth. The righteous shall inherit the land (earth) and dwell therein for ever. Psa. xxxvii. 9, 29. These are very plain and need no comment.

God promised Abraham a land and an everlasting life to enjoy it. In Acts vii. the writer states in very plain language that God had not at that time given him so much as to set his foot on; yet he promised he would give it to him for a possession and to his seed after him, when as yet they had no child. In Heb. xi. By faith Abraham sojourned in the land of promise as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. These texts all prove that God promised Abraham an inheritance in a land not in heaven. Is it not strange that intelligent and well educated persons believe the doctrine of going to heaven at death? Search the Scriptures through and you can find no such a promise. What difference does it make whether we believe that we go or that God prepares this earth for our future home? It amounts to this, you state what is not true. The kingdom under the whole heavens is to be given to the saints of the Most High. In Rev. v. 10 we read, "And hath made us unto our God kings and priests; and we shall reign on the earth." 2 Peter iii. 13. Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness.

Hundreds of texts could be given in proof of our statement and not one to prove the opposite. If men believed that man is mortal there would be no difference of opinion. The idea of a real litoral kingdom on this earth over which Christ and his brethren will rule is entirely lost sight of. Could we but remember that our Savior taught the gospel of the kingdom of God, and sent his disciples out to preach the same it would save us much trouble. Not many Sundays ago we heard a Sunday school superintendent quote this text, "I go to prepare a place for you, that where I am there ye may be also." They leave out of their theology the doctrine of Christ's coming again. Why? Because they teach that they are going to him. They can find nothing for his coming again and yet hundreds of texts teach it very plainly.

We read the funeral orations in our daily papers of a great man, having gone to God, stepping from earth to heaven. While they are preaching his funeral his soul has gone to his reward. No need of a resurrection, therefore they do not preach it. Let us accept the apostle's admonition, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. ii. 15.

D. C. ROUSON.

Table Talk.

HEIRS OF THE KINGDOM. JAS. ii. 5.

Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him. Heirs of the kingdom, an heir is one who inherits. In Isaiah God gives the promise of a Son, who shall inherit the kingdom and throne of David for ever. In Luke ii. we find the fulfillment of this promise; the Son is born who is to inherit this promised kingdom, Christ the Lord. God says his Son whom he hath appointed heir of all things, he is now on his Father's throne until the times of restitution or restoration. Then he will take possession of his inheritance, the kingdom of God. But how do the brethren spoken of in James ii. 5, and how do we become heirs to this kingdom? Rom. viii. 14, Paul tells us, As many as are led by the Spirit of God, they are the sons of God, and if children then heirs, heirs of God, and joint heirs with Christ, if so be we suffer with him that we may be also glorified together. Faith in the promises of God makes us children of God, and faith in the gospel, and obedience by being baptized into Christ makes us Christ's, and if we be Christ's then are we Abraham's seed and heirs according to the promise. When we are redeemed by the blood of Christ we are no more servants, but sons and heirs with Jesus of that kingdom which David was King over—of the kingdom which was overturned, but which will soon be restored, which will be a glorious kingdom under the whole heaven, which shall be given to the people of the saints of the Most High, and which will be an everlasting kingdom. Those who accept Christ are no more strangers and foreigners but fellow citizens with the saints, and of the household of God, and are of the same Body partakers of his promise in Christ by the gospel. O the exceeding riches of the promises, how far above the riches and wealth of this world. Yes, an inheritance in that glorious kingdom cannot be compared to anything that wealth can buy. May the hope of eternal life keep us from all temptation, and may he grant you according to the riches of his glory that Christ may dwell in your hearts, and that we may all be rich in faith, and heirs of the kingdom, heirs according to the promise. There is only one way to gain the promised inheritance. Not by works alone, but by faith and trust in the Word of truth, as taught by our Savior. He that overcometh shall inherit all things and I will be his God, and he shall be my son. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, and that we with Jesus may inherit the glories of the promised inheritance and gain eternal life, heirs with Christ our King, glorious promise. Let our daily prayer be, Thy kingdom come, thy will be done on earth as in heaven, and all the earth be filled with thy glory. Amen.

ELLA KNOWLES.

Self-sacrifice is the royal law of the new life. Because Christ 'laid down His life for us,' we ought to lay down our lives for the brethern.' This is a high, hard teaching, but it is the Lord's. We can never enter into the likeness of Jesus until we have learned how to surrender self, and how to deny self for the sake of men who may not be worthy, and for the sake of the Master who is surely worthy. The call of our Lord to-day, is for disciples who will literally lay down their lives for Him, through tedious and toilsome years. He needs servants whom he can send anywhere; upon whom He can lay large responsibilities as well as humble, obscure duties. The person through whom Christ can best express His mind to the world is one who is consumed by a passion for doing only the will of God.

The Restitution.

VOLUME LIII. PLYMOUTH, INDIANA, MAR. 16, 1904. NUMBER 11.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

A. B. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Mar. 16, 1904.

Are the First Chapters of Matthew and Luke Authentic?

PART TWO.

The point at which we have arrived is, that within *a century* of the destruction of Jerusalem, the chief apostolic writings were familiarly known, —had been collected in several localities,—formed the basis of Christian teaching and belief,—were read in the churches, and generally accepted as authoritative, and inspired. Abundant evidence of this is found in the incorporation of the language of the New Testament in other writings, going back to the very days of the apostles themselves, and some of them we have stated. There are other fathers belonging to the age ending about A. D. 170, beside others of great importance in the second, third, and fourth centuries, some of whom must be mentioned. But the scene is, in a measure, shifted from Asia, to Europe and Africa. Foremost among the writers of this later period must be placed Tatian, Irenaeneus; Clement of Alexandria, Origen, and Tertullian.

TITIAN

was an Assyrian, a friend and disciple of Justin, and a public lecturer in the Greek schools. He held some very heretical views and formed a collection of the Christian Scriptures for the use of his Assyrian converts. His greatest work "The Diatessaron," has a very romantic history which we cannot relate now. The book had long been lost, and was only discovered some years ago, and then scholars learnt that it had been known in the west for 1,800 years. It has recently been published, and there is no suspicion breathed against its genuineness and extreme value. Eusebius calls it "A sort of connection and compilation, I know not how, of the gospels." This book is in part the first life of Christ ever written as a connected story, (date 160) and the whole of his facts were gathered from

THE FOUR GOSPELS.

Tatian had at this time broken away from the Orthodox Church, and could if he had chosen, compiled any narrative he liked, but he knew that the only authentic and trustworthy source of information was the Evangelists, and that he used their books speaks volumes.

IRANAEUS

as we have already said, was a friend of Polycarp. His principal work "Against Heresies," was probably written about 180, and in it he quotes very freely from the New Testament, with every regard for its authority.

Clement (165-220) and Origen (185-256) the latter the most learned and energetic theologian in the Church in the first three centuries, both acknowledge the authority and Divinity of the New Testament, and they both quote from nearly every book. Origen's testimony in particular is more complete than any of his predecessors.

TERTULLIAN

of the African (Carthage) Church, was born between 150 and 160 and in his "Treatise Against Marcion," sets forth his belief in the authority of most of the sacred books. He quotes from all except the four smaller epistles,—appeals to the historic tradition to show their authority, and declares they were in the keeping of organized societies, whose members, regarded them as the authoritative records of a Divine revelation, which was the law for their earthly conduct, and the foundation of their immortal hopes. Up to this time the Fathers had written in Greek,—the language of the New Testament;—but Tertullian wrote in Latin.

We have, then brought to a focus, from the writings of different periods, the fact that the churches of Rome, Asia Minor, Syria, Africa and Gaul accepted the New Testament as apostolical and inspired.

Down to the end of the third century there is an unbroken unanimity in all the Christian communities, and among the Bishops and Presbyters, concerning the genuineness, authority, and inspiration of at least the Gospels, the Acts, Thirteen Epistles of Paul, First Peter and First John.

It at length became necessary that the tradition established throughout the churches should receive some final sanction. Hitherto there had been no rigid definition, but now the Diocletian persecution (in 303-5) gave the impulse. An Imperial decree was issued for the destruction of the Christian Scriptures, all of them being named.

They were thus advertised, and their influence and superiority over all other Ecclesiastical writings made widely known. So it came about that by their very enemies the limits of the Canon was practically recognized.

EUSEBIUS.

the Ecclesiastical historian (264-340) the most famous scholar of the time, after Origen and Jerome, gives most valuable information on this subject. His Ecclesiastical History contains many extracts from writings which have long since disappeared relating to the New Testament Scriptures,—his special care being to place on record any quotation from, or reference to, and opinions concerning the books in dispute. For the purpose in view, his travels, learning and access to the libraries of the age, gave him peculiar opportunities for ascertaining the general customs and opinions of the Church in different places, and at different times, and in the result he enumerates and classes the books in use as (1) those that were *acknowledged*, (2) those that were *disputed*, and (3) those deemed *spurious*; the latter were the *Apocryphal* and *heretical* writings. The disputed Scriptures named by Eusebius are the Epistles of James, 2 Peter, 2nd and 3rd of John and Jude. The rest were acknowledged as authoritative and divine.

Differences of opinion existed about these shorter Epistles, but it was due more to their *unimportance*, than to any question of their authenticity or authorship—just as there was some debate about the Epistle to the Hebrews, because of its anonymity, and of the Book of Revelation on the supposition that some other John than the Apostle might have written it; but the debates respecting them only tended to produce such evidence as to finally set all questions at rest. So far as the Epistles just named are concerned, they seemed, on the whole, to have escaped observation, rather than met with unfavorable criticism. However, the

THIRD COUNCIL OF CARTHAGE

held in A. D. 397, fixed the canon of the New Testament at its present limits. In doing this it did not anticipate, but simply followed its acceptance by the whole Christian Church. The question of the Apostolicity and Canonicity of the Sacred Writings was thus finally settled on the authority of the ancients. The importance of the subject must be our apology, for dealing with this subject at such length.

VERSIONS.

As the gospels spread, the need arose for the multiplication of copies of the New Testament, the more so as the Church in Africa and elsewhere did not use Greek. It came about, therefore, that a Latin version of the Greek Testament was made in North Africa about the middle of the second century. This is called the Old Latin Version, and it contained all the books save Hebrews, James and 2nd Peter. It is to Tertulian that we owe the earliest testimony to the existence and character of this version, and it agrees almost entirely with his canon. The Old Testament was included, the translation being from the Septuagint (Greek) and not from the Hebrew.

THE PESHITO.

Besides this there was another and earlier version in use by the Syrian Christians, called the Peshito, i. e., "Simple Version." This is one of the oldest and best copies of both the Testaments, and was produced early in the second century, and represents very nearly the language of the people among whom our Lord moved. It has always been accepted by all sections of the Syrian or Eastern church as authentic; and as far as regards its contents, so far as our New Testament is concerned, it did not contain 2nd Peter, 2nd and 3rd John, Jude and Revelation.

THE VULGATE.

"There is yet another Latin Version known as the Vulgate, i. e., "Common," the most important of all the copies of the Bible in relation to both the Old and New Testament Scriptures. The text was rapidly becoming corrupted and falling into disuse when Jerome the greatest Biblical scholar of the Latin Church revised the Old Latin Version. For twenty-one years (A. D. 383-404) he was engaged in the work, and during the succeeding thousand years every Bible issued in the vernacular owed much to his labors and learning. Jerome included in this version,

THE WHOLE OF THE NEW TESTAMENT AS WE KNOW IT.

"With this extremely important, and from a critical standpoint, exceptionally valuable version we leave this particular line of evidence with our readers, and glean in other fields.

"From J. Hawkins, an English writer of marked ability, we learn that the charge of forgery of the narratives of Christ's divine Paternity is made in the Unitarian New Testament. The fourth edition was published in London in 1847. It calls itself "an improved version with a correct text, and notes critical and explanatory. Published by the Unitarian Society for promoting Christian Knowledge, and the teaching of virtue." The question is whether this promoting is not *subtraction* of Christian knowledge. It is, at any rate, subtraction of some kind or other, either true or false. There can be no midway; the record is absolutely *true* as it stands, or it is absolutely *false*.

"The charge of falsity is a large indictment, but it is not a new one. The sum of the charges is, that an ancient writer Epiphanius, states that these chapters were lacking in the copies of two sects of Jewish Christians called Ebionites and Nazarines. He was a Bishop who lived 367 to 403 A. D. He compiled a list of heresies (eighty in number), and this his biographer calls "a work which strikingly shows his unfitness for being a historian. His credulity and want of honesty is excessive."

"Then the testimony of Marcion is appealed to. Marcion was the founder of the sect of the Marcionites. It is said by a biographer: "Marcion entirely rejected the Old Testament, and all of the New Testament, with the exception of a few epistles, and the gospel of Luke, which had to undergo certain changes from his hand. The first four chapters were omitted, and the fifth began with the words: "In the 15th year of Tiberius Ceasar, God came to Capernaum, a city of Galilee and spake on the Sabbath."

Marcion was a writer and leader who, like some modern writers, prepared a belief, and dictated what must be received and believed by his followers (and all others). Such works of benevolence fail, however, with all thinking men who still possess a spark of that spirit of inquiry into truth, which alone is the quality of an honest mind."

The "Ebionites and Nazarines," therefore, may be left in their native mist. As far as may be known of them they held that our Lord was a man who was distinguished from all other men for his legal piety, and was therefore pre-eminently a Jew, and was selected as Messiah on account of his superior Judaism. They denied, for this reason, his supernatural birth, yet not his resurrection.

"We are not told that the original gospel of Matthew and Luke did not contain the first two chapters of each, except upon the evidence of these above mentioned. No reasonable man, without prejudice, can accept the obliteration from any such source."

FACTS ARE STUBBORN THINGS.

There is sufficient evidence to show that the gospels were extant about 150 A. D.

It is a fact that the preachers of the new faith had to travel through strange countries, make converts, establish churches here and there,—then pass on to other countries and cities and do precisely the same work there, —and there would be no occasion for writing epistles until a vast amount of labor had resulted in churches being established that needed the instructions, and warnings, and encouragements sent to them. As Jesus lived thirty-three years, and John the last of the apostles lived some sixty-three years after the crucifixion, we find that in less than sixty years from Apostolic times some of the gospels can be proved to have been extant. And when we remember the arduous labors of those commissioned, the lack of postal facilities and the art of printing,—it is marvelous, or rather, it would have been marvelous for us to be able to trace the documents back so far, but for the directing hand of God. He is never taken by surprise. He knew what the little left-over remnant of the last days would need to silence ignorant and foolish men, and provide for us the means to do it.

Mr. H. L. Hastings in "Inspiration of the Bible" says infidels have the strongest ideas in regard to the conformity of the Scriptures, and quotes from an article in a Marlboro, Mass., paper written by one of that class, the statement that the Council of Nice, in the year 325 compiled the New Testament. They had a lot of gospels and epistles, genuine and spurious, and no one could distinguish between the two; so they put them all on the floor, and prayed that the good ones might get upon the communion table, and the bad ones stay on the floor; and that was the way the present New Testament was compiled."

Mr. Hastings continues:—"I have on one of my library shelves between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote before A. D. 325, when the Council of Nice was held. Many of these books are full of Scripture. Those writers had the same books which we have; they quote the same passages which we quote; they quoted from the same gospels and epistles which we quote." He further states that Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century, actually found *the whole of the New Testament*, with the exception of less than a dozen verses, scattered through their writings which are still extant.....The books of the New Testament were received from the Apostles who wrote them, and were carefully preserved, and publicly read in the churches of Christ long before the Council of Nice was held.

Paley in his Evidences pp. 171-173 says, "The writings of Origen contain enumerations of the books of Scripture, in which the four gospels and the Acts of the Apostles are distinctly and honorably specified, and in which no books appear beside what are now received. His works are dated A. D. 230.

"Athanasius, about a century later delivered a catalogue of the books of the New Testament in form, containing our Scriptures, and no others; of which he says, "In these alone the doctrine of religion is taught; let no man add to them, or take anything away from them."

"About twenty years after Athanasius, Cyril, bishop of Jerusalem, set forth a catalogue of the books of Scripture, publicly read at that time, in the Church of Jerusalem, exactly the same as ours, except that the "Revelation," is omitted.

"Within thirty years after the last date, that is, from the year 363 to near the conclusion of the fourth century, we have catalogues by Epiphanius, by Gregory Nazianzen, Philaster, bishop of Brescra, in Italy, by Amphilochius, bishop of Iconium, all as they are sometimes called, *canon* catalogues, (that is they admit no books into the number beside what we now receive) and all for every purpose of historic evidence, the same as ours.

Mr. Paley mentions also that the catalogues of Jerome, in Palestine, and that of St. Augustine in Africa, and Rufus, Presbyter of Aquileia; like all the preceding, were PERFECT and UNMIXED; and concludes with these remarkable words: "These are volumes which the Fathers have included in the canon, and out of which they would have us prove the doctrine of our faith."

THE CENSUS OF LUKE II. 1. 2.

An indictment against this passage is taken. It is objected that no taxation, registration or census of the Roman Empire took place at this time, because Roman historians make no mention of it. This may prove that no general census of the Empire took place. It being mentioned in connection with the pro-consul of Syria is a strong intimation that only Judea is meant, according to a mode of expression common among the Jews,—is for example, "All the land," instead of all the world. This would convey the right meaning. But there are some objections. Cyrenius, as Jews and Greeks called him, was by the Romans called, Pub. Sulp. Quirinius, was not till some years after this President of Syria, that office being filled by Saturnius; and further, by the testimony of Josephus, no taxation of Judea took place till eleven years later. When the Ethnarch Archelaus was deposed, and Judea annexed to Syria as a Roman Province, Dr. Hales in "Analysis of Chronology" says Herod the Great incurred the displeasure of Augustus, who wrote him a very sharp letter, to the effect that having hitherto treated him as a friend, he should now treat him as a subject, and therefore had to submit to all the injuries offered him, the chief of which was the degrading of his kingdom to a Roman Province. The date of this transaction coincides with that of the decree of enrollment mentioned by Luke. And we know that the whole nation took an oath to Cesar and the King jointly. And Roman usage required a return of persons, ages and properties to be made upon oath, under penalty of confiscation of the goods of delinquents. The reason for registration of ages was that among Syrians, males from fourteen years of age, and girls from twelve, until their 65th year, were subject to a capitation or poll tax by the Roman law. Cyrenius, a Roman Senator and Procurator was employed to make this enrollment. This we learn from the joint testimony of Justin Martyr, Julian the Apostate, and Eusebius. This was when Saturnius was President of Syria to whom it is attributed by Tertullian, and in the thirty-third year of Herod's reign, being the year of Christ's birth; Cyrenius, who Tacitus describes as an active soldier and right commissioner, was qualified for an employment so odious to Herod and his subjects; and probably came to execute the decree by an armed force. Without delay, therefore, as the evangelist relates, "All the inhabitants went to be enrolled, each in his native city." And the decree being peremptory, Joseph was obliged to proceed with Mary, to Bethlehem, notwithstanding her condition.

At this juncture, however, the census proceed no further than the first enrollment of persons in the Roman registers. And to these registers Tertullian and the early fathers often appeal for evidence of the lineal descent of Jesus from David, as foretold of the Christ. For Herod, having sent his trusty messenger, Nicholas of Damascus, to Rome, the latter managed to undeceive the Emperor, and modify his anger, in consequence of which Augustus was reconciled to Herod, and the actual operation of the decree was suspended. But eleven years afterwards it was carried into effect, upon the deposition and banishment of Archelaus, Herod's successor, for maladministration, by Augustus, at the strong complaint of the Jews, who, weary of the tyranny of the Herodian family, earnestly requested that Judea might be made a Roman province. On this occasion, the trusty Cyrenius was again sent with an armed force, and the rank of President of Syria, to confiscate the property of Archelaus, and to complete the census. It is now easy to see that it is to *this final* establishment of the assessment or taxing by Cyrenius as President of Syria that Luke alludes in the parenthetical remark in the present passage, which may, more correctly read thus, "It came to pass in those days (that is a few days before the Savior's birth,) that there went out a decree from Cesar Augustus, that all the land (of Judea, Idumea, Galilee, etc., under Herod's dominion) should be enrolled preparatory to a census, or taxing (the taxing *itself* was first made when Cyrenius was Governor of Syria), "And all went to be enrolled, every one to his own city." From Pictorial Bible.

OTHER EVIDENCES.

In a pamphlet published by those calling themselves Humanitarian Christadelphians, and reviewed in Fraternal Visitor by H. H. Horsman;" it is said on p. 14, that among the primitive Christians there existed some who were called Ebionites and Nazarines who were one and the same people, comprising all the *Hebrew* Christians who disbelieved the story of the miraculous nativity, receiving only the gospel of Matthew, their copy of which did not contain those chapters."

This writer is answered as follows: Dr. Marslis Michaelis, V. III. Part II., p. 138 shows that there have been 355 Greek manuscripts of the gospel collated, EVERY ONE OF WHICH contains the first two chapters of Matthew's gospel, except with the exception of the single codex Ebnerianus, and even this begins at the 18th verse of the first chapter; *the very evidence wanted in this inquiry*. Matters stand then in this way:—Every manuscript in existence *contains* the evidence the author rejects. He refuses it because the Ebionites rejected the doctrine taught in those chapters.

Think of it! If the Ebionites really possessed the only authentic gospel of Matthew, WHERE IS IT NOW? Has the God of Abraham allowed only the spurious gospel to *reach us*, and the veritable truth as it is *in* and *of* Jesus to be utterly lost?

But does our author know what he is talking about? Does he know that according to Jerome the Nazarines professed to believe in Christ the Son of God, born of the Virgin Mary. This expression is a strong indication that *their* gospel contained the first chapters.

Beausobre in his introduction to the New Testament, says, "These Nazarines, not entertaining as far as we can find any erroneous opinion concerning Jesus Christ, it is very probable that they have been confounded with the Ebionites, who did not appear till afterwards.

Quotations are still in existence from the gospel of the Ebionites, and from that of the Nazarines, though the gospels themselves have passed away; and those extracts show that these gospels differed from each other; —and—what is more important,—that they *both* differ from the genuine gospel of Matthew still in existence, and from the other three gospels.

Jerome, in referring to the gospel of the Nazarines, points out several instances of variation from the other existing gospels of Matthew, and two of the examples are from the second chapter. Our readers can make their own choice as to authority, Jerome, or our author. We prefer the former.

It is said above, that the Nazarines believed Jesus was born of a virgin, and that they surrender the Ebionites, and it may be fairly presumed, were nearer the truth than the *latter* Ebionites.

It is contended that there is an evidence of forgery in the fact that the name Immanuel is explained to mean *God with us*, because Matthew writing to Jews would not dream of doing so. Ans. But is *our* gospel translated from the Hebrew, or from the Greek? The latter, unquestionably! Then what is more natural than that this *Greek copy* should contain an explanation of a *Hebrew name*? Whether the Greek is the original or only a translation does not affect the question.

The pamphlet says the massacre of the children of Bethlehem is *improbable*. Some one may doubt *our* assertion, that objector has attacked that feature of the record—it may be deemed improbable, but it is a fact, all the same.

The *grounds* of improbability are: "Herod could easily have ascertained the house where the child was born." But of what use would that be a year or two afterwards? Secondly, "Josephus makes no *mention* of it." But we ask, Did nothing occur in Palestine about that time but what Josephus narrated?

Have we not the words of the prophet Jeremiah to fall back upon, "A voice was heard in Rama," etc.? Yes, but the reply made to *that* is, that we "are torturing the Old Testament for a prophecy." But in what does the "torture" consist, if these words fairly describe the condition of the locality and events referred to by Matthew?

Our author says Bethlehem was the home of Joseph and Mary, and that "No such expression is recorded in the Old Testament "He shall be called a Nazarine." True, and yet Galilee and Nazareth were held in very low esteem, as evidenced by the contemptuous question, "Can any good thing come out of Nazareth?" And out of Galilee ariseth no prophet." Added to this there is the fact that about that time the Galileans were very turbulent, and attempted to throw off the Roman yoke. This gives significance to the expressions, "Thou art a Galilean." This man also was with Jesus of Galilee. The place of his youth thus gave him the designation "Nazarine," and tended to the accomplishment of the predictions "He was despised and rejected of men; a Man of sorrows and acquainted with grief;" and as one from whom men hide their face, he was despised and we esteemed him not." Is. liii. 3, R. V. And the events of the latter part of his life with the cries, "Not this man but Barnabas;" "we have no King but Cesar," ringing in our ears, derive much of their prediated bitterness from his relationship to Nazareth. The "Branch" referred to in Isaiah xi. is certainly Jesus, and the Hebrew word used here, "Nezer," is the one from which Nazareth is derived.

We see nothing of real force in these objections, because the *external* evidence is overwhelmingly in favor of the complete gospel as now extant; and, as what is urged against it are mere bubbles which vanish at the approach of the pen, it is not necessary at present to produce the *internal* evidence in its favor.

Our author says it is a matter of fact that "a large number of Christians separated the first two chapters (of Luke) from the rest of the gospels."....."These went under the denomination of

MARCIONITES," ETC.

This is said after *suggesting* that some of the first copies *might* have been corrupted, and "supposing" that after the first four verses it originally "commenced with the third chapter" and speaks of the *probability* in favor of or against the supposition.

(*To be continued.*)

Poetry.

If Christ Should Come Today.

If Christ should come today!
If we could find him on the great highway
Or city street,
Oh, would we touch his garment's hem
Or kiss his feet?

If he should come today!
If th All-searching One should find us out
And call our name
Would we press forward toward the out-stretched hand,
Or sink in shame?

If he should come today!
The Prince of Peace, amidst the clang of war
And battle heat,
Oh, would we lay our weapons down
Before his feet?

If he should come today!
Above all honors and the paltry things
That men call great
[illegible], and have we kept the faith
In words?

Oh, poor, weak and blind!
[illegible] we made our petty gains,
Dispersed each year;
[illegible] we know not of
[illegible] may appear.

[illegible] pitying Christ!
[illegible] to the weary road
[illegible] of sin;
[illegible] until his heart
Shall take [illegible] in.

Then come at morn or eve!
Win the [illegible] manhood, youth, or [illegible]
They wait full.
[illegible] with these thou'lt be well, since Christ
[illegible] all in all.

—Helen A. Beard.

Original.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

OUR War Atlas is all right, and the first invoice is going fast. Send for one and keep track of the movements of the contestants. A glance at the specially prepared maps show at once the places where the armies meet.

THE man in power has many claimants on his favor, and comparatively few boons to bestow. The God of heaven has *all* power, and has all things in his gift, and only blames the solicitor for coming so seldom, or coming so late, or staying so short a time. He only wishes that his best gifts were more earnestly sought.

DURING the past week no action of importance has taken place in the far eastern conflict. The Japs are said to have bombarded Vladivostock, but were not answered back by the forts. One day there seems to have been a battle between torpedo boats, each side losing a boat. The land operations are still obscure. The Japanese are reported to have advanced their lines beyond the Yalu River into Manchuria, and other reports tell of skirmishes near Pingyang, a hundred miles south of the Yalu. The latest rumors say that Port Arthur has been so damaged by the Japanese bombardment, that the Russians are leaving the place. It is also given out that Dalney has been destroyed by Japanese shells. No doubt both sides are active, but plans are not given out.

Baptized.

We are glad to report that one more has been induced to forsake all and follow Christ, and cast in his lot with the household of faith. The joyful subject was our dear Brother John Hagelin, whom we assisted in putting on the sin-covering name. We judge him to be slightly on the shady side of fifty. When a young man in Sweden, he studied for the ministry of the Lutheran church. But he shrank from the responsibility of teaching some of the dogmas of that Body and turned his attention to mechanical pursuits.

We understand through all the intervening years he found no resting place for faith, till in the providence of God he lately had to work beside one of our brethren; intercourse with them caused the Book he had reverenced and read, to seem like a new Book dropped down from heaven to him. His early mental discipline was now of great service to him,—and in a few weeks of earnest investigation and instruction, he wanted to know what there was to hinder him from being baptized. As we welcomed him to a seat at the Lord's table our little earthen vessels were full to overflowing. Truly we sat together in heavenly places. In this great booming city where the mad rush for gold makes it difficult to speak to any one of the life to come,—it is but seldom we can find productive soil for the seed of the kingdom. But we do now and then find one to lay hold of the Blessed Hope set before us,—and this revives our spirits and enables us to struggle on.

It is our fervent prayer that our last babe in Christ may take plenty of the sincere milk of the Word, and soon be able to appropriate *stronger meat*, and grow up into him who is our living head in all things, that he may meet his Lord with joy.

Integrity.

"Till I die I will not remove mine integrity from me. My righteousness I hold fast and will not let it go, my heart shall not reproach me so long as I live." Job xxvii. 5, 6.

Sam Jones once said, "It takes 95 per cent back bone to be a Christian." I believe it takes the other 5 per cent and that means the whole person. It did in the case of Job. There he sat in his awful condition, racked with pain, his wife's reproaches ringing in his ears, he had taken time to tell her "she talked like one of the foolish women," and turned again to his agony. His three friends had left their homes that they might mourn with and comfort him. But the record says they sat for 7 days speechless before him in his misery. Then Job broke the silence, reproaching himself—cursing the day of his birth, until one of his friends reproved him, and each in turn gave their advice, counsel, reproaches. One moment telling him of his power among men, as comforter and counselor, his greatness and wisdom, then reproaching, blaming, until it seemed the man was crazed with their words, and their very presence was obnoxious to him and he could only exclaim, "Miserable comforters are ye all." Then as though grasping a ray of hope he sums up his life in a retrospective view, and bursts out with the words of our text, "Till I die I will not remove mine integrity from me," or my uprightness of character and soundness of moral principle. He knew he was right and no three friends or a dozen could cause him to swerve from that righteousness, or right doing. He could stand alone if necessary, but stand he would, for he adds, "My heart shall not reproach me so long as I live." Job had a conscience, and it was right because he directed it in God's ways at last. Conscience is a thing of education, and we must remember we may do many things conscientiously and be far from right, because we had not a Bible conscience; we should be very careful in this respect. Every age develops phases of what men call conscience. David with a good conscience prayed, "O Lord, let my enemies go swiftly down to hell." But how different the age that Christ came to develop. His admonition was "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Why? "That ye may be the children of your Father which is in heaven." "For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses."

I heard a person say, If my eternal life depends on my forgiving Mr. —— I shall lose it, for I cannot forgive him. Be careful, dear ones. Your conscience could not be trusted in this respect, for it is just opposite to God's injunction. If you have been wronged and it cannot be made right, remember poor human nature, and forgive, even as Christ forgave you—but keep your integrity. How much it means to be a true follower of Christ, and believe his gospel. It is a daily sacrifice, giving up self in numberless ways—perhaps the association of worldly friends, some coveted pleasure which is contrary to God's written will. But how well it will pay in the end to be true to the gospel, true to the church, ready to do our part always, one that can be depended on, and ready to say with Job "My righteousness I hold fast, and will not let it go."

It was an embarassing moment for the young man, who I well knew, when in company with a judge and two lawyers, he was asked to take a hand in a game of cards. He politely refused, and was accosted with, Mr. ——, you are company for neither man or beast—you neither drink, smoke, nor play cards. A blush mantled the young man's brow, and he said afterwards, if it were not for causing my mother pain, and grieving a dear friend, I would learn yet? Surely it was commendable in him to regard the dear mother's feelings, clinging to his integrity for her sake and the friend—but here was such a grand chance to have shown his righteousness and love for his Christian profession, by adding the words, I cannot do these things conscientiously and be a follower of Christ.

The very angels in heaven would have rejoiced at the rebuke, for the judge was a member of a church. It means a great deal to always maintain our integrity, especially to truth in these days. The Guide Book says "Come out from the world and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

What an honor to be so highly exalted—given a place which the nobles of earth would covet—but the requirements are, God's will obeyed. The call today is not for higher profession, but a much higher living. Let us be able to say with Job "Till I die I will not remove mine integrity from me."

MARY A. WOODWARD.

Selections.

The Outlook.

The inevitable has happened. The "tread worm has turned" upon the treader. In other words, Japan has broken off diplomatic negotiations with Russia, reserving her full freedom of action in other ways. So the long-expected, long-desired check to Russian conquest has come at last, and that from the latest convert to civilization, the latest addition to the number of the "Great Powers."

After long patience,—a patience which has been greatly abused by her opponent—Japan has turned on her antagonist, and has flung down "the gauge of battle"—though, as a matter of fact, Russia fired the first shot, and that at Chemulpo, which antedated by twelve hours or more the attack made by the Japanese at Port Arthur. In this conflict British sympathies are not with the European "Goliah" but with the Asiatic "David," with whom, in God's wonderful providence, we find ourselves allied—though having no present hand in this conflict.

How will the altered position of affairs in the Far East affect the position of affairs in the Near East? There seems common agreement among journalists that Russia—having so formidable an antagonist in the far east, will be compelled to concentrate attention and forces there, which will leave Bulgaria free to enter the lists against Turkey on behalf of Macedonia. This conviction appears to be shared by Turkey, which is making strenuous endeavours to be prepared for the inevitable conflict in Europe. For doubtless, if the recent springs of action could be revealed, it would be found that it was Russia's strong and threatening hand that prevented Bulgaria from last year espousing the cause of the Bulgarian Macedonians. It was not from want of will but from dread of the Northern Bear. Russian hostility to such action on Bulgaria's part still remains, but Russia having her hands so full further afield, cannot, of necessity, further restrain Bulgaria by force. Thus the latter is at liberty to listen to the claims of humanity and of blood kindred, which must bear fruit.

Russian dislike to Bulgarian action does not lie in any love for the Turk, but because the enlargement and aggrandisement of Bulgaria would interfere with Russia's plans of encroachment in the Near East. A Bulgaria extended to the Bosphorus would be a bitter pill for Russia to swallow. Yet would it be by far the best solution of a thorny question—with Greece extended to embrace Salonika in the Ægean Sea.

That Bulgaria and Turkey alike mean war no shrewd observer doubts. In such a conflict Greece, Servia, and Montenegro ought to be upon the side of Bulgaria, and, as its issue, what is now Turkish territory in Europe should be equitably divided between the four Balkan States.

Whilst Turkey remains in Europe these four States must remain weak and divided—because her policy is "Divide and Conquer," and she has ever fomented disagreement between Christian races for her own ends.

Is the "bag and baggage" policy really feasible? Only if God's time has come for the Turkish woe to be further overthrown. But has that time come? Such is our present hope and our strong conviction. This would be a long stride forward in prophetic realization.

What would follow? Turkey humbled and chastened, bankrupt in finance and seriously curtailed in area, population and prestige, would, probably, haste to make terms with the Czar for their repatriation in their own land of Palestine, as a tributary State. This would be done by Turkey from no affection for the Jew, but for the sake of the population, and the financial help and commerce it would bring to the remnant of the Turkish dominions.

Thus, without purchase, Judah would get her own again,—after long waiting—and become an Autonomous State, with a Jewish Prince (or President), a Jewish Flag, and a Jewish Polity.

Who can grudge such a result to this sorely tried and long oppressed people? In such a case, patriotic Jews would return from all lands to their own land—their Fatherland! One which is fairer in their than all other lands.

And what yet follows? A restored Jewish Temple on Mount Zion, with a revived Temple Service and its Levitical Priesthood. With the peculiar aptitude of the Jew for trade and commerce Jerusalem would, of necessity, become a commercial city, the *entrepot* of the West and the East.

Do you say that the writer is "a dreamer of dreams"? Remember that these things are written in the "sure word of prophecy," and that though we may be wrong in our interpretation of the times and seasons, we cannot err as to the fulfilment, because these stand upon the "sure word" of the living God.

So we may well take heart of grace, even in these solemn and threatening times, believing that, "through much tribulation" and bloodshed, the "Golden Age" is about to dawn on our distressed world and suffering humanity. That the "good time is coming" for which the best and holiest in Church and State have sighed and prayed. A deep, dark midnight lies immediately before us, but beyond that is the morn, and the "glory of a thousand years" of Millennial blessedness.—*The Faith.*

Where He Is.

"But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"—Job xiv: 10.

God told Abram, "And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." See Genesis xv: 15. Joshua, in speaking of Abraham's fathers, says "they served other gods." Josh. xxiv: 2. One who serves other gods than Jehovah is an idolater. Paul affirms that "the unrighteous shall not inherit the kingdom of God;" and in the list of those shut out, mentions idolaters. 1 Cor. vi: 9, 10. The Alpha and Omega states that idolaters "shall have their part in the lake that burneth with fire and brimstone, which is the second death." Rev. xxi: 8. And Jesus says that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii: 11.

Now if the theory that man goes to a place of reward or punishment according to his deed is correct, how are we to harmonize the above Scripture passages? As sure as God's promises are true, Abram and his fathers went to the same place at death. But since Abraham was "the friend of God," and his fathers were idolaters, where did they go? Were idolaters admitted into the kingdom? or was the friend of God consigned to the lake of fire and brimstone? Either is beyond belief. Then we are forced to conclude that there must be a temporary place shared in common by both righteous and wicked, and that to this place man at death goes.

Solomon says, "there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccl. ix: 10. Ezekiel records God's promise to open the grave of his people and bring them up out of their graves. Isaiah bids them that dwell in dust to awake and sing for the earth shall cast out her dead. Is. xxiv: 19. Daniel tells us, "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii: 2. Jesus also testifies "the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Thus we learn that dead men are in their graves, but shall some time rise out of them. It necessarily follows that death is a state of unconsciousness,' and that man is not naturally immortal; for no one would dream of conscious existence in the grave. Jesus, not death, is the Life giver, and the gift is bestowed "when he who is our life shall appear."—*Sel.*

The Strong Man.

It is singular that men should proclaim themselves strong when before them they see the wrecks on the shoals of intemperance and have not the mental strength to steer their lives in the safe channels of total abstinence. It looks as if they in their bacchanalian dreams were possessed of some demon for the time that led them on and on by easy stages until before a realization came to them they were gone, seldom if ever to be brought back to their natural selves in the condition that they once were. They may be able after the shock comes to abstain in future from drinking intoxicants, but even if they do the ill effects are apparent and felt in some of their physical organism, and the excesses of the father are oftentimes visited on the child and thereby handed down to their posterity.

After all it is the strong man that is the total abstainer. He is the one that can resist and avoid the nefarious treating habit. He is the one that can stand out and proclaim that he has a mind that can control his appetite. He is the one in view of these facts that can be depended upon in most any walk of life for the reason that first of all he can control himself, and it naturally follows that he who can control and retain his self respect is the one that certainly when all is said has the right to command and receive respect of others.

He is the one who can enjoy himself and bring pleasure to others without first dethroning his reason. He is the one that can do business with all classes without first seducing them over the bar and then loosening their purse strings. In other words, he is the man that can do business and reap success in the legitimate channels by appealing to men in their sober senses and in their better manhood and receiving the rewards of his labors from same men instead of those poor, softened fellows who have become victims of the drinker's wiles.

Our National Peril.

The open saloon has ever been and ever will be a curse to our race. There is not one noble aspiration in the human soul, not one heaven-born longing that it is not opposed to, not a pure desire that it does not tend to deaden. Between heaven and hell there is no institution so fraught with peril to the race of man as the open, legalized dram shop. No rugged morality can flourish, no highest type of Christian citizen can be cultivated under its influence. Down with the saloon, and forever down with it.—*United Presbyterian.*

No one ever comes into divine truth by listening to human opinions. The fountain head is the only source that will quench thirst of soul. Sincere seekers often say: "I hear so many conflicting opinions from good men that I know not what to believe." Yes, that is just the trouble: they are seeking truth from uncertain human teachers, who cannot all be right and may all be wrong. Go to God. Take His word. Read carefully what it says on the simple truths you need to know. Then ask Him what it means. Accept the plain statement just as it reads, upon God's authority, and you cannot go far wrong.

WE have arranged to supply our readers with a War Atlas, containing maps of the war center adjacent to the Yellow Sea, Japan, Russia, Pacific Ocean, etc. and with statistical tables of useful information, enabling one to understand the situation as the war progresses. The maps are colored, and it is substantially bound. Sent post paid for 25 cents. Send for one and keep posted.

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The School of Life.

The whole of life may be regarded as a great school of experience, in which men and women are the pupils. As in a school, many of the lessons learned there must needs be taken on trust. We may not understand them, and may possibly think it hard that we have to learn them, especially where the teachers are trials, sorrows, temptations and difficulties; and yet we must not only accept their lessons, but recognize them as being divinely appointed.

To what extent have the pupils profited by their experience in the school of life? What advantage have they taken for their opportunities for learning? What have they gained in discipline of heart and mind?—how much in growth of wisdom, courage, self-control? Have they preserved their integrity amidst prosperity, and enjoyed life in temperance and moderation? or, has life been with a mere feast of selfishness, without care or thought for others? What have they learned from trial and adversity? Have they learned patience, submission and trust in God? Have they learned nothing but impatience, querulousness and discontent?

The results of experience are, of course, only to be achieved by living; and living is only a question of time.

The man of experience learns to rely on time as his helper. "Time and I against any two," was a maxim of Cardinal Mazarin. Time has been described as a beautifier and a consoler; but it is also a teacher. It is the food of experience, the soil of wisdom. It may be the friend or enemy of youth; and will set beside the old as a consoler or as a tormentor, according as it has been used or misused, and the past life has been well or ill spent.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

C J Lee	1 25
Mrs R G Rigga	3 50
A Reader	3 50

To the Illinois Brethren

The time has come for us to decide whether we will have a summer Bible school again in connection with our annual conference or not. The enrollment at our school last summer was 28 with an attendance throughout of 21. The brethren are invited to write me. This applies particularly to Bereans, but generally to all. If you have spoken personally to me about it, just set in the matter as if you had not spoken, for I forget so easily. One good sister speaking in appreciation of the school said she knew of two whom she would assist if we had the school this summer, but because I failed at the time to make a note of it, I have forgotten who it was. In replying to this simply say whether you wish to have it or not and what can be done by way of attendance from your locality. Any replying who were in attendance last summer are also requested to suggest any changes that might prove favorable. If the school is held, a general announcement will be published in a short time. Please write now.

S. J. LINDSAY, Evangelist.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. C. Woodruff, Elizabeth, N. J.

Home-Seekers' Excursions.

For full information about Home-Seekers' excursion fares to points in the West, Northwest, South and Southwest, apply to Ticket Agents of Pennsylvania Lines. Mar. 30.

Report of Meetings.

Report of meeting held at Union school house 6 miles southeast of Piqua, O., conducted by Bro. P. Neill, State Evangelist, conveyed to our place from Brush Creek, O, by Bro. Macy, meeting commencing Feb. 21, continued the following week. The attendance was good considering the rainy weather we had at that time. The attention given to the Word of God was very good as it was opened up so kindly and vividly by our brother, as he is an able man to rightly divide the Word of God. We were assisted in the singing by Bro. Howard Pearson and the young folks of this community. O may we each and every one take hold of the work whatever we find to do, and work with willing hands until our Master comes, that he may find us waiting, girded with the whole armor of God in our prayer.

MR. & MRS. N. S. WESTFALL.

Dear brothers and sisters.

It is very encouraging to me, and should be to each and every one of us, to know that the little flocks of the body of Christ, who are scattered here and there are laboring in the vineyard of the Lord, trying to spread the gospel of the kingdom, and to strengthen and build up those who have already laid hold upon those glad tidings. So I will just drop in the report of our meetings at Burr Oak, Ind., which began on Feb. 14, and closed March 6. They were conducted by Bro. F. L. Austin, who presented a line of thought beginning at God's creation, his kingdom, and where established, the chosen bride of Christ, and many more thoughts of radiant beauty, which time and space will not permit me to quote. But one thought of great importance that should ever linger in our minds and be made manifest in our hearts, is that we should closely follow the Christ life, by living day by day for others of our fellowmen in the extent that we die daily that they might come to a knowledge of the truth, whereby so doing we fit ourselves for his service in the kingdom to come. There were some who earnestly listened to the gospel teachings, but did not accept them as their guide, whom we hope and earnestly pray may yet decide to obey the blessed Word, and follow after righteousness regardless of what the world may say or do, and not stumble over others who through darkness have erred, and come short of being examples and lights for others to lighten their pathway. May God's rich blessings rest upon all who are thinking upon his name, that they may find strength in time of need is the prayer of one, waiting the glorious day of Christ's return.

In love,

LIZZIE WILHELM.

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 86.

O. J. ALLARD, Pres. Iowa Con.

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Via the Chicago-Union Pacific&North-Western Line from Chicago daily during March and April, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 28.

Colonist Tickets to West and Northwest.

One way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho will be sold via Pennsylvania Lines from March 1st to April 30th, inclusive. For particulars apply to nearest Ticket Agent of those lines.—April 30.

The Black Hills.

The Black Hills, in the southwest part of the State of South Dakota, produces one-third of the gold found in the United States, and is said to be the richest one hundred square miles in the world. A new booklet on the Black Hills has been issued by the North-Western Line, with a fine detailed map of this wonderful region. Send four cents in stamps for copy of the booklet. W. B. Kniskern, P. T. M., Chicago, Ill.—Mar. 26.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of THE RESTITUTION are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 130 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had THE RESTITUTION in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by The Chicago & North-Western R'y. Three fine colored maps, each 14x20: bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.

A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 2.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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Persons requesting their address published may have their names inserted here.

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John Compton, Blair, Neb.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
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No. 20	" Ex. Sun. "	5:45pm
No. 26,	" " "	10.00pm

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No. 21, Ex. Sun.	For Terre Haute	6:35a m
No. 7,	" " "	11:40pm
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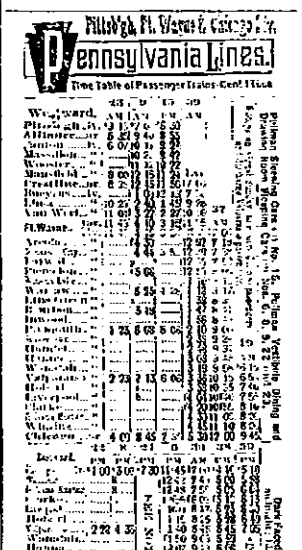

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Eastward: No. 6, 20, 26, 8, 12, 24, 10, 14, 22, 18, 16.
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1268 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m. The faithful always welcome. P. Neil Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, to J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zihner of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Sermons at 6:30 p. m. O. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld S W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. G Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Winnebago, Washington, meet in their church each Sunday at 10 A. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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Poetry.

The End of the Way.

My life is a wearisome journey,
I am sick with the dust and the heat,
The rays of the sun beat upon me,
The briers are wounding my feet;
But the city to which I am journeying,
Will more than my trials repay,
And the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I am often longing for rest;
But he who appoints me my pathway
Knows just what is needful and best.
I know in his Word he has promised
That my strength shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble steps have been taken,
And the gates of the City appear,
And the beautiful songs of the saved ones
Float out to my listening ear;
When all that seems now so mysterious
Will be plain and clear as the day,
The toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint.
Then I'll try to press hopefully onward,
Often thanking through each weary day,
All the toils of the road will seem nothing
When I get to the end of the way.

Communicated.

Paul's Last Days and Last Words.

When Paul wrote the second letter to Timothy he was in a prison cell in Rome, the capital city of the great Roman Empire, at the zenith of its power, as strong as iron, and as cruel and destructive as a wild beast. The thoughts we associate with modern prisons since the time of Howard, who did so much to ameliorate the condition of convict life, must not be associated with the prisons of ancient times, when it was thought that a prisoner for crime forfeited all rights. Paul's condition now is much worse than it was five years before when he was allowed the privilege of preaching the gospel in his own hired house; which was thronged daily by those curious to see and hear the notable prisoner preach, or anxious to learn the way of truth. At the date of this epistle one stage of his trial had been gone through with before Nero's senate. He writes, At my first defence no one took my part, (R. V.) but all men forsook me. 2 Tim. iv. 16. This goes to show the character of the times; that it was dangerous to take sides with Paul or to show him any sympathy. To do so required an amount of bravery that few men, even Christians, possessed. So the venerable apostle in the hour of his sorest need was almost utterly abandoned. No Christian stood by him in the court of justice. It was difficult and dangerous to seek his prison. Timothy, his own son in the gospel, and companion of his travels and labors is away yonder at Troas hundreds of miles distant. In the letter he urges him to come to him with all speed. There seems to have been some doubt in his mind touching Timothy's ability to stand the test in the hour of danger as the following words appear to imply: "Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God. Chapter i. 8. These words would serve to nerve him for whatever perils he might have to face on the way, and after his arrival at Rome.

This letter abounds in instruction, admonition and warning applicable, in part, to Timothy, and in a large measure suited to the needs of the church under the conditions existing at that time when false doctrines were being introduced by self-constituted apostles and teachers, who had already proceeded so far as to deny the resurrection of the dead, saying, it was past already, by which the faith of some was overthrown. Chapter ii. 8. The apostle lays Timothy under the most solemn obligations to remind believers of the practicable and profitable things of which he wrote, and emphasized by his own close adherence to the truth in spite of all worldly considerations, and in the face of danger and death. What deep concern he feels for the welfare of the church and what importance he attaches to the truth of the gospel! It grieved him sorely to know that the truth was being corrupted by the introduction of the Gnosis of the East, and Science, falsely socalled, of the West; and in addition to these, Jewish fables were subverting the simple faith of these apostolically taught churches. The great apostle to the nations is not content to die without putting on record his deep concern for the purity of that system of truth which he had so zealously guarded during the whole of his ministerial life. To Timothy he writes, "Hold fast the form of sound words which thou hast heard of me." And to insure the transmission of this system of truth, unorrupted by error, to later generations he solemnly enjoins this young evangelist in these words: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Chapter ii. 2. Out of the damp and uncomfortable prison cell these words came to the church, and through the few faithful men they have come to us with a solemnity, pathos and power imparted to them by the circumstances and scenes associated with the closing days of the apostle, and the termination of a ministry that had been of incalculable use to the church of all time.

It was "Paul the aged" and a prisoner of Jesus Christ (Phil. 9) who wrote or dictated this last of his letters. Not only age, but disease, abundant labors, frequent confinements in unhealthy prisons, the scourgings, and the care of all the churches had told heavily upon his frail constitution. It seems so inhuman that such as he should have been confined in a felon's cell and be doomed to the death of a malefactor. Enforced idleness at best to such a temperament was hard enough to bear, but the worse conditions of that old Mamertine prison would make confinement torture to both body and mind. Bare existence is possible under severe privation and discomfort. The chillness of the late autumn the apostle feels in the depths of his cell and this reminds him of the cloak he left at Troas with Carpus; so he urges Timothy to make haste and come to him shortly; (ver. 9) before winter and bring the cloak which would add to his comfort, when the cold weather set in. He had learned before to suffer want, but never perhaps, was so needy as now. In a few words he refers to several persons by name. The first is Demas who had forsaken him, and assigns as a reason for his conduct the love of this present world. The case of Demas is a sad one, whatever his love of the present world may imply, whether his desertion of the apostle in the hour of his sorest need was in consequence of fear caused by the danger confronting him in case he should sympathize with Paul or look after his welfare, or whether some worldly enterprise, engaging in which he could gain wealth and secure friends, tempted him to leave the city of Rome and go to Thessalonica, in either view he must be regarded as worthy of blame. Against Crescens and Titus he makes no charge of unfaithfulness or neglect of duty. The one may have gone to Dalmatia, and the other to Dalmatia under the direction of the apostle, to look after the cause of truth in these cities. That neither left him except by his consent. That the churches at these places needed their labors as that of Ephesus needed the labors of Tychius whom the apostle sent thither.

"Only Luke is with me." This faithful companion of his labors and travels is by his side to comfort him, and bestow on him whatever kindness the authorities would permit. "Alexander the coppersmith did me much evil; the Lord reward him according to his works." Quite likely the same Alexander mentioned in connection with Hymeneus as having made shipwreck of the faith. 1 Tim. i. 20.

This apostate was mean enough to charge the apostle with much evil. Timothy is warned against him in these words, "Be on thy guard against him, for he has been a great opponent of my arguments." Conybeare and Howson. This opposition was shown in court when the apostle made his defence. His former Christian companions might forsake him and apostates oppose him, and Roman authorities subject him to abuse, but there was one friend near him. "Nevertheless, the Lord Jesus stood by me and strengthened my heart, that by me the proclamation of the glad tidings might be accomplished in full measure; that all the Gentiles might hear." It is difficult in these civil times and so remote from the scenes of his trial, to fully appreciate the situation of the apostle, and to grasp in full measure the meaning of his words just quoted. He is arraigned before the bar of Nero, confessedly the wickedest Roman that ever wore the purple and bore the title of Cæsar. A council of twenty assessors, or judges of consular rank, grave and dignified in bearing, and courtly in dress face the prison: also senators chosen by lot to share in the proceedings. Ambassadors from every civilized country are here; and witnesses summoned from every land where the apostle has preached, and a vast throng of spectators, representatives of all nationalities and of every form of religion, filled the great basilica. In the presence of all these and surrounded by pomp and power, the aged and venerable prisoner is to make his defense by proclaiming the same gospel that he had proclaimed in the face of danger and death for thirty odd years. Will he quail now in the trying ordeal? Unaided human strength is not equal to the task. That heart which had felt depression many times before is faint and feeble. Supernatural aid is necessary. "The Lord Jesus stood with me," he says, "and strengthened my heart," inspires him with courage for this supreme occasion. Under the circumstances the defense of the venerable prisoner must have solemnly impressed many a heart in that audience, and the seed sown must have borne fruit somewhere. Though Paul was bound the gospel was not bound, and for him to die would result in magnifying Christ.

JOHN L. WINCE.

(To be continued.)

Dear Restitution:

The world rushes on in its mad career. The rapidity with which armies and navies are mobilized is only an indication of the rapidity with which King Jesus and the saints will act when the time comes to begin the work of bringing all nations into subtion to King Immanuel and the conversion of the twelve hundred million people in the world. Most of these people are in midnight heathenism, who must first be brought to state of civilization and be taught to govern themselves with justice and equity. The civil government which they must be instructed to establish and maintain must be so perfect that not only all individuals will be protected in their right to worship God in their own way and also in their right of "life, liberty and the pursuit of happiness," but the rights of the animals, the birds and the fishes must also be maintained, otherwise they will not and cannot become tame and gentle. The command to Adam and his children was to have dominion over them. Usually we conceive dominion to mean the power to compel obedience. That is not the meaning of the term when used by our heavenly Father in his instruction to Adam, relative to his treatment of the animals. To teach the people what they must do to obtain eternal life will be a comparatively easy matter, but to so instruct them in the principles of absolute right and justice and to so drill them in the observance of these principles, that they will at all times and under all circumstances observe them, is a very different proposition. The underlying principles upon which Jesus will erect and maintain his government will be justice, love and mercy. These will be made so prominent that the animal kingdom will come to recognize them and conduct themselves in accordance therewith. To give to each individual all the liberty he may need to make him happy, will not in any manner infringe upon the rights of any other person. Neither will it infringe upon the rights and privileges of any of the animals, birds or fishes. On the contrary, the rights of each individual person, each animal, each bird and each fish will be so fully understood and recognized, not only by the whole human family, but by each animal, each bird and each fish, that there will not be any conflict whatever. But all shall live together in such perfect love and unity that each will vie with the other in an effort to make all happy. God made them all to live together in peace and unity, each contributing to the happiness of the other, and also to the happiness of the whole. It was the devil who planted the seeds of enmity between them. God has never put one single discordant note in all the universe. He created all things in perfect harmony with each other. There was not a single discordant note in all the universe until Satan came and planted it. In the restitution, all the discords, together with their author, will be taken out of the world. Then will the most perfect unity pervade the whole earth and sea, as well as the whole universe of God. When this shall be brought about then truly will man be in the image of his Creator. Hasten the day, O our Father in heaven.

R. S. DWIGGINS.

Selections.

The Last Day.

The sun had just risen and one of its beams, smiling through the window, fell lovingly upon the pallid face of a sufferer, who had lingered many days with that dreadful disease consumption. The form was emaciated, but the eyes were bright as jewels. The father, who had been a patient watcher, stood by the head of the bed. "Papa," said the voice, now weakened to almost a whisper, "this is my last day." At the close of the day, as the evening shades were gathering, like a flower she folded her hands upon her breast and fell asleep in Jesus.

If the minister knew that next Sunday he would preach his last sermon, how full of love and timely warning it would be; such words of entreaty—prayers of mercy and deeds of kindness, yet it may be the last sermon.

If the men or women that to-day refuse the call of mercy, knew it to be their last one, they would not so cruelly turn Jesus away. Yet it will come.

Preachers will preach the last discourse, close their Bible the last time, leave the pulpit, having entered it the last time and made their last appeal.

Editors will write their last editorial, and lay down their pen, never to pick it up again. Their last day will arrive.

To the unsaved, God will call the last time; the last refusal will be made. The day is approaching; it may be to-day. And as I write it seems that I have never till now fully understood—to-day may be my last day.

God help us, if to-day should close our account with earthly life, that we may awake to a new day, in the resurrection morning, where last days never come.—*Selected.*

Keep To The Point.

There are persons who never can come to the point. They ramble in thought and in speech. They beat about hither and thither. They aim at nothing and hit it.

No person can expect to deal effectually with human minds, unless he can see points clearly, state them fairly, and prove them logically, and lead the minds of others to distinct conclusions concerning them.

There is perhaps no better way to learn how to make points, than to write them down, and after writing them go carefully over what is written, and see first, that it expresses the right idea, and second, expresses it in the best and most forcible manner. When they are thus clearly before the mind in writing, then they can usually be stated with sufficient force and clearness in extemporaneous speech.

A sermon without point produces very little effect, but ideas presented with clearness, distinctness, and the positiveness of well-grounded conviction, reach the intellect and linger in the memory of those that hear. If you are to speak, have something to say that is worth hearing. Make your points. Aim at a mark, and hit it.

God is Love.

These words are a superlative definition of divine perfection. They compound all the qualities of the divine nature and character in one sentence. Love is the power that moves the universe, that puts in motion all natural provisions, and perpetuates them for human use and blessing.

Humanity has ever exerted itself to develop love. Artists have ever endeavored to paint it, sculptors have attempted to chisel it, and poets have labored to compose it into song, while others have tried to blend it in sweet melodies with instrument and voice. But it yet remains, to the ceaseless, eternal ages, for God to exhibit its wonders. It will take the harps and voices of the redeemed hosts of God to execute its sweet melodies, and to display its qualities in their nature and being.

The command of God is, "Thou shalt love the Lord thy God with all thine heart, and with all thy life, and with all thy might." This is full of tender affection and sublime pathos; but this we cannot do with the animal love of our own nature; therefore God has condescended to transmit his love to us by the Holy Spirit, as a motive power in the prosecution of every Christian duty. The "earnest of the Spirit" is love, and having "sealed us" for eternal glory, God has put his love into our hearts, that we may "love" ourselves into the kingdom of God.

That the love of God should superabound in us as the prevailing principle of government is made apparent by the fact that we may possess the gifts of oratory, faith, knowledge, and the broadest philanthropy, as manifested in the abundance of our benevolent charities, and yet, being without love, we shall be sunk in the deepest spiritual poverty, and lose the kingdom of God at last.

The proof of the residence of God's love in the human heart is demonstrated in Christian obedience to the commands of God, which give stimulation and energy, and also guarantees them heavenly support, and divine association. "If a man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him"—Jesus. "For this is the love of God, that we keep his commandments; and his commandments are not grievous"—John.

Some would confine us to the decalogue, and especally to the fourth commandment, but all these may be strictly kept, and not a particle of love be the motive power. But if the love of God be in the heart, every moral precept contained in all God's commands will be lovingly obeyed. God's love, resident in the heart, binds Christian brethren in the true and filial bond of brotherly affection; for it will be the principle upon which our dealings with others turns; and while it does not palliate wrong, it deals with it in the tenderest way.

Love manifested to our brother is like the sunshine and the dew to the drooping flowers, for it gives him that courage and vivacity that the combined wealth of the world cannot purchase. It lends new vigor to his drooping spirit, and helps him to re-resolve to make Christian life a success.

Brotherly love is the blazing testimony of our Christian character; it will accomplish what argument can never effect by convincing the unsaved that Christianity is true; that its virtues are resident in the human heart to the complete transformation of human life. Love will bring an eternal sequel by its eternal perpetuation, for it is as enduring as God.

Faith must reach its ultimate design, and hope will be consummated in rapturous reality, but love will always be developing in eternal revelations: for "in the ages to come he will show the exceeding riches of his grace in his kindness (love) toward us through Jesus Christ."

The time is rapidly approaching when the sum of all lives will have been reached; when the judgment of God will have decided every destiny, and then will be the time when love will have its purest and highest development. "There is no fear in love; but perfect love casteth out fear; because fear hath torment." "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Herein is our love made perfect, that we may have boldness in the day of judgment." God is eternal love.—*C. H. Shurtliff, in Crisis.*

Let Us Quarrel Tomorrow.

My wife is one of the sweetest little women in the whole world and I am not considered peculiarly cranky, but sometimes differences would arise, beginning with the most trivial things, which however, being duly nursed, became of monumental proportions and often threatened the peace of the family. Of course, I was commonly the one to blame; in fact, as I look back on it now, I am sure I was always to blame, for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gentle talk win my little wife over to my way of thinking. But, instead of that, I feared I should sacrifice my dignity (!) as head of the family, by yielding. So sometimes I went to business without my good-by kiss, and two people were miserable all day.

But my little wife had an inspiration (most women have when things come to the breaking point), and the next time our argument was drifting near the danger line, she turned aside the collision by this womanly suggestion, "Howard, dear, let's quarrel to-morrow!" This was a proposal for an armistice. What husband could refuse? "All right," I said, "we will put it off till to-morrow," and we laughed and talked of other things. But to-morrow did not come. Indeed, to-morrow never comes; it's always a day ahead; and if we can only keep our quarrels until then, there will be no more heart-broken little wives at home and fewer blue husbands at store or office.

"Let's quarrel to-morrow!"—*N. H. Junior.*

The Art of Letting Go.

It is just as important to let go as to hold on. Anything that cannot help us to get on and up in the world; anything that is a drag, a stumbling block or a hindrance, should be expunged from our memory. Many people seem to take a positive pleasure in recalling past misfortunes, sufferings, and failures. They dwell upon such experiences, and repaint the dark pictures until the mind becomes melancholy and sad. If they would only learn to drive them out, and banish their attempts to return, as they would banish a thief from the house, those painful thoughts would cease to demand entrance.

We want all we can get of sunshine, encouragement, and inspiration. Life is too short to dwell upon things which only hinder our growth. If we keep the mind filled with bright, hopeful pictures, and wholesome thoughts,—the things only which can help us on and up in the world—we shall make infinitely greater progress than by burying ourselves in glowing retrospection.

One of the first lessons in life is to learn to be absolute master of one's own mind, to clear it of its enemies, and to keep it clear. A well-trained mind will never harbor thoughts inimical to success of happiness. You have the ability to choose your mind's company; and you can call up at will any guest you please. Then why not choose the noblest and best?—*Selected.*

An employment, the satisfactory pursuit of which requires of a man that he shall be endowed with a retentive memory, quick at learning, lofty-minded, and graceful, is the friend and brother of truth, justice, fortitude, and temperance.—*Plato.*

The Restitution.

A. B. UNDERWOOD, Office Editor.

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Plymouth, Indiana, Mar. 28, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

This issue and April 6, will be consecutive numbers, as there are five Wednesdays in this month.

There is little to say concerning the war. The same reports are made and then denied. All we know definitely is that the clash is coming nearer.

Our War Atlas is all right, and the first invoice is going fast. Send for one and keep track of the movements of the contestants. A glance at the specially prepared maps show at once the places where the armies meet.

Are the First Chapters of Matthew and Luke Authentic?

PART THREE.

What can we call this but speculation prompted by prejudice,—but it furnishes an opportunity to show further who MARCION was, and then our readers will be able to judge whether he may be regarded as an authority or not.

Irenaeus (i. i., c. 27) as quoted by Lardner in his "History of Heretics," gives an account of him, (Marcion) from which we extract the following: —"Marcion.....successor of Cerdon, added to his (Cerdon's) doctrine..... blaspheming him who is declared to be God by the law and the prophets, *who*, as he says, appears to be the author of evil, delighting in war, inconstant, and contrary to himself..... Jesus, he says, came from the Father .....into Judea in the time of Pontius Pilate.....He appeared in the form of a man.....Moreover, he (Marcion) mutilated the gospel according to Luke, striking out all that relates to our Lord's nativity, and taking away other things from our Lord's discourses, especially where he speaks of the Creator of this world as his Father; thus delivering to his disciples, not the gospel, but a scrap of it. In like manner he curtails the epistles of Paul, taking away those passages where the apostle plainly speaks of the Creator of the world as the *Father of our Lord Jesus Christ*. Lardner further states that

MARCION RECEIVED ELEVEN BOOKS ONLY,

of the New Testament, and these strangely curtailed and altered. He divided them into two parts.....the former contained only one of the four gospels, viz., that of Luke, and this mutilated, and altered, and even interpolated in a great variety of places. He would *not allow it to be called the gospel of Luke*, erasing the name of that evangelist from the beginning of his copy.....He began his gospel at the first verse of the third chapter, and read thus: "In the fifteenth year of Tiberias Cesar, God descended into Capernaum, a city of Galilee."

Turning to the notes of Marsh, the translator of Michaelis, we find him writing: "It has been very generally believed,.....that Marcion used Luke's gospel willfully corrupted.....But that Marcion used Luke's gospel at all is a position that has been taken for granted without the least proof.

MARCION HIMSELF

never pretended that it was the gospel of Luke, as Tertullian acknowledges.

The foregoing extracts are valuable as showing the character of the authority esteemed so highly by some in our day. We may fairly say there is no external evidence against the complete gospel of Luke as now extant.

Our readers can see that the only evidence produced by our writer was the fact that one party of early professing Christians did not believe the *doctrine*, though it has been shown the that Nazarine gospel *did* contain the account; and there is no sound reason for disputing either the authenticity or authority of the chapters in question. What a thing to offer in proof that the accounts of the nativity of Jesus in Matthew and Luke were not in the original New Testament! What a reason to offer for believing as *he does, the Marcionite New Testament did not contain those chapters!* How could we expect it to! Marcion knew what he wanted, and made it to suit himself, and had a right to do so. What have we to do with *his* New Testament. He does not seem to have made any claim to inspiration, and it is supremely ridiculous to see men in the twentieth century *investing a* man, who lived in the second century, with divine authority, and then compassing sea and land to make proselytes to the idea that Jesus was the natural son of Joseph, and without a speck of testimony for that idea, and mutilate the Word of the living God to do it. Are they ignorant of the fact that Marcion rejected the Old Testament altogether, and the four gospels,—and all the rest of the Pauline epistles, and the Hebrews greatly altered? If not ignorant of this, are they honest in keeping it back from the people among whom they are disseminating the deadly error?

LARDNER VOL. 9, P. 358,

furnishes an item in Marcion's history that should not be omitted, and furnishes proof from an enemy to the existence of the 4 gospels in his day, —he says:—"The celebrated heretic Marcion, lived in the beginning of the second century, when he had the best opportunity of discovering a forgery in the writings of the New Testament, if any such existed. *He was excommunicated* by the Church, and being greatly enraged thereat, had every disposition to say the worst he could about it. He travelled all the way from Sinope on the Black Sea, to Rome, and through Galatia, Bithynia, Asia Minor, Greece, and Italy, the countries where the apostles preached, and the churches to which they wrote, but never found any one to suggest the idea of forgery to him. He affirmed that the gospel of Matthew, the epistle to the Hebrews, those of James and Peter, and the whole of the Old Testament, were books only for Jews, and published a new and altered edition of the gospel of Luke and ten epistles of Paul for the use of his sect.

CELSUS

another enemy is a valuable witness in this case. He was an Epicurean philosopher of the second century who wrote a work against Christianity, entitled "The Word of Truth," in which he quotes passages from the New Testament, and so many of them, that from the fragments of his work which remain, we could gather all the principal facts of the birth, teaching, miracles, death, and resurrection of Jesus Christ, if the New Testament should be lost.

When Paine quotes the New Testament to ridicule it, no man can deny that such a book was in existence at the time he wrote. If he takes the pains to write a book to confute it, it is self-evident that it is in circulation, and possesses influence. So Celsus' reply to the gospels, and his quotations from them are conclusive proofs that these books were generally circulated and believed, and held to be of authority while he wrote. Further, he shows every disposition to present every argument which could possibly damage the Christian cause. In fact our modern infidels have done little more than serve up his old objections. Nothing could have served his purpose better than to prove that the records of the history of Christ were forgeries of a late date. But he never intimates the least suspicion of such a thing; nor denies the miracles, but attributes them to magic. In order to show the downward course of those who mutilate the Word of God in order to maintain a theory we state that another pamphlet has been published since the one already noticed. It was issued by those adopting the pseudonym of "Disciples of Jesus of Nazareth." In it quite an advance has been made; not only are chapters rejected from the gospels of Matthew and Luke,—John's productions are found objectionable, and the epistle to the Hebrews is inconvenient; so, as a matter of course, they are swept to one side. "The new broom sweeps clean." It asks how it is that those who believe in the miraculous conception of Jesus, never, in dealing with John's gospel say anything of the external evidences. The answer is, If any [illegible] character they would have been boldly produced; but the truth is, the gospel bearing the name of John has been universally received by the Churches as his workmanship. We have already furnished evidences that take us within touch of John, the last of the apostles, and leave no room for forgery to obtain a footing amongst those who *knew* whether John had written such a gospel or not,—and come down to Jerome in the fourth century, proving conclusively that Matthew, Mark, Luke and John were the authors of the gospels, and ascribe fourteen epistles to Paul.

The summary statement of a writer in Kitto's Cyclopedia, is that during the lapse of ages up to the conclusion of the eighteenth century no one ever expressed a doubt respecting the genuineness of John's gospel, except one small sect, whose scepticism, however, was not based upon historical, but merely upon dogmatical grounds."

If John be rejected, then Matthew, Mark and Luke should be also: and in that case what becomes of the theory concerning the son of Joseph?

But the objector thinks there is a lack of harmony between it and the other three gospels. The first objection is that though the writers of the three preceding gospels acknowledged "Jesus as the Christ," "The Son of God" they never claimed for him a nature higher than the human,—the human child of human parents; whilst the fourth gospel presents us with the idea of the incarnation of a divine person.

This, it is remarked, is begging the whole question. It has been already shown that the preceding gospels allege the Sonship of Jesus to God, not to human parents, even in their use of the phrase "Son of God" as quoted above. And the gospel of John does *not* allege the incarnation of a divine person in any other sense than that conveyed by that of the other three.

The objector next says the Greek style is neither pure nor elegant, etc., his style argues a great want of those advantages which result from a learned education, and is considered the least correct writer of the New Testament."

Objector says Jesus is represented as carping, mystical, puzzling, enigmatical, and asserting in the fourth gospel, while he is simple, friendly, loving and clear in the three." No instance is quoted in *proof* so we simply deny the charges as untrue.

It is then asked, "Is it likely that a Galilean fisherman would have indulged in theosophical speculations, and a theological dialect such as is found in Philo?" Mr. Horsman replies, It depends on circumstances. If he had been a fisher of men for about forty years, and was placed in a position where Philo's teachings were corrupting those under his care, it is most likely that he would under the guidance of the Holy Spirit, convey to them right ideas regarding the subjects speculated upon by Philo, and would necessarily use some of his phraseology or terminology.

Another "enigma." "Is it likely if . . . Jesus taught . . . in parables, that there should not be a single parable in the whole book? Is it likely that no case of curing demoniacs should occur in this gospel?"

"Really, objector, I fail to see the point. If you ask is it likely that the gospel contains these or not, I reply, it is not a question of probability, but of fact; and you have but to examine the gospel in order to see. Perhaps you mean, is it likely that John would write a gospel without these items? In that case it would depend on the object he had in view. If he was writing something supplementary to other gospels, he would omit most of what they contained. And the evidence is to the effect that, 1 John did write a gospel; 2 the gospel we possess, bearing his name is the one he wrote; 3 it is supplementary to the other three, omitting many things recorded in them.

Then it is asked "Is it likely that the Baptist when in prison would have sent to Jesus to enquire if he were the Messiah to come, when he had declared, 'I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not,' but he has sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.'

Yes, it is likely that the Baptist *when in prison* would send such a message. If the immediate disciples of Jesus did not understand that Jesus would die, even after being told by [illegible] would be the case, but expected Him then to "redeem Israel," this expectation would be very much stronger in the mind of one who knew he was the herald of the Messiah. And for him to be cast into prison while his Master was on the scene, was to bewilder in the highest degree. "The kingdom close at hand, and *I in prison!* What can it mean?" The record is "simple and clear." The situation is a perfectly natural one.

And now, reader, if you have been in any measure influenced by the good words and fair speeches of Marcionites you can see where you will land if you do not call a halt.

The following paragraph from the pamphlet of the "Disciples of Jesus of Nazareth," so-called, shows the writer to be a worthy disciple of the man who discarded the Old Testament entirely, all the four Gospels, and many other books composing the New Testament. It says:

"The resurrection of Lazarus must be dismissed as being entirely mythistoria and as having no foundation in fact."

"If we were in the habit of accepting or rejecting testimony at the bidding of any self-constituted authority, of course we should humbly dismiss the account. But the fact must be borne in mind that the unanimous consent of those in the earliest ages is, that the account was written by the Apostle John, and until all such evidence is 'dismissed' we are bound to accept the narrative."

The pamphlet next informs us that a suspicion of forgery is entertained because Jesus is represented in chap. xvii. 5, as speaking of *himself* in the third person, while in xi. 43 he says, "I thank thee that thou hast heard me."

In the next place the words, "My kingdom is not of this world" is said to be in violent opposition to Rev. xi. 15.'

Then it says, "But our Lord never said anything to Pilate about his kingdom."

Then it states that the fourth Gospel affirms that Jesus, bearing his cross, went forth, while Matthew, Mark and Luke state that they compelled Simon, a Cyrenian, to bear it, and then asks "which statement is inspired?"

It further states that if the account of the fourth Gospel be true, it is impossible that Christ should have eaten the Passover with his disciples, as he was crucified before it could be legally celebrated.

Then the objector cannot believe the record in chap. iv. which consists of his conversation with a woman of Sychar, a city of Samaria, because the Lord had forbidden the twelve to enter any city of Samaritans. Another statement is this, after referring to John xxi. 24, "We know that his testimony is true," and adds "Surely John would not have used these words had he been the author."

This is not all, by any means, but it must suffice to show an utter lack of faith in the Gospel of him who leaned on Jesus breast, and that it has been practically expunged from their New Testament. We have not appended answers to a number of these ordinary skeptical objections, and careless handling of history, as most of our readers do not need them, we hope.

GIBBON

In the 47th chapter of The Decline and Fall of the Roman Empire, says, 1 John iv. 1-3 was levelled against the growing error of the Docetes, who had obtained too much credit in the world. Many among the Gentile proselytes refused to believe that a celestial spirit an undivided portion of the first essence, had been personally united with a man of impure and contaminated flesh; and in their zeal for the Divinity they piously abjured the humanity of Christ. While his blood was still recent on Mount Calvary, the Docetes, a numerous sect of learned Asiatics, invented the fantastic system, which afterwards was propagated by the Marcionites, the Manicheans, and the various names of the Gnostic Heresy. They denied the truth and authenticity of the gospels, as far as they related the conception of Mary, the birth of Christ, and the thirty years that preceded the exercise of his ministry. He first appeared on the banks of the Jordan in the form of perfect manhood; but it was ONLY a form, not a substance. A human figure created by the hand of Omnipotence to imitate the faculties and actions of a man, and to impose a perpetual illusion on the senses of his friends and enemies. Articulate sounds vibrated on the ears of the disciples; but the image which was impressed on their optic nerve, eluded the more stubborn evidence of the touch, and they enjoyed the spiritual, not the corporeal presence of the Son of God."

AMERICAN MARCIONITES.

We recently received a copy of a paper published in this country in the interest of the error we oppose. Being indisposed at the time we only read part of one article, and laid it aside; but not before discovering that the writer taught that there was no necessity for the sacrificial death of Christ in behalf of our race. We regret that the paper has been lost track of, as we *think* it went on to say that it was not the purpose of God that he should have so suffered, but are not positive. What we *do* know, however, warrants us in giving out a note of warning to any who may have been favorably inclined toward this way. It shows what company they will be in if they embrace it, and where they are drifting to. But it is consistent, and not to be wondered at. If we believed Joseph to be the natural father of Jesus, we would say the same. The death of Joseph's son would avail nothing for us. In a word *we have no Savior* if Joseph was the father of Jesus: there was no necessity for *his* death. Joseph was a sinner, and had he been the father of Jesus, Jesus would have been a sinner too, and never would have been raised.

IN CONCLUSION

We would say to our readers,—the Disciples of Marcion ask you to believe 1. That the promise of the woman's seed in Gen. iii. 15 has no reference to the World's Redeemer, although it was predicted some 3000 years later that a virgin should conceive, and Mat. i. 22, 23 proves its literal fulfillment by the nativity of Jesus; as does also Luke i. 31-35, and Gal. iv. 4 declares that "God sent forth his Son, made of a woman," when the time to do so arrived.

2. You are asked by some of these zealots to believe, that although the importance of the Old Testament genealogical records cannot be questioned, it was not at all necessary to identify the rightful heir to David's throne, and he in whom all God's promises centered.

3. You are asked to believe by other leaders of Josephitism that the parts of the genealogies relating to the paternity of Jesus *are forgeries*, because Marcion's New Testament did not contain it; as if that was all that was lacking in it. This, in view of the historic facts *is not honest*.

Under adverse circumstances we have done what seemed to be duty, seeing no one else volunteered to do it. Out of a vast amount of historic evidence, we aimed to select a chain from apostolic times, so that every one may, in a measure, at least, be able to cope with modern skepticism.

Important News.

We clip the following items from the *Crisis*. They are written by A. G. Hales, the war correspondent of the London *Daily News*. Mr. Hales has been for some months in the Balkan regions, and now is on his way to the conflict in the far East. The reporter for the San Francisco *Chronicle*, who interviewed Mr. Hales says:

It is interesting to know that this close student of the wars of many years believes that out of the Russo-Japanese war will probably grow a war involving nearly the whole of the world. The European part of it, he thinks, is to centre about the trouble in the Balkans, but he looks also for trouble in another quarter of the globe.

I fear that the attitude of England will cause Russia to march upon India, and you can guess what the consequences will be. I do not believe that England was taken by surprise by the Russo-Japanese war, but that she has known it was coming and has been preparing for it. I am certain that the sending of Kitchner, whom I regard as the greatest soldier in the world, to India was for a very different purpose than appeared on the surface.

Macedonia, the buffer ground between Bulgaria and Turkey, was originally a part of Bulgaria. It was taken by the Turks twenty-seven years ago, and there at once commenced those Turkish outrages upon the Macedonians which have kept Bulgaria preparing for twenty-five years to strike a successful blow for Macedonia's freedom. The time for this has come in what must be veritably a death struggle with the Turks. There are more than 1,000,000 Bulgarians, a large number of whom were born in Macedonia and who love it as their own country. Bulgaria has seen the futility of striking while Russia was ready to interfere. With Russia embroiled with Japan, Bulgaria sees its opportunity. In my opinion the fighting which has been going on in the mountains for so many months will give way to a general attack in which the Bulgaria Government, which has winked at the fighting with the Turks, will openly march upon Constantinople in a determined plan to drive the Turks beyond the Bosphorus and out of Europe or to die in the struggle.

The Bulgarians know that this move will allow Russia to take a step which she has long desired to take, but they must concede the point. Within eight hours' steaming from the mouth of the Bosphorus is Borghus, on Bulgaria's Black Sea coast, and beyond that is the point of Varna. Having seized these two ports under the guise that the step was necessary to prevent them falling into Turkey's hands and menacing her own interests, Russia would establish arsenals and be in a position to control the mouth of the Bosphorus, giving her the long desired outlet to the Black Sea. The Bulgarians are only hoping that Russia may find it necessary and possible to get her Black Sea fleet out very soon, in which case the Bulgarians could go after the Turks with less fear that the ports of Borghus and Varna would fall into Russia's hands.

Austria, too, has a prize in sight which she has long wanted. It is the port of Salonica, owning which she would be able to control the trade of the White Sea. But France, and probably Germany, would object to the seizure of Salonica by Austria, and I believe they would interpose. Austria would not heed the warning, and thus, from the trouble in the Balkans, precipitated by the fact that Russia has her hands full with Japan, I see the way clear to several, if not all the European powers becoming involved in war. And aside from the matter of the seizure of Borghus and Varna and Salonica, concerning which Russia and Austria have long had a secret understanding, and the complications which might follow, the European governments would be divided in sympathy and in influence in the struggle between Bulgaria and Turkey.

If the Russian fleet gets out of the Black Sea the Bulgarians will be over the Turkish border as fast as feet can carry them. France wants to help Bulgaria. Russia is deeply in sympathy with Turkey; so is Germany, and next to the Sultan of Turkey the Kaiser is the best hated man in the Balkans.

The Bulgarians have an army of 260,000 trained men. They are schooled under officers who are chosen for their intelligence, their skill and their high character. When a man enters the Bulgarian army he knows that he renounces wine and women, with death as a penalty for forgetting himself. The discipline is the most rigorous among any soldiers of the world. It is a mistaken impression that they are robbers, and immoral. They seek the sympathy of the nations, and they know that they must deserve it if they get it. The Turkish soldiers are in marked contrast. They are lower than beasts in their outrages upon women and children of the Macedonian villages. They are ill clad, ill equipped, half-starved, and their pashas gobble all the pay that ever comes their way. During four months and a half that I fought with the Bulgarians in the mountains the Turks looted villages, committed barbarities upon the defenseless women and children, and slaughtered 36,000 of them.

The Bulgarian and Macedonian soldiers are well equipped with the best improved Mannlicher rifles. The week I left, a new installment of 80,000 of these was distributed. They also carry a sort of pocket bomb filled with dynamite and something else which they use very effectively in the close fighting in the mountains. The bomb was invented for this sort of work by their hero, Colonel Vinkoff.

I should like to see the United States and Great Britan move hand in hand when the crisis comes with Bulgaria and Turkey. The Bulgarian country is rich in agricultural and mineral possibilities, and friendly relations, if not part of the land, are well worth cultivating.

$33.00 to the Pacific Coast

Via the Chicago-Union Pacific & North-Western Line from Chicago daily during March and April, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 23.

Poetry.

The Long Day.

"The path of the righteous is as the shining light, that shineth more and more unto the perfect day." Prov. iv. 18.

Within her sunny porch a grandame sat,
Watching the flickering shadow of the leaves
Upon the path; methought I heard her sigh.
A sobbing breath, repressed, like one who grieves.

"Mother, what troubles you?" I gently said,
"You look so happy in your little home."
Lifting her eyes, she spoke, "My child, I pine
For the Long Day to come."

Her quaint, and words found echo in my heart.
How many of us in the world's wild hum
Find space to sign, as twilight shadows fall,
For the Long Day to come!

And it shall come and bring no weariness,
No pain, or tears, or partings in the home;
The former things shall fade and pass away
When the Long Day shall come.

—Mary Knapp.

Communicated.

A Josephite Error Corrected.

I have just received a letter from a brother, in which he says:

Dear Brother Wilson:

Just arrived home from South Bend this morning, and found two copies of O. M. Myers' new paper "The Independent," in the March number of which Myers places you, to use his own language, "under the burden of publishing a falsehood," if you do not bring forth "autograph letters" from your Uncle Benjamin Wilson disclaiming authorship of three letters which he publishes in his paper as coming from your Uncle.

In Dec. 2, 1903, in THE RESTITUTION I affirmed that my Uncle Benjamin Wilson did not write a certain article as a contribution for the magazine in which it appeared, with his name attached at the bottom in large capital letters, which indicates that the aforesaid paper was an original contribution for the magazine in which it was printed. The magazine should have given credit to the paper from which they copied it. That is all I intended to deny. As to whether he wrote it or not I did not know.

A sister in Austin, seeing the aforesaid article in the same magazine, was astonished and wrote to him about it, and received a reply. She told me that he denied ever having written any thing for that magazine. As to what I said I based on that. I now have the letter in my possession. I quote from it as follows:

1005 G. St. Sacramento, Cal.,
Dec. 24, 1899.

My dear sister nieces:

Your good letter and nice Christmas gift have been received, and I cannot do less than thank the givers for their kind remembrance of me. * * * Now a word or two as to what you saw in the *Nazarine Messenger*. I NEVER WROTE AN ARTICLE for that magazine. * * * The descent of the Spirit upon Jesus was his anointing, and the voice from heaven saying, 'This is my beloved Son in whom I am well pleased,' was a testimony to all who saw and heard, that God had chosen him to be the Savior of the world, according to promises and covenants he had made with Abraham and David, and the predictions of his holy prophets. How could I deny that God's voice proclaimed Jesus as his beloved Son, when so positively declared at his immersion? * * *

Jesus came in the line of Abraham and David according to the flesh, and therefore was a son of Abraham and of David, but he was the only begotten Son of God of a spiritual nature. * * *

This is all I have to say at present. Love to all my friends.

Yours for the truth.

B. WILSON."

The above are extracts from his autograph letter, and he confirms all that I intended to deny at that time: "I never wrote an article for that magazine." The Josephites have assumed the forgery matter. I never charged it, nor intended to charge it, because I knew nothing about it. The article appearing in the *Messenger* was a surprise to me, because I had always from childhood up known him to be an inveterate enemy to Josephitism, and when the sister reported to me that he had denied having written the paper for the *Messenger*, in which I saw it, I published his denial which appears in the extracts of his autograph letter as given above.

Mr. Myers in his reprint of the extract of Dec. 2, 1903, which I wrote for THE RESTITUTION, quotes me as saying: "I want to say that before he died he denied having written the aforesaid paper." That is not right, it should read, "He denied having written FOR the aforesaid paper," or magazine. I think you will find it in THE RESTITUTION "for the aforesaid paper," as that is what I meant, as quoted from my Uncle's autograph letter as given above. The way Mr. Myers has put it, makes me charge forgery which I never did, and do not now.

As to the letters he has given affidavits to, all I have to say is, that *I never knew of their existence until I saw them in print*. So that I have not, and do not charge any one with being forgerers of letters I did not know existed. Mr. Myers is a little too fast.

Mr. Myers on page 58, of his new paper, charges me with accusing himself and others with "forging and of giving publication to, and of circulating letters purporting to have been written by his Uncle." I could not charge forgery of letters I did not know had any existence.

I have not seen the letters sent to S. D. Fahrney. He never told me that he had the aforesaid letters in his possession.

My Uncle may have given expression to Josephite sentiment before his death, at a period of time when he was not responsible for what he did say. Josephites extracted those sentiments from him in his 84th year which I believe was the last year of his life, when he was sick. See letter on page 56 of Myer's paper to Mr. Robbins, he says: "Yours of March 12th received, but finds me very unwell, and at present incapable of writing anything as I would wish." On the same page in another letter he states his age as being "84."

Hence, these Josephites took advantage of his old age and sickness to extract from him what they did get, and gloat in trumpeting it abroad as his sentiments. If they had approached him when he was younger, and in the full possession of his mental vigor, he would have given them a severe scourging. In true sentiment he was no more a Josephite than he was a follower of the false prophet Dowie. In the weakness of his old age he became a defender of Dowie. This was attributable to the weakness of old age, and so was the expression of Josephite sentiments.

W. H. WILSON.

It is not the desire of the managers of this paper to write or publish personalities, but as an article written by Bro. W. H. Wilson and published in our issue of Dec. 2, 1903, has been laid hold of and garbled to make it say what it does not, it is due to Bro. Wilson to make his defense in the paper his statement appeared in.

Reference is made in the foregoing to what appears in a paper called *The Independent*, which was published some years ago by O. M. Myers, and after these years is now resurrected for the purpose of having a journal that "will not be bound by any creed, confession, or association whatever." Not even taking the Bible as its rule for faith and practice. The value of a religious publication whose Editor starts out with the above statement, which plainly declares he recognizes no authority "whatever," excluding thereby even the Word of God, will of course be patent to every one.

Now the matter between Bro. Wilson and O. M. Myers has been quite well set forth in the above "Correction," but one little point has been overlooked by Bro. Wilson which we take the liberty to mention. On page 58 of the March number of this above described *Independent*, is what purports to be a quotation from Bro. Wilson's article as published in our issue of Dec. 2, which can be referred to by any one interested. The quotation is quite lengthy and need not be repeated in full, and we will give but a single sentence as Bro. Wilson wrote it and as we published it: "I want to say that before he (Benjamin Wilson—Ed.) died he denied having written the aforesaid *article, for the aforesaid* paper." Now this is in strict accord with the statement of Bro. B. Wilson in his letter to his neices as given above. Myers gives it in his paper, page 58, "I want to say that before he died he denied having written the aforesaid paper." Just why Myers should leave out the four words in the quotation as indicated by italics, and so change the meaning of Bro. Wilson's words, we leave the reader to conjecture. To use his own words "The correction and an apology should be made by the Editor in his own paper."

Now, it appears that when 84 years old, during the last few months of his life, Bro. B. Wilson did write favoring this human paternity theory. He also denies to his neices writing for a certain periodical an article favoring the theory.

Again, in the latter part of his life he became a follower of such men as Dowie, Schlatter, etc. that their claims to supernatural, divine power were valid. No one has yet produced any writing of his, made in his vigorous manhood, that in any way sanctions any such ideas.

Question: Does any one wish to charge Bro. B. Wilson with dishonesty in within a few months writing contradictory statements? Picture to yourself an old man, almost ready for the silent grave. A man whose home life had suffered by the loss of those dear to him, left almost the last of his family. Troubled beyond the conception of many. Diseased in body—shall we say in mind as well?

We leave the subject with our readers, knowing full well what their decision will be. If Dowieites or Josephites can get any consolation from this source they are certainly welcome.

At this time, and asking the kind forbearance of our readers, we refer to "A Bit of History" that we gave in our issue of Jan. 6, 1904. It appears that this historical sketch did not suit O. M. Myers, and he states that we have done him "a great injustice," also that "the charge THE RESTITUTION Editor makes in his Jan. 6th issue is false in any and every particular as applied to us, and that he is responsible for this false application, is all we wish to say." Now, we will presume that Myers weighed well his words when writing the above, and his statement is that in "any and every particular" our short history is "false." Let us see about this, and see just who the falsifier is in this matter.

We first stated that the *Bible Advocate* of Jan. 6, 1903 contained a portrait of Myers and a write up of his life, and that it said he had become a Sabbath keeper, etc. If that is false are we to blame? We have the picture and the printing, and they are public property. Any one may see them.

Our next statement was, that we had a communication dated Sept. 25, 1903, signed by O. M. Myers, in which he says that in Dec. 1902 he placed his membership with the Stanberry, Mo., Church of Sabbath keepers. Is this false? We have the document to prove it, and can submit it to anyone familiar with Myers' handwriting.

We next stated that "our" Church does not hold to this doctrine, referring to the keeping of the 7th day Sabbath. This statement we repeat.

Next we stated that "our" Church never had any organization in Stanberry, Mo. We ask for proof of the falseness of this statement.

Our next statement was that an honest man would not be member of two different churches at the same time. We stand by this statement also till it is proven false.

We next indicated that as Myers had united with this other Church organization, giving him credit for honesty, he must have severed his connection with "our" Church. We are not able to detect anything "false" in this item. Can you?

We then stated that during the past year the *Bible Advocate* had contained articles and reports from his pen. We have some of the papers, and the office files at Stanberry will be easy to view, and will settle who the falsifier is on this score.

We next said that "to all appearances he has been recognized as one of their number," and we say yet that the indications did "point that way."

Going on we stated that this Church which Myers had joined held a General Conference at Stanberry, and their published report confirms this item.

The next part of our "history" was taken from the report of this conference, and indicated that the name of G. M. Myers was not submitted by the committee for ministerial credentials. That a resolution was introduced saying that some had come in among the body, and were "abusing the confidence imposed in them, by stirring up divisions among the churches, and distrust among the members," and that for this reason credentials be refused them. We stated that no names were given, any one could draw an inference, which might or might not be correct. If any one drew a wrong "inference" are we to blame? When we state ours we will know it is correct.

Then we said that the conference proceedings stated that later "G. M. Myers appeared in the conference and asked that his name be erased from the roll. The request was granted." On page 6 of the *Independent* Myers says that this is exactly what he did do, and what happened, so how we were "false" in this does not appear.

We are accused with having made false statements. We have given the items of our "Bit of history" and each can judge for himself as to what is truth and what false. However some [illegible] wrong [illegible] we can aid any one in [illegible] is that is doing this, it [illegible] so. For this purpose we will refer to the *Independent* for February. On page 32 Myers says, "In the late Stanbeury general conference a delegate from Michigan introduced a resolution acting against disturbant and troublesome characters coming among the churches, having direct reference to one Munger of Michigan. Without any information whatever, or any inquiry as to whom reference in the resolution was made, the Editor of THE RESTITUTION takes up this resolution and says it was introduced for, and passed to cover our case." As we have gone through with every item in our history as given in Jan. 6th issue, we leave this with our readers, and turn to page 5 of this same issue of Myers' paper, where he says "During our absence from the Sunday morning session Elder J. R. Goodenough, because we believe in the human paternity of Jesus, and therefore reject Mat. i. 18 to ii. 23—total 32 verses, as never having been written by Matthew, offered a resolution that our name be dropped from the ministerial list. This resolution was sustained by Elder Black, and then discussed in conference, and then voted on, upon which every delegate in conference voted against the motion, save the mover and the second." On page 6 he says further "It is due to say that these two brethren afterward came to us and apologized as to their action toward us."

Now it appears this way "to a man up a tree." A man in Michigan had been acting badly, and his case was settled by refusing to longer recognize him as a good minister. Myers had acted in such a manner that a brother offered a resolution to drop his name, and got a second to his motion. After discussion the motion was put, and only two men in the affirmative, the rest *all* the negative. Next Myers hears of the affair, and asks that his name be stricken from the roll. The conference report says just four little words—"The request was granted." A very solemn occasion indeed! We have a private letter from one who is eminently qualified to know the facts in the case, which says, "In the next session he requested his name dropped which was granted *without a dissenting vote.*"

Just see what we have here. In Jan. 1903 a man comes into a church organization, his portrait and history is given in their official journal, he is recommended as a "strong advocate" of their doctrine, and "those desiring meetings in their vicinity should make arrangements to have him visit them." In less than one year he is made the subject of discussion in conference with a view to rejection. A vote to turn him out is lost nearly unanimously, showing that he must have had strong and staunch friends in the organization, who stood up manfully for him, and so managed as to give him full "vindication." The next day this man appeared before this same body, his case was so strong that even the small minority who had opposed him, were won over and "apologized" for their action. Yet this man, in order that two men might have "ease, and peace of conscience," says he wishes to withdraw from the conference. A vote is taken—not a voice is heard entreating him to remain with them—a good and valuable, a talented man is going to leave them. No one utters a cry, no one sheds a tear! The ballot is spread and unanimously his request is granted. The chapter is ended.

In the language we used Jan. 6th—"We can only draw an inference, which may or may not be correct."

We wish to apologize to our readers for writing the above. It is a most disagreeable duty, and our only excuse is that it was forced upon us.

Promising to not repeat such again we crave your kind forbearance.—ED.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

D A Renner	1 25
H C Hammond	2 50
Mrs J L Bancroft	1 00

Subscribe for THE RESTITUTION.

Russia's Soldiers.

The New York *Press* says concerning the war now in progress in the Far East:—

A United States naval officer of high military reputation gave *The Press* his opinion at the outbreak of the war that the Russian war-ships, guns and torpedoes would be of no value to the Czar, because his people do not "know how to use their tools." Since the Russians have so abundantly confirmed his judgment of their navy—blowing up their own ships on their own mines, firing into their own lines and generally doing more harm to themselves than to the enemy—it will be of interest to see if his views are also well founded as to the Russian army will be proved far inferior to its efficiency of thirty years ago, for the reason that the Russian in the ranks is not a thinking man or capable of independent action. In the old manner of fighting in mass one man was as good as another so long as he had a strong stomach for combat, since he could be directed and controlled by the officer standing near him, even flogged (literally with whips) into quick and soldierly action.

In the fighting line of today, however, the men of the ranks, strung out at great distances, in 'open formation,' taking ranges where the enemy cannot even be seen, and in turn being fired at by those they cannot see and whose position they cannot locate (thanks to smokeless powder) without intelligent deduction, must all be capable of independent action and thoughtful action or they will fail to perform any useful function in a battle. A submittern cannot be near all his men. He cannot give them commands except for general formation and maneuver unless by signal. If a soldier does not find the right range, there is no one to give it to him. If he is firing to the right when his enemy is to the left of him, no one will discover the fact for him. On the firing line today every man who carries a rifle, to be an efficient soldier, must be capable of self-command, his own sub-lieutenant, lieutenant and captain when necessary. And he must know something of the science of war, of which, the American officer declares, the Russian in the ranks, having an extremely low intelligence and absolutely no education (ninety-six per cent. of the Russians cannot read), is totally and densely ignorant.

However brave the Russian is, therefore—and the American officer concedes him the greatest amount of sheer animal courage—he is not expected by military men of the modern school of war to make much better use of his fighting tools on land than on sea. If this opinion should prove to be a fact in the land campaign which is now following the brilliant performances of the Japanese afloat, the Czar, with his hope of military ascendancy utterly crushed, will begin to think, no doubt, of educating his millions on millions of subjects who have never been permitted even to see a printed letter; and in such event the Russian war, terrific defeat though it should be, would come to be a blessing to the Russian people gaining this boon, and to the world.

There are ten things for which no one has ever yet been sorry. These are: For doing good to all; for speaking evil of none; for hearing before judging; for thinking before speaking; for holding an angry tongue; for being kind to the distressed; for asking pardon for all wrongs; for being patient toward everybody; for stopping the ears to a tale-bearer; for disbelieving most of the ill reports.

I feel like saying Amen to the divine program, and I am glad there is an absolute certainty about it. Some people seem to think there is a danger or a chance that God's plan will flash out.—*A. C. Johnson.*

Vandalia Line Excursions.

One way Colonist excursion to West and North West daily March 1st, to April 30th.

One way excursions California and Intermediate points on direct lines daily until April 30th.

Home Seekers round trip and Colonist one way to South, South West and West, 1st. and 3rd. Tuesdays each month.

Worlds Fair pamphlets showing hotel accomodations and discriptions of grounds etc, may be had on application at Vandalia ticket office,

Watch for announcement of our new through train service to St. Louis which will be made soon.

World's Fair Rates:

Season, 60 day, 15 day.	7 day coach excursion.
$14.00, $11.70, $10.75,	$6.75.

Married.

Married on March 18, 1904, by the writer, at the home of Bro. Benjamin T. Woods, Mr. Vernon Lansbury and Miss Mary T. Woods, both of Moriah, Ill. Mr. Lansbury is a nice, industrious young man. Sister Mary is a member of the Church of God in Christ Jesus, and she is the president of the Berean class at Moriah. This young couple will move in their home close to the Restitution church at Moriah. We wish them a long happy life and trust that Mr. Lansbury will become obedient to the faith, and that they may live faithful to the vow they have taken. We are glad Sister Mary will still remain in our midst, as she is a good worker in the Sunday school. May the good Lord bless them, is our prayer in Jesus name.

Z. E. BRANT.

We have arranged to supply our readers with a War Atlas, containing maps of the war center adjacent to the Yellow Sea, Japan, Russia, Pacific Ocean, etc. and with statistical tables of useful information, enabling one to understand the situation as the war progresses. The maps are colored, and it is substantially bound. Sent post paid for 25 cents. Send for one and keep posted.

To the Illinois Brethren.

The time has come for us to decide whether we will have a summer Bible school again in connection with our annual conference or not. The enrollment at our school last summer was 28 with an attendance throughout of 21. The brethren are invited to write me. This applies particularly to Bereans, but generally to all. If you have spoken personally to me about it, just act in the matter as if you had not spoken, for I forget so easily. One good sister speaking in appreciation of the school said she knew of two whom she would insist if we had the school this summer, but because I failed at the time to make a note of it, I have forgotten who it was. In replying to this simply say whether you wish to have it or not, and what can be done by way of attendance from your locality. Any replying who were in attendance last summer are also requested to suggest any changes that might prove favorable. If the school is held, a general announcement will be published in a short time. Please write now.

S. J. LINDSAY, Evangelist.

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 86.

O. J. ALLARD, Pres. Iowa Con.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

$50.00 to California and Return.

Via The Chicago, Union Pacific & North-Western Line, from Chicago, April 28 to May 1. Choice of routes going and returning. Correspondingly low rates from all points. Two trains a day from Chicago through without change. Daily and personally conducted tourist car excursions. Write for itinerary and full particulars regarding special train leaving Chicago April 26. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. April 30.

Home-Seekers' Excursions.

For full information about Home-Seekers' excursion fares to points in the West, Northwest, South and Southwest, apply to Ticket Agents of Pennsylvania Lines. Mar. 30.

Colonist Tickets to West and Northwest.

One way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho will be sold via Pennsylvania Lines from March 1st to April 30th, inclusive. For particulars apply to nearest Ticket Agent of those lines.—April 30.

Susan Harper was born in Fequier Co., Va., July 27, 1825; died at her home at Antioch, Ill., March 9, 1904, aged 78 years, 7 months and 11 days. Was united in marriage to Laban Tilton, Jan. 14, 1841. To this union were born 10 children, 5 boys and 5 girls, 2 died in infancy, 8 remaining, who with an aged father are left to mourn the loss of a loving wife and mother. Many years ago she embraced what is known as the Christian or Disciple faith. She believed in the resurrection of the dead and that eternal life will be the reward of a well spent life. It may well be said of her, I was an hungered and ye gave me meat, and was thirsty and ye gave me drink; I was a stranger and ye took me in. No one was turned from her door who needed help. We laid her away in the cemetery at Washington Grove, Ill., to await the call of him who said, I am the resurrection and the life. Words of comfort were spoken by the writer (assisted by Rev. F. McCague pastor of the Christian church at Washington Grove) from 2 Cor. iv. 17, 18.

O. J. Allard.

Maria Antoinette Carr was born at Waterford, Elkhart Co., Ind., Oct. 22, 1846, and died at Inwood, Ind., Mar. 9, 1904. She was married to William Klingerman in 1862. Two children were born to them, of whom one, James Albertus, is living. She became a member of the Church of God at Inwood in 1900, of which she was a faithful and consistent member at the time of her decease. Her death was very sudden, and came almost without warning, being due to a stroke of paralysis. Her moments of consciousness were few, and she lived but a few hours afterward. Thus was life cut short. What a lesson of the uncertainty of life. "It is even a vapor, that appeareth for a little, and then vanisheth away." James iv. 14. We should be each moment ready to lay down life's burden, and at the same time be prepared to live always. The writer spoke words of comfort from 1 Thes. iv. 13-18, at the M. E. Church at Inwood, after which our sister was laid to rest in Oak Hill cemetery at Plymouth to sleep until the trumpet call to glory, honor and incorruption.

A. H. Zilmer.

Little Ethel, infant daughter of Rufus and Ida Overholt, died Thursday, March the 10th, 1904, of bronchitis. Always delicate, the addition of a severe cold was more than her little weak body could endure, and the enemy death claimed another victim, before 8 months had hardly been given of life. We believe the little ones will come again from the "land of the enemy," and tried to comfort the parents and friends with this assurance from God's Word. Funeral services from the home Sunday March 13th, conducted by

M. A. Woodward.

Mary Tuttle Garratt was born in Freetown, Courtland Co., N. Y., Feb. 10, 1838. When a young woman she came to Michigan, and at the age of 23 was married to Ebenezer Garrett of Jamestown, Ottawa Co., Mich., where they made their home until 1883, when they moved to Middleville, Mich., which continued their place of residence until about one year ago, when by reason of her malignant disease they made their home with their daughter in Grand Rapids, where she was most tenderly cared for by loving and solicitous friends. Surrounded by her sorrowing husband and four children, she passed away Mar. 4, 1904. The funeral services were conducted at Grand Rapids by B. W. Woodward of Dutton, and the interment at Mount Hope cemetery, Middleville.

Early in life she embraced the faith, uniting with the church. All her days were spent as a consistent Christian, cheerful dispositioned, industrious, forgiving, patient in her lingering illness, and among her last words an appeal to her Savior in whom she had ever trusted.

May Garrett French.

The Black Hills.

The Black Hills, in the southwest part of the State of South Dakota, produces one-third of the gold found in the United States, and is said to be the richest one hundred square miles in the world. A new booklet on the Black Hills has been issued by the North-Western Line, with a fine detailed map of this wonderful region. Send four cents in stamps for copy of the booklet. W. B. Kniskern, P. T. M., Chicago, Ill.—Mar. 26.

ANOTHER OFFER.

There is a general waking up among our people everywhere. Our public speakers are all busy, and calls are in excess of their ability to attend them. Many places want preaching at the same time, but must wait their turn. This shows a decided interest, and a desire among our brethren to sound out the Word to the yet unsaved. All seem to realize that the night is far spent, that the time to work is short.

Brothers and Sisters, our work is not *well* done, and is not ready for acceptance of God, unless we have done *all* we can—our very *utmost*. We cannot admit that it is our duty to do anything at all for the advancement of the Master's cause, without conceding it is our duty to do *all* we can—to make a *sacrifice* even.

Preachers of other denominations as well as our own, know and say that the best workers in a community are those who take and read their Church paper, and keep informed as to what is being done in the various departments of the work, and are thus interested in pushing along the car of truth.

The Managers of The Restitution are endeavoring to so conduct the paper that it will be a fit aid to the Evangelist in his work. We are trying to keep it clear from that contention that leads to mischief and strife. This is done by having certain well-defined truths which are taught in God's Word plainly, as a basis of belief, and by publishing articles that accord with these declared principles. Other outside subjects might be "investigated" as long as life and pencil and paper lasts, and no decision ever be reached, but we do not consider this a profitable work to engage in, hence do not ask for contributions on such subjects, and do not want them. Such are usually but the "opinion" of a man, and are often based on a mere inference at best.

This paper aims to teach the truth of the Bible, and the same is declared and believed in by our Church. We therefore believe it is a fit missionary to be sent out to the unsaved and lost of the human family. In order to make it possible for our friends to do more of this missionary work than ever before, we make this offer:

Any one sending us $10.00 may select 13 names of those not now subscribers, to whom we will send the paper for the year 1904. This makes a trifle over one-half regular price if taken in lots of $10.00 worth. You and the office practically go halves in scattering the truth of the gospel to your neighbors and friends. You who have money think of this. For $100 you can preach to an audience of 130 people over 200 sermons the coming year. Can you do better with that amount of money? You have a minister come to your neighborhood perhaps once a month, giving you two or may be three discourses each time—possibly 30 a year. When he is coming you invite your neighbors in to hear him. Suppose those neighbors have had The Restitution in their homes each week when the preacher was not there, and have read the articles, and are interested to hear more. Does not this increase largely the chances of the preacher being able to speak the very words that will start your friend on the way to the kingdom? Did you ever think of this matter? Will you not take it under consideration? We feel sure if you do you will not hesitate to go half partner with us in this work.

Who will send $10, $20, $50, $100 for this work? The best time to start it is now. Select your names and send at once, so they will get the rest of this year and all of next.

The North-Western Line Russia-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by The Chicago & North-Western R'y. Three fine colored maps, each 14x20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan.

A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 2.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Persons requesting their address changed may have their names inserted here.

J. M. Vik, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Glaikenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. R. Chesebrough, Galesburgh, Mich.
A. O. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eyohaner, Box 254 Tampa Fla.
D. L. Kean, 4607, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawatis, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, tr 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Ogierle, North Branch, Kansas.
W. O. Steffa, Pomona, Cal.
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G T Wilds Dover Min.
W J Seamans Burnville Ark
D C Robison Rt 8 McVernon O
N D Titchenal Wenatchee Wash
A Raleigh McIvers Ark
T J Daniel Magazine Ark
R M Williams Ashton Kan
F R Stees Poland Arizona

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, Co., Ind.'

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

WANTED—FAITHFUL PERSON TO TRAVEL for well established house in a few counties, calling on retail merchants and agents. Local territory. Salary $20.00 per week with expenses additional, all payable in cash each week. Money for expenses advanced. Position permanent. Business successful and rushing. Standard House, 330 Dearborn St., Chicago—12.

Time Tables.

In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 19, daily, For South Bend	11:59am
No. 20 " Ex. Sun. "	6:45pm
No. 26, " " "	10.09pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	6:05a m
No. 7, " " "	11:40pm
No. 19, daily	6:15pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

Pittsburgh, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Time Table of Passenger Trains—Central Time

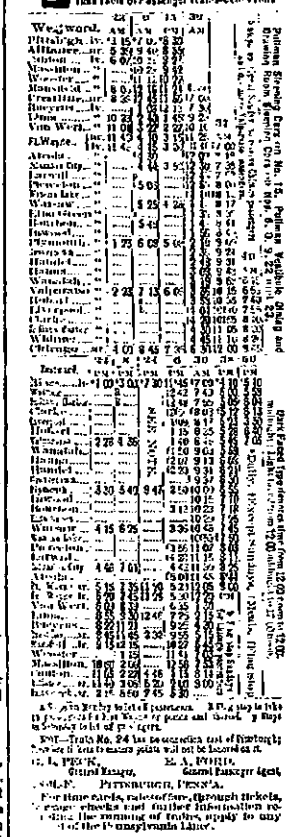

Pullman Standard Sleeping Cars on No. 15. Pullman Vestibuled Dining and Drawing Room Standard Cars on No. 6.

Daily. Daily except Sunday. Stop to let off passengers from points beyond Pittsburgh.

Eastward. | AM | AM | PM | PM | AM

Pittsburgh lv. | 4 15 | 7 00 | 2 30 | | |
Allanor " | 5 39 | 8 40 | 3 55 | | |
Salem " | 6 00 | 9 05 | 4 20 | | |
Mansfield " | | 10 22 | 5 37 | | |
Crestline " | | 11 10 | 6 25 | | |
Galion " | | 11 40 | 6 55 | | |
Upper Sandusky " | | 12 40 | 7 55 | | |
Bucyrus " | | 1 05 | 8 20 | | |
Leesville " | | 1 40 | 8 55 | | |
Crestline " | | 2 05 | 9 20 | | |
Orrville " | 10 22 | 5 45 | 12 50 | | |
Van Wert " | 11 08 | 6 27 | 1 30 | | |
Fort Wayne " | 11 45 | 7 00 | 2 05 | | |
Ft Wayne lv. | 11 45 | 7 00 | 2 05 | | |
Akron " | | 9 30 | 4 35 | | |
Kenton City " | | 11 45 | 6 50 | | |
Carroll " | | 12 05 | 7 10 | | |
Dunkirk " | | 12 40 | 7 45 | | |
Bryan " | | 1 03 | 8 08 | | |
Waterloo " | | 1 25 | 8 30 | | |
Edon Junction " | | 1 40 | 8 45 | | |
Hamilton " | | 1 55 | 9 00 | | |
Hicksville " | | 2 15 | 9 20 | | |
Pioneer " | | 2 30 | 9 35 | | |
Montpelier " | 1 25 | 6 05 | 2 40 | | |
Jerry City " | | | 2 55 | | |
Bluffton " | | | 3 05 | | |
Warren " | | | 3 20 | | |
Findlay " | | | 3 40 | | |
Fostoria " | | | 4 00 | | |
Tiffin " | | | 4 20 | | |
Republic " | | | 4 40 | | |
Bascom " | | | 4 50 | | |
Fremont " | | | 5 05 | | |
Clyde " | | | 5 20 | | |
Green Springs " | | | 5 30 | | |
Bellevue " | | | 5 45 | | |
Norwalk " | | | 6 05 | | |
Plymouth " | | | 6 25 | | |
Shiloh " | | | 6 30 | | |
Mansfield " | | | 6 50 | | |
Lexington " | | | 7 05 | | |
Shelby " | | | 7 15 | | |
Crestline " | 2 23 | 7 13 | 8 05 | | |
Galion " | | | 8 30 | | |
Upper Sandusky " | | | 9 05 | | |
Bucyrus " | | | 9 30 | | |
Leesville " | | | 10 05 | | |
Crestline " | | | 10 30 | | |
Galion " | | | 11 00 | | |
Iberia " | | | 11 20 | | |
Centerburg " | | | 11 40 | | |
Mt Vernon " | | | 12 05 | | |
Gambier " | | | 12 25 | | |
Danville " | | | 12 40 | | |
Millwood " | | | 12 50 | | |
Frederickt'n " | | | 1 05 | | |
Johnstown " | | | 1 20 | | |
Newark " | | | 1 40 | | |
Thornville " | | | 2 00 | | |
Somerset " | | | 2 15 | | |
Glenford " | | | 2 30 | | |
Junction " | | | 2 45 | | |
Corning " | | | 3 00 | | |
Chauncey " | | | 3 15 | | |
Athens " | | | 3 30 | | |
Coolville " | | | 3 45 | | |
Middleport " | | | 4 00 | | |
Pomeroy " | | | 4 15 | | |
Mason City " | | | 4 30 | | |
Point Pleasant " | | | 4 45 | | |
Kenova " | | | 5 00 | | |
Ashland " | | | 5 30 | | |
Catlettsburg " | | | 5 40 | | |
Ironton " | | | 6 00 | | |
Portsmouth " | | | 6 30 | | |
Ripley " | | | 7 00 | | |
Maysville " | | | 7 30 | | |
Lexington " | | | 8 30 | | |
Paris " | | | 9 00 | | |
Cynthiana " | | | 9 30 | | |
Falmouth " | | | 10 00 | | |
Butler " | | | 10 30 | | |
Covington " | | | 11 00 | | |
Cincinnati ar | 4 10 | 9 45 | 7 30 | 6 30 | 11 00

Eastward. | PM | AM | PM | PM | AM

Ft Wayne lv. | 4 15 | 6 25 | 3 30 | 10 55 | 7 40
Huntington " | | | 4 42 | 11 25 | 8 15
Warren " | | | 5 05 | 11 50 | 8 40
Niles " | | | 5 25 | 12 10 | 9 00
Leavittsburg " | | | 5 40 | 12 25 | 9 15
Warren " | | | 5 55 | 12 40 | 9 30
Youngstown " | | | 6 05 | 12 50 | 9 40
Lowellville " | | | 6 20 | 1 05 | 9 55
New Castle " | | | 6 40 | 1 25 | 10 15
Enon " | | | 6 55 | 1 40 | 10 30
Rochester " | | | 7 05 | 1 50 | 10 40
Beaver Falls " | | | 7 20 | 2 05 | 10 55
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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Alley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 300 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima Ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder. N C Griswold Pastor. Bible study each Wednesday evening 7::5.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulle, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Hermans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 2 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Ashton, Ill., meet each Sunday at 10:30 a. m. for Sunday school. Preaching at 11 a. m. and 7:30 p. m by W. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, Ill. meets every First day at their hall in Johnson building 8½ W Main st. at 10:30 a. m. All invited.

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Have opened to Jesus the things that have been,
When all is forgiven, for all is confess'd,
In the blood of his cross they're in rest, blessed rest.

When in struggling for right, and in wrestling with wrong,
They have conquered (with many a moment and long,
Oh, then, 'tis a balm by its mother caress'd,
In the bosom of Jesus is rest, blessed rest.

When the home of our childhood is shadow'd and dim,
And the loved ones we cling to are gathered for him,
While we wrestle and weep on his sheltering breast,
Still, still Jesus only is rest, blessed rest.

But the shadows shall pass and the tears shall be dried,
And the light and the love shall forever abide;
Without cloud, without end, inexpressibly blest,
For the people of God there remaineth a rest.

—Edward Henry Bickersteth.

Communicated.

The Pilot of Galilee.

"What manner of man is this, that even the winds and the sea obey him" Matt. viii: 27.

In all ages of the world, there have been those who, by some means, possessed powers more than ordinary, performing things, seemingly, almost superhuman. If in the way of healing, like some in our day, who, by their strong magnetic powers, could perform cures that, because not understanding them fully and correctly, would seem almost divine, or like Simon Magus, Acts viii: 9 10-11. Who by his sorcery deceived the people of Samaria in so much that they considered him to possess the great power of God. Or the damsel, Acts xvi: 16, who possessed with a spirit of divination, brought her masters much gain by soothsaying.—Or the witch of Endor, 1 Sam. xxviii: 7,—or enchanter, or charmer, or consultor with familiar spirits, Deut. xviii: 10-11. But never before nor since, was there one like "Jesus of Nazareth" who possessed such unlimited superhuman power, that by word of command, the elements would obey him.—He is sleeping in the ship, the tempest rages so that His Disciples and the crew think they are going to perish in the storm, he is awakened and by word of command the raging wind ceases and the sea is calmed, which produces the exclamation of our text; "What manner of man is this, that even the winds and the sea obey him."

Never was there one who could walk upon the water as upon terra firma. Matt. xiv: 25. Never one who could, without deception transform pure water into wine so completely that the Governor of the feast would pronounce it superior, John ii: 1-11. Never a healer who by a touch or a word could give sight to one who was blind from birth, John ix: 1-7. Or cause the lame to walk and leap who was a cripple from birth, Acts iii: 2. Never was one so possessed with magnetism that to even touch the hem of his garment in faith, one of years of suffering was healed. Mark v: 25. Never one who at word of command the evil spirits would obey, and demoniacs be restored to their right minds. Matt. i: 23. "And they were all amazed, in so much that they questioned among themselves, saying, what thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits and they do obey him. Matt. i: 27. Never before was there one who could restore to life one who had gone into the death state. John xi: 38, Lu. vii: 11. Truly might they exclaim, "what manner of man is this."

Methinks that even in our day, with all its boasted scientists and deceptive spiritualists, and all that, should one appear in our midst who could by word of command cause the storm to cease and the sea to calm, we too would exclaim "what manner of man is this."

Should one appear today who could stay the hearse in the street and by a touch or a word restore the corpse to life, or stand at the open tomb and call one to life who had been dead so long that decomposition had taken place, we would certainly inquire with much anxiety, "what manner of man is this."

These miracles of healing and of resurrection power were not performed in darkened rooms, or veiled in any way; but were done in open day, unannounced and often in large assemblages; no effort at concealment, nor regards for the displeasure of those who were seeking to entrap him, but openly and always on the side of law, justice and mercy.

We have sometimes wished that more was recorded of the early life of Jesus, as to manner, habits and customs of his childhood and boyhood life, as compared to others of like age, of his educational training, etc. but sufficient is recorded to show that he possessed superior mental ability and knowledge, to even at the age of 12 years, confound and confuse learned men. Luke ii: 42. We have it also stated that, "The child grew and waxed strong in spirit, filled with wisdom and the grace of God was upon him, Lu. ii. 40. Also 52nd verse says, "And Jesus increased in wisdom and stature and in favor with God and man." "And the child grew and waxed strong in spirit and was in the desert till the day of his showing unto Israel." Lu. i: 80.

The fact that so much has been recorded of the power, and goodness, wisdom and love of Jesus, the "Life giver," in his ministerial life, increases our faith and enables us to have more implicit confidence and reliance in him.

We feel that we have a "more sure foundation." We are so apt to lack in faith if our promises are from human source, but when the promise comes from the "All wise Father" through his beloved Son "who has partaken of the nature, and bore our griefs and sorrows" Isaiah liii: Matt. viii: 17, Heb. ix: 28, has come in such close touch with us, we can the better appreciate and realize and feel that his promises can and will be truly and literaly fulfilled. Not but that we have all faith and confidence in the power and goodness and will of the "all wise, all powerful and all loving Father," for it is from him that all wisdom, and love and power eminates. He is the source from whom Jesus himself received power. "This commandment have I received of my Father." John x: 18.

In his model prayer, Jesus attributes all power to his Father in Heaven. Matt. vi: 13. But the fact that he has "partaken of our natures" "was made flesh and dwelt among us" John i: 14. "Has borne our griefs and carried our sorrows" Isaiah liii: 4, "was in all points tempted like as we are, yet without sin." Heb. iv: 16. Suffered the ignominious death of the Cross, was triumphantly raised from the dead, demonstrates the fact of his literal resurrection by infallible proofs. Walked and talked and ate with his Disciples after his resurrection and finally ascended to Heaven, the same real, literal, risen, Savior, but not before he had left some previous promises, among which was the one by the angels at His ascension, that in the same manner, as really, and literally return and receive to himself all his faithful ones, 1 Thess. iv: 16-17. These facts enable us to grasp his promises with implicit confidence.

Looking back then through the nineteen centuries, and reviewing his great life work on earth, his ministry, his suffering, his humiliation, his death and resurrection, his exaltation and revelation, we do not wonder that those who witnessed those miraculous things would look amazed and exclaim, "what manner of man is this."

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then has this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief. Matt. xiii: 54-58.

The name Palestine is held sacred, because, first it is the land promised as an everlasting possession to God's chosen people, but secondly, and more particularly is it revered by the Christian world, because it was the theater of the earthly life of Jesus. The name Jerusalem sounds dear to every lover of Christ, because around and in it cluster so many of his mighty works, and where he suffered his humiliation and experienced his glorification. Galilee, sweet Galilee, how endearing and soul inspiring the name, because its shores have known the footprints of the Son of God, because on its placid waters walked the blessed Redeemer, because its turbulent waves have been quieted by the command of "The Pilot of Galilee."

E. K. BARNHILL.

Paul's Last Days and Last Words.—No. 1

The golden text—"I am now ready to be offered and the time of my departure is at hand. I have fought a (the R. V.) good fight, I have finished my course; I have kept the faith: hencefourth there is laid up for me a (the R. V.) crown of righteousness which the Lord the righteous judge shall give me at that day. and not to me only but unto all them also that love his appearing" vs. 6, 7, 8. These words, or their equivalent, no doubt, were embraced in the apostle's defense before Nero, and his hope of reward at the appearing of the righteous judge, as here set forth under the figure of bestowing a crown, was a part of the gospel which he proclaimed to the assembled Gentiles, and to all in that vast auditorium. And as, before Felix and Agrippa before, he reasoned of righteousness temperance and the judgment to come. The adulterous and debased Nero heard the message. heard the words, in the light of which his own foul character must have appeared all the more hideous to those of the Romans who were previously shocked by his vices.

The second stage of the apostle's trial will come off soon, and he has every reason to believe that Nero's sentence will be against him, that death will be his certain doom. Now that his work is done he retrospects his life in the ministry and resigns himself to the inevitable fate. He is ready to be offered— to die as a witness to the truth. "My departure" cannot be construed to mean going to heaven at the moment of his execution. He cherished no such hopes. His hope was the coming of the Lord and the resurrection of the dead; the one hope of the gospel, as he taught in all his epistles; ardently entertaining it himself, and urging it upon the church of his own time, and ours.

One commentator to illustrate analusis the Greek word in this place, translated departure, by reference to a ship loosing from one port and sailing away to another: so Paul's immortal soul soared away to heaven when he was beheaded. Conybeare and Howson say that "the sword of the headsman ended his long course of suffering, and released that heroic soul from that feeble body." But did Paul mean by analusis any thing other than death or dissolution of his mortal self? Surely not. In the nature of things he could not hope to be exempted from the common doom of the race—literal death, which he affirmed in the fifth chapter of his Roman letter "passed upon all men" in consequence of Adam's sin.

This would consign him to dust as it did our first parents. This is plain Scripture doctrine frequently repeated. Dying and returning to dust is most emphatically analusis or analysis. A fact that cannot be denied. It is only in the light of the literal death of man as a unit being that the resurrection can be of any consequence. It is this view of death, that alone can account for the stress this same apostle puts upon the rising again from the dead—making future life, and being, and reward, depend absolutely upon it. If no resurrection then nothing to be hoped for, and death ends all. Such is the apostle's conclusion when he says: "Let us eat and drink for tomorrow we die."

The commonly held opinion touching the meaning of the term "departure" in this connection is not borne out by what Paul says in reference to the crown of righteousness; and in addition to this his complete silence as to anything in the shape of reward falling due to him at the date of his death; the very hope that would have, naturally, found expression here in plain terms, had he held the common view, facing death as he was. He dropped not a hint of leaving "this clay tenement and going to heaven" the sentiment that almost universally escapes the lips of the dying in some form of words too plain to be misunderstood. The officiating minister too puts the hope of the saintly dead in language a child can understand; and friends of the deceased inscribe in epitaph on the monument that marks the spot of sepulture, the same sentiment in words that all can read. It must be that Paul was not spoiled by the Platonic philosophy. More than once this week, in papers falling into my hands, I have found in connection with notice of death—"He has gone to his reward," and similiar expressions. Paul, who knew well the history of man's creation, the penalty threatened and executed, and the barring of access to the tree of life, could not possibly have held the view of man's nature that is held today. The notion that death as a process separates man into two men; or three men; or separates the soul as the proper person from the body regarded simply as a house was no part of Paul's system of truth. From his standpoint he looked beyond the intermediate state [illegible] coming of the Lord for his crown.

"I have striven a good strife." The Greek is not restricted to a fight but includes any competitive contest. In this passage the apostle employs a figure drawn from the national games of the Greeks. His was a contest very different from that of the Grecian athletes, and the reward infinitely more than empty honors and a garland of leaves, the reward of the successful competitor in the games. In 1 Cor. ix: 24-26, he alludes to these games in a way to point a lesson: "Know you not that they which run in a race, all run, but one receiveth the prize; even so run that ye may obtain." And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible" How trifling as to real worth were the crowns awarded in these contests, and yet, these youthful Greeks were temperate in all things, and put themselves under severe discipline; living up to the strictest rules; so the Christian, who is striving for an incorruptible crown should be temperate in all things; committing no excesses nor debauches; having the appetites and passions under control. Paul in applying the rule to himself say, "I keep under my body and bring it into subjection last by any means after I have preached to others, I myself should be rejected." v 27

In these games many would run or compete but one would receive the prize: in the Christian race and contest all those whose conduct is in harmony with the law of the Spirit will receive a crown. The apostle exborts his Corinthian brethren to so run that they might obtain, and in his last words he includes others with himself as entitled to a crown, even all who love the appearing of the Lord. Paul's contest was no light affair: no child's play. The reader is relered to 2 Cor. ii chapter as presenting the character of the contest from which the apostle came off victor, winning the crown of righteousness to be bestowed at the coming of the Lord. I will omit any remarks that might be made on the "finished course," and thd "kept or guarded faith," and close this paper with a few thoughts on v 8—"Henceforth there is laid up for mea crown of righteousness which the Lord the righteousness judge, shall give me at that day." The crown to which Paul was entitled was laid up from the termination of his life, to await the day of coronation. "That day," is not the day of death but the day of the Lord's epiphany spoken of in v 1 as the day of judgment and the inauguration of his kingdom. Peter speaking of the crown says, "When the chief Shepherd shall appear, ye shall receive the (ii V.) crown of glory, that fadeth not away." 1 Pet. v: 4. With death confronting him the apostle cherishes the hope that had sustained and comforted him in all his painful experiences.

JOHN L. WIRE.

Report of Evangelist Work.

In answer to an invitation from the Church of God at Brush Creek, Miami Co., Ohio, my wife and I arrived at Kessler, Sunday morning. Owing to change of time of train, we could not get beyond Springfield Saturday night. We were met by our young Sister Clara Knife, and taken to the home of Bro. and Sister Geo. Knife. After greetings Sister Clara took us to the meeting house at Brush Creek, where we were warmly welcomed by the household of faith. I spoke briefly to the Church, after breaking bread in memory of our Lord who gave himself for us, and some encouraging words from Bros. Curtis and Lehman we were dismissed and taken by Bro. and Sister Lehman to their home, where we had the company of Sister Emma Neisley of Pleasant Hill, also met her brother and wife and others. We all spent the afternoon in much instructive conversation regarding things present and to come, pertaining to the gospel. We returned to the meeting house at 7:30 where we found a good audience.

On this point I may sum up by stating that the attendance was good at all meetings, and with very few exceptions, the attention was close and [illegible] We held meetings every night for two weeks, my wife doing half of the work. Here was much good seed sown, but,—What will the harvest be? Much as we enjoyed labouring—and we did labour to preach the things concerning the kingdom of God, and the name of Jesus Christ.—Our chief enjoyment was in the home conversations, where we freely, and almost continuously, discussed heartfelt desires for a higher standard of every day life, for the daily working out of the nobler and sincere impulses gendered by the fine things of the glorious gospel, a deeper spirituality. We especially discussed, encouraged, and exhorted to the unwavering observance of our Lord's command," Not to forsake the assembling together" at least every first day, when at all possible. A careless observance of this—the one thing that all can do, under ordinary circumstances,—leads to more and more error.

We enjoyed these refreshing and upbuilding social talks, on various topics—more than we could in a public address,—at the homes of many of the brothers and sisters, with whom we had earnest talks on subjects of much importance to them, and hope that all concerned may be much benefited, even as we were. We also paid special visits to Sister Lehman—Mother of Bro. John Lehman—and found that to our old Sister, the promises of God through his son Jesus Christ were ever new, and to Sister Neisley, at Pleasant Hill, where we found a very interesting family, doing as the Bereans did, and our prayer is, that they may find, and believe, and obey the gospel of the Kingdom, and know the living and true God and Jesus Christ.

My wife went home Thursday Feb. 18th. I continued the meetings until Sunday morning, Feb. 21. After addressing the brethern, and partaking of the bread, and drinking of the cup in memory of him who shed his precious blood for us, who died and rose again. I bade those of like precious faith good by, with many affectionate exchanges of prayerful good wishes for present and eternal welfare, for future meeting here or in the Kingdom.

After dinner with Bro. Henry Knife and family, Bro. Estu Macy again took me to the Union School House, Piqua district, where I came under the kind care of Bro. and Sister Westfall. We held meetings there for a week. Weather and general circumstances were not quite favourable, had small to fair attendance, but we could not have wished for better attention, and some seemed much surprised with the words of truth. Several gave hearty invitations to visit at their homes. I responded to as many as time would permit, and with Bro. and Sister Westfall received a warm welcome, proving two things, namely, that the word of God to salvation, according to the gospel of the Kingdom, which I shunned not to declare.—was not offensive to them, and that Bro. and Sister Westfall,—though living according to the gospel—were esteemed by their neighbors.

At these meetings we had the pleasure of the company of sister Eidemiller and husband, and the agreeable company, and good help of Bro. Howard Pearson in playing the organ and singing, in which the young people of the audience heartily joined and added interest to the meetings.

Monday morning, Feb. 29 Bro. and Sister Westfall conveyed me to Piqua Station where we kindly and reluctantly said good by. By train I went to Bellefontaine, Logan Co., where I met Bro. and sister John Venable, brother of Sister Baxer of Salem Ohio. I had scarcely sat down in comfort before we were earnestly speaking of the coming and Kingdom of our Lord. Next day took me to see Sister Leidigh and found she also was rejoicing in hope of the glory of God.

Meetings had not been arranged there, but may be later. Wednesday morning, March 2, took me to Bro. Walter Bates near North Lewisburg. We were welcomed by Bro. Bales, and found a quiet kindly family, Bros. Frank and Walter Bales Jr. and Sister Jennie Bales, Bro. Venable returned home. We held meetings in the School House where we had almost the same conditions as at Union School. Held meetings from Wednesday to Sunday evening, [illegible] 15 days. The faithful [illegible] married to Bro. Geor[illegible] Miller died a year ago [illegible] daughter—Sister [illegible] for two weeks, and now [illegible] comes. I had much interesting and edifying talk with Bro. Walter Bates Sr. whom I found well informed and sound in the faith. A live church for public worship, and proclamation of the simple gospel could be formed here. Scarcely willing to part we said good by. Bro. Wm. Bates took me to N. Lewisburg where I stayed over night with Bro. and Sister Frank Bales, when we again had the company of Bros. Walter and Wm. Bales, and more of that cheering conversation of things to come, which God, who cannot lie has promised through Jesus Christ our Lord.

After dinner Bro. Frank Bales accompanied me to the station, and I was soon journeying swiftly to Springfield, where I had no trouble in finding Bro. and Sister Kauffman, and was heartily welcomed, I found them in love with God, his Son and the truth. It was my intention to stay a day or two and visit the brethren at their homes, but unusual circumstances upset my programme, and also spoiled a meeting on Wednesday night, at Bro. Kauffman's. I then decided to stay over Sunday, when I met nearly all the faithful in Springfield, at the little hall in Johnson's Building. The church here seems to be fully alive to the important fact, that "the coming of the Lord draweth nigh." They meet every Sunday, and break bread, which is acceptable to God. Bro. Howell is the speaker, and I was told speaks well. I did not hear him, but had the pleasure of his company at Bro. Kauffman's, Sunday evening.

There are many I met that I would like to mention by name and tell of their kindness of heart, and their pleasure in the rich and precious promises, but I think enough of detail is given to be a fair report of evangelist work for five weeks. I arrived home Monday morning, March 14, found all family well, and considerable interest in the gospel among several of our neighbors.

Now in conclusion, to the Church of God in Ohio, brethern kindly hear me. As State Evangelist I should have more work than I can do, but I have not. Let me pray you to meet every first day, give the Lord's portion freely, that I may be enabled to go to a town or city where there are no faithful, and hire a hall or other place suitable, and advertise, doing all well, yet economically, so that our light, the light of the Church of the living God, may shine among men, this work I know the Church can do. Brethren, beloved let us do it.

P. NEILL.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 6, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward us our works are.

Any one will confer a favor who can supply the address of D. J. Woodard, lately of Bayhill, Fla.

We give most of our space to our correspondents this issue. Others will follow as fast as possible.

From Sister Adams we learn that Brother J. B. Adams, of Hamburg, Iowa, died on March 9, 1904. We have no further particulars at hand, but hope to have for another issue. Sister Adams is now with her son at 6445 Jefferson ave, Chicago, Ill., and as she is 80 years old would be glad if some of the friends could call on her at above address. We trust some will do so soon.

The war in the far east has supplied no startling news since our last issue. There have been a few skirmishes as the Japanese have advanced toward the Yalu, and have met Russian outposts, who have retreated to where it is supposed larger forces are assembled. The armies must be only a few miles apart now, and there should be heavy fighting soon. From Tokio [illegible] that the forces [illegible] is not [illegible] dates that fighting is looked for soon.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

"Search the Scriptures; for in them ye think ye have eternal life." John v. 39.

When this was spoken not a word of the New Testament had been written. It was to the Old Testament that the Jews looked as their guide to eternal life, and although they would not accept Christ, he said that their very books, which they esteemed so highly, testified of him. If the Old Testament points to Christ, it is worthy of our careful study. "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8. "Your father Abraham rejoiced to see my day; and he saw it and was glad." John viii. 50. "For unto us was the gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed with faith in them that heard it." Heb. iv. 2.

The persons here referred to by them are the Israelites when on their journey from Egypt to the promised land, as will be seen by the Scripture connection. Paul says, "The gospel was preached unto us as well as unto them," putting them ahead and letting us have gospel afterward. Esteeming the reproach of Christ greater riches than the treasures in Egypt. Even people in our age esteem satan's lie above the riches of Christ. We Bereans should be like those in Berea. "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so" Acts xvii. 11. "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." If we are to live by the Word of God, we certainly ought to use it daily, as daily nourishment is needed to keep us alive. "So I will worship toward the holy temple and praise thy name for thy loving kindness and for thy truth; for thou hast magnified thy Word above all thy name." We ought then to treat the Word of God with the profoundest reverence, and search its pages daily, that we may continually learn more of God.

Yours, watching and waiting for the King in his Beauty.

Mrs. Emma & Gertha Brant.

"SEARCH THE SCRIPTURES."

Dear Bereans:

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." These Scriptures testify of Christ and are his commandments, and if we wish to do his commandments and learn of our eternal life we should search and obey the Scriptures, and to study them we must know what they are. The Scriptures are sacred writings and when we know them we know the power of them. "And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15.

We know they are able to make us wise if we search and obey them. We also know the origin of the Scriptures. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and when we search the Scriptures and know Christ's commandments and know what the Scriptures are, their power and origin, then we should not be perverted. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18. "He which testifieth these things saith Surely I come quickly. Amen, even so come, Lord Jesus."

"The grace of our Lord Jesus Christ be with you all. Amen."

M. J. Woods.

THE CHRISTIAN ARMOR.

To be a soldier for God we must have the weapons he has prepared for us, which is the Word of God. See 2 Cor. x. 3-5. "For though we walk in the flesh, we do not war in the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 1 John v. 4. "For what is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." In order to overcome and gain the victory we must have faith. We must also have the shield of faith. Eph. vi. 16. "Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." We should also have on the breastplate of righteousness. Eph. vi. 14. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." We must girt ourselves with the girdle of truth; for God's Word is truth. John xvii. 17. "Sanctify them through thy truth; thy Word is truth." For an helmet we have the hope of salvation. 1 Thess. v. 8. "But let us who are of the day, be sober, putting on the breastplate of faith and love and for an helmet the hope of salvation." We have for the sword the Word of God. Eph. vi. 17. "And take the helmet of salvation, and the sword of the Spirit which is the Word of God."

Yours in the blessed hope.

J. M. Woods.

THE RESURRECTION.

I think that the most important topic of the Bible is the resurrection of Christ, because it points to something beyond this life, and Paul says, "If in this life only we have hope in Christ, we are of all men most miserable, but now is Christ risen from the dead and become the first fruits of them that slept. For as in Adam all die even so in Christ shall all be made alive."

In Gen. iii. 24, we find that in God's plan, when man disobeyed and he said man should die, he still withheld the tree of life that in some future time men might partake of it and receive eternal life. But in Heb. x. 20, we find that a new way has been prepared for us to inherit this gift, that is by Christ, a death and resurrection. We know there must be a resurrection or God's promise to Abraham can never be fulfilled. Paul gives other proofs. In Acts xxiv. 15, he tells us that he had hope toward God that there would be a resurrection of the just and the unjust. 1 Cor. xv. 13. But if there be no resurrection of the dead then is Christ not risen. 1 Cor. xv. 20. Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead? John vi. 47. Verily, verily, I say unto you, he that believeth on me hath everlasting life. John vi. 51. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever. The resurrection was foretold by the prophets. David says, My flesh also shall rest in hope, for thou will not leave my soul in hell, neither will thou suffer thine holy one to see corruption. Dan. xii. 2, says, And many of them that sleep in the dust shall awake, some to everlasting life and some to shame and everlasting contempt. Isa. xxv. 19, Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. A resurrection of the dead was made necessary because Paul tells us in 1 Corinthians that if we are not raised from the dead, we are false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not.

Was Christ raised from the dead? Yes. Paul tells us he was seen by his apostles forty days, and spoke to them of the things pertaining to the kingdom of God. Acts ii. 32. Rom. vi. 11, But if the spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.

This shows that God raised Christ from the dead, and that he will also raise us. Let us strive to be raised in the likeness of Christ. Paul tells us in Rom. vi. 4, 5, how we may obtain this.

Bertha Weaver.

Table Talk.

I have chosen for my subject, Love.

In looking over the attributes of the Christian character, I believe with Paul that Love is the greatest, just let us read 1 Cor. xiii: and we will readily see that without Love we are nothing. Paul says in the 1st verse "though I speak with the tongues of men and of angels, and have not love I am become as sounding brass or a tinkling cymbal." Again in the 2nd verse he says "though I have all faith so that I could remove mountains, and have not Love I am nothing." So on all through the chapter down to the last verse, where he seems to put the climax to his words, for he says "and now abideth faith, hope, love; but the greatest of these is Love."

I had an idea at one time that if I had faith in God the rest would be comparatively easy, and I still retain it in a measure; but I now feel that love is the greatest. Why should it not be? Is it not cause and effect; faith the beginning and love the end.

Brothers and Sisters, did you ever try to analyze this little word of four letters. I have been trying to do so: but I found that Paul had done it for us over 1800 years ago. Let us just see what he makes of it. First is—

Patience—"Love suffereth long."
Kindness—"is kind."
Humility—Love vaunteth not itself is not puffed up."
Courtesy—"Doth not behave itself unseemingly."
Unselfishness—"Seeketh not her own."
Good temper—"Is not easily provoked."
Guilelessness—"Thinketh no evil."
Sincerity—"rejoiceth not in iniquity; but rejoices in the truth."

We have then 9 of the most important of the Christian graces, and all growing out of that little word "Love." Is it any wonder then that Paul calls it the greatest thing in the world? Is it not the stature of the perfect man in Christ Jesus? And please, brothers and sisters, bear in mind that these 9 virtues pertain to our daily walk.

How much need we have to practice patience; to be calm, not in a hurry, ready to do our work when the summons comes; meantime wearing the ornament of a meek and quiet spirit.

Then comes kindness. I think patience is Love passive, and I like to think of kindness as Love active. Have you ever noticed, which of course you have, how much of Christ life was spent in merely doing kind things. Some one has said and truly; "The greatest thing a man can do for his Heavenly Father is to be kind to some of his other children. I often wonder why we are not kinder than we are. How much the world needs it? And if we are sealed servants of God Rev. 7-3 how incumbent upon us to let the world know it.

I will not stop to dwell on each of these Christian Graces; but I must not pass courtesy by. Love cannot behave itself unseemly. You may put the most untutored person in the highest society and if they have a reservoir of Love in their heart they will not behave themselves unseemly, they simply cannot do it. Carlysle said of Robert Burns that there was no truer Gentleman in Europe than the Ploughman Poet. It was because he loved everything—the mouse, the daisy, and all the things great and small that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr.

Another one of those God given qualities is Good-temper, "Love is not easily provoked," I think if the time ever comes when I can I am not easily provoked I will feel ever so much nearer to the kingdom of God and his righteousness. The peculiar thing about good-temper is that we accept to look on it as a kind of harmless sin: but in reading the story of the prodigal son I could not help wondering which of two brothers was the worst. Of course every one is ready to say the prodigal was; but it is a question with me, whether the older brother's exhibition of bad temper was not of the two evils the worst. I seem to see him standing outside his father's door (for we are told that he was angry and would not go in) with a sullen and sulking countenance. I can imagine the effect on the father, the guests and last of all on the returned prodigal. Oh dear brothers and sisters let us see to it that we who are in the ark of safety keep a bright countenance and a brighter smile for the prodigals who are on the outside. Let practice our life work, which is to Love. Love every one, even our enemies. Let us try and fit all these things into our character. The world needs such characters, for life is not a playground; but a school and sin is the task master; let us then put on Love and say we love, because He first loved us.

Edna Cowell.

Obituary.

William Swingley was born March 20, 1833, and died March 26, 1904, aged 71 years, 6 days.

His early life was spent in Washington Co., Md., from which locality he moved to Illinois in 1845. Here he remained with his father on the farm until he was 18 years of age, after which he spent 3 years learning the carpenter's trade.

Being skillful in the treatment of disease among horses, and being a lover of good horses, he early began to give his whole time and attention to veterinary surgery, which he followed as a business until within the last half dozen years, when failing health compelled him to retire from active business life. He was united in marriage with Mary E. Wagner, Dec. 8, 1853. To this union three children were born—Oscar W., Benjamin F., and Jacob G.—the last two named, together with their aged mother, surviving. He was laid away to his rest in the family cemetery at Silver Creek to await the judgment of that great day.

S. J. Lindsay.

Selections.

The Morning Prayer.

There is a freshness about the early morning which belongs to no other period of the day. The sun has a more kindly brightness and the air a fresh crispness which are lost largely as the day grows older. Upon awaking we throw open the window and let in the buoyant atmosphere of the new-born day. It fills our lungs, and brightens our eye, and makes us feel how good it is to live.

What the new-born day is to our physical nature, the morning prayer is to the life of the soul. It is opening the windows of the heart that the clear air of heaven may flow in. It re-invigorates the life within us, and turns our thoughts towards the One we love the most. It is a source of renewed strength, and gives a buoyancy to the spiritual step, and a clearness to the inner vision.

We could not live without the morning prayer. By it we take up again our proper position to eternal things. As the morning reminds us that we are members of a new home, holding relationship to its inmates, and duties toward those whom we love, so our morning prayer reminds us that we are members of God's family. We say "Our Father," and by so naming him proclaim our relationship we sustain to him. The morning prayer puts us in the right place, opening our eyes to the clear shining of his countenance upon us.

The morning prayer fits us for the duties of the day. As members of the home to which we belong, we look over such of the day's work as we can see. We arrange the order in which we will do certain things. Suggestions are made by loved ones, and before we leave the roof we call "home," our minds are prepared for the duties, and our hearts are fortified with a fund of love for their doing. At the morning prayer we tell our Father of our plans for the day, of the duties which devolve upon us, and of the contingencies which may arise in matters concerning which we have some doubt. In that subtle spiritual way so well known to the children of God, our Father suggests to us the way in which we should go, and we rise from our knee with our hearts flooded with the assurance that we are girt about with his love, and that wherever we be or whatever we do his thought and love will follow us. The fragrance of the morning prayer lingers with us throughout the day. A man cannot free himself from the farewell kiss of his wife and little one throughout his day of toil; they urge him to his best endeavor; in the moment of peril they close him in like a guardian angel. In like manner the fragrant protection of God's morning kiss upon the soul lingers with and fortifies it for its duties, be they ever so varied and exacting. His blessing rests upon us from our morning prayer, and quickens our homeward footsteps when the day is done, for we hunger for his immediate presence again.

British Interest in Macedonia.

There has been considerable agitation in Great Britain during the past few months in regard to the government's attitude toward the Macedonian revolution. Numerous public meetings have been held, and not a few of the notables of the empire, and especially of the church, have put up a strong plea for the oppressed Macedonians, and at the same time have severely criticized the government for its attitude of indifference.

Four leading bishops of the Church of England, in recent letters to the *Times*, virtually charge England with responsibility for the present practical handing of the people of Macedonia back into a worse condition than that which they formerly endured. This must be an unpleasant charge for British readers to ponder. The Bishop of Worcester went so far as to express his preference to see Russia in control at Constantinople, rather than that Armenia and the Balkan States should longer suffer the oppression and cruelty so long inflicted by the Turks.

This is probably radical ground for an honorable British subject, but it touches the vital point of the whole problem. In the light of nineteenth century history it must be conceded that the Turk is in Europe to-day because of England's protection. There have been several storm periods of treasured-up wrath which, to all appearance, would have dismembered the Turkish Empire, but in each instance England was on the ground to checkmate Russia, and the Turk was retained and Russia was held back.

It must be the verdict of unbiased students of history and of international politics, that so far as it is desirable and conducive to world-interests to check Russian ambition, Great Britain, more than any other nation, deserves the credit for its accomplishment. And so far as national backing and support is responsible for the present integrity of the Turkish Empire in Europe, and, indirectly, for the long chapter of horrors which have grown out of its later reign of fire and blood, the British government, more than all others, must face the responsibility.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Lucy and Arthur Zesch	1 50
Mrs Eliza Burdick	50
Mrs B Coleman	50
C W McDowell	50

A Begger.

"A beggar! a beggar!" shouted half a dozen boys, as the best form of an old man, tottered toward them. He was a sad sight. His clothes were in tatters, his hat had lost its crown, and his poor feet were bare. "Please give me a few pennies to buy my dinner with," he said, holding out his trembling hand.

Dick Jones, who sat on the fence puffing a cigar, answered, "It's a shame to see a man begging. I never give to such. It's money thrown away. What brought you down so low, old man?"

Ah! Dick had asked the right question—a question that carried the beggar back to boyhood; and gathering courage and strength from the remembrance of his young life, he told a simple but true story:

"What brought me here? Yes, what did? I'll tell you just what will bring you, young man, where I am—idleness and the stump of a cigar, picked up after some great man. These made a beggar of an innocent boy. You won't believe me. None of the boys do. My parents were rich. They loved me, and said their boy should never work as his father had. They let me run in the streets; they waited on me; they gave me a horse and a dog and money. I saw ministers and congressmen smoking and chewing. I thought if these great men did it, surely boys might; and once when I was sick the doctor said, 'Tobacco won't hurt him.' I learned to love tobacco. That called for something stronger. I took wine and beer because smart men did. I got little jobs here and there, about theaters, saloons and taverns. Then I learned to drink whisky; and you know the rest. I'm old and poor and despised now. What brought me here did you ask? Idleness, tobacco, and whisky. Throw away that cigar, boy—throw it away. I've been over the road, I know."

Dick didn't believe the old man, and so he loafed, and puffed, and drank, and went over the same road at last. Poor Dick!

We have arranged to supply our readers with a War Atlas, containing maps of the war center adjacent to the Yellow Sea, Japan, Russia, Pacific Ocean, etc. and with statistical tables of useful information, enabling one to understand the situation as the war progresses. The maps are colored, and it is substantially bound. Sent post paid for 25 cents. Send for one and keep post[illegible]

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

The April "Cosmopolitan" is strong in its distinguishing features—illustrated articles of timely interest and entertaining fiction. In the leading article, John Brisben Walker, the editor, discusses that question of momentous importance importance, "If Europe Should Go to War." Mr. Walker has analyzed the present unstable condition of European politics with searching thoroughness, and his conclusions are full of unusual and startling possibilities. Broughton Brandenburg contributes a beautifully illustrated descriptive article on Gibraltar and the life to be encountered there, under the title of "The Keeper of the Eastern Gate." The Russo-Japanese difficulties are not forgotten. Edwin Wildman, former United States consul at Hong Kong, describes "The Court of a Twentieth Century Mikado," and there is also a series of illustrations of Russian army types.

Low Fares to Indianapolis via Pennsylvania Lines.

April 4th; 5th and 6th, excursion tickets to Indianapolis, account Indiana State Prohibition Convention, will be sold via Pennsylvania Lines. Consult local Ticket Agent of those lines about time of trains.—April 6.

Coach day excursion to St. Louis Worlds Fair good for 7 days $6.75, round trip, Two days in each week first one May 17th, second one Thursday May 19th, and one each Tuesday and Thursday following, to and including June 30th. W. E. Smith, Agent Vandalia Line.

Special Fares to Winona Lake, Ind.,

Account Northern Indiana Teachers' Association meeting will be in effect April 6th and 7th via Pennsylvania Lines. Ask the nearest Ticket Agent of those lines about fares and time of trains.—April 9.

Poetry.

The Old Earth.

Old Mother Earth is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago.

The Earth is old, the Earth is cold,
She shivers and complains;
How many winters fierce and chill
Have racked her limbs with pains!
Drear tempests, lightning, flood and flame
Have scarred her visage so,
That scarce we deem she shone so fair
Six thousand years ago!

Yet comely was the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets flow,
Where sister spheres replied with her,
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young earth smiled with aspect fair,
The heavens were bright and kind;
The azure rope above her head
In love seems blending low;
Oh happy was the youthful Earth,
Six thousand years ago!

Alas! those children of the Earth
With hate began to burn,
And Murder stained her beauteous robes
And bade the young Earth mourn.
And ages, heavy ages, still
Have bowed with gathering woe
The form of her whose life was joy,
Six thousand years ago!

Old Earth! dear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain heads of life
Six thousand years ago.

Old Earth! Old Earth! above thy head
The heavens are dark and chill,
The sun looks on thee coldly now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear,
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens "a still, small voice"
Whispers returning peace.
Thy tears are precious in the sight
Of One who marks their flow,
Who purposes of mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told;
The joy of youth, the smile of God,
Will bless thee as of old;
[redacted] shed a [redacted] light
Upon thy [redacted],
Than beamed [redacted] morning hour
Six thousand [redacted] ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell creation's song.
Go, Earth! go wipe thy falling tears,
Forget thy heavy woe;
Hope died not with thy first-born sons,
Six thousand years ago!

Communicated.

The Tower of Babel.

The Bible account of the Tower of Babel given in Gen. xi: 1-9, is as follows:

The whole earth at the time of the building of Babel's Tower, was of one language, and one speech.

And it came to pass as Nimrod, King of Babel, or Babylon, and all his mighty host journeyed from the east, that they found a plain in the land of Shinar, in the northwest of Chaldea; and they dwelt there.

And they said one to another. "Go, let us make brick and burn them thoroughly, to make them strong." So they had brick for stone, and slime had they for mortar.

And they said. "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, "Behold, the people are one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do, for they have imagined an impossible thing."

"Go to, let us go down, and there confound their language, that they may not understand one another's speech."

So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city.

Therefore is the name of it called Babel, meaning confusion; because the Lord did there confound or confuse the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.

The size and shape of the Tower of Babel have just been determined by a Frenchman named De Mely, of the French Academy of Inscriptions, from an old Greek Manuscript.

According to these measurements chronicled by the old Greek scribes, the tower in its original proportions stood 219 feet above the level of the city of Babel or Babylon which was overthrown by the winds.

As examined by experts of the French Academy of Inscriptions, this old manuscript gives a good description of the tower, its base was a little over 50 miles from Babylon, laid in the sands of a desert plain, its outlines were square, 602 feet each way; and the ceiling of the ground floor was 75 feet high. Above this six stories towered one above the other, forming a sort of central tower, square in outline.

The top floor was the sanctuary, and was reached by a flight of 365 steps on the exterior of the tower. These 365 steps marked the days of the year, and of the number 365 were of silver and 60 were of gold, or every fifth one of gold. The seven stories were to represent the seven days of the week.

The age of this manuscript no recently uncovered points to the probability that these were the measurements of the tower as it was, long before King Nebuchadnezzar attempted its restoration.

The ark was supposed to be on the seventh floor, to be nearly as high as the ceiling, and to cover most of the floor space. The ruins of the tower as they exist to-day are supposed to be ruins of the restored structure as King Nebuchadnezzar left it.

These ruins as they are today, have as a base a huge, irregular mound, which rises abruptly from the desert sands. The ruins of the tower are on the crest of this mound, the extreme height of mound and ruins being 153 feet. Nearly all the bricks that have been excavated from this mound have borne in cuneiform characters the name of King Nebuchadnezzar.

This is manifest proof that the present ruins are of the tower as restored by this Babylonian King. On one of the bricks an inscription had been found telling that a former King, ages before, had started the structure, but had been compelled to abandon it.

Save for the Biblical account of the building of the Tower of Babel little is known of it. It has been said that each of the four angles of its corners had its apex pointing to a cardinal point of the compass.

Tradition says that this tower, through its seven stories, was colored and decorated in honor of the planets. The lower story was painted black, the hue representing Jupiter; then red for Mars; golden for the sun; then yellow in honor of Venus; blue for Mercury, and silver for the moon. In the azure blue chamber of the tower dedicated to Mercury, that effect was produced by vitrifying or converting into glass the brick that went into the walls.

One of the most interesting of the inscriptions in the ruins of the restored temple was that showing that King Nebuchadnezzar had completed the work of restoration in fifteen days. This is significant of the development of art in that age and also of the enormous number of men subject to the call of that monarch.

S. P. Groves.

Immortal Breath.

There appear to be some who still believe that the breath of life, which God breathed into Adam's nostrils, is an immortal soul. I once heard a professor make the following statement in a religious meeting: "God being immortal, his breath must be immortal, from a principle in philosophy that a part is as the whole; and God's breath is a part of himself; therefore, when he breathed the breath of life into man's nostrils he breathed into him a part of himself; hence, man's breath is immortal; God's breath being a part of himself, so man's breath is a part of himself; hence, a part of man is immortal."

The professor assumed an unsound foundation for his superstructure, as we shall presently see. Suppose that God breathes our common air, as man and other animals do, and that it is a part of himself; then if all of God is immortal because a part of him is, why are not man and other animals all immortal because a part of them is? Solomon says, "They have all one breath." Eccl. iii: 19. If a part of man is a part of God, then all of man is a part of God, if "a part is as the whole." Again, if a part of God is a part of man, then all of God is a part of man, if a part is as the whole. If a part of man is a part of God and is sinful, then God is a sinner, and is going to reward or punish part of himself. If man is a part of God, then man is God. Spiritualists teach this.

If man's breath is a part of himself, and a part is as the whole, then man's breath is mortal, because a part of man is undisputably mortal. Then if man's breath is mortal, it is not a part of God, because he is immortal. 1 Tim. i: 17.

If God breathes the same kind of breath that man does, there is atmosphere in heaven where God's thrones; but "philosophy" teaches that our atmosphere is from 30 to 50 miles deep. If God breathes as a man, why not admit that there is a personal God? Ex. xxxiii: 17-23; Heb. i: 1-3. If the atmosphere which we breathe is immortal it is not necessarily intelligent and conscious. The hairs of our heads are parts of ourselves, but they neither reason nor think. If man's breath is his immortal soul, then there is but one immortal soul for all the men who live; for they all have one breath. Eccl. iii: 19.

If the soul of man is a part of God, then a part of God is mortal and is going to die; for "the soul that sinneth, it shall die." Ezek. xviii: 4, 20. If a part of God is mortal, then He is all mortal, if a part is as the whole; and if the soul that sinneth, it shall die," it is not a "never-dying soul." The breath is not a part of the man, because God "formed man of the dust of the ground." Neither is the breath of a man a part of God, because He created it at the time he "created the heaven and the earth." The woman had no immortal part, for she was taken out of Adam's side, which was mortal. If Adam had an immortal part it was in his nostrils.

Man's breath is not immortal, because it can be destroyed, or decomposed, and is found to be composed of Oxygen and Nitrogen,—twenty parts of the former to eighty parts of the latter in one hundred parts by volume. The oxygen is said to be the renovating principle.

If immortality is an attribute of the soul, the word "living" should not be used to qualify it. David said, "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death and to keep them alive in famine. Psalm xxxiii: 18, 19. How would it do to apply the common phrase thus: "To deliver their 'never-dying' soul from death, and to keep them alive in famine?"

D. D. L[redacted]

Married.

At the residence of the bride's father at Gladbrook, Iowa, March 9, 1904, O. J. Allard officiating, Mr. Clarence W. Carr, of Wessington,, So. D. and Miss Mabel I. Lincoln, of Gladbrook, Iowa.

The bride is a member of the Church of God at Gladbrook, and is held in high esteem by all who know her for her beautiful Christian character and zealous work for the faith once delivered to the saints.

The groom is a member of the 7th-Day Adventist Church, and a young man of sterling qualities, and a zealous Christian.

There were 45 guests to do honor to the occasion, and showed their esteem for the young people by the numerous presents which they brought. They start out with bright prospects, both having sought the Lord early in life. May God's blessing ever attend them through life, and may they so live as to gain the reward of eternal life in the kingdom of God.

O. J. Allard.

Low Fares to Washington, D. C.

April 10th, 11th and 12th, excursion tickets to Washington, D. C., account Knights of Columbus meeting, will be sold via Pennsylvania Lines. For particulars regarding fares, time of trains, etc., consult nearest Ticket Agent of those lines.—April 12.

The "Twentieth Century Home" is publishing a series of articles on simple eatables that may be prepared in a chafing-dish. One is surprised to learn what can be done with a few ingredients. Of course, these dishes may be made on a stove just as well, perhaps more conveniently. The April instalment discusses soups and meats.

Low Fares to California.

April 22d to 30th, inclusive, excursion tickets to Los Angeles, account General Conference Methodist Episcopal Church, and to San Francisco, account National Association of Retail Grocers of United States, will be sold via Pennsylvania Lines. For particulars regarding fares, time of trains, etc., consult nearest Ticket Agent of Pennsylvania Lines.—April 30.

W[redacted]T IS IT TO BELIEVE ON THE LORD JESUS CHRIST?

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31.

There cannot be the least question with regard to salvation being fundamentally based upon a Scriptural belief in the Lord Jesus Christ, and the real question at issue in our investigation should be:

WHAT CONSTITUTES SUCH A BELIEF?

We must recognize an essential difference between a belief *about* the Lord Jesus Christ, and a belief *in* him. A person may entertain a belief *about* the Lord Jesus Christ, and at the same time have no personal interest *in* him.

Let me illustrate: In time now passed two men stood prominently before the religious world as teachers, one was Mr. Calvin, and the other Mr. Wesley. These two men taught opposite doctrines, the one contrary to the other: Each had followers who announced their belief in either one or the other. The one who believed in Calvin's teachings was called a Calvinist, and the one who approved of Mr. Wesley's teaching was known as a Wesleyan, or for instance, a Wesley Methodist. A man could not be a believer in Calvin, unless he should first have knowledge of Calvin's teaching. A Wesleyan may have knowledge *about* [redacted] and his teaching, and still not believe *in* him, be[redacted] convictions were that Calvin's teachings were [redacted]nce, to be a believer *in* Mr. Calvin, a person must

1st. Have *knowledge* of Mr. Calvin's teaching.

2nd. Approve of such teaching as being true.

Hence, a person cannot be a Christian, a follower of, or a believer in the Lord Jesus Christ unless he shall

First, have knowledge of the message which constituted the burden of his teaching while on earth.

Second. He must approve of such teaching as being true, and confirm such approval, by obeying the instructions contained in the said message required of all such believers, who then become believers *in* the Lord Jesus Christ.

A person may have knowledge of the said message, and approve of it as being true, and still not be a believer in the Lord Jesus Christ in a Scriptural sense, by reason of his not obeying the instructions required of all such believers contained in the said message. Such a person may be a believer *about* the Lord Jesus Christ, but not a be[redacted] *in* him.

The same conclusion can be arrived at by a Biblical study of the phrase:

"CHRIST THE LORD."

Many who profess to be believers in the Lord Jesus Christ, ignorantly suppose the phrase to be nothing than the *personal name of a man*, like Peter Jackson, etc. The angel said, "Thou shalt call his *name Jesus*," signifying Savior. "Christ the Lord," is an official appellation acquired by Jesus. The Analytical Concordance by Robert Young, L. L. D., says of the word "Christ (*Christos*, in the Greek) anointed. The *official appellation* of the long promised and long expected Savior, denoting his *Kingly authority*," etc.

"[redacted]" is of Saxon origin, and signifies monarch, ruler, gov[redacted]

From whom did Jesus acquire the official appellation, "Christ, the Lord?"

See Acts ii. 36: "Therefore, let all the house of Israel *assuredly*, that God hath made that same Jesus, whom ye have persecuted, both Lord and Christ."

The house of Israel were called upon to "know assuredly (positively, or certainly) that God had given him the above official appellation. Hence, an official appellation which Jesus had acquired from his Father, could not be his personal name.

Tidings of great joy is involved in that official title. See Luke ii. 9–11: "Fear not; for I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Savior; which is *Christ the Lord*." Hence, the "good tidings of great joy," which will grow out of the above official appellation, will be the official exercise of the kingly powers, designated in the aforesaid title. Over what people will he exercise his kingly authority granted him as being the Christ?

See Matt. ii. 1, 2: "Now when Jesus was born in Bethlehem of Judea in the day of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that was born (Christ the Lord) king of the Jews?" See verses 3, 4, "When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." He now wanted to know where the king of the Jews should be born, and asked for that information, by using his official appellation, Christ. The answer to his question was, "In Bethlehem of Judea, . . . for out of thee shall come a Governor that shall rule my people Israel."

Q. Where is he that is born king of the Jews? Where shall the Christ be born?

Answer to both questions—Out of Bethlehem of Judea shall come the Governor that shall rule my people Israel.

Now we see clearly that the word Christ, as the official appellation of Jesus, signifies his kingly authority over the nation of Israel. This is further confirmed by Nathaniel, John i. 41-47, "Rabbi, thou art the King of Israel." See also Acts xvii. 1-7. Paul went into the synagogue, for three Sabbath days, and reasoned with them out of the Scriptures, affirming that "this Jesus whom I preach unto you, is the Christ," the King of Israel. This is just what the enemies of Paul understood by Paul's affirmation, that "this Jesus whom I preach unto you is Christ," will be seen by the charge made before the rulers of the city. "These all do contrary to the decrees of Cesar, saying that there is another king, one Jesus."

It is not possible to believe in Jesus as the Christ, and not have knowledge of his official appellation as the King of Israel.

Philip understood it in this way, see Acts viii. 5-12,—"Philip went down to the city of Samaria, and preached Christ unto them." "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

This is all involved in the phrase "Believe in the Lord Jesus Christ," apart from this way no one can possibly become a scriptural believer in the Lord Jesus Christ. It is to those who believe in the Lord Jesus Christ who are promised salvation. No one can possibly be a believer in the Lord Jesus Christ unless he first believes the message, the preaching of which brought Jesus to the cross, and that was his claim to be the King of Israel, or in other words, the proclamation of the gospel of the kingdom. See Heb. ii. 3, 4, "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit." We have here three guide posts,

1. "Which at the first began to be spoken by the Lord."
2. "Confirmed unto us by them that heard him."
3. God's confirmation by signs, wonders, miracles, and gifts of the Holy Spirit.

In Acts x. and xi. we have the case of Peter sent to Cornelius to give him words of salvation, or "the great salvation." See Acts xi. 13, 14, "Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words, whereby thou and all thy house shall be saved."

These "words," we shall presently see, is "the great salvation which at the first began to be spoken by the Lord." See Acts x. 36, 37, "That word I say ye know, which was published throughout all Judea." As to what was published throughout all Judea, and given by Peter to Cornelius as saving words, see Mat. ix. 35, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." This was the only word which was preached by Jesus throughout all Judea, and was none other than the gospel of the kingdom. Verse 37 says that it was that which "first began to be spoken by the Lord."

1. Began from Galilee as the place.
2. "After the baptism which John preached," as the time when he first began to preach it from Galilee.

In positive confirmation of this see Mark i. 14, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

Jesus did not begin to preach until John was put in prison. His mission did not begin until John's was finished. Hence the "great salvation which at first began to be spoken by the Lord,"

1. First began at Galilee.
2. And not until John had completed his, which was when he was cast into prison.
3. And his saving words were none other than the gospel of the kingdom.

The gospel of the kingdom signifies the good news concerning the kingdom. What kingdom? See Luke i. 32, 33, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The good news (or gospel) of the kingdom relates specifically to the kingdom of Israel. When David sat on his throne he ruled over Israel. When Jesus sits on David's throne he also must reign over Israel, or it will not be David's throne.

"Where is he that was born King of the Jews?" Matt. ii. 1, 2. Out of Bethlehem "shall come a Governor, that shall rule my people Israel." Matt. ii. 5, 6.

All bogus gospels leave the kingdom of Israel out.

Yours in defence of the Original Gospel,

W. H. Wilson.

Obituary.

The enemy death again visited our little band on March 4, 1904, and robbed us of our darling Willie, aged 11 yrs. 7 mos. and 20 days. God grant that our blessed Savior may soon come, and the trumpet sound to awake those sleeping in the graves, and change his living ones to meet him in the air. Then he comes to sit on David's throne, and rule this world a thousand years. After which the Holy City, New Jerusalem, comes down from God out of heaven, prepared as a bride adorned for her husband. I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Rev. xxi. 3, 4.

Mr. and Mrs. C. W. Endsley.

Mrs. Catherine Miller, Felida, Wash., died Mar. 7, 1904, aged 70 yrs. and 15 days.

Sister Miller was married to Bro. Geor[redacted] In 1854. Bro. Miller died a year ago la[redacted] left a son and a daughter—Sister Scott[redacted] step-children, several grand children and one great grand child.

Her disease was cancer of the stomach, which gave her great suffering for months before her death, but when death came she passed away without a struggle. She went into death with a trusting prayer on her lips. She had obeyed God in baptism, was an earnest believer in the coming kingdom, and a faithful member of the Church of God. I stood by her bedside to watch the last struggle with the enemy. She fell asleep as peacefully as an infant slumbers. She had been planted in the likeness of Christ's death, and she will arise in the likeness of his resurrection.

A while before her death Sister Miller called her son and daughter to her bedside, and asked them to live as they should live in order to be ready. With parental love and anxiety she called the blessing of God upon them. What comfort to know that she was accepted of the Father and ready.

Brother and Sister Miller came to Washington with ox teams in the fall of 1862, having spent six months on the trip, and passing through many hardships, and running numerous risks of attacks from the Indians. They lived in Washington and Oregon up to their deaths, going through the hardships of pioneer life, that none can comprehend except those that have had its experiences.

The writer talked to a throng of the neighbors of the deceased, and gave many cheering promises of life gained through the resurrection. The services were held at Bro. Scott's farm, Felida, Wash.

W. L. Skeels.

Died at Crystal River, Florida, on Feb. 18, 1904, Sister Frances D. Willis, after a brief illness of hemorragic fever, aged nearly 72 years.

Sister Willis was born in Madison Co., Ala., and moved to Florida in 1882. She was married to Jackson Moon in 1852, and he being killed in the civil war, she afterward married Robert Hambrick, who died soon after the marriage. In 1894 she was married to R. T. Willis, who survives her.

When a girl she united with the Methodist Church, but in 1888 united with the Church of God, in which faith she lived till her death. She had no opportunity to hear any preaching of her faith, but the testimony of those near her is that her Bible and The Restitution were her constant companions.

The funeral services were conducted by the Methodist and Presbyterian ministers, after which she was laid to rest in the grave till the call is heard that will summon her forth to the new life. This information is taken from a notice and letter received from her neice, Mrs. A. S. Goodbrend.—Ed.

Later.—After above was in type we received from Bro. J. F. Wagoner a notice embodying the same information, excepting that he gives the date of her uniting with the Church of God as in 1880, when he was living in Florida. Bro. Wagoner says of her, "A lover of the truth, a constant reader of the Bible, and a consistent Christian, has been laid to rest to await the call of the Master."—Ed.

Poetry.

The Master's Work.

The hands that do God's work are patient hands,
And quick to toil, though folded oft in prayer;
They do the unseen work they understand
And find—no matter where.

The feet that follow his must be swift feet,
For time is all too short the way too long;
Perchance they will be bruised, but falter not,
For love shall make them strong.

The lips that speak God's Word must learn to wear
Silent and calm, although the pain be long;
And, loving as the Master, learn to share
The agony and wrong.

Selections.

Truth.

Let us seek for truth, that mighty helmet without which we can not battle in the world of strife and turmoil. And in these later days of deceit and falsehood, we must needs stop at times, and ask, what is truth? Many hands are raised with ready answers, but are they the answers that will stand the test of the final judgment? Not unless they are from the greatest book that the world has ever known, and penned by inspired authors. "Thy law is truth." Ps. cxix: 142. Thy word is true. Ps. cxix: 116. Can the lofty mind of the polished intellect improve upon that definition? Never. Then let truth be our watch word in every effort of our lives.

And we see the great mass of humanity seeking after a silver slippered religion in which they wish to trend with flowers. They wish to bask in the smiles and the approval of the on looking world, in the very face of the truth of which we are told in language of glittering gold that the friend of the world is the enemy of God.

As workers in the Master's vineyard we must never shirk our duty. We should walk to please God and accept him as our master. "His servants ye are whom you yield yourselves servants to obey." "Choose you this day whom you will serve." May the Lord hasten the day when we will have more men and women who will have the strength of purpose as did that good man of old, who can stand alone before a frowning majority and say, "Let others do as they will. As for me and my house we we will serve the Lord." "He has given us a banner to be displayed because of truth." Dear one[illegible] banner ever be displayed, [illegible]rld know which side we [illegible]t be known of all men [illegible]ent loose the fetters that [illegible] the ranks of the enemy, and are soldiers of the cross fighting for a prize, such as has never been gained by price or conquest. Knowing that if we obey the commands given us in the words of truth that the reward is sure. I believe that we are living in the very time that Isaiah tells us that "Truth is fallen in the streets." And the Christian ministry and laity to-day look on in contented silence. O! how our hearts should burn with shame to see God's truth fallen in the streets to be trodden under foot of man.

Laborers and co-workers with God, let us unfurl the banner of truth. When we speak let it be with energy and purpose, When we write let there flow such a strong undercurrent of love and consecration that the man of thought can read between the lines. "Buy the truth and sell it not" is a command that thrills our hearts as the most eloquent language from the most learned theologian fails to do.—*Lizzie Graybill.*

We should not forget that no one ever did anything of great value to others without cost. A quaint old proverb says: "One cannot have an omelette without breaking eggs." If we would do anything really worth while that will be a blessing in the world, we must put into it not merely easy efforts, languid sympathies, conventional good wishes, and courtesies that cost nothing,—we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had found a wonderful red, which no other artist could imitate. The secret of his color died with him; but after his death an old wound was discovered over his heart. This revealed the matchless hues of his pictures. The legend teaches that no great achievement can be made, no lofty attainment reached, nothing of much value to the world done, savent the cost of heart's blood. —*J. J. Froude.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

To the Illinois Brethren.

The time has come for us to decide whether we will have a summer Bible school again in connection with our annual conference or not. The enrollment at our school last summer was 28 with an attendance throughout of 21. The brethren are invited to write me. This applies particularly to Bereans, but generally to all. If you have spoken personally to me about it, just act in the matter as if you had not spoken, for I forget so easily. One good sister speaking in appreciation of the school said she knew of two whom she would assist if we had the school this summer, but because I failed at the time to make a note of it, I have forgotten who it was. In replying to this simply say whether you wish to have it or not and what can be done by way of attendance from your locality. Any replying who were in attendance last summer are also requested to suggest any changes that might prove favorable. If the school is held, a general announcement will be published in a short time. Please write now.

S. J. Lindsay, Evangelist.

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 86.

O. J. Allard, Pres. Iowa Con.

Our War Atlas is all right, and the first invoice is going fast. Send for one and keep track of the movements of the contestants. A glance at the specially prepared maps show at once the places where the armies meet.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

$50.00 to California and Return.

Via The Chicago, Union Pacific & North-Western Line, from Chicago, April 23 to May 1. Choice of routes going and returning. Correspondingly low rates from all points. Two trains a day from Chicago through without change. Daily and personally conducted tourist car excursions. Write for itinerary and full particulars regarding special train leaving Chicago April 26. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. April 30.

Vandalia Line Excursions.

One way Colonist excursion to West and North West daily March 1st, to April 30th.

One way excursions California and Intermediate points on direct lines daily until April 30th.

Home Seekers round trip and Colonist one way to South, South West and West, 1st. and 3rd. Tuesdays each month.

Worlds Fair pamphlets showing hotel accomodations and discriptions of grounds etc, may be had on application at Vandalia ticket office,

Watch for announcement of our new through train service to St. Louis which will be made soon.

World's Fair Rates:

Season, 60 day, 15 day,	7 day coach excursion.
$14.00, $11.70, $10.75,	$6.75.

$33.00 to the Pacific Coast

Via the Chicago-Union Pacific & North-Western Line from Chicago daily during March and April, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 23.

WHEN YOUR TIME IS OUT PLEASE RENEW.

POST OFFICE ADDRESS.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stoufer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W.L. Skeels, Scholls, Ore.
S. Boxuns Winse, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scipioville Ind.
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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

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Throughout the night.
I do not hope to have the thorns removed
That pierce my feet;
I only ask to find his blessed arms
My sure retreat.

If he afflicts me, then in my distress
Withhold his hand:
If all his wisdom I cannot conceive
Or understand—
I do not think to always know his why
Or wherefore, here:
But sometime he will take my hand and make
His meaning clear.

If in his furnace he refines my heart,
To make it pure;
I only ask for grace to trust his love—
Strength to endure;
And if fierce storms beat round me,
And the heavens be overcast,
I know that he will give his weary one
Sweet peace at last.

Communicated.

Pine Woods Bible Class.

Teacher. How thankful we should be that we are still permitted to assemble, and engage in the delightful study of the sacred Scriptures.

A correspondent recently wrote to me with regard to the gospel message. He seems to think that no one really comprehends what that message is, and he also was of the opinion that one hundred of our brethren could be selected, and that no two out of the hundred would write out the same items of faith as composing the elements of the gospel. Therefore, I will select as the topic for tonight's study,

IS THE GOSPEL AN HIDDEN OR A REVEALED MESSAGE?

Will Carrie please read Jesus' commission to his disciples?

Carrie. He said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

Q. What effect followed the acceptance or the rejection of the gospel message, as preached by them?

A. Salvation or condemnation.

Q. Could people be held accountable for either the acceptance or the rejection of a message which could not in fact be clearly and definitely stated, or made known.

A. They could not.

Q. Did Paul think it possible that the gospel could be made known?

A. He did. See Eph. vi. 19: "That utterance may be given unto me, that I may open my mouth boldly, to MAKE KNOWN the mystery of the gospel." That which is "made known," is revealed.

Q. Does a mystery which is revealed, always remain a mystery?

A. No, it then ceases to be a mystery, as soon as it is revealed, or made known.

Q. If no two persons out of a hundred brethren could agree as to the make up of the gospel, then the gospel must amount to nothing more than an OPINION, and we are told that one man's opinion is just as good as anothers.

A. Yes, that is the case. If the gospel amounts to nothing more than an opinion, and if one man's opinion is as good as another, then one man's gospel is on a par with another man's gospel, and as they say, "It don't matter so much as to what you believe as long as you are honest in it." According to this way of thinking of the matter, every man can be saved on the belief of his own gospel, yes, any kind of a gospel his fleshly mind may devise.

Teacher. Yes, my correspondent thought that on account of the uncertainty of knowing the make up of the gospel, we ought to exercise considerable charity with each other.

Now, Lud, did Paul teach that on account of the uncertainty of knowing the make up of the gospel, we should take the advice of my correspondent, and be very charitable with each other?

Lud. I should say not.

Q. Well, in what way did he (Paul) differ from our modern gospel guessers?

A. He did not believe in the multiplicity of gospels, nor did he believe that any man was at liberty to pervert the gospel to suit his own fancy, under the plea that the message is a hidden mystery.

Q. Well, what did he say about the matter?

A. He said just this: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: (why marvel Paul, seeing that the gospel is so obscurely stated, that we all have to guess as to its makeup? and) which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Q. If we cannot definitely know what the true gospel is, how can we distinguish between the true and a perverted gospel? Would the contrast be apparent?

A. Well, if the gospel is so hid, that no two out of an hundred brethren would give the same items as to its makeup, then Paul need not "marvel" at the instability of professed Christians.

Q. If the gospel is an hidden riddle, ought people to be blamed for making wrong guesses of the riddle? What did Paul say about it?

A. He thought that if they preached anything but the true gospel, they just ought to to be cursed, it did not make one bit of difference, whether the preacher be a man or an angel, he ought to be cursed all the same, if he should attempt to substitute a perverted gospel in place of the true.

Q. Where do you find that language?

A. In Gal. i. 6–9.

Q. Would that be fair dealing if no two out of a hundred brethren could definitely settle down so as to positively know the difference between the true and a perverted gospel?

A. It would not. In that case it would be better to take the admonition of our correspondent, and have charity with them; seeing that we would be but mere gospel-guessers like the rest of them.

Q. Don't it seem passing strange to you that life and death, blessing and cursing, is suspended upon the belief and obedience of the true gospel, and yet it should at the same time be so obscurely revealed, and remain upon the page of inspiration as a dark enigma, yes, so completely hidden that no two out of an hundred brethren could solve it alike?

A. It would be strange indeed, if it were true, but happily it is not true. It is hid only to the *unsaved*, who are *lost*, who *wont* believe, even those who have allowed the darkness of this world to blind their minds. To their minds its an enigma, an unsolved proposition, and it is their own fault that light does not illuminate their minds.

Q. Have you proof of this?

A. Yes. See 2 Cor. iv. 3, 4.

Q. Is it possible for those who seek the true light to find it, and not be mistaken?

A. It is possible.

Q. What makes you think so?

A. Because God has commanded the true light to shine, and whatever he commands to be done, always comes to pass.

Q. Where is the command recorded?

A. In 2 Cor. iv. 6.

Q. Yes, that is all very well, but do the Scriptures affirm that the time of darkness is past, and that the real true light is now shining?

A. Why yes, of course it does, see 1 John ii. 8.

Q. Will you please read it?

A. Yes, I will. "The *darkness* is *past*, and the *true light now* shineth."

Teacher. Now, Albert, are there not a multiplicity of faiths and hopes in the world?

A. Yes, there are.

Q. Well, can we wonder at that, if the faith and hope of the gospel is so shrouded in mystery, that no two out of a hundred brethren can enumerate the same items as composing the faith and hope of the gospel from the Scriptures?

A. We could not wonder at it if such a statement were true.

Q. Is the statement true?

A. It is not true. "The true light now shineth."

Q. How many faiths and hopes can we find revealed in the Scriptures of truth?

A. Just one, and no more.

Q. Where do you find such a declaration?

A. In Eph. iv. 4, 5, 6.

Q. Will you please read it?

A. Yes, I will, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all."

Q. In what proposition is the one faith and hope found?

A. The one gospel.

Q. What evidence have you for that statement?

A. I refer you to Col. i. 22, 23. 24. I will read it. "To present you holy and unblameable and unreprovable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."

Q. Does it not sound strange for the Scripture to exhort us to "be not moved away from the hope of the gospel," if no two brethren out of a hundred could definitely ascertain what "the hope of the gospel consisted of?

A. Passing strange indeed, but that supposition is all a humanism, the Bible says we can know.

Q. Indeed, where do you find such a declaration?

A. I will read it to you from Eph. i. 18: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Now the declaration "ye may *know* what is the hope," etc., differs very strangely from the declaration that no two out of a hundred brethren would name the same items in the one hope of the gospel.

Q. How can we "know" it?

A. By "the eyes of your understanding being enlightened." It is also evident that those who think that we cannot definitely "known what is the hope," etc., need to have the eyes of their understanding enlightened.

Teacher. I will ask George to tell us what kind of power is centered in the gospel.

George. I will quote to you Rom. i. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Q. To whom is it the power to effect salvation?

A. The believer of the gospel.

Q. Can those whose understandings have not been enlightened as to the make up of the gospel, believe it?

A. They cannot, on account of "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. iv. 18.

Q. The gospel being "the power of God unto salvation," it must be what the Scriptures otherwise call the "great salvation." Can we really ascertain what that "great salvation" is, and have no misgivings about it?

A. It can be done by all those who will accept clear Bible statements as evidence.

Q. Will you please give us a brief outline study along this line?

A. With pleasure I will call attention to Heb. ii. 3: "How shall we escape, if we neglect so *great salvation;* which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing witness, both with signs and wonders, and with divers miracles, etc."

Q. What points have we here?

A. 1st, The "great salvation" was that "which at the *first* began to be spoken by the Lord."

2. "Confirmed unto us by them that heard him."

3rd. Confirmed by God himself with "signs," "wonders," "gifts," etc.

Q. How would you handle those three points?

A. I would first find that "which at the first began to be spoken by the Lord," then I will have found the "great salvation;" and then, in place of no two in a hundred agreeing that we have found the "great salvation," every one in the hundred will see the same thing, providing God's Word is evidence to them. Next I would find the confirmation "by them that heard him." Next the confirmation by God himself, by means of "signs" and "wonders, etc." Then I will have found the "great salvation" doubly confirmed. That will remove the enigma.

Q. Well, please trace out that "which at the first began to be spoken by the Lord."

A. First I call attention to the case of Cornelius, who desired salvation, and he also was directed to the same "great salvation," which at the first began to be spoken by the Lord. In Acts xi. 12. 13, Peter says the Spirit bade him go with the messengers to the house of Cornelius. He says: "And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house. And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter. Who shall tell thee words, whereby thou and all thy house shall be saved."

The "words whereby thou and all thy house shall be saved," was the "words," or "great salvation" which "first began to be spoken by the Lord."

Now see Acts x. 30-37, here we have the meeting of Peter and Cornelius. "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea side; who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." As to what was "commanded thee of God," or the "words whereby thou and all thy house shall be saved," see Acts x. 37, and we will find those saving words, to be that "which at the first began to be spoken by the Lord." It reads as follows: "That Word, (saving words) I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."

Q. When did Jesus first begin to preach?

A. After John's mission was ended.

Q. When did that end?

A. When John was put in prison.

Q. When did Jesus preach the words whereby Cornelius and household should be saved?

A. "After the baptism which John preached." Acts x. 37.

Q. From what city?

A. "Began from Galilee after the baptism which John preached." v. 37.

Q. Now, what message did he preach as the "great salvation," beginning at the city of Galilee, as the place and "after the baptism which John preached," as the time?

A. See Mark i. 14, and you find not only the city and time, but the message also called the "great salvation which at the first began to be spoken by the Lord."

"Now after that John was put in prison, Jesus came into Galilee, preaching the *gospel of the kingdom* of God." This is the "great salvation" "which at the first began to be spoken by the Lord," how shall we escape if we neglect it? It is also the words whereby Cornelius and his household were to be saved.

Teacher. Our lesson is only about half finished, we will resume it where we left off at our next meeting.

Yours in the Blessed Hope,
W. H. WILSON.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, APR. 13, 1904. NUMBER 14.

The Lord's Return From Heaven.

"Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts i: 11.

To the true disciple of Jesus, there is no subject that is of more thrilling interest than that of the second coming of our Lord and Savior Jesus Christ; for with it is connected the resurrection of all the holy dead, and the changing from mortal to immortality of the living Saints; the establishment of God's everlasting Kingdom on the earth, which will subvert all earthly Kingdoms and Governments, with Jesus Christ as universal King. With it is connected the ending of all the sufferings, sorrows, sadness, heart-aches and sin with all its contaminating influences. No more will be heard the clarion note of war and the awful clash of arms in deadly conflict; no more will be heard the bitter wailing over departed friends; no more will be spoken the sad farewell; all will be peace, all will be joy, all will be happiness, in the jubilee millennial of our blessed Lord.

As to the manner of his coming, there is but one true Bible idea, which is suggested in the language of the Angel as quoted above, "in like manner as ye have seen him go into heaven." Not secretly, at the death of each individual Christian, and taking only the immaterial invisible part, as many claim, but openly and visible to all, for "as the lightning cometh out of the east and shineth even unto the west, so shall also, the coming of the Son of Man be." Matt. xxiv: 27-30. Behold he cometh; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall mourn because of him," Rev. i: 7. "And they shall see the Son of man coming in the clouds, with power and great glory," Mark xiii: 26. "The Lord himself shall descend from Heaven, with a shout, with the voice of the arch-angel, and with the trump of God." 1 Thess. iv: 16.

Was he seen with the natural eye, by those Galileans standing by, to ascend into heaven, so will he be seen with the natural eye, by those living at the time of his coming to descend from heaven, was he seen to ascend into heaven in bodily form as a man, with the same identical body that was raised from the tomb, so will he be seen to descend in the same form and with the same body. "Thomas, reach thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing John xx: 27. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"Thy dead men shall live together with my dead body shall they arise," etc. The same body of Jesus that was dead, and in the tomb, was resurrected, ascended into heaven, and has left the promised assurance, that, "in the Father's own good time" he will come again, and by his having "tasted death for every man" all the dead in Christ will share in the purchased redemption, and come forth from their graves, and the living saints will be changed from mortal to immortality and with the resurrected saints will ascend to meet their coming Lord and King. "I go to prepare a place for you, And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

He is compared as a nobleman going into a far country to receive for himself a kingdom and return, and we have abundant assurance, that when the time has fully come for him to "take the Kingdom and possess it" that he will come, "restore the throne of David that is fallen down," and "reign on Mount Zion in Jerusalem," for "the law shall go forth from Zion and the word of the Lord from Jerusalem," etc. and "he shall reign from sea to sea and from the rivers to the ends of the earth." "His Kingdom is an everlasting Kingdom and all people, nations and languages shall serve and obey him."

Having full faith and confidence, in all those promises, and that they will all be fulfilled, and too, that the time is near, very near, when we may expect their fulfillment, how important it is, that we be on our guard, watching, and always ready, "that that day may not come on us unawares."

E. K. BARNHILL.

COMING.

Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh.
Matthew xxiv. 44.

He will come perhaps at morning,
When to simply live is sweet;
When the arm is strong, unwearied
By the noonday toil and heat:
When the quickened eye looks fearless
Up the shining heights of life,
And the eager soul is panting,
Yearning for some noble strife.

He will come perhaps at noontide,
When the pulse of life throbs high;
When the fruits of toil are ripening,
And the harvest time is nigh;
Then, through all the full-robed splendor
Of the sun's meridian blaze,
There may shine the strange new beauty
Of the Lord's transfigured face.

Or it may be in the evening—
Gray and sombre is the sky,
Clouds around the sunset gather,
Fast and dark the shadows lie,
When we long for rest and slumber
And some tender thoughts of home
Fill the heart with vague, sad yearning,
Then, perhaps, the Lord will come.

If he only finds us ready
In the morning's happy light,
In the strong and fiery noontide,
Or the coming of the night.—
If he only finds us waiting,
Listening for his sudden call,
Then his coming when we think not
Is the sweetest hope of all.

—Raymond U. Stearns.

Obituary.

Sister Catharine (Ullom) Frazier died at the home of herson at Kunkle, Ohio, at the age of not quite 74 years. Interment took place at Asbury M. E. Chapel, two miles from her late home. She was a charter member of the Church of God at Dundee (now Roll), Ind., which was organized in November 1878. When her health permitted she was always in her place. Her husband died two years ago. She leaves four sons, besides many other relatives. Some time the last funeral procession shall wend its way to the place of the dead, for He having the keys of death and hades shall come and, as at Nain, say with irresistible voice, "Arise." That will mean endless life based upon a nature made incorruptible by the power of God. May the time for that happy change soon come.

A. H. ZIEMER.

Elizabeth Caroline Purviance was born in Giles Country, Tennessee, Dec. 14, 1821. When about eight years of age she moved with her parents to Indiana, where on March 13, 1844, she was married to John Crawford Lincoln. To this union was born five children—three daughters dying in infancy. Her eldest son William H. Lincoln died at Bakersfield Cal., May 4, 1897. In the fall of 1883, she with her husband and her youngest son moved to Tennessee, where her husband died Feb. 27, 1884. Since the death of her husband, she has made her home with her youngest child, F. M. Lincoln at Lawrenceburg, Tenn., and where she breathed her last March 1, 1904.

She early became a churchmember and lived a consistent christian life. She and her husband were long and prominently identified with the Church of God at Pleasant View in Warren Co., Ind., prior to their removal to Tenn. Her remains were brought to West Lebanon, Ind., for interment with her husband; and where she was laid to rest after a funeral service conducted by Rev. Porter of the Presbyterian church.

HARRY EVANS.

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 86.

O. J. ALLARD, Pres. Iowa Con.

THE RESTITUTION advocates the Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

...ution.

...DEWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, April 13, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

Can any one give us the present address of Frank Perry, late of Oleander, Cal.?

So many manuscripts are on hand that we give all space to them again this week. We thank all for these articles, and will give them place as soon as possible.

Some one sent a card asking for address to be changed from Adeline, Ill., to German Valley. No name was signed, and we can do nothing till it is given.

It would not be necessary for us to send out any statements or give notice of delinquency, if each would renew as their time expires. See to this please, as we need what is due.

There is much that might be said about the war, but little actual news. There have been no reports that are confirmed of any battles, though it is given out that two train loads of wounded Russians had been returned to their homes for care. The Japanese hold Corea, and the Russians evidently intend to let them make the advance. The recent treaty between England and France is thought by some to be a blow to the Franco-Russian alliance. The most serious item is that regarding the demand made by Russia that China withdraw her army from the Manchurian frontier. Since the war began, and even before Chinese neutrality was promised, the Chinese army was concentrated along the northern border of the empire. It has been claimed by Russia that this was a menace to her, and that it was the intention of China in case of Japanese success, to join forces and drive the Russians from Manchuria. Whether this be true or not no one knows, because "the heathen Chinee is peculiar." However, it is known that ever since the Boxer troubles, and the reorganization of the Chinese army, many Japanese officers have been with them giving instruction. It is now claimed that these officers are still there, and wield great influence over the common soldiers. Hence demand is made that the Chinese army retire to near the great wall, and that the Japanese officers be removed. It is not stated what Russia will do if this is not done, but the United States has joined in the demand. We will wait and see.

Communicated.

"Whom the Lord Shall Consume With the Spirit of his Mouth."

Reading an article last evening taken from correspondence of *The Life of Faith*, and re-published in *Salvation*, I thought at once of the above text, so marvelously is it being fulfilled in Italy, in these our days.

The writer says "last week a Roman Catholic priest sent me a religious paper published at Naples, with Ecclesiastical approval, and called *La Croce*. In it appears a very interesting article from a priest with reference to Jerome's gospel. I here translate a part of it. This priest says: 'The future of the Church rests on the pious use of the Sacred books and most particularly of the gospels. This belief is gaining ground both among our clergy and the laity. The church at present is in a condition to restore her strength. How can she seriously think to establish a religious sentiment, depressed indeed, but not extinguished in our people without placing in their hands for their spiritual quickening and nourishment those Sacred books that God condescended to inspire for our use? Soon all will be able to read, the workman, the cobbler, the scullion, and we must through our literature, seek to bring them back to Christ. Well, what book will the Church give to them? The Book made for man, and irresistible because divine.'"

Continuing, the correspondent of *The Life of Faith*, says: "Last week I received a very interesting letter from one of the missionaries connected with the St. Jerome Society, Rome. He writes: 'There is great hunger for the Word of God, both amongst our working classes and peasants, especially in the north of Italy. Some months since I went to a place near Novara in the North of Italy. On the Sunday I mounted the pulpit with the volume of the Holy Gospel and recommended it to the people. This was received with immense enthusiasm, and for some days following the people came to me anxious to buy the Gospels. The people cried out: 'This is the Lord's Book; we wish to buy the most beautiful volume, the one you have bound, and which costs 9 sous (4½ d.) Now these were poor, very poor peasants, and yet they were willing to spend 9 sous, instead of 1 for an unbound copy just because it was 'il Libro di Gesu.' (The Book of Jesus.) They bought nearly 350 copies.

I have had letters from north, south, east and west of Italy, Sicilia, Sardinia, etc., and the one cry is, 'Send us St. Jerome's Gospel.' I have been asked for more than 50,000 copies, representing 50,000 families.

I have long lists of priests and hope soon to send 50 copies to each."

I will quote no farther for this is enough to show how marvelously the language of Paul to the Thessalonian Church is being fulfilled in these our days. I need not stop to argue as to what power it is that is being "consumed," for we know it is the Papacy—something that was built upon the wicked, mystic doctrines of Gnosticism, that were already "working," or creeping insidiously into the church, even in Paul's day, and which was destined to exalt the Bishop of Rome as its head, and make of him a Prince, a Judge, a Law-giver, who was to be regarded by men as God, and obeyed and worshipped as such, by all kings and all nations,—just so soon as the hindering Roman Emperors were taken out of the way, or were removed from Rome to Constantinople.

We know that the same power was to continue as the head of the false or apostate church, until "destroyed by the brightness of Christ's coming,"—though its temporal rule over the kingdoms of earth was to be lost prior to that event.

Only a great stump, bound with bands of iron and brass, is left of the once mighty tree.

Daniel, Paul and John, not only predicted the final destruction of this power that desolated the earth, but they also intimated that a consuming destroying process would begin and go on for some time before the final consummation.

Daniel says (vii. 26), "They shall take away his dominion to consume and destroy it unto the end." And Paul (2 Thess. ii. 8) "Whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." And John adds in Rev. xvii. 16, "The ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire."

The very kings that once upheld the pope have been the very ones that have stripped him, of his temporal power and territorial possessions. The immense landed property belonging to the monks and nuns, have been confiscated, and turned over to the states wherein they were situated. Peter's pence no longer flows into the coffers of the Vatican as aforetime, while great pieces of the dominions are being broken off and are falling into Anglo-Saxon hands.

But the "consuming," to which I had reference, began back of all this, led up to it, and was the cause of it. To "consume by the spirit of his mouth," is to consume by his Word. Jesus says, "The words that I speak unto you, they are spirit and they are life." This consuming process began when the Bible was unchained by the Reformation, and it has been going on ever since. There is nothing that the Roman Catholic Church fears as it fears the Bible, when its devotees have the Bible put into their hands, they cease to be Catholics. They know well enough, that if they permit the free circulation of the Bible, their great political machine will fall to pieces and the power of Pope and priest be at an end. The papacy has therefore kept the Bible buried in a language that the people could not understand; has snatched it from the fearless ones and burned it; has declared that "whosever would be saved must renounce it," and that "no portion of the Word of God must be published in the sight of the Roman people," even on a tombstone! And no wonder the guilty Hierarchy has dreaded the Book that is destined to "consume" and "destroy" its power.

For 1260 years it has lorded it over "all kindreds and tongues and nations" and has forced "all that dwell upon the earth to worship at its feet" save those "whose names are written in the Book of life of the Lamb." And though its temporal power has been lost, never to be regained, it still holds almost unlimited sway over the hearts and consciences of more than two hundred millions of the human race, and through its subjects controls the press, defiles the literature, corrupts the morals, and leads the political parties of the world. But the fiat of the living God has gone forth against "the Man of Sin," and his religious jurisdiction must go, just as his temporal power has gone, and as his own subjects have been the tools used of God, to bring about his fall in the one case, so will they also be in the other. "They shall take away his dominion to consume and destroy it unto the end." They shall do it—"the ten horns," the kings and people of his, at-one-time-subject-kingdoms.

The article in La Croce is from the pen of a priest, and though, he does not stand out as Luther did, against the false doctrines and corrupt practices of the Roman Church, he understands that her "spiritual quickening and nourishment" can come only from the Word of God. His language at the close of his letter is remarkably like that of Erasmus and Tyndale, just before the giving of the Bible to the English people. We know in some small measure, what the "irresistible" Book, has wrought for England and her outlying colonies, and what a grand work Luther's Bible accomplished in Germany, and can easily predict the outcome of this movement in Italy, when "the workmen, the cobbler, the scullion" become "able to read," and all have the gospels in their homes,—not in the Latin language, but in their own familiar tongue.

The outcome will be the taking out of such a multitude in Italy for Christ that the throne of the Pope will be made more unstable than ever. Let the consuming process go on. We rejoice in it. It is a precursor of the coming of our Lord, and of the nearness of that blessed time when the iniquities of the Antichrist shall come to an end and when "that great city Babylon shall with violence be thrown down and shall be found no more at all."

"Allelulia; salvation and glory, and honor, and power, unto the Lord our God!"

S. Roxana Winge.

Tormented Forever and Ever.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast, and the false prophet are, and shall be tormented day and night forever and ever." Rev. xx: 10.

This passage is often used by our Orthodox friends as a finale on the penalty question. Their argument is not by any means conclusive, as the following reasons will show:—

1. The English words "for ever," in our Bible do not always point out endless duration; but often very small fractions of time, as in the case of Jonah, chap. ii: 6. "I went down to the bottom of the mountains; the earth with her bars was about me forever: Yet hast thou brought up my life from corruption, O Lord my God." The "forever" in this passage was past when the words were uttered, so could not be endless duration. By the most careless reading or the keenest scrutiny, we can only understand Jonah as referring to his three days confinement in the belly of the fish. Again,—

"And his master shall bore his ear through with an awl. And he shall serve him for ever." Ex. xxi: 6. This passage is the law of Israel concerning the slave who choose to abide with his master after he had offered him his freedom. Now we all know that it would be impossible for a slave to serve his master longer than his natural life time, hence we know that the "forever" in this instance refers only to a period just so long, and not to endless duration.

Once more—"None shall pass through it (The land of Idumea) for ever and ever." Isa xxxiv: 10. Do people now pass through Idumea? They do. Was Isaiah a true prophet? Not if "for ever and ever," means endless duration in this prophecy; for people pass through and live in this ancient land. But if he referred to a shorter period of time we can say he told the truth, and make harmony out of his language, and so we conclude that the terms "for ever and ever" in this passage refers to a definite age instead of endless duration, as some would contend. "In the mouth of two or three witnesses shall every word be established," so with the three above we consider our first proposition established.

2. The Greek words Aion, the root of Aionos, and Aionon; translated "ever," in our text, often point out only a limited period of time, as follows—"In this Aion." Translated in A. V. World, Matt. xii: 32. "This aion," signifies that there may have been, or will be other Aions besides "this," therefore we must conclude that "this Aion" is not endless.

Again—"And the care of this Aion." Matt. xiii. 22.

The harvest is the end of the Aion." Matt. xiii: 39.

"So shall it be at the end of this Aion." If these passages do not declare that an Aion can end, what language would declare such fact if fact it be? I can see none, therefore I conclude that Aion in the above passages does not refer to endless duration. Once more,—"On whom the ends of the Aionon have come." 1 Cor. x: 11. In this passage we have Aionon the plural of the word Aion, making it Aions and proving beyond cavil the fact that Aions can terminate, and are not always endless periods of time.

Lastly—"Not only in this Aion, but that which is to come." Eph. i: 21. This scripture brings to light two Aions, an absurdity if the word always means endless duration. Having now produced more than the sufficient number of witnesses to establish the second proposition, we leave for a third, which is the facts—As "Aion" and "forever," point out definite time, longer or shorter, in many passages of Scripture, we conclude our Text points out only a limited period of time. But, can we as clearly demonstrate this proposition as we have the above two? I think we can, and take the above facts as half proof, and endeavor now to bring out the other half. "The lake of fire," into which the beast, false prophet and devil are to be cast is called "the second death," see Rev. xx: 14 Comp Syric and Diag. But a lake of fire of itself could not in the most literal sense be a death—hence we conclude that it is the cause of "the second death"—That is, that what is termed "the second death," is brought about, by this lake of fire. We must not conclude that whatever is cast into this symbolic lake dies a second time, but dies to the life that now is and that which is to come: for death is cast into this lake for destruction, but death has never before been destroyed. Hades also is cast into the lake, but it gets its first destruction, and so will be with the three symbolic characters of our Text. Neither can it be a place of eternal torture: for death cannot be tortured, hades cannot, and the word death in Holy Writ never means torment, but as in the case of Adam cease to live—"Adam lived 930 years and he died." A false statement if Adam still lives, for he would have now been living instead of 930 years about six thousand and still not dead, such is the fruits of the serpentine lie—"ye shall not surely die but be as Gods" etc. Torment may bring death, but it is in no sense death itself. While the martyrs were tormented at the stake it could not be said they were dead; but as soon as life became extinct, and torment ceased by its extinction they could truthfully be said to be dead. So with the second death none are truly in it until life is taken from them by the torments of the lake of fire and brimstone which burns unto the Age of the Ages, but not eternally; for we read "The last enemy that shall be destroyed is death." 1 Cor. xv: 26. Where is death to be destroyed? "And death and hades were cast into the lake of fire." Rev. xx: 14.

Then the lake of fire destroys death. Are the three symbolic beings (the beast, false prophet, devil) of our text enemies to God? The Apocalypse assures us they are. Are all of God's enemies to be destroyed? Let inspiration answer—"The Lord preserveth all them that love him, but all the wicked will He destroy."

If the Lord keeps those wicked systems, represented in our text, in existence eternally, for the purpose of torturing them, does he not as much preserve them as those who love him? And where is the antithesis? It seems to me there would be none; but when we understand that to destroy the wicked means doing with them what would be done with death, were it destroyed; we know it is to end their existence as living beings—Death could not be tormented, and could only be exterminated. Then as death is the last enemy that shall be destroyed, and as all the wicked will be destroyed we can only conclude that the powers of our text will have been destroyed before the time comes for the destruction of death. Another Text—"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be. Psa. xxxvii: 10. "To be" in the sense of this text is to exist "not be," not exist—but the beast, false prophet, and devil are wicked—therefore the time will come that they will not exist, and as a sequence not be endlessly tormented.

Again—"For as much then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil—Gr. *diabolus*. Heb. ii: 14. This is a clear cut statement, diabolus is to be destroyed, not preserved in torment eternally. The fact now being settled that one of the trio of our text is to be destroyed leaves inference that the other two will share the same dreadful fate. How can we arrive at a definite conclusion on the fate of the beast, and false prophet? All admit that the beast at least is symbolic, and represents some political system, but if the beast represents such system may not the false prophet also represent another? And is not the evidence as much in favor of one of them representing some system as the other? It certainly is, and so we conclude that we are dealing with systems—governments in those symbols. Now arises the question who was the builder or author of those wicked systems? Are they not the works of diabolus—the devil? All will certainly agree that they are. What is it to become of diabolus' works? Hear inspiration—For this purpose was the Son of God manifested, that he might destroy the works of diabolus." 1 Jno, iii: 8. And so the only conclusion at which we can arrive is this:—The beast and false prophet—works of diabolus, are to be destroyed as well as all his other works. And then we will have a clean universe in which, sin, death, pain, sorrow, sighing, and diabolus are things of the past. With songs and everlasting joy in their stead. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and honour, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. v: 13.

Some one may ask—"If you limit the meaning of the words "forever and ever" in this passage, should you not do the same in all such passages, and thus do away with the endless life of the righteous? They forget that we have other terms applied to the righteous which show that he will exist eternally, such as—"Neither can they die any more," after the resurrection. See Lu. xx: 36. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul: the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which was natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. . . For this corruption must put on incorruption, and this mortal must put on immortality. Then as the righteous cannot die, and are made death proof—"immortal"—we know they will have everlasting life in the fullest sense of the terms "aion" and "forever."

Again we are told—"God so loved the world that he gave his only begotten son; that whosoever believeth in him should not perish, but have eternal life." John. iii: 16. If the righteous do not always exist? "Except ye repent ye shall all likewise perish," (Lu. xiii: 1) is said of sinners hence we know their existence will terminate. "The wages of sin is death." Rom. vi: 20. If death means eternal life in torment, may not eternal life, mean death in unconsciousness? If to die is to live forever in misery: then to live must be to die forever in happiness. There is no way of evading those conclusions life is just as reasonably death as death is life in misery. In conclusion let me say that this is the only passage in Holy Writ where the words "for ever and ever" are connected with torment, and if we take it literally we would only have one beast, one false prophet and one diabolus, tortured eternally, and hence a poor argument to prove that all beasts, all false prophets, or all diaboluses, would be tortured eternally as long as they. Then besides beasts, and false prophets, we have thousands of transgressors of God's law, what is to become of them if not death the threatened penalty?

If we literalize, and say that there is to be a literal false prophet tortured for ever and ever—and say the words refer to endless time we must also literalize and argue that some beast will suffer as long. But why should God torment a poor beast who is not responsible for his acts? When we say the beast is figurative we admit the other two are also figures, or symbols, and hence do away with a literal false prophet suffering endlessly, so from any standpoint we look with a critical eye we can see only a small amount of torment in it. "God is love."

Love can not torment when there is no benefit derived from it. It can chastise, only for the good of the one chastised. But, what benefit could be derived from the eternal torment of even the devil? Would it make God any more happy? Would the songs of the ransomed resound more sweetly in the ears of the Lord of Sabaoth mingled with the cries of the damned? Would the Saints sing more sweetly while looking on the raging billows of fire, while its victims wailed, and gnashed their teeth in anguish, and some their brothers, sisters, mothers, fathers, sons, and daughters, howling for just one drop of water?

Who can believe such stuff? None but those who have a creed dug out of the debris of the dark ages, which they must stand by at all hazards, and their actions show that they don't seriously believe what they preach May the eyes of many be opened.

John J. Heckman.

Giving Thanks.

We do not praise God enough, either in the sanctuary or in our homes. The apostle's injunction is, "In everything give thanks!" Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the Infinite Love. If the year has brought to some full barns and large bank deposits, it is a good time to exhort to large consecration of "tithes for God's storehouse." Why should not every pulpit ring a loud peal of gratitude on one day in every year, and every sanctuary resound with a strong and full chorus of happy voices?—*Theodore L. Cuyler.*

Fares to St. Louis.

The sale of excursion tickets over Pennsylvania Lines to St. Louis, account of the World's Fair, will begin on Monday morning, April 25th five days in advance of the date of the formal opening of the Louisiana Purchase Exposition.

The excursion fares from Plymouth, Ind., are fixed as follows:

Tickets good for the season, returning any time to December 15th, will be sold every day at $14.60 for the round trip.

Tickets good returning within sixty days, not later than December 15th, will be sold every day at $11.70 for the round trip.

Tickets good returning within fifteen days will be sold every day at $10.75 for the round trip.

Coach excursion tickets, with return limit of seven days, will be sold twice a week, every Tuesday and Thursday, beginning May 17th, until June 30th, at $8.75 for the round trip approximately one cent a mile. Coach excursions tickets are restricted to day coaches, whether on regular or special trains.

For further particulars consult J. E. Hance, Ticket Agent, Plymouth, Ind. April 23.

Low Fares to California.

April 22d to 30th, inclusive, excursion tickets to Los Angeles, account General Conference Methodist Episcopal Church, and to San Francisco, account National Association of Retail Grocers of United States, will be sold via Pennsylvania Lines. For particulars regarding fares, time of trains, etc., consult nearest Ticket Agent of Pennsylvania Lines.—April 30.

Subscribe for The Restitution.

Poetry.

"The Palace O' the King."

It's a bonnie, bonnie warl' we're livin' in the noo,
An' sunny is the lan' we often travel t' rough;
But in vain we look for something to which oor herts can cling,
For its beauty is as nuthing to the palace o' the King.

We like the gilded simmer, wi' its merry, merry tread,
An' we sigh when honey winter lays its beauties wi' the dead;
For though bonnie are the snowflak s, an' the down on Winter's wing,
It's fine to ken it dauma touch the palace o' the King.

Then, again, I've just been thinkin' that when a'thing here's awe bricht,
The sun in a' its grandeur, a' the mune wi' quiverin' licht,
The green i' the simmer, or the woodland i' the spring,
What mean it be up yonner i' the palace o' the King?

It's here we hae oor trials, and it's here that he prepares
A' us chosen for the raiment which the ransomed shine wears;
An' it's here that he wad hear us, 'mid oor tribulations, sing:
"We a trust oor trust wim reigneth i' the palace o' the King."

Though his palace is na jewel r, he has kingdoms here to low,
An' we are his ambassad rs, wherever wemay go;
We've a message to deliver, and we've lost nae time to bring,
To be leal an' loyal hearted i' the palace o' the King.

Oh! it's honor heaped on honor, that his courtiers should be ta'en
Frae the wand'rin race he died for i' this warl' o' sin an' pain,
An' it's fa'est love an' service that the Christian aye should bring
To the best of him who reigneth i' the palace o' the King.

The time for sawin' seed, it is wearin', wearin' done;
An' the time for winnin' souls will be over verra sune;
Then let us a' be active, if a fruitfu' sheaf we'd bring
To adorn the Royal table i' the palace o' the King.

An' let us trust him better than we've ever done afore,
For the King will feel his servants frae his everlasting store;
Let us keep a closer grip o' him, for the time is on the wing,
An' sune he'll come an' take us ine the palace o' the King.

It's ivory halls are bonnie upon which the rainbows shine,
An' its Eden bow'rs are trellised wi' a never-fadin' Vine;
An' the pearly gates o' Heaven do a glorious radiance fling
On the starry floor that shimmers in the palace o' the King.

Nae nicht shall be in heaven, an' nae desolation's scen,
An' nae tyrant hoofs shall trample i' the City o' the free;
There's an everlastin' daylight, an' a never-fadin' Spring,
Where the Lamb is a' the glory i' the palace o' the King.

There angels noo await us, o'er yonner at his gates,
Then let us a' be ready, for ye ken it's gettin' late;
Let our lamps be brichtly burnin'; let's raise our voice an' sing;
"Sune we'll meet to part nae mair, i' the palace o' the King."

Original.

The Age to Come.

The word millennium signifies 1000 years. As applied to the age or dispensation succeeding the present, there are many theories or beliefs. One theory is, that at the coming of Christ at the close of this age, the righteous dead will be brought to life, when they with the living righteous will ascend into heaven to remain 1000 years, and at the time of their ascent, the wicked of earth will all fall dead, and the earth become an empty and desolate void, in which Satan shall be confined; thus being virtually chained, because there will be none to deceive; and at the end of the 1000 years Satan shall be destroyed, when Christ with all the redeemed shall return to earth to make it their future eternal home.

Another theory is that at the coming of Christ the righteous living will be caught up to meet the Lord in the air, and the nations of earth will be destroyed in flaming fire at once, after which the Christ with his glorified saints will return to earth and set up the kingdom of God, and at once enter upon a glorious reign; presumably one righteous person reigning over another.

And yet another, that at the coming of the Lord all the righteous dead will be raised to life, when they in company with the living saints will be caught up to meet the Lord in the air, from whence they will return with their Lord to earth to establish a righteous government, which shall enter upon the task of subduing all the nations of earth, and cause them to be subservient to laws that will be just and equitable and thus be a blessing to all the families of the earth. This laudable effort will require 1000 years to bring in perfect peace and harmony, and restore the earth to its sinless condition that existed before the fall of man in the garden of Eden.

It seems to us that the last theory is correct, in that it has an abundance of Scriptural testimony to bear it out. God in his dealing with mankind, uses time in which to accomplish his purpose, and has never done violence to natural laws, unless it was to perform some miracle in which to manifest his power, and which has been fully made known without any further demonstration.

The covenant or promise that God made with Abraham, "In thee and thy seed shall all the families or nations be blessed," points forward to Christ as the seed. To him was "all power" given, and he takes out in this age from among the Gentiles a people for his name that are to be associated with him in blessing the nations of earth, and shares with them the power that was given him as the Seed. He tells us how or what we must do to be among the chosen ones, and also tells us when the time of obtaining this high estate shall end.

Those that hold to the second theory as above stated, employ 2 Thes. i. 8, 9 and Matt. xxv. 41 as the bulwark of their contention. They tenaciously hold to a literal application of the Scriptures referred to. I feel quite sure if all could agree on their rendering there would not be much trouble in harmonizing the different views. As well might we look for the language of Rev. i. 16 and xix. 15, 21 to be literal. A figurative use of 2 Thes. i. 8, 9, is in complete harmony with the promise made to Abraham as abundant testimony proves; while in a literal rendering there would be a very faint show for the nations to ever receive any blessing, for dead people cannot realize blessings or curses.

To clearly investigate this subject, a brief reference to the resurrection will properly be in order. There are those who hold that the resurrection of Christ was the 1st resurrection, and that at his coming the second will take place; but John the Revelator in Rev. xx. 4 shows there were none but righteous raised at the first resurrection, while Paul in 1 Thes. iv. 16, says that it is at the coming of Christ. While Daniel xii. 2 brings to view a mixed resurrection, which the revelator, evidently referring to the same, places it at or near the close of the 1000 years' reign of Christ or millennium. But to return to 2 Thes. i. 8, 9. It may be said that I take a bold stand to hold that the fire spoken of is not literal, or that the Word destroyed is of the same character as being applied to mankind at that time; for fire is a destroying element, and if it seizes hold of a living being, life will be destroyed.

The righteous at our Lord's coming are to be glorified and given power to rule and to judge. 1 Cor. vi. 2, 3. They will be exalted to a higher and more perfect plane of existence than any other class; and the joys that are to be their portion will be more exquisite, than mortality can possibly conceive. For Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him." 1 Cor. i. 9. Those that have not obeyed the gospel will be destroyed, i. e., they will pass through the Adamic death figuratively, not actually. How do you come to that conclusion, I am asked. Because there is no Scriptural account of a temporal death after Christ comes to reign. Those that die, will die on account of their own sin, and not that of Adam. Jer. xxxi. 29, 30; Ezek. xviii. 2. It will operate on a line, as relates to literal death, parallel to that as applied to the child of God. He goes down into the watery grave, from which he rises to walk in newness of life. Becomes dead (figuratively) is made free from the law of sin and death (eternal death) while they who are not chosen or taken out for his name become free from Adamic death, but are subject to eternal or second death, while the righteous being made free from the law of sin and death, can die no more.

In regard to the "vengeance" that shall be visited upon those that know not God and obey not the gospel of our Lord Jesus Christ, do you think anything could be more severe, than to be banished from his presence and be prevented from sharing in his glory and power? The impressiveness of the voice that will reach to earth's remote ends will be the more [illegible] than when the voice of God thundered from the heights of Sinai and fell upon the awe-stricken and trembling Hebrews. That voice will be heard upon every hill and in every vale, and the secret places of earth shall hear and not escape. They are those that are to be judged: they are the nations that are to be ruled by the law that shall go forth from Zion. The law that is not yet written. These righteous ones that are caught up to meet the Lord in the air, are not subject to law, because Jesus says, they are equal unto the angels and cannot die any more. Luke xx. 36. Neither can they sin. How utterly inconsistent, therefore, to assume that they are to judge or rule one another, as they are subject to no further penalty. Law is for the transgressor. That is applicable to any age.

There are those that sneer at salvation being obtained only in this age; that now is the accepted time, and there is no chance hereafter. I agree with them in one sense; this is the only time or chance to gain the glorious privilege of a crown of immortality, and the personal fellowship and power of the Son of God. That opportunity will cease when Jesus shall appear in the clouds of heaven; when he has completed the number that he will take out for his name. For he says, After this (the taking out for his name) I will return again and build the tabernacle of David, and set it up as in the days of old. What for? That the residue of men may seek the Lord. Oh, that means the Jews, says one. But read on; "and all the Gentiles and on whom my name is called, saith the Lord who doeth these things." Acts xv. 16, 17. This residue is nations of earth, that were not chosen as the elect. There are multitudes of good people among them that have not been fully taught, and have fallen short of election. God is not willing that they should all perish. Therefore he says, "I will give you pastors according to mine heart, that shall feed you with knowledge and understanding." Jer. iii. 15. Why, that I have been told refers to this gospel age. I think not, for if the pastors had taught them the gospel in its purity, they would have won the prize of the high calling in Christ Jesus. And again, the same prophet says, "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it." "In those days the house of Judah shall walk with the house of Israel." Jer. iii. 17, 18. This is during the times of restitution of all things spoken of by all the holy prophets since the world began, Acts iii. 21 the word restitution means to restore to a condition that once existed. Evidently then these nations may attain unto the condition enjoyed by Adam before sin entered into the world and brought all its attendant evils. Judging the future by the past, there will be many that will not accept the conditions imposed upon them, as they did when they were eye witnesses of the miracles of Jesus. Also Rev. xx. 15.

But this, perhaps is enough for the present, and as I have but barely begun on the evidence that may be brought forth on this subject, I may in some future time, the Lord and health permitting, continue. And if some can be started in the truth in its purity, I shall feel abundantly blessed.

MERRITT ELLIOTT.

Dear Brother Underwood:

I inclose a clipping from the Los Angeles *Times*, giving the result of an interview with Dr. G. Campbell Morgan, recently from London, Eng., and now preaching in this city and drawing [illegible] crowds to hear him.

There is much truth in his reply to the question, Why do the masses neglect the churches? He summed it all up in one sentence, in reply to the query, "Why is it the masses neglect the church?" The unhesitating response was characteristic of the man. "Put a man in the pulpit that has a definite, authoritive message and the people will soon find him out."

Continuing, Dr. Morgan said: "Busy men of the world have no desire to file into a dingy and often poorly ventilated auditorium and devote an hour to listening to a man who only has doubts to air. 'It's fair to presume' and 'from this we may conclude' are phrases characteristic of much preaching. What men want is an authoritative statement. 'Thus saith the Lord,' uttered with a positive conviction of the truth contained in the utterance, cannot fail to inspire and uplift. Many fail in their efforts to preach Christ because they do not know Christ. As repugnant as may be Dowie's teachings, he reaches men and only because of his dogmatic positiveness."

"But what of the church?" was asked.

"Too much organization," replied Dr. Morgan, "and too little consecration. With the advance of years machinery has been added to the church, but there has been no proportionate increase in power. It's like establishing a great machine shop with no one to man the machines. Had there been a spiritual development in proportion to the material the church would sweep everything before it. Of one thing I am very positive and that is wherever you find the people of a community indifferent as to things spiritual there you will find an indifferent church. Dr. Lyman Abbot is responsible for an utterance that contains much truth. Referring to church attendance he said: 'Instead of asking why people do not attend church, let us rather ask "Why do people attend church at all?"'

"Is the church fulfilling its mission? I don't care to sit as censor but when a congregation turns from the sanctuary hungry there is certainly something wrong somewhere; when a church substitutes form and organization for personal consecration, privilege is being scorned and duty evaded."

I certainly agree with Dr. Morgan that an element of uncertainty in a message to the masses would rob it of more than half its power. "If the trumpet give an uncertain sound, who shall prepare himself for battle." One reason why the common people,—the masses,—followed the Savior, eager to hear his every word, was that he spake as one having authority, and not as the scribes. There was no element of uncertainty in the message he brought to a perishing world. He spake as one having authority, and that authority was derived from the highest possible source, for He says, "I spake not from myself, but the Father who sent me, He has given me a commandment, what I should enjoin, and what I should speak: and I know that His commandment is aionian Life. What things I speak therefore, as the Father has told me, so I speak" (Diaglot).

The popular theology of this time by its endeavor to harmonize certain plain statements, found in the New Testament: such as the "Wages of Sin is death" with the doctrine of man's inherent immortality, has not only contributed largely to infuse an element of doubt into the sacred message, but has robbed it of its deepest and most vital significance; for who that believes he has an immortal soul and has therefore an assurance of continuous life, can appreciate the import of the saying of the Savior above quoted, or the answer of the Apostle Peter when the Saviour, appealing to the twelve asked; "Will ye also go away," said "To whom shall we go, thou hast the Words of Eternal Life."

I am of the opinion that the dogma of mans inherent immortality is responsible for the indifference of the masses to the churches, on other grounds than that of simply infusing an element of doubt into the religious instruction of this time.

Not many preachers are willing to stand by the hellfire doctrine, preached a century ago, of eternal physical torment in hell. The fear of such a terrible alternative being eliminated; and people at the same time assured, that they are immortal, and destined to live eternally under some condition or other, the nature of which in case of the impenitant, the preacher is not able to clearly portray, they rest on that—they will take the chances.

J. T. SMITH.

Obituary.

Mr. Robert Allen died at his home, Dunkerton, Iowa, Feb. 19, 1904, at the age of 78 years and 2 months. He was born in Edinburg, Scotland. His wife died July 30, 1898. He was baptized into the faith of the Church of God by Bro. A. J. Eychaner, at Waterloo, in 1899. He leaves nine children to mourn his loss, seven sons and two daughters.

ADA M. ELDRIDGE.

Sarah Shafer, nee. Secrist, was born in Stark Co., Ohio, Nov. 28, 1822. Died at her home 8 miles south of Plymouth, Ind., March 24, 1904. Married in her native County to John Shafer, she became the mother of eight children, six sons and two daughters, all of whom survive her. Her husband died in 1895. In 1876 she united with the Church of God at Antioch and lived, in the judgment of those nearest, a life consistent with her profession, ever admonishing her friends and neighbors of the important need of preparing for the duties and joys of the life beyond the realm of death.

The faith of the apostle, in our judgment, was her faith. Like, also, he said that he who raised up the Lord Jesus shall raise us up also by Jesus. And thus her trust was not in this temporal, earthly house, but rather in the eternal house from heaven, though unseen. The clothes of mortality have now been laid aside in death. From the groans and burdens the aged hands now rest. When the Life-giver shall re-appear may it be hers to be clothed with immortality and be one to reveal those glories to be made manifest by the sons of God. May the four surviving sisters, the sons and daughters and grand children all profit by faithfully using this heritage of hope which has been the crowning success of her life, and which she would gladly bequeath to all.

F. L. AUSTIN.

Harriet Elizabeth Royce was born in McClain Thompkins, N. Y., Feb. 19, 1836. Died at her home at Irving, Tama Co., Iowa, March 29, 1904, 68 years, 1 month and 10 days old. Her childhood was spent in New York, until June 1850, at which time she came with her parents to Plainfield, Will Co., Ill., where she resided about six years. Completing her education at the Plainfield academy, after which she taught school for 2 years in Will Co. She came to Irving, Tama Co., in Dec. 1856, where she spent the remaining years of her life. She united with the Congregational Church at Plainfield, Ill., in 1853 and after coming to Iowa she was a charter member of the first M. E. Class which was organized at Irving in the summer of 1857, where she held her membership until the summer of 1875, at which time she embraced the doctrine of the Church of God in Christ Jesus, and was baptized by Eld. J. M. Stephenson at the Yearly Conference, which was being held at Irving. She has always been a consistent member and faithful worker of that Denomination ever since. She never tired of talking of the things concerning the kingdom of God and fell asleep in the glorious hope of a part in the first resurrection at the coming of the Master. Words of comfort were spoken by the writer, assisted by Rev. Arthur Barton, pastor of the M. E. church at Elberon, from 1 Thes. iv. 18, after which we laid her away to await the call of him who said, "I am the resurrection and the life."

O. J. ALLARD.

Mary A. Gill was born at Abbotteford, P. Q., Canada, May 9, 1838. Died at her home at Baxter, Iowa, March 28, 1904; aged 70 years, 10 months, 20 days. Married Warren W. Lincoln, May 8, 1866. To this union were born two sons, who with the aged father are left to mourn the loss of a loving wife and mother. Funeral services conducted by Rev. Baird of the Congregational Church at Baxter.

O. J. ALLARD.

David F. Bowles, one of Barron's pioneer settlers, passed away at the home of his daughter, Mrs. D. Walsh last Monday afternoon, March 28 after a brief illness. Mr. Bowles was born in Mason County, Indiana, January 28, 1836. In 1855 he was married to Miss Catharine Moore to whom were born eight children, four of whom survive him. His wife died April 14, 1876. The four children who still live to mourn the loss of their loving father are, George of Tacoma, Wash., Mrs. William Hill of Minocqua, Wis., Mrs. E. O. Smith and Mrs. D. Walsh both of this city.

Mr. Bowles came to Barron Co., in 1882, settling on a farm. Two years later he moved to this city where he resided continously up to the time of his death. He enjoyed good health most of his life, and went to the post office for his mail on Saturday afternoon. In the evening he complained of a slight headache, but thinking it nothing serious retired as usual. In the morning, when he did not arise at his usual time, his son in-law, Mr. Walsh went to his room and finding him lying quietly in bed, thought him to be asleep. After several such visits and on a more thorough investigation, found that he was unconscious. A physician was at once summoned and everything possible was done but of no avail. He died Monday.

He united with the Church of God in 1860, and remained faithful till death. He was a true Christian and a friend to all. The funeral services were held in the Baptist Church on Wednesday following.—*Barron, Wis. News.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate your favor

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In his article on "Christianity," in the fourth volume of the "Jewish Encyclopedia," Rabbi Kaufmann Kohler, president of the Hebrew Union College, Cincinnati, declares that "the Providential Mission" of Christianity was to offer the Gentile world the Jewish truth adapted to its psychic and intellectual capacities." In elaborating this thought, the rabbi gives a purely rationalistic interpretation of the personality and teachings of Jesus; but to Christianity itself he pays the following remarkable tribute.

"Christianity, following the matchless ideal of Christ, redeemed the despised and outcast, and ennobled suffering. It checked infanticide and founded asylums for the young; it removed the curse of slavery by making the humblest bondaman proud of being a child of God; it fought against the cruelties of the arena; it invested the home with purity, and proclaimed .....the value of each human soul as a treasure in the eyes of God; and it so leavened the great masses of the empire as to render the cross of Christ the sign of victory for its legions in place of the Roman eagle. The "Galilean" entered the world as a conqueror. The church became the educator of the pagan nations and one race after another was brought under her tutorship. The Latin races were followed by the Celt, the Teuton and the Slav. The same burning enthusiasm which sent forth the first apostles also set the missionaries aglow, and brought all Europe and Africa, and finally, the American Continent, under the sceptre of an omnipotent church.....Christianity is not an end, but the means to an end—Namely, the establishment of the brotherhood of man and the fatherhood of God. Here Christianity presents itself as an orb of light, but not so central as to exclude Islam, not so bright and unique as to eclipse Judaism, the parent of both." *Literary Digest.*

Yonder man is employed carrying sacks of flour every day. He carries so many hundred weight each time, and in the day it comes to tons; and so many tons in a day will come to an enormous mass in a year. Now, suppose, on the first of January, this man were to calculate the year's load and say, "I have all that immense mass to carry; I can not do it;" you would remind him that he has not to carry it all at once; he has all the work days of the year to carry it in. So we put all our troubles together, and we cry, "However shall I get over them?" Well, they will only come one at a time, and as they come, the strength will come with them.—*C. H. Spurgeon.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Geo M Siple	1 50

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

Please do not forget our financial needs.

Special Trains To California.
$50 Round Trip.

Special personally conducted trains through to San Francisco and Los Angeles via the Chicago; Union Pacific & North-Western Line, leave Chicago and various points east, April 26th and 27th. Stopovers at Denver, Colorado Springs and Salt Lake City. Side trips at a minimum of expense. $50 round trip from Chicago; correspondingly low rates from all points. No extra charge for travel on special trains. Tickets are also good on The Overland Limited, solid though daily train, less than three days to the Coast, over the only double track railway between Chicago and the Missouri River, and via the direct transcontinental route. Two trains daily. Choice of routes returning. Write for itineraries of special trains and other detailed information, to A. H. Waggoner, 22 Fifth Avenue, Chicago, Ills.—May 1.

Communicated.

Wisdom of Seirach.

CHAPTER 34 (31 APOCRYPHA).

1. Wakefulness for wealth consumeth ono's flesh and over-anxiety for it standoth away sleep.

2. Over-anxiety of wakefulness will demand slumbers and sleep restoreth heavy weakness.

3. A rich man hath toiled wearily in an accumulation of utilities, and in his leisure hath filled himself with its refinements.

4. A poor man hath toiled wearily in a lessening of his livelihood and in his leisure he hath come to be in need.

5. The one who loveth gold will not have been justified (the love here meant is a supreme passion) and the one who pursueth after corruption will have been filled with it.

6. Many have been given up to a smiting blow because of gold; and their loss hath occurred to their face.

7. A stumbling-block is it to those who become enthused with it, and every heedless one will be taken with it.

8. Because happy is the rich man who hath been found blameless, and hath not gone his way after gold.

9. Who is he and we will account him blessed-happy? For he hath done wonder with his laity.

10. Who hath been tested with it and hath been found perfect? And let him be a boast who hath been able to evade and hath not evaded, and to do evil and hath not done it.

11. His good things will have been established and his acts of mercy a church will requite.

12. Hast thou sat down at a great table do not bring thy throat to it and do not say there are many good things upon it.

13. Remember that a wicked eye is a bad thing. What hath been generated more wicked than an eye? Because of it tears will flow from every face.

14. If thou dost not look at it, do not extend thy hand, and do not encounter tribulation along with it in the finger-bowl.

15. Of thyself apprehend the things of thy neighbor and in respect to every matter think it through.

16. Eat as a man the things placed beside thee and do not make thyself hoteful with mastication.

17. Cease first for the sake of chastening instruction, and do not be greedy lest perchance thou stumble.

18. And if thou be seated in the midst of more do not extend thy hand before them.

19. Since a little is enough for a man who hath been instructed and he doth not snore upon his couch.

20. A sleep of health is upon a measured stomach (lit bowels) he hath arisen at dawn and his soul is with him; sleepless pain and cholera, and turning is with a greedy man.

21. And if thou be constrained with delicacies arise between the courses and rest.

22. Here me child, and not account me naught, and at last thou wilt find my words. In all thy doings become thorough and no debility shall meet thee.

23. Lips will invoke a blessing over bread in a luminous way, and testimony to the beauty of that one is reliable.

24. A city will murmur in a wicked way over bread, and the testimony to the wickedness thereof is minutely accurate.

25. Be not manly with wine; for the wine hath destroyed many men.

26. A furnace testeth metal pores with a bath; even so wine testeth the hearts of the haughty with fighting.

27. Wine for a man is a thing like to life, if thou drink it by measure. What life though is there in inferior wine? And it was generated for mankind's rejoicing.

28. Gladness of heart and rejoicing of soul is wine drunk in due season in its own strength.

29. Bitterness of soul is wine drunk with contention and opposition.

30. Drunkenness increaseth the anger of a heedless person to the extent of stumbling; diminishing strength and promoting wounds.

31. At a symposium of wine do not rebuke thy neighbor, and do not despise him in his rejoicing. Do not speak a word of reproach to him, and do not trouble him with a demand.

COMMENT.

The aphorisms of this chapter pertaining as they do to such ordinary matters as money-getting, the advantages belonging to comparative poverty and honest labor, table-manners, how to be self-respecting without being self-asserting, the importance of being thorough and knowing accurately what we think we know, the inspired comment herein given on the still rampant question of the utility or non-utility of wine—all of which, if we grant old Seirach the first premise which he lays claim to, namely that his teaching is inspired, makes God not only a God of miracles and extraordinary events, but manifest in all his world and interested and directing minutest social affairs, that is if we want him to.

CHAS. GARDNER.

To the Illinois Brethren.

The time has come for us to decide whether we will have a summer Bible school again in connection with our annual conference or not. The enrollment at our school last summer was 28 with an attendance throughout of 21. The brethren are invited to write me. This applies particularly to Berean, but generally to all. If you have spoken personally to me about it, just act in the matter as if you had not spoken, for I forget so easily. One good sister speaking in appreciation of the school said she knew of two whom she would assist if we had the school this summer, but because I failed at the time to make a note of it, I have forgotten who it was. In replying to this simply say whether you wish to have it or not and what can be done by way of attendance from your locality. Any replying who were in attendance last summer are also requested to suggest any changes that might prove favorable. If the school is held, a general announcement will be published in a short time. Please write now.

S. J. LAXDSAY, Evangelist.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 526 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Alex Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austen four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meets every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6.30 p m. The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows: 1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Echelmann.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, sermon at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jas Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld R W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 214 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Bullebuck and J W Rooke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren, A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:00 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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Youth is the season to begin to choose
Which is the right way and which is the wrong.
While life is eager and the pulse is strong,
While everything to gain and naught to lose,
Before a habit more prey to refuse,
Ere blindly follow with the sottish throng,
While the dumb driven cattle herd along,
The same broad road their fathers used to use.

[illegible]
With all the entanglements of myriad ties,
Only the bravest then may do and dare,
And with God's help assiduously apply,
To pass the camel through the needle's eye.

J. F. GILLETTE.

Communicated.

Notes by the Way.

We were conveyed from Ward, Indian Territory, to Cartersville, by the son of Sister Green, a young man, I should suppose of some twenty-five years. Sister Green, and others accompanied me. This was on a Monday morning. In the evening the son returned home, for the purpose of caring for his farm work, bidding us good bye, with well wishes for the success of our evangelical work, hoping to meet us on the Sunday, if all was well. But alas! how little we know what a day will bring forth. On Friday morning a messenger came for the mother to hasten home as her son was sick, nigh unto death. Sister Green and other relatives hastened to his bed side, to find that he had died only about five minutes previous to their arrival. The young wife, mother, brothers and sisters felt severely the shock, on account of the bereavement being so sudden, and unexpected.

On Saturday he was brought to Cartersville, where I officiated at his funeral.

Meetings were continued up to Sunday, when I took sick myself with chills and fever. I then hastened to Chicago, to rest and recover. I remained home four weeks. I was kindly received by the household of faith at home. Addressed the Church twice.

I then once more entered upon my Evangelical work. On the Friday night, my daughter Jessie, accompanied me to the Illinois Central Depot, where I boarded the train for Hammond, Louisiana, to meet my old Pine Woods Bible Class, from whom I had been separated twelve years.

The day I left home, snow fell all the day. I shoveled my sidewalk three times that day, and then failed to keep pace with the snow fall. It seems almost beyond comprehension, yet it is a fact that within twenty-four hours, I awoke in summer land. Words fail me to describe the delightful sensation of falling to sleep at night, (where all nature is wrapt in the sleep of death, not a sign of life in forest or field, not a spear of green grass, not a green leaf to indicate that life still exists in the barren forest, bereft of beauty by the stern ice king) and to awake in the morning, and find the ice-king dead, and that all nature had experienced a glorious resurrection, "in a moment, in the twinkling of an eye." This is the effect upon the senses. Words are inadequate to portray the sensation of delight. This effect is all lost when you witness summer gradually approaching, beginning from the swelling bud.

After my arrival at Hammond, the thermometer for nearly two weeks stood between eighty and ninety degrees above zero. The fields were covered with a beautiful carpet of green. The grass was at its zenith of splendor, in striking contrast with the lighter green of the oat fields. Fresh vegetables were also being shipped to the northern markets. The houses were surrounded by velvety lawns, studded with shrubbery in full bloom, the climbing and bush roses of every color and variety were in full bloom. Scattered about the lawns could be seen beds of lillies, violets and pansies in full bloom. The fruit, shade and forest trees had also put on their beautiful garments. Go a few miles out in the country, among the farmers, and you can see the strawberry farms, with droves of colored people gathering in the luscious fruit, which were being shipped from Hammond by the car load.

I had an enjoyable time visiting the old residents of Hammond, with whom I became acquainted twelve years ago. In company with Sister St. Clair I visited the home which we built at Happy Woods (a suburb of Hammond) the place where I so often met with the Pine Woods Bible Class, which I [illegible] the past.

The city of Hammond had at least doubled in population during my absence, and had so changed and improved, that I could not recognize the Hammond of twelve years ago.

The Christian Church at Hammond kindly granted the use of their Church for our meetings, and extended us every courtesy, which we appreciated very much. They also attended the services almost in a body, and many expressed appreciation of the teaching given. They are not creed-bound, and hence enjoy a greater liberty in Bible study, than those do who are bound hand and foot by creeds of human formation. The meetings opened on Sunday morning, and continued over the following Sunday.

At the last meeting I baptized the wife of Bro. George Siple. She was formerly a Seventh Day Adventist. She has no desire to be "entangled again with the yoke of bondage," (Gal. v. 1) realizing the force of Paul's words: "Christ is become of no effect unto you, whoever of you are justified by the law; (or any part of it) ye are fallen from grace." May she continue rejoicing in the Blessed Hope, and live a holy life of faith.

In my visits and interviews with the Pine Woods Bible Class, I missed the presence of Elias, who during my absence had fallen asleep in Jesus. Elias was ready, he had no fear that the grim monster could hold him, he is now

> Asleep in Jesus, blessed sleep,
> From which none ever woke to weep;
> A calm and undisturbed repose,
> Unbroken by the last of foes.

Sister Arlon always was of delicate build physically, yet she seems to hold her own much the same. She rejoices in the Blessed Hope, and stands in its defense when attacked from those without.

Albert has developed from youth into manhood, and is engaged in the dairy business; he has about forty cows, he ships his milk to New Orleans. He is firm as a rock in the faith, and knows how to defend it.

George is a carpenter by trade, but is also cultivating a few acres of strawberries. He sent me a box of them, they were so large that you would have to slice them to use on the table with cream. He has taken a wife, whom I baptized. They have a little daughter of which they are quite fond. George is also sound in the faith.

Lud has grown quite large since I left Hammond. I presume that he would tip the scales at two hundred pounds, and wears a heavy bushy beard. He is also in the dairy business, and ships quite a large amount of milk to New Orleans twice each day. Lud enjoys hearing the gospel preached, and reads considerable, and is well informed.

Lucy has married since I left, and has a bright little son. I visited her at her home. She has held the faith for many years.

Carrie is looking rather thin, she is a very industrious little woman, and I am afraid she is working too hard, and ought to take life somewhat easier, lest she should break down her physical system. Carrie is intelligent, and loves to hear the glad tidings preached. Her eyes seemed to dance with delight to hear me preach once more. Take life a little easier Sister Carrie.

Since I left, two others have been baptized, and now belong to our Pine Woods Bible Class. One is our young sister Bessie. She was baptized by Bro. Haupt, of Crowley, La. May God bless Sister Bessie, and keep her unto his heavenly kingdom.

We have also Sister Ella, who will also hereafter take her part in the Pine Woods Bible Class. Ella is in earnest, may God bless her. She is shortly to visit Iowa and Illinois, and is also to visit at our home in Austin. I hope the young Bereans will give Ella a hearty reception, when she comes to Austin.

The readers of THE RESTITUTION are familiar with the names of Pine Woods Bible Class, and hence I have taken the liberty to speak of each [illegible] be appreciated by all.

My visit at Hammond is truly a bright spot in my life, which my memory will always cherish. It was so pleasant that I was sorry to leave these dear ones in Christ. I remained about a week after the conclusion of my services.

It finally became necessary to say farewell, and pass along. On Friday I boarded the train for New Orleans. At New Orleans, I took the train for Crowley, some two hundred miles. On arriving at Crowley, I was met at the depot by Bro. Haupt, and taken to his home. I will report the work here in my next Notes by the Way. I will say, however, that meetings at this writing (April 7,) are now being held in the Christian Church, and have one application for baptism.

I next go to Iota, Louisiana, and then to Sherman, Anna, and Quanah, Texas. Thence to Carngie, Oklahoma; Bush, Morse Mill, and Cedarville, Missouri.

In the Spring, after a brief rest at home, I expect to visit Kansas. Any one wishing meeting anywhere between Kansas City and Chicago, will send in notice as soon as possible. I shall also visit Wisconsin, and can go as far north as Canada, if any one wishes my services there. I shall also visit Indiana and Ohio. Any others desiring services in those States, will [illegible] expenses to visit them while I am in those States.

It does seem to me that there is a disposition on the part of members of other churches to give a more attentive ear to the preaching of the grand old gospel of the kingdom, than has been manifested in the past. I think that we have good reason to be encouraged, and press forward in the glorious work with a united front. In order to do this, we must set ourselves solidly against hobbies of every description. The gospel of the kingdom, and a holy life should engage the most earnest efforts of our lives. We have no time to spend in discussing hobby riders, let them dispute and fight with themselves. The truth will spread more rapidly by the freezing out of hobby preachers. Then do not tolerate them either in your churches or Conferences, that is if you have a greater interest in the essentials of the Christian faith, and a godly life, than you have in that which you well know tends to rend and distract.

Have we been with Jesus, and learned of him the great lesson of life, even as he learned it of his Father, and reflected his life as if seen in a mirror, let us also reflect the sweet life of Jesus, as seen in his beautiful life. In proportion as his life pervades ours, so in that degree, it will manifest itself in our acts, words, and general deportment. We may grow in that life to the extent of materially changing our carnal nature, so that which is sinful will become abhorent and repulsive to us. The close companionship will inspire that which is pure and holy.

Yours in the Blessed Hope.
W. H. WILSON.

Watch.

Take ye heed, watch and pray, for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. Mark xiii. 33-37. And yet [illegible] servants signs [illegible] when he [illegible] at the door. He said [illegible], O ye hypocrites, ye [illegible] the face of the sky, but [illegible] discern the signs of the [illegible] in this same thing [illegible] Christian world [illegible] over, the second coming [illegible] as the Jews did [illegible] we must be very modest in applying unfulfilled Scripture, as much harm has been done by so doing, yet there are events occurring thick and fast that we will all do well to watch, and with much interest. The Eastern question is the great question of the hour, and is rapidly coming to the front; all eyes are turned toward the East. Let us watch as this war progresses and study the prophets. Dan. xii. 1. We read of a time of trouble such as never was, evidently reaching up to the second advent, and in Jer. xxv. we have a most remarkable prophecy. A cup and a very bitter one is being prepared for all nations, some will refuse to drink, but will be forced to drink even to the very dregs. "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. Jer xxv. 31-32. This great time of commotion in the world does not originate among the powers, but "from the coasts of the earth." What the result. 33rd verse, And the slain of the Lord shall be at that day from one end of the earth to the other; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry, and wallow [illegible] the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. What have these shepherds been doing,—crying peace, peace, when there was no peace. Preaching to please the people—have had fat salaries and lulling them to sleep instead of warning them of coming dangers. Let us who are of the "one faith" try to give meat in due season. Here in Joel iii. 9 we have another prediction, Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say I am strong. Little Japan facing mighty Russia with her 125,000,000 people. Again Zeph says i. 14, The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wastness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. And I will bring distress upon men; and they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung; neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; and Zeph ii. 1, 2, 3, Gather yourselves together, yea, gather together, O nation, not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness; seek meekness; it may be ye shall be hid in the day of the Lord's anger. And John the beloved comes right along with his prophecy in the same direction. Rev. xi. 18, And the nations were angry, and thy wrath has come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth. Rev. xvi. 13, 14, 15, And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame. While the clouds are gathering thick and dark and fast over this poor sin-cursed earth; nations perplexed, complications everywhere, distress without measure, men's hearts failing them for fear of the things that are coming upon the earth. Let us so live with watchful prayerfulness, that we can lift up our heads with rejoicing, knowing that our redemption draweth near.

B. W. WOODWARD.

Selected.

The Outlook.

At no period of European history, since the days of the first Napoleon, has such a crisis existed as now presents itself. For example, it is stated (with a good show of reason) that Russia, in revenge for the moral support accorded by Britain to Japan, as her ally, is seeking to create a Coalition of States against these isles and their daughter states, this coalition to consist of a Triple Alliance, embracing Russia, France (her ally) and Germany. We admit the probability of the rumor having some basis in fact, that is as far as Russian designs are concerned, for there are many things in the political world which lend color to the plot. No doubt that Russia is [illegible] enforced retirement from the coast-line of Manchuria into the interior, and thus has lost the ability to see things in their true prospective. But France and Germany can surely judge in this matter without passion, and therefore sanely.

What have the Gaul and the Teuton to gain by staking their present status in Europe on the success of Slavic designs in the Far East, which involve the humiliation and destruction of Japan, and the crippling of the power of Britain? What is the prize held out? Rumour does not say, but it is probably the partition of China between the Three Powers—Russia obtaining the lion's share. She may also dream of a division of the British Empire between Slav, Gaul and Teuton, but that is almost too large an order for sane credence!

Well may the Teuton and the Gaul ask if "the game is worth the candle," because; to begin with, though pitting three against two appears numerically a very unequal fight, yet, in reality, the inequality is imaginary. Thus: The Three Powers at present command a joint population of 200,000,000 people, whilst the Two Powers embrace some 390,000,000—this includes the 300,000,000 of the native races of India. Japan can be trusted to give a good account of herself in the Far East. India, with her splendid army—Native and British—can be safely left to deal with any possible force that can be sent against her. Our great daughter-states can—with naval help from Britain—successfully defend themselves against any force at all likely to be directed against their shores.

We see that Canada has been already taking stock of the numbers that from her citizen army she can put into the field for home defence—and it amounts (on paper) to the respectable total of 100,000, say in fact 80,000, drilled troops. Proportionately, no doubt, Australia with New Zealand, and also South Africa, could do as well. Say then, 240,000 trained men, who would be fighting for freedom, home and fatherland.

But, it may be said, what is this to the trained forces of the Three Powers—the three great military nations of Europe? Stop a moment, please. As the strength of a chain is only the strength of the weakest link, so it is not a question of what forces the Three Powers possess, but the number they could send to the front and sustain there with food and munitions, and all the endless needs of an army in the field. Their objective in this case would be a widely scattered one, covering the area of four continents, and, fighting as they would be so far from their respective bases, man for man the Two Powers would fit this be at least the equal of the Three.

That leaves the whole force of the British Isles available for home defense and to garrison such vital centres as Gibraltar, Malta, Aden, Hong Kong, etc. This would give us, making all deductions, half a million trained men to guard this centre of freedom; and, be it remembered, no opposing foot has trod these Isles since the Norman Conquest.

Meantime what of our fleet? Our naval goal of late has been that the British Fleet should be at least the equal of any two possible opponents—and this is not a paper goal but an actual one, to attain and keep which, the nation has made heavy sacrifices. Indeed competent experts believe it is nearer the strength of three powers than two, as Japan might be safely left to account for the Russian navy, to which it alone is more than equal. This would place the British Fleet on more than equal terms with the combined naval forces of France and Germany.

Thus, though two powers to three, we should practically contend on equal terms—supposing there was no honourable way open to refuse the gage of battle.

But there is more to be said against this mad and criminal proposal. What of Italy and Spain? of the Scandinavia, Holland and Belgium? Would they stand idly by, France and Germany united, and that at the expense of the Mother of free nations—Great Britian? The thing is incredible. And what also of the United States? Would our own kith and kin look calmly on whilst the Mother-State was crippled, if not (in purpose) destroyed,—to gratify Slavic spite and greed, and the ambition of Teuton and Gaul? To ask such a question is to answer it with a decided negative, for "blood is thicker than water" all the world over.

We repeat, it is nearly certain that Italy, Spain, Scandinavia, Holland would sooner or later intervene; whilst it is absolutely certain the American Saxon would cry "Hands off"—and back the demand with the might of 80,000,000 people. At least we should secure "benevolent neutrality" on the part of the other European States, with active aid from Brother Jonathan.

In this latter case there would be on both sides a Triple Alliance, but the last-formed would greatly outweigh the present threatened coalition.

Whilst, therefore, we admit the possibility of such a coalition being raised against us; which would lead to a terrible struggle, we do not fear for the ultimate issue—The Flag, which has braved a thousand years the battle and the breeze, would still wave over a free people, whose marvellous history is a proof of providential design and deliverance, and that providence would still say "Fear not worm Jacob."

Both Gaul and Teuton will doubtless think twice or thrice before permitting themselves to be made cats-paws for Russia, to foster Russian designs of world-supremacy. For, any possible gain of Chinese Territory would be dearly bought at the price of such a war, as it would provoke.

That such a coalition may never be a fact accomplished, should be, and of course is, the earnest desire and prayer of this nation, and no pains should be deemed too great to be taken to prevent Russia's embroiling us in such a conflict. Its present phase, as between herself and Japan, is one entirely of Russia's own making, which she can honourably end any day, by meeting frankly and fully Japan's just and modest demands.—*The Faith.*

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, APRIL 20, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

PLEASE do not forget that we need all that is due on subscription at this time.

THE War in the far east was exciting enough last week. The Japanese succeeded in getting the Russian fleet at Port Arthur out in pursuit of a few of their vessels, then making a dash with their faster cruisers. Admiral Makaroff went to the aid of his slower vessels with his flag ship, which was sunk by a mine or torpedo, and the great Admiral who has been styled "The Cossack of the Sea," went down with his ship and nearly all of his crew of 700 men. Some of the other smaller vessels were also sunk, and the Russian fleet at Port Arthur is rendered almost harmless. If there is one thing the Japs understand better than any thing else, it is to keep their own counsel. The things the experts have said they would attempt have been neglected apparently. However, there is new alarm at Vladivostock, and there are rumors again that a blow is is to be struck at Newchwang. There seems to be "quiet along the Y-"

Being in Christ Jesus.

A SUNDAY MORNING ADDRESS.

Brothers and sisters, after deciding to speak to you on Being *in Christ*, and was considering how to present the subject so that it may redown to the glory of God,—a feeling of deep gratitude came over me because it was my privilege to have learned from the Book just how God made man, and what his possible destinies are; and what his faculties are; and what his responsibilities. This was in a measure induced by the thought that tens of thousands of professional men have undertaken to teach men what they must do to be saved, while in ignorance of what man needs to be saved *from*, and what they need to attain *to*. We despise men who profess to have cure-alls,—and claim to eradicates every ill flesh is heir to, while they are ignorant—*are utterly* ignorant of the anatomy physiology of the man

THEY PRESCRIBE FOR.

And it is awful to think of men of talent and learning prescribing spiritually for those whose spiritual needs they know nothing about. Yes, it is awful; for it brings to mind the words of the Lord in Matt. xv. 13, 14 where he says, "Every plant which my heavenly Father hath not planted, shall be rooted up.....And if the blind lead the blind, both shall fall into the ditch." It is painful to see them wrestling with the subject of life in Christ, and confounding the life of faith *here* and *now* with the life-divine bestowed at the appearing of Jesus. But we are persuaded that the Lord rightly named their trouble,—they are blind,—*blinded* by a long course of instruction that sprang out of the

MONSTROUS DOCTRINE

that man was by nature immortal. Many of these teachers are doubtless *honest* and *devout*, but blind. My heart goes out in pity toward such,—and in gratitude toward God who has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. This has enabled us to realize, in some degree, the transcendent privilege expressed by the words

"IN CHRIST JESUS"

and the life of faith in him;" and our life being hid with Christ in God, etc.

I remember having read of a saloon of beauty in Russia, where are hung 850 portraits of young maidens, which were painted by Rotari for Catherine the Second, the Empress of Russia. The artist travelled through the 50 provinces of that vast empire to find his models. And it is said that each of these portraits contains a half-concealed,—half-revealed compliment to the Empress;—here a feature of Catherine, there an attitude, some favorite adornment, some jewel, fashion, flower, style of dress, or manner of life.

Need I say to you that the Word of God is the picture gallery for *us* to frequent. It is adorned with tributes to

THE CHRIST OF GOD.

Here a prophetic portrait of the coming One, and there an historic portrayal of him who has come,—here a typical sacrifice, and there the bleeding Lamb to whom all sacrifices looked forward, here a person or an event that fore-shadowed the greatest of persons and the events that are the turning-points of history, now a parable, a poem, an object-lesson, and then a simple narration or explanation, that fills out with divine meaning things hidden for ages, waiting for the key to unlock them. But, in whatever form or fashion, whatever guise of fact or fancy, prophecy or history, parable or miracle, type or antitype, allegory or narrative, yes, through all this a discerning eye, may everywhere find him, God's Messiah, the Holy One of God. Why, there has not been a human virtue that was not a faint forecast of his beauty in whom all graces were enshrined. All that is glorious is but a phase of his excellence; bless his holy name. And so all truth and holiness found in the

HOLY SCRIPTURES

are tributes to him who is the truth,—the Holy One of God; and through whose flesh God manifested himself to us. This language is no exaggeration. Although at this time there are a number of Diotrephes abroad speaking perverse things to draw disciples after them,—denying his

DIVINE SONSHIP.

I repeat that exaggeration on this theme is impossible. The utmost superlative of human language falls infinitely short of his worth. And beloved in the Lord, the nearer we get to him, the more we are awed into silence,—the more we know of him the less we seem to know, because it lets us see what remains to be known. Yes; everywhere from Genesis to Revelation we find the Christ of God; and nothing more sets the seal of God upon the *Word* than the fact that he alone explains and unfolds the Scriptures.

A very small key may open a very complex lock, and a very large door; and that door may lead into a vast building with priceless stores of wealth. This brief phrase,—"In Christ Jesus," a preposition followed by a proper name, may really be called the key to the whole New Testament. Those three short words,

"IN CHRIST JESUS,"

are surely among the most, if not *the* most important ever written even by an inspired pen, to express the mutual relation of the believer and Christ. They occur, with their equivalent, over a hundred and thirty times. Sometimes we meet the expression, "In Christ," or "In Christ Jesus," and again, "In him," or "In whom," etc. And sometimes this name or its equivalent pronoun, is found associated with other prepositions—through, with, by, etc., but the thought is essentially the same. Such repetitions and variety show

INTENSITY OF MEANING.

It cannot be a matter of accident when a phrase like this occurs so often, and with so many applications. We may depend upon it the Spirit is bringing a truth of the highest importance before us, and repeats it to emphasize, and compell the reader to give heed as to some vital teaching.

I will now try to show to some extent what the phrase "In Christ," or "in Christ Jesus" means. In a matchless parable in the 15th of John Jesus teaches that all true believers are branches of the Living Vine, and that *apart* from him, we are *nothing*, because we have in us *no life*. This truth finds expression in many ways in the Scriptures, but most frequently in that short and simple phrase I am now considering,—"In Christ Jesus." But it is pertinent to ask, "In *whom* are all those who are not

IN CHRIST JESUS?

I answer, they are in Adam, the father of the human family and from whom they inherit a corruptible nature of existence, and a warped and twisted moral and mental organizing which means that they are born with a bias in favor of *wrong*, and instinctively go astray. That this is the truth of the matter, although opposed to what is universally taught and believed, I appeal to the infallible word for proof. In Rom. v. 12 we read, "Wherefore, as by one man sin entered into the world

AND DEATH BY SIN,

and so death passed upon all men, for that all have sinned. And in Psalm li., David says, "Behold, I was *shapened* in iniquity, and in sin did my mother conceive me." The proof that the whole race of man die in Adam the father of the race is before you. And the proof that the *tendency to sin* comes from the same source is found in Psa. lviii. 3, as follows: "The wicked are estranged from the womb: they go astray as soon as they be born speaking lies." I am not supposing you do not know these things, but like the apostle, I would remind you of them, and pass on to consider

How you can get out of the Satanic nature of existence, and avoid the moral entanglement, or be rid of the *immoral* tendency we inherit from him? The answer to this lies entirely beyond the realm of the human. Only inspiration can help us here; Happily we have not far to search, nor long to wait for it. In Rom. i. 5, referring to Jesus Christ our Lord, Paul says, "*By whom* we have received grace and apostleship, for obedience to the faith among all nations, for his name." And in chapter iii. 24, "Being justified freely his grace through the Redemption that is

IN CHRIST JESUS.

This gives the key-note of the epistle—justification in Christ.

(*To be continued.*)

In Memoriam.

John A. Wilson was born near Worthington, Franklin Co., Ohio, July 25th, 1832, and died at his home in Perrysburg, Ohio, March 29th, 1904. He was a veteran of the late civil war, enlisting in company C 21st Ohio Volunteer Infantry, in 1861. He did but very little service on the battle field. Fortune had reserved for him another sphere of action, a work requiring more than Spartan valor, volunteers for the work of the noted "Mitchell Raid" to burn the Bridges of the Georgia State Rail Road, was called for from the ranks of the various the twenty-four to respond. All who are familiar with the history of the Rebellion know of the bitter fortune of that enterprise. How after stealing the train at "Big Shanty" they ran more than a hundred miles, but were so hindered by passing trains they could not get sufficient distance between them and their pursuers to afford time for destruction of bridges, and at last were run down and forced to abandon that portion of the train which they had not left behind, but not till their engine had become useless. They fled to the covering of an adjacent wood, but were finally all captured and placed in "old Swim Hole" at Chattanooga. After repeated trials to escape, Andrews their leader, was hung as a spy at Atlanta, Georgia. Seven others were subsequently hung at Knoxville, Tennessee. The ballance finally "broke jail" at Atlanta, Ga., and Bro. Wilson with a single companion started down the Chattahoochee River to the Gulf where was situated the Federal blockade squadron, which they finally reached and were rescued by Commodore Crossman, and sent home to their regiments, broken in health, and mere wrecks of their former selves. The pangs of starvation in prison and incident to the journey of escape was too much for even their strong constitution. Both were discharged, being no longer of service to the government as soldiers. Bro. Wilson then settled in the village of Haskins, Wood Co., Ohio, engaging in the grocery trade. From here we date another epoch in his life. About this time he visited a brother-in-law by the name of Downer who lived in a more southern county of the State. Under the teaching of brother L. H. Chase (now deceased) this man had been led to receive and become obedient to the gospel and like good old Cornelius he wanted his relatives to hear and believe also, and having instructed Bro. Wilson as much as was possible during his short visit; as he was about to depart for his home, he said to him, "All, will you read a paper if I send one to you?" As the offer savored of nothing but good will, Bro. Wilson could do no less than consent, although he afterward stated that he "would rather burn the paper than to take the trouble to read it," as he thought the doctrine of the Restitution was "only another wrinkle on the religious horn," but having pledged his word he "would perform it." As he read he became so interested the paper was not enough. He saw our books and tracts advertized and sent for six dollar worth of the same. Continuing his study he became thoroughly instructed in the gospel and the things pertaining to the name of Jesus. By correspondence with THE RESTITUTION he found the nearest body of believers was located at Raisin, Mich. He came to my house on a certain Saturday and I well remember how we talked of the "glorious hope" till the small hours of the night. Next morning he said to me "Elder Chase, what hinders me from being baptized?" I replied, "If thou believest with all thy heart thou mayest." He replied, "I believe." We went to the water and I there buried him in the likeness of Christ's death "for the remission of his sins." Bro. Wilson went home the next morning, and as I was driving him to the station he said to me, "Now, Bro. Chase, as I have started in the race for life, I want to start all right. I have been traveling wrong for a good while and I want to get wholly in the right road. Till now I have been selling beer in connection with my grocery business. Now, what do you say?" I replied, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to thy neighbor's lips to make him drunk. This is the law and the testimony." He said, "All right, the Word is enough for me." His neighbor tradesman afterward told me that the next morning they saw him carrying out his liquor casks and carefully placing them on the edge of a large ditch which ran through the village. He then very deliberately took an ax and beat in the heads of the casks, letting the liquor into the ditch." From that time till death his life was a "good fight of faith." He that while in and with "the world" had the courage to face his enemies in the heart of the "Southern Confederacy," now had the courage to contend earnestly for the truth, no matter how unpopular that truth might be. He died as he had lived, in hope of "the better resurrection." He is resting from his labors. May his rest be short.

LEVI C. CHASE.

Consideration.

"Consider what I say, and the Lord

Like Israel of old some of the Lord's people do not consider what the inspired witnesses say, and by not doing so fail to understand the scriptures. Our dear saviour told his little flock to consider the lillies of the field. By considering such small things, which we should not despise, we can learn many grand things about the power of God which will be helpful to us along our thorny pathway. Also we can get a grand lesson from the lily illustration on cheerfulness.

Consider the ravens and sparrows, how the Lord has made provision for their necessities without barns in the winter time, which teaches God's love even for the little birds. We are of much more value than they. Then dear ones, let us trust more to his goodness in our human affairs.

Let us further consider the love of God as revealed through his only begotten Son. The rich promises to them that love him, and we will not fail to get understanding.

Let us consider the heavens, the work of God's fingers, the sun, moon and stars. Ps. viii: 3. The faithful prophet who considereth the things "shewed forth knowledge." By considering the works of God in nature it will bring us nearer to him in humility veneration, and love.

Paul said to "consider the Apostle and High Priest of our profession, Christ Jesus." Heb. iii: 1. Yes he is the churches apostle, let us consider all he taught, as we have opportunity, his parables, the wolf, chaff, tares, wheat, sheep, and vine illustrations, and we will be better equipped to discern the spirits or dispositions of the classes represented by these illustrations. Consider John the Baptist's illustration of the Generation of vipers. Take into consideration the disposition of an old viper snake, of the old wolf and the sheep, then you can understand the classes they represent. Yes Christ Jesus is our High Priest, Consider that, get all you can out of it, the "contradiction of sinners" which he endured lest we be weary and faint in our minds. Heb. xii: 3.

Let us "consider one another to provoke unto love and good works" Heb. x: 24. O yes dear ones, we should consider each other. Our weak points, bear one anothers burdens, and so fulfill the law of Christ. Love is the fulfilling of the law; it works no ill to its neighbor.

We must stop. We have merely given an outline to many grand things which are revealed in the Divine word by which the readers can come to an understanding if they will only consider, think deep, study every word of a text.

JOS. M. H. MAJOR.

Dear brothers and sisters:

I have read letters from the north, south, east and west; from the large congregation down to the lonely one member. The thought comes to me, Why are we so scattered, a few here and a few there? Then I stop and meditate for a few moments, and I can see through it all very plain. We read in the Scriptures that we are to go into all the world and preach or in other words teach the gospel of the kingdom, this is why we are so scattered, lonely and forsaken in this life, it may seem; yet this must be in order to fulfill the Lord's request. Dear ones, I fear we are not fully aware how necessary it is that each one of us should do all we could to spread the good news of our soon coming Lord. The signs indicate the time will soon close in which we have to work. Let us take it as a pleasure and not as a burden, to do all the good we can in this life. Being so scattered there is plenty of work for us all to do. Do not think that you cannot do anything; but remember that every one of us are to use what talent we have, let it be much or little, and not expect some one else to do our part for us, in fact I understand that to be impossible. Do not get discouraged if you do not see the good results immediately. Just keep on and think I will do what I can and then I have done my part. Let us not be weary in well-doing; for in due season we shall reap if we faint not. Give those whom you meet tracts and THE RESTITUTION, and if you are able send for a minister. When we have traveled to the end of our journey in this life, and look back on what we have done for the Lord we will not regret the money, time, or labor that we have used. Oh no! It is that that we have left undone that will press on our minds in those hours; but it will be too late then; yes, forever too late. I hope we may all be able to say as Paul did: "I have fought a good fight I have finished my course, I have kept the faith, henceforth there is laid up

the Lord, the righteous Judge shall give me at that day and not to me only, but unto all them also that love his appearing."

Christian love to all.

MRS. W. H. EDEMILLER.

Fool Thinkers.

Some people, who are quite sensible in some respects, are great fools in other respects. They will think that some of the most unreasonable and ill-founded statements in relation to matters that they imagine will bless them are positively true. The editor of the *Western Christian Advocate*, after quoting from the "American Medicine," says: "This same jounal tells of an enterprising 'healer' in the Southwest who instructed patients all over the world to lie down exactly at a certain hour of the day, and at that minute the absent healer would think of them and send forth the miraculous vibrations to cure each, according to his receptiveness and need.

But evidently the man had forgotten, or had never heard of a compliicating difference in time between the clocks of Kansas and Maine, San Francisco and London, whereby his vibrations, instantaneously transferred, would not arrive at all on time. One of the editors of this new-fangled vibratory system announces that he sends out 30,000 copies of his publication every month, and that the name of each of his 30,000 subscribers is called every day in the healing-room, and to each person he sends out his vibrations of healing and success. A little calculation will show that this particular vibrationist must be pretty hard worked. If he called 1800 names an hour it would take him seventeen hours each day to get through his little list! This would almost beat an auctioneer at his own game.

Verily "New Thought" is a somewhat astounding discovery. How numerous those fool thinkers are! They are foolish enough to think that one man, with all of the limitations that belong to a fallen human being, is capable of sending out, thousands of miles beyond himself, healing virtues to many thousand ill people, so that each can be cured of any disease that may afflict him. And those fools will place all possible faith in a pretentious "healer," while, if they were asked to put one-half as much faith in God, they would refuse to do so. And the fools do not hesitate to such a pretender as much money as he demands of them.

Those reputed healers do not care a straw about the ailments of people; it is their money that they hanker for. True wisdom says that surrender of one's self to God, depending upon him for eternal health of soul, is the highest good sense, and the best salvation. —*C. H. Wetherbe in Crisis.*

Eternal Life.

"This is life eternal, that they might know thee, the true God, and Jesus Christ whom thou hast sent."

This definition of eternal life has been before the world for nineteen hundred years. The mission of Jesus Christ on earth was to give men life. "I am come," he said, "that ye might have life, and that ye might have it more abundantly." That by this he meant life, literal, spiritual, and eternal life, is clear from the teachings of Scripture.

Immortality is the gift of God, who is infinite, eternal, as well as unchangeable. It is revealed to man in all its fulness and truth through Christ. "As the Father hath life in himself, so hath he given to the Son to have life in himself." "Marvel not at this: for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "I am the Way, the Truth, and the Life," said Christ. "I am the Resurrection and the Life." "I am He that liveth and was dead; and behold, I am alive for evermore, amen: and have the keys of hell and death."

But some will say, "How are the dead raised up; and with what body do they come?" The inspired apostle answers, "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but God giveth it a body as it hath pleased him." A mystery is revealed. "This corruptible must must put on incorruption, and this mortal must put on immortality, and then shall be brought to pass the saying that is written, Death is swallowed up in victory." The redeemed soul shall cry out in triumph, "O death, where is thy sting? O grave, where it thy victory." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Upon this joyous Easter, this resurrection morn of him who was delivered for our offences, and raised again for our justification, may we put off the old man Adam and put on the new man Christ Jesus. May we be dead unto sin, but alive unto God through Christ our Lord. May we keep our eye of faith fixed upon him, and may our conversation be "in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be like unto his glorious body.—*Christian Advocate.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Sisters of the Cleveland Church $8 00

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 86.

O. J. ALLARD, Pres. Iowa Con.

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Milner, at Plymouth, Indiana.

Please do not forget our financial needs.

Poetry.

"Pray One For Another."

Such the Master's glorious bidding
To the little flock today,
That, each other, oft remembering,
When they bow their knees to pray,
Love may grow more strong and fervent,
Rooting deep and spreading far,
Watered oft and still increasing,
Till no evil thought can mar.

Pray for help, and pray for healing,
For the dear ones that you love,
By your prayers, together helping,
All to be, like him above,
And "agree" in intercession,
Holding up each other's hands;
This, the way he indicateth,
Guided by his just commands.

He will answer—if believing;
—If his words in you abide;
If you do the thing that's pleasing
Walking closely by his side;
And, if each devout petition,
Be according to his will,
He has given his pledge and promise
"I will your desire fulfill."

Send not vague, unapt petitions,
To your kind and loving King;
He would have you tell when praying
Just the things that he shall bring.
Be it friend, or be it brother,
Lay their names before him now,
All the wants of each one pleading,
Till they come, his love to know.

God has need of all the members;
Some apart from work are kept,
That the answer and the blessing,
Come, because they prayed and wept.
Moses prayed, with tender feeling,
For the wrongs by others done;
This, the secret of his meekness;
So must now be victories won.

When you kneel, if aught 'gainst any,
In your heart of hearts doth live,
Bury quickly hate and malice,
Wrongs and injuries forgive.
Be like him, to good and evil
Blessing with your dew and rain,
Else will he not listen to you,
All your prayers will be in vain.

Be the hands all pure and holy
When the offering you bear,
Gratefulness-incense sweetly rising
With no wrath or doubting there,
Oh, pray oft for one another,
All ye little flock today,
That your God each lonely pilgrim
Safe may pilot all the way!

—S. Roxana Wines.

Communicated.

Partakers of Divine Nature.

2 PETER I. 4.

The subject of partaking of the divine nature is a subject of the greatest importance. The apostle Peter in writing to those who had obtained a like precious faith, informed them how and in what manner they had obtained that precious faith, that it was through the righteousness of God and our Savior Jesus Christ, and that his divine power had given unto them all things that pertained unto life and godliness, and that it was through this knowledge of him that had called them to glory and virtue, that all things that pertained to life and godliness was given, whereby—by or through him that has called us to glory and virtue are given unto us exceeding great and precious promises, that by these (these promises that are so precious to those that have a knowledge of them) ye might be partakers of the (margin R. V.) divine nature, having escaped the corruption that is in the world through lust, and as it is through a knowledge of God and of our Savior that all things that belong to life and godliness are given, likewise it is also through a knowledge of the promises that God has made unto them that obey him, that have led the faithful ones of all ages to become partakers of the divine nature that they might inherit the things promised.

Notice how the whole structure of our faith and hope is built upon the knowledge we have of God, and of the promises he has made unto the fathers. Without this knowledge it is impossible for us to become partakers of the divine nature, as we would have nothing to build upon but the opinions and traditions of men. Alas, how many are building upon just such a foundation, and when the time comes to try every man's work they will fail, because not having built upon the foundation of the Apostles and prophets (or the promises that God made to us through them) Jesus Christ himself being the chief corner stone. By our knowledge of God and his promises we can become partakers or sharers of his divine nature. We are led to obey him by a knowledge of him and of what he has promised to do for us. You will find in the gospel written by John, i. 12, Revised Version, "But as many as received him to them gave he the right to become the children of God, even to them that believe on his name." His name was "The Anointed One" or the Christ, and they that believed on his name in that sense, believed what the prophets spoke of him, and to them gave he the right to become the children of God. John again says in his first epistle, iii. 1-3, Revised Version, to those that had believed on the name of the Anointed One, "Behold what manner of love the Father hath bestowed upon us that we should be called children of God and such we are. Beloved now we are the children of God, and it is not yet made manifest what we shall be, we know that if he shall be manifested we shall be like him, for we shall see him as he is, and every one that hath this hope set on him (of seeing him as he is and being like him) purifieth himself even as he is pure. Then he is pure. Purity is one of the attributes of the divine nature, and as John has shown that we can become children of God, and if true children then we become partakers of our Father's nature, and as our heavenly Father has a divine nature, it is but natural that the children take part of the same. The Apostle Paul says in Heb. xii. 9, 10, we have had fathers of our flesh which corrected us and we gave them reverence, shall we not much rather be in subjection unto the Father of spirits and live, for they verily for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness. We find in this that holiness is also one of the attributes of the divine nature, and it is even possible for us to become partakers of his holiness, for the apostle shows that the very object of God in correcting or chastening us is that we might become partakers of his holiness, for he says, Follow peace with all men and holiness, without which no man shall see the Lord.

The same apostle says in his letter to the Ephesian brethren, iv. 22 to 24, Revised Version, Put away as concerning your former manner of life the old man, which waxeth corrupt, after the lusts of deceit, and that ye be renewed in the spirit of your mind, and put on the new man, which is after God created in righteousness and holiness of truth. By this we see that the new man is created with the divine nature of righteousness and holiness of truth. Paul confirms this in his second epistle to the church at Corinth, v. 17, Revised Version, Wherefore if any man is in Christ, there is a new creation (margin), the old things are passed away; behold they are become new. What was the old man or old manner of life spoken of before they were created in righteousness and holiness of truth? Let the same apostle answer in his letter to the churches of Galatia, v. 19 to 21, he says, Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before as I have also told you in time past, that they that do such things shall not inherit the kingdom of God. These were the old things that they were engaged in when they were walking after the fleshly nature. But they were to put off these works of darkness and put on the new man which had been created in righteousness and true holiness, and were to walk in the new things that belonged to the new life, the old nature having been put off, they were to put on the new nature, the divine nature, and if they walked in the Spirit they would bear the fruits of the Spirit, which are these, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self control, margin) against such there is no law, and they that are Christ's have crucified the flesh (the old nature, put it off) with the passions (margin) and lusts. We can see plainly the two natures that are here contrasted, the old or fleshly nature will keep us out of the kingdom of God, and if we become partakers of the new nature, which is the divine nature, an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Divine nature is a holy nature, a heavenly nature, a righteous nature, an excellent nature, partaking of the nature of God, is being godlike, holy, pure, walking according to the teaching of his Spirit as found in his Holy Word, the Psalmist says the Lord is righteous in all his ways, and holy in all his works. Psa. cxiv. 17. And it his will that we too partake of his divine nature that he may use us in spreading abroad the gladtidings of his coming kingdom, not by word of mouth only, but also by the manner of our daily life, being living epistles, known and read of all men. The apostle Peter says in his first epistle, i. 15, 16, Revised Version, But like as he which called you is holy, be ye yourselves also holy in all manner of living, because it is written, ye shall be holy for I am holy. Brethren and sisters of the household of faith, have we this pure, holy, righteous, godlike, heavenly, divine nature that we find in God's Word, that it is our privilege, yea our duty to have? God not only tells us that it is our privilege to partake of his divine nature, but he requires us to become like him, godlike in all our daily life and conversation.

Our Savior in St. John xvii., prayed that his followers might all be one, even as he and his Father were one. Does not this show they were one in mind, in purity, in holiness, and in righteousness? This being their nature it certainly was divine nature. Our prayer is that we may in our daily life become more and more like our heavenly Father and our elder Brother. Your brother in hope of eternal life when Jesus comes.

W. M. FARLEY.

Who then Can Be Saved?

No question so interests the human family as that of salvation. It means to live in the future. God has a purpose in regard to the earth and man. There has been no age in which God has not planned to give his creatures salvation. We repeat the question, Who then can be saved? It is easily answered, Those who are obedient to the law of pardon. God's plan of salvation has been wrought out through his Son, the Christ. We must therefore have a knowledge of this plan and do as our heavenly Father has directed. Don't harbor the thought that ignorance will excuse you, for the apostle has said that it is through ignorance that ye were alienated from that life in God. Again we read, that it is through the knowledge of the Lord Jesus Christ, that we are made partakers of his divine nature. The above texts should forever settle the question. However we have more that we wish to present. And this is eternal life, that they might know thee the only true God and Jesus Christ whom thou hast sent. And this is the record, that God hath given to us eternal life, and this life is in his Son. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. Without faith it is impossible to please God. Is it not plain that in order to be saved we must have a knowledge of God and of his Son, the Christ? Where may this knowledge be gleaned? From the Bible all will admit. In Eph. we find there is one God and Father of all, who is above all, and through all, and in you all. In Psalms we read, That men may know that thou whose name alone is Jehovah art the Most High over all the earth. He is declared to be the Creator of all things. He only hath immortality dwelling in the light which no man can approach unto. We wish our readers to understand that the Bible presents but one God. The churches many gods. He is the Father of one Son, who is the only begotten of the Father, full of grace and truth. In this day of religious ideas it is hard to determine who the Christ is and what God's record of his Son is. We shall refer to Scriptural testimony to settle the matter. Those who believe in the doctrine of the Trinity can not believe in the Christ of the Bible. For Christ is nowhere called God, but the Son of God. The churches of so-called Christendom are adherents of some phase of the dogma of the Trinity. In Acts viii. 37 we find that the eunuch made the following confession to Philip, I believe that Jesus Christ is the Son of God. Peter, in his sermon to this preached to the Samaritans, and when they believed him preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women. Philip went down into Samaria and preached Christ unto them. Then to preach Christ is to preach the things concerning the kingdom of God and the name of Jesus Christ. Now what is meant by the term kingdom of God and the name of Jesus Christ? If you will turn to the 22nd chapter of Gen. verses 17-18, you read a promise God made to Abraham, Thy seed shall possess the gates of his enemies. And thy seed shall bless all the nations of the earth, because thou hast obeyed my voice. To determine who this seed is we will refer to Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed which is Christ. Thus we find the seed of Abraham was Christ. [illegible] Christ is to bless the nations. Isa. ix. 6, 7, we read, Unto us a child is born, unto us a Son is given. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this. Remember that there is a government, a throne and a kingdom here spoken of and the Son here spoken of is to be placed on the throne to establish the government and, the throne.

Again, let us see what God's messenger said about this same subject. Luke i. 31, And behold, thou shalt conceive in thy womb and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever and of his kingdom there shall be no end. Do not these Scriptures in Isa. and Luke agree? Christ is to sit upon the throne of David and he is to rule. This certainly means that he is to have a government. In Acts xv. we have this testimony. Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets, as it is written, After this I will return, and rebuild again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. Why has the Lord concluded to do this? That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all things well. We can now begin to see what is meant by preaching the gospel of the kingdom of God. Christ preached this gospel of the kingdom through all Galilee. In preaching this gospel, after the resurrection he preached the things pertaining to the kingdom of God. To preach the gospel of Christ is to preach his heirship to the throne and kingdom of David. He who makes an intelligent confession must know and believe the record herein written. In Acts ii. 30, Peter declares that God raised Christ from the dead to sit on David's throne. Paul declares Acts xiii. 34, I will give you (Christ) the sure mercies of David. In the margin we have the holy or just things of David. If we have no knowledge of these things what then? We will let Paul answer, Eph. ii. 12, At that time (when ye were Gentiles), ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Without Christ, having no hope, without God in the world! This is your condition if you reject the message God has sent through the prophets, his Son and the apostles. God does not permit us to believe what suits us. Jesus said to his apostles, Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be condemned. The gospel was preached before unto Abraham, saying, in thee shall all nations of the earth be blessed. There is but one gospel spoken of in the Bible, and that is the gospel of the kingdom of God and relates to the future reign over Israel and the nations. In this way Christ will bless the nations. This reign can not begin until God's Son returns from heaven. Acts iii. 20, 21, And he shall send Jesus Christ which before was preached unto you: whom the heaven must receive (or retain) until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. Do you believe the things here spoken of? If you do not you have no part in God's plan of salvation. The apostle says, I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth (the gospel).

In concluding this article let me say that the apostles all preached the gospel of the kingdom. After Pentecost they preached in connection with the gospel the death of Christ. The death, burial and resurrection does not constitute the gospel, only the facts of the gospel. In preaching the facts alone, is not preaching the gospel, but we must preach the gospel and with it the facts. You cannot find a three fact gospel spoken of in God's Word. Again we read, If any man preach any other gospel unto you than that we have received, let him be accursed. You must have an intelligent faith and an honest repentance to have a valid baptism. Then we are admonished to walk worthy of our vocation. Bring every thought into subjection [illegible] to Christ. If so, an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. May we be looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ is my prayer.

D. C. ROBISON.

The Word as Our Weapon of Defense.

We are instructed in Eph. vi: 13-17, how to array ourselves for the battle against sin. We are provided with a complete armor and a weapon. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

In Heb. iv: 12 we see the power of the weapon. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Who should fear to enlist in this warfare with such equipments?

We find that Christ found the Word all sufficient in his case. He did not depend upon his own resources for his answers to Satan. Matthew and Luke agree that he used the "It is written" clause when tempted by the devil. The greatest temptations were set before him, namely, Power to obtain food when hungry. Power to free himself from danger, and Power and great glory. But he baffled Satan with the sword of the Word of God, and (Matt. iv: 11) "the devil leaveth him, and behold angels came and ministered unto him."

There is no "It is written" clause for each of us in times of temptation, and may we be clothed upon with the whole armor of God and study the word that we may be able to wield the sword of the Spirit.

AMY V. WEAVER.

Selections.

Life-Secrets.

"There's a good time coming, hope,
Wait a little longer."—Old Song.

There is a great truth expressed in the above. We know that a good time is promised, and is sure to come, a time in which true nobility will be the prevailing characteristic.

"When the might with the right, and the truth shall be,
And come what there may to stand in the way
That day mankind shall see."

But the song enjoins us to wait for it; yet while we wait, we need not be idle. There should, in view of it, be earnest, watchful activity, hastening it as best we may.

Among mankind there is generally some degree of veneration developed, extending from the simplest respect to the most profound adoration. In some the faculty is very low, expending itself on its possessor, manifesting the self-centred character of the creature to whom it belongs; while in others it is large, and shows its value in the recognition of worth wherever found, in the promotion and encouragement of goodness, and rises up into its highest exercise—the love and adoration and worship of God. In the days of old Rome the ignorant inhabitants worshipped images. One of these they had formed with two faces, one looking backwrd and the other looking forward. They named him Janus, from which we have our January, and set him to preside over the opening year, imagining that he had power to control the forces of nature, both in the past and future, and make these forces subservient to the desires of his worshippers. We worship the living and true God, and though we do not regard Him as having two faces, still we know He has both the will and the power to "bless those that trust in Him with all spiritual blessings in heavenly places in Christ Jesus."

It is one of our privileges to be able to survey our past experiences, whereby we may discover why our bliss has not been greater than it has been, and be enabled to secure a larger measure of the favor of God in the future. But we must not allow ourselves to think that the greatest thing is how much we can get, but rather how much we can give; for is out of the giving that the getting comes, as surely as the scanty or the plenteous harvest comes out of the scanty or plenteous sowing. It is not for us to wait for grand opportunities to perform some great deed that might yield us life-long fame, for life is made up, not so much of great deeds or great sacrifices as of little everyday things, in which smiles and kind words, and tender, considerate actions, small services unostentatiously rendered, touch the heart, secure the highest and best esteem of those about us, and receive the highest commendation of God.

One or two life-secrets may be beneficial as we pass along the world's highway. Coleridge tells us that—

"He prayeth best who loveth best,
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

As he who prayeth best must be one who lives best, I would say, "He liveth best who loveth best," etc. He who has most of God in him, he who is likest God in the wide and far-reaching embrace of his love, must of necessity be the likest God also in the measure of his happiness. It is well to cultivate God-likeness in our lives, for he that grows in likeness to God shall receive of God in richer and fuller abundance those blessings that promote in the highest degree the perfecting of the human for the inception of the divine—the transforming power that will fashion us like unto Himself.

He lives long who lives well. Most people desire to live long, but many do not like to live well in the sense here referred to. Purity is essential to long life. He who will not live purely in his conduct, in his conversation, and in his heart, cuts the vitals of his being, and will soon be among those that be not. Long life in the Scripture is associated with a pure heart, a guileless mouth, and a tongue that slandereth not.

He lives longest who lives best; who fills his life with the largest measure of helpfulness. Many seem to think that the grand aims of life is to do as little as possible. This is one of the hugest blunders any one can make, even in every-day occupation. The faculties which were given to devise and construct, if allowed to remain dormant and inactive for a lengthened time, lose their power to operate. Beware of the gratification of the lazy disposition, for it is ruinous. Be willing to work, and work with a will, doing what you can in the work that lies to your hand, and, depend upon it, the best blessing of high heaven will attend you, and heaven's joy and satisfaction shall be yours.

He that would live for ever should live truly, nobly, manfully, and he will have no fear in going forward to meet Him who has given him life to value highly. You honor God by seeking to prolong that life, manifesting thereby in some measure your fitness for the life that is to be; but remember that the present life is forfeited by sin, and the life eternal must come to you through the merits of the life-blood of Christ which was poured out on Calvary; sin can only be pardoned by virtue of its efficacy. Wherefore, come to the fountain and be clean; "for this is life eternal, that they might know Thee, the only true God, and Jesus Christ," whom God hath sent.—*James Gray, in Messenger.*

Tell It To Jesus.

It is a beautiful and comforting thought, the thought of taking the troubles and entanglements of life to Jesus. When John the Baptist was slain his heart-broken disciples took the headless body of their leader, buried it, and then "went and told Jesus." Yes, blessed thought, tell Jesus, the sympathetic Jesus, who is ready to help, and to comfort the afflicted. Thou into whose heart and life there come troubles and sorrows should remember these four words, "Go and tell Jesus." Tell him all your little troubles and temptations, but tell him your joys also; tell him when you are thankful.

There is a story of a king who gave a great quantity of thread to some workmen to weave, telling them to be sure to come to him when they had any trouble with it. The day came when all were to bring their work to the king. All the work showed that the threads had been tangled, except that of one little girl. Hers was smooth and well finished. She was asked the reason, and her answer was: "I did as the king told me; whenever I got into the least little bit of a tangle I went to the king, and he helped me."

Things about us, and we ourselves sometimes, seem to get into tangles. Like the little girl, let us learn to take all these little tangles to the great King; he will unravel them for us. He will heal our sorrows, soothe the troubled heart, and give us help and comfort. Go and tell Jesus!—*Brethren Evangelist.*

Table Talk.

HUMILITY.

This subject embraces a manifold meaning. Peter exhorteth the elders in their duties. First, then the younger subject yourselves unto the elders. Yea, all of you be subject one to another and be clothed with humility. 1 Peter v. 5. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time. These instructions are given to those who have accepted God's conditions. By believing the gospel as good news of the kingdom, and have been buried with him in baptism, and are now walking in newness of life, children of God by promise, for as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Paul tells us Col. iii. 2, 3, Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing and forgiving one another as Christ also forgave you, so also do ye. These all teach us humility and by persistent effort we will have the reward promised in Prov. xxii. 4. By humility and fear of the Lord are riches, honor and life. And in Eph. vi. Paul tells us to put on the whole armor of God that ye may be able to stand against the wiles of the wicked one. Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, and take the helmet of salvation, the Sword of the Spirit, which is the Word of God, and above all the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. But thou, a man of God, flee these things (things of the world) and follow after righteousness, godliness, faith, love, patience and meekness. 1 Tim. vi. 11. When we know what is promised as a reward we all ought to be more earnest and desirous of living a life of humility, serving him in truth and holiness. If we do this ours will be a life of humility, and he can say well done, good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things.

MRS. F. MCCONE.

1 Peter v. 5, Likewise ye younger submit yourselves unto the elder, yea, all of you be subject, one to another and be clothed with humility, for God resisteth the proud and giveth grace to the humble. Therefore, let us humble ourselves under the mighty hand of God, that he may exalt us in due time, casting all our care upon him, for he careth for us. The reward of humility and the fear of the Lord are riches and honor and life, for a good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The Psalmist says, The meek shall inherit the earth and shall delight themselves in the abundance of peace. If we would inherit the earth and have eternal life in Christ's kingdom we must humble ourselves and lay aside our pride, for the proud in heart are an abomination to the Lord. If we would reign with Christ we must suffer also. It is better to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. Christ though born to be a King exalted not himself. And in his ministry he had none of the comforts or pleasures pertaining to this life, for he had not where to lay his head, yet he went about healing the sick and comforting the afflicted. For he says, Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light.

ESTHER BURTON.

Special Trains To California.
$50 Round Trip.

Special personally conducted trains through to San Francisco and Los Angeles via the Chicago, Union Pacific & North-Western Line, leave Chicago and various points east, April 26th and 27th. Stopovers at Denver, Colorado Springs and Salt Lake City. Side trips at a minimum of expense. $50 round trip from Chicago; correspondingly low rates from all points. No extra charge for travel on special trains. Tickets are also good on The Overland Limited, solid through daily train, less than three days to the Coast, over the only double track railway between Chicago and the Missouri River, and via the direct transcontinental route. Two trains daily. Choice of routes returning. Write for itineraries of special trains and other detailed information, to A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—May 1.

Scriptures Opened.

A third edition of the above named work is just out, and ready for delivery. This book has been before our readers so long now that its worth is well known. The author is Robert Ashcroft. The price for this edition is put low so that the brethren and sisters can get it to lend to honest enquirers after truth. We hope there are a few who have not turned their ears from the truth to fables. The book will speak for itself in its unfoldings of the purposes and plans of Jehovah, regarding the near future of the earth and its inhabitants. All should be interested in these truths, and those who have never read this book will have a feast. Price 65 cents post paid. Send to this office for them, or orders can be sent to J. O. Woodruff, Elizabeth, N. J.

Low Fares to California.

April 22d to 30th, inclusive, excursion tickets to Los Angeles, account General Conference Methodist Episcopal Church, and to San Francisco, account National Association of Retail Grocers of United States, will be sold via Pennsylvania Lines. For particulars regarding fares, time of trains, etc., consult nearest Ticket Agent of Pennsylvania Lines.—April 30.

Fares to St. Louis.

The sale of excursion tickets over Pennsylvania Lines to St. Louis, account of the World's Fair, will begin on Monday morning, April 25th five days in advance of the date of the formal opening of the Louisiana Purchase Exposition.

The excursion fares from Plymouth, Ind., are fixed as follows:

Tickets good for the season, returning any time to December 15th, will be sold every day at $14.00 for the round trip.

Tickets good returning within sixty days, not later than December 15th, will be sold every day at $11.70 for the round trip.

Tickets good returning within fifteen days will be sold every day at $10.75 for the round trip.

Coach excursion tickets, with return limit of seven days, will be sold twice a week, every Tuesday and Thursday, beginning May 17th, until June 30th, at $6.75 for the round trip approximately one cent a mile. Coach excursions tickets are restricted to day coaches, whether on regular or special trains.

For further particulars consult J. E. Hanes, Ticket Agent, Plymouth, Ind. April 23.

$50.00 to California and Return.

Via The Chicago, Union Pacific & North-Western Line, from Chicago, April 23 to May 1. Choice of routes going and returning. Correspondingly low rates from all points. Two trains a day from Chicago through without change. Daily and personally conducted tourist car excursions. Write for itinerary and full particulars regarding special train leaving Chicago April 26. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. April 30.

Vandalia Line Excursions.

One way Colonist excursion to West and North West daily March 1st, to April 30th.

One way excursions California and Intermediate points on direct lines daily until April 30th.

Home Seekers round trip and Colonist one way to South, South West and West, 1st. and 3rd. Tuesdays each month.

Worlds Fair pamphlets showing hotel accomodations and discriptions of grounds etc, may be had on application at Vandalia ticket office,

Watch for announcement of our new through train service to St. Louis which will be made soon.

World's Fair Rates:

Season, 60 day, 15 day,	7 day coach excursion.
$14.00, $11.70, $10.75,	$6.75.

$72.00 to the Pacific Coast

Via the Chicago-Union Pacific & North-Western Line from Chicago daily during March and April, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 28.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

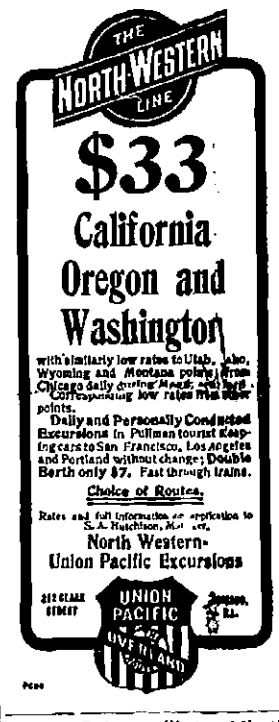

Colonist Tickets to West and North-west.

One way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho will be sold via Pennsylvania Lines from March 1st to April 30th, Inclusive. For particulars apply to nearest Ticket Agent of those lines.—April 30.

VANDALIA LINE

TIME TABLE.
In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:50am
No. 20 " Ex. Sun. "	6:15pm
No. 20, " " "	10:09pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:35a m
No. 7, " " " "	11:10pm
No. 19, daily	6:15pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass Agt.,
St. Louis, Mo.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Two trains a day Chicago to California, Oregon and Washington-Chicago, Union Pacific & North-Western Line.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. O. Rothe and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Beaucoup, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and H. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan st., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every Sunday for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m. The brethren always welcome. P. Neall Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:15. Sylvester Williams Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:15.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:00 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Duck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Reunion at 6.30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W. W. Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every months. The Church at Riddle Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meets in hall [illegible] preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbuck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin F. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 38½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Alt. meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Passion, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Ever lasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 [illegible] per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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VOLUME LIII. Read PLYMOUTH, INDIANA, APR. 27, 1904. NUMBER 16.

Poetry.

Quietness and Assurance.

God works in silence, and his vast designs
Are hasting all to pass in quietness and power;
Unheralded the sun comes forth at noon,
And without sound on the nation shines:
Unswept again his ministrations runs;
And twilight world-wide dawns.

The years sweep onward, bid their chariot wheels
Accelerate now—to our yearning call;
The swift-fly hours seem as they pass
Accoutred with a sword, and on mural records
The rapid hand, whose strokes portend the fall
Of many kingdoms, writes.

In quietness through dreary winter days
The buried germs of future years take their rest
Assured of happy waking by and by;
Though long the sweetness of the spring delays,
Though tempests mow in wrath from east to west
They wait to arrive in mercy.

Patient in long-unseen or hidden power,
God's judgments hurry the appointed time;
But, from his love, wherein all things dwell,
Mute tokens come about us hour by hour,
In silence—sweeter than the voice of chime
Of fragrant lily bells.

The perfect bliss for which his people crave—
The final victory—he ever secures
The cloud and sunshine of a thousand years:
While the firm garland on a baby's brave
May circumscribe life's utmost gain and loss
To eyes grown dim with tears!

O troubled heart, no storms of adverse fate,
No wave of circumstance may overleap
The jasper borders of eternity;
Acquaint thyself with him, and soon or late
He shall appoint a resting-place for sleep
Wherein no dreams shall be.

He giveth quietness and peace secure
Here and hereafter, unto those who rest
Stedfastened on his own eternal calm;
While sweet assurance entering makes unseen,
Jesus crowned to the triumph of the blest,
The white robe and the palm!

Communicated.

Knowledge.

"Have I been so long time with you, and yet hast thou not known me, Philip?" John xiv. 9. These are the words of the Master when requested by Philip to show them the Father. Then follows the declaration: "He that hath seen me hath seen the Father." This declaration has led some who are as slow to learn as was Philip, to conclude that Jesus was the Father himself,—involving the absurdity, that Jesus was his own Father; and failing to grasp the truth that God spoke through his Son, and that his Son was the expression of the Father to the world, in truth, in righteousness, and in love.

So that in this sense, he could truthfully say, "He that hath seen me hath seen the Father," in the same sense as in his prayer when he says, "Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are." Ch. xvii. 11. In the same sense that the Father and the Son are one, we should understand the saying, "He that hath seen me hath seen the Father." And that there should be no mistake in understanding our Lord's meaning, he prays that, "Those whom thou hast given me, may be one as we are." So that he who holds that the Father and the Son are one person—must also hold, to be logical, that the twelve disciples are one in the same way.

The question of our Lord to Philip suggests a similar question that with propriety may be asked today: Has not Christ, but Anti-christ been with you so long, and hast thou not known him? What more marks could God have given to his servants, so they may know him than those he has given? I wonder how any one professing to be waiting and expecting the soon coming of our Lord can harmonize that view with the belief that Antichrist has not yet appeared. If Antichrist has not yet come, then we have no right to teach that the coming of the Lord is in the near future. For proof see 2 Thes. ii. 3, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition."

Now the Spirit was given to lead the believer "into all truth," and as it has given us an exact description of the "man of sin," in order that we may know him—let us examine the testimony and learn the lesson designed for our instruction. First, the time of the appearing of the man of sin is plainly indicated in the writings of the Prophets, and of the Apostles of our Lord. The first plain reference to the man of sin is the appearing of the little horn that came up among the ten, on the head of the fourth beast of Daniel (vii. 8) and in verse 25 we read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time, and times, and the dividing of time." The time indicted for the rise of Antichrist in this passage is after the division of the Roman Empire into ten divisions—indicated by the ten horns—which according to all historians took place in the fifth century of our era. And the use of the Papacy in the fulfilment of the prophecy is placed by some as in A. D. 538 to 610. The first date being in the time of the Emperor Justinian, who favored the Papacy and exalted the See of Rome; the second being in the reign of Phocas who decreed that the bishop of Rome was the head of all the Christian churches.

Further we will notice the testimony of Paul and John in relation to the rise of the man of sin, the Antichrist. In about A. D. 54 Paul writes, "For the mystery of iniquity doth already work; only he who now letteth will let (or hinder) until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy by the brightness of his coming." 2 Thes. ii. 7-8. Paul testifies that the evil power worked in his day, but some power hindered the rise of the sin power, and as soon as that that hindered was out of the way, then the man of sin could appear. The fact that it worked in Paul's day is pretty strong evidence that it has appeared long years in the past. And the most reasonable theory is that the power that hindered in Paul's day was the Roman pagan power; and history shows that soon after Rome became Christian, the Papacy was established on the ruins of Paganism. Agreeing with the symbol in Daniel of its coming up after the ten horns in the fifth or sixth century. John testifies, "And this is that Spirit of Antichrist.....And even now is it already in the world." 1 John iv. 3. These witnesses all agree and place the rise of the sin power in the early centuries of our Christian era. Therefore it is not a future manifestation from our time.

In the second place we will notice the life time, or how long does the man of sin continue. Paul says, "The mystery of iniquity doth already work".....and that after the one that hindered was taken away, "Then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." John also recognizes the spirit of Antichrist in his day. 1 John iv. 3.

Furthermore the period of his reign is given in the Scriptures as 1260 years, and that in that time he should "wear out the saints." Dan. vii. 25. This expression "wear out the saints," indicates that he like the poor, as said the Master, "Ye have always with you." The saints are "given into his hand until a time, times, and the dividing of time." Dan. vii. 25. This same time is mentioned in Rev. xiii. 5, "To continue 42 months." In either of those quotations there is 1260 days, and the Bible gives us the key to interpret them in symbolic prophecy—a day for a year. See Num. xiv. 34; Ezek. iv. 6. And the fact that seven times in Dan. iv. 25 are seven literal years, cannot be urged against the day-year interpretation, because the king in the case is an individual man, therefore literal time. But time in connection with symbols is always symbolic. Thirdly, Has the Papacy fulfilled the predictions concerning "Antichrist, the man of sin, the mystery of iniquity?" As far as my observations have extended, the objection has been that the Papacy has not exalted itself above God, but has acknowledged a Supreme Ruler. Therefore the Antichrist must be an atheist or infidel. I wonder how upon that hypothesis can they account for his "sitting in the temple of God." 2 Thes. ii. 4. And again, what "mystery" would there be in the system? Paul calls it "the mystery of iniquity." And John says, "On her forehead was a name written mystery, Babylon, the mother of harlots." Now for the proof that the Papacy is the "Antichrist," "the man of sin," "the mystery of iniquity," and that its head, the Pope, exalts himself above God. In the first place he is Antichrist, because he claims to be head of all the Christian churches; thus usurping the position of Christ. See 1 Cor. xi. 3, "But I would have you know, that the head of every man is Christ." Again Christ says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." And again, "Blessed are the meek, for they shall inherit the earth." And of him is written that, "He humbled himself, and became obedient unto death, even the death of the cross." In this humble disposition, the Papacy is opposed to Christ—and that is what the Antichrist signifieth, and John recognized in Cerinthus the spirit of Antichrist, because he denied that Christ came in the flesh. 1 John iv. 3. This exalting spirit manifested by Cerinthus and his followers that Christ was a pre-existent Spirit being was developed in the Papacy until we have the doctrine of the trinity; and men drunken with false doctrine use the term, "Eternal Son of God." A few extracts from history will show that the papacy is opposed to Christ in the spirit of exaltation it has manifested in speaking great swelling words of vain exaltation. From Pope Boniface VIII. we have the following decree, which is still extant in the common law: "We declare, say, define, pronounce it necessary to salvation for every human creature to be subject to the Roman pontiff." From Ferraris Ecclesiastical Dictionary, a standard Roman Catholic authority, we quote the following condensed outline of papal power as given under the word papa, article 2nd: "The pope is of such dignity and highness that he is not simply a man but, as it were, God, and vicar of God.....Hence the Pope is crowned with a triple crown, as king of heaven, of earth and of hell. Nay, the Pope's excellence and power are not only about heavenly, terrestrial and infernal things, but he is also above angels, and is their superior; so that if it were possible that angels could err from the faith, or entertain sentiments contrary thereto, they could be judged and excommunicated by the Pope.....He is of such great dignity and power that he occupies one and the same tribunal with Christ; so that whatsoever the Pope does seems to proceed from the mouth of God.".....He further adds: "The Pope can sometimes counteract the divine law by limiting, explaining, etc."

Again I quote from Fox's "Acts and Monuments," by H. G. Guinness, an English writer of note. "All the earth is my diocese, and I am the ordinary of all men, having the authority of the King of all kings, upon all subjects. I am all in all, and above all, so that God himself, and I, the vicar of God, have both one consistory, and I am able to do almost all that God can do. In all things that I list my *will* is to stand for reason, for I am able by the law to dispense above the law, and of *wrong* to make justice in correcting laws and changing them. Wherefore, if these things that I do be said not to be done of man, but of God—What can you make me but God? Again, if prelates of the church be called of Constantine for gods, I then being above all prelates, seem by the same reason to be above all gods. Wherefore, no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ." Is not this man the one that Paul calls "that man of sin,"......"the son of perdition?" "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." As "the man of sin," he has violated every precept of the divine law by teaching his followers to worship images. By killing God's saints, by coveting and confiscating their property.

I have before me a work by the Right Rev. Richard Gilmour, D. D. Bishop of Cleveland, called "Bible History," on p. 54-56. The author gives the ten commandments that was written on tables of stone, but omits the one that prohibits the making of graven images and divides the last one into two, thus making up the number, ten. "The mystery of iniquity." What better term could be found in all our language to designate the papal system, than the "mystery of iniquity"? Professing to be the representative of Christ, and at the same time practicing hypocrisy, tyranny, and murder. The mystery is in the minds of its devotees—believing that there is no salvation outside the Roman communion. The fact that the Pope exalts himself above God is manifest by his claim to dispense above God's law, and to change the law—even the precepts of Christ. A noted instance of exercising this claim is seen in the use of images in their churches. In proof that Pope Nicholas could dispense above the precepts of Christ, he says, "for where Christ biddeth Peter to put up his sword..... do not I, Pope Nicholas, writing to the bishops of France, exhort them to draw out their material swords." The Huguenots of France could testify in this instance

GEO. FRANCIS.

Pine Woods Bible Class.

Teacher. Last week the topic under consideration was:

IS THE GOSPEL A HIDDEN OR A REVEALED PROPOSITION?

Not having finished this we will still continue our study along that line.

Now Carrie, what was the conclusion of last week's study?

Carrie. That study was based on Heb. ii. 3: "How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Spirit."

Q. How did we divide that up?

A. Into three parts.

1st. "Which at the first began to be spoken by the Lord."

2nd. "Confirmed unto us by them that heard him."

3d. "God also bearing witness, both with signs and wonders, etc."

Q. Which of these divisions did we consider?

A. Our time was spent upon the first.

Q. What did we learn from our study of that section?

A. We found, that Cornelius, who desired to obtain the "great salvation," was also directed to that "which at the first began to be spoken by the Lord," as the "words whereby thou and all thy house shall be saved."

Q. Where did we find that?

A. In Acts x. 37: "Which was published through all *Judea*, and *began* from Galilee, *after* the baptism which John preached."

Q. What did we learn?

A. We found that Jesus did not begin to preach, until John had completed his mission, and was cast into prison.

Q. At what place did he begin?

A. At Galilee.

Q. Is there anything hidden about this?

A. Not a thing. When we can positively locate both the *time* and *place* at which he preached his first gospel message, then there cannot be any dispute about having found the "great salvation," "which at the first began to be spoken by the Lord."

Q. Can we find the time and place?

A. Yes, and also the message he preached as well.

Q. Well, is not that as clear evidence as can be given to prove any proposition.

A. Exactly so; eyes which cannot see that, must be blinded by the god of this world, lest the light of the glorious gospel of Christ should shine in their minds.

Q. Where do we find the time, place and message?

A. In Mark i. 14: "Now after that John was put in prison, Jesus came into Galilee preaching (the 'great salvation') the gospel of the kingdom of God."

Q. Was this the extent of our lesson last week?

A. Yes.

Teacher. Well, George, what about the second section: "Was confirmed unto us by them that heard him." Who heard him?

A. His disciples.

Q. In their confirmation did they preach the same message as the gospel, the "power of God unto salvation" the "great salvation?"

A. They preached exactly the same message.

Q. Where *do you* find that?

A. In Luke ix. 1-6: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the *kingdom of God*."

Q. Did they do so?

A. Yes. "And they departed and went through the towns preaching the gospel,"—"the gospel of the kingdom of God."

Q. The third section said that God would add his confirmation in the shape of signs, and wonders, etc. Did he do so?

A. Yes. See Mark xvi. 19, 20: "After the Lord had spoken unto them, (for forty days of the things pertaining unto the kingdom of God, Acts i. 3) he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and *confirming the Word with signs following.*"

Teacher. When we read about the kingdom of God in the Scriptures, or the gospel or glad tidings of the kingdom, to what kingdom does it allude?

Albert. The kingdom of Israel over which David reigned.

Q. Well, are you not aware that some people teach that the kingdom of God is the government of God, whereby he reigns over the hearts of the people through Jesus, established A. D. 33?

A. Oh yes, but that is not the kingdom the Bible speaks about, it is nothing more than a dangerous perversion, simply a deduction of the human fleshly mind. The disciples who confirmed the "great salvation," and were drilled and trained personally by the Lord himself, both prior to, and after the Lord's death and resurrection, did not seem to conceive of such a foolish subterfuge.

Q. What was their conception?

A. See Acts i. 6, just before the Lord's ascension, when he had finished giving them years of personal instruction, they asked this question: "Lord, wilt thou at this time restore again the kingdom to Israel?" Now when Jesus sent them to preach the kingdom of God, do you suppose he meant them to preach a sort of spiritual government of God, established A. D. 33. They had no conception of that which had its origin in the brains of some creed-bound gospel nullifiers.

Q. Well, what is the kingdom of God?

A. The kingdom that God promised Jesus.

Q. See Luke ii. 32, 33: "The Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Q. Was David's reign a spiritual affair over the hearts of the people?

A. No. He reigned literally over the house of Jacob.

Q. Who were the house of Jacob?

A. The children of Israel.

Q. God promised Jesus the same throne—the throne of his father David, with the house of Jacob over which he exercised his royal power, did he not?

A. He did. There is something real about all of this, entirely devoid of all this spiritual quackery.

Q. How long will he occupy David's throne?

A. "Of his kingdom there shall be no end."

Q. Did God make a covenant with David concerning the eternal perpetuity of his throne, with his seed the Christ upon it?

A. He did. See Psalm lxxxix. 3, 4: "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed (Christ) will I establish forever, and build up thy throne to all generation." His oath and covenant related to a real throne, upon which his seed will exercise real regal power. There is no sort of spiritual trash in all this.

Q. Will he literally keep this covenant?

A. He will. See verses 34, 35: "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David." It is the worst kind of sickish nonsense to suppose that this oath and covenant relates to a sort of spiritual government of God to be established A. D. 33, and that this is the "gospel of the kingdom" preached by Jesus and his disciples. There can be little doubt that preachers who thus teach, that their brains are befogged with the wine of old Babylon.

Q. The oath and covenant made with David, and the oath and covenant made with Abraham relate to the same literal kingdom do they not?

A. They do. See Luke i. 69-73: "And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets which have been since the world began*** To perform the mercy promised to our fathers, and to remember his holy covenant; and the oath which he sware unto our father Abraham."

Q. Did the oath sworn unto our father Abraham, relate to a spiritual kingdom of God, to be established A. D. 33?

A. No, that is too foolish to be worth while taking notice of. It related to a covenant granting real territory, with a real government upon it, through which the nations are to be blessed. Heb. vi. 18-20, show that those who enter into this oath-bound covenant, have "strong consolation," have "fled for refuge to lay hold upon the hope set before us." The only place of "refuge" and "hope" is found in the gospel, even the oath-bound gospel of the kingdom.

Q. How can we distinguish between the true and false gospel?

A. It is in the matter of the oath and covenant. The true faith and hope of the gospel is backed by the oath and covenant, and all others not so backed, is bogus. This is so clear that none need stumble as to what the true gospel is. Here is a sample of bogus faith.

"A charge to keep I have
A God to glorify,
A never-dying soul to save,
And fit it for the sky."

There is no oath and covenant to this gospel, therefore, it bears the stamp "bogus." Again:

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

There is no "title clear to mansions in the skies," unless the title is sworn to. Lacking the oath and covenant, the faith, hope and title is stamped as "bogus."

The "gospel of the kingdom" is good news concerning a real genuine government, having real territory, and a real king, with real people, which need a real genuine government. This is stamped as "genuine" by a real oath and covenant. Now, if you change this real kingdom for a spiritual government of God established A. D. 33, and call this "the gospel of the kingdom," you may stamp that a "spiritual humbug," being destitute of God's oath and covenant.

By the means of God's oath and covenant, the real gospel can be distinguished from a thousand gospels by means of this oath and covenant. None but the genuine bears that stamp. Yours in the true faith.

W. H. WILSON.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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PLYMOUTH, INDIANA, APRIL 27, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

We are trying to work off our accumulated communications as fast as possible. Try and be patient, and we will give all attention as soon as possible.

WILL all who are in arrears please give us their renewals now. We are in need of all dues. Give this prompt attention.

THERE is little of war news to tell for the past week. Several large armies of Japs seem to be hard to locate, so well do they keep their own counsel. There is no doubt but they hold all of Corea, and are masters on the water. There is strong talk of peace being arranged, with the king of England as the prime mover. However it is said that Russia cannot consent to peace until after she has met a Japanese army on land and been victorious. Turkey is again causing talk.

ON last Wednesday Bro. F. L. Austin and family moved from Argos, Ind. to Niagara Falls, N. Y. It had been arranged by some of the friends at Argos that on the Monday evening before Bro. Austin's family should be invited to take supper at the home of Bro. B. Taylor, and that later in the evening they should be surprised by their friends gathering in a body and walking in on them. The programme was carried out successfully, about one hundred being present, some going from Plymouth. Supper was served to all, and the evening passed pleasantly, old and young joining in regrets that they were to lose Bro. Austin's from their midst, but with the wish that their new home may be a pleasant one.

Being in Christ Jesus, No. 2.

A SUNDAY MORNING ADDRESS.

In chapter v. 1-11 we meet the phrase, *through, by* or *in* Jesus Christ, or its equivalent. And here are represented, as bestowed freely, in or through him, justification, peace with God, access by faith, a gracious standing, rejoicing in hope of the glory of God, even in tribulation, the love of God shed abroad in the heart, safekeeping in his life, perpetual joy in God, etc. *In him* the sinner at once becomes, in God's sight, a saint. All this is bestowed *freely* to one who is

IN CHRIST JESUS.

Can there be a more important question, than, "How one can *get into Christ?*" By reference to Rom. vi. 3, 4, we can read these important words: "Know ye not, that so many of us as were *baptized into Jesus Christ*, were baptized into his death? Therefore we are *buried with him* by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This is the FORM of the doctrine, or teaching—an ordinance that brings the truth within the apprehension of all our senses,

PHYSICAL AND SPIRITUAL;

and intensifies our experience of the doctrine. In the 5th of Romans, 15th verse we see the first Adam, the organic, ancestral, federal head of the race. His acts were representative acts. When he sinned the race he represented suffered with him. Adam could transmit to posterity no better nature than he possessed. We inherit his moral and physical corruption and bondage. In order to redeem any of the fallen race

A NEW ADAM

was necessary. Now mark, The whole race was in Adam the first, without any voice or choice in the matter as you know. But it is not so with the Second, or last Adam. *All* in Christ will be made alive as surely as that *all* in the first Adam *died*. But all who were in the first Adam will *not be in the Second*. The Second Adam has exacted inexorable conditions of those who would get into him. They must believe the gospel of the kingdom, they must repent—reform their lives—they must yield heart obedience to their faith, in baptism for the remission of past sins. Everything depends upon meeting these requirements. Turning back to the 6th of Romans where it says "as many as were baptized into Jesus Christ were baptized into his death;" it continues "therefore we are

BURIED WITH HIM

by baptism...into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we also (being raised out of the water) should walk in newness of life;" not a new nature of existence,—but a new course of conduct or manner of living, new aims, new objects, purposes, principles, live for God instead of self, —live for the future instead of the present. We are then told that if we are planted together in the likeness of Christ's death we shall be also in the likeness of his resurrection, knowing this, that our

OLD MAN

is crucified with him (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin. It is evident from this that the believer on being *buried* with Christ by baptism into death, is reckoned as if he had actually died for the sin of himself; and in his burial in water as if he had gone into the grave, the place of death, decay and corruption. There he is to leave the old man, the old disposition, crucified, dead and buried,—put off in Christ is judicially regarded as crucified. And besides that, in Christ's resurrection, symbolized by being raised out of the water, the believer is regarded as *risen* with Christ now;

NOT PHYSICALLY

of course, but mentally, spiritually and morally quickened together with Christ, preparatory to the physical, which is styled the redemption of the body, when mortality is swallowed up of life; and the believer is glorified together with Christ. For the renewed body we wait with all saints in eager longing till we be clothed upon at the resurrection. If we are in Christ Jesus our *minds* have *already* been renewed. Says Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, *hath* begotten us again to

A HOPE OF LIFE

by the resurrection of Jesus Christ from the dead." Wonderful words! It is not merely a potential renewing by laying a foundation for a possible, but still future regeneration or begettal. We who believe are already risen with him. Risen from the death of trespasses and sins, we are described as being previously in, through the faith of the operation of God, that is to say, the old course of life, and its kindredship with Adam, and the heritage of the curse with the incubus of his death, all this was put off at the grave, and left there; and we are *now* in the Second Adam. And we saw recently that "as he is, so are we in this world. He is the first-fruits of them that slept. And if the first-fruits be holy so also is the lump." Truly a vast and sublime subject, and of vital importance,—and one we cannot dwell upon too often, or too earnestly. But my time slips past me before I hardly get into the marrow of it. The attention given to it by the Spirit shows how all-important a thing it is to us to be

IN CHRIST JESUS.

And when I attempt to enumerate, or sum up, the blessings and privileges that accrue to us through that relationship, it makes me stand in blank amazement. The doctrine of justification by faith is easily spoken,—but O what volumes of meaning it contains for us. To be justified by faith in Christ Jesus is far more than pardon and reconciliation. It causes us to be

RECKONED AS JUST;—

I mean reckoned as if we had never sinned. It puts us upon the same standing as Christ, before God. The beloved Paul in the 1st epistle Cor. i. 2 explains that we are sanctified in the Anointed Jesus, constituted holy ones, with all those who invoke the name of our Lord Jesus Christ in every place. Holy—that's what it is to be "in Christ." And in the 30th verse of the same chapter this is further elaborated. There we are told that being in Christ Jesus we find him (Christ Jesus) —mark the language—"Made of God unto us wisdom and righteousness, and

SANCTIFICATION,

and redemption." It will be worth your while to notice, that sanctification in Christ Jesus is just as prominent in Corinthians as justification in Christ Jesus is in Romans. In the latter the death and re-living of Christ was most prominent: while in Corinthians, *our life in him*,—and his life in us, is the prominent theme. In other words, the apostle begins in the Corinthians where he left off in Romans, —and carries it on. In 1 Cor. vi. 17 we find the brief but grand statement which illuminates and illustrates both of these epistles. "He that is joined to the Lord is

ONE SPIRIT."

A startling statement, truly. It should induce one and all of us to turn the search-light upon one,—*just one*. These words represent the very *highest* and *closest unity* conceivable. Only one thing can dissolve it. We all know what that one thing is, or should know: it is unfaithfulness! In this epistle this unity is seen to involve the following privileges and duties:—(1) A knowledge of God, or insight into his eternal purpose. (2) The indwelling of God, his Temple (chap. iii. 16) and therefore possession of us by God. (3)

A POSSESSION IN GOD

as our portion, chap. iii. 21-23. (4) A stewardship in God with corresponding obligations, chap. iv. 1, 2. (5) A separation or dedication unto God as his abode, chap. vi. 11, 20. (6) A subjection of the body to God's glory, chap. ix. 27. (7) Communion with God, chap. x. 16, 17. (8) Service to God made possible by communion with him, chap. xii. (9) Dominion of love as the controlling power. Holiness and decorum in public assemblies, chap. xiv. (10) Victory over death and the grave, chap. xv.

In the second epistle the same great thought is enlarged. In chap. i. we are taught that in him we are established, anointed, sealed and have the foretaste of future inheritance. The dominant thought here is the privileges we have in and through Christ; transformation into his image chap. iii. 18,—creation in Christ Jesus, separation unto him, unselfish liberality as the fruit of our union with him—the abundance of revealed truth in him, conformity to his likeness, power over sin, fellowship with God, and the anticipation of the glory to be revealed in us. The thought that seems to overtop all the rest in these two epistles is our *creation of God in Christ Jesus*, chap. v. 17.

In closing I would say, I would be glad if I could impress upon every mind the necessity of making a personal application to ourselves of at least one lesson from every chapter of Holy Writ we read, or sermon we read, or address we listen to, in the House of God. I am afraid if this is not done the benefit derived will be very little indeed. I think if one does not try to do what I have said—seize upon the salient points, or, at least, one salient point of

DIVINE TRUTH,

and test ourselves by it,—that person has perhaps been in a happy frame of mind, and that is something, to be sure,—but he cannot feed upon the memory of his own state of mind very long with profit. What I want to show is, that it is only as we hear

THE WORDS OF GOD

and *do* them, shall we be like a house built on a rock that shall stand immovable against the burst of the storm. "Hearken and do," is one of the catch-words in the book of Deuteronomy. We cannot heed that injunction unless we catch and hold something for future use. With all the energy I am capable of I have always so far, tried to show that intellectual attainments in the truth avail nothing, unless they take hold of the affections and regulate our conduct. And I solemnly aver, that I think it better to *do one thing for God* in obedience to his truth, than to cram one's head with a hundred, as though for a competitive examination, or intellectual past time. Most affectionately, and in view of the imminence of the times I entreat you all to look steadily into the divine mirror held up to you. Amen.

PLEASE do not forget that we need all that is due on subscription at this time.

Communicated.

The Time of the End.

"At the time of the end shall the king of the south push at him, and the king of the north shall come against him like a whirlwind." Dan. xi. 40. Bible students are mostly agreed that the two powers spoken of from the 40th verse to the end of the chapter is Turkey as king of the south, and Russia as king of the north. And I am inclined to believe that the first pushing commenced at the time of the Crimean war. And in the first part of Ezek. xxxviii. the prophet is speaking of this same time when Gog (the king of the north) first came against the king of the south, and as the prophet foresaw Gog was turned back until he and all his bands were prepared according to Joel iii. And now we see Gog and all his bands, yea, we now see all nations prepared for war on a gigantic scale, and according to Joel iii. they are now ready to be gathered to the valley of Jehoshaphat. And it is well known that the king of the north has coveted for years the territory occupied by the king of the south, and he would have taken it by conquest long ago if it had not been prevented by the other European nations.

But at God's appointed time the king of the north will come down like a whirlwind. Dan. xi. 40. Like a storm, like a cloud to cover the land. Ezek. xxxviii. And no opposing power will prevent Gog then from taking his coveted prize. But the king of the north will not stop nor tarry long at the capital of the king of the south, for as the prophet has said, "He will overflow and pass over." Ver. 40. "He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." Ver. 42. "But tidings out of the east, and out of the north shall trouble him." Ver. 44.

The turning back of Gog and the preparing of himself and all his hands for war have already been accomplished, and now looking at the present situation in the far east we see circumstances arising that may give the king of the north a strong incentive, a motive to do what the prophets have said shall be done. We already see that Gog is receiving tidings out of the east that is troubling him, and as the prophet further says, "Therefore he shall go forth with great fury to destroy, and utterly to make away many. Ver. 44. And if Japan should succeed in getting possession of the east end of the Siberian railroad that would add to the troublous tidings from the east, and Russia would be almost compelled to seek a shorter route by water than the circuitous route she now must move her fleet. According to treaty stipulations Russia cannot now move war vessels nor war supplies through the Dardanelles. But if Russia could move her Black Sea Fleet and her war supplies through the Dardanelles and Suez canal her route by water to the far east would be considerably shortened. Thus we now see that Russia has a strong incentive, and it may soon appear to be an imperative necessity for her to take possession of the Dardanelles and the Suez canal, and so fulfill verses 42, 43.

But just where the tidings out of the north are to come from, at this writing may be hard to tell. But it is well known that there is a restless revolutionary spirit working in Russia, and it is already troubling the Czar to know how to deal with this internal revolutionary agitation. He has placed a strong censorship on all publications that in any way encourage revolution. But the revolutionary element have established printing offices across the line in Austria and Germany, and millions of revolutionary pages are printed and secretly smuggled across the lines into Russia, and placed in the hands of readers, and even the Russian soldiers have so largely accepted of this revolutionary spirit that the Czar hardly knows who are his friends, and the tidings out of the north that are to add to the Czar's troubles may be the internal revolution in his own home land. And thus we can see already circumstances clustering around the king of the north that are liable to drive him into one desperate act after another until he finally falls upon the mountains of Israel. God says that he is against Gog, and if God be against him then one calamity after another will befall him until his final overthrow. Thus viewing the present situation God's people have good reasons to rejoice, knowing that the time of their redemption draweth nigh, and the saints may be called away before much more of this prophecy be fulfilled.

J. B. CHAYON.

Subscribe for THE RESTITUTION.

Editorial Mention.

A ten days' meeting has just closed at Moriah, Clark Co., Illinois. The attendance was good considering the condition of the roads and weather. There was a good interest shown by those who attended, and especially can it be said of the young people that their attendance and conduct were commendable. The direct result of the meeting was the baptism of Sister Cora A. Partlow. If there were no other result, this alone would far more than pay for the effort. Sister Partlow is strong in the faith and in the prime of life, and I predict for her a long life of usefulness in the service of the Master. May God bless her for the determined stand she has taken. We have many brethren at this place who are deeply interested in pushing the work; then there are others who seem to be indifferent. Having the hope that we of the Abrahamic faith have, I cannot quite understand how any brother or sister should allow a spirit of indifference to grow up. Another observation which I made was that this locality is like nearly all other localities in that there are certain evil spirits, who, as soon as they find out that their is danger that the truth may take root in new hearts, set themselves to the service of the devil in doing all they can to keep people away from the preaching of the gospel. May God have mercy on all such. My stay with the brethren here has been exceedingly pleasant and the friendship and fellowship formed are now a part of my existence.

Your brother in hope of life.

S. J. LINDSAY.

Woman and Beer.

The influence of beer upon women is becoming one of the painful signs of our times. They have been made to think it harmless, and even a beneficial drink; they send out for it freely, and invite their friends to drink with them. They order it at the groceries, with the household supplies. They say it makes them "feel rested when tired," forgetting that it only stupefies and poisons them. Pitchers cross the streets at midday and return foaming to the family entrance. Young ladies call for it in the eating saloons. Some young ladies, teachers in the public schools, at a distance from their homes, in one of our cities, daily carry a bottle of beer with their midday lunch, and say they cannot be without it. I have seen ladies in carriages stop in front of saloons—some of them not saloons of the highest class, so called —and call for beer to be brought to them, and drink it unblushingly in the sight of the passers by. Never has there been so much drunkenness among women as within a few years, since the general introduction of beer. "The truth is," said a recent writer, "the consumption of beer by women in this country is immense and rapidly increasing. It is not yet their custom to go to the saloons and drink at the bar, as they do in England, but, with the present tendencies, that day is not far distant. At a recent festival in Cincinnati beer was drank openly in the streets, and many in the procession drank frequently, thus exhibiting their shame and glorying in it. Women drank, as well as men—drank publicly. Mothers upon the sidewalk gave beer to the infants in their arms." A woman recently went from saloon to saloon, in the city of New York, trying to sell her one year old babe for a drink of beer.—*B. Dorchester.*

For Sake of the Next One.

"Why, auntie, I thought you were through!"

"So I am with my work," returned Aunt Carrie, as with a smile she went on threading her needle. "I am only trying to smooth the way for the next one."

"Who for instance?" questioned Will, curiously.

"Well, supposing that just as papa is starting for business to-morrow morning he discovers that he is about to lose a button from his coat, and he can spare only about two minutes in which to have it sewed on. Don't you think it would be quite a relief to mamma to find her needle already threaded.

"Of course, for I shouldn't think one could find that bit of an eye at all if he were in a hurry. I had a dreadful time the other day when I wanted to mend my ball. I should have been glad to be your next one then."

"Suppose, again, Will, that whoever dropped that piece of wood upon the cellar stairs had stopped to pick it up, remembering that some one else would be coming that way soon. Wouldn't it have been worth while? Think how Bridget has suffered from her fall, and how the household has been inconvenienced!"

"Yes, auntie, and if I had wiped up the water I spilled this noon, sister wouldn't have been obliged to change her dress when she was in such a hurry to get back to school; but a fellow will have to keep pretty wide-awake to remember every time." And with a thoughtful expression on his boyish face, Will passed out of his house and toward the front gate, leisurely munching a banana as he went, but apparently engaged in deep thought. Reaching the sidewalk, he threw down the banana skin, and proceeded on his way; but presently he turned and looked hard at the yellow object lying upon the pavement, and then, quickly retracing his steps, he picked it up and flung it far into the road, where no one would be likely to slip upon it. —*Morning Star.*

Overworked.

If the victim of overwork is a married woman, she has probably begun her married life wrong. By doing a thousand things she ought never to do—that her husband should do, or have done for her—he finally becomes accustomed to view her in the light of a hewer of wood and drawer of water. No matter how devoted a lover he may have been, under such treatment he is certain to degenerate into a careless, indifferent husband.

I remember once to have seen a woman sitting in a dark, close lumber-room, tearing dusty old rags into stripes that were to enter into a rag carpet. June, with its roses and balmy airs, was in full glory; but that wretched carpet had to be finished, and by that time the sultry heat of summer precluded all out-door enjoyment. I knew another who sat before her sewing machine during the month of August, making beautiful clothing for her children. Whose fault was it that by-and-by she was completely prostrated by illness?

Sacrifice to Save Them.

If a dear relative was dangerously sick and we must have money at once in order to get them a physician, would not thread-bare and old-fashioned clothing and very poor furniture and machinery do a little longer? Oh, my dear brothers and sisters! Some dear ones are desperately ill with the disease of sin. Can we not do with plain, poor and old-fashioned things so that we may have means to help send the great Physician's remedies to these sin-sick souls?

Some are in awful peril. Shall we shrink from being odd, if need be, in trying to rescue them? Oh, can we not be peculiar, if by so doing we may lead some one into safety, or clear ourselves from the guilt of their death? —*Mrs. M. A. Dake.*

Jesus.

The central idea of the Bible is Jesus. The intelligent soul of the world's history is the idea of the world's Saviour. History would be without order, Providence without polarity, but for Calvary. The pole-star of the pulpit is the cross. A system of theology without Jesus in the center, would be as a system of solar astronomy that left out the sun.—*J. V. Watson.*

What little faith you have, only live it for one day, and it will be stronger to-morrow. Live with your fellow-creatures as their brother to-day, and to-morrow God will be felt by you as your Father in heaven the more tenderly.—*William Mountford.*

I believe that there is no away, that no love, no life, goes over from us: it goes as He went, that it may come again, deeper and closer and surer, to be with us always, even to the end of the world.—*George Macdonald.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

We have arranged to supply our readers with a War Atlas, containing maps of the war center adjacent to the Yellow Sea, Japan, Russia, Pacific Ocean, etc. and with statistical tables of useful information, enabling one to understand the situation as the war progresses. The maps are colored, and it is substantially bound. Sent post paid for 25 cents. Send for one and keep posted.

We've Always Been Provided For.

"Good wife, what are you singing for? You know we've lost the hay,
And what we'll do with horse and kine, is more than I can say;
While like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered low and sweet,
"There is a Heart, there is a Hand, we feel but cannot see;
We've always been provided for and we shall always be."

He turned around with sullen gloom. She said:
"Love be at rest:
You cut the grass, worked soon and late, you did your very best.
That was your work; you've not at all to do with wind and rain,
And do not doubt that you will reap rich fields of golden grain;
For there's a Heart, and there's a Hand, we feel but cannot see;
We've always been provided for, and we shall always be."

"That's like a woman's reasoning; we must, is cause we must."
She softly said: "I reason not: I only work and trust.
The harvest may redeem the day. Keep heart, whate'er befide;
When one door shuts, I've always seen another open wide.
There is a Heart, there is a Hand, we feel but cannot see;
We've always been provided for, and we shall always be."

Days came and go; 'twas Christmas time, and the great fire burned clear.
The farmer said: "Dear wife, it's been a good and happy year;
The fruit was rain, the surplus corn has brought the hay you know."
She lifted then a smiling face, and said: "I told you so!
For there's a Heart, and there's a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

Communicated.

Holding Fast.

"Let us hold fast the profession of our faith, without wavering." Heb. x. 23. What is our "profession"? We have professed to believe the covenants of promise, and have obeyed from the heart that form of doctrine essential to salvation. We have professed our faith in the coming King, professed to believe he is our high priest. That we are heirs of God, and joint heirs with Christ. An heir is not a possessor. Then let us run with patience the race that is set before us. "Let us hold fast the profession of our faith without wavering." How can we do this? "Let us consider one another to provoke unto love and good works. Nor forsaking the assembling of ourselves together as the manner of some is." Can we hold the profession of our faith fast, and forsake the assembling? Can we consider one another, to provoke unto love and good works, and at the same time forsake the assembling? Forsake not, is a command. Remember, he does not ask for a crowd, not even a preacher, just two or three of like precious faith. What does it mean to not forsake the assembling? Are there two believers in any locality? Then see to it that you obey this command, and be more particular about it, as ye see the day approaching. Thereby holding the beginning of your confidence firm unto the end. It is plain to be seen, if as many as two persons live where it is at all possible to meet for worship in the appointed way, and they forsake, neglect, they are not obeying God. They are not holding fast their profession, and it is impossible to build one another up and give the needed exhortation. How can we build one another up in our most holy faith, and not meet to worship? Dearly beloved, see that no man take thy crown. If we come short, some one will wear the crown. The importance of obeying this command cannot be over estimated. "Cast not away your confidence, which hath great recompence of reward." Heb. x. 35. The reward will not be obtained, unless we, the house of God, "hold fast the confidence and rejoicing of hope firm unto the end." Heb. iii. 6. How shall we hold fast the confidence unto the end? The rules are laid down in unmistakeable language. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "Let us hold fast the profession of our faith." "And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves, as the manner of some is. Heb. x. 22-25. Well, says one, I have professed, but I do not think it makes much difference if I do not meet with the brethren. "Ye are not your own, ye are bought with the precious blood of Jesus," and it is your reasonable service to present your bodies a living sacrifice, wholly acceptable unto God. Not forsaking the assembling of ourselves together, exhorting one another, and so much the more as ye see the day approaching. From what Paul says in the following verse he considered it a sin to neglect, forsake these things. "For if we sin willfully after we have received a knowledge of the truth, there remaineth no more sacrifice for sin." There is a great responsibility resting on every one who has named the name of Christ. We are to build one another up in our most holy faith. The brethren, whether they be few or many, who meet regularly and do as commanded, are rooted and grounded in the faith, and when the preacher and the big meeting comes along they are found holding up the standard of truth, and when the big meeting is over they remain, and are a light set on a hill which cannot be hid. Dear brethren, what is the extent of your isolation? Are there less than two, if not, forsake not the assembling. Add to your faith all the Christian graces mentioned by Peter. 2 Pet. i. Through the knowledge of him who hath called us to glory and virtue according to his divine power, hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises. That by these ye might be partakers of divine nature. Having escaped the corruption that is in the world through lust. Yes, we are in the world but not of it. Let us follow Peter a little further. He says besides this, Giving all diligence, add to your faith virtue, courage. Dear brother and sister, do you think this needed courage will be added to your faith, and you away from the place of worship, not considering your brother in any way? Nay, verily, we may fall into many sinful ways, and let these precious things slip from us. Add to virtue, knowledge, and to knowledge, temperance, (self control) not an easy matter, without the brother's help, patience, another not so easily acquired, and godliness still another, and to godliness, brotherly kindness, and to this love. How can these be added to our faith when we do not consider our brother enough to meet with him for worship? Dear brother and sister, do you not see to forsake the assembling, we are disobeying a command, and rejecting the means by which we are to grow in grace (favor) and knowledge? "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name." Now notice the blessings which are promised those who do these things, "And they shall be mine saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." May this be our portion when Jesus comes to make up his jewels.

Your Sister striving for the victory.
NANCY BARBER.

The Two Manners of Life.

Timothy speaks of the present life and the future life as separate. "Godliness is profitable unto all things, having promise of the life that now is and that which is to come." Tim. iv. 8. According to Leviticus xvii. 14, the life which now is, is in the blood. And according to Gen. xlii. 2, the life which now is (or the blood life), is sustained by eating of the fruits of the ground. When Hagar's little son was about to die of thirst the Lord did not cause the child to live without the water, but provided the natural means by which the present or blood life is sustained. Gen. xxi. 15-20. Elijah's natural life was miraculously prolonged, but the miracle in no way affected the natural or blood life of the honored prophet. The miracle was in the providing the food, and Elijah's life was prolonged in the natural way by eating the fruits of the ground. 1 Kings xvii. 10-15. The life which is to come is a spirit life, not the blood life. St. John iii. 5, 6. The future life is obtained by a living faith in God's Son. St. John iii. 36 and x. 28. The spirit life is not sustained by constant renewing of the wasting tissues by food and drink. For we are told that we shall be like him, for we shall see him as he is. 1 John v. 2. And that children of the resurrection cannot die any more. So we see man shall not live by bread alone (but the spirit of life is) by every word that proceedeth out of the mouth of God. The immortals eat, I suppose, as a pleasure, not of necessity. The Savior ate in the presence of his disciples after his resurrection. The angels ate with Abraham and Lot. In hope.

SADIE SKEELS.

Selections.

Known in Adversity.

There are plenty of people who know us in the days of our prosperity. Persons who are clothed in purple and fare sumptuously have no lack of acquaintances. Everybody recognizes them, and most people are ready to interest themselves in what concerns them. But let the shadow of adversity fall, and how soon all this is changed. When the millionnaire becomes a beggar, and the honorable man an outcast; when there are no more feasts to be eaten or favors to be received; how soon the interest abates, and the friends that favored and flattered us in the days of our prosperity, forget us when adversity comes.

Sometimes there falls on men the reproach which attends wrong-doing, and the crown of honor is exchanged for the brand of crime. Innocence may suffer through slander and false accusations, or weak human nature may falter and fall in its course; and how many there are then who are unwilling to recognize the friend of other years whose reputation is now clouded by slander or blackened by crime.

Just when man forgets and forsakes us, then God remembers us and draws near. His invitation is, "Call upon me in the day of trouble and I will deliver thee." This is the voice of pure disinterested love. Here help is offered when and where it is needed, and deliverance is afforded when our necessity is most urgent.

The Psalmist gratefully records the faithfulness of God when he says, "I will be glad and rejoice in thy mercy; for thou hast considered my trouble; thou hast known my soul in adversities, and hast not shut me up into the hand of the enemy: thou hast set my feet in a large room." Psalm xxxi. 7, 8.

The God of David had known his soul "in adversities." There were many that knew him in prosperity. When he rode in his chariot, when he was honored and exalted, men knew him, esteemed him, and praised him. But in the days of adversity and trial, when others forgot him, still he could say unto his God, "Thou hast known my soul in adversities."

There are no friendships which are more firmly established or more thoroughly cemented than those which are consolidated in times of affliction or adversity. That friend who has been with us in days of hunger and thirst and cold and nakedness, is not soon forgotten. The comrade who has marched by our side through storm and sleet, and mud and mire, or who has stood shoulder to shoulder with us amid the leaden hail of battle: he who has been with us and has proved unfaltering, unselfish, and unshaken in his devotion, in the days of famine and distress; or he who has watched with us over our sick, and bent with us above our dying, and wept with us over our dead, has won a place in our hearts which the gay butterflies of fashion, the casual acquaintances of an hour can never attain.

It is in such scenes of trouble and adversity that our God has proved his sympathy for us; he has known us in our adversities. It was thus that Christ revealed himself to the world, "a man of sorrows and acquainted with grief;" tempted in all points like as we are, yet without sin; passing through the whole realm of human sympathy and suffering, knowing its varied phases and circumstances of trial, temptation and distress, from the woes of wailing infancy upon a mother's knee, to those final hours of intensest mental and physical anguish, when on Calvary's cross he tasted death for every man: in all these circumstances God has come nigh to man, not only in his joys but in his sorrows; not only in the highest hopes that illuminate his soul, but in the deepest shadows which wrap his horizon in gloom.

God's knowledge of us in adversities is not confined to a mere recognition; it includes a watchful, tender supervision, a perfect acquaintance with all our needs and wants. Many times persons suffer, simply because their friends are ignorant of their true condition. Scores might be ready to help them, but they are not aware that a need exists. But the Lord knows us all altogether; no circumstance escaping his perception and understanding. He sees us and reads our deepest thoughts, our most secret sorrows; he knows us thoroughly; he has ever known his people, and in their hours of affliction and necessity has been their ever present help. He knew Joseph in the dungeon, Moses amid the bulrushes, David in his exile, Jeremiah in the miry pit, the three Hebrews in the fiery furnace, Daniel in the den of lions, Peter in the prison, John on the isle of Patmos, Bunyan in Bedford jail, and every other servant of God in every adversity, temptation, conflict or affliction which it has become his lot to endure.

He who makes the acquaintance of the Most High finds a friend that sticketh closer than a brother. Through the long days of sorrow and the silent nights of tears, he is still a God at hand. He has known our souls "in adversities." He has been with us in six troubles, and has not forsaken us in the seventh; and he has promised to be with us always, even to the end of the age. Though the gay votaries of pleasure and fashion may forsake us in the hour of need; we have in Him a refuge from the storm, a covert from the storm, a covert from the tempest, a springing fountain in a desert waste, the shadow of a great rock in a weary land.—*The Christian.*

Predictions that may be Relied On.

Let times be ever so good, if you are slothful you will be in want; let times be ever so bad, if you are diligent in the ways of God you will prosper. "The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat." Prov. xiii; 4.

Even though you be simple, yet, if you study God's word, you will become wise. "The entrance of thy words giveth light; it giveth understanding unto the simple." Psa. cxix. 130.

Whatsoever cause others may have for fear, you shall not be hurt if you trust in the Lord. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Psa. cxxv: 1.

If you love and practice sin, it is impossible for you to escape punishment. "Be sure your sin will find you out." Num, xxxii: 23.

If you trust in your own resolution, strength, or righteousness, you are sure to fall. "He that trusteth in his own heart is a fool." Prov. xxviii: 26.

If you seek salvation from any but the Lord Jesus Christ, you will infallibly be deceived. "For there is none other name under heaven given among men, whereby we must be saved." Acts iv: 12.

Though you prosper in worldly things, if you practise sin, you will be unhappy. "There is no peace, saith the Lord, unto the wicked." Isa. xlviii: 22.

Whether you are young or old, weak or strong, sick or well, death is still standing at your door. "Dust thou art, and unto dust shalt thou return. Gen. iii: 19. "There is but a step between me and death." 1 Sam. xx; 3.

The Isle of Patmos.

The name of this island, writes Dr. A. T. Hanna, would never have been heard beyond the archipelago in which it stands, if John had not been banished thither.

Some prisons are famous, as it were, in themselves; that is, by a long succession of illustrious prisoners they have a great part in history. The Mamertine in Rome, the Wells of Venice, the Bastile in Paris, the Tower of London, are of this kind. There are other places, not originally meant for prisons, which have become famous by some one illustrious captive.

So, the rock of Masada, where the Jewish zealots slew themselves to escape the vengeance of the Romans. So, the Isle of Sainte Marguerite, where languished the Man with the Iron Mask. So, the Castle of Chillon is renowned for Bonivard alone. So, the obscure fortress in Austria, where Richard of England was for a time eating his lion-heart away. Such was Wartburg Castle, where God's providence allowed Luther to be imprisoned, that he might have leisure to translate the Scripture for all German folk. And though Bedford Goal was a goal, it would hardly emerge into the atmosphere of history till John Bunyan spends his twelve years there. The rock of St. Helena would be as little heard of as its compeer, Ascension Island, but for that mighty Shade, "the conqueror and the captive of the earth," who spent his last six years there. Thus, "the Isle that is called Patmos," has no record whatever in history, save that it became the place of exile for a persecuted apostle of the Lamb.

And we may note that the inspired John makes no reference whatever to any of his sufferings during his banishment. What unearthly dignity and continence is this! Here are no sighs and wailings over human injustice, and the hard lot of the exile.

How different from other exiles! The poet Ovid was banished among barbarians because of his immoral poetry. He takes up his guilty harp to mourn in doleful strains on his pitiful plight among a cruel and and savage people. Silvio Pellico is imprisoned for political offences, and he makes the world sympathize with him by his pensive thoughts in "My Prison." But John has a mind lifted up above itself. The Spirit of Christ that was in him, deigned not to make mention of his trials. "His mind to him a kingdom was." Patmos was a cheerless rock, but it was enough to stand upon. He could stand there and see all space and all time unrolled before him. He was shut out from the society of earth, but he "looked, and behold a door was opened in heaven." As Daniel, the exile, kept his window open toward Jerusalem, John had a spirit divinely lighted, and a window in it opened toward the celestial glory.—*Armory.*

Keep to the Word.

Keeping in the middle of the road we avoid the ditches on either side. If instead of disputing over what they believe, people would spend their time in inquiring what God has said, they would find less to dispute about, and more to agree upon, and would be greatly profited and instructed. Men argue long to prove that the Scripture favors or opposes something which is not mentioned in the Bible at all. Why not drop unscriptural phrases and statements, and take the Scripture itself and believe it? Said Eusebius: "Speak what is written and the strife will cease." A good way out of many of the strifes of the present day would be found by holding fast the form of sound words as contained in the Scriptures, putting a rein on the imagination, and speaking "what is written," not in the words which man's wisdom teaches, but those which the Holy Ghost uses.—*H. L. Hastings.*

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zillner, at Plymouth, Indiana.

Notice.

To the Brethren in Iowa:

I have decided to take up the Lord's work in Iowa, for several months at least and am ready to respond to all calls for meetings, funerals, weddings, or any other calls pertaining to the work of a minister of the gospel.

Address me at Fort Dodge, Iowa, L Box 89.

O. J. ALLARD, Pres. Iowa Con.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Vandalia Line Excursions.

The Vandalia Line will grant a 10 days' stop over at St. Louis for World's Fair on all tickets sold through St. Louis via Vandalia Line, except on one way Tourist tickets to West, Northwest and to California points for a fee of $1.00.

Danville, Johnsonville, Perryville and Selmer Penn and Corinth Miss. and return, account dedication of Illinois monument Shiloh Battle-field. Sell May 15th and 16th. Final limit May 22nd. Inquire for the low rates.

Indianapolis and return $8.80 acct Grand Commandery Knight Templars sell May 10th and 11th. Limit returning May 18th.

Indianapolis and return $8.80 I. O. O. F. and Rebekah Assembly for persons having proper certificates of identification. Sell May 15th, 16th and 17th. Return limit leave Indianapolis May 20th.

Lafayette and return $2.65 sell April 20th and 30th. Return to and including May 2nd.

Indianapolis and return $8.80 acct Order Eastern Star to persons presenting proper certificates. Sell April 26th and 27th. Return not later than April 29th.

Lafayette and return $8.45 sell May 21st. Return not later than May 23rd.

Elder J. C. Kimsey, died near Mesa, Arizona, on the evening April 4th, 1904; being 79 years, 2 months, and 5 days old. Elder Kimsey came here from Kansas, some years ago, and settled on a small farm, near Mesa, Ariz. He preached quite frequently in the neighborhood of the brethren in this County. He suffered a great deal at times, the result of an injury. The writer spoke words of comfort to the bereaved widow, and sorrowing relatives and friends at the house, after which he was laid to rest, (in sleep of death, until the morning of the resurrection), at the Double Butte cemetery near Tempe.

J. M. FIKE.

Died at his home, Burkeville, Va., March 25, 1904, Solon Harding in the 57th year of his age. The subject of this notice spent his entire life near the place of his nativity and was one of the most honored and highly respected citizens of the County. During his last illness—of several months duration—he received the very best of attention, not simply from his physicians, but from his devoted sisters and affectionate brother. For 21 years he was in partnership with his brother Melbourne in the mercantile business in this town and after a short separation of less than ten months they are united in death and are sleeping side by side in Burkeville's beautiful city of the dead. In early life he obeyed his Lord's commandments and was baptized by Wiley Jones of sainted memory. He lived a clean, honest, Christian life and will be numbered among those who will spend eternity with Christ. Rev. Taylor, Christadelphian minister from Richmond, Va., conducted the last sad rites and spoke words of great comfort to the sorrowing family. "We are gathering homeward one by one."

R. D. HARDING.

World's Fair, St. Louis.

For the World's Fair at St. Louis, the Vandalia Line have put on sale, commencing April 25th, round trip tickets at rates and with limits as follows, from Plymouth, Indiana:

Season ticket, Rate, $14.00; 60-Day ticket, Rate, $11.70; 15 Day ticket, Rate, $10.75. And on each Tuesday and Thursday, commencing May 17th and ending June 30th, 1904, tickets good in coaches only, at rate of $6.75. Return limit of coach tickets seven days, including date of sale. Same basis from all other stations.

The Vandalia Line will also inaugurate new solid train service between all points on its line, Columbia City to Terre Haute and St. Louis. "The Expo Train" (No. 35) will leave Ft. Wayne early each evening, for St. Louis, by way of Columbia City, Logansport and Terre Haute, with through coaches and sleeping cars, arriving in St. Louis without change about 7 a. m. This train will pass Logansport about 9:50 p. m. On return trip "the St. Louis and Ft. Wayne Express" (No. 36) will leave St. Louis Union Station at about 8 p. m. running via same route. Train leaving Plymouth at 8:22 p. m. makes close connection with this train at Logansport. For further details apply to W. E. Smith, Agent at Plymouth, or C. C. Trueb T. P. A., Logansport, Ind. —May 11

Special Trains To California. $50 Round Trip.

Special personally conducted trains through to San Francisco and Los Angeles via the Chicago; Union Pacific & North-Western Line, leave Chicago and various points east, April 26th and 27th. Stopovers at Denver, Colorado Springs and Salt Lake City. Side trips at a minimum of expense. $50 round trip from Chicago; correspondingly low rates from all points. No extra charge for travel on special trains. Tickets are also good on The Overland Limited, solid though daily train, less than three days to the Coast, over the only double track railway between Chicago and the Missouri River, and via the direct transcontinental route. Two trains daily. Choice of routes returning. Write for itineraries of special trains and other detailed information, to A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—May 1.

Low Fares to California.

April 22d to 30th, inclusive, excursion tickets to Los Angeles, account General Conference Methodist Episcopal Church, and to San Francisco, account National Association of Retail Grocers of United States, will be sold via Pennsylvania Lines. For particulars regarding fares, time of trains, etc., consult nearest Ticket Agent of Pennsylvania Lines.—April 30.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

A HANDFUL OF EARTH.

Oh what wonders we see in it. What a marvelous thing. Indeed, where is the marvel? For we can see nothing but a dry rough powder, dark and lifeless, which we tread under our feet, little thinking that it is of any value. But think for a moment how much it hides and holds that is truly beautiful, also bitter and sweet. From a handful of earth comes the glory of color. The red of the rose, and yellow as bright as the sun, the rich purple violet and the green leaves, and the very same earth produces the nettle's sting.

Who can fathom God's excellent skill? Indeed our mind is taken up in the wonders hid in the earth and our heart is fixed to praise the former of all things. Is it not a wonderful thought that from the dust of the ground came man, his image and breath from God. Therefore as man was made of the dust of the ground, he (like the flowers) was made subject to decay and death. Now we find that the first man Adam and Christ are in contrast. "For as in Adam all die even so in Christ shall all be made alive."

Now as in Adam all die, therefore Adam was the cause of the introduction of death into the world. But it is through our relationship to him that this death reaches to us and has its force upon us. Now the first thought in our mind would be, what can we do to obtain a resurrection from the death state and obtain eternal life. If we read in John vi: 39, 40, 44 and 54, we will find out who will be raised up and made alive at the last day.

ADELINE BEREAN SOCIETY.

The Adeline Berean Society has an enrollment of fourteen members, with an average attendance of about six. We endeavor to meet the second and fourth Sundays of every month at the homes of Brother and Sister E. F. Geslu and Brother and Sister George Pyper. We have been selecting lessons from the old leaflets, each leader selecting his own topic.

Our society had been discontinued from last July until the first of this year, on account of the extra work which those residing in the country, have during summer. But the first of the year we re-commenced with renewed vigor, determining to do the little in our power for the cause of the Master. If our interest has seemed to wane a little, we trust that each will resolve to do his part in the future.

There have been many drawbacks here this winter, such as sickness and severe weather, but there are still a faithful few, and we meet if there are only three present for we know that where two or three are gathered together in His name, he is in their midst.

We have sent THE RESTITUTION to two gentlemen whom we think will be interested. At the close of our meeting each present answers at roll call with a verse of Scripture. We find this an excellent way of learning some of the references which we so often need, and are sometimes at a loss to recall.

Let each and all of us remember the words of our Saviour which we find in Luke ix: 62. "No man, having put his hand to the plough, and looking back is fit for the kingdom of God."

MARY AHLAKSEN.

BAPTISM.

There are diversity of opinion in regard to baptism. Some say it is to sprinkle, some to pour, some to dip, or plunge and some say it is not necessary to be baptised at all. But Christ said to Nicodemus except a man be born of water and of the spirit he can not enter into the kingdom of God. And again the Scriptures teach he that believeth and is baptised shall be saved, yet Paul says baptism is not washing away the filth of the flesh, but the answer of a good conscience toward God. Peter said unto his congregation, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

God loveth his children that obey His will and followeth His commandments.

MYRTLE FEARS.

THE SERMON ON THE MOUNT.

Matthew v: 8. Blessed are the pure in heart, for their's is the kingdom of heaven. God wants us to have our hearts pure and clean if we expect to enter the kingdom of heaven. Matt-v: 5. Blessed are the meek for they shall inherit the earth. They that are meek and lowly at heart shall receive the earth as their reward or prize. Matt. v: 6. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. If we hunger and thirst after God's holy word we shall receive it. Matt. v: 9. Blessed are the peacemakers, for they shall be called the children of God. We should not make trouble, but make peace instead, if we expect to be called God's children. Matt. v: 10. Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven.

We must stand persecution like Christ did. We may not be nailed to the cross, but we have smaller persecutions that we must conquer in the end.

ANNA L. FRAKES.

WORKS OF THE FLESH.

If we walk in the way Christ would have us to walk we will have no condemnation, but if we follow the things of the flesh we will be condemned. Now if we follow the things of the flesh it will lead us to destruction, but if we follow after the spirit it will gain us eternal life.

They that mind the things of the flesh cannot please God. If we do as he has commanded us to do we can please Him.

If the spirit of Christ be in us we will do as he has commanded us to do and be faithful unto the end and we shall receive the great reward.

If we are led by the spirit of God and do the things He would have us to do, we are the children of God.

Your Sister in Christ,
ELLA FRAKES.

$50.00 to California and Return.

Via The Chicago, Union Pacific & North-Western Line, from Chicago, April 23 to May 1. Choice of routes going and returning. Correspondingly low rates from all points. Two trains a day from Chicago through without change. Daily and personally conducted tourist car excursions. Write for itinerary and full particulars regarding special train leaving Chicago April 26. A. H. Waggener, 22 Fifth Avenue, Chicago, Ill. April 30.

Vandalia Line Excursions.

One way Colonist excursion to West and North West daily March 1st, to April 30th.

One way excursions California and Intermediate points on direct lines daily until April 30th.

Home Seekers round trip and Colonist one way to South, South West and West, 1st. and 3rd. Tuesdays each month.

Worlds Fair pamphlets showing hotel accomodations and discriptions of grounds etc, may be had on application at Vandalia ticket office,

Watch for announcement of our new through train service to St. Louis which will be made soon.

World's Fair Rates:

Season, 60 day, 15 day,	7 day coach excursion.
$14.00, $11.70, $10.75,	$6.75.

$33.00 to the Pacific Coast

Via the Chicago-Union Pacific & North-Western Line from Chicago daily during March and April, to San Francisco, Los Angeles, Portland, Seattle and Tacoma and other Pacific Coast points. Very low rates to Helena, Butte, Spokane, Ogden and Salt Lake City. Correspondingly low rates from all points. Daily and personally conducted excursions in Pullman tourist sleeping cars to San Francisco, Los Angeles and Portland, through without change, double berth only $7.00. Choice of routes. For particulars address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—April 28.

Fares to St. Louis.

The sale of excursion tickets over Pennsylvania Lines to St. Louis, account of the World's Fair, will begin on Monday morning, April 25th five days in advance of the date of the formal opening of the Louisiana Purchase Exposition.

The excursion fares from Plymouth, Ind., are fixed as follows:

Tickets good for the season, returning any time to December 15th, will be sold every day at $14.00 for the round trip.

Tickets good returning within sixty days, not later than December 15th, will be sold every day at $11.70 for the round trip.

Tickets good returning within fifteen days will be sold every day at $10.75 for the round trip.

Coach excursion tickets, with return limit of seven days, will be sold twice a week, every Tuesday and Thursday, beginning May 17th, until June 30th, at $6.75 for the round trip approximately one cent a mile. Coach excursions tickets are restricted to day coaches, whether on regular or special trains.

For further particulars consult J. E. Hanes, Ticket Agent, Plymouth, Ind. April 23.

POST OFFICE ADDRESSES.

Persons requesting their address public in may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
E. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Princeton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scirdeville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Box 254 Tampa Fla.
D. L. Kean, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. House, Madison, Ohio
W. D. Townsend, Salem, Ohio, tr 5
Libbie Polmer 643 Alder st Eugene Ore
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
I. R. Oglevie, North Branch, Kansas.
W. O. Stella, Fremont, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave, Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 11, Burton Ave, Grand Rapids, Mich.
R. S. Driggins, Ontario Cal.
D. T. Hancock, Bonsaller, Ind.
C. P. Graham, Box 13, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
M. F. Cordill, 320 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Founder St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J. C. Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
J W Deffenbaugh Avery Okla
A Drew Tioga Ind
Sarah F Morgan Browntown Va
N C Griswold Box 116 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
G T White Dover Min.
W J Semmons Burnville Ark
D C Robison Rt 3 Mt Vernon O
N D Titchenal Wenatchee Wash
A Ridleigh Malvern Ark
T J Daniel Magazine Ark
H M Williams Ashton Kan
F H Stees Poland Arizona

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

Colonist Tickets to West and North-west.

One way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho will be sold via Pennsylvania Lines from March 1st to April 30th, inclusive. For particulars apply to nearest Ticket Agent of those lines.—April 30.

VANDALIA LINE

TIME TABLE.
In effect Oct. 11, 1903.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 12, daily, For South Bend	11:59am
No. 20 " Ex. Sun, "	6:45pm
No. 26, " " "	10:09pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:35a m
No. 7, " " " "	11:40pm
No. 10, daily,	6:15pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or
E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

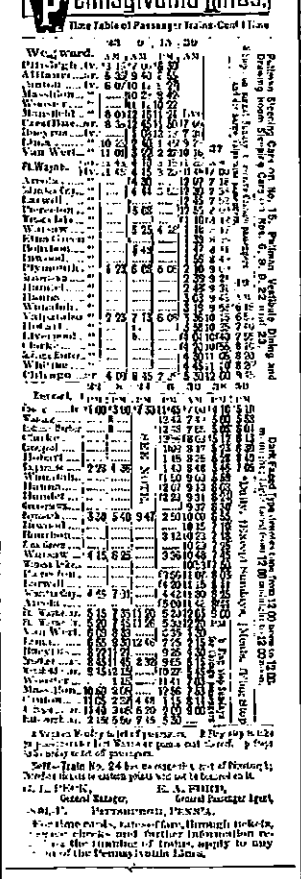

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Two trains a day Chicago to California, Oregon and Washington. Chicago, Union Pacific & North-Western Line.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now are in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennadner, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Gaburna and O. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 19th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:: 5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berrans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jacquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Reisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with or Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son C. L. Corbaley, who has been selected by the church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fire, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wauseon, Ohio, meet in their church each Sunday at 10 a. m. for Sunday school; Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M B Major Pastor.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

What is a Spiritual Body?
Faith and Hope.
Christ' Glorious Coming.

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, leather bound, embossed on covers, and gilt edges, $1.00. By Brother Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it.

The Restitution

ON TRIAL.

Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

The Restitution.

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A. R. UNDERWOOD, Publisher
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One Year $1.60. Six Months 75 Cents. Three Months 40 Cents.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. Read PLYMOUTH, INDIANA, MAY 4, 1904. NUMBER 17.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, preceded by a belief of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Submission

My God, I think thee may no thought
Ever deem thy chastisement severe;
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear.

Thy mercy bids all nature bloom;
The sun shines bright, and man is gay;
Thine equal mercy spreads the gloom,
That darkens o'er his little day.

Full many a throb of grief and pain
Thy frail and erring child must know;
But no one prayer is breathed in vain,
Nor does one tear unheeded flow.

Thy various messengers employ;
Thy purposes of love fulfill;
And 'mid the wreck of human joy,
Let kneeling faith adore thy will.

Communicated.

It is Not Possible.

It is not possible for any one however scholarly, and exegetically skilled, to defend by argument the popular view of man's nature and destiny, without contradicting the plain and positive statements of Scripture. Therefore the theory commonly held must be false. Its antiquity and the great names of its advocates are not sufficient to establish its claim to be truth. I will allow that there are passages in the Bible which seem to adherents of the common view to teach what they claim. Here they rest the proposition on inference as proof. This is wrong. Their inferences are nothing more than human opinions or conclusions illogically drawn. It is claimed that such passages as Christ's promise to the penitent thief or robber (Luke xxiii. 43); Paul's being absent from the body and present with the Lord (2 Cor. v. 8); his desire to depart and to be with Christ, (Phil. i. 23) and some others harmonize with the view that man is conscious between death and the resurrection. I shall not set to work here to show that the inference commonly drawn from these Scriptures is false, but will endeavor to make good my statement that it is impossible for any one to defend by argument the popular view of man's nature and destiny without contradicting the plain and positive statements of Scripture. A few examples will be sufficient. Bishop Butler, one of the greatest thinkers that England has produced shall speak first on this point. In a few words he sets forth the popular view: "Our organized bodies are no part of ourselves." This is so plainly a contradiction of God's Word that the dullest intellect can see it. The Lord God formed man of the dust of the ground. Here we have the organization and it is man, socalled by God himself and nothing else is here called man, and yet Butler says this organization is no part of ourselves. By these words he virtually says man is no part of himself. What consummate foolishness. It is the echo of Socrates' words to his servant Crito: "This body is not me." The old Athenean philosopher is hardly worthy of blame, but what of Butler with a plain Revelation before his eyes!

I next quote John Wesley, a man of profound mind. He says, "I am now an immortal spirit, strangely commingled with a little portion of earth. In a short time I am to quit this tenement of clay, and remove into another state." It will hardly be disputed that Butler and Wesley represent the current opinion of the religious world. What God calls man Wesley calls a tenement of clay inhabited for a brief period by the ego, the *immortal spirit* which is capable, as he thinks of living in or out of the body, and according to his notion very much better out than in, for in the body it is encumbered and tied down; but, once liberated it "mounts and soars to fairer worlds on high (?)."

The Rev. Mr. George, a living author says: "We remark that physical death is not the penalty of sin." Again he says, "Death when threatened as a penalty is not extinction, but conscious suffering." These statements are squarely against God's Word. In the case of Adam the penalty is physical death and returning to dust from whence he came. "Dust thou art and unto shalt thou return" is where the penalty, when fully executed, places the first sinner of our fallen race. The use of the term "die" to set before our first parents their doom in case they should transgress; the words addressed to Adam by the great Judge after that first act of disobedience, and the fact that he did die after an existence prolonged to nine hundred and thirty years, show most plainly the nature of the death which Paul says passed upon all men; all of Adam's descendants, in consequence of the one offence which introduced sin into the world. In the light of this stubborn fact all assertions about an immortal soul, a deathless spirit; the ascribing of consciousness to some supposed entity that survives the stroke of death; and all the talk about going to heaven at death, or to some baden underworld of semiblies (purgatory) are so many contradictions of the plain teachings of the Word which is yea and yea. What is affirmed of Adam as to his nature is true of his children. Whatever was his constitution was theirs. If Adam possessed an immortal soul it is strange that there is not even the shadow of a hint of any such thing on the face of the record, nor implied by any of the terms used in reference to his creation and his threatened doom. As the record stands there is no ground for infering anything else than what the language on its surface sets before us. Modern notions of what man is, is here completely barred out. Now where in the history of Adam's children did the race undergo such a constitutional change that it is safe to affirm the inherent immortality of man now, when in truth this cannot be affirmed of our first parents. After all, may not you, my learned and scholarly opponents, be wrong in your view of man's nature and destiny? You infer or draw conclusions from a few passages which, by every fair rule of exposition should be understood in the light of plain texts, about the meaning of which there can be no dispute without calling in question the laws of language. You approach these passages under two false notions: 1st, That the soul of man is a distinct entity apart from the body; and 2nd, That it is immortal; then of course your inferences seem to you logical. On this ground Bishop Butler said, "Our organized bodies are no part of ourselves." And Wesley, "I am now an immortal spirit, strangely commingled with a little portion of earth. In a short time I am to quit this tenement of clay and remove into another state." And Calvin: "That the believer at the mention of death should raise up his head, rejoicing at the news of his redemption." Athanasius: "That is not death that befalleth the righteous, but a translation: for they are translated out of this world into everlasting rest; and as a man would go out of a prison, so do the saints go out of this troublesome life into those good things that are prepared for them." Ambrose of Milan said, "Death is a passage made from corruption to incorruption from mortality to immortality, from trouble to tranquility." This learned man affirms of death what Paul affirmed of resurrection from death. Starting with a false notion of man's nature, philosopher, preacher, poet and priest go on contradicting God's Word. This is no trifling matter concerning which men may say, It makes no difference what is believed; whether this is true or that is true. These confident assertions are aimed at the very fundamentals of God's great system of truth; and they nullify the gospel. Perforce of a false theory these contradictions are uttered and written by men seemingly honest. How often in his own town the writer has heard ministers assert that there is no death—especially on funeral occasions when the subject in hand is death (what the Bible calls death) it seems fitting to deny the fact before their eyes by saying of the dead person, that is not Mrs. Hays, or that is not Mr. Smith. Mrs. Hays has passed on; Mr. Smith was translated day before yesterday. He has gone to that upper and better world and is now basking in the smiles of his Savior. It is thus the poets sing of death.

"Death is the crown of life
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.
Death wounds to cure: we fall, we rise, we reign!
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight.
Death gives us more than was in Eden lost:
The king of terrors is the Prince of Peace."

Paul styles death an *enemy* instead of Prince of Peace. Paul says, "So death passed upon all men." Wesley says, "No man dies." Plato's philosophic fiction is the reason of this contradiction.

J. L. WINCE.

Notes by the Way.

Having taken leave of my Pine Woods Bible Class, at Hammond, Louisiana, Bro. Albert, conveyed me to the Illinois Central Railroad depot, where I took the train for New Orleans. I then boarded the Southern Pacific train for Crowley, Louisiana. The train was run on to a ferry boat and floated across the river.

The trip between Hammond and New Orleans, and also between New Orleans and Crowley was delightful. (This pleasure is rendered more exquisite, by force of contrast. When I left my home on March 17, the ice king reigned supreme.) Oh what a change! the new life had come. All nature smiled in resurrected life, it was to me a type of the new and beautiful life to come, when this corruptible shall put on incorruption, and this mortal shall put on immortality, then the "blessed and holy" will shine forth as the sun in the kingdom of our Father.

Between Hammond and New Orleans, there is much swamp land, filled with luxuriant vegetation. The cyprus and water oak trees are all draped in gray moss. It is a strange and weird sight to behold this drapery of gray streamers hanging all over the trees, and in many cases reaching almost to the ground. Among these draped trees you will see thousands of palmetos, which are a species of a palm. On the higher grounds, are vegetable farms. You can see thousands of acres covered with cabbages and other vegetables. The ride between New Orleans and Crowley, (something less than two hundred miles) is an everchanging panorama of beauty, to any one who can appreciate God's beautiful work in nature. Before reaching Crowley we strike the rice belt. This is probably the finest rice country in the world. I will speak of this later on.

On arriving at Crowley, Bro. Haupt met me at the depot. He then conducted me to his home. At the door I saw the well known face of Sister Haupt eager to welcome me. This was a delightful visit. Sister Haupt is an old time acquaintance. I have known her from early childhood. She was the daughter of Bro. and Sister Leondias Baker, of Aurora, Kane County, Illinois. The old residents of Kane County remember with pleasure this family, together with the Jackson family, and others of like precious faith, who at that time lived in Aurora. I believe Bro. and Sister Norris are about the only ones now living at Aurora. Sister Eva Norris is the daughter of Bro. and Sister Jackson. Both Bro. and Sister Baker and Bro. and Sister Jackson now sleep in Jesus, "Blessed sleep, from which none ever wake to weep."

Alice was just budding into a young woman, when her father died. Some time after her father's death, I wrote to Alice, with regard to her taking the steps to become a Christian. She took to it kindly, and after some correspondence, I buried her with Christ in baptism. Some time after this, I baptized (J. G. Haupt) her intended husband.

Don't neglect to speak to the young people about their salvation, they appreciate your interest more than you may think of. If they drift away, and connect themselves with religious societies who know not the truth, you may lose them. I know of no society that equals our Young People's Bereans. In this society they are kept in line with the truth. The lesson booklets are carefully prepared with this view in mind. If you wish to learn more about them, write to Sister Anna Drew. (the Illinois State President) 629 N. Galena Ave., Dixon, Illinois.

Meetings at Crowley were held in the Christian Church. They were not as largely attended as some of our meetings, yet I think they were not without interest. There are two daily papers at Crowley, *The Signal* and *The News*. These papers almost daily printed fair notices of the meetings. The notices of the secular press help very much.

At the close of the last meeting I baptized (Vernon) the son of Bro. and Sister Haupt. Vernon is a promising young man, who has just graduated from the Crowley High School. I was glad to see Vernon take such a lively interest in the Blessed Hope, may God bless you my young brother, and keep you steadfast in the Christ life. His oldest sister, now attending the State Normal school, has become obedient to the faith. I think it will not be long before Hope, the youngest sister will follow the example of her older brother and sister. Miss Hope is a gentle sweet girl, and means to do right.

I also had the pleasure of making the acquaintance of Bro. and Sister Hatch. Bro. Hatch is the oldest son of J. S. Hatch, of Indiana, who for so many years has been preaching the grand old gospel of the kingdom. He is still preaching it, although he is past the eighty year mark, and will continue to do so as long as he can stand on his feet. Bro. Levi Hatch, of Crowley, has great respect for his father. While I was at Crowley, Bro. Hatch made free use of his horse and carriage in conveying me to various points of interest in Crowley, especially that of the rice culture. Rice is almost the exclusive crop for many miles surrounding Crowley, besides a large area in Texas. Rice is a water plant, the quality of the soil has but little to do in the successful growing of rice, the main thing is the water. Withregard to the land, the main thing is to have flat level land, that can be flooded with water. A rice field is divided up into sections by levies being thrown up. The field is flooded in sections, and the object of the levy is to keep the water in the section being flooded. A large ditch is made all around the field, and filled with water. The water is let out of this ditch into the section to be flooded. The ditch derives its water from canals. Large canals intersect the entire rice country, owned by canal companies. They furnish the water to the rice grower for one-fourth of the crop. These canals derive their water from the bayous. Large steam water plants are established to pump the water from the bayous into the canals.

There are some rich growers who are not dependant upon the canals, they bore wells some two hundred and fifty feet deep, and run pumping engines, and pump the water into their own fields.

The rice grows up something like oats, and is reaped the same as oats. The process of threshing is the same as that of oats. The husk is still left on the rice after threshing, the same as it is upon oats. After this the rice is sent to a rice mill. In this mill the rice is thrown against a wire screen by a swiftly revolving cylinder, which rubs off the chaff, and it is by this means ground into a powder, and sold for stock food at eight dollars per ton. The rice is then put through a second process, which cleans it off perfectly white. The rice is then put through a polisher, and it is then ready for a consumer.

In Crowley there are ten of these four story mills. It is estimated that there is some 60,000 sacks of this rice stored up in each of these mills, besides ware houses, etc. This will give the extent to which rice is produced in Louisiana. After concluding the meetings at Crowley, Bro. Haupt and son accompanied me to the depot, where I took the train for Iota, I found Bro. Farley waiting for me. Taking his carriage to his home, and was heartily welcomed by Sister Farley and family.

The brethren at Iota thought that we could not get much of an hearing at that place. When the time for the meeting came, every seat in the house was filled, and more seats had to be brought in to accommodate the people. We had twelve meetings at that place, and the attendance and interest continued until the end. Many seemed almost persuaded to obey. One old gentleman seventy-nine years old did obey. On the last afternoon of our meetings we went to a bayou, and buried this aged man in baptism with Jesus. I baptized one in each of the three places I preached at in Louisiana. That does not seem many, yet it is encouraging to have even one here and there become obedient to the faith.

I enjoyed many talks with Bro. and Sister Stanley and family. They were previously baptized by Bro. Haupt of Crowley. Bro. Stanley is a large rice grower. He has his own warehouse, with some five hundred sacks of rice stored therein.

Bro. Farley runs a saw mill, besides managing his farm.

Bro. Horn and family have settled on a government claim, and are endeavoring to develop and improve it. I visited at several of the homes of the citizens. The people here are a nice hospitable people. There is quite a nice company of young people at this place. I advised them them to start a young Berean Band. They are going to do so, as soon as they hear from Sister Anna Drew.

Bro. and Sister Hatch of Crowley, accompanied me to Iota, and staid a week.

One day Bro. Stanley, Bro. Hatch and myself visited the Louisiana oil field. There are over eighty wells stretched over about one-half mile of territory. One of these wells was a gusher, throwing out by its own force, some two thousand barrels of pure oil in a day. The oil tanks are immense, one tank was said to hold some fifty thousand barrels of oil. They have also an open oil reservoir, covering several acres of ground. It is virtually a lake of oil. The wild ducks mistake this oil for a water pond, and light down into it, and that ends their existence, they never get away again.

If our world-burning Adventists don't hurry up there won't be coal and oil enough left in the earth to burn it up. Money hunters are tapping the earth in every direction where they think these inflamable commodities exist.

While I was at Iota an accommodating preacher visited that place. He was anxious to baptize some one. If they would only let him, he would accommodate himself to their notions. He would either baptize with one dip or three, backwards or forwards, sprinkle them, pour water on their heads, do it in private or public, any thing to suit. They could pay their money and take their choice. An encouraging interest has sprung up at this place. Bro. Haupt has promised to help them some. God bless his work, and the people at Iota, and may the Bereans, when organized, do a splendid work.

After completing this work, I returned to Crowley, for a short time, and visited Bro. Hatch and family and also Bro. Haupt and family.

On Friday morning April 21, Bro. Haupt accompanied me to the train, and I commenced my trip to Sherman, Texas, distant 491 miles. I will remain here for two weeks. Sherman is located fourteen miles south of the Indian Territory line. I expect next to visit Anna and Owanah, Texas, and then Caraglo, Oklahoma, Bluah, Morse Mill, and Cedarville, Missouri. I then go to Chicago for a short rest. After this I have a trip planned between Kansas and Chicago, and another as far north as Canada, if wished, and another east in Indiana and Ohio. Those wishing meetings west, east and north, on the line of the trips outlined, please send notice to my Chicago address. I can save money in railroad travel by thus arranging them. I may arrange to meet Conferences in these various directions if notified in time.

I am not short of calls, I have all I can attend to, but I can reach more of them by consolidating on successive lines. I like systematic work, more can be accomplished for the cause at the least expense this way. Next winter I expect to repeat the trip I am now taking. The people insist on my return. May God bless his dear people everywhere. The Blessed Hope produces an earnestness, kinship and fellowship that exceeds all others.

Yours in love.

W. H. WILCOX.

Married.

Married by the writer at the home of the bride's parents in Dutton, April 23, 1904, Miss Ethel Hall to Ara Campany. We wish them a long life of happiness.

B. W. WOODWARD.

It was my privilege last Sunday, April 17, to unite in marriage Sister Mabel Decker of Millbrook, Mich., to Mr. Robert Patrick of Washington. Mabel is the youngest daughter of Sister Caroline Decker, and has been almost a constant companion of the widowed mother since the death of the faithful husband some twenty years ago. Mabel was then the wee pet of the household; how sadly will the mother miss her as she goes to her far away home, even though the husband and son-in-law is esteemed so highly. Sister Mabel was baptized by Elder Woodward several years ago. May she renew her vows to God, consecrate the new home to prayer, and long enjoy this life is our prayer. They leave their many friends with well wishes for their future.

M. A. WOODWARD.

Obituary.

Catharine Delong was born Nov. 20, 1842, in Anglaze County, Ohio, was married to Henry Weaver Jan. 31, 1860; died April 16, 1904; aged 62 years, 4 months and 27 days. She being the mother of ten children, six boys and four girls. All but two girls with the husband and father are left to mourn her loss. She was a loving wife and devoted mother untiring in the care of her family. Accepting the Lord in her last days, saying, "Thy will be done."

The above notice was handed me by the friends. A very large congregation listened while words of comfort were spoken from 1 Thes. iv. 13, 14. We commend the husband and family to him who has promised rest to the burdened, "Casting all your care upon him, for he careth for you." Though our loved ones sleep it is not forever, there will be a glorious dawn, if we are only prepared for the awakening. May we all seek to know our duty and perform it.

B. W. WOODWARD.

Truth will never die: the stars will grow dim, the sun will pale his glory; but the truth will ever be young. Integrity, uprightness, honesty, love, goodness—these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who have enshrined them in their hearts have been burned at the stake; but out of their ashes other witnesses have arisen. No sin can drown, no storm can wreck, no abyss can swallow up the everliving truth of God. You can not kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting. —*C. H. Spurgeon.*

Beethoven, it is said, after he became deaf, would sit and play on an old worn out harpsicord that had long been unfit for use, and suppose that he was playing matchless harmonies. The instrument was so poor that not one chord in five responded. Here was one that gave forth some sound, and there was another; but even they were out of harmony. And I sometimes think that God plays on a poor old harpsicord when he takes this world to evolve the melodies of divine love, so few chords respond at all, and so utterly inadequate are those that do respond to illustrate this crowning attribute of the mind.—*H. W. Beecher.*

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 4, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

We are doing all we can to use manuscripts sent us, and trust that correspondents will use patience. We endeavor to be fair to all, and yet give variety to our readers.

It is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

During the past week the Russian fleet at Vladivostock is reported to have moved out to sea and succeeded in finding a Japanese transport with some 200 troops on board. They took their officers and the crew off, and then sunk the vessel with the soldiers. The forces on land have at last come together, and the Manchuria side of the Yalu opposite Wiju was the scene of the conflict. It had been given out that the Russians would likely only seek to annoy the Japs in crossing the river, but they found some 8,000 Russians, in a fortified position, succeeded in driving them out, taking their guns, a number of officers and men prisoners, while the killed are 800 Russians and 700 Japanese. It is a question whether or not the Russians are not attempting to lead the Japs on to make an advance into Manchuria, and then cut them off from their base by the use of their Cossack cavalry. The Japs are wily and sharp, and can be depended on to take precaution against such a thing being done. So far they are victors, even on land.

Selections.

The Second Coming of Christ.

The address at the Christian Church by Elder Wilson last night was replete with logical thoughts as to the course of the ages leading to and beyond the second coming of the Messiah.

Elder Wilson pointed out that the expression "end of the world," was a misleading translation of the Greek in which it is called the end of the age or of the ages. He gave abundant scriptural testimony that the earth as a body should exist forever, that God had established it never to be destroyed. The course of human rule should pass away. All the conditions and arrangements of the present order should end. The world that now is, in the above sense, should be utterly cleansed from all iniquity, and eventually from all death; nevertheless the believer should, according to the promise of God, look for the new heaven and the new earth wherein righteousness shall dwell, which will be the present conditions purified through the royalty of Christ and his saints.

The Church of God, of which Elder Wilson has for many years been a respected and influential evangelist, makes prominent the gospel of the kingdom, as taught with special and continuous earnestness and stress in the Bible and to this end all that pertains to the resurrection question and the second coming of Christ. While they fully expect the latter to occur and that probably within a moderate number of years, they are not of those called Adventists, any more than the many in the denominations who believe in the second coming. They do not like that name because there has been so much error taught under it and because it is not scriptural. They also take a strong position upon baptism, but are not Baptists. Some have thought that they might be Soul Sleepers, but this also is a mistake. They hold that when men are said to die, they actually die and do not fly to live another life. They do not know of a man living inside of a man. The last belief has been gained, they claim, from heathen notions as to the word soul, especially from Plato and his followers. Man has hopes and aspirations, fear and dread. He has strength and mind, soulical and spiritual powers. These faculties are the inner man. The word soul, in the Bible, wherein it not used for the whole man, is generally the affections of man, except where it ought to have been translated as life or rarely by other words.

The idea that an immortal entity in man flies to heaven or hell at death to remain there until the resurrection, when the judgment will decide the final destiny, is foreign to the Bible. So is the idea of going to Paradise and Abraham's bosom or to the burning pit for the same second trial in the judgment day, which idea is perhaps gained from a wrong understanding of the rich man and Lazarus and the passage regarding the thief on the cross.

The Church of God teaches that mankind has actually been dying since the early ages, that they can live again only by a new inbreathing from God, and that thus the righteous are heirs of immortality, for which they long and seek. The dead who died in the faith in early times have not received their reward, God having a better plan that they without us should not be made perfect.—*Crowley, La., Signal.*

In Union is Weakness.

In union is strength; but union also has its weakness. Things which cannot do, many may accomplish; but those things which many will not do, are often left to be accomplished by one. Two horses can draw more than one; but if one of the two refuses to draw at all, then the other one can haul more than both harnessed together. The object of associated endeavor is to accomplish that which single-handed effort is insufficient to effect, thus associating in masses, scattered forces, and energies which otherwise might run to waste.

But here arises a danger. When scattered forces are thus massed and unified, politicians or office seekers, greedy for the power, honor, or profit which may be derived from such a source, endeavor to assume control of the interests thus established; and though unfit and incompetent, yet they have sufficient craft and adroitness to establish themselves in positions of trust and responsibility, to the exclusion of men who have the shrewdness to perceive and the honesty to expose their unworthiness.

Under such circumstances union becomes a source of weakness instead of strength; and thus great establishments hinder the very interests they were designed to serve, and are made instruments for destroying the very causes for the uplifting of which they were originally designed. Union on correct and righteous principles should be sought and encouraged by every servant of the Lord; but if the union simply signifies that one party shall give, while the other shall do nothing but take; one party shall help, while the other shall only hinder; then the less of such union the better for the welfare of all parties concerned.—*H. L. Hastings.*

Hung By a Leaf.

I was passing by a large stationery store, and I saw in the window something that arrested my attention at once. It was a ledger, an enormous ledger, suspended by a single leaf. Three eyelets had been fastened in the leaf near the edge, three wires passed through the eyelets, and from those three wires the entire volume hung, its great leather covers and its hundreds of large, thick pages falling down on either side.

It was a splendid test, not only of the stoutness of the paper, but of the bookbinder's art. There it hung for days, yet the leaf did not start, nor tear.

As often as I saw that silent parable, I thought to myself, "Now, Caleb, how would you like to have that test applied to yourself? How would you like to have any leaf of your life taken at random, and your whole life hung up by it in the world's show window? Aren't there some leaves—many leaves—that wouldn't stand the strain? Aren't there some leaves—many leaves—that are too weak, not sound in fibre, loose in the stitching? Wouldn't you very much rather lie in the show-window all nicely shut up in the ledger? Ah, Caleb, Caleb, can you stand the test of the single leaf?"

That is what I said to myself; but as for addressing those questions to you, I wouldn't for the world be so impolite!—*Christian Endeavor World.*

Priest-Ridden Tibet.

Tibet, now of special interest on account of the British expedition in that mysterious land, possesses so many lamas that it is practically priest-ridden. At the head of the hierarchy are the grand lamas, who all claim to be Buddha reincarnate. Every lamasary has such a priest god, and there is one called Chang Kia Foo, who lives at Peking. Beneath these high priests there are hundreds of lamas who profess to be the reincarnated spirits of Buddhist saints. Then there are lamas in whom are supposed to dwell the founders of monasteries, and lamas in whom good men live their lives over again. The priests constitute such a large portion of the population that many of them are compelled to go about the country begging from door to door.

There are many features about lamaism which strongly resemble the doctrines of the Roman Catholic church. The ceremonial of worship, the burning of incense, the chanting of hymns, are so closely similar to these services in the Roman Catholic church that Father Hue, who succeeded in visiting Lhasa in 1830, reached the conclusion, in his Souvenirs, that the wandering lama from whom Tsong Kapa drew his inspiration was in reality a Jesuit missionary. Other travelers, however, declare that the lamas are wofully corrupt, that while professing celibacy they are very immoral, that they eat the flesh of the dead, and have a passionate thirst for blood. Many, he says, use a hypnotic power over their parishioners, and obtain wealth by various modes of extortion.

Unlike some professing Christians, who expect their Sunday piety to last through the week, the Tibetans pray most of the time. Whether they are at work or at pleasure, whether squatting on the floor of their houses or on a journey, they continue their supplications. In order that religion will not prove too inconvenient these pious people have prayer flags and prayer wheels, by which orisons are rendered automatically. A prayer wheel, for example, is a sort of spool, covered with cabalistic inscriptions, which a lama has written and sold, and should the faithful be walking along the street or conversing with a boon companion, he can keep saying his prayers by constantly turning the wheel. Prayer flags are likewise covered with supplications which are believed to prove efficacious when waved in the air.—*Protestant Observer.*

The Old Soldier's Story.

It is well-known that soldiers, being subject to exposures, excitements, and the severest occasional exertions, are usually provided with strong drink. And with drunken statesmen to declare war, drunken officers to command, drunken soldiers to fight, and drunken surgeons to cut and maim the wounded, and dose the sick with strong drink till they die, it is not strange that so few of them ever return from the wars alive.

Now and then a soldier can be found who spurns the deadly cup, and so escapes death at the mouth of the bottle—a weapon more deadly than the sword, the musket or the bayonet.

At a temperance meeting held some years since in the state of Alabama, Col. Lehamowski, once a Polish count, and who had served many years in Bonaparte's armies, addressed the meeting. He arose before a large audience, tall, erect and vigorous, with the glow of health on his face, and said: "You see before you a man seventy-nine years old. I have fought two hundred battles and, have fourteen wounds upon my body, have lived thirty days on horse flesh, with the bark of trees for bread, snow and ice for drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags to cover my body. In Egypt I have marched for days with the burning sun upon my naked head, feet blistered in the hot sand, and with eyes, nostrils and mouth filled with dust, and thirst so tormenting that I have torn open the veins of my arms and sucked my own blood. Do you ask how I could survive all these horrors? I answer, next to the kind providence of God, I owe my preservation, my health, vigor, my all to this fact, that I never drank a drop of spiritous liquors in all my life." And he added: "Baron Larry, chief of the medical staff of the French army, has stated it as a fact that the six thousand survivors who finally returned from Egypt, were all men who abstained wholly from the use of ardent spirits."—*Safeguard.*

Clearing One's Self.

Some years ago, a very uncommon scene was witnessed in New Jersey at the opening of the Passaic county, N. J., court. One of the most prominent and respected members of the bar, a man who, like the late Horace Binney of Philadelphia, had made it a rule not to undertake cases in which there was apparent even the shadow of fraud or injustice on the part of his client, made a motion to address the court upon a personal matter. Being told by the judge to proceed, he said:

"It has been my misfortune to commit a grevious offence against this court, and as the offence was committed in public, it is no more than right that I should ask forgiveness in public. Some time ago I was retained as counsel in a case in which the recovery of certain sums of money was sought. The plaintiff was a gentleman from New York, and the case was brought before your honor in Bergen county, when holding court at Hackensack. Among the items of money sought to be collected was one of $1,000 for drawing a will. The will was a small one, and the charge was certainly exorbitant. My better judgment told me it was wrong, but I was self-willed, and began the suit. I will not so far accuse myself as to say that I intended to recover the whole $1,000; no, I only thought the jury might allow a fair compensation. But I should not have brought the suit. In this I did wrong, and for this I humbly crave forgiveness. I thereby offended the court, the law, and God, the source of all law, and I want to confess my faults so that I may be forgiven. Again, I have at times not taken the rulings of this court with the grace and obedience they deserved, and for this I crave pardon."

Such a confession of error, never before heard in that court-room, was received with great astonishment and an impressive silence. Then the judge assured the Christian lawyer that he knew of no offence which he had committed against the court, or, at least, if such had occured, they had been long ago forgotten.

How little this vehement clearing one's self in the light of Christ, is comprehended by the natural mind, may be perceived by the reporter's comment upon the incident,—that the lawyer's zeal for religion and temperance, together with his ill health, was thought to have "slightly affected his mind"—a condition of being beside one's self, we may add, far too infrequent.—*Friends' Review.*

Their Stock in Trade.

There are some persons who profess to be workers in the cause of Christ, whose main stock in trade is, the sins and crimes and follies of by-gone years. They have drank, stolen, gambled or cheated, have reformed, and hence they are pushed to the front and made prominent, while others whose lives have been different are sent to the rear as of little account. Now a stock of old vices and old sins is a poor outfit for a servant of God. Men with a morbid appetite for a sensation will go much farther to hear a man who has been a thief than a man of equal ability who has been honest all his life. They will take a great deal more interest in a man who has been a riotous drunkard, than they will one who has been a sober, consistent, decent man. They will be much more interested in a man who has been an infidel and a scoffer, than in one who has been a devout and praying Christian.

The results are often evil. Men who are untaught, inexperienced, and untrained, are spoiled by being pushed forward and worshiped. Defective teaching, poor examples, frequent failures, and final disaster, are often the result of such action. The expensive habits of a sinful life cling to them—they must have more money than honest, economical Christians are accustomed to earn or spend; they become greedy of gain; or are in a state of chronic poverty and debt, they have never earned an honest living and do not know how; and when they are found to be unable to sustain themselves, or to fill the expectations they have excited, they drop out of sight, often to return to their sins, and fade from the vision like wandering stars.

If every such man, instead of being pushed to the front, to the exclusion of other worthier and more useful men, were taught to earn his bread in some honest, sober way; to economize his earnings, and live within his means; to study the word of God, and learn the duties of the Christian life; to be not slothful in busines, fervent in spirit, serving the Lord; then might there be hope of a permanent reformation and a useful and stable Christian life.

It is all very well to kill the fatted calf, and bring out the best robe for the returning prodigal; but the next day, if there is any manhood in him, he will take off that best robe, and put on some old clothes, and go to work, and will not grumble if he has a picked up dinner of cold veal. But if the prodigal expects that he is to sit in the parlor in his fine clothes, and have fatted calf and music and dancing the rest of his days, he will doubtless find that his plan is impracticable, and perhaps will, as soon as he is sufficiently recruited, be off to the "far country" again, to return perhaps no more.—*Armory.*

Be true to te present hour. It is one duty that rests upon you—the one that no man can neglect and win the crown. You may be harassed and driven back and the contest may seem hopless. You may find only a cross where you confidently took for a crown. It is God's way. The day of your coronation is not yet. When it is the time for the crowning, the crown will be ready. In the cemetery of your apparent failure there will be a resurrection, and it will be to newness of life, and your eyes will see it. Your buried influence and energy and hope and love will rise again, and these will come to your coronation waving their palms. Be true to your best. It is all that God exacts.—*United Presbyterian.*

Announcement.

The Northwest Conference will convene Friday evening June 17th and hold over the following Monday at Lake Shore, Wash. Lake Shore is about four miles from Vancouver, Wash. Any one wishing conveyance to Lake Shore will correspond with P. G. Wolf of Vancouver. Brethren from a distance will stop at River View hotel right by the ferry landing and wait for the brethren from Lake Shore. All are invited to come and have one more meeting that will be a feast long to be remembered. Another Conference year has almost passed and gone, have we spent our time well or have we been idle in the Master's vineyard? All cannot go out in the world to preach, but we all can live a good square Christian life doing good to all around us. By order of the executive committee.

Mrs. Alsina M. Brooks.

The Annual Conference of the Church of God in Michigan will commence (D. V.) at Dutton, Kent County, Michigan, Thursday evening, June 2, 1904, and continue over the following Sunday. Another year has nearly rolled around since the annual meeting of the Michigan Conference was held. Once again the invitation comes from the brotherr and sisters of the Church of God at Dutton to have the meeting there. Do we stop and think what it means for the brethren to entertain the Conference? It means a good deal of thought and work, but they are willing to bear the expense and work for the cause of truth. The brethren and sisters of Michigan are urged to make a special effort to be present at this Annual Conference. Arrangements will be made to accommodate all who may come. All will be made welcome. Let us come with the one thought to further the cause of Christ. Not all together to get good, but determined to give as much as we receive, then as is already predicted we will have a good meeting. Let each church send one or more delegates with report of their standing during the past year. A programme will appear later. Dutton is on M. C. R. R. ten miles southeast of Grand Rapids.

Emma Jackman, Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 28. Programme, etc., will appear later.

O. J. Allard, Pres.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Without self-sacrifice true friendship can not exist.—*Goethe.*

Please do not forget our financial needs.

Editor Restitution:

In your paper of Feb. 24th, in an article written by Jas. Lamb he refers to what Christ said to Nicodemus about being born of the water and the Spirit in order to enter into the kingdom of heaven. He says the word Spirit here is another name for the life giving Word. I think he is mistaken as Christ said, the wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whether it goeth, so is every one that is born of the Spirit. This birth of the Spirit certainly means the resurrection, and Christ demonstrated what he said by appearing and disappearing after he rose from the dead. This is the same birth spoken of by Paul in 1 Cor. xv. 42, It is sown in corruption, it is raised in incorruption, it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body. That certainly is the birth of the Spirit and not conversion which is the begetting unto a lively hope. Perhaps Bro. Zilmer or some other able brother will take it up. There is one passage I would like to see explained that is where Saul went to the witch, and it appears as though Samuel came up and talked to Saul, we cannot believe it possible that the witch could raise the dead. Some of our brethren acquainted with the original answer.

J. E. Hollaith.

Obituary.

Nathan M. Connor died at South Bend, Ind., April 22, 1904. Bro. Connor was born in 1839, in Randolph County, Ind.; aged 65 years. Was married to Eva Haum on Oct. 5, 1861; to this union were born 7 children, 6 daughters and 1 son, 5 daughters and his devoted wife survive his death to mourn the loss of a devoted husband and father. But they do not mourn as those who have no hope. They have all been taught the hope of the gospel at home in the family circle. Bro. Connor heard the gospel of the kingdom in its purity in 1885 and he accepted it and obeyed the requirements. Was baptized into the all saving name, after which time he lived a consistent Christian life to his death, which was caused by cancer of the face. Bro. Connor suffered untold agony the last year, but bore it patiently. Words of comfort were spoken by the writer from Job xiv. 14.

H. F. Cordill.

Rebecca Crum was born in Henry County, Ind., Jan 4, 1826; was married to Heron Metcalf, May 4, 1843. She was left a widow in 1852. In 1856 she was married to Geo. F. Spaulding, who died Aug. 16, 1902. She was the kind and loving mother of 6 children, 4 of whom have gone before her. One son lives in Missouri, and a daughter at Stanley, N. D. She had passed the winter in Missouri, but on April 11, she started for the home of a granddaughter, Mrs. J. M. Davis, in N. D.; was taken sick on the trip, and her extreme age and long hard journey were against her and she never rallied but grew gradually weaker until April 20, 1904, when she passed away quietly to her reward aged 78 years, 3 months and 10 days. She united with the Church of God in early life and lived a faithful Christian. She died at the home of J. M. Davis, her funeral being preached there by Rev. Noah Ritzius, from Psa. xv. 8. She leaves 2 children, 5 grandchildren, 2 great grand children and 4 sisters to mourn for her, but what is their great loss is her gain, for she rests from a world of trouble till called to her place in the kingdom.

Mrs. J. M. Davis.

Sister Spaulding was a member of the Church at Plymouth, having lived in this County for many years. We all knew her for a noble true Christian, and mourn for her, giving our sympathy to the bereaved relatives.

Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not.

The bread of life is love; the salt of life is work; the sweetness of joy, poesy; the water of life, faith.—*Mrs. Jameson.*

Reduced Fares to Carthage, Mo.

Low Fares will be in effect to Carthage and Joplin, Mo., via Pennsylvania Lines, May 17th to 23d, inclusive, account Annual Conference German Baptist Brethren. Ten-day's stop-over at St. Louis World's Fair allowed. Get further information from Local Ticket Agents of the Pennsylvania Lines.—May 23.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

The Jew.

He wanders 'mong the nations,
As first from Judah's hills,
No time, nor place can change him—
A Jew he wanders still.

He falls before the dread simoon,
That in the desert blows;
He shivers underneath the blast,
'Mid the lone Polar snows.

Landless and exiled on he comes,
Distinct in every clime,
While the Turkish Crescent's waving o'er
His own loved Palestine.

The rise and fall of empires,
Have passed his wondering view.
Ah! what a life of destiny
Is that of thine, O Jew!

The proud, the impious Babylon,
The seat of pride and lust;
He writhed beneath her captive chain,
Then passed her in the dust.

The Home of Persian glory,
Like the Meteor flash had gone,
And the ray that brought deliverance
No longer on him shone

He trod the streets of classic Greece,
When hands wrestled her brow,
'Mid the tumultuous of her splendor,
We see him linger now.

He gazed on Rome in glory,
As she spread her eagle wings—
Soaring mistress of the nations,
Her voice the law of kings.

Even his queenly Jerusalem,
Strewn 'mid the desert sands,
But the everlasting hills are there,
Mount Zion ever stands.

Jerusalem's promised glory,
His waiting eyes shall see,
And Israel's son no longer roams,
From bondage now is free.

When Judah's scattered children,
Throng to their promised home,
And Messiah sways the scepter,
A King on David's throne.

—Mrs. Robert McLaughlin.

Communicated.

The Hidden Gospel.

"If our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv. 3, 4.

It is a sad fact that Paul's gospel, that is, "the gospel of the glory of the Anointed," may be hidden from the minds of men, even with the Bible in their hands. This hiding has been too often brought about by men's own doings. Many causes have been at work to produce this lamentable result. "God made man upright, but he hath sought out many inventions." He sent his gospel by his Son, the Anointed, who, when "he came to his own, his own received him not."

Whatever is to be understood by "the god of this world," whether a personal adversary, (Satan), mammon, pride of social vanity, or of intellect, or any other agency, there is in each case of gospel hiding, if we except that natural *inertia* of humanity, some particular instrumentality, through which the blinded unbeliever is influenced in his beliefs, opinions, and even in his prejudices. He has his mind blinded, his "understanding darkened, and the fatal result to him is that the "gospel is hid."

It may be said, by the way, that the converse of this is true. To the man who believes unto salvation the gospel has not been hid. In the good providence of God, he has escaped the blinding agencies which prove fatal to the lost. He "rejoices in hope of the glory of God."

Most persons are led, unfortunately, by a kind of gregarious instinct, to follow "the traditions of the elders," and to become virtually slaves to hereditary usages and even to so called principles of their forefathers. The Buddhist youth follows the creed of Buddha, and so on down to even the ordinary Baptist, not excepting even baptized believers of the gospel of the kingdom of God. Few strike out, by personal investigation an independent course for themselves. "Following the multitude even in the doing of evils seems a too common practice. Some one has well said on a secular subject, "Hereditary bondmen! know ye not, who would be free, himself must strike the blow?" Such freedom reached in whatever way, is limited by a certain degree of servitude of, however, a voluntary character. The Apostle Paul was a notable instance, both in his own case and in his teaching of others, of this two-fold characteristic. He repeatedly designates himself "the slave of Jesus Anointed." He describes this slavery with its corresponding liberty thus, "He that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant." Paul strongly felt his great responsibility to his Lord. He said, "I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise, so, as much as in me is, I am ready to preach the gospel." ....."necessity is laid upon me, yea, woe is unto me if I preach not the gospel." Paul truly did much to prevent the gospel from being hid.

Freedom and bondage akin to this was experienced under the Mosaic dispensation. Ample freedom was secured to Israel under the law. This could be forfeited only by voluntary contract. Personal liberty and even property might be thus alienated, but only for a time. Both were restored at the jubilee, once every fifty years. Such an arrangement being of a secular character has no place in the church of Christ. Perfect freedom exists from its first initiation alongside of such servitude to Christ as he himself has required. The hiding of the gospel has to be avoided at all hazards, and fully exhibited as "under necessity laid upon the disciple, although of a less binding character than that laid upon the Apostles, while maintaining the liberty of Christ's freemen.

It is a solemn thought that even in the days of our Lord the "gospel was hid." In many instances the Jews "made void the Word of God by their traditions." In an interview with a certain lawyer our Lord said to him, "Thou art not far from the kingdom of God." It is sad to think that one privileged to have a conversation with Jesus, and that on a sacred subject, should come short of the kingdom, and to whom the gospel should be hid. That lawyer belonged to a class of men, however, to whom our Lord said, "Woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. xxiii. 13. Certainly here in the case of many the gospel was hid. The Jewish authorities, scribes, etc., had been permitted to exercise certain powers under the Roman Empire, and true patriotism was with them and their party, at a low ebb. Very few, such as the aged Simeon, Anna the prophetess, and some others, were to be found in the Jewish community. Our Lord said even to his own disciples, "O fools and slow of heart to believe all that the prophets have spoken".....But it has to be noted that the disciples were not slow of heart to believe all that had been required of them, namely, what our Lord proclaimed—"the kingdom of God is at hand; repent ye, and believe the gospel." The gospel to them was not "hid."

The vast mass of the professing Christian world are Roman Catholic and Greek Catholic. In the early centuries of the Christian era there grew up an accumulation of error which had a beginning even in the day of the Apostles. The Apostle Paul wrote about the "falling away," and said, "The mystery of iniquity doth already work." Under the Emperor Constantine in the fourth century error was largely developed, and the church was considered to be the kingdom. To this day that fundamental error is embalmed in the Roman Catholic theological formulas. In the notes to the Roman Catholic translation of the Bible into English known as the Douay version, that error is broadly declared. Thus on Dan. ii. 44, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed".....the comment is "A kingdom, viz., the kingdom of Christ in the Catholic Church which cannot be destroyed." At the so called Reformation the Protestants simply adopted this error from Popery. Thus in a Protestant Commentary by Dr. Thomas Scott, there is a long note to the same effect. The words may be quoted: "It has subverted and will continue to subvert Pagan and Anti-christian kingdoms," etc. On Psalm lxix. 35, "God will save Zion and build the cities of Judah," the Roman Catholic note is, "Zion, the Catholic church. The cities of Judah, etc. her places of worship which shall be established throughout the world," etc. The Protestant Dr. Thomas Scott in a long note has, "Zion seems to denote the Church at large, the cities of Judah the several divisions of the church throughout the world," etc.

It surely needs no demonstration beyond these extracts that the theology of both Roman Catholic and Protestant churches is wide of the "gospel of the kingdom of God" preached by our Lord and his apostles. Nor can it be disputed that through this vital error the "gospel of the glory of the Christ" has been truly hid from thousands of the human race.

In the sixteenth century the reformers stopped short at a certain stage, where they left the New Testament "obedience of faith" entirely out of their creeds and confessions. Those creeds became stereotyped as if perfection had been reached, and they have so descended, in most respects to present times. Believers' immersion has been by many transmuted into a ceremony over a babe with a few drops of water with a proxy faith held by so-called god-parents.

Some reached a stage a little beyond this. They passed the point of the reformers by practicing the act of immersion, calling themselves Baptists. They still adhered to the doctrinal theories of the orthodox. These seemed to have made a sort of *fetich* of water, seeing that it is put in the place of "the faith" which constitutes the real element in the act of adoption. Paul puts this matter clearly when he says, "Ye are all the children of God by faith in the Anointed Jesus; for as many as have been baptized into the Anointed have put on the Anointed." Gal. iii. 26, 27. Here again assuredly in the absence of "the faith" the gospel is "hid."

J. CALVERT.

(*To be concluded.*)

The Evil of Riches.

"As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool." Jer. xvii. 11. The prophet in the above quotation is speaking of mankind in general, and the saying agrees with James v. 1, where he says, "Go to now ye rich men, and howl for your miseries that shall come upon you." Both the prophet and apostle plainly give the reason why they fail in their riches; it is not because they are rich, but because they have obtained their wealth by wronging others, the means they have used in obtaining their riches. Zaccheus was rich and a publican, Lu. xix. 2, but he was commended by the Lord, and informed that salvation had come to his house. So we see that it is not the riches that condemn, but the disposition of the person and the manner in which he obtains them. Wealth as a rule has a tendency to cause folks to become proud, overbearing, conceited and willful according to their physical nature. Some are natural born misers, some acquire it by cultivation; it is a fleshly appetite causing lust and must be met by a thus it is written, as is given by Christ when he was tempted in the wilderness. The craving after riches appears to be universal among the people of the present day, so much so that there is but little confidence any more in a person's word, it appears to be the time spoken of by the prophet Micah, vii. 2, 3, "The good man is perished out of the earth; and there is none upright among men, they all lie in wait for blood; they hunt every man his brother with a net, that they may do evil with both hands earnestly; the prince asketh and the judge asketh for a reward." And 6-12, "For the rich men thereof are full of violence; and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth."

According to the reports given by the press concerning national affairs, as well as personal observation, show that in business transactions there is but little reliance to be placed on the word of any one, every one must judge for himself, and look out for the net. Yet there are few who are strictly honest in all their dealings, a few who regard principle above money, but such very seldom get rich, but if they are righteous and belong to the Lord they are assured that they are better off than the unrighteous rich. Psa. xxxvii. 16, "A little that a righteous man hath is better than the riches of many wicked." Wealth has a great influence upon persons, differing in individuals according to their physical condition. We see a poor laborer who is kind, social and liberal, he falls heir to a large fortune. We see him again in a few years, a changed man, his wealth has apparently changed his disposition, if not his whole nature; he is now proud, overbearing and conceited. He goes dressed in purple and linen. Surely "the love of money is the root of all evil." 1 Tim. vi. 10. It is not the money that is the root but the love of money. Job was wealthy and notwithstanding he was given over to the tempter, afflicted with boils. His wife tried to influence him to curse God, false reports were given him concerning his property, yet he maintained his faith in the Giver of all good and perfect gifts. Job i. and James i. 17.

At the present we see the evil of riches in the churches, the practices put forth to raise money, even some are recommending saloons, gymnasiums and almost every abominable device of the devil to attract the people to get money to keep the church alive. The church has become rich in its own estimation, it boasts of its magnificent buildings, of its high salaried pastors and costly organs.

But what says the Spirit to the seven churches, Rev. iii. 17, the reader will bear in mind that this message was to the last of the seven churches, the "Laodiceans," the one representing the last state of the Church, in the gospel age, the time in which we now live (if I can see the fulfilling of prophecy correct) they have become lukewarm, not faithful, yet claiming to be God's people, boasting of their riches and fine things. So he gives them to understand that they are wretched and miserable, and poor, and blind and naked, just the condition of the nominal church today. Yet in each of the seven churches which represent the entire professed church during the gospel age in its different periods and conditions there are a few who have proved faithful, and are promised a special reward. O may we all repent and be worthy to join in that holy anthem spoken of Rev. v. 9, 10 is our prayer.

C. P. GRAHAM.

Table Talk.

95TH PSALM.

In this ninety-fifth Psalm we have read for our lesson today, are many lessons which are profitable for us. In the first verse we have "the Rock of our salvation," in the second, Let us come before him with thanksgiving, in the third, For he is a great God, in the fourth and fifth, In his hands are all things, in the sixth, Let us worship him, in the seventh, We are his people, in the eighth, Harden not your hearts, in the ninth and tenth, The example of the people who do err in their hearts, and have not known my ways, and the eleventh, Unto whom I sware in my wrath that they should not enter into my rest. I want to make special mention of this eleventh verse, for Paul says in Heb. iv. 1, Let us also fear, lest a promise being left us of entering into his rest any of you should seem to come short of it, for unto us was the gospel preached as well as unto them, but the Word preached did not profit them, not being mixed with faith in them that heard it. The Israelites failed to keep their covenant with God and out of that mighty host of about six hundred thousand people, only two entered the promised land. Dearly beloved, how is it with us, have we firm, unshaken, and abiding faith in God, and do we make manifest our faith by our works? The Israelites started on their journey, pledging themselves to keep their covenant with God, and after forty years, this is the testimony, they do always err in their hearts and they have not known my ways. Paul's exhortation is, Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. We have made our choice, we have said, as for us we will serve the Lord, and have placed ourselves in covenant relationship with God, and now let us fight the good fight of faith, contending earnestly for it, bringing forth the works which testify of our faith, for faith without works is dead. Oh, we need to put on the whole armor of God, our loins girt about with truth, and our feet shod with the preparation of the gospel, that we may be able to withstand in the evil day, and having done all to stand, that we may enter into that rest that remaineth for the people of God. If we dwell awhile on the magnitude of the offer God has made to us, Eternal life in the kingdom of God, with power and honor and glory through Jesus Christ our Lord. We will want to say with David, come let us worship and bow down, let us kneel before our Maker, for he is our God and we are the sheep of his pasture. There is nothing so enobling, so inspiring, so sublime as true and earnest worship of God. How gracious is our God and how full of tender mercy toward us. Let us then take courage, renew our zeal, and labor to enter into that rest that remaineth for the people of God.

MRS. P. NEILL.

PSALM XCV. 6-7.

O, come let us worship and bow down, let us kneel before the Lord our Maker, for he is our God and we are the people of his pasture. These words found in the 6th and 7th verses of our lesson impressed me, and made me feel the need of worshiping and giving God the praise for his wonderful love, and for his kindness to his people. O worship the Lord in the beauty of his holiness, for he shall judge the world with righteousness and the people with his truth, the heavens declare his righteousness and all the people see his glory. It is a good thing to sing thy praises, and to show forth thy loving kindness in the morning and thy faithfulness every night, for his mercy is everlasting, and his truth endureth to all generations; the Lord is merciful and gracious, and slow to anger and plenteous in mercy. For he redeemeth thy life from destruction and crowneth thee with loving kindness, and tender mercy, like as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame, he remembereth that we are dust, talk ye of his wonderful, wonderful works; how David is thrilled and carried away from all his trials. When he praises God and tells of his mighty works. When he sees what he has done and what he will do for those that love him, he repeats over and over the story of his love. Father help us that we may tell the same story of thy love, that we may praise thee, for thou art our God and we are the people of thy pasture. Sing unto the Lord, bless his name. Show forth his salvation from day to day.

MRS. ELMA BAKER.

Found in Him.

The apostle Paul expressed the ardent desire that he might "win Christ, and be found in him, not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii: 8, 9. "Found in him." Here we have three things:

1. Paul expected to be found of Christ.

2. He would be found in a certain relation to Christ.

3. The time of being found.

To find is "to come to, to meet." Paul expected Christ at some time "to come to, to meet" him. At that time he would be found in Christ. In this he differs very much from the views commonly entertained and expressed by religious people in our day. The latter expect to go to Christ in heaven to find him waiting for them, rather than to wait for him from heaven. 1. Thess. i: 9, 10. That he intends to come again, is not open to question, for he himself assured his own in many ways that he would come again. "If I go.....I will come again." John xiv: 1-3. The same "I" (*ego*) who would "go," will also "come again." His coming again will be to the same place from which he went. Language could not more clearly express anything than that which deals with the Lord's coming again. The angels who were dispatched to comfort the distracted disciples after the Lord's ascent in the cloud, assured the upward gazing "men of Galilee," that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i: 11. Paul was equally clear and explicit in his reference to this event when he wrote, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1. Thess. iv: 16. So then, it is settled that just as certainly as "the Lord himself" ascended to heaven, he will also "descend from heaven," and "in like manner" as he ascended.

How much the coming of the Lord means to us, dear brethren and sisters. It certainly means the fulfillment of God's exceeding great and precious promises: Life, a crown, glory, honor, incorruption, a kingdom, freedom from pain and death; in short, ample reward for every service faithfully performed.

As to this being found when the Lord comes: Where will he find us? Do you say, as many thoughtlessly do, there is "no harm" in carnal amusements and worldly lusts, such as the dance, theater, gambling, and the glass of liquor? Would you or I, as professed followers of the Lord Jesus Christ, feel no scruple at being found at play with the above mentioned kindlings of ungodliness and vice? Are the associations of these things such as to cultivate fellowship with Christ and awaken and encourage an attitude of earnest "looking for that blessed hope?" Titus ii: 11-13. Where we shall be found, depends on our condition when the Lord comes; in other words, how we shall be found. If we are truly "in him," we have been weaned of those things which are "of the world." 1. John ii: 15, 16. And it seems to me that the proper appreciation of and a keen relish for the unsearchable riches of Christ, would hardly admit of the question of whether there is any harm in things which are at best of doubtful propriety. Are the enjoyments of the service of God so meagre that the child of God must go to the world begging for pleasure? What a sad commentary upon God's service such a course would be.

We have been exhorted to "watch," and as a reason for such watching is given the fact that we "know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping." Mark xiii: 35, 36. The tendency of the times is that of drowsiness. So many things calculated to lull to sleep. Therefore the necessity of watchfulness and sobriety, and of counteracting the influences that would rob us of the prize. The Lord, as a competent authority, has pronounced a "blessed" upon "that servant, whom his Lord when he cometh shall find so doing." Matth. xxiv: 46. The apostle Peter duly recognized and emphasised the necessity of diligence "that ye may be found of him in peace, without spot, and blameless." 2. Pet. iii: 14. Peace with God through our Lord Jesus Christ (Rom. v: 1); peace in the body of Christ through the unity of the spirit (Eph. iv: 3); peace with all men as far as possible. Rom. xii: 18. All of which comes from being spiritually minded. Ro. viii: 6.

In conclusion, "Little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1. John ii: 28.

A. H. ZELMER.

To the Household of Faith:

I want to inform you that I was never stronger in the gospel of the kingdom than I am now, for it is the power of God unto salvation to every one that obeys its teaching; for many will say in that day, Lord, Lord have we not prophesied in thy name, and in thy name done many wonderful works. Now brethren and sisters, we hear plenty of teaching in these days of darkness and perversion of the gospel of the kingdom, but far from being the gospel of the kingdom that Christ and the apostles taught, for Christ and the prophets, and apostles said the kingdom would be under the whole heavens. Dan. vii. 27. And Jesus said the meek shall inherit the earth, Matt. v. 5; and in Rev. v. 9, 10, says we shall reign on the earth; and the Psalmist says, the meek shall inherit the earth, and delight themselves in the abundance of peace. Thus we see that the gospel of the kingdom teaches that our reward is on the earth. Now we can see plainly why the answer was, Depart from me all ye workers of iniquity. This shows plainly that their teaching was not in accordance to the teaching of God's Word, for if it had been, they would not have been rejected. Thus we see the teaching of a sky kingdom is not the teaching of the Bible, therefore will avail nothing in the great day. For the Lord will call none but the blessed; for he says, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Thus we see the call is to the blessed; for it is evident that they who preach another gospel are not the blessed. For the apostle says, If any man preach any other gospel than that we have preached unto you let him be accursed. He makes it still stronger, Though an angel from heaven preach any other gospel than he preached let him be accursed.

C. P. ALGIRE.

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Communicated.

Wisdom of Seirach.

CHAPTER 35 (32 APOCRYPHA).

CONCERNING LEADERS.

1. Have they established thee ruler, be not lifted up; become with them as one of them; be thoughtful for them and thus take thy seat.

2. And when thou hast performed all thy useful function, recline that thou mayest rejoice for their sake, and receive thanks for good conduct as a garland crown.

3. Talk, thou elder, with accurate and full knowledge, for it befitteth thee; and do not hinder suitable accompaniments.

4. Where there is a willingness to hear do not pour out talk, and do not philosophize in an unseasonable way.

5. A diamond seal in an ornament of gold is a new resultant thought of scholarly research at a symposium of wine.

6. A seat of pearl in a setting of gold is a strain of music over sweet wine.

7. Talk, young man, if there be a need of thee but hardly twice if thou be asked.

8. Sum up discourse, much in few words, become as one who knoweth, and at the same time keepeth silent.

9. In the midst of great ones do not make thyself an equal, and while another is speaking do not let thy thoughts wander many ways.

10. Before thunder lightening hasteth down, and before modesty grace will come.

11. At the hour to arise do not be in the rear-guard; run away homeand do not dilly-dally.

12. There sport, and do thy special desires, and do not sin with a supercilious word.

13. And besides doing these things eulogize thy Creator who intoxicateth thee with his good things.

14. The one who feareth the Lord will accept chastening-instruction, and those who arise at dawn for it will find satisfaction.

15. The one who seeketh law will have been filled with it, and the one who practiceth hypocrisy will have been made to stumble thereby.

16. Those who fear the Lord will find judgment and statutes of justification will shine out like light.

17. An obdurate sinner inclineth away from reproof (convicing proof) and according to his desire will he find a resultant-judgment.

18. A man of counsel will not evade thinking a thing through; another sort of a man and a supercilious one will not stoop to fear, and after it hath done with him he will be without counsel.

19. Without counsel do nothing and when thou hast acted do not change thy purpose.

20. In a way of stumbling do not go thy way, and do not toil wearily in stony places.

21. Do not put faith in an unsurveyed way.

22. And be on thy guard against thy children.

23. In every work have faith in thy soul; yea, for this is a way of watching to keep commandments.

24. The one who is putting faith in law is heeding commandments, and the one who putteth faith in the Lord will not have been decreased.

COMMENT.

The first two verses of this chapter ought to be blazoned in gold and hung in all our American halls of justice and municipal council-rooms where our "leaders" and laities can constantly read and constantly keep in mind and heart the sage counsel they embody. The old Israelitish ideal of "rule" was "leadership" and that is the American autonomy as opposed to the Latin or European autonomy that we are trying to work out here. So far God has blessed the effort wonderfully and will continue to if we are true as Washington and Lincoln and our other best leaders have been to its divine simplicity and integrity.

Read what is said here about law and compare it with what Paul says about law in Romans and see if you see any discrepancies in the two arguments. There is many a young man in this country who is or ought to be contemplating a career of "leadership" national or otherwise. Where will you find better and more wholesome advice to guide your aspirations than in this chapter? Believe in yourself, make the Lord your chief counselor and with a high aim and ideal make your endeavor a strenuous one. This is the gist of the counsel herein.

CHAS. GARDNER.

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Hearers who sit under the ministrations of the truth without the Spirit, may be likened to a man standing upon the brow of a hill which commands the prospect of an extensive landscape. The varied beautifies of flood and of field are before him; nature is clad in her richest livery; there is every variety calculated to interest and to inspire; rugged rocks frown as if they would keep sentinel over the sleeping valley; the earth yields her increase, the crystal streamlet leaps merrily along, impressions of the beautiful are everywhere visible. There is just one drawback to the picture, and that one drawback is, that the man who stands upon the summit of the hill is blind. That is precisely the state of the case in reference to truth in the Bible. It is there in all its grandeur, but the man has no eyes to see it.—*W. M. Punshon.*

As exercise quickens the pulse and diffuses a healthful glow over the physical system, so acts of religious duty increase our Christian vitality, and develop within us that fervency of spirit which enables us to serve God all the more acceptably in proportion to our usefulness to our fellow-men. Mere theory in religion, however orthodox, avails little without corresponding practice. Hence, many in the church become weak and effeminate. What they need is to exercise themselves unto godliness, and to bring forth the fruits of holy living.—*D. P. Kidder.*

World's Fair, St. Louis.

For the World's Fair at St. Louis, the Vandalia Line have put on sale, commencing April 25th, round trip tickets at rates and with limits as follows, from Plymouth, Indiana:

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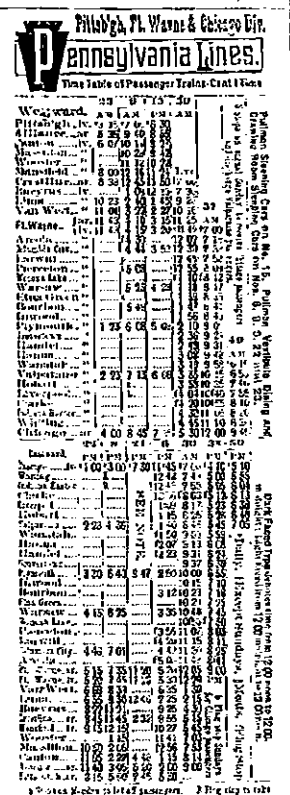

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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

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The Church of God at Remsaher, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jacquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a. m. and for preaching every four weeks at 10:30 a. m. by Bro S J Lindsay. Traveling brethren welcome by addressing Joe Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

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The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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VOLUME LIII. PLYMOUTH, INDIANA, MAY 17, 1904. NUMBER 18.

Poetry.

"Thirsting After God."

As pants the wearied hart for cooling springs
That sinks exhausted in the summer's chase;
So pants my soul for thee, great King of kings!
And thirst to reach thy sacred dwelling-place.

On bitter tears my pining soul hath fed,
While taunting foes deride my deep despair;
Say, "Where is now thy great Deliverer fled?
Thy mighty God—abandon'd wanderer, where?"

Oft dwell my thoughts on those Under happy
When to thy courts I led the willing throng;
Our mirth was worship, all our pleasure praise,
And festal joys still closed with sacred song.

Why throb, my heart? why sink, my saddening soul?
Why droop to earth, with various woes oppress'd?
My years shall yet in blissful circles roll,
And peace be yet an inmate of this breast.

By Jordan's banks with devious steps I stray,
O'er Hermon's rugged rocks and deserts drear;
E'en there thy hand shall guide my lonely way,
There thy remembrance shall my spirit cheer.

In rapid floods the vernal torrents roll,
Harsh sounding cataracts responsive roar,
Thine angry billows overwhelm my soul,
And dash my shatter'd bark from shore to shore.

Yet thy sure mercies ever in my sight,
My heart shall gladden through the tedious day;
And 'midst the dark and gloomy shades of night;
To thee I'll duly tune the graceful lay.

Rock of my hope! Great solace of my heart!
O! why desert the offspring of thy care?
While taunting foes thus point the invidious dart—
"Where is thy God—abandoned wanderer, where?"

Why faint, my soul? Why doubt Jehovah's aid?
Thy God, the God of mercy still shall prove;
Within his courts thy thanks shall yet be paid;—
Unquestioned be his faithfulness and love.

Communicated.

The Great Salvation.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward: how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. ii. 2, 3.

If there is any one subject more important in the Bible than another, it is the subject of the great salvation. We may make mistakes in life, in regard to worldly things and live over them, but if we make a mistake in regard to our eternal salvation, it is fatal. A man may be honest in what he believes, and does, and still be lost. Honesty does not make us right. We read of a class, who will plead their cause at the judgment bar, and then be lost. The fact that they argued their cause before the great "white throne," proves their honesty. Christ says, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. vii, 22, 23. How awful will that be! They were honest in their belief; honest in their works, yet they were lost. God has but one way of saving folks. "I am the way, the truth, and the life," says Christ, not *ways*, but way. Again Christ says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke xiii. 24. O, how careful then ought we to be! Why did they not enter? There is but answer. They did not "strive" in the right way.

It is a fact that there is but one body, one spirit, one hope, one Lord, one faith and one baptism. Eph. iv. 4, 5, 6. Any other faith, besides the "one faith," begets another hope, leads to another baptism and causes us to be lost in the end. Hence we are commanded to examine ourselves, and see whether we be in the faith or not. Faith is the belief of testimony. The Lord, therefore, has revealed unto us certain facts, which he calls the gospel, the belief of which leads to the "great salvation." These facts first began to be spoken by the Lord, and were confirmed unto us, by them who heard him." So says Paul in our text. God will not vary from his plan of saving people to suit any one's convenience. For instance there was Cornelius, a "devout man, and one that feared God with all his house," and prayed to God always. God even heard his prayers, but he would not save him apart from his great plan of saving people. Rather than do this, he sent an angel to Cornelius and told him [illegible] Peter, "who shall tell thee words, whereby thou and all thy house shall be saved." Acts xi. 14. He sent for Peter who came, and Cornelius told him all that happened and added, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Acts x. 33. Then Peter opened his mouth and said, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached * * * To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." When the commandment came from God, Cornelius having believed this, it was for Cornelius to be "baptized in the name of the Lord Jesus." Acts x. 36 to 48.

Here is the "great salvation" in a nut shell. Of course Peter did not tell Cornelius what the "Word" was that God sent, which was preached throughout all Judea, and began from Galilee, after the baptism that John preached. Cornelius already knew "that Word," said Peter, "ye know." If we can only find out what it was, then we shall have found the great salvation. Remember Paul says the great salvation first began to be spoken by the Lord, and was confirmed unto us by them who heard him.

Let us see what we have learned from Peter.

1. We learn that "peace" was preached.
2. We learn that Christ preached it.
3. We learn that "God sent" him to preach it.
4. We learn that it was preached "throughout all Judea."
5. We learned that it began "from Galilee."
6. We learn that the time it began to be preached, was after the "baptism that John preached."

Now let us take up the history of our Savior, and follow him, and learn what he began to preach from Galilee after the baptism that John preached, and follow him on and see if he preached it throughout all Judea. If we find that he did preach something beginning at the time and place designated by Peter, and that he preached it throughout all Judea, and that the same thing was confirmed by them who heard him, there can be no doubt but what it is the great salvation. Taking up the life of our Savior, therefore, we read, "Now after John was put in prison, Jesus came into Galilee." Now here he is at the right time, and at the right place. But what did he preach? "Preaching the gospel of the kingdom of God." Mark i. 14. How clear! But did he preach it "throughout all Judea?" Let us see. We next find him at Capernaum, a city of Galilee, and the people wanted him to stay with them, but he said unto them, "I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee." Luke iv. 43, 44. Remember Peter said, "The Word which God sent," and here Christ says God *sent* him to preach the kingdom of God. Hence there can be no doubt but the gospel of the kingdom was the Word God sent to the children of Israel. But did he preach it any where else? Let us read, "And it came to pass afterwards, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him." Luke viii. 1. Not only did Jesus preach the kingdom of God himself, throughout every city and village, but we read that he called the twelve together, and gave them power over devils, and "sent them to preach the kingdom of God, and to heal the sick." Luke ix. 1, 2. They went and preached, and returned and told Jesus what they had done. And he took them, and went aside privately into a desert place belonging to the city of Bethsaida. "And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God." Luke ix. 11. [illegible] message, that upon one occasion he said unto a certain man "Follow me," but he said, "Lord suffer me first to go and bury my father. Jesus said unto him, let the dead bury their dead, but go thou and preach the kingdom of God." Luke ix. 60.

After this Jesus went out to a certain place, and his disciples came to him, and he showed them the city of Jerusalem and the beautiful temple, and told them that all those buildings would be thrown down and not one stone left upon another. They asked him when those things should be, and what should be the sign of his coming and the end of the world. He enumerated many things which should take place and then added, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. Heretofore they had not been allowed to preach it any where, except in Judea. But they had preached it throughout all that country, but it must be preached into all the world, and unto all nations. But something in connection with it must also be preached, and that was what Peter preached in connection with it at the house of Cornelius, viz: "To him give all the prophets witness, that through his *name* whosoever believeth in him shall receive remission of sins." Acts x. 43. Hence we learn that after his death and resurrection, "He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts i. 3. Here was a school of forty days instructions "concerning the kingdom," so that the disciples would thoroughly understand it, and enable them to preach it to others. So after he had thus instructed them, and just before he ascended to heaven, he said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved. And he that believeth not shall be damned." Mark xvi. 15, 16. Don't forget he said the "gospel of the kingdom" must be preached into all the world, and here he says, "Go ye into all the world and preach the gospel to every creature." This gospel, certainly is the gospel of the kingdom. But as said above something else must be preached in connection with it. Hence Luke says, "Thus it is written, and thus it behooved Christ to suffer and to rise again from the dead the third day, and that repentance, and the remission of sins, should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 47.

Thus we have followed our Savior from the manger to the tomb, and from the tomb to his ascension, and found that the gospel of the kingdom was his theme through life; began preaching it at Galilee, thence at Capernaum, thence throughout all Judea, till his death.

When the light of morning broke into his chamber of death, he rose, met his apostles, and for forty days expounded unto them the things pertaining to the kingdom of God; told them to go and tell it to all nations, with the glorious promise of "He that believeth and is baptized shall be saved," and with the assurance that remission of sins was in his *name*, into which all believers of the gospel of the kingdom could be baptized. Blessed thought!

But, was it confirmed unto us by them who heard him? We find the apostles went "everywhere preaching the Word." "Philip went down to the city [illegible] maria, and preached Christ unto them." What is it to preach Christ? When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Acts viii. 12. Hence, to preach Christ, is to preach the things concerning the kingdom and the name. Paul was the great apostle to the Gentiles, and we find him at Ephesus holding a protracted meeting three months, and his theme was [illegible] preaching the kingdom of God and him preaching the same glorious truth everywhere he went. When he went to take his farewell leave of the church and disciples, he says, "And now, behold, I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more." Acts xx. 25.

In all of Paul's travels through the many cities, among them Derby, Lystra, Iconium, Antioch, etc., he confirmed the souls of the disciples, exhorted them to continue in the faith, that it is "through much tribulation, we are to enter into the kingdom of God." Acts xiv. 21.

Upon one occasion Paul appealed unto the Jews, and begged them to hear him, and told them, it was for the hope of Israel he was bound with a chain. So they decided to hear him; appointed a day, and what do you think Paul preached to them? Why, he expounded unto them the kingdom of God, and persuaded them of things concerning the name of Jesus Christ. Acts xxviii. 23. After this, the faithful old apostle, hired him a house. He was loaded down with bonds so he dwelt in the house which he hired, and for two whole years he received all who would come in unto him, preaching the kingdom of God, and teaching those things which concern the name of the Lord Jesus Christ. Acts xxviii. 31. Now he writes a letter to the church at Rome and in closing it, he says, "Now to him that is able to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. xiv.

Thus we have the great salvation. It is the gospel of the kingdom of God, and the good news of the name of Jesus Christ. The belief of these things constitutes *one faith*, which begets the one hope, which also causes us to be baptized with the one baptism, and which puts us into the one name of the one Lord, where is remission and salvation. When this is done, we are in the body, and are made to drink of one spirit, which comes from the one God who is the Father of us all.

How beautiful! How compact! The whole building is fitly framed together. Oh let me exhort you to study the Word. Learn the truth which makes men free. Free from sin, free from error, free from sectarianism. May God bless both reader and writer. The half has not been told, but for want of [illegible] close with just a few words [illegible] kingdom and the name. Christ is the rightful heir to the throne of David. He is the Son of David from whom he inherits the throne. He is the Son of Abraham, from whom he inherits the land promised. He is the Son of God from whom he inherits the divine nature. See Matt. i. 1. The angel said to Mary, "The Lord God shall give unto him the throne of his father David." Luke i. 33. Paul said the world was promised unto Abraham and Christ. Gal. iii. 16. And adds "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. David's throne was in Jerusalem, and has been in ruins for centuries, but the Word of God says that Christ, when he returns, will build again the tabernacle of David; the prophet says Christ shall sit upon the throne of David, in David's tabernacle, in mercy. Acts xv. 18 to 19; Isa. xvi. 5. All overcomers will be given seats with Christ on his throne. Rev. iii. 21. The way to overcome, is to believe the gospel of the kingdom, repent of your sins and be baptized in the name of Jesus Christ, for the remission of sins, (Acts ii. 38) and continue faithful till death. The only way to get into Christ is to be baptized into him. Faith and repentance brings us to him. "Neither is there salvation in any other, for there is no other name under heaven given by which we can be saved, except the name of Jesus." Acts iv. This being true, and the fact that baptism places us into that name, you can see the [illegible]

Yours for the truth.
T. J. DANIELS.

Dear Restitution:

Please allow me space for a few words on a subject on which very much has been said and written, but which, as it seems to me, is very little understood. I mean the law God gave to the nation of Israel by Moses. Some are contending that Christians are under that law, even Gentile Christians, and some even Gentiles who are not Christians, this whole nation, and in fact all other nations. The main point seems to be the Jewish Sabbath, as given to the Israelites, the seventh day of the week, or our Saturday, that all should obey that law. I have not noticed that they contend we should be circumcised, or that we should offer lambs or oxen, etc. for sacrifices, but they do contend we should keep the Sabbath, that we are under the law as given by God by Moses relating to that Sabbath. Now, if it is our duty to obey that part of the law, it certainly is our duty to obey every other part, for to keep the whole law and to offend in one point we are guilty of all, for all are given by the same authority. And I here affirm that if we are under any one part of that law as given by God through Moses, we are under all! All the law or laws of that whole covenant stand or fall together. If one is in force, all are in force, if all are not in force, none are! If one has been repealed all have. If not all, none! If one of the laws of that covenant was nailed to the cross, all were! If all were not, none were! There seems to me to be much confusion on this matter even with our very best writers.

Now as I do not wish to take too much of your space, let me state a few things plainly: 1st, God made that covenant with the children of Israel and gave them all their laws through Moses as mediator or medium. 2nd, He made their covenant with the Israelites as a nation, and to no other nation, and no other nation ever had the like. Dan. iv. 6, 8. No other nation can justly claim that what is said in that covenant and law is said to it or them. 3rd, The time this was done was when the Lord took them by the hand and brought them out of the land of Egypt.

Now if any one, other than an Israelite wishes to put himself under the laws of that covenant let him become a proselyte and be circumcised, then he would be under obligation to keep that law. But I know of no way a man can put himself under one part of that law without being under obligations to keep the whole. A Gentile becoming a believer in the Lord Jesus the Christ, does not put him under that (any part of it) law. But a Jew's becoming a Christian does take him from under that law. Now how or why is that? Is it because the law is dead or repealed? No. The law is not dead nor repealed, nor abrogated nor has it expired by statute of limitation. The law is as much in force as ever it was. Jesus did not come to destroy it, but to fulfil it. We should try to rightly divide, or apply the Word of truth. The law as given by or through Moses was God's law, God's Word to Israel—to no other people, but to Israel alone. Therefore Israel alone were and are under that law. That law commands no other people to obey it. And Israel will continue to be under it, as long as they live in the flesh till after the Lord comes, when he will take away that covenant and make a new covenant with them. It is and long had been ready to vanish away. Heb. viii. But it will remain till the Lord replaces it with a better. This will be done by him whom the Father has appointed, namely, Jesus the Christ, including Jesus as the Head and all who are his, his body. There will be one Lord, one body, but many members, one Spirit in all the members. There will be one Christ the Lord, but many persons in that one body of Christ. And wherever any of his members are there Christ will be.

But a few more words—did not Christ die on the cross? Yes. Did he not [illegible] the law [illegible] Then how can that law be now in force? It is not in force to Christ. The law has dominion over a man as long as he lives. God is not God of the dead but of the living. So long as Israel shall live the law will have dominion over them as it did over Jesus to the cross—then he died. He was no longer under the law, so that in a figure it may be said he nailed it to the cross. Nothing but death can deliver an Israelite from the law's dominion. Just as the law of marriage binds the man and wife as long as both shall live. But when either one dies, the other is released from that law, so that the survivor may marry again to another. But Jesus was raised from the dead, but not in the flesh, he was a new creature. Death freed him from the law, and so with every one else. Now Israel may be freed from the law in the same way, by death, and nothing but death will do it! They must die in some way, either naturally or by believing into Christ, and being baptized into Christ. "Know ye not, that as many of us as were (or are) baptized into Jesus Christ were baptized into his death." Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead, etc. Rom. vi. 3, 4, etc. Then those under the law are freed from the law dead to it, no longer under it. And the sinners of the Gentiles are freed from sin. Believing the gospel and obeying it does not make the Gentile a Jew nor the Jew a Gentile, but makes them both one new man—and Jesus being the one seed of Abraham, they all become one in the Anointed one, and heirs to what is promised to the seed of Abraham.

Now, I can see some reason why a believing Jew may have some doubt as to its being his duty to continue to keep the law including the Sabbath, but I can see no reason in the world why any Gentile should think for a moment that he ought to do it, as there is not a word in all the Bible to hint that any other than Israel should do so. The very purpose of the council at Jerusalem, Acts xv., was to consider whether believing Gentiles should keep the law, and certainly it was clearly shown that he need not when the Lord died on the cross, nailing the law to the cross, he nailed it all there, every bit of it. No dead folks can keep any law. He nailed it all there, decalogue and all, every single word. But it is claimed he did not nail all there, for still "Thou shalt not steal," "kill" etc., is in force. I reply, I know it is wrong to steal, kill, etc., but not because of that law. It was wrong before that law was given. It was given because it was wrong, and it is not wrong because it was given. What is morally wrong is always wrong, law or no law. The law was given because it was wrong, not to make it so. Now let every Jew who has believed and been baptized into Christ—into his death, and raised to a new life in Christ, no longer under the law, but dead to it, freed from it, etc., not seek to be again entangled therein, and by all means let no believing Gentile who has obeyed ever for a moment think of putting such a yoke on his neck. And let those teachers who would bind such a yoke of bondage on the neck of a disciple, beware.

Yours in the one hope.
GEO. ELTON.

PLEASE do not forget that we need all that is due on subscription at this time.

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PLYMOUTH, INDIANA, MAY 11, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

WE give all possible space to correspondents this week, as many articles have been on hand for some time.

LET all who are in the localities affected by the various summer Conferences make arrangements to attend. There is good there for you, and you can do good to others.

IT is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

THE war during the past week has taken a surprising start. Admiral Togo has at last succeded in stopping the entrance to Port Arthur, and can use most of his fleet now for other purposes, and send some ships in to be overhauled and repaired. The Japanese have landed armies on both sides of the point above Port Arthur, and have possession of the railroad leading to it. This means that the *siege of Port Arthur has commenced.* The battle at the crossing of the Yalu was much more serious for the Russians than was first reported, and their armies are being driven back to Liaoyang. Should they be unable to hold that point they can only fall back to Mukden. Meanwhile, in spite of the fortifications at New Chwang, that port is being dismantled, and will soon be abandoned by the Russians without striking a blow to hold it. The Russian general Kouropatkin calls for more troops, and a call is made that will place 500,000 more Russians in the field by July. Before this force can be ready for the strife, the Japs may by following up the start they now have, force the Russians back to their main base at Harbin, on the road to Vladivostock. It seems that the Japanese officers were able to out-general the Russians at every point, and it is demonstrated that the Japs are fighters, and that the Russians have been over-rated.

Communicated.

What is the Gospel?

It is God's declared purpose concerning the earth and its inhabitants. But what is that purpose? We certainly would know practically nothing as to what the gospel is so long as we are strangers to his purpose, and yet we have no means of knowing the Creator's work and purpose except by revelation. The mind of God can only be known so far as he has been pleased to reveal it. The apostle Paul "declared that the gospel he preached was not received from man, neither says he was I taught it; but by revelation," and the same can be affirmed of all the apostles.

The Creator of heaven and earth has been pleased to reveal his mind, limited of course to that state or condition of things in which man is placed here, and to that future condition to obtain hereafter.

The word gospel in plain English signifies glad tidings and hence brings to light something both desirable and obtainable, and therefore truly gladdens the heart of him who hears and believes it. Life and incorruptibility was brought to light through the gospel, and this alone would be sufficient to make the apostolic message good news to all and every one favored with a knowledge thereof. When Jesus came preaching the glad tidings, it is said "the people who sat in darkness saw great light, and to them who sat in the region and shadow of death light is sprung up." To be in mental darkness, that is ignorant of God's will and purpose, is to be imprisoned in the region and shadow of death, a horrible, hopeless condition surely. It is a condition of mind and heart that alienates the subjects thereof from the life of God, and is therefore equivalent to being under sentence of death, with no prospect or hope of deliverance.

It is proper to enquire how man came to be thus related to his Maker? What was the primary cause of his estrangement from God—his sorrow, suffering and death? The explanation is given in the words of the apostle Paul, as follows "by one man sin entered the world, and death by sin, so death passed to or upon all men." Rom. v.

In the above statement the apostle is simply commenting upon the history as given in the book of Genesis as to how sin entered the world, and the consequences that follow. Sin is the transgression of law, the perverse act of a free will, which creates a condition mentally and morally, that tends to perpetuate and intensify that perverse disposition that originated in sin: When Adam and Eve crossed the law made line of their Creator they immediately experienced the reflex influence of their disobedience. Their consciousness of guilt and the shame of their nakedness came home to them as a matter of personal experience. They had become wise in a sense—their eyes had been opened to see and feel the estrangement of their disobedience, but they did not become like the gods (angels) in any higher sense than the knowledge of good and evil. The woman says the apostle was deceived—she did not willfully and maliciously sin, but through deception transgressed the law of her Creator. Nevertheless upon all her posterity is entailed the effects of her sin, sickness, sorrow and death.

We discover therefore a changed condition of things, resulting from the transgression of law. A condition that fundamentally prepared the way for the gospel message of mercy toward the fallen and forgiveness to the penitent. Before the transgression in Eden there was no inclination upon the part of man to hide himself from his Maker, no consciousness of guilt, no experience of shame, no toiling for bread, no death. The introduction of sin into the world not only changed man's relation to his Creator, but in fact placed him where his frailty and weakness would become more and more manifest as his posterity increased. The revelation of God's purpose begins with the entrance of sin and death. Man's greatest need is not money or worldly possessions, but sympathy, enlightenment, lifting up, which of course implies assistance from above, and this God in his goodness, abundantly supplied, indeed this is why the gospel is good news to the children of men. It reveals the character of the Creator, making manifest his goodness and mercy towards the fallen. Though the first man incurred the death penalty, that is to be violently cut off, yet divine goodness and mercy interposed to stay the execution of the penalty, and meanwhile provide a way by which man could obtain forgiveness of sin and a deliverance from death. The apostle says "we are saved by hope," and the door of hope was opened first when man made his exit from Eden. The promise that the seed of the woman should bruise the serpent's head, was virtually making known the Creator's purpose to raise up one of the Adamic race who would be strong enough to overcome sin, and deliver from death all those who exercised faith in the promise and cherished the hope. It is evident that Abel exercised faith, for it is written concerning him that "by faith he offered a more excellent sacrifice than Cain." If some contend that sacrifices were only voluntary thank offerings, I do not see why Cain's offering was rejected and Abel's accepted; one was just as good as the other, if there was any preference at all Cain's was the best, for it was bloodless. Abel believed in the promise of one who was destined to suffer a violent death, implying the shedding of blood, and hence his offering was in keeping with his faith.

Sin is defiling, making it necessary for the sinner to be cleansed, and this required blood, a principle that Abel recognized, and his works demonstrated the sincerity of his faith. Cain was a worshiper of God, doubtless grateful enough for abundant crops, but had no faith in the necessity for sin cleansing by blood. He apparently was disinclined to acknowledge sin. Even in our day there is no element of the gospel more offensive to the natural man than the principle of blood cleansing from sin. To accept it as necessary to the obtaining of God's favor, presupposes that all men are by nature sinners and therefore unclean in the sight of their Creator. This indeed is what the Scriptures teach, however humiliating it may be to human vanity to acknowledge it. Paul writing to the Romans says, "So then as by means of one man's offense the consequence for all men was condemnation, so, also by means of one man's goodness the consequence for all men was a setting right with God which is life." All men were in Adam when he sinned, and therefore, all sinned in him, and hence the condemnation covers all his posterity. It does not follow however that by the righteousness of one man that all are set right with God, that is reconciled to him, but it is true that by means of one man's goodness, the grant of access to God's favor is made [illegible]. The gospel then is the glad [illegible] salvation offered as a free gift to all, who are willing to accept of divine goodness.

To what extent Jehovah revealed his work and purpose to men like Abel, Seth and his descendants we do not know, but it is evident that their apprehension of the divine purpose was sufficiently clear to generate faith, hope and *righteousness*, and therefore it is safe to conclude that the gospel was made known to them. They certainly believed in the coming of a promised deliverer, a mighty one, who as the "woman's seed," in a time to come would overcome sin, or in other words destroy the sin power.

The nature of Abel's offering indicates that he exercised faith in the promise of one, who through obedience to the divine will would be accounted worthy of deliverance from death, thus making manifest the possibility of resurrection and certainty of immortality beyond the death state. Hence we read "life and incorruptibility was brought to light through the gospel by the resurrection of Jesus Christ from the dead." Abraham also believed in one who would lay down his life as an offering, implying the shedding of blood on account of sin. Isaac to all intents suffered a violent death by the hand of his father, which was a trial of faith, but more a type of something yet future. The offering up of Isaac on the altar, foreshadowed the death of Jesus the sacrificial lamb provided of God,—his restoration before actual death had occurred was to Abraham says the apostle, "a figure of the resurrection." Heb. xi. 19. He accounted that God was able to raise him up, and would restore him to life, for the promise was "In Isaac shall thy seed be called." Abraham surely must have been a believer in life from the dead. The sin power was to bruise the woman's seed in the heel, not a vital organ and therefore not fatal to life and being. The resurrection of the promised seed constituted his recovery from the serpent's wound, and everlasting deliverance from the enmity of the sin power. It was impossible for death to hold him, because says the apostle he was a man "approved of God," in that he was faithful and obedient in all things—holy and undefiled in word and deed. It will be seen therefore that resurrection from the dead is one of the fundamental elements of the gospel We cannot, however, overlook what has been already indirectly intimated that resurrection is possible only to those who by faith become related to him who has been raised. The apostles in all their writings emphasize the words "in Christ." The old man and the new man are antithetically related. The heritage of the one is death, the blessing of the other is justification and life. To be in the old man is the natural or animal, as we see it, subject to the vain philosophy, and reasoning of the carnal mind, but in the new man, the process of a new formation of creation is going on, so that mentally and morally there is the consciousness of a new being nourished and sustained by the "law of the Spirit of life in Christ Jesus," which makes the believer free from the "law of sin and death." Rom. viii. 2. "I am the resurrection and the life" cannot be affirmed of Adam, therefore it is written "all in Adam die, even so also in Christ shall all be made alive," for by man came death through sin, so by man came resurrection. Here are two men representative of two opposite states or conditions, one the embodiment of sin and death to all in him, the other is the embodiment of justification and life to all in him. We see therefore the necessity of being "in Christ," and not in Adam, in order to obtain life.

Resurrection however is not limited to the saved ones but includes good and bad, just and unjust, but all are related in some way to him who is the resurrection and the life. A man once legally "in Christ" incurs obligations and responsibilities that cannot be neglected or treated indifferently without incurring the danger of punishment, and we can hardly conceive of a greater punishment than to awake from the death state, and actually see what has been lost. Jehovah says to all his servants, Believe my Word, trust in me, I will lead you, teach you, put you to the proof, try your faith as gold is tried in the fire, be not negligent or dismayed for I will not let you fall, but at last in the great day of judgment crown you with honor and glory in my kingdom.

Future accountability at the judgment seat of Christ is one of the fundamental doctrines of the gospel. A man cannot preach the gospel, and ignore this fact. For every injurious word that man shall speak they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii. 36-37. If there is anything that will induce sober mindedness, and make one circumspect and chaste in speech it is the consciousness that there is a day of reckoning when justification or condemnation follows. A man cannot despise God's favor, treat his goodness with contempt, without being made to see and realize how ungrateful he has been. There were, says Paul, many in his day who made appetite their God, whose glory was their shame, who minded earthly things. These became the victims of sight and sense, captivated by the lust of the eye, and the desires of the flesh. But on the other hand there were those who earnestly desired to "know the power of Christ's resurrection," that is the power that flows from his resurrection. They desired to know it experimentally which would be equivalent to having their bodies fashioned like unto his glorious body." This class did not mind earthly things—their conversation pertained to things heavenly, and they pressed forward to obtain the promised reward. What shall it profit a man to seek and serve mammon, and at the same time be a spiritual pauper, unconscious of his own blindness and nakedness, until the great search light of the last day makes manifest the approval of God? The apostle says the gospel is the power of God unto salvation to those believing it, and again he says the gospel was preached among all nations for the obedience of faith." Faith cometh not by seeing but by hearing. Man was given ears to hear, and through this organ the understanding is reached by spoken or written testimony, and doubtless through hearing or reading a more emphatic and lasting impression is made upon the mind than by the sense of sight. "Take heed how you hear," that is understand what you hear. The obedience of faith could not follow hearing of testimony unless the understanding is quickened by enlightenment. The obedience of faith is not limited to baptism into Christ, but follows on as one grows in knowledge of things divinely revealed. In a word the gospel is the regenerative force, the renewing power of God, that justifies and purifies the believing soul from the defiling influence of sin. It reveals the love and goodness of God, and begets love in the hearts of all who sincerely and intelligently respond to its goodness. It is the goodness of God that leadeth to repentance. God's favor however cannot be justly appreciated in the absence of an intelligent apprehension of his work and purpose. Moreover the obedience of faith by which character is formed and moral fitness, that is purity of heart, self control, patience, suffering of wrong, rather than do wrong, in a word crucifying the carnal lusts, and passions which belong to the earth.

Believers of the gospel are styled called-out ones, called for a purpose, plainly revealed and ultimately manifest at the appearing of the Lord Jesus, and the establishment of his kingdom. More in my number 2.

GEO. MOYER.

If the plain statements of Scripture concerning any subject seem to conflict with human reasoning and logical ideas, it is better to believe that there is something wrong with the human reason and logic than to attempt to explain the Scripture statements so as to make them conform to our own ideas of what ought to be or what must be.

"Stewardship." 1 Cor. iv: 2.

"Moreover, it is required in stewards, that a man be found faithful." At creation's beginning God did not give Adam the Garden of Eden, but put him there "to dress it, and to keep it" —Gen. ii: 15. What is there that we can call our own? Money? "The silver is Mine and the gold is Mine saith the Lord"—Hag. ii: 8. Lands? "The land shall not be sold in perpetuity; for the land is Mine; for ye are strangers and sojourners with Me"—Lev. xxv: 23. Possessions? "Whatever is under the whole heaven is Mine"—Job xli: 11. Did we not earn the wealth we possess? "It is He that giveth the power to get wealth"—Deut. viii: 18. But what of my life? "All souls (lives) are Mine"—Ezek; xviii: 4. And what of the world? "The world is Mine, and the fulness thereof"—Psa. l: 12. From the first, men have recognized their indebtedness to God. The first record relative to Cain and Abel relates to the offerings they brought unto the Lord. One bringing fruits, grain and flowers of earth, and the other the firstlings of his flock. Abraham gave a tenth of all to Melchizedek, God's mystic Priest and King. Jacob, in recognition of God as the giver of all his goods, said, "I will surely give the tenth unto Thee"—Gen. xxviii: 22. This recognized principle was incorporated in God's law. The first tenth of all their increase was for Him. It was not to be offered as a gift. The tithe is the Lord's—Lev. xxvii: 30, 31. If anything was kept back, it had not only to be made up, but a fifth part added thereto. The years of neglect were to be redeemed at compound interest Upon the offering of tithes, blessings and prosperity were distinctly promised and strikingly fulfilled in Israel's history. When the tithes were withheld, religion waned, and poverty and captivity fell like a blight. Through a thousand years of a nation's history the painful lesson was taught that God gives wealth, and He must be first honoured in its service or use.

Yet in the added light of the New Testament the Church has largely lost the sense of her stewardship. She has fallen below even the Jewish measure of the tithe. The faithful words of God need to be repeated in our day. "Beware, lest when thou hast built goodly houses: and when thy silver and thy gold is multiplied, then thine heart be lifted up, and thou forget the Lord thy God, and say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth"—Deut. viii: 11-20. Are we in truth, in reality God's stewards? If you had a clerk or manager or steward to whom you intrusted your estate during your absence, with plain and repeated directions that though he was to get his living out of it, he was not to lay up money for himself, but was to use it for your children and for advancing your work; if you found upon return that he had neglected your interests and your children, and had transferred to his own bank-account what he had not spent upon himself and his own family—what would you call this? You would call it robbery. What does God call it? "Ye rob me even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If we have not an overflowing blessing in our lives, the reason may not be very far to seek. In the light of Christ's teaching, however, the whole tithe for us may be more than the tenth. Jacob had no church to support, the Jews had no world to evangelize. The passages quoted, from many more that might have been chosen, are sufficient to shew the teaching of the Old Testament that the tithe was given in recognition that all belonged to God.—J. *W. Normandale, in the Faith.*

Obituary.

Austin Heston was born in Henry County, Indiana, Nov. 25, 1833, and died at his home at Lakeville, St. Joseph County, Ind., May, 2, 1904, his age being 70 years, 5 months, and 7 days.

Brother Heston moved to St. Joseph County, a great many years ago, and has resided there ever since as an honored citizen. He was married twice. His first wife was Mary McChesney. Two children were born to them, Liberty and Martha, both of whom died some years ago. His last marriage was to Mrs. Ella Smith, who, together with two grand children Ernest Logan and Mrs. Leona Johnson, mourns his death. He was a great sufferer before his death, and longed for death to be relieved of his pain, however, not without the hope of the resurrection unto life at the coming of Christ. He was baptized in the faith of the gospel in the summer of 1874, and though living somewhat in isolation from the brethren of the Church of God, took an active interest in the cause of the truth. The undersigned spoke words of comfort to the bereaved from 1. Thess. iv: 13-18. A number of the brethren from North Salem, where the deceased was a member, and from Plymouth attended the funeral.

"We shall sleep, but not forever,
There will be a glorious dawn.
We shall meet to part, no, never,
On the resurrection morn."

A. H. ZILMER.

To the Bereans of Illinois:

At the quarterly meeting held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible school this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying the grocery bill for the same. The school will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense—at least the chief item of expense—will be the expense of transportation. Please write and say that you are coming.

S. J. LINDSAY, Oregon, Ill.

Announcement.

The third Quarterly Conference of the Churches of God in Indiana will convene at the Antioch church at 10: 00 o'clock A. M., Friday, June 10, and continue over the following Sunday. The brethren and sisters who have attended the June Meeting at Antioch in former years know the character of this gathering, and scarcely need a special invitation to attend the meeting this year. Many times have God's children met at Antioch and taken with them new spiritual impulses, and there is every reason to anticipate a time of refreshing this year. Let the brethren and sisters for a few days lay aside the cares of this age, and lay up treasure for the age to come. Let the meeting be characterized by deep earnestness and joyful fellowship in the hope of the life to come. Those coming by railroad will come to Plymouth or Argos, where they will be met at trains and conveyed to the place of meeting.

Please send word by postal one week before meeting to Bro. A. R. Underwood, Plymouth, Ind., or T. O. Taber, Argos, Ind., on what day and train you expect to arrive.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs M J Sipes	50

Fares to St. Louis.

World's Fair excursion tickets to St. Louis are now on sale via Pennsylvania Lines. Fares from Plymouth Ind., are as follows.

Tickets good for the season, returning any time to December 15th, will be sold every day at $14.00 for the round trip.

Tickets good returning within sixty days, not later than December 15th, will be sold every day at $11.70 for the round trip.

Tickets good returning within fifteen days will be sold every day at $10.75 for the round trip.

Coach excursion tickets, with return limit of seven days, will be sold twice a week, every Tuesday and Thursday beginning May 17th, until June 30th, at $6.75 for the round trip approximately one cent a mile. Coach excursion tickets are restricted to day coaches, whether on regular or special trains.

For further particulars consult J. C. Hance, Ticket Agent, Plymouth, Ind. —May 31.

Poetry.

To Whom Shall We Go?

An exiled race in a convicts land,
Pierced by darts from a deadly hand,
With sins laid open to God's dread eye,
We hopeless mortals are doomed to die.

Not one of our fellows has power to save,
Not one can ransom from yawning grave,
"To whom shall we go? To whose skirts cling,
In what words hope? or where gifts bring?

That shall set us free from the awful doom,
And ope the gates to an endless home?
But one name given, one only name,
That can cover over our guilt and shame!

Christ Jesus he—'tis his blood alone,
That to God for us, will our sins atone,
To him we go as the only way,
That leads from death to an endless day.

S. ROXANA WIECK.

A Worker's Prayer.

Lord, speak, to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
The erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
The hungering ones with manna sweet!

O strengthen me, that while I stand
Firm on the Rock, and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.

O fill me with thy fullness, Lord,
Until my heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

O use me, Lord, use even me
Just as thou wilt, and when, and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—F. R. Havergal.

Communicated.

Pine Woods Bible Class.

Teacher. I noticed in THE RESTITUTION, a request that Pine Woods Bible Class should study Rev. xii.

As it would not be possible to properly consider all the contents of that chapter in a single lesson, we will therefore confine ourselves to what appears to be the main lesson in the chapter, viz:

THE BIRTH OF THE "MAN CHILD."

I will ask Arloa to state who gave birth to this child?

Arloa. "A woman whose robe was the sun, and who had the moon under her feet, and on her head a crown of twelve stars."

Q. What does the word "woman" symbolize in Scripture?

The church, both of the *true* and *false*. That such is the case, most all expositors agree, so that it will not be necessary to cite proofs along that line.

Q. For what purpose is this child born?

A. To rule all nations with a rod of iron."

Q. To whom does the above language apply?

A. Similar language is applied to Jesus.

Q. But does the language quoted from Rev. xii. apply to Jesus?

A. I think not.

Q. What makes you think so?

A. The introduction to the book of Revelation reads: "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass."

Q. Where was Jesus when he gave this revelation?

A. In heaven.

Q. Was he showing things which had already happened?

A. No, it related to "things which must shortly come to pass."

Q. His own birth and ascension to heaven, had already taken place?

A. Yes.

Q. Then the birth and ascension he spoke of was at that time, an event still in the future?

A. Yes.

Q. What is a man-child?

A. A new man.

Q. Is it the mission of Jesus to create a new man of an higher order than that of the animal man?

A. Yes.

Q. Have you Scriptural proof?

A. Yes.

Q. Where do you find it?

A. In the second chapter of the Ephesians.

Q. Of whom is he making this "new man" or "man-child."

A. Jew and Gentile. See verse 15. "Having abolished in his flesh the enmity, even the law of commandments, (Sabbath not excepted) contained in ordinances, for to make in himself of twain one new man, so making peace."

Q. By what process is the "new man," or "man-child" created?

A. See verses 11 and 12. By becoming citizens of "the commonwealth of Israel," by means of "the covenants of promise."

Q. If this process is rejected, will such be created the "new man?"

A. It cannot be possible, because such aliens and strangers are "without Christ," "having no hope, and are without God in the world." The covenants of promise constitute the gospel of the kingdom. This is how the "new man" is made.

Teacher. Now Carrie, please tell us from what "woman" the "new man" or "man child" is being taken?

Carrie. We know from experience that the larger number are being taken out of the nominal professing Christian church; of all denominations, many of whom are partially prepared to receive the "incorruptible seed," "which by the gospel is preached unto us." These in the aggregate, who receive the seed, will constitute the "new man," or "man child," born out of the "woman"—the nominal church.

Q. Well, is there anything further to be accomplished, in order to qualify the "man-child" to rule all nations?

A. The growth of the child, Rev. ii. 26, 27: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron." "And she brought forth a man child, who was to rule all nations with a rod of iron." None but "overcomers" who keep his works unto the end, can ever be reckoned with the "man child," or "the new man."

Teacher. Lucy, how are they to become "overcomers"?

Lucy. See verse 11: "And they overcame him (Satan) by the blood of the Lamb, and the Word of their testimony; and they loved not their lives unto the death."

Q. In what sense did they overcome him "by the blood of the Lamb?"

A. In the first place, I will call attention to Rev. i. 5: "Unto him that loved us, and washed us from our sins in his own blood." In this way we part company with (Satan) our past sins. "Without the shedding of blood there is no remission." Consequently as there can be no salvation *in* sin, and there can be no remission of sin "without the shedding of blood," therefore Jesus as "the Lamb of God which taketh away the sin of the world," is a foundation rock in the plan of redemption.

Q. Is this fundamental principle being attacked by religionists of our day?

A. Yes.

Q. By whom?

A. Modern Ebionites.

Q. Have you proof of this?

A. I have. See *Christian Inquirer*, Dec. 1903, page 14, and read the following extracts:

"As to Christ's own view, he had no conception of atonement in its sacrificial sense as a blood offering for sin. He protested against the bloody sacrifices of the Mosaic law, as having in themselves any efficacy in taking away sin. He made little of the temple rites that were still continued in his day. His own doctrine of sacrifice was that of the later prophets and psalmists, the sacrifice of the heart, the self-sacrifice of love. This was to him the meaning of the cross. * * *

"Paul thus introduced an entirely new element into Christ's teaching, viz., that of a mediator and a mediatorial sacrifice, his doctrine must be carefully distinguished from that of the unknown author of the Epistle to the Hebrews.

"Here for the first and only time in the New Testament Christ is made not merely a mediating principle, but a sacrificial victim to propitiate God. The whole Jewish and Pagan theory of bloody offerings to expiate sin is squarely affirmed and applied. * * *

"It is to the Epistle to the Hebrews, then, that we owe the traditional orthodox doctrine of the atonement. It is one of the astonishing facts of history that Christian theology should have seized on such a relic of barbarism and should have incorporated it, in its grossest form of a human victim, into its doctrine of redemption. Plainly pagan as this whole atonement doctrine is, it was the more readily accepted as an article of Christian belief by the uncritical use of passages of Scripture which were interpreted, on the principle of analogy of faith, as representing Christ's own doctrine. But historical criticism has demolished this principle of interpretation, and with it go the doctrines built upon it. Critical scholars no longer regard Christ as thinking or declaring himself 'the Lamb of God' in any sacrificial sense, because the author of the fourth gospel makes John the Baptist call him so, or because the Revelation, once ascribed to John the Apostle, employs the same term so frequently."

It will be observed that the writer of the above extracts does not regard the writings of Paul, the Epistle to the Hebrews, "the author of the fourth gospel," or "the Revelation once ascribed to John the apostle," as of any more weight than that of profane authors. Here Paul is charged with being the first to introduce the "Pagan theory of blood offerings to expiate sin," and that "it is to the Epistle of the Hebrews, then, that we owe the traditional orthodox doctrine of the atonement," "a relic of barbarism." Hence, if this is true, we do not overcome Satan (sin) "by the blood of the Lamb," neither are we "washed from our sins in his own blood," as says the Revelator. The Bible declaration being true, that "without the shedding of blood there is no remission," and hence, according to this theory, it is not possible for any one to become an overcomer. The natural man, unaided can never overcome sin, on account of human frailty.

Q. To whom will he give "power over the nations?"

A. "He that overcometh and keepeth my works unto the end." Rev. ii. 26, 27.

Q. What three steps are requisite in order to become a successful overcomer?

A. See Rev. xii. 11:

1. "And they overcame him (Satan) by the blood of the Lamb."

2. "And by the word of their testimony."

3. "And they loved not their lives unto the death."

Q. Do the Scriptures warrant these people in eliminating the blood of Christ from God's plan of redemption?

A. No, not by any means.

Q. Please quote a few passages.

A. "Without shedding of blood there is no remission." Heb. ix. 22.

"Propitiation through faith in his blood." Rom. iii. 25.

"Being now justified by his blood." Rom. v. 9.

"We have redemption through his blood." Eph. i. 7.

"Made nigh by the blood of Christ." Eph. ii. 13.

"Made peace through the blood of the cross." Col. i. 14.

"Sanctify the people with his own blood." Heb. xiii. 11.

"The blood of Jesus Christ his Son, cleanseth us from all sin." 1 John i. 7.

"Hast redeemed us to God by thy blood." Rev. v. 9.

"Made them white in the blood of the Lamb." Rev. vii. 14.

Q. When they deny Jesus as being "the only begotten Son of God," and also deny that "the blood of Jesus Christ his Son cleanseth us from all sin," (1 John i. 7) how much of the New Testament have they left to pin their faith upon?

A. Not a single book.

Q. The twelfth chapter of Revelation under consideration shows that the "man child" in order to be qualified to "rule all nations with a rod of iron," must first overcome Satan (sin) by the blood of the Lamb," must he not?

A. Yes, the eleventh verse so states.

Teacher. We see that the above extracts quoted from the *Inquirer* prove these modern Ebionites utterly disloyal to the Word of God, and also deny the most vital principles of the Christian faith.

Yours loyal to the Word of God.

W. H. WILSON.

A Word to the Boys.

If you have anything to do, do it at once. Don't sit down in a rocking-chair and lose three quarters of an hour in dreading the job. Be sure that it will seem ten times harder than it did at first. Keep this motto, Be on time, in small things as well as great. The boy who is behind time at breakfast and school will be sure to get "left" in the important things of life. If you have a chronic habit of dreading and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jelly-fish kind of a person. Depend upon it that life is very much as you make it. The first thing to decide is, what are you going to make it? The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men who wouldn't be missed if they would drop out of life to-morrow. Don't be one of this sort. Be a power in your own little world, and then, depend upon it, the big world will hear from you.—*Standard.*

[illegible] Questions.

Is the Day of Christ at Hand?

Upon the ten different methods of computation referred to, it may be well to expand a little, without committing oneself to the position taken. No one, however, can appreciate the argument, whatever be its worth, who does not understand the numerical system which manifestly pervades the whole Word of God, and which constitutes a sort of mathematical framework, upon which the whole written Revelation is constructed; and not only so, but this same numerical structure pervades also all the works of God in creation, and all the workings of God in human history. Astronomy, chemistry, botany, biology, theology, all obey one mathematical law, and it must be a prejudiced mind that refuses to recognize this fact. The orbits of the planets and the spiral course of the leaf buds on the trees, the proportion and dimension of the crystals, the octaves of sound and of color, these and many other operations, forces and forms of nature, conform to strict mathematical laws.

From atoms down to the invisible atom there is a uniform system, and it tells of the one Designer and Creator. Once let this fact be admitted, and it becomes no novelty to us to find evidences of similiar mathematical precision in the periods of history. Let us, therefore, in conclusion, glance at the various positions taken by devout students of history and prophecy, and impartially survey the outlook from their points of view.

1. The first method of computation, already referred to, as fixing the present period as approximately "the time of the end," is known as "the times of the Gentiles," seven times or years, each consisting of 360 year days, or a sum total of 2520 years. Of this period Prof. Totten, of New Haven, following the lead of the British Chronological Association, says: "Nabopolassar shook off the Yoke of Assyria, and, by thus assuming the crown of Babylon, commenced the times of the Gentiles. His accession took place in the seventh civil (first sacred) month of the year 3877 A. M. The times of the Gentiles, therefore, ran out 2520 years thereafter or in March, 5897 A. M. (1899 A. D.)

Thus by another method of computing the times of the Gentiles, he arrives at the present period, or at least the beginning of the end. Joshua's long day was the last day in broad, prophetic chronology which is to be wholly counted as solar time.

Since that day the millenaries have been shortened to luna years. The sum of 2555 1-4 plus "long" or solar years up to that day, and the 3444 3-4 plus shortened, or luna years, from thence to the vernal equinox of 1899 A. D., is exactly 6000 years, and accurately terminates the sixth millenary since creation.

2. The Sabbatic system impressed on the whole face of Scripture history affords, as many think, a very obvious key to the divine chronology. This Sabbatic system reaches back to Eden, and characterizes the whole annals of the world. There was first consecrated the seventh day, then the seventh week, then the seventh month, then the seventh year, then the seventh seven of years—introducing the "jubilee"—then the seventh seventy of years, the Grand Jubilee. This number, seventies seventy equals 490, appears in at least two conspicuous places: in 1. Kings vi: 1, adding the ten years of the temple building to the 480, between the exodus and the beginning of the work, we have 490; and in Dan. ix: 24, where again the seven sevens reappear, as the sacred typical number, between the exodus from the captivity, and the building of the new spiritual [illegible] God under the Messiah. This [illegible] 490 is doubly a type of completion. It is not only the product of 7 multiplied by 70, but 7 times 7 (49), the interval from jubilee to jubilee multiplied by ten, another sacred number.

These jubilee periods must be obviously reckoned from the time of Moses, when the law of the jubilee first appears. And counting the exodus from 2515 A. M., the full seven periods of 490, or 3430 years, would bring us to 5945 A. M., or somewhere this side of the middle of the twentieth century as its extreme limit; and if the years are to be reckoned by the prophetic-year standard of 360 days (twelve equal months of thirty days each), the limit would be somewhere about 1898, so that by this method again the "beginning of the end" has already come.

3. A third method of computation "The Millennial Standard," is thought to point to the same approximate terminus. "One day is with the Lord as a thousand years and a thousand years as one day" (2 Pet. iii: 8). This is regarded by many as another not very obscure hint as to God's chronology, and they therefore reason that the predicted millennium or thousand years of Sabbath rest, crowning the six millenniums of the world's toil cannot be far off.

4. The fourth method of computation is "the historical." The number 1260 ("forty-two months," "a time, times, and half a time") is, as we have already seen, conspicuous both in Daniel and in Revelation.

Those who accept the "historical" method of interpreting the Apocalypse believe that the beast and the false prophet represent the papacy and Mohammedanism, or the crucifix and the crescent. They mention that it is a curious fact, to say the least, that both these systems date from the period between 600 and 620 (the decree of Phocas and the first Hegira), as the *terminus a quo*, and adding 1260 they reach again a *terminus ad quem* somewhere between 1866 and 1880 as "the beginning of the end" of these systems, as world powers or kingdoms.

5. A fifth mode of computation is that of the "Antichrist Period." The number 666 is divinely given as the number of the lawless one.....who is to be revealed in the last week of years. This number thus inseparably linked with the Man of Sin, in whom personally all the antichristian systems of history are to "lead up," is thought by many to stand for the period of the race's rebellion, and to be the symbolic number of perpetual unrest and incompleteness. There is a show of reason in this, for 666 is a repeating decimal that ever approaches, but never reaches "seven," the number of completeness and rest.

Six times this number 666 gives 3996, the grand crisis—the year of Christ's birth, reckoning from Abraham's birth, as father of the faithful, brings us to the beginning of this century as a new crisis in history.

6. A sixth road by which the same terminus is reached is the condition of "world-witness." (See Matt. xxiv: 14; Mark xiii: 10.) Christ distinctly stated that the gospel must first be published among all nations, and preached as a witness to all nations, and then would come the end.

With no little force many argue that there never was a period of such world-wide evangelism as now. Over 800 missionary societies at work, about 12000 missionary workers, and nearly 50000 native helpers enjoyed the Bible translated into over 400 tongues etc., and "published to all nations." It is also very noticeable that the motto of the present "crusade" is "The evangelization of the world in this generation."

6. A seventh road is that of the Laodicean lukewarmness. By noting Matt. xiii: 47-50 and Rev. iii: 14-22, it will be seen that the last state of "kingdom" previous to the end, is world-wide evangelism, as indicated by the drag-net: and the last state of the church is deep-seated apathy, as indicated by the Laodicean lukewarmness. And those who hold this view contend that both conditions are to co-exist as the end draws nigh. They point us to the startling fact that never before has the church shown such extensive evangelization on the one hand, and such extensive deterioration on the other. Many regard this latter as the "falling away" which is to precede the end. (2 Thess. ii: 3.)

8 An eighth road seems to end at the same goal—it is the development of anarchism.

The hints in the epistles to the Thessalonians, in 2 Peter, Jude and the Apocalypse it is contended, all agree in showing us that, as the end approaches, there will be a peculiarly lawless spirit prevailing—an uprising of an organized resistance to all authority in church and state, a combination of forces to supplant all government, and at the same time an arbitrary attempt to compel men to limit even trade and commerce by a certain "mark," that alone authorizes one to buy or sell. (Rev. xiii: 16, 17.) Those who empasize this as a sign of the end point triumphantly to the recent, and unprecedented growth of communism, socialism, nihilism, and to the simultaneous growth of traders-unions and protective organizations, monopolies and trusts, which restrict all trade or labor to their "mark."

9. The ninth argument presented for the near approach of the end is redemism or the drift of the Jews toward Palestine and the rehabilitation of their national life. This is one the advocates of this view contend the blossoming of the fig-tree (Matt. xxiv: 32, 33) which marks the end as "near even at the doors." Certainly there is something very startling in the modern movement known as "Zionism," and which has developed within the last five years, summoning three great conferences of leading Jews to the European capitals. Never before has the national spirit of the Israelites had such a revival since Christ ascended.

10. The tenth line of argument converges at the same point; namely, the Spirit's withdrawal. There is a mysterious passage in 2 Thess. 27, where we are told that there is some great Hinderer, whose presence prevents the final outbreak of the "Mystery of Iniquity," and who must be withdrawn before the end of lawlessness can come, in the reappearing of the Lord. The advocates of this view contend that, by every sign the spirit of God is shown to have withdrawn, or to be withdrawing, from the church, as a whole. It is maintained by very devout souls that there is left in the church at large, neither spiritual worship, spiritual faith, spiritual work, nor spiritual life; that although life; that although all these exist, they exist in a few elect individuals, and not in the church as a body; and that, especially in the matter of administration—the specific office of the Spirit. He is displaced by the spirit of the world, as evinced by the worldly men and maxims, secular oratory, artistic music, worldly entertainments, etc., which everywhere prevail.

Whatever grounds, above presented, may seem untenable or unsafe, one thing seems undeniable; there is a convergence of signs upon this our day, such as have never indicated any previous period as the probable time of the end. For example, if the Hebrew means Rosh, Russia, and this nation is thus in prophecy indicated as the "head" of the last great movement of history toward world empire, how like a fulfillment are all the present movements of that empire—the trans-Siberian railway railway, the encroachments on China, etc. And if universal anarchy is to be the last great development of society, when was there a time when, both in church and State, there was such a development of lawlessness?

Upon this subject we can no longer, within these narrow limits, expatiate. But it may at least stir up the thoughtful reader to individual search into the signs of the times. What are the indications above the prophetic and historic horizon? If the signs of the coming of the Son of man are indeed to be seen, it may well incite us to be among the watchers who, while others yet sleep, are awake and looking for the dawn.—*A. T. Pierson.*

Please do not forget our financial needs.

The Bible Society.

All who are interested in the spread of the Word of God will be profoundly thankful for the successful Centenary Meetings which have been granted to the British and Foreign Bible Society. The gatherings have not had a little of the form of a national and international celebration, which, while we know that Christ's kingdom is not of this world nor dependent on high patronage, is a striking testimony to the reverence and honor which the nations of the world pay to the Word of God. Despite criticism and all the contempt of unbelief, it has been a wonderful illustration of the truth that the Word of God liveth and abideth forever.

The story of the spread of God's Word during the last century is a story of marvels. It is one of the most encouraging records that could possibly be read, and shows how graciously God has been working for the spread of his kingdom which cometh not with observation. Yet, despite all that has been accomplished, there is even more to be done. During the past year the British and Foreign Bible Society have issued from their Shanghai depot 1,247,295 copies and portions of the Bible in Chinese, which, with those issued by the National Bible Society of Scotland and the American Bible Society, will probably amount to over two million copies and portions altogether. These are truly wonderful figures; yet at this rate it would take about 200 years for every person in China to receive even one copy of a portion of God's Word, and that is disregarding the fact that within 200 years some six generations would have passed away.

Such thoughts as these reveal what a stupendous work lies before the church of God if this generation is to hear or to receive God's Word. Truly "the King's business requireth haste."
—*China's Millions.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Announcements.

The Northwest Conference will convene Friday evening June 17th and hold over the following Monday at Lake Shore, Wash. Lake Shore is about four miles from Vancouver, Wash. Any one wishing conveyance to Lake Shore will correspond with P. G. Wolf of Vancouver. Brethren from a distance will stop at River View hotel right by the ferry landing and wait for the brethren from Lake Shore. All are invited to come and have one more meeting that will be a feast long to be remembered. Another Conference year has almost passed and gone, have we spent our time well or have we been idle in the Master's vineyard? All cannot go out in the world to preach, but we all can live a good square Christian life doing good to all around us. By order of the executive committee.

MRS. ALMIRA M. BROOKS.

The Annual Conference of the Church of God in Michigan will commence (D. V.) at Dutton, Kent County, Michigan, Thursday evening, June 2, 1904, and continue over the following Sunday. Another year has nearly rolled around since the annual meeting of the Michigan Conference was held. Once again the invitation comes from the brothers and sisters of the Church of God at Dutton to have the meeting there. Do we stop and think what it means for the brethren to entertain the Conference? It means a good deal of thought and work, but they are willing to bear the expense and work for the cause of truth. The brethren and sisters of Michigan are urged to make a special effort to be present at this Annual Conference. Arrangements will be made to accommodate all who may come. All will be made welcome. Let us come with the one thought to further the cause of Christ. Not all together to get good, but determined to give as much as we receive, then as is already predicted we will have a good meeting. Let each church send one or more delegates with report of their standing during the past year. A programme will appear later. Dutton is on M. C. R. R. ten miles southeast of Grand Rapids.

EMMA JACKMAN, Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 28. Programme, etc., will appear later.

O. J. ALLARD, Pres.

Beautiful Winona.

With the opening of the season at Winona Lake, May 16th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

Reduced Fares to Cleveland.

May 14th, 16th, 17th and 18th, excursion tickets to Cleveland, account National Baptist Anniversary, will be sold via Pennsylvania Lines. Get information regarding time of trains, etc., from Local Ticket Agent of Pennsylvania Lines.—May 18.

Reduced Fares to Carthage, Mo.

Low Fares will be in effect to Carthage and Joplin, Mo., via Pennsylvania Lines, May 17th to 23d, inclusive, account Annual Conference German Baptist Brethren. Ten-day's stop-over at St. Louis World's Fair allowed. Get further information from Local Ticket Agents of the Pennsylvania Lines.—May 28.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

"'Keep to the right!' 'Push!' are two signs to be seen in a certain building. They belong together—especially as life guideboards. For there are many who do not keep to the right; they have enterprise and ability, but it is not thrown in its proper channels. On the other hand there are those who keep to the right, but do not push. They are good but not sufficiently effective. They have motive but not motive power. The best rule is to keep to the right—to be true to the great laws of morality and God; and then to push—to count for every ounce possible, to do things, to be aggressive, to wield an influence."

World's Fair, St. Louis.

For the World's Fair at St. Louis, the Vandalia Line have put on sale, commencing April 25th, round trip tickets at rates and with limits as follows, from Plymouth, Indiana:

Season ticket, Rate, $14.00; 60-Day ticket, Rate, $11.70; 15-Day ticket, Rate, $10.75. And on each Tuesday and Thursday, commencing May 17th and ending June 30th, 1904, tickets good in coaches only, at rate of $9.75. Return limit of coach tickets seven days, including date of sale. Same basis from all other stations.

The Vandalia Line will also inaugurate new solid train service between all points on its line, Columbia City to Terre Haute and St. Louis. "The Expo Train" (No. 35) will leave Ft. Wayne early each evening, for St. Louis, by way of Columbia City, Logansport and Terre Haute, with through coaches and sleeping cars, arriving in St. Louis without change about 7 a. m. This train will pass Logansport about 9:50 p. m. On return trip "the St. Louis and Ft. Wayne Express" (No. 36) will leave St. Louis Union Station at about 8 p. m. running via same route. Train leaving Plymouth at 8:22 p. m. makes close connection with this train at Logansport. For further details apply to W. E. Smith, Agent at Plymouth, or C. C. Trueb T. P. A., Logansport, Ind. —May 11

Reduced Fares to Buffalo.

May 10th, 11th and 12th, excursion tickets to Buffalo, N. Y., account International Convention Young Men's Christian Association, will be sold via Pennsylvania Lines. For particulars regarding time of trains, etc., see Local Ticket Agent of those lines.—May 12.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended.

Low Fares to Pittsburgh.

May 16th, 17th and 18th, excursion tickets to Pittsburgh account annual Convention National Association of Manufacturers of United States of America, will be sold via Pennsylvania Lines. For particulars, time of trains etc., see Local Ticket Agent of those lines.—May 18.

Map of the World.

A beautiful map, valuable for reference, printed on heavy paper, 42 x 64 inches, mounted on rollers; edges bound in cloth, showing our new island possessions. The Trans-Siberian Railway, Pacific Ocean cables, railway lines and other features of Japan, China, Manchuria, Korea and the Far East. Sent on receipt of 25 cents in stamps by W. B. Kniskern, P. T. M., Chicago & North-Western R'y, Chicago, Ill.—may 15

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In effect Oct. 11, 1903.

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No. 21, Ex. Sun.	For Terre Haute	5:36am
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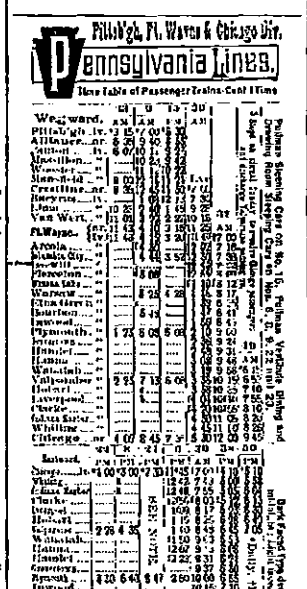

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now met in the Hart Building No. 1094 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Bothe and S. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. H. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 336 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 40th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, to J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1740 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock. Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Ave's., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or John Lahman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Hermans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. G Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Ballsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Great of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 2 o'clock. Bible readings and practical talks by the brethren. A. D. Allen in charge.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a. m. and 7:30 p. m. by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a. m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a. m. Jos M H Major Pastor.

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Poetry.

Harvest.

With throbbing heart and tearful eye,
I watched the Spring-time fleeting by;
I saw the snow-drop at its birth
Felled, by spears of rain, to earth;

The violet bursts its emerald sheath,
And shows the amethyst beneath;
The painted tulip fade and close
Before the glory of the rose.

And soon, down in the sunburnt grass,
I see the withering roses pass
And night by night, and day by day,
The lily of summer pales away.

I see the grannies overblow,
The mellowing orchards bending low;
Oh, God, my heart in awe and fear
Looks back upon thy priest year!

Thy bounty covers all the lands;
I lift in prayer my empty hands;
Of all the summer of my life
My harvest is but sin and strife.

Oh could these tears, like April rain,
Make moist my heart's hard soil again,
And stir those seeds which thou didst sow,
Oh never should they cease to flow!

Could prayer but melt this ice away,
Never, never would I cease to pray,
Till thou in mercy, Lord, didst bring
Into my soul a second Spring.
Oh give that rich reward and sweet;
I'll lay its harvest at Thy feet!

—M. F. H.

Communicated.

David's Trust in God.

An address delivered to the church at Salem, Ohio, Dec. 6, 1903.

Dear brothers and sisters.

I occupy a position before you this morning which I never thought would come to me, at least it looked far off in the dim future; yet I am extremely thankful for this opportunity, as the preparation and experience which comes of this effort has and will result in more good to me than I can express.

This is my first attempt but I am not going to make any apologies for any short comings in my address, as in the first place I do not think one should apologize for doing their best, and in the second place I am going to preach to you the word of God, that which we find in his book, the Holy Bible, and that does not need any apology. We have yet to find any thing better and so we need not be ashamed of it.

I am going to talk to you this morning about David's trust in God, and also our trust in God. No doubt most, if not all of you know the story of David's life, and so I will not go into detail in this regard.

He was in one respect similar to us. When we think of him exalted from a lowly shepherd to king of Israel by the power of God, let us remember that we too are the elect of God, a chosen generation, a royal priesthood, a peculiar people, co-heirs with Jesus our elder brother. And this I want all to remember this morning as we hear again of David's trust, as it will help us to apply practically and with understanding our lesson.

In the year 1063 B. C., David was annointed by Samuel to be king, but it was not until about fifteen years later that he took the throne. During this time he was alike both petted and persecuted by king Saul, but his life as king was still more eventfull.

We may truly say none of the great men of the scriptures passed through a course of so many changes, none of them touched human life at so many points. He was in a measure a type of his coming son Jesus. In all points tempted like as we are.

Certain it was that he had his faults—and they were grave enough—but let us remember that no one has judged them more rigorously than he himself. But when all is admitted there remains a wonderfully rich lovable character. Sagacious, full of resource, prudent in counsel, swift as lightning in act. Frank and generous, bold and gentle, calm in peril, patient in privations, modest and self-restrained in victory, chivalrous to his foes, watchful, hopefull, a born leader and king of men. And the basis of all was a profound joyous trust in his God and ardor of personal love to him.

That trust opened his mouth to show forth God's praise.

He himself has told us what was his habitual temper and how it was sustained "I have set the Lord always before me, because he is at my right hand I shall not be moved, therefore my heart is glad and my glory rejoiceth. Ps. xvi: 8-9.

Even his name was significant meaning beloved, and beloved he was by his people and God.

To illustrate to you his complete faith and trust in God I will use his own words in the 23rd. Psalm. It is I think without exception one of the most beautiful passages in the bible.

The date of this Psalm is doubtful. Some historians claim it was written in youth before he became king. Others declare it was written shortly after the death of Absolom. I prefer the latter as we see then the perfect trust in God of one who has experienced much of the battle of life and whose experiences give color to his utterances.

"The Lord is my Shepard, I shall not want; He maketh me to lie down in green pastures, He leadeth me beside the still waters: He restoreth my soul, He leadeth me in the paths of righteousness for his name sake: Yea though I walk through the valley of the shadow of death I will fear no evil for thou art with me, thy rod and thy staff they comfort me;—Thou preparest a table before me in the presence of mine enemies, thou annointest my head with oil, my cup runneth over, surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

See the intensity of devotion, the passion of divine love, that glows all through this psalm. It breathes the very spirit of sunny confidence and perfect trust in God. It matters little whether this was the trust of young eyes looking so courageously into the unknown future, or whether it was the more solemn hopes of age, which can have but few hopes at all unless they be rooted in God, the spirit expressed is thoroughly David's. No doubts, or griefs, throw their shadow upon him. He is conscience of dependence, but he is above want and fear. He does not ask—he has—He possesses and is at rest, as the present has no longings the future has no terrors.

We will look in vain for another example of such perfect restful trust in God, the peace of God which passeth all understanding.

The Lord is my shepard I shall not want. A simple straight statement, Oh how full of trust in God. Implicit, unwavering, wholehearted trust in the Lord.

He had fought Goliath the Giant, had had his life threatened three times by Saul, was forced to flee and dwell in the cave of Adullam; and he says the Lord is my shepard. Think of him in the mountains dwelling in caves, associating with outlaws, an outlaw himself, having had to flee from the wrath of the King. In a strange country, amongst strange and unprincipled men. Think you would it have been strange had he forgotten his God, or perhaps have blamed him for his change of fortune. But no that was not David, he had trust in God, He says the Lord is my shepard. He was forced to beg for bread. During his exile his sustenance was uncertain, yet he says I shall not want. Is not this trust in God? He continues, he maketh me to lie down in green pastures. He leadeth me beside the still waters. Can you realize and appreciate the significance of the illustration? He maketh me to lie down in green pastures, he leadeth me beside the still waters.

David had been a shepard, he had watched his flocks by day and by night, he knew how he had led them from green pastures to green pastures that they might not hunger or want, and had led them to the still waters, the meadow brook, that they might not thirst, he knew how he had provided for them, and had sheltered them from the winds, and had searched for the strayed, or lost ones, and had grown to love them, and how they knew his voice, and recognized him as their protector and followed him. How he had had to think for them, to fight for them, to guard them, sometimes to smite the lion and the bear, in their defence.

He had learned of God, and that enabled him to say the Lord is my shepard, he maketh me to lie down in green pastures he leadeth me beside the still waters. He saw the guiding hand of God in what was done, and understood his love, and thus was his trust strengthened.

He restoreth my soul, he leadeth me in the paths of righteousness for his names sake, yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies thou annointest my head with oil, my cup runneth over.

See what trust in God David had—Though I walk through the valley of the shadow of death I will fear no evil? For thou Lord my shepard art with me.

David knew what he was talking about. Had he not always led his men in the thickest of the fight, and many wars did he have, did he not put down two rebellions, was he not subjected to as king, all the machinations of fanatics who choose to exploit their wild ideas, but he says I will fear no evil for thou art with me. Oh what trust.

He restoreth my soul he leadeth me in the paths of righteousness for his name sake. David knew the power of God, and his mercies and lovingkindness, he had sinned, but his heart was right, he trusted God and God had restored his joy and led him back to paths of righteousness.

Note the fine part of David's character, that trait which God admired and which made him say, David is a man after mine own heart.

David says, He leadeth me in the paths of righteousness, for his names sake. Oh that is it. David always gave God the glory, and trusted him.

It was the Lord that was his shepard, it was the Lord that kept him from want, it was the Lord that led him through green pastures and beside the still waters.

David never lost heart, he never forgot his God, and the Lord was his only God. Adversity or prosperity never shook his trust in God, and this was why he could say, surely goodness and mercy shall follow me all the days of my life. His trust and obedience and alliegance to God had already brought him many of the goodness and mercies of God, and he knew that their continuence lay only with him. Besides had he not been promised that his throne should endure for ever and be glorified beyond measure?

A shepards crook or staff is used to guide and direct the sheep and is heavy and is fine to protect the sheep from marauders. David says though I walk through the valley of the shadow of death I will fear no evil, thy rod and thy staff they comfort me. Though I have many trials thy sure word of promise sustains me, though I have manifold temptations thy strong arm upholds me. Though I be filled with the blessings of life I remember thy lovingkindness, thy rod and thy staff they comfort me. Thou annointest my head with oil, my cup runneth over.

Oh David was full to the brim of praise for his God this day when he wrote this psalm.

Your cup is running over with what? David? Why with the goodness and mercy of God. What say we this morning Brethren? Is our cup running over? Let us compare our life with David's. If our cup is not full and overflowing with the goodness and mercy of God it is our own fault, let us think over it.

Are our hearts full of praise to God? Is the Lord our shepard this morning? Is he our shepard every morning, all the time? Do we let him lead us day by day, do we set our affection, our hearts on things above, do we reach up and take God by the hand that he may guide our footsteps, have we the faith and trust of David this morning, are we like David, after God's own heart?

Would we say with the fervor of David, the Lord is my shepard I shall not want if we lacked the necessities of life? Were we reduced to poverty like Job? Would we say the Lord is my shepard I shall not want. Were we sent forth without money food or raiment as were the disciples would we say the Lord is my shepard I shall not want? Were we to be persecuted as were the disciples, were we to suffer affliction as did Job would we say the Lord is my shepard, thy rod and thy staff they comfort me, would we be a David and trust in God? And when we were delivered out of evil, and when we were prospered, would we give God the glory, and would we with David say, for thy names sake, for thy honor and glory.

Oh Brethren this is our stronghold this is our sword, this is our shield, this is our refuge, this is our salvation. Every page is a new pasture fresh and green. We need not starve. God has left it for us.

Last week the grim destroyer was abroad again and this time he picked his victim from the midst of the little circle in Salem. But praise God he cannot hold her forever. She had a David's trust in God and only sleeps to awake at the call of Jesus.

If the Lord is our shepard we are his sheep. But let us rememper that while the shepard led his sheep to the green pastures and beside the still waters and protected them, he did not pluck the grass for them to eat or carry the water for them to drink—The Lord is our shepard and he has assured us we shall not want; but we are also his sheep and he has picked his little flock for a purpose. We have a mission in this life.

Let us diligently seek the Lord. Study to show thyself approved unto God, a workmen that needeth not to be ashamed.

Jesus said this gospel of the kingdom shall be preached unto all the world for a witness. This together with a godly life and trust in the Lord will bring us the reward. David ends his Psalm and I shall dwell in the house of the Lord forever, what a beautiful ending. David knew he would dwell in the house of the Lord, for the Lord had promised him so and David trusted the Lord.

That brethren is the end of our song, our prayer, our trust, to dwell in the house of the Lord forever, where we will find no trace of this lifes trials, temptations, sorrows, pains, or wickedness, all will be eternal peace.

But before I close I want to tell you the secret of David's trust in God. His heart was right.

"Simply trusting Christ my Lord, simply trusting every day, trusting him whatever betide, as I walk the narrow way. Simply trusting to the end of this earthly pilgrim way, when my faith shall end in sight, and my night in perfect day."

Let us have our hearts right and trust in God and the two together will make us lead a Godly life and the combination of the three will bring us the promised reward.

My prayer this morning is that when our elder brother Jesus comes he will find us trusting and worthy of sharing his kingdom. Amen.

GEORGE NEILL.

Strong in the Gospel.

In THE RESTITUTION of May 4, I read a letter from Bro. C. P. Algire, addressed to "The Household of Faith," saying, "I want to inform you that I was never stronger in the gospel of the kingdom than I am now, for it is the power of God unto salvation to every one that obeys its teaching."

When I read that, I exclaimed, "Praise the Lord!" It does me good to hear such honest out-spoken confessions. Then, my brother, if you are "strong in the gospel of the kingdom," you must know the make up of that gospel, and can tell others just what it is, cannot you? I know of some who profess to be strong in the gospel of the kingdom who now think the gospel of the kingdom cannot be definitely stated, and that no two out of a hundred of our brethren would tell the same story in defining it. *I doubt that very much.* Now, my dear brother, although you and I are strangers in the flesh, (but not strangers to the covenants of promise). I am confident that you and I can repeat the same old story, and both rejoice in the same Blessed Hope. I have no personal acquaintance with you, and don't even know where you live, but I know that we are brethren, in the Commonwealth of Israel, because I understand your (gospel) language, and I believe you understand my speech, do you not my brother?

It would do me good, as well as the Household of Faith at large if every subscriber of THE RESTITUTION both young and old, who feel that they are strong in the grand old gospel of the kingdom, would write short letters to THE RESTITUTION and say so, and tell how you rejoice in this Blessed Hope, and God will doubtless bless you in making this confession. I ask my Pine Woods Bible Class, every one of you, Ella, Bertha, and George's wife included, to respond immediately, and I believe you all will do so, as you always have in the past honored my wishes.

You all know that this grand old gospel is near my heart. Many of you all over the United States, and some in Canada, have heard me proclaim it with the living voice, and I presume all have through the press.

In my travels I have made so many precious acquaintances among the Household of Faith, and expect to make many more including our Bro. Algire, before my work in the gospel ministry shall close.

God be with you all.

W. H. WILSON.

Wisdom of Seirach.

CHAPTER 36 (33 APOCRYPHA).

1. Evil will not rest the end who feareth the Lord, but he will be in trial and will come out again.

2. A wise man will not hate law, but the one who is practicing hypocrisy with it will be like a ship in a cyclone.

3. An understanding man will trust in law and the law will be as trustworthy to him as a request of justified ones.

4. Prepare a word and in this wise wilt thou have been listened to; condense chastening instruction and make answer.

5. A wheel of a heavy wagon are the tender feelings of a senseless person, and as a turning of axles is his reasoning.

6. A mocker for a friend is like a horse for breeding purposes; under every one who sitteth upon him doth he neigh.

7. For what reason doth a day exceed a day, and all the light of every day of a year is from a sun?

8. In the comprehension of the Lord they have been differentiated, and he hath changed appointed times and festivals.

9. From them he hath exalted some and sanctified them, and of them he hath appointed for days in number.

10. All men are from a fundamental origin and Adam was generated from out earth.

11. In a plentitude of exact knowledge the Lord differentiated them and changed their ways.

12. Some of them he blessed and exalted, and some of them he sanctified and caused to draw nigh to him; some from them he cursed and humbled and upturned them from their standing.

13. Like clay of a potter in his hands are they; all its ways are according to his (the potter's) satisfaction; even so are men in the hand of the one who created them, to give unto them according to his judgment.

14. Over opposite the evil is the good and over opposite the death is the life; even so over opposite a truly reverent man is an obdurate sinner.

15. And in this wise have I looked into all the works of the Most High, two by two, one over opposite the one.

16. And I a lost one became wakeful; and I have inherited them from a beginning.

17. Have mercy, O Lord, upon a laity called in thy name and Israel whom thou hast likened unto a first-born.

18. Pity Hierousaleem a city of thy sanctity, a city for thy final rest.

19. Fill Sioon with the practice of those who speak thy virtues, and thy laity with thy glory.

20. Give testimony to thy generic creations in authority and awake the prophecies in thy name.

21. Give wages to those who patiently wait for thee and may thy prophets have been believed.

22. Hearken, O Lord, unto the prayer of thy suppliants according to the blessing of Aaron concerning the laity, and all those upon the earth will comprehend that thou art the Lord God of the animate ages.

23. A belly will eat any food, and there is a food that is better than food.

24. A palate tasteth wild-game food; even so an understanding heart lying words.

25. A perverse heart will give sorrow and a much-tried man will repay him.

26. A woman will accept any male; but there is a daughter better than a daughter.

27. A woman's beauty cheereth a face, and surpasseth all human desire.

28. If there be mercy and meekness upon her tongue, her husband is not according to sons of men.

29. The man who acquireth a wife is getting the begining of a possession, a responsive helper like to him and a pillar for things to rest upon.

30. Where there is no protective hedge a possession will have been plundered; and where there is no wife one will sigh when led astray.

31. For who will put faith in a well-girded robber who leapeth from city to city? Even so is it with a man who hath no nest (home) and who putteth up wheresoever he may be belated.

COMMENT.

This is one of the chapters in Seirach that seems to have been wrestled with and "wrested" more or less in the ages past, and this is the best of evidence to my mind at least that it was at one time accounted especially oracular and authoritive. The statement is so clear and explicit on the "origin of mankind" and agrees so exactly with the Mosaic account and so flatly contradicts the apostate "immoral soul" teaching of Neo-Platonism, and the re-iteration of the illustration used by Hesaias and the earlier prophets of the natural man being like clay in the hands of the potter in God's hand to determine his ultimate use and destiny, and a great deal of other fundamental teaching in this chapter which the careful reader will note in passing—may account for the evident rabonical tinkering with the record which is now known to have occurred early in the second century of the Christian era.

The exalted idea and value of marriage and the home is as apostolic as Peter and Paul, and the ultimate blessing to the world through the return and restoration of Israael is exactly in accord with the evangel of the new covenant. Read old Seirach's votive-prayer in this chapter and see for yourselves.

CHAS. GARDNER.

To the Bereans of Illinois:

At the quarterly meeting held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible school this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying the grocery bill for the same. The school will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense—at least the chief item of expense—will be the expense of transportation. Please write and say that you are coming.

S. J. LINDSAY, Oregon, Ill.

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, MAY 18, 1904. NUMBER 19.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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PLYMOUTH, INDIANA, MAY 18, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

It is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

It does not always follow that because a correspondent advances an idea in his writings that therefore this paper endorses it. A short time since a writer gave his views on the "Thief on the Cross" question. Such are given only as his ideas, and if they do not aid you to a better understanding of the subject, then his effort so far as you are concerned failed. If you have an idea that explains it better, write it out and send it in. Others can get the benefit of it in that way. Do not be personal and critical, but give your views, so that those interested may see and note the difference. This is true investigation, and will do no harm to any one.

The Russians are still backing out as the Japanese advance. Many are leaving Liaoyang in anticipation of the Japs reaching that point. Gen. Kouropatkin is in a bad position, as the Japs may outflank him, and cut off chances of retreat toward Mukden. Much trouble has been caused to the Russians by large bands of Chinese brigands attacking small detached bodies of troops. On the sea the Japanese have lost a torpedo boat while clearing the harbor at Dalny of mines. A boat happened to strike one of the submerged mines, and was of course destroyed. There have been no reports of fighting other than skirmishing, but the steady advance of the Japanese is discouraging to the Russians.

Communicated.

Table Talk.

PRAYER.

Prayer is a petition, usually accompanied with thanksgiving. A good definition is found in Phil. iv. 6. "In everything by prayer and thanksgiving let your requests be made known unto God." This shows our petitions should be with thanksgiving. We are taught to ask in faith. We are invited to come boldly to the throne of grace for help in time of need. For we have not a high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted as we are. In that he himself suffered, being tempted, he is able to succor them that are tempted. We thank and praise Jehovah for the plan by which we are invited to come boldly to the throne of grace. All of these expressions are to those who have come into covenant relation with God, and have access to his throne through this merciful high Priest. We are not to neglect it. "Pray without ceasing." Daniel prayed three times a day with his face turned eastward, notwithstanding the decree of the king forbidding him. Jesus went up in the mount apart from the multitude to pray. No doubt they were a rabble crowd. We also have the example of Peter going up on the housetop to pray. We infer this was secret prayer. We have examples of both public and private prayer. I wish to call attention to these examples. In Matt. vi. 6, we find this language, "When thou prayest enter into thy closet and shut too thy door." Our Master had just told them to not do their alms to be seen of men, or to be heard for their much speaking. He then tells them how to pray. I would as soon think we were to never say a word different from the exact words given in this petition, as to think we are to never pray only in the closet. There is a sacredness in secret prayer known to every child of God. I think the object of this lesson is to teach them to not do their alms to be seen of men, and not pray to be heard. Christ gave thanks before the multitude. He also separated himself from his disciples for hallowed, sacred, secret prayer. The disciples assembled in an upper room and continued with one accord, with prayer and supplication. When Peter was in prison prayer was made without ceasing by the Church of God. And when the angel released him he came to the house of Mary, where many were gathered together praying. These were God's children, but there were many. There are errors taught at the present time in regard to prayer. There is a popular idea in the world that saints are to plead at the mercy seat, for the miraculous conversion of sinners. And they pray for pentecostal fire to touch sinners and convert them. There is not a single example of a sinner being converted in this way, and not a promise that one will ever be thus converted.

If Bible readers would observe who the speaker is, to whom speaking, and then take note of what is said, there would not be such gross contradictions of Scriptures, and so many misapplications. Then pentecostal fire did not convert sinners, was not given for that. In Acts ii. 22, it is explained "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs among you which God did by him. May our petitions be in accord with his Word. And let us not be afraid to pray with the household, even if there are outsiders we can, for there are other examples of public prayer. But let us be careful to pray humbly to God. Two men went to the temple to pray; neither were rejected because they were in the temple. One was rejected because he exalted himself. One was justified, and the other abased. For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. May we be justified, and watch unto prayer. May the Church of God everywhere be rooted and grounded in the faith. "Take heed, watch and pray, for ye know not when the time is." Be ye therefore ready, for the Son of Man cometh in an hour when ye think not.

MRS. NANCY BARBER.

Dear brothers and sisters:

I want to tell you that our people of Blackwell, Oklahoma, had Bro. Foore of Parsons, Kansas, with us a few days recently, and held meetings in one of our school buildings. Though Blackwell is a place where nearly all denominations (in common) have their own organization and church house, theatres, societies and clubs of all kinds, yet we had a few to come out and hear the Word of truth, or rather the new doctrine preached. We were very anxious to have Bro. Foore come among us, and surely he is a man that works hard, and digs deep after the hidden mysteries contained in God's Word for man's future glory, and we enjoyed the few sermons and the pleasant visits in the family he gave us. Notwithstanding the opposition we had to contend with we had the privilege of seeing one buried by baptism into death and thereby taking the name of the Master unto himself, and we feel confident he will continue to walk in the new life. Therefore I introduce to the household of God, Bro. Mclean as worthy of your prayers and fellowship, though he is an invalid and does not walk at all, he therefore has our sympathy. Blackwell is a thriving place of about forty-five hundred, and surrounded with a very good and beautiful country and struck gas about two months ago, of more than two hundred pounds pressure, and are going right on with other wells, which has made the town quite jubilant. And I would like to say to the brethren, should this come to any one's notice, who are anticipating making a change in the near future, would like to say to such, that we shall be glad to have any of the brethren come to us, as we think this a very good time to become established here in business or in making a home. We are only a small band of believers here, but strong in the faith, and are trying to let our lights shine that others may be benefited by the true light of the gospel, which is the power of God unto salvation to every one that believeth, and especially so in these last days, as it does appear that the Gentile times are about run out, or the bride hath about made herself ready, or a wearer for each crown. To this dear loved ones, let us look well and examine ourselves, whether we be of the bride or the number that Paul speaks of as presenting to Christ as a chaste virgin. Dear reader, can we think of anything more glorious than to be one of the bride, the wife of Jesus Christ, the Son of the living God, and think of the grandeur and glory that will be manifested at the marriage supper of the Lamb unto which you and I can attain if we are faithful unto the end. Yes, we want to be of the number that will be called when Jesus comes with our life which is now hid with Christ in God, when he who is our life shall appear, then shall we also appear with him in glory.

ELIZA A. RABE.

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2 Tim. iv. 1-8.

I charge thee in the sight of God and of Jesus Christ (not a Trinity) who shall judge the quick and the dead and by his appearing and kingdom preach the Word (what Jesus and the apostles taught) be instantly in season, out of season (at all times whether it was seasonable or not). Bring to the proof (R. V.) rebuke, exhort, with all long suffering and teaching, (because) for the time will come when they will not endure the sound doctrine (healthful teaching R. V.) the teaching that is able to make the sinner whole but having itching ears will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables (it does not matter what you believe as long as you are good and support the church is the present day religion). But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry, for I am already being offered and the time of my departure is come, I have fought the good fight, (as a soldier) I have finished the course (as one who runs a race) I have kept the faith (once delivered to the saints), henceforth there is laid up for me a crown of righteousness (everlasting life), which the Lord the righteous Judge shall give to me at that day (the resurrection), and not only to me but also to all them that have loved his appearing. This is a short sermon and very much to the point particularly showing the state of the professed Christian churches in comparison with what Paul and the other apostles taught, their teaching was, Come out and be ye separate that ye be not partakers of their sins, the present day preaching is sink differences and join with us. As long as you keep your differences of opinion out of sight and do not make any discord in the churches you can be one of them. The rich man and Lazarus is the foundation of their creed, Lazarus was the good man and the other bad, but the rich man is the one they want in the churches, and they would send Lazarus to the pest house, to be taken care of by the state.

J. E. HOGARTH.

Editor Restitution:

With your permission I would like to have a few words inserted in our dear old paper of the meetings we have had this winter in Chicago conducted by Bro. Zilmer and Bro. Austin, and the result of the same. One may plant and other one reap, but they will both rejoice together, thank God for such noble men. Bro. Zilmer, as I understand it, was the one who brought to the attention of Bro. Fisher's mind the importance of baptism and its significance. Although he was baptized when a boy he had become dissatisfied, so last Sunday he obeyed and satisfied his own mind, and he said to me as he came out of the water into the dressing room, this was the happiest day of his life. And I also take great pleasure in introducing to the household of faith and the Berean Society dear young Bro. Samuel Smith, who also yielded obedience to the same message of life. What a beautiful sight it was indeed, one who had seen three score and ten, another one just coming into manhood, starting to run the race as set before him in the gospel. Dear young Bereans, be faithful to the Word of truth, sow the seed in your companions' affections and you will be rewarded as this one has been who led our young brother into the faith of the gospel. Bro. Austin gave us some splendid truth last Saturday and Sunday a week ago. I shall never forget the exhortation when he gave the hand of fellowship to the two dear brothers, when he said to us all, don't let it be the mere shake of the hand but that which binds us closer together, which words cannot express, bear one another's burdens and so fulfil the law of Christ. May the Lord bless Bro. Austin and use him to the glory of his name in the east.

Your brother patiently waiting for the Lord.

M. T. ASLAKSEN.

Dear Restitution:

I know it is too late to join the love feast with the rest of you all, as the time for these letters is past. But I want you all to know that I enjoyed the feast with you, notwithstanding the most of you are strangers in the flesh to me, yet I feel as if we are all one family and being all children of our heavenly Father and closely related to our elder Brother. Let us draw near with draw near with true hearts in full assurance of faith. Heb. xi. 22. And cast all of our cares upon him who is able to save to the utmost all who put their trust in him. I ask an interest in your prayer. Your sister laboring to enter into the peace that remains for the people of God.

From your Sister.

LAURA E. SPAID.

Editor Restitution:

I see that it is time to renew our subscription to our dear old paper. We should miss it very much if it did not make its weekly visits. Enclosed find an order for $1.50 to renew for another year, hoping that it may continue to herald the good news of the kingdom until the coming of the King.

Your Sister in the faith.

MRS. C. E. HILSABECK.

Dear Restitution:

As my subscription for THE RESTITUTION has expired I hasten to renew it. I intended to have sent it sooner, I live out of town and have to chance it when I do go, have been confined to the house nearly all winter with sickness. I enjoy reading the paper so much, its weekly visits are a great comfort to me. I like to read the letters from all the dear ones of like precious faith. I think Bro. Wilson's letters are very interesting, I hope he may be the instrument in the Lord's hands of doing much good and saving many souls. Bro. Zilmer's letters are excellent, I would so much like to hear him again. Brother and Sister Woodward are doing a great work for the Master, I often wish I could hear them. It is very lonely not to be able to get to church but I have excellent sermons to read at home, THE RESTITUTION furnishes me with excellent reading with my dear Bible.

Yours looking for the coming King.

MRS. MAGGIE C. FAREWELL.

Coming Change.

Those who heard Elder Wilson of the Church of God at the Christian church a short time ago will be pleased to read a short synopsis of an address which he made in Sherman, Texas, recently, as taken from the "Daily Democrat" of that city. When Mr. Wilson touched upon this subject here some thought that he taught socialism. This was not the case. He is in the fullest sense a Bible Christian and looks upon these matters merely from prophetical standpoints. He is not a socialist, politically. He believes that anarchism, socialism and some extreme actions of labor organizations on the one hand and monopoly and trust extremes on the other are arousing much discontent which will eventually break out in political panic such as the world has never seen.

A. SIGNAL READER.

Eld. W. H. Wilson of Chicago preached at the Central Christian Church last night on the subject, "The Coming Change in Human Governments." He showed that thinking men, reasoning alone from cause to effect, realized that the present status of things could not remain as they now exist without working out a change. He referred especially to the present contest between capital and labor. He showed that the capitalist was not independent of the laborer, neither was the laborer independent of the capitalist; the interests of both are centered in amicable co-operation. But what is the present attitude of these two great forces? Are they not antagonistic? Have not the rich pooled together their immense riches, that they may not only control the labor market, but also the price of every necessity of life, that they may further increase their already fabulous wealth?

To meet this, we have now organized labor. Every trade is separately organized, and, besides this, each separate organization is federated in town, city, county, state and national federation, in both Europe and the United States. These federations have now reached such a perfection of organization that they can stop the wheels of commerce in a whole nation, at any time they may select, just as they lately did in Hungary and previous to this in Switzerland.

Human governments seem unable to settle the point in dispute between labor and capital.

Mr. Wilson stated that the fifth chapter of James is a prophecy relating especially to this present conflict. In that chapter, he said, the rich are advised to weep and howl in anticipation of approaching adversity. They are then charged with holding corrupt riches, or riches gotten by corrupt methods. James says: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

The word "rust" indicates lack of use of the article spoken of. In this case it is the "gold and silver taken out of circulation, not used. The "rust" is the witness which will appear in court and give testimony against them. The judgment of the court is: "It shall eat your flesh as it were fire." "Ye have heaped treasure together for the last days."

"The last days" is the time to which this prophecy applies. James further charges, "the hire of your laborers which is of you kept back by fraud." He also affirms that when the condition of things described in this chapter shall exist, "the coming of the Lord draweth nigh," "judge standeth before the door."

Mr. Wilson said the change in human governments which would correct this and all other existing evils is to be found in a special message received from the Lord Jesus since His ascension to heaven. This message is given in Rev. xi: 15, "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord and of his Christ; and He shall reign forever and ever." He placed much emphasis on the phrase, "the kingdoms of this world," and said that it was at this time the Lord Jesus should ascend the throne of universal empire, and that it was at this time every kingdom in "this world" would be merged into His Kingdom.

He called attention to the 72d Psalm which not only affirms the universality of His empire, but shows how He will correct these evils.

As to the universality of His reign we read: "Yea, all kings shall fall down before Him, and His enemies shall lick the dust." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

With regard to the oppressor of the poor, He says He "shall break in pieces the oppressor." That is His remedy; He will destroy all oppression; therefore when this is done, no one can be oppressed when the oppressor ceases to exist. The outcome will be that "men shall be blessed in Him; all nations shall call Him blessed." "Blessed be His glorious name forever; and let the whole earth be filled with His glory.—*Crowley, La., Signal.*

Prepaid Prayer.

Prayer that has influence with God must be a prepaid prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the dead-letter office. There is what may be called a dead-prayer office and thousands of well worded petitions get buried up there. All of God's promises have their conditions; we must comply with these conditions, or we cannot expect the blessings coupled with the promises. We must be sure that we are doing our part if we expect God to do his part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers.

God never defaults; but he requires that we prove our faith by our works, and that we never ask for a blessing that we are not willing to labor for, and to make any sacrifice to secure that longed-for blessing.—*The Advance.*

We have slept soundly all night, happily unconscious of existence, with its toil and its care; and now the day has dawned. The monarch thereof is painting the eastern sky with golden colors. We awake with a species of surprise, having for several hours been absent from ourselves. We rush to the duties of the day; soon it is mid-day; and soon the shades of evening again mantle the earth. Another last morn is on the wing. Thus our days fly, and thus they will, till all have flown. Soon these lapsing days will place us all in the great yesterday of the infinite past. Solemn preachers are they to the living; solemn monitors to the sinful, and monitors to the good.—*S. T. Spear.*

A Parable.

A hundred boys stood ready to start on the race, and a great throng had gathered to see them off. The signal was given, and they started. But they were unevenly matched, for some were strong and swift of foot, and some carried heavy burdens, and were weak under their load. And the strong soon left the weak far behind. The one boy among the strong was seen to turn back, and take from the burden of the weak until his load was heavier even than theirs. And some of the onlookers wondered, and called him a fool; but there was a sacred few who understood, and were glad for him. And as he went his strength increased; his burden became lighter, and he helped and cheered the weak. But they soon fell out of the race through weariness. The boy pressed on, and soon came up with the strong; but they were carrying heavier burdens now, and were fast losing their strength. He pleaded with them to throw off their load; but they sneered and called him a fool. They soon fell, crushed under their burdens. The boy sadly pressed on, and left them. And out of the hundred he was the only boy who reached the goal.

It was the race of life, and true success was the goal. And the burdens of the weak were the inexplicable handicaps of life, and the burdens of the strong were worldly ambition, wealth and appetite. But the burden of the boy who reached the goal was self-sacrifice.

Obituary.

Henry S. Travis was a native of Pennsylvania. He moved from thence to Indiana, and resided at Rensselaer a number of years; he was wedded to one of Elder Halstead's daughters. Their family consisted of a daughter (deceased) and four boys. The boys have grown to manhood and have lived at Portland and vicinity since they came to Oregon. Mr. Travis moved to Oregon in consequence of his appointment to office by President Harrison with whom he was personally acquainted. He had practiced law for a series of years in Indiana preceding his appointment; but discontinued this profession after coming to Oregon. The writer had not formed the acquaintance of Mr. Travis, but as his family—at least his wife—had been instructed concerning the kingdom of God when his death occurred, April 24th, their minds turned anxiously toward having one with them at the funeral that holds those precious truths, I received message to come and responded. His death occurred at the Portland sanitarium and the funeral was conducted from the undertaker's parlors. He rests in the Lone Fir Cemetery, Portland, Ore. May God's blessing be with his family. He was 55 years, 7 months and 20 days old at the time of his death.

W. L. SKEELS.

Miss Harriet E. Coles was born in Autrim, Shiawassee Co., Mich., March 22, 1846. Was married to Orlando Holly, Dec. 24, 1865, moving immediately to Kent Co., where they have since resided. Sister Holly was baptized into Christ by Elder Woodward and joined the Church of God in Dutton about 16 years ago, and "has kept the faith." A complication of diseases from which she has been a long sufferer, ended in death May 8 1904. She said to me many times, "O Mary, why can't I die. I am ready to go." Funeral sermon preached by the writer from their home in Dutton, May 7th. She leaves a husband, one son, one daughter and three grand children to battle through life without her love or counsels. They truly have our sympathy.

M. A. WOODWARD.

Through Sleeper.

Plymouth to St. Louis via Vandalia Line leaves at 8:30 p. m. daily on "The Expo Train" arriving at St. Louis 7:04 a. m.; returning this sleeper leaves St. Louis Union Station daily at 8:04 p. m.

The Vandalia Line is selling the following excursion tickets account World's Fair at rates and limits given, from Plymouth to St. Louis and return. Season ticket $14.00; 60-day ticket $11.70; 15-day ticket $10.74. And on each Tuesday and Thursday until June 30th, 1904, inclusive, tickets good in coaches only, are sold at rate of $6.75. Return limit of each tickets seven days including date of sale. Same basis from all other stations. For sleeping car reservation and other information as to additional train service, etc., apply to W. E. Smith, agent at Plymouth, or C. C. Trueb, T. P. A., Logansport, Ind. —June 25

Poetry.

The Years.

The years, the years, what are the years
But milestones in "this vale of tears?"
As short-hand writers on the page
Recording life from youth to age.
But photographs that paint the heart,
As signals on an ocean chart.
But gleaners on our fields of care,
Which bathe in tears the sheaths they bear.
Too soon they blast life's brightest hopes,
And shut the flowers the Springtime opes,
Then leave our hearts as deserts drear,
Without a fragrant plant to cheer.

The years, the years, what are the years
But lips that kiss away our tears.
But hands that point to that sweet shore,
Where sighs and tears are known no more.
But hope's light steps across the sea
That borders love's eternal lea.
Ye bygone friends, farewell, farewell,
Let others pass their truths to tell,
Beware or bless, take or restore,
Till earthly changes vectors no more.
As then I read what these reveal,
May I the joy of angels feel.

—E. Berry, in Standard and Journal.

Will He Give his Beloved Sleep?

When the feet are worn and weary,
When the eyes grow dim with tears,
When the days are long and dreary,
With the monotone of years;
When the fainting footsteps falter
In the marshes dark and deep,
With the griefs no time can alter,
Will he give his loved ones sleep?

When our happiness has vanished,
And the heart is worn and old,
Feeding on the husks is famished
With a hungering untold;
And the way is dark and lonely
Up the ragged mountain steep,
Faith asks the assurance only
That he gives his loved ones sleep.

Will he lead them by still waters,
In the pastures fair and bright
Earth's poor heartsick sons and daughters,
Out from darkness into light?
Oh! I long to know the secrets
The eternal silence keep,
Will we lose our burdens some day?
Will he give his children sleep?

Till there come a day of resting,
When the toil and pain are done,
Done the penance and the fasting,
And the final sands are run?
Will the heart forget its sorrows,
And the eyes forget to weep?
Then will be no weary morrows,
If he gives his loved ones sleep.

—Mrs. D. T. Smith.

Communicated.

Healing the Sick.

Dear Restitution:

In the discussion of this question I shall not attempt to settle the many questions growing out of the question of healing. I shall content myself with a reference to the many Scriptures bearing upon the subject with a brief review of the same.

We find that God healed Abimelech and his wife in answer to the prayers of Abraham. Gen. xx. 17. Thus showing that healing in answer to prayer was practiced at an early day. Again we learn that in answer to the prayers of Moses God healed Miriam. Num. xii. 10.

David prayed "have mercy upon me, O Lord heal me." Psa. vi. 2, 8, 9.

Again, David is sick and he prayed and said, "O Lord my God, I cried unto thee and thou hast healed me." Psa. xxx. 2.

We come on down to the time of Jeremiah and we hear him praying and saying, "Heal me, O Lord, and I shall be healed." Jer. xvii. 14.

In Exodus xv. 26, the Lord said to Moses, "I am the Lord that healeth thee."

Again, when Jesus began his ministry in Galilee the book of Isaiah was handed him and he read, "The Spirit of the Lord is upon me he hath anointed me to preach the gospel to the poor * * * and recovering of sight to the blind." Luke iv. 17, 18.

Healing follows conversion. Acts xxviii. 27. "Bless the Lord, O my soul * * * who forgiveth all thine iniquities, who healeth all thy diseases." Psa. ciii. 1-3. Hallelujah for it is good to sing praises unto our God * * * He that healeth the broken-hearted." Psa. cxlvii. 1-3. If God will heal the broken-hearted will he not heal the sick. Jesus went about doing good, healing the sick, casting out demons, etc. No sick person ever came to Jesus and went away sick. He always healed them. Jesus never attended a funeral. The dead always came to life when Jesus came to them. The objector says I admit that Jesus and the apostles healed the sick but days of miracles are past and therefore the time in which our heavenly Father will heal the sick is passed. Let us fix one proposition and remember it all the time while we are considering this question of healing. It is this, God and God only has the power to heal. Even Jesus did not possess that power, except as it was given him by the Father. It is also true that our heavenly Father alone has power to forgive sins. It is just as much a miracle to forgive sins, as it is to heal diseases. If our heavenly Father no longer exercises the healing power simply because it requires miraculous power to heal, why should he not cease to forgive sins for the same reason?

In the 103 Psa. David says, "Bless the Lord, O my soul." What for David, why should we bless the Lord? Because he will forgive all our iniquities. Is there any other reason? Yes. He healeth all our diseases. If our good Father will no longer heal our diseases then we can no longer pray that prayer. Let us be careful how we put a limit on the promised blessings which God has promised to the universe. There are four ways provided in the Bible whereby God's children may obtain the blessing of divine healing.

1st. In 1 Cor. xii. 9 we learn that God conferred the gift of healing on some of the members in the church. Persons possessing that gift had power to heal the sick.

2nd. In the epistle of James we have this direction given, "Is any among you afflicted, let him pray." Jas. v. 13.

3rd. "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." Jas. v. 14.

4th. Again we find in James the following directions, viz: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Jas. v. 16.

The foregoing statements are plain and concise and easily understood. When Jesus says is any among you afflicted let him pray. He gives a plain command and one that all can understand and ought to obey. That being true, what are we going to do about it? We dare not forbid one who is sick to pray. To do so would be to contradict a very plain command given by God through the Word of his inspired apostle. Again, how is it with the elders? They are the specially appointed and ordained agents of God to oversee and look after the church of the living God. If they refuse or neglect to perform the duties assigned them, who will discharge these duties? Must the members of the church be neglected because the elders refuse or neglect their duties. The directions are very plain and easily understood. The divine Word says, "Pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick." Why was this commandment given by God to the elders of the church? The simple fact is that sin and Satan had brought sickness and death into the world, to relieve his well beloved children, to some extent, from the effects of the curse, our heavenly Father provided this remedy for the relief of those members of the church who may be sick. But the objector says, All must die sooner or later, therefore why trouble the elders? Let me ask, why then did Jesus and his disciples heal the sick and restore the dead to life. Let me further ask, why did God direct the elders to heal the sick if the healing of them is not important? Is it not better, and very much safer for us to obey the plain commands which we find in the Bible than it is to try to argue them away?

Coming to the last proposition, dare we, with the midday sun of God's blessed Word shining into our hearts, say to each other that we must not "confess our faults one to another, and pray one for another that we may be healed." Why shouldn't we confess our faults one to another and pray one for another? Oh yes, says the objector, it is all right to confess our faults to each other and it is all right to pray one for another, but then you must not expect to be healed. God using the voice of James says, healing is the very object of confession and prayer. Had we not better leave it just as God left it. He caused a record to be made of it, which he has put in our hands. Why did he do it? There are Bible expositors who take the following view of this subject. They start out by saying the days of miracles are passed and refer to 1 Cor. xiii. 8 to 13 as proof of their assertion. This Scripture comes far short of establishing their proposition. Paul does say that "prophecies shall fail" that *tongues shall cease* and that knowledge shall vanish away, but when will this take place? The claim is made that it had already taken place at the time Paul wrote 1 Corinthians. I do not think that position can be successfully maintained. Paul says "for we know in part and we prophesy in part. But when that which is *perfect* is come then that which is in part shall be done away." 1 Cor. xiii. 9, 10. Please note that it is when that which *is* perfect is come that that which is in part shall be done away. It will not be insisted that the perfect has come yet. Paul goes on with the argument. He says, "Now we see through a glass darkly, but then face to face." When face to face? Why, when that which is perfect is come. He further says, "Now I know in part, but then shall I know even as also I am known." When will Paul know, "when that which is perfect is come," and not before.

The last verse in 1 Cor. xiii. is relied upon by the objector as establishing his positions. It reads, "And now abideth faith, hope and charity, these three." It is insisted that the word "now" shows that at the time of the writing of the epistle all gifts had been done away, and there only remained faith, hope and charity. It is claimed that the gift of prophecy, the gift of knowledge, the gift of healing, etc. were all taken away before the Apostle Paul wrote the epistle to the Corinthians. This epistle was written in the year 59 A. D. Anything that was written by inspiration after that time could not be affected by this epistle. The letter of James was written in the year 60 A. D. If there is any conflict between James and Paul relating to the matter we are discussing, the last utterance must control. But there is no conflict whatever. Paul does not say that the gift of prophecy and other gifts had been taken away at the time he wrote Cor. I. 13. On the contrary he said when that which is perfect is come then that which is in part shall be done away. When will that which is perfect come? Certainly not before Jesus comes. Paul said he was looking through a glass darkly, but then face to face. When would he see face to face? When Jesus comes and brings in the perfect. To show that Paul did not teach that prophesying had come to an end I will only refer to the fact that the entire book of Revelation was foretold and written by John the Revelator *thirty-seven years after* Paul wrote 1 Corinthians. God himself speaking through Jesus and an angel to John, says, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city."

If the gift of prophecy had not been taken away at the time Paul wrote 1 Corinthians then the gift of healing and other gifts had not been taken away at that time.

Suppose for the sake of argument we concede that the gift of healing has been taken away, that in no way militates against what James says. He is not insisting upon the gift of healing. On the contrary he is talking about prayer to God. By the way that is the main question after all. While I do not think the gift of healing has been done away, I think it quite doubtful whether any person now living has that gift. But it will not do to say that God will not answer prayer when it is addressed to him in the very manner he has directed, asking him to heal the sick. Certainly all Christian people believe in prayer. The whole plan of salvation is based on prayer.

There is one more Scripture that I want to call attention to. It is found in that most remarkable chapter Matt. xviii. "Again I say unto you that if two of you shall agree on earth as touching anything, that they shall ask it, and it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 19, 20. Is this most wonderful statement true today? Is it true today that where two of God's children shall "agree on earth as touching any thing that they shall *ask*, it *shall* be done for them of my Father which is in heaven?" I very much fear that there are those who are trying to follow the meek and lowly Jesus who will doubt these his words. Why should any one doubt them? There can be but one reason. They are too good to be true. May God help us to fully realize, understand and appreciate the great blessings which God has promised to all those who faithfully follow him and do all his commandments.

Let me call attention to the remainder of the statement of Jesus wherein he tells why his Father will grant the favor asked. Jesus says "for where two or three are gathered together in my name there am I in the midst of them." Is it possible that these statements are true? They are the blessed words of Jesus spoken directly with reference to the action of our good Father. It is one of the grandest promises in the Bible. May God help us to realize what it means to have our heavenly Father meet with us, and do for us what we ask of him to do.

My well beloved readers who are climbing the hill of Zion with hope and expectation of meeting Jesus when you reach the top, let us lay hold of every single promise given to us by the Father and by Jesus our Savior to help us on the way. The climbing may become more difficult soon, if Jesus does not come and take his bride away. Just what may come to the children of God out of the terrible war just commenced in the far East is difficult to tell. Let us by prayer and supplication and thanksgiving, get as close to our dear heavenly Father and the Lord Jesus Christ as it is possible to get. That is the source of power, that is the source of strength, that is the source of valor which will enable us to keep in the front rank of the soldiers of the cross ever fighting for Jesus our King. We must stand shoulder to shoulder and battle as one man, in no other way can we have sufficient strength to win the prize.

R. S. Dwiggins.

Sunday School Lesson for May 8, 1904.

WATCHFULNESS. LUKE XII. 35-48.

Golden text, "Blessed are those servants whom the Lord, when he cometh, shall find watching." Luke xii. 37. It is a pity to think that in hundreds of Sunday schools this lesson so clear on the pre-millennial coming of Jesus will be just contrary to what the lesson says, and death will be put in the place of the coming of Jesus.

There are four topics in this lesson, namely, the girded watchers, and then their reward, and then the skeptics about the second coming, and then their punishment.

1. The girded watchers, "Let your loins be girded about and your lights burning, like men waiting for their Lord." To understand these words, simply turn back to Exodus xii. 11, where the Lord commanded the Hebrews in that dark night when they left Egypt to be ready with their loins girded and their staff in their hand to go out with haste. Every passage in Scripture has a companion passage which illuminates it. There is a great likeness between the Jews leaving Egypt and Christ coming to gather his saints from this world. Moses is a perfect type of Jesus in these points. Moses and Jesus were both born under oppressive earthly monarchs, and both of them had their infant lives hunted to be killed, and both of them were protected in infancy by the throne of Egypt, and both of them sought in their youth to deliver the Hebrew people. And both of them left their native land and went up to God, Moses to Mount Horeb and Jesus to heaven; and both of them spent a dispensation in prayer for their people. Moses going back to Egypt the second time with a rod of power to smite the Egyptians is a type of Jesus coming back a second time to his native earth with a rod of iron to smite the earth with the great tribulation. Moses taking the Jews out of Egypt to Mount Horeb is a type of Christ taking his saints from the earth into heaven. Moses organizing the twelve tribes into a portable city is a type of Christ forming his saints into the New Jerusalem. Then Moses taking the twelve tribes to conquer and reign in Canaan is a type of Christ taking his glorified saints back to earth to conquer and reign. Now see, as the Hebrews were to stand with their loins girded, watching for marching orders to leave Egypt, is the exact picture that Jesus presents in this lesson of the saints being girded and watching for marching orders when Christ comes.

2. The rewards for the faithful watchers. Jesus says, "Blessed will be the faithful steward who is found feeding the household of God when the Lord returns, for he shall be made ruler over all that his Lord hath." The "steward" here stands for any faithful preacher, or evangelist, or Bible teacher, or Christian parent who is giving out the pure Word of God and teaching the things of salvation. There is one word that Jesus uses twice in this lesson which the post-millennial brethren do not know how to dispose of. For it contradicts their false view about the second coming. That word is "ruler." Jesus declares twice in this lesson that at his second coming "the faithful stewards who are found watching and ready shall be made rulers over all God's household." Here is absolute proof that the true saints are to be put in authority over everything on this earth after Jesus comes back. For, mark you, the place where the stewards are to be rulers is the same place where they watched and watered and fed the Lord's family with meat in due season. This rulership that the stewards are to have is the very thing that Christ mentions as constituting their reward.

3. The skeptical servants. If the servant says in his heart, "My Lord delayeth his coming, and shall begin to beat the other servants, and eat and be drunken," etc. This is exactly what thousands of preachers are doing. They say Christ is not coming for hundreds or thousands of years. They teach that the church is to grow into a great empire and gradually conquer the world. Hence they seek for places of power in the church and become religious bosses and tyrants and lord it over God's heritage, and beat, especially their fellow servants who believe in holiness, and some of them get drunk on wine, and others get drunk with self conceit and religious pride.

4. Then comes the various punishments upon those preachers who denied the second coming and were not ready for it, they shall be cut off from the inheritance of millennial glory and have their portion with infidels. There are thousands of holiness fighting preachers that exactly answer to the words of Jesus in this lesson, who are simply using the visible church as an instrument for making a support and getting a position of honor that, will take their places with Tom Paine and the Bob Ingersolls when Jesus comes, and yet Jesus says, they will not all be equally punished, but their stripes will be given according to the amount of knowledge against which they sinned.

Fred Mishler.

"Come Out, Mr Gold."

A native preacher in the Indian Territory, making an appeal for missions to a congregation in which there were several well to do people, with something more than copper and silver in their pockets, used these words:

"There is a gentleman, who I suppose is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at a missionary meeting. I don't know how long it is since I have seen him, he comes out so little. I am very much afraid he sleeps much of the time when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-day, or are you sleeping in your iron chest? Come out, Mr. Gold; come out and help us to do this great work. Come out and help us preach the gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest! Look at your white brother, Mr. Silver; he does a great deal of good, while you are sleeping. Look too at your little brown brother, Mr. Copper, he is everywhere. Your poor little brown brother is running about doing all that he can to help us. Come out, Mr. Gold; come out of your iron chest.—*Anon.*

Making the Best of Troubles.

The average dictionary defines an optimist as one who believes that all things are for the best. One day a man wielding a hammer struck his thumb instead of the nail he had intended to hit, and a friend happening along a while after, said: "That's too bad!" "No, it isn't; it's a fortunate happening," said the man. "It has taught me the value of that thumb as I never knew it before. There are just 257 things I have tried to do without that thumb, and found it impossible. Will you please open my penknife for me? Thank you! That makes me just 258." That man was an optimist. A man fell out of a window on the sixteenth story of a building, and as he shot by each window on his way down, he called out: "All right so far!" He was not borrowing trouble. He was an optimist. Mrs. Wiggs of the Cabbage Patch said: "Never open your umbrel until it begins to rain." She, like the man just mentioned, did not believe in anticipating evil.—*Epworth Herald.*

The North-Western Line Russo-Japan Atlas.

Send ten cents in stamps for Russo-Japanese War Atlas issued by The Chicago and North western R'y. Three fine colored maps, each 14x20; bound in convenient form for reference. The Eastern situation shown in detail, with tables showing relative military and naval strength and financial resources of Russia and Japan address A. H. Waggener, 22 Fifth Avenue, Chicago, Ill.—May 31.

Programme of the Michigan Conference.

THURSDAY.

7:30 p. m. Words of Welcome, Bro. R. Lake and B. W. Woodward. 8:00 p. m. Sermon L. C. Chase.

FRIDAY.

9:30 a. m. Praise Service, Sister Emily Barnum. 9:40 Social Meeting, Bro. R. Lake. 10:00 a. m. Sermon, J. F. Wagoner. 12:00 m. Lunch at church. 1:30 p. m. Meeting of the veterans of the truth, led by O. R. L. Crozier. 7:00 p. m. Praise, Bro. Fred Wheller. 7:10 p. m. Social Meeting, Bro. C. Winchester. 8:00 Sermon, L. C Chase.

SATURDAY.

9:30 a. m. Business Meeting, reports from churches. Secretary, Treasurer, Evangelists, appointments of collectors, new business. Adjourn. 11:00 a. m. Sermon, B. W. Woodward. 12:00 m. Lunch. 1:30 p. m. Ladies tithing meeting business. Adjourn. Paper Sister S. R. Wince. 7:00 p. m. Praise service, Mae Cummings. 7:10 p. m. Social meeting, Sister Emily Barnum. 8:00 p. m. Sermon, J. F. Wagoner.

SUNDAY.

9:30 a. m. Praise service Sister Alice Chase. 9:40 p. m. Social Meeting Sister Alice Chase. 10:30 a. m. Sermon, L. C. Chase. 12:00 m. Lunch at church. 1:30 p. m. Sermon, Bro. J. F. Wagoner. 2:30 Our remembrances, B. W. Woodward. 6:30 p. m. Praise service, Mae Cummings. 6:40 Social social meeting, Bro. Lorenzo Decker. 7:30 p. m. Sermon, Bro. L. C. Chase. By order of the committee.

Emma Jackman, Sec.

To the Ladies of the Tithing Society in Michigan.

A good work has been done in the past by the sisters in helping to carry the burdens in different directions; and this is no time to lay the burden down, for there is so much need of means to further the gospel work. Try to be present at the meeting sisters, but if that is impossible, the postman will be prompt in delivering your offering in time for Conference, if all do their part in sending either to Emma Jackman, or M. A. Woodward, Dutton, Michigan.

M. A. Woodward, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Coach Excursions.

Tuesdays and Thursday, May 17th, 19th, 24th, 26th and 31st, Coach Excursions to World's Fair, St. Louis, will be run via Pennsylvania Lines. On these dates, excursion tickets to St. Louis will be sold at $6.75 round trip from Plymouth Ind., good only in coaches of train leaving at 9:12 A. M.

Returning, tickets will be good only in coaches of regular trains leaving St. Louis Union Station any time within seven days, including date of purchase of ticket. Return cupons of tickets sold Tuesdays will be good until the following Monday, inclusive, and those sold Thursdays will be good returning until the following Wednesday, inclusive.—May 31.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 135 daily Expo Train	7:28am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:48a m
No. 43, daily	11:50pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:50pm

Nos 135 and 136 are solid trains to and from St. Louis No change of cars All other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

Announcement.

The third Quarterly Conference of the Churches of God in Indiana will convene at the Antioch church at 10:00 o'clock A.M., Friday, June 10, and continue over the following Sunday. The brethren and sisters who have attended the June Meeting at Antioch in former years know the character of this gathering, and scarcely need a special invitation to attend the meeting this year. Many times have God's children met at Antioch and taken with them new spiritual impulses, and there is every reason to anticipate a time of refreshing this year. Let the brethren and sisters for a few days lay aside the cares of this age, and lay up treasure for the age to come. Let the meeting be characterized by deep earnestness and joyful fellowship in the hope of the life to come. Those coming by railroad will come to Plymouth or Argos, where they will be met at trains and conveyed to the place of meeting.

Please send word by postal one week before meeting to Bro. A. R. Underwood, Plymouth, Ind., or T. O. Taber, Argos, Ind., on what day and train you expect to arrive.

A. H. Zilmer, Pres.
Lydia Railsback, Sec.

The Northwest Conference will convene Friday evening June 17th and hold over the following Monday at Lake Shore, Wash. Lake Shore is about four miles from Vancouver, Wash. Any one wishing conveyance to Lake Shore will correspond with P. G. Wolf of Vancouver. Brethren from a distance will stop at River View hotel right by the ferry landing and wait for the brethren from Lake Shore. All are invited to come and have one more meeting that will be a feast long to be remembered. Another Conference year has almost passed and gone, have we spent our time well or have we been idle in the Master's vineyard? All cannot go out in the world to preach, but we all can live a good square Christian life doing good to all around us. By order of the executive committee.

Mrs. Almira M. Brooks.

The Annual Conference of the Church of God in Michigan will commence (D. V.) at Dutton, Kent County, Michigan, Thursday evening, June 2, 1904, and continue over the following Sunday. Another year has nearly rolled around since the annual meeting of the Michigan Conference was held. Once again the invitation comes from the brothers and sisters of the Church of God at Dutton to have the meeting there. Do we stop and think what it means for the brethren to entertain the Conference? It means a good deal of thought and work, but they are willing to bear the expense and work for the cause of truth. The brethren and sisters of Michigan are urged to make a special effort to be present at this Annual Conference. Arrangements will be made to accommodate all who may come. All will be made welcome. Let us come with the one thought to further the cause of Christ. Not all together to get good, but determined to give as much as we receive, then as is already predicted we will have a good meeting. Let each church send one or more delegates with report of their standing during the past year. A programme will appear later. Dutton is on M. C. R. R. ten miles southeast of Grand Rapids.

Emma Jarman, Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 28. Programme, etc., will appear later.

O. J. Allard, Pres.

Obituary.

The 12th of April, 1904, brought the desolation of a home and the loss of a member of the church at Scholls, Oregon. Sister Emily Davis, wife of Bro. William Davis, died of a lingering disease at the age of 68 years and 85 days. Bro. and Sister Davis were among the settlers of Oregon that came across the plains by the earlier method of travelling with teams. They united with the Christian church about 15 years ago, but have held membership in the Church of God at Scholls for a number of years. With the repetition of those scenes of the loss of loved ones we are reminded of our mortality and that nothing is as sure as death. How much it makes us long for the deliverance that can only come with the Deliverer, when the last enemy destroyed shall be death. The writer gave a discourse from Paul's words, Acts xxvi. 8, "Why should it be thought a thing incredible with you that God should raise the dead?"

W. L. Sekels.

Pertinent Queries.

Can we hope to conquer this mortal flesh unless our whole heart is full of love for the things which are not seen except with the eye of faith? If we love the world the love of the Father is not in us.

Can any one be so void of the love of perfect rest that he does not want to enjoy, after the battle has been won, the pleasures that God has laid up for those that love Him?

"But thanks be to God which giveth us the victory." David said he would praise God while he lived. Can we show our appreciation of his great love toward us in any nobler way than giving our whole heart's service to Him, and praising Him while we live?

"The Lord is coming. Get ready! He is coming soon. Get ready! He is coming in this generation. Get ready! No one can meet Him in peace whose sins are unconfessed and unforgiven. Get ready! The message of the Lord's soon coming is to be given in all the earth. Get ready! The best way to get ready is to help others to get ready!"—*Bible Standard.*

My general wish on earth has been to do my Master's will. That there is a God, all must acknowledge. I see him in all these wondrous works. Himself how wondrous! What would be the condition of any of us if we had not the hope of immortality? What ground is there to rest upon but the gospel? There were scattered hopes of the immortality of the soul, especially among the Jews. The Romans never reached it. There were intimations crepuscular twilight; but, but, but God, in the gospel of Jesus Christ, brought life and immortality to light. —*Daniel Webster, on his death-bed.*

Please do not forget that we need all that is due on subscription at this time.

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

Fares to St. Louis.

World's Fair excursion tickets to St. Louis are now on sale via Pennsylvania Lines. Fares from Plymouth Ind., are as follows.

Tickets good for the season, returning any time to December 15th, will be sold every day at $14.00 for the round trip.

Tickets good returning within sixty days, not later than December 15th, will be sold every day at $11.70 for the round trip.

Tickets good returning within fifteen days will be sold every day at $10.75 for the round trip.

Coach excursion tickets, with return limit of seven days, will be sold twice a week, every Tuesday and Thursday beginning May 17th, until June 30th, at $6.75 for the round trip approximately one cent a mile. Coach excursion tickets are restricted to day coaches, whether on regular or special trains.

For further particulars consult J. E. Hanes, Ticket Agent, Plymouth, Ind. —May 31.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Reduced Fares to Cleveland.

May 14th, 16th, 17th and 18th, excursion tickets to Cleveland, account National Baptist Anniversary, will be sold via Pennsylvania Lines. Get information regarding time of trains, etc., from Local Ticket Agent of Pennsylvania Lines.—May 18.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 16.

Beautiful Winona.

With the opening of the season at Winona Lake, May 16th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

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Vandalia Line Excursions.

The Vandalia Line will grant a 10 days' stop over at St. Louis for World's Fair on all tickets sold through St. Louis via Vandalia Line, except on one way Tourist tickets to West, Northwest and to California points for a fee of $1.00.

Indianapolis and return $3.80 I. O. O. F. and Rebekah Assembly for persons having proper certificates of identification. Sell May 15th, 16th and 17th. Return limit leave Indianapolis May 20th.

Lafayette and return $3.45 sell May 21st. Return not later than May 23rd.

Low Fares to Pittsburgh.

May 16th, 17th and 18th, excursion tickets to Pittsburgh account annual Convention National Association of Manufacturers of United States of America, will be sold via Pennsylvania Lines. For particulars, time of trains etc., see Local Ticket Agent of those lines.—May 18.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. B. Cliffenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Sciotaville Ind.
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WHEN YOUR TIME IS OUT PLEASE RENEW.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1093 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. O. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Alley Sec. of the N. E. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7::6.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock,—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W. W. Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raiden Center is presided over by Brother L. G Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

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We have no wealth or learning,
What shall we children bring?

We'll bring him hearts that love him,
We'll bring him thankful praises,
And young souls meekly striving
To walk in holy ways;
And these shall be the treasures
We offer to the King,
And these are gifts that even
The poorest child may bring.

We'll bring the little duties
We have to do each day;
We'll try our best to please him
At home, at school at play;
And better are these treasures
To offer to our King,
Than richest gifts without them;
Yet these a child may bring.

Communicated.

Sabbath Day Resurrection.

It is claimed by Sabbath keepers that Jesus rose from the dead on the seventh instead of the first day of the week: and that this makes void the claim that the first day should be observed as the day of Christian worship, that it is entitled to no more regard than any other of the five days between it and the seventh. So it is called by them "the pope's day," and "heathen Sunday." While the first day is not by inspiration called holy, nor set apart by precept as the day of public worship, yet it was so kept by the churches founded by the apostles, and following this custom, by the churches succeeding apostolic times, and in unbroken line down to the present. The reason for this custom was that the Lord rose from the dead on this day. If he rose on the seventh or sabbath there was a mistake made and made very early in the church's history.

Before me is a little tract advocating a Wednesday crucifixion and a Sabbath day resurrection. Matt. xxviii: 1. R. V. is adduced as proof that our Lord rose on the Sabbath. By this translation Matthew is made to teach that the two Marys came to see the sepulcher late on the sabbath day. The revised translation is not essentially different from King James. The R. V. reads, late on the sabbath day. King James,—in the end of the sabbath. The writer of the tract honestly thinking that these renderings express the meaning of the Greek, and that no other rendering is possible must understand that the women visited the sepulcher twice, the first on the sabbath and the second time on the first day of the week, this time to anoint the Savior, let me enumerate then what took place late on this sabbath.

1. A great earthquake. 2. An angel descending from heaven and rolling away the stone from the door. 3. The keepers quaking with fear. 4. The announcement by the angel that the crucified one had risen. 5. The invitation to the women to bear witness to the fact by viewing the empty tomb. 6. The command to the women to go and tell the disciples the joyful news. 7. Meeting the risen Savior as they went.

Now if all these things occurred on the sabbath, how can we account for what was said and done on the first day of the week, as Mark records. Can any one believe this to be the second visit to the tomb? The same two Marys mentioned by Matthew are mentioned by Mark. They come to anoint their Lord, believing him to be dead. There were other women in company with these. They consult among themselves as to who shall roll away the stone. Approaching nearer they find it rolled away already. From this point on, the record is very similar to that of Matthew's. Did these women forget all they saw and heard about twelve hours before? None so unreasonable as to believe this. We must conclude then that the two narratives refer to the same visit. There is substantial agreement between them. The difference is only in accordance with the style of these inspired historians. But it will be objected that the difference in time as stated in the two narratives can not be made to agree with the fact of one visit to the sepulcher by the company of women. Now in as much as no question has been, nor can be raised regarding the time of the visit to the sepulcher as stated by Mark—chapter xvi: 1,2, and with which Luke xxiv: 1—agrees we must see whether some other translation of Matt. xxviii: 1 can be found.

The Diaglott reads: "Now after the sabbath as it was dawning to the first day of the week." This agrees now with Mark, Luke and John. The first reads "very early in the morning, the first day of the week they came unto the sepulcher, at the rising of the sun." Luke says, "very early in the morning," and John: "early when it was yet dark." It was dark when they started. Twilight in the East is very short. These suggestions are sufficient to harmonize John with Mark and Luke.

Green in his lexicon, defines the Greek word, opse, as follows—late; put for the first watch, and gives as examples, Mar. xi: 19, xiii: 35; opse sabbaton, after the close of the sabbath, Mat. xxviii: 1. This last is the passage in dispute and the one on which seventh day keepers base their claim for sabbath day resurrection—taking the R. V. and King James versions in preference to any others; by doing which they put Matthews record in irreconcibly disagreement with Mark, Luke and Johns, which read the "first day of the week." Green's definition is equivalent to a translation. Sabbatarians perhaps, may not think that sabbath resurrection adds any thing to the sanctity of the day, but that it destroys the ground for first day observance they are quite sure. Davis in his tract says: "I cannot uphold a doctrine, that was introduced and is now upheld for the purpose of upholding a commandment of men which annuls the commandment of Jehovah. For to my mind that is what the question of first day or Sunday resurrection amounts to."

While a good deal that is human has been attached to the first day of the week since apostolic days, its observance as the day of public assembly and worship is not of purely human origin. Before the early Christian fathers came on the stage, and before a pope was developed, the church met and worshipped on the day in question. The early church fathers endorsed the custom, and later, popes did the same. They did not change the day. In a tract entitled Who Changed the Sabbath? the question is asked: What power or influence established this observance in the Christian church? Answer, It was brought in by the working of that influence which finally resulted in the establishment of the Papacy. Then says, the Papacy existed in embryo. This does not agree with another part of the same tract which identifies the Papacy with the "little horn" power of Dan. vii: 8, 20, 21, which as described by the prophet had full power to act and speak at the time to which the prophecy refers. This power, Sabbatarians indict as the criminal that "shall speak great words against the most High, and wear out the saints of the most High, and think to change times and laws; which power they have repeatedly, in all their literature, accused of the crime of changing the sabbath.

This power depicted by the prophet is not the Papacy in embryo, but the Papacy full grown. This power, according to Sabbatarians, pleads guilty to this one charge. Now as far as the first day of the week was regarded as the day of public assembly and worship in the early church there was nothing popish about it for the custom originated with the apostolic church. As proof of this I quote Acts xx: 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. These disciples and Paul did not think by this that they were honoring a custom of the heathen world, or paying adoration to the Sun-god to which the day had been, by idolaters, anciently set apart. They had no scruples on this point. First day resurrection, doubtless was the reason for starting the custom which has been kept up without a break ever since. As additional evidence the reader is refered to 1 Cor. xvi: 2. I have not quoted Mar. xvi: 9 in proof of first day resurrection from the fact that beginning with this ninth verse and on to the end this portion of the chapter is considered doubtful by Biblical critics. This 9th v. reads When Jesus (r. v. he) was risen early the first day of the week, he appeared first to Mary Magdalene. Owen has this to say on this portion of the chapter considered doubtful by some: There is here an abruptness which has led some to believe what follows (9 v. and onward) is a kind of supplementary compendium from some other hand. There is, however, only one M. S. and one version where it is not found; and the authority of these even is weakened by the great liberties taken with the text. There can be no doubt that it is genuine, and rightly attributed to Mark." Here is proof that our Lord rose on the first day of the week. First day resurrection and first day observance are joined together as cause and sequence. Seventh day keepers would like to get rid of this fact but there is no possibility of this.

JOHN L. WINCH.

Saving Faith.

"By grace are ye saved, through faith." Paul, Eph. ii. 8.

"Earnestly contend for the faith once delivered to the saints." Jude 3.

It is satisfactory to look back over forty years to find that saving faith, the heading of this was the title of a closely printed tract of twenty pages, issued by some brethren in Dundee, Scotland. It was originally printed as an article in a magazine entitled, "The Gospel Witness." The publication was addressed, "To the Baptized Believers of the Gospel of the Kingdom of God." Dear brethren, this magazine is addressed to you that through God's blessing it may stimulate your faith and hope and love and incite you to shine as lights in the world by holding forth the Word of truth that others may become partakers with us in the patience and hope and kingdom of our God and his Christ. Brethren, pray that our work may prosper, and that we may witness for the gospel in all holy boldness and sobriety." In closing the tract gives the following, "of the things thus brought under notice, this is the sum. The divinely appointed way of salvation is—

1. Believe what God has revealed for faith in order to salvation. No other Word has saving efficacy. We cannot be saved without a sincere faith, but this sincere faith must take hold of the gospel, which is the power of God unto salvation.

2. Believe that God is to establish the kingdom of Israel anew gloriously, and for ever, under the government of David's Immortal Son, the Son of God; and that the divine blessings bestowed upon them shall overflow to the Gentiles, who shall do homage unto him who shall reign in Mount Zion and Jerusalem.

3. Believe that Jesus of Nazareth is the Christ, or the Messiah, that is, that he is the Anointed, or destined monarch for the throne of this kingdom.

4. Believe that this kingdom is near to come, and therefore wait and watch for the coming of Christ in this (his) kingdom.

5. Believe that Jesus the destined King of the Jews, the Son of God, died for our sins, and was raised for our justification,—that he ascended into the heavens, and that there, as a priest having the power of an endless life, he made an offering for sin, by presenting his own blood in the presence of God; and that he is Lord that hath the power of hades and of death, and will give eternal life to all that call on his name.

6. Be baptized. Baptism into the name of the Lord Jesus Christ can only take place after faith in these things. When one believes these things, he should like Paul arise and be baptized, and wash away his sins, calling on the name of the Lord.

May the Lord direct our hearts, yours reader and mine—unto the patient waiting for of Christ, and minister to us an abundant entrance into his everlasting kingdom."

The present writer has the further satisfaction that he was instrumental in having the tract "saving faith" printed in full in THE RESTITUTION, Plymouth, Indiana, U. S. A. It is not too much to say that in the estimation of all true baptized believers, the tract will remain a tribute to the memory of some who have passed away.

It will be observed that the heading "saving truth" has its Scripture equivalent in the words of Paul "saved through faith," meaning in the mouth of Paul, faith and its obedience. Rom. xvi. 26, etc.

The exhortation of Jude emphasizes the expression "the faith," and calls for some more particular examination.

This term "the faith" is used by Jude to signify in brief what was being preached in his day by the Apostles and others for "the obedience of faith," of Jew and Gentile. "The faith once delivered to the saints" has reference to what our Lord delivered to his newly chosen apostles at the beginning of his ministry. To "earnestly contend for the faith" is the active exercise of that attitude of aggression requisite for the setting forth of that call to repentance the gospel implies.

"The faith" is spoken of in various relations showing its paramount importance. "Established in the faith," —"continue in the faith," "depart from the faith," etc. Jude regarded "the faith" as the foundation of the Christian community. He says "building yourselves ON your most holy faith." verse 20. This is in entire accord with Paul's declaration—"Other foundation can no man lay than that is laid, Jesus [the] Christ. Macknight. As a wise master builder I have laid the foundation." 1 Cor. iii. 10, 11. Both Paul and Jude but gave an echo of our Lord's own words—"On this rock will I build my church," that is, on the faith just then given expression to by Peter for himself and his fellow apostles, Matt. xvi. 18, "Thou art the Anointed One, the Son of the living God."

What "the faith" represents as once for all delivered to the saints we find in Matt. x. 5-7, "These twelve sent Jesus forth and commanded them saying, The kingdom of heaven is at hand." Since the gospel was preached to Abraham (Gal. iii. 8); this is the only occasion on which the faith was "once for all delivered to the saints." Our Lord pointed out here to his apostles how necessity should arise for the "earnest contention" enjoined by Jude, "I send you forth as sheep in the midst of wolves." The ruling authorities among the Jews afforded many illustrations of this warning both before and after our Lord's resurrection.

In modern times many have expounded the prophecies, and set forth what has been called the "future of the church and the world," and all the while ignore the "gospel of the kingdom of God." The true reading of the prophets may thus not be missed, but what of the misreading of the four evangelists? To attain to this and to "earnestly contend" for the faith delivered to the saints is a clement call upon so called Christian endeavor in the present day.

Besides the terms "the faith" there are several other expressions in the New Testament used to signify in brief the "gospel of the kingdom of God." We find for example "Preach the Word"—preach "the Christ"—preach "Jesus," preach "the gospel." Such terms do not themselves define the nature of what is preached. They are simply brief generic terms which present no difficulty to persons cognizant of the specific subject-matter treated of. The same brevity is commonly employed in epistolary correspondence and even in historical literature. The writers of such reckon on the previous knowledge of the persons for whom they write, and so employ brief expressions to denote certain matters of even supreme importance which otherwise might require full description.

Such brief terms as "the faith," "the gospel," etc. find their true and full significance only in the recorded histories of gospel preaching. The evangelists have reported the terms of the proclamation which began with John the Baptist, and was continued by our Lord and his apostles. Thus we read, "In those days came John the Baptist preaching.....and saying, Repent ye, for the kingdom of heaven is at hand." After that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand. Repent ye, and believe the gospel. Mark i. 14, 15. This gospel was preached in Judea and Galilee only to the people of Israel, during the period of our Lord's ministry. The Jews knew of no other kingdom of God on the earth than that over the twelve tribes of Israel, and as a matter of fact there had existed no other. That kingdom had been overturned by Jehovah himself through the instrumentality of the King of Babylon. This was accompanied with a distinct promise of restoration under "him whose right it is," that is, the Messiah. This piece of history was well known to the Jews, and there were individuals like the aged Simeon, Anna the prophetess, Joseph of Arimathea, who are recorded as devoted expectants of the restored kingdom.

The preaching of the kingdom of God being "at hand" raised an expectation in the minds of many that "the kingdom of God should immediately appear." Toward the close of our Lord's ministry, he showed by a parable that such an expectation should not be realized, Luke xix. 11-27. In the previous chapter he had predicted his own violent death and his resurrection the third day. In the parable he intimated that he should depart to the "far country," and return before exercising his administration of his kingdom. With reference to his going away he said afterwards to his apostles, "If I go away I will come again," and at his ascension it was announced to his disciples by two divine messengers—"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 11. The term "at hand" previously applied to "the kingdom of God" was henceforth transferred to the Lord himself. Hence we read, "Let your moderation be known unto all men. The Lord is at hand." Phil. iv. 5. The facts concerning the death, resurrection and ascension of the Lord naturally became elements in the setting forth of the "gospel of the kingdom of God." A dead Messiah could not restore the kingdom to Israel, nor could the apostles bear testimony to the king of Israel if still lying in the grave. These facts, however, did not become a substitute for the "gospel of the kingdom of God;" for we find "the things concerning the kingdom of God and the name of Jesus Christ," continued to be preached by the apostles.

J. CAMERON.

On the Stage.

Men are the actors on life's stage, but a Master mind has written the drama in all its parts. And those who have become acquainted with the Master mind are able to anticipate the coming parts before they are played. For many centuries the actors on life's stage were governed by monarchal managers, but there came a time when the ruling of the stage was divided with the seed of men, by allowing them to choose legislative bodies to make the laws. See Dan. vii. 18. And after the second part of the play has been enacted, a new theory of stage management is introduced which divides the actors into two opposing forces, and every man's hand is ready to rise up against the hand of his neighbor. See Zech. xiv. 13. And a fire is started on the stage, (see Ezek. xxxix. 6) as was the fire on the stage of the late Iroquois theatre, but in the coming act of life's stage the destruction of life and property will be as much greater as the stage is larger. See Jer. xxv. 31, 33. Reader, are you well enough acquainted with the writings of this Master mind to anticipate the coming parts of this dramatic play before they are put upon the stage. The ruling power of the stage has been divided with the seed of men, and that part of the play is about to close. In all the acts thus far all the actors have played in competition one with another. But before the last act is played a new theory of the management of the stage is introduced, and some of the actors say this selfish competative system of conducting the play is working a hardship, and an injustice to a part of the actors, and we insist that the remainder of the play be laid on a plan of equality, and each actor bear an equal portion of the burdens. This new theory alarms the managers of the stage, they see the determined and restless spirit of some of the actors, and something must be done soon, or there will be a break in the unity of the play. The police, the sheriffs and armed soldiers are called in, (as we now see it enacted on life's stage) through the influence of clubs and bullets, for a time order is restored, but still the clamoring for the new rules is continued. And the situation is growing still more critical, the suppressed pent up force like the electrical battery will ever be seeking channels of escape, something must be done by the management, or this pent up force will set the stage on fire. The curtain is partly lowered, but fails to work. The actors become panic stricken, and every one is struggling to get a place of safety, and in the frantic rush some are crowded to the floor, and trampled under the feet of the surging mass, and amid the cries and groans of the mangled and dying the panic stricken mass rush on. This is a sad picture indeed, but it has once been enacted on a small scale in the Iroquois theatre, and will be enacted again on a much larger scale on life's stage, as the prophets have written.

But perhaps all my readers have not been watching this dramatic play on life's great stage as closely as the writer. This new theory of government is growing in all other lands as no other theory ever has, and the rulers of the people are becoming alarmed, and kings are trembling on their thrones. They see that something must be done soon or their power to rule will be taken from them. The new theory of government is so revolutionary that no compromise can be made, and the only remedy left the rulers is to crush the agitation. And perhaps but few of my readers are aware that there was a new military law passed in congress in 1902 that gives the President of the United States full power to call out, and use at his pleasure large bodies of trained soldiers to crush any movement that may threaten the stability of the present system of government. And in keeping with this policy we now see military law declared in two districts in Colorado in violation of the constitutions of both Colorado and the United States, and men are arrested by armed soldiers and imprisoned, and some are taken out of the county and threatened with more severe punishment if they return to their homes, and all this is done without charging the victim with any crime. And the homes of peaceable citizens are searched without a warrant from the State authorities, and any guns the citizens may have are taken from them. This news is kept from the general public. The masters in the United States as they do in Russia suppress such news. They have tried to lower the curtain but it would not work. But these spasmodic uprisings in both this country and Europe are becoming very frequent. The struggling pains to be delivered are coming on more rapid and severe, and soon a new order of government will be brought forth.

J. B. CRATON.

Please do not forget our financial needs.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. Read PLYMOUTH, INDIANA, MAY 25, 1904. NUMBER 20.

The Restitution.

THE RESTITUTION advocates the literal "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 25, 1904.

A CHANCE.

Another chance to do missionary work is hereby given. We will send to *new* subscribers for 1904 all the papers for December of last year, and all of 1904 for $1.00. No better way can be found to impress the minds of others than by supplying them a periodical that comes to them fresh each week. It is better than a book, and more persistent than preaching. It does not take the place of either of these—but goes with them and works with them.

Urge some one near you to try it a year. Send it to some one you are interested in. Use your means to *spread* the truth of the gospel, and the fruitage is in God's hands, and he will reward as our works are.

Correspondents should not get the idea that because we were a little flush with manuscripts that it is best to quit writing. There always comes a time in the summer when copy is slack. So keep on, and we will soon catch up with the supply.

It is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

During the past week the Japanese navy has been weakened by the loss by a submarine mine of a battleship, and a cruiser was sunk in collision with another vessel in a fog. The Russians have lost a fine cruiser of the Vladivostok squadron by running on the rocks, and then blown up to prevent it falling into Japanese hands. On land there has been some little skirmishing, but the week's end finds the Japanese far up the road to Mukden and beyond, having got beyond the Russian forces, between Mukden and Harbin. They have landed more troops near New Chang, which has been deserted by the Russians. Port Arthur is being enclosed, and the Japs are landing siege guns, and it looks as if it was the intention to push matters in that direction, before it is possible for the Russian Baltic fleet to reach the Pacific.

Communicated.

Editor Restitution:

In Restitution of Jan. 27, 1904, E. C. asks for light on Matt. xvii. 11, we will refer to verse 10. And his disciples asked him saying, Why say the scribes that Elias must first come? Verse 11, And Jesus answered and said unto them, Elias truly shall first come, and restore all things. In the next verse 12, Jesus tells them more plainly. But I say unto you, that "Elias is come already, and they knew him not, but have done unto him whatever they listed, likewise shall the Son suffer of them. By referring to Malachi iv. 5-6 we read as follows, Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite this earth with a curse. For a solution of the subject, please turn to Luke i. 5 to 17 in fact read the whole chapter, in the verses I have named we find a certain priest named Zacharias and his wife Elizabeth. They were no doubt Levites, for to them belonged the priesthood. Elizabeth was barren, and they both were well stricken in years. Verse 11, And there appeared unto him an angel of the Lord standing on the right side of the alter of incense, and when Zacharias saw him, he was troubled and fear fell upon him. But the angel said unto him, Fear not Zacharias, for thy prayer is heard and thy wife Elizabeth shall bear a son, and thou shall have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit even from his mother's womb. And many of the children shall be turned to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. In this I think we have the fulfilment of the prophecy by Malachi, also of the reference by E. C. to Matt. xvii. 11. In verse 12 the Savior states that the Jews have done unto him, Elias whatsoever they listed because they knew him not. He who came in the spirit and power of Elias, was cast into prison and beheaded, his work was done. Let us bear in mind that the prophecy of Malachi was addressed to Israel. Gentiles have no part in this.

There is one great difficulty in these days, the Jews so called are supposed to be all there is of the Israelites when they are really but a part of Israel. By a careful reading of the Old Testament we find that fully seven-eighths of its writings, especially the prophecies are addressed to the two kingdoms Judah and Israel, who became separate kingdoms during the reign Rehoboam, and have never yet been re united. The kingdom of Judah consisted of two tribes Judah and Levi with the tribe of Benjamin who was loaned to them for light bearers for king David's sake. 1 Kings xi. 36, they remained with the kingdom of Judah, as also were scattered members of all the tribes, through all of their history, were with them in the captivity, and unto the destruction of Jerusalem by the Roman army, and at the time the Roman army was so miraculously withdrawn from the city, they the Benjamites, Christians gave heed to the warning of the prophet Jeremiah, chapter vi. 1, and escaped from Jerusalem, the apostles were all Benjamites, but one Judas the traitor, the apostle Paul also was a Benjamite.

The kingdom of Israel was cast out and divorced from God for idolatry about 120 years before the captivity, and became lost to all except God himself. The kingdom of Judah who sacrificed the Savior, and said his blood be upon us and our children, were also cast out, but not divorced, they became a by word and a hiss among all nations of the earth; their their tribulation is not yet over. Israel's seven times of punishment ended about a century ago. Where and who are they? Judah 7 times of punishment is drawing to a close, and as we watch passing events among the nations we perceive a ray of light in the rifting cloud, and we can rejoice that Gentile times are drawing to a close.

Submitted in love of the truth.

Mrs. M. E. Young.

Conference Report.

The Central Washington Conference of the Church of God met at Waterville, Friday evening May 6, 1904 continuing over the following Sunday. The programme for the Conference read as follows:—

Friday 8:00 p m sermon, "Christian Unity," Walker Perrine.

Saturday 3:00 p m business meeting. 7:00 p m social meeting, leader Mary Patterson. 8:00 p m sermon "Christian Duty" A. L. Corbaley.

Sunday 10:00 a m Sunday School. 11:00 a m sermon "Christ's Coming Kingdom," Myrtle Titchenal. 7:00 p m Young people's meeting, leader, Cecil Walker. 8:00 p m sermon, "Signs of the Times," N. D. Titchenal. 9:00 Lord's Supper.

Bro. Walker Perrine being unavoidably detained from the Conference, his place on the programme was filled by N. D. Titchenal.

On Saturday at 3:00 p m the business meeting was called to order by the President, A. L. Corbaley. After disposing of some minor matters the Conference listened to the evangelist's report. The Conference then took up the matter of raising funds to carry on the evangelist work. After much discussion the Conference adopted the following rule, that each male member be assessed $1.00 per quarter and each female member 50 cents per quarter. The next meeting will be held at Wenatchee on August 5, 6 and 7, 1904.

We have had a splendid meeting and enjoyed the blessing of God. May we ever be found ready and willing to do the Master's work until he comes.

A. L. Corbaley, Pres.
Myrtle Titchenal, Sec.

Evangelist Report.

We left our home in Wenatchee, Feb. 9th, going as far as Spokane in the eastern part of Washington. From there we went to Waverly some thirty miles beyond the city of Spokane.

The glad tidings had never been proclaimed at Waverly. While there were two church buildings in the town there was none for us, but by the courtesy of the school board we got permission to use a vacant room in the school, we used after we had fitted up.

We preached twenty sermons in all. There were four came out on the Lord's side, two of whom were baptized and the other two were satisfied with their former baptism. May the Lord keep them faithful until his appearing. The seed has been sown and who can tell what the harvest will be. We go to labor with them again during the month of June. May the Lord prosper the work done in his name.

N. D. & Myrtle Titchenal.

Come.

Come brethren, for all things are now nearly ready for our forty-eighth Annual Conference. Are you all making the effort to come that the friends here are making to have you comfortably fed and sheltered when the hour for the meeting arrives? It will be a great imposition on the brethren here for you to stay at home to make money, instead of expending a little of the means you have to come and help carry some of the burdens and blessings of the meeting. Remember friends, if you wish the truth to prosper in Michigan or elsewhere, its friends will have to support it. In the parable spoken by our Lord, we remember, "They all began with one accord to make excuses." We can all find them if we will try to, but instead of trying to frame an excuse to stay at home, work as earnestly as you would try to go to the "Fair," or some other place of amusement, and you will surely be here. Come prepared to take an active part and make our forty-eighth annual equally as good as those of former years. Do not disappoint the Dutton friends by your absence.

B. W. Woodward.

Dear ones of like precious faith:

I am now at Paris, Ill., where I have been holding meetings for a few weeks. There is quite an interest being taken with present results that nine have been immersed, with more almost persuaded. We now introduce to the household of faith Frank Zimerly and wife, Valentine Newheart and wife, Frank Henson, Mrs. Roy Henson, John Collier, Azorah Collier, Nora Young, the last three named being young people. The three mothers and the two young ladies are going to unite with the Bereans. Bro. George Henson, father of Frank Henson, Mrs. Nancy Newheart, Mrs. Maud Zimerly and father-in-law to Mrs. Roy Henson is quite poorly with a cancer in his face. He feels so thankful to have his children come to Christ while he is able to see them immersed and share in their joy. To God be all the praise. I go to Dudley, Ill., next Friday to hold meetings one week, then to Rhodes school house one week, then back home, when I will rest a few days before going to the June meeting.

Your Brother in Christ.

J. S. Hatch.

Programme of the Michigan Conference.

THURSDAY.

7:30 p. m. Words of Welcome, Bro. R. Lake and B. W. Woodward. 8:00 p. m. Sermon L. C. Chase.

FRIDAY.

9:30 a. m. Praise Service, Sister Emily Barnum. 9:40 Social Meeting, Bro. R. Lake. 10:00 a. m. Sermon, J. F. Wagoner. 12:00 m. Lunch at church. 1:30 p. m. Meeting of the veterans of the truth, led by O. R. L. Crozier. 7:00 p. m. Praise, Bro. Fred Wheller. 7:10 p. m. Social Meeting, Bro. C. Winchester. 8:00 Sermon, L. C Chase.

SATURDAY.

9:30 a. m. Business Meeting, reports from churches. Secretary, Treasurer, Evangelists, appointments of collectors, new business. Adjourn. 11:00 a. m. Sermon, B. W. Woodward. 12:00 m. Lunch. 1:30 p. m. Ladies tithing meeting business. Adjourn. Paper Sister S. R. Wince. 7:00 p. m. Praise service, Mae Cummings. 7:10 p. m. Social meeting, Sister Emily Barnum. 8:00 p. m. Sermon, J. F. Wagoner.

SUNDAY.

9:30 a. m. Praise service Sister Alice Chase. 9:40 p. m. Social Meeting Sister Alice Chase. 10:30 a. m. Sermon, L. C. Chase. 12:00 m. Lunch at church. 1:30 p. m. Sermon, Bro. J. F. Wagoner. 2:30 Our remembrances, B. W. Woodward. 6:30 p. m. Praise service, Mae Cummings. 6:40 Social social meeting, Bro. Lorenzo Decker. 7:30 p. m. Sermon, Bro. L. C. Chase. By order of the committee.

Emma Jackman, Sec.

The difference between a life without Christ and a life with Christ is the difference between ebb and flood—the one is growing emptier, and the other is growing fuller.—*Charles Cuthbert Hall.*

Selections.

Preach the Positives.

Macauley has said, "If Voltaire had contented himself with making jokes about Saul's asses and David's wives, and criticising the poetry of Ezekiel in the narrow spirit in which he criticised that of Shakespeare the church would have little to fear. It is due to him and his compeers to say that the real secret of their strength lay in the truth which was mingled with their errors, and in the generous enthusiasm which was hidden under their flippancy."

These words have an application to the preaching of to-day. If men content themselves with preaching their negatives and doubts, with proving that this part of the Scriptures is of doubtful authority, and that that part is but an inspired parable, they will have, and deserve to have, very thin congregations; even if their genius brings out a respectable attendance at the Sunday services, their prayer-meetings will be naught. We heard it said the other day of one of the historical churches of New England, the pastor of which is a leading apostle of the negative theology, that the Sunday attendance is small, and twenty-five is an unusually large number at prayer meeting. There is no power in negatives. They do not draw, they do not inspire.

If we had ten thousand voices we should like to say to all our brethren, "The world does not care the ten-thousandth shaving of a hair about what you don't believe, about the convictions you don't hold. If you believe in the Holy Spirit, preach him; if you believe in Christ's words, preach them; if you believe sin is a measureless evil, preach this; if you believe that sin always and everywhere will be attended by misery and penalty, preach it; if you believe in Christ's resurrection, in the coming resurrection, in the resurrection life of the believer, preach these things. But if you don't believe these things, then you have nothing to say.—*The National Baptist.*

Men who boast themselves on the breadth of their opinions are often times the narrowest kind of mortals. Their disrespect for the convictions of others indicates not breadth but bigotry. We have furthermore observed that broadness and thinness usually run in pairs. Do you know that "narrowness" has overled the world? One-minded men have been the earth's glory. Moses was narrow; he gave up everything and became the leader of a peculiar people. Christ was narrow, measured by the broad-minded(?) Pharisees of his time. Luther was narrow, and Knox, and Columbus and the Pilgrim Fathers. There never yet was a great mind that undertook to lead mankind to higher ideals but was a one-ideaed, and one-channeled man. The wires that bear the messages around the world are narrow. The track that bears the nation's commerce from ocean to ocean is narrow. The great liner that flings the sea from its sharp prow, is narrow. The Holy Word that has laid the foundations of all our jurisprudence and civilization and that opens the kingdom to the believer, is called a "narrow book." The way that leads to the gates of eternal life is narrow. But "wide is the gate and broad is the way that leadeth to destruction, and many there are that enter thereby."—*The United Presbyterian.*

A Christian journal is not an organ of heresy, nor a standard of artificial orthodoxy, but a banner lifted up among the people to rally them on the Lord's side, to muster the forces of truth against error, and re-enforce the representation of right against wrong. It is not a museum of mummied dogmas, but an exponent of living opinions and reforming aspirations. It should bring truth in its noblest aspects and most attractive guise into the home, and should be a pioneer of the church in all quarters where the living voice does not penetrate. Its place is in the workshop, the counting house, the cottage, the ship, the railway-carriage, the school and the mansion. It is the transfiguration of the newspaper, and the commentator and illustrator of the Bible itself.

Daily prayer, and the devout study of the Bible, and the zealous doing of Christian work, will count for nothing if there be the willful cherishing of some secret fault. To live in grace, much more to grow and prosper, we must track the secret sin right away to its innermost haunt, and seek the cleansing grace of God to rid us of it. Beware of these secret faults. The noiseless dry-rot will undermine the stately palace, which floods and thunder-storms may burst upon in vain.—*Mark Guy Pearse.*

Dean Stanley on Baptism.

Arthur Penrhyn Stanley, Dean of Westminster, noted English clergyman and writer, has left no uncertain testimony upon the subject of baptism, to which his acknowledged scholarship gives great weight. The following summary of his views is given by the "Christian Commonwealth."

1. Immersion was wisely selected, not only because it was a "most delightful, ordinary, and salutary observance," but because it was significantly expressive of the design of baptism.

2. The word which Christ used to express baptism is literally translated immersion.

3. Christ himself was immersed.

4. The apostles uniformly practiced immersion.

5. Immersion was the invariable practice of the primitive church.

6. It was the almost universal practice of Christians for thirteen centuries.

7. When the substitution of sprinkling for immersion began to find favor, it was stoutly resisted as an innovation.

8. Even in some of the old countries (Russia for instance), the innovation has been up to the present time successfully resisted.

9. Immersion, "even in the church of England, is still observed in theory. Elizabeth and Edward VI were both immersed. The Rubric in the public Baptism for infants enjoins that, unless for special causes, they are to be dipped, not sprinkled."

10. The change from immersion to sprinkling is go after than that which the Roman Catholic Church has made in administering the sacrament of the Lord's supper in the bread without the wine.

Try a Little Oil.

In our haste often many little things which contribute to comfort are omitted. One morning on reaching the office, it was desirable to keep quiet, that a sick person in apartments above might not be disturbed. On opening a door, behold it answered by giving a long-drawn-out-squeak, which broke the stillness in a terrible fashion. Then on opening the safe door, there was another noise which rivaled the earjarring sound that had just subsided. The next move was to shove the desk chair to one side a little, and as if this was not enough, a small stand with four rollers on the floor broke in in concert when moved along a little.

This was too much. We knew there was an oil-can on the premises, with oil therein, and at once everything else stopped and an oiling process began. The office door, the safe door the office chair, and the stand all seemed to be highly delighted with the oil, and responded quietly thereafter as their services were needed at the hands of the workers.

Yes use a little oil. There are squeaky joints in the home some mornings. Everything seems touchy. It does not need nervous jerking at such times, nor a torrent of cross words; no, all that is needed is a little oil. But the oil must be applied on the worn, squeaky spot, or no cure will be effected. It needs only a drop, just a little of the oil of kindness, to set the good wife singing all day, to send a thrill of joy into the heart of every child, causing it to bound with gladness perhaps the whole day long.

Many a happy day is lost, all for the want of a little oil. Brother, be sure to keep an oil-can with some oil in it. If out, a suggestion for a supply is found in Zech. iv: 12.—*Advent Review and Herald.*

Announcement.

The Annual Conference of the Church of God in Illinois will meet at Oregon, on the evening of Wednesday Aug. 24, and continue over the following Sunday. The programme will appear later. Let all plan to come, and make this the best Conference ever held in our State. Try to bring a stranger with you, some one that you have trying to lead to a decision for the truth. There is no place more helpful than these Conference meetings to those who are seeking light on gospel teaching. By thus helping others we only add to our own joy in the faith, and our coming reward.

Emma L. Smith, Sec.

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

Secret Faults.

"Cleanse thou me from secret faults."—Psa. xix: 12.

Secret faults are those which we, and we only, know ourselves to be guilty of.

Sins of thought, sins committed in secret, heart sins, desiring evil, meditating evil, meditating mischief, planning schemes to be carried out, and the motives that lie at the bottom of acts. Secret though they be to us, secret to all others, they are not hidden from God. He understandeth our thoughts altogether. Our hearts are deceitful. Every one is liable to sin, and we will do many things alone, which we would not that any friend would know.

Whose motives are all in accordance with the will of God?

This prayer, quoted above, cannot be amiss. Secret sins are our chief enemies. They are in every case the root of open sin, and if we know them not now, how soon may we know them to our sorrow? How apt the prayer, then, and what a fortification it may prove to us!—*Sophie L. Schenck.*

Come to Meeting.

Come early, if you can, but better late than never.

Come prayerfully, expecting God to do great things.

Come expecting to feed other souls, as well as to get food.

Come expectantly, looking for God to use you and bless you.

Come charitably, hunting for diamonds and not for flaws and faults.

Come, expecting to help build and blow the fire as well as to get warm.

Come, bringing all the fire you have got, and carrying away all you can get.

Come resolutely, overcoming all the obstructions which Satan may precipitate.

Come, and invite your pastor and your class-leader and other friends to come with you.—*The Revivalist.*

Religious Indifference.

The world has never yet been blessed with a real Christian city. In greater New York there are 636,000 out of church Protestants, who are practically opposing the faith they profess, and the recent census taken in New York and in Liverpool and London of church attendance reveals a woeful indifference to the ministrations of the sanctuary. The disregard of the Sabbath, the tricks, frauds and schemes in business, and the ebb in public conscience all demonstrate clearly that our centres of population are far from being Christian in deed and thought.—*G. C. Lorimer.*

Not Higher Critics.

It isn't the higher critics that are destroying the influence of the church—and I have no more sympathy with the destructive critics than you have. The trouble is not with the higher critics, but the lower living of Christians. The fog of higher criticism is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sunbeams of Christian living. I'll wear myself out preaching the evidences of Christianity, and some cross-grained representative of Christianity in the pews will spoil the whole inside of ten minutes after I get through.—*P. S. Henson.*

Those who approach the Scriptures with a mere desire to find texts which will support their side of a case are not as likely to arrive at truth as those who humbly and earnestly desire to know what the Bible does teach, irrespective of any opinions they may have formed.

Christ's sacrifice was not only for atonement, but for a pattern for us to follow as well. By that pattern the lives of his followers should be spent. *I. N. Dorchester.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

G F Randolph	1 50
W O Steffa	2 50
Mrs C N Howard	4 00
Mrs R L Zug	3 50

Poetry.

Only Wait.

When the spirit, worn and weary,
'Neath its daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear;
Tired with hoping, faint with fearing,
Sighs to reach the golden gate,
Then in accents soft and cheering,
Patience whispers "only wait;"
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

Oh, sad hearts, whose soundless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, oh, wounded spirit,
By the cross of life weighed down;
Thou shalt surely earth inherit—
Bear the cross and win the crown;
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

How Long?

"Behold, I make all things new." Rev. xxi. 5.
Be they still fewer —these slow trending years—
How long must we still bear their cold delays?
Struck after struck the glowing dawn presages;
And yet it breaks not,—the expected day!

Each tossing year, with prophet-lip hath spoken,
"Prepare your praises, earth, awake and sing!"
And yet you dome of blue remains unbroken;
No tidings yet of the descending King!

Darkness still darkens; nearer now nearer
The lightenings gleam; the sea's scorched billows moan;
And the sere leaf of earth is growing sere;
Creation droops, and heaves in bitter groan.

O storm and earthquake, wind and warring thunder,
Your hour is coming,—one wild outburst more,—
One other day of war, and wreck, and plunder,—
And then your desolating reign is o'er.

These plains are not your battle-field forever;
That glassy deep was never made for you;
These mountains were not made for you to shiver;
These buds are not for your rude hands to strew.

Flee and give back to earth its verdant gladness,
The early freshness of its unsoiled dew;
Take hence your sackcloth, with its stormy sadness;
And let these wrinkled skies their youth renew.

Give back that day of days, the seventh and fairest,
When, like a gem new set, earth flung afar
Her glory, of creation's gems the rarest,
Sparkling in beauty to each kindred star.

Come back, thou holy love, so rudely banished,
When evil came, and hate, and fear, and wrong;
Return, thou joyous light, so quickly vanished;
Revive, thou life that death has quenched so long!

Re-fix, re-knit the chain so harshly broken,
That bound this lower orb to yon bright heaven;
Hang out on high the ever-golden token,
That tells of earth renewed and man forgiven.

Withdraw the veil that has for ages hidden
That upper kingdom from this nether sphere;
Renew the fellowship so long forbidden;
O God, thyself take up thy dwelling here!
—London "Quarterly Journal of Prophecy."

Communicated.

Wisdom of Selrach.

CHAPTER 37 (33 APOCRYPHA).

1. Any friend will say, I also am his friend; but there is a friend who is only a friend in name.

2. Is it not a sorrow unto death for one when a comrade and friend is turned to enmity?

3. O wicked inordinate desire whence thou mayest become so involved as to cover the dry earth with deception.

4. A friend's comrade will enjoy himself with rejoicing and in a time of tribulation will be away off.

5. A comrade may suffer pain along with a friend for his stomach's sake; in the presence of war though he will take a shield.

6. Do not ignore a friend with thy soul, and do not be unmindful of him with thy utilities.

7. Any fellow-counselor exalteth counsel, but there is one who giveth fellow-counsel for himself.

8. Guard thy soul against a fellow-counselor, and know beforehand what his need is. Yea, for he will counsel for himself never to cast a lot for thee, and to say to thee thy way is good, and he will stand over opposite to see what will happen to thee.

10. Do not counsel with one who looketh askance at thee, and from those who envy thee hide counsel.

11. Nor with a woman concerning her rival, nor with a comrade concerning war; nor with a merchant concerning exchange and a market-man concerning a price; nor with an evil-eyed man concerning gratitude and an unmerciful man concerning benevolence; nor with a sluggard concerning any work and a hireling at his fireside concerning a work to be finished, nor with a lazy domestic concerning much employment; do not give heed to these concerning any fellow-counsel.

12. But rather be constantly with a truly reverent man whom thou knowest well is watching to keep commandments, and who in his soul is according to thy soul, and if thou be smitten he will sorrow along with thee.

13. And stand by heart-counsel, for there is nothing more reliable than it for thee.

14. For a man's soul at times is wont to announce more than seven spies seated in a high place to spy.

15. And in addition to all these things beseech a Most High to make thy way straight in truth.

16. A beginning of any work is a word, and before any doing counsel.

17. Evidence of a change of heart.

18. Four portions arise, good and bad, life and death, and that which lordeth it over them constantly is a tongue.

19. There is a man who is subtile and a teacher of many, and to his own soul he is of no use.

20. There is one who expresseth wisdom in words who is hateful, he will be behindhand at every turning.

21. For grace hath not been given him from the Lord, because he hath been deprived of all true wisdom.

22. There is a man who is wise for his own soul, and the fruits of his understanding will be reliable in his mouth.

23. A wise man will chasten his own laity, and the fruits of his understanding will be reliable.

24. A wise man will have been filled with blessings and all who see him will ascribe him blessed-happy.

25. A man's life is in a number of days, and the days of Israel are unnumbered.

26. The wise man will inherit faith in his laity and his name will live forever.

27. O child, in thy life time try thy soul and see what wicked thing there is in it, and do not yield to it.

28. For all things are not profitable for all people, and no soul proveth satisfactory in every way.

29. Do not be insatiate in the use of any enjoyment, and do not pour thyself out on inordinate desires.

30. For in the use of many kinds of food there will be resultant pain, and greediness draweth nigh to cholera.

31. Many have come to their end because of their greediness; and the one who heedeth will add to his life.

COMMENT.

The ethics of this chapter are just as staple now as when written or uttered. No more sanitary advice could be given a young person now in forming friendships and choosing fellow-counselors. One's character can be very correctly read by the company one keeps and the comrades he chooses. Even the love of God is only the highest kind of friendship, and "There is a Friend who sticketh closar than a brother." Habraam is known to this day among the Arabs as "The Friend of God." What is said here too of curbing all our inordinate desires especially appetite and lust, as conducive to long life and blessed-happiness cannot be emphasized too much or too often. To think right, feel right and do right is "the summum bonum" of life whether here or hereafter.

CHAS. GARDNER.

Parable of the Leaven.

Matt. xiii. 33, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." I am aware that a great many good people apply the leaven to the pure gospel of Christ, expecting it to convert the world of sinners, and bring in the reign of peace, and everlasting righteousness; but the gospel speaks differently. 2 Tim. iii. 13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." It is plain from this, that the leaven could not refer to the gospel, for the gospel will utterly fail to accomplish that which the leaven is to do, for all the meal was to be leavened. Christ says, Luke xviii. 8, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" Only a small part of the world for Christ. Then it certainly must be an emblem of sin. Christ says, "Beware of the leaven of the Pharisees, which is hypocrisy." The woman took the leaven, and hid it in three measures of meal. Why was she so sly as to hide it, if there was good in it? Luke xi. 33, "No man when he hath lighted a candle putteth it in a secret place, neither under a bushel." But the woman secreted the leaven, she put it out of sight. A woman in prophecy is a symbol of the church. Rev. xii. 1, There we find the woman clothed with the sun, and the moon under her feet, and upon her head, a crown of twelve stars. Right here in this symbol, we have the church in purity. Her first introduction into the world is in the gleaming rays of the sunlight of heaven, with the moon under her feet. The Jewish dispensation, which shone with a borrowed light. And her head decked with a crown of twelve stars, representing the twelve apostles, the true embassadors of Christ. 5 v., "And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." Now the question is, who is the man child? It could not be Christ, for that would make him older than his mother. Again it could not be Constantine for he killed his mother. Then I would invite you to the 17th verse, for there we find the remnant of her seed, which keep the commandments of God. These the dragon went to make war with, and right here in the remnant seed, we have the man child or seed of the woman; her own offspring, which was to rule all nations with a rod of iron. Rev. ii. 26-27. Then we learn from Rev. xii. 6, that the woman fled into the wilderness, where she hath a place prepared of God. Now come, let us go down into the wilderness, and learn more about the woman. A lewd woman in prophecy is the sign of an apostate church. Rev. xvii. There is the same woman that gave birth to the man child, she has become a harlot, and full of abominations; drunken with the blood of saints, and with the blood of the martyrs of Jesus; and when I saw, I wondered with great admiration, and all sensible people still wonder. And yet the leavening process is to go on, clear down to the end. The woman inserted the leaven away back there, when there were no impurities in the church, but in an evil hour she began to court heathendom, and copied after their corrupt system, and inserted many of their vices, and evil practices into her own bosom; but the remnant seed, the man child, kept the commandments of God, and have the testimony of Jesus Christ. This language concerning the woman and the man child is highly figurative. The man child symbolizes the true and faithful; who were conceived and carried by the mother church, and as the leaven had been hidden in the meal, (the mother church), it began to leaven the whole lump by the impurities that had been hidden there; and now that she might go on in her downward course unmolested, she craves to be delivered of the man child, the remnant seed, for they had the testimony of Jesus Christ, and she did not care to be annoyed by hearing the true gospel any more. She was pained to be delivered; she had no more use for the man child; for her morals had been greatly corrupted by the leaven. The corrupting influences and false doctrines of the church of Rome have entered into the very heart of the church. The leaven was hidden inside of the meal. The energizing spirit of the apostate church is silently working its inroads into the innermost sanctuary of the souls of men, infusing the poisonous venom, that she herself stole from the altars of the heathen gods; which the God of heaven himself condemned in the highest terms. But the corrupt doctrines and practices that were hidden in the church have worked wonders from within. It has entered into the creeds and confessions of men. It is poisoning the minds of the youth of our land. Our periodicals and literature of the day are silently instructing the world to bow the knee to Baal. If the source of a fountain is bitter, the fountain itself will also be bitter. Then if a church draws its inspiration from the leaven of heathen altars, then her inspiration is the energizing spirit of heathendom. This seems to be about the condition of the apostate church and her harlot daughters when the Lord comes.

The Lord photographed the apostate church and her daughters from heaven's own gallery; and John the Revelator, hung them up in A. D. 96, in the gallery of Revelation for all time to come, so that all men who perchance, may pass that way, might see her as she was, as she is, and as she will be, when the leaven has completed its work. Her bloody record will then have been closed, when her own features reflect her true likeness; when they both meet in one, the likeness is then complete and true to name. Then is the time the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. You see her own profile is an index of the time of the kingdom. The word "till" is an adverb of time, and it holds the right of way, till the whole is leavened, and then the kingdom is likened unto leaven. As the kingdom finds the world, such will be the likeness.

F. C. MYERS.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

OUR HOPE.

All members of the Church of God have a hope within ourselves by which we are waiting and expecting the fulfilment of God's promises. We get this hope by searching the Scriptures. Hope takes hold of the future. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24-25.

Paul says in Acts xxiii. 6, "I am a Pharisee, the son of a Pharisee, of the hope and *resurrection* of the dead." Again in Acts xxiv. 15, "And have hope toward God which they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust."

Paul again says in Titus i. 2, "In hope of eternal life, which God that cannot lie, promised before the world began." Now it is plain that the hope of eternal life is created by the hope of a resurrection; for without a resurrection from the dead or the change spoken of by Paul in 1 Cor. xv. 51-52, we can never see immortality and eternal life. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22.

The Lord Jesus Christ is called our hope, everything centers in him. And now we can say, "Blessed be the God and the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3.

Best wishes to the Bereans. Your Sister in hope.

FLORA M. DORSEY.

Dear Bereans:

By request to hear from the isolated Bereans of Oklahoma I write this letter. Its not much we can say for our own work, as it does not reach outside of our homes. Only to some we hand literature and ask them to read for themselves. But as words of encouragement, we think the Berean work a grand effort and realize what good could come if we were situated to have regular meetings, and only wish we ourselves could have had such light in childhood days. Thus enabling us to do more for our own. Its a sad mistake to neglect Bible study in a home. Teach our children while they are young and it never leaves them. Its a help to study in our homes and to be remembered by kind letters from you Bereans, for by this means you pick up the scattered ones and carry us along and make us realize while we are deprived of the privilege of meeting with you, that you remember us, and we take courage and do our tasks with a more thankful heart; and our daily trials seem lighter as we journey on in this world of sin and disappointment. We also enjoy the Berean column in THE RESTITUTION.

An isolated Sister.

MITTIE CHANDLER.

Dear Bereans:

It has been over a year since I have been permitted to attend the Berean meetings. Where I live I miss the Bereans very much. I have found no Bereans here yet, but I am not discouraged for he says, "Fear not for I am with you even unto the end of the world." If we believe in him and trust him, he will save us.

A true Berean.

ROSIE SHANK.

To the Bereans greeting:

OUR HOPE.

I have set the Lord always before me, because he is at my right hand I shall not be moved, therefore my heart is glad and I shall rejoice for I shall rest in hope, or I shall dwell confidently in that hope. What hope? Hope of being justified by his grace and heirs of eternal life. Apostle Paul said for the hope of Israel he was bound, the hope of promise made of God to our fathers, this hope of a Savior, because of obedience Abraham received the promise, "In thee shall all nations be blessed." So we must be obedient to our heavenly Father that we may be partakers in that hope of promise of a resurrection from the dead through our Lord Jesus Christ. The Lord is my portion, therefore will I hope in him, whosoever seeketh the Lord and trust in him find he is good. So we are told it is good to hope and with patience wait for the salvation of the Lord. What is hope? It is something we do not yet possess, because we would not hope or wish for what we already have, but if we wish or hope for what we do not yet possess, then we will wait with patience for it, and do what is required that we may obtain the promise before us even life eternal. Brethren, let us hold fast the profession of our faith without wavering, for he is faithful that promised. So we are told to be sober, putting on the breastplate of righteousness, faith and love, and for a helmet the hope of salvation, being steadfast, unmovable, always abounding in love in those things whereby we are called. So we are assured that God, the Father of our Lord Jesus Christ, will keep us through grace in every good word or work. Why should we give a reason for our hope? Because we are required to do so. Peter says, Be always ready to give an answer to any one who asketh of you a reason for that is in you, with meekness and reverence. The Psalmist says, I will speak of testimonies before kings and will not be ashamed. Christ exhorts his apostles that they would have to testify for him before governors and kings, but he did not send them without comfort, for he assured them of inspiration at such times. And so we, if really true Christians can find an answer in the Word of God, stored away in our hearts, against such times. Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

Submitted in love by your Sister in Christ.

SELMA SAMUELS.

Obituary.

Died at his home in the township of Palmyra, Lenawee Co., Mich., on the evening of May 14, 1904, of heart trouble, Horatio P. Woodard in the sixty-fifth year of his age. The community as well as the writer was greatly startled on the morning of the 15th inst by the telephone message which said, "Horatio Woodard was found dead in his bed this morning." We at once went to the home of the deceased and found the sad news only too true. Bro. Woodard had a very severe attack of la grippe during the month of February last, which left him in a very much weakened condition but from which no serious results were anticipated till within a very few days of his death, when the doctor was called in council, and who also thought there was no cause for alarm on account of immediate danger, although the trouble was of sufficient magnitude to readily locate the disease. To say that the community was "startled" but feebly expresses the condition. But what shall we say of the dear companion who on arising and robing herself thought to gently awaken her husband, but on turning to the bed where he lay to find his sleep was the "sleep of death." There within a few feet of her bed he had lain in death, she knew not how long; for by the appearance of the body he must have died in the early part of the night. Sister Woodard has the sympathy of all. But her joy now is her husband "shall rise again." I think it was eight years ago this coming fall that under the teaching of Bro. B. W. Woodward and his wife in a series of meetings at Ralsio, Michigan, Bro. Woodard was brought to see the light of truth and made the "good confession," and if my memory serves me right, he with fifteen others became obedient to the truth, and were by the writer baptized into the all saving name of Jesus the Christ. Since that time he has been an active, earnest worker in the church. Not so much in words, for he was not gifted in that way. But was found always ready to contribute of his worldly means for the furtherance of the cause of the Master. Truly he will be missed in the home, in the neighborhood and in the church. "I will ransom them from the power of the grave; I will redeem thee from death; O death, I will be thy plagues. O grave I will be thy destruction, and repentance shall be hid from mine eyes," was the comforting thought presented to the large congregation. Like the good "man of Us" his "flesh shall rest in hope," till God shall "call." Interment in the Palmyra cemetery.

L. C. CHASE.

Miss Lucy Ann Upham was born in the State of Massachusetts, July 6, 1820. She was married to Franklin I. North, in 1885, and soon after settled in Michigan, which State was their home until death, which came to the husband about fourteen years ago, since which time Sister North has found a welcome home with her daughter Mrs. Minnie Roberts of Jackson, Mich., where she died April 7, 1904. Brother and Sister North were first converted to the Disciple faith and taught by Alexander Campbell, but subsequently having learned the "good news" of the "coming and kingdom of the Christ" they gladly embraced and became obedient to the same, ever after exemplifying that faith by well ordered lives. With our dear sister the hope seemed to grow brighter as the years passed by; and when the end came, she passed away in the triumphs of a living faith. She was buried from the home of her niece Mrs. Alice Taylor of Rome Center, Mich. The writer presented to a congregation the words of hope from the cheering text, "Blessed are the dead who die in the Lord." We then laid her to rest beside the deceased companion to wait the time when "the earth shall cast out the dead."

L. C. CHASE.

Mrs. Malinda Upham was born in the State of Massachusetts, March 27, 1817. She was married to Warren Norton, Feb. 4, 1836. They came almost immediately to Michigan, settling in Burr Oak, coming later to Lenawee Co., where she died at the home of her daughter Mrs. Geo. Taylor of Rome Center, Jan. 26, 1904. As it was related to the writer she was converted to the gospel by Eld. Chase Sr., long before the memory of the oldest child. She lived a conscientious Christian life ever after, cheerfully taking up the daily burdens that came to her, bearing the same with fortitude till death came. Knowing that death must soon come to her and living as she did quite a distance from the association of her own brethren in "the faith," she had requested the writer only a few weeks before her death that when the time came he should speak the words of comfort and tell of her "hope in Christ Jesus" to the friends and neighbors. But through a great mistake in the repeating of a telephone message nothing was known to us of her death until after she was buried, consequently the services of Rev. Fred Corbett of Adrian were asked and who kindly and feelingly spoke to the friends and neighbors of the immeasurable value of a good life. Those left behind have the heartfelt sympathy of all their friends as also they have the satisfaction of knowing that she had every care and attention that loving daughters could give.

L. C. CHASE.

Minnie May (Ganzel) Stroh was born at Grand Detour, Illinois, July 3, 1868. Died at her home in Oregon, Illinois, May 16, 1904. Age 35 years 10 mo. 13 days.

Her mother dying when Minnie was but three years old, she was adopted into the family of Augustus Ganzel, making her home at Forreston, Illinois.

United in marriage to Henry S. Stroh at Forreston, Dec. 4, 1887. To this union four children were born, three of whom survive—Neva, Glenn, and Vera.

Together with her husband, she united with the Church of God at Oregon, Illinois, professing obedience by baptism, June 17, 1902. She has been faithful to every duty, by virtue of which she has endeared herself to us all as a body, and today we mourn as those who have indeed lost a true sister. We shall miss her from our assembly together. She sweetly sleeps. May God give comfort to the bereaved husband and children in the hour of affliction. Brethren pray for the family thus circumstanced and for us, the brothers and Sisters of Oregon that we may be faithful to every duty lovingly imposed by a loving Father to the end we may meet her and join her in that heavenly song when that great day comes.

S. J. LINDSAY.

Spiritual Feeling.

Many are afraid of religious feeling, because it has sometimes run to excess and produced fanaticism. But there is no more reason why we should fear religious feeling than physical sensation. Where there is sensation there is life. Feeling is a sign of life. Feeling is power. Feeling is to the soul what fire is to the engine. It is the fire under the boiler that makes the engine go, and not the machinery alone. It is the fire in the heart that moves men. One may have a mind well stored with most useful knowledge, but so long as he has no feeling, he will make little use of his knowledge. Spiritual feeling sets men about doing good. We must trample under foot that enthusiastic doctrine, that we are not to do good unless our hearts are free to it; but it is far easier to do good, and we shall do far more good, if our hearts are free to it.—*Christian Advocate.*

Please do not forget our financial needs.

Announcement.

The third Quarterly Conference of the Churches of God in Indiana will convene at the Antioch church at 10:00 o'clock A.M., Friday, June 10, and continue over the following Sunday. The brethren and sisters who have attended the June Meeting at Antioch in former years know the character of this gathering, and scarcely need a special invitation to attend the meeting this year. Many times have God's children met at Antioch and taken with them new spiritual impulses, and there is every reason to anticipate a time of refreshing this year. Let the brethren and sisters for a few days lay aside the cares of this age, and lay up treasure for the age to come. Let the meeting be characterized by deep earnestness and joyful fellowship in the hope of the life to come. Those coming by railroad will come to Plymouth or Argos, where they will be met at trains and conveyed to the place of meeting.

Please send word by postal one week before meeting to Bro. A. R. Underwood, Plymouth, Ind., or T. O. Taber, Argos, Ind., on what day and train you expect to arrive.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec.

The Northwest Conference will convene Friday evening June 17th and hold over the following Monday at Lake Shore, Wash. Lake Shore is about four miles from Vancouver, Wash. Any one wishing conveyance to Lake Shore will correspond with P. G. Wolf of Vancouver. Brethren from a distance will stop at River View hotel right by the ferry landing and wait for the brethren from Lake Shore. All are invited to come and have one more meeting that will be a feast long to be remembered. Another Conference year has almost passed and gone, have we spent our time well or have we been idle in the Master's vineyard? All cannot go out in the world to preach, but we all can live a good square Christian life doing good to all around us. By order of the executive committee.

MRS. ALMIRA M. BROOKS.

The Annual Conference of the Church of God in Michigan will commence (D. V.) at Dutton, Kent County, Michigan, Thursday evening, June 2, 1904, and continue over the following Sunday. Another year has nearly rolled around since the annual meeting of the Michigan Conference was held. Once again the invitation comes from the brothers and sisters of the Church of God at Dutton to have the meeting there. Do we stop and think what it means for the brethren to entertain the Conference? It means a good deal of thought and work, but they are willing to bear the expense and work for the cause of truth. The brethren and sisters of Michigan are urged to make a special effort to be present at this Annual Conference. Arrangements will be made to accommodate all who may come. All will be made welcome. Let us come with the one thought to further the cause of Christ. Not all together to get good, but determined to give as much as we receive, then as is already predicted we will have a good meeting. Let each church send one or more delegates with report of their standing during the past year. A programme will appear later. Dutton is on M. C. R. R. ten miles southeast of Grand Rapids.

EMMA JACKMAN, Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 20. Programme, etc., will appear later.

O. J. ALLARD, Pres.

Through Sleeper.

Plymouth to St. Louis via Vandalia Line leaves at 8:30 p. m. daily on "The Expo Train" arriving at St. Louis 7:04 a. m.; returning this sleeper leaves St. Louis Union Station daily at 8:04 p. m.

The Vandalia Line is selling the following excursion tickets account World's Fair at rates and limits given, from Plymouth to St. Louis and return. Season ticket $14.00; 60-day ticket $11.70; 15-day ticket $10.74. And on each Tuesday and Thursday until June 30th, 1904, inclusive, tickets good in coaches only, are sold at rate of $6.75. Return limit of each tickets seven days including date of sale. Same basis from all other stations. For sleeping car reservation and other information as to additional train service, etc., apply to W. E. Smith, agent at Plymouth, or C. C. Trueb, T. P. A., Logansport, Ind. —June 25

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

To the Romans of Illinois:

At the quarterly meeting held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible school this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying the grocery bill for the same. The school will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense—at least the chief item of expense—will be the expense of transportation. Please write and say that you are coming.

S. J. LINDSAY, Oregon, Ill.

PLEASE do not forget that we need all that is due on subscription at this time.

To the Ladies of the Tithing Society in Michigan.

A good work has been done in the past by the sisters in helping to carry the burdens in different directions; and this is no time to lay the burden down, for there is so much need of means to further the gospel work. Try to be present at the meeting sisters, but if that is impossible, the postman will be prompt in delivering your offering in time for Conference, if all do their part in sending either to Emma Jackman, or M. A. Woodward, Dutton, Michigan.

M. A. WOODWARD, Sec.

Subscribe for THE RESTITUTION.

Coach Excursions.

Tuesdays and Thursday, May 17th, 19th, 24th, 26th and 31st, Coach Excursions to World's Fair, St. Louis, will be run via Pennsylvania Lines. On these dates, excursion tickets to St. Louis will be sold at $3.75 round trip from Plymouth Ind., good only in coaches of train leaving at 9:12 A. M.

Returning, tickets will be good only in coaches of regular trains leaving St. Louis Union Station any time within seven days, including date of purchase of ticket. Return coupons of tickets sold Tuesdays will be good until the following Monday, inclusive, and those sold Thursdays will be good returning until the following Wednesday, inclusive.—May 31.

Fares to St. Louis.

World's Fair excursion tickets to St. Louis are now on sale via Pennsylvania Lines. Fares from Plymouth Ind., are as follows.

Tickets good for the season, returning any time to December 15th, will be sold every day at $14.00 for the round trip.

Tickets good returning within sixty days, not later than December 15th, will be sold every day at $11.70 for the round trip.

Tickets good returning within fifteen days will be sold every day at $10.75 for the round trip.

Coach excursion tickets, with return limit of seven days, will be sold twice a week, every Tuesday and Thursday beginning May 17th, until June 30th, at $6.75 for the round trip approximately one cent a mile. Coach excursion tickets are restricted to day coaches, whether on regular or special trains.

For further particulars consult J. E. Haues, Ticket Agent, Plymouth, Ind. —May 31.

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train	7:23am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis. No change of cars All other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

WHEN YOUR TIME IS OUT PLEASE RENEW.

Winona Assembly.

With the opening of the season at Winona Lake, May 16th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

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For the West; 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Haues, Ticket Agent Plymouth, Ind.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 16.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10.30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 866 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7::5.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Bruce Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaufe, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jacquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Salem Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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VOLUME LIII. Read PLYMOUTH, INDIANA, JUNE 1, 1904. NUMBER 21.

Communicated.

Sacred Times and Seasons Observed by the Jews.

In order to perpetuate the memory of the numerous wonders God had wrought in favor of his people, Moses, by the divine command, instituted various festivals, which they were obliged to observe; these sacred seasons were either weekly, monthly or annual or recurred after a certain number of years.

Every *seventh day* was appropriated to sacred repose, and called the Sabbath; although this name is in some passages given to other festivals, as in Lev. xxv. 4, and sometimes to denote a week. It was originally instituted to preserve the memory of the creation of the world. Whether it continued to be observed by the Israelites as a day of rest and holy convocation during their residence in Egypt, is a question concerning which learned men differ. When, however, God gave them rest in the land of Canaan, he gave them his Sabbaths to be steadily kept, and its observance was specially enjoined on the Israelites in Deut. v. because they were the redeemed people of God, and they were to make the Sabbath day a peculiar recognition of their deliverance from bondage.

In the observance of the Sabbath, the following circumstances were enjoined by divine command: 1, This day was to be held sacred as a day of worship, in memory of the creation of the world by Jehovah, and also of the deliverance of the Jews from Egyptian bondage, as well as a day of repose both for man and beast, that they might be refreshed, and not have their bodily strength exhausted by uninterrupted labor; hence the celebration of the Sabbath was the making of a weekly profession that they received and revered the Creator of heaven and earth, and was closely connected with the fundamental principle of the Mosaic law, whose object was to keep the people from idolatry, and to maintain the worship of the one true God; and hence the punishment of death was denounced against the wilful profanation of this solemnity. 2, On this day they were to most religiously abstain from all manner of work. It was, therefore, unlawful to gather manna, to light a fire for culinary purposes, and to sow or reap. To these enactments the Jewish doctors added a variety of other regulations for which there is not the slightest foundation in the law of Moses. Thus it was formerly accounted unlawful to repel force by force on the Sabbath day; and how much its observance was strained by the traditions of the elders in the time of our Lord, is sufficiently manifest. Hence, we find it was unlawful to pluck ears of corn to satisfy the cravings of nature, because that was a species of reaping. We learn from the Talmudical writers that it was unlawful to use oil medicinally, though they allowed it as a luxury; the anointing of the body with fragrant oils being then, in the East, one of their highest enjoyments. It was a traditional rule of the ancient Jewish doctors "that whatever could possibly be done on the day before, or might be defered until the following day ought not to drive out the Sabbath;" an excellent maxim when rightly understood, but when applied to cases of infirmity or sickness, they manifestly showed that they did not comprehend the meaning of the divine declaration—I will have mercy and not sacrifice. In chronic diseases, therefore, of which description were those cured by Jesus Christ on the Sabbath day, they conceived that the person who had so long struggled with them might very well bear them a day longer, rather than prepare medicines or in any way attempt to be cured on that day. The knowledge of this circumstance will greatly illustrate the conduct of our Lord in healing the sick on the Sabbath day, and particularly the man who had been blind.

This rule above stated was made before he began to teach, and he gladly availed himself of the first opportunity to refute their erroneous notions, and expose their gross prevarication in interpreting many of the laws concerning the Sabbath. Further, seeing it was prohibited putting fasting spittle upon or into the eye of a blind man on the Sabbath day, our Savior effected a cure by using both clay and spittle to show his divine authority in employing means to human reason the most improper, even on that sacred day, directly in opposition to the above rule; which was good and just in itself, but hypocritical, superstitious, and cruel when applied to the case of healing on the Sabbath. The services of the temple, however, might be performed, without profaning the Sabbath, such as preparing the sacrifices, and it was also lawful to perform circumcision on that day.

The Sabbath was to be devoted to cheerful rest, that not only the Israelites, but also strangers living with them, as well as their cattle, might be refreshed. Hence it is not improbable that they celebrated sacrificial or offering feasts, to which the poor were invited. In later times at least, we know from history, that the Jews purchased and prepared the best viands they could procure for the Sabbath day to do it honor; and then they actually had Sabbath feasts, to which they oven invited persons with whom they were acquainted.

The Sabbath commenced at sunset, and closed at the same time on the following day. Whatever was necessary was prepared on the latter part of the preceding day, hence the day preceding the Sabbath is in the New Testament termed the preparation.

We know not with certainty from the Mosaic writings what constituted the most ancient worship of the Israelites on the Sabbath day. It is, however, evident from the New Testament, that the celebration of this day consisted chiefly of the religious exercises which were then performed; though there is no injunction recorded, except, that a burnt offering of two lambs should on that day be added to the morning and evening sacrifices, and that the shew bread should be changed. In the synagogues the sacred writings were read and expounded, and to which was sometimes added a discourse or sermon by some doctor or eminent teacher. Prayer also appears to have formed a part of their sacred worship in the synagogue and especially in the temple.

II. The Jewish months being lunar were originally calculated from the first appearance of the moon, on which the feast of the new moon, or the beginning of the month (as the Hebrews termed it) was celebrated. It seems to have been in use long before the time of Moses, who by the divine command prescribed what ceremonies were then to be observed. It was proclaimed by the sound of trumpets and several additional sacrifices were offered.

III. Besides the Sabbath Moses instituted three annual festivals, viz: the Passover, the feast of Pentecost and the feast of Tabernacles; these which were usually denominated the great festivals, were distinguished from the Sabbath and indeed from all other holy days, by the circumstance of two of them lasting seven, and one for eight successive days; during which the Jews were bound to rejoice before the Lord for all their deliverances and mercies. All the males of the twelve tribes were bound to be present at these grand festivals, and for their encouragement to attend they were assured that no man should desire their land during their absence. In other words, that they should be secure from hostile invasion during their attendance on religious worship,—a manifest proof is this of the divine origin of their religion, as well as of the power and particular providence of God in working thrice every year an especial miracle for the protection of his people; for it is a well known fact, that the Jews constantly attended these ceremonies without any fear of danger, and that their most vigilant enemies never invaded or injured them during these sacred seasons. The design of these meetings was partly to unite the Jews among themselves, and teaching them to regard each other as brethren and fellow citizens, to promote mutual love and friendship. To this the Psalmist probably refers in Psalms cxxii. 3, 4, and it was partly that, as one church, they might make one congregation, join in solemn worship together, and renew their oath of allegiance to the one true God, and to their excellent constitution and religion.

So large a concourse of people would give the greater solemnity to these festivals; and as no Israelite was to present himself before the Lord without some offering, ample provisions were thus made for the support of the ministers of the sanctuary. On these occasions, although the men were required to attend, it does not appear that women were prevented from going if they chose, at least to the passover.

For greater security, however, against the attacks of robbers on the road, they used to travel in large companies, those who came from the same city, canton or district forming one company. They carried necessaries along with them and tents for their lodging at night. As the Jewish sanctuary and service contained in them a shadow of good things to come, and were typical of the Christian church, this prescribed concourse from all parts of the country might be intended to typify the gathering of the people to Christ and into his church, from all parts of the world under the Christian dispensation. Hence St. Paul, alluding to these general assemblies of the Israelites on the three grand feasts, says, "We are come to the general assembly and church of the first born."

It was not improbable that these annual meetings promoted the internal commerce of the Israelites, who were prohibited from carrying on traffic with foreigners; and lastly they had an important influence on the Jewish calendar, inasmuch as the year was arranged, so that the various festivals should fall in their respective month without interferring with the labors of the field.

The first and most eminent of these festivals was the Passover, instituted the night before the Israelites' departure from Egypt, for a perpetual memorial of their signal deliverance, and of the favor which God showed them in passing over and sparing their first born, when he slew the first-born of the Egyptians. This festival was also called the days of the unleavened bread because it was unlawful to eat any other bread during the seven days the feast lasted. The name was also given, by a metonymy, to the Lamb that was killed on the first day of this feast, whence the expression to eat the passover and to sacrifice the passover. Hence also St. Paul calls Jesus Christ our passover, that is our true paschal lamb. But the appellation passover, belongs more particularly to the second day of the feast, viz: the fifteenth day of the month Nisan. It was ordained to be celebrated on the anniversary of the deliverance of the Israelites. This was an indispensable rite to be observed by every Israelite, except in particular cases enumerated in Num. ix. 1-13 on pain of death and no uncircumcised person was allowed to partake of the passover. On this festive occasion, it was the custom at Jerusalem for the inhabitants to give the free use of their rooms and furniture to strangers at the passover. As the very interesting history of this most solemn of all the Jewish festivals is copiously related in the twelfth chapter of Exodus, it is unnecessary to give it here; but as various traditional observances were in after times added to the Mosaic precepts concerning this sacrifice, to which there are manifest allusions in the New Testament we will note as briefly as possible the subject under the following heads: 1, The time when it was to be kept; 2, The ceremonies with which it was to be celebrated, and 3, The mystical significance of these rites.

1, Of the time when it was to be kept. This festival commenced on the evening subsequent to the fourteenth day of the month Nisan, the first of the Jewish sacred or ecclesiastical year, with eating what was called the Paschal and it was to continue seven days or until the twenty-first. If any person were prevented from arriving at Jerusalem in time for the feast, either by any uncleanliness contracted by touching a dead body, or by the length of the journey, he was allowed to defer his celebration of the passover until the fourteenth day of the following month in the evening.

Sacrifices peculiar to this festival were to be offered every day during its continuance; but the first and last days were to be sanctified above all the rest, by abstaining from servile labor, and holding a sacred convocation.

2, Of the ceremonies with which the passover was to be celebrated. The Paschal lamb was to be a male, without blemish, of the first year, either from the sheep or the goats; it was to be taken from the flock four days before it was killed. One lamb was to be offered for each family, and if its numbers were too few to eat a whole lamb two families were to join together. Next followed the killing of the passover; before the exode of the Israelites from Egypt, this was done in their private dwellings; but after their settlement in Canaan it was ordered to be performed in the place which the Lord should choose to place his name there. This appears to have been at first wherever the ark was deposited and ultimately at Jerusalem in the courts of the temple.

The first passover was to be eaten standing, in the posture of travelers who had no time to lose; and with unleavened bread and bitter herbs, and no bone of it was to be broken. After they were settled in the Land of Canaan, they no longer ate it standing, but the guests reclined on their left arms upon couches placed around the table.

This posture was an emblem of that rest and freedom which God had granted to the children of Israel by bringing them out of Egypt. The guests being placed around the table, they mingled a cup of wine with water, over which the master of the family gave thanks and then drank of it. The thanksgiving for the wine was to this effect, "Blessed be thou, O Lord, who hast created the fruit of the vine" and for the day as follows—"Blessed be thou for this good day, and for this holy convocation, which thou hast given us for joy and rejoicing." "Blessed be thou, O Lord, who has sanctified Israel and the times!" Of these cups of wine they drank four in the course of the ordinance. Then they washed their hands, after which the table was furnished with the paschal lamb and unleavened bread. The person presiding then took a small piece of salad, and having blessed God for the fruit of the ground he ate it as also did the other guests; after which all the dishes were removed from the table, that the children might inquire and be instructed as to the nature of the feast. The text on which they generally discoursed was Deut. xxvi. 5-11. In like manner our Savior makes use of the sacrament of the Lord's supper to declare the great mercy of God in our redemption; for it shows forth the Lord's death till he come to judge the world.

3. With regard to the mystical significance of the the passover we know generally from St. Paul who calls Jesus Christ our passover, that this Jewish sacrament had a typical reference to him; but concerning the points of resemblance between the type and anti-type learned men are not agreed. The person of Christ was typified by the Paschal Lamb; the animal sacrifice at the passover was to be a lamb without blemish. Christ is styled the Lamb of God which taketh away the sin of the world, a Lamb without blemish and without spot. The sufferings and death of Christ were also typified by the Paschal Lamb in various particulars. Several of the fruits of Christ's death were remarkably typified by the sacrifice of the Paschal Lamb. Such are protection and salvation by his blood, of which the sprinkling of the door posts with the blood of the lamb, and safety which the Israelites by that means enjoyed from the plague that spread through all the families of the Egyptians was a designed and illustrious emblem. In allusion to this type, the blood of Christ is called the blood of sprinkling. Immediately upon the Israelites eating the first passover, they were delivered from their Egyptian slavery, and restored to full liberty, of which they had been deprived for many years; and such is the fruit of the death of Christ, in a spiritual and much nobler sense, to all that believe in him; for he hath thereby "obtained eternal redemption for us" and brought us into the glorious liberty of the children of God.

The manner in which we are to be made partakers of the blessed fruits of the sacrifice of Christ were also represented by lively emblems in the Passover.

The second of the three great Jewish festivals was the Feast of Pentecost which is called by various names in the sacred writings; as the feast of weeks because it was celebrated seven weeks or a week of weeks after the first day of unleavened bread; the feast of harvest and also the day of first fruits because on this day the Jews offered thanksgivings to God for the bounties of harvest, and presented to him the first fruits of the wheat harvest, in bread baked of the new corn. On this day was commemorated the giving of the law on Mount Sinai. This festival had a typical reference to the miraculous effusion of the Holy Spirit upon the apostles and first-fruits of the Christian church on the day of Pentecost on the fiftieth day after the resurrection of Jesus Christ.

The Feast of Tabernacles continued for a week. It was instituted to commemorate the dwelling of the Israelites in tents while they wandered in the desert. Hence it is called by St. John the feast of tents. It is likewise termed the feast of the ingatherings. The design of this feast was to return thanks to God for the fruits of the vine, as well as of other trees, which were gathered about this time, and also to implore his blessing upon those of the ensuing year. No festival was celebrated with greater rejoicing than this, which Josephus calls a most holy and most eminent feast. Dancing, music and feasting were the accompaniments of this festival, together with such brilliant illuminations as lighted the whole city of Jerusalem. These rejoicings are supposed to have taken place in the court of women, in order that they might be partakers in the general hilarity. In every seventh year the law of Moses was also read in public, in the presence of all the people.

To the three grand annual feasts already described Moses added two others, which were celebrated with great solemnity, though the presence of every male Israelite was not absolutely required. The first of these was the Feast of the Trumpets, and was held on the first and second days of the month Tisri, which was the commencement of the civil year of the Hebrews; this feast derived its name from the blowing of trumpets in the temple with more than usual solemnity. On this festival day they abstained from all labor, and offered particular sacrifices to God, which are described in Num. xxix. 1-6.

The other feast alluded to was the Feast or Fast of Expiation, or Day of Atonement; which day the Jews observed as a most strict fast, abstaining from all servile work, taking no food and afflicting their souls. Of all the sacrifices ordained by the Mosaic law, the sacrifice of the atonement was the most solemn and important; it was offered on the tenth day of the month Tisri, by the high priest alone, for the sins of the whole nation. On this day only, in the course of the year, was the high priest permitted to enter the sanctuary, and not even then without due preparation under pain of death; all others being excluded from the tabernacle during the whole ceremony.

Having given a very brief description of the chief annual festivals noticed in sacred writings we will briefly notice those extraordinary festivals which were celebrated after a certain number of years. The first of these was the Sabbatical year. For as the seventh day of the week was consecrated as a day of rest to man and beast, so this gave rest to the land, which during its continuance was to lay fallow, and the "Sabbath of the land," or its spontaneous produce was dedicated to charitable uses, to be enjoyed by the servants of the family, by the wayfaring stranger, and by the cattle.

This was also the year of release from personal slavery as well as the remission of debts. In order to guard against famine on this and the ensuing year, God was graciously pleased to promise a triple produce of the lands upon the sixth year, sufficient to supply the inhabitants till the fruits of the harvest sown in the eighth year were ripe. This was a singular institution, peculiar to a theocracy. And the breach of it was among the nation's sins that occasioned the captivity, that the land might enjoy her Sabbaths, of which she had been defrauded by the rebellion of the inhabitants.

The jubilee was a more solemn Sabbatical year, held every seventh Sabbatical year, that is at the end of every forty-ninth year or the fiftieth current year. The festival commenced on the tenth day of the month Tisri, in the evening of the day of atonement. All debts were to be cancelled; all slaves or captives were to be released. In this year all estates that had been sold reverted to their original proprietors, or to the families to which they originally belonged. This provision was made that no family should be totally ruined, and doomed to perpetual poverty; for the family estate could not be alienated for a longer period than fifty years. The reason and design of the jubilee was partly political and partly typical. It was political to prevent too great oppression of the poor, as well as their liability to perpetual slavery. By this means the rich were prevented from accummulating lands upon lands, and a kind of equality was preserved through all the families of Israel. Never were there any people so effectually secure of their liberty and property as the Israelites were; God not only engaging so to protect those individual blessings by his providence, that they should not be taken away from them by others, but providing, in a particular manner, by this law, that they should not be thrown away through their own folly; since the property, which every man or family had in their dividend of the land of Canaan, could not be sold or any way alienated for above half a century.

There was also a Typical design and use of the jubilee, which is pointed out by the prophet Isaiah, when he says, in reference to the Messiah, "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord." "Where the acceptable year of the Lord," when "liberty was proclaimed to the captives" and the opening of the prison to them that were bound, evidently refers to the jubilee, but in the prophetic sense, means the gospel state and dispensation, which proclaims spiritual liberty from the bondage of sin and Satan, and the liberty or returning to our own possessions, even the inheritance, to which, having incurred a forfeiture by sin, we had lost all right and claim.

That our Lord began his public ministry on a jubilee is evident from his declaration, "The Lord hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and restoration of sight to the blind; to set at liberty the bruised; to proclaim the acceptable year of the Lord."

ADA B. BUTLER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. H. UNDERWOOD, Office Editor.

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J. H. WILLEY,
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WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 1, 1904.

The article on our first page by Sister Butler was written for and read at the morning meeting of the Plymouth Church on Feb. 28, and is published by request.

This is the time of year when many are quite busy with work, but we trust those who have not yet renewed their subscriptions will take time to think that our bills must be met, and that we need what is due to continue our work.

Sister M. A. Woodward stopped at Plymouth last Friday evening, while on her way to Warren Co. and spoke for the friends who had gathered to greet her. She reports preparations for the Michigan Conference at Dutton, over next Sunday, and we trust they will not disappointed in the attendance.

The past week has witnessed some active work in the war. Kinchou, 32 miles north of Port Arthur, where the peninsula is but 2 miles wide, had to be taken, as there are no landing places between it and Port Arthur. The nature of the ground made it difficult to operate an army, and it was necessary to take the works at Kinchou and Nanshan Hill behind it by direct assault. The Japanese lost over 3000 men killed, and the Russians about 600. The Russians had to leave 68 guns, and 10 machine guns, besides many other things for the victors. It was a desperate battle, and shows that heights, protected by mines, artillery and all the devices known in modern warfare, can be taken by storm. This makes it necessary for the Russians to abandon Daluy and retreat to Port Arthur. Word comes that the first part of the Baltic fleet will sail for the far east on June 24. It is also given out that as soon as the Black Sea fleet is ready, that the Sultan will give consent for its passage through the Dardanelles. With the loss last week of the two Japanese war ships, this makes it imperative on the Japs to push the work of capturing Port Arthur, as after the arrival of these reinforcements to the Russian navy, it will be no longer possible to assist the army, or defend the transports. The Russians are also hurrying aid to Gen. Kouropatkin, hoping he can defeat the Japs now in Manchuria, and then go down the road to help save Port Arthur. The work is thus cut out for the next few weeks, and only time will tell how the plans will turn out.

The *Literary Digest* gives the following view of what is likely to occur in the near future if the affairs of the nations are not handled most carefully:

While certain organs in Europe, such as the Vienna *Friedenthatt* and the Rome *Tribune*, see some possibilities in the reactions of the Balkan crisis upon the crisis in the Far East, other newspapers express uneasiness on quite different grounds. Thus the London *Spectator*, and the Frankfurter *Zeitung*, to name two at random, consider that a genuine upheaval in Europe is likeliest in France or Spain. Spain, thinks the English weekly, is on the brink of a revolution as thoroughgoing as that which broke up the institutions of France, and this opinion has found expression in the London *Times*, and the Paris *Action*. But the situation in France is also causing anxiety, chiefly as the result of the clearage in the nation produced by the affairs of Russia. The enemies of the Republic, according to the *Neue Freie Presse* (Vienna), see, or think they see, their long-desired opportunity in the Russo-Japanese situation. The *Gazette de France* (Paris) has become the mouthpiece of an aggressive royalist group, while the *Revue des Deux Mondes* (Paris), has been attacking the Republic for months. * * * Much indignation has been caused by an article in the *Deutsche Revue* (Berlin), from the pen of General Freiherr Vonder Goltz, now in command of the First German Army Corps, in which he quotes approvingly from Von Moltke's dictum that perpetual peace is only a dream," and announces as his conviction that the "social question" will "not be solved without war." He predicts "war storms from all directions," and opines that "wherever one looks, inflamable material is at hand, that can easily take fire."

It is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

At the Methodist General Conference at Los Angeles Cal., the restrictions regarding amusements were modified, and the following appeal was made:—

We look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against the strego ing, promiscuous dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth . . . We deem it our bounden duty to summon the whole church to make a thoughtful and instructed conscience the test of amusements, and not to leave them to accident or taste or passion; and we affectionately advise and beseech every member of the church absolutely to avoid the taking such diversions as cannot be used in the name of the Lord Jesus.

According to a writer in *World's Work* the real struggle in the Far East is for the dominition of China, and thus sums up the situation:

The inherent conflict between Russia and Japan—the Russian policy requiring practical control on the Eastern Asiatic coast and the expansion of Japan requiring that she should be mistress there—would be serious enough if it involved only these two nations. But the danger is that it may at last involve all Europe as well. England, Germany and France all have important Asiatic interests, England in particular; and the whole world is interested in the future of China. This, indeed, is the great prize of war and of diplomacy. Dominance in this part of the world means ultimately dominance over China. The struggle thus involves the future of three nations—Japan, whether she shall have a great future; Russia, whether she shall become the great Asiatic power; and England, whether her control of India and her Asiatic trade shall remain secure. If a world-wide war be prevented it will be a distinct triumph of civilization; and if it come it will shake European civilization to its foundations, and plunge us at once into a definite stage of the great conflict which seems inevitable at some time between Russia and England. It is, therefore, an anxious time. The greatest visible, unsolved national problems of the future may be thrust at once upon the world.

Selections.

Our Prospective King and Kingdom.

"He hath given him a name that is above every name."

As we ponder over the national changes and the sensational movements in the human arena, led by the famous and renowned of earth, we fondly antedate the timely coming of the "Illustrious One," whose majesty shall eclipse all national prowess and glory.

This name so superior in merit and worth is not made prominent in the prominent in the "public journals," nor is his adequacy as a tried and loyal warrior noted in the catalogue of conquests, but his will be the ultimate, transcendent achievement that will lull all military storms and cause the common contestants to stand in awe of his glorious presence.

He is controlling the governments of earth in his exalted position, as in his career of humiliation he controlled the roaring elements in the lone and dismal night on Galilee. When the "sea and the waves shall be roaring, and men's hearts failing them for fear," his majesty will again appear amid the shock of the storm, and the trembling nations will hear when his voice of unlimited power shall again address his chosen toilers: "It is I; be not afraid."

Oh, name above every name, and power superior to all the combinations of human forces though skillfully trained and cultured, whose transition from the thorn-crowned warrior of earth to the celestial coronation, swaying all the elements of the natural world and the "armies of heaven" as well!

"He hath given him a name that is above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord to the glory of God the Father." Blessed are they whose names are enrolled among his warriors, and whose vigilant eyes can "discern the signs of the times," and can discriminate clearly between the "precious and the vile," who amid the clamor of earth and time are raising the ensign of the cross and proving their identity with their once "lowly," but now "exalted Lord." In the midst of national contests and blood and carnage, they are commanded to "lift up their heads, for their redemption draweth nigh."

The perils amid the darkness of the night are precursors of the fast approaching day. "The sea and the waves roaring" is symbolic of human commotions, the culminating paroxysms of sin in the polluted veins of humanity, when "the nations shall be angry," as they charge in the deadly fray. The close observer cannot fail to discern the "signs of the times," and if these thrilling events do not awaken the energies of the church to redeem her waning power, she will find her deplorable position at the "midnight cry," in the ranks of the foolish virgins."

I emphasize the thought that we are nearing the "reign of universal peace," notwithstanding the national hostilities and the wild acclamations of human warriors amid the din of war. "What I say unto you, I say unto all, Watch!"—*G. D. Zollers, in Gospel Messenger.*

Saved by Grace.

Salvation is a work of grace, in the heart, and saves from sin, transforming from darkness to light, and from the power of Satan unto God. Before one can come in possession of saving grace, there must be a yielding to God, a submitting of the the will to him and a disposition to straighten up the past life and to give him right of way in the future. Such a complete change is wrought in the heart, working out through the life, that truly "Old things are passed away; behold, all things are become new."

To reach this condition requires far more than merely uniting with some church, and as is done in many so-called revivals, signing a card. It means to thoroughly repent in deep humiliation before God. He has promised if we humble ourselves he will lift us up—not in our own estimation or in the eyes of the worldly minded, but in himself, and in the joy of the Lord.

In these days men have lowered the standard of salvation to such an extent, that many have entirely lost sight of God's wonderful plan of redemption, and have substituted morality and church-member-ship; some are trusting in a set outward form, while they know almost nothing of real salvation that reaches both soul and body.

The Mormon says,—and others likewise,—that salvation is the work of a lifetime, when the word so plainly tells us, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." Eph. ii: 8-10.

Oh, the joy that so many souls are missing because they are trying to be Christians without Christ, without his saving grace. It is his will that we walk in fellowship with him every day, knowing at all times that we are pleasing him. We may have realized his saving grace, been saved and sanctified in the past, but where are we today? Have we still that same love shed abroad in our hearts by the Holy Ghost? Do we know just now the blood of Christ is speaking for us? It is only as we keep in touch with God that we keep the witness to our salvation, and if we draw back on any line there will be a shadow between us and the dear Saviour's face. But if our hearts and motives are pure, and if we know the fellowship of the Spirit, we will also know very soon if there has been anything that has in any way cut off the flow of the Spirit life between God and us. If a soul allows an obstacle to remain, soon the light will fade. Nor will it stop there; but the saving grace and God's keeping power will be taken away, there will be no power to stand against sin; sin will come in, and the soul, though once in touch with God, will dwell in darkness.

It is blessed to keep in fellowship with the Father and the Son, to keep a clear path to glory; but it is also grand to know that God's plan of redemption is ever the same, and if a soul has by neglect or through temptation severed his connection with God, the promise is "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Amen. Praise the Lord!

Subscribe for The Restitution.

Bloody Wars of the Ancients.

In ancient time when men fought with battle-axes, swords and spears, and with bows and arrows, it was necessary that armies should come to very close quarters, in order to get within range. An open field was usually chosen, within which both armies lined up in mass form to oppose each other. Then men entered the fray like a lot of ravenous wolves. The battle was decided less by skill than by sheer brute force and the power of numbers. Defeat then meant annihiliation. There were no means for covering retreat. When the battle began to turn, the enemy was already at the heels of the vanquished, and in a position to cut them down without mercy, while yet frenzied with the fury of the fight. It was not infrequent then that half the numbers engaged were killed. One hundred thousand Persians fell in a day before Alexander. Hannibal slew at Cannae, 216 B. C., forty-eight thousand Romans out of sixty thousand. In the great battle in the Valley of the Marne, in October, 451 A. D., between the combined Romans and Goths, and the Huns under Attila, the allies slew the invading barbarians at the rate of one hundred thousand a day for three days. That was the bloodiest battle in history. That bloody job stands pre-eminent as an instance of justifiable homicide. It saved Europe from savagery, and rescued civilization.

It is estimated that Caesar's wars cost more than two million lives. His war bulletins did not report a long list of wounded, and a short list of slain. They were death lists—so many killed. The number of wounded was insignificant.

When firearms were introduced, tactics were changed, and armies were no longer hurled bodily upon each other, staking every thing upon the issue; but for a long time the firearms were primitive, and would not shoot very far, and the tactics were but a modification of the older and simpler methods of hand-to-hand fighting.—*Hudson Maxim, in the May Woman's Home Companion.*

Radium Christians.

One of the most interesting and far-reaching scientific discoveries made of late is that of radium, a metal which possesses the wonderful properties of emitting light and heat without appreciably diminishing its bulk of forces. How beautifully suggestive is this radium of the normal spiritual condition of the Christian! Any other light needs to be lighted and replenished. Any other fire needs to be fed.

This metal glows and radiates as if it had an infinite source of energy. It has been claimed that one gram of this substance could exert energy enough in time to lift the whole British navy to the top of Ben Nevis, and yet retain all of its initial force. We are reminded at once of that one perfect radium life nineteen centuries ago, that was continually giving off to others, and that yet grew greater and greater until it has come to dominate the hearts of one-third the human race, and to endure them with an energy that makes them the rulers, practically, of the other two-thirds.

A more recently suspected property of this radium is that in course of time it may communicate to other metals the properties that it possesses. What may be true of radium we know to be true of the Christian who is in vital touch with God. Radium Christians do not have to be continually lighted or energized by others. They are constantly giving off energy.

One radium Christian can do more than lift a great navy: like John Wesley, he can lift the whole world to a higher place. Radium Christians are as much a mystery to the world as radium is to scientists, but the fact of their existance has been so revolutionary as to compel the world to change its standards of morals, politics and business. If all Christians were spiritual radium, the miracle that through Paul was wrought in pagan Europe would be wrought in the whole world. Radium Christians would make a radiant earth.—*Christian Endeavor World.*

True Thoughts of God.

It is far more important to possess true thoughts of God than it is to be in possession of all knowledge that comes through observation and experience. Is it after all, such an impossible thing to have true conceptions of God? And yet our true conceptions, it must be admitted, come very short of actually and fully measuring God in his person and attributes.

The loving and tender thought of a little child toward God is a true and beautiful thought; so is the feeling of the same child toward those he at the fireside calls father and mother. The thought in both instances is immature and childish, but it is, as far as it goes, true. It does no violence to the character of heavenly Father or the earthly parents. But this true thought of the child will grow larger and more comprehensive as the years go by and its powers of conception are unfolded and disciplined; but it will be no more true than is that of the child in the nursery kneeling down by its cot and repeating the beautiful cares of infancy.

This is what is meant when it is said there is nothing in this world so important as that our thoughts of God be true thoughts: that is, such as do no violence to his loving and gracious and fatherly nature, and such as we can take with us in all the times to come.

The child which has mastered the alphabet or primer will always have need of its letters and its easy words, though in its maturity it may have become both scholarly and learned. The little lessons of God we have now mastered in this schoolhouse of time will always be helpful, if they are true to God.

And so the words written by the prophets descriptive of God's loving and watchful care and fatherhood as though they had been written today with all the light of the intervening years to shed radiance upon them. And this is so, for they are true -true yesterday, today, and forever. The truth about God changes not, though all things else change and pass away. —*Methodist Recorder.*

Worth Knowing.

"Dr. Jay W. Seaver for the past twenty-five years physical director of the Yale gymnasium, said the other day that he had observed that its high standing men at Yale do not smoke, and that the smokers of the college were of mediocre attainments or low standing.

"'This may be interpreted in two ways,' said Dr. Seaver. 'Either the use of tobacco has reduced mental activity or the kind of mind that permits its possessor to become addicted to a habit that is primarily offensive and deteriorating is the kind of mind that will be graded low in intellectual tests.

"'I have inquired of the men what return they get for the expenditure involved in smoking, and the almost universal reply is that they feel a social satisfaction from smoking. It gives a fellow something to do when he is with others; or, it is company for him when he is alone, is the almost universal reply.

"'A very rare reply is that smoking makes him feel better physically. It argues a rather poor mental equipment and lack of ambition if a man needs a pipe to keep him company.'

"In discussing the physical side of the question as he had reckoned it from his charts, Dr. Seaver said that the gain in growth in general twelve per cent greater among those who do not use tobacco than among those who smoke. He said that it had been proved by laboratory experiments here that a dose of nicotine secured by smoking a fairly mild cigar reduces a man's muscular power from twenty-five to forty per cent.

"He has noticed among Yale men that smoking inevitably lowers the standard of cleanliness and begets a disregard for the rights of others that seem to have its root in selfish indulgence."—*N. Y. Sun.*

The business of discovery in the natural world is to clear away hindrances and to make channels for forces which were long ago reposed in nature, right under our hands and so near that they actually touch us. Just as the great discoveries in electricity consist in giving direction to the mighty power that it may become a thing of service rather than a means of destruction, so the chief business of religion is to clear away the difficulties in the divine path so that God may work naturally in the hearts of men.—*Lloyd Lee.*

There is nothing small in the world where a mud creek swells to an Amazon, and the stealing of a penny may end on the scaffold.—*Success.*

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

Obituary.

William James Orem, born Jan. 8, 1836 at Church Creek, Dorchester Co., Maryland, aged 68 years, 4 months and 3 days; died May 11, 1904 in Atchison City on his way back to Maryland to visit his relatives. His wife and little daughter were with him. Heart failure caused his sudden death. He was buried the 13th at the Robison cemetery in Doniphan Co., Kansas, close to where he lived so long; laid to rest by the side of his first wife and three children. He was married to Mary Haggard in the year 1863, two children by his first wife still live, Rebecca, who is the wife of Bro. Anderson in Doniphan Co., Kan., near the cemetery where he was laid to rest; also Lydia, who is the wife of Bro. Cleary of Baileyville, Kan.; also Wilma 12 years old by his second wife, Ida Shellenberger, to whom he was married April 26, 1891. Those who best knew Bro. Orem loved him best. He was one of the ablest defenders of the faith in the West. His whole life after he learned the truth was a life of sacrifice for the truth and the Church. He became the acknowledged leader of the Church near Severance in 1897. At that time they numbered 40 members, but death and removal to other homes has reduced the number to 7, yet he after moving to Baileyville, Kansas, continued to visit us. At the last tent meeting he preached the last sermon on the programme, The glories of the coming age. Those that heard it will never forget it. At all the tent meetings there was one discourse given on the apostasy and he was selected to speak. He spoke two hours, the seats did not seem a bit hard. No man living or dead, in the church or out of the church ever heard a more able defence of the truth. The brethren in the west have lost one of their ablest defenders of the faith. O, what condolence can be offered to the heart broken wife and children, but the balm of Gilead, our adorable Savior's return. No man ever lived in this community that so completely held the affections of every one, even his religious enemies spoke kindly of him. O, how much the heart can suffer and still live on.

J. P. Bitner.

Georganna Miller, daughter of John and Sallie Palmer, was born in Hamilton Co., Ind., Nov. 26, 1873. She became an orphan at the age of two and one half years, and was reared by her uncle and aunt, Bro. and Sister M. M. Bennett. She was united in marriage to Samuel L. Miller March 3, 1897. To this union one daughter was born. Sister Miller died at Noblesville, Ind., May 15, 1904, at the age of 32 years, 6 mos. and 9 days, leaving her husband and daughter, her uncle and aunt, besides a host of friends to mourn their loss.

She became a member of the Church of God Dec. 26, 1888, and was a faithful believer until the time of her death. May it be her lot and ours to have a part in the resurrection of "the dead in Christ."

A. H. Zilmer.

Programme for Indiana Conference.

Friday 10:30 a m Sermon A. H. Zilmer, subject, We will serve the Lord. 2:00 p m sermon J. S. Hatch, subject, The Priesthood. 7 p m Social Meeting J. L. Wince. 7:30 p m sermon W. H. Wilson, subject selected.

Saturday 10 a m Social Meeting Richard Railsback. 10:30 a m Sermon D. T. Halstead, subject selected. 2 p m Conference Meeting. 7 p m Social Meeting D. E. Vanvactor. 7:30 p m sermon J. F. Wagoner, subject, The things most surely believed among us.

Sunday 10 a m Social Meeting J. H. Willey. 10:30 Sermon A. H. Zilmer, subject, The Coming of Christ. 2:00 p m Sermon, J. L. Wince, subject, Christian Character, followed by Communion.

7 p m Social Meeting J. F. Wagoner. 7:30 p m sermon W. H. Wilson, subject selected.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

S T Blessing	.75

What is Best.

We do not know! Thou knowest!
As children in the dark
We lift our hearts, our hands to thee,
And find a rest, an ark;
We trust thee in our ignorance,
O Wise, O Good, O Strong;
And though the shades encompass us
We find thee with our song.

We think we know. Thou knowest.
We dream and hope and plan,
And make mistakes, and sigh to know
How frail and weak is man;
But thou, from the beginning,
Canst see the end of all,
We rest upon thy knowledge,
Father, on whom we call.

We do not know the best for us,
And so we strive in vain;
And for our sowing often reap
A harvest dire of pain;
We fall and fall, and then at last
We cry to thee for aid,
And only rest when thou dost say,
"'Tis I, be not afraid."

O God, we would be wiser yet,
And only pray: "Choose thou."
Lead as one leads the little ones,
We are thy children now;
And day by day, and step by step,
We need thy guiding hand;
Oh, let us cling to thee until
We reach the safe home-land.

And then let days be fair or dark,
The journey short or long,
Our hearts will rest in comfort,
And we will sing our song;
Since thou dost know, our ignorance
And weakness matter not,
We trust in thy great love, O God,
And thou dost choose our lot.

—Marianne Farningham.

Restitution.

Another day is over with the fading of the light,
Weary I lay my burdens down and bid the world goodnight;
The shadows on the hill tops come and go,
While in the west the sun is sinking low.

High in yon dark blue heavens the stars shine, one by one,
Near in its silver splendor, rises the radiant moon,
Silent I raise my heart to thee in prayer,
Light of the world that shineth everywhere.

The murmuring of the ocean falls faintly on my ear,
Where the waves are rolling inward in the distance, low and clear;
O thou who once didst still the waves of Galilee,
Now in my waking hours, bring peace to me.

Towards thy watch towers, O Jerusalem, I turn my weary eyes,
Weary with a fevered longing for the fields of Paradise,
Where the roses and the myrtle, rich and rare,
Deck thy fair fields, and blossom everywhere.

Salem city of our God, thy children scattered wide,
Shall once again be gathered back unto thy side,
And all Ezekiel's solemn vision be,
A type of faithful love—fulfilled in thee.

—Helena M. Hunt.

Communicated.

A Half Gospel.

In *Rainbow* for March 1872 an article "Divine Remedy for the World's Woes," contains the following:—

"For many ages only a HALF GOSPEL has been preached even by those who professed earnest regard to the evangelic and puritanic element; and when we remember that even this half gospel—'the sufferings of Christ' without his return in glory to subdue and rule the world, was obscured by the preposterous belief that man by nature is immortal, etc.....it is absolutely astonishing to think that it had so many adherents. Nothing but the grace of God—the power of God's blessed Spirit—can account for the fact that an instrumentality only half of whose power was wielded.....could produce such sublime results. Making all necessary deductions for formalists, hypocrites, etc.....it is unquestionable that the actual number of the heavenly family, including those that sleep, is very large. Compared with the enormous masses of the world..... they are but a little flock; still they are enough to form the first fruits unto God and the Lamb, and to shine forth in power and glory as the royal priesthood, etc....."

It has to be noted that only a "half gospel" preached and believed signifies a "half gospel" lost or ignored, and that, according to the *Rainbow* this missing half of the gospel constated of certain millenarian teachings which the magazine had been for years worthily maintaining, although apart from their true gospel aspect as "the gospel of the kingdom of God." What is especially noteworthy, it is acknowledged by the *Rainbow* that "the sufferings of Christ" are only "half a gospel;" but the sad and strange thing is that the other "half" is not supplied to the readers as the true supplement to the "half" which was preached, but simply in the form of certain fulfilments of prophecy having important relations to the "gospel of the kingdom."

It is also a little strange that the *Rainbow* attributes the success of the "half gospel" to "the power of God's blessed Spirit." Of course this is an assumption resting on the popular theology. "But is not my WORD like as a fire, saith Jehovah, and like a hammer that breaketh the rock in pieces."

Speaking of evangelical bodies the *Rainbow* had said "Their existence as churches is the visible and eternal testimony to the fact that the doctrine of Christ crucified has laid hold upon the minds and hearts of millions of the human race, and brought them into peaceful and loving relationship with the God and Father of our Lord Jesus Christ." The truth of the latter clause here is extremely problematical, although it need not be disputed that millions have been brought to a form of discipleship far short of the discipleship of New Testament times, and marked by one strong feature of the apostasy, namely, gross ignorance of the missing "half" of the gospel.

It need not be matter for surprise, however, if the gospel of the kingdom of God, in its salvation aspect should be ignored by those professing evangelistic principles, even although these should be held in connection with Millenarianism. In the first century a "falling away" from the faith was already begun. The apostle Paul had special occasion to doubt the steadfastness of the disciples at Corinth. He wrote, "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in the Anointed. For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another Spirit which ye have not received, or another gospel which ye have not accepted ye might well bear with me." 2 Cor. xi. 3, 4. He predicted that of "their own selves," the elders at Ephesus, "should men arise"..... "to draw away disciples after them." And he wrote to Timothy—"This thou knowest that all they which are in Asia be turned away from me, of whom are Phygelles and Hermogones." He was therefore extremely concerned in counteracting such influences. To the same Corinthians he wrote, "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of the Anointed." To the Galatians he wrote, "I marvel that ye are so soon removed from him that called you into the grace of the Anointed unto another gospel, which is not another, but there be some that trouble you, and would pervert the gospel of the Anointed." Gal. i. 6 8.

From such testimonies as these the reader need have no hesitation in concluding that any gospel with the fundamental "half" left out, is "another gospel," and a "perversion of the gospel of the Christ." "Subtilty" is by no means a quality of human nature which was confined to the days of Paul. It is as common now as it was then.

In the present day it is somewhat difficult to understand how some baptized believers of the gospel of the kingdom of God can treat that gospel in a similar manner to that we have noted in the pages of the *Rainbow*. This is found in the Intelligence department of the *Messenger* (Glasgow, Scotland, June, 1903) in what is given as the "Constitution" of the church in "Roxbough Street Hall, Edinburgh." The terms of "Membership" make no mention of the "gospel of the kingdom of God," and even the word "gospel" does not appear. With the exception of "immersion in water" the whole "Constitution" is substantially identical with the *Rainbow's* deliverance as to "a half gospel," as quoted above.

The present writer has had called to mind certain queries in which it had been suggested that the proclamation "The kingdom of God is at hand," was not the gospel in its "entirety," and that certain things which were in their nature gospel were therefore "the gospel." Certainly during the public preaching of John and Jesus "The kingdom of God is at hand," was the gospel "in its entirety." The death and resurrection of Jesus became appended to it afterwards. Some things in their nature gospel were not "THE GOSPEL." When Gabriel was sent to Zacharias to intimate the birth of a son, he said, "I am sent to show thee these glad tidings," literally "gospel." No one affirms from this that the birth of John the Baptist was "the gospel." Then [illegible] "good things" of "the faith and love" of the Thessalonians to Paul—literally "gospel"—this was not "the gospel." When our Lord appointed the twelve and the seventy he gave them their message in most specific terms—"As ye go, preach saying, The kingdom of God is at hand." There was nothing indefinite about this message. It cannot be alleged that the twelve and the seventy had any authority to add to the message by making any comments or discourse of their own so as to make their simple proclamation an "epitome" of some teaching more ample or complex. It was different in the case of John and Jesus, who were invested with divine authority in their prophetic character. Much valuable instruction given by them is to be found in the gospel history. But their proclamation of the gospel message is to be carefully distinguished from their general teachings.

The *Rainbow* seems to give an indication, in an incidental manner, as to how the evangelic preaching of "a half gospel" might have been supplemented. It is said, "If intelligent Christian men would but think sometimes a little outside the lines of received theology, with Isaiah and Paul for their guides.....with Daniel and John as their clear-sighted companions, what grand, what splendid sights, they would see!" That is, they would learn to theorize concerning the Millennium, the Antichrist, etc. But what if they had also taken Matthew, and Mark, and Luke, and John, from whom to obtain their information as to what the other "half" of the gospel consisted in, they might be enabled to replace in its proper fundamental position that lost "half gospel" which the *Rainbow* only saw in some of its Millenarian relations. "The lines of received theology" have in great part been inherited from a past apostasy, and cannot be allowed to stop the way of such as desire to walk in the "old paths" trodden by the first preachers of the gospel.

J. Cameron.

Table Talk.

Does the question ever arise in your minds, dear brothers and sisters, as to what are desirable and essential states of mind for acceptable worship.

There are many answers for this, such as, a knowledge of God's word, firm faith, humility, fixedness of mind and fidelity.

In order that our worship might be acceptable in the sight of our Father, we must watch ourselves continually. There must be a high standard and a firm resolve to do what is right, let the consequences follow. Certainly God has given us a perfect example, like as we are, yet without sin. Jesus knew that he was to be King of the Jews, and he kept the flesh under subjection, by the help of his Father. Now each one of us has the promise; "To him that overcometh, will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne."

We too may become kings and priests, to God, if we rather suffer affliction with His people than enjoy the pleasures of sin for a season. I have said, we must set a high standard.—Each day we should consecrate our lives anew to Him in whom we live and move and have our being. If we succumb to temptation, leave undone the duties of a Christian, and do those things we ought not to do, we know that we have an Advocate with the Father, even Jesus Christ the righteous. If at first you don't succeed, try, try, again. As Peter said in his second epistle, speaking to the brethren, "Therefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

This is why we meet together today to remember our Lord and his love for us and the covenant we have made with Our Heavenly Father. Daily, almost hourly, we ought to be reminded of the things that pertain to the kingdom of God, and what we must do to be there, for there is a constant struggle between right and wrong. Paul says, when I would do good, evil is ever present with me, and Jesus has said, "If any man will come after me, let him deny himself and take up his cross daily and follow me."

Again he comforts the disciples against tribulation. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world. In order to worship acceptably, we must overcome our fleshly instincts as they rise each day, strive to set forth a character becoming a Christian. I want to read a little piece I found in a book taken [illegible] "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall, in their brother's way."

A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment ailment, or even weather, depresses us, and our look of depression hinders others from maintaining a cheerful, and thoughtful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing: especially the various phases of ill temper,—gloominess, touchiness, instability,—do we not know how catching these are?

But God, who is rich in mercy, for His great love, wherein he loved us, even when we were dead in sins, hath quickened us together with Christ by whose favor ye are saved,—and hath raised us up together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of His favor in his kindness toward us through Christ Jesus.

May each of us go from this assembly today with a firmer resolve to worship our Heavenly Father at all times and honor him at all times.

Hattie E. Pate.

Dear Restitution:

I see by your columns that another one has fallen asleep, after suffering intense pain with that dread disease cancer. With the Editor's permission, I will send a receipt that will remove cancer if it is located where one can reach it with a plaster. Take fresh sheep sorrell, pound or grind it and squeeze out the juice in earthen dish, place dish in pan of water, set on stove, let evaporate slowly until it is thick. Spread on white cloth, large enough to cover cancer well, change for fresh plaster night and morning, keep on three or four days, until cancer is killed. Then poultice with bread and milk to take out inflamation, and keep cancer moist until it comes out. It takes ten to fifteen days after it is killed for it to come out. I removed a cancer from my shoulder in this way. First I had a large cancer removed from my mouth by cancer specialist then cancer appeared on my shoulder, and hearing of this remedy I took it out with it. Cancer is a blood disease and the patient must take a thorough course of blood medicine, or it will return. Red clover blossoms are good, make strong tea, drink lots of it for several months, or the extract of red clover blossoms can be bought at drug stores. Cancer is a very difficult disease to get rid of, once it is in the blood, but sometimes it can be cured if taken in time and the right treatment used. Hoping the great Physician will soon come and heal all diseases, and give us life and immortality, I will close.

Nannie Osborne.

[We give the above from Sister Osborne, and any one afflicted can easily try it. It must be remembered that all cancers are not alike, and that the same treatment will not cure in every case. However, there can be no ill effect from such a treatment as stated above, and if it gives relief for a short time even it is worth trying.—Ed.]

Dear Restitution:

I am, and have been for years intensely interested in the welfare of those who have turned to God from idols to serve the living and true God, and to wait for his Son from heaven. I daily rejoice to be thought worthy of being included among those who compose "the house of God, which is the Church of the living God, the pillar and ground of the truth." Since I have made a few evangelistic efforts I am more than ever deeply impressed with the love of God for his church, and the anxiety the Lord expressed about finding faith when he returns. I have no doubt but that he will find some holding the faith righteously, but I am constrained to believe, and state that the church now, and from now on has greater need than ever to "watch and pray" that it will need the best efforts of the Church of God to hold its own. Under pressure of such thoughts I went round among the brethren at Brush Creek, Bellefountaine, North Lewisburg, Dayton, Springfield and Wooster. At Brush Creek I found the brethren waiting on the Lord, and ready and willing to make an effort to have the news preached, and it was an effort for the brothers, mostly farmers, working hard from early morning till dusk, and though very tired, they came. Bro. Curtis lighted the [illegible] and the light of truth shone also. Friday and Saturday the meetings were small. Sunday morning I spoke to the young members about forming a Berean class or society, as being a means of special help to them in acquiring spiritual knowledge, afterwards spoke earnestly to the Church on the "abounding iniquity" and exhorting to more diligence. I trust they were as much benefited as I was. In the evening we had considerable of an audience. We had but three meetings, as it was not considered wise to have more at present on account of extra hard work on the farm. Though pushed with work Bro. Lehman took me to Ludlow Falls where I got the electric car for Piqua, and got to Bellefountaine in the afternoon of Monday May 2. Next evening we had a very interesting meeting at the home of Bro. and Sister Venable, Sister Leidelgh present, her husband called for her, and somewhat late we bade good night each wishing to meet soon again. Bro. Venable as before took me to N. Lewisburg. It was one of those lovely mornings when all nature seems to rejoice in peace. As we drove along talking of the good time coming we did forget to be thankful that our lines were at present cast in pleasant places. At Bro. Walter Bales we again found busy people, after dinner Bro. Venable went home. I found the brothers and sisters here well and cheerful. We had meetings Friday evening and Sunday morning and evening in the school near Bro. Bales, about three miles from N. Lewisburg. Sunday evening I was surprised to see so many present, and especially young men and women, they gave strict attention and many bade a kindly good night. There was no trouble getting the school, just the opposite. At the kindly invitation of Sister Mrs. Emma Gerard, I went to Dayton. I had the address of several, also the meeting place of the Church of God. I called on all, none had the simple faith of the gospel, the precious promises as we hold and cherish. The Church of God had moved from the little hall on South Cincinnati St. and I could not get any trace of it in the limited time I had. At night before retiring Mr. Gerard handed me a Bible. I read and had the pleasure of preaching a short simple gospel sermon, which was well and kindly received. I stopped at Springfield just over night, spent the evening with Bro. and Sister Kauffman, and next day stopped at Wooster. After several inquiries I found a man an "Advent Christian," but I was more than pleased to hear him talk the simple things of the gospel that I delight in. There are about fifteen that meet occasionally six miles from Wooster. They thought of having regular meetings once in two weeks and a preacher. He promised to let me know what they decided to do. I asked him to do that, as I would at least like to meet them all. I reached home at 1 a. m. May 12, and found all well except our Bro. Crawford who often suffers much from a severe pain and cold feeling in his back. While there is a rejoicing in Spirit while waiting and watching for our Lord, there is much in general from the effects of sin that constrains us to pray fervently, Lord Jesus come.

P. Neill.

Dear Brother Underwood:

We are sorry to say that the old Restitution brought the sad news to our home announcing the death of Bro. J. C. Kimsey of Mesa, Arizona, which caused me to weep with those that weep, but we weep not as those that have no hope. It pains our hearts within us to give up one of the dear old soldiers of the cross of whom we have met in former years. I have known of Bro. Kimsey since the Spring 1876, when he had a discussion with one Tatam, a Baptist minister at Wheatland, Mo. Then in 1878 I met Bro. Kimsey at Bro. Joshua Kidwell, where I was staying while going to school, he came there to hold a meeting and I heard him proclaim the glad tidings of the grand old gospel of the kingdom when a boy, which he sowed deep in my youthful heart, which never withered away from the beat of the day. So then many years rolled by, a copy of The Restitution was handed me by Bro. Oliver, I saw his letter to The Restitution, and through the kindness of Bro. Underwood I obtained his address. I wrote him, he said he remembered me in that grand meeting, and was glad to hear from me and hoped to meet me in God's kingdom. I hope this meeting will be soon. At the sounding of the trumpet when the saints are gathered home by the crystal sea, and all the loved ones we shall meet. What a gathering that will be! We would say to the [illegible] deeply feel. Let us be [illegible] life, and when we knock at heaven's door that it may be opened unto us, and that he may say, Well and faithful done, enter into thy joys and sit upon thy throne. Your in hope of eternal life.

J. M. Deffenbaugh.

Dear brothers and sisters:

I will write you to let you know that I am still serving my Master as best I can. Since my dear wife's death I have not been able to work for the Lord as much as I desire to. However, I do some work for him. It was my happy privilege to bury Sister Alma Hobson of Anson, Kan., into the all saving name in the Walnut river near Arkansas City, Kan., on May 1, 1904, and I will thus introduce this dear Sister Hobson to the brothers and sisters of like precious faith. This dear sister traveled nearly 50 miles, that she might be baptized by one of the faith, thereby showing her faith by her works, and I ask you of the faith to write this dear sister letters of encouragement, and if you have any tracts or papers that would be beneficial send her some of them also. I did not have the chance to talk to her as much as I wished lest I miss the train. I will further say that Bro. and Sister Chaplin's daughter Bernice informed Sister Hobson of my whereabouts, and I also hope that Bernice and her husband will ere long do as Sister Hobson has done. What a noble sight it is to see a newly married couple enlist under the banner of King Emmanuel just at the beginning of their married lives. I and my youngest son are keeping house, while my three other children are away from home. How quick our little family went to pieces after mother's death. O how I do wish to see that day when it shall be said, "There is no more death."

Your brother in hope.

H. M. Williams.

Editor Restitution:

I wish Bro. Wilson or some advanced student of Scripture would write on the condition of the saved. It has long been a query in my mind, "Shall we know each other there?" And more so since the death of our daughter. Friends give their opinion, but they all differ, and it is not satisfactory to me. When death enters the home circle we begin to think more seriously of these things. We see but faintly, and when thinking upon these things, we become lost in confusion, and can only settle down to the promise, "Eye hath not seen, or ear heard, neither hath it entered into the heart of man, the things that God hath prepared for those that love him."

Jas. G. Adams.

To the Bereans of Illinois:

At the quarterly meeting held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible school this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying the grocery bill for the same. The school will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense—at least the chief item of expense—will be the expense of transportation. Please write and say that you are coming.

S. J. Lindsay, Oregon, Ill.

To the Ladies of the Tithing Society in Michigan.

A good work has been done in the past by the sisters in helping to carry the burdens in different directions; and this is no time to lay the burden down, for there is so much need of means to further the gospel work. Try to be present at the meeting sisters, but if that is impossible, the postman will be prompt in delivering your offering in time for Conference, if all do their part in sending either to Emma Jackman, or M. A. Woodward, Dutton, Michigan.

M. A. Woodward, Sec.

A great many people purpose to do right; but the trouble with them is that they purpose in their heads, and that doesn't amount to much. If you are going to be a Christian you must purpose to serve God away down in your heart. "With the heart man believeth unto righteousness."—*D. L. Moody.*

The third Quarterly Conference of the Churches of God in Indiana will convene at the Antioch church at 10:00 o'clock A.M., Friday, June 10, and continue over the following Sunday. The brethren and sisters who have attended the June Meeting at Antioch in former years know the character of this gathering, and scarcely need a special invitation to attend the meeting this year. Many times have God's children met at Antioch and taken with them new spiritual impulses, and there is every reason to anticipate a time of refreshing this year. Let the brethren and sisters for a few days lay aside the cares of this age, and lay up treasure for the age to come. Let the meeting be characterized by deep earnestness and joyful fellowship in the hope of the life to come. Those coming by railroad will come to Plymouth or Argos, where they will be met at trains and conveyed to the place of meeting.

Please send word by postal one week before meeting to Bro. A. R. Underwood, Plymouth, Ind., or T. O. Taber, Argos, Ind., on what day and train you expect to arrive.

A. H. ZELMER, Pres.
LYDIA RAILSBACK, Sec.

The Northwest Conference will convene Friday evening June 17th and hold over the following Monday at Lake Shore, Wash. Lake Shore is about four miles from Vancouver, Wash. Any one wishing conveyance to Lake Shore will correspond with P. G. Wolf of Vancouver. Brethren from a distance will stop at River View hotel right by the ferry landing and wait for the brethren from Lake Shore. All are invited to come and have one more meeting that will be a feast long to be remembered. Another Conference year has almost passed and gone, have we spent our time well or have we been idle in the Master's vineyard? All cannot go out in the world to preach, but we all can live a good square Christian life doing good to all around us. By order of the executive committee.

MRS. ALMIRA M. BROOKS.

The Annual Conference of the Church of God in Michigan will commence (D. V.) at Dutton, Kent County, Michigan, Thursday evening, June 2, 1904, and continue over the following Sunday. Another year has nearly rolled around since the annual meeting of the Michigan Conference was held. Once again the invitation comes from the brothers and sisters of the Church of God at Dutton to have the meeting there. Do we stop and think what it means for the brethren to entertain the Conference? It means a good deal of thought and work, but they are willing to bear the expense and work for the cause of truth. The brethren and sisters of Michigan are urged to make a special effort to be present at this Annual Conference. Arrangements will be made to accommodate all who may come. All will be made welcome. Let us come with the one thought to further the cause of Christ. Not all together to get good, but determined to give as much as we receive, then as is already predicted we will have a good meeting. Let each church send one or more delegates with report of their standing during the past year. A programme will appear later. Dutton is on M. C. R. R. ten miles southeast of Grand Rapids.

PAMA JACKMAN, Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 20. Programme, etc., will appear later.

O. J. ALLARD, Pres.

The Annual Conference of the Church of God in Illinois will meet at Oregon, on the evening of Wednesday Aug. 24, and continue over the following Sunday. The programme will appear later. Let all plan to come, and make this the best Conference ever held in our State. Try to bring a stranger with you, some one that you have trying to lead to a decision for the truth. There is no place more helpful than these Conference meetings to those who are seeking light on gospel teaching. By thus helping others we only add to our own joy in the faith, and our coming reward.

EMMA L. SMITH, Sec.

Programme of the Michigan Conference.

THURSDAY.

7:30 p. m. Words of Welcome, Bro. R. Lake and B. W. Woodward. 8:00 p. m. Sermon L. C. Chase.

FRIDAY.

9:30 a. m. Praise Service, Sister Emily Barnum. 9:40 Social Meeting, Bro. R. Lake. 10:00 a. m. Sermon, J. F. Wagoner. 12:00 m. Lunch at church. 1:30 p. m. Meeting of the veterans of the truth, led by O. R. L. Crosier. 7:00 p. m. Praise, Bro. Fred Wheller. 7:10 p. m. Social Meeting, Bro. C. Winchester. 8:00 Sermon, L. C Chase.

SATURDAY.

9:30 a. m. Business Meeting, reports from churches. Secretary, Treasurer, Evangelists, appointments of collectors, new business. Adjourn. 11:00 a. m. Sermon, B. W. Woodward. 12:00 m. Lunch. 1:30 p. m. Ladies tithing meeting business. Adjourn. Paper Sister S. R. Wince. 7:00 p. m. Praise service, Mae Cummings. 7:10 p. m. Social meeting, Sister Emily Barnum. 8:00 p. m. Sermon, J. F. Wagoner.

SUNDAY.

9:30 a. m. Praise service Sister Alice Chase. 9:40 p. m. Social Meeting Sister Alice Chase. 10:30 a. m. Sermon, L. C. Chase. 12:00 m. Lunch at church. 1:30 p. m. Sermon, Bro. J. F. Wagoner. 2:30 Our remembrances, B. W. Woodward. 6:30 p. m. Praise service, Mae Cummings. 6:40 Social social meeting, Bro. Lorenzo Decker. 7:30 p. m. Sermon, Bro. L. C. Chase. By order of the committee.

EMMA JACKMAN, Sec.

PLEASE do not forget that we need all that is due on subscription at this time.

Through Sleeper.

Plymouth to St. Louis via Vandalia Line leaves at 8:30 p. m. daily on "The Expo Train" arriving at St. Louis 7:04 a. m.; returning this sleeper leaves St. Louis Union Station daily at 8:04 p. m.

The Vandalia Line is selling the following excursion tickets account World's Fair at rates and limits given, from Plymouth to St. Louis and return. Season ticket $14.00; 60-day ticket $11.70; 15-day ticket $10.74. And on each Tuesday and Thursday until June 30th, 1904, inclusive, tickets good in coaches only, are sold at rate of $6.75. Return limit of each tickets seven days including date of sale. Same basis from all other stations. For sleeping car reservation and other information as to additional train service, etc., apply to W. E. Smith, agent at Plymouth, or C. C. Trout, T. P. A., Logansport, Ind. —June 25

A Half Million Acres.

Government Lands Open for Settlement, in the Rosebud Indian Reservation in Southeastern South Dakota. The Chicago & North-Western Ry. Is the direct line from Chicago to Bonesteel on the reservation border. Send 2 cent stamp for pamphlet "New Homes in the West" containing maps and full information as to the allotment of these fertile lands. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills. —July 8.

Over-Sunday Excursion to Chicago.

Saturday, June 4th, excursion tickets to Chicago will be sold via Pennsylvania Lines at $1.25 round trip from Plymouth good going on excursion trains leaving at 2.10 P. M., and 6.08 P. M. and on train No. 15 June 5th leaving at 5 08 A. M., Central Time.

VANDALIA LINE
TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 135 daily Expo Train	7:28am
No. 40, daily, For South Bend	11:50am
No. 42 "Ex. Sun. "	6:35pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	6:45a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 136 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis No change of cars All other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St Louis, Mo

The Rosebud Reservation

lands are open in July. For full particulars as to date of registration, drawings and final entry, and as to character of soil and climate, requirements of the U. S. homestead laws, maps, etc., are contained in a pamphlet "New Homes in the West" issued by the Passenger Department, Chicago & North-Western Ry. Send 2 cent stamp for copy or call on any ticket agent The North-Western Line. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—July 8.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Beautiful Winona.

With the opening of the season at Winona Lake, May 16th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00. and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money it. Take warning and send safely.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m daily; 6:55 p. m. daily except Sunday; 8:18 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:56 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 16.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., services in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bourneleer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second, Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Sabbath, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neff Elder, 396 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:15.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsbury, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsey the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. J. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Joe Williams, Ashton, Ill, or W B Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 214 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hollebaugh and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O, meets every First day at their hall in Johnson building 81½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

BOOKS AND TRACTS.

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VOLUME LIII. PLYMOUTH, INDIANA, JUNE 8, 1904. NUMBER 22.

Poetry.

The End.

The course of the weariest river
Ends in the great gray sea:
The morn, forever and ever,
Strives upward to the bow.
The rainbow, the sky adorning,
Shines promise through the storm:
The glimmer of coming morning
Through midnight gloom will form.
By the time all knots are riven,
Complex although they be,
And pears will not first be given,
Dear, both be you and me.

Then, though the path may be dreary,
Look onward to the goal
Though the heart and the head be weary,
Let faith inspire the soul;
Seek the right, though the wrong be tempting
Speak the truth at any cost:
Vain is all work attempting
When once the gem is lost.
Let strong hand and keen eye be ready
For plain and ambushed foes;
Though earnest and fairly steady
Bear heed unto the close.

The heavy clouds may be raining,
But with evening comes the light;
Though the dark low winds are complaining
Yet the sunrise gilds the height;
And love has his hidden treasure
For the patient and the pure;
And time gives his fullest measure
To the workers who endure;
And the word that no law hath shaken
Has the future pledge supplied;
For we know that when we "awaken"
We shall be "satisfied."

—Findley's Magazine.

Communicated.

Pine Woods Bible Class.

Teacher. We have a very important question, that I feel a great interest in, and very many people, I fear, have but a small conception of its immense value, and that question is:

ARE YOU A COVENANTOR?

I will ask Bessie to tell us, who is a covenantor?

A. A person who enters into a covenant relationship with another person.

Q. What usually lies at the base of most covenants?

A. Money.

Q. Do you know of a covenant where this is an exception made to the general rule?

A. I do.

Q. Where do you find such a covenant?

A. In Isaiah lv.

Q. Will you please quote it?

A. I will. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread? And your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Q. How can we obtain such riches, and that without money?

A. By becoming a covenantor.

Q. Covenant with whom? Who is rich enough to make such a covenant, especially when there is no money involved in the covenant?

A. Our heavenly Father.

Q. Where does he offer to make such a covenant?

In Isa. lv. 3: "Incline your ear and come unto me: hear, and your soul shall live; and I *will make an everlasting covenant with you*, even the sure mercies of David."

Teacher. I will ask Ella to show to us who are invited as parties of the second part, to enter into the above covenant with God, as the party of the first part?

Ella. The offer is made to all who will "incline their ear, and come."

Q. What covenant is that?

A. "The sure mercies of David," or in other words, a share in the oath-bound covenant that he (God) made with David.

Q. What did he covenant to David?

A. Psa. lxxxix. 3, 4: I have made a covenant with my chosen, I have sworn unto David my servant, thy seed (the Christ) will I establish forever, (on thy throne), and build up thy throne to all generations."

Q. Are you sure the words "thy seed," have reference to Jesus?

A. Yes. See Acts xiii. 22, 23: "I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of *this man's seed* hath God according to his promise raised unto Israel a Savior, Jesus."

Q. What did he raise him up for?

A. See Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him (David) that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne."

"The Lord God shall give unto him the throne of his father David." Lu. i. 32, 33.

"Of the increase of his government and peace there shall be no end upon the throne of David." Isa. ix. 6, 7.

"The Lord hath sworn in truth unto David; he will not turn from it: of the fruit of thy body I will set upon thy throne."

Q. Did he promise all fellow-covenantors a share in the same throne?

A. Yes, as already quoted: "I will make an everlasting covenant with you, even the sure mercies of David."

Again, Psa. cxxxii. 12: "If thy children will *keep my covenant* and my testimony that *I* shall teach them, their children shall also *sit upon thy throne* for ever more."

"To him that overcometh will I grant to sit with me in my throne,"—the throne of David.

Q. What will be required of fellow-covenantors to entitle them to a seat on David's throne?

A. "Keep my covenant and my testimony." Psa. cxxxii. 12.

"To him that overcometh." Rev. iii. 21.

Q. Are people who are not parties to a covenant, required to observe and keep the terms of a covenant in which they are not covenantors?

A. No, there would be no advantage to accrue to a person keeping the terms of a covenant, unless he shall first have a covenantor's interest.

Teacher. I will ask Carrie to tell us what steps a person must take in order to become a covenantor?

Carrie. He must first acquaint him or herself with the covenant itself, understand the nature of the covenant, and the benefits, which are acquired by having a covenantor's interest. Also learn what will be necessary to do, in order to become a covenantor, and also the terms after making the covenant, that the covenant as it relates to the parties of the second part, may be kept inviolate.

Q. When the throne and kingdom of David is mentioned in Scripture, what are we to understand by those terms?

A. The commonwealth, government, or civil polity of Israel.

A. The gospel promises the future blessedness of all nations. Through what instrumentality will that blessing come to them?

A. Through the commonwealth of Israel, with Jesus at the head of that commonwealth, as the "Governor which rules my people Israel," occupying David's throne, according to the requirements of the "covenants of promise."

Q. When a person becomes a covenantor, what relationship shall he sustain to the Re-organized Commonwealth of Israel?

A. A "joint-heir with Jesus Christ," (Rom. viii. 17) "a royal Priesthood," (1 Pet. ii. 9), "Fellow citizens." Eph. ii. 19.

Q. What is the position of those outside of the bonds of the covenant?

A. "Gentiles in the flesh," "aliens from the commonwealth of Israel," "strangers and foreigners from the covenants of promise." Eph. ii. 11-20.

Q. Are there non-covenantors, or "aliens," children of "hope?"

A. I will let Eph. ii. 11, 12, answer, "At that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." In no commonwealth are "strangers," "aliens," and "foreigners" given the same privileges that are enjoyed by "fellow-citizens."

Teacher. David, speaking of this covenant, says, "He hath made with me an everlasting covenant, ordered and *sure;* for this is all my salvation, and all my desire." 2 Sam. xxiii. 5. Albert, what do you think, are not these covenants also the "salvation" and "desire," of all fellow covenantors?

Albert. They should decidedly be so. Our eternal salvation is involved in these covenants. With all true fellow-covenantors there is no "desire," which can elipse that one desire. It is their meditation all the day long, and it is ever present, even in the waking hours of the night time.

Q. Is there salvation in these covenants for fellow covenantors?

A. Yes, Paul says, (Rom. i. 16) "I am not ashamed of the gospel of christ; (or the gospel preached by Christ) for it is the power of God unto salvation to every one that believeth."

Q. True, there is salvation in a belief of *the* (not a) gospel; but, tell me, has that got anything to do with the Davidic covenant?

A. Yes, it has. See Mark i. 14: "Now after that John was put in prison Jesus came into Galilee, preaching the *gospel of the kingdom of God*."

Q. What did he exhort his hearers to do, after hearing "the gospel of the kingdom" preached?

A. "Repent ye, and believe the gospel"—the gospel of the kingdom.

Q. What do people repent and believe the gospel for?

A. In order to secure their personal salvation.

Q. What is the meaning of the word gospel?

A. Good news.

Q. When it precedes the phrase "the kingdom of God," what does the phrase signify?

A. Good news relating to God's kingdom.

Q. Does it mean a sort of a spiritual government of God, in the hearts of people, commencing A. D. 33?

A. No, it relates to the kingdom the prophets preached, Jesus preached, the apostles preached, the kingdom God promised Jesus.

Q. The kingdom God promised Jesus, ought certainly to be recognized as God's kingdom, and the word "gospel" (or good news) should stand related to that kingdom should it not?

A. It should.

Q. Does the kingdom which God promised to Jesus, stand related to the Davidic kingdom, which God covenanted with an oath to build up to all generations, with his (David's) seed, the Christ upon the throne?

A. Exactly that, and none other.

Q. What evidence is there to sustain that position?

A. God's promise as recorded in Acts i. 32, 33: "The Lord God shall give unto him the *throne of his father David*; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Q. Now, when God said, "I will make an everlasting covenant with you, even the sure mercies of David." And again, when he says, "If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for ever more," he could not mean any thing else than the covenant throne unto David, could he?

A. Nothing else, whatever, especially so, when Jesus confirms the above by saying: "To him that overcometh, will I grant to sit with me in my throne." And his throne, the angel said, is "the throne of his father David." There is no spiritualizing trash in all this, but something that is real, and genuine.

Q. Is this all your "desire," as well as your "salvation."

A. It is "all my desire," as well as my "salvation." It is the salvation also of all who believe and obey the gospel of the kingdom. It is "the power of God unto salvation," to all such.

Q. Who is it that become covenantors?

A. All those who believe and obey the gospel of the kingdom of God, as preached by Jesus. To all such comes the promise, "I will make with you an everlasting covenant." This is a matter of great moment to all covenantors. When the Lord comes to claim his throne, let us be able to come before him as faithful covenantors, and not as "aliens from the commonwealth of Israel," because all aliens will be excluded from citizenship in that commonwealth.

Your fellow citizen.

W. H. WILSON.

The Sunday School Lesson for May 22.

Jesus teaches humility. Mark x. 35, 45.

Golden text: "For even the Son of Man came not to be ministered unto, but to minister." Mark x. 45. How few Sabbath school teachers will get the true significance in this lesson. All the verses refer to the rank and degree that the saints will have in the millennium kingdom when Christ comes to fill the earth with his kingdom. In verse 40 Jesus affirms that position by his side when he comes to reign shall be given to those for whom such places are prepared. Proving that comparatively few in proportion to those saved, will rank as princes. In verses 42 to 45 he shows the contrast between the present governments on earth, and what the government of the coming kingdom will be. The apostles understood the teachings of Jesus, that after he died and rose again, he would become King over all nations. But they did not understand that there was to come a gospel or church dispensation to intervene between the resurrection of Jesus and his reign on earth. Christ had just been speaking of his death and resurrection. And in verses 29-31, and in the world to come eternal life. Jesus had been speaking of the rewards in his coming kingdom, and this explains why James and John, and not in gospel tells us that their mother came with them, asking Jesus that they might have exalted stations in his kingdom when he came to reign. Now you will notice that our Savior did not deny that he would come back in a visible person, and literally reign over all nations, for that was the very thing he had taught them. But he called their attention to the supreme question of them having a fitness for the position they wanted. You may hear any number of preachers say that Christ rebuked the disciples about his coming in a literal reign on the earth. Such a remark is untrue, for you cannot find one single text where Jesus ever rebuked any one for believing in his visible and literal reign on earth. But on the other hand he sanctioned such a faith, and simply emphasized the two great points of having a fitness for the kingdom and of not knowing the time when the kingdom would appear or become visible.

FRED MIELER.

Editor Restitution:

I send a letter to a sister for publication, if you think it worthy the space in RESTITUTION.

Dear Sister:

I was surprised when I found it was you that was sending Leaves of Healing to me, and more sadly surprised when I read your letter, and found that you were so taken up with Mr. Dowie, and his doings in Illinois. I know that you have been alone in the faith, and afflicted for many years, but I thought you were immovable in the gospel that Christ and the apostles preached, reading your Bible and RESTITUTION for so many years, but I see that your mind is greatly troubled, and I will try in my weak way to show what danger you are in by reading (so-called) Zion literature. I don't dispute your friend's honesty, nor the cases of healing that you send the accounts of, though I have never seen any of it done. I heard Mr. Dowie preach here in Fresno, California, before he started his Zion in Illinois. In each of his sermons he tried to make it plain to the people, that the man proper was immortal and could not die. You know Sister, that is what the devil or serpent taught in Gen. iii. 4. One asked what I thought of the healing he did here. I said it was probably the devil healing through him, as he was preaching the devil's gospel, Ye shall not surely die. Now, Sister, there is one statement in your letter that I hope you will think over very seriously, that is, If the devil is doing that healing he is a pretty good devil. If he does do good deeds, he is doing them to carry out his scheme in deceiving the people, so don't think for one minute that there is any good in him, for he has caused us all of our many troubles, sickness, pain and death. O how I hate him, for he is still deceiving the people, and causing hundreds of thousands of them to believe his first lie in the garden of Eden. Please read 2 Cor. xi. 13-15, and see that Satan himself is transformed into an angel of light, and his ministers also he transformed as the ministers of righteousness. Sister, think of this, it means some thing, it is not idle talk; and read Mark xiii. 22, and see that false prophets shall arise, and shall show signs and wonders, to seduce if possible even the elect. O how careful we should be, for it is the church member or good moral person that he is after. He already has the desperately wicked all safe. Remember that Satan is too intelligent to use any harsh means to get the class that he is after, he uses gentleness and kindness, and comes as near the genuine as he can without having people believe that he told a lie in Gen. iii. 4. Read Gal. i. 6-9 carefully and see what is said of man or angel that preaches another or perverts the gospel of Christ, let him be accursed. Now, if Mr. Dowie is that Elijah, healer and restorer, sent of God, as is claimed for him, it surely would be right for all of us to follow after his example, especially in our habits and way of living. Now, Sister, do you think it would be right for you or me to pattern after his example in San Francisco with his company of fourteen going to the Palace hotel, and paying $75 for one meal, a fraction over $5.35 each, especially if we had not earned the money. Mr. Dowie will no donbt find places on his trip where people are suffering for the plainest food and the $75 would keep a family of six or eight for a whole year. Now, do you really think that if Christ was here that he would go on that kind of a spree with Mr. Dowie? I think not, and I think that you will think not, if you study Christ's life in the New Testament. You quote Acts iii. 23 in connection with Jer. iii. 4. You quote Acts as a proof that we will be destroyed if we don't hear Alexander Dowie in all things; and you quote Jeremiah to prove that he (Dowie) will take two of a family and one of a city and bring them to a place in Illinois, that he has named Zion. Now, Sister, don't read one verse, and guess at what it means, but read the connections, and see plainly that the prophet spoken of is Christ instead of Mr. Dowie, and the Zion spoken of is in Jerusalem instead of Illinois. Now, Sister, if you think that means we are all wrong because we do not have any prophets or healers in our church, which church will we go to, for there are a number of other churches that have prophets and healers? For me, I will stay with the Church of God as long as they preach the gospel that Christ and the apostles preached. I don't want you to think that I don't believe in prayer, for I surely do. We are told to pray without ceasing, and in everything give thanks. And James says that the effectual fervent prayer of a righteous man availeth much. I sincerely believe that many thanks from the heart will greatly lessen our temporal needs, and lighten our afflictions. Sister, if we are afflicted and poor in this life, that is only momentary compared to the eternity in the kingdom with Christ, the restorer and healer, that will have us permanently healed, and better yet, God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. Rev. xxi. 4. What a glorious thought, if we become rich in faith, by the study of God's Word, we are heirs of the kingdom, and will soon be permanently healed from all things that offend. All in love for the truth. Your Brother in Christ.

G. W. CALDER.

The Yellow Peril.

What is the real meaning of the fact that a small hermit nation like Japan—not so long ago classed amongst pagan nations—has suddenly sprung to political manhood, has collected a fleet of modern war vessels, has discarded the methods of scientific fighting of the dead; the immortality of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, are pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

How Spiritual Power is Lost.

Power is lost through self-indulgence. The one who would have God's power must lead a life of self-denial. There are many things which are not sinful in the ordinary understanding of the word sin, but which hinder spirituality and rob men of power. I do not believe that any man can lead a luxurious life, over-indulge his natural appetites, indulge extensively in dainties, and enjoy the fullness of God's power. The gratification of the flesh and the fullness of the Spirit do not go hand in hand. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these two are contrary the one to the other." Gal. v: 17. Paul wrote, "I keep under my body, and bring it into subjection," 1. Cor. ix: 27: see Rev. Ver.—Greek. Note also Eph. v; 18.

We live in a day when temptation to the indulgence of the flesh is very great. Luxuries are common. Piety and prosperity seldom go hand in hand, and in many a case the prosperity that piety and power have brought has been the ruin of the man to whom it has come. Not a few ministers of power have become popular and in demand. With the increasing popularity has come an increase of pay and of the comforts of life. Luxurious living has come in, and the power of the Spirit has gone out. It would not be difficult to cite specific instances of this sad truth. If we would know the continuance of the Spirit's power we need to be on guard to lead lives of simplicity, free from indulgence and surfeiting, be ready to "endure hardness as good soldiers of Jesus Christ." 2 Tim. ii: 3. I frankly confess I am afraid of luxury—not as afraid of it as I am of sin, but it comes next as an object of dread. It is a very subtle but a very potent enemy of power. There are devils to-day that "[illegible] but by prayer and fasting."

A. Torrey.

No Time for Fools.

When George Westinghouse, as a young inventor, was trying to interest capitalists in his automatic brake, the device which now plays so important a part in the operation of railroad trains, he wrote a letter to Commodore Cornelius Vanderbuilt, President of the New York Central Railroad Company, carefully explaining the details of his invention. Very promptly his letter came back to him, indorsed in big, scrawling letters, in the hand of Commodore Vanderbilt, "I have no time to waste on fools."

Afterwards, when the Pennsylvania railroad had taken up the automatic brake, and it was proving very successful, Commodore Vanderbilt sent young Mr. Westinghouse a request to call on him. The young inventor returned the letter, indorsed on the bottom as follows:—"I have no time to waste on fools."—*Success.*

The Future Hidden.

We are blind with regard to the future; it is as if we had no vision at all; we may not boast of to-morrow, because we know not what one day may bring forth. We know the history of the day that is gone, but what is coming in the morning not the wisest man can tell. God keeps to-morrow in his own hand; but this we know, that we shall be led and upheld and comforted; our perplexity shall be relieved, the crooked places shall be relieved, the crooked places shall be made straight, the rough places plain, and even the valleys shall be exalted; a new song will be in our mouth at the close of the day: if we have to sing of judgment, we shall also have to sing of mercy, for God's way toward us is one of judgment and love.—*Joseph Parker.*

Voice of a Statesman.

No earnest, honest effort in a good cause can fail. It may not be crowned with applause of men. It may not seem to touch the goal of immediate worldly success, but it is not lost. It helps to strengthen the weak with new virtue; to arm the irresolute with proper knowledge; to animate all with devotion, which in the end conquers all.—*Charles Sumner.*

..., Special Contributor.

Plymouth, Indiana, June 8, 1904.

This is the week for holding the regular Annual June Meeting at old Antioch, this County, and all should attend who can do so. Good speakers will be in attendance.

This is the time of year when many are quite busy with work, but we trust those who have not yet renewed their subscriptions will take time to think that our bills must be met, and that we need what is due to continue our work.

Around Independence and Victor, Colo., where the labor trouble with miners has caused so much stir, riots have occurred, and a number are killed, and property is being destroyed. At this time soldiers are in charge.

The trouble at Morrocco, growing out of bandits capturing an American citizen and holding him for a large ransom, and demanding other impossible conditions, has caused the sending of a United States fleet to that country. France and England, having interests there are also sending ships, and there may be trouble.

The War news the past week has amounted to very little. The positions of both sides is being strengthened, and small parties are sent out to test the strength of the enemy. There are two questions that are troubling the experts just now. One is what the Russian fleet in Port Arthur will do, and the other is what General Kouropatkin will do. The Chicago *Tribune* has the following to say about the situation:

If the Japs seem about to storm the line to Port Arthur will the Russian fleet make a run for it? The result of this run would be the destruction of the Russians, but also the severe crippling of the Japanese fleet, which would open the way for the Baltic squadron's appearance in oriental waters. If the Russian ships araid in the harbor their fleet would be destroyed just the same, but no coincidental damage would be done the Japanese. There is one consideration in this respect which must not be overlooked. It is reported that the big naval guns have been removed from the ships and stationed in the fortresses. If this is true the guns could hardly be got back to the ships in time for a sudden rush to sea.

Will Kouropatkin try to relieve Port Arthur? If he does he must march down the railroad from his present position at Liaoyang and strike Oku in the rear. It is fair to suppose that Oku has fortified his rear, and his base is, of course, safe, because his base is the sea. If Kouropatkin marched in any force southward from Liaoyang his left flank would be exposed to attack from the third Japanese army at Takushan, which is under command of Lieut. Gen. Nodzu, while his rear would be open to a simultaneous attack from Gen. Kuroki, whose forces are now concentrated at Fengwangcheng. That is the situation as sized up by military experts.

Communicated.

Eternal Life.

While many good and interesting things have been said and written upon this important subject, yet it is far from being exhausted; and the writer feels justified in endeavoring to attract attention to a very significant feature of it. The thing desired is "life." Life, in the abstract, has been defined as "that condition of a plant or an animal in which its organs are capable of performing their functions." Life is at the basis of all enjoyment and all suffering. A dead man can neither enjoy nor endure. To be capable of either, a man must live; the organs which collectively constitute himself must be capable of performing their functions.

The "life" mentioned in the Scriptures is frequently qualified as "eternal" or "everlasting." The former is used thirty times in the New Testament, while the latter is employed fourteen times, to designate the kind of life promised and to be hoped for. Both adjectives are from the Greek *aionios*, which is derived from the noun *aion* or *aionos*. The use of the adjective, in speaking of "life," shows that the speaker or writer wished to qualify the life in question, to distinguish it from other life. Otherwise there would be no use to say "eternal" or "everlasting" life; it would then suffice to simply say "life." This *aionian* life, therefore, is a kind of life which differs from any other life. We will consider what is meant by this term. The Greek writers used the adjective *aionios* to designate things which were either of indefinite or unlimited duration. Liddell & Scott define *aionios* as "lasting for an *aion*, perpetual," citing from Plato's Republic. They add that it is like *aidios*, "everlasting, eternal." Mr. J. B. Rotherham, in a footnote on John iii: 16, in his emphasised New Testament, says, "It is most important to remember that age is not the primary meaning of *aion*: rather duration indefinitely extended. Moreover it seems to be clothed with this more primitive significance, that the qualifying word *aionios* comes into use. * * The noun and the adjective are in perfect accord: both have in them the spirit of the famous plural itself (ages of ages), which is simply a more vivid expression of the same idea. He that hath *aionian* life, lives to the *aion*—to the remotest age;—in fact, to the ages of ages. Indefinite extension is stamped on all these expressions, *aionios* refuses to be bounded; as soon as you see the end of a thing *aionios* becomes inapplicable thereto. * * * To *aionian* punishment (Matth. xxv: 46) no conclusion can be assigned; if it be essentially a conscience endurance to the subject of it, then it must last as long as consciousness itself remains; if essentially a punishment of loss, it can not be said of the loss that it will ever be exchanged for gain. * * The Hebrew (*olam*) starts from the notion of concealed, the Greek from that of continuous duration. They coincide in the idea of duration indefinitely prolonged." From all of which it is clear that *aionios* used adjectively has reference to duration, to time; and hence the life designated by it, possesses some quality of duration which is not shared by any other kind of life. Other subjects are qualified by *aionios*, as "the kingdom of our Lord and Savior Jesus Christ" (2 Pet. i: 11); "redemption" (Heb. ix: 12); the "covenant." (Heb. xiii: 20); an "inheritance" (Heb. ix: 15); "salvation" (Heb. v: 9); and "glory." 1. Pet. v: 10. God Himself is said to be the "eternal" and the "everlasting". God. Deut. xxxiii: 27; Rom. xvi: 26. A thing which can not truthfully be said of man. Gen. iii: 22. It is obvious that the adjective *aionios* as applied to a kingdom, redemption, etc., is intended to convey the idea not merely of indefinite, but unlimited or endless duration. It is said that Jesus "shall reign over the house of Jacob forever (*eis ton aiona*), and of his kingdom there shall be no end." Luke i: 33. So when *aionian* life is promised or hoped for (Titus i: 2), it is a life which is unlimited in duration, endless.

That man does not now possess eternal or endless life is very clear. He does not live forever (Gen. iii: 22), but "is of few days and full of trouble." Job xiv: 1. There is nothing in his natural and moral constitution which entitles him to any claim to eternal life. If he ever obtains this boon, so as to live forever (see John vi: 40, 47, 51, 58), it will be because it has been given him by God. "The gift of God is eternal life through Jesus Christ our Lord." Rom. vi: 23. Here we notice (a) the gift, "eternal life;" (b) the giver, "God;" (c) the recipient of the gift, man who needs it; (d) the Medium through which the gift is conveyed, "Jesus Christ our Lord;" (e) the conditions, if any, of the reception of the gift. The gift is in the Giver's power, who can give or withhold it according to His pleasure. He can make its reception conditional or unconditional. That the gift of eternal life is conditional, and therefore will not be granted to men indiscriminately, must be patent to all who have given this question consideration. True, eternal life is a "gift." However this by no means argues that it is given to all men without difference. The Scriptures clearly and emphatically forbid such a conclusion. "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v: 21. Here eternal life is traced to grace which reigns through righteousness. Righteousness pertains to the character and conduct of the persons who receive the grace, or favor; in other words, upon the proper relation between themselves and God. Justification from past sins enters into this relation. This finds its basis, first of all, in the favor of God, but also in the faith and obedience of the one seeking to be justified. Phil. iii: 9; Rom. vi: 16. Faith is the principle upon which God justifies. Rom. iii: 22, 24; 30: iv: 5, 23, 24; v: 1, 2; Gal. ii; 16; iii 8. Without faith it is impossible to please God. Heb. xi: 6. Justifying faith if not without works. Jas. ii: 20-26. These are acts of obedience. Obedience is "unto righteousness." Such obedience makes free from sin. Rom. vi: 18. Then when one is freed from the service of sin, he becomes a servant of righteousness. Being free from sin, the fruit is unto holiness, and the end (the final outcome) is everlasting life.

The fact that all this is due to the grace of God does not prove that eternal life will be indiscriminately bestowed. That "grace of God" teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Titus ii: 11, 12. The fact that one of its functions is to teach is no proof that its lessons will in every case be heeded and its principles carried out. An inspired apostle besought the brethren at Corinth not to receive the grace of God in vain. 2 Cor. vi: 1. And in thus beseeching them, he styles himself and others as "workers together" with God. The word of God toward those persons in the promulgation of the gospel was one of grace, or favor. This gospel they had "received." 1. Cor. xv: 1, 11. But they were to exercise care lest they should have received the grace of God in vain, or to no purpose. This grace may be "frustrated," set aside, or made ineffective, by an improper attitude toward it. Gal. ii; 21. Men can "fall from grace." Gal. v: 4; Heb. xii: 15, margin. And it is possible to do "despite unto the Spirit of grace." Heb. x: 29. This grace is to reign through righteousness unto eternal life; but where it is received in vain, to no purpose; or turned into lasciviousness (Jude 4); or men fall from it, by clinging to something else; its teaching is disregarded or neglected and its purpose frustrated, it can not be said to reign through righteousness in all sense of the word; and the necessary result must be that eternal life, the reception of which is suspended upon these conditions, can not be received. There were those at Antioch and Pisidia who "judged themselves unworthy of everlasting life." Acts xiii: 46. The context says that "they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." This hostile attitude toward the Word of God caused the apostle to "turn unto the Gentiles" at that place. Those who judge themselves unworthy or undeserving of everlasting life by such open hostility will not be counted worthy to have a part in that resurrection, the participants of which shall not die any more, being the children of God because the children of the resurrection. Luke xx: 34-36. "The life is in the Son" (1. John v: 9-11), that is, the "everlasting life," and therefore "he that hath the Son hath life; but he that hath not the Son of God hath not the life." Standing in the proper relation with the Son is a most important condition toward the reception of everlasting life.

Let me warn the reader against a fundamental and very pernicious error which is entertained with much tenacity. It is assumed, taught, and believed, that the real man is the so-called "immortal soul," and that this "soul" continues to live on after the death of the body. If this view be correct, then it is not true that "eternal life is the gift of God through Jesus Christ our Lord." For if man derives his immortality from Adam, he lives forever whether there is a Jesus Christ or not; and in this way the honor which the Father intends to place upon His Son, is given to another.

If none not even the righteous, are now actually in possession of eternal life, when shall this blessing be received? Let the Lord Himself supply the answer. "In the world to come eternal life." Mark x: 30. "In the world to come life everlasting." Luke xviii: 30. In both these passages two periods of time are contrasted: "Now in this time" (Mark); "in the present time" (Luke), are placed in contrast with "the world to come." The things to be received by the followers of Christ "now in this time" are houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; that which is to be received "in the world to come" is life everlasting. There is a practical and I believe satisfactory way of determining whether or not we have reached the period in which the life everlasting is given. Jesus said, "The children of this world marry (implying that there is another "world"), and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx: 34-36. As long as men and women are married or given in marriage, they are in "this world," or age. So long they can die. They have not yet been "counted worthy" by the proper authority, and it behooves them to "walk worthy." Eph. iv: 1. The present world will have an "end." Then another world will obtain. The coming of the Son of man will end the one and introduce the other. The resurrection of those that are Christ's will take place "at his coming." 1. Cor. xv: 23. They are "raised incorruptible." v. 52. The living are changed from mortality to immortality. Then, as the apostle says, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1. Cor. xv: 54, 55. "Our vile body" itself shall be the subject of a "change" so thorough and so glorious. Phil. iii: 20. That will be a life that is "everlasting," endless, and will correspond with an everlasting kingdom, everlasting inheritance, everlasting possession, and everlasting glory. Only God is able to bring about such an exceeding and eternal weight of glory. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

A. H. Zelmer.

Table Talk.

Love.

Love is one of the principle faculties of the Christian. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. 1 Jno. iv. 8-11.

So we find in the Guide of eternal life much responsibility in this one thing love. In 1 Cor. xiii. 1, we read the following language, Though I speak with the tongue of men and of angels, and have not charity (or love), I am become as sounding brass and a tinkling cymbal. And all through this chapter is similar language, and more especially does the last verse of this chapter place greater stress on this part of the Christian life than any yet referred to. It names the three things that the true believer must positively be in possession of in order to be one of the chosen ones. 13th verse, And now abideth faith, hope, charity (or love) these three. But the greatest of these is charity. We find in the only true Guide much said in reference to love, and as it is one of the most essential things to salvation, it is very needful that much should be said in reference to it. When we pause for a moment and conceive of one so perfect and so determined in the perfecting of the plan for the salvation for poor, frail and fallen humanity, nailed to the dreadful cross, for the love of all men; one who has undergone all the accusations and cruelty that could be bestowed by the wickedest men earth could produce, we hear from the lips of the loving Savior, Father forgive them, they know not what they do. It does seem that one with a heart of sympathy would follow his command and love one another and hold in love the one that paid the price for us. If some friend or earthly associate would lay down their life that we might live, would we not reverence them above others? And would it not be almost unbearable to see them mocked and wrongfully abused? Such was and is yet the thanks to the one that died that we might live.

Paul prayed to God for the Philippians. Phil. i. 9, And this I pray, that your love may abound more and more in knowledge and in all judgment. Sometimes when we are at the brink, ready if not altogether carried along with the tide, help us to remember the love of God, and ever keep aglow our hearts with the things commanded in the Book of life and of love. So forgetful and so neglectful are we liable to become, that without constant watchfulness we shall be very apt to be indifferent from that love that accounts us worthy of eternal life. We read again that we are exhorted not to love in word, neither in tongue: but in deed and in truth. 1 John iii. 18. Herein is our love made perfect, that we have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, and the reason is, because he first loved us. 1 Jno. iv. 17, 18, 19. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised them that love him. Jas. i. 12. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it to all the brethren, which are in all Macedonia; but we beseech you, brethren, that ye increase more and more. According to the instructions laid down in this book of authority, love must ever be increasing. Undoubtedly there is a very great lack of love, for as we can see very distinctly all around us, no matter which way we may choose to look, we can see on every hand the lack of even a spark of love to brighten the path that leadeth unto life. May our hearts be filled with the love of God, and be ready to see the King in his glory. Eph. vi. 23-24. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. As we look through the testimonials of the apostles and of Jesus we can find in almost every chapter something said in reference to the love of God toward us, or the love that we should exercise toward him and the brethren. Surely much will be lost if we fall short of the love that makes us fit subjects for the life that ne'er shall end, and may we be able to hear the "well done good and faithful servant."

Estey C. Pearson.

Serve the Lord with gladness, cheerfulness or pleasure of mind. It should be the bounden duty of every Christian to serve the Lord fervently, for it is from him that we receive all our blessings and him only. It ought to be a pleasure for us to serve him daily, and be our uppermost thought to wait upon him, to have him in our minds constantly for his tender mercy toward us at all times. But what a number of mankind that never lets him come into their minds, they seem to pass along through the world, thinking it a natural consequence that everything will go on as it has from the beginning of creation, they take a great deal more time in the pleasurable amusements of the world than thinking of serving the Lord with gladness. But the time will come upon them unawares, in a time that they think not of, when it will be too late to make amends, and serve the Lord with gladness. For it is through him that we are to gain eternal life, and that is something worth striving for. It will be eternal life, or eternal death, and who would not give up all the pleasurable things of this short and fleeting life for the former, assuredly most any one should. We find it recorded in Psalm xcv. commencing at the first verse, "O, come let us sing unto the Lord, let us make a joyful noise, to the Rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with Psalms. For the Lord is a great God, and a great King above all Gods." If we build our structure on the Rock of our salvation, it will surely stand, though assailed by the enemies of Christ. It is the only sure foundation on which to build. A structure built on a sandy foundation is not reliable when assailed by the floods, which might be compared, to the sceptics, atheists and infidels, who know not God and obey not the gospel of Christ. It is he that made us, and not we ourselves. We are his children and the sheep of his pasture. May we realize that we are mortal and of ourselves can do nothing, and therefore we ought to serve him with our whole heart and mind, for the many blessings we receive by his hand. Serve the Lord with gladness, with a cheerful heart, for in so doing we may, (when done with this present life, and Christ comes to establish his kingdom, and take his great power and reign) be so fortunate as to have a part with him.

W. D. Townsend.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. iii. 17.

And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name. In everything give thanks for this is the will of God in Christ Jesus concerning you. Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and prophets. At the time appointed Christ will render to every man according to his deed. For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. And whatsoever ye do, do it heartily as to the Lord and not unto men. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. And be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you.

Anna Burton.

Obituary.

Mary C. Ransom was born in Vienna, Oneida, Co., N. Y., June 7, 1824. Was married Dec. 28, 1847, to Lorenzo M. Goodyear at Camden, N. Y. She was the mother of eight children—five boys and three girls—all of whom survive but one. Had she lived but a few days more she would have celebrated her eightieth anniversary. Her home for a large part of this time was near Dixon, Illinois, on the estate which the labor of her hands had helped to accumulate and where her husband preceded her in death about seven years ago. Early in life she united with the Congregational church but in later years she associated herself with the Church of God. The coming of Christ, the resurrection from the dead, and kindred subjects were her chief interest. Interment took place on Sunday, May 29, from her late home and in the beautiful city of the dead at Dixon, Ill.

S. J. Lindsay.

Wm. E. Davis died May 19, 1904, of heart trouble and pneumonia. Bro. Wm. Davis was born in Virginia, Feb. 27, 1836. He served in the Union army and came to Oregon in 1866 with his wife, who was Miss Emily E. Hopkins, to whom he was united in marriage in the State of Wisconsin, in 1857. They settled on the place where they both died 31 years ago. We buried Sister Davis April 13th, a little over a month ago. Bro. Davis was a professed Christian, having united with the Church of God 6 years ago and was connected with the Christian church previous to that date. He left two sons both living on the home place, also 11 grandchildren, and one brother and one sister still reside in Michigan and Dakota. A large congregation attended funeral services. The writer reasoned from the Scriptures concerning Jesus and the resurrection.

W. L. Skeels.

Mary A. Heiser was born in Marshall Co., Ind., Aug. 14, 1871, and died June 2, 1904, aged 32 years, 10 months and 12 days. She united as a sister with the Church of God at Burr Oak in 1902. There seemed to be no struggle at death, for she felt that for her was laid up a crown of righteousness that fadeth not away. She was united in marriage to Joseph D. Heiser of Grant Co., Ind., July 30, 1891. To this union three children were born to make life brighter and to cheer and cherish them in their declining years. But lo! when life was the brightest, the sickle that sweeps far and near took from this family their pride, the flower that seemed so pure. Sister Heiser was left motherless when only five years old and in a few years her only brother died, leaving her with only father to live for. One year ago father followed mother and brother. She leaves to mourn her death her most devoted and loving husband, two children, William George and Russell Howard, one of the children, Ica May, having died in infancy. Several aunts and uncles also still survive her. The funeral of Sister Heiser was held at Burr Oak, Sunday June 5. Services were conducted by Bro. D. E. Vanvactor. Interment at Burr Oak cemetery. Husband and children wish to express thankfulness to the many friends for kindness shown during the long illness of their dear one.

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Communicated.

Random Thoughts. No. 11.

I now proceed with my topic as to who will be the subjects in the kingdom of God. I have said that while in time it will include all nations, at first it will be Israelites—the twelve tribes of Israel. I will now turn to Ezek. xxxvi. and xxxvii. I wish my reader would at once read these two chapters through, as I can only quote in part. In chapter 36 the Lord by the prophet addresses the mountains of Israel. Then verse 8 to 12, But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come, for behold, I am for you, and I will turn unto you, and you shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it. And the cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast, and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings; and you shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them.

The whole chapter should be read and it must very plainly appear that the mountains of Israel will again be inhabited and possessed by the children of Israel, not only by the people of the ten tribe kingdom, but by all Israel including the other two tribe kingdom, the kingdom of Judah—the whole 12 tribes, and they shall no more be bereaved, and they will multiply and increase—hence they will be brought back in the mortal state and will marry and be given in marriage. They are not brought from their graves, but, says the Lord, verse 24 "I will take you from among the heathen (nations), and gather you out of all countries, and bring you into your own land."

The same things are taught in chapter 37, also, under the figure of the valley of dry bones. Now, will my readers read the parable or figure verse 1-10, and it will be seen to describe the state of Israel nationally as it is today, with a few exceptions. They have no hope of ever being a nation in their own land again. Now, let us read the explanation by the author of the figure verse 11-14, Then he said unto me, Son of Man, these bones are the whole house of Israel, behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And you shall know that I *am the Lord*, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I, the Lord hath spoken it, saith the Lord." This is very expressive when they said, "our bones are dried, our hope is lost, we are cut off," etc. They did not mean they were dead personally or as individuals, but nationally. As a people or nation they were cut off from their land and country. And had lost all hope of ever being a nation in their own land again. They were politically dead and buried among the nations. But just as in the figure, the bones become living people, so they would be gathered out of their political graves among the nations and would become a great nation, and they would then know the Lord had spoken it and performed it.

When to still further show his purpose the prophet is to take two sticks, and they become one in his hand, etc. which is explained to mean (verse 21-28) that the "Lord will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land; and I (says the Lord) will make them one nation in the land upon the mountains of Israel, and one King shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them, and they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever: and my servant David shall be their prince for evermore. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the nations shall know that *I, the Lord, do sanctify (set apart) Israel*, when my sanctuary shall be with them for evermore."

I am aware that some people try to explain all this as referring to the church, and in the past, for which I see no reason. The mountains of Israel are not now occupied, tilled and possessed by Israel, but if what God said to and of them were fulfilled, Israel would be there now, and they would be like the garden of Eden. Chap. xxxvi. 35. So also if God had already brought them from their political graves among the nations they would not be there now, but be living on and cultivating their own land. And so with the two sticks. If what is said about them had been fulfilled, instead of the two kingdoms of Israel and Judah being still scattered among the nations without a land, a country, a king or a government of their own they would be both one kingdom in their own land, and David, once their king would be again their king and prince along with Jesus the great King and the apostles and the rest of the saints or holy ones, who will judge, rule or govern the world in righteousness, and these Israelites would be subjects and if but a remnant or part of Israel will return, they will multiply and increase and be very numerous—as the sand of the sea, and they and their children, and their children's children will dwell there for ever! Are they there now? If not, we must look for it in the future. It will be seen that as they will multiply and increase, and children will be born to them, and they again will have children generation after generation, they are still flesh and blood, as subjects in God's kingdom, they must be Israelites living as individuals, (though dead nationally or politically) not those who had died and gone back to dust, and raised from the dead. If the dead, the real dead are to be raised to be subjects in the kingdom and the gospel is to be preached to them, by which means all or nearly all will be saved, then will they marry and be given in marriage, etc. If so, the question of the Saducees, Luke xx., was right to the point, and Jesus missed the mark in his answer. The man that had more than one wife in his life, or the woman that had more than one husband in her life time. If they are to be raised from the dead in the flesh, and (in the case of Israel) taken back to their own land, how will they manage in such cases? The woman that had seven husbands will she have them all at once? So with husbands who had several wives, and some of them were widows, and some men are widowers. If these are to be raised from the dead, and will be subjects in the kingdom of God, will the man or the woman have all their wives or husbands at the same time? And—no I will not ask any more such foolish questions. It seems to me the whole question of any future probation to people who have lived and died in ages past is contrary to God's Word. I have yet to see the first hint for any such thing in the Word of God. But that the people, some people living when the Lord comes (not the saints or holy ones) will live on, and be subjects in the kingdom, and will marry and bear children generation after generation is clearly taught as we have seen from what I have given, but still there is more to follow. More anon.

GEO. ELTON.

The secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children forever that we may do all the Word of the law. Deut. xxix. 29. He revealeth his secrets to his servants, the prophets. Amos iii. 7. A prophet then is a man inspired by the Lord, reveals his secret, as was Daniel. A prophecy may be revealed and not be understood. Dan. xii. 8. As in Dan. xi. 5 to the end of that book. Now this prophecy cannot be explained or understood until the end of the days when Daniel is to stand in his lot as a prophet, when the prophecy will be understood or made known. Some parables of our Lord are explained, others are not. Therefore some of the secret things of the Lord are not fully revealed in the prophecies and the parables, and it will require a prophet to make them known as he "reveals his secret to his prophets." All the expositions of the unexplained prophets and parables cannot cause them to be understood, because they are a part of the Lord's secret, and do not belong in this age. But they will be revealed in their time, which will be in the age to come.

In the 24th chapter of Matthew we have the signs given that are to precede the soon coming of the Lord, and the events that are to take place between the coming in of these signs and his advent. After these things have taken place, then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom, Matt. xxv. 1, and were commanded to watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. Ver. 13, For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. Verse 14. After a long time the lord of those servants cometh and reckons with them. Verse 19. Then follows the coming of the Lord to judge the nations. Verse 31. I may be asked, Why were these prophecies and parables given if not to be understood in this age? I will answer in the language of another, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out, for who hath known the mind of the Lord, or who has been his counselor? Rom. xi. 33.

We know nothing of the mind of the Lord or his ways only as they are revealed in his Word. And should it be admitted that the unexplained prophets and parables can now be understood, then who were the interpreters? Would not this be admission that the Mormons, Dowie and other false prophets might be right? All this array of interpreters of the unexplained prophecies and parables are an empty show of words, and is the wisdom of the world which is foolishness with God. If we do not understand is no cause why we should doubt, as many do. The faithful servant or the child of God doubts not, but faithfully does and believes all that God and the Master says and requires. I believe that God by his wisdom, power and knowledge did take the beginning of his creation. Rev. iii. 14. And by him (Jesus Christ) made all things in the heavens and in the earth. I think that Christ was a created being, and the first of God's creation, and that he had an existence prior to his advent into the world. It has not all been revealed, but a part continues to be the secret of God; now that event was brought about, and should not prevent us from believing that such was not possible by his power, wisdom and knowledge. But let us be admonished as Timothy was, to rightly divide the Word of truth. Yours expecting eternal life at the return of the Lord.

FRANK FOWLER.

The Lord will Come.

It sometimes requires courage for people to stand up and face the world in upholding their convictions, and the Church of God is no exception to this rule, and as a people we are not very popular, for adhering to the great Bible truth, of the personal appearing of the Crucified One, and his establishment of a literal Kingdom or government upon the earth.

A few days ago, I saw in a great secular journal, the statement that "There were a few ignorant people, that for the purpose of scaring other ignorant ones into being good, held to this pernicious doctrine, and advised people not to waste their time in vain expectations of this event literally coming to pass, for the Kingdom of God was purely spiritual, and it was only the spiritual presence of Christ that would ever be realized on this earth."

But it is just possible that there are people, other than Millennarians, though highly qualified to be leaders in secular affairs, yet are ignorant of the fundamental facts of biblical truth. This same writer called attention to the "scare that occured in the year 1000, based upon a forced exposition of Psalm 90-4, and the teachings of William Miller in 18-8, in relation to the end of the world at the time Christ should come." But for our own part we cannot see why the doctrine of the "personal coming," should be so scary, as the very unreasonable and unscriptural doctrine of eternal torment, to which the above writer holds.

Why the literal presence of the man Christ Jesus, should be a cause of fear to those who have obeyed the doctrine once delivered to the saints, we are wholly unable to understand. The life and character of Jesus was such as to win the deepest affections; he was meek, kind and gentle, possessed of the attributes, and ever taught the lessons that would beget the love and devotion of his associates. We understand that God gave to him the same attributes that he himself possessed; and we are taught that "God is love;" and that he is unchangable; why then need we fear to see one come that loves us, and is so anxious to share that love with us that he would sacrifice his own life to gain us to be his friends?

Evidently people are misinformed as to the construction we place upon the phrase, The end of the world. We do not believe that the material world, or earth will be destroyed, or come to an end; but that the present order of things that now exist, i.e, the political heavens or governments, will cease by being supplanted by a righteous government that will execute judgment and justice in the earth; a universal kingdom that will extend over the entire earth, everlasting in its duration, with Jesus and his saints, to execute its just and righteous laws.

To make the truth of our contention clear, we will refer to the covenant God made with Abraham, in which he said, "Unto the and thy seed will I give this land," Gen. xii: 7, an unqualified contract. A few years later, he renewed the covenant and said, "I will give it to thee and thy seed forever." Gen. xiii: 15, xvii: 7, 8. He repeated it to Isaac, Abraham's son, Gen. xxvi:3, 4, 5 confirmed it unto Jacob, Isaac's son. Gen. xxviii: 4, 13. To David he enlarged upon the covenant, in which he declares this Kingdom or government shall stand forever, and the Kingship shall be vested in one of of his own seed or blood. This Kingdom is now in an overthrown condition, Ezek. xxi: 27, and none will deny but that this seed or direct descendent from Abraham and David, is Christ; no one would ask for proof of this, as it is so readily obtained. This Jesus was put to death, resurrected and ascended into heaven; and at the time of his ascension, his disciples inquired of him, if he could at that time restore the Kingdom again unto Israel? Acts i: 6, showing that they understood that this overthrown Kingdom would be brought into working order again, and that He (Christ), was to sit upon it, as its rightful King. When He went up a cloud obscured their vision, and while they continued to earnestly gaze after him, an angel appeared and said unto them, "This same Jesus whom ye have seen go into the heavens shall so come again," (or in like or the same manner) Acts i: 11. Jesus testifies in Mark xiii: 26 that after certain things should occur, that they should see the Son of Man coming in the clouds with great power and glory. Matt. xxiv: 30 records the same. The apostle Peter was concerned as to what they should receive as a reward, for surrendering all they possessed for his sake. Jesus answered, Verily I say unto you, That ye that have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

We would think a person would have extreme hardihood to assume that the twelve were sitting upon thrones at the present time, while those tribes are in their scattered and unorganized condition. Yet they are to sit at the time when the Lord Jesus sits upon his throne, and this must be a future event, for Paul had unlimited confidence in the personal appearing of Jesus, for to the Philippian brethren he said, For our conversation is in heaven, from whence we look for the Lord Jesus, who shall change our vile bodies, and fashion them like unto his own glorious body. Phil. iii: 20-21. To the Colossians the same apostle said, When Christ our Life shall appear ye shall appear with him Col. iii; 4. To the Thessalonians, the Lord himself shall descend from heaven with a shout etc. 1 Thess. iv: 16 and again, "When he shall come to be glorified in his saints, and to be admired in all them that believe in that day," day of coming, 2 Thess. i: 10. Just at the close of this grand old apostle's ministry he admonished Timothy his fellow laborer, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and Kingdom," and further on, "I have fought the good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them that love his appearing." 2 Tim. iv: 7, 8.

Daniel looking into the future with prophetic eye saw One like the Son of Man come in the clouds of heaven, and there was given him dominion and glory and a Kingdom, that all nations and languages should serve him. An everlasting Kingdom that should never be destroyed. Dan. vii; 13, 14.

This is in harmony with the words of the covenant that God made with Abraham, in which all the nations of the earth should be blessed.

In conclusion, although we have been very brief in bringing testimony to prove the personal appearing of our risen Lord we pray in behalf of our secular brother, that the God of our Lord Jesus Christ, the Father of glory may give him the spirit of wisdom and revelation in the knowledge of Him, that the eyes of his understanding may be enlightened, that he may know what is the hope of his calling, and what is the riches of his inheritance in the saints. That he may put off his following after the teachings of Pagan philosophers, and study the Scriptures with an eye single to the glory of God and his Christ, that he may receive an abundant entrance into the Kingdom of our Lord Jesus Christ.

MERRITT ELLIOTT.

Selections.

That Great and Last Day.

We know of but one such day brought to view in the Scriptures, called "The judgment of that great day" (Jude i: 6). The apostle calls it "that day," as if pointing to its preeminence above all other days, which is to take place at Christ's second coming. It will be the day when God shall reward every man according as his work has been; one class of men will then be rewarded with the crown of life, and another class will receive eternal death. "The wages of sin is death."

The world—in its present condition—is not to go on always; there is to be a terminus, a conclusion, an end; and the end will come when the last day arrives. When it comes everybody will know it, for it will be no secret affair. "Behold he cometh with clouds and every eye shall see him." That great and last day will surely come, the day for which all other days were made. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4: 16).

The vast multitude of men will be found unprepared, like the antediluvians and the Sodomites, who were destroyed. That great day will close up the affairs of this present evil world, and be the beginning of a fixed, unending eternity of immortality and of blessedness to all God's people. O ye men of earth, what shall that day be to you?

That great day will surely come, for "God hath appointed a day in which he will judge the world in righteousness," by Jesus Christ, whom he hath appointed. That day will surely come with all its realities and recompenses, also with its terrors and gladness, its glory and brightness to the saints, and its blackness and eternal death to the wicked. In view of the near approach of that day, what manner of persons ought we to be? The day will be the opening of the gate of paradise to the overcomer, and of eternal death to the sinner. There will be no carnal mirth or profane laughter on that solemn occasion. That day will end lies, blasphemy, drunkeness, infidelity, scoffing, and all contempt of Christ, and mockery of his saints.

That day should ever be before our eyes. The day which earth has never seen, and the day that men least think about and least regard. This life is allotted to man to prepare for that day, that we may appear before God blameless.

God's love abounds toward all men, and the invitation is to all: "Come unto me, all ye ends of the earth, and be ye saved." There is still salvation for the lost sinner, who should repent, believe, and be saved. That great day has a voice which speaks to all men. To the Christian to be up and doing, and to the sinner to prepare to meet his God.

As to the nearness of that day, the evidence is overwhelming. Yet that day will come as a thief in the night, to all those who are not found watching. There will be many who are almost saved, yet lost after all; almost at the gate yet seeing it shut in their face. So live that an abundant entrance may be administered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ.—*J. E. Clark in Crisis.*

The Yellow Peril.

What is the real meaning of the fact that a small hermit nation like Japan—not so long ago classed amongst pagan nations—has suddenly sprung to political manhood, has collected a fleet of modern war vessels, has disciplined an army of scientific fighting men, has challenged the largest European Power, and has struck the first blow with success? There is something serious behind all this, and Dr. Pentecost tells us what this something serious is. The fact is that the West has been living in a fool's paradise concerning the East. Contempt for the colored races has blinded men to the terrible power these races possess. The East has been asleep, but it is awaking. In Japan we see what an awakening means. What if the 400,000,000 of Chinamen awake too? The Asiatic, without Christ, and with modern science, will be a terrible foe. We ought to face these things. Dr. Pentecost has spoken of them with the tones of a prophet, and he very truly shows that nothing but the Gospel, which regenerates the heart, and destroys all racial enmity, can solve this Eastern question. We have reached a solemn hour in the world's history—an hour full of portents. It is the time to pray and to understand the facts.—*The Christian.*

The religion of Jesus has to do with the life that now is as well as that which is to come. Paul here lays down four rules for the Christian—be awake, be steadfast, be a man, be master. These laws for the Christian life command themselves to the judicious. Be strong; be master of circumstances. Things will not always work in your favor. The tide will often set against you, and you must pull hard against the current if you are to make any progress. Show your power by overcoming difficulties. The highest strength lies in self mastery. If you can down the evil in your heart, hold yourself to the ways of righteousness, you have given the surest proof of manhood.—*L. A. Crandall.*

Obituary.

Bert Allen Swindler was born near Belleview, Ohio, Aug. 14, 1874, and died at Roll, Ind., May 27, 1904, aged 29 years, 9 months, and 13 days.

He was married to Martha M. Griffith Mar. 6, 1898, to which union was born one child, Dale La Verne, who died Apr. 24, 1903.

The deceased became a member of the Church of God in December 1898, the undersigned officiating at his baptism. His wife, father and mother, five brothers, and two sisters, survive to mourn his loss.

The funeral, which took place at Roll on Sunday May 29th, was attended by a very large concourse of people. The writer spoke words of comfort from Rev. xxi; 1-5.

This death which was due to stepping on a rusty nail shows forcibly that in the midst of life we are in death. Youth and vigor do not exempt from the encroachments of the "enemy" death. Four weeks before when the writer visited Roll, Bro. Swindler occupied his place at the meeting, and now—what a change! May the God of comfort be with the bereaved.

A. H. ZELMER.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs Ella L Gardiner	3 00
Mrs Lillie H Willis	50

$18.00 Chicago to St. Paul Minneapolis and Return.

Via the North-Western Line. $22.00 round trip Chicago to Superior and Duluth; $15.50 round trip Chicago to Sault Ste. Marie, tickets on sale daily. $12.85 Chicago to Marquette and return, on sale June 7th, and 21st, July 5th and 19th. Correspondingly low rates from other points. Perfectly appointed train service, Through sleeping cars. The best of everything. Information and tickets can be secured from your home agent, or address A. M. Waggener, 22 Fifth Avenue, Chicago Ills.—June 30.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Announcement.

The third Quarterly Conference of the Churches of God in Indiana will convene at the Antioch church at 10:00 o'clock A.M., Friday, June 10, and continue over the following Sunday. The brethren and sisters who have attended the June Meeting at Antioch in former years know the character of this gathering, and scarcely need a special invitation to attend the meeting this year. Many times have God's children met at Antioch and taken with them new spiritual impulses, and there is every reason to anticipate a time of refreshing this year. Let the brethren and sisters for a few days lay aside the cares of this age, and lay up treasure for the age to come. Let the meeting be characterized by deep earnestness and joyful fellowship in the hope of the life to come. Those coming by railroad will come to Plymouth or Argos, where they will be met at trains and conveyed to the place of meeting.

Please send word by postal one week before meeting to Bro. A. R. Underwood, Plymouth, Ind., or T. O. Taber, Argos, Ind., on what day and train you expect to arrive.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec.

The Northwest Conference will convene Friday evening June 17th and hold over the following Monday at Lake Shore, Wash. Lake Shore is about four miles from Vancouver, Wash. Any one wishing conveyance to Lake Shore will correspond with P. G. Wolf of Vancouver. Brethren from a distance will stop at River View hotel right by the ferry landing and wait for the brethren from Lake Shore. All are invited to come and have one more meeting that will be a least long to be remembered. Another Conference year has almost passed and gone, have we spent our time well or have we been idle in the Master's vineyard? All cannot go out in the world to preach, but we all can live a good square Christian life doing good to all around us. By order of the executive committee.

MRS. ALMIRA M. BROOKS.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 20. Programme, etc., will appear later.

O. J. ALLARD, Pres.

The Annual Conference of the Church of God in Illinois will meet at Oregon, on the evening of Wednesday Aug. 24, and continue over the following Sunday. The programme will appear later. Let all plan to come, and make this the best Conference ever held in our State. Try to bring a stranger with you, some one that you have trying to lead to a decision for the truth. There is no place more helpful than these Conference meetings to those who are seeking light on gospel teaching. By thus helping others we only add to our own joy in the faith, and our coming reward.

EMMA L. SMITH, Sec.

Programme for Indiana Conference.

Friday 10:30 a m Sermon A. H. Zilmer, subject, We will serve the Lord. 2:00 p m sermon J. S. Hatch, subject, The Priesthood. 7 p m Social Meeting J. L. Wince. 7:30 p m sermon W. H. Wilson, subject selected.

Saturday 10 a m Social Meeting Richard Railsback. 10:30 a m Sermon D. T. Halstead, subject selected. 2 p m Conference Meeting. 7 p m Social Meeting D. E. Vauvactor. 7:30 p m sermon J. F. Wagoner, subject, The things most surely believed among us.

Sunday 10 a m Social Meeting J. H. Willey. 1030 Sermon A. H. Zilmer, subject, The Coming of Christ. 2:00 p m Sermon, J. L. Wince, subject, Christian Character, followed by Communion.

7 p m Social Meeting J. F. Wagoner, 7:30 p m sermon W. H. Wilson, subject selected.

J. H. WILLEY,
LYDIA RAILSBACK,
T. O. TABER,
Committee.

A Half Million Acres.

Government Lands Open for Settlement, in the Rosebud Indian Reservation in Southeastern South Dakota. The Chicago & North-Western Ry. is the direct line from Chicago to Bonesteel on the reservation border. Send 2 cent stamp for pamphlet "New Homes in the West" containing maps and full information as to the allotment of these fertile lands. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills. —July 8.

PLEASE do not forget that we need all that is due on subscription at this time.

To the Saints of Illinois:

At the quarterly meeting held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible school this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying the grocery bill for the same. The school will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense—at least the chief item of expense—will be the expense of transportation. Please write and say that you are coming.

S. J. LINDSAY, Oregon, Ill.

To be glad of life because it gives you the chance to love, to work, and to play, and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falseness and meanness, and to fear nothing but cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and spirit in God's out-of-doors—these are guide-posts on the foot-path to peace.—*Henry Van Dyke.*

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

Through Sleeper.

Plymouth to St. Louis via Vandalia Line leaves at 8:30 p. m. daily on "The Expo Train" arriving at St. Louis 7:04 a. m., returning this sleeper leaves St. Louis Union Station daily at 8:04 p. m.

The Vandalia Line is selling the following excursion tickets account World's Fair at rates and limits given, from Plymouth to St. Louis and return. Season ticket $14.00; 60-day ticket $11.70; 15-day ticket $10.71. And on each Tuesday and Thursday until June 30th, 1904, inclusive, tickets good in coaches only, are sold at rate of $6.75. Return limit of each tickets seven days including date of sale. Same basis from all other stations. For sleeping car reservation and other information as to additional train service, etc., apply to W. E. Smith, agent at Plymouth, or C. C. Trueb, T. P. A., Logansport, Ind. —June 25

VANDALIA LINE
TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train	7:28am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, daily	11:20pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis. No change of cars All other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Foss,
Gen. Pass. Agt.,
St. Louis, Mo

The Rosebud Reservation

lands are open in July. For full particulars as to date of registration, drawings and final entry, and as to character of soil and climate, requirements of the U. S. homestead laws, maps, etc., are contained in a pamphlet "New Homes in the West" issued by the Passenger Department, Chicago & North-Western Ry. Send 2 cent stamp for copy or call on any ticket agent The North-Western Line. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—July 8.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Beautiful Winona.

With the opening of the season at Winona Lake, May 16th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 8:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:18 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 16.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. D. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Detton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Sidevville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prine Sr, Oxford, Neb.
A. J. Eychner, Box 284 Tampa Fla.
D. L. Kemp, 1507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswego, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. O. Townsend, Salem, Ohio, r 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Houk, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Ogle'ie, North Branch, Kansas.
W. O. Steffa, Fomona, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave, Pasons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 11, Burton Ave, Grand Rapids, Mich.
R. S. Driggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
B. F. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Prinmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Hunpt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
J W Beffenbaugh Avery Okla
A Drew Tioga Ind
Sarah F Morgan Brownstown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
G T Wilcie Dover Min.
W J Beamman Burnville Ark
D C Robison Ill 3 Mt Vernon O
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1024 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roths and E. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. N. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Mey Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 360 W. Main.

The Church of God in Tacoma, Wash, corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulte, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. U. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W. W. Jacquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S S Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vickeburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. G Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30, R G Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays e ach month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Fraser both of Scholls, Oregon. Service at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suit able for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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What is a Spiritual Body?
Faith and Hope.
Christ' Glorious Coming.

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Poetry.

The Word Divine.

Heaven and earth shall pass away, but my words shall not pass way.

Dearer with every passing hour
Is God's sweet word to me,
To fix that truth as to a tower,
In troubled times I flee?
For while the heavens and earth shall last
Its promises are sure—
Yea! when they both are with the past
Its glories shall endure.
The word of Him who cannot lie,
Who, by his own will stand,
When the swift whirlwind sweepeth by,
And in the desert land,
Who sendeth out his angel guard
Above his loved one's way,
And turneth by his rod of power
Their darkness into day.
Whose blessings, promised to the meek,
About their pathway rise,
Like blossoms in a wintry-waste,
Or stars in storm-tossed skies.

O, I have proved each word of thine,
My God, as gold is tried—
Never to fear or prayer of mine
Was thy strong help denied.
I bless thee for each step I've trod,
By the dark waves of woe,
With faith and peace my feet were shod
Through the wild flood to go!
Hast thou not said, "But for a night
The weeping shall endure—
Joy cometh with the morning light?"
O, promise sweet as pure!
Where is my joy?—to dwell apart
From earth's poor bonds set free,
Hidden within thy faithful heart,
To find my all in thee.

—Mrs. Lizzie Fenner Baker.

Communicated.

Pine Woods Bible Class.

Teacher. Bessie, what have you to suggest for our study tonight?

Bessie. I would select Matt. vi. 33.

Q. Will you please read it?

A. I will. It reads as follows: "But seek ye first the kingdom of God and his righteousness; and all these things (temporal things) shall be added unto you."

Q. What is the chief thing which men so earnestly seek to obtain at this day?

A. Money, or the temporal things of life.

Q. Is that the *right* thing to seek for?

A. It is not, the chief aim of a disciple's life, should be to seek first of all things, for the kingdom of God. (Not the Church kingdom.)

Q. Is it an easy matter to secure admission into God's kingdom?

A. It is not, it requires more diligence and earnest seeking for, to finally secure it, than it does to secure the temporal things of this life.

Q. What makes you think so?

A. Because I find in Acts xiv. 22, this language: "Confirming the souls of the disciples, and exhorting them to continue in *the faith*, (not any sort of a church faith, or human creed), and that we must through *much tribulation enter into the kingdom of God.*" This was written some fourteen years after Pentecost, and the kingdom was still a matter of *promise* to the *heirs*.

Q. To whom was the above language addressed?

A. To the churches of God at Derbe, Lystra, Iconium, Antioch, etc.

Q. What did Paul and Barnabas do for these churches?

A. "Ordained them elders in every church," Verse 23.

Q. Were the members of these churches already in the kingdom of God?

A. No, that could not be a fact, because Paul and Barnabas had told them, (the members of these churches) that if they should ever enter the kingdom of God, it would be necessary to observe two things.

Q. What two things?

A. 1. "Continue in *the* faith."

2. "And that we must through *much* tribulation enter the kingdom." The church kingdom (?)

Teacher. I wish to state right here, that while I was attending a Bible class in the Christian church (better known as Campbellites) at Sherman, Texas, Mr. Fuller, the pastor of that church, said that the position of his denomination was, that the Church is the kingdom of God, and that it was set up on Pentecost. The leader of the class said that the disciples did not understand the nature of God's kingdom when they asked the Savior, "Lord, wilt thou at this time restore again the kingdom to Israel?" Now, Ella, what have you to offer along this line?

Ella. I should observe that the modern Christian church, and the Apostolic churches, are wide apart on that question.

Q. What is the difference between them?

A. It is this: the members of the modern Christian Church claim that they are already in the kingdom of God. The Church being God's kingdom on earth. The members of the Apostolic churches had to "*seek* for the kingdom of God," and that it could only be entered by those who should "continue in *the faith*, and that we must through much tribulation enter the kingdom of God."

Q. Under the modern Christian Church system, would it not be better to seek the temporal things first?

A. Yes, it would.

Q. Why so?

A. Because if you only have a good supply of gold, silver, and greenbacks you can by a liberal use of this money, purchase to yourself a high position in the modern church kingdom, without having to endure a single bit of "tribulation."

Teacher. I want to say, that a communicant of this Sherman church, told me, that if a member was too poor to respond to the numerous demands for money called for in that church, that he was of *no account* in that church. Hence, we can see that money can purchase you a good position and much esteem in the modern church kingdom. If you are poor you can have but little influence.

Q. But with regard to the kingdom of God spoken of in the Bible, are the riches spoken of, an help or an hindrance to gaining an inheritance in God's kingdom.

A. A positive hindrance.

Q. Where do you find it so stated?

A. In Mark x. 23: "How hardly shall they that have riches enter the kingdom of God." It would, indeed, be an immense help in entering the modern church kingdom. It would also be apt to hide a multitude of sins. Are not new pastors of a church advised not to be too severe on certain sins, because you might offend Mr. Blank, who contributes liberally to the support of our church? Money is the foundation rock of the modern church kingdom.

Teacher. Albert, what did Jesus teach his disciples to pray for?

A. "Thy kingdom come."

Q. Do people who teach that God's kingdom did come on the day of Pentecost still pray for the kingdom to come?

A. They do so, constantly.

Q. Is not such prayer vain and useless, if the kingdom is already come?

A. Exactly so, a vain repetition, indeed.

Q. What did Jesus say that it was the Father's good pleasure to do for the "little flock"—the church?

A. Luke xii. 32: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." If the "little flock" themselves do now form the constituent part of the kingdom in an ecclesiastical system, then the above language is without any significance, whatever.

Q. What did Paul say of the Collossian brethren?

A. See Col. iv. 11: "And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me." This was written about thirty years after Pentecost, and yet they were not in the kingdom of God, but were only called "unto" it.

Q. Did Paul write to the Thessalonian brethren some twenty years after Pentecost?

A. Yes.

Q. What did he say?

A. "So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulation that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer." Think of it, so long after the church kingdom had been set up, and as yet they were merely judged to be worthy sufferers for a place in that kingdom, instead of being inheritors.

Q. Can an heir be a "possessor" of that for which he is only an heir as yet?

A. He could not. An heir ceases to be an heir, immediately he becomes a possessor. See James ii. 5: "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."

Q. How long after Pentecost was this, when God's people were as yet only "heirs of the kingdom?"

A. About twenty-seven years after Pentecost. They had been inheritors of the church kingdom for twenty-seven years, and as yet thought themselves only *heirs*.

Q. If God's kingdom had at that time been in existence for some twenty-seven years, and these brethren were ignorant of it, and still looked for the future coming of the kingdom, still regarding it as a matter of promise. How do you account for it?

A. They were still *heirs*, as they supposed they were, because as a matter of fact, no such kingdom did exist, and could not exist, as long as it should remain in the form of a *promise*. It requires but little mental perception to discern that as long as the kingdom continues to be a matter of "promise," it can never exist as a matter of fact. Hence, there is not the least particle of Scripture evidence to sustain the Campbellite church kingdom teaching.

Q. Some thirty-three years after Pentecost, what did Peter write to those of "like precious faith?"

A. He said, that if they should continue to add certain Christian graces to their faith, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. i. 5-11. It seems that thirty-three years after Pentecost, these "of like precious faith" had not been admitted into the kingdom of God. They did not seem to have any knowledge about this Pentecostal church kingdom, like our modern Disciples do.

Q. If the kingdom had been set upon the day of Pentecost it would have been a genuine flesh and blood kingdom, would it not?

A. It would, but Paul, writing about twenty-six years after Pentecost, said: "Flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50. None but the Lord Jesus has as yet obtained the Spirit, or incorruptible nature. Jesus said: "Except a man be born of water and of the *Spirit*, he *cannot enter* into the *kingdom of God*." Not a single inheritor of the church kingdom has as yet been "born of the Spirit," and hence, are not inheritors of the kingdom of God.

Q. Can flesh and blood enter the church kingdom?

A. Any amount of it, and some of it pretty sinful flesh, at that. Money can purchase flesh and blood inheritors an honorable place in that kingdom, but money is liable to bar such an one from God's *genuine* kingdom. The angelic reapers will gather out of that kingdom all offensive things. But things that offend exist in abundance in the church kingdom.

Teacher. Now, Lud, can those who will not conform their lives to the Christ life, enter God's kingdom?

A. By no means. See Matt. vii. 21, 22, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father which is in heaven. Many will say unto me, in that day, Lord, Lord, have we not prophesied (taught) in thy name? And in thy name cast out devils? And in thy name have done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye workers of iniquity." Some of these professors were Bible class teachers and street preachers, having done many wonderful works in his name (faith healers, etc.), who could also lift up their hands, and cry aloud, "Lord, Lord." They were acceptable members of the church kingdom, but they will be far from being acceptable inheritors of God's coming kingdom, when he shall restore again "the kingdom to Israel." These bogus professors are easily known. They will boldly declare that Jesus' disciples did not understand the nature of God's kingdom, when they asked the Savior, "Lord, wilt thou at this time restore again the kingdom to Israel?"

Q. Was it a church kingdom that God promised Jesus?

A. Very far from it.

Q. Will you please show what it was?

A. Yes. See Luke i. 31, 33: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Q. Where was David when this so-called church kingdom was founded?

A. Dead and buried.

Q. How long had he been dead and buried, when this supposed church kingdom was founded?

A. About a thousand years.

Q. Then David never had a throne in this modern church kingdom?

A. Never.

Q. Is David not now reigning over the church in heaven?

A. No. "For David hath not ascended into the heavens." Acts ii. 34.

Q. When Jesus reigns on the throne of David, over whom will he reign?

A. "The house of Jacob."

Q. How long will he thus reign?

A. "Of his kingdom there shall be no end."

Q. Then the disciples were not as ignorant as some Bible class teachers may think, when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?"

A. No, the question harmonized with Jesus' teaching exactly, and also with God's promises unto him, and also with his oath and covenant unto David. This oath and covenant is of no importance to church kingdom preachers. They are in truth "blind guides." "Come out of her my people, that ye be not partakers of her sins, and ye receive not of her plagues." You can find no home or fellowship with those whose brains are befogged with the wine of old Babylon.

W. H. WILSON.

Christ—The Lion and the Lamb.

Many a man can play the part of the Lion, facing death on the battle field; but how few are they that can play the part of the lamb—manifesting humility and submission?

In George Washington we have a noble example of a man laying aside the glory and exaltation of official life, and assuming the role of a private citizen.

In Japan we behold a nation of lions, boldly battling with a nation of three times their population and resources. But Japan could not submit to the humiliation placed upon her by Russia and her allies some ten years ago—in having to evacuate Port Arthur, and then seeing Russia take possession of what she had won in battle.

History gives us no example of the characteristics of the Lion and the Lamb being united in the same person to the extent that they appear in Jesus Christ—Israel's Messiah. We find in this man perfection. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

This He fulfilled to the letter when on the cross, suffering death at hands of His enemies: when human nature would naturally have resented such cruel treatment. But He lion like combined with humility, in obedience to the will of his Father uttered those memorable words—"Father forgive them for they know not what they do."

We find by consulting the fifth chapter of the Revelation that as a lamb He approached the one who sat on the throne, and received the book containing the secrets of the future. As a lamb He prevailed, and in verse 5 He is termed "the Lion of the tribe of Juda, the Root of David." Juda was the leader and spokesman of his brethren, his ascendency over his brethren is reflected in the last words of his father addressed to him.

At Sinai Judah numbered 74,000, Num. i: 20. He is not only the Lion of this tribe but, "the Root of David. How can this son of David be "the Root of David?" In Isaiah xi: 1. He is a Branch out of the root Jesse. But in the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the Sea, "in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isai. xi. 9-10. So this son of David is become David's Lord. This branch out of the roots of Jesse is become the root of Jesse. As He said, "I am the resurrection and the life, and again "because I live, ye shall live also."

Therefore Jesse and David are indebted to Christ—the Lamblike Lion, for their resurrection, and He can triumphantly say, "I am the Root and the offspring of David, the bright and morning star."

GEO. FRANCIS.

Editor Restitution:

I was very sorry to read in THE RESTITUTION of June 1st of the death of Bro. W. J. Orem of Kansas. I did not have the pleasure of an intimate acquaintance with Bro. Orem, and for this cause I am thankful to Bro. J. P. Bitner who wrote the obituary notice, that he has given us his testimony as to his private life, that "no one in this community so completely held the affections of every one." I met Bro. Orem on the two occasions that he visited this his native State (Maryland), and I would say of him, to know him was to love him. There was a peculiar, straightforward manliness about him that was attractive; a sort of "wild west" good humor and free friendliness that was quite unusual, and as to his eloquence in public address it was altogether unique. On his first visit we managed to get out a small audience in a Baltimore hall to listen to him, and those that came would have been ready to say like Bro. Bitner that "none of the seats felt hard." I have listened to some of the greatest orators of our day, John B. Gough, Charles Sumner, William J. Bryan, senators and congressmen in Washington; I have heard some of the best speakers that we have on gospel themes, but none of them surpassed, if they equalled, Bro. Orem for natural eloquence. It seems to me that one who heard him speak could better understand the testimony of Jesus concerning the power of John the Baptist. There was a sense of power in his delivery and a feeling in the listener of a reserve power, and yet there was no apparent effort on his part, no straining after effect, only a long steady flow of ideas interspersed with wit and pathos. He could descend from the sublime to the ridiculous, and mount as readily to the sublime from the ridiculous and carry his audience along without a jolt. He could tear an opposing argument to rags with a little side remark, or even a shrug or a wave of the hand that was much easier to understand than a long argument. It seems a loss when such a man falls. We think may be that a power like his turned to account would gather into the gospel net whole loads of converts. It does seem strange why it is not so, especially in view of the fact that the false gospels of the day are ground out and drawled out in such prosy style for the most part. Nevertheless it is written, Neither will they believe, *even if one* rose from the dead. Another point that was noticeable in Bro. Orem was his modesty. In private he seemed more ready to listen than to talk, so different this is from public speakers as a rule that seem to enjoy the sound of their own voices. I suppose it is something over twenty years since I met Bro. Orem, yet his remembrance is still fresh with me today, his quiet manner in private, contrasted with his lionlike power in public and his gracious wit contrasted with his sarcastic humor in debate, and over all that sublime reverence before God, and that modest respect and commiseration for his fellow being that made him a type of the best style of western American. May we meet him again soon in God's kingdom.

J. F. GELLETLY.

Editor Restitution:

When we realize that God has promised eternal life, and also that there is a time coming when sin and sorrow, pain and death shall be done away. When we understand that our Savior has promised us a position in his kingdom and that both now and in the world to come we may have the privilege of helping to bring about this glorious condition of affairs. It seems to me that no matter what trials or temptations we may have to meet that we should be the happiest people on earth, for we know that if we overcome these things as we should we will be made stronger and be better fitted to do the work that God has for us to do. Those of us here at Hammond, La. who were members of Bro. Wilson's Pine Woods Bible Class were certainly made glad when we saw the leader of our class once more and heard him preach the grand old gospel of the kingdom in such a plain earnest way, that it is hard to see why all could not understand; but if those of us who do believe these things will only work as earnestly and courageously as we should until the chosen ones are all selected, then our reward is sure. I never pick up THE RESTITUTION but what I find something good in it and today I was especially pleased when I read what Bro. E. S. Dwiggins had to say on healing the sick. I believe that if we had more faith in God's willingness to answer prayer that we would be stronger and better Christians.

Your brother in Christ.

ALBERT SIPLE.

Dear brothers and sisters:

This is my first attempt to write for the love feast, which I enjoy so much. As my subscription is about out I will renew, enclose one dollar and a half pay for the dear paper. I feel greatly encouraged when I read the letters from different ones of the faith telling of the good work being done in various places. I do hope the Lord will help all to work while it is yet day, for the night cometh that no man can work. I am firm in the belief of a Redeemer that was begotten by the Holy Spirit, born of the Virgin Mary, the Son of God, and he and he alone is the one that is to redeem and restore all things. As the wickedness of the last days increase we should ever be on the watch. Who must we watch? Our brother or sister. No, let us pray for them and watch ourselves. The Lord does not require us to separate the wheat and tares, but says let them be until the harvest, he is the only one that knows how to separate them.. I ask all of the Church of God to pray for me that I stumble not.

JULIA A. UPDIKE.

An Unexpected Exposure.

In Pittsburg, Pa., there is or was, a club known as the Columbia, to which and unfortunate accident occured on Sunday morning while people were on their way to church. The club's house was next a vacant lot, which had been excavated preparatory to building on it. It happened that on Sunday, morning the wall of the clubhouse on the side of the excavation fell down, leaving the rest of the building completially intact. The interior of all the rooms on that side was thus exposed to the view of those passing by. When the wall fell it was seen that the several rooms of the top floors were occupied by gambling parties, who doubtless had been engaged in the game all night. The partitions were so twisted that the doors of escape could not be opened from the inside, and the occupants of the rooms had to stay there in full view of the persons going to church until the firemen could raise ladders for their relief.—*Boston Herald.*

...WOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 15, 1904.

THE report of the Michigan Conference is at hand, and will appear in next issue.

THIS is the time of year when many are quite busy with work, but we trust those who have not yet renewed their subscriptions will take time to think that our bills must be met, and that we need what is due to continue our work.

WE are informed that Bro. T. E. Adams died at his home in Oswkie, Kan., on May 22. It will be remembered that last fall he had some sort of a stroke, and died we presume from the results of. We trust some one will furnish us a suitable obituary of Bro. Adams, for he was one of the best of men.

OUR Antioch Meeting for 1904 is in the past. The attendance by the members was as large as ever, though some judged the outside crowd less than a year ago. The house was filled, and many standing up on Sunday. The secretary will give a report, but we wish to say that the interest in the services, the attention to the preaching, and the kindly spirit of love that pervaded throughout, was a marked feature of the occasion. For the past forty years these June meetings have been held at this place, and it is to be hoped that nothing will prevent their continuance.

THERE is little War news to tell since last week. The Japs to the North are still pushing the Russians back, with losses on both sides that show stubborn fighting, though no extended engagement has taken place Around Port Arthur it is the same. The Japanese miners and sappers get nearer and nearer as days pass by, and seem persistent in the determination to capture the place. Many rumors are published, but the movements and intentions are kept secret to a large extent. On Tuesday came the word that some 40 Russian vessels were coming from the Baltic, but whether it be an actual start of a part of that fleet for the far east, or only a trial trip is not known. It was stated also that the Black Sea fleet would pass the Dardanelles on June 20, but until that event actually occurs little need be said. If England and the other powers allow the Sultan to agree to this move, it will be for a purpose they all understand clearly.

The Paternity of Jesus! and Arraignment of Marcionism. No. 1.

1. We enter upon the discussion of this matter because Rev. ii. 14-16; and also verses 20-23 make it clear that the Church of God is held responsible if pernicious doctrines are allowed to be taught in it.

2. Because we are persuaded that if Joseph was the father of Jesus WE HAVE NO SAVIOR!!

3. Because 1 John ii. 22, 23 shows that it is a fundamental principle of the divine economy that "whosoever denieth the Father and the Son is anti-christ, and

4. Because we *believe*, and intend to *prove*, that this description applies exactly to the system we oppose, and

5. Because from Marcionism to the present time, its adherents have not scrupled to discard whatever Scriptures conflicted with their tenets, and

6. Because its present-day literature abounds with evidence that Moses, the Prophets and the Psalms which speak of Jesus are lightly esteemed; and

7. Because many of the advocates of the system show that they never had more than a smattering knowledge of the truth as it is in Jesus, or else they would not make such egregious blunders as will appear in the extracts we make below. This does not apply to all, we regret to say.

8. Because it practically sets aside the principle of justification by faith; and

9. Because it teaches that the salvation of every one is attained to on account of good deeds, or *their own* personal righteousness, and

10. Because this system aims its axe at the very root of the tree we have taken shelter under when it ignores,—*denies* the sacrificial nature of the death of Jesus, by whom we have at-one-ment, or reconciliation. And

11. Because what success has attended the advocacy of this pernicious teaching in this country was by such commendable. And if its brethren in America had acted on this principle they would not have been subjected to the criticism. If they would go and do likewise, we doubt if any one would disturb them.

And now as to the wonderful begettal,—Because it is wonderful to *him* it does not follow that it is one of the lying wonders predicted by Paul. As he did not give any proof of his assertion, it is to be presumed that he had none: or else that his *dear friends*, in his judgment, had already been "given up by God to believe the wonderful lie that they might be condemned."

Further on he says "the story of the miraculous conception is *proven* to be a heathen fable, introduced (after the days of the apostles) into the gospels of Matthew and Luke to gain it credit." It would have been as easy to have *given* the proof as to make this statement. Our readers must decide why he not give it.

Was it more wonderful to make a woman out of a man in the first place, than it was to make a man out of a woman later? If not, are there not *two lying wonders*? If the woman was not made out of the man, WHERE did she come from? It says that the Lord God took a rib from Adam while he was asleep and closed up the flesh, and of the rib so taken made he a woman. *Is this wonderful story* swallowed by our author? If so, it must be very trying to him, seeing it was a woman of full size and all her faculties in working order; and such a paucity of material, just a rib! And such a marvelous surgical operation, too!!

But it must not be forgotten that it just as positively says that "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the *adoption of sons*."

1. A TIME had been SET by God for sending forth his Son.

2. The mode of deliverance adopted by God with reference to those who, under the law, were in hopeless condemnation, is here given.

3. He sent forth HIS SON.

4. He did NOT adopt the SON OF JOSEPH, and send HIM.

5. The method of procuring the Son he sent is here given.

6. He was made of a woman.

7. This agrees with Matthew and Luke, who both show that he begat a Son of his own by a virgin by overshadowing her with the creative power of the Spirit.

8. All this is in harmony with Gen. iii. 19, and Isaiah vii. 14.

How different this from our author: —"I therefore believe that in order to redeem mankind from their state of sin and misery, God selected from among his *fellows*, Jesus of Nazareth, a man pre-eminent among them for piety and virtue, and that he was the natural Son of Joseph and Mary."

The promise regarding the seed of the woman given in the garden is ignored; the evident intention being to convey the idea that the Almighty *happened to find a person* that would answer his purpose very well, and so adopted him.

This proves what we said at the outset,—that those holding the idea that Joseph was the father of Jesus, have always ignored whatever Scriptures seemed to conflict with their views.

This was not a *difficult* matter, if it was not necessary to find a sinless person: and providing also that the *lamb without blemish* under the Mosaic system was not typical of the "Lamb of God" that was to "take away the sin of the world."

And under those circumstances Isa. vii. 14 can be easily disposed of, by saying that instead of a virgin, it should read "A YOUNG WOMAN shall conceive!"

What a WONDERFUL SIGN that would be, to advertise more than seven hundred years ahead,—so that the people would be on tiptoe with expectation! Such an unheard of thing!

We cannot be mistaken, our straight jacketed Josephite does not believe what Gal. iv. 4 declares God *did do*,—sent forth HIS Son made of a woman. Does not believe what is quoted from Ps. xlvi. 6, in Hebrews x. 5, which proves that, in the Purpose of God, a Body had been for a long time prepared for the Son to be sent forth when the full time to do so arrived.

The accounts of the paternity of Jesus in Matthew and Luke are too wonderful for him,—although the event is attributed to the same Spirit of God which moved upon the waters when it was all in darkness, and the earth without form and void:—the same Spirit that formed man of *dust*, and woman of *man*. He should read Jer. xxxii. 27, where Jehovah says, "Behold I am the Lord, the God of all flesh, *is there anything too hard for me?*" And meditate upon the language of Jesus in Mark xii. 26, "Do ye not therefore err, because ye know not the Scriptures, nor the power of God."

After reading, "by the WORD of the Lord were the heavens made, and all the host of them by the *breath of his mouth*. He gathereth the waters of the sea together as an heap, he layeth up the depths in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him; for he SPAKE and it was done; he COMMANDED and it stood fast;" yes; after reading these sublime words it is SICKENING to see men setting aside the divinely revealed truth that the Son of God was made of a woman, and haggling learnedly (?) over the *tiniest microbe* of divine substance with its law of procreation, and as to whether creation was *without* or *within*, and winding up with a clear case of adultery!

To such shameful lengths will frail mortals go when they become wise above what is written. As if the WORD OF THE LORD, that made the heavens and the earth and all the Host of them; and had DECLARED that the *Seed of* the *woman*, should bruise the Serpent's head, had promised more than he could perform; or what was *impossible*.

"*Ish*" is the original for man. "*Is ha*" is the feminine of "Ish," and signifies, says Prof. Bush, man-ness. The English word woman, however, will appear a more appropriate rendering of its Anglo-Saxon origin, "*womb-man*," i. e., female man, he borne in mind. Did not the Maker of the first man and first woman know what word to select to convey his idea? Is there another such phrase in all the Book? If not, why not? Is not this Seed of the woman to be Abraham's Seed? Does not Paul say that Abraham's Seed is Christ? Gal. iii. 16. Does not Luke i. 32 identify the Son of Mary as the rightful heir to David's throne, long overturned? Ezek. xxi. 25, 26. Is not this the man we read about in the 80th Psalm: "Let thy hand be upon the man of thy right hand,—upon the *Son of Man* whom *thou madest strong* for thyself?"

We have a distinct reference in Psa. cxvi. 16, to the promise to the woman, and also her Seed. It says—"O, Jehovah, truly I *am* thy servant: I am thy servant and the Son of thine handmaid; thou hast loosed my bonds."

In the death state he was bound until the dawn of the third day, and then his bonds were loosed, thank God! We thank him again that he never forgot his promise to the woman! She was *Jehovah's handmaid* midway between the promise and its fulfilment.

The evidence has recently been furnished us that after more than twenty-five years of earnest *search for proof* that the accounts of the nativity of Jesus were not authentic;—the *most* the searchers can say, is, "*We candidly believe* that certain verses in the first chapter of Matthew *have been injected into the record by another hand than Matthew's.*" What a gospel to offer people? "Believe that Joseph was the Father of Jesus because we candidly believe that certain verses in Matt. i. have been injected into the record by another hand than Matthew?

It is a high handed piece of business for our author to call the miraculous conception a lying wonder on such evidence as that; and expect his *dear friends* to pin their faith on to the *candid* belief of others. It also reflects on the wisdom and goodness of God, if the salvation of the many depends upon the researches of the learned few. How can they have "a candid belief" even, if they have not the testimony? They only have a *candid opinion* we think. We will not be robbed of the first chapters of Matthew and Luke till we get the evidence. Who are they to foist their opinion upon us?

(To be continued.)

Table Talk.

We are taught in the first verses not to have respect of persons, judging them from outward appearance, if we do we commit sin, but rather have respect unto the poor, for if we come to him in the right way, by faith and obedience we are all one in Christ Jesus, whether we be rich or poor, there is no respect of persons with God. We find it is the poor of this world that God has called. I will read a few quotations. It is the poor that have the gospel preached to them, the Lord heareth the poor and despiseth them not, Jesus blessed his disciples, saying, Blessed are the poor, for yours is the kingdom of God. Luke vi. 20 and brethren have not many wise men after the flesh, not many mighty; not many noble are called, but it is the poor, rich in faith, heirs of the kingdom which he has promised to those that love him. And as we have opportunity let us do good unto all men, especially unto the household of faith. Bearing one another's burdens, we are also to love our neighbor as ourselves, to visit the fatherless and widows in their affliction. Let us not be weary in well doing, for in due season we shall reap if we faint not, for he that soweth to the Spirit shall of the Spirit reap life everlasting. What a glorious future to look forward to! Let us who have been obedient be faithful, that we may have an abundant entrance in the kingdom. Amen.

MRS. S. CRAWFORD.

Editor Restitution:

My subscription expired some time ago, and I am not yet able to renew. My health has been very poorly all the past winter and spring, so that I am not able to attend to business. My aged mother, aged 86 years, fell and broke her hip last Oct., which and occurence has made it necessary to give most all my attention to her. She was gaining strength nicely, though at her age she would certainly be very tottery, but she received another fall the other day, and now she is down in bed again, though I hope not so bad as at first. I have rehersed the matter to you because I thought it was due you to know why I have not renewed my subscription for the Restitution.

I am very sorry I delayed writing, thinking perhaps I might be able to get the money. We hear no gospel here, and are quite isolated, but I can't ask you to send me the paper. We shall sorely miss its sweet messages every week, and will be so lonesome too. D. V. I intend to send again for my dear old RESTITUTION some sweet day, but for the present I will only say God bless its every number, and may it live to tell the grand old Gospel till the Lord comes, is my prayer. Many thanks for sending it so long after it was due.

[We have no right to publish the name of the writer of the above. The time of this subscription expired last March. If any one wishes to have the honor and privilege of paying for this Sister, we will be glad to credit her account. Surely she should not be deprived of the paper, just because she cannot pay for it.—ED.]

Beware of Dogs.

"Beware of dogs," said Paul, writing to the Philippian Christians. He meant human dogs. He knew something about them. He had been hunted, scratched, and bitten by them. He had often had a howling, yelping pack of them at his heels. The best prescription he could get out of his experience with them was given in the one sharp word, "Beware!"

"Beware of dogs"—snapping, snarling dogs that don't bite but keep everything around them in a state of discomfort, uncertainty and vexation. If you meet one don't stop to argue with him. It doesn't pay. Give him right of way, and go about your business. Let him enjoy his own ugliness, and snarl to his own edification.

"Beware of dogs"—sneaking, cowardly, skulking dogs, that watch for a good chance to snap at your heels, and then scamper off before you can compliment them with a kick. Turn away from them—if you can. If you can't get away from them, don't walk backward the rest of your life, just to keep facing them. Let them snap till the snap is all out of their vicious jaws. You can stand it if you are not on forbidden ground.

"Beware of dogs"—mad dogs, whose bite is dangerous if not fatal—dogs that go galloping through town and country, with venomous froth and foam of slander dripping from their tongues and gaping jaws. Take the other side of the fence and let them have a clear track. If they should break their cruel teeth on an intervening rail, all the better. They do that sometimes!

"Beware of dogs"—big, stubborn, pugnacious bull-dogs, that hold on, right or wrong, wherever they happen to take a grip. They do not prolong an argument upon any question of right, but clinch it forthwith with a final snap. Absence of body is more to be recommended than presence of mind in dealing with them. Bull-dogs are good in their place, whatever that may be!

"Beware of dogs"—blood-hounds, that pursue their victims to the death, never losing the trail, with malice unfailing and perseverance unyielding, rushing on over fields and gardens, without respect to the rights of others, ...have accomplished their purpose or exhausted their strength.

"Beware of dogs"—all human dogs. Paul's shot was aimed at the whole tribe. David's lament was, "Dogs have compassed me," and Paul's experience was no less unpleasant. Burly human bull-dogs gripped him; blood-hounds pursued him; mean little sneaking curs barked and snapped at his heels; and hungry street scavengers howled around him. It is for us to profit by his experience and heed his warning words: "Beware of dogs."—*Evangelical Messenger.*

Begin Where You Are.

The man who has really resolved to live the best life that he can, must begin right where he is—begin where his failures, his false education, his errors, and his sins have left him. By no single stroke of the pen can we erase whole pages in the history of our lives. We have made or unmade ourselves as we are. If we could only begin at some lofty height which our moral dreams picture for us, it seems to us that there would be inspiration in going still further; but we cannot substitute in a moment the dream-life for the real one. We are surrounded on every side by hard and tangible realities. We must begin where we are. One who takes a practical and sagacious view of what is possible to him in life, will not burden himself by attempting the unattainable. He will begin when and where he is, and do that which lies in his power. Every day of life brings its own task; each task is an opportunity; each task accepted, each opportunity fulfilled, may be a step toward a higher life. Jacob's old dream was not an unreasonable one. His angels did not fly to heaven; they went patiently up each round of the ladder, and they began at the bottom.—*Christian Register.*

Only One Gate.

The old city of Troy had but one gate. You would search in vain for a second through all its high walls in their ample circumference. There was only one way, and no other could be found that led into the city. Nevertheless, the one gate was passable for all save an enemy.

Even so is the way into life eternal in the city of God. "I am the door," said Christ. "Strait is the gate," he also said; and again, "Enter ye in at the strait gate." Troy was, but Jerusalem the golden is. Its door is wide open, its gate ever accessible. The way there is narrow, but all the lowly can walk in it. There is room enough within the pearly gate of the amble city for the perishing millions. None need remain outside.

But the one way, the one gate—do you find it? Are you seeking it? Is your hand on the latch, and hold of the door? Do you hear the wide, wide welcome shouted through the shining portal—"Come in! come in. Eternal glory thou shalt win"?—Will you pass in by the only appointed way, the one gate, and be forever blessed? Come and enter now before the door is closed against you, and the star of hope sinks from sight behind the dark mountains of judgment.—*D. T. Taylor.*

PLEASE do not forget that we need all that is due on subscription at this time.

For each dreamer, of all the young pilgrims across the world of time, there waits the angel ladder. Beside each one of us the bush in the desert burns with fire. The difference between those who see and those who do not see these things lies in their devotion or disobedience to truth, so far as they know it.—*F. B. Meyer.*

IT is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Sarah L. Lasho	5 00

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

A Cup of Cold Water.

The Lord of the harvest walked forth one day,
Where the fields were white with the ripening wheat,
Where those he had sent in the early morn,
Were reaping the grain in the noon day heat,
He had chosen a place for each with in our,
And bade us there work till the day is done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain;
"The Master has given no work to me,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves I will bear in the harvest home."

He heard the complaint, and he called her name:
"Dear child, why murmur thou idle here?
Go fill thy cup from the full-tide stream,
And bring it those who are toiling near,
I will bless thy labor, and it shall be
Kept in remembrance as done for me."

'Twas a little service, but grateful hearts
Thank'd God for the water so cool and clear;
And some who were fainting with thirst and heat
Went forth with new strength to the work so dear;
And many a weary soul look'd up,
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart
On those who were reaping the golden grain;
I have thought in thy work I had no part,
And mourn'd that my life was lived in vain;
But now thou hast opened my eyes to see
That thou hast a work for little me.

If only this labor of love be mine—
To gladden the heart of some toiling saint
To whisper some words that will cheer the weak:
Do something for me—I'm worn and faint—
Though small be the service, I will not grieve,
Count at just a cup of cold water to give.

And when the Lord of the harvest shall come,
And the laborers home from the field shall call,
He will not look for my gathered sheaves;
But his loving words on my ears will fall,
"Thou gavest a cup of cold water to Me
A heavenly home thy reward shall be."

Communicated.

The Sons of God.

In these days of religious discussion it seems a difficult matter to always determine the truth as it is written in the Word of God. In this article we shall attempt to show who the sons of God are, and how we become such. In Romans viii. 14, we read thus, "For as many as are led by the Spirit of God they are the sons of God." Without controversy this is a very plain statement. If led by the Spirit of God then the sons of God. But when are we led by the Spirit of God? While we are aliens or after our adoption as sons? These questions should find an answer in God's Word, so to it we must go. Adam and Christ were sons of God—Adam by creation and Christ by begettal. Both were put on trial for the rulership of the world. Adam failed. But Christ gained the victory. God's plan is to complete the new creation under Christ and to fill his purpose he is calling for sons. In Acts xv. 14 Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. We should keep two things in mind in this text. That God did visit the Gentiles and how he did visit them. Christ called his twelve disciples to make them rulers in the time of regeneration. Matt. xix. 28. The apostles are to rule over the twelve tribes of Israel. So he must have other rulers. Rev. iii. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. v. 10. And hast made us unto our God kings and priests, and we shall reign on the earth. The sons of God are those who are called according to his purpose and who become a peculiar people. In reading an account of the life of Christ we hear through what trials he passed. He was without honor in his native city. On many occasions he was scornfully treated. In the language of Isaiah, he bore our griefs and carried our sorrows, he was despised and rejected by men; he was bruised for our iniquities; he was oppressed and afflicted. All this came upon him that he might become the Son of God. God acknowledged him to be his Son at his baptism in the following language, Matt. iii. 17, "This is my beloved Son in whom I am well pleased. Again on the Mount, Luke ix. 35, This is my beloved Son; hear ye him. This voice came to Christ when he was obedient to the Father's will. At his baptism he was anointed by the Spirit, and John says iii. 34, For God giveth not the Spirit by measure unto him. Again it is written that Christ is the only begotten of the Father, full of grace and truth. He was fully prepared for the work that the Father gave him to do. Christ was obedient to the end, suffering death on the cross for which God declared him to be his Son. Rom. i. 4. And declared to be the Son of God with favor, according to the Spirit of holiness by the resurrection from the dead.

Now if we ever become the sons of God it must be in following in his steps. First, our begettal must take place. Being (begotten) born again, not of corruptible, but of incorruptible by the Word of God, which liveth and abideth for ever. I Pet. i. 23. 2nd, we must be planted together in the likeness of his death that we shall be also in the likeness of his resurrection. Knowing that our old man is crucified with him. Now if we be dead with Christ, we believe that we shall also live with him. Now if we do not become obedient to this form of doctrine can we have the hope herein expressed, "That we shall live with him." Certainly not. Our sonship depends upon our willing obedience to God's words. The churches of today teach that God's Spirit must quicken our hearts in order that we may believe. Is this true? Christ promised to send the Comforter. When he is come, he will reprove the world of sin and of righteousness, and of judgment. And he will guide you (the apostles) into all truth. If we get the Spirit of God we must come where it is. At Pentecost the Church was baptized with or in the Holy Spirit. Christ had been previously anointed with the Spirit. The apostle declares Christ to be the head of the body, the Church. Now, if the Spirit has been deposited here we must in order to get it come into the church, complying with the requirements laid down in the Word. No alien can receive this Spirit, for it belongs in the Church. How may aliens become sons and heirs? Let Paul answer, Eph., That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. When they were Gentiles they were aliens, etc. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. These Gentiles were made heirs through faith in the gospel of Christ, which Paul declared was the power of God unto salvation unto every one that believeth. Believeth what? The gospel of Christ. Jesus came into Galilee preaching the gospel of the kingdom of God. Mark i. 14, called by others the Word of the Lord. In answer to the jailor's question, Paul said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And he spake unto them the Word of the Lord. Acts xvi. 31, 32. What followed? And he took them the same hour of the night and washed their stripes; and was baptized, he and all his straightway. The jailor expressed a wish to know what he must do to be saved. Paul answered him by preaching the Word of the Lord. They were then baptized. When Philip went down into Samaria and preached unto them the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women. In Philip's preaching to the eunuch he opened his mouth and preached unto him Jesus. This preaching led the eunuch to demand baptism at the hand of Philip. If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Then Philip baptized him.

We observe then in three incidents that the order is the same. So with the voice of two or three witnesses shall every word be established. John the Baptist preached they should bring forth fruits meet for repentance. (Mar. fruits answerable to amendment of life). If we get the Christ life we must bring the fruits required. Matt. iii. 8. Again, But as many as received him, to them gave he power (right or privilege) to become sons of God. To become the sons of God we must believe the record that God has given of his Son. It is useless for us to say that we have to answer to our own conscience in this matter. We are required to answer a good conscience toward God. We are required to bring into captivity every thought to the obedience of Christ. If we fail to comply with the first principles we fail throughout. We must comply with the law of pardon. The Psalmist says, Psa. xix. 7. The law of the Lord (margin doctrine) is perfect, converting the soul. Again it is written, Isa. lv. 7, Let the wicked man forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon.

Gather from what source you may and the same truths present themselves. Our minds are influenced by the reading or the preaching of the gospel. It becomes receptive and the good seed has fallen into good ground. By proper cultivation we may gather an abundant harvest. How true it is "If in the spring we scatter a handful of seeds in the summer we may gather a lap full of flowers." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vi. 33. For as *many as are led by the Spirit of God*, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba Father. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. viii.

In concluding permit me to quote from Gal. iii. 26-29, For ye are all the children (sons and daughters) of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise. So let us be God's acknowledged sons, and if faithful to the end he will declare us to be his sons by the spirit of holiness, and by our resurrection from the dead. Then *we shall be heirs of God and joint heirs with Christ.* Your brother in the hope.

D. C. Rousos.

In Christ or not in Christ.

Is an important question, upon the answer to it, eternal consequences depend. Out of Christ we are aliens to the commonwealth of Israel, and strangers to the covenants of promise, and are without God in the world: and liable to utterly perish forever.

But in Christ we have access unto the Father; to Him of whom the Son saith, the Father himself loveth you. What a consolation, to be loved by Him who is the fountain of love, from which flows every good and perfect gift?

In Christ we are sons and daughters of the Lord, the Creator of the heavens and the earth. In Christ all the precious promises of God's Word are ours.

As the mountains are round about Jerusalem, so the Lord is round about his people; and no good thing will He withhold from them, that love Him. Verily it is our wisdom to lay hold of the eternal life, offered in the Gospel. Having been inducted into Christ in the divinely appointed way; by immersion in water; thus symbolizing the death of the old man, and our raising therefrom to walk in newness of life,—walking in Christ the new man.

Then if we walk in Him, and not deny His name; we have the promise of eternal life in the Kingdom of God. What an honour to be associated with Jesus Christ, the righteous, in the work of dispelling darkness from all the earth? To enlighten men's minds, so that the fires of Purgatory, and of eternal torment, will disappear before the truth like mist before the rising sun. And if to know that we have contributed our mite to the salvation of some poor souls will be our greatest consolation: What will be the enjoyment of our Lord, when He beholds the hosts of the redeemed, saved by His spotless life, and death?

Geo. Francis.

Baptism.

I rejoice to make a record of the fact that Rosetta B. Wilbur, of Loran, Illinois, put on Christ by baptism on Sunday, June 5. She is the young daughter of our Bro. and Sister W. A. Wilbur. One by one the faithful ones are falling by death but here and there we find one who is willing to step in to fill the vacant place. May God sustain this dear Sister in all of the trials and temptations which she is sure to meet. She has the prospect of a life of great usefulness for her Master and her friends and brethren. Brethren, remember this dear one in your prayers.

S. J. Lindsay.

Dear Restitution:

Please find enclosed post office order for one dollar and a half to pay for the dear old Restitution. I am some behind the time, but please pardon me as I am getting old. It grieves me to see so many not prompt in paying for the Word of God. We are told that we should owe no man anything. I have prayed earnestly for thy kingdom to come, and thy will to be done on earth as it is in heaven. May God be with all the household of faith till Jesus comes, is my prayer.

Mrs. Emily Collett.

Letters to the Michigan Conference.

Dear Bro. and Sister Woodward and all the dear ones in Christ assembled:

As each Conference time nears there is always a strong desire to meet with you, but as that is not possible for us to do we enclose $10.00 for a remembrance that we have not forgotten the work in Michigan and the faithfulness of some of the workers. Our prayer is that all may be encouraged to push the Lord's work with renewed energy. Remember us in your prayers.

Yours in hope of the soon coming King.

Mr. & Mrs. L. A. Boice.

Dear brothers and sisters.

Christ has the power of life. His coming is the blessed hope of the Bible—that blessed good book. Praise ye the Lord! Be ye in hope, stand fast in the faith of the gospel: the faith that Jesus is coming soon. Do no wrong thing; do right. "Hold fast the form of sound words which ye have heard in faith and love which is in Christ Jesus."

Omar Oliver.

Dear brothers and sisters:

I send greeting to one and all, may the God of all grace be with you to will and to do his good pleasure. May God's richest blessings be upon you and may you enjoy the fulness of his love in your hearts. I am sorry not to enjoy the blessed privilege of meeting with you all once more, and hear the good Word of God proclaimed. My present duty is caring for the sick, so cannot be at this reunion but want to tell I am among those who are looking for the Lord's return and pray thy kingdom come, thy will be done on earth as it is in heaven. I have prayed for this meeting time to be a time of drawing near to God and for the upbuilding of his cause among the people. Have only heard two gospel sermons in months. Bro. Woodward came up to Millbrook two weeks ago, preached twice on Sunday. The Lord opened the way for me to go and hear the same old story "ever new." It made my heart rejoice and gave me courage and strength to go on serving the Lord day by day. May the dear Lord bless Bro. and Sister Woodward in their labor of love for the Master. I have asked the Lord to send to this meeting just the ones that will be willing to be used for his glory. Should there be those among the number who feel they cannot preach or do any great work for the Master just pray for me that I with you may be able by the grace of God to live godly in Christ Jesus and not bring reproach upon the name of the blessed Christ who died that we might live. I expect to be among those who will hear him say, Well done, enter thou into the joy of thy Lord. Oh, what a blessed privilege after all this life's hard trials are passed to be able to meet Jesus face to face, and the blessed Father with all the faithful who have gone to their rest, asleep in Jesus, and those who will be caught up to meet him in the clouds, for he has said he is coming in the clouds with all the holy angels. May we have on the robe of righteousness and the pure heart, for only the pure in heart shall see him. May God bless each service and all be encouraged to fight the good fight of faith. Your sister in the love of Jesus and his appearing.

Mrs. Clara Chaffee.

Editor Restitution:

I returned last night from Illinois, having been gone two months. Since my report of meeting, I immersed two more into Christ, making in all eleven during my meeting, with quite an interest in the truth.

They wish me to return some time soon. I will go back some time after harvest, and hold some meetings. I held several meetings in the city of Paris, and in Dudley west of Paris. All the lady members are going to unite with the Bereans.

May the Dear Lord keep them in the love of the truth.

J. S. Hatch.

Dear Restitution:

Having lately moved to this place I wish The Restitution changed, as I expect to remain here perhaps the remainder of my life, as I am in feeble health and know not how long that will be. May the good Lord prosper you and The Restitution, as I believe it is doing more good than any paper I ever knew, and only the Bible excepted. It is the best explanation of the Bible I ever studied. Please excuse bad writing, for I am in feeble health and can hardly write at all. Yours looking for our Savior.

Julius Saunders.

Selections.

The Faithful Captives.

An English lady once remarked, that if she desired to make a person utterly miserable, it would only be necessary that he should be of noble birth, possessing great wealth, brilliancy of intellect, and beauty of person, and the ordinary advantages of high social position. This combination of circumstances would be sufficient to insure his utter wretchedness and ruin; and meanwhile would receive the thanks of all his friends for acting the part of a benefactor in bestowing the fatal gifts upon him. The lady's conclusion may be just, for unleavened by that wisdom which is the gift of God, and that piety which fears and obeys the Most High, all gifts, however precious, are liable to be perverted, to the ruin of their possessor.

There have been, however, instances where individuals have walked unharmed amid the seductions and allurements of prosperity, overcoming every inducement to evil, holding fast their integrity, and finishing life's journey in honor and in peace. But in these cases there has been joined with the worldly advantages, the wisdom which cometh from above, and that *fear of the Lord and adherance to* righteous principle, without which all opportunities are vain, and the choicest gifts of God are turned into a curse and snare.

Among those whose consciences have conquered appetite, and whose faith has triumphed over circumstances, may be mentioned those princes of royal blood, who, being carried captives to Babylon, were selected by their captors on account of their promising appearance and manly beauty, and surrounded with all the educational and social opportunities which the metropolis of the world could then afford them. Raised from the degradation to which their own captive race had fallen, fed at the king's table, and educated at his expense, they had every temptation to forget the associations of their early days, and to link themselves with Babylon in her shame as well as glory. But they purposed in their hearts that they would not defile themselves with forbidden food; they refused to drink the wine that was brought from the king's table; and, overcoming every obstacle, sought to live lives of devotion to God, even though his temple was desolate, and their lot was cast in a land of strangers. God honored their fidelity. A three years' course of study demonstrated, through these abstinent and self-denying men, that he who can conquer his appetites can overcome every obstacle that he encounters. And so, at the end of this course, they stood foremost in the royal college of Babylon, outstripping the pampered sons of luxury, and standing at the head of the wise men of the Babylonish empire.

It would be interesting to study the career of these young men, from the time when in their boyhood days they put away the Babylonish wine-cup, and confined themselves to the simple regimen prescribed by Moses' law, onward through each crisis in their history when they stood forth in strength and victory, as impersonations of moral principle, and bulwarks against prevailing ungodliness. We should find one of them standing up to reveal to his royal master the mysterious dream which had disturbed his slumbering hours, and which, even to save their lives, no other of the wise men could disclose; we should find three of them standing erect amid the cringing thousands who bowed before the golden image; passing unscathed through the fiery furnace; rolling back the tide of idolatry which overswept the nation, and thus evoking the royal decree which proclaimed the name and honor of Israel's God among all the people of the world's greatest empire. We should see one of them standing, stern as the angel of doom, in the presence of the royal revellers, reprove a monarch's sins, rejecting his proffered honors, and reading in his ears the mysterious words which foretold his doom, "*Mene, mene, tekel upharsin.*" We should see him again at the head of the finances of the Persian empire, watchful, steadfast, and faithful in all things, and yet acknowledging allegiance to God alone, and choosing instantly to face the lions rather than to cease to bow the knee to God. We should see him finally triumphing over all his adversaries, a witness for God whose testimony went forth to every land, and whose name is mentioned with that of Noah and Job as chief among the men who were held of God in special honor.

These were the men who, in spite of royal birth, high intelligence, personal attractions, and appliances, were yet triumphant over adverse influence, and were blest of God, and crowned with the honors which the good bestow. They succeeded where many fail. They triumphed where multitudes have fallen. The secret of their victory was faith in God. It was by faith they "stopped the mouths of lions, quenched the violence of fire," and "out of weakness were made strong." Like Moses, they endured as seeing Him who is invisible; and like the faithful of every age, that vision of the Unseen One anchored their souls amid the storms of temptation and the surgings of appetite and passion. If we are to share their victory, we must stand upon the Rock on which they stood. Not many mighty or noble are called; but God's grace is sufficient for every condition, and those who in humbleness and lowliness will seek their heavenly Father's face, shall find that He is a present help in every time of need, and "giveth us the victory, through our Lord Jesus Christ."—*H. L. Hastings.*

Speaking to the Point.

An addition was made some years ago to the jail in Paterson, New Jersey, at a cost of $30,000. When it was completed, the county officers and contractor celebrated the event by a banquet in the building. There were liquors in great abundance. After a number of toasts had been drunk, the gentleman presiding, a judge, proposed "the temperance cause." It was probably done because they were getting pretty drunk. Mr. Bantram, a temperance man, was called on to respond, and did so in the following stinging speech, which some of them, perhaps, will never forget. He said:

"I thank you for this invitation, and I recognize its fitness. You have assembled to celebrate the enlargement of this jail, rendered necessary by the use of strong drink, in which you are so freely indulging this day. Down stairs the cells and corridors are crowded with criminals who have but changed places. A few years ago they were respected citizens, some of them occupying as responsible positions as those now occupied by yourselves; but they commenced as you have commenced, and they continued as many of you are continuing, and to-day they are reaping the harvest in a career of crime, and paying the penalty with a period of punishment."

At this moment another bottle was opened, and Mr. Bantram said:

"I hear the popping of corks. I listen to the merry voices, and the praises you are singing to the infernal spirit of wine: but there comes to me through the grate, the prisoner's cell, who is shedding penitential tears over his folly, and accompanied by the still sadder wail of anguish uttered by the broken-hearted wife, worse than widowed through the traffic in strong drink, which, as a judge in your courts said, 'is the great promotor of crime,' a traffic licensed by your votes, and sustained by the patronage you are this day giving it. It is with inexpressible sadness that I discover that there can be found in Passaic county so many men with hearts so hardened, feelings so calloused, sensibilities so blunted, that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizen, and endangers the state. Thanking you, gentlemen, for this unexpected privilege, I take my seat, fully conscious that you will never again call on me under similiar circumstances."

Vandalia Excursions.

Bloomington, Ind., and return $5.65 June 18 and 19 return June 23.

Rates for Fourth of July one Fare plus 25 cents for the round trip, except where the one way fare is less than one dollar a rate of one way for the round trip will apply.

Monticello, Ind. and return $8.20 account district C. E. Convention June 15, 16 and 17, return June 18.

St. Joseph, Mo. and return $16.00 June 27, 28, 29. Return July 5.

Culver Specials commencing Sunday June 19th, and on each Sunday thereafter during months of June, July and August. Special train leaving 9:15 a m returning leaves Culver 6 o'clock p m fare 25 cents Round Trip.

Sunday Excursion tickets on sale to all points on Vandalia Line where the one way is not over $3.50.

Also for stations south of Plymouth will sell Saturday p m for train no. 45, good returning until Monday a m trains 136 and 40. One fare for round trip.

Please do not forget our financial needs.

...ation.

...e to the point compare... heaven; so are earthly ...ships compared with heavenly joys. Certain Moravian missionaries, in the old times of slavery, went to one of the West India Islands to preach, and found they could not be permitted to teach there unless they themselves became slaves; and they did so—they sold themselves into bondage, never to return, that they might save slaves' souls. We have heard of another pair of holy men who actually submitted to be confined in a lazar-house, that they might save the souls of lepers, knowing as they did that they would never be permitted to come out again; they went there to take the leprosy, and die, if by so doing they might save souls. I have read of one, Thome de Jesu, who went to Barbary amongst the Christian captives, and there lived and died in banishment and bondage, that he might cheer his brethren, and preach Jesus to them.

Brethren we have never reached to such devotion; we fall short of what Jesus deserves. We give him little; we give him what we are ashamed not to give him. Often we give him our zeal for a day or two, and then grow cool: we wake up all of a sudden, and then sleep all the more soundly; we seem to-day as if we would set the world on fire, and to-morrow we see not our own lamp trimmed; we vow at one time that we will push the church before us and drag the world after us; and by-and-by we are like Pharaoh's chariots with the wheels taken off, and drag along right heavily. Oh, for a spark of the love of Christ in our souls! Oh, for a living flame from off Calvary's altar, to set our whole nature blazing with divine enthusiasm for the Christ who gave himself for us that we might live! Henceforth, take upon yourselves in the solemn intent of your soul this resolve: "I will unloose the latchets of his shoes: I will seek out the little things, and I will do them as unto the Lord, and not unto men, and may he accept me, even as he has saved me through his precious blood."—*Spurgeon.*

Announcement.

The Northwest Conference will convene Friday evening June 17th and hold over the following Monday at Lake Shore, Wash. Lake Shore is about four miles from Vancouver, Wash. Any one wishing conveyance to Lake Shore will correspond with P. G. Wolf of Vancouver. Brethren from a distance will stop at River View hotel right by the ferry landing and wait for the brethren from Lake Shore. All are invited to come and have one more meeting that will be a feast long to be remembered. Another Conference year has almost passed and gone, have we spent our time well or have we been idle in the Master's vineyard? All cannot go out in the world to preach, but we all can live a good square Christian life doing good to all around us. By order of the executive committee.

MRS. ALMIRA M. BROOKS.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 20. Programme, etc., will appear later.

O. J. ALLARD, Pres.

The Annual Conference of the Church of God in Illinois will meet at Oregon, on the evening of Wednesday Aug. 24, and continue over the following Sunday. The programme will appear later. Let all plan to come, and make this the best Conference ever held in our State. Try to bring a stranger with you, some one that you have trying to lead to a decision for the truth. There is no place more helpful than these Conference meetings to those who are seeking light on gospel teaching. By thus helping others we only add to our own joy in the faith, and our coming reward.

EMMA L. SMITH, Sec.

A Half Million Acres.

Government Lands Open for Settlement, in the Rosebud Indian Reservation in Southeastern South Dakota. The Chicago & North-Western Ry. is the direct line from Chicago to Bonesteel on the reservation border. Send 2 cent stamp for pamphlet "New Homes in the West" containing maps and full information as to the allotment of these fertile lands. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills. —July 8.

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

To the Bereans of Illinois:

At the quarterly meeting held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible school this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying the grocery bill for the same. The school will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense—at least the chief item of expense—will be the expense of transportation. Please write and say that you are coming.

S. J. LINDSAY, Oregon, Ill.

$18.00 Chicago to St. Paul Minneapolis and Return.

Via the North-Western Line. $22.00 round trip Chicago to Superior and Duluth; $15.50 round trip Chicago to Sault Ste. Marie, tickets on sale daily. $12.85 Chicago to Marquette and return, on sale June 7th, and 21st, July 5th and 19th. Correspondingly low rates from other points. Perfectly appointed train service, Through sleeping cars. The best of everything. Information and tickets can be secured from your home agent, or address A. M. Waggener, 22 Fifth Avenue, Chicago Ills.—June 30.

Through Sleeper.

Plymouth to St. Louis via Vandalia Line leaves at 8:30 p. m. daily on "The Expo Train" arriving at St. Louis 7:01 a. m.; returning this sleeper leaves St. Louis Union Station daily at 8:01 p. m.

The Vandalia Line is selling the following excursion tickets account World's Fair at rates and limits given, from Plymouth to St. Louis and return. Season ticket $14.00; 60-day ticket $11.70; 15-day ticket $10.74. And on each Tuesday and Thursday until June 30th, 1904, inclusive, tickets good in coaches only, are sold at rate of $6.75. Return limit of each tickets seven days including date of sale. Same basis from all other stations. For sleeping car reservation and other information as to additional train service, etc., apply to W. E. Smith, agent at Plymouth, or C. C. Trueb, T. P. A., Logansport, Ind. —June 25

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train	7:23am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:30 a m
No. 43, daily	11:30am
No. 45, daily, ex Sunday	1:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis No change of cars All other trains make good connections to and from St Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St Louis, Mo

The Rosebud Reservation

lands are open in July. For full particulars as to date of registration, drawings and final entry, and as to character of soil and climate, requirements of the U. S. homestead laws, maps, etc., are contained in a pamphlet "New Homes in the West" issued by the Passenger Department, Chicago & North-Western Ry. Send 2 cent stamp for copy or call on any ticket agent The North-Western Line. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—July 8.

$27.50 Hot Springs, S. D. $30.70 Deadwood and Lead

And return, from Chicago daily, via the Chicago & North-Western Ry. Correspondingly low rates from other points. The Black Hills region, the great natural sanitarium of the west, is one of the most picturesque spots in the world and well worth a visit. Information and tickets can be secured from your home agent. Illustrated Black Hills booklet with valuable map mailed on receipt of 4 cents in stamps by W. B. Kniskern, Chicago.—June 30

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Pennsylvania Lines.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or bowling on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations on the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is only to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you are advertized in that.

When desiring a change of address, give both your old and new address.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:10 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 16.

POST OFFICE ADDRESSES.

Persons requesting their address published may have the same inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. B. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Selma, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wiser, Riverdon, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Sellersville Ind.
J. F. Wagoner, Box 254, Rochester, Ind.
J. T Prine Sr, Oxford, Neb.
A. J. Eychaner, Box 254 Tampa Fla.
D. L. Kean, 4507, S. N. St. Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawatie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend Salem, Ohio, r 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R D 1, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. F. Morris, Arcata, Cal.
I. R. Oglesbe, North Branch, Kansas.
W. O. Stelle, Fairmont, Cal.
E. W. Knapp, Scholls, Ore.
John Poore, 2942 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treasurer "Tithing Society," Rural Delivery, No. 11, Burton Ave, Grand Rapids Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Hollrood, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
W. F. Carvill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Saunders St, Newark, N. J.
J. J. Daly, Corvallis, Ore.
J. M. Pittmer, Jessup, Iowa.
John W. Hull, Calumet, I. T.
J. C. Haupt, Crowley La
Geo Kidwell St Paul Ark
C. E. Hauck, Pomona Cal
J. W. Beidenbaugh Avery Okla
A Drew Tioga Pa
Sarah F Morgan Brownstown Va
S C Griswold Box 115 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
G. T Wilsie Dover Minn.
W. J Seamans Blairsville Ark
D C Robison R D 3 McVernon O
N D Titchenal Wenatchee Wash
T. J Daniel Magazine Ark
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P R Stees Poland Arizona

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From Chicago daily, June 1 to September 30. Correspondingly low rates from all other points.

Two fast trains per day. The Colorado Special, solid through train, over the only double-track railway between Chicago and the Missouri River. Only one night from Chicago; two nights en route from the Atlantic Seaboard via the

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Via Chicago Union Pacific & North-Western Line. Chicago to Denver, Colorado Springs and Pueblo, daily throughout the summer. Correspondingly low rates from all points east. Only one night to Denver from Chicago. Two fast trains daily. Tourist sleeping cars to Denver daily.—July 31.

Subscribe for THE RESTITUTION.

Church of God Directory.

Church of God at Brooklyn, N. Y., now meet in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rotha and R. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Carro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Beanesdar, Ind meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 3d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Alex Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by P. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1712 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., at Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. O. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Bulsbuck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 2 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening. All are welcome to attend and bring your Bibles. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O, meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

What is a Spiritual Body?
Faith and Hope.
Christ' Glorious Coming.

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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VOLUME LIII. PLYMOUTH, INDIANA, JUNE 22, 1904. NUMBER 24.

The Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world begins." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

It is Well.

"Is it well with thee, and with thy husband, and with the child? And she said, It is well." 2 Kings iv. 26.

Yes: it is well! The evening shadows lengthen;
Home's golden gates fall on our ravished sight,
And though the leader ties we strove to strengthen
Break one by one—at evening time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load;
No sunshine comes from hearts all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows, once so hard to bear;
That not again beneath death's darksome river
Shall we deplore the gone, the loved, the fair.

No more with tears, wrought from deep, inner anguish,
Shall we bewail the dear hopes crushed and gone:
No more need we in doubt and fear to languish;
So far the day is past, the journey done!

As voyagers, by three winds beat and broken,
Come into port, beneath a calmer sky,
So we, still beating on our brow the token
Of tempest past draw to our haven nigh.

A sweet air cometh from the shore immortal,
Inviting homeward at the days decline;
Almost we see where from the open portal
Fair forms stand beckoning with their smiles divine.

'Tis well; the earth with all her myriad voices
Has lost the power our senses to enthrall;
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends. We would not turn—retracing
The long, vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot-worn track.

—Chamber's Journal.

Communicated.

Notes by the Way.

My evangelistic work in the State of Louisiana being completed for the present, I returned to Crowley, for a brief visit with Bro. Haupt and family previous to opening the work in the State of Texas. My first appointment was at Sherman, Grayson County, 431 miles distant from Crowley, at which city I arrived at about eleven o'clock, p. m. Bro. Woodrow was at the station expecting my coming. He recognized me by a sign previously given.

We then took the street cars, and were soon at his home, where I was heartily welcomed by his wife and family.

Our meetings at this place were held in the Central Christian Church. I found the Christian (or Campbellite) church in the South, quite numerically strong, but so badly split up into bitter contending factions. The Baptist preacher at Sherman, told me that he remembered the time (to speak extravagantly), when there was a Christian Church on almost every corner, on account of there being so much dissension among them as a denomination. There are two churches of that denomination in Sherman at this time which do not love each other very well. In fact, the whole denomination in the South is split in two on the question of having instrumental music in church worship. They are variously spoken of and described as Progressives, Non-progressive, etc., etc. The Non-progressives at Sherman carried their organ out of the church, and left it in the street. The Progressive faction carried it away, and started another church. I preached in the so-called Progressive church. This progressive church is decidedly non-progressive, however, when they come to the study of the Bible.

They granted us the use of their church building for a week, but during that week several of our meetings were spoiled by rain. On this account Bro. Woodrow requested the use of the building for a part of the next week following, that the series of meetings already begun may be completed. This, however, was refused. They seemed to be so very fearful about the stability of the foundation upon which their church kingdom is constructed if our meetings should be allowed to continue. They evidently perceived a great difference between the kingdom, as taught by Holy Scripture, and that which was preached by Mr. Campbell. They seemed to prefer, however, the Campbell view of the kingdom, to that given in Holy Scripture; in fact, in this matter, they showed themselves to be decidedly non-progressive, preferring the human to the divine.

I also attended their Sunday school Bible Class. The Lord's prayer was the topic which was being investigated by the class. The leader asked me to comment on the verse beginning with the petition, "Thy kingdom come," etc. I explained that the kingdom had not yet been set up, but that it was an event to come, which was still in the future. In order to show them what the kingdom really was, which was at that time expected by the Lord's disciples, I called their attention to the disciples' enquiry: "Lord, wilt thou at this time restore again the kingdom to Israel?"

The leader of the class said, that their enquiry was clear proof that the disciples themselves did not understand the nature of the kingdom. (They certainly did not understand the Campbell view.) I further explained, that the kingdom must be that which Jesus himself expected, and must also be that which the angel declared unto his mother Mary as follows: "He shall be great, and he shall be called the Son of the Highest; and the Lord God shall give unto him the throne of *his father David*: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (David never reigned over any church.)

The pastor of the church said that the teaching of the Disciple church was, that the kingdom was the church and that it (the church kingdom) was set up on the day of Pentecost. These modern Disciples differ from the Lord's disciples. A lady in the class then asked the pastor, if it was still proper for us to continue praying, "Thy kingdom come," if the kingdom had already come? This was a hard question for the pastor. He replied that we might do so, seeing that the church (the Campbellite church of course) had not yet been established over all the earth, therefore the kingdom was not yet *fully come*. (And never will come, if it has to wait for such an extension). The lady then suggested, that we might change it, (the prayer) and pray for the "*extension* of the kingdom." Is not this changing and mutilating the Lord's prayer to fit their church kingdom theory, with regard to the prayer? Now, the pastor first affirmed that the kingdom *had come* (a completed event) and then in the same breath, denied his affirmation, rather than to spoil his church kingdom theory. This was evidently the occurrence which decided them to lock us out of their house. If I should be allowed to continue preaching in their house, I might possibly spoil one of the kingdoms of God which is already set up in Sherman.

Methodist and other churches are not a part of this church kingdom. It must be the Disciple church. Things look very shaky for this extension kingdom (of the Disciple church) as it is now being split up into all sorts of factions in the South. "A kingdom divided against itself cannot stand." Now, which of these factions is the genuine kingdom of God? It matters but little which, for they are all shaky.

Another Campbellite faction has just been born. A man named Roberts has reasoned it out that Luther's reformation, was nothing more than a reformation of the Catholic church, and that all Protestants are a part of said reformation. Therefore, since that time, no one has had any authority to administer a genuine baptism on account of there being no church in existence, better than reformed Roman Catholics which he claims are but daughters of the old mother. In the presence of a large congregation this man publicly baptized himself. He now claims to be the only one properly authorized to baptize, and to be the reviver of the true church.

It may be that the Campbellites will have to abandon the Pentecost kingdom after all, and start another kingdom with Mr. Roberts. A minister of the Non-progressive order spent most of a day with me, at Bro. Woodrow's house. While he is now looking for the kingdom that God swore unto our father David to establish his seed upon his throne for ever more, nevertheless he finds it hard to part company with the church kingdom.

Sherman is a city of about 15,000 inhabitants. It has no saloons (except "blind tigers") in it.

After completing my work at Sherman, I started for my next call at Anna, Texas. I was met at the depot by J. Milton, and conveyed to his home about eight miles in the country. Meetings began at this place on Saturday night. Right here at this place I found that the Campbellites were again aggressive, their leader bucked up against me from the first. At the close of one of our meetings, as I was distributing sample copies of THE RESTITUTION, he got up and talked to the people, and distributed copies of their paper, called *The Firm Foundation*. I took a copy of said paper home. In one article they made ridicule of our position with regard to the image of Dan. ii. In examining the paper, I found the foundation very sandy indeed. For three successive nights did this church kingdom champion tackle me. The positions which he took, were so weak, and absurd, that I finally turned them to ridicule, made nonsense of them (something I seldom do.)

On one of these occasions, I made it appear so comic, that the audience just roared with laughing, and fairly laughed this church kingdomist out of the house. He did not try his smartness any more but kept still, and even the children noticed his being silenced. He challenged me to a debate, however, on this church kingdom topic, but my financial circumstances were such that I could not afford to remain longer. I regretted it very much. For the sake of the people, I would just liked to have showed up the sandy foundation of the so-called "Firm Foundation," upon which Campbellites rely.

I make no practice of engaging in denominational controversies, but in the south you have to because these Campbellites are aggressive, and will go for you right straight, and if you can't or don't hold your own, the people will think you are of no account. Therefore I considered it my privilege to use both edges of the sword and cut deep.

The attendance at the meetings was large, and the interest was fine. I could have established a nice church at this place, if I had been able to remain longer and carry on the proposed debate, and fight Campbellism to the death, for the people's sake.

The method of preaching which will succeed in the South, would not answer at all in other localities that I have visited in the North, but here, you are obliged to become a soldier, and buckle on your armor, take your sword, and wade in for all you are worth. In order to make converts in this place you must get up and show the people that you are able to tackle your opponent, and down him on the spot, with the Sword of the Spirit.

The industry in this portion of the country consists mainly in the raising of cotton, wheat and corn. These things all do well here. The soil is sticky and black, and is quite rich. When it is wet and muddy it will often block the wagon wheels up solid, the soil is so gummy.

After concluding my services at this place, I returned to Sherman for a short rest, after which I took the train for Quanah, Texas. Leaving Sherman at 1 o'clock, p. m., I arrived at Fort Worth at about four o'clock in the afternoon. Here I changed cars, but had to remain at the Fort until 8:20 p. m., about which time, I boarded the train for Quanah, and arrived at my destination at about 8:45 in the morning. I found Bro. Newberry, waiting for me. We then went to a hotel for about two hours rest. After breakfast we drove to his home which is about twelve miles in the country. We staid there until Sunday morning, when we returned to the city and opened meetings. While the meetings were being continued, I put up at a hotel. Bro. Newberry being the only one of the faith near that city, and his home being in the country. Quanah is located near the border line of southwest Oklahoma, the Red River being the boundary line between Texas and Oklahoma, while on the west we have New Mexico as the boundary.

I was much interested in seeing those great prairies, where once the red man and those great herds of buffalos made their home. These prairies have been given up to stock raising. It is here where our great meat packers have got a large amount of their livestock from. There is no woodland in this country, it is just one massive prairie. You can stand on that great prairie, and look toward the four points of the compass, and rarely ever see a human habitation, or even a tree, save mesketon brush. It is inhabited principally by wolves, jack rabbits, dog owls, prairie dogs, badgers and rattle snakes. You can scarcely imagine the numbers of prairie dogs which live on those great plains. There are hundreds of thousands of acres of land which is all honey-combed with prairie dog holes, which holes are only a few feet apart. They are large enough to put an ordinary fence post in. These dogs dig for a long distance underground, and sometimes horses break through the crust of these tunnels. As you approach a group of these dogs, each one will run for his hole, and then turn around and so cunningly look at you, and if you go near them, they will dive into their holes, and I have seen them then just poke their heads up above the whole, and watch you. The owls live in abandoned dog holes. Strange comic looking birds they are. They live on animal food. They kill the young prairie dogs for food. Prairie wolves run over the plains and kill full grown dogs. Large rattle snakes also attack these prairie dogs and coil about them, and break their bones up fine, and then swallow the dog whole. These snakes I am told eat enough in one meal to last them three weeks.

It is on these plains where the great sand storms occur. I have seen the sand drifted up in the road much like we sometimes find snow in the winter time at the north. It is hard work for a horse to pull even a carriage through these drifts. As you approach the Red River, you will observe successive ridges of sand hills, which have evidently been drifted there from time to time. Beautiful wild flowers abound all over the State of Texas. Many beautiful varieties are found, which I am not acquainted with. The prickly pear and cactus abound on these plains.

Mr. Strong, the county sheriff, living at Quanah, took me on a carriage drive many miles into the country to see the Acme cement mills in operation. They dig out of the earth a white powder, which is a natural cement, which after undergoing a certain process in the mill, it is then ready for use. A finer cement is also made from a white rock. These mills are said to prepare and ship some twelve or fourteen carloads of cement per day.

A business man of this city has twice visited me at the hotel to converse on Bible topics. The good seed has found a congenial lodgment in his heart. May God give the increase.

On Thursday night, by invitation, I attended a Bible reading at the Christian church. I was invited to address them for a short time, which I did. I generally sow some seed where an opportunity presents itself.

On Friday Bro. Newberry came with his carriage to convey me to his home to hold some meetings in the school house in his neighborhood. As we were riding over the prairie I noticed some beautiful birds, with very long tail feathers, these he said were the birds of paradise. There were other long tailed birds which were very fleet of foot, they can run like a streak; these he said, was the chapparell bird.

The meetings held in the country were better attended, and better interest was manifested than were those in the city. As I stood at the school house and cast my eye over those vast open plains in every point of the compass, I just wondered where the audience was going to come from, for not one single human habitation could I see. Yet they come, even larger and more attentive audiences than we could get in the city.

On Tuesday May 31, I started for my appointment at Carnegie, Oklahoma. On account of so few railroads, and a scarcity of trains on them, it took two days to travel less than two hundred miles. It costs more in paying hotel bills than railroad fare.

At Hobart, O. T. I met the well known Indian Chief Lone Wolf and family. He is the chief of the Kiowa tribe.

At Carnegie, full blood Indians of the Kiowa tribe are very numerous. In the country, out a piece from Carnegie, where the Chandler family live, there is but one other white settler, the rest are full blood Indians. As I look out of the window to the west I can see an Indian village.

I will report this in my next "Notes by the Way." I will have something of interest to tell you.

I go next to Cedarville, Bluch and Morse Mill, in Missouri. I expect to be in Chicago the first part of July. I will then arrange other trips from calls that are now in, or may come in up to that time. Calls are open to all parts of the United States and Canada, new or old.

Yours in the blessed hope.

W. H. WILSON.

In His Name.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him," Thus were the brethren at Colosse exhorted in the letter directed to them by the apostle Paul. Col. iii: 17. This exhortation has reference to doing and the [illegible] doing [illegible] an act, any question whether we do it right. The things we do have a two-fold bearing; they are partly the result of our moral character, and they also re-act upon that character; so that the longer we engage in a certain course of action, the more we become fixed in our character and confirmed in our habits. As a man thinketh in his heart so is he (Prov. xxiii: 7), is a saying whose truthfulness has been abundantly proven. It is clear from the apostle's injunction that the persons addressed had power over their actions "in word and deed;" that it was in their power to regulate their conduct either favorably or adversely to the apostolic advice, that their conduct would have a corresponding effect upon them, and that they themselves, after the admonition was communicated to them, were responsible in the premises. They were admonished to "do all in the name of the Lord Jesus." The Latter was also their Lord, exercising authority over them, with the right to require them to regulate their conduct.

Rightly did the apostle Peter say that "there is none other name under heaven given among men, whereby we must be saved." Acts iv: 12. And Paul: That God has highly exalted Christ Jesus and given him the name which is above every name that at the name of Jesus every knee SHOULD bow; ..... and that every tongue SHOULD confess that Jesus Christ is Lord to the glory of God the Father." Phil. ii: 9-11. In this name, life may be obtained by mortals on condition of faith. John xx: 31. Repentance and remission of sins were commanded to be preached in this name among all nations. Luke xxiv: 47; Acts x: 43; xiii: 38; 1. John ii: 12. By the gospel, God is taking out of the Gentiles a people for His name. Acts xv: 7, 14. Believers of the gospel were commanded to be baptized into the name of Jesus Christ for the remission of sins. Acts ii: 38; viii: 16; x: 47, 48; xix: 5; 1. Cor. i: 11-15. Baptism into the name of Jesus is equivalent to being "baptized into Christ." Rom. vi: 1-4, Gal. iii: 27. It is also a baptism into the "one body" (1. Cor. xii: 13), which is the church. Col. i: 18. Thus it is seen that precious and inestimable blessings are offered to us in that name, and the believer sustains a very close relation to its Bearer. Therefore the necessity of such conduct on the part of believers as not to bring reproach upon "that worthy name by which ye are called." Jas. ii: 7. "Let every one that nameth the name of Christ depart from iniquity." 2. Tim. ii: 19. In the chapter of our text the apostle reminds the brethren that they [illegible] "dead," and that their "life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." To this he adds the exhortation, "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affectation, evil concupiscence, and covetousness, which is idolatry. . . . . But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds." ii. 1-9. These are "the works of the flesh" mentioned elsewhere. Gal. v: 19-21. They can not be done "in the name of the Lord Jesus." And "ye have not so learned Christ." Eph. iv: 20.

Christ did not do the works of the flesh, but "suffered for us in the flesh." 1. Pet. iv: 1. And when did He suffer? On the cross, to be sure. Yet His sufferings were not confined to the ordeal of crucifixion. "He Himself hath suffered being tempted." Heb. ii: 18. And He "was tempted in all points like as we are, yet without sin." Heb. iv: 15. In His temptations there was an appeal to His human nature to act contrary to His Father's will, to gratify merely the desires of the flesh. But He did not yield. He said, "It is written." Matth. iv: 4, 7, 10. What was "written"? His Fa[illegible] which He had come t[illegible] 34. The [illegible] ed. All this [illegible] nunciation of self and all in[illegible]

What are we to do? "Arm yourselves likewise with the same mind." Why? "For he that hath suffered in the flesh hath ceased from sin; that he no longer SHOULD live the rest of his time to the lusts of men, but to the will of God." 1. Pet. iv: 1, 2. We are aware that we now "live in the flesh," and the two forces here mentioned, "the lusts of men" and "the will of God," also bear down upon us. Which shall have the ascendancy? That depends upon our individual choice and action. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi: 16. If we allow the carnal mind to dictate to us and shape our conduct, we shall be under the dominion of sin, and shall of the flesh reap corruption. Gal. vi: 8. But if we let this mind be in us which was also in Christ Jesus, if we "deny ungodliness and worldly lusts" (Titus ii: 12), "crucify the flesh, with the affections and lusts" (Gal. v: 25), sin shall not have dominion over us. Rom. vi: 14. "The end" of a life characterized by such conduct is everlasting life. 22. Then we shall not only have "the name of the Lord Jesus," but also His nature —"the divine nature, having escaped the corruption that is in the world through lust." 2. Pet. i: 4. Then no sacrifice we may have made will seem too great, or no denial of self or worldly lusts too painful, no duty performed too arduous, no suffering too intense. The far more exceeding and eternal weight of glory" (2. Cor. iv: 17) will overwhelmingly outweigh and overbalance "our light affliction which is but for a moment." Thus Jesus the Author and Finisher of our faith, "for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii: 2. Reader, let us steadfastly look unto Him. As we do this, we will lose the fascination of worldly pleasure, forget our own trials, run patiently the race set before us, and obtain the incorruptible crown.

A. H. ZILMER.

The Restitution.

A. E. UNDERWOOD, Office Editor.

Editorial Committee.
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M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 22, 1904.

Our next issue will be dated July 6.

Notices have been sent out lately to a number of our subscribers who are in arrears. We wish to say to such as have not yet responded, that we must hear from you at once. The case is just as urgent as the notice states.

The past week has been one of activity in the Far East. The Russian Vladivostock fleet sailed out to the Corean Straits, found two Japanese transports with about 1,400 troops on board. No attempt was made to take them prisoners, but they deliberately proceeded to sink the vessels with all on board. About 1,000 were killed, the rest reaching land by small boats and by swimming.

Vice Admiral Kamimura of the Japanese navy was informed of the event, and at once started to cut the Russians off from their home port. Once before these vessels made a similiar raid, and now there is considerable censure at Japan for his failure to prevent this disaster, and word comes that he will find and sink the Russians or else follow the custom of his countrymen and commit suicide. On the land it has been different, for there was a large battle about 60 miles north of Kinchou. It seems that General Stackelberg sought to harras the Japanese who are investing Port Arthur, but was met by an army that no one knew was there, and after a hard fight and the loss of over 2000 men, besides a number of guns and other war material, was forced to retreat. There are various reports current regarding the advance of a Japanese force to cut off the retreat of the Russians, but should they go too far they are liable to be caught between superior forces of the enemy, and to suffer loss. It is a battle of generals as much as of troops so far. There are also rumors that the Japs have captured some more forts about Port Arthur, but there is little ually of the situation there. ances in Russia con- of the

The Paternity of Jesus! and Arraignment of Marcionism. No. 2.

Our author believes the sacrifices under the law were for the purpose of leading the Jews to the practice of that purity of life which were in the sight of God better than sacrifices." We have no objection to his belief of this. His belief proves nothing. Take the thousand year practice he speaks of; did it have the effect his belief calls for? If not, did God enjoin upon them inadequate means, for purity of life,—or has *he* a baseless belief?

Is it not too bad that he does not explain on what principle the slaying and offering of animal sacrifices could teach purity of life?

Was it not a very blind method of instruction if there was *nothing typical* connected with it, and no place for the exercise of faith. The gentleman must have been hardly pressed for a reason for disfellowshiping his former brethren when he wrote that.

He further says, "I believe if the Jews had learned and practiced what these sacrifices were intended to teach them, that Christ would not have died at all."

Did he never read the word of the Spirit in Gal. iii. 21, 22 that shows God had concluded all under sin that the promise by *faith of Jesus Christ* might be given to them that believe, because there was *no law* which could either give *life*, or bestow *righteousness*, that is, constitute one righteous! The principle of justification by faith has existed from the infancy of the race.

"By faith Abel offered unto God a better sacrifice than Cain, by means of which he was attested to be righteous, in the words, justified by faith, God testifying on his gifts; and through it, having died, he still speaks." But our author does not hear him. He has no room for *faith* in his system.

"Faith cometh by *hearing*, and hearing by the Word of God." Rom. x. 17. From this we know that Abel had received *the Word of faith* from God, and *embraced* it; and *obeyed* it, by offering the firstlings of his flock and of the fat thereof, and the Lord had respect unto Abel and to the offering."

The reader will please remember that it says, Gen. iv. 4, that Abel brought of the firstlings of his flock and of the *fat* thereof.

And when we refer to Lev. iii. 16, 17 and find that it was a perpetual statute that all the fat is the Lord's; and then to Lev. vii. 25 and read, "Ye shall eat no manner of fat of ox, or of sheep, or of goat," we can hardly resist the conclusion that Jehovah had instructed the first family of the race, as he did the Israelites later, that when they made an offering unto Jehovah, they should remember that all the fat belonged to him.

The first generation had no past experience or history to guide them. Their only source of knowledge was God. And it is not thinkable that Abel just happened to offer acceptably. And when we read that it was Abel's *faith* that enabled him to please God, and know by analogy that it was Cain's lack of faith, as evidenced by the kind of offering he made, that *displeased* God, we have substantial evidence that whatever God had promised, *he did not believe it*.

Plainly we see he had no confidence in the remission of sins by the shedding of sacrificial blood, nor in the promise concerning him, who, being bruised in the heel or slain as Abel's accepted lamb was, should rise again and bruise the serpent's head.

Enoch's prophecy shows that at that early day it was known that long ages would elapse before the Lord would come with ten thousand of his saints. They would have to be taken out of the world—transformed by the truth, live, die and be raised again first; and we are ourselves witnesses to the discouraging slowness of the process.

And we know positively from the cloud of witnesses in the 11th of Hebrews that the early patriarchs and prophets *knew*, that in order to share the promised good time, they would have to die and live again.

And it is stated in Hebrews ix. 22 as an established principle of the economy of God, that there is no remission of sin without the shedding of blood, we do not see how we can evade the conclusion that when animal sacrifices were offered, it was intended to be a practical acknowledgement of sinfulness, and that the fate of the animal was justly due the offerer; and that it was entirely of God's favor they were spared.

Taking all this into account with the fact that the blood of bulls and goats could not put away sin; and that we are not redeemed with corruptible things, but *with the precious blood of Christ;* as of a lamb without blemish and without spot,—who verily was FOREORDAINED BEFORE the FOUNDATION OF THE WORLD, but was manifest in these last times for us who believe in God;" (1 Peter i. 18-20.) would it not be like a God of love to stoop down to weak frail mortals, with meagre capacities and blunted moral perceptions, and institute a typical system that would in a measure keep alive in their affection and memory the promise of the woman's seed? So it seems to us.

Think of the night of the betrayal, and of the symbolic memorial service instituted to help us to keep fresh in our hearts and minds, all that he has done and suffered in our belief; and then too, remember that he was the *manifestation of God*, not his person, but his character and holy attributes, indeed we have his word for it, that the words he spake, and the works he performed were those of his Father.

After quoting the words of Peter where he reminds us that we are redeemed with the precious blood of Christ; we feel sad at the thought of those who imagine they can procure a resurrection from the dead in the same way that Jesus did,—and feel no need of redemption through his blood; and say there is no need of *his* becoming their wisdom righteousness, sanctification and redemption.

As we are considering the very family to whom the first gospel promise was made, and are working in the interest of the household of faith, we will not hastily pass on; but add thoughts that have been considered since we last laid the pen aside. And

1. The case of Abel furnishes evidence of what would now be called a *religious education.*

2. That they knew *right* and *wrong*, and just what had happened through the disobedience of their parents.

3. They knew they were under the sentence of death, and would one day surely die, and were then living on sufferage. And

4. Realized that the above consideration placed them under obligation to God for *everything.*

5. And that homage and obedience became them.

Taking this family history into account, is it not lawful to conclude that both of these brothers knew that a better state of things, at some time, had been made the subject of promise?

Can we doubt that *the parents*, by whose folly the children suffered so many disabilities, had explained to them, that the benefits to accrue to the race of man from the good time promised, were dependent upon their good behavior?

May we not be morally certain that a line of conduct which would please God had been pointed out to them?

As God is unchangeable, and always does what is best; and as we know that four thousand years later, it was impossible to please God *without faith*, may we not lawfully conclude that that rule was in force in the infancy of the race?

We ask this last question in the light of the fact of Cain's failure to please him *without* faith, and Abel's success with it; and also in view of the fact stated in Rom. xiv. 23, "For whatsoever is not of faith is sin."

We can see that Abel was justified on the divine principle of faith and obedience; and Cain was *not* justified because he was wanting in faith and obedience. There was *something* he did not believe. If he *had* believed it, his offering would have been in obedience to his faith.

This shows the fallacy of our author's theory, that it is only by a man's *forsaking* and giving up his *past sinful life*, and devoting his future life to God and to righteousness that a reconciliation or at-one-ment could possibly be effected."

The gentleman speaks of a man's "past sinful life," as if God takes no account of it, providing he reform. What a shameful perversion of the truth this is! Just one condition exacted.

Jesus said, he that believeth [the gospel, Mark xvi. 16] and is baptized shall be saved; but he that believeth not shall be condemned." [Two conditions mentioned].

Jesus said repentance and remission of sins should be preached *in his name.* Luke xxiv. 47. Two conditions again mentioned.

Peter, when full of Holy Spirit, (Acts ii. 38) in answer to the question, "Men and brethren, what shall we do?" Answered, "Repent and be baptized, every one of you in the name of Jesus Christ." For what purpose, Peter? Ans., "For the remission of sins;" the forgiveness of sins.

What sins was Peter speaking about? Answer, the same Paul speaks of in Rom. iii. 23, "For all have sinned [in the past] and come short of the glory of God. Being [now] justified freely by his favor, [how?] through the redemption that is in Christ Jesus."

Remember, Peter prescribes *baptism* in the name of Jesus Christ, [as an act of obedience to their confessed faith—as evidence of heart-belief of the gospel listened to] for remission of sins. It is no purchase-price paid for remission. Justification *freely* is absolute; but it is through the redemption that IS IN CHRIST JESUS.

The next verse of Rom. iii. answers the question as to *who* this Christ Jesus is, and *what* he is, as follows:—

"Whom God hath set forth to be a propitiation through *faith in his blood.*"

For what purpose did God do this? Ans. To declare his righteousness for the remission of sins that are PAST, through the forbearance God." Where does our author's theory land him?

Here we place the Josephite doctrine of at-one-ment in juxtaposition with the Word of Truth. It says:—"I am aware that it is the blood which is said to make an at-one ment for the soul, but as the blood is the life of the soul, it can only mean that as sin had separated between God and man, it is only by man's forsaking and giving up his past life, and devoting his future life to God and to righteousness that a reconciliation or at-one-ment could possibly be effected."

Briefly—Jesus Christ, whom God set forth as a propitiation through faith in HIS BLOOD, is entirely rejected. And in speaking of the separation from God by sin, instead of quoting from Eph. ii. 13, "But now in Christ Jesus ye who sometimes were far off, are MADE NIGH BY THE BLOOD OF CHRIST," he says, practically, there was *no need* of Christ's blood,—all one has to do, is to give up his past life, and devote his future life to God. This is so wide of the truth that it is evident he is ignorant of the first principles of the doctrine of the Anointed.

In order to show our readers that the true inwardness of the bold announcement recently made in this country, that the blood of animals slain under the Mosaic system did not point forward, or typify the blood of Christ, *was* that his blood was NOT WORTH pointing to. Proof of this is found in the *Nazarine Messenger*, so-called, for May, 1894. We quote *verbatim*:—

"Jesus was a man like other men, or, why did he require to be baptized of John, whose baptism was for the remission of sins? (Luke iii. 3) if he did not require it for the purpose for which it was administered,—he did the institution *no honor.* If he had no faults to be remitted, or sins to be washed away, he did *wrong to pretend* to comply with an ordinance given by God, for the purpose of cleansing from sin. If he did not need it, and did it just the same, it was simple mockery, and sham, instead of fulfilling all righteousness, as he said, Matt. iii. 15. There could be no moral excellence if there was no moral requirement.

"But he felt his weakness, FRAILTY, NOTHINGNESS and UNCLEANNESS in the sight of God, and went down into the water to *wash away* his faults and short comings, and fulfilled that form of righteousness. He could not be human and have no failings...

"Jesus felt he was not perfectly clean before God, and went down into the water in obedience to his Father's commands, and washed away the faults of his youth. In complying with this form appointed by God he found acceptance and approval."

We cannot hope to reach the ears or hearts of those who disregard the Word of the Spirit in Heb. iv. 14, 15 which says, "Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, YET WITHOUT SIN." And

Hebrews vii. 26, "For such an High Priest became us, holy, harmless, undefiled, separate from sinners." And

1 Peter ii. 21, 22, "Because Christ also suffered for us, leaving us an example, that ye should follow his steps, who *did no sin*, neither was guile found in his mouth."

John viii. 29 gives the testimony of Jesus *himself* as follows: "*I do always those things that please him*"—the Father. And in the 46th verse he issued the challenge to his contemporaries, "which of you convinceth me of sin?" But from Pennsylvania, United States of America, nearly 1900 years later, comes the announcement that he went "into the water to wash away the faults, weaknesses, frailties and uncleanness of his youth."

When men begin to tamper with the Scriptures in order to maintain some tenet of their own, the down grade is very steep, and in a short time they can without compunction reject whatever does not suit them.

This explains why they see no efficacy in the blood of Christ. There *would be no efficacy* in it, if he was NOT SINLESS. If in any respect he sinned, he did not perfectly keep the law, and it has not been taken out of the way. The middle wall of partition still stands,—Gentiles have not been admitted to the covenants of promise; the everlasting covenant has not been brought into force; Christ has not been raised from the dead; we have no great High Priest,—no Advocate with the Father; no means of adoption are in operation; no remission of sins in his name is possible; we have no hope and are without God, if the Second Adam failed as did the first.

But he *did* keep every jot and tittle of the law, and made it honorable, and it was nailed to the cross with him, and, as Esaias said they should, some of the Gentiles are trusting in him; he was brought again from the dead by the God of Peace, through the blood of the everlasting Covenant. Heb. xiii. 20. Each of these particulars, and a hundred others, give the *lie to the sinfulness of Christ*, as above claimed. Yes; Christ IS RISEN, and this has begotten us to a hope of life; and a blessed hope of seeing him, and being made like him, and reigning in glory with him. His resurrection is proof of his sinlessness!

These men in denying the divine paternity of Jesus, and the sacrificial death of Jesus, and the typical character of animal sacrifices practically abandon at least one-third of the Scriptures. Jesus said Moses wrote of him, and he told the Jews if they had believed Moses they would have believed *him.* And the system we oppose does precisely as the Jews did; it is in connection with the tabernacle and temple services, chiefly that Moses wrote of Christ. But the nation [illegible] generally, did not believe the everlasting covenant made with Abraham 430 years *before the law*, which covenants blessings which are not to be possessed until the dawn of the age to come. And of course could not be *ruled* as a *nation* on the principle of faith in some far off God,—as Abraham, Isaac and Jacob were.

This necessitated a law or covenant that bestowed its blessings *there* and *then*,—they not being interested in anything beyond the present life. The law from Sinai was for this purpose. Obedience to it ensured bountiful crops, long life, protection from all enemies, etc.,—but it related to nothing after death.

Moses, Aaron, Joshua and others, however, *did* believe the Abrahamic covenant; and this in no respect interfered with their privileges under the *Sinai* covenant, or law. This faithful few while enjoying the temporal blessings under the law and its priesthood, *also* saw the typical nature of the sacrifices and services, and their faith was reckoned to them for righteousness.

Jehovah said to Moses, see that thou make what thou wast made to see after the pattern showed thee in the Mount," which things, Paul says, are only the example and shadow of heavenly things. And we are told plainly that the daily offerings of the same sacrifices under the Mosaic system could *never* take away sin; but this man (Christ Jesus) after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." This shows conclusively that only the legal cleansing of the flesh was accomplished by animal sacrifices, UNLESS the offerer had faith in the Abrahamic covenant. Such, like Abraham, saw the one great antitypical Sacrifice, the Lamb of God's providing, and was justified by faith; saw the day of the Anointed and was glad.

The typical nature of the sacrifices is denied; and we find the real reason of this averment to be, that Christ's *blood was not sacrificially* shed; and therefore, there *is* no antitype.

It cannot be denied by any one who has a regard for the Word of truth, that remission of sin is not possible without the shedding of blood. Josephitism is a system which dispenses with blood, and is, therefore, NOT A CHRISTIAN SYSTEM.

We now propose to make some references to what we hold to have been types of the heavenly, spiritual things we now joy in.

We have already referred to the strict injunction to Moses to make all things connected with the tabernacle service according to the patterns shown him in the Mount. There must be some important reason for this. The Almighty could not have been so particular without a purpose. He could not have put them to such trouble for nothing. The last writer quoted is worked up about the baptism of John; and writes as if it were not possible to find a reason for the necessity of Christ's baptism, unless he had something to repent of, or some uncleanness to wash away.

We are the more anxious to occupy a little space with this matter now, because there was not one means of salvation for Abraham, another for Isaac, still another for David, Isaiah, Daniel, etc., etc. They were *all* justified by faith,—and faith, too in the same blessings covenanted. They all knew they must live again after death. And, as David says the *way* of life was made known to him,—and as he predicted that the HOLY ONE would not be suffered to see corruption; and that his own flesh should *rest in hope*; and that he would be satisfied when he shall AWAKE in the likeness of him (not allowed to see corruption;) and seeing Isaiah foretold one being led as a lamb to the slaughter for the transgressions of God's people,—and making his SOUL AN OFFERING for sin —we see, contrary to our author that the ancients had a comprehensive view of the means of salvation to be inaugurated when God would speak to us by a Son, whom he would appoint Heir of all things, on account of whom also he constituted the ages.

Reader, does not this chain of evidence annihilate the cheap way of God in providing a Savior for us, set forth by our author? Viz., He found one among a group of young men that would serve his purpose? or to that effect? Dare any one affirm that Christ was cut off for others when he *himself had sinned?* This would be extremely ridiculous.

Jesus was a Jew under the law of Moses. And when he spoke of righteousness to be fulfilled before his baptism, he spoke of the necessity of doing what was signified, or typified by the symbolic institutions of the [illegible] saic law.

Jesus being the Anointed Seed long promised of God, he was the Holy Priest who was to arise after the order of Melchizedec, and sit upon his throne as a priest upon his throne, and to bear the glory. Zech. vi. This being so he would some day have to occupy the place formerly occupied by Aaron.

As the Aaronic Installation was typical of that of the Melchizedec High Priest, Jesus Christ had to be consecrated in the same manner, that, in doing so he might antitypically fulfill the representation of the law, for Jesus said not a jot or tittle of it should pass from the law till all be fulfilled.

Aaron was forbidden to enter into the Most Holy Place of the tabernacle without being adorned and glorified with garments of splendor and holiness, and therefore, styled holy garments.

Nor was he permitted to enter, even, when clothed with these, "unless he had been previously baptized," upon pain of death.

The law said, "He shall wash his flesh in *water*, and so put them on."

He was not permitted to officiate as High Priest in his ordinary clothing.

He must "put off" this, and "put on" the holy linen robe; and had he put on this without bathing his flesh in water, and proceeded to officiate, this unbaptized High Priest of Israel would have been *struck with death.* Jesus was made of a woman, made under the law, remember, and had to obey it.

(To be continued.)

The following circular letter concerning the Bible School to be held previous to the Illinois State Conference is sent out by Brother Lindsay. Let all who can do so arrange to attend this school, as it cannot fail to be of interest.

Dear Friend,—

The time has come to announce the Second Annual Bible School to be held in connection with the Seventh Annual Conference of the Churches of God in Christ Jesus at Oregon, Illinois.

The School will begin on Monday, August 15, to continue until Wednesday, August 24, the date of the beginning of conference.

The recitation work of the school will consist of two sessions daily except Sunday, each session an hour and a half in length. One session each day will be given to the study of Old Testament history beginning with the book of Joshua, and the other will be occupied by a study of the epistles of Paul in connection with his journeys as recorded in the Acts.

The expense in attending this school will be small outside of the expense of transportation, since the Conference Board appropriated an amount of money to apply on grocery bill, etc. The conference hall will afford excellent quarters for lodging free of expense.

Please arrange to come. Do what you can to get others to come. Please drop me a card saying whether you will come or not and tell me of any others who may be induced to come. Those who write they will come will receive further directions. No tuition is charged. Yours truly,

S. J. Lindsay.

It is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

The Present Drift.

The present drift of society is toward anarchy, a drift that has been peculiarly rapid during the last quarter-century. Socialism, Communism, Nihilism, and the hot battle between capital and labor, monopoly and poverty, are the dominant facts and forces in this war, now being waged, with increasing violence and desperation, against all government. There is also a strong drift in the church toward apostasy. Witness the advance of Romanism, ritualism, rationalism, even in Protestant churches and communities. In society at large there is a corresponding advance of materialism, agnosticism, and infidelity; and the polite disguises of science, culture and criticism do not hide the true features and forms which they clothe, but cannot conceal.—*A. D. Pierson, D. D.*

Earth's fanactics are often heaven's saints. Remember that the great fault of these last times is not fanaticism, Laodicean lukewarmness.—*E. P. Marvin.*

Christ and the Clouds.

I cannot look above and see
  You high-piled pillowy mass
Of evening clouds, so swimingly,
  In gold and purple pass,
And think not, Lord, how thou wast seen
  On Israel's desert way
Before them in thy shadowy screen,
  Pavilioned all the day!

Or of those robes of gorgeous hue,
  Which the Redeemer wore,
When ravished from his follower's view,
  Aloft his flight he bore;
When lifted, as on mighty wing,
  He curtained his ascent,
And wrapped in clouds went triumphing
  Above the firmament.

Is it a trail of that same pall
  Of many-colored dyes,
That high above, o'ermantling all
  Hangs midway down the skies—
Or borders of those sweeping folds
  Which shall be all unfurled
About the Savior, when he holds
  His judgment on the world?

For in like manner as he went—
  My soul, hast thou forgot?
Shall be his terrible descent,
  When man expecteth not!
Strength, Son of Man, against that hour,
  Be to our spirits given,
When thou shalt come again with power,
  Upon the clouds of heaven!

William Croswell.

Communicated.

Wisdom of Selrach.

CHAPTER 38. (33 APOCRYPHA).

1. Honor a physician for his honorable uses.

2. For from a Most High is healing, and from a king will he receive a gift.

3. The exact knowledge of a physician will exalt his head, and in the sight of great men will he have been wondered at.

4. The Lord generated drugs from earth and a thoughtful man will not reject them.

5. Was it not from wood that water was made sweet in knowing its strength?

6. And he hath given to men exact knowledge that he might be glorified in his wondrous acts.

7. With them he hath healed and taken away man's pain.

8. A chemist with these will make a mixture, and he shall not finish his works, and peace from him is then upon the face of the earth.

9. Child in thy debility do not disregard, but offer a vow unto the Lord and he will heal thee.

10. Stand discordant-error away from thee and make thy hands upright, and cleanse thy heart from sin.

11. Give an offering of sweet smell and a memorial offering of fine flour and an offering fat with oil as though he (the physician) did not exist;

12. And give place to a physician, for the Lord generated him also, and let him not stand away from thee; yea, for he has his use.

13. There is an appointed time when in his hands also there is an offering of sweet smell.

14. Yea, for they will have besought the Lord to prosper them with rest and healing for their livelihood.

15. May the one who is sinning in the sight of his Creator have fallen into the hands of a physician.

16. Child, shed tears over a dead person and begin a threne as though suffering direly, and according to your judgment of him lay out his body, and do disregard his burial.

17. Make lamentation bitter and the outward show of it fervent, and observe the period of sorrow according to his worth one day or two for the sake of slander, and be comforted from thy sorrow.

18. For from sorrow cometh forth death and sorrow of heart will bow down one's strength.

19. Even sorrow passeth by with tribute paid, and a beggar's living is down in his heart.

20. Do not give thy heart unto sorrow; stand it away remembering the last things.

21. Do not ignore it; for there is no return, and thou wilt not profit him and thou wilt harm thyself.

22. Remember the verdict for him; because even as his is also thine; mine yesterday and thine today.

23. With a dead man's rest, let thy remembrance of him cease, and be comforted with him on the departure of his spirit.

24. A scribe's wisdom is in a favorable time of leisure, and the one who is inferior in his practice will have become wise.

25. Why should one who holdeth a plow have become wise, one who driveth cattle and who is brought up in their employments and who boasteth in a goad for their hide, and whose discourse is in the progeny of bulls?

26. He will give his heart to the yielding of furrows, and the wakefulness will be for fodder for heifers.

27. Even so every artisan and chief-artisan who is busy night and day, who are graving figures for seals, and his patient endurance is to give variety of design; he will give his heart to delineating things like to living creatures, and his wakefulness to the perfecting of his work.

28. Just so a coppersmith seated nigh to an anvil, and thoroughly acquainted with gleaming white iron; a breath of fire will smite his flesh, and he will constantly wrestle with the heat of a furnace; the sound of a hammer will dedicate his ear; and his eyes are on a likeness of a utensil; his heart he will give to the finishing of works, and his wakefulness to giving beauty to their finish.

29. Even so a potter seated at his work and turning a wheel with his feet and who with anxious care constantly leaneth over his work, and all his workmanship is by number.

30. With his arm will he smite some clay, and before his feet will he bow his strength; his heart will he give to finishing the glazing ointment; and his wakefulness is to cleanse his furnace.

31. These all have had faith in their hands, and each one getteth wise in his employment.

32. Without them a city will not have been built and they will not sojourn nor walk about.

33. And in a church they will not excell, upon the seat of a civic-judge they will not sit, and a covenant of judgment-rendered they will not have fully apprehended nor will they make evident righteousness and judgment, and in parables they will not have been found.

34. But a generic-creation of an animate-age will they stay up, and their will be in an employment of skill.

COMMENT.

The "Christian Scientists" should read and reflect carefully on the first few verses of this chapter. For the true principles and philosophy of "divine-healing" are correctly stated here and they agree with what is assumed and asserted to be true elsewhere throughout the whole range of Scripture-teaching both Old and New, but here epitomized in a truly philosophical way. Mrs. Eddy's book and teaching is merely the re-assertion of an exploded ideal philosophy as old as the refined Dualism of Greece and possibly of Egypt.

In what is said here of respect for and sorrow for the dead we have a rational and salutary teaching also; and the differentiation of human endeavor in its pursuit of a livelihood bears upon all the intellectual efforts and pursuits of today even more significantly than when it was first written. In a word choose your avocation in life and let your avocation be such as to best enable you to succeed in it whether as a tiller of the soil, an artisan, an artist or a prophet versed in parables and the higher wisdom of God, which is more fully brought out in the following chapter. In other words don't choose to be "a jack-at-all trades and good at none." Our intellectual leaders and teachers will do well to consider old Selrach's idea of manual training and other training for life pursuits as here brought out.

CHAS. GARDNER.

Conference Report.

The Church of God in Michigan met according to announcement at Dutton, June 2, 1904. The officers were all present except one. Ministers present were O. R. L. Crozier, Grand Rapids, Mich., C. Winchester, Byron Center, Mich., B. W. and M. A. Woodward, Dutton, Mich. Words will fail to tell of our disappointment at not having Bro. L. C. Chase or Bro. J. F. Wagoner with us as was expected, we looked for them on every train that came in, but was disappointed. The thought came to some of us, What will we do? almost forgetting our home talent. Most nobly did Bro. and Sister Woodward, Bro. Crozier and Bro. Winchester do their parts. The Conference was opened Thursday evening by our President Bro. R. Lake, all singing, 'Standing on the Promises." Words of welcome by Bro. Crozier and Bro. Woodward, followed by one of Bro. Woodward's good sermons. Friday was Veterans' day, and well represented by the the veterans of the truth. The meeting was led by Bro. Crozier, and very much enjoyed by all. There were reminiscences of the organization of our Conference and then a brief history of Paul's journeys through the churches. The social meetings were interesting and enjoyed by all, especially the Bible reading given by Sister Emily Barnum. We were hospitably entertained by the brothers and sisters at Dutton, we all received such a hearty welcome that we feel that it was good for us to be there. All were pleased to hear the letter of greeting from our Sister Clara Chaffee.

Saturday 9:30 a. m. business meeting. Reports of the Secretary, Treasurer and our State Evangelists were read and approved. The following were elected as officers for the ensuing year: R. Lake, West Millbrook, Mich.; 1st Vice President, Edwin Coats, Coats Grove, Mich.; 2nd Vice President, H. C. Hammond, Dutton, Mich.; Secretary Emma Jackman, Grand Rapids, Mich.; Treasurer, A. K. Richardson, Hastings, Mich. R. F. D. No. 3, State Evangelists, B. W. and M. A. Woodward.

Treasurer's Report: money paid in for our State Work, Dutton church paid, $18.50; Raisin Church, $18.00; Coats Grove Church paid, $52.00; collection at Dutton, $13.88; paid on subscription to the Evangelists' new field work, $45.00; from other sources, $15.00; amount on hand June 6, 1903, $15.14; total $175.52. Amount paid out was $78.70; money on hand $96.82. June 4th, 1904, whole amount received including amount on hand, June 6th, 1903, 180.52 Amount paid out from June 6th, 1903, to June 4th, 1904, was $78.70, leaving an amount of $51.82. Add to this amount paid in on the subscription to the Evangelists' new field work, $45.00; and it makes a total of $96.82. A. K. Richardson Treasurer.

Evangelists' report: whole number of sermons preached, B. W. Woodward 79; M. A. Woodward 57; number, baptized 40, married 7 couples. Days spent in Indiana 57. The following collectors were appointed by the Secretary to collect funds from the churches for gospel work in Michigan: Dutton, Sister Phebe Brewer; Fisher, Sister Ella Rose; Watson, Sister Hulda Myres; Brady, Sister Sarah Harper; Raisin, Bro. L. C. Chase; Coats Grove, Sister Nora Coats; Byron Center, Sister Ada Moses; Millbrook, Bro. Amos Aulback.

The reports of some of the churches were good and some were not as encouraging as we would like. One church reported that as they did not have regular preaching that they had availed themselves of Bro. Underwood's offer and had been sending out THE RESTITUTION. The attendance was good especially on Sunday. One sister yielded obedience, Sister Lena Pomp. Monday morning she was baptized by Bro. Woodward. O may she be faithful unto death, and there we are assured a crown of life awaits her. The meetings were all good especially Sunday. Bro. and Sister Woodward giving us excellent sermons the speakers bringing out of the treasure house of God's Word things both old and new. The beautiful words of truth as presented by them. The subjects, "The Holy City," "The Restitution" or the difference between the now, and the future home of God's people, and the sermon of Sunday evening, Matt. xxiv. 42, "Watch therefore, for ye know not what hour your Lord doth come," will long be remembered. Sunday afternoon the Lord's Supper was administered by Bro. Woodward, Bro. Hammond and Sister Woodward. The interest was good all through, and all seemed to be benefitted by this gathering together. Our next Conference will be held at Coat's Grove. The church at that place extend a cordial and pressing invitation for those who can to come. "Blessed are the pure in heart, for they shall see God."

EMMA JACKMAN, Sec.

Report of Tithing Meeting.

The Sister's meeting was called to order by Sister Lake, our president, and the 100th Psalm was read and prayer offered by Sister Barnum, a hymn was sung, and the meeting opened for business. Secretary and Treasurer's report were read and approved. The Treasurer's report was encouraging as it showed work done. There was paid out last year $84.00 for evangelist work by Bro. F. L. Austin, $15.00 for ten numbers of RESTITUTION, and there was yet remaining $188.18 in treasury. At this meeting it was moved, and adopted to appropriate $5.00 for gospel tracts, $50.00 for the Dutton church for repairs, and $16.50 for eleven numbers of THE RESTITUTION papers, every year a new name or two is added to the list of those not able to take the paper. As soon as we learn of any one of these persons who are able to send the required $1.50 for the yearly subscription we drop their name and add others yet unable or strangers to the gospel, who we hope to help give a knowledge of the kingdom, to which we are hoping in God's good time to be admitted.

An objection was made to the name "Tithing Society" as it was impossible for some to keep an accurate account of a tenth of their personal means. Remarks were made by Sisters Barnum, Brewer, Jackman, Hammond and others, which resulted in a vote being made and adopted to change the name back to the "Ladies Evangelical Aid Society" which name it now bears. The election of officers resulted in M. A. Woodward President, Addie Lake Vice President, Emily Barnum Secretary, Emma Jackman Treasurer. The Secretary's book was passed and 5 new names were added to the list of helpers. A vote of thanks was given Sister Wince for her excellent paper read at this meeting. May God keep her long for the helpfulness she is capable of rendering in so many different ways. The sisters may well be encouraged over the advancement made in the work through persistent endeavor to work systematically. But sisters, we ought to do more this year than ever before, as we are nearer the coming of the King and people are perishing for lack of knowledge. Let us not withhold our tithing offering, or whatever amount we may be able to give to his cause. One sister from N. Y. sent me $3.00 to be used in the work. May God bless Sister Chapman and all others who are working in this glorious cause.

Yours for the work.

M. A. WOODWARD, Sec.

Conference Report.

Pursuant to the call the Churches of God in Indiana met at old Antioch on Friday, June 10th, at 10:30 A. M. Although only a few were present at the first, the meeting opened in an appropriate manner fitting the occasion, followed by a sermon by Bro. Zilmer. Subject "We will serve the Lord." Joshua xxiv: 15.

Dinner was served at the church and then a few minutes before two o'clock the little congregation gathered together to listen to a sermon on the "Priesthood" by Bro. Hutch. Friday evening social meeting wasted by Bro. Wince. Subject, "The strong must bear with the weak." As per programme we had expected to listen to Bro. Wilson on a subject selected by himself, but as he was busy working in the Master's vineyard in Oklahoma he could not well leave there to meet with us, so Bro. Woodward, of Michigan, spoke on the subject of "The Church" Matth. xvi: 16-18. "Thou art the Christ, the Son of the living God. This confession by Peter is the rock on which Christ said "I will build my church."

A goodly number came early Saturday morning and at 10:00 the social meeting was led by Bro. R. C. Railback, subject "The Christian Graces" 2 Peter i: 1-11. These were spoken of as the addition sum, and that every Christian should work this sum complete.

At 10:45, before the beginning of the sermon Bro. Woodward spoke on "Blessed be the dead who die in the Lord and their works do follow them." He spoke in memory of our dear Brother Richard Corbaley who fell asleep in Jesus within the past year, and who gave the ground where old Antioch stands. That work of his still permits the grand meetings held at this place the second Sunday in each June.

In the absence of Bro. Halsted, we listened to a sermon by Bro. Woodward on the subject, "Will there be a future life?" "If a man die will he live again?" Job. xiv: 14.

At 2:00 P. M. business meeting opened with singing, reading 2 Cor. iv, and prayer. Roll call showed the following churches represented,—Argos, Antioch, Bracken, Burr Oak, Plymouth, South Bend and Scircleville. Minutes of last meeting were approved. Evangelist reported as follows. Since Jan. 1, 1904, Discourses 101. Churches visited, Olio, North Salem, Inwood, Bracken, Rensselear, Roll, South Bend, Pleasant View, Scircleville, and Chicago. Baptized two. A. H Zilmer, Evangelist.

Literature sold since last Conference amounted to $10.68, 2000 pages of "Bible studies" have been printed. Bro. Hatch spoke of his labors in Illinois which was published in THE RESTITUTION. Bro. Wince visits four places has baptized two.

Motion was carried that the Annual Conference be held at Scircleville. Adjourned to meet at Annual Conference.

2. 40 Sermon by Bro. Zilmer, subject "If" or "The conditionality of Salvation."

7:30 Social meetiug led by Bro. Van Vactor, subject "Peace."

8:00 Sermon, by Bro. Wagoner, subject "The things most surely believed among us."

Promptly at 10 o'clock on Sunday the social meeting began led by Bro. Willey. A part of John viii; and beginning of xiv. Again was Bro. Corbaley spoken of. This time by the leader of the meeting and others.

10 45 Sermon by Bro. Zilmer, subject, "The coming of Christ" Lesson Matth xxiv: 29.

2:00 Sermon by Bro. Wince, subject "Christian character," 2 Cor. iii., followed by communion.

7:30 Social meeting led by Bro. Wagoner. "Let the word of Christ dwell in you richly." Col. iii; 16.

8:15 Sermon, by Bro. Woodward "There shall be no more curse."

This was the fortieth meeting held in succession at old Antioch on the second Sunday in June. Few are the faces now that were seen there forty years ago. I know of only one who has been permitted to attend every meeting, and that is Bro. William Railsback of Argos. Bro. W. D. Thompson of Plymouth has missed just one.

No doubt there are others who wished to be just as faithful but circumstances did not not permit their presence.

This fortieth anniversary opened with a sermon on "We will serve the Lord," and closed with "There shall be no more curse." What a glorious beginning and a grand ending for such a meeting. An admonition at the beginning, a promise at the end. Each meeting whether social or preaching, seemed to grow in interest and all seemed to gather good by being there. Let us all be faithful so that we may meet in that time when there shall be no more curse as we heard described in the last sermon. Closed with singing "In that sweet by and by."

LYDIA RAILSBACK., Secretary.

Russia in Trouble.

A few more victories placed to the credit of the Japanese, and the Chinese may pour into Manchuria and attack their old foes, who stole that rich province from them. General Ma is right on the borders of Manchuria, and news comes to the effect that large bands of Chinese bandits are eager to enlist under his standards. The matter is complicated by the fact that, not being an imperial commander, China can repudiate his actions and still retain her neutrality.

But the real foes of Russia, are they of her own household. In Poland, Finland, risings seem imminent, and in the whole district of the Caucasus unrest is constant. The Polish and Finnish regiments almost rebelled when ordered to the front, and were entrained under the strongest guard. This unrest so worries the authorities at St. Petersburg that the government has been compelled to reverse the usual order, by keeping the regular troops at home and sending the reserves to the seat of war. The army corps at home are being mobilized, and the tension in European Russia is almost unbearable.

While this state of affairs is growing worse at home, the Muscovite armies are meeting with defeat in Manchuria. In strategy, the Japanese generals are more than a match for their Russian foes, and the rank and file show a bravery that reminds one of the fatalistic fool-hardiness of the followers of Mohammed. It has become apparent that the only way to defeat the Japs is to wipe them out of existence, and this the Czar's soldiers, unless we are very much mistaken, will be unable to do.—*Episcopal Recorder.*

When Jesus overturned the tables of the money changers of those who were making his house a den of theives, when it is called a house of prayer, he certainly did not take the steps that would be approved by many of our self-styled love talkers of modern days. The same love is back of a rebuke, warning, threat, as behind a kiss. When afflictions cease to bedisciplinary, they have lost their merit.—*Ecclesia.*

The Christian who grows up into Christ in all things will never grow too tall.

The power of God is cut off when we use it to turn our own wheels.

Please do not forget our financial needs.

Low Fares for Fourth of July Trips.

July 2d, 3d and 4th, excursion tickets may be obtained at ticket stations on the Pennsylvania Lines to any other station on those Lines within a radius of 200 miles. Excursion tickets will be valid for return until July 5th, inclusive. For particulars regarding rates and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agent.—July 4

Wesley on the Evils of Drink.

In a sermon published in 1760, Wesley says: "Drams of spirituous liquors are liquid fire, and all who manufacture or sell them, except as medicines are poisoners generally. They murder his Majesty's subjects by wholesale—they drive them to hell like sheep. The curse of God is in their gardens, their walks, their groves. Blood—blood is there. The foundation, the floor, the walls, the roofs of their dwellings are stained with blood!"

And a letter published December 1st, 1772, in Lloyd's *Evening Post*, signed by him, contains the following: "Have we not reason to believe that half of the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into a deadly poison—poison that destroys not only the strength and life, but also the morals of our fellow countrymen! Well, but this brings in a large revenue to the King! Is this an equivalent for the lives of his subjects? Would his Majesty sell a hundred thousand of his subjects yearly to Algiers for four hundred thousand pounds? Surely no; will he, then, sell them for that sum to be butchered by their own countrymen? 'But otherwise the swine of the navy cannot be fed.' Not unless they are fatted with human flesh; not unless they are fatted with human blood! Oh, tell it not in Constantinople that the English raise the royal revenue by selling the blood and flesh of there own countrymen!"

PLEASE do not forget that we need all that is due on subscription at this time.

Obituary.

Keziah Owens was born in Bartholomew County, Indiana, July 12, 1824, and died at her home near Rochester, Ind., June 16, 1904, aged 79 years, 11 months, and four days. She was married twice, her first marriage being to Jeremiah Pettis. Her second marriage was to George A. Demont, to which union six children were born: Mrs. Roxey Heeter, Alice Demont, Mrs. Ella Etling, and Charles, Phillip, and John Demont, all of whom besides two stepsons and one sister, survive her. The deceased, with her husband, became a member of the Church of God a great many years ago. The undersigned spoke words [illegible] at the Rel[illegible]

Our Helping Fu[illegible]

We whose names are given here with believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mary A Vermillion	3 50
A Sister	5 00

A Half Million Acres.

Government Lands Open for Settlement, in the Rosebud Indian Reservation in Southeastern South Dakota. The Chicago & North-Western Ry. is the direct line from Chicago to Bonesteel on the reservation border. Send 2 cent stamp for pamphlet "New Homes in the West" containing maps and full information as to the allotment of these fertile lands. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills. —July 8.

Low Fares to Ft. Wayne.

June 22nd to 25th, inclusive, excursion tickets to Ft. Wayne, Account Biennial State Convention Christian Endeavor Union, will be sold via Pennsylvania Lines from all ticket stations in Indiana. For information regarding time of trains, etc., see Local Ticket Agent of those lines.

A SAINT LOUIS SLEEPING-CAR

Leaves Plymouth daily at 8:30 P M, arriving at St. Louis 7:04 A M, returning leaves St. Louis at 8:04 P M.

VANDALIA LINE

Round trip rates:—15 day tickets $10.75; 60 day tickets $11.70; season tickets $14.00; Coach Excursion tickets each Tuesday and Thursday in July $6.75. Apply for Sleeping Car and Excursion Tickets to

W. E. SMITH, Agent.

...y Knew not the Lord.

...of a godly sire; their father a ...of the Most High; reared amid ...of worship, and employed in ...service of the tabernacle; it is yet ...said; "The sons of Eli were sons of ...Belial; they knew not the Lord." 1 Sam. ii: 12.

They knew the law; they understood the ceremonies; they had been brought up among divine ordinances; their own father had instructed them in the observances of the true religion, but it was all in vain; they "knew not the Lord."

God's judgment fell upon them at the end, and they perished miserably in a day. And so shall wrath at last overtake those who now profess to serve Him whom they have never truly known, and who shall finally pronounce their terrible sentence: "I never knew you."

Can it be that among that doomed company there will be those who have been trained up in the midst of religious observances, whose fathers have been men of eminence in the church, and who have themselves ministered in holy things?

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3 Without this knowledge, we perish; for they "shall be punished with everlasting destruction" that "know not God, and that obey not the gospel of our Lord Jesus Christ."

Alas! it is to be feared that there are many, even in the church, and perhaps in the pulpit, who know not the Lord. Their religion is a form: their worldliness is a reality. They have no joy in God, and must seek their joy in worldly things. They have never entered into the sacred brotherhood of the redeemed: and hence they mingle in all other brotherhoods, and know no difference between the holy and the profane; the saved and the lost. They are natural men, and cannot discern the things of the spirit; for these are foolishness to them. A terrible surprise is in store for these blind guides and their blinded followers, when they shall fall into the ditch together.

They know not the Lord. They may know philosophy, history, art, science, and all the wisdom of Egypt; but they know not the Lord, and he will not know them, in the day when his smile will be worth more than all earth's possessions and joys.

...ow will it be with you in ...you know the Lord? ...word, his

Announcement.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 20. Programme, etc., will appear later.

O. J. ALLARD, Pres.

The Annual Conference of the Church of God in Illinois will meet at Oregon, on the evening of Wednesday Aug. 24, and continue over the following Sunday. The programme will appear later. Let all plan to come, and make this the best Conference ever held in our State. Try to bring a stranger with you, some one that you have trying to lead to a decision for the truth. There is no place more helpful than these Conference meetings to those who are seeking light on gospel teaching. By thus helping others we only add to our own joy in the faith, and our coming reward.

EMMA L. SMITH, Sec.

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

Vandalia Excursions.

Rates for Fourth of July one Fare plus 25 cents for the round trip, except where the one way fare is less than one dollar a rate of one way for the round trip will apply.

St. Joseph, Mo. and return $16.00 June 27, 28, 29. Return July 5.

Culver Specials commencing Sunday June 19th, and on each Sunday thereafter during months of June, July and August. Special train leaving 9:15 a m returning leaves Culver 6 o'clock p m fare 25 cents Round Trip.

Sunday Excursion tickets on sale to all points on Vandalia Line where the one way is not over $3.50.

Also for stations south of Plymouth will sell Saturday p m for train no. 45, good returning until Monday a m trains 136 and 40. One fare for round trip.

To the Bereans of Illinois:

At the quarterly meeting held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible school this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying the grocery bill for the same. The school will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense—at least the chief item of expense—will be the expense of transportation. Please write and say that you are coming.

S. J. LINDSAY, Oregon, Ill.

$18.00 Chicago to St. Paul Minneapolis and Return.

Via the North-Western Line. $22.00 round trip Chicago to Superior and Duluth; $15.50 round trip Chicago to Sault Ste. Marie, tickets on sale daily. $12.85 Chicago to Marquette and return, on sale June 7th, and 21st, July 5th and 19th. Correspondingly low rates from other points. Perfectly appointed train service. Through sleeping cars. The best of everything. Information and tickets can be secured from your home agent, or address A. M. Waggener, 22 Fifth Avenue, Chicago Ills.—June 30.

Through Sleeper.

Plymouth to St. Louis via Vandalia Line leaves at 8:30 p. m. daily on "The Expo Train" arriving at St. Louis 7:01 a. m.; returning this sleeper leaves St. Louis Union Station daily at 8:04 p. m.

The Vandalia Line is selling the following excursion tickets account World's Fair at rates and limits given, from Plymouth to St. Louis and return. Season ticket $14.00; 60-day ticket $11.70; 15-day ticket $10.74. And on each Tuesday and Thursday until June 30th, 1904, inclusive, tickets good in coaches only, are sold at rate of $6.75. Return limit of each tickets seven days including date of sale. Same basis from all other stations. For sleeping car reservation and other information as to additional train service, etc., apply to W. E. Smith, agent at Plymouth, or C. C. Trueb, T. P. A., Logansport, Ind. —June 25

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train	7:28am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:45a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis No change of cars All other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

The Rosebud Reservation

lands are open in July. For full particulars as to date of registration, drawings and final entry, and as to character of soil and climate, requirements of the U. S. homestead laws, maps, etc., are contained in a pamphlet "New Homes in the West" issued by the Passenger Department, Chicago & North-Western Ry. Send 2 cent stamp for copy or call on any ticket agent The North-Western Line. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—July 8.

$27.50 Hot Springs, S. D. $30.70 Deadwood and Lead

And return, from Chicago daily, via the Chicago & North-Western Ry. Correspondingly low rates from other points. The Black Hills region, the great natural sanitarium of the west, is one of the most picturesque spots in the world and well worth a visit. Information and tickets can be secured from your home agent. Illustrated Black Hills booklet with valuable map mailed on receipt of 4 cents in stamps by W. B. Kniskern, Chicago.—June 30

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Beautiful Winona.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about favorable time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accommodations, program of addresses by noted speakers and all other details.—Sept. 30.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:40 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 16.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Gainsburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scirdsville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Box 254 Tampa Fla.
D. L. Kene. 4507, S. N. St Tacoma Wash.
B. F. Bayer, Seven Fountains, Va.
T. E. Adams, Osawatomie, Kan.
S. C. Oliver, Attica, Kan.
Mollie B. Leeck, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio. 1r 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Houk, R D 1, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stelle, Fresno, Cal.
E. W. Knapp, Scholls, Ore.
John Poore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Texas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Boston Ave. Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Gole, Jefferson, Ore.
H. F. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hall, Catawsa, I. T.
J H Haupt, Crowley La
Geo Kidwell St Paul Ark
C S Hatch Pomona Cal
J W Heffenbaugh Avery Okla
A Drew Tioga Cal
Sarah F Morgan Brownstown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
G T Wilds Dover Min.
W J Simmons Burnville Ark
D C Robison R 3 Mt Vernon O
N D Titchenal Wenatchee Wash
T J Daniel Magazine Ark
H M Williams Ashton Kan
F R Steen Poland Arizona

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Subscribe for THE RESTITUTION.

...ST OF CHURCHES.

Church of God at Brooklyn, N. Y., services in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., (meet over) Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 386 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Kalchman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 3 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:05 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 19th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld S W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 011 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallenbeck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays e each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Falida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Presser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and ...body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O, meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suit able for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Faith and Hope.
Christ' Glorious Coming.

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Poetry.

He Faileth Not

I have tried love, and I have love to fail
Have trusted friends and found that friends forgot,
Sought help from my own heart without avail,—
He faileth not.

Neither by day nor night, in age or youth,
In poverty and in the direst lot,
In sorrow and in joy his word is truth,—
He faileth not.

If I should let all other comfort go,
And every other promise were forgot,
My soul would sit and sing, because I know
He faileth not.

I cannot tell what winds of God may blow,—
What ads or perilous ways may be my lot;
But I have little care, for this I know,
He faileth not.

Communicated.

Pine Woods Bible Class.

Teacher. Has any one a subject which they would like to submit for our study today?

Carrie. Yes, I have.

Teacher. Please state it.

Carrie. I would like to have an investigation of Phil. i. 20-24, usually called:

PAUL'S DESIRE TO DEPART AND BE WITH CHRIST.

Teacher. Well, Carrie, what is the prevailing opinion as to when the departed go to be with Christ?

Carrie. At death.

Q. What is it that is supposed to depart at death?

A. The immortal soul of the deceased.

Q. Does the text say anything about immortal sons?

A. No, not one Word.

Q. In what portion of the Scriptures do we find immortal soul?

A. It is not a Bible phrase, it is an expression altogether foreign to Holy Scripture.

Q. If the Scriptures are silent about the existence of immortal souls, what evidence have we that the departure spoken of in the text under consideration means the exit of an immortal soul from the body at death?

A. We have nothing stronger than a mere supposition.

Q. Is it a proper way to arrive at an accurate exposition of any Scripture to read in our suppositions, and the thinkings of the fleshly mind?

A. It is not, such a procedure will certainly lead to erroneous conclusions.

Teacher. I will ask Lud, in his reading of history if he has ever read anything about a man named William Tyndale?

A. Yes, I have. He lived in the fifteenth century.

Q. What great work did he accomplish?

A. He was a learned man, and he was the first person who translated the original Scriptures into the English language. He was a thorough Bible student, and as a translator of the Holy Scriptures he was obliged to thoroughly criticise every word in both Old and New Testament Scriptures.

Q. He ought to know something about what the Scriptures taught should he not?

A. No one had a better opportunity.

Q. Were there people in his day who taught that the departure meant going to heaven at death?

A. Yes.

Q. What did Tyndale think about such doctrine?

A. He said: "In putting departed souls in heaven, hell and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection."

Q. Did he give what he considered to be the true Bible faith, or teaching on the above topic?

A. He did. He said: "The true faith putteth the resurrection" in place of going to heaven at death.

Q. Did he say who denied that the resurrection was the proper time when the departed could be with Christ?

A. He did. He said: "The heathen philosophers denying that, did put that the souls did ever live."

Q. Did he say that these heathen philosophers had some company in their belief?

A. He did. He said: "And the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together—things so contrary that they cannot agree."

Q. Did he say what the Pope did with the Scriptures in order to establish this heathen doctrine?

A. Yes. He said: "And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it."

Q. Did he say that this "heathen doctrine," sustained by "corrupted Scriptures," rendered unnecessary the resurrection?

A. Yes. He said: "If the souls be in heaven, tell me why they be not in as good a case as the angels be? And then what cause is there of the resurrection?"

Q. Did William Tyndale have confidence enough in his faith to die for it?

A. He did. He suffered as a martyr in 1536.

Teacher. I will request Lucy to state whether Paul gave the time when the departed could be permanently with Christ?

Lucy. Yes. See 1 Thes. iv. 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we *ever be with the Lord.*"

Q. Paul and Tyndale seem to agree?

A. Yes, they seem to teach the same thing, but both heartily disagree with the "heathen philosophers," and the "fleshly minded Pope," and all their disciples.

Q. A person could not be a disciple of the "heathen philosophers" and "the fleshly-minded Pope," which "corrupteth the Scriptures," and also a disciple of the Lord Jesus at the same time, could he?

A. No, sir, things which differ so materially cannot agree.

Q. If Paul was given the choice between life and death, which do you think he would select?

A. One would suppose that he would choose death, if that is the "gate to endless bliss," or the avenue by which the departed can be with the Lord, but, however, between these two things, he said: "Yet what I shall choose I wot not, for I am in a strait betwixt two, (life and death) having a desire to depart and be with Christ; which *is far better*" than either this present mortal life, or death.

Q. Then he had something else in his mind, which was "far better" than either life and death, what was it?

A. "To depart and to be with Christ."

Q. Then death could not be the departure spoken of?

A. No.

Teacher. Will Arloa please give the Greek word for depart?

Arloa. It is *analusai.*

Q. What does it mean?

A. Parkhurst says: "It signifies in the New Testament, to return or depart."

Q. Give a Scripture where the word *analusai* occurs.

A. See Luke xii. 36: "Be like unto men who wait for their Lord when he shall return (*analusai*) from the wedding."

Q. Please give the study of scholars with regard to the use of the word *analusai* in the text under consideration.

A. "There is a feature which the Common Version ignores, the infinitive *analusai* is preceded by the article 'to.' The significance of the word will be perceived in the light of the following rule of Greek grammar. The infinitive with the article, is in all cases equivalent to a substantive; as *ton legeo*, the act of speaking. Hence, to *analusai*, (literally 'the return,') is the act of returning, and should distinctly be 'the returning.' In addition to the verb 'return;' there is the verb 'to be;' this is also in the infinitive, and preceded by the article, and therefore, ought to be understood as a substantive—the being. Both phrases are preceded by the preposition 'eis,' (for) from which it allows that Paul's desire was for 'the returning and the being with Christ.' The verse translated in strict accordance with the original, would stand as follows: 'For I am straitened by the two, having the earnest desire for the returning, and the being with Christ, far better by much.'"

Q. Have we other translations which harmonize with the above?

A. Yes.

Q. Please give one.

A. I will quote from the *Diaglott*: "I am indeed hard pressed by the two things;—I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred." To Paul, "the returning and being with Christ," was "very much to be preferred" to "the two things"—life or death.

Yours in Christ.
W. H. WILSON.

Wisdom of Seirach.

CHAPTER 39.

1. One will seek however the wisdom of all the ancients from the one who hath given his soul to it and who is thoroughly appreasive in the law of a Most High; and who in prophecies shall have spent his leisure.

2. The discourses of men who have made a name will he watch to keep in mind. And in turns of parables (parable figures of speech) will he become conversant.

3. Hidden things of comparative teaching will he seek out, and with enigmas of parable teaching will he familiarize himself.

4. In the midst of great men will he do subordinate service, and in the presence of a leader will he have appeared. In a land of other nations will he pass through; for he hath assayed good and bad things [illegible]

5. His heart will he give to go early into the Lord his Creator, and in the presence of a Most High will he have beseought. And he will open his mouth with votive-prayer, and will have besought concerning his sins.

6. If the great Lord be willing he will have been filled with a spirit of understanding; like rain will he shower oracular words of his wisdom and in votive-prayer will he confess unto the Lord.

7. He will make his counsel and exact knowledge upright, and in his hidden things he will have become thoroughly conversant.

8. He will manifest the chastening-instruction of his teaching, and in a law of the Lord's covenant will he boast.

9. Many will praise his understanding; until the animate-age it will not have been left off; the remembrance of him will have stood away, and his name will live unto generations of generations.

10. His wisdom nations will discourse and his praise a church will publish.

11. If it (the church) abide in it, he will leave behind a name better than themselves, and if it go to rest, he create th in it (the name) (see John's gospel for the same thought).

12. Still further have I apprehended and I will discourse it, and as a full moon have I been filled.

13. May ye have hearkened unto me ye holy (not "saints" or "sanctified" merely—a term applied to the priesthood who were "accounted holy" under the Old Covenant) sons (of God) and may ye have budded like a rose that groweth by a flowing stream of a field.

14. And like frankincense may ye have yielded a sweet smell, and may ye have flowered out like a lily; may ye have yielded an odor and may ye have sung praise with a song; may ye have commended (blessed) the Lord for all his works.

15. May ye have ascribed majesty to his name, and may ye have confessed with praise of him with odes for lips and with harps (lit. "kinura" a primitive harp of David's time) and in the way of confession ye shall speak in this wise to wit.

16. The works of the Lord are very good, and every imposed commandment will be in his due time.

17. For they will have been sought in his due time; as his word ("logos") water standeth like a heap of grain, and at the oracular-word ("hreema") of his mouth a receptacle for waters.

18. At his command there is all satisfaction, and there is no one who will diminish his instrument-salvation.

19. The doings of all flesh are in his sight and there is no hiding from his eyes.

20. From the animate-age unto the animate-age he hath looked upon them, and there is nothing wondrous (miraculous) in his sight.

21. There is no saying, What is this? or, Why is this? For all things were generated for their uses.

22. His blessing hath covered over like a river, and like a flood hath it intoxicated dry ground.

23. Even so will nations inherit his wrath as hath turned waters into a salt sea.

24. His ways are straight for the holy ones; even so are they stumbling-places for the transgressors.

25. Good things did he generate (institute laws that result according to their use or abuse) for the good from the beginning, even so bad things for the transgressors.

26. A beginning (or authoritive institution) of every use is unto life for mankind, namely water, fire and iron and salt and fine flour of wheat and honey and milk, blood of the grape, and olive-oil and outer-clothing.

27. All these things for the truly-reverent are for good (uses); even so for the obdurate-sinners will they be turned into bad (uses or results).

28. There are spirits which were generated for requital, and in their anger have they made hard their scourges; and in a due time of consummation they pour out strength, and they [illegible] lay the anger of the [illegible]

29. Fire and famine and death, all these were generated for requital.

30. Teeth of wild-beasts and scorpions and vipers and a sword that requiteth the irreverent unto destruction.

31. At his command will have rejoiced, and will have been made ready for uses upon the earth; and in their appointed-times will not evade a word.

32. Therefore from authority have I been confirmed and have thoroughly apprehended, and in Scripture have I graduated.

33. The works of the Lord are all good, and every use in its season (or hour) will he supply.

34. And there is no saying, This is worse (more wicked) than that; for they all will have been proved good in due season.

35. And now may ye with all your heart and mouth have sung with a hymn and may ye have commended (blessed) the name of the Lord.

COMMENT.

The reader will find in this chapter a whole system of theology, like the 32nd chapter of Deuteronomy, an epitome of the general teaching of revelation of God's purpose in creation and redemption; and the teaching here is so clear that it throws a search-light on many difficult and vexed questions not only of the day, but of all the past theological and philosophical inquiry—like for instance "the origin of evil," "the good and bad angels" and their use and ministration in the providence of God and the absolute subordination of the natural laws to the higher spiritual powers and forces. The metaphors too are well worth studying as they co-ordinate with similar teaching throughout the length and breadth of the Scriptures. The absolute sovereignty of the personal God in purpose, plan and ultimate accomplishment, however personally delegated or whatever powers, laws, dynamic forces or material instrumentalities naturally or spiritually may be used in bringing about the great result. God's kingdom always has been and always will be a theocracy, and the "gods many and lords many" of Paul's teaching and in fact of all prophecy are either merely the false ideals of men's perverted imagination or true disposers within their assigned sphere subject and subordinate to the Disposer of disposers which is the true meaning of the official term applied to the One person translated "God" and so rendered in all the English versions. There can be no question about this fundamental fact and it is high time that it was published again broadcast throughout the world. The personal sovereignty of God was the keynote of the Hebrew cosmogony and were it not for the prevailing apostasy, would now be the keynote of Christianity. Nothing else but the reassertion of it will ever make Christianity as it should be one organic whole and definite in its practical work in the world.

CHAS. GARDNER

Separation.

Salvation is through separation. The world with all its philosophy, science, civilization and progress is a moral ruin, and if any are saved it must be by coming out of it.

By the world is meant the system of men and things most common around us, which is evil, under control of Satan the usurper, and opposed to God and His gospel. Gal. i: 4. This system has many departments—social, political, commercial, and religious, through which Satan works. This world is unchangeably evil, opposed to God, and bound over with its head to "the judgment of the Great Day." From this we must be separated or we cannot be saved. 2. Cor. vi: 17, 18.

1. THE SOCIAL YOKE. "Society" is hypocritical, hollow-hearted, proud, carnal, godless, and increasingly immoral. All Christians should renounce its claims. The early Christians regarded its objects and aims, its conversation and amusements, its spirits and attire, as utterly unchristian and they utterly renounced it. Indeed the early Christians would not be admitted into modern "society," nor would they seek admission. No person can be truly loyal to Christ and at the same time to Mrs. Grundy. Her dominion is earthly, sensual, devilish. Her polished manners and esthetical sense are only the veneering and foil of the flesh. 1. John ii: 15-17; Jas. iv: 4; 1. Tim. ii: 9-10; 1. Peter iv: 3-5. Of course this principle will keep all Christians out of all secret brotherhoods, or call them out as soon as their eyes are opened, if they walk closely with God. Man-made societies naturally adopt a man-made religion.

THE MARRIAGE YOKE. God's people, from the outcalling of Abraham, have been forbidden to marry unbelievers. Such intermarriages brought in the Antediluvian apostacy. Gen. vi: 2-5. Paul declares that Christians should marry only in the Lord. 1. Cor. vii: 39. Yoke a sheep and a goat together, and the goat will usually lead the sheep. This is not God's way of saving souls. Lot's daughters, Ishmael, Samson, Ahab, Jeroboam, and many others in Bible history, were injured or ruined by these unholy alliances. The first blasphemer stoned was the son of an Egyptian, married to an Israelitish woman. Lev. xxiv. The rebellious Absalom was the son of a Pagan woman. Even Solomon was led astray and probably lost through alliance with outlandish women. Samson's godly parents expostulated with him against his marriage outside of Israel. Judges xiv: 3. Some one says, "Well, well, if you marry a child of the devil, you may expect to have trouble with your father-in-law." Deut. vii: 3-4; Josh. xxiii: 12-13; Ezra ix: 2; Rom. viii: 5; Luke xvi: 13.

3. THE BUSINESS YOKE. In a business firm it is unsafe to commit yourself to the action of others who are unconverted. The ethics of the world and Christ are widely different. Deut. xxii. We are to do all for the glory of God; they nothing. 1. Cor. x: 31. We do all in His name; they nothing. Col. iii: 17. We are not to love money; they do. 1. Tim. vi: 10. We are crucified unto the world and alive unto Christ; they are alive to the world and dead to Christ. Gal. ii: 20. Mark the results of such business alliances in 2. Chronicles xviii., xx: also in many examples of modern times.

4. THE POLITICAL YOKE. Satan, the usurper, offered the kingdoms of this world to Christ, for a bow. Matt. iv: 9. Since the crown rights of our true Covenant King have been and still are rejected by all nations during these times of the Gentiles, it is vain for us to expect to reign, rule and run the world. Our mission is to run people out of it for refuge in Christ. Heb. [illegible] 18-20. In all countries we are pilgrims and strangers who refuse to be naturalized. Phil. iii: 20.

We advocate the crown rights of an absent Prince and wait for a rejected dynasty to be restored. Tit. ii: 11-13. There is no "Christian State" on earth and there never will be one until the Christ of God shall come to erect it and reign over it. Ours is a pilgrim life like that of the father of the faithful and the friend of God. We have a higher citizenship and a loftier patriotism. No instructions are given us in the New Testament for Christians to work in politics or hold office during our Lord's rejection and these times of the Gentiles. We are ambassadors. Four duties only are enjoined: 1. Pay taxes, Matt. xvii: 24-27; Rom. viii: 6. 2. Obey rulers, Rom. xiii: 1-7; Tit. iii: 1. 3. Honor rulers, 1. Pet. ii: 17; Jude 8. 4. Pray for rulers, 1. Tim. ii: 1-3. Christ and the Apostles instruct us in the duties of husband and wife, parents and children, elders and deacons, but not in those of the magistrate. If we have other duties to the State, it must be by inference only; there is no express command.

5. THE RELIGIOUS YOKE. Two prominent characteristics of the present Church are unprecedented and phenomenal:—the multiplication of auxiliary societies, and the production of ecclesiastical amusements for [illegible] saints and sinners. It [illegible] the thought, that [illegible] devices are [illegible] Church to "reach the [illegible] tract them to the Church, [illegible] are farther away than before they were invented.

"Ecclesiastical Amusements" would vanish like a delusive dream before the earnest work of rescuing lost souls, and these "Societies" would merge their individuality and energy in the promise and potency of the consolidated Church of God.

All yokes with "associate members," or lobby members, are utterly unchristian. There was no fellowship between those inside and outside of the Ark. They were absolutely and eternally separated, as the saved and the lost. No auxiliary pleasure yachts were provided to hover around the Ark with Associate members."—*E. P. Marvin. Selected by M. A. Woodward.*

Swallowing Windmills.

The tax levied on human credulity by some of the scientific theories of the day, is thus illustrated by C. H. Spurgeon in the *Sword and Trowel:*

"There is a quaint story of a giant who had long fed upon windmills, and at last was choked by a pat of butter; and assuredly his counterpart may be seen in the evolutionists of our day, who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the middle ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, or an agnostic, nor even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith be not overstrained. We can believe what is revealed; for, sublime as it is, there is a kind of truthlikeness about it; but we cannot believe what we are now taught with such tremendous authority, for, in the first place, it is not worth believing, and in the next place it looks so dreadfully like a lie that we had rather not. No, thank you dear sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills."

WHEN YOUR TIME IS OUT PLEASE RENEW.

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The Paternity of Jesus! and Arraignment of Marcionism.

No. 3.

When legally invested and arrayed the Aaronic high priests were "HOLINESS to JEHOVAH," and the representatives of the *holy and just One* in his character and priestly office.

Does not the fact, that often, as in the case of Caiphas, they were unjust and wicked men who held the office, show that an awful importance was attached to the things typified?

The *symbolism* relative to the High Priest was the righteousness of God to be fulfilled by Jesus before he could enter upon his functions, first, over the House of God, and afterwards over the twelve tribes of Israel.

John the Baptist was a greater prophet than Moses, see Luke vii. 28; but not so great as Jesus. He preached and administered the baptism of repentance for the remission of sins."

Jesus came to *him* to be baptized of this baptism; for, as Moses baptized Aaron and his sons, so the greatest of the prophets was appointed to baptize Jesus and his brethren.

It is objected that Jesus was not a fit subject of this baptism, because it is claimed without reserve that he was without sin of his own.

Nevertheless as the SIN-BEARER of the *Abrahamic covenant*, through whom it was confirmed, see Romans xv. 8, Jehovah made the iniquity of the children of that covenant to meet upon him, that by his bruise they might be healed. Is. liii. 5, 6.

Until his baptism Jesus was concealed from the Jewish world. John the Baptist said, "there standeth one among you, WHOM YE KNOW NOT; he it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

What an estimate of the worth of [illegible] hitherto *unknown*. Evidently [illegible]self, did not know that Jesus [illegible], or the Lamb of God [illegible]," and he.....he that [illegible] baptize with water, the [illegible] said to me "Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptiseth with the Holy Spirit."

John may have known him as a *righteous Man*, judging by his objection to immerse him. Jesus' reply to John's protest, however, is evidence that he understood his relation to sin much better than John did. "Suffer it to be so, now; for thus it becometh *us to fulfill* all righteousness."

Prior to the introduction of sin, our first parents had to perform no act of righteousness. We mean that they had to do nothing to secure a righteous standing before God. The fulfillment of righteousness implies the existence of unrighteousness,—or a condition of things growing out of unrighteousness.

After sinning our first parents were covered with the skins of slain animals. And *all* the righteousness which Christ fulfilled had for its object the *removal* of the *consequences of unrighteousness*.

The symbolic death in water was one form of fulfillment; and the literal death on the cross was the other.

Both events were a declaration of God's righteousness in type or shadow, and then in *substance*! Jesus recognized his baptism by John to be the representation of the death required of HIM, for he afterward said, "I have a baptism to be baptized with, and *how am* I straightened till it be accomplished. Luke xii. 50. When, therefore, he came to John we understand it was equivalent to his saying:—

"By birth I am under condemnation to death; I cannot be freed from the power of death without being slain as a sacrificial lamb; and no other member of the race can be saved from sin and its consequences without such a sacrifice. My Father has ordained me for this mission, and has provided all that is necessary to enable me to accomplish it; therefore I came to do his will, as written of me in the volume of the book. By his help I have been able to keep the law perfectly, and a continuance of this obedience *would entitle me to live on* under the blessings of the law; but in that case I should be like a grain of wheat *abiding alone*, whereas, if I die the death of the cross, I shall be the means of bringing forth much fruit. Therefore I am determined to lay down my life for the sheep, that I might take it again, and be the means of bestowing the eternal life upon my faithful sheep."

Paul in Rom. ii. 17-20 teaches that the *form* (appearance) of the knowledge and the truth was in the law. And no well instructed scribe will deny that the connection between the *appearance*, and the *substance* is such that the things of the Spirit as set forth apostolically, can only be understood by those who are acquainted with the types and shadows of the law.

It is a great mistake to think that because Jesus the substance has come there is no longer any use for the shadow; because in the writings of Moses, PERSONS, as well as things are allegorical of things pertaining to the kingdom of God.

"In Rom. v. 14 we are distinctly taught that even Adam the transgressor was a *type* of him that was to come, in some aspects. As the federal head of the race of earth-borns, who are in his likeness and image; as the Lord of creation, the husband of Eve, bone of his bone, and flesh of his flesh, he was an *exact cut* type of the Second Adam, the federal head of all created anew in him;—the husband of the spotless bride, the second Eve, the Church of God purchased with the blood of the spotless Lamb,—the future Ruler of the earth in the Regeneration;—the Adam, Lord of all, and Jehovah's King over the whole earth. Thus the typical relation is clearly seen, and the relations of the first man aids as much in understanding the relations of Jesus the Anointed to his chosen one; and to the inhabitants of the earth in the age to come.

Abel, to whom we have given some attention already, we hold to be a typical personage on the same principle that Isaac was. Gal. iv. 29. He was a type of the woman's Seed prevailed against by the seed of the serpent. The enmity of Cain against his brother was allegorical of the long and bitter enmity existing between those merely born of the flesh and those begotten of God.

Abel was prevailed against even unto death, so multitudes of his brethren, whom he represented, have been wounded in the heel, prevailed against, worn out, and lie under the altar slain for the Word of God, and the testimony which they held.

Abraham's sons, Ishmael and Isaac, represented Israel after the flesh and Israel after the Spirit. Gal. iv. 23-26. Which things are allegorical; for they represent two covenants,—one indeed from Mount Sinai, breeding children for servitude—that is Hagar—the other the son of the free woman.

Moses, the Messenger of God to deliver Israel, was a type of the messenger of the covenant, the Lord of the whole earth. Egypt was the *existing* dragon or old serpent on whose head was blasphemy, for he said, "Who is Jehovah that I should obey his voice, to let Israel go? I know not Jehovah."

But the Sent of God bruised the head of the serpent and delivered Israel, and led them in triumph through the Sea; and then all Israel sang the song of Moses the servant of God, even to Jehovah, who had triumphed gloriously. And all who doubt the *typical* character of this event can consult Rev. xv. 3.

The journeyings of Israel in the wilderness and the things which happened to them were *types*, see 1 Cor. x. 1-9. The food they ate was *typical*, and called angel's food, or "bread from heaven to eat," Psa. lxxviii. 24, 25; John vi. 31, because it was *supernatural* in *origin*, and therefore a type of him "who was born, not of blood, nor of the will of the flesh, but of God."

Still it was corruptible, and, under peculiar circumstances, bred worms and stank, Ex. xvi. 20, a *type* of him, who, though DIVINE IN ORIGIN, was made in the likeness of sin's flesh; a body of flesh inferior to angels, yet as the Son of God, he partook of his moral qualities,—was godlike in disposition, holy, harmless and separate from sinners.

While the manna, supernatural in its origin, and corruptible in its nature, was a type of Jesus begotten of the Father, yet corruptible flesh and blood, the pot of manna laid up in the Ark before the testimony, Ex. xvi. 34, in the Most Holy, was a type of Jesus made Lord and Christ, laid up in the Most Holy, or the heaven itself, at the right hand of the Majesty in the heavens.

He is the true bread of life, the hidden manna concealed from us until he appears in power and great glory to make us like himself.

As we have already partly shown, Aaron and his sons were *types* of Jesus and his brethren. Their beautiful garments of blue, purple, scarlet and fine-twined linen, ephod, the onyx-stones, the breastplate with its settings of twelve precious stones worn by the High Priest, in the Most Holy, its lustrous appearance, were all *types* of him who was manifested in flesh and justified in Spirit. And yet we are told that the blood shed by Jesus, the Son of the living God, and HIS GIFT, "that whosoever believeth in him might not perish, but have everlasting life" was *not typified* by the blood of the offerings under the Mosaic system!

As we are writing for the family of God, of matters that belong to no others, it may be profitable to look into this matter a little further. We are informed that the people were all sprinkled with the blood by which Moses dedicated the covenant before they could have the hope of what was set before them.

The blood of the New Covenant speaks better things than that of the Mosaic. It speaks of better things to come, of which Jesus is High Priest, not Aaron.

It speaks of the better hope, and of eternal redemption for his people, individually and nationally. It is Israel's hope, emphatically, and no Gentile man or nation can partake of it, that is not sprinkled with the blood of the covenant that sets it forth.

The Israelitish nation will not possess it till sprinkled by the covenant; for it is by virtue of *that blood alone*, that they possess the land, to be expelled no more. Abraham, Isaac, Jacob, David and all the righteous dead who will come into possession of it,—will not possess it on other terms than through the blood of that covenant. O that the prisoners may soon be sent forth out of the pit in which there is no water. Zech. ix. 11.

We find, too, that Moses sprinkled *the book* [of the Covenant] and all the people with a bunch of hyssop and scarlet wool. He had a vessel containing the water, and the blood, within convenient reach,—but we may be asked, Where is the blood of the better covenant? How can access be obtained to it? How can it be sprinkled upon all the people from generation to generation, who shall inherit what they hope for when the time arrives? These questions are answered by the testimony of God.

The blood of the covenant was poured out of Jesus side. Had the blood been caught in a vessel, and with a bunch of hyssop and scarlet wool had been sprinkled upon the believing people near, viz. it would have availed them nothing. It would have been presumptive evidence that those upon whom it was found, had taken part in his murder; but it would have been no proof of their interest in the hope of the covenant which it dedicated.

The blessed Jesus was raised again for our justification. When poured out, it was the blood of an unriven Christ, and therefore of no then present efficacy. After Jesus came to life again the blood would be dried up, and if found at all, it would not be known to what use it should be applied.

"It is evident, therefore, that the existence of or accessibility to the material blood, is not a question we need to entertain. It was not intended to be used ceremonially, as Moses used the blood of the covenant he was mediator of.

"The common use of the New Covenant blood in sprinkling or drinking was never intended. The blood of the covenant which sanctifies is no common or unholy thing. While remembering what is said about the blood and sacrifice by the system we oppose, let us turn to the words of the spirit in Hebrews x:—

"By one offering he hath perfected forever them that are sanctified." verse 14.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated, dedicated, initiated,—for us, through the veil, that is, to say his flesh." Vs. 19, 20.

"And having our High Priest over the House of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Vs., 21 22.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a fearful looking for of judgment and fiery indignation which shall devour the adversaries." Vs. 26, 27.

"He that despised Moses law died without mercy under two or three witnesses; of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace." Verses 28, 29.

(To be continued.)

THE war situation has changed in the past week. The Japs have been gradually closing in on the Russian army, and may succeed in cutting it off from its base and so render retreat impossible. Some fighting has occurred, and the Japs have taken three important passes. The Port Arthur fleet made a dash but was driven in again with the loss of two vessels. The rainy season of six weeks has begun, and it will be difficult for either army to do much while the roads are so bad.

IN the Province of Van, Armenia, the Kurds, aided by Turkish troops, killed a company of Armenian travellers, claiming they were revolutionists. The people are in terror, fearing this is but the beginning of a general massacre.

DR. Theodor Herzl, founder of the Zionist movement, and President of the Zionist Congress, died at Vienna, July 2, aged 44 years. He will be succeeded by Dr. Max Nordau.

Selected.

Shine at Home.

BE a light unto all who are in the house. Shine where you live. Eat without faultfinding. Mend the torn garment without complaint. Go on the unpleasant errand without bewailing the necessity. Respond to the call for help cheerfully. Commend often; censure only when you must. "Papa, I do try to do right; won't you please tell me sometimes when I please you?" a little girl said to her father, who was constantly correcting her.

The lights of kindness, gentleness, patience and consideration should never go out; we should keep the light of a holy example always burning. A boat went out to sea, carrying a father and daughter. A terrible storm came up as they were hurrying back. The coast was dangerous.

The mother lighted a lamp, and started up the worn stairway to the attic window. "It won't do any good, mother," the son called after her. But the mother went up, put the light in the window, knelt beside it, and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that," the father said. Slowly, but steadily, they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother, as she heard their glad voices and came down the stairway, with a lamp in her hand. "How did you get here?" she said. "We steered by mother's light," answered the daughter. "although we did not know what it was out there." "Ah!" thought the boy, a wayward boy, "it is time I was steering by my mother's light;" and, ere he slept, he surrendered himself to God, and asked him to guide him over life's rough sea. Months went by, and disease smote him. "He cannot live long," was the verdict of the doctor; and one stormy night he lay dying. "Do not be afraid for me," he said, as they wept; "I shall make the harbor, for I am steering by my mother's light."—*Illustrator.*

The Effect of the Eastern War.

The London *Spectator*, commenting on the recent successes of Japan, in the battle on the Yalu river, says:—

"It is the moral effect upon the world at large which is, and will be, so tremendous as to modify, possibly for all time, the relation of Europe to Asia. Until that battle had been fought the white race, though deeply impressed with the capacity of the Japanese and the devoted courage of Japanese sailors, was still unconvinced that a Japanese army could rival or defeat a European force of anything like adequate dimensions. The pride of the white continent had for three centuries seemed to be justified by history, and it created, consciously or unconsciously, a mass of belief which was perhaps the cause of many of its victories, and certainly of much of its daring. The struggle on the Yalu provides precisely the concrete evidence needed to dissipate this confidence. A Japanese army has crossed a mighty river in the teeth of European defenders, and then has marched upon those Europeans entrenched in a splendid hilly position; has driven them out by the close fighting which we still call fighting with the bayonet; has overwhelmed the European fire by the superior weight of cannon and shells made in Japan itself; has captured whole batteries of European guns; has driven European artillerymen in what seems to have been headlong rout: and—most notable fact of all—has taken hundreds of European prisoners, who have surrendered, not by a capitulation, but while fighting on the field. In other words, an Asiatic Power has arisen which, besides defeating a European war-fleet, is proving itself able to use three great armies of invasion, each sixty thousand strong, with the careful provision, the strategic skill, and the clinching courage of armies directed by the great masters of European warfare."

A Point for Preachers.

This story is told of Dr. Lyman Beecher that in the early part of his career he once engaged to preach for a brother minister, whose church was in a remote district, peopled by a sparse and scattered population. It was mid-winter; the day was unusually stormy and cold, and the snow lay so deep in some places that he could hardly proceed. On his arrival, although he saw no one, he took his seat in the pulpit. Presently one man came in and sat down, and at the appointed hour the preacher began. The service was closed with the benediction, when the solitary hearer departed, and left the preacher alone.

Twenty years after, Dr. Beecher was traveling in Ohio when a stranger accosted him by name.

"Do you remember preaching," said he, "twenty years ago to one man?"

"Yes, yes," said the doctor, grasping his hand; "that I do, and if you are the man, I have been wishing to see you ever since."

"I am the man," was the reply, "and that sermon saved my soul and made a minister of me, and yonder is my church. The converts of that sermon sir, are all over Ohio."

A Busy World.

This is a busy, busy world. With getting knowledge and with getting money, with getting into office and with getting out of office, with getting sick and with getting well, with business, and social and family cares, all men are hurried and most men are worried. There are duties likewise for the daughters of the children of men. Household cares must be attended to, and there are baby clothes to be made, and wedding dresses to be shaped, and mourning garments to be fitted, for life comes and death comes, and both require entertaining. Working early and working late, meeting present wants and preparing for future needs, doing, helping, hurrying, most men and women feel themselves sadly limited for time as they rush through this life.

How happens it, then, that people have so much time to throw away? Busy, yet with leisure to pack the city theatres to overflowing night after night? Busy, yet at liberty to read every newspaper horror and scandal? Busy, yet with time to waste over sensational novels? Busy, yet with leisure to loiter in club billiard rooms, or to chatter hither and thither over neighborhood gossip. "While thy servant was busy here and there, he," thy servant's charge, "was gone," mourned the man of God long ago as he lifted his sad face by Ahab's chariot, seeking in a parable to warn the wicked king of the danger of heedlessness. While we are busy here and there, over our idle amusements or trivial occupations, He—not the imaginary captive of the prophet's parable, but the personified Accepted Time—may be gone. Busy indeed we must be in this busy world, but we have no time to be busy over nothing; busy we should be, but not over such trivial matters here and there, that before we lift our eyes the Master shall have left us.—*S. S. Times.*

Shut Up the Death-Traps.

An Israelite who did not put a battlement or railing around the top of his house, to prevent people from falling from the roof, brought upon himself, and his house, guilt for the blood of any who were injured by falling from it. The homes of our land are surrounded with dangers, and every man should seek by appropriate means to guard his own household and protect his own family. Even men who themselves go wrong, are anxious that their children should do right. They cannot bear to have them led even in the paths in which they themselves are walking.

A drinking man in Ohio says before an election:—"I have three boys. One of them is old enough to drink, and is drinking. He learned it in the saloon. My prayer is, and my vote shall be cast, to close the saloons before my other boys get into them and get to drinking; and I know scores and scores of other drinking men who are anxious as I am to close the saloons before the little boys reach them."

The best way for a man to train his children in the right way is to walk there himself; and the influence of a father, walking in the ways of temperance, and going to the house of God, will go far toward building a battlement around his own house, and protecting his own loved ones.

But then men have no right to leave open these pitfalls and death-traps, in which so many souls are taken and destroyed; and when God shall judge men for their iniquities, and require innocent blood at their hands, how many will find themselves responsible for the ruin of persons whom they, perhaps, have never seen, but who by their neglect have been led astray and lured to ruin.—*Christian.*

The Living Word.

The Word is alive. Directly I turn it over it begins to throw out sparks in all directions, like a bit of radium and develops energy on every side, so that I don't know which way it will shine next, and it fills me with warmth and life. Yes, the very words in the Bible are like bits of radium. It is all alive. It is life, the Word of Life, and in its living power it is verbally inspired. The Word of God is alive. Vital change, vital growth, vital expression, vital power is in every fragment of it. It can't stop at the original tongue, or at any version. I feel that more and more every time I touch a bit of it. Directly one tries to tie a phrase to one meaning a better one starts up in one's mind.

If verbal inspiration means verbal life and radiance, yes, the Bible is verbally inspired.

If it means verbal fixity, it is also inspired. For "till heaven and earth pass, one jot or one tittle . . "My words shall not pass away." Verbal indestructibility.

But if it means verbal limitation, No. Try and limit a piece of radium, or limit the variations and changes of one human thought. The next man that catches it will start a fresh aspect of it. This letter I am writing will mean something to you that it doesn't mean to me. And if you start telling a third person about it, something else will emanate, and if you write a book, directly you have done it, you know better. But this is emphatically so with God's Word because it is alive, alive. And it is, not only was, inspired.

A man bought a large tract of land in the West, in which were mountains and valleys. A stream took its rise among the hills and leaped down through the gorges to the valley. When the rains fell it became a wild torrent, rushing madly on its way, carrying everything before it. Nothing could withstand it. It swept destruction wherever it reached. What to do with it was a problem. It could not be destroyed. The owner built a flume and tamed the wild torrent. It was held within limits and led quietly down the mountain side. In the valley its terrific force was gathered and made to turn mills and to water fields and gardens. This is what God wants us to do with our appetites and passions: not destroy them, but yoke them in Christ's service and make them serve us and serve others.—*Episcopal Recorder.*

IT is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Ethel M Arthur	2 00
A Friend	3 50
W D Townsend	50

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

Despondency.

Sometimes there comes within the life,
This checkered life of ours,
So much of loss and pain and strife,
That our sad eyes, with tear drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day
And the tired heart grows faint,
For strength and courage die away,
And lips that have been free to pray,
Can only make complaint.

And life becomes at such a time
An unattractive thing;
There is no sound of cheery chime,
The days move on in dreary rhyme,
And bring no heart to sing.

If such a time should come to thee—
And somewhere in the years
For every one its pain will be—
Do not despair, but try to see
Some sunshine through the tears.

And know that he whom sorrows teach
Receives a gift from heaven,
His tenderness some hearts may reach,
To whom the glad in vain might preach,
And joy through him is given.

Oh, then, be thou a comforter
To some more sad than thee;
And while thou dost thus minister,
Strange bliss in thine own heart shall stir,
And grief forgotten be.

Communicated.

Christian Fellowship.

Doubtless this subject is practically familiar to such as meet together in their assemblies as formed under the auspices of the RESTITUTION; but it is hoped by the writer that a certain aspect of it to be noticed in this paper is new to them. That aspect affords a lesson of warning to every one who considers the "gospel of the Kingdom of God," as a first principle in New Testament discipleship and church fellowship.

Some twenty years ago the subject of Christian fellowship was discussed in a magizine which circulated in Scotland. Some seven or eight brethren took part in the discussion, the major part of whom maintained the propriety of occasional fellowship with the sects. This showed decided symptoms of danger to "the gospel of the Kingdom of God." Much of the argument in favor of fellowship with the sects was of a very inconclusive character. This was partly favoured by the brother who opened the discussion against fellowship with the sects suggesting a parallel between the early disciples having partial fellowship with the temple and synagogue, and nineteenth century disciples having partial fellowship with the sects. Such a parallel was not admitted, the claims of Jesus in any sense being rigidly denied by those Jews in temple and synagogue.

Thus Peter and John's visit to the temple at the hour of prayer can be explained apart from any idea of worship or "fellowship" on their part. Their visit ended with an exposition of the claims of Jesus, followed by their arrest by the authorities. From this it becomes apparent that their mission (which was to begin at Jerusalem) was the real and only object of their visit. From what is recorded, it was the same with the synagogues. Supposing that the synagogues had worship as part of their service, there is no evidence that the apostles had any other object in their visits to the synagogues than access to Jews in order to carry out their mission to preach the "gospel of the Kingdom of God." (See Acts xvii; xviii; xix.) There was evidently free access for Jews to the synagogues, as well as, to some extent, liberty of speech.

Fellowship on the part of the early disciples either at the temple or synagogue, is fully answered by the question of the apostle—"What part hath he that believeth with an infidel," or unbeliever? The plainly implied answer is—no part at all. "He that believeth," in the language of Paul, imports one who had believed and obeyed "the gospel of the kingdom of God," On the other hand "an infidel;" or as R. V. gives it "an unbeliever," is a rejector of the claims of Jesus as the Messiah. Such were the officiating ministers of the temple and the synagogue. Fellowship between these parties and the early disciples was plainly inadmissible.

There was certainly a kind of relationship which even believing Jews and proselytes might keep up with temple and synagogue, if occasion offered. An illustration of such relationship may be found in Paul's "vow." Acts xxi.

We read in Acts ii: that the early disciples "continued steadfast in the apostles' doctrine and fellowship. The elementary part of the "doctrine" is to be found in Peter's discourse on the day of Pentecost, which certainly became the basis of the "fellowship." The 3000 in accepting the Messiahship of Jesus, became equals or "fellows." They are spoken of as "such as should be saved." Were not such as rejected the claims of Jesus as the Messiah, the unsaved?

The attainments of the 3000 in Bible knowledge may have been scanty or abundant, and there may have been great differences of opinion on some points; but such was quite compatible with the simplicity of the basis referred to.

Some of the remarks made in the discussion referred to may be given as specimens.

One brother (W. L.) who favoured partial fellowship with the sects, said "whatever errors or mistakes these may hold regarding the nature of the kingdom of Christ and life eternal they professed to believe in him as the Son of God and the Saviour of the world—prophet, priest, and king. The difference between those who sincerely and lovingly believe in Jesus and the mere Jewish worship of Jehovah, is radically different." It cannot be denied there is a difference. But the description judged by the test prescribed by Jesus and carried into effect by his apostles is simply a description of unbelievers. The "earnestness" and "love" professed and doubtless conscientiously experienced will not turn their "errors and mistakes" into *true knowledge*, and belief of "the gospel of the Kingdom of God." In the phrase "prophet, priest, and king," king can only signify that the church is the Kingdom.

Another (W. D.) says "I am fully persuaded that we have hitherto been far too rigid and exacting as to the terms of admission to our fellowship."

Another (J. W.) as if to give strong emphasis in the opposite direction to the preceding, says, "I suppose one coming from amongst these sects and desiring my fellowship and saying 'I believe that Jesus is the Christ, and there is no hope of life out of him, and I am patiently waiting his appearance and his kingdom knowing I shall receive it then...but I believed none of these things when I was baptized in my last conviction. Yet I hold I underwent the act of Christian baptism, and will on no consideration be re-immersed. Then I say, you and I at least cannot meet together for the breaking of bread. Not most emphatically, no."

The New Testament affords no examples of sectarian communities such as we find in the present day. In John i: and ii: we read of certain teachers who denied that "Jesus was the Christ," in denying that he "had come in the flesh." We are not informed whether those who taught this error formed their followers into an assembly. We do find, however, that the apostle John forbad any countenance to be shown to such, even to the "receiving them into your house," or "bidding them God speed." This prohibition must have been tantamount to disapproval of fellowship in any gathering of such errorists, if such had been in existence.

"Christian Fellowship" translated into the language of the apostle Paul, reads "fellowship in the gospel," as he wrote to the Philippians (chap. i: 5). This was truly the "apostles doctrine and fellowship, in which the 3000 disciples of Pentecost "continued stedfast." It was the only "fellowship" known and practised by the disciples from that time throughout the New Testament history so far as recorded. It had its origin in our Lord's preaching "the gospel of the Kingdom of God," which, according to his own prediction "this gospel of the kingdom shall be preached in all the world for a witness," was faithfully set forth by his apostles after his ascension to heaven. It is sad to find that a so-called Church Constitution in Roxburgh Street Hall, Edinburgh, makes no mention of "the gospel of the Kingdom of God," and that even the term "gospel" itself is not to be found in said "constitution." Immersion in water seems to be a *sine qua non*, as if any water ceremony in the absence of "the faith" that justifies could transform the operation of dipping into a substitute for "The Gospel." See *Messenger*, Glasgow, June 1903.

A general remark in closing. A disciple may wish to hear a certain discourse in a sectarian assembly. He becomes simply a spectator. He has to endure as best he may, such language as may occur in the discourse, in the hymns, and even in the prayers. In many cases he may be expected to offer a silent prayer for the enlightenment of such as may show a need for it.

"Fellowship," in many cases, perhaps in most, will be at the farthest *remove* from the visitors experience.

J. CAMERON.

Table Talk.

IN SINGLENESS OF HEART.

This expression is found in Col. iii. 22, and in Eph. vi. 5, where the Apostle Paul is teaching the relative duties of husbands, wives, children, servants and masters, and the exhortation is, not to render service as men-pleasers, but in singleness of heart, fearing God, or with good will doing service as to the Lord and not to men. And whatsoever ye do, do it heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. How many of us, who claim to serve the Lord Christ, remember that whatsoever ye do in word or deed, is to be done in the name of the Lord Jesus. I fear that many of us, alas, too many do these things which we ought not, forgetting that we bear the name of the Lord Jesus.

Jesus bought us with his own precious blood, and if we comply with his conditions, we are then his servants, and owe him constant service, if we hope to obtain the reward of the inheritance. All those who serve the Lord Jesus, are under the same law, and that is, For this is the message that ye heard from the beginning that we should love one another. We are not to love in word, neither in tongue, but *in deed and in truth*, for if God so loved us, we ought to love one another, for God is love. Now, let us see how this law of love works among those who serve the Lord Jesus, who in singleness of heart fear God. Paul sets each one's duty clearly before them, and while the standard is high, it can be reached by all. Notice, Husbands love your wives, even as Christ loved the church. How did Christ love the church, he gave his life for it. Would a wife ever have cause for complaint if her husband always remembered this law of love? Wives submit yourselves unto your husband, as unto the Lord, as the church is subject unto Christ, (and it is because of love for him) so let the wives be to their own husbands in everything. Would a husband ever desire better treatment than this, which works by love. Fathers provoke not your children to wrath lest they be discouraged, but bring them up in the nurture and admonition of the Lord. Another rule, which if always observed, would show the love of the parent for the child, and the child would bl[illegible] when he came to years of understanding. Children obey your parents. If this were always done, would parents ask for further *proof of love from* their children than obedience? If masters gave their servants that which was just and equal, knowing that they have a Master in heaven, and that there is no respect of persons with him, and if masters treated servants as they would like to be treated by their Master in heaven, think you the servants would be dissatisfied? And if the servant render unto his master obedience, knowing that whatsoever good thing a man doeth, the same shall he receive of the Lord, whether he be bond or free. I am sure his master would not desire better service than this. These instructions given by Paul teach each one in our several positions in life, that all we do, must be controlled by God's law of love, and then it will be done to his honor and glory. But in order to do this we shall need to do as Paul exhorts, put on the whole armor of God; yea, in order to stand, we need to have on the breastplate of righteousness, we need to be girt about with truth, we need the shield of faith, and the Sword of the Spirit which is the Word of God, beside earnest prayer, if we would overcome the trials that flesh is heir too, and become obedient servants of the Lord Jesus. If we serve the Lord Jesus, Paul says, we know that of the Lord we shall receive the reward of the inheritance, and what is that? Why, he is heir of the world, and his promise is, we shall be joint heirs with him of his kingdom and glory. Are we hoping to share in this glorious prospect? Are we striving to be found worthy, are we making it the aim of our lives to please him who offers us life forevermore in his kingdom, are we confident we shall hear the "Well done, because thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joy of thy Lord"? Shall any of us who have put on the all-saving name fail to have a share in the glorious scenes soon to take place? Oh, I trust not, and to make our calling and election sure, let us worship God in the singleness of heart, and whatsoever we do, do it heartily as unto the Lord.

MRS. P. NEIL.

Subscribe for THE RESTITUTION.

Selections.

The Aztecs on Drunkenness.

H. H. Bancroft in his "Indian Races on the Pacific Coast" gives an account of the way in which the ancient Aztecs treated drunkenness. They were more strict than Christian nations of the present day in this respect:

The young man who became drunk was conveyed to jail, and there beaten to death with clubs; the young woman was stoned to death. In places, if the drunkard was a plebeian, he was sold for a slave for the first offense and suffered death for the second; and at other times the offenders hair was cut off in the public market-place, he was then lashed through the streets, and finally his house was razed to the ground, because, they said, one who would give up his reason to the use of strong drink was unworthy to possess a house, and be numbered among respectable citizens. Cutting off the hair, as we shall see, was a mode of punishment frequently resorted to by these people, and so deep was the degradation supposed to be attached to it, that it was dreaded almost equally with death itself. Should a military man, who had gained a distinction in the war, become drunk, he was deprived of his rank and honors, and considered henceforth as infamous. Conviction of this crime rendered the culprit ineligible for all future emoluments, and especially was he debarred from holding any public office. A noble was invariably hanged for the first offense, his body being afterward dragged without the limits of the town and cast into a stream used for that purpose only.

But a mightier influence than mere fear of the penal law restrained the Aztec nobility and gentry from drinking to excess: this influence was social law. It was considered degrading for a person of quality to touch wine at all, even in seasons of festivity, when, as I have said, it was customary and lawful for the lower classes to indulge to a certain extent. Wine-bibbing was looked upon as a coarse pleasure, peculiar exclusively to the common people, and a member of the higher orders who was suspected of practicing the habit would have forfeited his social position, even though the law suffered him to remain unpunished. These heathens, however, seem to have recog[illegible]tural incongruity existing between precept and practice, fully as much as the most advanced Christian.

The Panama Canal.

The Panama Canal means a great deal to the world besides increased trade facilities. Along with and beyond these comes the civilizing power that always accompanies easier means of communication. Central America and South America, which have for hundreds of years slept the siesta of their Spanish governors, will be livened by this new touch with the North. The far islands of the South Seas by being so many thousand miles nearer Europe and the United States will be proportionately better. For however much we may feel that civilization and modern life carry with them certain drawbacks, we must acknowledge that in the main they work for good. As they see the progressive North the people of the Isthmus will have new incentives to engage in the trade. Railroads and roads will naturally be better, and will increase. As their cities become sojourning-places for Northern travelers, so the people will have an increased civic pride, and their towns will be better built, better kept and better managed. A future Mr. Carnegie will find a new field for the sowing of libraries, for the people will care more for education; life will mean more to them. Prodigious changes we acknowledge, and not to take place in one decade nor in one generation, but certain to come. So while we speak of the commercial and political advantage to the United States of the Panama Canal, we must also remember its worth to the world and to the progress of civilization.—June *Woman's Home Companion.*

Giving a Tenth.

We often hear people say that Christians do not have to give by rule as did the Jews. This is true. We are called unto liberty. Hence, we are at liberty to give by rule as did the Jews, or to overstep that law and give as did the widow whom Jesus so highly commended. When we consider that the widow was still under the law, we wonder if her gift has been matched, under grace.

Consider a modern parable. A certain rich man was sick unto death. In agony of mind he called his physician to his bedside and addressed him thus: "Doctor, if you will get me out of this bed I will give you five thousand dollars." To this the physician simply said: "I always do my best;" and went out to attend to other patients. In due time and somewhat to the surprise of the physician, the disease took a turn for the better, and soon the rich man was able to sit up, and after a short convalescence to resume his business. After waiting a reasonable time for the rich man to come and pay voluntarily, the physician made out an ordinary bill for his services and sent it to the rich man's office. Six months rolled by, and as the bill was still unpaid the physician was forced to sue the man at law; and under the constraint of legal pressure the ungrateful patient paid the bill.

There is a Great Physician and he has done a saving work for us. We promised to give up all. Are we giving even a tenth to his cause?

WHY SHOULD I GIVE A TENTH?

1. The cause of God needs it.
2. I can spare it.
3. Nine tenths, with salvation, is worth more to me than ten-tenths without it.
4. There are thousands in the world who need the services of the Great Physician, and my tenth will help send him (through his ambassadors) to them.
5. Of those who thus honor the Lord with their substance, none ever regret having done so.

Timely and True.

Justice Ginley of Cleveland, Ohio, announced some time ago that he would perform the marriage ceremony for no couples who would not previously sign an agreement never to secure divorce. In Cleveland, a divorce center, where in the last few months there has been a divorce application for every three licenses to marry, this stand, by an official whose income depends largely upon marriage fees, required peculiar courage. Ever since that announcement, business has been dull with Justice Ginley. Somehow nobody seemed to care to marry without reserving the right of divorce. And while the couples avoided Justice Ginley, the newspapers made fun of him and his friends confidently told him he was making a fool of himself.

But Justice Ginley was game. He refused to tie knots that were to be untied again. He did not want the money of poor fools who did not know what marriage really means. For weeks and weeks he did not marry a single couple. But at last the tide was turned. A young workingman with his blushing sweetheart appeared before Justice Ginley the other day and asked to be permitted to sign the no divorce agreement and to be married by him good and tight. Maybe there are scoffers who will laugh and say that this couple is no better married than any other; that their no-divorce agreement will have no effect in law and that they may quarrel, tire of each other and separate just as others do.

Marriage is a thing not of legal bonds and agreements, but of the heart. If the heart is not wholly given to it, all the mumbled ceremonies and perjured promises make but a rope of sand. The man and woman who swear before God and men to live together as husband and wife until death do them part, yet reserve in their hearts an intention to get a divorce the instant things do not go satisfactorily, may marry in form, but never in fact. The difference between free love and legal marriage, as it is loosely put on and easily thrown off in this country, to-day, is a difference in form and name only. In either condition the couple lives together so long as mutually agreeable and no longer. There is as much real moral and legal protection to offspring and to society at large in the one case as in the other.

For the couple whom Justice Ginley has married he has done no more perhaps than any other marrying agent could do for them, in the eyes of the law. But in their own eyes and in their own hearts he has done more for them than the law itself can do. He has taught them to embrace marriage in its real meaning.—*St. Paul Daily News.*

An Important Sign.

Is there an apostacy? To this question all who see the situation and understand the signs of the predicted falling away must answer, "Yes." Many who recognize that the difference between much of the teaching of the modern churches and that of those who founded them is so radical as to amount to the entire abandonment of their old positions, consider it the evolution of a purer faith. Others see that at last the teachings of Thomas Paine and other infidels, who denied the truthfulness and infallibility of the Bible, have come to be accepted by most of the seminaries for the preparation of ministers of the gospel.

There are many, however, who perceive that the movement has gone much farther than to attack the Bible on which the faith rests, and has assailed the fundamental doctrine of the Christian religion. That which distinguishes the gospel from pagan and apostate religions is the fact that it is not a system of morals, but glad tidings of redemption, expiation, and forgiveness of sins. It is now common to encounter preachers and teachers who reject the doctrine of the blood of Jesus, and many of those who accept it intellectually never preach anything but salvation by character. The result is that a large portion of the Christian churches are led back to the same place in which the[y] found our pagan ancestor[s] deemed by their consciences, but without a Savior. One who recently [h]eard on successive Sunday evenings [t]he principal churches of one of our [l]arger cities testifies that he did not hear a preacher emphasize the finished work of Christ, or say one word that would have given light to a sinner seeking the way of salvation. With the abandonment of the doctrine which makes the fundamental contention of Christianity with heathenism; it is not surprising that belief in the salvation of the heathen is gaining ground.

Plain as are the evidences of the departure of the professing people of God from the truth, it is even more evident that holy standards of life are being set aside. No one believes that Wesley would tolerate the worldliness of the institution founded by him. Who of the Puritans would recognize the churches which proudly claim a Puritan ancestry? They would turn in disgust from the Unitarian doctrines which are now preached, the silly papal holidays, and the vanities of the modern church.

It is our growing conviction, however, that the apostacy is deeper than all these things. Sin, unbridled, save by the demands of respectability and fear of publicity, unrebuked by pulpit or pew, is in the religious life of this land an incurable sore that is surely and rapidly bringing the pro[fessing] church to utter ruin.

The Distille[r]

In the first ye[ar] occurred an incide[nt] bounds of my congregation [t]hat half-century has failed to efface from my memory. At that early day the cause of temperance was gradually spreading its influence through our country, and we thought it well to organize a temperance society in our community. In my congregation there was a gentleman thirty-one years of age, of more than ordinary intelligence and business activity. It was desirable that he should join our new society, and I did my best to bring him to that point but without success. On one occasion, when trying to persuade him to connect himself with the temperance movement, he said to me, "I never expect to be a member of a temperance society, and yet I rejoice at their existence. Not on my own account, but for the sake of that boy;" pointing to his little son of four years, "When he has grown to manhood he will be under better influences than those which have surrounded his father. He will have temperance men for his companions—drinking usages will then have ceased."

I replied in most serious tones, "Ma[n] 8—, whatever effect temperance so[cie]ties may have on the community at large, one thing is certain, which [is] that the destiny of your little son [is] in your hands more than with all oth[ers]; that such is your influence on the [life] that boy that it may well be shaped by you, more than by the whole outside world."

I regret that my words were too prophetic! In about two years after the above-mentioned interview I was called to bury that dear boy. His father had a small distillery on his farm. One evening, while engaged in removing some apple-brandy from the "receiver" into a cask, the boy standing by with lighted candle, the liquor was ignited, an explosion followed, and both father and son were covered with flames! The father was taken to his bed, and slowly recovered after weeks of suffering. But where was the son, who was to live and grow up under the happy influence of a temperance community! were was he? On the day of the funeral, as I entered the chamber of the suffering father, he turned his face to the wall, and raising his wounded hand as if to shun my sad look, exclaimed in agony, "Oh, I know what you are going to say!"—*C. B., in Presbyterian.*

Shunning Bad Habits.

There is a difference between a habit and an appetite. We do things from the force of habit, when having been accustomed to doing them over and over again, we repeat them simply from lack of thought. A boy bites his finger nails, not because he loves them, nor because he cannot let them alone, but simply because he has fallen into the habit of doing it, and does it without thinking. If he would think and watch, he could easily conquer the habit. But an appetite is different, and frequently controls a man's will and sweeps away all his resolutions. He yields to habit through thoughtlessness; he yields to appetite because of his weakness, and because of an intense and overmastering desire. Often habit and appetite interblend. An appetite for strong drink if resisted may be overcome; but if it be gratified, the cold claim of habit and appetite is hard to break. To overcome habits, watch; to conquer evil appetite, pray and strive.

Understand what your habits are. You may have bad habits which you have never noticed, and of which you are not conscious. Others can tell you them. Know what you do and see that you have good reasons for doing it. Keep out of the way of temptation, by means of which appetite frequently overcomes men. Keep busy, and vigilant, and know what you are about. Thoughtlessness is the strength of bad habits. Persons do think not what they are doing, and so do things which are foolish, improper, and wrong.

In striving to overcome bad habits and evil appetites, do not be discouraged. You may fail ten times or ten thousand times, and yet succeed at last. Do not think that you can vanquish your foe by vows, and promises, and resolutions; you must do it by watchfulness and by prayer.

Resist the beginnings of evil. Do not in the way of the ungodly, nor sit in the seat of the scornful. Look over your failures, and think just where the first step in wrong-doing was taken, and avoid it for the future; and remember that it will not be strange if the habits which have been years in forming are not easily vanquished. They strike their roots very deep, and [illegible] who will battle with them need [illegible] comes from God. He [illegible] new hearts and new [illegible] victors—free both habit and [illegible]. Hastings.

Announcement.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 20. Programme, etc., will appear later.

O. J. ALLARD, Pres.

The Annual Conference of the Church of God in Illinois will meet at Oregon, on the evening of Wednesday Aug. 24, and continue over the following Sunday. The programme will appear later. Let all plan to come, and make this the best Conference ever held in our State. Try to bring a stranger with you, some one that you have trying to lead to a decision for the truth. There is no place more helpful than these Conference meetings to those who are seeking light on gospel teaching. By thus helping others we only add to our own joy in the faith, and our coming reward.

EMMA L. SMITH, Sec.

Something New.

Bible Studies.

Bible Studies, No. 2, is now ready, under the title "What is it to believe on the Lord Jesus Christ?" written by Bro. W. H. Wilson. Splendid for distribution among your neighbors. 10 cents for 10 copies; 25 cents for 50 copies; 40 cents for 100 copies. Send orders to A. H. Zilmer, at Plymouth, Indiana.

Special Excursion to St. Louis.

July 2d to 6th, inclusive, excursion tickets to St. Louis, account Democratic National Convention, will be sold via Pennsylvania Lines from all ticket stations. For information regarding fares, time of trains, etc., call on Local Ticket Agent of those lines.

Russia-Japan War Atlas 10 Cents.

Three fine colored maps, each 14x20; bound in convenient form for reference. The Eastern situation shown in detail, issued by The Chicago & North-Western R'y, mailed upon receipt ten cents in stamps by—A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—July 31.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

To the Saints of Illinois:

At the quarterly meeting held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible school this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying the grocery bill for the same. The school will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense—at least the chief item of expense—will be the expense of transportation. Please write and say that you are coming.

S. J. LINDSAY, Oregon, Ill.

Low Fares to California.

September 5th to 9th, inclusive, and 19th to 25th, inclusive, excursion tickets to San Francisco and Los Angeles, account Triennial Conclave Knights Templar and Sovereign Grand Lodge I. O. O. F., will be sold via Pennsylvania Lines. For full information regarding Fares, routes, etc., apply to Local Ticket Agent of those Lines, or to Geo. Weedon District Passenger Agent Cleveland, O.—Aug 31.

A Half Million Acres.

Government Lands Open for Settlement, in the Rosebud Indian Reservation in Southeastern South Dakota. The Chicago & North-Western Ry. is the direct line from Chicago to Bonesteel on the reservation border. Send 2 cent stamp for pamphlet "New Homes in the West" containing maps and full information as to the allotment of these fertile lands. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills. —July 8.

A SAINT LOUIS SLEEPING-CAR

Leaves Plymouth daily at 8:30 P M, arriving at St. Louis 7:04 A M, returning leaves St. Louis at 8:04 P M.

VANDALIA LINE !

Round trip rates:—15 day tickets $10.75; 60 day tickets $11.70; season tickets $14 00; Coach Excursion tickets each Tuesday and Thursday in July $6.75. Apply for Sleeping Car and Excursion Tickets to

W. E. SMITH, Agent.

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 186 daily Expo Train	7:25am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	5:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis No change of cars All other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

The Rosebud Reservation

lands are open in July. For full particulars as to date of registration, drawings and final entry, and as to character of soil and climate, requirements of the U. S. homestead laws, maps, etc., are contained in a pamphlet "New Homes in the West" issued by the Passenger Department, Chicago & North-Western Ry. Send 2 cent stamp for copy or call on any ticket agent The North-Western Line. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—July 8.

Vandalia Excursions.

Culver Specials commencing Sunday June 19th, and on each Sunday thereafter during months of June, July and August. Special train leaving 9:15 a m returning leaves Culver 5 o'clock p m fare 25 cents Round Trip.

Sunday Excursion tickets on sale to all points on Vandalia Line where the one way is not over $3.50.

Also for stations south of Plymouth will sell Saturday p m for train no. 45, good returning until Monday a m trains 136 and 40. One fare for round trip.

Beautiful Winona.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by [illegible] draft, postoffice money orders, or [illegible]. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:58 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 9:55 p. m. daily except Sunday; 8:18 p. m. daily, extra fare train; 9:40 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 16.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
D. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W.L. Skeels, Scholls, Ore.
S. Roxann Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hutch, Scirdeville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Box 251 Tampa Fla.
D. L. Kean, 1507, S. N. St Tacoma Wash.
R. F. Boyer Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio. tf 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Rook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
I. R. Oglevie North Branch, Kansas.
W. O. Stella, Fresno, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave. Grand Rapids, Mich.
B. S. Bowggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
H. F. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Prinmer, Jessup, Iowa.
John W. Hall, Outcast, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
J W Bellenbaugh Avery Okla
A Drew Tioga La
Sarah F Morgan Brownstown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 120 N Willow ave Austin Station Chicago Ill
O T Wible Dover Minn.
W J Semmens Burnville Ark
D C Robison Rt 3 Mt Vernon O
N O Titchenal Wenatchee Wash
T J Daniel Magazine Ark
H M Williams Ashton Kan
F B Steen Poland Arizona

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Subscribe for THE RESTITUTION.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1024 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:30 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by P. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 866 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 3 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Prayer meeting Friday evening.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Sermon at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Butler, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld S W Woodward or wife. Communion services observed at these points every month. The Church at Rubin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 914 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Ruffenbuck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash Ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

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Though fierce the howling winds may blow,
While o'er life's raging sea we go,
And leave our vessels to and fro,
Our Father's at the helm,
Our Father's at the helm.

Though lying-to with close-reefed sails,
While on us beats the furious gale,
Our child-like faith will never fail,
Our Father's at the helm.

Though mountains on huge mountains rise,
And toss us upward to the skies,
While many a sea quite o'er us flies—
Our Father's at the helm.

Thus down we plunge deep in the wave,
All threatened with a watery grave,
It cheers our hearts that God can save.
Our Father's at the helm.

Should tempests rage from day to day,
And sweep our towerings masts away,
We'll quiet sit, and smiling say—
Our Father's at the helm.

Let wicked men and devils fear
While viewing death and judgment near,
The child can sing without a fear—
Our Father's at the helm.

Oh, blessed consolation given,
To saints while o'er life's ocean driven,
To guide their bark into the haven—
For Father's at the helm.

Then let us join our cheerful songs,
This stormy voyage will not last long,
But soon we'll join the ransomed throng,
For Father's at the helm.

—*Selected by O. M. Alexander.*

Communicated.

Wisdom of Seirach.

CHAPTER 40.

1. A great lack of leisure was generated for every man, and a heavy yoke is it upon Adam's sons from the day they come forth from their mother's womb until their burial in a mother of them all.

2. Reflective thought of expectation, a day of one's end have incited their reasonings and fear of heart.

3. From the one seated upon a throne of glory to the one humbled in earth and ashes.

4. From the one who weareth hyacinth and a chaplet to the one who throweth around him a plain linen garment.

5. Passion and envy and tumult and commotion and fear of death and frenzy and strife and in a period of rest upon his couch even sleep by night changeth his comprehension.

6. As little as nought is there in his rest, and *from it* in the way of sleep as little as in a day of spying: stirred up with tumult at a vision of his heart, like one fleeing for refuge from the face of war is he.

7. In a due time of his salvation he hath awakened, and wondereth that there is nothing to fear.

8. With all flesh from man to domestic-animal, and upon obdurate-sinners in a sevenfold way is it according to these things,

9. Death and blood and strife and a sword, attacks, famine and a crushing blow and a scourge.

10. All these things have been generated for the transgressors, and because of them (the lawless) the flood occurred.

11. All things whatsoever are from earth and revert to earth and whatsoever are from waters return to a sea.

12. Every bribe and act of injustice will have been wiped out, and faith will stand forever.

13. The abilities of wrong-doers will have been dried up like a river, and like a great thunder peal will echo out with rain.

14. Even as one will have rejoiced in the opening of his hands, will the evaders of law leave off in a consummation.

15. The progeny of the irreverent will not make many ingrafted branches and their unclean roots are upon a precipitous rock.

16. Like "achel" (a water-plant that grows close to the bank of a stream) by every water and at the brink of a river it will be plucked up before any grass.

17. Grace is like a paradise in blessings and an act of mercy abideth forever.

18. The life of a contented worker will have been made sweet; and more than both is he the finder of a treasure.

19. Offspring and the building of a city stay up a name, and more than both is a blameless life accounted.

20. Wine and music rejoice one's heart, and more than both is a love of wisdom.

21. A flute and a psaltry sweeten honey, and more than both is a sweet tongue.

22. Grace and beauty [illegible] desire, and the verdure of [illegible] more than both.

23. A friend and a comrade who meet one in an opportune time, and more than both a wife with a husband.

24. Brethren and responsive-help in a time of tribulation, and more than both will an act of mercy deliver one.

25. Gold and silver will establish one's foot, and more than both counsel prove itself to be a good thing.

26. Useful things and strength will lift up one's heart, and more than both fear of the Lord; there is nothing that maketh less in fear of the Lord, and with it there is no need of seeking after responsive-help.

27. Fear of the Lord is like a blessing and more than all glory have they covered it.

28. Child do not live a life of beggary; better is it to die than to beg.

29. A man who is looking unto another's table, his way of living is not in an accounting of life; he will pollute his soul with another's food; and a man of experience and who hath been instructed will be on his guard.

30. Beggary in the mouth of a shameless person will have tasted sweet, and in his belly a fire will burn.

COMMENT.

The condition of the natural or (soul) man and "all flesh from man to domestic animal" in the garden of probation so graphically summed up in the first twelve verses of this chapter makes "regeneration," the fundamental doctrine of Christianity, doubly significant to us who are under the New Covenant of grace, which old Seirach was not, and to whom many things were "mysterious" which to us now are made plain and clearly revealed. "The all flesh" of Seirach here was the animate-soul life of the Mosaic record with man merely at the head of it. The possibilities dimly and mysteriously revealed of an ultimate evolution of the natural man at least to the higher spiritual life of God and so to an eternal life hereafter clearly apprehended only by the esoteric few of God's prophets and teachers who were unable even figuratively and pictorially to convey the thought of their vision to the rank and file of the Old Covenant people because in the plan and purpose of God this "enablement" was to come in due time through the Messianic Revealor as well as Redeemer of "all flesh," when in the words of the mouthpiece Joeel God says "I shall pour out from my spirit upon all flesh and your sons and your daughters will prophesy, etc." According to Peter we are now in these "last days" here spoken of and all the spiritual phenomena of God's grace—still going on in the world confirm the truth of the statement.

Again see in the closing verse of this chapter how exactly the teaching here harmonizes with the teaching of the apostles and the early Christian church in regard to "work" and "beggary" and how flatly it contradicts the apostate Catholic beggar order of monks and monasticism as well as more modern ideas of "the world owes one a living" and "I am going to get it somehow if I have to tramp" for it or take it whenever or however I can "hold it up."

CHAS. GARDNER.

Some Thoughts on the Assumption of Speculative Science.

True science, like all other things human that are true, is kind, modest and conscious of its own limitations, ever ready to learn, holding what conclusions and theories it may have in abeyance subject to the modifications that future discoveries and light may reveal. Fake science is different—both arrogant, assertive, aggressive, scornful and contemptuous, it struts out as the arbiter of the whole realm of human knowledge and sniffs a supercilious smile at any poor trembling querist that stirs up courage enough to doubt the infallibility of its judgment. True science under God is what has made the present civilization of the world, and its leading [illegible] ponents have been practical [illegible] Mr. Watts, Stevenson, [illegible] the endless list of the scientific great have not generally had even what's called a scholarly education, but have thought their way and fought their way sometimes in the very teeth of the opposition of the professionally "scientific." Benjamin Franklin had his troubles with them over the lightning question. Stevenson had a tremendous job to get permission to run his first locomotive, and nearly every one of the real practical benefactors of humanity have had all they could do to raise funds to flout their scientific schemes, while professional chairs of learning had all the money necessary to maintain princely salaries. Now there is no objection to the chairs of learning or the princely salaries provided that we are not compelled to bow the knee to their theories and give them credit as the limit of *all knowable truth.*

Of late years this false science has been particularly blatant in regard to what is known as religion or the idea of the Creator of all revealing himself to his creative man. In fact the very idea of man as special creation not to speak of a "child of God" is treated as ludicrous superstition and quite intolerable to scientific patience. A good many years ago I had a personal experience of this scientific contempt that made a [illegible] like to add a few impressions. A celebrated [illegible] been said. professor delivered a popular [illegible] chemistry at the Peabody Institute [illegible] days, [illegible] in Baltimore at which I was present. good things to come. And in Lev. xxiii: we find a list It was an interesting and instructive of those holy days. The weekly Sabbath was a shadow of that rest which remaineth for the people of God. Heb. iv: 9.

lecture but in speaking of the history of his science I thought he went out of his way to condemn the socalled "Father of Chemistry" Joseph Priestly as a "religious fanatic." At that time my line of reading had incidently lead me in the way of happening to know a good deal of Priestley's life, history and religious opinions. I had carefully read some of his religious works and looked over nearly all of them, and so in a sort of "good Samaritan" spirit I thought to help the young professor out and so penned him a short note giving the salient points in Priestley's history and opinions. Stating for instance that he was a correspondent with President Thomas Jefferson, a friend and co-worker with Franklin, that his name stood beside George Washington's as "honorable citizen" of the French republic. That his persecution in England was the work of an ignorant mob instigated by a worthless hierarchy. The account of his spoken sympathy with the independent action of the United States as well is his radical views on religion and that he was called an infidel because he denied the dogma of the immortality of the soul and the theory of eternal torture, etc. I thought these points would be useful [illegible] young man and that he would ponder them quietly. What was my surprise when at the beginning of the next lecture he strutted out in high dudgeon and resented indignantly the suggestions with which he had been "honored" in my "communication" and reiterated emphatically that it was well known and universally accepted that Priestley was a "religious fanatic," disclaiming however any personal opinions on the matter as if the subject was altogether too small, and the large and fashionable audience burst into loud and prolonged applause. At such a rebuff I thought that perhaps the gentleman might have some grounds for his ideas, so next day I went over all the encyclopedias in the Peabody library, one of the best in the country, and read in two languages and spelt in a third all I could find in regard to the opinions of Priestly, but I was unable to find a word of disparagement as to his character and intellect or the slightest implication of fanaticism.

After many years this young man that I dared to "tip" has risen to one of the most prominent positions, as university president, in America, and I was pleased sometime ago reading an article from his pen in one of the magazines on the "Limitations of Science" in which he confessed that [illegible] thought to [illegible] Most of us learn something as the poll grizzlies, but the trouble is that the fiery know-all impetuosity of hair-brained youth is rather inclined to be nourished by those dignified institutions of socalled learning, and the fledgling professor in cap and gown steps forth to illuminate a dark world. When it will be found generally that outside his professional specialty the light that is in him is darkened and his opinions are only worth those of any other man of intelligence and general information. With the many avenues of information open to all as we have it in our time one need not regret the lack of a "sheep skin" nor fear to encounter its possession while with modest common sense he keeps posted on things in general and marches with the times, and it is the duty of every man to do so according to his ability.

J. L. GELLETLY.

Sacred Times and Seasons Observed by the Jews.

The above is the heading of a full page article in *The Restitution* of June 1, by Ada B. Butler, and is worthy of a close study. Although the article is quite lengthy it has not brought out all that might be said, and by permission I would like to add a few

The 2nd holy day in the order given was the Passover, and it foreshadowed the death of the Lamb of God, as our Passover (lamb). See 1 Cor. v: 7.

And as the Passover lamb was to be slain in the evening of the fourteenth day of the first month, so also the Lamb of God suffered death on the cross in the evening of the fourteenth day of the first month, on the day of preparation for the Passover feast. Mark xv: 42; Luke xxiii: 54; & John xix: 42.

The 3rd holy day given in the list was the waving of the first sheaf of the first fruits of their harvest. This was to be done on the morrow after the Sabbath, and the Lamb of God as the first fruits of them that slept, Acts xxvi: 23: 1 Cor. xv: 20, was taken or raised from the dead, and waved before the Lord God on the morrow after the Sabbath. Mark xvi: 1; Luke xxiv: 1. The good thing to come, the resurrection of Christ, occured on the day foreshadowed in the waving of the first sheaf of the harvests.

The 4th holy day in the list was the [illegible] and baked with leaven [illegible] from their harvests, [illegible] verse 17, these loaves are also called first fruits, and these loaves were to be waved before the Lord on the fiftieth day after the waving of first sheaf of their harvests, and the good thing foreshadowed by these loaves of bread was the resurrection of the saints, as they are also a part of the first fruits of the harvest of the world. James i: 18; Rev. xiv: 4. Although the God of heaven has not plainly told us the day of the coming of the Lord, yet he has hid in the shadows under the law the day of the resurrection of the saints.

The 5th holy day was to be on the first day of the seventh month a memorial of blowing of trumpets, a holy convocation, but just what good thing is to come this day of blowing of trumpets foreshadowed, I do not now feel safe to say, but as it was set nine days before the 6th holy day which was set for the tenth day of the seventh month, it may have been set as a kind of prelude, a giving of notice of the notable atonement day when all Israel must appear, and make the prescribed sacrifices for their sins.

On this tenth day of the seventh month the high priest entered into the most holy place, and made an atonement for all Israel. Lev. xvi. When he came out he laid his hands on the head of the goat that was to [illegible] children of Israel. Jesus [illegible] foreshadowed by the priest going into the most holy place once every year with the blood of beasts, is now entered into heaven itself to appear in the presence of God for us. Heb. ix: 7 verse to end of chap.

As the high priest came out of the most holy place, and confessed the sins of the people over the head of the goat, and finished the atonement for the people on that tenth day of the seventh month, so I think we may expect our High Priest to come out of the Most Holy Place, and complete the sacrifice made for the people by confessing their sins over the goat that is to be led away, into the wilderness on the tenth day of the seventh month.

The 7th and last of these holy convocations was to be on the fifteenth day of the seventh month at the end of the gathering in of the fruit of the land, and this convocation was to continue for seven days, and this evidently foreshadowed the time of the gathering in of the last fruits of the harvest of the world, when there will be a time of rejoicing of the people of God over the completion of the great work of redemption. But the last good thing that God has in store for them that love him, is too great, too grand, to be foreshadowed by the temporal things under the law.

J. B. CRATON.

To the Church of God assembled in Conference at Antioch, Ind:

As it is impossible for me to be with you in person in your present meetings to honor God the Father and his beloved Son Jesus the Christ, I wish to enjoy by anticipation some pleasure in saying I am with you in spirit, and rejoice that my name is enrolled with you who are seeking to extol our King and Savior in prayer and supplication, also in proclaiming his gospel of life to a dying world. Allow me a few minutes of your time please. You now form a part of the grandest organization ever brought into existence, namely the Church of God. What an honor bestowed upon an individual that he is permitted to have membership with the called out people of God. I hope I appreciate this and thank the holy One for the enlightenment given and the position conferred. Although a poor worm of the dust I am invited to the plane of life brought to light by the Son of Man who gave himself a ransom for all and was manifested in due time. Now brethren, I wish to tell you what I understand necessary upon the part of the person who desires to become a participant of the honor to be given to the Lord's people. He must repent, be converted and believe the gospel of the kingdom of God and of his Christ. He must obey from the heart that form of doctrine which has been delivered for the saving of man. This gospel which is the power of God unto salvation to the Jew first and also to the Gentile, I understand to be the glad tidings of the things concerning the kingdom of God and the things concerning Jesus the Christ. This kind of faith with a repentance that needeth not to be repented of gives the person so wrought upon a right to a burial in water in baptism into the all saving name for the remission of past sins. He now arises from the watery grave to walk in a new life having died unto the love of sin. His life is now hid with Christ in God. After this conversion and burial into Christ he must walk worthy of the vocation in which he is called, up to death or the coming of the Lord in his kingdom and glory. Now his business is to honor God in turning away from all iniquity by cleansing his mind and soul from all filthiness and superfluity of naughtiness in receiving the engrafted Word, which is able to save his soul. Now he becomes a doer of the Word as well as a hearer of the same. In complying with the above teachings he reads his Bible day and night, meditating upon the same and lives in communion with God in prayer. By thus living daily he becomes so thoroughly imbued with the [illegible] the serpent to mother Eve in the garden of Eden, "Ye shall not surely die." The same falsehood is still propagated by Plato and promulgated by his followers the blind guides of the present age. How one does rejoice when he gets out of this darkness now covering the earth. The writer came near being lost in the belief of the soul destroying lie of the devil. Thanks to God he now has the truth. Amen.

JAS. L. MUSCHEFF.

Obituary.

On July 1, 1904, we received the sad news of the death of our beloved cousin and sister Miss Mattie Elton, daughter of David Elton and wife of Nottingham, Ohio, who used to live at Delta. And oh, how it shocked us and although young in years in the prime of life. It seems so hard to think of it. But the great enemy of all mankind, the relentless hand of death spareth none. And as our memory reflects back to by gone days as she used to meet with us at Raker church and greet us with that cheerful voice, and as she stood with her sister by the side of the organ and sang and played those beautiful songs of praise to her Creator. Today that voice is silent and our loving sister is sleeping in the silent tomb. It was the lot of the writer of this article to go down into the chilly [illegible] same hour under convincing arguments of Eld. B. Woodward and wife of Dutton, Mich. It was on a cold November day with ice on the surface of the water, but her young heart beat warm for the cause she espoused. She arose to walk in newness of life. And all that knew Mattie knew her for to love her, and may her virtues and beatitudes be worthy examples for all, and we trust it will be our happy lot to meet Mattie again some sweet day in that age to come, where the inhabitants will no longer say, I'm sick, and where the tear dimmed eye will be no more. Clothed in immortality, then and not until then can we say, Oh! death where is thy sting? Oh! grave where is thy victory? And may the God of Abraham, Isaac and Jacob be the God of the bereaved parents and sister, strengthen and support them in this hour of extreme trial is our prayer, and though we sing,

We shall sleep, but not forever,
There will be a glorious dawn,
We shall meet to part no never,
On that Resurrection morn.

Then we shall meet Mattie again when this old mother earth shall be redeemed from the curse and all things made new and restored to its Edenic beauty. Oh, may that time quickly come.

WM. H. ELTON.

The Scriptures declare that in the last days there shall false scoffers say, ing: Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning." They are thoroughly devoted to the existing order of things, and are utterly averse to any interference with it by the interjection of the supernatural. They are so little in love with the Lord Jesus that they have neither desire or expectation of his coming. They being freed from the influence of the power of the world to come they surrender themselves to the baser influences of this present evil world, and begin to indulge in all sorts of cruelties and excesses. That the fading out of the hope of Christ's second coming has had much to do with the existing low state of religion in the churches we do not for a moment doubt.—*Baptist Quarterly.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

Oregon Bible College
Oregon, Illinois

The Restitution,

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JULY 13, 1904.

The Paternity of Jesus! and Arraignment of Marcionism. No. 4.

Let us note a few things of vast importance in the above verses; and

1. The perfection of the sanctified is by ONE OFFERING.

2. Brethren have boldness to enter the holiest BY THE BLOOD of Jesus by a new way which he has consecrated for us, by means of his flesh, which was offered.

3. That we have a High Priest over the House of God, so that

4. We can draw near in full assurance; and

5. Our hearts have been [illegible] from an evil conscience.

6. Our bodies washed with pure water.

Did our author consider how he can be sanctified *without* the one offering; or how he can enter the Holiest *without* the blood of the offering? Or how there could have been an High Priest over the House of God if he had not first been offered? or did he consider that the words, NO MORE sacrifice for sins proves there *has been* a sacrifice for sins, contrary to his assertions? or did he weigh the import of the words, "trodden under foot and counted THE BLOOD of the COVENANT an unholy thing?" If he did, before he published his belief, he ought to have been prepared to explain how all these things *to be* done BY the one offering, would have been done *without* it, not forgetting to show his proof and authority for what he says. Most unjust and cruel is it to deprive people of their faith and hope without something better and more reliable to take their place.

We are told in Hebrews ix. 12 that it was by means of his own blood he entered once for all into the *holy places*, having found eternal redemption." These are solemn verities along here, for those who are making bold assertions respecting the office and work of Christ. Our readers will notice that our last quotation omits the words "for us," which are found in the common version, because there is nothing in the original to warrant them. The Revised Version, Diaglott, Lange, Sawyer's, Rotherham's, Syriac, Young's, Jamieson Fausset and Brown and others, omit the words *for us*.

The great truth that Jesus is the *Way*, the *Truth* and the *Life*, in connection with the Truth in Hebrews ix. 12, that Jesus, as one of *us*, lower in nature than angels, had to obtain eternal redemption from death for himself, before he could confer it upon any others, shows the utter folly of the scheme offered by our author, and his brethren. In that scheme *Christ is not life*. His doctrine is, that Christ was righteous and that was sufficient.

His relation to the human family and the death sentence hanging over it, is worthy of no notice by our author, neither is the fact of his being made in all things like unto his brethren so that he could suffer death,—nor the fact that sin could not have been condemned in his flesh if he had been made otherwise. His reference to what is taught by some respecting an infinite sacrifice" for infinite sin does not apply to us,—neither does it to the party he has gone out from; and we see no reason for its introduction.

By means of his own blood Jesus entered in once into the holy place, into heaven itself, now to appear in the presence of God for us." Standing there before the throne, he appeared as a Lamb that had been slain; his wool of snowy white, dyed scarlet with his blood, the blood of the covenant that gives life; and here he is, attesting that the God of Abraham, Isaac and Jacob is a covenant keeping God; for, according to promise, the God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep [by what means] through the blood of the everlasting covenant."

He rose as he said he would. And we have his Word direct from heaven, since his ascension, that he who *was* dead *is* alive forevermore; and that he holds the keys of hades and of death; a plain intimation that he will use them to liberate all who have fallen asleep in the faith of him since the first promise in Paradise.

Before we proceed further we will try to point out the difference between truth and error on the points last discussed. If we were to look through our author's spectacles we would see no gospel from Adam to Christ; no justification by faith; obedience to law was all that was required; and that it was an *afterthought*,—(if Paul was authorized to say it,) that it was impossible to please God without faith. Heb. xi. 6. And that it was wrong to say that Abraham's faith in God's promises was imputed to him for righteousness. Rom. iv. 3.

Wrong to declare that God imputeth righteousness without works. Rom. iv. 6.

Wrong to teach that Abraham was the father of all who believe, whether circumcised or not,—and that righteousness might be imputed to such. Rom. iv. 11.

Wrong to teach that Christ came to confirm the promises to the fathers that the Gentiles might glorify God for his mercy. Rom. xv. 8, 9.

Wrong for Jesus to say Matthew [illegible] Blood of the [illegible] shed for many, for the remission of sins.

Wrong to teach that there was no law that could give life, or constitute a person righteous. Gal. iii. 21.

Wrong to say that God sent his Son *to do* what the law could *not* do. Rom. viii. 3.

Wrong to say that Jesus was raised from the dead through the blood of the everlasting covenant. Heb. xiii. 20.

Wrong to say he entered the heavens by means of his own blood. Heb. ix. 12.

Wrong to say that the first tabernacle and the gifts and sacrifices were A FIGURE FOR the time then present.

Lastly, *another teacher* of this way teaches that the blood Jesus shed, was the blood of a pardoned sinner, not a man without a stain; not a spotless lamb, but one of many sinners.

If that be so, does he deny the statement that without the shedding of blood there is no remission of sins; or will he tell us in whose blood *he* received remission of the alledged sins?

The following sentence warrants every statement made in the above summary, because it sets aside every condition of salvation laid down in the Scriptures,—it says:—

"It is *only* by man's forsaking and giving up his past sinful life, and devoting his future life to God and to righteousness that a reconciliation or at-one-ment could possibly be effected."

We left the Lord Jesus in the Holy Place where he had entered by his own blood. This blood is the medium of justification and sanctification, and we are loth to leave it till we have shown how access to it is possible by us on earth; that is secure a share of the benefits to be received from the covenant ratified by the blood of Jesus.

Paul says "we have access by faith;" a saying which agrees with that of the prophet,—"the just shall live by faith."

"God," says Peter, "puts no difference between Jews and Gentiles, purifying their hearts by faith." "I send thee," said Jesus to Paul, "to open the eyes of the Gentiles, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by FAITH WHICH IS IN ME."

Summarily, we can say, the testimony shows that the sons of Adam are purified, sanctified, justified or pardoned, and obtain eternal life by faith, or, in other words, as the apostle says to those who had been delivered from their past sins, "In *grace* ye are [illegible] saved, through the faith; and this not of, (or originating from) yourselves; but the gift of God."

For want of space we must soon leave this interesting part of our study,—although more and more persuaded that our author could hardly get farther from the truth if he tried to. The theme of Redemption in the book of God, is kept in view from first to last, and the *types* of successive centuries are made to converge the whole of their light upon it.

The use of typology is often stated in the Bible itself. And the careful student could hardly fail to notice that God taught *his* children, as human parents teach theirs; first by sensible and external signs, pictures, stories, etc.

Listen to the word of the Spirit in 1 Cor. v. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, For even Christ, OUR PASSOVER is SACRIFICED for [illegible]. Here we see, waiving [illegible] position;—

1. That the church was *normally* unleavened.

2. That the leaven of wickedness had gotten in amongst them, and was tainting the whole Body.

3. They were commanded to purge it out,

4. "FOR [Because] OUR PASSOVER" Lamb was sacrificed.

5. The comparison between the *typical* feast and the *antitypical* feast: "Let *us*," therefore, keep the feast commemorative of *our* Paschal lamb. Not once a year, but as *often* as we do it, as Jesus said, "in remembrance of me;" which, by apostolic example, was on the first day of the week.

6. The effect of the blood sprinkled on the lintels and doorposts of Israelitish homes, was to preserve them from the sword of the destroying angel.

7. The effect of the blood of our Paschal Lamb is

a. OUR HEARTS [illegible]

b. By ONE OFFERING [illegible] perfected for ever them that are sanctified. Heb. x. 14.

c. Their sins and iniquities are remembered no more. v. 19.

d. And have an High Priest over the House of God. v. 21.

e. And can draw near with full assurance and enter into the Holiest by the BLOOD OF CHRIST. v. 22

f. That where remission of sins by the means herein set forth has *once* taken place, there is no more offering for sin. v. 18.

g. For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. v. 26, 27.

h. He that despised Moses' law died *without mercy*, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the SON OF GOD, and counted the blood of the covenant, wherewith he was sanctified a *common thing*, instead of what is expressed

By 1 Peter, 1: "Ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers,—but with [illegible] of Christ, as [illegible] ish, and W[illegible] From the fo[illegible] is easily discerned [illegible] forgiveness for those who count the blood of the SON OF GOD, which we know to have been the blood of the covenant, COMMON BLOOD,—*blood of a pardoned sinner!*

Think of God SO loving the world, as to give that *pardoned Son* of his, "that whosoever believeth in him might not perish, but have everlasting life." Yes; think of this, if you can, after reading that "HE KNEW NO SIN," and place the lie where it belongs.

Exodus xii. 14-27 shows that the primary object of the Passover feast was to keep the deliverance of Israel from Egypt in the memory of that people. But is a remarkable fact, that the historic reality of the facts associated with the Feast of the Passover, and which are linked with the observance of that feast by Israel in all their generations, to the present day, are now discredited by increasing numbers.

And we regard the fact that the lands which have sent out the vast numbers of copies of the Scriptures into all the world, give birth to those who discredit Moses; yes, we consider this a striking sign that we are rapidly approaching the moral condition predicted by Jesus, [illegible] said, "Nevertheless, [illegible] cometh, shall he find [illegible] on the earth?"

Many of these parties pr[illegible]s to believe Christ, while they reject Moses; either forgetting or disregarding the fact that Jesus gave Moses his unqualified endorsement, when he told his own people who *pretended* to believe Moses, that if they h[illegible] believed Moses, they would have believed him, "for, he, (Moses) wrote of me. But if ye believe not his writings, how shall ye believe my words"? John v. 46, 47.

We commend these words of Jesus to those who deny h[illegible] sacrificial death, and the typical nature of Old Testament sacrifices; that they might see themselves as others see them, if nothing more.

In Heb. x. 1 we are told [illegible] the law had a SHADOW of th[illegible]ture GOOD THINGS;—not the very image of the things." Taking this in connection with—

Hebrews ix. 11 which says,—"But Christ having become a *High Priest of the future good things*, by means of the greater and more perfect tabernacle, not made by hands, that is, not of this creation,—he entered *once for all*, into the Holy places; not indeed by means of the blood of goats and of bullocks, but by means of *his own blood*, having found Aionian Redemption."

The testimony is infallibly and diametrically opposed to the statements in reference to the blood of Christ. It also explains how the way into the Holies was opened, see Heb. ix. 8. And

The absolute necessity of the death of Christ,—"Because a Covenant is firm over dead victims, since it is never valid when that which ratifies it *is alive*. And

That on account of having offered himself spotless to God (v. 14) "He is Mediator of a NEW COVENANT (v. 15) and

That his death was necessary for the Redemption of those who sinned under the Old Covenant, the sacrifices [illegible] with which, only cleansed the flesh and left the conscience guilty—v. 18, *but*, says the Spirit, Heb. x. 3, "But in these there is an *annual* remembrance of sins;" which we understand to be a virtual acknowledgment, or confession of sins. And

Reader, can you imagine an animal sacrifice which could not *put away sin*, but which was an *acknowledgment* of sin, without inspiring hope of being FREED from sin some time in the future?

Unless this *were* the case, what *object* would there be for such sacrifice?

Doubtless fleshly minded Israelites, being void of *faith*, were content to live for the *present*, and enjoy what obedience to the law and carnal ordinances afforded, because Paul, Rom. ii. 17 says, "Behold, thou art called a Jew, and RESTETH in the law, and makest thy boast of God." The same apostle in Gal. ii. 16, and Gal. iii. teaches "that no man is justified by the law," is evident.

And Heb. vii. 19 declares that "The law made nothing *perfect*, but the bringing in of a better hope did." The reason of this is, that it was (1) based upon *better promises*. Heb. viii. 6. And (2) justification is on the principle of *faith*,—not by obedience to an arbitrary command. And (3) what [illegible] stituted the *better hope*, was this; [illegible] d to a better life after death, [illegible] everlasting inheritance (Heb. [illegible]; 35) as joint heirs with Abraham through union with Christ; Gal. iii. 29: while the law conferred blessings only in the present life.

How delightful it is in view of the foregoing, to read in Rom. viii. 3, "For what the law could not do, in that it was weak through the flesh, GOD SENDING HIS OWN SON in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" [of his own Son] whom he sent for that purpose, as herein set forth.

We have already shown that the gospel was preached to Abraham 430 years before the law was given and has been in operation without suspension ever since.

Abraham became heir of the world by faith in it Gal. iii. 8, not by law (Rom. iv. 13; and that principle is applied to all who like him, believe what God promised. He became the father of *all such*, and righteousness is also imputed to them. Rom. iv. 11.

And how will the vaporing of our author appear beside the Word of the Spirit in Gal. iii. 13, "Christ has redeemed us from the curse of the law, being made a CURSE FOR US,..... that the blessing of Abraham might come on the Gentiles, through Jesus Christ!" Does he know anything of the process?

Heb. iv. 14 informs us that we have a Great High Priest that is passed into the heavens, Jesus the Son of God.

Psa. cx. informs us that his appointment had been decided upon and confirmed by the oath of Jehovah a thousand years before he was born. "Jehovah hath sworn, and will not repent. Thou art a priest forever after the order of Melchisedek."

How unlike the casual finding or selection from among his fellows, Jesus of Nazareth, to redeem mankind from their state of sin and misery, presumably by setting a good example.

Pursuing the study in this direction a little further; we remark that Jesus, not being a Levite, was not eligible to a priesthood under the law; and his appointment a thousand years in advance discloses the divine purpose to change the law when the proper time should come; and to this, Paul, in Gal. iii. 19 testifies, when he says the law was added because of transgressions TILL THE SEED SHOULD COME, to whom the promise was made." [Christ v. 16.]

This law added, to continue so long, and no longer, was instituted by means of a Mediator, [Moses]. And Heb. vii. 12 says the change of the priesthood made the change of the law necessary. And verse 18 proves that its abrogation was decreed on account of its weakness and unprofitableness.

Heb. viii. 6, says: "But now hath he, (Jesus) obtained a more excellent ministry (than Aaron's) by how much also he is the mediator of a better covenant; which was established upon better promises; for if the first one were faultless, a place would not be sought for a second."

Again we find our author greatly at fault. How vain the search for salvation in a faulty law. In discounting the sacrificial character of Christ's death, he seems oblivious of the fact that the better covenant Jesus is Mediator of required to be dedicated by blood.

Heb. ix. 18, 19, 20 show that even [illegible] Moses was a Mediator of was dedicated, or instituted with blood. Moses took the blood of calves and goats and sprinkled both the book and all the people, saying, This is the blood of the covenant which God enjoined on you."

And verse 23 reads thus: "It was therefore necessary that THE PATTERNS of things in the heavens be purified with these [blood of calves and goats] but the heavenly things themselves with *better* sacrifices than these."

"For Christ is not entered into the holy places made with hands, THE FIGURES of the true; but into heaven itself, now to appear in the presence of God for us."

"Nor, that he should OFFER HIMSELF OFTEN,.....But *now once*, in the end of the ages hath he appeared, to put away sin by the SACRIFICE of himself."

He said, "Lo, I come to do the will of God." That will required the New Covenant to be dedicated with the blood of one of Adam's race; who could DIE *as one of us*, and who was made under the law that claimed us all; so that, although personally WITHOUT SIN, he *could* suffer its penalty. Had he sinned in his youth, as we are told he *did*,—he would have remained under the power of death; with the result that *we* could not have been justified by his resurrection. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

His *resurrection* is infallible proof that his blood ratified the covenant he is now the Mediator of; he *himself* was the first to receive its benefits,—the first born from the dead.

We read in Heb. xiii. 2, as follows: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, THROUGH THE BLOOD of the everlast covenant."

(To be continued.)

THE War news of the past week has shown a steady advance by the Japanese. Kaichou has fallen to their hands, and this assures them the occupation of New Chang, giving them a base on that side of the Liaotung peninsula, and completing their line across. With this advantage the Russians must accept battle or retreat, as they will be cut off from the line to Mukden soon if the Japs push their forces on.

COMMENTING on an Imperial decree that has just been made by the Czar, with regard to banishment without legal trial, the Chicago *Tribune* correspondent says:

"Exile by administrative process" has been the dark spot in the Russian governmental system for many decades. Exile under this process means the banishment of an obnoxious person from one part of the empire to another without the observance of any legal formalities.

The obnoxious person may not be guilty of any crime, but if in the opinion of the local authorities his presence in a particular place is "prejudicial to public order," or "incompatible with public tranquility," he may be arrested without a warrant, may be held for two weeks to two years in prison, and may then be exiled by force. He may or may not be informed of the charges against him.

He has no right to demand a trial or even a hearing. He cannot ask for a writ of habeas corpus. He cannot appeal to his fellow citizens through the press. He may be exiled so suddenly and so secretly that even members of his own family do not know what has become of him. He is literally and absolutely without any means of defense. The Czar's decree abolishing political exile to Siberia without trial marks the beginning of the downfall of a political system that had its origin in the barbarities of the seventeenth century. Singularly enough, the exile system, even with all its horrors, was introduced in the seventeenth century as a reform movement.

The Russian criminal code of that age was almost incredible, cruel, and barbarous. Men were impaled on sharp stakes, hanged, and beheaded by hundreds for crimes that would now be regarded as trivial in any country on the globe. Lesser offenders were flogged, branded with hot irons, mutilated, deprived of their tongues, or suspended in the air by hooks passed under their ribs until they died a lingering death.

The Son of God as the Son of Man.

When Jesus said he was the living bread which came down from heaven, and that the bread was his flesh, which he should give for the life of the world, (John xi: 5.) he spoke a parable based on the manna that fed Israel in the wilderness. He did not mean that his flesh should be eaten literally, though some of his disciples thought so. Nor did he mean there was life-giving virtue in his flesh as a physical thing; for when some of his disciples were disposed to take this meaning, he said expressly "the flesh profiteth nothing," (v: 63). His meaning is evident in view of the fact that the sacrifice of his body (in order that sin might be condemned in a sinless sufferer from its effects), was the appointed means of opening for us a way of salvation which otherwise was closed: and that this fact would have to be the subject of faith, or be mentally eaten.

His body (which was the seed of David according to the flesh) was prepared by the Spirit descending upon Mary and generating it; and afterwards, the spirit came forth in a more special sorm upon Christ at his baptism, so that it was as regards its initiation and object, a manifestation of the Spirit from heaven. Therefore there was propriety in the parable that spoke of his having come down from heaven to give his flesh for the life of the world.

If the spirit be understood as the speaker, there is no difficulty, provided the details are kept in view. As to his being called "the Son of the Highest" (Luke i: 32), the very same verse speaks of "his father David." He is the Son of God because begotten, not of the will of the flesh as other men are, but begotten of God; but he is also the Son of Man, because born of a member of the human race, whose nature it is testified he partook in all particulars.

He was the first that he might be obedient in all things, and that the work might be of God; and he was the second, that the power of death, which is destroying the seed of Abraham, might in him be extinguished, in harmony with the law of God's action toward men; and that he might then be offered as a name for men to unite themselves with him for participation in his victory. Selected by,

MRS. C. W. RUSSEL.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the [illegible] gers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Poetry.

The Church and Her Foe.

Where art thou, O thou Church of God?
Thou hast at ease lain down,
Thy sword grows rusty in its sheath,
Yet dreaming of thy crown!

Thou sleepest, but a sleepless foe
Defiant o'er thee stands;
Fresh from the fray, thy brothers' blood
Is red upon his hands.

His tortured captives are thy sons,
They cry out for release;
What ails thee, O thou Church of God,
That thou should'st hold thy peace?

Thy holy Sabbaths are his jest,
Thy Christ his lips blaspheme;
On a deaf ear his curses fall,
They do not break thy dream.

Th. helmet from thy brow is loosed,
Thine arm unnerved and weak;
Thy very voice is hused; thou art
Like one afraid to speak.

Or, if thy lips have moved, thy words
Have power and fervor lacked;
Bias fears no threat, God hears no prayer
Of men who dare not act.

Awake! awake, O Church of God!
At last thy danger see!
Fight as thou hast not fought before,
And God will fight for thee!

In all the fearlessness of faith,
Tread thine opponents down;
But think not with a sheathed sword
To win a conqueror's crown.

Marian Douglass.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

I have been requested to write a letter to you, and I am surely very willing to do so, for I have a very tender place in my heart for all of you dear young people. We older ones are nearing the time when the sleep of death will overtake us, unless as we pray, the King will soon come. You will therefore understand our anxiety, knowing that younger hands must take up the work, that they should be stedfast and immovable in the knowledge of the Lord, full of zeal and love for our God & His Christ, so able to withstand the darts of the enemy.

Our Arch enemy is very subtle. He appeals to youthful love of pleasure and society, saying "Oh! it is no harm to do this or that." "The Lord will not condemn you." Thus deceiving many even as he did our mother Eve, and by his effort lowering our spiritual standard, and endangering our spiritual life.

Dear ones, it is only those who are tried and triumphant over their trials, that are to enter into glory unspeakable. It is only they that rule their own spirits and overcome their sinful desires, that are to rule with Christ in righteousness. Surely he that cannot rule himself is not fit to rule others, and so the Lord has decreed that "He that overcometh, shall rule the nations with a rod of iron. He that overcometh shall be clothed in white raiment, and his name shall be confessed before the Father and His holy angels. Shall we indulge in the "pleasures of sin for a season," and lose this great reward?

My dears; it is the little things that try us, the every day little irritations that beset every one, the daily invitations to ease and pleasure that our natural desires covet, that tempt us sometimes to stray from the straight path, and if indulged in deaden our spiritual nature and endanger our entrance into the kingdom. How shall we overcome? By the word of God.

How did Jesus overcome? By a "Thus Saith the Lord." Supposing He had not known the Lord's will and by His words resisted the enemy where would we have obtained the hope of life? So you see how important is the study of the Word, that you may always have a "Thus Saith the Lord," at your tongues end, when temptations assail you. Indeed how shall we know it is wrong to steal, if we do not know the Word says "Thou shalt not steal."

How shall we know it is wrong to be selfish if we do not know the Word says, "Thou shalt love thy neighbor as thyself." How shall we know it is wrong to hate, if we do not know the saying, "Love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you? Do you not think that in order to resist the desire to pay back in kind, the spiteful work of an enemy you would have to constantly bear in mind the above command of our Lord. So you see, dear ones, how important is our earnest study of the Word if we would win that glorious crown promised to all who walk in the footsteps of our Saviour. Do not neglect it, or make a superficial study of it, if you would gather strength to walk righteously before Him.

Young Bereans, make your organization tell for Christ. "In union there is strength." All have not the same talents, therefore by each using his talent in an organization, better results are obtained and more work done. As Paul says "For the body is not one member, but many." "And the eye cannot say unto the hand, I have no need of thee; nor the head to the feet, I have no need of thee."

So if you all step together and each does his part, no matter how small that part is, you will be a power for good. Work steadily and constantly, doing here a little and there a little, as opportunity offers, and the combination of the little things, will roll up a reward that will make the Master say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Do not wait for the great opportunity, or the little ones will slip by never to return. The Lord says to the servant, "Because thou hast been faithful in *very little* have thou authority over ten cities. Notice He says faithful in *very little*, that the great reward is given. He also says that "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Is not this encouragement to me, whose talents are small? Have we not cause to be thankful that He who notes the *sparrows* fall will not pass over the smallest thing done in His name? Then do not say, I can't, when those whom you have put in authority ask you a service, for the Lord, in the organization, but be happy to think you have been asked, because it is to be done for the Lord, and will be recorded in the Lord's book of remembrance. Say the "Lord helping me I will try," and then keep your word. You do not know what a thrill of encouragement, such words give to those who are at the head of the organization, nor how much you build up your spiritual nature by thus working joyfully for Him who never slumbers nor sleeps, but "Like as a father pitieth his children so the Lord hath mercy on them that fear Him," be he great or small.

The time is fast approaching when the report of the past years work of the Berean Band will be called for by the Illinois Conference. How much progress will the record show in the work of the Lord? Have any through your influence, learned the way of righteousness? Have any suffering ones been comforted, any sorrowing ones made glad? Have you relieved the necessity of any in want? Has your knowledge of the way of the Lord been increased? Have you been strengthened in your faith? Is your heart warmer with love for God and man? Is your trust more confident, do you feel nearer to "our Father" more loving and fervent? Are your lives purer? Are you more like little children, and so surer of an entrance into the kingdom of Heaven. If you have advanced along these lines then indeed may you rejoice, for God will be with you, and that to bless. So my dears, press on. Gladly perform whatever service is asked of you. Nay do not wait to be asked, but cheerfully offer and the God of the living and the dead, will bless your dear society and crown each individual member with everlasting joy, when He comes to make up His jewels. We who are older must soon sleep, and we are very anxious for you to be fully equipped to take up the work and bear the banner in the cause of truth, to victory over death, even as Christ our leader has shown us how.

Let me urge you to to press on. Overcome by the help of God, every discouragement, they will but make you stronger, and your crown brighter. When you feel like giving up, think of the glad time when with a shout and the voice of God the Lord shall descend and gather all the faithful ones.

When they shall see the King in His beauty, gather about His throne and a vast throng, thousands upon thousands clad in the white robes of righteousness, swell the glad song of Moses and the Lamb. Grander, far grander than the multitude of angels sang at His birth, because the assembled multitude will bear the palms of victory over sin and the grave. Can we be there? Yes, if we only follow "In His steps," we shall reach the throne of the Lamb to abide with Him forever. Let us ask our Father to help us that we may not grow weary in well doing.

Your loving sister in Christ, and one of the Berean Band.

R. W. Whitehead.

Dear Bereans:

It gave me a great deal of pleasure when one I esteem very highly asked me to address a few lines to you, and this thought occured to me, the power of influence.

Do you and I really realize what an effect it has upon others. It either leads them up to a noble godly life, or else it drags them down.

And so the word of God is given to us, in which the spirit of Christ is revealed which should control our words and actions, and you know actions speak louder than words. Study the life of the dear Master, drink deep into the spirit of His life. How meek and gentle He was, how tender and forbearing yet how stern against hypocrisy, and He said to his disciples over and over again beware of the leaven of the Pharisees which is hypocrisy, which Webster says is a person who pretends to be something which he is not. Dear Bereans be indeed worthy of that name, be out and out for God, truth and righteousness then the power of your influence will indeed be felt. Go no place where you could not [illegible] ly meet Jesus. Do nothing that you could not ask His blessing on, for we read in the Ephesian letter that Christ is to wash His church by the washing of the Word, that He may present to Himself a spotless Church.

Now I commend you to the word of His grace that is able to build you up, and give you an inheritance among them that are sanctified, set apart for His service.

I remain your brother in The Blessed Hope.

M. T. Arlaksen.

I would like to give a word of encouragement for the little band of Bereans in Chicago. Any one to hear them in the class would know that they did what Jesus told them to do, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v: 39.

I think some of us older heads could take a lesson from them in searching for the grand things they find in the good old Book.

Truly there is nothing like it, if the young will follow its teachings. They will grow to be good men and good women, and as for the old, it will give them comfort and rest in their declining years, when life is not so bright as when they are young.

Some will say, I have not time [illegible] it pays to make time, it rewa[illegible] for it. Jesus says in [illegible] 4, "It is written that man shall [illegible] live by bread alone, but by every word of God. It surely means that it is good for this life, we are now living, and it is fitting us for the eternal life, for without the cutting and chiselling we will not be able to be of God's chosen ones. The trials must come whether we stand them or not. My prayer is keep on. It will help you through many a hard time.

Now God himself and our Father and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase, and abound in love one toward another, and toward all men, even as we do toward you. To the end He may stablish your hearts unblamable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all the saints. 1 Thess. iii: 11, 12, 13.

Beloved brothers and sisters, keep up the work. It will teach you to do good in word and deed, for that is our Master's wish. It was part of His work when on earth.

From your loving sister,

Fannie Elvey.

To the Illinois Bereans:--

Will all the Bereans who pledged a dollar to the society at the last conference please send in their pledges by the first of August, to E. T. Renner, Treas., Lenark, Ill.

Communicated.

The Only Begotten of the Father.

Christ was called the Son of God because his begettal was due to the power of the Highest overshadowing Mary. This is alleged in Luke 1: 35. He was therefore the Son of God *from* his mother's womb. This can be said of no other, we are all the sons of God by faith in Christ Jesus,—(Gal. iii: 26) We are adopted sons: not sons by first production. By birth, we are aliens; but God, by the truth, hath sent forth the spirit of adoption into our hearts, whereby we cry, "Abba, Father!"—Rom. viii: 15. This is elsewhere styled, "The Spirit of His Son" (Gal. iv: 6); for Christ was the Son of God by parentage, though also the Son of Man by one side of that parentage. In view of these things, there can be no doubt that the phrase "the only begotten Son," applied to Jesus, is meant to express the fact that though there are "many sons," Jesus is the only son begotten or made such at and from and by the very inception of his being in the flesh.

The Spirit laid the foundation of what he was. But this did not make his physical nature in the days of his flesh different from that of the "many sons" whom he is leading to glory; that is, as regards substance of which he at that time consisted. It gave a higher form to that substance. That is it gave us a man in the mental image of God—a man who, having exhibited that image acceptably for thirty years, under trial, was openly acknowledged at his baptism in the Jordan, as one in whom the Father was well pleased; and who was taken possession of by the Spirit, shed upon him at the time, without measure, for the doing of the work which God purposed to accomplish through him during his succeeding ministry on earth. Yet will all this, a man made in all things [illegible] to his brethren, in whom, [illegible] destroyed in his [illegible] son; and who thus becomes [illegible] means of approval to God, and our hope of life in the day of his coming. Col. iii: 3. Selected by

Mrs. C. W. Russell.

Delusion.

In *Zion's Watch Tower*, and *Herald of Christs Presence* of June 15th, the question is asked: "When our Lord appeared to the eleven apostles in the upper room and invited Thomas to thrust his hand into his side and put his finger into the nail prints, was it the same body that was buried in Joseph's tomb a few days before? If not, was it a deception practised upon Thomas?" "Answer—No: it was neither the same body nor was there a deception." The editor continues, "Our Lord's body, buried in Joseph's tomb, was composed of flesh and bones, and could not have passed through the door [illegible] the room . . . . the doors being shut."

Wonder if Mr. Russel ever read what Christ said on this very point. "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Lu. xxiv: 39. In what way could a man more effectually deny the resurrection of Christ? It would be hard to conceive.

[illegible] so hard for God?" [illegible] cleansed the leper, [illegible] med the ragged [illegible] old the eyes of [illegible] the case with the two disciples on the way to Emmaus, so that he could enter the room, and they not see how he came in. A small matter for him to perform who was girded with the power and spirit of the Almighty.

Further, this leader of the Elijah class, says, "We have some reason for supposing that the body which lay in the tomb is hidden away by the Lord, as was the body of Moses, though for a different purpose, ... that men may actually look upon him whom they have pierced, actually see the remains of him who died for them."

The inspired Prophet, says, "They shall look upon Him whom they have pierced," but this man of the *Watch Tower* says, "That men may actually see the remains of Him who died for them." This teacher uses the language of Babylon, not of Zion. No true Zionist speaks of the man, dead or alive—as the remains, but as the man himself.

Hear the language of the Master, "I am he that liveth, and was dead; and, behold I am alive for evermore." "And the angel said to Mary Magdalene and the other Mary..."He is not here: for He is risen, as He said. Come see the place where the Lord lay." Where the body was, the Lord was. Where the [illegible] the Lord lay, if Christ's [illegible] as Moses' was, [illegible] place his followers in the same position that Mary was in when she said that she wept, "Because they have taken away my Lord, and I know not where they have laid him." What a crime to rob poor humanity of the only hope of justification, a risen Saviour.

It is [illegible] tained in the word of God, that [illegible] d raised Christ from the dead. The[illegible]e Christ was dead, and if the bod[illegible]s not raised, what was raised "for [illegible] justification?" Christ Himself t[illegible]fies, "I am that bread of life. Your [illegible]athers did eat manna in the wilderness, and are dead. . . I am the living [illegible]read which came down from heave[illegible] if any man eat of this bread, he sh[illegible]l live forever: and the bread that [illegible] will give is my flesh, which I will give [illegible] the life of the world." (John. vi: 4[illegible] to 51.

It is [illegible] written by the Apostle Paul, "I deliver[illegible]d unto you first of all that which I also received, how that Christ died *for our sins according to the Scriptures*; and that he was buried, and that he rose again the third day according to the Scriptures. (1 Cor. xv: 3-4). It is the Christ that died, that was buried, and that rose again, according to the Scriptures and of whom it is written, "Thou will not leave my soul in hell, nor suffer thine holy one to see corruption."

It is the body that died, was buried and was raised *again*, because God would not allow His "holy one to see corruption." It is the Christ body that is the seed of the woman—that was to bruise the serpents head. It is the Jesus conceived in the womb of the virgin, of whom it is written,—"He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." This exaltation comes because he *humbled* himself even to death, the death of the cross. The hands and feet pierced by spikes [illegible] fy him as the one c[illegible] we not believe him (or [illegible] unbelieving than doubting Thomas) when he presents his hands and his feet as evidence, that he is the one that was crucified, and raised again.

The Father says, "This is my beloved Son in whom I am well pleased, hear ye Him." And He says, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Lu. xxiv: 39.) Let us all say to this,—Amen.

Although our Lord has attained unto the divine nature, he is still as says the apostle the "one mediator between God and men:—the man Christ Jesus."

Geo. Frances.

Selected.

The Lips and the Life.

Every true Christian, whether in high or humble station, is bound to be a preacher of the gospel. Remember that there are manifold ways of preaching Christ's gospel without choosing a text or addressing a congregation. Wilberforce and Lord Shaftesbury preached God's truth on the floor of the British Parliament; Dr. Wayland, Mark Hopkins, and James Mc Cosh from the presidential chairs of a college. William Carvosso, the saintly Methodist class leader, brought hundreds of souls to Christ, and humble John Pounds, the shoemaker who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools"! Jacob A. Riis is the orator of the slums; and the sailor, Frank T. Bullen, rings out his message from the forecastle. Haliburton, when laid aside by illness, made a sick bed his pulpit. "It is the best one I was ever in," he said; "I am laid here for the very end that I may commend my Lord and Saviour."

A Christ-loving heart is the true ordination after all. "As ye go, preach!" "Let him that heareth say, Come!"—these are the heavenly commissions to every one who has felt the love of Jesus in his or her soul, knowing the gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation I am bound to call out, "Ho! every one that thirsteth, come ye to the waters!" God has a vast variety of pulpits for his servants to preach from. Yours, my friend, may be in a Sabbath-school teacher's seat, or in the nursery, or a mother's arm chair, or it may be a work bench, or in a countingroom. You may preach by a Bible or a tract or a loaf of bread on a poor man's table, or by an earnest talk in a mission school or a faithful pleading with an impenitent soul,—any way that will give you a hold on a sinner's heart and draw him to the Saviour; any way so that he [illegible] heareth says, Come! [illegible] the platform, you can live out the truth; that is the best preaching after all. No infidel can answer that. It draws silently but surely. It says Come by showing the way. The "living epistle" never needs a translation or a commentary. It is in plain English, that a child can understand. An arrant skeptic once spent a day or two with Fenelon, and on leaving he said to him, "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa he was "as much prejudiced against religion as the worst infidel," but a few weeks of companionship with the old heroic missionary so impressed him that he said, "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and Christly character. A poor sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all the night, for weary weeks and months, the patient sufferer suffers [illegible] But she bears the sorrows of her [illegible] weekly; she speaks of her disci[illegible] ly; she exhibits such quiet trust in Him whose strong arm is underneath her, she lives out so much religion in that room, that her worldly-minded father and fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family; they get no better preaching from any pulpit. Her deep, tranquil joys beside the well of salvation are a constant voice speaking to them, "Come, come ye to this fountain!"

Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defense of the Fourth Commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive; and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for the body and the soul." The clear brain and the full purse of the total abstainer are the best temperance lecture. Actions speak louder than words. If you wish to move others, move yourself! Cæsar never said to his troops "Ite!" He took the lead and cried out "Venite!" Paul acknowledged the power of example when he said, "Be ye followers of me." Even the lips of our adorable Redeemer do not so move us as the study of his sublime and sinless life and the power of his self-sacrificing death. Godly living is what this poor ungodly world is dying for to-day. If the vital union of believers with their divine head means anything, it means that Christ Jesus pours himself into the world through the lips and the lives of his representatives. "Ye are my witnesses." "It is not that I live," exclaimed the hero-apostle, "but it is Christ that liveth in me."—*Theodore L. Cuyler, in the Morning Star.*

Announcement.

The 17th Annual Conference of the Churches of God in Iowa will be held at Waterloo, beginning Aug. 20. Programme, etc., will appear later.

O. J. Allard, Pres.

The Annual Conference of the Church of God in Illinois will meet at Oregon, on the evening of Wednesday Aug. 24, and continue over the following Sunday. The programme will appear later. Let all plan to come, and make this the best Conference ever held in our State. Try to bring a stranger with you, some one that you have trying to lead to a decision for the truth. There is no place more helpful than these Conference meetings to those who are seeking light on gospel teaching. By thus helping others we only add to our own joy in the faith, and [illegible] coming reward.

Emma L. Smith, Sec.

The Annual Conference of the Churches of God in Indiana is to be held at the Church of God near Hillisburg, Ind., beginning at 8 o'clock Thursday evening September 8, 1904, and continue over the following Sunday. Brethren and sisters, bear in mind, this is the Annual Conference, at which the Annual business of the Churches in Indiana is transacted, officers elected, plans to be devised for the prosecution of the work, and also a spiritual feast enjoyed. Let all the churches be represented at this Conference. The brethren at Hillisburg are preparing for a large attendance and will make you welcome. Come to the Conference, and bring some one with you. Bring your Bible.

A. H. Zilmer, Pres.

Lydia Reilsback, Sec.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Communicated.

Open Letter to Elder Smithers.

My dear Sir:

I was much interested in your discourse of this (June 12) morning. The subject, "The future life," being as you truly remarked one to which men in all ages of the world have given much thought. I also agree in the opinion you expressed that the only reliable source of information regarding it is found in what God has revealed; and that he has made a revelation.

You took as the foundation of your remarks an expression found in Rev. iv., "A door was opened in heaven" and proceeding you said, "the Apostle John on the Isle of Patmos was permitted to look into heaven through this door and reveal what he saw there. The most conspicuous figure that greeted his vision was Jesus, but he saw also the spirits of men that were continuing their existence there, having left their perishing bodies behind in the grave, for the future life was but the continuation of this life," and in this connection you remarked that there might be something in spiritualism after all, and that the spirits of the departed might be hovering about us; and here you seemed to anticipate a question, for you put it interrogatively, why do they not speak to us? Because they have no tongue? Why do they not hear us? Because they have no ear. You might with equal propriety, have added, they have no brain with which to take cognizance of us in any way. What strange beings our disembodied spirits must be without organs of any kind by which to receive or impart impressions.

What we read in the Bible then may be true after all; that the dead know not any thing ** In that very day their thoughts perish *** Their sons come to honor and they know it not. They are brought low but they perceive it not of them. A being without brains cannot think regarding the revelation made to the apostle on the Isle of Patmos. I think you overlook the important fact that the purpose of the revelation was not to reveal to men what heaven is like in this age. By reading to the end of the verse from which you quote we learn that it was to reveal to the apostle "things which must be hereafter."

By referring to the first chapter of the Revelation we get more definite information as to the time when the things which must be hereafter would transpire. I was in the Spirit on the Lord's day. Now the Lord's day, the seventh millenial day had not dawned in John's day and is still future.

Again there is frequent mention in the New Testament of a resurrection to life of those having died. This you entirely ignored. You made no mention of a resurrection; but said that the souls of the redeemed having no material body to provide for, and having left their last pain and sorrow in the grave, with their bodies; would dwell with God in eternal felicity.

But are you warranted in assuming that the beings the Revelator saw in company with Jesus were the disembodied spirits of men. As the time for the occurrence of "the things that must be hereafter" is still future it may be that a resurrection of those who have fallen asleep in Jesus may have prior occurrence. Indeed there is warrant for such a conclusion. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. Then will the bright effulgence of the Lord's day burst upon the enraptured vision of those who love his appearing. May not John saw in company with Jesus have been of the resurrected ones. Jesus himself belonged to that class, for referring again to the first chapter we find him saying I am he that liveth and was dead and behold I am alive forever more, amen; and have the keys of the grave and of death. He was the first born from the dead, that in all things he might have the preeminence. Referring again to your remark that the spirits have no ears. Thanks be to God who giveth us the victory. There is an ear that will respond to the voice of the Son of God. Where is it? Let Jesus answer through this same apostle. Marvel not at this for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life. How can you ignore the resurrection when you find the Savior so often and so lovingly referring to it? To the Sadducees he said, Those who shall be found worthy of that world (the age to come) and the resurrection from the dead will be as the angels of God, neither can they die any more. To one he said, Thou shalt be recompensed at the resurrection of the just. To the sorrowing sisters at the grave of Lazarus I am the resurrection and the life.

In conclusion Dr. Smithers, I would ask how you can reconcile your views of the future life with Paul's declaration that if the dead are not raised up then those who have fallen asleep in Christ are perished.

Cordially yours,

J. T. SMITH.

To the Berean of Illinois:

At the quarterly meeting held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible school this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying [illegible] but for the same. The [illegible] will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense—at least the chief item of expense—will be the expense of transportation. Please write and say that you are coming.

S. J. LINDSAY, Oregon, Ill.

Russia-Japan War Atlas 10 Cents.

Three fine colored maps, each 14x20; bound in convenient form for reference. The Eastern situation shown in detail, issued by The Chicago & North-Western R'y, mailed upon receipt ten cents in stamps by—A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—July 31.

Low Fares to California.

September 5th to 9th, inclusive, and 19th to 25th, inclusive, excursion tickets to San Francisco and Los Angeles, account Triennial Conclave Knights Templar and Sovereign Grand Lodge I. O. O. F., will be sold via Pennsylvania Lines. For full information regarding Fares, routes, etc., apply to Local Ticket Agent of those Lines, or to Geo. Weedon District Passenger Agent Cleveland, O.—Aug 31.

A Saint Louis Sleeping-Car

Leaves Plymouth daily at 8:30 P M, arriving at St. Louis 7:04 A M, returning leaves St. Louis at 8:04 P M.

VANDALIA LINE

Round trip rates:—15 day tickets $10.75; 60 day tickets $11.70; season tickets $14.00; Coach Excursion tickets each Tuesday and Thursday in July $6.75. Apply for Sleeping Car and Excursion Tickets to

W. E. SMITH, Agent.

VANDALIA LINE

TIME TABLE.

In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train	7:28am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:40a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No. 135 Expo Train	8:30pm

No. 135 and 136 are solid trains to and from St. Louis No change of cars All other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Foss,
Gen. Pass. Agt.,
St. Louis, Mo

Vandalia Excursions.

Culver Specials commencing Sunday June 19th, and on each Sunday thereafter during months of June, July and August. Special train leaving 9:15 a m returning leaves Culver 6 o'clock p m fare 25 cents Round Trip.

Sunday Excursion tickets on sale to all points on Vandalia Line where the one way is not over $3.50.

Also for stations south of Plymouth will sell Saturday p m for train no. 45, good returning until Monday a m in trains 136 and 40. One fare for round trip.

Beautiful Winona.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, sauntering, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen Thiel Assistant General Passenger Agent, Pittsburg, Pa., who will send booklet describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept 30.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, [illegible]

Remittance should be made by postoffice money order, [illegible] Money sent in letters is at [illegible] our risk, money should be sent by check of the sender. [illegible] can fold bills in a letter so that one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule [illegible] day May 15, [illegible] over the Pennsylvania [illegible] Plymouth Station as follows:

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:18 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 6:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; [illegible] p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hand, Ticket Agent Plymouth, Ind.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 30.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Closebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wiere, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Sciverville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Box 251 Tampa Fla.
D. L. Keats, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawatie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, R 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Houk, R D 4, Lebanon, Ind.
David Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Hiefta, Fresno, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corsing Ave. Parsons, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave, Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 13, Waynesville, Ill.
Wm. Gehr, Jefferson, Ore.
H. F. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 10 Foundry St, Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Prinmer, Jessup, Iowa.
John W. Hill, Catoosa, I. T.
J G Hampl, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
J W Deffenbaugh Avery Okla
A Drew Tioga Pa
Sarah F Morgan Brewerstown Va
N G Griswold Box 115 Tacoma Wash
W H Wilson 320 N Willow ave Austin Station Chicago Ill
G T Wilde Power Mo.
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No, 1094 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 360 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruin Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kenton, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month, Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer, [illegible] Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snake Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays e each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Presser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. B. Titchenal. Prayer and social meeting Wednesday evening 7:30. Everybody invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 81½ W Main st at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

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VOLUME LIII. PLYMOUTH, INDIANA, JULY 27, 1904. NUMBER 28.

Walter Tomlinson
625 Woodland Av

Poetry.

No More Death.

There's death everywhere. Life's brightest,
Sunniest morn, is followed by the somber shade
of the night of Death.
Just beyond the palace there is a tomb, and
over the warm
Embrace smile, there steals the chill of sadness
and pain.
There is an open grave, a tomb or a grassy
mound
Where the beautiful form of Youth, manhood's
prime
And [illegible] all alike will sometime crum-
[illegible]
It's but a little while and life is over. Its hopes,
Fears, ambitions, cares, loves all past, all
quiet, all so still.
Day succeeds day, month, month; and generation,
generation,
As the long line of life marches down into death.
But there will come an end at last.
The longest lane will have a turn, and the deep-
est canyon has an
Outlet for its water. The heart by death so
still, so long,
Will throb again. The cheek so pale,
Will blush anew with life, and the tomb, the
grave,
The grassy mound will yield their treasures up,
And all will live again.
'Tis ours now to choose and so prepare that
we may with
The Just arise, and be clad with immortality
Beyond that morn on which the dead arise,
there'll be no night,
No tears, no pain, no death; the past all gone,
And all things new; and when the life that has
no end,
That is to be, is ours, no longer then
Shall we be mortal.

—Selected by Mrs. C. W. Russell.

Communicated.

Conditions of Justification, Sonship, and Endless Life.

"He that loses time and opportunities can never get them back. There is no sacrifice, ransom, nor forgiveness in the sense of undoing the consequences, for such willful sin after justification. Heb. x: 26. That is sin against the Holy Spirit, and the person must bear the consequences—loss of position and influence. The ransom is to recover from death, or to make alive in Christ. This secures full justification, sonship, and endless life; but the position to be occupied in the kingdom of God depends upon the use made of opportunities."

The writer of the foregoing extract would have us to understand that it is impossible to lose anything but "position and influence" in the kingdom of God through neglect of "time and opportunities;" that no matter how we may abuse these, we are certain of "full justification, sonship and endless life," which are "secured" by "the ransom." The following lines are intended to show the pernicious consequences arising from the position assumed. The writer speaks of "the ransom" as securing "full justification," etc. The conclusion is enevitable that in his system there are two methods of justification, the one secured by the ransom, and the nature of the other to be inferred by the reader. That all men are sinners and in need of justification, seems to be understood, as also that there is such a relation or condition as justification in this life, which may be followed by "willful sin."

Justification implies and involves "offenses," mentioned in Rom. v: 16. These offenses are acts committed *against* God, and are *contrary* to His will. As the first "offense" ever committed against God (v. 15), they are connected with certain consequences. "Death by sin"—is the inevitable tendency. As then, so now, "the wages of sin is death." Rom. vi: 23. All have sinned (Rom. iii: 23), and all are under the sentence of death. Rom. v: 12. As the offense of sin is against God, the Lawgiver who is able to save or destroy (Jas. iv: 12), He alone can pardon or justify, and upon such terms and conditions as He may set forth. "It is God that justifieth." Rom. viii: 33. To justify is "to prove or show to be just, or conformable to law, right, justice, propriety, or duty." What class of persons does He justify? Those who need justification, surely—whom the apostle Paul styles "the ungodly." Rom. iv 5. And there is no difference between "circumcision" and "uncircumcision," Jew and Gentile, in this respect; they are "all under sin." Rom. iii: 9. Is this justification conditional or unconditional? Surely not unconditional. God declares his righteousness: that he might be just and the justifier of him that believeth on Jesus. Rom. iii: 26. This is His method of justification. He has taken the initiative in this matter: He set forth Jesus Christ to be a propitiation (the Object through Whom to show His pity) through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, and in this way becomes the justifier of him [illegible] Jesus. God set forth Jesus Christ without the aid of the sinner; but having thus set forth and publicly declared him as the Object of faith (Rom. iv: 25), the blessing or favor of justification is appropriated "through faith in his blood." Ages ago God had it in mind to "justify the heathen through (*ek*, out of) faith," and so proclaimed glad tidings to Abraham. Gal. iii: 8. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v: 1. What is this faith? We may say, in a word, it is confidence, trust in God. It has to do with "things hoped for" and "things not seen." Heb. xi: 1. It takes God at His word.

We may further remark that such justifying faith is active faith. "Abraham our father" was justified by active faith. Rom. iv: 1, 2. It is said that he "believed God, and it was counted to him for righteousness." v. 3. How much did he believe God? He was "fully persuaded that what he had promised, he was able also to perform." Rom. iv: 21. "By faith . . . he offered up Isaac, of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead." Heb. xi: 17-19. Thus "was not our father Abraham justified by works when he offered Isaac his son upon the altar?" And we see that "faith wrought with his works, and by works was faith made perfect. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Jas. ii: 21-23. His works, then, were the practical demonstration of his faith. From all of which we see that man is justified in the sight of God, shown to be conformable to God's law, to right, justice, propriety, and duty, whose faith in God prompts him to fulfill the demands God makes upon him. This is God's method of justification as revealed in the holy Oracles. Is there any other method revealed? We are given to understand by our author that there is. His method takes no account of any conditions, or faith in God, but simply asserts, without a shred of evidence in its support, that "the ransom secures full justification, sonship and endless life." Faith requires effort and sacrifice, and if we can be sure of the blessings named without faith and without obedience to God, it is little wonder that many are resting on the delusive hope of "full justification, sonship and endless life" without making the sacrifices demanded of and made by others in order to the enjoyment of these blessings.

That the justification here spoken of has reference to the future life is evident from the language employed. "The ransom is to recover from death, or to make alive in Christ." According to the teaching of the word of God men come to be "in Christ" through faith and obedience, but here we have an additional plan of bringing men into Christ which requires neither faith nor obedience.

"Sonship" is another of the favors which are said to be "secured by the ransom." True enough. But how is this sonship brought about? Has God any method in the distribution of His favors? The apostle Paul wrote to the brethren in Galatia. "For ye are all the children of God by faith in Christ Jesus." Gal. iii: 26. Is it possible to be the children of God without faith? "Without faith it is impossible to please Him." Heb. xi: 6. Then how can there be a sonship without faith?

What about "endless life?" Are any conditions to be observed in order to its enjoyment? Jesus complained to the Jews, "Ye will not come unto me that ye might have life." John v: 40. This shows that the proper attitude toward the Lord Jesus is a very essential condition toward the enjoyment of endless life. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii: 14, 15. At [illegible] you, he that heareth my word, and believeth on him that hath sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John. v: 24. "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John vi: 40. Language could not be stronger and plainer to show that the enjoyment of everlasting or "endless life" depends upon the proper observance and improvement of "time and opportunities."

I would impress upon the reader by way of emphasis that "without faith it is impossible to please" God. Heb. xi: 6. How can a man be justified, how become a son of God, how obtain endless life, as long as he does not please God; and how can he please God without faith? Unbelief is a sin against God which results from "an evil heart." Heb. iii: 12.

There is another feature to which I ask attention. If "the ransom secures full justification, sonship and endless life," to one person, it ought to secure the same blessings to another. Either a man is "fully justified," or he is not. If he is fully and unconditionally justified of his disobedience to God, another man who has simply allowed "time and opportunities" to slip by unimproved, should in fairness also be fully justified. If he is justified for such neglect, or in spite of it, why deprive him of "position and influence?" Are not these granted upon condition of continuance in a justified state? Then why not give them to another who is "recovered from death, or made alive in Christ," with "full justification," etc., secured for him by the ransom? How "full" would a justification be that does not fully justify of all past shortcomings?

What about the "loss of position and influence?" Is that all that can be "lost?" Our author would have us so understand. Is this true? According to the words of Jesus, "whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall find it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Luke iv: 23-25. Thus not merely "position and influence," but "life" may be lost, and the man himself "cast away." "Lay hold on eternal life." 1. Tim. vi: 12.

A. H. ZILMER.

Help Your Minister.

With money do I mean? No, not this time, it is not the question before us. There are other things of more importance even than a minister's salary to him. It is his reputation. If it is not good you may be to blame for it. Did you ever think that each one composing the congregation and especially the church body are responsible for the outcome of the minister's work. It may be that one person in the church has so blocked the wheels the almost superhuman efforts of the poor minister are entirely lost. How has it been done? First we must all remember the minister is a human being, too much must not be expected of any poor mortal. The minister has faults to overcome, temptations to battle with, the same as you, but it is no help to him or the cause of truth to have these faults criticized before the neighbors, on the street corner, at the family circle, or in the church before the minister arrives Sunday morning. All of these things leave their bitter, unholy influence—a greater sin than all the minister's faults that have been so ruthlessly handled over, and the poor minister who has spent sleepless nights to prepare something to benefit his congregation [illegible] the influence of the unkind remark it has cast its shadow on him and [illegible] who felt so happy on entering the house of God begins to feel depressed. He does not know why, but as all thought has taken wings like the little [illegible] down and cannot be gathered again, it has done its work, and who is to blame? Is it I? Is it I? Some [illegible] magnified a mole hill [illegible] church does, and that is talked of at the home, the children hear it. It is not long before the minister looks in vain for the members of the family and upon inquiry is told, they are attending the —— church. The minister's heart falls with a sickening bud, he prays in his agony. O Lord, thy grace must be sufficient, my strength is all weakness. Do you suppose the evening sermon can ring out from a free heart and lip while some willing gossip enlightens the minister of what brother and sister blank said yesterday? The ruthless handling of ministerial reputation is one of the flagrant sins of this age. Poisoned arrows are shot from a thousand bows. It is forgotten that the minister's reputation is his stock in "trade." It is everything to him. You might a hundred times better burn his house over his head than to unjustly assail his good name, as well waylay him and stab him to the heart as to break down public confidence in his integrity and religious character. A brother said to me recently, I do dislike to go to Mr. ——— he is always finding fault with our ministers. A bad man should not be shielded from his wrong one minute because he carries the "shepherd's crook," but if he was worthy enough to be employed by the church or Conference then every one in the body should respect the cause enough to protect the minister's good name. No one person is expected to please every one; but if you find he is helping even one in the congregation, do your part to help too. You cannot do it by unjust criticisms of him, or cold indifference to him. If some one who does not care to magnify the cause of truth speaks unkindly of him in your presence, stop it at once and speak of his good qualities. A young lady once said, I do not remember ever hearing in my father's family one unkind word respecting the minister. That father and mother can never estimate the influence for good their loving silence had. Let the minister know you respect him, even love him for his love of the truth, and you will get better sermons, more inspiration to do good, and others will be snatched from death to life. Give your minister a boost by your confidence in him. While many may and do sadly need the money they receive, they need the influence of kindly words and acts far more. Yours hoping for kindly criticism.

MARY A. WOODWARD.

The Devil and Satan.

Continuing former remarks on above subject: Jude also said that Satan disputed with Michael about the body of Moses, which some say proves "two personalities were talking together"—the angel and Satan.

The passage in question no more proves that such a scene or words were of actual occurrence than the story of the Rich man and Lazarus (Luke xvi.) proves conscious existence "in torment" of the dead in literal flames of fire, or the present existence of the faithful in "Abraham's bosom," or as the symbol would indicate, in present enjoyment of their eternal reward.

True, the characters in both passages are represented as talking, but both are as clearly figurative representations as are found in all the Scriptures embodying a truth of far different meaning which we may discover.

If we take the word "devil" to mean "a false accuser," and not as a title or name of a spirit or invisible personal being; simply an adversary (Hebrew Satan) or adverse disposition we have no difficulty here nor elsewhere in the Scriptures. Jesus tells Peter in John vi. 7 that Judas was a devil—a false accuser, the very same word (diabolos) being used to indicate the tempter by whom Jesus is said to be tempted, Luke iv. ii. 3 and Matt. iv. 1, 8, and others. In Luke xxii. 3 it says: "Then Satan entered into Judas," while John says: "The devil having now put it into the heart of Judas Iscariot to betray him John xiii. 8. Was Jesus responsible for his own act [illegible] Jesus or was he cut alto- [illegible] gether the work of an invisible spirit, devil or Satan whose power he was unable to resist? Upon our answer to this question the whole argument for a personal devil rests. Clearly Judas was the one, and true offender. A personal devil could not enter him, but "a man is tempted when he is led away of his own lusts—appetites or desires.

Devil and Satan represent the same general condition of mind; but they differ in this, that "Satan" is the general term for adversary, and the "devil" represents the particular form or nature under which the adversary operates, namely, in falsely accusing, in calumniating. This passage, then, merely shows that the principle of selfishness, the adverse condition to that of Christ, had taken full possession of the mind of Judas, shortly to manifest itself in the outward act of betrayal for money. The money is what he desired, what he coveted, and the act sprang from the heart's sinful desire—where all sinful acts arise.

But to return to the passage in Jude referred to. In connection with this text, reading Dan. x. 13 and 21 we find Gabriel speaking of Michael as assisting him against "the Prince of Persia;" the power which was then holding the house of Judah in captivity. In Dan. xii. 1, we find Michael represented to be the special guardian of Israel—"the, great prince which standeth for thy people." Compare with Zech. iii. 1 and Ezra iv. 6, we get a strong side light on the words in epistle of Jude. The adversary or Satan which Michael is said to have contended with is clearly shown to be intended to represent the persons (officials) who falsely accused and opposed the Jews, as shown by Gabriel's words to Daniel and the allegory (vision) Zech. iii. 1, 2; which undoubtedly represents symbolically the same things. The words attributed to the angel Michael are found there, but are not fully quoted in Jude. They are: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire"? The contention is evidently for Israel, not over a dead body. The "body of Moses" signifies the "body" of people of whom Moses was the head or leader; those under "the law of Moses," just as "the body" of Christ is his people or church, i. e., those who are under Christ's law. Both are figures of speech and equally appropriate and Scriptural. Comparing Heb. iii. 2-5 with this explanation and it becomes clear that "the house of Moses" and "the body of Moses" are one and the same—namely Israel. Also read 1 Cor. x. 1-3, along with 12th, 13th and 14th of same. These passages show show that they were "Moses body" by baptism, being "baptized unto Moses" in the cloud and in the sea"—after the same figure we are baptized into Christ by immersion in water. Gal. iii. 27. The passage is therefore not to be taken as literal but figurative. Concerning the temptation of Jesus, if there is a rule by which we may know in such passages what is literal, it is the simple one that unless all the parts of a passage fairly admit of a literal interpretation in accordance with common sense, it should not be taken so.

Upon this principle, can we suppose that a being came to our Lord in person; in visible form and recognized by him as Satan? That he speaks with audible voice, takes Jesus bodily from place to place and is known throughout these translations as the devil or Satan? Does it accord with common sense to suppose that under such circumstances there was any chance of Jesus being tempted to accept the offer of the devil since he recognizes the tempter in his true character. I doubt if any of us would be tempted by a devil who worked in such an open and straightforward way as this. Evidently to suppose the literal and personal appearance of the devil before the Son of God would have been to destroy any possibility of the tempter succeeding.

True we are told to "resist the devil and he will flee from thee" (Jas. iv. 7, and 1 Peter v. 9) and evidently what is taught by the apostles was the experience here of Jesus also. Now was any man ever tempted by a personal devil or Satan? In fact would a personal visit from such an one as the devil is popularly represented tempt any man in his right mind?

Furthermore, are we not told that Christ "was in all points tempted like as we are, yet without sin." Heb. iv. 15. Now unless his temptation was like or of the same kind as ours what force or point is there in the argument with which the writer of Hebrews sought to prove that "our high priest" could be touched with a feeling of our infirmities"? There being none at all, the conclusion is reasonable that as we are not subjected to visits and temptations by a "personal devil" neither was Christ, since they were "like" (i. e. of same kind) in order to gain us his sympathy through his own experience.

But suppose some one insists that "the Scripture says the devil or Satan took Jesus up into a high mountain" and therefore it must be so. I would ask, if this is literal what mountain is there so high as to literally enable one upon its summit to behold "all the kingdoms of the world"? There being no such mountain, that is not a literal matter, and as Luke says it only took "a moment of time," are we not right in saying this is another [illegible]

Eph. vi. 11 is quoted in connection with 1 Peter v. 8, 9. Put on the whole armor of God that ye may be able to stand against the wiles of the devil." Now here is a passage highly figurative in its nature in which one of the figures is given a literal meaning. Is it not evident that Paul did not mean a personal devil any more than he meant a man could put on an armor, or literal coat of mail belonging to or furnished by God? Is the armor literal or figurative? Evidently figurative and therefore appropriately reckoned the kind of armor with which to oppose a figurative enemy.

In the same manner Peter represents the adversary as "like a roaring lion which walketh about seeking whom he may devour." Who would insist upon this being taken just as literal as the words read? If any one has ever heard of a personal devil appearing in this form or known of his devouring any one the personality of the devil is proven—not otherwise.

The kind of armor Paul describes in Eph. vi. such as "the breastplate of righteousness"—"shield of faith"—"helmet of salvation" and "sword of the Spirit" as well as Peter's admonitions "be humble, be sober, be vigilant, etc., show the nature of the enemy to be not personal, but the spiritual darkness and wickedness of the powers which rule in this present evil world, and which can only be overcome by their opposites, spiritual enlightenment and righteousness, the source of which is God our Father through Jesus Christ, to whom be glory and honor both now and for ever.

These remarks have not begun to exhaust the subject but merely roughly indicating many points which could be much better covered by more experienced writers or some with more time at their disposal for such work. Enough is shown however to point the way for any with open minds who are searching for the truth of this important subject. All such will be well repaid the time given this study.

Yours in hope of eternal life.

CHAS. A. GOSS.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Chas. A. Goss

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution,

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, July 27, 1904.

The Paternity of Jesus and Arraignment of Marcionism.

No. 6.

Beclouded must be the mind that cannot see that Jesus was *not* an *adopted Son*; and that if no REAL SON had been sent forth, there could have been *no sons adopted*.

By virtue of his SONSHIP Jesus was HEIR; and the Heir gave the power to become *sons* and *heirs* to all "who believed into his name." John i. 12. He gave this power by offering *himself*, his offices and work, as the object of their faith.

Paul in Romans i. 16 says it is the gospel of this same Christ, that is the power of God unto salvation to all who believe it. The very gospel Jesus referred to when he said, "He that believeth and is baptized shall be saved." Mark xvi. 16. This is being led by the Spirit, Rom. viii. 14, and constituted sons of God—Jesus' words were spirit and life.

The system we oppose practically places Jesus on a level with other men; and shows how far away from the truth it is when it says there was no cleansing power *in* his blood, through faith.

The Scriptures above quoted are invulnerable. The heaviest artillery of the enemy cannot effect *them*, nor those who trust in them. And the next reference we shall make will infallibly endorse what we have just said respecting his sonship and heirship; and the *adoption* of sons, and their joint-heirship with him who is heir of all.

John iii. 14-16 reads as follows: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life, for God *so* loved the world, that he gave his ONLY BEGOTTEN Son, that whosoever believeth in him should *not* perish, but have everlasting life."

This beyond question settles it,

1. That there is *no other Son* of THAT CLASS; and

2. That God is the Father of Jesus in a sense in which he is Father to NO ONE else, and

3. That it is for his EXISTENCE he is indebted to God in the manner set forth, not for any other relationship. His paternity is here settled independently of Matthew and Luke.

4. That he did not become the Son of God, when he was baptized. The *announcement* of his Sonship to God was then made.

5. That he did not become Son of God at his resurrection. He was then AGAIN DECLARED to be the Son of God with *power*, according the Spirit of Holiness, BY the resurrection from the dead," instead of *orally*.

6. That he became Son of God at his birth, because he was made of a woman by God; and that *again* accounts for his EXISTENCE. And

7. The promise of Gabriel, that the *Holy Thing* to be born of Mary should be called the Son of God, was actually and literally fulfilled,—as the words of Jesus, John iii. 16 prove.

Of course the last quotation will be objected to, as not authentic; but the objectors can throw out whatever they please, and welcome; but since they have confessed they are obliged to do so on an *opinion* it would be folly to allow them to do any *culling* for us.

The trouble of this humiliating confession was caused by deciding that Joseph was the Father of Jesus, before they searched for proof of it,—a practice they have for years denounced vigorously, when *other* questions were involve. What is the use of Bible scholarship if it is not used? Ages before the events recorded in Matthew and Luke, the Spirit in Jeremiah said: "Behold the days come, saith Jehovah, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, in his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord our righteousness." Jer. xxiii. 5, 6. Note

1. The learned tell us it is the the Hebrew word *Jehovah*, which is rendered Lord in the above quotation.

2. That *Jah* is a contraction of Jehovah.

With this in mind let us read Psa. cxviii. 26, "Blessed is he that cometh in the name of the Lord, (Heb. Jehovah) and then turn to Matt. xxiii. 39 which gives us the words of Jesus. "Ye shall not see ME henceforth, till ye say, [of me] Blessed is he that cometh in the name of the Lord;" as he quotes the exact words of Psa. cxiii. 25 and *identifies* himself for us, we are on a safe footing;—are sure that the word *Lord* here means Jehovah, because that is the meaning of the original of it.

Turning to Isa. xlix. 1-6, we read, "Listen, O, isles unto me; and hearken ye people from afar. Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of *my name*. And he said, it is a light thing that thou shouldst be my servant to raise up the tribes of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Every reader knows that Gabriel *did* make mention of his name when he made the announcement to Mary that she should have a son, and also that he was to be called Jesus. This name *Jesus* is the Greek word *Jesous* anglicised, but not the proper name of the Nazarine, which was *yehhoshea*, a Hebrew name which by coming through Greek orthography, is *corrupted* into Jesus. It is the same as the English, Joshua. It is compounded of two Hebrew words, Yah, —the abbreviated form of Yahweh, the glorious and fearful name of the eternal One, meaning in English, "*He who shall be*," and Hoshea, meaning salvation or deliverance. So that the name of him who was begotten of the Virgin Mary was the same as that of his Father.

We see from this that when Jesus in John v. 43 says, "I am come in my Father's name, it means far more than that he had come by the *authority* of his father. We know of no other *man* who came in the Father's name in this sense. But Jehovah warned Moses to beware and not provoke the angel who was to accompany the Israelites on the way to the promised land, for he would not pardon their transgressions, for his (Jehovah's) name was in him.

But the testimony of the Spirit in Heb. i. 5-14 is to the effect that their exaltation power and glory is so far inferior to that of the first begotten Son of God, that not one of them was ever invited to sit on the right hand of the Majesty in the heavens. To not one did the Great Jehovah ever say, "Thou art my Son, this day I have begotten thee,—or I will be to him a father, and he shall be to me a Son."

Those who are familiar with the Scriptures will recognize the last clause quoted, as part of God's covenant with David concerning his seed that will occupy the throne of his kingdom for ever. 2 Sam. vii. 12-16. And we here remind our readers

1. That these were sons of God who shouted for joy when the foundations of the earth were laid; but they were *not* begotten sons. Heb. i. 5-9.

2. That Jesus was *not* an *adopted* Son was previously proven but begotten;—and the *only begotten* son. And

3. This last fact explains why we read that the Son by whom God has spoken to us in these last days,—the *begotten* Son,—has been appointed heir of all things; it was on account of him the ages were constituted. Heb. i. 2. And proving beyond controversy, by the 4th and 5th verses.

4. That he inherited his name from him *who begot him*, as all other sons do. And

5. That that name was NOT JOSEPH. And

6. That it was JEHOVAH. And

7. That the above furnishes infallible evidence that Jesus, made of a woman, and LOWER than the angels in NATURE OF EXISTENCE for the suffering of death, (Heb. ii. 9) by Divine Paternity out-ranked all men and all angels. To not one of these did Jehovah ever say, "Thy throne, O God, is for ever and ever," nor "Thou art my Son, this day have I begotten thee."

No one can deny that the Almighty has a vast number of adopted sons, dead and alive, but He never treats with any of them on any special terms. The best, and most inclusive offer is, to make them joint heirs with his only begotten Son. And when we in a measure realize the vastness of his domains, besides all the honor power and glory accompanying it; the offer appears unspeakably great.

But those we oppose write as if they knew exactly what is possible, and what is not, in connection with the subject in hand. Happily we have been baptized into the Christ who spake from heaven saying, "I am He that liveth, and was dead; and have the keys of hades and of death."

We rejoice to have had an interest in the author of those words for nearly fifty years. For several years previous to that time we trusted in Christ who we supposed allowed his body to be put to death on our account but did not himself die. This idea grew out of the fact that we had been taught that man was of a dual nature, partly human, partly divine. When we discovered that man was a unit, and that Christ was in all things made like unto His brethren, and therefore could not be dead and alive at the same time; and learned from 1 Cor. xv: 3, 4, that it was the Christ that died for our sins, not a part of him; and that it was the Christ that died that rose again, according to the Scriptures; and learned further that if the Christ that died had not been raised, faith in Him would have been vain, because those believing would be still in their sins; (See 1 Cor. xv: 14-17) and the preaching vain. But why all these dire results? The answer is found in Rom. iv: 25, "Who was delivered for our offences; and was raised again for our justification." But why so, some one may ask? Because we have to be justified from [illegible] the risen one, His counsel, His office and work, was the object for justifying faith to take hold of. If he had not been raised, he would not have overcome death for himself or others; life and immortality could not have been brought to light. A glorious message from heaven was this "I am He that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hades and of death." No one need be in doubt as to what his identity inheres in. The pronouns "I" and "He" locate it. It is supposed by some that the paternity of Jesus can only be settled by a mysterious dualism, or the Josephite idea.

We hold that neither of these suggestions could be much farther from the truth. That is to say, we hold both to be entirely wrong. We are writing now for those who are supposed to agree with us on the nature of man as revealed in the Scriptures; and that by one man sin entered into the world and death by sin. All such should readily agree that

1. That parents in varying degrees stamp their intellectual, moral and physical qualities upon their children, and

2. That the function of the brain is to know, think, remember, love, hate, be good, bad, conscientious, etc. and

3. That the cultivation of any mental or moral faculty increases its strength; and neglect of the same diminishes, and practically destroys it. The indulgence of appetites, tastes, and passions, vividly illustrates this principle. and

4. That as God made man upright, (Eccl. vii: 29.) or with a well balanced mental and moral organism, so that he should have a fair start on his probationary career, man, by his many inventions, threw himself out of plumb on the principle indicated above. and

5. That a wise and good God would not begin to create a new race out of the old one, with a lopsided, or biased mental and moral organism. Fallible men would hardly manifest such unwisdom; to say nothing of the injustice or unfairness unveiled and

6. That the wisdom and goodness of God in the beginning of the New Creation was manifested in the initial step taken. It was not an expedient; but a step determined upon at least four thousand years before it was taken. and

7. That the promise that the seed of the woman should crush the head of the serpent, intimates that he would deviate from the usual course of nature in fulfilling that promise. and

8. That the nature of God's intervention is disclosed in His covenant with David, recorded in 2 Sam. vii: 14, in the words, "I will be His Father, and He shall be my Son." and

9. That it was not the creation of a child that already existed, that would constitute God the Father of David's seed, but that the very existence of that Son would be due to His intervention, is proven by the words of Jehovah in Psalm 2: 7. "I will declare the decree; Jehovah has said unto me, Thou art My Son; this day have I begotten thee." and

10. That inasmuch as Jesus was made of a woman, and therefore possessed her nature, which was amenable to the law of sin and death, God's intervention did not impart to him divine nature of existence; for we have already given the divine evidence that he was made in the form of sinful flesh, so that God could condemn sin in his flesh, by his death. And

11. That as God never does what is not necessary, he had other reasons for his intervention. And

12. That as not one of the countless millions who had up to that time lived and died had been sinless; and, as the blood of a sinner was of no more value for salvation purposes than that of bulls and goats; neither could it be the blood of the New Covenant, which alone can discharge prisoners from the pit in which there is no water; and in view of the law of heredity, which constitutes all of Adam's children sinners, and pre-disposes them to personally sin; and inasmuch as Jesus could not have earned his discharge from the power of death by perfect obedience, if through divine nature he were incapable of sinning; we think it safe to conclude, in view of all this, that the love of God for the work of his hand led him to intervene as he did, so that the second Adam might not be cumbered so severely with the warped moral organism imparted by a human father, but as like as possible to the upright condition of the first Adam when put on trial. And

13. That we might safely discard the learned foolishness respecting "microbes," "hybridism," "fertilizing elements," and the like, and rejoice [illegible] to know of God degree that to NEVER is to CAUSE to BE, or to EXIST; and that to CREATE, is "To cause to come into existence," and that "To make," also means "To cause to exist; bring into being; to form out of any materials; to influence," etc. So we rejoice because we read in Gal. iv. 4, that God sent forth his Son, made of a woman. And in Heb. ii. 7, we read of God as follows: "Thou madst him [Jesus] a little lower than the angels for the suffering of death," etc. And Isaiah xlix. 5, respecting the same person, "And now, saith Jehovah who is forming me from the womb, his servant, to bring Jacob again to him."—Dr. Youngs Translation. And in Psalms ii. 7, "I will declare the decree, the Lord hath said unto me, 'Thou art my son; this day have I begotten thee." Four passages, in four different books of the Bible, relating to one person, the Lord Jesus Christ. Two of them say he was MADE, one of them says he was FORMED, and the other that he was BEGOTTEN. Three different ways of designating one thing, viz, the cause of the coming into existence of Jesus, the radical meaning of each being the same.

All this is confirmed, and memorably explained in Luke i. 35, in these words, "The Holy Spirit shall come upon thee (Mary) and the power of the Highest shall overshadow thee, therefore that Holy thing which shall be born of thee shall be called the Son of God."

"Blind unbelief is sure to err
And scan his works in vain"

The following extract from a leaflet sown broadcast in England shows exactly what we are asked to believe:—

"It is written 'Whosoever therefore, shall confess me (the son of Joseph) before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me (Joseph's son) before men, him will I also deny before my Father who is in heaven.'"

To offset this we quote from Matt. iii. 17, the words of the voice from heaven, "This is *my* beloved Son, in whom I am well pleased."

This squarely crosses the track of most of the advocates of Josephitism, who say he became the Son of God at his resurrection. God the Father miraculously announced that Jesus was his Son at his baptism.

In addition to this we offer the testimony of Jesus himself, in Matt. xii. 24-27, but will quote only from verse 27 to save space: "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." The Father referred to here is said to be the Lord of heaven and earth. Here is proof of weightier character that

God was the Father of Jesus before he died and rose again. And that

By virtue of his Sonship all things had been delivered unto him. And that

No one but the Father knew the Son. And that

No one knew the Father but the Son. Proving

That there was no other Son of God beside him, or he would not have been the only person that knew the Father.

Lastly, That it was not possible for any one to know the Father except through this acknowledged Son; a matter of tremendous import, in the light of Jesus' words in John xvii. 3. Addressing his Father he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Any one who wishes to believe that no one knew God, but a son of Joseph; and that no one knew the son of Joseph but God; and that salvation depended upon CONFESSING THE SON OF JOSEPH before men, are quite welcome to do so, as far as we are concerned. They are also welcome to believe they are predestinated to be conformed to the image of Joseph's son, (Rom. viii. 29.) that Joseph's son might be the first-born among many brethren

And that God so loved the world that he gave the beloved son of Joseph, that whosoever believeth into him might not perish, but have eternal life. John iii. 16. And

That God committed all judgment unto the son of Joseph, that all men should honor that son of Joseph as they honor himself, John v. 22, 23. And

That it was the beloved son of Joseph that was sent to the wicked tenants after others had been so ill treated, thinking they would reverence him; but, instead of that, being the heir, they killed him. But that they ought, in justice to themselves, consider the Lord's own application of the parable in Matt. xxi. 42, 43.

(To be continued.)

[illegible] to test the strength of the Japanese forces, General Kourpatkin sent 20,000 men to drive them from Motien pass. The Russians came back with over 1000 men missing. A high price for the information obtained. While it seems the progress is very slow, when we consider the nature of the ground that has to be passed, and the necessity of keeping in touch with supply bases, we can understand more why delays are necessary. Day by day little seems to be accomplished, but if we look at the advances of a month, progress is apparent. One thing is certain, delay is a help to Russia, and the longer she can put off decisive battle the better for her. More troops are being sent, and the money in the war chest of little Japan is fast dwindling, while that of Russia is hardly touched. Latest reports tell of fighting within sight of New Chwang. It is also stated that a determined effort will be made to capture Port Arthur before the end of July.

The passage of the Dardanelles by volunteer ships, which are at once converted into war ships, has raised a protest that is unsettled, and likely to cause friction. The seizure of British and German steamers in the Red Sea, and sending them to neutral ports for examination, has caused an upheaval of the sentiment in these countries, and while not disallowing her rights in the matter, Russia has given orders to stop such seizures for the present. There is little doubt that articles that are clearly contraband are shipped to eastern ports, to be transshiped to Japan. on many vessels not only of British and German lines, but of American as well. While the stoppage of these supplies will cause some annoyance to the Japanese, still they are not vital to her just now. The gain by Russia over Japan by this work will not nearly balance the trouble she will be in with these nations. Hence it will be wise for her to desist. Meanwhile the status of the Black Sea Volunteer fleet will have to be ascertained. Some claim the treaty allows the passage of such vessels flying the mercantile flag, and that Turkey nor any one else can say what shall be done with them afterwards. Others claim that it requires more than the simple hoisting of a flag, and daubing of a little paint to make a warship out of a merchantman, or to convert a battleship into a peaceful liner. One thing is certain, Russia has succeeded in having some vessels that are now warships pass the Dardanelles, in spite of the existing treaty, and another question is before the powers for settlement. Meanwhile these ships are free to aid the Russian government against the Japanese.

The tract advertised by Bro. A. H. Zilmer under the title "Will all men be saved," has been placed on our desk, and we advise all who are in any way troubled by this question to buy a copy and read it. The arguments it contain will not, of course, convince all, but any one who reads the book will have a better understanding of the subject, and be amply repaid for the time and expense. The question of whether all men will be saved is second in importance only to the one as to whether or not I am among those who are to have salvation. The one concerning me individually is of primary interest, and should be looked after first of all. Then the salvation of others is next to hand, and we are not to neglect the rights of other people, but lend a hand to see that they get what is due them. If there is salvation for all men we ought to know of it. Get Bro. Zilmer's tract and read it. It may help you to an understanding of the subject.

The Entered Word.

The entrance of thy words giveth light; it giveth understanding unto the simple. Ps. 119, 130. His plain Scripture informs us that it is the receiving, the admission, of the words, that gives light. Not the hearing, nor the reading, nor the knowing of the words, but the mental reception, and endorsement, and also heartfelt obedience to the word, that giveth light. It is some ten years since I began to strive to believe what I call the deep things of the simple words of God, and our Lord Jesus Christ, and I can and do assure all that the entrance of the words do give light and understanding to the simple.

Going from place to place in furtherance of my work, I meet many privately, as well as publicly, and I am asked a great many questions concerning rule and conduct of life according to the Scriptures. When I find I cannot answer a plain question with plain Bible words, I say I do not know. Time and again I have been asked what my opinion is on partnership, union, or marriage between believers & unbelievers, or between those of the Church of God, and those who are not. My answer is, that I have no opinion, my opinion might be darkness, but here are the words that give me light and understanding. What communion hath light with darkness? 2 Cor. vi: 14. Ans, the only answer is, none. A graduate of the common school can answer the question correctly.

Dearly beloved we are the temple of the living God, by the entrance of his word, God dwells in us, walks in us.

He is our God, and we are his people by the entrance of his word, so that even the simple understand, and will not undertake any unequal yoke. If ye love me keep my commands. John says the Lord does not give commands to grieve his people. And I can and do here testify from experience and observation, that when we give the word entrance and walk by its light, in due time we realize that the commands are all given for our special benefit, and we avoid the galling pain of the unequal yoke.

Another, Do you think it possible to love our neighbors as ourselves? Answer, Mat. v: 44. Example 2 Cor. xii: 15. Comment, If we through heartfelt obedience to the gospel, by the entrance of the word, have obtained a hope of eternal life, and we then proceed according to 2 Tim. ii: 24, 25. These words enlighten me to state that we cannot otherwise prove that we love our neighbors as ourselves.

P. Neill.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Over-Sunday Excursion to Chicago Via Pennsylvania Lines.

Saturday, August 6th, excursion tickets to Chicago will be sold via Pennsylvania Lines at $1 25 round trip from Plymouth, good going on Excursion Trains leaving at 2:10 and 6:08 p. m. Also on train No. 15, August 7th, leaving at 5:08 a. m.—Aug. 6.

Low Fares to Louisville.

Excursion tickets to Louisville, Ky., account K. of P. Biennial Encampment, will be sold over Pennsylvania Lines August 13th to 16th, inclusive. Information regarding fares and time of trains may be ascertained from Pennsylvania Lines Ticket Agents. —Aug. 16.

Poetry.

The Jews.

The wonder of the ages past;
A standing miracle today!
Their sky with darkness overcast—
And countless pitfalls 'long their way.
Still they exist, apart and lone,
The doomed and wand'ring exiled race,
That treads the soil of every zone,
Without a home, without a place.

Their city, old Jerusalem,
Neath heap on heap in ruin lies;
Though once she sparkled like a gem,
Beneath the blue of Orient skies;
But desolation most complete
Now sits enthroned on Zion's hill;
Her soil is pressed by alien feet;
The voice of sacred psalm is still.

To David's Son upon the throne
Is bowed no more the subject head;
No offering on the altar stone,
Where once the countless victims bled;
Nor willing tribes seek Jacob's God,
To pour their songs in holy strain;
The spot where mitred Levite trod,
By Moslem foot is made profane.

Opposing forces all combined—
The pestilence, and fire, and sword,
—The cruelty of humankind—
Have wrought the vengeance of the Lord,
The cup of curses they have drained;
The bitter dregs their lips do have pressed
Their sinful pride the Lord has stained,
—Their weary feet have found no rest.

For years and years they've borne their shame
Beneath the proud oppressor's rod;
In lands adorned with freedom's name,
Their blood has also stained the sod,
And yet beneath this deep disgrace,
As once the favored sons of old,
Exists the unconquer'd pride of race;
Remains the unquenchless thirst for gold.

Amid the changes of all time,
As dwelling empires rose and fell;
As nations filled their cup of crime,
And sank into a nations' hell;
Though crushed beneath the conqueror's tread,
The Jews in spite of all survive;
Though as a nation counted dead;
Yet as a race they live and thrive.

Their enemies have tried in vain
To bend or break their lofty will;
To wear as slaves the servile chain,
To toil like beasts that turn the mills.
Mid changes wrought by time and place;
Against the march of all events,
Remains intact the ancient race,
A monument of Providence.

What people could endure so long
So much of spite and fiendish hate,
Through eighteen hundred years of wrong,
And still outlive the dreadful fate?
But soon the darkness will be gone;
The first faint tinge of light appears,
The herald of the coming dawn,
That ushers in the brighter years.

When guided by an unseen hand,
Thy expatriated sons once more
Oh Palestine, thou sacred land!
Shall bend their steps toward thy shore,
Jerusalem shall rise and shine,
Queen city of the New-born East,
And temple service then divine
Will consecrate the solemn feast.

Then stores of blessing shall come down;
Refreshing rain and dew distill,
And wealth of verdure then shall crown
The desert, vale and barren hill.
The Prince of David's house shall reign,
The rightful heir to David's throne,
The manger-cradled babe, once slain,
Will sway a scepter all must own.

—J. L. Wince, in RESTITUTION, Jan. 1903.

Communicated.

Wisdom of Seirach.

CHAPTER 42.

1. Do not be ashamed of these things and do not take a face (show partiality) so as to sin.

2. Concerning a law of the Most High and his covenant, and concerning a verdict to justify the irreverent man.

3. Concerning a word of a partner and fellow-travelers, and concerning the giving of an inheritance of comrades.

4. Concerning accuracy of weight and measures, concerning the acquisition of many and few things;

5. Concerning common buying and selling, and concerning much chastening-instruction of children, and blood-storming the side of a wicked house-servant.

6. A seal for a wicked woman and where hands are many shut her up.

7. Whatever thou mayest commit in trust do it by number and weight, and let giving and taking in everything be in writing.

8. Concerning instruction of the ignorant and foolish and an extremely old man to be given to young men,—thou wilt both be instructed thyself in a true way and of approved-value in the sight of every living man.

9. A daughter out of a father's sight is a wakeful anxiety, and over-anxiety for her standeth away sleep. In her youth lest she pass the prime perchance, and when married lest perchance she be hated.

10. In her virginity lest she become defiled, and become enceinte in her paternal home; when with a husband lest she evade duty and become sterile though married.

11. Over a headstrong daughter keep a strict watch lest perchance she make thee a laughing-stock for enemies, a subject of common-talk in a city an object of a laity's legal summons, and lest she put thee to shame in a mass-meeting of many.

12. Do not regard any man in the way of beauty, and do not sit in counsel in the midst of women;

13. For from outer-garments a moth goeth in its way and from a woman a woman's wickedness.

14. Better is a man's wickedness than a well-doing woman, and a woman who putteth to shame doeth it unto reproach.

15. I shall have called to mind forsooth the works of the Lord, and I will discourse the things I have seen. In the Lord's words are his works.

16. A sun that shineth hath looked down on everything, and his work is full of his glory.

17. The Lord hath not created in his saints the power to discourse all his wonders, works which the All-controlling Lord canopied, to have the whole stand fast in his glory.

18. An abyss and a heart hath he searched out and in their subtleties hath he thought them through; for the Lord knoweth every way of knowing and hath looked into a sign of an animate-age.

19. Therefrom announcing the things that have come to pass, and the things that are going to be, and uncovering the footsteps of hidden things.

21. No thought hath passed him by, nor hath a word been hidden from him.

21. The great things of his wisdom did he arrange in a cosmic-order even while it was before an animate-age and unto the animate-age; nor have they been added to nor diminished, and neither hath he besought for any fellow-counselor.

22. Since all his works are works to be desired, and like the seeing of a spark of fire is it to behold them.

23. All these things live and abide forever in all their uses (or in all needful ways) and they all obey.

24. All things are double, a one over opposite the one, and he created nothing that leaveth off (or is a failure).

25. The good things did he ordain as a one of the one, and who will have been filled with seeing his glory?

COMMENT.

It is a pity that even in this twentieth century we cannot see and more generally assert the practical wisdom contained in the first fourteen verses of this chapter both in our individual and national life. It would be the speedy solution of many of the vexing problems and is the oracular answer to many of the burning sociological questions of the day the civilized world over.

From the 15th verse to the 25th or the close of the chapter we have what I consider fundamental inspired teaching in the realm of natural science and philosophy of great suggestive value to the professed truth-seeker in these fields of inexhaustible research.

For instance the positive assertion here made in answer to the most recent tentative inquiry of modern physical science that life does pervade inanimate as well as animate creation in short is as pervasive as the law of gravity in the universe. Again the question of the indestructibility of matter still unsolved and unsettled by our schools of philosophy—answered here by a positive affirmation.

Again the positive affirmation of the all-pervasiveness of sound, the tentative suggestion of which made De Quincy "an opium-fed fanatic" in the eyes of the positive scientists of his day.

Again the impossibility of any thought even escaping the knowledge of "the God who is in all his world"—much more any word or expressed thought.

Most interesting of all perhaps is the assertion in the 24th verse of the marriage of matter" as well as of man in the fiat of creation—the productive-law or "the law of productivity" upon which rests the law of the perpetuity of matter. The latest science now in discarding "the infinite-molecule" theory, in its published results and conclusions is apparently groping slowly towards a similar affirmation. No units merely in all God's creation, but duplex unities working out God's law of perpetuity in "the cosmos of the heavens and the earth."

The first hint of a "Gulf-stream" and the now well-known "ocean currents" was received from a poor translation of "the wisdom of Salomoon" another "apochriphal Book" of divine revelation.

Possibly science and scientists may find another "pou sto" by hauling back to old "apochriphal Seirach." Wait and see. We are on the eve of greater discoveries than ever before in the natural world and the conclusions of heathen philosophy and unassisted reason will have "to take a seat away back."

CHAS. GARDNER.

Announcement.

The Northern Kansas and Missouri Conference will convene at Severance, Kan., Aug. 20 to 28. Business meetings will be held on the 26th and 27th. Arrangements for the accommodation of all who attend will be made. Let all who expect to attend notify Bro. J. P. Bitner at Severance. Discourses for the evenings and Sundays have been arranged as follows. Day meetings will be decided on by the brethren in attendance. Brethren we have had many good meetings at Severance, let us make this the best.

PROGRAMME.

Aug. 20, 8 p. m., Life; Aug. 21, 11 a. m., Nature of Man; Aug. 21, 2:30 p. m. Nature of Man; Aug. 21, 8 p. m. Nature of Man; Aug. 22, 8 p. m. The Resurrection and Its Importance. Aug. 23, 8 p. m., Atonement; Aug. 24, 8 p. m., Faith; Aug. 25, 8 p. m., The Great Salvation; Aug. 26, 8 p. m., How Saved; Aug. 27, 8 p. m., Judgment; Aug. 28, 11 a. m., Signs of the Times; Aug. 28, 2:30 p. m., The Heir to David's Throne; Aug. 28, 8 p. m., The Coming of Christ, What is it?

A. W. DARBY, Sec.

Prepare to attend the coming Ohio State Conference of the Church of God. It will be held again at Salem, O., beginning Thursday evening September 1, 1904, and continue over the following Sunday. Notify Bro. P. Neill 366 N. Main St. Salem, O. when you expect to arrive and he will arrange to meet you at the depot and see that you are taken care of. Salem, O. is located on the P. Ft. W. & C. branch of the Penna. Co. Good speakers will be in attendance. The programme will be published later.

The Conference of last year was the first held in Ohio in recent years. Much good has come from the organization of a Conference Body. An evangelist has been placed in the field and isolated organizations of the Faith have been visited. The Evangelist Bro. P. Neill reports that up to June 30, 1904, 21 visits have been made and 76 sermons delivered. Of this number Sister P. Neill delivered 7. Number of baptisms 2. They have also been able to keep up the work in Salem, O. having delivered 60 sermons, besides holding the usual mid-week meetings.

The Evangelist also reports many private talks in regard to the Faith and instructing many how to walk the narrow way. He has carried on a volume of correspondence, and has labored diligently in the cause of the Truth as he could find or make opportunity, and he is willing and anxious to do more.

Up to date about 425 dollars have been collected to be used by the Conference Body. Brothers and sisters, let us see if we can double this amount next year and find more work for our Evangelist. Come to the meeting in September and enjoy the fellowship of the saints.

J. C. THOMPSON, Sec.

The Annual Conference of the Churches of God in Indiana is to be held at the Church of God near Hillisburg, Ind., beginning at 8 o'clock Thursday evening September 8, 1904, and continue over the following Sunday. Brethren and sisters, bear in mind, this is the Annual Conference, at which the Annual business of the Churches in Indiana is transacted, officers elected, plans to be devised for the prosecution of the work, and also a spiritual feast enjoyed. Let all the churches be represented at this Conference. The brethren at Hillisburg are preparing for a large attendance and will make you welcome. Come to the Conference, and bring some one with you. Bring your Bible.

A. H. ZILMER, Pres.
Lydia Rallsback, Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at their beautiful campground at Waterloo, commencing August 20th and continuing over Sunday August 28, 1904. A rate of 1¼ fare for the round trip on the Certificate Plan has been granted by all railroads from all points in Iowa. Full fare is paid on the going trip and ½ fare on the return trip, if you present your certificate properly signed by the President of the Conference. Be sure to get your certificate of Agent when you buy a ticket; otherwise you can get no reduction.

On arriving at Waterloo if the Conference Baggageman is there give him your checks. If not there bring checks to the Campground. Our baggageman will have a badge upon his hat reading "Conference Baggageman." Give checks to no other.

Take the Street Car for Cedar River Park and get off at the Campground. Tents will be furnished to all. Bring your straw ticks and a few comforters. Board at the Dining Hall ten cents per meal, or three meals for twenty-five cents. This is cheaper than you can board at home.

Begin at once to calculate on being at the meeting. We need your presence and counsel on the questions of vital importance which will come before the Conference. Come for the first day and stay all through the meeting.

Now Brethren and Sisters, can you not afford to go to meeting once a year? Some of you will come no doubt, others have not had the opportunity for a whole year. Let the words of the prophet sink deep into your hearts and create within you a stronger desire than ever before to be present at this meeting. Invite your neighbors and friends to come and spend a ten days vacation in this beautiful park. If we cannot interest them there are plenty of amusements to enable them to pass away the time very pleasantly.

SATURDAY, AUG. 20.

6.00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Appointment of committees, etc., 10:30 Sermonettes by various speakers, 12: Dinner, 2:30 P. M. Sermon, John Garton. Subject: The faith once delivered to the Saints, 6:00 Supper, 7:00 Social meeting, lead by Elva Chapin, 8:00 Sermon, L. E. Conner.

SUNDAY, AUG. 21.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Sunday school; conducted by State Superintendent, 10:30 Sermon by W. L. Crowe, 12:30 Dinner, 2:30 Sermon by James Wilson, Subject, "The Gospel, What is it?" 6:00 Supper, 7:00 Bible reading, P. B. Stouffer, 8:00 Sermon by L. E. Conner.

MONDAY, AUG. 22.

6:00 Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, report of committees and conference board, 10:30 Sermon by Almus Adams, 12:00 Dinner, 2:30 P. M. Needs of the conference, by conference board, 3:30 Election of officers, 6:00 Supper, 7:00 Social meeting, led by G. P. Allard Pa., 8:00 Sermon by James Wilson subject, "The Beast, the False Prophet and the Dragon."

TUESDAY, AUG. 23.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by James Wilson Subject, "Salvation, What is it?" 12:00 Dinner, 2:30 P. M. Sermon by W. L. Crowe, 4:00 Open discussion, good of the cont., 6:00 Bible reading, conducted by Miss. Susie Todd. 8:00 Sermon by L. E. Conner.

WEDNESDAY, AUG. 24.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by H. M. Lucas Subject, "Saved by Grace." 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject: Man as he is in Adam, and as he is to be in Christ. 4:00 Business, 6:00 Supper, 7:00 Social meeting, led by J. E. Freeburg, 8:00 Sermon by Geo. Moyer.

THURSDAY, AUG. 25.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast. The day will be given up to the work and program of our young people's society, the Bereans.

FRIDAY, AUG. 26.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by John Garton Subject, "The Thief on the Cross." 12: Dinner, 2:30 P. M. Sermon by Geo. Moyer, 4:00 "Good of the conference," 6:00 Supper, 7:00 Social meeting, led by J. Palmer, 8:00 Sermon by Almus Adams.

SATURDAY, Aug. 27.

6:00 A. M. Rising bell, 6:40 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2.30 P. M. Sermon by Geo. Moyer, 4:00 Good of the conference and reports of all committees, 6:00 Supper, 7:00 Bible reading, P. B. Stouffer, 8:00 Sermon by A. H. Zilmer Subject, "The Unity of the Spirit in the Body of Christ."

SUNDAY, AUG. 28.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Sunday School, conducted by state superintendent, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject, "How we ought to walk." 3:30 Baptism; 4:30 Communion, 6:00 Supper, 7.00 Social meeting, 8:00 Sermons by Almus Adams, Geo. Moyer, and A. H. Zilmer.

The foregoing program will be adhered to as closely as possible. It is possible that some of those who are on the program cannot be present, and there is a possibility that some will come who at the present do not expect to. If any changes occur we will try to have them announced. Any suggestions about arrangements, etc., will be thankfully received by the Conference Board.

Remember to get a certificate from each agent from whom you purchase a ticket, and come the first day of the conference; the 19th. Remember tickets for the going trip can be purchased August 19th to 25th inclusive, and will be good up to and including August 31st.

Also remember to keep your program and follow instructions therein, and you will have no trouble in attending the meeting.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

Sixth annual Illinois Conference of the Churches of God in Christ Jesus, to be held at Oregon, Ill, August 24 to 28 inclusive.

General Topic:—The coming of our Lord Jesus the Christ. Brethren and all seekers after truth in Illinois and elsewhere are cordially invited to be present. All services begin with singing, prayer and Scripture reading.

The first service will begin at 7:30 p m Aug 24, opening address by Jas W Wilson, Pres of the Conference, Topic, The assurance of his coming.

THURSDAY, Aug 25.

10:30 a m Formal opening of Conference, Appointment of working committee. Question box—Free discussion in which all are invited to participate. Is belief in the coming of Christ an essential factor of saving faith. Will his coming be in two stages; in secret to his saints, then open to the world. Will his coming be calamitous or a blessing to the world. In view of his coming how should we live. Other questions are invited, and must be written and sent to the President in advance of the meeting.

12 o'clock adjournment for lunch. All meals served free in dining hall at rear of Church. Guests are requested to be prompt at meals so helpers can attend meetings.

2:00 p m Question box continued. 3:00 Address by L. E Conner, What was the purpose of our Lord's first coming. 4:00 Recess. 6:00 Dinner. 7:00 Service conducted by Bereans, Leader S J Smith, Christ or gold, Lu xviii 18 30. 7:45 Address, The coming of Christ—his mission to the world—the redemption of the world.

FRIDAY, Aug 26.

10:00 a m Question box, How will the dead be raised up, and with what body do they come. How shall we live that we may be raised among the righteous. 12:00 adjourn for lunch. 2:00 p m Question box, Is God's kingdom in existence now, and if so in what form. Will every one who is faithful receive a position of honor and glory in that kingdom according to his works. 3:00 Address by S J Lindsay, Coming of Christ, his mission to Israel, The unfolding of God's great plan for his ancient people. 4:00 Recess, 6:00 dinner. 7:00 Social service by Bereans, leader Chas Lindsay, Christian ambitions, Matt xxii 20 28. 7:45 Address J W Wilson, When will Christ come.

SATURDAY, Aug 27.

10:00 a m Business session—Order of business, Reports of officers and of evangelists, Financial matters, Church Young peoples' societies and Sunday school reports, Election of officers. 12:00 Lunch. 2:00 p m Continuation of business session. 3:00 Address—The coming of Christ, His mission to his people. Heb ix 28, What is the salvation he brings with him. 4:00 recess. 6:00 dinner. 7:00 Social service by Bereans, leader Mary Aslactsen, Some lessons from the life of Joseph, Gen xli 14-42. 7:45 Address by L E Conner, The coming of Christ, his mission to his people, to raise the dead, Rev xx 6.

SUNDAY, Aug 28.

9:00 a m Sunday school. Topic for adult Bible class, The desirableness of Christ's coming. Let each think of and give some special reason why he wants Christ to come soon. 10:00—Address by S J Lindsay, What is the reward the Lord brings with him. Rev xxii 12. 11:30 Communion service. 12:00 Lunch. 2:00 Temperance service by Bereans. 3:00 Address by L E Conner, The coming of Christ, his mission as a King, his kingdom. 4:00 recess. 6:00 dinner. 7:00 Social service by Bereans, leader Emma L Smith The overcomer, Col iii 1-17; James iv 4-8. 7.45 Address, Coming of Christ, What shall we do to share in his glory. 8:45 Social farewell meeting.

EMMA L. SMITH, Sec.

REMEMBRANCE MEETING

By the Bereans Sunday at 2:00 p m Richard Murra Leader—Song service, Scripture reading and prayer, Duett, Introductory remarks by leader, Paper Stumbling blocks, Laurence Wilson. Recitation Is it nothing to you, Elizabeth Eaton. Solo The Mother's prayers, Edna Anderson. Paper The modern Christian and the true Christian, E T Renner. Comments of following quotations: Prov xxiii 29-35; 1 Cor vi 10; Isa v 11-23; Prov xx 1; 2 Cor vii 1; vi 17; Eph v 11; Hab ii 16; Prov xxiii 20, 21; Rom xiii 12 13; Lu xxi 34; Rom xiv 21. Quartette. Recitation Saved by a song, Edna Anderson. Paper The fruits of the Spirit Emma Lindsay. Song. Benediction.

Dear Bereans:

The time for our conference is fast approaching and I wish to remind you of our annual business meeting which we always conduct at that time. How glad we would be to have every Berean of Illinois present, but since that is impossible let each society make every effort to send a delegate. If that cannot be done do not omit to send a report. That at least is possible with every society and every isolated member.

The latter would enjoy attending our conference even more than the former, since one who is away from an organization cannot enjoy the blessings and privileges which members of societies do.

Do not fail to gladden us with your presence if possible, or if not each and every member who is isolated and every society let us know of your progress during the past year.

All who will sacrifice something to be present, will surely return thinking, "It was good to have been there."

Reports must reach me not later than August the fifteenth.

MARY ASLAKSEN, Sec'y.
364 Dickens Ave., Chicago, Ill.

To the Illinois Bereans:—

Will all the Bereans who pledged a dollar to the society at the last conference please send in their pledges by the first of August, to E. T. Renner, Treas., Lanark, Ill.

In Memoriam.

Many of the readers of THE RESTITUTION are familiar with the name of J. B. Adams, who died March 9, 1904, at Hamburg, Iowa, where he was laid to rest on March 11, to await the coming of him who is the resurrection and the life. Hamburg has been his home for the last fifteen years. Those who knew him well bear record that his walk in life was that of an upright Christian man, who honored his profession. Testimonies of that kind are truly refreshing and encouraging, and exercise a beneficial effect upon survivors who know such to be a fact.

He was married in 1888 to the widow who now mourns his loss. She testifies that he has been a kind and good husband to her, hence, she sadly feels her bereavement. When married to him she says that she was an Episcopalian. From him she learned the way of the Lord more perfectly. Having been instructed in the grand old gospel of the kingdom and also learned the grand truth that life eternal was not a natural inheritance, but a gift of God through Jesus Christ, she was buried with Christ in baptism in Lake Carmel, at Hamburg, Iowa. This Blessed Hope gives an inspiration to life, it tends to raise the mind from scenes of sorrow to lofty and joyous aspirations to a period of time where there will be no tear-stained faces. At that time joy will beam from every eye, sweet harmony and peace dwell within every breast. This, to the true believer, is music of seraphic sweetness. In anticipation the heart sings for joy. This sunbeam of hope lights up the dark pathway, and converts gloom into glory.

Behold the western evening light,
It melts in deep'ning gloom,
So calmly Christians sink away
Descending to the tomb.

Night falls, but soon the morning light
Its glories shall restore,
And thus the eye that sleeps in death
Shall wake to close no more.

May God bless the aged sister, and keep her true to her purpose, sound in the faith, with her eye steadfastly fixed on the coming King.

Yours in the Blessed Hope.
W. H. WILSON.

$50.00 California and Return.

Send 2 cent stamp for Itenerary of special personally conducted tours to California, leaving Chicago August 18th and August 25th, via the Chicago, Union Pacific & North-Western Line, account Triennial Conclave Knights Templar at San Francisco. $50.00 round trip from Chicago. Correspondingly low rates from all points. A. H. Weggener, 22 Fifth Avenue, Chicago, Ills.—Aug 20.

Revelation XVII.

Verse 1, "I will show unto thee the judgment of that great city, (verse 18) that sitteth upon many peoples and multitudes, and nations and tongues" (verse 15) or "Which reigneth over the kings of the earth." Verse 18. Verse 3, "I saw a great city (verse 18) sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." "The seven heads are seven mountains upon which the 'city' (verse 18) sitteth." Verse 9. "Yet this is Rome, that sat on her seven hills, and from her throne of beauty ruled the world!" Rienzi's Address to the Romans.

We do not need the proof of chapter xviii. 10, 16, 18, 19 to prove the woman to be a city. How could a plainer description of the city of Rome be given? The statement of verse 10 that "There are seven kings" does not affect that of verse 9 that "The seven heads are seven mountains." The seven kings or heads in the view of many, are the seven successive forms of government of Rome, viz: Kings, consuls, dictators, decemvirs, military tribunes, emperors and the German emperors.

The beast that was, and is not, and yet is" (verse 8) is the Roman power which existed first in pagan istic form and then "was not" but sprung up again in the form of Roman Catholicism, at the head of which is Antichrist. If this interpretation is correct Rome well deserves the name written in verse 5, "Mystery, Babylon the Great, the Mother of Harlots and Abomination of the Earth." Some may object that the "Woman" typifies the Church. That may be true and yet have nothing to do with the authenticity of this interpretation, just as the sacrifice of the Passover was a literal fact and yet typical of Christ's sacrifice.

Yours in the love of truth.
GEORGE A. WATERS.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Low Fares to Boston.

August 12th, 13th and 14th, excursion tickets to Boston, account National Encampment Grand Army of the Republic, will be sold from all ticket stations on Pennsylvania Lines. For full information regarding fares, time of trains, etc., apply to Local Ticket Agent of those lines.—Aug 14.

Russia-Japan War Atlas 10 Cents.

Three fine colored maps, each 14x 20; bound in convenient form for reference. The Eastern situation shown in detail, issued by The Chicago & North-Western R'y, mailed upon receipt ten cents in stamps by—A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—July 31.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 16.

$30.00 to Colorado and Return.

Via Chicago Union Pacific & North-Western Line. Chicago to Denver, Colorado Springs and Pueblo, daily throughout the summer. Correspondingly low rates from all points east. Only one night to Denver from Chicago. Two fast trains daily. Tourist sleeping cars to Denver daily.—July 31.

Excursion Fares to Put in-Bay.

July 25th, and 27th, excursion tickets to Put-in-Bay, account Sixth Annual Outing Knights of Columbus, will be sold from all ticket stations on the Pennsylvania Lines. For information regarding fares, time of trains, etc, apply to Local Ticket Agent of those lines.—July 27.

A Vacation Trip.

To Niagara Falls at low fares Ticket Agent at Plymouth will answer Inquiries about the annual excursion to Niagara Falls over the Pennsylvania Lines, which offers excellent opportunities for a delightful vacation trip at small expense.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, as is the durable cloth-binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

$50.00 California and Return. Personally Conducted.

Special trains from Chicago to San Francisco without change, via the Chicago, Union Pacific and North-Western Line leave Chicago August 18th and August 25th. Itinerary includes stopovers at Denver, Colorado Springs and Salt Lake City. Low rates, choice of routes returning. Tickets on sale daily August 15th to Sept. 10th. Two fast trains daily over the only double track railway between Chicago and the Missouri River, and via the most direct route across the American continent. The Overland Limited, solid through train every day in the year. Low rates from all points. Write for itineraries of special trains and full information to A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Aug15.

Vandalia Excursions.

Culver Specials commencing Sunday June 19th, and on each Sunday thereafter during months of June, July and August. Special train leaving 9:15 a m returning leaves Culver 6 o'clock p m fare 25 cents Round Trip.

Sunday Excursion tickets on sale to all points on Vandalia Line where the one way is not over $3.50.

Also for stations south of Plymouth will sell Saturday p m for train no. 45, good returning until Monday a m trains 136 and 40. One fare for round trip.

Reduced Fares to Rome City.

July 20th to August 12th, inclusive, excursion tickets to Rome City, account Camp Meeting and Island Park Assembly, will be sold via Pennsylvania Line from all ticket stations in the State of Indiana, and west of Columbus and Upper Sandusky in the State of Ohio. For particulars, regarding fares, time of trains, etc., call on Local Ticket Agent of those lines. Aug. 12.

Niagara Falls $7.50.

Round trip from Plymouth via Pennsylvania Lines. August 4th, is the date of the annual excursion to Niagara Fall. Round trip fare will be $7.50 from Plymouth. For particulars apply to J. E. Hanes Ticket Agent.

VANDALIA LINE
TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No 136 daily Expo Train	12:23am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St Louis No change of cars All other trains make good connections to and from St Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

The Colorado Special. Chicago, Union Pacific & North-Western Line.

This solid through train, only one night to Denver, leaves Chicago at 7:00 P. M., reaching Denver next evening at 9 o'clock. A perfectly appointed train. Another Colorado train leaves Chicago daily at 11:00 P. M., arriving Denver early the second morning, over the only double track railway between Chicago and the Missouri River. The best of everything. The Chicago-Portland special leaves Chicago daily at 11:00 P. M. with through sleeping car service to San Francisco, Los Angeles and Portland. Tickets and full information can be secured from your home agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Aug 15.

Niagara Falls Excursion.

August 4th, the date. $7.50 Rate; Pennsylvania Lines the route. Full particulars about the annual excursion to Niagara Falls will be Furnished upon application to J. E. Hanes Ticket Agent, Pennsylvania Lines, Plymouth.

Beautiful Winona.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thomason and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2.00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St., Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zimmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eakelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11. Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana, meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zimmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Ballsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Presser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

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There's always a river to cross,
Always an effort to make,
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave,
Yonder the charming scene,
But deep and wide, with a troubled tide,
Is the river that lies between.

For, tougher the way we take,
The stronger the heart and the nerve;
The stones in our path we break
For the glory we hope to win;
'Tis to pause and turn while we mourn
The river we have to cross.

Communicated.

Letter to the Church at Plymouth.

A request came to me, saying Will you write something to be read before the Church at Plymouth some Sunday morning?

When I received the request to address you by or through the voice of another, an interogation recorded in Acts x: 29, occured to me. I shall try to comply with the request and hope to be with you in spirit when the letter shall be presented to you.

The means by which we communicate with persons living in different parts of the country have very materialy changed since the time in which Cornelius, the Centurion, despatched his messengers, with a request to Peter. Distance has been bridged by steam and electricity, and a journey of a thousand miles, is of little more consequence at the present time, than was that in the time of Cornelius, from Cesarea to Joppa. Today we talk with those who are separated by thousands of miles from us as if face to face. Oregon is not so far away, today, as it was when Lewis and Clark, brave, dauntless, and patriotic, commenced their hazardous journey to this, then, comparatively unknown country. Or when Jason Lee, with true missionary spirit, left his New England home, to deliver his message of the Book of the Great Spirit to the red man, dwelling in the then unknown wilds, by the Cascades of the Storied Columbia.

These primitive children of the forest, worshiped the Great Spirit. Through the trappers and traders who visited their dwelling-place in the wilderness, they heard of the book, which the Great Spirit had sent to his children. So anxious were they to know the truth about this book, that they sent three messengers over mountain and plain, to the city of St. Louis, to enquire of the pale face. Three years these messengers were gone, and only one of them lived to return. But Jason Lee brought the message.

Religion in some form is interwoven with every fabric of human history. Every nation has its God or Gods, and consequently its corresponding forms of worship. Some worship idols, the work of man's hands, others the powers and objects of nature, while others worship the true and living God, yet many worship him very imperfectly, because they have not a knowledge of God's purpose or plan of saving his people. Cornelius was not an idolator. He worshipped the living God, with all his house. One who gave much alms to the people, and prayed to God always. Yet God directed him to send to Joppa for one Simon, whose surname was Peter, who lodged with one Simon, a tanner whose house is by the seaside. He shall tell thee what thou oughtest to do. The prayers of Cornelius had been heard, the honesty of his devotion, was unquestioned. He gave much of his goods to the poor. There is nothing in the record that we have, which would indicate that Cornelius was any thing other than a good man. We will presume he was an honest man. That he dealt uprightly, with his neighbor. That as a Roman soldier, he was not oppressive beyond the requirements of the law. He was a man who if living in the City of Plymouth, today, would be called a devout, a religious man. Why did God deem it necessary for Cornelius, to send for Peter. We often lose sight of the requirements of G— Every promise which God has made to the children of men, is conditional. There were requirements of which Cornelius was ignorant. There were duties to be performed which must be intelligently done, by Cornelius and his household, if they would be saved. "He shall tell thee what thou oughtest to do."

Peter had to be instructed of God before he would go to the house of Cornelius, because the laws of the Jews forbad their mingling in any way socially with the Gentiles. When all doubt as to duty had been removed, Peter went bearing *nothing*. When he had come to Cesarea, to the house of Cornelius, he asked, "For what intent have you sent for me."

A request came by our modern form of communication and found me, not on the shore of the Mediterranean, but in this land of the west. Not in Joppa, but at Portland, on the banks of the Willimantic, and I would ask "For what intent have you sent for me?" I would that your answer might come from the heart, with the same degree of interest as did that of Cornelius when he said, "Thou hast well done that thou art come, now therefore are we all here present before God, to hear all things that are commanded thee of God." Peter did not go to Cesarea to please Cornelius, he went in obedience to the command of God. He might of answered in the language of Paul in the 21 verse of the first chapter of Philippians "For me to live is Christ." He did say when accused by those of the circumcision, what was I that I should withstand God. I have come because I was invited, and I hope what I shall say may be that which is in harmony with what God has revealed. The congregation who listen to the letter which I have written, know as well as did Cornelius of the word which was sent to the Children [illegible] preaching peace by J[illegible] that word was pub[illegible] Judea, and Galilee, [illegible] which John preach[illegible] anointed Jesus, of Nazareth [illegible] Holy Ghost and with power, who went about doing good, and healing them that were sick; That God raised him from the dead, that he has commanded us, as he did his disciples, to preach to the people, and to testify that it is he which was ordained of God, to be judge of Quick and Dead.

What interested Cornelius was how he and his household were to be saved. There is a longing desire implanted in every human heart for immortality. The paramount question to every son and daughter of Adam in all the ages of the past, has been, shall I be saved? Shall I be numbered with the redeemed? Shall I hear the well done? Cornelius did not speculate as to Gods infinite mercy toward all mankind. Or how boundless and universal his love to save the human family. His individual duty was the all absorbing theme, his prayers had reached the ear of the compassionate Father, and in obedience to his command, he had sent for Peter. Cornelius said to Peter, that God had told him that when he had come he shall speak unto thee. Peter did speak unto Cornelius. He said of a truth I perceive that God is no respector of persons, but that in all nations he that feareth him, and worketh righteousness, is accepted with him, or (margin) acceptable to him.

Peter preached to him that Christ; he is Lord of all, that whosoever believeth in him shall receive remission of sins. When it had been made plain to Peter that Cornelius and his household believed the things concerning Jesus, and the resurrection, he commanded them to be baptised. Baptism is an open or public confession of faith. It is the means which God has ordained by which we may become identified with his family, may become his children. Paul tells us in Gal. iii: "Ye are all the Children of God in Christ Jesus, for as many as have been baptised into Christ have put on Christ. It is God's appointed way. When we become his children by obedience and continue in his commandments we shall receive the promise, the promise was to Abraham and to his seed which is Christ. We are to be in Christ, and Christ in us. Christ is appointed judge. If ye be Christ's, then are ye Abraham's seed and heirs according to the promise. The promise which God gave to Abraham, implied immortality, for the things promised were to be eternal. God said unto Abraham, unto thee, and to thy seed, will I give it for an everlasting possession. If the possession is to be everlasting, then the possessor must have everlasting life to enjoy it forever. There will be no deceit in the title, it comes from our heavenly Father, through his son Jesus the Christ, who has been legally appointed our advocate and judge. 1 John, ii: 1. We have an advocate with the Father, Jesus Christ the righteous, and in Rom. viii: "who is ever at the right hand of God, who also maketh intercession for us. But my friends, be not deceived, Christ will not intercede for those who keep not his commandments.

Jesus said, whosoever shall confess me before men, him will I confess also before my heavenly Father." How are we to confess Christ. Not only by baptism, but by a continued holy life. The Master has said, if you love me keep my commandments. And again "he that hath my words and keepeth them he it is that loveth me; and he that loveth me, shall be loved by my Father. In Rom. viii: 24, the question is asked, who is it that condemneth? and the answer is, it is Christ. Job says, "and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only." Jesus has said, "for the Father raiseth up the dead and quickeneth them: even so the Son quickeneth whom he will." "For as the Father hath life in himself: so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son [illegible] Yes Christ is to be the judge. [illegible] James must be found written in [illegible] book of life. Jesus the Christ [illegible] Lamb of God, and [illegible] Word. In his book our names must be found written. Jesus said the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Remember, we must hear the words of Jesus, and believe them if we would not come into condemnation. Listen, to Job, "thou shall call and I will answer thee:" why does Job say God will call? what reason does he give? he says, "thou wilt have a desire for the work of thine hands, for now thou numberest my steps: dost thou not watch over my sins? my transgression is sealed up in a bag, and thou sewest up my iniquity." Dear friends it is now, that our steps are numbered, it is now that our sins are watched over, it is now that our transgressions and our iniquities must be sealed up. Jesus shall be the judge.

Shall we be among those who shall hear his voice and live, or shall we come forth to condemnation for Jesus says, "the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. How very careful we should be. In Mat. 12: 35, 37, Jesus said, "but I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned. Peter's instruction to Cornelius was that he (the Christ) was ordained of God to be the Judge. He is our example in all that forms the Christian character.

We are commanded to be Christ like. In 1 John ii: 6, "he that sayeth he abideth in him ought himself to walk as he walked. Jesus was the embodiment of all that was good, merciful, and just, yet he never made any compromise with any who failed to do the things that God had required; he was fearless in his condemnation while here, he entered the temple and overthrew the tables of the moneychangers, and drove out those that bought and sold therein, saying, it is written, my house shall be called a house of prayer but ye have made it a den of thieves. The Christian man or woman should meet the world with a face all radiant with hope which is born of a heart that is filled with love and sympathy for all God's creatures; yet with a firmness that will not permit of the lowering of the standard of faith.

If we believe that Gods people should be a peculiar people zealous of good works, then our lives should correspond with our profession, and we should teach none other things than what God has commanded. We must come to God by and through his Son Jesus, the Christ, but having come to to Christ, in his own appointed way is not all. The first step is well taken, if it is coupled with intelligent faith. Intelligent faith teaches us that faith without works is dead. Paul tells us in Rom. vi: "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness? But God be thanked, ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being made free from sin, ye became the servants of righteousness, for when ye were the servants of sin, ye were free from righteousness, but now being made free from sin, and become the servants of God, ye have fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of [illegible] eternal life through Jesus Ch[illegible] Lord."

Jesus, in his parable of [illegible] said: I am the vine, ye [illegible] he that abideth in [illegible] the same bringeth [illegible] for without me ye [illegible] as a branch, and is wither[illegible] gathered them, and cast [illegible] the fire, and they are burned. [illegible] tree that bringeth not forth [illegible] fruit, is hewn down, and cast in[illegible] fire;" there is no middle ground in the service of the Master. Christ has said, "he that is not with me is against me: and he that gathereth not with me scattereth abroad," strait is the gate, narrow is the way, which leadeth unto life, but wide is the gate, and broad is the way, that leadeth to destruction.

Which shall we be found traveling when the Master comes? I doubt not but there will be less jostling in the broader way, the ascent is not so steep: the leisurely multitudes, may have removed the thorns which would wound the tender feet; but it is not the way our Saviour walked, Paul tells us, Jesus suffered, leaving us an example, if he was despised and rejected of men; then we may be. If when weary, he rested by Jacob's well, and being athirst asked drink of the woman of Samaria. He has taught us to come to him who is as the shadow of a great rock in a weary land, and as rivers of water in a dry place; whosoever drinketh of the water I shall give, shall never thirst, but the water I shall give shall be in him a well of water springing up into everlasting life, are the words of the Master, but dear friends, we must come to him, there is salvation in no other way, for there is none other name given under heaven among men whereby we must be saved. We must come to God, because we love God. The worldly man, does not come to God, the profane, wicked persons, who delights in doing evil, seldom congregate with the people of God, or attend the house of prayer. As the children of God we are commanded to meet often, forsake not the assembling yourselves together, and so much the more as you see the day approaching.

"If ye love me, you will keep my words." "This is the love of God, that we keep his commandments, and his commandments are not grievous, for whatsoever is begotten of God overcometh the world; and this is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." Faith is truly the substratum, it is the ground work, the foundation, yet if we fold our hands and sit idly by, the grand superstructure of a holy life, will never be finished. The Christian character, which will say to the world that we have been with Christ and learned of him, will never be ours. Faith without works is dead, so works which are done in connection with the church, that are not pleasing to God. It is impossible to have faith in something we know absolutely nothing about.

If the people will not hear, when we preach to them, and testify of these things then they cannot have faith. If a friend tell us something, and we believe what he says is true, our actions will prove our faith, and he will be pleased with our confidence. Our Heavenly Father has given us his word, if we believe it, our lives will be in harmony therewith; faith cometh by hearing, and hearing by the word of God, and we read that without faith it is impossible to please God. The harvest is plenteous, but the laborers are few. Why are there so few laborers for the Master? is it not because so few are intelligently instructed in the truth? So few understand what God requires of those who are to work for him. By faith Noah, Abraham, Moses, and all of the ancient worthies worked in harmony with God's commands, and their work was counted unto them for righteousness. Jesus in that notable prayer, in John xvii: says to the Father, "I have finished the work thou gavest me to do." And in verse 8, he says, "For I have [illegible] to us the words thou gavest me." [illegible] would we do? Is it not to [illegible] the Master has given us? [illegible] none other words than [illegible] ye unto us to teach? We [illegible] to or take from the words [illegible] ecy of the book of God, [illegible] deth to the words of the [illegible] Book, to him shall be [illegible] plagues that are written [illegible] and if any man shall take [illegible] the words of the book of [illegible] d shall take his part out [illegible] of life, and out of the holy [illegible] om the things that are [illegible] this book.

[illegible] is to be the judge. Our names must be written in the book of life. "He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." But what if our names are not written there? John the Revelator "saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. He that overcometh shall inherit all things, and I will be his God, and he shall be my Son," but in that city of our God, there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. It is *now*, that we must make the record. It is *now*, that our names must be written in the book, each man and each woman shall be judged as his or her work shall be, for Paul in his letter to the church at Philippi, said, "Work out your own salvation with fear and trembling. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to the things he hath done, whether it be good or bad." Yet a little while and he that shall come, will come and will not tarry." The Nobleman will surely come to reckon with his servants. To him that hath shall be given that he may have more abundantly; but to him that hath not shall be taken away even that he hath." "The Son of Man shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall divide them one from another as a shepherd divideth his sheep from the goats." "Then shall the King say unto those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. But to those on his left, depart from me ye cursed into everlasting fire." The wicked go away into everlasting punishment, but the righteous into life eternal.

We are living in the closing of Gentile times. I know not how soon our Lord may come. Ancient prophecy is fast becoming modern history, and we know the time is near at hand. Soon the white-winged messenger of peace shall come to this sin-sick world, which is torn by contending strife and clash of arms. The Sun of righteousness shall arise with healing in his wings, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away.

Instead of the clarion call to battle and the shedding of blood the melody of that new song of the redeemed shall float o'er Judah's fair plain; on the pure air of that bright morn, and from the mountain tops the pean shall be wafted on and on by the glittering hosts who have washed their robes and made them white in the blood of the Lamb, until the whole world is filled with his glory. Shall we be there? Do *you* wish to be there, my dear brother or sister, who have not become obedient to the requirements of faith, if such there be within my hearing? If you do I plead with you to delay no longer. These things are true! The time is coming when there shall be a change in the government of this world. The time is coming when the kingdoms of this world shall become the kingdom of our Lord and Savior Jesus, and all nations shall serve, and obey him. For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more. What a blessed era when the earth shall be filled by the knowledge of the glory of God, as the waters cover the deep. My prayer is that we may each be there and share with him in his glory.

J. H. WILLEY.

Dear Brother Underwood:

Will some one please inform us why the apostles did not go and preach to all nations as they were commanded in the commission? Mat. xxviii. 19; Mark xvi. 15-16; but did not after they were given the Holy Ghost, Acts ii., until the special message was sent to Peter to go and proclaim the Word to Cornelius, Acts x., they being endowed with power that would remind them of all things Christ had said to them, and speak with tongues? Why did they not obey his command? Will some one please give us a solution of these Scriptures?

Yours in search of the truth.

C. P. GRAHAM.

Pine Woods Bible Class In Book Form.

I have several times been solicited to have the part lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

It is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, AUG. 3, 1904. NUMBER 29.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 3. 1904.

THE strike at the meat packing establishments is worse than last week. Peace was agreed on, then again broken off, and now other trades are out on a "sympathetic strike," and the end seems far off. The police and rioters have clashes every day, and dire distress and trouble is in the air.

THAT Russia has "troubles of her own" is manifested by the assassination of Minister Von Plehve, the man who held the highest place in the Russian government next to the Czar. He was on his way to visit the Czar when killed by a bomb thrown from the roadside. The event has caused consternation in Russia, as it is evident that a plot exists to kill others as another man within similar possible was killed at the time.

THE progress of the war in Manchuria has taken a faster gait. The Japs have finally entered New Chwang, and the Russians are falling back along the railroad to the north. It looks as if the Japanese could easily surround them if they were so disposed, and whether they wish to leave the way open so they can retreat when they are defeat is likely to come, is the question. No one knows the mind of the wily Jap officers. In the meantime the forces about Port Arthur are engaged in heavy fighting. Rumors have been current for some days that the fortress had been taken, but no confirmation comes. The trouble arising from the seizure of neutral shipping by Russian warships, is being settled in most cases by apology being made. The question of the passage of the ships from the Black Sea will likely call for a conference to decide the proper status of such vessels.

THERE is trouble in Venezuela. It seems that the American companies that are interested in the asphalt business there have had some trouble, and President Castro has ordered the seizure of the property. The Chicago *Tribune* in commenting on the affair says:—

[redacted]tro of Venezuela is not [redacted] is [redacted]ouey. However, he is more apt to find the former than the latter if reports are true concerning his latest outbreak. He has seized the properties of the New York and Bermudez Asphalt company at Guanaco. This action has been taken as the result of a suit against the company begun by President Castro himself on the charge that the company had given aid to the revolutionists. He had a receiver appointed when the company refused to pay the heavy mulct and it was this receiver, accompanied by the attorney general, a gun boat, and a company of soldiers, who took forcible possession of the asphalt properties.

The New York and Bermudez company has been upheld in its rights too many times for any question to be now raised as to the validity of its title to the asphaltum lake of Guanaco. The company has been operating for about fifteen years. In 1898 the Venezuelan government interfered in the affairs of the concern, but the courts decided against the government. After Castro had seized the government and made himself dictator he sold a large part of the asphaltum lake of Guanaco to another American company. Then there was a mix up which was not straightened out until last year. The New York and Bermudez company was sustained in its original title to the lake.

President Castro is in need of money. He has always been so since he swooped down with his army of Andinos in 1899 and captured the government. He has devised some clever ruse by which he hopes to swindle the asphalt company for a good round sum. No doubt he is acting at the direction of the lower courts, for Castro is absolute dictator and it is unsafe for a judge to refuse his commands.

It is fortunate that Castro has chosen an American company to attack, for if any nation is to deal with the gentleman in the manner he deserves it should be this one.

IT is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

Communicated.

Immortality—What is it?

We find this word but five times in the entire Bible and the word immortal but once, and that only in the writings of the apostle Paul. Now if the apostle is the only one who uses the word we must look to him for the meaning of it. Let us take the word as we encounter it for the first time in the Scriptures, Rom. ii. 6-7, who (speaking of God) will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality—eternal life. Yes, says one, I know it reads that way, and immortality and eternal life means one and the same thing, but let us see if it does. Let us transpose the language and see if we can get at the meaning. To them who by patient continuance in well doing seek for glory and immortality, God will render eternal life. So we find by the construction of the language that immortality and eternal life are not one and the same thing.

Let us try again 2 Tim. i. 9-10, Who hath saved us and hath called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifested by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel. Now let us write the last sentence as though life and immortality meant one and the same thing. Who hath abolished death and hath brought life and life to light through the gospel. Do we not see that by such construction we make the statement meaningless, and without sense. The apostle has here declared that by the appearing of the Savior that he brought to light through the gospel something which had not been revealed to man before. We find the promise of life all the way from [redacted] creation down to the first [redacted] the Master. The doctrine [redacted] surrection and eternal [redacted] have been understood [redacted] in all ages, so if life and [redacted] are one and the same thing [redacted] bring it to light through [redacted] for life was known and [redacted] his appearing, so we [redacted] language will not allow [redacted] tion that life and immo[redacted] one and the same thing.

Now let us try once again [redacted] 51, Behold, I show you a [redacted] (Emphatic Diaglott, sever[redacted] not all sleep but we shall all be changed. What have we found here? The apostle is discoursing on the second appearing of our Lord and is showing the conditions as they will be at that time. That is that all the Lord's people will not be in the death state when he comes again to claim his own, but there will be some living at that time who will not die, so we have the two classes, the living and the dead. Ver. 52, in a moment, in the twinkling of an eye at the last tramp, for the trumpet shall sound and the dead shall be raised incorruptible and we (the living) shall be changed. So we find the two classes again, the dead spoken of as the corruptible, and the living as being changed. Changed from what? Verse 53 for this corruptible must put on incorruption and this mortal must put on immortality; so we find that we shall be changed from mortal to immortal. And what else have we found? We have found that immortality can only come to the living at the Lord's coming, that immortality means *translation*, that and nothing else. Let us see if this is in harmony with the teaching of the Bible. What is the condition of the human body in death? Let us go to the sentence that was passed on the body of man when he transgressed the commandment of God and received the death penalty. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken, for dust thou art and unto dust shalt thou return. Gen. iii. 19. So we see that the body of man in death can truly be said to be in a corrupted condition. Let us take the case of our Lord's body in death. Peter on the day of Pentecost (Acts ii. 25, 26, 27) speaking of the prophecy of David makes use of this language, for David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved. Therefore did my heart rejoice, and my tongue was glad, moreover my flesh shall rest in hope, because thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption. We see that meaning of the word corruption from a Bible standpoint has reference to the condition of the body in death, so when this corruption shall have put on incorruption, it will mean a resurrection from the dead. It would be an impossibility for a living man to put on incorruption, having never been corrupted, and so would it be impossible for a dead man to put on immortality because of the fact that he is *not* mortal when the change comes. Immortality means to change from mortal to immortality or translation. To refer back to 2 Tim. i. 10, but now is made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel. Did he teach while here on earth the doctrine of immortality or translation? Let us turn to John's gospel. xi. 25-26, we have here the subject of the resurrection of the saints, under consideration. What is it the Master says. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. We find him here teaching just what the apostle Paul said he taught, 2 Tim. i. 10, that the living man at the time of his second appearing, who was found worthy should not see death, but should be immortalized or translated. Let us here take the Diaglott translation of the 15th of 1 Cor. beginning with the 51st verse, Behold a secret I disclose to you, we shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet, for it will sound and the dead will be raised incorruptible and we shall be changed, for this corruptible must be clothed with incorruptibility, and this mortal must be clothed with immortality. So we see that immortality comes only to the man who is mortal at the time of reward, and a dead man is in no sense a mortal man, hence he cannot receive immortality.

Yours in the hope of immortality.

N. D. TITCHENAL.

Conference Report.

[redacted]eventeenth Annual Meeting of [redacted] W. Conference convened at [redacted]ore, Wash., June 17, 1904. [redacted]sident being absent, Vice-[redacted] Wolf presided.

[redacted]t were Bro. Smally [redacted] Edwin Groat of [redacted] Palmer of Eugene, [redacted] Skeels of Scholls, Ore. expecting Brother Griswold, [redacted]oma, Wash., but unforeseen [redacted]stances kept him away. We [redacted]ll disappointed.

[redacted]e had preaching on Friday evening by Bro. Smally.

Saturday morning at 10:30 we had a business meeting; at 2:30 preaching by Sister Palmer, and at 7:30 preaching by W. L. Skeels.

Sunday morning Brother Skeels spoke again and after this came the basket dinner. At 2:30 Social meeting, and at 7:30 preaching by Edwin Groat.

At the business meeting reports of the Secretary and Evangelist were read and approved. Reports from the several churches were given in. Brother Smalley reported the church at Brookfield, Wash. Brother Skeels gave in his report as minister at Scholls, also a verbal report of the church at Central Point, Oregon, as they did not send a delegate.

The officers elected were as follows:
President, W. W. Jaquith.
Vice President, George Hall.
Secretary, Almira Brooks.
Treasurer, C. K. Schmeltzer.
Evangelist, W. L. Skeels.

A Finance Committee was appointed by the President as follows:—Lake Shore, Bro. Mills; Scholls, Floyd Lawrence; Central Point, Ellen Hanson; Tacoma, Brother Jaeger; Brookfield, Brother Smalley.

Letters to Ministers were given by the Conference as follows:—N. C. Griswold, of Tacoma, Wash. Merrit Elliott, Central Point, Oregon. Sylvester Wilkins, of Tacoma. W. L. Skeels, Scholls, Ore. Elder Smalley of Frankfort, Wash.

The treasurer being absent on account of sickness, the Conference had no way of knowing just how much was in hand, (we have delayed this report waiting for him to send in the amount, thought it best not to wait any longer. We know it is all right and are sure that we have at least eighty or ninety dollars to start out our evangelist with.)

Last year a motion was made and approved that each male member should pay into the Conference $2.00 and each female $1.00, which was responded to by some. We [redacted]on. ference) thought we had bet[redacted] speak of it again for fear it was not understood. This is optional with the brother or sister, whether they do this or not. It is not a great burden by no means.

The attendance was good, and a feeling of love and friendship seemed to prevail. One Sister yielded obedience, Sister Alice Wilkins, of Tacoma, Wash. On Sunday afternoon she was baptized in Salmon Creek, by W. L. Skeels. May she ever walk in the narrow way; for at the end thereof is life everlasting. We were glad to make the acquaintance of Sister Palmer, she of whom we have heard so much through our paper. We hope she will be a help to us. Brother and Sister Darby, late from the east were with us. They have settled in Corvallis, Ore. We welcome them among us also. We hope more of the brethren will see fit to come and locate in our State, where we are quite sure they will be satisfied with the climate. In all probability the next conference will be held at Scholls, Ore.

A letter was read from Brother A. J. Eychaner, concerning an effort being made to unite the believers in all the states, and as a means to this end, to publish a Year Book which shall contain, 1st, A list of all our conferences. 2nd, Locality of each congregation, and pastor. 3rd, Number of members. 4th, Evangelists and ministers. 5th, A general statement of doctrine we hold, and 6th, Sunday Schools, and other information of value to the brotherhood. He asked the Conference to give the matter a thought, which they did. The Secretary was instructed to answer his questions as far as possible, and to write out the following declaration of faith to Brother Eychaner, which was gotten up by the committee appointed for that purpose, consisting of W. L. Skeels, C. H. Belshaw, and Brother Mills.

ALMIRA BROOKS, Sec'y.

DECLARATION OF PRINCIPLES OF N. W. CONFERENCE.

We, as a people, accept no articles of faith, creed, or man-made form of confession; but it is the object of our conference work to give prominence and support to the following Scripturally stated principles of truth:

"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of [redacted] who is above all, and through [redacted] and in you all."

"Wherefore, as by one man [redacted] tered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for since by man came death, by man came also the resurrection of the dead."

"But whom say ye that I am?" "Thou art the Christ the Son of the living God." "Upon this Rock I will build my Church."

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

"But these are written, that ye might believe that Jesus is the Christ, the *Son of God*: and that believing, ye might have life through his name."

"Who will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory, honor and immortality, eternal life."

"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the tramp of God: and the dead in Christ shall rise first."

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

"But they shall be priests of God and of Christ, and shall reign with him a thousand years."

"But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

"The Lord knoweth the days of the upright, and their inheritance shall be forever."

"And the kingdom and the dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

These statements are not subject to change or amendment except by direct quotations from the Bible, without comment or explanation.

EVANGELIST REPORT.

Circumstances have caused my work as evangelist to be less than during any of the series of years that I have worked. Evangelizing has been done only at Brookfield, Lake Shore and Felida, all in Washington.

Number of days 37; meetings 30; time and expense $63:70; received donations $30:25; orders $33:44.

Respectfully submitted.

W. L. SKEELS.

Will there be Probation After the Coming of Christ?

The above question was the subject of a discourse June 26 by Elder Johnson of the First Advent Christian Church, Tampa, Fla. His outline and argument in the negative were about as follows:—

I. Proposition—Probation is based upon a covenant, and there cannot be probation without a covenant.

1. The Bible reveals two covenants viz The Old and the New.

2. The Old Covenant reached from Adam to Christ—about 4000 years.

3. The New Covenant began with Christ and will reach to his coming again, and the destruction of this world.

II. Proposition. For probation under a covenant there must be

1. A Tabernacle and Sanctuary.

2. A sacrifice, or offering.

3. Ministers or priests.

III. Arguments.

1. There can be no probation after Jesus comes because there is no place for a third covenant—none mentioned in the Scriptures, and the New covenant ends when Christ comes.

2. The earth will be burned up and all but the righteous will perish at the coming of Christ.

3. There will be no sacrifice for a third covenant. Animals were the sacrifice under the first covenant; Jesus was the sacrifice under the second covenant, but there is no sacrifice for a third covenant hence there can be no forgiveness and consequently no need of propation.

4. Jesus will cease to be a priest when he leaves the Father's throne, and comes to earth, hence there will be no intercessor and no probation.

5. Time will end when Jesus comes, hence there can be no probation.

6. What about the heathen? I am not much concerned about them" said [redacted] "They that have sinned [redacted] shall perish without [redacted] and in you all."

[redacted]us to me that the dis- [redacted] Johnson is faulty in [redacted] points and this opportunity should not pass without a review and Scriptural answer.

Probation is simply an opportunity to secure everlasting life and an inheritance in God's kingdom. The Bible reveals more than two covenants: we have 1st Gods first covenant with all flesh—both man and beast, and is an everlasting covenant. See Gen. ix: 9 to 17.

2. The covenant of circumcision—everlasting. See Gen. xvii. 13-14, Acts vii: 8.

3. God's covenant concerning the land of Canaan to Abraham's literal posterity. Gen. xvii: 4-8. Everlasting also.

4. God's covenant with Abraham and his spiritual seed to bless all nations of the earth. Gen. xxii: 15-18. Lu. i: 68-73. Acts iii: 25-26. Gal. iii: 16.

5. The covenant made with Israel at Mt. Sinai Ex. xxxiv: 27, 28.

6. God's covenant with David that his seed should occupy his throne forever Ps. lxxxix: 3, 4. 34 to 37, 2 Sam. xxiii: 5.

7. The covenant of the everlasting priesthood Num. xxv: 11-13; Ex. xl: 14, 15.

8. The second covenant made with Israel in the land of Moab. Deut xxix: 1, 10 to 15.

9. The New covenant.

Here is the record of at least nine covenants. You have taken a very limited view of God's covenants. I am aware that the writer to the Hebrews contrasts two of these covenants and speaks of them as "old" and "new" but what has that to do with probation beyond the Advent? Everything especially when you reflect that the new covenant extends beyond the coming. You certainly admit future probation if that covenant is everlasting. If as you contend there is probation under the new covenant now and I show that the new covenant continues beyond the coming of Christ forever, then I show that there is probation as long as the covenant lasts.

Looking at this question from your standpoint that probation exists where there is a covenant a tabernacle, a sacrifice, and a priest, it is plain that there will be probation after Jesus comes for we will show that all these conditions are in existence after he returns.

1. The new covenant, if it is everlasting, hence does not cease at Jesus coming.

2. The tabernacle, It will be set up and established forever, and God will dwell in it. "I will return and build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might (have an opportunity) seek after the Lord" Acts xv: 16. When Christ comes he will sit upon his throne in the tabernacle rebuilded. Isa xvi: 5. When the everlasting covenant is made with Israel at the coming of Christ God declares "I will set my sanctuary in the midst of them for ever more, my tabernacle also shall be with them" Ezek xxxvii: 26 27. We have then the covenant and tabernacle both after Christ comes. Now let us examine—

3. The sacrifice.

We are informed by Paul that it is not necessary to make any more sacrifices "for this he did once when he offered up himself"—after he had offered one sacrifice for sins forever, sat down on the right hand of God." So you see brother that the sacrifice also reaches into the future "forever." Past and future are both covered by the plan of God.

4. Priest.

This too has been provided, you affirm that "when Jesus leaves the Father's throne he will cease to be priest." If that were true there could be no probation. But you are mistaken in the premises. Christ will always be a priest, let me read—"Thou art a priest forever after the order of Melchisedec." Heb. v: 6. The Lord swear and will not repent, thou art a priest forever after the order of Melchisedec" Heb. vii: 21. "This man because he continueth ever hath an unchangable priesthood" Heb. vii: 24.

We find in the Scriptures then, all the conditions of probation mentioned in your proposition No 2, after Jesus returns, viz; The New or everlasting covenant, the tabernacle of God with men. (Rev. xxi: 3,) a sacrifice whose efficacy will never fade or lose its power, and a priest after the order of Melchizedec, with an unchanging priesthood.

Thus according to your own outline and propositions we prove probation from your own premises. Your guns are spiked, re cast and turned against you; for by the Scriptures we prove all your conditions of probation exist after Jesus comes.

To make the matter more direct let us look at a few texts bearing on this question of probation after Jesus comes.

1. God covenanted with Abraham that through his seed (Christ) all the kindreds of the earth should be blessed. Has this been done or will it be done before Jesus comes?

2. James declares, Acts xv: 16, that when Jesus returns the tabernacle of David will be set up that the residue of men may seek after the Lord. Is not this "seeking after God" an opportunity to find him which before they had not enjoyed?

3. When the God of heaven sets up a kingdom, which at that time is the least of all kingdoms, how can it fill the whole earth without growth? If it grows, how will this be, how can it be, if everyone is destroyed at his coming except those who are the Kingdom?

4. Is the leaven, the three measures of meal, or is the leaven put into the meal, and does not the leaven work upon the whole lump until it (the lump) is leavened. In other words, does not the stone (Dan. ii,) increase in size after it smites the image upon the feet until it fills the whole earth? How can this be done without probation?

5. After the Lord comes with his saints to the Mount of Olives (Zech. xiv: 4, 5.) Where do these nations come from that fight at Jerusalem and whose wealth is gathered there, if all had previously been destroyed at the time of Christs coming? And why are they required to come up to Jerusalem to worship year by year and punished by drouth and plague if they refuse to come, if there is no probation? Zech. xiv: 14 19.

6. After the graves have been opened and David resurrected and made king and Judah and Israel made one kingdom and there is one fold and one shepherd how can God cleanse those who have sinned if they are not on probation? Ezek. xxxvii: 22-28. Yet this is all spoken to be done by the prophet of God after the resurrection.

7. How can times of refreshing and Restitution come from the presence of Christ after his return if the world is destroyed at his coming? (Acts iii; 19-21.) He says too that those who refuse to hear him then will be destroyed, this language looks very much as though some one was on trial for good behavior at that time.

A. J. EYCHANER.

Poetry.

A Vision.—Rev. vii: 9-17.

Who are these arrayed in white, who come like a wonderful crowd?
That cannot be counted! They seem like a cloud;
Their garments are gleaming with light from the skies,
And peace, that is perfect, looks out from their eyes.

They come from the ranks of the greatest and least;
Among them are martyrs, and prophet and priest;
And still, and forever, the song that they sing
Is love of the kingdom and love of the King.

Among them are faces that once were so dear;
Long, long have we missed them; but lo! they are here!
Through faith did they conquer; they bear from afar
His name on their foreheads, as bright as a star.

They witness for Jesus, this wonderful crowd,
As round the bright throne they flout like a cloud;
And still, and forever, the song that they sing
Is love of the kingdom and love of the King.

—Ellen M. H. Gates.

Communicated.

Notes by the Way.

My last notes by the way ended with the services at Quanah, Texas. Bidding farewell to our worthy Bro. Newberry, I took the train enroute to Carnegie, Oklahoma. I arrived at Snyder, at about 7:30 p. m., where I failed to make connection, and therefore had to remain over night at the hotel. Next morning at about 8:30, I took the train for Hobart, Okla., where another change had to be made. Arrived at Hobart at about 10 o'clock, a. m., and found the train had left, and so had to go to the hotel for the balance of the day and night. While at Hobart I met the celebrated Indian Chief Lone Wolf, and family. Left Hobart the next morning at about eight o'clock. I arrived at Carnegie, at about eleven o'clock a. m. Was met after dinner by Wm. Chandler, the husband of Sister Chandler, and conveyed to their home in the country.

Carnegie is located in the northwestern part of the Territory, and is known as New Oklahoma, which was recently opened up for settlement. The best part of the lands, however, was previously secured by the Indians, in their allotments. The lands secured by the white settlers is worth but little. Those lands are located mostly at the foot of the mountains, a portion of which is very rocky, with here and there a few acres which can be picked out for cultivation. In northwest Texas, southwest Oklahoma, Arizona, and New Mexico, rain is a very uncertain quantity. At Carnegie, previous to my going there, there had been a nine months drouth, and on account of this, the wheat crop was a total failure. After my arrival, heavy rains came, which insured the corn and cotton crops.

The place of meeting, and the Chandler family residence were on opposite sides of the Wichita river, and there being no bridge over that river, it had to be forded. The rains raised the river so high, that it could not possibly be forded, and so on this account, the meetings in the town of Carnegie had to be given up. Two meetings were held there, and two at the family residence, and one at a school house on the prairie. I think some good was done, but not as much as would probably have been done, if I could have given a connected course, at one place. I expect to visit Oklahoma again probably next December, when the circumstances may be better. I enjoyed my visit at Carnegie. The Chandler family I found to be a very hospitable and interesting family. Sister Chandler is an earnest Christian woman, and keenly alive to the one faith and hope of the gospel. Her meditations on these things are the joy of her life.

The Chandlers are pioneers, living almost alone, as far as white neighbors are concerned, there being but one near neighbor, the rest are Indians, belonging to the Kiowa and Apache tribes. There is a village of them in sight of their house, but a little way to the west. I visited the village three times while I remained at their home. These Indians are nearly all of them full bloods of large stature. I saw one woman who was a sight to behold, she was said to weigh 400 pounds. The men wear their hair about as long as the women. They usually braid it up in three braids, one on each side of their face, and one in the center in the back of their head. These braids are wound around with some bright-colored cloth, usually red, blue, or yellow. They pull their beard, moustache and eyebrows out with pincers, they then color the eyebrow with some bright color, to make themselves look pretty. They live mostly in tents, sometimes they use the roof tent, but probably oftener the round teppee. They put poles in the ground in a circle, and then bind them together at the top, and cover the poles with canvass. The place in which they worship is a large teppee, built after the same manner as the teppees in which they live. Myself and the Chandlers went up one Sunday afternoon, when Red Buffalo was preaching in the teppee, in the Kiowa language. In place of an organ they use bells while at worship. They ring them on perfect time. Their voices are pitched on the key of the bells. Their singing sounded strange and weird at times; it reminded me somewhat of the Thomas concerts we sometimes hear in our back yards at the night time.

One afternoon Eagle Heart came to the Chandler home to buy some "chuckaway." Some of you may not know what "chuckaway" is. It is a word the Indians learned from the cow boys. They had a combination wagon in which was a table which they could slide in the wagon, and pull out according as they wanted it, also drawers, etc., in which they kept their food. When their meals were ready the cook would yell out to the cow boys, "Chuckaway boys! chuckaway boys!" The Indian hearing this associated the word with food; hence, when they want food of any kind, they call it "chuckaway."

The clothing he (Eagle Heart) wore was quite scant. He wore a waist cloth, but left his pants at home.

They think that Sister Chandler knows how to make good "chuckaway." That they were not mistaken, I can abundantly testify, by personal experience.

Twice a year the Indians have a religious dance called a "ghost dance." I am told that it is better expressed by the phrase "Holy Ghost Dance." White men called entire sanctificationists have something of the kind, when they whirl around, jump and scream, and finally fall down exhausted. The two are for a similar purpose, although differently performed. This dance was to be performed in about two days from the time I left. Sister Chandler and husband wrote me a description of it, which I give to you in my own language.

They prepared a plate by [redacted] poles, and then stretched [redacted] them, for the purpose [redacted] shade. Under this shade [redacted] Indians in circle form. [redacted] they formed another ring o[redacted] dians, and in that circle was a large cross, made out of green cedar twigs, and near that cross a little fire was kept burning, the fuel being cedar twigs. Near this stood the chief and two other Indians. Red Buffalo was one of the three preachers, he was dressed in a buckskin suit, trimmed with beads and shells with a buffalo horn on each shoulder. The circle of 105 Indians dance around these three. They take hold of hands, and jump up and down. All their faces were painted in bright colors, and wore buckskin suits, and eagle feathers. They keep time in their dance by ringing bells, the same as they did in the teppee, and their singing was of the same tom cat order.

The dance commenced at two o'clock p. m., and lasted until five o'clock. They dance until they are exhausted, just like our whits sanctificationists do. There is a striking resemblance between the two.

Six of us went on a camping expedition to Mount Scott, the largest mountain in the range running through that country. It is thirty miles distant from the Chandler home. Near this mountain Mount Sheridan reared its rocky peaks. While camping there a heavy rain came, which detained us longer at Mount Scott, than we intended to stay. It raised Medicine Creek so high, that it could not be forded for sometime. I could stand camping very well in the day time, but the camp beds were hardly soft enough for my bones. We traveled through [redacted] Devil's Canyon in order to reach [redacted] Scott, which we found to be very rough and rocky. It was an interesting expedition.

After finishing my work at Carnegie, I left for Cedarville, Missouri, which is located on the top of the Ozark mountains. I arrived at Lockwood, (the railroad town,) at about eleven o'clock, a. m., the next day. Bro. Fyfe, jr., met me at the depot with his conveyance. Before starting for Cedarville, went to the hotel and took dinner.

The road to Cedarville was exceedingly rough and rocky, it reminded me of the experience I had while visiting our churches in the Massanutton and Blue Ridge mountains in Virginia.

After a ride of about three hours I arrived at the home of Bro. J. M. Fyfe, Sr., by whom I was heartily welcomed. The family were very kind to me, and [redacted] stay among them as pleasant [redacted] they know how. I shall long remember my visit at Cedarville, Missouri.

Meetings were held at the Union Church, and some interest manifested. Four people became obedient to the faith, by being baptized into the name of the Lord Jesus. This was encouraging. May God bless these dear people, and may they so live as to honor the sacred name they took upon themselves.

I expect to return to Cedarville to further wake up the interest created there.

A Baptist preacher visited me at Bro. Fyfe's home. We spent most of the day conversing on the gospel of the kingdom. He has learned enough in my opinion to soon spoil him for a Baptist preacher.

After concluding services at Cedarville, Bro. Fyfe, Jr., conveyed me to Lockwood, where I took the train for Chicago, by way of Kansas City. On arriving at home I was pleased to find my family in their usual health. I spoke for the Chicago church for two Sundays.

I then went to Fulton, Ill., to hold meetings for a week. Bro. Bare and family gave me a hearty welcome, and made my stay at Fulton very pleasant.

Meetings were held in the Christian Church, we had an interested and appreciative congregation all the way through.

Fulton is a neat place, situated on the Mississippi river, on the other side of the river is Clinton, Iowa.

Bro. Bare has a son who is studying for the ministry. He appreciated the instruction he received at the meetings.

He gave me his hand in pledge that he would always faithfully preach the truth, and never hide it to serve any purpose whatever. That is a manly thing to do. A time serving preacher, who [illegible] to simply please the ear, can never be trusted.

Last Saturday I went to Dixon, Illinois. I preached there on Saturday night, Sunday morning, and Sunday afternoon.

I enjoyed my visit to Dixon very much; the congregation are an harmonious body of people, and very much in love with the truth, they are hungry for Bible light. It is a real pleasure to visit with such people.

I am now at home arranging other trips in different directions. Those who wish my services when approaching their neighborhood, will please notify me as soon as possible.

While at home, it is my purpose to arrange Pine Woods Bible Class in book form if sufficient subscriptions are received to warrant the expense. In order to do so it will be necessary to hear from all who want it, at once, that it may be printed before I go out on another trip. Please bear this in mind, as it will not be as easy to do while traveling and preaching.

Looking for, In the Blessed Hope,

W. H. Wilson.

[redacted] nouncement.

[redacted] thern Kansas and Missouri [redacted] ference will convene at Severance, Kan., Aug. 20 to 28. Business meetings will be held on the 26th and 27th. Arrangements for the accommodation of all who attend will be made. Let all who expect to attend notify Bro. J. P. Bitner at Severance. Discourses for the evenings and Sundays have been arranged as follows. Day meetings will be decided on by the brethren in attendance. Brethren we have had many good meetings at Severance, let us make this the best.

PROGRAMME.

Aug. 20, 8 p. m., Life; Aug. 21, 11 a. m., Nature of Man; Aug. 21, 2:30 p. m. Nature of Man; Aug. 21, 8 p. m., Nature of Man; Aug. 22, 8 p. m. The Resurrection and its Importance. Aug. 23, 8 p. m., Atonement; Aug. 24, 8 p. m., Faith; Aug. 25, 8 p. m., The Great Salvation; Aug. 26, 8 p. m., How Saved; Aug. 27, 8 p. m., Judgment; Aug. 28, 11 a. m., Signs of the Times; Aug. 28, 2:30 p. m., The Heir to David's Throne; Aug. 28, 8 p. m., The Coming of Christ, What is it?

A. W. Dabby, Sec.

Prepare to attend the coming Ohio State Conference of the Church of God. It will be held again at Salem, O., beginning Thursday evening September 1, 1904, and continue over the following Sunday. Notify Bro. P. Neill 366 N. Main St. Salem, O. when you expect to arrive and he will arrange to meet you at the depot and see that you are taken care of. Salem, O. is located on the P. Ft. W. & C. branch of the Penna. Co. Good speakers will be in attendance. The programme will be published later.

The Conference of last year was the first held in Ohio in recent years. Much good has come from the organization of a Conference Body. An evangelist has been placed in the field and isolated organizations of the Faith have been visited. The Evangelist Bro. P. Neill reports that up to June 30, 1904, 21 visits have been made and 76 sermons delivered. Of this number Sister P. Neill delivered 7. Number of baptisms 2. They have also been able to keep up the work in Salem, O. having delivered 60 sermons, besides holding the usual mid-week meetings.

The Evangelist also reports many private talks in regard to the Faith and instructing many how to walk the narrow way. He has carried on a volume of correspondence, and has labored diligently in the cause of the Truth as he could find or make opportunity, and he is willing and anxious to do more.

Up to date about 425 dollars have been collected to be used by the Conference Body. Brothers and sisters, let us see if we can double this amount next year and do [illegible] more work for our Evangelist. Come to the meeting in September and enjoy the fellowship of the saints.

J. C. Thompson, Sec.

The Annual Conference of the Churches of God in Indiana is to be held at the Church of God near Hillisburg, Ind., beginning at 8 o'clock Thursday evening September 8, 1904, and continue over the following Sunday. Brethren and sisters, bear in mind, this is the Annual Conference, at which the Annual business of the Churches in Indiana is transacted, officers elected, plans to be devised for the prosecution of the work, and also a spiritual feast enjoyed. Let all the churches be represented at this Conference. The brethren at Hillisburg are preparing for a large attendance, and will make you welcome. Come to the Conference, and bring some one with you. Bring your Bible.

A. H. Zilmer, Pres.

Lydia Baildsdack, Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at their beautiful campground at Waterloo, commencing August 20th and continuing over Sunday August 28, 1904. A rate of 1½ fare for the round trip on the Certificate Plan has been granted by all railroads from all points in Iowa. Full fare is paid on the going trip and ½ fare on the return trip, if you present your certificate properly signed by the President of the Conference. Be sure to get your certificate of Agent when you buy a ticket; otherwise you can get no reduction.

On arriving at Waterloo if the Conference Baggageman is there give him your checks. If not there bring checks to the Campground. Our baggage man will have a badge upon his [illegible] reading "Conference Baggagem[illegible] Give checks to no other.

Take the Street Car for Cedar [illegible] Park and get off at the Co[illegible] Tents will be furnished [illegible] your straw ticks and [illegible] Board at the Dining [illegible] per meal, or three meals [illegible] five cents. This is cheaper [illegible] can board at home.

Begin at once to calculate on [illegible] at the meeting. We need your p[illegible] ence and counsel on the questions of vital importance which will come before the Conference. Come for the first day and stay all through the meeting.

Now Brethren and Sisters, can you not afford to go to meeting once a year? Some of you will come no doubt, others have not had the opportunity for a whole year. Let the words of the prophet sink deep into your hearts and create within you a stronger desire than ever before to be present at this meeting. Invite your neighbors and friends to come and spend a ten days vacation in this beautiful park. If we cannot interest them there are plenty of amusements to enable them to pass away the time very pleasantly.

SATURDAY, AUG. 20.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Appointment of committees, etc., 10:30 Sermonettes by various speakers, 12: Dinner, 2:30 P. M. Sermon. John Garton. Subject: The faith once delivered to the Saints, 6:00 Supper, 7:00 Social meeting, led by Elva Chapin, 8:00 Sermon, L. E. Conner.

SUNDAY, AUG. 21.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Sunday school; conducted by State Superintendent, 10:30 Sermon by W. L. Crowe, 12:30 Dinner, 2:30 Sermon by James Wilson, Subject, "The Gospel, What is it?" 6:00 Supper, 7:00 Bible reading, P. B. Stouffer, 8:00 Sermon by L. E. Conner.

MONDAY, AUG. 22.

6:00 Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, report of committees and conference board, 10:30 Sermon by Almus Adams, 12:00 Dinner, 2:30 P. M. Needs of the conference, by conference board, 3:30 Election of officers, 6:00 Supper, 7:00 Social meeting, led by O. P. Allard Sr., 8:00 Sermon by James Wilson subject, "The Beast, the False Prophet and the Dragon."

TUESDAY, AUG. 23.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by James Wilson Subject, "Salvation, What is it?" 12:00 Dinner, 2:30 P. M. Sermon by W. L. Crowe, 4:00 Open discussion good of the conf., 6:00 Bible reading, conducted by Miss. Susie Todd. 8:00 Sermon by L. E. Conner.

WEDNESDAY, AUG. 24.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business. 10:30 Sermon by H. M. Lucas Subject, "Saved by Grace." 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject: Man as he is in Adam, and as he is to be in Christ. 4:00 Business, 6:30 Supper, 7:00 Social meeting, led by J. E. Freeburg, 8:00 Sermon by Geo. Moyer.

THURSDAY, AUG. 25.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast. The day will be given up to the work and program of our young people's society, the Berenns.

FRIDAY, AUG. 26.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast. 9:00 Business, 10:30 Sermon by John Garton Subject, "The Thief on the Cross." 12: Dinner, 2:30 P. M. Sermon by Geo. Moyer. 4:00 "Good of the conference," 6:00 Supper, 7:00 Social meeting, led by Libby Palmer, 8:00 Sermon by Almus Adams.

SATURDAY, Aug. 27.

6:30 A. M. Rising bell, 6:40 Morning devotion. 7:00 Breakfast, 9:00 Business, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2:30 P. M. Sermon by Geo. Moyer, 4:00 Good of the conference and reports of all committees, 6:00 Supper, 7:00 Bible reading, led by P. B. Stouffer, 8:00 Sermon by A. H. Zilmer Subject, "The Unity of the Spirit in the Body of Christ."

SUNDAY, AUG. 28.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Sunday School, conducted by state superintendent, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject, "How we ought to walk." 3:30 Baptism; 4:30 Communion, 6:00 Supper, 7:00 Social meeting, 8:00 Sermons by Almus Adams, Geo. Moyer, and A. H. Zilmer.

The foregoing program will be adhered to as closely as possible. It is possible that some of those who are [illegible] gram cannot be present, [illegible] possibility that some [illegible] at the present do not [illegible] any changes occur we [illegible] them announced. Any [illegible] out arrangements, etc., [illegible] ly received by the Con-

[illegible] get a certificate from [illegible] n whom you purchase [illegible] me the first day of the [illegible] 9th. Remember tick- [illegible] g tripcan be purchased [illegible] to 25th inclusive, and [illegible] p to and including Aug- [illegible] ust 31st.

Also remember to keep your program and follow instructions therein, and you will have no trouble in attending the meeting.

O. J. Allard, Pres.

Eva L. Stearns, Sec.

Sixth annual Illinois Conference of the Churches of God in Christ Jesus, to be held at Oregon, Ill, August 24 to 28 inclusive.

General Topic:—The coming of our Lord Jesus the Christ. Brethren and all seekers after truth in Illinois and elsewhere are cordially invited to be present. All services begin with singing, prayer and Scripture reading.

The first service will begin at 7:30 p m Aug 24, opening address by Jas W Wilson. Pres of the Conference, Topic, The assurance of his coming.

TUESDAY, AUG 25.

10:30 a m Formal opening of Conference, Appointment of working committee. Question box—Free discussion in which all are invited to participate. Is belief in the coming of Christ an essential factor of saving faith. Will his coming be in two stages; in secret to his saints, then open to the world. Will his coming be calamitous or a blessing to the world. In view of his coming how should we live. Other questions are invited, and must be written and sent to the President in advance of the meeting.

12 o'clock adjournment for lunch. All meals served free in dining hall at rear of Church. Guests are requested to be prompt at meals so helpers can attend meetings.

2:00 p m Question box continued. 3:00 Address by L E Conner, What was the purpose of our Lord's first coming. 4:00 Recess. 6:00 Dinner. 7:00 Service conducted by Bereans, Leader S J Smith, Christ or gold, Lu xviii 18 30. 7:45 Address, The coming of Christ—his mission to the world—the redemption of the world.

FRIDAY, AUG 26.

10:00 a m Question box, How will the dead be raised up, and with what body do they come. How shall we live that we may be raised among the righteous. 12:00 adjourn for lunch. 2:00 p m Question box, Is God's kingdom in existence now, and if so in what form. Will every one who is faithful receive a position of honor and glory in that kingdom according to his works. 8:00 Address by S J Lindsay, Coming of Christ, his mission to Israel, The unfolding of God's great plan for his ancient people. 4:00 Recess, 6:00 dinner. 7:00 Social service by Bereans, leader Chas Lindsay, Christian ambitions, Matt xxii 20-28. 7:45 Address J W Wilson, When will Christ come.

SATURDAY, AUG 27.

10:00 a m Business session—Order of business, Reports of officers and of evangelists, Financial matters, Church Young peoples' societies and Sunday school reports, Election of officers. 12:00 Lunch. 2:00 p m Continuation of business session. 3:00 Address—The coming of Christ, His mission to his people. Heb ix 28, What is the salvation he brings with him. 4:00 recess. 6:00 dinner. 7:00 Social service by Bereans, leader Mary Ashe'son, Some lessons from the life of Joseph, Gen xli 14-42. 7:45 Address by L E Conner, The coming of Christ, his mission to his people, to raise the dead, Rev xx 6.

SUNDAY, AUG 28.

9:00 a m Sunday school. Topic for adult Bible class, The desirableness of Christ's coming. Let each think of and give some special reason why he wants Christ to come soon. 10:00—Address by S J Lindsay, What is the reward the Lord brings with him. Rev xxii 12. 11:30 Communion service. 12:00 Lunch. 2:00 Temperance service by Bereans. 3:00 Address by L E Conner, The coming of Christ, his mission as a King, his kingdom. 4:00 recess. 6:00 dinner. 7:00 Social service by Bereans, leader Emma L Smith The overcomer, Col iii 1-17; James iv 4-8. 7:45 Address, Coming of Christ, What shall we do to share in his glory. 8:15 Social farewell meeting.

Emma L. Smith, Sec.

TEMPERANCE SERVICE

By the Bereans Sunday at 2:00 p m Richard Murra Leader—Song service, Scripture reading and prayer, Duett, Introductory remarks by leader. Paper Stumbling blocks, Laurence Wilson. Recitation Is it nothing to you, Elizabeth Eaton. Solo The Mother's prayers, Edna Anderson. Paper The modern Christian and the [illegible] Hau, E T Renner. Comments [illegible] lowing quotations: Prov xxiii 29-33; 1 Cor vi 10; Isa v 11-23; Prov xx 1; 2 Cor vii 1; vi 17; Eph v 11; Hab ii 16; Prov xxiii 20, 21; Rom xiii 12 13; Lu xxi 34; Rom xiv 21. Quartette. Recitation Saved by a song, Edna Anderson. Paper The fruits of the Spirit Emma Lindsay. Song. Benediction.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Special Fares to Winona Lake.

Via Pennsylvania Lines Aug. 10th, account Crentore Band concerts. Round-trip fare from Plymouth Ind., will be $.75. Special train returning will leave Winona Lake after each evening's concert.—Aug 10.

$50.00 California and Return.

Send 2 cent stamp for itenerary of special personally conducted tours to California, leaving Chicago August 18th and August 25th, via the Chicago, Union Pacific & North-Western Line, account Triennial Conclave Knights Templar at San Francisco. $50.00 round trip from Chicago. Correspondingly low rates from all points. A. H. Waggoner, 22 Fifth Avenue, Chicago, Ills.—Aug 20.

Reduced Fares to Wawasee (Oakwood Park) Via Pennsylvania Lines.

August 1st to 17th, inclusive, excursion tickets to Wawasee (Oakwood Park) Ind., account Annual Camp Meeting of Woman's Missionary Society, Young Peoples' Alliance and Sunday School Convention, will be sold from all ticket stations in State of Indiana, and from Bucyrus, Union, Centerburg and stations west thereof in State of Ohio. For particulars apply to Local Ticket Agent of those lines.—Aug 17.

A Mighty Myth.

Some time since, a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ is a myth or fable. One of the mill hands who listened to her obtained leave to ask a question.

"The question," said he, "I want to ask the lady is this: Thirty years ago I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetulers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer, then the police got hold of me, and I was taken before the magistrates, and they tried: and next I was sent to prison, and the wardens tried what they could do: but though they all tried, I was nothing better, but rather worse.

"Now, you say that Christ is a myth. But when I tried, and the teetotalers, the police, the magistrates, and the wardens of the prisons all tried in vain, then Christ took hold of me, touched my heart and made me a new man. And now I am a member of the church, a deacon over, a superintendent of the Sunday school; and I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent, "Nay, Miss," said he, "say what you will, the gospel is the power of God unto salvation."—*Christian Secretary.*

Obituary.

Mrs. Jane Mitchell died June 16, 1904, at the family residence 2036 South 7th Street Tacoma, Wash. Mrs. Mitchell was the daughter of Robert Shean, born in London, Canada, Feb. 4, 1841. And was married to John A. Mitchell March 20, 1859, who is now living to mourn her loss, and the result of their union was one boy J. S. Mitchell, and five girls, Laura J., the wife of Solomon Augst, at Chehalis, Wash., and Mary Ann, wife of Allen W. Honk, at Deringer, Wash, and Sarah A. Anderson at Tacoma, Washington, and Ethel May and Lillie A. Mitchell residing at home with her parents, and Ethel is teaching in the Logan school at Tacoma.

Yours in hope.

J. A. MITCHELL.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday [illegible] 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:16 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Low Fares to Boston.

August 12th, 13th and 14th, excursion tickets to Boston, account National Encampment Grand Army of the Republic, will be sold from all ticket stations on Pennsylvania Lines. For full information regarding fares, time of trains, etc., apply to Local Ticket Agent of those lines.—Aug 14.

Low Fares to the West.

May 3, 17, June 7, 21, July 5, 19, August 2, 16, Home-Seekers' tickets will be sold to points in the West, Northwest, South and Southwest, and Canada and Mexico. For further information, apply to Ticket Agents of Pennsylvania Lines.—Aug. 16.

A Vacation Trip.

To Niagara Falls at low fares Ticket Agent at Plymouth will answer inquiries about the annual excursion to Niagara Falls over the Pennsylvania Lines, which offers excellent opportunities for a delightful vacation trip at small expense.

Over-Sunday Excursion to Chicago Via Pennsylvania Lines.

Saturday, August 6th, excursion tickets to Chicago will be sold via Pennsylvania Lines at $1 25 round trip from Plymouth, good going on Excursion Trains leaving at 2:10 and 6:08 p. m. Also on train No. 16, August 7th, leaving at 5:08 a. m.—Aug. 6.

Low Fares to Louisville.

Excursion tickets to Louisville, Ky., account K. of P. Biennial Encampment, will be sold over Pennsylvania Lines August 13th to 16th, inclusive. Information regarding fares and time of trains may be ascertained from Pennsylvania Lines Ticket Agents.—Aug. 16.

"The World to Come and the Life Everlasting," is the name of a book of over 400 pages. The title page describes it as a Symposium of Writers on eternal life from the Bible Basis, and is selected from the works of a goodly number of Bible Students who have written during the past few years. It is compiled and published by Bro. John O. Woodruff, of Elizabeth, N. J., of whom it may be ordered. The paper and print are excellent, and the durable cloth binding. The price is $1.00, and considering the work as a whole it is very low, and we urge all who need a book on this subject to procure one without delay.

Excursion to California and Return. Personally Conducted.

Special trains from Chicago to San Francisco without change, via the Chicago, Union Pacific and North-Western Line leave Chicago August 18th and August 25th. Itinerary includes stop-overs at Denver, Colorado Springs and Salt Lake City. Low rates, choice of routes returning. Ticket son sale daily August 15th to Sept. 10th. Two fast trains daily over the only double track railway between Chicago and the Missouri River, and via the most direct route across the American continent. The Overland Limited, solid through train every day in the year. Low rates from all points. Write for itineraries of special trains and full information to A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Aug 15.

Excursions.

Culver Specials commencing Sunday June 19th, and on each Sunday thereafter during months of June, July and August. Special train leaving 9:15 a m returning leaves Culver 6 o'clock p m fare 25 cents Round Trip.

Sunday Excursion tickets on sale to all points on Vandalia Line where the one way is not over $3.50.

Also for stations south of Plymouth will sell Saturday p m for train no. 45, good returning until Monday a m trains 136 and 10. One fare for round trip.

Reduced Fares to Rome City.

July 20th to August 12th inclusive, excursion tickets to Rome City account Camp Meeting and Assembly, will be sold over Pennsylvania Line from all ticket stations in the State of Indiana, Columbus and Piqua in the State of Ohio. For [illegible] regarding fares, time of trains, etc., apply on Local Ticket Agents.—Aug. 12.

Niagara Falls.

Round trip from Plymouth over Pennsylvania Lines. August [illegible] date of the annual excursion. The fare from Plymouth. For particulars apply to J. E. Hanes Ticket Agent.

VANDALIA LINE

TIME TABLE.

In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 139 daily Expo Train	7:28am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:25pm

GOING SOUTH.

No. 41, Ex. Sun. For Terrehaute	5:45a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St Louis No change of cars All other trains make good connections to and from St Louis at Terrehaute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Ford, Gen. Pass. Agt., St. Louis Mo

The Colorado Special. Chicago, Union Pacific & North-Western Line.

This solid through train, only one night to Denver, leaves Chicago at 7:00 P. M., reaching Denver next evening at 9 o'clock. A perfectly appointed train. Another Colorado train leaves Chicago daily at 11:00 P. M., arriving Denver early the second morning, over the only double track railway between Chicago and the Missouri River. The best of everything. The Chicago-Portland special leaves Chicago daily at 11:00 P. M. with through sleeping car service to San Francisco, Los Angeles and Portland. Tickets and full information can be secured from your home agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Aug 15.

Niagara Falls Excursion.

August 4th, the date. $7.50 Rate; Pennsylvania Lines the route. Full particulars about the annual excursion to Niagara Falls will be Furnished upon application to J. E. Hanes Ticket Agent, Pennsylvania Lines, Plymouth.

Beautiful Winona.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Buren, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accommodations, program of addresses by noted speakers and all other details.—Sept. 30.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittances should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money so [illegible] in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both old and new address.

By complying strictly with the above you [illegible] us much annoyance, and your order will be much more promptly attended to.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Chakenbend, Bonham, Texas.
P. B. Stoufer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chessbrough, Gainesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Winn, Pierceton, Ind.
C. A. Snyder, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prine Sr, Oxford, Neb.
A. J. Eyestone, Box 254 Tampa Fla.
D. L. Kern, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Deer Cr, Kan,
S. C. Oliver, Attica, Kan.
Mollie Bal cock, W. R. C. Home, Madison, Ohio
W. B. Townsend Salem, Ohio, R 5
Libbie Palmer 633 Alder st Eugene Ore
S. T. Hook, R F. D. 1, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcola, Col.
I. R. Oglevie, North Branch, Kansas.
W. O. Stello, Corcoran, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Gooding Ave. Parsons, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave., Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
B. T. Gabriel, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
M. F. Cordill, 326 W Lincolle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St, Newark, N. J.
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John W. Bull, Catoosa, I. T.
I G Daniel, Crowley La
Geo Kimmell St Paul Ark
C E Hatch Pomona Cal
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N C Griswold Box 135 Tacoma Wash
W H Wilson 130 N Willow ave Austin Station Chicago Ill
G T Wilde Dover Min.
W J Seamans Burnville Ark
D C Robison Ill 3 Mi Vernon O
N D Titchenal Wenatchee Wash
T J Daniel Magazine Ark
H M Williams Ashton Kan
F R Sloss Poland Arizona

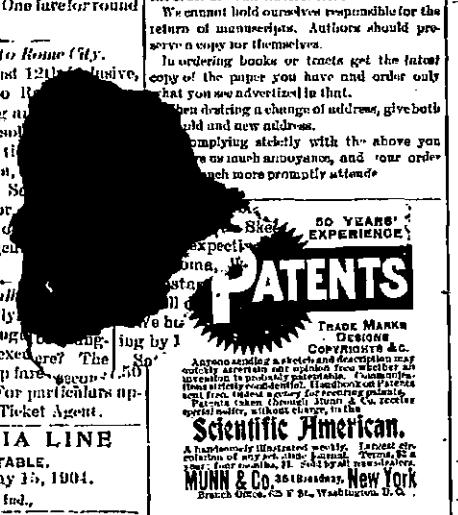

Low Fares to California.

September 5th to 9th, inclusive, and 19th to 25th, inclusive, excursion tickets to San Francisco and Los Angeles, account Triennial Conclave Knights Templar and Sovereign Grand Lodge I. O. O. F., will be sold via Pennsylvania Lines. For full information regarding Fares, routes, etc., apply to Local Ticket Agent of those Lines, or to Geo. Weedon District Passenger Agent Cleveland, O.—Aug 31.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning service at 10:30—all are welcome. Elders, W. G. Monks and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any or the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 308 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena [illegible] for Sunday School and Bible class. [illegible] D. Lindsay the 3d Sunday of [illegible] meeting Friday evening.

[illegible] the Church of God at Brock [illegible] at every Sunday at 10:00 a. m. [illegible] Sunday school. Communion [illegible] where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaile, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jacquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Cinco, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Ballsbeck and J W Sneks Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is preached at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and

A Saint Louis Sleeping-Car

Leaves Plymouth daily at 8:30 P M, arriving at St. Louis 7:04 A M, returning leaves St. Louis at 8:04 P M.

VANDALIA LINE

Round trip rates:—15 day tickets $10.75; 60 day tickets $11.70; season tickets $14.00; Coach Excursion tickets each Tuesday & Thursday $6.75.

For sleeping car reservation and other information as to train service, etc, apply to F. J. Brzzard, Agent.

[illegible] Sunday evening 7:30 [illegible] Sunday evening and bible class. [illegible] Miller's Hall on Bonton Ridge.

The Church of God at Mt. Elon, near Reforma Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park at 5th floor, at 2:30 each Sunday. All welcome.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1860, 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

What is a Spiritual Body?

Faith and Hope.

Christ' Glorious Coming.

The above are titles to some small 4-page tracts suitable to place in an envelope. Short and to the point. Price 8 copies for 5 cents—or 100 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, leather bound, embossed on covers, and gilt edges, $1,00. By Brother Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it.

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Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

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"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, AUG. 10, 1904. NUMBER 30.

Poetry.

My Refuge.

[These lines were written by Ellen L. Gooch, a Brahmin of the very highest caste.]

In the sweet of his presence how my soul delights to hide,
oh how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
for when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty 'neath the shadow of his wing
There is rest and pleasant shelter, and a fresh and crystal spring;
And my Savior rests beside me, as we hold communion sweet;
If I try, I could not utter what he says when thus we meet.

Only this I know, I tell him all my doubts and fears and tears;
oh how patiently he listens, and my drooping soul he cheers.
Do you think he never reproves me? What a false friend he would be,
If he never told me of the sins which he must surely see.

Do you think that I could love him half so well as I ought
If he did not tell me plainly of each sinful word and thought?
No! he is so very faithful, and that makes me trust him more;
For I know that he does love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow; this shall then be your reward;
And whene'er you leave the silence of that happy meeting-place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy,
If you let dark clouds distress you, and your inward peace destroy.
You may always be abiding, if you rest at Jesus' side;
In the secret of his presence you may every moment hide.

Communicated.

An Exhortation.

Therefore whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man who built his house upon a rock. And the rain descended and the wind blew and beat upon that house, and it fell not, for it was founded upon a rock." What sayings was Jesus talking about when he uttered these never to be forgotten words? Let us see. Just before this Jesus had been going throughout all Galilee, teaching in their synagogues and preaching the gospel of the kingdom of God and healing all manner of diseases, etc. And for this reason his fame went throughout all Syria, and he healed all the sick people that were brought to him.

We find that a great multitude followed him. I used to think that Jesus taught the multitude that followed him from their different places of abode. But I believe it was only to his disciples that he preached this memorable sermon, for the multitude could not have understood at that time. The good book says, "And seeing the multitude he went up in a mountain, and when he was set down his disciples came unto him and he opened his mouth and taught them,"

How many good things did he teach them, and they have been handed down for our admonition. If we do not heed them, we stand in these days as the foolish man who built his house upon the sands. He told them that they were the salt of the earth. But if the salt had lost its savor it was good for nothing, but to be cast out and trodden under the foot of men. The multitude that followed him was not the salt of the earth, but the disciples, for they were the first that believed on the Lord. That is the reason he called them the salt of the earth. And so it is to this day, if the followers of Christ should loose their first love and go out to establish their own righteousness and cling to some hobby that has nothing to do with what our Savior was talking about, neither what he taught at any time. I should say without judging only by their fruits, that the salt had lost its savor wherewith it had been salted. Then again he tells them that they were the light of the world and told them that they were not to hide their light, but they should let it so shine before men that others might see their good works, thereby be led or brought to a knowledge of the Savior, and they too would glorify their Father which is in heaven. This too must be brought down to the present time. The church and the world cannot go hand in hand. The church must keep in the old paths. For thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls. But they said, we will not walk therein. Is it not so today, do not the churches of today say we will not walk in the old paths? We see in these days too much worldly pleasure among the church people, such as theater going, card playing and dancing, and other amusements not profitable to a follower of Christ, certainly not setting a good example for others to pattern by and turn to Christ. Think of it, whoever heard of a sinner turning to Christ through the example of a, shall I say Christian, at the card table, or in the ball room. This amusement has been allowed of late in some of the churches, but it looks as if they were like those spoken of in 2 Tim. iii. 4, 5, Traitors, heady, highminded, lovers of pleasure more than lovers of God, from such turn away. Such Christians are not the light of the world. David said I would rather be a door keeper in the house of the Lord, than to dwell in the tents of wickedness. Those that can say with the Psalmist, Thou wilt show me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures forever more, will not want to find pleasure in the ball room, theatre or at the card table.

Again, he said unto them, Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy, but I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you. Why should we do this? Listen, That ye may be the children of your Father which is heaven. See what a promise is offered to those that can forgive as they would be forgiven. It is useless to pray for a person if we cannot forgive, because we have this principle laid down in what is called the Lord's prayer. Whenever we pray "forgive us our transgressions as we forgive those that transgress against us," let us remember to first forgive our enemies, then ask our heavenly Father to forgive us as we forgive. How many times does Jesus say, "But I say unto you," and he spake unto them as one having authority and not as the scribes. We have an old adage—and I think it is a true one—that practice is better than precept. Now our Savior, who is our great pattern, forgave those that condemned him before Pilate. It was not even before a court of justice that he was condemned and Jesus knew it, still he could pray, Father, forgive.

Read Mark's description of the trial, "And the chief priests and all the council sought for witnesses against Jesus to put him to death, and found none. For as many bear false witness against him, but their witnesses agreed not together. We know that in a court of justice when the witnesses cannot agree their testimony is thrown out of court, but in this court their testimony was taken if it was false. Still Jesus prayed, Father forgive, for they know not what they do. It seems to me that Paul came as near to being a perfect follower of Christ as any one I ever read about. He was stoned, scourged falsified in every way, yet he called them light afflictions, which is but for a moment, and tells the Corinthians, to whom he was writing, that they would work out for us a far more exceeding and eternal weight of glory. So what are our trials and tribulations to those of Christ or to those of [illegible] we ought to consider our afflictions light compared with theirs, and go to our Father to forgive [illegible]ve. Why he says, "Behold the beam in thy brother's eye and considerest not the beam in thine own eye." Now the definition to mote is a very fine particle, while a beam means something large, a good illustration. Let us do as the Savior told us to do, that is to cast out the beam in our own eye, then may be we will not find a mote in our brother's eye, or if there is one it will not look as large to us as it did before. How true it is that we are not apt to see our own faults as others see them. The Psalmist says, I have refrained my feet from every evil way that I might keep thy Word, I have not departed from thy judgments, for thou hast taught me; through thy precepts I get understanding, therefore I hate every false way. I believe we of the Church of God understand more of God's plan than any other people, and if we understand and do not do right ourselves others will not see our good works and glorify our Father in heaven, neither can we say with David of old, I hate every false way. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. This has been called the golden rule. How much trouble has been in the world because men would do just the opposite of this, we could have a heaven below if all would carry out this golden rule. Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. We cannot widen out the path, or take a side track, because if we do we cannot get back into the narrow way again, unless we go back to where we branched off. These side tracks never lead back in the main track we started out in. They may seem very pleasant at first, but we soon will get lost and so many paths will appear that we will get bewildered and wish for the old path again, and obstacles will arise that will hinder us from going back, or of ever finding it again.

Then he speaks of false prophets and tells the disciples to beware of them. If there ever was a time when false prophets were in full soil more at one time than another, it seems that now is the time. He said they would come in sheep's clothing. He knew there would be many abroad in the land. He told us how we should know them, By their fruit ye shall know them. The fruit of these false prophets is apparent. Those that teach a different doctrine than is taught in the Bible. Paul says, Now I beseech you brethren, mark them which cause division and offenses contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, and by good words and fair speeches deceive the hearts of the simple. Rom. xvi. 17-18. These false prophets will say, O you are afraid to investigate. For my part I believe if we all followed out the truths that we find in this wonderful sermon, we need not spend so much time in investigating and finally get lost in a maze. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God. But he that doeth the will of my Father which is in heaven. Then he spake these words that I commenced this article with. "Therefore whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man who built his house upon a rock. And the rain descended and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man who built his house upon the sand. And the rain descended and the floods came and the wind blew and beat upon that house, and it fell; and great was the fall of it. No wonder that the people were astonished at his doctrine for it was so much unlike anything they had ever heard before.

ALMIRA M. BROOKS.

They know God but poorly who fancy he can work unrighteously in carrying out his purposes.

Random Thoughts. No. 12.

Dear Restitution:

After some delay I resume Random Thoughts. In my last we saw that Israel including the ten tribe kingdom and the two tribe kingdom, the whole twelve tribes now scattered among the nations will be brought back to their own land, and will be subjects in the kingdom of God, the kingdom of Israel restored, where they will multiply and increase, all this in the flesh or mortal state—the present life. Jesus will be their King, who will judge, rule or govern them in righteousness, assisted by his saints or holy ones, who will then be also mighty ones, having bodies like Christ's glorious body, and will bless the people, not only Israel, but in time all the families of the earth, so that the whole earth will be filled with God's glory. God's will being done on earth as it is in heaven—that is his laws will be obeyed. But my topic at present is that the Israelites at first will be subjects in the kingdom of God—not rulers to rule but subjects to be ruled or governed by the Lord and his saints. I think I have already proved this, but I will add a little more evidence. I will now refer to Jer. xxxiii. 31-35, and Heb. viii. and other Scripture. Here we read, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxiii. 31-34. The writer to the Hebrews quotes the same passage, Heb. viii. Now what do we learn from this? We learn that God made a covenant with the Israelites when he brought them out of the land of Egypt—that the people failed to keep it, or to comply with its conditions, which was written partly on tables of stone, but wholly in a book. But finding fault with the people the Lord decided to make a new covenant, testament, or will with them different from that and better, but with the same people or nation. The parties to the covenant are the same in both cases, the Lord on one side and Israel on the other. But the Mediator or Medium is different. Moses being the medium in the first and our Lord Jesus of the second or new one, better promises also. The time when the first was made was when the Lord brought the Israelites out of Egypt. The time for the second or new one will be after the Lord comes and they are brought back from their captivity and their afflictions to their own land.

Will my reader turn and read Heb. viii. and note that reads, "After those days saith the Lord," etc. not before but after. Now after what days? Read the whole connection, Jer. xxxi. 38, and it will be seen that it will be after their return from their afflictions and distresses, and the Lord has returned, and built again the tabernacle of David; etc, Acts xv. and is their King for ever more. Till then the first covenant as made with their fathers will be in force. The Lord will then take it away, and establish the second or new one. I am aware that it is very largely held that the new covenant was made long ago by Jesus and the apostles. The church being the Israel and Judah with whom the covenant was made, and from that time (more particularly the day of Pentecost, Acts ii.) to the present, the new covenant has been in force, the old being abrogated, or done away with.

Now I do not so understand it. The church is neither Israel nor Judah, nor is it the party with whom the covenant is to be made. The new covenant will be made with the house of Israel and the house of Judah, the same nation or people as the first. The church will not be the party with whom the covenant will be made. It will occupy quite a different position. The church with its head, the Lord Jesus will be the Mediator or Medium, ministry, administration, or means by which the new covenant will be put in force. A mediator is not one of the parties, but God is one, the people of Israel the other. Moses was the mediator between the two parties of the first. But the Christ, when complete, including all the members of his body (the church) will be the Mediator of the second or new covenant, between the same parties, but will not be either of the parties. Such a mediator, etc. will know how to sympathize with the infirmities of the people, having once passed through the same trials and infirmities. Heb. iv. 14, 15.

Now let my reader bear in mind that the time here referred to is after Israel has returned from their captivity to their own land, and after the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so (then) shall we ever be with the Lord, not up in the air, for "Behold the Lord cometh with ten thousand of his saints to execute judgment, etc. Jude 14, 15. He will come to Zion to reign on his throne as King of the Jews, and then there shall come out of Zion the Deliverer. He shall turn away ungodliness from Jacob (Israel, not the church) and this is my covenant unto them, when I shall take away their sins (as a nation).

Now I will ask my reader to turn to the Psalm cx., I will quote from Dr. Boothroyd's Translation, "To my Lord Jehovah said, Sit at my right hand, until I make thine enemies thy footstool."

2. From Zion Jehovah shall extend thy powerful scepter, and thou shalt rule amidst thine enemies.

3. Most willing shall be thy people in the day when thy power is displayed on these hallowed mountains; thy progeny shall be as the dew from the womb of the morn.

4. Jehovah hath sworn, nor will he repent. Thou (said he) art a priest for ever, (age) according to the order of Melchizedek.

5. The Lord at thy right hand, Jehovah, shall in the day of his wrath, smite kings, shall execute judgment among the nations, and fill the field with carcasses, and smite the chiefs of many countries. He shall drink of the streams by the way and shall therefore be exalted as chief."

Now a few words on this Psalm that we may rightly apply it. From verse 1 we see our Lord was to sit at God's right hand, not always but till his enemies be made his footstool, not till they were subdued; but till the time that he himself should subdue them. which will be when he shall return back from their captivity and their afflictions to their own land.

Verse 2 shows that [illegible] power displayed on those hallowed mountains, his people, (Israel and Judah) will be most willing to accept him as their King, not a few individuals, but the people as a nation. They will not then cry crucify him as they once did, but blessed be the kingdom of our father David, hosanna, etc.

Verse 4 Shows that the Lord will not only continue to be King, but more than a king, for Jehovah hath sworn, nor will he repent; thou (said he) art a priest for [illegible] according to the o[illegible] That is as Melchizedek was both king and priest, so should [illegible] And verse 5 shows that [illegible] would be subdued, and [illegible] cute judgment among the nat[illegible]

Now all this and more is said [illegible] Lord Jesus the Christ, but does [illegible] mean the one person Jesus who [illegible] born of a virgin, but Christ, Go[illegible] Anointed, including all his member[illegible] the church which is his body, Christ [illegible] the head, the saints his body, one [illegible] head, many members, one Christ, [illegible] God's Anointed, many members; each [illegible] a person, but only one Christ. All [illegible] are one in the Anointed Jesus, one [illegible] Christ, one body, and there should be [illegible] but one Spirit in that body, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in all.

Much more may be said on this topic, but I must close for this time with this thought for my reader to consider. Where there is a testament there must also be the death of the one who made it. Heb. ix. 16.

Jesus speaks of his blood as being the blood of the covenant or testament, then is not he the testator, or the one who made the testament? And as Paul says, As often as we eat of that bread and drink of that cup, we do show forth his death till he come, then, so to speak to probate the testament or will. Then if God be the party making the testament or will, is it not necessary that in some way, God the testator must die? And as our Lord was born of a virgin, and is called Emmanuel, which means God with us, when he died was there not more than the death of a man?

More anon.

GEO. ELTON.

Editor Restitution:

Will you permit me to say to those of like precious faith, that the Conference of the Church of God, of the state of Arkansas, met with the Ch[illegible] at George Town, Ark., on Thursday [illegible] before the third Sunday in July. It was certainly good to be there. The preaching was timely and sound. The business meetings were harmonious. The interest was good from the start. Up to the time I left, on Monday, six had put on Christ in baptism, and the brethren had gone to the water to bury another.

It was the writer's privilege to preach on Sunday, at 11 A. M. on the Great Salvation. The congregation was almost spell bound while I delivered the discourse showing that it was first spoken by the Lord, and was confirmed unto us by them who heard him," and that he began to preach it at Galilee, after the baptism that John preached. Those who were baptized, certainly "believed the things concerning the kingdom of God, and the name of Jesus Christ."

Bro. J. H. Luman and Bro. W. J. Sowell are going to evangelize the coming year.

I am going to have a discussion with one W. F. Ludlow, a Campbellite, at Atkins, Ark., beginning the fourth day of October on the nature of man, the establishment of the kingdom, the punishment of the wicked and state of the dead, and I want all the help I can get. So any helps the brethren can furnish me will be greatly appreciated, and I will return them paying postage both ways.

Address me at Magazine, Ark., [illegible] in hope of the soon coming kin[illegible]

T. J. P[illegible]

Will All Men [illegible]

I have written [illegible] now offer for sale at [illegible] a book of 60 pages [illegible] to be, as indicated [illegible] Consideration [illegible] versal Salvatio[illegible] ions are, An [illegible] section treating [illegible] the doctrine, [illegible] God's method [illegible] The Savior of [illegible] all men to be [illegible] the sovereig[illegible]

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...order with him. Will the person who
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...where it was bought, or send word
...to the Accountant, P. O. Department,
...Ottawa, Canada, so that the matter
...may be corrected properly.

Some months ago when the United States made certain demands on the Sultan of Turkey relating to the right of Americans in his dominions, consent to the arrangement was freely given. However, since then the American representative has had difficulty in securing the privileges named. Our government has ordered some warships to proceed to Turkish waters, and by a demonstration of force endeavor to induce the Turks to behave.

The British "Mission" headed by Col. Younghusband, with 6000 troops has at last reached the Sacred City of Lhasa, in Tibet. The mission is supposed to be peaceful. It has had to fight most of the way, but pressed on and gained the point sought. England wishes to make a treaty of a commercial nature with these people, and whether it will be necessary to keep an armed force there to keep the peace is a question for the future. It is quite likely that under the peaceful commercial mission there is a desire to forestall Russia at the bottom of the case.

...address at Plano, Ill. last ..., Senator S. M. Cullom, who is ...irman of the foreign affairs com...ittee of our Senate, in discussing the war in the far east, and the interest we as a nation have in its outcome said:—"The eastern problem is not yet settled. A great war, both on land and sea, is now being fought in the orient. It is difficult to follow the intricacies of oriental politics, but the real cause of the war problem is the desire of Russia to possess Manchuria and the fear on the part of Japan that Russia's permanent occupation of Manchuria would not only endanger her supremacy in Corea but would also endanger Japan itself.

It is not strange that Russia should be contending for so rich a prize as Manchuria. Manchuria possesses one of the finest open ports in the orient—Port Arthur. In size it is equal to Germany and France together. In fertility its soil is equal to the most fertile part of the United States. It is rich in mineral resources.

Japan claims that in this war she is fighting to retain her western civilization and to preserve her national life.

Russia claims she is fighting the battle of the white race against the yellow peril: That if Japan is victorious she will form an alliance with China, that she intends to regenerate China, to awaken its four hundred million sleeping subjects; and that such an alliance will endanger the ... of the world.

...man can foretell what the result ... war will be. It will go far to... settlement of the eastern ... will have an important ... of Japan, Russia ...es to come, and ...ap of the far east. ...ring the war has ...utrality. Our in... indirect one—a ... We have no ter... no sphere of in... we do have an ... the open door ...d. We will not ... aid to either ...en our friend, ... may be, we ... door policy

The Japanese have not yet entered Port Arthur, though they are industriously pounding away at it. That the garison are in dire straits is evidenced by the appeal of the Russian government to Japan to allow the passage of a hospital ship loaded with sick and wounded soldiers. In Manchuria the Russian army is in serious condition. Haicheng has been captured, and the Japs are pressing on toward Liaoyang, where the Russians are fortified, and may decide to make a stand. The question with the Russians will soon be a battle or a siege. If Kouropatkin decides to withdraw his main army to the north, and leave ... small guard to check the advance of the Japs, he will thus save the bulk of his force. If he should be unable to do this, then he must draw his forces into his fortifications, have his line of communications cut off, and stand a siege, or else accept battle in the open as best he may. So far in such engagements the Japanese have shown their superiority over the Czar's troops, and as they out number them largely, it seems as if the result cannot be in doubt. If on the other hand the Russians stand on the defensive behind walls, and wait for relief from the north, they may succeed in beating off their assailants until they are rescued. St. Petersburg reports indicate that troops are being rushed to Harbin, on the main line of the Siberian railroad, and the empty cars then sent south for the exhausted troops at Liaoyang and Mukden.

Last week Bishop Henry C. Potter of New York was present at the "opening" of a saloon. He made a speech, prayer was offered, and the doxology was sung at the close. Of course there is much criticism by many church people, but the Bishop defends his course, the main point of which is to show that the saloon is here, and it being here Christian people must recognize it, and in the fight against the evils of drink, use the saloon as a weapon. In short make it "respectable," just like a "club" is. He would get rid of the "treating" custom in club rooms and at a bar. Let a man or woman go and drink what each wants, and go about their business. Bar-keepers not to sell too much to any one—must be expert and know when a man has had enough, and refuse to let him have more. He would get rid of the "hideous freemasonry of drink," so that men will drink only when they are thirsty. The Bishop says: "One kind of man goes to a saloon to get an intoxicant and for no other reason. Another goes there for any one of a half dozen purposes—refreshment, amusement, information, physical easement, business appointment, or mere change—for which last you, my brother, go next door to a club which all sensible people regard as wholly innocent. Now, then, the saloonkeeper has been keeping these different wants together. The wisdom of those who antagonize him will be in separating them." Many people will think the Bishop is like the child playing with fire.

Warships and the Dardanelles.

So much has been said concerning the status of the Dardanelles and the rights of Russia in passing ships through as merchantmen, and then converting them into regular cruisers, that we lay before our readers extracts from a letter published in the Chicago *Tribune*, and written by H. W. Wilson, giving an understanding of the various treaties, and showing how Russia has violated them. Mr. Wilson says:—

After the Crimean war, by the treaty of Paris, concluded in 1856, it was laid down in article xi. that "the Black sea is neutralized; its waters and its ports, thrown open to the merchantile ... of every nation, are formerly ... perpetuity interdicted to the flag of war either of the powers possessing its coasts or of any other power," thus forbidding the maintainance either of Russian or Turkish fleets in the ... sea.

Article xiii. of the same treaty laid down that neither Russia nor Turkey was to have dockyards in the Black sea.

A convention annexed to the treaty and having the same force as its provisions, declared in its first article that the sultan would allow no foreign warships to pass the Bosphorus or Dardanelles in time of peace. As there was no Russian navy in the Black Sea it was not then needful to consider the possibility of Russian warships demanding a passage in time of war. The second article allowed the sultan to grant firmans of passage to light vessels employed by the various diplomatic representatives—the so-called "stationnaires," maintained at Constantinople by the embassies. A second convention provided that Turkey and Russia might each keep a few small vessels of no fighting power for police duty in the Black sea.

Such was the state of affairs established, not without difficulty, by England in 1856. When the Russian representative at Paris endeavored to modify the restrictions, Lord Palmerston declared that sooner than recede from these conditions England and Turkey would continue the war, whereupon Russia gave way. But in 1870, with the tacit encouragement of Germany, she suddenly announced, at a time when France was struck down before the armed might of Germany and England was isolated and ruled by ministers who were known to be incapable of firm action, that she would cancel the provisions of the treaty and refuse any longer to admit that the Black sea was neutral. She acted, however, with so much violence and precipitation that her conduct was generally condemned, even by Germany, and finally was induced to submit her demands to a European conference at London, by which the wholesale status of the Black sea and Dardanelles was once more discussed.

The conference met in January, 1871, under the presidency of Lord Granville, and concluded its labors in March of that year. The treaty of London which it drew up was reaffirmed by the treaty of Berlin, and is the document which to this day governs the conditions of passage through the Dardanelles and Bosphorus.

The conference gave way to Russia on the question of permitting her to maintain a fleet in the Black sea. But at the same time it rigidly tied that fleet to the Black sea and refused to permit ships to pass in or out, either in peace or in war. It was signed by the representatives of England, Russia, Turkey, Germany, Austria, and Italy, who all guaranteed its maintenance.

The first article of the treaty states that articles 11, 13, and 14 of the treaty of Paris are annulled. The second article proceeds:

"The principle of the closing of the straits of the Dardanelles and the Bosporus such as it has been established by the separate convention, is maintained with power to his majesty the sultan, in time of peace, to open the said straits to the vessels of war of the friendly and allied powers, in the event that the sublime porte should consider it necessary, in order to secure the execution of the stipulations of the treaty of Paris."

The friendly and allied powers meant are England, France, and Italy. Russia is not included, and the straits can only be opened in time of peace. The third article of the treaty proceeds to state:

"The Black sea remains open as heretofore to the mercantile marine of all nations."

Finally, the Berlin treaty of 1878 in its 63d article declared that:

"The treaty of Paris of March 30, 1856, as well as the treaty of London of March 13, 1871, are maintained in all such of their provisions as are not abrogated or modified by the preceding stipulations."

None of the provisions affecting the use of the Dardanelles was dealt with in these "preceding stipulations," and thus the treaty of London today governs the right of passage.

Unofficially Russians are quoting some treaty concluded between the Russian and Turkish governments in 1901 as giving their volunteer cruisers the right of passage. Such a treaty has no standing in international law. It was not notified to the powers; it did not receive their consent; it cannot in any degree bind them. By the public law of Europe no Russian warship may pass the Dardanelles.

A further Russian suggestion is that the volunteer cruisers, by the fact that their passage in time of peace has been tacitly tolerated by Europe, have acquired the right to pass the straits in time of war. Here it seems to be forgotten that the conditions of peace and war are totally different. There is no reason why steamers built to carry passengers and cargo should not be allowed by the sultan to pass the straits in peace, even though he knows that these ships are so constructed as to be able to mount guns in war. No injury or annoyance is caused to any one in peace by their passage.

But the moment war begins the conditions change completely. In the first place, these vessels become warships—it is known that the Smolensk and St. Petersburg in February were under the naval flag. In the second place, they become a source of annoyance to neutrals and a positive danger to one of the belligerents if they reach the open sea. Even as things stand we may expect to see a Japanese fleet in European waters demanding satisfaction of the sultan when the war is over.

The annoyance caused to neutrals by ships from the Black sea emerging and playing the part of cruisers in the Red sea is now evident. I need only say here that it would be impossible for Russia to get genuine cruisers into the Red sea or harass neutral shipping in the way she has done if the Dardanelles were barred to her. The coal difficulty is such—she herself having proclaimed coal as contraband, to which proclamation she will be strictly held—that her cruisers from the Baltic could not well reach the Red sea.

As to the passage of the straits, Russia is confronted with a dilemma which cannot be evaded: If the St. Petersburg and Smolensk were merchantmen they have no right of search and are mere pirates from the standpoint of international law. Their molestation of British shipping cannot be tolerated. Neutrals have a right to demand:

(1) That belligerent vessels claiming the right of search shall be vessels possessing that right and fully controlled by the government; and (2) that such vessels shall not change their character and at one moment fly the merchant flag, the next the Red Cross, and finally the war flag.

If, however, the St. Petersburg and Smolensk were warships, the Russian government is convicted of a breach of the public law of Europe in passing them through the Dardanelles. Nor can this be evaded by the extraordinary official subterfuge that the Russian foreign office said the vessels were merchantmen and the Russian admiralty armed them (without the knowledge of the foreign office).

The point upon which all attention must be concentrated is that these vessels, having passed the straits as merchantmen, cannot exercise the right of search, and are liable to arrest for their violence on the high seas. Their "prizes" are no prizes, and wherever they touch their surrender can be demanded.

Communicated.

The Little Horn.

The correct identification of the "little horn" is so important and difficult that the angel interpreter gives special attention and much space to him, for the acts of the little horn form a large part of "what shall befall thy people in the latter days." There have been many wicked men, and will be, but this one is a great land mark in Israel's warfare, established for correction "in the last end of the indignation."

This person is referred to by many prophets and by Daniel, the statesman prophet, is described more fully than is any other power. He gives his rise, vii: 8; viii: 9; his character, vii: 20; viii: 23-25; xi: 21: 27-28; 36-39; John v: 43; 2 Thes. ii: 3-12; his acts, vii: 21-25; viii: 10-12; 23-25, ix: 27; xi: 21-39; and his doom, ii: 35; vii: 26; viii: 25; 2 Thess. ii: 8.

But particular attention is given to his time or epoch, for this is the most unmistakable part of his discriptive list.

Cautioning the prophet to understand viii: 17, "understand the matter and consider the vision" ix: 23, as did Christ when speaking on the same subject, Matt. xxiv: 15, the angel proceeds to locate the epoch of the little horn many times and in many ways.

He begins his first explanation of the vision of chap. viii, "the vision concerning the daily," with the broad statement, "At the time of the end shall be the vision." viii: 17. "The vision belongeth to time of the end, R. V. that is, "the vision of the evening and morning," viii: 26. "The vision concerning the continual burnt offering," R. V. its taking away by the little horn as related in viii: 11.

The evening and morning sacrifice was a rite performed at the tabernacle of the Hebrew nation, by the priests of the nation, Ex. xxix: 38-41; Num. xxviii: 3-10; 1 Chron. xxvii: 4; Ezra. iii: 3. The ceremony is so fully and positively described that it seems wrong to invent, seek for, or "spiritualize" a daily sacrifice for the Christian church.

Verse 19. "Behold I will make thee know what shall be in the latter time of the indignation, for it belongeth to the appointed time of the end." R. V. Verse 23 is remarkable. In it he gives two lines of history; the first line is Gentile. "In the latter time of their kingdom (singular number), kingdom of the four horns, that is, the brass, leopard, goat kingdom, which shall exist and be "broke... er" with the iron a... ond line is Jewish ... gressors have com... these two lines mee... horn, "a king of fier... vili: 23, the prince the... 2d, a vile person, xi: 21, the king xi: 36.

Now the last independant Grecian horn fell 190 B. C. and the last vestige of Russia to get genuine cruisers into the Red sea or harass neutral shipping in the way she has done if the Dardanelles were barred to her. The coal difficulty is such—she herself having proclaimed coal as contraband, to which proclamation she will be strictly held—that her cruisers from the Baltic could not well reach the Red sea.

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Now the last independant Grecian horn fell 190 B. C. and the last vestige of the horns, on Grecian kingdoms had disappeared long before Christ's time, and certainly the transgressors had not come to the full before the crucifixion; hence there has been no time since Daniel when these two lines could have met.

From the cleansing of the sanctuary, if we run back 2300 evening and morning sacrifices, we come to the time when the little horn takes away the daily and treads down the sanctuary and host.

From "the end of these wonders," if we run back, time times and a half or 3½ Hebrew years, anniversaries or festivals, in this case 1290 days, we come to the same event, and the abomination of desolation. This is the same period during which the woman, Israel, is protected from the wrath of the dragon, Rev. xii: 14; by being bourne again into the wilderness on eagles' wings, "after the manner of Egypt," Ex. xix: 4; Is. lxiii: 9, xvi: 1-5; Matt. xxiv: 15-20. I understand the abomination of desolation in Matt. xxiv, is given among the signs of Christ's coming, also that Paul gives the falling away and the rise of the man of sin as signs of the day of Christ.

A. S. Crouch.

Strive, but Strive Lawfully.

The argumentative battle now going on in various publications is more confusing than convincing, more smoke than shot.

1. Keep clear of the writings of the so-called Christian Fathers, they are a mixed up mess at best. Keep to the Word as we have it. God in his providence overrules the counsels of men, be they apostates or faithful witnesses, and as the result we have the best selections of ancient writings in our accepted English Bible.

2. It devolves on those who contend for the human paternity of Jesus, to show how Joseph could beget a son free from the feebleness and infirmities common to the race. How, when all others were "without strength" Jesus was strong. When no other in heaven or earth was worthy?

3. I suggest that the Editor of the *Independent* give more argument, and less criticism; more sound reasoning, and less concerning the opinions of the learned.

4. Give us some information how Joseph could beget a son intellectually and morally so strong as to be an exception to all others. Moses, David and Zacharias, all noble characters, all strong men; but not quite strong enough. John the Baptist even betrayed the weakness of the flesh, and yielded to it, but Jesus never did. When his mother's children reviled him, he did not revile again, but simply said, "the world cannot hate you, but me it hateth" for the reason that he testified of its deeds, that they were evil.

5. How did Jesus, if begotten after the will and pleasure of the flesh, as others come to be so mighty and strong, as to challenge the proof of sin?

6. Here is work for you? Perhaps you can show that Joseph was a man morally so stalwart, as to breathe into his first-born what he failed to do in his other children. Is it not strange that the Scriptures almost ignore the existence of Joseph, only making mention of him incidentally.

7. Jesus being exclusively the child and outgrowth of natural law, was none other than an infirm child of the flesh, possessing the weaknesses thereof in common with others, and that's all there is of it, speculate and reason all you may.

8. "Unto us a Child is born, unto us a Son is given." Isa. ix. Who gave the Son? Whose gift was it? Why hesitate to accept the answer Jesus himself gives, viz., "God so loved the world that he gave his only begotten Son," etc.

9. It has come to be a well settled fact that every parent begets a child after his own likeness, and there is no evidence to prove that Joseph was an exception, while there is every reason to conclude that Jo... inherited in a greater or less ... the moral weakness common ... ily and kingdom (singular number), kingdom nor his trade as a carpen... exempt of the four horns, that is, the brass, him from human ... ubt-less he was an upright man, as uprightness goes, according to the record, if the record is not spurious. More than this cannot be affirmed, but it is not what is required, and what in the very nature of first principles is demanded. Human paternity is plausible enough on the basis of the flesh, but altogether inadequate to satisfy on the basis of the moral or Godlike character we see in Jesus. "The stream cannot rise higher than the fountain."

Geo. Meyer.

The Kingdom of God Like Unto Leaven.

Reading an article in this paper, The Restitution on this subject, I do not believe the interpretation as given. I cannot for one moment believe that the Lord Jesus Christ likened the kingdom of God unto an emblem of sin or hypocrisy; but this is the interpretation given us of the leaven to which the kingdom resembles or is a likeness of. Whatever is said of the one must be said of the other, for the leaven is like the kingdom and the kingdom is like the leaven. The only kingdoms that I know of that are anything like the interpretation he has given are the kingdoms of men which are full of corruption and unrighteousness. The kings and their rulers are full of corruption and unrighteousness, but when the kingdom of God comes upon the earth it will be an incorruptible and a righteous one, having a righteous king and righteous rulers and righteous laws to govern the people. It will be a time when the people will learn righteousness and those that follow out these laws will be blessed and those who do not will eventually be destroyed, so we pray, Thy kingdom come, when all these corrupt forms of government will be done away with and the will of God will be done on the earth as it is now done in heaven. I certainly believe that there is the leaven of wickedness and hypocrisy of various kinds spoken of in the New Testament, and we can see it very plainly because the reason is given, Beware of the leaven of the Pharisees and Saducees. This was their false teachings and hypocrisy. There were also corruptions and forms of wickedness crept into the church in the days of the Apostle Paul and he exhorts them to purge out the old leaven or it would leaven the whole church, but the leaven to which Jesus likens the kingdom of God is not of that character because the kingdom is not like unto any thing that is bad; every thing about it is good and only good. I believe the kingdom and the leaven are alike in their results. The little stone that is cut out of the mountain without hands goes on and on till it fills the whole earth. The mustard seed though small when it is planted grows up to be a tree that birds can take shelter in. A great deal more might be said on this subject. This is my understanding of this matter, if not right, I shall be thankful to those who will show me wherein I err.

S. Pitts.

When the word of God comes to one whose heart is fixed on him, it does not fall on a deaf ear.

It is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

W D Root	1 00
L C Anthon	50
A M Sip'e	5 00
J F Eshelman	4 00

WHEN YOUR TIME IS OUT PLEASE RENEW.

Labor Day Fares.

September 5th excursion tickets will be sold from all ticket stations on the Pennsylvania lines to any station on those lines fifty miles or less from the selling point. Return coupons good until Sept 6th. Inquire of Pennsylvania lines ticket agent for further information.

Poetry.

The Fading and the Unfading.

Ah yes! your hands may grasp the fading crowns
With eager haste; and you may call them fair,
And put them on, and boast to wear at last
What men will praise.

But what of all that you
Have left undone, in this mad race for wreaths
Of earth? where words of holy faith and pray
-er
That filled each day, and cheered and helped the lone,
And traveler on life's desert way? (in
Contrast the two:—Your life as then and now,
—Immersed in worldly schemes, in worldly talk
With worldly men; "bound in the bundles" of
This evil age, and caring more who wears
The symbols of power, than how God's truth
Shall be proclaimed. Can you be true? Can you
Love God as then? His people love? Are left
Your hands as free to give, your feet to travel
His holy courts? Go ask your heart in solemn gloom
Of midnight hour. Gaze at his stars—at all
The startling wonders of these latter days:
The moon, enwheeled in other circling rounds;
Amber-hued sun in tenfold heats lighting up
The northern skies; strange vision moving over
The western bounds of Parus, flushing out
With head and winding tail, then changing fast
To sickled form, in unseen hand engrasped,
As if, the ripened grapes of earth, now ripe
For wine press of God's wrath, it soon should reap,
Then, fading out—then gone.

Look to the East;
See sun and dew come down on Holy Land,
The wastes rebuilt, the watchmen set
On Zion's walls, to hold their peace no more
Till God doth make our Salem's praise resound
Through all the earth. Her sons, her maids from far
They crowd her gates, and soon will be fulfilled
The purpose of our God to make of them
"The head and not the tail of nations." Sons
Of strangers build; and ships of Tarshish bring
Their gold and silver there.

What answer now,
Gives back your heart oh man? Stand you unmoved
Upon the verge of doom?

Tear off the cerecm
Wherewith the traitors of your King have sought
To bribe. Give up your follies, break the silken chains;
Back to your post! The Master left that post
To you, oh faithless man! And loved enough to wish
While you wait, for eager hosts break through
The ungarded pass. With shouts and bristling spears
They rush upon the little flock, whose picket-guard
No warning gave. Oh no! They slay, the friend,
The child! They lead away unmanacled
For death the cure (true soldiers of the cross;
And leaving down on thinned and faltering ranks
Take all the field!

What! you a coward still?
Is it too much that all men's hate should burn
Against your name for his name's sake? Is this
The arrow that hath pierced your heart? The cause
Of your desertion? Have you loved the praise
Of men, their pleasures, more than praise of God;
And laid your gold a free-will sacrifice
Upon their altar fires, buying, with the loss
Of all God's precious things, precarious place
Within man's idol fanes?

Oh foolish trash!
The place, the crown, the name men praise,
'will soon
Be yours no more. The years press by with swift
And hurried feet, and when the last of these
Shall say "good-by" to you; when all the full
Out-rounded hours of life are gone, and all
Life's opportunities for good are lost,
The birthright sold; what then of withered wreaths
And tinseled name, oh man?

Turn, turn your gaze,
Away from fading things to gem-built walls,
and stone,
And House of light, where manna sweets,
With hidden name, and glory's crown and throne,
Shall be for him who overcomes. All else
Shall fade, and be as nothingness to you.
If there, fast riveted, you keep your gaze,
While anguished heart cries out in tones that will
Not be denied, for his return, who is
The only hope of earth

He long endures
Who waits for your repentance; suffers long
To call you back. Account this waiting-time
To your salvation; grieve your God no more;
For fast prophetic scrolls unwind and near
And nearer still, hastes on the day when wife
From husband's side; parent from child; and child
From parent's arms, shall all be snatched away;
The ready grinder at the mill, the friend
Toiling beside the friend in furrowed field;
The sailor at the helm; the fisherman
In lowly cot; the maid at household task;
The little hands at worship in the place
Of prayer; the wanderer on the wild,
Who lifts alone on bended knee, the cry
"Thy kingdom come;" the orphaned child; the lad
By bondman's hand oppressed, all drop their work
At the low call of him who bids them come
To marriage supper of the Lamb.
Be left behind, pleased with your tinseled toys,
will you,
While glory a weight transcendant passes by?
Lose life? yourself? lose all? be lost?

If not
Then heed the warnings now of faithful ones,
Their prayers, their tears. Redoubled toil
Will not atone for wasted hours gone by.

...sparkling stars that
...'s crown; but yet, to you
...though brief, wherein to
...of ever-during years.
...with fear and trembling now
...n out. Be sober, watch
...celess cry, that you be found
Worthy to stand at last before the Son
Of man.

—S. Rovena Wiley, 1883.

Communicated.

The Hidden Gospel.

"If our gospel be hid it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not, lest the light of the gospel of the Anointed should shine unto them." 2 Cor. iv: 3, 4.

It is a sad fact that the Gospel may be hidden from the minds of men. God sent His gospel by his Son, who when "he came to his own, his own received him not." Was not the gospel hidden in such a case by men's own action?

"The God of this world" whatever it is, indicates an agency through which the unbeliever is blinded and has his "understanding darkened," and the result to him is the gospel is hid. The true believer has escaped the blinding agencies which prove fatal to the lost, and he "rejoices in hope of the glory of God."

Most persons are led to follow the "traditions of the elders," and become slaves to hereditary usages, and even so called principles of their forefathers. The Buddhist youth follows the creed of Buddha, and so of many professing bodies. Few individuals strike out, by personal investigation, an independent course for themselves. Some one has well said, on a secular subject, "Hereditary bondsmen! know ye not, who would be free, himself must strike the blow." The freedom of a believer of the gospel from the traditions of Judaism, Paganism, or a Spurious gospel, has its limits. He gets a new master. Paul repeatedly designated himself "the slave of Jesus Anointed." He wrote "He that is called in the Lord, being a servant is the Lord's freeman; likewise also he that is called, being free, is Christ's servant." Speaking of his mission he said "I am debtor both to the Greeks and to the Barbarians. So as much as in me is, I am ready to preach the gospel." Truly Paul did much to prevent the gospel from being hid.

Even in the days of our Lord the "gospel was hid." In many cases the Jews "made void the word of God by their traditions." To a certain lawyer our Lord said, "thou art not far from the kingdom of God." This lawyer evidently came short of the kingdom. He belonged to a class of men to whom our Lord said, "Woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. xxiii: 13). Certainly here in the case of many "the gospel was hid." Well might the apostles ask the question "Are there few that be saved?"

In the early centuries of the Christian era there grew up a vast mass of error. This had a beginning even in the days of the apostles. In the fourth century under the emperor Constantine, the crowning error was reached, and the church was considered to be the kingdom. That error has been inherited by all sections of the so called Christian church; it is embalmed in the "notes" to the Roman Catholic translation of the Bible into English. Thus on Dan. ii: 44, the "note" is "A kingdom, viz. the kingdom of Christ in the Catholic church which cannot be destroyed." The Protestant Commentary by Dr. Thomas Scott has a long "note" to the same effect. Truly this is wide of the gospel of the kingdom of God," preached by Christ. It will not be disputed that here the gospel of the glory of the Anointed is truly hid from thousands of the human race.

In the sixteenth century Luther and the Reformers stopped short at a certain stage, leaving "the obedience of faith" of the New Testament entirely out of their creeds and confession. There become stereotyped as if perfection had been reached, and they have so descended and are held by many to present times. The immersion of a believer of the gospel, has been transmitted into a ceremony over a babe with a few drops of water along with a proxy faith professed by so-called god-parents or sponsors. Here surely the gospel is hid.

In the course of time some reached a stage a little beyond the so-called ... They practised immersion, ...emselves "Baptists." They ..."the faith of the gospel," ...gnore the declaration of Paul ... the children of God by faith in the Anointed Jesus, for as many as have been baptised into the Anointed have put on the Anointed." (Gal. iii: 26, 27).

An offshoot from the Baptists known as the "Reformation," originated in the United States of America. They did much to prune the current so called orthodox doctrines. But ignoring the original "gospel of the kingdom of God" preached by our Lord and his apostles, they became the agency of hiding the gospel from thousands of their followers.

Another class holding Millenarian principles may be said to have made a nearer approach to "the faith of the gospel." They came to read the prophets in a plain, natural sense, holding that the kingdom of God is to be restored, and established on the earth under the Messiah, the restoration of the twelve tribes of Israel, etc., all this has been set forth at great length in periodicals and volumes. The *Rainbow* magazine was carried on for some twenty years; the *Quarterly Journal of Prophecy* for twenty-five years. And yet no one intelligent in "the gospel of the kingdom of God," will affirm that "the obedience of faith" was practised by the large class of prophetic students who adhered to Millenarian doctrines. Is it not perfectly evident that here to a very large extent the gospel was hid!

Akin to the Millenarians, but very different in one respect, was the Wm. Miller movement in America. In the thirties the imminent Coming of Christ was widely proclaimed. Miller had fixed year and day for that event, thousands were awakened, wide-spread disappointment resulted from the failure of Miller's prognostication. Miller strenously denied the restoration of Israel. He wrote, "The return of the Jews could only be sustained by denying the positive declarations of the New Testament which assert there is no difference between the Jew and the Greek," etc. He did not perceive that the *promises* made to the nation are perfectly compatible with the higher glory to be bestowed upon the church, reigning with Christ over the nations, etc. Here again it can not be doubted that the gospel is hid.

A society termed "The Conditional Immortality Association," has existed for twenty-five years. As a general rule they assume that what is known as evangelical doctrine is sufficient as a passport to everlasting life. This fact is sufficient to stamp them as contributing largely to the hiding of the gospel.

It is doubtless quite possible for a vigorous advocacy of the plain reading and understand of the prophets, as well as of the the Conditional attainment of everlasting life, and at the same time to ignore and even reject those conditions which our Lord prescribed for salvation. Such advocates cannot escape the charge of hiding the gospel. Such might possibly be excused in many cases as blind leaders of the blind; but how inexcusable must those baptized believers of the gospel of the kingdom, and who have thus rendered "the obedience of faith," be; and who have been actually engaged for years in bearing testimony in favour of such "obedience." It is sad to contemplate the defraction of a good many in Britian who have taken up the position described in the preceding sentences. It is presumable that there are none in America who relapsed into such a state. It there are, they are unknown to the writer of this.

What has been advanced in this paper is respectfully submitted for the earnest consideration of all whom it may concern, by

J. CAMERON.

Dear Restitution:

We have been regular readers of THE RESTITUTION for several years, and are much interested in its teachings, and we inclose $1.50 to pay this year, which will expire March 5, 1905. We have read and enjoyed many good articles and letters in our paper and hope to continue to do so, for we enjoy true Christian fellowship with the brethren and sisters of like precious faith. Will Bro. W. H. Wilson please continue his explanation of the parable of the rich man and Lazarus? Who does the rich man represent? And who does the poor man represent? Please locate the hell in which the man lifted up his eyes, and also who the brethren? We like his explanation so far as he has gone. Hope he will take pleasure in granting our request as this is the first one we have made through THE RESTITUTION. May the good Lord abundantly bless you all in the good work.

Yours in hope of life in the kingdom.

FRANKLIN PERKE.

Announcement.

The Northern Kansas and Missouri Conference will convene at Severance, Kan., Aug. 20 to 28. Business meetings will be held on the 26th and 27th. Arrangements for the accommodation of all who attend will be made. Let all who expect to attend notify Bro. J. P. Bitner at Severance. Discourses for the evenings and Sundays have been arranged as follows. Day meetings will be decided on by the brethren in attendance. Brethren we have had many good meetings at Severance, let us make this the best.

PROGRAMME.

Aug. 20, 8 p. m., Life; Aug. 21, 11 a. m., Nature of Man; Aug. 21, 2:30 p. m. Nature of Man; Aug. 21, 8 p. m., Nature of Man; Aug. 22, 8 p. m. The Resurrection and its Importance. Aug. 23, 8 p. m., Atonement; Aug. 24, 8 p. m., Faith; Aug. 25, 8 p. m., The Great Salvation; Aug. 26, 8 p. m., How Saved; Aug. 27, 8 p. m., Judgment; Aug. 28, 11 a. m., Signs of the Times; Aug. 28, 2:30 p. m., The Heir to David's Throne; Aug. 28, 8 p. m., The Coming of Christ, What is it?

A. W. DARBY, Sec.

Prepare to attend the coming Ohio State Conference of the Church of God. It will be held *again* at Salem, O., beginning Thursday evening September 1, 1904, and continue over the following Sunday. Notify Bro. P. Neill 366 N. Main St. Salem, O. when you expect to arrive and he will arrange to meet you at the depot and see that you are taken care of. Salem, O. is located on the P. Ft. W. & C. branch of the Penna. Co. Good speakers will be in attendance. The programme will be published later.

The Conference of last year was the first held in Ohio in recent years. Much good has come from the organization of a Conference Body. An evangelist has been placed in the field and isolated organizations of the Faith have been visited. The Evangelist Bro. P. Neill reports that up to June 30, 1904, 21 visits have been made and 76 sermons delivered. Of this number Sister P. Neill delivered 7. Number of baptisms 2. They have also been able to keep up the work in Salem, O. having delivered 60 sermons, besides holding the usual mid-week meetings.

The Evangelist also reports many private talks in regard to the Faith and instructing many how to walk the narrow way. He has carried on a volume of correspondence, and has labored diligently in the cause of the Truth as he could find or make opportunity, and he is willing and anxious to do more.

Up to date about 425 dollars have been collected to be used by the Conference Body. Brothers and sisters, let us see if we can double this amount next year and find more work for our Evangelist. Come to the meeting in September and enjoy the fellowship of the saints.

J. C. THOMPSON, Sec.

The Annual Conference of the Churches of God in Indiana is to be held at the Church of God near Hillsburg, Ind., beginning at 8 o'clock Thursday evening September 8, 1904, and continue over the following Sunday. Brethren and sisters, bear in mind, this is the Annual Conference, at which the Annual business of the Churches in Indiana is transacted, officers elected, plans to be devised for the prosecution of the work, and also a spiritual feast enjoyed. Let all the churches be represented at this Conference. The brethren at Hillisburg are preparing for a large attendance and will make you welcome. Come to the Conference, and bring some one with you. Bring your Bible.

A. B. ZILMER, Pres.
Lydia Railsback, Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at their beautiful campground at Waterloo, commencing August 20th and continuing over Sunday August 28, 1904. A rate of 1¾ fare for the round trip on the Certificate Plan has been granted by all railroads from all points in Iowa. Full fare is paid on the going trip and ½ fare on the return trip, if you present your certificate properly signed by the President of the Conference. Be sure to get your certificate of Agent when you buy a ticket; otherwise you can get no reduction.

On arriving at Waterloo if the Conference Baggageman is there give him your checks. If not there bring checks to the Campground. Our baggageman will have a badge upon his hat reading "Conference Baggageman." Give checks to no other.

Take the Street Car for Cedar River Park and get off at the Campground. Tents will be furnished to all. Bring your straw ticks and a few comforters. Board at the Dining Hall 20 cents per meal, or three meals for twenty-five cents. This is cheaper than you can board at home.

Begin at once to calculate on being at the meeting. We need your presence and counsel on the questions of vital importance which will come before the Conference. Come for the first day and stay all through the meeting.

Now Brethren and Sisters, can you not afford to go to meeting once a year? Some of you will come no doubt, others have not had the opportunity for a whole year. Let the words of the prophet sink deep into your hearts and create within you a stronger desire than ever before to be present at this meeting. Invite your neighbors and friends to come and spend a ten days vacation in this beautiful park. If we cannot interest them there are plenty of amusements to enable them to pass away the time very pleasantly.

SATURDAY, AUG. 20.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Appointment of committees, etc., 10:30 Sermonettes by various speakers, 12: Dinner, 2:30 P. M. Sermon, John Garton. Subject: The faith once delivered to the Saints, 6:00 Supper, 7:00 Social meeting, lead by Elva Chapin, 8:00 Sermon, L. E. Conner.

SUNDAY, AUG. 21.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Sunday school; conducted by State Superintendent, 10:30 Sermon by W. L. Crowe, 12:30 Dinner, 2:30 Sermon by James Wilson, Subject, "The Gospel, What is it?" 6:00 Supper, 7:00 Bible reading, P. B. Stouffer, 8:00 Sermon by L. E. Conner.

MONDAY, AUG. 22.

6:00 Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, report of committees and conference board, 10:30 Sermon by Almus Adams, 12:00 Dinner, 2:30 P. M. Needs of the conference, by conference board, 3:30 Election of officers, 6:00 Supper, 7:00 Social meeting, led by G. P. Allard Sr., 8:00 Sermon by James Wilson subject, "The Beast, the False Prophet and the Dragon."

TUESDAY, AUG. 23.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by James Wilson Subject, "Salvation, What is it?" 12:00 Dinner, 2:30 P. M. Sermon by W. L. Crowe, 4:00 Open discussion good of the conf., 6:00 Bible reading, conducted by Miss. Susie Todd. 8:00 Sermon by L. E. Conner.

WEDNESDAY, AUG. 24.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by H. M. Lucas Subject, "Saved by Grace." 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject: Man as he is in Adam, and as he is to be in Christ. 4:00 Business, 6:00 Supper, 7:00 Social meeting, led by J. E. Freeburg, 8:00 Sermon by Geo. Moyer.

THURSDAY, AUG. 25.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast. The day will be given up to the work and program of our young people's society, the Bereans.

FRIDAY, AUG. 26.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by John Garton Subject, "The Thief on the Cross." 12: Dinner, 2:30 P. M. Sermon by Geo. Moyer. 4:00 "Good of the conference," 6:00 Supper, 7:00 Social meeting, led by Libby Palmer, 8:00 Sermon by Almus Adams.

SATURDAY, AUG. 27.

6:00 A. M. Rising bell, 6:40 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2:30 P. M. Sermon by Geo. Moyer, 4:00 Good of the conference and reports of all committees, 6:00 Supper, 7:00 Bible reading, led by P. B. Stouffer, 8:00 Sermon by A. H. Zilmer Subject, "The Unity of the Spirit in the Body of Christ."

SUNDAY, AUG. 28.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Sunday School conducted by state superintendent, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject, "How we ought to walk." 3:30 Baptism, 4:30 Communion, 6:00 Supper, 7:00 Social meeting, 8:00 Sermons by Almus Adams, Geo. Moyer, and A. H. Zilmer.

The foregoing program will be adhered to as closely as possible. It is possible that some of those who are on the program cannot be present, and there is a possibility that some will come who at the present do not expect to. If any changes occur we will try to have them announced. Any suggestions about arrangements, etc., will be thankfully received by the Conference Board.

Remember to get a certificate from

each a... a ticket... confer... ets for ... August... will be ... ust 31st.

Also ... gram and... and you ... tending th...

Sixth and... the Church... to be held a... to 28 inclusiv...

General Top... Lord Jesus the ... all seekers after t... elsewhere are cordi... present. All services be... ing, prayer and Scripture...

The first service will be... p m Aug 24, opening add... W Wilson, Pres of the C... Topic, The assurance of his c...

THURSDAY, AUG 25.

10:30 a m Formal opening of... ference, Appointment of working c... mittee. Question box—Free disc... sion in which all are invited to pa... ticipate. Is belief in the coming of... Christ an essential factor of savi... faith. Will his coming be in... stages; in secret to his saints,... open to the world. Will his co... g be calamitous or a blessing to the world. In view of his coming how should we live. Other questions are invited, and must be written and sent to the President in advance of the meeting.

12 o'clock adjournment for lunch. All meals served free in dining hall at rear of Church. Guests are requested to be prompt at meals so helpers can attend meetings.

2:00 p m Question box continued. 3:00 Address by L E Conner, What was the purpose of our Lord's first coming. 4:00 Recess. 6:00 Dinner. 7:00 Service conducted by Bereans, Leader S J Smith, Christ or gold, Lu xviii 18-30. 7:45 Address, The coming of Christ—his mission to the... world—the redemption of the world...

FRIDAY, AUG 26.

10:00 a m Question box, H... the dead be raised up, and wi... body do they come. How... live that we may be raised... righteous. 12:00 adjourn for lu... 2:00 p m Question box, Is God's king... dom in existence now, and if so in what form. Will every one who is faithful receive a position of honor and glory in that kingdom according to his works. 3:00 Address by S J Lindsay, Coming of Christ, his mission to Israel, The unfolding... od's great plan for his ancient p... 00 Recess, 6:00 dinner. 7:00 S... vice by Bereans, leader Chas ... Christian ambitions, Matt xxii... 7:45 Address J W Wilson, When... Christ come.

SATURDAY, AUG 27.

10:00 a m Business session—Order of business, Reports of officers and of evangelists, Financial matters, Church Young peoples' societies and Sunday school reports, Election of officers. 12:00 Lunch. 2:00 p m Continuation of business session. 3:00 Address—The coming of Christ, His mission to his people. Heb ix 28, What is the salvation he brings with him. 4:00 recess. 6:00 dinner. 7:00 Social service by Bereans, leader M... ry Aslack... sen, Some lessons fr... the life of Jos... eph, Gen xli 14-42. 7:45 Address by L E Conner, The coming of Christ, his mission to his people, to raise the dead, Rev xx 6...

SUNDAY, AUG 28.

9:00 a m Sunday school. Topic f... adult Bible class, The desirable... of Christ's coming. Let each th... and give some special reason wh... wants Christ to come soon. 10:0... Address by S J Lindsay, What is ... reward the Lord brings with him. ... xxii 12. 11:30 Communion serv... 12:00 Lunch. 2:00 Temperance ... vice by Bereans. 3:00 Addres... E Conner, The coming of Chr... mission as a King, his kingdo... recess. 6:00 dinner. 7:00 S... vice by Bereans, leader Emm... The overcomer, Col iii 1-17... 4-8. 7:45 Address, Coml... What shall we do to ... glory. 8:45 Social Jam...

EMMA...

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By the B... Richard ... Scripture... Introduct... per Stum... son. Re... Elisabe... prayer... moder... tion, ... lowing ... 1 Cor ... Cor vi... Prov ... xxi 8... tat... son... Ea...

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...ggener, 22 Fifth Avenue, Chica-
...lls.—Sept. 30.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1901, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:18 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:10 p. m. daily; 6:55 p. m. daily except Sunday; 8:15 p. m. daily, extra fare train; 9:16 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

...*0.00 to Colorado and Return.*

...Chicago, Union Pacific & North-...to Line. Chicago to Denver, Col-...on Springs, and Pueblo, daily ...land ...the summer. Correspond-ingly low rates from all points east. Only one night to Denver from Chicago and Central States and only two nights enroute from the Atlantic Seaboard. Two fast trains daily. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Sept. 30.

Low Fares to Boston.

...12th, 13th and 14th, excur-...ets to Boston, account Nat-...campment Grand Army of the ...ic, will be sold from all ticket ...ces on Pennsylvania Lines. For ...information regarding rates, time of trains, etc., apply to Local Ticket Agent of those lines.—Aug 12.

Excursion Rates to Northern Resorts.

Excursion ticket at unusually low rates, good for the season, on sale daily to Milwaukee, Madison, Waukesha, Green Lake, Devils Lake, Gogebic, Ashland, Marquette, Superior, Duluth, St. Paul, Minneapolis and many other cool and delightful lake resorts reached by The North-Western Line.

Information and tickets can be secured from your home agent. Booklet entitled "The Lakes and Summer Resorts of the Northwest" mailed upon receipt of 4 cents in stamps, W. B. Kniskern, P. T. M., C. & N. W. R'y., Chicago, Ill.—Aug 31.

Low Fares to the West.

...8, 17, June 7, 21, July 5, 19, ...ust 2, 16, Home-Seekers' tickets ... be sold to points in the West, ...rthwest, South and Southwest, and ...nada and Mexico. For further infor-...tion, apply to Ticket Agents of ...sylvania Lines.—Aug. 16.

Low Fares to Louisville.

...ion tickets to Louisville, Ky., ...K. of P. Biennial Encamp-...e sold over Pennsylvania ... 13th to 16th, inclusive. ...regarding fares and time ... be ascertained from ...es Ticket Agents.

...Oakwood ...Lines.

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$50.00 California and Return. Personally Conducted.

Special trains from Chicago to San Francisco without change, via the Chicago, Union Pacific and North-Western Line leave Chicago August 18th and August 25th. Itinerary includes stopovers at Denver, Colorado Springs and Salt Lake City. Low rates, choice of routes returning. Tickets on sale daily August 15th to Sept. 10th. Two fast trains daily over the only double track railway between Chicago and the Missouri River, and via the most direct route across the American continent. The Overland Limited, solid through train every day in the year. Low rates from all points. Write for itineraries of special trains and full information to A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Aug 15.

Special Fares to Winona Lake.

Via Pennsylvania Lines Aug. 10th, account Crentore Band concerts. Round-trip far from Plymouth Ind., will be $.75. Special train returning will leave Winona Lake after each evening's concert.—Aug 10.

$50.00 California and Return.

Send 2 cent stamp for itinerary of special personally conducted tours to California, leaving Chicago August 18th and August 25th, via the Chicago, Union Pacific & North-Western Line, account Triennial Conclave Knights Templar at San Francisco. $50.00 round trip from Chicago. Correspondingly low rates from all points. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Aug 20.

Vandalia Excursions.

Culver Specials commencing Sunday June 19th, and on each Sunday thereafter during months of June, July and August. Special train leaving 9:15 a m returning leaves Culver 6 o'clock p m fare 25 cents Round Trip.

Sunday Excursion tickets on sale to all points on Vandalia Line where the one way is not over $3.50.

Also for stations south of Plymouth will sell Saturday p m for train no. 45, good returning until Monday a m trains 136 and 40. One fare for round trip.

$27.50 Hot Springs, S. D. $30.70 Deadwood and Lead

And return, from Chicago daily, via the Chicago & North-Western R'y. Correspondingly low rates from other points. The Black Hills region, the great natural sanitarium of the west, is one of the most picturesque spots in the world and well worth a visit. Information and tickets can be secured from your home agent. Illustrated Black Hills Booklet with valuable map mailed on receipt of 4 cents in stamps by W. B. Kniskern, Chicago.—Sept. 30.

Reduced Fares to Rome City.

July 20th to August 12th, inclusive, excursion tickets to Rome City, account Camp Meeting and Island Park Assembly, will be sold via Pennsylvania Line from all ticket stations in the State of Indiana, and west of Columbus and Upper Sandusky in the State of Ohio. For particulars, regarding fares, time of trains, etc., call on Local Ticket Agent of those lines. Aug. 12.

VANDALIA LINE

TIME TABLE,
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 136 daily Expo Train	7:22am
No. 40, daily, For South Bend	11:55am
No. 12 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	1:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St Louis No change of cars All other trains make local connections to and from St Louis at Terre Haute.

For complete Time Card, giving all trains and stations and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

The Colorado Special, Chicago, Union Pacific & North-Western Line.

This solid through train, only one night to Denver, leaves Chicago at 7:00 P. M., reaching Denver next evening at 9 o'clock. A perfectly appointed train. Another Colorado train leaves Chicago daily at 11:00 P. M., arriving Denver early the second morning, over the only double track railway between Chicago and the Missouri River. The best of everything. The Chicago-Portland special leaves Chicago daily at 11:00 P. M. with through sleeping car service to San Francisco, Los Angeles and Portland. Tickets and full information can be secured from your home agent or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Aug 15.

Beautiful Winona.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accommodations, program of addresses by noted speakers and all other details.—Sept. 30.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money set loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

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Low Fares to California.

September 5th to 9th, inclusive, and 19th to 25th, inclusive, excursion tickets to San Francisco and Los Angeles, account Triennial Conclave Knights Templar and Sovereign Grand Lodge I. O. O. F., will be sold via Pennsylvania Lines. For full information regarding Fares, routes, etc., apply to Local Ticket Agent of those Lines, or to Geo. Weedon District Passenger Agent Cleveland, O.—Aug 31.

POST OFFICE ADDRESSES.

Persons requesting their address public and may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clukenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. C. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Scircleville Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prine Sr, Oxford, Neb.
A. J. Eychaner, Box 251 Tampa Fla.
D. L. Keen, 1507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawat'a, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. B. Townsend, Salem, Ohio, Rt 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R D 4, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcadia, Cal.
I. B. Ogborn, North Branch, Kansas.
W. O. Stella, Lemoore, Cal.
E. W. Kumpp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave, Grand Rapids, Mich.
R. S. Driggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
D. E. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
L. J. Cody, Corvallis, Ore,
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
J W Deffenbaugh Avery Okla
A Drew Tioga Pal
Sarah F Morgan Brownstown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
G T Wilde Dover Min.
W J Semmons Burnville Ark
D C Robison R 3 S McVernon O
N D Titchenal Wenatchee Wash
T J Daniel Magazine Ark
H M Williams Ashton Kan
F H Stow Poland Arizona

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For sleeping car reservation and other information as to train service, etc, apply to F. J. Buzzard, Agent.

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From Chicago daily, Aug. 15 to Sept. 10, inclusive. Correspondingly low rates from other points via the Chicago, Union Pacific and North-Western Line.

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LIST OF CH...

Church of God at Brookly... in the Hart Building No. 1... near Broadway. Sunday m... 10.30—all are welcome. El... and B. T. MacDonald.

The Chicago Church, Van B... of Madison St., and California... Sunday at 11:00 a. m. Visitor... welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O, where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eskelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lohman, Troy Ohio.

The Church of God at Hammond, In., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jacquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every 1st Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Hanks Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays e each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A... meetings at 8 P. M. Valentine Fi...

The Church of God at Wenatch... ton, meet in their church each Sa... m. for Sunday school. Preachin... and 7:30 p m by N. D. Titchenal...

...cial meeting Wednesday evening 7:30. Every ...ody invited to attend and bring your Bible. ...Wm, Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a. m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

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Rest Remaineth.

Rest remaineth—oh, how sweet!
Flowery fields our wandering feet,
Peaceful calm for sleepless eyes,
Life for death, and songs for sighs.

Rest remaineth—hush that sigh!
Mourning pilgrim, rest is nigh;
Yet a season, bright and blest;
Then shalt enter on thy rest.

Rest remaineth—rest from sin:
Guilt can never enter in;
Every warring thought shall rest—
Rest in purity and peace.

Rest remaineth—rest from fears:
Rest from parting, rest from tears.
Every sobbing thought shall be
Lost, my Savior, lost in thee.

Rest remaineth—oh how blest!
We believe, and we may rest;
Faith, regaining faith, hath been
Mongst the things that are not seen.

Thus, my Savior, let me be
Even here at rest with thee,
And at last, by thee possessed,
On thy bosom sink to rest.

Communicated.

Pine Woods Bible Class.

Teacher. I would like to suggest a topic for our study tonight, in the form of a question:

IS THE CHURCH THE KINGDOM OF GOD?

This topic was suggested to my mind while delivering a series of discourses in the Christian Church, at Sherman, Texas. On invitation, I attended the Sunday school, belonging to that Church, and took my place in the Bible class. The lesson was taken from the eleventh chapter of Luke. The leader asked me to comment on verse 2, which reads as follows: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come," etc. The question turned on whether the kingdom to be prayed for was not already set up, and as to what was the nature of that kingdom? I replied that it had not yet come, and that the kingdom of God could be none other than the kingdom which God had promised to Jesus. I quoted Luke i. 31-33: "And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Mr. Fuller the pastor of the church, was in the class, and he explained that the position of the Disciple Church was, that the kingdom of God was set up on the day of Pentecost, and that the Church was the kingdom.

The question was asked, that if the kingdom was set up at that time, would it be proper for us to still pray, "Thy kingdom come?" Mr. Fuller replied that it might be as the kingdom had not fully come, the church had not yet been established over all the earth.

A lady suggested that we might change the phraseology somewhat, and "pray for the extension of the kingdom."

I told the class that in the Greek language the word church is translated from *ecclesia*, and that the word kingdom is from *basileia*, and that each word had its own distinctive meaning, and in no case were they to be used as interchangeable words.

Now, Arlon, please tell us how many times the Greek word *ecclesia* occurs in the New Testament?

Arlon. About one hundred and fifteen times.

Q. What does it mean?

A. Church or congregation.

Q. In those 115 times is it ever translated by the word kingdom?

A. Not a single time.

Q. How many times does the Greek word *basileia* occur in the New Testament?

A. About one hundred and sixty times.

Q. What does it mean?

A. Kingdom.

Q. Is the word *basileia* ever translated by the word church?

A. Never. The Disciple or Christian church are very inconsistent in taking this position. They contend, and rightly so, with other denominations, that the words *baptizo* and *rantizo* are not interchangeable words, any more than their English equivalents, immerse and sprinkle. Yet they use *ecclesia* and *basileia* interchangably, when in fact, they are as distinct as *baptizo* is from *rantizo*. Don't seek to sustain your unwritten creed by such an untenable position.

Teacher. Albert, in what other way can such a position be shown to be unsound.

Albert. If those words are in fact interchangeable, they will make sense by substituting the one word for the other.

Q. Will you please give a few samples, taking that liberty?

A. I will.

1. Dan. ii. 44: "In the days of these kings shall the God of heaven set up a (church) which shall never be destroyed."

2. Dan. viii. 18: "But the saints (the church) of the Most High shall take the (church) and possess the (church) for ever, even for ever and ever." The church must take the church and possess the church, in other words, take and possess itself.

3. Verse 22: "And the time came that the saints (the church) possessed the church." Took possession of itself.

4. Verse 23: "The fourth beast shall be the fourth (church) upon earth."

5. Verse 27: "And the (church) and the dominion, and the greatness of the (church) under the whole heaven, shall be given to the people of the saints (the church) of the Most High, whose (church) is an everlasting (church)," etc.

6. Matt. xxv. 34: "Inherit the (church) prepared for you."

7. Luke xiii. 28: "Ye shall see Abraham, Isaac and Jacob, and all the prophets in the (church) of God, and you yourselves thrust out."

8. 2 Tim. iv. 1: "Who shall judge the quick and the dead at his appearing and his (church)." There is a long space of time between the establishment of the church and his appearing.

9. Matt. vi. 10: "Thy (church) come." Think of the church praying for the church to come.

10. Matt. v. 20: "Ye shall in no case enter the (church) of heaven."

11. Acts xiv. 22, "We must through much tribulation enter the (church) of God." Where does the tribulation come in?

12. 2 Pet. i. 11, "For so an entrance shall be ministered unto you abundantly into the everlasting (church) of our Lord and Savior Jesus Christ." This was given to the church some 33 years after Pentecost, that they may have an abundant entrance into the church.

13. 2 Thes. i. 5, "That ye may be counted worthy of the (church) of God, for which ye also suffer."

14. 1 Cor. vi. 9, "The unrighteous shall not inherit the (church) of God." You can have a prominent place in it, if you contribute liberally of your finance.

15. 1 Cor. xv. 50, "Flesh and blood cannot inherit the (church) of God." They are all flesh and blood without an exception.

16. Luke xxi. 31, "When ye see these things come to pass, know ye that the (church) of God is nigh at hand." How could it be nigh at hand, if it is already here, and has been since Pentecost?

17. "I will not drink of the fruit of the vine until the (church) of God shall come." Luke xxii. 18.

18. Verse 27, "I appoint unto you a (church), as my Father hath appointed unto me; that ye may eat and drink at my table in my (church); and sit on thrones judging the twelve tribes of Israel," in his church.

19. Acts i. 6, "Lord, wilt thou at this time restore again the (church) to Israel."

20. James ii. 5, "Hath not God chosen the poor of this world rich in faith, and heirs of the (church) which he hath promised to them that love him?" If we are yet only heirs to the church, and the church as yet is only a matter of promise, then the church was not set up on Pentecost.

I have given these quotations at length, to show how inconsistent is the position of the Disciple or Christian church, that the church (*ecclesia*) is the kingdom (*basileai*) promised the church, and that interchange of those words makes complete nonsense of God's Word.

Teacher. Currie, is the idea that the church is the kingdom, prevalent among other denominations beside the Christian Church?

Currie. It is. Very frequently in their prayers, they pray, "Lord, extend thy kingdom," meaning the church.

Q. Such a prayer suggests the thought that the kingdom has come, and only needs to be extended does it not?

A. Yes, it does.

Q. Do these same churches, including the Christian Church, also pray, "Thy kingdom come?"

A. They do. You remember that you told me not long ago, that when you were at the Christian Church, at Sherman, that the superintendent displayed a large printed chart of the Lord's prayer, and that the superintendent, pastor, teachers and scholars, all prayed "thy kingdom come," when they teach that his kingdom did come on the day of Pentecost, and was already here.

Q. Is it not folly to pray for the coming of that which they say has already come?

A. Decidedly so, it is very inconsistent.

Teacher. I want to say that I called the attention of this Christian Church Bible class teacher to Acts i. 6, which reads as follows: "Lord, wilt thou at this time restore again the kingdom to Israel?" He said that this Scripture showed clearly that the disciples did not understand the nature of the kingdom. He could not see what the kingdom of Israel had to do with this theory of the Christian Church of a church kingdom. I will ask Lud to show what the kingdom of Israel has to do with the kingdom over which Jesus shall officiate as King.

Lud. See Luke i. 32: "He shall be great, and he shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Q. Over what people did David reign?

A. The people of Israel.

Q. Over what people will Jesus reign?

A. "The house of Jacob."

Q. Who are they?

A. The descendants of the twelve sons of Jacob,—the children of Israel.

Q. Where are the children of Israel?

A. In dispersion, they were carried captive among all nations.

Q. If Jesus is to reign over them, on David's throne, they must return to their fatherland, must they not, and have the kingdom restored to Israel again?

A. He could never rule over Israel as their King, unless such an event should take place.

Q. Were the disciples then very far astray, when they asked the question: "Lord, wilt thou at this time restore again the kingdom to Israel?"

A. The question is in perfect harmony with God's purpose concerning his Son. The Christian church Bible class teacher was the man who did not understand the nature of God's kingdom, and not Jesus' disciples, with whom he spent "forty days speaking of the things pertaining to the kingdom of God," after his resurrection. Before Jesus' death, he ordained them as ministers of the gospel of the kingdom, and "sent them to preach the kingdom of God."

Q. Could you conceive of Jesus sending them to preach the kingdom of God, if they were ignorant of the topic that he sent them to preach?

A. I could not conceive of such a thing for one moment. He had been their sole instructor, giving them years of instruction. A teacher with half of his capacity and knowledge would know the status of his pupils. Those whom Jesus personally commissioned to teach a certain message, you may rest assured, were perfectly competent to teach what their teacher sent them to teach. To affirm otherwise, is a sad reflection on Jesus, as a teacher.

Q. What did Jesus instruct his future heralds to do after his ascension to heaven?

A. He told them to tarry at Jerusalem, until they were endued with power from on high, then they should go forth as his witnesses.

Q. After receiving power, what message did they proclaim?

A. See Acts ii. 29-30, "Therefore being a prophet, and knowing that God had sworn with an oath to him (David), that of the fruit of his loins, according to his flesh, he would raise up Christ to sit on his throne."

Q. The disciples were filled with the Holy Spirit at that time, were they not, to further qualify them as safe teachers of the gospel message, he sent them to preach?

A. They were.

Q. Did they preach a contrary message to that they preached before they received this qualifying power?

A. They did not. They still looked for the restoration of the kingdom to Israel. Peter says he (Jesus) was raised from the dead "to sit on his (David's) throne." Preachers and Bible class teachers ought to better acquaint themselves with God's Word before attempting to teach others.

Yours in the blessed hope.

W. H. WILSON.

Exhortations at the Breaking of Bread.

Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you. Our lesson says only fear the Lord, and serve him. He is the only one that is to be feared, for he is able to do with us whatsoever he may choose to do, but if we serve him with our whole heart and obey his commands, he is long suffering and of tender mercy, and will surely do great things for us. In good men and women the fear of God is a holy awe, or reverence of God and his laws, which spring from a just view and real love of the divine character, leading the subject of it to hate and abhor every thing that can offend such a holy Being, and inclining them to aim at perfect obedience. There are very few in this age of the world that take any thought or even think for a moment, that the Lord is the only one that can do great things, and him only. The fear of the Lord ought to cause us to shun all evil, or the very appearance of it, and walk in the straight and narrow way that will lead us eventually into the folds of Christ, the only true haven of rest. The fear of the Lord is the beginning of knowledge and wisdom. It certainly is something that we ought to be benefitted by, for it is mentioned so many times in the Scriptures. We are admonished time and again to fear the Lord, his tender mercy is over all that fear him in humbleness of heart. The Lord will have mercy and pity on those that fear him as a father doth his children. Samuel advised the children of Israel, that he had hearkened unto your voice in all that ye said unto me, and have made you a king over you. Samuel advised the children of Israel to turn not aside from following the Lord with all your hearts, and turn not aside from following the Lord for then would you go after vain things which cannot profit a deliverer for they are vain, for the Lord will not forsake his people for his great mercy's sake, because it has pleased the Lord to make you his people, but I (Samuel) will teach you the good and right way. The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction. The fear of the Lord is to hate evil, pride, arrogancy and the evil way. The fear of the Lord is strong confidence and his children shall have a place of refuge, the fear of the Lord is a fountain of life, to depart from the snares of death, and his mercy is on them from generation to generation. If the Jews were admonished to fear the Lord and serve him in truth with their whole heart, when they were blinded and would not accept him as their king, we Gentiles ought to fear and serve him, even more, for we have had the New Testament given us, which is the end of the old Mosaic law, and which contains the preaching of the inspired apostles; and the revelation of Jesus Christ, which God gave unto him to show to his servants things that must shortly come to pass, and he sent it by his angel unto his servant John. Now let us serve him fervently with our whole heart.

W. D. TOWNSEND.

WAIT ON THE LORD.

Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord. Truly my soul waiteth upon God; from him cometh my salvation. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

If a man die shall he live again? All the days of my appointed time will I wait till my change comes. Lead me in thy truth and teach me; for thou art the God of my salvation, on thee do I wait all the day. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him. Therefore will I look unto the Lord; I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy; when I fall I shall rise; when I sit in darkness, the Lord shall be a light unto me.

ANNIE BURTON.

Wisdom of Selrach.

CHAPTER 41.

1. O death, how bitter is the remembrance of thee to a man at peace in his possessions, to a man of mark undistracted and prospering in every way, and still strong to take sustenance.

2. O death, how good thy verdict is to a man praying for it and diminishing in strength, in extreme old age and distracted about everything, and who distrusteth and hath lost patient-endurance.

3. Do not revere a verdict of death; remember thy first and last experiences.

4. This is the verdict from the Lord on all flesh, and why refuse to acquiese in the satisfaction of the Most High? Whether ten or a hundred or a thousand years, there is in Hadees (the grave) no reproof of life.

5. Abominable children have been born, children of obdurate-sinners, and brought up along with them in the sojournings of the irreverent.

6. An inheritance of children of obdurate-sinners will be lost, and with their seed will reproach continue.

7. Children will blame an irreverent father because for his sake they will have suffered reproach.

8. Woe unto you, ye irreverent men who forsake the law of a Most High God.

9. Even if ye be begotten, ye will have been begotten unto a curse, and if ye die (judicially) ye will have been apportioned unto a curse.

10. All things whatsoever from earth will return to earth; even so irreverent men will go away from a curse unto loss.

11. Men's sorrows are in their bodies; but a name of obdurate-sinners not good will have been wiped out.

12. Be thoughtful about a name, for it will abide for thee rather than a thousand great treasures of gold.

13. The number of days of a good life and a good name abide unto an animate-age (forever?)

14. Ye children, Watch to keep chastening with you in peace; but wisdom that hath been hid away and an invisible treasure what profit is there in either?

15. Better is a man who hideth his folly than a man who hideth his wisdom.

16. Therefore give heed to my oracular-word; for there is no shame in guarding a good thing, and all things do not have the same value to all in faith.

17. Be ashamed of a father and a mother for fornication, and of a leader and a man of influence for a lie.

18. Be ashamed of a judge and a ruler for a discordant error, of a synagogue and a laity for transgression, of a partner and a friend for iniquity.

19. And of a place where thou dwellest for theft, and of God's truth and covenant for contemptuous taking and giving and for crooking the elbow for bread.

20. And of those who receive greetings for silence; of the sight of a woman who is a harlot.

21. And of the averting of the face of one's kindred; of the taking away of a portion in distribution and giving; and of too close a contemplation of a married woman.

22. Of too much attention to one's housemaid; and do not stand by her couch; of friends for words of reproach; and do not thou reproach after having given.

COMMENT.

What is said in this chapter on the question of the perpetuity of sin and its consequences in this mortal condition of things and as to whether death and the grave can change congenital results, is well worthy of careful study and consideration; and where will you find better advice for your conduct of life whether as a private citizen, a ruler, leader or a man of affairs than is given in the closing verses of the same chapter. Read and reflect.

CHAS. GARDNER.

Let Nothing be Done Through Strife.

Are we whacking each other, or making Christians?

Are we striving for self vindication or to get converts?

There was a great king that forgave [illegible] millions of dollars. But the same servant [illegible] found one of his fellow servants which owed him about fourteen dollars, and he laid hands on him, and took him by the throat, saying Pay me that thou owest me! Listen, not rendering evil for evil or railing for railing. "But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also."

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Over thirty years I have been working in "the Lord's vineyard," for the Lord," and my greater mistake has not been that I have sometimes received blows from fellow servants, but that I ever struck back, and called it "self defense!" Can we say that we are working for the Lord if the burden of life becomes self vindication?

We are workers together for the Lord if we are working with him. "We then as workers together with Him beseech you also that ye receive not the grace of God in vain."

"Looking diligently lest any man fail at the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled." It is often better to ignore than fight.

W. L. SKEELS.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

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WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution;

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Aug. 17, 1904.

Turks are again killing Armenians and destroying their villages.

Can any one supply us the present address of Wm. Nantze, late of Pleasanton, Kan.

As was expected when the United States war ships appeared in Turkish waters, the Sultan was willing to promise anything that was asked of him.

An heir to the throne of the Czar of Russia was born last week, but the disasters in the far east cast a gloom over what would have been a time of rejoicing.

It will be noticed that chapter 12 of Chas Gardener's current translation was given before chapter 11. This was caused by an error in the mails. Those who preserve these writings can transpose them easily.

It is surely evident to all that we cannot well do business without means. It surely is likewise evident to those who have not yet renewed their subscription that we must be in need of what is due us. We dislike very much to mention this, and hope you will not compell us to repeat the hint.

On August 11 a British cruiser landed sailors and guns on Bird's island, 127 miles east of the north end of the island of Dominica in the West Indies, fired a royal salute, hoisted the British flag, and formally annexed the island. As this interferes with our idea of the Monroe doctrine the United States may protest.

On July 4, some one bought a Money Order of $3.00 at the Pape Ave. Sub. Post Office, Toronto, Canada, in favor of this office. The purchaser left the office and forgot to take the order with him. Will the person who bought this order, the number of which is 332263, advise the office where it was bought, or send word to the Accountant, P. O. Department,

Across the battle between the fleets last week a Russian vessel managed to reach Chefoo, a Chinese port. It was followed by Japanese ships, who entered the harbor, boarded the vessel and took it away as a prize. According to the reports this is a breach of the law, and should have been prevented by [illegible] gives Russia a chance to accuse China of aiding Japan, and so breaking her neutrality contract. According to the treaty between Russia and France in case of any other power going with Japan, France must aid Russia actively. And on the other hand, in case any other power takes up arms with Russia, England must aid Japan. Of course neither France nor England cares to be embroiled in the affair, so it is likely this will be arranged without serious trouble.

There has been plenty of war during the past week. The Japs have taken commanding positions on the hills back of Pigeon and Louisa bays, and are so near to Port Arthur that the harbor and dock yards are in range of their guns. They are pounding away night and day at the beleaguered fortress, it being reported they have 450 heavy guns bearing on the place. It is presumed that this induced the fleet in the harbor to make a dash for the open sea on Aug. 10, where they were met by the Japanese fleet, and after seven hours of fighting in which the Russians were badly worsted, part of the vessels crept back into the harbor, and others fled. Some got as far as Shanghai in bad condition. Within the 48 hour limit such vessels must leave and run the risk of meeting Japanese vessels, or else they must disarm and remain till the end of the war, when the terms of peace determine who they belong to. Admiral Withoft, who commanded the Russian fleet was killed during the engagement. Meanwhile the armies of both sides in the north seem to be taking a rest. The main part of the Japanese forces are lost to the Russians, and it is supposed they will appear at an unexpected point to further harrass their enemy. The Russian Vladivostok squadron was out again on a raid, and this time Admiral Kamimura came up with them, and after five hours of battle sunk one cruiser with its crew of 700 men, and badly crippled the other vessels which turned back and fled. Reports say that from both sea fights the Japs came out with little serious damage, and that there fighting capacity is not diminished.

The New York *Independent* speaking of the socialism in Europe, and the conflict it has with Catholicism, has the following to say:—

It is an indubitable fact that, notwithstanding appearances to the contrary, Europe is now decatholicizing herself. One might even go further with safety and say that she is dechristianizing herself. Slowly but surely, with the irresistible movement of a geological subsidence, faith is waning among industrial workers, and even among the peasants. In Belgium, in France, in Germany, the workmen who follow no particular creed number hundreds of thousands—yes, millions—and as their hopes of any heavenly kingdom dissolve other hopes assert themselves with a growing intensity. Wherever free thought penetrates Socialism enters also.

Frightened by the socio-industrial consequences of free thought, an increasing section of the rich class leans towards the church, and especially toward the Roman Catholic Church, which is regarded by all as the strongest bulwark of the capitalists' interest. The apparent clerical reaction is thus shown to be in fact a corollary of the decline of faith amongst the masses. But it is nevertheless true that the alliance of priest and capitalist, the coalition of spiritual and temporal power, against Socialism and free thought, furnishes the conservative and reactionary parties with formidable means of action, and constitutes by far the most redoubtable threat against the immediate future of European civilization. It is a contest between the Black International and the Red International. On the one hand are all those who hold that authority should descend from above, and who find in the Roman Catholic Church the most perfect expression of their ideal, the most inflexible guardian of their class privileges; on the hand are those who insist that authority shall come from the people, and who, by the logic of circumstances, can found their hopes on nothing but Social Democracy."

Some Vital Questions.

1. Why did not Mark say, "The Beginning of the Gospel of the son of Joseph?"

2. Why is the subject of the blood of Christ so prominent in apostolic teaching if it is not vitally connected with our salvation?

3. Was it not a vital matter to dedicate the New Testament by the blood of Christ. No evasion allowed here.

4. Seeing the Ephesians (ch. ii. 13) were brought nigh by the blood of Christ,—have those been brought nigh, who deny the sacrificial character of that blood? If so, by what means, and by what authority?

5. Jesus said, this cup [its contents] is the new covenant in my blood," "Drink all of you out of it, for this is my blood of the covenant, that which is poured out for many for forgiveness of sins." And

This cup is the new covenant in my blood; this do for remembrance. Have those who deny the sacrificial nature of his blood shedding abandoned the memorial service? If not is it now with them a farce?

6. Do those we oppose baptize their converts into the death of Christ (Rom. vi.) after teaching that his death was supererogatory and, holding as they do, that God takes no account of past sin if men repent?

7. Do not the words, "Though being a son learned obedience from what he suffered," Heb. v. 8, prove him to be Son of God before his death and resurrection?

8. Do not the words, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all, squarely contradict our Josephite authors?

9. Do not the words, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," prove there *has been* one sacrifice for sins? If so, what do the Josephite statements do but contradict God's Word?

10. How do Josephites become dead to the law, if not by the body of Christ? Rom. vii. 4.

11. Why do Josephites allow the word FATHER to have its *natural meaning* when used of Joseph, and not so in reference to God?

12. When Peter in answer to a question from Jesus, said, Thou art the Christ, the Son of the living God, do they not reject this testimony?

13. In rejecting the avowal of Peter, do they not reject the Lord's endorsement of it also? "Happy art thou Simon, son of Joseph; for flesh and blood has not revealed it unto thee, but my Father which is in heaven? And I say also unto thee, That art Peter, (a rock) and upon this *rock* [this rock of truth the Father had revealed to Peter,—and which Peter had just given expression to, viz., Thou art *the Christ* the SON of the LIVING GOD] I will build my church; and the gates of *hades* [the grave] shall not prevail against it."

14. Does not Jesus here indicate that he would come under the power of death; but that he would *overcome* that power? Who can deny it? He avers that his church would be built upon the foundation truth, that he was the Anointed, THE SON OF THE LIVING GOD.

But although Son of God he would die, and the members of his body, the church, would *also* die, the gates of the grave would not always be closed upon them: and the subsequent announcement from heaven that he who *was* dead *is* alive, and holds the keys of death and the grave, Rev. i. 18, show we correctly understand his words to Peter. He will rescue them in due time.

15. Josephites see *no need* for the death of Christ; but the Spirit in Paul says, "For to this end Christ both died, and rose, and revived, that he might be Lord, both of the dead and the living." Evidently he would have been Lord of neither the *dead* nor the *living*, had he not died and rose again. The same apostle positively teaches this in 1 Cor. xv. 12-17. Are such men safe teachers? Take heed what ye hear!

16. In 1 Cor. v. 1, the apostle says of himself and the church at Corinth, "For even Christ our Passover is sacrificed for us." Those we oppose have no Passover—they think they do not need one; and, although he pleads to be allowed to *become* their passover, Christ will not *force* himself upon them. They must come to *him*.

17. Should not Josephites hesitate before they read "son of Joseph" into John xiv. 9, "He that hath seen me (son of Joseph) hath seen the Father?"

18. We are wondering if that zealous disciple of Marcion rejects the whole of the Old Testament as his master did; or, reads son of Joseph parenthetically into Psa. xxiv. 9, 10, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors,—and the king of glory shall come in. Who is this King of glory? The Jehovah of hosts (or armies) he is the King of glory." All should know this is said of Christ.

19. And is there fitness or intelligibility in applying the sublime language of Psalm xlv. 1-6 to the SON OF JOSEPH? "I speak of the things which I have made touching THE KING.....Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty; and in thy majesty ride prosperously because of truth, and meekness, and righteousness, and thy right hand shall teach thee terrible things.. ...Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre," etc. See Heb. i. 5-9, to prove the application is correct.

20. On what principle could the son of Joseph be called JEHOVAH OF ARMIES, (Isa. xxiv. 23) and JEHOVAH OUR RIGHTEOUSNESS (Jer. xxiii. 5, 6) when God swore to David that he (God) would be the Father of the Seed to whom these names and titles are here applied: and seeing, too, Jehovah here names his Son after himself, not after Joseph; and in addition to all this declares he shall be "our righteousness," precisely what those we oppose do not need, and will not have; each of them is *independently* righteous.

21. Is it not a serious matter to disregard the word of the Spirit in Isa. xl. 3, "The voice of him that crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert a highway for OUR GOD;" and repeated in Malachi iii. 1, and interpreted and applied to John and Christ by Matthew, Mark and Luke, yes; is it not a serious matter to allege that one of the greatest of the prophets was sent of God to announce the coming of one bearing Jehovah's name, and to prepare the way of him who is called OUR GOD, and that all this points to a son of Joseph who has neither DIED for us, nor risen for us, nor BOUGHT us with HIS PRECIOUS BLOOD, nor become to us wisdom, righteousness, sanctification nor redemption!!

22. Is it not a serious matter, when we realize that if Jesus did not DIE for us,—he was not raised again for our justification; and we are yet in our sins? 1 Cor. xv. 12-17. And we, under those circumstances have not been begotten to a hope of life by his resurrection, as Peter and his brethren are said to have been: 1 Pet. i. 3.

23. If Joseph had been the father of Jesus, we ask if Jesus could not *have saved his life* by acknowledging that to have been the case? Consult Matt. xxvi. 63, 64; Mark xiv. 61, 62; Luke xxii. 70; John xvii. 7. And see that this confession together with the confession that he was born to be a king, were the crimes for which it was pretended he was convicted and executed;—did not live half of his allotted time.

24. After the abundance of divine testimony already presented, showing the divine paternity of Jesus, would it not be gross presumption to read John xvi. 14 as follows:—he [Spirit of truth] shall glorify me, (son of Joseph) because he will take of mine (Joseph's son) and declare to you." ver. 15. All things that the Father has are mine (son of Joseph)?

25. Will our readers now turn to John v. 17, where Jesus says, "MY Father works till now, and I work." Did he refer to Joseph as his Father? No! The context shows clearly that he spake of God as his Father. He had just healed a man afflicted 38 years; and was found fault with for doing so. We have quoted his answer to them; then the fault-finders sought to kill him because he had made God his own Father." Diaglott Translation. To this he replied, "Indeed, I assure you, the son can do nothing of himself except what he may see the Father doing; for whatever he does, these things also does the Son in like manner."

What next? Why, he gives the reason for what he has just said, "For the Father loves the Son, and shows him all want he does; and greater works than these will he show him, that you may wonder. For as the Father raises up and makes alive the dead, so, also, the Son makes alive whom he will.

(To be continued.)

Editor Restitution:

I am 85 years of age, and I go to the city, one half mile almost every day to get my mail, and my food. I go on foot when I can't get a chance to ride. But I find the infirmities of age creeping on and I am almost blind, having had only one eye as you undoubtedly know I lost my eye when I was only 3 or 4 years of age.

I have been attending the class meeting of the M. E. church, and the doctrine of going to heaven as soon as they die is strongly believed and advocated, but I have told them plainly that they are mistaken in believing any one will go to heaven at any time; that such an idea depends upon the doctrine of the immortality of the soul. In regard to this doctrine of the soul, a little history from Mr. Gladstone the Historian may not be out of place in this connection. Mr. Gladstone says "From the sixth century the doctrine of the immortality of the soul spread rapidly and marvelously, culminating in the year 1513 by a Bull of Pope Leo X. condemning and reprobating all who should declare the soul to be mortal." Mr. Gladstone continues. "After Origen's time, and particularly from the sixth century, there was a change in the teaching of the church, wholesale change."

By this it is plain that the doctrine of the immortality of the soul is a harlot doctrine, and protestants in protesting against the many doctrines and practices of Popery, overlooked this great error, and adopted it into their creed, but it certainly is no less false because it comes from the catholic church than when it came from the Serpent in the Garden of Eden. These M. E. church people express the belief that they shall go to heaven at death. I have told them that none of earth's inhabitants will ever go to heaven at death. For even the Saviour told His disciples that they should not go to heaven. He said whither I go ye cannot come: and there is not a thought expressed by any of the New Testament writers of going to heaven. This is an age of Restitution, Earth is to be restored back to where it was when it was created. Earth was made good enough for all the inhabitants it could contain, but sin contaminated it and so the restitution became necessary.

Daniel Howard.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

A H Shinholtz	50
S T Blessing	1 00

Selected.

The Religious Condition of the World.

The people are deceived and cursed with false, senseless religions, made up of false theories, isms and delusions. At present the most promising among them are Rationalism, Calvinism; Liberalism, Romanism, Mormonism, Eddyism, Dowieism, Spiritualism, Evolution, etc. There is a class of (so-called) wise men, ever trying to get rid of the fact of the living and personal God—the creator of all things—substituting for it the eternity of matter and the doctrine of eternal chance and inexorable fate.

Fatalism in various forms was the attempted philosophy of the ancient nations. Their literature, science and religion were full of it. Even their gods were supposed to be ruled by the fates. The idea of creation was far from them. Brahmanism, Buddhism, Confucianism, and Greek philosophers, were all fatalistic. Finally fatalism got into the Roman church. Then Calvin systemized it for Protestants, and Knox and others taught it all over the world. Till at last the Christian world is repudiating it. The dark night of Deistic fatalism is a thing of the past, and the rising sun of truth and light is fast exploding those old heathen notions.

During the nineteenth century a class of men (who reject the truth) conceived the idea of putting those Deistic, fatalistic ideas into scientific form, as the true philosophy, and into the place of a personal God, under the head of the phase, "persistent force." During the past one hundred years this same class of men have been united in a diabolical conspiracy to put out of mind the fact of a personal God—the only true and living God—and to put in its place the false doctrines of an impersonal God, or persistent force, and inexorable, blind, fatalistic chance-process—not law.

Darwin tried to prove the doctrine of evolution true, but failed. Huxley suggested the phase "persistent force," which was adopted by Spencer, and has been used since by his persistent disciples as the best term with which to displace the doctrine of the personal and only true and living God, and to put into his place the old and exploded heathen fatalistic conception of the cosmos based on the idea of eternity of matter and no creation. So now these modern (so called) wise men are running matters on this line, that the whole cosmic process consists of evolution and dissolution under this chance of fatalistic conception. They are trying to explain all the affairs of life with their science and philosophy. So they make the attempt to run all the world on that line—by means of their "persistent force."

But there is a waking up and a day at hand that will greatly change the aspect of affairs, when fatalistic philosophy and mongrel science will receive their fatal blow, together with the corrupt political "frog spirits," of which the world swarms to-day. (See Rev. xvi: 13.)

The characteristics of the frog spirit is peculiar, as it lives in two elements—in water or out of it, as best suits its interest. Religion and politics rule the world to-day. The frog spirits have gone forth to all the world to do their dirty, deceptive work.

The true church, composed of the saints of the Most High (see Dan. vii: 22, 25, 27), that was so long obscured during the dark ages, is now at the front with her banner of light and truth unfurled and thrown to the breeze, so that this dark world of sin and unbelief may know the true, personal and living God and his Son Jesus Christ, the only Saviour in whom only there is life everlasting.

The heathen are now beginning to see the light, as the dark shadows flee away, enabling them to extricate themselves from superstition and idolatry. Just at present there appears to exist a mixed state of things, but the mist is beginning to clear away. There is need of a change in the affairs of this world, and that change is at hand, when the nations shall bow to the rule and reign of the King of kings and Lord of lords. "*Mene, Mene Tekel, Upharsin*" is written upon the wall of the palaces of the kingdoms of this world, which are numbered, and soon will be finished, as they are "weighed in the balance and found wanting." "And the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign forever and ever" (Rev. xi: 18).—*J. E. Clark in Crisis.*

"Prosperity becomes a poison when it grows at the expense of piety."

WHEN YOUR TIME IS OUT PLEASE RENEW.

Ohio Conference Programme.

Thursday Sept 1, 1904

7 00 p m Sermon — A H Zilmer

Friday Sept 2

9 30 a m Social meeting — W Tomlinson

10 00 a m Sermon — D C Robison

2 00 p m Sisters meeting — Sister Laug

6 30 p m Praise meeting

7 00 p m Sermon — J F Wagoner

Saturday Sept 3

9 30 a m Social meeting — W M Farley

10 00 a m Sermon —

2 00 p m Business meeting

6 30 p m Social meeting — B H Laug

7 00 p m Sermon — A H Zilmer

Sunday Sept 4

9 00 a m Sunday school

10 00 a m Sermon — M Joblin

11 00 a m Communion — W D Townsend

2 00 p m Sermon — J F Wagoner

3 00 p m Berean meeting — C Sanford

6 30 p m Talk to children — D C Robison

7 30 p m Sermon — A H Zilmer

Social meeting at 9 o'clock Monday morning.

J. C. Thompson, Sec.

Indiana Conference, Attention!

The church is 2½ miles north of Hillsburg. Those going from the north can go on the L. E. & W. R. R. to Hillsburg, or on the Vandalia Line to Frankfort. Then to Hillsburg on the L. E. & W. Those from the east and west on the same line. Afternoon trains arrive at Hillsburg as follows: From the west at 1:20; from the east at 2:31. Please write to Bro. O. P. Weaver, Hillsburg, Ind., on what day and train you will go. Come early and stay through the entire meeting.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Labor Day Fares.

September 5th excursion tickets will be sold from all ticket stations on the Pennsylvania lines to any station on those lines fifty miles or less from the selling point. Return coupons good until Sept 6th. Inquire of Pennsylvania lines ticket agent for further information.

$50.00 California and Return.

Via the Chicago, Union Pacific and North-Western Line from Chicago. Correspondingly low rates from other points. Tickets on sale daily August 15th to September 10th. Choice of routes. Two fast trains daily over the only double track railway between Chicago and the Missouri River, and via the most direct route across the American continent. The Overland Limited, solid through train every day in the year. Less than three days en-route. Write for itineraries of special trains and full information to A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—Sept. 10.

To St. Louis World's Fair at Approximately One Cent per Mile.

World's Fair excursion tickets to St. Louis will be sold via Pennsylvania Lines at approximately one cent per mile each Tuesday and Thursday until September 29th, valid in coaches of through trains good returning within seven days. These are the lowest fares at which World's Fair excursion tickets to St. Louis are sold. Fifteen day tickets and season tickets sold daily at reduced fares, good in sleeping or parlor cars with required Pullman tickets. For full information, consult J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Ind.—Sept. 29.

Parlor Car Between Chicago and Omaha Via The North-Western Line.

In addition to its already remarkably complete train service between Chicago, Council Bluffs and Omaha, The North-Western Line has inaugurated elegantly equipped parlor car service through to Omaha without change, leaving Chicago 10:15 A. M. daily, arriving Omaha 11:40 P. M. Buffet, smoking and library car on this train also opened to parlor car passengers. Other fast trains leave Chicago 7:00 P. M., 8:00 P. M., and 11:00 P. M. daily over the only double track railway between Chicago and the Missouri River. Information and tickets can be secured from your home agent or address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ills.—Aug. 31.

Poetry.

Strive, Wait and Pray.

Strive—yet I do not promise
The prize you dream of today
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure,
You would now, perchance, disdain
Will come when your toil is over
And pay you for all your pain.

Wait—yet I do not tell you
The hour you long for now
Will not come, with its radiance vanished
And a shadow upon its brow;
Yet far through the misty future,
With a crown of star y light,
An hour of joy you know not
Is winging her silent flight.

Pray—but though the gift you ask for
May never comfort your fears,
May never repay your pleading—
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner will come one day;
Your eyes are too dim to see it,
Yet strive, and wait and pray.

Communicated.

The Giving of Tithes

It is thought that the giving of tithes originated with Abraham, because he is found after his famous night battle with Chedalaomer and his confederates, "giving tithes of all" to Melchizedek king of Salem, the priest of the Most High God. But God was worshipped before the time of Abraham, and there were priests before Melchizedek—(who was doubtless Shem, the son of Noah.) And if the giving of tithes goes back to the flood would it not go still farther back to the beginning of patriarchal worship? Adam was the priest for his family, and his birthright, robe or stole, descended from one high priest to another until it finally, according to the Jonathan Targum, came into the possession of Jacob "as a badge of the birthright" with all its privileges and prophetical prerogatives.

Abraham gave tithes as if it were an established custom, and Jacob followed his example. So it seems as if tithe-giving, must go back to the time when men were first taught to look upward to God, and that the practice was intended to be continuous. It seems so from the vow that Jacob made at Bethel when on his way to Padan-Aram. Prof. Bush in his notes on Gen. xxviii: says, "It is clear that tithes were paid and set apart for religious uses before the giving of the law of Moses. To whom they were paid, or to what particular purpose applied in Jacob's case does not appear, but it seems very probable, that Jacob intended to lay an obligation upon his posterity to restore a tenth of the fruits of their labor for the maintainance of religious institutions." And Bush is right, for Jacob had the gift of prophecy, and his vow was a prophetical vow. God had promised not to leave him until he had performed all that he had spoken to him of. To keep him in all places where he might go, and to bring him again into that land, would be to keep him, by keeping loving guard over his posterity in all places where they might go, and by bringing them back to the covenant land. It is but a reiteration, in another form, of the covenant made to Abraham.

If the covenant is an enduring one, then is also the vow, for both are indissolubly linked together. The vow is therefore binding upon us, who being Christ's "are Abraham's seed according to the promise," and who are —both literally and spiritually—of the house of Jacob. For if the promise was before the law, and was not disannuled by the law, so was tithe-giving before the law, and not disannulled by it. This is shown by the parable of the vineyard. The husbandman—God—had for a time, let out his earth—vineyard to Judah. They had beaten, stoned, and slain, his prophets, and had crucified his Son. That vineyard was then to be given to a stone-nation against which, if other nations came, they would inevitably be broken or, if it went against others in war, they would be ground to powder.

This nation to whom the kingdom of God was to be given, after it was taken from Judah, can be none other than God's chosen people, Israel,—cast off for a time,—but recovenanted again to him through the gospel.

He has "let out his vineyard to other husbandmen which shall render him the fruits in their seasons." The vow, was a racial vow. It is applicable to Jacob's posterity, as nations. But with this phase of the question, we have not at present to do, only to say, that nationally the Anglo-Saxon race are amazing the world by what they are doing for India, Egypt, the Philippine Islands, and other lands, in caring for the health of these peoples, in giving them water so that their food-supplies may not fail; in teaching them the arts of civilization; schooling them in science; putting the Bible in their hands, and so preparing them to come under the rule of God's dear son.

These are the national fruits, or tithes that the newly chosen husbandmen are rendering to God in their season, and with which they are blessing the kindreds and families of earth. The law sanctioned tithe-giving, and yet tithe-giving has survived the law, as Jesus has taught us in this vineyard-parable. And if tithe-giving is obligatory upon the nation, much more is it obligatory upon the church as a part of the nation.

"Give," says our Savior, "And it shall be given unto you; good measure; pressed down and shaken together and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again." These words are too solemn to overlook. "With the same measure that ye mete withal, shall it be measured to you again!" What measure do you want meted to you again? What is it that you of all things desire most of God? You expect salvation from his hands. You look for him to give you a fadeless inheritance. You are hoping to have a life that will have no end. "Give," says the Savior, and "it shall be given unto you." Give not and lose all.

"Freely you have received, freely give." The gospel came without cost to you, let it go without cost to others. "Seek first the kingdom of God," before studying to gratify your own interest and pleasure, leave all personal and family interests in God's custody, while making it the supreme object of your life, to carry out the grand commission given by Jesus to the church, to "Go, disciple all nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit." You have been choosen of God to be the Saviors of men, be about the work.

"It is required of stewards, that a man be found faithful." We have been made "stewards of the manifold grace of God." Let us act as honest stewards ought to act. As Mr. Conant says, "Let a man but honestly ask himself what he ought to do with the capital, machinery, goodwill and profits of business entrusted to him as agent by a principal and proprietor, and with the time, talents and labor, which he has pledged to that employer by contract. He will then have no more to do but to place himself and all that he finds in his hands, exactly in that same relation to the Lord that bought him." God has seen fit to impose upon us the responsibility of dividing between His and ours. Let it be done faithfully, let no mistake be made.

A certain man was in a dream suddenly brought into possession of great wealth, and led to study in the sight of God what to do with it. In his dream he thought, "I have lived comfortably and contentedly heretofore, and I will not change to greater self-indulgence or more imposing state. I will make it sure that no man can be so humble as to be awed at the door of my dwelling. The interests of architecture can be attended to by those who have nothing better to do.

I will choose for my children not all the accomplishments of art and refined culture that can be crowded into their lives by diversified and expensive instruction, foreign travel and the like, but the better, finer, higher culture of plain living with Jesus for the suffering and the perishing who have yet to know him." etc.

It is only "the liberal soul that shall be made fat;" and he that "watereth, shall be watered himself," what if we are not liberal—what if we water not? "There is that that scattereth and yet increaseth and there is that withholdeth more than is meet," but with what result? "It tendeth to poverty!" Poverty and leanness of soul. He who does not give loses all interest in the things of the Lord, for he has no partnership with him, in the saving of men and the bringing in of the grand age of restitution. He knows nothing of the joy of feeling, that, although he cannot preach himself, yet some one else is able to preach for him, by means of that money he has given, and that while he is quietly working at home, the glad tiding are being sounded out by the messenger he has helped to send.

Oh, I would not miss the pleasure for all the pleasures of the world! would you dear tithe-giving sisters of this Michigan conference? I know you would not.

J. August Smith, the general secretary of the Tenth Volunteer, A. C. denomination, says, "The regular giving of tithes is but a token of affection, because God is honored with the property disbursed to the many needy causes and institutions engaged in the lifting up of humanity, and the amount of our sacrifices, measures the extent of our interest." This is so, no one can be a true Christian and not give. We can give without love, but we cannot love and not give.

Some complain that the giving of a tenth is not proportionate giving. And yet it is, it equalizes all, because all give a tenth of what they receive in the way of income. The poor give according to what they receive, and the rich do the same, one is not "eased and another burdened," but each on the first day of the week lays by him in store as the Lord hath prospered him, not "grudgingly or of necessity" but cheerfully and lovingly and thankfully with a true sense of the blessedness of the privilege accorded him by the Lord.

The first thing that God asks is a willing mind. The gift is then accepted "according to that a man hath, and not according to that he hath not." God desires that there be equality; each tenant paying a rental proportioned to the amount of property placed in his hands, if five pounds, or two, or one, it must be put out to the bankers, that Christ at his coming may receive his own with usury.

No child of God is too poor to give: all are fellow workers with Christ, and are to share in the pleasure of hastening the coming of the day of God. The little gifts are counted by the dear Father as equal to the larger, because given at the same or greater cost. The widow's mite, was a more precious gift in the eyes of Jesus, than was the whole sum that had been cast by others into the treasury.

It is true that the giving of the tenth is not directly commanded in the New Testament, yet all who have adopted the rule with a sincere desire to honor God, and have proved the Lord, by bringing all their tithes into His store-house, have received the blessing promised by the prophet Malachi, going into partnership with God has been the best bargain they ever made, the poor have soon found themselves freed from debt while others have been blessed "in basket and in store."

Keep on dear sisters, in the way you have begun. I have been rejoicing with you over what you have accomplished, and am praying that you may accomplish more. Strive to enlist others in the good work. Show them that no one ever went honestly "into partnership with God, who did not succeed financially." And have more and still more to give.

Let none withhold his tithe and miss the blessing, lest it be to eternal loss. Take Jacob's vow and keep it,—"Of all that Thou shalt give me I will surely give a tenth unto Thee,"—and God will be with you and keep you in the way that you go and bring you in peace to your Father's house.

S. Roxana Winge.

[Read at Michigan Conference Sisters' Meeting.]

Thoughts on the Limitation of Human Knowledge.

We have been startled these few years past by the many wonderful discoveries in the domain of practical science. First there was the X ray that made things visible through otherwise opaque substance, then was the Bequorel ray and the N ray, and last of all the strange substance radium that has set the speculative philosophers to work again figuring on the age and the end of the universe on the strength of the little seven days' wonder that is said to be so many hundred thousand dollars a pound. As a matter of fact all matter is just as mysterious in its way as radium and quite as incapable of being comprehended, but its strange action is such a common occurrence that we take all the mysterious magic as a matter of course while the unusual attracts attention and rouses wonder.

Take the ordinary and prosaic operation of eating dinner for instance. There we turn a heterogeous substance into our interior and think no more of it, but this proceeding is only the beginning of one of the most wonderful processes imaginable. Immediately the various elements in the substances are disintegrated and assort and rearrange themselves into the chemical combination. Most of us no doubt have seen the cars of the postal service in operation as they are whirled over the country. At every new station a new lot of mail is taken in, spread out, sorted and bagged by busy clerks in their shirt sleeves while they still travel along,—and this service is the most perfect institution of man so far but still its absolute perfection it does not compare with the ordinary process of digestion, although somewhat analogous. In the latter case the mysterious missives have no written address to their destination but every one seeks its place as soon as it enters the combination whether it be to nourish the head, the heart, the hand, or the foot, close a rupture of the skin, or mend a fracture of the bone, each and all with a ready precision that intelligent beings, such as we consider ourselves, could never acquire with years of drill these various elements wend their devious ways to perform their several duties working, repairing, policing and directing the corporate body of which they now find themselves a part. And all this without any conscious part taken by the beneficiary of the process, and even without any consciousness at all, if he is in a healthy condition. No rattle, or jar, all quiet, smooth, easy, natural, like a gentle stream flowing down the valley. Yet to the thinking man it is a surpassing mystery,—to the genuine scientist more than any other, and therefore the learned professor writes that he "takes off his hat to the protids."

Then there are other mysterious properties of matter outside of ourselves in every department of nature's wonderful fairy tales. The various properties of the various plants all made out of the same simple element, like the magic bottle that pours out any drink you call for. The rose and the weed grew side by side, so also the the food and the poison. And all the strange chemistry of growth (organic chemistry) and all the various properties of the productions thereof are as much a secret apart from human ken as the resurrection of the dead.

Then there are physical and mechanical mysteries that are puzzling and yet occur before our very eyes. The sap for instance that nourishes a tree flows upward contrary to the law of gravity and for no known reason. Some ignorantly attribute it to capillary attraction in the pores of the wood but ordinary trees are nourished by some arrangement between the bark and the wood, and on a hot summer day when every leaf is shedding vapor to the breeze some large trees have to pump up tons of water to enormous heights, in the case of the big red woods of California, that lift their crests about 400 feet from the ground, we can calculate that the moisture to satisfy the topmost branches is raised against a hydraulic resistance of about a hundred and seventy six pounds to the square inch,—quite a full "head of steam." Then again a continual wonder ever present and apparent is the strange property of plant matter to know up from down a seed (acorn for instance) plants, upside down in the ground will send its root round down and its stem round up forming itself into a sort of S and when the developed stem is broken or bent down it always attempts to reject itself upward.

There is a beech tree near here that the west wind uprooted and laid low, but she took heart of hope and sent a strong upright shoot that grew to be a tree, then the north wind swept her down again and this lies prostrate, but still from new rootlets she is sending up brave branches and every one of them stretches straight for the zenith though the root is upside down.

There is no need to go to the stars for mystery or to find the presence of the living God. The shallow drivel of boasting science "falsely so called," is apparent to every thinking man, but still its arrogance and "bluff" are such that many that seem weak in the faith tremble even if they do not fail. It is to such that these few thoughts are addressed, to encourage them to look around and study more and more the mysterious Hand that directs the minutest and the most magnificent of works. "Whom no man hath see or can see." Moreover it is not necessary to go to a "dark spiritual seance" or to read ghost stories by candle light if one wants mystery in the open field and under the open sky is where to go in day light.

J. F. Gelletly.

Reduced Fares to Wawasee (Oakwood Park) Via Pennsylvania Lines.

August 1st to 17th, inclusive, excursion tickets to Wawasee (Oakwood Park) ind., account Annual Camp Meeting of Woman's Missionary Society, Young Peoples' Alliance and Sunday School Convention, will be sold from all ticket stations in State of Indiana, and from Bucyrus, Union, Canterburg and stations west thereof in State of Ohio. For particulars apply to Local Ticket Agent of those lines.—Aug 17.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use is the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Bothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 10:30 a.m.. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 o. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Reynolds, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every Lord day for worship and proclamation of the gospel, at 10:30 a.m. and 6:30 p.m. The faithful always welcome. P. Neil Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Grinwald Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O: where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsey the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaffe, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W. W. Jaquith Elder.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a. m., and for preaching every four weeks at 10:30 a. m. by Bro. S. J. Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W. D. Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B. W. Woodward or wife. Communion services observed at these points every month. The Church at Salem Center is presided over by Brother L. C. Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S. Michigan St. Preaching second Sunday in each month by A. H. Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R. C. Hallabuck and J. W. Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday School. Preaching at 11 a. m. and 7:30 p. m. by W. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Peyton, Elders.

The Church of God at Springfield, O. meets every First day at their Hall in Jenkins building 31½ W Main st. at 10:30 a. m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a. m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1680. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

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Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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Announcement.

The Northern Kansas and Missouri Conference will convene at Severance, Kan., Aug. 20 to 28. Business meetings will be held on the 20th and 27th. Arrangements for the accommodation of all who attend will be made. Let all who expect to attend notify Bro. J. P. Bitner at Severance. Discourses for the evenings and Sundays have been arranged as follows. Day meetings will be decided on by the brethren in attendance. Brethren we have had many good meetings at Severance, let us make this the best.

PROGRAMME.

Aug. 20, 8 p. m., Life; Aug. 21, 11 a. m., Nature of Man; Aug. 21, 2:30 p. m. Nature of Man; Aug. 21, 8 p. m., Nature of Man; Aug. 22, 8 p. m. The Resurrection and Its Importance. Aug. 23, 8 p. m., Atonement; Aug. 24, 8 p. m., Faith; Aug. 25, 8 p. m., The Great Salvation; Aug. 26, 8 p. m., How Saved; Aug. 27, 8 p. m., Judgment; Aug. 28, 11 a. m., Signs of the Times; Aug. 28, 2:30 p. m., The Help to David's Throne; Aug. 28, 8 p. m., The Coming of Christ, What is It?

A. W. DANNY, Sec.

Prepare to attend the coming Ohio State Conference of the Church of God. It will be held again at Salem, O., beginning Thursday evening September 1, 1904, and continue over the following Sunday. Notify Bro. P. Neill 366 N. Main St. Salem, O. when you expect to arrive and he will arrange to meet you at the depot and see that you are taken care of. Salem, O. is located on the P. Ft. W. & C. branch of the Penn. Co. Good speakers will be in attendance. The programme will be published later.

The Conference of last year was the first held in Ohio in recent years. Much good has come from the organization of a Conference Body. An evangelist has been placed in the field and isolated organizations of the Faith have been visited. The Evangelist Bro. P. Neill reports that up to June 30, 1904, 21 visits have been made and 76 sermons delivered. Of this number Sister P. Neill delivered 7. Number of baptisms 2. They have also been able to keep up the work in Salem, O. having delivered 60 sermons, besides holding the usual mid-week meetings.

The Evangelist also reports many private talks in regard to the Faith and instructing many how to walk the narrow way. He has carried on a volume of correspondence, and has labored diligently in the cause of the Faith as he could find or make opportunity, and he is willing and anxious to do more.

Up to date about 425 dollars have been collected to be used by the Conference Body. Brothers and sisters, let us see if we can double this amount next year and find more work for our Evangelist. Come to the meeting in September and enjoy the fellowship of the saints.

J. C. THOMPSON, Sec.

The Annual Conference of the Churches of God in Indiana is to be held at the Church of God near Hillisburg, Ind., beginning at 8 o'clock Thursday evening September 8, 1904, and continue over the following Sunday. Brethren and sisters, bear in mind, this is the Annual Conference, at which the Annual business of the Churches in Indiana is transacted, officers elected, plans to be devised for the prosecution of the work, and also a spiritual feast enjoyed. Let all the churches be represented at this Conference. The brethren at Hillisburg are preparing for a large attendance and will make you welcome. Come to the Conference, and bring some one with you. Bring your Bible.

A. H. ZILMER, Pres.

Lydia Railsback, Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at their beautiful campground at Waterloo, commencing August 20th and continuing over Sunday August 28, 1904. A rate of 1⅓ fare for the round trip on the Certificate Plan has been granted by all railroads from all points in Iowa. Full fare is paid on the going trip and ⅓ fare on the return trip, if you present your certificate properly signed by the President of the Conference. Be sure to get your certificate of Agent when you buy a ticket; otherwise you can get no reduction.

On arriving at Waterloo if the Conference Baggagemen is there give him your checks. If not there bring checks to the Campground. Our baggageman will have a badge upon his hat reading "Conference Baggagemen." Give checks to no other.

Take the Street Car for Cedar River Park and get off at the Campground. Tents will be furnished to all. Bring your straw ticks and a few comforters. Board at the Dining Hall ten cents per meal, or three meals for twenty-five cents. This is cheaper than you can board at home.

Begin at once to calculate on being at the meeting. We need your presence and counsel on the questions of vital importance which will come before the Conference. Come for the first day and stay all through the meeting.

Now Brethren and Sisters, can you not afford to go to meeting once a year? Some of you will come no doubt, others have not had the opportunity for a whole year. Let the words of the prophet sink deep into your hearts and create within you a stronger desire than ever before to be present at this meeting. Invite your neighbors and friends to come and spend a ten days vacation in this beautiful park. If we cannot interest them there are plenty of amusements to enable them to pass away the time very pleasantly.

SATURDAY, AUG. 20.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Appointment of committees, etc., 10:30 Sermonettes by various speakers, 12: Dinner, 2:30 P. M. Sermon. John Garton. Subject: The faith once delivered to the Saints, 6:30 Supper, 7:00 Social meeting, led by Elva Chapin, 8:00 Sermon, L. E. Conner.

SUNDAY, AUG. 21.

6:00 A. M. Rising bell, 6:15 Morning devotion, 7:00 Breakfast, 9:00 Sunday school; conducted by State Superintendent, 10:30 Sermon by W. L. Crowe, 12:30 Dinner, 2:30 Sermon by James Wilson, Subject, "The Gospel, What is it?" 6:00 Supper, 7:00 Bible reading, P. B. Stouffer, 8:00 Sermon by L. E. Conner.

MONDAY, AUG. 22.

6:00 Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, report of committees and conference board, 10:30 Sermon by Almus Adams, 12:00 Dinner, 2:30 P. M. Needs of the conference, by conference board, 3:30 Election of officers, 6:00 Supper, 7:00 Social meeting, led by G. P. Allard Sr., 8:00 Sermon by James Wilson subject, "The Beast, the False Prophet and the Dragon."

TUESDAY, AUG. 23.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast. 9:00 Business, 10:30 Sermon by James Wilson Subject, "Salvation, What is it?" 12:00 Dinner, 2:30 P. M. Sermon by W. L. Crowe, 4:00 Open discussion good of the conf., 6:00 Bible reading, conducted by Miss. Susie Todd. 8:00 Sermon by L. E. Conner.

WEDNESDAY, AUG. 24.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by H. M. Lucas Subject, "Saved by Grace." 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject: Man as he is in Adam, and as he is to be in Christ. 4:00 Business, 6:00 Supper, 7:00 Social meeting, led by J. E. Freeburg, 8:00 Sermon by Geo. Moyer.

THURSDAY, AUG. 25.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast. The day will be given up to the work and program of our young people's society, the Bereans.

FRIDAY, AUG. 26.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by John Garton Subject, "The Thief on the Cross." 12: Dinner, 2:30 P. M. Sermon by Geo. Moyer, 4:00 "Good of the conference," 6:00 Supper, 7:00 Social meeting, led by Libby Palmer, 8:00 Sermon by Almus Adams.

SATURDAY, AUG. 27.

6:00 A. M. Rising bell, 6:40 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2:30 P. M. Sermon by Geo. Moyer, 4:00 Good of the conference and reports of all committees, 6:00 Supper, 7:00 Bible reading, led by P. B. Stouffer, 8:00 Sermon by A. H. Zilmer Subject, "The Unity of the Spirit in the Body of Christ."

SUNDAY, AUG. 28.

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Sunday School, conducted by state superintendent, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject, "How we ought to walk." 3:30 Baptism; 4:30 Communion, 6:00 Supper, 7.00 Social meeting, 8:00 Sermons by Almus Adams, Geo. Moyer, and A. H. Zilmer.

The foregoing program will be adhered to as closely as possible. It is possible that some of those who are on the program cannot be present, and there is a possibility that some will come who at the present do not expect to. If any changes occur we will try to have them announced. Any suggestions about arrangements, etc., will be thankfully received by the Conference Board.

Remember to get a certificate from each agent from whom you purchase a ticket, and come the first day of the conference; the 19th. Remember tickets for the going trip can be purchased August 19th to 25th inclusive, and will be good up to and including August 31st.

Also remember to keep your program and follow instructions therein, and you will have no trouble in attending the meeting.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

Sixth annual Illinois Conference of the Churches of God in Christ Jesus, to be held at Oregon, Ill. August 21 to 28 inclusive.

General Topic:—The coming of our Lord Jesus the Christ. Brethren and all seekers after truth in Illinois and elsewhere are cordially invited to be present. All services begin with singing, prayer and Scripture reading.

The first service will begin at 7:30 p m Aug 21, opening address by Jas W Wilson, Pres of the Conference, Topic, The assurance of his coming.

THURSDAY, AUG 25.

10:30 a m Formal opening of Conference, Appointment of working committee. Question box—Free discussion in which all are invited to participate. Is belief in the coming of Christ an essential factor of saving faith. Will his coming be in two stages: in secret to his saints, then open to the world. Will his coming be calamitous or a blessing to the world. In view of his coming how should we live. Other questions are invited, and must be written and sent to the President in advance of the meeting.

12 o'clock adjournment for lunch. All meals served free in dining hall at rear of Church. Guests are requested to be prompt at meals so helpers can attend meetings.

2:00 p m Question box continued. 3:00 Address by L. E. Conner, What was the purpose of our Lord's first coming. 4:00 Recess. 6:00 Dinner. 7:00 Service conducted by Bereans, Leader S J Smith, Christ or gold, Lu xviii 18-30. 7:45 Address, The coming of Christ—his mission to the world—the redemption of the world.

FRIDAY, AUG 26.

10:00 a m Question box, How will the dead be raised up, and with what body do they come. How shall we live that we may be raised among the righteous. 12:00 adjourn for lunch. 2:00 p m Question box, Is God's kingdom in existence now, and if so in what form. Will every one who is faithful receive a position of honor and glory in that kingdom according to his works. 3:00 Address by S J Lindsay, Coming of Christ, his mission to Israel, The unfolding of God's great plan for his ancient people. 4:00 Recess, 6:00 dinner. 7:00 Social service by Bereans, leader Chas Lindsay, Christian ambitions, Matt xxii 20-28. 7:45 Address J W Wilson, When will Christ come.

SATURDAY, AUG 27.

10:00 a m Business session—Order of business, Reports of officers and of evangelists, Financial matters, Church Young peoples' societies and Sunday school reports, Election of officers. 12:00 Lunch. 2:00 p m Continuation of business session. 3:00 Address—The coming of Christ, His mission to his people. Heb ix 28, What is the salvation he brings with him. 4:00 recess. 6:00 dinner. 7:00 Social service by Bereans, leader Mary Ashcraft, Some lessons from the life of Joseph, Gen xli 14-42. 7:45 Address by J. E Conner, The coming of Christ, his mission to his people, to raise the dead, Rev xx 6.

SUNDAY, AUG 28.

9:00 a m Sunday school. Topic for adult Bible class, The desirableness of Christ's coming. Let each think of and give some special reason why he wants Christ to come soon. 10:00—Address by S J Lindsay, What is the reward the Lord brings with him. Rev xxii 12. 11:30 Communion service. 12:00 Lunch. 2:00 Temperance service by Bereans. 3:00 Address by L E Conner, The coming of Christ, his mission as a King, his kingdom. 4:00 recess. 6:00 dinner. 7:00 Social service by Bereans, leader Emma L Smith The overcomer, Col iii 1-17; James iv 4-8. 7.45 Address, Coming of Christ, What shall we do to share in his glory. 8:45 Social farewell meeting.

EMMA L. SMITH, Sec.

TEMPERANCE SERVICE

By the Bereans Sunday at 2:00 p m Richard Murra Leader—Song service, Scripture reading and prayer, Duett, Introductory remarks by leader. Paper Stumbling Blocks, Laurence Wilson. Recitation Is it nothing to you, Elizabeth Eaton. Solo The Mother's prayers, Edna Anderson. Paper The modern Christian and the true Christian, E T Renner. Comments of following quotations: Prov xxiii 29-33; 1 Cor vi 10; Isa v 11-23; Prov xx 1; 2 Cor vii 1; vi 17 Eph v 11; Hab ii 16; Prov xxiii 20, 21; Rom xiii 12 13; Lu xxi 34; Rom xiv 21. Quartette. Recitation Saved by a song, Edna Anderson. Paper The fruits of the Spirit Emma Lindsay. Song. Benediction.

Bracing Winona.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in. Take warning and send safely.

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He Knows.

The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
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He places his hand on the well-spring;
The quivering lips restrain,
And the eyes smile forth in defiance,
His love enfolding the pain.

He knows where the hurt is deepest,
The tears of night and of day,
And, whispering softly "I love you,"
Brushes the teardrops away.

The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
His sweetest, tenderest care.

Communicated.

Pine Woods Bible Class.

Teacher. It is with heartfelt pleasure that I greet you, and express my gratification in that I am privileged to join with you in the study of the sacred Book.

I understand Ella wishes to present a topic for our study tonight. Please state it.

Ella. It is as follows:

"YE SHALL BE AS GODS."

Teacher. Where do you find the above phrase?

Ella. In Gen. iii. 1-5.

Q. From what original word do we derive the Saxon word "gods"?

A. It is from the Hebrew word *elohim*.

Q. Will you please quote some Scripture where the word "gods" (*elohim*) occurs?

A. See Psa. xcvii. 7: "Worship him all ye gods."

Q. To whom does the personal pronoun "him," in this text refer?

A. It refers to the first verse: "The Lord reigneth; let the people tremble."

Q. Is the word "Lord," the proper name to use to designate the great Eternal?

A. No. Prof. Young in his Analytical, says: "The incommunicable name of the God of Israel, in the Common Version of the English Bible, is generally, though improperly translated by THE LORD."

Q. Are words "God" and "Lord," applicable to others beside the eternal Father?

A. Yes. See 1 Cor. viii. 5: "As there be gods many and lords many."

See also John x. 34: "Is it not written in your law, I said ye are gods. He called them gods to whom the word of God came."

Q. Has the Father a name that is applicable to him alone?

A. Yes. See Psa. lxxxiii. 18: "That men may know that thou whose name is YAHVEH (not Jehovah) art the most high over all the earth."

See Isa. lxii. 2, "I am the Lord (Heb. YAHVEH) that is my name—the Lord (Yahveh) of hosts is his name."

See Exod. vi. 3, "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Yahveh, was I not known to them."

Q. Where did we get the name "Jehovah" from?

A. A well-known writer says the name "Jehovah according to Masoretic painting, was invented 600 years after the time of Jesus. It was devised by Jewish superstition, which did not permit an Israelite to pronounce this sacred name correctly."

Teacher. I will request Carrie to show us to whom the word "gods" (elohim) is principally applied?

Carrie. The phrase "worship him (Yahveh) all ye gods (elohim)" is by Paul, applied to angels: "Let all the angels (elohim) of God worship him."

See Also Exod. iii. 6, God appeared to Moses in the burning bush and said: "I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

As to what God he was afraid to look upon, see verse 2, "And the *angel* (elouh) of the Lord (Yahveh) appeared unto him in a flame of fire out of the midst of a bush." In this connection read Acts vii. 38.

See also Gen. xxxii. 30. Says Jacob: "I have seen God face to face." Jesus says: "No man hath seen God (Yahveh) at any time." As to the God (elouh) whom Jacob had seen see Hosea xii. 4, "Yea he had power over the angel (elouh) and prevailed."

Q. Who created man at the beginning?

A. See Gen. i. 26, "And (Yahveh) God said, let US (elohim) make man in our image"—the likeness of the elohim.

Q. Who were the "gods" the serpent alluded to, when he said, "Ye shall be as gods?"

A. Evidently the "gods," elohim, or angels, included in the plural pronoun US.

Q. What was the nature of the "gods," (elohim—angels)?

A. The serpent evidently regarded them as deathless beings, from his declaration "Ye shall not surely die," because, or for the reason, that ye shall then "be as gods," elohim—the creative angels.

Teacher. I want to ask Arlon, if Jesus regarded the angels; (elohim, gods) as deathless?

Arlon. I should judge that he did.

Q. Upon what Scripture do you base it?

A. Luke xx. 35, 36, "They which shall be accounted worthy to obtain that world (age) and the resurrection from (among) the dead, neither marry nor are given in marriage; neither *can they die any more*; for they are equal unto the angels, (*elohim*—gods).

Q. Jesus' statement is, that all who become as the angels (*elohim*—gods) are proof against death is it not?

A. Yes. "Neither can they die any more," is his declaration.

Q. Did the serpent understand it the same way?

A. Yes. He says, "Ye shall not surely die," because "Ye shall become as gods."

Q. Was he mistaken?

A. He was mistaken as to HOW to "become as gods." He counseled disobedience as the way to obtain the unending life of the *elohim*.

Q. Was that the true way?

A. No. It was a fatal error. He selected the way to become as the "BEASTS" instead of the "GODS." As for instance "He is like the beasts that perish." "Like sheep they are laid in the grave," "thou shalt surely die." The course he pursued was to "surely die," and in place of becoming as "the gods," he took the course to become "as the beasts," which perish.

Q. Did Jesus teach us how to become as "the angels, (*elohim*—gods)?

A. Yes.

Q. By what means?

A. "They are *accounted worthy* to obtain that world (age) and the resurrection from (among) the dead, * * * neither can they *die any more* for (because) they are equal unto the angels (*elohim*—gods), and are the children of God, being the children of the resurrection." Being thus perfected they become the *elohim* of the future age. And none can be thus perfected until they shall first be "accounted worthy."

Q. When was Jesus perfected?

A. See Luke xiii. 32: "I do cures today and tomorrow, and the third day I shall be perfected."

Q. When are the "worthy" ones perfected?

A. See Heb. xi. 39, 40: "These all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us *should not be made perfect*."

Q. Will these perfected ones become higher than the *elohim*—(gods) of this age?

A. Yes. See 1 Cor. vi. 3: "Know ye not that we shall judge angels?" They "are the children of God being the children of the resurrection." If children they are *sons*, and being sons they must be superior to angels. Heb. ii. 5, "For unto the angels hath he not put in subjection the world (age) to come." "The saints (sons, angels *elohim*) of the Most High shall take the kingdom."

Teacher. Will Lud kindly inform us as to who become sons?

Lud. See John i. 12, 13: "As many as received him, to them gave he power (free will choice) to become the sons of God, even to them that believe on his name."

Q. How or by what means do we become begotten sons?

A. See James i. 18: "Of his own will begot he us with the Word of truth (the gospel of the coming kingdom) that we should be a kind of first fruits of his creatures," (new creation). See also 1 Peter i. 23: "Being begotten again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever."

Q. What is this begetting word?

See verse 25: "But the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you."

Q. What is the meaning of the word gospel?

A. *Good tidings.*

Q. Jesus is authority for the declaration, that it is the glad tidings concerning God's kingdom, is he not? Where do you find this?

A. In Mark i. 14, 15: "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God."

Q. Is it THIS gospel that we are to believe?

A. Yes. See verse 15: "Repent ye and believe the gospel,"—the gospel of the kingdom mentioned in verse 14. This is the way to become sons, to be equal unto the angels (*elohim* gods) as to life, but excel them as to rank.

How many would like to have the past lessons of Pine Woods Bible Class printed in a book?

Yours in the blessed hope.
W. H. WILSON.

Illogical Inference.

"We know that we have passed from death unto life (R. V. out of death into life) because we love the brethren. He that loveth not his brother abideth in death." 1 John iii: 14.

This and similiar texts are quoted in proof of the inherent immortality of the human soul, by men who hold the doctrine that all men are by nature, immortal. Many years ago I heard a Baptist minister in the town of Pierceton in a labored discourse endeavor to prove the proposition that all men are immortal by quoting this and texts of like import. "Logic is logic" and the Scriptures are often treated illogically.

Whoever brings forward this class of texts to prove natural immortality disproves the very proposition he starts out to prove. To affirm of the believer that he has eternal life, or is passed from death unto life, on the ground of love of brethren, as in the text at the beginning of this paper, or eating the flesh of the Son of God, as in John vi: 68, or drinking his blood, John vi: 54, or believing in Christ, John iii: 36 is plain proof that the unbelieving world at large have not eternal life; so negatively it is stated no murderer hath eternal life, and he that believeth not the Son shall not see life (eternal). Eternal life is a gift promised on conditions to a special class. It is not an inheritance by birth or natural descent. It was not bestowed at creation. A particular affirmation can not cover a universal proposition.

The passages of Scripture affirming that the believer has eternal life were not designed to mean that he has it in actual possession as a quality of his being. If such were an actual fact he would not die the Adamic death which passed upon all men. Nor would it then be placed before the righteous as an object of hope to be embraced in promise—something to be obtained by a life of obedience, a gift of God's grace for which one must make himself worthy. In hope of eternal life, which God who can not lie promised before times eternal. Titus i: 2. We hope for it. The time of hope is the whole of our present Christian life.

The hope is based upon the promise of God who cannot lie. The gospel proclaims this hope; therefore the apostle says; But hath in due times manifested his word through preaching. v. 2.

So the word, or gospel, is called the word of life, holding forth the word of life, writes the apostle to the Philippian church. Phil. ii: 16. Thou hast the words of eternal life, John vi: 68, was the truthful and hearty response of Peter to the question of the Great teacher. Will ye also go away? The word bears an important relation to the life. It promises it; inspires the hope of it, and is the means to this end if believed and obeyed. How important then is the word! Eternal life is the grand issue.

If eternal life is not a present endowment of our being where is it. We *must stand* in such relation to it, and *it* to us that it is affirmed that we *have* it, that it *is* in us, and that we have passed from death unto life. The answer to the question is found in this passage: This is the record, that God hath given to us eternal life, and this life (R. V. the life) is in his Son. He that hath the Son hath the life. The Son of God is the depository of the life that is finally, to be an attribute of our nature when we experience that marvelous change so clearly set forth in 1 Cor. xv: 42; 1 Thess. iv: 15.

The life is in reserve during the period of testing of the church, which period must last till the Lord of life and glory shall come. The life is secure on the part of God and his Son: on our part it remains a question more or less problematical, as may be gathered from the inspired word. The life as a matter of choice is rejected by countless multitudes and may be forfeited by many who for a time are in a fair way to obtain it. It is pending our trial faith. During the times of martyrdom the disciple lost eternal life by saving the present life, Matt. xvi. 25. "Be thou faithful unto death and I will give thee a crown of life." Rev. ii: 10. Faithfulness in every age wins the crown.

The primary source of eternal life is the Father: For as the Father hath life in himself; so hath he given to the Son to have life in himself. With the Father life is underived. To the Son it comes as a gift with the power and prerogative of imparting it to others who may be worthy of such a marvelous boon. But when will the eternal life be the actual possession of the believer? In John v: from which I have already quoted without giving reference, we read, Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and live, and shall come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of condemnation. John v: 28, 29. The life of those whose deeds have been good is the eternal life, so much mentioned in the discourses of Jesus, according to John's record. The life conditioned upon believing in him. To this they are raised, so he says "I will raise him up at the last day." John vi: 40. In 39 v: he says, This is the Father's will who hath sent me, that of all he hath given me I should lose nothing, but should raise it up at the last day. The fact of to lose as stated here is not connected with death and the intermediate state, but with the resurrection. As additional proof of the believer's relation to the life I will quote Col. iii: 3, 4: For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

It is affirmed here that Christ is our life. Life is to flow through him to us at his manifestation. It is not in the order of God's plan to bestow this priceless gift before the coming of the life giver: so the Christian's faith and hope must focalize in that event. Accordingly the N. T. Scriptures abound in passages relating to our Lord's coming. This event is the focal point to which the faith and hope of the believer must turn, for whatever the future holds in reserve for duties faithfully performed, &c.

No part of the Christian's reward falls to his lot at the moment death closes the present earthly scene. His gaze during his pilgrimage state is as intently fixed on the coming of the Lord as is that of the mariner on the polar star. He longs for the Master's personal presence. He knows the full meaning of the promise "I will come again and receive you unto myself that where I am there ye may be also." John xiv: 3. The unspeakable gift, eternal life will be his in actual possession, thrilling through every fiber of his being.

It is strange that the professed christian church does not see and acknowledge her mistake in substituting for the blessed hope the doctrine of reward at death, the doctrine of the great apostacy. One mistake or false view necessitated another. Holding the notion that the soul is by nature immortal there must be sought for it a place, a local habitation; and what better place than heaven; and once there what more fitting than that it should be invested with all that pertains to the future state. The effect of such a theory was to at once rob the doctrine of the Lord's coming of all the glory that clusters about it.

JOHN L. WINCE.

Bible and Science.

Are the Bible and true science friends to each other? Most certainly; warm, loving friends; and can never be otherwise. When Charles Darwin proclaimed that man came into existence by the law of evolution, instead of by direct creation, as taught in the first two chapters of the Bible, of course it followed, that if Mr. Darwin's theory was true, then the Bible record was false.

In 1877, Darwinism had gained such strength in Europe, that Hneckel, a noted scientist, "demanded that Darwinism should be taught in the public schools." This demand was made in "the annual international convention of scientists in Europe." Professor Virchow, one of the most distinguished scientists and anthropologists in the world, "in the name of science, resisted this demand so vigorously that the convention almost to a man voted against Hneckel." It is said that Darwinism has been condemned by scientists, and regarded as dead. At a later convention of anthropologists held in Vienna, Professor Virchow is reported as saying:—

"The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found, and will not be found. Man is not descended from the ape. It has been proved that during the past five thousand years there has been no noticeable change in mankind." Thus it becomes a settled fact that the Bible and true science are in perfect harmony with each other in relation to the origin of man.

A new issue has now come to the front. It is said: "This antagonism [between the Bible and science] has broken out with redoubled fury, chiefly through the address made at the seventy-fifth convention of the German naturalists, held in Cassel."

The president of the convention, Professor Ladesburg, is reported as saying: "There are no evidences for the belief in the immortality of the soul." Had I been in the convention I would have been pleased to have said, Amen! Thus the Bible and true science again embrace each other. The time has come when heroic lovers of truth should step to the front, with Luther-like courage, in defence of the Bible and true science.—*Miles Grant in Crisis.*

Who does not know what it is to rise up from a fault—perceived, confessed and forgiven—with an almost joyous sense of new energy, strength, and will to persevere?—*H. L. Sidney Lear.*

Excursion Rates to Northern Resorts.

Excursion ticket at unusually low rates, good for the season; on sale daily to Milwaukee, Madison, Waukesha, Green Lake, Devils Lake, Gogebic, Ashland, Marquette, Superior, Duluth, St. Paul, Minneapolis and many other cool and delightful lake resorts reached by The North-Western Line.

Information and tickets can be secured from your home agent. Booklet entitled "The Lakes and Summer Resorts of the Northwest" mailed upon receipt of 4 cents in stamps, W. B. Knickern, P. T. M. C. & N. W. R'y., Chicago, Ill.—Aug. 31.

Rally Day, Niagara Falls, September 4th.

Upon invitation of the church at Niagara Falls, the church at Fonthill withdraws its regular appointment for Sunday, Sept. 4, to meet on that date at the former place where Bro. Austin will address the united congregations morning and evening. The foremost object in providing this all-day's meeting is to extend an invitation to all isolated brethren and friends to meet with us and share the enjoyment of Christian fellowship. For the benefit of all and especially those who seldom meet with others of like faith, an afternoon session will be held. All who can take advantage of this invitation are earnestly requested to so do. All who may come by rail, being unacquainted with the place, will be met at Suspension Bridge, N. Y., if they will previously notify Bro. P. L. Austin, 1340 South Ave., as to the time their train will arrive. Praying that all those looking for our Lord's return, may while waiting, "dwell together in the spirit of unity in the bond of peace," and so be called by the King of peace. We wait your arrival on the above date.

G. RENNARD, Sec.

The third Annual Conference of the Church of God in Southern Illinois will be held at Moriah, Clark Co., Illinois, beginning October 1st, and continuing until October 10th, 1904. We have implored Bro. O. J. Allard, Iowa, and Bro. A. H. Zilmer of Plymouth, Ind., and Bro. S. T. Hook of Ind., and perhaps other speakers will be here to preach the glad tidings of the soon coming kingdom. Thus far our conferences have proved a feast of things and we trust that this one will be no exception. We hope to see a faithful attendance from home brethren and sisters and friends, and cordially invite all from other localities who can possibly come, and may the isolated ones grasp this rare opportunity of meeting with their co-laborers. We will arrange the program from day to day as we go along. We invite the Berceans all to come there for we will give you as much labor as you will want to occupy. Please write all that come by railroad write Bro. Z. E. Brant of Moriah, Ill., what date you will come to the Conference and he will meet you at Casey, Ill., and take you to the Conference. May the Lord not withhold his blessing from us at that time.

Z. E. BRANT, Pres.,
MRS. AMY V. WEAVER, Sec.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Indiana Conference, Attention!

The church is 2½ miles north of Hillsberg. Those going from the north can go on the L. E. & W. R. R. to Hillsburg, or on the Vandalia Line to Frankfort, then to Hillsburg on the L. E. & W. Those from the east and west go on the same line. Afternoon trains arrive at Hillisburg as follows: From the west at 1:20; from the east at 2:31. Please write to Bro. O. P. Weaver, Hillisburg, Ind., on what day and train you will go. Come early and stay through the entire meeting.

Illustrated Lectures.

Upon all Biblical themes embracing the Restitution and all kindred truths taught in the Word of God. Large charts and maps. Correspondence solicited. Address Elder Geo. C. Shorey, Box 805, Berwick, Me.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. B. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 24, 1904.

THERE being five Wednesdays in this month Aug. 24th and Sep. 7th will be consecutive issues.

A NUMBER of subscriptions that expired the middle of the year, are not yet renewed. Please give this prompt attention.

IN the far east the war simply progresses. The Japanese sent a demand for the surrender of Port Arthur, but it was refused. They are bombarding the place, and assaulting the works as opportunity warrants. Sometimes repulsed, and again holding the step taken. How long the Russians can hold out with no hopes of relief coming, no one can tell. Their ships have tried to get out again, but were driven back. One of the best cruisers that got away on August tenth, and was making for Vladivostok, was pursued by two Japanese vessels and destroyed. In the north the Japs seem willing to leave a way open for the Russians to get away to Mukden. Rains have hindered operations somewhat, so there is little news from that source. The Russian vessels that took refuge at Shanghai have been notified by the Chinese officials to disarm or leave, but decline to do either. Japanese warships are at the harbor entrance. The Chinese have notified the foreign consuls that she is powerless to enforce her demands, as she has no vessels there. The American consul being the senior, has called a meeting of the consuls to confer on the matter, and perhaps strengthen the Chinese officials. Japan becoming impatient at the delay has sent a warship into the harbor and anchored near the Russian ships. As the Japanese was cleared for action the American admiral sent a vessel in which took a position between the Japanese and Russian vessels. Americans have large property interests that would be in range of guns should the Japs start to force matters, and the United States must protect these. So matters stand as we go to press, and what the next few days may bring forth we know not, but can only watch.

Believing and Contending.

Whatever is worth believing is also worth contending for. A man who says that he believes a certain thing but is too indifferent to defend his belief when it is attacked, has no right to be called a believer. Even a politician who believes his political creed will stand up for it when it is assailed. So will a scientist when his scientific theory meets with opposition.

The idea has become prevalent in many quarters that it is wrong to defend one's religious views with any degree of earnestness. Your cherished convictions may be sneered at or misrepresented; but if you show much zeal in their defense, you are supposed to be lacking in Christian charity. Your enemy may bring up his biggest guns for the attack, but you must immediately raise the flag of truce, or be satisfied with making a mild protest. Under such circumstances no wonder that the idea that it is of very little consequence what we believe is gaining ground. When people cease to contend for what they profess to believe, their profession will soon become very hollow.

An age of faith is also an age of contention. The apostolic age was emphatically one of contention. Stephen might have escaped arrest if he had not gone around disputing in the synagogues; and it is not at all probable that he would have been stoned if he had not told the learned doctors of the Sanhedrim that they were stiff-necked and uncircumcised in heart and mind. A preacher or an editor using such language nowadays would be told that he was lacking in Christian charity; but the Bible declares that Stephen was filled with the Holy Spirit.

When our Adventist people and preachers went everywhere preaching the Word, and, with the Word as their weapon, attacking everything they believed to be in opposition to that Word; ready also to defend their own convictions anywhere or everywhere, they were a power in the world; but when they began to be afraid of hurting the feelings of those whose church creed asserts natural immortality and a kingdom in the skies, and by their silence to tacitly admit that their own views were unimportant and non-essential, then the doctrines of conditional immortality, the saints' inheritance, and the soon coming of Christ began to take a place among the formal creeds of Christendom, and to cease to be a heartfelt belief, energizing the lives and conduct of its possessors. We do not mean to imply that all Adventists have fallen into a mere formal profession of Adventist teaching, but we fear that some have done so, and that in some quarters the tide is setting very strongly in that direction.

We confess we do not believe in union meetings in which what some call our "peculiar views" are barred out. A bird which has never been able to fly at all gets along fairly well with comparatively useless wings, but a bird which has learned to use its wings, makes poor work of locomotion with clipped wings. So a Methodist or a Baptist who has never known the joy of a living hope in the soon coming of the Lord to give immortality and a glorious, substantial home to his people, can often live an earnest Christian life without this hope, but for a genuine Adventist to get into a series of meetings where his tongue is tied concerning the "blessed hope," we do not believe is very good for him, and we doubt if he can do any effectual work for God in such a position.—*Editor Messiah's Advocate.*

We print the foregoing because we want to say Amen to the sentiments expressed. It has become the fashion in some places to join with other denominations, and hold "Union Services." Listening to a sermon by a Methodist preacher at such a meeting not long since, the writer heard an illustration given of the good results of this breaking down of denominational barriers, and of all "Christian" people uniting in their efforts. It was this way: A Chinaman who had been "converted" to Christianity had mingled with the different sects of Christendom somewhat, and was puzzled to know why they existed—why they were not all one—and speaking of it said that all the difference he could see was that some denominations were *little* wash, some *big* wash, and others *no* wash.

In talking with a brother of this meeting, he asked if the Chinaman said what he was, and ventured the suggestion that very likely he was "wishy-washy." We rather think this will take in the whole lot of them.

Is the "one faith" vital? If it is we must contend for it. If it is not then let us sit down and take things easy, for it makes no difference anyway—everything and nothing is all right. We wish to repeat what is said above "An age of faith is an age of contention, and when contention ceases faith dies." If our faith is worth believing it is worthy of every effort we can put forth to uphold it. Be something—be somebody—don't be "wishy-washy."

Some Vital Questions. No. 2.

Of course any one can believe all this of a son of Joseph if they choose,—as well as what immediately follows; but we are not one of such. It says, "For the Father does not even judge any one, but has given all judgment to the Son, so that all may honor the Son, even as they honor the Father." No we could not believe all that of a son of Joseph; when not even an archangel had been called a begotten son, nor addressed as in the prophetic word Jesus had, "Thy throne O God is for ever and ever."

26. In John i. 45 we are informed that Philip of Bethsaida said to Nathanael we have found him of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph. By law Jesus *was* Son of Joseph. And we have no doubt that people generally supposed him to be a *natural* son of Joseph, knowing nothing to the contrary. Being invited by Philip to come and see if any good thing could come out of Nazareth, Nathaniel soon discovered that there could; and more than that, he immediately discovered who his real Father was. On being told by Jesus that he had seen him under the fig tree before Philip called him, he immediately answered, "Rabbi, thou art the SON OF GOD; thou art the King of Israel." *This* was the truth of the matter, as the following words of Jesus prove, "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." To prove that the fatherhood confessed by Nathaniel disclosed the source of his EXISTENCE, we have to turn to John iii. 16 to learn that not only was Jesus BEGOTTEN of God; but was his ONLY BEGOTTEN SON, prior to resurrection.

27. In John viii. 19 Jesus says to the Scribes and Pharisees, "Ye know neither me nor my Father. If ye had known me ye should have known my Father also." The Father referred to is the father who *begat* him, as he taught John iii. 16.

28. Jesus is called son of Joseph and supposed son of Joseph 4 times. He is called Son of God, and only begotten Son over 40 times.

29. To preach Christ is to preach that he is the SON OF GOD, and that every time means that Joseph was NOT his Father; because God was the direct cause of his existence,—no man intervening as before proven. This last proposition is sustained by the example of Paul, who after staying certain days at Damascus, we read in Acts ix. 20 that he "straightway preached Christ in the synagogues, that he was the *Son of God.*"

30. In Gal. i. 6 Paul says "it pleased God to reveal *his Son* in me." Greek SON OF HIMSELF.

31. The Father calls his Son GOD in Psalm xlv. 6; Heb. i. 8; Psa. ii. 7; Luke i. 30-33.

32. The reason why NO SON OF JOSEPH could be the world's Redeemer, is found in Psa. xlix. 7, and reads as follows:—None can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their life is precious (costly) and it ceaseth for ever."

33. Four thousand years produced no man who could redeem his brother, and the following Scriptures show the *why*, to be, that they all needed redemption themselves:—

"For there is no man that sinneth not." 2 Chron. vi. 36.

"Behold I (Psalmist David) was shapen in iniquity, and in sin did my mother conceive me." Psa. li. 5.

"WHO can say, I have made my heart clean,—I am pure from my sin." Prov. xx. 9.

"For there is not a just man upon earth, that doeth good and sinneth not. Eccl. vii. 20.

"For all have sinned, and come short of the glory of God." Rom. iii. 23; and verses 10, 11, 12 say, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together [en masse] become unprofitable, there is none that doeth good, no not one."

Here is a challenge to our author. Who can say, I have made "my heart clean"?

34. Happily a Redeemer was found by divine assistance. Jehovah says, "I have laid help upon one that is mighty. Once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever; and his throne as the Sun before me." Psalm lxxxix. 19, 35-37. Psalm lxxx. 17 says "Let thy hand be upon the man of thy right hand, whom thou MADEST STRONG FOR THYSELF." In Isa. xlix. 8, 9 the following is recorded, "Thus saith Jehovah, in an acceptable time have I heard thee, and in a day of salvation have I *helped* thee,—and I will *preserve* thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, *go forth*, [from graves]." etc. And in Isa. liii. 5-12 we find he was to be "*wounded* for our transgressions,—be led as a *lamb* to the *slaughter*, and pour out his *soul* (life) unto death," etc. This shows why it was necessary for Jehovah to strengthen a man for himself."

All, hitherto, have been in need of a Redeemer *themselves*,—were morally unfit for an offering for sin.

35. The *method* adopted to strengthen him is set forth in Luke i. 28 35. "Fear not Mary, for thou hast found favor with God; and behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS; he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

36. The evidence that he was *strengthened* is found in the fact that although tempted in all points as we are, he sinned not,—was holy, harmless and separate from sinners; this is accounted for by the Word of the Spirit in Isaiah xlix. 5, where we are informed that some 700 years in advance Jehovah announced that he would FORM HIM FROM THE WOMB, precisely as Gabriel announced to Mary, Luke i. 31, 32.

37. From this it is again made clear, that the expunction of the first chapters of Matthew and Luke, by no means leaves God without a witness to his intervention in behalf of the world of mankind.

38. This should pre[illegible] reader to see that, although, as repeatedly shown, it was absolutely necessary for Jesus to be wholly mortal, so that he could actually and wholly die; his relation to God, through his intervention, as above stated, and the indwelling of his spirit, was such that he could truthfully say of himself, as he does in Matt. xii. 6:—

But I say unto you, That in this place is One greater than the temple;" and

"For the Son of Man is Lord (Master) even of the Sabbath day," verse 8. And

"Behold, a Greater than Solomon is here."

We from our heart pity any one who can attribute these declarations to the SON OF JOSEPH or think of a son of Joseph, while in the flesh, having the authority to say as he does Matt. v. 21,

"Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I SAY unto you, That whosoever is angry with his brother without cause shall be in danger of the judgment," etc.

"And ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I SAY unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart," verse 28. And

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I SAY unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Verse 32.

And "It hath been said,.....Thou shalt not forswear thyself," etc.,..... But I SAY unto you, Swear not at all;.....neither by heaven for it is God's throne," etc. Verses 33-37.

And "Ye have heard.....an eye for an eye," etc. But I SAY unto you that ye resist not evil," etc.

And "Ye have heard.....Thou shalt love thy neighbor, and hate thine enemy; but I SAY unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," etc.

It is surprising that men can be found who deny the sacrificial offices and work of Jesus, and yet claim that these words of tremendous import, if true, were uttered by the son of Joseph, notwithstanding the vast amount of testimony proving that the speaker was the Son of God. And be it remembered, the Scriptures last quoted are from the first of his sermons,—on the threshhold of his public career.

39. In the light of the confession or acknowledgement of Jesus that he was the only begotten Son of God, (John iii. 16) and many other places, there is a divine fitness in his assertion in John v. 26 that as the Father hath life in HIMSELF, so hath he given to the *Son*, to have life in *himself*; but it refers to a son of Joseph as having life in himself, when he had practically taken no part in any revealed scheme of redemption, to us it seems supremely ridiculous.

Why should a son of Joseph have been exalted to power, glory and dominion, surpassing angels and archangels and given honor equal to the Father, and be heir of all things, and

Who had not been lifted up as Moses lifted up the serpent in the wilderness, as an object of justifying faith, and

Who had ratified no everlasting covenant; nor brought immortality to light by it.

Who had bought no one with his precious blood. Redeemed no one to God by his blood. Was not wounded for our transgressions. And

Was not raised again for our justification. And

Never commanded his apostles to baptize their converts into his name for the remission of their past sins, because no account is taken of them if they repent and live better lives.

This is just as matters stand with those who reject the sacrificial death of Christ.

Our readers will naturally wonder here to whom Josephites belong, if Christ did not purchase them by his blood?

And as those only can obtain eternal life who know the Father and the Son, how do Josephites who deny the divine Sonship expect to obtain eternal life? remembering it is the cause of his being and not a legal relationship that is involved. Jesus was by God FORMED of a woman; Joseph was not an instrument or cause.

40. The words "HOLY ONE OF GOD," Mark i. 2, tells the whole story of his origin.

The First Adam came into conscious existence by the energy of God acting on dust and causing him to live by breathing.

42. The Second Adam was also formed by the direct exertion of spirit energy upon a woman. Luke i. 30-33, and Matt. i. 18-23. And

43. Isaiah xlii. 21, predicted that he should magnify the law and make it honorable. The fact that he was raised from the dead proves that he magnified it by perfect obedience to it; because

44. He was permitted to take it out of the way; which would have been impossible had not some one fulfilled all its demands. The word of Jesus for this, Matt. v. 18, 19.

44. Now our readers may decide which of the leaders of Josephitism they prefer,—the one who says Jesus did not keep it perfectly in his youth, and had to obtain forgiveness, or the other who teaches that no account is taken of past sin after one has repented. Both cannot be true. And

45. Be it remembered, the Law had to be magnified, and made honorable. Could it be honored in its breech? Could it be magnified if it could be violated with impunity?

46. It is easy to see what a tangled skein these people are handling. They (1) can give no reasonable cause for the sinlessness of a son of Joseph. (2) They do not believe he was sinless. (3) If sinful and we follow his example in this respect, we can also repent as he did, and that ends all the difference; the reconciliation is complete. (4) There is no truth in the assertion that "Without the shedding of blood there is no remission." Heb. ix. 22. (5) Therefore Christ did not die sacrificially; and each of us has to save himself as he did; having perfect confidence that violations of God's law will be passed over.

(*To be continued.*)

SHOWING the vast scheme for reclaiming the waste lands of Egypt by the British government, we give the following from the Chicago *Tribune:*

"A blue book containing an exhaustive report by Sir William Garstin upon the basin of the upper Nile, wherein a gigantic program of public works in Egypt is recommended has been issued. It is well known how for scores of miles sudd or river weed marshes block the upper Nile. Garstin estimates that cutting a proper channel will cost $[illegible],500,000. The work likely will have to be repeated in a few years. Therefore, he suggests the cutting of a new wide course for the White Nile from Fox to Tanfikis, a distance of over 200 miles, at a probable cost of $22,500,000. By this means 80 per cent of the water from Lakes Victoria and Albert, now lost in the swamps will be preserved. The scheme includes dams for the regulation of the overflow from Lakes Victoria and Albert.

The cost of the total scheme, including raising the Assouan dam and completing the Suakim Berber railway, is estimated at $107,000,000. Fifteen years is suggested as the time for the completion of the irrigation works, which would bring 2,650,000 more acres into cultivation in Egypt and the Soudan, giving the former an additional revenue of $6,025,000 and the latter $2,500,000 per annum.

PROF. Richet of Paris, who is styled the Apostle of Peace, tells of the number of lives lost in the wars of the 19th century, as follows:

Napoleon is usually credited with having caused the death of two million men. As a matter of fact eight million men died for his glory. The war of the Crimea cost over three hundred thousand lives, the American civil war five hundred thousand. Prussia doomed eight hundred thousand to death between 1861 and 1871, the Russian-Turkish war four hundred thousand. The wars in the South American Republics are generally laughed at, but as a matter of fact they are far from ridiculous. In the 19th century they cost, all told, five hundred thousand lives, and the South American Republics are not overburdened with citizens are they? The various European colonizing powers sacrificed during the century three million men to obtain dominion in British India, Mexico, South Africa, the Dutch Indies, China, Japan, and other places. The estimate of fourteen million men lost embraces only those who were actually killed on the so-called "field of honor" and those who died in hospitals in consequence of wounds received. Add to these millions the sum of misery caused by illness, due to war and by death, due to economic conditions, fire, and violence of all sorts. I am sorry to say that the new century bids fair to rival the 19th century in this killing line.

Selected.

Effects of Present War Far Reaching.

A dispatch from India a few days ago said that the people of India are taking a keen interest in the Russo-Japanese war and that the victories of the Japanese are hailed with delight simply because they are Asiatic and the Russians are Europeans. This suggests the possibility that the day may come when the people of India will try to throw off the British yoke. In this connection it is interesting to learn that for eight years past, the Hindus have taken great interest in the development of Japan. Since the wonderful victory of the Japanese over the Chinese in 1894, some of the Hindu papers have maintained correspondents in Japan.

The London correspondent of the Novoe Vremya, St. Petersburg, says that the people of India were further interested in the Japanese by the hundred-tongued rumor that in the operations against the Boxers the Japanese army proved superior in courage and in humane treatment of the conquered of all the European armies. "From this time on," says the correspondent, "the whole Hindu mass began to be fascinated by Japan and to place upon her hopes of deliverance. Hindus began to travel in Japan and to study in her schools. At present the fashion among well-to-do Hindus is to send their boys to Japan, where they formerly sent them to England. On the other hand the Japanese began to travel through India and to stay months and even years in its cities. The English observed and rejoiced at the sympathy of the Hindus for the opponents of her rival in Asia. The Japs they thought would serve them in good capacity for the estrangement of the people of India from sympathizing with Russia. But recently the English were thunderstruck by some sufficiently eloquent facts. An article on Japan, written by an Englishman returning from travels there, evoked a whole mailbag of letters to him from editors of other gazettes, nabobs, rajahs, etc. They had taken him for a Japanese and expressed their delight that at least one of the future liberators of their country had arrived. Some even sent presents, and offered subscriptions for the prosecution of the secret propaganda. The whole correspondence fell into the hands of the Anglo-Indian government which could not contain itself in its astonishment. Lord Curzon viewed the affair seriously, but smothered it in order to prevent its dissemination. But there is a plan afoot to prohibit Hindus from attending Japanese schools, and principally the University of Tokyo."

A Sensible Young Woman.

A young couple at Philadelphia were preparing for marriage—the day was fixed and invitations sent out. Just a week before the time the lady smelled whisky on her lover's breath. She at once declared the engagement off, and nothing could induce her to change her mind. He brought a suit for breach of promise. The judge instructed the jury that "It is a woman's privilege to annul her promise of marriage if she believes, in all good faith, that good reasons for doing so have arisen since she entered into the contract." The jury considered that whisky drinking was a good reason for breaking the contract, and found for the defendant. Wisely the brave young woman said, "I'd rather have to work all my life and then die an old maid than to marry a man who drinks whisky."

Solving the Great Problem.

A young man graduated with the highest honors of his alma mater. He was brilliant, he was the finest mathematician that had ever walked in the halls of a great university. Soon after he graduated, a minister, who had known him from boyhood, met him, and said: "I understand that you are celebrated for your mathematical skill. I have a problem I wish you to solve.

"Tell me what it is," said the young man, "and I will try."

The clergyman answered: "What is a man profited if he shall gain the whole world and lose his own soul?"

The young man walked away in silence, saying to himself, "it is a great problem." The question rang in his ears, by day and night. Everywhere he went it seemed to sound louder and louder, "What if I gain the world and lose my soul?" Finally he said, "I will solve the problem." He weighed the matter carefully. He looked at the problem in a business-like way, and said to himself, "There is no profit if I gain all the pleasures, and all the wealth and all the honors of the world, and lose my soul." He at once surrendered himself to God, accepted Christ as his Savior, and afterwards became an eminent minister of the gospel.

Poetry.

Do Something.

If the world seems cold to you
Kindle fires to warm it;
Let their comfort hide from view
Winter that deforms it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a "wilderness,"
Go build houses on it!
Will it help your loneliness,
On the winds to din it?
Bring a hut, however slight,
Words and brambles smother,
And to roof and meal invite
Some forlorner brother.

If the world's a "vale of tears,"
Smile, till rainbows span it;
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!

Communicated.

The Subjects in the Kingdom of God.

In a tract which is before me the writer deals with "the kingdom of God" which he divides into "1. What? 2. When? 3. Where. 4. Who. The latter division is sub-divided into two parts, namely, "Who is the King?" "Who are the subjects?" To the latter inquiry his answer is: "Not Israel after the flesh.....The chance for that is passed away. Not every person among the Gentiles, for its subjects are 'taken out' of the Gentiles...'Saints,' holy ones, its citizens are called: 'the saints possessed the kingdom.' Dan. vii: 22."

First, let us consider the statement that "not Israel after the flesh" shall be subjects in the kingdom of God. Why should they not be? Will there not be Israelites "after the flesh" living at the time of the establishment of the kingdom? There can be but one answer to this question: An affirmative. Then what will become of them? Will they not be required to submit to the reign of righteousness under the Son of man when He shall sit upon the throne of His glory? Or will they all be suddenly slain and destroyed, as so much useless material, less fitted than many Gentiles to be subjects in the kingdom of God? Bear in mind, I am not speaking of the dead of Israel "after the flesh," but those who shall be living when Christ comes to reign.

What say the Scriptures? What did Jesus say? He promised His "followers," who continued with Him in His "temptations," that in the regeneration when the Son of man shall sit in the throne of his glory, they also shall sit on thrones judging the twelve tribes of Israel. Matth. xix: 28; Luke xxii: 28-30. And He stated that this was in pursuance of an "appointment" from His Father. Will He not in His kingdom judge or reign over the twelve tribes of Israel, or the house of Jacob? Luke i. 30-33. If not, why not?

It is a historical fact that the nation of Israel "after the flesh" was divided into two nations, and also that they were scattered among the heathen: Israel (the ten tribes) cast out; and Judah (the two tribes) dispersed. Isa. xi: 12. It is also undeniably true that the Lord God has said, "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel: and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all...And David my servant shall be king over them; and they shall have one shepard: they shall also walk in my judgments, and obey my statutes, and do them. And they shall dwell in the land which I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever." Ezek. xxxvii. 21-26. They have not yet been gathered from this dispersion, nor brought into their own land, nor united into one indissoluble confederacy under a prince of the house of David. Matth. ii; 6; Luke i: 30 33; ii: 11. Either these things will be done, or those prophecies can not be fulfilled, and God has spoken that which is not true. In the face of the foregoing prophetic statements, why dismiss this entire subject with a wave of the hand? Did not God promise to Abraham and his Seed (which is Christ. Gal. iii: 16) everlasting possession of the land of Canaan? Gen. xiii: 15. Neither Abraham, nor Isaac and Jacob have as yet taken possession of the promised inheritance. Acts vii: 5; Heb. xi: 8, 9, 13, 39, 40. Shall they never possess it, together with Christ? "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah vii: 20. When God does "perform the truth," what will the "fathers" have? They will "receive for an inheritance" the "land of promise" wherein they "sojourned as in a strange country." Heb. xi: 8, 9. Into that identic "land" will the God of truth, according to His Word, take the children of Israel. Ezek. xxxvii: 25. They shall not only dwell in that land, but "they shall no more be pulled up out of their land which I have given them, saith the Lord. Amos ix: 14, 15. "The twelve tribes of Israel," over whom those that have followed Christ shall reign, will form the nucleus of the subjects of the kingdom of God, when the law shall go forth out of Zion, and the word of the Lord from Jerusalem. Isa. ii: 3. Then when the "many people shall go up" to learn God's ways and walk in His paths, "he shall judge among the nations and rebuke many people," of which judgment the result will be that "they shall beat their swords into plowshares, and their spears into pruning hooks (or scythes); nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii: 1-4. This is a consummation devoutly to be wished.

Second, as to the rulers. The trouble with the writer of the extract at the head of this article is, that he confuses the subjects of the kingdom with the rulers. If Christ is to reign in the kingdom of God, He must have subjects. Those subjects—what are they? Our author says, "the saints." According to Paul, "the saints shall judge the world." 1 Cor. vi: 2. And "this honor have all his saints." Ps. cxlix: 9. "If we suffer, we shall also reign with him." 2. Tim. ii: 12. To the "overcomer" is promised "power (authority) over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Rev. ii: 26, 27.

Over whom shall the "saints" reign? If they do not reign over one another, they must have other "subjects," and these have been plainly pointed out to us. It is quite a difficult matter to rule out "the twelve tribes of Israel," "the nations," and "the world" as the subjects of the judging, ruling and reigning.

A. L. Zilmer.

Editor Restitution:

Thinking that some who read The Restitution might care to hear from me, since I am beginning to be known as a commercial tramp, I will write a few lines from Springfield, Mass.

At our Thursday evening prayer meeting and Bible study in Plymouth August 4th, there seemed to be a difference of opinion as to Psa. xxxiv. 7. I will not give my opinion here, but will say that in these times of peril in travel, one feels truly thankful when one has reached the end of a journey of a thousand miles with no worse mishap than a covering of dust and a want of rest.

I left home Friday morning, August 5th, and at a few minutes after 10 the morning of Aug. 6th, I was in Springfield, Mass. The Twentieth Century Limited, over the Lake Shore & Michigan Southern is a marvel of speed and comfort, as is the Empire Express over the four-tracked road bed of the New York Central. We were about 19 hours from South Bend, Indiana, to Albany, New York, on the Hudson.

From Albany to Springfield I took a local train which stopped at every station. This was a passenger train, however, and very comfortable. It had been some eight years since last I had been over this line, and it was quite interesting to me. I have found no place east of Marshall County that needs rain as badly as there when I left. When I got up at 5 o'clock Saturday morning we were speeding down the valley of that beautiful river that is storied in song—the Mohawk. I never saw the hills look more beautiful. Everything is so green and nice, and in the valleys the crops seem to be bountiful.

New England or rather Massachusetts has put on her richest robes to greet the boys who in 1861 5 emancipated the slave, and will hold their annual reunion next week at the Hub.

I saw as we came down the Connecticut river as fine a field of tobacco as I ever saw in my life. Is it not a shame that of the best soil God has given us such an evil weed should be grown? All the way from Albany to Springfield is a good country, and there are few spots where nature has provided a better soil, or more pleasing to the eye than is found along this part of the Connecticut river. Holyoke is but 10 miles and Northampton not quite as far from here. One can go almost all over this country by trolley cars. It is 98 miles from here to Boston and the electric line can be had the entire distance.

But I must close. More anon.

J. H. Willey.

Dear Brother Underwood:

I have it in my mind to give some assistance to a preaching brother who would be willing to locate here. I think I might contribute to his support on certain conditions one hundred dollars per year, besides allowing him to occupy a six-roomed house I own free of rent. Perhaps some one could take this amount and do something else to make a living. There are only two or three individuals of our faith here, but I desire to help the cause in this locality in the way indicated above.

A. Robinson.

[Any one interested in the above proposition will address Bro. Robinson at Belleville, Ontario, Canada.—Ed.]

Promotion is often dangerous. Many a man who while living in obscurity and humble position lived unselfishly and walked with God, has become proud, vain, and selfish through promotion. His rise was a grievous fall. The honors of the world robbed him of the honor which comes from God.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs S J Whitten	50
D B Wilson	3 50

To St. Louis World's Fair at Approximately One Cent per Mile.

World's Fair excursion tickets to St. Louis will be sold via Pennsylvania Lines at approximately one cent per mile each Tuesday and Thursday until September 29th, valid in coaches of through trains good returning within seven days. These are the lowest fares at which World's Fair excursion tickets to St. Louis are sold. Fifteen day tickets and season tickets sold daily at reduced fares, good in sleeping or parlor cars with required Pullman tickets. For full information, consult J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Ind.—Sept. 29.

Indiana's Great Day.

Present indications point to a record-breaking day at St. Louis Thursday, September 1st, when the Indiana Day takes place at the World's Fair. The large number of Indiana people intending to be present at this great State function is shown by the advance requisitions for tickets to St. Louis the ensuing fortnight. The special low fares from Indiana over the Pennsylvania-Vandalia Lines has stimulated such interest that every provision is made for handling larger crowds of excursionists than at first expected.

Representatives of Indiana interests having exhibits in the Exposition, public officials and citizens generally who have already signified their intention of being at the greatest of all Fairs on Indiana Day show that the next few days will see the heaviest movement from Indiana to St. Louis since the opening of the World's Fair. Governor Durbin and his staff will leave Indianapolis for St. Louis Wednesday, August 31st, over the Vandalia Line. On the evening of the same day, the Newsboys' Band of the Indianapolis News, consisting of about eighty members, will also go over the Vandalia Line to St. Louis, the youngsters going to the World's Fair as the guests of the News.

W. W. Richardson, Assistant General Passenger Agent, of the Pennsylvania-Vandalia Lines, has received more inquiries at his offices in Indianapolis from intending World's Fair visitors in the last week than at any time since the St. Louis exposition was thrown open, which is taken as the most striking indication of the widespread interest manifested in the great celebration in honor of Indiana.

Ohio Conference Programme.

THURSDAY SEPT 1, 1904

7 00 p m Sermon — A H Zilmer

FRIDAY SEPT 2

9 30 a m Social meeting — W Tomlinson
10 00 a m Sermon — D C Robison
2 00 p m Sisters meeting — Sister Lang
6 30 p m Praise meeting
7 00 p m Sermon — J F Wagoner

SATURDAY SEPT 3

9 30 a m Social meeting — W M Farley
10 00 a m Sermon
2 00 p m Business meeting
6 30 p m Social meeting — B H Lang
7 00 p m Sermon — A H Zilmer

SUNDAY SEPT 4

9 00 a m Sunday school
10 00 a m Sermon — M Joblin
11 00 a m Communion — W D Townsend
2 00 p m Sermon — J F Wagoner
3 00 p m Berean meeting — C Sanford
6 30 p m Talk to children — D C Robison
7 30 p m Sermon — A H Zilmer

Social meeting at 9 o'clock Monday morning.

J. C. Thompson, Sec.

Program Indiana Conference.

THURSDAY SEP 8

7:30 p m Address of welcome, — W M Huffer
8:00 Address to Conference by Pres.

FRIDAY SEP 9

10:00 a m Sermon — J S Hatch
Make your calling and election sure.
2:30 p m Business session, followed by sermon by — D T Halstead,
Unity of the Spirit.
7:30 Social meeting.
8:00 Sermon — J F Wagoner
Eternal life the gift of God.

SATURDAY SEP 10

10:00 a m Sermon — J L Wince
The kingdom of God.
2:30 p m Business session.
7:30 Journeys of the Apostle Paul, — A H Zilmer
8:00 Sermon — W H Wilson
Impending changes in governments.

SUNDAY SEP 11

9:30 a m Paper — Flora Harris
10:00 Sermon — A H Zilmer
What the Church of God stands for in faith and practice.
2:30 p m Sermon — W H Wilson
Communion led by J L Wince.
7:30 Social meeting.
8:00 Sermon — J F Wagoner

W. M. Huffer,
E. C. Plummer,
T. C. Taber,
Committee.

The Quarterly Conference of the Church of God, in Michigan, will convene [D. V.] at Coat's Grove, Barry Co., Michigan, on Friday evening, Sept. 30th, 1904, and continue over the following Sunday.

A cordial invitation to attend is extended to all, and particularly to the brethren of this and adjoining states.

Coat's Grove is situated in the southwest corner of Woodland township, seven miles northwest of Hastings. Those coming by the Michigan Central R. R. will stop at Hastings, and change cars for Coat's Grove, or they may be met at Hastings by Bro. Richardson, if they will drop him a card. Address, A. R. Richardson, R. F. D. 3 Hastings, Barry Co., Mich.

Those coming from Grand Rapids will take the Pere Marquette R. R. in the morning at 7:10 and change cars at Woodbury for Coats Grove.

It is expected that A. H. Zilmer of Plymouth, Indiana, and B. W. and M. A. Woodward of Dutton, Mich., will be at the conference to herald the good news of the soon coming King.

Emma Jackman, Sec'y.

$50.00 California and Return.

Via the Chicago, Union Pacific and North-Western Line from Chicago. Correspondingly low rates from other points. Tickets on sale daily August 15th to September 10th. Choice of routes. Two fast trains daily over the only double track railway between Chicago and the Missouri River, and via the most direct route across the American continent. The Overland Limited, solid through train every day in the year. Less than three days en route. Write for itineraries of special trains and full information to A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—Sept. 10.

Parlor Car Between Chicago and Omaha Via The North-Western Line.

In addition to its already remarkably complete train service between Chicago, Council Bluffs and Omaha, The North-Western Line has inaugurated elegantly equipped parlor car service through to Omaha without change, leaving Chicago 10:15 A.M. daily, arriving Omaha 11:40 P. M. Buffet, smoking and library car on this train also opened to parlor car passengers. Other fast trains leave Chicago 7:00 P. M., 8:00 P. M., and 11:00 P. M. daily over the only double track railway between Chicago and the Missouri River. Information and tickets can be secured from your home agent or address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ills.—Aug.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning service at 10.30—all are welcome. Elders, W. G. Botha and D. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennesiaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Alley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 806 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday), and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulle, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 3:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God at Scholls, Oregon, meet every Sunday at 10 o'clock for Sunday School. Social meeting every Sunday, preaching by W. L. Skeels every fourth Sunday. W W Jaquith Elder

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Rabbin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbaack and J W Sacks Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Presser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Everybody invited to attend and bring your Bible. Wm. Mills and Walker Pervine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suit able for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Christ' Glorious Coming.

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Popular Lectures by M. Joblin

Brethren and Sisters, Have ... loved ones who think sincerity will ... them? Have you friends who think ... they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think they are forgiven, although they are in ... out of the Law of Pardon, or ... have no use for a God who consigns sinners to Eternal Torment, and ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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The Restitution

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Three Months for Twenty-Five Cents.

WILL YOU TRY IT?

Announcement.

The Northern Kansas and Missouri Conference will convene at Severance, Kan., Aug. 20 to 28. Business meetings will be held on the 26th and 27th. Arrangements for the accommodation of all who attend will be made. Let all who expect to attend notify Bro. J. P. Bitner at Severance. Discourses for the evenings and Sundays have been arranged as follows. Day meetings will be decided on by the brethren in attendance. Brethren we have had many good meetings at Severance, let us make this the best.

PROGRAMME.

Aug. 20, 8 p. m., Life; Aug. 21, 11 a. m., Nature of Man; Aug. 21, 2:30 p. m. Nature of Man; Aug. 21, 8 p. m., Nature of Man; Aug. 22, 8 p. m. The Resurrection and its Importance. Aug. 23, 8 p. m., Atonement; Aug. 24, 8 p. m., Faith Aug. 25, 8 p. m., The Great Salvation; Aug. 26, 8 p. m., How Saved; Aug. 27, 8 p. m., Judgment; Aug. 28, 11 a. m., Signs of the Times; Aug. 28, 2:30 p. m., The Heir to David's Throne; Aug. 28, 8 p. m., The Coming of Christ, What is it?

A. W. DAISY, Sec.

Prepare to attend the coming Ohio State Conference of the Church of God. It will be held again at Salem, O., beginning Thursday evening September 1, 1904, and continue over the following Sunday. Notify Bro. P. Neill 366 N. Main St. Salem, O. when you expect to arrive and he will arrange to meet you at the depot and see that you are taken care of. Salem, O. is located on the P. Ft. W. & C. branch of the Penna. Co. Good speakers will be in attendance. The programme will be published later.

The Conference of last year was the first held in Ohio in recent years. Much good has come from the organization of a Conference Body. An evangelist has been placed in the field and isolated organizations of the Faith have been visited. The Evangelist Bro. P. Neill reports that up to June 30, 1904, 21 visits have been made and 76 sermons delivered. Of this number Sister P. Neill delivered 7. Number of baptisms 2. They have also been able to keep up the work in Sa[lem], O. having delivered 60 sermons, [be]sides holding the usual mid-week [meet]ings.

[The] Evangelist also reports many [pri]vate talks in regard to the Faith and instructing many how to walk the narrow way. He has carried on a vol[u]me of correspondence, and has labored diligently in the cause of the [Faith] as he could find or make opportunity, and he is willing and anxious to do more.

Up to date about 425 dollars have been collected to be used by the Conference Body. Brothers and sisters, let us see if we can double this amount next year and find more work for our Evangelist. Come to the meeting in September and enjoy the fellowship of the saints.

J. C. THOMPSON, Sec.

The Annual Conference of the Churches of God in Indiana is to be held at the Church of God near Hillisburg, Ind., beginning at 8 o'clock Thursday evening September 8, 1904, and continue over the following Sunday. Brethren and sisters, bear in mind, this is the Annual Conference, at which the Annual business of the Churches in Indiana is transacted, officers elected, plans to be devised for the prosecution of the work, and also a spiritual feast enjoyed. Let all the churches be represented at this Conference. The brethren at Hillisburg are preparing for a large attendance and will make you welcome. Come to the Conference, and bring some one with you. Bring your Bible.

A. H. ZILMER, Pres.
Lydia Railsback. Sec.

The 17th Annual Conference of the Churches of God in Iowa will be held at their beautiful campground at Waterloo, commencing August 20th and continuing over Sunday August 28, 1904. A rate of 1½ fare for the round trip on the Certificate Plan has been granted by all railroads from all points in Iowa. Full fare is paid on the going trip and ½ fare on the return trip, if you present your certificate properly signed by the President of the Conference. Be sure to get your certificate of Agent when you buy a ticket; otherwise you can get no reduction.

On arriving at Waterloo if the Conference Baggageman is there give him your checks. If not there bring checks to the Campground. Our baggageman will have a badge upon his hat reading "Conference Baggageman." Give checks to no other.

Take the Street Car for Cedar River Park and get off at the Campground. Tents will be furnished to all. Bring your straw ticks and a few comforters.

Board at the Dining Hall ten cents per meal; or three meals for twenty-five cents. This is cheaper than you can board at home.

Begin at once to calculate on being at the meeting. We need your presence and counsel on the questions of vital importance which will come before the Conference Come for the first day and stay all through the meeting.

Now Brethren and Sisters, can you not afford to go to meeting once a year? Some of you will come no doubt, others have not had the opportunity for a whole year. Let the words of the prophet sink deep into your hearts and create within you a stronger desire than ever before to be present at this meeting. Invite your neighbors and friends to come and spend a ten days vacation in this beautiful park. If we cannot interest them there are plenty of amusements to enable them to pass away the time very pleasantly.

SATURDAY, AUG 20

6.00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Appointment of committees, etc., 10:30 Sermonettes by various speakers, 12: Dinner, 2:30 P. M. Sermon. John Garton. Subject: The faith once delivered to the Saints, 6:00 Supper, 7:00 Social meeting, led by Elva Chapin, 8:00 Sermon, L. E. Conner.

SUNDAY, AUG 21

6:00 A. M Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Sunday school; conducted by State Superintendent, 10:30 Sermon by W. L. Crowe, 12:30 Dinner, 2:30 Sermon by James Wilson, Subject, "The Gospel, What is it?" 6:00 Supper, 7:00 Bible reading, P. B. Stouffer, 8:00 Sermon by L. E. Conner.

MONDAY, AUG 22

6:00 Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, report of committees and conference board, 10:30 Sermon by Almus Adams, 12:00 Dinner, 2:30 P. M. Needs of the conference, by conference board, 3:30 Election of officers, 6:00 Supper, 7:00 Social meeting, led by G. P. Allard Sr., 8:00 Sermon by James Wilson subject, "The Beast, the False Prophet and the Dragon."

TUESDAY, AUG 23

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast. 9:00 Business, 10:30 Sermon by James Wilson Subject, "Salvation, What is it?" 12:00 Dinner, 2:30 P. M. Sermon by W. L. Crowe, 4:00 Open discussion good of the conf., 6:00 Bible reading, conducted by Miss. Susie Todd. 8:00 Sermon by L. E. Conner.

WEDNESDAY, AUG 24

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by H. M. Lucas Subject, "Saved by Grace." 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject: Man as he is in Adam, and as he is to be in Christ. 4:00 Business, 6:00 Supper, 7:00 Social meeting, led by J. E. Freeburg, 8:00 Sermon by Geo. Moyer.

THURSDAY, AUG 25

6:00 A. M. Rising bell. 6:45 Morning devotion, 7:00 Breakfast. The day will be given up to the work and program of our young people's society, the Bereans.

FRIDAY, AUG 26

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by John Garton Subject, "The Thief on the Cross." 12: Dinner, 2:30 P. M. Sermon by Geo. Moyer, 4:00 "Good of the conference," 6:00 Supper, 7:00 Social meeting, led by Libby Palmer, 8:00 Sermon by Almus Adams.

SATURDAY, Aug, 27

6:00 A. M. Rising bell, 6:40 Morning devotion, 7:00 Breakfast, 9:00 Business, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2.30 P. M. Sermon by Geo. Moyer, 4:00 Good of the conference and reports of all committees, 6:00 Supper, 7:00 Bible reading, led by P. B. Stouffer, 8:00 Sermon by A. H. Zilmer Subject, "The Unity of the Spirit in the Body of Christ."

SUNDAY, AUG 28

6:00 A. M. Rising bell, 6:45 Morning devotion, 7:00 Breakfast, 9:00 Sunday School, conducted by state superintendent, 10:30 Sermon by W. L. Crowe, 12:00 Dinner, 2:30 P. M. Sermon by A. H. Zilmer Subject, "How we ought to walk." 3:30 Baptism; 4:30 Communion, 6:00 Supper, 7.00 Social meeting, 8:00 Sermons by Almus Adams, Geo. Moyer, and A. H. Zilmer.

The foregoing program will be adhered to as closely as possible. It is possible that some of those who are on the program cannot be present, and there is a possibility that some will come who at the present do not expect to. If any changes occur we will try to have them announced. Any suggestions about arrangements, etc., will be thankfully received by the Conference Board.

Remember to get a certificate from such agent from whom you purchase a ticket, and come the first day of the conference; the 19th. Remember tickets for the going trip can be purchased August 10th to 25th inclusive, and will be good up to and including August 31st.

Also remember to keep your program and follow instructions therein, and you will have no trouble in attending the meeting.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

Sixth annual Illinois Conference of the Churches of God in Christ Jesus, to be held at Oregon, Ill, August 24 to 28 inclusive.

General Topic:—The coming of our Lord Jesus the Christ. Brethren and all seekers after truth in Illinois and elsewhere are cordially invited to be present. All services begin with singing, prayer and Scripture reading.

The first service will begin at 7:30 p m Aug 24, opening address by Jas W Wilson, Pres of the Conference, Topic, The assurance of his coming.

THURSDAY, AUG 25.

10:30 a m Formal opening of Conference, Appointment of working committee. Question box—Free discussion at which all are invited to participate. Is belief in the coming of Christ an essential factor of saving faith. Will his coming be in two stages; in secret to his saints, then open to the world. Will his coming be calamitous or a blessing to the world. In view of his coming how should we live. Other questions are invited, and must be written and sent to the President in advance of the meeting.

12 o'clock adjournment for lunch. All meals served free in dining hall at rear of Church. Guests are requested to be prompt at meals so helpers can attend meetings.

2:00 p m Question box continued. 3:00 Address by L E Conner, What was the purpose of our Lord's first coming. 4:00 Recess. 6:00 Dinner. 7:00 Service conducted by Bereans, Leader S J Smith, Christ or gold, Lu xviii 18-30. 7:45 Address, The coming of Christ—his mission to the world—the redemption of the world.

FRIDAY, AUG 26.

10:00 a m Question box, How will the dead be raised up, and with what body do they come. How shall we live that we may be raised among the righteous. 12:00 adjourn for lunch. 2:00 p m Question box, Is God's kingdom in existence now, and if so in what form. Will every one who is faithful receive a position of honor and glory in that kingdom according to his works. 3:00 Address by S J Lindsay, Coming of Christ, his mission to Israel, The unfolding of God's great plan for his ancient people. 4:00 Recess, 6:00 dinner. 7:00 Social service by Bereans, leader Chas Lindsay, Christian ambitions, Matt xxii 20-28. 7:45 Address J W Wilson, When will Christ come.

SATURDAY, AUG 27.

10:00 a m Business session—Order of business, Reports of officers and of evangelists, financial matters, Church Young peoples' societies and Sunday school reports, Election of officers. 12:00 Lunch. 2:00 p m Continuation of business session. 3:00 Address—The coming of Christ, His mission to his people. Heb ix 28, What is the salvation he brings with him. 4:00 recess. 6:00 dinner. 7:00 Social service by Bereans, leader Mary Aslacksen, Some lessons from the life of Joseph, Gen xli 14-32. 7:45 Address by L E Conner, The coming of Christ, his mission to his people, to raise the dead, Rev xx 6.

SUNDAY, AUG 28.

9:00 a m Sunday school. Topic for adult Bible class, The desirableness of Christ's coming: Let each think of and give some special reason why he wants Christ to come soon. 10:00—Address by S J Lindsay, What is the reward the Lord brings with him. Rev xxii 12. 11:30 Communion service. 12:00 Lunch. 2:00 Temperance service by Bereans. 3:00 Address by L E Conner, The coming of Christ, his mission as a King, his kingdom. 4:00 recess. 6:00 dinner. 7:00 Social service by Bereans, leader Emma L Smith The overcomer, Col iii 1-17; James iv 4-8. 7:45 Address, Coming of Christ, What shall we do to share in his glory. 8:45 Social farewell meeting.

EMMA L. SMITH, Sec.

TEMPERANCE SERVICE

By the Bereans Sunday at 2:00 p m Richard Murra Leader—Song service, Scripture reading and prayer, Duett, Introductory remarks by leader. Paper Stumbling blocks, Laurence Wilson. Recitation Is it nothing to you, Elizabeth Eaton. Solo The Mother's prayers, Edna Anderson. Paper The modern Christian and the true Christian, E T Renner. Comments of following quotations: Prov xxiii 29-33; 1 Cor vi 10; Isa v 11-23; Prov xx 1; 2 Cor vii 1; vi 17; Eph v 11; Hab ii 16; Prov xxiii 20, 21; Rom xiii 12 13; Lu xxi 34; Rom xiv 21. Quartette, Recitation Saved by a song, Edna Anderson. Paper The fruits of the Spirit Emma Lindsay. Song. Benediction.

Beautiful Winona.

With the opening of the season at Winona Lake, May 16th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey. Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Low Fares to California.

September 5th to 9th, inclusive, and 19th to 25th, inclusive, excursion tickets to San Francisco and Los Angeles, account Triennial Conclave Knights Templar and Sovereign Grand Lodge I. O. O. F., will be sold via Pennsylvania Lines. For full information regarding Fares, routes, etc., apply to Local Ticket Agent of those Lines, or to Geo. Weedon District Passenger Agent Cleveland, O.—Aug 31.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. D. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
F. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
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Libbie Palmer 643 Alder st Eugene Ore
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Culver Specials commencing Sunday June 19th, and on each Sunday thereafter during months of June, July and August. Special train leaving 9:15 a m returning leaves Culver 6 o'clock p m fare 25 cents Round Trip.

Sunday Excursion tickets on sale to all points on Vandalia Line where the one way is not over $3.50.

Also for stations south of Plymouth will sell Saturday p m for train no. 45, good returning until Monday a m trains 136 and 40. One fare for round trip.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:08 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 3:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Haues, Ticket Agent Plymouth, Ind.

Labor Day Fares.

September 5th excursion tickets will be sold from all ticket stations on the Pennsylvania lines to any station on those lines fifty miles or less from the selling point. Return coupons good until Sept 6th. Inquire of Pennsylvania lines ticket agent for further information.

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 186 daily Expo Train	7:28am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St Louis No change of cars All other trains make good connections to and from St Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
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$30.00 to Colorado and Return.

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The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. Read PLYMOUTH, INDIANA, SEPT. 7, 1904. NUMBER 33.

Poetry.

Not Understood.

Not understood! We move along asunder,
Our paths grow wider as the seasons creep
Along in years. We marvel and we wonder
Why life is life, and then we fall asleep.
Not understood.

Not understood! How trifles often change us!
The thoughtless sentence and the fancied slight
Ir, love's long years of friendship and estrange us,
And on our souls there falls a freezing blight.
Not understood.

Not understood! How many hearts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood.

O God! that men would see a little clearer,
Or judge less harshly when they cannot see!
O God! that men might draw a little nearer
To one another. They'd be more like Thee,
And understood.

Communicated.

The Snare and the Pit.

In Isai. xxiv: 17; we read. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth."

In the wilds of Africa lion hunters dig in the earth deep pits, and carefully cover them over so as to perfectly conceal them. When the lion comes forth in the evening seeking his prey, he sometimes falls into the pit thus prepared for him in which he falls an easy prey to the hunter.

This is a literal pit from which the figure is transferred in the Scriptures to men falling into error and delusions holding them as in a pit, shutting out the light of truth as effectually as does the man's position in a literal pit shuts out the light of the noon day sun, leaving the occupant of the pit in utter darkness.

David fell into one of those pits dug by the enemies of truth; but the Lord delivered him, therefore he says, "He brought me up out of the horrible pit, out of the miry clay, and set my feet upon a rock."

In this pit there was nothing solid to stand upon: How easy the thought is transferred from the literal to the figurative, false theories, false doctrines, exists only in the mind of its advocates. Its foundation is like miry clay. Therefore in the later revelation, it is termed "the abyss" or "bottomless pit."

During the sounding of the fifth angel Rev. ix: "a star falls from heaven to the earth: and to him was given the key of the bottomless pit: and he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." This pit is not the literal but the mental condition none the less real than the literal pit, which by reason of its depth in the earth, the light of the sun is prevented from entering. Therefore the inhabitants of the pit are in darkness and confusion. The case of those in the mental pit is similar to those in the literal pit. The walls of their pit is composed of error and superstition which effectually shuts out the light of the Sun of Righteousness, who is "the light of the world."

The inhabitants of the pit are a savage, and a dangerous race. A beast that came up out of this pit made war on God's two witnesses—and killed them (Rev. xi: 7. And the question now is, why did the beast out of this pit, make war on Gods two witnesses? The answer is that now as ever there is an irrepressible conflict between truth and error; and the inhabitants of the pit by reason of the smoke of the pit are in darkness, making statements that are contradicted by God's witnesses. In the first place the inhabitants of the pit teach that there is—God the Father—God the Son—and God the Holy Ghost. Whereas the two witnesses stoutly affirm that there is but one God, and no more. The men of the pit also teach that all men have immortal souls that never die, but at death go to heaven, hell, or purgatory. Whereas the witnesses teach that God only hath immortality, and that the Priests of the pit have invented the foregoing errors on purpose to draw money from their deluded followers: That going to heaven at death is as void in truth—as their pit is bottomless.

That hell, or eternal torment, was borrowed from the Pagans in order to control the masses of ignorant dwellers in the pit. That purgatory was specially invented, by the priests to fill their coffers with gold. They also affirm that the dwellers in the pit are drunk with the false doctrine of the place they inhabit—So that they cannot reason correctly: And as evidence of this fact they refer to the—going to heaven or hell at death—before the judgment. The absurdity of this theory could only be equaled by our judges ordering prisoners to the state prison before giving them a trial.

The power designated the beast in the Revelation, is represented as the beast that ascendeth out of the bottomless pit Ji: 7. and again in xvii: 8. "And shall ascend out of the bottomless pit, and go into perdition." The beast and the false prophet are finally captured by the rider on the white horse and "both cast alive into a lake of fire burning with brimstone." xix: 20. Thus his end is perdition. Having indicated what the pit is, we may now enquire when did the beast "ascend out of the bottomless pit? In answering this question go to the days of the apostles and note what Paul says to the elders of Epheus, Acts, xx: 29-30. "For I know this, that after my departing shall grevious wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

This testimony agrees with what the apostle wrote to the church of Thessalonica, where he fortells the coming of the apostacy and the rise of the man of sin all of which came to pass as foretold by the apostle. But an apostacy from the truth, which produces a corrupt Church does not constitute a "beast" as represented in the Scriptures—as coming up out of "the bottomless pit.

But the apostacy did dig the pit—or establish the condition represented by the pit. In (Prov. xxii: 14) we read, "The mouth of strange women is a deep pit: he that is abhored of the Lord shall fall therein." And xxiii: 27. "For a harlot is a deep ditch; and a strange woman is a narrow pit." So this pit has its roots deep in the Hebrew Scriptures.

From the time the mystery of iniquity began to work, it took centuries before the pit was in condition so that the beast could be created—which was done before he could rise up out of the pit. The fourth beast of Dan. vii: is said to be "diverse from all the others," and in what respect did Rome differ from Babylon, Medo Persia, or Greece? In that it passed through seven different forms of government—and the beast that came up out of the bottomless pit, is neither of the seven—but is "the eighth, and is of the seven and goeth into perdition. Rev. xvii: 11. It is that phase of the empire when the ecclesiastical power ruled over the civil power—When the kings "agree, and give their kingdom unto the beast, until the words of God shall be fulfilled," xvii: 17.

This is in the past, for now and ever since the Protestant reformation the kings have been jealous of the harlot—and are fulfilling verse 16. "And the ten horns which thou sawest upon the beast, these shall hate the harlot, and make her desolate and naked, and shall eat her flesh, and burn her with fire." It happened to the Papacy according to the words of the Master "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Rev. xiii: 10. The Papacy herself has confessed judgment by stating that the pope is a prisoner in the Vatican. Italy figuratively "eat her flesh and burnt her with fire," when in 1870 they despoiled her of her possessions—the states of the church. France today is engaged in the same work by expelling the monks from their positions as teachers, and in the Philipines the inhabitants are so hostile to the friars—that they have to sell their land and leave the country. Verily the mills of the gods grind slowly but surely.

Close reading, and a retentive memory of what is written is necessary to perceive God's hand in the affairs of our world. It takes two symbols to represent the Papacy because she was an ecclesiastical and civil power—a woman seated on a beast. The beast has now thrown the woman—She can no more say "I sit a queen and am no widow." The allotted 1260 years of her rule are in the past, the days of her widowhood has come; she has been and is being "consumed by the spirit of his (Christ's) mouth and will be destroyed by the brightness of his coming." Thus she "goeth into perdition." Thus it will be seen that the coming up of the beast out of the bottomless pit—is the rise of the Papacy.

GEO. FRANCIS.

The Gospel Recovered. No. 45.

That they all be one that the world may believe that thou hast sent me"—Jesus.

This subject was dealt with in the *Restitution* from October 1897, to November 1902, a period of five years, and extending to 44 papers. Number 44 concluded with these words "Some further remarks are still considered necessary to a complete sketch of this situation."

Following Number 44 of the "Gospel Recovered," it was considered desirable to contribute some half dozen papers entitled, "The Gospel of the Kingdom of God endangered in Scotland." The way for these was so far prepared by some "Reviews" by the writer of this of certain articles which had appeared in the *Messenger*, Glasgow, Scotland. These Reviews appeared concurrently with papers on "The Gospel Recovered." It is hoped that these Reviews sufficiently explained themselves, and fully justified their insertion in *The Restitution*.

It is certainly satisfactory that so far as the facts recorded in *The Restitution* show there is nothing in America corresponding to the "Gospel of the Kingdom of God endangered in Scotland."

It may be thought by some, possibly both readers and conductors of *The Restitution*, that some apology is due from the writer of such papers on elementary "gospel" matters, for the persistence shown in dealing with defection from first principles in Scotland. While he is willing to be judged by the sad facts he has brought forward in the papers referred to, he finds the example of the apostles even in the first century, on his side. Paul said "I am set for the defence of the gospel." The same writer spoke of certain who were "ever learning, and never able to come to a knowledge of the truth." "The truth" here is evidently the "Gospel of the Kingdom of God," as set forth for the belief of sinners of Jew and Gentile. Paul also spoke of the importance of "holding faith and a good conscience which some having put away concerning faith have made shipwreck." He even expressed anxiety as to his own stedfastness in "the faith." He said, "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." He spoke of some who had once been disciples but who had lapsed, evidently of the class indicated in Paul's mention of keeping the body in subjection—"whose god is their belly." Writing to Titus, and speaking of a certain class of disciples, he enjoined him to rebuke them sharply they may be sound in the faith."

Such testimonies as these and others that might be given afford the strongest reasons for the utmost anxiety which any one might feel disposed to entertain as to "the gospel in danger."

Coming now to the "Gospel Recovered," it may be recalled that papers numbering 42, 43, and 44, were occupied with remarks on the work entitled "Eureka." The author's claim to originality was placed alongside of his use and approval of many of the interpretations given by Mr. Elliott in his *Horae Apocalypticae*. I note one example taken from the preface to vol 2. of Eureka, where the author says—"The reason why no exposition (of the Apocalypse) was extant is that Jesus Christ, who is the Truth, had not given ability to the wise and prudent of the Laodicean apostacy." Naming Mr. Elliot among many others, he says, I am not aware that they have added anything that would at all increase the intelligibility of the Apocalypse." The fact is, however, and was shown by many extracts from both works, that, with a few trifling exceptions, the seven seals, seven trumpets, and the first six vials extending over more than ten chapters of the Apocalypse, are given in Eureka substantially as they are found in Mr. Elliott's work.

As regards the seventh vial, it has to be noted that its effects extended over chapters 16, 17, 18 and 19, in which is embraced a long period. The principal event is the destruction of Babylon. This both authors are agreed in interpreting as the ecclesiastical system maintained by the bishop of Rome, as represented by the woman on the scarlet colored beast, in which interpretation of which both Eureka and the Horae are agreed.

The "air" on which the seventh vial is poured is regarded by both authors as representing the political element. Eureka says Vol. 3. p. 697. "The air is the political firmament, or heaven, of the world." Elliot says, "I thus explain the air in the Apocalyptic vision to mean the European political atmosphere." Vol. 2. page 21-24.

There are possibly some differences in details between the two works. I note one peculiar to Eureka, that is, that the author places the Advent of the Lord in the desert of Sinai, and there the locality of his judgment seat, where all who have made a covenant with Jehovah by sacrifice" will be gathered and stand before this judgment seat in the desert of Sinai. There can be but little doubt that this is original. The reader who has access to Eureka will find in Vol. 2. p. 545-554 some eight pages devoted to an elaboration of this subject. He will be able to satisfy himself whether the evidence advanced by the author is adequate to support this opinion.

With regard to the seals, trumpets, and vials, which as we have seen, really form the larger portion of the Apocalypse, it may be interesting to note what previous expositors to either Mr. Elliott or Dr. Thomas had advanced. Thus regarding the seven trumpets we find Rev. Alexander Keith, D. D. in his "Signs of the Times," fifth edition (1834), remarking, "Commentators, with considerable variance in the details, are of one mind that the first four trumpets denote the successive events which caused the downfall of Rome, and that the fifth and sixth trumpets, or the first and second ones characterize the Saracen and Turkish power." (Vol. 1. p. 259). And again, "There is scarcely so uniform an agreement among enterpreters concerning any part of the Apocalypse as respecting the application of the fifth or sixth trumpets, or the first and second woe, to the Saracens and Turks." (p. 295). In his exposition of the trumpets, Dr. Keith, like Mr. Elliott quotes largely Gibbon's "History of the Decline and Fall of the Roman Empire."

Dr. Keith, who wrote previously to Mr. Elliott, is found of be in general agreement with him in his exposition of the seals, trumpets, and vials, with the exception that in the first and second seals, having adopted the earlier date for the writing of the Apocalypse, he applies these seals to Vespasian and Trajan.

With regard to Bishop Newton, his Dissertations on the Prophecies was written in A. D. 1754, before Gibbon's Decline and Fall, and before the French Revolution of 1789. He had therefore not the advantage of using Gibbon's work and the events of the French Revolution to illustrate his expositions. The same remark applies to Mede, Peter Jurieu, and others.

Referring to Mede's exposition of the seals and trumpets, Mr. Elliott says, "In most of which particulars I conceive Mede to have made advances to the true interpretation." And speaking of Sir Isaac Newton, he says, "Alike on the seals and trumpets, he expresses his general agreement with Mede."

The foregoing extracts show that the views concerning the seals, trumpets and vials propounded by both Mr. Elliott and Dr Thomas, had been partially pointed to a hundred years earlier, and had been growing among expositors up to the time when Mr. Elliott published his book in 1844.

J. CAMERON.

(To be continued.)

Exhortation at the Breaking of Bread,

RELIGION.

Religion is a word derived from "religio" to bind, from the Latin word "religiare" which signifies to bind again.

Ever since the fall of Adam there has been a break between God and man. "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ."

How does this righteousness affect us? Romans v. 1, explains. "Being justified by faith we have peace with God through our Lord Jesus Christ."

Religion is not a thing to be got, to get or to be given to us. It is something to be done. Not something put in our hearts.

Thousands today believe in modern religion of penitence at the mourner's bench, or in standing up for good people to pray for them, a plan so modern there is not one single example in the Bible, and not one command.

This procedure brings to the depressed mind a sense of relief and is called conversion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

It is not something put in our hearts in answer to prayer, but by a living faith in the Word of God. A faith that worketh by love.

How does this faith come? "Faith cometh by hearing the Word of God." Rom. x. 17. Good works is obedience to the faith. A heart purified by faith in Christ the Anointed, King of the kingdom, faith in the gospel, the good news of this kingdom. "Faith without works is dead."

When one hears, understands, believes and obeys, and his faith worketh by love, Gal. v. 6, shows itself, and is made perfect by good works, Jas. ii. 22, then it is that the breach is healed, and when the breach is legally healed we have genuine religion which binds us again to God. Instead of there being anything in the Bible about getting religion in answer to prayer, it is salvation through faith. He that believeth the gospel of the kingdom, or the things concerning the kingdom and the name of Jesus Christ, and is baptized shall be saved. God has but one appointed way for man to obtain remission of sins and life eternal. Namely, by hearing, understanding, and obeying. In Acts ii. 38-47, "They that gladly received his word were baptized." They were bound to God by faith and works.

Again, "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." No one was called upon to pray for them. They heard, believed, and obeyed. All that our merciful Father requires is obedience to the law of faith, take care of the poor and keep ourselves unspotted from the world. Thank God for a plan by which we are reconciled to him, and in this binding, this religion, which is not spurious, but pure and undefiled, we are brought out of bondage into liberty. We are no more strangers, but fellow citizens with the saints, and of the household of God. Blessed privilege, to belong to the household of God. We can truly say with Paul, "We count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things and count them as refuse that I may win Christ, and be found in him. Not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith, that I may know him and the fellowship of his sufferings, being made conformable unto his death if by any means I might attain unto the resurrection from among the dead." Phil. iii. 8-11.

"Have you found him weary stranger?
Is he precious to your soul?
Has he spoken peace and pardon,
Touched your hand and made you whole?
Is he more to you than jewels,
Stocks, or mines, or flowing wells?
More to you than royal palace
Where earth's proudest monarch dwells?

Up! delay not! Life is going,
Swift the moments speed away;
Would you have the crown of glory?
Seek the Savior now—today!
Rich reward awaits the doer,
Wealth beyond what tongue can tell;
Crown, and throne, and life immortal,
And bright home wherein to dwell.

Sweet it is to work for Jesus,
Building for the ages long;
Where will come no pain or dying,
Nor be heard sad sorrow's song.
Work for him will prosper ever,
Widening, broadening, moving on,
'Till the world's last field of battle,
Shall for Christ, our King, be won."

MRS. NANCY BARBER.

To the Household of Faith.

In Paul's letter to the Col. iii: 12-13. we find an admonition on humility and brotherly kindness, that we would all do well to solemnly consider. "Put on the therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, long suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any even as Christ forgave you, so also do ye." Brethren and sisters can we do this?

I believe we can, we are not [illegible] to love the ways of the wi[illegible] should wish away down[illegible] and also pray that the[illegible] error of their way an[illegible] live.

We are also commanded [illegible] to them that hate you, and pray for them that despitefully use you, and persecute you." I know that this is contrary to human nature, but Oh, we gain such a moral victory by so doing, it makes us more like Jesus. Our Savior also said, if ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses. Surely we can forgive in order to be forgiven. Paul to the Ephesians iv: 31, 32, says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice, and be ye kind to one another, tender hearted, foregiving one another, even as God for Christ's sake hath forgiven you."

If those admonitions were put into practice in the Church, it might be truly said, as of old, "Behold how these brethren love one another." It seems impossible for all to see alike on all questions that arise. Often the difference is on some point that has but little or nothing to do with our salvation. Instead of making a hobby of it, would it not be better to take Paul's advice "if thou hast (a peculiar faith) have it to thyself," and not seek to divide the church with it, we should all be more interested in our own salvation and of those that are still out of Christ.

I fear that many will put off coming to the Savior until it is too late, and will have to take up that doleful lamentation, the Harvest is past, the Summer ended and I am not saved. In the perils of these last days, how timely the Savior's admonition, in Luke xxi: 34-36. "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch ye therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. May it be the happy lot of both writer and reader to share with Christ in his reign and glory. Your brother waiting for the king in his beauty.

R. C. RAILSBACK.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEP'T 7, 1904.

THE Editor and wife have just returned from the Ohio State Conference at Salem. Will write more about our trip later.

THERE is a brother in Oklahoma 83 years old. He is unable to work and earn anything, and cannot pay for his paper. Our "Helping Fund" is now $25.50 overdrawn. Does any one wish the privilege of paying for this aged Brother's paper?

SINCE our last issue the greatest battle in the world's history has been fought. Around Liaoyang the Japanese had about 200,000 men and the Russians a like number. The battle commenced August 24, and is not properly speaking over yet. The Japs have forced back the Russians, taking their fortified positions, pressed on to Liaoyang, which place was fired by the Russians as they passed out. No such severe fighting for so long a time is on the page of history. In another way it is unique. It is a fight between east and west. Troops of the most despotic nation of the west have met with nearly equal numbers, and in positions of their own choosing, troops of the freest people of the east, and the white has gone down before the yellow. This must stand high in the ranks of decisive battles of the world. The Russian generals have moved north along the railroad and north of the Taitze river. They are endeavoring to get away in orderly retreat and save a complete rout. Whether the Japanese General Kouroki can outmarch them, and cut the railroad remains to be seen. If he does it is hard to see how the whole Russian army can escape capture or annihilation. They are within 18 miles of Mukden. Meanwhile the direst assault on Port Arthur has ceased, and guns are being placed for a general bombarding of the place. Many rumors are current, but what has actually occurred may not be known for some days. It [illegible] Russia has received a fearful

[illegible] Illinois and Iowa.

[illegible] was fortunate enough [illegible] attend the Iowa and Illinois Conferences. Leaving home on Wednesday morning, August 24, over the Pennsylvania Railroad, we arrived in Chicago, from whence we took the Chicago and North-western Railroad to near Waterloo, Iowa, arriving in the evening. Being new to that country a little mixup was occasioned by there being a camp meeting of Spiritualists holding forth near where our people were encamped. The mistake was soon discovered, and on taking a seat and listening while Brothers Cansdale, Hipshor, Allard, and others spoke of their hope, it was easy to understand we were in the right place at last. The railroad officials made our trip pleasant, and the brethren and friends gave us the glad hand and most hospitable welcome. The attendance at this meeting was larger than ever before, and the managers were much encouraged. The harmony of feeling, and the determination to contend for the faith the little time that remains was manifest in all the services.

They have a beautiful place to hold their meetings, and there seems to be no reason why good work for the Master should not be done. Brother O. J. Allard as presiding officer, is a man well fitted to fill the position, having push and energy in all he does. The brethren should do all possible to further the plans laid for the future. In this state they have a young brother, George E. Marsh, who is starting in the ministry, and judging from a sermon he preached, we think that every thing possible should be done to encourage him, and develop the ability he has.

The Berean Society of Iowa is in good working order, and tends to develop the young people, and cause them to take their part well in the work for Christ. We have three excellent papers that were read by them to publish later. A special report of their work will also be given.

Leaving Waterloo on Friday we returned as far as Oregon, where the brethren of Illinois hold their annual meeting. The Church is pleasantly situated on the bank of Rock River. Brother J. W. Wilson is the presiding officer of the Conference, and appears to have the work well in hand. Bro. S. J. Lindsay is in charge of the local work here, and is well qualified to carry it on successfully. We were welcomed with the same hospitality that characterizes our people wherever we have been, and enjoyed the fellowship of all most thoroughly. The general subject of all the sermons at this place was the coming of Christ, and each minister was assigned his particular phase of the subject. This assured a harmony and fitting in of each sermon, gradually unfolding the grand scheme of redemption for fallen man. Reports of these meetings will appear later from the different secretarys, so we will not entrench on their ground by details.

Here again the Berean Society took a prominent part in carrying on the work assigned them, and the result shows the training they have had, as they have studied the lessons mapped out in their course. It would be hard to find a company of young people who can do better work for the Master's cause than these Bereans of Illinois and Iowa, and if such systematic study will so develop them there is certainly a strong argument for extension of their society.

Returning to our home on Monday we were accorded the same gentlemanly and courteous treatment by railroad officials as when we went, and can commend most heartily both the Pennsylvania and North-Western systems to our friends who have occasion to travel.

During our trip we met some whose faces we have seen in past years, and to again greet them was a great privilege and pleasure. Many others whose names have been familiar to us for a long time but whom we had never met, seemed almost as if old friends at once. They seem to be endowed with the spirit of brotherly love that cannot help but manifest itself in their actions and faces. We wish to again thank you all for the courtesy shown, and hope to meet you each again, if not in this age, then in the kingdom of our God, in the Holy City, on the earth made new, where all will see eye to eye, and trouble never come.

Some Vital Questions. No. 3.

47. But, Jesus being authority, Matt. v. 18, 19, proves that if he did not fulfill the requirements of the law, and take it out of the way it is in full force today. And

48. If they cannot do better than they allege Joseph's son did, they may read their own doom and his, in Gal. iii. 19; Deut. xxvii. 26; Jer. xi. 3, 4. "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

49. What effrontry, to claim to be Christians while repudiating the offices and work of him from whom the very name is derived; we read in Eph. iii. 10, 11, of the much diversified wisdom of God, according to a plan of the ages which he formed for the Anointed Jesus our Lord," conclusively proving that in the eternal mind, he was the very center from which all his purposes radiate. And

50. What do those deluded people mean when they speak of "Jesus Christ our Lord."

If his blood was not the blood of the everlasting covenant which made the resurrection from the dead possible; and

Was not shed for the remission of sins unto many and as the Great High Priest over the House of God, enabled him to enter the Most Holy Place, even heaven itself, to appear in the presence of God for them, HOW did he become THEIR LORD? Was it, do they think, because he was just the Son of Joseph? And, moreover,

51. As Jesus is said to be the Son of Joseph and heir of all things, and they are not sons of Joseph, by what process do they claim to have become his brethren, and joint heirs with him; seeing they have complied with no law of adoption? And

52. How do they expect to get out from among the dead, seeing it would be a farce to be baptized in the likeness of his death with that end in view, if it was [illegible] so sense sacrificial, Rom. vi. 3-5, and have rejected the blood of the everlasting covenant as a means to that end? In view of the fact that it was through the blood of that document JESUS HIMSELF was raised from the dead, by the God of Peace, this is a question of awful import! See Heb. xiii. 20.

53. It would be blasphemous, and doubly distilled foolishness, to think that the Creator and upholder of all things lacked the power to raise him, independently of the means he employed. And hence we have a lesson here, on the immutability of his counsels. He has formed a plan and he works to it; and woe to him who tries to circumvent it.

54. The Ephesians were without Christ, without hope, and without God in the world, when in ignorance of the covenants of promise; Eph. ii. 11-13, "But now, [having learned, believed and obeyed them] "But now, in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.....For he is our peace.....Having abolished in his flesh the enmity, ...that he might reconcile both unto God, in one body by the cross." And yet

55. There was no necessity for his death we are told; but, as without THE BLOOD of the covenant, to confirm that document, it was useless for salvation purposes, and we have the clear testimony in Rom. xv. 8 that Jesus Christ was a servant of the Jews for the truth of God "TO CONFIRM THE PROMISES made unto the Fathers," have Josephites who rejected those covenants after once embracing them, any more hope than they had before they ever heard of them?

56. If denial of the blood of the covenant after one being once brought nigh by it, is not trampling under foot the blood of the covenant, and counting it a common thing, pray what is it? See Heb. xxix. 10.

57. What could stand more directly across the track of Josephite assertions than Hebrews ix. 26, "But now once, in the end of the world hath he appeared to PUT AWAY SIN, by the SACRIFICE OF HIMSELF." No argument is needed here. The truth stands out in bold relief. No twisting and turning of mortals can affect it. Surely such evidence will shield the honest of heart against the delusion we oppose.

58. In John iii. 8 we read, "For this purpose the Son of God was manifested that he might destroy the works of the devil." This comprehensiveness explains the object of his coming; and in John v. 43, he himself tells us that he came in his Father's name, just as predicted by the prophets he should; and also that his Father testified that he had sent him, by the works that he had performed; so that God was manifested to men, in the flesh of Jesus; not personally, but in name, in spirit, mind, character, power and purpose.

59. When we read in John iv. 14 that whosoever shall confess that Jesus is the Son of God, God dwelleth in him," we know absolutely that God does not dwell in those who do not confess that Jesus is the Son of God. And

60. We see from 1 John iv. 14 that it was A SON that the Father sent; not some one that he would later adopt as his Son; and the purpose was that he should be the Savior of the world,—as shown by scores of passages. And

61. We learn from 1 John v. 5 that ONLY those who believe that JESUS IS THE SON OF GOD overcome the world. And

62. When in the immediate connection the same truth is stated again in other words, it becomes very emphatic. It says, "This is the victory that overcometh the world—our Faith."

63. In 1 John v. 10, 11, 12 God gives a record of HIS SON! Not Joseph's! That record is "That God hath given to us eternal life, and this life is in HIS SON! Not Joseph's son .....He that hath not THE SON OF GOD hath not life."

64. But adherents of Josephitism claim that they do believe Jesus was the Son of God. We fairly and squarely deny again, that they believe it Scripturally.

65. A son of Joseph would have no eternal life for himself, much less for others! How would he get it? Joseph was a child of wrath as were all other men. Beside that, all sinned personally.

66. A Redeemer of men must be one who had never sinned himself! and yet was willing to die as one of the race; not in the usual course of nature but he "CUT OFF", as Daniel said, "But not for himself." His corruptible existence might have continued 30 or 50 years longer, but he was death-doomed by nature, because he was made of a woman, under the law of sin and death.

One death was all that Adam was sentenced to, and Jesus only had one life to lose. When therefore he breathed his last, nature's debt was discharged. Countless millions from Adam to Christ had settled their accounts with nature in the same way. But their personal accounts, which may have been thousands of times more than the one act of disobedience of Adam, that brought death and innumerable ills into the world; were not settled for. Were not their sins as hateful to God as was the solitary sin of the first man? Who can doubt it? This personal sin is what holds them in death.

67. For a moment let us suppose that Joseph was selected as the father of the World's Redeemer. At the outset there must have been a miraculous intervention, or the second Adam would have failed as did the first. We know that like begets like. The universal inclination to do wrong from the dawn of intellect accounts for the absence of one sinless one from Adam to Christ.

68. A miracle is an event out of the established order of nature. Heredity is an established order of nature, and to suspend that law of nature is a miracle. Now, let that class of Josephites who believe that the son of Joseph did live without sin, and yet scout the idea of a miraculous conception, explain why, from their point of view, Jesus did not sin; when all others without exception did.

69. But the word of the Spirit furnishes abundant evidence of a divine intervention, and explains the nature of it, together with the grand result the thing born of Mary was a holy thing; and was named by his Father ere himself; and Simeon was inspired by the Holy Spirit to say of the infant that he was the Salvation of the Lord, and the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. At 12 years of age, Luke ii. 42-49, he already knew that God was his Father; and after that it says "and Jesus increased in wisdom and stature, and in favor with God and man." From that time he was in obscurity till he was about thirty years of age, when he was pointed out by John to be the Lamb of God which taketh away the sin of the world. At his baptism a voice from heaven said "This is my beloved Son in whom I am well pleased," showing that his conduct as a Son, had been under superveilance up to that time, and that the Father was not only pleased with him, but he was well pleased with his beloved Son, who was then and there anointed to sit on the throne promised him a thousand years in advance. Though a Son, he had learned obedience—he had to be tested before he was christed.

70. Read the last two or three paragraphs again, in connection with this idea, that, if the obedience of Jesus was due to his nature the flesh would have boasted, and violated the fundamental principle that no flesh should glory in his presence; as the Psalm points out, Jehovah made him strong for himself.

71. But how did God do what the law could not do? Answer, by dwelling in his Son by Holy Spirit, and by the Son's clear insight into the word of truth, and an organism not biased as was those whose paternity was human. "The glory of God shone in the face of Jesus Christ." 2 Cor: iv. 6.

72. In Matt. xx. 17-19 Jesus informed his disciples of his approaching death at Jerusalem; this was not the first intimation of it he had given them. In chapter xvi. 21 he showed them that he must suffer many things of the elders and chief priests and be killed, and be raised again the third day. Out of love and sympathy Peter took exception to this. Said he He it far from thee, this shall not be unto thee. For this, though well intended, he received the severe rebuke "Get thee behind me, Satan, thou art an offence unto me, for thou savorest not the things of God, but those that be of men." This shows how completely the mind of Jesus had been wrought into conformity with the will of the Father, which he came to do, and did do.

Editor Restitution:

I wish to inform you that my uncle, Daniel Howard, while coming across the railroad the afternoon of August 24, was struck by a train, and so mutilated that he died in about an hour.

IDA J. FISHER.

The above message speaks for itself. Brother Howard was eighty-five years old, and has been before our readers so long and often that he is quite well known. Some years ago he made a trip to the Holy Land, and wrote a series of interesting letters which were published in THE RESTITUTION. After returning he was married to Sister Abbie A. Perry who died a few years ago, and he has since been living with relatives at Beaver Dam, Wis. The last letter we had from Brother Howard was published in our issue of Aug. 17, in which he tells of going to town for his mail, walking most of the time. He was quite feeble and had but one eye. We are sorry to learn of his accidental death, but he had a hope of living again, and believed that the time is near for the consummation of that hope, and as he prayed so can we, Lord Jesus come quickly, and end the suffering of thy children. While Brother Howard had his peculiarities as many others have, he was a good man and a Christian. We shall miss his name from among us, but we hope to meet him ere long on the other side of death's dark valley. Till then we say farewell.

Conference Report.

The Conference of the Church of God of Central Washington, met at Wenatchee, Wash., on Aug. 5, 6, 7, 1904.

The program was as follows:

FRIDAY.

8:00 p. m. Sermon, by Walker Perrine.

SATURDAY.

11:00 a. m. Business meeting. 7:30 Praise service. 8:00 p. m. Sermon by A. L. Corbaley.

SUNDAY.

10:00 a. m. Sunday School. 11:00 a. m Sermon. N. D. Titchenal. 3:00 p. m. Young People's meeting. 7:00 p. m. Praise Service. 8:00 p. m. Sermon. Myrtle Titchenal. 9:00 p. m. Lord's Supper.

One of the interesting features of the Conference was the open air meeting held by the young people in Bro. Patterson's grove, with Sister Cecil Walker as leader. The subject for the meeting was "The Christian Armor." Eph. xi. 11. During the meeting we were favored with a duet by Ethel Dow and Sylvia Smith. At the close of the meeting Pearl Miller delivered a recitation on the "Signs of the Times."

At the regular business meeting of the Conference, held on Saturday, Aug. 6, it was decided that the next Conference meeting convene at Waterville, Wash., on Sept. 30, 1904. All are earnestly invited to bear in mind this date and be present if possible.

A. L. CORBALEY, Pres.
MYRTLE TITCHENAL, Sec.

What Is in Thine Hand?

What is in thine hand, Shamgar? An ox-goad, with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is in thine hand David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is in thine hand, disciple? Nothing but five barley loaves and two small fishes. Bring them to me—give them to God, and the multitude is fed. What is in thine hand, poor widow? Only two mites. Give them to God, and behold, the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God; break it, and pour it upon the Savior's head, and its sweet perfume is a fragrance to the church till now. What hast thou, Dorcas? My needle. Use it for God, and these coats and garments keep multiplying, and are clothing the naked still. You are a manufacturer, or a mechanic, or a man of leisure, a lady of fortune, or a student, or a sewing-woman. God wants each of you to serve him where you are. You have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give goodly wages; preach Jesus to your clerks, not by a long face, but by being like him—doing good. Use your profits for God—feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. Use your wealth, which in your hand is as easily moved as the pen which gives your signature, to keep that family in their home, and not to eject them.

What a field you have to glorify God in, just where you are! If you have nothing else, use your tools for him. He can glorify himself with them as easily as he could with a shepherd's stick, an ox-goad, a sling, or two mites. A poor girl who had nothing but a sewing-machine, used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she had paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas with her garments. You can do as much, and have as great a reward.—*Free Church Record.*

Illustrated Lectures.

Upon all Biblical themes embracing the Restitution and all kindred truths taught in the Word of God. Large charts and maps. Correspondence solicited. Address Elder Geo. C. Shorey, Box 305, Berwick, Me.

Nothing But Water.

There is a certain large boarding-school for boys in England, where we have seen sixty or seventy of them at their desks; and fine, merry, strong, clever lads they were. No intoxicating drinks whatever are placed on the table and yet several brewers and wine merchants send their sons there for education. This proves that dealers in strong drink do not regard it as essential to their intellectual activity and physical health. One of these young gentlemen had a white swelling in his knee, and was sent home for medical treatment. When the family doctor arrived and examined the limb he evidently thought it a serious case, and said:

"What sort of a school are you at?"

"Oh! a jolly school."

"What kind of a master have you?"

"Oh! a jolly master."

"But what sort of a table does he keep?"

"Oh! a jolly table."

"Yes, yes; but what does he give you to drink?"

"Oh! the governor's a teetotaler; he puts nothing but water on the table."

"Then," said the doctor to the patient's anxious mother, "we can save his limb. Do not fear; he will soon get better." And he did so, and went back to his desk, his games, and his "jolly table"—not less jolly to him now that he knew water drinking had been good for him.

It is not great calamities that embitter existence, it is the petty vexations, the small jealousies, the little disappointments, the "minor miseries," that make the heart and the temper sour. Do not let them. Anger is a pure waste of vitality. It helps nobody and hinders everybody. It is always foolish and always disgraceful, except in some cases, when it is kindled by seeing wrong done to another; and even that "noble rage" seldom meets the matter. No woman does her best except when she is cheerful. A light heart makes nimble the hands, and keeps the mind free and alert. No misfortune is so great as one that sours the temper. Till cheerfulness is lost, nothing is lost.—*Public Ledger.*

Married.

At the Camp Ground of the Church of God, Waterloo, Iowa, Aug. 24, 1904, Mr. Wm. L. Gibbs, and Mrs. Minerva Bently. Mr. Gibbs is the Editor of *Word and Work* of Abilene Texas, and his wife lived at Stratford, Iowa. The ceremony was performed by Bro. O. J. Allard at the close of the evening session.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

R A Daniels	1 00
Ellen Moore	1 00
C C Sutherland	5 00
Mrs Wm Starkey	1 00

California.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only $33.00 Chicago to the Coast. Correspondingly low rates from all points. A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—Oct. 15.

Excursion to Indianapolis, Sunday

Sept. 11, 1904, via Vandalia Line. Fare $1.25 for the round trip. Train leaves Plymouth 7 A. M. returning same date. F. J. Bussard, Agent.

Special Fares to Pacific Coast.

September 15th to October 15th, inclusive, one-way second class colonist fares to California and North Pacific Coast points, to Montana, Idaho and the Northwest, will be in effect from all stations on Pennsylvania Lines. For full particulars, call on Local Ticket Agent of those lines.—Oct. 15.

Poetry.

Little Kindnesses.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve nuthingly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go his way,
Would not the slight relt- rated touch
Of help and kindness lighten all he day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite, you lost
The power to see the way, and aim to move,
And one, if only for a moment's space,
Gave you shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is so little and there is so much,
We weigh not measure and define in vain.
A look, a word, a light responsive touch,
Can be a minister of joy to pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give, or we withhold
Some little thing which tells for life or death.

Selected.

The Jew and his Persecutors.

In a recent sermon by W. Bruce Doyle, of Jackson, Ala., upon "The Jew," the preacher, taking for his text the words of Genesis xii: 3. "I will bless them that bless thee: and curse him that curseth thee; and in thee shall all families of the earth be blessed," reviewed the fulfillment of this remarkable promise through history, from the earliest days down to the present time. We are enabled by the courtesy of *The Hebrew Standard* of New York, to reproduce the preacher's remarks below:

God in this passage promises three things: I will bless them that bless thee, and curse them that curseth thee; and in thee all families of the earth shall be blessed.

Come down the line of the peculiar people, the royal priesthood, the holy nation, and see if it has not been as true as the God who spake it. The sons of Jacob were great-grandchildren of Abraham. Joseph was one of the younger, and his brethren hated him. They put this meek child of Abraham in a pit to die. They found they could get money by selling him and, true to that money-making nature of theirs, they pulled him out and sold him to strangers, who took him away into slavery. And those men lived to see their land scorched to a crisp by drought and heat. They saw their cattle ready to die for want of food and waters. They lived to hear their children crying from hunger, and they became beggars of bread in a strange land. It seems that if even a Hebrew oppresses a Hebrew he must suffer.

Joseph went into Egypt as a slave and became virtual king. The Egyptians were kind to Joseph, the son of Abraham, and God was kind to them. They raised Joseph from one position of trust to another, and God blessed Egypt and prospered her every step. By Joseph being treated well the kingdom was saved from the awful famine. Through this Hebrew, God showed Egypt the coming years of plenty and marked out the dates of the famine. The Egyptians treated the Hebrews well and God saved them both. But when this Pharoah died there arose another king who knew not Joseph. Then the Hebrews were put in cruel bondage. Then it was that Joseph no longer ruled. There was another king who knew not Joseph, and that was the turning point in the history of Egypt.

From that day until now Egypt has scarcely seen a prosperous period of seven years. And in recent years Egypt has come under a western yoke and has seen a foreign people carrying away the embalmed bodies of her ancestors to make fertilizer for foreign soil. The promise was true in Egypt, "I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed."

The Assyrian power under Sennacherib oppressed the people of God. They smote the land and destroyed cities and came up near Jerusalem. They intimidated the Jews, scoffed at the rulers, made fun of Jerusalem and laughed at Jehovah. But they entered not the city. Sennacherib left and went back to Nineveh. Second Kings says in the nineteenth chapter that while he was worshiping in the house of his God, Nisroch, two of his sons slew him with the sword. Assyrian history says that Sennacherib's death came while he was on his third campaign to Egypt. Second Kings says, "Esarhaddon, his son, reigned in his stead." Assyrian history says that he requested that one son should reign on the home throne and another with some subordination should rule over the conquered ground of Babylon. Now, history says, that after twenty years these two sons became engaged in war, and while the home throne won the cause, it was greatly impaired and received a blow that gave it a downward turn, ending in its ruin. "I will curse him that curseth thee," it was spoken by Jehovah.

As a wave of the sea arises upon the beach, so Babylon arose as a world power. Babylon conquered people, gathered wealth, gained ground and won battles until she enslaved the tribe of Jews, and after that she lasted only seventy years and Cyrus came for her. She brought Jews to Babylon as slaves and saw God send them away rich. She laughed at them as they wept under her willow trees, and taunted them by saying, "Sing us one of the songs of Zion." And they saw a man friendly to the Jews sprinkling the blood of Babylon on the ground. "I will bless them that bless thee, and curse him that curseth thee," and Babylon found it so. It was spoken by Jehovah.

Forty years after the death of Jesus, Jerusalem was destroyed by the Romans. The Jews collected themselves and their provisions in Jerusalem. The siege lasted for months. While Jewish men stood on the wall fighting the enemy without, the wives in the streets of the city were exchanging babies and eating them, that they might hold out the siege a little longer. Jerusalem was doomed and fell into the hands of the Romans. Hundreds of thousands of Jews were butchered without mercy, and the others were scattered to the four winds of the earth. But what of Rome? It was only a few years until the dust in the streets of Rome was moistened with Latin blood, and Rome was buried in the grave that she was digging for herself when Roman soldiers crucified the King of the Jews at the place of the skull. She was covered in the grave that she finished when Titus pulled the last brick from Jerusalem.

In the thirteenth century the Jews in England were lying at the mercy of the natives. They were maltreated, given no voice in legislation, and getting no justice in courts of law. Finally, in 1290, they were driven from the shores by the actions of an infuriated mob. But what of England? Seven years later she saw Edward II. come to her throne—a man whose credit was not good. At twenty-four years after the expulsion of the Jews England lost in the great battle of Bannockburn, and a little later Parliament deposed the king and he was soon assassinated. "I will curse him that curseth thee."

For centuries England has been a peaceful home for the remnants of God's race; and where is there a nation upon which Providence has bestowed more fortune? There Jews are protected by the laws of the land as other citizens, and where is a better governed nation? England does no violence now to the Jews, and who does violence to England?

The most melancholy hour of modern Jewish history was probably in 1492, when a decree came from the Crown of Spain bringing down steel and fire upon all non-Christians and Jews. As astrologers, astronomers, teachers and philosophers, they had worked prominently in making Spain what she then was. And while the doors of most nations were closed against them they suffered terrestrial hell. Some went to Portugal, where children were torn from their mother's breast, and enslaved to Gentiles. We said the Jews worked prominently in making Spain what she then was. And Spain was great. Spain was rich—a monarch on land and a mistress of the sea. In 1492 she laid claim to one-half the world in a single day. But that was the year the crown sent out a decree against the Jews. That was the decade when Spain started down the louder of fame, down the hill of fortune, down the road of poverty, blood and ruin. Bit by bit her land was gone; dollar by dollar her money has been spent. Little by little her soil has grown poor; drop by drop her life blood has been drawn. But the Jews lived to see her fleet go down at Manilla, and her navy drowned at Santiago. "I will curse him that curseth thee."

From the first this country has been friendly to the Jews. They live here freely, dwell quietly, and are esteemed as citizens, and what nation has God treated better than our own? When did we have a famine? Our droughts have been of short duration. When have we had a great storm? Our storms have all been local. When have we lost a war? That one in 1812 was indecisive. May the time never come when this country shall raise her hand to smite the Hebrews. He who smites God's people, will God smite, for he has said, "I will bless them that bless thee, and curse him that curseth thee."

Gentlemen, you may stop building fences and begin to use your can fruit, you may mortgage your home and turn in your insurance policy for its face value. You may hunt up your sackcloth and sit down in ashes if ever you see this country shedding Jewish blood. If you live to see this country doing violence to the Jews, you may close your store and get a spade, for it is time to dig a grave for this nation. Jehovah is yet the lover of that people, and vengeance still belongs to him, and he says, "I will bless them that bless thee, and curse them that curseth thee."

Now what of Russia? If the Almighty God does not some time curse Russia with a mighty curse, then two things are true: History does not repeat itself. And I am not right in my mind on the promise of God to Israel.

We have a way of taking all the good promises to Israel and claiming them as being made to the spiritual Israel or to the Church. And we take all the threats and curses for Israel and apply them to the real Jew. If the Church takes the blessing promised to Israel, then tell me into whose back yard we shall dump the curses pronounced upon Israel?

But there has been many secondary ways in which they have been a blessing. What was Joseph to Egypt when he saved a whole nation in a seven years' famine, and with it the Church of God from starvation? They were a blessing in Babylon. They were a blessing to Spain, and have been to the United States and to England.

These people are the salt of the earth, the light of the world, the progenitors of all that is elevating in civilization. In business they have bridged the way to financial glory. They teach business, exemplify economy, practice industry and abolish pauperism.

Jewish laws have been copied by the senates, their legislation modeled by the world, and their rules of equity are chosen of men. The constitution adopted by them at Mount Sinai, thirty-four hundred years ago, contained the fundamentals of ours drafted at Philadelphia thirty-three hundred years afterwards. They came to fill our empty treasury in the dark days of our own revolution. History testifies that they largely fought the battles, built the cities, and founded the schools of the South American continent. They did more than their part in constituting that army which vindicated the equity of the Monroe doctrine by bringing Spain to her senses and liberating the Cuban people.

Where the Bible is not read there is no light, no justice, no morality, for in it the way of earthly happiness, the pictures of a reward to follow, and the penalty for sin are fully drawn. It is the inheritance of the Jew broken up among us.

The two pillars standing beneath the social and moral world are the Sabbath and marriage. They stand upon the earth reaching into heaven, and upon their summits are resting the destinies of men. They are the bulwarks of home, society, Church and State. For the preservation of them both we are largely indebted to the Jew. Have they not been a blessing to all families of the earth?

To-day woman is chained and libertined in every corner of the earth where the synagogue makes no shadow. By every Gentile tribe which has ever existed she has been fettered in shame until the dawn of Jewish influence, when the cords of slavery and bonds of servitude melted away, and Israel came to reveal her virtues and purity. They teach us laws of health. The average age of a Jew is said to be ten years more than that of a Gentile. The Black Death which carried off a quarter of Europes inhabitants, left the Jewish homes almost entirely untouched.

Not many years have passed since the peace of three worlds was hanging upon the Jewish Prime Minister of England. It was no long ago that an English Jew absolutely leased the ancient Persian Empire. The Rothchild family has arisen from a German Jew, which family now holds possibly more financial power than did ever the line of Pharaohs or dynasty of the Cesars.

Shall we forget Hirsch, Montefiore, or Beaconfield, for years the virtual ruler of England? Shall we not mention Mendelssohn, who was in his age the world's musician? Shall we not speak of Judah Benjamin who was loved by the Confederate States, and afterwards became famous in the English courts?

They have been a blessing, for they have devised for us laws to elevate, politics to raise, morals to purify, and a religion to save. Their potency is felt, their latent power immeasurable, and their destiny unseen.

The proudest, the purest, the most holy race which has ever blessed the earth, has been that of the Jews; and to their father, God gave the promise: "I will bless them that bless thee, and curse him that curseth thee; and in thee all families of the earth shall be blessed."—*Christian Herald.*

Unscriptural Experiences.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii: 20.

We are in an age when many theories are advanced and many discordant voices are clamoring to be heard. For this reason the necessity of an infallible standard was never greater. God has graciously given such a standard in his Holy Word and he holds none responsible for what he hears and for the way he chooses to go. This is true of the systems of so-called truth that bid for our acceptance with great array of the most plausible sophistry and "oppositions of science falsely so-called." We are constantly exhorted in the Word to take heed lest we be deceived and are not to accept any other gospel though an angel from heaven make it known unto us.

But it was my intention rather to refer to some items of Christian experience which I have recently heard given and endorsed by a people who hold some extreme views on "holiness." One testifies that her experience in its lightness and freedom from care and worry could be compared to nothing better than a butterfly. There was a time when her religious life might be likened to a "grub feeding upon cabbage leaves;" but now a complete transformation has taken place, and she was flying above the earth in the bright, free sunshine.

It is unnecessary to state that she did not quote any Scripture in support of this experience, nor can we recollect any that sounds like it. It is true, provision is made for us to live, in a sense, above earth's sorrows and worries and cares. It is ours to rejoice with joy unspeakable and full of glory; to cast all our anxious care upon him who careth for us; to always triumph through his all-sufficient grace. But there is too much said in the record of the experience of God's people about armor and warfare and trial and suffering and such things to compare it with anything like a butterfly existence. These false and fantastic conceptions of Christianity come from not considering closely enough the life and teachings of the great Founder, who "also suffered for us, leaving us an example, that we should follow his steps."

Some seem to think that holiness and sanctification consist chiefly in ecstatic emotions, and much that is said on these lines does not take into account properly the stern reality of Christ's life and words, as also those of the apostles. The experience we see most conspicuous is of tireless labor and deep longing for the welfare of others, self-denial and humility, trial and suffering and persecution.

Another strange position was taken by some who claimed that we may get beyond trials and suffering in this life. They sang,

Not a sorrow, not a care;
Christ doth all my burdens bear.

It would be rather inconsistent for Paul to sing that song and then write some of the statements we find in his epistles. Of his solicitude for his brethren according to the flesh, he says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." In his first letter to the Corinthians he says, "For out of much affliction and anguish of heart I wrote unto you with many tears." And in referring to the restoration to health of Epaphroditus he writes, "But God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." And above all we read of Christ that he was "a man of sorrow, and acquainted with grief."

As to the follower of Christ getting beyond suffering, there is nothing more opposed to Scripture testimony, nor to the experience of the great majority of Christians. There are, indeed, many professed followers who know nothing of suffering, but our faithfulness to God will measure the amount of our suffering as also our willingness and our desire to suffer. One Scripture is sufficient to show its importance and the Christian's attitude toward it: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Let us therefore thank God for his unfailing standard he has given us by which we may try the varied experiences and teachings that are presented. Temperament and education and environment effect us greatly, but all these are to be conformed to the Word of God. By that our thoughts are to be directed, our experiences measured, our affections and desires and wills regulated. To do otherwise is to be as a ship without a rudder, "tossed to and fro, and carried about with every wind of doctrine;" but by walking in the light God's Word supplies, and taking advantage of the means of grace he has given, we shall grow in grace "till we shall come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—*Wm. Wolcott, in Herald of Life.*

The Crescent of the Mohammedans.

The crescent symbol of the Mohammedans has nothing to do with their peculiar religious opinions and ceremonies. It was not originally a symbol of the followers of Mohammed at all, but was first used by the Byzantines. Thousands of coins have been found in all parts of Turkey which date back to the time when Constantinople was known as Byzantium, and on each of these the symbol of the crescent appears, proving conclusively that it was in use as an emblem among the people of that region long before Byzantium was overthrown and its name changed to Constantinople.

The story of the origin of the crescent symbol is as follows: When Philip of Macedonia besieged Byzantium he had planned to storm the city on a certain cloudy night; but before his arrangements were completed the moon shone out and discovered his approach to the besieged citizens, who accordingly marched out and repulsed his forces—something which would have been impossible in the darkness. After that event all Byzantine coins bore the symbol of the crescent moon, which was always alluded to as the "Savior of Byzantium."

After many years the hordes under Mohamed II. captured Constantinople. At that time the crescent was used everywhere and upon everything. Suspecting that there must be magical power in the emblem the Mohammedans appropriated it, and have since used it as their only symbolic decoration.

Obituary.

The Church at Rensselaer, Ind., is again grief stricken by the hand of death, taking from them our dearly beloved Brother Paris.

Berry Paris was born in Bourbon Co. Kentucky, June 26, 1825, and was moved while young, to Highland Co, Ohio, and came to Indiana when about 20 years old.

At the age of 27, he was married, in Grant Co., Ind., to Sarah J. Dwiggins, with whom he lived in happy unity, the long period of over 52 years.

She survives him, also six children and five grandchildren. The children are Mrs. Louisa Imes, of Rensselaer, Mrs. Lydia Kimball, John W. & Rob't S. Paris Brooklyn, N. Y. Mrs. Amanda Lewis and Mrs. Rose Ludd, both of Oxford Ind. All of them except Robert S. were present at the funeral, Aug. 28th. all of whom, including father and mother, composed a united family in the Faith and Hope of the Gospel.

Brother Paris by profession of faith and obedience thereof, was united with the Church of God, at Rensselaer in 1872, continuing faithful until death. It may truly be said of him that he ever honored his profession by a well ordered life in godliness, exhibiting to a marked degree virtue under trial, patience under suffering with charity for all. After a long continued struggle with the enemy death, he was overcome and passed into the silent sleep of death Aug 24th, 1904, at the age of 79 years and two months to await the call of the Master to awaken him to the life eternal.

He was held in high esteem by the community at large. The attendance at the funeral was very large, who listened attentively to the presentation of the hope of life and immortality, which had cheered and comforted him while living.

D. T. Halstead.

After an illness of only four days Brother Daniel S. Morrow fell asleep peacefully in Jesus, Friday Aug. 19th. aged 86 years.

He was born at Morristown, N. J. July 18, 1818, and came to Ohio, in early manhood, and located in Urbana afterwards moved to Springfield, where he has since resided.

Brother Morrow was one of the faithful in the Millerite movement. Though the Lord did not come as expected, he never let his faith waver in the Word of God. Under the teaching of Bro. L. H. Chase of Adrian, Mich., in Jan. of 1859, who had been called here by the writer's father, Wm. Fish, at whose house meetings were held, our Brother Morrow was convinced that his former baptism under Miller was not valid, he had not been baptised into the life Giver as a sin covering. Well do I remember the night when after a masterful discourse on baptism by Brother Chase how Brother Morrow arose to his feet, and said, "Every prop is gone, —Yes Bro. Chase every prop is gone upon which I had leaned. I want to go into the water this night yet." And he did—Living near by, he rushed home, changed his apparel, quickly returning, and together with some others who desired immersion, we all repaired to Buck creek near by and there the happy brother was immersed into the all saving name of Jesus. Yes he was happy, and O how he could sing; yes sing with voice clear and strong even to the end.

We miss the dear old brother, but sweet is thy sleep. Then rest, sweetly rest. He was faithful to his trust all through his active business life, generous to a fault. No one ever appealed to him for help and he turned away.

He was very prominent in the underground railway before and after the Civil War, and in the last years of his life regretted that his strength and means were not adequate to follow out his benevolence: especially for the cause of truth.

His wife died several years ago, since then he has been tenderly cared for by the Ecclesia and a daughter; at whose home he died. Service at the house Saturday afternoon.

Bro. B. F. Howell spoke very touchingly of the brother's beautiful faith in the promises made of God, and in the Gospel of the Kingdom that Jesus taught, and ultimate consummation as expressed by Paul in the latter part of 1 Cor. xv.

Would we meet our dear old brother again? Would we meet all our dear sleeping ones? O household of faith, then

No let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Maker, God,
When his salvation reigns within,
And grace subdues the power of sin.

Our flesh and sense must be denied,
Ambition, envy, lust, and pride;
While patience, temperance, truth and love
Our inward piety approve.

Martha Woodward.

Irene Delight Wilson died Aug. 19th, 1904, aged 3 years 1 month and 28 days. Sister Wilson was baptised by the writer last winter while wife and I were holding meetings in Warren Co. Ind., and it was our sad duty to preach the funeral sermon of their little darling, Aug. 21st, after which we drove to West Lebanon and laid her to rest to await the time when the children shall come with others from the enemy's land.

We sympathise with the young father and mother in the great loss to them of their only child.

B. W. Woodward.

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Announcement.

The Annual Conference of the Churches of God in Indiana is to be held at the Church of God near Hillisburg, Ind., beginning at 8 o'clock Thursday evening September 8, 1904, and continue over the following Sunday. Brethren and sisters, bear in mind, this is the Annual Conference, at which the Annual business of the Churches in Indiana is transacted, officers elected, plans to be devised for the prosecution of the work, and also a spiritual feast enjoyed. Let all the churches be represented at this Conference. The brethren at Hillisburg are preparing for a large attendance and will make you welcome. Come to the Conference, and bring some one with you. Bring your Bible.

A. H. ZILMER, Pres.

Lydia Bailshack, Sec.

Program Indiana Conference.

THURSDAY SEP 7

7:30 p m Address of welcome, W M Huffer

8:00 Address to Conference by Pres.

FRIDAY SEP 9

10:00 a m Sermon J S Hatch

Make your calling and election sure.

2:30 p m Business session, followed by sermon by D T Halstead,

Unity of the Spirit.

7:30 Social meeting.

8:00 Sermon J F Wagoner

Eternal life the gift of God.

SATURDAY SEP 10

10:00 a m Sermon J L Wince

The kingdom of God.

2:30 p m Business session.

7:30 Journeys of the Apostle Paul, A H Zilmer

8:00 Sermon W H Wilson

Impending changes in governments.

SUNDAY SEP 11

9:30 a m Paper Flora Harris

10:00 Sermon A H Zilmer

What the Church of God stands for in faith and practice.

2:50 p m Sermon W H Wilson

Geographical changes in the Holy Land as revealed in the Scriptures. Illustrated by chart.

Communion led by J L Wince.

7:30 Social meeting.

8:00 Sermon J F Wagoner

W. M. HUFFER,
E. G. PLUMMER,
T. O. TABER,
Committee.

Conference, Attention!

[illegible] is 2¾ miles north of Hill[illegible] going from the north [illegible] L. E. & W. R. R. to Hill[illegible] the Vandalia Line to [illegible], then to Hillisburg on the L. E. & W. Those from the east and west on the same line. Afternoon trains arrive at Hillisburg as follows: From the west at 1:20; from the east at 2:31. Please write to Bro. O. P. Weaver, Hillisburg, Ind., on what day and train you will go. Come early and stay through the entire meeting.

The third Annual Conference of the Church of God in Southern Illinois will be held at Moriah, Clark Co., Illinois, beginning October 1st, and continuing until October 10th, 1904. We have implored Bro. O. J. Allard, Iowa, and Bro. A. H. Zilmer of Plymouth, Ind., and Bro. S. T. Hook of Ind., and perhaps other speakers will be here to preach the glad tidings of the soon coming kingdom. Thus far our Conferences have proved a feast of good things and we trust that this one will be no exception. We hope to have faithful attendance from home brothers and sisters and friends, and cordially invite all from other societies who can possibly come, and may the isolated ones grasp this rare opportunity of meeting with their co-workers. We will arrange the program from day to day as we go along. We invite the Bereans al. to come that can; for we will give you as much time as you will want to occupy. Please let all that come by railroad write Bro. Z. E. Brant of Moriah, Ill., what date you will come to the Conference and he will meet you at Casey, Ill., and take you to the Conference. May the Lord not withhold his blessing from us at that time.

Z. E. BRANT, Pres.,
MRS. AMY V. WEAVER, Sec.

The Quarterly Conference of the Church of God, in Michigan, will convene [D. V.] at Coat's Grove, Barry Co., Michigan, on Friday evening, Sept. 30th, 1904, and continue over the following Sunday.

A cordial invitation to attend is extended to all, and particularly to the brethren of this and adjoining states.

Coat's Grove is situated in the southwest corner of Woodland township, seven miles northwest of Hastings. Those coming by the Michigan Central R. R. will stop at Hastings, and change cars for Coat's Grove, or they may be met at Hastings by Bro. Richardson, if they will drop him a card. Address, A. R. Richardson, R. F. D. 8 Hastings, Barry Co., Mich.

Those coming from Grand Rapids will take the Pere Marquette R. R. in the morning at 7:10 and change cars at Woodbury for Coats Grove.

It is expected that A. H. Zilmer of Plymouth, Indiana, and B. W. and M. A. Woodward of Dutton, Mich., will be at the conference to herald the good news of the soon coming King.

EMMA JACKMAN, Sec'y.

The Second Annual Conference of the Churches of God, of southern Kansas and northern Oklahoma, will be held at Rollin, Kansas, Sept. 16th to 19th, inclusive. Buy your tickets to Chanute or Erie and from thence to Rollin. Brethren will meet you at the train. Rooms and board at reasonable rates, those who wish can board themselves, as a stove and kitchen and lodging rooms are reserved for such. Meetings will be held in the school house and grove. We expect a number of preaching brethren and a good meeting. Try to come.

W. L. CROWE, Sec'y.

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"The devil is afraid of the man who only has one talent for doing good and improves it."

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

To St. Louis World's Fair at Approximately One Cent per Mile.

World's Fair excursion tickets to St. Louis will be sold via Pennsylvania Lines at approximately one cent per mile each Tuesday and Thursday until September 29th, valid in coaches of through trains good returning within seven days. These are the lowest fares at which World's Fair excursion tickets to St. Louis are sold. Fifteen day tickets and season tickets sold daily at reduced fares, good in sleeping or parlor cars with required Pullman tickets. For full information, consult J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Ind.—Sept. 29.

$27.50 Hot Springs, S. D. $30.70 Deadwood and Lead

And return, from Chicago daily, via the Chicago & North-Western R'y. Correspondingly low rates from other points. The Black Hills region, the great natural sanitarium of the west, is one of the most picturesque spots in the world and well worth a visit. Information and tickets can be secured from your home agent. Illustrated Black Hills Booklet with valuable map mailed on receipt of 4 cents in stamps by W. B. Kniskern, Chicago.—Sept. 30.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 5:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 6:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:48 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Beautiful Winona.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. G. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

Vandalia Excursions.

Culver Specials commencing Sunday June 19th, and on each Sunday thereafter during months of June, July and August. Special train leaving 9:15 a m returning leaves Culver 8 o'clock p m fare 25 cents Round Trip.

Sunday Excursion tickets on sale to all points on Vandalia Line where the one way is not over $3.50.

Also for stations south of Plymouth will sell Saturday p m for train no. 45, good returning until Monday a m trains 136 and 40. One fare for round trip.

$60.00 California and Return.

Via the Chicago, Union Pacific and North-Western Line from Chicago. Correspondingly low rates from other points. Tickets on sale daily August 15th to September 10th. Choice of routes. Two fast trains daily over the only double track railway between Chicago and the Missouri River, and via the most direct route across the American continent. The Overland Limited, solid through train every day in the year. Less than three days en route. Write for Itineraries of special trains and full information to A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—Sept. 10.

$30.00 to Colorado and Return.

Via Chicago, Union Pacific & North-Western Line. Chicago to Denver, Colorado Springs, and Pueblo, daily throughout the summer. Correspondingly low rates from all points east. Only one night to Denver from Chicago and Central States and only two nights enroute from the Atlantic Seaboard. Two fast trains daily. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Sept. 30.

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train	7:23am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, daily "	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis No change of cars All other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FOSS,
Gen. Pass. Agt.,
St. Louis Mo

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, CO., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

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POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

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John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chrisbrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W.L. Skeels, Scholls, Ore.
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. O. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. S. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 866 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder. N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillisburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esbelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Aven., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brethren George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a. m, and for preaching every four weeks at 10:30 a m, by Bro S. J. Lindsay. Traveling brethren welcome by addressing Jos Williams, Antioch, Ill, or W D Tilton at Chesa, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Ruhlebuck and J W Snake Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Tiebout. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 81½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

BOOKS AND TRACTS.

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VOLUME LIII. Read PLYMOUTH, INDIANA, SEPT. 14, 1904. NUMBER 34.

Poetry.

Things That Never Die.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse of a wordless prayer
The dream of love and truth,
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things shall never die.

The timid hand stretched forth to aid
The brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed,
The plea for mercy, softly breathed,
When justice threatens nigh,
The sorrowings of a contrite heart—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love,
Be firm, and just, and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee,
"These things can never die."

Communicated.

Pine Woods Bible Class.

Teacher. A request comes to us from Bro. Franklin Updike, of Virginia, requesting us to continue our study of the Parable of "The Rich man and Lazarus," as follows:

Dear Restitution:

Will Brother W. H. Wilson please continue his explanation of the parable of the rich man and Lazarus? Who does the rich man represent? And who does the poor man represent? Please locate the hell in which the man lifted up his eyes, and also who the brethren? We like his explanation so far as he has gone. Hope he will take pleasure in granting our request as this is the first one we have made through THE RESTITUTION. May the good Lord abundantly bless you in the good work.

Yours in hope of life in the kingdom. FRANKLIN UPDIKE.

I will request Elln to give the condition of these two men (rich man and Lazarus) as to life and death.

Elln. They were both of them dead. See Luke xvi. 22, "It came to pass that the beggar died *** the rich man also."

Q. What is the condition of a dead man, with regard to personal consciousness?

A. The Bible says, "The dead know not anything." Again, see Psa. cxlvi. 1-4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

He ceases to think the day he ceases to breathe, and consequently if he ceases to think, he must as a natural result cease to retain knowledge, and ceasing to retain knowledge at all, he passes into the condition of knowing not anything.

Q. What is the condition of Abraham, the third person named in the parable?

A. Dead and buried. See Gen. xxv. 7-9. "And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre." Then all three of these men have passed into a condition of knowing not anything on account of ceasing to think, the very day they ceased to breathe?

A. Yes, that is Bible teaching.

Q. Then what are we to understand by these three men who ceased to think, before they were buried, holding conversation, and making requests?

A. Just the same as we have accounts of trees, stones and hewn timbers conversing in other parables. Let me introduce you to a convention of trees, held to elect a king. See Judges ix. 8-15, "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust under my shadow, and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

See Heb. ii. 9-11, "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it."

Stones in a wall can cry out, and the beam out of the timber can answer the call of the stones, just the same as men who are dead and buried can talk while dead. Trees can hold elections and talk, just the same as dead men can. Men in death are no more conscious than stones are.

Teacher. Now, Bessie, please tell us who did the rich man desire that Abraham should send to his five brethren, with a message of mercy?

A. Bessie. Lazarus.

Q. Was Lazarus dead or alive at the time the request was made?

A. Dead. "And it came to pass that the beggar died."

Q. If dead, what would be necessary to have arisen before he could be sent to [illegible] never been [illegible]

[illegible] position [illegible] office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" The Gentiles are not independent of the Jews. This can be seen by the conversation between Jesus and the Gentile woman of Samaria. John iv. 19-22, "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews." It is likewise the case today, that as long as the Gentile remains an alien from Israel's commonwealth, and is a stranger to the covenants of promise they are in the condition described in Eph. ii. 11, 12, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Teacher. Now Lud, what evidence did the rich man think would be sufficient to convince his "five brethren?"

Lud. "If one went unto them from the dead, they will repent," he said.

Q. Was the request granted?

A. Yes. One of his own brethren "went unto them from the dead," over five hundred witnesses testify to the fact.

Q. Did they repent?

A. No. And as a nation they do not yet believe.

Q. What did they do with the rich man when he died?

A. "And the rich man also died and was buried." Ver. 22.

Q. Where did they bury him?

A. In hades (improperly rendered hell) which is the general receptacle of all the dead, both good and bad. Jesus when dead, was in hades (hell), just the same as the rich man was.

Q. As the rich man was buried in hades (hell) he was "dead," consequently he did not know anything. When did he become conscious?

A. When he "lifted up his eyes," in hades (hell) he was made alive again.

Q. When did he commence to be in "torment?"

A. When he "lifted up his eyes." Dead men have no power to lift up their eyes, or experience "torment."

Q. What did he see when he "lifted up his eyes." "He seeth Abraham afar off, and Lazarus in his bosom," (in the Abrahamic family).

Q. Will this bring torment upon them?

A. Yes. See Luke xiii. 28, 29, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

Q. The rich man says, "I am tormented in this flame." Will he receive physical as well as mental torment after he sees Abraham, Isaac, Jacob, Lazarus, etc., in the kingdom of God, and himself "thrust out," "having no hope?"

A. Yes. See Mal. iv. 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Teacher. Will Carrie please comment on the second phase of this question? What relation do the Jews sustain to the Gentiles?

Carrie. This may symbolize the [illegible] of dig[illegible] the [illegible] of these sy[illegible] both Jew and [illegible]

Q. Previous to the incoming of the Christian dispensation how did the Jew regard the Gentile?

A. They were regarded as "Gentile dogs," and they may consider themselves favored, if allowed to gather up the crumbs which fell from the rich man's table.

Q. What will the death of the rich man symbolize?

A. The death of the nation. See Amos ix. 8, 9, "Behold; the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." When the kingdom was destroyed, it was dead.

Q. What will the burial of the rich man symbolize?

A. The burial among all nations. See verse 9, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve." They are in hades (hell). They are now seeking to emerge from their hades condition among the nations.

Q. Were they in "torment" while in hades (hell) buried among the nations?

A. They were in grievous torment as history shows, they have been tormented, as no other nation has been. God said they should be in torment. See Amos ix. 1-4, "I saw the Lord standing upon the altar; and he said, Smite the lintel of the door, that the posts may shake; and cut them in the head, all of them; and I will slay the last of them with the sword; he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and not for good."

Q. When will they experience life from the dead as a nation?

A. For an answer see Rom. ix. 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" If "the receiving of them be life from the dead," then the reverse of this, "the casting away of them must be their death."

Q. What is the impassable gulf which exists between Israel and the Gentile nations, among whom they are buried?

A. Unquestionably the Mosaic law. That is still the middle wall of partition. It is somewhat amusing to see the attempts some of our Sabbatarian Josephites make, in trying to cross that gulf.

Q. Who are the five brethren? If the two tribes Judah and Benjamin, represent the rich man, may not the other ten tribes represent the five brethren?

A. That may be the case.

Teacher. While the national aspect, as between Jew and Gentile, may fit in some aspects, the case of the rich man and Lazarus, yet in my opinion, it has greater force in a personal aspect, as given in the first part of this lesson, recognizing the fact that "salvation is of the Jews," and that Jesus will be "the King of the Jews," and that God will "restore again the kingdom to Israel."

I will say that orders for Pine Woods Bible Class in book form, are coming in almost every day. Those who wait until the book is printed before ordering, may not get one, as I do not expect to print more than one thousand. All previous orders will be filled first.

Yours in the Blessed Hope.
W. H. WILSON.

Wisdom of Seirach.

CHAPTER 43.

1. An awful object of sublimity is a canopy of purity, a sight of the heavens in a vision of glory.

2. A sun in vision-way proclaiming it, a wondrous instrumentality, a work of a Most High.

3. In its midday course it drieth up a country, and its scorching heat who will withstand?

4. Blowing an oven in works of scorching heat a sun causeth mountains to flame out in a threefold way; breathing in fiery breaths and shining out with active rays it dimmeth eyes.

5. Great is the Lord who made it and who with his words prepared its mode of going.

6. And the moon with all things in her season, for a proclamation of times and a sign of an animate age.

7. From the moon is a sign of a religious festival ("Pascha" probably meant) a light-bearer decreasing unto conjunctive completions.

8. "A month" (another name for "the moon") according to her name is the (one of these conjunctive periods namely) increasing wondrously in her changing way; an instrumentality for camps on high, shining in the canopy of the heavens.

9. A beauty of the canopy, a glory of stars, a cosmos (a world) that sheddeth light, a lord among high ones.

10. In the words of a saint they will stand according to a verdict rendered and they shall not be released in their gaurdian watches.

11. See a bow and eulogize the one who made it, a very timely beautiful thing in its lustre.

12. It hath bent a canopy with a curving of glory; hands of a Most High stretched it.

13. By his decree he hath hasted snow down and he hath made swift lightnings of his judgment.

14. Therefore treasures have been opened up and clouds have flown like things with wings.

15. In his majesty he hath made clouds strong, and hail-stones have crushed through things.

16. And in his ways of seeing mountains will have leaped; at his will a south wind will blow.

17. A voice of his thunder hath caused an earth to feel birth-pangs; and a cyclone from the north and a whirlwind sprinkle snow like things that fly with wings, and like a settling locust flight is the descent thereof.

18. An eye will be astounded at the beauty of its whiteness and a heart feel ecstasy at its moistening shower.

19. And he poureth hoar-frost like salt upon a land and tips of pointed things become frosted tips.

20. A cold north wind will blow and a crystal will congeal from water; over every synagogue of water will it pitch its tent and the water will clothe itself as with a breastplate.

21. He will devour mountains and make a wilderness flame out, and quench verdure like fire.

22. A healing of all things in haste is a foggy mist; dew that cometh will give cheer from scorching heat.

23. With his reasoning hath he assuaged an abysmal-depth of waters and a Jeremus hath planted it.

24. Those who sail the sea discourse its danger and we wonder at the hearing of our ears.

25. And there are the paradoxes and wondrous works, various kinds of living creature a creation of sea-monsters.

26. Because of him a prosperous journey is one's accomplished end, and in his word do all things become component parts.

27. We shall say many things and not attain, and a consummation of words, the whole thing is he.

28. Glorying in what shall we be strong? For he is greater than all his works.

29. The Lord is very great, and wondrous is his ability to rule.

30. When ye glorify the Lord exalt him as much as ye are able; for he will still exceed it; and when ye ex[illegible] may ye have been filled w[illegible] do not grow weary, th[illegible] not attain it.

31. Who hath seen him and will discourse it? And who will magnify him even as he is?

32. Many hidden things are there greater than these, for we have seen but few of his works. For all things did the Lord create and to those who truly revere him he hath given wisdom.

COMMENT.

Aside from the fine rhetoric of this chapter and the truth to fact of the natural objects and phenomena herein described there are esoteric hints and suggestions of deeper things to be seen and learned of God's wisdom in his works than appear to the natural vision, and that their highest utility in fact is not so much to serve these lower purposes which we all discern as to be great object lessons for all mankind in all ages leading us up to a personal recognition and glorification of their all-wise Maker, or, as old Seirach puts it he is in the 27th verse of which "he is the whole thing." Study out the signification of the 23d verse, reader if you can.

CHAS. GARDNER.

Baptism.

I have the pleasure of introducing to the brethren abroad the names of five dear ones who have just taken on the new life in Christ by baptism into his name. On Sunday morning, Aug. 28, the last day of our conference, we went to the banks of the beautiful Rock River where we baptized Miss Mabel Eaton, of Mt. Carroll, Ill., Mrs. Rosetta Johnson, of Oregon, Ill., Mr. Walter Miller and Mr. Frederick Hoover, of Adeline, Ill. On the following Wednesday evening our young brother, Raymond Smith, son of our secretary presented himself at the river where we buried him into the all-saving name. These scenes encourage us and fill us with renewed zeal. Let us not forget, however, that these dear ones need our prayers. May God help them to be faithful unto the end.

S. J. LINDSAY.

No truth can be exhausted because it flows from the perennial spring. All truth is related and leads back to God its source.—*H. W. Bowman.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, SEP'T 14, 1904.

THIS item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter. The political campaign is on, and the attention of some is diverted by this cause. Brethren and sisters, do not allow anything to crowd out your duty in this branch of the Lord's cause. Hurry in your renewals at once.

THE Indiana Conference at Hillisburg was well attended, full of interest and encouragement to all who were present. Another year is commenced, and what its record will be in as yet unknown. Let all take hold of the work as if they knew is to be the last, and make this year a credit to the Master's cause. Let us do everything we possibly can—sacrificing self for Christ, and so be worthy to stand before him when he comes.

THE war in the far east seems to be at a stand still. The rains in the north have made the roads impassable. The Russians are moving men by means of the railroad, and do not mean to give up because they were beaten in the late great battle. Port Arthur is running short of ammunition, and the Japs are waiting the time to strike another blow. There is talk of the nations trying to force the combatants to end the war, but it is a delicate matter, and will have to be handled carefully. The report was that the Czar had ordered the Baltic fleet to the far east, and that it had started, and again comes the word that it was to be halted for a time to await further developments.

Some Vital Questions. No. 4.

[illegible] saw NO NECESSITY for [illegible]th for Jesus. The evi[illegible]e us, however, that to [illegible] necessity of his being slain [illegible] an offence to him *then;* and can [illegible]e anything else *now?* Our author, an ex-Christadelphian, he too, savors of the things of *men*, not the things of God; it would be expensive to *heed him*, surely.

73. "Adam's conscience was good before he sinned; he was naked and *not* ashamed; after sinning fear and shame seized him because he was uncovered, and undertook to cover his *own sin*, knowing nothing of the principle of blood-shedding in the covering of iniquity. A lamb was slain and his nakedness was covered with its skin.

"This was the lamb slain at the FOUNDATION OF THE WORLD, and represented him who is the lamb typically slain from the foundation of the world. As Yahweh Elohim clothed Adam and Eve thus, their iniquity was covered; this implies of course that they were instructed in regard to it, and accepted by faith the one typified." Jesus says Moses wrote of him; and we think this is where he *begins* to write about him. These are the ideas first given of Christ:

"1. He was to be born of Adam's race;

2. He was to be Seed of the woman and Son of God.

3. He was to be killed;

4. He was to rise from the dead; and

5. He was to destroy the power that killed him. All this is expressed or implied in Gen. iii. 15. It teaches by implication that he was not to be begotten of the impulse of the flesh, nor of the will of man, so that he would be directly Son of woman and indirectly Son of Man."

74. Another Scriptural reference that shows up the true inwardness of Josephitism is, Heb. xiii. 10-13. Verse 10 says, "We" [writer and those addressed] "we have an altar, whereof *they* have no right to eat, which serve the tabernacle; for the bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp; wherefore JESUS, ALSO, that he might *sanctify the people* with HIS OWN BLOOD, suffered without the gate; let us go forth therefore unto him without the camp, bearing his reproach."

75. "An altar was a structure of earth, *undressed* stone or brass on which slain animals were burned; and being *whole* burnt offerings,—TYPIFIED the destruction of the flesh of the sinner who offered it, by shedding the blood [the life] of the victim.

The permanent altar was of wood overlaid with brass; and when cleansed it was Most Holy; and whatsoever TOUCHED IT WAS HOLY.

"All this pointed to Christ, who was the end of the law; and, as we are informed distinctly in Heb. ix. 9-12, that it was a *figure* for the time then present.....But Christ being come an High Priest of good things to come not by the blood of goats and calves, but by his own, he entered into the Holy Place," etc. We refer to this to show why they say that not a drop of animal blood shed in the past typified the blood of Christ. Of course both type and antitype have to be rejected together, because the son of a sinner has been selected as the Savior (who also sinned) of some; and the rest have no need of a Savior at all. Do they know that the *doom* of those who despise the Word is destruction? Prov. xii. 13.

76. The "figure" mentioned in Heb. ix. 9 is explained by what occurred in the life of Christ in the flesh. The particular instructions regarding materials for altars needful of meaning; as also the sanctifying effect on all and everything that touched the altar.

"He was, indeed, the *altar* OF EARTH, or unhewn stone and in his *making*, or generation, he was begotten, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"And, as has been affirmed, to say that he was begotten by Joseph, is to pollute him."

"To admit his altarship, and at the same time say Joseph was his father, and not God, as stated in Luke i. 30 is to make Joseph the builder of an altar of hewn stone—a polluted altar."

"The Word made flesh was at once the victim, the altar, the priest. He offered himself through the eternal Spirit,—"without spot—holy, harmless, undefiled and separate from sinners."

"The flesh made by the Spirit out of Mary's substance is the Spirit's Anointed Altar, cleansed by the blood of that flesh when poured out unto death on the tree. The flesh was the victim offered,—the sacrifice.

"When the blood which is the soul, or the life was poured out unto death, —the Spirit made his soul an offering for sin (Isa. liii. 10) and by it sanctified the Altar-Body on the tree. It was now an Altar Most Holy, and all that *touched* it are *holy;* and *without* touching it, NONE ARE HOLY."

77. As we are writing for the benefit of our brethren, we are loth to leave this matter of the altar without a reference to Rev. xi. 1,—it says, "And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein," etc.

As every child of God ought to be familiar with Eph. ii. 21 where the household of God is represented as growing unto a holy temple in the Lord; in whom, (the apostle says) ye also are builded together for an habitation of God through the Spirit."

They should also be familiar with 1 Cor. ix. 13 where it says, "They which wait at the Altar are partakers with the Altar. These passages should to a great extent, explain Rev. xi. 1 already quoted.

"This is the Altar that decorates the court of the priest in the temple of the Apocalypse. Plainly it is the mystical Christ-Altar, to the horns of which the sacrifice is bound, (Psa. cxviii. 27) the magnitude of this Altar is equal to the ONE BODY of which the Lord Jesus is the head; so that all who are *in him* wait at the altar, and partake of the altar, because they eat of the sacrifice. The eating of his flesh, and the drinking of his blood is intellectual and spiritual eating and drinking; what we read or hear, and understand, and believe and digest, and assimilate, and grow thereby, Of these Jesus says, they dwell in him, and he in them. John vi. 56.

"When the enlightened believer has gotten into Christ, he is in the altar; and partaking with it. He has touched the Most Holy, and is therefore holy, or a saint.

"The only way to get into the Altar and be a worshiper is by believing the things concerning the kingdom of God, and the name of the Anointed Jesus; and if he believes these things with a faith that works by love and purifies the heart, and is immersed into the sin-covering name, and in doing this, his love working faith, is counted to him for repentance and remission of sins. In passing through the laver he is inducted into the Altar.

How can we help seeing how far off are they who dispense with the sacrificial death of Christ, which has grown directly out of the rejection of the divine Paternity of Jesus? They scuttle the gospel ship.

78. We now offer what we think to be one more absolute proof that God was the Father of Jesus, and therefore Joseph was not.

John i. 13, is rendered by Greenbach as follows:—"Who was not begotten of blood, or of the will of his flesh, nor of the will of man, but of God." This is also the rendering of one of the most learned Englishmen, Professor Hobbs, who is not fettered by a theological bias.

We are well aware of the numbers who agree with the common rendering. But unfortunately they know little of *God's purpose* with man and earth, or the nature of man himself. In the nature of things, their faith will influence their translations. With Paul we say, "To us there is ONE GOD, out of whom are all things, and one Lord Jesus Christ." And as the reading of the common version of John i. 1-14 cannot be made to harmonize with Paul's declaration, we will take a commonsense and grammatical view of it.

"In the beginning was the Word, and the Word was with God, and the Word was God. We see

1. God styled himself the *First*, the *Beginning*.

2. That he is careful to inform us that there were *not* two Gods, by saying that the *Theos was the Logos*,—not some one else, not another. The "Word" is so rendered from *Logos*, which means "the outward expression, or declaration of the inward thought." And hence we learn that God was both the *thinker*, or *designer*, and the *revealer* of his thoughts; or as Daniel declared him to be, the Elahh in the heavens who revealeth secrets, even the deep and secret things."

3. We learn from Hebrew xi. 3 that "Through *faith* we understand that the worlds were framed by the *Word of God;* and this assures us that when the common version says, v. 3, "All things were made BY HIM," it should say, "BY IT," and when it says in v. 4, "In HIM was life,—and the life was the light of men," it should read, "In IT was life," because

It is a strictly defined rule of all [illegible] the same [illegible] Word or declaration [illegible] in this case. To use the masculine pronoun HIM here, is altogether wrong, it being in English, *abstract* and *neuter*, in agreement with its antecedent—"Word," or "declaration" and the fact that of the hundreds of places in which the word Logos occurs in the Greek Scriptures, only in this first chapter of John's gospel, and the apostle's explanation of the same in 1 John ii. 13, 14, in which chapter an attempt is made to establish the doctrine of the Trinity by an interpolation have they violated the law of grammar by using the masculine pronoun him, in connection therewith. In all *other* places the neuter pronoun IT is properly used in relation thereto.

In the 15th verse we read, "John bore witness of him, and cried, saying, "This was he of whom I spake," etc. To *whom* did John bear witness? V. 14 informs us as follows: "The ONLY BEGOTTEN of the FATHER, full of grace and truth." But why is he called the only begotten of the Father? Ans. This verse begins with the word "And," which connects it with the preceding verse, as if something had happened which resulted in the Word becoming flesh, and the flesh dwelling among them. And *that something* is described in the 18th verse, "Who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And God being his Father, explains how he could give power to become sons of God to them that believe on his name. We aver that the *context* and continuity of thought, and theme, demand that verse 13 should be read in *singular* relating to Jesus, instead of in the plural, as in the common version.

And we submit that we have proven that the first chapter of John teaches the SAME ORIGIN OF JESUS as the first chapter of Matt. and Luke—twice is he called the *only begotten Son of God* in this chapter, and once we are told he was *not begotten of blood*, nor of the will of the flesh, nor of the will of man, but OF GOD.

And once in the 84th verse the Holy Spirit is said to have descended upon Jesus and "remained upon him," and John then testifies, "that this IS the SON OF GOD."

(To be continued.)

The Ohio Conferences.

Leaving home at 5:40 the evening of Sept. 2, the Editor and his wife arrived at Salem, where the Ohio State Conference was held, in time for breakfast the next morning. Having visited them last year, we met many whose faces had become familiar to us. This year the attendance was larger, and we made many new acquaintances. All of the warm hearted, earnest, studious kind of brethren and sisters, well versed in the Scriptures, and able to defend the gospel anywhere.

We shall not attempt a report of the meeting, as the secretary will supply that, and will say that the speakers were listened to with good attention, as they pointed the way to eternal life.

The young people of the Berean Society had a programme for Sunday afternoon, and we will give our readers a number of papers that were read, and all may be able to judge of the work they are capable of doing. They are live, energetic students, earnest workers, and a continuance in this course cannot fail to bring good results. Bro. Geo. Neill preached a sermon that will do credit to any of the older brethren, and the Ohio Conference should see that every opportunity is taken to encourage the brother to continue such work.

The Conference appointed Brother and Sister P. Neill evangelists for the State, and as they are both well qualified for the work, we may with good reason look for lasting results the coming year.

We returned home Sunday night, having enjoyed to the full the fellowship of the kind brethren of Ohio, and trust to have some of them visit us ere long, when we can return their hospitality.

This trip was made over the lines of the Pennsylvania Railroad; and for the uniform courtesy of officials and employers, who made our going and coming pleasant, we can commend this system of road to our friends everywhere.

An Appeal.

Brethren, brethren, listen! Are you making all preparation to attend the *fall* gathering of the "children of God?" Did you know they were preparing for a family re-union at Coats Grove? They are expecting many relatives at that time there, and will be to[illegible] and mine [illegible] fests, fo[illegible] very near relatives, [illegible] and [illegible] ters of those making ready the heavenly feast, sons and daughters of one common Father who will watch whether his children are true to his interests as well as their own. These opportunities are not to be repeated many times for some of us, and then what will all this saving, scrimping, toiling for the bread which perisheth amount to? A worse than wasted life, for it will be lost opportunities, a settled account in which there is no place to right any wrongs, or make good any sins of omission, or commission, eternal life missed, no "well done" heard. Come dear ones of precious Abrahamic faith, leave the sordid cares of life behind and listen to Bro. Zilmer's glowing accounts of "King Emmanuel and the celestial city," which none can afford to loose, and if Bro. Chase is present, and can give us just one sermon it will pay any one for time and money spent in attending the meeting. Brethren, this meeting has been appointed at Coat's Grove expressly for the brethren in eastern and southern Michigan, and it will be too bad for any of you to trump up some excuse to stay at home, when the friends there are working hard preparing for all who may come. Remember all coming from South of Kalamazoo take the C. K. & S. road from Kalamazoo (if it has not changed its name again) directly to Coat's Grove, via Hastings. May we meet you there.

B. W. & M. A. WOODWARD.

Conference Report.

Those of our faith in Illinois have certainly had opportunity to enjoy a generous slice of good things this year at Oregon, our place of regular annual meeting.

First came the Bible Institute, beginning on Monday, Aug. 15, and lasting till the opening of Conference on the 24th. Under the management of our State Evangelist, S. J. Lindsay, this Institute is growing both in interest and attendance. No pains is spared to make it of practical benefit to lovers of the Word of God, as well as a spiritual uplift. We trust that as the years pass on this work may grow to great proportions as its helpfulness is more and more realized, especially by those younger in the faith, though it is by no means for these alone, the work being of a nature that it is most instructive and helpful to old or young alike. Let every one who can do so, begin now, to plan to come next year.

On Wednesday evening, Aug. 24, was the opening meeting of the annual Conference, the program being carried through as announced with scarcely a change, a thing which occurs but rarely as programs go.

The general topic was, "The Coming of our Lord Jesus Christ;" each sermon being devoted to a different phase of the subject, a connected thought of God's great plan being thus carried through the entire program. The sermons given were:

"The assurance of his coming." Mary A. Woodward. "What was the purpose of our Lord's first coming?" L. E. Conner. "His coming and mission. The redemption of the world." B. W. Woodward. "The mission of Christ to Israel. The unfolding of God's great plan for his ancient people." S. J. Lindsay. "When will Christ come?" Jas. W. Wilson. "His mission to his people. Heb. ix. 28. What is the salvation he brings with him?" Mary A. Woodward. "The Coming of Christ to his people. To raise the dead. Rev. xx. 6." L. E. Conner. "Behold I come quickly. Rev. xxii. 12. What is the reward the Lord brings with him?" S. J. Lindsay. "The mission of Christ as King. His kingdom." L. E. Conner. "The Coming of Christ. What shall we do to share in his glory?" B. W. Woodward.

The Question Box discussions were helpful and interesting, and the usual good social meetings were held by the Bereans.

At the business session the money and pledges raised for our work for the coming year caused a general feeling of thankfulness, but we believe there is yet more to follow; that we are only just beginning to learn to give as God would have us, and we are expecting greater things to be made possible in the carrying on of the Kings business in a future not distant.

On Sunday morning of our Conference session four were obedient in baptism, and one more on the [illegible] nesday following, making five [illegible] soon to [illegible] this [illegible] conference we ever have [illegible] it be time to close so soon?" "We will plan for next year, unless the Master should come." These were some of the expressions heard here and there as the farewell hand shakes were given, and the "Good byes" were said. Next to the love of God, there is no helping and sustaining power like to the loyal and holy "fellowship one with another," of true believers as "the blood of Jesus Christ his Son cleanses from all sin." This is found in its purity only when God's people are one with each other, and with God, in full consecration to his work of love for mankind. May this spirit grow and spread among us in the months before us, as we each work faithfully in our own small corners—or large ones, till we meet again in 1905.

EMMA L. SMITH, Sec'y.

The 17th Annual Conference of the Churches of God, held at Waterloo, Iowa, Aug. 19–28, 1904, commenced Saturday morning with good attendance.

Business meeting called at 9:00 a. m. Saturday and reports given as follows:

TREASURER'S REPORT.

Received of former treasurer $206.98. For dues, $85.09. Evangelist fund, $482.00. Tent fund, $56.00. For hay sold from camp ground, $8.00. From table committee, $26.68. Total, $904.75.

DISBURSEMENTS FOR 1904.

1903 Conference expenses, $188.45. Evangelist work $240.68. Eagle Grove Church, $0.00. Advanced on 1904 Conference expenses, $80.00. Total, $468.13. Cash on hand Aug. 28, 1904, $441.62.

Secretary report showed 7 ministerial certificates issued, and 14 orders drawn amounting to $468.13.

Evangelist reported 49 sermons for conference, 14 funerals, 10 miscellaneous sermons, 2 marriages. Received for evangelist work $180; for expenses $60.68; total $240.68.

The following motions were carried in conference:

That the conference purchase 120 chairs.

That conference hire an evangelist and pay him $50 a month and his expenses.

That we adopt Brother Eychaner's motion regarding year book which is as follows: Believing that the publication of the condition of our state conference as regards statistics of the churches, officers and membership, in connection with other states will be a step in advance, and for the good of the cause of Christ, I move that the Iowa State Conference furnish Brother Eychaner with a general statement of our position in relation to our faith and practice, together with such statistics of membership as we deem advisable for the year book spoken of in his letter, and that we contribute our part toward its publication.

That Conference adopt articles of faith as follows: The Church of God of the State of Iowa advocates—The final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. As a means to this end the establishment of the kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joints-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essentials for final salvation.

That Conference board grant ministerial certificates to H M Lucas, John Garton, A J Eychaner, G E Marsh, O J Allard, P B Stouffer, W L Crowe, Almus Adams and E Hawley.

That conference grant permission to members of the Church of God to build cottages at Camp Ground.

Election of officers was as follows:—O J Allard President, Eva L Stearns Secretary, Fred R Stearns Treasurer, Mrs Florence Allard Cor Secretary, Mrs Mabel Findley as State Sunday school Superintendent.

Devotional meetings 0, children's meetings 2, Sunday schools 2, sermons 22, prayer and social meetings 0, Berean meetings——, Business 10, Communion service 1, baptized at the [illegible]erence 6, attendance enrolled 270, [illegible]scribed for chair fund $72, for the [illegible]angelist work $805.

[illegible] committee on resolutions pre[illegible]d the following:

[illegible]hereas, our hearts are full of [illegible]kegiving to God for according us the privilege of again meeting together in conference, thereby giving us a broader and fuller conception of his truth, and filling us with new zeal and energy in his work, we hereby acknowledge our thankfulness to him for what we are and for what we are enabled to do in his name; and it is

Resolved, That our sincere thanks are hereby expressed to our honored President, and to the visiting ministers and all others who have so kindly assisted in making this conference the greatest success of any yet held by us, and without whose efficient aid we should have fallen far short of the success attained. Also to Sisters Call, Marsh, Cummins, Allard, Chown and others who have so kindly decorated the tent and dining hall with flowers; to Brother Kilroy for his labors looking toward the good of the grounds and comfort of the brethren, and especially to the young people of our conference whose increase in attendance we note with pleasure.

Whereas, We have laid to rest in the hope of the resurrection several members of our organization, therefore be it

Resolved, That we extend to the bereaved relatives and friends our deep sympathy in their sorrow, and commend them to the love of Jesus and the hope of the resurrection of the dead. And be it

Resolved, That it is the intention and sincere desire of the members of this conference both individually and as a body, that our every effort be put forth during the coming year, looking toward the spreading of the truth and the growth of the body of Christ, and that we be of one mind in a determination to make the coming year and the next succeeding conference the most successful in the history of our organization in Iowa.

Resolved that these resolutions be made a part of the minutes and published in THE RESTITUTION and Present Truth. Sadie Clark, Ada Moran, F R Stearns, Committee.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

Subscribe for THE RESTITUTION.

Poetry.

Pray.

If you never prayed before, pray!
Truth, hath need of prayers today—
Satan's minions crowd the way.
Pray! Pray!

Faint at sight of rushing tide,
Coward feet quick turn aside,
Loathe, with Jesus to abide.
Pray! Pray!

Leaders bend to siren hand,
Go at touch of golden wand,
Sell for pottage all the land.
Pray! Pray!

Many too, for tinseled toys,
Epaulets, and base alloys,
Trade the future's fadeless joys.
Pray! Pray!

Hear you not the Savior's call,
"Sources are not alike for all;
Watch and pray, lest ye thus fall!"
Pray! Pray!

"Cut away from living root,
Voice and life alike are mute,
Withered branch can bear no fruit."
Pray! Pray!

Budding flower lifts her head,
Eastern skies aglow with red,
Broken true what prophets said.
Pray! Pray!

Our redemption now is nigh,
Lift, oh lift the expectancy,
"Let the day-star dawn on high!"
Pray! Pray!

—S. B. Wince, 1883.

Communicated.

Religious Infidelity.

"The church like all human institutions is full of imperfections; it professes nothing else." The above was gleaned from a sermon delivered by Dr. Gladden, pastor of the First Congregational church of Columbus, O. The Doctor is a scholarly man and stands very high in church circles. In fact he has a national reputation. The church a human institution! If so how can we expect salvation from it. To me this is a very strange statement for a Bible student to make. A human institution is established by human agencies and has for its foundation a human structure. Was the church of Christ founded by human agencies? Let us see. The word church as used in the New Testament is derived from the Greek word "ecclesia" and means "called out." When Jesus began his ministry he called out twelve apostles whom he taught the mysteries of the kingdom of God. At one time as Christ and his apostles were nearing Jerusalem he asked them two questions, viz, (1) Whom do men say that I the Son of Man am? (2) Whom say ye that I am? The answer to these two questions illustrates the position held by the socalled Christian world and those who accept the truth as found in God's Word concerning his Son, the Christ. The answer to the first was of human origin and is as follows. Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. The religious world today do not agree as to whom the Christ was. Some say, God the Creator of all things, others the son of Joseph, again a very good man. But the answer to the second question came clear and strong, "Thou art the Christ, the Son of the living God." No difference among the apostles as to this truth. The answer to the first question was passed with no comments but the second had the approval of Christ and he pronounced a blessing upon Peter for his confession. Note it please, "And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father which art in heaven." Flesh and blood must have revealed the first answer, which was, I think, human knowledge. But the second answer came from God the Father and was divine knowledge. Now upon this truth will I build my church, said Christ, and the gates of hell shall not prevail against it. I am willing to admit that the sects have built upon human knowledge and therefore are human institutions and full of imperfections, not so the church of Christ. It is founded upon a rock and will prevail. If you wish eternal life when the Christ comes you must attach yourself to this church, built upon the rock herein spoken of. Paul in 1 Cor. viii. 6, says, But to us (those attached to the one body,) there is but one God, the Father, of whom are all things and we in him (for him); and one Lord Jesus Christ, by whom are all things, and we by him. This Scripture connects us to Christ. It admits of but one meaning, the unity of faith as we find it in the gospel. In Col. i. 18, Paul declares he (Christ) is the head of the body, the church. Can we have a human institution with the divine Christ as its head? We think not.

Again, you are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph. ii. 20. Other foundation can no man lay than that is laid, which is Jesus Christ. When Jesus sent his apostles out he instructed them as to what they should preach and gave them the Holy Spirit which was to aid them in their labors. Human beings under the Holy Spirit would surely bring forth more than human results. It was not the apostles that spoke but the Holy Spirit through them. There is but one body of which Christ is the head and this one body is also called the church. Now this one body can have but one spirit which animates it.

James says the body without the spirit is dead, so is every body. The life of the one body is the Spirit of Christ. Paul wrote, "If any man have not the Spirit of Christ, he is none of his." As many as are led by the Spirit of God are the sons of God." These statements are true and to my mind very plain. But how do we get this Spirit? Some say God pours it out upon individuals who ask for it. Was this the way it was given to the apostles and disciples in the beginning as recorded by Luke. Let us see. And when the day of Pentecost was fully come, they (the apostles and disciples) were all with one accord in one place. And suddenly there came a sound from heaven as a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit and began to speak with tongues, as the Spirit gave them utterance. Acts ii. 1-4. This pouring out of the Spirit was promised previous to this event and its purpose was explained. Acts i. 4, 5, Commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. When the Spirit came upon them they were to receive power and ye shall be witnesses unto me. From that day until the present the Holy Spirit has never been absent from this one body of the church. Divisions have arisen in the church but God has never been [redacted] enough to make each individual a member of the one body, so was the one baptism enough for the church. God poured out his Spirit upon the church on Pentecost and has never repeated it except at the house of Cornelius. The Spirit was given to the apostles to guide them in the truth. John xiv. He (the Comforter) shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you. This Spirit was deposited with the church at Pentecost and whosoever gets it must first become a member of the one body. I wish here to quote from Bro. Zilmer's tract on the "One Body and the One Spirit." When this body is edified (built up) by the addition of new material, each particle of new matter that is so introduced, by virtue of its coming into the body, necessarily partakes of the new life that was originally in the body. Just as with the living child each particle of nourishment assimilated becomes part of the person, and partakes of the same life. The Spirit at all times has been the life of the church. Therefore it is not required at this time to either ask or expect the Lord to send down the Holy Spirit from heaven upon any one. Let this be borne strictly in mind. I cannot doubt that Jesus fulfilled his promise that the Spirit was to abide with the church "to the age" in which we are now living; and he who truly apprehends the meaning of the gospel, and renders intelligent and hearty "obedience to the faith" (Rom. i. 5) drinks in, is led by, walks in, and brings forth the fruits of that Spirit. Thus for the collective body of believers there is and can be but one baptism, which is the baptism in Holy Spirit; and for the individual there is but one baptism in water." Christ in his teaching admonishes us to "take heed what ye hear." Mark iv. 24. And take heed how ye hear. Luke viii. 18. Beloved believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. 1 John iv. 1. With these admonitions should we not study very carefully the record God has given of his Son that we may be able to discern the one body and become a member of the same that when the Anointed shall come we may be found able to stand and be among those who will ever remain with the Lord. Let us so labor that an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Your brother in the faith.

D. C. Robison.

The Millennium. Rev. xx.

Is it in the past? Or is it in the future? For a number of years this question has been in dispute among Adventist writers. They are not agreed. Some holding the opinion that the vision of this 20th chapter relates to a period of time now in the past; while others hold the opinion that it relates to a period yet future, the beginning and ending of which is to be marked by literal resurrections. The question, it seems at present, is to be re-discussed in tracts advocating the respective theories. The first writer giving notice of his intention to put out a tract on the subject calls for proof on the opposite side in the following words: "I now request any who have positive proof that the one thousand years are in the past to please send me the evidence. I will thank them and confess and give up the book. I can find *inferences* without your aid." The other writer of the proposed book makes a similar request for any one who has positive proof that the thousand are in the *future* to send to him the evidence. On the receipt of such kind of proof he will confess and give up the book. He wants positive proof of the beginning and ending of that period. He does not want inference. Just what these writers regard as positive proof neither of them say. From what the gentleman holding the view that the thousand years are in the past, says, I may judge that he does not regard the language of this 20th chapter in the light of "positive proof." He asks, What about this millennium any way? It is in Revelations twentieth chapter, a book that is universally acknowledged to be both symbolic and prophe[redacted] Hu[redacted]ther says, I [redacted]ad pro[redacted]nes[redacted] t[redacted] think[redacted] we can pow[redacted] positi[redacted]ronolo[redacted]ed t[redacted] is enough to make each individual a member of the one body, so was the one baptism enough for the church. God poured out his Spirit upon the church on Pentecost and has never repeated it except at the house of Cornelius. The Spirit was given to the apostles to guide them in the truth. John xiv. He (the Comforter) shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you. This Spirit was deposited with the church at Pentecost and whosoever gets it must first become a member of the one body. I wish here to quote from Bro. Zilmer's tract on the "One Body and the One Spirit." When this body is edified (built up) by the addition of new material, each particle of new matter that is so introduced, by virtue of its coming into the body, necessarily partakes of the new life that was originally in the body. Just as with the living child each particle of nourishment assimilated becomes part of the person, and partakes of the same life. The Spirit at all times has been the life of the church. Therefore it is not required at this time to either ask or expect the Lord to send down the Holy Spirit from heaven upon any one. Let this be borne strictly in mind. I cannot doubt that Jesus fulfilled his promise that the Spirit was to abide with the church "to the age" in which we are now living; and he who truly apprehends the meaning of the gospel, and renders intelligent and hearty "obedience to the faith" (Rom. i. 5) drinks in, is led by, walks in, and brings forth the fruits of that Spirit. Thus for the collective body of believers there is and can be but one baptism, which is the baptism in Holy Spirit; and for the individual there is but one baptism in water." Christ in his teaching admonishes us to "take heed what ye hear." Mark iv. 24. And take heed how ye hear. Luke viii. 18. Beloved believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. 1 John iv. 1. With these admonitions should we not study very carefully the record God has given of his Son that we may be able to discern the one body and become a member of the same that when the Anointed shall come we may be found able to stand and be among those who will ever remain with the Lord. Let us so labor that an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

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1. The binding of Satan by the angel to prevent his deceiving of the *nations* for the space of a thousand years.

2. A resurrection of a part of the dead, on whom a blessing is pronounced.

3. The statement that the rest of the dead lived not again until the thousand years should be finished.

4. The reign of a thousand years with Christ, of those specially favored.

5. The loosing of Satan at the expiration of the thousand years of confinement.

6. His deception of the nations after his liberation.

7. The destruction of the deceived host by fire from heaven.

8. The casting of the arch deceiver into the lake of fire and brimstone.

9. The final resurrection of the dead; their judgment and doom.

I shall not attempt an exposition of all these points, but shall endeavor to show the literality of some of the events predicted or foreshown in the vision, and shall begin with the resurrection. That a literal resurrection, and not a metaphorical one, is foreshown here is evident from the fact that the subjects of it or at least a part were beheaded; that they were such as refused to pay homage to the beast and his image. This brings before us the martyr ages, which in fact cover the very period which some writers claim is the thousand years of this 20th chapter vision. But be it particularly noticed that this resurrection is subsequent to the long period of martyrdom; subsequent to the cruel reign of the power denoted by the beast. The persecution cannot be the same with the period of the reigning with Christ. "If we suffer we shall also reign with him." 2 Titus ii. 12. This is the divine order. It is affirmed of these martyred ones and heroes of the faith that they lived and reigned with Christ a thousand years. There was a time when they did not live. The beginning of their living and reigning was their resurrection; hence the explanatory sentence "This is the first resurrection." This bars out the metaphorical notion. Seeing then that a literal resurrection marks the beginning of the thousand years, it is impossible to fix upon a past fulfilment of the prophecy. Age to come advocates can not be frightened by the fact that the book of Revelation is largely symbolical, for all expositors, whatever may be their views must face this fact, and seek to interpret the book according to the laws of symbols. All things considered, I think the expositor who assigns to this prophecy a future fulfillment has vastly the advantage over the one who seeks to fit it into the mold of past history.

The resurrections of this chapter as seen in the vision are the symbols of two resurrections which are to take place in the future as God unfolds his plan in its progressive stages. In symbolization the verbs are in the past tense. The 4th verse reads, And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls (persons Murdock's Syriac translation) of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years. And so in reference to the second resurrection the verbs are in the past tense. The Revelator tells us what he saw in vision, and what he saw represented was what would take place future to the time of the vision. Here the fitting and appropriate symbols of the two resurrections are two resurrections in miniature seen in vision by the prophet. The [illegible] are of the same order or kind [illegible] gs symbolized. The names of these symbols as in all symbolizations in the Scriptures, are their literal and proper names. It is not unreasonable to say that these martyred saints are the subjects of a literal resurrection; and that they in person proper live and reign with their risen Lord, through the thousand years. In other passages where the language is literal a resurrection is taught and just as plainly affirmed that the saints are to reign with Christ and have power over the nations. This view is consistent and Scriptural. The theory that puts the thousand years in the past, though admitting the literality of the martyrdoms, that believers were really put to death in the manner described, must affirm the reigning with Christ to be that of the successive living generations of the church as each comes on the stage; that while some are put to death there are the living representatives of the faith who reign. It is said the church never dies. If those who are put to death are not the ones who reign, then the resurrection is not literal, and there must be something found in the history of the past of which the resurrection, as seen in the vision, is the symbol. What is there in the history of the church during the thousand years as between A. D. 530 and A. D. 1530 where these writers, who hold to a past fulfilment have placed the period, that looks like even a metaphorical resurrection? It surely is a task of great difficulty to select one event of those bloody centuries that could be fittingly styled by figure of speech a resurrection; and equally difficult to find any thing in the condition of the church that could bear the least semblance to a reign with Christ during that period of unparalleled suffering. It is suffering first and afterward the reigning. This is the order as stated by Paul. If that first resurrection of John's vision is metaphorical so must be the resurrection of that other class of which it is affirmed "They lived not again until the thousand years are finished." This would only multiply the perplexities of the bewildered expositors. But why confuse things to sustain the theory of a past fulfilment? The language is symbolical and not metaphorical. The dead here are literally dead—having been beheaded for their testimony of Jesus and their adherence to the Word of God. Being literally dead the resurrection affirmed of them is as literal. Notice, it is the resurrection of these martyred confessors; and of these same martyred ones it is affirmed that they reigned with Christ a thousand years. Neither the resurrection nor the reigning is affirmed of successive living generations of the church during that fancied millennium of the past. Why fix upon a thousand years between the fore-mentioned dates. The whole of such a period was one of bearing testimony and of suffering in consequence. John's thousand years succeeds the ages of martyrdom—the resurrection of martyrs dating their beginning.

J. L. Wince.

Conference Report.

Report of Business Meeting Ohio State Conference Saturday Sept. 3, 1904. Meeting called to order Saturday p. m. by the President Wm. Pate. The Secretary being absent the minutes of the meeting were taken by P. Neill. The reports of the Secretary and Treasurer were read and D. C. Robison and Sterling Groves appointed Auditing Committee.

Letters and donations were read and received from W. H. Elton, Sisters Mackay, Smith, Hawkins, and Barber, and remarks made by Bros. Robison, Zilmer, Pate, Moore and Tomlinson. The election of officers resulted as follows, President P. Neill, Vice President Wm. Pate, Secretary and Treasurer J. C. Thompson, Assistant Secretary Stanley Sanford. A vote of thanks was extended to Bros. Thompson and Sanford and all who worked for the Conference during the year.

The following were elected Corresponding Secretaries, Geo. Neill and Nancy Barber.

The Conference Committee of last year were re-elected consisting of Mrs. B. H. Lang, Walter Tomlinson, Stanley Sanford, Cleveland, O., A. R. Curtis of Fidelity, O., and Mary Knowles, Salem, Ohio.

The following compose the Finance Committee, Sister Tomlinson, Sister Goss and Sister Hattie Pate, Cleveland, O., Sister Pearson, Fidelity, O., Sister Lehman, Troy, O., Bro. Robison, Mt. Vernon, O., Bro. Holman, Springfield, O., Bro. Samuel Elton, Delta, O., and Sister Barber, Salem, Ohio.

Bro. and Sister P. Neill of Salem, O. were elected Evangelists. It was decided to hold the next Conference in Cleveland, O., from Aug. 17, 20, 1905, and the services of Bro. Zilmer were engaged. At the close of the meeting $400 00 was donated and subscribed to carry on the work for the coming year.

J. C. Thompson, Sec.

The Kansas and Missouri Conference of the Church of God convened according to notice at Severance, Kansas, August 20th to 28th. The meeting was fairly well attended by brethren. Two parties were baptized during the meeting, Sister Ida Bitner of Severance and Granvill Watson of Osborn, Kansas. May they ever be guided by the Word of his Spirit, and run the race set before them and so win the crown of life which Jesus will give to all that love his appearing. The speakers present were W. L. Crowe, S. C. Oliver, J. C. Chadwell, G. M. Myers, J. P. Bitner and A. W. Darby. The mornings were occupied with Bible readings and the afternoons with discourses on practical themes and social meetings.

On Friday the 26th at 9:30 a. m. business meeting was called by the chairman J. P. Bitner. The minutes of last Conference were read and approved. The Treasurer's report read and approved. The Secretary and Evangelist's report of work for the year was presented and adopted. The election of officers for the coming year was then proceded with and resulted as follows:

President J. P. Bitner, Severance, Kansas; Vice President Eugene Howard, Morill, Kan.; Treasurer Eugene Leach, Blythedale, Mo.; Secretary A. W. Darby, Ransom, Kan. The selection of Evangelist was left to the new board.

Saturday 4 p. m. business meeting called by Vice President Howard. Reports were then made of conditions in different localities by brethren. Some localities reporting conditions very satisfactory and others holding their own. It was the general opinion that attention should be given to new fields.

The Evangelist reported having given talks and Bible readings 110; days in the field 146; baptisms 2. Received from all sources $271.78; expenses $266 42. Due Conference from Evangelist $5.36.

A. W. Darby, Sec.

Obituary.

Grace Hobbs-Miller was born at Argos, Ind., Nov. 16, 1884, and died at same place Aug. 24, 1904.

Quiet and peaceful was the short life of our Sister. Baptized into Christ Jan. 20, 1900, she was ever after a most faithful worker and helper in that cause which had thus helped her. She graduated from the home high school in 1903, and united with Lloyd B. Miller in marriage June 21, of same year.

Sad indeed was that full-house congregation which gathered in the morning of Aug. 26, drawn by the influence of that gentle character which had touched them all, but which now was hushed in death. The large amount of flowers, in tender memory, though it could not lighten the sorrows of husband, parents, sister, brother, and infant son, yet it did say that others, too, loved her, and mourn her.

But an heavenly voice is wafted to the ears of her bereaved ones, Christians all. It is the voice of our God, re-inforced by that of our Savior Lord. In tones more sweet and accent more assuring it sounds God's love for those who serve him. Not with roses sweet and waxen lilies has this love been demonstrated, but with the ever comforting fact that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but should have everlasting life," and the promise, "Because I live ye shall live also." This last, which hope inscribes across the lid of every Christian casket, and re-writes upon the crest of their every grave mound, is that which our bereaved brothers and sisters have as an anchor to their sorrow-tossed souls. May the anchor rope, faith in our God, ever be so strong and true in them as to bring them to a realization of the joy of that hope fulfilled, is the prayer of one who also mourns.

F. L. Austin.

Time Rights Things.

Many ills and wrongs of this world are cured by time. Have patience and changes will come. The man who today stands on high and works evil, tomorrow is dead and gone and forgotten. The combinations which at the present time are the terror of good and honest men, and tend to hinder the rule of truth, and righteousness, and justice, will, in due time be broken up and scattered to the winds. Wrong in its nature is not abiding; right lives, and the great day will show that the barriers which seemed to be insurmountable, soon melt away, vanish, and are utterly forgotten.

Be patient, hold fast the right, bear testimony, do not be disheartened, nor faint in the day of adversity, maintain your integrity, and never be discouraged. If your life is hid with Christ you need not fear them that kill the body. If you serve God you will outlive a thousand troubles; you will outlive lies and liars, and when your persecutors are dead, and buried, and forgotten, you may yet fulfill your work and serve your generation by the will of God, and hear at last the Master's word "Well done!"—*H. L. H.*

The greatest of painters only once painted a mysteriously divine child; he couldn't have told how he did it and we can't tell why we feel it to be divine. I think there are stores laid up in human nature that our understandings can make no complete inventory of.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs A P Sparner	50

Over Sunday Excursion to Chicago.

Saturday, Sept. 17, excursion tickets to Chicago will be sold via Pennsylvania lines at $1.25 round trip from Plymouth, good going on excursion trains leaving at 2:10 and 6:08 p. m., central time; also on train No. 15, leaving at 5:08 a. m., Sunday Sept. 18.

The third Annual Conference of the Church of God in Southern Illinois will be held at Moriah, Clark Co., Illinois, beginning October 1st, and continuing until October 10th, 1904. We have implored Bro. O. J. Allard, Iowa, and Bro. A. H. Zilmer of Plymouth, Ind., and Bro. S. T. Hook of Ind., and perhaps other speakers will be here to preach the glad tidings of the soon coming kingdom. Thus far our Conferences have proved a feast of good things and we trust that this one will be no exception. We hope to have faithful attendance from home brothers and sisters and friends, and cordially invite all from other societies who can possibly come, and may the isolated ones grasp this rare opportunity of meeting with their co-workers. We will arrange the program from day to day as we go along. We invite the Bereans all to come that can, for we will give you as much time as you will want to occupy. Please let all that come by railroad write Bro. Z. E. Brant of Moriah, Ill., what date you will come to the Conference and he will meet you at Casey, Ill., and take you to the Conference. May the Lord not withhold his blessing from us at that time.

Z. E. BRANT, Pres.,
MISS. AMY V. WEAVER, Sec.

The Quarterly Conference of the Church of God, in Michigan, will convene [D. V.] at Coat's Grove, Barry Co., Michigan, on Friday evening, Sept. 30th, 1904, and continue over the following Sunday.

A cordial invitation to attend is extended to all, and particularly to the brethren of this and adjoining states.

Coat's Grove is situated in the southwest corner of Woodland township, seven miles northwest of Hastings. Those coming by the Michigan Central R. R. will stop at Hastings, and change cars for Coat's Grove, or they may be met at Hastings by Bro. Richardson, if they will drop him a card. Address, A. R. Richardson, R. F. D. 3 Hastings, Barry Co., Mich.

Those coming from Grand Rapids will take the Pere Marquette R. R. in the morning at 7:10 and change cars at Woodbury for Coats Grove.

It is expected that A. H. Zilmer of Plymouth, Indiana, and B. W. and M. A. Woodward of Dutton, Mich., will be at the conference to herald the good news of the soon coming King.

EMMA JACKMAN, Sec'y.

The Second Annual Conference of the Churches of God, of southern Kansas and northern Oklahoma, will be held at Rollin, Kansas, Sept. 16th to 19th, inclusive. Buy your tickets to Chanute or Erie and from thence to Rollin. Brethren will meet you at the train. Rooms and board at reasonable rates, those who wish can board themselves, as a stove and kitchen and lodging rooms are reserved for such. Meetings will be held in the school house and grove. We expect a number of preaching brethren and a good meeting. Try to come.

W. L. CROWE, Sec'y.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 8:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:18 p. m. daily, extra fare train; 9:40 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

$27.50 Hot Springs, S. D.
$30.70 Deadwood and Lead

And return, from Chicago daily, via the Chicago & North-Western R'y. Correspondingly low rates from other points. The Black Hills region, the great natural sanitarium of the west, is one of the most picturesque spots in the world and well worth a visit. Information and tickets can be secured from your home agent. Illustrated Black Hills Booklet with valuable map mailed on receipt of 4 cents in stamps by W. B. Kniskern, Chicago.—Sept. 30.

$30.00 to Colorado and Return.

Via Chicago, Union Pacific & North-Western Line. Chicago to Denver, Colorado Springs, and Pueblo, daily throughout the summer. Correspondingly low rates from all points east. Only one night to Denver from Chicago and Central States and only two nights enroute from the Atlantic Seaboard. Two fast trains daily. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Sept. 30.

At the home of the bride in Chicago, Sept. 1, 1904, Mr. Chas. F. Gesin, of Forreston, Ill., and Miss Mary Anisken, of Chicago. These young people start out in life possessed of a rare fortune. They are rich in that they have been reared in Christian homes and under Christian influences. They start out in life together with their names written upon the book of life, which is the dearest inheritance to which any one may look forward. They will make their home upon the farm near Forreston. May this home be blessed of God and may these dear young people never depart from that narrow path in which they have placed their feet.

S. J. LINDSAY.

Will All Men be Saved?

I have written and published, and now offer for salent ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

California.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only $33.00 Chicago to the Coast. Correspondingly low rates from all points. A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—Oct. 15.

To St. Louis World's Fair at Approximately One Cent per Mile.

World's Fair excursion tickets to St. Louis will be sold via Pennsylvania Lines at approximately one cent per mile each Tuesday and Thursday until September 29th, valid in coaches of through trains good returning within seven days. These are the lowest fares at which World's Fair excursion tickets to St. Louis are sold. Fifteen day tickets and season tickets sold daily at reduced fares, good in sleeping or parlor cars with required Pullman tickets. For full information, consult J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Ind.—Sept. 29.

$33.00 California, Washington and Oregon.

Colonist one-way second class tickets on sale daily from Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle and other Pacific Coast points, and still lower rates to Utah, Montana, Wyoming and Idaho points, via the Chicago, Union Pacific & North-Western Line. Correspondingly low rates from all points.

Daily and personally conducted excursions in Pullman Tourist Sleeping Cars, double berth only $7.00 from Chicago, on fast through trains. Choice of routes. No change of cars. All agents sell tickets via this line. For full particulars address A. H. Waggener, Trav. Agt. 22 5th Ave, Chicago, Ill.—Oct 15

Special Fares to Pacific Coast.

September 15th to October 15th, inclusive, one-way second class colonist fares to California and North Pacific Coast points, to Montana, Idaho and the Northwest, will be in effect from all stations on Pennsylvania Lines. For full particulars, call on Local Ticket Agent of those lines.—Oct. 15.

With the opening of the season at Winona Lake, May 16th, thousands of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

Illustrated Lectures.

Upon all Biblical themes embracing the Restitution and all kindred truths taught in the Word of God. Large charts and maps. Correspondence solicited. Address Elder Geo. C. Shorey, Box 305, Berwick, Me.

VANDALIA LINE
TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train 7:23am
No. 40, daily, For South Bend 11:50am
No. 42 " Ex. Sun. " 6:55pm
No. 44, " " " 10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute.....5:43a m
No. 43, daily 11:36pm
No. 45, daily, ex Sunday 4:50pm
No 135 " Expo Train..... 8:30pm

Nos 135 and 136 are solid trains to and from St Louis No change of cars All other trains make good connections to and from St Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now met in the Hart Building No. 1098 Union Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Bothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet ever) Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and U. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m The faithful always welcome. P. Neill Elder, 586 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 16th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Echelmeier.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 2d Sunday of each month. Berean meeting Friday evening.

The [illegible] Church of God at Bruch [illegible] 00 a. m. [illegible] are made [illegible] good and perfect gift. All visitors address Brother George Kaufe, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. C. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. G Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Sacks Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 2 P. M. Valentine Pike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets [illegible] Plant Hall at West End of Plainfield [illegible] ing 814 W Main st, at 2:30 p. m. All invited.

The Church of God at Mt. Nice, near Yellville Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Joe M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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The Unknown Martyr.

It stood in the long gallery—
A picture of a maid
Crowned with a simple wreath of flowers,
In quaint old dress arrayed.

"The Unknown Martyr," it was called,
For, as tradition told,
The maiden died for Jesus' sake
In the dark days of old.

Holding the faith she knew was right,
Aye, even to the end.
Her very name was blotted out
By father, mother, friend.

Yet still her portrait hung in place
In the old gallery,
And lo! the lesson of her life
Was there for all to see.

For centuries those true brave eyes,
Taught every passer by,
For the dear Christ who died for us
How best to live or die.

"The Unknown Martyr," called they her:
Here is undying fame
As long as lasts this world of ours;
And Jesus knows her name.

George Weatherly.

Communicated.

Papers Read at Berean Meeting, Iowa Conference.

OUR TODAYS AND YESTERDAYS.

Like the tree that owes the strength and symetry of its upper limbs, and the exuberance and beauty of its foliage to the healthful condition of the main trunk, and all are dependent on the care and nourishment of the tree from its earliest youth until maturity; so are the todays of our lives influenced by the accomplishments and acquisitions of our yesterdays. "Unless a tree has borne its blossoms in the spring," says the eminent Bishop Hare, "you will vainly look for fruit on it in the fall."

A disposition to do what is right, and a firm and steadfast resolution to overcome all obstacles that stand in the way of success, is the sap which nourishes, strengthens, and fills us as trees destined to bring forth useful fruit. Christian charity and a close adherence to honesty and virtue are the blossoms which brighten our lives and make the todays thereof pleasant to review.

As a gardener with his pruning knife trims off the crooked and unnecessary branches which are harmful to the tree, although it may seem at the present time to detract from its beauty; yet it is the only possible means by which he may in time pluck from its branches the ripened fruit. So we by self denial cut off, as it were, the crooked ways and unnecessary desires which are harmful to us as young trees, and although it apparently robs us of some present enjoyment, it will repay us with an abundant harvest in autumn.

The useful tree, besides supplying us with wholesome fruit for our nourishment, furnishes us with tools and instruments with which to carry on our labors. It provides us with implements for pursuing every vocation in life. The productions we obtain from the use of these tools that are placed in our hands today, be they good or bad, are the results of the improvement or neglect of the opportunities and advantages of yesterday. Sincerity and fortitude are the noblest instruments with which we can equip ourselves in undertaking the architecture of our own fortunes.

We must form the pillars which are in time to support that structure—Christian character. But what may we have for a foundation upon which the pillars may rest? Shall we build it of crumbling mortar or on drifting sand? No, let us take truth, that infallible rock which has stood throughout the decay of ages, and build on it for it will never fall.

Our todays, the material given us for building, are brought to us one by one, and although they are in the rough, yet, if we choose we may polish and work upon them until they shine like the purest marble; and as the todays pass into yesterdays they are placed one upon another, until at length we see the result of our workmanship, although not a sound of a hammer was heard.

How often in youth we think there are plenty more and better todays coming, with which we may build, and so let them go for a mere existence. Yes, how cheaply we would sell one. Oh, how low we do fix their value, but with each succeeding year the price increases, and never does man fully realize the true value of these precious jewels until his stock of them becomes almost exhausted. It is then we turn and look backward and as we view life's structure, we see here and there a stone of a dark hue, having had little work put upon it.

Then perhaps some weak place may be discerned caused by a missing stone. Ah, where is the day to fill that place? It has been lost, somewhere between the sunrise and sunset of our lives, but can never be replaced, for night has come upon us and our work is done. It is then we fully realize the old familiar saying

For the structure that we raise
Time is with material filled:
Our todays and yesterdays
Are the blocks with which we build.

Oh then, fellow students, let us as Bereans, so improve our todays that when for eternity we shall look back upon them as yesterdays, we shall have no vain regrets.

ELVA G. CHAPIN.

FAITH AND OBEDIENCE.

When we have read the first sixteen chapters of Kings which tell the melancholy story of the rapid spread and universal prevalence of idolatry in the favored land of the Ten Tribes, we might think that the worship of Jehovah would never again acquire its lost prestige and power. But when God begins to work he is likely to reverse all things that have been done without him, and write some pages of human history that will be a lesson and inspiration to all coming time.

After the death of Solomon, the kingdom was divided into two parts—the southern under Rehoboam, his son, the northern under Jeroboam, who had superintended the vast public works.

Jeroboam was eager to keep his hold on the people, but he feared to lose it if he continued to go two or three times in the year to the annual feasts at Jerusalem. He therefore erected two temples, one at Dan in the extreme north, the other at Bethel, in the extreme south. In each he placed a golden calf for the people of Israel to worship.

This sin broke the second commandment, which forbade the children of Israel to worship any graven image.

After many revolutions and much bloodshed, the kingdom passed into the hands of a military adventurer, Omri. After his death his son Ahab reigned, of whom it is said "He did more to provoke the Lord God of Israel to anger than all the kings of Israel before him." This was not because his character was more depraved, but because he was a weak man, and influenced by a cruel and unscrupulous woman.

When the young and beautiful Jezebel left the ceiled palaces of Tyre to become the consort of the newly crowned king of Israel, it was no doubt regarded as a splendid match. But like many a splendid match, it was fraught with misery and disaster. No one can disobey God's plain words against intermarriage with the ungodly without suffering for it at last. As she left her palace home, Jezebel would be influenced by the priests under whose influence she had been trained, to introduce into Israel the hideous and cruel religion of her people. Nor was she slow to obey. A temple for Baal was built in Samaria large enough to contain immense crowds of worshippers. Temples then began to rise in all parts, and the altars of Jehovah were broken down. The fires of persecution were built and began to burn with fury. The schools of the prophets were closed, and the prophets themselves hunted and slain.

Obediah succeeded in saving some by hiding them in the lime caves of Carmel, and feeding them at the risk of his own life. Of all the thousands of Israel only seven thousand remained who had not bowed the knee to Baal.

Such times have often come fraught with misery and woe, false religions have gained the upper hand, and iniquity abounded. So it was when the Turks swept over the Christian communities of Asia Minor, and replaced the cross by the crescent. Let us be prepared to meet the difficulties should such a calamity occur again.

But God always has a way. The land may be overrun with sin and everything run counter to his truth, but all the time he will be preparing a weak man in some obscure highland village, and in the hour of greatest need send him forth against his foes.

Elijah was an inhabitant of Gilead. This country was wild and rugged, its hills were covered with shaggy forests, its valleys and mountains the haunts of fierce wild beasts. The inhabitants of Gilead partook of the character of the country, wild, lawless and unkept.

Elijah grew up like all of the other lads, and as he grew to manhood his erect figure, shaggy locks, his cloak of camel's hair, and his muscular strength, distinguished him from those in lowland valleys. But we must not consider these as the secret of his strength. There were probably many as swift and strong as he. What was the secret of his strength? This splendid life was lived by sources of strength which are within reach of every child of God. Faith made him all he became, and faith will do as much for us, if only we can exercise it as he did.

As he grew in years he became characterized by his intense religious earnestness. When he found into what ways the children of Israel were drifting, he must do something, and prayed for a famine, that through suffering they might be brought to turn again to God. This seems a terrible prayer, but not more terrible than for the people to forget their God, and God in his love will inflict suffering as a result the sin may be cut off. This may be the reason for so much sorrow in our lives.

It was then Elijah's duty to go and warn Ahab. We will notice that in addressing Ahab he said, "As the Lord God liveth, before whom I stand." Although he was in the presence of Ahab, he was conscious of the presence of a greater than an earthly monarch. Let us cultivate this habitual recognition of the presence of God; it will lift us far above all other fear.

During this famine God took care of Elijah. He first received the message to go to Cherith. If he had asked what would be the outcome, and then waited for a reply, he might never have gone. God only shows us one step at a time, and bids us take it in faith, and we should step forward when we have some duty to perform and trust God to prepare a stepping-stone for the next. We will not receive our messages in the same way, but through the word of God, or by some impression of a sense of duty.

We next find Elijah at Zerapath sustained by the widow. Elijah, the widow and her son lived on their daily replenished store; but the prophet had other meat that they knew not of. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It was on that word he fed during those long and slow moving days.

There is no book that will so repay time spent in its reading as the Word of God. If then we neglect the study of Scripture, we cut ourselves off from the very vehicle through which God's Spirit enters human lives. This is the great fault of our times. Christian people will attend conventions, read many good books about Christian living, but give the Bible itself little heed. This is the reason it does not speak to them. We talk about the man of letters, the man of honor, the man of mark, but how much better to be known as the man of God.

We find the power of a holy man illustrated by Elijah on Mount Carmel. We are all familiar with this story of how Elijah called all of the people of Israel together and proposed that an altar be made, and each offer a sacrifice. Then each should call upon his God, and the one that answered by fire should be God.

When we can so lose ourselves in prayer as to forget our own personal interests, and to plead for the glory of God, we may hope to win anything from him. When the fire came down and consumed the sacrifice, and even licked up the water, it proved the power of God, and the people uttered "The Lord he is the God, the Lord he is the God."

The prophets of Baal were put to death, and Elijah's prayer was needed once more. He went up to the top of the mountain, and with his head between his knees prayed and waited for the rain.

Thus by faith and prayer he brought back rain to Israel. Why should we not practice this secret? Then we too might bring from heaven spiritual blessings. Only once did Elijah fail in his duty, when Jezebel's message came, "So let the gods do to me, and more also, if I make not thy life as one of them by tomorrow about this time."

Elijah's presence had never been so necessary as now. The tide had turned and was setting in toward God, and he was needed to direct its flow. We should have expected that he would receive the message with unruffled composure, but he arose and went for his life. Through the weary hours he plodded until anguish and fatigue overpowered him; when he lay down under a juniper tree, and like many a disheartened transgressor asked to die.

Although God censured him yet in his mercy he loved and cared for him until the old heroic faith returned. But God never reinstated him in just the position he threw away.

At last we reach one of the sublimest scenes of Old Testament history—Elijah's translation. We should be glad to learn the most minute particulars concerning it, but the historian contents himself with the simplest statement. "And it came to pass as they still went on and talked that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

His life has been called a "One man ministry," and there is much to warrant the description. This man was as Elisha exclaimed "The chariot of Israel, and the horseman thereof."

Although he knew he was to depart he resolved to say nothing of it, and even tried to persuade Elisha from accompanying him. This may be a rebuke for ourselves, when we remember how eager we are to tell of what we are doing for the Lord. One of the commands that every servant of God should remember was given by God to Moses when he said, "See that thou make all things according to the pattern showed thee on the mount."

Would that we might be content to wait for God to unveil his plan, so that our life might be simply the working out of His thought. Let this be our cry, "Lord, show me thy way; teach me to do thy will. Show me the way wherein I should walk, for unto thee do I lift up my soul."

MISS BESSIE HOLLWAY.

OUR PRIVILEGES & RESPONSIBILITIES.

We have the great privilege of living in the most important period in the world's history, one teeming with great events, which follow each other in rapid succession, great prophecies being rapidly fulfilled, nation rising against nation, earthquakes in divers places, great pestilences, horrible accidents, men's hearts failing them for fear. Students of history, prophecy and political economy all agree the time is at hand for an important change in the world's history, and that is sure to take place in the near future. But all do not agree as to what kind of a change this will be, or by whom brought about. We as Bible students, believe that God will bring about this change as the culmination to his great plan, and will use men and women here on the earth to bring it about, these positions to be given to those who are prepared to fully comply with God's law and work in accordance with his great purpose. It is our privilege and responsibility as young people to prepare ourselves now that we may be ready when the call comes for workers.

If God had created man an irresponsible person powerless to do anything but right, and placed him on the earth with everything good, would he have enjoyed to the greatest extent this happiness? would he have developed the greatest resources the earth offered, and brought out year after year, new beauties to show the manifest greatness of an all-wise Creator? We would have been a mere automaton, a machine lower than the animals, instead of the image of God and sharing with him the creative and reasoning faculties.

What I wish to point out to the young people is, 1st, that man is the highest type of God's creative power, endowed with many of God's own attributes, and that God intended he should use them to help build up and perfect the universe he had created. What a grand privilege to share with God to be co-workers with him in his great plan. Ever since the creation God has been holding out to mankind this prize of the high calling, and Paul tells us in Phil. iii. 13, 14, 15,—and note what he says, "as many as be perfect be thus minded," for none attain unto this prize until we are perfect.

God's plan for the entire universe is perfection and nothing short of that in the most extreme sense will be permitted when his great plan is fully worked out. Gen. xvii. 1, 2, 7, 8.

Adam was given the choice of being obedient and enjoying the power, position, prosperity and plenty free from all the ills of life and all that goes to make this life so unhappy; but he chose the alternative of disobedience, with its punishment of sorrow, loss of position and a life of misery and at last death. We as the descendants of Adam would suffer the same penalty if God in his infinite mercy had not provided One, whom through obedience became perfect and suffered death, in his blood washing away our past sins and the curse of Adam's transgression and making us a free personality with the same choice Adam had.

God continued to look for perfect men to do his will and we will notice as we read and study the lives of the holy men of old, that just in the proportion of their obedience and faith in that ratio was their reward. Noah was blessed as long as he lived a holy life, but he was punished for drunkenness. Abraham through whom God promised to bless all nations of the earth, was punished for his transgressions. Moses was not permitted to enter the promised land because he disobeyed when he took honor to himself that belonged to God, and we could mention many others to show that no matter how good we may be, or how many good deeds we do, we will be punished for our disobedience just the same.

But all the time God is carrying out his plans and using men to assist him and it is our privilege to become one of these workers if we will.

God created all things for a great purpose and when we find what that purpose is and realize how great our part is in carrying out his plans then our life work will commence. Then, and only then can we realize our great privilege in being permitted to share with him the responsibilities of bringing about the consummation of his great purpose.

Where and how can we find what this great plan is but in God's message to man through the prophets and in the history of his chosen nation?

We as young people, as Bereans, and as professed followers of our blessed Master should "study to show ourselves approved, a workman that needeth not to be ashamed, rightly dividing the Word of Truth;" for it is only through a thorough knowledge of God's laws and the statements that show plainly and clearly what his plan is that will enable us to go about our work with that assurance that we are doing right and with that confidence in the ultimate outcome that will insure us success. You would not expect to become a first class lawyer, doctor or other professional man without thorough preparation, and how much greater should be our aim to study God's Holy Word and understand his laws when on it depends not only our own future happiness and immortality, but the privilege of being the means of bringing, we hope, many others to share with us in the inexhaustible riches of his kingdom, that will be given to us through his grace, by obedience to his will. We cannot be one of God's chosen workers until we have been through his school of trial, obedience and faith and been thoroughly prepared to take up our duties as co-workers with him.

God's attitude toward mankind may be likened to a great business house looking for men to take charge of its different departments. Do they take inexperienced, unprepared, incompetent men to fill these places of trust and responsibility, or do they require the applicant to give some evidence of their special features for the place they desire to fill.

God has greater positions of trust and responsibility open every day than any the world can give, positions that are not only greater but the reward is correspondingly more. Try and make the comparison for yourself. Put the work of the greatest men, from a worldly standpoint, ever known, such as Alexander the Great, Napoleon and others with their reward of honor, fame, prosperity and wrath, in the balance against that of such of God's servants as Martin Luther, John Tyndale and others, and notice whose life and work has the greatest and most lasting effect on mankind. God is very explicit in showing us the differences between the rewards offered the righteous and the wicked as we have seen in reading our lesson. This world offers us rewards that must terminate with death, Luke xviii. 29, 30. God's rewards are not only greater in this life, and in the world to come we are promised everlasting life. In 2 Tim. iv. 7, 8, Paul says: "I have fought a good fight, I have finished my course, I kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

We have compared God's positions and rewards with what the world can give and now we should awaken to the great privileges offered us and assume our responsibilities, take up our life work and press forward with an eye single to the accomplishment of God's work. Those who are prepared to take up the work God wishes done, when the time is ripe for its accomplishment, are the ones who will receive the great reward. Are we numbered among them? are we anxious to have one of those positions of trust and service? God is surely going to give to those who are worthy. It is a blessed privilege we are offered, will we accept it and assume its responsibilities and duties and receive the reward? Take the opportunities in our own state, and the work that should be done in our own community, surely the harvest is ripe and the laborers few. If we have the privilege of understanding God's plan better than others is'nt our responsibilities greater?

Young people, awake, let us arise in the strength of our youth and gird on the whole armor of God. Eph. vi. 13-18.

O. J. MARSH.

Married.

On Aug. 15, 1904, Bro. Harry Pott and Sister Jessie Nichols, both of Cleveland, Ohio, were united in marriage at the Evangelist's home. These loved ones having first sought the kingdom of God and his righteousness, we trust that while permitted to sail on the ocean of this life together, they will go on from one degree of favor to another, ever realizing the Divine presence and blessing, and at last enter into the joy of their Lord.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, SEPT. 21, 1904. NUMBER 35.

The Restitution.

THE RESTITUTION advocates the real "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. E. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Sept 14, 1904.

This item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter. The political campaign is on, and the attention of some is diverted by this cause. Brethren and sisters, do not allow anything to crowd out your duty in this branch of the Lord's cause. Hurry in your renewals at once.

Regarding the war in the Far East the last week has been spent in skirmishes, and preparing for future work. The impression seems to be that the Russians will not be able to hold Mukden, as the Japanese have received more reinforcements than the Russians have, and are consequently the stronger. Port Arthur is not much changed. Another order is made for the Baltic fleet to sail soon. So it is from day to day, with little definite and decisive to report.

The British have forced their way, as has been stated before, into Lhassa, and have made a treaty with the Tibetans. In short it provides for three marts for trade between English merchants and the people, and permits of trade along the routes now existing and those that may be built leading to India. The British get an indemnity of $2,550,000 to be paid in three yearly installments. To secure the treaty the English troops occupy the Chumbi valley for three years, or until all is paid. No foreign power can, without England's consent, either buy or lease any part of the territory of Tibet, nor concern itself with her affairs, or build roads, railways, telegraphs, or open mines in the country. Thus England has all the advantages of a protectorate, and the shadowy claim of China is abolished. To all of this of course Russia enters a protest, but as she is not in good condition to make a forceful protest it may be set down that for the time England has balked Russia in this direction.

Some Vital Questions. No. 5.

79. "Sonship depends upon begettal. No sound conclusions can be reached if this self-evident truth be evaded. Men must be "BEGOTTEN AGAIN" in order to become sons of God. James says, "of his own will begat he us with the Word of Truth," ch. i. 18; and Paul says in 1 Cor. iv. 15, "For in Christ Jesus I have begotten you through the gospel," and no one will deny that those begettals were moral and intellectual, —not physical.

80. We submit that Jesus could not have been begotten in that way; the angel said it should be a holy thing that Mary should give birth to. He never needed a change of mind or conduct. He never began to do wrong, or think wrong, and was entirely separate from sinners; and had no use for the means to be employed by those who had gone astray. And yet

81. Jesus said, "Except a man be (begotten or) born again, he cannot see (or enter) the kingdom of God." From this point of view his perfect isolation from sinners is easily seen, and yet

82. The very chapter in which the necessity of a begettal for others is recorded, Jesus is twice called the ONLY BEGOTTEN SON OF GOD. See verses 16, 18. Every one who wants to know God's truth in the premises, will admit that there is a DIFFERENCE between the ONLY BEGOTTEN, and EVERY ONE ELSE.

83. In view of the fact that "As the Father hath life in himself, even so gave he to THE Son, also, to have life in himself (v. 27;) and that THE Son quickeneth whom he will, (v. 21;) to an absolute certainty. The privilege of Sonship is derived from the ONLY BEGOTTEN SON.

84. Any theory, therefore, which places Jesus on a level with others, ignores the whole essence of the teaching in the Gospel of John.

85. His ESPECIAL relationship to the Father is expressed in almost every chapter of John's gospel—"I am from above—ye are from beneath." "I live by the Father." "I am the door of the sheep." I am the true vine, and my Father is the husbandman." "I am the Son of God."

86. In the illustration of the vine, the position of all others is described as branches drawing their life and sustenance from him.

87. In chapter xiv., he is seen to be the only way by which the Father could be approached.

88. In chapter xvii., he is the giver of eternal life to all whom God has given him.

89. And that all these passages indicate his lofty position, and were so understood, is evident from the final charge made against him in chapter xix. 7, "We have a law, and by that law he ought to die, because he made himself the SON OF GOD."

90. These are all signs by which we may discern that Jesus is the Christ, the Son of God, and believing this concerning him, many find life,—that quickening power which now causes the relationship of Sons, and which presently swallows up *mortality*—through his name.

91. What a pitiable plight are they in, who ignore the offices and work which placed him head over all things to the Church; heir of all things, and to be King over all the earth! Why cannot they see that lineal descent alone from David would be of no avail when it was announced thousands of years ago, that "he who ruleth over men must be just, and Jesus was the only one who filled the bill! He needed no justification from any sin committed. A justified sinner would be no object for justifying faith to lay hold of.

92. In Gen. xlix. 22-25 Joseph is plainly seen to have been a type of Christ. It says: "The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; from thence (the hands of the God of Jacob) yea; FROM THENCE is the Shepherd, the stone of Israel."

93. This naturally reminds us again that it is that same God of Jacob that we read, sent forth his Son, made of a woman. A unique expression this; it is generally BORN of a woman; it is only in reference to Christ that the word "MADE" is used. The fact is, that the words would have been an ABSURDITY, had Christ been the Son of Joseph. The language agrees with nothing in nature, because the fact of which it speaks is OUT OF NATURE. It is an out and out miracle. No one ever heard a person say of a child it was made of a woman, or that it was "made flesh." One would naturally ask, "What else could it be made of?"

94. In this connection, too we ask would it not be supremely ridiculous to read Phillippians ii. 8, 9 as if it said JOSEPH'S SON, that he was in the form of God and thought it not robbery to be equal with God; or meditate a usurpation to be like God;" Diaglott; but made himself of no reputation, and took upon him the form of a servant having been made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death [obedient to whom, do our opponents say?] even the death of the cross?

95. Men must be profoundly ignorant of Jehovah's purpose as revealed in Moses, the prophets and the Psalms who undervalue, and even dispense with the offices and work of his first advent. Why do they pass by such clear references to the Branch, and the stone that he will engrave seven eyes upon? And Isa. xxviii. 16, where a precious and tried stone is to be laid in Zion for a foundation, and is to be the object of faith. In Zechariah iii. 9 Jehovah says, "For behold the stone that I have laid before Joshua, upon ONE STONE shall be seven eyes; behold, I WILL engrave the engraving thereof, saith the Lord of Hosts." Rev. v. 6, enlightens us in reference to the Lamb which had been slain,—and had seven eyes," and explains that the seven eyes represent the seven spirits of God sent forth into all the earth. We need no further proof that the stone to be engraved which was to have seven eyes, and the Lamb that was slain with seven eyes are identical.

"Seven is the symbol of *unity* and *perfection*. God is Spirit. He upholdeth all things, and in him we live, and move, and have our being.

96. But what of the Spirit's engraving upon the stone (Zech. iii. 39)? If this does not mean that Jehovah would allow Christ to manifest him through a being *born of blood*, or of the *will of the flesh*, or of the *will of man*, what does it mean? We do not ask this out of curiosity, or for the sake of asking a puzzling question, but in the light of Psalms cxxxix. 15; and other Scriptures equally pertinent.

"My body was not hid from thee which was formed in secret, and curiously wrought over in the lowest parts of the earth (the grave). Thine eyes did see my substance (embryo) yet being imperfect; and in thy books all of them were written in what days they should be fashioned when not one of them existed."

This quotation from the Word of the Spirit concerning the body he intended to *shine through*, or be manifested *in*, is very remarkable. Evidently the Spirit of wisdom contemplated this body with great interest and affection before it had a being, seeing he styled it "my soul," and "my darling" and by declaring wonderful things concerning it, which, before its creation, could only be affirmed of himself.

97. Reader, we trust this may assist you to a higher appreciation of words of the Spirit in Heb. ix. 13, 14, where it says, "For if the blood of bulls and goats, and ashes of an heifer, sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who THROUGH THE ETERNAL SPIRIT offered himself without spot to God, purge your consciences from dead works to serve the living God." Verily he was a prepared Body. Heb. x. 5.

98. The Eternal Spirit walked and taught and accomplished mighty works in this Body for three years and a half. When in the temple he said to the Jews, "Destroy this Temple," alluding to his *body*, "And in three days I will raise it up." On another occasion "I am the living bread which came down from heaven; if any man eat of this bread he shall live in the age; and the bread that I will give is my flesh, which I will give for the life of the world." 'I proceeded forth, and came from God," etc., etc.

99. If those we believe to be in error, and, indeed, if the Bible be what it claims to be, we have many times proved them in error, already,—if they have ever explained how Jesus could have died as God's Representative Testator? And so bring God's will into force, we have never seen it. They keep skimming the surface till it is bare,—but they will not get intelligent Bible students to live on such fare. And we do not think they want that class of converts.

100. Hebrews ix. 15, we have just quoted the 14th verse and so begin with the 15th, "And on this account he is the Mediator of a new covenant, so that death having taken place for a redemption of the transgressions against the first covenant, those having been invited might receive the promise of the Aionian inheritance. For where a covenant exists, THE DEATH of that which has RATIFIED IT, is necessary to be produced."

"*Because a covenant* IS FIRM over the DEAD victims, since it is never valid when that which *ratifies it* is alive. Hence not even the first has been instituted without blood," etc.

As we said, we have never seen it explained how *a Son of Joseph* could die to ratify GOD'S WILL. The presumption.

Married.

At the home of the bride, Chicago, Ill., Miss Mabel Price and Mr. Forrest A. Pontius, on Wednesday, Sept. 14, 1904. Forrest was born and reared to young manhood in Plymouth, Ind. United with the Church of God some years ago, and was while here a faithful, earnest worker in the church and Sunday school. Seeking to make a place for himself in the world he went to Chicago, and is now employed in a railroad office. During the years he has been away he has frequently visited his old home, and we have ever found him true and faithful to the cause of the Master.

We feel to congratulate him and his bride, and trust that their lives will be pleasant, and that they may so live as to receive approval of their Lord.

$38.00 San Francisco, Los Angeles, Portland, Tacoma and Seattle, $31.50 Boise City, $30.50 Spokane and Walla Walla, $30.00 Ogden, Salt Lake City and Butte, from Chicago via the Chicago, Union Pacific and North-western Line every day until October 15th inclusive. Correspondingly low rates from all points. Daily and personally conducted excursions from Chicago in Pullman Tourist Sleeping cars, only $7.00 for double berth, (accommodating two people,) through to the Pacific Coast without change of cars. Choice of routes. Excellent train service. Dining cars, (meals a la carte.) For full information apply to A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ill.—Oct. 12.

Obituary.

"In the hope of a glorious morning," William Pottle, fell asleep September 10, 1904. He was born in Hingham, England, in November of 1881. In April of 1854 he was married to Miss Harriett Goldson and they came to Chicago twelve years later. Since which time this city has been their home. Nine children have been born to them, but of these only two survive —a son and daughter who will be of inestimable comfort to the sorrowing mother. For more than half a century, these two have walked through the years hand in hand, with hearts so warm and close together that outside storms have beaten upon them apparently in vain. Their golden wedding day found them still together:

Hark! how the golden promise tells
Of other bells;
Of another wedding golden
Beyond the tide;
Of earth's garments gray and olden,
Glorified.
Foretells the dawning of that morning
The King beside,
Foretells the glory and the crowning
Of his bride.

Together they came into the faith of eternal life only through the Life-giver, and it was this hope which animated our brother's breast during his long illness. He often spoke of it especially to his life-long companion.

In accordance with his urgent request, often repeated during the last few weeks, words of comfort were spoken by H. V. Reed who presented the gospel hope to the friends who had gathered in the beautiful home of Brother Pottle beside the lake that he loved.

The theme of the speaker was the unfailing promises of God; "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept."

He dwelt upon the words of the Master; "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." He showed how dark and dreary the earth would be—how hopeless death would become, without the unfailing promise of life

"I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hades and of death." Because he liveth and holdeth the keys of the grave, therefore his dear ones shall come again from their dusty beds. The night is far spent and the morning cometh—the morning that shall never end in night. Then we shall meet with those whom we have loved and lain away—then we shall stand with them on the glory crowned heights of God's eternal mountains—then we shall walk with them on the banks of the beautiful river, and kiss their lips all fresh with the dews of immortality.

We laid our brother away beneath the evergreens and roses in the consciousness that his hope of the morning shall soon be realized—the morning when earth shall wear her bridal robes and be wedded to the glories of eternity.

'Blessed are the dead who die in the Lord."

Elizabeth A. Reed.

To the Church of God in Ohio:

Brethren beloved in the Lord, by the Ohio Conference at Salem, Ohio, Sept. 8, we were elected evangelists for the State. We are ready, willing and anxious to preach the gospel of the kingdom, that others may obtain a hope of eternal life. Dear brothers and sisters, let us all strive to make our calling and election sure by self denial and sacrifice, that the truth to salvation may be freely preached. We will answer calls together or apart, and preach the glad tidings to few or many, in doors or out, but our chief desire is the welfare of the Church of God. Address us at 866 W. Main St. Salem, O.

P. Neill & Mrs. Mattie Neill.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Wm Hill	2 00
A friend of the poor	50
Sarah L Lasho	3 50

Notes by the Way.

(From Page Three.)

past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it." But now "preacheth the faith which once he destroyed." Ver. 23. The Church of God would not stand as a pillar and ground of *the* truth, if it stood for one part only. It must couple faith and practice together. The foundation upon which this pillar rests, is the declaration, "There is a God." See Dan. ii. 28, "There is a God in heaven that revealeth secrets." The proof of the existence of God is given in Rom. i. 20: "Because that which *may* be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." This fact, says the apostle, was so clearly seen "that they are *without excuse*."

He does not say that there are gods in heaven, but "a God." "God is one" not two, three or four. "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him." 1 Cor. viii. 4-6. See Eph. iv. 6, "One God and Father of all."

The Trinity is not taught in Scripture. "I and the Father are One," says Jesus. The oneness is that indicated in John xvii. 20, 21, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." A oneness of body, but not of person.

Jesus could not be that one God in person, because he died. God cannot die.

We are told that the Trinity is a *mystery, yes*, such a mystery, that no one can believe it. A kindergarten child knows that one is one, and not three.

The oneness of God as taught in the Scriptures, the Church of God stands for. We believe in the restitution of all things, but the all things is limited to that [illegible]. The Church of God also stands for the doctrine of the restoration of Israel. We also believe that the "gift of God is eternal life through Jesus Christ our Lord." We believe that baptism is for the remission of sins. It is because we believe the Bible that we do not believe in the *immortality* of the soul. No Bible character ever preached that. It sprung from the heathen Socrates and Plato, the Greeks that did not know God. They thought that Paul was a setter forth of strange gods, when he preached Jesus and the resurrection.

Bro. Zilmer then illustrated the growth and expansion of the intellect, the thinking part of man by a child, as it grew in stature, and the brain expanded, and the consequent decline in old age. If the body was one thing, and the man another, then, the body of a beast was one thing and the beast another. The Church of God also stands for the teaching that God's kingdom will be established on the earth. The Church of God believes in faith, repentance and baptism as the way men are to be saved, and not the human anxious bench methods of these last days.

On Sunday afternoon at 2:30 p. m. I preached again on the subject of, Who is your Father?

I find that my paper is growing so large, that I will give but a mere outline of this sermon.

This sermon was based on the controversy between Jesus and the Jews as to their respective fathers, as given in John viii. Jesus declared his convictions as to who their father was, in the following language: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." We observe their father was a bad character, being a "murderer," "a liar, and the father of it," and this was his character "from the beginning."

In this beginning, God told Adam not to touch, or eat of the forbidden tree, if ye do, "Ye shall surely die." The Serpent said, "Ye shall not surely die."

The proof the serpent gave as to why they should not die, was that, [illegible] angels. [illegible] It could have been true that they could not die, if they in fact [illegible] elohim or angels in nature, because the gods, or elohim, were not [illegible] beings. In place of the disp[illegible] giving them the nature of "the gods," it gave them the nature of "beasts," and therefore they die. He lied when he said they would acquire the nature of gods.

Compare this with Luke xx. 35, 36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Jesus here recognizes the deathless nature of the angels, elohim, or gods, and the only way to become as the angels, or gods, is to become worthy of that age and the resurrection out from among the dead ones.

They way to become as the beasts is to follow the advice of the devil, to seek to become as gods or angels by means of disobedience, and believe the devil's message. Believe his message, and then you can claim him as your father, and die as the beasts.

At 8 o'clock p. m., on Sunday night, Bro. Zilmer, continued his discourse, as to what the church stands for in faith and practice. I regret that space forbids it being reported at this time.

He based his remarks on Eph. iv., as to the unity of the body, faith and hope. The church which has this unit faith and hope was the Church of God, or body of Christ, of which body he, himself, was the head. It was a collective body with a unity of spirit, faith and hope. In this body there are multiplicity of members each having its own function, yet working in harmony with every other part. In this body love is set to be the bond of union, which produces a harmony of action in all its parts. This unity of spirit must be preserved in the bond of peace, and prior to all this, there must be a unity of faith, then charity or love can then be the bond of perfectness.

Favorable comments by many members were expressed as endorsing this discourse.

I will close these notes by a brief notice of the reports of evangelists and churches, which showed a progressive tendency.

The Indiana evangelists had not confined their work to Indiana alone, but had crossed over the border into Illinois. Brethren Zilmer and Austin had both conducted meetings in Chicago, Ill., and baptized two. Bro. Hatch labored in central Illinois, baptized eleven, making thirteen baptized in Illinois, by Indiana Evangelists.

I gave in my report as the General Evangelist, from the Indiana Conference, which was listened to with much interest.

Yours in the Blessed Hope.
W. H. Wilson.

Knew How.

All was quiet in the invalid's room, until a step was heard coming up the stairs. Then a faint voice called:

"Alfred, is it you?"

"No," answered another member of the family, looking in and then approaching the bed. "But what is it you are wanting? Can not I do it?"

"I only wanted to be lifted and turned a little," was the reply. "I think I'll wait a few minutes for Alfred to come. He knows just how."

Alfred was only a boy, a merry, healthy young fellow of eighteen or twenty, full of his studies and outdoor pursuits, wanted on the cricket field and in all parties of young friends; but he was no stranger in that sick room. He had thought it worth while to learn "just how" to minister to the sufferer, and his strong, young arms were the chosen ones to lift the grandmother's wasted, pain-racked form many times daily. Was not that tender little service the very crown of manliness?

It was Bayard Taylor who wrote:

"The bravest are the tenderest."

World's Fair Excursions.

Under a new arrangement the World's Fair Coach Excursions over Pennsylvania Lines for which tickets to St. Louis are sold at the lowest fares now run Sundays, Mondays, Tuesdays, Wednesdays and Thursdays each week. The round trip from Plymouth is $6.25 tickets good in coaches of through trains. Excursion tickets to St. Louis with longer limit are sold every day. Full information may be obtained from J. E. Hanes, Ticket Agent, Pennsylvania Lines.—Oct 30

The True Church.

For centuries the waiting Bride
Has lit her altar fires,
And waited for the morning tide
To light the eastern spires.

Has looked to see her absent Lord,
Whose love inspired her song
And leaning on his faithful word,
Has battled with the wrong.

Through all the dark and cloudy day,
And through the lonely night,
The lamp of faith illumed the way
With more than earthly light.

And true as needle to the pole,
Has kept her fervent gaze
Intent upon the final goal,
With glory all ablaze.

Has stood amid the angry storm;
And borne affliction's rod
When death in every frightful form
Had barred the path she trod.

Her blood in torrents has been poured
On Roman hill and plain;
She fell by fire and by the sword,
And wore the felon's stain.

Beneath uncounted altars she
Has raised the martyr cry,
For vengeance on the Papal See—
For vengeance hear on high!

Full deep she's drank the bitter cup;
But this inspiring thought—
That with her reigning Lord she'd reign,
Made sweet the bitter lot.

And still she waits while shadows fall
Across the way she treads,
For Christ to break the mortal thrall,
And crown immortal heads.

Oh gladsome day, so near at hand—
That scatters all the gloom,
That hangs so thick o'er every land
And o'er the silent tomb.

—S. L. Wince.

Communicated.

Notes by the Way.

Having occasion to visit the northern part of the State of Illinois, I made a fraternal call on brethren James and William Tilton, and families, at Rochelle, Illinois, and enjoyed their warm hospitality.

"How sweet, how heavenly is the sight
When those that love the Lord,
In one another's peace delight,
And thus fulfill His Word.
"When each can feel his brother's sigh,
And with him bear a part;
When sorrows flow from eye to eye,
And joy from heart to heart."

Fraternal associations with those of like precious faith, I find to be very pleasant and helpful.

From Rochelle, I went to Franklin Grove, Illinois, being invited by our Sister Israel Zug, to come and visit her. This sister is living alone, with no one of like faith to confer with. I found the sister quite intelligent, and firm in the faith, and refusing to have any fellowship with those whose faith is founded upon the lie of the devil. How any Intelligent believer can do so, passes my comprehension. I enjoyed this visit and expect to meet this good old sister in the grand reunion when Jesus comes.

I then took the train for Chicago, and remained there until the morning of September 8th, when I boarded the train for Hillisburg, Indiana, to attend the Annual Conference of the Church of God. I arrived at Hillisburg at about three o'clock in the afternoon, and was met at the depot by Brethren Weaver and Hatch, and was taken to the hospitable home of Bro. and Sister Weaver.

The congregation at Hillisburg numbers about one hundred and twenty members. They own a good church building. The Church is presided over by Elder Huffer, a school teacher. Bro. Huffer is a bright man, and zealous for the faith once delivered to the saints. He has an important charge on his hands, and may God bless him in his work. On Thursday night the Conference assembled in this Church. Bro. Huffer made an address of welcome, which was responded to by our President Bro. Zilmer. His address took the form of an exhortation to stand close to the first principles of the faith and hope of the gospel. The exhortation is certainly timely when men who have departed from the faith, teach that we should look to, and trust the Son of Joseph as a Savior, while the Bible says it is the Son of God which taketh away the sin of the world.

I am not going to trespass on the report of our Secretary. My purpose is to give a brief sketch of the addresses given by our ministers who were present. Many precious thoughts were expressed, which I believe will be appreciated by our readers.

On Friday morning the first address was delivered by J. S. Hatch, on the topic: "Make your Calling and Election Sure." He stated that it could only be made sure by adhering closely to the way as given in Holy Scripture. There was

1st. The call and election.

2nd. Make the election sure after receiving the call.

1st. How called? See 2 Thes. ii. 14: "God hath from the beginning chosen you to salvation through sanctification on the Spirit, and belief of *the* truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

From this we learn that God calls only through the "belief of the truth," and that truth is "the Word of truth, the gospel of your salvation," (Eph. i. 13), "whereunto he called you by our gospel." All who receive and obey the gospel are called and elected of God, and none others are.

2nd. Make sure the call and election. That *is* clearly given in 2 Peter i. 10-12: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you alway in remembrance of these things, though ye know them, and be established in the present truth."

What are the things which will make the call and election sure? See verses 5-7: "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

When the call and election is made sure, God will gather in his jewels, see Matt. xxiv. 31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Brother Hatch then dwelt on the purpose of the election, that it went further than simply being saved, that they were elected to official positions, and he showed what those official positions would consist of. Space forbids entering into the line of his argument. The main lesson for us to learn, however, is, How we are called and elected? 2nd, How to make the election sure.

The sermon for Friday night was to have been given by Bro. Wagoner, but he was unable to attend the Conference. The programme committee selected me to fill his place. I spoke on the topic, How to detect spurious gospels? I called attention to Eph. iv. 3-6, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." If it is true there is but "one faith," and "one hope," and we should find 500 faiths and hopes in the world, then the Bible declaration being true, that there is but one faith and hope, then there must be 499 bogus faiths and hopes in the world. The question arises how can we distinguish the true from the false?

Eph. i. 18, says that the one hope can be known, and says how we can learn or know "what is the hope." Well how? Listen: "that the eyes of your understanding being enlightened; that ye MAY KNOW what is the hope of his calling."

Then if we "know" it, we are assured of it. Well, suppose that we do not know it, what is our condition? See Eph. iv. 18, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them." Then the "understanding" may be "enlightened" and "know what is the hope," or "the understanding (may be) darkened," and on account of the aforesaid "ignorance" be "alienated from the life of God." In what proposition *are* we to find the one hope? See Col. i. 22, 23: "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister." We find the definite article "the" precedes the words "faith," "hope" and "gospel," which means that there is but one "faith," "hope" and "gospel." If there was more than one, the indefinite article "a" would have been used, a faith, a hope, a gospel, which would signify that there may be other faiths, hopes and gospels. The hope is found in the gospel. "Be not moved away from THE hope of our gospel." I then showed the proof that the faith and hope took hold upon the glad news of the coming kingdom. Space forbids giving the line of argument used. Suffice it to say I clearly showed that God's oath and covenant was the distinguishing mark between the true faith, hope and gospel. The true is sealed by God's oath, all others not so sealed are spurious.

At ten o'clock, Saturday morning, Bro. Wince spoke on the topic of the coming kingdom. Bro. Wince handled his subject in a workman like manner. He talked like a man who knew what he was talking about.

He first read and commented on the *second* chapter of Daniel. We are all familiar with the clearly spoken prophecies of that God-loving prophet, relating to the coming kingdom, so that I need not produce them here. These prophecies harmonize clearly with all the prophets, apostles, and those of our Lord Jesus Christ.

He said that the coming kingdom will differ from all other kingdoms, in its official administration, it would be one of righteousness, justice, and correct government. It would further differ as to its duration, as to all other kingdoms, they pass away, while God's kingdom will be eternal. He said that the word kingdom in the New Testament was from the Greek word *basileia*, which occurred about one hundred and sixty times, while the word *ecclesia* from which we have the word church, occurred some one hundred and fifteen times.

Some, he said, claimed that the kingdom came in the days of John the Baptist, while others said that it was not set up until the day of Pentecost. Furthermore these people affirm that the church is the kingdom. He said that the meaning of the word *basileus* (kingdom) did not permit of its being used as synonomous with *ecclesia* (church). He said that with regard to the Lord's prayer "thy kingdom come," could not with sense be expressed as follows: "Thy church come to the church." Again, in Acts xiv. 22: "We must through much tribulation enter, the (church) of God." He said the suffering came prior to the reign every time. "If we suffer with him, we shall also reign with him." No suffering with him, then there can be no reigning with him.

Another thing he said, that the church was now in existence, while the kingdom was still a future event. "Fear not little flock, it is your Father's good pleasure to give you the kingdom," It being a *future* event, it could not represent that which now *exists*. The kingdom as yet, was still a matter of promise to the overcomer, and could not exist, until it had been preached in all the world as a witness. He said the kingdom must have all the essential elements which go to make up a kingdom, which the church did not possess. He said the Bible designated what those elements were in God's kingdom.

1. Jesus, the King of the Jews.
2. He should reign upon the throne of David.
3. The territory would be the land of Israel.
4. The subjects, the people of Israel.
5. Overcomers would share the throne with him.

He drew a contrast between Jesus' and God's throne. He stated that while God's kingdom would be a spiritual kingdom, yet it would be just as literal as the natural.

The time when Jesus would ascend the throne would be in the regeneration (new birth), then the twelve apostles would be assigned the twelve thrones over Israel.

When the kingdom of God really did come, the condition of mankind would be improved vastly over what it is today. He said if we leave Israel out of the gospel of the kingdom, then we will have a false gospel.

After the business session was over, Bro. S. T. Hook, continued to discourse upon the kingdom of God.

He read Psa. lxxii., which is a chapter treating of the time when the "king's Son" (not Joseph's son) shall ascend the throne of universal empire, and rule the people with righteousness and judgment, also a reign of peace, and also a time when the oppressor shall no longer oppress the poor. Righteousness, peace and abundance would obtain from sea to sea, and from the river unto the ends of the earth, which would culminate finally in the whole earth being filled with the glory of God.

He said that the phrases: The kingdom of God, kingdom of heaven, the kingdom of Israel, are synonomous phrases indicating the same thing.

He canvassed Dan. ii. much the same as Bro. Wince did, so I will not take space to repeat it here.

He showed conclusively that God's kingdom would be the kingdom of Israel restored. He cited Ezek. xxi. in proof. It was the kingdom of Israel which was overturned until he came whose right it was. He then called attention to Isa. ix. 6, 7, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor. The mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from *henceforth* even forever. The zeal of the Lord of hosts will perform this."

Luke i. 30-33: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shall conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

In harmony with the above we have the enquiry: "Lord, wilt thou at this time restore again the kingdom to Israel?" He showed how literally God's Word was fulfilled in the past, he gave a sample as given by the prophet, as to how Jerusalem should be plowed as a field, and that those prophecies which still remained, will be as literally fulfilled. And as the Lord literally ascended, and clouds received him out of sight, just as literally will he come again. It would be nice to give a more extended report of these grand sermons, but space forbids.

At 7:30 p. m., Saturday, Bro. Zilmer spoke on the journeys of the Apostle Paul, illustrated by chart. This was considered a real treat by all who heard it. If we only had a cut of his chart to publish in THE RESTITUTION to trace Paul's travels as he gave it, it would be of vital interest to our readers. Without it, it would be impossible for me to properly report his sermon, it would not be intelligible to the readers. When he visits your neighborhood ask him to illustrate it by his chart.

At eight o'clock p. m. I followed Bro. Zilmer, on the topic of Impending Changes in Human Governments, illustrated by three charts. Why is a change desirable? The answer is, because all human governments are failures, they do not render perfect service to the people, because human nature, corrupted by sin, are incapable of rendering perfect justice. On account of the imperfection of frail man, justice often miscarries, even when he desires to execute justice.

God has a great change impending, It is his purpose that all the governments of this world should be incorporated in that of his Son. To be associated with him in this great work, God is now disciplining a corps of rulers. These are called out by the gospel of the kingdom. The discipline they are subjected to, is to learn to govern themselves. Should they succeed, they will be counted as overcomers, and he will grant that they may sit down with him on his throne.

David shows the approximate time when this change will take place. This was revealed to him in Nebuchadnezzar's dream. He saw a great image, whose head was of gold, his breast and arms of silver, his belly of brass, his legs of iron, his feet part of iron, and part of clay. Dan. ii. 31-35.

Q. What did the dream mean?

A. He said that the different parts of the image represented by the several metals, meant that four universal empires should arise in the earth. The feet describe the broken up condition of the fourth empire. Daniel ii. 41-43.

Q. What will follow the broken condition represented by the feet?

A. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44.

Q. Is it a fact that all the kingdoms represented by the image have appeared?

A. They all have become historic facts, and the next change now due is God's kingdom.

Let us examine the matter carefully, and see whether they have become historic facts, or not.

Babylon, the head of gold has now become an unquestioned historic fact.

Q. How about the second part of the image?

A. The second part, the breast and arms were of silver (Dan. ii. 32) are represented by the allied forces of the Medes and Persians. Dan. ii, 38. It is now a well established historic fact that those allied forces conquered Babylon.

Q. Did the Medes and Persians rule this conquered kingdom jointly?

A. No. Darius, the Median took the kingdom first, when he was about sixty-two years old, (Dan. v. 31) and reigned only two years, when he died. It is also an historic fact that Cyrus, king of Persia succeeded Dairus and his dynasty held possession of the kingdom two hundred and four years and nine months.

Q. Daniel dreamed about some beasts also. What about them?

A. See Dan. vii. 3-7:—"And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."

Q. What did the beasts signify?

A. See Dan. vii. 17, 18, for an answer. "These great beasts which are four, are four kings (or kingdoms) which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever." They represent the same kingdoms which are represented by the several metals in the image.

Q. Why are two sets of symbols given to represent the same thing?

A. The beasts represent details in the history of the four kingdoms, not seen in the image. As for instance, we are now considering the second (silver) part of the image, we have seen that two nations (Medes and Persians) conquered Babylon, and that Darius the Median, took the kingdom first; now the bear represents the Medes and Persians, one side of the bear represents the Medes, and the other side the Persians, and but one side at a time came into power. See Dan. vii. 5, "It, the bear, raised itself up on one side," representing that the Median side of the bear was raised into power first.

Q. Does any other beast show the same thing?

A. Yes. See Dan. viii. 3: "There stood before the river a ram which had two horns *** but one was higher than the other, and the higher came up last."

Q. Please tell us what the two horned ram means?

A. I will let the Bible answer. See Dan. viii. 20: "The ram which thou sawest having two horns are the kings of Media and Persia." Now this Media-Persian ram has two horns (powers) the one horn represents the Medes, and the other horn the Persians, and the bear has two sides, one is the Median side, and the other side is the Persian, and as we have already shown the Median side was first lifted up into power symbolized by the bear being "raised up on one side," (Dan. vii. 5) and so also the ram with two horns tells the same story. It had two horns (Dan. viii. 3) "one was higher than the other, and the higher came up last."

Q. Which power was the short horn?

A. We must notice first that "the higher one came up last," (Dan. viii. 3) therefore the short horn must of necessity come up first. The length of these horns represents the length of time each of these two powers (Medes and Persians) held the government. History shows that Darius the Median (short horn) only reigned two years when he died. After which, Cyrus the Persian (the higher horn) succeeded him, and his dynasty held the power two hundred and four years and nine months." The higher or longer—Persia, came up last. Dan. viii. 3. The brass kingdom we are told should succeed the silver kingdom. See Dan. ii. 39, "After thee (the silver) shall arise another kingdom, inferior to thee (brass is inferior to silver) a third kingdom of brass, which shall bear rule over all the earth." History and the Bible show that the "brazen coated Grecia," attacked the "ram," which is further represented by as "he goat," attacked the Media-Persian two horned ram, Dan. viii. 6, and broke two horns off of the ram, Dan. viii. 6, 7, which means that the (Grecian) he goat conquered the (Media-Persian) two-horned ram.

Can you prove from the Bible that the "he goat" which broke the two horns of the Media-Persian "ram," is Greece?

Yes. See Dan. viii. 21, "And the rough goat is the king of Grecia; and the great horn is the first king."

Q. Now, who is this "first king?"

A. "The great horn that is between his eyes is (Alexander) the first king." Dan. viii. 21.

Q. What will happen when this "first king" shall die, or is "broken?"

A. See Dan. viii. 22, "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, (of Greece) but not in his power." This means that after the first king's death, "Grecia" would be divided into four kingdoms.

The above is also shown in Dan. xi. 3, 4: "He (king of Persia) shall stir up against all the realm of Grecia. And a mighty king (Alexander) shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up his kingdom (Grecia) shall be broken, and shall be divided (into four kingdoms) towards the four winds of heaven."

These in turn were overrun by the iron kingdom of Rome. Then Rome in turn was divided into Eastern and Western Rome, answering to the two legs of the image. The feet represent the broken up condition of the iron Roman Empire, being a clay and iron mixture.

Q. What is the clay?

A. That is indicated in verse 43. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay."

Q. Where is the clay indicated in this verse?

A. It is found in the phrase, "Seed of men." Clay is a symbol of man. Man is as clay in the hands of the potter. Iron here symbolizes absolute monarchy. The mingling of "clay"—the "Seed of men," in iron or absolute monarchy indicates that the iron monarchies of old Rome have become constitutional governments, in which "the seed of men," or the people have a part.

What is the next event due when we reach the iron and clay mixture in the feet of the image?

See Dan. ii. 44, "In the days of these kings (the iron and clay mixture) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

We have now reached the iron and clay mixture, and the kingdom of God is the next event now due.

On Sunday morning at 10 a. m., Bro. Zilmer preached on the topic, What does the Church of God stand for in faith and practice?

His remarks were based upon 1 Tim. iii. 15: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

A pillar stands under the temple as its support. This figure teaches us that the Church of God is to be the support of *the* truth, not a truth. They are called out for that purpose. See Acts xx. 28 31: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears."

The grand old Apostle saw with a prophetic eye that the Church of God would suffer from perverse teachers, which he describes as "grievous wolves," which would endeavor to rend and devour the Church of God. Hence the "overseers" were to administer such nourishing food to the flock, that they may be strong enough to stand as a pillar, or support of the truth, both in faith and practice. This same apostle recollected how in time past he himself, wasted the Church of God. See Gal. i. 13: "For ye have heard of my conversation in time

(*Continued on Page 8*)

Announcement.

The third Annual Conference of the Church of God in Southern Illinois will be held at Moriah, Clark Co., Illinois, beginning October 1st, and continuing until October 10th, 1904. We have implored Bro. O. J. Allard, Iowa, and Bro. A. H. Zilmer of Plymouth, Ind., and Bro. S. T. Hook of Ind., and perhaps other speakers will be here to preach the glad tidings of the soon coming kingdom. Thus far our Conferences have proved a feast of good things and we trust that this one will be no exception. We hope to have faithful attendance from home brothers and sisters and friends, and cordially invite all from other societies who can possibly come, and may the isolated ones grasp this rare opportunity of meeting with their co-workers. We will arrange the program from day to day as we go along. We invite the Bereans all to come that can, for we will give you as much time as you will want to occupy. Please let all that come by railroad write Bro. Z. E. Brant of Moriah, Ill., what date you will come to the Conference and he will meet you at Casey, Ill., and take you to the Conference. May the Lord not withhold his blessing from us at that time.

Z. E. BRANT, Pres.,
MRS. AMY V. WEAVER, Sec.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Coat's Grove, Barry Co., Michigan, on Friday evening, Sept. 30th, 1904, and continue over the following Sunday.

A cordial invitation to attend is extended to all, and particularly to the brethren of this and adjoining states.

Coat's Grove is situated in the southwest corner of Woodland township, seven miles northwest of Hastings. Those coming by the Michigan Central R. R. will stop at Hastings, and change cars for Coat's Grove, or they may be met at Hastings by Bro. Richardson, if they will drop him a card. Address, A. R. Richardson, R. F. D. 3 Hastings, Barry Co., Mich.

Those coming from Grand Rapids will take the Pere Marquette R. R. in the morning at 7:10 and change cars at Woodbury for Coats Grove.

It is expected that A. H. Zilmer of Plymouth, Indiana, and B. W. and M. A. Woodward of Dutton, Mich., will be at the conference to herald the good news of the soon coming King.

EMMA JACKMAN, Sec'y.

Dear Sisters of the "Evangelical Aid Society," do not forget your offerings for this quarterly Conference. The need of more money for more work is very apparent, more so now than ever. Be at the meeting and be present for one-half hour's business, which we will ask for at the hands of the President. If you cannot come send offerings to my address Dutton, Kent Co. Mich. before Sept. 29, and I will faithfully deliver them to Sister Jackman.

M. A. WOODWARD, Sec.

Subscribe for THE RESTITUTION.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 8:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:18 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Haues, Ticket Agent Plymouth, Ind.

$27.50 *Hot Springs, S. D.*
$30.70 *Deadwood and Lead*

And return, from Chicago daily, via the Chicago & North-Western R'y. Correspondingly low rates from other points. The Black Hills region, the great natural sanitarium of the west, is one of the most picturesque spots in the world and well worth a visit. Information and tickets can be secured from your home agent. Illustrated Black Hills Booklet with valuable map mailed on receipt of 4 cents in stamps by W. B. Kniskern, Chicago.—Sept. 30.

$30.00 to Colorado and Return.

Via Chicago, Union Pacific & North-Western Line. Chicago to Denver, Colorado Springs, and Pueblo, daily throughout the summer. Correspondingly low rates from all points east. Only one night to Denver from Chicago and Central States and only two nights enroute from the Atlantic Seaboard. Two fast trains daily. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Sept. 30.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

$6.75 World's Fair tickets now on sale Sundays, Mondays, Tuesdays, Wednesdays, and Thursdays via Pennsylvania Lines. World's Fair 7-day round trip tickets to St Louis are now sold on above days of every week from Plymouth. These tickets are valid in coaches of through trains. Longer limit low price tickets are sold every day. For particulars consult J. E. Haues, ticket agent. oct30

California.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only $38.00 Chicago to the Coast. Correspondingly low rates from all points. A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—Oct. 15.

To St. Louis World's Fair at Approximately One Cent per Mile.

World's Fair excursion tickets to St. Louis will be sold via Pennsylvania Lines at approximately one cent per mile each Tuesday and Thursday until September 29th, valid in coaches of through trains good returning within seven days. These are the lowest fares at which World's Fair excursion tickets to St. Louis are sold. Fifteen day tickets and season tickets sold daily at reduced fares, good in sleeping or parlor cars with required Pullman tickets. For full information, consult J. E. Haues, Ticket Agent, Pennsylvania Lines, Plymouth, Ind.—Sept. 29.

$33.00 California, Washington and Oregon.

Colonist one-way second class tickets on sale daily from Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle and other Pacific Coast points, and still lower rates to Utah, Montana, Wyoming and Idaho points, via the Chicago, Union Pacific & North-Western Line. Correspondingly low rates from all points.

Daily and personally conducted excursions in Pullman Tourist Sleeping Cars, double berth only $7.00 from Chicago, on fast through trains. Choice of routes. No change of cars. All agents sell tickets via this line. For full particulars address A. H. Waggener, Trav. Agt. 22 5th Ave. Chicago, Ill.—Oct 16

Special Fares to Pacific Coast.

September 16th to October 15th, inclusive, one-way second class colonist fares to California and North Pacific Coast points, to Montana, Idaho and the Northwest, will be in effect from all stations on Pennsylvania Lines. For full particulars, call on Local Ticket Agent of those lines.—Oct. 16.

Take the Vandalia line to St Louis. Commencing Sunday Sep 18, and continuing until Dec 1st, The Vandalia line will sell every Sunday, Monday, Tuesday, Wednesday and Thursday, round trip tickets good for 7 days to St Louis for $6.75. Call on F J Bussard, agent Vandalia line for information regarding various concessions.

Beautiful Winona.

With the opening of the season at Winona Lake, May 16th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

Illustrated Lectures.

Upon all Biblical themes embracing the Restitution and all kindred truths taught in the Word of God. Large charts and maps. Correspondence solicited. Address Elder Geo. C. Shorey, Box 305, Berwick, Me.

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train	7:23am
No. 40, daily, For South Bend	11:00am
No. 42 " Ex. Sun. "	0:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For TerraHaute	6:48a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St Louis No change of cars All other trains make good connections to and from St Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

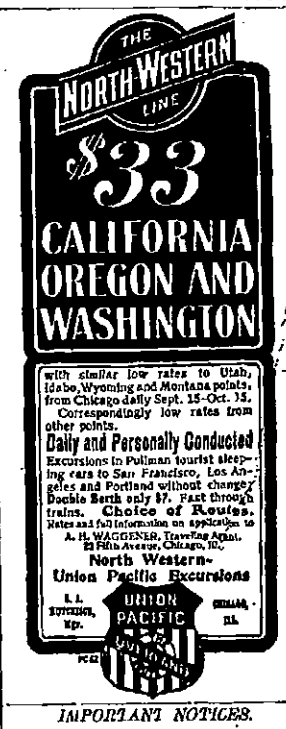

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

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Persons requesting their address published may have their names inserted here.

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J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
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J. F. Wagoner, Box 261, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
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D. L. Kean, 1507, S. N. St Tacoma Wash.
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T J Daniel Magazine Ark
H M Williams Ashton Kan
F R Sires Folmar Arizona
J C Thompson 146 Brookdale ave Cleveland O
P Neill and wife, Evangelists, 366 w Main st Salem O

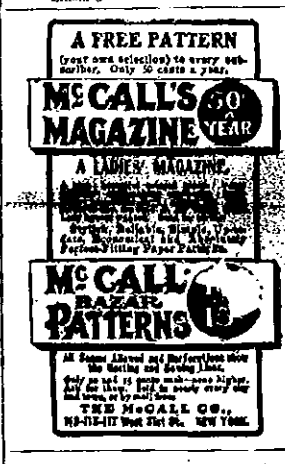

SAINT LOUIS SLEEPING-CAR

Leaves Plymouth daily at 8:30 P M, arriving at St. Louis 7:04 A M, returning leaves St. Louis at 8:04 P M.

VANDALIA LINE

Round trip rates:—15 day tickets $10.75; 60 day tickets $11.70; season tickets $14.00; Coach Excursion tickets each Tuesday & Thursday $6.75.

For sleeping car reservation and other information as to train service, etc, apply to F. J. BUZZARD, Agent.

$18.00 Chicago to St. Paul-Minneapolis and Return.

Via the North-Western Line. $22.00 round trip Chicago to Superior and Duluth; $20.75 round trip to Sault Ste. Marie, tickets on sale daily. $12.85 Chicago to Marquette and return, on sale August 2 and 16 and September 6 and 20. Correspondingly low rates from other points. Perfectly appointed train service. Through sleeping cars. The best of everything. Information and tickets can be secured from your home agent, or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Sept 30.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., meets in the Hart Building No. 1098 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roths and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor. Center and Water streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sister Mary Mobbs, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Alley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, Sec. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esbelman.

The Church of God at Dixon, Ill. meet every Sunday at 10: 5 A. M. in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsey the 2d Sunday of the month. Brethren visiting Dixon cordially welcome.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of Every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill. meet each Sunday for Sunday school at 10 a. m. and for preaching every four weeks at 10:30 a m, by Bro S J Lindsey. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. O Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. B C Stallsbeck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 3rd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corkle or Pastor, or his son A. L. Corkle, who has been elected by the Church as its Pastor.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grosse of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Preston both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fitz, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend And bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Spring[illegible] O. meets

The Church of [illegible] Ark, meets the 2nd and 4th Sunday in each month. Preaching at 11 a m. J. Pastor.

The Church of God at Newark, [illegible] meets 17-19 W Park at 5th floor, at 2:30 each Sunday. All welcome.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

What is a Spiritual Body?
Faith and Hope.
Christ' Glorious Coming.

The above are titles to some small 4 page tracts suitable to place in an envelope. Short and to the point. Price 6 copies for 5 cents—or 100 for 75 cents.

Address, THE RESTITUTION, Plymouth, Ind.

WHEN YOUR TIME IS OUT PLEASE RENEW.

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Poetry.

Remember Thy Mother.

Lead thy mother tenderly
Down life's steep decline:
Once her arm was thy support,
Now she leans on thine.
See, upon her loving brow,
Those deep lines of care:
Think 'it was her toil for thee
Left that record there.

Never forget her tireless watch,
Kept by day and night;
Taking from her step the grave,
From her eye the light.
Cherish well her faithful heart,
Which through weary years
Echoed well its sympathy
All thy smiles and tears.

Thank God for thy mother's love,
Guard the precious boon;
For the bitter parting hour
Cometh all too soon.
When thy grateful heart can pay
Love's power to save,
Earth will hold no dearer spot
Than thy mother's grave.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

The Berean Society of Illinois held its annual business meeting on Saturday afternoon Aug. 27th, our President, Miss Anna Drew in the chair. The minutes of our last meeting were read and accepted. The Treasurer's report followed, after which came the report of the literary committee, urging each of us to remember that the Berean column in THE RESTITUTION belongs to each individual member of the Society, and hence we should always hold ourselves in readiness to supply its wants. Voluntary articles are the ones which are most thankfully received.

Our local societies have increased from five to seven in the past year. Encouraging reports from each of the following points were received: Adeline, Chicago, Dixon, Iota, Keltner, Marshall and Moriah. Letters of greeting from isolated members and one from the Bereans of Iowa were received and appreciated.

Our officers of the past year were all retained, and are as follows: President, Miss Anna Drew, of Dixon; Vice President, Almeda Mitchell, of Lanark; Secretary, Mary Aslaksen Gesin, of Forreston; and Treasurer, Edwin Renner, of Lanark.

The Bereans have a plan on foot by which 1000 pamphlets which will explain the Berean work in full, will be printed, which will very materially aid in introducing and organizing our work at new points.

A call for booklets from outside of our State has come and a notice will appear in our column in the near future, telling how they may be obtained.

The literary committee for the ensuing year is as follows: Anna Adams, of Dixon, Elizabeth Eaton, of Mt. Carroll and Anna Aslaksen of Chicago.

The programme committee for next Conference consists of Mrs. Filson of Dixon, Sam Smith of Chicago and Mary Aslaksen Gesin of Forreston, Ill. Miss Lindsay was appointed to select suitable tracts and send them to different points in the State during the coming year. Our meeting was then adjourned.

MARY A. GESIN, Sec.

Dear Bereans:

Believing that much good may be done through tract distribution, at our business meeting this year, a committee of one was appointed to select and purchase tracts, and mail to the Bereans at different points. When you receive these tracts, we ask you to assist in this work of sowing the seed, giving them where you believe they will do good, enclose a tract in the letters you write. Miss Emma Lindsay, German Valley, Ill., R. F. D. 3, was appointed to take this work in charge. She will try to keep a supply on hand, in case you need a tract on a certain topic, write her. These are sent to you free of charge, but in order that we may not have to use funds from the State treasury for postage, we give you the privilege, when you have

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, SEPT. 28, 1904. NUMBER 36.

a few cents or stamps to spare, of assisting in this way, such funds to be sent Sister Lindsay. Let us make greater efforts to scatter the seeds of truth by this means, than ever before.

ANNA E. DREW, Pres.

Please bear in mind that the Berean column belongs to each Berean, personally, and consider it not only a duty but privilege to contribute thereto. Articles wanted and needed at all times. All communications should be sent to Anna L. Adams, 603 Peoria Avenue, Dixon, Ill.

To the Bereans met in Conference at Oregon:

Since I am debarred from a chance to be with you in this meeting, however much I would enjoy to be with you, I shall attempt to write a few words and tell you how we are getting along in the Lord's work in Southern Illinois. Of course our assembly is small, consisting of wife and myself. We are very lonesome at times and long for company of some faith, but we do the best we can. We read the Bible and get letters from brothers and sisters of like precious faith, which gives us new courage and we strive on. Dear Bereans, if you have any friends that are isolated, don't neglect to write to them. A kind letter to an isolated brother and sister is very soothing to a lonely heart. When we have company we hardly realize how a lonely heart feels. Let us comfort one another as much as we can and let us be true to one another and love one another, we can do this if we are separated by hills and valleys and let us be true to the cause of Christ. Let us do for the Master all we can and then when he comes we will receive our reward. As I pen these few words my thoughts go out to the dear ones at the Conference, a few of which I have met. Oh, how glad I would be to meet you again and clasp hands with you. Although I cannot be with you in person I am with you in spirit. May Bro. Lindsay's Bibleschool be of much benefit to you all, and may the good Lord repay him for his efforts and his labors. Now, dear Bereans, let us draw our columns closer and closer, we must do it, the enemy is close and is getting closer; he is making his best attempt and if we don't show a solid front he may overpower some of us and what a great loss it he should be successful to take just one of our ranks. No, I say we cannot spare one, no, not one. Oh, dear ones, the end is near, let us fight and defend the cause we espouse, soon the victory will be won, and what a glorious victory that will be. So let us not falter by the way, hold out a little while longer, and allow me to repeat, encourage one another by word or letter. In conclusion I will say, let us watch for the glorious appearing of our Lord and Savior Jesus Christ.

Your brother in that blessed hope.

A. O. LENZ.

Dear Bereans:

Deprived of the privilege of being personally present with you, I yet feel that I can make one of your number by making use of my pen and help you in some slight measure in this way to honor the name of our God and to forward his cause. We desire to honor that high and holy name, you have met together for this purpose. You strive to spread the truth that his name may be exalted in the earth, his kingdom come and his will be done on earth as it is done in heaven. How manifold are the duties resting on the true followers of the meek and lowly Jesus. But what a pleasure it is to work for such a loving Master. Let us keep constantly busy. Dear Bereans, let us make greater efforts to persuade others to become daily searchers of God's holy Word, that more may become better acquainted with God's plan of salvation and more active workers in his vineyard. May we be characterized by the unity of the Spirit in the bond of peace, by deep earnestness and firm devotion in the presentation of the gospel of peace. Let us be united and sound out the Word of life in unison. In unison there is strength. We can hardly appreciate the blessings that have come to us in the light of the gospel and how earnest and how careful we ought to be in the presentation of the glad tidings. Let us work more loyally and faithfully than ever. We know, to begin with, that the faith of the gospel is *not* popular, but do not get discouraged, for the truth faithfully and lovingly presented reaches hearts and wins affections. Brave hearts, fight the good fight of faith, lay hold of eternal life, contending earnestly for the faith once delivered to the saints, bringing forth the works which testify of our faith, for faith without works is dead. Finally, dear ones, be strong in the Lord and in the power of his might. Oh, let us put on the whole armor of God, that we may be able to withstand in the evil day, having our loins girt about with truth, wearing the breastplate of righteousness and our feet shod with the gospel of peace; above all taking the shield of faith that we may be able to quench all the fiery darts of the wicked. Take the helmet of salvation and the sword of the Spirit, which is the Word of God. Farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Grace be with you all then that love our Lord Jesus Christ in sincerity. Amen.

Your Sister watching and waiting.

KETTURAH RUGERS.

The Chicago Bereans hold their meetings every other Sunday, one Sunday at the church and the other at the home of Sister Whitehead. We have a membership of about eight with an average attendance of seven. We have written forty-one letters to isolated members. Our collections for the year were $10.15. We spent $25.12 for charity. Sent $6 00 to the State Treasury. Spent $1.53 for tracts and literature. Sent a delegate to Conference.

The present membership of the Marshall Berean Society is twelve. Beginning April 17, we have met seven times on Sunday morning with an average attendance of seven members. We take our lessons from the Berean booklets. Since our last report one of our number has put on Christ by baptism.

ESTELLA CLAYPOOL, Sec.

The Adeline Berean Society endeavors to meet every other Sunday afternoon at the homes of Bro. Gesin and Bro. Pypher. We have been taking lessons from the new leaflet and have reached the sixth lesson. We have sent THE RESTITUTION to two whom we thought interested and donated $5.00 to charity. We have a membership of fifteen with an average attendance of about seven. Our society has written about 12 social letters during the year.

Berean Society at East Plum River met at the church once a month until we received our new Berean booklets, now we meet every two weeks at the church on Sunday evening. We have an enrollment of eighteen members, with an average attendance of twenty including visitors. In the new Berean booklets we have reached lesson 6, different ones present acting as leader.

Report of Maman Berean Society. The Maman Berean Society was organized May 14th, 1904, at Iota, La. Time of meeting Sunday 10:30 a. m. Place of meeting, no set place. Leaders, different members. Number of members 10; amount of dues $2.50; amount sent to Ill. Treasurer .30. We commence with a song and then our lesson, then sing again and are dismissed with a prayer.

LULU HAHN, Sec.

The Berean Society of Dixon meet Friday evening of each week at the home of one of the members. They have an average attendance of twelve. The lessons are taken from the Berean booklets and each one present takes an active part in the meetings. The funds of the society are used for charitable purposes.

ANNA L. ADAMS, Pres.
ADA A. DREW, Sec.

Since the Southern Illinois Conference of the Church of God held in Oct. 1903, the Berean meetings of the Moriah Society were postponed until May the 8, 1904, on account of small pox and bad roads. Since then there has been 13 meetings held, with an average attendance of 12 members. Number of members enrolled 14. One of our number having put on Christ by baptism. The lessons were taken from the Berean booklets, commencing with the first and ending with the thirteenth lesson.

MARY J. LANSBERRY, Pres.
LAURA FRAKES, Sec.

STATE TREASURY REPORT.

Balance on hand Aug. 15, 1903, $12.68; received during the year pledges, $8.50; dues from Chicago Society, $8.90; dues from Dixon Society, 8.75; dues from individuals, $1.20. From Conference for Southern Illinois delegate $16.60; from Medicine and Berean, Pins $1.75; from Anna L. Drew, balance of foundsent her, $3.90; Chicago Church, $14.88; balance school expenses $1.61; total received, $73.80.

Expenditures: to Southern Illinois delegate, $15.60, to Anna Drew misc. expenses, $5.65; to Anna Drew trip to Moriah, $23.00; to Anna Drew for RESTITUTIONS, $5.00; to Berean leaflets, $.65; balance on hand, $23.55.

To the Illinois Bereans assembled in Conference at Oregon greeting:

At the instance of the Iowa Bereans assembled at Waterloo, I send you our sincere greetings. We truly hope you will all be greatly benefited by your meeting. We can say with Paul in Titus iii. 15: "All with me here send you their good wishes. Give my good wishes to our Christian friends. God bless you all.

Your brother Berean.

G. P. ALLARD, Sec.

FRUITS OF THE SPIRIT.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We find the first is love. In Acts iv. 32, we read, And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.

In this verse we find an example of love. The followers of Christ have showed ready obedience to the one great law of the kingdom which includes all others—love. But one will, the will of God, is to regulate and continuously control the universe and that will or law is expressed in one word, Love. God is love, and love is the fulfilling of the law.

If this fruit of the Spirit was abroad today the present distress would soon disappear. As the best commentary on this heavenly word Love, read 1 Cor. xiii.

The fruits of the Spirit may be seen in every act and move of the life of a true follower of Christ. Love, joy, long-suffering, gentleness, goodness, faith, meekness, temperance. Charity suffereth long; endurance of sin, or transgressions of some known Christian grace. God's love has been forgotten, the child has disobeyed. Must we, shall we forget the great law of love, and condemn this erring one? or with the attributes of a God point them once more to the Great Advocate, who is now ready as ever to forgive.

Suffereth long, Oh so long! Charity or love, which is a stronger word, vaunteth not itself, or lifts not its head loftily, and with words of braggadocio says I am better than thou. We will never be puffed up over any goodness we think we possess, but patiently love, or with deep humility of purpose.

The fruits of the Spirit of love, or of God, never behaves itself unseemly, or it will shun the very appearance of evil. Seeks not its own pleasures—when these are contrary to God's will, as some have said, my conscience is clear, and I do not care what the preacher says. Remember our conscience is a thing of education, and unless it is educated by God's word it is not right or approved of God. Do we ever rejoice when others fall? when we think it served them right? They brought it on themselves, but, but the word says "Rejoiceth not in iniquity, but rejoiceth in the truth."

This wonderful subject is inexaustable, we must not carry it any farther, for God is love, and if we are of God we are love.

EMMA LINDRAY.

Wisdom of Solrach.

CHAPTER 44.

HYMN OF FATHERS.

1. Let us praise renowned men even our fathers in their generation.

2. Much glory hath the Lord generated, his majesty from an animate-age.

3. They are men who rule as lords in their kingdoms, and men who have made names with ability; they will give counsel in their understanding announcing things in prophecies.

4. Leaders of a laity with advice, with the understanding of the scribe's office of a laity; wise words are theirs in their chastening instruction.

5. Seeking out as they do poetic expressions (lit. stains of music) discoursing words in writing.

6. Wealthy men who furnished choral supplies voluntary public offerings) with strength, promoting peace in their sojournings.

7. All these were glorified in their generations and in their days were a boast.

8. There are some of them who have left behind a name whose praises have been discourned.

9. And there are some of whom there is no remembrance and they have perished as though they had not been, and they have become as though they had not been born; and their offspring after them.

10. The former though were real men of mercy whose acts of righteousness have not been ignored.

11. With their seed a good inheritance will abide, their progeny in the covenants.

12. Their seed hath been made to stand and their offspring for their sake.

13. Whilst there is an animate-age their seed abideth and their glory will not have been wiped out.

14. Their body hath been buried in peace and their praise a church declareth.

15. Enooch pleased the Lord and he was translated, an example of repentance for the generations.

17. Noos was found to be a justified adult; in a period of wrath he became a ransom-price, whereby there became a remnant for the earth, when because of it (the wrath) there became a flood.

18. Covenants for an animate-age were made with him that all flesh should not be wiped out with a flood.

19. Habraam was a great father of a multitude of nations, and there hath not been found his like in that glory.

20. He who watched to keep a law of the Most High, and came to in a covenant with him, and in his flesh establish a covenant, and in his trial-test was found faithful.

21. Therefore with an oath 'is established it with him that in t he would bless nations in his seed, that he would multiply him as the dust of the earth, and like stars would exalt his seed, and give them to inherit from sea to sea, and from river to the end of the earth.

22. And in Isaak for Habraam his father's sake he established a blessing for all men and a covenant.

23. And made it rest upon Jakoob's head; he recognized him with his blessings, and gave unto him in the way of an inheritance; and he distributed his portions; in twelve tribes he apportioned them; and he led out of him a man of mercy who findeth favor in the eyes of all flesh.

COMMENT.

We have in this chapter a sample of "Hebrew poetry" as it is called by "the Hebraists." The heading designates it as "a hymn of fathers" and we would expect to find metre and rythm in such a composition if anywhere in the Bible; but we do not, and it is a well known and well established fact which any thorough musician of today will confirm that metre and rythm were inventions and accomplishments of a very much later age than that of any of the books of "the Old Covenant." Of course true poetry consists of things vastly more important than "metre or rythm." Much prose of the present day is decidedly more poetical than the average so-called poetry; and the "Revisers" of the Bible have sadly blundered in changing and distorting the thought of many oracular passages of the Bible by putting them in "blank verse" as they call it. They have frequently made a blank of the heavenly-teaching in doing it or have read something into the text that is not in it at all.

CHAS. GARDNER.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Ohio Conference Report.

Doubtless readers of THE RESTITUTION have read and enjoyed the remarks of the editor on the Ohio Conference. You have also had the business report, and still there is more to be said that may be interesting to the brethren in Ohio and elsewhere.

The Spirit of unity and progress that prevailed at the Conference of a year ago, and the result of the work done during the year, induced a larger gathering this time. The same spirit intensified prevailed to the full benefit and enjoyment of all present.

While the time was long enough to carry out the provisions of the programme, the hours seemed to speed along. There was one regret, that Bro. Wagoner was not present to take his part. The extra work was put on Bro. Zilmer who, with his usual good nature cheerfully said he would do what he could. And the messages of salvation to life eternal in the kingdom of God and our Lord, delivered by our brother left nothing to be desired from him, but a sincere desire from the household that fruit to the glory of God might result.

Bro. Joblin spoke earnestly and tenderly on the subject "God is love." It was a rare treat to the faithful. Bro. Robison almost surprised us by the way in which he grouped and presented the good Word of God. We were edified and encouraged. Bro. Tomlinson held the close attention of his audience, and proved by his earnest work, that he fully understood and must surely believed the message of peace to be the offer of God to men.

The mention of these brethren in a special manner does not in any way detract from the value of the efforts of others who helped to make the meetings a season of spiritual upbuilding, and a pleasant success.

All present were edified by, and fully enjoyed the remarks of Bros. Farley, Ongley, Hall, Moore, Goss and others at the social meetings, not forgetting the few pointed words by Bro. Underwood.

It would take too much space to tell of the many excellent things presented at the Sisters' meeting, led by Sister Lang. Suffice it to state, that it was little short of astonishing to hear the report of the good work done, and to see and hear them doing more.

It may be that more than half was told at the Berean meeting, led by Bro. Buell Nutt, though the time was all taken up there were others to hear from. It can be truly said, that if the young people of the church continue their efforts and work from the heart they will grow in knowledge and favor with God, and that the church will also continue to be "the pillar and ground work of the truth."

The fine anthems sung by the young people were grand and inspiring features of the occasion.

It was very gratifying and pleasant to hear the clear voice of Sister Underwood leading in the hymns and songs of praise.

Much more could be added about the general sayings and doings. The pretty effect of the groups gathered here and there over the lawn enjoying each others company and talk, or listening to some special topic by a speaker they surrounded. We believe the meeting was first and last to the glory of God. The prevailing feeling was that they desired never to part and wished that the kingdom of God had come.

P. NEILL, Pres.
J. C. THOMPSON, Sec.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Sept 28, 1904.

This Item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter. The political campaign is on, and the attention of some is diverted by this cause. Brethren and sisters, do not allow anything to crowd out your duty in this branch of the Lord's cause. Hurry in your renewals at once.

Some Vital Questions. No. 6.

Sad are we to say it, but we have proved from the writing of those we oppose that they care nothing for the New Testatment or Covenant. They recognize no blood of the new covenant; and expect nothing from the new covenant, although they know they are mortal by *nature*, and have sinned personally; and they know, too, that it is recorded in Heb. xiii. 20 that even Christ who knew no sin was raised from the dead by the God of Peace through the blood of the everlasting covenant made with *Abraham*. They know it reads that way,—but the presumption is that they do not believe a word of it, or they would govern themselves accordingly.

101. We have never seen our opponents explain how Jesus could get rid of the nature of Adam, that is, the corruptible mortal nature of his mother, without dying, nor

How he could obtain a release from the death-doom hanging over the whole race without dishonor to the law of God, seeing

It had never yet been strictly obeyed; and as yet the covenant that gives enduring life was not in force because not ratified by sacrificial blood.

102. We have not heard, either, how they explain how eating and drinking of the emblems of one NOT SACRIFICIALLY OFFERED, would eat and drink condemnation to themselves, because of not discerning the Lord's body,—or become guilty of the body and blood of the Lord? Do they explain it, or do they reject this Scripture also?

103. We have never seen it explained how Jesus could be a Son over his OWN house, if Joseph had been his Father.

In 1 Tim. iii. 15; Heb. x. 21; and 1 Peter iv. 17 we have the testimony that the house of God was the church of God,—and, in Acts xx. 28; and 1 Cor. i. 2; 1 Cor. xv. 9; 1 Thes. ii. 14 we have proof that the church of God is the house of God. Positively the church of God and house of God are identical.

As we are told in Heb. iii. 6 that Christ was a Son over HIS OWN HOUSE, we want to ascertain how he became the owner of the house. Heb. iii. 3 says that although Moses was faithful Jesus was worthy of more glory than Moses, because he who builded the house had more honor than the house that was built.

In 1 Cor. vi. Paul tells the church at Corinth that they were bought with a price.

In Eph. v. 25, we are told that Christ loved the church, and gave himself for it.

In Eph. i. 17, 22 we find "the God of our Lord Jesus Christ, the Father of glory, *put all* things under subjection to him and constituted him Head over all things to the church, which is his body, the full development of him who is filling all things in all."

How in the name of truth could there be a darker outlook than that of those who to all intents and purposes reject the conditions offered and the means provided for redemption from sin and death, and undertake to save themselves!! What on earth do *they* mean by salvation, when they discard the only covenanted blessings of God's kingdom and glory, by a resurrection from the dead through Jesus, who, through perfect obedience unto death and satisfaction of the everlasting covenant, became the author of eternal salvation to all who believe in him?

104. We hope our readers will consider the one point of this paragraph, "That the gift of God which is eternal life, cannot be bestowed upon those who are trying to secure it by their OWN exertions.

105. LOVE is everywhere displayed in the Word of truth as the motive power of the gospel.

106. If as we were told that there was no necessity for the DEATH of Christ, then there was no necessity for his RESURRECTION: no necessity of our JUSTIFICATION through faith in him after he was raised (Rom. iv. 25), and if he has not ratified the everlasting covenant by his blood; and is therefore not the Mediator of that covenant, and did not love the church and give himself for it. Eph. v. 25.

Then *what gospel* have these people? And what is the *motive power* of that gospel if they have one?

The apostles said the love of Christ constrained *them* to love him. 2 Cor. v. 14.

If Christ has not manifested his love as above described, what moves these people to love him?

Is not the towering conceit that they can save themselves without his sacrificial death,—yes: is not that proof that they have little love for him?

If they do not love him for doing his Father's will in this respect, how can they love God, who, says *Jesus*, "So loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life?"

107. A message from him who declares himself to be the one who *was dead*, but now liveth to die no more, and moreover possesses the keys of the grave and of death, says Rev. iii. 11, "But that which ye have already, hold fast till I come." What were they holding fast to, at that time?

Answer, they still had a little strength; and were holding fast to his Word, and to his name, verse 8. The speaker was Christ, and therefore the expressions, "my Word" and "my name," must relate to him.

To hold fast or not to *deny his name* is the same as saying they had not denied *him;* and when we read in Malachi iii. 16, and iv. 2 of those that thought upon his name, it means that they thought of HIM; because Jesus says Matt. x. 33, "But whosoever shall *deny* ME before men, him will I also deny before my Father which is in heaven."

And to hold fast to *him* is to hold fast to his Word and work throughout his public ministry, and to all subsequent communications through the apostles, for, to hear his *messengers* is to hear him. Luke x. 16. It also embraces the divine truths and predictions through the prophets; for Christ having become the embodiment thereof, is now the "Word of God." Rev. xix. 3.

Hence the "Word of Christ dwells richly in all wisdom," (Col. iii. 16) in those who are "filled with the knowledge of God's will in all wisdom and spiritual understanding," (Col. i. 9) and they who believe and obey all the inspired Scriptures pertaining to the present dispensation, are keeping the Word of Christ.

108. The "name" of Christ is the name of salvation which was given to him as the result of his obedience to the death of the cross. Phil. ii. 8, 9. It, therefore, represents all that is involved in his redemptive work—the death which he abolished, the immortality which he "brought to light;" the way in which death came, and the principle on which immortality is bestowed.

To embrace error in regard to any portion of this work is, to that extent, "to deny" "the name" of Christ, and thereby jeopardize the crown of life," to which every believer is entitled when baptized into that saving Name.

The Lord knows with what sorrow of heart we have watched the destructive work going on, the last decade or two. There is only one aspect of the turning aside from the truth, and the universal religious declension of these days; and that is, it betokens a change; the conditions prevalent are just what the Lord predicted for the time of his coming.

109. To ignore the promise of the woman's Seed, and the principle of remission by blood-shedding, is to practically teach that there was no means of salvation for four thousand years.

110. But thank God, this delusion was anticipated; and the answer written out for us in Rom. iv. 3, "Abraham BELIEVED GOD, and IT, (his belief of God) was counted to him for righteousness."

We quote as follows from pamphlet: "If we consult the Old Testament, we shall see that all the wisest and best men recorded therein expected salvation *solely on account* of the good deeds they had done, or on account of their own personal righteousness and their repentance of what they had done amiss in the past."

We are not able to judge whether the writer does not know that a justified man is a righteous man,—or whether he simply rejects the Scripture which so flatly contradicts him. In either event he is in need of first principles himself, rather than an audience.

What a pity that the writer did not know something of what he was writing according to the Scriptures, he would t' . have been ashamed to have left the matter where he did.

He certainly ought to know that death passed upon all men because of Adam's sin: unless he disbelieves *that story*, too.

If God has lately abrogated that law of sin and death he ought to give us the *date*, and r'ow us his signature.

If he knows nothing about *that*,—then, after arranging *a plan of his own* for getting rid of PERSONAL offences, he should, in all honor, have explained to us what advantage to us it would be for PERSONAL sins *to be passed over*, if the original "Dust thou art, and unto dust shalt thou return," be in full operation.

If he has devised a plan whereby dead men can in some way back themselves out of the pit wherein there is no water, he certainly should have let us examined it, and pass upon it for ourselves.

111. From the fact that more than six thousand *died* in Cleveland in 1903, we know that death is still reaping a great harvest. But, although out of pure love, God devised a way by which his law would be honored, and yet death relinquish his hold upon his victims; our author is not pleased to accept it. He says the wisest and best men in the past expected to be saved by their good deeds. We have found him in error as to Abraham,—and now turn to Job. He said he would wait in the grave all the days of his appointed time,—and that some one would call, and he would answer. He was in no doubt whatever of the final issue. "I KNOW that MY REDEEMER LIVETH, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom *I shall see for myself*, and mine eyes *shall* behold, and not another though my reins be consumed within me."

At fault again Mr. Author. Job probably lived near the commencement of the divine remedial scheme and had implicit faith in one who would redeem him from death.

Strange that our author has not been impressed with the deep solicitude Job manifested in him, and all like him, when he cried out, "O that my words were now written; that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever."

The great God has taken care to give us his words; but apparently they do not suit our author. He *needs* no redeemer; although he, by special messenger from heaven, has informed us that he has the keys of death and the grave, showing that he intends to do just as he promised, raise up at the last day all who believe in him. John vi. 39.

112. The foundation of a new creation has been laid in one who is styled "the beginning of the creation of God." Rev. iii. 14. Without him there could be *no new creatures;* because in Eph. ii. 10 we find this language:—"For we are his workmanship CREATED IN CHRIST JESUS."

Now we are at the source of the changed condition of those said to be "washed," "sanctified," "justified," "reconciled," "purchased," "people of God," "heirs of salvation," "heirs of the kingdom," "heirs of the grace of life," "vessels of mercy," "sons of God," "the Lord's freemen," etc.

113. The life of the new creation is the result of Christ having abolished death. It was SUBSEQUENT to his death, that he "brought life and immortality to the light through the gospel." 2 Tim. i. 10. He brought life and immortality to light by illustrating them practically in his own person.

114. John in his first epistle, first chapter verses 1-3 testifies as follows respecting the life and immortality brought to light by Christ. "That which was from the beginning, which we have seen with our eyes, (not by faith) which we have looked upon (the *real* thing) and our hands have handled, of the Word of life.

"For the life (brought to light) was manifested, and we have *seen* it, and *bear witness*, and *show* unto you that eternal life which WAS WITH THE FATHER, and was manifested to us; (in the Son) that which we have seen and heard declare we unto you, that ye also may have fellowship with us (by believing our word, although ye did not witness it yourselves, as said the Lord, John xx. 29.) And truly our fellowship is with the Father, and with HIS SON," (not Joseph's).

115. The apostle further testifies chapter v. 12 that "He that hath the Son *hath life*, and he that hath not the Son of God HATH NOT LIFE."

116. Have *they* Christ, who deny that they are HIS by *purchase?* And deny that there was an absolute necessity for his death and resurrection; deny by implication the necessity for baptism into his death and into his name, for the remission of past sins? If not, have they any fellowship with the Father? Have they any claim upon the Son for life or inheritance? Is it not *madness* for men to allow the idea of the human paternity of Jesus to drive them to reject the salient points of the redemptive scheme? And practically call God a liar besides? John v. 10.

But even this rash and presumptive act is proof that they see that no mere son of Joseph, or any other man, born of the *will of the flesh*, could carry out the Bible scheme to put away sin; and so *cast out* the scheme, and invent one of their own.

117. It is as true now as when Jehovah said it, (Isa. lv. 8) "For my thoughts are not as your thoughts, neither are your ways my ways, saith Jehovah." The statement "that the best of men in Old Testament times expected salvation by their own personal righteousness, reminded us of the passage just quoted; and also that in Isa. lxiv. 6, "But we are all as an unclean thing; and all our righteousness are as filthy rags; and we do all fade as a leaf, and our iniquities, like the wind have taken us away."

118. Line upon line seems necessary still; and so we call attention to the words of him who spake as never man spake, Matt. vi. 33, "But seek ye first the kingdom of God and HIS righteousness, and all these things shall be added unto you;" [these temporalities shall be added].

When any man is justified from all sin, (by faith) Rom. v. 1., God counts *him* righteous, as he did Abraham, long ago. Rom. iv. 3. God's prescription for justification or righteousness is *faith;* the reason it is called *his* righteousness, is that it is his method of constituting men righteous. Rom. iv. 25. Our author locks the door against himself, and throws away the key.

(To be continued.)

Concerning the war there is little to be told. The past week has seen the Japs take a few steps forward and so tighten the lines about Port Arthur. Their positions enable them to pour their fire into the fortress, which is becoming daily more and more untenable. The Russians are fighting stubbornly, and the impression is given to them that the Japanese kill all their prisoners, so they may as well fight to the last. Around the neighborhood of Mukden the Japanese are as usual keeping their own counsel, but are supposed to be working round to get in position to strike at an unexpected quarter. The Czar has called for a large number of men, creating the idea that he will have 600,000 men in the field by next spring. Meanwhile Japan is hurrying as she must have a large advantage both on land and sea, if she is to maintain the struggle. There is excitement again regarding the Black Sea fleet, as a number of the ships have started on a cruise, and it is surmised they may pass out under cover of the night. An incident that gives color to this is that a number of coal ships have passed the Dardanelles, provided with apparatus to coal vessels at sea. So many reports come from day to day that are often contradictory in character, that we can only wait patiently for the outcome. The peace talk is still kept up by outside nations, and whether any combination of powers would be of sufficient weight to force Russia to accept peace, is an open question.

Love is the greatest thing that God can give us, for himself is love; and it is the greatest thing we can give God, for it will also give ourselves and carry with it all that is *ours*. The apostle calls it the bond of perfection; it is the old, and it is the new; it is the great commandment, and it is all the commandments, for it is the fulfilling of the law.

Have these three things always present in your minds: What you were, what you are now, and what you will be.

Diligence is a balm for grief.

Communicated.

The 2300 Period. Dan. viii. 14.

2300 what? (C. V.) "Days, mar. evening, morning" (R. V.) "evenings and morning" (Leesers ver.) "evenings and mornings." "This shall be a continual burnt-offering throughout your generations at the door of the tabernacle before the Lord." Ex. xxix. 38-42. This sacrifice was a national ordinance, performed by the priests of the nation, at the national tabernacle. It was not the act of, or for an individual. Each sacrifice of the continual burnt-offering was alike and complete, it did not take a pair to make a whole one. The original name "continual burnt-offering" and "evening and morning" were the proper names of his particular sacrifice, as distinguishing it from other sacrifices.

The 2300 period consists of evening and morning sacrifices, and not of days. "Daily sacrifices" is not found in Dan. in the R. V. Therefore in using this sacrifice for a measure would be one sacrifice and not a pair, so that 2300 sacrifices would be 1150 days.

What does the 2300 period measure? It was given in answer to a question concerning the duration of certain calamitous events mentioned in v. 13, which the prophet had seen. Vs. 10-12.

"How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and host to be trodden under foot?" (C. V.)

"How long shall be the vision concerning the continual burnt-offering and the transgression that maketh desolate, to give both the sanctuary and host to be trodden under foot? (R. V.)

How long is the vision concerning the continual sacrifice and the wasting transgression to give up both the sanctuary and host to be trodden under foot?" (Leeser's Ver.)

Therefore it seems that the 2300 measures the vision or sight concerning the six things mentioned in the question. It does not measure the life or career of the little horn or any of the events seen in verses 3-9. All the things mentioned in the question, the sacrifice, transgression, desolation, sanctuary, host, treading under foot, were real literal things, none were symbols, therefore their measure 2300 would not be symbolic. Moreover the question and answer were a part of the explanation of the vision, and explanations are literal.

Some quote the question thus: "How long shall be the vision?" thereby making the question and period include all the things seen in verses 8-12. I believe this is not a full or fair statement of the question, and it does not harmonize with the four emphatic statements, 'The vision belongeth to the time of the end." v. 17. "Behold, I will make thee know what shall be in the latter time of the indignation, for it belongeth to the appointed time of the end," v. 18. "It shall be for many days to come," v. 26, (R. V.)

The 2300 evening and morning period probably commences at the taking away period of the continual burnt-offering, v. 11. (R. V.) as do the periods in xii. 11-12, but is not as long as they for the things seen in viii. 12 do not reach to "the end of these wonders." xii. 1-3.

A. S. Clough.

Read at Indiana Conference.

Dear brethren of like precious faith and hope in Christ, in Conference assembled at Hillsburg:

I had earnestly desired to enjoy with you this gathering together in person, but conditions of ill health, while not serious, nevertheless render it imprudent to do so. Though absent in person, I shall be with you in spirit, beholding your spiritual edification and enjoyment. Unable to mingle with you in living voice, permit me to do so in few words by the pen. When I think of this annual gathering from many places in Indiana, wherein years past I have enjoyed sweet communion with kindred spirits, some of whom I had been the humble instrument in assisting them in the way of adoption into the family of God through him who is our righteousness, wisdom, sanctification and redemption; O how sweet it would be to see you, grasp your hands and greet you again face to face and heart to heart while yet in the flesh. But then we would have to part and say "good bye," and continue the fight of faith. But when we contemplate the general assembly (or, "full assembly and congregation of first borns, having been enrolled in the heavens, Diaglott), when the warfare shall be ended and the spirit birth accomplished, when we shall nevermore say "good bye," O how inexpressibly more joyful will this assembling be, even the hope of which is full of joy. Let us each ask ourselves, Is my name written there? Will my name be blotted out of the book of life? Rev. iii. We have the assurance that to the overcomer it will not, but instead the promise, "I will confess his name before my Father and before his angels." "And this is the victory that overcometh the world, even our faith." 1 John v. 4. Not a mere profession of faith, but a live, working faith. A "faith that worketh by love" (Gal. v. 4): a faith that overcomes the selfishness of the fleshly mind, a faith begotten through the word of truth and developed through exercise, so that we may become one in spirit, mind and purpose with the Christ, as he and his Father are one. John xvii. If we really and truly believe in him, it must engender in us a like spirit of love, of humility, of service, of self sacrifice and obedience through love. Thus are we sanctified by God the Father, and preserved in Jesus the Anointed, and called. Jude 1. Yes, he has called us according to his own purpose and grace. 2 Tim. i. 9. He has called us by the gospel to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 14. He has called us to his glory and kingdom. 1 Thes. ii. 12. It is his purpose that his kingdom shall break in pieces and consume all others and stand forever, and that it shall be so administered as to rule the world in justice, equity and love, until God's will shall be done in earth as it is in heaven. It is also his purpose and promise that those who suffer with him now for righteousness' sake, shall reign with him in righteousness and glory, to bless all nations, as written in the covenant. What a calling! Truly, as written, a high and heavenly calling. Let us give all diligence, endeavoring to walk worthy of the vocation, with all lowliness and meekness, with longsuffering, forbearing one another in love. To this end, may this Conference prove an inspiration and lasting help, by inciting to love and good works. The day of deliverance is nearing. We are not left in darkness as to its approaching. The Master said, referring thereto, "Many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Thus we see it today. Therefore let us remember with especial heed the exhortation of Jude to the called, when speaking of the scoffers in the last time, walking after their own lusts, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

D. T. Halstead.

Let the Light Shine.

It is our duty to let our light shine brightly and constantly. As the moon shines the brightest when it is full, with none of the earth between it and the sun; so it should be with our lives—none of the earth between us and Christ. I have been told that ships are built covered with brass, and when brightly polished by the sailors, so reflect the sun that it blinds ones eyes to look upon them. It requires a great deal of labor to keep the brass polished, and it requires a great deal of perseverance to constantly obey our Savior's command to "watch." The command is: Arise, shine. How? By being filled with the Spirit, keeping humble, watching that self does not get in for a single moment, and obeying constantly the Spirit's leading. Where are we to shine? Wherever there is darkness, ignorance, or misery of any kind, yes, everywhere we go. I feel that I should be very careful in every sentence I utter, that it be exactly what God wants me to say; but how *very many times I fail.—C. S. W., in "Words of Faith."*

Life means more to a man who knows the Scriptures. It has more in it, and above it. He knows that he has a Redeemer, and, come what will, that Redeemer will be with him. He knows that he is God's child, away from home it may be, but still his child. He knows that he has a home that no one can take from him, and no matter what comes to him in this world, that home is sure and his happiness is sure and his fellowships are sure, and the more he thinks about it all the more grateful he is for it all; but what would he know about it, and where would his hope be, if it were not for the Word of God, "the infallible and only rule of faith and practice."—*United Presbyterian.*

Poetry.

Patience.

Ye have great need, O weary hand
When sunset's gold shall flood the land,
And find thy daily task undone
While evening shadows slowly come,
But rest is here, and rest is thine
"It shall be light at evening time."

Ye have great need, O watchful eye
So often raised to one on high.
Watching for light to rift the cloud
While earth is wrapt in night's dark shroud,
Though tears may fall like ceaseless rain
Thine eye shall brighten soon again.

Ye have great need, O weary feet
Whose restless fevered pulses beat
O'er thorny path and rocky height
In noontides heat, or starless night:
But on the crystal river's shore
Is peace and rest for evermore.

Ye have great need, O weary heart
Whose quiv'ring cords would gladly part
If but the burning cross be given
Beneath the loving hand of heaven—
Today forget the cruel strife
And crown with patience all your life.

"Rest in the Lord, and wait for him"
Though days be dark and hope be dim,
Through mantye-fires with naked feet
Be loyal still, while heart shall beat,
For hope and promise both are shine
"It shall be light at eventime."

—Mrs. H. V. Reed.

Communicated.

The Way of Obedience.

The way of obedience is the way of life. There is no other. We cannot take our own way and hope to live forever. To build on our own righteousness is to build on the treacherous sand by the sea. Guilt must be covered by a stainless robe. There is only one such robe, and only one way to get to it on. It is formed by the blood and righteousness of Christ; the blood washes away the guilt, the righteousness of the sinless one covers every stain. How precious the little lake or river where we may be buried into the name of Jesus! And rising know that God has forgiven! Believe the gospel; believe that your heavenly home will be the earth made new, believe that this same earth is to be the seat of Christ's glorious throne, go be baptized and work in the vineyard of the Lord, and find salvation and rest. Never, my young friends, say that if you do not lie, or steal, or do any other wicked thing, God ought to save you. Why had he? You do not belong to him; he has not promised to save you, until you do become a prospective citizen of his commonwealth. His terms are absolute. You must obey, obedience is the test.

Multiplied thousands have stumbled here. They could not give up. It was too hard a thing to go under the water; too dreadful a death for pride and self will to endure. And yet, how small the matter when we think of what is beyond! A few moments and the act that makes us God's is done, the cross has been borne, the crucifixion is over. And when once bound to God, we become strong to go on doing his will and his work. Why then stop at the gate? Why refuse to obey? God wants obedient subjects and obedient rulers. Disobedience makes anarchy. That home is a hell where children disobey, that State a place to flee from, where the citizens break the laws with impurity, who ever disobeys is a rebel. We may refrain from doing things that God tells us not to do and yet sin in refusing to do things that he tells us to do. There is the positive as well as the negative side. We may be all right as to the negative side, or feel that we are and yet be all wrong as to the positive. Feeling happy does not give us assurance of eternal life, but God's Word does. How many have said, "If I could only know that I was forgiven and was God's child how happy I would be." It is the language of unbelief. God means what he says, when he utters the words, "Be baptized for the remission of sins, he that believeth and is baptized shall be saved." There is absolute certainty here if there is faith and obedience. But obeying the ordinances of men will not do, believing a gospel not taught in the Bible will not save. We do not find Jesus, we do not come to him as our Savior until we come to him in God's way, believing the gospel of the kingdom and being buried in the likeness of his death and resurrection. This is plain language and may seem harsh, but it is the only really kind and charitable way to talk to the lost, if we do not, want the blood of souls on our hands. It is too solemn a matter to trifle about. God help us one and all to be faithful to our calling! The wicked one cannot be saved until he turns from his evil way and does that which is lawful and right, and if he becomes not obedient now after hearing the message of love and life, he never will. He chooses death, and will die a second death from which he will never rise.

AUNTIE WINCE.

What Next.

In my opinion we are now in the time of the end, and will soon reach the time when Jesus will come for his saints. The war in the far east is the most terrible in the destruction of human life of any war of modern times. Think of it, in the battle of Liaoyang there were 400,000 troops engaged, using 600 cannon, which were fired at the rate of 60 shells per minute for twelve hours. Think of 43,200 of the most murderous and destructive shells ever manufactured, being fired into the ranks of 400,000 human beings within the short space of twelve hours How long can the world, to say nothing of Russia and Japan, stand this awful destruction of human life.

When the present contestants are exhausted, then what? Will the strife cease? There may be a lull for a time, but ere long the conflict will go on with renewed vigor.

The question is asked, Can it be true that our good, kind, peace-loving Father is permitting all this destruction of human life? Yes, it is true. He has a great purpose to accomplish. He is going to bring peace out of war. He will remove the evil and preserve the good. He will take sin out of the world and fill it with righteousness. He will bind and imprison Satan, and establish a righteous rulership under King Immanuel. He will cause the knowledge of the Lord to fill the earth as the waters cover the sea. He will cause all to come to a knowledge of the Lord, whom to know aright is life eternal. God still rules, and will continue to rule, in the affairs of the human family. We stand appalled at the magnitude of the mighty works of God. From his standpoint the death of 100,000 persons counts but little. With one wave of the hand, with one spoken word, he can bring them all to life again. He does great things as easily and readily as he does small things.

It is a sad thing to contemplate the terrible suffering which is coming upon the Japanese and the Russians as the result of this war. They are in the hands of a just and generous Father, who doeth all things well. There is no hope of the world becoming better until Jesus comes. While it makes us sad to witness the great suffering caused by this terrible war, let us rejoice in the statements of Jesus when he said Lift up your heads and rejoice when you see these things come to pass, for your redemption draweth nigh.

Come Lord Jesus and come quickly.

R. S. DWIGGINS.

Table Talk.

THE SHEPHERD'S PSALM.

The Lord is my Shepherd; I shall not want.

I shall not want rest.—He maketh me to lie down in green pastures.

I shall not want drink. He leadeth me beside the still waters.

I shall not want forgiveness. He restoreth my soul.

I shall not want guidance. He leadeth me in the paths of righteousness, for his name's sake.

I shall not want companionship. Yea, though I walk through the valley of the shadow of death. I will fear no evil, for thou art with me.

I shall not want comfort. Thy rod and thy staff, they comfort me.

I shall not want food. Thou preparest a table before me in the presence of mine enemies.

I shall not want joy. Thou anointest my head with oil.

I shall not want anything—My cup runneth over.

I shall not want anything in this life. Surely goodness and mercy shall follow me all the days of my life.

I shall not want anything in eternity—for I will dwell in the house of the Lord forever.

MRS. S. A. CRAWFORD.

THE GREAT SHEPHERD.

The Great Shepherd, our Lord Jesus Christ, is also called the Chief Shepherd. The word shepherd is used so many times in both the Old and New Testament, as the shepherds were the leaders of the flocks in that country, and to care for the sheep was a great responsibility, for the hills were full of beasts and robbers. Ezekiel reproves the leaders, and calls them shepherds. Woe be to the shepherds of Israel, that do feed themselves. Should not shepherds feed the flock? My sheep wandered all through the mountains and upon every high hill my flock was scattered upon all the face of the earth, and none did seek or search after them. Thus saith the Lord, I am against the shepherds. I will require my flock at their hands. Behold, I even I, will both search my flock and seek them out. I will bring them to their own land, and feed them in good pastures. He shall gather the lambs with his arms, and carry them in his bosom, and gently lead the flock. I will bring back that which was driven away, and I will set up one shepherd over them, and he shall feed them. And ye my flock, ye are men and I am your God.

Israel had many false shepherds that led the sheep astray, but God promises to bring them back to their own land, and give them one shepherd; even my servant David, he shall feed them, and he shall be their shepherd.

But the Great Shepherd, our Shepherd: what has he done for us, the sheep of his pasture? When I think of all he has done and will do for his flock, I am lost in wonder. Tongue or pen cannot express his goodness, his love, for he gave his life that we might have eternal life. When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away. Yes, our Great Shepherd gave his life and was raised from the dead, for God's covenant is sure, for all nations are to be blessed in Christ, all the flocks that are scattered will be brought back and found, for it is written He came to seek and to save that which was lost, to bind up the broken hearted, to proclaim liberty to the captives.

There were shepherds in Israel that fed the flock on the true words of life, that told of the coming King; yet when he came he was despised and rejected. But God promised his blessing to the true shepherds, and his blessing will be upon those today who are telling of the coming of the Great Shepherd, who are feeding the flock on the sure word, who are telling of the glorious promises; when Israel will be gathered, and there shall be one shepherd and one fold.

May God hasten the day.

ELLA KNOWLES.

In Memoriam.

Having been personally acquainted with the late Brother Daniel Howard, the notice of whose sad death I saw in THE RESTITUTION of Sept. 7th, I will say that during the time he lived in Virginia, soon after his marriage to Abbie A. Perry, now deceased, they lived quite near us in Winchester, and in the time of my husband's pilgrimage, we with Brother Howard and family, spent many pleasant hours. They were both dear Christian friends with whom we took sweet council, and walked to the house of God in company. They often spoke for us at our place of worship, and we missed them sadly when they moved away.

I know he must have spent a lonely life after her departure. I read his letters in the paper, which serve as gentle reminders of our assembling together to listen to his interesting descriptions of the Holy Land. I have several articles which he brought from there, among them a folding basket made of olive wood, with Hebrew inscriptions, which Sister Howard gave me. She was very loath to leave Winchester, but Brother Howard seemed to be of a traveling disposition, and they moved to Dover, Delaware, and lived there a few years, and from there to Connecticut, where Sister Howard died in January, 1900. We had been correspondents long before we ever met, and I enjoyed her letters very much until the enemy death separated us. Now our only hope of meeting again is in the resurrection morning; then it is that we hope to meet our loved ones who have long been sleeping in the death state.

We look to Him who is the resurrection and the life to unlock the prison house of the grave, and bid us come forth, as he did Lazarus of old. Our Lord said, I am he that was dead and behold I am alive forevermore; and he also said, As I live ye shall live also.

Let us all strive to attain to the resurrection of the just.

Yours in hope.

S. F. MORGAN.

Married.

By the writer at the home of the bride in Moriah, Illinois, Sept. 21st, 1904, Lawrence Hilliard and Miss Ida Woods. We are glad that Sister Ida has her name written in the Book of Life, and we trust that she may be the means of bringing her husband to the knowledge of the truth, is our prayer in Jesus name.

Z. E. BRANT.

Conference Report.

Promptly at 7:30, Thursday, Sept. 8, the annual Conference of Indiana was called to order at Hillisburg by the President. Meeting was opened in a manner befitting the occasion and an address of welcome was given by Brother Wm. Huffer, Elder of the church at that place. Bro. Huffer spoke of the pioneers of this country coming to worship God according to the dictates of their own conscience, and this freedom being what permits us to assemble in the present Conference.

At 7:45 Bro. Zilmer spoke on the subject of "Christian Character," a very fitting subject to exhort those already in the faith. A few short extracts of the sermon are, "We will be safe as long as we feed on the truths of the Bible." "Let the Word of Christ dwell in you richly." "Whatsoever you do whether in word or deed, do all in the name of Jesus."

Friday 10:00 a. m. sermon by Bro. Hatch, subject, "Making our calling and election sure." Do this by giving heed to the Scriptures. Give all diligence to make our calling and election sure."

2:30 p. m. business meeting. Roll Call of churches showed the following represented, viz: Antioch, Bracken, Burr Oak, Plymouth, Rensselaer, South Bend, and Hillisburg. Minutes of last meeting read and approved. Evangelist committee reported as follows:

Hillisburg, Ind. Sept. 9, 1904.

To the Conference of the Church of God, Greeting:

Your Evangelist Committee organized by selecting A. R. Underwood, Chairman, T. O. Taber, Treasurer, and J. F. Wagoner, Secretary. During the year orders have been drawn on the treasury for $235.80. We find that it has been impossible to secure the services regularly of Bro. Zilmer for exclusive evangelist work. His visits to various churches demonstrate the fact that many of the weak churches need more preaching and we recommend that you take some action to secure an evangelist that can devote a large share of his time to the work in this state.

Respectfully submitted.

A. R. Underwood, Chairman.

Secretary and treasurer reported as follows:

Amount on hand at beginning of year $353.19. Contributed during the year, $218.17. Total, $571.36. Paid out on orders, $235.80. Balance on hand $335.56. Said reports were put in the hands of an auditing committee and were found to be correct.

Literature committee reported literature and funds on hand to the amount of $52.50.

Letters of commendation were granted to the following persons, viz:—A. H. Zilmer, D. T. Halstead, J. F. Wagoner, J. S. Hatch, S. T. Hook, H. F. Cordill, J. L. Wince, D. E. VanVactor, W. H. Wilson, J. L. Muncrief, A. B. Wince, N. M. Roby, A. Draw and R. C. Railsback.

A communication was read from A. J. Eychaner concerning the publication of a Year Book. Said communication was voted laid on the table.

Evangelist reported:—Conferences attended 5. Churches visited 14. Funerals 8. Miles traveled 6730. Sermons 147. Baptized 17.

Adjourned to meet at 2 p. m. Saturday.

7:30 Social Meeting led by Bro. Zilmer, lesson Phil. i. subject "Christian Fellowship."

8:00 Sermon by Bro. Wilson, Subject, "Walk worthy of the vocation in which you are called."

Saturday 10:30 Sermon by Brother Wince, subject "The Kingdom of God" 2 p. m. Business session called, and Roll was added to the list of churches represented.

The nominating committee recommended that the following officers be elected:—President, A. H. Zilmer, 1st Vice President, J. L. Wince, 2nd Vice President, A. M. Kelley, Secretary, Lydia Railsback, Treasurer, T. O. Taber. Officers were elected as nominated by committee.

Burr Oak Church reported preaching twice a month, Sunday School has good attendance. Prayer and social meeting, good interest.

Hillisburg, preaching once a month, Social meeting every two weeks. Sunday School, good interest.

Plymouth, preaching once a month, meet every Sunday, meeting led by some member. Sunday School in good condition.

Roll, preaching once a month, Sunday School doing good, helping the church considerably.

Rensselaer, preaching and Bible Class each Sunday morning.

Antioch, Conference held there in June.

South Bend, preaching once a month Sunday School and Bible Class each Sunday.

Committee appointed on Program for November Conference consists of A. R. Underwood, E. K. Barnhill, T. O. Taber.

The subject of a Sunday School Quarterly was discussed but no action was taken.

3:30 Sermon by Bro. S. T. Hook, Lesson Psa. lxxii.

7:00 Talk by Bro. Zilmer on "Life and Journeys of Paul."

8:00 Sermon by Bro. Wilson. Lesson, Psa. cxlvii. Subject, Coming changes in human governments.

Sunday, 9:30. Song service and prayer. Communication from Bro. Halstead, read by Bro. Zilmer, followed by paper by Sister Flora Harris, Subject, "The Mission of Christ and his Disciples." 10:45, Sermon by Brother Zilmer, Subject, "What the Church of God stands for in faith and practice." One important point is, "The Church must stand under and hold up the truth." 2:00, Sermon by Bro. Wilson, subject, "Who is your Father?" 3:15, Communion led by Brother Wince. 7:00 Song service and social meeting led by Sister Railsback, lesson Psa i. 7:45, Sermon by Brother Zilmer, Subject "Endeavoring to keep the unity of the Spirit in the bond of peace."

LYDIA RAILSBACK, Sec'y.

Report of Rally Meeting.

The band of workers at Niagara Falls were much pleased over the meeting held Sept. 4th. On Saturday evening Bro. and Sister McClennan of Woodstock, Bro. and Sister Robinson of Hatchley, and Sister Beamer of Hamilton, Ont., as vanguard arrived, which showed at once that there were some looking with anticipation to the day's gathering. Sunday morning visiting brethren came in from all directions, several from Fonthill, Welland, Virgil, Ransomville, North Pelham, Buffalo, Bro. and Sister Evans from Paris, Bro. Mason, Toronto, and others were present.

The religious studies began with Sunday school, 10 a. m., followed by speaking by Bro. F. L. Austin, subject, "Man shall not live by bread alone. But by every Word that proceedeth out of the mouth of the Lord shall man live. Bro. Bouk officiated at the communion table at 12 noon. At 3 p. m. Bro. Oakley of Buffalo took charge of the services, and introduced the following brethren, Reece, Evans, Mason, who each spoke with earnestness. The largest house gathered in the evening at which the subject, "God shall cause righteousness and praise to spring forth before all nations," was very ably presented by Bro. Austin, the audience listening as if fastened to their seats. It seemed that it was a joyful day for all. Truly it was good to be there. After the singing of the hymn, "God be with you till we meet again," Bro. Austin dismissed the meeting by prayer. During the time we were all taking leave of each other many were the good wishes bestowed upon the resident brethren and their pastor, prophesying great things for the peculiar people at Niagara Falls.

We regretted very much the absence of Bro. and Sister Platts. Sister Platts was present at the morning service, but had to return at once about four miles, where she had left Bro. Platts, who had been taken sick on his way to the meeting. It is with much satisfaction that we announce to all who were present, that the said brother has entirely recovered. We hope some time again to be able to invite all interested to a similar meeting in the near future. Meanwhile may the Father's blessing attend all, and may we be kept steadfast in such close union as to prove to all men that we are children of God, zealous of good works. We thank God with all of like precious faith, that through him we have victory in and through Christ. Therefore my brethren be ye steadfast, immovable, always abounding in the works of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. xv. 58.

GEORGE RENNARD, Sec.

World's Fair Excursions.

Under a new arrangement the World's Fair Coach Excursions over Pennsylvania Lines for which tickets to St. Louis are sold at the lowest fares now run Sundays, Mondays, Tuesdays, Wednesdays and Thursdays each week. The round trip from Plymouth is $6.25 tickets good in coaches of through trains. Excursion tickets to St. Louis with longer limit are sold every day. Full information may be obtained from J. E. Haines, Ticket Agent, Pennsylvania Lines.—Oct 30

"We" are a body of religious people who, as such, "believe" something. We believe the teaching of the Word of God. This is our rule of faith and practice. But what does the Word teach as essential matters of "faith and practice?" Do we as a people uniformly hold to the great foundation principles of faith as set forth in the Word of God? Are our public ministers a unit on the things to be taught and believed in order to salvation? In short: Have we a faith? If so, what is that faith? What does the Word of God teach us as essential to true faith and practice? We have answered these questions in a very concise and yet comprehensive way in the upper right hand corner of our paper, THE RESTITUTION. The object of these lines is to say that, since writing a series of articles for THE RESTITUTION on "What We Believe," quite a number of requests, both verbal and written, have come to the undersigned asking that said articles be published in book form. They will make a book of about 60 pages, making 15 chapters in all. Such a book should sell for 15 cents per copy. Now, brother and sister, this concerns you. Do you desire the publication of this work for distribution among such who ask, "What do you believe?" If so, please write to the undersigned at Plymouth, Ind., saying how many copies you want at 15 cents per copy. Write on postal. Send no money until notice is given that the work will be published.

A. H. ZILMER.

Editor Restitution:

Please find post office order for $1.50 for THE RESTITUTION for another year. There are only three of us and we all read it. My daughter said yesterday she did not believe she could keep house without it. When we read of all the good meetings we get heart-hungry to hear the glad tidings. When Bro. Wilson visited Louisiana, he seemed so near. We longed to have him come, but were not able to send for him. I believe he could have done good, but we must wait the Lord's time. Pray for us. I have been in the truth for over twenty years, but the others are new converts.

Your Sister in Christ.

F. L. BENDY.

To the Church of God in Ohio:

Brethren beloved in the Lord, by the Ohio Conference at Salem, Ohio, Sept. 3, we were elected evangelists for the State. We are ready, willing and anxious to preach the gospel of the kingdom, that others may obtain a hope of eternal life. Dear brothers and sisters, let us all strive to make our calling and election sure by self denial and sacrifice, that the truth to salvation may be freely preached. We will answer calls together or apart, and preach the glad tidings to few or many, in doors or out, but our chief desire is the welfare of the Church of God. Address us at 300 W. Main St. Salem, O.

P. NEILL & MRS. MATTIE NEILL.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Lizzie C Byrne	2 00
A Lover of Truth	8 00

Special Fares to Bourbon Oct 11 to 14 inclusive, account Annual Fair, will be sold via Pennsylvania Lines from Ft Wayne, Valparaiso and intermediate stations.

$33.00 San Francisco, Los Angeles, Portland, Tacoma and Seattle, $31.50 Boise City, $30.50 Spokane and Walla Walla, $30.00 Ogden, Salt Lake City and Butte, from Chicago via the Chicago, Union Pacific and North-western Line every day until October 15th inclusive. Correspondingly low rates from all points. Daily and personally conducted excursions from Chicago in Pullman Tourist Sleeping cars, only $7.00 for double berth, (accommodating two people,) through to the Pacific Coast without change of cars. Choice of routes. Excellent train service. Dining cars, (meals a la carte.) For full information apply to A. H. Waggener, Trav. Agt. 22 Fifth Ave, Chicago, Ill.—Oct. 12.

Announcement.

The third Annual Conference of the Church of God in Southern Illinois will be held at Moriah, Clark Co., Illinois, beginning October 1st, and continuing until October 10th, 1904. We have implored Bro. O. J. Allard, Iowa, and Bro. A. H. Zilmer of Plymouth, Ind., and Bro. S. T. Hook of Ind., and perhaps other speakers will be here to preach the glad tidings of the soon coming kingdom. Thus far our Conferences have proved a feast of good things and we trust that this one will be no exception. We hope to have faithful attendance from home brothers and sisters and friends, and cordially invite all from other societies who can possibly come, and may the isolated ones grasp this rare opportunity of meeting with their co-workers. We will arrange the program from day to day as we go along. We invite the Bereans all to come that can, for we will give you as much time as you will want to occupy. Please let all that come by railroad write Bro. Z. E. Brant of Moriah, Ill., what date you will come to the Conference and he will meet you at Casey, Ill., and take you to the Conference. May the Lord not withhold His blessing from us at that time.

Z. E. BRANT, Pres.,
MRS. AMY V. WEAVER, Sec.

The Quarterly Conference of the Church of God, in Michigan, will convene [D. V.] at Coat's Grove, Barry Co., Michigan, on Friday evening, Sept. 30th, 1904, and continue over the following Sunday.

A cordial invitation to attend is extended to all, and particularly to the brethren of this and adjoining states.

Coat's Grove is situated in the southwest corner of Woodland township, seven miles northwest of Hastings. Those coming by the Michigan Central R. R. will stop at Hastings, and change cars for Coat's Grove, or they may be met at Hastings by Bro. Richardson, if they will drop him a card. Address, A. R. Richardson, R. F. D. 3 Hastings, Barry Co., Mich.

Those coming from Grand Rapids will take the Pere Marquette R. R. in the morning at 7:10 and change cars at Woodbury for Coats Grove.

It is expected that A. H. Zilmer of Plymouth, Indiana, and B. W. and M. A. Woodward of Dutton, Mich., will be at the conference to herald the good news of the soon coming King.

EMMA JACKMAN, Sec'y.

Dear Sisters of the "Evangelical Aid Society," do not forget your offerings for this quarterly Conference. The need of more money for more work is very apparent, more so now than ever. Be at the meeting and be present for one-half hour's business, which we will ask for at the hands of the President. If you cannot come send offerings to my address Dutton, Kent Co. Mich. before Sept. 20, and I will faithfully deliver them to Sister Jackman.

M. A. WOODWARD, Sec.

Subscribe for THE RESTITUTION.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Haues, Ticket Agent Plymouth, Ind.

$27.50 Hot Springs, S. D.
$30.70 Deadwood and Lead

And return, from Chicago daily, via the Chicago & North-Western R'y. Correspondingly low rates from other points. The Black Hills region, the great natural sanitarium of the west, is one of the most picturesque spots in the world and well worth a visit. Information and tickets can be secured from your home agent. Illustrated Black Hills Booklet with valuable map mailed on receipt of 4 cents in stamps by W. B. Kniskern, Chicago.—Sept. 30.

$30.00 to Colorado and Return.

Via Chicago, Union Pacific & North-Western Line. Chicago to Denver, Colorado Springs, and Pueblo, daily throughout the summer. Correspondingly low rates from all points east. Only one night to Denver from Chicago and Central States and only two nights enroute from the Atlantic Seaboard. Two fast trains daily. A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Sept. 30.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

$6.75 World's Fair tickets now on sale Sundays, Mondays, Tuesdays, Wednesdays, and Thursdays via Pennsylvania Lines. World's Fair 7-day round trip tickets to St. Louis are now sold on above days of every week from Plymouth. These tickets are valid in coaches of through trains. Longer limit low price tickets are sold every day. For particulars consult J. E. Haues, ticket agent. oct30

California.

The Chicago & North Western Rythas issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only $33.00 Chicago to the Coast. Correspondingly low rates from all points. A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—Oct. 15.

To St. Louis World's Fair at Approximately One Cent per Mile.

World's Fair excursion tickets to St. Louis will be sold via Pennsylvania Lines at approximately one cent per mile each Tuesday and Thursday until September 29th, valid in coaches of through trains good returning within seven days. These are the lowest fares at which World's Fair excursion tickets to St. Louis are sold. Fifteen day tickets and season tickets sold daily at reduced fares, good in sleeping or parlor cars with required Pullman tickets. For full information, consult J. E. Haues, Ticket Agent, Pennsylvania Lines, Plymouth, Ind.—Sept. 29.

$33.00 California, Washington and Oregon.

Colonist one-way second class tickets on sale daily from Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle and other Pacific Coast points, and still lower rates to Utah, Montana, Wyoming and Idaho points, via the Chicago, Union Pacific & North-Western Line. Correspondingly low rates from all points.

Daily and personally conducted excursions in Pullman Tourist Sleeping Cars, double berth only $7.00 from Chicago, on fast through trains. Choice of routes. No change of cars. All agents sell tickets via this line. For full particulars address A. H. Waggener, Trav. Agt. 22 5th Ave. Chicago, Ill.—Oct 10

Special Fares to Pacific Coast.

September 15th to October 15th, inclusive, one-way second class colonist fares to California and North Pacific Coast points, to Montana, Idaho and the Northwest, will be in effect from all stations on Pennsylvania Lines. For full particulars, call on Local Ticket Agent of those lines.—Oct. 15.

Take the Vandalia line to St Louis. Commencing Sunday Sept 18, and continuing until Dec 1st, The Vandalia line will sell every Sunday, Monday, Tuesday, Wednesday and Thursday, round trip tickets good for 7 days to St Louis for **$6.75**. Call on F J Buzzard, agent Vandalia line for information regarding various concessions.

Beautiful Winona.

With the opening of the season at Winona Lake, May 10th, the sale of excursion tickets over the Pennsylvania Lines to that attractive resort in Northern Indiana will begin. Every summer passed there by thousands has only increased their desire to return. On the golf links, the tennis courts, the baseball or cricket grounds, the croquet field, or boating on the lake, fishing, camping, swimming, driving, or attending recitals and lectures by world-famed personages in the auditorium—whatever the diversion may be, the associations are of that congenial sort conferred by good society. This resort is noted as the site of Winona Assembly and Summer School, attracting teachers and students from educational institutions of this and other countries.

Fifteen-day and season excursion tickets will be sold from stations of the Pennsylvania Lines during the summer. For information about fares and time of trains, apply to local ticket agents, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Illustrated literature describing attractions of Winona Lake may be had for the asking. Address S. C. Dickey, Secretary and General Manager, Winona Lake, Ind., who will give particulars regarding camping facilities, hotel accomodations, program of addresses by noted speakers and all other details.—Sept. 30.

Illustrated Lectures.

Upon all Biblical themes embracing the Restitution and all kindred truths taught in the Word of God. Large charts and maps. Correspondence solicited. Address Elder Geo. C. Shorey, Box 305, Berwick, Me.

VANDALIA LINE

TIME TABLE,
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 135 daily Expo Train	7:23am
No. 40, daily, For South Bend	11:55am
No. 42 " Ex. Sun. "	6:35pm
No. 44, " " "	10:33pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	6:43a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis. No change of cars. All other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. P. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

POST OFFICE ADDRESSES.

Persons requesting their address public ed may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Cheseborough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W.L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Kempton Ind.
J. F. Wagener. Box 251. Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Box 254 Tampa Fla.
D. L. Kess, 4507, N. N. St. Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, Rt 5
Libbie Palmer 663 Alder st Eugene Ore
S. T. Hook, R D 9, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. B. Oglevie, North Branch, Kansas.
W. O. Stella, Pasadena, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2042 West Corning Ave. Pasadena, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave, Grand Rapids, Mich.
H. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
H. F. Cordill, 326 W Lincoln-South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Prinmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Hunpt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Panama Cal
J W Bellenbaugh Avery Okla
A Drew Tioga Pa
Sarah F Morgan Brewstown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 429 N Willow ave Austin Station Chicago Ill
W J Seamans Burnville Ark
D C Robison Rt 3 Mt Vernon O
N D Titchenal Wenatchee Wash
T J Bandel Magazine Ark
G M Williams Ashton Kan
P R Steen Poland Arizona
J C Thompson 116 Brookdale ave Cleveland O
P Neill and wife, Evangelists, 356 s Main st Salem O

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SAINT LOUIS SLEEPING-CAR

Leaves Plymouth daily at 8:30 P M, arriving at St. Louis 7:04 A M, returning leaves St. Louis at 8:04 P M.

VANDALIA LINE

Round trip rates:—15 day tickets $10.75; 60 day tickets $11.70; season tickets $14.00; Coach Excursion tickets each Tuesday & Thursday $6.75.

For sleeping car reservation and other information as to train service, etc, apply to F. J. BUZZARD, Agent.

$18.00 Chicago to St. Paul-Minneapolis and Return.

Via the North-Western Line. $22.00 round trip Chicago to Superior and Duluth; $20.75 round trip to Sault Ste. Marie, tickets on sale daily. $12. 85 Chicago to Marquette and return, on sale August 2 and 16 and September 6 and 20. Correspondingly low rates from other points. Perfectly appointed train service. Through sleeping cars. The best of everything. Information and tickets can be secured from your home agent, or address A. H. Waggener, 22 Fifth Avenue, Chicago, Ills.—Sept 30.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meet in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Tuesday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and U. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 356 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, to J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:.5 A. M., in Miller's Hall, Ualena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. H C Baldwin and J W Smoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays e ach month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 51½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park at 5th floor, at 2:30 each Sunday. All welcome.

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VOLUME LIII. Read PLYMOUTH, INDIANA, OCT. 5, 1904. NUMBER 37.

The Restitution

THE RESTITUTION advocates the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

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PEACE.

There is a peace that cometh after sorrow,
Of hope surrendered, not of hope fulfilled:
A peace that looketh not upon tomorrow,
But calmly on a tempest that is stilled.

A peace which lives not now in joy's excesses,
Nor in the happy life of love secure,
But in the unerring strength the heart possesses
Of conflicts won, while learning to endure.

A peace there is, in sacrifice secluded,
A life subdued, from self and passion free;
'Tis not the peace that over Eden brooded,
But that which triumphed in Gethsemane.

Papers Read at Sisters Meeting, Ohio Conference, 1904.

REPORT OF SISTERS' MEETINGS.

Thinking that some of the sisters from different parts of the State might be interested in the work of our Society, that they might be inspired to meet together in the same capacity, I will give a condensed report of the work of our meeting.

Since assembling here last year definite changes have been made in the manner of conducting our meetings. Instead of meeting in the morning and sewing, the proceeds from which was used in defraying church expenses; we now meet in the afternoon, but in order to keep up a fund which the sewing created, the sister at whose house the meeting is held contributes fifty cents, which being added to the regular dues of ten cents for each member, has proven sufficient to meet all demands thus far. We are endeavoring to have our meeting more of a spiritual character that we may edify and build each other up in our most holy faith. The change seems to be satisfactory to all the members as we have more time to devote to our spiritual needs.

Our meeting is always opened with prayer and after the usual routine the reports of the visiting committee is heard. We try to look after any who are sick or in distress, sending some little delicacy to the sick and giving financial aid where it is needed. We try to heed the apostle's advice and do good unto all as we find opportunity, wherever they are found. We have several times assisted a worthy brother in Canada also a sister in England, besides contributing to the helping fund of THE RESTITUTION. By co-operating in this way we have been enabled to perform many benevolent acts which we otherwise could not have done.

At the close of our business meeting we have a Bible study which has been very interesting and beneficial to all. We are now studying the book of Acts. After reading and commenting on a chapter one or more papers are read on some practical points of the lesson. Many have expressed themselves as being benefited spiritually by these little gatherings. Much of the success of our meetings is due to the efforts of our Sister Neill who was for years president prior to her removal to Salem, since then to our Sister Lang who has very effectually filled her place.

CONFERENCE LESSON.

"Let us labor therefore to enter into that rest." Heb. iv. 11. Paul has been speaking of the rest awaiting the children of Israel, when they should reach the promised land. For forty years they wandered in the wilderness, murmuring and complaining against the God who had brought them out of their bondage, and even wishing they had remained in Egypt; but though they so often deviated from the commands given them, God had promised them their own land where they would have rest from their wanderings and their enemies. Only two of the original number who left Egypt entered into the rest promised them. The others could not enter because of unbelief and died in the wilderness. What a sad record. A rest had been promised them but they proved themselves unworthy of it.

Dearly beloved, a rest has also been promised to us. Paul says, "There remaineth therefore a rest to the people of God." A rest far more refreshing than that pledged to the Israelites of old. Do we desire such a rest? I am sure all here would answer in the affirmative. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest, take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Jesus is the medium through whom this rest can be acquired. We must learn of him, learn his commands and his promises; believe and obey them from the heart, then labor to enter into that rest. We are to labor diligently. After long and severe toil how sweet and refreshing is our rest. It is the same in the spiritual, if we labor ardently to overcome the many, many temptations that beset us on every side and "purify ourselves even as he is pure," how sweet and satisfying will be our rest. But it will require strenuous effort on our part to fit ourselves for that blessed and eternal rest. A rest from all care and anxiety, from all sorrow, sickness and death. Is it not worth striving for?

Paul suffered the loss of all things, but he counted it as nothing, if by any means he might attain unto the resurrection of the dead and enter into that rest. So we must be willing to suffer many things too, for they who will live godly in Christ Jesus shall suffer persecution, but it will only be for a moment in comparison to an eternity of joy and peace and rest.

Let us use the talent that is given us so we may present it to our Master with a tenfold increase. There is always work to be done. This brings to mind one of our Sunday school hymns.

Oh, while the moments linger,
There's work for us to do;
The Master bids us labor,
And to his cause be true.

Oh, plead not vain excuses,
There's work for every one;
There are kind words to be spoken,
And kind deeds to be done.

Let us strive to know and to do all his commands. What are some of those commands? I will mention but two or three. Jesus tells us that pure religion and undefiled is to visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world. This one command will give us plenty of work to do. It is a constant struggle to keep ourselves from being contaminated with the evil on every hand, but the command would not have been given were it impossible to comply with it.

Then great good may be done by visiting the fatherless and the widows in their affliction; the sick may also be mentioned, for Jesus speaks of this and says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This is something us sisters can do. We are apt to plead vain excuses, but this is a labor of love we can all do, to visit those in distress and speak words of comfort and encouragement to them. How it lightens a heavy heart to see the smiling face of one we love and hear a few words of comfort from their lips. Dear sisters, let us do more visiting in the household and always direct our conversation as becometh the gospel of Christ.

Again we are commanded to preach the Word. But some may say, "I cannot preach," true, we are not all preachers but we can help to hold up the hands of those who can. Some of us have duties of this character at home and indeed we should esteem it a great privilege to have the Word delivered to us each first day, and we must not neglect our obligations then. But the help derived is principally for our own enlightenment and encouragement. What are we doing for the thousands around us who are in darkness? We now have an evangelist who can go from place to place preaching the Word of life. Ought we not to deem it just as much of a duty and a privilege to help him proclaim the glorious gospel of the kingdom to others? I think so. Then let us one and all give freely and cheerfully, that he may be kept busy in the Master's vineyard during the coming year. Oh let us all labor diligently in whatever is given us to do, that we may have that sweet rest promised to all those who now labor in his vineyard.

May we all be there is my prayer.

MRS. MATTIE TOMLINSON.

WOMEN OF THE BIBLE.

Dear brothers and sisters:

I am rejoiced to meet so many of you here at this meeting of the Ladies' Aid Society of the Cleveland Church.

Some of you were members of the society when we first organized some nine years ago. You remember we were desirous of becoming better acquainted with one another, and thus be able to help bear one another's burdens, and also thought if we took up a small collection each meeting, we would be able to do more for the cause of God collectively than individually, and moreover, the sum collected was not to be kept, but was to be placed where it would relieve distress, or do good, or advance the cause, and so the Aid Society of the Cleveland church was organized. What a happy thought it was, and what pleasure we have had together in meeting to talk of the good things in store for those who love the Lord, and how thankful we have been that we could relieve distress, as well as give to advance the cause we love so much, and because I am now deprived of meeting with you regularly I am the more pleased to meet so many of you today. Since we have proved that in unity there is strength, let us go on with the good work, and occupy till the Master comes, and dear sisters, for our special encouragement I wish to mention a few of the women we read of in the Bible, and trust it may stimulate us to still greater efforts for God and for truth, and steadfastness of purpose on our part. Turning to the book of Judges we read of Deborah, the prophetess, who judged Israel. She sent word to Barak, that the Lord God of Israel had commanded that he take ten thousand men and go up against Jabin and Sisera. Barak said to her, if thou wilt go with me, then I will go, but if thou wilt not go with me, then I will not go. She did not say she would not go, for she trusted in the God of Israel, who, she said would go before him and deliver them into his hand, so she said, Surely I will go with thee, but it will not be for thine honor, for the Lord will deliver them into the hand of a woman, so Deborah and Barak delivered Israel. Deborah was a woman of ability and courage, and had all faith in the God of Israel.

Turning now to the book of Ruth, we read of Naomi who went with her husband and two sons to dwell in the land of Moab because of the famine in Judah. Naomi's husband died, and her sons married two of the women of Moab. After dwelling there about ten years, both sons died, and then Naomi determined to return to her own land for she had heard that God had visited them again, giving them bread. She called her daughters-in-law to her, kissed them and told them to go each to her mother's house. They wept and said, surely we will go with thee, but Naomi said, not so, go your way. Ruth pleaded to go with her, but Naomi replied, see thy sister-in-law is gone back unto her people, and unto her gods, return thou after thy sister-in-law, but Ruth said, Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest, I will lodge; thy people shall be my people and thy God my God; where thou diest, will I die, and there will I be buried. Although Naomi had dwelt more than ten years in the land of Moab, she did not forget the one living and true God, the God of Israel, and had taught her daughters-in-law to worship him. One returned to her people and her gods (worshiping of idols), and the other remained faithful to Naomi and to the God of Israel. Ruth was mother of Obed, who was grandfather of David. In this story of Naomi and Ruth is a beautiful lesson of devotion to God, and love for each other, which we can read and profit by.

Another woman is Queen Esther who offered herself a sacrifice for her people. She had neither father or mother, and was taken by her uncle Mordecai and brought up as his own. When king Ahasuerus made Esther queen, he did not know her people were Jews, for Mordecai had instructed her not to tell. There was one Haman whom the king promoted and gave him a seat above all the princes in his house, and had commanded that they all bow to him and give him reverence, but Mordecai would not do so, and Haman was full of wrath, and determined to destroy him and all his people. So he went to the king and told him there was a people scattered throughout his kingdom whose laws were different, they did not keep the king's laws, and that it was not to his profit to keep them, and if it please the king, let it be written that they be destroyed. So it was written that they were to be given to Haman, to do with them as it seemed good to him. He then had letters sent by post into all the king's provinces to destroy and to kill all Jews, young and old, little children and women, in one day, and a copy of the writing was to be published unto all people that they should be ready against that day. When Mordecai heard it he rent his clothes, and put on sackcloth and ashes and went to the king's gate and cried with a loud and bitter cry. Esther sent to know what was the matter, and Mordecai sent her a copy of the writing, and told her she must go to the king and supplicate him and request that he save her people. Esther sent back word, that the law was, that no man or woman was allowed to go into the inner court to the king, on penalty of death, and that she had not seen the king for thirty days. There was but one escape and that was, if the king held out to any a golden sceptre, they were not to be put to death. So Mordecai sent word to her again, who knows but thou art come to the kingdom for such a time as this? Now was her time of trial, did she fail, no, she sent word back, I will go to the king and if I perish, I perish. So you see she offered herself to save her people; and the result was, the king held out to her the golden sceptre, and she was able to save her people, and Mordecai was placed next to the king, and the Jews had joy and gladness, and the wicked Haman was hanged on the gallows which had been prepared for Mordecai.

We now turn to Luke and read the angel's message to Mary, fear not, thou hast found favor with God; when we read what she said to her cousin Elisabeth, we know why she found favor with God. She said, My soul doth magnify the Lord, for he that is mighty hath done to me great things, he hath holpen his servant Israel in remembrance of his mercy, as he spake to our fathers to Abraham, and to his seed forever. So, then, Mary knew, and they had faith in the precious promises made by God to the fathers, and lived in hope of them. Oh, let us too continue in the faith of Abraham, and wait for the fulfilment of God's promises.

We turn next to Acts xvi. 14, and we read of Lydia, a seller of purple and fine linen. After she and her household were baptized, she said to Paul, If ye judge me to be faithful to the Lord, come to my house and abide there, and he did, this was what she could do to help Paul, and she was willing to do what she could.

Then Paul speaks of Aquila and Priscilla, whom he met at Corinth and with whom he stayed, because they were of the same craft as he, tent-makers. They went with Paul to Ephesus and there remained, and when Apollos came, of whom it is written, He was mighty in the Scriptures, was instructed in the way of the Lord, was fervent in spirit and spake and taught diligently the things of the Lord but knowing only the baptism of John, whom when Aquila and Priscilla heard, they took and expounded to him the way of God more perfectly. And Paul says of them in the 16th of Romans, Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks, were willing you see, to be living sacrifices for the cause of God.

Then again Paul says, Salute Tryphena and Tryphos who labor in the Lord, also the beloved Persis who labored much in the Lord. Speaking of those who labor in the Lord, there is always need of them as much today as when Jesus said to his disciples, The harvest truly is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest that he send forth laborers into the harvest. So then, dear sisters, let us take fresh courage, and may the example of these faithful women of the Bible inspire us with renewed zeal, that we be rooted and grounded in the truth, and continue to labor for the salvation of some both by precept and example, and when Jesus comes to reward his servants, may we all be among that happy number who will hear the Well done, good and faithful servants, enter into the joy of thy Lord. Amen.

MRS. P. NEILL.

Dear Sisters:

I have chosen for my subject the 5th verse of the 17th chapter of Luke, "And the apostles said unto the Lord, Increase our faith." We know that without faith it is impossible to please God and what the apostles asked for let us not be afraid to ask for ourselves, for the more faith we have the more we will cherish our blessed hope. It will bring an increase of every spiritual grace and blessing. For what do we want this increase? 1st, For knowledge. We are told in I Peter iii. 18 to grow in the knowledge of our Lord and Savior Jesus Christ and by studying our views of the Savior will be enlarged. Eph. iii. 17-19, "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth all knowledge, that ye might be filled with all the fullness of God. When we have knowledge we will become established in the simplicity and fulness of the gospel. 2nd, For duty, that we may maintain a more abiding love of God, and a more fervent love of the brethren. Love is the motive power of the gospel and it is the bond of perfectness. Col. iii. 14. We also need faith to maintain a daily victory over the world and a practical exercise of Christian graces. We should live up to our high privilege, as no longer a citizen of this world, and take our place continually as a member of our risen Head "sitting together in heavenly places in Christ Jesus."

3rd, For patience, Lord increase our faith that we may steadfastly endure the worldly cross. 2 Tim. i. 12. There are many snares laid in our pathway to turn us from the narrow path but God will come to our assistance, even here, if we but trust him, for he tells us through Peter that he will care for us. Then, brothers and sisters, we need more faith that we may wait for the joy of the coming of the Lord. This is a happy privilege for us and let us, as believers enjoy it, for the Lord is good unto them that wait for him, to the soul that seeketh him. Sam. iii. 25. The joy of faith is fixed we read of Lydia, a seller of purple upon the grand consummation, the personal coming of the Lord. Every exercise of faith, every Christian grace is quickened in energy by the contemplation of this event. Let us mark distinctly that we indeed possess this precious faith and ask daily for the increase of it. Let us pray for more faith in God's kind, wise, overruling and never-ceasing providence, so that we may learn to trust all that we are and all that we have into his hands. And whether in prosperity or trial, let the recollection that we are his, make us look to him and glorify him in all things, Amen.

SARAH NEILL.

PATTERN OF GOOD WORKS TITUS ii. 7.

In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity. Being patterns requires us to possess wisdom. In our experience we all frequently feel the lack of this, for wisdom is the best use of knowledge. Knowledge applied to practical things in daily life so that we may live as becometh those professing to have the high calling. We read in the first chapter of James, 5th verse that "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." And in the 2nd, 3rd and 4th, "My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing." How to take trials joyfully and wisely is our great need, and we want to know how best to arm ourselves against them and where to look for them, that we may guard against them. Paul, the faithful apostle teaches us that they are from within ourselves, through our natural desires, ambitions and even the flesh nature. The need of restraining and overcoming these is shown in Titus ii. 11, 12, 13, "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world. Looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ."

"Teaching us," who, every man that hath both heard and learned of the Father. John vi. 45. Godliness implies bearing some resemblance to the Father in works and words. Ungodliness the reverse, see 2 Tim. iii. 1-5, men "having a form of godliness, but denying the power thereof; from such turn away." The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish hearts were darkened. Worldly lusts or desires especially distinguish those of the world. We are told to love not the world, neither the things that are in it. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, (or natural appetites of mankind) and of the eyes and pride of life is not of the Father, but of this world.

How often temptation enters through the eye, what we see we desire, many temptations come to us in this way. It is so natural and easy for the flesh to imitate worldly ways and the eyes of man are never satisfied. Therefore we are told, "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful." We must turn away from such and by so doing we avoid many such temptations. "Evil communications (or company as the revised version gives it,) corrupt good manners."

To walk godly and become a pattern we must delight ourselves in the Lord and in his law meditate day and night; must follow our dear Savior's example, which necessitates a great and continued fight within ourselves. We must aim to be followers of him at all times and be looking for the blessed hope and glorious appearing of our great God and our Savior Jesus Christ who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Thus thinking on these things will be the means of keeping us a peculiar people. The peculiarity consists in not being worldly people. We talk or ought to think different things; yet how easy it is to let one's self fall into the habit of using language of the world, allowing the slang expressions to creep into our home language, if we are not on our guard. We often become living exponents of the truth uttered about "evil communications corrupting good manners." Our great desire with ourselves, to live godly in the sight of God, to fight the good fight and doing our best to bring others to a knowledge of the truth. I know I could never be tempted to believe any other gospel than that of the glorious kingdom of God. Oh, that we may appreciate God's great favor to us by being willing to obey his commands and become worthy of our high calling. That we may so live as to adorn the gospel of Christ by good works. Pure and unselfish living in this present world needs continued watchfulness, and that wisdom which cometh down from above, is our great need in order that we may become patterns of good works.

HAT[illegible]

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 5, 1904.

THIS item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter. The political campaign is on, and the attention of some is diverted by this cause. Brethren and sisters, do not allow anything to crowd out your ...ty in this branch of the Lord's ...use. Hurry in your renewals at ...

THE war in the east still drags on with no startling change since our last issue.

BROTHER ZILMER attended the Conference in Michigan last week and reports well of that gathering. This week he is at the Southern Illinois Conference at Moriah.

MOST of our space this issue is given the Sisters meeting at the Salem, Ohio, Conference. The good results shown but demonstrated what may be done in many other localities if the effort is only made. Why not try it, and see if another year we may hear of like work in other churches.

A LETTER from Brother Neill, Salem, Ohio, dated Oct. 3d, informs us that an accident happened to Brother Ira R. Hall. According to the accounts he was visiting on his way home from the Ohio Conference, and near Sugertown, Pa. was thrown from a buggy, his right leg was broken, and three ribs, also a severe scalp wound. He is now in the Spencer Hospital, Meadville, Pa. The accident happened over two weeks ago, and he has been unconscious most of the time since. He seems to know his folks, but does not realize he is hurt. The physicians give no hope that he will recover. Brother Hall is quite old, but at the conference he appeared to be well and in good spirits.

Some Vital Questions. No. 7.

119. Another Scripture here comes forcibly to mind, "But there were even false prophets among the people, as also there will be false teachers among you, who will PRIVATELY introduce destructive heresies, even denying the sovereign Lord who BOUGHT them, bringing on themselves SWIFT DESTRUCTION."

120. If we cannot reach those who have gone astray on this matter by calling attention to a distinction in Heb. i. 1 between the prophets of old and Jesus, it may be helpful to some: "God who at sundry times and by various methods spake unto the fathers by the prophets, hath in these last days spoken unto us by A SON." The prophets were *selected* sons of Adam, Jesus Son of God. It is claimed by one writer that it was the pos... the spirit that constituted ... of God. We reply, that the ... had the Spirit also, (1 Peter ...) and yet were not sons, Jesus *was*. What made the difference? He was the *only begotten* of the Father, full of grace and truth.

121. The fact that the *Jews* regarded Jesus as the natural son of Joseph is tak... as *proof* of the matter. How ... at be when Jesus repudiated ... entertained of him by the ... stigmatized them as fleshly. ...is words were,—

"I know whence I came and whither I go; but YE cannot tell whence I come and whither I go. Ye judge the flesh." John viii. 14, 15, 23. These last words show there was a *spiritual* aspect to the case.

122. In John viii. 48 Jesus says, "I proceeded forth and came from God, neither came I of myself, but he sent me. *Why do ye not understand my speech?*" This, by no law of language could have reference to anything but his ORIGIN. Supposing him to be a son of Joseph the Pharisees could not understand it. But believing his paternity was direct from Heaven we can see great point in it.

123. Recent utterances prove that the words of Jesus apply accurately to our authors. He said, "If ye believe not Moses, how can ye believe me; for he wrote of me." This is what is the matter with those who say there was no typical blood shed in the Old Testament times; it would seem that they have been left to their own reasons.

124. It must not be forgotten that we have the proof that the fatherhood of God did not affect the *nature of his existence*, because after being forsaken of the Father on the cross he still existed for a time, and then died.

125. The anointing and baptism did not change his mortal body; it invested the flesh born of Mary with the wisdom and power of God, who discoursed and worked through it. John xx. 31; xi. 4; xix. 7. He was holy before he was anointed.

126. He was given power over all flesh while he was still flesh himself. "Thou givest to thy Son jurisdiction over all flesh, that everything which thou hast given to him, he might give to them, aionian life. And this is the life of the Aion that they should understand thee, the only true God, and Jesus anointed whom thou sendest." John xvii. 2, 3. Proving

(a) That the life of the aion is not for all mankind.

(b) It is for those specially donated to the Son.

(c) That the attainment of this life by those given to him is consequent *upon* their intellectual enlightenment concerning what constitutes the only true God, and the true relation of the Father.

127. It has been charged against the first chapters of Matthew that while it purports to show the fulfilment of the prophecy of God. Isa. vii. 14 in the person of Jesus, he was never called "*Immanuel*." We read in Prov. xxv. 2 that "It is the glory of God to conceal a Word; but the honor of kings to search out the Word." "A word is concealed when it is enigmatically expressed; and should it not be the glory of those whom God has chosen for his kings in the future government of the world, to search out the wisdom which he has hidden from the wise in their own conceit. "The world by wisdom," says Paul, "knew not God.....but we speak the wisdom of God in a *mystery*, the hidden, which none of the chiefs of this Aion know; for had they known they would not have crucified the LORD OF GLORY." 1 Cor. i. 21; ii. 7, 8, Lord of glory was crucified in the flesh.

Paul was sent to turn the Gentiles to the knowledge of the true and living God; and in so doing taught them the *mystery* which it was the glory of the apostolic preaching to explain or reveal.

Hence their preaching came to be styled "The *Revelation of the mystery*," and is thus alluded to by Paul, who taught "the gospel which God promised through his prophets in the Holy Scriptures, in Rom. xvi. 25, "To him that is of power," says he, "to establish you according to my *gospel* and the *preaching* of Jesus Anointed; according to the revelation of the mystery concealed during Aionian times, but now made manifest, also, through the prophetic writings according to the commandment of the God of the aion for obedience of faith among all nations; to God only wise, through Jesus Anointed, to him be glory for the Aions. Amen.

"The mystery, which, as we see, was the burden of the apostolic preaching, was a great enigma,—an enigma dramatically explained on the cross, as well as doctrinally explained.

"Without controversy," says Paul, "great is the mystery of godliness—God manifested in flesh; justified by Spirit; made visible to messengers, preached among nations, believed on in the world, taken up into glory. 1 Tim. iii. 16. These six points are constituent parts of the mystery of God-manifestation in flesh as far as at present developed.

Paul and Moses declare "there is no other God but one," and then goes on to say, "For though there be those that are called gods, whether in the heavens or upon the earth, as there are gods many and lords many; but TO US there is *one* God the Father, out of whom all things, and we *for* him; and one Lord Jesus Anointed, on account of whom all things, and we THROUGH HIM. Howbeit, the knowledge is not in all." 1 Cor. viii. 4-7. Painfully evident is it there has been no improvement since.

We trust it will be seen from this how God was with men,—the Son represented the Father in flesh when he tabernacled with men; and we suggest, that seeing now all the fulness of the Godhead dwells in him, bodily, when he comes again in majesty and power, he will then emphatically or literally be God with men.

128. In Dan. ii. 34 we learn that A STONE was to be cut out WITHOUT HANDS, and to smite the image com... period of the four ... day development, ... it to pieces.

This stone is again brought to view in Zechariah iii. 8, 9 as The BRANCH. He will have seven eyes, which are declared to be the eyes of Jehovah. Concerning this stone already mentioned the reader may consult Psa. cxviii. 22; Isa. xxviii. 16; viii. 14; Gen. xlix. 24. And also read Matthew's account of the Paternity of Jesus in connection with Daniel ii. 34 and it will not be difficult to understand why the Jews rejected him. They wanted a military commander who would strike a death blow to Rome and do what Daniel said the stone would do. They were oblivious of the intervening events,—and were dazzled by the conquering hero; but blind as to the Lamb to be led to the slaughter: and of the cutting out WITHOUT HANDS!

This stone is Jehovah's signet, the inscription upon which is "HOLINESS TO JEHOVAH."

129. The biography of Jesus is the very thing the people ought to be acquainted with, so as to compare him with what the prophets had predicted respecting him.

130. Let our readers contrast what Zecharias full of Holy Spirit said (Lu. i. 67-76) with what our author says respecting the finding of a person to be the Lord's Anointed:

"Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets.....To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham," etc., and then addressing his own Son, said, "And thou child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways." Be it remembered John's mission was to prepare the LORD'S WAY, and as *yet there was no Lord*. But the promise and covenant had said he should come, and how his forerunner had arrived. See him described in Is. vii. 14; ix. 6, 7; Psa. lxxix.

131. Elizabeth also when filled with Holy Spirit, said to Mary, "Blessed art thou among women, and blessed is the fruit of thy womb,—and whence is this to me that the mother of MY LORD should come to me? How would a son of Joseph not yet born be called ELIZABETH'S LORD?

132. No reasonable explanation has ever been given as to why the genealogy of Matt. did not proceed one step further and say Joseph begat Jesus. Nor the reason why no similar case occurred all down the patriarchal, Mosaic or prophetic ages? Never explained why *no other* woman is mentioned in all the genealogies from Adam to Mary!

133. Would it not have been a most absurd thing to say that Jesus was made of a woman if Joseph had been his father? And beside being *absurd*, it would have been UNTRUE.

134. John i. 14 says "the Word was made flesh and dwelt among us,—and we beheld his glory,—the glory as of the Only Begotten of the Father full of grace and truth." If Josephitism be true,—the *Word* was not made flesh. And John does not tell the truth when he says he and others beheld his glory; and describes that glory as of the only begotten of the Father full of grace and truth; and it is not true that God ever begat a Son of the human family; and it is not true as stated in verse 18, that the only begotten Son ma le the Father known.

135. The *truth* of Josephitism would not only invalidate the testimony of John in this first chapter of his gospel, but also that in his first Epistle fifth chapter 10-12th verses, because Jesus in John iii. 16, shows it is the *only begotten* Son that God gave as an object of faith to enable us to secure everlasting life. So that it is unbelief of God's record of the *only begotten Son* that makes God a liar. And it is of this only begotten Son that God says: "He that hath the Son hath life; and he that hath *not* the Son of God hath not life."

By denial of the divine begettal of Jesus Josephites effectually close the gate of life against themselves, these Scriptures being *true*. If true, Josephitism is NOT TRUE; there is life only in the *only begotten Son* of God; begotten by Joseph and adopted by God is no part of the record.

136. John was filled with the Spirit from birth,—so was Jesus, but there was only one spotless Lamb. The advocates of the doctrine we oppose have never, to our knowledge, given a reasonable explanation of this fact. Some of them believe Jesus did not sin; but they never tell us how it happened that he who they say was a son of Joseph did not go astray like other children as soon as they are born, speaking lies?

137. As far as we know, Josephites who believe Jesus did sin in his youth have never explained by what means his youthful sins were remitted, seeing they deny the truth of Jesus' words in Matt. xxvi. 28, "This is my blood of the new covenant, which is shed for the REMISSION OF SINS." Is it not surprising to find men of intelligence, in other things, teaching that the Savior of sinners was himself a pardoned sinner? Or, that he never said what we have just quoted from Matt. xxvi 28; or that there was *no necessity* for the shedding of his blood? Or, that the whole story is without foundation? It looks as if they were bereft of their senses to deny the sacrificial shedding of Christ's blood, and then expect to be called brethren by those who believe that Jesus told the truth about his blood in Matt. xxvi. 28.

138. We are informed that those in this country who have for years held to the views we oppose, have been baptizing their converts. Why did they do this? WAS IT HONEST to do that while believing that Jesus' blood was not shed for the remission of sins,—and therefore there was no necessity of being baptized into HIS DEATH because they needed no interest in his death,—and that there is no truth in what Paul teaches in Romans vi. 5, that a resurrection like Christ's depends upon being "planted together in the likeness of his death?" Had they private reasons of their own for immersing their converts, or were the converts kept in the dark about something?

WE clip the following from an exchange showing the sad state into which the nominal church of today has degenerated. Brethren, let us keep God's true church well above this condition:

The Christian church is being starved to death by its friends. Emaciated and weakened, this once regal figure stands with outstretched hands pitifully pleading for the privilege to live. Once dominant, now dependent; once autocratic, now apologetic; once loved and respected, now lonesome and rejected. There have been ebb tides of religious interest before, when public favor has set away from the church; when the ministry, surrendering to worldliness, have rendered but perfunctory service and by their carelessness and moral decrepitude, have encouraged indifference and infidelity. We are persuaded that we are not merely approaching one of these ebb tides in religious history, the religious waters are already far out, and the world is stranded on the rocks of sin, in imminent danger of appalling disaster. We witness today the abandonment of one after another of the civic virtues, until our municipalities are the reproach of the world; our legislatures, state and national, corrupt almost beyond belief. In fact, we are eye witnesses of public degeneracy which should appall us. The world has gone pleasure mad; the object of all work is to get money for physical gratification; the cars and steam boats are jammed with crowds seeking artificial excitement, and in the summer the churches are closed, once for weeks, now for months, *once* to give the minister a rest, now to give the people an opportunity for cheap pleasure. Thought is given alone to physical gratification until all moral sense is paralyzed, and the desire is to keep up with the procession of revelers headed by the Newport group, where we have the exhibition of the best educated, the most highly cultured, the best fed and best dressed and wealthiest fruit of our national life, and are forced to say of it that with all these envied advantages, that not in the *worst slums of a great city, nor yet* in the deepest wilds of savage Africa, is there to be found greater debasement of human life or more unparalleled debauchery of morals; where reverence for that is holy is destroyed, the sacredness of the home violated by its progressive polygamy, where days are spent in idleness and nights in gambling and drink and licentiousness.

"How dare I read Washington's campaigns," wrote Emerson once, "when I have not answered the letters of my own correspondence?" Self-culture is gained first by fulfilling scrupulously every daily obligation of duty, and next by ...idy and thought. To reverse this order is not to be cultured, but only varnished with a selfish and surface knowledge. Culture means sincerity and completeness, and the young man or woman who neglects common daily duties will never win it.

VIRGINIA.

Selected.

Jesus Saves.

One man says he believes he can live such a good life that he needs no Savior; he believes that he can save himself. Another man makes no attempt to live a good life, but realizes, at its close, his miserable failure and the hopelessness of himself. He cries out that he needs a Savior, and commits himself to Christ. There is no question here of belief or disbelief in something called an "atonement." It is a question between supreme confidence in one's self, and supreme confidence in a Savior outside of self. Horace Bushnell once defined faith as "that act by which one person, a sinner, commits himself to the care of another person, a Savior."

This is very different from mere intellectual belief in a doctrine. Doctrines do not save; Jesus only saves. Let the objector bear one thing in his mind: neither he nor any other man living believes that he can save himself. Men may bolster themselves up with knowing talk about their futures not depending on what they believe or do not believe. All men know in their hearts that they are miserably insufficient of themselves, both here and in the world to come. To such men, "moral" or immoral, full of good works or full of evil works, the Savior's offer of salvation is extended. They may take it, or they may simply reject it.

Think Before You Speak.

No rational man expresses an opinion about any scientific matter unless that matter has been made the subject of intelligent study and some familiarity with the facts has been secured; but in the gravest questions affecting character, men and women do not hesitate to express opinions on the slightest possible basis of knowledge; and so it happens that the gravest wrongs are inflicted by mental slovenliness and moral obtuseness. The sensitive and high-minded suffer as much from the stupidity of the obtuse as from the keen-witted. Most of the misrepresentations, eight-tenths of all the personal criticism, and the great mass of miscellaneous misinformation which floats about in every community are set in motion and kept in motion by people whose opinions are entitled to no weight because they never take the trouble to base them on facts. Responsibility for the tongue is constantly evaded, but no man can escape it; and there are heedless men and women of every community who are walking straight on to a day of reckoning, the terrors of which will not come out of any external punishment, but from the consciousness of irreparable wrongs committed carelessly and stupidly, without even the palliation of temptation. —*Outlook.*

The Cross said to me: Christ the Son tasted death for every man; he died, the Just for the unjust; he died that you might live; cast yourself upon him in faith; and as I did so, yet with some fear, there came a peace into my heart, and in a broken but joyful way I began to sing the wonders of "free grace and dying love." In that holy transport I saw the meaning of the word "blood," which is objectionable to some persons. The "blood" was the very life of Christ. Blood is no prosaic or limited term. Properly understood, it may be the foundation word of all the highest language of the soul. —*Jos. Parker.*

There are silver books and a very few golden books; but I have one book worth them all, called the Bible.—*John Newton.*

Editor Restitution:

We trust it will be gratifying to the household of faith to learn that our esteemed Brother and Sister C. C. Ramsay, of Philadelphia, visited among the brethren in the Shenandoah Valley of Va. We regret, however, to say that our dear Brother was robbed of much of the pleasure of his stay on account of bodily afflictions. Notwithstanding these infirmities he preached in Immanuel, three successive Sundays very edifying discourses, and we are greatly rejoiced to say that one young man made the good confession and they both went down into the Shenandoah, where he was baptized into the Name that saves. May he prove an ever faithful servant. The time came for leave-taking and good-by all too soon. Still we are buoyed up with the hope that we shall meet again.

The Road to Jerusalem.

The path is narrow and straight and strewn with many fragments of broken castles, and of treasures that once seemed dear. Sometimes the path leads through deep ravines darkened by sorrow and the mist of hushed tears, until we can scarcely see the face of our guide. We halt trembling and fearful when we hear the loving voice calling from beyond the shadows "It is I, be not afraid." "I am with you always," "I will lead you through the valley." How the voice of our guide gives us courage. We press on with firmer step knowing he who promises is able to fulfil, and knows the way.

Pressing on through the darkness, footsore and weary for rest, we suddenly come to a gate across the narrow way. Then our hearts sink with fear lest we have missed the way. The gate swings back, and the familiar voice of our guide, which we have heard so often in the darkness calls a welcome, "Enter thou into the joys of thy Lord."

Into the joys of the Lord! Such glory has not entered into the heart of man. The temples and towers arise on every side in dazzling brightness. Broad streets of shining gold extend far beyond our eager gaze. The pure waters of the river are sparkling beneath the shadows of the trees of healing, which adorn its beautiful banks. The chords of the angel swept harps float on the fragrant breezes. The dark and narrow way is forgotten as the songs of the redeemed roll forth from immortal tongues.

Who could be an idle spectator! Who could refrain from swelling the long chorus of the glad hosannahs and praises of our King, who hath said "I go to prepare a place for you, enter into the joys of thy Lord. I will load you. It is I, be not afraid."

SADIE SKEELS.

Dear brothers and sisters.

I thought I must write a few words for the good old paper. The faith, one God, the eternal Father, dwelling in heaven, in light of glory inconceivable, one universal, irradiant spirit, by which the Father fills all and knows all and when he wills performs all. One Lord Jesus Christ, Son of God, begotten by the spirit of the Virgin Mary, filled therewith at his baptism, put to death for sin, raised from the dead for righteousness, and exalted to the heavens as a Mediator between God and man, man a creature of the ground, under sentence of death because of sin, which is his great enemy—the devil, deliverance from death by resurrection and bodily glorification at the coming of Christ, and inheritance of the kingdom of God, offered to all men on condition of believing the glad tidings of Christ's accomplishments at his first appearing and of his coming manifestation in the earth, as King of Israel and Ruler of the whole earth at the setting up of the kingdom of God, of being immersed in water for a union with his name, and of continuing in well doing to the end of this probationary career.

Your Sister in the faith.

JULIA STINGLEY.

Dear Brother Underwood:

I write to renew our subscription to the paper as I see our time has almost expired and we do not want to do without the dear RESTITUTION, as it contains so much that is good and helpful to us as we pass through the deep waters of affliction. We are still holding on to Jesus and his blessed Word, but we need the good word of cheer from all of the brothers and sisters which we can get only through the good paper, as we are so scattered. We send $3:00 to pay for our paper and for some one that is not able to pay. God bless the paper and all the household of faith, is the prayer of your Brother and Sister,

J. W. & MIRIAM SUTTON.

Editor Restitution:

Inclosed you will find money to pay for the dear paper, for which I look just the same as I would look for a dear friend. It is more than a friend—it is filled with the news of the times all over the world, and best of all the good old gospel, which is life eternal if we believe and obey. Every week it is full of truth just suited to build one up and help us to bear our trials.

I have been much benefitted by reading of the paternity of Jesus and the Pine Woods Bible Class, and many others. I will close for this time.

In hope of life eternal when Jesus shall come.

M. F. COOK.

Subscribe for THE RESTITUTION.

Poetry.

October.

The months have had wings, not feet, this year!
The beautiful summer has sped away,
And brown October has hurried here;
Oh, things were fair if they would but stay,
And if life were long
It were full of song.

Yet 'tis fair to look back to the primrose spring,
To the nightingale's lay and the cuckoo's call;
The promise is now a forgotten thing,
For the gifts foretold are bestowed on us all,
And the blossoms of May
Are the fruit of today.

We have had our summer of light and song,
And our fields and orchards filled with food;
If the days are shortened they have been long,
And God has covered the land with good.
O, give him praise
For the summer days!

And the beautiful things are not wholly gone!
Some roses there are on the generous trees,
The sun in its splendor still shines on
Though some flowers are killed to death by the freeze,
And the leaves in the town
Are faded and brown.

My life is like the October time!
The prodigal season is past and gone,
And over for-ever the wealth and prime
Of the long, glad day when high deeds were done,
And quiet and rest
Are for me the best.

And I cannot afford to lose an hour
Of the shorter day that is left to me,
Nor carelessly fritter away the power
Of head or of hand, since there soon shall be
No moments here
Of my life's short year.

But I thank my God for that which has been,
Of strength and sunshine, of flower and song;
And I will not shrink from the wintry scene,
Though the days are short and the nights are long.
Let the shadows fall,
For this life is not all!

—Marianne Farningham.

Papers Read at Sisters Meeting, Ohio Conference, 1904.

SEARCHING THE SCRIPTURES.

Jesus said search the Scriptures for in them ye think ye have eternal life and they are they which testify of me. John v. 39. I would like to mention a few of the lessons it has taught me. 1st, it has taught me what I must do to be saved, all I know about right and wrong, all I know of my own origin and destiny, and the origin and destiny of our world, and also of the boundless love of God, and of the precious Savior's dying love for all mankind and especially for those that love and obey him. It has saved me from many sins and hateful ways. Its promises have cheered and encouraged me and given me a very pleasing hope. Yes, a glorious hope both for myself and others of a blessed immortality. It teaches the way of peace and salvation, and among its richest blessings already given is that of Christian fellowship, and it offers the same blessings to all who will earnestly seek for them. We are told to seek first the kingdom of God and his righteousness. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. In searching the Scriptures we read of the best covenant ever agreed on, the best deed that was ever sealed; to understand it is to be wise indeed, to be ignorant of it is to be destitute of wisdom. In searching the Scriptures we read the good news of the redemption of man from this present state in which sin and death reign, which leads us back to promises made by God to Abraham. Gal. iii. 8. God has appointed his way and it is well for us to take heed to his divine Word, for the Scriptures were given for man's benefit and God's glory, for he set before us life and death.

In searching we read we must believe that Jesus is the Christ the Son of God, our Savior, prophet, priest and king, and we must depend upon him for salvation, which means to submit, to confess, consecrate, obey and be faithful to him in all things. Therefore we ought to give the more earnest heed to the things we have heard lest at any time we should let them slip. And Paul speaking to Timothy says, But evil men and seducers shall wax worse and worse, deceiving and being deceived. But he goes on to say, But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them.

In searching I find another of Paul's instruction to Timothy. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. For the Scriptures tell us that every man's work shall be made manifest, for the day shall declare it because it shall be revealed by fire, and the fire shall try it of what sort it is. For faith without works is dead and those who by patient continuance in well doing God will reward, for God is not unrighteous to forget your work and labor of love which ye have shown toward his name in that ye have ministered to the saints and do minister. Heb. vi. 10.

Brethren, if we have confidence in our God, we may unreservedly throw ourselves away in his service. We may exhaust our energies, our substance, our all, and be happy in the thought that every service rendered is carefully entered to our account. "Behold I come quickly and my reward is with me to give every man as his work shall be." Rev. xxii. 12.

He who searcheth the hearts and trieth the reins of the children of men will send his Son and make him of quick understanding, he will not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor and reprove with equity for the meek of the earth, righteousness shall be the girdle of his loins and faithfulness the girdle of his reins. Now, dear brothers and sisters, let us study the Scriptures more and more that we may be faithful witnesses for God and truth, for we have not been enlightened for ourselves alone but that we may be of help to others, lifting them out of darkness into the marvelous light of the gospel of that glorious kingdom in which we are all rejoicing. We may be very sure that there is no disappointment in the work of the Lord, for if ye are faithful over a few things he has promised to make us rulers over many, enter thou into the joy of thy Lord. Yes, those better days are coming and it behooves us to be watchful, though at times we find it hard to follow our Guide because the way is so narrow. You see the more we study the Scriptures the more narrow the way seems. But looking forward to what is promised to those that endure to the end gives us hope and courage to press on toward the mark of the prize of our high calling in Christ Jesus, and he that doeth the will of God abideth for ever. Brethren, may these thoughts move us to increase our zeal and be found worthy and crowned with everlasting life when our Lord and Savior comes is the prayer of your sister in that blessed hope.

MRS. EMILY GROVES.

Dear Sisters:

I have chosen for my subject Matt. v. 14, 15, 16. How true these words are we all know and how essential it is for us to let our light shine. Does my light shine brightly I often wonder, or is it only a dim flicker ready to go out at any moment. God forbid. I think of the five foolish virgins who had no oil in their lamps when I say God forbid. Who among us would want to hear those words, "I know you not," fall from the Master's lips? But awful as it is such parables were written for our guidance that we come not into the same judgment, of course some are more privileged than others. Some of us have only one talent, some five and some ten, but he who sees in secret will reward us openly and we can all wear the meek and quiet spirits and so set an example to those around us whether in our home, the workshop or wherever it pleases God to call us. Then too we can help those who are willing, nay even anxious to give their time and talents in the Master's cause. This is certainly a most fruitful way of letting our light shine and only our reasonable service. Perhaps it may mean a trifling sacrifice, what of that, just think of the thousand and one blessings we enjoy from day to day, and all flowing from the bountiful hand of God. As I write these words my heart overflows with gratitude and love to the great All-giver and I feel like exclaiming, Lord, what am I that thou art so mindful of me? I tell you, my dear sisters, we must bestir ourselves, the night cometh when no man shall work, and we who have the privilege of meeting from week to week with others of like precious faith and listening to such beautiful, uplifting talks, surely ought not to hide our light under a bushel, but rather set it upon a hill to give light to the world. It is an old saying, where there's a will there's always a way, no matter how small the effort may be at first God surely will bless it. I remember once reading a little incident about a lady going after nightfall through the arched court of a newly finished building, stumbled over two or three steps which stood midway in the court, and gave her ankle a severe sprain. Is there no light under that arch, asked an indignant friend, condoling with the sufferer. I believe so, but it was not lit this evening. Was the electric light not burning? Oh yes, indeed, it was doing its best, but the steps were out of its range. There was a great lesson in this for me. It is a solemn thought indeed, that if that part of the world where God meant us to shine is dark, some one may stumble and fall, because our light failed them when they needed it. Brothers and sisters, it is an easy going age we are apt to think. Oh, I can't influence any one, that is the elders and deacons' work. Yes, but a hundred feet away from the spot where the lady fell the great electric light was burning to its full height, yet it could not make her way safe, her security depended on the one insignificant burner which ought to have been lit under the arch and was not. Let us then keep our lamps trimmed and burning so that we will be ready to go into the marriage supper of the Lamb. Hearing and doing we build on the rock, hearing alone we build on the sand, both shall be tried by the storm and the flood, only the rock the trial will stand. May we all whatever our talents are so use them as to enable us to meet in God's glorious kingdom is my prayer.

SISTER COWELL.

Dear Sisters:

I have written a few thoughts on 2 Pet. iii. 18, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." It has been one year since we have all met here to hold a Conference, and have we all endeavored to become more spiritually minded or have we taken a backward step? We know that with the children of God there is no standing still, we must either grow or else the reverse. I hope we can all say that we have at least tried to live nearer to God. If we would be a holy, happy, fruitful Christian we must be a growing Christian. "Grow in grace." Let us enquire, What is the manner of growth in grace? To me it seems we must grow in the measure, exercise and fruitfulness of grace in order to become more like him who has offered us so great a reward, if we are but faithful. If we so strive, then the evidence of our growth will be seen. We will grow in the knowledge of the gospel, and be always ready and able to talk about our hope, we will become more devoted to the work of God, and become bolder in the profession of the gospel. We will also have a discriminating love for divine things and have a more spiritual perception of our path of duty. Col. i. 9. But there are hindrances to our growth in grace, such as self indulgence, neglect of religious advantages, want of brotherly love, lukewarmness of spirit. Rev. iii. 15, undue connection with the world and the neglect of the throne of grace. This is very important, brothers and sisters, for without God we can do nothing. We must pray for strength to continue in the narrow way. What are the means of growth in grace? We must abide in Christ, for we read in John xv. 5, "I am the vine, ye are the branches; he that abideth in me and I in him the same bringeth forth much fruit, for without me ye can do nothing." Again we must have an appetite for the Word of God. 1 Peter ii. 2. As new born babes desire the sincere milk of the Word, that ye may grow thereby. And lastly we must walk in the fear of God. Mal. iv. 2. And after all this we have the assurance of our hope of glory. 2 Pet. i. 10 11, "Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." May we all gain that entrance is my prayer. Amen.

ANNA BULLOCK.

CONVERSATION.

I have selected for my lesson at this time the subject of conversation, taking for a text the words of the Psalmist, "To him that ordereth his conversation aright will I show the salvation of God." A good deal depends upon our conversation, then, doesn't it? We do not have to study very far in the Scripture before we see plainly that we as Christians are not allowed to talk as we please and we are known largely by our conversation. Whatever the affections are set on will be the chief talk of our daily lives. Again where our treasure is, there will our heart be also. And it is out of the abundance of the heart that the mouth speaketh. "Let your conversation be as becometh the gospel of Christ." Phil. i. 27. We are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and as God has raised us up and made us sit together in heavenly places in Christ Jesus, we must be examples of believers in word and conversation, [illegible] good work and sound speech [illegible] cannot be condemned. Our blessed Lord says in Luke vi. 45, "A good tree bringeth forth not corrupt fruit, neither does a good tree bring forth corrupt fruit, for every tree is known by his own fruit."

Now, let us make a personal application of this. Each one of us is a tree, and what we say and do, is the fruit we bear. Doesn't this make things look very serious to us, and show us what a narrow way we have to walk in? I am sure we never willfully do wrong in this direction, and if we would always keep these things in mind it would help us to be more guarded, and more spiritually minded, lest at any time our conversation should have an unhealthy influence upon those who are weaker, and are disposed to lean upon others, rather than upon Jesus. Doesn't it make us tremble to think we might be the cause of stumbling to any one?

But how are we to cultivate this purity of speech, words slip out many times before we think, and we would give much to unsay what we have said. Let us then try and think of pure things and if our thoughts are guarded our words are pretty sure to be so too.

Again, Jesus says in Matt. xii. 37, "Of every idle word that man shall speak, they shall give account thereof in the day of judgment, for by thy words shalt thou be justified and by thy words shalt thou be condemned." The word "idle" in this passage has always been a little hard for me to understand, that is whether every word spoken outside of what pertained to gospel would be called idle. I could not quite decide. But by reading the Diaglott translation of this passage I think I have a little light, and it may be a help to others, who do not fully understand it. It reads, "Of every pernicious word that men shall speak, etc." This word "pernicious" means wicked, malicious, evil-hearted or hurtful. If our motives come from the right source and if we speak from the abundance of a pure heart, I believe we will not be found guilty of speaking pernicious words.

In Psa. cxxxix. we read, "Not a word in my tongue, but thou knowest it." If then, God takes cognizance of every word his children say, how careful we ought to be of the topics of conversation in which we indulge. God's wise man has said, "Life and death are in the power of the tongue." Prov. xviii. 21.

We must strive to prove ourselves worthy of the dear name we bear and of that wonderful high calling to which we are called. This is the time to build characters, and we must discipline ourselves in self-denial, so that we can overcome the flesh in our words, thoughts and actions, and as the poet has expressed it,

"So let our lips and lives express
The holy gospel we profess."

And, dear sisters, let us take this one thought home with us, that our greatest safeguard lies, in expelling the spirit of the world from our minds, and letting the Spirit of Christ dwell in us richly in all wisdom. And if we have that wisdom, which is from above, James tells us, it will make each one, pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

Oh, let each one of us, strive to walk in closer communion with God and Jesus, give close attention to the living Word, and exert a close watch over ourselves, so that when the dividing heavens reveal Jesus, we may have unfading crows of glory. Amen.

EMMA LANG.

To the household of faith:

I regret not being with you to enjoy the feast of good things from the Word of life, but I "rejoice that I have confidence in you in all things." 2 Cor. vii. 16. "And though I am absent in the flesh I am with you in spirit, joying, and beholding your order and the steadfastness of your faith in Christ." Col. ii. 5. Yes, faith in Christ the Anointed. Faith in the covenants of promise, that faith which purifies the heart in obeying the truth as it is in Jesus. That faith which esteems all things but loss, for the excellency of the knowledge of the anointed Jesus, my Lord. Diaglott. A faith that considers all things vile and refuse, that we may win Christ. A faith that will not cling to our own righteousness, but which is through the faith of Christ, the righteousness, from God on account of the faith. Diaglott. A faith that knows him and the power of the resurrection, and the fellowship of his sufferings, being conformed to his death. If possible we may attain unto the resurrection from among the dead. Diaglott. Paul says, "Not that I have already received it, or have been perfected, but I pursue this one thing I do; I press toward the mark for the prize of the high calling of God, in Christ Jesus." This faith draws near in full assurance. That faith does not waver. It considers one another to provoke unto love, and good works. And neglects not the assembling to commemorate the Lord's death till he come. A faith that knows the exceeding greatness of his power to usward, who believe in his mighty power which he wrought in Christ, when he raised him from the dead." The faith in which if we continue grounded and settled, and are not moved from the hope of the gospel, will present us perfect in Christ Jesus. What is the means by which we are grounded and settled, and cannot be moved from the hope of the gospel. It is a living faith, a faith that works by love, faith without works is dead. Then let us see that our faith lives by works, not works we prescribe, but that laid down in God's Word, assembling for worship, and constantly holding up the lamp of life to others. Thus our faith will be a living faith, otherwise it will be a dead faith. O may we be strengthened by the Word dwelling in us richly, teaching and admonishing one another in Psalms and hymns, and spiritual songs, and all be better fitted to encourage and assist the evangelist in the second year's work, than in the one just past. The times are ominous, this may be the last work of faith. Soon the Master will come. Then, we will no longer be the household of faith, but "The earthly dwellings will be taken down." Diaglott. And the household of faith will be "the house made with hands." For indeed, in this we are groaning, earnestly desiring to be invested with that habitation of ours from heaven." Diaglott. We are groaning, being oppressed. We desire not to be divested, but to be invested, that the mortal may be swallowed up of life. Diaglott.

"A thrilling cry—we hear the sound;
The faithful watchmen lift their voice;
From land to land the world around,
It bids the saints rejoice;
Ye virgins, rise, break forth and sing
The glorious coming of your King—
The thrilling cry—we hear it sound
Go forth to meet your Lord."

"Blow, watchman, blow the certain sound,
For dark and dangerous is the night;
And daring scoffers gather round—
The evil servants smite.
Ye faithful ones, the strict watch keep,
With lamps well trimmed, and do not sleep,
The thrilling cry, we hear it sound,
Go forth to meet your Lord."

Behold he comes, the mighty one!
Ye virgins, haste! Him now you'll meet;
The watching and the waiting done,
He enters his bride to greet.
The trumpet sounds along the skies,
The earth it shakes, the dead arise;
The thrilling cry, the world around;
The Lord, the Lord has come."

MRS. NANCY BARBER.

Brethren, let us say with David, Praise the Lord, O my soul, and all that is within me praise his holy name, for bringing us out of darkness into this marvelous light. Praise the Lord for he is good and his mercy endureth forever. His promise to us will never fail, will ours to him? Have we put our hand to the plow, and are we looking back? If so, we are not fit for the kingdom of God. O, let us have our lights ever trimmed and burning that we may see his approving smile, and hear his welcome plaudit, "Well done." Let our praise to him ever be, Make me more worthy of thy many blessings. Brethren, may we all be among the worthy ones when the Lord comes to claim his bride. Amen.

NELLIE HUDSON.

Dear brothers and sisters and friends:

I have written a few lines in regard to what we should be ready for. Now in 2 Peter i. 10, it says, "Wherefore the rather, brethren give diligence, to make your calling and election sure, for if ye do these things ye shall never fall. Now to make our calling and election sure we have to be ready. Yes, and be more ready to hear, than to give the sacrifice of fools, for they consider not that they do evil. Eccl. v. 1. Brothers and sisters, let us not be like the foolish virgins who had no oil in their lamps; let us be ready, for ye know not the day, neither the hour wherein the Son of Man cometh. Matt. xxv. 13. They that were foolish and took their lamps, and took no oil with them, they you see were not ready, but the wise who were ready took oil in their vessels with their lamps, and while the foolish virgins went to buy oil the bridegroom came; and they that were ready went in with him to the marriage and the door was shut. And after the door was shut the foolish virgins came, saying, Lord, Lord, open to us, but the Lord said, Verily, I say unto [illegible] brothers and sisters, [illegible] therefore for ye know not [illegible] your Lord doth come, Matt. 25:42. Stand fast in the Lord, rejoice in him always. Let your moderation be known unto all men, for the Lord is at hand. Brothers and sisters, set your affections on things above, work diligently for our Master. When you see the evil of this world going on around us every day don't it draw you closer to God, it does me. Hold fast to his precious truth, do not let any one rob you of your crown, so we can all meet in God's kingdom and sit under our own fig tree. Then brothers and sisters, we won't have to say, I'm sick or disheartened. O may it be our happy lot to be ready and hear our beloved Savior say, Well done, thou good and faithful servant, enter into the joy of thy Father's house, prepared for you from the foundation of the world. God grant that we may all be there.

MATTIE FRANKHONER.

I have made a condensed report of our Treasury fund from the last [illegible] ference, held in August, 1903. [illegible] been in the office of Treasurer since last July, the other officers are the same as last year.

During the last year we have held twenty-two meetings, all of which have been at the homes of the sisters, with the exception of the last two which we had in the parks. We meet once in two weeks on Thursday afternoon, for the purpose of disposing of the business and building each other up.

In the period of time stated, we have collected a total amount of $66 75; $11.02 of which is from donations and honorary members. The money has been used to help those who were in distress, the poor, the needy, for buying dainties and flowers for the sick and afflicted. We have also been able to use some funds for the spreading of the gospel. The total amount disbursed is $63 35, having at the present time a balance of $3.37 in the treasury. Our disbursements are never far behind our collections. We always seem to have a place for all we collect. And it has been decided that we put $3.00 of our balance in the Conference fund. We are anxious for this good work to go on, and to this end we are combining all our energies and we ask an interest in all your prayers.

MATTIE FRANKHONER.

Conference Report.

The second annual conference of the Church of God of Southern Kansas and Northern Oklahoma, met at Rollin, Kansas, Sept. 16, 1904, according to notice.

Meetings were held in the school house except on Sunday when the meetings were held in the grove with a basket dinner on the grounds.

The speakers present were Bros. John Foore; W. L. Crowe; S. C. Oliver; Joseph Williams.

Business meeting Saturday afternoon. S. C. Oliver of Attica, Kansas, was chosen President; R. P. Story of Savenburg, Kansas, Treasurer; C. P. Oliver, Attica, Kansas, Secretary; W. L. Crowe, of Rollin, Kansas, Assistant Secretary. $167.00 was subscribed for Evangelist Fund for the coming year. Sunday 9:30 a. m. Bible Class led by Delos Johnson [illegible] p. m. Social meeting led by [illegible] Crowe. A very interesting paper read by Sister Hicklin—Williams, and a very interesting and instructive talk by Sister Winchester and Sister Castleberry. Young people exercises on Saturday night consisting of special music and recitations, and on Sunday night children's exercises and special music by the young people. Three parties were baptized during the meeting. The meetings were [illegible] attended and a good interest [illegible].

C. P. OLIVER, Sec.

Household of the One Faith:

I have had the blessed privilege of meeting some of the faithful ones in conference, at Oregon, which I enjoyed very much, and I believe all that were present felt that it was good to be there. I have been so isolated, I can't express the happiness and love I have in meeting with those of our Heavenly Father's family. I also visited at Adaline and Lanark those of the living faith, which I enjoyed very much. I feel more like praising my Lord more every day. "Give thanks unto the Lord, for his mercy endureth forever. I will praise the Lord. While I live will I praise the Lord." I am waiting the King's return.

Your Sister, in Christ.

SARAH BOWMAN.

…s a body of religious people … such, "believe" something. We believe the teaching of the Word of God. This is our rule of faith and practice. But what does the Word teach as essential matters of "faith and practice?" Do we as a people uniformly hold to the great foundation principles of faith as set forth in the Word of God? Are our public ministers a unit on the things to be taught and believed in order to salvation? In short: Have we a faith? If so, what is that faith? What does the Word of God teach us as essential to true faith and practice? We have answered these questions in a very concise and yet comprehensive way in the upper right hand corner of our paper, THE RESTITUTION. The object of these lines is to say that, since writing a series of articles for THE RESTITUTION on "What We Believe," quite a number of requests, both verbal and written, have come to the undersigned asking that said articles be published in book form. They will make a book of about … pages, making 15 chapters in all. Such a book should sell for 15 cents per copy. Now, brother and sister, this concerns you. Do you desire the publication of this work for distribution among such who ask, "What do you believe?" If so, please write to the undersigned at Plymouth, Ind., saying how many copies you want at 15 cents per copy. Write on postal. Send no money until notice is given that the work will be published.

A. H. ZILMER.

Obituary.

But a few short months ago we laid our much loved Brother W. J. Orem, in the grave to wait for his change to come. This time death claimed his grandchild, infant daughter of O. M. & Rebecca Orem Anderson, who died on Sept. 7. Having passed through the same ordeal, I could understand a father's sorrow but will never be able to understand the grief of a mother. A goodly number of friends and neighbors came to show their sympathy. I talked a short time on the purposes of God, and the necessity of a resurrection; and reading Heb. xi. reminding them of the strong faith God's children had in olden times, even to children coming from the enemy's land.

J. P. BITNER.

Married.

Married by the probate judge at Winfield, Kan., July 23, 1904, Mr. H. M. Williams of Portland, Kansas, and Mrs. Dr. L. Hicklin of Rollin, Kan. The contracting parties are quite well known to many readers of THE RESTITUTION, as both have been earnest advocates of the truth for many years, both in public and private life, and it is still their desire to work in the Master's cause, and to that end they are striving to so arrange their business affairs, that they may give their time to the ministry, realizing that what we do must be done quickly. Their many friends wish for them a happy, prosperous journey through life.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to pro… fund to be used in sending THE …UTION to those too poor to pay … themselves, do cheerfully give … amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is pre…ented by some one known to be trust…y.

J. … Sutton	1 50

California Information.

California is a big state; large of area, rich in natural wealth, tremendous in its scenic features and with a future full of great promise. Every American is more or less interested in knowing about his wonderful commonwealth. A forty page folder with more than half a hundred beautiful illustrations and a complete map of the state in colors has been issued by the Chicago & North-Western Railway. It contains in condensed and interesting form, a mass of information on various subjects of interest, including a list of hotels at California tourist points with their rates, capacity, etc. Sent to any address on receipt of four cents in stamps. A. H. Waggener, Trav. Agt, 22 Fifth Ave., Chicago, Ill.—Oct 31

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WILL ALL MEN BE SAVED?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

To the Church of God in Ohio:

Brethren beloved in the Lord, by the Ohio Conference at Salem, Ohio, Sept. 3, we were elected evangelists for the State. We are ready, willing and anxious to preach the gospel of the kingdom, that others may obtain a hope of eternal life. Dear brothers and sisters, let us all strive to make our calling and election sure by self denial and sacrifice, that the truth to salvation may be freely preached. We will answer calls together or apart, and preach the glad tidings to few or many, in doors or out, but our chief desire is the welfare of the Church of God. Address us at 366 W. Main St. Salem, O.

P. NEILL & MRS. MATTIE NEILL.

$6.75 World's Fair tickets now on sale Sundays, Mondays, Tuesdays, Wednesdays, and Thursdays via Pennsylvania Lines. World's Fair 7-day round trip tickets to St Louis are now sold on above days of every week from Plymouth. These tickets are valid in coaches of through trains. Longer limit low price tickets are sold every day. For particulars consult J. E. Hanes, ticket agent. oct30

California.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates: and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only $33.00 Chicago to the Coast. Correspondingly low rates from all points. A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—Oct. 15.

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Special Fares to Pacific Coast.

September 15th to October 15th, inclusive, one-way second class colonist fares to California and North Pacific Coast points, to Montana, Idaho and the Northwest, will be in effect from all stations on Pennsylvania Lines. For full particulars, call on Local Ticket Agent of those lines.—Oct. 16.

Special Fares to Bourbon Oct 11 to 14 inclusive, account Annual Fair, will be sold via Pennsylvania Lines from Ft Wayne, Valparaiso and intermediate stations.

Change in Time … Arrival.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:18 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

World's Fair Excursions.

Under a new arrangement the World's Fair Coach Excursions over Pennsylvania Lines for which tickets to St. Louis are sold at the lowest fares now run Sundays, Mondays, Tuesdays, Wednesdays and Thursdays each week. The round trip from Plymouth is $6.25 tickets good in coaches of through trains. Excursion tickets to St. Louis with longer limit are sold every day. Full information may be obtained from J. E. Hanes, Ticket Agent, Pennsylvania Lines.—Oct 30

Take the Vandalia line to St Louis. Commencing Sunday Sep 18, and continuing until Dec 1st, The Vandalia line will sell every Sunday, Monday, Tuesday, Wednesday and Thursday, round trip tickets good for 7 days to St Louis for $6 75. Call on F J Bussard, agent Vandalia line for information regarding various concessions.

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

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No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:35pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terrellaute	6:45a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50p m
No 135 " Expo Train	8:30pm

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For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Burton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Ralein Center is presided over by Brother L. G Chase.

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The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Presser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Ya. atine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

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HOPE.

Much woe is ilk and dreary,
Of better days to come,
To'ard happy, gold'n shine.
They look, they chase, they run.
The world will old be, and will again be young,
Yet still they hope some better lot may by and by be won.

Hope guides man on through life,
And flatters still the boy;
Her inviting lure,
The crowds of youth decoy.
When aged men their weary course have finished in the grave,
She will not them be buried there, a clouded and helpless slave.
But planted out above the mound, her colors,
brandest wave.

Hope is no fancy vain,
An empty, flattering thing,
Produced in thoughtless brain
Of fools that prate and sing.
Each born of heart the truth declares,
That we to better things are born,
And what the inner voice says here,
Deceives us not of brighter morn.

—From the German of Schiller, by S. Bowman Wires, 1895.

Communicated.

Random Thoughts. No. 13.

Dear Restitution:

In my last I left with my readers a thought for their consideration concerning our Lord Jesus the Christ, seeing his blood is the blood of the new covenant, was he not then the Testator, or the one who made or will make the new covenant with the house of Israel and the house of Judah? And was not the death of our Lord Jesus the death of one more than the death of a man? Many wonderful things are said of him that can be said of no other person or being. Of him it is said Isa. ix. 6, 7, "For unto us a child is born, to us a Son is given, and the government shall be on his shoulder; and his name shall be called, Wonderful, Counsellor, the Mighty God, Father of the future age, the Prince of peace, of the increase of his government and peace there shall be no end; he shall rule upon the throne of David, and over his kingdom, to fix and establish it, with judgment and justice henceforth and forever. The zeal of Jehovah of hosts will do this." Many other things are said of him that I wish to call attention to, but inasmuch as it would bring up the subject of his "divinity" and "pre-existance" etc., words not found in the Bible, I will leave that topic till some future time, after I get through with my present subject, that the Israelites will be subjects in the kingdom of God. I mean Israel in the flesh, the mortal state, after they return from their captivity among the nations. Perhaps enough has been said already, but I will add a little more. To save space I will ask my readers to turn and read the 72nd Psalm, read it as applying to the kingdom of God, when the King's Son, not Solomon, but one greater than he, I mean the Son of David that was born of a virgin, shall reign on David's throne as in Luke i. 31. And as when he comes to reign his saints will have been raised from the dead caught up to meet him, so that he will come to his throne with ten thousands of his saints, to judge, rule or govern his kingdom, especially the apostles as per Matt. xix. 28, when Jesus shall sit on his glorious throne, they also will sit on thrones judging or ruling the twelve tribes of Israel.

Now read the Psalm through slowly with this in your mind, and see how beautiful it is. We often fail to see its beauty by failing to rightly divide or apply the Word of truth. Now let us try to rightly apply another beautiful passage. Turn to Isa. lxv. and we will begin with the 17th verse, I will quote Boothroyd's Translation. Verse 17, For lo, I create new heavens, and a new earth, and the former ones shall not be remembered, neither shall they again be brought to mind. Verse 18, But you shall rejoice and exult for ever in what I create. For, behold, I create Jerusalem an exultation, and her people the subject of rejoicing. Verse 19, And I will exult in Jerusalem, and rejoice in my people, and there shall not be heard any more therein the voice of weeping, nor the voice of crying. Verse 20, No more shall be there an infant short-lived; nor an old man who hath not filled his days; for he that dieth a hundred years old shall be considered only a boy; and the sinner that dieth a hundred years old, shall be regarded as one accursed. Verse 21, And they shall build houses and inhabit them. And plant vineyards and eat the fruit thereof. Verse 22, They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree, are the days of my people, and the work of their hands shall they enjoy. Verse 23, My chosen shall not labor in vain; they shall not generate a short-lived race; for they shall be a seed blessed of Jehovah, they and their offspring with them. Verse 24, And it shall be, that before they call, I will answer; and while they are yet speaking, I will hear. Verse 25, The wolf and the lamb shall feed together and the lion shall eat straw like the ox; but as for the serpent dust shall be his food. They shall not hurt, nor destroy, in all my holy mountain, saith Jehovah."

Now a few remarks as with the 72nd Psalm, so this passage applies to the time after our Lord comes, when he sits on the throne of his glory or on his glorious throne, and the apostles also on thrones judging or ruling the twelve tribes of Israel.

And what James says in Acts xv. 16 will be fulfilled. But let us look through these verses. Ver. 17 says, "Lo, I create new heavens and a new earth," etc. When will he do this, before or after his coming? We need be at no loss on this question. Will my reader just read 2 Peter iii. where Peter tells us of the coming of the day of the Lord in which the (present) heavens and earth will pass away and the new be introduced according to the promises (that is this in Is. lxv. 17). I understand the day of the Lord to refer to the time when the Lord shall reign, just as we speak of David's day or Solomon's day, Cæsar's day, Napoleon's day or the day of Queen Victoria. So Psa. lxxii.; Is. lxv. 17-25, and other Scriptures described the state or condition of things in the day of the Lord when he shall reign. The new heavens and earth will be made new in that day or time. What is meant by new heavens and earth, whether literal or political, etc? I take it to mean that he will make the earth new and the heavens new. Literally "Make all things new. Will remove the curse from off all the earth, so that it shall yield her increase, i. e. thorn or thistles or weeds as now, which make labor necessary to obtain a crop, and so with the heavens. There will then be no storms or cyclones to destroy the crops, etc. So that the people of that day will not remember or call to mind the state or condition as now existing. All will be new. Jerusalem will then be a happy city, and her people the subjects of rejoicing.

Verse 18, And even the Lord himself will exult in that city, and rejoice in his people, and Israel will be the people still in the flesh, not the saints, they will be like the Lord reigning over the people. And in that city there shall not be heard any more the voice of weeping or crying, and one reason for that will be because the cause of much of the weeping of today will be removed.

Verse 19, For no infant will die then. At that time the one who sins will die for his own sins, not a child for the sins of its parents. Nor will an old man die before his time, or prematurely, and he will be like a boy at a hundred years old! If one die at that age it will be regarded as one accursed.

Verse 20, Those who build will live to occupy the same, and those who plant will live till what they planted shall bear fruit. They will not build nor plant exclusively for their children, for they will live long enough to enjoy it themselves.

Verse 22, They will not labor in vain, for the work of their hands shall prosper both in the city and country, as per the 72nd Psalm 16th verse. They will multiply and increase, and their children will be strong and healthy, not short-lived, for they shall be a seed, blessed of Jehovah, them and their offspring with them. So we see they will marry and be given in marriage, etc. All this refers to Israel according to the flesh, who are now among the nations, especially in the northern countries, but who will return to their own land, where they will be subjects in the kingdom of God, and will be there blessed by the Lord reigning over them, as the One seed of Abraham, including all his members. Gal. iii. 16, 27-29.

I know much is said about spiritual Israel, and spiritual seed, etc., being heirs to the promise. I know nothing of any spiritual seed. The Christ was the seed of Abraham and David according to the flesh. Those who believe are baptized into Christ, and thus put him on, and thus because Christ is the Seed of Abraham and as they are baptized into Christ, they become the seed of Abraham, because Christ is. Now Christ is the seed of Abraham according to the flesh, and so all who become Christ's are the seed according to the flesh, not their own flesh, but Christ's flesh. I know of no other way of becoming the Seed of Abraham and joint heirs with Christ but by believing and obeying him. Heirship stops with him. He does not have children and grandchildren, and generation after generation, he has no succession. All who become his members become such by putting him on.

This is just as true today as it was in the days of the apostles. We are baptized into Christ; not into his succession. We are then as near to him and to the Father now as they were then. Now then, just as Jesus when on earth had power over all things so will the members of his body (the church) when they reign over Israel. So we need not wonder at the happy state of Israel when (Isa. lxv. 24, 25) it shall be, that before they call, I will answer, and while they are yet speaking, I will hear. The wolf and the lamb shall feed together; and the lion shall eat straw like the ox. But as to the serpent dust shall be his food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah. This will be the state of things in Israel after the Lord returns and restores the kingdom of Israel.

Much more may be said, but I think I have said enough to show that mortal Israel will be at first the subjects in the kingdom. But the Gentiles will also become subjects as we will see in my next. More anon.

GEO. ELTON.

Wisdom of Seirach.

CHAPTER 45.

1. Beloved by God and men was Moousees the remembrance of whom is acts of blessing.

2. He likened him to a glory of saints and he magnified him in fears of enemies.

3. With his words signs ceased; he glorified him before the face of kings; he commanded him in relation to his laity, and showed him his glory.

4. In his faith and meekness he sanctified him, and chose him from out all flesh.

5. He made him to hear his voice, and led into the thick gloom, and gave commandments to him face to face, namely a law of life and of exact knowledge, to teach Jakoob a covenant and Israel his judicial renderings.

6. Aaroon his brother of the tribe of Leusis (Levi) he exalted to be a saint like to him.

7. He stood a covenant of an animate-age with him, and gave unto him a priestly office for a laity. He made him blessed-happy with a truly cosmic apparel, and girded him with a flowing robe of glory.

8. He endued him with a consummation of boasting, and stayed him up with vestures of strength with leg-coverings; a flowing outer-robe and shoulder-pieces.

9. And he bordered it with golden pomgranites and more bells round about, to echo a sound with his footsteps, to make an echo in the inner-sanctuary heard for a reminder to the sons of his laity.

10. A sacred flowing under-garment ("a stole") with gold and hyacinth and purple, a work of variegated art; a breast plate for judging with manifestations of truth, spun with scarlet, a work of an artist with very precious stones for the graving of a seal, in a setting of gold, a work of a stone-workman for a reminder in writing set in order according to a number of Israel's tribes.

12. A garland-crown of gold, upon a turban, a model in relief of a seal of sanctification, a boast of glory, a work of strength, cosmically patterned, beautiful things, desirable in one's eyes.

13. Before him such things had not come to pass since there was an animate-age; one of another race had not clothed himself with such things; only himself and his sons and his progeny in continuity.

14. His sacrifice will have been offered twice a day in continuity as front offerings.

15. Moousees filled his hands and anointed him with sacred olive oil; it became for him an age-lasting-covenant, and with his seed in days of heaven, that he should publicly serve him and be his priest, and bless his laity in his name.

16. He chose him out from all the living to offer a fruit-offering-service unto the Lord, an incense-offering and an offering of sweet odor for a reminder, to expiate for thy laity.

17. He gave him with his commandments official-power in covenants of judgments-rendered, to teach Jakoob the testimonies, and to enlighten Israel in his law.

18. Men who had become alienated conspired against him and envied him in the wilderness, men about Dathan and Abeiroon and the synagogue of Kore with anger and wrath.

19. The Lord saw and was not satisfied, and they were brought to an end with anger and wrath; he did prodigies to them, to lavishly destroy them with the fire of his flame.

22. However in a land of his laity he will not inherit, and there is no portion for him in a laity; for he is thy portion, thy inheritance.

23. And Phineas, son of Eleazar was third in glory, when he became zealous with fear of the Lord, and stood in the discomiture of the laity with the goodness of his soul's enthusiasm, and expiated for Israael.

24. Therefore a covenant of peace was instituted with him and with his laity as a promoter of sacred things, that the majesty of the priestly office should be unto him and his seed for the animate ages.

25. And a covenant with David a son, of the tribe of Joudas, an inheritance of a king's son of an only son, an inheritance for Aaroon and his seed.

26. May he have given you wisdom in your heart to judge his laity in righteousness, that he may not have caused their good things to disappear and their glory in their generations.

COMMENT.

The reader will be interested in this quite minute description of the chief-priest's or Aaronic priestly vestments, the most particular and accurate any where given in the Scriptures, even in the books of Moousees. As these vestments are all typical, "antitypes of the true" investiture of righteousness every truth-seeker will see the importance of bringing the symbol accurately before the mind's eye. The Aaronic chief-priest was of course the personal representative under the old covenant of law of the Christ as our Chief or Great Priest under the new covenant of grace, and the investiture of each is the investiture of enablement under God. This is all brought out and made clear in the "Epistle to the Hebrews" which the reader will do well to review in the light of this chapter of old Seirach. The type is "a priest after the order of Aaroon,' the true is "a priest after the order of Melchisedek."

CHAS. GARDNER.

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VOLUME LIII. PLYMOUTH, INDIANA, OCT. 12, 1904. NUMBER 38.

The Thief on the Cross.

"Lord, remember me when thou comest into thy kingdom." Luke xxiii. 42.

The foregoing expression has caused a great amount of controversy among professed Christians, one taking the position that it teaches the immortal soul theory, and that it is infallible proof that Christ's and the thief's soul immediately entered a state of bliss. Others take altogether a different view of it. While they may all be honest in their views, they cannot all be correct, so let us examine the four witnesses, and notice how they agree, and how their testimony agrees with other Scripture.

We learn by the teachings of Christ and the apostles, that after the teaching of John that Jesus went through all Judea and the coasts round about, preaching the gospel of the kingdom. I will not give the references, as they are well known to all Bible students. Great multitudes went out to hear it, and a great many believed, and many believed not, and I think no one can doubt from the expression of the thief but what he had heard the gospel of the kingdom that both John and Jesus preached. They had been taught that Israel once was in possession of the kingdom. It had been taken from them and given, in prospect, to him whose right it was to reign. I say, in prospect. See Isa. ix. 6, 7. Right here let me draw your attention to the expression of Isaiah. He says, "To us a child is born, to us a son is given," all in the present perfect tense. Then he goes on "His name shall be called the Wonderful," etc., all in the future tense.

Now let us turn to Rom. iv. 17, "As it is written, I have made thee a father of many nations, believe him when he believed even God who quickeneth the dead and calleth those things which be not as though they were." Now we know by Usher's chronology that it was about seven hundred years before the child referred to was born, and he, the child Christ, said that his kingdom was not of this world, or age. John xviii. 36.

The kingdom referred to was in the future, so it was very appropriate for the thief to refer to it at Christ's appearing and kingdom, 2 Tim. iv. 1. What was the substance of the thief's prayer? He wanted to be remembered at his appearing. Christ gave him the promise that he should be with him—when? The answer is plain—when Christ comes in the power of his glory to judge the quick and dead, and to restore what was lost in Adam and bring the creation back to an Eden state. Then is when the thief will be with Christ in Paradise.

If the reader will carefully read the account as given by Matthew, Mark, Luke and John, they will see that the thief confessed his guilt and feared God, and rebuked the other one for his contempt. You will also see that the thieves were not dead when their legs were broken, and here we may enquire why their legs were broken. There was a reason for this being done, and that reason was because they were not dead, and it being unlawful to let them remain on the cross over or on the Sabbath, their legs were broken before they were taken down to prevent them from getting away.

We have no direct evidence that they ever died, but as it is appointed unto man once to die, we take it for granted that they died. I have read in some ancient writings, I do not remember where, that they were thrown over the precipice with the garbage, and were seen alive four days after they were crucified. It will also be noticed that the four witnesses differed in language as well as form in relating the incident. That is not strange in telling of an occurrence as people use their natural mind and way of speaking, and the historic part is given as is seen by the natural outward man. In quoting they use the same language of the author, and I think it will not be denied that the historic part of the Bible is human, or given in accordance with the laws of existing society.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Every age and locality has phrases differing. We have phrases that we understand that cannot be explained either by our grammar or dictionary. We pick up a stock journal, and read that the Bulls and Bears had a desperate fight at the stock yards last Saturday. The Bulls had the best of it at first, but later the Bears succeeded in evening. We know that it was a contest between the buyers and sellers but what would a Mexican understand it to mean? The reader may decide. Again there are superfluous and erroneous expressions in the Bible. In Luke xix. we have the account concerning Zacheus. It states that he was small of stature, and could not see Jesus for the Press. What kind of a press was it? A modern hay press, or a wine press, or was it because the multitude was so great? Let common sense decide.

He ran ahead and climbed up into a sycamore tree. Notice he climbed into a sycamore tree. Was it a hollow tree he climbed up into, and looked out of a knot hole like a squirrel? Or did he simply climb a tree? Common sense must decide.

Why was the historian so particular to say a sycamore tree? Is there any particular significance about a sycamore tree? It teaches nothing except that there were sycamore trees in that country.

In 2 Kings xix. 35 we read that the "angel of the Lord smote a hundred four score and five" Assyrians one night, and in the morning they were all dead corpses. According to the law of opposites the night before they were all live corpses.

It is a very easy matter if we have a hobby to ride, to twist the Scriptures to suit, but there is no profit in doing so. It may give us a little worldly fame, but that is not what the true disciple of Christ is seeking. Take a logical view of all the Scriptures, and strive to rightly divide them, and we will keep in the straight and narrow path that leads to life eternal.

C. P. GRAHAM.

What We Believe.

"We" are a body of religious people who, as such, "believe" something. We believe the teaching of the Word of God. This is our rule of faith and practice. But what does the Word teach as essential matters of "faith and practice?" Do we as a people uniformly hold to the great foundation principles of faith as set forth in the Word of God? Are our public ministers a unit on the things to be taught and believed in order to salvation? In short: Have we a faith? If so, what is that faith? Which does the Word of God teach us as essential to true faith and practice? We have answered these questions in a very concise and yet comprehensive way in the upper right hand corner of our paper, THE RESTITUTION. The object of these lines is to say that, since writing a series of articles for THE RESTITUTION on "What We Believe," quite a number of requests, both verbal and written, have come to the undersigned asking that said articles be published in book form. They will make a book of about 60 pages, making 15 chapters in all. Such a book should sell for 15 cents per copy. Now, brother and sister, this concerns you. Do you desire the publication of this work for distribution among such who ask, "What do you believe?" If so, please write to the undersigned at Plymouth, Ind., saying how many copies you want at 15 cents per copy. Write on postal. Send no money until notice is given that the work will be published.

A. H. ZILMER.

"Spiritual transformation begins in the heart, in the renewal of our minds. If the heart is made right, the whole life will soon become right. We cannot change ourselves, however, from the outside. Reformation is not enough—there must be regeneration. Lopping off our bad habits and getting better ones, changing our rude manners into due manners, will not really transform us. The inner life must be made like Christ, and then the outer life will shine with his beauty."

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 12, 1904.

THIS item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter. The political campaign is on, and the attention of some is diverted by this cause. Brethren and sisters, do not allow anything to crowd out your duty in this branch of the Lord's cause. Hurry in your renewals at once.

ANOTHER rumor says the Baltic fleet is to move and be ready to pass through Danish waters Oct. 16.

AT Port Arthur the Japanese are treating the Russians to a shell fire every day, but no changes have been made in the position of either party.

CHINESE uprisings are reported on the borders of Shantung, Chili and Honan provinces. The uprising has 10,000 adherents, and foreign missionaries are seeking refuge.

WORD comes to us through two sources that Brother Robert McLaughlin of Cleveland, Ohio, died Oct. 2. We would be glad if some one could send a suitable obituary for us to print, as we have no data from which to prepare it.

THE article on "Mysteries of the Bible resolved into figures" in this issue was sent to us, and we give it place as it shows how various lines of reckoning lead to the same result. We have nothing to do with the question of setting definite time for the Lord's coming, and do not believe that any man can ever determine that, as we do not believe it is revealed. However computations are valuable as a means of showing to what time the lines of reckoning will end, and so we give what this writer has on this line.

A CHANGE has come in the war situation. The Japanese had advanced well up toward Mukden, when last week General Kouropatkin turned the tables by attacking all along the line, and has driven the Japs back to within a few miles of Liaoyang. The Japanese fell back rapidly for some days, but have now made a stand and are holding their ground at last reports. General Kouropatkin made a speech to his troops encouraging them to fight, declaring he would drive the enemy back and relieve Port Arthur. He is certainly taking great chances. If he succeeds of course he will be a great General, if he fails and is forced back again it will be a disaster that will likely cost him his command. It was announced that the second army to be sent out by Russia would not be placed under him, but have a different commander. This may have induced Kouropatkin to risk all in an effort to regain what he has lost. The next few days will likely tell, as the two armies are quite evenly matched in numbers, though the Japs have heretofore shown that they are the best mountain fighters.

THERE is a rumor afloat that Germany intends to soon intervene to make peace between Russia and Japan, and at the same time further her own interests in the far east. The plan is to make peace and then form an offensive and defensive alliance between the two opposing powers, settling it so that Japan shall dominate Manchuria and Coren, but let Russia retain Port Arthur. It is quite likely that Russia and Germany might try to work together, but that Japan will join the combination seems far off. When one stops to think what Japan is now fighting for, we can hardly conceive of any settlement that would allow Russia to be a close neighbor, unless she be beaten back and defeated. Russia at Port Arthur would still be the thorn in the flesh for Japan, and a menace to all China. However, events that we little think of come in a perfectly natural manner, and the speed with which such matters are unfolded, keeps us on the watch. Soon we shall see with fuller and clearer knowledge, so we can patiently wait the little time yet remaining.

WE ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

Communicated.

Read at Indiana Conference.

Dear brothers and sisters:

A word of cheer to you who have gathered in Jesus' name today. Though not permitted to meet with you, I stand on the tip-toe of rejoicing to think of the good times you will have together and of the happiness you will give and receive. And not only this—there is "a heart to heart" feeling as I think of what the result of this meeting may be in souls won for Christ. You come not here merely for the blessing you yourselves may receive but for a higher, nobler purpose, —that of drawing others from the paths of sin and folly to the safe road of righteousness and peace.

Did you ever study to know what is meant by the word "servant"? What it is to be a servant of Jesus? A servant of God? That it is to be enslaved, or bound, not to "please men," but to do the will of your Father in heaven and that to do his will, is to do his work; not to sit down with idly folded hands, you have been called for this very purpose. God made you his bond-servant, not to please and pet and save you, but that through you his loving kindness might be made known to a lost and ruined world. You can eat at his table, but you must also work in his vineyard. Only in doing this can you be the friends of Jesus and true sons of God.

The Master has "delivered unto you his goods," see that you are faithful. Let this meeting be a genuine revival for "that is the greatest blessing that ever fell upon any place." Plead earnestly with God many times a day "for strength and courage and wisdom to see and use every opportunity," to get men and women to leave off sinning and to believe and obey the gospel. How my heart goes out to the restless, pleasure-seeking throng that so often come to our set apart groves, only to see and be seen! They stay outside and hear nothing. No thought of the inexpressible value of the message that God's servants are delivering comes to them; no thought of what the Bible is, nor of its power to save! Can you not devise some plan to reach these lost and sinning ones? Try. Do not go away condemned for neglect of duty. Lose something yourselves, rather than miss blessing these. Come humbly and unitedly and prayerfully to God. Your strength is but weakness, yet through you he can show his power. You can do nothing without him, but all things with him. But that he may be with you and that to bless, you must do as the Israelites were commanded to do when going out to battle; you must "put away every wicked thing." Your camp must be a clean camp. Sinners cannot save sinners, nor will God hear you and come to your help, if you are living in the practice of sin.

Confess your sins; hold back nothing that belongs to God; restore all that rightfully belongs to another. The consistent, sanctified life is the life that tells. A young girl was anxious to bring a friend to Christ. Both were living in a working girls' home. The godly one did not know how to approach her companion, and asked the advice of the matron. She replied, "Miss Florence says, the only thing that can change her attitude toward Christianity will be to find a Christian she wants to belike. So we must pray that she may find such a one and try ourselves to be Christians, that those who are not Christians, will want to be like." Six months passed away, the young girl had said not a word to her friend, but she had grown more Christ-like day by day, more kind, more gentle and sweeter tempered. One night Florence called the matron into her room and told her "she had found a Christian she wanted to be like," that "she had never heard her speak a cross word, give back a sharp answer, shirk any duty, or do any little, mean thing, but had seen her when abused, though blameless, bear it patiently, and if being a Christian made Etta like that, she wanted to be one too and would like to know how to begin; she had already been reading her Bible." And so it is, "Ye are the salt of the earth, the light of the world." Act as salt, give forth the light! The blameless lives, the gentleness and patience of early Christians were what drew men to listen to the gospel in their days; they will draw men now. Our lives must be lived for God. Not a word must be spoken, not a thought indulged that is not for him. If we are to be "a whole burnt-offering," no part of us, no part of our time, no part of our money must be withheld from the altar. We must sow the seed though we with tremulous pencil dipped in the flesh to draw the tents, sowing in tears! It is what farmers in the Holy Land do and if we do the same, "we shall doubtless come rejoicing, bringing in our sheaves." Let not, your hearts be troubled because the wicked seem to triumph and because the hosts of error mightily increase. "Though small our numbers seem, the victory is ours, hallelujah!" God is with you —who can fight against him?

S. ROXANA WINGE.

Thy Word is Truth.

JOHN XVII. 17.

To all generations of mankind God has given unmistakable evidence to the truth of his Word. To our first parents he made the law that, "The wages of sin is death." And every time that death enters the abode of any of Adam's posterity, it proclaims the truth of God's Word. Israel going into Egyptian bondage, and after their allotted time, their deliverance by the hand of his servant Moses, proclaims in thunder tones,—the truth of God's Word. After this Israel was disobedient and Jeremiah foretold them that they should serve the king of Babylon 70 years. Zedekiah their last king "did evil in the sight of the Lord".....They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. xxxvi. 16. Therefore they were given into the hand of the king of the Chaldees until the reign of the kingdom of Persia.

Then according to the Word of the Lord by Jeremiah; Cyrus as the servant of God released them from the seventy years captivity, all according to the Word of the Lord. A notable instance of the truth of God's Word is seen in what was foretold of Cyrus, long before Cyrus was born, it was written. "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid." Isa. xliv. 28.

Again, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by name; I have surnamed thee, though thou hast not known me." Isa. xlv. 4. From the time that Jerusalem was destroyed A. D. 70 and her people slain by the sword of the Romans, or led into captivity. They in bondage without a country, a city, or temple, have been a monument to the truth of God's Word.—A few passages from Israel's Prophets will show how literally God's Word has been fulfilled. When God would deliver Israel out of boudage, he by an angel appeared to Moses, "in a flame of fire out of the midst of a bush; and Moses looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, and see this great sight, why the bush is not burnt." The burning bush typified Israel in bondage—but not consumed. As it is written, "Though I make a full end of all nations, yet will I not make a full end of thee," Jer. xxx. 11. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos ix. 9.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. xxxi. 35-36. Who that has any knowledge of the history of Israel for nearly two thousand years, and is acquainted with what the Hebrew prophets have said concerning their dispersion; who I say, will not say, "Thy Word is truth." How true is that written in Hosea iii. 4, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Our Lord being fully acquainted with what was in store for Israel on account of her sins, in his parables pictured her future misery,—"The rich man also died and was buried; and in hell he lifted up his eyes, being in torments." Luke xvi. 22-28. That the parable has reference to Israel represented by the "rich man." See Deut. xxxii. 22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains..... They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction."

See also Isa. v. Under the figure of [illegible] 7, "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression, for righteousness but behold a cry.....Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their pomp, and he that rejoiceth, shall descend into it." Verses 13 and 14, As has been said, our Lord fully understood the punishment that was coming on the Jews for their sins; therefore his pathetic lament: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 38-39. And further he says, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. Now cast your eyes abroad and behold Jerusalem "trodden down of the Gentiles" for most two thousand years; and the Jew scattered among all nations and say, Does not truth proclaim in your ears, "Thy Word is truth."

Furthermore the words of our Lord are being fulfilled in our day. Hesays concerning the apostasy the head of which is the "man of sin," "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." Rev. xiii. 10. Our Lord being the one that communicated the revelation to John in Patmos; therefore these are his prophetic words. The Papacy is the power referred to who led the saints of God into captivity—and killed with the sword. Now the fulfilment of Christ's words and that in our day.

In A. D. 1870 during the war between Germany and France, France withdrew her soldiers from Rome leaving the Pope to his own resources, the king of Italy taking advantage of the condition of the Pope, took possession of Rome; thus ending the civil power of the Papacy. The Papacy has from that time to this claimed that the Pope is a prisoner in the vatican. Thus acknowledging the truth of Christ's words: and this was done by the sword of the king of Italy. Fulfilling the words of the Master. "He that leadeth into captivity. He that killeth with the sword must be killeth with the sword."

Again in chapter 17 it is written concerning the ten kings, "These have one mind, and shall give their power and strength unto the beast.....until the words of God shall be fulfilled." Every student of history knows that this Scripture has been fulfilled. But now comes another phase of the ten horns, "These shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Eating her flesh, and burning her with fire, are figurative expressions, and amount to making her "desolate and naked."

These events foretold by him who knows the end from the beginning, have and are transpiring before the world; but they come as a natural consequence of the conditions existing at the time of their fulfilment. Therefore they are not perceived by the mass of mankind—but are "spiritually discerned," in the light of the divine testimony.

John Huss, Jerome of Prague, and Wickliffe in England, in the beginning of the 15th century were premature in their efforts to unmask the deformity of the apostasy, and lost their lives in the attempt. But in the forepart of the 16th century, "Martin Luther in Germany, John Knox in Scotland, John Calvin in Switzerland, Hugh Latimer and Thomas Cranmer in England, had better success." The kings had become tired and jealous of the claims of the Papacy to interfere in the affairs of their states. The time had come in the divine purpose for the kings to hate the harlot. Luther was shielded by prince Frederic the Wise of Germany from the ghostly thunder of the Pope; his successor openly advocated the cause of Luther and Melanchton and promulgated it throughout his dominions in 1527. This example was followed by all the princes and states of Germany unfriendly to the Papal supremacy.

The dawn of truth soon arose in Sweden; their ruler Gustavus declared publicly that he would lay down his scepter and retire from the country rather than rule a people enslaved to the orders and authority of the Pope, and more controled by the tyranny of their bishops, than by the laws of their monarch. Thus the Papal empire was overturned in Sweden, and the king became head of the church. The Danes also opened their eyes upon the beams of liberty, and abandoned gradually both the doctrine and jurisdiction of Rome. And all countries now Protestant in time threw off the papal yoke, and Catholic countries have and are curtailing the pretentions of Rome to interfere in their civil affairs. France lately has had considerable trouble in closing the schools of the monks.

The following is an extract from the Christian Standard of Aug. 18, 1904. "The rupture between France and the Vatican is almost complete. The French minister addressed a note to the Papal Nuncio to the effect that in consequence of the relations between France and the Vatican, his mission in Paris no longer has an object. The occasion of the final breaking off of diplomatic relationships was the command of the Pope to the bishops of Dijon and Laval to come to Rome. The cabinet forbade the bishops to obey. One of them yielded to pressure from Rome on threat of excommunication, and thus created the present situation. The Pope claims that these dealings with the bishops are purely matters of ecclesiastical discipline. The government holds that as the bishops occupied an official position in the Republic, derived from the joint agreement of Church and State, their functions cannot be interfered with unless the civil authorities are first consulted. To make the rupture complete, it is necessary for parliament to sanction the denunciation of the concordat or agreement between church and state. How serious the affair is for the church of Rome is partly indicated in the fact that the government pays over $8,000,000 annually for the support of Roman Catholic worship. When the agreement is broken the church will be thrown upon its own resources."

The kings one after another are "eating her flesh, and burning her with fire." As revealed in the divine purpose, there is drought upon her waters. Her springs are being dried up. Ere long the brightness emenating from our Lord's presence, will dispel the darkness from the minds of her dupes, and she will disappear—as darkness does before the rising sun.

GEO. FRANCIS.

Conference Report.

Pursuant to the call the Churches of God in Michigan met for the Quarterly Conference at Coats Grove, Sep. 30th, 1904. All the officers were present except one. Our President, Brother B. Lake, of Millbrook, could not meet with us.

Ministers present were Bro. A. H. Zilmer, Plymouth, Ind. Bro. L. C. Chase, Raisin, Michigan, and B. W. & M. A. Woodward, Dutton, Michigan.

All were much pleased to have Brother and Sister Good, of Rockwood, Tenn., meet with us. Formerly their home was at Dutton, Mich.

The following churches were represented with delegates, Meudon, Brady, Vicksburg, Richland, Byron Center and Dutton, and many of the isolated brethren were present. We felt that we had a good beginning for a profitable meeting.

Conference opened with singing. Brother H. C. Hammond calling the house to order. Prayer by Brother B. W. Woodward. Brother Zilmer was introduced and read Titus ii. The Subject, "The Unity of the Spirit."

Saturday 9:30 a. m., a short business session followed by a sermon by Bro. L. C. Chase. Lesson Acts xxvi. 4–7, Subject, "The Hope of the Christian." Lunch at noon.

1:30 p. m. Bro. Woodward gave us a very able sermon from 1 Cor. xv. 47, 48. "The first man is of the earth, earthy, the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and is the heavenly, such are they also that are heavenly." Lesson Psa. xxxiv.

6:30 p. m. Social meeting led by Sister Woodward. Subject, "God is Love." 7:30 Sermon by Bro. Zilmer, Subject, "The Gospel."

Sunday 9:30 a. m. We enjoyed a good Bible reading given by Sister Emily Barnum.

10:30 Sermon by Bro. A. H. Zilmer, a continuance of "The Gospel" concerning "The Kingdom of God." So vividly did he portray the past, present, and future that one could almost imagine themselves past all this heartache and disappointed life, into the era of God given joy and gladness at its close. Bro. Zilmer spoke most eloquently and instructively on the subject, commanding diligent attention of the audience, and completely capturing the admiration of all who heard him. He is indeed "A workman that needeth not to be ashamed, rightly dividing the Word of Truth."

12:00 Lunch at the Church. Had a pleasant social time.

1:30 p. m. We enjoyed a good sermon from Sister Woodward, Subject, "The advantage of the foreknowledge of the second coming of Christ," followed by the communion, which was administered by Brother Zilmer and Brother Woodward, after which we sang a hymn.

7:00 p. m. Social meeting led by Brother Woodward. Lesson Rom. xii. followed by a very instructive sermon by Bro. L. C. Chase. Subject, "God's Covenant with Abraham." All were much pleased to have Bro. Chase with us, and to have the pleasure of listening to him once again. He has a beautiful way of presenting the Bible truths in that plain and forcible manner, so characteristic of him.

It is indeed a great pleasure to chronicle another good and profitable gathering at Coats Grove. We were royally entertained, and all received such a hearty welcome that all felt thankful to our Heavenly Father that we were permitted to meet with the Church at Coats Grove. The brethren at this place are always alive and at work.

There is always a tinge of sadness at all of our meetings; for some are not there who have met before with those of like precious faith. Some of the dear ones are silently sleeping, waiting. May God comfort those made lonely.

The best of feeling prevailed among the brethren during the meeting and those present were well repaid for any sacrifice caused by attending, while those who remained away lost the opportunity of attending an excellent meeting. There were no additions, but we were all encouraged to press towards the high calling of God in Christ Jesus. The attendance was good all through and all seemed to be benefitted by this gathering together. May God bless you all, is my prayer.

EMMA JACKMAN, Sec'y.

Editor Restitution:

I am still on the land and among the living, still firm in the faith of the gospel which is the power of God unto salvation and through obedience leads all into eternal life. And as we are living in perilous times how close we should heed its warning. Through the trials of this life I keep my eyes Zionward, but as yet we can only behold it by faith, but if faithful we shall see it in fact when the mists have cleared away. It was a great pleasure to read Bro. W. H. Wilson's Notes by the Way in THE RESTITUTION of Sept. 21. O how I would like to be at some of the good meetings, but as I am one of the isolated ones and debarred of that privilege I hope to be in the grand meeting when the Bridegroom comes. Oh, may it be our happy lot to hear that welcome voice, Come ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world. Oh may the time soon come when Christ will take his seat on his throne and restore the kingdom to Israel again. Oh, would it not be rejoicing to live in a time when men shall beat their swords into plow shares and their spears into pruning hooks, and learn war no more. So come Lord Jesus and come quickly is my prayer. Yours waiting for our Lord.

JESSE HARROLD.

Doing Wrong.

The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering, no wrong deed ever failed to bring it. Thosesins which are followed by no painful pain are yet terribly avenged in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armor of a pure conscience, and of trust in God, without which we are naked amid hosts of foes, and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever and however we violate any moral or religious obligation.

Poetry.

"The Night Cometh."

An angel passed through a busy street;
His step was swift, and his smile was sweet,
And he sped in the path of the rising sun,
Saying, softly, "The day is begun,
The night cometh."

He met a child, who laughed and ran,
Chasing the butterflies with her fan,
A circlet of lilies, white and fair,
Crowning her waving yellow hair:
And, stopping, he asked in gentle tone,
"Do you love the Master, my little one?"
She raised her beautiful, sunlit head,—
"I am one of his little lambs," she said.
"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands!"
The child made answer. "I'll not forget,
I shall do my work ere the sun has set;
But 'tis going to be such a long, long day;
It is morning now and I want to play!"

The angel watched her in sad surprise,
As she flitted away with the butterflies;
And he sped in the path of the rising sun,
Whispering soft, "Will the work be done?
The night cometh."

An hour flew by, and the child lay dead—
A stain on the beautiful, sunlit head,
A stain which the lilies could not hide,
Though they spread their waxen petals wide;
And the weepers heard, in a voice divine,
Like the solemn moan of a wind-stirred pine,
"The night cometh!"

The angel passed through the busy street,
And met a man with hurrying feet:
"Stay!" he cried; "are you one of those
Who love the Master and hate his foes?"
"Oh, yes!" he replied; "my name is enrolled
In the books of the church, I am safe in the fold."
"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands!"
"Good sir," said the man, "I shall do my work
All in good season, I'm never a shirk;
Just now I am busy, as you must see,
But sometime—yes, sometime—I hope to be free
To work for the Master; I'm still in my prime,
With life before me,—there's plenty of time!"

The angel watched him speeding along
With a troubled brow through the jostling throng;
And he followed the path of the setting sun,
Whispering soft, "Will the work be done?
The night cometh."

The years rolled on. Through a city street
A man walked slowly, with tottering feet;
His form was bent, and his face was old,
And his heart was as hard as his silver and gold;
But he seemed to hear, like a mournful rhyme,
"Life is before me, there's plenty of time!"
And those who were nearest him heard him say,
"It is growing dark,—I have lost the day!
The night cometh!"

—Emma C. Bowd.

Selected.

Mysteries of Bible Resolved into Figures.

Based upon figures calculated to a nicety, with such precision, in fact, that the centuries in all their countless numbers pass before one, on his chart, like the simple maneuvering of mimic army of tin soldiers in the mind of the child in the nursery, Edmund Scribner Stevens has compiled some startling data on biblical history.

He has spent ten years working on what might be termed the "mathematical" side of religion in an endeavor to compute time of the prophecies as given in the Bible in order to reconcile it with out method of notation.

How well he has done this must, of course, be left to the individual to decide for himself, but it may be said in passing that if the figures which he claims he has proved true as regards things in the past hold good when applied to things to come they may well be taken serious note of.

Mr. Stevens is not a stickler for any particular creed and he has no new method to put forward for the saving of souls. He has worked nearly all his life in the printing shop and did his reading in spare moments, and, as he says, "since figures won't lie" he has done some figuring and leaves the result with you.

As is well known there have been many and diverse theories advanced for both the beginning and the end of things. Perhaps no subject is quite so fascinating as the one which delves or attempts to delve into the future.

It is conceded among theologians that the Old Testament, besides being the history of a people, is almost entirely prophetic and necessarily the thing to do would be to find a unit upon which to base calculations.

Mr. Stevens starts with the death of Saul in 2946 1-2 A. M. that is the year of the world and finds that the Kings of Israel reigned for 390 years, or until the Ten Tribes went into captivity in 3336 1-2 A. M.

He argues that when Saul became king it signified that there was an end of Theocracy upon the earth, that is the end of God's reign through the judges.

He holds that 390 is the equivalent in figures for the expression "time" in the Bible which has always caused so much discussion. Following up this lead he contends that when God told the Jews that if they went against his will he would punish them seven times he did not mean seven different kinds of punishment, as one would inflict upon a child, but seven times, that is their punishment was to last that long.

Now seven times would be 360 multiplied by seven, or 2,520 years, and this figure is one of the great measuring units upon which Mr. Stevens bases his calculations.

Let us see where this will bring us, assuming the figure to be correct according to the calculation made by Stevens. The captivity began in 3336 1-2 A. M. or 390 years after the first king began to reign and as it was, according to the Word, to last "seven times" or 2520 it would end in 5826 1-2 A. M. This of course, brings us over into A. D., so subtracting 4,000 from the last figure we have 1826 1-2 A. D.

To this he adds seventy years, for according to Scripture there was to be a generation which would "see the signs of the time," also thirty years, the length of time Christ lived up to the time he was baptized, and seven years typified by Noah and the Ark and we have 1933 1-2 or the date of the first resurrection.

To uphold this date Mr. Stevens arrives at it by another method, namely, he takes the date when Ezekiel saw the vision of Messiah reigning and the vision of the dry bones which is 587 B. C. according to the accepted date fixed by that distinguished authority, Archbishop Usher.

He adds to this 2520, the length of the punishment as before and it brings us to 1933 1-2. The date of the First Resurrection which marks the beginning of the Thousand Years to the Second Resurrection.

He offers still another method to substantiate the reliability of the date. In 605 B. C. Judah went into captivity under the Babylonian rule. Adding to this the "seven times" which the punishment was to last, or 2520 years, and we have 1915 A. D., and as the Lord promised to save Judah first Mr. Stevens adds 18 years or the time it took to rebuild Jerusalem and he finds 1933 again.

To uphold the figure 360 as the basic principle upon which to build Stevens points to a fact in history, namely, that in 637 A. D. the Saracens took Jerusalem and upon the very site of Solomon's temple began the building of the Mosque of Omar, which stands there today.

In 623 B. C., Nabopolasser founded the Babylonian empire and in the twelth chapter of Daniel we read that the prophet had a visitor and asked when "this abomination of desolation" would be destroyed and Daniel is told that it would be a "time, times and a half a time." Now, taking a "time" as 360 years, adding twice that for "times" or 720 and 180 for "a half a time," we have 1,260 years.

Strange as it may seem, if we add 1260 to 623 B. C., we have exactly 637 A. D., the very year the Saracens took Jerusalem and began the building of the Mosque of Omar.

To prove that these figures are correct even beyond the facts of history, Mr. Stevens takes another of Daniel's visions in which the prophet asks when these things would be made plain, but he is told "to seal up the book until the time of the end."

When is the time of the end? is the eternal question. "As a day is as a year and a year as a day in the sight of the Lord, Stevens adds the 1290 days or years, which was to begin the time of the end and he has 1927 A. D., and adding seven years, for according to Luke, "it was to be as in the days of Noah," we have 1,934 or approximately the 1,933 1-2 again, the time of the beginning of the end.

But Daniel wanted to know when the book was to be made plain, and as Stevens asserts it now is plain from his deductions he takes thirty years from 1934, the age of Christ when he was baptized, and we have 1964, the present year. Mr. Stevens practically finished his labors in March of this year, but he arrived at nothing definite before that time.

Mr. Stevens has employed another unit of measurement taken from the Great Pyramid of Gizeh in Egypt, which in Isaiah xix. 19 we are told would become "a sign in the border of Egypt in all generations."

From Prof. Celsus's work on the Great Pyramid, Mr. Stevens found that the gallery leading to the King's chamber measures approximately 3842 inches and in this fact he says "that he finds the secret of the Lord" in the longer measure of all time.

Now Mr. Stevens begins to look into the future even farther than by the shorter measure. In 2 Kings ii. 11, we are told that Elijah was translated in 896 1-2 B. C.

As this typifies when the immortal state is to begin, according to Mr. Stevens, he adds 3842 to that date and we find ourselves at 2946 1-2 A. D. To corroborate this, Mr. Stevens goes back to the vision of Daniel in 574 1-2 B. C., when he saw the temple restored at Jerusalem, and adds 2520, the "seven times" the punishment was to last, which brings us up to 1946 1-2. To this he adds 1000 years, the length of the millennium, or incorruptible age, we are at 2946 1-2 again, or the immortal age, which is the same as that typified by Elijah's translation, hegoing to the immortal.

As one listens to the man with the snowy white hair as he runs his fingers familiarly here and there over his chart and perceives the nicety with which he works to the end by his different methods, one is compelled to wonder.

But he is not done, for he has more methods to hold his arguments together if one cares for them. For instance: in 1810 B. C. there occurred the great battle of four kings against the five in the valley of the slime pits before Jericho.

This Mr. Stevens takes as prophecy of what is to come and adding 3842 we have 1924 A. D. and seven years typifying Noah and the Ark we come to 1931; once more, adding 2 1-2 years the interval between Saul's death and David's reign we come again to the old date 1933 1-2, at which time Mr. Stevens asserts marks the end of Kings upon earth that Christ may take up the reins.

In 1924 Mr. Stevens looks for a great battle which will as far excel in point of numbers engaged anything that has occurred in history as the heavens are above the earth.

But one more example. In 1931 B. C. Abraham gave tithes to Melchisedec, King of Salem, known as the King of Peace. Adding 3842 we come to 1929, when Christ is to be a priest forever after his order, according to Mr. Stevens.

Lamech, who was the type of the Holy Spirit, died five years before the flood so he asserts the spirit will be taken away five years, consequently he adds five to 1929 and we are back again to 1934 or approximately the same 1933 1-2 again.

In 588 B. C., after reigning eleven years, Zedekiah was dethroned and his people taken captive to Babylon. Adding 2,520 to the time the punishment was to last we come to 1921 A. D. According to Scripture God made the covenant with Abraham in 1921 B. C. Adding the long measure 3842 to this we came to 1921 A. D.

The marvel is that the dates work out exactly, but is there not strong support for the punishment and the covenant ending at the same time? Adding eleven years that Zedekiah reigned we come to 1932, and adding to this the age of Christ when he came up out of Egypt (two years) we have 1934—so Mr. Stevens claims that at the Passover in that year the Messiah of the Jews will appear to rule over the House of Jacob for 1,000 years.

Mr. Stevens had made some interesting comparisons in which he makes the tribes of the Children of Israel become types of present nations. Thus England is Judah, Scotland is Zebulun, Ireland is Issachar, Wales is Asher, and Canada the land north of Ephraim, which was alloted to Zelophad's Daughters.

The United States he makes Ephraim, the House of Joseph, and strange enough Canada is north of the United States as was the daughter's land north of Ephraim. Furthermore the allotting of the land to the seven daughters has established the precedent for women to hold property which up to that time they had not done.

Japan Mr. Stevens calls "Little Benjamin," the smallest but the pluckiest of all the tribes. Venezuela he calls Simeon for he always had a sword in his hand typifying that he was looking for trouble.

Denmark he calls "Dan," who was to be a judge among the nations and peculiar as it may seem the dispute between England and Venezuela was referred not to the United States as was expected but to the King of Denmark. Asher, typifying Wales, served the delicacies for the King's table and this Wales does today for King Edward.

So on down the line he apportions out the twelve to Norway, Sweden, Armenia and Macedonia. He then points to Scripture and shows that "the scepter shall not depart from Judah nor a law giver from between his feet until Shiloh come again." Then he draws attention to the fact that King Edward dispenses law from the Parliament House which is about eight blocks from Lombardy Street where the Jews put up the money which runs the government.

Mr. Stevens has been in consultation with some of the most widely known authorities on biblical and ancient history with the result that his chart and a pamphlet explaining it will soon be published.—*Buffalo Courier.*

Communicated.

Read at Indiana Conference.

MISSION OF CHRIST AND HIS DISCIPLES.

The purpose or end in life, or mission of man in this world, has been an all-absorbing theme throughout the world's history. And why not? Man was created and given this earth for some purpose. Each individual has his own part to perform however exalted or however humble that may be. Let us, who have accepted Christ as our Savior, think seriously about this matter, and learn through Christ, our great Example, what the work of disciples or followers of Christ should be. This is a busy age, when all is hustle and a seeking for wealth and fame, ambition for greater attainments, striving for supremacy in power and knowledge, an age of inventions, and wonderful scientific discoveries. The poet has truly expressed it thus—

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

As a result of all this increase of learning, power and riches, we have great enterprises and institutions of every description. One man's mind is the foundation of each plan or work. But this one man does not perfect the whole alone, but employs and sends out many to assist him, thereby helping others as well as himself. And this is all carried out systematically and in order.

Our Heavenly Father has a grander and more wonderful work planned out and to be accomplished throughout the ages. This too, we can readily see, is being done by system and in order. This great plan of Jehovah is the salvation or redemption of his people, the fulfillment of his covenants of promise made with the fathers, saying "In thee and thy seed shall all the families of the earth be blessed," meaning through Christ.

God is not doing this work alone, but has chosen and set apart certain ones as co-workers with him, of whom Christ is chief. Jesus in turn has chosen apostles, and through the teaching, suffering and examples of both Christ and his apostles, many are persuaded to be his disciples. Each disciple has his mission or duty to perform, not only those sent out to do a particular work, but all who live in harmony with him and his precepts.

God in his infinite love and wisdom, has revealed to us in his sacred word what our mission or duty is. Therefore we should search the Scriptures given by inspiration, written by holy men of God, as they were moved by the Holy Ghost, for through obedience to them we may obtain eternal life. In them we learn how through one man's disobedience life was lost to the world of mankind, and how through the obedience of one, life may be regained—that we may not only have life, but have it more abundantly—how God sent his only begotten Son into the world "to seek and save that which was lost," and "whosoever believeth in him should not perish but have everlasting life."

In order to exercise an intelligent belief or faith in a person or thing, one must possess a full knowledge concerning that person or thing. For one to inform us that there lived a Washington or Napoleon does not give us an adequate idea of the man. We must know the man, in a word, to know a person is to know what he is.

What does it mean to believe in Christ? We read that it is necessary to believe in him in order to obtain eternal life. The belief of the mere fact of his existence is surely not sufficient, nor the further fact of his death, burial and resurrection (which some term "the gospel.") If we were to go about asking our friends if they believed in Christ, having that idea in mind, nearly all would readily say Yes. If this were all-sufficient I hardly think our Heavenly Father would enjoin upon us the belief and obedience of the gospel of the kingdom, repentance and baptism, and a godly life. We must know who Christ is, why he came into the world, what he is doing, what he will do, in other words, what his mission is.

Matthew says, "Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases among the people." He commissioned his apostles to "go into all the world and preach the gospel to every creature." He called his twelve disciples together and gave them power and authority over all devils, and to cure all diseases. And he sent them to preach the kingdom of God, and to heal the sick.

Paul, who was called to be an apostle, separated unto the gospel of God, said to the church at Rome, that he was "ready to preach the gospel, for it is the power of God unto salvation to every one that believeth." Jesus speaking to the eleven said, "All power is given unto me in heaven and in earth. Go therefore and teach all nations, baptizing them in the name of the Father, the Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

Jesus gave his disciples these instructions to carry out, knowing that he must soon leave them, for he must suffer death on the cross, and be buried, and resurrected the third day, in fulfillment of the prophecy concerning him. The prophets of old who also have their mission in this grand plan of redemption, tell us of the birth of Jesus, his patient endurances of scoffing, his death and resurrection.

Prophecy does not stop here, but further reveals Christ as King—our future King. His work is not completed at the resurrection or at the time of his ascension, but he would have his followers continue preaching the gospel of the kingdom, teaching others the way of eternal life, and all things whatsoever he has commanded from that time until he comes again to set up that kingdom and reign. He is now at the right hand of the Father, making intercession for us, where he will remain until the Father's own time, when according to his promise, Jesus will come again to reward his servants and receive them unto himself.

Then will be ushered in the glorious reign of Christ. He will reign till he has "put down all rule and all authority and power," till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Then he shall deliver "up the kingdom to God, even the Father, that God may be all in all."

What nobler mission in life could one have than being a servant of the Christ, teaching what he taught and trying to emulate his character.

FLORA HARRIS.

The Gospel of the Grace of God.

This is a phrase which has not escaped the twisting used by many to bring the Word of God into line with their own preconceived notions of gospel truth. Such persons are apt to forget that there is such a thing as "wresting" the Scriptures to their own destruction.

It so happens that there is to be found in the immediate context of these words a correction of any such wresting as might be attempted. This is supplied by the Apostle himself as if on purpose to anticipate any such wresting. Paul was addressing the elders of the church at Ephesus, and he reminds them of the long period of three years during which he had been warning them, as well as of the subject which had occupied him during that period. This he expressly declares, Acts xx. 25, was "preaching the kingdom of God." That is, that "proclaiming the kingdom of God" was equivalent to what he had just termed "testifying the gospel of the grace of God."

This was Paul's wont in preaching to both Jew and Gentile. Writing to the Romans, he said, "I am debtor both to the Greeks and to the barbarians.....so as much as in me is, to preach the gospel to you that are in Rome also." And when he was brought to Rome, where he resided "two whole years, receiving all that came to him," we read that his work was, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Anointed." When at Thessalonica this "preaching the kingdom of God" gave certain unbelieving Jews the pretext to bring a charge against him before the rulers of the city of "doing contrary to the decrees of Cesar, saying that there is another king, one Jesus." Acts xvii. 7. This preaching was in exact accord with what our Lord himself had just preached; for he said "I must preach the kingdom of God to other cities also, for therefore am I sent." And he predicted, "This gospel of the kingdom shall be preached in all the world." Matt. xxiv. 14.

The Apostle Paul was extremely apprehensive lest the gospel should be endangered through the devices of men. He spoke of "another gospel," and of the "perversion of the gospel." Writing to the Corinthians he said, "I fear, lest by any means, as the serpent beguiled Eve, through his subtilty, your minds should be corrupted from the simplicity that is in Christ." 2 Cor. xi. 3. He said, "I am not ashamed of the gospel of the Anointed; for it is the power of God unto salvation to every one that believeth." Believing the gospel was therefore an indispensable necessity to every one that desired salvation. To understand what the gospel really is, therefore, became of the utmost consequence.

Ignorance and unbelief was here fatal, for "he that believeth not shall be condemned."

Much of the error regarding the gospel has arisen from a misuse and therefore misapplication of the term "grace of God." For ages this gospel has been exclusively linked with certain important matters such as sin, sacrifice, atonement, pardon, etc. The term "grace" is assumed by many to possess a supremely spiritual signification; and even to be viewed by such as claim to be highly evangelical as a kind of supernatural influence exerted on the minds of men whereby alone they can be enabled to believe unto salvation. They speak of a "kingdom of grace," and a "kingdom of glory." But they ignore the great truth that the true "kingdom of glory" is the kingdom of God restored again to Israel under the Messiah. This kingdom is by such persons carefully excluded from constituting any part of the gospel of salvation.

Sin, sacrifice, etc., devive their importance from the relation they bear to the name of Jesus, Anointed. Salvation has been lodged in that name. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." The gospel of the kingdom and the name of Jesus Anointed went together.—"When they believed Philip preaching (or gospelizing) the things concerning the kingdom of God and the name of Jesus Anointed, they were baptized, both men and women." It was the "grace" or favor of God through which the gospel preached by Philip was sent.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This "love" or "grace" or unmerited favor of the great Jehovah, was the root or spring of all his redemptive measures for the race of man. In Eden the unsolicited intimation was made, "the seed of the woman shall bruise the head of the serpent." And so through Abraham to whom the gospel was preached—"In thee shall all nations be blessed." In what is called "the fullness of time," "God sent forth his Son," and in him culminated the Edenic message. But it had the solemn condition attached, "If ye believe not that I am he, ye shall die in your sins." Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." To leading men of the Jews he said, "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." The Apostle John wrote strongly on the name of Jesus as the crucial point of receiving or rejecting the gospel. He said "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "These are written that ye might believe that Jesus is the Messiah, the Son of God; and that believing ye might have life through his name." No Messiah, no kingdom, and no life.

"Behold therefore the goodness and severity of God." "Grace abounding," as John Bunyan has it, to provide a way of escape from destruction. "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

J. CAMERON.

A drop of water fallen from a cloud into the sea, and mingled with the waters of the vast abyss, began to complain in this style: "Alas, how small a thing am I in this immense ocean, and how useless is my existence to the universe!" But it so happened that an oyster, which was in the way, opened his shell and cut it short in the midst of its discoursing. The drop hardened little by little, until it formed a pearl, which came into the hands of a diver, and after a long course of adventures became that famous pearl which today adorns the diadem of the grand Sophi of Persia.

Subscribe for THE RESTITUTION.

Communicated.

Words at Breaking of Bread.

I would like to speak a few words of comfort to all those who are gathered around this table to show the Lord's death till he come. Job asked a very important question, a question that should interest us all, namely, If a man die, shall he live again? And now listen to the answer: All the days of my appointed time will I wait, till my change come. Thus it not seems as if Job did nor mind when this change would take place, he was willing to wait! Yes, he was very willing to wait, for I know, he tells us in another place, For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. We, who know the truth as it is in Christ Jesus are told by Paul while waiting for our change, to comfort one another with these words, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. How much comfort it is to ourself to know and not to guess, what we are talking about, just like Job. Yes, Job assures us that he knows what he is saying, for he continues, And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself and mine eyes shall behold and not another. Let us all praise the Lord, who have this assurance within them.

We do know that the days of man are at most very few and these days are full of troubles; Job experienced all this. The afflictions of life should teach us to set our affection on things above and to seek the true riches; nothing should separate us from the love of God. We may therefore under all circumstances look up to him, who is our representative in heaven, and make light of all our peril and cry, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Amen.

H. JUERGENSEN.

If any of the brethren in Iowa desire preaching by the Evangelist will they please notify the board as soon as is possible.

O. J. ALLARD, Pres.
EVA STEARNS, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor's request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs H E Paddock	5 00
Mrs Clara Chaffee	3 00

California Information.

California is a big state; large of area, rich in natural wealth, tremendous in its scenic features and with a future full of great promise. Every American is more or less interested in knowing about his wonderful commonwealth. A forty page folder with more than half a hundred beautiful illustrations and a complete map of the state in colors has been issued by the Chicago & North-Western Railway. It contains in condensed and interesting form, a mass of information on various subjects of interest, including a list of hotels at California tourist points with their rates, capacity, etc. Sent to any address on receipt of four cents in stamps. A. H. Waggener, Trav. Agt, 22 Fifth Ave., Chicago, Ill.—Oct 31

Home Seekers Excursions to South and Southeast.

For full information about Home Seekers special low fares to points in Alabama, Florida, Georgia, Kentucky Louisiana, Mississippi, and North and South Carolina, Tennessee and Virginia, apply to ticket agents of Pennsylvania Lines.—nov14

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

To the Church of God in Ohio:

Brethren beloved in the Lord, by the Ohio Conference at Salem, Ohio, Sept. 3, we were elected evangelists for the State. We are ready, willing and anxious to preach the gospel of the kingdom, that others may obtain a hope of eternal life. Dear brothers and sisters, let us all strive to make our calling and election sure by self denial and sacrifice, that the truth to salvation may be freely preached. We will answer calls together or apart, and preach the glad tidings to few or many, in doors or out, but our chief desire is the welfare of the Church of God. Address us at 366 W. Main St. Salem, O.

P. NEILL & MRS. MATTIE NEILL.

$6.75 World's Fair tickets now on sale Sundays, Mondays, Tuesdays, Wednesdays, and Thursdays via Pennsylvania Lines. World's Fair 7-day round trip tickets to St Louis are now sold on above days of every week from Plymouth. These tickets are valid in coaches of through trains. Longer limit low price tickets are sold every day. For particulars consult J. E. Hanes, ticket agent. oct30

California.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only $33.00 Chicago to the Coast. Correspondingly low rates from all points. A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—Oct. 15.

$33.00 California, Washington and Oregon.

Colonist one-way second class tickets on sale daily from Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle and other Pacific Coast points, and still lower rates to Utah, Montana, Wyoming and Idaho points, via the Chicago, Union Pacific & North-Western Line. Correspondingly low rates from all points.

Daily and personally conducted excursions in Pullman Tourist Sleeping Cars, double berth only $7.00 from Chicago, on fast through trains. Choice of routes. No change of cars. All agents sell tickets via this line. For full particulars address A. H. Waggener, Trav. Agt. 22 5th Ave. Chicago, Ill.—Oct 16

Special Fares to Pacific Coast.

September 15th to October 15th, inclusive, one-way second class colonist fares to California and North Pacific Coast points, to Montana, Idaho and the Northwest, will be in effect from all stations on Pennsylvania Lines. For full particulars, call on Local Ticket Agent of those lines.—Oct. 16.

Special Fares to Bourbon Oct 11 to 14 inclusive, account Annual Fair, will be sold via Pennsylvania Lines from Ft Wayne, Valparaiso and intermediate stations.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:18 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

World's Fair Excursions.

Under a new arrangement the World's Fair Coach Excursions over Pennsylvania Lines for which tickets to St. Louis are sold at the lowest fares now run Sundays, Mondays, Tuesdays, Wednesdays and Thursdays each week. The round trip from Plymouth is $6.25 tickets good in coaches of through trains. Excursion tickets to St. Louis with longer limit are sold every day. Full information may be obtained from J. E. Hanes, Ticket Agent, Pennsylvania Lines.—Oct 30

Take the Vandalia line to St Louis. Commencing Sunday Sep 18, and continuing until Dec 1st, The Vandalia line will sell every Sunday, Monday, Tuesday, Wednesday and Thursday, round trip tickets good for 7 days to St Louis for $6 75. Call on F J Bussard, agent Vandalia line for information regarding various concessions.

VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 135 daily Expo Train	7:23am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	6:48a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St Louis No change of cars All other trains make good connections to and from St Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

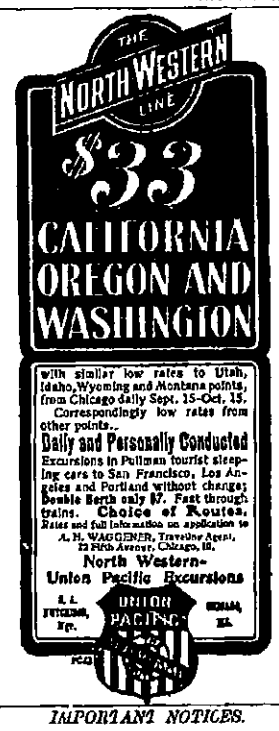

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tilleny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Salem Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbuck and J W Smoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Scholls meetings at 8 P. M. Valentine Pike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Everybody invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

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Pine Woods Bible Class.

Teacher. In the year 1900, five articles appeared in THE RESTITUTION entitled:

PHENOMENA OF SPIRITUALISM ACCOUNTED FOR. NO. 1.

Those articles have been revised by Pine Woods Bible Class, that they may appear in the book entitled "Pine Woods Bible Class," which is proposed to be issued soon.

Now Spiritualism is the effect of some cause. Will Lud please give us what he conceives to be the cause?

Lud. Every effect must have an adequate cause, and the question arises, what is the cause of the effect called Spiritualism? Spiritualists claim that the cause of the effect is to be ascribed to never-dying spirits, said to survive death, at which time the work, device, knowledge, power and wisdom of the escaped spirit is intensified.

Q. Does the Bible agree with the above claim?

A. No. The Bible on the contrary says, that in the death state "there is no work, nor device, nor knowledge, nor wisdom." "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

Q. Is the above the general teaching Scripture?

A. Yes. The general testimony of Holy Scripture is, that death ends all conscious existence. We can therefore dismiss the cause claimed by Spiritualists as false.

Q. What is the cause then of Spiritualistic phenomena?

A. In my opinion the phenomena can be traced to a natural, scientific and philosophical source. I have been much interested of late in reading a publication, entitled: "Odology an Antidote to Spiritualism," from which it is my purpose to quote extensively, and to accompany the same with suggestive thoughts.

Q. From what is the word odology derived?

A. "Now, odology (from *logos*, a discourse, and *od*) is a discourse upon *od*. The phenomena of Spiritualists are odistic, if anything. I have chosen to denominate what I have to say upon the subject by odology, rather than pneumatology, psychology, or any other word which concedes the unproved, and unprovable affirmation of the existence of supposed dead men's ghosts disembodiedly."

Q. Did you ever read what Professor Reichenbach says of *od*?

A. Yes. Professor Reichenbach says *od* is a fluid more subtle than electricity, and is thrown off the ends of the fingers like a blue flame.

Teacher. I remember once spending an evening at a friend's house, in company with other friends. It was a bright, crisp winter's night. I noticed a little girl running about the room scraping her feet upon a Brussels carpet, as she passed by me she touched the back of my hand with her finger, and it pricked like the point of a pin. She repeated it several times, and ran away laughing. I said to her, what are you doing, have you a pin? She replied, No, I have no pin. I then arose and scraped my feet upon the carpet as I had seen her do, and as I passed my wife, I touched the end of her nose, which shocked her. I could see a little blue flame leap from the end of my finger. I also remember a nephew who, when he wished to light the gas, would rub his feet upon the carpet, and then light the gas from the end of his finger.

Q. Why did Reichenbach give the name of *od* to this fluid?

A. "On this fluid Reichenbach has bestowed the name of *od*—I suppose for the same reason that Dr. Faraday styles the electrical poles *electrods* (electrodes) from electron, amber (by the friction of which electricity was first artificially discerned), and *odos*, away—the poles being regarded merely as the doors or ways by which electricity passes. The od is the boundary of the decomposing matter in the direction of the electric current. Reichenbach's fluid passes off at the ods or poles; and as he regards it as something else than electricity, magnetism or galvanism, he calls it by another name, even the Greco-chemical term for the extremity from which it exhales."

Teacher. Is this fluid constantly passing off from the electrods? How is that Carrie?

Carrie. The Professor says, that, "The electro-magnetic od is constantly passing off from the electrodes, or poles, of animal bodies, and certain crystals. It is probable that our bodies are enveloped with a halo of it, (like that which enveloped Jesus in a large degree on the Mount of Transfiguration, and a greater degree still as he appeared to Saul, on his way to Damascus). Mrs. Griffith says, It is well known that around and adhering to all surfaces there is a halo of semi-transparent light, seen only, however, when the object for experiment, is in a certain position with regard to the eye and the light which falls upon it."

Q. Does the halo of our bodies consist of this fluid?

A. Yes. Now, the "halo of our bodies it is probable, consists of Reichenbach's odic fluid; the color of which is visible to those who are highly odic, or in a state in which the od is abundantly generated. It is of a delicate blue when given off from the positive electrode, and yellow from the negative pole or crystal. From the finger tips of the male subject it exhales of a blue color about an inch long, but from those of a female, the jet is inconsiderable, imparting, as it were, a luminousness to their extremities."

Q. Where is this odic exhalation to be seen at night?

A. At night-time, this odic exhalation is seen in grave-yards (arising from decomposing bodies beneath the surface) "as a lambent blue haze" and this accounts for the ghosts or supposed spirits of the dead seen flitting about among the tombs of the dead. The other day a friend of mine said, that when he was a boy, living in England, that himself, and several other boys, made up their mind one night, that they would go and see an old ruined monastery, and that near by the ruin, was an old well, called "the Holy Well," as they came near the well, they saw a group of ghosts dancing all around the well. The boys went home, and told their parents they had seen ghosts dancing about the holy well. After that lots of people went at night to see the ghosts, and everybody saw them. After awhile, an examination was made, and the decaying body of a man was found in the well. The body was removed, after which no more ghosts were seen about the well. The ghosts were nothing more than the odic exhalation in the shape of a blue lambent haze, and an excited imagination could see the various forms and shapes.

Q. What produces the phantom ships sometimes seen at sea?

A. Phantom ships at sea, produced by refraction of the light reflected on the firmament from real ships.

Q. How are other phantom appearances produced?

A. "Phantom appearances are some times seen by sensitive nervous systems, produced by refraction of the odic rays in and upon the mirror formed by the magnetic halo of the earth, which emanate from the forms corrupting in the dust thereof. These phantoms (in Greek styled *phantasma*—Matt. xiv. 26), are called separate, or disembodied spirits, by the ignorant and superstitious, under the supposition that they are the real men and women, boys and girls, who used to enact life's follies in the flesh! They are, no doubt, as real as phantom ships, and as awfully mysterious to the unphilosophical, and Scripturally-unenlightened as they are to the untutored barbarians of the forecastle; but real as the phantom ships' spectres are, who would be so crazy as to maintain that they are the souls or the spirits of the ships which gave them motion over the dark blue sea? or are they disembodied ghosts of the vessels caught up to the third heavens? Yet this would be just as rational as the psychological theosophisms of the school, pulpits, and circles, about souls, ghosts, and spirit worlds."

Q. What is the best time to see this odic light?

A. The night is the best time to see this odic light. Spiritualists understand this matter, and use it to deceive the ignorant and superstitious. Cora Hatch was asked to explain why it was necessary to work in the dark in order to manifest the phenomena of spiritualism? The answer came: "The action of light agitates, dissipates, or in some way disturbs the (odic) fluid, gas, magnetism, or whatever the instrumentality be called, which is employed by spirits in acting upon grosser matter, that they are unable to control and employ it." This subtle element pervades all nature, and is by scientists called electricity, and which is used by spiritualists to produce a phenomena which they erroneously attribute to supposed spirits of the dead.

Q. Is not this at the base of a great deal of this phenomena?

A. Yes. "Now, it is a fact that in our day, there has been discovered a subtle, unanalyzable, incomprehensible principle, which though inscrutable in its essence, is found to be at the basis of all the phenomena of nature—itself eluding the test of chemistry, or the deduction of philosophy, scientists have called it *electricity*." The Scriptures call it spirit. "Thou sendest forth thy spirit and they are created." "By his spirit he has garnished the heavens." "The Spirit of God hath made me." "The Spirit of God moved upon the waters." On the day of Pentecost it appeared as "cloven tongues like as of fire," which certainly was an electrical phenomena.

Q. What does Professor Moser say?

A. Says "Professor Moser, as a result of his researches in Theromography, remarks that all bodies radiate light, even complete darkness. Again, he says, "the rays of this light act as ordinary light," and that two bodies constantly impress their images upon each other, even in complete darkness. Thermographic experiments prove these principles, and lead him to the conclusion, that there is a latent light in certain vapors, as well as a latent heat. The ordinary condition of the human brain, and organs supplied by its nerves, is that of adaption to the common exterior aspect of imponderable matters, such as light, heat, the grosser forms of electricity, sound, etc. But there is a more exalted or refined perception of these things which the animal organization of its own power, however, intensified by inherent excitation, cannot attain to. Our perception of the latent imponderables, latent light, latent electricity, or od, latent sounds, etc., may be rendered more acute than ordinary; but it can never rise to the highest penetration which is possible without the super-addition of something which the animal nature possesses only to a very limited degree. This something is "the Spirit of God without measure."

Q. Have all living animals this spirit?

A. All living animals have it in some degree, for "in God" they "live, and move, and have their being;" and if he were to 'gather unto himself his Spirit and his breath, all of flesh shall perish together, and man shall turn again unto dust." Job xxxiv. 14, 15. This minimum possession of God's Spirit by quadrupeds and man, is just sufficient for the purposes of that peculiar constitution of things called "this life;" but for the physical perception of things visible to beings of a more refined organization than ours, the sight of which will be vouchsafed at a future time called "the world (age) to come," the present amount of spirit is not sufficient. This can do for man what is proved, and what is randomly affirmed. He is not ordinarily in harmony with the latent imponderables; but God is intensely and completely so.

Q. Would not this make light and dark the same to the Creator?

A. Yes. Hence the darkness and "the light are both alike to him." If a man was imprisoned in darkness, a thousand feet below the earth's surface, God would see him as distinctly as we see each other above ground, in the light of noonday. Men profess to believe this, but upon what principle is it that God sees thus in darkness? Because his nature, every atom of which is condensed lightning, (as it were) glowing with such an intensity, that its radiation is felt throughout the boundless universe, penetrating through all substances, and developing life and motion in all things."

Q. How was it when Moses in the Mount came in contact with heavenly beings?

A. When Moses was in the mount, in contact with heavenly beings, his face became so luminous, that the children of Israel "were afraid to come nigh him." Ex. xxxiv. 29-35.

Q. Are there other instances of this kind?

A. Yes. See the following:

"The glory of the Lord shone round about." Luke ii. 9. "At midday O king, I saw in the way a light from heaven, above the brightness of the sun, shining (from the person of Jesus) about me and them which journeyed with them." Acts xxvi. 13. "His countenance was as the sun shineth in its strength." Rev. i. 16, "Hence he is called "light," and "a consuming fire." The rays from his presence, called spirit, diluted with the grosser constituents of the earth's products, place him in the inner relation to the imponderables, which are but one and the same principle, variously developed by the media through which it passes, into the receptacle whence it came. Thus, for instance, the most subtle principle on the earth's halo is spirit, which is called by different names, such as electricity, magnetism, etc. This halo is its reservoir, as it were. It is diluted with atmospheric air. We breathe it. It pervades every atom of our bodies and having enabled our organization to perform its functions, it exhales from the electrodes of our system, as od into the reservoir where we derived it by breathing. Thus a circle or circuit exists of the external, atomic form-changing fluid, internal, transformed matter, and nervous current, closing the circuit by od (latent light radiating in darkness) exhaling into the outer fluid."

Teacher. We will continue this study at our next meeting.

Yours in the Blessed Hope.

W. H. WILSON.

The Meek and Quiet Spirit.

It is good to know, verily it is essential to know, but it is better to do, and best of all to be, as it is hardest of all. There are certain minds that seem engrossed on points of doctrine, staunch they are and true and their work is obvious and manifold. They have Bible texts with inferences, sylogisms and logic. Their reasoning is strong, their courage contagious, their enthusiasm inspiring. It is grand, to be under the spell of their influence for a time, especially where there is a sympathetic congregation to give depth and sweep to their power. But the power of reason and eloquence does not abide with us but in the "pleasures of memory." The enthusiasm departs as we go back single handed to the work and the warfare, the turmoil and the struggle—the struggle for what? To establish the essentials and non-essentials of God's truth? To preserve the record of his holy name and manifest his ways to men? I trow not—at least not yet. He that holdeth the waters in the hollow of his hand, that weighs the mountains in scales and the hills in a balance can surely be relied on to maintain his place. It is our concern, through hot and cold, through the silence and the hurly-burly to attend to our own most important business, the development of our own character, each for himself. That is the hard matter—it is easy to acquaint one's self with facts or to acquiese to certain propositions with logical deductions and so on. But in the celebrated "beatitudes" that introduce Christ's sermon on the mount there is no commendation for those that know, none for the powerful in debate or the strong in reason. All the blessing is for the poor in spirit, the mourner, the meek and the merciful, the peacemaker, the pure in heart, and those that want to know.

It seems that the essential part of growth is appetite in the spiritual as in the physical world and so the hunger and thirst for personal righteousness or righteousness is the only safe sign of spiritual health. Sometimes it happens that the logical reasoner, the eloquent exponent, who can lay it all down point on point as safe and sure as a proposition in Euclid, concludes that he has got there, and knows it all, but this does not seem to be the Christ idea. There is there no sense of finality or completion—the blessing to the lowly, quiet, continuous struggler, like the swimmer striking out up stream through the surging waters, unseen by human eye is the progress made, unfelt by others is the strain that urges upward. Here may be an overhanging limb or a jutting rock to rest on, but the stripped athlete has his mind set for the goal and heeds them not, and that goal is the sweet gentleness of Christ, far more to be desired than fine gold is the tractability of aspiring, trusting humility. This is indeed the true essential of Christianity, given this and all the rest must follow. Take this away and the rest is nothing less than nothing and vanity.

Yet there are those purporting to be of the body of Christ who are egotistical, selfish, self-asserting, spiritually arrogant. The proportion of wolves that scatter the little flock seems to be much greater than in the larger concerns where "lambs" are more plentiful and this can be easily accounted for. The great sects who form powerful organizations have the whole fold nicely fenced round and the food fed by skilled managers. There the sheep have to stay where they are put, and eat what they get, but when a body of believers meet in Berean style to "search the Scriptures," the very lack of centralized organization leaves them open to the aggression of the egotist and self-asserter. The very tolerance that they make it a special point to maintain, leaves a loop hole for the wolf, and so the strength of the Church of God is also its weakness. But the converse of the paradox is also true, for this weakness is also its strength and serves by experience for the development of character of which the cut and dried conventionalities of the modern religious trusts and combines know nothing. So we may say that even the wolf when he comes to scatter the sheep brings his lesson with him, his lesson of arrogance and know-it-allness, his lesson of intolerance to those who fail to arrive at all his conclusions, his lack of the meekness and gentleness of Christ who broke not the bruised reed, nor quenched the smoking flax. Though the wolf comes in sheep's clothing if you listen you can tell him by his bark and the loud self-assertive snarl that indicates quarrelsomeness. There is no quarreling with the meek and quiet spirit, no danger of rupture, no harsh names called. All such spirits make it as pleasant as possible all round, for the foundation of their gospel is love.

J. F. GELLETLY.

Dear Restitution:

I have given up farming and have again taken up the evangelistic work. My throat trouble which was the principal reason for my quitting the continual traveling and night meetings, does not trouble me only when I get a cold. I have agreed to work four months for the Kansas-Missouri Conference, and for the Nebraska Conference as long as the funds hold out. Those who wish to help the work in Kansas and Missouri please send offerings to A. W. Darby, Ransom, Kan. The officers appointed for the coming year in Nebraska are Almus Adams, Pres.; Mrs. Della Welsh, Sec.; Chas. E. Crowe, Treas. The address of the secretary and treasury is St. Paul, Neb. Bro. Adams has agreed to work four months for the Iowa Conference; and this, together with the fact that I have many dear relatives and friends in Nebraska and Kansas, who are interested in truth through reading our tracts and papers, and the fact that little evangelist work has been done in these states in recent years, is the reason for my preference, at least for awhile, to work in these states. I preached for a week near Lebanon, in South Co., Kansas, where I have many relatives who never before heard the truth preached, and among several families, they all seemed favorable to the truth, and one of my dearest cousins requested me to return to baptize him. I have left them a month or two to study; while I hold meetings in western Nebraska.

At this writing, Oct. 11th, I am on my way to Moorefield, Neb. to hold meetings for about two weeks. Pray for me brethren that I may have wisdom and the spirit of Christ, that the truth preached may draw some to obedience and prepare those already in the truth for the marriage of the Lamb, which is now certainly near. While we would be glad to know that the condition of the church were otherwise, yet we have to face the facts that in many places strife and division exist, and also worldliness and lack of zeal and a sad condition th[illegible] wisdom of man cannot [illegible] edy. Only the wisdom [illegible] spirit of God can [illegible] bride for the greates[illegible] has ever been or ever w[illegible]

Yours in the hope.

W. L. [illegible]

What We Believe.

"We" are a body of religious people who, as such, "believe" something. We believe the teaching of the Word of God. This is our rule of faith and practice. But what does the Word teach as essential matters of "faith and practice?" Do we as a people uniformly hold to the great foundation principles of faith as set forth in the Word of God? Are our public ministers a unit on the things to be taught and believed in order to salvation? In short: Have we a faith? If so, what is that faith? What does the Word of God teach us as essential to true faith and practice? We have answered these questions in a very concise and yet comprehensive way in the upper right hand corner of our paper, THE RESTITUTION. The object of these lines is to say that, since writing a series of articles for THE RESTITUTION on "What We Believe," quite a number of requests, both verbal and written, have come to the undersigned asking that said articles be published in book form. They will make a book of about 60 pages, making 15 chapters in all. Such a book should sell for 15 cents per copy. Now, brother and sister, this concerns you. Do you desire the publication of this work for distribution among such who ask, "What do you believe?" If so, please write to the undersigned at Plymouth, Ind., saying how many copies you want at 15 cents per copy. Write on postal. Send no money until notice is given that the work will be published.

A. H. ZILMER.

WE ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

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For full information about Home Seekers special low fares to points in Alabama, Florida, Georgia, Kentucky Louisiana, Mississippi, and North and South Carolina, Tennessee and Virginia, apply to ticket agents of Pennsylvania Lines.—nov14

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalisation of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 10, 1904.

THIS item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter. The political campaign is on, and the attention of some is diverted by this cause. Brethren and sisters, do not allow anything to crowd out your duty in this branch of the Lord's cause. Hurry in your renewals at once.

BROTHER P. Neill, Evangelist for the state of Ohio, reports a series of meetings at Center school, Goshen, where he had excellent attention and a good interest was manifested.

THE Baltic fleet has finally sailed. Least a dispatch from Copenhagen of Oct. 16, says a large fleet of Russian vessels left Libau early that morning. Some are to go by the Canal route, and some round the cape of Good Hope.

THE article in this issue headed "A Legacy of the East," was read at the Kansas Conference. When sent to us a request was made that the MSS. be returned when published. We have mislaid the return address, and ask the one interested to give us this information.

KING George of Saxony is dead, and his son Frederick Augustus III is now on the throne. It was his wife, the Princess Louise, who eloped with a French tutor named Giron, and by a special court divorced at Dresden in 1903. As the present king has never remarried, and as the Pope never has sanctioned the divorce, the king may recall his wife to court.

[illegible] has been some talk that [illegible] Roosevelt would endeavor [illegible] the Czar to make peace [illegible] but if such an attempt is [illegible] most likely his kindly of- [illegible] meet with refusal. Russia [illegible] the most men and the [illegible] money too, and these things count in the long run. No one nation will influence Russia for peace. It will take the united voice of the whole of the world to force the Czar to that end now.

LAST week we left Russians advancing with the determination to drive the Japs back, and march to the relief of Port Arthur. The Japanese did retire, but when they had gone far enough it appears they turned, and the most desperate battle has been fought of this great war. The Japs had returned to within a few miles of Liaoyang, and have now driven the Russians back till the battle goes on near Mukden. Over sixty thousand men have been killed, the large per cent. being on the Russian side. It is still a question as to whether the Russians will make a stand or retreat to Harbin. It does not seem likely that the two armies will go into winter quarters so near to each other, as it would lead to continual turmoil. We will have to wait and see. St. Petersburg has lost hope that Port Arthur can hold out much longer, and when the Japs get ready to strike again it is quite likely they will have reduced the strength of Gen. Stoessel till he will have to surrender.

A LETTER received from the administrator of the estate of a brother who died last August, tells us that one of the provisions of his will made in 1899 was that $100.00 was to be sent to this office to be used in our publishing work. After the will was made, and before our brother's death, all the estate had been squandered by a relative who was trusted but proved ungrateful. Consequently we are informed of the goodwill of our brother, and we are thankful for that.

This little story is told to make occasion to say that the money you have is the Lord's, given to you simply in trust, and when you are giving account of its use, it will appear much better if you can say that when alive and enjoying full vigor of sense, you sent such a donation to the Lord's work. Do not wait till after you are gone to the grave, for good to be done with your money—use it now, and the Lord will bless it and you for the deed.

If we had money we could enlarge our work. Print tracts and circulate them. Print Sunday School papers, and in various ways add to our ability to supply the needs of the brotherhood in many places. In order to go ahead with such work it is not enough to have to sit down and figure every penny, and say just how little you can do with. It is like building a house—you may figure as you please, but the advice of all who have tried it is add a good percentage for what you do not foresee, and then you will likely have to add to that in the end. So to go on with any advanced work—any forward step—one must have some money in the bank to draw on. Then with something back of one a good heart can be put into the work, and the effort will count for something.

Brethren and Sisters, there is money enough in our Church membership the country over, to keep all the ministers at work all the time, to encourage and support young men who can be training to take the places of the old ones, to enlarge our paper and keep it well up to the requirements, to publish Sunday School literature, and all the books and tracts necessary. In short, there is money enough to make every branch of our work aggressive—advancing all the time.

What is our condition? There is little need to answer the question. We all know our churches everywhere are weak, our ministers are employed but part of the time, and not too well supported even at that. Our young men must push themselves forward—if they can. Our Sunday Schools lag because of improper literature, our publishing work is a continual drag. There is not a single branch of our cause that is advancing. The reason for this is not that the cause we advocate is not truth, for it is. It is not that we are attacked by some outside foe, nor because of great dissensions among us. The reason for this apathy may not be altogether a financial one, but it is to a large extent. If the money that is held by our brethren, that is piled up in surplus funds, and various stocks and commodities, that will be squandered by others who have no interest in the cause of truth, after we are gone, were at once turned into channels that would crowd our work to the front in every department there is no organization anywhere that could make a better showing than we would. [illegible]

Brother, Sister, you who have property interests, in a short time you will die. What you have will be taken in charge by others. Will they use it to advance the glory of God? Just remember that you are but the steward of the Lord, and he will require at your hands what disposition you have made of the bounties he has given to you. Consider now how your account with him will stand. Ask yourself how you want it to stand in the last day.

Some Vital Questions. No. 8.

139. Paul in Eph. v. 25, 26 says Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing," etc., note the contrast with the above.

140. Daniel ix. 26, Gabriel informed Daniel that Messiah, after three score and two weeks should be "cut off, but not for himself;" if not for himself, then it follows that it would be for others; and the preceding paragraph tells us for whom he *was* cut off. How different this from the theory that there was no necessity for his cutting off,—and that man can just *give up* his sins and *thus* effect his own salvation. When men will ignore Is. liii. 5, Heb. ix. 15 and scores of other Scriptures because of the exigencies of their theories; it is certainly no exaggeration to say they make rules of faith and practice to suit themselves, and reject everything opposed to them.

141. We are told in Heb. iii. 5 that Moses was faithful in all his house as a SERVANT, for a testimony of those things which were to be SPOKEN AFTER, and yet Josephites reject the bulk of what Moses wrote concerning Christ, when they turn down the typical tabernacle service.

142. "The Lamb" is one of the symbolic titles of the Lord Jesus, and indicates his sacrificial relationship. He is careful to let us know from heaven through John on Patmos, that the title remains with him after he is seated upon the throne of his glory in the ages to come; and points to him as the Lamb that was slain in behalf of his glorified associates. Reader, imagine if you can, the blood-washed throng adoring the Lamb that was UNBLESSLY SLAIN, as our author and his sympathisers teach!

143. Jesus passed through the severe trial of bearing the sin-nature of his mother without yielding to its seductive power. The Word of God was in him as the prevailing power. It is indeed the begetting power of the new creation. Jesus said that Word was Spirit; and we are also taught God giveth to every seed its own body.

144. Mark commences his gospel in this way:—"The beginning of the gospel of Jesus Christ,—the Son of God. This designates Jesus as alone the Son of God, and is in harmony with his own declaration in John iii. 16 that he was the ONLY BEGOTTEN Son that God had. One Father is enough for one Son; and that one begotten Son is all-sufficient we know, since he has constituted him heir of all things, and given him to have life in himself,—all the fulness of the Godhead now dwelling in him,—and has commanded that men shall honor him as the Father himself is honored; and never an angel was a Son of this class.

145. We learned from John xx. 31 that the beloved apostle had a double purpose in writing his gospel; first, to create the belief that Jesus was the Christ: and second, to create the belief that Jesus was THE SON OF GOD. The first is intended to lead the Jew to become a Christian: the second raises the Gentile above all Jewish exclusiveness; the two together bring eternal life to both.

146. The two truths of the preceding paragraph must always be in evidence. Life is only to be found in vital union with him who is thus made known. Each element in the fundamental conviction is set forth as of equal moment.

147. To establish that fact, that *life* is only to be had *in his name*, is to raise all being, all thought, all action into a new region, where rests the hope of the reconciliation of the conflicts and contradictions of the present order of things.

148. We are told there was no need of the death of Jesus, in the face of the divinely stated facts that we are to be saved by HIS LIFE, if saved at all; and that if he had not been raised those who had fallen asleep in him would have perished! What fellowship has light with darkness!

149. Is it not clear that the death of Jesus accomplished something which the death of no other man could? And that the words HISSON, mean something essentially different in their relation to Jesus, from their meaning when applied in plural form to others? And if so, *what is it?* Do not overlook the words, "Much more, being reconciled, we shall be saved *by his life.*"

150. Mark the tenderness of the phrase, "He that spared not HIS OWN SON, but delivered him up for us all, how shall he not *with him* also freely give us all things. Why his *own Son* more than others? Simply because he WAS *his own*, as no others were; and THEIR RELATIONSHIP TO GOD, could only be derived from Jesus. Let it never be forgotten that the arrangement concerning *others was*, that they were to be "conformed to the image of HIS SON, that he might be the first-born among many brethren."

151. How was it made possible for this conformity to be brought about? We are informed in Gal. iv. 4-6 that "God sent forth his Son, made of a woman, that we might receive the ADOPTION OF SONS." Infallible evidence, this, that there was NO WAY TO ADOPT SONS, till he MADE a Son of his own, for that purpose. Why was this necessary? Why, because those under the law needed to be redeemed from it. The whole connection shows the Apostle speaks on the assumption that Jesus is Son of God without human intervention; and that no others can become sons of God except through him. God becomes the Father of those who come to him through Jesus; no others.

152. Jesus put the question to *his enemies*, What think ye of Christ? Whose Son is he? They answered, "The Son of David." Then came the question, "How then, doth David *in spirit* call him Lord?"

Do the words "in spirit" mean anything? They do! They are inspired words. David knew he had been promised a Son to occupy the throne for ever; showing it would be an immortal Son. He knew also that he would be JUST, and would need no justification from the sins of his youth, as our Josephite author claims he did.

David also confesses that God had *shown* him that he would awake from the sleep of death in the likeness of that Son, who would not see corruption, but bring life and immortality to light; and that he would *witness* the reign in glory of that Son.

152. We see by John 10th chapter that Jesus was asked to state plainly that he was the Messiah if that were the case. Had he answered as they wished, they doubtless would have attempted to crown him King on the spot. But his reply referred to GOD as HIS FATHER, and this provoked them to take up stones to stone him, because they regarded him as a blasphemer.

153. 2 Cor. v. 17 [illegible] "If any man be in Christ Jesus, he is a new creature." A community of new creatures constitutes a new creation. The character of this new creation can be learned from Eph. iv. 23, 24, where it says, "We must put on the new man, which after God is created in righteousness and *true holiness.* The new man describes what is in contrast with the old. The whole race is in either one or the other. Each of these is multitudinous, and each has a head. One is styled the first man, and the other the second man. One is of the earth, and the other is of heaven. I Cor. xv. 47, 48. The old creation was at the first very good, but it was marred by its head. The new creation constitutes the divine plan for erecting on its ruins a superior order of things.

154. The foundation of this new order has been laid in one who is styled the BEGINNING of the CREATION OF GOD, Rev. iii. 14; and no other than the Lord Jesus Christ. Without him there could be no new creation. Without him there could be *no new creatures.* Hence it is written of the members of the new creation that they are God's workmanship, created *in Christ Jesus.* Eph. ii 10.

155. We want our readers to realize that Jesus Christ is the source of the changed condition, or state, described by such words as "washed," "sanctified," "justified," "reconciled," "purchased," "elect," "people of God," "heirs of salvation," "heirs of the kingdom," "household of faith," "heirs of the grace of life," "vessels of mercy," "sons of God," "body of Christ," "the church," "the Lord's freemen," etc.

156. Sonship depends upon begettal. Men have once been begotten,—but they must be BEGOTTEN AGAIN in order to become sons of God. And yet in the chapter affirming the absolute need for such an operation, and the implication that, it would have such a result, Jesus is TWICE called *only begotten Son of God.* Why the only begotten? Because there was no other begotten as he was?

157. Those for whom we write will see clearly that there is a difference between the only begotten Son, Jesus, and those who had been begotten of the flesh, and had to be begotten again with the Word of Truth, James i. 18. The privilege of the many to become sons of God is derived from the only begotten Son of God. "But to as many as received him he gave power to become sons of God, even to them that believed on his name."

(To be continued.)

IT will be remembered that a few weeks ago we made mention of the accident to Brother Ira R. Hall. The following letter will explain all we know of his death:

Editor Restitution:

I write you this morning to inform you of the death of Ira R. Hall.

Brother Hall died at Spencer Hospital, Meadville, Pa. at 7:30, Monday evening, Oct. 10, 1904, as the result of injuries sustained by him in a runaway accident near Saegertown, on Sep. 19th. Deceased was 79 years, 4 months and 7 days old. A good man has fallen; but we sorrow not as others which have no hope.

Words of comfort by the writer from Eccl. vii. 1.

T. J. SHOCK.

As we go to press a notice concerning Bro. Hall is received from Bro. P. Neill, which will be given next week.

To the Church of God in Ohio:

Brethren beloved in the Lord, by the Ohio Conference at Salem, Ohio, Sept. 8, we were elected evangelists for the State. We are ready, willing and anxious to preach the gospel of the kingdom, that others may obtain a hope of eternal life. Dear brothers and sisters, let us all strive to make our calling and election sure by self denial and sacrifice, that the truth to salvation may be freely preached. We will answer calls together or apart, and preach the glad tidings to few or many, in doors or out, but our chief desire is the welfare of the Church of God. Address us at 366 W. Main St. Salem, O.

P. NEILL & MRS. MATTIE NEILL.

Communicated.

Dear Friend:

I was glad to hear that yourself and family were enjoying such good health: but very sorry that you have taken so little interest in the tracts and papers that I have sent: for I was very careful not to send any tracts that just gave some educated man's guess or opinion, but tracts that give chapter and verse for their teaching, and I have taken pains to look them over and correct false quotations, hoping that you would read them and look up the references. But it appears from what you say that you have just thrown them in the waste basket, and you quote at length from several highly educated men's opinions or guesses, without one text of Scripture to substantiate their guess. If I say, "guess what I have in my hand," the child four or five years old is just as apt to guess right as the Latin or Greek scholar.

In Luke x. 21, Jesus rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes." So I think the wise and safe way is to take what Christ and the inspired writers say; for they agree, but wise men differ on their guesses.

You say that there is but a very small handful of people in the world that believe as I do. Please read the account of Noe, a preacher of righteousness, preaching to the people more than a hundred years; and imagine what sport they made of him, calling him an old fool, fogy, crank, etc. Then read Matt. xxiv. 37-39, and Luke xvi. 26, 27, and decide which company you want to be in, the majority or the minority: "For as it was in the days of Noe, so shall it be also in the days of the coming of the Son of Man." I believe that it is just as dangerous to follow the big crowd now as it was in the days of Noe.

You say that we may differ in a thousand things, and both be all right; but we must believe the account of Jesus in 1 Cor. xv. 3, 4, that "Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures."

You may be just as honest as some of the heathen mothers that offered their innocent babes to appease the wrath of their idol gods; but I am sorry that you do not believe that Christ died, or that he was buried, or that he rose again the third day; for you say that it was the shell, glove, or sock, as it were that died, was buried and rose again. Now to illustrate your position, I tell you that some enemy has set fire to my wagon and burned it to ashes; but when you come to find out the truth of the matter, it was just the box that was destroyed; the running gears are all right, the old, heavy box is gone, the wagon runs lighter than ever and is more useful. Should I not have said that my wagon box was destroyed, instead of the wagon?

Jesus says, "I am he that liveth, and was dead, and behold, I am alive forevermore." Was that the shell that was doing the talking? Would it be proper and right for us to always say, house, tabernacle, dwelling-place, or something of that sort where ever the words, Lord, Jesus or Christ appears? If not, why not?

We will try and see how foolish it sounds. 1 Thes. iv. 14. "For if we believe that tabernacle died and rose again, even so them also which sleep in Jesus will God bring with him." Verse 16, "For the dwelling-place himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in the shell shall rise first." Verse 17, "Then we which are alive and remain shall be caught up together with them, in the clouds to meet the shell in the air, and so shall we ever be with the tabernacle." Verse 18. "Wherefore, comfort one another with these words." I am sure that it would not be very comforting to me to always live with some old, vacant shell. O how I do hope that I can say something that will cause you to study God's Word independent of the wise and prudent guessers.

Please read Luke xvi. 6, and hear what the angel said to the woman that brought sweet spices to anoint Jesus: "He sayeth unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified. He is risen." If the angel had told the woman that Jesus had come and taken his old shell away, he would have been in harmony with the serpent in Gen. iii, 4, that said, "Ye shall not surely die" and also in harmony with wise and prudent guessers.

Rev. i. 18, speaking of Christ says, "I am he that liveth, and was dead," so the "I" that liveth is the "I" that was dead. The part that flew away has no say in the matter. We are also told in Acts ii. 31 that his (Christ's) soul was not left in hell. Is it possible that you will believe that Christ was in that terrible place of suffering for the three days and nights that his old shell was in the tomb, or will you believe it was the man Jesus that was in the grave or tomb, and he in harmony with the plain account of man's creation in Gen. ii, 7, "The Lord God formed man, (not a shell) of the dust of the ground and breathed into his nostrils the breath of life, and man (not shell) became a living soul." Not that a soul was put into the man so why will you believe that what God called man has an immortal soul in him, when there is no hint of such a thing in God's Word, and the words immortal, deathless, or never-dying soul is not found between the lids of the Bible. I hope that you will conclude that it is better to take the Bible for your guide, instead of wise men's guesses. See Psa. cxlvi. 3, 4. "Put not your trust in princes, nor in the son of man, in whom there is no help; (is it because they cannot help us that we should not trust them?) his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

You say that the immortal part that leaves the shell at death, is the understanding, thinking part. If that be so, dont for conscience sake try any more to comfort mourning friends by telling them that their deceased friends are enjoying happiness when their thoughts perish the very day they die.

Our Savior said in John xii. 48, "The Word that I have spoken, the same shall judge him (or her) in the last day." Now suppose that when you come up for judgment, Jesus says: "You was a teacher of the people before you died? Yes sir. Did you teach that the wages of sin is death, as recorded in Rom. vi. 23? No sir. Why not? Because I thought man was immortal. Did you find that in the Scriptures? No sir. Why did'nt you teach the people as recorded twice in the 18th of Ezekiel that, The soul that sinneth it shall die? Well I, I, guess not; for I thought that the word death meant separation of parts, and that would not be very much punishment for sin. Do you think it means separation of parts to speak of the death of a beast? No sir. The Book that we put here for your guide says that God gave Solomon wisdom, and do you know what he said in Eccl. iii. 19? Well, no, I guess not. He said, As the one dieth, so dieth the other; yea, they all have one breath, so that a man hath no preeminence above a beast. Well I did'nt know that it read that way. I perceive that you have taken wise and prudent men's guesses instead of searching the Scriptures as commanded to in John v. 39 and elsewhere.

Now, in conclusion, do you know of one place in the Book that we have given for your instruction, that you might have been perfect, thoroughly furnished unto all good works, where it is recorded that ye shall not surely die? Well, I dont know that I do. Well, study a little. Oh, yes, yes, in Gen. iii. 4, it says, Ye shall not surely die. Who said it? I, I. Well dont hesitate, out with it. Well, it was the serpent that said it. I am very sorry that you have accepted those five words of the serpent instead of the many hundreds of just as plain words from my Father and I. I am through with you now, for you have preached the serpent's gospel, and his five words in Gen. iii. 4. So he will reward you, go to him. You may think that I make a hobby of the life and death question; but I think that impossible, for those five words of the devil have caused us all of our sickness, sorrow, pain and death; and he is as active as ever in his destructive work. In my next letter I will try to make it plain to your mind that he is still deceiving people, so that they cant understand words as plain as can be spoken. Such as our Savior's talk to Nicodemus, in the 3rd chapter of John and other places.

I hope that in the near future I can say, From your brother in Christ. I can now say,

From your true friend,

G. W. CALDER.

WE ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

Poetry.

Habakkuk III. 17, 18.

Jesus is mine! I am now prepared
To meet with what I thought most hard;
Yea, let the winds of trouble blow,
And comforts melt away like snow;
No blasted trees, or failing crops,
Can hinder my eternal hopes;
Though creatures change, the Lord's the same,
Then let me triumph in his name.

EUGENE B. WILLARD.

Communicated.

A Legacy of the East.

We Americans of the nineteenth century, looking back through the long vista of time to the Ancient East, are wont to think of its people as uncivilized, as catching the first faint glimmer of the sun of civilization, while we bask in his noon day splendor. But we have legacies from that same Ancient East, without which our lives would be but as "a tale that is told."

"And the Lord God *planted* a garden eastward in Eden, and there he put the man whom he had made." Here then we find the progenitors of the race, living in a world of purity, untouched by sin or sorrow, living in Paradise in the sunlight of God's smile. Can we say that our star of civilization outshines every other that has appeared in the firmament of the ages? Max Muller says "The world is still speaking the language of Adam." Undoubtedly Adam was possessed of as much intelligence as any man who ever appeared upon the stage of human action. A stream cannot rise higher than its source.

To Adam and his helpmeet was given absolute dominion over the earth and all that appertained thereto. To them was given the commission to keep and dress the garden, but to subdue the earth. In the beginning then we find an absolute monarchy of the whole earth, with a just and righteous ruler, the God of heaven, and Adam appointed to carry out his will in the earth.

In this as in the governments today the appointed must carry out the will of the appointing power, or be removed. Now God commanded Adam that he might eat of every tree in the garden except the tree of knowledge of good and evil, but of that he should not eat lest he die. But Adam wilfully transgressed. Paul says "Adam was not deceived," and when he was arraigned before the Lord, being very much like people of today willing to shift the responsibility on to some one else, he plead guilty saying, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." Then comes the sentence "Dust thou art and unto dust shalt thou return," and the man and his wife were driven out of the garden and a flaming sword guarded the tree of life. So then Adam rests under the curse and we as his descendants inherit his legacy. "As by one man sin entered into the world, and death by sin; and so death passed upon all men in whom all have sinned," giving the marginal reading. By his act of disobedience Adam is rendered incapable of carrying out God's designs in the earth, and is set aside.

Did God renounce his intention of having a righteous government on the earth or has he provided a way by which man may get back into his favor? He has provided another Adam, "And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit." The question of vital importance to us is, if a way has been provided, what is that way. We have one source of knowledge, a mine of unspeakable riches, of eastern origin—the Bible. Are we to read with preconceived ideas to have them confirmed, or are to read to find out what is really there, no matter whose religious ideas it may refute? "Hew to the line no matter where the chips fall." The number advocating a doctrine does not establish its truth, although it may its popularity. Two contradictory propositions touching the same point can not both be true—one must be false. If we are striving to get back into God's favor we must understand his plan before we can conform ourselves to his standard.

In this same beautiful garden started two doctrines, one false, the other true. God said unto Adam "In the day thou eatest thereof, thou shalt surely die," and the Serpent said, "Thou shalt not surely die." Believing God's Word then, whatever is man, whether it is the soul, or the body, or both, whatever is man dies—it is not transition. One writer on this subject says "The belief in the immortality of the soul is implanted in man by the wish. It were too horrible if it were not; *it must be—it is!*" What profound logic! If we wish to be the possessor of a million dollars, we possess that amount—"it were too horrible if it were not so." If we wish to sit in the highest position in the powers that be, we are the chief executive of the nation—"it were too horrible if it were not so." Following out this reasoning we become the possessor of that for which we wish in every instance. It is without even the semblance of reason. The same lie which the serpent whispered to Eve has come down through the ages and we have it today written in the books, preached from the pulpits, sung by choirs, talked at the fireside, nye it has even crept into our schools.

This belief in the conscious existence of man after death is the foundation principle of orthodoxy, having its rise in the garden of Eden, and coming down to us through Nimrod and his descendants. The belief of the so-called Christian churches is identical with all the heathen systems of religion, Mohammedanism, Brahminism, Buddhism. If this then is pagan doctrine, what then is taught in the books? Hear Job, a man from the extreme East, whom God declared to be a perfect and upright man, saying, had he died at birth "I should have been as though I had not been." In Ecclesiastes it is recorded, "The living know that they shall die, but the dead know not anything." Listen to the testimony of David concerning man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." How much stronger can language be made? These are but few of the many quotations bearing upon the same point, clearly establishing the mortality of man and his absolute unconsciousness in death. This is one point in the one true faith once delivered to the saints and handed down to us through Abraham and his righteous descendants. If we believe ourselves to be already possessed of immortality we will never seek to obtain it, and will fall right here in our endeavor to gain eternal life, for are we not told to "seek for glory, honor, and immortality"? Having established the fact of man's mortality, in order that we may be participants in the Restitution age, we must find how we may get back into divine favor. The false and the true theories are both of eastern origin with Nimrod the great exponent of the one and Abraham of the other. The gospel was evidently preached to Abel for "through faith Abel offered a more excellent sacrifice than Cain." Cain . . . the transmiter of the false ideas, the world becoming filled with wickedness so "the world that then was, being overflowed with water perished." While the world was rife with falsity in religion, yet prior to the flood we have no record of idol worship.

After the earth had been purified, the race took a new start in one family from the mountains of Ararat, the truth being in the line of Shem in Chaldea. Listen to Paul, an eastern man, a scholar, and a logician, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying in thee shall all nations be blessed." He is also declared by the same good authority to be the father of all who walk in the steps of his faith. Again Paul says concerning himself, "having therefore obtained help of God, I continue unto this day witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come." If we can find out what the gospel was that was preached to Abraham, the faith in which he walked, the things which Moses and the prophets did say should come, then we will know God's purposes concerning earth and man, what must be done to us to become Abraham's children and sharers of the promise, "If ye be Christ's then are ye Abraham's seed."

What was the truth in the days of Abraham, was the truth in the time of Christ, and is the truth today, and whatever is opposed to that is error. Abraham, all the ancient worthies, every true disciple of Christ in all ages, were monotheists. Col Ingersoll says Christianity would have us believe that "once three is one and three times one is one." And so they teach. Moses says, "Hear, O Israel, the Lord our God is one Lord." And Paul confirms his testimony saying, "God is one." Some writers and speakers boycott the Old Testament writers and consider them of no importance, but it is doubtful if a knowledge of the gospel could be obtained from the New Testament alone.

From a study of Moses and the prophets we conclude that God did not relinquish his design of having a righteous government on the earth and that he will at some future time establish a literal government on this earth having all the prerogatives which belong to a government—a ruler, capital, territory, subjects, laws. As the first Adam was to have absolute dominion so will the second Adam. Has the second Adam proven himself in harmony with the appointing power and obedient thereunto? A voice came from heaven saying "This is my beloved Son in whom I am well pleased." By his miracles he demonstrated his power to do all things which the first Adam should have done, and one thing beside, without which power the great leveller, death, would forever have held us in thraldom. He has demonstrated his power, has he shown his obedience? Paul says, "he became obedient unto death even the death of the cross." "Greater love hath no man than this, that a man lay down his life for his friend." As the first Adam had a helpmeet for him, so will the Second Adam have a helpmeet for him—the church. All along down the ages God has been taking "out of the Gentiles a people for his name"—selecting those who developed a character in harmony with his purposes, to be under officers in the kingdom of God. When a sufficient number has been selected, the Christ will come a second time to the earth and establish his kingdom and "the law shall go forth of Zion and the Word of the Lord from Jerusalem." In this government Christ will be the chief ruler, the saints of all ages the under officers, the whole world the territory, Jerusalem the capital, and the nations then existing on the earth the subjects. Then will the blessing of the nations through the seed of Abraham commence. All true Christians are seed of Abraham and heirs according to the promise. "They which are of faith, the same are the children of Abraham." This blessing of the nations will not begin until God in his own good time is ready. When enough seed has been developed, the dead in Christ shall be raised, the righteous on earth shall be changed, and the "Lord of Hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously." Then the earth shall be brought to the condition of the garden of Eden: then a just and righteous rule shall be inaugurated and absolute justice shall be meted out to every individual; then shall be no hunger, sickness, sorrow, or death, then the desert shall blossom as the rose, springs shall break out in thirsty places and "nothing shall hurt nor destroy in all God's holy mountain." In the words of the poet,

> "I praise the sun whose chariot rolled
> On wheels of amber and of gold,
> I praise the sun, whose ample field
> Shone glorious as a summer shield.
> I praise the earth in beauty seen
> Of garlands gay of various green.
> But O God! O good beyond compare!
> If thus thy meaner works are fair,
> If thus thy bounties gilded the span
> Of ruined earth and sinful man,
> What must that glorious mansion be
> Where thy redeemed shall dwell with thee."

This legacy is of the East. Have we any other bequest to contrast with this glorious inheritance?

The true Christians, worshipers of the one true God—coming through the line of Shem are monotheists. The heathens or idolaters coming through the line of Ham are polytheists. Both starting in the country of Chaldea. Nimrod, the great leader of the pagans, systematized their worship. Their system was founded on truth but instead of being willing to wait until God was ready to begin the blessing of the nations, they undertook to do God's work in their own way, out of its season, and without his sanction. This blessing of the nations now, as we go along, is the underlying thought of all missionary work, and the project of the churches to convert the whole world. It is a Herculanean task and will never be accomplished. This attempt at blessing the nations caused the church to reach out after the reigns of government, which resulted in the union of church and state. The blessing bestowed by this union was such a reign of terror and despotism as has never been equalled in the annals of history. Nor is this confined to the Mother church, but all the daughters are attempting to drive the same steed and would use the same rod of iron should the attempt succeed.

In the olden time, in the East, people were very much like people of America in the twentieth century, and the early Christians, desiring to be like their neighbors allowed the idolatrous rites and ceremonies of their pagan surroundings gradually to creep into the church, until today there is not a true church to be found on the face of the earth. John Wesley says in his sermon on the "Mystery of Iniquity," "I doubt if you ever saw a Christian in all your lives, there is not a Christian nation, a Christian city, and scarcely a Christian hamlet on the globe." Lew Wallace says, "The early Christians after the death of the Lord borrowed altars from the pagans and recast the worship so sumptuously in purple and gold the apostles would not have recognized it." There has been a great apostasy, and the doctrines of so-called Christianity and paganism are identical.

James Freeman Clark says, "There is no doubt that the Christian doctrine of the Trinity was derived from such forms of thought previously existing in Egypt and elsewhere." Babylon had her triad; Egypt the land of Ham, had hers; Assyria, India, Persia, Scandinavia all had triads. There are triads in all religions except that of the descendants of Abraham, it being found neither in the line of Isaac nor Ishmael. Mohammedanism declares "There is one God and Mahomet is his prophet." In each and every one of these religious triads one of the three was put to death and afterwards restored to life by a rebirth or in some other way. The Christ of the Bible, the Christ on whom Abraham believed, the Christ of whom Moses and the prophets spoke, the Christ in whom Paul trusted, "died, was buried and rose again the third day." The Christ of modern Christianity has existed from the beginning of time, aye even helped in the creation of the world, and went to Paradise from the cross. Is there not a serious, a fatal mistake somewhere? Is it not a matter of the gravest importance in what Christ we are anchoring our faith? Peter says concerning Jesus Christ of Nazareth, "For there is none other name under heaven given among men, whereby we must be saved." Those who believe on a Christ of "one and the same substance with the Father," —on a false Christ—will never be "blessed with faithful Abraham."

Not only has Christendom adopted the God of the pagans but they have adopted their festivals and given them a Christian signification. Our Christmas, said to be the celebration of the birth of Christ, was celebrated in exactly the same manner as it is today, before the birth of the Lord. The date of the birth of Christ is not known, and it is very probable it was not in December at all, as that is the rainy season in Judea and the shepherds could not have been in the fields at midnight watching their flocks. If Christmas does not commemorate the birth of the Savior, why is it celebrated? It was originally called the Saturnalia and was a heathen festival of rejoicing in honor of the return of the God Saturn, or a species of sun worship celebrated at the winter solstice. Gifts were sent one to another, slaves were set free for a week, it was a time of great rejoicing and joy and we have adopted it wholly. There is no place in the Bible where we are commanded to celebrate the birth of Christ, and no especial prominence is given to the time of his birth.

Another festival said to commemorate the resurrection of the Lord has the same ancestors. Easter is celebrated at the same time the Jews observed their passover, and is called Easter from the Anglo Saxon Goddess Eastre, whose festival was held in April. It is a moon festival, the time of its observance depending upon the changes of the moon. In the heathen worship of the Chaldeans, the principal God was Dummuzi, the goddess Ishtar and their son Tammuz. Dammuzi was killed and Ishtar mourned for him forty days when he was re-born as Tammuz and a festival of rejoicing was held, corresponding exactly to our Lent and Easter. The Asiatic churches differed as to their time of observing the day, and after a controversy the time was fixed by Constantine in the Nicene Council. Eastre or Venus is the Astarte of the Sidonians, the Ishtar of the Chaldeans, and the Ashtoreth of the Assyrians. There is no trace of the apostles ever having kept this day, nor of its observance being commanded. The Easter egg, which plays so important a part in Easter festivities, is also of Eastern origin. An egg was said to have been dropped from heaven on the Euphrates river; the fishes rolled it ashore, the doves sat on it, and from it came the goddess Venus or Eastre. Eggs were used in many ceremonies of different heathen nations.

Sunday is not a Bible Sabbath Day, but people were ordered by Constantine to observe the venerable day of the sun, and to cease from their labors. The Catholics openly declare that the Protestants keep Sunday on their authority. Sunday then is a day set apart in honor of the Sun God, Monday is a day set apart in honor of the Moon Goddess Venus, Tuesday honors the Goddess Tuesco, Wednesday is dedicated to the Scandinavians God Woden, Thursday commemorates Thor of the Scandinavians, Friday honors the Scandinavian Goddess Frigia, and Saturday is dedicated to the God Saturn. These are heathen deities every one.

Few people seem to realize how much that is embodied in our civilization is bequeathed to us by Eastern paganism. Looking over the world at the teachings of the popular churches, at the practices of those who claim to be followers of the meek and lowly Jesus, and comparing the creeds with the doctrine of ancient paganisms, we may well enquire, are we Christians or are we pagans?

In our eastern inheritance we have only two systems brought to view. By the adoption of one we join a company of travelers who believe that at night fall they will take up their abode in a region of such light and glory, and associate with beings of such purity and perfection as to be beyond the conception of mortal man, but who in reality are destined for a house as dark as Erebus, where a Stygian sleep will take possession of them from whence there will be no awakening "They shall sleep a perpetual sleep." If we adopt the other system, we join a company of travelers who will also sleep in the house of darkness with the kings and counsellors of the world, but who have directed their journey and moulded their lives in harmony with the designs of the controller of the universe, and who have a work to do in that glorious dawn when the "Sun of Righteousness shall arise with healing in his wings" and shall dazzle all with his splendor. Then shall these be awakened from their sleep and receive the reward the Lord the righteous King shall bestow. It is ours to decide which phase of our Eastern Legacy shall be our Phineas to guide us through the Symplegades on our journey to Eden.

LYDIA OREM CLENCY.

The Glorious Destiny of the Righteous.

The righteous have a glorious destiny. Theirs is a wonderful destiny. Their bodies are going to be raised glorious and immortal. Glorious resurrection! The righteous look for the soon return of Jesus the Christ, who shall change their vile bodies, and fashion them like his own. O what a glorious destiny is this! The body which was doomed to sickness, pain and death, and which has been the prey of vile worms, and lost every vestige of its organization, shall not only rise again, but rise in undecaying strength and beauty.

The righteous will be perfectly happy, The regenerated earth will be a state of consummate blessedness. No labor and suffering there. Its inhabitants hunger no more." They are forever exempted from sorrow and pain. By them no tear is ever shed, and no sigh is ever heard. They enjoy the company of the wise and good of every age and nation,- including patriarchs prophets, apostles, martyrs, and confessors. They reside in absolute security, having every means of the purest enjoyment. They walk with the Lamb of God in white, the Master leads them to living fountains of waters,—sources of delight, always fresh and satisfying. They sit at the right hand of God's own Son and upon his throne. In this state the righteous are to remain forever. Glorious destiny.

EUGENE B. WILLARD.

The lines of suffering on almost every countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering. No wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armor of a pure conscience, and of trust in God, without which we are naked amid hosts of foes, and are vulnerable by all the changes of life. To do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever and however we violate any moral or religious obligation.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Selected.

In Remembrance.

We love to be remembered by our friends, but we desire that their recollection of us shall be agreeable to us and agreeable to them. We would not choose to be remembered by some circumstance of pain or shame or humiliation. If remembered, we would prefer to be remembered in connection with what was most pleasing and honorable in our experience. Our Savior, when he left this world, desired to be remembered by his followers; but he selected as a memorial to refresh our recollections, not the palm branches which were scattered before him as he rode in triumph into Jerusalem, not some reminder of the transfiguration hour when his disciples beheld his glory; but he chose as the token by which he should forever be remembered, the memorials of his suffering, of his cross, of his death. He did not bid us to scatter palms, or spread garments before him in remembrance of his name, but breaking the bread and giving the cup he said "Do this in remembrance of me," bidding us to remember him by the anguish he endured, by his body broken for us, and his blood shed to cleanse us from our sins.

Christ's memorial is his cross, the shame he endured, the pain, the anguish, the scoffing and reproach; and the breaking of bread to show forth his death, is a perpetual reminder of the most painful and shameful circumstance in all the life of the Son of God.

"Do this in remembrance of me." He calls us to remember his sorrows; to remember his reproach, to remember the scorn, the scoffing, the shame, and spitting, which he endured. And if we remember him in sorrow, and bear in mind the sufferings of Christ which he has endured for us, we may be sure that he will remember us, not only in the days of our affliction and conflict, but when he shall come in his kingdom, and shall welcome us to his presence, to his glory, to his joy.—*H. L. Hastings.*

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some [illegible] ions are, An Introduc[illegible] section treating the h[illegible] the doctrine, Tendenc[illegible] God's methods of dea[illegible] The Savior of all men, W[illegible] all men to be saved, The pa[illegible] the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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Mrs W L Skeels	50
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Communicated.

Exhortation at the Breaking of Bread.

Hearken, my beloved brethren! That means that we are to give attention to things that are spoken in the general epistle of James, in regard to the poor of this world, and of God's love and mercy to such. He has always had more compassion on the poor of this world in every form than of the rich, for he has chosen them to different positions. He tells them, fear not little flock, it is the Father's good pleasure to give you the kingdom, and he chose them to be heirs of the kingdom, and we are advised not to regard the rich and despise the poor, but rather be merciful and loving toward them, for it is stated in Scriptures that God is love, and we ought to try and imitate him, for he so loved the world that he gave his only begotten Son for the sins of poor mortal man.

We are advised in Scriptures to do good to them that hate you and despitefully use you, and to love thy neighbor as thyself. In our text James says, Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him. Some would think it one of the greatest honors to be an heir of some of the kingdoms of this world, but that would be small in comparison to being an heir of God's kingdom, which his Son is to set up in his own appointed time. We see it recorded in Scripture that God has more love for the poor of this world than the rich. It must be because they are more humble as a general thing than the rich. Let the brother of low degree rejoice in that he is exalted but the rich in that he is made low, for as the flower of the grass he shall pass away. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him. Here we see again what God has promised to them that love him.

Paul in 1 Cor. xxiii. 7, 8, For you see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are [illegible] but God chose the foolish [illegible]'s world to confound the [illegible] hath chosen the weak [illegible] world to confound the [illegible]are mighty, and base [illegible] world and things that [illegible]d hath God chosen, yea and [illegible] that are not to bring to naught things that are, that no flesh should glory in his presence.

The promises of God are the declaration or assurance which God has given in his Word of bestowing blessings on his people, such assurance resting on the perfect justice, power, benevolence and immutable veracity of God cannot fail of performance. What a grand thing it will be if we are so fortunate as to become heirs of that glorious kingdom.

W. D. Townsend.

PSALM LXVI. 9.

He maketh wars to cease, unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder. Do we in reading the lesson get the full meaning of this, he maketh wars to cease? Just read the books of the Kings of the wars between Israel and the heathen nations, of the wars until the destruction of Jerusalem, of the wars of all nations until the present time. O what suffering, what horror, we fully understand the war of our day, and we by reading God's Word can look ahead and know there will be war such as the world has never known. But these words, he maketh war to cease, thrills our hearts with joy, for we know his Word is sure. But man is powerless, for nation shall rise against nation and kingdom against kingdom; but the Lord shall judge among the nations and they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation. Neither shall they learn war any more. Learn war is the teaching of our day, taught in the schools, on land and sea, even unto the end of the earth.

The prophet Joel says, Proclaim ye this among the Gentiles, prepare war, wake up the mighty men. Yes, surely they are awake, wide awake to all that pertains to warfare. Were ever such navies, such battleships, such engines of war, that can carry death and destruction before them like an avalanche. Men say, is not universal peace at hand, with the advent of weapons so terrible that the nations of the world will be afraid to fight. But the nations cannot live in peace, each century goes out with its history of wars. The new one has begun with war. Man has no regard for life, and universal peace will not be known until God's proclamation of peace is declared. But I will break the bow, and the sword, and the battle out of the earth, I will make them to lie down safely. He will speak peace to the heathen, and his dominion shall be from sea even to sea, and from the rivers unto the ends of the earth. God is our refuge and strength, a very present help in trouble, though war is on every hand he can fill our hearts with the peace of his sure Word, and we can say like David the Psalmist, I can lay me down in peace and sleep, for thou Lord makest me dwell in safety. If thou preparest thine heart and stretch out thine hands toward him thou shalt take thy rest in safety; thou shalt lie down and none shall make thee afraid. This is God's promise to the righteous, then let our prayer be for the peace of Jerusalem, for the time when he maketh war to cease, when God's will may be done on earth as it is by angels in heaven. Peace on earth with Christ our king.

Ella Knowles.

CALLED TO GLORY AND VIRTUE.

We are called of God into his kingdom and glory, so we will first consider how we are called. The Apostle Peter tells us (2 Pet. i. 3) it is through the knowledge of God, and of Jesus our Lord, that are given unto us all things that pertain unto life and godliness. This is the record that God hath given to us eternal life, and this life is in his Son. 1st John v. 11. Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 14. We read in Rom. i. 16, I am not ashamed of the gospel of Christ, for it is the power of God unto every one that believeth; to the Jew first and also to the Greek.

In 2 Tim. i. 1, Paul an Apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus; and to Timothy, verse 8, be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner; but be thou partaker of the afflictions of the gospel, according to the will of God, who hath saved us and called us with a holy calling. Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

We read in Rom. xvi. that the revelation of the mystery, which was kept secret since the world began, is now made made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light. How? Through the gospel. 2 Tim. i. 10.

Eternal life is only obtained through Christ, and the way to learn of Christ is through the gospel. Called of God, through his Son. And though a Son, yet learned he obedience by the thing he suffered. And being made perfect he became the author of eternal life. But the God of all grace, favor, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. 1 Pet. v. 10. But rejoice inasmuch as ye are partakers of Christ's suffering, that when his glory shall be revealed, ye may rejoice with exceeding joy. 1 Pet. iv. 13.

The glories set forth in these great and precious promises, are far more than our minds can comprehend. One promise is that if we suffer with Christ we shall also reign with him. Another that he will be a righteous ruler. Yet another, that we will be made kings and priests unto God, and reign on the earth.

If our lives are given up for his service, we have nothing to fear, as he has promised to preserve us unto his heavenly kingdom, where there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away.

If we strive to answer the call to glory and virtue, there is a rest from all our labor; the rest that remains for the people of God. O how grateful I am to the great and all-wise God for these great and precious promises. So dear brothers and sisters let us not be afraid of doing too much, but do let us be afraid of coming short of the glory of God and our Savior Jesus Christ. That none called may fail is my prayer. Amen.

Mrs. I. McCave.

If any of the brethren in Iowa desire preaching by the Evangelist will they please notify the board as soon as is possible.

O. J. Allard, Pres.
Eva Stearns, Sec.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:30 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Haines, Ticket Agent Plymouth, Ind.

World's Fair Excursions.

Under a new arrangement the World's Fair Conch Excursions over Pennsylvania Lines for which tickets to St. Louis are sold at the lowest fares now run Sundays, Mondays, Tuesdays, Wednesdays and Thursdays each week. The round trip from Plymouth is $6.25 tickets good in coaches of through trains. Excursion tickets to St. Louis with longer limit are sold every day. Full information may be obtained from J. E. Haines, Ticket Agent, Pennsylvania Lines.—Oct 30

Take the Vandalia line to St Louis. Commencing Sunday Sep 18, and continuing until Dec 1st. The Vandalia line will sell every Sunday, Monday, Tuesday, Wednesday and Thursday, round trip tickets good for 7 days to St Louis for $6 75. Call on F J Bussard, agent Vandalia line for information regarding various concessions.

VANDALIA LINE
TIME TABLE,
In effect May 15, 1904.

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GOING NORTH.

No 136 daily Expo Train	7:23am
No. 40, daily, For South Bend	11:53am
No. 42 " Ex. Sun. "	6:35pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terrehaute	5:43a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis No change of cars All other trains make good connections to and from St Louis at Terrehaute.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennetsville, Ind meet in their house of worship for the [illegible] services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind meet in their house on Michigan St., [illegible] Preaching by F. L. Austin four Sundays [illegible] month. Sunday School every Sunday at [illegible] meeting every Thursday evening.

The Church of God Salem, Ohio, meet every Sunday for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The public always welcome. P. Neill Elder 1036 W. Main.

The Church of God in Tacoma Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sydney F. Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keeder, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Chelbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Asa Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every third Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Ralsin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 214 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbeck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Sociameetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

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Poetry.

Blessed are They Who Do His Will.

Lord, 'tis thy will that we should know
Thy revelation here below.
From sages, lo! it hath been hid,
And been made known to babes instead.

The humble fishermen we see,
Were by the Word—the Truth, made free.
They walked with Him—with Him ate bread;
He taught the z too, when raised from dead.

He told them He did prepare a place,
Where they should sit on thrones and rule;
Yes, rule the tribes of Israel.

All who will humbly own the Lord,
Who like a child bow to the Word,
May enter in thy kingdom fair,
Its joys may know, its glories share.

Not every one who saycth "Lord!"
Shall find in thee this great reward,
But all may enter at thy will—
Aye, all who thy commandments fill.

O mighty promise! true, divine,
In Christ all things are thine and mine!
O mighty promise! when fulfilled,
Blessing will then the whole earth gild.

Poets.

Communicated.

Read at Berean Meeting Ohio Conference.

I have chosen for a lesson the 24th verse of the 9th chapter of 1 Cor., "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." Paul here compares our lives to a racer. We all know that people are not apt to exert themselves enough to run in a race unless there is a compensation for the winner. What would be the use entering into a race unless there was an object in it. Several may enter into a race but there is but one who receives the prize. This is a very good illustration of our lives. We have all entered into a race and a very hard one it is to run as we have all no doubt experienced, but the object we have in view is worth more than all the prizes men may offer. You will always notice that when a race is to take place, the road is made clear for the racers so that nothing may stop them, but the road on which we are to run is full of stumbling blocks and unless we keep our eyes forward we are liable to stumble and fall. Our race in life is a hard one for the road is very narrow, but our text says, "So run, that ye may obtain." Obtain what? "Eternal life," that is the prize we are running for. We read in Eccl. ix. 12, "For man also knoweth not his time; as the fishes who are taken in an evil net, and as the birds that are caught in a snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." We are living in the evil time and if we do not keep the prize always in view, we are in danger of falling into a snare of some kind. Do you ever stop to think of the glories that are to be revealed unto those who never turn back but are steadfast unto the end? I do not think we truly realize the great task we have before us if we are trying to run in the race which God has marked out for us. If we did, I believe we would be more zealous and run all the faster in order that we should keep up with the rest who are working hard to be a winner and receive the great prize. In the first place let us walk uprightly for we are told in Prov. xxviii. 18 and 19 that "Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough."

Do not forget that we have been called from darkness into light, and that light is the light of the gospel. When we saw the light of the gospel and believed and obeyed, we became the servants of Christ, and there is work laid out for us to do in his vineyard. If we do not work, how can we expect to be paid for it? How can we expect to be rewarded with eternal life when our Master comes, if we do not work or run to obtain it? The work may be hard or the race hard to run and we may slip and fall a good many times, but our heavenly Father is always ready to help us up again if we but ask him for his help that we may continue to the end. What a great pay day that will be when our Master comes to reward all those who have worked diligently in the cause of truth. If we would all think on these things more, there would not be so many who grow lukewarm and fall by the wayside. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary, and they shall walk, and not faint. Isa. xl. 31.

God's race is not ended in a few moments. We may have to run for days or months and perhaps for years before we come to the end of our journey. But think what we will obtain if we faint not. Let us not become discouraged and try to put our work off on to those who are willing to do it, but let us preach the Word, be instant *in season, out of season, reprove, rebuke, exhort,* with all long suffering and doctrine. This is what we have to do and work out our own salvation. We are not going to be rewarded for what our brother or sister may do. It is for our own works, therefore let us not sit idly by but let us be up and doing. This is the way we must run so that we may hear that glad welcome, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Let us put our trust in God for he careth for those who put their trust in him. 'Every word of God is pure; he is a shield unto them that put their trust in him." Prov. xxx. 5. Let us do each duty, for God shall make it plain. If he shall bless our labors, it cannot be in vain.

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised. And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching; for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fury indignation, which shall devour the adversaries." Heb. x. 22 to 27. What an awful thing it would be to any of us who have come to a knowledge of the truth, if at the time when Jesus comes to gather his saints unto him he should say to any of us, "Depart from me, I never knew you." Let us all strive to escape such a terrible thing and strive on the other hand to have Jesus say to us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God." Heb. xii. 1-2. Jesus is our great High Priest, and it is through him that we may obtain strength and blessings. After all he has done for us and the little he asks us to do for him, ought we not be willing to sacrifice our lives for him, knowing that if we do this, we will receive a crown of life? What would this life be to us without a hope? We have a blessed hope, that of seeing Jesus and being made like him and reigning with him gloriously. To me that is worth hoping for and striving to obtain. If we fall let us not stay down but let us rise up and redouble our efforts for the cause of truth. God is always willing to forgive us for our misdeeds if we ask him for forgiveness through the name of our dear Redeemer. Take heed to the words found in James i. 19-20, Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. If we do this our conduct cannot be anything but pure and righteous in the sight of God and man and the prize which we are striving to obtain will surely be given us. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

The Restitution.

"The Restitution of all things Which God [illegible] by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, [illegible]A, OCT. 26, 1904. NUMBER 40.

SELF SACRIFICE.

I have selected 1 Peter iv. 1, 2 upon which to base a few remarks. The text reads, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin. That he no longer should live the rest of the time in the flesh to the lust of men, but to the will of God."

Now we young people as Bereans are obliged to face the smiles, frowns and snares of the wicked world. Every day there are traps set for our feet, and if we are not always on our guard, before we are aware of it we are caught. This text bears a good deal on self-sacrifice. There are different kinds and means of self-sacrifice. Christ we all know sacrificed his life for us, that we might have life everlasting if we but follow out God's plans and purposes. This we all know is the greatest self-sacrifice on record. What greater love and sacrifice is this; that a man give up his life for his friend. We are each of us his friend if we do whatsoever he hath commanded.

The ordinary man would naturally shrink from the thought of losing his life for any one. But if we have faith, I do not think God will expect us to do this, for we read in Rom. xii. 1 the words of Paul "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Now you see God wants a living sacrifice, not a dead one, a dead sacrifice would do him no good, although we know a life sacrificed in his cause and for him is not in vain, we further know from these words of Paul and also common judgment that a living sacrifice is greater and therefore more acceptable in his sight. Christ had to die that the Scriptures might be fulfilled, for there was no remission of sins without the shedding of blood. God is apt to try our faith at any time, as he tried Abraham's, when the command came to offer up his only son Isaac as a burnt offering. God expects us to sacrifice ourselves for the brethren. If there are any among us needy or sick, even if there are petty things coming up every day that need our time and attention, we should first visit and attend to their wants. It is a very common thing for us to think of self first, but this is not according to God's will. He does not expect us though, to go beyond our means, but we must see to others as well as ourself even if we do have to sacrifice a little to do it. We should remember that each is his brother's keeper. We read that Jesus went about visiting and healing the sick and needy. Although it does not lie in our power to heal, it is our duty to visit the sick and afflicted.

There is another thing that we must also do, and that is do all we can, both financially and otherwise for the Lord. Do not let us forget these things. By doing them we show our good will and judgment which is more acceptable to the Lord than sacrifice. Christ has been wonderfully kind to us, so much so that he even suffered the agony of crucifixion that we might have life. Herein is shown the great love of both the Father and the Son. Now before we took upon us the name of Christ we were still in our sins, but having obeyed from the heart his precious Word by being baptized, we were freed from our sin; and each at that time made a solemn vow before God that he would endeavor to keep his garments unspotted from the world. We cannot hold the world in one hand and Christ in the other. We must be [illegible]er one or the other. Matt. xvi. [illegible]s, If any man will come after [illegible]him deny himself and take up [illegible]s daily and follow me.

[illegible]If we are for Christ and right[illegible]es, we can go with the crowd, [illegible]ped along the same as they are, [illegible]oy all the things which they [illegible]that is if we hide, as it were our [illegible]under a bushel. Jesus said who[illegible]therefore shall be ashamed of [illegible]my words in this adulterous [illegible]generation, of him also shall [illegible]of Man be ashamed when he [illegible]in the glory of his Father with [illegible]

[illegible]told that we must suffer in [illegible]flesh in order to do God's will, for [illegible]hom the Lord loveth he chasteneth [illegible]and scourgeth every son whom he receiveth. What we must do is to deny ourselves of the things of this world as much as we possibly can. People may and do think it very strange, but we must tell them that we do not care for the pleasures which they enjoy, but that we are looking forward to a better time, that time long promised when Christ shall come again to earth and set up his everlasting kingdom. May we all meet in that kingdom ruled over by Jesus our Savior and King is my earnest prayer.

STERLING P. GROVES.

KNOWLEDGE. PROV. VIII. 10.

Receive my instruction, and not silver, and knowledge rather than choice gold.

Knowledge means a clear perception. This is one of the important things that we have, a clear perception of God's Word, for Job xxi. 22 says "Shall any teach God knowledge? seeing he judge those that are high." No, we cannot teach God, but we must learn of him; must get knowledge from the book left as our guide. Job [illegible]xxvi. 4.

"For truly my words shall not be false; he that is perfect in knowledge is with thee." The psalmist David said "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Nor can we attain unto this perfect knowledge, but we can seek for wisdom and knowledge. "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding."

Yes, when we fear God and understand how utterly helpless we are of ourselves, we will say as did Hannah. 1 Sam. ii. 3, "Talk no more so exceedingly proudly; let no arrogancy come out of your mouth. For the Lord is a God of knowledge, and by him actions are weighed."

No, we cannot deceive God. Our actions are all known to him. So let us all strive to live so that our acts will be pleasing to God.

"A scorner seeketh wisdom, and findeth it not; but knowledge is easy unto him that understandeth." Or, that is humble and seeketh for wisdom and understanding. Wise men lay up knowledge, but the mouth of the foolish is near destruction. "He that hath knowledge spareth his words, and a man of understanding is of an excellent spirit." "For wisdom is a defence, and money is a defence, but the excellency of knowledge is that wisdom giveth life to them that have it." Then let us all strive to gain this knowledge which giveth life; and this is speaking of eternal life, which is worth striving to obtain, for that life will be free from sorrow and pain. Jer. xxi. 8 says "Thou shalt show me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures forevermore."

ELLA KNOWLES.

OUR FATHER.

After this manner, therefore, pray ye, "Our Father, which art in heaven, hallowed be thy name." Matt. vi. 9. In this chapter Jesus is teaching the disciples how to pray. "Our Father." This is the way in which all who are God's children by adoption, address him when before the throne of grace, and it is by the favor of God that we receive the spirit of adoption, whereby we cry "Abba, Father."

The word "our" indicates the great change Christ introduced into the whole conception of worship. There was no social worship in the Jewish temple. The priest went alone into the holy place, while the people stood outside. But with us, brothers and sisters, the worship of God is for all, with one heart and voice. We need to understand the loftiness and purity of God's love to Christ, before we can fully realize what his love to us is.

In private prayer we cannot be accepted if we come in a selfish and exclusive spirit. Sin is selfishness, and isolation separates us from God and one another.

[illegible]words seem to bring us to [illegible]we should be ever thankful for his goodness to us in being called his children. But we are to treat the name and relation of Father in which we stand to God with a holy love and fear. We should hallow God's name and submit to his reign, and seek to do his will: then we can with confidence ask him for the blessings which our natural life requires for its support and welfare. It is his kingdom that we are to be subject to. It is his power that we are to obey. It is his glory that we are to promote. He is "our Father," and will act royally to us if we serve him. He has all power in earth and in heaven, therefore, he can give us all things that we need when we pray to him. It is for his glory that we worship him, and he will hear our prayers, and do for us exceedingly abundantly above all things that we ask or think.

SARAH NEILL.

Dear brothers and sisters:

We have met to hold our second Annual Conference. I suppose each one of you have thought at some time or other, why we hold a Conference at all, and each one has undoubtedly answered it in a satisfactory manner. To me it as if there are three main reasons, first, that we may associate with, and be influenced uninterrupted by our Father and elder Brother; second, to influence each other to live nearer to God; third, to influence those about us who are not privileged as we are, and to provide some one who may influence others throughout our State to see the truth in all its beauty. From these three reasons it seems to me our chief aim is to influence. It is said events change people, if this is true, how much more should people. No man can meet another without making some mark upon him. We say we exchange words when we meet; what we really exchange is spirit. And when intercourse is very close and [illegible]quent recognizable bits of the one nature begin to show in the other.

This mysterious approximating of two natures who has not witnessed? Who has not watched some old couple come down life's pilgrimage hand in hand, with such trust and joy in one another that their faces wore the self same look? These were not two natures; it was a composite nature. Half a century's influence had told on them; they were changed into the same image. It is the law of influence, that we become like those whom we habitually admire.

Through all the range of literature, of history and biography this law presides. Men are all imitators of other men. There was a savor of David about Jonathan, and a savor of Jonathan about David. The family, the cradle of mankind, has no meaning apart from this law of influence. On this doctrine, in short, the whole vast pyramid of humanity is built.

But it was reserved for Paul to make the supreme application of the law. It was a tremendous inference to make, but he never hesitated. He himself was a changed man; he knew exactly what had done it; it was Christ. On the road to Damascus they met, and from that hour Paul's life was absorbed in Christ's. The effect could not but follow on words, on deeds, on career, on creed. Paul became like him he habitually loved. "So we all," he writes, "reflecting as a mirror the glory of Christ changed into the same image."

Nothing could be more simple, more intelligible, more natural, more supernatural. It is an analogy from an every day fact. Since we are what we are by the influence of those about us, those who surround themselves with the highest, will be changed into the highest. There are some men and some women in whose company we are always at our best. While with them we cannot think mean thought or speak ungenerous words. Their mere presence is elevation and purification. All the best stops in our nature are drawn out by their intercourse, and we find a music in our souls that was never there before. Suppose even that influence prolonged through a month [illegible]ed to the millionth degree what the virtue of the Highest can exalt and purify the nature, what bounds can be set to the influence of Christ. To have lived with Socrates must have made one wise; with Aristides, just. But to have lived with Christ must have made one like Christ; that is to say a Christian.

As a matter of fact to live with Christ did produce this effect. It produced it in the case of Paul. And during Christ's life time it was proven in an even more startling form. A few raw, uninspiring men were admitted to the inner circle of his friendship. Day by day we can see them grow. Slowly the spell of his life deepens. Their manner softens, their words become more gentle, their conduct more unselfish. As swallows who have found a summer; as frozen birds the spring, their starved humanity bursts into a fuller life. One day they find themselves like their Master, going about doing good. To themselves it is unaccountable, but they cannot do otherwise. They were not told to do it, it came to them to do it. But the people who watch them know well how to account for it. "They have been," they say, "with Jesus." Already even the mark and seal of his character is upon them, "They have been with Jesus." Unparalleled phenomenon, that these poor fishermen should remind other men of Christ.

Brothers and sisters, can we not be more earnest workers for Christ; can we not let Christ influence us more. Let us make Christ our constant companion. Be more under his influence than under any other. Ten minutes spent in his society every day, ay, two minutes if it be face to face, and heart to heart will make the whole day different. Every character has an inward spring. Let Christ be ours; every action has a key note. Let Christ be ours.

I once read of a young girl whose perfect grace of character was the wonder of all those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written there these words, "Whom having not seen I love,"—that was the secret of her beautiful life. She by constantly reflecting had been changed into the same image. May we like this girl make Christ our constant and closest companion and so grow to be more like him is my prayer.

EDNA COWELL.

(*Continued on Page 3.*)

Indiana Conference, Attention!

Circumstances have arisen which appear to make it necessary to depart from the usual custom of holding the "November Conference" of the Indiana churches at the regular time, which is the third Sunday in November, and to postpone this meeting until some time after the Holidays. The meeting is to be at Plymouth, and due notice will be given as to the exact time, so that all concerned may be informed. In the mean time let us work with our might for the advancement of the cause of the truth in our respective localities.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec.

We ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. E. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
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WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Oct. 26, 1904.

This item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter. The political campaign is on, and the attention of some is diverted by this cause. Brethren and sisters, do not allow anything to crowd out your duty in this branch of the Lord's cause. Hurry in your renewals at once.

Some Vital Questions. No. 9.

158. John says the Word was made flesh, and dwelt amongst us,—and we beheld his glory:—note the description of his glory,—"The glory of the ONLY BEGOTTEN from a Father, full of favor and truth." Other declarations from John respecting him who spake as never man spake, are as follows:—"As the Father has life in himself, even so he gave to THE SON—just *one*—also to have life in himself." Verse 27.

"The Son quickeneth whom he will." Verse 21.

"I am from above—God being his Father—ye are from beneath,"—of the earth earthy. 1 Cor. xv. 47.

"I live by the Father"—as ALL really live, move, and have their being in God,—although human agency be employed,—we hold that Jesus could only say, "I live by the Father," to make a distinction between himself and all others, without meaning that he was *caused* to be, or to exist by God WITHOUT HUMAN INTERVENTION.

"I am the door of the sheep."

"I am the true vine, and my Father is the husbandman."

"I am the Son of God."

159. In the illustration of the vine, the position of *all others* is described as branches drawing their life and sustenance from him; and in almost every chapter of John's gospel the special relationship of Jesus to the Father is expressed. And when we say that Josephites have been doing their utmost to undermine the authority of that precious portion of the divine record, because of its evidence against them; we are prepared to prove it on short notice from their literature.

160. In John xvii. Jesus is said to be the giver of eternal life to all whom God has given him. And if the claim that Joseph was the Father of Jesus be true,—and there was no necessity for his death, and no need of his resurrection, and he has not redeemed us to God by his Blood, why has the Father given Jesus all who believe in him; why has God trusted all judgment to the Son of Joseph, himself a pardoned sinner? Josephitism is full of such kinks as these,—and we hope the time is not far distant when, on the platform, on the Socratic method they will be compelled to eliminate these kinks, or be judged out of their own mouths.

161. The final charge against Jesus in John xix. shows that his lofty claim to be the Son of God was well understood,—they said, "we have a law, and by that law he ought to die, because he made himself the Son of God."

162. We have been finding some of the signs by which John says we may "discern that Jesus is the Christ the SON OF GOD, and believing this concerning him, may find life—that quickening power which causes the relationship OF SONS, and presently swallows up mortality through his name.

163. Nathan the prophet was sent by Jehovah to inform David that he (Jehovah) would raise up a Son to him after his death, and added, "*I will be his Father*, and he shall be my Son." The meaning of the names of men employed by God agree with the subject matter. Nathan's name means, "The gift," or "Given One." Christ came in the line of NATHAN, the Son of David. May there not be some meaning in these two Nathans being used by God in relation to the Son given?

164. According to the law the Father was the Head of the house; and it would have been out of place for a man to say before his superior, that he was the Son of his mother. When Saul asked David whose Son he was he answered, "I am the son of thy servant Jesse." And we are persuaded that the Psalmist was not speaking of himself when he said, "O Lord, truly *I am* thy servant; I am thy servant, THE SON OF THINE HANDMAID." Why this departure from the established rule, and call himself the son of his mother? Let Josephites explain? Is not the Psalmist speaking of the Gift Son? From Matthew, Mark, Luke and John we learn Jesus had no human father; and we think that explains the remarkable expression, "the Son of thine handmaid."

165. The words immediately following favor this impression: "Thou (Jehovah) hast loosed my bonds." Of whom but Jesus could this be said prophetically? Death was to imprison him,—and it did; he was not to go to corruption, and he did not. And we have divine evidence that David referred to the resurrection of Christ, when he said the HOLY ONE should not see corruption. See Acts ii. And the verse preceding that which says, "I am thy servant," etc., says, "Thou hast loosed my bonds," it says "precious in the sight of the Lord is the death of his saints," implying a provision for saving them out of the death state.

166. This leads to the question as to WHY there is but ONE Holy ONE? The answer is found in Psalm lxxxv. 17. Jehovah only made ONE SON STRONG *for himself*, and Jesus is he.

167. It would have broken the Scripture, if Jesus had been born of the line of Solomon while Mary came through Nathan. See the reason why, in Jer. xxii. 24-30. All the twisting and turning of mortal men cannot change this decision or set it aside. Jehovah is at the helm of the gospel ship.

168. After the truth respecting the paternity of the to-be Son was known to Joseph a mutual understanding between him and Mary in the nature of things must have have been had, and the marvelous experience of each was known to the other; and both were aware of the wonderful destiny of the long promised Son. And, from the ignorance of the people, we conclude they decided to keep the secret to themselves.

169. We are told we "lose his claim to Royalty if we hang it upon his being descended from David through Mary,—as Jewish kings did not inherit *from* the mother's side." We believe the promise of his being the BRANCH or offspring of David was *thus* accomplished. But we just as plainly read that he was also the ROOT of David as well as the OFFSPRING of David, and we just as firmly believe it.

170. In the Scriptures the word root is used as the source, origin or occasion of anything. In 1 Tim. vi. 10 we read that "the love of money is the root of all evil;" and in Deut. xxix. 18 we find these words: "Lest there be among you a root that beareth gall and wormwood." In Rom. xi. 16 it says "If the root be holy, so are the branches;" and verse 18, "Thou bearest not the root, but the root thee." In the light of this *usage*, and in the light of the fact that in Psa. cx. 1 David calls his Son his Lord, we conclude that it was, *first*, because by inspiration he knew the way of life was to be opened up by the resurrection of his Son, and that when he himself awakens from the sleep of death it will be in the *likeness* of that Son; so that he who was the Son in the *flesh*, will be the Father of David in the Spirit. Secondly, because David the Son of Jesse, was only VICEROY of Jehovah; and could bequeath to his Son no more than he possessed. Jehovah had declared *himself* to be the *father of Israel*." And David says respecting the king over him,—"The Lord is King for ever; the Lord is strong and mighty; the Holy One of Israel is *our King*."

171. This ever-reigning and contemporaneous King through all the Israelitish history, was king still, when Jesus was born. He sent word to David that *he* would be the *father* of that descendant of his, who should be the perpetual occupant of his throne. And when the last Son of David was dethroned because of his wickedness (Ezek. xxi. 25-27) the throne was declared vacant until the rightful heir appeared. He has been identified for us by Gabriel, as the Son of God and the rightful heir.

172. Now then,—whence came DAVID'S royalty? Did not JEHOVAH send Samuel to anoint him with oil to be King over Israel? And when God sent forth his Son made of a woman descended from David, and anointed him to be King over Israel forever with Holy Spirit, and power, knowledged him as his Son,—did he not he OUTRANK the royalty of David, and therefore rightly called by him his Lord? And was both the ROOT and the BRANCH of David, by virtue of his divine paternity?

173. It must not be forgotten that we have the word of Jesus for it (John xviii. 37) in his answer to Pilate, that *his* kingdom had not its source in the present *kosmos*, but was *future*, and from *above*, and to that royal end he was BORN KING OF THE JEWS, *de jure*.

174. We have positive evidence in the parable of the rented-out vineyard that as GOD'S SON he was heir to it. This relationship made him greater than Moses, Matt. v. 21, 22, 27, 28; greater than David; greater than Solomon (Matt. xii. 42). and greater than the *Temple*. Matt. xii. 6. And by INHERITANCE possessed a more excellent name than angels; "For unto which of the angels saith God at any time, Thou art my son, this day have I begotten thee?"

175. From the above it is seen that Christ's *divine right to royalty* was superior to David's, to say nothing of Joseph's. He is heir of ALL THINGS (Heb. i. 12) by virtue of his Sonship to God; who in addressing him in Isa. xlix. 6, says that it is a LIGHTTHING to raise up the tribes of Israel and restore the preserved of Israel, compared to his light to the Gentiles that he may be Jehovah's salvation unto the end of the earth," as covenanted to Abraham aforetime, a long time before Jehovah's Anointed. He is to sit on the throne of David as promised; but, for the ASKING, the Father gives him in addition to that, the nations for his inheritance, and the uttermost parts of the earth for his possession;" and the result is given in Zechariah xiv., thus, "And the Lord shall be King over all the earth; in that day shall there be ONE Lord, and his name ONE."

176. Lest our readers forget it, we remind them that the evidence offered, that Joseph was the father of Jesus, is, that people generally SUPPOSED that to be the *fact*. And secondly, because Josephites say they *candidly believe* that the passages quoted to prove his divine paternity are not really part of the divine record; and thirdly, because a great many scholars after much research cannot prove that these passages were in the original copies.

177. What is there in all this to base one's faith upon? It is *morally* certain that the long lists of scholars referred to *cannot prove* that the passages in question WERE NOT in the original copies, or else they would do it.

178. No amount of learning will qualify men to offer an *opinion* on this subject, unless they *also* know something of Jehovah's PURPOSE in creation and redemption, and what the nature and destiny of man is.

179. When men who profess to know and believe the truth in outline, at least, attempt to build a theory upon a few isolated texts,—and do not condescend to show that it is in strict harmony with the whole tenor of the Scriptures, they should be avoided. They speak perverse things to draw disciples after them. Acts xx. 30.

180. Josephites give no adequate cause for the moral pre-eminence of Jesus, if Joseph was his father. And seeing the rectitude of holy men of old pale and dwindle before the holiness and virtue which shine forth from the life of Jesus, they cannot expect intelligent and honest people to believe them. What kept Joseph's Son from going astray?

181. We submit that it is a lawful inference, that if human generation in four thousand years before, never produced the Christ-type of man, and no one since him has been produced that way,—yea; we think it lawful to conclude there was a divine interference in his case.

182. As the life of the children of God in the future age, is hid with Christ in God *now*, we have absolute proof that the *new race* is perpetuated in him.

183. John iii. 16 furnishes infallible proof that it was in his *Sonship* he died. He was begotten before he was given; he was begotten before he died.

184. Matthew i. and Luke i. which stand right across the track of Josephitism; and, to get rid of which desperate efforts have in vain been made, prove to us that Jesus was *not an adopted* Son.

(*To be continued.*)

There is little to report from the Far East since last week, as the two armies rest much as they were with some slight skirmishes to enliven the time.

Death's Doings.

It is our painful duty to record the death of our beloved brother in the Lord, John A. Hagelin, Sept. 12, 1904. He was the son of Charles and Christiana Hagelin of Jankoping, Sweeden, where he was born fifty-one years ago. Although it was only about a year ago that he first heard of the gospel of the kingdom of God, and of life from the dead through Jesus, from a fellow workman, for whom he ever cherished the strongest attachment. His meek, quiet, but cheerful spirit had endeared him to the whole household of faith. And from his endeavors to interest others in the truth as it is in Jesus, we had hoped that he would by and by come rejoicing, bringing sheaves with him; but his labors were suddenly stopped.

Our dear brother was one of over 30 brethren and sisters of this church who attended the Conference at Salem, O., that commenced September 1st. As we looked into his happy face and felt his hearty hand-shake, we little thought his mortal race would end in eight days. Before taking the train for Cleveland he told us he was rejoicing in hope of the glory of God, and there was nothing else worth hoping for, or words to that effect. And as he maintained his confidence till he closed his eyes in death, we sorrow not as those who have no hope; but tenderly lay him away to await the voice of him who bought him, and come forth to life. May the glad day soon come. Amen.

God's Righteousness.

Seek the kingdom of God and *his* righteousness. Who or what is this? Christ of (or from R. V.) God is made unto us wisdom and righteousness. Those baptized into Christ have put on Christ. What is it to put on Christ if it is not to put on the character of Christ; and is not that character one of righteousness? Of what use is it to put on the Christ-name as a mere name? And do we not put it on as a mere name, if we are not putting on the righteousness of the name? Truly Christ is the Lord, our righteousness."

On last Saturday morning as the Russian Baltic fleet was passing down the North Sea, they encountered a fleet of British fisher boats, from Hull. For some reason, supposed to be nervousness produced by suspicions that the Japanese would have torpedo boats in that vicinity to attack them the officers mistook the fishermen for their enemy, and fired on them, killed several men and sinking some of the boats. They then proceeded on their way without attempting to rescue the injured men. There has been some sharp communicating on the subject between the two governments. The British demand an apology, indemnity for the families of the killed and injured, the punishment of the officers responsible, and a guarantee that in future British shipping will not be molested. The first two items are readily agreed to, but the Russian aristocrat can see no occasion for so much fuss on account of the killing of a few "peasant fishermen," and are in no hurry to grant the last two items. On the other hand John Bull is fairly aroused, and his fleets are ordered to sea, the Russians are given a certain number of hours, and unless she acts promptly force will be used to show who is master on the water.

Communicated.

Dear Restitution:

Having just returned from the beautiful valley of the Shenandoa Mrs. Ramsay and myself thought perhaps the readers of The Restitution would be glad to hear that we were still on top of the earth.

We landed at Stephens City Va., Aug. 12th, and were soon domiciled in the home of A. J. Boyer and family where we were made to feel that it was our home, spelling the word Home with a big H, help yourself, and if you do not see what you want ask for it, that is the way to get it," and get it you will if it is getable.

We arrived just in time to make a raid on apples, peaches, melons, grapes, etc. Not forgetting honey, fresh, clean and sweet as it most always is, yet not sweeter than the communion of saints.

Three years had elapsed since we had met and of course the question box was well stocked, by the way it never gets empty, for the fertile brain of Sister B. R. Boyer can supply a surplus any time, for she is a studious reader, and patient searcher after truth.

Saturday morning up and away on a 16 mile drive to Brother Jacob Boyers who resides near the Emanuel church where we held services, next day being the regular meeting day. The subject was the "times of the Gentiles," illustrated with a chart, showing our whereabouts on the stream of time.

We were delighted to see many familiar faces, but our joy was mingled with sadness when we realized that three young men with whom we met on former visits were sleeping in the silent tomb, yet the friends sorrow not even as others which have no hope, for they believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, comfort one another with these words. Blessed hope.

At this meeting we met friends from over the Massanutton Mountain, or as it is called the "Fort." Here is where the father and mother Boyer reared their family of eight sons and three daughters. All were immersed into the name of Jesus, all married and settled within a few hours drive of each other. All are living but one.

But to resume the itinerary. Monday the 15th we returned to Brother A. J. Boyers, and rested, as my 32 mile drive had lamed me so that I could not sit all the time.

On the following Saturday we again went to Brother Jacob Buyers, where we always find the latch string out. And were again permitted to assemble at the church where I continued the subject of the "times of the Gentiles." At the close of service we repaired to the Shenandoa river where Carmel, son of Brother and Sister A. J. Boyer was buried with Christ by baptism into the name. This was a blessed privilege for I have longed to see him obey the gospel. May he continue to the end and receive a crown of life. He is certainly capable of doing great good, for he is blessed with an excellent memory, a critical mind, and an impulsive nature, which if consecrated to God will bring stars as crowns of rejoicing when Jesus comes.

The following week Monday and Tuesday was spent at the homes of Brother David Boyer and sons. We were pleasantly entertained and had a very enjoyable time, and will long remember their kindness.

Wednesday we were taken to Woodstock, Va., where we spent a very pleasant time Brother Milton Boyer and wife, they are going onward with their faces Zionward.

Thursday Brother Milton conveyed us to Brother John Boyer's home, where we remained until Sunday. On Saturday evening we were agreeably surprised as a party of four drove down from the vicinity of Brown town, most 25 miles distant. We thought it quite a long trip for one service, but it was a great pleasure to meet the dear ones and hear their voices once more, not knowing that we will meet again on the shores of mortality. This was Brother Ashley Updike and wife, and Randolph Updike and wife, we hope it may be ours to meet them in the kingdom of God.

It was also cheering to meet the dear ones who came over the Massanutton Mountain Sunday morning, Sister Kate Ritenhour and daughter and son, Brother Joseph Ritenhour and wife, Brother Sylvanus Boyer and wife and son, Brother Benjamin Boyer's daughter and son, also Brother Samuel Boyer was over at one time.

We regret that our physical health was such that we could not visit the dear ones in the Fort, also at the Manor we had intended to visit Brother Alva Boyer and family, but he was suffering from hay fever and left home in search of relief. I would say that on account of my health I was obliged to abridge my travels.

Sunday the 28th we had a very interesting meeting and took the parting hand. We spent the night of the 28th with Sister McInturf and her interesting family. We were very pleasantly entertained. Her daughters are good singers, and on the morning of the 29th before leaving we assembled in the parlor and had some soul-cheering music, both vocal and instrumental, in which our Sister Updike heartily joined.

Yet life in this valley is not without its shadows, every family knows what heartache means, the King of pain has not passed idly by but has shot his cruel shafts here and there, even laying low the bloom of manhood, and the beetle flush and pallid cheek or not unknown, and surely it is well thus for hope would well nigh perish if there were no clouds or shadows while traveling to the heavenly kingdom.

I have seen much while on this trip to awaken a longing for the returning King. Two of our sisters are almost helpless, caused by rheumatism, day after day and year after year, dragging about with distorted limbs, every nerve a hot wire. Surely the voice of John is echoing down the halls of time, "Neither shall there be any more pain:" Let it echo, hear it ye suffering ones.

When visiting the family of Brother John Boyer I was struck with surprise, for on a former occasion I saw eight sons file around the table in the dining room, a most interesting sight; but this time three were absent from home, two were at the table, and three were sleeping the dreamless sleep. But I seem to hear the voice of the Revelator saying, "And there shall be no more death." Thank God, the day is drawing near. Praise the Lord. Amen so mote it be.

C. C. & M. E. Ramsay.

A Timely Invitation.

A business man was on his way to the prayer-meeting. His work had detained him so long that his dinner had been hastily eaten, and yet he was late for service. The sound of music floated down the street, and as the church came into view he quickened his steps. On the pavement he hurriedly passed a stranger, who was gazing curiously up at the open windows. Acting on a sudden impulse, he turned back. "This is our prayer-meeting evening. Will you go in with me?" The stranger hesitated a moment. "Why, yes," he answered. Prayer-meeting ended, the two went out together. "I was very glad to have company to-night,' said the business man, as he parted from his new acquaintance, after finding out his name and where he lived. "May I call for you next Wednesday?" The man, without much enthusiasm, replied that he "didn't care" if he did. He called and followed it up on succeeding Wednesdays, taking care to introduce the stranger to other men of the congregation. That was the starting-point. Prayer-meeting lead to church services. The stranger finally, with his family, united with that congregation. He has become an active and efficient church worker. "Do you know," he said to first friend, recently, "do you know, I had lived in your city for seven years before I met you. I had not been in the city three days before grocers and dairymen had hunted me up; within three weeks the politicians had learned my political preferences. Yet in all those years you were the first man who had ever said, "Come, let us go into the house of the Lord."—*Christian Herald.*

Heart Keeping.

Heart-keeping is very much like house-keeping. There must be a continual sweeping out of dirt and clearing out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-clearing could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And it is just because the task of keeping the inward man what it ought to be is so difficult, that many a one who begins a religious life gets discouraged and makes a failure.

The question with every Christian is: Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus, who will give me a victory?

Laying up Treasures.

"Lay up for yourselves treasures in heaven." When Jesus spoke these words, he had been talking of a life of prayer and self-denial and self-discipline. What are we accumulating in heaven and in ourselves here? How much is prayer the habit of our lives? When did we last wrestle in prayer for anybody else? Christ ever liveth to make intercession. We read in the Lord's parable that "there is joy in the presence of the angels over one sinner that repenteth." That is heaven at this moment. God himself in the fulness of his love, the angels, all the redeemed, are interested in the work of redemption. If we are not one with Jesus Christ in the purpose of his coming, and in the sympathies of his heart, then we can have no part in him.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

George Dowle .50

Poetry.

Hope and Faith.

Hope is an anchor to the soul,
That reaches to the final goal,
Through promises in God's great Book.
By faith unto the end we look.
The patriarchs have gone before,
But some have reached the other shore.
Death the conqueror still reigns here,
But Christ has promised to appear.
He says I am the living Way,
So walk with him day by day.
His sacrifice atones for sin,
His kingdom we'll strive to enter in.

On the resurrection's joyous morn,
When Gabriel blows his trumpet horn,
Life shall be given to all below
Who to meet the Bridegroom then shall go.

J. E. HOSAFFER.

Communicated.

Read at Berean Meeting Ohio Conference.

THE POWER OF EXAMPLE.

Sometimes we derive comfort and consolation from the portion of the Scriptures we read, which are full of the most precious promises and which manifest the love and tenderness of the Almighty towards us, who as his sons and daughters, are striving to do his well. At times we need the exhortation to walk as becometh saints in the practice of those virtues so constantly recommended, and a constant reference to the character of him who was spotless and sinless, in whose footsteps it is our greatest privilege, as well as our most important duty to walk, keeping our eyes fixed upon him, the author and perfector of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God. Heb. xii. 2. We are influenced largely in our daily life by the power of example. The child imitates its parents, and man imitates man to so great an extent that the overwhelming thought is pressed home to us that "Imitation is the order of the age." "No man liveth to himself" and our conduct, or character and our manner of bearing as Christians, all are telling and producing their effect upon the lives and characters of those we daily come in contact with, whether on the street, in our homes, or at our places of business, and are influencing them for good or for ill, perhaps for ever. The evil effect when produced has a far more lasting influence upon the human mind and character than does the good, because the fleshly or carnal mind is at enmity with God, and all things which are good, etc. are of God. Probably the most striking example recorded of any man's cautious bearing toward his fellowmen is that of the Apostle Paul. In him we have the following of one who formerly persecuted the children of God on every hand, but who after his conversion did more for the cause of Christ than any other apostle, seemingly in an endeavor to make reparation for what he had done. We have seen how cautious he was in the partaking of meat in the presence of the weaker brother, and how he constantly exhorted them both in person and by letter to good works, all the while living as close as possible to the pattern shown him by our Savior, when he was among his disciples on earth.

Paul knew a little of human nature. He knew that some men were exceedingly contentious, envious and vain glories. He knew what a love of supremacy was planted in some breasts, and what a lack of forbearance there was in others, and therefore exhorted the brethren against such things. Let us not be desirous of vain glory, provoking one another, envying one another. "For if a man think himself to be something when he is nothing, he deceiveth himself." The example most likely to be imitated is the one which is constantly set before us. We all know with what ease we fall into the ways and actions of those whom we meet daily unless we are constantly, momentarily on our guard against such things; and we know also, what an amount of courage and determination it requires to forsake their ways and actions and still be compelled to associate with them daily.

Our greatest foe is within ourselves, and life's greatest battle lies in conquering self. He that overcometh himself is greater than he that taketh a city. What a wonderful example of conquest of self we have in our beloved brother Paul. He always endeavored to pattern after the example shown him by our Savior as we read in 1 Cor. xi. 1, "Be followers of me even as I am also of Christ." I love to study the character of Paul for his example seems to us so much stronger than that of our dear Lord in that he was not always spotless and sinless after his conversion, after he had taken the wheel he never faltered, never tired, never even left off his constant watch but piloted his ship of character straight up to the mark of the prize of the high calling in Christ Jesus which enabled him at last to proclaim, "I have fought a good fight, I have finished my course, I have kept the faith." Let us while we are in Conference here try to shut out the world and its cares, and let us drink in the truths as they are poured out to us here, endeavoring not to overcome the obstacles which may confront us on the morrow, but let us implore strength and succor from our loving Father in heaven, so that we may be enabled to overcome ourselves just for today. May each succeeding day find us with the same true desire to attain to the standard of character set before us, so that in God's own appointed time we may be accounted worthy of an entrance into his kingdom.

STANLEY A SANFORD.

PAUL'S DEFENCE BEFORE AGRIPPA.
ACTS XXVI.

During the few minutes allotted me I would like to address you on what is to me a most inspiring chapter in the grand old Book of God, and that is the 26th of Acts, Paul's defence before Agrippa. O, I tell you it is a masterpiece. I hav'nt time to tell you who Agrippa was, or what the occasion was, and if you are a Bible student you ought to know, but at any rate you must hear the defence.

Paul was again in trouble for preaching the gospel, and had appealed unto Cæsar, the king, as was his right as a Roman citizen. But Festus, the governor who had Paul in charge, wanted Agrippa the king, to hear him before he went to Rome, and hence Paul's defence.

[Bro. Neill here quoted in a truly dramatic manner, Acts xxvi. Get the Bible and read it now, so you will see its force in this connection.—ED.]

Oh, brethren! does that not thrill you through and through. Does it not inspire you, and lift you up out of yourself in admiration, and impel you to praise God that he has left this record of the power of his gospel. The gospel which Paul says he was not ashamed of (Rom. i. 16) and we see he was'nt, and the power of which converted him from breathing slaughterings against the Christians to one of the ablest supporters of God and truth.

He says, "And now I stand and am judged for the hope of the promise made of God unto our fathers." Was he right? did God make any promises to our fathers? Yes, he was right. God did make such promises to our fathers, and they were glorious ones too. Read Gen. xiii. 14-16; xvii. 18; 2 Sam. vii. 12-16; Isa. ix. 61. It was for this that he was caught of the Jews. It was for presenting these precious promises to them—words of life—that they were about to kill him. But what now? Ah, listen. "Having therefore obtained help of God;" yes, having therefore obtained help of God, and we know that this is so. See Acts xxvi. 16, 17.

What was the effect of this effort of Paul's? "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." Paul combined answer and prayer—"Would to God that not only thou, but all that hear me this day were both almost and altogether such as I am, except these bonds."

My friends, this is the prayer of the Church of God. That you might be such as we. And who are we? Gal. iii. 26, 27, 29. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Yes, that is who we are. Children of God; coheirs with Abraham. We have shown what God has revealed through his prophets, and we have shown you the glory to be revealed to those that are faithful, and now we entreat you to accept of this great salvation before it is too late. Jesus says, in Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

May this be the happy lot of all.

GEORGE NEILL.

THE BRIGHTNESS OF OUR HOPE.

Another year has rolled around since many of us met here, with its joys and sorrows, trials and temptations; and we are still among those who are alive to praise God, those who through belief and obedience have obtained a hope of eternal life, when the earth shall be filled with God's knowledge and glory, as waters that cover the sea. We are told he that hath this hope in him purifieth himself even as Jesus is pure. No matter how hard may be our struggle, or how much we are persecuted for Jesus' cause, our hope is just as bright, indeed it is written Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy, for behold your reward is great in heaven, for in like manner did their fathers unto the prophets.

Not one of us know what influence our life may have on our fellowmen, but we do know that a cheerful, hopeful and rejoicing Christian has a better influence than a complaining one, who tells of all their troubles and forgets the many blessings received also. Each one has their lot in life, though some seem to be more pleasant than others. We cannot tell of all their trials. God has given us our portion so let us therewith be content, and praise him for the light of the gospel. This disposition that shows God's truth has had its effect upon our minds is not one to be acquired all at once. We must begin by being quick to hear and slow to speak. Rom. xii. 13. By being kindly affectioned one to another with brotherly love, in honor preferring one another. Not neglectful of duty, fervent in spirit, serving the Lord. Rejoicing in hope, patient in tribulation, continuing instant in prayer.

I think this last quotation bears the keynote—instant in prayer. Our only access to God is by prayer, if we draw nigh unto him, he will draw nigh to us. Daily, almost hourly, we need strength from above to predominate over the desires and lusts of the flesh, that are often suggested by our environments. We also read in 1 Cor. x. 13, There hath no temptation taken you but such as is common to man; but God is faithful and will not suffer you to be tempted above that ye are able; but will with the temptation, also make a way to escape, that ye may be able to bear it.

Jesus was made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for his people. For in that he himself suffered, being tempted, he is able to succor them that are tempted. The same Jesus, having not seen, ye love, in whom though now we see him not, yet believing ye rejoice with joy unspeakable and full of glory. All down through the ages, we read of God's children rejoicing in their hope. Abraham rejoiced to see the day of the Lord, and was glad.

Job in his dire affliction spoke of his hope of resurrection, saying, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God."

In many places David speaks of his rejoicing. He says "That I may show forth thy praise in the gates of the city of Zion. I will rejoice in thy salvation." Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. And again, "I rejoice at thy word, as one that findeth great spoil."

The prophet Habakak says, "Although the figtree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord. I will joy in the God of my salvation."

Now we come to Jesus talking to the seventy disciples that he had appointed and sent out, giving them power over all the force of the enemy, and to tread on scorpions and serpents. They were exulting in their power, but Jesus soon says unto them "Nothing shall in any means hurt you, notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven." Can we not take a practical lesson right here. Supposing we are prospered exceedingly, blessed with many privileges that few realize, will we rejoice in that, or will we rejoice that we have believed the gospel of the kingdom, and that our names are written in the Lamb's book of life, and therefore we have a godly life to live.

What shall it profit a man if he gain the whole world and lose his own eternal life? If we have love in our heart, love for God, love for his Word, love for the brethren, we will rejoice not in iniquity, nor glory in vain pleasures, but rejoice in truth, bearing all things, hoping all things, enduring all things. The apostle Paul was ever rejoicing in [illegible] in Philippians he tells us he [illegible] he can preach Jesus Christ, for in [illegible] he rejoices, and will rejoice. His desire was not only to go and [illegible] among his brethren to cheer and to exhort them, but to give to as many as would believe a hope that would reach beyond the darkness of death to an incorruptable resurrection.

Let us endeavor, dear Bereans, and brethren and sisters, to let the brightness of our hope make our lives bright and when we meet let us endeavor to show each other by our faces and manner, that we are truly rejoicing in the hope that Jesus will soon come and establish the kingdom with us as his co-rulers.

There is so much time during the week that we are subjected to woes of human life, and cares of the world, that when we do meet with each other to worship God, the influence of the meeting, if we are all rejoicing, should so fill our affections and mind that we would be able to stand amid the trials and cares of this life, and be ready at any time to meet our beloved Lord. My desire and prayer is that we may [illegible] the brightness of our hope, and all be among those whose faith will end in sight.

HATTIE PATE.

CALLED TO GLORY AND VIRTUE.

2 Peter xiii. Through the knowledge of him that hath called us to glory and virtue. How are we called to glory? By the sure word of God. Of his own will begat he us, with the word of truth. I have given them my word. Sanctify them through thy truth. Thy word is truth. All who understand the truth, and obey it, and come under the commands of the word, can be called to glory and virtue—to the glorious liberty of the sons of God. For unto the sons of God, heirs with Jesus, are the promises; and the glories of that City which hath foundations, whose builder and maker is God.

Glorious things are spoken of thee O City of God. The inheritance of those who are called to glory whereby are given unto us exceeding great and precious promises, that we can be partakers of the divine nature. By the favor of God we are called to glory, but to be partakers we must have knowledge, and virtue or strength. It is God that girdeth me with strength; the Lord is the strength of my life.

Strong in faith. Strength is gained by knowledge or understanding of God's Word. Abraham was strong in faith, and staggered not at the promises of God. So we, by faith, will be strong, if we have the sure Word of God for our guide. Let us look ahead to the glories of the kingdom; be worthy of the high calling—called to glory and virtue. When we read these words, called to glory, have we stopped to think of them. Are we looking for their fulfillment?

Here are a few of the promised glories—To reign with Christ a thousand years. To inherit all things. To have eternal life. To sing the new song. To have power over the nations with Jesus our King, and wear the white raiment which is the righteousness of the saints. Yes, glorious things are spoken of thee, O City of God. Let us exhort one another, and pray God that we may be strengthened and grow in grace, looking and watching for the blessed coming of our Savior, Jesus Christ.

ELLA KNOWLES.

WAITING FOR JESUS.

Dear Bereans:

It has been our privilege to hear through the good news of the gospel that Jesus is coming to earth again, for he said to his disciples, "And if I go away and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." John xvi. 3.

There have been a few in all ages who have lived and died in faith of that same promise, and they have witnesses of those which the prophets have said should come to pass before until one by one, they have been fulfilled; and now we are living in the age when our Lord may at any time fulfill his promise, and call for those who, both the living and dead, have a covenant with him by sacrifice. Are we, each one of us waiting for Jesus? He is coming with power and great glory, and will bring his reward with him. "To them that look for him, he will appear the second time without a sin offering unto salvation." It would be well for us to stand in an attitude of expectancy and readiness, for if we allow anything in this present life to occupy more of our interest than that pertaining to future life, we may lose that one great desire—to see Jesus and be made like him. We enlisted to suffer with him now, and reign with him when he comes again, and in order to faithfully perform our part, we should be willing to give up ourselves to the will and work of Christ in his absence, and follow the example of Abraham, Isaac and Jacob, who Paul says, "died in faith not having received the promises, but having seen them afar off, were persuaded of them and embraced them, and confessed they were strangers and pilgrims in the earth." Acts xi. 13.

Let us go forth, therefore, unto him without the camp, bearing his reproach, for here we have no continuing city, but seek one to come. Heb. xiii. 13, 14. For if we live as strangers here, that is, have no part with the present order of things, but make our ambitions have some reference to future life, then we shall reach the City God has prepared, and it shall be an everlasting abiding place, where there shall only be righteousness and purity, and there will be no more parting. So may we stand prepared to meet our Lord when he comes, for it was the wise virgins who had oil in their lamps when they went to meet the bridegroom, who went in to the marriage supper of the Lamb; and the door was shut. So let us remember that it is those who have the spirit of Christ dwelling in them who shall be accepted of him.

Could any of us bear even the thought of being left outside when he calls for his own? His words to us are, "Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh." Matt. xxv. 13.

May we all be among those who are faithful to the end, and be found of him watching for Jesus' return, so that there may be a place prepared for us in his kingdom, and we can say with the great multitude, Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready.

JENNIE SALISBERY.

Conference Report.

The Nineteenth Annual Conference met at St. Paul, Neb. Oct. 1-11, 1904.

The secretary reported having received during the year $203.00 and turned over to treasurer, which the treasurer paid over to Bro. Adams, the Evangelist, who reported his work done in Omaha during the past year and received $203 00.

The officers appointed for the coming year are Almus Adams, President, Mrs. Fanny D. Welsh, Secretary, Chas. E. Crowe, Treasurer. The address of Secretary and Treasurer is St. Paul, Neb.

It was decided to leave the hiring of the evangelists to the Conference Board. It was moved and carried that the evangelists be employed by the month and paid $50.00 per month and traveling expenses while in the field. It was required that evangelists should send in itemized reports to the secretary of work done, expenses, condition of work, etc., after each meeting held in each locality.

The conference decided to keep both Brother Adams and Brother Crowe in the evangelistic work as long as we could raise the money to keep the work going. Both of our evangelists have agreed to work some in other states a part of the year, but we should try to keep them in the Nebraska field all the time we can get them.

In order that each may know how long we can use him in the work, we will keep two separate funds. One for Brother Adams and one for Brother Crowe. Let all who send in money to the secretary mention which fund they wish their offering put into. Both secretary and treasurer will keep account of money paid in to each fund and pay it where the donors request.

The time in the work, results of the work etc., will be published in our papers so that those who are supporting the work will know what fruitage their offering is producing. The officers and evangelists of the church are but stewards over the Lord's vineyard and goods, and should do all the business with the same care, or more strictly than a merchant or banker. We must be faithful with the unrighteous mammon if we would be entrusted in the kingdom of God with the true riches.

The secretary was instructed to get number of members throughout the state and other facts relating to our church work for a year book being prepared by Bro. A. J. Eychaner.

Brother Adams is doing a good work in Omaha, but owing to poor health, due to La Grippe, he has not in the last few years been able to accomplish what he did in former years. We are glad to learn that he is improved in health of late and we hope that he may return to the field with renewed zeal and energy, and that by the united efforts of Bros. Crowe and Adams many may be brought out of darkness into the light of truth, and have their names written in the Lamb's Book of Life. But remember we are co-workers with them and we must do our part by getting some one interested in the truth, then if we are really anxious for their eternal welfare, how cheerfully we will give of our living to send for some one to teach them the way of life more perfectly.

Yours for success in the cause.

MRS. FANNY D. WELSH.

Editor Restitution:

Will you permit me to say through our beloved RESTITUTION, that my debate came off at Atkins, Ark., as per agreement. The man whom I met, W. F. Ludlow, was not as strong a man as I expected. He was a good dodger, but he could not dodge the plain, positive declaration of the Bible. Since the debate I receive a letter from C. C. Brown, M. D., who is also one of their preachers, and among [illegible] he said, "Kindly send me a copy of your tracts, or some other literature on the immortality question and, if you have something on the kingdom question that goes to the bottom, please send it to me also. I desire to probe that immortality question to the very core, for candor forces me to confess that Bro. Ledlow failed to present as strong a defense of the immortality of man as I expected of him." Thus you see the probability is, some will be led to see the truth from that discussion. O that I was able to buy literature and scatter it over this beautiful southland of ours. There are many sons and daughters of Adam who would accept the truth if they had the chance. If I had a few copies of some good works on the kingdom, and kindred subjects to loan to such men as Dr. Brown, they would lead them to see the truth. May the Lord impress some brethren who have means to send us such books to loan to anxious enquirers after truth. Brethren, can you send Bro. Zilmer, or Bro. Wilson, or some other good brother through this part of the country on a preaching tour? Pray for me, brethren, and the cause in Arkansas. And if any of you come this way write me. Always address me at Magazine, Ark. Your brother.

T. J. DANIEL.

Obituary.

Another veteran saint has fallen, but with the armor on. Sister Caroline Jackson, aged 83, at Blythedale, Mo. Sept. 17, 1904. This had been her home for many years, and those years were devoted to the duties of a Christian mother. For seventeen or more years she walked alone, her companion having fallen by the way, but in the faith of the coming kingdom. We laid her by the side of her husband where they will rest together in hope.

Sister Jackson was the mother of seven children. Grandmother of 28, and great grandmother of 18. Nearly all were present at the funeral. Six grandsons were the bearers.

The sermon was by the writer, the text 1 Thes. iv. 18-18. The interest was intense, and we hope the fruit will be abundant.

C. C. RAMSAY.

Subscribe for THE RESTITUTION.

Vandalia Line Excursions.

One and one third fare for the round trip for Thanksgiving Day within limit of 150 miles. Sell Nov. 23rd and 24th, final return limit Nov. 28th, 1904.

Grand Lodge and Grand Encampment I. O. O. F. Indianapolis, Ind. November 15th to 17th, 1904. $3.85 for round trip, sell Nov. 14th and 15th, to all parties presenting and delivering certification signed by local secretaries; final return limit Nov. 18th, 1904.

Low Fares to Chicago.

November 4th, excursion tickets to Chicago, account Prohibition Political Rally, will be sold via Pennsylvania Lines from Winamac, Washington and intermediate stations.

Closing Days World's Fair Excursions Every Day.

Pennsylvania Lines. Only a short time left to take advantage of lowest fares ever offered for any Exposition. To miss the St. Louis World's Fair is to miss the grandest Exposition ever known. Excursion tickets sold daily over Pennsylvania Lines. Ask J. E. Hanes, Ticket Agent, Plymouth, Ind., about fares.

Obituary.

To those of like precious faith, it will be of interest to learn some things concerning our lamented Brother, Ira B. Hall of Erie, Pa., late of Randolph, Pa.

Brother Hall was one of fifteen converted by the gospel of the kingdom, through Brother J. T. Ongley, some fifty years ago, out of the Methodist Church at Hickory corners, Randolph where Brother Hall spent his entire life, except the last two with his son in Erie. Up to the time of his conversion he had made no religious profession, but afterwards had charge of the Bible class for years at Blooming Valley, three miles from his home, but was with his class every Sunday. He was not a public speaker, but was ever ready to tell the story of salvation by the resurrection, when the Lord Jesus comes.

His quiet upright life, so consistent with his faith, won the esteem of all who knew him. He farmed all his life, and sold out about two years ago. Since that time he has visited much, and talked the gospel.

A little more than a year ago the writer first met him, in [illegible] the home of Brother W. S. Tom[illegible]. He was on his way to a conference, but was induced to stay over Sunday. He thoroughly enjoyed his visit, and the Church in Cleveland enjoyed his company.

He was at our Conference here in Salem last month, and with all present enjoyed the occasion to the full, and he left an impression on us that is lasting. No one could meet him without believing that he was faithful to his covenant with our Father in heaven, and our Lord Jesus Christ.

He died at the Spencer Hospital, in Meadville, Pa., Oct. 10, as the result of injuries sustained in a runaway near Sagertown, Sept. 18. He was buried Oct. 12, in Hatch Cemetery, one mile from where he was born. He is survived by two sons, I. E. Hall of Meadville, and Dr. F. L. Hall of Erie; also two daughters, Miss Rebecca Hall a professional nurse in a Connecticut Hospital, and Miss Arminta Hall of Erie.

Though Brother Hall was of full age, we deeply lament his death, as prior to the accident he was unusually vigorous for his years, but we sorrow not as those who have no hope, for we believe, if we endure to the end, we will meet him at the general assembly of the first born.

P. Neill.

Conference Report.

The Conference of the Church of God of Central Washington, convened at Waterville, Washington, on Sept. 30 and Oct. 1, 2, 1904. The following programme was reudered:

Friday, 8 p m, a Sermon by A. L. Corbaley.

Saturday, 10 a m, Business meeting; 2:30 p m, Sermonettes, Sister Patterson Leader; 7 p m, Social meeting, Brother Stewart Leader; 8 p m, Sermon N. D. Titchenal.

Sunday, 10 a m, Sunday School, a recitation "The Master is Coming" by Sister Patterson; 11 a m, Sermon by Myrtle Titchenal; 7 p m, Young People's meeting, Claude Mills, Leader; 8 p m; Sermon N. D. Titchenal; Lord's Supper.

As this was the last meeting of the Conference year, the officers were elected for ensuing year.

President A. L. Corbaley, 1st Vice President Walker Perrine, 2nd Vice President Brother Stewart, Secretary Myrtle Titchenal, Assistant Secretary Martha Norton, Treasurer Wm Mills, Evangelists N. D. Titchenal, Myrtle Titchenal.

The Treasurer made his annual report concerning the amount expended during the Conference year, and also reported the sum of $57.75 in the Conference fund, ($50 has since been added) to be expended in further evangelistic work.

The next meeting of the Conference will be held at Wenatchee on Dec. 30, 31, 1904, and Jan. 1, 1905.

We had a most enjoyable and profitable meeting. A beautiful spirit of brotherly love pervaded during the entire Conference, and at its close each one went away with a new determination to press forward more earnestly in the Master's work.

A. L. Corbaley, Pres.
Myrtle Titchenal, Sec.

If any of the brethren in Iowa desire preaching by the Evangelist will they please notify the board as soon as is possible.

O. J. Allard, Pres.
Eva Steanns, Sec.

Subscribe for The Restitution.

What We Believe.

"We" are a body of religious people who, as such, "believe" something. We believe the teaching of the Word of God. This is our rule of faith and practice. But what does the Word teach as essential matters of "faith and practice?" Do we as a people uniformly hold to the great foundation principles of faith as set forth in the Word of God? Are our public ministers a unit on the things to be taught and believed in order to salvation? In short: Have we a faith? If so, what is that faith? What does the Word of God teach us as essential to true faith and practice? We have answered these questions in a very concise and yet comprehensive way in the upper right hand corner of our paper, The Restitution. The object of these lines is to say that, since writing a series of articles for The Restitution on "What We Believe," quite a number of requests, both verbal and written, have come to the undersigned asking that said articles be published in book form. They will make a book of about 60 pages, making 15 chapters in all. Such a book should sell for 15 cents per copy. [illegible] this concerns you. Do you desire the publication of this work for distribution among such who ask, "What do you believe?" If so, please write to the undersigned at Plymouth, Ind., saying how many copies you want at 15 cents per copy. Write on postal. Send no money until notice is given that the work will be published.

A. H. Zilmer.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

To the Church of God in Ohio:

Brethren beloved in the Lord, by the Ohio Conference at Salem, Ohio, Sept. 3, we were elected evangelists for the State. We are ready, willing and anxious to preach the gospel of the kingdom, that others may obtain a hope of eternal life. Dear brothers and sisters, let us all strive to make our calling and election sure by self denial and sacrifice, that the truth to salvation may be freely preached. We will answer calls together or apart, and preach the glad tidings to few or many, in doors or out, but our chief desire is the welfare of the Church of God. Address us at 366 W. Main St. Salem, O.

P. Neill & Mrs. Mattie Neill.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

$6.75 World's Fair tickets now on sale Sundays, Mondays, Tuesdays, Wednesdays, and Thursdays via Pennsylvania Lines. World's Fair 7-day round trip tickets to St Louis are now sold on above days of every week from Plymouth. These tickets are valid in coaches of through trains. Longer limit low price tickets are sold every day. For particulars consult J. E. Hanes, ticket agent. oct30

Home Seekers Excursions to South and Southeast.

For full information about Home Seekers special low fares to points in Alabama, Florida, Georgia, Kentucky Louisiana, Mississippi, and North and South Carolina, Tennessee and Virginia, apply to ticket agents of Pennsylvania Lines.—nov14

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:18 p. m. daily, extra fare train; 9:45 p. m. daily.

For the West: 5:08 a. m. daily; 8:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

World's Fair Excursions.

Under a new arrangement the World's Fair Coach Excursions over Pennsylvania Lines for which tickets to St. Louis are sold at the lowest fares now run Sundays, Mondays, Tuesdays, Wednesdays and Thursdays each week. The round trip from Plymouth is $0.25 tickets good in coaches of through trains. Excursion tickets to St. Louis with long [illegible] and every day [illegible] formation may be obtained from J. E. Hanes, Ticket Agent, Pennsylvania Lines.—Oct 30

Take the Vandalia line to St Louis) Commencing Sunday Sep 18, and continuing until Dec 1st, The Vandalia line will sell every Sunday, Monday, Tuesday, Wednesday and Thursday round trip tickets good for 7 days to St Louis for $6 75. Call on F J Bussard, agent Vandalia line for information regarding various concessions.

VANDALIA LINE
TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train	7:23am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:05pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For TerreHaute	5:40a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St Louis No change of cars All other trains make good connections to and from St Louis at TerreHaute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt, Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.
St. Louis, Mo.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1098 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:15. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zimer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Prayer meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J. W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grostick Nichols, Oregon. Also occasionally by Elders W. L. Steels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Socia. meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st, at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park at 5th floor, at 2:30 each Sunday. All welcome.

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And thou mayest come along life's highway
keep up with grief.

Be calm, dear heart, in saying the kindly
word:
When cares are sated, the passionate pleading
will not be heard.

Be swift, dear heart, in doing the gracious
deed,
Lest some they whom most thou holdest dear be
past the need.

Be quiet, dear heart, in giving the rare, sweet
flower,
Or wait to keep with love some the casket in
some sad hour.

Dear heart, be swift in loving—time speedeth
on;—
And all thy chance of service will soon be gone.
—Rosalie V. Miller.

Communicated.

Pine Woods Bible Class.

THE PHENOMENA OF SPIRITUALISM ACCOUNTED FOR. NO. 2.

Teacher. What did lesson No. 1. close with?

Arlon. Lesson No. 1 closed with remarks relating to the vital life-spirit being scientifically termed electricity, magnetism, etc., which furnished vitality to the air we breathe.

Q. Should the air lack this vital spirit would it sustain life?

A. Now while the air we inhale is also called spirit, yet if it should lack the vital electrical spirit, it could not sustain life. Breath and spirit are necessary to sustain animal life, whether in man, or the brute creation. Job seemed to comprehend this, when he said; if the Lord should gather unto himself his "breath and his spirit," all flesh would turn again to dust. In this instance at least, "breath" and "spirit" were not used as synonymous terms.

Q. Do we not sometimes perceive the oppressiveness of the atmosphere, and how difficult it seems to breathe, and on such occasions how weak, languid and spiritless the physical system becomes?

A. Yes, we do. Then again, let this be followed by an electrical storm, and all life, both animal and vegetable, seems to be inspired with new life and vigor.

Q. Does not this show that the spirit in the atmosphere is a vital principle?

A. Yes. We are here informed that "the most subtle principle of the earth's halo is spirit, which is called by different names, such as electricity, magnetism, etc. This halo is its reservoir, as it were. It is diluted with atmospheric air. We breathe it, and it pervades every atom of our bodies, and having enabled our organism to perform its functions, it exhales from the electrodes of our system as *Od* into the reservoir where we derived it by breathing. Thus a circle or circuit exists of the external atomic form-changing fluid, internal transformed matter, and nervous current, closing the circuit by *Od* (latent light radiating in darkness) exhaling into the outer fluid.

Now, this outer reservoir of fluid may be regarded as a highly-polished and extremely sensitive mirror, in which can be excited latent odic spectres, which become visible sometimes to those whose brains are subjected to odic exaltation."

Q. What may spectral impressions arise from?

A. "The spectral impressions may emanate from corrupting bodies, and from living brains acting upon other living brains. Reichenbach's graveyard experiments have demonstrated the first; thermo-electography the second; and animal magnetism, in all its varieties, the third.

Q. Can you illustrate by experiment, what is meant by spectral impressions?

A. Yes. We may adduce here a philosophical experiment, illustrative of what we mean by latent spectral impressions. Take a piece of glass, the temperature of which is low, lay a coin upon the it, and breathe upon the surface; allow the breath to entirely disappear; then toss the coin off the surface and examine it minutely; no trace of any thing is visible, yet a spectral impression exists on that surface, which may be evoked by again breathing upon the surface of the glass. A form resembling the coin at once appears."

Q. Can a more perfect impression be produced by an electrical machine?

A. Yes. "M. Karsten placed a coin upon a piece of plate glass, which being supported by a plate of metal not insulated, the sparks from the conductor of an electrifying machine were made to strike on the coin, thereby causing them to pass simultaneously through the coin and metalic plate. After one hundred turns of the machine, the coin was removed, the glass plate appeared perfectly unaltered (the ghost was invisible), but when breathed upon, a perfect impression of the coin in its most minute details became visible."

Q. Will these impressions remain after all traces of electricity has disappeared?

A. Yes. "M. Karsten says that the impression is not produced by traces of the electric fluid remaining adherent to the glass plate; because the impression still remains with great distinctness, after all traces of electricity has disappeared, after the glass has been wiped with a handkerchief. And again, these impressions are neither destroyed, nor even weakened, by passing a stream of the opposite electricity over them."

Q. From these experiments what do we learn?

A. From these experiments we see:

1. That by breathing upon the thing impressed, hidden things may be made manifest.

2. That this can be effected at the end of months.

3. That means but real impressions of words and figures can be made on surfaces by electricity, and afterward made visible by breathing. These principles are scientific demonstrations.

Q. And, pray, what is science?

A. "It is knowledge. Human knowledge, or science, when it is really knowledge, consists of the little men have discovered—the few general facts they have found obtaining in the universe, and more especially in this terrestrial system, in relation to the earth, its substances, and man upon it. Men know but little of the laws to which God has subjected his earth and the things belonging to it, compared with what remains to be revealed."

Teacher. Will Lucy please tell us who it is that pronounces the Bible a cheat?

Lucy. "And yet it is the ignorant who undertake to draw conclusions from the data the most recondite, and pronounce the Bible a cheat, if it teach not according to what they have predetermined it ought to teach. But, after all, the multitude is not so much to blame for this as their guides. Like priests like people. The theosophist reasons out from insufficient data a crude theory, which pleases his fleshly mind, and then goes to the Bible to cull sounding epithets to sanctify it, instead of allowing God's Holy Word to teach him as a babe, and then to prove all things by its rule. This procedure is emphatically the folly of our age. All classes are guilty of it, and in consequence rush headlong to the adoption of theories which destroy the truth, and stultify themselves."

Q. What are general facts?

A. "General facts are the laws by and through which God sustains all things and operates upon them. By these laws a relationship is established between him and man, who is subjugated to their operation in common with minerals and vegetables."

Q. Does electricity act uniformly?

A. Thus, electricity acts uniformly whatever the nature of the thing acted upon; the products of that action vary according to the medium through which it acts. Like electricities repel, and unlike ones attract, whether minerals, vegetables, clouds or animal substances be the subject of their power."

Q. Now, how does God speak to man?

A. This is a point our class should critically investigate. Millions of people known as spiritualists claim that he speaks to man by means of dead men's ghosts, which they claim are deathless in their nature, and whose powers are intensified when separated from the mortal body, and these are made the means of communication between the supposed inhabitants of heaven and earth.

The above theory upon investigation is proven not only to be unscientific, but positively unscriptural.

Q. Does not the above theory lie at the base of all false systems of religion?

A. Yes. The doctrine that the above imaginary intelligences exist, lies at the foundation of every false religious system, as for instance the Roman Catholic worship of saints. The Roman church creates saints at her pleasure, out of some dead Catholic, which their church think worthy of the honor, and each good Catholic must have one of these saints assigned as his or her patron saint, to whom they must pray, and ask them to intercede in their behalf, with Jesus and the "holy mother of God." This is their means of communication.

Q. Does not this error lie at the base of the Mohammedan apostasy also?

A. Yes. This error lies at the base of the Mohammedan apostasy. The devout follower of Mahommet is promised that at death his immortal spirit shall ascend to heaven, and a numerous harem of spirit-wives will be assigned him, whereby he can revel in sensual pleasure to his heart's content. We might also name theosophists, the socalled Christian Scientists, Mormons, and the leading denominations of the Protestant Church. The heathenish doctrine of eternal torment is also based upon the existence of the imaginary immortal spirit, which spiritualists claim is not only the medium of communication between God and man, but between all the inhabitants of heaven and earth.

In the next lesson we will introduce the quotation showing how God speaks to man, which in the past has not been by dead men's ghosts, but by means of his Holy Spirit.

Yours in the Blessed Hope.

W. H. WILSON.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him may have eternal life." John iii. 14, 15.

The children of Israel were on their way to the promised land, through the wilderness from Mount Hor, by way of the Red Sea, to compass the land of Edom, being refused passage through the land. Whom thou wouldest not let Israel invade when they came out of the land of Egypt, but they turned from them and destroyed them not." 2 Chron. xx. 10. Israel became discouraged, for the way was hard, and they gave way to murmuring against God and Moses. To punish them God sent fiery serpents, which bit the people and many of them died. They were frightened and acknowledged their sin to Moses, who prayed for them. God then told Moses to make a serpent of brass, and lift it up so that all could see it, and all who looked upon the brass serpent were healed. This lifting up of the serpent was a figure of a glorious lifting up later on. But why, it may be asked, was not one of the serpents lifted up? We answer it would not have been a fitting type of our Savior, the anti-type, who was holy, harmless, undefiled, separate from sinners, offering himself without spot unto God. Jesus in receiving the penalty of man's sin, in no sense inherited the sin, he died but not by the bite of the serpent, "the sting of death is sin, but the power of sin is the law." Therefore he died as a sacrifice or offering to the law, to deliver them under the law, and to those who believe in him his righteousness is imputed. When raised up from death and the grave, he can not only heal, but destroy him who had the power to bite and sting, that is the serpent. In the type chosen there was the likeness of the serpent, but it was not any of the serpents, it was made of brass. Jesus was in the likeness of sinful flesh, but in no wise sinful, he must of necessity be as pure as Adam before he sinned, or he could not be a ransom, a corresponding price. Such a being could be tempted, yet without sin.

"His feet are like unto fine brass as if they burned in a furnace." Brass can endure the trial of fire uninjured. According to this type no one of us could make atonement for the race, as it is written, "No one can in any wise redeem his brother, nor can he give to God redemption money for himself; for the ransom of their soul is too costly, and it is omitted forever." Psa. xlix. 8, 9. (Leeser). We have all been bitten by the serpent and must be healed. Let us confess our sins as did the people to Moses, and look to Jesus on the cross. There is healing for a look at the crucified one. If a brazen serpent which pointed to Jesus will heal, how much more faith in him of whom it is written, "Himself took our infirmities, and bear our sicknesses," for "by his stripes we are healed." When the people confessed, Moses prayed, and the people were healed after the serpent was lifted up. Let the elders pray and all who confess and believe when Jesus is lifted up, will be healed body and spirit. "And I, if I be lifted up, will draw all men unto me." Jesus was lifted up on the cross, very few saw him. No one sees him now, except by the eye of faith. But of the glory of the Lord, it is written, "all flesh shall see it together." "Behold he cometh with clouds and every eye shall see him and they also which pierced him; and all the tribes of the earth shall mourn over him, even so. Amen." "For I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow, and will satiate the soul of the priests with fatness and my people shall be satisfied with my goodness, saith Jehovah. "Hear the Word of Jehovah, O ye nations, and declare it in the isles afar off and say, He that scattered Israel will gather him and keep him, as a shepherd doth his flock." Jer. xxxi. 10. "All the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's and he is the governor among the nations." Psa. xxii. 27, 28.

"Faithful is the saying; for if we died with him we shall also live with him; if we endure we shall also reign with him." 2 Tim. ii. 11.

E. D. McCLEES.

Exhortation at the Breaking of Bread.

"For ye are bought with a price. Therefore glorify God in your body and in your spirit which are God's." 1 Cor. vi. 20. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, for by his own blood he hath obtained eternal redemption." Redeemed forever from the curse of the law, that we might receive the promise of the spirit through faith. "Ye are bought with a price. Be not ye the servants of men, but serve God with a pure heart, and love and obey him." For in his great love and mercy he gave his only beloved Son that we might receive the promised inheritance, the inheritance that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith; for the just shall live by faith. Without faith we cannot come to Jesus, cannot accept him as our Savior, our sacrifice, the sacrifice of himself for us. Yes bought with a price, and what a price. See his bleeding hands and feet, torn with the nails that nailed him to the cross. See the wounded side pierced by the spear of a Roman soldier, dying an ignominious death, the death of the cross, suffering shame and scorn for you and for me. Can we repay this great debt? What can we do for him who gave his life that we might live? Greater love hath no man than this, that a man lay down his life for his friends. Our Savior gave his life for us while we were yet sinners. O such agony endured that you and I, that all who will might be free from the law of condemnation. We can respect this price, the ransom, by coming to Jesus, by consecrating our lives to his work, by faith in the gospel, the good news of the kingdom, by taking his name upon us. Greater love hath no man than this that a man lay down his life for his friends. "Ye are my friends if ye do whatsoever I command you."

May God help us to keep those commands, and help and keep us until the appearing of him who bought us with a price, the price of a sinless holy life.

ELLA KNOWLES.

"Hold fast without wavering." Heb. x. 23. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised. Who was faithful to him that appointed him as also Moses was faithful in all his house. Without faith it is impossible to please God. And for their sake I sanctified myself that they also might be sanctified through the truth. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. And ye shall be hated for my name-sake; but he that endureth to the end shall be saved. No man having put his hand to the plow and looking back is fit for the kingdom of God. Blessed is the man that endureth temptation for when he is tried he shall receive a crown of life which the Lord hath promised to them that love him. And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away. This is the promise that he hath promised us even eternal life. Faithful is he that called you who also will do it. Behold I come quickly, hold fast which thou hast that no man take thy crown.

ANNIE [illegible]

GOD'S GRACE SUFFICIENT.

"And he said unto me my grace is sufficient for thee. For my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. And he said unto me, my grace is sufficient for thee. This statement was made to Paul when he felt that he was weak, and unable in himself to do the work before him. And after he received this assurance he felt willing to glory in his infirmities that the power of Christ might rest upon him. And Christ has promised to give strength and let his favor rest upon all who will trust and obey him. I was told of a case where friends prayed earnestly for another friend and they afterwards saw why their prayer had not been answered. In other cases people imagine they receive answers to prayer when they work to the end desired themselves. Now Paul's prayer was not answered as he had prayed to have it, but God promised that his grace would be sufficient for him. We are not promised to have every thing made smooth and easy for us, but that if we put our faith in God his favor will rest upon us and be sufficient for us. And our prayers should be for the re-establishment of God's kingdom and that we may have grace to live worthy of a place in that kingdom. We have a good promise of his protection in Psa. v. 12. For thou Lord wilt bless the righteous; with favor wilt thou compass him as with a shield. And also James iv. 6, But he giveth more grace wherefor he sayeth, God resisteth the proud but giveth grace to the humble." And John i. 16-17, And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. Acts iv. 33. Barnabas, "Who when he came and had seen the grace of God, was glad and exhorted them all that with purpose of heart they would cleave unto the Lord. Prov. xxii. 15. Good understanding giveth favor; but the way of the transgressor is hard. Prov. viii. 35, For whoso findeth me findeth life and shall obtain favor of the Lord. Prov. xii. 2. A good man obtaineth favor of the Lord; but a man of wicked devices will he condemn. Eph. ii. 8, For by grace are

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

ye saved through faith; and that not by yourselves, it is the gift of God. Here we see our dependence on Christ for life. Eph. vi. 24, Grace be with them all that love our Lord Jesus Christ in sincerity. Amen.

MARY KNOWLES.

A Disappointing Utterance.

Rev. G. Campbell Morgan, D. D., the well-known English preacher, has written a book entitled "Evangelism," in which he makes the following statement concerning the churches' [illegible] to run the business of Jesus Christ like the world runs the business of selling soap, we shall do something."

We must confess that we are rather shocked and not a little pained to find an utterance of this character coming from Dr. Morgan. While he was with us, here in Los Angeles, several months ago, he impressed the entire community with his strong personality, his eloquence and the earnest dignity of his exhortations. None of us who then listened to him in such wrapt attention and with such a refreshing sense of edification would ever suppose that he would lapse into a mode of expression so distinctly disappointing as the excerpt herein quoted from his book. It is an offense not only against good taste and calculated to shock the cultured mind, but it is also mistaken in its conclusions.

If religion should ever adopt the same method for the attainment of its success that the world adopts in the soulless and selfish conduct of its commerce, there would be a sad awakening for religion. It seems to us that there can be no uncertainty as to the proper means to be employed by the followers of Jesus for the promulgation of his doctrines on this earth. He has set the example himself, he is himself the model, and it is upon him that the Christian proselytizer must be patterned if the proselyting is to succeed. And did he, the gentle Nazarene, go about his business as the world goes about selling soap? How repulsive, how terribly sacrilegious the very thought of it is when we bring it thus home to the Christian's sense of reverence.

We regret to say that too many of our preachers—well-meaning and God-fearing men though they be—are prone to seek for the clothing of their arguments in the slang and the crude vernacular of the streets. In their zeal and pious enthusiasm they perhaps think they can better reach the crowd in that way. But to know that they are certainly mistaken, they have but to consider whether or not Christ would so speak. He taught the people. He exhorted the rabble and he preached from the highways and byways; yet, mark the dignity, the purity and the beauty of his every utterance. He did not cheapen what he said by straining at catchy phrases and smart sayings. Even the parables, in which he so often spoke, are all of poetic beauty and the very elegancies of human expression.

Let us hope that, as time goes on, there will be less of this reprehensible crudeness and distasteful method of speech in the pulpit and supposedly religious writings. There is nothing to be lost by its complete abrogation, but on the contrary, there is unquestionably much to be gained.—*Selected by J. T. Smith, from the Los Angeles Times.*

Some people are born natural fault finders. Something is always wrong with them. They complain, they find fault with every department of the work. They act as though they were born to criticise. There is no use in arguing with them; they are of the "contrary mind," and close their eyes to all you say. They find fault with everything they do not like. They are good objectors, and never satisfied unless they are on the contrary side, and that is always the wrong side. Let us pray for them, and may they find rest to their souls.

You cannot dream yourself into a character, you must hammer and forge yourself one.

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The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Nov. 2, 1904.

This item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter. The political campaign is on, and the attention of some is diverted by this cause. Brethren and sisters, do not allow anything to crowd out your duty in this branch of the Lord's cause. Hurry in your renewals at once.

Words of encouragement come to us from Brother W. H. Wilson. At the meeting held at Bush, Mo., by himself and Brother John Foore, thirteen were immersed. A report of the meeting will be given next week.

November 3d is the birthday of the Emperor of Japan, and a month ago it was expected that Port Arthur would surely be theirs by this time. However, the Russians still hang on, and there must be some desperate fighting before it falls. All the last week there has been a continuous bombardment, and the Russians are suffering severely.

In the region near Mukden the two armies are resting only a short distance apart. How soon they will spring at each other's throats is not known. The Russians have been so busy with their wounded which have blocked their railroads, that they can not get reinforcements for some time. On the other hand it is claimed that the Japanese have some 60,000 fresh troops with them, and are consequently stronger than they were before.

The North Sea affair that came so near to plunging Great Britain and Russia into war, has been averted for a time. Russia agrees to apologize and pay for the damage, and the fleet [illegible] be more careful in future, and avoid repeating the offence. The officers who were responsible have been detained to await an inquiry by a tribunal after the order of the Hague. It is not likely that the high officials of the Russian navy will be punished, but some captains may be used as scapegoats.

Some Vital Questions. No. 10.

185. That God foreordained us unto adoption of sons through Jesus Christ, we have abundant evidence in Rom. viii. 15, 28, 29. It is an absolute condition of sonship to God, to be COPIES of the likeness of HISSON. If God had no Son of his own, he would have no adopted sons; but on becoming children, they become *heirs* of God and joint heirs with Christ, and, if faithful, will be glorified with him.

186. We read in Rom. v. 8, that God commendeth, or recommendeth his own love to us, because we being sinners Christ died on our behalf; by how much more, then, having been justified BY HIS BLOOD, we shall through him be saved. Josephitism says the blood of Christ *was not shed sacrificially;* and those who teach that we are under obligation to show how, if that be true, they can find a place in their system for Rom. v. 8, or state how they can be justified *without* the blood.

187. Again, how does the above teaching appear beside, Eph. i. 5, where we learn that God foreordained us unto *adoption* of children by Jesus Christ, to himself, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved (Son whom he gave Jno. iii. 16) in whom we have REDEMPTION THROUGH HIS BLOOD,—the forgiveness of sins, according to the riches of his grace?" Imagine, if you can, the adoption of *children* BY AN ADOPTED SON!

188. Josephites teach that there was no necessity for either a Lamb of God, or for a Lamb of Joseph, to be slain. What presumption to practically say God provided a Lamb of his own to take away the sin of the world, when there was no need of it!

189. Do not Jesus' words John iii. 16 furnish infallible proof that it was in sonship he died? He was begotten before he was given to die. It was the only Begotten Son that was given.

190. Is not "the Lamb," one of the titles of the Lord Jesus? And does not that indicate his sacrificial relationship every time it occurs?

191. Do not the words in Rom. v. 10, "Much more being reconciled, we shall be SAVED BY HIS LIFE, prove that the death of Jesus accomplished something which the death of *no other* man could; and mean essentially different from the meaning when applied in plural form to others? Others were to be "conformed to the image of his Son, that he might be the first born among many brethren."

192. To the question, "Art thou the Son of God?" Jesus replied, "I am." Then with a cry of blasphemy, sentence of death was passed upon him.

193. Who was right, Jesus, or the priests? The answer is found in Rom. i. 4 when we find he was *"declared with power,* to be *the Son of God."* In what way? By the resurrection from the dead. This is the divine ATTESTATION of his claim, and is far more powerful evidence of the righteousness of his claim than the coming down from the cross would have been. This Scripture does not say that Jesus became the Son of God by resurrection from the dead. No such declaration exists. But it gives powerful evidence that he was THE SON OF GOD.

We are told by Matthew, Mark and Luke that he was declared to be the Son of God when on the Mount of transfiguration. He was declared to be the Son of God at his baptism, according to three evangelists, and the fourth says the same by implication, John i. 32-34.

194. Jesus asked his enemies, "What think ye of Christ, whose Son is he?" They answered, "The Son David." Then came the question, "How, then, doth David in Spirit call him Lord?"

Do the words, *"In the Spirit"* mean anything? They do! They were words of inspiration! They mean that David knew by the Spirit that the Son promised him, who would occupy his throne for ever, would bring life and immortality to light, and that HE HIMSELF would be indebted to him for life after death; and that he would be *just,*—would not commit sins in his youth, and need baptism for their remission, as our Josephite author claims he did. David also knew by promise of Jehovah that when his Son shall reign gloriously for the age, it would be in his presence. Yes; David *himself* would be there. And beyond all [illegible] David believed God [illegible] said he would be the Father of that Son of his. 2 Sam. vii. 14.

195. Is it true as claimed, that the term Son of God is used as the equivalent of Messiah? No! It is a word of a different meaning, and is kept distinct by Jesus, by the High Priest, by the Jews generally, by the prosecutors before Pilate, and by the evangelists.

196. Jesus, when asked to state plainly whether he was the Christ or not, in his reply referred to God as HIS FATHER, and this led the Jews to take up stones to stone him, because they regarded it as blasphemy, see John x. 25-31.

197. "If any man be in Christ Jesus he is *a new creature."* 2 Cor. v. 17. A community of new creatures necessarily constitutes a new creation. The character of this new creation is described in Eph. iv. 25 as "After God created in righteousness and true holiness."

198. The *new man* describes what is in contrast with the old man. The whole race is in one man or the other. Each of these is multitudinous, and each has a head. One is styled the First Man, and the other the Second Man. One is of earth and the other is of heaven 1 Cor. xv. 47, 48.

199. The old creation was at first very good; but it was marred by the Head. The new creation is the beginning of the erection of a superior order of things on the ruins of the old. The foundation has been laid in one who is styled the "BEGINNING of the CREATION OF GOD." Rev. iii. 14. Without him there could be no new creatures; hence it is written of the members of the new creation that they are GOD'S WORKMANSHIP, *created in Christ Jesus.* Eph. ii. 10.

200. So that Christ Jesus is the source of their changed position, or state, which is described by such words as "washed," "sanctified," "justified," "reconciled," "purchased," "elect," "people of God," "heirs of salvation," "heirs of the kingdom," "household of faith," "heirs of the grace of life," "vessels of mercy," "sons of God," "the Body of Christ," and the "Church."

201. As Sonship depends upon begettal, men must be begotten AGAIN in order to become sons of God. Yet, in the very chapter which records the words of Jesus affirming, the absolute *need* for such an operation, and the implication that it would have such a result, Jesus is TWICE called the only "begotten Son of God."

202. Why ONLY? Those for whom we write will see clearly that there is a *difference* between the only begotten Son, Jesus, and all the others who had *once* been begotten of the flesh, and then begotten *again* with the Word of truth. Jas. i. 18.

203. The privilege of the *many* to become sons of God is derived from "The ONLY begotten Son." "But as many as received him, to them gave HE power to become sons of God, even to them that believed on his name."

204. While dwelling among them, the Word having been made flesh, John says, "We beheld his glory—not the description of his glory—"the glory of an only begotten from a Father, full of favor and truth."

205. Listen to declarations from him who spake as never man spake and learn WHY no one spake as he did:—

"As the Father hath life in himself, even so, he gave to THE SON also to have life in himself." V. 27.

"The Son quickeneth whom he will." V. 21.

"I am from above,—ye are from beneath."

"I live by the Father."

"I am the door of the sheep."

"I am the true vine, and my Father is the husbandman."

"I am the Son of God."

206. In the parable of the vine the position of *all others* is described as branches drawing life and sustenance from him. In almost every chapter of John's gospel the special relationship of Jesus to the Father is expressed.

And when we say to our brethren that Josephites have been doing their utmost to undermine the authority of that precious portion of the divine record, because of its evidence against them, we are prepared to *prove* what we say, on short notice from their literature.

207. In the words of comfort in the 14th chapter of John, he is seen to be the only way of approach to the Father. In the 17th he is the giver of eternal life to all whom God has given him; and that all these lofty claims on his part were well understood by his *enemies,* we know, by the charge against him in chapter 19, "We have a law, and by that law he ought to die, because he made himself the Son of God." Here we find some of the signs by which John says we may discern that Jesus is the Christ, the SON OF GOD, and believing *that* concerning him, may find life;—that quickening power which NOW causes the RELATIONSHIP OF SONS, and presently swallows up mortality through his name."

208. According to the Law, the Father was the Head of the house, and it would have been out of place for a man to say before his superior, that he was the Son of his mother. And we are persuaded that the Psalmist was *not* speaking of himself when he said,

"O, Lord, truly I am thy servant; I am thy servant, THE SON OF THINE HANDMAID." Psa. cxvi. 16. Why this departure from the established rule, and call himself the Son of his mother? Is not the Psalmist speaking *of,* or *for* the Son to be given?

According to Matthew, Mark, Luke and John he had no human father; *that* we think, explains the remarkable expression, "I am thy servant, *the Son of* thine handmaid." And the words immediately following seem to confirm this impression:—

"Thou (Jehovah) hast loosed my bonds," of whom but Jesus could this be prophetically said? Death was to imprison him, and it did. He was not to be allowed to go to corruption, and did not. And we have the evidence of the apostle Peter that David referred to the resurrection of Christ when he said the HOLY ONE should not see corruption. Acts ii. 24-30.

But this is not all. The verse preceding that which says, "I am thy servant, the Son of thy handmaid, thou hast loosed my bonds," says, "Precious in the sight of the Lord is the death of his saints," implying that he had made provision for their living again by the resurrection of the HOLY ONE.

209. This leads to the question, WHY is there but ONE Holy ONE? The answer is found in Psa. lxxx. 17. Jehovah is there seen to have only made ONE Son of Man strong for himself.

210. It would have broken the Scripture (which Jesus said could not be broken) if he had been born of the line of Joseph who came through Solomon, while Mary came through Nathan.

In Jeremiah xxii. 24-30 we read: "As I live, saith the Lord, though Coniah the Son of Jeconiah, King of Judah were upon the signet of my right hand, yet would I pluck thee thence.....Thus saith the Lord, write ye this man childless, a man that shall not prosper, sitting upon the throne of David and ruling any more in Judah."

All the twisting and turning of mortal men cannot change this decision or set it aside. Jehovah is at the helm, and hence it is as true now as when Jesus said it, "The Scriptures cannot be broken."

211. As Joseph was not eligible to the throne of David, no Son of his could be; but we are told that we lose Jesus' claim to the throne of Israel if we hang it upon his being descended from David through Mary, as Jewish kings did not inherit from the mother's side." But we read in Rev. xxii. 16, that Jesus declared himself to be the ROOT, as well as the OFFSPRING of David. *Fleshwise* Jesus sprang from David. But that flesh of David or any cannot inherit the kingdom of God. That kingdom is an everlasting kingdom, and only an immortal king can occupy its throne. And the Word of the Spirit informs us in Hebrews v. 9 that Jesus on being made perfect, became the author of eternal salvation (that is *life*) unto them that obey him." This includes David, and all others. David himself, in Psalm xvii. 15 testifies that he looked for redemption from death through his Son according to the flesh, for he says: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awaken with thy likeness." Jesus the Son of David becomes the age-lasting Father. Denials and deductions are of little use here. And as to the throne of Israel, we hold that Christ's right to it is *far superior* to David's, even. By his own utterances we know David was but a viceroy of the great King. He repeatedly says, "The Lord is King for ever." "The Lord is strong and mighty,—the Holy One of Israel is our King." This ever-reigning and contemporaneous King through all history, was King still when Jesus was born. Jesus was SON of this reigning King. And he declared before Pilate that his kingdom had not its source in that present kosmos, but was future, and from above, and to that royal end, he was born King of the Jews.

(To be continued.)

Dear Restitution:

I want to ask any of the dear brethren of the faith of Abraham to fully explain through The Restitution about the two witnesses as found in Rev. vi. So many place these events in the past, while some few think them still future. I am not fully settled on the subject, and wish to know what others think. What were these two witnesses, when were they slain, and how? In what part of the world's history were they slain? How were they restored to life, and what was their ascension, and was it literal or spiritual.

I am trying to learn all I can from God's blessed Word, whether it is essential to our salvation or not, but I very seldom get to talk to one who is of the faith and hope of the gospel. I can't tell how lonely I feel sometimes. It is seldom that I meet with one who loves from the heart to talk of the beautiful things of the Bible, but their minds are all on things of the world, and to have fun, even among professed Christians. If one tries to talk of such things with them they are easily offended, or else say such things make no difference. Just live and do as near right as we can, and then we will be all right.

Brothers and sisters, some times I feel to murmur on account of never having the privilege of bringing up my children where the truths of the Bible are taught, and without contention, but for some reason it is not for me to have this great blessing. But whatever befalls me, I know that I love my Heavenly Father, and am trying to always do his blessed will. So I am sure all things will work together for good. Though there are times when the way seems very dark, but I feel that the presence of my dear Savior is ever near me, ready to help in every time of need.

The explanation of this Scripture is for the good of some who belong to no church, but are just studying for themselves, as well as for my own self. I have more questions to ask in the future, so let me hear from different ones through The Restitution soon.

Your Sister hoping for the soon return of our Redeemer as the King of the world.

Mary A. King.

A Few Thoughts on the War.

I noticed an article in The Restitution not long since, from one of your most esteemed contributors, Brother Dwiggins, in which he referred to the terrible mortality of modern warfare. Now there is a popular error in this matter that is very great. As a matter of fact modern warfare with all its deadly appliances is not nearly as deadly as ancient warfare, and the truth of the matter might as well be known, as it throws light on other subjects with which it is co-related.

In ancient warfare men came to close quarters. There is the story of the young Spartan who complained that his sword was too short "lengthen it then with a step forward" was the reply of his instructor. Under such conditions there was small chance for escape of the defeated.

The deadliness of such combats are illustrated in Bible history. In the war for instance that resulted in the all but extinction of the tribe of Benjamin. There were slain of the defeated in one day 22,000, another day 18,000, another 25,000. There were no prisoners taken and no quarter given.

In profane history we have the same kind of thing. When Cæsar defeated and pursued Ariovistus to the Rhine 300 furlongs, the number of the slain is said to have been 80,000. Again in Cæsar's battle with the Nervii out of 60,000 that went out to battle only 500 returned. At another time two German nations crossed the Rhine to make conquests in Roman territory 400,000 are said to have been slain, very few ever crossing the river back again. We have no such slaughter now-a-days. Then the defeated were slain almost to a man. Now often the conquerors have the greatest loss of life and the wounded and prisoners are counted "lost." At Gettysburg, for instance, the figures given are 140,000 men engaged "of which number 28,198 federals and 37,000 confederates were killed, wounded and captured." "At Waterloo 145,000 men fought, of that number 50,000 were killed or wounded."

These facts and statements are not given as a palliative or excuse, for war; but to emphasize the fact first that besides the open method of fighting, practiced in modern times which is really more conducive to safety, there is a modifying and civilizing influence running through it all as shown in the Red Cross Society, for instance. This spirit was very clearly shown in the Boer war. The present struggle between Japan and Russia, seems to be carried on on more barbarous lines by the Russians at least. But it is possible that the magnanimity of the plucky little Japanese will reach a soft place in the tough Russian heart. There is no use to shut our eyes to the fact that the name and spirit of God's Christ has had an immense influence in modifying the savagery of the inhabitants of this planet.

Another point that may be emphasized is the absurdity of the theory promulgated by some well-meaning but foolish people that by the perfecting of war machinery they will ultimately make war so destructive as to render it impossible. This is, or was, the theory of some high-toned Journals, *The Youth's Companion,* for instance. Since this recent unpleasantness perhaps they may have changed their minds. I have seen nothing recently on the subject of war tools as a cure for war, and at any rate all history testifies that the short sword is really the deadliest weapon after all, and the shorter the surer.

The most terrible aspect of the modern militarism is not so much the destruction of human life as its effect on human life—not its power of death; but its power over life and its baneful moral influence. Witness its growing effect in a large scale on this country so far removed from the other military powers.

The real menace to our civilization arises from the complete subjecting of humanity to the terrors of this great beast "terrible and strong exceedingly," "with great iron teeth." Under the military trust and monopoly of such a power as Russia, where does the individual come in at. Even the smaller nations are "not in it." "The islands flee away, and the mountains are not found," and the divine institution of the individual soul—the personality—is swamped and overwhelmed—crushed to a mere atom in an iron bound combination.

We who look for different things, of course are not deceived. The Father has another programme to carry out, and this present turbulence, though leading up to it, has no direct part therein.

J. F. Gellately.

PLEASE READ EACH WORD OF THIS.

We have made an agreement with the publishers of "Farm and Fireside," a semi-monthly journal, published at Springfield, Ohio, by which we can present our patrons with that paper for a year entirely free of cost.

Farm and Fireside has from 20 to 32 pages each issue, and is illustrated. It is accredited with having the largest circulation of any home and farm paper in the world. It is a good paper for the farmer, dairyman, stockraiser, poultryman, fruit grower and gardener. The housewife has a department—in short all members of the home are supplied with reading suitable to each one. A sample copy will be sent to you soon.

OUR PROPOSITION.

Our proposition is to send each one of our patrons who pays his subscription up and on to the end of 1905, the Farm and Fireside for a year free of any charge whatever.

This simply gives you the both papers for the price of ours.

There is necessarily a limit to this offer, and you will have to act very promptly if you wish to take advantage of it. Our arrangement ends with the month of November. So if you want the Farm and Fireside free for one year, send at once as above, and we will see that you get the two papers.

This applies to new and old subscribers alike. Each one who pays for The Restitution to the end of 1905 gets the Farm and Fireside as well.

Send as soon as possible, so as to be sure and secure the present we offer. If you are in arrears send the money to cover the delinquency, and send $1.50 for next year, and you get Farm and Fireside absolutely free.

A SECOND PROPOSITION.

In the city of Boston, Mass., is published a monthly journal devoted to education of young and old to the necessity of a humane and merciful treatment of dumb brutes as well as our duty to our fellowman. This paper is called "Our Dumb Animals," and is specially beneficial for the youth of our land, though older people cannot fail to be helped by reading it.

We propose to send Our Dumb Animals free one year to every person sending us a new subscriber for The Restitution for next year.

Do not misunderstand our offer—

1. Pay all arrears and for 1905 and you get The Restitution for that time and Farm and Fireside for one year.

2. A new subscriber paying $1.50 for the year 1905, will receive all the papers of 1904 from the time his subscription is in hand, and the full year 1905, and will get Farm and Fireside for one year.

3. Any person sending us $1.50 for a new subscriber for next year, not only entitles such new subscriber to what is mentioned in No. 2, but he will himself get Our Dumb Animals a year free of cost.

Should you wish to do so, you may name any boy or girl you would like to have receive Our Dumb Animals in place of yourself.

If you send two new subscribers as above, you can name some one for each subscriber you send, and Our Dumb Animals will be sent to whomsoever you name.

Notice.

To whom it may concern:

The congregation of the Church of God at Antioch, Illinois, have decided to meet for Bible study during the winter months, on the first and third Sundays of each month, beginning on the first Sunday in November.

J. H. Williams.

"To rise each morning with a thought of God in the soul left over to fill a new mission from the night before; to kneel ere descending the stairs for the consecration of your life and the renewed assurance of his guidance of you, just for that day—this is the true preface of a beautiful life."

Poetry.

We Forget.

So many tender words and true
We meant to say, dear love, to you;
So many things we meant to do—
But we forget.

The busy days are full of care;
The long night fell, and unaware
You passed beyond love's leading prayer,
While we forget.

Now evermore through heart and brain
There breathes an undertone of pain;
Though what has been should be again,
We should forget.

We feel, we know, that there must be
Beyond the veil of mystery
Some place where love can clearly see
And not forget.

—Harper's Bazaar.

Communicated.

Dear Restitution:

Our dear brother, G. W. Smith of Corvallis, Oregon, asks me the following questions.

"Several questions are being agitated among our brethren at this time. I have my mind, and I want to hear yours." "The sonship, the sabbath and the resurrection of the wicked?" "Will the holy city, New Jerusalem, be a literal city, according to dimensions, or is the bride the church?" "Is the old serpent, the devil, a literal personal being?" Yours truly.

G. W. SMITH.

THE SONSHIP OF JESUS.

If the Scriptures do not teach that Jesus is the only begotten Son of God in the most plain emphatic manner there is no meaning in language. The question is so plain that it is almost blasphemy to discuss it. There are some questions relating to the plan of salvation, that are so plainly and fully taught in the Scriptures that they do not admit of debate. To discuss them is to doubt them. To doubt them is sacrilege. The fatherhood of Jesus is one of these questions. O, the blessed Savior who gave his precious life on the cruel cross that human family might have life. How many times he told us who his Father was. Can we, will we believe him? Dare we believe?

2. The Sabbath. The Gentiles have nothing to do with the Sabbath. The law was given to the twelve tribes of Israel and not to the Gentiles. Jesus fulfilled the law, and "brought life and immortality to light through the gospel."

3. The resurrection of the wicked. The universal resurrection of all the dead is plainly taught in God's inspired Book. If we can find one single text of Scripture which plainly teaches that all the dead shall be made alive again, then we shall have established the proposition of the universal resurrection of the dead. In God's Word it does not require two or three witnesses to establish the truth of a proposition, one is sufficient. However we shall not be content to introduce a single witness but shall call a number, none of whom can be impeached. The question under consideration is this, "will any of the wicked dead be resurrected"?

I will first call to the witness stand that good old saintly veteran, who spent a night in the den of lions, for his faithfulness to the Master's cause. One of the last things given to Daniel to record was this, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. Are the righteous raised to shame and everlasting contempt? I think not. Only the wicked have that reward. Were the ten tribes, which rebelled and went off after the leadership of Jeroboam righteous? They were not. On the contrary they bowed down to idols, even wood and stone. They were a bad lot. But what does God say of them through his prophet Ezekiel? Listen, "Son of Man these bones are the whole house of Israel, behold they say our bones are dried and our hope is lost." They had sinned so terribly that they believed they had forfeited all hope. But what saith the Almighty? "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves * * * and shall put my spirit in you, and ye shall live." Ezek. xxxvii. 11. Dear reader, do you believe the testimony of this prophet? If you do, how can you insist that the wicked will not be resurrected? Let us stand by God's Word though the heavens fall. Paul in 1 Cor. xv. 22 says, "As in Adam all die, even so in Christ shall all be made alive." This language is plain and concise. All who die in Adam shall be made alive in Christ. In Acts xxiv. 15 Paul says, "there shall be a resurrection of the dead, both of the just and the unjust." Mark you, Paul puts both the just and unjust on the same plane with reference to the resurrection. If the just are raised the unjust will also be raised.

Again we find Jesus saying in John v. 28, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth, them that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Could anything be added to this statement to make it more explicit and emphatic? These are no idle words, Jesus meant just what he said, and said what he meant.

We will now turn to the testimony of John the Revelator. After speaking of those who have part in the first resurrection and their reigning with Jesus, he says, in Rev. xx. 5, "But the rest of the dead lived not until the thousand years were finished. This is the first resurrection." Who are meant by the rest of the dead? Does not the statement include all the dead who did have part in the first resurrection? It most certainly does. The rest of the dead mentioned will certainly not all be righteous. All the wicked dead included in the statement. "the rest of the dead" will be raised after the thousand years have expired. Again, John says in Rev. xx. 12, 13, 14, as follows, "And I saw the dead small and great stand before God and the books were opened. And another book was opened, which was the book of life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell (the grave) delivered up the dead which were in them, and they were judged, every man according to their works." If the sea gives up all that are in it, and the grave delivers up all that are in it and death delivers up all that are under its power, how many will be left under the power of death? Not one.

4. The holy city. Will the holy city, New Jerusalem, be a literal city according to dimensions, or is the bride the church? No the church is not the bride, neither is the bride the church. Only those who have part in the first resurrection and the living saints who are changed from mortality to immortality at the coming of Jesus, will become members of the bride of Christ. I know that some have stumbled at Rev. xxi. 9 where the angel says to John, "Come hither I will show thee the bride, the Lamb's wife." There is a simple proposition the angel offers to show John the Lamb's wife. This offer is made by the angel to John after the angel has come and gathered up the bride and they have been caught away to meet the Lord in the air, and after the marriage has taken place and Jesus has come back to the earth with his bride. The bride is now "the Lamb's wife." Where will the Lamb's wife reside after she returns to the earth? There is but one place, and that is the city of the New Jerusalem. That will be the home of both Jesus and his wife. Therefore when the angel proposed to show John the wife of the Lamb he was compelled to take him where the Lamb's wife was. Therefore John says, "he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem." The Lamb's wife being in this city, to see her John must from his position on the high mountain, look over into the city and there behold her. Remember there were high walls around this city. It was therefore necessary for John to get on the high mountain in order to see over the walls into the city. The fact that the angel, after he had taken John upon the high mountain and permitted him to look over the high walls into the city and see the Lamb's wife, then gave him a minute description of the great city can make no difference in the argument. The dimensions of the city and height of the walls will be as given by the Revelator. Eight furlongs make a mile. A cubit is about eighteen inches. Any one can figure out the size of the city and height of the walls.

The devil. We now come to the last and most difficult of the questions. But it is of small consequence. I shall content myself with giving some of the characteristics of Satan and leave each reader to determine what he is. One thing is certain, he is the most persistent and powerful enemy of the human family. He was early in the garden. All was "good and very good" until Satan came. He tempted both the first and the second Adam. But Jesus had sufficient fortitude to resist him. When Jesus comes and commences the restitution of all things an angel will also come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he will lay hold on the old serpent and bind him a thousand years and cast him into the bottomless pit and shut him up and set a seal on him that he shall not deceive the nations any more till the thousand years be fulfilled. When the time of his imprisonment is past he "will be loosed for a little season and shall go out to deceive the nations, to gather them together to battle and they went upon the breadth of the earth, and compassed the camp of the saints about and the beloved city, and fire came down from God out of heaven and devoured them." From the foregoing we find that the devil is able to converse with Adam and Eve. He was not only able to hold a conversation, but he made such a powerful argument that he convinced Eve that what he said to her was true, and thus caused her to disobey one of God's plain commandments. Never since the days of creation has there been an act of disobedience to God's law which wrought such terrible havoc to the whole human family. To accomplish all this he must have had a wonderful faculty of presenting the arguments which led mother Eve to the act of disobedience. But what does it signify whether he is a personal being or not. If we get on the Lord's side and remain close to him, doing his commandments Satan will not trouble us. My dear old brother, you know by your long experience in the service of the Master, how easy it is to say, get behind me Satan, and thus drive the adversary from us.

A few more short years and Satan will be imprisoned in the bottomless pit. Truly the harvest is ripening for the reapers. The world cannot go on much longer as it now is. When was it so dangerous to travel by railroad, steamboat or in any other manner as it is today? When were there so many holdups, murders and other crimes as now? When were there so many lives lost and so much property destroyed by floods, lightning and storms of various kinds, as at the present time? When was there a war, wherein so many lives were lost as in the present war in the far east? Truly the world is growing worse and worse at a tremendous rate. Will this war continue? It will. It is but the beginning of the last great conflict in which all nations will be involved. There is a time coming when nations will not need and will not have large standing armies or powerful navies for the purpose of keeping peace. Our heavenly Father who will not only rule individuals but will also rule nations, will cause all wars and strife to cease. When Jesus comes with his saints, then will the nations beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii 4. Thank God "the night is far spent, the day is at hand;" ere long we shall hear the cry "behold the Bridegroom cometh, go ye out to meet him." Come Lord Jesus and come quickly.

R. S. DWIGGINS.

Conference Report.

The Third Annual Conference of the Restitution Church of Southern Illinois, met at Moriah, Illinois, Saturday, Oct. 1, beginning at 7:30 p m, and ending with the evening session Sunday, Oct. 8.

Bros. S. J. Lindsay and S. T. Hook took charge of the services until the middle of the week, when Bro. A. H. Zilmer arrived, and conjointly they gave us many instructive and edifying discourses and Bible lessons.

The meeting was truly a joy to our little band here. Bro. Z. E. Brant, President of the Conference, opened the meeting with words of welcome, and the following programme was carried out:

Saturday, Oct. 1, 7:30 Sermon on Love, S J Lindsay.

Sunday, 11 a m, Sermon, S J Lindsay; 2 p m Sermon The Kingdom, S T Hook; 7:30 Sermon S J Lindsay.

Monday, 10 a m, Sermon The Kingdom continued, S T Hook; 2 p m, A Bible Drill, Joseph as type of Christ, S J Lindsay; 7 p m Berean Meeting, Love, Mrs. Emma Brant Leader; 7:30 Sermon, Restitution S T Hook

Tuesday, 10 a m, Sermon, Misconstruction of the Bible S T Hook; 2 p m Bible Drill S J Lindsay; 7 Berean Meeting, Our Words, Myrtle Fears, Leader; 7:30 Sermon, The Bride, S J Lindsay.

Wednesday, 10 a m Address, S T Hook; 2 p m Bible Drill, S J Lindsay; 7 p m Berean Meeting, Blessings, Mrs Ida Hillard, Leader; 7:30 p m Sermon Col iii. 8, A H Zilmer.

Thursday, 10:30 a m, Sermon, Acts xxvi. 8, S T Hook; 2 p m Bible Drill, S J Lindsay, 7 p m Address Book of Esther la Type and Shadow, S J Lindsay; 7:30 Sermon Obedience to Faith, A H Zilmer.

Friday, 10:30 a m Sermon Heb i 14 S T Hook; 2 p m Outline of Paul's Journeys as a Minister of the Gospel of Jesus Christ, A H. Zilmer; 7 Explanation of Chart Paul's Missionary Journeys, A H Zilmer; 7:30 Practical Talk on 1 Pet. ii. S J Lindsay.

Saturday, 10:30 a m Sermon, Second Coming of Christ, S T Hook; 2:30 p m, Election of Officers—President Z E Brant, Vice Pres Lewis Weaver, Sec Amy Weaver, Treas Lewis Weaver; 7 Social Meeting led by S J Lindsay; 8 Sermon, Everlasting Life, by A H Zilmer.

Sunday, 10 a m Bible Drill S J Lindsay; 11 Sermon, The Church of God—What does it stand for in Faith and Practice? A H Zilmer; 2 p m, Sermon S T Hook; Lord's Supper commemorated; 7 Berean Meeting, Faithfulness A O Lenz Leader 7:30 Sermon, Continuation of What the Church of God believes and teaches, A H Zilmer.

Visiting members: J B Kepley and wife, Geo Slack and wife, A O Lenz, S P Renner, Miss Letitia Murphy; Melvin Claypool, Mrs Amelia Gross, Miss Estella Claypool, Mrs C W Weaver.

MRS. AMY WEAVER, Sec.

Obituary.

Mrs. Harriet Moyer died at the residence of her daughter, Mrs. Zorah Z. Story, in Wichita, Kansas, on August 20, 1904, aged 62 years, and was buried in Maple Grove Cemetery.

She went to her daughter's home to rest and get away for a time from the work at home. She had no thought but what she would come back again, but it was to be the last time. The cause of her death was some stomach trouble, and though we had three doctors, and every thing possible was done, they could not save her.

She was the mother of five children, Frank H, and Herman A. Moyer, Mrs. May Daveney and Mrs. Z. Z. Story, the other child died in infancy. We were all at her bedside at the time, doing all we could, but to no avail.

She died as she had lived, an exemplary Christian woman, known and respected by all who knew her. She was always ready to do a kind act. Her faith and hope was in the second coming of Jesus the Life-giver, the Christ, the Anointed one, the Messiah, to rule and to reign on the throne of David. The resurrection of the dead; the restoration of the kingdom to Israel; Jesus and his saints to rule and reign over the nations of the earth, to restore and bless them as God has promised. She was always backward and timid, and said such a position was too high for her. She believed in the restitution of all things which God has promised by the mouth of all his holy prophets. That Israel would be saved first, then the other nations brought into subjection. That the law should go forth from Zion, and the word of the Lord from Jerusalem, and as a result of this nations will beat their swords into plowshares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more. The abundant increase of the soil for the blessing of all nations of earth. The final destruction of all that remain wicked. The earth to be cleansed and purified, and the earth the place of fulfillment of all the promises of God.

The above outline embraces the important points in her faith, and so we do not sorrow as do those who have no hope, for she will not be dead very long, for the time is hastening when Jesus will come, and the dead will rise and join with the living to meet the Lord in the air, to ever be with the Lord. To this we add Even so come Lord Jesus; come quickly when all the redeemed can join in our anthems of praise, and sing redemption's song. We hope to meet her then.

J. A. MOYER.

Life must be lived on the installment plan. God gives and requires just so much at a time, no more, no less. Life is made up of so many successive installments of opportunity, of duty, and of grace. It is impossible, therefore, to live life in the future tense. All that man have and all that they are asked to attend to is the present. And the present in its demands is vigorous enough. Take care of the now and the future will take care of itself. *Herald and Presbyter.*

We ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

I am requested to write something for your column, and what shall it be? I have thought of a number of subjects but all subjects center around One, and that One is Christ.

I think it would be very helpful to the members of the band of Bereans to take up for the next year topics published in the column of THE RESTITUTION, the sayings and lessons of Jesus. If we do not love him as fervently as we ought and as we wish that we might, will not God in his loving favor help us to love our Savior as we would like to do. He himself says that such a love will be like fountains of living water within us, springing up into everlasting life. Think what a happy life might come to each one of us by indeed laying hold of these promises which he has given, walking with him, communing with him and trying to obey him.

Another precious thing Jesus says, He that hungereth and thirsteth after righteousness shall be filled with satisfying joy, unspeakale and full of glory. He says "And I, if I be lifted up will draw all men unto me." Oh there is something in these sayings and lessons of Jesus, separate and beautiful and alluring above all else. Who, but a loving Father would have sent them on the lips of his dear Son. And then that sweet and tender lesson about the vine and the branches. Would you not like to be a live branch in the strong protecting vine? there to be nourished that you may grow a beautiful branch on the precious vine. Paul says, "Let us consider Jesus." The word "consider" means to think or ponder upon. Christ links us to immortality. In him all our fondest hopes find fulfillment. He is God manifest to us so that when we study the lips of the Son, we are learning of the Father, and when we are obeying that Son we are pleasing the Father, and the precious knowledge that through that Son our sins are forgiven, wiped out from the record of our lives. He helps us to conquer, aids us in our struggles for the divine nature. He is everything to us. Oh! let us consider Jesus.

Yours with love,

ALICE KERR.

We find in studying the Scriptures that Christ and his disciples taught concerning the kingdom. Now the question is, What kingdom? I turn back to Daniel, second chapter and forty-fourth verse and I find: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Now I find the object, for which this kingdom is to be set up, is more particularly stated in Daniel seventh chapter. "There was given to one like the Son of Man, who came with clouds of heaven, dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not be destroyed." In verses 18, 22, and 27, of the same chapter, the same kingdom is given to the saints for the same purpose.

"Now Jesus went about all Galilee, preaching the gospel of the kingdom." I find the meaning of gospel to be good news, or glad tidings, of the coming kingdom, and I find kingdom is where all people, nations, and languages dwell, under the whole heaven, and I find this kingdom is to be given to Christ and the saints, that all people, nations, and languages, may serve him. So I find that Jesus went about spreading the good news, or glad tidings, of a coming kingdom.

In Matthew xxiv. 14, he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." This shows that the gospel that Jesus preached in Judea and Galilee, was the same that he sent the twelve disciples to preach in all the world, after he arose from the dead. I find Paul, wherever he went, preaching and testifying of the kingdom of God. In Acts 1st chapter, 3rd verse, I find these words: "After Jesus arose from the dead he was with his disciples forty days, speaking to them of the things pertaining to the kingdom of God." Also in Luke xxiv. 44, 46, 47, "These are the words which I spake unto you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the Psalms, concerning me. Thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." So, therefore, we find that Christ's and his disciples' main theme in teaching was concerning the kingdom that is to be established at Christ's coming. I believe it very necessary to salvation that we believe these things; for I find in Matt. vi. 33, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

I think every earnest Christian today should diligently search the Scriptures concerning these things, and be prepared to give others the light. There are so many who are ignorant on this one point. If you ask them what the kingdom of God is, they cannot tell you. Some say it is heaven, others believe it a sort of Paradise, with nothing to do, and many other explanations. I believe that we ought to strive hard to get as many as we can to see it in its true light, and as true Christians and followers of Christ, we ought to in some off hand way, wherever we are, bring out in different ways some points to set people to thinking and enlighten them on this subject of the coming kingdom.

LILLIE MAY PILSON.

GROWTH IN GRACE.

"Oh, happiest they of mortal race,
To whom our God has given grace,
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better had they ne'er been born,
Who read to doubt, and read to scorn."

People do not get holy and pure by some lucky chance, they must grow and develop by making that their constant aim in life. In order that there may be growth, food must be supplied. Some kinds of food are more nutritious than others.

It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then let us take God's Word as the man of our counsel, study it carefully, yes, devour a certain portion of it daily and feast upon it. It is many a year before the sturdy oak attains its growth, but how powerful at last to withstand the elements.

God's children should grow continually by adding to their faith virtue, and to virtue knowledge, and to these every grace of the spirit. At last they will be able to withstand the fiery darts of the wicked, when the storms of life arise and billows roll about them, they cannot be tossed to and fro, because they are rooted and grounded in the faith. Time spent out of harmony with God is worse than wasted. Let us apply our knowledge derived from studying God's Word to practical every-day living, in other words, practice what we preach. We can be living epistles, if not able to write a book. Jesus took up the life work very young, for we read that he grew in stature while growing in grace. Dear Bereans, we must not stagnate, we must grow.

ALMEDA MITCHELL.

Ready for Christ's Coming.

The promises of men often deceive us. They raise our hopes, and stimulate our desires, only to disappoint them. But the Word of God can never fail. God has promised to send the Son to this earth again. This is our hope, and our greatest desire Jesus will come. God's word has declared it, and God's promises never fail. For anything we know to the contrary Jesus may come this week—indeed, he may come tonight.

O shall any of us neglect that which alone can prepare us for the coming of the Lord! In view of the suddenness and unexpectedness of the event shall we not immediately yield an entire compliance with the invitations of our most merciful Redeemer, by coming to him for the pardon and holiness without which no man shall live in the purified earth?

Beloved, remember the uncertainty of the hour when the Lord will come, and live in a state of constant readiness for his appearing. Trim your lamps; gird up the loins of your mind. Jesus is coming, and you want to be ready.

Today is the time for preparation!

EUGENE B. WILLARD.

In the midst of the wildest storms, the ear that is attuned to his love can hear above the fury of the tempest the bird notes that herald the passing of the clouds. The way will be rough at times, but if "His will be done" in our hearts we will forget the way we came when the hand of our Guide leads us at last into the gates of the city of the King.

Communicated.

Wisdom of Solomon.

CHAPTER 46.

1. A controler among warriors was Jessous Nause, and a successor to Mousses in prophesies, and he became according to his name great in saving his elect ones, by requiting enemies who arose against them, that he might give Israeel an inheritance.

2. How was he glorified in the lifting up of his hands and in the inclining out of a sword against cities.

3. Who before him stood in this wise? For the Lord himself led against the warriors.

4. Did not the sun at his hand stay up its foot, and one day become two?

5. He invoked the Most High, an able one, when his enemies caused him tribulation round about; and the great Lord hearkened to them with hail-stones of a controling host.

6. He cast them down upon a warrior nation, and on a declivity he destroyed those who withstood them, that nations might know their panoply, that his warrior is in the Lord's sight, and that he forsooth hath followed after an able One.

7. And in the days of Mousses he caused mercy he and Caleb, son of Jephonee, to withstand in the presence of an enemy, to prevent a laity from sin and to allay a murmuring of wickedness.

8. And they being two were saved from six hundred thousand on foot, to lead them into an inheritance, into a land flowing with milk and honey.

9. And the Lord gave to Chaleb strength and it continued with him until old age, to go up to a high place of the land, and his seed held it for an inheritance.

10. Would that all the sons of Israeel might see that it is a good thing for one to go his way after the Lord.

11. And the judges each one in his name as many of them as whose heart did not go off in fornication, and as many as did not turn away from the Lord, may the remembrance of them be in blessings.

12. May their bones have flourished to arise out of their place, and their name have been perpetuated on sons of those who obtained glory.

13. By his Lord Samouesl a prophet of the Lord established a kingdom and anointed rulers over his laity.

14. In the name of the Lord he judged a synagogue and the Lord took an oversight of Jakoob.

15. In his faith he knew accurately as a prophet, and in his faith he was known to be reliable in vision.

16. And he invoked the Lord, an able One, when enemies troubled him round about, with an offering of an unweaned lamb.

17. And the Lord thundered from heaven, and with a great echo caused his voice to be heard.

18. And crushed out leaders of Turions and all the rulers of the Phalestions.

19. And before the appointed time for him to lie down to sleep for an age, he testified in the sight of the Lord and the Christ (the Anointed King of that day meant) utilities even to the extent of sandals have I taken from no flesh; and no man impeached him.

20. And after he had slept he prophesied and disclosed to the king his end and lifted up his voice from out the earth with prophecy to wipe out the transgression of a laity.

COMMENT.

The reader will be interested in this review and incidental comment on the virtues of these ancient worthies of Israael, showing the estimation in which they were held up to the time of old Selrach. Note what he says of "the sun staying up his foot." He evidently understood it to be an actual occurrence, an extraordinary event and not hyperbole nor "eastern poetical imagery." Then what he says of Samouesl's "voice" to "Saul" through the medium of "the Witch of Endor" ought to be of particular interest to "the psycologists" of the present day He does not say anything about his "ghost" appearing, you will observe, and this agrees with the Moousaic record also when the passage is correctly translated.

Then he calls "Joshua son of Nun" as he should "Jessous son of Nause," and hints at the wonderful signification of the name itself.

His review of historical events is of interest too to the Bible student.

CHAS. GARDNER.

The Resurrection.

Some say we should not make any thing of Jesus Christ's birth, because we do not know the day he was born on. But it is necessary to remember that he was born, for if he had not been born he would not have lived; and if he had not lived he would not have developed a righteous life, and if he had not developed a righteous life, then he could not have given his life a sacrifice for sin, if he had not died and been a sacrifice for sin, there would not have been any resurrection of the dead. If Christ be not risen we are without hope and without God in the world. 1 Cor. xv.

J. E. HOLARTH.

What We Believe.

"We" are a body of religious people who, as such, "believe" something. We believe the teaching of the Word of God. This is our rule of faith and practice. But what does the Word teach as essential matters of "faith and practice?" Do we as a people uniformly hold to the great foundation principles of faith as set forth in the Word of God? Are our public ministers a unit on the things to be taught and believed in order to salvation? In short: Have we a faith? If so, what is that faith? What does the Word of God teach us as essential to true faith and practice? We have answered these questions in a very concise and yet comprehensive way in the upper right hand corner of our paper, THE RESTITUTION. The object of these lines is to say that, since writing a series of articles for THE RESTITUTION on "What We Believe," quite a number of requests, both verbal and written, have come to the undersigned asking that said articles be published in book form. They will make a book of about 60 pages, making 15 chapters in all. Such a book should sell for 15 cents per copy. Now, brother and sister, this concerns you. Do you desire the publication of this work for distribution among such who ask, "What do you believe?" If so, please write to the undersigned at Plymouth, Ind., saying how many copies you want at 15 cents per copy. Write on postal. Send no money until notice is given that the work will be published.

A. H. ZILMER.

Indiana Conference, Attention!

Circumstances have arisen which appear to make it necessary to depart from the usual custom of holding the "November Conference" of the Indiana churches at the regular time, which is the third Sunday in November, and to postpone this meeting until some time after the Holidays. The meeting is to be at Plymouth, and due notice will be given as to the exact time, so that all concerned may be informed. In the mean time let us work with our might for the advancement of the cause of the truth in our respective localities.

A. H. ZILMER, Pres.

LYDIA RAILSBACK, Sec.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

To the Church of God in Ohio:

Brethren beloved in the Lord, by the Ohio Conference at Salem, Ohio, Sept. 3, we were elected evangelists for the State. We are ready, willing and anxious to preach the gospel of the kingdom, that others may obtain a hope of eternal life. Dear brothers and sisters, let us all strive to make our calling and election sure by self denial and sacrifice, that the truth to salvation may be freely preached. We will answer calls together or apart, and preach the glad tidings to few or many, in doors or out, but our chief desire is the welfare of the Church of God. Address us at 366 W. Main St. Salem, O.

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Round trip winter tourist tickets are on sale daily from Chicago to Denver, Colorado Springs and Pueblo at the rate of $47.20 via the Chicago, Union Pacific & North-Western Line, good on fast through trains, with high class equipment. The best of everything. Correspondingly low rates from all points. For maps, booklets and list of Colorado hotels with rates apply to your home agent or address A. H. Waggener, Trav. Ag't, 22 Fifth av. Chicago.—nov30

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

If any of the brethren in Iowa desire preaching by the Evangelist will they please notify the board as soon as is possible.

O. J. ALLARD, Pres.

EVA STEARNS, Sec.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Take the Vandalia line to St Louis. Commencing Sunday Sep 18, and continuing until Dec 1st, The Vandalia line will sell every Sunday, Monday, Tuesday, Wednesday and Thursday, round trip tickets good for 7 days to St Louis for $6 75. Call on F J Bussard, agent Vandalia line for information regarding various concessions.

Home Seekers Excursions to South and Southeast.

For full information about Home Seekers special low fares to points in Alabama, Florida, Georgia, Kentucky Louisiana, Mississippi, and North and South Carolina, Tennessee and Virginia, apply to ticket agents of Pennsylvania Lines.—nov14

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Wonderful World's Fair soon only a Memory.

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VANDALIA LINE

TIME TABLE,
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 135 daily Expo Train	7:28am
No. 40. daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:48a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St Louis. No change of cars All other trains make good connections to and from St Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

E. A. Foos,
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St. Louis, Mo

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

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Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1098 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roths and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meets in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 628 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., southwest. Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 19th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 0 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay (the 3d Sunday of each month.) Bereau meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knile, Keaser, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereau at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God at Antioch, Ill, meet each Sunday for Sunday school at 10 a m, and for preaching every four weeks at 10:30 a m, by Bro S J Lindsay. Traveling brethren welcome by addressing Jos Williams, Ashton, Ill, or W D Tilton at Chana, Ill.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. G Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R G Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Sociameetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every one invited to attend and bring your Bible. A. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson Building 31½ W Main st, at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M B Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

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Poetry.

An Empty Day.

"An empty day" I said, when from His hand
I took it first, what time the dawn grew gray,
Void of the work and joy that I had planned:
An empty, bitter day!

"How shall I face the long still hours?" I said,
"The slow, sure hours whose silence is not peace,
As one by one they pass with even tread
Until the daylight ceases?"

I bowed mine head, and said: "God help me bear
The cross of these forsaken hours, I pray,
As in Thy sight." Then first I was aware
Of Patience in my day.

One after one the silent hours went past,
Nor joy, nor hope came near my lot to share,
Nor blessed work to hands which pain held fast:
Yet they were hours of Prayer.

And while I waited, and they still went on,
I, finite yearning drew my heart above,
Outstretching to the gates where Christ has gone,
So they were hours of Love.

One other Guest I knew, when far away
The last still hour through sunset portals trod;
The precious Gift that filled my empty day,
Prayer, Patience, Love and God.

Communicated.

Notes by the Way.

Dear ones of the Household of Faith, I have some real cheering and encouraging news to report as to the result of our work in the dear Master's vineyard.

On the night of Oct. 21, I bid farewell to the *loved ones* at home, and at nine o'clock P. M. took the train for St. Louis, Mo., arriving there at 7:45 A. M., where I changed cars. I took the Belmont Branch of the Iron Mountain Railroad for Fredericktown, Mo. Three minutes after boarding the train, it moved out of the station. This was a very close connection. The seats and standing room was packed clean back to the door. I had to stand up two and a half hours before I could get a seat. The World's Fair traffic packed the train. When we got about fifty miles from St. Louis, the train ahead of us collided with a freight train, and we were delayed sometime. We arrived at Fredericktown, some three hours late.

Quite a number of brethren was at the depot, to meet myself and Bro. John Foore, of Kansas, who was to join me in the work at Blush. This was the first time that I ever met "Uncle John," as he is familiarly called. We both took the same train from St. Louis, but neither of us knew it.

The brethren then conveyed us to Blush, some six miles distant. We took supper with Brother and Sister Graham and family, after which we all went to the meeting house, and there met with the dear precious ones in Christ, and you can be assured that it was a happy meeting. Those who are in the Blessed Hope have a fraternal bond, that the world knows nothing about.

From the very start, the meetings opened up with life and animation. Uncle John is of a jovial nature, and loves to sing redemption songs, his happy nature makes those around him feel happy also.

The people came out in crowds. The house was often packed both standing and sitting room being occupied, and sometimes on the outside were enough people to fill another house, who could not possibly get in.

The people are certainly getting their eyes opened, they are beginning to see that their leaders have been teaching them wrong, and are fast loosing confidence in their "blind guides," and are not willing to occupy the same "ditch" with them. The meetings commenced on Saturday night Oct 22, and was held all through the week, and over the following Sunday, both day and night.

Uncle John and myself both spoke at each meeting, and alternated each night, in taking the lead. Our work together was effected, and bore good results.

The Baptists started opposition meetings, and held them both in the day time and nights also but they did not hurt us at all. A Mr. Montgomery was selected by the Baptists as the champion defender of the immortal soul theory. I left our meeting that morning in charge of Uncle John, while I went to hear the aforesaid gentleman defend his theory. For about two hours and a half he raved, stamped, shouted, yelled and screamed, and threw himself into all manner of contortions to emphasize his belief of the falsehood, until he produced physical exhaustion. Then he would have to be more moderate for awhile, until he could regain his strength once more, when he would make another outbreak.

He declared that man could not be mortal, because said he, "If man is mortal, death can end his existence." Then the question arises is man mortal or immortal? Mr. Montgomery says immortal, and God's word "mortal." See Job iv. 17: "Shall MORTAL MAN be more just than God." Then according to Mr. Montgomery, "death can end his existence," because the Bible speaking of *man* calls him, "*mortal man.*"

While I was taking notes Mr. Montgomery would occasionally say: "Stick a pin there," "put that down," and I put it down, but did not do any pin sticking at that time, I reserved that for my reply, when I pricked a hole in his balloon, and let all the gas out. He said "God is Spirit, man is the same, stick a pin there." Again, he said, "Man is purely spirit," that is, wholly spirit, like God. Now contrast this as follows:

"Man is purely spirit."—Montgomery.

"Dust thou art."—God.

Now if he is "purely spirit," he could not in any sense be "dust," because dust is not spirit.

Now Mr. Montgomery's statement harmonizes beautifully with that of the Serpent when he said to our first parents "Thou shalt not surely die." Now, Mr. Devil, what reason have you to offer as to why they should "not surely die"? Answer, Why simply because they will then "become as gods," the Elohim, or the angels, which cannot die. In other words, "purely spirit," the angels, Elohim or gods, being "ministering spirits," purely spirit, and if they should become purely spirit, like the angels, then their descendants must of necessity be purely spirit also, for the reason that like always produces the like in nature. Then to believe that man is spirit like God, as Mr. Montgomery says, and "man is the same as God," then the Serpent told the truth, and God the untruth, if Montgomery's statement is true, that "man is purely spirit" like God, for that which is "purely spirit," like God, cannot die. Jesus recognized that that which was purely spirit, or angelic cannot die: See Luke xx. 35, 36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they DIE ANY MORE; (why not?) for (or because) they are equal unto the angels: (purely spirit) and are the children of the resurrection." Previous to becoming "worthy to obtain that world," they were not "equal unto the angels," and hence not "purely spirit." Neither can the worthy become "as the angels," "purely spirit," until they become "the children of the resurrection." Mr. Montgomery agrees with the Serpent, that man is now "purely spirit." Instead of being Spirit, God says: "Dust thou art." Gen. iii. 19. "I also am formed out of clay." Job xxxiii. 6. "I have taken upon me to speak unto the Lord, which am but dust and ashes." Gen. xviii. 27. "Remember I beseech thee that thou hast made me as the clay, and wilt thou bring me into dust again?" How could he bring him "into dust again," if he had not been previously dust?

Mr. Montgomery says, "Death is not the cessation of conscious being." Compare the above statement with the Bible statements.

"The dead know NOT ANYTHING." Eccl. ix. 4, 6. "The dead praise not the Lord." Psa. cxv. 17. "Thou hast visited and destroyed them, and made all their memory to perish." Isa. xxvi. 13, 14. "His sons come to honor, and he knoweth it not." Job xiv. 21. "In death there is no remembrance of thee." Psa. vi. 4, 5. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." If the above statements do not prove the cessation of conscious being, then they do not prove anything. Judge you. I might continue this at great length, but space will not permit. On Sunday morning and at night also I reviewed the statements of this champion of Satan's falsehood to immense congregations, the house was not large enough to accomodate those who wished to hear. Uncle John followed me with a clincher to clinch the nails.

The results of the work of myself and Uncle John at these meetings were glorious. Much of the seed which bore fruit, was largely due to seed sown by Uncle John in previous years, but the effects of the present meeting was to bring it to completion.

Thirteen believers publicly confessed the faith once delivered to the saints, and asked for baptism. I tell you we had some happy meetings following these confessions. On Sunday noon, at the conclusion of the morning meeting, we all started for a stream about a mile distant, in order that these dear ones may be buried with Christ in baptism. It was a beautiful sight to see this large concourse of people wending their way along the forest road, to witness the solemn and impressive ceremony of being buried with Christ in baptism. I am told that the people were strung along the road for the space of half a mile. They massed themselves upon the beautiful wooded banks of the stream, and seemed to be solemnly impressed with the ceremony. At five o'clock we once more assembled at the meeting house, and partook of the Lord's Supper, in memory of Jesus, until he come again.

After this, the crowd again packed the house, for our final meeting, which was again addressed by myself and Uncle John. After which the church and congregation filed past Uncle John and myself to give us a final good bye, while singing, "We'll never say good bye in Eden." Praise the Lord, we did have a happy meeting, and I expect to have more as I journey through the Southern States on the trip I have now started. I have a number of appointments in Missouri, which I will now fill. Should there be other places in Missouri, which desire my services, send notice at once to my home address, and they will be immediately forwarded to me. God is good. He is prospering the work I am performing in his vineyard.

I will also say that most of the copy for Pine Woods Bible Class book is already prepared, and I hope to issue it as soon as I return home. If there are others who wish it, please send in word as soon as possible, that I may know how many to print.

I am so happy in the Lord, and feel encouraged when I see the people hungry for the Word of life. There are places in the South where isolated brethren live, that would so like to have the Word preached to their neighbors, but they are too poor to have me come. It is sad to be obliged to pass them by, but I cannot help it. We have but few laborers in the field, and it does seem to me that those few laborers ought not to be tied hand and feet, as it were. Nevertheless I am thankful I am permitted to do as much as I am doing, and see some fruit follow the proclamation of the gospel of the kingdom.

At the present time Uncle John and myself are holding meetings at Valleys Mines, Mo., which I will shortly report. Let us push forward with vigor, and keep up a rejoicing spirit.

I wish to say those thirteen who were baptized, were mostly young people. The youngest was seventeen, while the oldest was thirty. Their names are as follows: Steward Cooper, Sallie Cooper, Charles Cooper, Robert Cooper, Henry Cooper, Lilly Cooper, Thomas Bally, Almeda Bally, Sarah Reed, James Waggner, Jennie Smith, Clarda White and Fred Graham.

May God bless you all, and may you so live that God will grant you an abundant entrance into his glorious kingdom.

Yours in the Blessed Hope.
W. H. WILSON.

Immortality.

In a recent number of the *North American Review* Prof. Goldwin Smith makes what seems to me a very singular argument in relation to the soul: whether mortal or immortal. He concludes that science cannot be reconciled with the teachings of the Scriptures, in the fact that science cannot prove that the soul is immortal, and evidently attaches considerable weight to the almost universal belief that because men yearn or long for immortality, they have it; yet that it cannot be established scientifically, and concludes that if science can convince mankind of the fallacy of present or inherent immortality, they would take better care of their lives; wars would cease or at least be so prevalent, as they would naturally shield their lives as there would be no hereafter; thus taking the time worn proposition as a fact that the Bible is emphatic in its declaration of the soul's immortality.

It is surpassing strange, that men of master minds, capable of grasping the most abstruse problems in the scientific world, and many of them tenaciously holding to the inspiration of the Scripture are so utterly lost as to the teachings of the inspired Word in relation to their own natures, and the mission of a Redeemer into the world. It possibly is too easy and they are *looking for something that is* obscured by the plain statements that God has given us throughout the entire record in unfolding his great plan of redemption.

The analysis that we shall now attempt as to the soul and its status before God, is mainly directed to those who claim to have implicit faith in the truth and inspiration of the Scriptures as we find them.

The crowning work of God's creation was man. His mechanical construction was the very acme of perfection, and the more delicate and highly wrought the mechanism the greater the degree of intelligence. Man was given dominion over the fowls of the air, the fishes of the sea and over every thing that moved or had life upon the earth; he was eminently superior to all earthly creation. Yet he was made of the dust of the earth, every element that entered into his physical body is found in the ground upon which he walks. But when he was formed, and that, too, in God's image, he was still inanimate clay; no life, no thought, no mind, action or feeling; the element of which he was composed was clay. But here comes another element; God breathed into his nostrils the breath of life, and man became a living soul; his nature was changed; either of the elements entering into his composition, availed not alone; but when the breath of life began to operate upon the delicate organs of the body he became a living, thinking being, a soul, possessed of thought; and his physical and mental faculties controled by his mind, (or if you please spirit). Let us cast about and see if there is anything that we may compare this wonderful soul to, in its construction or separate parts. A man may be in a desert place, suffering, perishing for water; yet the elements of which water is composed, are around him in unmeasured quantities, viz. hydrogen and oxygen. If he had the means at hand or the power to unite these two elements in their proper proportion he would have water in abundance. In their separate state they cannot sustain life; hence he perishes because he lacks the means to combine them. The same figure will apply to the soul; so long as the condition of the body is such that the elements of earth and air can coalesce or work in harmony, the soul can exist; separate the elements and it ceases to be; the life, the reasoning power, the mind returns to its original condition, and is not. Again although a more crude comparison, it may be likened to a locomotive; if skillfully constructed, and in the hands of a competent mechanic, when the motive power, steam enters its great lungs, it becomes almost a thing of life, and its value to man is almost incalculable, but take away its motive power, this great grand servant of man becomes nothing more than the merest rubbish. But to return to this being that became a living soul. There was but one condition imposed upon man to continue his life forever, and that may be summed up in the one word obedience; he must obey his Maker. For God said when he placed him in the beautiful garden to dress and to keep it, Of all the trees of the garden thou mayest eat except the tree of the knowledge of good and evil; there were no restrictions on his free will agency except this one; but if he ate of this forbidden tree he should die, *i. e.*, there would be a separation of the elements of which he was composed. But he was tempted and fell from his high estate and became a sinner and the whole race of mankind being descended from him are subject to the same condition. But now that man is a sinner, what is the result? Did God carry his verdict into execution, or did the Tempter tell the truth? The verdict of the majority of the so-called religious world takes the side of the Tempter. But God drove man out of the garden; for what purpose? to prevent him from eating of the tree of life. Suppose he had eaten of the tree of life, what would have been the result? He would have lived forever, and become an immortal sinner; and to make doubly sure, God placed cherubims, and a flaming sword that turned each way to keep the way of the tree of life. It was not God's purpose to let the power to destroy sin escape him, for immortality cannot be destroyed. But this scientific Professor takes for granted that if the soul dies, that is the last of it, and there can be no hereafter, and if it is true that the soul dies people will be more careful of their lives. He overlooks the fact that there was a vague promise of future life given the woman, that her seed should bruise the serpent's head, which was later made plain and confirmed by many covenants, and the redemptive scheme was gradually unfolded as the centuries went by, until he comes to the Cross of Calvary, when God gives his own beloved Son to bear the sins of the whole world, and to suffer death, that sin might be destroyed and make it possible for this lost soul to regain, yes, gain more than he lost in the garden of Eden, for Jesus says I have come that ye might have life, and that more abundantly. But the same conditions are exacted of us that were required of our first parents, "obedience." For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. John iii. 16, 17. Jesus says, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. Jno. xi. 25. We need not concern ourselves, that if we go down into the death state, (if we have believed in Jesus) and "we know not anything," Eccl. ix. 5, though our "thoughts perish," yet there is a book of life, a book of remembrance, and Jesus says, He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels, Rev. iii. 5, and if we keep his works unto the end we "shall receive power over the nations." Rev. ii. 26. There is a blessed, a comforting promise. Because I (Jesus) live ye shall live also. John xiv. 19.

MERRITT ELLIOTT.

Notice.

To whom it may concern:

The congregation of the Church of God at Antioch, Illinois, have decided to meet for Bible study during the winter months, on the first and third Sundays of each month, beginning on the first Sunday in November.

J. H. WILLIAMS.

The Restitution.

A. E. UNDERWOOD, Office Editor.

Editorial Committee.
J. B. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Nov. 9, 1904.

This item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter.

Some Vital Questions. No. 11.

Having God for his Father, Jesus was the greater Son of David, greater than Solomon, and superior to Moses; for, as a Son over God's house he was GOD'S HEIR, as the parable of the rented-out vineyard shows; having "by *inheritance* a more excellent name," even, than angels. For unto which of the angels saith God at any time, "Thou art my Son, this day have I begotten thee."

212. We give it line upon line. Rom. viii. 3 furnishes divine evidence that "God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," (of his Son). Our readers *know* that if any *other* man were left to bear the condemnation, it would have destroyed him because HIS OWN transgressions would have stood in the way of escape; and so God commended his love by providing a redeemer who *did* suffer the condemnation, and was *rescued* from it after its infliction, because he *knew no* sin, and thus became the Prince of Life.

213. It is about time to again remind Josephites that they have not explained why, if Jesus was the Son of Joseph, he was the only child of Adam who knew no sin! Can they respect *themselves* if they fail to do this?

214. They also owe it to themselves to explain why they baptize converts into the death of Christ, if he did not die sacrificially. Rom. viii. 8. Can they expect to be respected if they do not.

215. It is equally important for them to explain how the old man is put off, and how and when the new man is put on, and why the flesh has to go through a symbolic death, burial, and resurrection!

216. It has been *said* that Jesus committed sins in his youth, by a Josephite. It will be little use to ask him how he reconciles that assertion with the words of the Spirit 1 John i. 7, "The blood of Jesus Christ cleanseth from all sin." Josephites get along far more comfortably without such passages as *that*, and Hebrews ix. 22, "without shedding of blood there is no remission of sin;" and 1 Peter i. 2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

217. Another question Josephites cannot afford to ignore is this,—"If the ordinary working of natural events produced one Jesus,—how is it that through eighteen centuries of far more promising conditions, they have not produced another? After Nebuchadnezzar came Cyrus, after Cyrus Alexander, after Alexander Julius Cesar, Charlemagne, Napoleon, but after Jesus, no rival. Take any department of human life, and each age produces its great man, and *greater*, in some respects as ages roll on—but no one like Jesus!"

218. The apostle Peter says to the elect of God (1 Pet. i. 18-21) "Ye were not redeemed with corruptible things as silver and gold,.....but with the precious blood of Christ, as of a lamb without blemish, and without spot, who [Christ] verily was ordained before the foundation of the world, but was manifested in these last times for you who do believe in God and gave him glory; that your faith and hope might be in God.

BELIEF IN GOD includes the record he has given of his Son (1 John v. 10-12) which, in the above quoted passage, says of the elect, "They were redeemed by the precious blood of Christ." Josephites are *not* redeemed by this blood they exclude *themselves*, and this *divine rule* excludes them.

219. Hebrews ix. 26 says Christ once in the end of the world hath appeared to put away sin, "by the SACRIFICE OF HIMSELF." Our opponents' sins, then, have not been put away, they reject the means to that end.

220. We have shown how one Josephite teacher claims to have been rid of his sins by *sinning no more*. He must be a greater favorite of heaven than David was. His repentance did not free *him* of the sin of the past. According to the 51st Psalm, he in an agony of mind sought mercy, for his sin was ever before him; and expected no joy or gladness till he was purged. Is it not surprising that such reckless statements should be made to people who own Bibles?

221. In view of Col. i. 14, 15, which says, "In whom (God's dear Son) we have redemption through his blood, even the forgiveness of sins," what hope of forgiveness can Josephites have? See also Acts v. 31; and Acts xiii. 38.

222. In Acts xx. 20 Paul told the elders of Ephesus that he kept back from them nothing that was profitable, and had showed them and taught them publicly and from house to house. As he kept back, or omitted to say that JOSEPH was the father of Jesus, to say the *least*, what was UNprofitable then, is *now* the most profitable thing Josephites have to write about, judging by the space devoted to it.

223. In Romans v. 1 we read, "Therefore, being *justified by faith* (constituted righteous) we have peace with God through our Lord Jesus Christ." This, together with Isa. lx. 6, "All our righteousness are as FILTHY RAGS," and Eph. ii 5, 8, "By *grace* ye are saved, through faith;" *ought* to silence,—and *will* silence those who say they can be righteous without assistance from Christ, if not hindered by moral obtuseness. The record says, "Grace reigns through righteousness by Jesus Christ our Lord unto eternal life." Rom. v. 21. So, when a righteous God and a repentant sinner meet on a blood sprinkled platform. Mercy's stream flows unhindered,—God is glorified, and the sinner is an heir of salvation.

224. In 1 Cor. ii. 2, Paul says, "For I determined to MAKE KNOWN nothing among you except Jesus Christ; and him crucified." This is the whole gospel under *two heads;* for the same apostle writing to the same church in the 15th chapter mentions among the chief items of the gospel by which they were being saved, That *Christ died on behalf of our sins*, according to the Scriptures. This item of Paul's gospel Josephites have no use for. And they dispense with it without offering anything in place of it, except their own acts.

225. But what did Paul *make known* about Christ Jesus? The answer is found in Acts ix. 20 where we learn that *immediately* after his conversion, before he left Damascus, where he washed away his sins by the act of baptism into Christ, he "proclaimed Jesus, *That he is the Son of God;*" for which the Jews in that city conspired to kill him; but failed, because the disciples lowered him from the wall in a basket, and so escaped. And yet

226. We are told that Jesus was THE SON OF JOSEPH by men living more than 1800 years after Paul proclaimed him to be SON OF GOD, and that, too, by the commission of that Son himself; it is wise to consider well, before embracing what such teachers say. When we have the confession of one of the leading Josephites in America that they have NO PROOF that the first chapters of Matthews and Luke are not part of the original gospels named; but that they "*candidly believing it;*" it should be clear to our readers that *their candid belief* is all that is offered for the faith of others. Here they may well hesitate.

227. They should remember, too, that this Paul who in the synagogue of the Jews at Damascus proclaimed that *he so recently* put to death, was THE SON OF GOD, started out from Jerusalem to search for and arrest disciples of the crucified ONE; but was arrested himself on the way, by a voice from heaven, saying, "Saul, Saul, why persecutest thou me?" He was completely *turned around* by his heavenly visitor.

228. We learn from Galatians i. 15, 16 that Paul had been set apart from birth by God, "to reveal HIS SON *in him.*" Could an honest and intelligent person for a moment think of God setting him apart from birth, to REVEAL THE SON OF JOSEPH in him?

229. In the writings of Paul we have evidence that there were various controversies, such as apostleship, circumcision, factions, etc., but never a question as to the divine paternity of Jesus; and

230. If anywhere in the epistles we found the apostles endeavoring to *prove up* these sublime conceptions of Christ and his mission, it might be inferred that they were called in question by some; but nothing of the kind appears. And when some had gone so far as to deny the resurrection of their own bodies, apostolic answer was, that *their* resurrection and *Christ's* were linked together. As he was raised they certainly would be, if they maintained their confidence. This appears to have settled the matter.

231. The Word of the Spirit by Paul in 1 Cor. xii. 27, says, "Now ye are the Body of Christ, and members one of another." This was addressed to the church at Corinth, and shows Christ to be the dominant power as ruler, as intellect, as center and life of the Body, and each member a part of the Christ. These can only be made as *one, by union* with him and this is effected by faith in his gospel, and baptism into his death, see Rom. vi. 3. But as Josephites say there was *no need* of his death, of what use is it to be baptized into his death? And if not united with him in *that* way, are they united with him at all?

232. We are informed in Heb. i. 4, that the "More excellent name" of Jesus was INHERITED. From whom? As it places him "higher than the angels," it must have been inherited from One higher than they. All know that he had a name before he was baptized, and therefore also before his resurrection. This narrows the matter down considerably, and we ought to arrive at the truth very soon.

1. We KNOW he did *not* inherit it from Joseph.

2. We KNOW Jesus was higher than the angels BY BEGETTAL, the immediate context saying, for "to which of the angels said he at any time, 'Thou art my Son, this day have I *begotten* thee?' He was so far superior to angels that they did homage to him, but lower in nature.

233. It is important for our readers to note the difference between RELATIONSHIP and CONDITION. By one, —Jesus was above,—by the other, he was below the angels. And his subsequent exaltation was due to his matchless life. "Thou hast loved righteousness and hated iniquity, *therefore* God, thy God hath anointed thee with the oil of gladness above thy fellows."

234. "The sublime personality of Jesus presents a pattern of spiritual excellence unapproached and unapproachable," and *as far as we can see*, can only be explained by his parentage. And as we read of "Nathan, which was *of* David, which was *of* Jesse, which was *of* Booz, which was *of* Salmon," etc., so, when in answer to the Lord's question, "Whom say *ye* that I am?" Peter answering said, "*The Christ* OF GOD," we as surely know he was begotten not of man, BUT OF GOD, as that Nathan was begotten of David, and David of Jesse.

235. As, then, Jesus was not *of* man nor *by* man,—and as God is unsearchable, we should not be surprised if the human mind fail to fully comprehend his Son.

236. It has been truly said that as a ship of the line could not be built by an untutored savage,—as the masterpieces of literature, music and art are not the product of inferior minds, even so there is an equal disproportion between Jesus and his biographers. Christ and the Bible stand or fall together, the Bible being *centered* in him; and therefore JESUS' CHARACTER could not have been the invention of human genius.

237. As we hold to the literal accuracy of the term "Son of God," we may be asked why the term "Son of Man" is not equally literal? Ans. His *birth of Mary* satisfies the Sonship of Man; and the words, "who was not begotten of blood, nor of the will of the flesh, nor of the will of man, but of God," satisfies the other. See John xx. 31 for the object of the gospel.

238. We are anxious that our readers should realize that throughout the New Testament Jesus is represented as related to God, as no other man is; and secondly, that his relationship to man is largely a relation of *difference* than of similarity. The human race as a *whole*, is estranged from God by sin. Jesus is *not* one of these. He is at one with God, of whom he is called THE Son; and the leader of reconciliation.

239. The position of SONS is that to which others are invited through Jesus. 1 Cor. i. 9, 11. God is faithful, by whom ye were called unto the fellowship of HIS SON, Jesus Christ. Eph. i. 5; having foreordained us unto the *adoption* of children by Jesus Christ." 1 John i. 3. "Our fellowship is with the Father and with his Son Jesus Christ." 1 John i. 7. And the blood of Jesus Christ HIS SON cleanseth us from all sin.

240. "More than twenty times in John's first epistle the relationship of Father and Son is referred to, and in many instances in a most impressive manner. In chapter iv. 9, "God sent his only begotten Son into the world that we might live through him." V. 10, And sent "HIS SON to be the propitiation for our sins." Chapter v. 5, "Who is he that overcometh the world, but *he* that believeth that JESUS is the SON of GOD."

241. Peter begins his first epistle with the words, "Blessed be the God and FATHER of our Lord Jesus Christ;" and in his second assures us that he had "not followed cunningly devised fables," for he had been an eye witness of his Majesty, and heard the voice from heaven, which said, This is my beloved Son in whom I am well pleased."

(To be continued.)

That Saving Name

Has been put on by four joyful forerunners since we last wrote, and caused great rejoicing in the Church of the Blessed Hope, not alone for the addition to the household of faith but that it furnished an opportunity to proclaim the truth to a greater number of aliens than for several years; and we are hopeful that some of the good seed sown has commenced to grow. We thank God for this evidence that the Gospel of Christ is still the power of God unto salvation to every one who believes it with the heart.

It gives us pleasure to introduce to the Church of God scattered abroad, Brother and Sister Klingingatin, previously Disciples, who rejoice greatly in the newly found hope.

Also John and Gertrude Greif, son and daughter of our dear Brother and Sister Greif, who have long cherished the Blessed Hope. They have enjoyed great advantages in this respect and also the advantage of attending the Sunday School. We trust they will both be faithful witnesses for God and truth in this vast city, where thousands of snares are set for their feet, and finally receive an abundant entrance into the kingdom of God's dear Son.

The President's proclamation sets Nov. 24th aside for Thanksgiving Day.

The November election is over and Mr. Roosevelt is chosen to be President of the United States for the next term of four years.

We would like the name and address of one of our ministers who is near enough to visit Archie, Cass Co., Mo. Write to this office, and we will have you informed of the business required.

We call special attention to our offer in another part of this paper. It is before you, and now that the political campaign is over, we trust our friends will give interest to this matter.

The Japanese guns are still battering the Russian forts about Port Arthur. The resistance is becoming feebler, and as the lines are drawn in the suffering of the people and troops inside is increasing. There is some fighting in the north near Mukden, but no great engagement, and neither side gaining a great deal.

Communicated.

The Coming of the Lord.

The following paragraphs read not long ago, were written by W. R. Chandler, corresponding editor of *Messiah's Advocate*, and were quoted by Elder Miles Grant for *The Crisis*: "If straws show which way the wind blows and floating bubbles yet indicate the drift of the current, we are safe in asserting that an apostasy akin to that which engrossed the Jewish people before the first advent is now settling upon those who have preached the second advent. The decline of this religious belief is far past the inceptive point, some leaders are becoming unsettled in their teaching, and laymen, hitherto stalwart, are beginning to say that Adventism is a failure. "Why should we talk longer," they say, "of the signs of the times? Let us fall into line with other churches and have discussed *from* our pulpits subjects that are abreast with the times?"

"For many years the writer has believed that such a declension would come. Christ's earnest and oft repeated exhortations "watch, watch," were for other men than the humble Galileans who were before him, said he, "What I say unto you, I say unto all watch!" Ah that "all" though a little word was of mighty reach. It leaped across the misty span of eighteen centuries, and is now ringing in clarion tones in the ears of this busy generation. The "porter" whosoever he will be who is watching when the Nobleman returns, must be a sturdy fellow. He must be of the stuff of which heroes are made and his conservatism must be well nigh imputable. He will be jeered at and called a fogy. He will be beaten with many a taunt by brethren who have gone with the drunken," etc.

The information these paragraphs contain is startling. We have not thought that Adventists of whatever branch they might be, could be turned away from their faith on this point, however much they might be led into grievous error on other things. Called out for the very purpose of proclaiming the coming of the Lord to be near at hand, it is expected that each herald be faithful, and that he be in haste to warn the people, like the heralds who ride for their lives in times of flood or of war. But if there is growing indifference and actual apostasy in the ranks of other Adventists, is there not danger that the same spirit creep over the readers of The Restitution? "Watch! what I say unto one, I say unto all, watch!" Prophetic truth is as important now as it was when it drew our fathers from the churches early in the forties. It is even more important for it is a light that must shine "until the day dawn." Shine? How can it shine unless studied and preached upon in view of current history?

Other truths are important, we want them dwelt upon in every paper, that the sinner who reads may know that there is life for him only though Christ and the resurrection of the dead, but we must not neglect prophecy. For now that our attention has been called to the matter, we know there is danger of even our own dear brethren and sisters apostatizing from God. Have not some of them already grown cold? Can we see much difference between them and the world? Have we not already heard it said, "I do not like to hear sermons on prophecy?" "Not like to hear sermons on prophecy?" Then we do not like to hear of the coming of Jesus, for his coming is prophecy, and all connected with that coming, is prophecy. We cannot get away from prophecy. It is "the sure Word" upon which our faith and hope are built. It is through prophecy that we know where we are in time. We are not in the dark, hence can see the spires of the New Jerusalem gleaming not far away. Our Lord may "tarry" for "a little while." That others may come to repentance but he will not "delay his coming." Our work is not yet done, if we would "hasten the coming of his kingdom," the message he has given us must be preached until the end come. There is abundant need for warning, for exhortation, for watchfulness for consecration and for prayers. "The Lord is coming!"

S. Roxana Wince.

The Saints Will See Jesus.

The saints will see Jesus! What a hope! What a source of rapture! This hope sustained Job under his manifold and almost crushing calamities. "I know?" says he, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see him; whom I shall see for myself, and mine eye shall behold, and not another."

The saints will see Jesus! Glorious sight to behold! O what a motive to aspire after perfect holiness. Surely the hope of seeing Jesus who "is light" and in whom "is no darkness at all," cannot be cherished without exerting a powerful influence in our sanctification. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure."

O God of heaven! Grant us the purity of this blessed Son Jesus. Open our eyes to see him, dimly though it be, even here on this old earth; and vouchsafe to us the glorious sight of Jesus in the regenerated earth forever. Amen.

Eugene B. Willard.

There is so much bad in the best of us; there is so much good in the worst of us, that it does'nt behoove any of us, to talk about the rest of us.

We ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

God's Blessing on Giving.

There is a close connection between what a man gives and what he gets. God calls for the whole tithe, not for a tithe. There are some Christian people who think it sufficient if they give a tenth. The Jew gave a tenth after the first fruits of his increase, and every third year a tenth for the poor; and probably he would give one-fifth or one-fourth of all he possessed. There is no definite sum laid down in the New Testament, but the command of the Old Testament is intensified and enlarged in the New.

But having settled whether it is to be a tenth or a quarter, or whatever it be, remember that the proportion is the Lord's and not ours; and whosoever will thus honor God with his substance, in return God will honor him with prosperity. I will call the witnesses once again. I can furnish anyone with the names and addresses of all the cases I mention. In the North of England two brothers went into business. They were born in a very small cottage, and had nothing to start business with. But they were enthusiastic in religion. They were determined to give to the Lord, and they made an arrangement that the Lord Jesus Christ should be a partner in the concern, and a fixed proportion should be given to him of all profits. They so gave and prospered. The first year they had a nice lot of money to give. The second year they had still more. The third year the profits were so great that they went into four figures. Then they thought the proportion to be set aside for God was too much to give to charity.

Always be suspicious when you change your terms. It was for charity now, not for the Lord. Seeing it was such a big lot they divided it, took half for themselves, and gave the other half away. The next year, on the testimony of one of the brothers, they did not make a copper. And before the end of six months of the following year they came to a crisis.

The two brothers met one day and locked themselves in the office to face the situation. And William said to James, "We have never prospered since we robbed God. The first charge on the business must be to pay back what we have robbed." They knelt down and prayed and made this promise. Before the end of the year the business pulled round. Strange enough, after some years they made a similar mistake and had a similar experience. Today they are among the wealthiest Christian people in the land. They prospered as they honored God in their giving.

There is another man in the North of England (I will mention his name for I do not think he will object,) Alderman Stephenson of Newcastle. He told a friend that he went into business resolved to spend a third, save a third, and to give a third of all he made. He went on like that until he had saved enough. He went on spending a third and giving two-thirds. As he felt his family had quite enough, he now stops in business and gives all he makes. Jabez Wooley of Garforth, did almost the same.

But unless a man cultivates a habit of systematic giving when he has not much to give, he will give little when he is rich.—*Selected by S. Roxana Wince.*

"'Many years ago,' says Oliver Wendell Holmes, 'in walking among the graves at Mt. Auburn, I came upon a plain white marble slab which bore an epitaph of only four words, but to my mind they meant more than many of the labored inscriptions on other monuments: "She was so pleasant." That one note revealed the music of a life of which I knew nothing more.' How much good can be done in church, home and society by just being pleasant; how many acerbities it will sweeten; how many obstacles it will brush away! All our virtues must not be of the heroic and strenuous type; we need also the gentler, finer graces. The Bible has much to say in praise of pleasantness."

Misfortune is never sad to the soul that accepts it as from God, for such do always see on every cloud the face of an angel.

There is only one way to be happy, and that is to make somebody else so; and you can't be happy cross-lots; you have got to go the regular turnpike road.

Thanksgiving Fares.

Excursion tickets will be sold at all ticket stations on Pennsylvania Lines November 23d and 24th to any station not more than 150 miles from selling point. Tickets good returning until November 28th. For particulars, consult Local Ticket Agent of Pennsylvania Lines.—Nov 24

Poetry.

Over the Alps Lies Italy.

"Over the Alps lies Italy!"
Thus spake the warrior in days of old.
Checked by those mountains whose hoary heads
Of the centuries' wars with the elements told.

Little he reeked of the danger or fear
That hidden in glacier or pass might be;
Boldly his voice rang out, and clear—
"Over the Alps lies Italy!"

. . . . . .

Long as the morning dawns on world-tired,
Oh, ne'er that ruddiness eyes may see,
Cheering us onward, whate'er befall—
"Over the Alps lies Italy!"

Youth reads the words and bright eyes flash,
Thinking of all the future brings;
All heart can wish for of honor and fame,
Of love and joy and earth's beautiful things.

Oh, the world is fair and life is sweet,
And deep in youth's heart is a wordless glee;
But his spirit leaps forward, the future to greet—
"Over the Alps lies Italy!"

Manhood comes on as years depart.
Hearts cease more oppress the soul
The work of the world and its duty each day,
And all too swiftly the seasons roll.

Poet and painter, musician and priest,
Noodles and men of low degree,
They strive and they struggle, from greatest to least—
For "Over the Alps lies Italy."

. . . . . .

God grant for us all, when the time shall come
That our work hands drop the burdens they bear,
When the words we have spoken, the deeds we have done,
Are remembered only as things of yore;

That when we shall enter that new, strange sphere
Where no thought of time or of change shall be,—
We may find all we labored and longed for here—
Over death's Alps our Italy.

—Eleanor Jenkins.

Communicated.

Exhortation at the Breaking of Bread.

KEEP MY COMMANDMENTS AND LIVE.

This is the advice of Solomon in Prov. vii. 2, and Jesus gives the same advice in Matt. xxii. 37, 38, when he said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment." It is the great Creator that commands obedience from the created. After the sentence of death had been pronounced upon Adam for disobedience, he and all his posterity would have remained in the death state except God had made a way of escape from death, and that is what he did do when he made the promise that the seed of the woman should bruise the serpent's head.

Paul tells us in Gal. iv. 4, who the seed was, for he says, "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Then in Acts iv. 12, Peter, speaking of Jesus Christ says, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," and 1st John iii. 23, tells us that this is his commandment, that we should believe on the name of his Son, Jesus Christ, "For this is the promise that he hath promised us even eternal life, and this life is in his Son, he that hath the Son hath life, and he that hath not the Son of God hath not life."

It is vain to say we worship God, unless we keep his commandments since his commandment is, that we should believe on the name of his Son Jesus Christ, and that there is no salvation in any other name. Then it is through him we obtain a hope of life everlasting. It is easy to say "believe on the Lord Jesus Christ, but how do we obey the command to arise and be baptized and wash away your sins. When we obey this command, we acknowledge we are transgressors and under condemnation of death. After we have been baptized and washed away our sins, we are justified by faith through our Lord Jesus Christ, having been made free from sin we become servants of righteousness. Paul says, "To whom ye yield yourselves servants to obey his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness, now (when we were baptized) being made free from sin become servants to God, ye have your fruit unto holiness and life everlasting." "The gift of God is eternal life through our Lord Jesus Christ."

Oh, let us believe God and keep his commandments that we may obtain the promise of life forevermore. Each day I am more and more thankful that where as once I was blind now I see, and being enlightened can realise how great a delusion it is to believe God gave his only begotten Son that whosoever believeth on him might receive happiness instead of life eternal. Oh how great is the gift which God offers, even eternal life, made like unto the angels and can die no more. No wonder Paul says, "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him and the power of his resurrection.

Dear ones, let us too try to keep in mind how full of loving-kindness and tender mercy was our God when he made the promise which gives us life from the dead through our Lord Jesus Christ. May our lives bear testimony that we have been with Jesus and learned of him. Let us keep his commandments and live.

MRS. MATTIE NEILL.

THE DOOR OF SALVATION.

John x. 9. "I am the door, by me if any man enter in he shall be saved and shall go in and out and find pasture. The thief cometh not but for to steal and to kill and to destroy. I am come that they might have life and that they might have it more abundantly. I am the Good Shepherd. The Good Shepherd giveth his life for the sheep. He that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber."

Christ is our only door, our only hope of salvation. "The gospel of Christ is the power of God unto salvation to every one that believeth, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. There is a way which seemeth right unto a man but the end thereof is death, and many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of."

Many people think their own way is better than God's way. "Jesus sayeth, I am the way, the truth and the life. No man cometh unto the Father but by me. Because straight is the gate and narrow is the way which leadeth unto life and few there be that find it."

ESTHER BURTON.

The Sabbath.

I see that the Sabbath question is attracting considerable attention, and I have been requested to write an article on the subject, and after forty years study of the Scripture, I find no proof that the law given to Moses on Sinai is binding on any, or under this dispensation, and I find no proof that any one kept the law from Adam to Moses.

The Commandments were Israel's Constitution and no penalty for breaking these Commandments is mentioned in the Decalogue, but without a doubt God gave the law stating the penalty for breaking the Commandments.

As we read in Leviticus xxv. it was on Sinai that God spake to Moses regarding the land keeping a Sabbath, and the year of Jubilee and hallowing the tenth year and proclaiming liberty to the inhabitants of the land. God gave more than the Ten Commandments on Sinai.

After leaving Genesis ii. 3, I find not one word or command for keeping the Sabbath or that it was ever kept until Israel's delivery from Egypt.

Exodus xx. we learn that Moses was called upon Sinai and that God gave him the law.

Exodus xxxiv. Moses called the second time. Here we read that the feast of unleaven bread is commanded and the feast of weeks and the feast of ingathering at the years end.

Exodus xxxv. Moses gathered all Israel and said unto them, These are the words the Lord hath commanded that ye should do them, ye shall kindle no fire throughout your habitation on the Sabbath day.

Numbers xv. 32, 36, Here a man was found picking up sticks on the Sabbath and was stoned to death.

Deuteronomy v. Moses calls all Israel. Hear O Israel, the statutes and judgment that ye may learn and keep them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our Father, but with us who are alive this day. They were reminded that they were bondsmen in Egypt and that God had brought them out with a mighty hand and stretched out arm. Therefore; (for this deliverance) the Lord their God commanded them to keep the Sabbath.

Nehemiah ix. 13, 14, informs us that the Law, Commandments, Statutes and Sabbath were made known to Israel by the mouth of Moses on Sinai. Nehemiah and Moses both inform us when and where the Law and Sabbath were made known. There can be no mistake as to the time and place. All this Scripture proves beyond a doubt when and where the Law and Commandments were given and to whom they were given. As Paul says, the Law was added on account of transgression. I will show further along what the Law was added to.

Exodus xii. 43, 51. God informs Moses that no stranger should eat of the passover unless he was circumcised. One law was to be for home born and the stranger that sojourn among you. If a foreigner sojourns in the United States and violates the Law here he is punished by the laws of this country. So it was with a stranger sojourning with Israel, otherwise the Law was not binding on any one but the people to whom God gave the Law, namely: Israel.

Isaiah i. 12, 15, informs us that the new moon, Sabbaths, calling of assemblies, even the solemn meetings and anointed feast were a trouble unto God, and when they spread forth their hands, God would hide his eyes from them and when they make many prayers. "I will not hear you." Evidently this was to Israel.

Lamentations ii 5, 6, God had taken away his tabernacle as a garden and caused the solemn feast and Sabbath to be forgotten in Zion.

Hosea ii. 10, to 12. God would cause all her (Israels) mirths to cease, her feast days, her new moons and her Sabbaths and solemn feasts. God's Word has been fulfilled as we read in Ezekiel xxi. 25–27, that there was to be an overturning, and from the days of Zedekiah, the kingdom of Israel, which was the kingdom of God has been overturned to remain overturned until he, whose right it is should come and it would be given him.

The law governing the people who were subjects of this kingdom, ceased to be in force and will be until the kingdom of God is set up with Christ as King, then the same law that God gave to Israel will be the law to govern all nations.

Zacharish xiv. 16 to 27. Here we learn that the left of the nations which come up against Jerusalem will go up from year to year to worship the King; the Lord of Hosts and keep the feast of tabernacles. It shall come to pass whosoever will not come up of all families of the earth, upon them shall come no rain and the Lord will smite the heathen that come not to keep the feast of tabernacle, 19th to 21st vs. we read that the nations will sacrifice. In this chapter we read that God will gather all nations against Jerusalem to battle. Beyond a doubt, this prophecy is unfulfilled and when fulfilled, all nations will come under the law that God gave Israel on Sinai for one thousand years.

Zech. viii. 18, 23. We read the feast of the fifth, seventh and tenth month shall be to the house of Judah, joy and gladness, and there shall come people of many nations going to another saying, Let us go speedily to pray before the Lord, yea, many people and strong nations shall come and seek the Lord of Hosts in Jerusalem. And in those days when the prophecy is fulfilled, ten men out of all nations shall take hold of the skirts of him that is a Jew, saying, "We will go with you, for we have heard that God is with you."

It is evident that these two chapters are not fulfilled, but when fulfilled all nations will come under one universal law. It is evident that the law of God is not binding on neither Jew or Gentile under this dispensation. Not once did Christ command to keep the Sabbath, but as the custom was among the Jews to teach in their synagogues on the Sabbath, Jesus being a Jew, did as his people were accustomed to do.

Romans vi. 10, 21. Here we read that the righteousness without the law is manifest. 18, to 16 verse we read that the promise to Abraham and his land was not through the law, but through the righteousness of faith.

Romans vi. 14, 15. We are informed that we are not under the law but under grace. Romans vi. 4, 5. Here we learn we are dead to the law by the body of Christ and are delivered from the law to (serve) in newness of spirit, not in the oldness of the letter.

Galatians iii. 10–18. We learn that no man is justified by the law in the sight of God, evident, says Paul, Christ has redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentiles through Christ. 17, the Covenant that was confirmed by God in Christ four hundred and thirty years before the law was given did not disannul or make the covenant of none effect, but the law was added to the covenant because of transgression until the seed should come.

Acts xv. We read that a certain sect of the Pharisees believed it was needful for the Gentile believers to be circumcised and keep the law of Moses, and the apostles and elders came together to consider the matter. Their decision was that they were not to trouble the Gentiles about the matter. 19 to 29, nothing could be more clear.

Romans ii. 14-16, Paul says that if the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law unto themselves, showing the law of God written in their hearts.

Romans iii. 20, 21. Therefore, by the deeds of the law, there shall no flesh be justified in God's sight. 28. Paul concluded that a man is justified by faith, without the deeds of the law.

Romans iii. 23–25. Paul says the law was a schoolmaster to bring us to Christ that we might be justified by faith, but after faith is come, we are no longer under a schoolmaster.

Galatians v. 1, 4. Stand fast in the liberty wherewith Christ has made us free. We are not to be entangled with the yoke of bondage, and Christ is become of non effect unto you, and if justified by the law ye are fallen from grace.

Galatians iv. 10, 11. Paul was afraid of the brethren, lest he had bestowed upon them labor in vain. In 10th verse, he says they were observing days, month, times and seasons.

I find no proof for keeping the Sabbath or law.

Submitted in the spirit of love and truth.

D. M. HUDLER.

Here and There.

I want to say to the household of faith that, although I have not written much of late, I have not been idle. In fact, my silence is due to being crowded with work. Being absent from home most of the time, I could not take the time to write. It was my privilege to attend six Conferences this year. Besides attending the June Meeting and the Annual gathering of the Indiana Conference, I was present at the Iowa, Ohio, Michigan, and Southern Illinois Conferences. All were to me times of spiritual good. Old acquaintances were renewed, new ones formed, and the ties of brotherly love were closer drawn. These gatherings also afford an opportunity to gain an insight into the amount as well as the quality of the work that has been done. Brethren and sisters, have you ever thought what feelings we would experience should the Master suddenly appear in our midst and with unfailing scrutiny inspect our work? It is, moreover, a fact that he who walks in the midst of the golden candlesticks is constantly inspecting our work. Let us do our work well.

I was pleased to note a general interest in the work, and almost everywhere the call is for evangelistic work and workers. Let me appeal to our young men whose eyes may fall on these lines. Have you ever thought of the debt of gratitude you owe to God for sending the light of the glorious gospel of Christ to give you the knowledge of God? Have you thought of the many who sit in darkness who perish for the want of light? Do you not feel in the depth of your heart a desire to return the love of God by devoting your powers to the proclamation of the gospel? Where we have one man in the field we ought to have ten.

Not long since I received an urgent invitation from Bro. T. E. Willey, of Mount Ayr, Ind., to present the gospel to the people of that place. The M. E. Church was secured, and I had the pleasure of speaking in it seven times in five days. The attendance throughout was good, and the interest from first to last was excellent. Although the gospel with its promises and conditions was new to many, they came from evening to evening and listened with rapt attention to the things concerning the kingdom of God and the name of Jesus Christ. We also had the honor of baptizing two believing ones upon their confession of faith in the gospel as presented. They are Bro. and Sister Wilbert Hart. May they continue steadfast in the truth as it is in Jesus. I purpose going back at some time in the near future. I am confident that there are others who, when they know "that way" more perfectly, will also obey from the heart the form of gospel teaching. Bro. and Sister Willey and others, although isolated from others of like precious faith, have for years stood for the defense of the gospel. Let them meet often for mutual edification and comfort. There are many other isolated ones in Indiana who need an occasional visit from an evangelist. Brethren, the time is short. Let us be up and doing.

A. H. ZILSER.

Obituary.

Mrs. Maria Neighoff was born at Hagerstown, Maryland, Jan. 19, 1809; died Oct. 30, 1904; aged 95 years, 9 months and 11 days. Early in life she was united in marriage with David Swope, who died in about a year. To this union was born one daughter, Elizabeth, who died last February. In April, 1837, she moved to Illinois, locating at Oregon, in Ogle Co., where she married Baltzer Neighoff the following year. Here they lived until about the year 1840, at which time they removed to Plum River, Town of Freedom, Carroll Co. From this place they again moved, going to Savanna, where they remained for three years, after which they returned to Plum River. In 1868 they moved to South Dakota, where they lived for eleven years, then returned to Plum River to make their home with their daughter, Mrs. S. P. Renner, at whose home the husband died 26 years ago, since which time her home has been in the family of her daughter, until in February last when her daughter was stricken by death. Soon after she came to the home of her grandson, where she died on last Sunday. In 1836 she united with the Christian church in which she remained a member until 1854, when she joined the Church of God of the Abrahamic faith. In her church relationship she has ever lived the life of one who had a conscientious duty to perform before God. We lay her away to rest in the hope of a glorious resurrection.

S. J. LINDSAY.

Selected.

Cornelius.

Peter had to be prepared for the work. The narrative of his preparation is contained in the tenth chapter of Acts. A direct attack was made upon his prejudices. He became very hungry about 12 o'clock in the day. While waiting for someting to eat on the housetop, an amazement came over him. In this state, he saw a great sheet full of all sorts of unclean creatures fit and appropriate emblems of the moral condition of the Gentiles. At this crisis, the Spirit said, "Rise Peter, kill and eat!" But Peter preferred hunger to defilement; and would not consent, until it was repeated for the third time, that the legal distinction between clean and unclean was done away:—"What God hath cleansed, call not thou it common," or unclean.

The impression made upon Peter by this vision is best expressed in his own words. "God hath showed me," says he, "that I should not call any man common, or unclean. Therefore came I to you Gentiles, as soon as I was sent for." In this way the second key of the kingdom was imparted to him. Its use was to make known the fellowship of the mystery.

As soon as Peter's preparation even while he was debating within himself the meaning of the vision, three Gentile messengers from Cornelius, a centurion of the Italian regiment, arrived from Caesarea, to request him to visit him. The Spirit told Peter to go with them, nothing doubting, for he had sent them.

Now, while God was preparing Peter's mind for a ready obedience, he had sent a messenger to tell Cornelius to send for Peter. It would be well for the reader to reflect on the character of Cornelius before the angel visited him. He was not a pagan Gentile, or a wicked sinner in danger of hell fire; but a proselyte of righteousness, or an outer court worshiper. "He was a just and devout man, and one that feared God with all his house; gave much alms to the Jews, among whom he was of good report; and he prayed to God alway." No better man lay or clerical, can be produced from any modern sect than Cornelius. He was a God-fearing, "pious, and generous hearted man he was not a perverse, hot-headed ignorant disciple of some sect; but a man approved of heaven, whose prayers and alms were acceptable before God as a memorial of him, and why dwell so on the character of this man? Because, a special messenger was sent from heaven to tell even this good man, this just and devout Gentile, to send for the apostle Peter, that he might come from Joppa, and tell him what he ought to do. But as though this were not explicit enough, the angel stated that, "Peter should come and tell him words whereby he and his house might be saved." Now it is worthy of especial note by the religionists of this self complacent generation, that this just person was not in a saved state under the new order of things; that he had both to hear words, and to do something for his salvation, which he had then as yet neither heard nor done. And let it be observed, furthermore, that the angel of God was not permitted to preach the gospel to Cornelius; or, in other words, to tell him what he ought to do; or, "the words by which he and his house might be saved." He was only allowed to tell him to send for Peter. According to modern notions this was quite unnecessary; for, cries popular ignorance, it would have saved both time and trouble, if the angel had told Cornelius at once what it was necessary for so excellent a man to believe and do, instead of sending three men through the broiling sunshine to fetch Peter to Cesarea. O what a lesson is contained in this interesting narrative for the "clergy," ministers, and people of these times. How it convicts them of infidelity of the gospel, and sinfulness before God, or, if sincerity be granted to them, and, doubtless, there are among them many honest and well intentioned persons who "err not knowing the Scriptures;" grant, then, that they sincerely love truth in the abstract, yet comparing their creeds and preaching, and practices, with the testimonies contained in the second, tenth and eleventh of the Acts, to say nothing of others—how condemned are they as vain talkers and deceived leaders of the blind. It is really painful to listen to the superficial dissertations of the texturaries, retailed to the people from the pulpits of the day. Theological speculations on isolated scraps of Scripture are substituted for the words of Peter and the other apostles, by which alone even the pious can be saved. They talk of true religion, of primitive Christianity, of the gospel, of churches of Christ, and of an evangelical ministry; but where among papist or Protestant church or dissent are these things to be found, reflecting the precepts, precedents, and morality of the "pure and undefiled religion" of the New Testament.—*Elpis Israel, selected by J. Cameron.*

"Not only pleasant things, but sad ones, have their influence and are remembered. It is well to have this truth ever in mind and to act in view of it. 'Kind words can never die' says the little song. When one heard that sung pleasantly, he said sadly: 'Cross words can never die.' One is as true as the other. When we speak to another, it would be well for us to ask our own hearts: 'How will this be thought of, by and by, when it is recalled in memory?' By our words and by our deeds we are making memories for others that shall give pleasure or give pain in the coming days."—*Selected by S. R. Wince.*

Stock Show Excursions to Chicago over Pennsylvania Lines.

Excursion tickets to Chicago will be sold via Pennsylvania Lines November 27th, 28th and 29th, at low fares, account International Live Stock Exposition. This year's Live Stock Show, with eleven thousand animals on exhibition, including two thousand horses, is to be the greatest on record, and the reduced fares over Pennsylvania Lines make it a good time for an inexpensive trip to Chicago. For particulars, consult Local Ticket Agent of Pennsylvania Lines.—Nov 20

The Open Hunting Season.

Begins in Wisconsin November 11th, in Northern Michigan November 8th and special low round trip tickets are on sale via The North-Western Line daily from Chicago, until November 15th with return limit December 15th. Correspondingly low rates from all points. Deer and other game are reported more abundant than for many years. Rates, schedules, booklets, hotel and boarding house lists and the most complete detailed maps ever published on application to your home ticket agent, or address A. H. Waggener, Trav. Agt, 22 Fifth Ave., Chicago, Ill.—Nov 15

Wisdom of Solomon.

CHAPTER 47.

1. And after that arose Nathan to prophesy in the days of David.

2. Even as fat separated from a sal-vation-offering, so was David set apart from the sons of Israel.

3. Among lions he smote as among kids, and among bears as among lambs of sheep.

4. In his youth did he not slay a giant and take away reproach from a laity when he raised his hand with a sling-stone, and cast down the gaping wonder of Goliath?

5. For he invoked the Most High Lord and he gave to his right hand controlling power to take away a man able in war, to exalt the horn of his laity.

6. Even so among myriads he glorified him and praised him with blessings of the Lord when he wore a diadem of glory.

7. For he crushed out enemies round about and he made nought of the opposing Philisterion; unto this day he broke their horn.

8. In every deed of his he gave confession unto a sacred Most High; with an oracular word of glory with all his heart he hymned and loved the One who created him.

9. And he stood psalter-ode-players before the altar, and with the echo of them he sweetened musical strains.

10. He gave appropriate beauty to festivals and he cosmically arranged appointed times unto a consummation with the praise they sung to his sacred name, and from morning dawn made the sanctuary echo.

11. The Lord took away his sins and exalted his horn forever, and gave unto him a covenant of kings and a throne of glory in Israel.

12. After him arose a son having exact knowledge, and for his sake he lodged him in a wide place.

13. Saloomoon became king in days of peace, for whom God caused things to cease round about, that he might stand a house in his name, and make ready sanctification forever.

14. How wise didst thou become in thy youth and how thou wast filled like a river with understanding.

15. Thy soul didst cover a land and thou didst fill it with parables of enigmas.

16. Unto islands afar off thy name arrived, and thou wast beloved in thy peace.

17. With odes and comparative illustrations and parables and with interpretations countries wondered at thee.

18. In the name of the Lord God, the God whom Israeel had invoked thou didst gather together the gold like tin and silver thou didst multiply like lead.

19. Thou didst incline thy loins away unto women, and thou didst misuse thy official-power with thy body.

20. Thou didst give cause for blame unto thy glory, and thou didst desecrate thy seed, to bring wrath upon their offspring, and compunction to thy folly, so that a divided petty rule came to pass and an unfaithful kingdom arose from out Ephraim.

21 and 22. But the Lord may not forsake his mercy and utterly destroy from his works, nor wipe out the progeny of his elect one, and take away the seed of the one who had loved him; and he gave unto Jakoob a remnant, and unto David a root from out him.

23. And Saloomoon rested in the midst of his fathers and left behind him of his seed folly for a laity and Hroboam inferior in understanding, who stood a laity away from his counsel, and Hierobam son of Nabat who caused Israeel to sin, and gave to Ephraim a way of sin.

24. And their sins became exceedingly multiplied to stand them away from their land; and they sought out every wickedness, until requital came upon them.

COMMENT.

It would be difficult to find more of valuable history and biography summed up in the space of this one chapter and as graphically given, to say nothing of the glimpse we get of God's hand through these great human instrumentalities notwithstanding their many frailties, directing and working his eternal purposes in the councils and counsels of men. The record and lasting influence for good these great men have left behind them is convincing evidence that life is worth living even were there no future. What shall we then say who believe that the gospel has a promise not merely for the life that now is, but for the life that is to be, and with what emphasis

...ld we bring home to ourselves ... beginning Christian of our day the ... records of these older saints.

CARL GARDNER.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

A friend .50

What We Believe.

"We" are a body of religious people who, as such, "believe" something. We believe the teaching of the Word of God. This is our rule of faith and practice. But what does the Word teach as essential matters of "faith and practice?" Do we as a people uniformly hold to the great foundation principles of faith as set forth in the Word of God? Are our public ministers a unit on the things to be taught and believed in order to salvation? In short: Have we a faith? If so, what is that faith? What does the Word of God teach us as essential to true faith and practice? We have answered these questions in a very concise and yet comprehensive way in the upper right hand corner of our paper, THE RESTITUTION. The object of these lines is to say that, since writing a series of articles for THE RESTITUTION on "What We Believe," quite a number of requests, both verbal and written, have come to the undersigned asking that said articles be published in book form. They will make a book of about 60 pages, making 15 chapters in all. Such a book should sell for 15 cents per copy. Now, brother and sister, this concerns you. Do you desire the publication of this work for distribution among such who ask, "What do you believe?" If so, please write to the undersigned at Plymouth, Ind., saying how many copies you want at 15 cents per copy. Write on postal. Send no money until notice is given that the work will be published.

A. H. ZILMER.

Indiana Conference, Attention!

Circumstances have arisen which appear to make it necessary to depart from the usual custom of holding the "November Conference" of the Indiana churches at the regular time, which is the third Sunday in November, and to postpone this meeting until some time after the Holidays. The meeting is to be at Plymouth, and due notice will be given as to the exact time, so that all concerned may be informed. In the mean time let us work with our might for the advancement of the cause of the truth in our respective localities.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec.

If any of the brethren in Iowa desire preaching by the Evangelist will they please notify the board as soon as is possible.

O. J. ALLARD, Pres.
EVA STEARNS, Sec.

To the Church of God in Ohio:

Brethren beloved in the Lord, by the Ohio Conference at Salem, Ohio, Sept. 3, we were elected evangelists for the State. We are ready, willing and anxious to preach the gospel of the kingdom, that others may obtain a hope of eternal life. Dear brothers and sisters, let us all strive to make our calling and election sure by self denial and sacrifice, that the truth to salvation may be freely preached. We will answer calls together or apart, and preach the glad tidings to few or many, in doors or out, but our chief desire is the welfare of the Church of God. Address us at 866 W. Main St. Salem, O.

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$47.20 Colorado and Return.

Round trip winter tourist tickets are on sale daily from Chicago to Denver, Colorado Springs and Pueblo at the rate of $47.20 via the Chicago, Union Pacific & North-Western Line, good on fast through trains, with high class equipment. The best of everything. Corresponding low rates from all points. For maps, booklets and list of Colorado hotels with rates apply to your home agent or address A. H. Waggener, Trav. Ag't, 22 Fifth av. Chicago.—nov30

WHEN YOUR TIME IS OUT PLEASE RENEW.

Book Fund.

I have several times been solicited to have the next booklet of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 5:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:40 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Take the Vandalia line to St Louis. Commencing Sunday Sep 18, and continuing until Dec 1st, The Vandalia line will sell every Sunday, Monday, Tuesday, Wednesday and Thursday, round trip tickets good for 7 days to St Louis for $6 75. Call on F J Bussard, agent Vandalia line for information regarding various concessions.

Home Seekers Excursions to South and Southeast.

For full information about Home Seekers special low fares to points in Alabama, Florida, Georgia, Kentucky Louisiana, Mississippi, and North and South Carolina, Tennessee and Virginia, apply to ticket agents of Pennsylvania Lines.—nov14

Vandalia Line Excursions.

One and one third fare for the round trip for Thanksgiving Day within limit of 150 miles. Sell Nov. 23rd and 24th, final return limit Nov. 28th, 1904.

Grand Lodge and Grand Encampment I. O. O. F. Indianapolis, Ind. November 15th to 17th, 1904. $3.85 for round trip, sell Nov. 14th and 15th, to all parties presenting and delivering certification signed by local secretaries; final return limit Nov. 18th, 1904.

Excursions to Philippine Sights at World's Fair Run only a few Weeks More.

Until Dec 1 Pennsylvania Lines run daily excursions to St Louis. Inquire of Pennsylvania Lines tickets agents about fares and features of trains which add pleasure to Worlds Fair trip. Get posted by calling on J. E. Hanes, Ticket Agent, Plymouth, Ind.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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PERSONAL ADDRESSES.

Persons requesting their address published may have their names inserted here.

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John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
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VANDALIA LINE

TIME TABLE.
In effect May 15, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No 136 daily Expo Train	7:28am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	6:55pm
No. 44, " " "	10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For TerreHaute	5:48a m
No. 43, daily	11:30pm
No. 45, daily, ex Sunday	4:50pm
No 135 " Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St Louis No change of cars All other trains make good connections to and from St Louis at TerreHaute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now met in the Hart Building No. 1023 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and C. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O: where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Madsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Io., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A U Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Smoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. B. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

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PLEASE READ EACH WORD OF THIS.

We have made an agreement with the publishers of "Farm and Fireside," a semi-monthly journal, published at Springfield, Ohio, by which we can present our patrons with that paper for a year entirely free of cost.

Farm and Fireside has from 20 to 32 pages each issue, and is illustrated. It is accredited with having the largest circulation of any home and farm paper in the world. It is a good paper for the farmer, dairyman, stockraiser, poultryman, fruit grower and gardener. The housewife has a department—in short all members of the home are supplied with reading suitable to each one. A sample copy will be sent to you soon.

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Our proposition is to send each one of our patrons who pays his subscription up and on to the end of 1905, the Farm and Fireside for a year free of any charge whatever.

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There is necessarily a limit to this offer, and you will have to act very promptly if you wish to take advantage of it. Our arrangement ends with the month of November. So if you want the Farm and Fireside free for one year, send at once as above, and we will see that you get the two papers.

This applies to new and old subscribers alike. Each one who pays for THE RESTITUTION to the end of 1905 gets the Farm and Fireside as well.

Send as soon as possible, so as to be sure and secure the present we offer. If you are in arrears send the money to cover the delinquency, and send $1.50 for next year, and you get Farm and Fireside absolutely free.

A SECOND PROPOSITION.

In the city of Boston, Mass., is published a monthly journal devoted to education of young and old to the necessity of a humane and merciful treatment of dumb brutes as well as our duty to our fellowman. This paper is called "Our Dumb Animals," and is specially beneficial for the youth of our land, though older people cannot fail to be helped by reading it.

We propose to send Our Dumb Animals free one year to every person sending us a new subscribor for THE RESTITUTION for next year.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, NOV. 16, 1904. NUMBER 43.

Poetry.

Where Is Christ?

Where the many toil together, there am I among My own;
Where the tired workman sleepeth, there am I with Him alone;
I, the power that poseeth knowledge, dwell amid the daily strife;
I, the Bread of Heaven, am broken in the sacrament of life.

Every task, however simple, is to Me and that does it for;
Every deed of love and mercy done to man or done to Me.
Thou hast learned the peaceful secret, thou hast come to Me for rest;
With the burden, in thy labor, thou art, Felix, doubly blest.

Nevermore thou needest seek Me; I am with thee every where;
Raise the stone and there shalt find Me; cleave the wood, and I am there.

Communicated.

Pine Woods Bible Class.

PHENOMENA OF SPIRITUALISM ACCOUNTED FOR. NO. 3.

Teacher. Lesson No. 2, closed with the introduction of the topic as to how God communicated with man. I will ask Ella to talk on that point.

Ella. We are told that "When God speaks to man he speaks electrically, that is by his Spirit; for electricity is the term science has bestowed upon what the Bible styles spirit. All physical phenomena are produced by the spirit acting according to laws peculiar to it, a very few of which are scattered about in works of science. When the Creator wills to speak, he does it by the same spirit that shivers the sturdy oak, or rends the rocks asunder. Sometimes he communicates his mind by making direct spectral impressions on the magnetic mirror of the brain."

Q. In a case of this kind, which do men see these things?

A. In this case a man in his sleep sees objects, and hears sounds that have no real existence; but are representative of realities past, present, or future. These are the dreams and visions of the prophets. Sometimes he speaks mediately, but still electrically, as through Jesus Christ to his apostles, whose method we will look into briefly in connection with the principles brought out in M. Korsten and Dr. Draper's experiments, (as related in lesson No. 2.)

"Things, ideas, or images may exist upon the brain's tablet or sensorium, and yet be invisible (that is not recollected by the individual who received them), and consequently invisible to all other persons, from his inability to utter them."

Q. Though the person may not be conscious of it, may not the ideas exist in the person?

A. Yes. Though thus invisible, the ideas are nevertheless existent, and actually present within. They exist, however, in the state of latent spectral impressions, and in order to be evoked or made visible, they need to be breathed upon by the same principle that impressed them upon the sensorium. Now, the sensoria, or magnetic mirrors, or minds of the Apostles had been prepared (Luke i. 17), or polished by the process they had undergone by the ministry of John. They were in a state represented by the polished metal or glass, (see lesson 2) in Dr. Draper's experiment, ready for the coin to be impressed upon it. Jesus came, the medium through which the Father operated in word and deed. John v. 30. He spoke the words, laying them, so to speak, like coin upon (the glass) their hearts; while the Father, who performed the miracles, passed by their effect, the electricity of his spirit, as it were, through the Word, and their sensoria, stamping impressions there, as by M. Karsten's experiment with the glass, coin and electrifying machine." See Lesson 2.

Q. Did not Jesus recognize the fact that he was operated on by a power not of himself?

A. Yes. "I can of mine own self do nothing," said the Lord Jesus; "the Father is in me. The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." This proves what we have said that Jesus was the Father's medium or channel through whom, by his Spirit, he operated on men's minds by words confirmed by miracles, in strict accordance with the laws illustrated by the experiments before us.

Q. Did not the apostles hear many things which for a time remained upon their minds as spectral impressions?

A. Yes. "The Apostles saw and heard many things during their attendance upon the instructions of the Great Teacher which continued to the end of months, as hidden spectral impressions upon their sensoria, but which were afterwards evoked in lines of living light."

Q. Give an example.

A. For example they saw Jesus ride into Jerusalem on an ass' colt, as predicted by Zechariah. But one of them referring to it says: "These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." John xii. 16. They knew what was written in the prophet, and they saw what the people did on the occasion referred to; but their knowledge was a latent spectre until made manifest some time after at the glorification of Jesus."

Q. But what happened then, by which these latent spectral impressions were evoked?

A. The spirit was breathed upon them after the illustration contained in Dr. Draper's experiment. But why were they not evoked before Jesus was glorified? For the reason assigned by John, in speaking of the gift of the Spirit—"The Holy Spirit," says he, "was yet not given, because that Jesus was not glorified." John vii. 39.

Q. Did not Jesus intimate that they would need the breath of the Holy Spirit before they would understand the import of his words impressed upon their brain?

A. Speaking of his teachings, Jesus said unto them, "These things have I told you, that when the time shall come, ye may remember that I told you of them. When the spirit of the truth is come, it will guide you into all the truth. It shall glorify me." John xvi. 4, 13, 14: The glorification in this sense was the receiving things concerning Jesus, and showing them to the Apostles—evoking the impressions already existing and communicating new ones as evinced in their writings. In this way they were glorified as well as Jesus, for receiving the spirit of the truth, it became in them as a fountain of the living streams; thus, "whom he justified them he also glorified." Rom. viii. 30. The Lord Jesus was glorified in a sense, after his resurrection, before he was received into glory; and therefore, before he ascended he gave a measure of his spirit to his Apostles—not a full charge, as on Pentecost, but a sufficient charge, so to speak, to evoke the hidden spectral impressions, the effect of which electrification is seen in their words and actions, between the ascension and Pentecost, compared with those before his crucifixion."

Q. How did Jesus proceed to develop these impressions?

A. "In bringing out these impressions, he proceeded as in Karsten and Draper's experiments with the coins, for the Apostle says, "He breathed upon them and said, Receive ye Holy Spirit, (*Labete pneuma hagion*), and from that time they had authority to remit sin. Man was made in the image and likeness of God. Or as David saith, (*watkhasseraihu meat maielohim*), Thou hast made him to fall a little short of the Elohim, (Psa. viii. 5) or angels. He is, therefore, like to them in form, and capable of similar manifestations; but he falls short of their perfection and beauty, strength, and electrical or spiritual exaltation."

Teacher. Albert, are angels spectral or real beings?

Albert. Read. "The Elohim, gods or angels are not spectral impressions, any more than men and women are, though they can make such impressions. They are ponderable, occupying space that cannot be occupied by another body at the same time. They are not ghosts, or disembodied winged phantoms, through which you may sweep your arm as through a shadow, and, leave them undivided. They are bodies of a nature capable of corporealing a thunderbolt without deterioration, or hazard destruction. They can walk in the glowing furnace unaffected, as they can also whom they choose to mantle in a halo of their spirit. Dan. iii. 25; Isa. xxiii. 14, 15. They can eat and drink, and be washed with water." Gen. xviii 8.

Q. What is the popular notion concerning angels?

A. "The popular notions about angels are mere superstition. Disembodied spirits with wings are spectral impressions, made by odic emanations from brute folly, on the unpolished sensoria of the ignorant. Winged heads of chubby babies, peeping out of clouds, on the margin of inner glory, are spectres of minds bewitched or crazed by the "philosophy of vain deceit" of theosophical magicians, and prophets of the "spirit world"—a world of electro-magnetic spectralia. Such angels as the people's heads are filled with flourish there; and the darker the intellect, the more vividly are they seen in all their glory."

Q. What about death bed impressions.

A. In death bed scenes, latent spectral impressions become quite vivid, they see angels beckoning them to come up higher, hear rapturous heavenly music, etc. The death bed scene of a Mohammedan will see the spectral impressions made upon his brain. He may see his promised harem of spirit wives, and rejoice in the prospect of sensual enjoyment. These death bed experiences will vary just as much as the impressions that have been made upon the brain may differ, and one death bed scene will contradict another.

Some have agonizing death bed scenes, see a blazing hell, devils, and every vile thing if those spectral impressions have been made upon their sensoria.

This will be continued in the next lesson.

Yours in the Blessed Hope.
W. H. WILSON.

Read at the Sisters' Meeting, Cleveland, O.

PETER IN PRISON, ACTS XII.

In our lesson for today we learn of the great King of Judah, Herod; his pride; his miserable death; how he persecuted the Church and how he apprehended Peter, put him in prison, and delivered him to four quaternions of soldiers. A quarternion was a Roman guard of four soldiers, detailed to act as sentries over a prisoner. Each hand was hand-cuffed to a separate soldier inside the cell while the other two kept sentry outside the door. These four were relieved every three hours day and night so that there were four quarternions required for one days' service and four for the night watches. At that time during the days of unleavened bread, we read in Exodus how the Passover was instituted. Seven days thou shalt eat unleavened bread and the seventh day shall be a feast to the Lord. Ex. vii. 6. So after these days were over Herod intended bringing Peter to face the people. What was it Peter was imprisoned for? For preaching this same gospel that it is our privilege to rejoice in, and that we, (unlike Peter) can speak of freely and without fear. But it says prayer was made by the Church without ceasing; and he was miraculously delivered, he appeared to be in a trance; the chains fell from off his wrists, and after coming to himself he says, "Now I know of a surety that the angel of the Lord hath delivered me from the hands of Herod and the people." This brings to mind the 37th Psa. 6 and 7 verses. This poor man cried, and the Lord heard him and delivered him out of all his troubles. The angel of the Lord encampeth round about them that fear him and deliverath them. Let us follow the apostle Peter from time to time as he overcame by fearless action and burning words the humiliation of men. It was Peter who on the Day of Pentecost spoke words which pricked to the heart his hearers. It was Peter who said to the lame man at the beautiful gate, "In the name of Jesus of Nazareth rise up and walk." It was he who on imprisonment spoke to the rulers of the people and elders of Israel; who rebuked Ananias, who also said, "We ought to obey God rather than men." From his lips did Gentile ears first hear that the glad tidings were not alone for the Jew. Like Paul Peter rejoiced that he was counted worthy to suffer shame for the name of Jesus.

Now on a set day Herod made an oration, and it pleased the people, and they shouted, "It is the voice of a God and not a man." And he kept silence, which showed consent; and because of this we see in the 23d verse his miserable death, eaten by worms, because he gave not God the glory. He was not like Peter when he went to visit Cornelius, who falling at Peter's feet to worship him, took him up, "Saying, I myself, also am a man." What a lesson we learn from this. In Col. iii. 23 we read that whatsoever ye do, do it heartily as unto the Lord, and not unto men, in singleness of heart fearing God, knowing that of the Lord ye shall receive the reward.

In studying this lesson I have been naturally much impressed by the life and character of Peter. We read in Luke xxii. 31, 32, how Jesus said unto him that Satan desired to have him to sift him as wheat. But Jesus told him he had prayed for him that his faith fail not. But he thrice denied his Lord and followed him afar off. But Peter was repentant, for we read that he went out and wept bitterly. Jesus then enjoined him to feed his lambs, for Jesus said unto him, "Peter when thou art converted strengthen thy brethren." Now may we not all profit by applying the words of Jesus to ourselves? Would we not also be glad that the Savior offered prayer in our behalf? With Satan still in the world, and a knowledge that some shall depart from the faith it is well for us to take warning, and pray that our faith fail not, that at our Lord's coming we may be found at our post firm and true, ready for the "grand review."

MRS. EMILY GROVES.

The Two Witnesses. Rev. xi.

Mary A. King asks for information through THE RESTITUTION as to,

1. What were these two witnesses?
2. When were they slain, and how?
3. How were they restored to life?
4. What was their ascension?

To these four questions I will endeavor to give an answer according to the teaching of the Bible.

1. Who are the two witnesses? Witnesses are of two kinds, oral and documentary,—the saints and the Bible. In Deut. xxxi. 26, we read, "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Again in John v. 39 we read, Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me." Almost numberless passages may be cited to prove that the written Word is one of God's witnesses. And as to the oral testimony we read, Isa. xliii. 10, "Ye are my witnesses, saith the Lord." And in Acts i. 8, "But ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Nathan the prophet was God's witness when he said to David, "Thou art the man." Now having found who, or what the two witnesses are we proceed to the second question—When and how were they slain?

Christ informed his disciples that the time would come when men should kill them, and think that they were doing God service. But as a rule when one was put to death, another took his place and continued as a witness to the truth. But there came a time when the powers of darkness seemed to have put all the witnesses to death. The saints burnt at the stake; the Bible prohibited. In the death of the witnesses we must not expect it to be literal. We could not conceive of a literal killing of the Word of God, nor yet of his saints, and then coming to life again in three and a half days. The time of the death and resurrection of the witnesses appears to have been in the beginning of the 16th century. "At the beginning of the 16th century, Europe reposed in the deep sleep of spiritual death, under the iron yoke of the Papacy. That haughty power like the Assyrian of old said, in the plentitude of his insolence, my hand has found as a nest the riches of the people; and as one gathereth eggs, I have gathered all the earth; and there was none that moved the wing, or opened the mouth." And in a similar manner a writer of an article on the reformation in the Encyclopedia Brittanica, in a statement made with no reference to the fulfilment of this passages, this speaks of that period, "Every thing was quiet, exterminated; and the whole Christian world supinely acquiesced in the enormous absurdities inculcated by the Romish church." During this state of affairs, a council was held at Rome, called the Lateran council; which was assembled in A. D. 1513, and continued its sessions to May 16, 1517. In the ninth session of this council a remarkable proclamation was made, indicating that all opposition to the papal power had now ceased. This scene is thus described by Mr. Elliott (2, 396-397); "The orator of the session ascended the pulpit; and amidst the applause of the assembled council, uttered that memorable exclamation of triumph—an exclamation which notwithstanding the long multiplied anti-heretical decrees of popes and councils the like of which was never pronounced before nor since. "There is an end of resistance to the papal rule and religion; appears there is no more." The whole body of Christendom is now subjected to its head." This occurred May 5, 1514. From this date we may reckon the three and a half years the witnesses lay dead. From May 5, 1514 to Oct. 31, 1517, is three years and a half; the latter date being the time that Luther posted up his theses at Wittemberg the well known epoch of the beginning of the Reformation. Now if the suppression of the witnesses is in symbolic language was their death, when they again bear testimony would on the same principle be their coming to life again. In 1529, after the reformation had broken out, we find Pope Hadrian saying in a missive addressed to the Diet at Nuremberg, "The heretics Huss and Jerome are now alive again in the person of Martin Luther." Thus we see that the Papacy however unwittingly, has borne testimony to the death and living again of the witnesses.

In our Lord's message to the church of Sardis Rev. iii. 1 we read, "Thou hast a name that thou livest, and art dead." The period of this church is just prior to the reformation symbolized by the open door set before Philadelphia. Ch. iii. 8. One passage will give the idea of the ascension of the witnesses. "It is thou, O king, thou art grown and become strong; for thy greatness is grown and reacheth unto heaven, and thy dominion unto the end of the earth." Dan. iv. 22.

In the dark ages the martyrs were considered as the criminals of the earth—not fit to live. But now after the vail of ignorance was lifted, the martyred witnesses were seen to be the righteous—the saints of God. "The Paulinists, the Waldenses, the Albigenses, the Piedmontes, the Lollards, and the Beghards, though condemned by their fellow men were honored of God to defend the truth, and to deliver over to the fathers of the Reformation that precious deposit." They whose names had been cast out as evil, were now honored by all the reformers; symbolized by ascending to heaven in a cloud—the symbol of majesty. And this was equally true of the Bible—published by hundreds of thousands of copies—and translated into all known languages. Thus the witnesses in symbol ascended to heaven.

GEO. FRANCIS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. H. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 16, 1904.

THIS item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter.

Some Vital Questions. No. 12.

242. What can Josephites do with the beginning of the new creation, the SECOND, in view of the Spirit's Word in 1 Cor. xv., The first man is of the earth, earthy, the second man is from heaven?" What we have learned from the Word of truth, and what our experience has taught us make it very plain that no one begotten of the will of the flesh could have raised us so far above ourselves as he has, although we follow at too great a distance.

243. "In the natural world nothing raises itself to anything higher. Earth cannot generate life. Vegetation appropriates the inorganic to its own uses, and assimilates to itself. Animals transform vegetation into their higher selves. Man acts similarly in relation to the other orders, and directs and uses them for his own ends. But man never rises above his own level. God has reached forth his hand in Christ Jesus, and inaugurated a divine order of things, so that if any man be in Christ Jesus he is a new creature; old things have passed away; behold all things are become new; and all things are of God."

244. "Beloved, the more intimately we are associated with our living head,—the closer we are in fellowship with the *Son of God*, the stronger will be our assurance that we have not followed cunningly devised fables, but that we are resting on an eternal rock of truth in believing that JESUS IS THE SON OF GOD.

245. In reply to the inquiry of the High Priest, "Art thou the Christ, the Son of the blessed?" we find the solemn and emphatic "I AM." It is evident that Jesus accepted the expression, "Son of the Blessed," as indicating which they deemed blasphemous to claim. If this were not so, he allowed them to condemn him to death in a mistaken charge!

246. Our readers have only to go over the four gospels carefully to know of a surety that they all contain many things which confirm the *positive evidence* respecting the paternity of Jesus in the first chapters of Luke and Matthew. And we affirm positively that there are in the entire fabric of the New Testament *no* positive testimony against the paternity of Jesus, or anything approaching it. Then where does it come from?

247. The words, Son of God, remember, are not a title, but the expression of A FACT; the description of a relationship,—the explanation of an *origin*, a *birthright*.

248. The further we pursue this study the clearer it appears that the philosophy of salvation by Christ consists in this, that God regarded the race *incapable*, of itself of producing an INSTRUMENT to redeem it. And

249. This shows the vast distinction, in God's sight, that must exist between the whole race and the individual he saw it was necessary to produce in order to save them that believe. Such an one must be WITHOUT SIN *of his own*, although of the same flesh and blood. That the divine scheme was successful is proven by the fact that he was saved from death *without a Mediator*, and exalted to the right hand of the Majesty in the heavens.

250. The difficult task in this connection is, to make clear to the average reader why the blood of bulls and goats could not put away sin, in other words why it was absolutely necessary for the blood of Christ to be shed for that purpose. We find the key to this problem in Rom. iii. 25. It says the death of Christ was "to declare the righteousness of God" as the ground for the exercise of his forbearance. That is to say, God relinquishes nothing his law demands,—maintains his own supremacy while forgiving us; and exacts the *recognition* of them, and submission *to* them, as the *condition of forgiveness*, or the exercise of his FORBEARANCE, in remitting our sins. In the death of Christ we find the declaration of that righteousness.

When we look at a slain lamb, it is *not* a declaration of his righteousness, except in SHADOW or type, or figure. The animal has done *no wrong*,—and it would be *wrong* to punish it for the sin of *another*. The death of Christ was, that God might be just while acting the part of a justifier or *forgiver* of sins.

It must be remembered that Jesus was made in all things like unto his brethren, for the suffering of death. In being baptized of John in Jordan he confessed himself to be one of the condemned race, and owned the sentence of death to be just, and in addition to that, accepted the divine means of redemption from it. In this way sin was condemned in his flesh, although he was personally spotless. But being spotless he could not be holden of death; with the result that through the blood of the everlasting covenant which he shed, he was raised again so that we may exercise justifying faith in him, and live because he lives.

251. Let us approach the subject of the paternity of Jesus from still another angle. It is the ORIGIN of Jesus we want to arrive at. The promise of God to the serpent, was as follows:—

"I will put enmity between thee and the woman, and between thy seed and her seed. It [her seed] shall bruise thy [serpent's] head, and thou [serpent] shalt bruise his [woman's seed] heel." It was the WOMAN'S seed that was TO BE bruised in the heel. It was the WOMAN'S seed that was TO BRUISE the serpent's head. The sentence is complete; and, as it stood unchallenged for thousands of years, would any one having reverence for God dare tell us that it was Joseph's Son that was to be bruised in the heel, or that Joseph's Son was to bruise the head of the serpent because the record of the nativity of Jesus in Matthew and Luke transcends their field of observation and experience?

252. We want our readers to realize that we are now at the very *fountain* of the truth of this matter. This is the place to learn who was *to be bruised*, and be the *bruiser* of the Serpent. There is NO promise *to* or *of* the SEED OF MAN! There is no promise *to* or *of* the SEED OF GOD! Either of these assumptions makes of no effect the original promise! As the truth in the premises, as we hold it, has already been set forth, it is not necessary to repeat it here.

253. If Jesus was the Son of Joseph and *not the Son of God*, how could the language of the Spirit in Romans ix. 5 apply to him? It says, respecting Paul's brethren, "Whose are the Fathers, and of whom, as concerning the flesh Christ came *of*, who is over all, God blessed for ever. Amen." There can be no doubt as to what flesh he *came of*, or was *made of*, it was Israelitish flesh. And no doubt need exist as to whom he owed his existence The Jesus who is here called Christ, himself says, John iii. 16 that "God so loved the world (of mankind) that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." Jesus was the Son given for the purpose stated, although Josephites say there was no necessity of his dying.

254. His stainless life made him an acceptable offering for sin; and we know, too, that his great *exaltation* is due to this cause. See Heb. i. 8, 9.

255. In addition to this let us read Col. ix. 10, "Do not speak falsely to each other, having put *off* the OLD MAN with his practices, and having put on that NEW one, being renewed by knowledge according to a likeness of HIM who created him." So that, as stated verse 11, "Christ is all things in all."

256. Have Josephites forgotten that it was the law of the Spirit of life IN CHRIST Jesus that freed the Apostle Paul from the law of sin and death? After setting aside God's Lamb as a useless thing, how do *they* expect to be freed from that law?

257. Our opponents affect to treat us with pity not unmixed with scorn, as they wade into the laws of nature and attempt to prove what the ALMIGHTY CANNOT DO. They are struck with horror, as were the Jews, when told that God has a Son. Said Moses to Pharaoh, "Thus saith Yahweh, Israel is my son, my first-born." The Hebrew nation was Yahweh's son on the same principle that the Son of Mary claimed to be Son of God—SPIRIT PATERNITY! The nation descended from him by a miraculous conception,—man being the agency employed. But it is the height of presumption to say that because Isaac was born through human instrumentality divinely assisted, therefore Jesus must have been. Is the All-wise and all powerful One limited to one method?

258. The Prince of Daniel's people was named Mi-cha-el, the meaning of which is "Who as God." He had charge of the Israelites in the wilderness; and he was as God to them. They were warned to beware of him and obey, and not provoke him, for he would not pardon their transgressions; for, said Jehovah, "My name is in him." "But if thou obey HIS voice, and do all I speak, then *I* shall be an enemy unto thy enemies, and an adversary to thine adversaries. The name, or power of the Eternal was in him, and so he was AIL, or GOD to Israel, and was to be obeyed as if he were the Eternal himself. But

259. It is important to note that this vicegerent did not belong to Adam's race for which the earth was formed, and delivered over to. This shows that his position was a provisional one,—until another Son of Man, and Son of Abraham and Son of David should come and assume the reins of government of Israel, and all the world beside, as decreed Psa. ii. 6 9; viii. 6. Until this event, the course of things was subjected to angels,—and of whom it should then be said, "Let all the angels of God worship him;" and to whom the Father hath declared, "Thy throne O God is for ever and ever." He will not be *dethroned*, as was the first Man,—because he loved righteousness and hated iniquity. Heb. i. 5-8.

260. Israel heeded not the warning of the Eternal—Mi-cha-el was provoked, and would not pardon them. The ten tribes were first expelled from Palestine on account of idolatry; and finally Judah and Benjamin and their priests put to death the rightful claimant of David's throne. The mission of the Mosaic economy was consummated, and they were delivered over to the Romans.

261. The angel of Jehovah's presence abandoned them; and they are still without a king, without a prince, without a sacrifice, without a pillar (Young's trans.) and without an ephod and teraphim. But

262. There is to be a Future Habitable, or world to come, that will not be in subjection to angels. Heb. ii. 5, and we have abundant evidence that the new administration of earth's affairs will soon be inaugurated. It is called "Zion's Times" in Is. xxxiii. 6-22, and it will be, the *real Christian Dispensation*,—Christianizing Dispensation, the Son of Man will be judge,—law-giver and King, in association with his apostles and all the resurrected and glorious manifestations of the Eternal Spirit, and styled by Paul "the manifestation of the sons of God." Rom. viii. 19, 23; the fulness of him who filleth all things in the saints. Eph. i. 22, 23.

263. In this connection Isa. ix. 6 brings to view the very personage we are speaking of. Speaking for himself and the nation of Israel, the Prophet says, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the MIGHTY POWER—(*Ail gybor*, Heb. "The Mighty God," common version). The everlasting Father, the Prince of Peace. Of the increase of his government there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." Here we have a child *born*, and a SON IS GIVEN to the Jewish people. Were not sons born to the Jewish people every day? Most assuredly. Of whom could the gift of a Son be received by the commonwealth? Did not every son of a Hebrew father belong to the State at birth? Does not the fact that the birth and the gift are linked together, show that it was a Son of promise that was given? As it had been decreed that the child BORN and GIVEN should be King on David's throne for ever, may we not safely conclude that this is the Son that God told David he would be Father of? (2 Sam. vii. 14); and therefore he was surely the Giver of the Son. Had Joseph been the father of Jesus, HE would would have been the giver of the Son. Our readers are now asked

264. How could the Son of Joseph be called WONDERFUL, Counsellor, the MIGHTY POWER, THE FATHER of the everlasting age? Being begotten of the will of the flesh, he would have sinned, and having *no Savior* would have remained for ever in the congregation of the dead; and the everlasting covenant would never have been ratified. Happily we know from the lips of Jesus that it was the *only begotten Son of God* that was given, *not Joseph's son*. There was something truly wonderful about the birth of the former. It was infinite love and mercy that devised the plan that produced a sinless son of Adam without dishonor to the law, and secured the second Adam,—the "first-born of every creature" in the NEW RACE. And

265. As predicted a thousand years before he came in his Father's name. His own words are: "I am come in my Father's name, and ye receive me not. If another shall come in his own name him ye will receive." John v. 43. And again:

266. A thousand years before this, the Eternal announced respecting *him*, "IN MY NAME shall his horn be exalted." And, as previously explained briefly, when Gabriel told Mary that she should call her Son JESUS, the Spirit identifies for us, the personage referred to in the words just quoted from Psa. lxxxix. 24, "In my name;" and the words of Jesus John v. 43 prove we are not mistaken This applies also to Jer. xxiii. 5, 6 where Jehovah says he will raise unto David *a righteous Branch*. And a King shall reign and prosper and execute judgment and justice in the earth.....And this is the name whereby he shall be called Jehovah our Righteousness." In case this may come to the notice of those who have not at hand what we said respecting the name JESUS, we will just say: Parkhurst's Lexicon says, "Jesus in Greek, or Joshua as the Hebrew form has it, is a compound of Jah and.....to save.....so imports JEHOVAH the SAVIOR." Which warrants what we say above. Can Josephites say, "Jehovah our righteousness?"

267. All will readily see that the description of the child born and the son given to the nation of Israel, *transcends human* limits. The amazing titles given him; and the endless occupancy of the throne, and the constant enlargement of his government, and its establishment in justice and judgment for ever,—together with the assurance that Jehovah's zeal will perform this, should leave nothing more to be desired. But this reminds us of God's oath and promise to David in the 2nd chapter of 2nd Samuel, and the last words of David respecting it in the 23rd chapter. It says, "The Spirit of the Lord spake by me, and his Word was in my tongue. The God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be JUST, ruling in the fear of God. And he shall be as the light of the morning, when the Sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain." Can this be a description of Joseph's son? No one can doubt but he was enjoying a prophetic view of the time when his Seed, whom God would be the father of (chap. vii. 14) should come and reign. And when he says in the next verse, "Although my house be not so with God,—yet he hath made with me an everlasting covenant, ordered in all things, and sure;" every unprejudiced reader, we think, must conclude that it was the promised *divine paternity* that it made so real and certain to him, seeing his house did *not meet* the requirements, that he exultingly exclaims, "For this is all my salvation and all my desire, although he make it not to grow." That is to say, though there was as yet nothing in sight, he had implicit faith in the oath and promise. There is no comfort for Josephites here.

268. In Jer. iii. 14, 15 Jehovah says to Israel I will take you one of a city and two of a family and bring you to Zion. And I will give you pastors according to mine heart which shall feed you with knowledge and understanding." These pastors will be spirit, because "that which is born of the Spirit is Spirit." God will be *indeed* their father, and they will possess his divine nature. The child born, and Son given is the first-born of these many brethren, and in Hebrews ii. 10, he is called the "Captain of their Salvation."

269. This personage, who was himself "made perfect through sufferings;" Heb. ii. 10; and was predicted in the promise of "the Woman's Seed," Gen. iii. 15; in Isaac, Gen. xxi. 12; of the royal Shilo from Judah, Gen. xlix. 10; of the Scepter star out of Jacob, Num. xxiv. 17; of the divine Son assured to David, 2 Sam. vii. 14; and born of a virgin, Is. vii. 14; and to rule upon his throne, Is. ix. 6, 7; the Son of Jehovah's handmaid, Psa. cxvi. 16; the man whom thou madest strong for thyself, Psa. lxxix. 17; and many other places; showing that the incidental selection of a Son of Joseph as the Savior could not be farther from the truth as it is in Jesus.

270. If, as Josephites allege, that there was no necessity for the death of Christ is it not inconsistent to admit even that the Son of Joseph was selected? From this point of view, who selected him, and *for what purpose* was he selected; if he did not die to redeem us to God by his blood?

271. If an ordinary man be left to bear the condemnation himself will it not DESTROY HIM? Would not his *own sins*, prevent his living again? Is not this where God's love came to the rescue by providing a Savior who *could bear it*, and then be rescued from it, after its infliction?

272. The sin offering which healed the breach in relation to Christ is equally efficacious in relation to others. We read in Moses respecting the typical altar, that "whatsoever toucheth the altar shall be holy," that is, is accounted righteous. The Christ altar is touched by being *planted together* in the likeness of his death. "WE HAVE AN ALTAR." Heb. xiii 10, 11 exhibits both type and antetype. And this shows that

273. As the constitution of sin has its root in the *disobedience* of the first Adam, so also the constitution of righteousness is rooted in the obedience of the second Adam. Says Paul, Rom. v. 18, 19, "As through one offence sentence came upon all men unto condemnation; so also through the obedience of one shall many be made righteous. The two Adams are two federal chiefs, the first being figurative of the Second in these relations. All the sinners are *in* the first Adam, and all the righteous *in* the Second, only on a different principle.

(*To be continued.*)

CONCERNING the war in the Far East there is little authoritative news. As to whether General Stoessel asked for an armistice, whether General Nogi granted it, and the two have had a talk regarding terms of surrender, is all indefinite rumor. Since Nov. 6th there is no sure reports of fighting, but the defenders are reduced to near 5,000 men. The Russians still hold the inner forts, and the Japanese are trenching nearer and nearer. On the Shakhe river there is no change. Each side is attempting to find a weak spot in the other's line. There is strong talk of peace. It is certain that the Russians cannot make headway, and relieve Port Arthur by land. It is just as certain that for the Japanese to drive the Russians past Mukden and north to Harbin will be a serious undertaking, and scarcely worth the sacrifice. It would be little short of a miracle to suppose that Port Arthur can hold out till the arrival of the Baltic fleet. Even if these vessels are able to reach the waters adjacent it is an even chance that the Japanese will be able to give them a warm reception. With Port Arthur, Newchwang, Dalny, and all seaports in Japanese hands, Corea also, and with the Baltic fleet crushed, it would be next to impossible for Russia to send troops by one line of road sufficient to drive the plucky Japs out of the mountainous regions of Manchuria. So that peace to Russia, if at not too great a cost in honor, would be a boon, while to Japan it would be a blessing, as they are short of money, and find it hard to get sufficient funds. With the war continuing the commerce of the world is unsettled. In view of this state of affairs it is to be expected that the other powers will endeavor to bring about a settlement as speedily as is possible.

ANOTHER evidence that the Japanese are a wonderful people is shown in that on Oct. 4th the commander-in-chief, General Kuroki, was killed by a bursting shell at Liaoyang. Since then the battle was fought that has placed the armies as they are at the Shakhe river. The Japs demonstrated that they could fight without him, when all the world supposed he was the leading spirit of the whole army, then they told of his death.

NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

WE ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

Selected.

Signs of the Times.

1. Is it not evident to the most casual observer, that these are times of excessive worldliness? Gain and gayety are the two grand idols of the age. Together they enthrall the hearts, absorb the energies, and command the homage of the multitude. Everywhere men are in haste to be rich, and utterly unscrupulous as to the means used to secure the boon. Health is imperiled, physical and mental powers are over-taxed, conscience stifled, character and reputation sacrificed and, most of all to be deplored, the eternal welfare of the soul neglected, in order to gratify a towering ambition, or an insatiable avarice. This spirit is seen in the unseemly scramble for office, in the shameless abuse of power, in the eager pursuit of pleasure, in the prevalence of reckless speculation and grasping selfishness, and in extravagant expenditure of money on costly furniture, needless luxuries, and superfluous dress—in the latter instance not only despising Christian simplicity, but in many cases outraging all propriety and good taste, and displaying complete disregard to health and comfort, so that homage may be rendered at the shrine of fashion. This evil saps the very foundations of society, and awakens suspicion and distrust. It often sunders the dearest and tenderest ties while it perverts and degrades the noblest gifts. It is especially fraught with peril to man's spiritual welfare. Its very essence is forgetfulness of God, and of eternity. Of it come science without faith, politics without principle, business without conscience, literature without holiness, pleasure without purity, in short, man without God. It invades even the sanctity of the Christian church, to tarnish its purity and impair its strength. It produces among professing Christians a regard for talent, rather than piety; for costly church edifices, wealthy congregations, and showy forms, rather than the simplicity of Christ, the spirituality of the believer, the rescue of sinners from eternal perdition. To a Christian mind such a spectacle is truly painful. To note its character and effects, and apply its remedy is the aim of all who desire the true prosperity of our country, and the eternal well being of souls.

2. Are not these, also, times of widespread immorality? This may be inferred from what we have already observed. For where there is excess in worldliness, there will invariably be laxity in morals. If, instead of the general truth, high toned principle, and a regard for the general weal, society is governed by time serving expediency, self interest and sensual gratification, then it must become essentially corrupt; evil of every grade must flourish and prevail. Is it not even so in our midst? We appeal to the state of things around us for proof. What do we see? Suicide treading in the steps of murder; drunkenness, profanity, and Sabbath desecration jostling each other; the innocent and unwary decoyed from the paths of virtue and honor to a course of infamy and shame; life and property constantly imperiled; and crime following crime in quick and alarming succession. What do we see? Speculation tampering with dishonesty, and bribery catering to theft; the public purse rifled for private or party ends, or for sectarian purposes; the press, designed to be the fount of knowledge, the exponent of truth and the guardian of virtue, is often used to gratify a vitiated taste, or disseminate a vile and godless literature. In view of such scenes the true patriot will mourn, and the Christian will take shelter in the pavilion of Divine sympathy.

What Do Our Prayers Men?

In our moments of deepest devotion we have comfort in the thought that we are priveleged to be one with God in Christ. Yet, is it not well that, even when we feel nearest to God in His service, God never treats us as we often treat Him? How sad it would be for us if God should accept our standard of faithfulness as the one to which He would conform! Quaint old Thomas Fuller says: "Lord, this day I disputed with myself, whether or not I had said my prayers this morning. * * Yet, at last I hardly recovered one token, whence I was assured that I had said my prayers. It seems I had said them, and only said them, rather by heart than with my heart. Can I hope that Thou wouldst remember my prayers, when I had almost forgotten that I had prayed?" Do we always recall our prayers, because of their really meaning something? Do we even recall God's especial answer to our most recent prayers?

Poetry.

Would I Be Missed?

I wonder if 'twould matter much
If I some day should fold my hands
And never more a task should touch
So long as the glass the sands
Should run for me—I wonder would
The world be just as fair and good?

If I some day should stay my feet
That know the path of duty plain,
And selfish, wander from the beat,
The haunts of soul, the cries of pain,
And prosper self in solitude—
Would I be missed for my lost good?

If I should some day steel my heart
To answer neither plead nor prayer;
Refuse to do my little part,
Of my best good refuse to share
With some one who was sick and poor;
Be deaf to cries outside my door,

Would all these count for very much?
Or, would some little place in life
Be yearning for a soothing touch
To calm the restlessness of strife?
Would some one miss me if I stayed,
Or from the path of duty strayed?

I need no answer to my thought,
No one need tell me aye or nay;
The answer comes unbid, unsought—
It is to live from day to day
As 'twere the last with God in sight,
And love and kindness infinite.

Communicated.

National Berean Association, of Cleveland, Ohio.

The twenty-third regular meeting of the National Berean Association was held Tuesday evening Oct. 11, at the home of Mrs. Conant, a friend of our Brother James Thompson.

Both President and Vice President being absent, the Secretary, Sister Bessie Nichols took charge. The meeting was opened with a hymn and prayer. Nine members responded to the roll call. The minutes of the previous meeting were read and approved of by the society. Dues were collected amounting to $1.05.

Brother Geo. Neill made a suggestion that the meetings be changed to three weeks meetings instead of monthly, same to be acted upon at the next meeting.

Brother James Thompson read a letter from Miss Whitehead of Chicago in which she asked the Bereans to aid Sister Ruth Smith, also of Chicago. It is feared an amputation of one leg is necessary. The Society's funds being very low it was moved and seconded that each of the members make a personal donation of what they could toward aiding her, and report to Brother Thompson, he having been appointed to attend to same.

The business of the meeting having been dispensed with the subject for the evening was taken up. Sister Jennie Salisbury, as leader. The subject was a continuation of the "Life of Paul."

The society had the pleasure of a visit from Sister Lang.

Meeting adjourned to meet Tuesday evening, Nov. 8, at the home of Brother and Sister Pott. Hoping all is well at Plymouth, and that you will publish the above report, also essay as soon as possible, we are,

Yours in the service of the Lord,
S. P. GROVES, Cor. Sec.

RICHES.

The Word does not make any very specific arguments concerning the reasons for its being so difficult for a rich man to get into the kingdom, but nevertheless, prophets, disciples, apostles and Christ all warn against riches in no uncertain terms.

Certain it is, that those of God's children who have been blessed by him with an abundance of the world's goods, have increased temptations of all kinds, and much more, have increased responsibility to him for their stewardship.

I can see no justification in the accumulation of more than we need unless it be with a certain end in view of bettering others than ourselves. After discoursing on the evils of wealth and stating that "the love of money is the root of all evil;" which some have coveted after, and have been "Seduced from the faith," Paul tells Timothy, and us as well, to "flee these things and follow after righteousness."

However, we have examples of rich men, of whom David was chief, whose lives were approved by God. Joseph of Arimathea, called by Matthew a disciple of Jesus, was a rich man, and great will his reward be if the uses to which he put his wealth were all inspired by a love such as prompted him to the purchase of the body of his dear Lord.

Probably the chief danger lies in the "deceitfulness of riches" as Christ says. They seem to promise so much more than they are worth in the sight of God. They promise us power to do service for God that we imagine we can't do without them; but carefully analyzed, this often resolves itself into a selfish longing for the honor received from those we hope to benefit.

Any selfish reasons for the attainment of riches brings one within the scope of God's anger, for the fool "that layeth up treasure for himself," Christ says, "and is not rich toward God" will find his soul required of him.

What does being "rich toward God" mean? If God gives us an income of $10000.00 a year, can $1.00 a Sunday be considered the most that is required of one? Did any one ever experience any feeling of loss when, even in the straits of poverty, a tenth was given to his service? If one can give a tenth of a small income then surely a greater tithe ought to be rendered from a large income. This then is one of the dangers of abundance,—the failure to render unto God his due of that he has given.

Another danger of riches is the looking down upon those in poorer circumstances. Unconsciously this seems to steal into the habits of even the best intentioned, for there comes a shrinking from association with poverty readily discerned.

It cannot be conceived that a true child of God can hold in various degrees of esteem those of equal spiritual attainment.

One danger of riches is that their attainment may be the result of misfortune and impoverishment of others. Things sanctioned by the business world are by no means always sanctioned of God. It seems impossible now-a-days to attain worldly success without descending to many business intrigues. As one's wealth increases to any appreciable extent, investments must be made, that, when resolved into their details means oppression and injustice.

Wealth brings us more into touch with worldly men, and associations always have their influence upon one. If wealth comes as the result of sales of goods, merchandise, land, or any other commodity, upper-most, generally, is the constant effort to sell regardless of the desires or needs of those who buy. Never does a merchant underestimate his goods, and the conclusion is obvious that the reverse is generally true.

Riches give their possessor a confidence in their worldly future—and alas, the one great future is too often forgotten. When one knows that in the bank are funds sufficient for all earthly needs, there is no longer the incentive for earnest communion with God regarding our daily needs and wants, and, with the satisfaction of bodily wants, comes a dulling of the keen edge of hope for the coming of the Lord.

The rich have a much greater circle of acquaintances among whom to spread the truth, but too often the result of constant association with worldly friends lessens the brilliancy of the light which ought to thereby shine the brighter.

The "foolish and hurtful lusts" which Paul tells us, drown "rich men in destruction" can be conceived to be largely those of emulation. There is always something that is wanting, possessed by those of a little more wealth, and so, step by step, covetousness creeps in and spirituality creeps out.

A rich man is never certain of his friends and with misfortune, learns sadly that it was his possessions his friends loved and not himself.

If in this world much of comfort and honor be received, what right need one expect in the next world to be placed above or even equal to those who have in this world suffered long and patiently in the service of their Lord. Christ says "Woe unto you that are rich for ye have received your consolation." Luke vi. 24.

In conclusion, let us quote Solomon: "He that maketh haste to be rich shall not be unpunished." Prov. xxviii. 20.

"A good name is rather to be chosen than great riches, and loving favor than silver or gold."

"For we have brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us therewith be content." 1 Tim. vi. 7, 8.

Quotation from H. W. Beecher:—"You know that the devil spins silk as well as hemp or flax; and when he wants to catch a trout that will not bite where it can see the line, he spins a line so fine that it cannot be seen, and puts the bait at the end of it and with the devil at the end of the rod, it is as when a man is going to make money for the sake of being good with it. If ever there is a time when Satan laughs and says, I have caught a gudgeon, it is then."

"If a man is ever drawn into the net of the evil one, it is when he gives up his conscience, his moral sense, and his self respect, cutting his manliness through and through that he may have the means of acting more manly. There are multitudes of instances in which every man, first or last, is brought under circumstances where he is tempted to succeed at the sacrifice of moral scruples, on the ground that when he has gained success he will then be in a situation to act in accordance with moral principles."

JOHN LYONS.

Thoughts of Jesus the Christ.

We are living in a time when there is a vast difference of opinion as to the paternity of the Lord Jesus, and the purpose for which he was sent into the world. The teaching and influence of men differ so widely, that some honest men and women are led away from the truth, while others are confused and know not what to do. Still there are those who like the noble Bereans, readily receive the Word of the Lord, and daily search the Scriptures for proof of a sure foundation for their faith and hope.

God's Word is infallible. It alone will stand the trial against every doctrine not in harmony with its teaching. In this brief article we will only be able to give a few testimonies bearing on this vital subject. Should these thoughts elicit such interest as to cause further investigation of the Life-giving Word, my effort in writing will be amply repaid.

First let us ask Who is Jesus? What think ye of him? An angel appeared to a virgin with the message, "Fear not Mary, for thou hast found favor with God. And behold, thou shalt conceive, and shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

When she wondered how these things could be, as she was unmarried, and pure, the angel answered, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God." R. V.

We see she acquiesced to these things in these words, "Behold the handmaid of the Lord, be it unto me according to thy Word."

Turn now to Gal. iv. 4, for corroborating evidence. "When the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that we might receive the adoption of sons." R. V. The King James' V. renders this "made of a woman," which perhaps more nearly conveys the meaning of the promise made to her, who was first in the transgression, that her seed should bruise the head of the serpent—Sin.

Do we gather from this testimony ought else but that Jesus is the Son of God?

In Matthew we have further corroborations, proof as to this vital truth. Joseph the affianced husband of Mary being a just man and unwilling to expose her, purposed to divorce her privily; but while he was reflecting on these things, behold, an angel of the Lord appeared unto him in a dream, saying, "Joseph, son of David, fear not to take unto thee M. y, thy affianced wife; for that thing found in her is by the Holy Spirit. She will bear a Son, and thou shalt call his name Jesus; for he will save his people from their sins." Diaglott.

Notwithstanding this array of testimony, there are those who aver that he is not begotten of spirit power, but that he is the natural son of Joseph.

But to make this theory plausible God's Word of truth is mutilated. The word of the angel to Mary and the word of the Lord to Joseph must needs be taken away. We are pained at this effort, but take comfort in the Spiritual Word which says, "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. "Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever."

If God be robbed of the rich testimony given by Matthew and Luke, Isaiah's prophetic word stands unmolested to prove Jesus is Immanuel—the Son of a virgin. Hear also the reply of Peter to the Master's question, "Whom say ye that I am?" "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou Simon Bar-jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." May we not say with the apostle Paul, If God be for us who can be against us?

Why was Jesus born? Let us next consider, the Father sent him. John xvii. 18. He was sent that the world through him might be saved, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He is the Light of the world. He is the true bread from heaven, sent of the Father. Of himself he testifies, This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven, if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. This is the new and living way. By it we are sanctified through the offering of the body of Jesus Christ once for all. John testifies that he is the Lamb of God which taketh away the sin of the world. Profound indeed is the thought herein expressed. It brings us to the truth that he gave his life a ransom for all. 1 Tim. ii. 6.

We will at present pass over the commandments needful to be obeyed in order that mortal man may avail himself of the shed blood of the Redeemer. John speaking not to the world, but to those who have obeyed from the heart that form of doctrine delivered them, says, "Whosoever believeth that Jesus is the Christ is born of God, and every one who loveth him that begat, loveth him also that is begotten of him." * * * "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." A dissenting voice might inquire, Is not Jesus often called the Son of Man? Yes, from his own lips we frequently have this appellation. It is well that he thus modestly styles himself; for there are some in this age who do not acknowledge that he is David's Son, but declare that he is God—coetaneous with the Father. Let all who know and revere the truth not stumble at the testimony which is to convince that came in the flesh, and that he was made a little lower than the angels for the suffering of death. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the spirit of antichrist, whereof ye have heard that it should come." He was made a little lower than the angels for the suffering of death; and, he also was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Did his power begin here? No, verily no. He first manifests his power by his ability to withstand temptation. Then in his service of healing and restoring life, he proved he had power transcendent. But when he was raised to immortal life he said to his apostles, ALL POWER in heaven and in earth is given unto me. This shows how "he was declared to be the Son of God with power by a resurrection from the dead." And as the Diaglott rendering throws some light on this mooted question we here give Rom. i. 1-4, "I Paul, a servant of Jesus Christ, constituted an apostle, set apart for the glad tidings of God, which was previously announced through his Prophets in the Holy Scriptures,—concerning that Son of his, who was born of the posterity of David as to the flesh, who was designated the Son of God in power as to the Spirit of Holiness by his resurrection from the dead, Jesus Christ our Lord." These are days of trial—the sifting age. Let us not make shipwreck of our faith by following this or that wind of doctrine. Instead let our faith be a shield against every enemy to the truth. Let us brighten our armor and may we by it be strong in the Lord.

MRS. E. R. BOYER.

Jesus was condemned to death on a charge of blasphemy, because he said he was the "Son of God." If he had remained dead, the sentence was a righteous one. But he arose from the dead, and thus vindicated forever the fair name of Mary, the Jewish maiden; for beyond question nothing less than "the power of the Highest" could have made her the mother of the Conqueror of death and hades. Thus also are his wondrous words and "mighty acts" established; for no one can consistently accept the fact of his resurrection, and deny the record of his life and the authority of his words. If he broke the bands of death asunder, it proves that his life was sinless, and that God recompensed him according to his righteousness, and the cleanness of his hands. Psa. xviii. 7-24.

Is Christ Really to Return?

Voices of the Old Testament prophets blended in harmonious unison in heralding the first advent of the Messiah, while the rich, melodious voices of the heavenly host chanted in glorious unison the matchless tidings of his birth. That he has come, there can be no doubt; angels, shepherds, kingly visitors from afar, a thousand slaughtered innocents shedding their blood on Rachel's heart-stone, all bear witness to the fact of his birth in Bethlehem of Judea.

He came, and for thirty years this sin cursed earth knew the presence of divinity, and marked in the sand of the desert, 'mid the flowers of the valley, on the rocks of the mountains, in the sand of the seashore, and on the wind-tossed waves of Galilee, the footprints of those travel-stained feet, which stand upon the very throne of the Eternal One. Favored by the land of his nativity, doubly blessed were those who lived in that oriental land during those years. Thrice blessed, those whose lives yielded to the uplifting influence of his presence; and yet for the comfort of the countless millions who were denied these privileges, he said: "Blessed are they that have not seen, and yet have believed."

The sands that have washed in the footprints
Of the Stranger on Galilee's shore;
And the voice that once stilled the rough billows
Is heard in Judea no more.

He came as all children come, wearing the white robe of innocence. He traversed the rugged pathway of our life experience, as none other ever has, wearing the white robe of innocence through the years of his mature life. He died, the just for the unjust. He rose from the grave, triumphing over all the power of the enemy; and ascended into heaven itself, there to appear in the presence of God for us. Yes, he has gone, but has he gone for aye? Has his foot pressed for the last time the soil of the first dominion? Is earth which witnessed his humiliation, never to see ought of his glory? Ah! no. From his own precious lips we have the comforting assurance, "I will come again."

Rejoice, O earth, and let these words of hope be graven on thy highest cliffs. Rejoice, ye sons of men, and send this ray of light to earth's remotest shore. Let the soft zephers of the summer whisper it, as they bring refreshing coolness to our fevered brows. Let the lightning flash this message upon the blackness of the storm cloud, as in Belshazzar's day. Let it take the wings of the morning and fly to the uttermost parts of the earth, till all shall grasp the eternity of blessing which those words presage. "I will come again."

Is Christ really to return? How strange that such a question should be raised; but doubly strange that the daughter of Jerusalem, to whom the return of the heavenly Bridegroom means so much, should ever ask this doubting question. Yet, today the question is on her lips, and other lovers, sighing for her hand, offer a thousand senseless reasons for the continued absence of her Princely Lover. Trust him, O Virgin Daughter, and turn the ear of deafness to the whisperings of those who would lure thee to thy ruin. Believe his word. "I will come again, and receive you unto myself, that where I am, there ye," my waiting bride "may be also."—*H. E. Thompson in World's Crisis.*

"Love Your Enemies."

A little girl asked, "What is love?" thought a moment, then with a bright face said, "I think love is a little bit of God in our hearts."

A slave, much beloved by his master and high in his confidence, saw in the slave market, a negro whose gray head and bent form showed the feebleness of extreme age. He implored his master to purchase him. Much surprised he bought him and took him to the estate. There he who had plead for him took him to his own cabin, put him in his own bed, fed him at his own board, gave him water from his own cup; when he shivered carried to the sunshine, when he drooped from the heat took him to the shade. Seeing his devotion one asked him, "Is he your father?" "No." "Your brother?" "No." "Your friend?" "No—he is my enemy. Years ago he sold me into slavery."

It is said that when Spurgeon was living at Nightingale Lane, Clapham, he was much troubled by a dog that visited his garden and destroyed his flower beds. He determined to watch for the animal and give him a warm reception. One morning seeing the dog in the garden, he picked up a stout walking stick and hid behind some trees to watch his opportunity. When the dog came near he threw the stick at him which instead of hitting the dog spent its force in the air. The dog ran for the stick, picked it up and brought it to Spurgeon. His wrath was disarmed. He could not strike the dog who has thus humbly brought the stick that was thrown at him. So taking the stick with one hand, he patted the dog with the other, saying, "Good fellow! good fellow!"

Suffer a double evil rather than revenge a single wrong. Rather let an injury be repeated than retaliate. The law of revenge belongs to the world. Such maxims as "Give him as good as he sends," or "Pay him back in his own coin," are not in harmony with Christian principle.

A brother and a sister sat side by side in school. The little boy, vexed with his sister, struck her a blow. She raised her hand to strike back, when the teacher, catching her eye, said, "Stop, my dear, better kiss your brother than strike him." The look and the word touched the little child's heart. Her hand dropped, and throwing her arms around her brother's neck kissed him. The boy was moved. The kiss was so unexpected. Tears rolled down his face. The child wiped them away with her little handkerchief, but they flowed the faster. He was completely subdued.—*Word and Work.*

There is safety in the love of truth; and why should not every person love the truth? The truth is light in the darkness; it is beautiful; it is glorious; it is the expression of the perfect character of him who is "chiefest among ten thousand and altogether lovely." Why should not every one who can love that which is lovely, love the truth of God which is now sent out in a final message of mercy and salvation? If we love the truth, we shall not be idle in this hour of its final conflict with the world's confederacy of evil.

Report.

Dear brothers and sisters.

The brethren at Freedom, Neb. have just had the pleasure of hearing the truth delivered by Bro. W. L. Crowe. Meeting commenced Oct. 28, and lasted till Sunday night Nov. 6. It did our hearts good, and we feel strengthened.

Brother Crowe's visit was so short we hope he will come back again and preach for us. None obeyed, yet some were almost persuaded to put Christ on by baptism, as Brother Crowe was so zealous for the truth.

We are few in numbers at Freedom, and have been very negligent in our duty for the Lord. How anxious we ought to be, for a crown of life will be bestowed upon each one of his faithful coworkers when he comes to make up his special treasures. Oh, that I may be one of his own, and that he will only come soon.

Yours in hope.
F. E. SELLECK.

Obituary.

Died at her home at Correctionville, Iowa, Mrs. Jane Parslow, in her 79th year.

Our Sister Parslow united with the Church in the town of Albany, Wis. in 1860. She had been ailing for a number of years with a complication of diseases which finally terminated in pneumonia. Her trust was in her Savior till the end, but the last enemy that will be destroyed is death.

JENNIE LEE.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs A L Tichenor	1 60

The Christmas Delineator.

The December Delineator, with its message of good cheer and helpfulness will be welcomed in every home. The fashion pages are attractive, and the literary and pictorial features are of rare excellence. There are many features that make this number specially valuable. The many Christmas suggestions given in needlework, and the cookery pages are redolent of the Christmas feast. The regular departments are all there, with other special articles on topics of interest to women and the home.

Communicated.

Wisdom of Seirach.

CHAPTER 48.

1. And Eelias a prophet like fire arose, and his word burned like a lamp.

2. And he led upon them a famine, and with his zeal he made them few in number.

3. In a word of the Lord he shut up the heavens; in this wise he three times led down fire.

4. How Eelias was glorified in thy wondrous acts, and who like to thee is there to boast himself?

5. He who awoke a dead man from death and from Hadees (the grave) with a word of a Most High.

6. Who lead down kings to loss and was glorified from their couch.

7. Who heareth reproof on Sina and judgments of requital rendered on Chooreeb.

8. Who anointeth kings for repayment and prophets for his successors.

9. Who was taken up in an upward —sweeping hurricane of fire in a chariot of fiery horses.

10. Who wrote down in the way of reproofs for appointed times to allay wrath before anger and to turn the heart of father to son and to restore the tribes of Jakoob.

11. Blessed-happy are those who saw thee and who were set in true order with loving; yea, indeed we shall live with life.

12. Eelias who was sheltered in a hurricane, and Elisaie who was filled with his spirit, and who in his days was not moved by a ruler, and no one asserted ability over him.

13. No word went beyond him and when he lay down to sleep (in death) his body prophesied.

14. And in his life he caused prodigies and in his end his deeds were wondrous.

15. With all these the laity did not repent, and did not stand away from their sins until they were ravished away from their land and scattered in all the earth, and the laity were left very few in number, and a ruler for the house of David.

16. Some of them did that which was pleasing and some of them multiplied sins.

17. Ezekias made a wall for his city and led Goog into their midst; he dug a precipitous place with iron, and built fountain-heads for waters.

18. In his days went up Sennacheegim and he sent Hrapeaake and he took them (the water-sources) away; and his hand was raised against Sioon, and his supercilliousness became magnified.

19. Then their hearts were moved and their hands, and they suffered birth-pange like women when bringing forth.

20. And they invoked the merciful Lord stretching forth their hands unto him; and the sacred one from heaven quickly hearkened unto them, and he redeemed them by, (in the use of) the hand of Heesaias.

21. His angel smote the camp of the Assurians, and crushed them out.

22. For Ezekias did that which was pleasing to the Lord, and became strong in the ways of David his father which Heesaias the great prophet and faithful in his vision (or way of seeing) had commanded him.

23. In his days the sun held up its foot and he added life to a king.

24. With great spirit he saw the last things and comforted the sorrowing in Sioon.

25. Until the animate-age he showed the things that are to be and the hidden things before they came to pass.

COMMENT.

This chapter is an admirable historical epitome of Israel in the days of Eelias, Elisaie and Heesaias as prophets and "men of God" higher than kings and nearer to God in swaying the affairs of men. What they said "went" as we are told here, no matter what other men, kings, rulers, judges or false prophets said or might say. They of course are types and samples of what "the royal priesthood" as a body will be in the kingdom of the age to come. What is the lesson for us Christians in this far off twentieth century? Are we to reason that these men were naturally wiser and more gifted than their cotemporaries and through their natural talents and ability had pried into the hidden things and become past-masters of "the ocult" as so many in these days of apostasy would have us believe? Not at all. In their meekness and faith, rather they had become responsive to the All-controlling and enabling hand of God and so could be used by him in the councils and counsels of men to work out his great plans and purposes. They were men whose prayer was to do God's will or what is the same thing to be made his intelligent instrumentalities in doing or working it out, and God was satisfied to use them in their day and generation as he would be to use some of us were we like them in true faith and humility.

CHAS. GARDNER.

What We Believe.

"We" are a body of religious people who, as such, "believe" something. We believe the teaching of the Word of God. This is our rule of faith and practice. But what does the Word teach as essential matters of "faith and practice?" Do we as a people uniformly hold to the great foundation principles of faith as set forth in the Word of God? Are our public ministers a unit on the things to be taught and believed in order to salvation? In short: Have we a faith? If so, what is that faith? What does the Word of God teach us as essential to true faith and practice? We have answered these questions in a very concise and yet comprehensive way in the upper right hand corner of our paper, THE RESTITUTION. The object of these lines is to say that, since writing a series of articles for THE RESTITUTION on "What We Believe," quite a number of requests, both verbal and written, have come to the undersigned asking that said articles be published in book form. They will make a book of about 80 pages, making 15 chapters in all. Such a book should sell for 15 cents per copy. Now, brother and sister, this concerns you. Do you desire the publication of this work for distribution among such who ask, "What do you believe?" If so, please write to the undersigned at Plymouth, Ind., saying how many copies you want at 15 cents per copy. Write on postal. Send no money until notice is given that the work will be published.

A. H. ZILMER.

If any of the brethren in Iowa desire preaching by the Evangelist will they please notify the board as soon as is possible.

O. J. ALLARD, Pres.
EVA STEARNS, Sec.

To the Church of God in Ohio:

Brethren beloved in the Lord, by the Ohio Conference at Salem, Ohio, Sept. 3, we were elected evangelists for the State. We are ready, willing and anxious to preach the gospel of the kingdom, that others may obtain a hope of eternal life. Dear brothers and sisters, let us all strive to make our calling and election sure by self denial and sacrifice, that the truth to salvation may be freely preached. We will answer calls together or apart, and preach the glad tidings to few or many, in doors or out, but our chief desire is the welfare of the Church of God. Address us at 366 W. Main St. Salem, O.

P. NEILL & MRS. MATTIE NEILL.

Notice.

To whom it may concern:

The congregation of the Church of God at Antioch, Illinois, have decided to meet for Bible study during the winter months, on the first and third Sundays of each month, beginning on the first Sunday in November.

J. H. WILLIAMS.

WE ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

$47.20 Colorado and Return.

Round trip winter tourist tickets are on sale daily from Chicago to Denver, Colorado Springs and Pueblo at the rate of $47.20 via the Chicago, Union Pacific & North-Western Line, good on fast through trains, with high class equipment. The best of everything. Correspondingly low rates from all points. For maps, booklets and list of Colorado hotels with rates apply to your home agent or address A. H. Waggener, Trav. Ag't, 22 Fifth av. Chicago.—nov30

Thanksgiving Fares.

Excursion tickets will be sold at all ticket stations on Pennsylvania Lines November 23d and 24th to any station not more than 150 miles from selling point. Tickets good returning until November 28th. For particulars, consult Local Ticket Agent of Pennsylvania Lines.—Nov 24

Only Two Weeks More St. Louis Worlds Fair Pennsylvania Lines Excursions.

It's now or never that the World's Greatest Exposition may be seen, at greatly reduced fares. Worth inquiring about at Pennsylvania Lines ticket offices. Ticket Agent J E Hanes is the person to see about it.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 80 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 15, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 2:48 a. m. daily; 10:00 a. m. daily, except Sunday; 3:30 p. m. daily; 6:40 p. m. daily; 6:55 p. m. daily except Sunday; 8:13 p. m. daily, extra fare train; 9:46 p. m. daily.

For the West: 5:08 a. m. daily; 5:58 a. m. daily, extra fare train; 9:00 a. m. daily except Sunday; 2:10 p. m. daily except Sunday; 6:08 p. m. daily.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

Stock Show Excursions to Chicago over Pennsylvania Lines.

Excursion tickets to Chicago will be sold via Pennsylvania Lines November 27th, 28th and 29th, at low fares, account International Live Stock Exposition. This year's Live Stock Show, with eleven thousand animals on exhibition, including two thousand horses, is to be the greatest on record, and the reduced fares over Pennsylvania Lines make it a good time for an inexpensive trip to Chicago. For particulars, consult Local Ticket Agent of Pennsylvania Lines.—Nov 29

Vandalia Line Excursions.

One and one third fare for the round trip for Thanksgiving Day within limit of 150 miles. Sell Nov. 23rd and 24th, final return limit Nov. 28th, 1904.

Grand Lodge and Grand Encampment I. O. O. F. Indianapolis, Ind. November 15th to 17th, 1904. $8.85 for round trip, sell Nov. 14th and 15th, to all parties presenting and delivering certification signed by local secretaries; final return limit Nov. 18th, 1904.

Take the Vandalia line to St Louis. Commencing Sunday Sep 18, and continuing until Dec 1st, The Vandalia line will sell every Sunday, Monday, Tuesday, Wednesday and Thursday, round trip tickets good for 7 days to St Louis for $6 75. Call on P J Bussard, agent Vandalia line for information regarding various concessions.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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TIME TABLE.
In effect May 15, 1904.

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No 136 daily Expo Train		7:23am
No. 40, daily, For South Bend		11:50am
No. 42	" Ex. Sun, "	6:05pm
No. 44,	" " "	10:55pm

GOING SOUTH.

No. 41, Ex. Sun. For Terrellaute		5:45a m
No. 43, daily		11:30pm
No. 45, daily, ex Sunday		4:50pm
No 135	" Expo Train	8:30pm

Nos 135 and 136 are solid trains to and from St. Louis No change of cars All other trains make good connections to and from St. Louis at Terrellaute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address W. E. Smith Agt., Plymouth, Indiana, or

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., services in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. H. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth heartily invited. Seats free. M. Joblin, Evangelist.

The Church of God at Beaver Dam, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aby Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., each house. Preaching by F. L. Austin four Sundays in the month, Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The public always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Feeney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

The Church of God will meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and six or nine miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St, Cleveland, O, where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Caledman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 0 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Hudsey the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother Georges Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. C. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th st. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 241 S Michigan St. Preaching second Sunday in each month by A B Filmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. B C Hallebaek and J W Smoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park at 5th floor, at 2:30 each Sunday. All welcome.

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PLEASE READ EACH WORD OF THIS.

We have made an agreement with the publishers of "Farm and Fireside," a semi-monthly journal, published at Springfield, Ohio, by which we can present our patrons with that paper for a year entirely free of cost.

Farm and Fireside has from 20 to 32 pages each issue, and is illustrated. It is accredited with having the largest circulation of any home and farm paper in the world. It is a good paper for the farmer, dairyman, stockraiser, poultryman, fruit grower and gardener. The housewife has a department—in short all members of the home are supplied with reading suitable to each one. A sample copy will be sent to you soon.

OUR PROPOSITION.

Our proposition is to send each one of our patrons who pays his subscription up and on to the end of 1905, the Farm and Fireside for a year free of any charge whatever.

This simply gives you the both papers for the price of ours.

There is necessarily a limit to this offer and you will have to act very promptly if you wish to take advantage of it. Our arrangement ends with the month of December. So if you want the Farm and Fireside free for one year, send at once as above, and we will see that you get the two papers.

This applies to new and old subscribers alike. Each one who pays for THE RESTITUTION to the end of 1905 gets the Farm and Fireside as well.

Send as soon as possible, so as to be sure and secure the present we offer. If you are in arrears send the money to cover the delinquency, and send $1.50 for next year, and you get Farm and Fireside absolutely free.

A SECOND PROPOSITION.

In the city of Boston, Mass., is published a monthly journal devoted to education of young and old to the necessity of a humane and merciful treatment of dumb brutes as well as our duty to our fellowman. This paper is called "Our Dumb Animals," and is specially beneficial for the youth of our land, though older people cannot fail to be helped by reading it.

We propose to send Our Dumb Animals free one year to every person sending us a new subscriber for THE RESTITUTION for next year.

Do not misunderstand our offer—

1. Pay all arrears and for 1905 and you get THE RESTITUTION for that time and Farm and Fireside for one year.

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3. Any person sending us $1.50 for a new subscriber for next year, not only entitles such new subscriber to what is mentioned in No. 2, but he will himself get Our Dumb Animals a year free of cost.

Should you wish to do so, you may name any boy or girl you would like to have receive Our Dumb Animals in place of yourself.

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VOLUME LIII. Read PLYMOUTH, INDIANA, DEC. 7, 1904. NUMBER 45.

Poetry.

ENOUGH.

Whatever the future
God hath for me,
Shadow or sunshine
As pleaseth Thee;
If dark my pathway,
Thorny and rough,
God is my Father,
That is enough.

Communicated.

Pine Woods Bible Class.

PHENOMENA OF SPIRITUALISM ACCOUNTED FOR. NO. 5.

Teacher. What was the import of Lesson No. 4?

Bessie. In the close of Lesson No. 4, I called attention to some cases of spectral impressions conveyed to mediums by being placed *en rapport*, through magnetic or electrical connection, and that by this means the medium could possess herself of all the information of the party she is placed *en rapport* with. It is also said that she could extend the same through him to all his acquaintances both living and dead.

Q. Will an irritation of the stomach produce spectral impressions?

A. Yes. "Irritation of the stomach will do it. A gentleman in Edinburgh, said that for six weeks he had the appearance of a pig's head sitting upon his left shoulder, so that whenever he looked to that side he saw it staring him in the face. He was suffering from dyspepsia."

Q. Was that the disembodied spirit of a pig?

A. "It was as much the disembodied spirit of a pig, as the spectres seen by mediums are the disembodied spirits of dead men and women, boys and girls, infants and sucklings. When his stomach was restored to healthy action, the pig's ghost vanished from the sensorium, and was consequently dethroned from the gentleman's shoulder; so that when the excitation of the medium's sensory from another cause ceases, the disembodied spirits and all the angels vanish in a trice.

Q. If we reason from cases presented in these lessons cannot we see much light?

A. Yes. "Reasoning from the facts presented in the experiments of the coin, we might argue that the actions of men cause hidden spectral impressions to be made on the external magnetic halo of the earth, which remain after they are dead and long forgotten; so that were the Almighty to breathe upon it with his spirit a man's history (from this book of remembrance) would be evoked like the handwriting on Belshazzar's palace wall. Even these exterior spectral impressions may be discerned by mediums of peculiar sensibility, so that they may perceive scenes after the actors have become quiet. Clairvoyants have seen many things upon this principle."

Q. Can you quote a Bible case?

A. Yes. "Elisha's is a case in point here. The king of Syria warred against Israel, and devised ambuscades for his enemy; but Elisha, who was in Dothan, afar off, warned the king of Israel several times of these ambuscades. The King of Syria suspected treason in his own camp; but he was told by one of his followers that Elisha, the prophet, in Israel, told the king of Israel the words that were spoken in his (the king of Syria's,) own bed-chamber (2 Kings vi. 8) while Elisha at this time was in Dothan. Here the spectral impressions made upon the universal magnetic mirror by the Syrian's words, were breathed or shined upon by God, and evoked by God upon the sensorium of the prophet by the daguerreotypism of his spirit, which gave wings to the matter. This is 'the bird of the air' that reveals even the inmost thoughts of men. Therefore, 'curse not the king; no, not in thy thought; and curse not the rich in thy bed chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.' Ecc. x. 20. Let no man do WRONG, and say, 'No eye sees me, therefore the offence shall be hid.' Sooner or later his sin may find him out. The impressions of his deeds upon the earth's magnetic halo, may happen to be reproduced upon the sensorium of some sleeping or walking medium; or even stare him in his own face when he shall rise from the dead, and behold his actions written like Belshazzar's doom, on the magnetic page in words of living light."

Q. Is not the second sight of witches of human origin?

A. Certainly "unless God thinks fit to infatuate a people by their own folly and presumption, and so create spectral impressions of things upon the sensoria of their wizards, beyond the range of their own sphere, the second sight of mediums never contemplates ideas, or images, or shadowy forms, which are not purely of human origin. All things they have seen are but the spectral impressions of human thoughts, words or actions. The doctrine they utter is always traceable to some sectarian theosophism—some double-distilled theological foolery, always at variance with the Scriptures.

Q. Is not spirit-worldism merely clerical superstition?

A. "From what I have read of spirit-worldism, I have no hesitation in saying that it is a mere lying divination. Their divinations are not borrowed from the Bible. They are lying rhapsodies—the dark and mulurious thinkings of nervous flesh, rioting in the spectralia of musty theosophisms, talked into it by gospel nullifiers and pulpit mar-texts, of the chairs and sacred desks of Christendom. They talk of separate spirits, which are mere spectral impressions on magnetic haloes, hidden indeed from light-stimulated optics, but disclosed to electro-magnetically excited brains. Such is the phantom-soul, for whose salvation from Pluto's realm of fire and brimstone, the whole machinery of clerical superstition has been erected. A stupendous fabric of moonshine—a pious cheat, for the salvation of a magnetic spectre, and nothing more real."

Q. Are we to understand modern spiritualism to be merely a spectral impression made on the medium's brain?

A. If by a spirit is to be understood no more than a spectral impression on a medium's sensorium, mesmerically evoked by the thinking of a dead-seeker, I grant that such spirits do exist separately from the persons they represent, even as the spectral impression of the coin exists on the glass separately from the coin itself. All the phenomena observed belong to spirits of this class, and only prove their existence under mesmeric citations. I can now see before my recollecting faculty a child of three years old, standing with a ruler in his hand with which he had just struck me over the head. The child, a little brother, has been dead thirty years. I see his image, and if I were placed *en rapport* with a medium, I could make him see the child's appearance; but would it be logical to conclude that he saw the child himself, or the real individual, which a spirit is supposed to be?"

Q. Is there a difference between the modern spiritualism and the Bible?

A. Yes. The Word of God gives such teaching the lie. It testifies that the 'dead know not anything;' and that 'there is neither knowledge nor wisdom in sheol,' whither we go. Now diviners make this word sheol equivalent to hades, which they say, is the 'place of departed spirits.' Well, let us accept their definition for the present; how then reads the latter text? Even thus: 'There is neither knowledge nor wisdom in the place of the departed spirits,' which theological mesmerists term 'the spirit-world.' This is with me, authority outweighing the testimony of all the spectres in creation, with all the opinions to boot of the many thousand simpletons—judges, lawyers, doctors and preachers, and less distinguished dupes—who vainly imagine they converse with living spirits from the vasty deep.

The clerico-priestly dogmata of immortal disembodied ghosts; heaven in a spirit-world; hell somewhere; and the necessity of faith in these wares, as administered by an ordained ministry, or sacred order, on pain of the soul's exclusion from the joys of one, and eternal fiery torment in the other—are the staff of the spiritual police, which co-operating with the civil authority, keeps the world in awe."

Q. Is not spectral impressions made on the sensorium a sufficient explanation of spiritualism?

A. To my mind the phenomena of spiritualism is more satisfactorily explained by spectral impressions on the sensorium as given in the series of articles just concluded, than it possibly can be under the old idea of attributing the phenomena to supernatural devils, which seems to me too closely allied with the prevalent theological quackery of our day, built upon the theory of disembodied-spiritism, and all the theological rubbish which clusters about it, set forth in their psychological theosophisms by theosophical magicians, whose eyes are blinded to the light of God's glory as revealed in Holy Scripture. Indeed if you sift matters a little you will find them enveloped in darkness almost as dense as that which enveloped the prophets of Baal.

Stand close to the old Book, and then there will be no danger of being led astray by any one of the multitude of religious delusions which now deluge the people. Being perplexed many are becoming skeptical. God's Word is true, it has stood the fiery test of ages, and will guide you safely to the consummation.

The phenomena of spiritualism is explainable on the ground of spectral impressions on the sensorium which has its beginning and ending in the flesh. Disembodied spirits, or supernatural devils have nothing whatever to do with the matter. The scarecrow of a big omnipresent supernatural devil, with his army of lesser supernatural devils, is a relic of superstition and the dark ages of ignorance, and is a companion of the dogma of the supposed existence of dead men's ghosts. Bundle up all the devils and ghosts and relegate them to the dark ages of ignorant superstition where they belong.

This concludes the series, and if our readers will carefully reread the entire series from one to five, they will find clear evidence the phenomena is traceable to spectral impressions which are afterward evoked, and not to disembodied spirits or supernatural devils.

The above series are to appear in the new book entitled, Pine Woods Bible Class.

Yours in the Blessed Hope.
W. A. WILSON.

A Book for the Children.

Dear brothers and sisters:

Having lately received a letter from a sister in Missouri asking this question, "Can you recommend any book or paper for little ones, say from six to ten years old that would help to teach them the truth?" I come to you for aid. We have absolutely nothing. And so to my shame I made answer. What shall we do about it? Is truth of so little value that we stolidly stand still and see the children grow up untaught, to drift back into the churches that so many of us came out of, or to deny God altogether? The grandchildren of our most valued 43 and 44 soldiers, are already becoming Methodists, Presbyterians, etc. And who is to blame? We have Sunday schools, but these schools cannot gather all the children that belong to the members of our faith. There are isolated ones who need literature that will help them in the home-training. Indeed, all need such literature, no matter where their lot is cast. There are nice little papers published, but they are too much on the story order. And there is the catechism written by Carrie Williams, but it is too advanced for the little ones. The demand is for something put in childish language. Who can write such a book? I feel myself utterly incompetent, but will help to pay the cost of printing it when written. I have no children by ties of blood, but the children of God's children, I count as mine. They are all dear to me, I love and want them to have a part in God's country, where no evil thing can come.

We must save them at any cost to ourselves. Our country is being flooded with the "new thought" papers; papers that in a covert and cunning way teach the idolatrous systems of the East, and make people believe they are all gods, and therefore all good. There are already 150 of these papers published in the United States. They are made attractive. The best and most beautiful poems of American writers are quoted in them. They talk devoutly of "piety" and "worship" and "love," but interwoven with it all is the thought that each man, like God, existed in all the "beginningless past," and will exist in all the "endless future," that he "never changes, was never born and will never die," that he is the "everlasting perceived and perceiver, the All in All, under All, above All, through All, for all time, all the love, all the light, all the truth there is in the universe. And therefore able to cause "all pains, woes, anguish and sorrow to cease forever and ever." It is the devil's old lie, "Ye shall be like God," as Adam Clark and the Syriac have it. This is the teaching of Mrs. Eddy and of her followers. They, like the heathen, make magnetism the corner-stone of their religion, not knowing that the devil is back of it all. It is time to sound a note of warning if we would save the children; it is high time that we do something to lead them into the paths of truth and of righteousness.

Have we "been very jealous for the Lord God of Hosts, when the people have forsaken his covenant and thrown down his altars," when in one district forty deserted churches can be counted? When there are "few young men to be found in the house of God, and thousands in the ball field and Sunday theatre?" When family worship is a thing of the past? the theater largely supported by the church? And saloons and drunkenness rapidly on the increase? Have we done all that we ought to have done; are we doing all that we ought to do? The alarming indifference of all classes of people in reference to their future salvation, must have a cause, and if we are to blame an hour is coming when we must give account. The Magazine of Mysteries, calls on all men to "come and be forever free!" And the one who can say, "I am," can also say, "I am freedom." And who, looking at the results ("by their fruits ye shall know them,") will not say, "it is freedom from God's laws, and freedom to do as they please, that these people desire; they do not want to submit to God; they want to drink to their fill of the cup of pleasure. And enjoy to the utmost all that money can buy. The God of the Bible is too exacting, they must have a God of their own—a heathen God. We have wondered often how the Israelites of old were led so easily into idolatry and yet we are being led into it just as rapidly and as easily. A few years ago and such a thing was undreamed of. We ought to scatter eye-openers by the thousand, for by saving the worshipers of false gods we shall save our little ones.

O brethren and sisters, we have no money to waste, not a penny! We can forego the pleasant trip, can do without the useless garments, for the Master's cause is pleading, pleading! There will be some Elijahs, some whose knees have not bowed to Baal in the last day's apostasy—will it be us? Let us show our colors, let us be uncompromising on this question, let us work for God, let us cleave to him, doing all the while all the good we can.

S. ROXANA WINGE.

Thanksgiving.

A day set apart for giving thanks. In how many cases will the thought be carried out. Even the men themselves who have sanctified or set apart this day for a day of thank offering will think more of the turkey they are to have for dinner than of the one who has blessed this whole nation in basket and store, but that will not prevent us offering up to the Father of all mercies the thanks due him for his numerous blessings to us. The Elder and myself feel very thankful to the giver of all good for health and strength sufficient to tell the wonderful truths of the gospel to those who have never heard them before. Think of it, brethren, blessed with hearing the gospel, even once in four weeks, a people who never heard of the resurrection kingdom of God, strangers to the covenants of promise. What a joy to tell them, and that is what we are doing the bright, pretty fall days. We left home Nov. 18th and from Grand Rapids took the P. M. R. R. 194 miles north to Central Lake, then 7 miles by stage, reaching Bro. Henry just dark. He was at the gate to welcome us with, "Well, I am very glad to see you, Bro. and Sister Woodward, come right in." And there was the dear wife and Carrie waiting to give us a real home greeting. It was not five minutes before we realized we had dropped right into another part of the Father's family and felt perfectly at home, and as the conversation proceeded the "trumpet gave no uncertain sound," and they were so anxious for others to hear the glad tidings, that they had loved and contended for for years. Saturday evening we went to the little church, a cosy house belonging to the Congregationalists, which they had kindly let Bro. Chamberlain have for the meetings. A good and attentive congregation listened with wrapt attention to a sermon on the second coming of our Savior to this earth, and every meeting so far has been well attended and people listen as though they had never known these things were in the Bible. The Baptist minister attends nearly all the meetings and takes notes, also some Sabbath keepers. Bro. Chamberlain's son-in-law has a face that tells its own story, shining with joy that is ever new, and then bursts out with rejoicing at being permitted to listen to the gospel, for brethren this brother had never heard a public gospel sermon, but through Bro. Chamberlain and Bro. McCroden of Dutton, who visited here three years ago, he saw the truth and went to Grand Rapids to be buried into the Christ by Bro. Hoyt. His family and Bro. Chamberlain's being the only ones in the faith here. They have never before had any gospel sermons preached here, and brethren, like Paul of old, we ask your earnest prayers that the Word of God may fall upon good ground, and some be brought into a saving knowledge of the truth. This little town is situated at the head of Torch Lake 18 miles long by from 1 to 2½ miles wide. It is said to be the most beautiful lake in the world, save one in Switzerland. It is made of springs, the water being so clear that fish are plainly seen moving on the bottom many feet below its surface—white fish, brook trout, bass, suckers, etc. are caught in quantities in the fishing season. This lake is only a few rods from Bro. Chamberlain's on the east, and climbing a hill at the west we have a fine view of Grand Traverse bay and with a spy or field glass we bring Fox islands very near to our view. It must be very pretty here in the summer. Truly God has given us many things to be thankful for.

M. A. WOODWARD.

Married.

On Thursday, November 24th, at the home of the bride's mother, Mrs. Josephine Marsh, in Marshalltown, Iowa, the writer united in marriage Mr. George L. Frank, aged 26, of Manchester, and Sister Orissa B. Marsh, aged 21, of Marshalltown. Mr. Frank is a steady, industrious, young creamery-man, and is highly respected in the community in which he has lived since childhood. The bride, who is the only sister of the writer of this notice, was baptized into the all-saving name of Jesus by Bro. W. L. Crowe, during the Conference held at Waterloo, in 1900. May the blessing of our heavenly Father and the abiding fellowship of Christ continue with them both through this life and at last unite them forever in the kingdom of God, clothed in the glorious garments of immortality.

G. ELDRED MANER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, DEC. 7. 1904.

WE OFFER A CHANCE.

We offer again this coming year to go halves with any one wishing to do Missionary work.

For $1.00 we will send THE RESTITUTION to a new name for a year.

For $5.00 we will send THE RESTITUTION to 6 new names for a year.

For $10.00 we will send THE RESTITUTION to 13 new names for a year.

There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and so sow the seed—God will give the increase.

A LETTER dated at Roll, Ind., is signed "Mrs." If the sender will kindly supply the rest of her name, we will fill the order.

IN the far east the war simply progresses. The Japs have taken another one of the forts at Port Arthur. There is more or less fighting each day in Manchuria, with honors about equal so far as reports go.

It is given out that the Sultan of Turkey has notified Russia that her Black Sea fleet will not be allowed to pass the Dardanelles.

Selected.

In Memoriam.

"If a man die, shall he live again?" is the oldest question on record. It is from the oldest book (Job. xiv: 14). The clause which follows is rendered in the Septuigint Version, "All the days of my appointed time I will wait, till I shall exist again (*hypomeno heos palin genomai*)." Away back in those primitive ages, believers in God seem to have had no very clear conception of future existence. The heathen, it is true speculated much about the soul's immortality, and according to Herodotus, the Egyptians were the first who taught such a doctrine, as they first practiced circumcision, and had their priesthood and cherubim. The Israelites, under Moses, were wont to borrow from them whatever they deemed fit and proper to strengthen the Theocratic idea in the people's minds, and to inspire them with hope; but they never told them once the dead were still alive, and in happiness or misery, but in Sheol. The meaning of this term, which, however, came not from the same source, is important. It does not signify the grave (for which there is another word—*keber*, the equivalent of *mnemeion* in Greek), nor heaven, hell, purgatory, limbo nor paradise. It meant originally and ideally the death-state, answerable to the N.T. Hades, in which all mankind, good and bad, were destined to enter at death. (See the margin of Revised Version in Gen. xxxvii: 35.) Gesenius defines it, "Hades, a place in which the dead are gathered together," and adds: I have no doubt that it is for sheol, a hollow and subterranean place." Others derive it from shaal, to beg, to crave, to ask: for which reason it is said, that "Sheol and Abaddon [i. e. destruction] are never satisfied." (Prov. xxvii: 20; Ps. xlix: 14; Job. xxxiv: 19, in the R. V.) Kitto says, on the word Hades (for we are speaking of both terms), that it means, "literally, that which is in darkness;" and Parkhurst: "Obscure, dark, invisible, from a negative, an *idein* to see." So Liddell and Scott, adding: "The netherworld, the grave, death"; and on *Erebos*: "A place of nether darkness, just above the still deeper Hades." Ergo, these terms never take the plural, like keber and mnemeion; nor have they the traditional divisions, of Hellenic and latter-day theology, for two classes of souls. Observe also, that in Isa. xxxviii: 10, 11, Sheol is the antithesis of "the land of the living;" and the margin: "I shall behold man no more while I am among them that have ceased to be." This recalls what Job said about "waiting until he should exist again." (Compare Ps. cxvi: 9). We read in Sam. ii: 6, that "the Lord killeth, and maketh alive: he bringeth down to Sheol, and bringeth up." Note here, and wherever location is referred to in Scripture, that Sheol (Hades) is always down, never up. "And thou Capernaum, shalt thou be exalted unto heaven? Thou shalt go down unto Hades." (R. V. in Matt. xi: 23. Comp. Num. xvi: 30, 33.) "Deeper than Sheol;" "they went down alive into Sheol;"—"Sheol from beneath;"—"though they dig into Sheol," &c., are decisive with regard to the Hebrew idea of location, which they spoke of as subterranean. The 31 renderings of "hell," in the O. T., are all from the Hebrew Sheol, whose meaning we have discovered; and we therefore look in vain for any such place therein, distinct from the general receptacle of the dead, where "silence" prevails (P. xxxi: 17; cxv: 17; where, for "silence," the Sep. has hades.) In the language of Prof. Ives, of Yale College, "We perceive that Sheol means not the separate grave of each individual, a different Hebrew word expresses that thought; but that it is a general term for the state of all the dead, whether they lie in careful sepulchre, or, as Jabob imagined of Joseph, torn and devoured by the beasts of the field. And this general state of the dead, in Oriental imagination, was conceived of as a vast pit in the darkness of the lower parts of the earth; a vast burying-place, or more correctly cemetery (Gr. *Koimeterion*, a sleeping chamber), beneath the home of the living," etc. ("Bible Doctrine of The Soul," p. 101.)

The ancients, therefore, I say, had no right conception of future existence, though they believed in the doctrine. They trusted in the promise of God, that He would "redeem their souls from the hand of Sheol," and even destroy it, as Hosea and John declare (Ho. xiii: 14; Rev. xx: 14;; but it was left for Him "who abolished death" to "bring life and incorruption to light through the gospel," and at the end of the world; to bestow those favors upon the righteous. (Luke xx: 34—36; Rom. ii: 5; 2 Tim. i: 10.) The Sadducees did not believe in future existence of any kind; the doctrine of the Pharisees, as shown by Prideaux from Josephus, was one with the Egyptotic Pythagorean transmigration of souls from one body to another; and nothing that has as yet been taught by the surrounding nations, at all answered to the "life and immortality" which the Messiah (Christ) first disclosed during His public ministry. The serpent's lie had been echoed for ages, when "darkness covered the earth, and gross darkness the people;" and poets, and "Doctors of the Church," even, have rejected their compass, and thereby made shipwreck of the truth, with the deception, that "there is no death" —no punishment for sin in Adam, but immediate felicity of the "imprisoned soul," as taught by the Gnostics and Manichees. If we read, that this or that man was "gathered unto his fathers," we recognize at once a proverbial expression, relative to one's being buried, or simply numbered therewith, as (Gen. xv: 15; 2 Kings xxii: 20; and 2 Chron. xxxiv: 28 most clearly evidence. The argument from science too (for there is a very serious one indeed) may not be unworthy of passing notice here. Agreeably to modern discovery, the Bible teaches expressly, that "one spirit" (*ruach*, called "the spirit of lives," in Gen. ii: 7: vii: 21,) pervades the entire kingdom of sentient existence, but "returns to God" (ceases to operate under the fiat of His will) at each one's death (Job xxxiv: 14; Eccl. xii: 7.) Good or bad, whether it be that of a Jeremiah or a Judas, it returns obediently to God. The mental endowment, therefore, differs only in degree from animalcules to man, the principle of life being the same in all; and there are not wanting those among the last named who would be accounted brutes and very much worse off, if their bodies correspond more closely with their pitiable lack of necessary intelligence. Moreover, the mind germs and develops; has its periods or stages of infancy and decay; and for these reasons it cannot be immortal, but is the result of conditions and circumstances, without which it cannot subsist a moment. Rub two pebbles together in the dark, and we obtain light. So the union of "spirit" and organized matter, in manifold forms and ways, produces mind and sensation, and all the phenomena of the animal and vegetable world. "No brain, no thought," is an axiom of the soundest philosophy; and consequently no demonstration of the independent existence of the five senses after death can be expected from that source. (See particularly Ps. cxlvi: 4; and lxxxviii. 10-12, with cxv: 17.) The celebrated Martyn Paine, M. D., wrote elaborate treatises against the authors of materialistic science of the last century, to prove the distinct and substantive nature of the human soul; but confesses after all that its immortality (and as a matter of course, its separate and independent existence) is "insusceptible of demonstration." ("Phys. of Soul and Instinct," p. 89, Harper and Bros.) Upon no other grounds than the presence of an universal life-force (demonstrated by Dods and Faraday,—call it electricity, ether, or what not), can telepathy and clairvoyance be accepted as at all possible.

It warms the sun, refreshes every breeze,
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent:
Breathes in our souls, informs our mortal part,
As full, as perfect, in a hair as heart.

What, then, be it asked with all candor, is the believer's hope, when death has robbed him of a beloved father, mother, consort, or other relative or friend that is dear to his heart, and who lives in the record of a godly and well-ended life? The curious are anxious to know—it is reasonable for them to inquire—what becomes of "the traveler who never returns," despite our hopes and tears, no matter how much we pray. The stubbornness of this cold fact has led many to deny future existence altogether, while others see therein a solution identical with the eschatological teaching of Paul and Jesus, and all the inspired penmen before and after them. That solution inheres in the Christian doctrine—the fundamental doctrine—of The Resurrection of the Dead, without which, according to reason and Revelation, there can be no future life, no individuality, no personal identity or sameness. Hence the Scriptures in a great variety of places speak of death as a "sleep," and that, not because there has been no interruption of life in the article, but because there is to be in a certain, mystical sense, an "awakening." "How are the dead awakened [*egeirontai*] and with what manner of body do they come?" writes Paul in 1 Cor. xv: 35. Bishop Kip says, on The Catacombs: "Death was to them [the first Christians] like sinking to a gentle slumber; and often, this is the only idea expressed in their short epitaphs."—The only idea! All the dead from Adam down are, therefore, in the death-state, their souls and bodies sharing alike the consequences of the dissolution. Their next conscious moment like the twinkling of an eye, to them is their revivification and reunion in the "habitable age to come." If there is no time without motion (and Aristotle illustrates this by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they awake had succeeded without an interval to that in which they fell asleep), there is no sensible difference in Hades, or Sheol, between a moment and a million of years. When we recognize non-existence as not such a terrible thing after all, the reluctance of entering a temporary state, allied thereto, at once vanishes in thin air. Time, like space, is purely relative, the one having no more extension than the other, apart from material agency. Hence, we invariably feel, in abstract conception, as if we were between two eternities, the one *a parte ante*, and the other *a parte post*.

The "terror of such thought, therefore, exists only in the imagination of superficial minds. "There the wicked cease from troubling; and there the weary be at rest." Job iii: 17. A careful examination of the uses of *egeiro* and *anastasis*, in the N. T., has convinced me that no escape of the soul from its "old prison" at death, is at all answerable to the waking and standing up again (their definitions) of the departed, as exemplified by the risen Person of Christ. In a passage, whose avowed purpose is to dispel ignorance in this connection 1 Thes. iv: 13-18, the Apostle Paul does not so much as throw out a solitary hint that the dead are elsewhere than as "sleeping in Jesus" until His coming at the last day. Read carefully. Both the living and the awakened dead are caught up together, as Elijah was, to meet the Lord; but not themselves, which (latter) is a physical impossibility. Death is not swallowed up in victory till this mortal shall have put on immortality. Until then there are neither rewards nor punishments, judgment scenes nor the sending of Adam from one paradise to another still better. Both the Apostles' Creed and St. Paul coincide, that the Lord Jesus shall judge the dead as well as the living, at his appearing and his kingdom 2 Tim. iv: 1, until which time no one's case had been tried, and no man had ascended into heaven. John iii: 13; Acts x: 42. Dr. Adam Clarke observes, in his Commentary on 1 Cor. xv: 32, that what the apostle says here, is a regular and legitimate conclusion from the doctrine that there is no resurrection; for if there be no resurrection, then there can be no judgment, no future state of rewards and punishments."

Such, dear reader, is the believer's hope. We shall meet our loved ones again, but not as shades. We shall see them just as the risen Lord was seen—with flesh and bones, though changed and glorified. Luke xxiv: 39; Phil. iii: 20,21. Because we cannot raise the dead; because we do not know how, can the finite oppose any impossible to the Infinite, who "burst the bands of death," raised Lazarus and Himself from the tomb, multiplied the loaves and fishes, and created man in the beginning from the dusty, lifeless elements? "Why should it be thought a thing incredible with you," said Paul to the Greeks, "that God should raise the dead?" All this twaddle about the same atoms having been used in common by countless myriads of animals and men, as so much objection to future life by Resurrection, is insulting to the Word and Wisdom of the Great First Cause of all being, and borders on Atheism. For my own part, who, on July 22, followed a dear son to the grave, and to whose memory I dedicate this token of unmingled love—these crumbs of holy consolation; I am certain that the arms of my dear Leo, that embraced my neck so many times in the Baltimore City Hospital; blessing me and his dear mother, and begging our prayers—oft joining me therein;—I am certain, I say, that those very arms shall embrace my neck again, if only I die as he died —Safe in the arms of Jesus: Safe on his gentle breast. But, my son, if thou art alive in Sheol, I could not with righteous Jacob, go down thither unto thee mourning," or refuse to be comforted, as he did. I should rejoice exceedingly indeed, and welcome the happy moment which should place me where you are. But thou art asleep. So—

Fare-well, but not forever, Leo dear,
Sweet be thy rest—Millennial Day is dawning;
Swiftly shall pass thy night of slumber here,
And Christ will call thee to wake 'mong the morning.

By his father W. C. Shaw.

Contradictions in the Bible.

I am constantly meeting men who say that the Bible is full of contradictions. When I ask them to show me one, they generally reply by saying, "It is full of them." When I press them to point out one of the many which they assert exist, usually they have no more to say. One afternoon while I was in Chicago Mr. Moody called to me and said, "Here is one of your sort of men, (meaning skeptics), talk with him."

I asked the man, "Why are you a skeptic?"

He replied, "Because the Bible is full of contradictions."

"Will you please show me one?"

"It is full of them."

"Well, if it is full of them you ought to be able to show me one. Please do."

I handed him my Bible. He was greatly disconcerted and began fumbling with the leaves, saying it was somewhere in the Psalms. Finding that he was searching for Psalms over in the New Testament, I offered to find Psalms for him. He did not seem to know much about the book of which he was so skeptical and about which he had been so dogmatic. Having found the book for him, he was now at a loss to tell in what Psalm the contradiction he referred to was to be found.

At last he said, "If I had my own Bible here, I could find it."

"Will you bring your own Bible tonight and show it to me?" I asked.

He promised to do so, and we agreed upon a particular point in the church where we would meet at the close of the evening service, and he solemnly promised to be there. At the appointed time I was there, but my skeptic was not. Months passed by and one night one of the students called me and said, "Here is a skeptic, I wish you would deal with him. He says the Bible is full of contradictions."

I looked at him and could not keep from laughing, it was the same old skeptic. He saw I recognized him and I said, "You are the man who lied to me, are you not?"

He dropped his head and for once was an honest skeptic and answered, "Yes, sir."

Most of those who tell you that the Bible is full of contradictions are in reality as utterly ignorant of what is in the Bible as this man, and if you ask them to show you one of these many contradictions, they are at their wit's end and look sheepish enough and you have then a good chance to show them that they are sinners and point them to Christ.

But once when I asked a man to point to one of the many contradictions he cited this: "In Jno. i: 18, it says, 'No man hath seen God at any time,' but in Ex. xxiv: 10, it says of Moses and Aaron and Nahab and Abihu, and seventy others, 'They saw the God of Israel.'" Now, that certainly looks like a flat contradiction, and many besides skeptics have been puzzled by it. Indeed, one of the most devout men I ever knew was so puzzled by it that he left his business and came miles to ask me about it. But the solution to this apparently unanswerable difficulty is very simple.

We must remember in the first place that two statements which in terms flatly contradict one another may be absolutely true, because the terms are not used in the same sense in the two statements. For example, if any man should ask me if I ever saw the back of my head I should be obliged to answer, "No, I never saw the back of my head." And yet I could make the answer, "Yes, I have seen the back of my head," and it would be true; for more than once, when looking into a glass with another glass back of me I have seen the back of my head. It depends entirely upon what a man means when he asks me "if I ever saw the back of my head," what I shall answer him. If he means one thing, I answer, "No, I have never seen the back of my head," and that is true. If he means another thing, I answer, "Yes, I have seen the back of my head," and that is perfectly true.

But some one may object, "In the latter case you did not really see the back of your head, but a reflection of it in a mirror." I reply, "Neither do you see the back of any one else's head when you are looking right at it, but only a reflection of it, upon the retina of your eye. But every one knows what you mean, when you use language in this common sense every day."

Now, the case before us in the Bible is very like to this illustration. God, in His eternal essence, is "invisible (unseeable)" 1. Ti. i: 17. "No man hath seen him, nor can see him" 1. Ti. vi: 16, "He is Spirit not form" Jno. iv: 3, 24. So John tells us the profound and wondrous truth that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

But this essentially invisible God has been pleased in His great grace to manifest Himself again and again in bodily form. Such a manifestation of God (or theophany) Moses and the seventy elders saw in the Mount. Such a manifestation Israel saw in the temple. Is. vi: 1. Such a manifestation Job saw Job xlii: 5. It was God that was manifested in their theophanies, and so it was God that they saw. We see then that both of these apparently flatly contradictory statements, that "No man hath seen God at any time," and that "Moses (and the others) saw God," are perfectly true.

Jesus Christ, Himself, was the crowning manifestation of God. In Him dwelt all the fullness of the Godhead in a bodily form. Col. ii: 9. So Jesus said to Philip, "He that hath seen me hath seen the Father." Jno. xiv: 9. All other apparent contradictions in the Bible will also disappear if we study them earnestly.—*R. A. Torrey.*

Who Was Rich.

"If I were only as rich as he is!" muttered a boy that had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker shop with a basket of whole fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves as saw another boy on a bicycle, munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle as another boy rolled past in a pony-cart.

"If I were only as rich as he is!" grumbled the boy in the pony-cart as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky fellow wished as his father's yacht cruised in foreign waters, and he spied one day a young prince attended by a retinue of liveried servants.

"If I were as free as that boy is!" impatiently growled the young prince thinking of the boy in the yacht.

"If I could only drive out alone with a pony and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread."

Which one was rich?—*Christian Endeavor World.*

The Two Witnesses.

And I will give unto my two witnesses that they may prophesy. They are called the two prophets in the 10th verse, what their prophesy is about we are not informed, neither are we informed who they are. They prophesy for a period of one thousand two hundred sixty days clothed in sackcloth. I would not dare to call those years as others have done when they are called days. It is only done by those who have man-made theories which are never right. Let us explain Scripture by Scripture, then we will be sure to be right. These prophets are prophesying in Jerusalem, which is at this time called spiritually Sodom and Egypt. It is the place where our Lord was crucified and these two prophets are slain. Thereafter having finished the work given them to do. They were preserved by God until that time like their Lord when the Pharisees came to him and told him that if he did not depart hence that Herod would kill him. He said to them, Go tell that fox, behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected, signifying that his mission would be ended, having finished the work his Father gave him to do. His life could not be taken before, so it was the case in these two prophets. Jesus says that it cannot be that a prophet perish out of Jerusalem. These two prophets God gives them great power to call fire down from heaven to devour their enemies. The same has been done by the prophet Elijah. Also the shutting up of the heavens that it rain not. They have the power over the waters to turn them into blood and to smite the earth with plagues as often as they will. The same has been done by the prophet Moses in Egypt, so that we can readily understand why the people rejoiced over their death, after being afflicted with these plagues and why they were so bitter towards them, even to refuse to give them a burial, but allow their bodies to lay in the streets three days and a half, but God was watching over them, and put life into them and they ascended up into heaven, the same as their Lord and Master had done. These are plain, literal facts, and need no mystifying or bringing in of any popes or things done by them. The pope has no more a place in Scripture than any other emissary of Satan who are teaching the devil's lie, Thou shalt not die. This pope business I have been following up for about 25 years, and the more I see and hear of it the more absurd it becomes. Let us continue to explain Scriptural subjects by the Scriptures, which is the right and only way. More might be said on this subject of the two witnesses or prophets, but I do not wish to make a lengthy article. S. PITTS.

What We Believe.

An Exposition of the Faith of the Church of God, in 15 chapters, being a reprint, with slight changes and additions of a series of articles some time ago published in the RESTITUTION by the undersigned. The manuscript is in the printer's hands, and the work will be ready about Jan. 1st. Price per copy, 15 cts; 10 copies, $1.00. Send Postal or Express Money Orders (not stamps) to the author, A. H. Zilmer, Plymouth, Ind.

Church of God, Irving, Iowa. Services Sunday School every Sunday morning at 10 o'clock. Preaching at 11 A. M. and 7.30 P. M. on the last Sunday of each month by G. E. Marsh.

"No one was ever made strong by believing a lie. A strengthening faith must rest upon something which absolutely exists, entirely independent of what men think about it. Men used to believe that the sun and stars revolved around the earth. It did not alter the facts, but it made their astronomy worthless and weak. Faith must be judged by its fruits. The Christian faith produces fruits that show that it rests upon truth. Men may disbelieve in God, but it weakens their lives. A true faith in God makes the soul strong, as nothing else can, and this strength proves the truth of the source from which it flows."

Poetry.

MORE OF THEE.

More of thy Spirit, Lord,
More of thy grace
More of thy Blessed Word,
More of thy shining face.

Less of my own poor heart,
Less of my stubborn will;
Bid jealousy depart,
Bless and uphold me still.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

TEMPERANCE.

Some of the evil effects of intemperance are named in Proverbs xxiii. 29, where it says, Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Again in Proverbs xx. 1 we are warned that wine is a mockery, strong drink is raging; and whosoever is deceived thereby is not wise.

Rev. Charles H. Spurgeon has said that "Drunkenness expels reason, distempers the body, diminishes strength, inflames the blood, causes internal, external, eternal, incurable wounds. It is a wife: to the senses, a demon to the soul, a thief to the purse, and a gable to beggary and villainy. It is the wise's woe and the children's sorrow. It makes a man wallow worse than a beast and act like a fool. He is a self murderer who drinks to another's good health and robs himself of his own."

Let us heed Solomon's admonition and look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, for at the last, it biteth like a serpent and stingeth like an adder.

In Paul's letter to the Ephesians he says, Be not drunk with wine wherein is excess; but be filled with the Spirit. Eph. v. 8. And the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

With best wishes for the success of the Berean Society, from one of its members.

MABEL KENDRICK.

Dear Bereans:

I am so lonely since our little church has been broken up by so many of our members moving away, some of them so far away that we only hear from them by letter, and we are left to battle alone. Oh, how I would love to meet them all as we once did in our homes for the purpose of reading and hearing the Word of God and try in our weak way to encourage and enlighten each other in the Word of truth. Sometimes we get discouraged, but we think it will not be long, and the letters of the brothers and sisters of the Berean work are so encouraging that we strive on hoping and praying that we may do something to help spread the truth and get others to read and understand the Word of God. And now, dear Bereans, let us have charity. Paul says, Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. How much that one word means. Charity suffereth long and is kind, envieth not, doth not behave unseemly, is not easily provoked, thinketh no evil, etc. Let us show the fruit of the Spirit in our words and acts, and be ever watching for the glorious appearing of our Lord and Savior Jesus Christ.

Your Sister in that blessed hope.

LELE KEPLEY.

Dear Bereans:

Do you realize what a blessed privilege it is to be a follower of Christ? A real follower of Christ, one who understands and knows his will, and is ready to serve him and love him because he first loved us. One only needs to attend a "modern revival," as represented in the church of today, to see the folly of their belief. Surely we should be thankful to think we are blessed with a true understanding of his Word; and know that he is our Savior and our Redeemer. When we know what Christ has done for us can we help serving him? Let us, "Present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. Your Sister in Christ.

ELIZABETH EATON.

WAITING FOR JESUS.

Dear Bereans:

It has been our privilege to hear through the gospel that Jesus is coming to earth again, for he said to his disciples, "And if I go I will prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John xiv. 3. There have been a few in all ages that have lived and died in faith of that same promise and they have witnesses of those which the prophets have said should come to pass before until one by one they have been fulfilled, and now we are living in the age that our Lord may at any time fulfil his promise, and call for those who, both the living and the dead, have made a covenant with him by sacrifice. Are we, each of us waiting for Jesus? He is coming in power and great glory, and will bring his reward with him. "To them that look for him, he will appear again without a sin offering unto salvation." It would be well for us to stand in an attitude of expectancy and readiness, for if we allow any of this present life to occupy more of our interest than that pertaining to future life, we may lose that one great desire to see Jesus and be like him. We enlisted to suffer with him now, and reign with him when he comes again, and in order to faithfully perform our part should be willing to give up ourselves to the will and work of Christ in his absence, and follow the example of Abraham, Isaac and Jacob who Paul says, died in faith, not having received the promises, but having seen them afar off, were persuaded of them and embraced them, and confessed they were strangers and pilgrims in the earth." Acts xi. 13. Let us go forth, therefore, unto him, without the camp, bearing his reproach, for here we have no continuing city, but seek one to come. Heb. xiii. 13-14. For if we live as strangers here, that is, have no part with the present order of things, but make our ambitions have some reference to future life, then we shall reach the city God has prepared, and it shall be an everlasting abiding place, where there shall only be righteousness and purity, and there will be no more parting. So may we stand prepared to meet our Lord when he comes, for it was the wise virgins that had oil in their lamps when they went forth to meet the bridegroom, who went in to the marriage supper of the Lamb; and the door was shut. So let us remember that it is those who have the spirit of Christ dwelling in them that shall be accepted of him. Could any of us bear even the thought of being left outside when he calls for his own? His words to us are, Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh." Matt. xxv. 13. May we all be among those who are faithful to the end and be found of him, watching for Jesus' return, so that there may be a place prepared for us in his kingdom and we can say with the great multitude, Let us be glad and rejoice, for the marriage of the Lamb is come and the wife has made herself ready.

LIZZIE WOODS.

Dear Bereans:

Have we eternal life now? The Bible tells us we have it by faith. Faith in what? Faith in the Son of God, faith that he will fulfill every promise he has ever made us. What is faith? "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. If we have put our faith in Jesus Christ we know in whom we have trusted. He is able and willing to forgive us our sins and to keep us from falling. The Bible tells us that eternal life is a gift, which we are to obtain by seeking for it. This means, then, that we have to work for it, not that we may sit down, fold our hands, and do nothing and this great and wonderful gift will be ours with no effort put forth upon our part. No, it means that we must strive earnestly for it, we have to work out our own salvation with fear and trembling. It means that after we have received the knowledge of the gospel of the kingdom of God and have obeyed from the heart that form of doctrine delivered to us, that is, repented of our sins and put on Christ by baptism into his name and have risen to walk in newness of life, trying to add to our faith, virtue, (courage) knowledge, temperance, patience, godliness, brotherly kindness and charity, then by a patient continuance in these things, we shall obtain eternal life. Therefore let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. xii. 1-2.

ANNA L. ADAMS.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Communicated.

The Times of the Gentiles.

"By measure hath he measured the times and by number hath he numbered the times, and he will not move nor stir them until the said measure be fulfilled."

"And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

"She hath received of the Lord's hand double for all her sins."

It is conceded that the time times and a half time, that the wonderful numberer through the prophet Daniel measures off for us three and a half times or 1260 year days, prophetic time, that this manner of counting time, was given by the Lord to Israel through Ezekiel the prophet. "I have appointed thee a day for a year, a day for a year."

In Daniel's vision the angel "raised his right hand and his left hand unto heaven and sware by him that liveth forever that it shall be for a time times and a half" thus doubling the time to seven times or 2520 years, given over to the Gentiles to rule and dominate over Jerusalem, from the departure of the glory of the Lord from the temple and city of Jerusalem, the holy place of the God of Israel. But before we come to the beginning of Gentile times in the history of Israel we will go back to Solomon's reign when he was arrayed in all his glory.

The king sinned grievously and in 984 B. C. we read that "the Lord was angry with Solomon because his heart was turned from the Lord God of Israel which had appeared unto him twice.....And the Lord said unto him, Forasmuch as this is done of thee and thou hast not kept my covenant and my statutes which I have commanded thee I will surely rend the kingdom from thee and give it unto thy servant." Solomon's punishment began when the Lord gave him this ultimatum in 984 B. C. No doubt has regretted his wickedness and fall from the favor of God.

Now turn to Ezekiel and read what the Lord decrees unto Israel. "This shall be a sign to the house of Israel .....For I have laid upon thee the years of their iniquity according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel." The prophet was also to bear the iniquity of Judah for 40 days as a sign to them of 40 years, that God would bear with their iniquities, which years were fulfilled to Judah from the preaching of Christ Jesus in A. D. 30 to A. D. 70 when their calamity fell upon them and their city and temple destroyed their house was left desolate.

"A day for a year, a day for a year." This sign and time table is the key to the duration of Gentile times. We plainly see in this 40 years allotted and fulfilled in Judah, that there must be 390 years elapse for Israel, before Gentile times could begin, "For my Word shall not return unto me void, saith the Lord." After the 390 years were filled full, as is shown by these dates B. C. 984-390 and 594 B. C. that in this year Ezekiel declares, "Now is the end come upon thee and I will send mine anger upon thee and will judge thee according to thy ways and will recompense upon thee all thine abominations." "An end is come, the end is come." "Thus shall mine anger be accomplished and I will cause my fury to rest upon them and I will be comforted and they shall know that I the Lord have spoken it in my zeal when I have accomplished my fury in them." Just here begins the times of the Gentiles with their desolating career in B. C. 594 at the ending of the 390 day years. We read in Ezdras, "For like as all that is made in the world hath a beginning and an end, and the end is manifest—even so the times also of the Highest have beginnings in wonders and powerful works and endings in effects and signs."

The Lord sent his prophets to be a sign to Israel and Judah at the end of their appointed times that he would bear with their iniquities, but they repented not of their sins and so their punishment came upon them in double measure. And the Lord said, "Even thus shall the children of Israel eat their defiled bread among the Gentiles whither I will drive them." This is the only instance where the word Gentiles is given us by the prophet Ezekiel. The Gentile power is evidently the great red dragon who is composed of the nations of the earth, save Israel and Judah who were and are God's chosen people.

"Beginnings in wonders and powerful works." The beginning of Gentile times was marked by the vision the prophet saw and told the children of Israel concerning Jerusalem—"I heard behind me a voice of a great rushing sound saying, Blessed be the glory of the Lord from his place, so the Spirit took me up.....but the hand of the Lord was strong upon me. Son of Man I have made thee a watchman unto the house of Israel, therefore hear the Word at my mouth and give them warning from me".....And behold the glory of the God of Israel was there according to the vision that I saw in the plain.....And the glory of the God of Israel was gone up from the church whereupon he was, to the threshold of the house——and the house was filled with the cloud and the court was full of the brightness of the Lord's glory...Then the glory of the Lord departed from off the threshold of the house and stood over the cherubim.....And the glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city..... And the cherubim lifted up their wings and mounted up from the earth in my sight and the glory of the God of Israel was over them above." Thus did the God of Israel abandon Jerusalem to Gentile rule—"For it is given unto the Gentiles and the Holy City shall they tread under foot forty and two months." And to double this makes seven times or 2530 years, the appointed time from the Lord's hand. The times of the Gentiles began in the year 594 B. C. according to Bible chronology. One measure of time times and a half time, or 1260 years sweeps down the centuries and emerges in A. D. 666 a most wonderful number of the times in the light of revelation and a way mark in the beginning ending and midst of the times. "Here is wisdom." "The wise shall understand." Let the watchman of Israel take this number and measure in consideration for, "In the latter days ye shall consider it perfect."

As we found the midst of the years another 1260 day years reaches out to our own near future A. D. 1926 when Gentile times are ended, "And the glory of the Lord shall be revealed and all flesh shall see it together for the mouth of the Lord hath spoken it." Isa. xl. 5. "Comfort ye, comfort ye, my people, saith your God. Speak ye to the heart of Jerusalem and cry unto her that her appointed time is accomplished, for she hath received of the Lord's hand double for all her sins." "Now is come salvation and the power and the kingdom of our God and the authority of his Christ. Come Lord Jesus, come quickly.

MRS. ELIZA K. HOLT.

(To be continued.)

The Gospel Recovered. No. 46.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me." Jesus.

In the preceding paper, No. 45, the interruption of this subject was explained, and some apology offered by the writer of this for his persistent defence of the gospel. A brief mention was also made of the contents of the three preceding papers, 42, 43 and 44. These were occupied with the work of Dr. Thomas entitled *Eureka*. The seventh vial was then referred to, and the substantial agreement of *Eureka* with the Horae Apocalypticae of Rev. E. B. Elliott pointed out.

So much then for *Eureka* properly socalled. It so happens, however, that to the III. Vol. of *Eureka* there is appended a work of 102 pages, which was originally published by the same author in 1854. It was entitled —Anatolia, or Russia triumphant and Europe chained. It now appears with a new title, namely, A Brief Exposition of the Prophecy of Daniel, with the original Introduction condensed one half. As Anatolia may thus now be taken to form part of *Eureka*, it seems proper to deal with it here, and the more especially, as the author makes a strong claim for its originality. In the abridged Preface as now re-issued, he says—"The work is original throughout." In the Introduction as originally published, he had said—"Unlike the Coming Struggle, the Supplement to the Coming Struggle, and the Coming Rest, all inaccurate unacknowledged plagiarisms from Elpis Israel.....Anatolia is original throughout." Farther on he says, "If we may judge from the utter failure of commentators to interpret the eleventh of Daniel, it may be pronounced to be the most difficult and incomprehensible, chapter in the Bible." Referring to Professor Moses Stuart's view of Daniel, he says, p. 89, "Seeing then that these (mere grammarians are ignorant of this gospel [the gospel of the kingdom].....We shall be better employed in excavating the truth that lies below".....He then gives what he entitles, "Paraphrase of the eleventh chapter of Daniel to the 35th verse inclusive."

There is certainly here a very special claim to originality in expounding the xi. chapter of Daniel, "excavating the truth for ourselves." It so happens, however, that a hundred years earlier an author had published a full exposition of the first thirty verses of this very chapter of Daniel. This was Bishop Thomas Newton, in his "Dissertation on the Prophecies." Date of Dedication, 1754. Taking verse by verse he gives, at considerable length, extending to some thirty-five pages, a historical fulfilment of the prophecy. He gives in footnotes copious extracts, in the original languages, from Greek and Latin authorities, and "translated in the text." The names of Justin Martyr, Herodotus, Diodorus Siculus, Polybius, Appian, Josephus, Gertius, Porphyry, may be noted, as also the Septuagint, the books of Maccabeus, etc. Bishop Newton says, "Thus far commentators are in the main agreed, and few or none have deviated much on the common road." For the most part therefore New in swiftly followed his predecessors in this exposition. The "paraphrase," named above being necessarily much condensed, is substantially in agreement with Bishop Newton's exposition, and although the form of a "paraphrase" may have a certain claim to originality, yet this real substance of the fulfilment of the prophecy was put before the public a hundred years before.

Some of the author's opponents were not slow to point out the correspondence between this part of Anatolia and Bishop Newton's Dissertations on the xi. of Daniel. In a pamphlet issued by the "Campbellite" body in Birmingham, England, entitled "The History and Mystery of Thomasism," this formed a prominent part. It may be mentioned also that the pamphlet pointed out a considerable verbal identity between another portion of Anatolia and a work by Granville Penn, entitled, The Prophecy of Ezekiel Concerning Gogue." Nearly two pages of parallel columns are given showing the identity referred to. It may be mentioned that in Elpis Israel where the subject of Gog is dealt with, Penn seems to be indicated by the phrase "a writer some 35 years ago." But not even this much is given in Anatolia to indicate that the author was indebted to a previous work for any of his materials.

But it was not only outsiders who were found pointing such plagiarism on the part of the author of Anatolia, the brotherhood had their attention specially directed to the same matter. As early as 1865, one of the brethren issued a pamphlet of some twenty pages addressed as follows: "To the Baptized Believers of the Gospel of the Kingdom of God." On the subject of the Gog of Ezekiel the pamphleteer says, "We find that J. T. has made very free, both in Elpis Israel and Anatolia, with a work entitled, "The Prophecy of Ezekiel Concerning Gogue," written by Granville Penn, Esq. and published in London [England] in the year 1814." He then gives over two pages in parallel columns, of which he says, "Compare the following." As a specimen I give here one paragraph:—

ANATOLIA.

Page 65—The question as to what nations are signified by Rosh Meshekh and Thuval has been long since determined by the learned. The celebrated Bochart, about the year 1040, observed, in his elaborate researches into sacred geography that Ros, or Rosh, is the most ancient form under which history mentions the name of Russia; and he contended that Rosh and Meshakh properly denote the nations of Moscovy and Russia. 'It is credible' says he, that from Rosh and Meshekh (that is, the Rhosi and Moschi), of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia.' We have indeed ample and positive testimony that the Russian nation was called Ros, by the Greeks, in the earliest period in which we find it mentioned. The Ros are a Scythian nation, bordering on the northern Taurus. And their own historians say, 'It is related that the Russians (whom the Greeks called Ros) derived their name from Ros, a valiant man, who delivered his nation from the yoke of its tyrants.'

G. PENN'S PRE. ILLUSTRATIONS.

Page 10—If we next inquire what nations are signified by those proper names, we shall find that this question also has been long determined by the learned. The celebrated Bochart, about the year 1040, observed, in his elaborate researches into sacred geography that Ros, in the most ancient form under which history makes mention of the name of Russia; and he contended that the two first of those names properly denote the nations of Russia and Moscovy. 'It is credible,' (says he) that from Rhos and Mesech, (that is, the Rhosi and Moschi), of whom Ezekiel speaks, descended the Russians and Moscovits, nations of the greatest celebrity in European Scythia? We have indeed ample and positive testimony that the Russian nation was called Ros, by the Greeks, in the earliest period in which we find it mentioned. The Ros are a Scythian nation bordering on the northern Tauros.' This testimony is given by Cedrenus, Zonarus, Leo Grammatians, and Tretres. And their own historians thus report: 'It is related that the Russians (whom the Greeks called Ros, and sometimes Rosos) derived their name from Ros a valiant man, who delivered his nation from the yoke of their tyrants.

It may also be mentioned that the writer of this pamphlet points out how near Edward Irving came to "the gospel of the kingdom" in the late twenties of the 19th century. He quotes from Dialogues on Prophecy, in which Irving under the name of Aristo, the following,—"It is clear that the matter of the gospel, the Word of preaching, the substance of faith, the object of hope, is the kingdom of God, which also is the only thing we pray for in the Lord's prayer—'Thy kingdom come,'" adding this commentary or exhortation 'Thy will be done on earth as it is in heaven' and therefore in the very first blush of the thing, it is manifest that every preacher should be occupied in proclaiming to every man the kingdom of heaven which is to come whatever may be his opinion concerning the same. We are not to be abused or derided for preaching a kingdom; but they who do not preach a kingdom are to be accused of not preaching the gospel of our Lord and his apostles." This pamphleteer also mentions Alexander Campbell as having set forth the import of baptism and affirms that "J Thomas has the honor of being the first in these days to join the "water" and the "Word" together; and that "great credit is due to John Thomas for discerning this, and for making it known to his fellowmen." He also says, "I frankly admit also that I did not know what the "gospel" was until I read part second of Elpis Israel, and other portions of J. T.'s writings. It would be ungrateful as well as untrue in me if I were to deny this." Previous to J. T.'s visit to Britain in 1848 I do not believe there was a baptized believer of the gospel in Britain.

J. CAMERON.

Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welch, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope.

W. L. CROWE.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J B Lent	1 50
Mrs G W Compton	2 00
Helen Fyfe	1 50
Mrs Arola Siple	3 50
John Spiegel	50
Mrs A Burton	2 00
Mrs A A Johnson	5 00
A L Corbaley	50

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Communicated.

Wisdom of Seirach.

CHAPTER 50.

1. Simoon son of Onias, the great priest, who in his life time repaired the house, and in his days stayed up the inner-sanctuary.

2. And by whom a two story elevation was founded, a lofty erection for an enclosure of the temple.

3. In his days a receptacle for waters became weakened, the perimeter as it were of a sea, a copper.

4. He was one who was thoughtful for his laity against a smiting-blow, and who strengthened their city for a siege.

5. How he was glorified in the concourse of the laity in an exodus from the vail of the house.

6. Like a day-dawn star in the midst of a cloud like a moon full of days.

7. Like a sun shining upon the inner-sanctuary of a Most High, and like a bow of light in clouds of glory.

8. Like a flower of roses in days of new things, like a lily by exits of water, like a bud of frankincense in days of summer heat.

9. Like fire and frankincense on a censer; like a vessel of gold beaten-solid adorned with every precious stone.

10. Like an olive-orchard flourishing with fruit, and like a cypress-tree high up in the clouds.

11. When he took up a flowing-robe of glory, and put on a consummation of boasting, in ascending a sacred altar he glorified a garment of sanctification.

12. And when he received quarters from the hands of the priests, and he himself stood beside the altar's hearth with a garland of brethren round about him like a growth of cedar on the Libanos, they even environed him like trunks of palm-trees.

13. And all the sons of Aaroon in their glory, and an offering in their hands in the presence of all the church of Israel.

14. And with a complete number of public-servitors at altars he adorned an offering for an all-controlling Most High.

15. He stretched out his hand unto a libation bowl and poured a libation from the blood of the grape; he poured it an odor of sweet-smell into the foundations of the altar unto a Most High Universal King.

16. Then sons of Aaroon raised a shout, they echoed it with their trumpets; they made a great noise to be heard for a reminder-offering in the presence of a Most High.

17. Then all the laity hasted with one accord and fell down upon their faces upon the ground to worship their Lord, all-controling God, the Most High.

18. And the psalmodists with their voices song praise, made a sweet strain in a full house.

19. And the laity of the Lord Most High besought with votive-prayer in the presence of a merciful one, until the cosmic ceremony of the Lord had been consummated and they had finished his public ceremony.

20. Then descending he lifted up his hands over all the church of the sons of Israael to give the Lord's blessing from his lips, and in his name to boast.

21. And he repeated a second time showing the blessing from Most High with homage.

22. And now may ye have eulogized the God who doeth all great things, who exalteth our days from the womb, and doeth with us according to his mercy.

23. May he have given unto us rejoicing of heart, and that there come to be peace in our days in Israael according to the days of the aniamtage.

24. That he entrust us with his mercy, and in his days may he have redeemed us.

25. With two nations hath my soul been provoked and the third is not a nation.

26. Those who sit on a mountain of Samaraia, Philistiaim namely, and the savorless laity that dwelleth in Sikimol.

27. I have furrowed chastening-instruction for understanding and exact knowledge in this book, I Jeesous son of Seirach a Hierosolumite who showered big drops of wisdom from his heart.

28. Blessed-happy he who shall familiarize himself with them, and he who hath set them in his heart will have become wise.

29. For if he shall do them he will be strong in every way because his footprint will be the Lord's light.

COMMENT.

This chapter is a good specimen of Israael's inspired instruction in civic government and the general principles underlying the specific texts and examples illustrating them herein given are still up to date and as applicable today as when written to promote good endeavor and noble counsel. The reader will observe that the author Seirach claims divine inspiration for his embodied wisdom and prophesies a blessing on those who accept the fact, and in the 29th verse asserts the same condition for getting and appropriating the wisdom and the blessedness that the Christ himself does in his later teaching; namely, "If ye know my commandments blessed are ye if ye do them." And again: "If ye would know my teaching do my words."

This general principle of being able to do what one knows is more and more being assisted and adopted even in the secular teaching of the day. Theory and abstract knowledge is a good thing; but practice is much better. The head and the hand must work together to accomplish the best results, and the higher pupil goes up in the scale of ethics, the more absolute becomes the demand.

Kennan gives us a good pointer in the direction in his Japanese article in "the Outlook" of Aug. 27th, 1904. It is really startling to some of us, who saw the first act in this great drama on the world's stage, to see a nation come out of semi-civilization and heathendom and in the short space of fifty years take a front rank in all the arts and sciences that make a nation a world-power. Read what Kennan says of forethought and preparation as factors in the present Japanese success.

CHAS. GARDNER.

Exhortation at the Breaking of Bread.

BLESSED ARE THEY WHICH DO HUNGER.

This admonishes us to always have a desire for righteousness. The result of hungering and thirsting is that we shall be filled. Our heavenly Father will find us if we do our part. Hunger is a condition in which we are aware that more food is needed in order to build up the waste caused by the broken down tissues. This waste is a conditional warfare in which we are required to watch and pray. Each hour and day brings with it duties. If we neglect them we grow weaker as the man who refuses food. We must remember that in order to be filled we must hunger and thirst, not after the things of this world but after righteousness. God must be in our mind to the exclusion of all worldly matter. The apostle says 1 John ii. 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth not us, because it knew not him (Christ). If we would remain in the race for life eternal we must remember that we must strive lawfully. Paul says that we must bring into captivity every thought to the obedience of Christ. This does not mean a half-hearted service, but that our all must be given unto the Master. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. John vi. 54. The flesh and blood here alluded to means the words that he spoke. The twelve understood his saying for when many left him he asked his apostles will ye also go away? Peter answered and said Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. This is the grand thought that our minds must be filled with. We must hunger and thirst after it in order that we may be fed. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The plan of eternal life has been wrought out and we have been obedient to God's will and now must remain his children by walking worthy of that calling. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter i. 4. Finally, brothers and sisters, let the mind of Christ be in us. He was always obedient to the Father's will thereby assuring his resurrection from the dead. So may we in the same manner be assured of the same great blessing.

Your brother waiting for our life.

D. C. ROBINSON.

Subscribe for THE RESTITUTION.

Notice.

The State Berean Society of Illinois will have several more lesson leaflets printed. These lessons are printed in separate booklets, one containing the lessons from the Old Testament, the other the lessons from the New Testament. If any of the outside states wish to use them please address Miss Anna Drew, 629 N. Galena av, Dixon, Ill. Write promptly, stating number of each desired.

MARY A. GLENN, Sec.

This item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter

NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1 00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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I have several times been solicited to have the past lessons of the Class put in Book form.

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The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Nov 27, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 8:00 a m daily, 5:50 a m except Sunday, 10:00 a m except Sunday, 3:30 p m daily, 5:40 p m daily, 9:10 p m daily arrives, 7:54 p m except Sunday, 8:18 p m daily extra fare train, 9:45 p m daily.

For the West: 5:08 a m daily, 5:55 a m extra fare train, 6:00 a m daily, 9:00 a m except Sunday, 2:10 p m except Sunday, 1:23 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

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Persons requesting their address published may have their name inserted here.

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J C Thompson 146 Brookdale ave Cleveland O
P Neill and wife, Evangelists, 306 w Main st Salem O

VANDALIA LINE

TIME TABLE.
In effect Nov 27, 1904.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 40, daily, For South Bend 11:50am
No. 42 " Ex. Sun. " 6:55pm
No. 44, " " " 10:35pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute ..... 5:43a m
No. 43, daily 11:30am
No. 45, daily, ex Sunday 6:10pm

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E. A. Ford,
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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

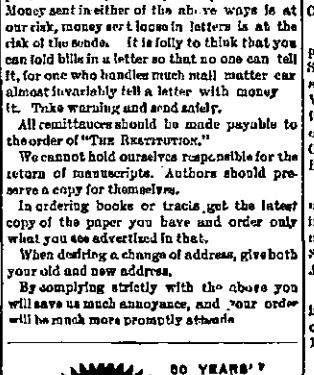

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1098 Union Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Akey Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m. in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Cladsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld S W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 914 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. H C Hailebuck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fite, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 h. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park at 5th floor, at 2:30 each Sunday. All welcome.

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Address, THE RESTITUTION, Plymouth, Ind.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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The Restitution,

—ISSUED WEEKLY BY—

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—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

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PLEASE READ EACH WORD OF THIS.

We have made an agreement with the publishers of "Farm and Fireside," a semi-monthly journal, published at Springfield, Ohio, by which we can present our patrons with that paper for a year entirely free of cost.

Farm and Fireside has from 20 to 32 pages each issue, and is illustrated. It is succeeding with having the largest circulation of any home and farm paper in the world. It is a good paper for the farmer, dairyman, stockraiser, poultryman, fruit grower and gardener. The housewife has a department—in short all members of the home are supplied with reading suitable to each one. A sample copy will be sent to you soon.

OUR PROPOSITION.

Our proposition is to send each one of our patrons who pays his subscription up and on to the end of 1905, the Farm and Fireside for a year free of any charge whatever.

This simply gives you the both papers for the price of ours.

There is necessarily a limit to this offer and you will have to act very promptly if you wish to take advantage of it. Our arrangement ends with the month of December. So if you want the Farm and Fireside free for one year, send at once as above, and we will see that you get the two papers.

This applies to new and old subscribers alike. Each one who pays for THE RESTITUTION to the end of 1905 gets the Farm and Fireside as well.

Send as soon as possible, so as to be sure and secure the present we offer. If you are in arrears send the money to cover the delinquency, and send $1.50 for next year, and you get Farm and Fireside absolutely free.

A SECOND PROPOSITION.

In the city of Boston, Mass., is published a monthly journal devoted to education of young and old to the necessity of a humane and merciful treatment of dumb brutes as well as our duty to our fellowman. This paper is called "Our Dumb Animals," and is specially beneficial for the youth of our land, though older people cannot fail to be helped by reading it.

We propose to send Our Dumb Animals free one year to every person sending us a new subscriber for THE RESTITUTION for next year.

Do not misunderstand our offer—

1. Pay all arrears and for 1905 and you get THE RESTITUTION for that time and Farm and Fireside for one year.

2. A new subscriber paying $1.50 for the year 1905, will receive all the papers of 1904 from the time his subscription is in hand, and the full year 1905, and will get Farm and Fireside for one year.

3. Any person sending us $1.50 for a new subscriber for next year, not only entitles such new subscriber to what is mentioned in No. 2, but he will himself get Our Dumb Animals a year free of cost.

Should you wish to do so, you may name any boy or girl you would like to have receive Our Dumb Animals in place of yourself.

If you send two new subscribers as above, you can name some one for each subscriber you send, and Our Dumb Animals will be sent to whomsoever you name.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, DEC. 14, 1904. NUMBER 46.

Poetry.

Give Praise to God.

How can the lip be dumb,
The hand all still and numb,
When thee the heart doth see and own
Her Lord and God alone?
Tune for thyself the music of my days,
And open thou my lips that I may show thy praise.

Yea, let my whole life be
One anthem unto thee;
And let the praise of lip and life
Outring all else and reach the skies:
O Jesus Master, Lord and Saviour mine supreme
For heaven and earth the one, the grand, the eternal theme.

Communicated.

Notes by the Way.

When the work of myself and Bro. Foore at Bush, Mo., was over, the dear ones in Christ felt that the time had passed too rapidly. They felt that it had, indeed been a time of refreshing to them, and also a time of great rejoicing in seeing so many of their sons and daughters yield obedience to the faith.

Bro and Sister Graham and son, Bro. and Sister Cooper and others, accompanied us to Fredericktown, where we said farewell, and boarded the train for Valles Mines, Missouri.

On arriving at our destination, we found Sadie, a loved daughter of Bro. and Sister Morse with a conveyance waiting for us. Bro. Morse himself was unable to meet us, he being in the dairy business had to attend to the milking at the hour of our arrival.

On arriving at their home, we were most heartily welcomed, and made to feel perfectly at home, and our every want was anticipated by Sister Morse.

Bro. Morse secured the Methodist church, in which to hold our meetings, which was quite a commodious house. "Uncle John" and myself jointly conducted these services.

Valles Mines is a new field. The one true faith and hope of the gospel had never before been preached in this place. We had a very fair attendance, and a respectful attention was given all through the meetings, with an increasing interest, as the people began to comprehend the teaching, and a desire was expressed by some to learn more of the grand and soul-stirring truths contained in Holy Scripture.

"Uncle John" and myself both used charts to aid us in unfolding, and making plain these truths, to the minds of our hearers. It comes with double force, when both eyes and ears can be employed to convey these truths to the minds of the hearers. This method of conveying instruction is employed and approved of by the best educators in our country in instructing their pupils, both in the elementary and more advanced branches of our educational systems. This same method is as equally effective in conveying sacred, as it is in secular or scientific instruction. This being so, we should not be slow in using the best and most effective method in conveying sacred instruction to the minds of our hearers.

"Uncle John" is one of those men of whom it can be said, that he has "music in his soul," he is nearly always singing, "making melody in his heart unto the Lord." This, he used to some effect, in our meetings. He loved to sing his favorite song: "A Thousand Years, Earth's Restitution."

"The Blessed Hope" is soul-inspiring, it is enough to make the heart sing for joy, in any person who will give it an abiding place within them. If you want to drive away the "blues," give it a large place in the heart, and the blues will have to get out. The sunshine will drive away the cloud.

I had some little talk with a lawyer at Valles Mines, who came to Bro. Morse house. He told me that he did not believe in the Immortality of the soul, or an hell of endless torment, but said he did not know why he did not, only that it did not accord with his ideas of things. He expressed a wish that Bro. Morse would start a public class, where the Scriptures could be studied along these lines. Bro. Morse expressed his willingness to do so. I presume the class will have been started by this time, and may God bless Bro. Morse in conducting it.

Some of our Methodist friends were quite friendly with "Uncle John" and myself, and bid us welcome to their homes."

Our meetings commenced on Saturday night, and were to continue over the following Sunday. On the following Sunday morning I presented the life and death question under the topic, "Who is your Father?" illustrated by two charts to which the closest attention was paid. At the conclusion of the meeting, several Methodists came to me, and expressed their appreciation of the instruction. As our meetings were to close with our evening service, several asked me to stay one day longer and tell them what will become of the wicked. I consented to do so, and announced that on Monday night my subject would be, "What will become of the Wicked, Hell and the Devil."

On Monday night a good congregation assembled, and listened attentively. After service they expressed their appreciation, and warmly invited me to return at some future time, and give them further instruction.

I find in my experience, these truths can be presented without offense, by refraining from the use of unnecessary harsh language, and let other denominations alone; it is not necessary to either mention or refer to them. Preach the truth faithfully, but in love. If other denominations become aggressive, then I would not flinch in boldly standing in the defence of God's truth.

With this service terminated our work at Valles Mines, for the present. Our next appointment was at Morse Mill, Mo., but owing to the prevalence of scarlet fever in the town, the appointment had to be postponed for the time present.

On Monday morning Bro. Morse conveyed "Uncle John" to De Soto, where he took the train for his home, at Parsons, Kansas.

On Tuesday morning Sister Morse conveyed me to De Soto, where I took the train for Cedarville, Mo.

Bro. R. Fyfe met me at Lockwood, and conveyed me to Cedarville. On arriving at the family home, I was heartily welcomed. We have no organized congregation at Cedarville. The believers at this place consist of Bro. and Sister J. M. Fyfe, wife, four sons, and two of the sons' wives, and an aged brother named Cook, making nine altogether. I would suggest that I believe it would be profitable for them to organize, and meet regularly for communion, and social worship. Read Heb. x. 22-25.

The brethren here are alive in the truth, they love to talk on Bible topics; and are anxious that those who know not the truth, should learn it. The public services at this place were not as largely attended as in the other places that I have visited. A chain of circumstances over which the brethren had no control, brought this about. It seems that the Christian church people had been holding protracted services for some five or six weeks, every day in the week, and had pressed home the views in which they differ from other denominations, and had made converts from these denominations. This raised up denomination prejudice, and they were almost afraid to listen to any stranger who may come in their midst.

The truth, as far as I have preached it, found lodgment in some minds, however, and expressed their regrets when the meetings closed, because they desired to learn more.

On the last Sunday I was there, I could not have the church, because the Christian church held their regular service at that time. Their minister, however, invited me to occupy the pulpit with him, to read the Scriptures, and gave me a part of the time to speak to the congregation. The house was full. I told them that success in anything depended upon a correct and right start. To start wrong in the Christian life meant failure, and a wrong ending. As to the correct place to start, I called their attention to Rom. iv. 6-25. The proper place to start was that which would secure to the sinner the pardon of sins. Verse seven: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

To whom comes this blessedness of having "iniquities forgiven?" this is a very important question? Is it a blessing to be experienced by those who were circumcised? Yes. When did Abraham have the faith, before or after circumcision? Verse 10. Before he was circumcised. Abraham was reckoned to Abraham for righteousness. It was the faith alone which was counted for righteousness, under the law, even as it is now. The law and no law are at all apart from the faith. See verse 14: "For if they which are of *the law* be heirs, faith is *made void*, and the promise of *none effect*." The law makes no one heirs, it is the faith. "Christ is become of *no effect* unto you, whosoever of you are justified *by the law*; ye are *fallen from grace*." Gal. v. 4. Some tell us we are damned, if we don't keep a part of the law—the Sabbath. How about this Datum: "Ye observe (Sabbath) days, and months, and times, and years, I am afraid of you, lest I have bestowed upon you labor in vain." These early Christians were observing the Sabbath days, the Sabbaths months, (new moons) and yearly Sabbaths, and because of their keeping these Sabbaths, his work among them he was afraid was in vain. It is the faith which counts, after it is "sealed." What was the seal to his (Abraham's) faith? See Rom. iv. 11: "And he received a sign of circumcision, a seal of the righteousness of the faith which he had (before) yet being uncircumcised; (why so?) that he might be the father of all them that believe," etc. The faith came to Abraham in the shape of a promise or contract. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able to perform. And therefore it was imputed to him for righteousness." "To whom the Lord will not impute sin." Ver. 8. In Abraham's case, what purposed did circumcision serve? See ver. 11: "And he received the sign of circumcision, a *seal* of the righteousness of the faith," sealed the contract. Then Abraham became the father of all who "walk in the steps of that faith of our father Abraham, which he had being uncircumcised."

I told the congregation that the correct starting point was to first "walk in the steps of that faith of our father Abraham," and then we must individually seal the contract. I directed their attention to Col. ii. 10-13, where the Christian is required to submit to circumcision, and seal the contract, and that no contract is valid, or of force until it was sealed. "In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by (what means?) the circumcision of Christ; (which circumcision consists of being) buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." I pressed it upon them, that the correct point was the faith of Abraham, next seal the individual contract by the "circumcision of Christ," and the effect would be—"forgiven you all trespasses." The pastor then got up and said that no contract was valid until it was sealed.

I again by invitation occupied half the time at the evening service, and further pressed home the fundamental truths. The pastor and people expressed themselves as pleased. I left them with the prejudice broken, and a brighter prospect for a hearing when I shall visit them again. I insist that the truth should be preached in a manner that will create as little prejudice as possible.

After these services, Bro. Fyfe conveyed me to Lockwood, Mo., where I took the train for Mountain Grove, Mo. At this date (Dec. 1) services are in progress at Mountain Grove, which I will report at another time. I expect to be in Kansas, and Oklahoma soon, to fill my appointments. Should there be others who wish my services in these places, send word immediately to my home address.

If there are others who wish Pine Woods Bible Class when issued, please notify me at once.

Yours in the Blessed Hope.

W. H. WILSON.

"I believe I left you in my study gazing on the beautiful fall landscape with Traverse Bay and Torch Lake bathing it all in shimmering beauty. But alas, for my beautiful picture, when the morrow dawned we could hear the Bay moaning and dashing its angry waves against the shore, the snow flying in all directions and the increasing winds settled the question of a small blizzard being present. Sunday night was too stormy for any one to venture out, except our faithful young Bro. Stebens, who drove seven miles in the morning and remained, and when it was decided not to have meeting in the evening he drove to the village and brought two young ladies to Bro. Chamberlain's home who wished instruction on the subject of "The nature of man." The entire evening was filled with Bible talk, and we believe it left its convincing proof with them of their mortality. Monday the storm continued with snow piling up toward the top of the fences; but Tuesday it subsided somewhat and we had our last meeting, the Elder speaking on the subject, "What must I do to be saved." The next morning before breakfast we walked to the Lake and buried Sister Chamberlain and her daughter Carrie into the Christ. It was a silent walk homeward, but O, how our hearts bounded with joy as we thought of the angels recording two more names in the Lamb's book of life. May their lives prove to others the reality of the gospel to save. We were in East Port eleven days and spoke eleven times, leaving them with the promise to return at some future time in warmer weather. On our way home we stopped at the little town of Marlboro, where the sound of the gospel had never been heard. We began meetings here Sunday A. M., with good interest but a small congregation of twenty grown people. We came here by the request of Sister Hartman of Athens, Mich., who has a married daughter living here. Later a request from the daughter, Mrs. Blakely, settled the question and we are making our home with them. Mr. Blakely a young man of fine business ability and his wife a school teacher of several years. We find them both heartily in love with Christian work. Sister Blakely having already from the faithful mother's teachings embraced the gospel, and the husband an earnest student, willingly giving the old traditions to the "moles and the bats." What the result of this work will be God only knows, but we feel our place is first among those who have never heard the saving message of salvation. And we feel sure the churches will willingly make the sacrifice with us and by helping with their prayers push the work along.

B. W. & M. A. WOODWARD.

The Restitution,

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel, the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Unjust Steward.

One of the most puzzling passages in the Bible to many is the story of the Unrighteous Steward, in Luke xvi: 1-13. A lady told me yesterday that she had about made up her mind not to teach that lesson. She said: "The three points of difficulty are: First, that Jesus should hold this dishonest scoundrel up for imitation; second, that the Lord should commend the unrighteous steward; and, third, that Jesus should command His disciples to make themselves friends of the mammon of unrighteousness." Let us take these three points up in order and look right at them. We will soon see that in each point, if we adhere strictly to what Jesus said, all difficulty will disappear, and the incident, instead of staggering us, will be found to be profoundly instructive.

Why did Jesus hold this dishonest scoundrel up for the imitation of his disciples? He did not hold him up for imitation. He held him up in the first place as a warning of what would overtake unfaithful stewards, how they would be called to give account of their stewardship and their stewardships be taken from them. Having taught this solemn lesson, one much needed today, Jesus goes on to show how the "sons of this world are for their generation wiser than the sons of light." (R. V.) They are wiser on this point. They use their utmost ingenuity and *[illegible]* effort to make present opportunities count for the hour of future need.

The "sons of light" often times do not do that. Indeed, how many present-day "sons of light," who profess to believe that eternity is all and time is nothing in comparison, are using their utmost ingenuity and putting forth their utmost efforts to make the opportunity of the present life count for the needs of the great eternity?

Jesus does not point to the steward's dishonesty to stir our emulation. But Jesus points to his good sense in using the opportunity of the present to provide for the necessity of the future. And, even then, He carefully guards His statement by saying that he "is wiser for his generation." He knows only the life that now is and from that narrow and imperfect standpoint he is wiser than is "the son of light" from his broad and true standpoint of knowing eternity, an eternity for which he is not wise enough to live wholly.

There are other utterances of our Savior where wicked or selfish men are held up by way of contrast, to show much more godly men, or even God Himself, may be expected to act in the way suggested. See e. g. Luke xviii: 6, 7; xi: 5, 8; Matt. xiii: 11, 12. The first difficulty then in the passage has disappeared. We will pass on to the second.

Why did the Lord commend the unrighteous steward? The Lord Jesus did not commend him. If anyone will look up the revised version of verse 8, where it is said, "the Lord commended the unjust steward" he will find it reads, "his Lord (i. e. the steward's Lord) commended the unrighteous steward." And he only commended his shrewdness. Jesus, so far from commending him, flatly calls him the "unrighteous steward" and, furthermore, just below warns against unfaithfulness in stewardship (vs. 10, 11.) So the second difficulty has entirely disappeared.

But why does Jesus command His disciples to make to themselves friends of the mammon of unrighteousness? This difficulty disappears when we get a correct Biblical definition of the terms used. First of all, what does "mammon of unrighteous" mean? It means nothing more nor less than money. Money is called "mammon of unrighteousness" because money is such a constant minister to sin and selfishness (as for example in the case of the scoundrel above mentioned) and because "the love of money is a root of all kinds of evil" 1 Ti. vi: 9, 10, 11, R. V.

Jesus in passing would lift a warning note against the perils of money. He often packed a whole sermon into a single phrase. What does "of" mean? Exactly what the revised version translates it, "by means of." Then what Jesus bade His disciples do was to make themselves friends by means of money, i. e. to so use the money God entrusted to them that they would make friends for themselves by their use of it, and (as the context shows) to make these friends among God's poor and needy ones who would go to "the eternal habitations" and be ready to give us, their benefactors, royal welcome when our life has ended and so our money failed.

In other words, Jesus simply puts into a new and striking form His oft repeated teaching, not to keep our money, but to spend it in doing good, and so invest it in heavenly and abiding securities (cf. Matt. xix: 21, 25; xxv: 35, 40; 1. Tim. vi: xvii, 10; Prov. xix: 17.

That this teaching of Jesus was clearly understood by His hearers is evidenced by verse 14, where it is said, "the Pharisees who were lovers of money, heard all these things, and they scoffed at Him" (R. V.) So the third and last difficulty has disappeared and this passage stands out in glorious light, teaching with great force a lesson that our day greatly needs to learn that money is a stewardship and that he who seeks to enjoy it in the brief present and not rather to expend it so that it will bring us interest for all eternity, is a great fool and even the petty shrewdness of the sons of this world rebukes him.—*R. A. Torrey*

Oregon Bible College
Oregon, Illinois

The Restitution.

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Plymouth, Indiana, Dec. 14, 1904.

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There is no better way to spread the truth than sending a periodical to a friend whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and so sow the seed—God will give the increase.

Our offer of two papers for the price of one has been extended through the month of December. Send in renewals and take the benefit of the offer made.

It was our privilege to have a call from Brother J. F. Wagoner as he was returning from his visit over Sunday to the brethren at South Bend. He reports good interest and a fair attendance at the meetings held.

At St. Petersburg there has been a demonstration by the supporters of the movement for a constitutional government in Russia. It took such a violent form that the guards fired on the people and about one hundred were killed.

A Letter from Brother Joblin tells of his wife being very sick, having suffered a paralytic stroke, and her life being in grave danger. We pray that if it be the will of God she be restored to health again, and if not so to be may God's grace sustain in the hour of trial and affliction.

In the far East the War has progressed to the extent that the Japs have gained possession of positions at Port Arthur that have enabled them to destroy the remaining vessels of the Russian fleet. A report says that the main army has been withdrawn, and sent to reinforce their comrades in front of Mukden. In view of the situation of affairs the Czar has issued an order that the Baltic fleet shall stop, and not go to Asiatic waters.

Communicated.

The Parable of the Rich Man and Lazarus.

Luke xvi. 19-31.

It is upon this parable more than on any other portion of Scripture, that immortal soulists rely for the support of their doctrine of immortality in sin and misery. It enters into all their arguments on this question. It is thought to contain the materials for answering all objections, and silencing their opponents. It is taken for granted that our Lord here teaches, and intended to teach that the dead are conscious, that the souls of all men are immortal, and that on leaving this world, all men go at once into a state of blessedness and joy, or of torment that is absolutely unchangeable and eternal. It has furnished the materials, by the help of a lively imagination and fervid rhetoric, for the most fearful pictures of the never-ending agonies of the lost, in the world of despair. It has been employed as the theme of more terrific discourses, and exhortations and appeals than, perhaps, any other portion of Scripture. And yet when one comes to examine it soberly and carefully, he can find no good reason to suppose that our Lord intended to teach anything whatever in regard to the state of the dead. We had altogether another purpose as we shall see.

1. That this is a parable, a prophetic parable and not a biographical sketch, is quite evident. It must then be treated as a parable, and be understood as a parable, to illustrate and enforce a certain truth. Its metaphors, its scenic representation, its personages are to be taken, not as realities, but as imaginary things. Much less can one take certain portions of it—such as may suit his convenience and purpose—as real, and reject such portions as he cannot well use, as unreal. No parable can be explained in this way; or rather, if one be allowed to accommodate a parable to his purpose in this way, he ought, by ingenious manipulation, to be able to prove anything he may please. Parables may not be made first sources of doctrine. Doctrines, otherwise and already grounded, may be illustrated, or indeed further confirmed by them, but it is not allowable to constitute doctrines first by their aid. This rule, however, has often been forgotten, and controversialists, looking around for arguments, with which to sustain some weak position, one from which they can find no other support in Scripture, often invent for themselves support in [illegible].

2. The scene of this parable is altogether an ideal or suppositional one—and was meant to be so. It is supposed to be in the Hadean world,—a place, or state rather, concerning which the Scriptures have taught us absolutely nothing, excepting that it is one of darkness and silence where the "dead know nothing" (Eccl. ix. 5) into which all men, both good and bad go when they leave this world. If the scene had been in Gehenna, that place of fire into which the wicked are cast, as the Scriptures inform us, after the resurrection and the judgment, to be consumed, this parable would have seemed to afford some justification for the doctrine that has been founded upon it. The word Gehenna is the only word that is rendered Hell in our revised version; the word Hades is transferred to the text, without any change. If the authors of our old version had done the same, instead of unfortunately translating both words "hell," they would have saved a great deal of confusion of mind, and false reasoning from the parable, and in regard to the state of the dead generally. The two ideas represented by these two words, Hades and Gehenna, are as distinct as they can well be. The first is the place, or state, of the dead without reference to their character, between death and the resurrection to judgment. The other is the place into which the wicked are cast after judicial sentence has been pronounced upon them, to be destroyed soul and body together. The Jews, especially the Pharisees, to whom this parable was spoken, had adopted very generally the fanciful and ghostly notions that prevailed among the heathen nations by which they were surrounded. The Egyptians, Persians, Hindus and Greeks, with all of whom the Jews held relations of intercourse, had in their popular representations of the under-world of the dead, regions of peace and honor for the good, and regions of fire for the bad; and Paradise was separated from hell by a distance no greater than the width of a thread. Our Lord constructed this parable as he did his other parables, to suit their notions of things without any design of endorsing or of opposing them. When he uttered the parable of the shrewd, tricky steward who made "friends of the mammon of unrighteousness," whom his Lord not our Lord—commended for his shrewdness, that he might give a lesson, as to the proper use of money, we are not to understand him as recommending this sort of sharp practice in our business dealings with each other; nor by the parable of the "unjust judge," to whom he likens himself in one point, are we to understand him as approving of the character of this selfish, hard-hearted judge; nor by the parable of the "Great Supper" are we to understand him as sanctioning the practice of giving great suppers, which in his day, if not in ours, were scenes of gluttony, drunkenness and revelry. Our Lord took the people as they were, and used their language, and adapted his illustrations to their modes of thinking and living. They had a thousand false notions which he did not attempt to correct. When our Lord said to the self-righteous Pharisees who murmured because of his compassion for sinners, that there is "more joy in heaven over one sinner that repenteth than over ninety and nine that need no repentance," (Luke xv. 7) we are not to understand him as admitting their claim to his favor, or as affirming that there are any among the children of Adam who need no repentance; but simply as addressing them on the basis of their own assumptions. It is not to the drapery of his parables, nor to the elements of which they are composed, nor to the scene where they are laid, but to the truth he would illustrate, that we are to direct our most earnest attention.

3. There is nothing in the circumstances or symbolism of this parable, that harmonizes with the representations given us everywhere else in the Scriptures concerning the Hadean state, or the rewards and punishments of the future world. So far as its pictorial conception is concerned, it stands alone and is quite unique. Nothing is said of the moral character of the two principal characters in this drama,—of the rich man, whom tradition,—not our Lord,—calls "Dives," because he was rich, and of Lazarus, a very common Hebrew name, meaning, "without help." It is quite common to hear the former spoken of, as proud, sensual, miserly and in every way corrupt; and the latter, as humble, patient, prayerful and pure in heart. Indeed, it is not possible to adapt this parable to the purposes of those who use it to represent the [illegible] ure bliss of the righteous, [illegible] one is shown to be or assumed to be, a very bad man, and the other a very good man. But they are obliged to draw entirely on the imagination for all this. They have done this, so uniformly and so long, that such representations seem to them no doubt, as facts and part of the parable itself. Not a few of them will be astounded, if not offended, to be told that there is not one word or hint in what our Lord said, to show that the poor man was one bit better than the rich man. He is represented as poor, beggarly, and deceased, and all this might have been,—as is usually the case,—on account of his vices; and that he was made any better by his suffering, there is no evidence whatever. The other is represented as rich, and supplied with everything to minister to his earthly happiness; and for aught that appears to the contrary is good as any other rich man. They are also represented as taking their bodies with them into Hades, and as retaining full possession of all their physical organs and functions, and what is more, the rich man has five brethren still living upon the earth. Of course, this could not be after this world had passed away and the eternal state had commenced. Still further, Lazarus is in Abraham's bosom, not with Christ in heaven, where the righteous are supposed to be in the eternal world. Nor does it accord with the representation of Scripture that the saved and the lost should be within speaking distance of each other. In short, we have no reasonable ground to suppose that our Lord intended by this parable to teach anything concerning the rewards and punishments of the future state, much less to endorse the heathen notions of the intermediate state, which the Pharisees had adopted; or to give any sanction to the revolting doctrine of purgatory, which the papal or Catholic church has founded on this one single passage.

4. What then, did Christ mean to teach by this parable? This should be very evident in view of the circumstances under which it was spoken, and the persons to whom it was addressed; and doubtless would be, were it not for the special efforts that have been made to make it teach something else. It was addressed to the proud, hypocritical Pharisees, who claimed to be the children of the kingdom through their father Abraham, and heirs of the promise, in preference—if not even to the exclusion—of all other people. Indeed, they looked upon the people of other nations with contempt, and regarded them as hardly worthy to eat of the crumbs that fell from their well supplied table. They had been signally favored of heaven. They might well be spoken of as rich, as rich in all their high privileges, and clothed in purple and fine linen and faring sumptuously every day, in comparison with the poor Gentiles who were sometimes famishing for want of the very bread of life. They supposed that these rich blessings were insured to them as the special favorites of heaven, and that this distinction between themselves and others would always exist. Our Lord had been uttering parables in their hearing by which he rebuked their pride, self-conceit and hypocrisy. He had set forth in strong colors the divine displeasure toward them, for their abuse of their high privileges, and had showed them how vain were their hopes. He forewarned them of their rejection in favor of these very people whom they so much despised: "Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets." But he shall say, "I know you not whence ye are, depart from me all ye that work iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and yourselves thrust out. And they come from the East and from the West, and from the North and from the South, and shall sit down in the kingdom of God; and behold, these are last which shall be first, and these are first which shall be last." See Luke xiii. 26-30. Having spoken to them the parable of the presumptuous guest who had taken the highest seat at the feast, and was humbled by being made to take a lower place; and of the wedding supper, and of the rejection of the guests first invited, because of their frivolous excuses, and of the invitation then given to the poor and the maimed and the halt and blind to take their places; and then, of the lost sheep, and of the prodigal son, to show his tender regard toward those whom they regarded as unworthy of being recovered to him, self and of the covetous, dishon- [illegible] it is said that "the Pharisees also, who were covetous, heard all these things and derided him." 14th verse. Then follows this parable of prophecy, in the same line, and with the same general purpose and thought in view, to show them how completely their high position would be reversed, in favor of those whom they now so much despised. No prophecy of Scripture has been more fully and exactly fulfilled than this. The Jews have died as a nation, and lost all their high privileges and possessions. The very land which they once possessed has been taken from them. They have no country on earth they can call their own. They are despised and deprived of their rights as citizens in many countries. They have been persecuted and oppressed, as no other people—not even the barbarous Africans—have been. The Gentiles, on the other hand, have taken possession of their country, and have entered into their high privileges, and have come to inherit, very largely, the promises made to the children of Abraham. They are this day, as it were, in Abraham's bosom, and in the enjoyment of ten thousand temporal and spiritual blessings. There is, as it were, "a great gulf fixed" between the Jews and the Gentiles,—not a gulf of space, for they are also within speaking distance of them. But they are distinctly a separate people in whatever part of the world they go to reside. The Gentiles do not (or very seldom if ever) inter-marry or intermingle with them. This line of separation has been wonderfully and miraculously preserved for these nineteen hundred years. They are still obstinate in their unbelief. Missionary labors have been less successful among them, than among any other people. Indeed, it may well be said, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." 31st verse. For they still have Moses and the prophets; and what is more Jesus Christ, one of their own nation, and of whom Moses and the prophets testified, has risen from the dead and they will not hear. But we need not draw out the parallel into other specifications, though it might be done. No one should attempt to make a parable "go on all fours," as it is said, and extort special meanings from its details, after its general scope and bearing have been made manifest, as I think has been done in this article. The parallel between the history of this Jewish people, and the picture drawn of it, in this prophetic parable, seems to me too complete and perfect in the above, to admit of any other interpretation.

How long this state of Jewish wretchedness and separation is to continue, neither the parable nor other Scripture informs us, except in an indirect way. That it is an eternal one, the text furnishes us no evidence to believe. This is one of the ideas that has been implanted into it, by the spiritualistic theology which would make it descriptive of the eternal separation of the righteous and the wicked in the future world. We believe, from numerous other prophecies found in the Scriptures, that "God will yet have mercy on Israel," (read Rom. xi.) and that when "the fulness of the Gentiles" shall have come in, he will restore them to favor and abundantly bless them, (25 and 26 verses) which I hope will also be our happy lot.

Sterling P. Groves.

We ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

Growth in Grace. 2. Pet. iii: 18.

In common language "growth" means to enlarge in bulk and stature by the addition of matter. Only that can grow which lives. That in which we are to grow is the grace and knowledge of our Lord Jesus Christ. Grace is unmerited favor or kindness. This comes from God, and shows his disposition toward men. Grace and truth came by Jesus Christ. John i: 17. This favorable disposition of God is manifested in various ways. We are told that "the grace of God that bringeth salvation hath appeared to all men." Titus ii: 11. Man needs salvation from sin and its results. He can not save himself: and God is not under any obligations to save him. But in the plenitude of his mercy toward rebellious man God's favor brings salvation to him. In order that he may obtain this salvation designed for him, the favor of God teaches him what to do and what to shun. This teaching comes to man in the "word of grace." Acts xiv: 3; xx: 32. In this word of grace is brought to us the knowledge of Christ, which knowledge in turn, has the quality to multiply "grace and peace." 2. Pet. i: 2.

Through this knowledge of our Lord Jesus Christ there is to be a constant acquisition and addition to the character of the believer of those virtues which were in the Lord. This addition constitutes growth in grace.

The knowledge of God is a very important factor in the development of the Christian character in the believer. Paul counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Phil. iii: 8. There was, to him, some excellency in the knowledge of Christ, which estimate appears from this and other of his writings. "The spirit of wisdom and revelation in the knowledge of him," was the object of his fervent supplication for the brethren at Ephesus. Eph. i: 17. In his estimation the effect of the knowledge of God was to "renew" its possessor. Col. iii: 10. The Roman brethren were to be "transformed" by the renewing of the mind. Rom. xii: 1, 2. Nor was Paul the only one who ascribed such virtue to the knowledge of God. The apostle Peter wrote of some who had "escaped the corruptions of the world through the knowledge of the Lord and Savior Jesus Christ." 2. Pet. ii: 20. Again, Paul said, "Some have not the knowledge of God: I speak this to your shame." 1. Cor. xv: 34. The particular branch of the teaching of God upon which some of the Corinthian Church were lacking, was the resurrection. The "shame of which he wrote was due to neglect and disregard of the teaching they had received. See ff. 1, 11. There can be no growth in favor and knowledge where the means of obtaining knowledge are neglected. It is as true today as it was in Paul's day, that some have not the knowledge of God, and were the apostle living to witness such a condition, he would exclaim as he did then, "I speak this to your shame." While there is a vast mass of conflicting and confusing "theological" literature in our day, it is equally true that there are many excellent works which are calculated to enhance the knowledge of God in the earnest enquirer for the truth. I know of no single production which I regard so useful for locating all the important words of the Bible, and for giving, in most cases, a correct and reliable definition of the Hebrew and Greek terms as Young's Analytical Concordance. It may be had of nearly all publishers for five dollars, and I regard it well worth the price. Next to this is the Emphatic Diaglott, then Rotherham's Emphasised New Testament. Maps of Bible lands can be found in our Teachers' Bibles. Larger ones can be had for one dollar apiece. Of course, all these things can only be "helps" They may assist the student, but he must do the studying. Search the Scriptures, as did the noble Bereans, and you will no doubt come to the same result as they. Acts xvii: 11, 12. Do not say you have "no time" to study your Bible. We have long evenings now when nearly every one can get at least from fifteen minutes to one hour a day to devote to Bible Study. You will be surprised at the end of one year at the amount of study thus bestowed, of useful knowledge gained, and above all, the growth you have made in the grace of our Lord Jesus Christ.

I have heard well meaning people speak discouragingly about reading the Bible. Read and study the Bible. Paul advised Timothy to continue reading (1 Tim. iv: 13), and also commanded him to study to show himself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth. 2. Tim. ii. 15. If you read your Bible faithfully, some things will occur to your memory that you might not have found by merely studying the Bible "by subjects."

In your Bible study do not confine yourself to one subject, or you will become narrow. Do not flatter yourself that you have "grown" to any considerable proportion if you have not gone farther than the nature of man. Above all things, do not ride a hobby, and then accuse others who do not fall in with your theory of "ignorance" and "narrowness." The Bible is a large Book, and contains a great number and variety of subjects. It requires time, much time, and faithful, tireless study to obtain the wisdom which it contains and brings to us. 2. Tim. iii: 15.

We are commanded to "grow in grace." First the "milk of the word" (1. Pet. ii: 2), and later, when skill in "the word of righteousness" has been acquired, when the "full age" has been attained by those who "have their senses exercised" the "strong meat" is in order. Heb. v: 12-14. By faithful study and diligent application to the word of truth, there will be an "increase" of knowledge (Col. i: 10,) of faith (2. Cor. x: 15), and of the fruits of righteousness. 2. Cor. ix: 10.

A. H. Zilmer.

Dear Restitution:

Will you please allow me to thank the dear brothers and sisters, who have responded to my request for tracts and books. I have received quite a number and have distributed them where I hope they will do good. Oh, how it does cheer me by the way to receive letters from those of like precious faith, though I have never seen them. We are doing what we can to spread the truth here, but we are persecuted, hated and despised for our faith. We have a very good Conference and Bro. J. H. Luman of Webb City, Arkansas, is evangelizing for us. He is a workman that needeth not to be ashamed. Webb City is right south of the Arkansas River, near Ozark on the Arkansas Valley R. R. If any of like faith should pass that way Bro. Luman would be so glad to see you. Bro. W. J. Sowel is another one of our preachers who lives at Bee-Be on the Iron Mountain R. R. If you should ever pass that way, be sure and call on him. He is alone, but rich in the faith. I live on the Choctaw R. R. at Magazine, 112 miles west of Little Rock. We have a good house of worship here, and it would do mese much good if some of the household of faith would come this way. We have a few brethren and sisters here, and have a Bible class every Sunday night. We meet at our residences and read several chapters and ask and answer questions. Many outsiders meet with us. Last Sunday night we read the 9th chapter of Eccl., the 14th chapter of Job, and the 15th chapter of 1 Cor. One young man became much interested and said those chapters sounded very much like soul sleepers talk. I am to have another debate at Havana, Ark., with the same man I debated with this last fall, upon the same propositions. I hope the brethren will not conclude that I am hunting debates, I am not. They challenged me, and I feel that in as much as there is no one else to defend the cause and contend for the faith, it is my duty to do so, and meet him. I say no one else, I mean by that, no one else here. We have another brother at Center Ridge, Ark., who is able to defend the cause with any one, but we may not be able to get him. In my debate with Mr. Ledlow I quoted Eccl. iii. 19, where it says, "Yea, they have all one breath." He said the word "one" was not in the Septuagint. I wrote to Bro. Zilmer and to Miles Grant, and they both sent me the quotation from the Septuagint, and it *was* there. I must have a Septuagint before the next debate. Where can I get one? Is it translated into the English? Some one please tell me where I can get one. If any of the brethren have any more tracts they can spare, send them on, and I will scatter them. May God bless all of like precious faith every where. Brethren, you would have rejoiced, I know, to have seen us baptized after we learned the truth. When we learned what the gospel really was, or in other words, when we learned that the "one faith" was a hearty belief of the things concerning the kingdom of God and the name of Jesus Christ, like the Samaritans of old, we were baptized both men and women.

Yours waiting for the kingdom.

T. J. Daniel.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Communicated.

Wisdom of Sirach.

CHAPTER 51.

Votive-prayer of Jesous son of Sirach.

1. I will confess unto thee, O Lord, O King, and I will praise thee as God my Savior; I will confess unto thy name.

2. Because thou hast become my protector and my responsive-helper, and thou hast redeemed my body from loss and from the snare of a tongue's slander, from lips that are employing a lie, and in the presence of those who stood by didst thou become my responsive-helper.

3. And didst redeem me according to the plenitude of thy mercy and name from gnashing teeth made ready for food, from those who seek my soul, from an excess of tribulations which had me.

4. From the suffocation of fire round about me and from the midst of fire which I had not made to flame out.

5. From the depths of the belly of Hades (the grave) and from an unclean tongue, and from the word of a lie.

6. The slander of the unjust tongue of a king namely; my soul drew nigh unto death and my life was very nigh to Hadees below.

7. They encompassed me on every side and there was no responsive-helper; I was looking for the intervention of men and there was none.

8. And I remembered thy mercy, O Lord, and thy employment that is from an animate-age, that thou dost deliver those who wait patiently for thee and dost save them from the hand of nations.

9. And I lifted up my entreaty upon the earth, and I besought deliverance from death.

10. I invoked my Lord, my father, Lord, not to forsake me in days of tribulation, in a time of the non-responsive-help of the haughty.

11. I will praise thy name continuously and I will hymn thy praise in the way of confession; and my supplication was heard.

12. For thou didst save me from loss and deliver me from a wicked time; therefore will I confess and praise thee and eulogize the name of the Lord.

13. While I was still a young man before I had gone astray, I sought wisdom openly in my votive-prayer.

14. In the presence of the inner-sanctuary I expectantly asked for it, and until my last days will I seek it out.

15. From its flower as of a ripening grape my heart rejoiced in it; my foot went to it with directness; from my youth I traced its footsteps.

16. Mine ear inclined a little, and I received, and I found for myself much chastening-instruction.

17. To toil forward in it became mine; to the one who giveth me wisdom will I give glory.

18. For I thought it through to do it; and I became zealous for the good, and I shall not be put to shame.

19. My soul fought the battle through in it, and in doing it I became familiar with hunger; my hands I stretched on high, and I sorrowed for my sins of ignorance of it.

20. I set my soul straight for it; I got my heart with these things from the outset; and in cleansing I found it (wisdom); therefore I shall not be forsaken.

21. And my belly was moved to seek it out. Therefore I got a good acquisition.

22. The Lord gave me a tongue for my wages, and with it I will praise him.

23. Draw near unto me, ye unchastened, and put up in a house of chastening-instruction.

24. Because ye are lacking in these things, and your souls will thirst exceedingly.

25. I have opened my mouth and talked, acquire for yourselves without money.

26. Put your neck under a yoke, and let your soul receive chastening-instruction; it is nigh to find.

27. Ye see with your eyes that I have toiled a little and have found for myself much rest.

28. Get your share of chastening-instruction with a vast amount of silver, and acquire much gold with it.

29. May your soul have rejoiced in his mercy, and may ye not have been put to shame in praise of it.

30. Perform your work before due-time, and he will give your wages in his due-time.

COMMENT.

With this chapter and "votive-prayer" which ends with the 12th verse this book of the Ecclesiasticus of Sirach" closed and appropriately too with the closing exhortation to the reader "to perform your work before due-time," and to look expectantly for "the payment of the wages in God's due-time." This exhortation falls into line with the whole teaching of inspiration and especially harmonizes with the teaching of "Paul the apostle to the Gentiles" (nations) who never talks about "rewards and punishments" as all the translators have made him do. On the other hand, after showing conclusively that "redemption" is a finished work, and that man's "justification" also is God's business and not ours, and the ground of "sanctification" and the reason why God can be "just and the justifier of the irreverent" is Jesous Christ's faith as well as sacrificial work, and after "going through the testimony" to these essentials his exhortation is "to arise and walk in newness of life," realizing that we are co-partners and co-workers with God and his Son in "a sonship" inheritance "to work out" or exemplify this new life "in works meet for repentance" in works "made ready by God himself from the founding of the cosmos."

Do you lack wisdom? Ask God for it. Do you lack strength and endurance? Ask God for "enablement." Any thing that the novitiate lacks who has done "the first works" will be supplied and supplemented if he asks "in faith." This is what Paul teaches, no "reconciliation" between an "offended" Creator and man his creation; but "a restoration," "a re-creation" "a re-institution of all things" by "an All-Controller" and "an Always-Controller" "Lo, I make all things new"—not "all new things" —"the new heavens" and "the new earth" are made out of the old in this new and coming era as much as they were in Noah's time. In God's economy there is no waste of material. "Even the wrath of man will be made to praise him" ultimately; and all these past centuries of wars and unbridled passions are God's kindergarten teaching to lead man up to the choice of enlightened reason and unsatisfied judicial-ways of planning and doing things. As Gen. Sickles recently said, "Wars are part of God's divinely ordered government"—until his 'due time" to change the order and institute "the new order" in his discipline of "the nation" and mankind as an integral whole.

With this closing chapter of "Old Sirach" I would remind the careful reader of my promise at the outset and with the opening chapter that we would find much food for salutary reflection in this Book in many ways, and nothing that conflicted with "the first principles as they are in Christ" according to our latest divine record, and I would now say in closing my labors that if you the reader or readers have found as much profit and pleasure in the reading and reflecting as I have in the writing, I shall feel well repaid and you cannot do better than thank the editors and publishers for their untiring and persevering labor of love in this matter. For theirs has been the irksomeness of the task, and should any good heart be inspired to present them a substantial "free-will offering" of money nothing would please me better.

CHAS. GARDNER.

We ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

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I have written and published, and now offer for salent ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Infidelities and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Church of God, Irving, Iowa. Berean Sunday School every Sunday morning at 10 o'clock. Preaching at 11 A. M. and 7.30 P. M. on the last Sunday of each month by G. E. Marsh.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS.

Notice.

The State Berean Society of Illinois will have several more lesson leaflets printed. These lessons are printed in separate booklets, one containing the lessons from the Old Testament, the other the lessons from the New Testament. If any of the outside states wish to use them please address Miss Anna Drew, 629 N. Galena av, Dixon, Ill. Write promptly, stating number of each desired.

MARY A. GESIK, Sec.

This item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter

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NOTICE.

The subject matter contained in the articles written by Brother Joblin entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price is 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is J. W. Darby, Ransom, Kas. Brethren, act quickly.

Yours in the hope.

W. L. CREWS.

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An Exposition of the Faith of the Church of God, in 15 chapters, being a reprint, with slight changes and additions of a series of articles some time ago published in the RESTITUTION by the undersigned. The manuscript is in the printer's hands, and the work will be ready about Jan. 1st. Price per copy, 15 cts; 10 copies, $1.00. Send Postal or Express Money Order (not stamps) to the author, A. H. Zilmer, Plymouth, Ind.

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The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all others are cordially invited. Seats free. M. Joblin, Pastor.

The Church of God at Beaucoup, Ind. meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

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The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday school every Sunday and Social meeting every Thursday evening.

The Church of God Siloam, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m. The faithful always welcome. P. Neil Elder, 305 W. Main.

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The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1719 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 3 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3rd Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Chadbourn, In., every Sunday morning at 10 o'clock. Sunday school at 11, Covenant at 6:30 p. m. C. C. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. O Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Ruffsheck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. & 8 o'clock meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church every Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Everybody invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching 4:11 a m. Jos M H Maine Pastor.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Nov 27, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 3:00 a m daily, 5:50 a m except Sunday, 10:00 a m except Sunday, 3:30 p m daily, 5:40 p m daily, 6:10 p m daily arrives, 7:54 p m except Sunday, 8:13 p m daily extra fare train, 9:45 p m daily.

For the West: 5:08 a m daily, 5:55 a m extra fare train, 6:00 a m daily, 9:00 a m except Sunday, 2:10 p m except Sunday, 1:23 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Haines, Ticket Agent Plymouth, Ind.

Poetry.

The True Test.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps
For him no depths can drown.

The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first and prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are breathed with his name.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

John Greenleaf Whittier.

Communicated.

The Parable of the Sower. Matt. xiii: 4 to 23.

That this parable of the Sower, as well as nearly all the parables and teachings of Jesus, apply to us of this age, as well as those to whom it was uttered, we think, admits of no question: and its language and explanations are so plain, that it would seem that comment was unnecessary; yet we see many who seem to read it carelessly and make no personal application. Indeed we are so wont to justify ourselves that we are apt to overlook the "beam in our own eye." —"That is a cutting remark of the Saviour and quite true, but it don't mean me, it hits Mr B—, over there just fon T." So that we stop to inquire, does it apply? Are there those now as then whom it concerns?

Passing the parable as given in 4th to 8th verses, we come to the explanation in 18th to 23d vs. Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold some sixty, some thirty.

Those that received seed "by the wayside" certainly have their representatives now. How many hear "The word of the Kingdom" and at first receive it as the truth, but soon renounce it through the influences of evil designed personages. The same is true also of those represented by the "Stony places;" they receive it joyfully and for a time rejoice in the new truth, but for lack of firmness, and knowledge to defend those truths, which they might have possessed by investigation, they are soon "offended," soon give it up.

But how about the "Seed among the thorns?" has it any representatives now? Alas! how often do we see those who profess to be believers in the "Word of the Kingdom," neglecting the assembling of themselves together. Heb. x: 25. The cares of this world and love of pleasure, keep them away from the house of worship, their minds are so engrossed with business, that they cannot find time to go to church, neither to give to religious journals the benefit of their talent, and the deceitfulness of riches so absorb the mind and bedim the holier thoughts and feelings of some that charity is forgotten and the church is neglected. For this reason the cause of Christianity wanes, and the little church must struggle on by the aid of the few faithful ones, "Poor in this worlds goods, but rich in faith."

As, Lovers of God more than lovers of pleasure, as, followers of the meek and lowly Jesus, as believers in the Kingdom of God, and the near coming of our Lord and Saviour, it behooves us to be of that class represented by the "good ground." It is well that we ask ourselves the question. Am I the wayside listener? Is my daily walk and conversation such as would be represented by the "Stony ground," or "The Thorns," or am I letting my light shine? Matt. v: 16. Am I using the world as not abusing it? Am I cultivating the good seed (so that I may come rejoicing, bringing in the sheaves. In short am I using the little talent God has given me, and the feeble financial help I can give for the furtherance of God's cause, and that which will be of far greater benefit to me in the Kingdom of God, than all the wealth and pleasures of this world or age.

E. K. Barnhill.

The Coming of Elijah.

In the last chapter of Malachi it is written, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The nation of Israel is the party to which the promise of Elijah's coming is made, they are the people to be benefited by his coming, if obedient to his voice, if not the burning day of chapter iv. 1, would burn them up and leave them *neither root nor branch*. In Luke i. 17, The angel said to Zacharias concerning John the Baptist. "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Evidently according to Mal. iii. 1, where it is written, "Behold, I will send my messenger, and he shall prepare the way before me." Then was the Lord to come suddenly.....the messenger of the covenant. Now after the scene on the mount of transfiguration, as they came down from the mountain, "Jesus' disciples asked him saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Now why not accept the words of the Master as final? There is but one coming of Elias spoken of in the Scriptures; he was to come before the coming of the Messiah. The Lord having come, we have no right to expect a second coming of Elijah. The epistles of Paul, of John and the Revelation are as silent as the grave on the subject of a second or third coming of Elijah. The subject is never spoken of in any of our Lord's discourses as a sign of his second coming. Why then are men fooled by impostors claiming to be Elijah the restorer—and the first apostle of the restoration hosts?

And another, laboring to gather an Elijah class to fulfill an imaginary coming of Elijah. When the fleshly mind of man exalts itself to the position that rightfully belongs to the Word of God, error is sure to be the result. Therefore by self exaltation man imagines himself the special agent of the Deity to proclaim his truth—and to correct heresy. Thus we see the bishop, or pope of Rome, claiming to be the vicegerent of the Son of God. That the earth is his diocese, and that all men of right should be subject to him. In attempting to enforce this claim we see persecution, the dark ages, and the horrors of the crusades. We see a rival to the Papacy in the Czar of Russia, the head of the Greek church. According to Greek tradition they are to rule the world from Jerusalem as the agent of the Deity, the Czar will speak peace to the nations. "And they shall learn war no more." We do not wonder that such ideas as the foregoing occupy the minds of people who are sunk in darkness and superstition, as is the case with the ecclesiastical institutions of Rome and St. Petersburg. People generally think that they themselves are right, and that God is on the side of right. Therefore they must be the favorites of heaven, to enlighten the rest of mankind. Americans look with pity, and contempt upon the superstition of the darker countries of Europe, but are we as a nation free from ideas that are of near kinship to those of Europe. Let us just look a little at the ideas advanced by our statesmen. Senator Doolittle of Wisconsin in a public speech some 40 years ago advanced the idea that the United States of America is the "little stone cut out of the mountain without hands," and that will grind the nations of Europe to powder and fill the earth with our form of government. I will close with a few quotations from a speech by—T. T. Sweeney president of the American Christian Missionary Society, delivered at the St. Louis Convention.

"What are fundamental principles of Anglo Saxon civilization? There are two: 1st, A belief in the fatherhood of God; 2nd, A belief in the brotherhood of man. It is these two principles that have given character and life to the Anglo Saxon in all history. They lie beyond the Magna Charta and the Bill of Rights as they do behind the Declaration of Independence and the right of trial by jury, which is characteristic of Anglo Saxon civilization alone.....Our Secretary of State, Mr. John Hay, has lately said, "The fundamental principles of American diplomacy are the Sermon on the Mount and the Golden Rule."....Civilization is now going, and is destined to go in the future, as never in the past, along the line of expansion, and God has organized and fitted the Anglo Saxon to be the exponent of expansion as he is of no other idea..... God has given the Anglo Saxon, and especially the American type, the expansion blood of the world.....In the settlement of our country, Divine Providence winnowed the countries of Europe to procure the best types of its blood and gave us the Puritan and Pilgrim, the Knickerbocker and the Quaker, the Cavalier of Virginia and the Huguenot of the Carolinas. These have been fused into a great American type by a quarter of a millennium of comparative peace, until the best blood of the earth throbs in the heart of the American. The American also has the expansive brain of the world. No such brain power is found elsewhere. For ductility, versatility and originality, it is to-day on this earth.....The Earl of Dufferin said five years ago that America would lead the world in diplomacy before another quarter of a century, and we are doing it before a quarter of the time specified has expired. In great international perils, the nations of Europe look to American diplomats to lead the way to peace and safety.....Most of you have doubtless seen the splendid illuminations of the World's Fair City at night. With its millions of lights, flung by the hand of Almighty power over the brows of the hill sides and draping the shoulders of these buildings, it is a sight before never seen by mortal eyes. As you gaze upon it you are led to think that God's angels have held a jubilee over the spot and have shaken from their pinions feathers of light and beauty which have fallen like snowflakes upon the face of the earth. What is the secret of all this brilliancy and beauty? In a plain little building there is a powerful engine, beating its ceaseless heart throbs and feeding a dynamo which disseminates all the beauty of this fairy scene. Stop feeding the dynamo and the lights will pale into darkness; keep the dynamo supplied and it will feed the lights with warmth and brilliancy. What that dynamo is to this exposition, the American Christian Missionary Society is to America. Make it strong and powerful and great, and it will regenerate our beloved country. It will banish ignorance and superstition from the cabins of the cotton fields in our South; it will strike out the darkness and discontent from the cotton factories of the East, and will break the loneliness and dreariness of the ranches of our West. It will take away the great covetousness and avarice from the great commercial march of our mighty cities and teach the brotherhood of man to both employer and employee. It will banish brutality and licentiousness from the dark abodes of sin that cluster along the wharves and harbors of our shipping ports; it will usher in the golden age when the fruits of arbor and field, gifts of beneficent Providence, shall no more be turned into the accursed fluid which dethrones the reason and leaves the mind in lurid darkness and drunken stupor; into that which destroys the image of God on the forehead of man and stamps his brow with demon like fierceness."

Now if the American Christian Missionary Society can expel vice and darkness, and illuminate our country like the dynamo does the darkness of night, and usher in the golden age will they not with Senator Doolittle claim that the United States is the "Stone cut out of the mountain without hands," that is to fill the earth? Human nature being the same in the old and in the new world, how long till this nation will claim to be the kingdom of God?

Geo. Francis.

Walking With God.

It is a saying that a person is known by the company he keeps, and is usually true. The society we are the most pleased to mingle in is a fare index to our real character and life. Our desires and tastes in this direction will seek their own companionship as naturally as water will seek its level, and that too almost as unconsciously to ourselves as the flowing stream rushes on. Our character depends very largely on the companionship we choose. We can tell a soldier by his walk. We see a man staggering along the street we know by his un-

The first account we have in the Bible of [illegible] walking with God is found in Gen. [illegible]. It reads, "And Enoch walked [illegible] God 300 years. We murmur and complain and think 20, 30, 40 or [illegible] a long time to run his race [illegible] God in our weak [illegible] could, [illegible] and walk [illegible] years and what was the result "and he was *not* for God took him." This same event will occur to all those that walk with God to day. Two shall be in the field, one shall be taken and the other left; two shall be grinding in the mill, one shall be taken and the other left, etc.

Again, Noah was a just man and perfect in his generation (or dispensation under which he lived) and Noah walked with God. Gen. vi. 9. And amid the fierceness of that mighty storm that wrapt a startled world in a watery winding sheet of death God took him and bore him upon the bosom of that fierce tempest and carried him onward to a new found world because he had been just and walked with him. I know of no language in all the Bible more encouraging for us to walk with God than that found in Mal. iii. 16, 17. It says, Then they that feared the Lord spake often one to another and the Lord hearkened and heard it, (was that all) and a book of remembrance was written before him for them that feared the Lord and thought upon his name, (was that all). And they shall be mine saith the Lord, in the day when I make up my jewels. We travel into the far off gold fields of earth, seeking the hidden treasures gold, diamonds and jewels, forgetting that we may so walk as at last to become a jewel, accepted and cherished by God as one of his treasures. But says one, how are we to walk with God and thus be accepted of him? Micheal vi. 8, tells us, It reads he hath showed thee, O man, what is good and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God? This walk is a humble journey. Let us be willing to take it.

L. S. Buoxson.

National Bereans, Cleveland, Ohio.

The twenty-fourth regular meeting of The National Berean Association was held on Tuesday evening Nov. 8, 1904, at the home of Brother and Sister Pott. In the absence of the president, the meeting was called to order by the vice-president Brother Buell Nutt, and opened with prayer by Brother Harry Pott. Twelve members responded to the roll call. Minutes of the previous meeting were read, and approved by the society. The only unfinished business left from the previous meeting, was a suggestion made by Brother George Neill to change the time of meeting from the present monthly schedule to once every three weeks, a motion was made to this effect, with no second, and the question was dropped. A report was made by Brother James Thompson of the amount collected up to this time for the fund to be sent to Miss Ruth Smith of Chicago, Ill. It was decided by a unanimous vote to send flowers to our brother Roy Smith who was ill at Dayton, O. The corresponding secretary reported having written seven letters and receiving four; letters from Brother Glover and Sister Anna Burton were read to the society. The business of the annual election of officers for the ensuing year was then taken up, and the election was made as follows:

Sister Hattie Pate, President by six votes; Brother Stanley Sanford, Vice-President by six votes; Sister Jennie Salisbury, Rec. Sec'y., by five votes; Brother Sterling Groves, Cor. Sec'y., by six votes; Brother George Neill, Ast. Cor. Sec'y., by four votes.

This having completed the business for the evening the subject was then taken up, which was "The Life of Paul" continued. An interesting paper was read by the leader Sister Edna Cowell and a number of remarks were made on the subject.

This completed Paul's first missionary journey. The society had the pleasure of the presence of two visitors Brother and Sister Tomlinson. The meeting adjourned to hold the next regular meeting on Dec. 12, 1904; at the home of Brother Buell Nutt.

Jennie Salisbury, Rec. Sec'y.

From Death to Life.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." There are three very significant words in this verse: condemnation, death and life.

We all know what death is. It is a cessation of life, a ceasing to be, and each funeral procession reminds us of its reality. Life is the antithesis of death. Jesus is not speaking of the present life and natural death that awaits all, he spent very little time in [illegible] things of the future. Let us pause, and draw a practical lesson: Are our minds engrossed in the things of the present, or do we do all things with some reference to the glorious future? Let us pattern after Jesus, and let us have the Fathers will uppermost in our minds. As the present life is not spoken of in this verse, neither is the natural death, but a second and more terrible death of those who hear the word and refuse to believe it. We are all under condemnation but there has been a way of escape provided. Jesus says in John iii: 18. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God; so in order to come out from under the condemnation, we must believe in the only begotten son of God, and to believe in him we must believe his word. It is only the believers that are spoken of as not coming into condemnation, but is passed from death unto life. Jesus says in Luke xx: 38, that "God is not a God of the dead but of the living." Again in John xi: 11, He says "our friend Lazarus sleepeth, but I go that I may awake him out of his sleep." In Daniel xii: 2 we are told that "Many of them that sleep in the dust of the earth shall awake." Then again Paul, tells us; "we shall not all sleep" and again we are told that "those who sleep in Jesus God will bring with him." My idea of this passage then is, that a believer is never dead to God in the sense that an unbeliever is; but is come out from under the condemnation, and is simply sleeping. Jesus says: "My words are spirit and they are life" and "my words shall judge you at the last day." We have natural life now, but if we desire unending life we must believe the word. We have believed; so his words will judge us at the last day. We have placed ourselves in a very responsible position and unless wefail the requirments of that position, we can never expect to advance in the divine life or gain the approval of our Master. He has promised us eternal life with glory and honor in his kingdom, if we faithfully perform our duties now; it is not an easy task we have undertaken, for it requires patience and courage, and many times he tries us to prove our faithfulness; but, if we persevere to the end he will crown us with life eternal and reward us according to our works; so the more diligent we are in his service, the greater will be our reward. Brothers and sisters, let us press on always keeping the mark of the prize of our high calling in view that we may each and all hear his well done.

Mattie Tomlinson.

Stephenson Memorial Fund.

In response to my call, I wish to report that I received from all sources, twenty-nine dollars and ninety cents, and this was placed in the hands of Bro. Thomas Wilson, living at Ripley, Illinois, where Bro. Stephenson was buried.

A neat polished blue granite monument has been erected, appropriately inscribed with age, etc., with the motto "Waiting for the Coming King," costing thirty-five dollars. The church at Ripley raised the balance of the fund. Yours in the blessed hope.

W. B. Wilson.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Selected.

Signs of Christ's Coming.

Were I asked what the greatest evils of this present age are, I would not say that they are drunkenness and other kindred vices, which, it is true, are sapping the moral life and physical health of the world. A subtle skepticism, and indifference to God's pleadings, are two of the greatest foes of spiritual progress that ever existed. Blasphemy against the Holy Spirit shall never be forgiven, neither in this world nor the next. This means rejection. "For my Spirit shall not always strive with men," says God. As in the days before the flood, so now, men are absorbed in sensuality, and are devotees of this world, bondservants of Satan.

Paul had this revealed to him by the Spirit, and says, in an epistle to Timothy, that the Spirit saith expressly that in the latter times men "shall be lovers of pleasure more than lovers of God." Increased invention and means of travel have given them greater facilities for enjoying pleasure. The motto of the age is, "Money." Added to [illegible] stituted of but comparatively [illegible] members. They have been gathered during the years from the weak, the despised, yea, from them that are nought. What precious jewels they are to Christ. They are in constant process of cutting and polishing. These constitute the bride of the Lamb, and the world knows them not, even as it knew not Christ. Merely nominal believers look upon them as poor, contemptible persons, as a rule. It is well, and we are satisfied. Be not dismayed, brethren, at the exceedingly fiery trial of your faith, which is to refine you, even as gold is purged of all dross. Praise God, who loves us, that he chastens us. For every son whom he receiveth, "he chasteneth." Some day the world will see the wisdom of our choice.

The belief in the second coming of our Saviour in person has almost at times been almost extinguished. Men sneer and say, "Where is the promise of his coming?" "All things continue as they were from the beginning."

The seven seals, described in Revelations, are disclosures in symbol, of things past, present and future. They portray, with absolute accuracy, events which are allotted to seven epochs of time. Why did Jesus deliver these things to his servant, John, and to all believers, if they were not to be known? It would be utterly unlike God's dealings with his children. "The wise shall understand," but the wicked will not understand."

Are you a wise servant? Is your lamp full of oil? Are you watching? "He that endureth to the end, the same shall be saved." "Even so, come quickly, Lord Jesus."—*Laurence Tyler, in Crisis.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Eliza A Rahe	50
Mrs May Powers	2 50
W D Townsend	1 50
Mrs M J Sipes	50
Mrs Chas Harris	50
A Balch	50
Esther M Wilen	3 50
	1 50

Holiday Excursions.

December 24th, 25th, 26th and 31st, January 1st and 2d, are the dates on which excursion tickets may be obtained at Pennsylvania Lines ticket offices for Christmas and New Year holiday trips. For full particulars call on Local Ticket Agent of Pennsylvania Lines. James E. Hanes, P'vmouth, Indiana.—Dec. 31.

Home Seekers' Excursion.

Excursion tickets will be sold via Pennsylvania Lines to points West, Northwest and Southwest, account Home-Seekers' Excursions, during December, January, February, March and April. For full particulars regarding fares, routes, etc., call on Local Ticket Agent of those lines.—Dec. 31.

The Restitution.

—ISSUED WEEKLY BY—
A. F. UNDERWOOD, Publisher
—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

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PLEASE READ EACH WORD OF THIS.

We have made an agreement with the publishers of "Farm and Fireside," a semi-monthly journal, published at Springfield, Ohio, by which we can present our patrons with that paper for a year entirely free of cost.

Farm and Fireside has from 20 to 32 pages each issue, and is illustrated. It is accredited with having the largest circulation of any home and farm paper in the world. It is a good paper for the farmer, dairyman, stock raiser, poultryman, fruit grower and gardener. The housewife has a department—in short all members of the home are supplied with reading suitable to each one. A sample copy will be sent to you soon.

OUR PROPOSITION.

Our proposition is to send each one of our patrons who pays his subscription up and on to the end of 1905, the Farm and Fireside for a year free of any charge whatever.

This simply gives you the both papers for the price of ours.

There is necessarily a limit to this offer and you will have to act very promptly if you wish to take advantage of it. Our arrangement ends with the month of December. So if you want the Farm and Fireside free for one year, send at once as above, and we will see that you get the two papers.

This applies to new and old subscribers alike. Each one who pays for THE RESTITUTION to the end of 1905 gets the Farm and Fireside as well.

Send as soon as possible, so as to be sure and secure the present we offer. If you are in arrears send the money to cover the delinquency, and send $1.50 for next year, and you get Farm and Fireside absolutely free.

A SECOND PROPOSITION.

In the city of Boston, Mass., is published a monthly journal devoted to education of young and old to the necessity of a humane and merciful treatment of dumb brutes as well as our duty to our fellowman. This paper is called "Our Dumb Animals," and is specially beneficial for the youth of our land, though older people cannot fail to be helped by reading it.

We propose to send Our Dumb Animals free one year to every person sending us a new subscriber for THE RESTITUTION for next year.

Do not misunderstand our offer—

1. Pay all arrears and for 1905 and you get THE RESTITUTION for that time and Farm and Fireside for one year.

2. A new subscriber paying $1.50 for the year 1905, will receive all the papers of 1904 from the time his subscription is in hand, and the full year 1905, and will get Farm and Fireside for one year.

3. Any person sending us $1.50 for a new subscriber for next year, not only entitles such new subscriber to what is mentioned in No. 2, but he will himself get Our Dumb Animals a year free of cost.

Should you wish to do so, you may name any boy or girl you would like to have receive Our Dumb Animals in place of yourself.

If you send two new subscribers as above, you can name some one for each subscriber you send, and Our Dumb Animals will be sent to whomsoever you name.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. PLYMOUTH, INDIANA, DECEMBER, 1904. NUMBER 47.

Poetry.

Christmas.

The earth has grown old with its burden of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous and fair
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It's coming, Old Earth, it is coming to-night!
On the snow-flakes which cover thy sod
The feet of the Christ-Child fall gentle and white,
And the voice of the Christ-Child tell out with delight,
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-Child shall fall,
And to every blind wanderer opens the door
Of a hope that he dared not to dream of before,
With a welcome of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the Holiest have trod,
This, this is the marvel to mortals revealed
When the silvery trumpets of Christ have pealed,
That mankind are the children of God.

—Phillips Brooks.

Communicated.

The Times of the Gentiles. No. 2.

"Why seeing times are not hid from the Almighty do they that know the Lord not see his days." "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." "Measure thou the time diligently in itself and thou seest part of the signs past which I have told thee before, then shalt thou understand that it is the very same time wherein the Highest will begin to visit the world that he made."

As it is evident that the Gentile powers could not begin to tread under foot the holy city until the abandonment thereof by the Lord God of Israel, as shown by the departure of the glory of the Lord, as described by Ezekiel the prophet, which memorable event occurred in B. C. 584. Then their sin had come, their iniquities were filled full, and the time of their punishment was due. While the "fierce anger of the Lord shall not return until he has performed the intents of his heart, in the latter days ye shall consider it perfectly." But the Lord had promised them in their captivity that he would be a little sanctuary to them in the nations wherein they were to be scattered and lost.....He also promised them that "the glory of the Lord shall be revealed and all flesh shall see it together for the mouth of the Lord hath spoken it." While a prophet's prayer was to be answered, "O Lord, revive the work in the midst of the years." "In measuring the time diligently in itself" half of 1260 years is 630 and in deducting this number 594 B. C. "the midst of the years" reaches down the centuries to A. D. 36. At which eventful period we find that the Lord God had remembered Israel, and in due time sent his only begotten Son that whosoever believed upon him might not perish but have everlasting life. Woe unto Jerusalem, woe unto the inhabitants thereof; they could not discern this time the time of their visitation when the Son of God and Son of David was with them to restore and bless and rule them and save them from their sins.

But when they rejected him and would not listen to him, then he announced to them, "Fill ye up then the measure of your fathers." "If thou hadst known even thou, at least in this thy day the things that belong unto thy peace, but now they are hid from thy eyes, for the days shall come upon thee that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation.

Jesus the Son of God wept over the city exclaiming, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not. Behold your house is left unto you desolate. And verily I say unto you, ye shall not see me until the time come, when ye shall say, Blessed is he that cometh in the name of the Lord." "Ye hypocrites ye can discern the face of the sky but how is it ye do not discern this time."

A. D. 36 Paul was preaching in Damascus proving by the Scriptures that their Messiah had come and suffered and died by the hands of sinful men, that he was the Son of God and they had rejected their king of glory. The Lord said of Saul, "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel.

Woe unto Jerusalem, the measure, the double measure must now continue and be filled full for all her sins. The seven times of Gentile rule reaching through the long centuries of 2520 year days must roll over Jerusalem and Israel before the king of glory should come into his own and reign in righteousness. A. D. 36 is the midst of the years when God in mercy was to revive his work and ehoosemit his elect body through the centuries to reign on the earth with Christ in the regeneration which should be in the due time. 630 years after in dividing the time brings us to 666 A. D. and is a full measure and number of time times and a half and is "the midst of the years" of the double measure of seven times allotted to Jerusalem for Gentile supremacy. "In the midst of the years make known in wrath remember mercy" was the closing clause of the prophet's verse.

What events have transpired during this measure of time? Let us subdivide the times and enumerate a portion of them.

One-fourth of the measure is 315 years and this reaches to 279 B. C. Self was [illegible] B. C. and is [illegible] D. And we find that "in 277 B. C. the translation of the Septuagint Scriptures was made by order of Ptolemy Philadelphus and as we approach the next subdivision we find the dates of time are changed from Before Christ to Anno Domino the year of our Lord, with his wonderful coming, and his dreadful sufferings and death, while in his glorious resurrection is our hope, wherein he saved Adam's lost race from death and utter extinction. The Savior of the world, blessed be his holy name.

From A. D. 36 the lapsing of three-fourths of the measure brings us to 351 A. D. During the interval of this period, the Gentile power of the Great Red Dragon, Pagan Rome persecuted to death the apostles and early Christians. And we find in the true church of God the woman of Revelation who was clothed with the sun and founded on the teachings of the prophets and apostles and who was sent in the wilderness into a place provided for her, for a time times and a half time, and also 1260 days was allotted her—note the double measure and number given her, the whole of the "times of the Gentiles."

The man child that was born of her and who was to rule the nations with a rod of iron, and was caught up unto God and to his throne, was Jesus Christ the Lord. Jesus said, "I saw Satan as lightning falls from heaven." "And the great dragon was cast down to the earth." In the last quarter of the first measure, we find that in 363 A. D. Julian Emperor of Rome abjured Christianity and attempted fruitlessly to rebuild the temple of Jerusalem." "A. D. 602 Phocas Emperor of the east acknowledged the supremacy of the Pope." "A. D. 607 the Pantheon at Rome was dedicated to God, the Virgin and all the saints." We see in these last two dates that papal Rome was now in the ascendant. A. D. 616 Jerusalem was taken by the Persians under Cosroes II." "A. D. 622 Era of the Hegira or flight of Mohammed from Mecca to Medina. "A. D. 636 Jerusalem taken by Omar and the Saracens who keep possession of it 463 years."

"A. D. 640 the library of Alexandria founded by Ptolemy Philadelphus is burnt by the Saracens."

A. D. 666 is the end of the first measure and number appointed to Jerusalem, and which year of the Lord is the landmark impressed upon the church of God and the seed of the woman by John the Revelator whereby we may understand wisdom. Gentile Mohammedanism ruled the Holy City at this period of time and the mosque of Omar still stands in the holy place as the abomination of desolation. "Let him that readeth understand."

Thus far have we followed a portion of the annals of the church of God through the wilderness of Gentile times, and in our next paper we will follow its foot steps through the mysteries of the double measure appointed unto Jerusalem.

MRS. ELIZA K. HOLT.

(To be continued.)

Obituary.

On Nov. 25, 1901, at 10 P. M. in her residence at 666 Park Ave., Chicago, where she had lived and worked for many years, Sister Harriet Denton, eldest daughter of Benj. and Mary Ann Boyes, went to sleep, to wake no more until the King calls. Her father and mother were pioneers in the faith, and she early embraced the truth, and all her subsequent life earnestly endeavored to follow the Master's teachings. At call of distress, she was there to relieve with both work and money, as long as strength or money lasted self was never consider; she seemed indeed to "love her neighbor better than herself," for self was constantly sacrificed for the benefit of her neighbor. She suffered much, having buried all her children—the last, a young man died two years ago, while she herself was suffering from a severe illness. She never fully recovered the last blow. Indeed, on Thanksgiving day, with her husband she went to visit the boys' home and on Friday went to sleep herself. Her husband is almost unconsolable as he is left alone. All day Saturday and Sunday afternoon there was a continuous procession of those whom she had befriended who came to take a last look at her, and tell of the many kind deeds she did for them, and mourn for her, each one seeming to feel the loss a personal one. As I showed them our dear one, lying so calm and peaceful in her last sleep, and heard the testimony of the many strangers, believers and unbelievers, I could not help thinking, how well she had shown her faith by her works, and so glorified the Father which is in heaven as we are commanded. All said, "She is sure of her reward." Many through their tears saying, "She is now happy in heaven." She suffered much but bore it patiently, her only moan being, "I am so weak I can do nobody any good and I long to be at rest." Our loss is great. We miss her at every turn, always at church service when possible. We miss her smiling face. Always at "Ladies' Aid" society when possible to get there, where she was the life of the company, and the support of the treasury. Our loss is indeed great, but her gain, a peaceful rest, and a glorious upspringing to life and joy forever, when our King comes. Oh, how precious is this hope and what a peace it brings to the sorrowing. If we are only faithful enough to be partakers in that glorious resurrection time. Bro. Lindsay spoke many words of comfort and cheer, to the mourners, and as she was lowered into her leafy bed, bade us think of the time when in glory she would rise again and we with her, if we are faithful, praise the King in his beauty, through the endless ages of eternity. "After life's fitful fever she sleeps, well." Farewell until the meeting time.

RUTH W. WHITEHEAD.

News reached me while preaching at Mountain Grove, Missouri, that Sister Denton, (the daughter of Brother and Sister Boyes, both asleep in Jesus) had fallen asleep.

The news cast a feeling of sadness over me. I have been familiar with her from early childhood, and the sad tidings brought back to memory many incidents of early life with which she was associated.

As to her exact age, and immediate circumstances connected with her death, I do not know, on account of being away from home, except that she was laid to rest by the side of her son, (the last of her children who passed away a little over a year ago,) in Forrest Home Cemetery, Chicago.

Sister Denton, bore a kind, lovely, and Christ-like disposition; like the dear Savior, she had a sympathetic heart for the sorrowful and afflicted wherever she met them. Oftentimes she would be willing to suffer herself, if by so doing she could relieve some one else's suffering. These things are not merely matters of report, I have personally witnessed them. Is it not sweet when we pass away, to leave such a memorial, as a monument behind us? Such a monument will far out-last, and is infinitely far more beautiful than monuments of granite or marble. No one ever appealed to the dear Savior in vain. He always had a tender heart for suffering humanity. He would groan in spirit and weep with the sorrowful. Copious showers of blessing always fell from the hands of our Savior. His joyous promises are ever soul-inspiring, they raise the believer's mind from scenes of sorrow, to lofty and joyous aspirations. The Savior's great heart always did delight in administering comfort to the afflicted, and every true follower of his delights to do the same thing. We cannot be true followers of Jesus, if that same beautiful spirit does not dwell within us.

Beloved, let us all follow the sweet leadings of the Bright and Morning Star shine upon us, and let it illumine our pathway through the labyrinth of life, and guide our footsteps over the snares and pitfalls which beset our path, until we safely arrive at our Edenic home. The great heart of Jesus was and is large enough to fill us with blessings to the fulness of our capacity.

Today we may weep by reason of the advent of death in our midst, yet it is in his heart to rob death of its sting, and restore the sleeper in Jesus to a joyous, happy life, which can never end. God is good. God is love, and his desire is to bless us if we will only obey him.

I would say to the dear husband of our sleeping sister, trust the same Savior she trusted in, believe and obey the same gospel message she believed and obeyed, and live the same blessed life we find Jesus led, and then we can all meet and live in a beautiful age, when sin, sorrow and death, will be things of the past, in the Christian's home in glory.

May God be with you, and bless you, and lead you close to the loving Savior's side. When death draws near, then is the time to compare values. At that time ask the gold of Ophir, the onyx stone, the saphire, the crystal, the coral, the topaz of Ethiopia, the pearl, or the rare jewels of gold, have you length of days in your hand? the answer will be an ominous silence. Ask the Star of Hope, the herald of the Blessed Hope, and words of life like music of seraphic sweetness will greet the believers' ears. The heart will sing for joy, and in heaven's own sweet melody ascribe praise to him who has loved us, and washed us from our sins in his own blood. This sunbeam of hope lights up the mourner's heart, and converts gloom into glory.

"Night falls, but soon the morning light,
Its glories shall restore;
And thus the eyes that sleep in death,
Shall wake to close no more."

God be with you all who mourn the loss of our dear Sister.

Yours in the Blessed Hope.

W. H. WILSON.

Bro. A. T. Morris fell asleep in Christ at the Soldiers' Home near Santa Monica, Los Angeles Co., on the 22nd day of last October. He was buried in the cemetery belonging to the Home, on the 24th of October the anniversary of his birth at the age of 68. The brother had been afflicted for a number of years, was very deaf and a nervous trouble chiefly in his limbs. He was very patient, was respected by all who knew him, he was a firm believer in the gospel of the kingdom and the Abrahamic promises.

The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

He was a native of Ohio. He came with his father and family to Kansas, served in the War of the Rebellion. He married a Mrs. Tinkey, who with her former husband lived for several years in Marshall Co., Ind. They moved to Kansas, Bro. Tinkey died there. Sister Morris was married to the deceased brother, they moved to California a number of years ago and settled in Arcata. They moved to Soldier's Home nearly a year ago.. He has gone to his rest. He leaves a wife who is also a believer in the precious promises but in feeble health. But we sorrow not, having a hope in the near coming of King Jesus, who will bring to life our loved ones, and wipe the tears from off all faces.

J. OGILVY.

To all who have been accustomed to visit the Illinois Conference each year this article will bear news of unusual sadness. Bro. Amos Eaton of Mt. Carroll, Ill., died Friday, Dec. 9, and was buried Sunday, Dec. 11, in the family cemetery at Elmoville. When sixteen years of age he moved with his parents from Oswego County, N. Y., to Illinois. Remaining in Illinois until twenty-one years of age, he with others crossed the plains to California, where he remained for six years after which he returned to Illinois and settled down upon the old homestead in the Pleasant Valley locality in Jo Davies Co., where in 1866, he married Susan M. Bruce. To this union nine children were born, two of which died in infancy. His first wife died in 1882, and he again married in 1884, being united this time with Mrs. Emma Keller to which union two children were born.

In 1902 they left the old farm and moved to their present home in Mt. Carroll.

Those who mourn his loss are the wife, seven daughters, two sons, two step-sons, one sister and three brothers. Besides these he leaves the whole household of faith to mourn as those who mourn the loss of a faithful and consistent brother. When visiting Bro. Eaton his chief topic for conversation was the old, old story. He disliked shams. He loved his home and family with unusual devotion, entering with interest into all the affairs of life with which his loved ones came in contact. The grief expressed by the family was an indication of the measure in which he will be missed.

His last words spoken by him to the writer just a few days before his death were these: "Good bye, if we never meet again in this life, I trust we may meet in the Kingdom of God." We all await that great event which shall unite us forever with those who are asleep in Jesus, being raised up to a glorious immortality. May God give comfort to all who sorrow.

S. J. LINDSAY.

Editor Restitution:

You will find enclosed, herein $2 00 for the paper for another year. I intended to send in time to get the Farm and Fireside but have been away from home some time, and see that the time has expired for that offer, for which I am sorry.

I so often think and meditate on that good meeting we had in August, at Oregon, Ill. and hope we can all meet there again next year, but long more especially for that glorious holy meeting in the kingdom of God where there will be no parting or good bye, where we shall see the King in his beauty, and be with him no more to go out from his presence. We do so long for the company of the household of faith, and their associations, yea, and their comforting influence, and encouragement.

ELIZA A. RANE.

[Farm and Fireside will be sent.—ED]

Our offer of two papers for the price of one has been extended through the month of December. Send in renewals and take the benefit of the offer made.

We ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

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EDITOR AND PUBLISHER.

EDITORIAL COMMITTEE,
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, DEC. 21, 1904.

WE OFFER A CHANCE.

We offer again this coming year to go halves with any one wishing to do Missionary work.

For $1.00 we will send THE RESTITUTION to a new name for a year.

For $5.00 we will send THE RESTITUTION to 6 new names for a year.

For $10.00 we will send THE RESTITUTION to 15 new names for a year.

There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and so sow the seed—God will give the increase.

WE wish you all—each one—a Merry Christmas.

MANY friends of Bro. and Sister Zilmer will be interested to know that a little boy came to their home one day last week.

BROTHER J. H. Willey who has been at Plymouth for some months was called to Rensselaer last week by the death of his brother-in-law, Mr. Porter.

WE learn that Bro. H. F. Cordill of South Bend, Ind. had the misfortune to cut his foot with an axe, and will be disabled for some time in consequence.

THE person who sent money in a letter from Roll, Indiana, and signed "Mrs." to the letter has not yet given us the balance of her name. We cannot fill the order till we hear from you.

WE do not wish to urge it against the will of any one, but we are ready to publish "Love Feast" letters again this year, as for some years past. Letters giving your testimony as to your faith and hope, are read by a good many with interest. Send them on and we will print them.

READ our offer to do Missionary Work, by sending THE RESTITUTION to a number of friends the coming year. Some may think they see no visible results from efforts in the past. This should not discourage. It is our work to shed the light—to scatter the seed. The harvest is not in our hands. The Lord will take care of that. Let us do our part well, and rest assured his part will be well done.

THE War in the far east is slow in showing results. The last of the Russian battleship at Port Arthur has been disabled, and is aground. The different sections of the Baltic fleet are likely to be held back, if not returned. They cannot get to Asiatic waters for some months yet at best, and in the mean time the Japanese get their fleet in trim to receive them. Could the Russians combine their fleet would be stronger in number of ships, but weaker in gun power, and inferior as to officers and crews. Without saying a word against the commanders on these vessels, the element that counts largely in modern naval warfare is the "Man behind the gun," and in this respect the Japanese have proved themselves quite superior. So that taken all in all, it will be a dangerous thing for Russia to send the Baltic fleet to cope with the Japanese at this time.

THIS is the time of the year when families gather to hold reunions, and give presents as tokens of friendship and love. While we do not believe that it is possible to positively settle the exact date of the birth of the Savior, yet there can be nothing wrong in a day being set aside specially to celebrate the event. As the world generally observes Dec. 25, there is no reason why we may not join in this custom and wish each other a happy day, looking back to the time when Jesus was born in the Bethlehem manger, and forward to the time we so long for when he will appear on this earth again to take to himself his power and reign. At the little Church here at Plymouth we gather with the scholars of the Sunday school, and their friends. Appropriate exercises, such as songs, readings and recitations are given, after which little gifts are presented to the faithful scholars, and a good time is enjoyed by all. We would be glad if a short report could be sent this office, as to how other Sunday schools conduct their exercises at this time. Perhaps by giving such reports we might aid one another to get ideas that will help us in the future. We ask each one in charge of any such gathering to send a short report, and we will give place for them in the paper.

Selected.

The True and the False.

There is much said in these days about a more "liberal religion," a "broader Christianity." Of course the intimation is, that the Christian religion as taught in the New Testament, is too narrow, too bigoted, too antiquated; in fact has lost its usefulness largely as a means of satisfying the demands of this age of high civilization and learning. It is not "up-to-date." The church and the world have outgrown it! It must be revised, amended, enlarged, to suit the various phases of the multitude of sects and isms which desire to take shelter under its branches, and claim sanction and authority from its teachings. And many claim the right to add to, or take from its teachings. And many claim the right to add to, or take from its teachings as their notions or fancy may require, in order to avoid its condemnation of, or claim its vindication for their anti-christian fables and deceptions, which they are publishing broadcast through the world. Whatever portions of the Bible condemn their theories they throw overboard, and when otherwise, they give it a nominal recognizance to furnish for them a cloak in the name of Christianity.

Now Christianity is founded on the doctrines and precepts as taught by Jesus Christ in the New Testament. It is a divinely revealed Christianity. It is the only divinely revealed Christianity in the world. If anyone proclaims or teaches a Christianity that opposes or contradicts the one taught in the New Testament by Christ and his apostles, it is anti-christian, and has no right to claim the name.

Now let us look at some of the teachings and doctrines on which the Christian religion is founded. Not for the purpose of sustaining some sectarian creed, nor yet as bigoted, dogmatic theorists, but as free, open-hearted, honest searchers after truth; and we notice the divine inspiration. That "holy men of God spake as they were moved by the Holy Spirit," and the words which they have left on record are truly God's revelation of his will to man. If we do not admit this, then we are all at sea without anything reliable or authoritative. We have nothing but tradition, legend, and perhaps fiction, to depend upon for instruction on this important matter. So that if the life, teachings and claims of Jesus the Christ are not the divinely inspired record as given us, then we have no divine authority upon which to build; only the mere uninspired opinions of any man or set of men. Neither can we by any fair means claim to be Christians, while at the same time we condemn the only authority on which such a claim can undisputably rest.

So that if the divine inspiration of the Scriptures is denied, we are left to be "carried about by every wind of doctrine," invented by the vain imaginations of men whose opinions may be good or bad, but always uncertain, because confessedly without authority.

As we did not intend to give space in this paper to prove the divine inspiration of the Bible, we simply mention the foregoing considerations as necessary to the just claims of the Christian religion, and shall proceed on the ground that the Scriptures are the divinely inspired words of God. Who was Jesus the Christ?

According to the record he claims himself, over and over again, to be the "Son of God;" that he came down from heaven." The Father said of him: "This is my beloved Son, in whom I am well pleased." The angels declared that "there is born unto you this day in the city of David a Saviour, which is Christ the Lord." The apostles, his most intimate friends and followers all confessed in the words of Peter, in the question: "Whom say ye that I am?" "Thou art the Christ, the Son of the living God." The above is in short the record given of Christ as to who he was. Such testimony must prove his divine origin, or words are useless. But more; he is claimed to be "the only begotten Son of God," consequently he must have been something more than a mere man, however wise and good. Such is the testimony. Is it true? If not, what then? There can be but one conclusion. Christ made claim to what he was not, and God, the angels, and apostles were all mistaken! And the whole system of Christianity is built upon a mere mortal man, and he a fraud!

Now all who claim that Jesus Christ was only a man like other men, was no more divine than other men, no more inspired than other men of his day or of ours, are not with Christ in his claims, and are therefore against him. "Whoever is not with me is against me." Can any one rightfully claim to be believers and teachers of Christianity while at the same time they repudiate Christ's claims and teachings? Oh! but what's in a name?" Sometimes not much, but the name of Christ stands for a good deal. He is the one name given under heaven and among men whereby we are saved, the foundation upon which the whole superstructure of Christian salvation is built, and "if the foundations be destroyed, what will the righteous do?"

"The Son of man is come to seek and to save that which was lost." "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." "For while we were yet sinners Christ died for us. For as through one man's disobedience the many were made sinners, even so through the obedience of the one shall many be made righteous." These passages, and many more, show very clearly that the object of Christ's mission into the world was for the purpose of making an atonement: that by the sacrifice of himself he might save that which was lost by disobedience, so that all could be reinstated into God's favor if they would.

Now this truth being clearly stated by Christ and his apostles and foreshadowed by Moses and the prophets, has any man, or any number of men, the liberty to set this cardinal doctrine of Christianity aside and claim that they are Christian teachers? Paul declared to the Corinthians: "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures." He also says that they also received it, and would be saved by it, unless they have believed in vain.

But the "liberal religion," the "broader" Christianity of these days, ignores it, casts it one side, tramples it under foot as "useless," "worthless." Are such teachings calculated to impress upon the minds and hearts of honest people the danger of neglecting the "great salvation" offered them by God through Christ, and the necessity of their immediate personal attention to it? Is it to be wondered at that the preaching of to-day in our modern pulpits is nearly powerless for good, that revivals of a pure Christianity are few and far between, that wickedness and crime of all kinds are stalking abroad at noon-day, that undisguised disrespect for religion pervades all departments in society, that covert as well as open and unblushing infidelity is on the increase? "By their fruits ye shall know them."—*S. J. Roney in Crisis.*

My Strength.

Be our days many, or be they few, from any burden which God may see fit lay upon us, our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely like this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself.

The best thing often that can happen to a man is to be thwarted in his favorite hopes. The old song sings the hope that in time of old age we may find one face at your fireside whom we loved when we were young; but I would say: For rather than this—God grant that we may find him here in the home of our darkened life. Then all else will seem to us to be but dross. When a man has nothing there to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest, a great calm. We know then that it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—*Archdeacon Farrar.*

The Force of Habit.

People imagine that habit is a tide which has its turning. In themselves and in their friends they make this great mistake. Wrong doings, they say, is a transient thing. Why be over anxious? Another mood will take us by and by, even if habit should get running strongly. Good people see their children drifting away from religious life. Their sons weary of church-going. They live largely away from home. They are too much in the clubs. They read skeptical literature. They speak slightingly of the faith of their fathers. They get on a powerful drift away from the hope of eternity. But loving parents look on without dismay. They think the tide will turn. They make no response to the entreaties of ministers for their children. They are not amused to earnest prayer. They are content to wait, believing all the time that this is only a tide; it will turn by and by. Our children, they think, can not permanently remain at enmity with God. Blood will tell. Have they not a godly ancestry? What prayers have gone up for them! The tide will turn. Let us wait.

Meanwhile the current of impenitency outruns all limits and periods. It proves itself to be no tide at all. It is the river Amazon. This tremendous stream gathers its head-waters within a hundred miles of the Pacific Ocean, and facing eastward rushes over an extent of nearly three thousand miles before it reaches the Atlantic, draining the Andes slope for a stretch of two thousand miles receiving in its mad sweep across the continent tributaries as large as itself, very soon cutting its channel to the depth of sixty feet, it plows deeper and deeper until near the sea it becomes three hundred feet deep.

It throws its gathered forces against the ocean tides, and the sea piles itself up in vain to resist. The struggle is soon over, and the restless current sweeps on. Far out at sea sailors dip up fresh water. The tides are felt four hundred and fifty miles up the river, but the current outruns it and makes its freshing influence felt five hundred miles from shore. There is no tidal law to control the force of such a stream. It is persistent, growing irresistible.

The forces of sinful habit are not feebler than the rushing of the Amazon. The lives of unrepentant men are gathering tributaries from days and years. They rush on in tremendous rapids and plunges. The powers of the world to come, like ocean tides, sweep far up from the shore into the thoughts and passions of men. Heaven makes its influence felt through years of growing impiety; but the current of sinful habit sweeps on unrestrained, and carries character and doom far out upon the bosom of eternity. Life is what makes itself. Its momentum creates permanence. Its awful sweep makes nothing of forties and restraining forces. On it goes, more and more like itself, until its bitterness or its sweetness are as certain as eternity is enduring.—*Presbyterian.*

The Work at Marlboro.

It was indeed a delight to us and we believe to all who entered into it as lovers of God's truth. This is a peculiar little town in some respects. It is located, built up and governed by two large companies, the Great Northern Portland Cement Co., who operate the great Marl beds in the vicinity, and the Marlboro land improvement Co. These two companies own and control the entire village, and the families living here rent their houses of them and work for them. There are about 75 dwelling houses and 300 people, with a good school building, opera house, a large store with modern appliances, also a commodious hotel, all these being lighted with electricity, which is utilized from the marl plant, a huge concern which turns out 1000 barrels of Portland cement per day. All this, but no church building. We understand however that the companies were negotiating for a site to erect one in the spring which will probably be undenominational. There are people here who are members of the Episcopal, Baptist, Disciple and Methodist churches, and now there is our family of the "one faith," each securing a minister of their respective denomination for an occasional Sunday as they can. Our coming to them was the first preaching they had ever heard on the gospel of the kingdom. The Disciple and Baptist friends were the most attentive to the Word spoken, eagerly asking about each subject as it was brought out and wondering why they had never heard these wonderful truths before. They very kindly invited us to their homes and every moment was profitably used on Bible themes. The congregations were not large but they made up in attention what was lacking in numbers. I think every one as they leave us pray by express or by mail that the meetings must close and desire our return as soon as possible. While there we made our home (and it was truly one) with Bro. Blakely and wife. Brother Blakely had been studying the Scriptures for some time and was not slow in getting at the beautiful side of the gospel, and as soon as he heard the sermon on baptism was ready to obey, and on Sunday morning we walked to the Pere Marquette river, one half mile away, and the Elder buried him with Christ in baptism. How glad every one seemed at the morning service to extend to him the right hand of fellowship and afterward in the communion service, what a satisfied joy was expressed in his face. We believe the Lord will have an earnest worker in this brother, who is a fine business man. He is now private secretary of the Marlboro land improvement company, a leader in many of their religious gatherings, superintendent of the Sunday school, and with Sister Blakely as organist they both lead in singing. How beautiful to see this young couple starting out in the gospel work together, united in marriage last June, now doubly united in Christ Jesus. Sister Blakely was brought up in the faith, and her heart is very full of thanksgiving in seeing her husband so earnest in the work. May others at Marlboro see and believe the gospel is our prayer.

B. W. & M. A. WOODWARD.

To Readers of The Restitution.

We all like to hear of the good work going on. Tuesday Nov. 15, I went to Everett, Ohio, was met by J. M. Thorpe, drove to the Methodist chapel at Bath, about 6 miles, was welcomed and introduced to the audience by the minister, preached the kingdom of God, drove to Bro. Thorpe's about 3 miles, was made welcome and kindly entertained. Spoke three times in the Methodist chapel, at the close had long talk, and questions from the minister, and left with a pressing invitation to come again and bring wife. Preached Friday and Saturday in Presbyterian chapel about 3 miles from Methodist. Sunday morning spoke briefly at the Grange hall near Bro. Thorpe's and Sunday afternoon at Bro. Thorpe's home. Concluded the meetings Sunday evening at the Presbyterian meeting house, to a most attentive audience. All that was due to the energy of Bro. Thorpe and his love for the truth, and his fellow men. Mrs. Thorpe made her home pleasant for me.

On coming home wife and I had a call to Cleveland for an important conference committee meeting to seriously consider the work before us and ways and means. Brethren in Ohio, believed in the Lord, the harvest is plenty, the laborers willing, let the means be sufficient.

Thursday Dec. 8, there was joy in heaven over one repentant sinner, and there was joy in the Church of God at Salem, Ohio, when Mrs. M. Cole was buried with Christ by baptism, and now walks in newness of life, and is with us rejoicing in hope of the glory of God. Our Sister Cole was a true Berean, and fully satisfied herself that the gospel of Christ is the power of God to salvation. We have much comfort in our new sister.

Friday Dec. 9, I went to Kimball, Erie Co., Ohio, on the assurance of Bro. B. F. Smith, that meetings would be held at his home, if no where else. Preached in the school house near his home Saturday night, to a number beyond expectation, and Sunday night to a greater number, after meeting the audience gathered in groups. One man asked me if I was likely to come again, as they would like to have me. I referred him to Bro. Smith, said I would correspond with our brother, and if time and circumstances permitted would come again. Bro. Smith is true to the faith, is very active, and though he is alone faithwise, he has not fallen his fight, but, like Brother Thorpe, has talked to and supplied his neighbors with tracts and books. We closed the meetings Monday night at the Kimball school house, but not being well known of, the meeting was small. Those present said, "Come again, let it be known and we will have a good meeting." It is a great pleasure and genuine satisfaction to meet brethren like brothers Thorpe and Smith, for years alone in the faith of the gospel, but true to its simplicity. Mrs. Smith did all that could be wished for my comfort.

P. NEBEL.

The church at Salem expect to hold a series of meetings beginning Sunday Jan. 1, 1905, ending Sunday Jan. 15. The meetings will be held Sunday, Monday, Wednesday, Friday, Sunday, Monday, Wednesday Friday and Sunday. This arrangement proved very satisfactory last year. On or about Jan. 18 we expect to go to Pipon, have been invited by Bro. and Sister N. S. Westfall, will likely be there two weeks, that will take up the month of January.

P. NEB. & MRS MATTIE NEBEL.

After January I expect to go round among the churches in Ohio, and directly after to Sisterville, West Va., concerning which I have been corresponding with Bro. Farley. He is trying to make arrangements for meetings there. Bro. Juergensen of Barberton is looking after an opportunity to have meetings there. And through Bro. J. T. Ongley I have been invited to Centerville, Pa., by Mr. and Mrs. G. Salmon. We were slow getting started, but the work on hand is plenty. May the Lord find some honest hearts that will bring forth fruit to his honor and glory.

P. NEB.

To Those Who Love the Truth.

The proposition to put into tract or book form the excellent series of articles on the "Paternity of Christ" by Bro. M. Joblin, should meet with a ready response by all lovers of the truth. It is meet in in due season, for that gigantic error "The Human Paternity of Christ" may soon be reenforced by a powerful ally in the form of Buddhism. An article appeared in the *Arena* written by Subhadra Bickshu, a learned Hindoo in which the following statements are made: "Buddhu teaches the highest wisdom and goodness without a personal God; —a continuation of being without an immortal soul; an eternally blessed state without a local heaven; a possibility of Salvation without a Saviour; a Redemption where each is his own Redeemer, and which can be reached without prayer, without Sacrifice, without Divine Grace, and solely by one's own will and power." What a field for the advocates of the Human Paternity of Christ to revel in! Write by card to M. Joblin, 624 Woodland Ave., Cleveland, Ohio, stating the number you will take.

J. F. WAGONER.

Be Happy To-Day.

Tired fathers, weary mothers, when is your happy day coming? Long since you expected it to dawn. It is not here yet, nor will it ever be so long as you do not determine that it shall be to-day. This failure to take comfort as you pass along life's pathway, but ever looking forward for all enjoyment of good, is throwing away the real sweets of life. You may as well attempt to store up Summer sunshine to warm in Winter, or bottle moonshine for cloudy nights. The real and only true way is to find in the present all the good God gives us. Our whole lives may be filled with joy if we are only willing to learn that in all good work there is profit, in all sorrow are some rays of sunshine, and in all care some compensation. Make the most of to-day, and your future will grow brighter and brighter as you step into it. Let the old saying that "Man never is, but always to be, blessed," be proven false by your finding in the present all the fullness of blessing it really possesses.

Notice.

The quarterly conference of the Church of God of Central Washington, will meet at Wenatchee, Wash., on Dec. 30, 1904, and continue over the following Sunday, Jan. 1, 1905. Every one who is interested in the Masters work is cordially invited to attend.

A. L. COBBALEY, Pres.
MYRTLE TITCHENAL, Sec.

Holiday Rates Via The North-Western Line.

From Chicago to Milwaukee, Madison, Green Bay, Marquette, Ashland, St. Paul, Minneapolis, Duluth, Cedar Rapids, Des Moines, Sioux City, Council Bluffs, Omaha, The Black Hills, Denver, Colorado Springs, Pueblo, and all intermediate points. Tickets on sale December 24, 25, 26, 31 and January 1 and 2, limited to return January 4, 1905. For full particulars apply to your nearest ticket agent or address, A. H. Wagoner, Trav. Agt., 22 Fifth Ave. Chicago, Ills.—Dec. 31.

Poetry.

The Second Place.

Unto my loved ones I have given all;
The tireless service of my willing hands,
The strength of swift feet running to their call,
Each pulse of this fond heart whose love commands
The busy brain unto their use; each grace,
Each gift, the flower and fruit of life. Come
They give, with gracious heart and tenderly,
The second place.

Such joy as my glad service may dispense,
They up and to make some brighter life more blest;
The grief that comes despite my frail defense,
They seek to soothe upon a dearer breast.
Love veils his deepest glorious from my face;
I do not dream how fair the light to be
Beyond the shadow where I bold, longing,
The second place.

And yet, 'tis sweet to know that though I make
No small's supremest bliss, no life shall lie
Ruined and desolate for my sake,
Nor any heart be broke when I die.
And sweet it is to see my little space
Grow wider hour by hour; and gratefully
I thank the tender fate that granteth me
The second place.

Communicated.

Dear Restitution:

I am in receipt of the following letter, with inquiries as therein stated.

Kalamazoo, Mich., Nov. 6, 1904.

Dear Brother Daiggins:

"I received my RESTITUTION yesterday and in it saw your reply to our Bro. Smith. More than him feel troubled about points, that you, being a lawyer, are expected to be able to search out. In your article in THE RESTITUTION, the first point is just splendidly handled. The second I am *and have been so much absorbed for* the last few years, that you will please excuse me if I write you about it. Twenty years previous to 1890 I was in the Crisis body of believers and as you know, they believe that all the wicked dead will be raised *at the coming of Christ, and they*, with the living wicked, will be plunged into a lake of fire and die. Again, I supposed of course it was true. I had just lost my eldest son. He had suffered for eighteen months. I never witnessed such suffering and to think that he knew nothing about suffering to what he would in a little while. You must realize what a relief it was to come across a body of Advent life believers who saw the mercy of God * * * If all the wicked dead are to be raised, is it not for some other *purposes than* to make kindling wood of them? * * * I wish above all things to know what is truth.

Now, Bro. Dwiggins if you can give me some light, I wish you would. Will any body that is dead now *have* an opportunity of seeing the truth in the future?

Yours in the gospel hope."

In the study of God's Word there are certain fundamental propositions, which must always be kept in mind. Among them are the following:

1. God made the Bible. It is his Book. We do not therefore dare to treat its teaching lightly.

2. The Bible is our guide book. Unless we study it critically and carefully, and follow its directions explicitly, we will go wrong and fail in getting the reward we are hoping for. No mariner ever becomes so expert that he could safely sail his ship without his chart and compass.

3. What was God's original purpose in creating the world and placing man upon it? This question is answered by what God said to Adam and Eve, "Be fruitful, and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The first four words of the above quotation tell the whole story. God wanted the whole world filled with people. He wanted those people to be happy, therefore he supplied them, not only with food, but with beautiful flowers, the animals, the birds and the fish in the sea. They were kept busy and made happy in caring for all these. If that was his desire, and purpose, on that beautiful creation morning, is it not still his desire and purpose? It most certainly is. Do you doubt it, dear reader? Our heavenly Father has been working nearly six thousand years to bring about these things contemplated in his purposes and plans. He will never cease until all is accomplished.

4. Without faith it is impossible to please God. This must be taken in its fullest and strictest sense. We have no option whatever. We cannot believe that which meets our approbation, and discard that which does not. The great and besetting sin of this age is unbelief. Jesus knew it would be so when he said, "Will the Son of Man find faith on the earth when he comes?"

5. The Bible is harmonious in all its teachings. It does not conflict with itself.

6. The Bible contains a full and complete plan of salvation for the whole human family. The plan is universal, its acceptance by all may not be. But how can any one accept who knows nothing about it?

Jesus died for all. "In thee shall all families of the earth be blessed." Gen. xii. 3.

Please read the promises carefully and then say how many are left out. If they were universal in the beginning they are universal still. When we get all the nations, and all the families and every person and all his kindred, haven't we got the whole number. There are foundation propositions that cannot be ignored and must not be forgotten in discussing the plan of the salvation of the human family. Remember it is a plan for the salvation, not the destruction of the human race. It is not my purpose or desire, in what I may say, to try to settle any controversy there may be concerning the subject under consideration. I never write with that purpose in view. All I hope or desire to accomplish is to make suggestions which may lead others to investigate, and in this way we may compare notes, and like children of a common family, arrive at the truth. May God help us all along these lines. The first question is, does the Bible teach that there will be a universal resurrection of all the dead? To my mind the following Scriptures teach, *beyond question*, that there will be. If any of the wicked dead will be raised, all certainly will be. God is no respecter of persons. Jesus said, "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and come forth, them that have done good, unto the resurrection of life, and them that have done evil unto the resurrection of damnation." John v. 28. "But the rest of the dead lived not again until the thousand years were finished." Rev. xx. 5.

In my answer to Bro. Smith which was published a few days ago in THE RESTITUTION, I went into this question of the universal resurrection of the dead quite fully. I will not therefore take time to give further quotations from the Scriptures, but will ask the reader to carefully read and consider the following Scriptures, viz. Ezek. xxxvii. 11; 1 Cor. xv. 22; Acts xxiv. 15; Rev. xx. 12. Remember that our preconceived notions can in no way affect God's Word. Also remember the injunction given by Jesus when he said, "Have faith in God." Mark xi. 22.

Can the simple fact of death affect the question of what our reward shall be? If we are to have part in the first resurrection, we must be prepared before we die, but outside of that, can or will death affect the reward which we shall receive at the hands of our heavenly Father? God does all things in an orderly manner. From the time the promise was made to mother Eve, to the time Jesus was born was about four thousand years. During all this time God was engaged in carrying forward the work which was to result and did result in the birth of the promised Messiah. From the birth of Jesus to the time he shall come for his bride, the special and particular work in which our heavenly Father has been engaged, has been the taking out from among the Gentiles a people for his name, who are to become the bride of Christ. During this time some crumbs of truth may have fallen from the Father's table, which may have been gathered up and eaten by persons on the wayside, which may cause them to obey, and furnish them with sufficient strength to carry them into the kingdom at the time of the general judgment, but they will certainly fall short of becoming members of the bride. This is only incidental to the main proposition of securing a bride for the Bridegroom. After this is accomplished Jesus comes, resurrects the dead saints. Changes the living and all are caught away to meet him in the air. The marriage takes place and Jesus comes back to the earth bringing his bride with him.

The second Adam and the second Eve having been brought into existence and having been united in marriage and been made one, as was the first Adam and the first Eve, enter at once upon the millennial or restitution age, which will continue one thousand years.

In Rev. xx. 5, we are told that "the rest of the dead live not again until the thousand years are finished." By this we learn that the resurrection period does not *begin* until the millennial age is closed. During the millennial age King Jesus, with the assistance of his bride, shall rebuild Jerusalem, rebuild David's throne, restore the twelve tribes of Israel and rule over them, as well as over all the nations of the world. The gospel of the kingdom as well as the everlasting gospel shall be preached in all the world to the end, that "the earth shall become full of the knowledge of the Lord, as the waters cover the sea." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." "Thy people also shall be all righteous."

"The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted * * to comfort all that mourn." What blessed glorious promises. They will all be fulfilled to the letter. What a glorious condition the world will be in, to receive the millions, who will be brought to life at the general resurrection. The curse will have been taken off. All the animals, birds and fishes will have become tame and gentle. Satan will have been destroyed. We are now down at the close of this beautiful age of love, peace and gentleness. We gather with the angel Gabriel to witness the resurrection of the hundreds of millions who are now peacefully sleeping in their graves. Why does the angel disturb them? A few of them have been so fortunate as to have heard the gospel, and have believed and obeyed it. Their names are in the Book of life. They will get the reward of eternal life, but how is it with the poor heathen who has never heard the gospel and knows nothing about the plan of salvation? Will he never be shown the way and be invited to walk therein and thus secure the great boon of eternal life? If not, why not?

Again, what is to be the fate of children who die in infancy. Jairus' daughter died in childhood, she was twelve years old, and therefore represents those children who die before arriving at the age of accountability. She was resurrected by Jesus. The fact that she had been dead did not in any manner prevent her from growing to womanhood after her resurrection. Neither did it prevent her from learning the truth and obeying it, and having her name written in the book of life, and thus obtaining eternal life. Why may not all children do the same after their resurrection? There is a theory that children who die before the age of accountability are in some way saved by the blood of Jesus without any volition on their part. I cannot concur in this view. There is but one road that leads into the kingdom. All who would have eternal life must enter by the door into the sheepfold. "I am the door." John x. 9. "No man cometh unto the Father, but by me." John xiv. 7. All must be put upon trial, and only those who stand the test will gain the victory.

Suppose it was true that Lazarus had not become obedient prior to his death, was there anything to have prevented him from learning, believing and obeying, and thus getting his name written in the book of life, after Jesus resurrected him? It may be insisted that he was dead so short a time that it could not be said he had been resurrected. Jesus was only dead three days, still he was resurrected and become the "first fruits of them that slept." Why may not all who have not heard the gospel during their lives, have it taught them after they are resurrected and be given an opportunity of obeying and receive the reward. All who by reason of their environment were prevented from learning the gospel cannot be condemned for failing to obey it. God's book is a revelation to man. By its teaching all must, and will be tried. But it is not a revelation to those who have never had an opportunity of learning its teaching. No one can be or will be destroyed until they have been given a formal trial, as provided in the holy record, and found guilty of refusing to obey God's precepts.

The whole human family have one common Father, who is the author of all life. All have the same Savior, who gave himself a ransom for all. All inherit the same mortality from Adam. All die the same death, and all are promised a resurrection through Christ. What a glorious outlook for the whole human race. That good old prophet, Micah, in speaking of the time when Jesus shall be given dominion and glory and a kingdom that all people, nations and languages should serve him." Dan. vii. 13. When will all the people of every nation and every language serve him? After he takes the kingdom. What is God's purpose in causing all people of all nations to serve and obey King Jesus? Let the prophet answer, "James answered saying, Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name, and to this agree the words of the prophet, as it is written, After this I will return and will build again the tabernacle of David, which is fallen down, that the residue of men might seek after the Lord." Acts xv. 13-17. Who are the residue? During the ages that have passed, part of the human family have had the gospel and those who were so disposed, have sought after the Lord, substract those who have thus had the gospel, from the whole number of Adam's descendants, and those remaining will constitute the residue.

"Known unto God are all his works from the beginning of the world." Acts xv. 18. Yes, God understands his plans, he knows how it is to be brought about, and how it will all end.

"That was the true light that lighteth every man that cometh into the world." John i. 9. Is it true that this true light will shine into the heart of every one that cometh into the world? God's Book says, yes, it is true. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. i. 16. That which is the power of God is not weak and likely to fail, but it is strong and mighty for the accomplishment of that which it is intended to bring about. Why is Jesus waiting at the right hand of the Father all these years? He is waiting for his wife to make herself ready. Why is it that the multitude spoken of in Rev. xix. 6 are heard to rejoice? It is because the time for "the marriage has come." Why are the multitude interested in this marriage? Because the great work of converting the world and restoring all things, cannot be entered upon until after the marriage. After this marriage "the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it." Isa. ii. 2. After this marriage, "the nations shall beat their swords into plowshares." After this marriage, Jesus shall rebuild David's throne and establish it forever." After the marriage peace and good will shall be established among all people. Even the wild animals will become tame and gentle as it was in the beginning. After the marriage Jesus shall reign in Mount Zion and in Jerusalem gloriously. After the marriage "he will swallow up death in victory." After the marriage the poor Jew will receive such a blessing as shall cause a shout of thanks to go up that will resound around the world. After the marriage, "A little one shall become a thousand and a small one a strong nation." Oh, the blessedness of God's plans for the human family.

George Storrs, who was one of the best Bible thinkers, in the latter years of his life, printed in 1874 (he died in 1879), these words, "All the dead will be the subjects of God's grace, the only exception they who after receiving the knowledge of the truth, sin willfully, or blaspheme against the Holy Ghost." Blessed thought. To be the subject of God's grace means more than we realize or conceive. Unless there is positive and affirmative proof to the contrary, we are forced to the conclusion that God's great mercy will be round about every poor human being that he has brought into existence. The more ignorant and helpless a person is the more he would need God's grace and assistance. According to God's economy there never has been a time when a knowledge of the plan of salvation could have been brought to the hundreds of millions of heathen who lived and died. All of these people will be brought to life through Christ. At the time they are thus made alive the world will be full of the knowledge of the Lord as the waters cover the sea. Why, O why, can't these poor heathen be permitted to drink of this knowledge and live forever? Have these poor helpless human beings been brought into existence to people the devil's kingdom? No, a thousand times no. I will not, I cannot believe it until I am confronted with overwhelming proof of the fact. Thank God, our God is a good, kind, gentle, loving Father, who following age to age, and generation after generation, has been gently on toward that time when Jesus will come and give to us, if we are faithful, eternal life, together with all the many, many blessings, which he has in store for his children.

My dear sister, the great suffering of your son caused you to think more seriously, perhaps; with reference to God's plans than you had previously done. God did not cause your son to suffer, but he used the suffering for his own purpose, and lead you to see a truth you had not seen before. You now have a better understanding of the life, which Jesus bring with him, than you possessed before. Why was not your son constrained to become obedient to the divine commands and thus have his name written in the book of life before his death? The strong probabilities are, that had he been fully instructed in the plan of salvation as you now understand it, he would have done so. Is it too late for him to be thus instructed, to the end that he may obey and obtain eternal life?

You are an overcomer, and like all of us, hope to become a member of the bride of Christ, you will therefore have the privilege of being with Jesus, at least one thousand years before your son is raised from the dead. Suppose that when you first meet the Master you tell him about your son, and make the request of him, that when your son is made alive, that he be sent immediately to you, to enable you to instruct him more perfectly in the way of life. Would Jesus refuse such a request? If he granted it don't you think you could very soon bring your son into the family of God? Remember it will be easy then. Satan will have been destroyed and the "earth will be full of the knowledge of the Lord as the waters cover the sea." But some one may say, the wicked will be condemned at the time of, or before their resurrection. That cannot be, all must and will appear at the judgment and have a hearing before they can be condemned or punished, or rewarded. Why could not parents, who are members of the bride, have the privilege of instructing their children after their resurrection?

Let us turn back the pages of history to the time of the existence of that great and wicked city Nineveh, and see if we cannot find a precedent. God spent much time and trouble in sending Jonah to that city, and directed him to proclaim to the people the destruction of their city. Did Jonah go to the city of Nineveh? He did. Did he preach the destruction of that city? He did. Did the people hear God's proclamation? They did. Did they believe it? Yes, they did. Was it true? It was. Was the city destroyed? It was not. Why was it not? Had not God pronounced judgment of destruction upon it? He had, in the most unmistakeable terms, "Yet forty days and the city of Nineveh shall be destroyed," were the red hot words of Jonah. That being true, why was not that great and wicked city reduced to ashes? The people believed God, and repented. Oh, the power of those two words belief and repentance.

The action of our heavenly Father with reference to the people of Nineveh is a strong illustration of his characteristics. He cannot and will not punish any person who has done, and is doing all in his power to have his sins forgiven. If repentance saved the wicked Ninevites will not faith, repentance and baptism save other people no matter at what time in the history of their lives each person may claim the blessing?

My well beloved reader, let us stand by the old Book. Its precepts and teaching have brought us safely thus far and will guide us safely into that blessed port where we shall meet the Captain of our salvation, who shall lead us to that fountain of everlasting life from which all the faithful ones may drink and live forever and forever. Amen. Your humble brother waiting the soon coming of our blessed Master.

R. S. DWIGGINS.

Obituary.

William Henry Frier was born Aug. 28, 1836, in Fayette Co., Ind. Died Dec. 12, 1904.

Was united in marriage to Mary Ann McClelland Feb. 8, 1861. April 19, 1882, Bro. Frier was united in marriage to Lydia E. Patterson. The third marriage was to Minnie Richey, Feb. 2, 1901.

About the year 1860, Bro. Frier upon profession of faith in the gospel of Christ was baptized into the name of the Anointed One, and has since then Meeting House, a large assembly of sympathizing friends, who listened attentively to the answer given by inspiration to the question that in all ages stirred the depths of the human heart: "If a man die shall he live again?"

The pathway into the tomb, beaten both broad and deep by millions of the race, needed no specific revelation. Every day the awful reality could be plainly seen. But the "pathway of life," hidden from mortal gaze by the thick gloom that like a dark cloud hung over the tomb, could be shown by him only who was divinely appointed, "the Life-giver," yea the "Prince of Life." For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."

All life upon this planet is the result of antecedent life. The same demonstrated truth is applicable to the Life that is to come, and the sure pledge of the Life-giver to all the faithful "Because I live ye shall live also" has forever settled the question of future life for the believer.

J. F. WAGONER.

It is with a sad heart that we chronicle the death of our beloved Brother Reuben O. Small, which occurred in Anthony, Kansas, Nov. 17, 1904. He was born in Dunlphan Co. Kan. Dec. 20, 1868, and moved with his parents to Harper Co. in 1883, where he has since resided.

His death was caused by appendicitis. From the first he believed it would have a fatal ending, and before submitting to the surgeon's knife, he closed up his business affairs, and sent for his relatives.

The funeral was held at the home Nov. 19th. Words of comfort were spoken by the writer to a large congregation of friends from Job xiv. 14, "If a man die shall he live again," after which we laid him to rest in Spring Grove Cemetery until the Lord shall call. "Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of thine hands."

Brother Small was baptised by the writer and became identified with the Church of God about twelve years ago, since which time he has remained a faithful member.

He leaves a wife, three children, a mother, two brothers and a host of friends to mourn. But we sorrow not as others who have no hope, for we are assured he fell asleep in Jesus and that Jesus died and rose again, and has the keys of hell and of death, and that he will open the graves, and our brother with all the good and pure of all ages will come forth clothed with immortality to sing the victor's song saying "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto God kings and priests, and we shall reign on the earth. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

What a glorious hope that can look beyond this time of sorrow and death to that glad time when there shall be no more curse.

I would say to the sorrowing ones look beyond this night of sorrow to that glad day when our sufferings will have an end. Take the Word of the true and living God for council and guide, and draw near to him and he will draw near to you, for he alone can sooth your sorrow and wipe all tears away. Thy husband and thy son and thy brother shall live again.

S. C. OLIVER.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J A B——	5 00
Mrs Clara Cuffee	5 00
Mrs J G Haupt	1 50
Albert Siple	3 50
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We ask any brother or sister who knows the time paid for on subscription is expired, to please renew today. We need it.

And it came to pass that the angels were gone,
When one man was following o'er mountain and plain.

And swift is their thought, the lone beaming star
Was lighting with brightness the dusk of their room,
And pointing before them in path stretching far,
Where life's journey led, in its darkness and gloom

"Oh how I Wish," said the bright earnest boy.
"That Bethlehem's star were but truly my own,
That I, like those men of the East, might enjoy,
What they, in the coming to Jesus, have known!"

"I want my own self, by the star to be led,
"Till I come to stand safely beside the dear King.
—Frankincense and gold, they brought him, 'tis said,
—For his service and glory, myself would I bring."

"The star you may have, it is ready for you."
Said the mother, who stood in the dusk of the door,
"And Philip may come, and our dear Ellie too,
By the light that it throws on the pathway before."

"And if you to Jesus, your homage would pay
You must climb clear apast the dark mountains of pride,
And find in humility's valley the way,
Where only and ever the Savior abides.

"No mirage it was that you saw in your room.
The glory flashed out from the book in your hands,
It! It was the star that enbrightened the gloom,
And pointed ahead the delectable lands."
—S. Roxana Wilcox.

Selected.

Where did Cain get His Wife?

One of the favorite questions with infidels of a certain class, "Where did Cain get his wife?" I have met also many young Christians who have been greatly puzzled and perplexed over this question. The man who can make his inability to find out where Cain got his wife, an excuse for refusing to believe the Bible to be the word of God, when there are so many positive and overwhelming proofs that it is the word of God, can hardly be regarded as a very fair minded or reasonable man. It is hard not to believe him a mere quibbler. And the person who makes his ignorance of where Cain got his wife an excuse for not excepting Jesus Christ as his Divine Savior, when so many perons of unimpeachable veracity are testifying that Jesus Christ has proven Himself to be a Divine Savior in their own experience, can hardly be considered a person of good, hard-headed common sense. He is about as sensible as the sick person who refuses to take a medicine that he knows will cure him, because there is some mystery that he has never been able to solve, and which it is none of his business to understand, about the matrimonial affairs of a man who was third cousin to the man who manufactured the bottles in which the medicine is put up.

When one makes his failure to understand where Cain got his wife an excuse for rejecting Christ, the simple fact is, he wants to continue in sin and makes this a pretext for so doing.

A worker called me one evening to deal with a man who professed to be a skeptic. I began by saying, "You are a skeptic, sir?" "Yes, sir, I am." "What makes you a skeptic? What is the particular point upon which you have difficulty?" "I can't understand where Cain got his wife." "That is really your difficulty is it?" "Yes sir." "Well, then, if I show you where Cain got his wife, you will accept Christ?" "Oh, no, I won't promise that." "But you said that was your difficulty. Certainly, then, if you are an honest man and I clear up your difficulty, you will accept Christ."

The man saw he was cornered and laughed. Then I put another question to him. "Tell me, isn't there something wrong with your life." After some hesitation and dodging, the man owned up that there was, and I soon found out that the real difficulty was not about Cain's wife, but about another man's wife.

But where did Cain get his wife? In Gen. v: 3, we learn that Adam in his long life begat many sons and daughters. There can be little doubt that Cain married one of these numerous daughters as his wife. "But," some one will say, "then Cain married his own sister." Yes, that was of course, a necessity if the whole Adamic race was to descend from a single pair. But as the race increased, it remained no longer necessary, and the practice, if [illegible] of human history, is the not so. As late as the time of Abraham, that patriarch married his half-sister (Gen. xx: 12).

But some one else may object that "the Bible says that Cain went into the land of Nod and got his wife." But the Bible does not say so. That is about as near right as infidels get in quoting the book against which they object so much and of which they really know so little. The Bible says that "Cain dwelt in the land of Nod. And Cain knew his wife." (Gen. iv: 17). Any one who is at all familiar with the Bible usuage of the word "knew" understands very well that it does not here mean to get acquainted with, but is connected with the procreation of the species. Let anyone take up their concordance and look up the word "knew" when used of man and wife and they will soon see its meaning. (See e.g. Gen. iv: 1; Judges xi: 39; 1. Sam. i: 19; Matt. i 25).—*R. A. Torrey.*

Questions for You.

Reader, are you a Christian? Are you doing anything for Christ? Do you believe you can be a Christian and do nothing for Christ? Have you done anything for him today? Do you really want to do something for him? Are you willing to do what you can? Are you willing to do what he wants you to do?

Have you earnestly and sincerely asked him to show you what you can do? Have you looked about you seeking for an opportunity to do something for him? Did you see anything to do? Did you do what you saw you could do? Do you think that you have done what you could today? Did you tell any one about Jesus Christ? Did you try to lead any one to him?

Have you *prayed* for any one today? How much time have you spent in prayer today, ten minutes? Do you think that was enough? Have you lived today as though it was to be your last? Suppose such should prove to be the case—what would be the result?

Could any one tell that you are a Christian by the way you live? Are you a good example to those about you? If Jesus should come now would he find you ready to meet him? Do you really believe he is coming soon? Do you live as though you expected him any moment? If you are not ready will you get ready? Will you do it now?—*L. F. Ladd.*

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved. The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Church of God, Irving, Iowa. Bercan Sunday School every Sunday morning at 10 o'clock. Preaching at 11 A. M. and 7:30 P M. on the last Sunday of each month by G. E. Marsh.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.
W. L. Skeels.

Holiday Excursions.

December 24th, 25th, 26th and 31st, January 1st and 2d, are the dates on which excursion tickets may be obtained at Pennsylvania Lines ticket offices for Christmas and New Year holiday trips. For full particulars call on Local Ticket Agent of Pennsylvania Lines. James E. Hanes, Plymouth, Indiana.—Dec. 31.

Home Seekers' Excursion.

Excursion tickets will be sold via Pennsylvania Lines to points West, Northwest and Southwest, account Home-Seekers' Excursions, during December, January, February, March and April. For full particulars regarding fares, routes, etc., call on Local Ticket Agent of those lines.—Dec. 31.

Subscribe for THE RESTITUTION.

[illegible] printed. These lessons are printed in separate booklets, one containing the lessons from the Old Testament, the other the lessons from the New Testament. If any of the outside states wish to use them please address Miss Anna Drew, 629 N. Galena Av, Dixon, Ill. Write promptly, stating number of each desired.

MARY A. GEHN, Sec.

This item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter

NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope.
W. L. CROWE.

What We Believe.

An Exposition of the Faith of the Church of God, in 15 chapters, being a reprint, with slight changes and additions of a series of articles some time ago published in the RESTITUTION by the undersigned. The manuscript is in the printer's hands, and the work will be ready about Jan. 1st. Price per copy, 15 cts; 10 copies, $1.00. Send Postal or Express Money Orders (not stamps) to the author, A. H. Zilmer, Plymouth, Ind.

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I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

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We need what is due us, on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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No. 44,	" " "	10:35pm

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1024 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Bothe and S. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Carro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and others of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bonneauder, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and O. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aby Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by P. L. Austin near Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 40th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fick's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fick, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1719 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsdale, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 0 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin F. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a. m. 7:30 P. M. Meeting Saturday before.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 9:30 each Sunday. All welcome.

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Under a new schedule in effect Sunday Nov 27, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 3:00 a m daily, 5:50 a m except Sunday, 10:00 a m except Sunday, 3:30 p m daily, 6:40 p m daily, 6:10 p m daily arrives, 7:54 p m except Sunday, 8:18 p m daily extra fare train, 9:45 p m daily.

For the West: 5:08 a m daily, 5:55 a m extra fare train, 6:00 a m daily, 9:00 a m except Sunday, 2:10 p m except Sunday, 1:23 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

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We have made an agreement with the publishers of "Farm and Fireside," a semi-monthly journal, published at Springfield, Ohio, by which we can present our patrons with that paper for a year entirely free of cost.

Farm and Fireside has from 20 to 32 pages each issue, and is illustrated. It is accredited with having the largest circulation of any home and farm paper in the world. It is a good paper for the farmer, dairyman, stockraiser, poultryman, fruit grower and gardener. The housewife has a department—in short all members of the home are supplied with reading suitable to each one. A sample copy will be sent to you soon.

OUR PROPOSITION.

Our proposition is to send each one of our patrons who pays his subscription up and on to the end of 1905, the Farm and Fireside for a year free of any charge whatever.

This simply gives you the both papers for the price of ours.

There is necessarily a limit to this offer and you will have to act very promptly if you wish to take advantage of it. Our arrangement ends with the month of December. So if you want the Farm and Fireside free for one year, send at once as above, and we will see that you get the two papers.

This applies to new and old subscribers alike. Each one who pays for THE RESTITUTION to the end of 1905 gets the Farm and Fireside as well.

Send as soon as possible, so as to be sure and secure the present we offer. If you are in arrears send the money to cover the delinquency, and send $1.50 for next year, and you get Farm and Fireside absolutely free.

A SECOND PROPOSITION.

In the city of Boston, Mass., is published a monthly journal devoted to education of young and old to the necessity of a humane and merciful treatment of dumb brutes as well as our duty to our fellowman. This paper is called "Our Dumb Animals," and is specially beneficial for the youth of our land, though older people cannot fail to be helped by reading it.

We propose to send Our Dumb Animals free one year to every person sending us a new subscriber for THE RESTITUTION for next year.

Do not misunderstand our offer—

1. Pay all arrears and for 1905 and you get THE RESTITUTION for that time and Farm and Fireside for one year.

2. A new subscriber paying $1.50 for the year 1905, will receive all the papers of 1904 from the time his subscription is in hand, and the full year 1905, and will get Farm and Fireside for one year.

3. Any person sending us $1.50 for a new subscriber for next year, not only entitles such new subscriber to what is mentioned in No. 2, but he will himself get Our Dumb Animals a year free of cost.

Should you wish to do so, you may name any boy or girl you would like to have receive Our Dumb Animals in place of yourself.

If you send two new subscribers as above, you can name some one for each subscriber you send, and Our Dumb Animals will be sent to whomsoever you name.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIII. Read PLYMOUTH, INDIANA, DEC. 28, 1904. NUMBER 48.

Poetry.

Happy New Year.

TO THE DEAR SAINTS OF GOD:
I wish you good cheer
For the beautiful year,
That is coming to view
With joys that are new.

For as God in the past
To your hands has held fast,
And been for each day
Your strength and your stay;

So, in days near at hand
I pray He may stand,
Close, close to your side,
Ever ready to guide.

And if Jesus should come,
Ere the year's lovely bloom
Be furnished and lost
In the breath of the frost,

And eternity's crown
From Him who comes down,
Be placed on the head
Of the dear sleeping dead,

May you and I share
In glory so fair—
A place to us given
In kingdom of Heaven.

S. ROXANA WINCE.

Communicated.

What Must I Do to be Saved?

No question can be asked by any man that is of more importance to him who propounds it than this. What must I do to become rich or great or popular or praiseworthy or learned or wise? Neither one nor all contain a tithe of the interest to us that this question should awaken. The answer to it must come from him who has undertaken to save us. The question itself suggests ignorance, helpless, and anxiety on the part of the enquirer. The answer comes from him who is the impersonation of wisdom, power and pity. "By grace are we saved through faith." The favor of God that bringeth salvation hath appeared to all men." The voice proclaiming God as one God has gone into all the world. And the condemnation resting upon all nations is the result of a refusal to retain God in their knowledge; and debars them from receiving the truth found in the precious words of reconciliation. The commandment, "Thou shalt have no other God before me," is ever in full force. God's eternal power and Godhead must be recognized before his grace that bringeth salvation and life eternal will be manifested to them. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." To believe in God as the self-existent, all-controller is the beginning of the faith without which the apostle declares it is impossible to please him, and is an essential pre-requisite to a belief in the Lord Jesus Christ. Jesus declares that no man cometh unto him except the Father draw him. God is especially favorable toward all who call upon his name, and who like the centurion prayed often and ministered to the wants of the poor. See how the Spirit of God directed Peter to instruct and lead him to the Christ in whom is life and the full salvation, and the only way to approach God to secure the eternal riches, the enduring substance. I did not design in this short article to specify all his duties that God requires at the hands of those to whom he offers eternal salvation; but only to impress the reader of his obligation to do all that God has appointed him to do in his Word. This embraces a complete surrender of his will to God, having exercised full faith in his Word, and full confidence in his power to do all that he promised. I believe we have no well defined instance upon the sacred record where the Spirit of God has drawn any man to the Christ who did not previously acknowledge God as his Creator. The Savior said to the Jews, "Ye believe in God believe also in me." There is a distinction made between him that is in Christ and he who only acknowledges God's existence. It is not enough to believe in the Father alone; seeing that we cannot approach him except through the mediation offered through the blood of Christ. Temporal blessings are the heritage of all God's creatures. But eternal things come to us from God through our Lord Jesus Christ. It is on account of the love that God has for the world that he gave his Son to suffer the death of the cross. But it is pre-eminently due to the love he bears his Son that he is willing to accept us through him. O the depth of the riches of his grace. Who can requite him? Whose service is adequate to purchase the things he has prepared for the upright? What must I do to be saved? Ans., Believe in God. Submit to his guidance, and be led by his Word and Spirit to Christ; "who is able to save to the utmost all who come unto God by him." Obey from the heart that form of doctrine given us. "Cease to do evil, learn to do well." Love the Lord with all your might. Love your neighbor equal with yourself. Recommend God and Christ to every one you meet, and when the times of restitution are here you will receive a welcome into everlasting habitations. We should not be anxious to know how little we may do and yet be be accepted of him, but we should agonize to know what he requires of us and strive to do that. "Whatsoever is not of faith is sin." It is faith that is accounted to us for righteousness. We will walk by faith when we are led by the Word of God. We will walk by sight only when the glorious holy city is brought within our range of vision. We may then walk and not faint, run and not be weary. We should know that obedience is better than the sacrifice of beasts, and more acceptable to God than gorgeous pageantry and solemn feasts, though the occasion was ordained to celebrate the mock baptism of a prince. Such things are not embraced in the answer to the vital question, What shall I do to be saved? "In vain do you worship me, teaching for doctrine the commandments of men." Rome's solemn assemblies and tawdry ritual are more than ever captivating and leading away the churches and world from the true worship and the true God of Israel. The deadly wound of one of the heads of the beast must be healing and all the world is wondering at the miracle. "Be not deceived, God is not mocked." The harvest will reveal the nature of the sowing. "Brethren, let us cleave unto the Lord with all purpose of heart."

A. B. WINCE.

Parable of the Mustard Seed.

MATTHEW XIII. 31, 32.

In considering this parable, the first important step is to find out what the Lord purposed to teach, or place before his disciples in this parable. He was the great teacher that came down from heaven, and he taught many things in parables. Ver. 34, "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them." And he said in the 13th verse, "Neither do they understand." Then in case we might not understand, perhaps it would be well for us to find some plain facts, layed down by inspiration, bearing on the subject at hand. We find this in Acts viii. 12, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ." Then it is plain from the language, that the burden of Philip's preaching was the things concerning the kingdom of God, the things telling about the kingdom; the pre-requisite characteristics of the kingdom; that is, all the principal elements that will eventually go to make up the kingdom. All these must first be prepared here. Would it not be remarkably strange for the Lord to set up a world wide kingdom, without any work of preparation whatever? But we find that there is, and has been, a great preparatory work going on in the world. Heaven and earth have joined hands in the progressive work of preparing the material, in fitting up the soil, in planting the seed, in raising up men and women, who will be qualified and worthy to inherit the kingdom at its coming. God himself is directing the movements of the nations of the earth, to suit his own purpose in preparing the way for a kingdom that will pale into insignificance all other kingdoms that this world has ever known. This is the day of work, it is the day of preparation. The very first thing we meet in the parable is work. The man took a grain of mustard seed and sowed it in his field. Now he expected some returns, or he would not have sown it, but there is nothing in the parable that indicates any returns in this life, then it must be placed further on. The mustard seed was perhaps the smallest of all seeds, with which the Jews were familiar. The seed sowing began in the smallest way possible, just one little seed to start with. In Luke viii. 11, we learn that the seed is the Word of God. Then it was the Word of God that the man sowed. The Word of the kingdom began to be spoken in a very small way indeed, Heb. ii. 3, "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Now we have the order of the sowing; first by the Lord, then confirmed unto us by them that heard him. In reality this covers the whole ground. Then the Lord was sowing the seed, when he uttered these parables, and it is still being sown, and will be until the Lord comes in his glory. No earthly kingdom had ever been conceived by human wisdom with such a small beginning of available material; and yet, so far distant, that the Jews could not possibly grasp the wisdom and greatness of God, in the far reaching plan of the kingdom of heaven; and many there are today, coupled with the experience of 1800 years, who can see only an earthly concern, on the plane of the flesh, that they ignorantly call the kingdom. Such can never see the true realities, that the wisdom of God has in store for those who love him. Thus we find the Word of the kingdom in the little mustard seed not yet fully developed, for the work is still going on by which he will complete the last call or mercy; the final message, that will close the scene forever in this world. The last seed will then have been sown; and then we can see the greatest tree among herbs looming up, and expanding itself as by magic. Even the birds of the air did not lodge in its branches, until it became a tree. Some would do well to learn a lesson from the little birds, for then they would not be falling into the grievous error of mistaking the church for the kingdom, as one comparison reaches its climax in the full grown tree. Even the law of nature teaches us, that the seed is not the tree, but that which produces the tree. It is readily seen then, that the seed sown is not the kingdom, but the preparatory means, through which the kingdom is produced. Then the returns for past labor, is an inheritance in the kingdom of God on the plane of the Spirit. This is the reason why the returns did not come in this world, it is placed on the plane of the Spirit, for Paul said in 1 Cor. xv. 50, that "Flesh and blood cannot inherit the kingdom of God." Then let us wait patiently for the returns, for the parabolic seed sowing antedates the fruitage. The tree is the completed and perfected development of the little mustard seed; and precisely on the same principle, is the kingdom of heaven, the completed and perfected development of the Word of the kingdom. It is the crowning glory of the plan and purpose of God; which can only reach its perfect state when the tree is laden with the golden fruits of heaven's own choice. Matt. xiii. 43, "Then shall the righteous shine forth as the sun, in the kingdom of their Father."

Now, I will say in regard to the remaining parables of this chapter; I do not think an explanation necessary, as they are very easily explained on the ground of general principles.

Your brother in Christ,

F. C. MYERS.

Exhortation at the Breaking of Bread.

THE RECOMPENCE. LUKE XIV. 14.

Who is to be recompensed, or receive the gift of God? Jesus was rebuking the Pharisees for they were seeking honors in this life, and he said unto them, whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. This rebuke is not only to the Pharisees, but to all that strive to receive honors in this life only. Seek ye first the kingdom of God and all things shall be added; do all things for the glory of God. If our work is among the humble and lowly work without thinking of recompense. If it is work for the Master, do it gladly, for he will reward us according to our righteousness. Love your enemies and do good, and lend, hoping for nothing again, and your reward shall be great. The Disciples said unto Jesus, We have forsaken all, and followed thee, what shall we have therefore? And Jesus said unto them, Verily, I say unto you, that ye which have followed me; in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel, and every one that forsaketh all things, for my namesake shall receive an hundred fold, and shall inherit eternal life. The promise of a recompense is all through the Word. There is the promise of a great gift to all who will keep the commands of God. I will recompense them according to their deeds. Great in council and mighty in work, for thine eyes are open upon the ways of the sons of men to give every one according to their ways. The Lord recompense thy work and a full reward be given thee. When will the followers of Jesus, his saints, be recompensed? Luke xiv. 14, "And thou shalt be blessed for thou shalt be recompensed at the resurrection of the just, for the dead shall hear the voice of the Son of Man and live, and they that hear shall live, those that are asleep in Jesus will hear, and will answer and awake unto the resurrection of life everlasting, for this is the recompense, the gift of God. When Christ who is our life shall appear, then shall ye appear with him in glory. Blessed and holy are they that have part in the first resurrection, for they shall sing the new song, thou hast redeemed us unto our God by thy blood, and hast made us unto our God kings and priests, and we shall reign on the earth, and we shall see his face, and be like him. Brothers and sisters, let us live only for the glory of God, and receive the recompense of the saints.

ELLA KNOWLES.

"I WILL NOT FAIL THEE NOR FORSAKE THEE." JOSHUA i. 5.

"As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee." There are many promises such as this that God will care for his people, and not forsake them. Psalm xxxiv. 7. "The angel of the Lord encampeth round about them that fear him and delivereth them." Deut. iv. 31. "For the Lord thy God is a merciful God, he will not forsake thee, nor forget the covenant of thy fathers which he sware unto them." The Lord is true and faithful, he will not forsake those who put their trust in him, neither will he forget the covenant made with their fathers, and it is through this covenant that all families of the earth are to be blest. Oh, that every one could understand what the fulfilment of this covenant means to us, and what great blessings are in store for those who are adopted into the family of Abraham. Let us all who understand these blessed promises strive to live near to God. He says to those who trust in him, Deut. xxxi. 6, "Be strong and of good courage, fear not, nor be afraid of them, for the Lord thy God, he it is that doth go with thee, he will not fail thee nor forsake thee. Psalm xxxvii. 19. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." What a promise from one who always fulfil all that he has spoken; he has not promised riches nor honor in this life, but says in Heb. xiii. 5, "Let your conversation be without covetousness; and be content with such things as ye have, for he hath said I will never leave thee nor forsake thee." But he has made conditions; we are not to forsake the worship of him who sits on the throne, he counts it evil to forsake him. Jer. ii. 13. For my people have committed two evils; they have forsaken me, the fountain of living waters; and have hewn them out cisterns, broken cisterns that can hold no water." The disciples left all to follow Christ. And it is required of every one not to let the things of this life come in the way of our service to God. Luke xiv. 33. So likewise whosoever he be of you that forsake not all that he hath he cannot be my disciple." We see that the followers of Christ are required to make sacrifices. And then they may claim the many promises of being cared for by the heavenly Father. Psalm xxxvii. 28. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever. Psalm xxxvii. 25. The psalmist David says, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Though troubles assail and dangers affright,
Tho' friends should all fail, and foes all unite;
Yet one thing secures us whatever betide,
The promise assures us the Lord will provide.

MARY KNOWLES.

HOLD FAST THAT WHICH THOU HAST. REV. iii. 11.

"Behold I come quickly, hold that fast which thou hast, that no man take thy crown." These are some of the words of Jesus to his servant John to write to the church at Philadelphia. They come down to us today with full force. Hold fast, that no man take thy crown, the crown of life that our Lord Jesus Christ has promised to those that hold fast, that overcome, that endure to the end. Let us notice other words of Jesus. These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour has come, glorify thy Son that thy Son also may glorify thee. And in the morning rising up a great while before day he went out and departed into a solitary place and there prayed. He prayed for those that he was sending forth to preach the glad tidings of salvation, the gospel of the kingdom of God, that they might hold fast. He prayed for Peter because Satan desired him. He prayed for those that would believe on him through the teachings of the apostles, that they might overcome, that they might hold fast that which they had. They should be made partakers of Christ, if they hold the beginning of their confidence steadfast to the end. We have believed, let us hold fast that no man take our crown. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, let us hold fast the profession of our faith without wavering, for he is faithful that promised. He that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father on his throne. Hold fast that which thou hast. Brethren and sisters, let us all strive to hold fast.

ANNIE BURTON.

A Bible on the Chair.

You have all heard how the Fijians were raised in the scale of social life after Christianity had been introduced among them. A missionary told me that this came under his observation in the following way: A ship having been wrecked off one of the islands of Fiji, a boat's crew that had got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there wondering what would become of them, one suddenly called out to his companion, "All right, Jack; there is a Bible on this chair; no fear now!

What must have been the effect produced upon that man's mind! He now felt that the people of that cottage being Christians, he and his companion were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance.—*Lord Shaftesbury.*

OUR offer of two papers for the price of one has been extended through the month of December. Send in renewals and take the benefit of the offer made.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. H. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Dec. 28, 1904.

WE OFFER A CHANCE.

We offer again this coming year to go halves with any one wishing to do Missionary work.

For $1.00 we will send THE RESTITUTION to a new name for a year.

For $5.00 we will send THE RESTITUTION to 6 new names for a year.

For $10.00 we will send THE RESTITUTION to 13 new names for a year.

There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and so sow the seed—God will give the increase.

WE wish you all a happy and prosperous New Year.

WE are short of figures to make changes in mail list. As soon as we get them we will make corrections.

THE article in this issue entitled "The Two Thrones," will be finished in three issues. It is sent us by Bro. J. H. McClary, who states that it was written by a brother in Texas some years ago and published, but the name of the writer is lost, and he cannot give it.

IN North Africa the French are having trouble in Morocco. By a treaty between England and France signed last year, France is left free to do as she wills in that part of Africa. The Sultan of Morocco objects, and will have to be conquered, which will be considerable of a job, as the country is without roads, and armies can operate but slowly.

IT is reported that the Japanese have taken some more forts about Port Arthur. The Russian general sent a proposal to surrender the place, the conditions being that the remaining ships and the troops be allowed to return to Russia. The Japanese refused this. Later reports are that the Russians have asked for a respite to enable them to remove their wounded. It is the impression that before many days the fortress must fall.

As the short years of time for us in this world pass, we count them one by one, and keep their number as our fathers before us have done. New Years—new cycles come to us, and go past. We must realize that for us each one is but a time of preparation for that great New Year when the God of heaven shall set up his kingdom that shall never be destroyed. As these definite periods of time pass we find that each succeeding one is much like its predecessor. To be sure there is variety, for knowledge is not standing still, new associations come about us, evil grows, grief and joy are mixed in varying degree, and sorrow is tempered by the blessings that the Father bestows. Let us as the old year dies and the New Year of 1905 comes, make sure that nothing we wish to do in the last year of our life is left out of our calculation. It may not be your last year, but it is quite likely to be. So let us each be watching and with earnest, anxious hearts, do our very utmost—make our last struggle—to so finish our work that the Master will give his approval, and can say, Well done, you have done all you could.

A Child's Paper.

How can we have a Child's Paper?

Sister Wince has stated how much we need it, but it would be hard to fully express the need in words.

A Child's Paper for the home and Sunday school, that will instruct in the things concerning the kingdom of God and the name of Jesus Christ. One that gives no uncertain sound.

Who can suggest a plan, by which we may have a Child's Paper. Books are good, and we need books, but let us have a Child's Paper first. Who will devise the plan?

NANCY BARBER.

Communicated.

"Orders."

Good order, or methodical arrangement, is the foundation of all things pertaining to human life. Without it, all is confusion. God is not the Author of confusion, but of order.

I want to speak in this paper about "orders" of the "clergy." At the present day the clergy constitute a class of men who have been set apart for ministering in holy things, and they are regarded as being more holy than the "laity" so-called. In the organization of which the writer was formerly a member, the Evangelical Association, there are the following orders or grades of the ministry: 1. Preachers on probation. 2. Deacons. 3. Elders. 4. Presiding Elders. 5. Bishops. The first class, as the name indicates, are on trial, and the period of their probation extends over two years. Their duty is to preach and exhort. The deacons are made by the imposition of hands by the Bishop and the Presiding Elder. In addition to preaching, they may administer baptism and the Lord's Supper, and also solemnize marriages. After two year's service they are consecrated as Elders by a second laying on of hands by the above mentioned officers. The Elder is considered as being "in full standing with the ministry." The Presiding Elder has the supervision of a "district" usually consisting of from ten to fourteen "charges." He presides at the quarterly conferences which are held on each charge once every three months. The Bishop has the supervision of the whole "church," and when there are more Bishops than one they apportion the church among themselves according to their combined best judgment. The Bishop travels almost all the time, and preaches, presides at the annual and quadrennial conferences, "dedicates" churches, etc. The Elder is such for life, or until disqualified by immorality. The Presiding Elder is elected for a term of four years, but when there are more districts than one in a conference, he is eligible for re-election, and is then changed to an adjoining district. The Bishop also is elected for four years, with the possibility of re-election every four years as long as qualified. This arrangement was, for the most part, copied from the Discipline of the M. E. Church.

When a man is promoted from his probation to the office of a deacon it is said, "He has received deacon's orders," and similarly when he is made an elder. Some years ago I asked a Presiding Elder as to the authority or right of a church to "ordain" a man a deacon, and then in two years the same man as an elder, to which the reply was made that "there were deacons and elders in the early Church." When I replied that they were servants in the local congregation, and not prelates with jurisdiction over a number of congregations, he said he would write to the Bishop for information; but up to date I have not learned what that information was.

The Bible knows nothing of a "clergy" as distinct from the "laity" nor of the "orders of the ministry" as they exist in the Methodist and other churches. In the early Church there were elders and deacons who were servants of the congregations of which they were members. Their jurisdiction or authority did not extend beyond those bounds. "Every church" had its elders. There were elders at Jerusalem (Acts 11:30; 21:17, 18), at Ephesus (Acts 20:17), in the churches in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet. 1:1; 5:1), at Antioch, Iconium, Lystra, and Derbe (Acts 14: 22, 28), and "in every city" in Crete where there was a church. (Titus 1:5). From these Scriptures it will be seen that there were more elders than one in each church. There were at least two, and from Acts 20:30, 37 it is evident that there were more than that number in the church at Ephesus. The epistle to the Philippians was addressed to the saints with "the bishops and deacons." Phil. 1:1. Thus there were at least two bishops, besides deacons, in the church at Philippi.

By close attention to the Scriptures it will be seen that in the apostolic Church the elder and bishop were identical. Paul addressed the elders of the church at Ephesus and told them the holy Spirit had made them overseers (episkopoi) over the flock to feed the Church of God. Acts 20:28. This Greek term is translated "bishop" by the R. V. and Luther. The same fact appears from Titus i. 5-7. After commanding Titus to ordain elders in every city, the apostle describes the qualities which must enter into the moral and spiritual equipment of the elder, and says "For a bishop must be blameless, as the steward of God." From which it is clear that the elder and the bishop are the same.

"The office of a bishop" (episkopee) is a "good work" and desirable. 1 Tim. iii. 1. It is good because it involves the oversight and care of the Church of God. Acts xx. 28; 1 Tim. iii. 5; 1 Pet. v. 2. The word bishop is a corruption of the Greek episkopos, from epi, upon or over; and skopeo, to see or view.

The elders or bishops are charged to "feed (poimanein, shepherd, tend) the flock. They are the "pastors (poimenas) and teachers" of which the apostle wrote Eph. iv. 11. That this is true is evident from 1 Peter v. 1-4, where Peter "exhorts" the elders to feed the flock, and then says that "when the Chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away." Christ is the Chief Shepherd, the elders are shepherds in the flock under him—undershepherds. Teaching is one of the functions of these "pastors." Aptness to teach is one of the qualifications called for. 1 Tim. iii. 2. He is to "hold fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gainsayers." Titus i. 9. This exhortation and conviction pertains to those in the flock. In thus fulfilling his charge, the elder is to employ "sound doctrine." This doctrine must be derived from the proper source of doctrine—the divinely inspired Scriptures which are "profitable for doctrine," etc. 2 Tim. iii. 16. He is to give them meat in due season: first the sincere milk of the Word, and then the strong meat. Exhortation is for encouragement in the service of God and faithfulness to duty. The edification or building up of the body of Christ is the object in view. Another important, though perhaps not so pleasant, duty devolving upon the elder is to convince or convict the gainsayers. These gainsayers may contradict either the doctrine or the practice of the Church. The elder is the conservator of order in the Church. He is to guard and defend the teaching of the Church against false doctrine. To this end he must "take heed," not only to himself, but also to the flock to see that they are not led away from the pasture provided by the Chief Shepherd.

To do his work well he must be acquainted with all the members of the flock, and with their mental and moral condition. He is the person to rule (proistemi, preside over, govern) the affairs of the Church. 1 Timothy v. 17; Rom. xii. 8; 1 Thes. v. 12. He has charge of the "assemblies" of the Church (Heb. x. 25; James ii. 2), and should see that they are regularly held and properly conducted. He should not forget "the communion of the body of Christ" in the breaking of bread and participation in the cup of blessing. 1 Cor. x. 16. The "coming together" of the Church to eat (1 Cor. xi. 17, 18, 20, 33, 34) and exhortation (Heb. x. 25) is not to be neglected, for separation from the brotherhood tends to the loss of the Spirit and then to sensuality. Jude 19. This coming together is to be attended to, not merely once a year, or once a month, but often, and on "the first day of the week," according to the practice of the apostolic Church. Acts xx. 7; 1 Cor. xvi. 1, 2.

The qualifications of the elder are that he shall be blameless, the husband of one wife, having faithful children, not self-willed, not soon angry, not given to wine, no striker (not ready to wound), not greedy of base gain, a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful Word, vigilant, orderly, of good behavior, patient, not a brawler, not covetous, one that ruleth well his own house, not a novice (or recently come to the faith), of good report of them that are without (Titus i. 1-9; 1 Tim. iii. 1-7), and lastly, to sum up, the elder is to be an "ensample" to the flock. 1 Peter v. 3. Should not a man tremble who assumes the oversight of the Church of the living God. The flock of God has been committed to his trust. He is to feed the sheep with wholesome food, watch over and carry the tender ones and the weak, lead back to right paths those who have gone astray, and drive off the wolf who seeks to destroy the flock. Here is food for reflection and cause for humiliation before God. If he rightly apprehends the responsibility of his position he cannot be lifted up with vanity over the "honor" that has been placed upon him. He watches for the souls entrusted to his care, as one who must give an account to God. Heb. xiii. 7, 17.

He is the elder, not merely because the Church has selected him for that position, but because the holy Spirit has ordered that there should be such overseers in the body of Christ. Acts xx. 28. Though Paul and Barnabas might ordain (cheirotoneo, elect by stretching out the hand) elders in every church (Acts xiv. 23), and Titus might ordain (kathistemi, set or place) elder in every city (Titus i. 5), these men held their positions primarily because the holy Spirit had ordered the appointment of such officers in the Church.

The elder is responsible, in the first place, to God, but also to the Church. If he does not live according to the rule laid down to govern him, either in doctrine or in practice, an "accusation" is to be brought against him, but there must be two or three witnesses to the crime with which he is charged. 1 Tim. v. 19. An heretical person, one who causes divisions. Rom. xvi: 17, can not be retained in the Church, especially in a position of trust like the eldership, but is to be avoided, and after a first and second admonition, rejected. Titus iii: 10. But this admonition to an offending elder be full of the same solicitude which he is required to show for the welfare of the flock. To "gain thy brother" is the object of the admonition, Matth. xviii: 15-17, but when he refuses to hear the Church, silence and forbearance cease to be virtues, and as a member afflicted with an incurable, festering disease whose retention not only endangers but ultimately will destroy the body, painful though it be, amputation is the only remedy left. He has, by his obstinacy, separated himself from the body of Christ.

The Church also owes a duty to the elders. Paul besought the brethren of the Church at Thessalonica to "know them which labor among you and are presiding over you, and admonish you, and to esteem them very highly in love for their work's sake." 1. Thess. v. 12, 13. The Hebrew brethren were admonished to "remember them which have the rule over you, who have spoken unto you the word of the Lord; whose faith follow, considering the end of their conversation." Heb. xiii. 7. They were also exhorted to obey and submit themselves to them, that they may give an account with joy and not with grief. V. 17. And Paul further advised Timothy to "let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. v. 17.

What this "honor" is, is not definitely stated, but it appears from V. 18 that those who labored in word and doctrine received some pecuniary remuneration for their services. From all these passages it is evident that the Church is required to show its appreciation of the labors thus faithfully performed. Their character commends them to the esteem, and their work to the love of the brethren and sisters.

If the "elders in every church" thus labor, and their efforts are properly honored and appreciated, "every church" will be in a healthy and prosperous condition, and thus the entire Church of God will grow unto an holy temple in the Lord, an habitation of God through the Spirit. Eph. ii. 21, 22.

We will consider the deacons in another paper.

A. H. ZILMER.

Selections.

What Can I Do?

What can I do? asked the lone, gray mountain peak. I have not one inch of soil on all these barren solitudes. None of the beauty of the valley is mine. No flower or shrub or tree will grow on all my highland wastes. The songs of birds, of merry children never cheer me. I see only the flight of the carnivorous eagle as it soars about my brow. No foliage will bloom here; no harvests will ripen. I am useless and worthless and helpless. In all the great world of prosperity I stand alone and have no share, either in its beauty or glory. Would that some earthquake might rend me in pieces, then out of my ruins, may be God would cause verdure and gladness to spring. Thus bemoaning its unhappy lot the great mountain fretted itself to sleep. And in its slumber it saw a vision. It saw great slopes wrapped in white winding sheets of snow. The ravines and gulches were filled fathoms deep where the swift winds had swept the white spray from the face of the crags. It saw the sun shine upon the gray waste; and far down among the fallen rocks the cascades leaped. Merry and happy the streamlets seemed as they merged their laughing forces and sent the shouts of their waterfalls among the everlasting hills. The waters were turned into irrigating sluices and borne away among the hills. Wherever they came green fields of alfalfa grew, the wheat-fields were golden and the corn rustled in the wind. The orchards blushed with fruitfulness. Men were prosperous and homes were happy. Factories sprang up and rang with industry and workmen rejoiced in wages. When the beasts of the field were thirsty the waters supplied their want. When fires broke out in the city, the melted snow-banks drowned them. When the overland trains were to want it was here their thirst was slacked. When winter came in the valley the frozen snow-water gave them ice, and to banquet hall and sick chamber there came pleasant refreshment and comfort. The strangers who passed through the valley wondered at its beauty and said, Whence is all this charm of village, city and field? And men pointed to the aqueducts on the hill and to great slopes of snow far away. It was then that the great mountain opened its eyes and saw that the glory of the valley was its own. And now the voices that are sometimes heard as the storms break over the heights, are not voices of murmuring, but the thunderpeals of thanksgiving. We fulfill our mission best by faithfully doing our duty in the field where God has placed us and not by repining at the prosperity of others.—*United Presbyterian.*

Notice the Pleasant Things.

If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which sometimes seem to be relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, selfish, and unworthy things we find, how much more should we illustrate the spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing, in fact it is about the last thing we do—if we do it at all.

Our neighbor may be a firm friend of the poor and the defenceless; he may prove his benevolence by innumerable kindly and liberal acts; he may be exemplary in private and in social life: yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypocritical spirit is not that of our Lord, and is not the one that is to make the world brighter or better. This is to be done by love—the love that sympathizes with all forms of goodness, that is quick to recognize every kindly act, and that does not grudge its praise while it is sparing of its blame.—*Evangelist.*

Forget It.

On my way to one of the ferries, I passed two little girls about eight years of age.

They were evidently confidential friends, and one, with an indignant look on her face, was telling the other of some unkind word spoken by a little playmate.

"Oh, well," returned her companion calmly and soothingly, "don't think of it; forget it."

The words rang in my ears all through the hours of the day, and since then have not been absent from my memory.

Did not the little one give good advice? How often we, in our intercourse with a dear friend, take offence at a hasty word, and in our indignation brood over it until our hearts are filled with bitterness, and the friendship of years, it may be, ruthlessly destroyed, the only remembrance of our friend being the hasty word. Our dignity has been insulted, and we have no desire to forget it.

I remember hearing a lady reprove her little sister for some hasty word spoken to a playmate.

"O sister," answered the child, "did she tell you that?" and then burst out with a grieved expression, "If she had only remembered the many kind words spoken that day, and not thought so much of that one word!"

"A good test of the divine and permanent character of a religion is its effect upon individuality. Of all the religions in the world, which seems to produce the finest and strongest type of manhood and womanhood? In the light of historical facts, there can be but one answer—Christianity. This test alone would be sufficient to establish its superiority to all other religions."

Politeness.

Real politeness is something very different from bowing, and scraping, and chattering, and complimenting. Real politeness must have honesty, kindness, gentleness, self-denial and sympathy as its foundation. The man who approaches you with a smile made to order, and a simper borrowed from some empty headed dandy, will bear watching, and doubtless make a very good stranger. The woman whose politeness consists in a borrowed giggle and a few honeyed phrases spoken in an artificial tone, is not truly polite. An honest heart, love that worketh no ill to its neighbor, a tenderness that bears one another's burdens, and so fulfills the law of Christ, a watchful tact that enables one to do the right things at the right time, and is careful of the feelings of the weakest and the poorest; these show that a person understands something of true politeness.

The Scripture lays the foundation for true politeness when it admonishes us to "Honor all men," "be pitiful, be courteous," and if we will ponder these precepts we shall learn the secret of true politeness. The Apostle Paul was a true gentleman, and the Saviour of sinners was the gentlest and noblest of all. To be Christ-like is to be really polite, not in the sense of hollow-hearted pretense and complimentary affectation, but in tender and honest kindliness which helps the weak; which makes the lonely feel at home; which smooths the rough places over which weary feet must pass, and which makes life brighter and better by our presence, our words and our deeds.—*H. L. Hastings.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Jos Gardiner	1 00
Wm Banes	3 50
Mrs W H Thompson	1 00
Mrs Alice Quinn	1 00
Mrs Cyntbia Sharron	1 00
Miss Jennie Cox	25
M F Cook	50

Announcement.

Notice is hereby given that the first quarterly Conference of the churches of God in Indiana will convene at Plymouth, Ind., Thursday evening at 7:30 o'clock January 26, 1905. Now, brethren and sisters in the one faith and hope, come to this gathering; come to contribute toward the good of the brotherhood, and come to receive good. The Church at Plymouth is making arrangements for and are expecting a good attendance. The Committee on Program is at work and will provide a feast which it will be worth your time and effort to enjoy. Come early, bring your Bible, remain through the entire meeting. Make arrangements today.

A. H. ZILMER, Pres.

Notice.

The quarterly conference of the Church of God of Central Washington, will meet at Wenatchee, Wash., on Dec. 30, 1904, and continue over the following Sunday, Jan. 1, 1905. Every one who is interested in the Masters work is cordially invited to attend.

A. L. CORNALEY, Pres.
MYRTLE TITCHENAL, Sec.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS.

Holiday Rates Via The North-Western Line.

From Chicago to Milwaukee, Madison, Green Bay, Marquette, Ashland, St. Paul, Minneapolis, Duluth, Cedar Rapids, Des Moines, Sioux City, Council Bluffs, Omaha, The Black Hills, Denver, Colorado Springs, Pueblo, and all intermediate points. Tickets on sale December 24, 25, 26, 31 and January 1 and 2, limited to return January 4, 1905. For full particulars apply to your nearest ticket agent or address, A. H. Wagoner, Trav. Agt., 22 Fifth Ave. Chicago, Ills.—Dec. 31.

With the Dying Year.

Old year, farewell,
Sadly I ring for thee
A parting knell;
I thought to fill thy fleeting days with sweetness;
And lo! they mock me with their incompleteness.

I thought some so ds
Of helpfulness to sow;
Some noble deeds
To trace upon thy page whilst thou didst wait;
Thy book is closed: alas! it is too late.

I thought to cheer
So many waiting ones:
Alas! I hear
Upon the midnight air their piteous moan:
"We ask'd for bread: thou gavest us a stone."

I thought to share
My brother's crushing load:
To help him bear
His heavy burden with love's mystic spell;
Alas! I lingered, and my brother fell.

So, day by day,
The deeds I would have done
I put away,
A more convenient season to await;
Too late, alas! it is too late.

Father, forgive,
And through the coming year
Help me to live
Through every [redacted] day, so close to thee,
That thou may'st own and bless my ministry.

—Edith Virginia Brault.

Selected.

The Two Thrones.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. iii: 21.

The topic that we have selected for our talk this morning is, "The Two Thrones"—that is, The Throne of the Father, The Throne of Christ.

People in reading the Scriptures, sometimes fail to recognize the real distinction that exists between the Throne of God and the Throne of Christ. It is generally supposed the position which the Lord Jesus now occupies on the throne of the Father, is final, so far as his exaltation is concerned; and yet, on the other hand, the Scriptures very plainly teach that Christ is but a temporary occupant of that exalted position and that someday, in the near future, he will vacate or leave the throne of his Father, and reign on his own throne.

THE THRONE OF GOD.

All persons will agree as to what is meant by "The Throne of the Father." Says the Psalmist, "The Lord reigneth; let the people rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne."—Psa. xcvii: 1, 2. The prophet Isaiah locates the throne when he declares: "Heaven is my throne, and earth is my footstool."—Isa. lxvi: 1. It is in heaven that the Father dwells. There he receives the homage of his holy ones, crying, "Alleluia! Salvation and glory, and honor, and power unto the Lord our God." It is from heaven that the laws go forth to regulate the universe. Thence come the messengers of God to pour forth the vials of wrath upon earth; or with glorious promises and messages of peace and good will to man. It is to heaven that Christ has gone, accepting the invitation of the Father: "Sit thou at my right hand until I make thine enemies thy footstool."—Psa. cx: 1.

THE POSITION OF CHRIST ON THE FATHER'S THRONE NOT ETERNAL.

It will be noticed from our text, and from the Scripture last quoted, that Christ is now a joint occupant with the Father of this heavenly throne. Let us for a moment examine the testimony on this subject. We would first direct your attention to the 8th chapter of Hebrews, where the apostle sums up a series of statements previously made, with this conclusion, commencing at the first verse and reading to the second inclusive:

"Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man."

It appears from this testimony that Jesus Christ has been exalted in the heavens to a position of thronership with the Father; and on that throne he occupies the position of a great High Priest. Hence it is declared, in Heb. iv; 14, 15, 16:

"Seeing, then, that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with a feeling of our infirmities; but was in all points tempted as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

You will discover from this that Jesus Christ is represented as occupying a position in the heavens as our High Priest. He is within the Holy of Holies in this heavenly temple or tabernacle, where none but the High Priest is allowed to enter; and it is distinctly declared that where he now is no one can enter, as we find from Jesus' own words as recorded in John xiii: 33.

"Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye can not come, so now I say to you."

What did he say to the Jews? Turn to John vii: 33, 34, and we find the answer:

"Then said Jesus unto them, Yet a little while I am with you, and then I go unto him that sent me. Ye shall seek me and shall not find me: and where I am thither ye cannot come."

So it will be seen that in order for Christ to be with his people it is absolutely necessary for him to leave the Heavenly Throne and return to earth, for they cannot go to him. But he says in John xiv: 1, 2, 3, in speaking of this matter:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house (government or kingdom) are many mansions (or habitations): if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Here, then, you discover that Christ has been exalted to the right hand of the Father, having gone as a nobleman into a far country to receive for himself a kingdom, and to return; and when he does return, having received the kingdom—that is, the "Father's house," the "many mansions," or government of the Lord—he will then assume an entirely new position in relation to the world.

This position you will find foreshadowed in a declaration in the 110th Psalm, 1st and 2d verses:

"The Lord saith unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

That this prophecy applies to Jesus Christ is evident from the words of Peter in his great sermon on the day of Pentecost, when, in speaking of Jesus, he quotes these words saying: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heaven: but he saith himself, The Lord saith unto my Lord, Sit thou on my right hand until I make thy foes thy footstool."—Acts ii: 33, 34, 35.

Now if you will turn to Hebrews x: 12, 13, you will find that Jesus Christ hath been exalted to the right hand of the Father, and is to remain there until his enemies are made his footstool. The word "until" limits the time of occupancy of the throne of the Father in heaven, and when he leaves the right hand of the Father, the "until" will have ended, and the time will have come for him to occupy his own throne.

From the testimony of these Scriptures it is, therefore, clearly evident that Jesus Christ our Lord is only occupying the throne of the Father for a specific time, and for a specific purpose during which time the Gentiles are invited to a copartnership with him, as heirs in all the power and glory of his throne and kingdom.

CHRIST TO OCCUPY HIS OWN THRONE AT HIS SECOND COMING.

But I hear you say, "If the Lord Jesus is not to sit eternally at the Father's right hand; if he is to leave that seat of glory in the heavens, where will he find a throne worthy the exchange? and when will he take his power and reign?" There is no doctrine in the Scriptures more clearly defined, or positively taught, than that the Lord Jesus is coming again to earth; and that when he does return, he will sit on his own throne, and exercise justice and judgment on the earth.

Please turn with me to the 25th chapter of Matthew, and read, commencing at the 31st verse, and we shall learn when he is to take the throne of his glory:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. Then shall he say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Other Scriptures might be introduced, but this is sufficient to prove that Jesus will take his throne of glory at his second coming.

THE THRONE OF CHRIST IS THE THRONE OF DAVID RESTORED.

"Well," says one, "that is very plain, but where do the Scriptures represent him as having a throne connected with this earth?" In order to answer this question, I will ask you to go back with me and read a covenant made by God with David, which will show in the sequel that the throne promised to Christ is none other than the one promised to David his father; and that he is to reign over the house of Jacob forever; and that his throne and kingdom will be on this earth. That is the reason why he is to return to earth. He comes as the heir of promise, through whom all the blessings of David are to be fulfilled in that day when our earth shall be filled with the knowledge of God; and when all evil shall give way to our glorious Lord, when he shall come forth in his majesty, and sway the sceptre of universal empire, and all the world be bathed with the beauty of heaven, as in the day "when the morning stars sang together, and all the Sons of God shouted for joy."

THE COVENANT WITH DAVID.

This covenant we find recorded in 2 Samuel vii., commencing at the 12th verse. God says to David, through the prophet Nathan:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him as I took it from Saul whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy kingdom shall be established forever."

Now notice how David understood this promise:

"Then went king David in, and sat before the Lord, and said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken of thy servant's house for a great while to come * * * And what nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods? For thou has confirmed to thyself thy people Israel to be a people unto thee forever: and thou, Lord, art become their God, and now, O Lord God, the word which thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said. * * * Therefore, now, let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever."

Here, then, we discover that the prophetic spirit upon David, in responding to the promise and covenant, looked forward to that time when the covenant pertaining to his throne and kingdom would be fulfilled.

(To be continued.)

Science analyzes a flower under the microscope; tells of its petals, stamen, ovules, calyx, anthers, and pollen. The bee merely sucks the honey out of it. He cannot tell you the names of its parts, but he knows that it is sweet and satisfies its longings. Who by thinking can find out God? But the humblest and most ignorant soul, by faith, can find the honey in the Rose of Sharon and the Lily of the Valley.—*Dr. Torrey.*

"It is harder to make one's practice ideal than it is to make one's ideal practical. There is a distinction here with a real difference. One can bend his ideal down to his life—to the practical plane of it—easier than he can lift his life up to his ideal. But that is far from saying that it is not a good thing to bring the ideal down to and in vitalizing touch with the daily life."

The Berean Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

"Enter ye in at the strait gate, because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Matt. vii, 14. In Luke xiii. 23 this question is asked, "Lord, are there few saved, and he said, strive to enter in at the strait gate; for many I say unto you will seek to enter in and shall not be able." Whatever God's purpose may be in regard to the number saved, it can in no way hinder our salvation. The number rests with God, and the fewer there are the more necessary it will be for us to strive to be one of that number. The way is a difficult one, only by following in the footsteps of Jesus can we walk in so narrow a way. He is our leader and but for him no way would have been opened by which we could gain immortal life. Through severe trials he proved his obedience to his Father's will. "He was tempted in all points like as we are, yet without sin, and for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2-3.

In walking the narrow way we must not only believe in Christ but follow him and obey his voice. He says, "My sheep hear my voice and I know them and they follow me." There is no middle road, we must either walk in the narrow or on the broad way that leadeth to destruction. We cannot keep both the favor of God and the world, for the friendship of the world is enmity against God. Let us seek the honor that cometh from God only and follow the Captain of our salvation. Many are called but few are chosen. Only the overcomers, the "little flock" who overcome the world, will be granted an entrance into that strait gate, into the everlasting kingdom of our Lord. Let us not forget the prize the crown of life, which fadeth not away. The honor and glory of sharing with Christ his exalted position at the end of the race. "For eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those that love him." He who has taught us the way of life will give us strength and grace for each step of the journey.

ADA A. DREW.

I was requested to write for the Berean column this month and I will take the words Paul wrote to the Corinthian brothers, 1 Cor. xv. 58, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Be ye steadfast and unmovable in what? We must be steadfast in our faith and belief. As young members we are more liable to be led astray by what are mere trifles. Christ is steadfast, he is the same every day and we should take him as an example. We may start out all right but in time lack firmness, but we are not made partakers of Christ if we do not hold the beginning of our confidence steadfast unto the end. Hebrews iii. 14, and if we hold this confidence unto the end, we can lift up our heads and shall not fear. Let us live our lives in usefulness and be victorious over all temptation, and whatever we do in word, or deed, do all in the name of the Lord. "The wages of sin is death," and Jeremiah says, every one shall die for his own sins. But what is promised to the righteous? Christ says, he that heareth my Word, and believeth on him that sent me hath everlasting life. And again he says, I am the bread of life, he that cometh to me shall never hunger and he that believeth on me shall never thirst. Let us keep these promises before us and gain them.

Your sister in Christ,
EDNA ANDERSON.

Christmas Greeting to all Bereans:

As the old year draws to a close it brings with it the remembrance of the greatest event of all ages—Christ's birthday. It is our entire and only hope. As we contemplate the wonderful life of Christ it should be an inspiration to us and give us new courage for this coming year to strive for better things and guard our actions more carefully, for we know that our trials are not to be compared with his and he overcame and now promises to be our Helper in time of trouble. Doubtless, we have not been as faithful to our Berean pledge as we should have been; our short comings have not been intentional but of neglect. So as the Old Year dies let all of our unfaithfulness be put away and as the New Year appears let us drink anew of the Spirit of Christ and strive harder than ever to continue strong in the faith and as Paul exhorts Timothy to faithfulness, "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity; for in so doing thou shalt save thyself and them that hear thee." So it is evident that our labor and self denial will not be in vain.

AMY WEAVER.

Report of Labor.

We left Omaha Nov. 5th for Eagle Grove, Iowa, arrived there a little afternoon, commenced a series of meetings the same evening, but owing to some sickness and another meeting in progress our attendance was not large, yet at times we had a good attendance. Bro. O. J. Allard came up from Fort Dodge Sunday morning and helped us with his genial presence and good singing. Sister N. Hudley of the same place, State Sunday school superintendent also cheered us by her presence and gave the Sunday school some valuable help. We remained until the 20th, spoke 20 times, baptized 3, viz. Mrs. Loretto Wyman, Mrs. Eva Van-Natley and Miss Hilda Hegfond, whom we now introduce to the household of faith. We shall long remember our visit to Eagle Grove. We made our home with Bro. and Sister J. P. Allard and they certainly made it seem like home. Sister Rhoda Waddell, the Sunday school superintendent, possesses a great deal of talent, and the school is prospering under her management. We met here Bro. and Sister Kinnon and had several splendid visits with them, talking of our childhood days. On Nov. 21st we reluctantly took our departure for Lake Mills, where we spoke 17 times. We had a very pleasant home with Sister Lloyd and daughter. Our visits during the day with Bro. and Sister Porter, Susie Todd and others was pleasant and encouraging, but the time came when we had to leave them, and while none obeyed, the brethren were encouraged to press on and some very near to the point of obedience. On our way to Irving we stopped off at Gifford where our father lives, and spoke in the evening in the Methodist church to a large congregation of old neighbors and friends. We arrived in Irving on the 6th of Dec. Bro. Eldred Marsh joined us at Marshalltown and assisted us in the meeting. He had prepared the way by opening the church that had been closed for several years and organized a Sunday school and has arranged to speak for them once a month. Bro. Marsh is a young man just beginning and is a workman that needeth not to be ashamed and we hope he will receive encouragement from the brethren at Irving. We made our home with Bro. and Sister F. L. Marsh, and their true hospitality will long be remembered. We also enjoyed a good visit with Bro. and Sister Chas Adams, also F. V. Marsh and wife and others. None responded to the call here but a number are very near the point. Bro. Allard was with us the first Sunday, then went away on business and returned and was with us over the second Sunday. To the satisfaction of all he gave us a splendid talk on home life. Sister Elva Chapin of Clarksville came down on the last Sunday and was such a help with her playing and singing. We left Irving Monday, Dec. 19th, and commenced a meeting four miles northwest of Marshalltown the same evening. But owing to the Sunday school at this place making elaborate preparations for Christmas exercises our attendance was not as large as it would have been on Thursday evening. However we had a splendid attendance and intense interest was manifested while we discoursed on the things concerning the kingdom, it being the first time they had ever heard a ring of the truth. It was very plain from the expression on the faces of several there never would be a place in their hearts any longer for the traditions of men that are so contrary to the gospel of Jesus Christ. Some seemed amazed to think they had never understood such plain simple truths. We expect to return here January 2, and continue the meeting. We have collected money as follows: Eagle Grove, $2.77; Lake Mills, $7.05; Irving $22.00; total $32.42; expense, $17.12. This shows our meetings are $15.30 ahead of expense not counting our salary. May the Lord bless the seed sown and give the increase.

ALMUS ADAMS.

OUR offer of two papers for the price of one has been extended through the month of December. Send in renewals and take the benefit of the offer made.

Dear Brethren:

I send a few lines to the household of faith. In scanning my late RECTIFIER, of Dec. 7, I was much interested in reading Sister Roxana Wiuce's article in reference to a book for the children. I am glad to see some taking thought in this direction. She has expressed my mind so nearly that I feel like rejoicing to know that I am not alone on this subject, though like her I haven't any children by ties of blood relations, yet the children of God's children, I count as mine. Truly, they are all dear to me, and I am much interested in their welfare, and I am greatly burthened in mind when I see the dear children of our brethren and sisters going wild after the vain amusements of the world. Surely our people have forgotten that the Savior said to his disciples, Ye cannot serve God and mammon. If we have not the spirit or disposition of Christ our Book says we are none of his. Did we ever read of any of Christ's disciples, or any of his followers running after these worldly practices. Of course you will say no, no, I never did. Well, if it was wrong then, is it any the less wrong now? And yet as plain as this is shown by the Savior to be wrong, yet we find it creeping into both families and churches, and it is eating out the very vitality of both, and what is to blame for all this? Why, it is plain to see that the fault is with the parents, this is the starting point. Joshua said, Let others do as they may as for me and my house or family we will serve the Lord. Now, if all the professors of religion in our great enlightened country would stand as firm as did this dear old servant of the Lord, what a wonderful influence this would have on the non-professing world. But while I thus speak it is not our privilege to dictate as to what other churches should or should not do, but let us begin at home in our own church circles, here is the place for each and every one of us to try to work. Right in our homes, yes, if the fathers and mothers have no influence over their children, then I fear the salt has lost its savor, and wherewith shall it be salted? Read Matthew v. 13 and 14. Yes, we ought to be a light to the world, if we have the eyes of our understanding enlightened by the light of truth shining into our hearts, then let us not put it under a bushel and live in a community and not let our neighbors know what our faith is. Oh, I think we want more practical Christianity and less disputing over doctrines. If we cannot reason and talk together in the spirit of our Elder Brother we had better remain quiet, but I hope for better things of our people. Although I thus speak, then let us all while the old year is passing away resolve to welcome the new year in and try to live nearer the Christ life in our every day actions. Let us glorify Christ in our bodies and spirits which are his, if we live in the spirit, let us walk in the Spirit, and not be weary in well doing, for in due season we shall reap if we faint not, and as we have opportunity let us do good unto all men, especially unto them who are of the household of faith. Then let us all welcome the new year with joy and gladness, and go forth in the discharge of Christian duty, while we are spared to work in the Master's vineyard. I have selected few verses which are so much in keeping with my feelings that I would like to have them published in connection with this article. It feasts my soul to read it, and I hope it will be enjoyed by others who have tasted that the Lord is precious to their souls.

"My closet, my temple, my social retreat,
Its there with the Savior in concert I meet;
How many thy objects inviting me there.
To pour out myself in the order of prayer.

When shades of great darkness come over my heart,
And I fear that my God is about to depart;
I come to my closet and still find him there,
His hands filled with blessings in answer to prayer.

I bless the glad day when his grace I first felt,
His mercy hath warned me and pardoned my guilt;
I will visit my closet and never despair,
It is there my Redeemer first answered my prayer.

My Savior is found in all places below,
His mercy abounds and his grace overflows;
A temple, a closet, I find everywhere,
And Jesus is waiting to bless me in prayer.

Christian greeting to the household of faith.

SARAH F. MORGAN.

"He who lacks perseverance may give up his endeavors just short of success. Often when clouds thicken and toil seems most vain, success may be close ahead in the darkness, waiting for him who has enough courage, perseverance, and patience to go forward and win his crown."

Commu...

The Times of the Gentiles. No. 8.

"Here is wisdom. He that hath understanding let him count the number of the beast, for it is the number of a man, and his number is six hundred, three score and six." "O Lord revive thy work in the midst of years. In the midst of years make it known. In wrath remember mercy." "The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart. In the latter days ye shall consider it perfectly."

In our last paper while enumerating the events that occurred and the tribulations that befell the seed of the woman during this great red dragon beast's supremacy whose rule was during the "times of the Gentiles," we found and counted the number of the beast to be, the year of our Lord 666, which is the midst of the double measure of 7 times allotted to Jerusalem, for she hath received of the Lord's hand double for all her sins." In this mystical number of the beast there is wisdom and understanding to be found for it is the beginning, ending and midst of the times, we find it is the middle year of the 7 times or 2520 years of Gentile times, and it is the ending of the first measure and number of 1260 years days, and the beginning of the double measure and number of time times and a half time. This number of the beast is a wonderful landmark to the Church of God as we trace her way through the wilderness in the labyrinthine paths of time.

By A. D. 666 "The woman arrayed in purple and scarlet color and decked with gold and precious stones and pearls" was firmly seated on the scarlet colored beast, the great red dragon who holds so many of the world powers under subjection during Gentile times. This woman was and is the Roman Catholic church, of which the Pope of Rome was and is the head of this apostate church, he is the man of sin, the son of perdition, and the power that he exercises over the world, was that of the scarlet colored beast full of names of blasphemy having 7 heads and 10 horns. He was the King of kings among the Gentiles. Emperors and kings were subject unto him, full of blasphemy, for he claimed to be the vice-gerent of the Son of God on the earth. Blasphemous was he when he claimed to be infallible.

Let us make this man of sin, the Pope of Rome and his position plain. Paul teaches us that the church of God is symbolized as a woman. Christ is not the woman but the head of the woman, the true church—just so does the Pope stand in relation to his church. He is the head of the woman clothed in purple and scarlet. He claims infallibility, and she must believe and teach it, whatever he commands her to do she must obey. "He that hath understanding let him count the number of the beast, for it is the number of a man "and his number is six hundred three score and six." The Pope of Rome's number is 666 as we can prove by the triple mitre or crown he wears, for it has emblazoned thereon in jewelled letters "Vicarius filii Dei," "Vicegerent of the Son of God." Taking the numeral letters out of this title which the Latins used, and giving them their numerical value, we have the number 666.

Thus we have V five, I one, C one hundred, I one, U formerly same as V five, I one, L fifty, I one, I one, D five hundred, I one, which sums up the number of the beast and the number of a man, the great red dragon beast of the times of the Gentiles. Pagan and Papal Rome, a world power, with "A man" the Pope of Rome with his ecclesiastical and world power combined. And the dragon was wroth with the woman (the Church of God) and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." What is the remnant of her seed? "The seed is the Word," "A seed shall serve him, it shall be accounted unto the Lord as a generation."....."This generation shall not pass till all these things be fulfilled." "Ye are a chosen generation, a peculiar people"....."Even when the number of seeds is filled in you." "Show me the image of a voice (the phonographic is this), and then I will declare to thee the things that thou hast labored to know." "When he cometh shall he find the faith on the earth?" Only with the elect remnant of seed of the Church of God who believe in the Word of God alone.

Another subdivision of 315 years elapsing brings us to 981 A. D.—Roman rule had darkened the world, apostasy was the rule, while superstition in every land. And yet there were a few and watchers who waited for and expected their Lord to come in A. D. 1000: keen disappointment was the result even as it was in the 40s.

Centuries rolled on and the midst of the double measure of times reaching to 1296 A. D. drew on apace—and what were the events of this period? What do the chronicles of history show for that century? In 1204 A. D. the inquisition was established by Pope Innocent III.—1234 A. D. the inquisition was committed to the Dominican Monks with all its attendant horrors.

Methinks it is at this time that the fifth seal is opened, "And the souls of them that were slain for the Word of God and the testimony which they held. And they cried with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwelt on the earth, but it was said unto them that they should rest for a little season until their fellow servants also and their brethren that should be killed as they were should be fulfilled."

Pagan Rome in the early centuries martyred with horrible deaths the followers of Jesus Christ—while Papal Rome was not behind it with his terrible Inquisition work on countless numbers of Christian victims. We shudder as we think of the sufferings of the Waldenses, the Hugenots, the Covenanters, the English martyrs and the victims of the massacre of St. Bartholomew. A long array of atrocious deeds, committed by the Man of sin and his socalled Holy Mother Church of Rome. No wonder she could say, "I sit a queen and am no widow while she was drunken with the blood of saints. Small the remnant of seed was there left to uphold "the truth as it is in Jesus."

The Catholic Pope sent crusaders at this period of time to wrest Jerusalem from the hand of the false prophet..... but the set time to favor Zion had not come, and their work and wars were fruitless—Gentile Mohammedanism yet rules, nor will the burden be lifted until the measure and number be fulfilled.

Another subdivision of time, 315 years more brings us to A. D. 1611, a memorable year when King James Version of the Holy Scriptures was translated into English and was a comfort and solace to her people after the Reformation.

What are the annals of the persecuted seed between these two periods of time. A ray of light shot athwart Catholic darkness when Wycklife taught the Word of God in 1350-70 and became the Morning Star of the Reformation. Again in 1517-1934 Luther preaching pierced the gloom of the dark ages and taught again the true light of the world. Nobly did the elect stand up for the Word. Mighty was the task set before them, and unflinchingly did they work for their Lord, grand heroes all

MRS. ELIZA K. HOLT.

(To be continued.)

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Church of God, Irving, Iowa. Bereau Sunday School every Sunday morning at 10 o'clock. Preaching at 11 A. M. and 7.30 P. M. on the last Sunday of each month by G. E. Marsh.

Holiday Excursions.

December 24th, 25th, 20th and 31st, January 1st and 2d, are the dates on which excursion tickets may be obtained at Pennsylvania Lines ticket offices for Christmas and New Year holiday trips. For full particulars call on Local Ticket Agent of Pennsylvania Lines. James E. Hanes, Plymouth, Indiana.—Dec. 31.

Home-Seekers' Excursion.

Excursion tickets will be sold via Pennsylvania Lines to points West, Northwest and Southwest, account Home-Seekers' Excursions, during December, January, February, March and April. For full particulars regarding fares, routes, etc., call on Local Ticket Agent of those lines.—Dec. 31.

The State Bereau Society of Illinois will have several more lesson leaflets printed. These lessons are printed in separate booklets, one containing the lessons from the Old Testament, the other the lessons from the New Testament. If any of the outside states wish to use them please address Miss Anna Drew, 629 N. Galena av, Dixon, Ill. Write promptly, stating number of each desired.

MARY A. GESIN, Sec.

This item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter

NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope.

W. L. CROWE.

What We Believe.

An Exposition of the Faith of the Church of God, in 16 chapters, being a reprint, with slight changes and additions of a series of articles some time ago published in the RESTITUTION by the undersigned. The manuscript is in the printer's hands, and the work will be ready about Jan. 1st. Price per copy, 15 cts; 10 copies, $1.00. Send Postal or Express Money Orders (not stamps) to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

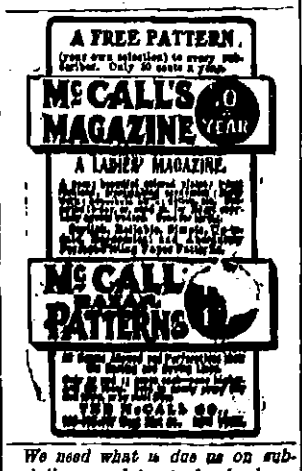

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Directory of Churches.

Persons requesting their address published may have their name inserted here.

J. M. Pile, Phoenix, Arizona.
J. B. Adams, Rathbun, Iowa.
John Compton, Blair, Neb.
S. B. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
G. A. Saylor, Tempe, Arizona.
J. S. Hatch, Kempton Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Box 234 Tampa Fla.
D. L. Kean, 4507, S. N. St Tacoma Wash.
B. F. Boyer, Seven Fountains, Va.
T. R. Adams, Osawkie, Kas.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, r 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R D 9, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Ogievie, North Branch, Kansas.
W. O. Stella, [illegible]mona, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 13, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Guio, Jefferson, Ore.
H. F. Cordill, 326 W Lincoln South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hall, Catoosa, I. T.
J G Haupt, Crowley La
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J W Deffenbaugh Avery Okla
A Drew Ross Ind
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W H Wilson 420 N Willow ave Austin Station Chicago Ill
W J Seamons Burnville Ark
D C Robison Rt 8 Mt Vernon O
N D Titchenal Wenatchee Wash
T J Daniel Magazine Ark
H M Williams Ashton Kan
F H Stees Poland Arizona
J C Thompson 146 Brookdale ave Cleveland O
P Nelli and wife, Evangelists, 306 w Main st Salem O

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No. 44,	" " "	10:35pm

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No. 41, Ex. Sun. For Terre Haute		5:45a m
No. 43, daily		11:30am
No. 45, daily, ex Sunday		6:10pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Bussard Agt., Plymouth, Indiana, or

E. A. FORD,
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IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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WILL YOU TRY IT?

List of Churches.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Union Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind. meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Alley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by F. L. Austin four Sundays in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Nell Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at E. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 0 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month, Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:09 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month, Millbrook, and Allen school house, and Tiffney school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmar. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R G Hallsback and J W Sacks Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God o Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash. ington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Parsons both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine [illegible]ness.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, JAN. 4, 1905. NUMBER 1.

are ordained of God, whomsoever therefore resisteth the power, resisteth the ordinance of God." Dan. ii. 20-21 says, "Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that have understanding."

Now clearly we see this verified in his dealings with the children of Israel in their settlement of the land of Canaan. In their first encounter in the strongly fortified city of Jericho, where without divine help, they would have met with strong resistance, if not defeat; but by obedience to God's directions, the strong walls were removed for them and victory made easy. Why, it may be asked, did God so miraculously favor this people? In order to answer this question intelligently, it would be necessary for us to go back to the call of Abraham, giving the promises to Abraham and his seed, for which we have not time now, neither is it necessary to the point we wish to make. Suffice it to say, they were God's chosen people, and the land of Canaan had been promised to them for an everlasting possession: and in order to teach them that they cannot ignore the divine power and rely on their own strength, God manifests his power in their behalf. In their next engagement at Ai, they meet with defeat on account of a violation of orders, and the sin of one man Achan, when the cause of defeat was made known to them and the proper rectification was made, they go on to victory, and thus we find all the way [illegible] their history, in obedience they [illegible] remarkably successful and in sin [illegible] were surely punished. [illegible] lessons of success [illegible] obedient, they still [illegible] captives by [illegible] we find that the [illegible] not the only nation that [illegible] over, either directly or in- [illegible] by the great and All wise [illegible] of heaven and earth. A lesson was given to Nebuchadnezzar king of Babylon and of the Chaldees; he had become so inflated by his great power and prosperity, that he forgot the God of heaven, notwithstanding the warnings that had been given him. Dan. iv. 29 to 37 says, "At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like bird's claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me, and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Belshazzar who succeeded his father Nebuchadnezzar, made a great feast to a thousand of his lords, and drank wine before them, until crazed with drink he committed a great sacrilege in bringing out the golden and silver vessels which his father had taken out of the temple at Jerusalem, and drinking therefrom. In that very night was Belshazzar slain and Darius the Mede took the kingdom. Darius falls into a trap and learns a lesson; his lords and captains are displeased because Daniel, a Jew, is above them in rank, and devise a scheme to get him removed; they lure the king by flattery to sign a decree that whosoever shall ask a petition of any God or man for thirty days, save of the king himself, he shall be cast into the den of lions, knowing full well Daniel's custom of praying to God daily and that he would not cease on this account. So Daniel was reported for a violation of the decree. The king is very sorry, for he loved Daniel very greatly, yet as the law of the Medes and Persians was unalterable, he was compelled to execute the order, much as he regretted it.

Daniel was cast into the den of lions, but much to the king's gratification, his life is miraculously preserved, and Daniel comes forth unharmed. Then king Darius makes a counter decree of his own free will as follows.

"Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." Dan. vii. 25-28.

In Jeremiah xxvii. 1 to 8 we find this statement. "In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck. And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah. And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."

How well does this agree with the language of our text, "There is no power but of God, The powers that be ordained of God." While God's overruling power was more manifest with his own chosen people, yet we have seen that it has been felt and acknowledged by others also, and is being manifested in our own day and time.

Psa. ix. 17 say, "The wicked shall be turned into hell, and all the nations that forget God." Of course the word, hell, here is not supposed to be a place of torment as the term is commonly used, as governments could not experience corporeal punishment; and to digress just a little, we do not believe that the *hell* of the Bible is a place of torture. The word should be rendered "Sheol" or the grave, and as we understand the grave to be the end of life, so may a nation be brought to an end. And as we look over the history of nations, we find the record of the rise and fall of many; and we find further, that the nations that went to decay were those that did not recognize the Divine overruling power.

Is God ruling among the nations today? We answer emphatically, yes. Jesus commissioned his apostles and disciples to "go in all the world and preach the gospel to every creature." And again, "This gospel of the kingdom shall be preached among all nations." Christian nations are endeavoring to carry out this command. Missionaries are being sent to the heathen nations to civilize, educate and Christianize them. But the lives of those missionaries are always in jeopardy, and in many localities have to have protection, and indeed in many instances, a way has to be opened by the Military first, before the missionary or teacher can get a start. We see this verified in our own newly acquired possessions the Philipines. We saw it but recently in the Boxer movement in China, when the powers combined to save, not only the missionaries and Christians, but the ministers, consuls and citizens of their respective governments.

Christian nations guarantee protection to her citizens, both at home and abroad, and when the civil power fails to accomplish this, then the Military is called in. There is no dodging the fact that a government cannot exist without the power [illegible] does not follow that we must have war because we have soldiers: but it does follow that soldiers are necessary to the enforcement of law and protection of the government.

We started out with the statement that a lawless element existed which had to be controlled by force. How often do we see, right here in our own free America, riots and mob violence, which baffles the civil powers, and resort to the Military is the only recourse; without this power, anarchy would have full sway and all government would be destroyed; hence we look upon our soldier boys as the protectors of our homes, our property, our country and flag.

But there is still another purpose for which God is ruling among the nations, which we will consider in our next.

E. K. BARNHILL.

(To be continued.)

The Times of the Gentiles. No. 4.

"Let not him that seeketh cease from his search until he find, and when he finds he shall wonder, wondering he shall reach the kingdom, and when he reaches the kingdom he shall have rest." (from Gaugell's recent discovery of St Thomas Gospel.)

"For like as all that is made in the world, hath a beginning and an ending, and the end is manifest, even as the times of the Highest have plain beginnings in wonder and powerful works and endings in effects and signs." "Measure thou the time diligently in itself and when thou seest part of the signs past then shalt thou understand that it is the very same time wherein the Highest shall begin to visit the world which he made. And he shall come to the astonishment of them that dwell on the earth. And the time shall be when these things come to pass and the signs shall happen, which I showed thee before, and then shall my Son be declared whom thou sawest as a man ascending."

"All the works of the Lord are exceeding good and whatever he commandeth shall be in due season. But he that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients, and be occupied in prophecies. Because it is he that feedeth unto wisdom and directeth the wise, for in his hands are both we and our words. All wisdom also and knowledge of workmanship. If a man desireth experience she (wisdom) knoweth things of old and conjecureth aright what is to come. She knoweth the subtleties of speech and can expound dark sentences. She foreseeth signs and wonders, and the events of seasons and times, for God loveth none but him, that dwelleth with wisdom." "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

When "the sixth seal was opened, Lo, there was a very great earthquake and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind."

In our last paper, while following the tribulations of the seed of the woman, who were persecuted by the great red dragon "because they keep the commandments of God and hold the testimony of Jesus" we reached the time of 1611 A. D. and which we found was the last subdivision of the "times of the Gentiles;" 315 years "the time of the end" when the wise should understand.—King James' translation of the Holy Scriptures was made in this year and a solace and comfort it was to English readers for 270 years, who loved and revered the Word of God as thus written. As time went on, we hear of among the English reformers a fifth monarchy sect who looked for some thing far better than the Gentiles rule under which they lived. These people were put down by Cromwell's iron hand about 1650 A. D. thus showing that a few had studied the Word of God to good purpose, that the wise could begin to understand Daniel's prophecies and the coming age of the glory of the Lord.

Meanwhile throughout all these centuries of time, the great red dragon was still persecuting the seed of the woman who suffered unto death during the great tribulation, through the diabolical machinery of the inquisition tortures—whose work went on until the sixth seal was opened in 1755 or up to 1780 for it is written, "and my Word shall not return unto me void." Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light." We learn that there was an effort made to set up the inquisition in New Orleans, and an eminent father of the Catholic church was sent from San Domingo to this intent in 1784-5, but he disliked the task, and was excused. But we have the Word of God that there was none of the elect that suffered after the darkened day appeared, as a beacon sign to the Church of God. The great tribulation commenced with the suffering and death of Jesus the Christ, and ended as we have seen just prior to 1780, the year that brought the wonderful sign from God. "For then shall be great tribulation such as was not since the beginning of the world to this time (1780) no nor ever shall be, and except those days should be shortened there should no flesh be saved, but for the elect's sake, those days shall be shortened. Those days of tribulation should not extend to the end of Gentile times, but those days of suffering should be shortened for the elect's sake. Some writers speak as though the days of the French Terror were included in these days of tribulation, but not so, there was no elect class to suffer there—they belonged to the man of sin, for they were the subjects of the Pope of Rome. "But in those days after that tribulation shall the sun be darkened and the moon shall not give her light and the stars of heaven shall fall and the powers that are in heaven shall be shaken." When the sixth seal was opened, lo, there was a very great earthquake and the sun became black as sackcloth of hair and the moon became as blood and the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind".....In this last division of time, the time of the end, the signs were due after that great tribulation of the elect seed, for the times of the Highest have plain beginnings in wonders and powerful works and endings in effects and signs. Those signs given from God came in due time, and in due order, first the great earthquake of Lisbon in 1755 that was so far reaching in its effects. Then the sun was darkened in 1780 and the stars fell from heaven in 1863 and the signs of the times. The sign of the Son of Man in heaven in the fall of 1863 with its marvelous red sunsets and sun risings, that was the wonder of all beholders. God's hand wrought all these in the order given to, and by his servants the prophets, and as told us by his Son. Can the Church of God, his chosen elect, deny them as signs to us, from God himself, given in these last days to strengthen the faith of those who watch for his coming. In this time of the end in 1804 the Bible society was organized, that has sent copies of the Holy Word throughout the world, thus publishing the gospel of the kingdom of God throughout all nations and then shall the end come.

In the 1820's and on, a cry went forth, Behold the bridegroom cometh. Go ye out to meet him—the watchmen of Israel were alert and watched longingly for his coming. Deep was the disappointment when he did not come at the time that they expected.

In 1880 another disappointment came to the watchers—but it is written, Watch ye therefore for ye know not when the master of the house cometh, at even or at midnight, or at the cock crowing or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." The Church of God has watched through the even, the midnight, and the cock crowing watches, the morning watch will come. "Blessed are the servants whom the Lord when he cometh shall find watching." "And if he shall come in the second watch or come in the third watch and find them so, blessed are those servants. Be ye therefore ready also for the Son of Man cometh at an hour when ye think not." "I watch, and am as a sparrow alone upon the housetop." I wait for the Lord, my soul doth wait and in his Word do I hope, my soul waiteth for the Lord more than they that watch for the morning, I say more than they which watch unto the morning." "Give thanks unto his holy name, for his anger is but for a moment. In his favor is life. Weeping may endure for a night, but joy cometh in the morning." "The end is manifest" A. D. 1926 is the last year of the Times of the Gentiles, but whether our Savior comes for his elect before that time or after, none can say, our attitude is to watch until he does come and be found ready for his coming. This is the hope, the blessed hope of "the church in the wilderness" during her long sojourn therein, relying on the blessed promise of her God. "Speak ye comfortably to Jerusalem, and cry unto her that her iniquity is pardoned, for she received at the Lord's hand double for all her sins."

In that blessed morning watch, shall the watchman joyfully see, "The sun of righteousness arise with healing in his wings."

MRS. ELIZA K. HOYT.

(Concluded.)

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The Restitution.

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Plymouth, Indiana, Jan. 4, 1905.

1905.

"It is high time to awake out of sleep." By the signs as they pass, and we can check them off in our Guide Book, we know that our Lord is "even at the door." This year, 1905, may bring our Lord's return. We do not know it. We only know it is possible. Do you belong to Christ? Has he bought you? Did he pay a "great price," for you? If so then you are precious in his sight. The past year was good in many ways, but to enumerate them would be too long a story. To the child of God, to one who is waiting patiently and watching earnestly, the best time is yet future. The resurrection of our Lord gives us hope of a future eternal life that is held in reserve for us.

While we wait and watch, and hope and pray, we have a duty to perform. It is never laid upon us that we must convert the world. We are however called upon to witness for Him. We must tell to those about us, in every way that we can, the message left us to deliver. We dare not waste time longer in considering how best we can use the means we have to spread abroad the good news of a soon coming Savior. This question of "how" must not take up all of our attention. We must not waste time any longer in looking for "results." We must "sow the seed." This is our part—the harvest is not for us, as yet. If there is any person about you—a relative, a friend, a companion, a neighbor—anybody at all whom you would like to meet in the Kingdom of God, it is your imperative duty to in some way make that person acquainted with the way of life. You can tell him yourself, have a preacher come and tell him, supply him with literature that he can read. If he refuses to hear, you are not to blame. Your reward is just as sure as if he were to accept.

Inasmuch as we are entering upon a new year—inasmuch as we are not sure but this may be our last year—that this may be our last chance to do any witnessing for our Master, it behooves us to be up and doing with a will the little that is in our power to yet do. "It is high time to awake out of sleep."

Port Arthur.

On Jan. 2, after 240 days of battle, the Japanese army is ready to enter Port Arthur. With 18000 wounded soldiers, his ammunition about gone, General Stoessel called his officers about him, and decided to surrender. The remaining ships in the harbor were blown up, and the fortifications that have withstood the Japanese fire were destroyed. The terms of the surrender are not given out, but it is quite likely that the victorious Japs will be generous to the Russians, and by so doing will impress the world with their willingness to end the war on fair terms. It is ten years since the Japanese army took Port Arthur from the Chinese, and the same general who planned the first campaign planned the one just ended. It is well known how Russia with the aid of France and Germany caused Japan to abandon her footing which was subsequently taken by Russia. Expecting to stay there Russia spent millions in fortifying the place, and making improvement in the city and harbor. The Siberian railroad was built to Port Arthur. Dalny was built as a commercial port, while the work of making Port Arthur the warm water Military and Naval place for which the Czar had so long wished, was hurried on with feverish haste. With Vladivostok in the same way fortified, and Harbin and Mukden made into great military depots, it was easy to see that a little time would enable Russia to have complete control of Manchuria, Corea, and with a fleet such as was in the Russian mind to establish, even the eastern seas would be under her control.

Mild protests were made from time to time, but they were ignored in the usual Russian way, or quietly parried off, and the work pushed forward. Admiral Alexieff, who had charge of the arrangements, is said to have remarked that Russia needed peace till the summer of 1905, and then she would be prepared for any event. The world knows how the sixth of last February the Tokio government broke off diplomatic relations, and in two days had seriously crippled Russia's naval power. The progress of the War has been chronicled each week, and while large numbers of men have been killed in the assaults on the various forts, the Japanese have gone steadily on, day after day, and week after week, drawing the lines a little closer, taking advantage of every foot gained, until they have worn out the gallant defenders, and reduced them to the point where they could no longer make resistance in force, and were compelled to stand and be shot down, or surrender. Though the Japanese suffered greatly by mines and other obstructions, they were held together by the successes of their arms. The victories of the army in the north, and of their fleet on the seas, encouraged them to deeds of valor. On the other hand, the Russian garrison knew their ships were being smashed, and that there was little hope of a new fleet being able to come to their aid. They have known for months that it was next to impossible for the army of General Kouropatkin to reach them. In this seemingly hopeless state they have been held by the will and power of one man, their General Stoessel, whose wonderful defense of Port Arthur, even in defeat, has earned him a name among the great ones of the Russian nation.

What effect the fall of this stronghold will have is conjecture. Russia may maintain that it is only an incentive to continue the war, and recapture the place. She may argue that by sheer force of numbers she can eventually get troops enough along the Siberian Railroad to drive the Japs southward again, regain her lost ground, and with her Baltic fleet reinforced and joined with the ships at Vladivostok, again be in position to meet Japan on the water, with chance of victory. Should this be the decision, the interference by other powers will be a serious question, and the war may continue for some time. Should this be the policy of Russia it will tax the Japanese government to the utmost to maintain the struggle on her resources.

At the present time it looks as if the Baltic fleet must be recalled, as it is only inviting disaster to proceed at this juncture. Whether the peace party of Russia, together with the danger of unrest and uprisings among the dissatisfied populations of some districts, will be an element that will cause the Czar to yield for the time to the force of circumstances, is hard to tell. We can only wait and see. Russia the giant, is beaten by Japan the pigmy. The war was started on account of Port Arthur. Russia wanted Port Arthur because it gave her a warm water port. She wanted a warm water port at Constantinople, and through Persia to the Gulf, but England turned her back each time. She is now turned back by Japan. Why does England want to keep Russia within bounds? She does not object to any other nation having access to the sea the whole year round, and why object to Russia? Is it on account of the kind of government that controls Russia? If so and the present agitation in the realm of the Czar shall lead to a radical change, and the people of Russia be given a voice in her affairs, will England then remove the barrier? Would a revolution among the millions of the Czar's subjects so change the policy of the Russian government as to make her a desirable factor in the world's commerce? These are questions for the student to consider. It is a natural craving that Russia has for access to the sea. Every great nation has it, and must have it. How long can she be held in check? How long is it desirable to hold her in check? It is not likely that even this defeat will quench this longing. Russia must come to the water. What nation will be the wreck over which she will march?

Communicated.

"Orders." No. 2.

As there were elders, there were also deacons in the congregations of the apostolic Church. Deacons were chosen for the Church at Jerusalem (Acts vi: 1-6), and there were deacons in the Church at Philippi Phil. i: 1, as well as at Cenchrea. Rom. xvi: 1. Deacon is a translation of the Greek word *diakonos*, the meaning of which is a minister or servant. It is rendered into English by the three words "deacon," "minister," and "servant:" Their "business," according to Acts vi: 1-4, was to minister, or serve tables. Indigent widows seem to have been the special beneficiaries of their ministration. The deacons had the custody of the Church funds, which up to this time had been in charge of the apostles. See Acts iv: 34-37. We may say they were the treasurers of the Church. "Phebe our sister" is mentioned as a servant *diakonon* of the Church which is at Cenchrea. Rom. xvi: 1. The apostle Paul desired that at her coming to Rome she should have a fitting reception, mentioning particularly the services she had rendered to him and others. She, like the deacons at Jerusalem, was engaged in important business. While no deacons are mentioned in connection with other places, we find allusions in the epistles of Paul to "the ministry *diakonia* of the saints," etc. Rom. xii: 7; 1. Cor. xvi: 15; 2. Cor. viii. 4; ix: 1. From all of which it appears that the Church funds 1. Cor. xvi: 1 were placed at the disposal of those persons—persons of honest report, full of holy Spirit and wisdom Acts vi: 3—who made distribution to "the necessity of the saints" Rom. xii: 13 as every man had need. Acts iv: 35. In the Church at Jerusalem, the business of looking after the poor required so much time that the apostles were hindered in their work, and hence the appointment of deacons, ministers or servants. From which it will be seen that these deacons were not an "order" of the clergy, but men appointed to relieve the ministers of the word of an arduous duty which seriously interferred with their work. The Church at Jerusalem being very numerous, seven deacons were appointed. See Acts xxi: 8. This number seems to have been required in the case before us. Two of the Jerusalem deacons were public speakers—Stephen and Philip. Acts vii: 7-53; viii: 5, 12; xxi: 8. However, it does not appear that they were specially ordained for this work, and least of all, that they were an order of the clergy. Philip was not an apostle, and yet he both preached *evangelizo* and baptized. Acts viii: 5, 8, 12, 25, 35, 38, 40. In fact, the preaching and ministering in holy things of apostolic days was not confined to the apostles, or to a so-called "clergy." After the stoning of Stephen the Church at Jerusalem were all scattered abroad, except the apostles, and the record says that "they that were scattered abroad went everywhere preaching *evangelizo* the word. Acts viii: 1-4. Who gave them authority or license to preach, we are not told, but it is presumable that they were prompted by the love of Christ.

The qualifications of deacons are that they must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience, husbands of one wife, ruling their own children and their own houses well. 1. Tim. iii: 8-12. To this the apostle adds that they who have "used the office of a deacon (or ministerd) well, purchase to themselves a good degree (or standing.—R. V.), and great boldness in the faith which is in Christ Jesus," v. 13.

The work of an officer in the Church of the living God is serious business, and great responsibility attaches to it. It is therefore proper that men of dignity and good judgment should be selected to fill such positions. The Scriptures do not state for how long a time the elders and deacons are to be chosen, but it is presumable that they hold these positions as long as they are members of the congregation. The elders, then, "take care of the Church of God" as to its spiritual needs, and the deacons or servants have charge of the financial and temporal affairs of the congregation.

Neither the elders or the deacons of the early Church were "honored" or ornamented with titles with which the names of modern preachers are bedecked. Men are styled "Reverend," "The Reverend," "Right Reverend," and even "Very Reverend," and "Doctors" *ad infinitum*. Why all this? Because they happen to be preachers. Do they all preach the gospel as commanded by our Lord? Even if they did, why should they therefore be thus titled? Did the Head of the Church provide such titles for the proclaimers of His message to men? Nothing of the kind is upon record. Did He command or authorize His Church to bestow such honors? Again the record is silent. Then who authorized men to either give or recieve such titles? The whole thing is of human invention, and is not calculated to encourage humility of mind, devotion to God, or love to fellowmen. There were those in the days of Christ who loved to be called "Rabbi"—master, teacher or doctor. Matth. xxiii: 7-10. Why not be called "Doctor?" For One is your Master, Leader or Teacher, even Christ. We are told to "call no man father upon the earth; for One is your Father (He which is) in heaven." And yet it seems as if the things which were specifically forbidden are the things men love to do.

It seems to me that reason would teach that a real preacher of the truth needs no title to give dignity to himself or his work; and a poor one does not deserve a title which denotes capacity to teach.

The writer of this sometimes receives letters which are addressed to "Elder" A. H. Zilmer. Now it so happens that he is not an elder in any sense. In the first place, he has never occupied the position of an elder in either of the congregations with which he has been connected as a member. And further, he is not an elderly man, not yet having reached two score years. Why a comparatively young man who is engaged in evangelistic work should be styled an "elder," has never seemed clear to me. If someone can explain, I shall certainly be grateful. If it is done as a mark of respect, I appreciate it, but for practical purposes it is needless.

The apostles spoke of each other with terms of respect. Paul, in his letters, referred to Peter, James and John (1. Cor. xv: 5, 7; Gal. ii: 9), Peter spoke of "our beloved brother Paul" (2. Pet. iii: 15, and Jude of "the apostles of our Lord Jesus Christ" (Jude 17), but in none of these references are man-made titles used to give or heighten respect. The mention of familiar names or persons, and the character attaching to each, was sufficient to awaken interest and command respect. The same artless simplicity and the same fervent affection that characterized the relations of the early Christians, should be found in us.

These lines are written, not to antagonize anyone, but to draw attention to the primitive order in the Church of God, to awaken an interest in the good then existing, and to arouse to an imitation of the example thus set before us.

In our next we will study the evangelist and his duties.

A. H. Zilmer.

More Joy in Salem, Ohio.

Our hearts were rejoiced, our hope cheered and brightened, our courage refreshed by the action of Wilson Townsend and wife. He is a son of our beloved and steadfast brother W. D. Townsend. Our new brother and sister have been quietly but diligently searching the Scriptures for considerable time, and having sincerely believed the glad news of the kingdom, the gospel of Christ, to be the power of God to salvation, they asked to be immersed for the remission of sins. To this end they were gladly assisted on the afternoon of Dec. 27, 1904, and yesterday morning, Sunday Jan. 1, 1905, were warmly welcomed by the faithful few. We believe that they as babes in Christ realize that they have entered the narrow way that leads to life everlasting, and we have much pleasure in trusting that they will walk soberly and godly in Christ Jesus, and be helpful to the Church of God in Salem.

P. Neil.

Dear brothers and sisters:

Merry Christmas and happy new year to you all. A number of the dear ones have written, saying, What has become of old Uncle John Foore that we don't hear from him any more? Is his voice stilled in death? Dear brethren, no, Uncle John is still busy, if he is not preaching he is either singing or painting houses. He has been an evangelist in the Church of God in the West for 34 years. He has seen some terrible hard times for want of means to make both ends meet. He has been in 16 different States, and has never held a public collection, that is he has never had the hat passed around for money to pay him for preaching. He has never preached on a stipulated salary. He has almost always taken the plan laid down in the Bible, let not the right hand know what the left hand doeth. During the year 1904 I have baptized 22, preached 51 sermons and held one public discussion with a world burner Advent preacher on the thousand years reign spoken of in the 20th chapter of Revelations. It lasted six nights and then he (Fritch) had to go to Conference. First proposition, Do the Scriptures teach that the thousand years spoken of in Rev. xx. are in the past. W. H. Fritch affirms, John Foore denies. 2nd Proposition, Do the Scriptures teach that the thousand years spoken of in Rev. xx. is yet in the future, and will take place at the second coming of Christ and at or after the first resurrection. Affirmative John Foore, negative W. H. Fritch. The discussion was in my favor by all, and his own moderator, an Advent preacher, so expressed himself. Well, I traveled in miles in 1904, 2320; my income was for the year, $108.25; my expenses were $50.00; above expenses, $58.25. I am now 72 years old, but am as fully determined to keep on in the fight until the King comes and will say to the dear brethren, pray for me that my faith fail not. Dear brethren, my prayer is that the good Lord may raise up someone to take my place, to see that the dear ones are protected from the lion's jaws. As I am growing old and my usefulness will soon be over, and my education is limited so much so that I have got to stay by the Bible, the Word of God. Brethren and sisters, pray for me and all the dear ones who love the Lord Jesus. May God bless you all is my prayer.

John Foore.

Ruts and Routine.

A traveler needs a road, and roads are rendered passable largely by the tracks of those who have traveled over them. But too many tracks following in succession cause ruts: and if we follow others too slavishly we shall find ourselves in ruts of routine which we cannot easily escape. It is well to know how other people have done things, but there should be variety in this knowledge, and we should be influenced by present circumstances as well as by former usages. Dead things can be shaped into the most orderly and symmetrical forms. Living things must have individuality, variety of freedom, motion, and action. A course or custom, proper in certain circumstances, must be varied to suit emergencies and necessities.

In an experience of half a century in attending large meetings, in doors and out, we have frequently noted the unwisdom of regulating such special services by the ordinary routine of a formal religious service; where singing and prayer would be followed by a sermon, a hymn, and a benediction. In certain cases the sermon is liable to prove a failure, and the people go away disheartened and discouraged, when perhaps at that very moment there were persons present ready to speak with earnestness and power, but who find no opportunity to do so. There is sometimes a self sufficient narrowness in men who preside in such assemblies, by reason of which ruts are followed, time is wasted, opportunities are unimproved, the Spirit of God is grieved, and such meetings prove unprofitable.

A little more freedom [illegible] ity would often furnish [illegible] these difficulties. [illegible] addresses might [illegible] for one set speech [illegible] would rush to [illegible] and alert; and [illegible] feebly that [illegible] not hear him, another [illegible] that all could hear, and [illegible] edified.

The idea that it is always best to leave what the speaker has said without comment, that the impression may remain on the minds of the people, may be a good one, provided an impression has been made, but sometimes this is not the case, and the hungry flock go fainting to their homes. Every large assembly should have a character of its own. Not necessarily the character of an individual member, or of a single speaker, but the impression made by one should be reinforced and strengthened by another, until the thought of the people no longer revolves about what some one man has said, but carries away the impression made upon the mind by the entire transactions and proceedings of the day. A meeting properly organized, presided over and guided, may thus be a power for good, and exercise a mighty influence over those who are present, while a meeting which is noteworthy only for ruts and routine, leaves hearts unsatisfied, and souls unsaved.—*H. L. Hastings.*

God's Promises.

A promise is like a cheque. If I have a cheque, what do I do with it? Suppose I carried it about in my pocket, and said, "I do not see the use of this bit of paper, I cannot buy anything with it," a person would say: "Have you been to the bank with it?" "No, I did not think of that." "But it is payable to your order. Have you written your name on the back of it?" "No, I have not done that." "And yet you are blaming the person who gave you the cheque! The whole blame lies with yourself. Put your name at the back of the cheque, go with it to the bank, and you will get what is promised to you." A prayer should be the presentation of God's promise endorsed by your personal faith. I hear of people praying for an hour together. I am very pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into the bank with a cheque and stopping an hour. The clerks [illegible] is a plainly stated Bible proposition, but most unreasonably brought forward by believers in universal salvation to prove what is utterly false, that sin is in harmony with the purpose of God. This perversion of a plain text seems necessary by those adherents of a false theory in order to harmonize their own system of supposed truth, under the plea that the Bible must be made to harmonize. A strange way of bringing the Bible into agreement with itself! by assumptions the most absurd, and shocking to common sense. Truth is harmonious.

John L. Wing.

"Then said Solomon, The Lord hath said he would dwell in the thick darkness, but I have built a house of habitation for thee." And again, "It is the glory of God to conceal a thing: but the honor of kings to search out a matter. The heaven for height and the earth for depth, and the heart of kings is unsearchable." Prov. xxv. 2, 3. God is unsearchable to man, but by the Spirit he can search the deep things of God. To have length a thing must first have breadth, and depth must have depth. A sky-scraper must have foundations before it can go very high, so let us keep in the order of God's purposes.

Our Bro. Gellerly in his article, "A Meek and Quiet Spirit," Peter's exhortation to wives who obey the Word, truthfully says, "It is essential to know, better to do, best and hardest of all to be, and further that the essential part of growth is appetite, and the self being manifested in the former who knows it all. There are indeed good thoughts here, worthy of consideration of every thoughtful Scriptural student, as is also the gospel of love. "Where is the wise? hath not God made foolish the wisdom of the world? it was God's good pleasure through the foolishness of the Word preached to save them that believe. Christ crucified, the power of God and the wisdom of God to us who are being saved, but to them that are perishing foolishness.

The secret of doing and being is knowing. The self-styled first apostle is all on the do, being wofully ignorant of the purposes of God in the salvation of mankind has been caught in the wiles of the adversary, while the meek, humble, called and sent apostle, called and sent understanding and given by revelation, the twelve on doctrine of Scripture, being dead him not ashamed of the glad tidings, for it is the power of God unto salvation to every one that believeth. For therein is revealed the righteousness of God from faith unto faith, as it is written, the righteous shall live from faith." If all the promises are to the righteous, how shall we gain possession of such a prize? Now it is written, by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Abraham believed God, it was reckoned unto him for righteousness. Now it was not written for his sake alone, but for our sake also, unto whom it shall be reckoned who believe on him who raised Jesus our Lord from the dead, who was delivered up for our trespasses and was raised for our justification (righteousness). Being therefore made righteous by this belief we have or let us have peace with God through our Lord Jesus Christ. After being made righteous by knowing, by preaching, we do walk in newness of life, not in the letter of the law, but in the spirit of love. As more of the good tidings is preached either negatively or affirmatively, we grow in grace and in the knowledge of our Lord and Savior Jesus Christ. The past to be forgotten and making restitution, and doing penance not to be considered only as occasion offers.

God will inspire the meek and quiet and humble spirit with grace and knowledge, and when the cry is heard, "Behold the Bridegroom!" he is ready. He will not join the rich in the extention of the socalled God's kingdom, his God is able to deliver him bodily unto his coming, but whether he does or not, he will not bow down to the lineage the world is setting up. So all the precepts of Scripture are given not as commands but rather as suggestions in love, and if we do not live up with them, how dwelleth the love of God in us. Let us receive more love, for the yoke is easy and the burden light. Not a few words were used in telling the Israelites who they were, "Ye are the sons of the prophets and of the covenant, which God made with your fathers, saying unto Abraham, In thee and thy seed shall all the families of the earth be blessed. Christ

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E. D. MCCLEES.

Christian Growth.

After having laid the foundation for Christian building we should then leave the principles of the doctrine of Christ (not because they are worthless but because we have passed those great landmarks in our Christian journey) and we go on unto perfection. "Not laying again the foundation of repentance and of baptism, etc. Heb. vi. 1, 2. We laid that foundation once, now let us leave it, and "grow up into Christ our living head."

Supposing a man buys a corner lot and after having laid the foundation for a house, as you are passing by he calls to you to come over and see his foundation that he has just completed. You answer his call, look it over and say to him it is a fine foundation, perfect in every part, and you then pass on. In a few months you go that way again and you notice the man is still standing there admiring the work of his hands, but no building appears. Again he calls to you to look his foundation over, you do so, but say to that man six months ago you called to me to come and admire this piece of masonry. I did so, saw it was well prepared to receive and sustain a wonderful structure, but why have you not been building there on? The man says, I don't like to cover up the wall it is so very nice and perfect. What would you think of such a man as that? Yet it is so with very many Christians. They lay a good Bible foundation for Christian building and know every cubic foot in the wall, just the number it contains, and thus far are well acquainted with all its surroundings and conditions, yet there they stand. There they have stood for many long years, looking at and admiring their foundation, but no further growth ever appears. No growing in that grace and knowledge that makes men and women strong and noble in Christ Jesus. No widow or orphan has been visited, no tears of sympathy shed for the unfortunate, no gift has fallen from their hand to that of the afflicted. They have no time or desire to look after any thing but that foundation of theirs. If there is any one thing over which the chill winds of winter can drift the falling snow shading with its white crystals a desolation that nothing but the beautiful spring sun shine can ever dispel it is a decaying foundation for some structure that a fanatic has reared and deserted.

We must grow or we will become worthless dwarfs and die unknown and unappreciated. Their standing still with God. But Christian growth depends largely upon the nature of the pasturage ground on which we feed and the society we choose and mingle with. The ball room, the card table, the saloon and billiard hall affords very poor food with which to grow valuable Christians. These grounds are not the battle fields where Paul won his victory and gained his crown. Christian growth and victory comes not without a struggle and without an earnest warfare. Following Paul's growth and victory over sin and the devil come these words of confidence and trust, "I am now ready to be offered, the time of my departure is at hand, I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord the righteous judge will give me at that day, and not to me only but unto all them also that love his appearing and kingdom." May the assurance that comforted Paul in his last moments of life be ours when the dark shades of death come to us. First the sowing, then the harvest; first the toil, then the rest; first the cross, then the crown. The poet has asked this question:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Will we carry it? We must if we wear the crown.

L. S. BRONSON.

"Precious in the sight of the Lord is the death of his saints." Psa. cxvi. 15. John Wesley felt this when in his dying moments he murmured, "The best of all is, God is with us." Dying Neander felt the need of rest, as with his last breath he whispered, "I am going to sleep now, good night." Alexander Mather proved his faith in God as he neared the hour of dissolution, saying, "The Lord who hath taken care of me fifty years, will not cast me off now; glory be to God and the Lamb! Amen, amen, amen." Dying John Powson after preaching the gospel so many years says, "My death bed is a bed of roses." The dying soldier still alert to country and duty exclaims, "Boys I am going to the front." Dying Paul, holding the truth of God more precious than life, exclaims, "I am now ready to be offered, and the time of my departure is at hand, I have fought the good fight, I have finished my course, I have kept the faith." The beloved John was comforted with this sweet thought, "When he shall appear we shall be like him, for we shall see him as he is." I expect we shall all feel like Paul some day, looking back over this mortal life. These light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory. What we have to bear in this age is not like the trials of the martyrs; but perhaps sometimes they are as hard to bear as death for truth's sake. The smothered pain or heartache caused by our near by fellow mortals. The "thorns in the flesh" with its ever present goading. The uncalled for fault finding of onlookers. The sacrifices which come with every rising sun, with every throb of every pulse beat, these things overcome may in that day place many a lowly disciple side by side with the heroic apostle and the martyr throng. But after all, brethren, what are we doing? What are we suffering, what are we sacrificing to give the gospel to a dying world? What is our ambition? What is our glory? And what will be our place of standing in the day when the crowns shall be awarded and the lives and actions, the sacrifices and sufferings of this brief life will be weighed in the light of Calvary, in the light of eternity, and in the scale of a dying world? Is it possible we are doing all we can? I have in my mind now at least five worthy objects, which ought to have from $100 to $500 to give truth more liberally to the world. Some one could help in these things if they would. If they withhold what is in their hand to give, will the blessing come to them? If we desire to be precious in God's sight, living or dying, let us help his cause now.

M. A. WOODWARD.

Selected.

The Two Thrones.—No. 2.

THE OATH OF CONFIRMATION.

Now turn with me to the 89th Psalm, and there we find David reiterating this promise, and declaring that this solemn covenant of the Almighty was confirmed by an oath. Hear his words, commencing at the 27th verse:

"Also, I will make him, my first born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. * * * My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

This is a reiteration of the language of the promise made to David through the mouth of the prophet Nathan, and in words so positive, and with an oath so binding, that there can be no doubts as to its meaning, or fears as to its ultimate fulfillment. David undoubtedly understood the covenant to mean that he should have eternal successors upon his throne; and the question arises, as no word or promise of God can fail, who is the heir of the throne and kingdom, and when will he take his power and reign?

TESTIMONY OF THE PROPHETS.

The subject of the covenant with David, and the expected heir of the kingdom and glory of Israel, was a favorite theme of the Hebrew seers. Jeremiah tells us of a "Branch of Righteousness" who should grow up unto David. Isaiah tells us of the birth of a mighty king who should sit upon the throne of David. And Ezekiel, looking beyond the time of Israel's downfall, sees the throne restored and occupied by him whose right it is. Turn with me to these prophecies, and see how clearly they indicate the nature and location of the Messiah's throne.

First of all, I will read to you from Jeremiah's prophecies, the 33d chapter, commencing at the 15th verse:

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith he shall be called, The Lord our Righteousness. For thus saith the Lord: David shall shall never want a man to sit upon the throne of the house of Israel. * * * Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."

Such were the words of the prophet, spoken from his prison cell at a time when the last reigning prince of the house of David was on the throne, and that throne was tottering before the onslaughts of the hosts of Babylon. When all was dark, and Israel's hope seemed lost, the word of prophecy declared that the throne of David was as secure as the eternal fastnesses of earth; and assure as day would follow night, so sure would the night of Israel's desolation be succeeded by the day of blessing when the "Branch of righteousness should grow up unto David."

Now turn with me to Isaiah ix: 6, 7, 8, and hear his words in regard to this exalted personage:

"For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

From this prophecy you learn that this mighty one will have the government upon his shoulder, and shall reign upon the throne of David and upon his kingdom forever. Now there is nothing plainer than these teachings of the prophets that a Messiah should come who would be of the house of David and reign on David's literal throne upon this earth. But I hear you say, "The throne of David is not in existence. The kingdom of Israel is a thing of the past. Her land is desolate, and her people scattered to the four winds of heaven." This is also in harmony with the Scriptures, and tends only to strengthen the promise, for when God's curses have met with their fulfillment, you may rest assured that his promised blessings will not be neglected.

In proof of this, I would invite your attention to Ezekiel xxi: 25, 26, and 27, where God says to Zedekiah, the last reigning prince of the line of David:

"And thou, profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

So it has been overturned by the Babylonian, by the Persian, and the Roman; overturned and trodden down by the Gentile nations from that time to this. The cities of Israel have been destroyed, and her sons and her daughters have been carried away captive, and scattered among all nations. Jerusalem has ceased to be a place of independence; and, since the days of the prophecy, the people of Israel have been subject to Gentile rule and authority, their glory has departed, and every effort that they have made to throw off the shackles, and regain their independence, has only been followed by another overturning. And yet the promise is, "I will overturn, overturn, overturn it, until he come whose right it is, and I will give it him." And, so sure as the kingdom has been overthrown, the diadem removed, and the crown taken off, just so sure will the one "whose right it is" restore that throne, and on his brow will gleam a crown richer and far more glorious than earthly monarchs ever wore.

Who, then, is the rightful heir to this throne and glory? Who is the coming king who shall rear again the throne of David, and execute judgment and righteousness in the land? Let the Scriptures answer.

JESUS THE LEGAL HEIR OF DAVID'S THRONE.

Doubtless you have asked why, in the genealogical tables given by Matthew and Luke of the ancestry of Jesus, there is such an apparent discrepancy. It will be noticed that both lines converge in David, then diverge into separate lines through Solomon and Nathan, and then again converge in Joseph, the reputed Father of Jesus. This is easily explained, when we understand that Matthew gives the genealogy of Joseph, and Luke of Mary, both of the royal line; and these two lines unite in Jesus, who is beyond dispute the legal heir to the throne and glory of David. The Jews may search their records and genealogical tables, but they can find no other heir. Jesus of Nazareth is without doubt the rightful heir in the two lines through Joseph and Mary, and none other has the right. It was at his birth that the wise men of the East came with their offerings to enquire: "Where is he that is born king of the Jews?" It was then that king Herod called together the chief priests and scribes, and enquired of them where the Messiah should be born; and they turned to the book of the prophet Micah and gave answer:

"In Bethlehem of Judea: for thus it is written by the prophet, For thou, Bethlehem, in the land of Juda art not the least among the princes of Judah: for out of thee shall come a Governor that shall rule my people Israel."—Matt. ii: 5, 6.

"Well," says one, "these prophecies and testimonies seem clear that the throne of David is to be re-established; but is there any direct testimony that Jesus is the person to occupy that throne?" Turn with me to the 1st chapter of Luke, where the subject matter of throne and promise, and the direct relationship of Jesus, is more specifically developed. These are the words of the angel to the virgin, Luke i: 31, 32, and 33:

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Here, then, is a definite promise, made by a messenger from God to Mary, that her son Jesus was the rightful heir to the throne of David, and that he should reign over the house of Jacob forever, and of his kingdom there should be no end. Compare this promise with the covenant of David, already quoted, that, "his house and kingdom should be established forever;" and with the oath and promise that "his seed shall endure forever, and his throne as the sun;" and with Isaiah's words concerning the one who was to reign "upon the throne of David, and upon his kingdom forever;" and the language and ideas are so nearly identical that it is impossible to escape the conclusion that they all refer to one and the same person; and that Jesus, the Son of Mary, is therefore the one of whom the prophets spoke; and that one of his greatest honors will be to reign as "King of the Jews," on the restored throne of David.

(To be continued.)

Dr. Arnold's Daily Prayer.

"O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to thee! Do thou bless them, and keep their work thine; that as, through thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to thee to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake. Amen."

Communicated.

The Signs of his Coming.

The event of our Lord's return is the most important of any in the history of our race. His return will decide questions of the greatest magnitude to the national and individual inhabitants of our earth. His coming is ever of interest to his brethren, because if he come not they will never receive the promised eternal life, and the dead saints will forever remain in the dust of the earth—therefore the never failing interest of the true believer in the literal and personal return of their Lord and Master. The nations are also interested in his return, but they know it not. Their strife, groanings and war will not cease until he speaks peace to their troubled seas. Matt. xxiv. is probably the most comprehensive chart left by the Master to indicate our whereabout in the time from his departure until his return in power and glory. Three of the historians have given an account of his memorable discourse—Matthew, Mark and Luke. In order to get as near as possible at all that the Master said we take Matthew and supply from the other writers what seems to be lacking in Matthew. Rightly dividing the Word—placing the events narrated in their proper order is the critical point in the exposition.

From the first to the end of verse 14 the speaker narrates in a general way the most important events to his disciples, from that time to the end of the age or to his coming. Verse 14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This must have reference to the end of Gentile times, because the context shows that iniquity abounds, and that the love of many waxes cold; a condition that did not exist in the first half century of the Christian era. And again it is reasonable that the gospel should be published as a witness to all nations prior to the overthrow of those nations, and the establishment of the kingdom of heaven in all the earth. Now if we take the Bible, the Word of God, as the witness to all nations it would indicate our nearness to the end of this Gentile age.

In verse 15 the speaker goes back to the time of his disciples, and points them to what the prophet Daniel had written concerning Jerusalem, and emphasizes the imperative necessity of their immediate flight from the city. In ordinary circumstances it would seem that the time to flee would be before the city was surrounded by the Roman army, but in reading Josephus we find that those heeding the warning had an opportunity to escape after the city was surrounded by the army. "But now Cestius, observing that the disturbances that were begun among the Jews afforded him a proper opportunity to attack them, took his whole army along with him, and put the Jews to flight and pursued them to Jerusalem.....It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city without any reason in the world." Wars of the Jews, Book 2 chapter 19. He also commences chapter 20, thus, "After this calamity had befallen Cestius many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink." This is a remarkable circumstance of divine providence in caring for the saints.

Verse 21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Ver. 22. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The point here to be understood is, the "shortening of the days." And to this end it is necessary to read what Luke says about the tribulation, because he adds much to what is written by Matthew. "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Lu. xxi. 23-24. Here we learn that the tribulation is to last until all things written in the prophets are fulfilled. This brings us to the end of Gentile times. But on account of the elect "those days shall be shortened." The hatred and persecution by the nations consists in the tribulation upon Israel—God having given them over to the wrath of their enemies on account of their sins. Now if the wrath of all nations had continued as in the dark ages, no Jews could now be alive. But by the increase of knowledge—giving liberty of conscience—one nation after another has ceased to persecute Israel after the flesh, and when all nations shall cease to persecute—then look for the signs in the sun, moon and stars of our Lord's return. Because it is written, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven." Matt. xxiv. 29-30. Therefore the publishing of the gospel for a witness, and the ceasing of the tribulation, are the events now in process of fulfillment, that proclaims the return of the Master.

GEO. FRANCIS.

HERE OVER A CHANCE.

We offer again this coming year to go halves with any one wishing to do Missionary work.

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Announcement.

Notice is hereby given that the first quarterly Conference of the churches of God in Indiana will convene at Plymouth, Ind., Thursday evening at 7:30 o'clock January 26, 1905. Now, brethren and sisters in the one faith and hope, come to this gathering; come to contribute toward the good of the brotherhood, and come to receive good. The Church at Plymouth is making arrangements for and are expecting a good attendance. The Committee on Program is at work and will provide a feast which it will be worth your time and effort to enjoy. Come early, bring your Bible, remain through the entire meeting. Make arrangements today.

A. H. ZILMER, Pres.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J T Smith	8 50

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Notice.

The State Berean Society of Illinois will have several more lesson leaflets printed. These lessons are printed in separate booklets, one containing the lessons from the Old Testament, the other the lessons from the New Testament. If any of the outside states wish to use them please address Miss Anna Drew, 629 N. Galena av, Dixon, Ill. Write promptly, stating number of each desired.

MARY A. GESS, Sec.

This item is for the person who has allowed his time to expire and has not yet renewed. We wish to hereby solicit you to at once send in your subscription money for the paper. At this season of the year our expenses are necessarily heavy, as we must get fuel and otherwise prepare for winter

NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope.

W. L. CROWE.

What We Believe.

An Exposition of the Faith of the Church of God, in 15 chapters, being a reprint, with slight changes and additions of a series of articles some time ago published in the RESTITUTION by the undersigned. The manuscript is in the printer's hands, and the work will be ready about Jan. 1st. Price per copy, 15 cts; 10 copies, $1.00. Send Postal or Express Money Orders (not stamps) to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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No. 44, " " "	10:35pm

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No. 41, Ex. Sun. For Terre Haute	5:45a m
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For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Bassard Agt., Plymouth, Indiana, or

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Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1024 Gates Ave near Broadway. Sunday morning services 10.30—all are welcome. Elders. W. G. Roth and B. T. Macdonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God Plymouth, Ind., meet in their Church Cor., Corro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennedict, Ind. meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:15 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meets Sunday at 10: 5 A. M., in [illegible] ena Ave., for Sunday [illegible] Preaching by S. J. Lit[illegible] each month. Bervan ma[illegible]

The brethren of the C[illegible] Creek, Ohio, meet every [illegible] for Bible class and [illegible] at 11:00 where p[illegible] made to our Father, [illegible] and perfect gift. All visitors [illegible] George Knife, Kester, or John Lehm[illegible] Ohio.

The Church of God at Hammond, La., [illegible] every Sunday at 2:00 p. m. to break bread exhort each other to love and good works. [illegible] Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Sermon at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month, Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edward E. Gronendyke Scholls, Oregon. Also occasionally by Elders W. R. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Sacramental meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington meet in their church each Sunday at 10 o'clock for Sunday school. Preaching at 11 a m and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Everybody invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited

The Church of God at Mt. Zion, near Rolo Ark, meets the 2nd and 4th Sundays in each

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VOLUME LIV. PLYMOUTH, IND., NA, JAN. 18 1905 NUMBER 3.

Poetry.

The Birth of Christ.

Now darkness falls, and Bethlehem's inn
Is crowded as a fold with flocks.
Arches and court the travelers win,
Group after group, with eager din,
And lest in all a place be lacks—
A grave man, yet its shielding there
He sees young wife from the chill air.
Knocks at the strong door of the gate,
And bears a suit none through so late.
"O keeper, strangers here are we
From [illegible]
And worn and weary with our quest.
Pity the dear, and let us rest.
Nay! pencil the heavens in fairer tints,
No room is left save in the stable.
No such [illegible] the wife's off rel.
And [illegible]
Was the rude shelter Bethlehem gave
To Mary, mother of the Lord.

But he whose [illegible]
All unaware [illegible]
Of [illegible]
And [illegible]
And to the shepherds cried, This day
In David's city Christ is born.
And suddenly the heavenly host
Filled all the air, and over vaulted
Glory to God in the highest be
And on earth peace, good will toward men.
And [illegible]
To find their manger-cradled King.

Communicated.

Pine Woods Bible Class.

Teacher One lesson tonight will be THE INVITED ONES, in answer to the following request.

Dear Brother Wilson:

Will you be so kind as to explain the beautiful parable of the king who made a marriage for his son, Matt. xxii 2-14? Does not the marriage feast or the invitation to come and partake represent the high calling to rulership with Christ? And the class that refused to respond the Jew? And those that were gathered from the highways the Gentiles? How do you explain verse 10, seeing that only the good can come to the honor of rulership with Christ? What class is represented by the guest who lacked the wedding garments? How came he to be in that company? Or in other words, how was it possible for him to enter into the king's palace and into his presence at all seeing he was not in royal attire? If the called out ones are the guests at this wedding where is the bride? Please answer through THE RESTITUTION or Bible Class. Submitted from a true desire to learn.

MRS. W. B. WOLFE.

Teacher. What is your opinion Arlon, does the parable under consideration introduce the whole scene of a marriage, including both the bride and ceremony?

Arlon, No. It is dealing mainly with the invitation.

Q. Please name the key text, which shows the whole intent of the parable?

A. You will find it in verse 14, which reads as follows: "For many are called, (invited) but few are chosen."

Q. To whom was the invitation first extended?

A. See Acts xiii 45, 46: "But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. ('When they opposed themselves and blasphemed, he shook his raiment, and said unto them; your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." xviii 6). Then Paul and Barnabas waxed bold, and said It was necessary that the Word of God or (invitation) should first have been spoken unto you; but seeing ye put it from you, (refused the invitation) and judge yourselves unworthy of everlasting life, lo, we turn (or offer the same invitation) to the Gentiles."

Q. Who were not worthy?

A. "They which were (first) bidden."

Q. Who judged them to be unworthy?

A. "Judge yourselves unworthy." "Made light of it (the invitation) and went their ways, one to his farm, another to his merchandise."

Teacher. Lud, will you tell us, how the refusal affected the host, who sent out the invitations?

Lud. "He was wroth; and he sent forth his (the Roman) armies, and destroyed those murderers, and burned up their city."

Q. Is the invitation still being extended?

A. Yes God's servants are still engaged in "the highways," saying come.

Q. Do God's servants find a hearty response as they go abroad in the highways, saying, Come?

A. They do not. Only one here and there responds to the invitation to come.

Q. How do many act when invited?

A. "Make light of it," and go "Their ways, one to his farm, another to his merchandise."

Q. What will be the result of making light of the invitation?

A. "I say unto you that none of those men which were bidden (whether Jew or Gentile) shall taste of my supper."

Q. Do not many who profess to have accepted the invitation, value their farms and merchandise more than the invitation they have professed to accept?

A. Undoubtedly so.

Q. In the end which will they receive?

A. Why just that which they value most. If they prefer their farms and merchandise to the invitation, they will be refused admission to the bridal chamber, they cannot have both.

Teacher. One man is found in the chamber, who had not clothed himself with a "wedding garment," was he allowed to remain?

A. No. They bound him hand and foot, and cast him into outer darkness, where many were weeping and gnashing their teeth in bitter anguish, because they had been so foolish as to "make light" of the invitation, and show their preference for their "farms and merchandise."

Q. Are there many today who presume that they will be admitted to the festal chamber without the "wedding garment?"

A. There are.

Q. What is the wedding garment?

A. See Rev xix. 7-9: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb has come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." Here we find the garment is "fine linen clean and white, for the fine linen is the righteousness of saints."

Q. Then what was the man destitute of who was cast out?

A. "The righteousness of saints."

Q. What is the righteousness of saints?

A. As to Abraham we read: "Faith was reckoned to Abraham for righteousness." Rom. iv. 9.

Q. What relation did circumcision sustain to his faith?

A. "He received the sign of circumcision, a SEAL, of the righteousness of the faith."

Q. What relationship did this sealed faith sustain to the righteousness of saints?

A. "That he might be the Father of all them that believe, that righteousness might be imputed to them also. *** Who also walk in the steps of that faith of our father Abraham."

Q. What is the first step to take in order to secure the (wedding garment) the righteousness of saints?

A. To "walk in the steps of that faith of our father Abraham."

Q. What is the second step?

A. Seal the faith by the circumcision of Christ.

Q. Please explain what the circumcision of Christ is?

A. See Col. ii. 10-13: "In whom ye are also circumcised with the circumcision made without hands."

Q. What does this circumcision accomplish in the one who walks in the steps of that faith of our father Abraham?

A. "Putting off the body of the sins of the flesh."

Q. By what means?

A. "By the circumcision of Christ."

Q. How is that kind of circumcision performed?

A. Paul says, Being "buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having given you all trespasses."

Q. Can we have the (wedding garment) righteousness of saints, "while they walk in the steps of that faith of our father Abraham," then submit to the "circumcision of Christ," which consists in being "buried with him in baptism," and the result following viz: he the "forgiveness of all trespasses," and on securing this, we have "the righteousness of saints," even the wedding garment.

Q. Why do so many fail to secure the wedding garment, or "the right cousness of saints"?

A. Because they seek it by ways and methods of their own devising. They base it upon some other faith than that of the faith of Abraham, and refuse to submit to "the circumcision of Christ," being buried with Christ in baptism," preferring to accept of human substitutes, such as sprinkling, and pouring, etc.

No other "wedding garment" than God devised by the King of kings will be recognized in his wedding festivities. Those appearing without it will be bound hand and foot, and cast into outer darkness to keep company with all others who presume to doctor divinity. God has no use for Doctors of Divinity.

Yours in the Blessed Hope.
W. H. WILSON.

Self Examination.

Examine yourselves, whether ye be in the faith. 2 Cor. xiii 5. Surely the foregoing is timely advice with us at the present day. There was a time when the doctrine of justification by faith was pressed to its extreme limit by the so called Reformation. The Methodist Discipline reads, "That a man is justified by faith only is a very wholesome doctrine, and very full of comfort." This form of words was objected to by the followers of A. Campbell and also our own people of the Abrahamic faith as being too exclusive, and many public and private discussions grew out of this proposition. Notwithstanding the failure of the objectors to cause the expunging of the tenet from the various creeds and confessions of the churches, the controversy did result at least in quieting the claim that its defenders put forth for the literal meaning of the words as they stand in their creeds, and in addition created a tide of sentiment in favor of justification by works that threatens at this time to bring into disrepute and to relegate all faith to the shades, and bury the true faith under an avalanche of so called good works so deep, that it will never be referred to as a means to salvation again. Thus one extrema follows the other. In our text we will notice that the apostle does not say, Examine yourselves whether ye be in profession of faith, but whether ye be in the faith. This doubtless means whether you are holding fast the form of sound words of the gospel, and walking in harmony with its requirements or not. There are many at the present time who claim to be followers of Christ, who are utterly averse to carrying out the apostles' injunction, "To contend earnestly for the faith." Even those things that they esteem as indispensable to salvation are kept back lest some who hold different be offended; and while none perhaps discard faith as useless in obtaining the favor of God, they are not sparing in their criticism of those who insist on specifying the things which constitute the glad tidings.

It is at this point that the writer is often charged of being too dogmatic [illegible] unchristianable [illegible] other what can we say? Do we seek to please God or man? Is the Word of God so ambiguous and indefinite that we may not define it, nor affirm what it denies, nor deny what it denies. Some one, "Hold what views of God's Word you please but do not try to force others to believe as you do, as you are no more sure for from the truth as they." And again, "They have the Bible, you have and can read it, all as you and therefore are [illegible] all the churches are in error but one (yours)." Why don't you preach the gospel and say nothing about other people's views?" Why can't you be [illegible] and let that vine oppose [illegible] are to hear the truth as you see it? These questions bring to memory a little incident that took place some years ago when the writer was a member of the Christian church. We were assembled together in what was then called social worship, which consisted of various exercises as singing hymns, exhortation and prayer. The writer had made a confession of [illegible] to see for b the necessity of "seeking first the kingdom of God and his righteousness," and had tried to define what is meant by that phrase as we now understand it. When I sat down a good old sister rose up, and began a modest review of what I had said, with a gentle admonition to us all to shun controversy. She then said, "Let us all be good brethren and sisters in the kingdom of heaven," and before I could think how it would sound on such an occasion, I said, "But Sister Cass, we are not in the kingdom of heaven." Now as regards the criticism of our manner of preaching. "Hold what views you please." This critic evidently is not interested in the Book at all, and ten chances to [illegible] knows nothing, and cares nothing [illegible] the Word. Our second critic is [illegible] like the first, he is the one who says, "The Bible is like an old fiddle." Only he is unable to play any tune on either. Now, as to our lack of charity in this respect, let us first enquire, Whose message is it we are called upon to deliver? Answer, God's. To whom is it to be delivered? Answer, man. For what purpose? To point out to him a way of escape from destruction, and a way to everlasting life. Now what is the best qualification of a messenger? Answer, faithfulness to deliver the message. What is the penalty for failure to deliver the message to the man? Answer, "His blood will I require at thy hand." Now, where does charity come in? Answer, In giving the message to the man. And where the lack? Answer, in delivering to him some word of our own. O that ministers of his Word might be a thousand fold more impressed with the solemnity of their calling, and study to be a workman that need not be ashamed, but give to each the portion of God's Word that is needful for food and medicine. When two persons differ on any point of doctrine, and each concedes that the other is as near right as himself, then neither affirms nor denies any thing. Truth triumphs only when its defenders assail error. This is our apology for placing them in contrast. Says Stephen, "Ye do always err." The only way to show true charity toward one who is ignorant of the way of life, is to warn him of his danger, and then point him to the narrow way. To tell him he is as near right as you are is to tell him nothing. Fancy such a preacher if you can. Brethren, if we know the truth, we should speak the truth, and walk in the truth, and it shall be credited to us for charity. This does not exclude meekness and humility, but it does exclude hypocrisy and deceit. Forbid that any of our dear brethren should hold the truth in unrighteousness, or think to contribute to the success of the gospel by joining hands with error. Yours for the truth.

A. B. WISER.

There is only one way to be happy, and that is to make somebody else so, and you can't be happy cross-lots; you have got to go the regular turnpike road.

To the household of faith:

My hope in the blessed promises given us in the gospel of the kingdom is unceasingness I read them in the Word of God. What a merciful and kind Father we have in heaven to give us his will written out by holy men, who wrote as they were moved by the Holy Spirit, for our guide and consolation in these last days of Gentile times; for where would we be without the Bible? It is a great blessing to the people now living, and yet how few regard it, [illegible] thus the mercy of God is not heeded, thus the gospel of the kingdom is a blank to them. But my brothers and sisters, may it not be so to us; I can say it is not to me, for when I read the blessed promises, I feel it is the power of God unto salvation to every one that believes and obeys it. Thus we are strengthened in the race and narrow way that leads to life eternal. God help us to endure unto the end.

C. P. ALGIRE.

Household of the One Faith:

Another year has rolled away into the past, and as we cannot change it let us be thankful for all blessings and pray our heavenly Father to forgive all wrongs; and help us to love each other more and to love the great cause of Christ and his coming kingdom most of all. We are so glad to see Brother and Sister C. C. Ramsey's name in one of THE RESTITUTIONS, write more Bro. Ramsey, you know how dear your names are to us and all the dear ones. Just a word from you all is so much to us who are of the one family of God. And a word for the child's paper, I am so glad, for we do need such a paper. Sister Barber and Sister Wince, you can go on with this good work and we will stand by you. God bless all is the prayer of your brother and sister.

JOHN & MARY ALLARD.

Dear brothers and sisters:

I love to read your letters of good cheer and exhortations and will tell you that I too am looking for the dear Lord's soon coming for his bride; and am striving to be one of the wise virgins who have their lamps trimmed and burning and oil in their vessels, then when we hear the shout, Behold! the Bridegroom cometh, we will not have to go and buy oil and come back to find the door shut. We have no meetings of our faith here, but I go to Los Angeles quite often and meet with a band of worshipers. Last Sunday Jan. 1, I heard a fine sermon by Bro. R. S. Dwiggins. Let us press toward the mark for the prize of the high calling of God in Christ Jesus.

Your Sister,
MRS. S. J. LANPHEAR.

Jew-Baiting and Persecution in Russia.

The following extract is from a letter from Russia, and communicated to us by the Rev. M. L. Mollis, of Liverpool:—"In general there reigns here a gloomy feeling. In this unfortunate war some thousands of young lives have already been sacrificed, and then neither affirms nor denies any thing. Truth triumphs only when its defenders assail error. This is our apology for placing them in contrast. Says Stephen, "Ye do always err." The only way to show true charity toward one who is ignorant of the way of life, is to warn him of his danger, and then point him to the narrow way. To tell him he is as near right as you are is to tell him nothing. Fancy such a preacher if you can. Brethren, if we know the truth, we should speak the truth, and walk in the truth, and it shall be credited to us for charity. This does not exclude meekness and humility, but it does exclude hypocrisy and deceit. Forbid that any of our dear brethren should hold the truth in unrighteousness, or think to contribute to the success of the gospel by joining hands with error. Yours for the truth.

A. B. WISER.

There is only one way to be happy, and that is to make somebody else so, and you can't be happy cross-lots; you have got to go the regular turnpike road.

"And yet here the Russians are Jew-baiting, and persecuting the Jews not less than Kischineff. Here the enemy is as relentless as there the Japanese are.

"There is no compassion here, no honesty; but robbery, murder and cruel mockery. And the worst thing is that the instigators of the common people to evil are the better and intelligent classes, with only few exceptions.

"During October, in not less than six towns where the Jews dwelt, both houses and shops were broken into, plundered and demolished, and some human lives were even sacrificed.

"This is verily the vale of tears. Those who can afford to do so emigrate to America, to the land of freedom and justice; and even if these persecuted Jews were to turn their faces to Japan they would not be so barbarously treated as here, and perhaps be kindlier received.

"May God enlighten the enemies of the Jews, and cause them to be more human."—*Jewish Missionary Herald.*

Oregon State College
Oregon [illegible]

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

PLEASE READ EACH WORD OF THIS.

We have made an agreement with the publishers of "Farm and Fireside," a semi-monthly journal, published at Springfield, Ohio, by which we can present our patrons with that paper for a year entirely free of cost.

Farm and Fireside has from 20 to [illegible] pages, good large and illustrated. It is accredited with having the largest circulation of any home and farm paper in the world. It is a good paper for the farmer, dairyman, stockraiser, poultryman, fruit grower and gardener. The housewife has a department—in short all members of the home are supplied with reading suitable to each one. A sample copy will be sent to you soon.

OUR PROPOSITION.

Our proposition is to send each one of our patrons who pays his subscription up and on to the end of 1905, the Farm and Fireside for a year free of any charge whatever.

This simply gives you the both papers for the price of ours.

There is necessarily a limit to this offer and you will have to act very promptly if you wish to take advantage of it. Our arrangement ends with the month of December. So if you want the Farm and Fireside free for one year, send at once as above, and we will see that you get the two papers.

This applies to new and old subscribers alike. Each one who pays for THE RESTITUTION to the end of 1905 gets the Farm and Fireside as well.

Send as soon as possible, so as to be sure and secure the present we offer. If you are in arrears send the money to cover the delinquency, and send $1.50 for next year, and you get Farm and Fireside absolutely free.

A SECOND PROPOSITION.

In the city of Boston, Mass., is published a monthly journal devoted to education of young and old to the necessity of a humane and merciful treatment of dumb brutes as well as our duty to our fellowman. This paper is called "Our Dumb Animals," and is specially beneficial for the youth of our land, though older people cannot fail to be helped by reading it.

We propose to send Our Dumb Animals free one year to every person sending us a new subscriber for THE RESTITUTION for next year.

Do not misunderstand our offer—

1. Pay all arrears and for 1905 and you get THE RESTITUTION for that time and Farm and Fireside for one year.

2. A new subscriber paying $1.50 for the year 1905, will receive all the papers of 1904 from the time his subscription is in hand, and the full year 1905, and will get Farm and Fireside for one year.

3. Any person sending us $1.50 for a new subscriber for next year, not only entitles such new subscriber to what is mentioned in No. 2, but he will himself get Our Dumb Animals a year free of cost.

Should you wish to do so, you may name any boy or girl you would like to have receive Our Dumb Animals in place of yourself.

If you send two new subscribers as above, you can name some one for each subscriber you send, and Our Dumb Animals will be sent to whomsoever you name.

P. S.—We have extended the above offer for a short time. However we will not send unless you request it. If you want these papers extra, just say so when you write.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 18. 1905.

Brother Zilmer has been holding meetings at Burr Oak Church, this County for a week. His audiences have been good, though the weather has been severe most of the time.

Mrs. Lou Greer Butler was recently married to Gabriel Rohrbach, and lives at Zelma, Okla. She writes to in this way inform her friends of the fact, and we take pleasure in making this statement for her, and wish her happiness.

The programme for our Indiana Conference is published in this issue. We trust the friends throughout the State will make an effort to be present. All will be made welcome. We are to be visited by Sister Mattie Neill of Salem, O., who with her husband shares the the honor of being Ohio State Evangelist. Bro. Geo. Neill of Cleveland, O., who will attend this meeting is the son of Bro. and Sister P. Neill, and is a young man of no mean ability. Be at the meeting and besides meeting there new faces, renew acquaintances with the old veterans on the programme who will each be here if health permit. Come and have a good time.

To say anything regarding the War in the far east at present is to enter into the list of guessers. There has been little done of an active character. A small body of Cossacks have penetrated across country to the rear of the Japanese lines, and damaged their railroad from New Chwang. While this is unpleasant, it is not a decisive event. Little is known of the movements of either Japanese or Russian fleets. The Russian war party is contending with the threats of revolution at home. What they may amount to is yet to be seen. The element that is now the most dangerous is the notice sent by Russia to China, and all the neutral powers, claiming that China has been disregarding her agreement, and has been aiding Japan in the War. The motive for making this protest just now is likewise a guess. If Russia really thinks China has violated her agreement, and wishes to have the same stopped, likely the powers combined can make a way to force China to cease. However, if it be but notice that on this pretext Russia herself will henceforth claim the right to invade Chinese territory then there are various complications to arise. Should her ships evade the Japanese vessels, and get to far eastern waters, this would leave her free to seize any convenient port, and make it a base. As a number of her vessels are now in Chinese waters in a dismantled condition, the Japs may take the opportunity to sail in and finish them. Again, there is a vast line of Chinese frontier to which Russia has already laid her railroads, and she could invade the country from these points. This would bring the dreaded Chinese uprising, and while Russia was being stung by thus stirring up this hornet nest, she could call all Europe to her aid to put it down. Inasmuch as our own government took the leading part in inducing China to stand neutral, we could hardly expect to keep out of the affair. Should it be the aim of Russia to thus embroil other nations, and so detract attention from her own condition, it will be taking desperate chances, and there is no knowing how it may end. Events move rapidly and the student of the Scriptures must be prepared for any event. Watch.

Communicated.

"Orders." No. 3.

In this paper we will consider the functions and qualifications of the evangelist. As a preliminary remark I wish to say that the modern conception of a "clergyman" as "pastor" of a church is not Scriptural. As shown in a previous paper, the elder or bishop is the pastor, the one to feed the flock. Acts xx: 28; 1. Pet. v: 1-4. He is the pastor and teacher. Eph. iv: 11. This being true, there is not any Scriptural warrant for the modern "pastor." If the man to whom this term is applied has a work or place provided for in the Apostolic Constitution, he is an evangelist. He is engaged in preaching (whatever that may be) and such other duties as were performed by the evangelist.

The term "evangelist" is found Acts xxi: 8; Eph. iv: 11; 2. Tim. iv: 5, and properly means "a messenger with good tidings." The apostle Paul charged Timothy to "do the work of an evangelist," and among other duties enjoined upon him was this: Preach the word." 2 Tim. iv: 2. This is a vital part of his "work." From Acts 8 we learn that Philip, who was an evangelist (Acts xxi: 8), preached or evangelized Christ (v. 5), the things concerning the kingdom of God and the name of Jesus Christ (12), preached Jesus (35), and evangelized in the cities until he came to Caesarea. 40. He was evidently called an evangelist from the fact that he evangelized. In this evangelization he conformed to the injunction to Timothy to "preach the word," for it is said that "the apostles heard that Samaria had received the word of God." Acts viii: 14. From all of which it is seen that he is strictly a preacher of the word. Whatever that word teaches concerning "the kingdom of God and the name of Jesus Christ," he is to evangelize—announce as glad tidings. Philip did at Samaria what the Lord said should be done there, viz.: "witness." Acts i: 8. And this witness was "this gospel of the kingdom" which Jesus said "shall be preached in all the world as a witness to all nations." Matth. xxiv: 14. When the Lord *made* provision for the proclamation of the truth in all the world He was careful to instruct the Church as to the message to be borne forth to men. In the proclamation of the gospel Jesus Himself, as the the Head of the Church, set the pace. See Luke iv: 18, 43; viii: 1. Philip's preaching consisted of two classes of things: the things concerning the kingdom of God and the name of Jesus Christ. Acts viii: 12. Due attention was given to the prophetic statements concerning that future kingdom, but not to the neglect or at the expense of the things which concerned the name of Jesus Christ. He "preached Jesus," setting before men and women the facts of his life, his character, his doctrine, his death, his burial, his resurrection, his ascension, his occupancy of heaven, and his return in glory to assume the reins of government. It is not definitely stated that he taught baptism, but from verses 12 and 36 it is seen that the people at Samaria as well as the eunuch were baptized as a direct result of hearing him preach. The former would not have been baptized, and the latter would not have requested baptism, had not something been said upon this subject. It is one of the things which concern the name of Jesus Christ. Into that name believers of the gospel are baptized.

The evangelist is dealing with "the word of truth" (2. Tim. ii: 15), which is the gospel. Col. i: 5. This word is not only to be divided, but "rightly divided." It must be adapted to the understanding of the hearers. He must begin with the first principles of the doctrine of Christ. Heb. v: 12; vi: 1, 2. He is to inculcate sound doctrine. 1. Tim. i: 3, iv: 6, 13, 16. He goes into new and unoccupied territory, and upon his labors in the neighborhood will depend the character of the doctrine the people believe. If he is an ordinarily respectable man he will influence some to believe the doctrine he teaches. How necessary, therefore, that he so divide the word of truth that he "needeth not to be ashamed" of his work. He is to study, not only the apostolic doctrine, but also the primitive manner of its proclamation. What a power for good or evil he may be. If he conscientiously and faithfully preaches the word, there will be men and women, as at Samaria, to believe his preaching; if he preaches something else, there are also likely to be followers.

The evangelist is to "avoid unlearned (untaught) questions." 1. Tim. i: 4; iv: 7; vi. 4; 2. Tim. ii: 23. These will gender strifes. Where such contention exists, is it not due either to the loose preaching of the evangelist or a loose administration of Church Discipline on the part of the elder? The elder is to "hold fast the faithful word as he hath been taught." Titus i: 9. But by whom has he been taught except by the evangelist, who is to insist upon sound doctrine? 1. Tim. i: 3. Here is food for reflection. If the Church is not what it should be in doctrine and practice, if it is rent by factions, and divided by strifes of words, how much have I contributed to such a condition?

Another duty of the evangelist is to see that the Church is properly officered with elders and deacons. 1. Tim. iii: 1-16. The work and qualifications of these officers are distinctly set forth in the Word of God, so that the evangelist need not guess as to his duty in respect to this matter. He is the proper person to attend to this. See [illegible] is the vessel which bears to men the doctrine of God both as to faith and practice. He understands the message which he brings, and knows the principles of its application to human life through the Church.

As to the qualifications of the evangelist, it may be said, first of all, that he must be studious. "Study" (2. Tim. ii: 15), "read" (1. Tim. iv: 13), and "meditate." 1. Tim. iv: 15. He is to study the word which he is expected to preach. He can not preach the word if he is not familiar with its contents; and he cannot know the word without study. Study the word, its contents, its biographies, its history, its doctrinal teaching, and its prophecies, both fulfilled and unfulfilled. Let that be the treasury from which he brings forth things new and old. Matt. xiii: 52. Besides this he and his hearers may be benefitted by facts from history and science. Anything which will enrich himself or his hearers in knowledge that tends Godward, is to be the subject of reading and study.

He is to be "apt to teach," apt to communicate the knowledge he has acquired. 2. Tim. iii: 24. There are men who are veritable "walking cyclopedias," but they are closed up and can not impart knowledge to others. He should have clearness of perception, aptness of expression, and a good delivery. If there is anything in elocution, rhetoric and logic which can be useful in the proclamation of the truth, let him not disdain to make use of it.

He must not be contentious, not "strive." 2. Tim. ii: 24. He is not a debater, though he never fails to defend the faith when it is assailed.

He must have the power of enduring afflictions. Men may say unkind things about him as well as the doctrine he teaches, but this must not disturb his peace of mind. He is to be instant in season, out of season. He must not be easily discouraged at the seeming want of success in his labors. He must remember that "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." Jas. v: 7.

He is to "watch in all things." 2. Tim. iv: 5. He should be swift to hear, quick to observe; he should watch everything and everybody. But above all things else, watch himself.

He is to be "an example of the believers, in word, in conversation, in charity (love), in faith, in purity." 1. Tim. iv: 12. Even though he be a "youth" or young man, his character must be such as to commend him to the esteem and love of all good men.

The office and work of the evangelist are not the product of man's imagination, as it is distinctly said that he that ascended "gave some evangelists." Eph. iv: 11. Barnabas and Saul were sent forth by the holy Spirit as well as by the Church which was at Antioch. Acts xiii: 3, 4. Timothy was chosen by Paul "to go forth with him." Acts xvi: 1-3. Philip the evangelist (Acts xxi: 8) was one of those scattered abroad who "went everywhere preaching the word." Acts viii: 1-5. He was not an apostle, for these all remained at Jerusalem. The Church must discern the qualities that fit a man for the work of an evangelist. Let the Church be pure in doctrine and life, and she will not be slow to recognize adaptibility in her children for the work of the Lord. Then let her encourage such in word and deed to "go to the work."

It has been "ordained" by the Lord "that they which preach the gospel should live of the gospel." 1. Cor. ix: 14. While it is true that the apostle "used none of these things" on his visits to Corinth (1. Cor. ix: 15), yet it is also a fact that he did take wages of other churches to do them service. 2. Cor. ii: 8. This is not written as a plea for a fat salary for the evangelist, but simply to call attention to the Lord's order relative to this matter. It should be beneath the dignity of the evangelist to degrade his work to the level of a money making institution, but if he gives himself wholly to the gospel, spending all his time and energies in the work, he is justly entitled to that which the Lord has ordained. Let it also be borne in mind that, although he may begin a youth, he will not always be young and strong and vigorous. After awhile age and labor will enfeeble him, and the Church must not allow the faithful servant to go down to his grave destitute and in want. That the evangelist may not be unduly hastened to his end, let the brethren and sisters see to it that he is given a warm bed when he retires from the labors of the day. To place him into the nicest spare bed in the farthest corner of the house, between the nicest sheets you ever saw but awfully cold, is not calculated to improve his health. Let him also be careful of his own health. Also let him be careful lest he cause unnecessary work and anxiety to the family who have received him with so much kindness.

Are there enough evangelists in the Church of God? What say the brethren about this? Have you an eye on the men who possess the necessary qualifications for useful evangelists? Have you encouraged them in a practical way as well as with good words? Church of the living God, are you awake to your privileges and opportunities? Do you feel your responsibilities? I feel deeply what I write, and would ask the brethren and sisters to consider these things in all seriousness. Where we have one evangelist we ought to have scores of them. We can not do too much. Are we doing all we can? Are our hearts, hands, and purses open to help where we can?

A. H. Zilmer.

Secret Prayer.

Nothing contributes more toward sustaining our strength and spiritual growth in Christ than earnest prayer, and no place is more conducive to acceptable prayer than the closet. Hypocrisy is not an element of secret communion with God, such surroundings beget no false motives nor excite a desire for a display of words and mock solemnity. Pride and vanity and self esteem often are painfully manifest in public prayer. The voice, gesture and attitude all indicating that the prayer is addressed to an appreciating audience other than God. Some are so embarassed that they fail to ask for thing they really need. They fall into the habit of using old stereotyped phrases that may or may not contain any thing that God has promised. Such persons should be kindly instructed to enter into their secret chamber and there ask of God to give them the things most needful. Only a few may be able to pray acceptably before an audience add fewer still who may pray while standing without calling the attention of the audience to themselves rather than God. Kneeling is doubtless the most suggestive attitude of humility and reverence that we can assume, virtues that are not excessively prominent in this generation. Paul's expressed desire "That men should pray everywhere, lifting up holy hands without wrath and doubting need not be pushed the extreme as teaching that every attitude is recommended, but rather that prayer should not be neglected when it could possibly be made. I would not be understood as condemning the attitude of standing while giving thanks, but I think that kneeling is better for me. Personally I regret to see this old humble form displaced by any other. Sitting in prayer is most certainly the way if ease is consulted but aside from this it has no merit. I know we are admonished to submit to every ordinance of man for conscience sake but that does not interfere with my privilege and preference of bending the knee and bowing the head when asking of God the things needful for my well being. Let us not forget to pray the prayer of faith and take a firm grasp of the hope set before us. This will prevent us from drifting on to the rocks and being driven by every wind of doctrine.

A. B. Wince.

To those of like precious faith:

As I do not see many letters in the items under the heading of love feast this year, I will write a few lines hoping they may be beneficial to some scattered ones, and that others may be induced to write. We are of one family, and should hear from one another, and should bear one another's burdens and so fulfill the law of Christ, in order to do this we must get acquainted with each other, and what better way can we accomplish this than by writing letters to the household of faith through The Restitution. Hoping the paper may be instrumental in leading some to a knowledge of the truth as it is in Jesus, and act as a preacher to those who are isolated, and do not have the privilege of hearing the glorious gospel of the kingdom preached and to exhort people to follow in the footsteps of our blessed Master, who was tempted in all points as we are yet without sin, who did no sin neither was guile found in his mouth. Would to God that all who have taken upon themselves the name of Jesus, and who are trying to develop that higher life, so that they may be fit to reign with Jesus in his glorious kingdom. Do we appreciate our high calling to live and reign with Jesus? Oh, what responsibility rests upon us. If we expect to reign or rule with him we must also expect to suffer with him. If we are to be joint heirs with him in his glory and reign we must also participate in his sufferings. The Christian life is a life of warfare, we are commanded to fight the good fight of faith, and lay hold on eternal life, we must keep down the old man of sin, which is corrupt, and be renewed in the spirit of our minds. The fruit of the Spirit is love, joy, peace, long-suffering, kindness, gentleness, meekness, temperance, which is self control. If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful, but so an abundant entrance shall be administered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ. Therefore let all those who have accepted the glad message of salvation let their light shine out brilliantly, be like a city set on a hill, which cannot be hid, that others may see their good works, and be led to glorify our Father who art in heaven.

Yours in hope of eternal life when the Life Giver comes.

A. Railton.

Obituary.

Death has invaded our home and taken my loved and loving husband Andrew L. Filkins. He was born at Richfield, Otsego Co., New York, Dec. 27, 1844; died at our home at Canton, Kansas, Dec. 26, 1904, being sixty years old lacking one day. When our country called for troops in 1861 he was among the first to respond and served until after the close of the war, being in the Regular Army. Five years of army life left him broken in health, having taken a severe cold which resulted in lung trouble, which ultimately caused his death. In Aug. 1868 he was married to Delta C. Calkins, at Richland, Oswego Co., New York, came to Kansas in January, 1878, where he has remained until death claimed him. No children have blessed our union but several have been sheltered in our home by his loving care. Twelve years ago he accepted the gospel of the kingdom and was baptized into the saving name of Christ, has been ever strong in the faith, his parting words were, "Look for the coming Savior and the resurrection unto life." Although my home is broken and my heart is lonely, I am not mourning as those without hope. May the dear Lord soon come is my prayer. Delta C. Filkins.

Dearest brother, thou art sleeping,
Safe from pain, and toil and care;
Dearest brother, we shall miss thee,
Miss thee at the house of prayer.

Thou wilt sleep, but not forever,
Jesus died and rose again;
Soon He'll come in clouds of glory.
Then wilt rise with him to reign.

Julia A. Barber.

Julia A. Reynolds was born on Aug. 2, 1823, in St. Lawrence Co., New York. Came to Kingsbury, Ind., with her parents and family in June, 1836. Was married to Daniel Shaw on Nov. 6, 1839. From this union twelve children were born, six girls and six boys, of which number eight are living. On Sept. 21, 1852 she with her husband, took letters and withdrew from the Methodist Protestant church, at which time she with her husband were "Age to come, Second Advent believers, and have been such ever since as the Scriptures teach. She died Jan. 2, 1905. The good book says, "Blessed are those who die in the Lord, yea, saith the Spirit, from henceforth they do rest from their labors, and their works do follow them. At the funeral the 15th chapter of 1 Corinthians was read and a hymn sung. We laid her away in the Kingsbury cemetery to await the resurrection.

[The above notice was sent us, but no name signed to it. Bro. Daniel Shaw is now 91 years old, and has taken this paper since it was first published by Joseph Marsh in Rochester, N. Y.—Ed.]

To the Illinois Bereans:

We now have some Berean pins, 20 cents each. Those who have not been supplied, may send to Anna E. Drew, 620 N. Galena Ave., Dixon, Ill.

"Half our difficulty in doing anything worthy of our high calling is the shrinking anticipation of its possible after-consequences. But if Peter had tarried to count all that was to come—the poverty and wandering and solitude and lonely old age, the outcast life and chance of a fearful death—it may be he would have been neither an apostle nor a Christian."

No honest, faithful, heroic work ever failed of reward. It may not be the particular reward that the worker set out to win, but something richly worth the toiling for is bound up with all labor, this is one of God's beautiful laws.

Indiana Conference Program.

Thursday Jan 26,

7:30 p m Address of welcome, W Tuttle, Elder
Response, A H Zilmer, Conference President

Friday Jan 27,

10:30 a m, Sermon, J S Hatch
Walking through the valley of death.
3:00 p m, Business—
Appointment of committees, etc.
3:30 p m, Sermon, J L Wince
What does the gospel embrace?
7:00 p m Social meeting, A H Zilmer
7:30 p m Sermon D T Halstead
Examine yourselves whether ye be in the faith.

Saturday Jan 28,

10:30 a m Sermon, J F Wagoner
The Jew in history.
1:30 p m Business session.
2:30 p m Sermon, Mrs Mattie Neill
The doctrine of the kingdom.
7:00 p m Social meeting D E VanVactor
7:30 p m Sermon George Neill
Purpose of the Bible.

Sunday Jan 29.

10:00 a m Social meeting, J H Willey
10:30 a m Sermon, A B Zilmer
12 m Sunday School hour, Talk by Sister Neill
2:30 p m Sermon J L Wince
The Blessed Hope.
Followed by Communion service.
7:00 p m Practical talks, about ten minutes each, J F Wagoner, D T Halstead, J S Hatch, Mrs Mattie Neill, D E VanVacter, J L Wince, George Neill A H Zilmer.

Programme Committee,
E. K Barnhill,
T. O. Taber,
A. R. Underwood.

Ye Must Be Born Again.

Birth has much to do with life. How can one live a pure and noble life who has descended from ancestors who were paupers and criminals? Some thinkers maintain that almost everything depends on birth. Men say, "Blood will tell;" "The stream cannot rise higher than its source;" "The child is father to the man;" and Jesus says, "That which is born of the flesh is flesh." No one can boast of his blood. It is all tainted. Life is a treasure so valuable that it should be kept free from blemish, but it never is.

It is necessary to begin anew. When a traveler discovers that he is on the wrong road there is but one thing to do, he must turn round and begin again. When a builder discovers that he is working on an inadequate foundation, his work may be admirable, but he must throw it all away, and lay a good foundation and begin again So it is with life. The bias of heredity gives us a wrong trend. The fault can be remedied by beginning over again. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him." Saul of Tarsus discovered that his life was wrong, and he counted it all loss and began again. He did not try to mend his old life, but, becoming as a little child, he made a new beginning. When the Lord Jesus touched him he consented to be crucified with Christ, and then exclaimed, "Nevertheless I live; yet not I, but Christ liveth in me."

Some will hold on to the old life. They are proud of their birth, their honesty, their good works, and their own righteousness. But it is the question of the kind of life. There is a natural life and a spiritual life. That there are good qualities in the natural life no one will deny. Let them not be disparaged. But they are not spiritual. They do not bring the soul into fellowship with God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Not until God enters into our life through the door of our voluntary surrender to him can we enter into his fellowship. Let men come to Christ with all their sins and depravity, yea, with all their culture, refinement and natural goodness and excellence, and be born again, and they shall enter upon a new life as much larger and sweeter and higher than the old life as the life of an intelligent natural man is higher than the life of the lower animals. It is the life of God in the soul of man. It is eternal life. If the stream can rise no higher than its source, let us rejoice and be exceeding glad, for the source of the spiritual life is God. This is that "life more abundantly" which Jesus came into the world to bestow on men.—*Christian Advocate.*

"A Roman Catholic priest, in Germany, on entering the pulpit, took a walnut into it. He told them that the shell was tasteless and valueless; that was Calvin's church. The skin was nauseous, disagreeable, worthless; that was the Lutheran church. He then said that he would show them the holy Roman Apostolic church; he cracked the nut and found it rotten!"

Poetry.

A Closing Song.

Lord dismiss us with thy blessing,
Keep us in the narrow way;
May thy spirit ever guide us,
May our footsteps never stray.
We are weak, dependent children,
Lead us by a Father's hand;
We are prone to wander from thee,
Pilgrims to fair Canaan's land.

'Tis not riches, fame nor power,
All while time must pass away;
But true wisdom we implore thee,
With thy grace from day to day.
We are weak, dependent children,
All our help must come from thee;
Thou art able, thou art willing,
We will put our trust in thee.

When temptation's wiles surround us,
And our hearts are vexed with grief,
Then to thee we fly for refuge.
Thou alone can give relief.
We are weak, dependent children,
Guard us with a watchful eye;
Thou alone can guide, direct us,
On thy word we will rely.

—Mrs. I. G. Roberts, 1889.

Communicated.

Berean Meeting, Cleveland, O.

The twenty-fifth meeting of the National Berean Association was held on Tuesday evening, December 13, 1904, at the home of Sister Hattie Pate, the place of meeting having been changed on account of the inability of Bro. Buell Nutt to be present, at whose home it had been decided to meet. The meeting was called to order by the President and opened with prayer by Bro. George Neill. Eight members responded to the roll call, minutes of the previous meeting were read and approved by the society. The treasurer reported a balance on hand of $3.77, the amount of dues collected $1.20, making the total cash on hand $4.97. Sister Hattie Pate reported having received a letter from Sister Luella Smith, she also read an encouraging letter, which was of much benefit to all, sent to the society by Bro. Joblin, both were expressions of thanks for remembrances of flowers sent them.

Bro. James Thompson also reported having received a letter from Sister Whitehead, thanking the society for their part of the fund sent to a sister in Chicago through Sister Whitehead.

It was decided upon motion that the society endeavor to fill any space which should be allotted to them by the publishers of THE RESTITUTION, once each month and that this be commenced with the papers written on the present subject, "The Life of Paul." The matter of changing the name of the society was brought up by Bro. James Thompson, and upon a suggestion by Sister Bessie Nicholls, a committee of three, namely, Bro. James Thompson, Sister Jennie Salisbury and Bro. George Neill was appointed to arrange some definite plan to be submitted for decision at the next meeting.

The society had the pleasure of three visitors, Fred and Lillie Blythe and Sister Gertrude Grief and were pleased to add Sister Grief's name to our list as a new member of the society. This having completed the business for the evening the continuation of the subject was then taken up. Our leader Bro. Buell Nutt being absent his paper prepared was read by Bro. George Neill, there were also papers read by Sister Bessie Nicholls and Bro. Stanley Sanford, all of which were both interesting and instructive, the meeting then adjourned to hold the next regular meeting at Brother Klingstein on Jan. 10, 1905.

JENNIE SALISBURY, Rec. Sec.

OUR REFUGE.

Our subject for this evening is found in Ps. ix: 9. "The Lord also will be a refuge for the oppressed; a refuge in the times of trouble." Also the next verse, "And they that know thy name will put their trust in thee: for thou, Lord, has not forsaken them that seek thee." All through our life up to this present time, we can all say that this is true for God knows all our infirmities and remembers that we are but dust. Through the Scriptures we find the life of Jesus, as well as His disciples, one of hardship and trouble, yet he never complained, but often spent whole nights in prayer, for He knew that God would deliver him in these times. In Ps. lv: 22, we read "Cast thy burden upon the Lord and he shall sustain thee; he shall never suffer the righteous to be moved." He is touched with the feelings of our infirmities and knows all about our weariness, weakness and trouble by actual experience, for he himself was familiar with all kinds of suffering. When we are affected in any way, we are apt to think that God has forsaken us, but if at this moment we read our text, our minds are entirely changed. In some cases he is just trying our patience, and it is necessary that we should trust in God in order to understand Him and work out our salvation, and he will surely help us. David was continually calling upon the Lord asking for deliverance, and God always hearkened unto him and answered his prayers, simply because David trusted him and so found him to be a refuge. We have an example in 2 Sam. xxii: 2 7 "And he said The Lord is my rock and my fortress, and my deliverer; The God of my rock; in him will I trust: He is my shield and the horn of my salvation, my high tower, and my refuge, my Saviour, thou savest me from violence. I will call on the Lord, who is worthy to be praised; so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears." "But I will sing of thy power, yea, I will sing aloud of thy mercy in the morning; for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing, for God is my defence and the God of my mercy." Ps. lix, 16, 17.

How thankful we should be brothers and sisters that we have some one to whom we can go with all our trials, and by going to God we will receive strength and comfort to continue our way. We are told that if we suffer with Christ we shall also reign with him and whenever we are oppressed or in trouble, it seems as though we are brought nearer to him, if we go to him in the right spirit. Without holiness no man shall see the Lord, Heb. xii: 14, and this purity is to be had only by union with the Holy One of God. The life of the future is all holy for it is exclusively in Jesus.

Even though he was a man of sorrows and acquainted with grief, despised, oppressed, afflicted and cut off out of the land of the living as one unworthy of life, yet he was the "Chosen One." He is the king who shall banish all sin and trouble and reign in righteousness, and whose princes shall rule in judgment. Isa. xxxii: 1 "He shall not judge after the sight of his eyes neither reprove after the hearing of his ears, but with righteousness shall he judge the poor and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins." The reign of Jesus is to be a reign of glory, power and triumph, when vice and iniquity shall come to an end and when all nations shall serve, worship and obey the King of Israel. What a glorious reign that will be when the King and all his officials will be righteous and do justice to everyone, and oppression and trouble will be no more, and peace and prosperity prevail and abound. Brothers and Sisters, our hopes set upon Jesus and apart from him we have nothing to expect. If we are to partake of the glories of that day and share in the establishment of the reign of righteousness, we must prove ourselves eligible for our Master's trust. We must go to him often in order to receive strength, and trust him at all times and work earnestly for his cause so that when he descends from heaven, we will be among those who are worthy to reign with him.

SARAH NEILL.

Love Not the World.

It is important that we heed the admonition of the apostle when he said, Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John ii. 5. But few in these days hear these grand words. Under the law they were commanded not to covet. Yet they lo..d the world and the things of the world. Lot suffered great loss by the love of the things of the world, God sending his angels to lead him and his family out of that wicked city that they might not be destroyed. The mind is so constructed that it cannot retain the things of God and the things of the world. When we discard the things of the world we must remember Lot's wife. She made an effort to leave the things of the world but forgot God's command and looked back. Our Savior said, "If the world hate you, ye know that it first hated me before it hated you. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead (to the things of the world) and your life is hid with Christ in God. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. Col. iii. 1 5. This whole chapter should be read and studied carefully. God rejected his ancient people for practicing idolatry so he will reject us if we heed not his warning. Covetousness leads us to deny God who so loved the world that he gave his only begotten Son to die that we might live through faith in his name. We must be able to destinguish between a covetousness that is commendable and one that is not. The apostle said to the church at Corinth, "Covet earnestly the best gifts." And yet he said, show I you a more excellent way. Which I understand to be those things that abideth forever, faith, hope and charity. If we covet these things with the same determination that those who love the things of the world do we will fill the measure of the Word which says, let them abound in you or be ye filled with the Word. The fountain from which all good must come is the Word of God. If ye love me you will keep my commandments. Also love one another with a fervent love. There is a covetousness which we should avoid as it leads to destruction and its end is death. Webster defines it as a strong desire, an inordinate desire. Excessive desire for riches. A greed for getting more deprives itself of the true end of getting. The covetous person lives as if the world were made altogether for him and not he for the world. In the 10th Psalm we find this character described. Let us use it as our measuring rod. Remembering that the Master refused worldly power and riches for the right to rule in the ages to come. "The wicked in his pride doth persecute the poor. He boasteth of his heart's desire, and blesseth the covetous whom the Lord abhoreth, (margin). The covetous blesseth himself, he abhorreth the Lord. The wicked (covetous) through the pride of his countenance will not seek after God. God is not in his thoughts. (Margin. All his thoughts are, There is no God.) His ways are always grievous; thy judgments are far above out of his sight. As for his enemies he puffeth at them. His mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity (iniquity). He sitteth in the lurking places of the villages. He lieth in wait to catch the poor, he doth catch the poor when he draweth him into his net. He hath said in his heart, God hath forgotten; he hideth his face; he will never see."

What a terrible character we see painted in this picture. We see them all around us and often feel the weight of his hand. Many of them make loud professions. Others giving away princely fortunes to again turn and apply themselves to their dishonest trade. Better be as our Savior was "without where to lay his head," than have all the riches of the world and be covetous for the same. Follow not after such things. Remember what the Psalmist has said. The Lord is King forever and forever, the heathen are perished out of the land. Lord thou hast heard the desire of the humble; thou wilt prepare (establish) their heart, thou wilt cause thine ear to hear; to judge the fatherless and the oppressed, that the man of the earth may no more oppress (terrify). Bless the name of our God, his promise is sure; only we must with patience wait and with much energy acquire the whole Christian armor, that we like Paul run with patience the race that is set before us and like him in the end be able to say, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only; but unto all those also who love his appearing. My dear readers, let not the deceitfulness of riches deprive you of the rich reward that God has promised you. That of an eternal inheritance in his kingdom.

D. C. ROBISON.

What we Believe.

I wish to say to the brethren and sisters who have sent in their orders for the pamphlet "What we believe" that the work is in the hands of the printer, but it will be several weeks until the work will be ready to send. Your orders have been credited, and as soon as finished will be filled. Price per copy 15 cts; 10 copies $1.00, send postal or express money orders. No stamps—A. H. Zilmer, Plymouth, Ind.

Subscribe for THE RESTITUTION.

COMING BACK.

"Let not your heart be troubled, ye believe in God, believe also in me. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also." John xiv. 1, 2.

What are the settings that surround these words? When were they spoken? Under what conditions and circumstances were they uttered? They are the words of our Savior. The last passover had been observed by Christ and his twelve apostles. Jesus had said, One of you must betray me. Christ had spoken to Judas saying, What thou doest do quickly. Judas had already gone out into the darkness of the night to betray his Lord and Master into the hands of his enemies to be crucified. After Judas had gone Jesus began to tell the eleven that he was about to leave them and that where he was going they could not come. But, said Jesus, Let not your heart be troubled, ye believe in God believe also in me. If I go away I will come again and receive you unto myself that where I am there ye may be also. I will come again. Coming back. Oh! how much of hope, comfort and cheer are found in those two, short words! I am coming back again!

Very many times the sadness of a separation of friends and loved ones has been brightened by the joyous hope of a return, of a coming back of the absent one, and yet the fond hopes of the return we so long looked and hoped for never came.

Jesus's vision saw not into the fathomless future and man's arm fell powerless to dictate and fulfill. But the promise Christ gave to his apostles is not shrouded with an uncertainty. No chasms to cross, no bridges to sink, plunging his palace car hundreds of feet below, burying its occupant forever from the sight of the loved and waiting ones left far behind. No green grave on the broad prairie or on the mountain to prevent the fulfillment of these words, for Christ has said, "I am he that liveth and was dead, and behold I am alive forevermore." And as John the Revelator stood on the sea-girt isle banished for the witness of Jesus, with nothing to cheer him in his lonely solitude, save the requiem of the ocean waves as they dashed against the rocky walls of his prison home could with confidence exclaim, "Behold he cometh with clouds and every eye shall see him." "Then cast not away your confidence which hath great recompense of reward," Heb. x. 35, for it is Jesus speaking. After the wearisome journey up Calvary's height had been traveled, after the crown of thorns had been worn, after the bitter cup of gall had been drank, after the cheerless sleep in Joseph's tomb had been experienced, we hear Jesus say "Behold I come quickly, and my reward is with me to give to every man as his works shall be." "Watch therefore, for in such an hour as ye think not the Son of man cometh; and what I say unto you, I say unto all, watch."

Are we ready, waiting, watching and longing for that return? Will the Church be found watching, ready, prepared as a loving bride adorned for her husband when Jesus shall come? Let us draw before our mind's eye two pictures and see which of the two conditions in life we are living.

Far back among the green hills of New England stands a vine-clad cottage. Night has spread her mantle over the scene. Two lovers are sitting side by side. The maiden is in tears. Her lover says to her, Let not your heart be troubled at my departure. If I go away I will come again, and where I am there you will be also. When certain events come to pass then begin to look for my return, for it will then be nigh at hand, even at the door; and with a few parting words he is gone.

The maiden rises from her seat and retires for the night. For a period a loving correspondence is carried on. After a time the lover in the far off country detects a cold indifference on the part of his betrothed. Her letters are short and far between. He wonders, and is greatly troubled because of this fact. He feels he must return and learn the cause. He sends word of his coming. His neighbors learn of the good news, and hasten to rejoice with the maiden, saying, We hear Charley is coming back soon. In a very indifferent tone and manner, she replies, Perhaps he will sometime. I am not particularly interested in that event. I am having a good time in society, why should I wish for his coming back. I am not particularly interested in the matter. It matters not to me how long he stays away, or if he never comes.

Oh! how it would have saddened the heart of the far-off lover if he knew the full extent of the indifference that existed in the bosom of his betrothed. He hastily makes preparations to return and learn the truth. He sits down and in loving words from a true, noble, manly heart he says to her, I am coming back very soon, will start in the morning. At early dawn a stranger enters the car. I am attracted with the pleasing countenance of the man. I draw towards him. I stand by his side. I ask, Are you going far, my friend? The stranger looks up and with a happy smile replies, Yes, sit down by my side and I will tell you all about it. Am going east to one of the New England states. Far, far up among the hills dwells a beloved maiden awaiting my return. We are to be married soon. To what place are you going? I am going east, also beyond your city. Let us sit together as we go.

For many miles we enjoy each others society. As we near his destination my friend begins to move uneasily in his seat, and eagerly notes the snow-covered hills and mountain-tops as we swiftly pass them by. I know his heart and mind, and I leave him alone to enjoy his thoughts of the meeting now near at hand. I take my seat in the rear of the car that I may unobserved note the greeting of the happy lovers and catch a glimpse of the waiting one. The last station but one is called out. My friend starts from his seat and looks out into the blinding storm that is raging. On and on the train speeds. My friend in his eagerness to catch a glimpse of the station with warm hands melts the frost and ice from the car window and anxiously looks out into the raging tempest. I now have become almost as anxious as he to behold their meeting. I cross over to the same side of the car with my friend and anxiously look forth. The whistle sounds. We have reached his station. The train stops. Long before the cars cease to move my friend bounds from his seat and with a parting smile and a good by he is at the door. He is on the platform and down among the moving passengers. But oh! where is the maiden? I do not see her as I expected. Where is she? She is not there. Where is her lover? There he stands alone among strangers. Oh my God! what a sad change in his appearance? His smile has disappeared from his once happy countenance. Joy and hope have fled. He stands alone among the passing throng. She did not care to welcome his return. She did not care for the absent one. Sad picture, but it can be true.

Again, another picture rises before my eyes. Far up among the same green hills stands another vine-clad cottage. Two lovers are sitting in the doorway of that summer home. The same words of love and hope which were breathed into the ears of the unfaithful one and which will never lose their sweetness as long as love fills the human soul, were spoken into the ears of this loving heart, saying, If I go away I will come again and receive you unto myself that where I am there you will be also. With a smile on the maiden's face and a few words of hope and a good by, he is gone and the darkness of night receives him out of her sight. Many and oft are the loving messages that pass between them. After a time the events which were to mark the time of his return began to transpire. Eagerly did the loving heart of the maiden note and remember all these events and "daily ponder them in her heart." Often she would go to the office and enquire of the operator. Have you any tidings from Charley for me? Finally one morning she went and asked the same question over again, The operator said, Yes, here it is, tell the waiting one, "I will be home in a few days." With a glad heart the maiden hastens homeward, saying to all, Charley will be here soon. He is coming back. In a few days he will be here. Eagerly she watches the office for tidings of his approach. Again we find her sitting by the side of the operator watching for fresh tidings of the coming one. Finally as the instrument clicks off a message, the operator starts and exclaims, This is from Charley. Tell Lena I started yesterday morning. Am now in Kansas City and will soon be there. She hastens home and prepares to meet her loved one. At each point of any note he sends a message of his approach, saying, Kansas City is passed. Have reached Chicago. Am in Detroit. Buffalo is in sight. New York is fading out of view, and on and on he speeds homeward. At last the quick ear of the waiting, promised bride hears the shrill whistle of the approaching train that is bearing her lover homeward. Away down the track far beyond where the coaches over stop to unload the traveler, a white figure is seen peering through the mists of early morn to catch the first glimpse of the approaching train that is bearing her lover to her waiting arms, and the joy of the coming back and the meeting is soon realized and the union is complete.

Brethren, which of these two pictures describes your feelings and attitude as the waiting bride of Christ? Are you ready, longing and looking for his return? Heaven's great operator with spirit fingers and with a divine touch from a masterly hand guided by God himself, has sent to his church a loving message of the return of his Son, saying, He is soon coming to take you home. He is on his way even now. Babylon is passed. Medo-Persia is no more. Greece is left far behind. Rome is divided and tottering to her fall. The little stone will soon smite the great image on its feet, and God's kingdom will be here forever. The last station is almost reached. The whistle is sounding. Are you prepared as a bride adorned for her husband? Are you standing at the station ready and eager to welcome him back to earth again, and feel to exclaim "Come Lord Jesus, and come quickly?" If so, happy art thou, and to all such he will say, "Well done, good and faithful servant, enter into the joy of thy Lord."

L. S. BRONSON.

Editor Restitution:

Wife and I do not want you to think that we do not intend to pay for the dear old paper, for it is the least thought of our minds, but we have been so busy and neglect and not very plenty of money has put us off till now, of course the "devil" would have us put it off always but we made up our minds to do it now, so, please find inclosed $1.50. We thank you for waiting on us. I hope we can always have the only true gospel paper in our home, it is the only true reading we have besides the Bible itself for we never have any "Gospel of the Kingdom" preached up here. I am so sorry for there is so much Spiritualism and the lie of the devil that one must keep a pretty level head on him to keep from believing the lie himself, so we search the Scriptures for therein and there only is found the foundation of man's relation to God, also what a great Christ we have to deliver us from the death caused by Adam. Some tell me that God caused all things and so he caused death, but when I read that "as in Adam all die, even so in Christ shall all be made alive," and "since by one man came death, so also came the resurrection from the dead," it looks to me that God was not the one who caused death. They need not try to lay the cause to God, for I cannot stand that. I point them to the Scriptures, which is our defense and only refuge in time of trouble. Many things point to his coming which I hope will not be long, for the world is waxing worse and worse, and people are fast becoming lovers of pleasure more than lovers of God.

I can with all my heart say with the rest of Christ's little flock, Come Lord Jesus, come quickly. Yours in truth and the one faith.

F. C. STEDDINS.

Editor Restitution:

I am still striving for the faith once delivered to the saints in my weak way. I am trying to do all the good I can, and as little harm as possible. I thought I would send in a few lines for the love feast. I hope it is not too late, for he says, he that is last shall be first. Dear brothers and sisters, let us do all we can for our Savior. For my part I am doing a right smart of missionary work for THE RESTITUTION. I am doing all that I feel like I am able to do at the present time. Dear brothers and sisters, let us do all we can as there is work for you and a work for me in the vineyard. Dear brothers and sisters, a new year's greeting to one and all. Now dear ones, if we should n't ever meet in this troublesome world, I hope we will all meet in that better home where there is no sighing, no troubles, or no parting. Love to all, from a sister in the Abrahamic faith.

MRS. R. C. ELLIOTT.

Is there danger that from the hundreds of thousands of dead bodies of men and horses lying unburied in Manchuria may come a pestilence next spring that may sweep over the world and destroy more human lives even than have been lost in the battles of this terrible war?

Poetry.

Thy Kingdom Come.

Thy kingdom come.
I heard a seer cry: "The wilderness,
The solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his reverent voice
The forests; they shall drop their precious gum,
And shed for him their balm; and he shall yield
The grandeur of his speech to clothe the field.

Then all the soothed winds shall drop to listen
(Thy kingdom come)
Comforted waters waxen calm shall glisten
With hushed tremblement beneath his smile;
And who over the while
Shall take, and to her awful joy is prest,
The humblest of his types—Thy kingdom come)
And hills that all apart shall be no longer dumb;
No, they shall shout and shout,
Raising their lovely loyalty along their dewy plain,
And valleys round about.

And all the well-content wood land, maple sweet
With flowers—the opened at his feet,
Shall meaver-shout and make the welkin ring,
And tell it to the stars above, about and sing,
Her cup being full to the brim,
Her poverty made rich with him.

Her yearning satisfied to the utmost sum—
Lift up thy voice, O earth, prepare thy song,
It shall not yet be long;
Lift up, O earth, for he shall come again,
Thy Lord; and h shall reign, and he shall reign
Thy kingdom come."

—Jean Ingelow.

Communicated.

The following clipping from the *Baltimore Sun* may be said in the main to express truth, and it may also be said to express it in a very wrong way by giving credit to Herbert Spencer and modern science as the discoverers of the "Only Living" and "True God." The concept of the "one great Eternal underlying cause"—the intelligent energy is framed in modern sound but the sense is equally well expressed by the ancient Bible writers, centuries ago. The Psalms are full of poetic descriptions of the intimate and close relation between the Creator and his "work." The prophets rejoice of the presence and "shelter of his arms. Jesus said, "I know that thou hearest me always" and Paul told the Athenians that in him we live and move and have our being. That science would have dared to make the sublime discovery of the "Living God" unaided is not within the range of probability if indeed it could have been possible—this we may observe from the "agnostic" position of its leading and representative men living and dead. In fact it may be considered doubtful that science has made the discovery at all so far. Heretical science up to date has made no public profession of any such faith as the doctors give her credit for, and experimental science has also been dumb on the subject. The most that can be said so as to be strictly within the limit of truth would be that all the discoveries of modern science are corroborative of the ancient Bible postulate that "God is." Perhaps this is about what the celebrated doctor intended to say but he overstepped the mark and gave credit where it did not belong, and took away credit where it did belong.

J. F. GRILLETLY.

In answer to a request for fuller information concerning his much-talked-of Harvard sermon Dr. Lyman Abbott issued today a statement, in which he said:

"The sermon was not written. It was delivered, as all my addresses are, extemporaneously. Its theme was "The Divine Presence;" its object to awaken in the consciousness of the congregation the sense of that presence of God which is the foundation of religion and the inspiration of life. It contained nothing which I have not been saying in one form or another in spoken word and printed page for years past.

"The conception of God as a Great First Cause, who ages ago set in motion certain secondary causes which control the world, and with which he interferes from time to time as exigency may require, is giving place to a conception of One Great Eternal Underlying Cause, as truly operative today as he was in that first day when the morning stars sang together: Every day is a truly creative day.

"This is the conclusion to which science has been leading us, expressed in the words of Herbert Spencer, who, though not a great philosopher, is a great interpreter of the scientific thought of his time: 'We are ever in the presence of an infinite and eternal energy, *from* which all things proceed.' This eternal energy is not absent from the universe. It is in the universe. We are ever in its presence. It is not many energies. It is one energy. Science has dug a grave and buried in it, beyond possibility of resurrection, both polytheism and idolatry.

"This Energy is an intelligent Energy. The relations of the physical world are intellectual relations. Science does not create them. It discovers them. Science thinks the thoughts of God after him.

"The notion of a humanized God sitting in the center of the universe, ruling things, is gone, and in the place of this science has brought us back this: 'We are ever in the presence of the Infinite;' and history has brought us back this: 'There is a power not ourselves that makes for righteousness,' and literature has brought us back this: 'Spirit with spirit can meet; closer is He than breathing, nearer than hands or feet.'

"I think that there was a personal God 6,000 years ago, or 60,000 years ago, or 600 years ago, and that today, when I can go out and see him painting the leaves and starting this fall the beginnings for next year's spring—see the love and life of the ever-present God at work before my eyes, can I think that his personality is gone? No; a thousand times nearer, a thousand times closer.

"We are in the presence of the great Divine Personality. What we mean by personality is this: The infinite and Eternal Energy from which all things proceed is an Energy that thinks, that feels, that purposes and does, and is thinking and feeling and purposing and doing as a conscious life, of which ours is but a poor and broken reflection."

Announcement.

Notice is hereby given that the first quarterly Conference of the churches of God in Indiana will convene at Plymouth, Ind., Thursday evening at 7:30 o'clock January 26, 1905. Now, brethren and sisters in the one faith and hope, come to this gathering; come to contribute toward the good of the brotherhood, and come to receive good. The Church at Plymouth is making arrangements for and are expecting a good attendance. The Committee on Program is at work and will provide a feast which it will be worth your time and effort to enjoy. Come early, bring your Bible, remain through the entire meeting. Make arrangements today.

A. H. ZILMER, Pres.

The new Resinol Art Calendar for 1905 is one of the most beautiful calendars ever issued. Six sheets of heavy enameled paper contain on one side six beautiful color designs of babies and children, while on the reverse sides are drawings depicting child life, with spaces for the notation of baby's "sayings and doings." It is a work of art that will delight a mother's heart. Sent post paid by Resinol Chemical Company of Baltimore, Md., for two wrappers from Resinol Soap, or one wrapper and 15 cents; or for 40 cents a calendar and a cake of Resinol Soap will be sent.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs C N Howard	4 00
Mr and Mrs T Peace	8 00
Mrs R B Mitchell	1 00
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S Hogarth	2 00

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

WE OFFER A DEAL.

We offer again this coming year to go halves with any one wishing, to do Missionary work.

For $1 00 we will send THE RESTITUTION to a new name for a year.

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There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once. Sow now the seed—God will give the increase.

Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chidwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope,
W. L. CREWS.

What We Believe.

An Exposition of the Faith of the Church of God, in 15 chapters, being a reprint, with slight changes and additions of a series of articles some time ago published in the RESTITUTION by the undersigned. The manuscript is in the printer's hands, and the work will be ready about Jan. 1st. Price per copy, 15 cts; 10 copies, $1.00. Send Postal or Express Money Orders (not stamps) to the author. A. H. Zilmer, Plymouth, Ind.

NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

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I have written and published, and now offer for salent ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section; A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with sin, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

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No. 43	daily	11:30am
No. 45	daily ex Sunday	6:10pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Buzard Agt., Plymouth, Indiana, or
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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

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Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.
W. L. SKEELS.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue near Broadway. Sunday morning services at 10.30—all are welcome. Elders. W. O. Bothe and R. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all who seek truth, are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bourneiser, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and G. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Alley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., nasrollows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every Sunday for worship and prachmation at the usual hour, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 19th st. Preaching every Sunday at 11:00 and 7:15. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:15.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flat School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1743 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 0 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruce Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Persons at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tolleny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Indian Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 214 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each sunday at 10:30, and Sunday School at 11:30. R C Rathback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a. m. Joe M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 6th floor, at 2:30 on h Sunday. All welcome.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Nov 27, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 8:00 a m daily, 5:50 a m except Sunday, 10:00 a m except Sunday, 8:30 p m daily, 5:40 p m daily, 6:10 p m daily arrives, 7:54 p m except Sunday, 8:13 p m daily extra fare train, 9:45 p m daily.

For the West: 5:08 a m daily, 5:55 a m extra fare train, 6:00 a m daily, 9:00 a m except Sunday, 2:10 p m except Sunday, 1:23 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

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Walter Tomlinson
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Choose thou, oh, youth, thy path in life,
Let not events decide;
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Like weeds upon a tide.

Determined what thy aim shall be,
Toil with that aim in view;
If circumstances hinder thee,
Make circumstances new.

Be not the iron that is beat
And made to glow
The arm that gives the blows.

They win in life who will to win,
They fail who faint and fear;
To him with dauntless heart within
No obstacles appear.

There is no mount too high to scale,
No stream too wide to span,
For him who wills he will not fail,
Who will and therefore can.

So choose, oh, youth, thy path in life,
With firm resolve decide;
Bring all thy powers into the strife,
Success shall thee betide!
—Philip Burroughs Strong.

Communicated.

Notes by the Way.

My work at Cedarville, Missouri, being concluded, Bro. R. Fyfe, conveyed me to Lockwood, where I took the train for Mountain Grove, Mo. While waiting at the depot I noticed a horse trainer, breaking in wild and vicious horses. This was quite interesting to me. The horses would fight and kick in a furious manner, but it was all to no purpose, the animal in a very little while would become quite subdued, and docile in his hands. I could not help thinking of how the very men who could so soon break the wild spirit of a furious animal, were utterly powerless to break their own wild spirit. James says: "We put bits into the horses mouths that they may obey us; and we turn about their whole body." "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tame, and hath been tamed of mankind; but the tongue no man can tame; it is an unruly evil, full of deadly poison." "The tongue can no man (by his methods) tame," but there is a power that can subdue the wildest nature, and put in subjection the "unruly member." When once the Blessed Hope captivates the heart of a sinner, and the sweet spirit of the blessed Christ rules within the wildest spirit can be subdued, and brought into subjection.

I arrived at Mountain Grove at about 10 o'clock P. M. Bro. Dale met me at the station, and took me to his home in his carriage, where I was kindly welcomed by Sister Dale. I found them both rejoicing greatly in the Blessed Hope.

Bro. Dale and family were living at Galveston, Texas, at the time the tornado and the flood which laid waste the city, and strewed the ground with the dead like a battle field. While pretty much all they had was destroyed; yet they were more fortunate than most families, the lives of the entire family were saved, which was far more precious to them, than all earthly goods.

They had a pair of mules which were turned loose, which sought places of refuge. When the waters had subsided one of them returned to the place where the home once stood, and the other one Bro. Dale found perched on the top of a house which laid on the ground.

Greater desolations than those which visited Galveston, will shortly visit the earth, when the Lord cometh out of his place to shake terribly the earth, and punish the inhabitants for their iniquity. God's servants are going about over the land, saying: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For behold, the Lord cometh out of his place to punish the Inhabitants of the earth for their iniquity." How few believe the message. The only place of refuge is in the Ark Christ Jesus. All who neglect to seek refuge, will have to endure the storm. Only one here and there accepts of the invitation to seek refuge, and happy are they. The storm will come, all the same, whether men believe it or not.

The good seed—the Word of the kingdom was sown at Mountain Grove. It is a new field. The attendance for a part of the time was good, and like all other places, some were impressed, and some were not. If this age should continue much longer, some at Mountain Grove, may enter the ark. A number of Russellites attended [illegible] but when they found that the preaching did not harmonize with that of their blind guide Mr. Russell, they staid away. They do not look for the coming King, but are saying, Lo, he is here, or lo, he is there, he is in the "secret chambers," has come in secret or invisible presence, thus fulfilling to the very letter what the Lord said would take place, just previous to his glorious, open visible coming, a coming which all tribes (nations) of the earth will see. Mr. Russell teaches that the crucified Jesus did not rise from the dead, but his body was made way with in some mysterious manner, thus contradicting the angel, when he said: "He is not here: for he is risen, as he said. Come, see the place where the Lord lay." When Thomas heard reports that the crucified Lord, was risen from the dead, he said: "Except I shall see in the hand the print of the nails, put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jesus said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." He wanted to prove to Thomas that he was the identical Jesus, whom the Jews hung on the cross. If the teachings of that blind guide, Mr. Russell is true, then Jesus must have practiced fraud upon Thomas. The declarations of Jesus, and the teachings of Mr. Russell are entirely at variance.

These followers of Mr Russell at Mountain Grove, are real nice people, and I believe honest, and I do hope the scales will fall from their eyes, before it is too late to enter the ark, before the King comes.

There are many nice people living at Mountain Grove, and it seems to me, with a little earnest effort some may yet be gathered into the "little flock," from that city.

The city is located on the Ozark Mountains, the surrounding country is quite pretty. Bro. Dale took me up on the highest eminence called Bald Knob. From that elevation we could discern a mountain range in the State of Arkansas.

The land on the Ozarks is fruit land. The whole country is given up to fruit raising, apples and peaches are especially fine.

I enjoyed my visit at Mountain Grove. Brother and Sister Dale are two of God's precious jewels, may God bless them. Having bid them farewell I took the train for Kansas City, arriving there at about six P. M. on Saturday night. My nephew, Ira Wilson met me at the depot. I spent Sunday with my nephew and family, and had a pleasant visit with them.

On Monday I took the train for Bonner Springs, Kansas. I was invited by Dr. Denslow. I learned that the doctor had fallen asleep in Jesus. I found that circumstances were such that no meetings could be held at that place. I spent a few days visiting with Sister Denslow. She was living with an Uncle of hers, a Seventh Day Adventist, who was ninety-seven years old, the old gentleman wanted her to have me come and stay at his home, as he said he might learn something. A married daughter of the old gentleman was keeping house for him, who was a Methodist.

The old gentleman was of the opinion, and he did not fail to express it either, that all except Seventh Day keepers belonged to Old Babylon, and would be damned. They make Sabbath keeping take the place of the gospel. I never yet saw a single Sabbath keeper who ever kept it according to the law of Moses. On Friday night, I said to his maid servant, you will have a rest tomorrow, won't you? Why no, she said, why should I? I said to her, you employer is a Sabbath keeper, and that would be a violation of the law, for him to allow his "maid servant," to "do any manner of work," either "baking" or "seething." Ah, says she, I shall have to work, he will have his meals cooked all the same.

The Sabbath keeping exists more in their brains, than in fact. At the age of ninety-seven this old man's mental capacity remains quite unimpaired. He can reason well, and transact business. He goes for all the preachers who come to his home. They don't think it proper to argue with an old man, and so he thinks they cannot meet him, but that he can scatter them like a fog before the rising sun.

A Seventh Day Adventist preacher staid at the house a night and a day while I was there These are the first Seventh Day people that I have met while on my trip. Sister Denslow wished me to accompany her to the grave yard, to see where her husband was laid to rest to await the coming of the King.

On Saturday afternoon, I went up to Kansas City, and stayed over Sunday again with my nephew and family. On Monday, I went to Rosedale, Kan., and spent a few days with a cousin.

I next took the train for Winter, Oklahoma. I left the train at Orienta, at one o'clock P. M. Bro. Randolph met me at the station. We took dinner at a restaurant, preparatory to a twenty-nine mile drive by carriage to Winter. We started at about 1:30 P. M. Bro. Randolph said he had given out an appointment for me that night, but we would not be able to make it. Sister Nancy Barber, of Salem, Ohio, who is a sister to our Sister Randolph, was visiting at their home, went and filled my appointment, and assured the people that I would be on hand the following night. Sister Barber had several times previously addressed that community. The next night I commenced a series of meetings which lasted about two weeks, continuing over two Sundays. The attendance at these meetings was satisfactory, and the attention and interest all that one could expect.

The people were quite friendly and social, and invited me to visit them at their homes. Tracts were placed on the desk, for free distribution, which were eagerly carried home. The meetings were held in the school house, where I hung up at different times eight charts, to illustrate my topics, which were a great help in making the truth plain.

Bro. Randolph put an organ in the school house, which was played by Sister Barber, and two or three others, who live in the community. The people gathered early, and had neighborly visits, and clustered around the organ, and had a merry time singing. After preaching they would have more singing.

How nice it would be if we could have had hymn books of our own, when the people could sing truth, in place of lies. A hymn book is much needed. There is nothing now. A book should be gotten out as soon as possible.

As to the effect of the meetings at Winter, it will take time to develop. A neighbor told Bro. Randolph that the whole community was stirred up, that nothing had ever before aroused it as these meetings had done.

One yielded obedience to the gospel by being buried with Christ in baptism. This is Bro. Mead Randolph, a brother of Eugene Randolph. The baptism took place on the afternoon of January 8th, in a small body of water, at the bottom of one of those great canyons, which are numerous in this part of Oklahoma.

Bro. Mead has learned his lessons well and is well posted in the one faith and hope of the gospel. I am told that morally he is a very exemplary man, and lives an upright life.

This part of Oklahoma has rich fertile red earth. The main crop is broom corn. Winter is in Woods County, and the said county is on the extreme western border of Oklahoma, the [illegible] ying off place of frontier life. Most of the people here are holding down government claims. About one year ago, a tornado swept over this country and blew away nearly all the small log houses built on their claims in which they were serving their five years' time. In place of rebuilding these houses, the people are living in "dug outs" in the ground. Several young ladies are holding down claims, one of them is Sister Hannah Barber. [illegible] use blew away, she is now [illegible] probation in a [illegible] door. The walls are plastered by a cement on the earth, made by burning gypsum, which abounds in this country. She then painted this plaster with green paint. She has two rooms, they look quite cozy and are certainly comfortable in cold weather. The roof is raised up some two or three feet above the level of the ground, and in this is placed a small window, for light and air. I visited another, which is on the edge of a great canyon. This they dug into the side of a hill, and the door coming on the level earth on the top of the canyon. This is occupied by a widowed father, and his daughter. Bro. and Sister Randolph, Sister Barber, and myself accepted an invitation to take dinner with them. After dinner they entertained us by music on a violin and guitar. We enjoyed it so much.

Some houses have sod walls, and shingle roofs, inside walls plastered with gypp cement.

The Randolph brothers, however, have modern houses.

We also accepted an invitation to dine with another neighbor, whose house escaped the path of the tornado. Some of the young ladies holding claims are energetic pushers, they worked as carpenters, and helped to build the school house I preached in.

I certainly have been favored with a practical glimpse of pioneer life in all its various phases, away on the frontiers.

All the timber there is in this country is in the bottom of the canyons, and they have to snake it out by horses, fastening ropes and chains to the timber.

The air sweeping over these hills and mountains, is sweet and pure. Consumption certainly never develops in this pure atmosphere.

Personally I feel well and vigorous, and have sound lungs, and clear voice with which to sound out the glad news. I have improved in health so much travelling in this western country. After filling three or four more appointments, I expect to go into Texas and Louisiana.

I feel encouraged with the results of my ministry of the Word. I feel assured that much good can be accomplished in Oklahoma.

Yours in the Blessed Hope.
W. H. WILSON.

The Bible. No. 2.

Open and avowed infidels are not the worst enemies of this book. There is a class of professed friends who are doing vastly more mischief in their work of undermining faith in the Scriptures than the whole line of infidels have done from Phorphiry and Celsus down to Robert G. Ingersoll. These are the Higher Critics, who have become so conspicuous in the last few years as to attract the attention of all who know any thing about current religious literature. The destructive criticism of these pretended friends of the Bible has spread further than to those who know them by name, and how to meet them. Some who know not their name nor their system have had their faith shaken and are calling in question portions of the Bible, and even doubting the reality of miracles. Dr. Burr in "Salvation" "These men even the most radical of them, are preaching their views without hindrance in our churches and presses. They occupy chairs in our colleges and seminaries. The defection is so great that no ecclesiastical discipline is attempted. Courts civil and ecclesiastical have been appealed to in vain, to prevent the perversion of trust funds defended by oaths and creeds as strong as human ingenuity could make them." The complaint in part is that these critics are sapping faith in the well established doctrines of the old creeds." Were this all we would not be alarmed, especially if they were adopting in lieu Bible views. The religious world would then be saner. If these men would turn their critical acumen upon much that is stereotyped in creeds and do it in the light of "what saith the Scriptures," they would find an ample field for the exercise of their mental powers. This is the time for them to engage in this kind of work, when they can without hindrance or without dread of ecclesiastical courts say things the most radical against the Bible. Many of the doctrines of the creeds are not Scripturally well established though those who still endorse them think so. To upset these would be a much easier task than to upset the great Pyramid, figuratively speaking. These critics cannot disprove the proposition that the Bible is an inspired book; that its author is God, but they are nevertheless, filling the world with the evil fruits of infidelity. These Higher Critics are men of learning, are graduates of the highest schools this country, Great Britain and Germany afford. Are men of character and influence, and are in stations and relations where they can wield this influence to the best advantage. They are in the pulpit, in college chairs and back of the press. Grey heads listen patiently to attacks on the Bible, which a few years ago would have raised a storm of astonishment and protest. Their criticism is so destructive that little is left as inspired and reliable. With many the Old Testament is gone and the New Testament is going. The Messiahship of Jesus, his miraculous birth, the atonement, his resurrection and ascension; and all the miracles are but human inventions. Some who have not gone so far are feeling their way at various stages along the line of descent to the same horrible pit of unbelief. Now it matters not how far these critics have gone in their denial of inspiration to whole chapters and books of the Bible, they still pose as ministers of the gospel, as Professors of theology in colleges, as creditable expounders of the Word, as entitled to prefixes and affixes denotive of their dignity when in reality they are infidels, but lack the courage and honesty to confess it. What else are they? The outspoken infidel is still in bad repute and these Higher Critics keep out of bad company.

JOHN L. WINCE.

Sobriety Among the Jews.

The following testimony of Dr. Norman Kerr to the Sobriety of the Jews is given in the Jewish Encyclopaedia, vol. i 334:—

"Extensive as my professional intercourse with the Jews has been, I have never been consulted for inebriety in the person of a Jew, while my advice has been sought for this complaint by a very large number of Christians. In my opinion their general freedom from inebriety in almost every clime and under all conditions (there are a few exceptions to this rule) is as much due to racial as to hygenic influences. This extraordinary people has, amid wondrous vicissitudes, preserved a variety of distinctive characteristics, and I cannot help thinking that some inherited racial insusceptibility to narcotism, strengthened and confirmed by the practice of various hygienic habits, has been the reason for their superior temperance. Even among those Jews in whom there has been an unusual amount of alcoholic drinking (though they were not drunk), when there has been slight thickening of the tongue, and unwonted exuberance of spirits, evidencing a certain amount of alcoholic poisoning, I have never detected the existence of the disease inebrity. Of this strong impulse to alcoholism or other narcotism I have never seen a case among this distinctive people."

Let us be pilgrims, not by constraint, but by loving choice.

Oregon Bible College
Oregon, Ill.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

PLEASE READ EACH WORD OF THIS.

We have made an agreement with the publishers of "Farm and Fireside," a semi-monthly journal, published at Springfield, Ohio, by which we can present our patrons with that paper for a year entirely free of cost.

Farm and Fireside has from 20 to 32 pages each issue, and is illustrated. It is accredited with having the largest circulation of any home and farm paper in the world. It is a good paper for the farmer, dairyman, stockraiser, poultryman, fruit grower and gardener. The housewife has a department—in short all members of the home are supplied with reading suitable to each one. A sample copy will be sent to you soon.

OUR PROPOSITION.

Our proposition is to send each one of our patrons who pays his subscription up and on to the end of 1905, the Farm and Fireside for a year free of any charge whatever.

This simply gives you the both papers for the price of ours.

There is necessarily a limit to this offer and you will have to act very promptly if you wish to take advantage of it. Our arrangement ends with the month of December. So if you want the Farm and Fireside free for one year, send at once as above, and we will see that you get the two papers.

This applies to new and old subscribers alike. Each one who pays for THE RESTITUTION to the end of 1905 gets the Farm and Fireside as well.

Send as soon as possible, so as to be sure and secure the present we offer. If you are in arrears send the money to cover the delinquency, and send $1.50 for next year, and you get Farm and Fireside absolutely free.

A SECOND PROPOSITION.

In the city of Boston, Mass., is published a monthly journal devoted to education of young and old to the necessity of a humane and merciful treatment of dumb brutes as well as our duty to our fellowmen. This paper is called "Our Dumb Animals," and is specially beneficial for the youth of our land, though older people cannot fail to be helped by reading it.

We propose to send Our Dumb Animals free one year to every person sending us a new subscriber for THE RESTITUTION for next year.

Do not misunderstand our offer—

1. Pay all arrears and for 1905 and you get THE RESTITUTION for that time and Farm and Fireside for one year.

2. A new subscriber paying $1.50 for the year 1905, will receive all the papers of 1904 from the time his subscription is in hand, and the full year 1905, and will get Farm and Fireside for one year.

3. Any person sending us $1.50 for a new subscriber for next year, not only entitles such new subscriber to what is mentioned in No. 2, but he will himself get Our Dumb Animals a year free of cost.

Should you wish to do so, you may name any boy or girl you would like to have receive Our Dumb Animals in place of yourself.

If you send two new subscribers as above, you can name some one for each subscriber you send, and Our Dumb Animals will be sent to whomsoever you name.

P. S.—We have extended the above offer for a short time. However we will not send unless you request it. If you want these papers extra, just say so when you write.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.

J. B. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 25. 1905.

Brother Joblin writes that his wife is still very low, and they live between hope and fear. He is too worn by care for her and his own infirmities to write at present. Our prayer is, if it be God's will, that they both may be spared for more work for the Master.

On last Thursday the ceremony of the blessing of the waters of the Neva occurred at St. Petersburg. It seems that just in front of the Winter Palace on the ice of the river, a chapel had been erected for the ceremonies. A salute from batteries of artillery on the opposite side of the river was given, of course with blanks. By accident or design, no one will tell, one gun was trained directly at the chapel where the Czar was. When it was fired men fell, shot down by a charge of grape shot. The Czar was unharmed.

Russia Faces Revolution.

On Saturday last 100,000 workmen in St. Petersburg quit their work. It was planned that the people assemble and go to the Czar at his Palace on Sunday with a petition, asking relief from the hardships imposed on them. It was given out that all demonstrations must cease. That no gatherings would be allowed. Troops were hurried into the city and placed at all points to guard the approaches. A priest named Gopon who has the confidence of the workmen, and is said to be a leader, sent a letter to the Czar saying, "Sovereign: I fear your ministers have not told you the full truth about the situation.

"The whole people, trusting in you, have resolved to appear at the winter palace at 2 p. m. in order to inform you of their needs.

"It vacillating, you do not appear before the people then the moral bonds between you and the people who trust in you will disappear, because innocent blood will flow between you and the people.

"Appear tomorrow before the people and receive our address of devotion in a courageous spirit.

"I and the representatives of labor and my brave workingmen and comrades guarantee the inviolability of your person."

The Russian novelist Maxine Gorky says, "Today inaugurated revolution in Russia.

The emperor's prestige will be irrevocably shattered by the shedding of innocent blood. He has alienated himself forever from his people.

Gopon taught the workmen to believe that an appeal direct to the "little father" would be heeded. They have been undeceived. Gopon is now convinced that peaceful means have failed and that the only remedy is force.

The first blood has been shed, but more will follow.

It is now the people against the oppressors, and the battle will be fought to the bitter end."

To relearse the whole story would tax the limits of our paper. The newspaper headlines read, "Czar's home a city of death. Russian troops kill 2,000 and wound 5000 men, women and children. Not since the Massacre of St. Bartholomew has the world seen a like slaughter. Streets run in blood. Cossack hordes turned loose upon the people, and they laugh as they kill. Cry now is for vengeance. Workmen building barricades; thousands marching to their aid; Dynamite factory seized. Faith in emperor is gone.

All day Sunday the reign of terror was kept up, and Monday it was worse in its mutterings. More troops are on the march, the Czar and family have fled from the city. All business is stopped. Thousands of workmen from other points are on the way to reinforce their comrades. Stores of arms have been seized, and the call for aid is being answered throughout the Russian empire. There was to have been a strike at Moscow next Thursday, but the slaughter of Sunday has hastened that, and revolution is sweeping over the land. At Warsaw, Odessa and other large cities the call is heard and the answer is of no uncertain sound. To attempt to tell what the outcome will be is idle, and we will simply wait for developments. Meanwhile the war in Manchuria is dwarfed and out of sight.

Communicated.

"Who Hath Believed Our Report?" Isa. lviii.

The question here propounded by the prophet seems to imply that the people of that day were incredulous even in regard to the one longed for event, viz. the coming of him of whom the prophets had spoken, and set forth as their deliverer, the Messiah. In refusing to give ear to the voice of the prophet when he so graphically described the character and person and work of the coming One, they were willfully preparing to stumble, and to be offended at him when he should appear. Since as the prophet had said, "There was no comeliness nor beauty in his appearance that would make him desirable as a king. They had no conception of greatness and royalty blending with meekness and humility, and ending in ignominious death. One thought of victory and deliverance from their enemies and national reinstatement dominated every other, and rendered them blind to the glorious work of redemption to be wrought through the sufferings of God's Anointed, preliminary to his universal reign. Hence the words of the prophet in regard to his mission of service and sacrifice passed them as an idle tale. Their foolish hearts became inflated with pride. They shut their eyes, and stopped their ears, and rejected their king, and brought destruction upon their own heads as a nation. God rejecting them, and suffering them to reap the sad harvest of their own sowing. Their case would indeed be hopeless if God had not lain their iniquity as he has ours upon the sin Bearer, had it not been arranged through his amazing love that we and they should be healed by his stripes. Because we have all gone out of the way, and the same sentence of condemnation rests upon every soul of man that doeth evil, to Jew first and also to the Gentile. We may not boast of our fidelity to God and his inspired Word; nor claim to apprehend all that has been written by prophet and apostle. There is the same chance at this day to stumble and apostatize from the truth, yea, truth as vital to our salvation as that over which they stumbled and fell. We are cautioned repeatedly to keep in memory what we have heard, and not to be forgetful hearers of the Word, and to watch and to pray for the coming of the King, and kingdom as well; lest we all be overtaken in that day, "For as a thief shall it come on all the world." Now, how many of all those professing fellowship with Christ, are anxiously watching and waiting for the return of the Lord to begin the grand work of restitution, as outlined by all God's holy prophets since the world began? Were not these things written also that we might believe that Jesus is the Christ the Son of the living God, and believing we might have life in his name? Verily it was these things concerning his glory, that so few would be found believing when the Son of Man returns. How can they watch and wait and hasten unto the coming of the Lord himself, who do not believe he is ever coming to this earth again? How can such be said to love his appearing and kingdom? Then, how can they with Paul receive a crown of life in that day? Submitted in love.

A. B. Wince.

And God hath chosen the weak things of the world to confound the things that are mighty, that no flesh should glory in his presence. 1 Cor. i. 27-29. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And the Lord looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Judges vi. 12-14. The strength of weakness leaning upon God, and the weakness of human strength—this is the paradox, this is the spiritual truth of which Gideon's life is the illustration. See him hiding behind his wine press and trying stealthily to thresh out a little wheat for his family use, fearing lest the Midianites take it from him as they had been doing since the children of Israel had done evil in God's sight. But an unseen power was close at hand to guard this man of God. For Gideon was to perform through faith what 32000 men could not be trusted to do. Look Gideon, see who has arisen from his seat under the oak and is approaching you, listen to his words, "The Lord is with the mighty man of valor." But Gideon was in a discouraged mood that day and he questioned how God could be with them, when to all appearance [illegible] had taken and forgotten them. [illegible] again assures him, "Go in this thy might and thou shalt save Israel from the hand of the Midianites, have not I sent thee." And still, O human weakness, the excuses began to come, the poverty of his family, [illegible] the humble place he occupied in his Father's household, were they not enough to hinder his usefulness. "Surely I will be with thee" [illegible] repeated to him, and still he asked proof after proof before he stepped out in the work God had marked out for him. It seems to us, looking at this whole event 3000 years after, that Gideon needed a great deal of urging. But he must count the cost and he knew what the result of that bold step would be. He had erected an altar to Jehovah, would God let him stop there? O no, the altar of Baal was in his father's house, God wished it removed, and perhaps this was the hardest thing to ask Gideon to do, but the command came, "Take thy father's young bullock, even the [illegible] bullock of seven years old, and [illegible] down the altar of [illegible] bath and cut down the grove that is by it." Jud. vi. 25. O how slow Gideon is to believe God, and mature into a faithful servant. Here again we see the timid trembling, natural man, even in obedience. Under the inspiration of the presence of the angel he could erect the altar to Jehovah, but when Baal's altar in his father's house was ordered torn down by the God of heaven, he trembling at the task, enlisted ten men of his servants, and under cover of night, "because he feared his father's household" performed the strange task, and awaits the results. Morning breaks and "His neighbors look with angry astonishment upon the wreck of their shrine, and the evidence of Gideon's bold rebellion. But how they clamor for his life and but for his father's shrewd tact he must have died. But when he suggested that if Baal be really God he should have killed Gideon himself, they had to let him go. How these words, "Surely I will be with thee" must have comforted him as this trial passed—only to meet another, for the angry Midianites gathered their mighty forces to battle to slay Israel. Again he must have thought of the angel's words, Go in this thy might, and thou shalt save Israel from the hand of the Midianites. The Spirit of God comes upon him, he blows his trumpet, and his men rally around him 32,000 strong. But with all this host about him we see him begin to falter and ask God for a sign that he is really walking in his will and patiently, lovingly God listens and grants the request desired concerning the fleece of wool. Judges vi. 37-38. How human like is the lesson, shrinking from duty, fearful of consequences, but there is one good thing in this act, Gideon did not want it all one way, he desired a sure sign, so asked it reversed. No, casting lots with Gideon or trusting random work. "He was no longer the natural man, but the man of faith," and he now stands armed completely with faith, the mighty victor. Little did he realize however what a test awaited him, 32,000 men, not as many as their enemies, and still, "The people with thee are too many," came ringing in the ears of Gideon, "Lest Israel vaunt themselves against me saying, mine own hand hath saved me." So the sifting began and two out of every three are sent home, all the fearful ones and those afraid could go back again, 10,000 only remained. And still there are too many, another test must be made. Bring them down to the water brook, and I will try them for thee there. Surely he was safe for God stood right by him. "I will try them for thee." Gideon does as God directs and simply stands by and watches them as they drink. See them, man after man intent only on slacking their thirst they kneel and drink, and drink entirely unmindful of the lurking foe, who might spring upon them in an unguarded moment. Only 300 of the 10,000 men who listening, watching stand and cautiously dip the water in their hands, drink while they watch. Ah, these are enough for the Lord's work. O brethren, beloved of God, is this not the trial we are passing through? Mourning, discouraged because of the few, almost envious of others who are gathering many into their folds, forgetting it is not the many, but the "little flock" who are to inherit the kingdom. God will work all his will with the brave few who are faithful unto death. No cowards or careless ones wanted, they will all be sent back as Gideon's men were. He understood now that it was not his might or valor, but the Lord's that was to save Israel. "It was the strength of faith which is always the strength of weakness because it is the strength of God." These men been had been brought down to the valley of decision, and saw they were not fit for his work. Is it so with us? Is the blessed Master giving us blessings which we do not appreciate but becoming all absorbed in them forget the work before us so necessary to be done. God is weighing us in his balances, will he find in us any worth? Certainly if we watch, but we are very seldom told beforehand that the test is coming, so we must be on our guard and take the torch of truth, and fill our pitchers from the well of life, then can we cry with victory as did Gideon, "The sword of the Lord and of Gideon."

M. A. Woodward.

Add Thou Not Unto His Words.

I believe that the names "Immortal soul," "Spiritual Israel," "Prophetic time" and "Door of mercy," as they are commonly used, represent ideas which are baseless, misleading and heaven daring additions to the Scriptures, for I do not find in the Scriptures any of those names or the ideas which they are used to represent.

A. S. Clough.

Selections.

The Parousia.

The word parousia, of which the Scripture so constantly speaks, is said to signify His presence; and therefore elaborate volumes have been written to prove that "the coming—parousia—of the Son of man" means His abiding invincible dwelling in the Church through the Holy Spirit. "Presence" the word undoubtedly means, but not omnipresence. The everywhereness of Christ in the person of the Comforter is the peculiar blessing of this dispensation. In this sense He can say to every member of His mystical body, the Church, in every place on earth and at every moment of time: "Lo, I am with you alway, even unto the end of the age." It was in order to give place for this world-wide, or rather Church-wide indwelling that it was expedient for our Lord to go away; that so the Paraclete might come to abide with His people perpetually. But this everywhere-presence of Christ by the Holy Ghost is never once spoken of in Scripture as His parousia. This term applies only to His bodily and visible presence, a being with us, which can only be effected by a corporeal return to us. Therefore is His advent comprehensively called His parousia, or coming: it is that "for which we look," and which "every eye shall see," and not that which has already come to pass spiritually, and which, therefore, no eye can see.

The second coming of Christ is the axis of a true eschatology; that in which all its doctrine and all its hopes stand together. Rightly are some insisting on what they call a Christo-centric theology; only let them consistently apply their principle to the doctrine of last things, making all our ultimate hopes and attainments to concentre in the coming Christ. Then shall we cease to hear in orthodox dogmatics that "sanctification ends at death," when the New Testament everywhere binds its consummation to the second advent of Christ; then also, except in liberal theology, may we no longer listen to the affirmation that resurrection is attained for each one separately in an instant, in the shutting of an eye, at the last breath of the body, when Scripture declares that "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. 1. Cor. xv: 51, 52. Any doctrine of the resurrection dissociated from the advent must be false—false because eccentric, and without relation to the axis of redemption, the parousia. No atonement apart from the cross; no resurrection apart from the coming! The morning star of the Church is the glorious appearing; but this star, at least has satellites—the resurrection, the rapture, the glory—and not one of these will be visible "until the day dawn, and the day star arise."

What deep questions suggest themselves as soon as we begin to meditate on this theme! How can it be, if His coming is personal and bodily, that "every eye shall see Him?" Will His parousia be prolonged, or, as some hold, will it elapse in a moment, "as the lightning cometh out of the east, and shineth even unto the west," leaving the great world to wonder what has become of the saints? In other words, will He be visible to His Church alone at His parousia, manifesting Himself unto them, but not to the world until a later epiphany, when He shall appear in glory with His saints? Already there has been too much of dogmatising on these points; therefore we prefer to leave them for the day to reveal.

The attitude of the Church toward this sublime event is the all-important consideration. That should be one of joyful hope, and not of dread expectation. We cannot think that true and watchful believers will share in that advent wail that which is so graphically pictured in the Revelation (Rev. i: 7): "All the tribes of the land shall mourn over Him." Indeed, they who pierced Him reading their condemnation in His wounds and smiting on their breasts; but they who own those wounds as the credentials of their peace with God will lift up their heads and rejoice, saying: "Lo, this is our God; we have waited for Him and He will save us; this is the Lord; we have waited for him, we will be glad and rejoice in His salvation (Is. xxv: 9). Eagerly do we summon parable and poetry to picture the exultant scene as we gather it from Scripture. One who stands among us, as the venerable Simeon of our generation, "[illegible] waiting for the consolation of Israel," has, in a recent utterance, made the advent scene so real by the use of a historical incident, that we are constrained herewith to reproduce the picture entire.

"When those that upheld the banner of truth had almost lost heart, and Protestantism seemed failing, John Knox accepted the invitation from the true-hearted ones, and left Geneva for Scotland. When he landed, quick as lightning the news spread abroad. The cry arose everywhere, 'John Knox has come!' Edinburgh came rushing into the streets; the old and the young, the lordly and the low, were seen mingling together in delighted expectation. All business, all common pursuits, were forsaken. The priests and friars abandoned their altars and their masses and looked out alarmed, or were seen standing by themselves, shunned like lepers. Studious men were roused from their books, mothers set down their infants and inquire what had come to pass. Travelers suddenly mounted and sped into the country with the tidings, 'John Knox has come.' At every cottage door the inmates stood and clustered, wondering, as horseman after horseman cried aloud, 'Knox has come.' Barks departing from the harbor bore up to each other at sea to tell the news. Shepherds heard the tidings as they watched their flocks upon the hills: The warders in the castle challenged the sound of quick feet approaching, and the challenge was answered, 'John Knox has come!' The whole land was moved; the whole country was stirred with a new inspiration, and the hearts of enemies withered." Oh, if that was the effect of the sudden presence of a man like ourselves—a man whom we will rejoice to meet in the kingdom, but only a man—what will the land feel, what will earth feel, when the news comes, "The Son of man! The Son of man! His sign has been seen in the heaven! O, wise virgins, with what joy will you go out to meet Him!"—*A. J. Gordon in Christian Alliance.*

The secret of life is concentration. "Scatter-brained" is a true synonym for "foolish," and the smaller the brain, the more foolish to scatter its powers. A very moderate amount of brain power, steadily applied to one thing, will accomplish it pretty surely in the end. The young man who concentrates is wise; and when he concentrates on the best things, his success is only a matter of time.

Religion is not a thing the world can do without. Some good people seem to consider it a sort of veneer, very nice, but not necessary; admirable in the wardrobe, but entirely unnecessary. This is all wrong. Religion is bread; it is life, for it is the staff of life.—*Frank G. Tyrrell.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

A M Cronkhite	1 50
L G Jaeger	3 50
Mrs Sella Anderson	1 50
Eugene Lent	1 50

WHEN YOUR TIME IS OUT PLEASE RENEW.

Little By Little.

Little by little the time goes by—
Short it you sing through it long if you sigh;
Little by little—an hour, a day,
Gone with the years that have vanished away
Little by little the race is run,
Trouble and wailing and toil are done!

Little by little the sky grows clear;
Little by little the sun comes near;
Little by little the days smile out
Gladder and brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

Little by little the world grows strong,
Fighting the battle of right and wrong;
Little by little the wrong gives way,
Little by little the right has sway;
Little by little all longing souls
Struggle on nearer the shining goals.

Little by little the good in men
Blossoms to beauty for human ken;
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer his pleadings call!

Thinking Better of One's Self.

"I have spent forty years," a professor in one of our theological seminaries recently declared, "trying to make people think better of themselves."

The statement seems a curious one at the first glance. Certainly there are people—we all know them—whose lack of self confidence defeats success in everything which they attempt; but this has never been considered a typical American trait! What did the professor mean? Simply this, that men and women are too apt to think of themselves as parts of a social order, not as individuals with individual claim upon the God whose children they are and individual work to accomplish for him. Put the life in the proper relationship to the Father, and how everything is changed! Is one poor and "left out?" It cannot touch the glad dignity of a child of God. Is one weak and timid and doubtful of self? But the Father is all-strength, and stands behind his child. Is one set apart in lonely places? So were Elijah and John and many another since: are not even the deserts God's?

Oh, to get away from the thought of man's judgment and to stand free and rejoicing and strong in the confidence of one's heritage, child of God—to be glad of life because it is God's gift, and work because it is God's commission, and love because it is God's revelation of himself to us—surely this must make every man and woman who realizes it, "think better of himself."

Indiana Conference Program.

Thursday Jan 26.
7:30 p m Address of welcome,
W Tuttle, Elder
Response,
A H Zilmer, Conference President
Friday Jan 27.
10:30 a m, Sermon, J S Hatch
Walking through the valley of death.
2:00 p m, Business—
Appointment of committees, etc.
2:30 p m, Sermon, J L Wince
What does the gospel embrace?
7:00 p m Social meeting, A H Zilmer
7:30 p m Sermon D T Halstead
Examine yourselves whether ye be in the faith.
Saturday Jan 28,
10:30 a m Sermon, J F Wagoner
The Jew in history.
1:30 p m Business session.
2:30 p m Sermon, Mrs Mattie Neill
The doctrine of the kingdom.
7:00 p m Social meeting
D E VanVactor
7:30 p m Sermon George Neill
Purpose of the Bible.
Sunday Jan 29.
10:00 a m Social meeting, J H Willey
10:30 a m Sermon, A H Zilmer
12 m Sunday School hour,
Talk by Sister Neill
2:30 p m Sermon J L Wince
~~The Blessed Hope.~~
Followed by Communion service.
7:00 p m Practical talks, about ten minutes each, J F Wagoner, D T Halstead, J S Hatch, Mrs Mattie Neill, D E VanVactor, J L Wince, George Neill A H Zilmer,

Programme Committee,
E. K Barnhill,
T. O. Taber,
A. B. Underwood.

What drop in the cloud would stay up there, if God would give it the mission to come down here and water some tree and give life to some blossom? What ray starting on its mission from the sun, would stop in the heaven and delay itself there, if it might come to earth and kiss some cold spot here and warm it into spring and summer love and life? Pray God that, if you weep, your tears may give life to some one else, and if your life is full of sunshine, your sunshine may make some one else's life radiant.—*Lyman Abbott.*

Poetry.

Make Mother Happy

Children, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear;
And she wearies 'neath her burdens,
Can you not these burdens share?

Children, make your mother happy;
Prompt obedience cheers her heart;
While a willful disobedience
Pierces like a poisoned dart.

Children, make your mother happy;
Oh, her brow the lines of care
Deepen daily, don't you see them?
While your own are smooth and fair.

Children make your mother happy;
For beneath our coffin lid,
All too soon her face so saint-like,
Shall forevermore be hid.

Selected.

The Rich Man and Lazarus.

WHAT DOES LUKE XVI: 19-31 TEACH.

Our knowledge in regard to this question must come from searching the Scriptures; for the word of God is a lamp to the feet and a light to the pathway, and by the spirit of God we shall be guided into all truth. In love of the truth and in prayerfulness, we submit for earnest consideration some passages of scripture in this connection:

Eccl ix: 10:—Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

Gen. iii: 19:—In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return.

Eccl ix: 5:—For the living know that they shall die, but the dead know not anything * * * their love, their hatred, their envy is now perished.

Job. xiv: 21:—His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them.

Ps. vi: 5:—For in death there is no remembrance of thee; in the grave who shall give thee thanks.

Ps. cxv: 17:—The dead praise not the Lord, neither any that go down into silence.

Ps. cxlvi: 4.—His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Comment is almost unnecessary on these scriptures. They teach so plainly that in the grave whither THOU—the man who works, who can devise, who has knowledge and wisdom—goest, there be none of this; that they know not anything; their love, their hatred, their envy is perished; that there is no remembrance of God in that place; that they cannot praise him; that every thought perishes when man returns to the ground and dust returns to dust.

Let us turn to Genesis ii; 7, and from this scripture consider man: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." What a creation, how fearfully and wonderfully made—the brain, the arteries and veins, the heart, the nerves, every member of the body perfectly formed and in its place—and note, this that was made from the dust of the ground is called "man" before there is any breath of life in him. Then when God breathes into his nostrils the breath of life, this man becomes a living soul, i. e. the breath of life entering into his nostrils, the lungs fill with air, and as the breath begins to come and go, the life blood begins to course through the arteries reaching every part of the body, carrying life and vitality with it, and the man hears, feels, sees, smells; thoughts come, he reasons, devises, gains knowledge and wisdom; in short has become an intelligent being—a living soul. The coming together, or combination, so to speak, of the two things—breath of life and man formed of the dust of the ground—constitutes a living soul.

Now suppose the breath be taken from man; what would be the result. Obviously, the man will become just what he was before the breath of life was breathed into his nostrils—a perfect formation in every part, a man still; but no sound is heard by the ears; no vision greets the eyes; no sense of smell, nor feeling, nor taste is there; every thought has perished, and there is no more devising, nor work, and soon must he return to the ground from whence he was taken—dust to dust again shall go—and who, unless there be a resurrection, has forever perished.

It is written in Job. xxxiv: 14, 15, that if God "gather unto himself his spirit and his breath, all flesh shall perish together; and man shall turn again unto dust."

The foregoing gives us an idea of what man is according to the scriptures given by inspiration of God.

Now with these thoughts in mind let us earnestly consider the question as to the teaching of Christ's words concerning the rich man and Lazarus. In Jno. iii: 13 the Lord says "no man hath descended into heaven." Peter, also, on the day of Pentecost, being filled with the Spirit said "David hath not yet ascended into heaven."

In the face of these scriptures and of the express declaration that Christ himself "became the first fruits of them that slept," that he was "the first born from the dead," it is evident that the question under consideration has not the meaning generally ascribed to it.

We believe that they were given to teach something not expressly declared on the face of it; that like other illustrations of the Lord Jesus they have a hidden meaning.

The word Lazarus in the Greek is "[illegible] without help" (Young's Analytical Concordance pp. 593) and is used in this connection to illustrate a class of people who were without help and without God in the world. Isaiah in speaking of some of these calls them a "sinful nation, a people laden with iniquity, a seed of evil doers" and further, says, "from the soul of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores." (Isa. i: 4-6.) It is in this condition we find Lazarus—full of sores. These people, separated by their iniquities from God, were the publicans, sinners and harlots of the times in which Jesus spoke. They were at the gate of the rich man, and desired "to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked their sores."

Let us turn to Mark vii: 20 28. Here a woman, a "prophecian by nation, besought the Lord Jesus to cast a devil from her daughter. Note the conversation which follows: "But Jesus said unto her; Let the children first be filled; for it is not meet to take children's bread, and to cast it to the dogs. And she answered and said, Yes, Lord; yet the dogs under the table eat the children's crumbs."

See how these things fit into the scripture under consideration. Lazarus desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs licked his sores. Companions of the dogs (Gentiles) and classed with them, so far had they departed from the living God. While this pictures first the outcasts of Israel; it also shows the Gentiles who were aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope.

The rich man illustrates the Jews—Israelites "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" and to whom the oracles of God were committed. How glorious they were in their privileges—the chosen of God—but, alas, soon counting themselves unworthy of life.

"The beggar died and was carried by the angels into Abraham's bosom." According to the scriptures Abraham was buried in the cave of Machpela with Sarah his wife. It is evident from the words used that a literal interpretation was not intended.

"The rich man also died and was buried, and in hell he lifts up his eyes, being in torments." The word here translated "hell" is the Greek word "hades." In Hebrew the corresponding word is "sheol" and in Eccl. ix: 10 is translated "grave." But the scriptures quoted in the beginning of this clearly show that in the grave there is no work nor device etc., that when men die their thoughts perish. What then is meant in this passage? By referring to Matt. xviii: 27, we read: "Woe unto you, scribes and pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanliness." The sepulchre is the place where men are buried. It is in this likened condition that the rich man is pictured as seeing Abraham afar off and Lazarus in his bosom.

But what about the flame? Turn for a moment to Solomon's Songs viii: 6. We read "* * * jealously is as cruel as the grave, the coals thereof are coals of a most vehement flame." Now turn to Rom. x: 19 and we read, "I will provoke you to jealously by them that are no people. (In Hosea i: 9 God calls the house of Israel "Lo ammi."—not my people,) and by a foolish nation I will anger you;" further, in Rom. xi: 11 it is written "through their fallsal-vation is come to the Gentiles, for to provoke them to jealousy."

Thus we see how the rich man was tormented in the flame of jealousy and anger.

Why are the five brethren mentioned—who are they? We believe that this refers to the five classes of representative Jewish citizens who are spoken of in the gospels as opposing and rejecting Jesus as the Christ, the Son of the living God; viz: the chief priests, the scribes, the pharisees, the sadducees, and the lawyers. These were the rulers of Israel; and as such, their rejection of Jesus the Christ takes on a national scope. "He came unto His own, and His own received Him not."

We believe then, briefly, that this picture teaches that the Jews, as a nation, rich in possibilities,—who considered that they had need of nothing, rejected the gospel of Christ—chose death instead of life—, and that the outcasts, the publicans and sinners, and the Gentiles, by faith and obedience to the gospel, having put on Christ by baptism were thus made Abraham's seed and heirs according to the promises. (See Gal. iii: 27-29). These who were poor, without help, and aliens were "comforted," having entered into the glorious hope of the promises made unto Abraham. That when the gospel was given to them that were "no people" and to the Gentiles, the rulers of Israel were angered and provoked to jealousy—"tormented in the flame," and, not believing all that was written by Moses and the prophets, and rejecting the counsel of God, they counted themselves unworthy of everlasting life. Thus their unbelief made an impassable gulf by which they were cut off from the promises made unto Abraham.

There is a marked similarity in the line of teaching of the rich man and Lazarus, and that of the prodigal son, in Luke xv. 11-32. Lazarus is representative of the same class of people as the prodigal son; while the rich man is but another illustration of the elder brother. In that parable the elder brother was angered because the wayward son had been received back into the father's house. In this the rich man is provoked to jealousy, because to Lazarus was given the riches of the inheritance through Christ Jesus.

Now, look at the reason for his teaching on this particular line. In the second verse of Luke xv: the pharisees murmured because He received sinners; and ate with them. So Christ shows how much joy there is over one sinner that repenteth. He then recites the parable of the prodigal son, to show just the position the pharisees are occupying. Then, after speaking to the disciples how that they should be faithful in their work, He turns again to the pharisees and gives them the lesson of the rich man and Lazarus, to show them the result of the stand they are taking—they will be provoked to jealousy when these poor ones have repented, and entered into the promises of God, while they themselves are cut off because of unbelief.

How simple and clear the teaching is to those who have eyes to see and ears to hear.

The general conception of the teaching of the rich man and Lazarus—that those who die enter immediately into their reward, the good into heaven and the evil into hell fire—absolutely nullifies the necessity of a resurrection. By their tradition they make the word of God of none effect. For, if every joy is now the participation of the righteous dead, why a resurrection at all? But the word of God shows that they cannot live again except by a resurrection. (See 1. Cor. xv: 16-18.)

God said, "Thou shalt surely die."

The serpent said, "Ye shall not surely die."

The popular teaching today says the real man does not die. Thus, virtually declaring by their doctrine that that old serpent, the devil, whom Christ said was a liar from the beginning, told a most important truth. what a stand for those who profess to believe God to take! Verily, there is need for repentance and a turning from vain traditions to serve the true and living God.—*B. W. Waggoner.*

The Old Testament View of Sin.

"I said, I will confess my transgression unto the Lord, and thou forgavest the iniquity of my sin." Psa. xxxii: 5.

The expression "the iniquity of my sin" sets forth the intensity of sin. Sin is deep, strong, violent and unrelenting in its pursuit of man. The Old Testament gives a sad, vivid picture of sin. It uses a variety of terms to describe moral evil.

1. It is something that is crooked. A sinner is a man who is not straight in his moral makeup.

2. It is evil, indicating something [illegible] rapidly grows, [illegible] multiplies. It is like thistles, when once it gets rooted it is impossible to destroy it. It spreads and becomes a blight and a curse to men.

3. It is simplicity, meaning the simple, natural, undeveloped man—a man without any fixed principles. Multitudes of these simple ones infest our cities. They are blind to danger, are easily tempted and seduced, and are the main support of brothels, saloons and gambling dens.

4. A man who sins is destitute of mind. He is described as lacking understanding, and following a tempter or temptress like an ox going to the slaughter, a fool to the correction of the stocks, or as a bird hastening to the snare. Soon he is wounded and bruised and hurried on to the chambers of death.

5. The sinner is a fool. "The fool hath said in his heart, No God." Such a man conducts his business and carries on his affairs on the assumption that God is so far away that he is absolutely unconcerned in the conduct of this world. Such men abounded centuries ago, and the family is still quite numerous. It is no new philosophy to say there is no God. Agnosticism is as old as the race.

6 Sin is rebellion. The man who has taken up arms against the government of heaven. He is at war with Almighty God.

7. The sinner is a scorner. Such a man regards religion as so inferior as to be unworthy of his notice. It is vain to reprove such a person. Only when he goes to the land of the dying and looks on the bones of the dead will he find anything serious enough to arouse him.

8. Sin is a habit. The drunkard has woe, sorrow, contentions, wounds, redness of eyes, misery and poverty; yet, when he awakes from the stupor of intoxication he exclaims, I will seek it yet again. He is a slave to appetite, powerless in the iron grip of habit.

This picture is enough to to show us that sin is real. It speedily and relentlessly pursues its victim. Our only hope of deliverance is in God and his Son Jesus Christ.—*O. S. Jenks, in Our Hope.*

His Life for a Sheep.

A shepherd one night, when the storm was fierce, counting his sheep that had gathered into the fold, found that two were missing. Going to the kennel where his shepherd dog was lying with her young, he pointed to the wilderness which was growing darker, and said, "Two sheep are missing; go." She looked a moment at her little ones, then up into her master's face, and hurried away into the night, and came back with one of the sheep that were lost. The storm had grown fiercer and the night darker, and the shepherd came again to his dog and pointing out, said once more, "One sheep is missing; go." Looking down once more at her crying little ones, and up into her master's face with mute despair, she arose and hurried away. Hours passed by, and the shepherd heard a scratching at his but door. Going forth, he found the dog, and she had the sheep that was lost. Leaving the same at her master's feet, she staggered back to her little ones, and [illegible] dead at the kennel door.

And when I read this story, I said, O, the shame of it! Here is a dumb brute, with never a thought of God, and never a hope of heaven, obedient to her master's command when he speaks but a word, and we have permitted our Master with nail-pierced hands, spear-thrust side, and thorn-crowned brow to plead and plead again, and we have refused to do His bidding.

Let us catch one glimpse of His face now, and go where he would send us. —*Dr. Chapman.*

The secret of success is said to be partly ability, partly ambition, partly environment and partly opportunity. Each of these elements surely help to make up what the world knows as success. It is not always found, however, that each element contributes an equal amount to the winning of success, nor is it possible for any one element alone to be held wholly responsible for it. All are seen to be necessary and all are made more or less possible by the man himself. Ability is acquired, ambition is encouraged, environment is fostered and opportunity is made.—*Farmer's Guide.*

It takes a great deal of grace to suffer decent honorably and good naturedly. Many people are so defective in self discipline that they can not stand the moral strain of friendly competition unless indeed they are always successful.—*R. W. Pickard.*

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

As we all know this is the first of a new year, and some of us have no doubt thought of the past. We have thought of the joys, the disappointments and sorrows they have had. Some of us have made new friends and some have witnessed with tears in our eyes our dear ones laid to rest in the grave. We have looked back at our life in the past year and have found where we could do better the new year. Let us look to Jesus for our help, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins—that are past—through the forbearance of God. To declare I say, at this time his righteousness that he might be just, and the justifier of him which believeth in Jesus." Let us look to Jesus the "beginner and finisher of our faith; who for the joy that was set before him endured the cross." He suffered the agonies of the cross and the tortures and taunts of those who put him to death. God permitted it for the sake of his people. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." No love is greater than God's love, for he gave his only begotten Son, that through him it will be possible for any one who will accept Jesus as their Savior, the Anointed One, to receive the gift of God, which is eternal life. And not only the love of God, but the love of his dear Son, "Who gave himself a ransom for all." He endured the terrible sufferings on the cross, that people through him might be saved. "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." And thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 46, 47. Wherefore God also hath exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things under the earth. And that every tongue should confess that Jesus Christ is Lord; to the glory of God the Father. Phil. ii. 9, 10, 11. "For God will save Zion and will build the cities of Judah that they may dwell there and have it in possession. The seed also of his servants shall inherit it and that they that love his name shall dwell there." But the meek shall inherit the earth and shall delight themselves in the abundance of peace. Psa. xxxvii. 11. "And behold, I come quickly and my reward is with me, to give every man according as his work shall be."

Dear Bereans it behooves us to watch ourselves more closely, so that we may be ready to receive the reward when Jesus comes.

Your Sister in Christ.
JESSIE M. WILSON.

Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, why forasmuch as ye know that your labor is not in vain in the Lord. How vain and full of disappointment is labor bestowed on temporal affairs. How blessed the assurance, "For ye know that your labor is not in vain in the Lord." What qualifications are required to fit one for labor in Lord's vineyard? 1st to believe on the Lord Jesus Christ. 2nd, To be baptized for the remission of sins. No need to make any mistake on the mode, buried with him in baptism in the likeness of death and resurrection, so also we should rise to walk in newness of life, going forth in the footsteps of our great elder Brother who has gone before; and has sent the joyful message back to those following after, To him that overcometh will I give to sit with me in my throne, even as I have overcome and am set down with my Father on his throne. What a blessed assurance.

When shall these things be? Behold I come quickly, and my reward is with me to give to every one according as his work shall be. Then let us press toward the mark for the prize of the high calling of God in Christ Jesus. Having our conversation in heaven from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile bodies that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, for we have not an high priest who cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. Then let us consider one another to provoke unto good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching when all shall give account of their stewardship. Let us watch and pray.

J. A. BARE.

Dear Bereans:

I wanted you to read over and over again from the 9th verse of the 7th of Rev. to the end of the chapter. Read it until you have it well in memory. It is just a lovely picture of what is going to be when Jesus comes into Paradise. You may not fully understand all of it, but you surely understand the closing words, "And God shall wipe away every tear from their eyes," show the end of all sorrow—a state when every one will be perfectly happy. That is not the case now. Think how beautiful that home with its sparkling fountains of life, but not one bitter tear. After trying to see how glorious that will be, go to the 15th verse and notice the word "therefore." All the beauty and happiness and perfection is therefore or on account of something. Because John who had this vision should know and explain to us why everybody was so blessed, his attention was drawn to those arrayed in white robes, and he was asked who they were and whence they came? To his reply, "My Lord, thou knowest," he was told, "These are they which come out of great tribulation and they washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God." Storm and tempest had beset them; but they had put off their soiled garments and were arrayed in robes white as snow. Therefore, "God shall wipe away every tear from their eyes." Sin in God's sight is always black and dirty. So let us be washed in this blood and clothed in his righteousness. Then shall he be our Shepherd and God shall wipe away our tears.

EMMA LINDSAY.

Special Meetings in Salem, O.

From Jan. 1 to 15 we held a series of meetings. In plain and simple readings from Moses and the prophets, we discussed the timely topics of the coming of the Lord, the object, God's promise, the kingdom, conversion, salvation, faith, etc. One or two small meetings on account of weather, mostly well attended, and some the attendance beyond all expectation. The attention given was most encouraging, and some deep interest manifested, we wait the outcome, and pray that the seed sown may find some good and honest heart, where God can give the increase, and fruit come forth to a hope of eternal life to those who said that they were now hearing the truth. We hope that God may continue his blessings to the Indiana Conference at Plymouth, and that those of like precious faith who meet there may hold forth the Word of life to their own great benefit, and to a hope of salvation in some who hear.

P. & M. NEIL.

All helps are like stairs. No man ever uses stairs to sit down on, but to go up higher with. The ordinances and means of grace are merely stepping stones to something higher, which is the thing—that we may have the lineaments, the disposition and the character of our Lord Jesus Christ. —*Beecher.*

New Sleeping Car Service

Over Pennsylvania Lines between Plymouth and Washington. New drawing room sleeping cars running through to Baltimore and Washington have been placed in service over the Pennsylvania Lines in "The Manhattan Limited" leaving Plymouth 8:30 p. m. daily, arriving Baltimore 12:15 p. m., Washington 1:20 p. m.; and returning, leaving Washington 5:40 p. m., Baltimore 7 p. m., arriving Plymouth 1:28 p. m. Ten days' stop-overs at Baltimore and Washington are allowed to passengers if, when purchasing first-class tickets to Philadelphia or New York, they ask to have them routed via Washington. No additional fare is charged.

Communicated.

"Whose God is Their Belly."

These words are found in the epistle addressed by the apostle Paul to the disciples at Philippi. From the connection in which the words stand, strange as it may appear, and very sad as it must be felt by the true disciple, the words plainly allude to certain persons who had at one time been members of the church at Philippi, but who had lapsed from that position; and not to outsiders who had never become "obedient to the faith." The words occur in this way—"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"

Paul had no need to inform the Philippians about the vices of the outside world; for these were well know to every one.

With regard to the larger portion of the Gentile population, both Greek and Roman, it is recorded in history that Julius Ceasar, who flourished in the century immediately before the date of Paul's writings, had, "by many sumptuary laws restrained the scandalous luxuries of the rich." In his "Great events of History," Collier records that "to many in the degenerate days of Rome the great ends of life were to eat the most delicious food, and to eat of it as much as possible. Gluttony had grown upon the people from their intercourse with Asia."

These brief quotations from Roman history clearly point to the fact that the vices referred to were largely characteristic of the class of people who were "well to do," that is, those who could afford the luxurious and expensive dietary indicated by the language of the apostle. It may be safely taken for granted that converts to Christianity from the class referred to would be extremely liable to fall away from that "mortifying of the flesh" enjoined by the apostles and expected of the disciples.

While it is evident that some of the disciples at Philippi had lapsed from "the faith" through the "fleshly lusts" of the belly indicated by the language of the apostle, it need not be surprising to find repeated warnings against this danger in the apostolic writings.

It has to be noted here that the allegation "whose god is their belly," included drunkenness as well as gluttony.

In writing to the Galatians, and speaking of the works of the flesh, Paul includes among these "drunkenness and revellings." In the same connection, speaking of the works of the Spirit, he designates one of these "temperance."

The apostle Peter, writing to the strangers scattered abroad in the Roman province of Asia Minor, gives a strong warning against the luxurious habits of the world around them. He speaks of "excess of wine," "revellings," "banquettings," "riot," etc. I Peter iv.

In writing to the disciples at Rome Paul exhorts. "Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness.....and make not provision for the flesh to fulfil the lusts thereof." Rom. xiii. 13, 14.

On the same subject our Lord gave a warning to his disciples evidently anticipating their being dispersed throughout the world in carrying out their mission. In this he certainly recognized the vices referred to as a source of temptation to which they might be exposed. "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi. 34.

There are in the Old Testament certain allusions to moderation in eating and also to the opposite—gluttony. We read, concerning the duty of certain parents—"they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard." Deut. xxi. 20. This points to existence among the Israelites of the vices treated of in the writings of the apostles. We read in Proverbs, "Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty," etc. (chapter xxiii. 20, 21). We also read that Agur prayed, "feed me with food convenient for me." A most pointed [illegible] given on this point by the wise man, "When thou sittest to eat with a ruler, consider diligently what is before thee. And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat."

It has to be acknowledged that there were among the Gentile populations some exceptions to such vices as those mentioned. Certain "philosophers" are recorded as encountering the apostle Paul at Athens—"Epicureans and stoics." The "Epicureans" have in the popular mind been much misconceived. In Chamber's Encyclopedia it is mentioned—"Although Epicurus laid down the doctrine that pleasure was the chief god, the life that he and his friends led was one of the greatest temperance and simplicity." And again, "It is from a misapprehension of this word [pleasure] as used by Epicurus that the term Epicurean came to signify one who indulged his sensual appetites without stint or measure.....among the Romans the system of Epicurus was adopted by many distinguished men." The "stoics" a philosophical sect originating in Greece but whose principles were probably imported from the East and which prevailed widely in the Roman world, had for one of their four cardinal virtues that of "temperance."

But such parties were comparatively insignificant, and could not be expected to exercise much influence on the great mass of pagan society, whose god Bacchus was a principal object of their worship, part of which, according to Chambers, consisted of what he calls "public dinners."

So, much for those in ancient times. What of the moderns? An eminent physician of Edinburgh now retired, George S. Keith, treated his patients, on the assumption that their ailments arose from overeating. This in many instances proved correct. He published two small books entitled "A plea for simpler life," and "Fads of an old physician." In these works he explained and vindicated his practice. He came to be known as the "starving doctor." The late Sir Henry Thompson, an eminent London physician, alleged that more real injury was done by overeating than by the use of intoxicants, great as the latter evil was.

Fast eating was another form of this evil. The late Max O'Rell, the famous lecturer said, with reference to this practice in America, "What is the result of the five minutes dinners in America? The result is the prairies, forests and cities are disfigured every where with advertisements of liver pills."

J. Cameron.

WE OFFER A CHANCE.

We offer again this coming year to go halves with any one wishing to do Missionary work.

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To the Illinois Bereans:

We now have some Berean pins, 20 cents each. Those who have not been supplied. may send to Anna E. Drew, 620 N. Galena Ave., Dixon, Ill.

What we Believe.

I wish to say to the brethren and sisters who have sent in their orders for the pamphlet "What we believe" that the work is in the hands of the printer, but it will be several weeks until the work will be ready to send. Your orders have been credited, and as soon as finished will be filled. Price per copy 15 cts; 10 copies $1.00, send postal or express money orders. No stamps—A. H. Zilmer, Plymouth, Ind.

Subscribe for The Restitution.

Notice is hereby given [illegible] quarterly Conference of the Church of God in Indiana will convene at Plymouth, Ind., Thursday evening at 7:30 o'clock January 26, 1905. Now, brethren and sisters in the true faith and hope, come to this gathering; come to contribute toward the good of the brotherhood, and come to receive good. The Church in Plymouth is making arrangements for and are expecting a good attendance. The Committee on Program is at work and will provide a feast which it will be worth your time and effort to enjoy. Come early, bring your Bible, remain through the entire meeting. Make arrangements today.

A. H. Zilmer, Pres.

Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co, and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism at the seed of truth has been [illegible] and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope.

W. L. Crowe.

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W. L. Skeels.

LIST OF CHURCHES.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsenier, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every 2d and 4th Sunday at 10:30 a. m. and in the evening. Bible meeting every Thursday evening. Samuel Osborne and H. M. Osborne Elders. Sunday School every Sunday at 9:30 a. m. Hattie Aley Sec. of the S. S. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St. as follows:—Preaching by A. H. Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at H. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God ... et for preaching every third Sunday, in the [illegible] School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10.30 a. m. at 1749 Superior St. Cleveland, O: where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Hudson (the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld H W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Kallsbeck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a. m. Jos M H Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Nov 27, 1904, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

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For the West: 5:08 a m daily, 5:55 a m extra fare train, 6:00 a m daily, 9:00 a m except Sunday, 2:10 p m except Sunday, 1:23 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

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Poetry.

"The Lord Knoweth How." 2 Peter ii. 9.

"I will trust and not be afraid," Isa. xii. 2.
The storm-clouds are rolling across the horizon,
And peal upon peal on the thunder is heard;
The flashes of lightening are vivid and awful;
Yet never a fear in this bosom is stirred,
For is it not written, in every where shown,
"The Lord knoweth how to deliver his own."

The gleam of the sword can be seen in the darkness,
The moans of the wounded and dying we hear;
And warfare and bloodshed are crowding more thickly
But none of these things can awaken a fear,
For is it not written and every where shown,
"The Lord knoweth how to deliver his own."

The foe we contend with is artful and cunning,
And many, full many are the snares he has laid,
We are not ignorant of Satan's devices,
Though of his temptations we are not afraid;
For is it not written and every where shown,
"The Lord knoweth how to deliver his own."

"The Lord knoweth how," though we often are puzzled,
And to our conscientious no pathway is clear;
But since we are guided by Infinite Wisdom,
The word he hath spoken unfolds every fear;
For is it not written and every where shown,
"The Lord knoweth how to deliver his own."

"The Lord knoweth how" is our strength in our weakness,
The promise of sunshine, though storm clouds appear;
A present assurance amid every trial,
The way of escape from each trial and fear;
For is it not written, and every where shown,
"The Lord knoweth how to deliver his own!"

Communicated.

"Orders." No. 5.

Other objectionable features and unsatisfactory conditions arise out of the ministry as it exists in most of our modern denominations. In the Evangelical Association the entire legislation of the church is in the hands of the ministers. The Annual and General Conferences are composed exclusively and entirely of ministers. Men are licensed as preachers on probation, advanced to deacon's and elder's orders, elected to the presiding eldership and the episcopacy by the ministers The confession of faith and discipline, copied from the systems of other denominations, were composed by ministers, The General Conference, the highest court of law in the denomination, is composed of none but ministers, and is the final arbiter of all questions of law for the entire membership. According to a disciplinary provision, the standard of doctrine, which was adopted in 1809 can not be altered, or in any way modified, even by the General Conference. No matter how much light might be obtained on the teaching of the word of God, that light must not, it dare not, go beyond the established standard. So if the denomination should exist in ten thousand years from now, it would teach the same doctrines that are set forth in its doctrinal standard today, no matter how obsolete or inapplicable to circumstances the articles of faith might be. Ministers who hold forth doctrines contrary to the articles of religion, are dealt with by the same process which is observed in cases of gross immorality. They are tried before a committee of ministers, from which the members are excluded Thus almost the entire ecclesiastical machinery is in the hands of the ministers. Is this in harmony with the practice of the apostolic Church? Far from it. What the apostles submitted to men and women for their guidance, whether as a matter of faith or practice, had been directly revealed to them by the Spirit of God (Eph iii: 5), and, having the proper signs (2 Cor. xii: 12), they spoke with authority. Being moved by the holy Spirit in their words and actions, their word was the word of God. 1. Thess. ii: 13. Their apostleship extended to all nations (Rom. i: 5). their mission to all the world. Col i: 6. Though they have fallen asleep in Christ, their words are still living and full of force (John xvii: 20), and their influence going on. Wherever men and women believe the things they preached, and obey the gospel conditions they enjoined, their apostleship extends and their influence is at work.

But with all this in view, it is evident that neither the apostles nor the head of the Church intended that the church should be governed by a select few. Even in the days of the apostles the Church was a democratic institution. When an important doctrinal question was to be settled for the entire Church it was submitted to and deliberated upon by the apostles and elders with the whole Church at Jerusalem. Acts xv: 2, 4, 22, 23.

Another error of our modern clergy system is that only ordained ministers are supposed to have a right to administer baptism and the Lord's Supper. From the the promise that only ordained men have the right to "baptize and to dispense the Holy Supper of our Lord," it has been argued that it was impossible for the twelve apostles to baptize three thousand persons by immersion in one day. Acts ii: 41. All the argument is worth is that, if true, it would prove that the historian related something as having been done which it was physically impossible to do. The record does not state who did the baptizing upon that occasion, but it does say that so many persons were baptized. And I fully believe, without the least mental reservation, that they were baptized according to the meaning of the Greek verb *baptizo* But see here: If only apostles ha l authority to baptize, who gives our modern ordained clergy authority to do so? Are they apostles? Either they are or they have no right to baptize. Who authorized Philip to baptize at Samaria, and on the way from Jerusalem to Gaza? Acts viii: 12, 16, 26 40. Who Ananias? Acts ix: 17 Who baptized the persons at Cæsarea whom Peter "ordered" (*prosetaxe*) to be baptized Acts x: 48, and who afterwards constituted the church at that place? Acts xvii: 22. Who baptized "many of the Corinthians" (Acts xviii: 8), of whom Paul baptized only a few? 1. Cor. i: 13 16. On Pentecost they who gladly received the apostles' word were baptized, if not by the apostles themselves, there were other disciples present who could assist in the duties of the day. Acts i: 14. 15. At Cæsarea there were brethren with Peter who could carry out the order of the apostle. Acts x: 48. At Corinth Silas and Timotheus were present with Paul (Acts xviii: 5 8). so that while Paul himself baptized but a few, there were those who could attend to this matter. There were none in the Corinthian Church who had not been baptized into the one body. 1. Cor. xii; 12. It is nowhere taught in the Scriptures that the apostles were the only ones who had the right to baptize, but the record shows that other, who were neither apostles, nor "ordained clergyman," did baptize.

The foregoing remarks will also apply to the administration of the Lord's Supper. Nowhere do the Scriptures teach that this ordinance was committed to a specially ordained ministry. In the absence of any divine or apostolic instructions committing the communion into the hands of a special class, where is the authority for such procedure? Not in the Word of God, but solely in the systems which man have constructed for themselves. The trouble with the whole system is that here is a class of men separated from the rest, who have arrogated to themselves certain functions for which there is not the slightest Scriptural authority. None of the laity, so-called, dares to question the right of the clergy to officiate in the assumed capacities, for, to establish their claims and their rights, they appeal, first of all, to their divine "call" to the ministry, and then to their authority derived from their ordination. The entire clerical system, whether under the title of Reverend, Right Reverend, Very Reverend, Most Reverend, or Bishop, Archbishop, or Pope, comes from, and is a part of Rome. Let the reader peruse the history of the Church from the apostles for three or four centuries, and he will find striking evidences of the truthfulness of this statement.

The apostles left the Church with elders and deacons in every church, each performing the functions peculiar to his own position: The elders with the care of the church as to its spiritual needs, and the deacon in charge of its temporal and financial affairs; but soon after their death men craved authority and arrogated honors and functions which were not a part of the primitive order. The departure from the early practice was gradual. At first one man was made bishop and given authority over one congregation. Later the oversight of a number of churches was given over to a bishop, and later still the bishops of the large cities assumed authority, not only over the smaller congregations but also over a number of [illegible] bishops, and thus the authority of man was gradually extended until, in the year 608, there was a Universal Bishop, who developed into a Father (pope or Pope) No ordination could be celebrated without his consent. The ordination of the English Clergy is traceable to papal authority. Pope Boniface V wrote to Justus: "... We send to your fraternity the pallium, granting you also to celebrate the ordination of Bishops when need requires." Bland's "Who Established the Church of England?" p. 8. The M E Church obtained its ordination from the Church of England, as can be seen by comparison of their Rituals. Others have copied freely from the M. E Ritual, and thus the line of Episcopal ordination is complete and unbroken from the Church of Rome to many modern churches. It is a rather undesirable line of succession.

A. H. ZELMER.

Pine Woods Bible Class.

Teacher. While at Bonner Springs, Kansas, I was thrown into company with a Seventh Day Adventist preacher. He handed me a tract, and desired me to express my convictions on the same. Instead of giving it orally at the time, I said I would submit it to the investigation of the Pine Woods Bible Class. This minister's name was L. Neal. I liked the appearance of the man, and think him honest in his convictions.

Our subject for tonight will be

THE SABBATH.

Mr. Neal says: "At creation God made the seventh day a part of creation, that the Sabbath might stand forever."

Will Arlon tell us when the creation was finished or completed, at the end of the sixth, or the seventh day?

Arlon. At the end of the sixth day. We read, "And the evening and the morning were the sixth day, thus the heavens and the earth were *finished*, and all the host of them."

Q. Does God give an itemized list as to what was created, up to the end of the sixth day?

A. Yes.

Q. Is the Sabbath named as one of the items of the six days work of creation?

A. No. No mention is made of such a thing.

Q. Then the Sabbath could not have been a part of the six days work of creation like man, beasts, herbs, etc. were could it?

A. Why no. No mention is made of it, and man has no right to add an item to creation, which God has not *mentioned in his list.*

Teacher. Mr. Neal says: "There is no power in heaven or earth, that can change the least part of God's creation." Certainly not, but Arlon has shown us that the Sabbath is not mentioned as a part of the six days work of creation, and not being a part of said creation, it is not there for any man to "change." All there is of it is that God himself Sabbatized or rested, when his work was done, just like we rest, when our work is completed He did not ask Adam and Eve to be Sabbatized, before they had done any work to rest from. In fact they were never commanded to keep holy any Sabbath. Carrie, how much time has elapsed between creation, and the existence of a command for man to keep it?

Carrie. Some 2500 years.

Q. To what nation was the command first given?

A. To Israel. This is first mentioned in Exod. xvi.

Q What reason is given why Israel should observe the Sabbath?

A That "I may prove (or test) them, whether they will walk in my law or no." The test did not apply to any other people, and it also shows that no *test* had been given to Israel in the previous 2500 years, which is a very strange thing if the Sabbath law had been in force all those years, from creation down.

Teacher. Mr. Neal says: "God did not make every day a Sabbath, but [illegible] *one day* only made he holy." What is that, did he make [illegible]

Yes, see Exod. xxxi. "Verily my Sabbaths shall ye keep, for a sign between me and you." We find "Sabbaths" in the plural number.

Q What were the Sabbaths given for?

A A sign between God and Israel. The Gentiles have no obligation in all this.

Q Then if the Sabbaths were a sign between God and Israel, the Sabbaths could not have been a sign between Gentiles and other nations could they?

A. No. God never gave the Sabbath to any other people.

Q When did Israel first learn that there was a Sabbath at all?

A. Not until God gave it to them at Sinai. See Neh. ix. 12-14: "Thou camest down upon Mount Sinai, * * * and madest *known unto them thy holy Sabbath.*" If it was made known to them at Sinai, they could not have known of it previously. How is it thus, if it had been in force from creation, as "a part of creation," as Mr. Neal says.

Q. Was this Sabbath covenant made with Israel alone, or with other nations as well?

A. At Horeb (Sinai). See Deut. v. 1-3: "The Lord God made a covenant with us, (Israel) in Horeb. The Lord God made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." In this covenant he says: "Keep the Sabbath day and sanctify it as the Lord thy God hath commanded thee." This covenant was not made previously with their fathers, but only with those Israelites who were "here alive this day."

Q Who were commanded to keep the Sabbath from creation down?

A. No one.

Q. Now, Mr. Neal says: "The Lord commanded us to keep the Sabbath." Who are the "us," Gentiles or Israelites.

A. Israelites, every time. At no time were Gentiles commanded to keep it. Not one single passage between the two covers of the Bible is there a command given for Gentiles to keep holy the Sabbath. Those who pretend to keep it, assume to do that which is not commanded. It amounts to nothing but a theory with them, for none of these pretenders do in fact keep it.

Q Does Paul speak of "the ministration of death"?

A. He does.

Q. Where do we find "the ministration of death" written?

A. On tables of stone.

Q. Where?

A. 2 Cor. iii, 7: "The ministration of death, written and engraven in stones"

Q. Was written on "tables of stone" which death was administered for its breach?

A. The Sabbath.

Q. Where?

A. See Exod. xxxiv. 1-4: "And the Lord said unto Moses, hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables." The Lord wrote these words on the tables of stone, in which death was ministered if not observed. "Six days shall work be done, but on the seventh there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be *put to death.*" Here we have the ministration of death written and engraved on tables of stone.

Q. What was to become of this "ministration of death" written on tables of stone?

A. "Which was to be done away." 2 Cor. iii. 7.

Q. Could Israel look to the end of that which was abolished?

A. No. "Israel could not look to the end of that which was *abolished.*"

Q. Why not?

A. Because "their mind was blinded." Verse 14.

Q. What blinded their eyes?

A. A vail "in the reading of the Old Testament." Verse 14.

Q. Is the vail really done away?

A. Yes. See verse 14: "Which vail is done away in Christ."

Q. Do many who profess to be Christians, still carry a vail over their eyes? [illegible]

Q. What is the effect of vailing their eyes?

A. They cannot "look to the end of that which is abolished."

Q. Does Christ mark the end of the law to believers?

A. Yes. See Rom. x. 4: "Christ is the end of the law for righteousness to every one that believeth." See also Eph. ii. 15: "Having abolished in his flesh the enmity, even the law of commandments (Sabbath is one) contained in "ordinances," or "the law of commandments."

Q What has become of the handwriting of ordinances?

A. See Col. ii. 14: "Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to the cross."

Q. How does the blotting out of these ordinances affect Sabbath keeping?

A. See verse 16: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, which are a shadow of things to come."

Q. Before the "ministration of death" "written on tables of stone" (that is where the Sabbath was written) was "done away," judgment inevitably followed the breach of "the Sabbath," or an "holy day" did it not?

A. There was no possible way of escape from the ministration of death.

Q. But now at this time there is no judgment to follow a breach of the weekly Sabbath, or any of those holy days, is there?

A. It says: "Let no man therefore judge you."

Q. This being the case the Sabbath observance is all in the past, and no one has the right to judge of its breach, is that not the case? Yes.

Q. Was not the law burdensome to the observer?

A. Yes, it was.

Q. Did Paul find some who still wanted to hang on to the old law?

A. He did.

Q. What did he say to *them*?

A. "How turn ye again unto the weak and beggarly elements, whereunto do ye desire again to be in bondage? Ye observe (Sabbath) days, and months, and times and years."

Q What did Paul fear would be the effect of observing these "days," etc.?

A "I am afraid of you, lest I have bestowed upon you labor in vain." Gal. iv. 14.

Q What was Paul's advice about this yoke of bondage?

A "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled [illegible] the yoke of bondage." Gal. v. 1.

Q Do Sabbatarians teach that we must observe the Sabbath law in order to be saved?

A They do, the Sabbath observance seems to be a second gospel to them.

Q What was Paul's opinion about justification coming on account of the observance of any part of the law?

A "Christ is become of no effect unto you, whosoever of you are justified by the law." Gal. v. 4.

Q Why of no effect?

A Because "ye are fallen from grace." Verse 4.

Q Where was the Sabbath law given?

A At Mount Sinai.

Q What does the Mount Sinai covenant do for us?

A "The one from Mount Sinai gendereth to bondage."

Q Paul speaks of two women, who were they?

A One was a bond woman, and the other a free woman.

Q Who are the children of the bondwoman?

A Ye that desire to be under the law.

Q Who are the children of the free woman?

A "The free woman was by promise."

Q Can we be children of both mothers?

A "The son of the bond woman shall not be heir with the son of the free woman." Verse 30.

Q Is the observance of the Sabbath one of "the works of the law"?

A Yes.

Q Does salvation come through any of the works of the law?

A "By the works of the law shall no flesh be justified."

Q Do the Scriptures divide the law into two parts, one called the ceremonial law, and the other the moral law?

A Not one word of it, the division is purely human, and has no divine sanction.

Q Where are the ten commandments found?

A. In the Book of the law.

Q How many are saved by the deeds of the law?

A No flesh shall be saved by the deeds of the law.

Q. What message contains eternal salvation?

A The gospel. See Rom. i. It is the power of God unto salvation to all who believe and obey it. There is no salvation in that which gendereth to bondage.

Yours in the Blessed Hope.

W. H. WILSON.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, FEB. 15, 1905. NUMBER 7.

Walter Trautman
626 Woodland av

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Exhortation at the Breaking of Bread

2 Cor. x. 1.

Now I, Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you with all lowliness and meekness, with long suffering, forebearing one another in love. Put on therefore as the elect of God holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, Forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, to speak evil of no man, to be no brawlers, but be gentle shewing all meekness unto all men. For where envying and strife is there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace.

Christ in all his teachings taught meekness, obedience and submission, he was meek and submissive even unto the death on the cross, yet he never boasted of himself, he seldom spoke of his own goodness. In Matt. xi. 28, 29 we find "Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light. The meek shall increase their joy in the Lord and the poor among men shall rejoice in the holy One of Israel.

ESTHER BURTON.

"Discouragement is just what its derivation means—the state of being without courage. Napoleon's marshals came to him once, it is related, in the midst of battle. 'We have lost the day,' they reported, 'and we are being cut to pieces!' The great soldier drew out his watch, unmoved. 'It is only two o'clock in the afternoon,' he said. 'You have lost the battle, but we have time to win another. Charge!' and victory followed the order. We should enter into our battlefields of trial and difficulty with the same unconquerable spirit."

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.

J. H. WILLEY,
W. D. THOMPSON.
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb 15 1905.

Sweden and Norway are again talking war. The old jealousy of Norway is at the bottom of the difficulty. Separation would make each weaker, and less able to stand out against the influence of Russia, which country is, as usual, fostering the trouble between the two.

Nothing of special interest has taken place in the far eastern war. In Russia there have been small gatherings in different places, and the troops have had to put them down. Strikes are on the increase. The Czar has issued a decree for a congress to investigate the labor troubles, and take necessary steps to stop the dissatisfaction. This congress will have a representation of working men. The government is making promises, that if carried out, should give all classes relief.

Referring to the article in the last issue by Brother B. W. Woodward, where he mentions the offer we make to send The Restitution to new subscribers for one year for $1 00, we wish to say, that taking the number of persons to whom our brethren sent the paper on this offer last year, and noting the number who were enough interested therein to still desire it sent to their address, we find that on average of 12 to each 100 were continued on our list. Now brethren and sisters, if such a proportion can be influenced in this way to study and endeavor to learn more fully their duty toward God, it shows that the work is a good one. If an evangelist or a minister was assured that such a proportion of his audience were taken an interest, and making note of what he was saying to them, and went home with determination to study God's Word, and learn all they could of his will, that minister would be perfectly delighted. He would feel inspired to continue his efforts so long as strength held out, and if he fell fainting by the way, his last cry would be to urge some other one to take his place that the field might be fully worked. In view of this, and the shortness of the time we have still left to labor, what is our duty? Have YOU done all you can possibly do in this direction? All you ought to do? If the Lord should come this year, would you be able to report to him that you had done your very utmost? If the Lord does not come during 1905, your life may be cut off. When the trumpet sounds, and you hear the summons to awake and enter the presence of your Lord, can you report that the last year of your earthly life you did ALL—every thing—that you possibly could to extend his truth? Our offer still holds good. One dollar for the year to a new name. Ten dollars and we send to thirteen new names, and we make a new rate now. Five dollars and we will send to any six addresses you name.

"Higher Criticism," "modern scholarship" "refined infidelity," as now exhibited in the world, all mean the same thing. For some years the Protestant denominations of Christendom have been largely affected by them, but it was thought that Romanism would prove strong enough to resist any encroachment on her domains, [illegible] concerning the work of this modern thought upon even Rome:

"The conclusion—painful as it is—that one is compelled to draw is that Rome regards the maintenance of her absolute authority, unlimited in its sphere and exercise, as the one thing to be fought for at all costs, even at the cost of the loss to the church of the great majority of her children. This is the spirit, and this the temper, which brought about the Reformation; it does not spring from 'incredible confidence' in the future of the church, but rather from a well grounded fear that the claim of Rome to absolute, infallible, and unlimited authority in all matters will not stand the test of history, and can not be maintained except by the rigorous repression of individual initiative and independent thought.

The position in which the individual Catholic is placed by the policy of his rulers is one of grave difficulty, and nowhere is the situation more acute than in France. In the English Catholic body few of the laity, and fewer still of the clergy, take any interest in intellectual matters; but there are signs of grave mischief among the younger laymen even in England. They have been trained to draw no distinction between the Catholic faith and its scholastic expression, or the insecure historical basis upon which their teachers have founded it.

The natural consequence is that, in so far as those who have been educated in this way become convinced of the strength of the critical position, their hold on the faith is liked to be weakened. Rome has weakened it still more by declaring that any attempt to find a synthesis between the critical position and the faith is unlawful for Catholics."

Communicated.

An Open Letter to Miss Ruth Asher.

Dear Young Friend and searcher for truth:

In Restitution of Feb 8 [illegible] notice your three letter, with some questions which I am disposed to answer. Possibly you might prefer an answer from one of near your age, but as an excuse I will say I am, and have been for over two years, incapacitated from work on account of rheumatism. Therefore have plenty of time to read and write, though writing is difficult. My age is three score and three; and an immersed believer in the "Abrahamic faith," or Gospel of the Kingdom of God, two score and four years. If you do not understand this, possibly papa or mamma can help you. Quite a while do you say? yes, and still a learner, we can never know, in this life, the full depth of God's love, and can never serve him too long. But to your questions: and by the way, may be you have a trap set, and I will "get my foot in it." Well we will chance it, and if you catch me, the laugh will be on me. As to the longest name, I at first thought of that great King of Babylon, who had a dream of a wonderful image Dan ii, a name of fourteen letters, but on searching, I find one of three letters more, which you will find in Judges iii: 8-10 It occurs four times in these three verses, and I do not find it anywhere else. You will please notice here, who he was, and what he did.

You will find the word "busybody," in 2 Thess. iii: 11, 1 Tim v: 13, 1 Pet. iv: 15, and you will notice they are not a model pattern. And now may I turn questioner and ask for the shortest name, and as you are probably busy with your school studies, I will aid you in your search a little; the pronoun *I* stands for the person speaking, and leaving this out, I find eight words of two letters; five are nouns, two are verbs, one is an exclamation, now if this is too much grammar for your young mind, ask papa, mamma, or teacher. Now what are they and where found? And as a further help, they occur in the Concordance alphabetically A, D, G, H, O, O O I". Please note the connections of each.

My first Christian name is the fifteenth book of the Bible.

Yours searching for truth.

Signs.

One of the most palpable "Signs of the Times" to the disciples of Jesus is the falling away of believers of the truth. Some of these follow after such as have turned away from the truth, and are following cunningly devised fables. Some deny part of the Bible; and not a few stand on the brink of the chasm, not knowing which way to go. O my brother! My sister! why not [illegible] assertion that parts of the Bible are not inspired, nor be in union with those who would mutilate its pages. Verily, according to Psa. xii 6, 7 God has kept, and will preserve his Word. The apostle Peter was a witness to the life mission of Jesus, and if the history of him given by the evangelists were not inspired, the aged apostle would not have linked this part of the Word with his epistles. Especially emphatic is this in 1 Peter i. 16 18. Jesus said, I am one that bear witness of myself, and the Father that sent me beareth witness of me. Jno. viii. 18. Is it not safe to follow in his steps? Safe to sit at his feet and learn of him? Is it not well to be in union with such as follow closely the Word of the Lord?

Our beloved brother Wagoner warns us against t[illegible] is false doctrine. Our aged Bro. Joblin has spent time, and given us the benefit of his talent for years. He now offers us in tract form an array of testimony in behalf of the truth; but he is weary in [illegible] Can we not "hold up his hands" he labors in God's vineyard? [illegible] to him at 624 Woodland Ave., Cleveland, Ohio, and say how many of the tracts you will want, will be encouraging.

A Lover of Truth.

Ed Restitution:

Will some brother write an article on our proper attitude toward the sectarian churches. I am often criticized quite severely for not affiliating with them, and especially when they are engaged in a revival effort. I am reminded that a man who professes to be a Christian should meet with Christians, and help to push the work, and that the Golden Rule is violated if I withhold my aid, and sympathy, and hearty co-operation. That I would want an appreciating audience, and be glad to have them join in the singing and prayer and exhortation, if I was conducting a religious service. What ought we to answer to this gentle impeachment, and what does our Guide Book tell us to do? Of course [illegible] as when we are engaged in [illegible] set forth the Truth, as we understand it, nor manifest any great interest in the things most surely believed among us, yet this does not answer as an excuse if we fail in our proper attitude as Christians toward them. I am not in any doubt as to the matter, for there are those whom we would like to convince and satisfy in harmony with the truth as it is in Jesus. I desire that Bro Zittner write a short article on the subject.

A. B. Wiseg.

Program of Subjects

1 The Authenticity of the Scriptures as shown by a chart of the Imagery of the Same.

2 The Great Week of Time, Showing the Ages, past, present and future.

3. The Kingdom of God; What, When, and Where Located.

4 The Gospel, What is it? and the Benefits Received by Believing and Obeying It.

5 The Waiting Time as Given by Prophets, Apostles and Jesus Christ.

The above are a few of the subjects I would like to present at any place where there is a company of hearers, in a church, hall, school house or private dwelling. Believing the time for the Consummation of the Christian's Hope, is very near at hand, and although quite aged, yet I believe the Lord will strengthen the body and mind, if the way is opened, especially as I am granted a half-fare on the many Rail Roads of the Central Passenger Association and the Pennsylvania east and west.

I will go to such places as may desire my services Address me at Rootsville, Pa Route 4.

John T Ongley.

[The editor had the pleasure of meeting Brother Ongley last summer at Salem, Ohio. At that time he was quite feeble, and to travel far without an attendant would seem to be risky for a man his age. However, at some points on direct lines of Railroad, it may be possible for our aged brother to go and preach some to the people. Any one desiring his services should learn of his physical condition, and make allowances for the same.—Ed.]

The Remission of Sins.

It is a sad truth that "All have sinned and come short of the glory of God." It is recorded that John the Baptist "preached the baptism of repentance for the remission of sins." Mark i. 4; Luke iii. 3 And also that he "came preaching.....and [illegible] Repent ye, for the kingdom [illegible] above testimony [illegible] that baptism (of [illegible] with the antecedent belief on the part of the baptized) and positive relation to remission of sins;" and that an agency of divine appointment is also recorded that after John was put in prison Jesus came "preaching the gospel of the kingdom of God.....and saying, The kingdom of God is at hand; repent ye, and believe the gospel."

It ought to be conceded that there was perfect identity between the preaching of John and Jesus although "baptism for the remission of sins," was not recorded of Jesus, that element as it really belonged to the gospel of Jesus as it did to that of John, is a figure of speech where a part is put for the whole; and this should be kept steadily in mind in studying Bible histories as those of evangelists. An example of [illegible] of our Lord to his contemporaries when he was told of persons killed by the fall of a tower—"Except ye repent ye shall all likewise perish." Luke xiii. 3. "Repent" here certainly is put as a part for the whole—and signifies compliance with the terms prescribed by our Lord in his public preaching. The truth advanced here is amply corroborated by the commission which our Lord gave to his apostles: "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." Mark xvi. 16. R. V. It cannot be doubted that "being saved" embraces "the remission of sins," inheritance of the kingdom of God, everlasting life, etc.; and that it is dependent on baptism and the antecedent repentance and belief of the baptized. In Luke's report of our Lord's directions to his apostles on the eve of his departure just before he ascended, he only mentions "preaching repentance and remission of sins in his name among all nations;" omitting the gospel and the belief of it, as well as baptism. But here again no one can reasonably doubt that both the [illegible] and baptism are all implied that the assent of the careful reader of the various reports of the commission is compelled.

The same remark will apply to Matthew's report. Matthew omits any mention of the gospel and belief of it, as also repentance and remission of sins, but without doubt these are certainly implied.

There is a strong probability that our Lord in giving his commission used language fully justifying the reports of the three evangelists, although each gave the substance of the commission in his own way, and in accordance with the circumstances of the occasion of his writing.

In accordance with what has been advanced above we have a statement recorded of our Lord, John xx. 23, "Whose soever sins ye remit they are remitted unto them." Here our Lord regards his apostles as the bestowers of remission of sins, although in strict matter of fact they were only the ministerial agents in conferring it, the real bestower of that blessing being God himself. Our Lord was evidently anticipating the faithful carrying out of his commission by his apostles, with the result of the name in the baptized believers.

In the first discourse by our Lord's apostles after his ascension as recorded in Acts ii, we read that in reply to the question of those assembled Jews who had come to believe the things set forth by Peter, that apostle said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Verse 38.

It has been attempted by some to separate the remission of sins from baptism as one of the procuring causes of the same, and to limit remission to the name of Jesus Christ.

One way of doing this is stated as follows: It is urged by many that the word *for* in this passage means *because of*; that Peter commanded the people to be baptized because their sins were already remitted. We readily admit that the word *for* is sometimes used in this sense, of which may be given as an example. Paul says to the Roman brethren, "for I long to see you that I may impart to you some spiritual gift." But another example may be given in which the opposition are bound to admit it means *in order to*. Jesus says to his disciples: "This is my blood of the New Testament, which is shed for many, for the remission of sins." No one, I presume will contend that Christ's blood was shed because sins were already remitted. *Gospel Banner*, Vol. I, p 78.

Another writer says, "Instead of in [illegible] preposition is not *on* but *epi*, on or upon.....On is not related to the word baptized but to the name of Jesus Christ. Baptized on does not make sense, however, therefore we require, as is often the case to supply a word...resting or believing on the name of Jesus Christ for the remission of sins."

To establish this construction of Peter's words this writer quotes Luke xxv. 47, where remission of sins is connected with "the name" of Jesus. Also to the same effect Acts x. 43 R. V. He continues: "The Lord Jesus Christ, he is the ground of a sinner's acceptance with God. It is through him, through his blood we receive the remission of sins; and none who put their trust in him shall be put to shame."

The writer says, "For the main idea in the foregoing I am indebted to Mr. J. M. Denniston, M. A. of Jamaica, in his work, The sacrifice for his sin.

It has to be noted that the writer of the article of which the above is an extract, has laid himself open to when he says the supplied word "resting" which he seems to prefer to the word "believing" cannot be allowed to apply to the persons addressed by Peter for the simple reason that it implies a knowledge and a mental attitude on their part which they certainly could not have possessed. That is, that at that time they were consciously "resting" or depending on the name of Jesus Christ for the remission of their sins. The alternative word suggested to be supplied, namely "believing" is not open to the same objection. Those persons had become true believers. Peter closed his address with these words: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

It was their sincere belief of this important statement of the apostle which impelled them to say, "Unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

If a word be really required to be supplied the alternative term "believing" suggested by the writer quoted, might be adopted. Peter's command would then read: "Repent and be baptized every one of you [believing] on the name of Jesus Christ, (as ye now do) for the remission of sins."

It fails to be observed here also that the reasoning of this writer would not only exclude baptism but also repentance, as procuring causes of God's appointment of the remission of sins. The reader is referred to what has been advanced as to the preaching of John the Baptist and our Lord himself, as to repentance and baptism with the corroboration of the same by our Lord's commission. The writer quoted refers to Luke's report of the commission but overlooks the fact that "repentance" is prominently mentioned as an essential element in the bestowal of remission of sins. It is also worthy of note that repentance occupies the foremost place in Peter's command. Firmly conjoined with repentance by the conjunction "and" is "be baptized," showing that baptism is equally indispensable with "repentance" as conditions of remission of sins. "Repent AND be baptized."

Further corroborative of this, if corroboration be necessary, we find that Peter on an occasion shortly afterwards addressing Jews thus: "Repent and be converted that your sins may be blotted out" etc. The command to "repent" here will not be denied to have a potential bearing on the "blotting out of sins." The term "be converted" finds its explanation in the use of the noun "conversion" by Paul and Barnabas when they went to various places declaring "the conversion of the Gentiles." Acts xv. 3. This has reference to what took place in the house of Cornelius as recorded in Acts x. In the case of Cornelius and his friends there was undoubtedly belief in the Word spoken publicly by our Lord, and this followed by baptism. This was equivalent to what was termed the "conversion of the Gentiles." Hence the command of Peter—"Repent and be converted," implied in the strongest manner compliance with the terms prescribed by our Lord in his commission to his apostles, and their fullest and most emphatic sense.

An illustration of the sense in which baptism was understood by the first preachers as having a close relation to the remission of sins is seen in the baptism of Saul of Tarsus. He was addressed by Ananias a disciple of Damascus, appointed by the Lord, to visit Saul. "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."

All which is respectfully submitted

J. Cameron.

Selected.

Preserve Your Strength.

Every person born into the world has a certain amount of strength, which may be nourished, increased, preserved, squandered or destroyed. In young persons there is an apparent superabundance of strength. Persons of vigorous, wakeful, alert, and sometimes hardly know what weariness means; but the strength thus bountifully bestowed is sometimes prodigally expended, and men and women who in early days were full of strength and vigor, become enfeebled, and perhaps end their lives prematurely with weakness, weariness, and pain. They had all the strength they needed, they wasted and abused it, and when they came at last to the great tests of endurance were unable to bear them, and sank down into feebleness, helplessness and disease. Such persons, whose native vigor should have made them able to do much for themselves and the world, come in after days to be helpless, and dependent, and a burden to all around.

No man or woman has a right to be thus needlessly burdensome. It is the business of men and women to be strong, and to bear burdens; to be able to help those that have need, and to do valiant service in the cause of the heavenly Master. But if through gluttony, intemperance, sensual excess, rash activity, and needless exertion, they come to be crippled, helpless, and mere encumbrances in the world, they have sad account to give to Him who has entrusted to them strength, talent, and ability.

Strength can be wasted as money can be wasted; it can be saved as money can be saved. He who spends more than he gains every day, is on the road to poverty and distress. He who gains more than he spends, is on the way to prosperity So he who spends to day more strength than he gains, is in a bad way, and on the downward road. He who gains more strength than he spends, is on the road to health, and vigor, and activity.

A man to conserve his strength should know just how he stands. The man who borrows money and spends, keeping no accounts, and never balancing his books, will have flush times for the present, and ruin and disaster come at the end. The man who earns his money before he spends it, and who knows just how he stands, is in a much safer position.

One great cause of physical decay and overthrow is the deception caused by stimulation. A man or woman works till weariness is felt, and it is time to rest, and then instead of resting commences to stimulate. Tea, coffee, beer, wine, cider, rum, gin, brandy, etc., are thrown into the system and lash the jaded energies, and the person feels as if new life and vigor were imparted, and is ready then for another struggle. But the end is utter exhaustion and bankruptcy; and persons who thus stimulate and go beyond their natural strength, find it out the following morning, when they are more weary than they were at night.

There is little danger from hard work, provided persons will see to it that they are thoroughly rested in the morning; but if they become so weary that they cannot sleep at night, or that a night's sleep does not rest and refresh them, then they are on the road to physical ruin. Any person who feels excessive weariness in the morning is on the wrong road, and needs to stop; and it is the duty of every Christian, and of every intelligent person to carefully consider these things, and not rush blindly on until arrested by some sudden shock, or by a fit of sickness which often proves fatal to one who is "all run down." It is the duty of sensible people to guard in season against these break-downs. Many people will do anything when it is too late to do anything. They will travel, spend money, diet, rest, and do a dozen things, any one of which done in season would have been amply sufficent for the protection of their health. Prevention is better than cure. It is easier to save money while it is going, than it is to regain it after it has been wasted. It is easier to save health while we have it than it is to wreck our health, and then try in vain to restore it. We may think that necessity is laid upon us now, to work beyond our strength, but we are almost sure to see a day when the need will be greater than now; hence we must save our strength and prepare ourselves for those emergencies which are sure to come.

[illegible] and well oiled. Do not allow it to run creaking and rattling. If there is a pain or a lame spot work over it and cure it. Take as much care of yourself as you would of a horse after a hard day's work, you will find yourself repaid for your labor when you see others crippled and broken down, while your eye is not dim, nor your natural force abated.—*Safeguard.*

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Subscribe for The Restitution.

Poetry.

"A Little While."

"A little while and ye again shall see me."
Surely thou tarriest long,
Bridegroom, beloved! When shall this night of weeping
Be turned to song?
With heaven so far beyond us
And earth so near to love and grieve us,
How long? Oh! thou didst promise but to tarry
"A little while."

"A little while;" the sorrowing and the leaning
Are not forever;
These arms that now should somehow have wound around me
Thine hand shall sever
How long ere I awaken
Where nothing enters that can me defile?
I hear the voice of my Beloved say gently—
"A little while."

"A little while;" my flesh and heart are failing,
So long the night;
My feet are sore, mine eyes are dim with straining
Toward the light.
Oh! when will thou array me
In glorious body, me in weakness clad?
Come quickly! Then didst promise but to tarry
"A little while."

"A little while." I say with wistful glances
At yon bright skies.
"Where is the promise of thy Master's coming?"
The world replies.
How long shall I be weary
With bearing sum thy sorrow and thy evils?
Oh! teach them that who didst but mean to tarry
"A little while."

"A little while;" the whole creation waits these
In hope and fear;
Surely the sound of that swift-driven chariot
At length I hear.
Dearth! call thy armies forth
We kneel in thy tears, put on thy glory-smiled
Surely he comeths and he will but tarry
"A little while."

Communicated.

The Two Witnesses.

We do not expect to explain all about those two prophets. But will give our explanation. And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given to the Gentiles, and the holy city shall they tread under foot, forty and two months Rev. xi 1, 2. And at the end of this treading down of Jerusalem is where the two witnesses begin their work. And their time is twelve hundred and sixty days. And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie on the streets of the great city three days and a half. At which time they ascend up to heaven, by life from God entering them. And the same hour there was a great earthquake And the tenth part of the city fell. And this ends the second woe. And the third one comes quickly, and is ushered in by the sounding of the seventh trumpet which brings the kingdom of Christ to view, and his reign forever and ever. This earthquake was the same hour, that the prophets ascended to heaven; and those events are too closely connected together in the book, to be separated. For it was the same hour, and when Christ predicted the destruction of Jerusalem, he said, Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Lu iv. 24 And if Gentile times are in the past; then the two witnesses time may be, but I think not.

But as to who the witnesses are, we think they are Enoch and Elijah, as they are the only prophets that we have any account of in the Scriptures, who have not passed under the power of death. And the prophet said, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Mal. iv, 5. It is claimed that John the Baptist fulfilled this, but what does he say about it? When the Jews sent priests and Levites from Jerusalem to ask him, who art thou? And he confessed and denied not; but confessed I am not the Christ. And they asked him what then, Art thou Elias? And he saith, I am not. Jno. i. 19, 20, 21. Is not this as plain as words can make it?

And by reading the twentieth verse we find they understood him to deny fulfilling the prophecy concerning the coming of Elias spoken of in Mal. iv. and v. But he did fulfill the angel's announcement. He shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. Luke i. 17. For this is he of whom it is written, Behold I send my messenger before thy face which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there has not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by forces. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear. Matt. xi. 10 15 We have ears to hear, and believe every word of this. And yet we do not believe that John fulfilled the fourth chapter of Malachi. For I think many one will turn to that chapter and begin at the fourth verse where it says, Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments. Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord. They will find this prophecy prefigured on the mount in Matthew xvii. And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with them. Here is a representation of his second coming. Taking his own word for it, in Matthew xvi. 27, 28, and read what he had promised them six days before, for the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom.

And in Mark ix. 1, we find the same event with Moses and Elias on the Mount. Here is the lawgiver, and the messenger of the law covenant, both represented. And it represented the school master that was to bring them to Christ. Gal. iii. 24. 25 And he will condemn every one who has not come to Christ through faith in God's promise. And it was not John the Baptist that was represented on the mount. For he was dead, his work was finished, and Christ was representing his second coming. And the appearance of Elias on the mount gave rise to the question, Why say the scribes that Elias must first come? And he did not give them a direct answer, but simply said, that Elias is come already, and they knew him not but have done unto him whatsoever they listed. Likewise shall the Son of Man suffer of them. This proves conclusively that the scribes had rejected John, and permitted him to be executed; and were going to do the same with Christ himself, and yet this does not answer why the scribes said Elias must first come. God had promised to send Elijah, and they had sent priests and Levites from Jerusalem to ask him who he was, and he denies being Christ or Elias either, and it would be about as safe to call him one as the other so far as his testimony goes. Jno. i. 19 22.

But blindness in part has happened to Israel until the fulness of the Gentiles be come in. Rom. xi. 25 For they thought that the Elias represented on the Mount was to precede Christ's first advent, in fact they knew nothing of the second, and consequently they rejected Christ as the promised Messiah, because John had said that he was not Elias. Jno. i. 21. But when the Elias of Malachi fourth chapter comes they will remember the law of Moses by the force of circumstances, for Christ was born King of the Jews, and King of the Jews he will be, Matt. ii. 2. For the law was given by Moses, but grace and truth came by Jesus Christ, and those who will not accept grace and truth will suffer the penalty of the law. And when the kingdom is established, the law shall go forth of Zion and the Word of the Lord from Jerusalem. Mic iv. 1-7. And under the pouring out of the sixth vial of God's wrath, we read, And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. The dragon is the old serpent, called the devil and Satan Rev. xii. 9 The beast is the new. ish comes out of the pit and kills the witnesses, Rev. xvi. 13 and xi. 7. The false prophet is the one who comes up and tries to persuade people to accept him as the true prophet, when he cannot do the works pointed out to be done by the one sent of God. And I think if we look around we may see the works of two of those powers at the present time, the dragon and the false prophet. And when the beast comes out of the pit, the dragon will give him his power, his seat, and great authority. Rev. xiii. 2. Concerning those three characters, the record says, they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying it is done. Rev. xvi. 14, 17 Read on to the close of chapter, and we find the wrath of God is there poured out without mixture. But as to the prophets, we have pointed out to, fulfil this prophecy, they were taken from the earth once with the same body that they brought into the earth. And I can see no reason why they should not take the same body again. And not only so, but Elijah consumed his enemies in the same manner, that those witnesses are going to theirs by fire proceeding out of their mouth Rev. xi 5, 6; 2 Kings i. 10, 12. Here we have the type and antetype embodied in the person of Elijah, and promised in the line of prophecy. Mal iv. 5. And what could be more fitting than that those witnesses should receive their final reward for sacrificing their lives in defense of the truth of God's Word. For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake shall find it Matthew xvi 25 And the two witnesses are to find theirs in three days and a half, just the length of time that Christ laid in the grave. On the streets of the same city he was crucified in, for confirming the same covenant, the establishing of God's kingdom on the earth, as we find by reading the fourteenth and fifteenth verses of this eleventh chapter of Revelation. The second woe is past; and behold the third woe cometh quickly, and the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. And the manner that they were to destroy their enemies was not permitted under the gospel. For Christ rebuked his disciples sharply for requesting the authority to command fire to come down from heaven and consume their enemies. Luke ix. 54, 56 Consequently it is evident that their time is after gospel preaching is ended. That is, has ceased by virtue of limitation, or the end of Gentile times having come.

You will notice that we have pointed to the transfiguration as a signal of Christ's second coming, with John Baptist placed under the altar of the fifth seal by execution. Rev. vi. 9 Who will be crying with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. But he will rest for a little season until their fellowservants that should be killed as they were, are fulfilled, perhaps the witnesses. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake. See Rev. xi. 13. The one that follows the work of the witnesses. And the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men and the rich men, and the chief captains, and the mighty men, and every bondman and every free man hid themselves in the dens and in the rocks of the mountains. And said unto the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who will be able to stand. Rev. vi. 12-17.

And Christ said, Immediately after those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. The earthquake of Rev. xi. and xiii. And then shall appear the sign of the Son of Man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels with a sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. But he said, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord. And he was represented at the transfiguration as a messenger of that momentous day, the coming of the Son of Man with power and great glory. Matthew xvi. 27, 28; xvii 3. And behold there appeared unto them, Moses and Elias talking with him. This was not John the Baptist, or the apostles would have said so, for they knew him better than they did Elias.

Submitted in love.

JNO. ARMITAGE.

How Jesus was in the Beginning.

In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him and without him was not any thing made that was made. Jno. i. 1. Heb. i. 1-2. God who at sundry times and in diverse manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. I John i 1-2. That which was from the beginning, which we have heard which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; for the Life was manifested and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us. Heb i 9 Paul tells the Hebrews that Jesus was made a little lower than the angels, and also tells why. But we see Jesus who was made a little lower than the angels for the suffering of death.

Phil. ii 8. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. John i. 10. He was in the world and the world was made by him and the world knew him not. God spake the Word and everything was made just as he spake the Word. 14, And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth. Luke tells us how and when the Word was made flesh. Luke i. 26, And in the sixth month the angel Gabriel was sent from God unto a city named Nazareth, to a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail thou that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be, and the angel said unto her, Fear not Mary; for thou hast found favor with God, and behold thou shalt conceive in thy womb, and bring forth a Son and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. The throne is to be given Jesus at his second coming, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Luke ii. 3. And all went to be taxed, every one into his own city, and Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn. And the angel said unto them (the shepherds) Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. 21, And when eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. Luke i. 15, For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb. Luke ii. 40, And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

God bless you all.

MRS. C. W. ENDSLEY.

A New Name.

We all love new things, but in order for us to get the most value and beauty out of the new we must see to it that in some degree at least they must blend and harmonize with their surroundings, or else the contrast with each other would be ridiculous in the extreme. Christ has warned us against putting new wine into old bottles, or trying to unite new clothes with old garments. Should we attempt to unite the old life with the new, the old nature with the new, the old desires with the new, what we now love with the things we once hated, what confusion would follow. Before the new name can come to us and we be fitted to bear that name and the same blend and beautifully harmonize with all it means to the possessor we must have several other new things, new desires, new hopes, new character, new life and a new nature.

There are but three ways of getting anything. First, to steal it; second, to receive it as a gift; third, earn or pay the price demanded. We cannot steal this new name. It will not be given to us without a personal effort on our part. In a certain sense we must earn it for ourselves. We must pay the price demanded for it. What is it? "To him that overcometh will I give to eat of the hidden manna and I will give him a white stone, and in that stone a new name, which no man knoweth save he that receiveth it." Will we pay the price for this name by overcoming?

L. S. BRONSON.

Dear Restitution:

The years come and go, and no Master appears. I wonder how many who professed to love our blessed Savior one year ago are faithful still. I wonder if any have turned scoffers, and are saying "where is the promise of his coming for since the fathers fell asleep, all things continue as they were." I hope none; nothing seems more sad to me, than to gaze into the eyes and look upon the features of one, who only a short year or so ago, was radiant with the hope of an eternal inheritance in the glory land; but who today are without hope and without Christ. Having trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified an unholy thing; and hath done despite unto the spirit of grace. What a fearful condition it is to be in, for it is a fearful thing to fall into the hands of the living God.

Again it is written, "The Lord shall judge his people." Heb. x. "For ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come and will not tarry. Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him. "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." What a joy it will be in that day, if the language, and sentiments of the apostle, in the winding up of this chapter can be ours.

We are living alone in the Cascades with no one with whom to commune but nature, and nature's God. It is grand; but sweeter by far is the communion and fellowship of those of like precious faith. We can study God's Word and pray, and hope to the end for the grace that is to be brought to us at the revelation of Jesus Christ.

Yours in hope of coming glory.

WALTER [illegible].

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects. God's methods of dealing with men, The Savior of all men, Who will have all men to be saved. The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Colonist Tickets to the West and Northwest.

One-way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho, will be sold via the Pennsylvania Lines from March 1st to May 15th, inclusive. For particulars apply to nearest Ticket Agent of those lines.—March 21.

Obituary.

In fond remembrance of my dear nephew H. Raymond Updike. Died Jan. 23, of Pneumonia after a short illness. He was the youngest of four children, and the only son, aged two years two months and eight days.

He was the son of our much esteemed Bro. Ashby and Sister Alice Updike. He was a sweet child and loved by all that knew him. May our dear Heavenly Father bless and strengthen and comfort the bereaved family, during life. They have the Promise of the Savior, "I am the Resurrection and the life."

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there sometime we'll understand.

We'll catch the broken threads again
And finish what we here begun;
God will the mysteries explain,
And then, oh then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why some has crawled when some begun,
'Tis there, sometime we'll understand.

Why what we long for most of all
Eludes so oft our eager hand;
Why [illegible] fall,
'Tis then, sometime we'll understand.

God knows the way, he holds the key,
He guides us with unerring hand;
Sometime with tear-wet eyes we'll see;
Yes then, oh then, we'll understand.

AUNT AND COUSIN.

It is with an aching heart we tell of little Henry Raymond's death, aged a little over two years. The enemy has visited our home and ties are now broken. How tenderly we cared for him through the weary days and the lonely nights only to see his lovely face grow pale and his sparkling eyes grow dim. All that loving hearts and willing hands could do would not stay the icy touch of death, and with breaking hearts we saw the last ray of hope vanish the fleeting breath depart. His life was like a bright ray of sunshine, so soon went behind the clouds. Oh, the reaper death is ever present, and reaps the bearded grain at a breath, and the flowers—yes, the little flowers that grow between.

But it will not always be thus. Jesus the Life Giver, will soon appear and banish all sorrow, pain and all death, and little Raymond, with the loved and lost of all ages, shall live again and receive the smiles and tender care of him who hath said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom." Sorrow not as those that have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Even in the darkest hour of sorrow we can trust him who gave his life for us; and in the morning of the eternal spring flowers of immortal bloom will spring from those lowly mounds in which our loved ones now repose.

He was only sick ten days with the dreadful pneumonia.

ASHBY UPDIKE AND WIFE.

Talents double when they are used; and it is a good sign to be willing to be taught.—*Abbie C. Morrow.*

Colonist Tickets to the West and Southwest.

February 21st and March 21st, special one-way second class colonist tickets will be sold to points in the West and Southwest Territory via Pennsylvania Lines. For full particulars regarding fares, time of trains, etc., call on nearest Ticket Agent of those lines.—Mar. 21.

$33.00 Pacific Coast.

Tickets on sale daily, March 1 to May 15, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle, Victoria and Vancouver via the Chicago, Union Pacific and North-Western Line. Correspondingly low rates from other points. Daily and personally conducted excursions in Pullman tourist sleeping cars from Chicago to Portland, San Francisco and Los Angeles without change. Double berth only $7.00. Fast trains choice of routes. Meals in dining cars (a la carte.) Booklets and folders sent postpaid on receipt of 4 cents in stamps. All agents sell tickets via this line. Address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ills.—March 4.

Inauguration Excursions.

Excursion tickets to Washington account Presidential Inauguration Ceremonies will be sold March 1st, 2d and 3d via Pennsylvania Lines. Return limit March 8th, inclusive. For particulars about through train and through car service, extension of return limit and other details, inquire of Pennsylvania Lines ticket agents, —Mar. 3.

Selections.

Christ and Death.

We are frequently told that death is equivalent to the coming of Christ; and many passages which speak of his coming are used with reference to the death of individuals. Thus, if a man be crushed by a collision, blown up by an explosion, killed by accident, or slain by violent hands, these words are often uttered: "Be ye also ready: for in such an hour as ye think not, the Son of man cometh." The spirit of the warning is excellent, but in point of fact the coming of Christ is not a steamboat explosion, nor a railway collision, nor yet any instrumentality which produces sudden and unexpected death.

The whole Scripture discountenances and contradicts such an idea. Death is called an "enemy," Christ is certainly a friend. He does not say, "I am the way, and the truth and the death," but "I am the way the truth and the life!" "The thief cometh not: but to kill and destroy: I am come that they might have life, and that they might have it more abundantly." "He that followeth me shall not walk in darkness, but shall have the light of life." "In him was life; and the life was the light of men." "As the Father hath life in himself; so hath he given to the Son to have life in himself." He gives his flock eternal life. "When Christ who is our life, shall appear, then shall ye also appear with him in glory." "I am the resurrection, and the life." "Because I live, ye shall live also." Such is the current testimony of Scripture concerning Christ, as "the life and light of men." On the contrary death is called an enemy, a foe that is to be abhorred and destroyed. Christ is the great conqueror "who hath abolished death, and hath brought life and immortality to light through the Gospel."

It is a remarkable fact that during all Christ's ministry, and in all the records of his work, no instance is ever related of any death occuring in his presence. If death and Christ's coming were the same, we might have anticipated numerous deaths in connection with his personal ministry; but from the beginning to the end there is not one instance on record. Even the thieves who hung upon the cross by his side did not die until Christ himself was dead; and though he was appointed "to comfort all that mourn," yet there is no account in all the records of his ministry, of his being present on the occasion of a burial, or administering comfort to the mourning ones. When he came where the sick were they were restored; when he came into the presence of the dying, they were turned back again to life; when he stood by the side of the dead, it was as a conquering king, and the destroyer fled discomfited from before him.

The Jewish ruler came earnestly beseeching Christ to heal his little daughter; but ere he had reached the house it was said: "Thy daughter is dead; trouble not the Master;" but he went thither, and hushing the wail of the mourners, he waked the child from death, and gave her back once more to life. Entering the little city of Nain he met the funeral procession accompanying to the grave a weeping widow's only son. With his word he broke the palsying power of the destroyer, rescued the captive from his grasp, and sent the mother home rejoicing with her child.

"If thou hadst been here, my brother had not died," was the united testimony of Martha and Mary of Bethany. They did not regard Christ's coming as equivalent to death. Death had robbed them of a brother, Christ's presence would have averted the calamity, but when Jesus went to the grave and shouted into its silence: "Lazarus, come forth!" how quickly the bondage of death was broken, how soon the brother rose to life again!

And when Christ himself arose and came from the grave, "many bodies of the saints which slept, arose" also, to signalize his victory over the destroyer, and his bursting asunder of death's prison doors.

These instances illustrate Christ's attitude towards death, death being our enemy, and Christ our Almighty friend.

They also give us intimations of the blessings that await the followers of Jesus when he shall return to conquer death, and give them everlasting life. A little while and their pains and sufferings and bereavements shall be over; a little while and he who raised dead Lazarus from his grave shall wake the dead both small and great, and call them from the tomb; a little while and death shall be shown to be a conquered foe, and Christ shall wear his robes of victory.—*The Common People.*

Truth Triumphant.

It is a blessed assurance which the Christian enjoys, that truth and righteousness are eventually to triumph. That, though falsehood may prevail, and iniquity exalt itself; though truth may be fallen in the street, and judgment turned away backward; yet the time will come when out of all this error and confusion, truth and righteousness will be triumphant in the end. He who was the Way, the Truth, and the Life, suffered as bitterly as any one, from the hatred, and falsehood, and malice of this world. But now all this has passed away, and at the right hand of God, in glory everlasting, far above all principalities and powers, and every name that is named, He sits in the sereneness of his omnipotent majesty, "from henceforth expecting until his enemies be made his footstool." And "if we suffer with him, we shall also reign with him," and shall partake his glory as we have also partaken his shame.

Even in this world "the triumphing of the wicked is short;" and sometimes, ere we are aware, God vindicates the right, and judges and punishes the wrong. But this is only the beginning. The eternal years of God are before us, and the outcome of all time and all eternity shall be to glorify the heavenly King, and exalt his truth and righteousness, and utterly destroy and crush out the infernal serpents of sin, and falsehood, and iniquity which swarm around this sin-cursed earth.

Let us then be of good cheer, and work with good heart and hope, assured that God shall bruise Satan under our feet shortly, and that in due time our Master will remember and reward our toils, and crown his faithful followers with honor, strength, and victory.—*H. L. Hastings.*

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Mardi Gras Excursions.

Excursion tickets to New Orleans, La., Mobile, Ala., and Pensacola, Fla., via Pennsylvania Lines, will be sold March 1st to 6th, inclusive. Apply to ticket agents of Pennsylvania Lines for information about fares, time of trains, and checking baggage through to destination.—Mar. 6.

Vandalia Railroad Company.

Will sell one way colonist tickets to the South and Southeast Feb. 21st, March 7th & 21st, and April 4th & 18th.

To the Southwest, Feb. 21st and March, 21st.

To California points March 1st to May 15th and Sept. 15th to Oct. 31st. 1905.

Special homeseekers round trip tickets to Texas, Oklahoma and Indian Territories, Arkansas, Kansas and Missouri, Feb., 7th & 21st, March 7th. & 21st.

Regular homeseekers round trip tickets, 1st, and 3d Tuesdays of Feb., March and April 1905

Call on F. J. Bussard agent Vandalia R. R. for detailed information regarding these excursions.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Jany 29, 1905 passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 3:00 a m daily, 5:50 a m except Sunday, 10:30 a m except Sunday, 3:20 p m daily, 5:40 p m daily, 5:20 p m daily arrives, 8:28 p m except Sunday, 8:12 p m daily extra fare train, 9:45 p m daily.

For the West: 5:08 a m daily, 5:55 a m extra fare train, 5:30 a m daily, 9:00 a m except Sunday, 1:29 p m daily 2:10 p m except Sunday, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

WHEN YOUR TIME IS OUT PLEASE RENEW.

We offer

We offer again this month to go halves with any one wishing Missionary work.

For $1.00 we will send THE RESTITUTION to a new name for a year.

For $5 00 we will send THE RESTITUTION to 6 new names for a year.

For $10 00 we will send THE RESTITUTION to 13 new names for a year.

There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and [illegible] the seed—God will give the increase.

An Appeal.

To brethren of like faith scattered abroad:

We are very much in need of a church building in which to hold our meetings. There is a small band of us here at Corvallis, Ore., and we meet each Sunday at private houses for Bible study and worship. It is impossible to get a church or rent a hall. A little help from brethren or churches who have something to spare will enable us to obtain lumber and thus get the building ready for use by early spring. The lot and a greater part of the work will be donated. Corvallis is a growing town of 2500 inhabitants, with perhaps as mild a climate as well as the most healthful that can be found in the United States. We are poor in this world's goods, but we trust rich in faith, working together in peace and harmony, trying to carry out the instruction of the apostle Paul in 1 Cor. i. 10. Contributions may be sent to either of the undersigned.

E. A. MORGAN, Pres.
J. J. CADY, Sec'y.

What we Believe.

I wish to say to the brethren and sisters who have sent in their orders for the pamphlet "What we believe" that the work is in the hands of the printer, but it will be several weeks until the work will be ready to send. Your orders have been credited, and as soon as finished will be filled. Price per copy 15 cts; 10 copies $1.00, send postal or express money orders. No stamps.—A. H. Zilmer, Plymouth, Ind.

NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Virgin questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 620 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

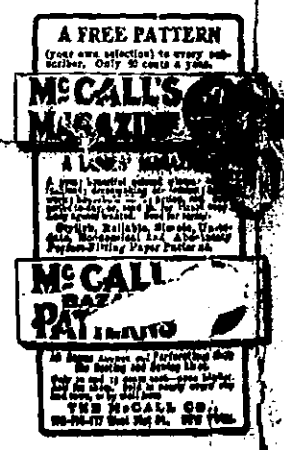

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The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

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The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

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The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Alobard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springdale, Ark. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a. m. All invited.

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Yours in the hope,
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Complete in Jesus.

"Complete in him." Col. ii. 10.

Complete in Jesus! O how full
Of heavenly peace the thought,
Our souls redeemed—our pardon sealed!
Since Jesus' blood hath bought.

Complete in Jesus! have our souls
In bitter anguish cried?
'Tis Jesus hears and gives relief,
'Twas for our souls he died.

Complete in Jesus—blissful thought!
'Tis ours, whate'er befall;
Our Jesus is our Savior, Friend,
Our Life, our Hope—our All.

O let us place our hand in his,
As on through life we go,
Like little children, trusting all
To him, come weal or woe.

Thus shall our trembling hearts be filled
With love which grows not dim,
If "Jesus only" be our peace
And this—"Complete in him."

—T. C. Whittemore.

Communicated.

Church Discipline.

We as a people have been trying to impress upon the world, especially the so called religious world, that we do not endorse a creed and Church discipline as most of the denominations have. Unless we are very careful we are apt to convey a wrong impression both to the world and those who have not become established in the faith Let no one for one moment think that the Church of God is a mob in which there is neither law nor order, where every one may follow his own notions of what is right. "God is not the author of confusion, but of peace, as in all the churches of the saints." 1. Cor. xiv: 33. "The Churches of God" are governed according to a well defined "custom." 1. Cor. xi: 16.

In the first place, what is the Church of God? Church is from the Greek *ekklesia*, which means briefly the called out. God calls. Rom viii: 28; ix: 11; 1. Thes. v: 24. In this calling there is a definite purpose. 2 Tim. i: 9. The call is out of darkness into his marvellous light. 1 Pet. ii: 9. Men are called to be saints Rom i: 7; 1. Cor. i: 2; to holiness 1. Thess. iv: 7; 1. Pet. i: 15; to glory and virtue 2. Pet. i: 3; to belief of the truth 2. Thess. ii: 13, 14; to fellowship with God's Son 1. Cor. i: 9; to his kingdom and glory 1 Thess. ii: 12; to inherit a blessing 1 Pet. iii: 9. and to eternal life. 1. Tim. vi: 11, 12 God calls to men by means of the gospel. 2. Thess. ii: 14. This gospel must be believed and obeyed. Mark xvi: 16; Rom x: 16. Those who render such obedience constitute the Church of God. On Pentecost they who gladly received the word were baptized and thus added to the Church Acts ii: 38, 41. These, with others already members, constituted the Church at Jerusalem. At Samaria men and women who believed Philip's preaching of the things concerning the kingdom of God and the name of Jesus Christ were baptized. Acts viii 12 At Corinth many of the Corinthians hearing, believed, and were baptized. Acts xviii: 8. They constituted "the church of God at Corinth." 1. Cor. i: 2. The same is true of every church of which we have a history. There were no persons at that time who had joined the Church in any other but the Lord's own way; in other words, there were none in the Church who had not come in by obedience to the gospel in baptism. How is it today? There is a great variety of ways in which persons are taken into church,—all of them alike unauthorized because un-Scriptural. Is there any rule by which to govern this matter, or must they who insist upon a conscientious application of the apostolic rule, justly come under the condemnation of being uncharitable and narrow? Those in the Church at Corinth, as elsewhere, had all in one spirit been baptized into one body. 1. Cor. xii: 12, 18. They had not brought with them from an organization holding to the immortality of the soul and kindred theories equally repugnant to God and subversive of the truth, a letter of recommendation expecting to be recognized as being of the one body. Even the religious leaders of the people at Jerusalem—the priests—, if they desired to participate in the blessings of the gospel, had need to be "obedient to the faith." Acts vi: 7. However humiliating such an act might be, the obedience of the gospel was an essential, an indispensible step in coming into the body of Christ.

If such care was exercised in guarding the door of the apostolic Church, how careful should we be today when there are so many dangers of introducing foreign elements into the Church. The writer was formerly a minister in full standing in an organization which holds to the immortality of the soul. Could he have been received into the fellowship of the Church of the living God upon a recommendation from that body? Would he have been received upon presentation of such credentials? It is not presumable that he would, though he should not have asked it. It seemed needful to him, notwithstanding his six years' service as a public preacher, to begin with the very first principles of the doctrine of Christ. If he could not be recognized without such obedience to the gospel, upon what reasonable grounds could those who were or became members of the organization to which he belonged, be received into the Church of God as members in good standing? It is a rule which will not work both ways. Logically, it does not work at all except where it is forced to do so at the sacrifice of a principle

The Church of God has received its Book of Discipline, not from fallible men, but from Christ the Head of the Church. His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 2. Pet. i: 3. That we need many such things pertaining to life and godliness, is a fact which is recognized by all. But not all seem to be aware or appreciate the fact that his divine power (ability) hath given us those things. Hence their efforts to construct a system of church government of their own. Why it has never occurred to the framers and executors of the various forms of church discipline that the word of God furnishes a sufficient guide both as to faith and practice, has often been a matter of surprise to me. Even while they volubly say that the word furnishes such a guide, they contradict their saying by their own actions. Do we need a doctrine to preach? Do we need instruction (*paideia*-discipline) in righteousness? Do we wish to know how to come into the body of Christ? Or what is the relation of the members toward each other? Or their relation to the world? Or what to do in case of disagreement between members? What to do with one unruly? Or what officers to appoint? What are their duties? Or what the relation of the Church to the officers? What meetings to hold? when? how often? what to do? Who shall preach? what? when? and how? All these and similiar questions find a satisfactory answer in the oracles of God. The divinely inspired Scriptures give full and explicit instructions on all matters pertaining to life and godliness, "that the man of God may be perfect, throughly furnished unto all good works. 2. Tim iii: 15 17.

While the Church of God does not have and does not need a man-made book of discipline, it must not be inferred from this that any ecclesiastical derelict, or doctrinal heretic, or moral reprobate can find an asylum and safe harbor within the Church of the living God. The Church has received an authoritative standard of doctrine and morals, and has been made the custodian, "the pillar and ground of the truth." 1. Tim. iii: 15. Directions have been given in the word of God as to how to proceed against the immoral person and the false teacher. If any are guilty of an offence affainst the doctrinal and moral standard, they are to be admonished in the spirit of meekness, and that repeatedly. Gal. vi: 1; Titus iii: 10. They are to be borne with, "if peradventure God will give them repentance to the acknowledging of the truth." 2. Tim. ii: 25. But if they stubbornly refuse to heed such entreaty, and persist in such wicked practice, their presence in the body will become a festering sore which not only hinders its growth, but will soon eat out the vitals of the Church. Such persons are spots, as Jude so aptly says Jude xii.

Willfully and persistently immoral persons are to be put away from among the brethren. 1. Cor. v: 2 7, 13 They have no inheritance in the kingdom of God 1. Cor. vi: 9. 10, and no right in the body of Christ.

Heretical persons who create dissentions and discord contrary to the doctrine of God are likewise to be dealt with. The apostle Paul wrote to the Romans to "mark them" and "avoid them." Rom. xvi: 17. "Their words," says he, "will eat as doth a gangrene; .....who concerning the truth have erred." 2. Tim. ii: 17. The brethren are commanded in the name of Jesus Christ and by apostolic authority to withdraw yourselves from every brother who walketh disorderly, and not after the traditions which he received of us 2 Thess. iii: 6 And if any man obey not our word note that man by an epistle, and have no company with that man, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. 2. Thess. iii: 14, 15. Charge him that he teach no other doctrine. 1. Tim. i: 3. Admonish him repeatedly. Titus iii: 10. If he then refuses to heed such repeated admonition, he is to be rejected as a person who is subverted, and sinneth, being self-condemned. Titus iii: 11. He then becomes to the Church as a heathen man and a publican. Matth. xviii: 17. As the Jews had no religous fellowship with Gentiles Mark vii: 26; John iv: 9; Acts x; 28, and no social intercourse with the publicans or taxgatherers Matth. ix: 10. 11, so the Church is to withdraw from the willful violator of God's order. To retain him in the fellowship of the Church is equivalent to an endorsement of his disorderly conduct of which the Church cannot afford to be guilty

A glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, is to be presented to the Lord. Eph. v: 26. 27. The means to be employed with a view to such presentation have been given to the Church. Every man is to purify himself according to Christ the example of purity. 1 John iii: 3. The Church must purge out from her numbers the immoral and disorderly members.

One word more. If a brother tells us of our fault with a view to gain us to the Lord's order and way, let us heed such earnest and tender word of admonition. We are to exhort one another daily Heb. iii: 15. but no one can exhort except there be some one to heed the exhortation. The Church is not a mutual admiration society for perfect beings, but a school of discipline for weak and erring mortals; it is not a place of torment, recrimination, and recrimination, but a body of earnest and devout men and women who do all they can to help one another in their efforts to know and do the Lord's will.

A. H. ZIRKLE.

Revelation xiii

John standing on the shore of the Mediterranean Sea, sees "a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." The chronology of this beast, and its "ten horns," identify it as a phase of Daniel's fourth beast of (chap. vii. 7) "Like a leopard,"—Grecia; "feet as the feet of a bear," Medo Persia; "mouth as the mouth of a lion," Babylon; all these nations were absorbed by Rome, therefore the description. "And the dragon gave him his power, and his seat, and great authority." That this beast is a symbol of Rome, there can be no doubt. Rome absorbed the territory of Babylon, Medo Persia, and of Greece together with their inhabitants. Therefore it was like the Grecian leopard, and had the feet of the Medo Persian bear; and the mouth of the Babylonian lion. And if this be not enough to identify him, it is added. "And the dragon gave him his power, and his seat, and great authority." This beast got the dragon out of power, and has took his empire to himself, and became a persecuting power like the dragon. Thus paganism "that hindered" in Paul's day was taken away to make room for the rise of "the man of sin" under the guise of Christianity. Verse 3. "And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast." The wound was by a sword; the instrument by which nations rise and fall. About the middle of the third century pronounced the war that inflicted the mortal wound, and caused the fall of Rome A. D 476 For more than two hundred years the Gothic sword continued to wound the imperial head —or government of imperial Rome, until finally Augustulus could no longer command respect, but was compelled to ignore clemancy of the barbarian Odoacer, who became the king of Italy A. D 476. The northern invaders of the empire were in religion Arians and on that account were hated by the orthodox bishops of Rome. The Arians upbraided the Catholics with the worship of three Gods.

As the wounding of the head of the beast was by the invasion of the northern Goths, the healing of the wound must be by the expelling of the invaders from the territory of the empire. This work commenced in the sixth century, Justinian being the emperor of the west, "who piously labored to establish with fire and sword the unity of the Christian faith." And who by the aid of the rising power of the papacy destroyed the power of the Arians. Mosheim says, "About the commencement of the sixth century, the Arians were triumphant in several parts of Asia, Africa and Europe..... "The triumphs of Arianism were however transitory, and its prosperous days were entirely eclipsed, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian; for the other Arian princes were easily induced to abandon themselves, the doctrine of that sect; and not only so, to employ the force of laws and the authority of councils to prevent its progress among their subjects; and to extirpate it entirely out of the dominions ...From this period, the Arian sect declined a pace, and could never after recover any considerable degree of stability."

What have we in the text as the result of the healing of the wound: "And all the world wondered after the beast." By the destruction of the Arians we see the fulfillment of the little horn of Daniel, that came up among the ten, "before whom there were three of the first horns plucked up by the roots." Dan. vii. 8. And why did the emperor and the bishop combine to destroy the faith of the Arians? Because they bitterly opposed the doctrine of the trinity, the mark of orthodoxy. Verse 4, "And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, who is like unto the beast? Who is able to make war with him?" After the destruction of the faith of the Arians; the three horns—that the little horn that come up among the ten on the head of Daniel's fourth beast, plucked up by the roots; after this the orthodox party—the emperor and bishop had things all their own way; the wound was healed, the Arian Goths were expelled from the empire, or forcibly converted to the orthodox faith, thereby healing the wound. Verse 5, "And there was given unto him (the beast) a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." By an examination of the blasphemy uttered by the little horn of Daniel xii. and that of this beast, after the receiving of the mouth; it will be readily seen, that the "mouth" and "the little horn" are identical, with the civil power of the State. This is evident by the horn coming upon the head of the beast, and by the mouth being given to the beast. Remember this "beast" is not the Papacy until the giving to him the mouth, neither is the fourth beast of Daniel the papacy until the rise of the little horn among the ten, on the head of the beast. Therefore the papacy is neither of the seven heads, or governments of Rome, but as John is informed by the angel, Rev. xvii. 11, "And the beast that was, and is not, even he is the eighth, and is of the seven." Instead of the papacy in the south part of the empire, the woman riding the beast—the civil power. In these different phases of the Roman empire, we perceive the fulfilment of this Scripture. Dan. vii. 7, "And it (the fourth beast) was diverse from all the beasts that were before it." Now how natural that the unconverted, unregenerated, selfish human nature of the bishop, should exalt himself so as to speak blasphemy. He says, am I not the successor of saint Peter; and did not the Son of God say that on Peter I will build my church, and the gates of hell shall not prevail against it. And whatsoever thou shalt bind on earth, shall be bound in heaven. I am also Cesar—all the world worships me. Who is able to contest my authority? This spiritual tyrant was to continue forty and two months. (Margin makes war). Therefore in symbolic prophecy—a day for a year—his civil power was to last 1260 years Now we know that it came to end in A. D. 1870. Therefore the decree of Phocas 608-610 must be the time of its beginning. During this period he was to make war with the saints, and to overcome them. No Protestant will deny that he has fulfilled the prediction. Verse 10, "He that leadeth into captivity shall go into captivity. He that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." This tyrant led multitudes of the saints into captivity; and killed with the sword of those kings that did his biding, witness the massacre of St. Bartholomew. But when he had reached the end of his reign foretold as 1260 years, the sword of the king of Italy took from him the states of the church with the city of Rome. This took place A. D. 1870 since then the Pope has claimed that he is a prisoner in the vatican. Thus bearing testimony to the truth of the Word. "Here is the faith of the saints." During the ascendancy of this persecuting power was the time when the faith and the patience of the saints were put to the severest tests by the malignant hatred of their enemies in an age when men thought they were doing God service, when they were putting to death as heretics the followers of Jesus, the saints of the Most High. The balance of this chapter is left for another communication.

GEO. FRANCIS.

Faith Must Abide.

Many are saying, It matters little what we believe in regard to God's Word, and some say it matters nothing, "Only be good and all will be well." This is a very plausible declaration, but when carefully examined it is too attenuated to bear its own lack of weight. No one dares to charge God with folly when making known his will to us, but this they virtually do when they attempt to work out their salvation without giving ear to his voice, when he assigns them the very duties and service that he will accept.

How can man discern what is good unless he gives ear to God's Word. God is the source of all goodness. Nothing could be more absurd than to imagine a servant of God refusing to hear God, or refusing to heed His word. Obedience consists in carrying out the orders of another, and is the direct result of faith. Disobedience is a neglect of carrying out the orders, and is very nearly related to unbelief.

Those who say it does not matter what we believe, if pressed for an explanation, usually reply that they had reference to the doctrinal portion of the Scriptures, and more particularly those things that are to take place in the future. But is not our hope based upon some good thing that is to come? Why should any one be indifferent to the thing he most desires to obtain? This indifference is not real, it is only a pretense. Every man that has a hope of some future good thinks he has a good reason for his hope, whether it is based upon the promise of God or not. Wether he has complied with conditions upon which the blessings are offered or not. Desire and expectation are both there the former [illegible] But in order that hope may be realized something more than simply indulging the natural emotion is necessary. If it be eternal life we hope for we must give heed to the word of him who offers it, and not neglect the conditions he imposes, in other words we must believe what he says and obey it from the heart. When we do this we will not be found saying, It matters not what we believe; but we will rather say, "Speak Lord, for thy servant heareth."

The faith that justifies comes only through giving heed to the word of the Lord. The Hope that saves is anchored firmly to the promises of God, and there is no true charity in dispensing error to hungry souls, more than there is in giving them a stone when they ask for bread. Many things are attractive that are worthless and hurtful. Truth abounds in beauty and utility. By all means let us "buy the truth and sell it not."

A. B. WINCE.

The Restitution.

The Restitution advocates the restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

An Epitaph.

"Many years ago," says Oliver Wendell Holmes, "in walking among the graves at Mt. Auburn, I came upon a plain white marble slab which bore an epitaph of only four words, but to my mind they meant more than many of the labored inscriptions on other monuments: *'She was so pleasant.'* That one note revealed the music of a life of which I knew nothing more. How much good can be done in church, home, and society by just being pleasant; how many acerbities it will sweeten; how many obstacles it will brush away! All our virtues must not be of the heroic and strenuous type; we need also the gentler, finer graces. The Bible has much to say in praise of pleasantness."

You can no more "regulate" the saloon system into a temperance measure than you can regulate poleçats into respectable parlor ornaments. The radical remedy for intemperance is not regulation, but decapitation, extermination, annihilation. The legal prohibition of the manufacture and sale of all intoxicating liquors is the only effectual cure for the dire disease —*A. A. Phelps.*

I ought not to pronounce judgment on a fellow creature until I know all that enters into his life; until I can measure all the forces of temptation and resistance; until I can give full weight to all the facts in the case. In other words I am never in a position to judge another.—*Hamilton W. Mabie.*

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Oregon Bible College
Oregon

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb. 22. 1905.

On account of Sister Wince being sick, Brother J. L. Wince could not fill his appointment at Plymouth last Sunday.

Friends who have a little to spare, should remember the poor that are unable to pay for their papers. Our Helping Fund is now overdrawn, and we do not like to stop papers to our worthy ones. Please make note of this, and if you can help a little, do so soon. It is for the Lord—not us—we plead.

Brother Joblin writes that Sister Joblin is not much improved. She has now been in bed ten weeks unable to turn herself, and is extremely nervous in consequence of her suffering. Of course the constant care takes all the strength and energy of Brother Joblin, and he cannot write at any length. The address that he gave at the Salem Conference last summer will be given in two numbers, beginning next week.

"The East Brookfield (Mass.) Congregational church, with a membership of 400, changed its faith by unanimous vote and united with the Episcopal diocese of western Massachusetts. This is believed to be the first time in this country when so large a church body changed its faith without a division among members."

The above item is clipped from a daily of Feb. 16. Instead of this being a rare instance, there is really no sense in very many of the "Orthodox" denominations remaining separate. They all believe the same things. The faith of each is built upon the immortal soul theory, which was pronounced false by God in the very beginning of creation, and which still remains false, in spite of the fact that the adversary in the Garden of Eden taught it to our mother Eve, and that a large number of people believe it. If people who make a profession of being religious, and are really good morally, would but rid thier minds of this one error, they could soon be brought to understand what God's plan is, and could learn to do his will. Voting themselves singly or in 400 lots from one heretical denomination to another will afford no relief, nor will it in any way please God.

Another chapter in the history of the Russian empire was written last Friday, Feb. 17, when a man at Moscow threw a bomb under the carriage of the Grand Duke Sergius, blowing him to pieces. He is the uncle of the Czar, and also his brother-in-law, as his wife the Princess Elisabeth, is a sister of the Czarina. This man was the most hated man in Russia. The society of revolutionists to which his assassin belonged had passed sentence on him Dec. 12, 1904, and had sent word to him repeatedly that he was to die that day. Letters had been also sent to his wife warning her not to ride out with him, lest she be included in the tragedy. Duke Sergius is given credit for exerting the most powerful influence over the Czar, and as the instigator of the bloody deeds of the last few weeks. He has been styled the "Ivan the Terrible" of modern Russia. The history of his life would include the filling of prisons, persecution of Jews, robbery of the Red Cross Funds, and savage butchery of helpless peasants. It is by his orders that even now, a Jew, rich or poor, cannot pass a night in Moscow. He was the leader of the war party of Russia, and his death may have a bearing on the further conduct of the present conflict with Japan.

There are others of the Grand Duke party that are marked for death as he was, including Grand Duke Vladimir, General Trepoff, the Dowager Empress, and several others. There is a reign of terror for the rulers as well as the workingmen of Russia, and what the end will be cannot be told. It is a serious time, and the army in the Far East cannot be supported and increased if this trouble at home continues. We can only watch for the outcome, knowing that the head of God is in control of the destiny of the Russian Empire.

Impotent People.

The International Sunday School lesson for last Sunday was concerning the healing of the "impotent man" at the pool of Bethesda. Webster says impotent means "not potent; wanting power, strength, or vigor, whether physical, intellectual, or moral; deficient in capacity; destitute of force; weak, feeble, infirm."

Are there any "impotent" people in our churches now? Let us see. We will suppose that from necessity a teacher is absent from her class. Some one must take the place. The superintendent says "Will you take that class today, Mrs. A——?" "No, I cannot teach a class satisfactorily. I have not studied the lesson for the day. I really cannot do it. I am no hand to get on with children."

"In the absence of the preacher will you prepare something and conduct the Sunday service, Brother B——?"

"You must excuse me. Really my own voice would frighten me. I dare not attempt it, lest I break down. You will have to get some one else to do it."

We might go through with a list of duties that pertain to the Christian work and life, and for each we would find some who wish to be excused.

Why be excused? Blind, halt, withered; "wanting in power, strength or vigor: deficient in capacity: destitute of force," "impotent." There is a way to remedy this condition. Jesus told the man in the lesson to "Rise up and walk." He speaks the same words to you and me. He does not ask that we go in our own strength, for he says "Without me ye can do nothing;" so he wants us to draw on him for aid, and then we can say "I can do all things through Christ who strengtheneth me."

Who wants to be excused from doing some service in the Lord's cause? Let us change the order of things, and not only be ready to serve when asked but ask if you may not perform some service. Be real anxious to get into the work. Feel sleighted if you are not asked. Feel honored when you are asked. Matters will move on better very often if we cultivate this spirit some.

Communicated.

The Bible. No. 4.

The Bible is the oldest book written that has come down to our time. The Pentateuch antedates the clay tablets found in the ruins of Babylon. It speaks with authority concerning things that no human eye saw, of events that occured before man came on the scene. In its vision it sweeps the far distant past, and the ages of that glorious future that hides from mortal sight the final goal of the church; its history bringing to view the one and its prophecies unfolding the other; both alike being matters of faith. In these two features it differs from all other books. An uninspired author, rejecting the story of Genesis, can give us no light on the order of creation, and the origin of man, and the introduction of sin and death into our world. We have read some of the speculative theories of men on these subjects. They all sound silly put alongside of the Bible narrative. The difficulty of forecasting the future even for a few months or years, and the absolute certainty of being proven a false prophet, deter men from giving out predictions of events to come. So men of reason in speaking of the future qualify what they say with the words "probable" and "possible."

That the Bible impresses me as no other book does or can, will be attributed, by the infidel, to my belief; that I first believe it to be a supernaturally inspired book, then my impressions follow as a natural consequence. That my faith in it as God's inspired book, has something to do with my impressions, my emotions of admiration, of reverance, and even of awe, in the presence of its statements, I will honestly admit; but these may in part be traced to that wide difference between this marvelous book, and books conceded to be, without question, but human productions. The moment I begin to read, this difference forces itself upon my attention. I have read the Koran, or rather started to read it, and soon lost interest in it, and finally became disgusted.

Swedenborg's revelations were likewise disgustful to me. It was by force or dint of will power that I read portions of these works; but as compared with the Bible they appeared like the aberations of an unbalanced mind. The Bible starts out by stating facts concerning which it is to our highest interest to know. We wish to be made acquainted with the origin of things as they appear above beneath and about us. The opening pages of this book afford us the necessary information. Man's origin and fall and the entailment of both sin and death on his progeny are here brought to view; and here too we find the first promise; given in mercy to the stain[illegible] ground of hope to them and the [illegible] generations of their children. A system of religion adapted to man's need begins at this date to unfold. The seed of the woman (some pre-eminent seed) was to bruise the serpent's head. Bush renders, crush the serpent's head, which implies victory over the opposing power. It is written, "For this purpose the Son of God was manifested, that he might destroy the works of the devil". 1. John iii; 8. In obedience to the revealed will of God, Abel made an offering of the first lings of his flock; thus typifying, at this early date, the Lamb of God that taketh away the sin of the world." This Book, then, gives a history of the fall and a promise and prophecy of redemption completed through the mediatorial work of Jesus the anointed one, the seed of the woman and the Son of God. He is the hero of the story, the Person that pervades the whole book. Viewed in the light of his character and mission how could this book be other than the most interesting book in all the world. From its opening sentence, "In the beginning God created the heaven and the earth" to its closing "amen," it holds our interest undiminished. We read and reread a thousand times and still there is about it a charm and fascination that is lost in the repeated readings of other books, though written by the most gifted authors. In the words of Chrysostom, "There is here food for lambs and deep waters for elephants to swim in." Revelations adapted to the uncultured mind of the child, and those to tax the powers of a Sir Isaac Newton; and yet depths beyond, unexplored mines rich in the treasures of wisdom which later students will bring to light. More than once I have thanked God that he gave his word to us in the style in which we find it—in plain language, in parable, in figures of speech or rhetorical embellishments and in symbols as in the books of Daniel and John. Here is spread before us a rich variety of style in the medium of communication, in the style of composition, varied by the subjects treated, and by the mental traits of the several writers. There is no monotony in the Bible any more than there is in the great book of nature. Both are alike books for study and not for guessing. "Search the Scriptures" was the Great teacher's injunction to his Jewish auditors, and the necessity of study on the part of Timothy was Paul's instruction to his younger evangelist. Every Christian should study the Word to learn what the will of the Lord is. It is here that the duties of life are enjoined; it is here that man's sinful nature is reflected as in a glass; and here, also, he may read of mercy and pardon through a risen Redeemer.

John L. Wince.

Dogma and Ethics.

Roughly speaking it may be said that the New Testament concerns itself most with Christian ethics, particularly the discourses of the Savior and the epistles of the apostles, and it may also be roughly stated that the Old Testament deals largely with dogma, if dogma be understood as a statement of facts to be believed. The story of creation, the histories of Abraham, Isaac and Jacob, the Judges and the Kings may be thus classed, even the prophets who deal with future history—facts in anticipation—may be classified as dogmatizers setting down statements as indubitable and irrefutable. But woven in with these dogmas of the Old Testament is "the science of human duty"—as Webster defines ethics—and interlaced with the moral teachings of the New Testament are clear statements of facts and histories we are to be believed.

In our day there is a great deal of talk about "New Testament gospel" "Gospel ethics," "Cutting loose from dogma" and so on. "Is not the sermon on the Mount sufficient for every purpose in religion?" they ask. Well, possibly it is, indeed it must be when understood in its widest scope, but look at the scope. It begins with the celebrated beatitudes that discipline the spirit to tractability—to the receptiveness of truth, the hunger and thirst for knowledge and righteousness. It was no new revelation that closed the book of the prophets, it was but the key to open the door, the lamp to throw new light on the prophetic idea. It was a spiritual tonic to help digest the spiritual food that "at sundry times and divers manners" was delivered to God's people. There is really not such a thing as a "New Testament gospel" or such a thing as "New Testament ethics" in the limited sense implied by the usage [illegible] the terms. The gospel, the one gospel, the only one that was before preached to Abraham, and was abundantly set forth in detail by psalms and prophets and in further detail by the writers in the New Testament, but in fact the gospel is not so much preached or stated in the New Testament as it is referred to—mentioned as a foregone conclusion—as an understood thing of which the then happening events were items or fulfilments in part—important items—"chief corner stone" parts but yet only parts of the eternal and universal gospel design that had been running, that was running, that is now running and that will run until the whole is complete.

What is the ethic without the dogma? What is virtue without reward? What is life without hope? The gospel dogma is the statement of human hope—the telescope of faith that reveals the rest that remains for the people of God. And what is the dogma without the ethics? What is man without character? What would even this world be without the blessed presence here and there of the innocent, the pure, the upright, to make it tolerable, and what would the next be without the elimination of the evil and the base and the brutal? And so the gospel of the kingdom of God is a dogma in so much as it is a statement of fact to be believed, and so the kingdom of God is an ethical kingdom in so much as the citizens thereof in training for "the science of human duty" have "washed their robes and made them white in the blood of the Lamb" and "nothing entereth therein that defileth or maketh a lie." So dogma and ethics are blessed twin sisters, that go hand in hand helping each other along.

J. F. Gellety.

Mental Food.

Very much, if not all, the spiritual growth of a Christian depend upon the nature and amount of the mental food that is chosen and digested by them. God has not left us without mental material for the minds to feed upon. He has given the Christian food and raiment in abundance that the man of God may be thoroughly furnished unto all good works. His raiment or armor is described by Paul in the 6th of Eph. His mental food is also suggested by him.

Let me call your attention for a moment to a portion at least of the Christian's bill of fare as given in Phil. iv. 8. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Here are six different articles given as food for the Christian. But says one, these are very small portions of food for the mind to dwell and feed upon. Is that true? If our mind is in the right condition would we ever tire of the truth? Would honesty ever become stale to us? Would justice ever lose its value? Would purity pass from our mind as a virtue of value to us? Could the lovely and beautiful become as naught and fade from our mind? Could there ever come a time when we would not care to listen to and enjoy things of good report? Are these six items of small value for the mind to feed upon? Even if they were the Scriptures teach us not to despise the day of small things. O, if we would be more thoughtful of and value small things more than we do, and look after great ones as much as we do, this world would be far better off for our living than it is. We are rewarded not because we do great things but because of our fidelity. There are people who will not do any thing because they cannot do some great thing. The victory of Santiago, it is said, was won by small guns. The great 13 inch guns hit the mark only twice. The smaller rapid fire guns wrought havoc on the enemy. We often over-estimate the importance of big guns. Many a man fails in life because he is waiting to land a 13 inch shell. One Niagara will do for a continent but we need 10,000 rills and rivulets to beautify and make fruitful our land. A nation is great and strong, not because it produces a few great men, but because the multitude is ennobled. In contrast with the faithful servant of the parable is the unfaithful servant, and the beauty of faithfulness appears in the dark background of unfaithfulness. The unfaithful servant was paralyzed through fear, "I was afraid and hid thy talent." Cowardice is sin. Fidelity is faith plus courage. "Add to your faith courage." We will then grow, be strong in the Lord and our life be of some value to the world.

L. S. Bronson.

Selected.

Make Much of Your Life.

Perfect men are not abundant; it requires more than one man to meet the highest demands. One may be equipped in one direction, another in another, but universal geniuses are very rare. It is therefore needful for each man to make the most of himself and of his opportunities. His life may run in a single line of action; his work in a narrow sphere: he may be a specialist in some one department of action or investigation, but where-ever his lot, in case he should make the most of his life.

A man must choose for himself, or the providence of God may choose for him a course which he is to pursue; and if this course is well chosen, then by patient, presistent effort he may accomplish great things for God and for humanity. Many lives run to waste for lack of self development. Many a man pines for an education, and yet will not take the trouble to educate himself, as he might in odd moments, with persistent inquiry and hard and careful study. Many a man might be skillful in his chosen occupation, an expert in his fields of investigation, if he spent the time in reading, not idling, nor smoking. Many a man wastes enough of his life and vigor in laziness and lust and gluttony, to make him intelligent, able and useful; wastes enough of money in extravagant and useless expenses to make him comfortable, prosperous and even wealthy; wastes enough of opportunity in dawdling and trifling to make him a power; and then wonders and murmurs at the success of others, and complains at his own lack of prosperity. Let every man do his best for himself and for God, and the world would be a very different world.—*H. L. Hasting.*

Why Don't You?

Why don't you answer your friend's letter at once? It will have double value if written promptly, and will take no more time now than by-and-bye.

Why don't you make the promised visit to that invalid? She is looking for you day after day, and "hope deferred maketh the heart sick."

Why don't you send away that little gift you've been planning to send? Mere kind intentions never accomplish any good.

Why don't you speak out the encouraging words that you have in your thoughts? Unless you express them, they are of no use to others.

Why don't you try to share the burden of that sorrowful one who works beside you? Is it because you are growing selfish?

Why don't you take more pains to be self-sacrificing and loving in the everyday home life? Time is rapidly passing. Your dear ones will not be with you always.

Why don't you create around you an atmosphere of happiness and helpfulness, so that all who come in touch with you may be made better? Is not this possible?

Why don't you?

Healthy Religion.

Religion, to be worth possessing, must have a life-giving, life-molding, hope-inspiring power. If it consists only in the observance of forms and ceremonies, counting beads and attending early masses; in other words, if it only imposes weary burdens upon its votaries, or fails to cure the soul of doubts, fears and evil propensities, then it is utterly worthless. Some one has well written:—

We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest-moon and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the rute and gullies and rocks of the highway and the sensitive souls that are traveling over them.—*Religious Telescope.*

Prophesy Proves Inspiration.

As we examine the Old Testament, we find six hundreds predictions, more than three hundred of which center upon the person, character and career of Jesus Christ as the Messiah. These prophecies cover the line of his descent, the time of his birth and manifestations, the place of his nativity, and all the great leading circumstances of his life, death, resurrection, and ascension, with man's subordinate details. These prophecies were in their complete form at least four centuries before his birth, inasmuch as both the Hebrew Scriptures and the Septuagint, or Greek translation, were both in the hands of the Jews, one about two, and the other five centuries, at least, before Christ was born. The circumstances which these prophecies describe are not only unprecedented in character, but there was no possibility, humanly speaking, of these predictions being fulfilled. In fact, they were largely couched in paradoxes or seeming contradictions. God has designed to present a mystery wholly inexplicable until history proves itself the key fitted to the lock.—*I. T. Pierson.*

Quite Significant.

"What is it that makes the rich man richer and the poor man poorer?" shouted a socialistic orator, as reported in the *New York Tribune*. In this orator's way of thinking the answer should have been "Monopoly!" and for this he waited; but the answer came from a new member, who had not been properly instructed in the socialistic theory, who disgusted the orator by shouting: "Beer!"

Coal in the cellar, potatoes in the bin, flour in the barrel, a piano in the parlor, beefsteak for breakfast, a roast for dinner, hats for the head, shoes for the feet—comfort, clothing, content—all these are possible in the homes of workingmen, when the bar is prohibited.—*A. A. Hopkins.*

Dear Restitution:

I will answer Edith Asher's questions.

The longest name in the Bible that I found was Jonathelemrechokim, and it is found in the title of Psalm lvi. and occurs but once.

The word "busybody" is found in 1 Peter iv. 15.

I am ten years old today, Feb. 12. I go to school, and have not missed a day. I attend Sunday School at the Baptist church. There is no organization of the Church of God in our community. We love to read The Restitution.

Irma Sims.

Dear brothers and sisters.

I want to tell all the dear ones that we are both strong in the faith. We are getting feeble, but we want to be ready when death or the judgment comes. Dear brothers and sisters, pray for us, that we may so live as becometh Christians, so we can meet all the dear ones that are sleeping in Jesus, and all that are alive when he comes.

From your brother and sister,
A. J. & C. W. Herron.

Obituary.

Fell asleep Jan. 25th at his home in Frederic Co., Virginia, Jacob Good. He was 82 years old. He was a kind husband and father and neighbor, and will be sadly missed by all who knew him. He was one among the first reformers of this country in an early day, and as the light shone brighter he delighted to walk in it, and as the truth unfolded to his mind he became obedient to the faith, and was ever ready to give a reason for his hope with meekness and fear, and it can be said of him, that he delighted in the law of his God. He leaves a wife and four daughters and two sons to mourn their loss, but let us not sorrow as those who have no hope, for if we believe that Jesus died and rose again, even so them that sleep in Jesus, will God bring with him, then let these precious words comfort us in our sad trials.

And may his bereft companion find,
This friend on whom she can depend,
And serve him with a willing mind,
Until this mortal life shall end;
And may his children one and all,
Be ready for the heavenly call.

Then at the resurrection morn the dead in Christ will rise again, and join in praises one and all, in honor to our heavenly King.

Sarah F. Morgan.

Cut your sermon short at both ends, and set it on fire in the middle.—*A. A. Phelps.*

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Poetry.

The Walk of Faith.

My child, I send thee far upon a journey,
A journey very desolate and lone,
Go forth, believing, though thou canst not see me,
That I am watching and will guard my own.

Father, it seems so very dark and stormy—
The clouds are gathering thickly in the sky—
I dare not venture out into the darkness,
Unless thou'lt promise I shall see thee nigh.

My child, how is it that thou can'st not trust me?
Have I not kept thee all the days of old?
Have I not loved thee when thy heart was failing,
At times when other hearts proved false and cold?

Father, I know it all, and my own weakness;
But oh! I long to feel thee at my side,
To clearly see thee 'mid the stormy darkness—
Then should I never fear my steps should slide.

My child, if thou beheld my actual presence,
Thy walk would merely be a walk of sight;
'Tis nobler far to venture forth, believing
That, as I send thee, everything is right.

Father, I go; fulfil in me thy pleasure,
Do what thou will, but give me faith to know
That all things for my good shall work together,
Though tempests rage around and fierce winds blow.

My child, I will; and often 'mid the darkness
Thou'lt hear the accents of a still, small voice
Saying, in tones of gentlest consolation,
"Lo, I am with thee! trust me and rejoice."

—Charlotte Murray.

Communicated.

Random Thoughts. No. 14.

Dear Restitution:

After quite a long delay, chiefly through sickness, I now resume my random thoughts. We have seen that the Israelites, the twelve tribes, will be gathered out of the nations where they have long been scattered, to their own land, where they will be subjects in the kingdom of God, Jesus then being in fact the "King of the Jews," the saints, including the apostles, sharing with Jesus in the government. That they will then be a happy people, blessed of the Lord, as per Psalm lxxii.; Isa. lxv. 17-25. The kingdom will then be a Jewish kingdom. But it will not always be confined to the Jews. The kingdom may be at first very small, like a grain of mustard seed, but it will grow and spread till it covers or fills the earth. This may be seen by the very first dealings of God with Abraham. Gen. xii. 1-3, "Get thee out of thy country, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. With some little difference this is several times repeated to Abraham. Gen. xiii. 14-17; xv. 7-18; xvii. 1-8; xviii. 6. To Isaac Gen. xxvi. 2-5. And to Jacob Gen. xxviii. 12-14. From all of which it is clear, that not only Israel, but that all families or nations of the earth are to be blessed in, by or through Abraham and blessed, which is the Christ. Gal. iii. 16. And that again, not the one person Jesus, but Christ, including all the members of his Body, the Church. All of whom "are children of God by faith in the Anointed (Christ) Jesus; for as many of you as have been baptized into Christ, have put on Christ, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for you are all one in Christ (the Anointed) Jesus. And if you be Christ's, then are you Abraham's seed, and heirs according to the promise, to wit, that in Abraham and in his seed shall all nations or all families of the earth be blessed. It will be seen that the saints, the heirs, are not the nations or families to be blessed, but the means or seed of Abraham that shall bless the families or nations of the earth. It is one thing to bless another, but quite another thing to be blessed. The less is blessed by the greater. The form of expression too is quite general "all" families or nations of the earth to be blessed. That would seem to leave none upon the earth not blessed. And so from this some hold that those who die not having had an opportunity to hear or obey the truth, will live again and have the gospel preached to them! Thus emphasizing the word all, that all the families, etc. shall be blessed. They seem to me to forget what God said to Abraham, "I will bless (not all, but) them that bless thee, and curse (that is not bless, is it?) him that curseth thee." For myself I do not think to curse means to bless, nor that to bless means to curse, but that some will be blessed and others will be cursed. The wicked or the disobedient will be cursed, cut off from the earth, rooted out of it, etc., and will not then be of the families of the earth. After that the earth may be filled with God's glory. All may be righteous, all will be blessed under the seed of Abraham. But that word all ever means all that ever were, are or will be, I have yet to learn. But I am getting away from my subject. I am saying that not only will Israelites be subjects in the kingdom of God but that all the Gentile nations will be subjugated one after another till God's kingdom shall cover the earth. Is. xi. 10; xlii. 1 6; xlix. 6; lx. 2-10, etc. Those saints who have heard the gospel and obeyed, Acts x. and xv. etc., are included in the seed, Galatians iii. 27, 29, and will not be subjects but rulers like the Lord, will be spiritual beings equal to the angels. Lu. xx., but the mortal nations will be subdued. This we will see from Dan. ii. Let my readers read the whole chapter. It will be seen that Nebuchadnezzar was a great king, a universal monarch. Having conquered the world and knowing that even he would have to die, he was concerned about what would become of it after he had gone. And so God caused him to dream, and in his dream he saw a great image very peculiar, and he could not understand what it meant. And what was more, he forgot even the dream! And required his great and wise men to tell him what it was and what it meant, which of course they could not do. But Daniel, a captive from the land of Israel, finally tells him both what the dream was and its meaning. In substance it gave the history of the world till the Lord comes. It shows that his kingdom would not stand for ever, but would be conquered, and merged into a second kingdom, and that again into a third kingdom, and again that into a fourth, and that this fourth would not merge into a fifth but would be divided into ten kingdoms, and that "in the days of these kings would the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all the kingdoms, and it shall stand forever." Thus it was made known to the king what should come to pass, and the dream is certain and Daniel's interpretation sure. Thus we see there will be war after the Lord comes. Time will come when the sword shall be turned into pruning hooks and the nations learn war no more, but peace will be obtained by war. How long this will take I know not, but the nations must be conquered first. The kingdom of God (or its armies) must break in pieces and consume all these great kingdoms. It may be said breaking to pieces and consuming them does not mean that all the people are destroyed. When Babylon overcame Medo-Persia she did not destroy all the people, but conquered the army and overturned the government. So when Greece conquered Medo-Persia she did not kill or destroy all the people, but overcame the armies and overturned the government, same with Rome to Greece. And so with Rome the people were not destroyed, but the kingdom of Rome was divided into ten kingdoms, some, if not the ten, we have today, and before they pass away, the God of heaven will set up his kingdom, which will break in pieces and consume them all, not destroy all the people, but overturn the governments, conquer the armies, and consume them all by annexing them to the kingdom of God. The subjects and territories of these kingdoms will become the subjects and territory of the kingdom of God.

Thus in time all the nations or families of the earth will be blessed with a righteous government. All nations shall serve the Lord, and be blessed, and shall call him blessed. Again I would ask my readers to again read Psalm lxxii. as describing the condition of the people and kingdom at that time. Some have supposed that because the Father said to the Son, "Sit thou at my right hand until I make thine enemies thy footstool," that the Father would subdue all his enemies before the Lord's coming. This is a mistake. If all his enemies were destroyed or subdued before he comes, how could it go on to say, Ps. cx., "The Lord shall send forth the rod of thy strength out of Zion. Rule thou in the midst of thine enemies." If his enemies were all put out of the way before he comes, how could he rule in "the midst of his enemies"? But I feel like giving the whole Psalm as translated by Dr. Boothroyd. Psa. cx. "To my Lord Jehovah said, Sit at my right hand until I make thine enemies thy footstool. From Zion Jehovah shall extend thy powerful sceptre, and thou shalt rule amidst thine enemies. Most willing shall be thy people in the day when thy power is displayed on these hallowed mountains; thy progeny shall be as dew from the womb of morn. Jehovah hath sworn, nor will he repent; thou (said he) art a priest forever, according to the order of Melchizedek. The Lord at thy right hand, Jehovah, shall in the day of his wrath, smite kings, shall execute judgment among the nations, and fill the field with carcasses, and smite the chiefs of many countries. He shall drink of the stream by the way; and shall therefore, be exalted as chief."

Though our Lord will be "King of righteousness and King of Peace," he will also be a mighty warrior, and will go "conquering and to conquer." And this will he do till he has put all enemies under his feet—even death, the last enemy will be rendered powerless. But we see that the day of the Lord, or the millennium will not be all universal peace. True in God's kingdom there may be peace and joy and glory, yet in the world there will be war and troubles. God's judgment will be poured out and the great day of his wrath will come, the heavens shall melt with fervent heat the earth also, and the works therein shall be burnt up, but afterward there will be new heavens and a new earth in which dwelleth righteousness, All things will be new! In view of all these things what manner of persons ought we to be in all holy living and godliness, etc. Put more anon.

GEO. ELTON.

Pine Woods Bible Class.

Dear Brother Wilson:

Will you please give us the benefit of your knowledge on this all important subject, viz: "And Jesus approaching spoke to them, saying, All authority has been imparted to me in heaven and on earth. Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit." Matt. xxviii. 18, 19. Em. Dia.

I have seen the authorship of the above formula attributed to the Pope of Rome, and it grieved me.

Yours truly.

R. A. HUMPHREYS.

Teacher. I will name the topic for our investigation in answer to the above question, as follows:

DOES MATTHEW'S FORMULA REQUIRE BAPTISM INTO THREE NAMES?

I will ask George to give us his convictions.

George. My convictions are that Matthew's formula requires the use of only one name.

Q How so? Does not the commission mention three names?

A No. It does not say *names* in the plural, but uses the singular number, "*name*."

Q It mentions three parties, does it not?

A Yes, but the three parties all bear the *one name*.

Q How many persons are named in this commission?

A Two.

Q Is not the gift of the Holy Spirit a person?

A No.

Q What is it then?

A It is a gift from God, which can be poured out like a liquid, and fill a place as well as a person. The gift of a person cannot be the person making the gift. It can appear in various forms, like a dove, or like cloven tongues of fire. An electrical appearance.

Q What is this Holy Spirit?

A Gramatically, the word is a noun, a name of the gift.

Q One would hardly expect to be baptized into (a common noun) the name of a gift, would they?

A I should say not.

Q Does the Son bear the Father's name?

A Yes.

Q How does he get it?

A By natural inheritance just the same as any other son bears his father's name. See Heb. i. 4, 5: "He hath by *inheritance* obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee." He says he is "my Son," I have "begotten thee," and no one else has; and on this account, he has my name by inheritance, as his legal right.

Q Then the name of the Father, and the name of the Son must be one name, must it not?

A Certainly. As a son inherits the father's name, both names must be alike. The name *Yahveh* is the Father's name alone, and not the name of any other *Elohim*, or *Theos* (God). The abreviated name *Yah*, is used of the Father, fifty times in the Old Testament. The word *Yah* also enters into the make up of the Son's name, *Yah Shua*.

Q Then when a person is baptized into the Son's name, the name of the Father is incorporated, is it not?

A Yes. It must be if the Father and Son bear the same, and not different names.

Q Then we are baptized only into the *one name*, are we not?

A Yes.

Q Now, when the word Spirit is used, as designating the person of the Father, it could not indicate two personalities could it?

A It could not.

Q Then only two persons are indicated by the three names.

A That is all; and the three names are practically but one name.

Q Do the same words as given by Matthew, occur in any other place in the New Testament as a baptismal formula?

A No.

Q Is it not then antagonistic, and contradictory to the simpler formula given elsewhere?

A No.

Teacher. In the first instance of baptism recorded after the disciples were filled with the Holy Spirit, what name was used? Carrie, will you tell us?

Carrie. We find that recorded in Acts ii. 38: "Repent and be baptized every one of you in the *name of Jesus Christ* for the remission of sins." We have no evidence that the formula given in Matthew was ever used by the disciples of Christ.

Q Were they commanded to be baptized in that one name?

A Yes. See Acts x. 48: "And he commanded them to be baptized in the name of the Lord."

Q Why did he not command the use of a triune name, if that was the proper thing?

A It was quite evident that the form given in Matthew was never intend to be used as a formulae. It simply taught the unity of the three names, and the use of the singular "name," in place of the plural names, by Matthew shows this.

Q Do other quotations show that it was the custom to use only the one name of the Lord Jesus?

A Yes. See Acts viii. 16: "Only they baptized in the name of the Lord Jesus."

Q Do you find the name of the Lord Jesus to be a saving name?

A Yes. See Acts iv. 12: "Neither is there salvation in any other: for there is *none other name* under heaven given among men, whereby we must be saved."

Q Is the name of Jesus the all important name in which all our Christian work must be done?"

A It is. See Col. iii. 17: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." This includes baptism. The apostasy would have you do everything in the name of a socalled Triune God. "God the Father, God the Son, and God the Holy Ghost."

Q Is the name of Jesus a life-giving name?

A It certainly is. See John xx. 31: "These are written that ye might believe that Jesus is the Christ, *the* (not a) Son of God; and that believing ye might have *life* through his name."

Q Is this name the all important name to the believer?

A There is nothing like it in all the wide world. That name is the Alpha and Omega, the beginning and the end, even the commencement and the culmination of the Christian's faith and hope. To the authority of that name every knee must bow.

Q Did he as Adam the second, have a higher origin than that of Adam the first?

A Yes. See 1 Cor. xv. 47: "The first man is of the earth, earthy; the second man is the Lord from heaven."

Teacher. I find the preponderance of evidence in Holy Scripture, is to use only the one name in the ordinance of baptism. Arlos, have you a Scripture to the point in this point?

A Yes. See 2 Tim. ii. 19: "Let every one that nameth the name of (the) Christ (in baptism) depart from iniquity."

Q Have you a direct reference where the Lord's name is called on in baptism?

A Yes. See Acts xxii. 16: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord."

Q Is not that one name Supreme over every other name?

A Yes. See Eph. i. 21: "He raised him from the dead, and set him at his own right hand in the heavens, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come."

Q What did Saul do to those who named the Lord's name before his conversion?

A. See Acts ix. 13, 14: "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority to bind all that call on (them) thy name."

Q Where is that name called on them?

A In baptism.

Q Did he put them to death for daring to call on that name?

A See Acts ix. 21: "Is this not he which destroyed them which called on this name?"

Q Did he afterward become a name-bearer?

A He did. See verse 15: "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake." All who have had this name called on them in baptism, become name-bearers, and woe to the one who dishonors that sacred name.

Teacher. The commission as given in Matthew, in no way conflicts with the balance of Scripture, but it is evident that the phraseology was never used in the apostolic days. I do not use it, because I find the name of Jesus to be more expressive and more in harmony with the preponderance of Scripture evidence, and less liable to be confound with trinitarianism.

Yours in the Blessed Hope.

W. H. WILSON.

The Bereans Column.

(Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.)

Dear Bereans:

I will take for my topic the angel's message to Philip, found in Acts viii. 26, "And the angel of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This was surely a strange messenger with an obscure message. The angel told him to go away from Jerusalem, where there were other disciples and many advantages, go south toward Gaza and he would find himself on a road that passed through a desert. There were no disciples there and but few people, it would seem as though Philip would better remain in the villages and preach Jesus to the nations. But Philip never questioned, or even reasoned about the matter. We are only told that he arose and went. And so when the Ethiopian came by reading the Prophet Esaias, "The Spirit said unto Philip, Go near, and join thyself to this chariot." And we read in the thirtieth verse that Philip ran to join him and they talked about the Scriptures. You and I would have been more ready to obey the command, directing us to go from the desert way up to Jerusalem, because we work for results and like a more promising field. One of the greatest needs of a Christian life in these days is more devotion. Philip's silent walk on the desert road left him ready to teach Jesus so zealously, truthfully, that the convert was eager to be baptized at once. Let us be guided by the Holy Spirit and do whatever he wants us to do.

MINA KNODLE.

Dear brethren:

It is with a very grateful heart I try to write a few words of thanks. And do not judge from what I write how thankful I am to you all, who have been so interested in me, for I cannot find words to fully express how thankful I am. The operation was a fine success, I had the best of care, both from the hospital and by the brethren here, who visited me almost every day. I tell you it pays to be one of God's children, I have found all along since Brother Woodward baptized me into the one faith, and I took Christ as my helper, no matter what trouble or pain I had to bear, it was not so hard for me to bear as those around me, who seemed to have their mind upon everything but Christ and his teachings. I noticed this more while I was in the hospital. Little did I think when I went into the hospital, I would have an artificial limb so soon. It was a grand surprise to me. I have never seen or heard of a church that took such an interest in each brother's and sister's welfare, as does our church, and I am proud to be one of the "little flock," looking forward to Christ's second coming, when there will be no more death nor lame. Though I must say, even though I do not get around as well as do those who have their two good limbs, or as I shall after I get used to the artificial limb, I do not believe there is any one who enjoys every day of his or her life as I do, something happens every day that at night I am thankful I have been spared to enjoy. I thank all the brethren who have been so kind in helping to get the limb. I hope some day to be able to help others as others have helped me. I am trying to live so I will be ready when Christ comes and hope to be one of his chosen.

Your Sister in Christ.

RUTH L. SMITH.

A SURE FOUNDATION.

Every one, therefore, which heareth these words of mine and doeth them, shall be likened unto a wise man, which built his house upon the rock; and the rain descended, the floods came, and beat upon that house and it fell not, for it was founded upon a rock. And every one that heareth words of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat that house and it fell and great was the fall thereof. Matt. vii. 24-27.

In building any structure the first important thing is a strong and lasting foundation. Character is the greatest of all buildings, and in order to stand it must be built upon Christ's teachings, which is the only sure foundation for a Christian to build upon. Then when the floods of temptation and doubt come the building will stand unmoved. Then there are those who reject the foundation Christ has prepared and who go out after worldly pleasure, or for their own gain in this life. These are the ones who build their houses upon the sand. They may be as beautiful in outward appearance as those built upon the rock, but when the test comes they are sure to fall.

RAYMOND SMITH.

Dear Bereans:

Having been requested to write for the column this month, I wish to call your attention to the similarity in the events of the lives of David and Christ. We find that David was anointed by Samuel, but it was some time after this before he really was king. Christ was anointed with the Holy Ghost on the day of his baptism, but his universal reign has not yet commenced. Another point of resemblance is seen in the fact that both were from Bethlehem, and both were chosen by God. David was chosen king over Israel, and Christ was chosen to be the Redeemer of his people. Also, when David was first proclaimed king some opposed him, while others knew he was anointed of God. Christ's apostles and disciples and a few others knew he was the Son of God; but the Jews bitterly opposed him, and it was they that crucified him. David loved to do the will of God, and also did Christ. God says, "This is my beloved Son in whom I am well pleased," which shows the love of God to his obedient children.

BERNICE A. PHELPS.

Obituary.

Sarah Jane Cuffel was born Sept. 27, 1835, in Miami County, Ohio. Was united in marriage to Lewis Cuffel, Nov. 12, 1854. During a period of over fifty years no death has occurred in this family. The children of this union are, William H., Mary J. and Ezra. W. H. resides in Akron, Ind., Mary J. in Chicago, and Ezra in Chicago Junction, Ohio. In the year 1893 Sarah J. Cuffel and husband became obedient to the faith of the gospel. Both being baptized into the name of the Anointed One, thus forming a union with the Life Giver, and through all the years since this union has been faithfully maintained by a godly walk in humble obedience to the law of the Spirit of life in Christ Jesus. Our sister after patiently enduring severe physical pain fell asleep in Jesus Feb. 10, 1905.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the strongest foes.

The highest compliment inspiration pays to the dead in Christ is, "they died in faith." To secure this blessing an essential pre-requisite is to "live in Christ" thus securing our title to all the blessings that result from our union with him. I ask no better epitaph than "he died in faith."

J. F. WAGONER.

Unbelief is the height of presumption. It plainly proves that we are seeking for some cause of God's love in the creature, which can never be."

Selected.

Five Popes.

The "London Truth" says that there are five popes in the world, and catalogues them as follows: First, the pope of the Latin Church; second, the Schismatic or Orthodox pope; third, the Father of the Faithful, ruling at Constantinople; fourth, the pope of Tibet, who has 500,000,000 subjects, and fifth, the Schismatic pope of the Mohammedan world, who reigns at Morocco.

All five of these popes, it is said, are just now threatened with hard times. The pope at Rome is making strenuous appeals to the American people for contributions to make good the loss of income from France.

The pope at Constantinople is almost always having trouble, both financial and political. The pope of Tibet recently fled from the city at the approach of a British expedition. Of the five popes, Pius X. is said to be the most venerable, Nicholas the most feared, the Sultan the most terror-haunted, the Dalai Lama the most mysterious, and the head of the Moslem Schismatics the best natured. The latter is said to be the son of an English mother. None of these popes recognize any of the others.

Sometimes we are inclined to think, however, that the number given in this London paper is vastly understated. We seem to have met a few popes in the course of our life even in America,—if by the word pope we understand a person claiming to be infallible, and a judge or ruler of his fellows. Perhaps our readers may be acquainted with a few such.

Unfinished!

An unfinished obelisk lies in the ancient quarry in upper Egypt. It may have been intended as a sister obelisk to the four great ones now at Heliopolis, London, Paris and New York. But this one never was brought to completion. The mason's marks are plain enough. The column is massive enough. The stone is strong enough. Yet the obelisk was never lifted into its place. To-day it is half buried in the sand, a monument, not to the greatness of royalty, but to the sadness of unfinished toil.

The story of this unfinished obelisk is the story of many a life. Good material, good intentions, good opportunities, good beginnings; but no execution, no completion, no finishing touch, no lifting of the life into its true and destined place. Unfinished!

We do not believe for an instant that there is a higher revelation or evolution of truth and destiny in the universe than is contained in the gospel of Jesus Christ. The whole earth seems filling up with all sorts of isms, "ethics, revelations and philosophies." With all due and kind consideration for those who differ from us, we are compelled to regard all these things as fungi and mistletoe gathering around the live trunk and branches of the green and growing tree of God's old and eternal truth. We have heard the claims of them all, but God's love and power and wisdom abide in the gospel.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs Nelson Brewer	1 50
Sober A Guild	1 00

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS.

Mardi Gras Excursions.

Excursion tickets to New Orleans, La., Mobile, Ala., and Pensacola, Fla., via Pennsylvania Lines, will be sold March 1st to 6th, inclusive. Apply to ticket agents of Pennsylvania Lines for information about fares, time of trains, and checking baggage through to destination.—Mar. 3.

Subscribe for THE RESTITUTION.

What We Believe.

I wish to say to the brethren and sisters who have sent in their orders for the pamphlet "What we believe" that the work is in the hands of the printer, but it will be several weeks until the work will be ready to send. Your orders have been credited, and as soon as finished will be filled. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders. No stamps—A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

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Send your pledges right away, so that the book can be put to press as soon as possible Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Colonist Tickets to the West and Southwest.

February 21st and March 21st, special one-way second class colonist tickets will be sold to points in the West and Southwest Territory via Pennsylvania Lines. For full particulars regarding fares, time of trains, etc., call on nearest Ticket Agent of those lines.—Mar. 21.

WHEN YOUR TIME IS OUT PLEASE RENEW.

$33 00 Pacific Coast.

Tickets on sale daily, March 1 to May 15, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle, Victoria and Vancouver via the Chicago, Union Pacific and North-Western Line. Correspondingly low rates from other points. Daily and personally conducted excursions in Pullman tourist sleeping cars from Chicago to Portland, San Francisco and Los Angeles without change. Double berth only $7 00. Fast trains choice of routes. Meals in dining cars (a la carte.) Booklets and folders sent postpaid on receipt of 4 cents in stamps. All agents sell tickets via this line. Address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ills.—March 4.

Colonist Tickets to the West and Northwest.

One-way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho, will be sold via the Pennsylvania Lines from March 1st to May 15th, inclusive. For particulars apply to nearest Ticket Agent of those lines.—March 31.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 29, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 8:00 a m daily, 5:50 a m except Sunday, 10:30 a m except Sunday, 3:29 p m daily, 5:40 p m daily, 5:20 p m daily arrives. 8:28 p m except Sunday, 8:12 p m daily extra fare train, 9:45 p m daily.

For the West: 5:08 a m daily, 5:55 a m extra fare train, 8:30 a m daily, 9:00 a m except Sunday, 1:20 p m daily 2:10 p m except Sunday, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

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To California points March 1st to May 15th and Sept. 15th to Oct. 31st, 1905.

Special homeseekers round trip tickets to Texas, Oklahoma and Indian Territories, Arkansas, Kansas and Missouri, Feb., 7th & 21st, March 7th. & 21st.

Regular homeseekers round trip tickets, 1st, and 3d Tuesdays of Feb., March and April 1905

Call on F. J. Bussard agent Vandalia R R for detailed information regarding these excursions.

Inauguration Excursions.

Excursion tickets to Washington account Presidential Inauguration Ceremonies will be sold March 1st, 2d and 3d via Pennsylvania Lines. Return limit March 8th, inclusive. For particulars about through train and through car service, extension of return limit and other details, inquire of Pennsylvania Lines ticket agents. —Mar. 3.

NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Bothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D F Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:30 a. m. Samuel Osborne and G. A. Muxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m The faithful always welcome. P. Neil Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st., Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheary's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsey the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 214 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30 R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Socia. meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M B Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope.

W. L. CROWE.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, MAR. 1, 1905. NUMBER 9.

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Poetry.

At Sea.

What meaneth it, that all the wide world o'er,
The hearts of men are eaten out with fear,
While here and there men speak in dread
Of the impending troubles in our world?
Even men without one spark of Christian faith
No longer keep a secret of their fears,
While o'er the land among the common folk,
Who used to chant the glories of our times,
The word more often now upon their lips
Is that the world is near its end.
Nations are arming to prepare for war,
And terror in the tide of human things
Were rich and poor arrayed against each,
And men in search of some cure for earth's ills,
The statesmen of the world look out
Upon the troubled clouds that come and go,
Uncertain what may come as doom or fate;
Deep trouble marks the problems of our age,
In strikes, disasters, and the rush of crime,
Till e'en the wisest have no certain clue,
To solve those problems that perplex men's souls.
Six thousand years of culture and of toil,
Of prayer and labor for the good of men,
And still its burden scarcely has been fringed,
While the dark calendar of human crime,
Of vilest murder, theft and lust,
Is not one whit diminished in our world;
Then might man hide his head in shame,
Devoutly wishing he had never been born
Or knit so closely to this awful band
Of men who breed the evils of our time.

THE EXPLANATION.

What can it mean, I ask it once again,
To those who scorn the message that we bring,
Naming us crank or of disordered brain.
It can but mean that we have spoken truth,
Or else our world and race are out at sea,
Drifting, yes drifting, till at last,
Unless God intervene, may it not end a wreck?
Behold the King of love is the door
To cure this deadly ulcer of the world;
He can, he will—yes, he and he alone
Holds in his power the remedy and cure.
'Tis love divine, 'tis perfect love!
He cometh soon, O bride of Christ awake,
Enrobe thyself befitting such a King;
Yes, I can see his tender hands of love
Press all the sorrows of this weary world,
Restoring back to earth her vanished charms,
Nor leave one trace of ruin wrought by sin.

—Isaac White.

Communicated.

Notes by the Way.

The time arrived when we must separate from the dear loved ones in Christ Jesus, who sojourn at Winter, Oklahoma. They are anxiously waiting for the coming of the King. I find them to be true, honest servants, serving God with a singleness of purpose.

I rejoice that I can communicate the the glad news to the household of faith, that the dear ones at Winter have concluded to observe the apostolic order, and meet regularly each week to remember the dear Lord in the breaking of bread. God does bless those who do this, far more than those who forsake the assembling of themselves together, "as the manner of some is." I have observed that those who meet regularly have more spiritual life in them. They are more zealous in the work. They have greater zeal and vigor than those who feed on only one meal a year. I baptized one earnest believer at this place, and may he keep his steadfastness in the Lord Bro. E. Randolph rigged up his prairie schooner, and conveyed Sister Nancy Barber, and myself to Quinlan, Oklahoma, a distance of twenty miles. We had quite a novel experience riding over those great hills, and down steep slopes, into canyons below. Sometimes the ascent of these hills was so steep, that it was with difficulty that the horses could pull the schooner to the summit of the hill, especially as melted snow made the ground so slippery that the horses could not get a firm foothold.

Soon after arriving at the home of Sister Gates and husband, at Quinlan, the curtain of night fell, and hid from view the picturesque landscape.

We were all hospitably received, and made to feel perfectly at home. When we meet one of the dear ones of the precious household of faith, the formality of getting acquainted, is altogether unnecessary. There is a natural affinity which at once draws heart to heart. We are all members of the same family, and the kinship is at once felt, and recognized.

Meetings were commenced at the school house, and a blessed time we did have. The attendance was fine and the interest close. Sister Gates and husband had their organ moved to the school house, and Sister Gates' daughter presided at the organ during the services.

The people who attended the services, came from long distances, I am told varying from five to fifteen miles. The interest was all that any one could desire. Earnest invitations came to me from the people to return and teach them some more. It is my purpose to do, God permitting.

Sister Nancy Barber was a great help to me in the work, both at Winter, and also at Quinlan. She frequently addressed the audience at the conclusion of my lesson, enforcing what I had said. She studies her Bible a great deal, and is much interested in evangelical work, and also that believers should meet regularly to remember the Lord, on the first day of the week.

When the time arrived that we should part with each other, Sister Gates and husband conveyed myself and Sister Barber to the depot at Quinlan, where I took the train for Arkansas City, Kansas, and Sister Barber took the train for Higgins, Texas. I was delayed for some hours at Mayfield, by the wreck of a freight train between Mayfield and Wellington, Kansas. The monotony of waiting was somewhat relieved by two ladies singing religious songs. Other passengers joined with them, which made it quite interesting. We arrived at Wellington, at about 9:30 p. m., where we had to remain all night. In the morning I resumed my journey to Arkansas City, and arrived there at about 11 o'clock, a. m.

I then took a carriage to the residence of Bro. and Sister Chaplin, where I received the usual welcome. Had a pleasant visit with them, until near night fall, when Sister Hadicke sent her carriage for me. She lives some five miles out on the Geuda Springs route. Meetings were started in the school house. But very few meetings could be held, on account of severe cold weather, the thermometer ranging from between five and fourteen degrees below zero. This was a disappointment to all.

Sister Eliza Rohe, from Blackwell, Oklahoma, came down to see me, and hear the Word preached. The meetings being hindered by severe cold weather, was a disappointment to her as it was to the rest of us. We had a pleasant visit, however, with her, Sister Hadicke, Bro. and Sister Reed, and Bro. Vickery. They are not holding regular meetings in this locality. However, I spoke with several of them, about the necessity of having regular weekly meetings on the first day of the week for communion to remember the loving Savior who has done so much for us, and to encourage and build up one another, in our most holy faith. They expressed a desire to have it that way. I expect to return there shortly, and shall endeavor to have them set in the apostolic order.

On Sunday afternoon, Sister Hadicke sent her carriage to convey me to the home of Bro. and Sister Chaplin, at Arkansas City. We spent a pleasant night conversing on the topics which go to make up the glorious Blessed Hope, which is such a comfort to us all.

On Monday morning Bro. Chaplin conveyed me by his carriage to the depot, where I took the train for Higgins, Texas. Arriving at Woodward, Oklahoma, at about six o'clock, p. m., I had to lay over until about two o'clock in the morning. I went to a hotel, and got supper, and then took a room, and went to bed for a short rest. Rose up at about one o'clock a. m., and started for the depot, at one forty-five in the morning. Train being late we did not get away before three o'clock in the morning. I arrived at Higgins, Texas, at about 5:30 a. m. Met Sister Long and husband, and also Sister Nancy Barber.

The Methodist Church was secured in which to hold our meetings. The meetings started off with a good attendance and interest. Cold weather again set in, and for two days we could not hold meetings, the thermometer registering between ten and fourteen degrees below zero. This was somewhat unusual for Texas weather. The Methodist church was too large to be properly heated, and so on this account, we moved our meetings to the Baptist Church, which could be made more comfortable. While I have had satisfactory attention, in most all places that I have preached in, yet in Higgins it was specially manifest. One lady who was too sick to attend the meetings, sent for me to visit her at her own home. When I left her home, she told me that my talk had been so comforting to her. Since then she sent a request that I would explain the Thief on the Cross to her, which I did. After my address on the immortality question, a Baptist lady, came to me, and expressed her appreciation, by saying it was a great treat.

I am fully convinced that seed has been sown at Higgins, as well as other places along the line of my trip, which will not be lost. Praise ye the Lord!

I endeavor to present the truth in such a manner and spirit, so as to avoid all offence, and I find that I have very rarely created prejudice among any other denomination. I can go back to any locality where I have preached, and still hold the respect of the people. It is often the spirit in which the truth is presented, which creates offense, more than the truth preached. I never shun to declare the whole counsel of God, to please the people. If we treat every one with due respect, they will likewise respond to it.

The president of the Baptist Young People's League at Higgins, asked me to address them which I did for a short time.

I am interested in the young people, and especially in our young Bereans, God bless them, they are doing a splendid work. They are the life and hope of the church of God in Christ Jesus. It is from them that our future evangelists must come, if the Lord should delay his coming much longer. They are growing in numbers. I speak a word for them everywhere. I have been instrumental in having organizations put in in several States. Isolated young people have put in their membership with the Illinois State organization, until a sufficient number has been organized in the several States to form a National organization. Push the work, and let us have a National organization as soon as possible.

I started for Quanah, Texas, on Monday, Feb. 20. I will report the work in this place in my next Notes by the Way. The vista of futurity is revealed in the grand old gospel of the kingdom. The world has never dreamed of the good things revealed in that sublime message of life. It tells us of a day that shall come when anxieties, vexations and tormenting fears will have passed away, hearts will no longer bleed in secret, and cold shadows will never again blight sensitive affection, and killing frosts will never again destroy the flowers of human peace and happiness. This glorious era is near, the night is far spent, in the east omens of the coming day appear. The swelling buds revive hope, and give promise that winter with its fierce storms, and icy reign, will vanish before the genial breath of spring.

The Morning Star is in the ascendancy. Gleams of glory gild the mountain peaks, and soon the Sun of righteousness will rise from behind the colossal mountain banks, and bathe the world in glory. See him coming in clouds of glory like burning billows, or the lightnings flash. Hark! the angelic trump, with its dead-awakening blast, the earth casts out the sleepers in Jesus with shouts of victory. The glorious era is right upon us. Are we all ready?

Yours in the Blessed Hope.
W. H. WILSON.

"I doubt," is the language of the skeptic; "I don't know" is the language of the agnostic; "I don't care," is the language of the scoffer; but "I know whom I have believed and am persuaded," is the language of the Christian. Among these four it should not be difficult to know how to choose.

What Do These Things Mean?

In these days things transpire very rapidly. Nearly all the modern improvements come into use in an incredible short time. The last century has been a very busy one. Inventions have become very numerous and useful to the human family. Have these things been thought out and made useful that at the end of this age to be destroyed? We think not. We believe that God's hand is in all things.

The following was clipped from one of our daily papers:—

"The sum of $100,000, allotted by the trustees of the Carnegie Institute to Luther Burbanks, the California agriculturalist, will be paid to him in annual installments of $10,000, it was announced today. This will enable Burbank to devote his entire time for that period to experiments with new grasses and vegetables, and it is expected that he will relinquish temporarily his business interests. Many important discoveries have been made by the Californian at his home in Santa Rosa in the last 25 years. He has worked along the line of seeking imperfect products in fruits, flowers, etc., in order to make them of full value. He declares there is no weed which will not sooner or later respond liberally to good cultivation and persistent selection."

The following is taken from *Everybody's Magazine* for February:—

"Luther Burbank of Santa Rosa, Cal., who marries old fruits and makes new ones, who robbed the apple of its seeds and the plum of its stone and has lately invented the 'fadeless flower,' the crimson-blossomed Australian star-flower. Wonder-working Burbank has produced, after ten years experiments, the spireless Cactus. It is described as half as nutritious as alfalfa and yielding more forage to the acre. By many crossings and re-crossings of many varieties he made the plant hardier, richer of leaves and fruits; and at last he stole the thorns and made it 'soft as silk.' If this Arabian Tale be true, this is Mr. Burbank's greatest work. For Cactus will grow even in the desert, and its leaves and fruit are food for man and beast. What will the Santa Rosa improver of nature do next?"

If coming events cast their shadows before we may begin to look for the desert to blossom as the rose. In our imagination too vivid when we say we think these things are for the future age as well as this? "God works in a mysterious way." Man's works are made to praise him. Our government is at present engaged in reclaiming for cultivation nearly 2,000,000 acres of desert land and will sell it for $28.00 per acre, the mere cost. When this land is irrigated it is very fertile and will yield its increase. This land can be bought of the government on 10 annual payments. The poor may here get a home. We are taught that heaven must retain Jesus until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21. Jesus promised his apostles that they should sit on thrones when he sat on the throne of his glory. Matt. xix. 28. This is to be "in the regeneration." Christ will sit on the throne of his glory when he comes with all his holy angels with him. Matt. xxv. 31. Mark the event that follows,—he will gather before him all nations and will separate them. The sheep he will preserve, the goats he will destroy. Does not this teach that there will be a cleaning up time?

What have the prophets said of these times. "In the last day it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come Let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more." Micah iv. 1–4. I wish to note a few things in this Scripture. The things named here have never taken place and must yet be in the future The mountain of the house of the Lord (The kingdom of God,) shall be established and exalted. Many people will flow into it. They will be taught the ways of this kingdom. The law shall go forth of Zion. The word of the Lord from Jerusalem. He shall judge among many people, and rebuke strong nations afar off. What will they do? Learn war no more. They will have adopted agricultural implements. The war alarum will no longer be sounded and none shall make them afraid for the mouth of the Lord of hosts hath spoken it. I was informed not long ago that all these things took place on the day of pentecost, when the apostle quoted from Joel.

Let our readers compare the two Scriptures and they will see that they are in no respect similar. The prophets are describing two different events. It was claimed that the expression "In the last days" made the two Scriptures relate to the same events. If they would read the original as found in Joel they will find it reads. "It shall come to pass afterward," etc. Note what follows. "I will pour out of my spirit upon all flesh: your sons and your daughters shall prophecy and your young men shall see visions and your old men shall dream dreams." It is taking great liberty with language to make these two Scriptures read or mean alike. He who does is not rightly dividing the word of truth. The religious world has nothing to do with these Scriptures, except to apply them to the church. Their thoughts are not concerned with a future for this earth. It will be utterly destroyed and God will give them a home in heaven.

In God's Word we read of the new birth for man also the new birth for old mother earth. "Instead of the thorn shall come up the myrtle tree, and it shall be to the Lord for a name; for an everlasting sign that shall not be cut off." Isa. lv. 13.

When man was driven out of the garden the earth was cursed for his disobedience. "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field." Gen. iii. 17-18. Previous to this nothing of this kind has existed. When this earth is renewed there "will nothing harm in all my holy mountain," thus saith the Lord.

"The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab. ii. 14. "Blessed are the meek for they shall inherit the earth." "Nevertheless we, according to his promise look for a new heaven and a new earth wherein dwelleth righteousness." "And hath made us unto our God kings and priests, and we shall reign on the earth." "And I (John) saw a new heaven and a new earth; for the first heaven and the first earth had passed away." Matt. v. 8; 2 Peter iii. 13; Rev. v. 10; xxi. 1. The following Scriptures should be read as reference. Psa. xlviii. Isa. xi. lv. lx. lxv. Micah iv. "To him that overcometh will I grant to sit with me in my throne as I am overcome and am sit down with my Father in his throne." Rev. iii. 21.

My dear reader, do you fully realize the promise herein made? It means this, that we, if faithful, shall reign on the earth and help restore all things. We will be one of the rulers during the time of restoring. Then we shall reign with him forever and ever. Is it not worth laboring for dear ones in Christ? Let us so live that when the Master shall come we will be one of his jewels.

Yours in hope.
D. C. ROBSON.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Power of Faith.

"Faith overcometh the world," saith St. John. "Walk in the spirit, and ye shall not fulfil the lust of the flesh." Here are two of our great adversaries prostrate—the world and the flesh—the two are overcome by faith. The apostle Paul says "Take the shield of faith, and resist the devil, and he will flee from you." Thus by faith we may overcome the world, the flesh, and the devil; for greater is he that is in you, than he that is in the world. Do you believe this? If so, go and wrestle, and fight, and pray: and at length you shall obtain the victory; the victory shall certainly be yours, and your triumph shall be glorious.

EUGENE B. WILLARD.

Prayer.

We are warned in Scripture against one very common fault which people are addicted to in praying: "When ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking." People not unfrequently approach the Lord in their prayers as though he were deaf to their petitions. They are loud and noisy and say over and over and over again what they want, as if determined to wring from the Deity by sheer force the granting of their requests. But we are told: "Be not ye like unto them; for Father knoweth what things ye have need of before ye ask Him." Prayer ought to be wise as well as earnest. It should be regarded not as a dictation to the Lord, but as the expression of a desire to have nothing more than His holy will fulfilled in us. When the spirit of true prayer is ours, we shall not fail to pray in accordance with its injunction. Our prayers then will not proceed from impatience, but from confidence; not from a misdirected zeal, but from a heart which is guided by the dictates of heavenly truth. And praying thus, our souls will indeed be opened to Him who knows our wants far better than ourselves know them; and we shall ask and receive, because we ask not amiss.

The mightiest force in the world today is Christianity. It used to be worth a man's life to confess Christ before the world—and it is yet, if the men would only see it in the right light. For nothing short of a whole life is pleasing or acceptable to Christ. There never was a time in the history of the world when a man could lift his head with greater gladness or with more justifiable pride to say, "I thank God I am a Christian," than now. Thank God for Christ, Christians, and Christianity—it led a Savonarola to submit to gibbet and flames; it led a Cranmer to thrust his right hand into the flame that it might burn first because "it had written contrary to his heart;" it led a Luther to face an angry council—"an empire against a man"—and to exclaim in words that will never die: "Here I stand; I can not do otherwise, God help me." It has led apostles to suffer lashes, imprisonment and death. It led Stephen to be bold enough to face the Sanhedrim and condemn it to its teeth, though his denunciation is immediately followed by his execution. It supports a Carey in India, a Livingstone in Africa, an Ashmore in China. It sends the brightest and best of our fair land to the worst part of it, and only offers fever and trial and death as an inducement. Thank God that we are Christians engaged in Christian work!

Prohibition is morally right. It is God's philosophy, and it ought to be man's. God is the most radical prohibitionist in the universe. The first sermon that he ever preached to man was squarely prohibitive—"Thou shalt not." Why should we not seek to stand upon those basic principles that underlie the eternal throne?—*A. A. Phelps.*

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS.

The Restitution.

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Plymouth, Indiana, Mar. 1, 1905.

God is Love.

AN ADDRESS AT THE OHIO STATE CONFERENCE.

Brethren, and Sisters, and friends,—As a foundation for remarks I have selected the words found in 1 John iv. 16, "God is love; "*God is Love.*" The brevity of this sweet assurance is most sublime. It is not an appelative,—it is not an epithet,—it is not a quality. It is not only his name and memorial! It is his nature! It is his being. It is himself. Love is the crown that emits all his attributes, like gems emit their varied luster.

The history of those countries having Gods many show that the character of a people correspond with their ideas of a God. And it is my earnest desire to so exhibit the character of our God, that some may fall in love with him with all their hearts,—obey him with every power of body and of mind,—commune with him till they reflect his moral image here,—and hereafter partake of divine nature itself. But what a task! "God is love!" "With one stroke of the pen we have a portraiture of Deity such as man never furnished. It eclipses every conception of the Supreme Being found in the writings of poets, philosophers, statesmen or historians! God is love! How unique the axiom!

HOW SIMPLE!

Yet how sublime! How compressed, and yet how comprehensive! So self-evident as to require no argument! Transparent without any analysis; beautiful without any embellishment, and pure without a taint! And no wonder. This is God's description of himself. It is intended to arrest attention, excite admiration, generate affection, kindle adornation, afford consolation, and to facilitate imitation. I approach it with fear and trembling, lest I darken counsel by unmeaning words, or mar it by any attempt at explanation. O let us all take our shoes from our feet as we come near to see this great sight. God is love! I would be happy if I could confine myself to the grand old Book of God for proofs of God's love. Duty impels me otherwise. And with Chamberlain we say, "Whether all realize it or not, an era of skepticism is upon us." To say nothing of skeptics as a class, I find by observation that almost everybody appears to judge of God from the standpoint of his laws and threatenings, rather than from the

GIFT OF HIS SON,

and the offer of eternal life, and the saint's everlasting rest. Little attention is given to the Word, and by degrees they begin to suspect God, and almost dislike him,—and never think of studying his character in the face of Jesus Christ although the brightness of his glory shines there as nowhere else,—hence, the necessity of unveiling the enmity by all kinds of arguments, rational, as well as Scriptural, in order that no room be left for either dislike or dread, and no excuse for indifference, when the great God makes a supreme effort to commend his love to us, he never takes his stand by the side of any bounty or beauty of nature and says to man, "Herein is love!" or "Behold what manner of love the Father hath bestowed." O friends, his eye is upon

THE SLAIN LAMB,

and his hand points to him as he hung on Calvary, or, as the conqueror of death seated beside him on the throne. Many profess to love nature, and yet hate the Scriptures,—and when we point out that numerous things in nature prove the benevolence of God, they say these things are beyond their province, and belong to theology. But, we have to accept existing conditions and make the best of our opportunities. We should never forget to show these scientists whenever we can, that God was loved as love, before science, or the taste for it existed, which now sets up their own discoveries and conclusions, as rivals to revelation and substitutes for devotion. Neither patriarchs, prophets, apostles nor martyrs waited for natural philosophy in order to convince them that "God is love;" God did not wait for any of the sciences to commend his love, or claimed to be love, and called for love. Nor did any of his servants labor or favor in schooling his claims because none of them were naturalists, chemists or astronomers, I am not undervaluing science or art, by any means; I only want to show that

DIVINE BENEVOLENCE

rests its own truth upon grounds wholly independent of all human discoveries and abstract reasonings. And who has a heart not hardened by vice, can wonder at this? Who, that had given an only Son to redeem enemies would rest his proof of love on anything else? This is the principle upon which God claims to be "Love," and to be loved. Love is a matter of the heart, and can only be won or awakened by something that comes direct from

THE HEART OF GOD,

breathing and burning with loving kindness which admits of no doubt and defies all comparison; such is the unspeakable gift of God's Son. O how could God go on beyond that, in commending his love to the world or to the church? That demonstration of it was infinitely high, infinitely strong, infinitely sure, infinitely warm! This can be said of nothing else in the universe. Nothing else brings home to the heart a melting sense of the love of God except in connection with this. Whoever sees and feels from this, that God is love, will be forcibly reminded even to tears, by a beautiful flower, or landscape, by a morning in summer, or a mother's tenderness, or a father's smile,—ah, dear ones, any thing lovely will send one who is warmed with the love of God and Christ, up to the very top of the gospel ladder instanter, and make them weep with joy over the

PATERNAL LOVE OF GOD.

But, apart from that, these things only please, or soften, but leave the heart just as they found it. I now trust you will not misunderstand me, as I proceed to argue the matter on other and general grounds.

First, then, I hold it highly probable that God is love; and so any one who likes can now close the Bible for a few minutes. The strong probability that God is love, is a rational conclusion from the absolute independence of God. Nothing can be more self-evident than the Author of all creatures is "over all"—above them, and independent of them. He can control and dispose of them as he pleases,—and therefore has no motive whatever for being malevolent. He could gain nothing by it; and he could lose nothing by love. Unless, therefore, he feel and act without any reason, motive or end, he cannot be malignant: so it is only fair and rational to conclude that God is love, because in that character he can gain and keep every object he wishes.

This truth may be argued from the perfect happiness of God. By the vastness and variety,—by the grandeur and beauty of the material creation, God says to all intelligent creatures, "Behold my happiness! It was perfect when nothing that is seen existed." As God was happy from everlasting, independent of all things, of course nothing can impair that happiness. He has therefore

NO REASON OR MOTIVE

to injure any one, seeing it could not benefit himself in any way. And besides, from all we know of malevolent feelings, they are incompatible with happiness, and embitter true enjoyment. That "God is love," is highly probable from the omniscience of God. Even with our limited fore-sight it is not difficult to perceive how it would sink our character and be a canker in our bosoms to cherish a malevolent spirit. That being the case, how clearly must an omniscient God see! How powerfully a holy God would see that malevolence would be out of harmony with all his declarations respecting himself.....This truth of God's love may be argued from his omnipotence. This power can do all things, whatever principle it acts from, and whatever feeling or motive influence it. Malice could not strengthen omnipotence,—nor could love weaken it. So the Almighty can have no motive to be tyrannical or a hard Master. He could reach no farther, and could do no more under passion than under love. And beyond all this we have seen that

GOD LOVES TO BE LOVED.

Love cannot be forced; it has to be won, in the very nature of things. We have, therefore, in ourselves an essential and inseparable element which is both a proof and pledge that God himself is love. This line of argument may be drawn out to any length, and made to include the whole round of the divine perfections, until it was seen that each of them repels alike, all suspicion of the divine character being either unjust or ungenerous. It were easy to show that neither present nor future suffering are incompatible with perfect love, but rather proofs of its perfection. I cannot begin to enumerate all that love is; but I can tell you it is

NOT WEAKNESS AND LENITY

to vices and faults, nor indulgence to fleshly desires. It would have been anything but kindness to us in childhood had our parents winked at our faults or gratified all our wishes. We indeed thought it hard, if not harsh to be chastened when we did wrong,—and to be refused when we set our heart upon improper things. But we know better now than to blame our parents, or doubt their love because they did so. Men are just as imprudent in judging of God's conduct, as children are in judging of parental kindness, and need both checks and chastisements. But there is a phase of this subject that those who

FIND FAULT WITH GOD

seldom care to consider. They suffer much, at times, I know. But do they not know that they daily and hourly violate the laws of life recklessly, even after experiencing the ill effects of such a course themselves, and have seen scores of others come to an untimely end from the same course of conduct? Do they not know that the gratification of evil desires or appetites soon develops unconquerable habits in others, and yet take no warning? What an anomalous state of mind to be in, when men know that a penalty attaches to every violated law of nature, and yet persistently choose the pleasure derived from sinful practices, although they know it will bring them to an untimely end? What right have they to complain of suffering, when they know that the wages of sin is death? Surely it is the prerogative of the

GOD OF NATURE

to make laws to regulate it, and attach the penalties. And it should be borne in mind that it was because of man's sin that the earth was cursed, and nature disordered. When dominion over all was given to man everything was pronounced very good. Why blame the Almighty for the thousand ills introduced by sin? What is there in the objection so frequently and flippantly drawn from the ills of life against the love of God? In all soberness I ask of such why they deliberately gratify appetites and passion which contribute to, and intensify the ills of life? It will have to answer that question from the book of God. It says the carnal mind is at enmity with God; that explains it. They dislike God and love the pleasures of sin without regard to cost, and at the same time, throw the blame upon God. To come back to my text: when it says "God is love," it proves his existence. There is a God, what the fool says in his heart to the contrary notwithstanding. His existence forms the broad

FIRM BASIS

on which our hope of immortality rests. If there be no God the pilliared firmament is rottenness, and earth's base is built on stubble. If God is, he must be our moral governor,—the Being with which we have to do; and to whose scrutinizing eye our thoughts, words and actions are exposed, and to whom we are personally accountable. Many use his name to point coarse jokes and emphasize their blasphemies, and there are philosophers who profess to believe there is a God; but their God is not our God. They deny his providence, they impugn the wisdom with which he governs. They snatch from his hand the balance and the rod; they rejudge his justice; they try to be God of God and shut him out of his own world. No! that is not the God whom we serve. The text tells us in three words, not only that God is, but what he is!

"GOD IS LOVE;"

not lovely, or loving, but emphatically love! It has not, as already seen, been implanted from without,—but inherent; not something attached to him, but himself unoriginated, underived, and of which we cannot divest himself. He can no more cease to be love, than he can

CEASE TO BE GOD!

God, then, is eternal love! Whatever is essential to a being must be co-existent with that being. In whatever point of immensity of space God is, there he is in all the fulness of his love! It is a vast unfathomable sea, bottomless, shoreless, illimitable, unconfined by friendships, relationships or boundaries, forgetting none, passing by none, whatever their color or outward condition, but embracing every creature he has made, "Do not I fill heaven and earth," saith Jehovah? And permit me to add here, that when the thoughts of men about God pass in review before us,—we find that no God of love is found where there are Gods many. What do we find? We find Gods cruel, Gods careless, Gods capricious,

GODS LUSTFUL,

Gods with pity mingled with contempt for the sorrows and follies of mankind. But nowhere do we find a loving or merciful God. Apart from the Word of God, the devout believer can see ten thousand proofs of his love. By the response of his own love to that of God, and God in him. Everything seems to speak to him in some degree of God's love; and at the risk of being tedious I will run over some of the manifestations of his love. The love of God was manifested in a wonderful degree in providing

A HOME FOR MAN.

For myriads of ages before man was, the creative energy of the Eternal was exerted in his behalf. When one rock formation after another took place, when the rack floras of the dump ages was being changed to coal,—when the bowels of the earth became the vast storehouse for iron, and tin, and copper and lead, and gold and silver, and chromium, and cobalt, and zinc, and bismuth, and mercury, and platinum, and oil, and gas, and numerous other things,—it was all mercifully and graciously done with reference to the wants and convenience of the creature man not yet formed. By infinite power the hills were thrown up, and the valleys and water-courses formed and the earth caused to bring forth abundantly all kinds of trees for timber and endless varieties of fruit, this was all provided for man before there was any man. When thousands of beautiful flowers and fragrant shrubs were brought forth, it was to delight the senses, and all before man was. When the season for growth and rest, summer and winter, seed time and harvest, sunshine and rain were appointed, the great Jehovah was fitting up a home for man that would just suit him. And in view of these facts, it seems to me, every reflecting person should be ready to exclaim with the apostle, "O the depths of the riches, both of the wisdom and knowledge of God."

(Continued next week.)

THE situation in Russia is far from settled. In the Caucasus region there have been revolts, destruction of property and life. All the Russian railways except the Central Asian have been placed under martial law. In some sections the reserves have refused to come out when called. Some even leaving a train after being started to the seat of war in Manchuria. Among the peasants in the rural districts, the report is circulated that the Czar will on March 4 issue a decree dividing the land. Of course this is absurd, but when once the idea is in the mind of the ignorant peasantry it is a hard matter to get it out. Hence the trouble in store for the land owners is apparent. Strikes in all industries are called. Even the police of Moscow are ready to strike, and each man is accompanied by a soldier. The police are now getting $6 00 a month, and ask for the same pay as is given in St. Petersburg- $12.50 a month. With all these internal influences paralyzing the empire, the difficulty of sending supplies to the army in Manchuria is increased largely, and sending more men well nigh impossible.

REPORTS from the Far East indicate that a battle is being fought, and every effort is being made by the Japanese to make it decisive. The Japanese have turned the Russian left, and are forcing the fighting on the other lines. A few days may decide the issue. If Kouropatkin's army is broken up and beaten in this battle, or compelled to retreat, it is not likely that fresh troops can be sent to his aid in numbers sufficient to hold in check the victorious Japs. Should the Russians be the gainers, it may inspire the home government with hope, and put off the peace proposition.

A SERIES of destructive conflagrations are among the items of news. Indianapolis, Boston, Hot Springs, and New Orleans, each had fires that destroyed property reaching into the millions of dollars. Some few lives are reported lost. Besides this there have been reports of two mine explosions that have cost some hundreds of lives.

The Lord Gave the Increase.

For a number of weeks we have had excellent attendance at our Sunday morning services, at the Church of the Blessed Hope. The countenances lit up by hope, and the hearty handshakes at the close, and the frequent remark that it was "good to be here," etc, indicate that they are having a foretaste of what is to be revealed in them, if faithful to the end.

We have found it a profitable change to hold the mid-week meeting at the houses of brethren and sisters, who can frequently induce near neighbors to attend, who would not go to the meeting at the church house. Occasionally some when present requests that the next meeting be held at his or her house, and in this way doors are opened, and hearts too.

We last Sunday evening had the unspeakable joy to induct three more into the Saving Name, after an address to a full house. Brother P. Grief and his sister-wife Grace—both neutral before; and Sister Jessie Herron, from the Enquirer's class in the Sunday School, were buried with Christ, after, we trust, they had died to sin: and then rose to walk in newness of life.

We hope and pray that they may be able to war a good warfare, and finally obtain the victor's crown.

"Bless the Lord, O my soul; and all that is within me," seemed to be the language of every one, because of the eleven recently added to our number by immersion, two reunited, and two by letter; and because at least four others are under instruction, with that end in view. This is inspiring all to redouble their diligence to win souls.

Original.

Meditation.

Sitting in our invalid chair, looking through our chamber window, we witness the hoar frost as it gathers on tree and vine, withering the leaves and causing them to fall to the earth. We behold the naked branches as but dead twigs. We see the fleecy snow as it begins to cast a curtain of pure white over the ground. Hour after hour, day after day, until days have chased themselves into weeks, and weeks numbered into months, we see the little white flakes as they gently fall to the ground, piling up deeper and deeper.

We look again, and lo, the fierce Arctic blasts are drifting the snow hither and yon. Here the ground is swept bare as the winds whirl around our sick chamber. Yonder the snow is banked and piled deep. Business is almost paralyzed by the rude blasts of winter. Now for a little season the mercury rises; the Polar storm abates and the rifting clouds reveal a warm gentle sun; but soon again the orb of light and heat hides behind the winter's cloud, and thus we behold storm and sunshine as they chase each other by, until the bleak wind and snows of winter finally yield to the soft balmy breezes and showers, and warm sunshine of spring.

Still we sit in our helpless condition. We behold nature reviving, the apparent lifeless twigs are again taking on their new robes of verdure. The migratory birds return, and field and forest once more resound with their sweet warbling and cheering whistles. In yonder tree near by a mocking-bird is perched, and sending forth his notes loud and shrill, as if to cheer us up as we listen to him through our half open window, and from the open window too, we feel the warm exilerating breezes of spring.

At the early dawn of day comes the lovely notes of the oriole, as perched near he seems to say "Mighty-sleepy-children, mighty-sleepy children." We witness the leaves as they increase in size, until foliage is complete. Here we notice a cluster that imagination forms into a man's face. Now the gentle breeze causes his lips to move as if talking. Again a stiffer wind, and he is jesticulating wildly. Yonder outlined against the horizon, we seem to see animals of various kinds, in the calm they are docile, but with the stiffening breeze, they dash at each other in mad fury, and time in our idle moments imagination takes on many forms.

Still we sit and ponder. Winter has come and gone—springtime, that season of love, of hope and of joy is now passing into summer. The warm rays of the sun beam down, the balmy breezes are blowing, and those leafy boughs offer a tempting shade which we creep out to enjoy. I see about us all nature seems to be lively and happy. The feathered tribe are nesting in the trees about us, the honey bee is going from flower to flower gathering his sweet stores, and at the same time carrying pollen from plant to plant which produces fruit.

Among the pleasant things are some not so pleasant. The fly and mosquito seem to delight in taking advantage of our helpless rheumatic condition and present their bills as merciless collectors. We see the innocent child running and playing in merry glee, and the thought comes, O that we were a child again. The youth passes by agile and strong and we almost envy him his activity. The laborer and business man are hurrying to their work and desk, and we can take no active part.

The summer goes by and autumn, the season of beautiful tinted leaves, but which presage the approach of winter's chilling blasts, comes and goes; the bountiful crops are garnered: the feathered songsters have hied away to the warm southland; only the jay and the sparrow remain to flit by our gaze or come occasionally for the friendly crumb. Hoar frost has again stripped tree and vine, the cold wintry winds have shut us in one chamber, and again we peer through our now closed window at the white mantle cast over the earth, and with our frame worn weary and hearts depressed we cannot cheerily vie with the merry lads and lasses as they sing of the "snow, the beautiful snow."

O child of earth! why gloomy and depressed? Look beyond this "dark night of tears." The cloud has a silver lining. Soon will the full light of God's eternal day rest upon us; a day when all will be joy and gladness.

"Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and mourning shall flee away." Isa. li. 11. "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Psa. xvii. 15.

E. K. BARNHILL.

The Seven Unities.

These seven unities are to be found in Eph. iv: 4:

1. One Body.
2. One Spirit.
3. One Hope.
4. One Lord.
5. One Faith.
6. One Baptism.
7. One God.

Seven in the Scriptures is a symbol of completeness. The above seven unities represent the Christian system in its completeness. Examine closely, and see if we can remove any one of the above seven units and still have a system left that will save a sinner. It cannot be done.

The "Body" of Christ is one, and not many bodies. This "One Body," depends for its vitality and life, upon the one life-giving "Spirit."

The "One Body" whose life depends upon the "One Spirit," recognizes but "One Hope," and is loyal to only "One Lord," the recognized head of the "One Body," which subscribes to only "One Faith," and yields obedience to the demands of the "One Faith," in the "One Baptism," and serves only "One God." Remove any one of the above seven, and you will have a defective system which cannot save anyone.

Show me a person, who understands, believes, lives up to the requirements involved in each of the above seven units, and I will show you a person who is not merely a theoretical follower of the Lord, but a practical Christian in every sense of the word.

Study accurately each of the above Seven Units.

Yours in the Blessed One Hope.

W. H. WILSON.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Wilmer, Plymouth, Ind.

Mardi Gras Excursions.

Excursion tickets to New Orleans, La., Mobile, Ala., and Pensacola, Fla., via Pennsylvania Lines, will be sold March 1st to 6th, inclusive. Apply to ticket agents of Pennsylvania Lines for information about fares, time of trains, and checking baggage through to destination.—Mar. 6.

The Sower.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that or whether they both shall be alike good." Eccl. xi. 6.

In the dim dawning sow thy seed,
And in the evening stay not thy hand,
What it will bring forth—wheat or weed—
Who can know, or who understand?
Few will heed,
Yet, sow thy seed.

See, the sunrise before thee glows,
Though close behind thee night lingers,
Flapping their fatal wings come the blackforms,
Following, following over the hill.
No response;
Sow thou thy seed.

We, too, went sowing in glad surprise;
Now, it is twilight; and shadows fall,
Where is the harvest? Why lift we our eyes?
What could we see here? But God seeth all.
Fast life flies;
Sow the good seed.

Though we may rest it with trembling hand,
Spirit half broken, heart sick and faint,
His winds will scatter it over the land,
His rain will nourish and cleanse it from taint,
Sinner or saint
Sow the good seed.

—Dinah Mulock Craik.

Communicated.

"Take Heed to Yourselves."

"Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruits and lest ye perish quickly from off the good land which the Lord giveth you. Therefore, shall ye lay up these my words in your heart and in your soul and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children," etc. Deut. xi. 15-19.

"And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul. That I will give you the rain of your land in due season," etc. Deut. xi. 13, 14.

There is in these days an almost universal belief, that God has nothing to do with drouth and storm and if perchance he has, it is dreadfully cruel to destroy the works of our hands by either. But the Old Book teaches otherwise. It warned Israel, nationally, as to what would happen, if they "turned aside and served other gods," and worshipped them. It bade them "Take heed that their heart be not deceived," intimating that idolatrous religions could wear so thick a cloak, and bear such close semblance to the true, that unwary persons could or would be deluded and led astray. Idolatry does not always take a gross form nor does it always leave God out of its worship.

The same warning that was given to Israel holds good today in a national sense.

Then why write of this matter to the Church of God? Because it is through her that the warning must come. Her members are to witness for God. They are to proclaim to the world that he alone is the true God. They are to stand for the purity of the gospel against all false religions and practices and are to protest against these, though the result be banishment or death. If the Church does not do this, there is danger that even her feet may slide, and if not her feet, that of her children, and with the slide of these, the loss of that liberty bought by the martyred myriads of the past, bought by the Reformation heroes, bought by many a hard and weary struggle of the English people with Rome, bought by brave Hollanders on battle-fields, bought by the Pilgrim fathers, "on wild New England's rocky shore."

It is the province of the Church to "rebuke her neighbor and not suffer sin upon him," and to "warn the sinner when the sword is coming, lest he perish and his blood be required at her hands.

But have our people "turned aside to serve other gods and to worship them?" Have their hearts been deceived?

We know that they have, that hundreds of our young men, many of them belonging to the wealthiest, oldest and most aristocratic families deluded by the seeming piety and tender (?) charity of the papal idolators have intermarried with them and have given their little ones to that church, to be taught and brought up in its doctrines and practices. Our married women embrace her faith, [illegible] young girls go into her [illegible] and give the accumulated wealth of generations into her keeping, that she may the sooner be able to enthrall our country. And this is now thought to be no sin, the Papal Roman Church having come to be looked upon as a Christian Church! Oh! if our forefathers could but see how all their work is being undone by their children, would they not cry out in agony and in tears? Catholic priests lecturing in our colleges, Catholic priests preaching in Protestant pulpits, radical rationalists occupying University chairs! Radicalism, lawlessness, socialism, infidelity, jesuitism, tractarianism and spiritualism, with an overflowing influx of heathenism, "Which is the very essence of popery abroad in the land!" And no doubt the Higher Criticism, that is whittling away at the Old Book, is one of her children in disguised clothing.

But are Roman Catholics idolators? If so, in what does the idolatry consist? First and foremost in paying to a man the honors and the worship that belong to God alone. Every Roman Catholic worships the Pope. They say "he cannot err;" that "he has full power to forgive and retain sin arbitrarily;" that "every thing instituted by the Pope, whether it be contained in the Scriptures or not, is true, divine and saving, which the common man must value more than the commandments of the living God," that "the Pope is to be honor, just as is due to Christ himself; that "we cannot appeal from the Pope to God;" that "the judgment of the Pope and the judgment of God are the same;" and that "to believe that our Lord God, the Pope had not the power to decree, what he has decreed is heresy." Is not this idolatry of the rankest kind? Is it not treason against the great and glorious Creator? The whole fabric of this anti-christian church was patterned after Pagan Rome, and literally swarmed with its idolatrous practices, doctrines and superstitions. The one was made an exact image of the other, and the entire retinue of officials—priest, bishop, cardinal and Pope are to have their due portion of worship, and to be obeyed as if it were God himself who was speaking.

John the Revelator, says "the image causes the death of those who refuse to worship it." Mark the words, "worship it," that means the entire official system, just as I have told you. It takes in the whole hierarchy—priest, bishop, cardinal and pope. We know that the pope and his followers did do just what John said they would do with those who would not worship them, as the equal or superior of God, and would not accept their infamous doctrines; 50,000,000 persons having suffered martyrdom at their hands, rather than pay divine honors, to the Moloch seated on the Tiber. But the idolatry does not stop with the worship of The Man; Mary, the mother of Jesus, a mortal human being like ourselves, is worshiped as if she were a divine and immortal being. Her gold and gem-bedecked images are the shrines to which the multitudes flock with their offerings and prayers in many a costly temple in both the old and the new world. She is placed even above Jesus, and more looked to than God, though for hundreds of years, she has been but a handful of dust.

Then the adoration of the dead, of the crucifix, and of the mass, are other forms that this hydra-headed idolatry takes. Are we sinless when we make no protest? When we suffer this giant power to go out in battle against our people, however warily, and give no note of alarm? A few years ago the very air was resonant with voices, showing from the prophetic page the vice, the character, the time of continuance, and the final doom of the Antichrist and the dangers threatening the true church and our country from his encroachments. Those voices are hushed in death. The Duffields, the Newtons are no more. Fuiton, Seiss, Gordon and Hastings are gone. Few are rising up after them who dare imitate their example. Our patriotic American papers have been strangled into silence, and in one instance at least the publisher of a journal that stood up for the truth of God against the errors of Rome, fell at his post, with his wife and her sister—not actually murdered—and yet just as really martyrs to the cause they loved, and to which they gave their all, time, strength, wealth and life.

We cannot reach the people, the preachers will not uncover the Image. Our rulers are in collusion with him. Catholics boast that "they elected Roosevelt" and that "when all Catholic organizations of the country are united under one great federation, they will have fifteen million under its banner, and that then no nation on earth will dare refuse to give them audience when they raise their voices on any question of State or on any question in which they are interested. Who will warn? The religious press in common with the secular is muzzled, save with few exceptions. Who need wonder when drouth smites the land and the wheat fields wither? Who need be surprised when fierce storms and devastating floods, and flames destroy the works of man? God has warned through his servants and the warning has been unheeded. He has commanded that it be taught to the children, that if he be forsaken and other gods worshiped, the rain and the fruits are withheld. He has not been obeyed, and the result—though not as yet in oppressive degree—has followed. his judgments have gone forth that we may learn righteousness. Will we?

In all the years of our nation's history and with abundant opportunities at hand, with myriads of emigrant servants in our homes few attempts have been made to teach them to go directly to Jesus for pardon of sin. We are not blameless and must reap as we have sown. Roman Catholics conceived and carried out the plan of the great World's Fair at Chicago, with its Congress of all religions, since which Buddhism, whether veiled as Christian science, or openly taught, has spread with alarming rapidity among our people; idolatry is so much more fascinating than the worship of the true God who can pardon and save! But how many who are worshiping the God of heathendom know that they are worshiping that which is no God? Christian science papers will not tell them: the *Journal of Mysteries* will not tell them; the writers in these will talk just as many Protestants talk of God, and only those who are close students of the Bible can detect the sham, and can see that it is only principle, and not a real being that they are talking about. "Take heed to yourselves that your heart be not deceived." Flee from idolatry as you would from the plague, keep protesting, keep the bells of prophecy a ringing! We need not look for another antichrist, this one is bad enough and answers all purposes of Satan "in all deceivableness and unrighteousness." Never can more skillful snares be set than he has set to catch unwary souls. Infidel at heart himself, with infidel bishops and priests under him, (as Chiniquy plainly shows in writing of the state of Catholic affairs in Canada), and caring only for the honors and emoluments of place and power, he is missing all evil forces, infidel, heathen and Catholic into one great federation, that he may, if possible regain his lost dominion over the kings of the earth. We can see how the matter stands by remembering that the whole Catholic population of the United States cannot exceed 10,000,000, while the federation of all Catholic societies is estimated at 15,000,000! The figures tell their own story. Will the final part of Washington's dream come true? Is a dreadful battle to be waged here and our cities to go up in flames? Such a time will surely come if God is forsaken and the Bible thrown away. Men may turn away from God; they may tear the Bible into tatters, and "love darkness rather than light because their deeds are evil," but it is a fatal mistake for themselves. Turning to serve idols, that they may commit every manner of sin and crime, will not by and by make a very pleasant world to live in, and something worse than the withholding of rain will be the ending. The Roman Catholic Propaganda carried on now so vigorously among the blacks and Indians and all weak-kneed Protestants may draw hosts under that standard, but the final outcome will be that the vine of the earth will be gathered and cast into the great wine press of the wrath of God." Again I say, "Take heed that ye be not deceived!"

S. Roxana Wince.

Patience and forbearance seems to have become a lost art with most of poor mortals, for the reason that they neither study nor practice the Lord's precepts.

What we Believe.

I wish to say to the brethren and sisters who have sent in their orders for the pamphlet "What we believe" that the work is in the hands of the printer, but it will be several weeks until the work will be ready to send. Your orders have been credited, and as soon as finished will be filled. Price per copy 15 cts; 10 copies $1.00. send postal or express money orders. No stamps—A. H. Zilmer, Plymouth, Ind.

Selections.

Old and the New Interpretation.

"As we said before so say I now again. If any man preach any other gospel unto you than that ye have received let him be accursed."—Paul to the Church at Galatia.

When you think how various, and in many cases, diametrically opposite have been the opinions and the teachings of those who have undertaken the task of informing the community on the above subject perhaps a little free consideration of it will not be vain. There need be no reflections on the intentions or characters of the many noble but mistaken men who have spent their lives and often shed their blood and filled martyrs' graves in defence of their many and contradictory ideas. They walked according to their light; they will be judged according to their walk and their light, but we, who have entered into the fullness of a brighter day, will be judged according to our time.

A bright and advanced Episcopal minister once related to a little party of us how, when he was a young man just from college, he undertook on one occasion to preach a fiery hot, old fashioned scorcher, with the "hot place" right in sight, and after the discourse the old bishop, who happened to be present, came up to him and said: "look here, young man; its bad, and bad enough and there's no use of your making it any worse than what it is." Now the word "gospel" means good news or glad tidings, and so that sharp criticism pulled this gentleman up short as it were, and from that day forth, he revised his opinion and altered his preaching.

Raw and callow young gentlemen are turned out of the various sectarian institutions for theological education that were founded a century or more ago and that are still settled on the "old foundations," and it takes these young men some time to learn that the world moves. Few well read people now-a-days credit the horrible doctrines that were considered all-right "gospel" even fifty years ago, and the present educated generation would not, in any wise, tolerate the crude ranting of Jonathan Edwards, Whitfield, or even Wesley. In the dunedom of illiterate England and her colonies under the Jameses and the Georges, these men were considered and considered themselves wonderful messengers from the throne of the Majesty on High, but we look now-a-days with other eyes and hear with other ears, and the crude mixture of nonsense and blasphemy rubbed in with Bible truth can be detected.

It is related of Jonathan Edwards, for instance, that on one occasion he stationed a boy with a big cow horn up a tree, where he preached in the open air, with instructions to blow when he heard the mention of the "Angel Gabriel." Then when his audience had assembled the orator drew a harrowing picture of the last judgment, concluding his peroration with "what if the Angel Gabriel should sound his trumpet now?" To-o-o-t, to-o-o-t, to-o-o-t! blew the boy on the horn. Then women fainted and men turned pale and there was a time of terror, until the cause was known, and Mr. Edwards had trouble to keep his little hireling from being lynched. Among a certain class that kind of thing goes still. Some time ago a priest in Italy had an assistant under the pulpit to groan and rattle chains while he preached his crude gospel. The alarmed audience rushing out in terror, killed and mangled several people, and the police notified the reverend gentleman that that kind of thing must stop. So also in Baltimore not long since a negro preacher had a woman go into a trance and narrate her experiences in the infernal regions. He had a great gospel revival and collected ten cents admission as well, but the police interfered for the public safety in this case also. These belated specimens illustrate by contrast and contact and show us what our poor forefathers had to endure—as well as their other troubles—at the hands of their "religious instructors."

Benjamin Franklin in his biography gives us an interesting account of the great preacher Whitfield, and some of his methods. He says: "It was a matter of speculation to me, who was one of the number, to observe the extraordinary influence of his oratory on his hearers and how much they admired and respected him, notwithstanding his common abuse of them by assuring them they were naturally half beasts and half devils." At the same time the celebrated philosopher bears him this witness: "But I, who was intimately acquainted with him, being employed in printing his sermons and journals, never had the least suspicion of his integrity but am to this day decidedly of the opinion that he was in all his conduct a perfectly honest man." As to Wesley and his gospel, that can be judged of from some of the old editions of his hymns, for it is noticeable that the hair-raising terrors may be looked for in vain in the modern selections in use in the Methodist churches now—a moderately good sign.

Now these changes in the conception of the gospel are all open and palpable, so much so, that the very shame of them has caused a demand in some of the leading fashionable sects for "creed revision," which seems to amount in the long run only to a sort of apologetic "crawl out" and in no case may we expect an open avowal that anybody on their respective sides has ever made any mistakes, at least there will be no corporate action to that effect. So, that, after all, the question as to what the gospel, the original gospel, the glad tidings, from the gracious Father to his wandering and erring children is, has to be left for each man to judge for himself with the kindly proffered aid of that Father's guiding spirit and the "Light that lighteth every man that cometh into the world." "Let the dead bury their dead." "For now we know that they never did know and couldn't understand."—*J. L. Gillett in Boston Journal.*

The Living God.

How many times we find this expression in the Holy Scriptures! And it is just the very thing we are practically prone to lose sight of. We know that it is written, "The Living God;" we may speak about Him as "the living God;" but in our daily life their is scarcely anything we practically so much lose sight of as the fact that God is "the living God," and that he is now whatever He was 3,000 or 4,000 years ago; that He has the same sovereign power, the same saving love toward those who love and serve Him as ever He had, and that He will do for them what He did for those 2,000, 3,000, 4,000 years ago, simply because He is "the living God," the unchanging one, the same as ever He was.

O how, therefore, we should confide in Him, and in our darkest moments and in our greatest trials and in our heaviest difficulties and afflictions should never lose sight of the fact that He is still "the living God" and ever will be "the living God."—*Geo. Muller.*

Food for Thought.

"Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. iv: 8.

If a man will follow Paul's six whatsoevers in thinking, he will not be apt to have anything whatsoever to say, or do that which is not all right. The Lord cannot regulate a man's talk with the devil running his thinking machinery. "As a man thinketh so is he." What comes out of a man's mouth in the form of communications will be the product of his thoughts. If the goods delivered at the door are not what they ought to be there is some trouble in the factory that should be remedied—a new manager installed perhaps. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh" (James iii: 11, 12). These things are all straight in the natural world; they will be in the spiritual realm when rightly regulated.

You cannot feed a machine with wood pulp and expect silk as its product. Feed boys' minds with trashy literature, there will likely be accounts in the papers of runaways from home with pistols, adventures and imaginary Indians. Give them what they should have to read and you may expect something better.

The same is true of the children of a larger growth. What they get from pulpit and press molds their lives. "Like priest, like people." What a fearful responsibility to be instrumental in shaping human destinies! Christ reported back by prayer to the Father concerning this solemn charge carried out in his ministry: "I have given them thy Word" (John xvii: 14); and the lives of his disciples were evidences of its effects.

Are you following in his footsteps? If men turn their ears from the truth [illegible] that is not your fault. Don't you turn your tongue from preaching the truth unto fables on that account. Truth will have its effect; it will make free those who accept it; it will bind over to the judgment all those who willfully reject it.—*C. E. Copp in Crisis.*

The Silent Pastor.

The religious paper is a silent pastor. The editor does not ring the door bell and wait for some one to ask him in, take his hat, and to invite him into the parlor and to a seat. He does not meet each member of the household, shake hands and ask about the health of each, and report how the folks are at home. He enters like an invisible spirit, or is received as a bundle from the postman, to be opened at pleasure, and examined by each one at any time, morning noon or night. His communications and instructions are to the whole family together, or to one or more at a time, in the parlor, the dining room, the kitchen or the bed room. When the family have received all he has to communicate, and are so edified and pleased as to desire him to visit some distant friend, he will go to the post office and into the mail, and visit another family and repeat everything to all that can hear or read.

What he has to communicate is very interesting and profitable. It has respect to Christian doctrine and duty, the meaning of the Scriptures, church history and Christian work, missions and Sabbath schools, temperance and the Sabbath, literature, education, art, science and government, vice and sin, and whatsoever is useful in this life and that which is to come. Every wise head of a family should welcome his visits. Whoso shuts him out does his own soul an injury and denies his family knowledge, culture and the bread of life.—*Herald and Presbyter.*

There is life under the snow; Greek fire burns in water; and it is possible to be beset with cares and troubles, to live in the hardest of hard times, and yet have a pure fountain of joy welling up in the soul, sweet amid the bitter waters.—*Henry M. Sanders.*

WE OFFER A CHANCE.

We offer again this coming year to go halves with any one wishing to do Missionary work.

For $1.00 we will send The Restitution to a new name for a year.

For $5.00 we will send The Restitution to 6 new names for a year.

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There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and so sow the seed—God will give the increase.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs Mary C Nichols	1 00
E F Cesin	3 50

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

...fortnight of the Church of ... been a necessity for funds with which to discharge certain duties upon the Church. The poor brethren and sisters had to be supplied with food and raiment, and those who owned real estate sold such possessions, thus creating a fund from the proceeds which at the first was in charge of the apostles Acts iv: 34-37; v: 2, but was later at the direction of the apostles, given in charge of the seven deacons. Acts vi: 1-6. These funds had to be faithfully administered and conscientiously appropriated for the purpose intended by the donors.

It appears from Acts iv: 34, 35 that this fund was no small amount, for in the large congregation of believers at Jerusalem Act ii: 41; iv: 4: v: 14 there was no one that lacked, as distribution was made unto every man according as he had need. This speaks well for the Church at Jerusalem. They were of one heart and one soul. iv: 32. They had a genuine love for one another, and for the cause of the truth. It did not seem to cause them any heart pangs to part with their possessions and goods and devote them to succor those who were in need.

Let it be remembered that this was done under the supervision and with the sanction of the apostles. There was some system about this matter. How different this from the modern methods for raising church funds. Entertainments of almost every kind and description, from a "box-social" to a petty dance, are made to do service for raising money to build churches, pay the preacher, and send missionaries to foreign lands to convert the heathen. Is it any wonder that a church which has entered into competition with the world to furnish entertainment in order to wrest from the unsympathetic but pleasure seeking crowd the sheckels with which to conduct the Lord's business, has almost wholly ceased to be aspiritual force in the world? Is this according to apostolic precept and example? Is it in accordance with the Lord's will? It is manifestly in total disregard or total ignorance of the spirit and principle which animated the Church at its beginning. The apostle Paul gave orders (*diatasso*) on the matter of raising money for use by the Church. Every first day of the week, let each of you lay something by itself, depositing as he may be prospered, so that when I come collections may not then be made. 1. Cor. xvi: 1, 2, Diaglott. Here we see the divine order: 1. Every one of you, the Church, is interested in this matter. Not worldly persons who must be reached by an appeal to the stomach and not the heart. 2. The thing to be done is to lay something by itself (so Diaglott and Rotherdam) as every one has been prospered. This is proportionate giving. 3. This is to be deposited or treasured with the persons in charge of the Church funds —the deacons or treasurers. 4. This is to be done regularly on every first day of the week, thus insuring systematic giving. 5. It has this overwhelming advantage in its favour that when the emergency for the use of funds arises, the treasury will not be empty but well filled. Where this method is neglected there is a violation not only of Paul's order, but of the Lord's order as well.

The Church at Jerusalem was, in many respects, an exemplary Church, and served as a model for other churches. The brethren in Macedonia and Achaia became followers of the churches of God which in Judea were in Christ Jesus. 1. Thess. ii: 14. See also Acts xv: 2. This was due, no doubt, to the fact that the apostles had their abode there, who could see that the divine order was properly executed. The apostles and elders at Jerusalem sent decrees for to keep to other churches. Acts xvi: 4. The brethren at Jerusalem sold their possessions and goods to assist the needy. With this plan there was no need to make elaborate and expensive preparations requiring long weeks of time and labor which might be otherwise employed to better advantage, but paid directly out of the proceeds of the sale of their possessions into the Church treasury. In this way they were spared the humiliating spectacle of a church being rent to pieces over jealousies arising out of a slight in the honors of position and place in the entertainment. Somehow, the church fair, the bazaar, and the church dance do not contribute to the success of the word and do not heighten the esteem of the church in the neighborhood. Where a church goes into the amusement business, more or less extensively, it has the tendency to ... giveth he him do it with simplicity" (liberality). Rom. xii: 8. The churches of Macedonia had the witness that they first gave their own selves to the Lord, unto us by the will of God. 2. Cor. viii: 5. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2. Cor. viii: 12. Where this willing mind exists there is no need to reach a man through his stomach or his capacity for being entertained; he gives liberally according to that he hath without such coaxing. If that ready mind be wanting when he gives, his giving is not an act of faith. It is often said in favour of modern methods of raising funds that this is the only way to get outsiders to give. Have we any right to demand outsiders to give us money before they have first given their own selves to the Lord? If a bit of fun is the motive for giving to the Church, how indeed must be the conception of that person as to the calling of the Church, and lamentable the condition of the Church which thus panders to the flesh.

Brethren and sisters of the Church of God, it may be when you read these lines you will wish I had not written thus, but do not dismiss the subject without looking into this matter seriously. It means more than the name to be identified with the Church of God. Do not tell me there is no harm in things which are done by modern churches and church people. That is not the question. The question is, Has the Lord given a safe rule to govern the Church in all its interest during His absence, or has He not? If he has and these things conspicuously absent from that rule, then why improve on the Lord's plan by adding that for which there is no authority? If not, how do we know such methods will meet his approval? Written in love of the truth,

A. H. ZILMER.

Colonist Tickets to the West and Southwest.

February 21st and March 21st, special one-way second class colonist tickets will be sold to points in the West and Southwest Territory via Pennsylvania Lines. For full particulars regarding fares, time of trains, etc., call on nearest Ticket Agent of those lines.—Mar. 21.

$30.00 Pacific Coast.

Tickets on sale daily, March 1 to May 15, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle, Victoria and Vancouver via the Chicago, Union Pacific and North-Western Line. Correspondingly low rates from other points. Daily and personally conducted excursions in Pullman tourist sleeping cars from Chicago to Portland, San Francisco and Los Angeles without change. Double berth only $7.00. Fast trains choice of routes. Meals in dining cars (a la carte.) Booklets and folders sent postpaid on receipt of 4 cents in stamps. All agents sell tickets via this line. Address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ills.—March 4.

Colonist Tickets to the West and Northwest.

One-way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho, will be sold via the Pennsylvania Lines from March 1st to May 15th, inclusive. For particulars apply to nearest Ticket Agent of those lines.—March 31.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Jany 29, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows.

For the East: 3:00 a m daily, 5:50 a m except Sunday, 10:30 a m except Sunday, 3:29 p m daily, 5:40 p m daily, 7:20 p m daily arrives, 8:28 p m except Sunday, 8:12 p m daily extra fare train, 9:45 p m daily.

For the West: 5:08 a m daily, 5:55 a m extra fare train, 5:30 a m daily, 9:00 a m except Sunday, 1:20 p m daily 2:10 p m except Sunday, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent Plymouth, Ind.

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NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

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The Church of God, Plymouth, Ind., meet in their Church Cor, Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D F Vanractor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:30 a. m. Samuel Osborne and G. A. Moxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows: Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, Ohio where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsboro, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Kahelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 3 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. O. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Smoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash Ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin B. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each ... Church of God, N E meets at 1730 W Park st, 6th floor, at 9:30 each Sunday. All welcome.

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Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope,
W. L. CROWE.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page in folly;
Live to learn and learn to live;
If you want to increase knowledge,
You must get one you can give.

Do you wish the world were better?
Then remember day by day
Just to sow the seed of kindness
As you pass along the way.
For the pleasure of the many
May oftimes be traced to one,
And the hand that plants the acorn
Shields the armies from the sun.

Communicated.

Is There a Religious Decline Among the American People?

On the pages of history we find most wonderful agencies and powers, working out the development and destiny of the human race. A culmination is now seen in America's present advanced civilization and religious freedom. God's guiding hand has been the propelling motor in so arranging the broad plans of human existence, by which man can now feast on a few of the universal truths of an infinite design.

We, as American people, have the opportunity to gain the heights of the world's enlightenment, and certainly we enjoy greater religious toleration than any other known people. We are free to think, believe and express any religious sentiment. To the American youth has come, from his forefathers, a legacy of freedom, but with it, a much greater responsibility for wise judgment and prayerful action.

Before entering into a full discussion of this subject, let us notice a few requisites which the people of a nation must exemplify before they can be said to be imbued with a strong religious feeling. A very large per cent of the moral virtues in connection with a reasonable amount of intellectual judgment must dominate the character of the majority of its citizens. But above all, the religious feelings of each individual must be sincerely regarded as a sacred intuition direct from God. The people must be enthusiasts over the things which pertain to the spiritual life and live lives in accordance with a high standard of morality. In short, the essentials to a well-balanced religious life are; first, a measureable degree of intellectual certainty; second, a moral conduct based on fundamental principles; third, a sense of personal relationship to God. With these component parts of a strong religious character clearly stated, we wish to see if present religious tendencies stand in greater, equal, or less proportion to the religious impulses of fifty or a hundred years ago.

The religious phase of America is like all her other institutions, an amalgamation of European forms and customs. The different beliefs in Europe were transplanted into this country, only as elements which when thoroughly coalesced, produced new substances. The Puritan, the Quaker, the Huguenot, the Catholic, the Established Church of England, the followers of Martin Luther and John Wesley, were all elements brought from the Old World to the New, only to be revised and changed into new forms. Although we still have these creeds in name, their respective doctrines have been greatly altered by coming in close contact with each other, in a country blessed with an almost perfect type of religious toleration. The Roman Catholic is perhaps the only one that still retains an unchanged creed.

Moreover this amalgamation has and is still producing many new sects and so-called fraternal insurance organizations which are playing no small part in the religious life of our people, especially in the Middle West. Earnest Hamlin Abbott says, "These organizations show that men, when left free to chose their own ecclesiastical belief, are strongly governed by their religious conceptions, however vague and mystical. They illustrate how widespread and spontaneous is the impulse to express religious and ethical ideas by ritual, however crude and artificial. They express concretely, though often in a rather one-sided and selfish form, that social consciousness too often left by the churches without any religious or moral expression."

Commonly accepted as religious bodies they generally do not represent people striving to gain salvation through self exertions, nor do they connect the ethical action of man to the spiritual impulses. These new sects with their distorted or extreme doctrines are helping to confuse men's minds and lead honest but blinded people into a chaos of opinion. The Zionist, the Christian Scientists, the Reorganized Church of the Latter Day Saints, The Salvation Army People are all leading men and women into directions astray from the real true path which the Revealed Word would have us know. Their influence upon the religious feeling of America has under some conditions resulted in good, yet they in a larger number of cases have deluded men's minds into avenues of varied misconception as opposed to the whole armor of truth, that God would have his children bear. However the Young People's Christian Associations show a marked interest in religious matters. The tendency in these organizations is toward generalization. They are the product of the last fifty years and are destined to play an important part in the history of the Church.

To Roger Williams we owe the religious freedom of America. The different sects of the early pioneer days came to this country with the same hindrances rooted and grounded in their minds which controlled the actions of their parents in their native lands. Our true founder of religious freedom nobly exerted his influence in asserting convictions by deed, and enduring much in the hope of being allowed free worship of God. His was the principle which underlies the many different phases of religious feeling in America. Other brave men took up the same principle which resulted and ripened into a people who can produce every type of religion known to highly civilized nations.

The door to our liberal views was unlocked when Cornwallis floated his flag of truce above the British forces at Yorktown, and today our religious life presents a very different aspect from the narrow minded sternness of those early days. But this absolute freedom is not without its degrading influences. With our broadened views naturally comes a less enthusiastic devotion. Men have become satisfied with any creed, and as a result, have failed to search the pages of the Bible carefully and prayerfully to see if the things taught them be true or not. In this age we have but very few Bereans.

With a growing insight into the laws which govern man's existence, come new temptations. Men strive to gain the mystical and vie with each other in points of doctrine, but lack moral fiber, thus they are not rich in spiritual life. In gaining what is popularly called religious breadth, one is apt to lose distinctiveness of ideas. While we do not admire the stringent, iron clad rules of the early settlers yet in seeking our much prized freedom some of the Higher Critics have gone to an opposite extreme as dangerous as the one which so pervaded the minds of the Cavalier, and especially the Puritan.

Religious liberty in America is thoroughly an American idea. Its is distinctively of American origin. But the long continued religious tolerance which its people have enjoyed has caused them to look upon it as a natural inheritance of life, just as the air we breathe. The people have lost deep conviction or rather the lessened care and thought has resulted in lessened real, religious devotion. Our people are not bound up by caste so much as in other countries, yet there seems to be a feeling abroad that we should follow the majority, which is a very grievous barrier to the promotion of strong sanctity and sacred purity.

In the settling up of the great West plains and mountainous states, religion has suffered a severe blow. Immigrants too often have left behind them in the East, all religious observances and worship. When a man goes into a new country away from friends, freedom from religious duties seems to be the first thought that takes possession of his mind. He sees around him no friend or critic to point the finger of shame at his negligence. He feels that he is away from those whom he respects, and will thus easily fall into the dangerous habit of leaving off religious duties.

The numerous strikes in this country have been a detriment to the advancement of Christian influences. When the minds of the people are diverted from their regular routine of daily work, the material things entirely blot out religious impulses. The wage-earners are brought into the fold of Christ largely through the influence of the Christian Associations. If the laborer be seeking to gain some advancement in this world's goods, when opposition comes, then religion is abandoned for the time being and much of the newly awakened interest is lost which often takes years to regain. Not only do strikes affect the religious inclinations of the laborer but of the employer and all with whom he may come in contact.

Another evil feature which is becoming more strongly marked every day is, the way in which American people in general seek to raise funds for the support of their church and the foreign mission field. If financial aid is needed the most successful way to gain it, is to arrange some unique, sensational entertainment to be held in church, or if the consciences of the people be too keenly awake to the wrong of mixing up worldly lust with spiritual good, then the entertainment is carried to the town hall or some public building nearby. In a religious publication we find the following. "To say that the church of Christ cannot be sustained without the aid of such contrivances is to confess that christianity is a failure. No indulgence is right which unfits us for holy communion with God. Contemplate the gossiping, joking, fun in such meetings and then attempt to pray. The sacredness of the sanctuary is forgotten in the roars of giddy laughter, the stamping of feet, and the rehearsal of silly anecdotes. These entertainments lead to a forgetfulness of God and beget in the mind of the young a taste for amusement elsewhere."

This is but the expression of the views of many of our greatest ministers. Man is created a reasonable being and should under no circumstances sacrifice his spiritual worthiness for worldly pleasure, a thing which is surely done when the church is made the home of theatrical performances. Such things sap the very life of the church and leave her powerless.

Again our people seem to have lost just and proper respect for the Sabbath day. In the rush and bustle of city life, men use their Sundays for recreation. The wanton abuse of the Sabbath is surely a sign of religious decline. The more man performs physical labor or follows worldly allurements on the first day of the week, set apart by God, as the day on which his people might meet in worship of him, the less is he going to pay heed to the things that are spiritual. Around and about us every day are an increased number each year who thus profane the Sabbath.

The commercial spirit of our people is perhaps the greatest cause to which we can attribute the decline of religious feeling. The present age is known as extremely materialistic. Every one seems to be striving to possess and accumulate money and earthly fame. This alone confirms the fact, that our people are straying from the spiritual side of life. People in general are placing before themselves ideals in the form of the coin of the land. City men have run mad in worldly affairs, wholly neglecting their spiritual natures. Any one may be fully convinced of this fact if he enters the large city churches, he will find the congregations largely composed of women.

The spirit of worldliness, the rush [illegible] over and partially blotted out the former devoutness in spiritual life. The great masses, men especially, are moving in a worldly direction at an appalling momentum; the reason of which may be found in the lack of real sacrifice and felt self-denial. There is much need of spiritual awakening. America needs a plentiful baptism from a divine source.

Parents are placing ideals before their children not made up of the things which money cannot buy, but are setting before them the God of mammon and a craving desire for popularity. This age is so full of this spirit that even if a youth be blessed with a well directed spiritual training in the family circle, when unprotected by the parental roof he enters life's battle with some high and noble purpose, unless unusually strong in character, this heavy materialistic current will sweep him away from his religious moorings into the broad sea of indifference. Many follow the customs and fashions of the world even to an extreme. They adorn themselves in their best apparel and go to church with the sole aim of being admired of men. A large majority have ceased to be a people peculiar to God. The worldly Christian cannot be distinguished from the man who does not profess to follow the precepts of Christ. Startling as it may seem, there are said to be forty million of people in America [illegible] attend any church services. Reliable statistics affirm that only five per cent of the young men in this country are members of any church and more than half of these are only nominal Christians. The empty pew is surely a sign of declining religious feeling, especially when able and educated ministers fill the pulpit.

Though America can boast of as many renowned preachers as any other country, she is now calling, and calling for more consecrated men to come into active service of the Master. Other professions are crowded, why not the ministerial, the highest and most sacred of all professions. Undoubtedly the spirit of the age has much to do with this negligence and passivity on the part of our young American men, and women as well.

Family worship is the source of spiritual reinforcement to the church. The home altars are to the church what the little fountains are to the lakes. The pure, fresh water is emptied into the larger bodies so it is with family worship. Power and strength is imparted to the church by the revivifying and resuscitating influence of the young people who every day surround the family Bible in worship of their Creator. Diligent seekers of Christ and ready workers in his vineyard make the pleasant home circles and send many a comforter out into the sinful world to encourage the faithful and help others find a peaceful rest. During the past few decades, the church has failed to receive the support from individual members which characterized the co-workers for Christ in the earlier days. In view of this fact the minister has been compelled to work single-handed. No wonder there is a cry for more men to fill the pulpits of our land. Every profession demands the co-operation of the people. If the minister fails to get this necessary support, he naturally becomes discouraged and finally abandons the profession. Moreover he causes his younger brother to decide upon some other line of work for life because of his unfruitful efforts. Much of this spiritual decay can be traced back to the home circles, hence it behooves each Christian parent in America to pay more heed to the family prayer-circle, so that the church may be fed with pure, wholesome, effective food.

Another interesting fact might be noted concerning the change in the ministerial profession during the last century. In times past the preacher displayed far greater intellectual ability than did the politician. Political power was in the grasp of the successful minister but in this age it is far different. A man who professes to be God's messenger and to succeed in accomplishing good, must keep himself isolated from the political and commercial world. This shows that men in dealing with each other are becoming more treacherous every day, and the man who would follow Christ must be relegated to the rear in all political affairs.

The decadence of religious feeling in America is real. In New England the decline is perhaps due to social customs rather than to a laxity in theology or a revolt against Puritanism. Fathers and mothers try to make a good time socalled for their children and thus do not keep them under rules that are morally and religiously adequate for their proper development. They endeavor to make them beaux and belles in society ere they have attained the age of sound judgment and mature thought, hence in this manner their religious natures are badly neglected. Many of the people of the north are broad in their views, even to the extreme of being satisfied to leave religious services out of their misdirected education which has made them skeptics and agnostics. While on the other hand the people of the south are more simple in belief and adhere more closely to the literal meaning of the Bible. All over America there is a lessening tendency to the emotional. Especially is this true among the negroes. Our churches are gaining more dignity in this direction, yet to suppress the display of feelings too much is to diminish the spirit which causes emotionalism.

In Kansas, the people guided by Charles M. Sheldon's views, ruled by the maxim, "What would Jesus do"—think in the concrete in the place of the abstract. This discourages the Pharisaical spirit but instead engenders a devoutness of conviction. Their motive and spirit bid fair to rule instead of mere precept.

The revolt against conventionalism is quite noticeable in every part of the country but more active in the middle west. There is great hope that this general reaction against ceremony and form will overthrow the deadening spirit of religious pretense and substitute the real thing in its place.

When once the standard of the church begins to fall, the non-church members are degraded much more than the professed followers of the lowly Nazarine. The church is measured and criticised much more severely than any other known institution. It does not easily adjust itself to the intellectual world as learning progresses, however it falls to the lot of the church to bear unjust conditions. It has had to fight a fierce battle against Satan for lo, these centuries. It looks now as if he were gaining ground but it will only be for a season, when he shall be bound for a thousand years and cast into the bottomless pit. Surely we are living in the closing scene of the world's great drama. We hear of wars and rumors of wars. Suicides are increasing each year. Even in our own America, supposed to be Christianized, we have millions of men who have no relations binding and sealing their future lives to Christ. False prophets have arisen in our land. Dowie, who claims to be Elijah restored, is a good example of those who would deceive the very elect if it were possible. Fires and disasters of almost every conceivable kind are happening every day. Are not all these decaying tendencies in our Christian religion but signs of the coming of the Son of Man? Surely it behooves the faithful few to be ready, and have their lamps all trimmed and burning. Watch, for you know not what hour your Lord doth come. One thing is sure "he that shall endure unto the end, the same shall be saved." "When we shall see the Son of Man coming in the clouds of heaven, with power and great glory," let us be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; not to me only, but unto all them also that love his appearing."

VIRGINIA RITTENOUR.

The Restitution.

M. Jobin
624 Woodland Ave

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, MAR. 8, 1905. NUMBER 10.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Eternal Life.

"For ye are dead, and your life is hid with Christ in God. When Christ, therefore, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii: 3, 4.

As the full manifestation of this life is reserved, as it is hid with Christ in God, it is a proper object of hope. No mortal can bestow even temporal life, save in the mere acts of animal reproduction. There is not enough of power and wealth and wisdom and science and experience in this wide world to give life to a worm, a cricket or a fly. Temporal life is from God; how much more so is eternal life. To him in whom even now "we live and move and have our being," I look for the life that is to come. Upon the promises of the living Father, upon the strong assurances of the Lord of life and glory, I securely rest in hope of eternal life, which God, that cannot lie, promised before the ages began.—*H. L. Hastings.*

Let us rest while we are at work. All the worry and fret which addle our brains have their origin in unfaith or forgetfulness of God. As a familiar story teaches, he managed the world before we came into it; he will be here to take care of it after we quit it. It is even possible that he can get along with it while we are in it.—*C. G. Ames.*

Obituary.

Bro. John Arthur McLeland was born Sept. 5. 1849, and died at his home at Scircleville, Ind., Feb 21, 1905, leaving his widow, four sons and one daughter, besides brothers and sisters, and a large circle of relatives.

Bro. McLeland became a member of the Church of God a great many years ago and was a consistent and faithful member of the church at the time of his death. The writer became acquainted with the deceased while the latter resided at Indianapolis. Later he moved to Scircleville, where he was engaged in the mercantile business. Whenever possible he attended the meetings at the Church, about four miles distant. I called on him during his last illness, and found him, as always, cheerful, and hopeful of speedy recovery. But death came after a heroic struggle against its encroachments. He died in the faith and hope of the gospel.

A. H. ZILMER.

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Oregon State College
Corvallis, Oregon

The Restitution.

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Plymouth, Indiana, Mar. 8, 1905.

God is Love.—No. 2.

AN ADDRESS AT THE OHIO STATE CONFERENCE.

In the next place I would remark that the love of God shines forth amazingly in the formation of man, the nature of his existence, and his possible destiny, and the conditions under which he was placed. He was taken out of the dust. The rest of the animal creation had preceded him. Many of them had stronger arms, swifter limbs, more powerful teeth, finer ears, sharper eyes than man. They could go where he could not go, and live where he would die; but in the realm of mind man was supreme. They had strength without knowing how much and just intelligence enough to obey man. And so dominion over the beasts of the field, the fowls of the air, the fish of the sea and every living thing that moveth upon the earth was given him. Of his special endowments I may mention love for the beautiful,—and beauties were presented to him. He had love for harmony of sound and melody, and he was endowed with vocal organs calculated to gratify that ennobling faculty, and hosts of feathered songsters to warble the Creator's praise. He had capacity for admiring the wonderful in nature, the heavens above and the earth beneath and the vastly deep,—and here infinite fields for observation and contemplation are furnished him. He had the conjugal faculty and a help-meet was provided for him. He had love of offspring,—love of home and many more faculties contributing to his comfort and happiness. He was endowed with keen perception and inquisitiveness, so that he can pry into the when and how and

WHY OF THINGS.

He can reason from cause to effect. He can store up all known facts, including his own experience and that of others till he has a veritable treasury of knowledge to draw upon. These endowments place man high above the rest of the animal creation. But while many of the above faculties in a small degree, are possessed by animals; but there is yet to be noticed in man a cluster of faculties that widen the distance between him and other creatures almost infinitely. I have reference to veneration, spirituality, that almost compels him to worship something,—*i. e.* unless the faculty has been bred out of him, or is starved to death, or shriveled up by disuse. He is endowed with intuition, power of faith, conscientiousness and benevolence. It is by virtue of these endowments man is responsible to his Creator, for his conduct. Because he is capable of believing, loving and obeying God, the proper use of those faculties was made the condition on which man could be lifted to a still higher and nobler state of existence!

Obedience implies that disobedience is possible. This is how character is formed,—doing the right and rejecting the wrong. So you see that fearfully and wonderfully as man was made, he was not to be wound up and run down like a perfect little

LIVING MACHINE.

That is precisely what man would have been if obliged to do just so, and nothing else. Under these circumstances he could have no character at all,—good or bad, except it were a mechanical character. He would have been an irresponsible thing, in whom the moral and religious could have no place. There could be nothing in him to approve, nothing that would make him a fit recipient of eternal life as the gift of God, through faith and obedience and patient continuance in well doing. Well doing could not apply to a being that was incapable of ill-doing. Overlooking this fact, people often say, "Why did God allow the introduction of evil?" They never cease wondering why man was not made

INCAPABLE OF SINNING?

Just as if ignorance and innocence constituted righteousness! Do you not see that the beasts that perish would all be righteous on that principle. It is he who decides for right and rejects the wrong that places himself where God can lift him up to a higher plane of existence, and wrap him all about with an immortal and incorruptible nature. When puzzled about the existence of evil you must remember it is a question of glory, honor and immortality; and, that it can only be obtained by a patient continuance in well doing. God made the terms. He decided to bestow his own divine ever-living existence upon those of the human family who believe, love and obey him. The gift of God is eternal life. He was under no obligation to offer this gift. It grew out of his love. It means redemption from death to which as a sinner he had been sentenced; it means unending life in glory, honor and blessedness. It is just what he needs. It is offered to him as a gift, because he is not able to purchase it, and is in no sense worthy of it; and, so here again we have the proof that "God is love!"

If any still deplore the existence of evil although the reward for well-doing is so great their consolation should be that the wickedness of the wicked shall come to an end, Psa. vii. 9; and that the dwelling place of the wicked shall not be, Psa. xxvii. 10, in all the universe of God, no matter what men say about it. God says there will be no place for the wicked to dwell in. And having made that discovery, I remind you that it is sinners that need saving; and that it is God's love for sinners, that we are now specially interested in; and that the first manifestation of his love for sinners was made when as yet there were but two sinners in all the world. It began in the very infancy of the race, for then it was, that the germ of all the gospel promises was given; the promise that the Seed of the woman should crush the head of the serpent, made to our parents before expelled from Paradise, was the promise of the Redeemer. Yes; an actual

PROMISE OF REDEMPTION

from death before the sentence of it was pronounced on them. Humanly speaking, it looks as if the great God was in a hurry to manifest his love by providing a Savior to rescue men from the power of the death sure to overtake them. But blessed be God, his children know their Father is never in a hurry, because they read in Col. i. 16, that all things,—those in the heavens, and those on the earth, the visible and the invisible have been created on account of him, and for him. He saw the end from the beginning. He was not taken by surprise by the introduction of sin and death. Let me call attention to the next notable manifestation of his love to man.

Man had sinned! He had been sentenced to eat in sorrow all the days of his life, and then return to dust as he was before he was man at all. But a tree in the midst of the garden yielded medicinal fruit that would prevent his death if he had access to it. Was he permitted to eat of it? No! Why not? God had said he should die; and he cannot lie. Besides that,

GOD IS LOVE

and his love alone, methinks, would prevent it. From the testimony of the Spirit it is clear that if Adam had partaken of that tree as a sinner, he would have toiled on and on for ever,—sweat on and on for ever;—and sorrowed on and on for ever, out of harmony with his God, and afraid of him,—would have no communion with him, and be without one gleam of hope for a bright tomorrow; and denied even the very extinction of being threatened them. But what a crisis! Placing myself away back there, I shudder as I realize it! What will be done to prevent a world of immortal rebels? Something will be done, I feel sure of it, for God is love! The crisis passed, dear friends; something was done,—Thank God; and we read: "The Elohim said,—Behold man is become as one of us to know good and evil, and now, lest he put forth his hand, (that is, to prevent his putting forth his hand) and take also of the tree of life, and eat, and live forever,—therefore, (to prevent such an awful catastrophe) the Elohim sent him forth from the garden of Eden to till the ground out of which he was taken. So they drove out the man and placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way to keep the way of

THE TREE OF LIFE,

and so prevented man from becoming immortal in sin. I should think no honest person believing the Bible could entertain the thought of immortality in sin while this Scripture forms part of God's will. I deem this evidence of God's love second only to the gift of his only Begotten Son. Let us praise him, and magnify his holy name, because he drove out the man. And it seems to me that all fathers and mothers, brothers and sisters, who have, or have had loved ones who lived and died in disobedience should praise the holy name of God, [illegible] all such wind up their career in the Scores of Scriptures testify to this great truth.

This next manifestation of Jehovah's love for man took place by selecting a man some two thousand years after the first promise of a Redeemer in Eden, to found a race through whom that Redeemer should come. His name was Abram. God promised him and his seed the whole land of Canaan for an everlasting possession. After his faith and obedience had stood the extreme test of offering up the long promised and long delayed son through whom the Redeemer was to descend, God made a covenant with him and

SWORE BY HIMSELF

to perform it, that in his seed all the nations of the earth shall be blessed. Abraham's seed was surely to be the world's Redeemer, and Serpent-Bruiser. This covenant was confirmed to Isaac and Jacob, and some 860 years later when David was king over Abraham's descendants in the very [illegible] promise, God covenanted with him that he should have a Son who should be forever King on that throne; and that means that he would be an immortal Son. But I must not omit to say David was told that that ever-reigning king descended from him would have

GOD FOR HIS FATHER;

and marvelous to relate, this mysterious statement has not only been explained to us; but the veritable Son promised, has been identified for us, and pointed out to us, by Gabriel from heaven. In Luke i. we read that the Jewish maiden was informed that she should have a son by the overshadowing power of the Highest, who would give his Son the throne of his Father David; and should reign on it for ever. And that his name shall be Jesus. Moses, the prophets and the Psalms abound with sublime poetic pictures of the glorious reign of that Son made of a woman. And, unless they refer to the kingdom and King Gabriel speaks of, the Prophets and Psalms and Moses are of no value to us. But they are of value. Jesus himself said he was born to be a King of the Jews. He tramped over hill and dale to let his people know the long predicted kingdom was coming, and called upon them to repent in view of it. And to prove it will be the real throne and kingdom Gabriel promised we have assurance in Matt. xix. 28 where Jesus shows that when he sits on the throne of his glory, the 12 apostles will each have a throne and reign over a tribe of Israel. This is the kingdom Jesus said it was the Father's good pleasure to give; the same kingdom he had taught us to pray for, "thy kingdom come, thy will be done, (by means of this kingdom) in earth as it is in heaven." This is the kingdom we look for, the kingdom we are heirs of, the kingdom Jesus speaks of in Matt. xxv. 34 showing his descent from heaven with all the holy angels, taking his seat on the

THRONE OF HIS GLORY,

and saying to all the redeemed Hosts, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. All this is to take place here on earth; for Jesus says, The meek shall inherit the earth. And Daniel says the people of the saints "will take the kingdom and dominion under the whole heaven, and possess it forever, even for ever and ever." And when we realize that Jehovah's oath to Moses, that all the earth shall be filled with his glory, is to be accomplished by means of this kingdom which the God of heaven is to set up upon the earth, and occupy all the territory, after breaking in pieces and consuming all the kingdoms of men, and stands for ever, yea, —when we realize all this, we are or should be prepared for a thousand other evidences of God's love that I cannot even enumerate. The whole creation as described by Moses once pronounced good has been marred by the sin of man, and with him cursed, disordered and defaced;—man, himself the cause, is almost universally alienated from the life of God through ignorance. But the God of heaven has informed us that the time is coming when a stupendous change will take place and the former things shall have passed away,—physically, morally and politically. A period of a thousand years has been set off, and called the Lord's day, and the mightiest of all revolutions I have hinted at, is the work before him when he comes again. It includes the abolition of all the kingdoms of this world as independent sovereignties, and the setting up of the kingdom of God to occupy all territory and stands for ever. The people all

PRAISE JEHOVAH,

and the once-cursed earth yields its increase. Convulsions of nature, such as destructive tornadoes, floods, droughts, earthquakes and ravaging insects and mildew will no longer blight the husbandman's prospects and cause him to sweat his life away to get bread. Under the beneficent reign of God's King and his saints, men will obey the laws of life, and escape disease and sorrow; children will not die in infancy, men will live to the age of trees, and "the knowledge of the Lord shall cover the earth as the waters cover the sea." Universal peace will obtain, and men will learn war no more, for the Lord will be King over all the earth. I am just mentioning a few things among hundreds of others to see if some one will not see in this, abundant evidence that the God who would devise such a beneficent scheme for rebel man, and speak to us about it through holy men and by his own Son, in order to woo us to love him, is a God of love, —or rather, is love itself. I will just bring up one other evidence that has been only incidentally mentioned as yet. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life;" and commends his love to us in that way. We saw him sentenced to death; this is to redeem him from death conditionally. And

SINNER, IF YOU ARE HERE,

I must say to you, this is heaven's last argument. When God gives his Son to die, there is no greater gift in his treasury to demonstrate his exceeding love to man. We have reached the grand climax of God's love at last. God is about to deliver his Son up for us all.' And such a death of infamy. The infuriated mob clamors for his blood,—he is betrayed by a false friend; he is seized by his foes, deserted by his disciples and confronted by those thirsting for his blood!

It is night,—with indecent haste they begin the mock trial. False witnesses can fasten no crime upon him. And when the vile arts of flattery, intimidation and perjury fail, he is condemned to die for confessing that he is the Son of God.

It is high-day, and the scene of shame and sorrow begins. The victim is led forth. The cross on which he is to hang, is laid upon him although he was lacerated with cruel stripes,—doubtless he soon sank under the awful burden, for, one Simon was compelled to carry it. The living tide presses on toward the city gate,—the priest, the scribe, the publican, the Pharisee, soldiers, civilians, rich, poor are all in the throng, animated by the same thirst for blood, joining in bitter execrations,—and striving to fill with bitterness the cup of agony he has to drink. But no malediction falls from his lips; no bright-armed legions are called from above,—but as a sheep led to the slaughter, with painful step and slow, he climbs the rugged road. The goal of his course in the flesh is reached. He is nailed to the accursed tree; the spotless victim hangs on high, the power of darkness

SEEMS TO TRIUMPH.

The turbaned priests mock him in his bitter agony; the Pharisee smiles in scorn, the rabble revile and insult the dying victim,—

"Still from his lips no curse hath come,
His lofty eye hath looked no doom,
No earthquake's burst, no angel hand,
Curses the black, blaspheming band,"

No! Blessed Lamb of God; but from those pale lips, quivering with anguish, issue the kind compassionate words,—"Father, forgive them," and bleeding, suffering, dying, he said, "It is finished," bowed his head and died. This is where we must look for the full import of the words, "God so loved the world, that he gave his only begotten Son." But why all this divine compassion, all this love,—all this woe? The answer is, "That whosoever believeth in him, should not perish, but have everlasting life." Must not the heart be harder than a rock that is not melted by such love? But I cannot conclude without a word to the household of faith. Beloved, do not doubt the love of God and Christ. We have been drawn by its cords. We have accepted the invitation to taste and see that the Lord is good. By faith and obedience, through God's favor we are what we are. It found us rebels, and not only made us friends, but sons and daughters. Grace devised a scheme of redemption, justice never would, and reason never could. We were wandering stars today, for whom the blackness of darkness would have been reserved for ever, had not God's love and favor constrained us. Have not every one of us been a Peter, forsaking the Lord, and been brought back to him by the same means? Why did we not

BECOME DEMASES OR JUDASES?

Might we not take to ourselves the words of the Lord to Peter, "I have prayed for thee, that thy faith fail not?" Let us realize our dependence upon God's favor now; remember that we have no claims upon God but what springs out of his favor. Let us bear in mind that prayer is the key to the treasury of God's grace, and we can use it always and everywhere. Let us not forget that he waits to be gracious, and assures us it is sufficient for us. What a loving Father we have! How we should adore him! How we should live to his praise! How dishonoring to be indifferent to the cause of his truth! How hateful to the Lord who bought us it must be when he threatened to vomit all such out? Passing for living members of his body when really dead. But the dear Lord makes a loving appeal, and knocks at the door of their heart for admittance that they may sup together again. How like him that laid down his life for the sheep that is! But we cannot deceive him. He is always walking amongst the churches. He knows all about us. The appearance of life when there is none reminds me of a ship in the Arctic Sea, which fell in with another for years frozen in the ice. She was boarded,—on looking into the cabin an appalling scene presented itself. 50 years had come and gone, but the crew were all there, in the exact form of flesh in life. The captain sat at the table pen in hand, and the log spread out before him and he had written of the suffering and death of all the rest. The visitors shouted with terror, but it awakened no one. They were corpses,—but looked just like live men. A dismal story,—but its horror is nothing in comparison with those in the Body of Christ who have a name to live but are virtually dead, and to whom the Lord will come as a thief. The signs of his coming fairly stream upon us daily. Let us set our houses in order,—watch and pray, and dwell upon the love of God and Christ and the exceeding riches stored up in him for those who endure to the end. And dear ones there is one qualification for readiness absolutely necessary—It is a hope of glory when Jesus comes. What is that? It is

CHRIST IN YOU,

the hope of glory. An indwelling Christ is the pledge or ground of the hope of glory. If we have him we have all that is in him. He is the link that binds the-here-and-now to the hereafter. This places us on high and holy ground—brings us into the innermost sanctuary and near to the throne of God where he sees every one of us in the face of Jesus Christ!

WHAT BOUNDLESS LOVE!

Blessed Jesus! How we should long to see him. He said he would come and receive us, and he will! His word was never known to fail. And, unworthy though I am, and unfruitful, I am glad to tell you I want to see Jesus and be made like him. Yes; I want to see him, and this reminds me of an eminent French surgeon who told an American gentleman that his eyes were naturally good, and he could have given him sight by an operation 20 years ago, and it was barely possible he could yet, but it would cause much pain. "I can bear that," was the reply, "so you enable me to see." The surgeon operated and was gradually successful, first he had faint glimmerings of light, then more distinct vision. He was handed a rose; he had smelled roses but had never seen one before. He looked into the face of his dear wife, that he had never seen before and then the children he so often fondled, but whose beaming faces he had never seen. All at once he exclaimed, "O why have I not seen the man who gave me sight? Show me the doctor!" When he was pointed out to him, he embraced him with tears of gratitude and joy no pen could depict. And then I bethought me, I was once blind, you were blind, and you, and you, but now we see, thank God! We have been operated upon by the great Physician, and we can all see; at first we had faint glimmerings; a little more enabled us to see men as trees walking, and presently we could stand the full blaze of gospel light. O, we rejoiced with unspeakable joy then, and often since, but we have never seen the doctor yet! O are we ardently longing to see him and cast our crowns at his feet,—are we?

We have a blessed and glorious hope, we must keep our title clear over a rough and thorny road,—but we have vast privileges as children of God and must avail ourselves of them,—and if we do we have the satisfaction of knowing

IT LEADS TO LIFE—

life parallel with the life of God—life as shoreless as eternity. And I think the redeemed will ever explore the depths and breadths of the grandest truth, That God is love! And as eternity rolls on, and they take new soundings on the sea of his love, they will still shout, O the depths of the riches,—and, as wave after wave rolls over them, they will sing unto him who is able to do exceeding abundantly above all we could ask or think, according to the power that worketh in us, unto him be glory by Christ Jesus, throughout endless ages; and methinks the grand chorus will echo and re-echo through the universe—God is love, and every creature in heaven and earth and under the earth, shall join the triumphant song. And tried ones, we shall hunger no more, nor thirst any more, neither shall the sun light on us, nor any heat, for the Lamb in the midst of the throne shall feed us and lead us to fountains of living water, and God shall wipe away all tears, for God is love! My last word, beloved in the Lord is, when the Good Physician operated upon us we were doubly afflicted—morally and physically—but after one successful operation we can afford to trust in him again. After being cleansed from sin, we only need him to change these vile bodies and fashion them like to his most glorious body. He has promised to do this when he comes,—if we are Ready! Let us, one and all prolong the apocalyptic welcome, Come, Lord Jesus, come quickly.—Amen.

Brother A. H. Zilmer has held some interesting meetings at Scrieville, this state, and is now at Roll, similarly engaged. He will be at Plymouth, next Sunday, March 12, and will speak morning and evening. Brother Neill, has been at Sisteraville, W. Va., with Brother Farley for a week, we do not yet know the result of his meetings. Bro. W. H. Wilson writes March 4, from Avery, Okla. The brethren in Cleveland, Ohio., are starting a two week's series of meetings. So we see the work is progressing some in various parts.

Our young folks at Plymouth have organized a Berean Band, have chosen officers, adopted rules to govern their meetings, and had their first devotional meeting last Sunday afternoon. This first meeting was highly entertaining and instructive, the subject being "Search the Scriptures." They meet every Sunday afternoon, and for next Sunday have chosen the subject of "Giving." The start they have made is most excellent, and we trust they will persevere and that others will join them and render aid. Sister Nettie Kauffman is the President.

Last Sunday was to have witnessed another demonstration by Russian workingmen, but it is postponed a week, pending an explanation of the meaning of the Czar's decree. It seems that at the last moment the Czar has agreed to receive an elected body of representatives from all parts of the empire, to devise a plan for the adjustment of the existing difficulties. The people want a representation that will give them a voice in the affairs of the government. The Czar and his advisers only want a statement from representatives, and consultation as to the way to act to satisfy the people, and yet give the representatives no voice in making laws. We will watch and see who wins in the contest.

Regarding affairs in the far east, for the past week the greatest battle of the war has been fought, and is still in progress. The Japanese have driven in both flanks of the Russian army, to within a few miles of Mukden. At the center there has been desperate fighting with little ground gained by either. Of course the flanks giving way necessarily imperils the whole army. Should they be driven back to Mukden, it is not likely they could defend the city. Hence it will be necessary for the Russians to retreat above Mukden before the Japs cut their line of railroad. Reports are rife that already they have waited too long, and that a strong body of Japanese are near Tie pass above Mukden, the only way for Kouropatkin to move his army back. Should this be true, it will not take many weeks for the war to end, as Russia cannot move troops fast enough to get another army on the ground to meet the Japs. Full details are not yet known, but enough is given out to indicate even from Russian sources, that Kouropatkin's army is in a most serious position.

Poetry.

Still, Still with Thee.

"When I awake, I am still with thee." Psa. cxxxix. 18.

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am still with Thee!

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born,—
Alone with Thee in breathless adoration,
In the calm dew, and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershadowing,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning
When the soul waketh, and death's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee!

—Harriet Beecher Stowe.

Communicated.

The Assembling of Ourselves Together.

The writer of the Epistle to the Hebrews exhorts believers to "consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Heb. x: 24, 25. The apostle does not exhort to hold assemblies at intervals and for certain purposes, but merely cautions against the neglect of the assemblies that were being held, as some were doing. The members of the early Church had frequent gatherings for receiving instruction (Acts xi: 26), for exhortation (Heb. x: 25), and for observing the Lord's supper. 1. Cor. xi: 26. The chief object of these gatherings was mutual edification. 1. Cor. xiv: 26. True, here and there abuses crept in, but these were corrected, and thus the purpose as well as the proper conduct of those gatherings was duly set forth by the apostles.

The Church as the body of Christ is to be edified, built up. 1. Cor. xiv: 4; Eph. iv: 12; 1. Thess. v: 11. The apostle Paul exhorts to a following after the things which make for peace, and things wherewith one may edify another. Rom. xiv: 19. We have not been left to guess what those things are, nor need we invent such for ourselves. The divine power has given us all things which pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue. 2. Pet. i: 3.

The first essential toward such edification is charity, or love. "Knowledge puffeth up," says the apostle, "but charity (love) edifieth." 1. Cor. viii: 1. This is the love of God which is shed abroad in our hearts. Rom. v: 5. Where this disposition prevails, the believers will be, as at Jerusalem, "of one hearts and of one soul." Acts iv: 32. What high regard, what tender solicitude, for the other's well being. What willingness and readiness to help in every way possible.

One of the means toward such godly edifying is the Word of Christ which is to dwell in us richly in all wisdom. Col. iii: 16. This Word is read at the gathering of the brethren and sisters, appropriate remarks are made upon it, and lessons are drawn from it for teaching, for reproof, for correction, for that discipline which is in righteousness, so that the man of God may be completely fitted for every good work. 2. Tim. iii: 16, 17. The praises of Him who hath called us out of darkness into His wonderful light are held up in their proper light, and brought to bear on the conscience of the believers. As those virtues are understood and appreciated for their real value, they are apprehended and acquired by the members of the Church, and these so shine as lights in the world.

Psalms and hymns and spiritual songs enter into the conduct of these gatherings. Eph. v: 19. That these things pertain to the one body of believers is evident from Col. iii: 15, 16, where the apostle says, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Then the apostle exhorts to "let the will of Christ dwell in you richly," ending with admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. The singing of truly spiritual hymns can and does contribute much to heighten the fervor of devotion. Even in David's time the singing of psalms and hymns constituted a considerable part of worship, and why should it not today? What are spiritual songs? They are songs in which there is a predominant spiritual element, and we can have nothing that is spiritual without the Spirit of God. Spiritual songs then are songs which are permeated with the Spirit of God, and are sung, as the apostle said, "with the spirit and with the understanding also." 1. Cor. xiv: 15. Right here let me call attention to a feature of singing which, though much in evidence, is not spiritual. There is a hymn which begins with,

> A charge to keep I have,
> A God to glorify,
> A never dying soul to save,
> And fit it for the sky.

In the same hymn it is also said

> Help me to watch and pray,
> And on thyself rely,
> Assured if I my trust betray,
> I shall forever die.

It is true, we have a charge to keep, and also a God to glorify; and so far the hymn in question is spiritual—it is in keeping with what the Spirit of God has revealed. But as to having a never dying soul to save, and fit it for the sky, no such sentiment is on record in the Word of God. Besides the hymn is self-contradictory. If we have a never dying soul, it surely is not in danger of dying as it can never die. If the soul needs to be saved, as the hymn says, it must be in danger of dying. The last stanza says, "If I my trust betray, I shall forever die." If the soul never dies it can not forever die. If it forever dies, it can not be never dying. In that case it would be proper to say, "An ever dying soul to save." The "soul" of which Scripture speaks, so far from being never dying or immortal, if it sinneth, shall surely die, Ez. xviii: 4, 20, and may be saved from death. Jas. v: 20. As to fitting a never dying soul for the sky, this is subversive of the uniform and unvarying tenor of Scripture teaching, "The meek shall inherit the earth," Ps. xxxvii: 11, 29; Prov. ii. 21, 22; x: 30; Matth. v: 5; Rev. v: 10. A song which thus palpably contradicts itself and the plain teaching of the Word of God can not be regarded as a spiritual song. It is quite as possible to create a wrong impression by singing what is not Scriptural and not true, as by preaching. While there should be a high degree of fervency of spirit in our singing (Rom. xii: 11), we should be careful to sing with understanding also. 1. Cor. xiv: 15.

Prayer is another act of worship, and was engaged in by the early believers, as may be seen by reference to 1. Cor. xi: 4, 5, 13, 17, 18. Prayer in the church, as well as prophesying (or speaking to the church, 1. Cor. xiv: 4), is not restricted to men, but may be engaged in by women as well.

As with singing, so also with prayer, Paul would engage in it with the spirit, and with the understanding as well. 1. Cor. xiv: 15, 16. We should not only watch *unto* prayer 1. Pet. iv: 7, but also *in* our prayers. Let it be borne in mind, prayer consists of more than merely informing the Father in heaven of all the things which ought to be done. Giving of thanks for favors received, should enter largely into our prayers. See 1. Tim. ii: 1. One has said that "to be thankful is to be thankful." When we recount all the blessings the kind Father's hand has bestowed upon us collectively and individually, blessings of a temporal nature, and spiritual blessings, what reasons for devout gratitude to Almighty God have we. We have heard prayers which seemed to have the purpose to inform the Lord of all the things which remain undone and which He ought to do. We should watch in our prayers to pray according to his will. 1 John v. 14, 15.

How can we pray according to his will, if we do not know what the will of the Lord is. Eph. v: 17. In our prayers we should not use vain repititions. Matth. vi: 7. Much speaking is not always a sign of deep devotion. And as to the Lord, He has no pleasure in repetitions; therefore they are vain, empty. Neither should we pray merely to be seen (heard) of men. We are not praying to men, but to our Father which is in heaven.

All should be quiet while prayer is being offered so that all may hear the petition, and then be led in their thoughts into the presence of God, and joining in the prayer, may say the Amen. 1. Cor. xiv: 16. When all have been led into the august presence of the Maker of heaven and earth, when the spiritual faculties have been awakened by fervent, spiritual prayer, the minds of the hearers will be in a receptive frame, so that the Word of God may effectually work in those who believe. However, let no one think that our prayers are to be limited to the gatherings of the Brotherhood. Appropriate petitions are to be sent to the Father in the home. But above all else, we should pray without ceasing. 1 Thess. v, 17. Pray always. Eph. vi 18. Be instant in prayer. Rom. xii: 12. Pray every where. 1. ii: 8. While it is not required that we should do nothing but say prayers at all times and in all places, we should ever and always be in a prayerful frame of mind, remembering with gratitude the Giver of the blessings we enjoy, and in humility our dependence upon Him for the things we constantly need.

A. H. ZILMER.

Dear Restitution:

Enclosed find renewal for one year. We cannot think of doing without it here where there are so few of us. Why don't some of the preaching brethren come here? I know we have the best country in the world, and all others are represented by churches, and we have a few of the One Faith here who would gladly welcome any who will come. Think about it, brethren and sisters, and come here to Spearfish, S. D., if you are wanting homes. Come and look for yourselves, or write and we will help you all we can.

Yours with love.

C. W. & S. E. PETTIGREW.

Dear brothers and sisters:

We are very much in need of some one that is able to preach the gospel. We have a small organization of believers here, and it is a good field in which to sow the good seed of the kingdom; and if we could get some one with ability to locate here that could partially support themselves we would respond liberally in proportion to our means to make up the deficiency, so that I do not think a worthy man would have cause of complaint. There is less prejudice against us as a church here than in any place I have been, and I have heard the truth sounded for over 50 years.

Can you not make our wants known to some of our preaching brethren that are not permanently located, and come and enjoy the finest climate in the world, the Rogue River Valley. My address is Central Point, Oregon.

Yours in hope,

MERRITT ELLIOTT.

Dear brethren:

Am I too late for the love feast? Well, it is better late than never. I will say that we are still strong in the faith once delivered to the saints and that we are still striving for the prize of the high calling in Christ Jesus, still trying to run with patience the race set before us, still looking for the return of the Nobleman, God's dear Son from heaven. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" 1 John v. 5. In the 20th verse it says, "And we know that the Son of God is come and hath given us an understanding, that we may know him that is true, even his Son Jesus Christ." Some may reject this but I believe it all. It does not say "the son of Joseph," but it does say, "the Son of God." Let us not deny the Lord who bought us with his precious blood, for the Word tells us in Matt. x. 32–33, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." It all looks plain if we will only step over the line.

Dear brothers and sisters, pray for us that we may grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. We are isolated in the blessed hope, and sometimes we long for the fellowship of kindred minds, but THE RESTITUTION and the Guide Book are consolations for which we are thankful, also the many good tracts sent us from time to time are also a great help to us. Finally we hope to meet you all in the kingdom, when God's will will be done in earth as it is done in heaven. Will that not be good enough for us? It will be for your sister in the household of faith.

ELLA DEFFENBAUGH.

Joy is love exulting. Peace is love in repose. Longsuffering is love untiring. Gentleness is love in society. Goodness is love in action. Faith is love on the battlefield. Meekness is love at school. Temperance is love in training. Love is the greatest thing that God can give us—for Himself is Love; and it is the greatest thing we can give to God, for it will give ourselves, and carry with it all that is ours.

"That which the gospel and philosophy alike inculcate, is the doctrine of humanity."

...ment and True.

...the many gospels which men are preaching today. There is the gospel of intellectualism, making its appeal to the intellect. There is the gospel for moralism, making its appeal to the ethical nature. There is the gospel of estheticism, making its appeal to artistic nature. There is the gospel of symbolism, making its appeal to the imagination. In their extreme forms each of these gospels exaggerates a part of man's nature which cannot be dominant without disaster; and even in the less extreme and more admirable forms they attempt to minister to the spiritual nature of man through some subordinate faculty, with a foreordination to failure. Man needs God. Dying man needs the living Christ. The intellect can bring us only thoughts about God, not to God. Morals can bring us only to determination for God, not to God. Symbolism, however exquisite and suitable, can bring us only to symbols, and not to the Deity symbolized. The gospel of Jesus brings ... In the central realm of spirit, the living Christ comes to us, demonstrates himself to us. Therefore, let the first thing be first. Christ within, and thoughts, feelings, volitions, thenceforth spring from a new life, while intellectalism, moralism, estheticism, and symbolism, cease to be dangerous.—*Dr. Forsyth.*

ARTICLES cannot be used unless the author is known. If you do not want your name signed to your article or poem, you can have it so, but you must send your real name to the office so we will know who you are. Otherwise your communication goes to the waste basket. We have a poem and two such articles now, and can not use them.

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interspersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were stereotyped—hence additional copies can now be printed for the mere cost of paper, presswork and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued. Bro. Woodruff expects and asks no income from their sale, only that each book will bring a return that will replace it, and keep the book in circulation. The cost of freight and postage till the book is in your hand amounts to 12 cents. Allowing a margin to supply wrapping and necessary postage in correspondence, we must add 8 cents to this, making the cost to you post paid 40 cents. This is a rare opportunity to get a book that is highly instructive and at the same time readable, in that it is not too long in any one part, so as to weary the reader. It is an excellent work to give or loan to truth-seekers. Send to this office and get a copy. Any one wanting a number of them to use in mission work, can have them in quantities as they desire at a price just covering the cost of the books and getting them to hand by express or freight, as they desire.

Several thousands of these books should be taken by our brethren at once. Every new convert, every inquirer after truth, should have one of these books, and at the price asked could have one if our brethren will make the effort. Take hold, brethren and send these books into the Lord's vineyard to work.

Resolution Considered.

The Church of God in Salem, Ohio, do fully appreciate the value of the resolution passed by the Central Washington Conference held at Wenatchee, Dec. 30 to Jan. 1, and published in THE RESTITUTION Feb. 8th. We believe that the resolution faithfully complied with, will add great value to THE RESTITUTION, and much help to the management.

We therefore fully endorse and sustain the said resolution of principles as set forth in the upper right hand corner of the paper shall be strictly adhered to, and all doctrine contrary to such be excluded from publication in THE RESTITUTION, no matter by whom written. We can then heartily commend the paper to the unconverted.

MRS. MATTIE NEILL,
Sec. Salem, O. Church.

There is scarcely any quickness of perception in minds that are constantly employed on some material object.

Obituary.

At Garwin, Iowa, Feb'y. 25, 1905, Elizabeth Jane Kennedy, beloved wife of C. F. Kennedy, aged 36 years, 11 months, 26 days, leaving a husband, three daughters and two sons to mourn her loss. In 1885 she united with the Welch Presbyterian Church at Columbus, Ohio. In 1889 she was married to C. F. Kennedy and moved to Garwin, Iowa.

She united with the Seventh Day Baptist Church, but soon afterward embraced the promises made to the fathers, and died in the glorious hope of the resurrection from the dead to immortality, and an abundant entrance into the kingdom of God, where there shall be no more parting, no more crying.

She was unselfishly devoted to her family, and seemed only to desire their happiness. As we looked upon this little family, so much in need of a patient mother, a cry went up from our heart, Come, Lord Jesus, come quickly.

We laid her away in the beautiful cemetery just east of Garwin, to wait the call of him who said "I am the resurrection and the life.

Words of comfort by the writer, from 1 Thess. iv. 18.

O. J. ALLARD.

"The Cosmopolitan" for March is on our table. It can be obtained at any news stand in the country. This magazine always contains a variety of good reading matter, but the article in this issue entitled the "Empire of Rothschild," is worth the price of the magazine for a year.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Wm G Rothe	1 50
Mrs Mattie Neill	2 00
Mrs F H Prentice	1 50
Emma Elton	1 25
Mrs F L Martin	1 00

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS.

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WILL YOU TRY IT?

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J C Thompson 146 Brookdale ave Cleveland O
P Neill and wife, Evangelists, 866 w Main st Salem O
Merlit Elliott Central Point Ore

What we Believe.

I wish to say to the brethren and sisters who have sent in their orders for the pamphlet "What we believe" that the work is in the hands of the printer, but it will be several weeks until the work will be ready to send. Your orders have been credited, and as soon as finished will be filled. Price per copy 15 cts; 10 copies $1.00, send postal or express money orders. No stamps—A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Colonist Tickets to the West and Southwest.

February 21st and March 21st, special one-way second class colonist tickets will be sold to points in the West and Southwest Territory via Pennsylvania Lines. For full particulars regarding fares, time of trains, etc., call on nearest Ticket Agent of those lines.—Mar. 21.

The North-Western Line.

One of the most interesting series of articles on the subject of the great railways of the country that has appeared recently is that from the pen of Frank H. Spearman recently published in the Saturday Evening Post, and which has since been printed in book form by Scribners. The chapter descriptive of the Chicago & North-Western Ry. has been published by the passenger department of that line in pamphlet form for general distribution and will be sent to any address on receipt of 2c. for postage. W. B. Kniskern, P. T. M., Chicago.—Mar. 25.

Colonist Tickets to the West and Northwest.

One-way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho, will be sold via the Pennsylvania Lines from March 1st to May 15th, inclusive. For particulars apply to nearest Ticket Agent of those lines.—March 31.

Original.

The Gospel of Life in the Book of Acts.

In a paper by the present writer in THE RESTITUTION some time ago, entitled "A Half Gospel," an extract was given from the *Rainbow* magazine, in which the sacrifices of Christ, with related subjects, was characterized as only a "half gospel;" the Millennial Reign, Personal Advent of Christ, etc., being by the mass of the religious world left out of their preaching. It was with a feeling of some satisfaction that the writer of the present paper found that later he had been afforded an opportunity of bearing a testimony to the friends of the *Rainbow* in its pages in favor of the "gospel of the kingdom of God." A paper entitled as the heading of this had appeared in the *Rainbow* treating on the four instances of the occurrence of the term "life" in Acts iii. 14, 15; v. 20; xi. 18; xiii. 46, 48. A letter to the Editor consisting of some remarks on the heading of said paper fortunately found insertion. This testimony was followed by two criticisms, one by the editor (J. B. Rotherham, who had succeeded to the editorship on the death of Dr. Leash, and one by a contributor. Feeling confident that his testimony was not invalidated by the criticisms alluded to, the writer has copied the entire correspondence as an article for THE RESTITUTION. He asks the reader to bear in mind the important distinction between good news of any kind and THE gospel of the New Testament. He trusts the editor will excuse the length of the same as it will not suffer condensation.

LETTER FROM JAMES CAMERON TO EDITOR OF RAINBOW.

Dear Sir:

I do not for one moment suppose that the writer of the article in *Rainbow* for February with the above heading had any intention to misuse the phrase "The gospel" in penning the words "The gospel of life" etc. Everlasting life in the strictly literal sense, is, in one aspect, the central blessing provided in the mercy of God for our dying race. Forfeited through disobedience by the first human pair, and that forfeiture inherited by their descendants, the mere possibility of attaining to everlasting life becomes all-important, although a false philosophy has blinded thousands of the best minds to its true value.

No one knowing the preciousness of life eternal would dream of ignoring the fact that the divine provision of it for any of our race is glad tidings in the most literal sense of that term. In our days, however, when the gospel is grossly misunderstood, and the habit of reading into the language of the Bible ideas that do not find definite expression in its pages, it is sometimes needful to give a word of caution. I therefore venture to offer one or two remarks, which shall be as brief as possible.

What struck me on reading the above heading, was the fact that the phrase "The gospel of life" does not occur in the Scriptures. "Gospel" with the definite article "the" prefixed is found in numerous places; but is never once applied to life, either everlasting or temporary. The first use of the phrase "the gospel" was to describe the message publicly proclaimed by our Lord to the people of Israel. It was variously termed "the gospel of the kingdom," with a reference to "the kingdom of God," or "of heaven." The belief of this gospel, on the part of Gentiles as well as Jews throughout the subsequent mission of the apostles sent by our Lord was the essential condition of deliverance from sin and from death; and by necessary consequence, of attaining to everlasting life. "This gospel of the kingdom," said our Lord, "shall be preached in all the world." "Go ye, (my apostles), and preach the gospel to every creature." Mark xvi. 15.

This gospel consequently became the prominent subject of apostolic proclamation. "When they (the Samaritans) believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Acts viii. 12. It is sometimes termed "the gospel of the glory of Christ;" literal rendering of 2 Cor. iv. 4; sometimes the gospel of the Christ Greek of Rom. i. 16; xv. 19, 29; 1 Cor. ix. 12, etc. Sometimes "the gospel of Christ;" sometimes more simply still, but not less certainly, "The gospel." The gospel of the Christ may import (1) the gospel preached by Christ, or (2) the gospel concerning the Christ; which latter term, the Christ, Mr. Rotherham in the article under consideration, properly enough describes as "the Anointed Monarch of the world;" although, strictly speaking, "the Anointed" relates to the Hebrew monarchy to which, however, shall be appended the nations of the world. Take it either way, the primary and prominent element of "the gospel" of Christ is that kingdom which Jehovah, the great King of all the earth, has purposed to set up in the hands of his delegated Messiah when "the kingdom and dominion and the greatness of the kingdom; under the whole heaven shall be given to the people of the saints of the Most High." Dan. vii. 2.

The name of Jesus Christ, the name "above every name" conferred on him by his Father on account of his obedience as far as to death, "even the death of the cross," and vindicated by his resurrection from the dead—became necessarily connected with the proclamation of his coming kingdom. This is seen in the first apostolic preaching on the day of Pentecost, where the crucified one is declared to have been received up to sit on David's throne. But surely there is no reason why such points as sacrifice and resurrection should be allowed, as in fact they have been allowed, to usurp the place of the "gospel of the kingdom." The gospel of sacrifice, the gospel of resurrection, the gospel of justification, etc. might severally find admirers, being in a certain sense "glad tidings." But I fail to see Scripture warrant for such usage. So as regards the gospel of life; as a blessing life is glad tidings, as all blessings are; but this a different matter from the gospel of the kingdom, which is definite and unique in relation to all other divine blessings. Edinburgh, March 8, 1885.

THE EDITOR REMARKS ON THE ABOVE.

The watchful care of our esteemed correspondent is much valued, and his concern to have the kingdom of God kept in its central place in the gospel abundantly warranted, especially in view of the almost universal habit on the part of public teachers to ignore altogether that phase of the good tidings, or else of forcing down into the present what can only receive its accomplishment in the future. Notwithstanding this it may be questioned whether our brother has not rather overstated his case in one or two ways which need not be particularized just now. As regards the title "gospel of life," etc. to which he objects, his own frank admission that the revelation of eternal life through the Messiah is in fact good news, narrows the question to a single point, which is this: Is gospel in the New Testament a common term applicable to all sorts of good news, or is it so strictly appropriated, not only to the tidings of redemption in general, but to the tidings of the kingdom in particular, that it is misleading, or (for any less potent reason) inexpedient to attach it to anything else? Now we are persuaded that our dear brother knows that the Greek word for gospel is by no means a sacred or exclusively appropriated word, that it was a word in common use in apostolic days to denote glad tidings of any kind; and that the apostle Paul uses a cognate verb to gospelize or evangelize all other good news than that of the kingdom, namely, in 1 Thes. iii. 6. of the faith, love and affection of his young converts of Thessalonica. We would rather remind him that our Lord himself, on occasion of the visit of the rich ruler, practically identifies the gospel of life and the gospel of the kingdom, for in that context "entering into life" and "entering into the kingdom," are recorded as synonymous. For these special reasons, then, as well as on the broad ground that words are but stepping stones to things, it is respectfully submitted that the inclusion of eternal life in the embrace of the divine good news to man is abundantly warranted.

LETTER TO THE EDITOR BY W. LAING.

Dear Sir:

The observations in your correspondence columns this month regarding the phrase "the gospel of life," leads me to express through the *Rainbow* a wish I have often felt, viz. that the Revised New Testament had substituted glad tidings or good news for gospel in all its occurrences. The cause of this desire on my part arises from the fact that the old word "gospel" which we are all aware means "glad tidings" of any kind, has come to have a technical signification attached to it, in such a way that it of itself without any regimen attached to it, indicates the subject to which it relates. The different theological parties differ as to what matters gospel properly relates to. For example, the question "What is the gospel?" is answered differently by different parties. One class limits its application to the use made of it by the apostle in 1 Cor. xv. 1-4, "I declare unto you the gospel.....how that Christ died for our sins.....and that he was buried, and that he rose again, etc. Maintain that whatever else may be announced in Scripture as true or gladsome—that, and that alone is the gospel. Another class adverting to the fact that Jesus went about preaching "the gospel of the kingdom" (Matt. iv. 23) and foretold that "this gospel of the kingdom shall be preached in all the world (Matt. xxiv. 16) contend that it is incorrect and unscriptural to apply the word gospel with the definite article prefixed, to any other news whatever. And yet another maintains that "the gospel," even the gospel of the kingdom is neither more nor less than this, the kingdom of God is at hand; only "this and nothing more" is embraced in the gospel that was to be preached among all nations for the conversion and salvation of sinners.

Now sir, it seems to me that if for the term "gospel" as it occurs in Scripture we always had our word glad tidings the limitations just referred to would pass away; and the question, What is the gospel? being resolved into What "is the glad tidings"? would call forth the inquiry, glad tidings concerning what? And the announcement of John, the kingdom of God is at hand, repent and believe the glad tidings, would appear in its native simplicity, so would the phrase the glad tidings of or concerning the kingdom; the glad tidings how that Christ died for our sins, etc. !

It is true that in some instances the terms "the gospel" occur without mention of the subject related to but the substitution of the terms "the glad tidings" would render the language no more indefinite than it already is, for the one phrase is the equivalent of the other; and the proper application of the language "the glad tidings" in such a connection as "Go ye into all the world and preach the gospel to every creature," would be ascertained from what the apostles did preach, as recorded in the book of the Acts, and alluded in their letters to the churches. A careful reading of these sacred records would show that the joyful message which the ambassadors of the Messiah were sent forth to proclaim to the world related to his coming kingdom and glory, and the forgiveness of sins, and life everlasting through faith in his name. So I think Paul viewed the matter when he spoke of himself as an apostle "separated into the glad tidings of God.....concerning his Son Jesus Christ our Lord." Rom. i. 1-3. W. Laing. Copied from *Rainbow* Feb. to May 1904, by J. CAMERON.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday Jany 29, 1905, passenger trains over the Pennsylvania Lines have Plymouth Station as follows.

For the East: 8:00 a m daily, 5:50 a m except Sunday, 10:30 a m except Sunday, 8:29 p m daily, 5:40 p m daily, 5:20 p m daily arrives, 8:28 p m except Sunday, 8:12 p m daily extra fare train, 9:45 p m daily.

For the West: 5:08 a m daily, 5:55 a m extra fare train, 5:30 a m daily, 9:00 a m except Sunday, 1:29 p m daily 2:10 p m except Sunday, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Haines, Ticket Agent Plymouth, Ind.

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#33
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The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meet in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roths and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7.30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 386 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 16th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m, followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O, where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:.5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m, for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld R W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. O. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 3rd and 4th Sundays in each month. Preaching at 11 a m. Joe M H Major Pastor.

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Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope.
W. L. CROWE.

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VOLUME LIV. PLYMOUTH, INDIANA, MAR. 15, 1905. NUMBER 11.

Poetry.

The Gifted.

I am glad for the gracious gifted souls
That brighten the world today,
For I catch the shine of their light sublime
As I journey along life's way.
The painter's brush that is steeped in flame,
And the sculptor's subtle art,
The poet's strain and the sweet refrain
Of the singer, thrill my heart.

But I turn with joy to the hallowed soul
With a gift of love divine
And a tenderness, where a tender grace
Doth kindly purpose shine.
For the choicest gift that heaven bestows
On its favored ones alone,
Is a tender heart that can feel the smart
Of a sorrow not its own.

—Mrs. Clarke-Hardy.

Communicated.

Glad Tidings.

"For the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." Act ii: 39. This declaration was made by Peter to those who had been witnesses of the miracles and outpouring of God's Holy Spirit on the day of Pentecost. Our Savior had been taken and subjected to a mock trial by his accusers, and condemned as a malefactor, and executed on a Roman cross. Was taken down from the cross by the rich man of Arimathea, and buried in his own new tomb; and had on the third morning risen again from the dead, and had shown himself to his disciples, and was seen of others, and of above five hundred at one time.

Forty days had passed during which time he went out and in among his disciples, preaching the Kingdom of God, until the day that he was taken up into heaven. Having given commandment to them that they should tarry in Jerusalem to await the descent and baptism of the Holy Spirit. When as yet the excitement caused by the events of that day was fresh in the minds of all who had witnessed these things, and representatives of all nations still remained at Jerusalem, and were anxiously questioning to know the issue of this day's happenings, Peter, filled with the Holy Spirit stood up, and rehearsed the matter from the beginning, and showed this occasion to be a fulfillment of God's purpose to unfold his will concerning the great salvation offered from henceforth, not alone to Israel; "but to them also afar off even to as many as the Lord our God shall call." Three thousand had asked the way of life and recieved the one divine answer, and had obeyed the one divine mould of doctrine, and were thus made heirs to a common inheritance according to the promises of God. Thus it had come to pass "That whosoever shall call on the name of the Lord shall be saved." And the "Lord added to the Church daily such as should be saved." Then follows Peter's discourse recorded in Acts iii, upon the occasion of healing the man who was lame from his birth. In which he boldly charges the men of Israel with having killed the Prince of Life, when Pilate was determined to let him go. But he declares God raised him again from the dead, and that it was by faith in his name that this man was made whole. And since they had done it ignorantly, as did also their rulers, Peter calls upon them to repent and be converted, that their sins might be blotted out when the times of refreshing should come from the presence of the Lord.

At which time God would again send Jesus, "whom the heavens must retain until the times of Restitution." Thus we see with what exactness and harmony the things concerning the name of the Lord Jesus, and the things concerning the kingdom of heaven agree and constitute the glad tidings, proclaimed for the obedience of faith to both Jew and Gentile. To believe on the Lord Jesus is to believe that God has raised him from the dead, and made him both Lord and Christ, and hath exalted him to his own right hand in the heavens, and given him power to remit sins, and give repentance to all that call upon God through him, being ordained a priest forever. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way that he hath consecrated for us through the vail, that is to say his flesh, and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "Let us hold fast the profession of our faith without wavering, for he is faithful that promised."

To believe on the Lord Jesus Christ is to believe also that "The Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob forever," and of his kingdom there shall be no end. And whatever things beside that relate to that kingdom, are glad tidings to his saints. Whatever remains to be fulfilled relating to man's redemption any deliverance from sin and death, requires the return and personal presence of God's Anointed One, and is in the highest sense Glad Tidings, and is essential to be believed, and is preeminently our ground of hope. Does it speak of the resurrection from among the dead? Our salvation is nought without this event. Does it relate the change of mortality to immortality? Who does not feel the need and cry out in the anguish of his spirit, "Who shall deliver me from this dead body?" Is it the promise to fill the earth with the glory of God, and to cause peace to flow as a river, and violence to cease unto the ends of the earth? This is also part of the gospel and was written for our consolation, and to cause our hearts to respond to the love of God our Heavenly Father.

A. R. WINCE.

Cleveland, Ohio, Bereans.

COVENANTS OF PROMISE TO ABRAHAM.

'In thee (Abraham) shall all nations be blest." Gal. iii. 8. Paul declares the above to be the gospel preached before unto Abraham. We are often asked the question, Are not the nations blessed through Abraham's seed today, and has not God been blessing them since Christ made his first advent? Permit me to give you the testimony of the Apostle James, Acts xv. 14-17, "Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." This Scripture declares that God is visiting the Gentiles to take out of them a people for his name. As it is written, after this I will return, and will build again the tabernacle of David which is fallen down, etc. After what? After taking out of the Gentiles a people for his name. What then? I (Christ) [Abraham's Seed] will return and build again the tabernacle of David, etc. Nowhere in the Bible does it say that in this Gentile age men and women are being prepared for heaven. Peter in Acts iii. 19-21, says, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The heaven must retain Christ until the time of the restitution of all things; etc. Let me quote farther from Matt. xix. 27, 28, "Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we receive therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, or restitution, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The reward for following Christ is (to the apostles) to be received "in the regeneration when the Son of Man shall sit on the throne of his glory." Matt. xxv. 31 tells when he shall sit on his throne, "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." Then will the apostles sit upon thrones and the times of regeneration begin. Then will David's tabernacle be built again and his throne be restored. What strange doctrine this is that [illegible] shall yet occupy David's throne and rule over the nations of the earth. It is indeed strange to many, yet the angel said to Mary, the mother of Jesus, Luke i. 32, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." Where was David's throne? I answer not in heaven but on earth. Christ is now on his Father's throne. See Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." Do not the above Scriptures prove that Christ will remain in heaven until the time of rebuilding, or the restitution of all things, of regeneration and the judging of the nations shall begin? Is not this in connection with the restoring of the kingdom to Israel? In Acts i. 3, we read, "To whom he showed himself after his passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God."

Now notice the request the apostles made of him. 6th verse, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" His answer was, "It is not for you to know the times or the seasons which the Father hath put in his own power." Their request was that the kingdom be restored at that time. His answer was that it was not for them to know the times or the seasons of the restoration of the kingdom to Israel. Under the power of Holy Spirit Peter in Acts ii. 30 spoke of this same promise, "Therefore being a prophet, and knowing that God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne." Peter here quotes from Psa. cxxxii. 11, and applies it to Christ, so we see it could not have been Solomon. Further, let me quote from Paul in Acts xiii. 34, "And as concerning that he raised him (Christ) up from the dead, now no more to return to corruption, he said on this wise, and will give you (Christ) the sure mercies of David." Are the sure mercies of David here spoken of those things belonging to the former kingdom of Israel? We have seen in Acts ii. 30, that God raised Christ up to sit on David's throne; and in Acts xiii. we read that he was raised up to receive the sure mercies of David, the holy or just things. You must remember that David died without having received the promises. Heb. xi. 39, "And these all having obtained a good report through faith received not the promise." David is among this number for Acts ii. 34, says, "For David is not ascended into the heavens."

Thus far I have quoted from the New Testament, as many think that these truths are found only in the Old Testament and are therefore not binding, believing as they do that it is as an old almanac which is out of date, and therefore no good. But I wish now to show you that it is some good, as the root of the whole matter is found there. Please turn to 2 Sam. vii. 12-18, I will not quote these verses in full so you should read. "And when thy (David's) days be fulfilled; and thou shalt sleep with thy fathers (that is die) I will set up thy seed after thee, and I will establish his kingdom (David's kingdom, the kingdom of Israel or the kingdom of God.) He shall build an house for my name, and I will establish the throne of his kingdom forever." Now what does this mean but "to build again the tabernacle of David which is fallen down; and build again the ruins thereof, and set it up." Acts xv. 11. When Christ shall have built it up, it will be an everlasting habitation. But my mercy shall not depart away from him (David's seed) as I took it from Saul whom I put away before thee." "And thine house and thine kingdom shall be established forever before thee: thy throne shall be established forever." You may contend that this was fulfilled in Solomon and therefore [illegible] that this [illegible] also notice that Solomon reigned or sat upon the throne of Israel before David's death. 1 Kings ii. 4. When the prophet Nathan spoke unto David, 2 Sam. vii. 2-17 notice how David rejoined, "Who am I, O Lord God? And what is my house that I have brought me hitherto? But thou hast spoken also of thy servant's house for a great while to come." Read the remainder of this chapter and compare it with 1 Kings ii. The entire chapter should be read.

In this article on the covenants of promise we have tried to show you that they are intimately connected with the gospel that Christ preached and commanded his followers to preach, viz. the gospel of the kingdom of God, and that the gospel related to the seed of Abraham and of David. It comprehends not only the death, burial and resurrection of Christ, but his reigning on the throne of his father David and over the nations of the earth. Then peace shall be universal and all shall know the Lord and obey him because he rules justly. Then thank God the poor shall be judged by a righteous Judge. Isa. ix. 6, 7, speaks of his reign, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Soon may it be.—*Selected by Request.*

SUFFERING WITH CHRIST.

"If so be that we suffer with him, that we may be also be glorified together." So to be glorified with Christ depends upon our suffering with him now. No cross, no crown. If we do not strive to be like Jesus in our every day life now, we will never be like him hereafter. How can we be like him now? Study him out as an example, place our feet in his footsteps. 1. Pet. ii; 21-25; illustrates this: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps. When he was reviled, he reviled not again."

It brings no end of trouble to preach the sacred truths which brought Jesus to the cross, and we may rest assured that if we follow in his steps we will surely have to carry a daily cross. Jesus said: "Take up thy cross and follow me." In 2. Tim. 3-12 we read: "That all that will live godly in Christ shall suffer persecution." Peter says: "The Lord knoweth how to deliver the godly out of temptation." To follow Christ we will have to proclaim him as the Son of God, the Christ, the King of Israel. Jesus suffered because of his confession before Pilate when Pilate asked him the question, Art thou the King of the Jews? He answered that was the object of his birth. Then they clamored for his death. So it is with those who strive to walk after the spirit. Many will be offended, and hate you for your religion. That brings in the saying "I am killed all the day long for thy sake." If we follow Jesus, how will it end? We read: "If we suffer with him we shall reign with him, for we know that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." May we all be found worthy to be led to those living fountains of water, and shall wipe away all tears; then all our tears and sorrows will be over. Blessed be the King of Israel, Hosanna in the highest. Amen.

Exhortation at the Breaking of Bread.

LET EVERY MAN PROVE HIS OWN WORK.

How prove it? By the Word of God. If it stands the test it will be accepted of God. We are commanded to work. Paul says, "For even when we were with you, this we commanded you, that if any would not work neither should they eat. Eph. iv. 28. Let him that stole steal no more; but rather let him labor, working with his hands the things which are good, that he may have to give to him that needeth. This shows that if we are able we should not be idle. 2 Chron. xxxi. 21. Speaking of Hezekiah it says, And in every work that he began in the service of the house of God, and in the law and in the commandments to seek his God, he did it with all his heart and prospered. This is how our work must be done, if we would prosper, we must have our heart in the work. And the main thought in our daily work should be, that we may be able to do more work for the Master. Prov. xvi. 3. Commit thy work unto the Lord and thy thoughts shall be established. James ii. 17. Even so faith if it hath not works is dead, being alone. We should not only labor with our hands for the things of this life, for they all perish, but for things eternal. Jesus said in John xix. 4, I must work the works of him that sent me, while it is day; the night cometh when no man can work. Let us take this to ourselves and work while it is day. We all have some work we can do. Eph. iv. 11. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Phil. ii. 12. Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

MARY KNOWLES.

GAL. VI. 4.

Let every man prove his own work. How can we prove our work? By what standard can we measure ourselves? Examine yourselves if ye be in the faith; prove your ownselves by the measure of the Word of God. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. As many as are led by the Spirit, they are the sons of God. God has given us this measure, the Word of truth, to teach us that by its precepts we can live soberly, righteously and godly in this world, and that his Son, which he sent into the world is our perfect example, he came to do his Father's work, he proved by his work that he was of God; so we must not be just hearers of the Word, but doers. Be ye doers of the Word, not hearers only, deceiving your ownselves. Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the Word, this man shall be blessed in his deeds. If any man among you seems to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. So to prove our own work it must be according to what God requires, not work without faith, or faith without work. But have our work made perfect by faith.

ELLA KNOWLES.

Being made free from sin and become servants to God, ye have your fruit unto holiness. We find in Eph: v. 9, that the fruit of the Spirit is all goodness and righteousness and truth, which embraces all the virtues spoken of in Gal. v. 22, 23, namely love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Phil. i. 9, 10, 11. Paul says, And this I pray, that your love may abound yet more and more in knowledge and in all judgments, that ye may approve things that are excellent, that ye may be sincere without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. In Rom. vi. 11, 12, 13, Paul says, Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin. And in the 23rd verse, The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

MRS. S. CRAWFORD.

PHIL. II. 13.

For it is God which worketh in us when we have believed the Word and obeyed it and have been baptized. Then it is that God will help us, for we have accepted him and he can work in us. In John v. 19 we read the Son can do nothing without the Father, nothing of himself but what he seeth the Father do, for what things soever he doeth, these also doeth the Son. God set the example for the Son and the Son for us, and if we love him and obey him he will work in us, and give us the right spirit to do all things pleasing to God.

MRS. M. COLE.

The Prayer-meeting Habit.

Despite the fact that there have been men who have abused the confidence inspired by the "prayer-meeting habit," it is still time that it is accepted as a fairly safe criterion of a man's character. The man who goes regularly to prayer-meeting during the dog days is seldom a hypocrite or scamp. Worldly men recognize this fact, and the Interior instances some recent cases. A large corporation asked a correspondent in the country to recommend to them a man for a lucrative and very responsible position. The reply was, "A young man passes by my house every Wednesday evening on his way to prayer-meeting at precisely a quarter to eight. I like the looks of that. Shall I enquire further about him?" The result of which was a position for life at a large salary. Again, a city pastor was in a large establishment of the wholesale section of a city, "What?" said the superintendent, "have I any of your men here?" The pastor looked around, and said, "I see six." "Are any of them in the Sunday school?" "Yes, four." "How many of them are Christian Endeavorers?" "Two." "Do any of them go to prayer-meeting?" "One." The next morning that one was called into the office and sent an errand of special responsibility. Upon his return having satisfactorily discharged his duty, he was told to prepare to take charge of the interests of the firm in a neighboring State. "I cannot afford to break up my new home," was his frank reply. "I think you can," was "since your salary will be quadrupled." All this is exactly in the line with the spirit of religion; its law is, "not to be ministered unto, but to minister." The young man is free to go as he wills; if he chooses the prayer-meeting from amid all the attractions that press upon him, he reveals a strength of character that any firm must respect.—*Christian Evangelist.*

Nothing will take the sunshine out of a little fellow's sky so quickly as a harsh word from father. Do not speak it. Cheer: lift up; keep the love and confidence of the young folks. There will surely come a day when you will be thankful that you have done so.

"Refinement is more a spirit than accomplishment. All the books of etiquette that have been written can not make a person refined. True refinement springs from a gentle, unselfish heart. Without a fine spirit a refined life is impossible."

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

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The Restitution.

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Plymouth, Indiana, Mar. 15, 1905.

The Battle of Mukden.

Mukden is the capital of Manchuria. The city is walled, and the Russians fortified it, and made the place a base for supplies for their vast army. Since they were driven from Newchwang, Liaoyang, and further south, they have strengthened their position below Mukden, deeming it impossible for Japan to bring up to that point sufficient force to dislodge them. They seemed to aim to hold the Japanese back from further advance until they would have sufficient aid from home, be able to take the offensive when the spring opened, and force the armies of Japan back to the sea. With their ships then coming in sufficient force to defeat Togo, they would be able to prevent further Japanese reinforcements, and so have the making of peace in their own hands.

The story of the battle of Mukden, as it will go down in history, will tell how terribly mistaken was the Russian estimate of their foes.

General Oyama, the commander-in-chief of the Japanese forces, has shown that he is able to conduct the largest body of fighting men that modern history tells of, along one hundred miles of front, and have each division do at the right time the task assigned it, never weakening, or missing a cog in the great machine of which it was a part.

One writer in analyzing this mighty battle says, "Nodzu gripped Kouropatkin's army and held its shoulders in a vise, while Kuroki broke its back, and Nogi crushed its head." So he tells the story of the battle of Mukden.

Oyama had what Kouropatkin seems to have lacked—generals. There was Oku with his men, whom neither bursting ground mines nor electrically charged barb-wire entanglements could stop as they swept the Russians from the fort-crowned slopes of Nanshan heights. And Nodzu who with his men won the redoubts in front of Liaoyang. General Kuroki, from the commencement of the war, has plowed with fierce battle the Manchurian landscape from the Yalu to the Hun. Added to these there is Nogi, the man who inch by inch, fought his way, blasting and tunneling, until fifty of the strongest forts ever constructed were captured, and Port Arthur fell. The Japanese commander set this man the task of turning the Russian right flank. He entered for his battle ground a treeless plain, twenty miles long and seven miles wide, and there he received without shelter, the pick of the Russian army, Kaulbars and his men. Six days and six nights did Nogi cling to that frozen expanse of earth. Inch by inch extending his lines. The frozen ground could not be used, and behind piled up heaps of their own dead comrades these veterans fought. They reduced Russian divisions to brigades, then to regiments, and these to companies, then swept the remnant from the field, shouting "Out of the way for us. We are Nogi's men. We are from Port Arthur."

In front, and on the other flank, was the same determined, irresistible onslaught. They just would not be denied. If they only gained a foot a day they held that and made it two the next. Their supplies could not be kept up, so they went without food, fighting for eighteen days. It never was in the power of the Russian soldiers to keep them back.

After burning immense quantities of stores, Kouropatkin with the remnant of his shattered forces endeavored to retreat through Mukden and reach Tie pass. Detachments of Japanese have cut the railroads and are hindering his retirement in every way. His army of 350,000 to 400,000 men is well nigh crushed. He may succeed in carrying a fourth of them through to safety. He has tendered his resignation as commander to the Czar, and it is sure to be accepted. On March 12, 1904, Gen. Kouropatkin said that within a year he would drive Japan's forces from Manchuria and Corea, overrun their little islands, and if he had his way the terms of peace would be signed in Tokio. This great man has failed with all the forces it was possible for the Russian empire to dispatch to his assistance, to win one single battle, and now attempts the task was too much for him.

The Battle of Mukden will be set down at the head of the column as the greatest battle in the history of war. What effect it will have toward making peace is yet to be seen. One thing is sure, there will be no more great battles this year, even if hostilities continue.

The internal troubles in Russia continue about as last week. In some of the provinces paid agents of the government are said to be stirring up anti-Jewish feeling, to attract attention from other things.

"Christ's Righteousness."

It is remarkable how easy it is to forget, and depart from the simplicity of the gospel. "When we are babes in Christ, receiving in meekness the engrafted Word the simplicity of the truth is refreshing to us; but when we become exalted in our own estimation, and imagine ourselves to great and high to look at the simplicity of God's plan of salvation, what was once thankfully received as wholesome and satisfying truth becomes distasteful and smells of Papal smoke, it is well to re-read the lessons we learned in our simplicity. We were acquainted with an old gentleman, who was a great temperance worker. He had passed through great trials in business life, having been reduced from plenty to poverty to such an extent that he had not so much as a table for himself and family to eat their scanty meal from, being compelled to use an old tea tray. Subsequently prosperity began, when the children began to be proud and to put on style; so much so, that the old gentleman was fearful of hard times again. As a means of checking the pride and growing extravagance of the family, he would fetch out the old tea tray, and call the attention of the family to it. This is a good example in many ways. We may fetch out the old tea tray often to advantage; and it would prevent us from taunting those who in their simplicity talk like they used to when they learned the truth in its simplicity. The question of the righteousness of Christ, and its relation to us is one of those simple things that some have forgotten: "Seek first, said Jesus 'the kingdom of God.'" To seek a certain thing first implies that there is something else to be sought afterward; we may then enquire: What next shall we seek? To this the great Teacher replies, "And God's righteousness!" What is that? It is that robe of righteousness he has provided for the covering of those who have sought the kingdom of God and found it. And it is beautifully expressed in Isa. xli. 10, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee,—yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." It is God's sin-covering, Psa. xxxii. 1, 2, the robe made white in the blood of the Lamb, Rev. vii. 14; xix. 8; the righteousness of God witnessed by the Law and the Prophets, through belief of Jesus Christ, for all and upon all believing the gospel." Rom. i. 15, 16; iii. 21, 22.

"The righteousness of God is the redemption which is in Christ Jesus, which he has appointed for those who believe the gospel of the kingdom. He has sent him forth as a blood-sprinkled mercy-seat, through faith in which they have received remission of past sins, and are thus invested with the wedding garment. Matt. xxii. 11-14. Those who are not covered with the robe of righteousness which God has constructed; or, being covered, do not keep their garments,—that is, preserve their robes from defilment—are said in Scripture to walk naked. Rev. xvii. 15; iii. 17, 18. Believers and unbelievers who have not put on the robe of God's righteousness, are clothed in filthy rags of scarlet and crimson dye, and may say with Israel, as at present circumstanced, "We are all unclean, and all our righteousness are as filthy rags. They are not covered with the garments of salvation, and having no clothing, but things of their own invention, are naked before God and certain, if they remain so, to be put to shame at the coming of his King.

"Jesus the Anointed King of Israel is the righteousness of those who, believing the gospel of the kingdom and its mystery, put him on. Gal. iii. 27. Hence in regard to them he is styled, "Jehovah our Righteousness." Jer. xxiii. 6. "When a believer puts him on, he is said to be in him, and when in him to be constituted the righteousness of God in him." Col. v. 21. We should seek, then in the first place, the Word of the kingdom, Matt. x. 8; xxiii. 13-15, and other [illegible] that, seek to be constituted [illegible] ousness of God is its Kingdom [illegible] things shall be added to you." Matt. vi. 33. This is the order laid down by Jesus, an order which can not be improved.

The Russian Defeat a Blow to Turkey.

While we watch the conflict between Japan and Russia, we must remember that all this is a mere incident in the real struggle that has been going on for years, and will go on between the two rivals Britain and Russia. When England was fighting in South Africa, Russia did not fail to take full advantage of the turmoil into which the British Empire was plunged, to further her schemes in Asia, and the Far East. This war with Japan is but one of the moves being made on the chess board of nations with the view of checking the great Northern power. In the Chicago *Tribune* is an article written by "Ex-Attache," which gives a very full idea of how matters are progressing, and we give so much of it as bears on the question, that our readers may be informed of what is happening, and is likely to occur in the near future.

Abdul Hamid has fallen upon evil days. Russia's disasters in Manchuria and her internal disturbances are filling his heart with apprehension. For he realizes that Ozardom will be compelled, by popular sentiment, to seek reparation in the Balkans and in Asia Minor for the injury sustained by its prestige in the far east, and that it has now no longer the power, nor yet the desire, to hold in leash the insurgent activity of Bulgaria, of Macedonia, and in his other Christian dependencies. Besides this there is so much analogy, from a western point of view, between the essentially oriental forms of government of Russia and of Turkey that the sound of the waves of popular revolt now sweeping over the Muscovite empire re-echo through the length and breadth of the padisha's dominions—nowhere more loudly nor more ominously than around the walls of his palace of Yildiz kiosque, at Constantinople. Although Russia has always been looked upon as the hereditary foe of the Turk, yet there is today no one who is more anxious for the success of her arms in Manchuria and for the settlement of all her troubles near home than Abdul Hamid.

It is England that has supplanted Russia as the object of his principal dread. It is in Great Britain that he sees the gravest peril, if not to the Ottoman empire, at any rate to his dynasty, and he appreciates the fact that Russia's misfortunes constitute England's opportunity, and that czardom, overwhelmed with disasters, military as well as domestic, becomes with every new catastrophe less capable of acting as an obstacle to Great Britain's designs.

Lord Curzon is the instrument of these designs. Some credit him with being the originator thereof. But I should be far more inclined to ascribe their conception to that wonderful department at Calcutta which is the Indian counterpart of the foreign office in London, and of which Sir Mortimer Durand, now British ambassador to the United States, was for several years the chief. This belief is strengthened by the fact that it is especially since Lord Lansdowne became secretary of state for foreign affairs that the oriental policy of the English government has become more active and more aggressive.

Lord Lansdowne served for a term as viceroy of India, and while there became profoundly interested in the work of the foreign department at Calcutta, and imbued with a great admiration for its officials, men who are the pick of the Indian civil service. Moreover, he identified himself with the aims and the ideals of this department, and since he has been foreign secretary has done everything in his power to promote their development and to foster their execution. In fact, today the foreign departments of London and Calcutta are working together in the most perfect harmony, with immense advantage to English interests, and it is pretty well known in well informed circles that the member of the cabinet to whom Lord Curzon looks for support at home is Lord Lansdowne rather than St. John Broderick, the secretary of state for India.

Speaking broadly, the principal aims of the foreign department at Calcutta are to strengthen England's hold on India, as well as her predominate influence upon all vassal and independent rulers within what may be described as the Indian sphere, and to counteract any effort that might be made by European powers, either to endanger the line of communication with the mother country or to foment anti-English intrigues among the native rulers and races of Asia.

The most powerful element in India is undoubtedly that which accords spiritual allegiance to Islam. England has probably some 80,000,000 Moslem subjects in the Deccan peninsula, and at least 30,000,000 more in Africa. Indeed, Great Britain is without exception, the greatest Mohammedan power of the world, and has won the confidence and the good will of the followers of the prophet to a degree enjoyed by no other Christian power, through the religious tolerance displayed by her government, through the respect shown alike by state and people for the religious prejudices and practices of Islam, and through her refusal to force the Bible upon those who build their hope of salvation on the koran. Since the English crown took over the administration of Hindustan from the old East India company it has been able to place implicit trust in the loyalty of the Mohammedan princes and people of the Deccan, and it is the 80,000,000 of Mohammedans that constitute, so to speak, the backbone of India in a military as well as in an economical sense. The confidence is mutual, and the only clouds by which it has been momentarily obscured have been traced to the influence of the present sultan at Constantinople.

For many years the English believed in the pretensions of the Sultans of Turkey to the dignity of caliph; that is to say, to the spiritual supremacy of the entire Mohammedan church throughout the world. It was, indeed, this even more than the dread of seeing Constantinople fall into the hands of Russia that led Great Britain to champion the cause of the sublime porte and to expend vast quantities of British blood and treasure in its defense. The English thought that they owed it, as a great Mohammedan power, to their Mohammedan fellow citizens in India to protect the chief of the latter's church.

But Abdul Hamid, by his readiness to lend himself to every anti-British intrigue at Constantinople, and by his reluctance to accept English advice, ere long convinced the statesmen at Calcutta and in Downing street that as the spiritual head of Islam he constituted not only a perpetual source of trouble but likewise of serious danger to the Moslem possessions of the English crown. Realizing the hopelessness of the situation at Stamboul, where the Sultan with his policy of playing off one European power against another, was always certain to find some foreign government ready to outbid England for the sake of temporary advantages at the latter's expense, the foreign department at Calcutta, while Lord Lansdowne was viceroy and Sir Mortimer Durand its chief, proceeded to investigate the pretensions of the Turkish Sultan to the caliphate, and after a most exhaustive inquiry in which the most learned members of the Moslem creed in India took part, came to the conclusion that his claims were unfounded and based entirely on usurpation and on false assertions.

The Koran that is to say, the khadissei shereef portion thereof, strictly provides that the caliph of the Mohammedan church—its supreme pontiff—must be a lineal descendant of the prophet who founded the faith. Now the grand shereef of Mecca fulfills these genealogical requirements, being a lineal descendant of Hassan, the grandson of the prophet. Sultan Abdul Hamid, on the other hand, has none of these qualifications, his ancestors having belonged to a tribe distinguished for its enmity to the prophet. He cannot even be considered as being even in the remotest degree descended from Mahomet, and the only foundation on which he bases his claim to the caliphate is an alleged, but by no means authenticated, cession of the dignity to Sultan Selim, the conqueror of Egypt, by the last Fatimite caliph at Cario in 1516.

The Fatimite caliph, so-called because descended from Mahomet's daughter Fatima, had no authority whatsoever to bequeath the title to any one, least of all to one who was by race and ancestry legally and theologically disqualified. No sultan ventured to lay any particular stress upon the possession of the title of caliph until Abdul Hamid, who, with the object of strengthening his claim thereto, has actually had the audacity to eliminate from the copies of the koran published in Turkey those khadissei shereefs which contain the inspired injunction regarding the caliphate, a sacrilege which excited horror even among the ecclesiastical authorities at Constantinople, where numbers of ulemas have been banished for denouncing the indignity thus done to their holy book.

Some time ago the sultan, in an ill-advised moment, conceived the idea of uniting the entire Mohammedan world into a sort of pan-Islamic union of which he, as the organizer, would naturally be the chief. Taking his claims to the caliphate altogether too seriously, encouraged thereto by flatterers bent on serving their selfish interests through his favor, he assumed that if he could but secure recognition by the entire Mohammedan world as its chief he would be treated by the great powers of Europe and by the United States with a great deal more respect than as the mere sultan of Turkey.

For some years he devoted himself to the propagation of this pan-Islam movement, sending emissaries to all parts of the Mohammedan universe, even to China and to the Philippines, to Java, and to Central Africa, to Morocco, and to Persia. This had the effect of bringing the leaders of the Moslem faith in the various quarters of the globe into communication with one another. But the result was detrimental to the sultan.

Among the questions with which it felt itself called upon to deal were his policy and conduct as a Moslem ruler and his claims to the caliphate, and now, to his dismay, and in defiance of his wishes and of his interests, the men who have assumed the leadership of the pan-Islam movement have summoned a congress to meet, of all places in the world, at Constantinople. The sultan would have prevented it if he had been able, but did not dare to do so on account of the great religious influence of the men at the head of the movement.

The avowed object of the impending congress, in which 200,000,000 Mohammedans—several millions of them subject to American rule—will be represented by delegates, is to bring about, through religious influence, a common accord among Mohammedans of all countries and races, whether under rulers of their own faith or subject to heretic rule. In the programme laid down special emphasis is given to the necessity of preserving good relations with those governments and countries which are friendly to the interests of Islam and which protect the faith of its adherents, while Moslem rulers are warned that those among them who may become a cause of weakness or of injury to Islam by their policy and by their council will be held responsible before the sacred law, from the action of which there is no escape. The sultan himself, as well as many others, sees in this programme an attack upon himself, and construes its provisions as an intention on the part of the congress to call him to account, and to divest him of the lofty dignity of caliph which he has usurped.

These fears are justified; for it is now known that the men who will dominate the congress will come from India, from the British portions of Africa, and worse than all for the sultan, from Arabia, where, thanks to the extraordinary activity of Lord Curzon and his able subordinates of the Calcutta foreign and political department, English influence has entirely supplanted that of the sultan, even in the holy places of Islam. In fact, it is the grand shereef of Mecca who is Lord Curzon's and Lord Lansdowne's candidate for caliph, as the lineal descendant of the prophet's grandson, Hassan.

When some time ago Lord Curzon caused a Moslem sheik to be invested with the administration of koranic law at Zeilah, which, with the surrounding country, is almost entirely populated with Mohammedans, he addressed to the grand shereef of Mecca a letter through one of his Indian Moslem agents requesting him to give his approval to the appointment, in his capacity as the head of the Mohammedan church throughout the world.

It is no longer any secret that Lord Curzon has in view the proclamation of Mecca, of Medina, and, in fact, of all that portion of Arabia in which the holy cities of Islam are situated, as the dominions of the grand shereef, assuring to the latter the revenues of the sacred cities, entire independence from the sultan of Turkey, as well as freedom from interference on the part of any other foreign power. The whole of the Arabian peninsula, in which the holy places of Islam are situated, constitutes, theoretically, a Turkish province under the direction of a Turkish governor, who, making his headquarters at Hanaah, maintains garrisons at Mecca, Medina, and at the Red sea port of Jeddah, for the purpose of extorting money, which would otherwise flow into the coffers of the grand shereef, from the pockets of the pious pilgrims who flock each year in countless thousands to the holy cities from all quarters of the Mohammedan world, no less than 70 per cent of the entire number coming from British India alone. The authority of the sultan of the Turkish governor is restricted only to those spots actually occupied by the Ottoman troops, and the remainder of Arabia is in a state of permanent insurrection against the sublime porte on the part of more or less powerful chieftains, who are, one and all, on the most friendly terms with Great Britain and who derive, not only money, but likewise arms and supplies from their co-religionists in India.

Since Lord Curzon has been viceroy England has been rapidly extending her influence among the various Arab tribes of the peninsula, has taken a number of them, both in the south-western corner near Aden and on the shores of the Persian gulf, under her protection, and is steadily winning their confidence and their good will in the same degree that the British government enjoys on the part of the Mohammedans in India. Meanwhile the sultan, dreading the loss of the holy cities, and of Arabia, upon the titular possession of which his throne may be said to rest, is straining every nerve to complete the wonderful railroad now in course of construction from Damascus to Mecca, and a third of which has already been completed. Once finished he would be able to pour troops into the holy places. But it is probable that before the two years which are needed for its completion are brought to a close the policy which Lord Curzon is so actively pushing will have been crowned with success, that the mysterious land known as "Happy Arabia" will be entirely free from that Turkish thraldom by which it has been blighted, and that the caliphate of Islam, wrested from the unworthy and blood-stained hands of Abdul Hamid, will be vested in the grand shereef of Mecca, the only lawful heir of the Founder of the Faith.

Brother Zilmer's new tract "What we believe," is out, and a copy has been placed on our desk. The title gives indication of what the work is—"An exposition of the faith of the Church of God." Brother Zilmer has gained a reputation for clearness of thought and ability to present a subject in a plain and concise manner, so there need be no occasion to misunderstand what he sets forth. Anyone who wishes to have an explicit statement of our belief, either for self-information or to give to those outside, should secure copies of this tract at once. Order them of A. H. Zilmer, Plymouth, Ind. Price 15 cents each or 10 for $1.

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interspersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were sterotyped—hence additional copies can now be printed for the mere cost of paper, presswork and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued. Bro. Woodruff expects and asks no income from their sale, only that each book will bring a return that will replace it, and keep the book in circulation. The cost of freight and postage till the book is in your hand amounts to 12 cents. Allowing a margin to supply wrapping and necessary postage in correspondence, we must add 3 cents to this, making the cost to you post paid 40 cents. This is a rare opportunity to get a book that is highly instructive and at the same time readable, in that it is not too long in any one part, so as to weary the reader. It is an excellent work to give or loan to truth-seekers. Send to this office and get a copy. Any one wanting a number of them to use in mission work, can have them in quantities as they desire at a price just covering the cost of the books and getting them to hand by express or freight, as they desire.

Several thousands of these books should be taken by our brethren at once. Every new convert, every inquirer after truth, should have one of these books, and at the price asked could have one if our brethren will make the effort. Take hold, brethren and send these books into the Lord's vineyard to work.

Poetry.

RESTITUTION.

Truly God will yet restore
Eden, as it was of yore.
He will judge the poor aright,
The oppressor break with might.

Righteousness will flourish then,
Peace and safety be as when
In the garden Adam gave
"Life" her name, who all life gave.

This of "corn" a "handful" is,
In the "mountain" where it lies;
But its fruit shall shake the earth,
'Tis to God of bounteous worth.

Aye, its fruit like Lebanon,
Shall to Eden blessings bring!
Here the elect—chosen—ones
Shall proclaim—God's kingdom's come.

Its dominion it shall be
Boundless—e'en from sea to sea:
And his glory shall increase,
Till all earth be filled with peace.

They who overcome shall be
First in this great victory.
First the New-Song they will sing,
And will reign with Christ, the King.

On Mount Zion they shall stand,
A royal throng, a heavenly band,
To proclaim his will divine,
Everlasting-gospel-time.

Who hath Healing at his side?
God, our God doth it provide.
In the Stream and in the Leaves,
'Tides the Balm he to them gives.

He will lift the Ensign high,
Nations then with eager eye
Will behold the Standard there,
Which to God will bring them near.

"Come," they say, "and let us go
To God's house." Him we now know.
Let us prostrate unto him,
Who doth us salvation bring.

Year to year will we go up,
Drink we from the blessed cup;
Offering gifts unto our God
Who did this blest stream provide.

Thus his mercy doth appear,
While they're speaking he will hear;
He will answer ere they call,
Way of Life to show to all.

His dominion, it shall be
Boundless, e'en from sea to sea.
And his glory shall increase,
All the earth be filled with peace.

MRS. E. R. BOYER.

Communicated.

The Bible. No. 5.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2. Tim. iii: 16. This passage affirms the inspiration of the written word, that the writers while writing were under the control and direction of the Holy Spirit. Scripture in this text means the written word, the "graphe," in Greek. Theopneustos is defined by Green divinely inspired. So we have divinely inspired writings to teach, convict, correct, and discipline us. The Spirit dictated the thoughts and the words which were written by these men. The thoughts are God's thoughts, and the language employed as the medium of communication was of his own choosing.

The inspiration of the Bible writers was something very different from the inspiration of the poet and the impassioned orator. The inspiration of these, if it may be so called, is the subject each is treating and the interest he feels in it. This kind of inspiration falls infinitely below that of God's prophets. The impulse of poet and orator, call it what we may, does not transport them into regions of truth in the past, nor does it lift the vale that hides the future from human gaze. However wrought up in thought and feeling they can not go back of written records, nor forward beyond what is foreshown on the pages of the prophets.

The inspiration the Bible claims for itself is supernatural. The revelations made by means of it are not the discoveries of man's unaided powers. "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." 2. Peter i: 21. They did not speak of their own private (individual) ability and will, but what was revealed to them alone by God. They did not always understand what they spoke or wrote.

Daniel did not understand his own vision recorded in the 8th chapter of his book. A voice between the banks of the Ulai said "Gabriel make this man to understand the vision." v. 16. From v. 20 to 25 is given the explanation by the angel. The concluding verses of the 9th chapter completes the explanation of the vision. The prophet's vision of the four great successive kingdom with the last divided into ten kingdoms, as recorded in the 7th chapter was all a mystery to him and over which he was perplexed and troubled. It was necessary for him to enquire of one endowned with the requisite wisdom to make plain the meaning of the mysterious symbols seen in vision. So he says "I came near unto one of them that stood near and asked him the truth of all this. So he told me, and made me know the interpretation of the things" v. 16. It is taken for granted, commonly, that the prophets being inspired knew what they were talking about, or understood the meaning of those strange pictures seen while in the ecstatic state, so to speak. But not so. It was necessary to appeal to an interpreter whose business it was to describe in words the things denoted by the symbols. This was not always done. In many cases these mysterious characters as seen in vision were placed on record without any explanation. We have the description of the symbols in words simply telling us what the prophets saw. What each particular symbol represented by its acts (if active) and effects, as an agent, was an unanswered question with the prophets, and we to day still raise the question, what does this or that symbol denote? It is not to be supposed that the prophets understood fully all that was communicated to them verbally instead of under the medium of symbols.

They wrote for later ages as well as for the time near at hand. It was not so much for the benefit of generations unborn. They would be dead and unconscious at the date of Christ's first advent, and know nothing of his sufferings. A long stretch of years lay between them and the first thrilling scene in the drama of salvation. It is written "Of which salvation the prophets enquired and searched diligently who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with (by) the Holy Spirit sent down from heaven." 1. Pet. i; 10-12.

The apostles and others under the operation of the Spirit re-announced the things ministered by the long line of Hebrew prophets; giving additional revelations suited to the further and fuller development of God's plan of the ages. Later prophets read and studied earlier ones. Daniel understood by books the number of the years, whereof the word of the Lord came to Jeramiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Dan. ix: 2. How often New Testament speakers and writers quoted from Old Testament writers, thus showing in what light they regarded the ancient Scriptures, that they were inspired and perfectly reliable. The apostles were not "Higher Critics."

Inspiration was intermittent. God's prophets were not at all times under the operation of the Spirit. When not under its power they were errant like other men. When David contemplated building a house for the "ark of God." Nathan said to him "Go do all that is in thine heart; for the Lord is with thee," 2. Sam vii: 3. The night after the prophet said this the word of the Lord came unto him revealing God's purpose that, not David, but Solomon his son should build the house. "There says the higher critic Nathan was wrong, though doubtless he thought the first advice to the king was prompted by the Spirit." This word "doubtless" is very convenient for these critics. On it they build their theory that inspiration is "errant." Nathan did not think that his first advice was prompted by the Spirit, but he knew that what came to him that night was the word of the Lord, and said so. How silly the notion that the prophet did not know when the Spirit was operating on his brain, dictating the thoughts and language he was to utter! If the prophets did not feel the impulse of the revealing Spirit then they never knew that they had a revelation from God, and could not know that they were prophets.

Somewhat varied phraseology is employed to denote the influence of the Holy Spirit, more frequently the result of its operations is stated; as "the word that came to Jeremiah from the Lord." Thus spake the Lord; thus saith the Lord. Isaiah, for Christ says, "The Spirit of the Lord God is upon me." He then tells us what he saw and heard in vision. Ezekiel's usual introduction to his prophecies, "The word of the Lord came to me." In chap. 40 he says, "The hand of the Lord was upon me."

JOHN L. WINCE.

An Appeal to all the Faithful in Christ Jesus.

To those of like precious faith:

Do we all realize that we are now living in the perils of the last days, and that Satan is working with all signs and lying wonders, and if possible will deceive the very elect? There never was a time when the cause of truth needed faithful, true and pure advocates more than now. It is lo here, and lo there. You can hardly think of a doctrine however presumptuous but you are asked to believe it, and if possible the very elect would fall into these wild speculations that are extant today. There is no safe place but the eternal rocks of truth, and from that rock every lover of truth should sound out the clarion notes of warning. This rock is Christ Jesus, and the truth uttered from his lips is "The gospel of the kingdom of God," which is the power of God unto salvation. One mistake might cause our eternal ruin, as in the case of Hymeneus and Philetus who had overthrown their own faith and that of others by preaching a falsehood. 2 Tim. ii. 17-18. That would be considered a very small offence at the present time, but it proved fatal in the apostolic age, and when we read the apostles' words in Gal. i. 8, 9, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," it would seem to me that every teacher of the Word should be very careful what they teach. I would be very charitable, but we must not allow our charity to encroach on the plain teachings of God's sacred Word which I am commanded to earnestly contend for. There seems to be at this time a determined effort to force certain doctrines into the "Church of God." My object is not to argue any given point, but simply mention them as they appear to me. I believe the Bible teaches beyond successful contradiction that our Lord Jesus Christ is the Son of the living God, and I must worship him as such. If I were to endorse the human paternity idea what would the effect be on my mind? I could not pray through him to the Father, as I would have just as much respect for any other respectable Jew as for him. Then if all those texts relating to the Christ as being "The Son of God" be false or interpolations, what confidence could I have for the rest of the book? I think as the Irishman did when the infidel told him of what a fraud Christ was as the Son of God. Said the infidel, his mother was nothing but a common Jewess, and his father Joseph was a common Jew, so you see his parentage was no better than mine. The witty Irishman replied, "Well, allowing your father and his to be equal men, I am sure there is a mighty difference between the two sons." I remember well dear old father Chaplin's remark to me. Bro. Woodward, I have no respect for this idea, or any doctrine which belittles my adorable Redeemer, or takes one honor from him, and I could heartily say, Amen.

I want to ask Bros. Wagoner, Hatch, Chase, Wince or any of the old vetrans of the cross, if they ever knew a person who was made any more humble, more honest, more devoted to truth, more Christ-like by making Christ less than God's dear Son? It answers one purpose very well—to bring division. And the man or woman who has this doctrine in stock, waits just as patiently and stealthily for the evangelist to get away, so they can if possible undo the hard work of weeks, that he has so faithfully done, and the unsuspecting flock listens while he tells them that he has great respect for their evangelists, but they have failed to tell them all the truth. The gospel of the kingdom which the Word tells us is the power of God unto salvation, he tells them is not enough, but it is very necessary for them to keep the Jewish Sabbath, the gospel alone is not sufficient. As one cannot be justified without the law, you must put some old wine into those new bottles, some new cloth into old garments, but he has accomplished his object, sown discord, distrust, divided the flock and like all wolves among sheep, scattered the flock and hastened into some other fold to continue his work, while devils laugh over his victory. I have never seen a person yet made better by embracing these doctrines, but I have seen many made self-righteous. Am I wrong? Is it not a fact that any minister who starts out with these two messages—the law and Josephitism—do it with the intention of bringing division? Therefore I would appeal to all, cling close to the dear old [illegible] is God's power to save, [illegible] if one husband fails to love [illegible] not help the matter. Now, I [illegible] you brethren, mark them [illegible] those divisions and offenses [illegible] to the doctrine which ye have [illegible] and avoid them. Rom. xvi. 17. We have very dear friends and brethren whom we respect and love most dearly, who believe in what they term the "Larger Hope." I want to say these brethren if they think it would be a good thing for the evangelist to go into a promiscuous crowd and tell them that all men would finally be saved? Would not the tendency be to remove all obligations from them and they would very naturally think and say, Well, if God purposes to save the world, I need not worry, I am all right any way. That was not what Christ said but, "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16, "Except ye repent you shall all likewise perish." Now brethren, let us be honest, to be damned does not [illegible] to be saved, does it? To perish does not mean to have eternal life, and without the gospel we are lost. George Washington once said, "United we stand, divided we fall." It is just as true of church as state. What a power for truth the "Church of God" might be if we would all live up to the Apostle's injunction in 1 Cor. i. 10, "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (schisms) among you, but that you be perfectly joined together in the same mind and in the same judgment." What a glorious spectacle such a church would be, perfect love by which all men might know they belonged to God. We would then avoid foolish questions and genealogies, and contentions and strivings about the law, for they are unprofitable and vain. Then dearly beloved in the Lord, let us stand strongly for the truth, fighting the good fight of faith, thereby being able to lay hold of eternal life.

Yours in Christ.

B. W. WOODWARD.

A Separate People.

Why should God's people be a distinct, and separate people? In answer to this question, numerous reasons can be given, as for instance:

1. They are a specially called out people, for a special purpose.

2. They are called out by a special message, which message relates to the special purpose for which they are separated.

3. They are a special people, separated by a special message, and so must conduct themselves in harmony with the principles and rules contained in the special message.

4. All that they are and possess must be consecrated toward the advancement of the principles and cause for which they were separated by the said message.

5. When a separated person shall commingle again with that from which he was separated, and at the same time expect to be used for the purpose for which he or she was so separated, they are practicing self-deception.

6. The separated ones are required to draw a distinct line of demarkation between the darkness of Old Babylon, and the Ecclesia of called-out-ones. "What communion hath light with darkness?" None whatever. We who have been separated, can not possibly hold brotherhood and fellowship with the children of darkness, and the children of light, at the same time. It has pained me to see some try to accomplish this feat. If they are not willing to separate themselves from their brotherhood, and fellowship, they can have no fellowship or brotherhood, with the Ecclesia or separated ones.

7. The children of darkness, from which the children of light must separate themselves, are known and described as "Gentiles in the flesh," and as long as they remain "Gentiles in the flesh," their condition is described as being "without Christ, having no hope, and without God in the world." The separating message relates to the re-organization of the commonwealth of Israel. The message is contained in the covenants of promise, which covenants relate specially to the above covenants.

When we become "fellow citizens," in the said "commonwealth of Israel," then we separate ourselves completely from "Gentiles in the flesh." There can be no fellowship, brotherhood, or communion, between "Gentiles in the flesh," and "fellow-citizens in the commonwealth of Israel." All associations, ecclesiastical or [illegible] Otherwise, remain "Gentiles in the flesh," until they have complied with the requirements which will transfer their allegiance from "Gentiles in the flesh," to fellowcitizenship in Israel's commonwealth. Between the two there can no fellowship or communion. If you accept a "church home" with the uncircumcised (circumcision made without hands) Gentiles, then you belong to, and must accept the reward of an "uncircumcised Gentile."

Yours in the Blessed Hope.

W. H. WILSON.

Russia to Fight Britain.

Under the above heading is a special cable to the Chicago *Tribune* of March 9, in which a Russian of high authority makes the statement that sooner or later Russia and England must fight it out. He says it is not possible for Russia to sit idly by while England continues to intrench herself in Asia at points where Russia is most vitally interested. In reference to the action of Russia in reinforcing her forces in the Southeast, which is now being pushed so energetically, he says:

"Russia has not any designs on India, as England is so fond of alleging. If Great Britain would only let us alone we would not trouble her; but we are not blind to the manner in which Great Britain has seized the occasion of the present war to buttress all her interests in central Asia, where we have as vital interests as she; nor can we Russians get over the idea that sooner or later a conflict with our traditional enemy is inevitable, and we realize that our only path to victory lies in the direction of India.

Without going back to Lord Curzon's bombastic proclamations or anything prior to the war, and omitting consideration of the manner in which she has sought to embarras and discredit us in its prosecution, we recall what Great Britain has done in Asia since the outbreak of hostilities, and ask whether Russia would not be justified in making a counter move to Younghusband's expedition to Tibet, which was in direct violation of Great Britain's solemn assurances to us.

Younghusband negotiated a treaty which so closely approached a protectorate over Tibet that the British government was obliged to administer a public rebuke to him. Then Lord Kitchener's scheme for the reorganization of the Indian army blossomed and a so-called commercial expedition was sent to Persia. The son of the ameer of Afghanistan was next brought to Bombay. Then pressure was put upon Turkey to settle the Aden hinterland question, and now there is a project of autonomous Arabia.

Great Britain has been making hay while the sun shone. But Russia cannot hold her hands and see Tibet and Afghanistan converted into Bhutans or Nepals nor Persia placed completly under British influence. I have no personal knowledge of what if any steps have been taken in Turkestan, but Great Britain will find Russia is not so engrossed or helpless as to be obliged to relinquish border states to her mercy without a struggle."

Sensational rumors of the dispatch of reinforcements for Russian Turkestan were current two months ago, but they were then denied. These reports now are affirmed on the authority of a traveler of unimpeachable veracity, who has just arrived from Tashkend, and who was a personal witness of military activity on the recently completed Orenburg-Tashkend and other strategic railroads through Merv to Krasnovodsk. Troops, guns, and munitions of war have been moving southward for two months. Between the middle of January and the middle of February fifty-six military trains, mostly carrying artillery, arrived at Tashkend.

The guns were mostly sent from Merv, from whence a purely military railway line goes to Kursk. The traveler in question was informed, although he had no personal knowledge on the point, that Russian troops had crossed Pamir through Terek pass and garrisoned Kashgar. The Orenburg-Tashkend railroad was so crowded that the traveler was forced to return by way of Krasnovodsk.

The informant states that the greatest secrecy is observed. Travelers, who are rare, must be provided with special permits from the minister of war, and are kept under the closest surveillance. The baggage of this traveler twice was seized and searched, although his papers were regular. It is most significant that local officials have been ordered not to permit Englishmen to travel in Russian Turkestan, and steamship captains on the Caspian sea have been forbidden to allow Englishmen to land on the eastern shore. At Krasnovodsk the informant was told that two English officers who were traveling in disguise are languishing in prison.

The informant said the greater tranquility prevailed in the Turkestan region. At Bokhara there were only vague rumors that a war was in progress, and absolutely nothing was known regarding political developments in European Russia. The only explanation of the renewal of Russia's military activity there is that it probably is a demonstration to impress Afghanistan.

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We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs S A Byers	3 50
Mrs Alex McFarland	1 00

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Colonist Tickets to the West and Southwest.

February 21st and March 21st, special one-way second class colonist tickets will be sold to points in the West and Southwest Territory via Pennsylvania Lines. For full particulars regarding fares, time of trains, etc., call on nearest Ticket Agent of those lines.—Mar. 21.

Original.

The Parable of the Hidden Leaven. Matt. xiii. 33, 35.

"The kingdom of heaven is likened unto leaven which a woman took and hid in three measures of meal till the whole was leavened; all these things spake Jesus unto the multitude in parables and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet saying, I will open my mouth in parables. I will utter things which have been kept secret from the foundation," (margin of R. V. many ancient authorities omit of the world).

"Why speakest thou unto them in parables, And he answered and said, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whoever hath to him it shall be given and he shall have abundance, but whosoever hath not, from him shall it be taken away, even that which he hath, therefore speak I unto them in parables. But blessed are your eyes for they see and your ears for they hear, for verily I say unto you that many prophets and righteous men desired to see the things which ye see, and saw them not, and to hear the things which ye hear, and heard them not." Matt. xiii. 10, 17.

Now there are several things to take note of in this parable, the woman, the hidden leaven, and the three measures of meal, and the time given, until the whole was leavened, all these as related to the kingdom of heaven.

We find in the explanation of the good seed and the tares, that the harvest does not come until the end of the world, and the reapers are the angels. So there is a set time for the kingdom of heaven to appear, and the preparing of the field, the sowing and the growing of the seed is in the world or age preceding the kingdom. A woman is a symbol of the Church of God. This woman or church hid leaven in her meal. Beware of the leaven of the Pharisees and Sadducees, was Jesus' warning to his church—but we must eat the unleavened bread of sincerity and truth, and not the leavened bread of malice and wickedness. 1 Cor. v. 7, 8. The disciples understood Jesus how he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. "I am that bread from heaven," he taught, "I am the Son of God." This the Pharisees and Sadducees denied, "For they eat the bread of wickedness." Prov. iv. 17. "Is not this the carpenter's Son and is not his mother called Mary; and they were offended in him." Matt. xiii. 55. "The Jews then murmured at him because he said, I am the bread which came from heaven, and said, is not this Jesus the Son of Joseph, whose father and mother we know?" John vi. 42.

It is evident from the Scriptures of truth, that the Sonship of Jesus was the great disturbing question between the Jewish church and Jesus and his disciples. He questioned his disciples "Whom do you say that I the Son of Man am? Simon Peter answered, "Thou art the Christ the Son of the living God." Jesus answered and said unto him, "Blessed art thou Simon Bar Jona for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this Rock will I build my church and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven." Will not every member of the Church of God of the Abrahamic faith, eat with Peter of this bread from heaven, the unleavened bread of sincerity and truth and believe in Jesus of Nazareth that thou art the Christ, the Son of the living God?"

How different this from the teaching of the rulers, the scribes and Pharisees and high priest of the Jewish church as they eat the leavened bread of malice and wickedness. "Is not this Joseph's Son?" Luke iv. 22. Therefore the Jews sought the more to kill him because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." John v. 18. "By our law he ought to die because he made himself the Son of God." John xix. 7. The high priest asked Jesus of his doctrine and his disciples. John xviii. 19. After his arrest the high priest exclaimed, "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him, Thou hast said, Nevertheless I say unto thee, Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest rent his clothes saying, he hath spoken blasphemy, what further need have ye of witnesses, behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." Matt. xxvi. 63, 66. "For a good work we stone thee not, but for blasphemy and because that thou being a man makest thyself God." Jesus replied, "Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God."

Thus we find that this question of whose Son, the begotten Son of God the Father, or the begotten son of Joseph which of them that Jesus was, sent him to his death, and this question has been before the church, throughout all this time. It troubled the early church in John the beloved apostles' time, through its Jewish converts, and the sect of Ebionites that followed the teaching of Theodotian of Ephesus and Aquila of Pontus throughout the earlier centuries. While the Unitarians of the later centuries have also eaten the leavened bread of the Pharisees and Sadducees. This same wicked teaching, is troubling the Church of God in this last hour, "whereby we know it is the last hour" of time that we stand in now. And it is this wicked one that shall be destroyed by the brightness of his coming. The proof as to this being the wicked one is found in the 50th Psa. "But unto the wicked God saith, What hast thou to do to declare my statutes or that thou shouldst take my covenant in thy mouth, Seeing that thou hatest instruction and castest my words behind thee.....Thou givest thy mouth to evil and thy tongue frameth deceit, thou sittest and speakest against thy brother, (our elder brother) thou slanderest thine own mother's son, (Behold thy mother) said Jesus to John, These things hast thou done and I kept silence, thou thoughtest that I was altogether such a one as thyself, but I will reprove thee and set them in order before thine eyes (to write unto thee in order most excellent Theophilus) see 1st chapter and 3rd chapter included. This pen picture of the wicked in the fiftieth Psalm describes the Josephites of today perfectly—that Jesus the Son of Joseph was a perfect Son of man, "thou thoughtest I was altogether such a one as thyself."

God says of them, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing that thou hatest instruction and castest my words behind thee. This they do in casting out the genealogy of Matthew and Luke, and beginning Jesus of Nazareth's life history at his baptism in the river Jordan.

John calls this wicked class The Antichrist. Little children it is the last hour and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know it is the last hour, they went out from us but they were not of us, for if they had been of us they would have continued with us, but they went out that they might be made manifest that they were not all of us. But ye have an unction from the Holy One and ye know all things—who is a liar but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the Son. 1 John ii. 18, 22.

This relationship of the Father and the Son, "I will be his Father and he shall be my Son" is denied by the Josephites, and in denying this "truth as it is in Jesus" they are proven antichrist by John the beloved. Turn to the last of the 50th Psalm.

"Now consider this ye that forget God, lest I tear you in pieces and there be none to deliver. Whosoever offereth the sacrifice of thanksgiving glorifieth me. And to him that ordereth his conversation aright, will I show the salvation of God."

In my next I will take up the three measures of meal in which the leaven was hid until the whole was leavened.

E. K. Holt.

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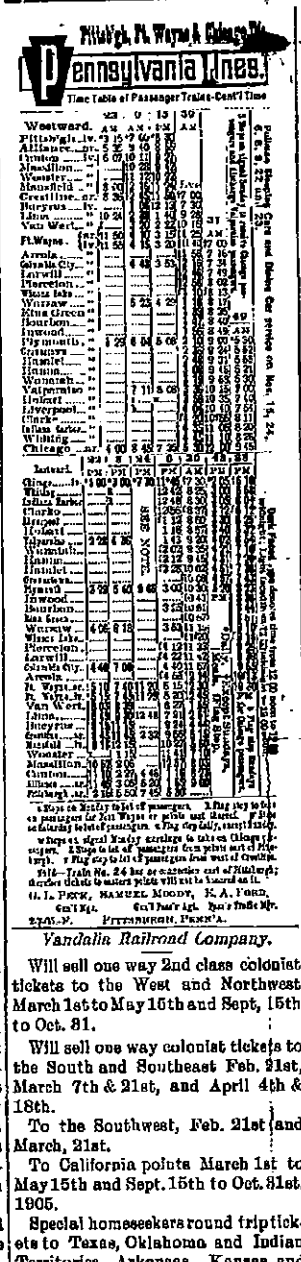

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The North-Western Line.

One of the most interesting series of articles on the subject of the great railways of the country that has appeared recently is that from the pen of Frank H. Spearman recently published in the Saturday Evening Post, and which has since been printed in book form by Scribners. The chapter descriptive of the Chicago & North-Western Ry. has been published by the passenger department of that line in pamphlet form for general distribution and will be sent to any address on receipt of 2c. for postage. W. B. Kniskern, P. T. M., Chicago.—Mar. 25.

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NOTICE.

—The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

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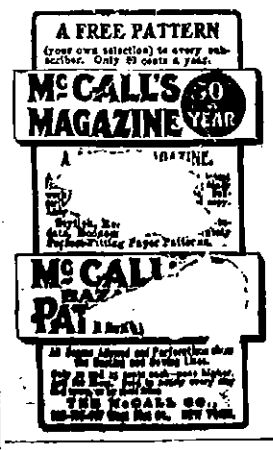

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Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and C. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neff Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O, where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11. Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walter Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jas M S Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park at 5th floor, at 9:30 each Sunday. All welcome.

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The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan.

Brethren, act quickly.

Yours in the hope.

W. L. Crowe,

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, MAR. 22, 1905. NUMBER 12.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Delight in the Lord.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart."
—Psa. xxvii. 4.

O how good it is to delight in the Lord,
And on his care depend;
To him in every trouble flee,
Man's best, man's only friend.

When all streams are dried,
The Lord's fullness is *the* same;
O may man with this be satisfied,
And glory in his precious name.

Why should man's soul a drop bemoan,
Who has a fountain near;
A fountain which will ever run,
With waters sweet and clear.

EUGENE B. WILLIAMS.

Communicated.

The Bible. No. 6.

As originally written what was the measure of its inspiration? Some say the thoughts were inspired, but the language was left to the choice of the several human writers. This theory is at variance with what the word claims for itself. "All Scripture," given by inspiration must mean the revelation of God in its written form—the thoughts of God in written characters or symbols chosen by the Holy Spirit. The thoughts of God in the language of men are what concerns us. When we wish to know God's will touching our duty and destiny we must learn it through the medium of words, the meaning of which we understand. This is the only possible way. The language and thoughts are inseparable. Jesus the Great Teacher frequently said, "It is written." God graciously put himself in communication with man by means of human speech. Let us be thankful for the revelation that makes us wise unto salvation.

Some theologians, as M. Tweaten while conceding that inspiration extends even to words says "but only to these, when the choice or employment of them is connected with the religious life of the soul." These affirm that "one ought to make a distinction between the Old and New Testament, between the Law and the Gospel, between history and prophecy, between narratives and doctrines, between the apostles and their apostolic assistants. All such distinctions are fantastical. There is no ground for them. The inspired writers themselves where they had occasion to quote from earlier inspired documents (as they often did) make no distinction based upon such a classification. They treated whatever they quoted as "inspired," and gave themselves no concern about what bond their quotations might fall under whether law or gospel, history or prophecy, narratives or doctrine.

In this way the higher critics began their destructive work of undermining faith in the Scriptures. They have gone on, and today they hand us out a Bible that is a kind of crazy quilt, or ill-matched patch work. They tell us the Bible contains a revelation from God. They also tell us that it contains a vast amount of error; that whole books, as Joshua and Judges, regarded as reliable by our fathers, possess no historic value; but must henceforth be viewed in the light of romance or legendary stories. Sometimes it is chapters or verses they choose to class as uninspired; and so no one knows when he is reading the word of the Lord, and when that of man. In the light of this it turns out that the truth of God is the needle in the haystack, it is hard to find among so much human rubbish.

Now unless the critics can give us some absolutely certain rules by which to distinguish the inspired from the uninspired, the divine from the human, the Bible will remain to the common people a sealed book. And I may just as truthfully say, sealed to the critics themselves, for so long as they are not agreed as to what parts of the Bible are inspired they are in the same sad condition. They are not agreed. Indeed they have made no discovery of the system of truth which they claim the Bible contains. So the question of "what is truth?" is still unanswered by these boastful critics.

Such a Bible as these higher critics propose to give us cannot be a ground of faith, but on the contrary a source of doubt and perplexity. No one can approach it with that mood of mind so characteristic of the ancient Psalmist, Said David, "Shew me thy ways O Lord, teach me thy paths." Ps. xxv: 4. And another; "Open thou my eyes, that I may behold wondrous things out of thy law." Ps. cxix: 18. The Great Teacher said "Thy word is truth." John xvii:17. The miracles wrought by Jehovah in Egypt, were recounted in the history of Israel and faithfully taught, in compliance with the divine command, to future generations of their children, as an essential part of their education. Call the attention of the higher critics to the things done in Egypt, "the wondrous works in the land of Ham, and terrible things by the Red Sea;" Ps. cvi: 22, and the narration of wonders only provokes their criticism, and elicits from them the opinion that the things recorded were merely the mistaken conceptions of the writers, and that these writers lived and wrote along after the Mosaic age. These men summon the word before the bar of their judgment and condemn it. They can have no faith.

JOHN L. WINCE.

[For Our Children.]

The Man Who Prayed on the Field of Battle.

"He regarded their affliction when he heard their cry." "They cried unto the Lord in their trouble and he saved them out of their distresses. He brought them out of darkness and the shadow of death and break their bands in sunder."

Thus does David discourse in reviewing the history of ancient Israel. And is it not meet that we in like manner take a backward glance at the beginnings of our own nation, and that we note how they gave thanks for mercies, and cried to God in time of danger? We are commanded to "make known the deeds of the Lord among the people," "to talk of all his wondrous works; to remember his marvelous works that he hath done; his wonders and the judgments of his mouth." We do remember how God was with our forefathers, when they "gat themselves out of their country and from their kindred" and came into this land, that they might have freedom to worship him. We have not forgotten that he sent an early spring after that first long winter of suffering and of hardship, a happy omen of the summer-time prosperity that was to be the inheritance of the mighty nation which should rise from that barren Plymouth Rock—our stone of destiny. They had just laws, they respected the rights of others, they lived virtuous lives, they were faithful in their religious devotions, and were prospered in all their doings. God had caused them to grow and increase until they numbered 16 States. Then the testing time came, and they were called upon to surrender their principles, their liberties, their God-given rights.

England's rulers had decreed that they were to be taxed without representation, in direct violation of the Magna Charta at the bloodless battle of Runnymede in 1215 A. D. Under the Magna Charta there could be no such taxation, nor could there be "proceeding against any freeman," in any way, "unless by legal judgment of his peers, or by the law of the land." But the kings of the British realm, had paid so little regard to this law; had taken such defiant attitude against it, that the people had been forced to have it renewed no less than thirty-two times!

The resistance to tyrrany and the renewal of the law was to be re-enacted for the thirty-third time, but this time not in the mother country, but in the colonies. The Pilgrim fathers and their children had taken the charter for granted.

God's government as established over Israel had been representative. The chief of the tribes, "wise men and known," were made their heads, and were to "judge righteously between every man and his brother, and the stranger that is with him;" not fearing the face of man, the judgment being God's. There was no oppression. So the Colonists resolved to hold fast their devotion to principle and to human rights as outlined by God in his holy Word. To have done otherwise would have been treason to him.

Still loyal to their king they petitioned in a manly way for "a more just and humane policy." But the wicked, stupid, stubborn George the Third would not listen. He declared the Colonists rebels, and commanded Gen. Gage to reduce them by force, he having brought a regiment of 700 regulars from Halifax on the 1st of Oct. 1768, wherewith to invest Boston. The 5th of March, 1770, the Boston Massacre occurred. The 18th of April the battle of Lexington was fought. Then Ticonderoga and Crown Point, with a vast quantity of military stores, were taken by the Americans, the 10th and 12th of May, and Washington was made commander-in-chief of the army the 15th of June. Generals Howe, Clinton and Burgoyne had already joined Gage in Boston on the 25th of May, increasing his force to more than 10,000 men, on our side there were 20,000.

The battle of Bunker Hill with 1500 Americans, against 8000 British was fought the 17th of June, where though our foes gained the victory it was with the loss of more than a thousand officers and men.

It was here that occurred the incident to which I refer in the heading of my article. Our patriot forefathers having been forced to take up arms, did not go out to battle depending on themselves. God's great angel was in the cloudy pillar, going before them. They had prayed and there would be no "ifs" about the answer. God's intent was that there be two nations instead of one—the custodians of his oracles, and his agents to carry on just such missionary work as Miss Spence has been telling us about in *All Nations Monthly*, and he overruled the struggle that his own beneficent purposes might be accomplished through Great Britain and the prospective United States.

Dr. Samuel McClintock was the chaplain of our army in the battle of Bunker Hill. He was a man of prayer. He believed as David did that "God would plead our cause with them that were striving with us," that "he would take hold of shield and buckler and stand up for our help," that the Lord would give strength unto his people and would bless his people with peace, if we but implored him to come to our rescue and deliver us.

Acting out his faith he knelt in the midst of the battle, with bullets whizzing all around him, and uncovering his head, and raising his hands toward heaven in deepest reverence, prayed that God would give success to our little provincial army and "deliver our country." The battle was so near a victory, that the Colonists were inspired instead of being discouraged, and sent the news flying every where to rouse opposition and to encourage their brethren. Soon the people began talking of "The United Colonies of America" and at Charlotte, North Carolina, a declaration of independence was actually made. The battle of Bunker Hill had "showed that America was invincible," she was trusting not in the arms of flesh, but in him who "ruleth in the kingdom of men and giveth it to whomsoever he will." The prayer of McClintock on the field of battle and the prayers of her dauntless leader, and of other godly men were to be answered, the nation was to be free.

The sceptic may scoff, but to the Christian the miraculous interpositions of divine Providence are just as evident in the preservation of our forces as they were in preserving ancient Israel, and more than one writer has commented on the strange parallelism of events, in the history of these people and that of our own.

Let us see what happened at Boston in the spring of 1776. Washington had been besieging the city all winter, and at last at the instance of his officers resolved to seize Dorchester Heights and drive the British out. The night of the 4th of March was set for the purpose. When evening came on crowds of inky blackness hid everything in their folds, and under their protecting cover, the detachment sent out reached the Heights unnoticed by the foe. On rising in the morning and reconnoitering the British General saw what had taken place, and knew at once that he must either drive our forces from the position they had taken or get out of Boston in a hurry. Parties of 2400 each to storm the Heights before night came on, feeling certain of his prey. But the wind rose and blew all day. The harbor could not be crossed, the attack could not be made. While the British waited for the wind to go down, the Americans had time to so strengthen their fortifications, that Gen. Howe was forced to give up all thoughts of an assault and to leave the capital of New England.

Independence was declared on the 4th of the following July. Only a little before this King George had hired thousands of Hessians to fight against us and had greatly increased his own forces. Until this action was taken the Colonists still considered themselves loyal subjects of the mother country. Heretofore they had been fighting on the defensive and for their rights. They saw now that reconciliation was impossible, and hence took the step that made them a separate nation. Rather than be slaves, they would fight to the bitter end. And all through the struggle the mass of the American people were "firm and determined." Nor did Washington ever falter in the periods of gloom and disaster that followed the declaration of independence, "The fearful and afraid" might "return and depart;" victory would be given to those who remained, and the glory would be God's. And to the Continental Congress, it mattered not about the defeat at Long Island, the loss of the strong places around New York, the loss and the capture of the best of their troops with the troubling question of finances to perplex; for there was a goal set before them by God, and on its towering spires was written liberty! Never in the darkest hours did they betray any symptoms of despair, nor loss confidence "in the cause of their country."

We cannot help but feel in looking at the matter, that "their arms were made strong by the arms of the mighty God of Jacob." Successes were given us at Trenton and at Princeton; a thousand Hessians were taken prisoners; the faint-hearted roused from despondency, and the army largely augmented by the militia and by the re-enlistment of the men whose terms of service had expired. God's provident care can be seen not only in these events, and in the coming forward of Robert Morris and his friends to tender their fortunes for the support of their country, but also in the events that were to follow. The surrender of Burgoyne brought France into alliance with the Colonies, and France being an ally of Holland, she too became a friend and supporter. But who could have guessed that the nation who had fought against the Colonies for eight years—1755 to 1763—who had enlisted the Indians on their side and who had "swept every cabin where English was spoken out of the Ohio Valley," who I say, could have guessed that this nation, —these Frenchmen would come to our aid? And yet they did—with money, with arms, with ammunition and with men—two hundred thousand dollars worth of the sinews of war being sent over on one vessel. The treaty of France with the United States was made Feb. 6th, 1778, that of Holland in 1780. Both nations at once declared war against England.

The action of France made George the Third willing to treat with his American subjects and to concede everything they had asked! Do you see how wonderfully the chain was hung together? But congress now demanded something more—and this was the acknowledgment of our independence. Nothing short of this, it assured him, would satisfy us. He stubbornly shook his head, braved the consequences and went on with the war. In the meantime our financial matters had been placed on better footing, another loan having been obtained from France, and a national bank established. In the South God had raised up Sumter and Marion, who like the judges of Israel, became the protectors of the people, with their "audacious partisan warfare," sweeping as they did out of "the swamps at midnight" to dart suddenly upon the foe, and by day making "incessant onsets," and cutting the enemy's lines of communication. And now we come to the miraculous interpositions of Providence on our behalf that took place in South Carolina in 1781. Morgan's men had held their position against Tarleton at the Cowpens until Colonel William Washington could charge against the British dragoons with his cavalry, and scatter them like a pack of school boys chased by an infuriated goat. Cornwallis heard of this battle and hurried up the river to stop Morgan in his retreat—General Greene having taken command of our army in place of Morgan. On the 28th of Jan. the Americans crossed the Catawba to its northern bank. Two hours later the British reached the ford and found the river impossible! It had rained in torrents all night and the inpouring waters from all sides had swollen the river to a flood. It was days before the British could cross. The same thing was repeated at the Yadkin, sixty miles farther on, Greene and his men were nearly all over when they saw the British approaching. But for some unknown reason Cornwallis delayed crossing until the next morning Only the God who is in all history can tell why, that God held back the foe, and in the night sent the rain and saved our little army from destruction! If such a thing had happened, but once, or at most twice, we might be willing to concede that it was accidental, but when we find the third instance, we can but say, "He regarded their affliction when he heard their cry."

Our army had raced with the British to reach the river Dan and had won the race and were over when the British came up, and found the stream a roaring flood, Feb. 18th. Patterson gives all three instances in his "Fables of Infidelity," Ridpath the two first in "Cyclopedia of Universal History."

October 19, 1781, the allied armies of Washington and Lafayette, compelled the surrender of Cornwallis at Yorktown, Virginia and on the 3rd of September, 1783, a final treaty was made "between all the nations that had been at war," our Independence had become a settled fact, our bands had been broken, the goal had been reached, and liberty was won! We might now "serve him without fear in holiness and righteousness before him all the days of our lives." He has given us a wonderful heritage, a great and a good land, he has redeemed us from all our enemies round about; no foreign foe dare set foot on our soil. We can learn this truth, we can study his book. We can hold up the light, and there is no to forbid. Let us ever be grateful to him for these inestimable blessings and use them only for his glory. "O give thanks unto the God of heaven, for his mercy endureth forever!"

AUNTIE WINCE.

Every heart so long as it lives below the glory of God, and so is not glorified with God, is a heart centering itself in a dispensation which will be dissolved.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SEEELS

The Power of Forgiveness.

The power of forgiveness even for an offense against human law is well illustrated in the following incident:

A soldier was about to be brought before his commanding officer for some offense. He was an old offender, and had often been punished.

"Here he is again," said the officer, on his name being mentioned; "flogging, disgrace, solitary confinement, everything has been tried with him." Whereupon the sergeant stepped forward, and apologizing for the liberty, said:

"There is one thing that never has been done with him yet, sir."

"What is that?" said the officer.

"Well sir," said the sergeant, "he has never been forgiven."

"Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected a few minutes, ordered the culprit brought in, and asked him what he had to say to the charge.

"Nothing sir," was the reply, "only that I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing less than his punishment would be increased with the repetition of his offense, the colonel addressed him, saying:

"Well, we forgive you."

The soldier was struck dumb with amazement; tears started in his eyes and he wept like a child. He was humbled to the dust, and, thanking his officer, he retired to be the old refractory, incorrigible man?—No! from that day forward he was a new man. He who told the story had him for years under his eye, and a better conducted man never wore the Queen's colors.

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interspersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were sterotyped—hence additional copies can now be printed for the mere cost of paper, presswork and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued. Bro. Woodruff expects and asks no income from their sale, only that each book will bring a return that will replace it, and keep the book in circulation. The cost of freight and postage till the book is in your hand amounts to 12 cents. Allowing a margin to supply wrapping and necessary postage in correspondence, we must add 8 cents to this, making the cost to you post paid 40 cents. This is a rare opportunity to get a book that is highly instructive and at the same time readable, in that it is not too long in any one part, so as to weary the reader. It is an excellent work to give or loan to truth-seekers. Send to this office and get a copy. Any one wanting a number of them to use in mission work, can have them in quantities as they desire at a price just covering the cost of the books and getting them to hand by express or freight, as they desire.

Several thousands of these books should be taken by our brethren at once. Every new convert, every inquirer after truth, should have one of these books, and at the price asked could have one if our brethren will make the effort. Take hold, brethren and send these books into the Lord's vineyard to work.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Oregon State College
Oregon, Albany

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.

J. B. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Mar. 22, 1905.

Brother Zilmer has commenced a protracted meeting at Argos, Ind.

There being five Wednesdays in March our next issue will bear date April 5.

Brother W. H. Wilson writes very encouragingly of his meetings in the southwest, and we trust he will see some results of his labors.

"Since our last issue the gloom at St. Petersburg has increased day by day. General Konropatkin has been relieved of his command, and General Linevitch placed in charge. The Russian army is endeavoring to escape to Harbin or any other point north on the Siberian railroad. The Japs are pressing them so hard that they have to abandon guns and supplies. Besides the Japanese are able to move faster, and forces are hurried ahead to cut the roads and block the retreat. Russia is doomed to see this army dispersed if not killed or taken prisoners. Without supplies they cannot exist as an army. In the meantime the government still talks of continuing the war, while many advisers ask for peace. French bankers have "postponed" the raising of a new loan for Russia, and she has had to turn to bankers of her own lands. This is a significant "straw," showing how the tide has changed. One writer of note says that peace with Japan must be made speedily, that Russia may get ready for the next war in India for Tibet.

These words of Jesus, "Be of good cheer; I have overcome the world," are very precious to true brethren and sisters of Jesus. How very near he seems to us. It makes us realize that he really meant it when he said, Henceforth I call you not servants but friends, so familiar and intimate is it. "Be of good cheer," is just the way we cheer one another on in any difficult pursuit. In this case his word of encouragement is based upon the fact that he had done already what they had yet to do; overcome the world. It would be well, indeed, for us if we could keep his words in mind, in connection with his promise to be with us always, if we steadily maintain the conflict with the world and the flesh; so that we never have to fight alone. He knew what awaited himself—well knew how they would scatter every man to his own, when the crisis came, and would leave him alone; but he adds, "And yet I am not alone, because the Father is with me." And it is just this way with us. If we are in him we have peace; although apparently alone, he is ever near to succor us. And dear brethren and sisters, may our conduct ever be such that we can be sure of his presence and blessing—and then, too we shall overcome the world too and enter into his joy.

Communicated.

Church of God in Ohio, and all Concerned.

I left home Jan. 30, to hold meetings at the Peterson School near Piqua. My wife having attended the Indiana State Conference at Plymouth, joined me at Lima, Ohio, from where we went to Piqua. Were met by Brother Westfall. It is due to state that we had a kind and warm welcome from Sister Eidemiller and husband, a friend of all who preach the gospel of the Kingdom. He took charge of the School, kept it warm and clean during the two weeks we were there. Our meetings were not a success on account of severe winter weather, though there was much encouragement in the first two or three meetings.

We had much pleasure in the company of Brother and Sister Daniel Lehman, Sister Emma Nelsley, and a number of others who visited at Sister Eidemillers. We spent part of the time at the home of Brother and Sister Westfall. It did us good to meet the few faithful near Piqua.

Wife went home, and I to Brush Creek for a week. Brother and Sister John Lehman took me there. I was made welcome by the brethren. From my stand point the meetings were on the whole excellent in every way; they were timely, and all seemed to enjoy them, and as before, we parted wanting to meet again soon, if the Lord does not come. If he does come we hope to meet the sooner, to begin—with our Lord—the great and blessed work of restoration.

On Feb. 24, I landed at Sistersville, W. Va., was made heartily welcome by Bro. and Sister Farley. We repaired to the City Hall where Bro. Farley had advertized the meeting. We held there for a week, and as the interest increased we kept on for some days longer. The meetings were so generally satisfactory that Bro. Farley asked me to make an effort to come back in May or June. Much of the interest was due to the active labors of Bro. Farley during the past year or more. He does not miss an opportunity of speaking the truth, and giving *The Restitution* and tracts. He and Sister Farley are examples of the power of the gospel when sincerely believed.

An advertisement of the meetings brought a Brother Wilcox who lives 20 miles south of Sistersville, where he says they have had a church for 40 years. There are still a few faithful there. He wants me to come down when I again visit Sistersville. He was visiting a married daughter in Sistersville, she is also a Sister in the Lord. Bro Farley and I called on her next day and found her rejoicing in hope of the Kingdom coming. We spent a pleasant and profitable hour with her and her father. It was a glad surprise to Bro. and Sister Farley to find one of like precious faith in their town.

May the Lord bless all the faithful I have met in the past five weeks, and all everywhere. My anxious, earnest prayer is that not one of us may be left when the blessed Lord comes to gather those that are his.

On my way home I visited Bro. and Sister Juergensen at Barberton, O. They have been doing what lay in their power to have meetings at Barberton or Akron, but so far no definite action had been taken. Will let me know as soon as possible. I called at Cleveland and rejoiced to meet the household there last Friday night at one of the special meetings they are now holding. It was a short season of refreshing for me. I met my wife there. She had taken part in the meetings. We came home together and found the little flock in Salem rejoicing in hope, but sorry that our beloved Bro. W. D. Townsend is not better. May the Lord be pleased to hear our prayers on his behalf. This is a very brief account but trust all will accept it.

It is not out of place, nor too early, for me as president of the Ohio Conference to say that it will be held in Cleveland Aug. 17 to 21. Please all take notice and get ready to come.

P. Neill.

Loving Allegience.

There is nothing more commendable or to be admired than true loyalty to our profession. If we love our country as we claim we can never become a Benedict Arnold. If we are true to our claim as being friends to one another we will not betray that friendship. We shall need this love as much tomorrow as today. What a beautiful example of loving allegiance Mary Magdalene manifested for her Savior, even after his death and burial. On the morning of the first day of the week while it was yet dark, alone she had taken her journey to the Savior's tomb, and finding the stone taken from his grave she ran and cometh to Peter and the other disciples whom Jesus loved and said unto them, They have taken away the Lord and we know not where they have laid him. After the disciples had made an examination of the tomb, they went away again to their own home. But Mary staid without the tomb, weeping and stooping down and looking into the sepulchre she saw two angels, and they said unto her, "Woman, why weepest thou?" She said, "Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said she turned herself back and saw Jesus. She supposing him to be the gardner said unto him, Sir, if thou hast borne him hence tell me where thou hast laid him and I will take him away. Jesus said unto her, Mary. She turned herself and said unto him, Master. How full of meaning that word Master. It calls for loyalty and service on our part. As another has said, "When that word has truly gone up from the soul to God we have felt what we can never put into another word." It includes the whole attitude of the soul towards our Lord and it is cast at his feet forever. It brings confidence to our soul. We have put our love and our lives into his hand. We have burned the bridges behind us because we are quite sure he is the Captain of our salvation. I know in whom I believe and therefore I say, Master. This loyalty must bring obedience. Without this all is a sham, a mockery. Not only our lips but our lives must say Master and exclaim with Thomas, "My Lord and my God."

L. S. Bronson.

John Third Chapter.

The International Sunday School lesson for Jan. 29th, embraced the discourse of Jesus with Nicodemus, relating to the Spiritual birth in 3rd chapter of John's gospel. The golden text was, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." I have seen comments on the lesson, from points on the Mississippi river to the Pacific Coast; all laying particular stress upon the necessity of belief in the words of Jesus; a very commendable attribute. And yet, in each and every case teaching an error in regard to the plain and positive statements of Jesus relating to the Spiritual birth. To my mind there can be no greater responsibility resting upon any one, than in teaching children as to their future life beyond this present existence. The impressions made upon the youthful mind, are so deeply rooted, that it often requires years of patient labor to eradicate an error gained from some one, in whom they reposed confidence; and I have often asked myself the question, what will be the result to the teacher in the future, that has caused one to reject the truth as it is in Jesus? These children were taught that when they were converted, they were "born of the Spirit," and that by joining the church, and being good, they should see, or be in the kingdom of God. In some cases baptism was a necessary adjunct, while in others it was not mentioned. The teachers conveyed no knowledge to the children, or any idea of the nature of the kingdom, for possibly they knew nothing about it themselves; therefore could not be expected to teach others. Herein lies the crying error, the great sin, if I may so speak, in placing themselves in a teacher's place. I am led to believe that these International Sunday School lessons are a delusion; they are not selected with judgment to lead the young into a progressive knowledge of the Scriptures, as notice the present lesson. It is too deep for little children to understand; it is beyond their years; why do they not select little lessons, couched in language they can comprehend. Lead them gently, step by step, beginning at the lowest rung of the ladder, the creature, and let them learn something of their own natures; have them to realize what sin is, and how it came to be in the world; teach them that though God has punished mankind, yet he loved them as taught in the golden text of this lesson. Teach them of the great love of Jesus and what he did to make it possible for us to eventually reach a life that will never end, and thus faithfully continue so that by the time they have reached an age of accountability, they may be ready to understand how and when the Spiritual birth will occur.

Nicodemus had become interested in the miracles performed by Jesus, and wished to learn more of him; yet he did not want his friends to know that he had visited him, therefore he came by night. Jesus was greatly surprised that Nicodemus did not understand him, as he had used a natural event to make clear his meaning. He had told him that the "wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it comets or whither it goeth, so (likewise in the same manner) is everyone that is born of the Spirit." Jno. iii. 8. It looks as if the above language was sufficiently clear, so that any one could understand it, unless their minds were blunted with prejudice; but Nicodemus was not alone, for there are unnumbered thousands today, that claim to be spiritually born when they join the church, but fail to manifest it as Jesus did after his resurrection (never before) by appearing to the disciples, when they were in a room with closed doors, and vanishing away as he sat with them at meat. See Luke xxiv. 31; John xx. 19, etc. It was not necessary for a door to be opened for him to pass in, for he had gone down into literal death, and was raised, quickened, made alive, born of the Spirit, and became the first born from the dead. Rom. ix. 29. And all those that are so fortunate as to be born of the Spirit shall do the same as he did, for we shall be like him. 1 John iii. 2, and as we have borne the image of the earthly, so shall we bear the image of the heavenly, 1 Cor. xv. 49, and will be partakers of the divine nature. 2 Peter i. 4. In order to see or enter the kingdom there are three births brought to view; (but it is only apparent) the natural birth of water and of the Spirit. Notice the language of Jesus to Nicodemus: "Except ye be born of water and of the Spirit;" the conjunction connects them so closely that one cannot ever become complete without the other. Having been begotten by the gospel 1 Cor. iv. 15 by the Word of truth, James i. 18 we believe in the Lord Jesus, but our faith must be proven by works; for faith without works is dead, being alone, James ii. 17. Baptism is a symbol of the death, burial and resurrection of the Lord Jesus. In baptism we are literally buried in literal water and really raised up, born into the Church of the living God, and have become new creatures in Christ Jesus. We have left the sins of the flesh behind, buried in the watery grave, "and are no longer to live the rest of our time in the flesh to the lusts of the will of man, but to the will of God." 1 Peter iv. 2. Though we have been adopted into the church by obedience to the gospel, we are still in our fleshly nature, and are subject to the sins and vanities of life. We cannot say we are born of the Spirit, for "he that is born of the Spirit cannot sin for he is born of God," 1 John iii. 9, and God is a Spirit; and if we say we have no sin, we deceive ourselves, and the truth is not in us. 1 John i. 8. But if we fight the good fight, and keep the faith until we have finished our course, we shall find at the coming of our Savior from heaven, that then, and not until then, we shall be born of the Spirit, and have an abundant entrance ministered unto us, into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Peter i. 11.

Merritt Elliott.

False Prophets.

False teachers have always had a strong hold on men. They often have a larger following than true teachers. The followers of the great and good Shepherd are a little flock, while the followers of the hireling are a great multitude. Men do not seem to be able to discern between the true and the false. There is a sure test by which we may readily distinguish whether one is a mere pretender or a true prophet.

Jesus contrasted his own mission and work with those of false teachers in his day. The latter were no better than thieves and robbers. When the thief comes to your home it is not to add to your possessions, to supply your need, and to protect you from harm. "The thief cometh not but for to steal, to kill and to destroy." He seeks plunder. He comes to serve himself, and to lay hands on your property and carry it away. He does not hesitate to kill you and burn your house if it seems necessary.

So do false teachers and selfish leaders of the people act. They are seeking gain. They do not care for the people. They make their burdens heavier, their lives more bitter, and their comforts less, and give nothing in return.

Over against this picture Jesus shows us what he is. He is the good Shepherd who knows the sheep, cares for the sheep, loves the sheep, and gives his life for the sheep. He came to make our burdens lighter, to remove the trammels of life and set us free. This test should be before our minds constantly in these days. False teachers never flourished more than they do now. The world has made great progress. One would think that the light of this age should dispel all superstition and weakness, but it is not so.—*Christian Advocate.*

A Useless Member.

"Yes," said Aunt Sarah, surveying her bandaged wrist, the doctor says it's a bad sprain; and the minister says I know how the church feels, in not having the use of all its members. The minister didn't mean that just for a joke, either; he looked as if he wanted to see how I'd take it. I had sense enough too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless, and worse.

I've never thought just what being a member of the church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let some one else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been just about as useful a member to the church as the sprained hand is to me, all sprained and crippled, and refusing to bend more than an inch or two.

There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the minister has felt about me, I guess. I've been a useless member for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the church would have been as paralyzed as old Cousin Josiah Jones, that can't move hand nor foot. I'm ashamed of myself—I truly am—and things are going to be different from now on," and Aunt Sarah nodded her head with firm determination, as she looked at the church spire from her window.—*Forward.*

Evil Thoughts.

Who is responsible for our thoughts? Much of our thinking is not of our deliberate choice. Often we find ourselves perplexed or disturbed by thoughts that we would fain be rid of. Thoughts not in the line of our actions or desires come in and draw us away from thoughts to which we would gladly give ourselves, or by which we would help others. How comes this? The poet says:—

"We do not make our thoughts: they grow in us
Like grain in wood; the growth is of the skies,
Which are of nature; nature is of God."

But many of the thoughts that most annoy us are evidently not from God or from the skies. They seem to have come from below rather than from above; they are rather from God's enemies than from God. But, however they come to us, how are we to be rid of them? That is to us the practical and important question. An old divine said of evil thoughts that come unbidden and undesired: "Although I cannot prevent birds of evil omen flying about my head, I can keep them from building nests in my hair." The best way to be rid of evil thoughts is to welcome and enjoy good thoughts, and to have the mind so full of them that there is no room for the other kind.

"Be Ready."

These are the words of the Lord himself: "Therefore, be ye also ready; for in such an hour as ye think not the Son of Man cometh." "In such an hour as ye think not." Reader, Jesus Christ may come this year! Then let us "be ready." Let us get the oil, and let us keep the oil in our vessel with our lamp. "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." "Be ready," then, is the Christian's watchword. Let all remember it, let all think of it!—*Eugene B. Willard.*

In Norway drunkenness is punished by imprisonment. As soon as a man is incarcerated, the delinquent has a loaf and wine morning and evening. The bread is served in a wooden bowl full of wine, in which it has been soaking for an hour. The first day the drunkard swallows his allowance willingly enough. The second day it seems less pleasing. At the end of eight or ten days prisoners have been known to abstain altogether from the food thus pitilessly presented. This course of treatment finished, the drunkard, except in rare instances, is radically cured.

Winona Lake.

Winona Lake this season will be particularly attractive for an outing. The summer of 1905 is to be an especially attractive season at Winona Lake, the beautiful resort of Northern Indiana on the Pennsylvania Lines. The Presbyterian General Assembly will convene there May 18th. Noted speakers and musicians have been engaged for the summer entertainments. There will be conventions and social and religious conferences from May until September. The literary representation will be prominent. In brief, it will be a most profitable season educationally. Teachers and students who attend the Summer School will derive much benefit.

Winona Lake has golf links, tennis courts, baseball and cricket grounds, boating, fishing, swimming and camping facilities. The Pennsylvania Lines run direct to the park entrances. Season and fifteen-day excursion tickets may be obtained from ticket agents of the Pennsylvania Lines. Information about Winona Lake, the season's program, hotel accommodations etc., can be ascertained from S. C. Dickey, Secretary and General Manager, Winona Lake, Ind.—May 18.

Obituary.

With the death of Sarah Roby, widow of James Roby, there was rounded out into completeness a life of exceeding richness, beauty, and sweetness. She had been a member of the Church of God for many years.

Her last illness was only of short duration. Her death occured Sunday evening, Feb 5, at the home of her daughter, Mary Ballard, Springview, Neb. Had she lived until the next day she would have been 91 years old.

She was born in Washington Co., Maryland, Feb. 6, 1814, and was married May 13, 1832, to James Roby, who preceded her to the grave 8 years ago. To this union were born 11 children, nine of whom are living, and two dead. She was the maternal head of 70 persons.

In 1850, herself, husband and six children emigrated from Maryland to Illinois and located near Mt. Morris in Ogle Co., where they lived for 16 years, and it was here at Silver Creek that they embraced the glad message of the promised Kingdom, and made so many fast friends, and many readers of *The Restitution* will kindly remember them.

From here they emigrated to Marshall Co., Iowa. In 1884 they moved to Holt Co., Neb., and in 1888 they moved to Keya Paha Co., locating with a daughter Mary, near Springview, where she resided until the death of her companion. After which, she visited, and lived a time with all of her children, returning to Springview about a year before her last illness.

Yes, grandma Roby, has closed her life work. She was a noble wife, affectionate mother, and exemplary Christian, modest and unassuming in her daily life. She lived a great deal more than she professed, and could say with Paul "For me to live is Chris, and to die is gain." She was an earnest and faithful Christian, a tried and true veteran of the cross of Christ. God, his his service, his word, the church, were dear to her heart. She was thankful that her eye sight allowed her to read the Word of God, and do the needlework, which helped her to while away so many hours, until so near the last. Although it may be little else, she leaves to the remaining sons, daughters and friends, she will leave them the rich legacy, of a devoted earnest Christian example.

She was patient with the many ills which accompanies old age until the very last, and the sunset of such a life can only be bright and blessed.

Her life was one of love, sympathy and sacrifice to others. Grandma Roby never refused to go where duty called, and many are those who remember her kindness, when sickness was reigning in a household, and a traveler was never turned from her door without words of cheer to help him on his way. Her life motto was "Industry and love."

To the faithful and loving sons and daughters who have in so many ways lifted and lightened the burden which rested on her shoulders, from declining years for this mother, may God grant them grace and determination to answer the hand that is beckoning them along the paths that lead to righteousness. May comfort abide with the bereaved ones.

Nellie M. Baker.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A Minister's Reasons.

I have a new addition of "A Minister's Reasons for leaving his Church," a pamphlet of 22 pages, which I will mail at 5 cts. per copy, or ten copies for 40 cts.

A. H. Zilmer, Plymouth, Ind.,

NOTICE.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 10th and closing the 28th, 1905. Programme will appear later.

O. J. Alland, Pres.
Eva L. Stearns, Sec.

There is so much bad in the best of us; there is so much good in the worst of us, that it doesn't behoove any of us, to talk about the rest of us.

Poetry.

LIFE.

The days of life are swiftly rolling on,
The years are flying, soon they will be gone.
Life is fleeting, meted out as span,
The years are few allotted here to man.

The boisterous youth let loose from school,
Right glad to miss the teacher's rule;
Eager to be a full grown man
And run the race his father's ran.

He oft aspires to a height of six feet three,
As sturdy as a giant tree.
But he may cease to grow at five feet two,
As many another one has had to do.

He seizes quick his vain hope's load,
And rushes down life's thorny road.
His load too great, his strength too few,
He sinks premature from mortal view.

Some still rush on with greater strength,
Their life drawn out to better length.
And still they drop one by one,
Till all the generation's passed and gone.

Few there be that tread the narrow way,
And walk in it with care each passing day.
Few there be that shun the paths of sin,
And choose the narrow way to enter in.

But when at last the final end we reach,
A full reward shall be meted out to each.
Some have built upon the solid rock.
Those will belong unto the little flock.

Others took the broad way, built upon the sand;
When storms shall come, their mansions will not stand.
Then ponder well your future estate,
And choose the right before it is too late.

J. E. HOGARTH,

Communicated.

Pine Woods Bible Class.

Teacher. Our study for tonight will be a

CRITICAL STUDY OF BAPTISM.

The occasion which suggested this study on baptism, was the remarks of a Chicago pastor, on the above topic. He said: "This is a question over which there ought to be no controversy. And the fact that there is, is due, as we believe, to two unwarranted and unscriptural assumptions, viz: (1st) that the mode is an essential, in the place of an incidental part of this sacred rite, and (2nd) the New Testament teaches only one way for its proper administration—by immersion. Now, they are right or wrong. If they are right, then I, who was sprinkled in my baptism am deluded, and was not, as I thought, baptized; nay, more, I am not a member of the visible church, nor is my ministry, to which I have been set apart by ordination, authoritative, and therefore, everything done by my office, is invalid. Grave, indeed, is this question, of how we are baptized, if to the mode God has attached such importance as this. We give candidates wishing baptism, their choice of the three modes, believing that they all are valid."

Now, Carrie, this minister said: "This is a question over which there ought to be no controversy." What is your opinion?

Carrie. There certainly is no Scriptural ground for controversy.

Q. How so, simply because the Bible says nothing about modes of baptism? Do we read anything about the disciples baptizing any one by either sprinkling or pouring?

A. Not a word. There is no example of anything of the kind in the Scripture records.

Teacher. This minister also says: "We give candidates wishing baptism their choice of three modes." And he does this, saying "Believing that they all are valid."

Lud. What gives validity to a Christian ordinance?

Lud. Divine sanction and direction.

Q. Can you cite any divine sanction or direction to call sprinkling or pouring baptism?

A. We have no instance of anything of the kind in any portion of the Holy Scripture.

Q. Then what kind of authority have we by which to make valid sprinkling or pouring as baptism?

A. Nothing but human direction or sanction.

Q. Have we any right to practice as a Christian ordinance, that which is solely of human devising?

A. We have not. God is not a man, that he should require human help in devising an ordinance for the obedience of faith.

Q. Is sprinkling when used as Christian baptism, purely of human devising?

A. Yes, it is.

Q. Have you historical testimony to show that sprinkling when used as baptism, is of human devising?

A. Yes, I have.

Q. Please give it?

A. I will. Mr. Calvin, the founder of Presbyterianism, while commenting upon the baptism of the eunuch, [illegible] "If we see from this instance what was the baptismal rite among the ancients for they plunged the whole body in the water. Now 'tis the custom for the minister to sprinkle only the body or the head. * * * The church did grant liberty to itself to change the rites somewhat."

Q. What did the change consist of?

A. From "plunging the whole body into the water," to "sprinkling only the body, or the head."

Q. Who made the above change?

A. "The church did grant liberty to herself since the beginning to change the rites somewhat."

Q. What gave them the liberty or authority to change a divine ordinance?

A. "The church did grant liberty to herself." The above change is due to human Doctors of Divinity. There is one thing sure Divinity needs none of these human divinity doctors to change God's ordinances to suit the convenience of their fleshly desires.

Q. The Chicago pastor, whom we are criticizing, says: "If they are right, (who teach that immersion only is valid baptism) then I, who was sprinkled in my baptism, am deluded, and was not, as I thought, baptized." Is he "deluded," by trusting sprinkling to be valid baptism?

A. He is sadly deluded.

Q. How so?

A. Because he is trusting in a "change" a lot of human divinity tinkerers, called "the church," took upon themselves to make. The validity of his baptism is based solely upon the authority of a lot of human tinkerers of God's ordinance as ordained by Christ.

Teacher. I will ask Arloa, can you give other testimony, from a learned minister, showing that sprinkling is a human change?

Arloa. I can. We have the evidence of Dean Stanley, who was formerly a minister to the late Queen Victoria. He says: "The change of immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word baptism.

Q. How did these human tinkerers, change God's ordinance from immersion to sprinkling?

A. By "setting aside the larger part of the Apostolic language, regarding baptism."

Q. It is easy enough to effect any change human flesh may desire, if they may take "the liberty" to "set aside," the language of those who "spake as they were moved by the Holy Spirit," and "alter the very meaning of words" to suit their change, is it not?

A. Certainly.

Q. But do you suppose God will recognize and make valid the changes and alteration of words these human tinkerers may make?

A. He never will; they will find themselves as "deluded" as our Chicago pastor.

Teacher. Now, George, do you find the words sprinkle and immerse, used interchangeable in the Scriptures, which must be the case, if the word baptize will cover both the words sprinkle and immerse.

George. I do not, in either the Old or the New Testaments.

Q. Give some examples of the use of these words in the Mosaic ordinance?

A. See Heb. ix. 10, 13, 17, 21. In verse 10, we have, "Divers washings, and carnal ordinances," etc.

Q. What is the original for the words "Divers washings?"

A. We have the words "diaphoris baptismois (divers immersions). See Grotius, Macknight and Whitby.

Q. Now, suppose we use the words divers sprinkling; how would you express it in Greek?

A. I would use the words Diaphoris Reantizousa (divers sprinkling).

Q. In verse 20, we have the words, "he sprinkled with blood." What Greek words would you use for the words "He sprinkled"?

A. I would use the words, Errantise (he sprinkled).

Q. How is it, would it be proper to use Errantise—he sprinkled, to express another action, he immersed?

A. It cannot be done. Each word expresses its own action.

Q. What other words have we which express an entire different action from each other?

A. We have bapto—baptizo—(to dip, plunge or immerse). And also, rainо—rantizo. (Sprinkle or asperse). These words also express an action so different, that we cannot use the one for the other.

Q. When a minister performs what he calls baptism by sprinkling, how many actions does he use?

A. He uses three different actions, and these three actions he calls three modes of baptism.

Q. Name the actions.

A. The first act is to pour water out of a pitcher into a basin. The second act is to dip his fingers into the water, and the third act is to sprinkle water on the candidate.

Q. What was baptized in this case?

A. Only the preacher's fingers.

Q. What did he do to the candidate?

A. He only rantized the candidate.

Q. Did the candidate suppose that he was baptized?

A. He did.

Q. What did the preacher do to him?

A. Deluded him.

Q. How?

A. By rantizing him, and making him believe he was baptized, which in fact he was not.

Q. Do leading ministers whose churches practice sprinkling declare that the meaning of the word baptize is to immerse?

A. They do.

Q. Give a few quotations?

A. Dr. Chalmers (Presbyterian) "The original meaning of the word baptism is immersion."

Charles Anthon L. L. D., (Episcopalian) Professor of Latin and Greek, "The primitive meaning is dip or immerse. Sprinkling is entirely out of the question."

Dr. Augusti, (Lutheran): "Baptisma denotes plunging, dipping and the like."

Dr. Trenon (Catholic): "Plunge into the water. Baptize strictly conveys this signification, as all the learned are agreed."

Joseph Mead, says: "There was no such thing as sprinkling or rantism in the apostles' days, nor many ages after them."

Calvin (Presbyterian): "The word baptize signifies to dip."

Dr. Owen says: "No honest man who understands the Greek tongue, can deny the word (baptizo) to signify to dip."

Bousuet says: "To baptize signifies to plunge, as is granted by all the world."

Dr. Adam Clark, (Methodist) speaking of Rom. vi. 4: "The apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say the man is drowned—is dead, and when he came up out of the water, he seemed to have a resurrection to life; the man is risen again, he is alive."

John Wesley, (Methodist) speaking of Rom. vi. 4, says: "Buried with him—alluding to the ancient manner of baptizing by immersion."

Yours in the Blessed Hope.

W. H. WILSON.

Exhortation at the Breaking of Bread.

Let us labor therefore to enter in into that rest, lest any man fall after the same example of Heb. iv. 11. In this Scripture we are exhorted to labor to enter into that rest. Yes, it takes labor to overcome the trials of this world with sin on every side. It takes constant watching of our thoughts and words and deeds to keep in the path that Jesus and the apostles have set before us. But if we overcome, and we can, and endure to the end, then we shall enter into that rest. We must also believe, and have faith in what we believe, for it says, lest any man fall after the same example of unbelief. If we study the Scriptures faithfully, we cannot help but have the right belief. In Acts xiii. 39, we read, By him all that believe are justified from all things from which ye could not be justified by the law of Moses. So we see it is belief first, then faith, then obedience in baptism, then patience and endurance to enter into his rest. O may we all labor and pray for those favors and blessings that will help us along the paths in this life. So we can enter into his rest, the rest that is promised to those that labor and are faithful to the end. Amen.

MRS. M. COLE.

PHIL. II. 13.

For it is God that worketh in you both to will and to do of his good pleasure. Not that we are sufficient of ourselves to think anything as of ourselves. But our sufficiency is of God. Paul says by the grace of God I am what I am, and yet in his zeal he thought he could put down anything that opposed the customs of the Jews. But when God worked in him through his Son Jesus how humble he became, how earnestly he tried to do just as God would have him do. By grace I am what I am, it is by the grace of God that we came into the marvelous light of the [illegible] Jesus was [illegible] Christ, then if we are called by the gospel to be followers of Christ it is by God's grace or favor, and if we come to him and obey his Word he will accept us. But he never commanded us to come. But God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life, thus he shows his great love for us, and if we obey him he will work in us that which is well pleasing in his sight. Of ourselves we can do nothing, is this what men are thinking today? Is their thought, our sufficiency is of God? Are the nations working for that which is well pleasing in his sight? Let us not think that of ourselves we can do that which will be to his glory, but let each one ask wisdom of God for he giveth liberally to all, and upbraideth not, for every good and perfect gift is from above. May the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen.

ELLA KNOWLES.

HEB. IV. 11.

Let us labor therefore to enter into that rest. There remaineth therefore a rest to the people of God. God promised the children of Israel rest, a glorious land of rest, if they would obey his voice. They disobeyed, they wandered and died in the wilderness. The journey was long, their children grew up and Joshua led them into the land of rest promised. It was a beautiful land. The land whither thou goest to possess is a land of hills and valleys, a land flowing with milk and honey, a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it *from* the beginning of the year even unto the end of the year. If ye diligently keep the commandments, which I command you to do them to love the Lord your God and to walk in all his ways. Then will the Lord drive out all nations from before you, every place wherein the soles of your feet shall tread shall be yours, there shall no man be able to stand before you. Beloved I set before you this day a blessing and a curse—a blessing if ye obey the commandments. Did they choose the blessing and inherit the land of rest for an everlasting inheritance? No, for Paul speaking to the Hebrew brethren tells them how God was grieved with their fathers, because they had failed to keep the commandments and had not known his ways, how they could not enter into his rest because of unbelief. But God in his loving kindness and mercy still offers a land of rest, a land of eternal rest, not just for a long life but for eternity. Labor therefore to enter into that rest that remaineth for the people of God, for I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever, for behold I create Jerusalem a rejoicing and her people a joy. Take heed brethren, lest there be in any of you a heart of unbelief. But exhort one another daily, exhort, labor, strive to make your calling and election sure. Keep the faith, for we must labor to enter into that rest, lest we fall after the same manner of unbelief. Let us strive to keep the commands of God. Labor to enter into that rest, the city whose maker and builder is God, the land where there is no more curse. God grant that we may be laborers together for the truth. Let the words of Christ dwell in us richly in all wisdom.

"O make thy church, dear Savior,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old;
O teach the erring pilgrims,
By this their path to trace,
Till clouds and darkness ended,
They see thee face to face."

May all who have taken upon them the name of Jesus, enter into that rest which God has prepared for them that love him is my prayer.

ELLA KNOWLES.

Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Col. iii. 15. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. This is a promise of God. If we keep our minds on him he will keep us in perfect peace. Micah says, "This man shall be the peace when the Assyrian shall come into your land." This shows that it is Christ that is the peace, and we must seek it through him, in him. Mark says, "Have peace one with another." If we do not have peace one with another, how can we be of one mind and one doctrine? For where there is not peace there is strife, as Jesus so said. Behold the hour cometh, yea, now is come, that ye shall be scattered, every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me. These things I have spoken unto you that in me ye might have peace. So we see it is always in God or in Christ we can look for peace, and he says, let it rule in your hearts, if we do we can surely have perfect peace. If all our thoughts and intents are for peace, there won't be any place for evil. And as we are called in one body, there must be perfect peace, or there cannot be one body. We read, Be ye thankful. What could we be more? Let the peace of God, etc. thankful for that perfect peace. We long for the time when Christ shall reign in perfect peace, and all evil is subdued. O may we all be so fortunate as to share in that blessed time, and may we have patience to continue in the faith, endure all trials, and be one of the saints in that glorious time when there is perfect peace on earth, is my prayer.

MRS. M. COLE.

Let the peace of God rule in your hearts. Col. iii. 15. And let the peace of God rule in your hearts to the which also ye are called in one body, and be ye thankful. For the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost. Let us therefore follow after the things which make for peace and things wherewith one may edify another. Depart from evil and do good, seek peace and pursue it. These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world. For whatsoever is born of God overcometh the world and this is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

ANNIE BURTON.

PHIL. II. 13.

For it is God which worketh in you both to will and to do of his good pleasure. Though I walk in the midst of trouble thou wilt receive me, thou shalt stretch forth thine hand against the wrath of mine enemies and thy right hand shall save me. The Lord will perfect that which concerneth me, thy mercy O Lord endureth forever, forsake not the works of thine own hands. Psa. cxxxviii. 7. If we have faith in God and obey his commandments his grace will be sufficient for us and he will help us to work out our own salvation. Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. For we are his workmanship created in Christ Jesus unto good works which God hath before ordained, that we should walk in them. Surely shall we say in the Lord have I righteousness and strength, even to him shall men come and all that are incensed against him shall be ashamed. Therefore let us labor not for the meat which perisheth, but for that meat which endureth unto everlasting life. And we know that all things work together for good to them who are the called according to his purpose. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make us perfect in every good work to do his will, working in us that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen.

ESTHER BURTON.

$33.00 Pacific Coast.

Tickets on sale daily, until May 15, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle, Victoria and Vancouver via the Chicago, Union Pacific, and North-Western Line. Correspondingly low rates from other points. Daily and personally conducted excursions in Pullman sleeping cars from Chicago to Portland, San Francisco and Los Angeles without change. Double berth only $7.00. Fast trains, choice of routes. Meals in dining cars (a la carte). Booklets and folders sent postpaid on receipt of 4 cents in stamps. All agents sell tickets via this line. Address, A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—April 29.

Open Doors Illustrated.

A gentleman stepped suddenly before a sign which told him that messenger boys were to be had inside. He hesitated, and then went in.

"How many boys have you in now?" he asked.

"Six," was the reply; "it's dull, today."

"Boys," said the gentleman, eyeing them scrutinizingly. "I suppose you know there is to be an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response; then followed a variety of expressions, as: "What could a blind man see?" and. "You can't guy us that way."

"I'm not jesting; I'm in earnest," said Mr. Davis; and then, looking at one of the boys who had said nothing, he asked: "Well, what do you think of it?"

"I think I could do it," was the reply.

"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theatre, and the blind man and his guide had a box to themselves, where they would disturb no one; but Mr. Davis from his seat in the audience knew that the boy was telling what went on so that the blind man could understand. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger boys, and after a few words with the manager, said:—

"Boys, there was offered every one of you yesterday a chance for lifting yourselves up in the world, but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My friend is delighted with the experiment. He says he is sure I hit upon the one boy in town who will suit him, and has offered him a good position with a fine salary. Messenger boys are easy to get; but a boy who can make a blind man see is at a premium.

You see, that boy, though he did not know it was on the watch for a good opportunity, and when it came, he knew how to manage it."

A Smoky Salvation.

A preacher who had used tobacco for years was exhorted to seek for entire sanctification and give up smoking. After a considerable struggle he decided to yield up all, renounce his tobacco and profess entire sanctification.

Not long after some one saw him out in the yard sucking away at a cigar, and said to him:

"I thought you had given up tobacco."

"Yes," replied he, "I gave it up. I gave up everything to the Lord, and he has given it back to me." And so he smoked on.

A professing Christian, while smoking a pipe, began to talk to an unconverted man and recommended the religion of Christ to him, saying:

"I am saved, Jesus abides with me and lives in me."

"Does Jesus smoke a pipe?" inquired the sinner.

His shot took effect and the man took his pipe out of his mouth and threw it across the street.

Perhaps there are things worse than tobacco, and there are a good many things that are better; and when people think on "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," we do not believe that they will include tobacco smoking among those things of which they are to think. The man who loves his neighbor as himself will not be likely to poison the air he breathes with tobacco, or compel a decent stranger to inhale the noxious smoke which he has blown out of his mouth. A man who loves his wife as his own body will not be inclined to make her or her children sick with the stench of his tobacco. One who loves the Lord his God with all his heart and soul and mind and strength will not be a slave to a tobacco pipe or a plug, nor will he waste the Lord's time and the Lord's money in such vile and vicious indulgences.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Berean Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

"For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi: 23.

How much these words should mean to us. We are servants to those things which we obey. Now if we obey sinful things we must be servants of sin. If so we are free from righteousness. We profit nothing. The pleasures which are derived by continuing in those things may last for a while, but there is no reward in the end. Our labor will be all in vain, and death will be our destiny.

But if we obey the things which obtain to righteousness we are servants of God. We are then free from sin, and become knowers and doers of the Word. Our lives will profit much, and our labor will not be in vain, for the end instead of being death will be everlasting life. Our reward will be, priests and kings of God and of Christ, and the gift which God will bestow on us will be eternal life, through Jesus Christ our Lord.

MAUDE BUTTON.

Dear Bereans:

Jesus is coming. This is a topic which is glorious to think and talk about. It should be one of the uppermost thoughts in the mind of the Christian.

To those who are looking for his second coming, their hearts are filled with joy, because they will see him who is Lord of lords, and King of kings, Jesus, their Saviour. There is joy in knowing that when our Lord was born, the name that was given to him was Jesus, which means Saviour. He came to save his people from their sins. We read in John iii: 16, For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. In this we have the assurance of life through the only begotten Son of God, that through his death we may have life.

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. xx: 28. Now we are looking for his second coming, when at the resurrection our loved ones will be raised to life eternal. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all, even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits; afterward they that are Christ's at his coming." Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, jealous of good works. Titus ii: 13-14. May we all be ready and be able to say what Paul said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

"Jesus is coming! sing the glad word!
Coming for those he redeemed by his blood,
Coming to reign as the glorified Lord!
Jesus is coming again.

Jesus is coming! the dead shall arise,
Loved ones shall meet in a joyful surprise,
Caught up together to him in the skies.
Jesus is coming again!

Jesus is coming! his saints to release;
Coming to give to the warring earth peace;
Hushing and sighing and sorrow shall cease.
Jesus is coming again!

Jesus is coming! the promise is true;
Who are the chosen, the faithful, the few,
Waiting and watching, prepared for review?
Jesus is coming again."

Your Sister in Christ,
JESSIE M. WILSON.

Dear Bereans:

When Christ appears it will be to raise the dead, to judge the dead, and to reward the dead. Said Jesus: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii: 12. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his work. Matt. xvi: 27. "Thou shalt be recompensed at the resurrection of the just." Luke. xiv: 14. "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints." Rev. ii: 18.

Could testimony be plainer? And does it not connect the Christian's reward with the coming of Christ as the resurrection of the just? And does it not also place the reward of the prophets at the same point of time? Thus the truth is clearly stated, that Christ is to receive the saints unto himself, and that the saints are to enter glory at Christ appearing.

"When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1. Pet. v: 4. This crown is to be given by "the righteous Judge;" and as Christ is not to "judge" the living and the dead till his "appearing," the crown cannot be given before the appearing of Christ.

KATHRYN TOWNSEND.

WE OFFER A CHANCE.

We offer again this coming year to go halves with any one wishing to do Missionary work.

For $1.00 we will send THE RESTITUTION to a new name for a year.

For $5.00 we will send THE RESTITUTION to 6 new names for a year.

For $10.00 we will send THE RESTITUTION to 13 new names for a year.

There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and so sow the seed—God will give the increase.

WHEN YOUR TIME IS OUT PLEASE RENEW.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
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February 21st and March 21st, special one-way second class colonist tickets will be sold to points in the West and Southwest Territory via Pennsylvania Lines. For full particulars regarding fares, time of trains, etc., call on nearest Ticket Agent of those lines.—Mar. 21.

The Restitution

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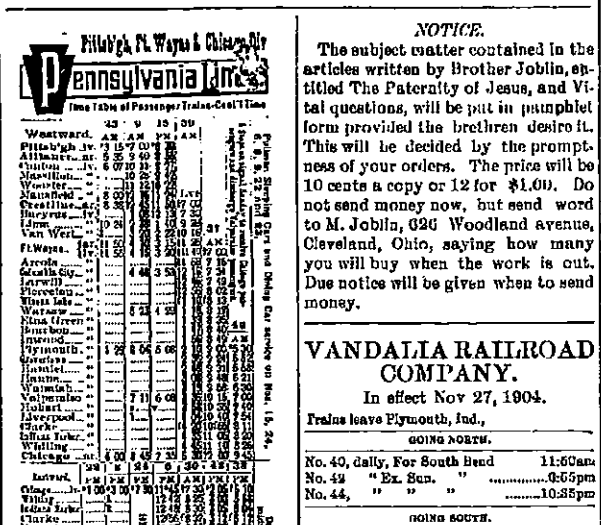

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, APR. 5, 1905. NUMBER 13.

Poetry.

Never Mind

Communicated.

Persecution will hasten and solidify the effort being made to relieve the oppressed of the race to a home of their own. It will silence the objectors and stop the mouths of those of their own people who are and have been protesting against the move to [illegible] and repossess the land that is [illegible] for them. Nothing short of [illegible] will turn the hearts of the Jewish people toward their [illegible] possibly come a [illegible] for deliverance from [illegible]

[illegible] cultured and reformed [illegible] to practically faithless, and [illegible] who look upon [illegible] recorded in the [illegible] spontaneously. Nature [illegible] them to receive the [illegible] Moses, all to open wide [illegible] but their great national law [illegible] leader of the people, but as [illegible] the exercise of faith as his teacher [illegible] spirit of God, they were [illegible] the big tree that Jesus [illegible] the cultured and reformed [illegible] prosperous and gain[illegible] that for the moment relieve [illegible] but that seeks to oppose and obstruct the effort on the part of the Zionists to found a Jewish state in Palestine. For a time they [illegible] in check and retard the [illegible] but eventually this restraint will be broken, and made to [illegible] and applaud the enterprise which they now seek to discourage.

The attitude of those waiting for the kingdom of God should be very different. In such an hour as you think not the Son of Man cometh. In as true to-day as ever and [illegible] foreshadows the danger of [illegible] Unfaithfulness will [illegible] that they are not [illegible]

[illegible] and digging for the buried [illegible] Master.

Unity of the Spirit

In [illegible] the unity of the Spirit in the bond of peace. Unity [illegible] work in the [illegible] of the [illegible] by which [illegible] to move each [illegible] to the highest [illegible] with [illegible] to walk worthy [illegible] with all [illegible] and [illegible] with [illegible] and [illegible] spiritually. No

The Restitution.

A. E. UNDERWOOD, Office Editor.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, APR. 5, 1905.

WORD has been received here announcing the death of Isaac McCurry, of Baltimore, Md., whose name will be remembered by many.

THE Chinese Empire has taken up the question of a navy, and several schools are being established to educate and train men for this service.

SEVERAL complaints have been received concerning the farm paper. We do not send this paper from this office, but have sent word, and hope to have all straightened out soon.

CAN any one give us the present address of Mrs. W. W. Booth, who has left Rockwell City, Iowa, and neglected to say where she is now located. We will be very thankful for the favor if any one can supply the address.

SINCE our last issue the war in the far east has not been very exciting. The dispatches do not give the full details of the disposition of the Japanese army. Some think they are still trying to surround the Russians, and cut them off entirely, while others think they will be satisfied with driving them out of Manchuria. It is likely that some portion of the Japanese army will endeavor to get in the neighborhood of Vladivostok while the roads are frozen hard. The Russian fleet in the Indian Ocean is reported at various points, and little of a definite nature is known of their intentions, or where the Japanese fleet is stationed to meet them. In the meanwhile the disturbances at various points in the Russian empire are causing the government much trouble. Instead of quieting down, it gets worse, and the end is not in sight. "Peace" has been the cry of every outside nation, and various plans have been talked over, but without reaching a conclusion. As an indication of the resources of the contending nations, the Russians failed to get their loan floated in France and Germany. They appealed to their own bankers and succeeded in getting it. Japan appealed to England and the United States, and the agents had to refuse the money as ten times the amount asked was subscribed. These straws indicate the way the wind blow.

WE wish to call special attention to the article in this issue written by Bro. Halstead, on "Unity of the Spirit." Bro. Halsted is one of the oldest preachers of our Church in this country. His experience in the field for so many years, entitles him to consideration. His close observation of the history of the Church, and of the principle men who have figured in its course makes his opinion valuable. He has noted the difference between men in their mentality, whether from natural causes or by virtue of educational privileges, and thinks that due allowance should be made for this variation. He realizes that while this condition exists it is impossible to have a unit body, and all see alike on every point. It was so in the days of the apostles, and has been so all down to this time. Of course, Bro. Halsted recognizes the fundamental principles underlying the Gospel that is the power of God unto salvation, and the necessity of obeying the directions laid down, and of living in accordance with the profession made. He has contended for all of this earnestly for many years; indeed the best of his life has been given to this work so he cannot be accused of looseness in this respect. What Bro. Halsted wants to see is less contention among brethren over what is not essential to salvation, and a spirit of love manifested, with charity for what we may consider the shortcomings of our brother. The man who abandons the faith, or nullifies the principles of the truth of the Gospel, would receive no consideration at the hands of Brother Halstead; but where two brethren cannot see alike concerning a matter of minor importance, or one that does not affect the faith of the Gospel, he would have these brethren exchange views in a kind and friendly spirit, and not fall out, use harsh terms, or get contentious. In short he wants us to be brethren, and to *manifest a noticable* degree of brotherly love.

If on first reading Bro. Halstead's article you are tempted to criticise it, read the article over again, a third time even, and endeavor to get into the spirit of the writer, and you will find he is only laboring to induce you to shun a danger point.

Communicated.

Notes by the Way.

After the conclusion of our meetings at Higgins, Texas, I took the train on the Santa Fe, at about 8:30 A. M. to Amarillo, where I arrived at about 8:30 A. M. I had to remain at the above place until about 7:30 P. M. in order to take a train on the Ft. Worth and Denver, R. R. to Quanah, Texas. Arrived at about 12:30 P. M. I found Brother Newberry waiting for me at the depot.

The surface of the ground was covered with a heavy snow, I am told it was about eleven inches deep. It soon melted however in that southern clime, which left the ground so sloppy and muddy that it was very unpleasant under foot.

I found the people quite excited over a local option campaign. The "Drys" and "Wets," were all lined up in battle array.

A troop of eight or nine traveling Salvationists had also come to town, with their musical instruments and a bass drum. They played nicely, and rendered good vocal music, which attracted the people. They also drew the crowd after them, who wanted to be entertained. They occupied the Methodist Church South. (I heard a man say the difference between the Methodist Church North, and the Methodist Church South was that one was on the north side of Jesus and the other on the south side.)

That the people who went to hear the Salvation Army, went to be entained was quite evident. For when they called for testimonies, they acted like people who were sitting on Spaulding's glue.

We held our meetings in the Christian Church, but on account of the mud, Salvation Army, and politics, it was very difficult to get much of a hearing. It was evident however that some interest was manifested. The pastor told me that what I had said would be helpful to his congregation. The meetings were closed on Sunday Night.

On Monday morning I started for Avery, Oklahoma. I took the Frisco to Oklahoma City. Remained there over night, and then at 8:30 A. M. took the train on the Choctaw R. R. for Shawnee City, and again changed on to the Santa Fe, and arrived at Avery at 2:10 P. M. I found Bro. Deffenbaugh in waiting for me.

After the first meeting held was set in, which made it impossible to hold meetings for several days. The rain finally cleared away and the meetings commenced again, and considerable interest was manifested.

Several began to consider the things spoken quite seriously, and were anxious to hear more. One man invited me to his home, where we had a profitable time conversing on Bible topics.

Meetings closed with well wishes, and invitations to come again. Bro. Deffenbaugh and wife, are all alone in the faith at this place, and they will have to hold the fort and contend earnestly for the faith once delivered to the saints, which no doubt both of them will do.

The Church of God must stand as the pillar and ground of the faith, if they carry out that for which they were called out. See 1 Tim. iii. 15, "That thou mayest know how to behave thyself in the house of God, which is the pillar and the ground of the truth." To stand in the above aspect requires both study and discipline. Study to show thyself a workman, and not only this, but learn proper behavior, that the truth defended may not be disgraced by one so presenting it. These are absolutely prerequisites which qualify a person as a minister of the gospel. I know of no reason why Bro. Deffenbaugh cannot thus equip himself. He is now struggling to put his family in shape, where they will be more comfortable. He settled on a government claim on the prairies of Oklahoma, and now holds the government title to his farm.

Bro. Deffenbaugh conveyed me to the train, which I boarded for my next appointment at New Kirk, Oklahoma.

I arrived at New Kirk at about 7 o'clock P. M. Sister Vickery met me at the depot, and conveyed me by carriage to the home of herself and husband, Ivan Vickery. Meetings were commenced the next night after my arrival.

The meetings at this place were very satisfactory. Not only was the attendance good, but the interest was all that could be desired, all through the meetings. Many of the things they heard, they confessed was new to them, but they patiently listened to the Scripture quotations cited in their support. One man remarked that I was not giving man's opinions, but reading straight from the Bible, and this had its effect upon the minds of the audience.

Questions were asked, and answered. One thing was quite noticable that the questions were asked not in a spirit of controversy, but solely for information. Many were the invitations that I received to visit them personally in their homes and give further light.

At the close of the last meeting the people flocked about me wishing me God's blessing, and confessed their interest in the Word spoken, and hoped that I would return to them again.

As we left the house a group of people outside, stopped me to ask more questions. One man said, "Won't you come home with me?" It was hard to break away from such interest. If financial reasons would have permitted me to remain two or three weeks longer, I feel assured that a number could have been brought to the obedience of faith, and a church organized. I expect to return to them again on my next south-western trip.

We have, however, at this place, a bright young man, named George Waters, who is studying hard, to qualify himself for the work of the ministry. I visited him, and answered many questions upon which he desired light. Bro. Waters is going to try to hold the fort. He is now a superintendent of a Sunday school, and not only this, but every Wednesday night he conducts a public Bible class, for the study of the Scriptures. If any one will send him books, papers and tracts, to distribute in the neighborhood, he will be certain to make good use of them. Please help the work along in that locality, by means of good literature, I know of no better place. Address George Waters, R. F. D. No. 2, Newkirk, Oklahoma.

Sister Nancy Barber is now holding the fort in localities in Oklahoma, where we jointly held services. She writes me that she has revisited Quinlan, and held near a weeks series of meetings to full houses; and when I last heard from her, she was at Winter, the first place we held meetings at in Oklahoma. God bless Sister Barber in her work, she is very much in earnest. I feel much interested in the work in Oklahoma; it is my intention to visit this field again.

I now in Kansas, and at this writing [illegible] meetings on the Arkansas City route. These meetings I will report later on.

It seems to me that the people are tied less to their creeds than they used to be, and are more willing to engage in personal investigation as to Bible truth.

On this present trip I have met with but very little denominational prejudice. I have endeavored not to raise it, and believe I have as a general thing succeeded. The most that I have seen was at Higgins, Texas, when on the Sunday night, the Baptist preacher gave a hot scorcher from the parable of the Rich Man and Lazarus. I wrote a reply to it for the town paper. Let us press forward in the glorious work. The great consummation is near at hand, when the last battle for truth will have been fought, and the victory won.

The King is coming, not to weep, and finally perish upon the tree, no, that is in the past. See the heavens part, revealing to our ravished eyes the Royal Majesty of the heavens, riding upon the clouds like burning billows, bounding beneath his feet; and hark! the archangel's trump, with its dead-awakening blast, which pierces the caverns of the dead! The sea heaves and casts forth the sleepers in Jesus; the earth casts forth her dead, and no more covers her slain ones.

Even now, the swelling buds revive the hope that the winter of death is almost past. Its chilly storms, and icy blasts, will flee before the genial breath of spring. The gloomy night fades away, as the morning emerges above the horizon, gilding the mountain tops with gleams of glory. "The sun riseth, a morning without clouds; as the tender grass springing out of the earth by clear shining after the rain." The vista of futurity is about to be unveiled, God's will is about to be accomplished, gladness is about to beam from every eye, and songs of gladness break forth from every heart.

Yours in the Blessed Hope.
W. H. WILSON.

Some people turn the lamp of Christian living down so low that it only smokes and smells bad.

[illegible] at the Breaking of Bread.

ROMANS VI. 22.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Yes, we who meet here each week to remember our Lord till he come, have obeyed from the heart that form of doctrine which was delivered, being made free from sin, and become servants of righteousness. And we know too that unless we have really buried the old man with all the desires of the flesh, have become dead indeed unto sin, it will be hard to work the works of righteousness. But we realize too that the end everlasting life, is worth laying aside every weight and the sin which doth so easily beset us, and so have decided to run the race for the mark of the prize of our high calling in Christ Jesus our Lord. We have decided that the end everlasting life is worth striving for, we know it is warfare all along the way, for narrow is the way that leadeth to life, and Jesus says strive to enter in at the straight gate, but we know that if we run the race with patience and endure to the end, it is life, glorious life forevermore. The future prospect is one of full and complete satisfaction. Because we may not partake of the world's pleasures, do we think our life is too narrow, look to the future, it is infinite; are we despised, misrepresented, everywhere spoken against for Christ's sake? In the future there is glory and honor and power in the kingdom of God Are we beset with troubles, weakness, grief, sorrow and pain, the future will bring purity, incorruptible health, unfading joys and divine nature. It is the hope of so glorious a prospect that carries us through trials and temptations hard to be borne. It is written of Jesus, that he learned obedience by the things he suffered, that the Captain of our salvation might be made perfect through suffering, and he left us an example that we should walk in his steps. Paul followed the Master closely for he says he endured all things, persecutions, hunger, peril, yea, counted his own life not dear to him that he might finish his course with joy, why all this sacrifice and devotion? That he might attain unto a resurrection from out among the dead, and the end everlasting life. We have been called to glory and virtue, to the supreme honor of sitting with Christ [illegible] to be [illegible] he shall [illegible] us not [illegible] be overtaken.

We all acknowledge the value of time, but few its worth any other but wise by feeling the want of it when too late.

Time and opportunity are the most uncertain of all things; and yet there is nothing we more depend upon.

"See then, that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil."

EUGENE B. WILLIARD.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 10th and closing the 28th, 1905. Programme will appear later.

O. J. ALLAND, Pres.
EVA L. STEARNS, Sec.

Household of the One Faith:

Time is swiftly passing and it will soon be our yearly conference meeting, and I would let the brethren know how good an opportunity it will be to meet with the brethren here at Scholls in our annual conference. You are all perhaps aware that there is to be an Exposition held at Portland Ore., this year beginning in June. Now as our conference will be held the latter part of June what a good chance for those brethren who would like to visit the coast and the fair to arrange their business so as to take advantage of reduced rates to visit the Exposition and meet with us here in conference at the same time. We extend a hearty welcome to all who can come and hope to see many of the household of faith who we only know by name and also those who we have met and loved as a brother in Christ.

There will be some tents on the ground so if any should desire to camp they can be accommodated. As we look for a large attendance and there are not many of us here to take care of the people it may be necessary that some camp on the ground and we will try to make all comfortable and at home. Let us make this a meeting to the honor and glory of God and all come with the same spirit as if to meet the elder brother and work for the Master with all our heart and may we all meet in his glorious kingdom. Your Sister in the Master.

MRS. W. L. SKEELS.

Dear brothers and sisters:

As I am the only one of the faith living in this neighborhood I will write a few lines as I feel much delighted over the meeting held here in this vicinity by Sister Nancy Barber. Her sermons were grand, encouraging and convincing, to those out of Christ as well as those who are now in the one body. There was a splendid turn-out and very good attention and the people wanted her to continue the meeting, but the busy time of the season for crops was here and we thought best to close them for this time, and the weather was quite threatening. On Saturday we drove down to Mother Randolphs and on Sunday had Bible class and then we took the communion and had good exhortations to not forsake the assembling of ourselves together, for if we do those things there is more life in us, and we can help one another to live more closely to God. Brethren, let us not fail to declare the whole counsel of God, and put on the spirit of meekness and love one toward another, and besides this giving all diligence. Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, charity. For if these things be in us and abound they make us neither barren or unfruitful in the knowledge of our Lord Jesus Christ. But if we lack these things we have forgotten that we were purged from our old sins. For if we do these things we shall never fall. For so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ. When the Savior comes, shall we be one of his chosen? Most surely, if we put on the whole armor of God. May we be found teaching the gospel of the kingdom, no matter where we may be.

Your Sister, in the hope of Christ's coming.

ELLA R. GATES.

Maxims on Time.

Time is like a verb that can only be used in the present tense.

The employment of time is to the soul what retirement and rest are to the body—it creates health and vigor.

When we complain that time sits heavy on us, it is confessing in fact that we have employed it shamefully.

Time is a grateful friend; if we use it well it never fails to make us a suitable [illegible]

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be true worthy.

J N Hardy	3 50
J T Smith	5 00
J J Brouson	5 00

Special Home-Seekers' Excursions.

April 4th and 18th, excursion tickets will be sold via Pennsylvania Lines to points West, South and Southwest, account special Home-Seekers' Excursions. For full particulars regarding fares, routes, etc., apply to Local Ticket Agent of those lines.—April 18.

Obituary.

Mr. Cary Noble, one of the pioneers of Green Co., Wis., passed away at the home of his daughter and son-in-law, Mr. and Mrs. S. R. Pollock, on Washington street, last night at about 10 o'clock. His death was caused by a general breaking down due to old age. He had been up and around the house up to about a month ago, but for the past three weeks has been confined to his bed a greater part of the time. He gradually grew weaker but his mind remained clear and he was able to converse with his relatives up to a few minutes before the life spark went out.

Death came peacefully and while he was sleeping. He closed his eyes shortly after nine o'clock and that life was slowly ebbing away was evident only by the shortness of breaths which gradually grew weaker and shorter. In entering upon his last sleep he undoubtedly did not realize that he had looked upon the faces of his children and relatives, who were assembled about his bedside, for the last time.

Mr. Noble was born in Clinton Co., Ohio, on Jan. 20, 1816. He was the son of Benjamin and Mrs. Noble, his mother's maiden name being Elizabeth Mathews. He came west to Illinois in the early thirties and engaged in farming near Rock Grove. He moved into Green county and followed farming for a number of years after 1838. In 1840 he was married to Catherine McCauley at Rock Grove. They moved to this city about twenty-nine years ago, where they lived happily together until eight years ago, when Mrs. Noble died. Since her death the deceased has made his home with his daughter, Mrs. S. R. Pollock.

There were five children born to Mr. and Mrs. Noble, four of whom are living, Ben, James, and Mrs. Pollock, of this city, Arron, of Muscatine, Iowa. Simoungton, a son, died in July, 1893.

The funeral will be held Sunday from the Christian church, of which he was a member and where he was a constant attendant before he became too feeble to leave the house. His many friends will assemble at the house at 1 o'clock and the church service will be at 2 o'clock. Interment will be in Greenwood cemetery.

J. W. Niles of Edinboro, Pa., died at the home of his daughter, Mrs. W. Fisher, of Salamanca, N. Y. Bro. Niles had been in poor health for several years. Deceased was 72 years old. He is survived by his widow and two daughters, Mrs. W. E. Fisher of Salamanca, N. Y. and Mrs. Kittie Adams of Edinboro, Pa., besides a host of friends and relatives.

The writer first became acquainted with him about 15 years ago and found in him a Christian gentleman, always and everywhere laboring to instruct those with whom he came in contact as to the love and goodness of God in giving his only begotten Son to redeem man from his lost and ruined condition. He was a firm advocate of the restoration of the kingdom of Israel, with Jesus Christ as the Supreme Ruler, and the twelve apostles as co-rulers with him, and that his kingdom would expand until it embraced the whole earth. Bro. Niles and the writer have been fast friends ever since we became acquainted and we were loth to part with him, but we hope that when Christ comes and gathers his jewels we will meet our brother in the land where there will be no more sickness, sorrow, pain or death, and behold the face of our blessed Redeemer, and with him share his glory. God grant it may soon be. Amen.

J. B. LENT.

Brother Underwood:

Would you please say that Brother Niles left a Chronological Chart that his widow would like to dispose of cheap.

J. B. LENT.

Six Alaskan Tours.

One of the most beautiful trips in the world is the steamship pride through the fjords and islands along the beautiful Alaskan coast.

Special low rates are made via the Chicago & North-Western R'y from all points, and six tours from Pacific Coast points on the superb steamship "City of Spokane," of the Pacific Coast Steamship Co. have been arranged for the summer months.

In connection with a trip to the Lewis and Clark Exposition at Portland, this offers a most novel and interesting summer vacation trip.

Folders and maps, with full particulars regarding rates and sailing dates sent on receipt of 2c stamp.

W. B. Kniskern, P. T. M., Chicago, Ill.—April 29.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

Go Work in My Vineyard.

We are workers in the vineyard,
In the vineyard of the Lord,
We must labor for the penny,
And receive the great reward,
We must do the Master's biding,
We must go at his command,
We must listen to his teaching,
For he died for every man.

Now this vineyard needs its pruning,
And its soil must all be tilled,
Least the vines will all grow weaker,
And its fruit it will not yield,
We must not forget the stranger,
We must not forget the poor,
We must not forget the heathen,
We can find them at the door.

When we go to trim this vineyard,
Use the pruning knife with care,
Least we wound some tender feelings,
And they turn back in dispair,
Let us point them to their errors,
Point them to the better way,
Let our love so twine around them,
Guide them to eternal day.

We who have borne the heat and burden
In the vineyard of the Lord,
Don't forget the younger children,
Feed them with the precious Word,
See that every plant is watered,
Water them with precious care,
So we all can get the penny,
Then a crown of life we'll wear.

Communicated.

Random Thoughts. No. 15.

Dear Restitution:

From what I have said in previous articles, it will be seen that I do not regard the millennial as some do. With many the millennium is every thing, and speak of it as a time of universal peace and glory, no more death nor sickness, nor war, nor trouble of any kind, but all to be peace and love and joy in the whole world—millennial blessedness, millennial glory, etc. and yet the very word is not found in the Bible. True we read of a thousand years, and the word means a thousand years, but the thousand years there mentioned are anything but peace and joy and freedom from pain and sorrow in the world in general. There it is clearly taught that mortality will exist in the world even after the thousand years have passed away. As I see it the thousand years or a large part any way will be a time of war, of conflict, of subjugation, one kingdom after another to be subdued till all the kingdoms of the world have become the kingdom of the Lord and his Anointed. Some people cannot admit that pain or sorrow or affliction can exist after the Lord comes. They believe that God is love, and can see nothing else but love. God being love could not allow pain or sorrow to exist on the earth after the Lord comes. Now I admit that God is love, as well as they do, but love is not the only attribute of the Lord. God is light and in him is no darkness at all, but there is much darkness (ignorance) in the world. Our God is a consuming fire! Some people can see nothing but love. God is love! Now I will not say that too much is said about the love of God, but I will say that too little is said about other attributes. I think there is more said in the Bible about his wrath, his vengeance, fury, anger, indignation, etc. than about his love! "God is jealous, and the Lord revengeth; the Lord revengeth and is furious! The Lord will take vengeance on his adversaries and he reserveth wrath for his enemies." Nahum i. 2. Jesus and his apostles when here preached the gospel, that is what they always preached the gospel of the kingdom of God, but I do not call to mind that they ever preached about the love of God! True the gospel reveals the love of God to send so good a message, but I do not think they ever preached it. But to the saints they taught it. As says John, "Behold! what manner of love the Father has bestowed upon us that we should be called the sons of God," etc. 1 John iii. 1. But this was said to the saints, not to sinners. What God says to saints should not be applied to sinners, and so vice versa, what God says to sinners should not be applied to saints. I once heard a man say every word in the Bible was the Word of God, and was addressed to him! I said I could not agree with him in that, for that in the Bible were words of God and of the devil, of good men and bad men, nor would he be willing to apply all to himself, for instance "woe unto you scribes and Pharisees, etc., how can ye escape the damnation of hell?" We should rightly apply the Word of God, but it is very doubtful if any man would apply this to himself. Our Lord Jesus being sent by God, spoke the words of God, and for all God is love, he sometimes used language that is not very lovely, it depends on to whom he speaks. To his saints it may always be kind and good and lovely, but not so to the wicked. To the one he may be love but to the other a consuming fire. "The Lord Jesus will be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that acknowledge not God, and that obey not the gospel of our Lord Jesus Christ who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe," etc. 2 Thes. i. 7-10. Now I am not objecting to what is said as to God being love, I only object to what is not said as to other attributes of God. There are two sides to most questions. While I rejoice in believing that the love of God moved him to send his Son into the world with a good message, and that he will save all who believe and obey that good message, yet I am quite satisfied his judgment will be righteous in awarding to the unbelieving and disobedient, "indignation and wrath, tribulation and anguish," etc. Rom. ii. 5-11. I have all faith that the righteous will be given eternal life, will be made immortal, and I have just as much faith that he will destroy the wicked. For "God is love," and "God is a consuming fire." "Behold the goodness and severity of God! on them who fell severity, but toward thee goodness, if thou continue in his goodness," etc. Rom. xi. 22. And God is not changeable—as he has been, and is, so will he be—yesterday, today and forever. So when our Lord comes to reign on Mount Zion with his holy ones, he will bless his people but subdue his enemies. The saints who will then be like him, having glorious bodies and will be mighty ones, will share with him in the blessing of his people and subduing his enemies, and will strike through kings, in the day of his wrath he shall judge among the heathen (nations), he shall fill the place (fields of battle) with dead bodies, he shall wound the heads over many countries (or great nations) Psa. cx. 5, 6. And this is in harmony with Psalm cxliv. which is just to the point. I will give it entire from Boothroyd, "Sing to Jehovah a new song; his praise in the assembly of the saints. Let Israel rejoice in his Maker (that is mortal Israel the subjects). Let the sons of [illegible] let them sing [illegible] the timbrel and harp. For Jehovah taketh pleasure in his people; The humble he adorneth with salvation. Let the saints gloriously exult; Let them sing aloud on their couches; Let the high praises of God be in their mouths. And a two-edged sword in their hand; To execute judgment on the heathen, and inflict correction on the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute on them the judgment decreed, This honor awaiteth all his saints. Praise Jehovah."

In reading this Psalm let my readers apply the first four verses to mortal Israel then in their own land with Jesus and the immortal saints reigning over them. And then the rest of the Psalm to these immortal saints. All this is in harmony with what Jesus says, Rev. iii. 21, that the overcomers should sit with him on his throne, etc. And Rev. ii. 26, 27, that he would give them power over the nations, and that they should rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, etc. All of which is very different from going to heaven to sing glory hallelujah for ever. With many it is too material. They cannot think that immortal saints can ever engage in war, or that there will be war and blood shed in the millennium. Now I think I have shown in previous articles, that the twelve tribes will be the subjects of the kingdom in their own land. And that the kingdom will spread out, one nation after another being subdued till all nations have been broken to pieces and consumed, the people of these nations becoming subjects in or of the kingdom till the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii. 27. Still it is hard for some people to believe that our Lord Jesus, or his immortal saints, can engage literally in war! Well I have given a few of the Scriptures on the subject. My readers can read for themselves, but why should they not? Have not such things been done by God and the angels? Did not God pass sentence of death upon Adam and all his posterity? And do we not see the sentence executed every day? Who was it brought a flood upon the ungodly world and drowned them all except those in the ark? Who rained fire and brimstone from heaven on Sodom? Who marched throughout Egypt and in a single night slew the first born in all the houses of the Egyptians? Who sent King Saul to slay the Amalakites, man and woman, infant and suckling? Who caused the death of 185 thousand of the army of Sennacharib in one night? And many other cases may be cited. If God and the angels have and can do such things, why should we think the saints, who will then be like the angels, cannot do the same? Any way I am just simple enough to believe what the Bible says—if does not mean what it says but something else, then who can tell us what it means? But more anon.

GEO. ELTON.

Is the World Growing Better?

How often we hear the statement made that the world is growing better. As proof of this we are reminded that the different churches are outgrowing their denominational lines. Church federation is growing in favor. It won't be long, they say, until all churches will unite on a broad basis. I remember of reading of a broad way and of a narrow way. I also remember that the few were promised the blessing. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," Luke xii. 32. The Apostle Paul said to Timothy "But watch thou in all things." To do this we must be able to know what the truth is. Jesus said, "If any man will do his (the Father's) will he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17.

Let me state here that the great opposition to Jesus during his ministry came from the religious world. If all were Christians who profess to be, infidelity and scepticism would hide its form. To show more fully the religious spirit of our day I wish to give a brief account of a meeting held in our capital, Columbus, O., just last week. The report was made by Dr. Rexford pastor of the Universalist Church of that city. "This Conference was not called to discuss denominational questions [illegible] called by the 'sanction of or under the auspices of either of the liberal churches, Universalist or Unitarian. It was not held for 'revival' purposes under the old time meaning of revivals. It was called for the discussion of religious interpretations up to date." Eight were placed on the program. Four from the liberal churches and four from the outside. Through the sentiment expressed no one could have detected any lines of division. There were no outsiders. They were all inside. Rabbi Klein claimed Jesus of Nazareth as a Jew and said that he is spoken of in Talmudistic writings as Rabbi Joshua. The Christian claims Jesus—why not the Jew? Dr. Thayer of Cincinnati, Unitarian, in his discussion of "Religion-up-to-Date" urged that everything is religious today that uplifts the people to better types of life. We can no longer make the old distinction of "sacred and profane, men of God and men of the world. The best man of today is the best man of God. Business must not be purely secular and religion purely sacred. Everything that helps the world is sacred. Teaching is a sacred office, as sacred in the school room as in the pulpit. And so all people who hold offices of help are in a sacred calling. Dr. Lewis read one of the most remarkable papers in the whole series. Dr. Lewis is with the First M. E. church of Columbus. His subject was "The Ultimate Christ." It was a surprise to us all. We thought we knew pretty well where the Liberal party stands, but this paper set us questioning where the Methodist stands. Perhaps Dr. Lewis is not representative in this paper, but expresses his personal convictions. Nearly all the historic or traditional theories concerning Christ were set aside and especially the theory of his substituted or retributive death and the "ultimate Christ" seemed to be the spirit of all helpful services in the world. Dr. Lewis was one of the most welcome members of the company. In closing this account of the Conference I wish to call attention especially to the first two phases of it. There was not a single reference in all the papers and addresses to the supernatural, the whole trend of thought was the natural, placing religion on natural grounds—a growing feature in the modern religious landscape. There seems to be a diminishing demand for the supernatural in the later interpretations of religion. Second, in all these discussions not a word was said in regard to religion for another world. The thought centered on the problems of religion for this world, the members apparently assuming that if we can rationally interpret this world and master it for best uses we shall solve the problems of all other worlds." I have used Dr. Rexford's own words in the above report. Will these men go to their pulpits and teach what they have in their papers? I suggest not, each will find time to teach a little church doctrine. Not one Scripture alluded to in all this report. Paul commended the Bereans for they examined to see whether these things be true or not. Jesus said "Search the Scriptures for in them you think you have eternal life and they are they which testify of me." Jesus went everywhere preaching the gospel. He sent his apostles out and they preached the gospel. The great commission was, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Paul wrote to the Roman church, "I am not ashamed of the gospel of Christ for it is the power of God unto the salvation of every one that believeth." A definite gospel was taught. It was the gospel of Christ. But though we or an angel preach any other gospel unto you than that which we have preached unto you let him be accursed. If any man preach any other gospel let him be accursed. Gal. i. 8, 9. Do not these texts teach the gospel is definite? Modified by the definite article "the" and the phrase "of Christ." Jesus preached the gospel of the kingdom of God. Was there such an expression found in all the papers read at this Conference? If so it was not reported. These men emphasize one phase of the Christ life and that is the moral. Was it the moral teaching of Christ that caused the Jews to hate him and finally to put him to death? It does not require a critic to observe that it was the doctrine, that he was the only Begotten Son of God that caused the trouble. This to them was blasphemy.

In the 5th chapter of Matthew we find the grandest moral precepts ever taught. And yet Jesus taught, "Blessed are the meek for they shall inherit the earth." Our [illegible] took the time in teaching his moral precepts to allude to the future. He told his apostles that in the regeneration they should occupy thrones and rule over Israel. He confessed unto Pilate that he was born into the world to become a King. During the forty days he was with his apostles after his resurrection he taught them of the things concerning the kingdom of God. He taught his followers, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." They thought this a hard saying and ceased to follow him. When he asked the apostles, Will ye go also? Peter answered, Lord, to whom shall we go? Thou only hast the words of eternal life. We believe and are sure that thou art the Christ, the Son of the living God. The words that Christ taught were declared to be spirit and truth. I would not detract one thought from the moral phase of the Christ, neither would I take one sentence or part of a sentence from the doctrine that he taught. When the Son of Man cometh shall he find faith on the earth? Many in our day are receiving an up-to-date religion and reject the gospel taught by Christ and his apostles. There are a few yet who are willing to abide in the truth.

I will close this paper by giving Paul's last charge to Timothy, which I think very appropriate. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears and they shall turn away their ears from the truth and shall be turned unto fables. But watch thou in all things." 2 Tim. iv. 1-5. These Scriptures need no interpretation but were spoken by one who was guided by the Holy Spirit. I have tried to place the sayings of the Son of Man and his apostles against the words spoken by man. Which will you receive? Remembering that his Word shall judge us in the great day.

Yours in the true faith.

D. C. ROBISON.

ENVY.

Envy is a trait of character to be shunned as well as feared. The Scriptures in many places warn us against it. It is the fostering element in our nature of almost every, sin and crime humanity is heir to. It will nerve the hand take the life of man. It has been the controlling power of all religious wars, bloody, cruel or otherwise. It was envy of their innocent brother that caused Joseph's brethren to cast him into the pit and leave him there to perish. Proverbs xiv. 30 declares a sound heart is the life of the flesh, but envy the rottenness of the bone. Again xxvii. 4 says, "Wrath is cruel and anger is outrageous, but who is able to stand before envy?" It was through envy that Christ was taken and slain. Matt. xxvii. 18. For he (Pilate) knew that for envy they had delivered him up. In the first chapter of Romans Paul describes a class God has given over to a life of their own choosing, as he says being filled with all unrighteousness, fornication, witchcraft, covetousness, maliciousness, envy, murder, debate, deceit, whisperings, backbiters, haters of God, despiteful, proud, boasters, and inventors of evil things. O what a record of those knowing the judgment of God that they which commit such things are worthy of death, yet not withstanding this knowledge not only do the same, but more still have pleasure in them that do them. Rev. i. 29-32. All of this class of professors did not live in Paul's day. We sometimes see them even in our day. All this dark category of crime to which Paul alludes in the first chapter of Romans comes only from a carnal mind, for we read in 1 Cor. iii. 3, For ye are carnal, for whereas there is among you envying, strife and divisions, are ye not carnal and walk according to man. The church may think it can practice all the evils found in the world and practiced by the natural man and yet pass the golden gate into the city of God. But listen to what Paul declares in Gal. v. 21, "I tell you beforehand as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." That settles it, Paul then closes the chapter with these beautiful words, "Let us not be desirous of vain glory, provoking one another (by so doing) to envying one another." Oh, how much sorrow, tears and bitter heart aches have been caused by fostering and growing a field of vain glory, one of the worst crops that can be cultivated in the human heart. Vain glory, something that is not real, a counterfeit life. At the most we do not live here in this life very many years, while here we may as well appear natural, be ourselves and not try to deceive ourselves and others that we are something great. God honors our heart and life. There is but one kind of medicine we can take that will eradicate the envious spirit from our nature and help us to build a life and character for God. Paul gives the formulas or mixture in Philippian ii. 1-8.

L. S. BRONSON.

A Sympathetic Disposition.

The nearer a follower of Jesus approaches the Christ life, the more sympathetic will such an one become, for the reason that sympathy is a very conspicuous trait in our Redeemer's life. We have no record that he ever repulsed any seekers for his aid and sympathy. The nearest approach to withholding sympathy was in the case of the "Woman of Canaan, (who) came out of the coasts, and cried unto him, saying, have mercy on me, O Lord, thou Son of David; my daughter is greatly vexed with a devil. But he answered her not a word. And his disciples came and besought him saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then she came and worshiped him, saying, Lord, help me. But he answered and said, it is not meet to take the children's bread, and cast it to the dogs, and she said, truth Lord: yet the dogs eat of the crumbs which fall from their master's table." The Savior's sympathetic heart could no longer resist her earnest appeal, and his taint of Jewish prejudice fled away, and he said unto her, "O woman, great is thy faith: be it unto thee as thou wilt. And her daughter was made whole, from that very hour."

Let us take a lesson from this, and not allow a wall of prejudice to stand between us and a supplicant for our aid and sympathy.

We have a Savior to deal with, who even now can be touched with a feeling for our infirmities. During his ministry upon earth, his heart-strings were always responsive to the appeals of suffering humanity; blessings dropped from his hands like dewdrops from heaven. His blessed promises were ever soul-inspiring, to the mind of the dejected and sorrowing pilgrim, which always kindled in the heart, lofty aspiration and joy of heart, before which despondancy fled like the fog before the rising sun.

It is his purpose in the good time that is coming, to cause sickness, sorrow, pain and death, to pass away into the realm of forgetfulness, and never more afflict humanity any more at all. Then, in place of tear-stained faces, sweet harmony, peace and joy, will beam from every eye. At this time, God's will will be done on earth, as completely as it is now consummated in the heavens.

Blessed Hope! When we meditate upon it's sweet blessedness, our thoughts cannot help but rise up in thankfulness, and the heart sing for joy, and in the sweet melody of heaven, ascribe praise to him who has loved us and washed us from our sins in his own blood. This hope is a sunbeam which converts gloom into glory and creates within the believer a tender sympathetic heart, just like the Savior's.

We may grow into this life, to the extent of entirely changing the carnal nature, so that that which is sinful, will become abhorent and repulsive, to a nature so refined and made sensitive to sympathy. By faith such a person can even now lift the curtain, and catch a glimpse of the impending glory.

Yours in the Blessed Hope,

W. H. WILSON.

An appeal to the brethren of the one hope in Illinois.

Dear brethren:

By the signs of the times it ought to be apparent to all, that the second coming of our Lord and Savior Jesus Christ is near at hand, we ought now to arouse ourselves to the thought of the blessed Hope, and realize that the day is far spent, and the night is at hand when no man can work. We must therefore work with hands and voice, and give freely of our means that the light of the glorious gospel may be spread broadcast among those who have never heard it. We have but one Evangelist in the State of Illinois and we ought surely to be able to support him liberally and to encourage him in the good work he has already begun. 2 Cor. ix. 6, 7. Therefore let us help him all we can to go on with this grand work, and thereby hasten the coming of our blessed Master to set up his kingdom.

LILLIE FILSON.

Dear brothers and sisters:

A few weeks ago I saw in THE RESTITUTION some good suggestions in regard to printing a small paper for children, but have found nothing on the subject in the last two numbers. I feel interested in such a paper, and believe it our duty as the household of faith to provide such food for youthful minds and in such a way that they can readily comprehend and retain it. We must admit that it is the early impressions that sink deepest and last longest. What did Jesus say about little children in Matt. xviii.? At the same time came the disciples unto Jesus saying, who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and sets him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the heavenly kingdom. Now as little children are by nature pure and innocent should we not provide such mental food as will cultivate and strengthen the reverential faculties of the brain, causing them to predominate over the opposite faculties, for as the physical body develops year by year, even so does the mental faculties. Hoping to hear from others on this subject through the dear old RESTITUTION. Submitted in love of the truth.

MRS. C. W. EMSLEY.

$33.00 Pacific Coast.

Tickets on sale daily, until May 15, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle, Victoria and Vancouver via the Chicago, Union Pacific, and North-Western Line. Correspondingly low rates from other points. Daily and personally conducted excursions in Pullman sleeping cars from Chicago to Portland, San Francisco and Los Angeles without change. Double berth only $7.00. Fast trains, choice of routes. Meals in dining cars (a la carte). Booklets and folders sent postpaid on receipt of 4 cents in stamps. All agents sell tickets via this line. Address, A. H. Waggener, Trav. Agt. 22 Fifth Ave. Chicago, Ills.—April 20.

WE OFFER A CHANCE.

We offer again this coming year to go halves with any one wishing to do Missionary work.

For $1.00 we will send THE RESTITUTION to a new name for a year.

For $5.00 we will send THE RESTITUTION to 6 new names for a year.

For $10.00 we will send THE RESTITUTION to 13 new names for a year.

There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and so sow the seed—God will give the increase.

Unfermented Wine for the Lord's Supper.

The following recipe for making unfermented communion wine is given.

Pick off as many ripe grapes as desired, wash and mash, avoiding contact with metal vessels. Put in strong thin bag and hang up to drain. To every gallon of juice add two pounds of sugar. Place over a slow fire and let juice boil about fifteen minutes, stirring to prevent it from sticking and burning. Skim off the skum that rises to the top while boiling. Bottle in small bottles; pint bottles are best, as all must be used as it is opened to prevent fermentation. Bottle and seal air-tight while hot, keep in a dark cellar or where canned goods are kept to prevent freezing.

Prepare the Way.

The urgent command is now given: "Prepare ye the way of the Lord." Do you wish to hasten the day of the return of the blessed Master? "Prepare ye the way of the Lord." Do ye wish to see the King in his beaty as he descends from heaven to take his waiting people unto himself? "Prepare ye the way of the Lord." Do you wish to join in the song of Moses and the Lamb? "Prepare ye the way of the Lord." Do you wish to enter in through the gates into the city? "Prepare ye the way of the Lord." Do you wish to enter speedily upon the enjoyment of all that awaits the redeemed in the heavenly kingdom? "Prepare ye the way of the Lord." "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" "Behold, the Lamb of God, that taketh away the sin of the world!"—*Advent Review.*

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interspersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were sterotyped—hence additional copies can now be printed for the mere cost of paper, presswork and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued. Bro. Woodruff expects and asks no income from their sale, only that each book will bring a return that will replace it, and keep the book in circulation. The cost of freight and postage till the book is in your hand amounts to 12 cents. Allowing a margin to supply wrapping and necessary postage in correspondence, we must add 3 cents to this, making the cost to you post paid 40 cents. This is a rare opportunity to get a book that is highly instructive and at the same time readable, in that it is not too long in any one part, so as to weary the reader. It is an excellent work to give or loan to truth-seekers. Send to this office and get a copy. Any one wanting a number of them to use in mission work, can have them in quantities as they desire at a price just covering the cost of the books and getting them to hand by express or freight, as they desire.

Several thousands of these books should be taken by our brethren at once. Every new convert, every inquirer after truth, should have one of these books, and at the price asked could have one if our brethren will make the effort. Take hold, brethren and send these books into the Lord's vineyard to work.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A MINISTER'S REASONS.

I have a new addition of "A Minister's Reasons for leaving his Church," a pamphlet of 22 pages, which I will mail at 5 cts. per copy, or ten copies for 40 cts.

A. H. ZILMER, Plymouth, Ind.,

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Hedao, Kan
W.L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Naylor, Tempe, Arizona.
J. S. Hatch, Kempton Ind.
J. C. Wagoner, Box 261, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
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John Gregory, 19 Foundry St. Newark, N. J.
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P Neill and wife, Evangelists, 366 w Main st Salem O
Merritt Elliott Central Point Ore
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WHEN YOUR TIME IS OUT PLEASE RENEW.

Winona Lake.

Winona Lake this season will be particularly attractive for an outing. The summer of 1905 is to be an especially attractive season at Winona Lake, the beautiful resort of Northern Indiana on the Pennsylvania Lines. The Presbyterian General Assembly will convene there May 18th. Noted speakers and musicians have been engaged for the summer entertainments. There will be conventions and social and religious conferences from May until September. The literary representation will be prominent. In brief, it will be a most profitable season educationally. Teachers and students who attend the Summer School will derive much benefit.

Winona Lake has golf links, tennis courts, baseball and cricket grounds, boating, fishing, swimming and camping facilities. The Pennsylvania Lines run direct to the park entrance. Season and fifteen-day excursion tickets may be obtained from ticket agents of the Pennsylvania Lines. Information about Winona Lake, the season's program, hotel accommodations etc., can be ascertained from S. C. Dickey, Secretary and General Manager, Winona Lake, Ind.—May 18.

The Restitution

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Tickets on sale daily, March 1 to May 15, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle, Victoria and Vancouver. Correspondingly low rates from other points.

Daily and personally conducted excursions in through Pullman tourist sleeping cars from Chicago to Portland, San Francisco and Los Angeles without change. Double berth only $7.00. Fast trains, choice of routes. Meals in dining cars (a la carte).

Write us for information as to the resources and opportunities, the wonderful climate and kindly soil of the Pacific Coast, how to get there, how long it takes and what it costs via the Chicago, Union Pacific and North-Western Line. Booklets and folders sent postpaid on receipt of 4 cents in stamps.

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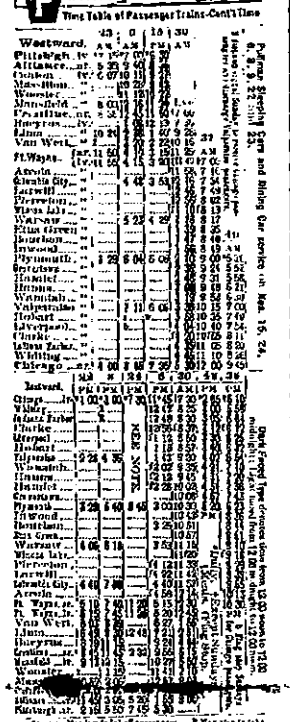

Vandalia Railroad Company.

Will sell one way 2nd class colonist tickets to the West and Northwest March 1st to May 15th and Sept, 15th to Oct. 31.

Will sell one way colonist tickets to the South and Southeast Feb. 21st, March 7th & 21st, and April 4th & 18th.

To the Southwest, Feb. 21st and March, 21st.

To California points March 1st to May 15th and Sept. 15th to Oct. 31st. 1905.

Special homeseekers round trip tickets to Texas, Oklahoma and Indian Territories, Arkansas, Kansas and Missouri, Feb., 7th & 21st, March 7th, & 21st.

Regular homeseekers round trip tickets, 1st. and 3d Tuesdays of Feb., March and April 1905

Call on F. J. Bussard agent Vandalia R. R. for detailed information regarding these excursions.

The North-Western Line.

One of the most interesting series of articles on the subject of the great railways of the country that has appeared recently is that from the pen of Frank H. Spearman recently published in the Saturday Evening Post, and which has since been printed in book form by Scribners. The chapter descriptive of the Chicago & North-Western Ry. has been published by the passenger department of that line in pamphlet form for general distribution and will be sent to any address on receipt of 2c. for postage. W. B. Kniskern, P. T. M., Chicago.—Mar. 25.

Colonist Tickets to the West and Northwest.

One-way second class colonist tickets to California, the North Pacific Coast, Montana and Idaho, will be sold via the Pennsylvania Lines from March 1st to May 15th, inclusive. For particulars apply to nearest Ticket Agent of those lines.—March 31.

NOTICE.

The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

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For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Bussard Agt., Plymouth, Indiana, or

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The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Subscribe for THE RESTITUTION.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meet in the Hart Building No. 1068 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roths and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Hattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by I E Vanractor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 12th st. Preaching every Sunday at 11:00 and 7:45. Sylvester Wilkins Elder, N C Griswold Pastor. Bible study each Wednesday evening 7:45.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O, where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:.6 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. [illegible] evening.

[illegible] Ohio, [illegible]:00 a. m. for Bible class and Sunday School. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld H W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsbeck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a. m. and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M Hall Major Pastor.

The Church of God at Newark, N J meets at 17-19 W Park at 5th floor, at 2:30 each Sunday. All welcome.

BOOKS AND TRACTS.

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Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope.
W. L. CROWE.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

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Live Thy Creed.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow truth, if thou the truth would reap;
Who sows the false will reap the vain;
Erect and sound the conscience keep;
From hollow words and deeds refrain.
—Horatio Bonar.

Communicated.

Pine Woods Bible Class.

Teacher. The topic for our lesson tonight, is not only a doctrinal, but also a highly practical one, I will put it in the form of a question:

DO YOU KNOW JESUS?

See 1 John ii. 4: "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." So we learn from this Scripture that the proof of knowing Jesus, is shown by the obedience of the one who claims to know Jesus.

Now, Carrie, I will ask you to give us the correct starting point in the study of this question?

Carrie. I would start with the Logos which was in the beginning. We must be careful and distinguish between the Logos "in the beginning," and the Logos "made flesh." See Jno. i. 1: "In the beginning was the Logos, and the Logos was with God, and God was the Logos."

Q What are we to understand by the words Theos-Logos?

A I would define it to be the science of God.

Q Please inform us as to the source from whence the above science comes?

A From the Logos which was with God, and God was that Logos.

Q What is the Greek comprehension of the word Logos as found in John i. 1-3?

A According to the best authority that can be given by eminent scholars it comprehends in Greek, the five prominent attributes, which was with the great Eternal "in the beginning," and with no one else, and was also descriptive of the characteristics of his personality alone; and hence, "was God," as well as was "with God."

Q Please name those five attributes?

A "Logos comprehends in Greek, thought, wisdom, power, knowledge, love," these five attributes.

Q Do those five attributes which comprehends the pure Greek of Logos, abide in complete fullness in any other person?

A Only in one other person, who derived them from the Omnipotent.

Q Who is that person?

A See John i. 14: "The Logos was made flesh and dwelt among us." That is thought, wisdom, power, knowledge, love now dwelt in complete fullness in human flesh.

Q How made flesh?

A "Made of a woman." Gal. iv. 4.

Q When?

A "Made under the law." Gal. iv. 4.

Q What did the word Logos become when "the Logos was made flesh?"

A It became the appellative of the Logos so made flesh.

Teacher Ella will you please show from the Scriptures where those five attributes dwelt peculiarly in Jesus the Logos "made flesh, in excess of all others, except the Father?

A In the first place, the above Theos-Logos (the science of God) dwelt in him in full completeness alone. See Col. ii. 9, "In him dwelleth all the fullness of the Godhead bodily," and in none other.

Teacher I will ask Ella to consider single the five attributes of the Logos made flesh, and show the completeness in him, above all others, and show their relationship to knowing Jesus?

Ella (1) Thought. Correct thinking lies at the base of every correct act in life. "For as he thinketh in his heart so is he." Prov. xxiii. 7. "My thoughts are not as your thoughts." "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "Thy thoughts are very deep." The attribute of thought was "very deep" in the Logos made flesh.

Q How deep?

A "To the fullness of the Godhead bodily," in all its phases. Depth of thought, as it pertains to knowledge—a deep thinker. Also thoughtful as to the good of others.

Q Now those who say they "know Jesus," to what extent must they go to practically apply to themselves the thoughts of the Logos made flesh?

A "Bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 5. Those who do not attempt to do this much can never "know Jesus."

(2) Wisdom. "In whom are hid all the treasures of wisdom and knowledge." Col. ii. 3. Nothing can exceed being the depository of "all the treasures of wisdom." Again, "Christ the power of God and the wisdom of God." 1 Cor. i. 24. This wisdom is that which was with God. Hence we find in the "Logos made flesh" "are hid *all* the treasures of wisdom." His power and wisdom is of God, and hence, must far exceed that of human origin.

Q How about those who say they know Jesus, and are ignorant of the wisdom of God?

A They know him not unless they know "Christ (as) the power of God, and the wisdom of God." 1 Cor. i. 24.

"Hath not God made foolish the wisdom of the world?" Verse 20.

"Your faith should not stand in the wisdom of man." 1 Cor. ii. 5.

"My speech and my preaching was not with the enticing words of man's wisdom." Ver. 4. Those who know Jesus must understand and know him only as "the wisdom of God," otherwise they know not Jesus.

(3) Power. "All power is given unto me in heaven and on earth." Matthew xxviii. 18. This power (that is "all power" existent in heaven and earth) is given only to (Jesus) the "Logos made flesh." That is, "all power." "All power" previously was "with" and "was" God, the Logos, which was in the beginning. "They (the Jews) were astonished at his doctrine; for his Word was with power." Luke iv. 32.

All who do not know Jesus, know not the "power of God unto salvation." See Rom. i. 16: "I am not ashamed of the gospel of Christ: for it is the power of (or derived from) God unto salvation to every one that believeth." None can possibly know "the power of God unto salvation," unless they first acquire the knowledge of Jesus. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. i. 18.

"But unto them which are called, both Jews and Greeks, Christ the power of (derived from) God, and the wisdom of God." Verse 20. Not of man.

Q Next please consider the knowledge of God, which was in the beginning with God?

A (4) Knowledge. With regard to the knowledge of the Logos made flesh, Col. ii. 3, informs us that all the treasures of knowledge are hid in him. Or resident with him as it was originally with the Father, the Logos which was in the beginning. David speaking of the knowledge of God, says: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Yet in Jesus, the Logos of God, made flesh, "is all the treasures of knowledge." Is it not "wonderful"?

Q What relation does knowledge bear to those who know Jesus? See John xvii. 3, "And this is life eternal, (or the way to life eternal) that they might know thee the only true God, (the Logos in the beginning) and Jesus Christ (the Logos made flesh) whom thou hast sent." To have a knowledge of Jesus Christ, the Logos made flesh, (which was not the Logos in the beginning) in whom are now hid all the treasures of knowledge, is to know the Father also, and this knowledge brings life everlasting.

Q What about the fifth attribute of the Logos which was in the beginning.

(5) Love. "Love is of God." "God is love."

Q What relation does love bear to knowing Jesus?

A "He that loveth not knoweth not God; for God is love." 1 John iv. 8.

"If any man say, I love God, and hateth his brother, he is a liar." 1 John iv. 20.

Q Is there a difference between knowing about Jesus, and actually knowing him?

A Yes, to know Jesus carries with it the thought of intimacy, which a mere passing acquaintance has not.

Q Who has the most implicit confidence in Jesus?

A Those who know him best. And those who know him best, love him the most. We cannot have affectionate love for a person we know not. Therefore in order to love Jesus, we must first know him, and the more we know about him, the greater will be our love for him.

Teacher Now, Bessie, tell us, can a stranger be an acquaintance?

Bessie Certainly not. There is a mutual recognition between acquaintances.

Q Then those who profess to know Jesus, must be able to show a responsive recognition from Jesus, must they not?

A They surely must. Says Jesus: "I am the good shepherd, and know my sheep, and am known of mine." John x. 14.

Q Is there not also a responsive recognition between the Father and the Son?

A There is. "As the Father knoweth me, even so know I the Father." Verse 15.

Q When the Lord Jesus shall be revealed from heaven, will not many profess to know Jesus, whom Jesus will not recognize?

A Yes. "Many will say unto me in that day, Lord, Lord, have we not prophecied (taught) in thy name? and in thy name have cast out devils? (out of others, but not out of themselves) and in thy name done many wonderful works? And then will I profess unto them I never knew you." Matt. vii. The recognition will not be mutual.

Q How can we be assured that we really do know Jesus?

A See 1 John ii. 3, 4: "Hereby we do know that we know him, if we keep his commandments."

Q What are we to understand by the words "keep his commandments?"

A Why simply to believe, obey, and live just as he has commanded us to do.

Q Did Paul place a very high value upon the knowledge he possessed of the Son of God?

A Yes, indeed. He said: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things."

Q How much loss did he suffer for the knowledge of the Lord?

A "The loss of all things."

Q For what purpose did he sustain such great loss?

A "If by any means I might attain unto the resurrection of the dead."

Q Why suffer such a loss in order that he might attain unto the resurrection out from among the dead ones?

A Because that will be an endless life associated with joys beyond mortal conception.

Q Are all willing to pay that price?

A No, sir, not by any means.

Q Do you recollect a case of that kind?

A I do.

Q Please give it.

A A rich man went to Jesus and asked this question: "What good thing shall I do, that I may have eternal life?"

Q Did Jesus name the good thing?

A He did.

Q What was it?

A "Go and sell that thou hast, and give to the poor."

Q Was he willing to do the "good thing?"

A No. "He went away sorrowful, for he had great possessions."

Q What does it mean to know Jesus?

A To do just as he commands.

Q What was the difference between Paul and this young man?

A Paul counted everything but loss for the excellency of the knowledge of Christ my Lord. The young man wanted to hold on to the riches of this world, and also have the riches of the life to come.

Q As he could not have both, which did he chose?

A The riches of this world.

Q Are there rich men today who profess to "know Jesus," who even begrudgingly give even a small fraction of what they possess, that others may "know Jesus?"

A It is a sad thing but such is the case.

Q In order to enjoy the blessings of the life to come, does Jesus require of us the same sacrifice that he did of others before his ascension?

A Exactly the same. He requires us to be constant "living sacrifices," and adds that is but our "reasonable service."

Yours in the Blessed Hope.
W. H. WILSON.

Read at Plymouth Berean's Meeting.

PRUNNING FRUIT BEARING BRANCHES.

"Every branch in me that beareth not fruit he taketh, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Now ye are clean through the Word which I have spoken unto you." John xv. 2, 3.

A branch that beareth not fruit, but draws upon the vine for its life, but renders nothing in return. He taketh it away, severs its connection with the vine. He reminds his disciples that what the vine is to its branches so is his relation to them; and as the branches are only valuable as they bear the luscious grapes, so each disciple receiving life from his Savior is required to renew that life in others, and bring forth abundant fruit. There may come the sharp edge of the pruning knife of trial but it is only that the clusters may be the larger. Then he passes to another lesson suggested by the same illustration, as the branches of the vine are one in sap and essence, and have a unity in their common stock, so all who are in Christ are members one of another, and should hold each other in mutual love as friends in a common cause. They are friends of a common Master and henceforth sharers of his knowledge and sent forth to bear his message to the world. In preceding verses are touching evidences of the love of Jesus, who sought to comfort his disciples in view of his departure from them. "I go to prepare a place for you," "I will not leave you comfortless," but the strongest comfort was the assurance of identity of life between him and them shown by our lesson. Our Lord is the real substantial vine. All other vines whether green things growing or national symbols are but shadows of him. God's face is sternly set against the useless in the spiritual world as well as in the physical, whatever becomes worthless through failure to perform its functions shall be taken away and cast forth. We exist for the sake of bearing. Fruit prunning is not punishment, it is cultivation. Cleansing is not calamity, it is loving care. The branch must stay in the vine if it is to bear fruit. Religion is a permanent relation with God, not an occasional contact.

MINNIE POGUE.

Editor Restitution:

It is not often that I write anything for publication, but we are much benefitted by the writings of some of the brethren and sisters, and if we all kept still and did not say anything about it, how would they know that their writings did us any good? They might get discouraged and think we did not appreciate their efforts. But let us not let them think so, but give them a word of encouragement occasionally. And now, to the brethren scattered abroad. I sometimes wonder if we are doing all we can to spread the truth of the gospel? It seems to me that we should get out among the people of the world and the church people and perhaps we can throw in a word of truth now and again. Sometimes we can get in a Bible class or some other meeting and it may set some one to thinking. Then, again, do we have a tract in our pocket to give to some one who might be of an enquiring mind? This all means a little sacrifice of one kind or another but what does it amount to when compared to the sacrifice that Christ made for us? If we have any regrets after we attain unto the kingdom one will be that we had not done more for the blessed Master. I don't know but this is one of the means by which we are to grow in grace and in the knowledge of God.

Let us still look for his blessed coming.

J. E. LENT.

Selections.

"Preach the Word."

Preach means "to proclaim; to cry in public; to make known; to deliver a religious discourse," and the apostle Paul declares that "It pleased God by the foolishness of preaching to save them that believe. 1 Cor. i: 21. Not that preaching is necessarily foolishness, or that the apostle so regarded it, or that God has chosen this method of saving men because it is foolish, but because of its simplicity and effectiveness.

But it is not simply "the foolishness of preaching" or "foolish preaching" that saves men, for if so no doubt the world would have been nearly all saved by this time. While preaching is the Divine method, the effectiveness and power rests upon, first, what is preached, and, second, to some extent, how it is preached.

Not that the matter and manner will always, if ever prove effectual in winning the greatest number, for I believe that the facts show otherwise; they certainly did in Noah's time. We are told that he was "a preacher of righteousness." I have no doubt he was a good one, and did not lack in either matter or manner, but his standard of righteousness was too high, and the subjects were too unpopular, and the result was his converts were very few. It is probable that there were other preachers and that they had converts, but if so they did not get into the ark.

Of all the preachers, before or since, Jesus was the greatest. It was said of him that "never man spake like this man." In manner, then, he was superior to all, and in matter he was perfect. He preached the whole truth in its simplicity and purity, and yet not many, comparatively, believed on him unto salvation. Some of his teachings many who believed who could not endure, and therefore turned back. The same was the experience of the disciples; and has it not been so ever since, and particularly so in our day? It is true there have been some very remarkable revivals, but they were periodical, and revolutionary, exceptional and not the rule, and mostly on special lines of truth, but there have been, and yet are, many revivals and conversions—revivals of sentiment, the resurrection of an old theory, readjusted and varnished over, and conversions to these rejuvenated fallacies, or it may be to some special truth distorted and wrenched away from the great system of truth in its completeness, and magnified above its proportions, while the truth as a whole is ruled out, or is simply hinted at as almost superfluous, and non-essential.

But the apostle exhorted Timothy not simply to preach, but to "preach the Word," from which I understand he meant the whole truth; and then he tells why, "For the time will come [and truly it has come] when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv: 2-4.

The less of the Word you preach the more popular you will become. Make some doctrine, true or false, a specialty in your preaching and you will please the class who run on that line; but preach the Word and you only please those who value the Word above any favorite leader or doctrine, excepting Jesus. Now I am sure this rule cuts very close, and we all need to exercise watchfulness. Brethren, let us preach and teach the Word in its fullness and purity.—*James Howie in Herald of Life.*

The Habit of Being Late.

A local paper says that the custom of being dilatory is so prevalent that even at places of amusement the audiences are being annoyed by it. It is also noticeable at church services. And here it is irreverent as well as annoying. The worshipers of God should be, like Cornelius and his family, "all present before God," waiting to unite in his worship, and to hear the message of his servant. In the days of our fathers, punctuality was regarded as kindred with honesty and veracity. To be true to his obligations to God and to his fellow-worshipers, a man had to be in his place before the minister entered the pulpit and be ready to join in the prelude of praise. He had no right to reduce his time of service in the sanctuary by ten minutes than to pay his creditors ninety cents on the dollar when he was able to pay in full. A Christian congregation is not an audience. It is a company of worshipers, and every member should be present to take part in the opening anthem of praise, and in the repetition of the Lord's Prayer. The paper from which I quoted, looking at the matter from the secular standpoint only, says: "This habit of being behindhand is very exasperating and insidious. It is extend to all the affairs of life. Among several thousand people, and in the course of a year it amounts to a great loss of time and opportunity."

It is just as easy to be habitually punctual as habitually late. It is a matter of habit. Punctuality in keeping any kind of an engagement, either for business or pleasure, is a virtue which brings its own reward.—*Herald and Presbyter.*

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Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, APR. 12, 1905. NUMBER 14.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Apr. 12, 1905.

Admiral Rojestvensky with his Baltic fleet, has passed through to the China Sea, where it is very probable he will meet Admiral Togo with the ships of Japan. The whole scale may be changed before many days, Russia has apparently staked all on a great battle. With the Russian fleet outnumbering the Japanese, and the added danger of the Russian vessels at Vladivostok coming south to harrass the Japanese, making necessary a further division of Togo's forces, the chances of Russian success are good. It will be a question of the ability of the "man behind the gun," and the world awaits the conflict with anxiety. Meanwhile the land forces have been very quiet, and the movements of troops have not been worthy of special note. However, the internal disturbances in Russia are on the increase and the troops have fired on the parading people in some places. The latest trouble is over the revolt of the clergy. The real head of the church is the procurator General, who can upset all the plans of the synod as he pleases. As he is appointed by the Czar, he must do as the Czar says. This has caused a revolution among the members of the Synod, and spread from them to the priests and other ecclesiastical officers. They have demanded that the present encumbent be removed. The government has relied largely on the priesthood to keep the people in check, and now that this prop is removed, the army is about all that is left.

Communicated.

The Hidden Gospel.

"If our gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Paul (2 Cor. iv. 3, 4.)

In a preceding paper this subject was dealt with tracing the hiding of the gospel from the time of our Lord's mission down through Roman Catholic and Protestant Commentaries making the Church the kingdom, and the practice of immersion by those calling themselves Baptists, still holding to orthodox errors.

An offshot from the Baptists in the United States, known as the Reformation, made a further step in advance. They did much to prune and simplify the orthodox doctrines by reducing "the gospel of the glory of the Anointed" to the facts of the death and resurrection of Jesus, embracing the formula Jesus is the Christ. This latter important truth they professed as the "Ancient Gospel;" at the same time ignoring its true significance as the Anointed for the throne and kingdom of his father David, according to the promise of the angel to Mary before his birth, as recorded in Luke i. 32. Alexander Campbell became the principal exponent of the "Reformation," although Walter Scott was the real founder of the system. He claimed to have spent the greater part of his life in the study of the four evangelists, and yet although "the gospel of the kingdom of God was preached by our Lord, and although Nathaniel with his Master's approval—"Thou art the Son of God; thou art the King of Israel;" and thus the true kingship of the Anointed one was plainly declared. Walter Scott missed the object of his search. Verily his mind was blinded and the "gospel hid." Here also it may be said water was made a fetich, "the faith" being awanting, and although "not far from the kingdom of God," yet far enough to have lost it, and to have led thousands into the ditch.

In one respect a still nearer approach was made to the "gospel of the kingdom of God," by those known as Millenarians. In modern times these made certain steps in advance of the reformers of the sixteenth century. They come to read the prophets in a plain natural sense, eschewing the socalled spiritual sing system so much in vogue among the orthodox. They found that the kingdom of God is a Theocracy to be restored and set up over the twelve tribes of Israel gathered to the land of their fathers, the personal reign of the Messiah, his pre-millennial Advent, etc. All this has been set forth in volumes and periodicals. The *Quarterly Journal of Prophecy* was carried on for some quarter of a century; the *Rainbow* for some twenty years, and yet who will affirm that the "obedience of faith," as rendered by the first disciples according to the records of the New Testament, was known and practiced by a large number of those here alluded to? Is it not abundantly evident that here the gospel was "hid."

A remarkable movement akin to the foregoing was originated in the United States by a plain but vigorous farmer. In the thirties of the preceding century and onwards, the imminent Coming of Christ was proclaimed far and wide. Many thousands were awakened to the impending event, and were led to expect the advent on a certain day fixed by Miller. Great and wide spread disappointment was the result. Miller had explained away the numerous and explicit declaration of the prophets predicting the return of the twelve tribes of Israel to the land of their fathers. Miller said, "The return of the Jews could only be sustained by denying the positive declarations of the New Testament which assert 'there is no difference between the Jew and the Greek;' that 'the promise that he shall be the heir of the world was not to Abraham and his seed through the righteousness of faith,' etc. This position was fortified at a later period by a pamphlet written by a Captain Landers, and wisely circulated in America. More recently a book of nearly 200 pages, entitled, 'Refutation of the Doctrine, Called the Age to Come,' by Elder I. H. Waggoner, maintained the same position in opposition to the writings of followers of Miller named Joseph Marsh, David Campbell and others. Miller evidently did not perceive that the national promises made to Israel are perfectly consistent with the abolution of race distinctions in the Church of Christ. Miller had the hardihood to set aside some of the most explicit testimonies to the restoration of the kingdom of Israel. Here is a specimen which must defy the sharpest wit of man to explain away. "Thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jer. xxxii. 42. Miller in his younger days, according to his own confession, was an infidel. So far as this text is concerned Miller certainly returned to the Deism of his youth, for it is nothing short of rank infidelity to deny the literal fulfilment of such a declamation. Miller speaks of "the positive declarations of the New Testament." Some of these he positively ignores. Zacharias "was filled with the Holy Ghost, and prophesied." He said, "Blessed be the Lord God of Israel.....that we should be saved from our enemies, and from the hand of all that hate us. To perform the mercy promised to our fathers." The two disciples on their way to Emmaus said, "We trusted that it had been he which would have redeemed Israel." These are "positive declarations" of the New Testament, even more explicit than any mere reasoning of a fallible mortal. A branch of this party is the Seventh Day Adventists who are now compassing land and sea to make proselytes to the strict observance of the Seventh Day Sabbath according to the Fourth Commandment. Here again, in this movement of William Miller it cannot be doubted that the gospel was "hid."

The leading supporters of the *Rainbow* formed a society named the "Conditional Immortality Association" which has existed for some quarter of a century. It has to be briefly noted that true and important as conditional immortality is, the work of this Association has been mostly of a negative character—man not immortal; the non-immortality of the soul; no natural immortality. As to "conditions" by compliance with which man may attain to immortality it is simply taken for granted that what is known as evangelical doctrine, apart from immersion into Christ, is held by most as sufficient as a passport to everlasting life. It cannot be doubted that here the "gospel is hid." Some baptized believers of the gospel of the kingdom of God are members of this association. It is presumable that such members have not found any opportunity of bearing a testimony in favor of the true "conditions" prescribed by Christ himself.

It is doubtless quite possible for an intelligent and vigorous advocacy by both press and oral agency of the plain reading and understanding of the prophets as already referred to as well as of the conditional attainment of everlasting life, and yet by ignoring the true "obedience of faith," be the means of hiding the gospel from those brought under the influence of their teaching. Such advocates hide the gospel both from themselves and from those that hear them, such may possibly find an excuse as "blind guides," but how inexcusable must those be who have personally rendered compliance with the "obedience of faith" and have for years been actually engaged in bearing testimony in favor of such obedience?

Respectfully submitted for the consideration of all whom it may concern.

J. Cameron.

Read at Plymouth Berean's Meeting.

Following Jesus.

We should so love our Master that we would be willing to sacrifice any thing for his sake. Considering his precious promises to those who serve him how can we turn away from him. Jesus is the good Shepherd and we are his sheep. He is constantly watching over us. A sinner on his wayward path is like a sheep wandering away from the fold instead of coming to the good Shepherd, who careth for every one that wanders away from the fold. Christ set a perfect example before the world. We should live soberly, righteously and godly in this present life, following Jesus as closely as possible. We follow Christ when we imitate his example, obey his words, walk in his footsteps toward doing good and God. We need to see our leader clearly and to follow him as our leader with personal love and devotion, living ever for him and with him. The Lord says in Isa. xli. 10, "Fear thou not, for I am with thee. I will strengthen thee, yea, I will help thee. I will uphold thee with the right hand of my righteousness." Our lives are like a voyage over an untried sea with its calms and storms. Amid dangers Jesus will be our pilot and Savior. He can calm the storm and say to every troubled soul, Peace be still, and guide at last to the harbor of eternal life.

Olive L. Kanaar.

"If any man will come after me let him deny himself and take up his cross and follow me." Good correlative passages. Matt. x. 38; xi. 28, 30.

Every great thing which has been done on this sphere has been done at the cost of much time, patience and constant labor. The grandest temple of worship in all the world, St. Peters of Rome, was begun in 1450, dedicated in 1626, and not entirely finished until 1880, thus covering a space of 480 years in its building, yet the purposes and ideas conceived by the earlier builders were carried out by constant work, by often doing labor which might have been applied with more enjoyment elsewhere. The best poems and the best books have been those which have required labor. The great Milton is said to have written ten lines of "Paradise Lost" each morning and spent the remainder of the day polishing them.

The man of science begins with wonder at the results of a composition and at once begins a search for laws governing the case. Then comes the long interspace of toilsome labor, of painful analysis and tedious experiments, all to gain some desired goal. It requires a constancy of purpose, an unswerving will-power to work for a desired end, an elimination or giving up of many minor pleasures. It requires the assuming of new responsibilities and an energy, never flagging, to spend four hundred thirty years building one edifice; to spend a life time on one grand poem, or to do as Palissy, the man who spent his life and fortune, reduced himself to penury to give to the world enameled pottery. These toilers were all expecting a result, or some reward for their work, some earthly or temporary reward. There is always a call for workmen and the call is going forth for skilled laborers. Long centuries ago a call was sent out for laborers to aid in building a temple which should not fade. The chief Architect asked for willing workers, those who would not be afraid of the taunts and jeers of careless companions, those who would not be afraid to follow him over rough places which were seemingly impossible of successful passage. Workers who could give up time from affairs of this social and business world, to take a position in the laborer's field, and work without turning back. He promised that the yoke was easy, the burdens light and the reward was great. Laborers have been responding all through the ages and the roll is not yet complete.

Now, the question comes to each one, How soon will I join the laborers, how soon can I take up my cross and make myself worthy of him, can I earn his "Well done"? Every laborer expects to find some conflict between his social program and his business program, but this temple must be builded and we must prepare our share. There is always a pleasure in our work, yet sometimes the worker feels a little discouraged, but some one has said and said beautifully, "Do not ever be discouraged because your work does not bring results soon, for God has never tired of making beautiful sunsets and blossoms although few stop to admire them." He who builds the best block is he who applies himself most closely and denies himself outside pleasures. Let us each one be one of the Master's builders, one to follow after him and deny ourselves for him. His burdens are light. It is true they require careful attention as do all things worth having. Let us follow his directions closely and receive the reward which he has promised so freely. The joy of eternal life in a palace not made with hands.

Geneva McChesney.

A Word of Rejoicing.

We turned the key in the door again March the 4th, and started for Millbrook, Mich. We found the church as faithful as ever. We preached 19 sermons, and two afternoon meetings for the special instruction of the young converts. As the result of this effort six young ladies including their school teacher went down into their watery graves and took the all-saving name, while a large number of the brethren stood on the bank rejoicing to see the new recruits start out in the blessed Christ life; truly they have a bright prospect before them as the Millbrook church is a live, working body, and will render these lambs the necessary help they so much need. The evening following baptism the church extended the right hand of fellowship, while one dear wanderer came forward asking the church to take her back into their confidence and fellowship, gladly did they all respond to the request. Communion followed, and meeting closed amid tears of joy at the result of the effort made. We begin meetings this evening at Allen school house and trust God's blessing to go with us.

B. W. & M. A. Woodward.

To all the loved ones who are looking for the coming Savior, greeting:

How lonely, oh how very lonely we become at times in this far away country. No organized churches of our faith, only a few scattered believers here and there. Come Lord Jesus, come quickly, we need thee so very much. The churches of this city have united and secured the services of two evangelists and are holding a union revival service. We attend most of the time. But today I debated the question of attending the services with myself for some time but finally went. The preacher said before he had talked five minutes, that this world would never see Jesus any more. He will never come back. There I was as a member of that congregation, giving my silent assent to such teachings as that. Thank the good Lord, those who know me, and most in the congregation do, know that I do not believe any such doctrine as that. But his statement hurt me. The worst thing about it was that the man was honest and really believed what he said. How much longer will it be before Jesus shall be acknowledged to be the promised Messiah who is to rebuild David's throne and rule, not only over the twelve tribes, but over the nations of the world as well. We believe the time is almost up. Come Lord Jesus, come quickly.

R. S. Dwiggins.

Selections.

What Books Shall We Read?

As a rule the books which will do us the most good are those which make you work hardest while reading, which stimulate the brain and inspire you to noble purpose. Passive reading is even worse, if possible, than desultory reading; the mind remains inactive, in a sort of indolent reverie; so it is weakened and in time rendered incapable of that reach and grasp which enable it to master principles, and that power which enables it to analyze and synthetize. Passive reading takes the spring and snap out of the mind, until the brain becomes languid, lazy and disinclined to grapple with great principles and hard problems.

Reading and thinking are the gymnasia of the mind. The gymnast does not carry the apparatus away from the gymnasium, but the strength and the suppleness which the exercise gives him. It is not so much what we carry away from the book and store in the memory that is valuable as the strength and skill we develop in the book we read. Passive no more develops the mind than thou sitting down in a gymnasium will develop the body. The mind must have exercise, vigorous, strong, systematic, continuous.—*Optimist.*

Radiation.

Light, heat and energy are radiated by bodies. A bar of iron fresh from the forge throws off or radiates both light and heat in the process of cooling. The hot-water pipes in the office or church radiate heat but not light; and the heat does not diminish as long as the source of supply is maintained. The bar of iron is charged with heat which is soon thrown off. The heat of the pipes is maintained by their communication with the furnace. A more perfect illustration would be the sun, which constantly radiates light, heat, and energy, with apparently no diminution. If some one says I am mistaken in my science, the reply is I am not attempting to teach it—only making use of a simple phenomenon to teach a higher lesson.

Have you ever noticed that human beings radiate influences of various kinds? Some men radiate business. They seem steeped in it—charged with it—radiate an atmosphere of it in which they live. Others in a literal and physical sense radiate alcohol; they lurch into 'bus or tram, and body and breath soon radiate the fumes throughout the vehicle.

Then there are those living sunbeams who radiate cheerfulness wherever they go. It is a delightful experience to be with them in their atmosphere of brightness and joy. And on the other side, there are some who are always in trouble—or expecting it; a cloud seems to hang ever above and around them, and they radiate gloom and dampness and depression. "No man liveth to himself." We are all, always radiating influences bitter or sweet, evil or good, uplifting or depressing; what shall be our aim, and how shall we reach it?

There is no greater need in the world, and no higher aim possible for us than to

Radiate Christ!

You have doubtless known some who on their first contact with Him have seemed red-hot with enthusiasm and zeal. Then after a few months their heat has been expended, and they have become cold. The contact with their source of heat has not been continued. They were self-sufficient instead of dependent upon their Lord.

There are those, again, whose very presence sheds a sweet odour of Christ Jesus—a silent yet powerful manifestation of His presence seems with them, as though a halo of His spirit were around them and Himself within them. His love seems to sweeten their voice, and to beam in tenderness from their eyes; and their whole being seems charged with Him.

It not only seems, but it is so. Realising that they are but the "earthen vessels," they know that the "excellency of the glory" is that which is from God through our Lord Jesus, and not from themselves. Their sufficiency is of God—their desire is that "Christ shall be magnified in their body, whether by life or death."

If, then, we can reach the height to which the Apostle Paul attained and truly say, "Christ liveth in me," we shall bear Him about with us day by day, think His thoughts—utter His words—all our actions will be performed in His spirit—and all our life long we shall radiate the light, the love, the energy, the life, of our beloved Lord Jesus.

Brethren, sisters, radiate Christ!

Herbert H. Horsman.

The Forward Look.

Earnest men and women: to-day have little time for looking backward. Facing the future, they "forget the things which are behind," and look forward in anticipation to the marvelous possibilities of "the things which are before." Paul's picture is striking and vivid. The runner, after a rigid course of training, now that the race has begun, attends to only one thing. Forgetting that part of the course already passed over, he strains every muscle, exerts every physical power, to the accomplishment of a single purpose—to reach the goal and win the prize.

An old deacon was accustomed to offer this prayer: "Help us to forget what we ought not to remember, and to remember what we ought not to forget." A wise forgetfulness of some things that are past, is [illegible] rest. He who is pursuing with all energy the great purpose of life can not afford to have his attention diverted. The slow and painful effort by which the alphabet was mastered is for the scholar a thing of the past. Forgiven sins need not be remembered after we have learned a lesson from the manner in which we were overtaken. Forget your annities, the faults and peculiarities of others, the unpleasantness of life, the disagreeable things of the past but remember past mercies comforts and joys. Whatsoever things are lovely and of good report, think on these things. Do not glory in the good deeds of the past, but devote all the energy to greater achievements, looking forward to a future that is bright with promise for all earnest souls. *New York Observer.*

Use What You Have.

"What is in thine hand, Abel?"

"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to Thee, a willing sacrifice."

And he did. And the sweet smell of the burning has been rising the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for me."

And he did; and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is it that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine only One, called Jesus."

And so she did: and not only did the perfume fill all in the house which they were, but all the Bible reading world has been fragrant with the memory of this blessed act of love, which has ever since, been spoken of "for a memorial of her."

"Poor woman, what is it thou hast in thine hand?"

"Only two mites, Lord. It is very little; but then it is all I have, and I would put it into thy treasury."

And so she did and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it thou hast in thine hand, Dorcas?"

"Only a needle: Lord."

"Take it and use it for me."

And so she did; and not only were the suffering poor of Joppa warmly clad; but, inspired by her loving life, "Dorcas Societies" even now continue their benign mission to the poor throughout the earth.—*Ed.*

Over and Over Again.

"I want to make my life count," the girl cried, with a quick impatient breath. "I don't want to spend it all in cooking meals and dusting rooms—things that have to be done over and over every day, and are never remembered two minutes after they're done! I want to do something that will last."

"Did you ever think," the old teacher asked, "how many things God does over and over, day after day, and year after year? Day and night, summer and winter, seed time and harvest' come regularly as the cooking of meals and dusting of rooms. The need of forgiveness, of encouragement, of strength, isn't he but answering these over and over again, every hour of our conscious lives?"

"That's—different," the girl answered slowly.

The old teacher smiled: she had been a girl once, and she understood. "Do you remember the miracle at Cana?" she asked. "The thirty long years of preparation were over, and the Master was going out to save the world. The marvelous baptism at the Jordan the terrible days in the wilderness, each had borne witness that the time had come. Even the first disciples were chosen. Then came the first demand upon the power that filled him. What was he to do—heal the sick? restore the blind? raise the dead? tell eager multitudes of the Father's waiting love? You remember that the call was to none of these things; with a whole world to love, the first duty was merely—to help out a wedding feast."

The girl had listened with brightening eyes. "Thank you," she said softly.—*Anon.*

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Revelations xiii.

This chain of prophesy commenced with chapter 12, and the events are noted one after the other, in the order they occur. 1st, The rise of a leopard beast as a consequence of the war in the heaven between Michael and the dragon; Constantine was one of the angels or messengers of Michael, in casting the dragon out of the heaven. This war commenced in the forepart of the fourth century, and Paganism was finally extinguished in A. D. 420. Then in the "seat" and "power" of Paganism arose the leopard beast.

2nd, The wounding and healing of one of his heads. This war by the northern barbarians commenced in the third century—and ended with the fall of Rome A. D. 476 when Odoacer became king of Italy. This war divided Rome into ten kingdoms symbolized by ten horns of the beast.

3rd, The rise of the Papacy—"the giving to the beast a mouth speaking great things and blasphemies." This event took place in the sixth century by the aid of Justinian, and was completed by Phocas A. D. 608 to 610.

4th, The beast exalts himself and makes war on the saints for 1260 years.

5th, Goes into captivity A. D. 1870, a self-confessed prisoner in the vatican. The prophecy is now brought down the stream of time to our own day and generation. Verse 11, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Daniel's four beasts came up from the sea; so does the leopard beast of this chapter "rise up out of the sea;" but this "another beast comes up out of the earth." This last is very significant to the student of the prophecy. This book is largely a book of symbols, as we learn by its first verse, where it reads, "And he (Jesus) sent and signified it by his angel unto his servant John." That is he taught him by signs. For instance, "a circle is a symbol of eternity, as having neither beginning nor end; an eye is a symbol of wisdom; a lion of courage; a lamb of meekness and gentleness." But what does the earth signify; of what is it a symbol? In the metalic image of Dan. ii. 31 we find a pointer, that will help us materially to solve this question. In the interpretation, Daniel says to the king, Thou art this head of gold. The Medo-Persian represented by the silver is said to be "inferior to thee"—the head of gold. "The fourth kingdom shall be strong as iron;"—the metal by which it is symbolized. But being "mixed with miry clay," "the kingdom shall be partly strong and partly broken." When we consider that it was the toes of the feet, that were mixed with the clay, the last phase of the image which symbolized the last days of Gentile times; we are held to the fact that the clay represents democracy—the common people as in contrast to royalty—Imperialism, etc. The condition of the world today confirms this interpretation. Russia today, the most autocratic of all countries, is weakened materially because the common people, the clay element, are raising their heads demanding a voice in the government. Other Scripture will point to the same conclusion. See Deut. xxxii. 1, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." Here are two classes addressed—the heavens—the rulers, the earth,—the mass the common people. In Hosea ii. 21, we read, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil." In the day here spoken of "the earth shall yield her increase," in corn, and wine, and oil. The people (the earth) will petition the heavens (their rulers) and they will hear them. Again the heavens will petition the Lord and he says, "I will hear the heavens." How natural are these figures of speech. We hold an election, and raise up by our votes officers to rule and make laws, in Scripture they are called "the heavens." The trouble now is too often, they do not after being put in office, hear the people.

Again in this book of symbols xii. 16 it is written, "And the earth helped the woman," that is the people had compassion on the woman in her suffering at the hands of the dragon. Many instances are on record where the neighbors and friends of the persecuted Christians by the Pagans, shielded them in their sufferings. These Scriptures cited should prove that the earth out of which John saw the "beast coming up," is the democracy—as contrasted with royalty. "Two horns like a lamb" would indicate the mild lamblike exercise of power by the government symbolized; but it is added that, "He spake as a dragon." By my investigations of this symbol, I have come to the conclusion, that it represents our country, the United States of America. Right glad would I be if any brother should prove to me, that it does not. On this point I invite criticism. It will be noticed that after the 1260 years of Papal rule its going into captivity in 1870, the next event noted is the "coming up" of the symbol under consideration. Therefore the United States arose at the right time to fulfil the symbol. And in the next place it came out of the right place—the symbolic "earth," that is from the democracy of Europe—having no root extending to any royal house whatever. But was led by the republican element of Europe—escaping from the tyrrany of the monarchs of the old world. Therefore upon its horns there are no crowns nor diadems. In the next place the mild democratic government until recently has answered exactly to the lamb-like horns of the symbol. The speaking as a dragon seems to be inconsistent with the lamb-like horns; but answers exactly with the policy, and the utterances of our nation for the last decade. A few years ago when England was in a dispute about territory with Venezuela the United States took up the question in behalf of Venezuela and said, "The United States is sovereign on this continent, and its fiat is law." The Monroe doctrine condensed in the luminous and forceful phrase of Secretary Olney of the Cleveland administration. The dragon was a symbol of imperial Rome. Therefore to speak as a dragon is to speak with authority. The word of the United States emenating from her State officials bears with it as much weight and authority as does that of any country in the world. Verse 12, "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Every item in this verse will meet its fulfilment in the image of verses 14 and 15, therefore remarks are not necessary here. Verse 13, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." It will be noticed here that it is affirmed "that he maketh fire to come down from heaven," etc. No make-believe like the apostacy of whom it is written that his, "coming is according to the working of Satan with all power and signs and lying wonders." 2 Thes. ii. 9, R. V. This view may be objected to because the next verse reads, "And deceiveth them that dwell on the earth," etc. But how does he deceive them? The answer is, "By those miracles which he had power to do," not "lying wonders," as in the case of the apostasy. Now what country has done so many wonders—real, actual wonders as has the United States of America. In time as compared with other nations, it has come up like Jonah's gourd; and in stability equals any of the old countries of Europe. The inhabitants of the Orient send their sons to the United States to be educated in arts and sciences. In useful inventions the Fair at St. Louis established the fact that the United States leads the world. In real estate valuation and in finance the United States is the peer among the nations. Her railroads nearly equal in mileage the rest of the world combined; and in the design and magnificence of her palace cars she is in advance of all nations. Is this not a great wonder for the young giant of the west?

The prophecy notes especially one point in the wonders performed by this power, and that is "that he makes fire come down from heaven on the earth in the sight of men." This prediction would seem to have reference to the wonders performed by our electricians. Franklin was the first to bottle the lightning; Morse and Edison, are pioneer stars in the field of inventive genius. The result of which is that electricity carries man's messages the world over in speed like a flash of lightning; it lights up our villages and our cities, and bids fair to be the motive power of the future for railroads, steam boats, etc. That this is in Scripture called the fire of heaven, see Job i. 16, "The fire of God is fallen from heaven, and hath burned up the sheep and the servants." Again God says to Job, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" If Job lived now he could answer in the affirmative.

Now a question, Is it reasonable to suppose that God closed the prophetic utterances of the prophets, which was given "to show unto his servants things which must shortly come to pass," without mentioning anything concerning this one of the most wonderful of nations in which many of "his servants" are surely included? I admit that it is hard to believe that our country will make an image to the (former) beast. But what is contemplated by the prophecy is not "an image" to the papacy, but to the leopard beast before it received "the blasphemous mouth," the Papacy. Church and State were united in the time of Constantine. And they had "turned away their ears from the truth," "to fables" and prescribed the faith of their subjects. See the orthodox edicts of the Emperor Thodosius A. D. 380. Gibbon Vol. iii. p. 80. In the Chicago *Record Herald* of Nov. 11, 1901 under the headlines, "Fear of the United States," says correspondence of the Associated Press, St. Petersburg, Oct. 27: The Russian leader writers have put President Roosevelt and the United States on the list of their regular themes. Scarcely a day passes without some newspaper devoting a serious editorial to the development of the political and economical power of the United States. This in itself is gratifying, but what is more so is that nearly all the papers are sympathetic and many display accurate insight into American affairs. The Bourse *Gazette* had the following a day or two ago: "The statesman who has unexpectedly assumed the reins at Washington is the perfect type of the American of today and before him lies a wider horizon than any of his predecessors enjoyed. Between the United States of our day and the republic of which the history of the last century told us, there is little in common. The classic land of freedom, the country which has developed its prosperity to wonderful dimensions and which has realized the boldest Utopias and the most daring theories of political and social liberty; the great transatlantic republic terrifies the imagination of Europeans. It is a new giant, a state which the latest events have made a world power; a state which has transformed itself to the point of unrecognizability, and is bent upon transforming the whole world, proclaiming through its chief magistrate—that the word of the United States shall have due weight everywhere where economic and political questions are decided." Does "he" not do wonders, and "speak as a dragon?"

GEO. FRANCIS.

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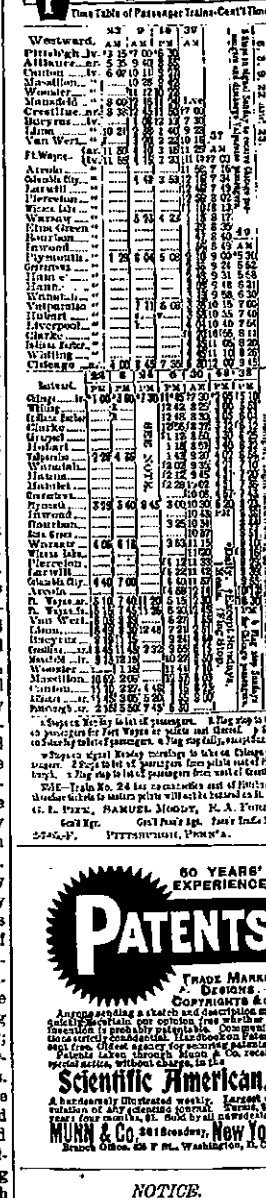

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The Restitution.

—WEEKLY BY—

A. H. UNDERWOOD, Publisher

—FOR THE—

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I will not ask to have my cross removed.
Thou knowest best the weight my heart can bear—
But give me strength unmurmuring to go,
And happy still some pilgrim's load to share.

I will not ask exultant ways of peace,
Unfailing good—nay, rather to be tried,
And in affliction's furnace lose my dross,
If only so I may be purified.

I will not ask great gifts of tongue or pen;
Only inspire me with unwearying trust,
That though I plant the vineyard, still Thy love shall raise it, blossoming from the dust.

—John Whedon Mitchell.

Communicated.

Pine Woods Bible Class.

Teacher Well, what topic shall we investigate tonight.

Bessie I would like to have Luke xvii. 21:

"THE KINGDOM OF GOD IS WITHIN YOU."

Teacher Very well. Now, Bessie what question brought forth the above declaration?

Bessie Why the question that the Pharisees demanded of our Lord.

Q What was the question?

A "He was demanded of the Pharisees, When the kingdom of God shall come?"

Q Does this question, and answer, relate to present, or future time?

A Future time.

Q What makes you think so?

A Why the question of the Pharisees implies that much. "When the kingdom of God shall come?"

Q They did not seem to have any conception, then, that the kingdom of God was already a fact, set up in their wicked hearts, did they?

A Not in the least. Their question implies that they considered it an event still in the future, and that they wanted to know the time when this future event would take place.

Q Did Jesus tell them that they were mistaken about the kingdom of God being still a future event, and that the aforesaid kingdom was then a present fact, existent in their own wicked hearts?

A He did not.

Q Did Jesus look for it as being still a future event?

A He did.

Q What makes you think so?

A His own words as given in Luke xix. 11, 12, show that.

Q Please quote the passage?

A "And because they thought the kingdom of God should immediately appear, he said, therefore, a certain Nobleman went into a far country to receive for himself a kingdom and to return."

Q Why did he use the above language?

A To correct a wrong impression which existed in their minds, about the immediate proximity of the aforesaid event.

Q When did he say it would be established?

A At his return from the "far country."

Q When will he take possession of his throne?

A See Matt. xxv. 31: "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory."

Q How great will be his glory when he comes?

A Paul says when he appeared to him on his way to Damascus, his glory was "a light from heaven, above the brightness of the sun."

Q If he comes in a glory which exceeds the brightness of the sun, it can hardly be an unobserved event, can it?

A I should say not.

Q How much greater than the sun will his glory be?

A Isaiah says, the sun will be ashamed, and the moon confounded, when the Lord shall reign in Mount Zion, etc.

Q Then his glory will be exceedingly bright, if it is bright enough to make the sun hide itself in shame?

A It will, indeed.

Q Who will see this glorious coming?

A See Matt. xxiv. 30: "Then shall all the tribes (nations) of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Q Will his glory equal the glory of the Father?

A See Matt. xvi. 27: "For the Son of Man shall come in the glory of the Father, with his angels."

Q This coming can hardly be a secret, invisible coming, can it?

A It cannot, because all tribes (nations) shall see it.

Q When will the kingdom of God come?

A "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory."

Teacher Lud, how do you harmonize these declarations of the Lord's coming in glory, and that he will not sit upon the throne of his glory, until he shall come in his glory with his answer to the Pharisee's question as to "when the kingdom of God shall come?" And also his declaration, "The kingdom of God cometh not with observation?" And again, when he says "all the tribes of the earth," shall see his coming to sit upon the throne of his glory?

Lud. Why, that is quite simple. You have noticed astronomers take close observation of the coming on of an eclipse, a comet, or a new star, through telescopes of great power, in order that they may catch the first indication of their approach. The first one who discovers it, makes a report, and says: "See here; or see there," or in other words, describes the point in the heavens, where it can be found, by the words, "See here; see there." When the kingdom of God shall come, we will not need men in an observatory, to look for it and say to us, "See here; see there."

Q Why not?

A Why, because the Lord has told us not to pay any attention to these observatory men, because their vision is befogged.

Q Where?

A In verse 23: "And they shall say unto you, See here; or see there; go not after them, nor follow them."

Q What reason does he give for not putting faith in them?

A For the reason already given, that he is coming in glory, and the aforesaid glory will illuminate the entire expanse of the heavens. See verse 22, 23: "And they shall say unto you, See here; or see there: go not after them, nor follow them." The reason here given is: "For (or because) as the lightning shineth out of the one part under heaven, and shineth unto the other part under heaven; so shall also the Son of Man be in his day," or in the day of his coming. No observatory will be needed to detect this, because it can be seen with the naked eye; in fact, its brightness may require an eye shade.

Q Do the other evangelists tell the same story?

A Yes. See Matt. xxiv. 27: "Wherefore if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."

Q Why not believe it?

A See verse 27: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." In other words, the coming of the Son of Man will be as conspicuous as lightning, shining clear across the expanse of the heavens, from the east to the west. We wont need magnifying glasses to see or observe such magnificent glory.

Q This, then, must have been the thought of our Lord, was it not, when he answered the Pharisees, as to "When the kingdom of God shall come?"

A Yes. This is clearly seen in his answer, when he said, "the kingdom of God cometh not with observation, or close watching. He next says: "Neither shall they say, Lo here, or, Lo there!"

Q Why not?

A His answer is, "For behold, the kingdom of God is within, (or among) you." We wont need any observatory men to say, Lo, it is here, or, Lo, it is there, because at that time, it will be right here, within, or among us; and this being the case, we wont need any spy-glass men to go a hunting for it, like for a stray comet.

Teacher Albert, when the Lord used the words, "the kingdom of God is within you," did he have reference to the time when he spoke the words, or to some future time, when the kingdom of God should come?

Albert His answer related to the question, "When the kingdom of God shall come?" The Pharisees admitted that the kingdom had not come as is implied by their asking, when it should come? If they were conscious of the fact, that the kingdom had already come, then there would have been no sense in asking him when it should come? Jesus could not admit the present existence of the kingdom, because he had not yet taken his journey into the far country, to receive it. The phrase "Lo here; or Lo there" relates to future time, when the kingdom of God will be in fact, within or among them, and not to the time the words were spoken, because the kingdom of God was not then among them, and It would be an error to affirm that it had.

Teacher Arloa, when the kingdom of God comes in fact, will its character or presence be of such an indefinite character that it will be a matter of dispute, and that it will cause some to say, Lo, it is here, while others will contradict it, and say, no, Lo it is there, at some other place.

Arloa No, indeed, it will be such a literal, manifest glorious fact, and that it will be just as the Lord said: "Neither will they say, (or have good cause to say), Lo here! or Lo there! for, (or because) it will be within (or among) you," as a literal fact, which will admit of no conjectures, or disputes, or observatory men, as to its location.

Q Now the phrase "the kingdom of God" occurs in both the 20th and 21st verses of Luke xvii. Now, is there any real reason by which we can make the phrase "the kingdom of God," in the 20th verse mean a literal kingdom, and that in verse 21, something else?

A None, whatever, they are both from the Greek word *basileia*, and both mean just what that word implies, in Greek usage. The two words uttered with the same breath, cannot mean different things, unless there is something found in the passage to warrant a change, which in this case there is not.

Q Do some translators render the words "with observation," by different, but yet equivalent words?

A Yes. Dr. Adam Clark uses the words "narrow watching." The kingdom of God cometh not, with "narrow watching" as by a telescope, which is much the same as close observation. The Diaglott has "careful watching," which is the same thought.

Q Why not "careful" or "narrow" watching?

A Because the Lord comes in "great glory," which is visible to all nations.

Q Is the Lord's coming, and the coming of the kingdom the same thing?

A They are events which take place at the same time. "When the Son of Man shall come in his glory * * * then shall he sit upon the throne of his glory."

Yours in the Blessed Hope.
W. H. WILSON.

Exhortation at the Breaking of Bread.

2 TIMOTHY ii. 17.

The Lord knoweth them that are his. The Lord is good, a stronghold in the day of trouble and he knoweth them that trust him. For the Lord knoweth the way of the righteous. Are we told how the Lord knoweth his own? God knows his own by their righteousness, for he loveth righteousness. The law of the Lord is perfect converting the soul, the commandments of the Lord are pure, the fear of the Lord is clean, enduring forever, and by keeping God's laws there is great reward. Will it not be a great reward to be known of him, for the Lord hath set apart him that is godly for himself. As we know the brethren by the Word of truth, so God knows his own by their words, and by their faith in him; he knew Abraham and called him from out among the heathen. He called Lot from Sodom, and saved Noah from the flood of water; his people Israel from Egypt. Yes, through all ages he has known and kept his own; and to the Gentiles to us, he has sent his Son to take out a people for his own. Jesus said, He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father and I will love him. I have manifested thy name unto the men which thou gavest me out of the world, thine they were and thou gavest them me, and they have kept thy Word. This is how Jesus knew they were his, because they had kept the Word of truth, words of truth and righteousness, for the righteous Lord loveth righteousness. O love the Lord, all ye his saints, for the Lord preserveth the faithful, he shall give his angels charge over thee, to keep thee in all thy ways. By our words and works are we known by our Father and his Son Jesus, and our names are written in the Book of life. My prayer to God is, that not one name shall ever be blotted from the Book of life, but that all shall see his face, and be known of him.

ELLA KNOWLES.

COL. i. 23.

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; where of I Paul am made a minister. If ye continue in the faith, this it shows that it is on conditions, grounded and settled, and be not moved away from the hope of the gospel. This shows that our faith and our hope must be founded on the gospel, and that we must understand the conditions set forth in the gospel. The gospel means a good message, and it comes from God to man. I will mention a few things told in this message.

We observe that man's habitation of the earth was made dependent upon obedience. He was threatened with deprivation of life if disobedient. He was disobedient hence he was deprived of life, and went back to dust. In mercy a future life that should be everlasting, was offered him on conditions. These conditions are that we believe that Christ died, was raised again, and that he has power over death, and will call to life again those who have complied with his commandments, and have lived in accordance to them. That he will establish the kingdom on earth which was promised to the ancient worthies, and the promise comes down to all who will be obedient. Matt. xxiv. 14, "And this gospel of the kingdom shall be preached in all the world for a witness." Mark i. 14. Jesus preached this gospel of the kingdom. In Luke viii. 1, we learn that he went through every village and city preaching the same glad tidings of the kingdom of God. The disciples delivered the same message, and the seventy the same. Acts xix. 8. Paul disputed in the synagogues on the kingdom of God for three months. Acts xxviii. 23, 30, 31. We find Paul spent two whole years in Rome preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ. Rom. i. 16, "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." In order to believe in a re-establishment of the kingdom of God, we must believe in the second coming of Christ, the King of the kingdom. For this hope we find many promises in the Word of God. I will only mention a few. For the Son of Man shall come in the glory of his Father with his holy angels, and then (at his coming) shall he reward every man according to his work. John. If I go away I will come again and receive you unto myself that where I am there ye may be also. Acts. This same Jesus which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. This all proves to a certainty that Christ will come again. And that he is coming to establish a kingdom and recompense those who are worthy. This is just as clearly stated, for example, Psalm xxxvii. 9 says, They that wait upon the Lord shall inherit the earth. The meek shall inherit the earth. Such as be blessed of him shall inherit the earth. And this quotation is still more definite as it says, The righteous shall inherit the land and dwell therein forever. There are many more, but this one is sufficient when it states that their inheritance will continue forever. Now, these and many more are promises that our faith is founded on, and it is a sure foundation. And may we all continue in the faith grounded and settled, that we may not be moved from the hope of the gospel.

MARY KNOWLES.

GAL. vi. 4.

Let every man prove his own work, and then shall he have rejoicing in himself alone and not in another, for every man shall bear his own burden. In John ix. 24, 25, Then came the Jews round about him and said unto him, how long dost thou makest us to doubt, if thou be the Christ, tell us plainly. Jesus answered them I told you and ye believed not, the works that I do in my Father's name they bear witness of me. Now we have the same chance. We can do works In the name of the Father, we can live and walk in obedience to his will and keep his commandments that we can prove that our works are those of a Christian. In James we read ii. 14, What doth it profit my brethren though a man say he hath faith and have not works, can faith save him? The 17th verse, Even so faith, if it hath not works is dead, being alone. And the 10th verse, Yea, a man may say, thou hast faith and I have works. Show me thy faith without thy works and I will shew thee my faith by my works. So we see we must have works and faith, and our works must be so as to prove we are the children of God. Let us every one try to live and walk in the ways most pleasing to God, so we will be accepted by him when he comes in all his power and glory to establish his kingdom, is my prayer.

MRS. M. COLE.

A Question Often Asked.

Mrs. Woodward what does this text in Eccl. xii. 7 mean? Well, what do you think it means? Why, I think it means just what it says, that our spirit goes to God who gave it. Well, my friend, so do I, but you think the spirit spoken of there means the immortal part of man. Yes! of course I do. And I know it does not, for man is not immortal, for "who only hath immortality," 1 Tim. vi. 16, refers only to the King of kings and Lord of lords, and that is neither you nor myself, is it? Well, no, but what does it mean? Simply what it says, let us analyze the sentence and see, "Then shall the dust return to the earth as it was." Now, tell me friend, how was it before it was man? Let the Word speak, Gen. ii. 7, tells just how and what it was, "And the Lord God formed man of the dust of the ground." The dust shall return to the earth as it was. Don't you see how it was, dust to dust again. Why! yes, that part is plain, but it is the other part of the text that bothers me. Well, it is just as plain as the rest. "And the spirit shall return unto God who gave it." Now tell me, when did God give man this spirit? Read the rest of Gen. ii. 7, "And breathed into his nostrils the breath of life." And what did man become, an immortal soul? O no, simply a "living soul." Man was an inanimate formation before God gave him the power to breathe, and God does not say he breathed an immortal soul into his nostrils, but simply breath of life, or a life-giving power to live, move, think, act, love, hate. All the powers of being were put in motion by God giving the power to breathe. The breath is simply the spirit of life in man, and when the power to breathe is removed from us, we return to dust again and the spirit—breath returns to God who gave it. James understood it, ii. 26, "For as the body without the spirit is dead (margin, breath) so faith without works is dead also." Job xxvii. 3, says, "All the while my breathe is in me, and the spirit of God is in my nostrils." What is the spirit of God Job speaks of? He says it is breath. How vividly Ezekiel portrays the re-living of God's dead ones. Ezek. xxvii. 9, "Thus saith the Lord God, come from the four winds O breath, and breathe upon these slain that they may live".....And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live. Let us be satisfied to wait until God wants us to have immortality at the blessed resurrection morn. Then if we are worthy of it he will present us with the life that never goes out in death—even eternal life. Yours hoping for that blessed gift.

M. A. WOODWARD.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, APR. 19, 1905. NUMBER 15.

The Restitution.

The Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins; and a holy life as essential for final salvation.

Report of Labor.

We closed our meetings in Mecosta County, March 4th, with great reluctance, for the interest which was very great had not in the least abated. But the Elder had been too sick with La Grippe for ten days to be able to preach, excepting three sermons, and we felt that he ought to be at home. We held meetings at the Decker and Allen school-houses. In all we spoke 20 times, with 15 baptisms, 3 persons who were baptized four years ago at our meeting there had become careless and felt the great need of renewing their vows to the Lord. The church feels greatly rejoiced at the added numbers, and we pray God to keep them all faithful until death. The Elder is no better at this writing, his lungs are very sore with his almost constant coughing. O for more laborers to send into the vineyard. There are at least 3 places waiting for us now and no one to send.

Yours in the work.
B. W. & M. A. WOODWARD.

Oliver Cromwell is said to have observed very sapiently: "It is a good thing to strike when the iron is hot, but it is a better thing to make the iron hot by striking." The successful man is he who to a great extent creates his own occasions, and instead of waiting for things to turn up, turn things up while he waits. The wise laborer works with a small opportunity until the Lord gives him a great one. And the Lord is apt to give the larger chance to the man who proved himself willing to make the best use of little things. To him who gathers up the fragments the whole loaf of opportunity is finally given.—*Sel.*

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The Restitution.

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PLYMOUTH, INDIANA, APR. 19, 1905.

A CARD from Brother P. Neill announces the death last Friday of our aged brother W. D. Townsend, of Salem, Ohio. An obituary notice will be given later.

BROTHER D. E. VANVACTOR reports that at his meeting at Burr Oak in this county on April 9, one more made the good confession, and was immersed into the all saving name of Jesus Christ. Mrs. Pearl Zechiel is the name of our new sister. May she ever prove faithful to the profession she has made, and share in the glory that awaits the overcomer.

THERE are indications that the Russian and Japanese fleets may meet soon and try conclusions. For reasons best known to themselves, they seem to have rather avoided a meeting so far. As to the movements of the army little is known. Reports of internal troubles in Russia continue to multiply. Peace and quiet are a long way off to all appearances.

Communicated.

Should We Take a Part?

I mean a part in the "revival" as it is conducted at the present time. This question suggests three others, and to answer them correctly is to give a similiar answer to this one. 1. What is the modern "revival?" 2. Who are "we?" and 3. What is a part in the revival? The lexical definition of a religious revival is, "Renewed and more active attention to religion; an awakening of men to their spiritual concerns." There can be no doubt as to the fact that men should be awake to their spiritual concerns, and that with a view to this becoming efforts should be made to draw their attention to religion; this "religion" being understood as that system of faith and practice which the Word of God sets before us. The Word should be preached according to the solemn charge of Paul to Timothy: "Preach the word." 2. Tim. iv: 1. Attention should be directed to the fact of man's mortality (Job iv: 17), and the necessity of seeking for glory, honor, and immortality, Rom. ii: 5-7. The gospel of the kingdom, as proclaimed by Christ and the apostles, should be announced. Faith, repentance, and baptism in the name of Jesus Christ should be preached as being necessary to the remission of sins. Acts x: 13; Luke xxiv: 47; Acts ii: 38. The faithful and persistent presentation of the Word is sure, if anything is sure, to bring about "renewed and more active attention to religion." This would be a revival in the true sense of the word. However, at this point our modern revival almost totally fails.

At one place visited by the writer a revival was announced, and it was stated by the speaker that there would not be much preaching, as they simply wanted "a revival." A revival of what without preaching, which is a means of manifesting the Word of God. Rom. x: 16, 17; Titus i: 3. How can interest be awakened in God's purpose concerning the earth and man; in the covenants of promise to Abraham, David, and others; in Jesus the Christ; in the kingdom of God; in the Immortalization of God's people, and the destiny of the wicked, where there is no preaching, and hence no Word of God, on the subjects named where men relate from ten to a score of deathbed scenes in one evening? What about modern revival methods? Instead of preaching the Word, and telling men and women what to do, as the apostles did so faithfully at every opportunity, our modern revivalists call upon their hearers to raise their hands or rise to their feet to show that they wish to meet their departed friends in heaven. Whoever fails to vote is classed with "the world," though he may ever so scrupulously keep the line drawn between himself and the world. One cannot consistently vote on the proposition of going to heaven, because 1. Such public voting is an extra-Scriptural arrangement. None of the apostles, at any of the public meetings conducted by them, ever had any such transaction. 2. Because the Scriptures do not teach going to heaven. On the contrary they teach uniformly, "Blessed are the meek, for they shall inherit the earth." Matth. v: 5. Therefore to vote on this question is practically to abandon and identify oneself with that which exists outside of the Word of God.

But who are we that we should have scruples about taking part in the revival? We are a company of earnest men and women who have been called out of the world, into one body, for the kingdom of God, by means of the gospel; and we believe, according to the teaching of the Scriptures, that the kingdom of God will be established upon the earth, with the Christ as King of kings, and the immortal saints as joint rulers with Him in the government of the nations; the restoration of Israel; the literal restoration of the dead; the immortalization of the righteous; the final destruction of the wicked, and eternal life only through Christ. We teach that men should believe the gospel, repent of their sins, and be immersed in the name of Jesus Christ for the remission of sins, and live a holy life as essential for final salvation. Believing this, we do not believe that man has an immortal soul which goes either to its reward or punishment at death; that the kingdom of God is either in the heart, church, or heaven; that the resurrection takes place when men die; that telling pathetic stories in a religious meeting is preaching the gospel; that getting religion at the mourner's bench is repentance, or that sprinkling is baptism.

"A part" is a portion, piece, or fragment of the whole. What portion, piece, or fragment of the modern revival as such can we accept and enjoy? Is it the rehearsal of deathbed stories which supplant the preaching of the gospel? Or the altar service which exists wholly independent of the Word of God? Or the public voting on going to heaven? None of these can we accept as in any way filling the Scriptural requirements. And yet, take them away and the revival will be a failure.

In the absence of proper teaching of God's ways to transgressors (Ps. li: 13), can we participate in the prayers that God may convert sinners without such teaching? Is not such teaching essential; in fact, is it not indispensible toward the conversion of sinners? The Thessalonians had turned to God from idols, to serve the living and true God, and to wait for His Son from heaven. 1. Thess. i: 9, 10. We may be assured that such turning to God was not accomplished without teaching them God's ways. Sec 1. Thess. ii: 13. Is there any reasonable requirement which demands that we join in the exercises at the altar? Shall we speak to the mourners? If so, what shall we tell them? Shall we ask them as to their understanding and belief of the gospel? If they give a negative answer, shall we urge them to study the Word of God until they can act intelligently? If the answer is an affirmative, shall we say to them, as Ananias did to Saul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord?" Acts xxii: 16. Such a course, though the only reasonable one, would not only be regarded as, but would actually be, a breach of common courtesy. Shall we, on the other hand, say to the mourners, as is frequently done, "Only believe," without telling them what to believe? This we cannot do, though it is about the only thing we would be permitted to do. There is, therefore, but one reasonable course open, and that is, that while we harbor no ill will, and have none but the best of intentions, toward the persons engaged in the revival, we do not participate in those exercises.

Shall we attend meetings when they are in progress? While I should like to do so as a matter of courtesy, I find myself unable to do so without creating a wrong impression. If I go, I am expected as a public teacher to take an active part in everything that is religious. And inasmuch as the revival is regarded as the cream of religion, if I do not take part in the exercises while present at the meeting, my failure to actively participate, whatever may be my reasons, will cause offence. Hence I do not attend revival meetings as generally conducted. Perhaps the reader can do so without leaving an unfavorable impression. This is a matter in which he must exercise his best judgment in the sight of God.

A. H. ZILMER.

GIVING.

Benevolence is a rare and valuable trait of character. How much we admire as we see it unselfishly exhibited in the character and lives of others. But I wonder if we do not sometimes forget, perhaps we too might give out to others the same pleasing enjoyment by cultivating a greater spirit of liberality in our own hearts and lives? When we speak of giving very many people seem to think there is but one thing that can or need be given, and that is money. If they possess that it may not be given. If they do not have it they cannot give. But if they possess the spirit of Christ and feel as benevolent as Peter did on the day of Pentecost when the lame man asked alms of him, we can say, "Such as I have give I unto thee." It is such as we have God asks us to give. If we are in the same financial condition as Peter was when he said, "Silver and gold have I none," yet we can encourage one another by our presence, by a smile or a word of approval. If we cannot go to the front of the battle we can hold up the hands even to the close of the day of those who are there. We can be with them in the hour of trial and need. If we cannot preach we can be in our seat when the hour of worship arrives. Should the devil come to us at that time or at the Sunday school hour inviting us out to a sumptuous dinner, do as Christ did when the devil tempted him, give them the Scriptures by saying, "It is written, Man shall not live by bread alone." If we cannot lead the meeting, we can shovel a path to the church door, we can ring out God's prayers from the end of the bell rope. We can build the furnace fires, warm and light God's house with a warmth and glow that will tell of our willingness to give of such as we have, which will be well pleasing in his sight. Give of what we have. Oh, if all would be willing to say, "Such as I have, give I unto thee," there would be such a shaking to life of many dry bones that the prophet Ezekiel never saw in his vision. God desires his children to give something besides dollars and cents. He says, "Give me thine heart and let thine eyes observe my ways." Prov. xxiii. 26. The very best way for us to cultivate a spirit of giving and doing, is to give our heart. Then dollars and cents will care for themselves. God loves a cheerful giver. But very many appear to be afraid to give any thing lest they become lean and poor, and the next move in life will be over the hills to the poor house. They say, no sir, it will never do to give in that way, it will surely bankrupt us. Just listen to this a moment, "The liberal soul shall be made fat and he that watereth shall be watered also." Prov. xi. 25. Do what you can. Give of what you have. Do it cheerfully and willingly. Don't wait until you can do some great thing, or give some great gift. Don't wait until you can fill the place of A Moody before you take any place in life. Take your own place here in the world and fill it cheerfully and well. No one can ever fill the place of Moody or any other great man, if they have become great enough to do that they have a place of their own in life that they cannot leave for that of another. Never try to be some one other than yourself. Give of what you have. Do it cheerfully and willingly and you will then receive the blessing that belongs to yourself. God be honored and your life a success.

L. S. BRONSON.

Dear brothers and sisters.

I am here at North Bend, Wash., at present teaching the gospel. I got the Baptist church for a few nights. I took up the covenants and promises, and those given in the law. I showed that the law was fulfilled, but those given to the fathers was yet to be fulfilled. I then took up the saints inheritance, which confirmed the promises, then the kingdom which confirmed them both. I then took up the 37th chapter of Ezekiel, and showed them how God would bring them into that land for an everlasting possession. I then showed them the glories of the kingdom. I then took up the soul question for my next text, but they went to scheming and locked the door against me without giving me notice to withdraw my appointment. I then went for the sexton, who had gone with the key, I then went to the minister and asked him if he meant to lock me out and if he did'nt think he had done wrong? He just laughed. I then went to the sexton and he said they had done wrong after I had told him how I had preached, and he acknowledged that I had taught him Scripture that he had never learned before. I then went to the School Board, who were not church members, and they said they would treat a stranger better than that, so they opened their door. I went to their prayer meeting and prayed Scripture, and when I testified I told them that I was a humble servant of the Lord, and as they did to the least of one of his servants they did it to him, and they threw up their hands. Then I told them if they could prove me heathen than I could them they were better Christians than I was, and I thought the minister would slide off his chair and go through the floor. In his sermon on the next Sunday he told them that they could not stay in their church and believe all that was written in the Bible, and that some of their sheep were about to leave the flock. I felt sorry that he had a church that was the only church of God and could'nt believe in the Bible.

C. W. ENDSLEY.

Dear Restitution:

You will please find enclosed $1.50 for the welcome visitor, the grand, old RESTITUTION. It gladdens our home. I often wonder how long we have to wait the coming of our Lord to restore all things to its Eden home. We have not heard a sermon preached of our faith for three years, as we are isolated from any of like precious faith. The Seventh Day Advents have been trying to creep in and take what few there are here, and have succeeded in getting some of them to keep the seventh day, but I pray that God in his mercy will keep our family from following after them.

Farewell, dear brothers and sisters, waiting to be gathered home.

MRS. R. E. PERRY.

Selected.

Kaiser's Move Long Planned.

Some few years before his death, Lord Salisbury, who was justly regarded at the time as the dean of all European statesmen in his wide experience and profound knowledge of diplomacy and foreign affairs, declared in one of those odd bursts of confidence, which used to be denounced by his foes as "blazing indiscretion," that the question which would bring on the long expected and much dreaded outbreak of a war between the great powers would be in connection neither with China, nor yet with Egypt, nor the Balkans, nor yet Asia Minor—but Morocco. Of far graver import than the much discussed eastern question was the Moorish peril, and it is no secret that several times during the last fifteen or twenty years certain of the European governments, notably France and England, have been on the verge of war about Morocco.

The last crisis of this kind happened between four and five years ago, when Great Britain threatened to occupy Tangier in the event of France seizing Tafilet, which commands all the great trade and caravan routes of the Moorish empire.

About eighteen months ago England abandoned this position with regard to Morocco, and by means of a treaty recognized France's claims to play a predominant role in the Moorish empire, in return for the withdrawal of Gallic opposition to Great Britain's control of Egypt. The convention in question covered a number of other points at issue between the two nations, and put an end to many differences that had stood in the way of a friendly understanding. But the principle feature of the treaty was that in return for France's recognition of England's supremacy on the banks of the Nile, England acknowledged the right of France not merely to exercise a predominant role in Morocco, but to eventually absorb it into her great African colonial empire, Great Britain merely stipulating that for a term of thirty years her trade should enjoy the same advantages in Morocco that it does today.

The announcement that an agreement of this kind had been concluded took every body by surprise. For while there may have been a suspicion that negotiations of some sort or another were in progress between the two powers, it was assumed that they related merely to the settlement of some disputes in connection with Newfoundland, the west coast of Africa and Siam. No one outside the cabinets, the foreign ministers, and the executives of the two nations concerned had the slightest idea that England was abandoning to France that Moorish empire to preserve the integrity of which she had been ready to go to war with her but three years previously.

For once foreign statesmen and rulers were caught napping, and proof was afforded, if proof were needed, that the secrets of Downing street and of the Quai d'Orsai are better kept than the public might be led to believe from the fanciful stories of the exploits of secret agents and international spies, which find so ready an acceptance by the serial and daily press. Not even Russia had been permitted to obtain an inkling of what was going on, despite her alliance with France and the resentment at St. Petersburg was consequently great. Nowhere, however, did the news excite more disgust than at Berlin, where not only the German ambassadors in London and Paris, but likewise Count Billow himself, as the minister of state responsible for the foreign relations of the empire, came in for much abuse, it being asserted that they had permitted themselves to be hoodwinked and had been been guilty of neglect.

In course of time Spain, which had always looked upon the hinterland of her settlements on the Moorish coast as destined to replace her lost colonies, was induced by France to give her approval to the treaty by means of an agreement, the terms of which have not yet been disclosed, but which are manifestly satisfactory to the government at Madrid, since King Alfonso is to be the guest of the French nation at Paris a few weeks hence. Thereupon the Anglo-French treaty was communicated to the foreign governments as a matter of courtesy. Some of them, that of Germany in particular, abstained at the time from according anything more than a bare acknowledgement, declining to express an opinion about the matter, and it was assumed that they had all resigned themselves, perhaps with an ill grace and manifest reluctance, to the fait accompli.

The assumption has proved wrong, at any rate in the case of the kaiser. With far more political sagacity and prescience, and likewise with more patience than he is generally supposed to possess, he determined to bide his time before taking up any position in this Moorish question. Although he was deeply offended at the manner in which Germany had been ignored until everything had been cut and dried, he realized that the moment was not propitious for any protest, and that to render the latter efficacious it would be wiser to wait for a favourable opportunity, which he felt sure would come to him in the near future.

That opportunity has now arrived. Just at the moment when France has presented to the sultan of Morocco an ultimatum containing demands that virtually amount to the establishment of a French protectorate, analagous to that exercised by England over Egypt, since they provide for the administration of the shereefian government under French direction and control, and the occupation of the various strategical points of the Moorish empire by French troops, the kaiser not merely proclaims that the sultan of Morocco is an independent sovereign and that he will permit no third power—that is, France—to intervene in the relations between the German and the Moorish governments, but he actually goes to Tangier himself for the purpose of informing the Moors in person of the fact. The result of this coup on his part is already apparent. For the sultan of Morocco has rejected the French ultimatum and declines to surrender any vestige of his independence to France.

While the action of Emperor William can not be described as an insult to France, yet it constitutes a defiance which eighteen months ago, before Russia had the Japanese invasion of Manchuria on her hands, would probably have led to a declaration of war by the French government. For while the kaiser is acting with perfect correctness from a German point of view, yet it cannot be denied that he has called a halt to France in connection with Morocco, that he has publicly encouraged the Moorish sultan to reject the French ultimatum and to resist any attempt to establish a French protectorate, while no amount of explanation on the part of M. Delcasse at Paris in the chamber of deputies and in the senate can possibly blind the French nation to the fact that its dignity has received a sharp blow—the sharpest, indeed, which it has experienced at the hands of Germany.

It is idle to attempt to predict what will be the outcome of the present situation. Few statesman could have foretold the conclusion of the Anglo-French treaty concerning Morocco a year ago. Still fewer could have dreamt the nature of this latest move on the part of the kaiser, although now that it has taken place it is manifest that he must have had it in mind when in February he peremptorily forbade his son, the crown prince, to visit his fiances at Cannes, since the friendly welcome which his heir apparent would undoubtedly have received at the hands of the authorities in the south of France could not but have rendered it difficult for him subsequently to assume the position which he has taken on the subject of Morocco.

Were France to respond to this act of defiance on the part of the kaiser by a declaration of war, or were she to pursue a policy with regard to Morocco which would involve her in an armed conflict with Germany, she would find herself isolated and possibly called upon to face the triple alliance, with a knowledge that if defeated she would be compelled to restore to Italy the latter's lost province of Savoy, as well as a considerable portion of what is now the French Riviera, besides the sacrifice of most of her colonial possessions to Germany. For Russia is neither willing nor able to come to her assistance, or to live up to the terms of the Franco-Russian alliance. St. Petersburg resents the lack of sympathy manifested by France for Russia in her troubles, and then, too, the chaos in the dominions of the czar is so great as to preclude for a long time to come any idea of Russia's taking up the cudgels in behalf of France against Germany, which alone of all the European powers has shown her the most marked friendship and good will since the beginning of the war with Japan.

—*Ex-Attache in Chicago Tribune.*

The Palm Tree.

The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often cannot drink of the blackish water found in the oasis where the palm grows: but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit-bearing. So we in our earthly life must often have our feet in the mire and bitterness of sin around us; and upon our heads will often beat the fierce heat of temptation. But, in spite of these things, we shall be able to grow, and grow strong, if within us there is the making of a new life through Jesus Christ.

Don't Brag.

Young man, don't brag. Don't call the world's attention too loudly to your general worth. Perhaps you really are brave in danger and clever at books and fleetin football games—but we will not believe you any the sooner because you insist on telling us so. In fact, we are inclined to look a trifle askance at the braggart. If he can do all these things so well, let him do them, and stop talking about it. Seeing is believing. A little modesty is becoming to any young man. Do not be alarmed; if you have skill, prowess, or brains, we shall find you out, though you never say a word about it. And we may be so pleased with our discovery that we shall be tempted to do your bragging for you.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. Clara Chaffee	2.50
Mrs. H. C. Hammond	1.50
Nelson Morton	1.50
Mrs. A. M. Sipis	4.60

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

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How choice the gifts! Our Father's love
And boundless love will be our share,
His call we hear: "Go, do my will,
The path is clear, and fear ye ill."

The words I give the same proclaim;
All must be spoken in my name,
And be ye faithful every hour,
Ye shall not lack my Spirit's power.

My grace and peace shall be to thee
Companions on life's troubled sea,
That ye may live continued love,
Affections set on things above.

Reader, shall you be found of God,
Walking the path our Savior trod,
Living by faith and not by sight?—
Ye shall be called the "Sons of Light."

—M. Walker.

Communicated.

The Book of Daniel.

INTRODUCTION.

1. And there was a man of prominence dwelling in Babuloon, and his name Joonkeim.

2. And he took a wife by the name of Soosonna, a daughter of Chelkias, very beautiful and one who feared the Lord.

3. And her parents were justified (pardoned sinners like all the Christians now), and they had taught their daughter according to the law of Moouses.

4. And Joonkeim was very rich, and he had a pleasure-garden adjoining his house; and the Joudaians were accustomed to be gathered together unto him, because he was the most renowned of them all.

5. And two elders had been appointed from the laity judges for that year, concerning whom the despot had said that transgression had gone forth from Babuloon by reason of elder judges, who seemed to be steering the laity.

6. These were accustomed to prolong their stay in the house of Joonkeim; and all those who were being judged were coming unto them.

7. And it came to pass whenever the laity had run away between days Soosanna was accustomed to go her way into, and walk about in the pleasure-garden of her husband.

8. And the two elders beheld her day after day going her way into and walking about in it, and they came to be in inordinate desire for her.

9. And they perverted their own minds and they inclined their eyes away from looking unto heaven and from being mindful of just judgments.

10. And they were both smitten with her, and they did not tell one another their woe.

11. Because they were ashamed to declare their inordinate desire, namely that they desired to have connection with her.

12. And they covertly and diligently watched day after day to see her.

13. And the one said to the other, Let us go our way home, because it is supper-time; and going out they separated from one another.

14. And turning back they came to the same place, and questioning one another as to the cause they confessed their inordinate desire; and then they arranged together a time when they would be able to find her alone.

15. And it came to pass while they were covertly watching a favorable day, that she went in even as yesterday and the third day with only two little maids, and she longed to bathe in the pleasure-garden, as it was scorching hot.

16. And there was no one there except the two elders who were hid and covertly watching her.

17. And she said to the little maids, Bring me olive-oil and ungerents, and close the doors of the pleasure-garden that I may bathe.

18. And they did even as she had said, and they closed the doors of the pleasure garden, and went out by the side-doors to bring the things directed them, and they did not see the elders because they were hid.

19. And it came to pass when the maids had gone out that the two elders arose and ran toward her;

20. And they said, So the doors of the pleasure-garden are closed and no one beholdeth us, and we are in inordinate-desire for thee, therefore yield to us and be with us.

21. And if you do not, we will testify against thee that there was a young man with thee, and that for this reason thou didst send the little maids away from thee.

22. And Soosanna raised a sigh and said I am in straits on every side; for if I should do this it is death for me; and if I should not do it, I shall not escape your hands.

23. It is better for me not having done [illegible] will not escape your hands.

24. And Soosanna raised a cry but with a great voice, and the two elders called for help in her presence.

25. And the one running opened the door of the pleasure-garden.

26. And when those of the household heard the shouting in the pleasure-garden, they ran in through the side-door to see what had occurred to her.

27. And when the elders had said their say the bond-servants were put to shame exceedingly, because such a word had never been spoken concerning Soosanna.

28. And it came to pass on the morrow, when the laity had come together unto her husband Joonkeim, that the two elders came full of their thought of transgression against Soosanna to put her to death, and they said in the presence of the laity.

29. Send for Soosanna daughter of Chelkias, her who is the wife of Joonkeim, and they sent.

30. And she came and her parents and her children and all her kindred.

31. And Soosanna was refined in appearance and beautiful to the sight.

32. And the evaders of law commanded her to be unveiled, for she was veiled, that they might be filled with her beauty.

33. And those with her and all those who saw her were lamenting.

34. And the two elders arose in the midst of the laity and placed their hands upon her head.

35. And she lamenting looked up to heaven because her heart trusted in the Lord.

36. And the elders said, As we were walking by ourselves in the pleasure-garden, she came in with two handmaids, and closed the doors of the pleasure-garden after her and dismissed the maids.

37. And a young man came unto her who was hid and took a half-reclining position with her.

38. And we being in a corner of the pleasure-garden and seeing the transgression ran upon them; and seeing them having connection,

39. We were not able to get controling hold of him, because he was stronger than we, and opening the doors he ran out.

40. But her we took and we asked her who the young man was.

41. And she would not tell us. These things we testify to; and they condemned her to die.

42. And Soosanna raised a cry for help on high with a great voice, and said, O God thou everlasting One, thou knowest of the hidden things, thou didst who know them all before their origin.

43. Thou knowest well that they have testified falsely against me; and lo, I am about to die having done none of the things which these men have wickedly devised against me.

44. And the Lord hearkened to her voice

45. And as she was b[illegible]g led away to perish God awakened the Holy Spirit of a young man, Daniel by name.

46. And he called for help with a great voice, I am guiltless of this blood.

47. And all the laity turned unto him and said, What is this word which thou hast spoken?

48. And he taking his stand in their midst said, Are ye so wanting in good sense ye sons of Israel? Without having given them a preliminary examination nor ascertaining the matter clearly are ye condemning a daughter of Israel?

49. Return to the judgment-seat; for these men have testified falsely against her.

50. And the laity all returned with haste; and the elders said to him; Come hither and sit in our midst and tell us; because God hath given thee the eldership.

51. And Daniel said unto them; Do ye separate them far from one another and I will give them a preliminary examination.

52. And when they had been separated the one from the other, he called the one and said unto him, Thou who hast grown old in evil days, now thy sins have come, which thou hast been formerly doing,

53. While judging wilt thou justify the unjust and condemn the guiltless, but release the guilty, when God saith, thou shalt not put to death the innocent and justified?

54. Now then if thou sawest her tell me under what sort of a tree thou sawest them having intercourse with one another; and he said, Under a Schinon tree (so called because it split easily).

55. And Daniel said, Thou hast taken God's [illegible] will split thy [illegible].

56. And straightway him aside he commanded to [illegible] other) put he said to be him there, [illegible] and not of Judah, the beauty hath deceived thee, and inordinate desire hath perverted thy heart.

57. Is it in this wise ye do to the daughters of Israel? And they fear to associate with you; but a daughter of Judah hath not endured your transgression.

58. Now then tell me under what tree thou didst apprehend them having intercourse with one another? And he said under a prinon; (a tree that saws easily).

59. And Daniel said unto him, Thou hast lied all right also against thine own head; for an angel by God is waiting having his sword to saw thee in two, that he may utterly destroy you both.

60. And all the synagogue raised a cry with a great voice and eulogized the God who saveth those who hope in him?

61. And they arose against the two elders because Daniel had convicted them out of their own mouth of having testified falsely, and they did to them in the way they had wickedly devised to do to their neighbor, and according to the law of Moouses they put them to death; and innocent blood was saved on that day.

62. And Chelkias and his wife sung praise for their daughter along with Joonkeim her husband and their relatives, because an unbefitting thing had not been found in her.

64. And Daniel became great in the sight of the laity from that day and thereafter.

COMMENT.

This book of Daniel like so many of the generally accepted canonical books of the Bible has been expurgated and its unity and integrity garbled and mutilated. This book has come down directly from the Chaldaic through the Greek to us. There is no Hebrew version of it, and the omissions and changes from the Greek are due to the Latin apostasy and their ignorance of the Chaldaic language rather than to the bold tinkering of the Joudaic apostasy which occurred much earlier in the Christian era. The name Daniel means "a loan of mercy," God loaned Daniel to Babuloon and it was "a call loan." He was "the prime minister," in fact the real ruler of Babuloon during the royalties of Nabouthodonosor, Baltassar his son, and of Kuros (Cyrus) the Mede.

This introduction with which the book opens gives a very dramatic incident, which proved to be the opportunity in God's providence, which comes to us all, for Daniel as a young man to assert his true character and ability, and he with characteristic courage rose to the occasion, and God gave him the eldership before due age. This high endeavor and success proved to be but the beginning of an ever-increasing career of the highest utility and favor in the sight of God and men.

The book therefore properly opens with this incident which all the versions have made apocryphal, thus robbing the inspired record of one of the most valuable ethical teachings for every young man who aspires to a political career of usefulness in any given sphere.

CHAS. GARDNER.

Selections.

Abraham and David.

The language of the 1st verse of the 1st chapter of the New Testament is very suggestive: "The record of the genealogy of Jesus Christ, the So nof David, the son of Abraham."

We see 'Abraham and David' stand out as headlights, alone visible in the great genealogical chart that leads to Christ. Why is this? For what purpose is the matter put in this remarkable way? "Jesus Christ, the son of David, the son of Abraham." Why this grouping of names so distant in time, and thus ignoring of all intervening generations? It surely cannot be accidental, or without signification.

The Lord had a long line of ancestry according to the flesh, besides Abraham and David; but of them all, those two only were those with whom were made two comprehensive covenants of promise, embracing within their scope the whole Gospel plan of Salvation. Surely this is the explanation.

Abraham and David had each many eminent, and some royal sons; but Christ only is pre-eminently the "seed" or "son" alluded to in those cove[illegible] [illegible] to call attention to the Abrahamic and Davidic covenants, and to identify Jesus of Nazareth as that illustrious "seed," "son, and heir of which they speak; and in whose offices of prophet, priest, and king they will have their complete fulfillment. The Abrahamic covenant promises that at some time in the future, Christ, together with Abraham and all the chosen and faithful ones, as joint heirs with Christ, will obtain everlasting possession of the promised land, and that He will possess the gate of His enemies, that is, conquer the world. The Davidic covenant, after the same tenor, but more explicitly, promises that He (Christ) will rebuild and occupy the throne of David upon that land; and in this form of royalty, "reign until He hath put all enemies under His feet; causing "all kings to fall down before Him, and all nations to serve Him;" "whose dominion shall be from sea to sea, and from the river to the ends of the earth." "Then shall Jerusalem be called the throne of the Lord, and all the nations (or representatives of the nations) shall be gathered unto it, to the name of the Lord to Jerusalem. Neither shall they walk any more after the imaginations of their evil heart." Thus we find that the oath-confirmed promises made unto the fathers, center and culminate in Christ. In Him are bound up the destinies of the world. "Now to Abraham and his seed (the Christ) were the promises made." All the promises are yea and amen in Christ Jesus." It was appropriate, then, that the New Testament Scriptures should begin with language identifying Jesus Christ as the head under which the economy of human affairs shall ultimately be established. Yes, this little verse contains a doctrine in which all earth will yet harmonize with heaven. We look back upon these events many centuries in the past, and see the fulfillment of all the things written by the prophets relating to the sufferings and the death of Christ. "When we were yet without strength, according to the time, Christ died for the ungodly." How literally, even to the very letter, everything was fulfilled relating to His birth, life, sufferings, death, and resurrection. The knowledge of the strict fulfillment of these things in the past strengthens our faith in "hoped for" things of the future. "God remembers His covenant." Ps. 105. His promises never go to protest. "They are in Christ yea and amen, to the glory of God the Father."

Jehovah's faithfulness in the past is the guarantee of what is to come. The historical picture aids the prophetical, and encourages and comforts and strengthens us in our patient waiting for Christ. It is very evident that these promises have never had as yet their complete fulfillment; they have been referred to at different periods of the world's history by the prophets and apostles, and thus confirmed; e. g. "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." These days of old go back twelve centuries to Abraham; from this last verse of the prophet Micah we infer that their fulfillment is still in the future. We go on farther in the future over seven hundred years to the days of Paul, who refers to them in the following language. "And now I stand and am judged for the hope of the promise made of God unto the fathers." Abraham, Isaac, and Jacob, including all the ancient worthies who died in faith;" not having received the (fulfilment of the promises,) saw them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth." The doctrine of the kingdom is based on these promises; at the Saviour's appearing and kingdom they will receive their fulfillment. The "hope of Israel" will then be realized. We shall see Abraham, Isaac and Jacob, and David, and all the prophets in the kingdom of God. We, like David, in contemplating the glories which are enfolded in those "sure mercies," would say, "This is all our salvation and all our desire."

—*Selected by Mrs. C. W. Russell.*

Light.

It is often said by brethren and sisters with a bitter sigh, "Ah! the world is hard of a truth," but it is harder to have to realize that one's own brethren should wilfully make the way stonier and colder; but such is too often the case, and the feeble or weak ones are certain to come to grief in the long run and then upon whose shoulders rests the blame of having lost a lamb whom they may never find again?

[illegible] one, [illegible] by [illegible] the misery and mire and seek the lost one, and when he has found it, rejoiceth?" He meant to teach that if, by an unforgiveable chasm, one was lost, we should spare no effort to regain him; but with that, another lesson is involved; it is, that if we are to seek the wanderer from the fold, how much more incumbent it is for us to avoid placing a stumbling-block in the way of any one of our brethren, so far as seeking to be proud of the achievement of casting him out. You may see with me in this, or you may say that under certain circumstances we may be justified in excluding from our fellowship certain of our brethren lest we who think ourselves strong enough to sit in judgment on our brethren, be weakened in our faith by his presence. But I cannot see how we can be following Christ's precepts and example if we refuse help and instruction to anyone who has dared to differ from us, though they had been sufficiently enlightened erstwhile as to be deemed worthy of fellowship into Christ's body, and, therefore, amenable to judgment by reason of the light that is in them. We must ever remember the seventy times seven.

Christ once said, "To whom much is given, much is required." He meant that to whom God had given much, not to whom we have given much, will much be required, and God, through Christ alone, is to be the judge of the responsibility.

If we could imagine a case where a brother has fallen away, but who still wishes to be kept in mutual loving fellowship, I think we shall have simply imagined it and not experienced it, for if he was so opposed to the Truth he should not remain in it for any appreciable time, for he would go where he could find others with similiar ideas. This is not a theory, but it has been borne out by facts; cases where brethren who differed even secretly from the ecclesias have, without force or persuasion, left quietly, some of whom, I am happy to say, have, years after, been permitted by God's mercy to see their error and come back to the fold.

The fact is, our minds, being finite, cannot see the end of our actions, good or bad, and it behooves us to use the greatest forbearance and discretion in dealing with those whose lights have burned low, lest we extinguish the light altogether, and so plunge them into thick darkness. Remember the lamp will sometimes burn low, not because the oil is exhausted, but because the wick needs trimming.

It would not be right to have fellowship with the unfruitful works of darkness, but by works of darkness more is meant than mere differences of opinion on the age of the world, the kind of wine to be used for the Lord's table, the mode of inspiration of any part of the Bible, the nature of the resurrection miracle, and hundreds of other unessential points, but rather the believing of such doctrines as the establishment of Christ's kingdom in heaven, of the supremacy of the Romish church, and other great errors, any one of which would destroy the whole fabric of the Truth and annihilate entirely our fondest hopes and aspirations.

I speak of these things because if we act in an unchristlike manner in dealing with one another it will be because we, rather than they, lack the light, for the spirit of the Truth is in all goodness and righteousness and truth, for ye are light in the Lord, walk as children of light.—*G. E. Austin.*

Let Others Do The Talking.

If you want to defend Christianity, practice it; act and let others do the talking. "In regard to skepticism," said Phillips Brooks, "the main method of meeting it must not be an argument, but a man." A good life is absolutely unanswerable argument for Christianity. It is character that tells.

There is wonderful power in a consistent life.

The atheist who spent a few days with the saintly Fenlon said: "If I stay here much longer I shall become a Christian in spite of myself." Fenlon had used no word of controversy, or even of solicitation. It was the quiet, convincing argument of a holy life that led to the remark.

"I tried to be a skeptic when I was a young man," said Cecil, "but my mother's life was too much for me."

A young minister, when about to be ordained to the work of the gospel, stated publicly that at one period of his life he was almost an infidel, "but," said he, "there was one argument in favor of Christianity I never could refute—the consistent conduct of my father.

[illegible] and [illegible] [illegible] with [illegible] [illegible] [illegible]

...ing of the bottle of ink, viz., as positive evidence that the Jews will never again be restored to Palestine as a nation in the future. The bottle is broken to represent the breaking and scattering of the nation—and as it is written, "so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again." The Elder says, "Until it is demonstrated to my entire satisfaction that a broken potter's vessel can be restored, I shall believe it impossible to restore the Jewish polity." To the Jews at that time, it may have been impossible to restore the broken bottle; but in our day, by the increase of knowledge I think the bottle ground to powder can be restored by the use of cement. And if not, "Is anything too hard for God?" It is written in 2 Sam. xiv. 14, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." Now though man cannot gather up the spilt water, we know that God by a law of nature does gather it up in the clouds, and drops it on the earth again—and it is written, "He that scattered Israel, shall gather him and keep him as a shepherd doth his flock." Again the Elder refers to Isa. xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Shinar, and from Hamath, and from the islands of the sea." This gathering he says was the gathering from Babylon B. C. 536, or 177 years after Isaiah's prophecy of this second time gathering and was from the very places specified in Isaiah xi. 11. Now let us admit that they were as the elder affirms gathered from the places specified in Isa. xi. 11, B. C. 536. The Elder says, "The recovering of Israel from Egypt under Moses was certainly the first." That is the first gathering in the order of Isa. xi. 11, being the second. To which truth compels us to say no; first because Israel was not scattered in Egypt, but went there in the providence of God to preserve their lives in time of famine. In the second place the Jews brought from Egypt were not a remnant in any sense of the word. Now notice the language in Isa. xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, etc. Now the gathering of Isa. xi. 11 is the second time from all the places specified. Therefore the contention of the Elder that in the gathering B. C. 536 they were gathered from those places necessitates a future gathering from the same places to fulfil Isa. xi. 11, so that a future gathering from the places specified will be a "second time" as stated in the text. In the text we have this language, "In that day," What day? The context gives the answer when, verse 6, "The wolf also shall dwell with the lamb." Would not the wolf eat the lamb after the return from Babylon? Yes. Therefore "that day" is yet future. Again, verse 9 says, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In what "day" of our world did those conditions exist? Never. Therefore the "day" is yet future. Again verse 10, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." Yes, blessed be his name. "In that day the Lord shall set his hand again the second time to recover the remnant of his people." And in verse 12, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth." Then will the gospel promise be realized in its fulness, "In thee and in thy seed; shall all the nations of the earth be blessed." Another testimony to the fact that the "that day" of Isa. xi. 11 is future is found in xii. 6 which reads, "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." This 12th chapter is a continuation of the 11th as may be seen, there is no change in the subject. Again this "Holy One" in the first of xi. is "a rod out of the stem of Jesse, and a ...ch of his roots, which shall ...ensign of the people, the ...it, the Spirit of wisdom, ...ding, counsel and might, ...edge, and of the fear of the Lord. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. In consequence of these qualifications which enabled him to overcome the enemy—and to come victorious from death and the grave, in verse 10 we find him having become the Root of Jesse. How is this? At the first he is a stem, a branch, from Jesse, but now Jesse's root. This is his question to the Pharisees. If he be David's Son, how then is he David's Lord? Answer, According to the flesh he is David's Son and came from the root of Jesse. According to the spirit nature to which he has attained, and Lord of the human race; he is David's and Jesse's Lord—and were it not for him in whom is deposited resurrection power, and eternal life to bestow on men of our race, Jesse and David would forever remain in the prison house of death. But it is with them as with our Lord's disciples, "Because I live ye shall live also." In the "that day," of Isa. xi. 11, Christ will be as he said, "The root and offspring of David, the bright and morning Star." At the time of the gathering from Babylon B. C. 536 Christ had not appeared as the "branch" out of Jesse's roots, much less as the root of Jesse. As it is written in verse 10 of Isa. xi., "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." That is the day for which we pray, Thy kingdom come.

GEO. FRANCIS.

Winona Lake.

Winona Lake this season will be particularly attractive for an outing. The summer of 1905 is to be an especially attractive season at Winona Lake, the beautiful resort of Northern Indiana on the Pennsylvania Lines. The Presbyterian General Assembly will convene there May 18th. Noted speakers and musicians have been engaged for the summer entertainments. There will be conventions and social and religious conferences from May until September. The literary representation will be prominent. In brief, it will be a most profitable season, educationally. Teachers and students who attend the Summer School will derive much benefit.

Winona Lake has golf links, tennis courts, baseball and cricket grounds, boating, fishing, swimming and camping facilities. The Pennsylvania Lines run direct to the park entrance. Season and fifteen-day excursion tickets may be obtained from ticket agents of the Pennsylvania Lines. Information about Winona Lake, the season's program, hotel accommodations etc., can be ascertained from S. C. Dickey, Secretary and General Manager, Winona Lake, Ind.—May 18.

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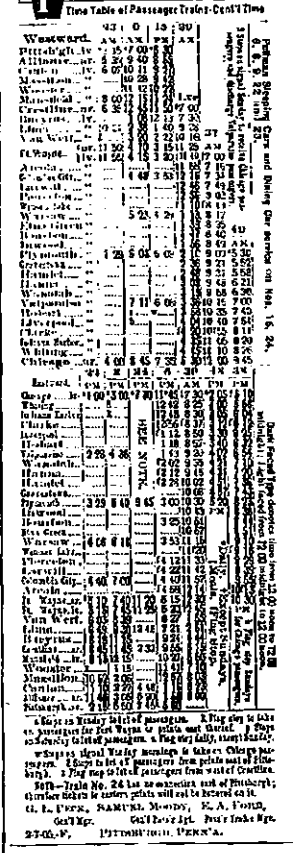

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The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 611 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Ballsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

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Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope.

W. L. CROWE.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. Read PLYMOUTH, INDIANA, APR. 26, 1905. NUMBER 16.

Poetry.

Some Time.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned—
The things over which we grieved with breaking wet—
Will flash before us out of life's dark night.
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see, that, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called he heeded not our cry,
Because his wisdom to the end could see;
And even as prudent parents disallow
Too much of sweet to cloying babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it is not good.

And if, some time, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face
Oh! do not blame the loving Father so,
But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think I will say then, and not say less,
"Blessed be the day I trusted Him."

—Mrs. May Riley Smith.

Communicated.

Notes by the Way.

In closing up the work on the New Kirk route in Oklahoma, I found the interest was of such a nature, that the people were loth to let me depart from their midst. I have a firm conviction that much of the good seed which was sown there has found lodgment, which will in time produce a harvest.

My next move was in the State of Kansas. Bro. Jacob Reed conveyed me by carriage from New Kirk to the home of himself and Sister Reed who live near Middleton, Oklahoma. After a short rest at their hospitable home, meetings were opened in the Arkansas City Route, in the State of Kansas. For a part of the time the attendance at these meetings was not large on account of bad weather. Although crowds do sometimes create an enthusiasm, yet deep conviction often comes in the quiet, reflective moods, as it was in the case of the married daughter of our much respected Sister Hadicke. At the close of the first Sunday morning's service, she asked for baptism. The congregation then drove immediately to the residence of Bro. Ira Vickery, wherein the presence of a goodly number of the household of faith, and others, I baptized her into the name of the Lord Jesus, for the remission of sins. This caused rejoicing in many hearts, but especially in that of her widowed mother. Her father, (now asleep in Jesus) will rejoice to meet her at the resurrection of the blessed and holy ones. After dinner was over, we then drove to the residence of Sister Hadicke, where we all met in sweet communion, in memory of our blessed Lord. We had a glad service. The congregation are arranging to meet regularly for this purpose. In my travels I find this memorial service is much neglected. At night we had another preaching service. These meetings continued through the week, and over the next Sunday following.

After the next Sunday morning's service a married daughter of Sister Smith confessed the faith, and asked for baptism. Tears of joy were shed over this dear one's resolve to follow wherever her Savior may lead. She is a niece of our beloved Sister Nancy Barber, of Salem, Ohio, and also of Sister Randolph, of Winter, Okla., who will both rejoice that their niece, has chosen the better part.

In the afternoon we again met at Bro. Ira Vickery's, where I baptized this dear young servant into the sacred name we all love so much. May God bless these lambs of his flock, and keep them secure in the sacred and precious name of Jesus.

We were also rejoiced to have Sisters Rube and Graham from Blackwell, Oklahoma, with us, and also Bro. and Sister Williams, who also came from a distance. I was pleased to make their acquaintance. I was also glad to meet our young brother Davis, who also came some distance.

Bro. Davis has really a wonderful talent for music, both vocal and instrumental. We appreciated his assistance in our meetings. He has fifty pupils under his instruction.

Others from Blackwell and New Kirk intended being at our meetings, but were hindered on account of the rain on Saturday night.

I made my home while at this point mainly with Bro. and Sister Jacob Reed, and Bro. and Sister Andrew Reed, and I certainly enjoyed their company so much. They made my stay with them very pleasant. I felt free and at home with both of them, and I shall long remember these pleasant associations.

I also had a brief visit with Bro. and Sister Chaplin. Bro. Chaplin is a nephew of that eminent Christian scholar, S. A. Chaplin, whom we all learned to love so much.

Bro. Jacob Reed took me on a pleasant drive to Chilocco, that I may visit the government Indian school at Chilocco, Oklahoma. This school is said to be one of the largest Indian schools in the United States. Vast sums of money have been spent in order to erect large stone school houses, lodging houses, dining hall, business house, printing office, work shops, electric, water and ice plants, and also residences for the superintendent and others; it is in fact quite a village in itself.

We had the pleasure of being present at the noon hour, when dinner was being served to the scholars. We witnessed seven hundred Indian children file out of their various school buildings, and join in a march to the dining hall. It was nice to witness the perfect order which prevailed among them. They were all in uniform and marched in military step. We entered the dining hall, and witnessed them march in, and file around the tables. When all were in place they stood erect as soldiers about the tables. At the tap of a bell, they all sat down, but still sitting straight up; and at another tap of the bell they all bowed their heads in silent thanks. At another tap of the bell they all fell to business; and you might have imagined that all the dishes had fallen to the floor at the bell tap, such was the rattling of dishes. One half hour is allowed for dinner. They have one Indian waiter appointed to serve at each two tables. When dinner was over they then marched out of the dining hall in the same order as when they entered. We enjoyed a visit to the room where they are taught how to cook. We also visited the various school grades, while school was in session. In one of these rooms each child was engaged in writing letters to their parents. These letters were to be corrected and sent to their parents.

We also visited the commercial college, where the young people were being taught how to transact business. The school has a ten thousand acre reservation, which is used for the government farm, and the school campus grounds. The work on the farm and campus grounds is all done by the Indians. They raise their own grain, meat and vegetables: They have also a fine spring of water and a water tower, by which they are furnished with water.

I enjoyed my visit to this school, which certainly gave me a much larger conception of what the government is doing toward civilizing the red man. I noticed an item in a weekly journal, published by the Indians at Chilocco, which said: "The grandson of old Twisted Hair, the prominent chief of Nez Perces, is reported to be studying theology, and is said to be a gifted and progressive Indian." If the grandson of old Twisted Hair could study something better than twisted theology, he would be a more progressive Indian still.

On the Monday morning after the conclusion of our meetings at this place, Bro. Jacob Reed then conveyed me by carriage to the home of Bro. and Sister Chaplin, at Arkansas City. At about 6:30 P. M., Bro. Chaplin drove me to the train, where I took my departure for my next appointment at Neodesha, Kansas. Mr. Fulbright, the husband of Sister Fulbright, met me at the depot, and took me to the home of himself and Sister Fulbright. Meetings commenced on the night of my arrival, with a good attendance to start with. The meetings are now progressing, (April 10) with fair attendance and interest, and trust that some seed will lodge in good soil.

Neodesha is the place where the Standard Oil Trust Refinery is located, and is also the battle ground of the fight now being waged between the trust and the State of Kansas.

I expect to arrive at my home, on Friday April 14, after an absence on an extended trip, which has lasted five months and twenty days.

Before I go out on perhaps, a still longer trip, I will attend to calls from Conferences, and special calls for meetings, which may come in. Those contemplating having me attend their Conferences, or hold meetings in their neighborhood will write to me at 10, Chicago address.

During my trip just closing, a goodly number have made the start in the Christ life, and having so learned of him the better way, may God grant that they may ever reflect that pure life in their own lives; it is in this way that they can show to the world, that they did in fact die to sin, and are now alive in Christ. If the Christ life does in fact dwell within, it cannot be hid. Those who do in fact have within them the Christ life, can have no affinity, fellowship, or communion, with professors who by their outward acts in life, publish to the world, that their profession is simply an outward pretence, an empty farce. By perseverance we can grow into the Christ life, to the extent of making an entire change in the present carnal life. When this change is accomplished, then that which is sinful, will become so abhorent to a nature so refined, and made sensitive, by that which is pure and holy dwelling within, that they can find no kinship with an empty professor.

May our dear Father in heaven grant his divine help to those six or seven young people who have put on Christ in baptism within the last six months; may every one of them come off conquerors through the blessed Christ, whose name they now bear. I should indeed feel so sorry, if I should learn that any one of them should ever disgrace that holy name.

The grand old gospel of the kingdom, never gets too old to loose its charm upon a true hearted believer. When the merry bell of the gospel message vibrates upon the air, its sweet music still sends a thrill of joy to the devout believer's heart. By faith his vision even now pierces the future, and sees by faith the mists all cleared away. He sees the bow of hope as a magnificent arch, spaning the chasm between the vale of tears and the glory land. Why it makes the believer's heart as bouyant as the lark, which cleaves the blue vault of heaven, and warbles forth its sweet melodious notes. Oh, beloved, the grand review is coming, it hasteneth greatly, when heaven's arch will resound with shouts of victory! How many of us are willing to make sacrifices to send this heart-thrilling message over sea and vale, the mountain fastnesses, the broad prairies, and the leafy forest? Beloved, we must work now, or never! Do you want an interest with God's messengers, who do make sacrifices to sound out the glad message both by voice and also the press? What you do in this line is not in vain, the Judge of all the earth knows what you do. What have you deposited in the bank of heaven? That bank pays better interest on deposits, than any earthly bank.

Yours in the Blessed Hope.
W. H. WILSON.

Selections.

Redemption: Ransom vs. Substitution.

The subject of man's redemption from death into the life in Christ Jesus in its finished aspect, is called by Paul salvation. It is to be the resultant effect of our working together with the Father, through His Son as Ambassador, and His appointed Redeemer, as Heb. xiii: 21, "Working in us that which is well pleasing in his sight," thus accomplishing the object of the apostle's teaching, 1. Cor. i: 30, "And unto him pertain ye, which of God is made unto us wisdom, and also righteousness, and sanctification, and redemption." The "wisdom" being the Gospel of our salvation.

The study of redemption brings us first of all to the enquiry as to whom we were in bondage, seeing we are by its means to be brought out of one state into another; out of the hands of one owner into becoming the property of another: Paul, in the prosecution of his mission, reverted to the original ownership of us all when he said, Acts xvii: 29, "Forasmuch then as we are the offspring of God" and thus proclaimed the great truth that God is the Father of all men without distinction of race, but that we had passed out of His hands and thus become "sold under sin" at some past time, in the persons of our parents, therefore, born in sin, and bondmen to sin; and as sin brings its wages, which is death, we must have a change of masters needful for our redemption from sin. The redemption of a bondman, in modern parlance a slave, must be by a payment; payments vary, the bondmen of Great Britain were redeemed by payment of the price of £20,000,000; the bondmen of the U. S. A. by an enormous expenditure of life and of money. In both cases, then, the principle was that of ransom, and the men thus ransomed, in both cases have become citizens of the two Empires who had bought them from their bondage.

This release from bondage, and its resultant citizenship, has brought a change of masters. Whereas, formerly the bondman was not under law, to-day he is bound by the law of his land. His servitude to his former master made him to be such a chattel as that he was subject to stripes and many other things evil because there was no law to protect him in person and property. To-day, being under the law, while he obeys that law he is a state of redemption within the meaning of the law of the state which made him free from compelled servitude, from stripes and from death.

While the man, therefore, is called a freeman, he is still in bonds to law: no law, lawlessness becomes his state, and reversion to savagery must result; repetition of evolution would then be necessary, and the man would only emerge by passing through the slaveship, by being bondman to another stronger than he, who would place him under restraint once more. The principle of personal freedom must be within the bonds of law, and in this respect there is no such thing existent as a man who is his own to the extent of living his life free from restraint. We call ourselves freemen, but we are constrained and controlled by law, in the name, and by the authority of the Queen, or the President of the state.

For state purposes, even in lands where the utmost personal freedom is assured, when war is being made, conscription is the resource when voluntary enlistment fails to procure men. Even in our army, the volunteer surrenders his property in himself, and can only be "bought out" by payment of the state price, the price of his redemption, or, if a conscript, by the provision of a substitute: the substitute having to be bought by a price. One man, one substitute: the principle is that of exchange of person for person, and it is thus that the ransom of the conscript becomes such at second hand, by the payment of a price.

But if substitution is dealt with as the principle of man's redemption from the slavery of sin, it wholly fails to meet the necessities of the case, seeing exchange is the principle of it. A substitute, as regards the Gospel of the blessed God, can supply no penalty made by sin against law; no prisoner can be set at liberty by the substitution of another person in his stead, for law can be satisfied only by its just sentence upon the person of the lawbreaker, seeing the substitute is not in the transgression of the law; the man who is guilty must suffer unless he can be redeemed by such payment as the law holds to be the equivalent of his crime, which payment being made is the price of his redemption.

In going through the Word of God, His law for man's redemption, the principle of ransom is ever present, and to redeem by payment of a price, whether it be the individual who is redeemed or the nation brought out of its bondage. The word to Pharoah was, "let my son go that he may serve me;" this was the imperative demand from the Divine claimant for the restitution of His property His son. Pharoah had made the chosen of God into the slave of his state necessities and pleasures. Divine interposition was the power by which restitution came to the people, this culminating in the death of the first-born and the overwhelming catastrophe of the Red Sea. Of this David says, II. Sam. vii: 23, "and what one nation in the earth is like Thy people, like Israel, whom God went to redeem for a people unto himself?" Ex. xv: 1, "Thou in Thy mercy hath led forth the people which Thou hast redeemed." Isaiah also, xli: 14 and lxiii: 16, "and thy Redeemer, the Holy One of Israel," "Thou, O Lord, art our Father, our Redeemer!" Isaiah xliii: 3, "I gave Egypt for thy ransom, Ethiopia and Seba for thee." 2. Kings xiii: 5, "And the Lord gave Israel a Saviour, so that they went out from under the hand of the Syrians." The children of freemen were born free, as was Paul, and it is to the state of freedom of purchase to which Peter makes striking reference: 1 Peter i: 18-19, "For as much as ye were not redeemed with corruptible things, such as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

The law provided atonement for sin by the provision of a lamb as an offering, as the price of ransom from sin, i. e., the bondage of sin. Pardon was conditional: repentance and sacrifice—a priest and an offering were ever the necessities in the case. What use would a substitute be? You cannot pardon sin in the person of a substitute? This is the old law: "A father shall not bear a son's sin, nor a son the sin of his father, but every man shall bear his own sin."

When a Hebrew offered a sacrifice for sin his action was to buy back God's favour, seeing "He cannot look upon sin with the least degree of allowance," but He was ever ready to forgive the sinner when the conditions for the remission of his sin were complied with. The action of the penitent was not to appease the face of Jehovah, but to obtain forgiveness according to the Word in the case. Psa. lxxxvi: 5—*John Hawkins.*

The venerable Dr. Cuyler does not hesitate to magnify his office as a preacher. Speaking before a Methodist gathering he is reported to have said: "Bear this in mind, that no presidential chair, no emperor's throne, was ever yet built high enough to be within ten leagues of the pulpit in which the fearless preacher stands winning souls to Jesus Christ."

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"Is This Wrong."

There is food for thought in the following paragraph from a sermon by the late Bishop Phillips Brooks: "Every now and then a conscience among the men and women who live easy, thoughtless lives is stirred, and some one looks up anxiously, holding up some of the pretty idleness in which some people spend their days and nights, and says, 'Is this wrong?' 'Is it wicked to do this?' And when they get this answer, 'No; certainly not wicked,' then they go back and give their whole lives up to doing there little piece of uselessness again. Ah! the question is not whether that is wicked, or whether God will punish you for doing it. The question is whether that thing is keeping other better things from you, whether behind its little bulk the vast privilege and dignity of duty is hid from you, and whether it stands between your God and your soul. If it does, then it is an offense to you, and, though it be your right hand or right eye, cut it off, pluck it out, and cast it from you."

It is our duty to take care of our bodies. Necessary sleep, sufficient bathing to keep the skin in good condition, enough good wholesome food to supply waste and keep the tissues and blood in good condition and fresh air to purify the system are necessities. But in attending to these matters remember that indulgence of self is not the way to have the body strong and vigorous. The ancient Spartans were remarkably abstemious; they trained themselves to endure pain without flinching. They used athletic games to develop strength, and despised sensual enjoyments. We do not advocate a Spartan manner of life in all things, but we need to find a true medium between pampering the appetite or needless self-indulgence, and too great abstemiousness. We believe, however, that thousands are killed by over-indulgence, to one who hurts the body by self-denial.—*The Vanguard.*

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interspersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were stereotyped—hence additional copies can now be printed for the mere cost of paper, presswork and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued. Bro. Woodruff expects and asks no income from their sale, only that each book will bring a return that will replace it, and keep the book in circulation. The cost of freight and postage till the book is in your hand amounts to 12 cents. Allowing a margin to supply wrapping and necessary postage in correspondence, we must add 8 cents to this, making the cost to you post paid 40 cents. This is a rare opportunity to get a book that is highly instructive and at the same time readable, in that it is not too long in any one part, so as to weary the reader. It is an excellent work to give or loan to truth-seekers. Send to this office and get a copy. Any one wanting a number of them to use in mission work, can have them in quantities as they desire at a price just covering the cost of the books and getting them to hand by express or freight, as they desire.

Several thousands of these books should be taken by our brethren at once. Every new convert, every inquirer after truth, should have one of these books, and at the price asked could have one if our brethren will make the effort. Take hold, brethren and send these books into the Lord's vineyard to work.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.
W. L. BEELS.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Apr. 26, 1905.

Brother P. L. Austin has supplied us with some clippings regarding his meeting at Niagara Falls, N. Y., which will be given soon.

The Annual Conference of the Michigan brethren will begin this year on June 1, and be held at Dutton. Notice will appear next week.

The war in the east is where it was last week. The fleets are manœuvering for the best positions, and it is possible the battle may be delayed some time. Neither side appears anxious to begin.

Just as we are ready to go to press we get word of the death of the wife of Bro. D. C. Robison, whose name is familiar to our readers. He has the sympathy of the Household of Faith in his hour of deep affliction.

Communicated.

Who Changed the Day?

In a tract before me, written by Wolcott H. Littlejohn, it is asserted that the Papacy changed the Sabbath from the seventh to first day of the week. In another tract it is affirmed that the change was brought about gradually, by the Emperor Constantine, by Pope Sylvester (the 1 Sylvester I suppose) and such bishops as Eusebius. Now if a Roman Emperor, Sylvester, Eusebius and such bishops changed the Sabbath then the power symbolized by the little horn Dan. vii: 8, 20 that had eyes like the eyes of a man, and a mouth speaking great things, had little to do with the change; yet in these same tracts it is affirmed that this little horn power did change the Sabbath; and Catholic authors are quoted in proof of the supposed fact.

It is a fact with which all readers of Roman history are acquainted that the bishops of the Roman church in Rome, had no political authority or power to change times and laws prior to the fall of Western Rome, and therefore prior to the division into ten kingdoms represented by the ten horns of Daniel's vision; after the rise of which three of these are plucked up by the roots.

It is foreshown in the vision that the power symbolized by the horn with eyes and a mouth, would "think to change times and laws." Seventh day keepers assume that the fourth command is included by the term laws. Now it is a fact that the Popes of Rome changed a great many laws, but who knows that the prophecy has any reference to the Sabbath as one of the laws changed? This is the point to be proven. If it is true that Constantine and pope Sylvester, and Eusebius bishop of Cesarea, and many such bishops and popes in Rome and out of Rome changed the Sabbath long before the boastful little horn arose, how can this same horn or the power it represents be charged with the crime of changing the Sabbath to the first day of the week?

Constantine by his edict did not change the Sabbath; he makes no reference to it. It was the first day of the week concerning which his notable edict was promulgated. The day was previously observed, as a day of public assembly for worship, by the Christians prior to the date of his edict which was designed to regulate its observance. At this period in the Emperor's history he may have intended to honor the day more for the benefit of pagans than for that of the Christians; and by the phrase "venerable day" meant the day of sunworship. This is nothing here nor there. Seventh day keepers observe Saturday or Saturn's day. If the Christian is paganized by worshiping in public assembly on the first day, so is the seventh day keeper paganized by assembling and worshiping on Saturday. It is impossible to miss a pagan day. Now the fact is that neither are paganized by so doing and could only be by worshiping the same gods that the pagans worshiped, and according their prescribed rituals. This being true, that we have apostolic precedent or precedent of the primitive christian church we will not be unsettled by the specious arguments, or objections rather, that it is the Pope's day and those who observe it worship "the beast" and drink the wine of the old harlot church, and paganize themselves by observing a day set apart for the worship of the sun. This kind of bugbear may serve to frighten those not well versed in New covenant truth. These third angel message proclaimers (?) seek further to frighten the timid by quoting Rev. xiv: 9, 10 as foreshowing the certain doom of all Sunday keepers.

Did Constaptine the first Christian Roman Emperor change the Sabbath? No. In 321 A. D. issued an edict touching first day observance. The following is a transcript of the edict: "Let all judges, inhabitants of the cities, and artificers rest on the venerable Sunday. But in the country husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity they should lose the benefits which the divine bounty bestows on us."

Constantine was not a pope, and he lived long before the papacy was sufficiently developed to act authoratatively on a question of such grave importance. His edict recognizes the fact that the day was already observed as a day of christian worship. It was not the design of his edict to transfer the sacredness of the 7th day to the first day. If the Emperor had intended to sabbatize the first day he certainly would have gone further and enjoined that husbandmen abstain from labor on "the venerable day." The Emperor may have regarded it as a happy coincidence that the Christian's day of public worship was the same day on which Pagans met to worship the sun.

For Christians to meet and worship on the first day of the week is not to paganize themselves. The seventh day was devoted to the worship of Saturn and therefore called Saturday or Saturns day. Are seventh day keepers aware of this? Mr. Hessey in his history of Sabbath and Sunday observance gathers up every reference to these days as found in Christian literature subsequent to the days of the Apostles, says Jewish Christians kept the Sabbath in the manner enjoined by the law and also met on the first day of the week for worship, following the example of the churches founded by the Apostles; regarding the day as that on which our Lord arose from the dead: thus keeping two days. Gentile Christians refused to keep the seventh day but observed the first. Mr. Hessey further says that very early in the post-apostolic church the question arose as to the binding obligation of the 4th command but the obligation to keep the first day of the week was not a subject of dispute. The observance of the first day was not as that prescribed by the sabbath law. That the early church met for worship on the first day of the week can be proven. Acts xx: 7 reads, "Upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Also 1. Cor. xvi: 2; "Upon the first day of the week, let each of you set apart whatever blessing may enable him to spare; that there may be no need to make collections when I come."

That the churches founded by the Apostles observed the first day of the week can not be successfully controverted; and following the precedent established by these churches the custom of assembling on this day for a specific purpose, was kept up subsequent to the days of the apostles and down through the centuries to the present day.

John L. Wince.

The Three Ways.

The Bible speaks of three ways in which humanity will travel. A broad way, a narrow way and a high way.

The broad way is frequented by the world, is easily followed, and leads down to death.

The narrow way is a strait, difficult path to find and follow, and few there be that find and keep the way. This path we are told and taught by the Scriptures, is strewn with many temptations. We are told that even the devil is untrammeled and goeth about seeking whom he may devour.

This gospel dispensation is one of conflict and warfare against many enemies, both without and within, seen and unseen, and although at times we may feel sure of a victory over their enemies that oftimes beset our path and are ready to exclaim as Peter of old "Though all men forsake thee yet will I not forsake thee," yet like Peter in an unguarded moment we fall. The Christian's life is one of constant struggle against the enemies of darkness and sin, and we are commanded to watch lest we enter into temptation and fall. We are commanded to hold fast that which we have that no man take our crown. But after this strait, narrow, difficult and thorny way has been traveled and passed, its mission ended, and its purpose accomplished, the millennium period will be ushered in, then the high way spoken of by the prophet Isaiah xxxv. 1-10 will be lifted up and it shall be called the way of holiness. The unclean shall not pass over it as has been the case so many times while walking the narrow or gospel path. But it shall be for the wayfaring man though fools shall not err therein. In traveling this narrow way very many wise have erred therein many times, and oft have lost their way. No roaring lion shall be there in this high way to deceive. It shall not be found there (as now) but the redeemed shall walk there and the devil himself will be bound, that he may not deceive those that travel that high way of holiness. The many forces of evil that now surround the narrow way will then be restrained. Then the "wolf and the lamb shall feed together and the lion shall eat straw like the bullock, and dust shall be the serpents meat. They shall not hurt nor destroy in all my holy mountain saith the Lord." Isa. lxv. 25. "For the earth shall be filled with the knowledge of the Lord as the waters cover the sea." Isa. xi. 9.

L. S. Bronson.

Following Jesus.

"As my Father sent me, even so I send you." John xx. 21. "I send you forth as lambs among wolves." Luke x. 3. "Come, take up the cross and follow me." Mark x. 21. "If any man serve me, let him follow me." John xii. 26. "He goeth before and the sheep follow." John x. 4. "An example that ye should follow his steps." 1 Peter ii. 21. "For unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake. Having the same conflict which ye saw in him." Phil. i. 29, 30. "Made himself of no reputation and took upon him the form of a servant." Phil. ii. 7. "Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter ii. 21. "Who did no sin neither was guile found in his mouth." 1 Peter ii. 20. "The Son of man came not to be ministered unto, but to minister." Matt. xx. 28. "For the Son of man is come to save that which was lost." Matt. xviii. 11. "Jesus went about.....teaching..... and preaching the gospel of the kingdom." Matt. iv. 23. "Went about doing good." Acts x. 38. Fed the faint and weary multitude; fulfilled all righteouness by obeying the Father's commands; had compassion on the sick, was holy, harmless, undefiled; the friend of sinners; gave his disciples the words given him of the Father; glorified the Father upon earth; gave his life, his whole life in service, and on the cross, that we might live; put aside the flattering offer of "all the kingdoms of the world and the glory of them," and took the path of poverty, of sorrow and of grief, of persecution and of death, in confident faith that the kingdoms and the glory would be his by and by. He trusted in God; he prayed much.

We have been sent forth to follow him, even though it be as lambs among wolves, in taking up the cross. We can serve him only by following him, must suffer as well as believe, must enter the arena of conflict of truth against error, as well as make profession of his name. We become Christians not merely to save ourselves, and to become the recipients of all blessings, but that we may carry on the work that Christ began in the world, and the work of saving men. And that we may do this work we must have the mind that was in him; we must set our feet in his steps, must believe and obey the Father; care for the sick, feed and clothe the hungry, teach others the gospel, put aside all thoughts of earthly glory, trust in God, pray much.

S. Roxana Wince.

Exhortation at the Breaking of Bread.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord."

If whatsoever we do in word or deed must be acceptable to God, they must be pure words; for the Lord will cut off all flattering lips and the tongue that speaketh proud things. The words of the Lord are pure words, as silver that is purified seven times. If we do all in word and deed to the glory of God, we will shine as lights in the world; for God has shown us light. "Thy Word is a lamp unto my feet and a light unto my path." "The entrance of thy Word giveth light." Let the Word of Christ dwell in you richly, and whatsoever we do, it will be to his glory, then in word and deed we will serve him. "For the mouth of the righteous speaketh wisdom, the law of his God is in his heart." The apostle Paul was a living example of saying and doing all to the glory of God, for he counted the loss of all things and great affliction as naught, that he might glorify God, and his Son, Jesus Christ. Whatsoever we do if done for Jesus, we will receive the promised blessing—eternal life with our Savior when he restores again the kingdom to Israel.

Ella Knowles.

The Bereans Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

It is with much pleasure that I write to tell you of our Berean society at Omro, Wis. It is now about two years since we first organized our society. During this time we have in a few instances been obliged to suspend our meetings for a short time but we have always been able to resume them again. Our society numbers about twenty members and we meet Sunday evenings at the home of the president. We are using the Berean leaflets No 2. and are now ready to take up Lesson 10. There is usually a good attendance and much interest is manifested nearly every one present taking an active part in the discussions. We trust that these meetings may result in much good and that by this means others may be led to see the glorious light of the gospel. It is truly a blessed privilege to thus meet together to study God's word and to grow in knowledge of our Lord and Savior Jesus Christ.

Oh Brother and Sister Bereans! Let us labor more earnestly that others may come to this blessed knowledge. Let us make it possible for God to work through us in bringing many souls to Him. It is such a blessed hope we have in Christ that we ought to labor unceasingly to give others this hope. Christ came to seek and to save the lost. He left this glorious work unfinished. It is for us to carry it on. Let us then be up and doing while it is yet day for the night cometh when no man can work. All about people are dying in darkness and sin—without hope and without God in the world. Can we let them perish while we stand idly by and tell them not of the Christ who came to save? Can we expect to hear the welcome words "well done" if we obey not the Masters command to preach the gospel to every living creature?

We cannot all be foreign missionaries and carry a message of hope and love to people across the sea but we can all work for Jesus just where we are. There are countless opportunities lying all about us. May God open our eyes to see them. By His help we may make our daily lives such that people will want to know and serve our Jesus. Then, as God has prospered us, we may give of our earthly possessions so as to make it possible for others to carry the news of salvation to heathen lands. Oh it is such a blessed work which our master has entrusted to our care, and great is the reward if we are faithful to our charge.

God grant that at the blessed appearance of our Master, we may be found ready and watching.

Your Sister in Christ.

Eva Bradley.

Dear Bereans:

I know that some time will elapse before the time for our annual Bible School to convene, but I think it none too soon to urge upon all who possibly can to make their plans and calculations to attend the Bible Institute held at Oregon, Ill., conducted by Bro. S. J. Lindsay. The time is not definitly settled when this is to take place, but it will likely precede the yearly Conference, as heretofore. Of the time however, there will be due notice given later. This is to spur each one of us into thinking upon the subject as to whether or not we have need of such a drill. I, for one, feel it to be an opportunity which ought not to be lost, affording as it does, the chance for a systematic study of the Scriptures, with one who is a thorough student of the Word, making it so plain that all may understand.

We must realize that many of the standard-bearers of the faith, those who have toiled incessantly in the interest of the Master, are now about ready to lay down their burdens—who are to step in and fill their places? Do we not see, then, the necessity of using every means at our command to prepare ourselves to take this stand, that the Truth, which we all so dearly love, may not languish for some one to hold it up to the world.

Let me say right here that this is not particularly to Bereans, it is to all; Bereans, and those who are not, (but ought to be) old and young alike, in the state of Illinois and in any other state, all are invited to our Bible school, but as I stated above, it is the young to whom we must soon look to keep the banner of Truth floating, unless our dear Saviour comes speedily, for which event we are all waiting and watching. To those who have never visited Oregon, I want to say, it is a lovely little city, situated in one of the most picturesque spots upon the banks of Rock River, so that our stay there may be one of recreation as well as study. Trusting to meet all the old members of our Bible class and many new ones I remain,

Your Sister in the One Faith,

Anna L. Adams.

The Pledge.

Dear Bereans

A little over two years ago when I signed the pledge, I did not suppose I could stop tobacco so easily as I did. For I had tried it several other times before and made a failure of it. Some told me if I could not stop smoking before I signed the pledge, I could not after, and laughed. Of course if I had put my name there to please some one else and did not do my part, I surely would not have stopped the tobacco, but I put my name down, trusting in God's help to stop using the evil weed.

It is an injury to those who use it, I know, for I used it myself and I never received any good from it, and ones breath is always disagreeable and unpleasant to those who do not use it. But one must not sign the pledge thinking that God will do all. He will do His part and give us strength to do ours, and we must do it or fail.

I never regretted that I did put my name down with the list of signers, and I am thankful today for it. It looks nice to see a young man walking along smoking or chewing, and spitting where others have to walk, or see young men go into the saloon and call for their glass of poison! I think if they could only see themselves they would be so ashamed that they would not go near another saloon.

There is only a saloon every other door, here, I never stopped to count them, but I think there are about twenty-five of them in a town of about twenty-five hundred inhabitants. I think we need our missionaries in the United States, instead of sending them to other parts of the world.

Yours in the Precious Faith,

G. H. Lindsay.

Obituary.

Isabella Guise—Shaffer, wife of Hiram Shaffer, died at Bracken, Ind., Dec. 15, 1904. The funeral services were conducted at the Funk church, south of Bracken, by Rev. W. S Jordan. Mrs. Shaffer, whose maiden name was Guise, was born at Springerville, Fayette county, Indiana, August 30, 1841, and died Dec. 15, 1904, aged 63 years, three months and sixteen days. She was one of a family of eight girls, four of them living. Those in this vicinity are Mrs. David Krider, Mrs. Robert King and Mrs. Cox. Her husband also survives her. She had been a member of the Adventist church for twenty years. She was married twice, her first husband's name being Ellsberry.

Joshua W. Barber was born at Baltimore, Md., March 13, 1819.

He moved to Ohio when about seven years old, then to McLean Co. Ill., when about twenty-four years old. He was married to Catherine Haughtman Sept. 15, 1844. To this union there was born twelve children, nine of whom are living. There are also twenty-five grand-children, and seven great-grand-children. His wife departed this life, Nov. 8, 1874.

From 1861 to 1865 he served his country in Co. E. 3rd. regiment provisional troops. In 1877 he removed to McPherson Co., Kansas, where he resided until his death, April 6, 1905, aged 86 years and 24 days.

In the afternoon of April 7, I received a message by phone that Father Barber was dead and asking me to come and preach the funeral. Leaving Ransom at 5 o'clock Saturday morning I arrived at Conway, Kas., a little after 12 o'clock, where I found seven of the children and a goodly number of the grand-children assembled at the home of the deceased. At 2 o'clock I commenced a discourse from 1. Cor. xv., pointing out the importance of the resurrection in order to a future life, for those who have died in Christ. I held up to view the nature of man, as the basis upon which Paul made his argument.

I then presented the resurrection as the hope of Job, of David, of Isaiah, and Daniel, and closed my talk by calling the attention of the hearers to the promise of Paul and Jesus. 1. Thess. iv: 14-18. John xi: 25.

Previous to his coming to Kansas in 1877 he had lived in Harrison Co., Mo. It was while living at Eagle Ville, in that County, about 1875, that he learned the truth under the preaching of Brother W. J. Orem.

Brother Barber was practically alone in the faith from the time of his coming to Kansas until his death, and although surrounded with the ancient doctrine of mysticism and the hardships of a new country, yet he never faltered nor wavered in his faith. Like the mighty oak he was able to stand all the storms of life.

The estimation in which he was held by his neighbors was shown by the large number that attended the funeral, 35 carriages following the remains to the cemetery!

The enemy has triumphed, death has gained the victory, but Paul has said "the dead shall be raised incorruptible," and then the saying will be brought to pass, "O death where is thy sting, O grave where is thy victory," and may his children look forward to that time with a living faith, and be ready to be caught up with the father to meet the Lord, and share with him in the glories of the kingdom.

A. W. Darby.

Editor Restitution:

Will you please notice in the Restitution that the Church at Foothill, Ont., propose to have a special religious meeting to commence on Saturday evening May 27 and continue over the following Sunday.

We expect the friends at Niagara Falls, N. Y., to meet with us, and as many more as can make it convenient to attend. A general invitation is given to all.

Yours for the Truth, as it is in Jesus.

P. H. Bouk.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Edwin Wood	1 00
Sarah L Lasho	3 00

Subscribe for The Restitution.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A Minister's Reasons.

I have a new addition of "A Minister's Reasons for leaving his Church," a pamphlet of 22 pages, which I will mail at 5 cts. per copy, or ten copies for 40 cts.

A. H. Zilmer, Plymouth, Ind.,

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

A Spring Song.

Violet, violet, blue and sweet,
Nestling down by the old oak's feet,
Can it be you are glad to grow,
Nobody near your grace to know?
Whispered the violet, soft as air,
"God can look on me anywhere."

Blossom white on the waving tree,
Low to-morrow your place may be,
Crushed perhaps 'neath a careless tread—
A faded flower. The blossom said:
"Promise of God was never broken;
I am content to be his token."

Robin, singing your heart's delight,
What may happen before the night?
Foolish thing of such joy possessed,
Over a tiny, leaf-hid nest.
"Why should I not in gladness sing?
I am a robin and this is spring!"

Little brook, from the fetchain free,
Dancing off to the boundless sea,
Rippling and fanning in sheer delight,
Sparkling and dimpling till out of sight.
Why should your rapture over brim?
"My cup is crystal, and full to the rim."

Heart that cannot, for cares that press,
Sing with the bird, or thy Maker bless,
As the flowers may, blooming sweet
With never an eye but God's to greet
Their beauty and freshness learn to trust!
Lift thy thought from the earthly dust!

Robin and blossom, and violet blue,
Singing and shining with morning dew,
Have they no lesson for one like thee?
God, who loves even them, will see
How thou art trying to sing his praise
Out of the gloom of thy shadowed days.

Communicated.

History of Man.

There was a time when there was not a man upon the earth. Gen. ii. 5. Let us suppose a sea captain in voyaging over the great deep should land upon an uninhabited island covered with luxuriant grasses, fruits, vegetables, beautiful flowers, pure waters, rich soil, valuable minerals, mild climate, abundance of timber, grand scenery, living creatures, the sea teeming with every variety of fish and other food for man, would not this thought suggest itself to the mind of the captain, "What a beautiful place this would be for inhabitants suited to these conditions." This would necessitate organized beings whose wants could be supplied from their island-home and its surroundings. To secure all needed blessings the inhabitants of this island must be possessed of sufficient intelligence to enable them to obtain by pleasant exercise of their physical powers all the necessities of their simple, unperverted natures. Such beings would also cultivate refined tastes, a love of the beautiful in nature and art, the beautiful scenery of their island-home would supply the one while their inventive genius could supply the other. Suppose that in later years the captain revisits the island and finds it peopled with such beings as he had once thought would be adapted to the place, do you not think his curiosity would be sufficiently excited to learn the history of these people? How did they reach the island? Where did they come from? Why did they come there? If told that they had a record giving their origin and history would not the captain take a deep interest in the perusal of this interesting history? Now, dear reader, I propose to present the simple truthful history of man as he appears in his primitive home, a vast island floating in the immensity of space. The information I offer has been gleaned from what I believe to be a truthful record of man's origin, nature and destiny. If my humble effort shall be the means of instructing the honest enquirer after truth, justice demands that I briefly state the cause that led to this effort.

A zealous, devoted sister in Ohio who is laboring earnestly to instruct her neighbors in the truth, kindly insisted that I should write upon this subject, removing as far as possible the objections urged by believers in the inherent immortality of man. To her then let me dedicate these lines. There was a time when the earth was without an inhabitant as the Bible plainly states. How did it become inhabited? What kind of beings were the first inhabitants? Where did they come from? How were they created? The same book that tells us that at one time "there was not a man" also tells us how the first man was created, tells us who the Creator was, gives us a complete history of the man in every relation he sustains to his Creator. This account briefly, yet plainly informs us of man's origin, the material employed in the act of creation, the process by which life was imparted to the organized being to whom God gave the name man. Before introducing the "history of man" let me quote an extract from Carlyle: "Histories are as perfect as the historian is wise." As this statement will not be disputed what tremendous weight belongs to the history of man, as the author of that history is the very embodiment of wisdom, one in whom "all the treasures of wisdom and knowledge are hid." Surely then such a record must be reliable and entitled to our fullest confidence.

Now for the facts of divine history turn to Gen. ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here in twenty-seven simple words is recorded the most stupendous fact in history. Whole volumes of human philosophy have failed to throw even a single ray of light upon the grand truths found in this brief statement, but alas, human wisdom has at best only obscured the beautiful light that shines from the inspired words. That the being described in Gen. ii. 7 is the man of God's proposition is fully shown in every relation that man sustains to the divine plan. Ages after this dust-made man was created the Psalmist David (Psa. ciii. 14) confirms the fact in these words, "He knoweth our frame, he remembereth that we are dust" Job iv. 19 tells us man's "foundation is in the dust."

Now let us refer to the early history of man as recorded in Gen. iii. 19. The closing words of the divine sentence pronounced against the man as the penalty for sin declares that "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken, for dust thou art and unto dust shalt thou return." Here man's origin is again declared, and his destiny when his sentence is executed brings him back to the condition from whence he was taken. The act of creation made him, the execution of the sentence unmade him. That the man whose history is here given is a being exactly adapted to the place he was to occupy is clearly stated in the description God gives of man's home in the newly created earth. Gen. ii. 8-9, "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." That the man whom God hath put into the garden with instructions to dress it and to keep it was an organic being possessed of a tongue, teeth, lips, palate, throat, digestive and assimilating organs is evident from the fact that the first command given him after entering the garden was concerning the food he should eat, and forbidding access to the tree of the knowledge of good and evil. But perhaps the interested reader of this history of man should ask, "if this is a true history of man in what respect is man superior to the animal creation, in short what distinguishes him from animal creation?"

To answer these questions fairly and Scripturally, let us note first the points of resemblance given in the Bible as being common to both men and animals. In Gen. iii. 19 God gives us the origin of the lower animal creation. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air....." However humiliating it may be to haughty and proud man to read of one common origin for both man and beast, the fact remains and man cannot change it. "But surely," says the objector, "man's superiority will be seen in the endowment of life, did not man receive from his Creator a higher life than the beasts?" To constitute man a living soul, person, or being, God gave him the breath of life. That the breath of life was possessed in common with man by the animal creation is clearly established in Gen. vi. 17, "And behold I even I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and every thing that is in the earth shall die." Also in the seventh chapter of Genesis after naming the whole animal creation in the 14th verse, we read in the 15th verse, "And they went in unto Noah into the ark, and two and two of all flesh wherein is the breath of life." That both men and animals originate in the dust and live by breathing the breath of life is a clearly settled Bible fact, whether men accept it or not. Human logic has no effect upon it. Scholarly ability in vain attempts to set aside God's positive declarations, and infidelity can go no further than to say, "I do not believe it." But that the comparison may be complete let us view both man and beast in the state called death.

The reader's attention is now called to Eccl. iii. 18, 19, 20, "I said in mine heart concerning the estate of the sons of men that God might manifest them and that they might see that they themselves are beasts. For that which befalleth the *sons* of men befalleth beasts, even one thing befalleth them, as the one dieth so dieth the other, yea, they all have one breath, so that a man (in death) hath no preeminence above a beast, for all is vanity. All go unto one place, all are of the dust and all turn to dust again." Here the broad sweeping assertion is made that in death man has no preeminence over beasts. However broad the distinctions in life may have been, or after death may be, the question is *forever settled that during death's* reign a perfect equality exists. Failing to find the proofs of certain claims for man's highly exalted position the advocates of such claims tell us that man's vast superiority over the animals consists of knowledge, while the animal possesses only instinct. But this distinction will not stand, for every Bible student knows that knowledge is by no means man's exclusive prerogative. Here is God's comparative estimate of the intelligence of both man and beast. Isa. i. 3, "The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider." This comparative view is certainly not very flattering to man, with all his exaltation. The merest tyro in knowledge can testify to acts of intelligence on the part of animals. Certain animals have shown a degree of intelligence that would rank them with some of the human family. A few points of superiority in favor of animals ought in justice to them be presented. Many of them possess greater strength than man, they outspeed him in the chase, they possess keener faculties, the ear detects sound quicker, the vision is sharper, the sense of smell is far more acute, they perceive danger when man with all his boasted knowledge is ignorant of it, man's utter helplessness in infancy is in sad contrast with the ability of some of the animal creation to take care of themselves almost from birth. What then distinguishes man from the lower animals.

At least three things serve to show man's superiority in the divine plan over the other creatures of earth. 1st. Man's Creator showed him a marked preference in *giving* man a superior form, "the human form divine" for God created man in his image and after his likeness. No other creature on earth, in the air, or in the mighty deep can claim this high distinction. God's estimate of the value and sacredness of his image is shown in his displeasure when man's murderous hand is raised to mutilate or mar the beautiful image of the Creator. Read Gen. ix. 6, "Whoso sheddeth man's blood, (mutilates or mars the image) by man shall his blood be shed; *for* in the image of God made he man." Those familiar with the Bible know that an image is an imitation, representation or picture, hence the image of God is expressed in the physical form of man. The use of the word in the history of man has no reference to an intellectual or moral resemblance as is shown in the use of the word in Gen. iv. 3, "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image and called his name Seth." Here the resemblance is to the physical form, the features, in short the common use of the word conveys the true idea "the child looked like its parent" not in size, not in intellectual or moral qualities, but bore a striking resemblance in the expression of the features.

The second marked distinction in man's favor is made in his capacity for increasing his stock of knowledge almost indefinitely, while animal knowledge is quite limited, yet sufficient to supply its wants. The mental capacity of animals while quite limited enables them to reason upon the simple problems with which they must deal. But man's field of research, investigation and reason, is so vast and the problems so intricate that a vastly increased capacity was a necessity in his case. Man's Creator honored him in the scale of existence by constituting him a responsible being in placing him under law for the regulation of his conduct. This act of the Creator stamped man as a moral agent, making him responsible to the Author of his being. This distinction places man upon the throne of animate existence upon the earth, this exalted position was conferred upon man not by conquest gained in fierce and bloody struggles with his inferiors, but was given him at his creation. Gen. i. 26, "And God said, Let us make man in our image, after our likeness, and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon earth."

Now let us look at the third and crowning mark of distinction that raises man above the animal creation. A brief period is allotted as the life time of the entire creation, but to man alone has the Creator offered upon conditions, a future state of existence, entirely free from all the unpleasant environments of this present life, and the value of this grand offer consists in the fact that the future life and the blessings attending it will be endless. Our present brief state of existence with all its aches and pains, its bitter griefs and disappointments does not abate our desire for its continuance, every effort is put forth to continue it even under the many ills that belong to it, even the animals when wounded fight fiercely to prolong their lives, though suffering intense pain. No wonder that love prompted the offer of endless life. Jno. iii. 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Should not every heart be attuned to praise God for his wonderful goodness to the children of men? Yea, even inanimate nature should break its lasting silence in tones of praise for such mighty love. In our investigations so far we have not found any intimation that man, as at present constituted, is in possession of any life principle, that prevents the enemy death from taking full possession of the entire man. Why this profound silence in God's history of man as to any deathless or immortal principle? Even the words or terms that would express endless existence are not once applied to man in the history that God has given of him. With such facts before us let us review a part of the early history as given in Gen. ii. At the 9th verse the statement is made of "the tree of life in the midst of the garden." The name of this tree would indicate that its fruit could either impart life, or prolong life already given. What relation then did the man whom the Lord God formed sustain to this tree? If the tree could give life or sustain life already given, then the prolonging the man's life would be an assured fact, if he could have access to the tree. To assume this position would nullify the penalty that God had pronounced upon the man, for that declared the man should die, and fully explained the penalty by saying the man should return to the dust from whence he had been taken. Now one of two things must be admitted, either the man was prevented from eating of the tree of life, or else God failed to execute the penalty upon the man as he had threatened. To settle this no discussion is necessary. We simply appeal to the history of man as recorded in Gen. iii. 22-24.

Let the reader note the facts in the time referred to, the act of sin had been committed, the man and his wife had confessed their guilt, the sentence of death had been pronounced, the man and his wife were yet in the beautiful garden. Now read the language cited in Gen. iii. 18-24, "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword, which turned every way to keep the tree of life." Does this settle the question? Did this act of God prevent the man from continuing his sinful life forever? Can the man shut off from the tree of life suffer the penalty of death threatened by his Creator? All these questions are fully answered in one brief sentence, Gen. v. 5, "And all the days that Adam lived were nine hundred and thirty years and he died." We have thus briefly given a history of the man whom the Lord God formed of the dust of the ground. The identity of the man is clearly seen in all his relations to his Creator, in other words it was the same man that God formed of the dust of the ground, that was put into the garden of Eden, the same man that was told to dress the garden and to keep it, the same man that was commanded to eat of all the fruit of the garden except the tree of the knowledge of good and evil, the same man that was driven out of the garden, the same man was compelled to eat of the herb of the field, the same man that was to endure sorrow, and labor all the days of his life, and the same man that lived nine hundred and thirty years and died. In all these relations no other man has been substituted, and the same dust-made flesh and blood man is the subject of God's dealings throughout the Bible.

In the face of all these facts, how can intelligent men affirm that all these evidences found in God's history of man, have no relation to the real responsible man, but relate to the body which has been conveniently called "the house in which the real man lives." Assuming the existence of such a being, or entity, or more properly non-entity, necessitated the coining of new words or phrases to describe that which exists only in the imagination. A great many words and phrases as well as attributes are found in God's history of the man whom he created, but not one of them can be applied to the being that is not even mentioned in the Bible. The popular phrases and words found so often in religious literature and public addresses such as "immortal soul," "immortal spirit," "never-dying soul," "never dying-spirit," "deathless soul," "deathless spirit," "immortal man," "undying man," "deathless man" cannot be found in the Bible. The reason is plain, not one of them belong to nor can be applied to the man whose history is given in God's Word. Why did not God use these words and phrases? Simply because they could not be truthfully applied to the being that he formed.

Look now at a few of the words, phrases and attributes that God has used in his history of man. "Die" "dying" "dead" "mortal man" "mortal body" "corruptible man" "flesh and blood" "perish" "destroy" "burn" "burn up" "be as though they had not been" "not be" "silent in darkness" "a vapor that appeareth for a little time and then vanisheth away." These and similar expressions abound in the Bible and exactly fit the man that God had formed.

Two words that occur frequently in the Bible are supposed to favor the belief in natural or inherent immortality, soul and spirit. The two words and their equivalents can be found over fifteen hundred times in the Bible, but in all the occurrences of these words there is a total absence of any word or term that expresses endless life. The words are not synonyms, both words have a variety of meanings, both words are applied to the lower order of the animal creation, the word soul being applied to every moving and creeping thing, even before it is applied to man. See Gen. i. 20. v. 30 (margin.)

The soul is said to hunger, to thirst, to eat, to drink, to breathe, and to die. The primary use of the word soul in the Bible is person or being, in this sense it is applied to man whether living or dead, and to beasts, birds and creeping things. A secondary use of the word expresses life. See Matt. xvi. 25, 26; Mark viii. 35, 36; Gen. xxxv. 18. Other uses of the word will be found in a brief search with the aid of a good concordance. As a soul whether man or beast, lives by breathing, the word is often used to represent the life, but is never used in the Bible to represent an entity or thing that can live while the man is dead. Neither life nor death are entities, but both are conditions, and exactly opposite conditions.

The word spirit has a wider range of use in the Bible than the word soul, yet nowhere in the Bible can we find the use of the word as claimed by the advocates of inherent immortality. They once taught that man was dual in nature, a body and a soul, but at present they tell us that man is tripartite, a body, a soul, and a Spirit.

They admit the body can die, that even the Soul is not immortal, but that deathlessness inheres in the Spirit. But if the Spirit is the essential life of man how will they account for certain persons mentioned in the Bible who had no Spirit and yet were living beings. 1. Kings x: 5, 1. Sam. xxx: 12 Here in one case the Queen had no Spirit in her, yet she was a living woman, overwhelmed by seeing the glory of Solomon's kingdom and palace. It took away her ambition to shine as a great ruler, and in the other case the Egyptian was simply exhausted by his long fast, but the food given to him restored him to strength and vigor.

As more than forty different Spirits are spoken of in connection with man, it will be readily seen by the Bible student that the use of the word in the Bible must be determined by the circumstances under which it is used. The word *Spirit* in 1. John iv: 1 is used in the sense of person, prophet, or teacher. Again the word is used in Ecc. xii: 7 to represent death by man yielding up to God the life principle that God gave to man—"the breath of life." The same idea is expressed in Psalm cxlvi: 4, "His breath goeth forth (to God who gave it) he returneth to his earth (the dust) in that very day his thoughts perish." Now turn to Gen. ii: 7 and Psalm cxlvi: 4 and see how death unmakes him, then turn to Psalm vi: 5 and learn that the dead cannot remember God, then turn to Psalm cxv: 17 and learn that the dead cannot praise God, then turn to Ecc. ix: 5, 6 and you will learn why this is the condition of the dead, for there it is said "the dead know not anything." All their mental faculties have ceased to act. In short the man of whom God has given us a history is dead and not alive. Man's identity has been clearly established in every relation he sustains to his Creator from the time he was "formed of the dust of the ground," until his "breath goeth forth and he returneth to his earth." Every fact in his history corresponds with the fact of his creation.

Now another question of the deepest importance presents itself: Does the Bible in continuing man's history beyond the grave, preserve his identity in the future life? Most assuredly it does, every promise that God has made to man pertaining to a future life conveys this idea beyond a doubt.

The promise of an everlasting inheritance of the land, that God made to the fathers is a clear proof that their identity will be preserved. The identity of the land promised them is forever established in the description of the land by such terms as "this land," "the land whereon thou standest," "arise and walk through the land," "unto thee and thy seed (Christ) will I give this land." The names by which these men were known by their associates clearly identifies them in the time when they will occupy the land. Christ testifies that faithful ones should come from the east and the west and sit down with Abraham, Isaac and Jacob, in the kingdom of heaven. But we have evidence the most conclusive that the identity of the person is not lost but carried into the future State in the case of our blessed Redeemer, whom God raised from the dead with an incorruptible body that yet bore plainly the spear cut and the nail prints. Such proof may be called a demonstrated fact. Every Saint of God has the promise, if they are faithful, that "these vile bodies shall be made like unto Christ's glorious body." That glorious body shining in immortal splendor was just as real, literal and tangible as when hanging upon the cross it was pierced by a Roman spear.

The importance of recognizing the truth as set forth in the history that God has given us of the man of his proposition will be seen when "God's Plan of Salvation" is considered. The dust-made man, the flesh and blood man, the mortal man, in short the man of God's description is the only being that can be a fit subject for the salvation that God has promised. An immortal being could not possibly be benefitted by this salvation, for when a proper subject of God's salvation has reached the immortal state his salvation is complete, as Jesus has taught (Luke xx) "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Salvation completed in this case puts the subject in just the condition that we are told the "real man" is in now. Such a being cannot perish, therefore God did not give His only begotten Son to save such a person. If there are any immortal beings in heaven or earth they need no salvation. But dying, perishing, mortal beings are exactly adapted to God's plan of Salvation, and it is the grand panacea that offers a full and complete remedy for all the ills he is heir to. Let us rejoice then "that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

J. F. Wagoner.

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The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O fill me with thy fullness, Lord,
Until my heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

Age Limit.

There is an age limit in our orchards. Trees sometimes live and bear leaves when they are too old to bear fruit. And some good people think that there is a similiar limit of usefulness in our lives—that when a minister, or even a private Christian, reaches a certain age, his only business is to sit with folded hands, and wait for his summons to the higher life. But the inspired psalmist did not think so. He cries in the seventy-first psalm, "Now; also when I am old and gray-headed, O God, forsake me not until I have showed thy strength unto this generation." He realized that he had a work to do for God and humanity as long as he lived, and he believed that God would help him do it And, hence, he writes in the ninety-second psalm, that the righteous "shall still bring forth fruit in old age.

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Winona Lake.

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The subject matter contained in the articles written by Brother Joblin, entitled The Paternity of Jesus, and Vital questions, will be put in pamphlet form provided the brethren desire it. This will be decided by the promptness of your orders. The price will be 10 cents a copy or 12 for $1.00. Do not send money now, but send word to M. Joblin, 626 Woodland avenue, Cleveland, Ohio, saying how many you will buy when the work is out. Due notice will be given when to send money.

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Church of God in Brooklyn, N. Y., now use in the Hart Building No. 1098 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:30 a. m. Samuel Osborne and O. A. Matney Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 40th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruce Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 3:30 p. m. G. G. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. H C Hallsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fitz, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M M Major Pastor.

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I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send in their offerings for the work. The Nebraska Secretary is Mrs. Fanny D. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

Yours in the hope,
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A Child's Longings.

I'm but a child, yet Jesus died,
From sin to set me free,
"Suffer the little ones," he said,
"And let them come to me."

I need the love which he bestows,
So tender and so true,
His blessing everywhere I go,
My whole life-journey through.

I know there's work for children's hands,
But I am very weak;
I cannot see, I do not know,
Unless his help I seek.

I must go to him, as he said,
And he will smile and say,
Come close within my arms, dear child;
"I'll lead thee all the way."

Then I shall know that I am his,
And he my friend and guide;
Though I can little do for him,
I shall be near his side.

Communicated.

Pine Woods Bible Class.

Teacher The lesson selected previously for to-night's study is the following question:

IN A MORAL POINT OF VIEW, WILL SOCIETY BECOME BETTER OR WORSE AS WE APPROACH THE "LAST DAYS?"

What gave rise to the selection of the above topic, for our lesson?

Ella Because we find teachers (who are unskilled in the Word of God) who both from pulpit and the press, declare that the world is constantly growing better, and that at the present time the world "is a much better place in which to live than at any time since our Savior trod the hills of Palestine."

Q If this present world (kosmos), is getting better so fast; if it is a fact, that at this day it is such a vast improvement over what it was in our Savior's day, and is still growing better, would it not be as well to let well enough alone, and let it go on getting better and better, and eventually reach the age of perfection without divine intervention, or the need of a "new heavens and a new earth, wherein dwelleth righteousness"?

A The fleshly mind would answer yes. The flesh is prone to ignore God.

Q Have we divine assurance as to what will be the moral status of the people in "the last days?"

A We have.

Q Please quote it.

A I will quote 2 Tim. iii. 1-5, from the Twentieth Century Translation: "Be sure of this, that in the last days difficult times will come."

Q The phrase "Be sure of this," indicates that there will be some good ground to expect "difficult" or "perilous times," in the "last days," does it not?

A Most certainly.

Q Upon what condition of things can we base an expectation of "perilous times" in the "last days?"

A In answer I will continue the quotation from Timothy: "People will be selfish, mercenary, boastful, haughty and blasphemous" in the "last days."

Q Then selfishness will be a predominate feature of the last days?

A Yes, so says the divine Word.

Q Could you call excessive cold selfishness, (which cares little for the welfare of others,) an evidence of the world getting better?

A By no means.

Q Is the present age one of excessive selfishness, even in excess of anything previously known?

A There has never been anything equal unto it, since creation.

Q What evidence have you to support such an affirmation?

A It is seen in our "last days" monopolies. The rich have pooled their capital together in combinations called trusts, for the purpose of controlling the price of every necessary of life.

Q To what extent are these selfish combines formed.

A They are world-wide.

Q What has been the effect of the operations of these selfish combines?

A To make the rich fabulously rich. It is simply selfishness run riot, a predominant feature of the "last days."

Q What other effect is seen?

A Their selfish greed has brought distress upon the people, and great suffering upon the poor. As Honar well said: "Sick at heart with this world's scenes of evil,—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man."

Q What has caused man to thus use his fellowman?

A Selfishness.

Q What effect has all this had upon the times in which we live?

Lud It has produced "perilous times." It has caused labor to organize for self-protection against the merciless, selfish greed of organized capital, which would not only rob the laborer of the just reward of his labor, but exact from him their own prices for the necessaries of life.

Q What condition of things has all this produced?

A Strikes, boycotts, lockouts, evil passions, riots, blood-shedding, starvation, poverty, lawlessness, hatred and a spirit of distrust between man and man. The apologist for the world getting better says, these constant strikes, boycotts, etc., is but "a part of the friction of progress." If this is "progress," may the good Lord deliver us from further "progress," and also keep the world from getting any "better" if this is the evidence of the world getting better.

Q Will a mercenary spirit prevail in the last days?

A Yes. Paul says to Timothy: "People will be selfish, mercenary." Read the daily papers, and note how justice is miscarried by bribery, jurors, legislatures, city councilmen, etc., we hear it often said, "every man has his price." This is the mercenary spirit of our age.

Q What other evils will denote the presence of the last days?

A Paul says they will be "boastful, haughty and blasphemous."

Q Does this spirit prevail to any extent at this day?

A Yes. This is pre-eminently an age of invention, and an increase of knowledge, which has made man vain and boastful in the extreme; the air is full of haughty pride on this account. Blasphemy was never more prevalent.

Q We are told that in order to improve the incoming generation, we must do so by a proper training of our children. What will be the disposition of children in the last days?

A Paul says, "They will be disobedient to their parents."

Q How do children regard their parents today?

A We often hear them spoken of by children, as "the old man," "the old woman," "the governor," etc. Children who thus speak of their parents, are never obedient children. Again Paul says, "they will be ungrateful, impure, incapable of affection, merciless, slanderous, wanting in self-control, brutal, careless of the right, treacherous, reckless, and puffed up with pride."

What other feature will mark the presence of the last days?

A Paul says: "They will love pleasure more than they love God; and they will retain the outward form of religion, they will refuse to allow it to influence them. Turn your back on such men as these."

The above is an inspired declaration of the condition of things which will obtain in the last days of this Gentile age, and it is at this time when the Lord's coming may be expected.

Paul further says: "Let no man deceive you by any means: (by saying the world is getting better) for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Q Now, Paul says, the world will get worse before the King comes, but our modern optimist says, it is getting "better and better," and will continue to improve, until the millennium comes. Which shall we believe?

A. Believe the inspired writers every time.

Q The Lord says a like condition of things will obtain at his second coming to that which prevailed when God sent his judgment in the days of Noah. Was the world getting better and better at that time?

A No. We read: "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Q If the moral status of the people when the Lord comes, is to be similar to the moral condition of the people in Noah's day, then the teaching of people getting better, instead of worse, must be an unscriptural delusion, is it not?

A It is against the general tenor of Scripture teaching.

Q That which is growing worse all the time, could not possibly be getting better and better, at the same time, could it?

A Impossible. Two opposites could not prevail at the same time.

Q Does the Bible when speaking of the "last days," in so many words say, that the people should grow "worse and worse?"

A It does.

Q Where?

A See 2 Tim. iii. 13: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Q Who is it that shall "wax worse, and worse" as the last days come on?

A "Evil men and seducers."

Q Then the world of people can never be said to be getting better and better, until "evil men and seducers" cease getting "worse and worse," can they?

A The two opposite conditions cannot prevail at the same time.

Q Now does the spirit speak expressly as to the condition of things "in the latter times?"

A It does. It speaks so expressly, that there is no room for controversy with any honest controversialists.

Q Please give it?

A See 1 Tim. iv. 1, 2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron."

Q Then we can hardly look upon a departure from the faith, following seducing spirits, speaking hypocritical lies, and an hardened conscience, as an evidence of the world getting better, can we?

A No, sir; it is quite the reverse. We are living in a cultured age, consequently a large amount of deviltry is hidden from the public gaze, by a gloss of "hypocrisy," and while it does not appear so gross and open as it used to be, yet it is more insiduous, deep dyed, and dangerous; the unsuspecting are more easily led astray, because of the hypocrisy with which it is covered.

"Behold, the Lord cometh out of his place to punish the inhabitants of the world for their iniquity," and not because they have been improving, and growing better ever since the Lord was upon the earth.

Yours in the Blessed Hope.
W. H. WILSON.

The Lord is Risen Indeed.

To the Bereans at Plymouth:,

In the language of the Apostle Paul to the Romans I greet you all, Beloved of God called to be saints, grace to you and peace from God our Father and the Lord Jesus Christ. I am pleased to be with you in spirit if not in person this glorious Easter Day and to say with you all, Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever, Rev. i. 12, for the knowledge of the fact that the Lord, even our Lord and Savior Jesus Christ is risen indeed. To the new man in Christ Jesus this is good news to know that Jesus, God's only begotten Son, whom he gave to be a propitiation for our sins, he who suffered shame and persecution and death that he might do the will of him that sent him and give us a hope of eternal life, is actually risen, that he has conquered the arch enemy death and has in truth become worthy of the approval of God. "This is my beloved Son, in thee I am well pleased." Luke iii. 22.

The burden of our text today is the fact that the Lord is risen, he is risen *indeed*. The mingled grief, disappointment and abandonment of hope of the followers of Jesus is described in this chapter. Cleopas gives expression in the 21st verse to the feelings of the disciples. They had all expected Jesus to restore Israel "at that time" and that the glory of which he preached would be immediate, and to witness his suffering and ignominious death on the cross between two malefactors and his burial had dashed their hopes to the ground. Their faith was gone, their King had been laid away in the tomb, and they seemed at a loss to know what to do, and Peter gives expression to their feelings in Jno. xxi. 3, "I go a fishing." So completely had they given up, forgetting all the teachings of Jesus that his appearance to the women was regarded as idle tales, and they believed him not, for we find Cleopas and his companion leaving Jerusalem and on their way discussing the things that had happened and the "probability" of his resurrection and when Jesus appeared and "Expounded to them from Moses and the prophets," he brought back to them all his teachings, until their interest had returned, their hearts fairly burned within them with renewed zeal and they were loathe to have Jesus leave, persuading him to abide with them. But the climax is reached when their eyes opened and he makes himself known to them. They rise up "the same hour" to return to Jerusalem. Remember "the day is far spent, evening is near at hand," yet they must return to the brethren at once with the glorious news. Although later at night they found the disciples gathered together talking of the appearance of Jesus to Peter, and their united song of rejoicing is, "The Lord is risen indeed," "Christ is risen from the dead; he returns to life once more; death and hell before him bowing, he doth rise the victor now, glory be to Christ the King, Alleluia, Alleluia, He hath risen, wake and sing, Alleluia. Praise the Lord." Oh glorious consummation. What a season of rejoicing those disciples must have had. All their doubts vanished, their misgivings quieted, their confidence restored. What cared they for death or life or angels or principalities or powers, or things to come, or height, or depth, or any other creatures; their Lord and Master had risen, that was enough. Christ their Messiah, their King, their leader, upon whom they had leaned for the past three and a half years, to whom they had learned to look for the solution of all their difficulties and for comfort in their trials, he had risen just as he said. Oh once more they were strong and brave and ready to do for the Master.

Oh what glorious news to know that Jesus Christ is risen indeed. My dear brothers and sisters, has Christ risen for us today. Do we realize he has really conquered death? Do we realize he is indeed risen and is our advocate and Mediator; risen to banish all ills and wrongs; risen that we might not perish. Jno. iii. 16. Risen to take his father David's throne and to put down all rule and authority; risen that there might be glory to God in the highest and on earth peace and good will to men; risen that the earth might be filled with the knowledge of the glory of the Lord as the waters cover the sea. Heb. ii. 14. Yes, he is risen to be our friend; risen to sympathize with us in our grief, and join in our joys; risen that we might reign with him in glory; that we might sit down at the marriage supper of the Lamb. "Talk on ye profane and vain and science falsely socalled," scoff ye scoffers, the Lord is risen indeed and will reign in Mount Zion and in Jerusalem and before his ancients gloriously (Isa. xxiv. 23) and we who have become co-heirs with him will surely sit down in his kingdom with Abraham and Isaac and Jacob and David and Daniel and all the rest of the faithful ones: "Oh, sing to the Lord ye distant lands; ye tribes of every tongue." Christ is risen indeed.

"But now is Christ risen from the dead and become the first fruits of them that slept; but in his own order, Christ's the first fruits, afterward they that are Christ's at his coming. 1 Cor. xv. 20-23. If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God; set your affection on things above not on the earth; for ye are dead and your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with him in glory. Col. iii. 1, 2, 3, 4. My earnest prayer is that we may all earn recognition from our Lord when he shall come; and may the grace of our Lord Jesus Christ, be with you all. Amen

GEORGE NEILL.

The Book of Daniel.

CHAPTER I.

1. In the third year of the royalty of Joonkeim king of Jouda came Nabouchodonosor, the king of Babuloon to Hierousalem and besieged it.

2. And the Lord gave Joonkeim the king of Jouda into his hand and from a portion of the vessels of the house of the Lord, and he brought them away into a land of Senaar to a house of his god, and the vessels he brought into the house of the treasure of his god.

3. And the king said to Asphanez his chief-eunuch, that he should lead in from the sons of the captivity of Israel from the seed of the royalty and from the quick-witted.

4. Young men in whom there was no blemish and beautiful in appearance and who had understanding in all wisdom, and who comprehended in a knowing way and who thought things through in a thoughtful way, and in whom there was strength to stand in the presence of the king, and that he should teach them letters and the tongue of the Chaldaioi.

5. And the king ordered for them their daily regimen from the king's table and from the wine that he drank; and that he should nurture them for three years, and that after that they should stand in the presence of the king.

6. And it came to pass that there were among them of the sons of Jouda Daniel and Ananias and Azarias and Misael.

7. And the chief-eunuch gave them also names, to Daniel Baltasar, and to Ananias Sedrach, and to Misael Misach, and to Azarias Abdenagoo.

8. And Daniel set it in his heart that he would not pollute himself with the king's table, and with the wine that he drank, and he asked the chief-eunuch as a favor that he might not pollute himself.

9. And God gave Daniel to mercy and pity in the sight of the chief-eunuch.

10. And the chief-eunuch said to Daniel, I myself fear my lord the king who hath ordered your way of drinking, lest perchance he observe your faces to be long-visaged as compared with the young men of your age, and ye condemn my head to the king.

11. And Daniel said to Amelsad whom the chief-eunuch had established over Daniel, Ananias, Misael and Azarias.

12. Try thy house-servants for ten days forsooth. And let them give unto us from the cereals, and let us eat them and drink water.

13. And let our looks and the looks of the young men who eat from the table of the king be manifest in thy sight, and even as thou mayest see do thou do with thy house-servants.

14. And he hearkened to them and tried them for ten days.

15. And at the end of ten days, their looks appeared good to the sight and they stronger in flesh than than the young men who had eaten from the king's table.

16. And it came to pass that Amelsad took away their food and the wine furnished them to drink, and gave them cereal-food.

17. And these young men, these four, God gave unto them understanding and thoughtfulness in every thing literary and in wisdom; and Daniel had understanding in every vision-way and in dream-visions.

18. And at the end of the days when the king had said that he should lead them in, the chief-eunuch also led them into the presence of Nabouchodonosor.

19. And the king talked with them, and there were not found of them like to Daniel and Ananias and Misael and Azarias, and they stood in the presence of the king.

20. And in every oracular-word of wisdom and exact knowledge ("positive science" in these days) which the king sought from them, he found them to be tenfold better than the enchanters and the magi who were in all his kingdom.

21. And it came to pass that Daniel was until the first year of Kuros (Cyrus) the king.

COMMENT.

The reader should not draw the hasty conclusion as so many have in the past that a vegetarian diet is herein divinely prescribed or taught as the best or only regimen for humanity. For it is not, as all experience and positive science past and present have fully demonstrated. Besides there is positive teaching to the contrary and a great deal of it in the divine record. God simply enabled these young men in this way because their good endeavor in the line of duty could be best promoted in this way.

The reader will observe that the name given Daniel by the chief-eunuch was "Baltasar" which is the same name as that of the son of Nabonchodonosor who succeeded him in the dynasty, changed in the C. V. and R. V. to "Belshaszar" and "Belteshaszar." The name of the person whom the chief-eunuch had appointed over Daniel and his comrades also omitted entirely and this person designated as "the steward" his name being given in the text as Amelsad, and in a marginal note in the R. V. [illegible] is spelt "Hammelsar" [illegible] ority or from what [illegible] there being no te[illegible]ble as the Greek.

Students of prophecy will be particularly interested in the further developments we expect to give as we proceed in the translation of this old book.

CHAS. GARDNER.

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interespersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were stereotyped—hence additional copies can now be printed for the mere cost of paper, presswork and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued. Bro. Woodruff expects and asks no income from their sale, only that each book will bring a return that will replace it, and keep the book in circulation. The cost of freight and postage till the book is in your hand amounts to 12 cents. Allowing a margin to supply wrapping and necessary postage in correspondence, we must add 3 cents to this, making the cost to you post paid 40 cents. This is a rare opportunity to get a book that is highly instructive and at the same time readable, in that it is not too long in any one part, so as to weary the reader. It is an excellent work to give or loan to truth-seekers. Send to this office and get a copy. Any one wanting a number of them to use in mission work, can have them in quantities as they desire at a price just covering the cost of the books and getting them to hand by express or freight, as they desire.

Several thousands of these books should be taken by our brethren at once. Every new convert, every inquirer after truth, should have one of these books, and at the price asked could have one if our brethren will make the effort. Take hold, brethren and send these books into the Lord's vineyard to work.

Subscribe for THE RESTITUTION.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 3, 1905.

Brother A. H. Zilmer spent last Sunday with the Church at Inwood, as it was a fifth Sunday.

We hope our friends who have not yet renewed their subscription for this year will not let Spring work so occupy their minds that they neglect this matter. We are short of money now. Please remember us.

Sister M. A. Woodward of Michigan writes that she expects to go to Warren County, Ind., next Sunday, and if she does she will stop in Plymouth, Friday night. She says that Brother Woodward is improving in health somewhat.

There is no war news yet this week. The usual secrecy is kept up regarding the plans of the combatants, and there is nothing to report. In Russia the Easter time brought the usual demonstration, and there were disturbances in different localities. At Warsaw the Cossacks fired on the people, and some 70 men, women and children, were killed, and many others injured. The people retaliated with throwing bombs and much rioting followed.

Communicated.

The Assembling of Ourselves Together.—No. 2.

It was shown in a previous article that there were frequent assemblies of believers in apostolic times, for mutual edification, and that "charity" was the first essential toward such building up. Some of the means toward this end were pointed out, as the reading of the Scriptures, exhortations based upon the Word of God, the singing of spiritual songs, and prayer. Another means toward such godly edifying is the celebration of the Lord's supper. It was foreseen in the wisdom of Christ, the Head of the Church, that the body of believers would need a visible remembrance of Himself during His absence, and thus the Lord provided a means whereby His followers [illegible] Him constantly in remembrance of the kingdom of God [illegible] xxii: 16-18), or, [illegible] Cor. xi: 26, are the [illegible] Christ to "come together to eat." 1. Cor. xi: 33. This eating is, first of all, in remembrance of the Lord, and to show the Lord's death. Eating of the loaf is a reminder that Christ gave Himself for us; and drinking of the cup a remembrance that Christ shed His blood for many for the remission of sins. We are here reminded, not only of the abstract fact of the Lord's death, but also of the motive which prompted Him to give Himself, which is His love for the Church. See Gal. i: 4; ii: 20. He "loved me, and gave Himself for me." Let this reflection be a personal one. The devout contemplation of that scene on Calvary, and the love that prompted the Lord to give Himself for us wayward, sinful, and undeserving creatures, can not but beget a deep sense of humility, and of obligation and gratitude toward Him who laid down His life for us.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1. Cor. x: 16. "We" bless (or give thanks for) the cup; "we" break the bread, showing that not merely one individual engages in this solemn transaction, conscious of his relationship with Jesus the Lord, but there is a fellowship in that observance. All who participate in that solemn memorial have a common interest in Him whom they thus remember. Thereby is also shown the fact that "we being many are one body; for we are all partakers of that one bread, or loaf." v. 17. As vital union with the head is indispensible to the wellbeing of all the members in the corporeal body, so union with Christ the Head of the Church is essential to the wellbeing of the members of the Church. Where each is keenly conscious of his relation to Christ, and loves him that begat, there will be also that tender affection and kind regard for the one that was begotten. Thus the bond of union between the members, and of the members toward the Head is not only kept intact, but strengthened each time such communion is engaged in.

All should be silent while the bread and wine are passed, so that all may be impressed with the solemnity of the occasion, and each may be engaged in quiet and undisturbed meditation.

I have noticed that in nearly all places the brethren use unleavened bread and unfermented wine in the celebration of the Lord's supper. In a very few instances I have noticed the presence of fermented wine at the Lord's table. Why we should have scruples about the use of fermented bread, and admit fermented wine, has never been clear to me. It seems to me that consistency would require that if we exclude the bread in which leaven has been present, we should also bar the cup which has undergone the process of fermentation. There is vastly more danger in the latter than in the former. There may be those in the congregation who have escaped the drunkard's snare, and shall we who not only love Christ that died for us, but also the brother for whom He died, place before the latter the cup in which are present the fumes of alcohol, and in which is lurking the "mocker" that brings to destruction? And are we right certain that by using the fermented article, which we would shrink from placing before our children, there may not be awakened in the unsuspecting one the fearful appetite that may some day drag him to his ruin? Besides, the unfermented juice of the grape not only fills every lawful requirement as the representative of the blood of Christ, but in addition is easy to obtain. I was rejoiced to see a recipe for making it in the Restitution of Apr. 5. Let the reader read it again, clip it, and save it for future reference.

When and how often should we celebrate the Lord's supper? That the assemblies of the apostolic Church were frequent, that they came together often, admits of no doubt. "Ye come together," said Paul to the Corinthian brethren. 1. Cor. xi: 17, 18, 20, 33. But their coming together was not for the better, as it should have been, but for the worse. The apostle did not chide the brethren for not coming together often enough, or too often, but for their departure from the proper order which had been delivered to them. v. 23; that instead of coming together to eat the Lord's supper, they make distinctions between the rich and poor, eating and drinking so that one is "hungry, and another is drunken." v. 21. The Lord's supper was not intended as an occasion to gratify physical appetite, but to show the Lord's death till He come. Hence the command, "If any man hunger, let him eat at home, that ye come not together unto condemnation." v. 34. To eat, was one of the objects of this coming together, as is shown by verses 20, 21, 33, 34. Now, either those brethren had but one meeting annually, and therefore celebrated the communion but once in the year, or they met oftener, and proclaimed the Lord's death more frequently than that. It can not be truthfully said that their assemblies were annual, as that was entirely too long between the meetings; and for the same reason it can not be said with any show of authority that they celebrated the communion but once a year. "When ye come together therefore into one place, this is not to eat the Lord's supper" v. 20, that is, in the way they were doing. Therefore the apostle's reminder of the manner in which he had delivered this solemn memorial service to them, and the proper manner of its observance. This matter was urgent, and required immediate attention, for he says, "And the rest will I set in order when I come." v. 24. When would he come? That He expected to see them shortly, or before a great while, is evident from his remarks in ch. iv: xix: "But I will come unto you shortly, if the Lord will." Whatever was or could be done with other matters, this case must be attended to at once, even before the apostle's visit, which would be soon. Either the communion was annual, and the time of its observance lay between the writing of that epistle and the contemplated visit, or it was "often," even before he should see them. v. 26.

There is another reference to the apostle's coming, ch. xvi: 2, 3. Here the apostle gives command similar to an order given to the Galatian churches, that "upon every first day of the week, let each of you lay something by itself, depositing (or putting it into the treasury) as he may be prospered, so that when I come collections may not then be made." Diaglott, Campbell, and Rotherham. This laying by itself, and depositing it in the treasury was to be attended to before the apostle's coming. It was to be done every first day of the week (Diaglott), on the first day of every week (Campbell). The treasury, according to apostolic order and selection, was in charge of the deacons. See Acts vi: 1-4. They were the custodians of the church funds. How could the deposit of charitable funds be made with them on the first day of the week, if the brethren did not come together at that time, bringing with them that which they had laid by itself? To obviate the collection of such funds at the apostle's coming, to save time and confusion, so that the money might be available without further effort, and to bring all the churches into unity and concert of action, was the design of this order. It shows the custom which the apostle sought to introduce in the churches of God. I. Cor. xi: 17. See also I. Cor. iv: 17; vii: 17.

Shall we depart from this order established in the Church for our benefit, or shall we conscientiously adhere to it? We can not improve upon apostolic teaching, neither can we better the practices and customs established in the Church. Where these means, which have been given with a view to our good, are scrupulously and devoutly employed, we find the brethren growing in grace and in the knowledge of our Lord and Savior Jesus Christ; but where this is not the case, a gradual loss of interest in the truth, and resulting worldliness, are to be observed. Brethren and sisters, the days in which we live are certainly evil, and temptations are everywhere about us. But the day is approaching. Let us therefore not forsake the assembling of ourselves together, as the manner of some is, but exhort one another to diligence, and faithfulness, using the means intended for our strengthening and upbuilding, and so much the more as the day draws nearer. Heb. x: 25.

A. H. Zilmer.

Exhortation at the Breaking of Bread.

The Resurrection.

Today is set apart as a memorial of the resurrection of Christ. While we do not believe in observing the day for custom's sake, it is well for us to consider the subject of resurrection seriously and reverently, for our hope will be realized at the resurrection, or its equivalent, viz: a change from mortality to immortality. We of all people should rejoice in the resurrection of Jesus. We have learned the nature of man. We know that he was made of the dust of the ground and caused to live by the breath of life. And we also know that sin entered the world and death by sin, and death passed upon all men, and were it not for a resurrection, death would forever be our portion. Oh, let us thank our heavenly Father for a knowledge of the truth, and having escaped the delusion that abounds everywhere; that man had an immortal entity which escaped at the death of the body to realms above; thereby nullifying the doctrine of a resurrection. What doctrine is given more prominence in the New Testament than that of the resurrection? How the apostle Paul labored to show the Corinthians their faith was vain if Christ be not raised from the dead. With him it was a foundation truth and in no wise would he suffer them to depart from it. Upon this truth they must base their hope of future life. It was among the first truths he taught them, and when some were ready to deny the resurrection, he wrote to them saying, "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures and he was buried; and that he rose again the third day according to the Scripture." 1 Cor. xv. 3, 4. Nor is the old Scripture testimony all the evidence that we have of his resurrection. He was seen by many creditable witnesses to whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Acts i. 3. "Last of all," says the Apostle Paul, "He was seen of me." 1 Cor. xv. 8. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins, and they also which are fallen asleep in Christ are perished." 1 Cor. xv. 12-18. Here the apostle shows that the hope of the [illegible] is dependent upon the resurrection of Christ. Take that away and we have nothing left worthy of the name of hope. But the apostle was not to be moved by the vain sophistries of those who were drifting away from the first principles he had taught them, and as if to forever silence their objection to the truth he had made; he exclaims, "But now is Christ risen from the dead and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming." At his coming—he could not come if he were not alive. It is then he will fulfill his word—his promise, made when he was here before, "Because I live, ye shall live also." John xiv. 19.

"Christ is the firstfruits," the after-harvest must follow in due time. And God be praised! The after-harvest will be like the firstfruits. "Beloved now are we sons of God, but it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." 1 John iii. 36. These bodies of humiliation shall be fashioned like unto his most glorious body. Phil. iii. 21. These frail bodies which are the constant subject of weariness, disease, and finally death itself will be made strong after the power of our indissoluble life. Heb. iv. 16. These bodies which derive their life from food and water, and the air we breathe will then become consubstantial with the glorious Son of God to whom the Father hath given to have life in himself. Jno. v. 26. With such a prospect before us who would not exclaim with the Apostle Peter, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us unto a lively (or living) hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter i. 4. How long? "Until Christ who is our life shall appear then shall we also appear with him in glory." Col. iii. 4, "So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

Here we have presented to our minds the destiny of those who are in Christ. What an exalted destiny for the sons and daughters of Adam, who by nature are children of wrath, having no claim on a future life. What an honor to be associated with the chosen and faithful of all ages. Those who experience the change of nature from mortality to immortality will be thrilled with new life. Sickness, sighing and death will then be forever past. They will then be clothed upon with their house from heaven. Made like unto the angels who are not subject to death. Oh, glorious hope! Soon may it be realized. But who are to be the subjects of this transforming power at the appearing of Christ? It will be only for those who are in him, and have transformed themselves into his moral likeness. It will not be to any who have known him only in a superficial way, who do not his commandments, while professing to belong to him. The honor and power of Christ will be conferred upon those who by a patient continuance in well doing seek for it. Those who like the beloved Paul count all things but vile refuse that they may win Christ, and be found in him, that they might know him, and the power of his resurrection. Phil. iii. 8, 10. To experience that power will be more than adequate compensation for all the effort we may put forth; even the utmost service will not be worthy to be compared to the glory that will be revealed in us. Therefore let us comfort one another and encourage ourselves with the apostolic exhortation, "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the works of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 58.

W. S. Tomlinson.

Excursions to St. Louis, May 15th, 16th and 17th, over Pennsylvania Lines, account National Baptist Anniversary. For information about fares, through train service etc., ask ticket agents of Pennsylvania Lines.—May 17.

Young People's Society of the Church of God.

James i. 18.

"Of his own will begat he us with the Word of truth." We are begotten by the Word of truth or gospel. Paul says, For though ye have ten thousand instructors in Christ, yet ye have not many fathers. For in Christ Jesus I have begotten you through the gospel. Jno. xiv. 6. Jesus sayeth unto him, I am the way, the truth and the life; no man cometh unto the Father but by me. Then if through Christ is the only way, and he is the truth and the life, it is very important that we find out what this way is. Jesus also says, My words they are spirit and they are truth. We have the record of Christ's words, and those inspired to write the Word of truth. Then we must study the Word and be guided entirely by it. If we do not we will surely be held responsible, when this Word of truth has been kept all down through the ages for our benefit. Pilate asked the question, What is truth? Christ confessed unto Pilate that he was King of the Jews. And sayeth those that were of the truth heareth my voice, those that accept this message accept the truth. There are many things included in the words of truth. The most important of all is what Christ confessed to Pilate that he was to be King of the Jews, for it is through the fulfillment of this truth, that all else will be brought about. For when Christ comes to be King of the Jews, the dead will have been raised. All evil will be put down. And then will be proclaimed peace on earth good will to men. All who believe the truth are praying, Thy kingdom come. His merciful kindness is great toward us; and the truth of God endureth forever. John says, Ye shall know the truth, and the truth shall make you free. Oh, that we can say with the Psalmist, I have chosen the way of truth; thy judgments have I laid before me.

Mary Knowles.

"Whatsoever ye do in word or deed do all in the name of the Lord Jesus." Col. iii. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him, whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name. In every thing give thanks for this is the will of God in Christ Jesus concerning you. Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophet, who will render to every man according to his deeds. For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. And whatsoever ye do, do it heartily as to the Lord and not unto men.

Annie Burton.

Sanctification.

"Sanctify them in the truth, thy Word is truth." John xvii. 17. There is no other doctrine taught in the Scripture of which so many misconceptions exist as that of sanctification. We believe the word to be synonymous with holiness, and that it is something to be lived, something of the flesh to avoid, rather than something to get, described by some as a second blessing, or high state of rapture, or condition of power, which lasts through life, after a long season of prayer, and called a second work of grace. Scripture conveys no such idea of sanctification. Where do we read of expressions such as "sell out," "pay the price," surrender, terms of such common use in the holiness meetings? The apostle James says, "Every good gift and every perfect gift is from above, coming down from the Father of lights. Can a gift be paid for? Let us believe, receive, appropriate, and appreciate the promises and the blessed gifts by faith. "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." Heb. x. 10. The knowledge of this truth will sanctify, and Jesus prayed, "Sanctify them by the truth, thy Word is truth." John xvii. 17. After Christ has been preached the convicted sinner accepts him as his sacrifice, after conversion and baptism, he receives the Spirit of the holy God. He is then required or rather cheerfully separates himself from his former associates, enjoying that which he once hated, and has a love for the brethren, an evidence that he has passed from death unto life. As long as he keeps in this spirit he is a sanctified man. There is no second work of grace for him, except to grow in grace and in the knowledge of his Lord and Savior Jesus Christ. He will have battles with the enemy, he may do and say many things he afterwards regrets, he does not necessarily sin, let him be steadfast, his heart is right before God. "Out of the mouth of babes will I perfect praise." And again, "We are become partakers of Christ if we hold fast the beginning of our confidence firm unto the end." Heb. iii. 14. "For both he that sanctifieth and they that are sanctified are all of one Spirit. "He that is joined to the Lord is one Spirit." "The Father and I are one" (Spirit). Paul wrote to the Thessalonians, "The Lord make you to increase and abound in love one toward another, and toward all men to the end, that he may establish your hearts unblameable in holiness, before our God and Father, at the coming of our Lord with all his saints, knowing how to walk and possess your vessel in sanctification and honor, abstaining from the lust and passion of fornication in which the Gentiles indulge, nor must any defraud his brother; for God is the avenger of all these things. As God calls us to sanctification and not to uncleanness, for in a clean and sanctified vessel dwelleth his Holy Spirit. Jesus said to his disciples, "Now you are clean by the Word I have spoken unto you." Let us believe and be clean. "Be not deceived, neither fornicators, nor idolators, nor adulterers, nor thieves, nor coveteous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of us, but we were washed, we were sanctified, but we were justified in the name of the Lord Jesus Christ and in the Spirit of our God. But when? Why when we believed.

This order does not agree with the popular holiness teaching, and no wonder for they have all the first principles of the doctrines of Christ turned upside down, and have need that one teach them the fundamental doctrines, and being fed on milk are babes and unskilful in the Word of righteousness. The figurative language of Scripture they treat as real, while the natural truths regarding man and his death and salvation they spiritualize. But God says, "Their turning of things upside down shall be deemed as potters' clay." They speak of a blessing as an experience, but Paul says, Tribulation worketh patience and patience experience. One of their number admitted that many Holiness preachers and people were in a backslidden condition, they have grown wealthy and covetous, in fact the spiritual famine throughout the earth is great. Let us then cultivate these graces that sanctify. "Wherefore come ye out from among them, and be ye separate, saith the Lord and touch no unclean thing, and I will receive you, and will be to you a Father and ye shall be to me sons and daughters, saith the Lord Almighty." Having therefore these promises beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." If there are faults that seem uncontrollible, let us then confess our faults one to another and pray one for another that we may be healed. "God worketh all things with them for good, to them that are called according to his purpose." And has he not revealed his purpose? As many as have been baptized into Christ, have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to promise." Now to Abraham and his seed are the promises." "In thee and thy seed shall all nations of the earth be blessed." And this is his purpose in setting us apart now from the world with no inheritance in it, to fit us by endurance of little things now, to bless all the families, kindreds and nations of the earth when our obedience is fulfilled and "his house is full." To be associate judges of the world with Christ at his coming. To rule and reign with Christ in righteousness, to be kings and priests unto our God forever. "Moses endured seeing that which is invisible and had respect to the recompense of the reward." Jesus for the joy set before him endured the cross, and great is our reward if we overcome.

E. D. McClees.

Low fares to West Baden., May 5th, 6th and 7th, over Pennsylvania Lines, account American Water Works Association meeting. Enjoy an outing at noted springs of wonderful curative power, similiar to famous waters of Carlsbad. Particulars about fares and time of trains may be ascertained from ticket agents of Pennsylvania Lines. May 7.

Poetry.

My Beautiful Secret.

I have learned a beautiful secret,
I know not how or where—
But I know it is sweet and precious,
And true, and glad, and fair;
And that God in heaven reveals it
To all that have ears to hear.

And I know that ere I learned it,
My way was weary and hard,
And somewhere in life's music
There was always that which jarred—
A hidden and dreary discord,
That all its sweetness marred.

But my harp of life was lifted
By one who knew the range
Of its many strings—for he touched it,
And he struck a keynote strange;
And beneath the touch of the Master
I heard the music change.

No longer it failed and faltered;
No longer sobbed and strove;
But it seemed to soar and mingle
With the song of heaven above;
For the pierced hand of the Master
Had struck the keynote—Love.

Thy heart's long-prisoned music
Let the Master's hand set free;
Let him whisper his beautiful secret
To thee, as he hath to me:
My love is the golden keynote
Of all my will for thee.

—E. L. Cherry.

Communicated.

Parable of the Hidden Leaven. Matt. xiii. 33.

"The kingdom of heaven is likened unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Matt. xiii. 33.

"The secret of the Lord is with them that fear him, and he will shew them his covenant to make them know it." Margin Psa. iv. 25.

In a former paper was shown what the woman and leaven signified in this parable, by looking into the deep things of God to fathom its meaning, for we find that the Bible is its own best commentary, for "it is precept upon precept, line upon line, here a little and there a little" that knowledge of the truth is gained. "Thou hast commanded us to keep thy precepts diligently." Psa. cxix. 4.

"Comparing spiritual things with spiritual.....because they are spiritually discerned." 1 Cor. xiii. 14.

We will now consider the "meal" in this parable of which there was three measures that the leaven was hidden into "till the whole was leavened."

Meal is made into bread or cakes like crackers to sustain life—and either leavened or unleavened it can be eaten. It takes time to get the leavened meal in a condition to be ready to be baked into bread, and if one measure was kneaded at a time, it would take three periods of time to consummate the leavening process of the "whole."

The words "until the whole" appears to involve this view of kneading the three measures separately.

The English method of making oatmeal cakes is to take the meal, put in salt and enough water to knead it thoroughly, roll thin like crackers and and bake on a heated soap-stone on the hearth. This is unleavened bread. The leavened bread was salt, water and yeast mixed in fine flour, kneaded well and set in a warm place to rise, and when leavened sufficiently, moulded into loaves, set to rise again and baked in the oven, and cooled before eaten, but if desired to eat while warm a little dough from the batch was taken off and rolled into a muffin and baked like the oat-cake on the soapstone on the hearth. Ephraim is described in Hosea "as a cake not turned" (therefore only half baked.) "As for Ephraim their glory shall fly away like a bird from the birth and from the womb, and from the conception." "I have written to him the great things of my law, but they were counted as a strange thing." "Ephraim is joined to idols, let him alone." "Ephraim shall be desolate in the day of rebuke, among the tribes of Israel have I made known that which shall surely be." Here is the hidden leaven at work in Ephraim.

The English housewife's method of baking bread now is nearly as primitive a way as used by Sarah of old at Abraham's command, when the three heavenly visitors appeared unto him with the message from God of a promised son, and the faith of Abraham was tested. "Nay but Sarah thy wife shall bear thee a son and thou shalt call his name Isaac.....but my covenant will I establish with Isaac which Sarah shall bear unto thee at this set time next year." Gen. xvii. 19-21. Sarah was commanded by Abraham to "Make ready quickly three measures of fine meal, knead it and make cakes upon the hearth."

It is evident that Jesus in this parable referred back to this time of Abraham's life, when the promise of a Son was given, "I am that bread from heaven,"

Three measures of meal is spoken of but twice in the Scriptures, in the parable and the instructions to Sarah. So the parable begins in Abraham's day, for immediately after this parable Matthew continues "that it might be fulfilled which was spoken by the prophet saying, I will open my mouth in parables. I will utter things hidden from the foundation." It is written, For there is nothing hid save that it should be manifested, neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear; with what measure ye mete it shall be measured unto you and more shall be given unto you. For he that hath to him shall be given, and he that hath not, from him shall be taken away even that which he hath." Mark iv. 22, 23.

"Fear them not therefore, for there is nothing covered that shall not be revealed, and hid that shall not be known, what I tell you in the darkness, speak ye in the light, and what ye hear in the ear proclaim upon the housetops." Matt. x. 26, 27.

To the Jews, a tribe of the chosen people of God, to whom were committed the oracles of God, Jesus said, "Your father Abraham rejoiced to see my day, and he saw it and was glad." John viii. 56.

"And the Scriptures foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham saying, In thee shall all the nations be blessed." Gal. iii. 8. "For he (Abraham) looked for the city with the foundations whose architect and maker is God."

We feel assured from the above Scriptures that the times of the Highest was revealed unto Abraham, the friend of God, and the founder of Israel the chosen nation. And that with an eye of faith he looked down the three measures of the time periods, that the three measures of meal were given in and the leaven hid in until the whole was leavened. But we are told to "purge out the old leaven that ye may be a new lump as ye are unleavened."

The coming of the promised Son was and is the hope of the Church of God of the Abrahamic faith since the days of Abraham, who looked down the vista of years and saw the coming of Christ in power and great glory, with rejoicing in his heart, while with the prophet he could say, "My times are in thy hand."

In the next paper I will take up the three periods of time that it would take to leaven the three separate measures of meal *until* the whole was leavened.

E. K. Holt.

Report of Labor.

I left home Jan. 5th, and arrived at Eagle Grove at noon. Bro. J. P. Allard met me at the train and took me to his hospitable home. After dinner I made several calls and spoke at night. At 9:15 took the train for Gilford, and spoke Saturday night and Sunday evening. I went to Marshalltown and finished the meeting that was closed for holidays. Remained there from Jan. 8th to 20th, spoke 13 times. A splendid interest was manifested here and I look for material results soon. I then went to Gilford where arrangements had been made to hold a meeting in the Methodist church. In the evening just at the time when the fire should be built the minister hunted up the janitor and took the key from him, and the queer part of it was that he had to go to the pool hall to find his janitor. A few that had gathered at a private house prevailed on me to speak to them there, so I did. The next day the people practically forced him to give up the key and we stayed till Feb. 15th, spoke 20 times. This was during the severe cold weather, but the house was full most every night, some coming for several miles and the interest was excellent. Then went to Union three miles south and commenced a meeting in the Christian church, continued there from Feb. 20 to March 11, spoke 14 times to a full house, a number attending from Gilford. Bro. O. J. Allard dropped in on us a couple of times during the meetings, and rendered valuable assistance. At the close of the meeting six expressed a desire to put on Christ. A call came to come back to Gilford the next night, and at the close of the meeting two more came forward. I then was compelled to lay off for a couple of days on account of hoarseness, but Bro. Allard dropped in and found me at my father's. We sent word to the school a few rods away that there would be meeting that night and Bro. Allard was greeted with a full house and stayed over the next night. He gave us two excellent talks, one especially to the young people that was highly appreciated by them. We reluctantly bid them good by and went to Gladbrook where we spoke two evenings. Then proceeded to Waterloo where we remained from March 15th to 20th and spoke 14 times. We made our home with Bro. Kilroy, who did everything he could to make the meeting a success. We had a fair turn out and an interest awakened in some that will we believe materialize in the near future. We then returned to Gilford and spoke twice and arranged to organize a Sunday school, then went to Eagle Grove and stayed over Sunday. Then after an absence of three months lacking 2 days, we arrived home where we found all well.

Expense from Jan. 5 to April 2, $13.57; money received $67.33; money received above expense, $23.76; wages $148.43.

Alanus Adams.

To the household of faith:

On Saturday April 8th, I began a series of meetings at Delta, Ohio, to hold over Sunday April 16. I was warmly welcomed by the few faithful there. I spent part of the time at Bro. W. H. Elton's and part at Bro. S. J. Elton's. I was fully cared for at both homes. Invitations were extended by others, but time and circumstances prevented the visits. I found all well, except Sister Priscilla Elton, who was sick in bed, but considerably better when I came away. We were to meet and break bread with her Sunday afternoon, but Friday I was called home on account of the death of our brother Townsend—see obituary in The Restitution. The sudden stopping of our meetings was quite a disappointment, as we were looking forward with pleasant anticipation to our Sunday meetings, one in the morning for the little flock to break bread and exhort each other, after a short sermon. The meeting at Sister P. Elton, W. H. Elton's aged stepmother, already mentioned, and the evening meeting for the public, of whom we expected a fair gathering. The meetings may be summed up as small, fair and good. It is not by any means the large meetings that are always the most satisfactory, or from which are the best results. The attention was good, interest was manifest, and some who came first came to every meeting, may the Lord find he can give the increase to some good and honest heart. On Friday evening April 14, after service, I announced the sudden death of brother W. D. Townsend, and bade good by with mutual regrets, and best wishes for the present, and kindly invitations to return at any time suitable. By their liberality the church at Delta proved that they believed in, and were interested in evangelistic work in Ohio. Bro. W. H. Elton brought me to Delta Saturday morning where we said good by, trusting to meet again if still well, and waiting for our Lord and Master. The brothers Elton live about five miles from Delta, they have farms about half a mile apart. I found them very busy indeed, on account of the fine weather at that time, but I think that they have had some more leisure since, as the weather has been very stormy since I came home. I did intend to make a more extended trip when I left for Delta, but will postpone it for the present, and attend to special calls that may come. There is much need of the gospel of the kingdom being preached throughout Ohio, and I am hopeful of more being done if the Lord seems to tarry. Dear brethren, let us strive to fill out our possibilities, each and all of us, so that when he comes—"whose right it is" he may say to us "well done."

P. Neill.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 19th and closing the 28th, 1905. Programme will appear later.

O. J. Alland, Pres.
Eva L. Stearns, Sec.

Low fares to California, through Portland, Oregon, via Pennsylvania Lines. Account Knights of Columbus National Council. Excursion tickets will be sold May 28th to 31st to San Francisco and Los Angeles, good for stop-over at Portland to visit Lewis and Clark Centennial. Further information may be obtained from ticket agents of Pennsylvania Lines.—May 31.

The Raising of Lazarus.

The following is a brief review of the sermon of last Sunday evening at the Church of God by F. L. Austin, pastor. The theme of the discourse is "The Raising of Lazarus."

"The heart of the Sunday school world has this day been stirred anew by once more studying the affecting record of the death and resurrection of Lazarus. It is to be hoped that one of the effects of this world-wide study of this, one of the most naturally touching events in the career of our Lord, will be to bring us all to a greater appreciation of His love and power. Urging ourselves past the rapture-filled company by the opened tomb, denying our ears to listen to the wonderful conversation that followed the loosing of the grave clothes and our pulse the gratification of throbbing in sympathy by meditating on the love feelings of this reunited family, and passing behind the tomb-burrowed hill that our eyes may not become intoxicated by the joy rays from the faces of Master, sisters, brothers and friends,—here, in self-urged quiet, one of man's greatest questions arises. A man has been in death four days. Now he has been brought back to life. Was it truly a kindness on His part to quicken this dead one, introducing him anew to life's cares and toils? Another query rushes in. This same Jesus had previously stated. "The hour is coming in which all that are in the graves shall hear His voice and shall come forth." Is such a coming forth to be desired by man? Will we, ourselves, appreciate such an act toward us? Take notice that both the good and the evil are to be raised. We can readily understand how one would appreciate a respite after a few centuries' abode in a home of liquid fire—if a God of love has or can (?) establish such a home. To any such a bringing forth would be a kindness. But concerning the righteous; in what light are they to view the resurrection?

I believe that the answer to this important question—the value of the resurrection—may be understood or appreciated only as we understand the effect of death upon man. And the only possible way to be rightly informed as to death is to search without prejudice in God's word. That word styles death as man's enemy: 1. Cor. 15-26. It further says that Christ partook of flesh and blood, "that through death He might destroy him that hath the power of death, that is, the devil. The effect of this enemy is given more in detail in the Old Testament, to which writings Christ and the apostles frequently referred the people for reliable information.

Says the Psalmist, "In death there is no remembrance of thee; in the grave who shall give thee thanks?" "Wilt thou show thy wonders to the dead? Shall the dead arise and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" "The dead praise not the Lord, neither any that go down into silence." Man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "The living know that they shall die, but the dead know not anything; neither have they any more a reward; for the memory of them is forgotten; Also their love, and their hatred, and their envy, is now perished." "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth."

But why multiply quotations? These texts all refer to man in general, good and bad. They plainly teach that in death man has no thought, knowledge, love, or hatred, and thus no joy or sadness; no rapture or pain. And further that there is no work, or device, no praise or celebration there. All power of body and mind paralyzed, gone. No bright picture this. Few desire to be caught in the land of this enemy. In view of this effect how apparent is the necessity of a resurrection in order to life after death. And how kind is the hand that restores to life.

There is another effect from death which should be considered in order to appreciate the effect of resurrection. "The sting of death is sin." "By one man sin entereth into the world and death by sin." "Sin when it is finished brings forth death." "The wages of sin is death." "Death passed upon all men for that all have sinned." "By the offence of one judgment came upon all men to condemnation." Here we learn that sin is the cause of death. Because of sin we all rest under the judgment, or sentence, of condemnation—a death sentence. The only way to satisfy the judgment is to pay for it. And paying does satisfy. "For he that is dead is freed from sin." Thus a necessity of death,—to release from condemnation, or sin. But this act reduces man to a position where he is "without strength." Thus, again, the necessity of resurrection,—to release helpless man who has acquitted himself from condemnation.

That this necessity is provided for, there is abundant proof. I "I have hope toward God, * * that there shall be a resurrection of the dead, both of the just and unjust,"—Paul. "The sea gave up the dead which were in it; and death and hell (hades, grave) delivered up the dead which were in them." "I saw the dead small and great stand before God."

The effect of resurrection is both great and varied. Its first and universal effect is activity, strength,—life. But the varied conditions of life demands considerate study. All are not to be raised at the same time. "The Lord Himself shall descend from heaven, * * and the dead in Christ shall rise." "But the rest of the dead lived not again until the thousand years were finished." Let us first look at the dead in Christ. During life they "were baptized into Christ," and walketh in newness of life." They reckoned themselves "to be dead unto sin, but alive unto God through Jesus Christ our Lord." Denouncing sin that it should "not have dominion" (sovereignty) over them, they yielded their "members as instruments of righteousness unto God." The works of faith he counted to them, "for righteousness," and they were therefore marked out to be "joint heirs with Christ." Having perfected Christlike characters in life, and having satisfied the sentence of death, they are at the resurrection placed beyond the reach of sin, that they may "die no more." "Immortality," "incorruptibility," "spiritual body,"—these terms describe the effect of resurrection upon upon those in Christ. Over such like "death hath no more dominion." But how different the effect upon all others. They, too, will be redeemed from their helpless condition by the same kind hand of the Lord. It would seem that it is very possible for them to be again stung with sin, which would again be "finished" in death. We see them, unlike those of the first resurrection, before a Judge. Books are opened, including the Book "which is of life." That Judge, righteous Judge, shall assign their names to one of these several books, "and whoever was not found written in the book of life was cast into the lake of fire," which "lake of fire" is the second death. To this end each one shall come only for his own sin, not for the sin of antecedents or of another. "The soul that sins it shall die."

How preferable to be placed beyond sin's reach, where its sting may never more be felt; that the power which leads to death may have no permission to interfere. With what pleasure does one move after acquitting himself of the adverse sentence of judgment. But how supreme the satisfaction if, having become released upon acquittal, we be assured that it shall never more be possible to come into the baneful presence of that monster sin, which would welcome its opportunity to recommit us to the enemy death. This is truly a better resurrection. And this better one may be ours by our choosing Him who is "the resurrection and the life."

Returning now to the opened tomb of Lazarus, let us look into the lovelit face of Him who has just brought light out of darkness, strength out of weakness, life out of death, and unite with the rapture filled family of Bethany in praising our "God who giveth us the victory through Jesus Christ our Lord."—*Niagara Falls Gazette.*

The Baptism of Jesus.

Jesus was one of the Jewish nation by birth, "made of a woman made under the law." To be under the law was to be under the necessity of cleansing by the shedding of blood; and, accordingly, as an infant He was cleansed by the offering which the law appointed. The baptism of John was a cleansing in preparation for the coming One, in whom the King of Israel was about to visit the nation. He the coming One, was Jehovah's Lamb, to bear away the sin of the world. We might ask the question here, Did the sin which He bore away require to be forgiven? I think it will be seen that what was borne away did not require forgiveness. That which requires to be forgiven is the individual's own transgression of God's law. Jesus transgressed no law of God, and therefore had no sin of His own committing. And He [illegible] grace[illegible] years after[illegible] cousness was manifested in setting Him forth as a mercy seat; so that through the faith in His blood the remission of sins might be obtained.

Before that Jesus could become God's mercy seat He must be sprinkled by the blood of the sin. This was accomplished on the cross, when He was not only the victim but also the altar, and afterwards the altar of incense and the mercy seat, as meeting place, where God meets with those who are washed, sprinkled and clothed in Him. His death was necessary for the manifestation of the righteousness of God. And so His baptism was the same as the baptism of His brethren, a baptism into His own death. He said, "for thus it becometh us to fulfil all righteousness." He and His brethren are one; He, their leader and example, put away sin in the destruction of the body which belonged to sin. Although He never yielded to the promptings of the flesh, He was under the dominion of death. But being raised from the dead, death hath no more dominion over Him. His brethren are baptized into His death, but raised in His life, so that they are no longer under the law of sin and death, but under the law of the spirit of life in Christ. Under the law of the spirit of life, the saint is daily putting off the old man and his deeds; but being still encompassed with the weakness of the old man he is apt to fall into transgression. But he has a way, he is indeed in the way to the Father, Who is just and willing to forgive him his sin, when he seeks for it in the true spirit of repentance. This is shown forth in the times of the law by the sin offering for individual transgression. And the condemnation of sin in the flesh, or the destruction of sin in that over which it reigned, and in which it dwelt. The "old man" which Paul says was crucified with Christ was illustrated by the sin-offering whose blood was carried within the veil, and whose body was buried without the camp. These two phases of sin must be understood before the baptism of Jesus can be clearly seen in its force, and also the nature and extent of forgiveness. Many err by constantly fixing the mind on the one aspect of sin, and so fail to see the force of Christ as the mercy seat.—*C. Smith.*

Announcement.

The Annual Conference [illegible] of God in Michigan [illegible] Dutton, Kent Co., [illegible] June 1, 1905, and [illegible] following Sunday.

Brothers and Sisters, let not these gatherings together prove fruitless, so it shall not be said of us, that we have received the grace of God in vain but may it indeed build us up in the most holy faith, not only intellectually, but that we may be more spiritual minded. That we may become more pure in our walk and conversation, and more faithful in holding forth the Word of Life.

Brethren, this conference meeting is yours. Come to it. If you have a word of good news to impart, come and encourage the brethren, who have come to get sympathy and strength. The friends at Dutton want to see all their old friends, and many new ones. They will be prepared to entertain all who may come.

It is expected that Bro. A. H. Zilmer of Plymouth, Indiana, will be at the meeting.

Dutton is situated on the M. C. R. R. ten miles southeast of Grand Rapids.

Emma Jackman, Sec'y.

The Second Quarterly Conference of the Churches of God in Indiana, known as the "June Meeting," will convene at the Antioch Church, between Plymouth and Argos, Indiana, Thursday, June 8, 1905, beginning at 7:30 P. M., and continuing over the following Sunday. Brethren and sisters in Indiana, you have met at Antioch these many years, and have been greatly edified by this gathering. Besides this, the "seed of the Word of the kingdom" has been sown at this gathering which has resulted in good. Let there be a general rally of the brotherhood in Indiana for mutual good, and let the glad tidings of the coming kingdom be presented to others. This invitation is also for those who do not live in Indiana.

The Committee on Program will secure the speakers and arrange the topics to be presented at this meeting. Those coming by rail can come either to Plymouth or Argos, Ind., and will please notify Bro. A. R. Underwood at Plymouth, or Bro. T. O. Taber at Argos.

A. H. Zilmer, Pres.
Lydia Railsback, Sec.

Though we sorrow not as it becomes, yet it is with a degree of sadness that we record the death of our brother W. D. Townsend. He was born near Damascus, Columbiana County, Ohio, a few miles from Goshen where he died. Was born in 1829, died April 14, 1905, buried in Bunker Hill Cemetery near his home, two married sons survive him, Wilson and Warren. He was brought up religiously in the Society of Friends, but not being prejudiced, when twenty-eight years ago he heard the gospel of the kingdom of God preached by brothers George Moyer and J. M. Stephenson, as searched the Scriptures and found those things were so, he believed, repented and obeyed, being immersed in the name of the Lord, by J. M. Stephenson, April 25, 1877.

Severe catarrh affected his hearing, he was therefore not aggressive, but held firmly to the great foundation truths and the simplicity of the gospel, and was ever ready to help in maintaining and furthering the same. During several years the church in Salem suffered from the inroads of death, members moving away, and other causes, brother Townsend, though hard of hearing, and the only brother left, came five miles to Salem, and with some seven or eight sisters met and broke bread in memory of our Lord, read and exhorted, and thus kept burning the light of truth, and themselves in the love of God. By his death the Church of God in Salem has lost a faithful brother.

In December last he took suddenly and seriously ill with heart trouble. Though not confined to bed, he grew gradually weaker, hearing almost gone, could not see to read. On the morning of his death he ate—for him, a hearty breakfast, retired to his room, and very soon after was found dead. He lived with his son Wilson who with his wife, took kindly care of their father. The funeral Sunday Apr. 16 was very largely attended, the writer briefly outlined our brother's faith and hope from Rev. xiv. 13, and if we are faithful to the end, as we believe he was, we are hopeful of meeting him again when, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." Our brother lived to see his son Wilson and wife obey the gospel, and so we still have a brother Townsend.

P. NEILL.

March 29th, 1905, at his home in Kingsbury, Ind., Daniel Shaw in the 91st year of his age. Words of comfort were spoken by an Advent minister after reading the 15th chapter of 1st Corinthians, and he was laid beside our mother whom he sorely missed after her death on Jan. 2nd, this year.

Their married life extended over a period of more than sixty-five years. They were pioneers of Laporte county and with the exception of about two years had resided in Kingsbury during all that time.

For many years they have been staunch advocates of the "Final restitution of all things as God hath spoken by the mouth of all his holy prophets since the world began," father always ready and often teaching the blessed truths to all who came. Their lives proclaimed that they lived very near unto their Redeemer.

They were the parents of twelve children, eight of whom are living, as follows:—Dr. T. J. Shaw, Frank Shaw, and G. Allan Shaw, of Chicago, Martha Wiesholt of Stillwell, Ind., Flora M. Groves of Laporte, Ind., Jennie L. White and Dan Shaw of Kingsbury, Ind., and Lanie Lovelace of Hutchinson, Kansas.

The enemy "Death" had not entered their doors for more than thirty-one years, but now the old home is desolate—the familiar easy chairs are vacant—the RESTITUTIONS that they enjoyed are folded away, and the old, worn Bible will never again yield to the touch of their feeble hands, but lies there, a mute reminder of the source from whence they derived strength and courage, that never faltered through their long lives of toil, sacrifice, and unselfish love, and is now left as a sacred heritage to the children, who may draw from its pages the same full measure.

We can scarcely realize that father and mother are gone to return no more, but their pain and suffering is over and we know if we emulate their lives we shall greet them when the trumpet sounds and the dead shall come forth. "Even so Lord Jesus, come quickly."

LANIE LOVELACE.

WE GIVE A CHANCE.

We offer again this coming year to go halves with any one wishing to do Missionary work.

For $1.00 we will send THE RESTITUTION to a new name for a year.

For $5.00 we will send THE RESTITUTION to 6 new names for a year.

For $10.00 we will send THE RESTITUTION to 13 new names for a year.

There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and so sow the seed—God will give the increase.

Editor Restitution:

Will you please notice in the Restitution that the Church at Fonthill, Ont., propose to have a special religious meeting to commence on Saturday evening May 27 and continue over the following Sunday.

We expect the friends at Niagara Falls, N. Y., to meet with us, and as many more as can make it convenient to attend. A general invitation is given to all.

Yours for the Truth, as it is in Jesus.

P. H. BOLK.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 30 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

WHEN YOUR TIME IS OUT PLEASE RENEW.

Winona Lake.

Winona Lake this season will be particularly attractive for an outing. The summer of 1905 is to be an especially attractive season at Winona Lake, the beautiful resort of Northern Indiana on the Pennsylvania Lines. The Presbyterian General Assembly will convene there May 18th. Noted speakers and musicians have been engaged for the summer entertainments. There will be conventions and social and religious conferences from May until September. The literary representation will be prominent. In brief, it will be a most profitable season educationally. Teachers and students who attend the Summer School will derive much benefit.

Winona Lake has golf links, tennis courts, baseball and cricket grounds, boating, fishing, swimming and camping facilities. The Pennsylvania Lines run direct to the park entrance. Season and fifteen-day excursion tickets may be obtained from ticket agents of the Pennsylvania Lines. Information about Winona Lake, the season's program, hotel accommodations etc., can be ascertained from S. C. Dickey, Secretary and General Manager, Winona Lake, Ind.—May 18.

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamberg, Iowa.
John Compton, Blair, Neb.
B. B. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Cheeebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
O. A. Saylor, Tempe, Arizona.
J. S. Hatch, Kempton Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Box 254 Tampa Fla.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawatie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, tr 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R D 9, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch. Kansas.
W. C. Stafin, Fremont, Cal.
E. W. Knapp, Scholls, Ore.
John Fouro, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
H. F. Cordill, 326 W Lasalle South Bend, Ind.
O. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
J W Deffenbaugh Avery Okla
A Drew Tioga Ind
Sarah F Morgan Browntown Va
N G Griswold Box 116 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
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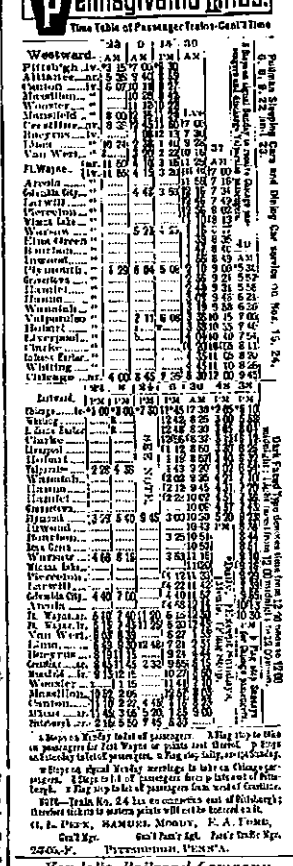

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It doesn't cost money, as many suppose,
To have a good time on this earth;
The best of its pleasures are free to all those
Who know how to value their worth.

The sweetest music the birds to us sing,
The loveliest of all flowers grow wild,
The finest of drink gushes out of the spring—
All free to man, woman and child.

No money can purchase, no artist can paint,
Such pictures as nature supplies.
Forever, all over, to sinner and saint,
Who use to advantage their eyes.

Kind words and glad looks and smiles every one
Costs nothing—no, nothing at all;
And yet all the wealth Monte'risto could have
Can make no such pleasures befall.

To bask in the sunshine, to breathe the pure air,
Honest toil the enjoyment of health,
Sweet slumber refreshing these pleasures we share
Without any portion of wealth.

Communion with friends that are tried, true and strong,
To love and be loved for love's sake—
In fact, all that makes life happy and long
Are free to whoever will take.

Communicated.

The Book of Daniel.

CHAPTER 2.

1. In the second year of his royalty Nabouchadonosor had a dream-vision and his spirit stood out and his sleep became away from him.

2. And the king said, Call the enchanters and the magi, and pharmacists and the Chaldaioi to tell the king his dream-visions. And they came and stood in the presence of the king.

3. And the king said unto them, I dreamed a dream-vision, and my spirit stood out to know the dream-vision.

4. And the Chaldaioi said to the king in Syriac, O King live forever (for the animate-ages). Do thou tell the dream-vision to thy house servants, and we will tell the meaning by judging comparatively (or tell the comparative interpretation thereof).

5. The king answered the Chaldaioi, The word hath stood away from me; if ye do not make known to me the dream-vision and the comparative interpretation, ye shall be for loss and your houses shall be plundered.

6. But if ye make known to me the dream-vision and the comparative-interpretation thereof, gifts and emoluments and much honor will ye take from me, not though unless ye tell me the dream-vision and the comparative interpretation thereof.

7. They made answer a second time and said, O king, Let the dream-vision be told thy house-servants, and we will tell the comparative-interpretation, ("Sunkrisis").

8. And the king made answer and said, of a truth I know that ye are husbanding time even as ye know that the oracular word (or thing) hath stood away from me.

9. If then ye do not tell me my dream-vision I shall also know that ye have conspired to speak a false and utterly corrupt thing in my presence until the time shall have passed by. Tell me my dream-vision and I shall know that ye will also tell me the analogous meaning thereof.

10. The Chaldaioi made answer in the presence of the king and they say, There is no man on the dry (land) who can make known the oracular word for the king even as no great king and ruler asketh an enchanter, a Magus and Chaldaian.

11. Because the word which the king asketh is difficult and there is no other than the gods whose dwelling is not with any flesh, who will tell it in the presence of the king.

12. Then the king with anger and wrath said all the wise men of Babuloon should perish.

13. And the decree went forth and the wise men were being slain thereby; and they sought out Daniel and his friends to destroy them.

14. Then Daniel gave as an answer counsel and an opinion to Arlooch the chief-magus of the king, who had gone out to destroy the wise men of Babuloon.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. Dead PLYMOUTH, INDIANA, MAY 10, 1905. NUMBER 18.

15. For what, O ruler of the king, hath the shameless opinion gone forth from the face of the king? And Arlooch made known the affair recounted to Daniel.

16. And Daniel asked as a favor of the king that he would tell the king the comparative interpretation thereof.

17. And Daniel entered into his house and made known to his friends Ananias and Mesaeel and Azarias the affair.

18. And they sought from the God of heaven feelings of pity concerning this mystery that Daniel and his friends might not perish with the rest of the wise men of Babuloon.

19. Then unto Daniel in a vision of the night the mystery was revealed; and Daniel eulogized the God of heaven.

20. And said, May God's name have been eulogized from the animate-age even unto the animate-age, because the wisdom and understanding are his.

21. And he changeth periods and times, he seateth kings and he removeth them, giving wisdom to the wise and thoughtfulness to those who see in an understanding way.

22. He uncovereth deep and hidden things, knowing the things in the darkness, and the light is with him.

23. O God of my fathers, I confess and sing praise unto thee, because thou hast given unto me wisdom and ability ("dunames" dynamic-power) and thou hast made me to know things which I have asked as a favor from thee, and hast made known to me the vision of the king.

24. And Daniel went unto Arlooch whom the king had appointed to destroy the wise men of Babuloon, and said unto him, Do not destroy the wise men of Babuloon, but lead me into the presence of the king, and I will tell the king the comparative-interpretation.

25. Then Arlooch with haste led Daniel into the presence of the king, and said unto him, I have found a man of prominence of the sons of the captivity of Joudaia, who will tell the king the comparative-interpretation.

26. And the king made answer and said unto Daniel, whose name was Baltasar, Thou canst not tell me the dream-vision which I saw and the comparative-interpretation thereof, canst thou?

27. And Daniel answered in the presence of the king and said, The mystery which the king is asking is not for wise men, magi, enchanters or treasury-keepers tell to the king;

28. But rather it is God in heaven who revealeth mysteries, and he hath made known to king Nabouchodonosor things which must occur during the last days. Thy dream-vision and the seeings of thy head upon thy couch is this,

29. O king, as follows, Thy thoughts upon thy couch arose as to what must occur after these things, and the One who revealeth mysteries made known unto thee things that must occur.

30. And to me moreover this mystery was not revealed with the wisdom that is in me more than that of all the living, but that I might make known to the king the comparative-interpretation thereof, in order that thou mightest comprehend the reasonings of thy heart.

31. Thou O king wast beholding, and lo, an image, that great image, and the sight of it was overbearing, standing before thy face, and the seeing of it fearful.

32. An image the head of which was of best gold (the word "best" here is the word descriptive of Christ's yoke and translated "easy" in all the versions); the hands and the breast and the shoulders (including the arms) thereof of silver, the belly and the thighs copper.

33. The shins iron, the feet part iron and part earthen-ware,

34. Thou wast beholding until a stone was split from out a mountain without hands, and it smote the image upon the feet of iron and earthen-ware, and completely pulverized them.

35. Then the earthen-ware, the iron, the copper, the silver, the gold were made very fine, and became as it were fine dust from a summer threshing-floor, and the fulness of the wind (spirit) took them away, and there was no place found for them; and the stone that smote them became a great mountain and filled all the earth.

36. This is the dream-vision, and the comparative interpretation thereof we will speak in the presence of the king.

37. Thou O king, art a king of kings, unto whom the God of heaven hath given a strong and controling and honorable royalty.

38. In every place where the sons of men dwell, he hath given wild-beasts of the field and flying things of the heavens and fish of the sea into thy hand and constituted thee Lord of them all. Thou art that head of gold.

39. And after thee there will arise another kingdom inferior to thine, and a third kingdom which is the copper, which will lord it over all the earth.

40. And a fourth kingdom which will be strong as iron; in the way that the iron pulverizeth and tameth everything, even so will it pulverize and tame everything.

41. And because thou sawest the feet and hands part of earthenware and part of iron, it will be a divided kingdom, and from the iron root in it there will be in the way thou sawest the iron mixed up with the earthenware.

42. And the toes of the feet part iron and part earthenware, a certain portion of the kingdom will be strong, and from it a portion will be crushed.

43. Because thou sawest the iron mixed up with the earthenware there will be the commingllngs in the seed of men, and they will not cleave together this with that, even as the iron doth not mix up with the earthenware.

44. And in the days of those kings, the God of heaven will cause to arise a kingdom which will not have been destroyed by corruption for the animate-ages; and his kingdom will not have been left to another laity. It will pulverize and winnow all the kingdoms, and it will arise for the animate-ages.

45. In the way that thou sawest that a stone was cut from a mountain without hands, and that it pulverized the earthenware, the iron, the copper, the silver, the gold. The great God hath made known to the king the things that must occur after these things; and the dream-vision is true, and the comparative interpretation of it reliable.

46. Then the king Nabouchodonosor fell upon his face and did homage to Daniel and said, Pour out libations of worship and sweet-smell to him.

47. And the king answered and said to Daniel, of a truth your God is a God of gods and Lord of the kings, one who revealeth mysteries, because thou hast been enabled to reveal this mystery.

48. And the king magnified Daniel and gave him great and many gifts, and established him over all the country of Babuloon and ruler of satraps; over all the wise men of Babuloon.

49. And Daniel asked as a favor from the king, and he established Sidrach, Misach and Abdenago over the affairs of the country of Babuloon; and Daniel was in the court of the king.

COMMENT.

We have in this chapter one of the examples in the Bible of "the dream-vision" way of revelation. "A dream-vision" must not be compared with nor be supposed to be an ordinary dream at all. For it is as different as a picture of a person is from a real person. It is as different as a mere supposition is from an act of faith. All idolatry and superstition has abounded in dreams and suppositions as well as credulous confidence in their reality and reliability for guidance in one's conduct of life. In fact there is not a form or way of revelation that has not been counterfeited by human cunning or demoniac subtilty; and moreover we are warned over and over in the Scriptures themselves against these very devices.

The minuteness and the clearness of the record here should enable the careful and honest reader to see that the method of interpretation "of a dream-vision" is anything but guesswork or "frenzied chance" and while rational in method so far as we can naturally apprehend and follow it, unless you or I have received the something more which Daniel had received, namely, "the divine enablement" as Paul calls it we will surely fall short of "understanding" the full meaning and the lesson intended to be conveyed. The fact that the method of "interpretation" was rational is clearly taught in the word used here and persistently as well as consistently repeated, "synkrisis" (sunkrisis) which means to judge of one thing by comparing it with another. The mere word "interpretation" used in all the versions to translate this original word does not really translate it but is itself an interpretation, and anything but helpful in result.

Daniel at this juncture has become the chief-counselor of Nabouchodonosor the king, and his three friends are subordinates of his. He continues in this office during the reign of his son Baltasar and of Darelos and for a part of the reign of Kuros his son.

CHAS. GARDNER.

Exhortation at the Breaking of Bread.

THE TRIAL OF YOUR FAITH. 1 PET. 17.

Yes, Peter says the trial of our faith is much more precious than gold that perisheth. Knowing that we were not redeemed with corruptible things as silver and gold, but with the precious blood as of a lamb without blemish and without spot, even the blood of Christ, verses 3 and 4 read. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, and is there not cause for great rejoicing on our part? We who have been called from darkness into the marvelous light of the gospel as it is in Christ Jesus. Though now we have temptations we have the promise from God who is faithful, who will not suffer us to be tempted above that we can bear but provides a way of escape, that we may be able to endure it, Blessed is the one that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord promised to them that love him. We have the record of how the old worthies were strengthened in times of their severe temptations, and were able through faith to subdue kingdoms, quenched the violence of fire, escaped the edge of the sword, and others were tortured, had trials of mockings and scourgings, bonds and imprisonments, some were stoned, some slain with the sword. They wandered about in sheep skins and goat-skins, being destitute, afflicted, evil entreated. Yes, they, Moses and the prophets and the apostles suffered all these things and more, that they might obtain the crown of life promised. These happened unto them for ensamples, and were written for our admonition, that we should take courage and through comfort of the Scriptures we might have hope; and as Christ has suffered for us we ought to be willing, yes, anxious, to bear reproach for his name sake. If ye be reproached for the name of Christ happy are ye, and think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's suffering; for the Lord knows how to deliver the godly out of temptations. O is it not a comfort and consolation that we know these truths and if faithful to the end will be found of him in peace and blameless.

MRS. ISA MCCAVE.

EPHESIANS VI. 10.

Be strong in the Lord. We are to put on the whole armor of God that ye may be able to stand against the wiles of the wicked one, knowing that whatsoever good thing any man doeth the same shall he receive of the Lord, wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day and having done all to stand. Be strong in the Lord with good will, doing service as to the Lord and not men. Be strong in the Lord and take the helmet of salvation and the Sword of the Spirit, which is the Word of God, for through obedience we have access by one Spirit unto the Father. Be strong in the Lord, for his great love wherewith he loved us according to the eternal purpose, which he purposed in Christ Jesus our Lord, be strong and be not carried about with every wind of doctrine, but speaking in love, if so be ye have heard him, and have been taught by him the truth in Jesus, and have put off the old man which is corrupt and be renewed in the spirit of your mind, put on the new man which after God is created in righteousness and true holiness, be strong, proving what is acceptable unto the Lord and have no fellowship with the unfruitful works of darkness, but giving thanks always for all things unto God and the Father and in the name of our Lord Jesus Christ. Be strong in the Lord that Christ may dwell in our hearts by faith, being rooted and grounded in love and to know the love of Christ which passeth knowledge. Paul says in verse 15, 6th chapter of Eph. and your feet shod with the gospel of peace taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked, be strong as the servants of Christ doing the will of God from the heart. Now unto him that is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us, unto him be glory through Jesus throughout all ages world without end. Amen.

S. A. CRAWFORD.

Finally, my brethren, be strong in Lord. Be strong in faith, giving glory to God. Paul says, I am persuaded that neither death, nor life, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. His strength was in the Lord, and he tells the brethren to become strong by putting on the whole armor of God, that they and we also may be able to stand against all evil. Put on the breast plate of righteousness, having your feet shod with the gospel of peace. Put on the helmet of salvation and the Sword of the Spirit, which is the Word of God. Praying always, with all prayer and supplication in the Spirit, above all taking the shield of faith. Praying for strength to withstand all evil, to be strong in the Lord, strengthened with all might according to his glorious power, continue in the faith and be not moved away from the hope of the gospel. Let the Word of Christ dwell in you richly and then we will find strength to withstand all evil, all temptations and give honor and glory to the name of Jesus. David, king of Israel, fully understood that in God only was strength. He says, The salvation of the righteous is of the Lord, he is their strength. O love the Lord all ye his saints. Be of good courage and he shall strengthen your heart. The Lord is their strength and he is the saving strength th of his Anointed, it is God that girdeth me with strength. Be strong in the Lord. Rejoice in him always.

ELLA KNOWLES.

Be Strong in the Lord.

Brethren, Beloved in the Lord:

When I was little more than a babe in Christ, I thought I ought to have an answer to all Biblical questions, or pertaining to religious matters, from further experience I became almost afraid of many questions. I had heard of "Bible defenders" and I thought I ought to be one, but a few years continued study of the great book led me to see that the Bible would defend me if I could, and would, use it correctly. I then began to imitate our great teacher, the Lord Jesus Christ, and when reasoning with men or women would stand by what "is written" and to all questions apply that rule, and from that time I found that I had at least begun to be stronger in the Lord. I will give one or two instances or examples. Some time ago, I had an urgent request to call on Sunday afternoon. I called and one of the women in the house asked me what I knew about the "horses" in Revelations. I answered, I do not know about them. I have an opinion, but no knowledge, but I do know the way of life according to the gospel of the kingdom of God, would you like to know something about that? She smiled, but no answer, she was disappointed on the subject of the horses, but had no interest in the good news.

Be strong in the Lord, and in the power of his might, put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. vi. 10, 11. Then Paul describes the armor by which we may be strong in the Lord. Truth, righteousness, the preparation of the gospel of peace, the shield of faith, the helmet of salvation, the Sword of the Spirit which is the Word of God. When we believe the truth, and live accordingly, we are strong in the Lord. Jesus withstood temptation forty days, because he remembered and held to that which is written, it was a tower of strength to him. From that on he taught the written Word, so that we also by the same rule may be strong in the Lord. The Word of the Lord enables one to be strong. A brother in the west of Ohio asked me if I believed in universal resurrection. I replied, my brother, I never read that in God's book. He was pleased, and said, I was just curious to know how you would answer. He went on to say, that a man came to him urging the question of Sabbath keeping, and spoke of the "ceremonial law." Our brother said to the the speaker, pardon me, but in what part of the Bible will I find the term ceremonial law? That ended the talk as our brother would not accept a statement that was not written. Brethren, it does not require profound learning to be strong in the Lord. Joshua was instructed how to be strong in the Lord, by observing to do according to all that was written by Moses, as God commanded. Many, many times Jesus said to his hearers, "Have ye not read?" And when tempted of a certain lawyer, he said, What is written in the law? how readest thou? Many a powerfully worded argument, lecture, sermon or essay will be found to be no stronger than a rope of sand when compared or examined by the written Word. Church of the living God, let the Word of Christ dwell in us richly in all wisdom, speaking only that which is written, refusing that which is not written, and thus we may be strong in the Lord.

P. NEILL.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 10th and closing the 28th, 1905. Programme will appear later.

O. J. ALLAND, Pres.
EVA L. STEARNS, Sec.

Do not fret and fume; it hardens your heart and mars your pleasure and that of your associates and, worst of all it displeases the Lord.

"Pennsylvania Lines Hotel," Rooms Opened for Convenience of Public at Ft. Wayne.

"The Pennsylvania Lines Hotel," conveniently located at the Pennsylvania Lines station in Ft. Wayne, has just opened rooms for the accommodation of travelers. The dining service and all other features of this Ft. Wayne house are of the same high class found in the Pennsylvania's Company's hotels at Alliance and Crestline.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 10, 1905.

In parts of Russia there are reports of more Jewish riots. Jews are killed, their houses and shops raided, their women and children mistreated. How long must the world hear these reports?

Hostilities have begun again in the far east. The Japanese army has advanced, and driven the Russians back, the latter retiring with little show of fighting. On the water there has been no battle. The Russian fleet is waiting to be joined by additional vessels that are near them now. Meanwhile there is much speculation as to the attitude of France. The Russian fleets have been allowed to remain in French waters a longer time than the laws allow, and have been aided in many ways to get supplies and coal, and to clean and refit their vessels. To this Japan enters her protest, and it seems that if she enforces her demands on France all of Europe must be involved. If it is proven that France by her action has actually aided Russia, and will not make an explanation and proper acknowledgment, then Japan may declare that such action is warlike, and that will make it necessary for England to aid Japan, and of course it is easy to see how Germany could get into the muddle.

Editor Restitution:

This is to let you know that I know that my subscription is past due on my dear Restitution paper, and I have not got a dollar in the world. I have to depend on my children for my living in my old age (72 years), and don't know how soon I will be able to get it. I am isolated here, no one of the one faith near me that I have ever heard of, no Christian spirit or brotherly or sisterly love. It is a Mormon town, no Sunday really kept, stores, groceries, saloons open Sunday the same as week day. God have mercy. My children and grand children that I am living with are not Christians, but I am still trusting the grace of God to hold up the blood stained banner till he calls me, and will ask for your prayers to help me. I don't feel as though under the circumstances I could do without the paper, but if you feel as though you could not send it, I will have to with God's help do without it. Good by.

Yours with the one faith.

W———.

[The above letter is from a brother in Idaho. Our Helping Fund is now overdrawn $10.50. This brother's time is back since May, 1904. After reading this letter, it is not in our heart to cut him off from having the paper. It is a thing we cannot do. We simply make this statement, lay the matter before you, and trust that some one will esteem it a privilege to supply the means to continue our paper to the aged brother.—Ed.]

Selections.

Fellowship and its Severance.

The first record of meeting after the address by Peter on the day of Pentecost, thus speaks, Acts ii: 41 and 42, "They then that received his word were baptized: and there were added in that day about three thousand souls. And they continued steadfastly in the Apostle's teaching and fellowship, in the breaking of bread and the prayers."

This word "fellowship" is rendered as to meaning, by the dictionary, as "fellow" and associate, one united in the same affair, one of the same kind, as "fellow heir" a co-heir, "fellow-servant," "fellow-labourer," "fellow-soldier," "fellow-sufferer," one upon equal terms in all things which are for reward, for labour, for service, for warfare, for suffering. In these things one man has no pre-eminence over the others as regards authority from the Father and the Lord Jesus Christ, to dispose of him in his service, to reject him as a co-worker, or to put him asunder from the Truth.

Of the word "fellow" by Paul, and its compounds, we may notice it is not used in Romans. He speaks to the ill-disciplined, the disorderly, and the guilty in 1st and 2nd of Corinthians four times, twice in each Epistle. His first use of the word is in 1st Cor. i: 9, where he says to these ill-disciplined heretics "God is faithful, by whom ye were called into the fellowship of his son, Jesus Christ our Lord." This [illegible] Christians into a [illegible] ion which only He who called them has the power to serve. These Corinthians are reminded in chap. x: 20 and 21, that they cannot retain this association with the Lord Jesus, if they eat at the table of the idols of Corinth, and, complying with the necessity of the unity with the Lord Jesus, eat at his table also. It was for them to make choice; it was not for some dominant man to say who should be severed; neither was severance for any diversity of opinion in matters of faith; no such rescript issued to the congregation from Paul. Indeed, in chap. xv: 12, it needs no special insight to discover that even for the denial of the resurrection from the dead, no thought of withholding fellowship was present in the mind of Paul. Paul did not try to slay his brother, and then argue with him.

The unclean person spoken of by the Apostle in chap. v: was put out of fellowship for a time for correction of his misdoing. There was to be a gathering of a congregation to deal with the case (verse 4.) The common sense of Paul and the love he had for the sinner (like his Master) had in it sorrow for his brother's sin, and its consequences, and this sorrow was suffused with the hope for his reformation. The 2nd Cor. ii: chap., thus speaks upon this painful matter, (ver. 4) "For out of much affliction and anguish of heart I wrote with many tears . . that ye might know the love which I have more abundantly to you, (ver. 8) wherefore, I beseech you to confirm love towards him," i. e., "the love of Paul, the love of the love of the congregation, and the love of the Lord Jesus Christ." Men act altogether the other way than Paul and his Master. We are often reminded how brethren misconceive their duty, and miscalculate their power. Severance of fellowship, if it has any potency, is severance from the Lord Jesus and the Father, if it has no such power, it is wholly unscriptural, and is, therefore, altogether futile and foolish in the users.

The next place where the word appears is in Gal. ii: 9, which needs but a reference to be understood. In Eph. iii: 9,-the word is as to what the action of the Truth upon the recipients should advantage them. This to give them the things promised from their acceptance of the faith as placed upon record in 1st Cor. i: 9, "Brotherhood with the Lord Jesus Christ," as it is in chap. v: 11, to preserve them from the surrounding evils which then, as to-day, sever men from the Truth as it is in Jesus.

In Phill. i: 5, the second version applies us with the reason why Paul makes supplication with joy for the harmony of action between the congregation of Philippi "for your fellowship in furtherance of the Gospel." In ver. 11, he sums up their action by saying, "Being filled with the fruit of righteousness which is by Jesus Christ, unto the glory and praise of God." In chap. ii: 1, he exhorts the church to progress in this fellowship, always in harmony with the teachings of the Lord Jesus, and striving to assimilate his character, his word being in ver. 5, "have the same mind in you that was also in Christ Jesus." Further, in chap. iii: 10, 11, 12, he uses the word "fellowship," in those aspirations which give us insight into the secret soul of the wholly devoted eloquent man who laid bare his heart and his hopes to his brethren in his profound grasp of the true righteousness; ver. 10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death: if by any means I might attain unto the resurrection from the dead." I beg to protest on behalf of Paul, that these any means had in them no thought of the word "fellowship," having any meaning such as unthinking men have applied to it for unwise purposes, and for unworthy objects. Paul did not so learn Christ. In 1st John i: 3, John supplementing Paul, supplies to us an inspired use of the word. In verses 6 and 7, he is careful to make the relationship of the word "fellowship" clear to the perceptions of the little children, whom he wrote to "that," says he, "ye sin not:" and here we need no exhortation beyond those he gave for all little children, who receive the Word of God, with the teachableness of the child who sighs for knowledge, and because he loves the Truth, is anxious to gather his lesson, to learn the inspired meanings of apostolic words, that he may be free from such effects and such false doctrine as that which garble the sense of a word only used as designating, and as reciprocating loving unity in the body of Christ.

The catchwords which men make, and the words distorted from their meanings for the expression of action only evil, is a relic of the Papacy and its priesthood. Thus we have ingenious men who assume that they possess powers, unexercised, unnamed by the Lord Jesus and the Apostles. They invent names for their wiser brethren which are from the mint of their own consciousness; coin these, and make some believe they are genuine; but when these words are tested by the Word, they are found to be spurious and thus in the words of the poet, we may say that of such that they are they "Who torture us with words, instead of wooing us with love's sweet witchcraft."—*John Hawkins.*

Prayer.

He will regard the prayer of the destitute and not despise their prayer. Psa. cii: 17. This Psalm is replete with blessings for God's chosen people, Israel, and in an especial manner when he shall again arise to build up Zion. It is then he will appear in his glory, then comes the words of the text, and the following verses declare his purpose and will, on that auspicious morning, the morning of the creation of the new heavens and the new earth. "Behold I create new heavens and a new earth." This shall be written for the generation to come; and the people which shall be created shall praise the Lord. To hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem: when the people are gathered together, and the kingdoms to serve the Lord. Vs. 18, 20-22.

To pray intelligently, i.e., with the spirit and the understanding also, (and no other prayer is acceptable) will effectually prevent our praying at random, or "for everything in general and nothing in particular." True prayer is the language of want, of desire for some blessing which we need, something specific to meet our wants or needs. But it should be circumscribed within Jehovah's prescribed limits, within the proper circle of his promises. It is not pretended, however, that we should repeat verbatim every item recorded by the different evangelists, for the good reason that they used different expressions, showing conclusively, we think, that the Lord's prayer is merely an outline map, fixing the proper boundaries, beyond which we should not go. It is a model for brevity, yet comprehensive.

One very important item in one of our Lord's prayers to his Father, should not be overlooked or ignored, viz., when he prayed that this cup might pass from him, "nevertheless not as I will, but as thou wilt." Here he struck the keynote, and this should be the grand characteristic of every prayer which ascends to our Heavenly Father, through our only mediator and antitypical high priest, as well as our prospective King, to reign on his father David's throne on Mt. Zion and in Jerusalem and before his ancients gloriously, in the earth redeemed from the curse. May this auspicious morning soon dawn on this now sin-cursed earth, and may it soon bloom again like Eden, and the kingdom of Israel be inaugurated or restored unto David's greater Son, is the sincere prayer of every true Christian.

The office work of prayer is also to impart a reflex influence on ourselves, to get ourselves right, in order to receive the blessings which our Heavenly Father may see fit to impart, and not what we may think we need. "Not my will, but thy will be done in earth as it is done in heaven." This should always be our motto and watchword at all times, and under all circumstances.—*M. I. Lewis.*

Christ the Revelation of God.

We must look on that whole career, from the cradle to the cross, from Calvary to Olivet, if we are to know the deepest tenderness, and catch its gladdest notes. That such a man has lived and died is beautiful, and the picture may stand forever as the fairest of the children of men. But, that in that life and death we have our most authentic knowledge of what God is, and that all the pity and truth, the gentleness and the brotherliness, the tears and the self-surrender, are a revelation to us of God; and that the cross, with its awful sorrow and its painful death, tells us, not only how a man gave himself for those whom he loved, but how God loved the world, and how tremendous is his law—this is good news of God indeed! We have to look for our truest knowledge of him, not in majesties of the starry heavens, nor in the depths of our own souls; not in the scattered tokens of his character, given by the perplexed order of the world; nor in the intuitions of the wise; but in the life and death of his Son, whose [illegible] the pity of God, as well as the compassion of a man; and in whose life and death the whole world may behold "the brightness of his glory, and the express image of his person," and be delivered from all their fears of an angry, and their doubts of an unknown God.

The Stirred Gift.

Can it be possible that a gift of God to any man should lie dormant and unused? Paul's admonition to his young disciple would imply that it might be so. The parable of the talents suggests the same warning. The man of one talent, who was so afraid of losing it that he hid it, instead of trading with it, was a specimen of this kind of danger. Not much is known of the young man to whom the apostle wrote, but if we may judge from the tone of the two Epistles, we should infer that he was modest, unassuming, needing the spur rather than the curb. We all know such men, and while the character has its beauties and its merits, it has its dangers, too.

Every man ought to be convinced that he has a gift. Some of us are too much given to comparing ourselves with others, and to thinking how much we could do if we had their powers of eloquence, or their money, or position of influence; but as we have so little capital to work with, it does not seem worth making any effort. Of course, that is the easiest way to regard our position, but it is distinctly and explicitly condemned. God does not expect from one talent men the achievements of those to whom he has intrusted five talents, but he does expect that we shall do all that we can. It has sometimes happened, too, that the man who thought he had but one talent has discovered, when he came to use it, that it was not the only talent he possessed, and that he was really able to do more than he had believed was possible to him. Even if he makes no such discovery, he may find that this one talent exactly fits him for a service that his more richly endowed brother has overlooked. Besides this, he may have the privilege of beginning work of infinite value. The poor Methodist preacher, under whose sermon Spurgeon was converted, could have no idea of the far-reaching effect of that sermon. The Sunday School teacher whose work seems so humble, and often so fruitless, does not know how much he may be doing for the future of the church. The one gift we have, though it be but one, needs to be stirred, to be used, to be actively employed, and when that is done the results may be left with God. "He that does the best his circumstances allows, does well; angels could do no more."

The importance of choice is obvious, the time to choose is today. But what are we to choose? The path of service. "We will serve the Lord." The noblest and rarest choice is the choice of service, and the wisest service is the service of the highest and best. The choice on which anything really vital ever depends is the choice of which we shall serve. Serve something we must. We were born to serve. Day by day we have humbly to serve nature's great and unerring laws, or she would sweep us out of existence; and hour by hour, in the problems that cross our path we are serving God and Christ or ourselves;—if not God or Christ, then ourselves. No man is so profoundly the slave of himself as the man who thinks he is his own master. Jesus' choice was the choice of service. "He was in the form of God," sharing his ineffable glory; but he "made of himself no reputation, and took upon him the form of a servant, and was made in the likeness of man and humbled himself, and became obedient unto death." This was a hard, rough path that Jesus deliberately chose for us and for our salvation; and as the Father sent him, so he sent us on a mission of service to all whom we can help. It is this that gives unity to his life. "I am among you as he that doth serve." And it is himself who taught us that we served him by serving those who need our service. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Sunday School Times.*

"The sluggard will not plow by reason of the cold; therefore, shall he begin harvest and have nothing." Prov. xxii. 4. So will it also be with the sluggard Christian in the day of judgment. This class has many excuses. It is too hot, too cold, or something else is wrong, that they cannot get or do anything. They of course fool men and deceive themselves; but every secret thing shall be brought into judgment.

Announcement.

The Annual Conference of the Church of God in Michigan, will be held at Dutton, Kent Co., Thursday evening June 1, 1905, and continue over the following Sunday.

Brothers and Sisters, let not these gatherings together prove fruitless, so it shall not be said of us, that we have received the grace of God in vain but may it indeed build us up in the most holy faith, not only intellectually, but that we may be more spiritual minded. That we may become more pure in our walk and conversation, and more faithful in holding forth the Word of Life.

Brethren, this conference meeting is yours. Come to it. If you have a word of good news to impart, come and encourage the brethren, who have come to get sympathy and strength. The friends at Dutton want to see all their old friends, and many new ones. They will be prepared to entertain all who may come.

It is expected that Bro. A. H. Zilmer of Plymouth, Indiana, will be at the meeting.

Dutton is situated on the M. C. R. R. ten miles southeast of Grand Rapids.

Emma Jackman, Sec'y.

The Second Quarterly Conference of the Churches of God in Indiana, known as the "June Meeting," will convene at the Antioch Church, between Plymouth and Argos, Indiana, Thursday, June 8, 1905, beginning at 7:30 P. M., and continuing over the following Sunday. Brethren and sisters in Indiana, you have met at Antioch these many years, and have been greatly edified by this gathering. Besides this, the "seed of the Word of the kingdom" has been sown at this gathering which has resulted in good. Let there be a general rally of the brotherhood in Indiana for mutual good, and let the glad tidings of the coming kingdom be presented to others. This invitation is also for those who do not live in Indiana.

The Committee on Program will secure the speakers and arrange the topics to be presented at this meeting. Those coming by rail can come either to Plymouth or Argos, Ind., and will please notify Bro. A. R. Underwood at Plymouth, or Bro. T. O. Taber at Argos.

A. H. Zilmer, Pres.
Lydia Railsback, Sec.

Civility costs nothing, and is often productive of of good results. Here is an instance. A local doctor of medicine at Bath, England had a legacy of $20,000 and a comfortable house, left by a lady who was always known to him by his once offering her a seat in his carriage. A gentleman, known to the writer, once assisted a very old and feeble man to cross from the London Madison House to the Bank of England. This crossing is a very dangerous one, especially at mid-day, when the city is full of cabs, omnibuses, drays, and other vehicles. When the old gentleman had got safely across, he exchanged cards with his obliging young friend; and there the matter rested. Some four or five years after this incident occured, a firm of London solicitors wrote to the young gentleman who had taken pity on the old man, informing him that a legacy of $5,000 and a gold watch and chain had been left to him by a gentleman, who "took the opportunity of again thanking him in his will for one unlooked-for-civility." It is not likely that all will have gold watches and chains left to them, or neat little bundles of crisp notes; but it is certain that acts of civility are productive of sufficient results to our inner selves to make it worth our while to practice them whenever we have the opportunity.—*Household Words.*

Seeing America.

In certain respects the excursions to the Lewis and Clark Centennial Exposition, Portland, Oregon, via Pennsylvania Lines, beginning May 23d and continuing through the summer, offer advantages never before presented to Exposition visitors. The trip to the attractiveness of the extensive exhibits, includes the journey through the Scenic wonderland of the Rocky Mountains and the Cascade Range, and what American has not looked forward from the days of the geography class in school to the time when those great sights should be seen in reality? The time was never so favorable as now. The trip may be made less expensively than ever. For only a slight difference in fare tourists may extend their trip to San Francisco and Los Angeles. The return trip may be made over a different route, enabling travelers to view much more of the West. For full particulars, fares, dates of special excursions to Portland on account of Conventions, through time and passenger service apply to Ticket Agents of Pennsylvania Lines.—July 1.

Dear Restitution:

As my subscription expired April 5, enclosed please find money order for its renewal, for I have been taking it ever since 70, and I look for it to come as regular as I do for my daily meals. Just tonight I have read with much interest Bro. J. F. Wagoner's article on the history of man, and when I finished reading it I remarked to the listening family that we felt as though he was almost present with us in person. Such articles have a tendency to draw us closer together, and beget in us a love for the truth's sake, and help to see eye to eye as the days are going by, and I will now admonish every brother and sister to continue to take "The Restitution, and not only take it, but take care of it, don't tear it up to tie up your apple butter or preserves with, or cover up your cupboard shelves, no, if it is worth taking it is worth taking care of. Yes, I have had many a happy season while reading over my dear old Restitutions. I have them in file from the year 76, and I never suffer one to be destroyed, consequently I can spend not only hours but days, both profitably and pleasantly reading from the pen of those able writers, many of whom now sleep in Jesus, and their works do follow them. Yes, brethren and sisters, we miss quite a feast by destroying any good article that enables us to comprehend the truths of the blessed old Bible. Yes, we know that all the good sermons that come to us through The Restitution are helpful to us, and especially as we have no regular elder to visit us often and hold up the Word of life, therefore let us hold up and support our paper and read it prayerfully with Bible in hand, instead of having Sunday socials from house to house where the Bible and its teachings are scarcely ever mentioned at all, but the center table is surrounded by the dear young people who ought to be bright and shining lights in their day and generation, and their choice games are played all the day and until a late hour in the night, and the old people, even the professors of our faith, submit to it, and say the children must have fun and amusement. Brethren, these things ought not so to be, methinks if the Son of God were here on earth as he once was he would turn over the tables and use the small cords to correct those who are spending their time in such evils. See John ii. 15. No, brethren and sisters, the time remains but short for the work, our friends are falling on every side, scarcely a day passes that we do not hear of some loved one having fallen in death's embrace.

Oh, the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
As the days are going by.

Your Sister in hope of the soon coming kingdom.

Sarah F. Morgan.

Obituary.

Died at the hospital in Winchester, Va., April 16th, James W. Spaid, age 44 years, 10 months and 4 days. The cause of his death was hip joint disease. He was a very great sufferer and was confined to his bed for 8 months and 16 days. All was done for him that loving hearts and willing hands could do. He was the eldest son of our much esteemed brother and sister John J. and Margaret E. Spaid of Hampshire Co. They carried him back to his childhood home and laid him away in the grave to await the resurrection morn, when we all hope to see our loved ones again. He leaves a devoted wife and two sons and one daughter, and an aged father and mother, and an only brother to mourn their sad bereavement, as well as a large circle of relatives and friends who bestowed much kindness on him during his suffering, for which he was ever grateful. The foundation of God standeth sure, the Lord knoweth them that are his, be ye also ready, for we know not how soon we may hear the call.

Yes, our home is sad and lonely,
We miss our father dear;
No more we hear his welcome voice,
Nor see him in his chair.

His loving hands no more can toil,
To fill our every need;
His loving face no more we see,
Our hearts are sad indeed.

And our only hope is in the resurrection.

Laura E. Spaid & Children.

"To follow Jesus we must forgive. We must feel sorry for those who are unkind to us. We must ask God to forgive them, even though they never tell us they are sorry. As soon as we ask God to forgive one who has been unkind to us, we feel sorry for them and it is so easy to forgive them and forget the unkindness."

Poetry.

A Prayer.

To thine eternal arms, O God,
Take us, thine erring children, in;
From dangerous paths too boldly trod,
From wandering thoughts and dreams of sin.

Those arms were round our childish ways,
A guard through helpless years to be;
Oh, leave not our maturer days,
We still are helpless without thee.

We trusted hope and pride and strength—
Our strength proved false, our pride was vain
Our dreams have faded all at length—
We come to thee, O Lord again!

A guide to trembling steps yet be!
Give us thine eternal power!
So shall our paths all lead to thee,
And life smile on, like childhood's hours.
—Thomas Wentworth Higginson.

Communicated.

Read at Sister's Meeting, Cleveland, Ohio.

ACTS xviii.

At our last meeting we left Paul Preaching at Corinth. He found Jewish friends there named Aquilla and Priscilla, and because he was of the same craft, tentmakers, he abode or made it his home with them.

Under Jewish law each father was obliged to teach his children some honorable means of gaining a livelihood, so by occupation they were tentmakers, but every Sabbath we read of his working for the Lord, testifying to the Jews that Jesus was the Christ, but when they opposed themselves he shook his raiment and said: "I am clean, your blood be upon your own heads, I will now go unto the Gentiles." "But it was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo I turn to the Gentiles." And when the Gentiles heard this they were glad; yes and we are glad today. Then let us thank and praise God for this glorious gospel. So if we are faithful and strive to do our part this gospel or good news like Paul the Lord will be with us, for he told Paul to be of good cheer, to be not afraid, to speak and hold not his peace, for he would be with him.

In reading the 18th verse we notice that the trouble was not so much over the Gentiles' salvation as it was over the law. In Jno. i. 17 we read, The law was given by Moses, but grace and truth came by Jesus Christ. So by the law shall no flesh be justified. In the 12th verse we read that the Jews made insurrection or rebellion against Paul and brought him to the judgment seat, but Gallio treats his accusers with indifference and drives them out. Eventually he sails with Aquilla and Priscilla from the eastern part of Corinth to Ephesus, where he leaves them and going on himself to Cesarea, and thence by land to Jerusalem to keep the feast of Pentecost. Acts xv. 21. From thence he returns to Antioch and remains there some time. And a certain Jew named Apolos came to Ephesus who was instructed in the way of the Lord, and being fervent in the Spirit he spake and taught diligently the things of the Lord, knowing only the baptism of John, whom when Aquilla and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly.

Luke i. 15, 16 reads, "He shall be great in the sight of the Lord, and many of the children of Israel shall he turn to the Lord their God." It was of John the Baptist that this prophecy was uttered. It was John the Baptist, the son of Zacharias who went into all the country round about Jordan, preaching the baptism of repentance for the remission of sins, saying, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." And as all the people were in expectation and mused in their hearts of John whether he were the Christ or not, John answered, "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Spirit and with fire.

John was sent to prepare the way of the Lord, a messenger of the Most High, an ambassador of heaven, and saying, "Repent ye, for the kingdom of heaven is at hand." But he was poor. This same John wore raiment of camel's hair, and his meat was locusts and wild honey. He warned the people to flee from the wrath to come, that when he who was to come after him, meaning Jesus, should purge his floor, they might be found among the wheat, and be gathered into the garner. But the chaff will be burn up with unquenchable fire. This humble wilderness preacher sets us the example to work on, even though disappointments come; and we become discouraged. Who cares for the greatness, honor or riches of this world, which are only for a short season, and must be left behind, but to be great in the sight of the Lord, that is worth more than the wealth of the world.

In Matt. iii. 13 we read of Christ coming to this same John to be baptized of him in Jordan. But John forbade him saying, "I have need to be baptized of thee, and comest thou to me," but Jesus said, "Suffer it to be so now, for it becometh us to fulfill all righteousness." Here is another lesson that it becometh us also to fulfil all righteousness. And as Jesus rose from that watery grave was heard the voice of his Father in heaven saying, "This is my beloved Son in whom I am well pleased."

MRS. EMILY GROVES.

17TH CHAPTER OF ACTS.

In our last lesson we read where Paul entered the synagogue at Thessalonica and preached to the Jews for three days, trying to make them believe that Christ who died and rose again was this Jesus whom he was preaching about. Some of them believed, while others who believed not became so enraged, that they gathered a company of wicked men together and set the city in an uproar. So Paul and Silas departed for Berea, where they would have made many converts (for many believed) had it not been for the Jews at Thessalonica hearing that Paul was preaching at Beren, they came there also and interrupted him again. So the brethren sent Paul to the sea. While Paul was at Athens he found the city was wholly given to idolatry, here they called him a babbler, others said he was a setter forth of strange gods, because he preached to them of Jesus and the resurrection. When they heard of the resurrection of the dead, some mocked, while others said, We will hear thee again of this matter. So Paul departed from among them and went to Corinth where he reasoned in the synagogue every Sabbath and persuaded the Jews and Greeks, but when Silas came from Macedonia Paul was pressed in spirit, and testified to the Jews that Jesus was Christ, when they heard this they blasphemed and Jesus said unto them, Your blood be upon your own heads, I am clean, henceforth he turned to the Gentiles. What a lesson this ought to be to us, see how patient and persevering Paul was to travel from town to town in the face of rebukes when so few seemed willing to believe his words.

ROSE STROUD.

In our last lesson, Acts xvii., we find that the Apostle Paul preached at Thessalonica in the synagogue of the Jews. While he reasoned with them out of the Scriptures and preached unto them that Jesus is the Christ, many believed, and also many devout Greeks and of the chief women not a few.

If the sermons and teaching of Christ's disciples, his servants with these that have no hope in the promises of God are not mere exhortations, but if they are able to give a reason of the hope that is within them, that they see in our faith, that our hearts and lives are changed, then we can expect that men and women will search for the truth of the gospel and be won for his cause. Verse 1 to 5.

Verse 5, Enemies of the truth will have no difficulty in finding associates of low character to join in their plot against God's people as they did against Jason and the apostles in our lesson. Would that our faith and enthusiasm be such as the apostles of old, that it could be said of us—they have turned the world upside down.

Verse 11, To receive the Word of God with all readiness of mind, and search the Scriptures daily whether these things are so, as the noble in Berea did, is proof of an upright heart and a noble mind, and may be the means of leading many into the truth of the gospel. How it fills our hearts with joy and thanksgiving that it may well be said of us—that we may be counted among their number.

Verse 13, If the gospel and the blessings thereof have been believed and received by honest men and women envious hearts will best irred up against them, even if they themselves reject the truth, and thereby not be able to enter into the kingdom, they strive to keep others out. This is the spirit of the ungodly and they will surely perish.

Verse 16, We may have been instructed in all the wisdom of the world and may be very sincere concerning religious matters, yet we may be far away from the one true God, and way of truly serving the one God, the only God, the God of all.

Verse 26, As the whole human race has one Father and is ruled by him, so all men are brothers, children of one family, and it is our duty to treat each other as such. Each one has received of his heavenly Father such privileges, which no man and no community can take away from him without doing a great injustice toward a brother and being guilty of an open rebellion against God.

Verse 31, God has appointed a day in which he will judge the world in righteousness and will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath. For there is no respect of persons with God. Rom. ii. 6, 11. I trust dear sisters it will be our happy lot to be among those who do not grow weary in well doing. Let us wait with patience until Jesus comes.

SISTER KLINGENSTEIN.

18TH CHAPTER OF ACTS.

From Athens where Paul gained but few converts, he came to Corinth which was the capital of the Roman province of Achaia and the real center of the busy life of Greece. The encyclopedia says it was not the ancient Greek city with Greek inhabitants, but as a new city which had grown up in Roman times with a vast population of mingled races. Never before had Paul had so vast or so promising a field for his preaching. The wealthy classes were so very wicked and the poor so wretched, Paul hoped to improve the morals of the one and create a feeling of hope in the other.

Paul had friends at Corinth in the persons of Aquila and his wife Priscilla, and in the 3rd verse it says he was of the same craft so he abode with them and wrought. Paul's occupation was that of a tentmaker—it seems that in those times all Jewish boys learned a trade, and that of tent making was the natural employment for one of Cicilian origin since the hair of the Sicilian goat was used to make a canvas which was specially adapted for the tents used by travelers on the great routes of commerce and the soldiers. Among the poor Paul lived a poor man's life—it was his special glorying that he would not be burdensome to any of them, preferring to work at his trade to earn sufficient for his keep—but it was very hard for him to gather enough together for even his scanty needs—a good and sufficient example that it is only through much tribulation we can enter into the kingdom of God.

He reasoned in the synagogue every Sabbath and persuaded the Jews and Greeks—but met only opposition and blasphemy, unt' shaking his raiment to signify the utter emptying out from God's house unless they believed what he said—your blood be upon your heads, I am clean, from henceforth I will go unto the Gentiles. Paul had obeyed the injunction to warn the wicked to turn from his wicked way that their blood might not be on his head—but his failure to influence them at that time had not changed his purpose to preach Jesus Christ and him crucified, and it was characteristic of Paul that the stronger the consciousness of his personal failure the greater the impulse of his zeal. It was necessary that the Word of God should first have been spoken to you (the Jews), but seeing ye put it from you and judge yourselves unworthy of everlasting life—lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

How wonderfully accurate are the works of the Lord—through all the ages they fit in as beautifully and neatly as though it was but a day or an hour—every piece complete in its own place and part, and the season for its use timed so nicely that it is impossible for it to interfere in any way. The Gentiles were to participate in the glories to be revealed, and how perfectly natural it came about. So Paul left the synagogue and came to the house of Justus, a man who worshiped God. And Crispus the chief ruler of the synagogue, believed on the Lord with all his house and many of the Corinthians hearing believed and were baptized. But the deep feeling Paul would have inspired seems to have been lacking, and lest his might be the glory he tells the Corinthians that Christ sent him not to baptize but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect—for the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. He says the Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified—unto the Jews a stumbling block and unto the Greeks foolishness—but unto them that are called both Jews and Greeks Christ the power of God and the wisdom of God. He that glorieth let him glory in the Lord. God was taking care of Paul though, and when he seemed tried beyond endurance he spoke to him saying, Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee, for I have much people in this city. God must have been pleased with Paul, even though his work seemed of none effect. And it says, Paul stayed at Corinth one year and six months teaching the Word among them.

NELLIE PATE.

It Grieved Him at His Heart.

In reading the sixth chapter of Gen. one can scarcely fail to be impressed by these words, which have been chosen as a title to this short paper. They form a good starting point from which to consider something of what we know about our Creator, the great God whom we address as "Our Father." Most of us at times, in our most solemn moments moments, have allowed our thoughts to travel stage by stage to the great source of all things. But how soon we found how limited we were, and lost ourselves. It is beyond our finite minds to realize the fact that He is from everlasting, to everlasting, invincible and yet everywhere present, the Creator and sustainer of all things. It almost fills us with fear, and were it not for His infinite goodness, as revealed to us in His word and in His Son, we might have exclaimed despairingly, like the Psalmist, "Such knowledge is too wonderful for me, it is high, I cannot attain unto it" (Ps. xxxix: 6.) But such thoughts are good for us, for although God has veiled Himself from us in some respects, He has revealed to us very plainly what His character is. And when we lift our thoughts upwards to Him, striving to draw closer, we feel lost in wonder how such a supreme being can deign to bestow upon us a moment's thought: And when we think how He cares and provides for us, surely our hearts must flow out in gratitude and thankfulness for His great love to the children of men.

It was not the Almighty's purpose that we should have His image or form in our mind. He revealed to Moses His character or the image of His mind. Ex. xxxiv: 5, 6, 7. Doubtless this was a great lesson; we were not to be mere idol worshippers. It was not external form or comeliness God was going to look upon in man, but the character with which he clothed himself.

One of the first phases of God's character which is shown to us, in the Bible in relation to man, is His justice. He placed the man and his wife companion in the midst of comfort and happiness, with only one little thing forbidden. If the divine command was disobeyed, punishment was to follow. The command was disobeyed, and punishment followed. God was just, and we could almost say here, too, that it "grieved him at his heart" to see how soon they forgot Him. And even in the punishment He pronounced we get a first sight of His tender mercy. Although the woman was first in the transgression, through her very punishment, she was to be the means of bringing back mankind to God. "Her seed (the Christ) was to bruise the head of the Serpent." A long time elapsed before the partial fulfillment of that promise, and although the seed has come, the serpent power has not yet been destroyed; though the time seems now not far distant when Christ shall return from the heavens to sit upon the throne of David for ever. Then shall the serpent's seed be destroyed, and mankind restored to the favour of God.

After the fall of Adam and Eve, when men had increased on the earth, they gradually forgot their Maker, and gave themselves up to wickedness, living only for the sensuous pleasures of existence. One man only and his family were deemed worthy of preservation, and still, though so angry with mankind, that God resolved to destroy them off the face of the earth, it is said in the chapter already alluded to, that "it grieved him at his heart." How touchingly this must appeal to us, and how joyfully it should bring us to the fact that our God is a God of love. Yes! a God of love; and, as John says, "Herein is love; not that we loved God, but that he loved us." "We love him because he first loved us." And again he says, "He that loveth not knoweth not God, for God is love." 1. John iv: 10, 19, 8. We are apt to forget this at times, and to fancy that to please God we must understand the doctrine or the teaching of the Bible with great exactitude. This is right in its place, but it is only one thing. It is important to understand His Word, but all that understanding will be of no avail to us if we do not what that Word says. "Faith without works is dead" says James. We must put our faith into action if we hope for God to love us. If we love each other in that high sense, we shall work for the good of one another, we shall try to keep self in the background, and by doing so, we shall become ourselves lovely, for John says, "If we love one another God dwelleth in us, and his love is perfected in us."

We do not wish to undervalue a perfect understanding of the true faith, for "without faith it is impossible to please God." If, for instance, we were to accept as many do, that hell is a place of torment, and that helpless infants, and all the wicked who have ever lived, great and small, are being tormented in flames of fire for ever and ever, how could we then believe that God is love? God is a just God; he punishes those that do wickedly, but His punishment is always tempered with mercy. The bulk of mankind who have not known or heeded His Word shall be as though they had not been. "They are extinct; they are quenched as tow." Is. xliii: 17. The wicked shall be punished according as they deserve, and at last perish for ever. Take one more example of the need of true faith. John says, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" John iii: 16. This was the crowning act of God's love to mankind, as illustrated in the parable of the vineyard by Jesus himself. Now, if Jesus was the second person of the Trinity, as the Churches round us teach, where was the great love of God in giving his Son? Jesus as an equal part of God would give himself, and he would know it was only a form he was to pass through, for he could not really die, being immortal.

Let us look for a moment at the feelings of a natural father. We all know the story of Abraham, he was an old man stricken in years. God had promised him a son, but as yet no son was born to him. At last, long after the natural time, a son was born, the child of his old age. He grew up at his side into a fine boy, obedient and docile, and returned his father's love with all the fervour of his youth. Suddenly God commands Abraham to take his son, his only son, and offer him up as a sacrifice to Him. Abraham obeyed, and we all know how God stopped him in the act of slaying Isaac, and provided a ram in his stead. You can picture in your own mind the father's anguish and dismay, and his great joy when he received his son to himself again.

Now, in this simple way, let us look at Jesus, who, like Isaac, was promised long before. After a time He was born. He grew up obeying His Father in all things. His character was spotless. He was a perfect man, the only perfect man who has ever lived. How God must have loved Him. He called Him His "only begotten son, in whom he was well pleased." But although God loved Him so well, He also loved all His creatures, and He had promised that through the woman's seed redemption would come to them. How could this come about? In a figure, God had established a means by which men could approach to Him. This was intimated in Eden, after the fall, when Adam and Eve were covered with the skins of animals. They had brought upon themselves the sentence of death, so to show them what that meant, God slew an animal, and placed its skin upon them. Their nakedness, which sin had made visible to them, was then covered by the shedding of blood. But as this was only a figurative act, it could never really take away and was not sufficient to restore them to their Edenic condition. Hence, under the law, such sacrifices had to be repeated over and over again. But as the Apostle to the Hebrews says, "the blood of bulls and goats could never take away sin." Something more than that was necessary. That something God had foretold at the fall. The hope of the serpent power being crushed was all centered in the seed of the woman. And just as under the Mosaic law the sacrifices had to be perfect, without a blemish, so the seed of the woman, in order to be a perfect sacrifice, had to be without spot. Christ came as this perfect sacrifice, and because He was suitable in all points "it pleased the Father to bruise him, so that he might justify many and bear their iniquities." There was no ram caught in the thicket for Him. He was cruelly put to death by His enemies, but the grave could not hold Him, He rose victorious from the tomb, and became the first-fruits of them that sleep, the beginning of a new creation. Now if Christ was God, how could He have been a perfect offering, and God be a just God? The only one who could be a perfect offering was one of Adam's sons, who could do what Adam had not done, who could be obedient in all things. Therein was justice. God being the Father of Jesus made no difference from the point of view of the sacrifice, for God was also Adam's Father in a more particular sense than He was Father to Adam's posterity. We can therefore appreciate in a much deeper way the Father's love towards us, if we cast aside the unscriptural doctrine of the Trinity.

We see the Father's love to men, too, in the beautiful simplicity of His commands. There is nothing too difficult to keep the simplest hearted away from Him. The message His Son brought was to the weary and heavy laden; those that are weary and sad of heart can best appreciate the promise He sends them of rest. Not a promise they cannot understand, but a promise of cares removed, sorrows vanished, tears wiped away, a beautiful earth, with love and joy shining forth in every dewdrop, and this for endless ages in the company of the glorious Saviour who Himself passed through many sorrows and was acquainted with grief. Surely our hearts must flow out in gratitude to the great God who has given us all these things and we can exclaim with John, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it does not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" 1. John iii: 1-3.

Let us purify ourselves, remembering this great love, and not forget that when the people forgot Him they did wickedly and "It grieved him at his heart."—*C. E. Turner.*

Continue in Prayer.

It is easy to pray in the hour of anguish and distress. The wicked and the ungodly cry out in their time of sore need; but when the storm is past they cease to pray; when the calm comes they have no further occasion for supplication. But the child of God, who knows really the power and virtue of prayer, loves to "continue in prayer." He fills his mouth with arguments; he prays as taught by the Holy Ghost. He pours out his soul unto God. Day after day and year after year his supplications rise. He prays without ceasing; like the Son of God, who continued all night in prayer, the watches of the night bear witness to his supplications, and the dawning of the morning finds him at the throne of grace.

Continue in prayer. Let the breath of prayer go up amid the turmoil of business, the oppression of care, the temptations that beset, and the trials that surround. Let prayer be made continually, and rise by day and night, and God will hear our prayers and help in time of need. Our prayers like vessels sent afar will bring back rich cargoes from distant lands; and when at last our prayers shall find their fullest answer in the kingdom of God we shall cease to pray and lift up our voices in notes of ceaseless praise. —*H. L. H.*

The officers who were sent to take Jesus came back with the report that never man spoke as he spoke. But the reason for this was that never man lived as he lived. Had his life been other than it was, he could not have spoken as he did. His words bore with them a convincing power, because they came from a heart pure and holy, full of love and sympathy, benevolence and truth.

There are some consecrated helpers needed in the home and office to help others prepare to go forth to the work. There is no room for idlers. The consecration to be faithful in the work at home is just as great as that of going to the mission fields.

We may not always be able to be able to be happy here, but we are able so to conduct ourselves that eternal happiness will be our lot hereafter.

Once more it becomes the painful duty of the writer to record the sad death of one of the most promising young men who ever lived in Cuming City township or in Washington Co., —Hugh R. Lippincott, son of Ephraim Lippincott by his first wife (now deceased) and who was the daughter of Amasea Warrick, a former resident, who will be remembered by all the old settlers. Last Sunday, a week ago, Hugh was in the prime of health, and rode his wheel up north to the ditcher. On returning, he was taken suddenly ill and when medical aid was summoned the doctor pronounced it to be the dread pneumonia which has taken so many of our loved ones and taken them so suddenly from our midst during the past winter. The whole neighborhood mourns, and mourns sincerely, for everybody wants to be numbered with the parents among the sincere mourners. Hugh was born May 30, 1884, and died April 9, 1905, at 8 o'clock. He was a well educated, refined young man, always first in school, Sunday school and social doings in the neighborhood and in losing him the parents have indeed met with a loss. The stricken father and stepmother, who loved him as an only son and for whom the boy had an equal affection, and the relatives and friends all have our sympathy in this dark hour. The funeral services will be held from the residence, Tuesday afternoon at 2 o'clock, Almus Adams officiating, and interment in the Blair cemetery, where sleeps his mother and other relatives.—*Blair, Neb., Pilot.*

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interspersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were sterotyped—hence additional copies can now be printed for the mere cost of paper, presswork and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued. Bro. Woodruff expects and asks no income from their sale, only that each book will bring a return that will replace it, and keep the book in circulation. The cost of freight and postage till the book is in your hand amounts to 12 cents. Allowing a margin to supply wrapping and necessary postage in correspondence, we must add 3 cents to this, making the cost to you post paid 40 cents. This is a rare opportunity to get a book that is highly instructive and at the same time readable, in that it is not too long in any one part, so as to weary the reader. It is an excellent work to give or loan to truth-seekers. Send to this office and get a copy. Any one wanting a number of them to use in mission work, can have them in quantities as they desire at a price just covering the cost of the books and getting them to hand by express or freight, as they desire.

Several thousands of these books should be taken by our brethren at once. Every new convert, every inquirer after truth, should have one of these books, and at the price asked could have one if our brethren will make the effort. Take hold, brethren and send these books into the Lord's vineyard to work.

Low fares to California, through Portland, Oregon, via Pennsylvania Lines. Account Knights of Columbus National Council. Excursion tickets will be sold May 28th to 31st to San Francisco and Los Angeles, good for stop-over at Portland to visit Lewis and Clark Centennial. Further information may be obtained from ticket agents of Pennsylvania Lines.—May 31.

Editor Restitution:

Will you please notice in the Restitution that the Church at Fonthill, Ont., propose to have a special religious meeting to commence on Saturday evening May 27 and continue over the following Sunday.

We expect the friends at Niagara Falls, N. Y., to meet with us, and as many more as can make it convenient to attend. A general invitation is given to all.

Yours for the Truth, as it is in Jesus.

P. H. HOUK.

Excursions to Colorado June 29th to July 3d, via Pennsylvania Lines. Special low fares to Denver, Colorado Springs and Pueblo, account International Epworth League Convention. Good time for health and pleasure seekers to visit famous Rocky Mountain resorts. Get full information from ticket agents of Pennsylvania Lines.—July 3.

We offer again this coming year to co-labor with any one wishing to do Missionary work.

For $1.00 we will send THE RESTITUTION to a new name for a year.

For $5.00 we will send THE RESTITUTION to 6 new names for a year.

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There is no better way to spread the truth than sending a periodical to a person whom you wish to interest. It talks when and where you cannot, and coming each week is better than a book. A sermon is heard and perhaps forgotten. A paper is repeatedly before one. Do not neglect the minister, of course, but give this branch of work consideration. Do you know a friend whom you would like to meet in God's kingdom? What amount of money would you willingly give to accomplish this end? Make a list of persons and send in at once, and so sow the seed—God will give the increase.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

Low fares to West Baden., May 5th, 6th and 7th, over Pennsylvania Lines, account American Water Works Association meeting. Enjoy an outing at noted springs of wonderful curative power, similar to famous waters of Carlsbad. Particulars about fares and time of trains may be ascertained from ticket agents of Pennsylvania Lines May 7.

Winona Lake.

Winona Lake this season will be particularly attractive for an outing. The summer of 1905 is to be an especially attractive season at Winona Lake, the beautiful resort of Northern Indiana on the Pennsylvania Lines. The Presbyterian General Assembly will convene there May 18th. Noted speakers and musicians have been engaged for the summer entertainments. There will be conventions and social and religious conferences from May until September. The literary representation will be prominent. In brief, it will be a most profitable season educationally. Teachers and students who attend the Summer School will derive much benefit.

Winona Lake has golf links, tennis courts, baseball and cricket grounds, boating, fishing, swimming and camping facilities. The Pennsylvania Lines run direct to the park entrance. Season and fifteen-day excursion tickets may be obtained from ticket agents of the Pennsylvania Lines. Information about Winona Lake, the season's program, hotel accommodations etc., can be ascertained from S. C. Dickey, Secretary and General Manager, Winona Lake, Ind.—May 18.

Excursions to St. Louis, May 15th, 16th and 17th, over Pennsylvania Lines, account National Baptist Anniversary. For information about fares, through train service etc., ask ticket agents of Pennsylvania Lines.—May 17.

FREE OFFER AD

Persons requesting their address published may have their names inserted here.

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	43	5	15	29
	AM	AM	PM	AM
Pittsb'gh, Ar.	2 45	7 40	3 40	
Alliance	3 25	9 10		
Canton	5 05	10 11		
Massillon		10 28		
Wooster		11 01		
Mansfield	6 30	12 01		
Crestline	7 35	12 50	6 07	02
Bucyrus		1 13	6 29	23
Leo	10 25	1 42	6 57	50
Van Wert	2	2 22	7 35	32
Ft. Wayne	12 01	3 45	8 55	4 55
Arcola		11	3 25	7 16
Goshen City		4 48	3 55	7 51
Larwill			4 16	8 19
Pierceton			4 30	8 32
West Lib			4 41	8 43
Warsaw		5 25	4 55	8 57
Etna Green			5 06	9 08
Burbon			5 20	9 22
Inglefield			5 30	9 32
Plymouth	1 25	6 04	5 58	10 00
Cassens				10 04
Hamlet				10 11
Hanna				10 18
Wanatah				10 25
Valparaiso		7 11	6 48	10 45
Holland				10 55
Liverpool				11 00
Clarke				11 05
Indiana Harbor				11 10
Whiting				11 20
Chicago Ar.	4 00	8 45	7 30	12 00
	AM	AM	PM	AM

Eastward.	6	8	14	30
	AM	AM	PM	PM
Chicago Lv.	1 00	3 00	12 30	11 45
Whiting				12 02
Indiana Harbor				12 08
Clarke				12 15
Hegewisch				12 19
Burnham				12 22
Hobart				12 28
Valparaiso	2 26	4 35		1 42
Wanatah				1 58
Hamlet				2 03
Kingsbury				2 12
Pierceton				2 27
Larwill				2 33
Claypool City	4 05	7 00		4 10
Arcola				4 16
Ft. Wayne Ar.	5 10	7 40		5 15
Ft. Wayne Lv.	5 15	7 45	1 25	5 25
Van Wert	6 35	9 05	2 45	6 45
Leo	6 55	9 25	3 05	7 05
Bucyrus	7 32	10 02	3 42	7 42
Crestline	8 00	10 30	4 10	8 10
Mansfield Ar.	8 45	11 15	4 55	8 55
Mansfield Lv.	8 50	11 20	5 00	9 00
Wooster				9 45
Massillon				9 58
Canton				10 12
Alliance				10 55
Pittsb'gh Ar.	10 25	2 45	6 45	12 55
	AM	PM	PM	AM

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, MAY 17, 1905. NUMBER 19.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-rulers with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Be Kind.

Be kind to thy father, for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thine innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with gray,
His footsteps are feeble, once fearless and bold;
Thy father is passing away.

Be kind to thy mother, for, lo! on her brow
May traces of sorrow be seen,
Oh, well may'st you cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother, for thee will she pray
As long as God giveth her breath;
With accents of kindness then cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother, his heart will bath dearth,
If the smile of thy love be withdrawn;
The flowers of feeling will fade at their birth;
If the dew of affection is gone.
Be kind to thy brother, wherever you are,
The love of a brother shall be
An ornament purer and richer by far,
Than pearls from the depths of the sea.

Be kind to thy sister, not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown,
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

Communicated.

The Book of Daniel.

CHAPTER 3.

1. In the eighteenth year of Nabouchodonosor, the king made an image of gold, the height thereof six cubits, and he stood it on a plain called Decira in a province of Babuloon.

2. And he sent to gather together the subordinates and the military-leaders, and the local-rulers, leaders and petty-rulers, and those over official-powers and all the rulers of the countries, to come to the renewing-services (renewing of fealty to Baal) of the image.

3. And the local rulers, subordinates, military-leaders, great petty-rulers, those over official-powers, and all the rulers of the countries were gathered together unto the renewing-service ceremony of the image which Nabouchodonosor the king had stood; and they stood before the image.

4. And the herald called out with might; unto you as laities is it said, ye tribes, ye tongues.

5. At the hour when ye shall hear the sound of the trumpet and the fife and the cithara, and Sambuke and psaltry, and every kind of musical instruments, fall down and worship the golden image which Nabouchodonosor the king hath stood.

6. And whoever shall not fall down and worship in the self-same hour will have been cast into the flaming furnace of fire.

7. And it came to pass when the laities heard the sound of the trumpet and fife and cithara and sambuke and psaltry and every kind of musical instrument, they all fell down, the laities, tribes, tongues and worshiped the golden image which Nabouchodonosor the king had stood.

8. Then the men of Chaldaia went and accused the Joudaians.

9. To the king; O king, live for the animate ages.

10. Thou, O king, didst issue a decree that any man who should hear the sound of the trumpet and fife and cithera, sambuke and psaltry and every kind of musical instrument.

11. And should not fall down and worship the golden image, should be cast into the flaming furnace of fire.

12. There are prominent men Joudaians, whom thou didst establish over the works of the province of Babuloon, namely Sedrach, Misach, Abdenagoo, who have not obeyed thy decree, O king; thy gods they do not serve (for hire) and the golden image which thou didst stand they do not worship.

13. Then Nabouchodonosor with anger and wrath said they should lead Sedrach, Misach and Abdenagoo; and they were led into the presence of the king.

14. And Nabouchodonosor made answer and said unto them. Is it true, O Sedrach, Misach, Abdenagoo that ye do not serve (for hire) my gods and worship the golden image which I have stood?

15. Now then if ye are ready when ye hear the sound of the trumpet and fife, and cithera and sambuke and psaltry and harmony also of every kind of musical instrument, fall down and worship the golden image which I have made: but if ye do not worship it, the self-same hour ye will be cast into the flaming furnace of the fire and what god is there who will deliver you out of my hand?

16. And Sedrach, Misach and Abdenagoo answered the king Nabouchodonosor, saying, We have no need (use) to answer thee concerning this matter.

17. For our God is in heaven whom we serve (for hire) and he is able to deliver us out of the flaming furnace of the fire, and out of thy hands, O king, will he snatch us.

18. And if not, be it known unto thee O king, that we are not serving (for hire) thy gods nor worshiping the image which thou hast stood.

19. Then Nabouchodonosor was filled with anger and the look of his face was changed towards Sedrach, Misach and Abdenagoo, and he said they should make the furnace flame out in a sevenfold way until it had reached the limit of flaming out.

20. And that strong men with strength should bind Sedrach, Misach and Abdenagoo and cast them into the flaming furnace of the fire.

21. Then those men were bound with their Persian trousers and turbans and stockings on, and were cast into the midst of the flaming furnace of the fire.

22. Since the word of the king was very urgent; and the furnace flamed out exceedingly.

23. And these three Sedrach, Misach and Abdenagoo fell into the midst of the flaming furnace bound, and they walked about in the midst of the flame, hymning praise unto God; and eulogising the Lord.

COMMENT.

Eighteen years have elapsed the reader will observe since the events recounted in the preceding chapter, and the still more important events recounted in this third chapter, events namely in the career of Nabouchodonosor and Daniel and his three friends, those herein recounted pertaining more directly to Daniel's three friends for whom though of course he would be held responsible for fealty and good conduct as his subordinates and opportunities by request over the departmental affairs of the province of Babunoonia. So the result of their trial herein recounted was another crisis in the career of Daniel himself.

The votive-prayer of Azarias and hymn of the three omitted in the C. V., R. V. and all the versions come in immediately after the 23rd verse with which this translation rests as in the text, the narrative again resumed with the closing verses of this 3rd chapter. This is another instance of mutilation and expurgation so common in all the translations of the books of the Old Covenant.

CHAS. GARDNER.

Revelations xiii. The Image.

In verse 14 the two horned symbol is represented as "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." In all my searching after the truth of the prophetic symbols, I have never found an exposition of "the image of the beast," that seemed to be the counterpart of the prophetic symbol. The difficulty I think arises from not paying attention to the chronology of the events as indicated in the prophetic writings, according to which, we should not look for the acts of the two horned beast, until after the former beast goes into "captivity." (v. 10). That he is a latter day manifestation is evident, because he appeals to the dwellers on the earth to make the image, showing thereby his democracy, and that he is a component part of that which is represented by the clay of the metalic image of Dan. ii. 33. Another evidence that is unmistakable of the chronology of this power is found in chapter xix. 20. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone;" positive evidence that he is a present, living power when the Lord conquers the nations in the future "day of the Lord." An image is a likeness, history repeating itself. Now what was the first beast to which the image is made? Certainly not the Papacy, as claimed by Sabbatarians, because the wounding of the imperial head of the Roman leopard beast occurred before the rise of the "little horn" of Daniel vii. And before the giving to "him" the blasphemous mouth of Rev. xiii. 5. In both Scriptures the rise of the papacy is represented. Inasmuch as Rome has passed through seven different forms of government symbolized by the seven heads—and that the Papal head is an eighth, and of the seven, chapter vii. 10. Therefore it is evident that to make an image of Rome in any one phase of her existence, would not be a likeness of her in any other of her phases. In this respect Rome is, as noted by Daniel vii. 19. "Diverse from all others," (symbols). It should now appear to be evident that the image to be made is not to be a likeness in all the different phases through which Rome has passed. In chapter xiii. 3, we read. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed." Now by verse 13 we learn that that image is to be made "to the beast, which had the wound by a sword, and did live." Now under what head or at what time did Rome receive a deadly wound by a sword? The wounding of one of the heads of the leopard beast, symbolizes the war waged against Rome by the northern Goths and Vandals, by which Rome was so reduced that its Emperor Augustulus was compelled to implore the clemency of Odoacer who became the king of Italy A. D. 476. Thus Rome the proud mistress of the world received a deadly wound by the sword of the northern invaders. Another pointer is obtained by noticing what the image enforces; that is in prescribing the faith of its citizens. This we find in verses 15, 16, 17. He causes all to...to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." This constitutes the image and those refusing to worship are condemned to be killed. Verse 15.

Now according to the chronology of the events, as indicated in the prophecy, we should look for the counterpart, or that to which the image is made, in the space of time that intervenes between the time of Constantine in the forepart of the fourth century; and the rise of the Papacy as a civil power in the last part of the fifth or beginning of the sixth century. The orthodox edicts of the emperor Theodosius A. D. 380 meets all the requirements of the prophecy, and is the original to which the image is to be made. In Gibbon's Decline and Fall of the Roman empire, chapter xxvii. 81, the reader will find the edicts referred to, commencing on page 80 we read, "Before he again took the field against the Goths, he received the sacrament of baptism from Acholius, the orthodox bishop of Thessalonica; and as the emperor ascended from the holy font, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. "It is our pleasure (such is the imperial style) that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the pontiff Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal Majesty, and a pious trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge, that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which our authority, guided by the heavenly wisdom, shall think proper to inflict upon them." This edict was published during the war which wounded the head of the "beast," of which Theodosius was one of the emperors, as we learn by the language, "Before he again took the field against the Goths." This should prove to us that the sixth or imperial head is the one that received the deadly wound by a sword. Next we notice that "he (Theodosius) dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects."

In verse 15 it is written, "that as many as would not worship the image of the beast should be killed." This prophecy teaches that the image shall cause people who refuse to worship it, shall be killed. Now in doing so it is doing just what the imperial head of the Roman empire did under Theodosius and his "colleague Maximus the first among the Christian princes, who shed the blood of his Christian subjects on account of their religious opinions." Gibbon Vol. 3, p. 3. Then follows the account of seven persons who were "tortured, condemned and executed. The first of these was Priscillian himself, bishop of Avila, in Spain; who adorned the advantages of birth and fortune, by the accomplishments of eloquence and learning." Now it be remembered that this all took place about A. D. 380, at least 200 years before the rise of the Papacy as a civil power—symbolized by the little horn of Dan. vii. and also by the blasphemous mouth of Rev. xiii., which was given to the "beast."

GEO. FRANCIS.

(To be continued.)

The Hope of God's Children.

But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. 1 Peter iii. 15. There is one body and one spirit, even as ye are called in one hope of your calling. Eph. iv. 4. For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Rom. viii. 24-25. The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Eph. i. 18. (Back of all this is one faith). One Lord, one faith, one baptism. Eph. iv. 5, 28. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister. 22, In the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight. Col. i. 22-23. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. Which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. i. 6-9. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are within this book. Rev. xxii. 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Heb. vi. 18-19. Fight the good fight of faith, lay hold on eternal life, where unto thou art called, and hast professed a good profession before many witnesses. 1 Tim. vi. 12. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made the promise to Abraham, because he could swear by no greater, he swore by himself. Heb. vi. 11-13. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter i. 4. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii. 1. For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain; and they said unto him, we neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spoke any harm of thee. But we desire to hear of thee what thou thinkest; for as concerning this sect we know that every where it is spoken against. And when they had appointed him a day, there came many to see him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. Acts xxviii. 20-23. In hope of eternal life, which God, that cannot lie, promised before the world began. Titus i. 2. That being justified by his grace, we should be made heirs according to the hope of eternal life. Titus iii. 7. And when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question. Acts xxiii. 6. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts xxiv. 15. And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise our twelve tribes instantly serving God day and night hope to come. For which hopes sake king Agrippa, I am accused of the Jews. Acts xxvi. 6-7. But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 1 Thes. iv. 13. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. Eph. ii. 12. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Eph. iv. 18. Who are Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the service of God and the promises. Rom. ix. 4. If in this life only we have hope in Christ, we are of all men most miserable. 1 Cor. xv. 19. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Lord Jesus Christ, Titus ii. 12-13. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. iii. 1-4. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John iii. 2-3. May God bless the entire household of faith and especially the dear isolated ones. Your Sister anxiously looking for our blessed Savior.

MRS. C. W. ENDSLEY.

To those of like precious faith:

Please let me call your attention to a matter, which is of vast importance to us all and to the cause of truth. The time is very near when several general meetings or Conferences are to convene. Brethren, we all have or ought to have an individual interest in this matter, each one should feel as if the success of these gatherings depended upon their own individual presence, and effort to make it a profitable gathering, remembering if the truth lives and thrives in these perilous days, it must be through the earnest and diligent effort of its friends, for the whole professed Christian world is teaching another hope, which is not a Bible hope. Then dear friends in Michigan, do not begin to try to find excuses to stay away from this coming annual gathering. We have an example of those who excused themselves from a feast where much preparation had been made for them, a yoke of oxen, a tract of land, a newly wedded wife stood in the way of accepting the invitation to "come." What the result of their absence at the appointed time, "not one of these shall taste of my supper." The good Master is preparing the table now for his family to sit down to, can we afford to be shut out of that wedding feast? These yearly gatherings are among the preparatory places, where we are making our robes of righteousness, helping others to select their garments of praise, pointing out to others the path of holiness, in short doing faithfully our duty as helpers "together with God." How many times in fifty years have I been asked the question, Are you going to the Conference? Of course I am going, I cannot afford to miss that feast, "where there is a will there is a way," make the way dear friends, come with hearts so full of praise and rejoicing that others will be blessed by your presence, and when meeting is over you will go to your homes rejoicing for the spiritual blessings we all have received. Satan will try every way to keep you at home, make a superhuman effort to be present with a glorious success as your motto for this year. We expect Brother Zilmer to bring some fire with him, but it will all go out unless he finds the ready wood to lay on the coals, if we have plenty of kindling we need not fear, but the blaze will make its appearance, come on with the wood friends. Yours in the work.

B. W. & M. A. WOODWARD.

Editor Restitution:

I must tell you of a visit we had with Bro. Austin of Niagara Falls. He came on Monday evening and began a series of discourses and carried them through until Friday evening. The audiences were not overly large, but very attentive. We have been endeavoring to interest some people in our study of gospel truth and these lectures are a step in that direction, and as one result we have met some believers whom we never met before. I also have reason to believe that there are others in the city of Buffalo whom we have not met yet, and I believe that an acquaintance would be mutually profitable. Bro. Austin is a rapid speaker, a clear reasoner, and cannot fail to interest any audience who wants the pure "Word of God."

Yours for truth.

J. E. LEWIS.

EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 17, 1905.

THE strike among the teamsters of Chicago is causing trouble. Some have been killed. There is talk of calling the troops to keep order.

THE King of Roumania has given notice to Turkey that war will be declared May 23 unless his terms are are agreed to. Another chance for the Balkans to flame out is offered.

THE scare about Japan declaring war against France for giving aid to the Russian fleets has about subsided. All are reported to have left French waters, and ready to give battle, should they fall in with Japanese ships. Skirmishing on the land, along a line of 100 miles of front, but no general engagement so far.

AFTER last Sunday evening meeting at this place, Bro. Zilmer gave the usual invitation, and Glen Petcher, the oldest son of Brother and Sister Petcher offered himself for baptism. Glen is 16 years old, and in his youth has decided to "remember his Creator." He has had the benefit of home training, a member of our Sunday school, and has a studious and earnest disposition. Our prayer is that he will be ever faithful, and be welcomed by the Savior into his coming kingdom.

Communicated.

Pine Woods Bible Class.

Teacher. If I mistake not at the close of our last gathering Carrie suggested a topic to be investigated at our next meeting. Will you please state it Carrie?

Carrie. Yes. I find that so many people stumble over Jesus' words to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." I would like to have a critical study of the above text.

Teacher. Very well. Who are to become the subjects of this new birth?

A The language of our Savior puts it like this: "Except a man be born again," etc.

Q What are we to understand by the word "man," in this text?

A It is from the Greek word *anthropos*, which signifies a human being, without regard to sex.

Q What is "man" in his natural or or unchanged condition?

A Nothing higher than flesh and blood.

Q Can the flesh and blood nature inherit God's eternal kingdom?

A No, Paul says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv. 50.

Q Why cannot the "flesh and blood nature" inherit the kingdom dom of God?

A Because the "flesh and blood" nature is a corruptible nature, which cannot endure, while the kingdom of God can never pass away, or cease to exist.

Q How, then, can the new or everlasting nature be secured?

A Only in one way.

Q What is that one way?

A By re-birth.

Q What does the re-birth consist of?

A Jesus says: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Q What is the modus operandi of this new birth?

A To my mind, John iii. 8, as given in the Twentieth Century Translation, states the case more clearly. I will quote it: "Believe me, Jesus answered, unless a man owes his birth to water and Spirit, he cannot enter the kingdom of God. All that owes its birth to human nature alone is only human, and all that owes its birth to the Spirit is spiritual. Do not be surprised at my telling you that you all need to be born over again. The wind blows where it wills, and you can hear the sound of it, but you do not know where it comes from, or where it goes; and it is the same with every one that owes his birth to the Spirit."

See also 1 Cor. xv. 50: "This, brothers, I declare—that mere flesh and blood can have no share in the kingdom of God, nor the perishable share in the imperishable."

Q Then we learn from the above Scripture, that two natures are contrasted, each nature owing its origin [illegible], not [illegible]?

A It is. I will place the two side by side.

1 "All that owe its birth to human nature alone is only human."

2 "All that owes its birth to the Spirit is spirit."

The human nature ceases the moment a person experiences his re-birth by the Spirit.

Q What is the first step taken to produce a human birth?

A A human begettal.

Q Is that also true with regard to those who are born of the Spirit?

A It is. The Spirit begettal must precede the Spirit birth. Says Jesus: "Unless a man owes his birth to water and Spirit, he cannot enter the kingdom of God."

Q How are we to understand by the use of the phrase "water and Spirit," that two births are indicated, one of "water," and the other of "Spirit"?

A No. It is only one birth; but we owe that one birth to the two agencies of water and Spirit.

Q How are people begotten that desire the Spirit birth?

A See James i. 18: "Of his own will begat he us with the Word of truth."

Q What is the "Word of truth?"

A See 1 Cor. xv. 15, "In Christ Jesus I have begotten you through the gospel."

Q Then, before the begettal for the Spirit birth can take place, a person must understand and believe the "Word of truth," or in other words "the gospel," should he not?

A Yes.

Q Well, suppose a person simply believes the gospel, and goes no further, will the Spirit birth result from that begettal.

A No.

Q Why not?

A Because there is no life in the begettal.

Q What is lacking to make the begettal vital?

A The "water;" "unless a man owes his birth to water and Spirit he cannot enter the kingdom of God."

Q When does a person come in contact with the water?

A In the obedience of the Word of truth. See 1 Peter i. 22: "By your obedience to the truth, you have purified your lives, so that there is now growing up among you a genuine brotherly affection. Therefore love one another earnestly with all your hearts. Your new life came from an imperishable not a perishable source, at the Word of the everliving God."

This begettal has vital energy in it, which is indicated by the fact that, "there is now growing up among you a genuine brotherly affection. "And also your new life came from an imperishable not a perishable source."

Q From what source is the mere human life derived?

A From a perishable human source.

Q Again, did not Jesus affirm, that "Unless a man owes his birth to water and Spirit he cannot enter the kingdom of God."

A He did.

Q Now, I wish to ask, do you find that the same thought is borne out by other Scriptures?

A Yes, I do, I will call attention to Titus iii. 5, "He saved us not in consequence of any righteous actions we have done, but in the execution of his merciful purposes (how?) by that *washing* which was a new birth to us." In the Diaglott it is rendered, "The bath of the new birth."

There can be no literal "new birth," apart from the "washing" or "bath of the new birth."

Q When does the new life begin to develop?

A When we rise from the "bath of the new birth."

Q Please give Scripture authority for your statement?

A See Col. ii. 11-13: "By your union with him you received circumcision, but not a circumcision performed by hands. It was getting rid of the tyranny of the earthly (human) body; it was circumcision by the Christ. For in baptism you were buried with Christ; and in baptism you were also raised to life with him, (the new *zoe* life) through (or by means of) your faith in the working of the power of God, who raised him from the dead. And to you, who were once dead (to the Spirit life) by reason of your sins and your uncircumcised nature—to you God gave LIFE (the new or zoe life) in giving life to Christ! He pardoned all our sins!" (I must explain that these quotations are from the Twentieth Century Translation.)

Q Are we to understand from this Scripture that the Spirit begettal never manifests itself prior to submitting to the "circumcision of Christ?"

A Most [illegible], for [illegible] owes his birth to water and Spirit he cannot enter the kingdom of God."

Q Did Paul regard all who refuse to submit to the "circumcision of Christ," as being heathen?

A He did. See Eph. ii. 11, 12, "Remember how you were once heathens yourselves, as your bodies showed. You were called the uncircumcised by those who were called the circumcised—their circumcision being a circumcision performed upon the body by the hand of man. At that time you were FAR from Christ; (how so? because) you were cut off from the privileges of Israel; and, as regards the covenants founded on God's promise, you were in the world without hope and without God."

Q How are people begotten for the Spirit birth?

A See 1 Cor. xv. 15, "In Christ Jesus I have begotten you through the gospel."

Q What power is in the gospel?

A "It is the power by which God brings salvation to every one who believes it." Rom. i. 16.

Q Are "the covenants founded on God's promise," the base of the gospel?

A It must be so seeing that "outsiders" from the covenants are "in the world without hope and without God."

Q Then this gospel is the gospel by which all must be begotten, who aspire to the Spirit birth?

A Exactly so.

Yours in the Blessed Hope.

W. H. WILSON.

The Baptism with the Holy Spirit.

When "the word of God came to John the son of Zacharias in the wilderness . . . he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii: 2, 3. "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." Luke iii: 15, 16. The same circumstance is related by each of the other Evangelists. See Matth. iii: 11; Mark i: 8; John i: 33. While our Authorized Version reads, "I baptize you with water; he shall baptize you with the Holy Ghost and fire," a more literal rendering is, "I am immersing you in water: he will immerse you in Holy Spirit and fire." This is according to the translation of the Diaglott, Rotherham, Campbell, Mac Knight & Doddridge, and the marginal reading of the Revised Version. That John's immersion "in water" was for a purpose, is clear from the terms "unto repentance," and "for the remission of sins." It filled a place in the purpose of God, John being "sent from (or commissioned by) God." John i: 6. Only one of the Evangelists—Luke—attributes to Jesus the term "baptize with the Holy Ghost." Acts i: 5. In this instance it was not directed to any but "the apostles whom he had chosen." v. 2. From this it is evident that this baptism with the Holy Spirit had not yet been administered to those for whom it was intended; no one had as yet been immersed in Holy Spirit, and it was therefore a matter of future fulfilment, especially in view of the words of Jesus, "Wait for the promise of the Father, which ye have heard of me." Acts 1: 4. We will therefore endeavor to ascertain, 1. For whom this baptism was intended. 2. At what time and place it occurred, and 3. Its design.

1. WHO?

That the apostles were the persons who were baptized with Holy Spirit, is evident from the following considerations. a. They were commanded to tarry at Jerusalem. Luke xxiv: 49; Acts i: 4. b. They were all with one accord in one place on the day of Pentecost. Acts i: 20; ii: 1. c. The cloven tongues appeared to each of them. ii: 3. d. They were filled with the Holy Ghost. ii: 4. e. The speakers were recognized as "Galileans." ii: 7. They were previously styled "ye men of Galilee." i: 11. It is said that the Lord "was seen many days of them which came up with him from Galilee to Jerusalem." Acts xiii: 31. He was seen forty days of the apostles whom he had chosen. Acts i: 2, 3. Therefore this baptism of Holy Spirit was experienced by the apostles, and was for a definite purpose. The names of these apostles are given Acts i: 13. Judas Iscariot does not appear in the list, because he had committed suicide after his betrayal of the Master, and Matthias was afterwards selected in his place. Acts i: 15-26. That this selection was done with the approval of God is evident from the fact that Matthias not only was "numbered with the eleven apostles" (Acts i: 26), but is by the inspired historian recognized as one of the apostles. There were "eleven" besides Peter who were speaking on the day of Pentecost. Acts ii: 14. The speakers were all "men," as is evident from ii: 37. We are told in chapter vi: 2 that "the twelve" had charge of the selection of the seven deacons in the Jerusalem Church, and these twelve are styled "the apostles." v. 6.

II. WHEN?

The next question is, When were they baptized with Holy Spirit? The promise was that it should be "not many days hence." From whence do these "not many days" begin? From the "forty days" during which the Lord showed Himself to the apostles whom He had chosen. ch. i: 3. And they were particularly cautioned to not depart from Jerusalem, but (there) wait for the promise of the Father. The first verse of chapter 2 tells us that "when the day of Pentecost was fully come, they were all with one accord in one place." This "day of Pentecost" is the time when the promise of God, for which the apostles were waiting, was fulfilled, and it was "not many days" after the day of the Lord's ascension. "Pentecost is a Greek word, signifying the fiftieth part of a thing; or the fiftieth in order." It occurred fifty days after "the first of the firstfruits" was presented before the Lord (Ex. xxiii: 10), and came on the first day of the week. The first day of Pentecost was "on the morrow after the Sabbath from the day of the wave offering"; and inasmuch as "seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath," and they were to "number fifty days" (Lev. xxiii: 10 21); therefore this "feast of weeks" (Deut. xvi: 9, 10) always began and ended on Sunday. When the fiftieth day had fully come, they who had received commandments of the Lord "were all with one accord in one place." At that time there were "dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts ii: 5. What brought those persons thither? It was the command of the Lord God to the children of Israel that three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose: In the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." Deut. xvi: 16. The occasion under consideration was the "feast of weeks." At this time the "not many days" mentioned in Acts i: 5, were fulfilled.

III. WHERE?

The foregoing passages also show the place where this baptism of Holy Spirit was administered. It was the place chosen by God, the city of Jerusalem, as appears also from Acts i: 12; ii: 5, 14. It was at Jerusalem that the apostles were to begin to preach repentance and remission of sins. Luke xxiv: 47. But how could "unlearned and ignorant men" such as these "Galileans" were (Acts iv: 13), preach "among all nations," when they were not conversant with the languages or dialects of those nations? And how could they speak intelligently to the representatives of "every nation under heaven," now assembled at Jerusalem? There was no time for those uneducated men to study and acquire the use of foreign languages? But the Lord had made provision for the emergency. They were to "tarry in the city of Jerusalem" until they should be "endued with power from on high." Luke xxiv: 49. "Power" is the faculty of doing or performing anything. The thing they were to do was to preach among all the nations, and they were distinctly promised that they should be endued with the power to carry out this command, only they were to tarry at Jerusalem for such endowment, which was not many days after the Lord's ascension. Suddenly, while they were all in one place, "there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto each of them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." What was the effect of this remarkable occurence, which was something more than an "electrical phenomenon"? They "began to speak with other tongues, as the Spirit gave them utterance." From the entire narrative it is evident: 1. That they spoke in foreign languages or tongues, in which they had not previously conversed, being Galileans. 2. They were speaking "the wonderful works of God," it was none present in "the house where they were sitting" but they who had been commanded to "tarry at Jesusalem:" the apostles. "The multitude" were not present, but "came together" after "this was noised abroad;" but so far from understanding the nature and meaning of the speaking with tongues which they heard, they, "were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? . . What meaneth this?" All of which makes it evident that the apostles, and not the multitude, were baptized with Holy Spirit.

What was the effect of this baptism with Holy Spirit? It gave the apostles power to witness to foreigners in their respective languages the facts relating to our Lord Jesus Christ. These apostles he had chosen (Luke vi: 13. 16), to be with him, and that he might send them forth to preach. Mark iii: 14, 15. The twelve were with him from the beginning (John xv: 27), heard him preach (Luke viii: 1), and saw his miracles or "signs." John xx: 30. They were his witnesses to the people. Acts x: 41; xiii: 31.

The peculiar function of a witness is to testify the things which he has seen and heard, to relate the facts of which he has knowledge. Acts iv: 20. For this testimony concerning the Lord Jesus the apostles were to be qualified by the endowment of the Holy Spirit. "Ye are witnesses of these things." Luke xxiv: 48. What "things"? The things concerning the sufferings and resurrection of Christ. See v. 46. "And ye also shall bear witness, because ye have been with me from the beginning." John xv: 27 These words were addressed to the apostles, for they had been with the Lord from the beginning. But who was it with whom they should "also bear witness"? It was "the Comforter, whom I (Jesus) will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." v. 26. "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and to the uttermost part of the earth." Acts i: 8.

After the power of the Holy Spirit came upon them, they did witness to the people, as, for instance, the apostles on the day of Pentecost, "This Jesus God hath raised up, whereof we all are witnesses." Acts ii. 32. And later, "And (ye) killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts iii. 15. "And with great power gave the apostles witness of the resurrection of the Lord Jesus." Acts iv. 33. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his own right hand to be a prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him." Acts v. 30-32. "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be Judge of quick and dead." Acts x. 39-42.

"And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." Acts xiii. 31. Hear also the testimony of Peter and John, "The elders which are among you I exhort, who also am an elder, and a witness of the suffering of Christ, and also a partaker of the glory that shall be revealed." 1 Peter v. 1. "That which was from the beginning, which we have heard, which we have seen without eyes, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested to us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John i. 1-3. From the foregoing array of testimony it appears plain that the apostles, the "witnesses chosen before of God" (Acts x. 41), were true to their mission of being witnesses unto the Lord Jesus, and this was after "the power of the Holy Ghost" had come upon them. Acts i. 8. The passage cited from the epistle of John shows the object of this testimony, "That which we have seen and heard declare we unto you (why?) that ye also may have fellowship with us; (and in what or with whom did those witnesses have such "fellowship"?) and truly our fellowship is with the Father, and with his Son Jesus Christ." This is also shown in the testimony of John in his gospel, when he speaks of the "signs" which Jesus did in the presence of his disciples, which were written "that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." Jno. xx. 30, 31. Jesus himself, in that wonderfully pathetic prayer, showed how others than the apostles should believe on himself. "Neither pray I for these alone (the men God had given him. John xvii. 6-19), but for them also which shall believe on me through their word." John xvii. 20. Others than the apostles were to believe on him, and the means through which they should believe is said to be "their word"—the word of the apostles. No wonder they needed and were furnished with the spiritual equipment with which to go forth and bear the testimony by which men should come to believe on the Lord.

It was necessary that the words of Jesus (which are spirit and life, John vi. 63, and words of everlasting life. v. 68) should be brought to the remembrance of the apostles, so that they might communicate them to others. This emergency was wisely foreseen and provided for by the Lord. Even before his suffering the Lord told the apostles that "the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26. How could we know anything about the Lord Jesus; what he taught in Galilee after the baptism of John (Mark i. 15), what "signs" he truly did (John xx. 30, 31), what was his life, his character, how he died for us, was buried and rose again, were it not for the apostles who were with him, and were his chosen witnesses unto the people? And how could they correctly report these things to us, if they were not brought to their remembrance by that Comforter whom the Lord promised to send them? And these things are "now reported unto us by them that have preached the gospel unto us with the Holy Ghost sent down from heaven." 1 Peter i. 12. Frequently the Lord warned the apostles not to tell certain things relating to himself "until the Son of Man be risen from the dead." Matt. xvii. 9; Mark viii. 30; ix. 9. Why not? Because they did not then understand them. "They understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Luke xviii. 34. When did they understand them? When Jesus was glorified. Jno. xii. 16. Why then? Because the Holy Spirit was then given to those that believed on Jesus. John vii. 39.

A. H. ZILMER.

(To be continued.)

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Fannie Stevens	2 00
H Giddings	1 00
S P Renner	2 00
Mrs Emma Dixon	1 50

Reduced Fares for Decoration Day Trips.

Excursion tickets, account Decoration Day, will be sold May 29th and 30th, from all ticket stations on the Pennsylvania Lines to any other station on the Pennsylvania Lines within a radius of 150 miles of selling point. Return limit on all tickets will include May 31st. For particulars apply to Local Ticket Agent of Pennsylvania Lines.—May 30

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

This Hour.

Lord, make me meet to master common things,
Strong for the strife renewed each opening day;
Teach me that worthy victory may be won
On fields obscure, by souls too spent to pray.

Bid me to know the moments as they rise
Full-fraught with meanings of the life divine;
Teach me the lesson of the present power,
That present calm and conquest may be mine.

Loose me from all that binders in the Past,
Nor let me fear the Future's frowning brow.
To use the utmost gifts of grace and love
There is no moment for my soul but Now.
—Grace Duffield Goodwin, in S. S. Times.

Selections.

Be of Good Cheer, Paul.

Read Acts xxiii: 11-31. The second vision which Paul had must have produced much the same state of mind in him as that produced in the disciples mid the storm on the lake of Galilee, when Jesus spoke "Peace." Once before a night-vision and heavenly message of comfort had been granted to him. That was at Corinth. The wickedness of the city in which he was then dwelling was a great burden to him. His own safety seemed to him to be of quite secondary consideration. The cry of the multitude had on this second occasion arisen concerning and very much against him (verses 9 and 10). I doubt if anyone in these times can realize how terrible it must have been for him to face such an excited people, knowing the bitter feeling of hatred they had against him. How much better ought we to serve our Master, even than the Apostles, seeing how much more peaceful are our lives and that we can serve Him without fear. To stand alone, a solitary individual, with the flashing eyes of scorn and hate, the deafening shouts of the crowd breathing defiance and condemnation, ringing in the ears! How fearful is the object of such wrath! How overpowering! Thus it was with Paul, our brother. Can we not follow him into the silence and security within the thick castle walls? How much he must have needed comforting! Very weary and worn he must have been, with no sympathising voice to speak to him. No human friend stood near. Alone! Yet how truly not alone! Though no human friend was at hand, yet there was the presence of the Friend who never changeth, whose love can never die.

The busy streets were hushed, the trying day was over, and darkness had settled on the city when "The Lord stood by him." We could well imagine that the Lord stood by him in visible form, for he (Paul) was to "see that just one" ch. xxii: 14. We do not read that the Lord stood by him at Corinth, but only that He spoke to him. In the second vision he was more privileged. I should say that this was because he was lonely and a prisoner in the castle. It would thus be a token of our Lord's consideration for the sense of loneliness which the affectionate heart of Paul would specially feel. Those prison walls could shut out from him his human friends, but they could not shut out his Lord and Master. That well-beloved Master showed Himself to His servant that night, bringing home to his mind that He was indeed his ever-present Friend.

How many hours of His more unknown servants has He illuminated with His dreesence since then! How marvellously tender are the ways of God! Often wonderfully real has His presence been to many a sorrowing one, though not seen by earthly eyes.

"Be of good cheer, Paul, for thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Those were words just calculated to give both rest and stimulus to the tried spirit of Paul. Rest: for was not his Lord with him to encourage him to "Be of good cheer?" He needed a friend to cheer and strengthen him, for he had more work to do at Rome, Not yet was Paul to pour out his life's blood in the Master's cause. He had a most important witness to bear in that city, which was then the mightiest power known by men upon earth. The calm that would come over Paul's spirit in the presence of the Lord would give fresh courage and renewed vigour. He surely was in need of it after the noisy strife of tongues clamouring for his death. The thought that his Lord still needed him would give him hope.

Yet even at this time a carefully-planned plot had been laid, from which it seemed almost impossible that Paul could escape. Forty Jews had bound themselves by an oath that they would neither eat nor drink until they had killed Paul. These forty men were now waiting for the coming day when they expected that Paul would be brought to the judgment hall. In his progress they designed making an assault upon and killing him. But long before morning a party had started from the castle gates. Quietly, under the light of the brilliant stars, they moved on, with Paul a prisoner in their midst. He was secure under their armed protection, for he was in the midst of a strong military escort. Never was plot more completely frustrated. In that manner he was conducted to Antipatris. Just when all seemed favourable to the designs of Paul's foes, and when they only waited the morning dawn to seize upon their prey, the prisoner rode quietly away. The morning dawn found the prison empty. How disappointed those men would be! What feelings of revenge they would have! But we know not, perhaps some of those men might have been converted by Paul's teaching in after times. Very marvellous are the workings of God. How Paul's nephew heard of the plot we are not told. We learn that he did hear of it, and that he had the courage to go to the castle and tell Paul, and also had the greater courage to go to the captain (at Paul's bidding) to tell him of the forty secret foes determined on the murder of the Apostle. The captain, thereupon, easily defeated their purpose. Under cover of night he sent him forth to Caesarea. Was not that night's ride a proof of God's faithfulness? One can seem to see an application of the promise made long before respecting Israel, "No weapon that is formed against thee shall prosper" (Isaiah liv: 17). Do we not often see weapons turned, as it were, to smite those who formed them for another's hurt? Yet the evil workers have often smitten down God's beloved servants. God has not always seen fit to avert the weapons of torture and death ere they fell.

He desires the perfection of our characters and the perfection of the characters of his people who are around us. If in bringing about this end our service is required, then it is proportionately wrought in us as we yield ourselves willing servants or sacrifices in the cause. It is fully accomplished in us when we have learnt to give up all, to suffer all, to lay down ourselves entirely in our Father's service.

We must take more courage and be determined to face all dangers for the dear name's sake of our Lord, who gave Himself for us. Even in the time of Paul's greatest adversity he is told by his blessed Master to "be of good cheer." The Master knew that Paul loved Him, and so loved to spread the good news of salvation. So that to tell Paul that He (his Master) wanted him to bear further witness of Him was very encouraging to that willing servant. O let our hearts be glad also in the work of the Master; so that at any time when we are discouraged and lonely, we may hear the Master gently telling us to "be of good cheer," showing us the way He would have us walk, comforting us in our loneliness, giving us work to do for others, making us forget ourselves and all our cares in working for Him and His cause, so that the rough edges may be smoothed down in our characters as in Paul's. He had much to go through so that he, like ourselves, might be made fit for the Master's use.—*Mary Oake.*

"We had a great revival in our congregation," said a minister to a friend. "I rejoice to hear it," said his friend; "how many did you add?" "We did not add any," replied the minister, "we got rid of five."

Editor Restitution:

Will you please notice in the Restitution that the Church at Fonthill, Ont., propose to have a special religious meeting to commence on Saturday evening May 27 and continue over the following Sunday.

We expect the friends at Niagara Falls, N. Y., to meet with us, and as many more as can make it convenient to attend. A general invitation is given to all.

Yours for the Truth, as it is in Jesus.
P. H. Bock.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

The Berean Column.

[Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.]

Dear Bereans:

I feel sure that every one of you enjoy reading the many good letters and articles which fill our Berean column from month to month, but do some of you realize that you have not contributed your share? Your committee are many times discouraged because their letters, requesting material for the column, do not bring answers in return. I know many of us think, (I speak from experience) that we cannot write, some one else can do it so much better and easier than we, that we do not even try. Let us each remember that only the ones who make the effort are the ones who succeed, that with our own effort we can ask Jesus to help us, for has he not told us that without him we can do nothing? So send along your material and do not wait to be asked to contribute, the column is yours, and your letters will be thankfully received at any time. Please send all communications to Anna L. Adams, 603 Peoria Avenue, Dixon, Ill.

THE RESURRECTION.

To the Christian a resurrection from the dead means a great deal. Why? We read in Job xix. 25, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." We should solve that our lives should stand approved before God, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. xxv. 13.

Almeda C. N. Wertz.

THE RESURRECTION.

After battling for a season with the cold, stormy elements of winter, we rejoice to find spring time again returning, bringing the warm rains and sunshine which revive dormant nature from its sleeping state to one of living green. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt. vi. 30. If we have been faithful laborers in our Master's vineyard during his absence, when he returns we will be clothed upon with the beautiful robe of righteousness and incorruptibility. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iii. 20.21. Jesus says, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. John xi. 25. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thes. iv. 14. Again we read, Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John iii. 2 3. Read I. Cor. xv. When we pause to consider the unspeakable richness of the reward in store for God's faithful ones, we feel like singing with the poet:

"Oh that will be glorious,
With crowns and palms victorious;
And Jesus reigning there with us,
When our sad warfare is o'er."

Anna M. Wertz.

Dear Bereans:

"Create in me a clean heart, O God; and renew a right spirit within me." Psa. li. 10. What a great thing it is to have a clean heart and pure thoughts. We must constantly be on the alert for evil and wicked thoughts when they enter our hearts so we can drive them out. "Who can say, I have made my heart clean, I am pure from my sin." Prov. xx. 9. There so many worldly things that when we are idle we let our thoughts dwell on them instead of the things of God. And when we are reading God's Word or hearing it spoken we should concentrate our thoughts upon the subject. "Blessed are the pure in heart; for they shall see God." Matt. v. 8. And we cannot live Christian lives unless we have these, we may go to church every Sunday and to the world be Christian men and women but, "The Lord seeth not as a man seeth for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi. 7. Let us strive to have our hearts acceptable unto the Lord when he looks upon them.

Mabel A. Eaton.

Communicated.

Kansas and Oklahoma Field.

For two years while farming in Kansas I have had little to report for the Lord's work as I have done but little. Yes, done but little either for my family in a temporal way or the Lord in a spiritual way. All my rushing and driving at the farm in grubs and in stumps, with young mules to break, resulted only in vanity and vexation of spirit, for floods swept everything away both years, and it seemed as though I was driven back to the evangelistic work; and having now put my hand to the gospel plow, I shall not look back, God helping me. It is not because I desire an easy job, for I would rather work hard and be at home with my family, but a responsibility to the work I have consecrated myself to hangs over me, and I cannot put my heart into any other work. Yet I must say, in contrast to the yoke the world has always put upon me when serving it, that Jesus' yoke is easy and his burden light. While I preached every Sunday in our school house at Rollin, when at home for over two years, yet none were led to obedience there, only a few at the time of our last Conference.

Bro. R. P. Story settled near us, between Stark and Savonburg, Kansas, and as he is zealous for the faith he had me to go there once a month, during the past year, to preach to his neighbors, who had never heard the truth preached. Here I see a chance for good to be done. I had a fair interest at Savonburg after a week's meeting in the Friends' church, and a number were convinced of the truth, who, although they did not obey will never forget nor forsake it for sectarianism.

At Stark, Bro. Jos. Williams and I had better success, as we had the use of the Friends' church there for two weeks, which gave us time to lay the whole foundation, and also to clear away most of the rubbish of Babylon. We had a full house and convinced quite a number, who are spoiled forever for popular theology, but none obeyed. I went back again recently, and although I could not get into the church, I got the use of a hall and had another two week's meeting. As a result six of the most noble souls in this vicinity obeyed in baptism and four others, who had been baptized previously came in by accepting the right hand of fellowship from the four of our faith already here, Bro. and Sister A. E. Benage and Bro. and Sister R. P. Story. These four who came in with us are Bro. and Sister Osborn and the elder Bro. and Sister Inman, whom sister Palmer will remember as formerly living at Dows, Iowa, noble old people, and fully consecrated to the Lord. This made a class of fourteen, so I had an elder and two deacons appointed, and having learned from the owner of the hall that they could use it free, I appointed a class meeting for every Sunday at 10 A. M. God help them to let their light shine, and to stand firm on the rock of truth. With the prayer and hope that it may lead some reader to a more complete consecration to Christ, I wish to speak of those baptized, now Bro. W. H. Roberts. He had been brought up a Roman Catholic. He had heard some of this truth in Nebraska, but had not become sufficiently interested to search the Scriptures whether it were true. Besides, he did not feel that many of our people there had ever been converted, as he saw conversion. He even felt that to associate with them instead of making him better and purer would tend to drag him lower. He saw many smoking and chewing tobacco like the world, talking and discussing politics as the world does, passing vulgar jokes as the world does, and showing strife, anger, jealousy and love of money like the world. So he did not feel drawn toward them. I showed him that the church consisted of many called of which but a few overcomers would be chosen. How in apostolic times it would not have justified any one to stay out of the Church of God because Simon the sorcerer, Judas, Ananias, Diatrepes and others such were there. That we must stand by truth for the sake of truth itself, and instead of looking to what others do, look to the head Christ as our ideal and example. I told him that I felt that the tobacco habit was a part of the old man of sin to be put off, when we put on the new man—Christ. That it was a "weight," a "stumbling block," had the "appearance of evil," was no part of the new man Christ, nor of the bride's white raiment, and that if sinful men in selecting a bride preferred a clean-mouthed girl, free from such habits, that surely Jesus would have as refined a taste as carnal man. That the nicotine poison permeated the flesh and bones, thus defiling our body, which we are commanded to purify as a habitation for God through the Spirit, and that unless we could show that it did not defile the body we could not escape destruction, for "whosoever defileth the temple of God, him will God destroy." I talked long with him on how we were required to "deny ourselves," "crucify the flesh," overcome and "follow the Lamb whithersoever he goeth," and if we gave up nothing for Jesus' sake, and crucified nothing, and buried nothing at baptism, we would be but dead branches, and a dead sect, no light to the world, no example for sinners, and having no power with God. How we would never regret any self-denial or sacrifice we may make for Christ now, if when he comes we may only hear our Savior and Redeemer says, "Well done, good and faithful servant," and that I feared that this would not be said to the man who was chewing or smoking at Jesus' coming, and how the divine nature was only promised to those who now "purify themselves as he is pure." 1 John iii.

In the morning when I came back to see him I saw a change at the first glance. A clean look about his mouth, and a look of victory and triumph in his eye, and I was not surprised when he said, "I have decided to make clean sweep, and bury the whole old man. I know it will be hard, but Jesus did something hard for me." Thank God, I said, let the family all kneel while we look to him for strength and his blessing, for when we are weak then we are strong, for his strength is made perfect in weakness, and his grace is sufficient for us, and we can do all things through Christ who strengtheneth us. He will not suffer us to be tried above what we are able to bear, but will with every temptation open a way of escape. Let us humble ourselves under the mighty hand of God, for God resisteth the proud, but showeth favor to the humble, a broken spirit and a contrite heart he will not despise." May God bless them and keep them.

W. L. Crowe.

Obituary.

Mrs. Priscilla Hopkins, nee Babb, was born at Zenia, Ohio. Came with her parents to Rensselaer, Ind., in 1851, where she has since resided until her death, on May 2, 1905, at the age of 70 years, 2 months and 5 days.

She was the mother of two children, one daughter, Mrs. Lora H. Rhodes, with whom she had been living for many years, since her husbands death, and one son, Elden R. Hopkins, both respected residents of Rensselaer.

She became obedient to the faith of the gospel and united with the Church of God at Rensselaer many years ago, never faltered in faith or practice of her profession, ever present at assembling and commemoration, when health and strength permitted, and when from failing health this privilege was denied her, it was with deep regret.

Being naturally endowed with great energy and will power which being controled by the faith and loving spirit of Christ, enabled her truly to "endure hardness as a good soldier of Jesus Christ," and thus fulfill the injunction "Whatsoever thy hand findeth to do, do it with thy might." She seized the present opportunity to do "what she could," not waiting for a more convenient season, or the accumulation of means, that she might do greater things.

Her death is not only greatly deplored by the church, by her family and relatives, but by the community in general, as she had a wide circle of acquaintance, universally calling her familiary, "Aunt Priscilla," and by whom she was held in universal high esteem for her true, sincere and remarkable degree of unselfish kindness, in doing for others, in bearing their burdens and bringing sunshine into their lives, never prompted by mere worldly show, or vain display.

Her funeral was largely attended, where the hope of life through Christ, so sweet to her was briefly presented. May the Life Giver soon come.

D. T. Halstead.

God is mindful of those who honestly labor in his vineyard and will not withhold his reward.

Annual Conference

The Annual Conference of the Church of God in Michigan will be held near Dutton, Kent Co., Thursday evening, June 1, 1905, and continue over the following Sunday.

Brothers and Sisters, let not these gatherings together prove fruitless, so it shall not be said of us, that we have received the grace of God in vain but may it indeed build us up in the most holy faith, not only intellectually, but that we may be more spiritual minded. That we may become more pure in our walk and conversation, and more faithful in holding forth the Word of Life.

Brethren, this conference meeting is yours. Come to it. If you have a word of good news to impart, come and encourage the brethren, who have come to get sympathy and strength. The friends at Dutton want to see all their old friends, and many new ones. They will be prepared to entertain all who may come.

It is expected that Bro. A. H. Zilmer of Plymouth, Indiana, will be at the meeting.

Dutton is situated on the M. C. R. R. ten miles southeast of Grand Rapids.

Emma Jackman, Sec'y.

Order of Meeting for Michigan Conference.

Thursday Evening. Meeting called to order by President. 7:30. Devotional exercises. 7:40. Words of welcome, by B. W. Woodward. 8:00. Sermon.

Friday. 9:30. Song Service, led by Sister Alice Tim, followed by Devotional exercises, followed by Sermon.

Noon Lunch.

1:00 Business Meeting. Report of churches. Report of committees. Requests for evangelist work. 2.00. Sermon. 7:00. Song Service, led by Sister Alice Tim, followed by Bible Reading by Sister Perkins. 8:00. Sermon.

Saturday. 9:30. Business Meeting. 11:00. Sermon.

Noon Lunch.

1:40. Election of Officers of Evangelical Aid Society. Old Business. New Business. Adjournment. 7:30. Song Service, followed by Bible Reading, by Sister E. Barnum. 8:00. Sermon.

Sunday. 9:30. Prayer and Social Meeting followed by Song Service. 10:40. Sermon. 12:00. Lunch.

1:00. Sermon, followed by the Lord's Supper. 7:00. Song and Devotional Service, followed by a Sermon.

By order of the
President.

The Second Quarterly Conference of the Churches of God in Indiana, known as the "June Meeting," will convene at the Antioch Church, between Plymouth and Argos, Indiana, Thursday, June 8, 1905, beginning at 7:30 P. M., and continuing over the following Sunday. Brethren and sisters in Indiana, you have met at Antioch these many years, and have been greatly edified by this gathering. Besides this, the "seed of the Word of the kingdom" has been sown at this gathering which has resulted in good. Let there be a general rally of the brotherhood in Indiana for mutual good, and let the glad tidings of the coming kingdom be presented to others. This invitation is also for those who do not live in Indiana.

The Committee on Program will secure the speakers and arrange the topics to be presented at this meeting. Those coming by rail can come either to Plymouth or Argos, Ind., and will please notify Bro. A. R. Underwood at Plymouth, or Bro. T. O. Taber at Argos.

A. H. Zilmer, Pres.
Lydia Railsback, Sec.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 10th and closing the 28th, 1905. Programme will appear later.

O. J. Alland, Pres.
Eva L. Stearns, Sec.

Low Fares to Winona Lake.

May 15th, 17th, 18th, 19th, 22d and 23d, excursion tickets to Winona Lake, Indiana, account General Assembly of the Presbyterian Church, will be sold via Pennsylvania Lines from all ticket stations. For full information, regarding fares, time of trains, etc, call on Local Ticket Agent of those lines.—May 26.

Indianapolis excursion via Vandalia R. R. Sunday May 21st 1905 $1.25 for round trip. Special train leaving Plymouth 7 a. m. Returning leaves Indianapolis 7.30 p. m. same date.

...ry.

... Algar was born at Waterloo, Stanford County, Canada East, July 20, 1836, and died at Gladbrook, Iowa, May 2, 1905, having lived 68 years, 9 months and 8 days. He embraced the things concerning the kingdom in 1856, and was a staunch believer in the Coming of Christ and the establishment of his kingdom in the earth. In 1860 he moved to Baileyville, Ogle County, Illinois, where he remained until the Spring of 1870, when he removed to Gladbrook, Iowa, where he resided until his death. About eight years ago he was stricken with rheumatism and has been a great sufferer, being bedridden nearly all of the time. He leaves a wife, daughter, one brother, and two sisters, besides numerous other relatives and friends to mourn his loss. They sorrow not as others who have no hope. Words of comfort were spoken by Brother S. J. Lindsay of Oregon, Illinois, from 2 Thes. iv. 13, after which we laid Uncle Albert away to await the call of him who said, "I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live."

O. J. ALLARD.

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interspersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were sterotyped—hence additional copies can now be printed for the mere cost of paper, presswork and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued. Bro. Woodruff expects and asks no income from their sale, only that each book will bring a return that will replace it, and keep the book in circulation. The cost of freight and postage till the book is in your hand amounts to 12 cents. Allowing a margin to supply wrapping and necessary postage in correspondence, we must add 3 cents to this, making the cost to you post paid 40 cents. This is a rare opportunity to get a book that is highly instructive and at the same time readable, in that it is not too long in any one part, so as to weary the reader. It is an excellent work to give or loan to truth-seekers. Send to this office and get a copy. Any one wanting a number of them to use in mission work, can have them in quantities as they desire at a price just covering the cost of the books and getting them to hand by express or freight, as they desire.

Several thousands of these books should be taken by our brethren at once. Every new convert, every inquirer after truth, should have one of these books, and at the price asked could have one if our brethren will make the effort. Take hold, brethren and send these books into the Lord's vineyard to work.

Low fares to California, through Portland, Oregon, via Pennsylvania Lines. Account Knights of Columbus National Council. Excursion tickets will be sold May 28th to 31st to San Francisco and Los Angeles, good for stop-over at Portland to visit Lewis and Clark Centennial. Further information may be obtained from ticket agents of Pennsylvania Lines.—May 31.

Low Fares West and Southwest.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—July 15.

"Pennsylvania Lines Hotel." Rooms Opened for Convenience of Public at Ft. Wayne.

"The Pennsylvania Lines Hotel," conveniently located at the Pennsylvania Lines station in Ft. Wayne, has just opened rooms for the accommodation of travelers. The dining service and all other features of this Ft. Wayne house are of the same high class found in the Pennsylvania's Company's hotels at Alliance and Crestline.

Free Weekly Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

Winona Lake.

Winona Lake this season will be particularly attractive for an outing. The summer of 1905 is to be an especially attractive season at Winona Lake, the beautiful resort of Northern Indiana on the Pennsylvania Lines. The Presbyterian General Assembly will convene there May 18th. Noted speakers and musicians have been engaged for the summer entertainments. There will be conventions and social and religious conferences from May until September. The literary representation will be prominent. In brief, it will be a most profitable season educationally. Teachers and students who attend the Summer School will derive much benefit.

Winona Lake has golf links, tennis courts, baseball and cricket grounds, boating, fishing, swimming and camping facilities. The Pennsylvania Lines run direct to the park entrance. Season and fifteen-day excursion tickets may be obtained from ticket agents of the Pennsylvania Lines. Information about Winona Lake, the season's program, hotel accommodations etc., can be ascertained from S. C. Dickey, Secretary and General Manager, Winona Lake, Ind.—May 18.

Excursions to Colorado June 29th to July 3d, via Pennsylvania Lines. Special low fares to Denver, Colorado Springs and Pueblo, account International Epworth League Convention. Good time for health and pleasure seekers to visit famous Rocky Mountain resorts. Get full information from ticket agents of Pennsylvania Lines.—July 3.

Vandalia R. R. Co's. Excursions.

Free and Accepted Masons, Indiana Grand Lodge, Indianapolis, Ind., $3.80 round trip, May 22d & 23d., final limit May 25th, 05.

Barnum & Bailey Circus, South Bend Ind., June 30th., 05, one fare for round trip, final limit July 1st., 05.

Decoration Day, May 30th., 05, one and a third fare for the round trip, sell May 29th & 30th, final limit May 31st, 05.

Annual Meeting German Baptist Brethren, Bristol, Tenn., June 6th, 05, one fare for the round trip, May 29, 30, & 31st, 05, and June 1, 2 & 3, 05, final limit June 30th, 05.

Old Order German Baptist Meeting, Flora, Ind., one fare plus 25 cents for the round trip, June 8, 9 & 10, final limit June 15, 05.

Home Seekers and Second Class Colonist rates to Southern and South eastern territory, 1st, and 3d, Tuesdays of each month.

Second Class Colonist Rates to California points and the West and Northwest territory, Sept., 15th to Oct., 31st, 1905.

Grand Lodge I. O. O. F. & Rebeccah Assembly, Indianapolis, Ind., $3.80 round trip, May 14, 15 & 16th, final limit May 19th, 05.

International Epworth League, Convention, Denver, Colo. $28.55 for round trip, June 29th to July 4th, final limit July 14th, 05.

National Encampment Grand Army of the Republic, Denver, Colo., $21. 75 for round trip, Aug., 29 to Sept., 8.

Lewis and Clark Exposition, Portland, Ore., and many other Pacific Coast Points excursions during the summer and fall of 1905.

Please call on F. J. Buzzard agent Vandalia R. R. depot for further information.

Excursions to St. Louis, May 15th, 16th and 17th, over Pennsylvania Lines, account National Baptist Anniversary. For information about fares, through train service etc., ask ticket agents of Pennsylvania Lines.—May 17.

POST OFFICE ARRANGEMENTS.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
B. B. Clakenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Gulesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wine, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Kempton Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Box 234 Tampa Fla.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, R 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R F D, Lebanon, Ind.
Daniel Howard Baxter Dunn Wis.
A. T. Morris, Acosta, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Scholls, Ore.
John Fenne, 2012 West Corning Ave. Pasadena, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave. Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Goin, Jefferson, Ore.
H. F. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
S. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Primmer, Jessup, Iowa.
John W. Hall, Catoosa, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Pomona Cal
J W Deffenbaugh Avery Okla
A Drew Tioga Ind
Sarah F Morgan Brownstown Va
N C Griswold Box 116 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
W J Kennoms Burnsville Ark
D C Robison Rt 3 Mt Vernon O
N D Titchenal Wenatchee Wash
T J Daniel Magazine Ark
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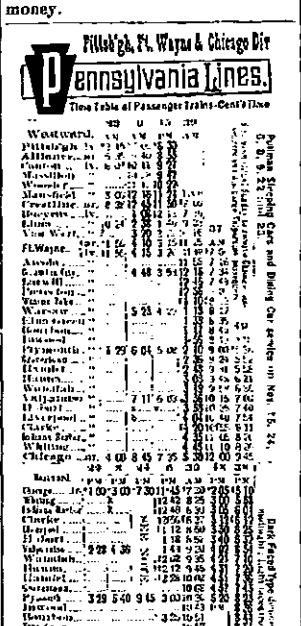

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennsaluer, Ind meet in their house of worship for the following services Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Martin Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:30 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

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The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 360 W. Main.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St. Cleveland, O; where all of the precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

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The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Aven., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10.00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. O. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. G Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Sunday School at 10 a. m. All welcome.

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Nebraska, Kansas and Missouri Work.

I have spent a month and a half in the evangelistic work in Nebraska at old points in Frontier Co. and now have begun work for the Kansas-Missouri Conference. Though only one has come out for baptism yet the seed of truth has been sown in many hearts and will not return void, even though few may obey it. Bro. Chadwell is having better success in the work in Missouri as a number have obeyed the gospel under his preaching. Our Nebraska treasury is empty and the Kansas-Missouri treasury almost empty and we hope that those who are interested in the work going on in these States will send on their offerings for the work. The Nebraska Secretary is Mrs. Fanny E. Welsh, St. Paul, Neb., and the Kansas-Missouri Secretary is A. W. Darby, Ransom, Kan. Brethren, act quickly.

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W. L. CROWE.

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Not sunshine alone makes the rainbow,
But the skirts of the mantling storm
Gather in the bright rays of beauty—
Both the light and the dark, bend the form;
So, God's grace thrown over our sorrows
When they roll in as dark as the night,
Puts together a radiance of gladness,
And we smile 'neath the beamings of light.
—J. Albert Libby.

Communicated.

The Book of Daniel.

CHAPTER I.

The votive-prayer of Azarias and the hymn of the three.

1. And Azarias standing offered votive-prayer in this wise.

2. And opening his mouth in the midst of the fire he said, To be eulogized art thou O Lord God of our fathers, and to be praised, and thy name one that hath been glorified for the animate-ages.

3. Because thou art just to all those whom thou hast created, and all thy works are truthful works and upright are thy ways, and all thy judicial ways truth.

4. And verdicts of truth hast thou rendered in regard to all the things which thou hast led upon us, and upon Hierousaleem the sacred city of your fathers: because in truth and in a judicial way didst thou lead all these things upon us for our sins.

5. Because we did sin and transgress in standing away from thee;

6. And we consummated sin in all our ways and did not hearken to thy commandments, nor did we thoroughly watch to keep nor do even as thou didst command us, that it might come to be well with us.

7. And the things that thou didst lead upon us, and all that thou didst do unto us, in a truthful judicial way didst thou do them.

8. And thou didst give us up into the hands of enemies who were transgressors and most hateful apostates; and unto an unjust and most wicked king as compared with all the earth.

9. And now it is not for us to open our mouth, shame and reproach have we become to thy bond-servants and those who revere thee.

10. Do not though give us up utterly for thy name's sake and do not abrogate thy covenant.

11. And do not stand thy mercy away from us for the sake of Habraam who was beloved by thee and for the sake of Isaak thy bond-servant and Israel thy saint.

12. To whom thou didst say that thou wouldst multiply their seed like the stars of the heavens and like the sand that is by the lip of thy sea.

13. Because O thou sole Lord we have been diminished more than all the nations, and we have been humbled in all the earth today because of our sins.

14. And there is no ruler nor prophet nor leader in this period, nor whole-burnt-offering service nor sacrifice, nor offering, nor incense-service, nor place to offer a fruit offering in thy presence, nor to find mercy.

15. But with contrite soul and a spirit of humility would we look expectantly as though with a whole-burnt-offering of our rams and bulls, and with myriads of fat lambs.

16. And in this wise may our sacrifice have come to be in thy sight today and may it have been perfected in following thee, because there will be no shame for those who trust in thee.

17. And now we are following it out with all our heart, and we fear thee and are seeking thy face.

18. Do not put us to shame, but do with us according to thy forbearance and according to the plenitude of thy mercy.

19. And deliver us according to thy wondrous ways and give glory to thy name, O Lord; and may all those who are showing evil things to thy bond-servants have been confounded.

20. And may they have been put to shame from thy ability to rule, and their strength be crushed.

21. And may they have come to know that thou art Lord God alone and renowned over all the inhabited.

22. And the subordinates of the king who were putting them in did not leave off firing the furnace with naphtha and pitch and stubble and twigs.

23. And the flame poured through above the furnace to the height of forty-nine cubits.

24. And it made its way through and burned those of the Chaldaians whom it found round about the furnace.

25. But the angel of the Lord came down simultaneously with those round about Azarias into the furnace, and shook out the flame of the fire from out the furnace.

26. And made the middle of the furnace like a breath of dew whistling through it, and the fire did not touch them at all, nor did it harm nor annoy them.

27. Then the three with one mouth as it were, sung a hymn, and glorified and eulogized God in the furnace, saying.

28. Eulogized shouldst thou be, O Lord God of our fathers, and praised and exalted for the animate-ages.

29. And the sacred name of thy glory should be eulogized and superlatively praised and exalted for all the animate-ages.

30. Eulogized art thou in the inner temple of thy glory and superlatively glorified for the animate-ages.

31. Eulogized art thou who lookest upon abyssmal-depths, who art seated upon Cherubim, and praised and superlatively exalted for the animate ages.

32. Eulogized art thou upon a throne of thy royalty and superlatively hymnable and being superlatively hymned for the animate-ages.

33. Eulogized shouldst thou be in the canopy of the heavens, and hymned and glorified for the animate-ages.

34. Eulogize ye the Lord all the works of the Lord, hymn and exalt him for the animate-ages.

35. Eulogize the Lord ye heavens, hymn and exalt him for the animate-ages.

36. Eulogize the Lord, ye angels of the Lord, hymn and exalt him for the animate-ages.

37. Eulogize ye the Lord, ye waters and all the things that are above the canopy of the heavens, hymn and superlatively exalt him for the animate-ages.

38. Let all the dunamis (Host?) of the Lord eulogize the Lord, hymn and superlatively exalt him for the animate-ages.

39. Eulogize the Lord, thou sun and moon, hymn and superlatively exalt him for the animate-ages.

40. Eulogize the Lord, ye stars of the canopy, hymn and superlatively exalt him for the animate-ages.

41. Let every drop of rain and dew eulogize the Lord, hymn and superlatively exalt him for the animate-ages.

42. Eulogize ye the Lord, all ye winds (pneumata) hymn and superlatively exalt him for the animate-ages.

43. Eulogize ye the Lord, fire and burning-heat, hymn and superlatively exalt him for the animate-ages.

44. Eulogize ye the Lord, cold and heat, hymn and superlatively exalt him for the animate-ages.

45. Eulogize ye the Lord, ye dews and cloudy mists, hymn and superlatively exalt him for the animate-ages.

46. Eulogize the Lord, ye nights and days, hymn and superlatively exalt him for the animate-ages.

47. Eulogize the Lord, light and darkness, hymn and superlatively exalt him for the animate-ages.

48. Eulogize the Lord, cold and heat, hymn and superlatively exalt him for the animate-ages.

49. Eulogize the Lord, ye frosts and snows, hymn and superlatively exalt him for the animate-ages.

50. Eulogize the Lord, ye lightnings and clouds, hymn and superlatively exalt him for the animate-ages.

51. Let the earth eulogize the Lord, Let it hymn and superlatively exalt him for the animate-ages.

52. Eulogize ye the Lord, ye mountains and hills, hymn and superlatively exalt him for the animate-ages.

53. Eulogize the Lord, ye things planted in the earth, hymn and superlatively exalt him for the animate-ages.

54. Eulogize the Lord, thou sea and ye rivers, hymn and superlatively exalt him for the animate-ages.

55. Eulogize the Lord, ye fountains; hymn and superlatively exalt him for the animate-ages.

56. Eulogize the Lord, ye sea-monsters and all the things that move in the waters; hymn and superlatively exalt him for the animate-ages.

57. Eulogize the Lord, all ye flying things of the canopy; hymn and superlatively exalt him for the animate-ages.

58. Eulogize the Lord, all ye wild-beasts and domestic-animals, hymn and superlatively exalt him for the animate-ages.

59. Eulogize the Lord, ye sons of men, hymn and superlatively exalt him for the animate-ages.

60. Eulogize the Lord, O Israel; hymn and superlative exalt him for the animate ages.

61. Eulogize the Lord ye priests, hymn and superlatively exalt him for the animate-ages.

62. Eulogize the Lord, ye bond-servants; hymn and superlatively exalt him for the animate-ages.

63. Eulogize the Lord, ye spirits and souls of justified ones, hymn and superlatively exalt him for the animate-ages.

64. Eulogize the Lord, ye holy ones and humble in heart, hymn and superlatively exalt him for the animate-ages.

65. Eulogize the Lord Ananias, Azarias and Misael; hymn and superlatively exalt him for the animate-ages; because he hath delivered us from Hades, and hath saved us from the hand of death; hath delivered us from a burning flame of a furnace and snatched us out of fire.

66. Confess ye unto the Lord that he is best, that his mercy is forever, or (unto the animate-age.)

67. Eulogize the Lord all ye who revere the Lord God of the gods, hymn and confess that his mercy is forever, or (unto the animate-age).

End of the votive-prayer and hymn.

COMMENT.

I consider this votive-prayer and hymn one of the most suggestive and instructive portion of the Old Covenant Scriptures. They throw light on a thousand obscure things in the revealed Word elsewhere; but to see all this implies a great familiarity with the original record and a profound knowledge of God's Word. Why they were omitted in all the English versions has never been satisfactorily explained any more than the mutilation and garbling of other sacred books.

End of the votive-prayer and the hymn.

24th verse of the third chapter of Daniel. And Nabonchodnosor heard them hymning praise and wondered, and arose with haste and said unto his great ones, Did we not cast three men into the midst of the fire with their feet bound? And they said unto the king, Truly O king.

25. And the king said, I see there four men loosed and walking in the midst of the fire, and there is no destruction on them, and the appearance of the fourth is like to a Son of God.

26. Then Nabouchodonosor went unto the door of the furnace of the burning fire and said, Sedrach, Misach, Abdenagoe, ye bond-servants of the Most High, Come out and come here; and Sedrach and Misach and Abdenagoo came out of the midst of the fire.

27. And the satraps and the military leaders and the local rulers and the influential men of the king are gathered together, and they gazed with wonder at the men that the fire had not prevailed over their bodies, and the hair of their heads was not scorched and their stockings were not changed in color, and that there was no smell of fire on them.

28. And Nabouchodonosor the king made answer and said, the God of Sedrach, Misach and Abdenagoo be praised, who sent his angel and delivered his house-servants, because they trusted in him, and changed the spoken word of the king, and they submitted their bodies to fire, that they might not serve for hire, nor worship any God other than their God.

29. And I promulgate the decree, that every laity, tribe, tongue that speak blasphemy against the God of Sedrach, Misach, Abdenagoo shall be for loss, and their houses confiscated, even as there is no other God who can deliver in this wise.

30. Then the king established Sedrach, Misach and Abdenagoo in the province of Babuloon, and promoted them and asked them as a favor to take the lead of all the Joudaians in his kingdom.

31. Nabouchodonosor the king unto all the laities, tribes and tongues that dwell in all the land, may peace have been multiplied for you.

32. It hath been pleasing in my sight to announce unto you, how great and mighty the signs and prodigies are, which God the Most High hath caused to relation to me; his kingdom is an everlasting kingdom and his official-power unto generation and generation.

CHAS. GARDNER.

Random Thoughts. No. 16.

Dear Restitution:

I think I have shown that the kingdom of God will be a real literal kingdom. Its locality or territory will be "under the whole heavens," and will cover the whole earth. Not beyond the bounds of time nor space, but may at first be a very small kingdom. That Jesus is the Christ (or Anointed) and will be the King. That the saints will then be like the King, having glorious bodies like his, will share with him in the government—each having his proper position, higher or lower as the great King shall see fit, all of them being like the great King, immortal and incorruptible—and can die no more. That the subjects will be Israelites, both of the house of Israel and the house of Judah gathered out of the nations in which they have been scattered, and brought back to their own land, still mortal, where they will multiply and increase under the government of Jesus and his saints, and grow strong and mighty and glorious. That there will be war between them and other nations, and that the other nations, one after another will be conquered or broken to pieces and consumed—the people of these nations becoming subjects in the kingdom of God, to be also governed by Jesus the great King and his saints.

I wish now to say somewhat as to the seat of government and laws. All nations or kingdoms have their capital city, as Washington for the United States, London for Great Britain, Paris for France, etc., so the kingdom of God will have its capital city, from whence will proceed the laws by which it will be governed. Now what will the name of that city be? And what about its laws? I will let the Bible answer, and first we will look at the 48th Psalm, Dr. Boothroyd's Translation, "Great is Jehovah, and highly to praised, in the city of our God, on his holy mountain. Beautiful for situation, the joy of the whole land is Mount Zion; on the north side is the city of the great King. In its palaces God is known for a refuge. For lo! the kings were associated; they passed on together against it. But when they saw they were astonished; they were confounded and hasted away. There, a trembling seized on them; strong pain, like that of child birth. They were as if struck by the east wind, which breaketh to pieces the ships of Tarshish. As we have heard, so have we now seen, concerning the city of Jehovah of hosts, concerning the city of our God. That God will establish it forever. We, O God, have thought on thy kindness. In the midst of thine own temple; as thy name, so shall thy praise resound to the extremities of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, the cities of Judah exalt, because of thy judgments, O Jehovah. Go round about Zion—number its towers, mark well its bulwarks, count its palaces; that you may tell it to the next generation; for the God is our God for ever. He will always guide and defend us."

Now just a thought—in John xiv. 2, 3. Jesus says to his disciples, "In my Father's house (household or family) are many mansions (dwellings) but if not, I would have told you; because I am going to prepare a place for you; and if I go and prepare a place for you, I am coming again, and will receive you to myself, so that where I am you also may be."

Now let my readers see the 48th Psalm I have given above and apply it to time *after* our Lord has *come* again, and dwelling on Mount Zion in Jerusalem, the city of the great King, with his saints dwelling in the mansions or palaces. Jesus said there were many, see if you can count them. "Go round about Zion, number its towers, mark well its bulwarks, count its palaces," (mansions). It will be certainly a grand and glorious city. The capital city of the kingdom of God.

Now will my readers read the 132nd Psalm. This shows what God had promised to David—even under oath, and had his children all been what they should have been, they would still be occupying the throne on Mount Zion, but as they were not, the throne has long been in ruins. But when our Lord returns he will rebuild its ruins (Acts xv. 16) on the Mount Zion. "For Jehovah hath chosen Zion, he hath desired it for his habitation. This (said he) is my rest forever; here I will dwell, for I have desired it." Psa. cxxxii. 13. As yet he has not yet returned, for he is not now there. When he comes and reigns there he will never vacate it again. There will be no end to his reign. I cannot begin to give all the Scriptures that show Mount Zion to be the seat of government in the kingdom of God, but I will give some of them.

Let us read a little in Isaiah ii. concerning Judah and Jerusalem. Verse 2, "It shall come to pass in the latter days, that the mountain of the house of Jehovah shall be established on the top of the mountains, and it shall be exalted above the hills; and all nations shall flow unto it. And many people shall go, and shall say, Come ye, let us go up to the Mount of Jehovah, to the temple of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem," etc. The law that shall judge, rule or govern the world will go forth from Mount Zion in Jerusalem, the city of the great King, when he shall come and make his abode there.

In Heb. ii. 13, the writer quotes a part of Isa. viii. 18. He applies it to Jesus, "Behold, I and the children, whom God gave me to show the Lord was like his brethen, but in Isaiah it says more, "Behold! I and the children Jehovah hath given me, are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion." When the Lord shall dwell in Mount Zion, his saints will be with him and will then be able to perform signs and wonders! When the Lord appeared to Saul on the way to Damascus, the light exceeded the brightness of the sun at noon, and on the Mount of transfiguration his very garments shown and glittered, and on other occasions, but we will turn to Isa. xxiv. 23, here we read, "And the moon shall blush, and the sun be ashamed, for Jehovah of hosts shall reign upon Mount Zion, and in Jerusalem, and before his ancients, shall he be glorified." If the brightness of our Lord shall make the moon blush and the sun ashamed, on account of his exceeding brightness, how bright and glorious he will be! And the saints will be like him, having glorious bodies like his, and will see him as he is then! The Lord may well say, Behold! I and the children Jehovah hath given me, are for signs and wonders in Israel, from Jehovah of hosts, who dwelleth in Mount Zion. At present Israel is scattered among the nations, but they will be brought to their own land. "And it shall be, when you shall have multiplied, and shall have increased in the land. In those days says Jehovah, they shall no more say, the ark of the covenant of Jehovah. Neither shall it enter into their mind, nor shall they remember it, nor care about it, nor shall it be made any more. At that time they shall call Jerusalem the throne of Jehovah. "And all nations shall be gathered unto it, unto Jerusalem, to the name of Jehovah," etc. Jer. iii. 16, 17. And Micah iv. gives us almost exactly the same as Isa. ii., showing that when Israel shall have been brought back and become a great and strong nation in their own land, the Prophet very definitely states the place where the Lord will reign, verse 7, "Jehovah shall then reign over them in Mount Zion, from henceforth, even for evermore." "Oh, may the salvation of Israel come from Zion! When Jehovah restoreth his captive people, Jacob shall exult and Israel shall rejoice." Psa. xiv. 7. Time would fail me to give half the Scriptures that go to show that the Lord will reign on Mount Zion in Jerusalem. Both the Old and New Testaments are full of it.

From year to year the people will go up to worship the King Jehovah of hosts. Zech. xiv. 16. In Isa. xi. 3, 4 is a thought to which I wish to call attention. Many things, glorious things, are said of our Lord by whom God will judge, rule or govern the world, but there it says he "shall not judge after the sight of his eyes, nor decide after the hearing of his ears, but with righteousness shall he judge the poor, and decide with equity for the meek of the earth," etc. For ourselves, at present, I do know of any better evidence we have than what we see and hear. What we see and hear, we are apt to think we know; but how often are we mistaken even then! the great King who will judge world, will have a better knowing things than by his eyes or ears! And it will be impossible to deceive him. Why? Because he will know the hearts of the people. As also will his associates, the saints. We do now sometimes hear of mind reading, but then we shall know, even as we are now known—just as the Lord now knows our hearts and thoughts will the saints then know the thoughts of the people over whom they will then reign. But I see this paper is sufficiently long, so for this time adieu. More anon.

GEO. ELTON.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20 inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come. That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 146 Brookdale St., Cleveland, Ohio.

Dear Restitution:

We still meet at our place of worship in our church every Sunday, at half past ten o'clock, to sing praise to the Lord, and thank his good name for all blessings flowing from his bountiful hand. Though we are but few we realize that we have the truth as it is given to us in his words, that we shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord. One thing is encouraging, there is a good attendance of the few that are here, and in harmony of the faith, and we pray for our Sister Dell Glotfelty, who has been through an operation by the doctors, but is getting along nicely now, and hopes to soon be up again.

S. P. RENNER.

We hope our friends who have not yet renewed their subscription for this year will not let Spring work so occupy their minds that they neglect this matter. We are short of money now. Please remember us.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, MAY 24, 1905. NUMBER 20.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE,
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 24, 1905.

THE papers dated May 24 and June 7, will be consecutive issues.

THE situation in the far east has not changed very much the past week. Report has it that the Russian fleet has eluded the Japanese, and is now on the way to Vladivostok. The armies are reported on the verge of activities, but nothing has been done so far.

THE trouble and turmoil in the world grows more and more each week. There is no peace in sight. The prophecy of troublous times is being fulfilled before our eyes. The rest of prophecy will be fulfilled just as surely. Let us order our lives in accord with the Master's will, that we may enter into the Kingdom when He comes.

LET all who are interested take special note of the Northwest Conference as given this week. Notice was sent earlier, but was lost. and as the time is short extra effort must be made by those who expect to attend. The other conference meetings in different states should be remembered and attended by all who can possibly get to them. Our time to labor for the Master is limited. His coming will not be delayed long, and then we will be glad we made a sacrifice to do him service. All who can should attend these meetings.

Communicated.

The Baptism with the Holy Spirit.—No. 2.

"Apostles and prophets," according to Eph. iii: 1-5, were the persons to whom the mystery of the gospel was "revealed by the Spirit." And Paul wrote these things, so that others, reading them, might understand his knowledge in the mystery of Christ. The apostles regarded themselves as dispensers of the grace of God, as stewards of the mystery of God. 1. Cor. iv: 1. And they were "ministers," not only of the word, but of "the spirit which giveth life." 2. Cor. iii: 6. Where such a commission, such a ministry? It was from God, who had not only given them authority, but had made them "able ministers of the new testament." The Lord Jesus, as God's representative, had said to the apostles: "I send you" (*apostello*). John xx: 21; Acts xxvi: 17. They were taught by the Holy Spirit, as Jesus had said to them: "He shall teach you all things." John xiv: 26. "He will guide you into all truth." John xvi: 13. Into that truth they were led, both for their own, as also for the guidance of the Church during the gospel dispensation.

That Spirit was also to show the apostles "things to come," things future. John xvi: 13. As we peruse the Acts of the apostles, we see how perfectly this promise of Jesus was fulfilled. See how Peter was influenced, warned, and guided by the Spirit at Caesarea (Acts x: 19; xi: 12); the council at Jerusalem (Acts xv: 28); and Paul in Asia Minor (Acts xvi: 6, 7), and in all his labors. Acts xx: 28.

Notice also the apostolic predictions of a widespread and disastrous departure from the faith, as foretold in the writings of the apostles. 1. Tim. iv: 1-4; 2. Thess. ii: 3; 2. Tim. iii: 1-5, iv: 3, 4; 2. Pet. ii: 1-3; iii: 1-3; 1. John ii: 18; Jude 17, 18. In this connection notice two things: a) The persons to whom such information was communicated: "The apostles of our Lord Jesus Christ." b) The means by which it had come to them: "The Spirit speaketh expressly." Thus we see that the Spirit spoke to the apostles of this then future apostasy from the faith. That those apostles were true prophets is attested by the facts of history. The awful apostasy with all its widespread disaster has come, and we today are battling with its effects.

The apostles were not only commissioned to bear the testimony concerning Jesus the Christ to the world; they were also supplied with the proper credentials of authority. They had the "signs" of their apostleship, "in signs, and wonders and mighty deeds." 2. Cor. xii: 12. And these mighty signs and wonders were wrought, as Paul affirmed, "by the power of the Spirit of God." Rom. xv: 18, 19. At Jerusalem "many wonders and signs were done by the apostles." Acts ii: 43. "And by the hands of the apostles were many signs and wonders wrought among the people." Acts v: 12-16. At Ephesus "God wrought special miracles by the hands of Paul, so that from his body were brought handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts xix: 11, 12. To the Galatians Paul wrote that "he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." Gal. ii: 8. The Lord "wrought" in these apostles, thus confirming their apostleship. Paul wrote to the Corinthians that his speech and his preaching "was not in enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1. Cor. ii: 4. This "power" was imparted to the apostles by the Spirit of God. By it they could smite refractory members with death, as in the case of Ananias and Sapphira Acts v: 1-11. They could smite the disobedient with blindness, as Barjesus was smitten by Paul. Acts xiii: 11. They could raise the dead, as Peter raised Dorcas (Acts ix: 36-41), and Paul raised Eutychus. Acts xx: 9-12 They healed various sick persons, as the impotent man (Acts iii: 1-8), others upon the streets of Jerusalem (v: 12-16), and Aeneas by Peter (Acts ix: 33-35;) the cripple at Lystra (Acts xiv: 8-18), and Publius on the Isle of Melita by Paul. Acts xxviii: 8, 9. Paul was unharmed by the viper which adhered to his hand. Acts xxix: 1-6. He cast a spirit of divination out of a young woman. Acts xv: 16-18. By the same power which enabled them to do all these things, they could impart the Holy Spirit to others through laying on of their hands. Acts vi: 6; viii: 14-18; xix: 6; 2. Tim. i: 6. The Evangelist Mark correctly records the fulfillment of the "signs" that were to follow them that believed: "In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover." These signs did follow when the apostles went forth and preached everywhere, for the Lord was "working with them confirming the word with signs following." Mark xvi: 17-20. This is a brief but comprehensive way of saying what has been shown at length above. The signs, according to the testimony, belonged to the apostles, and were intended as a confirmation of the word which they proclaimed. That word having been confirmed to us by them that heard the Lord Jesus (Heb. ii: 1-4), in the utter absence of the "signs" which followed the baptism in Holy Spirit in the times of the apostles, and for a special purpose, why claim the baptism of the Holy Spirit, as is done at "revival" and "holiness meetings" conducted by ill informed and misguided persons in our days? Either those persons are apostles of the Lord, called and equipped as were the apostles of old, and can show the "signs of an apostle," as they were then displayed; they must be able to do the things the ancient apostles did by virtue of their baptism in Holy Spirit; or their claims to such baptism must fall flat. We hear of persons here and there who talk about healing the sick, but we would remind them that this is not the only "sign" mentioned at Mark xvi: 17, 18. It is the last of the number. Why not begin with the first one, and go on through to the last? Here we have the following "signs" which in the days of the apostles did follow:

1. Casting out of devils, or demons.
2. Speaking with new tongues.
3. Taking up of serpents.
4. Drinking deadly things without evil effect.
5. Laying hands on the sick for their recovery. Are they in evidence now? To ask the question is to answer it. In ancient times they were distributed "according to his own will" (God's will). Heb. ii: 4; 1. Cor. xii: 11. If men today cast out demons, as Jesus and the apostles did by the power of the Spirit of God; if they speak with new tongues, not because they have had to learn them at the cost of labor and means, but by a sudden and direct impulse; if they take up serpents, as did Paul; if they drink deadly things without evil effects; if they can lay their hands on the sick so that they will immediately recover, as Jesus and the apostles did repeatedly, it is because it is according to the will of God. If they can do none of these things, it is because the persons to whom they belonged have passed from the scene of action, and the purpose which they were to subserve has been accomplished. That the word has been sufficiently "confirmed" to the satisfaction of the persons who either claim or contend for the gifts of the Holy Spirit, is evident from the fact that they appeal to that very word without any further "confirmation." They would not believe it more strongly and cite it more confidently than they appear to do, were the "signs and wonders" of apostolic times an every-day occurrence.

V. SOME PRACTICAL OBSERVATIONS.

Was the baptism of Holy Spirit designed to displace baptism in water? From the manner in which certain passages of Scripture are cited and applied, we would conclude that such is the case. It is admitted by persons making such a claim that John's baptism was "with water." But it has been claimed that after the day of Pentecost, baptism with the Holy Spirit was the order, and that the passages speaking of baptism into Christ and His death, refer to such Spirit baptism. How wrong such a conclusion is, and how little knowledge of the Bible such a position betrays. It is undeniably true that in the baptism of the Ethiopian eunuch and the Household of Cornelius "water" was required, and both these cases occurred some time after Pentecost. Neither is it stated in other cases of baptism recorded in the Acts of the apostles that such baptism was with Holy Spirit. The thing men seek to prove by the citation of such passages of Scripture is assumed.

What was the design of baptism with Holy Spirit? Was it for the remission of sins? In that case, were sinners baptized in Holy Spirit? Was the promise of that baptism made to sinners? See again the language of Jesus to the apostles whom He had chosen. Acts i: 1-5. "The world can not receive" the Spirit of truth promised to the apostles of our Lord: John xiv: 17. Again, if baptism of the Holy Spirit was for remission of sins, how often were persons baptized with the Holy Spirit? If they frequently experienced such baptism, they must have sinned often, so as to require a frequent baptism; and the baptism of the Spirit did not impart to them any power to resist or overcome sin.

The apostle Peter was one of the persons prominently concerned in the baptism of the Holy Spirit on the day of Pentecost. It is doubted by no one that he, "with the eleven" for whom he spoke, was baptized in Holy Spirit. And yet this baptism did not afterward prevent him from becoming guilty of "dissimulation" or hypocrisy, and he had to be publicly reprimanded by Paul, "because he was to be blamed." Gal. ii: 11-14. From this example we learn, or ought to learn, this lesson: that not even the endowment of the Spirit imparted to the apostles such power which would render them immune to temptation and sin. What, then, becomes of the claim of persons at the present who profess to be so completely "sanctified" and "filled with the Holy Ghost," that it is impossible for them to sin? If any one cannot sin it is because he cannot be tempted; and he who cannot be tempted is in a better state than was our Lord Jesus during his life among men, for he "was tempted in all points like as we are, yet without sin." Heb. iv: 15. But it is contended that this filling with the Holy Ghost removes "inbred sin," and this being eradicated, to such a person the possibility of sin has been removed. "Inbred sin" is sin which is bred in; it is hereditary, and transmitted from one generation to another. It is, according to the teaching of "holiness people," that evil disposition, that natural tendency toward sin with which every human being is born into this world. Now, it needs no argument that the removal of this wicked propensity, so as to render persons temptation proof, and impervious to sin, would be a very desirable condition, which if possible, everyone should earnestly covet and diligently seek, especially if the Word of God holds out such a condition. But did it ever occur to those well meaning persons what consequences are involved in the position that such a state can be attained in this present life, and has actually been affected in their case? Inbred sin, as we have seen, is sin, or a tendency to sin, which is bred into persons: a hereditary evil. It is transmitted by parents to their children because it is a part of their natural furniture. Now, if inbred sin is entirely removed from the parents, they cannot possibly transmit it to their children, because it is not in them; and in this way we would soon have a race of sinless people who are born sinless because their parents were without sin. Such a race however, has not been heard from at this writing. And even the children of those "wholly sanctified" and "Spirit-filled" people are required to become converted and to "seek sanctification" in the same way in which their parents did. Either there is a necessity of seeking purification from inborn sin which they have inherited from their parents after their supposed sanctification; or they have no need of such purging because there is no sin in them. The seeking of sanctification on the part of the children of "sanctified" parents is a tacit admission that those persons could still transmit sinful tendencies. Inasmuch as they could communicate this tendency, it was in them and hence "inbred sin" as it is called, notwithstanding their high sounding claims, was not yet removed. A thing much to be desired in regard to this matter is, that persons be consistent with the position they assume. I regret to say that such is not the case, and hence the extravagant and groundless claims that are made, and the reproach which is cast upon God because of the conduct of persons incompatible with their professions.

It must not be inferred from the foregoing remarks that we are opposed to sanctification as taught in the Word of God. We not merely believe and endorse what the Scriptures teach upon this subject, but are striving to conform our lives to such teaching. The Scriptures nowhere teach that saints are persons to whom the possibility of sinning is altogether in the past. A saint is a person who is separated from sin, and set apart to God. But he is not one who cannot sin if he will, or for whom it is impossible to sin. We are told that Saul made havoc of the Church. Acts viii: 3. In the next chapter it is said that he was "breathing out threatenings and slaughter against the disciples of the Lord." Acts ix: 1. And a little further down Ananias says, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem." v. xiii. Here are three terms applied to the same persons: a) The church. b) Disciples of the Lord. c) Thy saints. From all of which it is to be seen that the disciples were styled saints, and the church consisted of such. They had been "called to be saints." Rom. i: 7; 1. Cor. i: 2. This calling was by the gospel. 2. Thess. ii: 14. The word of God is the means of sanctification. John xvii: 17. In order to this it must be believed (2. Thess. ii: 13) and obeyed. Rom. ii: 8; Gal. iii: 1; v: 7. Saints at Philippi, with bishops and deacons, were admonished to work out their own salvation with fear and trembling. Phil. i: 1; ii: 12. Though saints, their salvation was not an accomplished fact, and still needed to be worked out. "Saints" needed to be made perfect through the instrumentality of apostles, prophets, evangelists, pastors and teachers. Eph. iv: 11, 12. Were there, are there, can there be, "saints" who need "perfecting"—imperfect saints? Doubtless there were and are still many such.

We sometimes hear people say in testimony meetings that they are "witnesses for Jesus." While we doubt not their sincerity or their good intentions, and would not speak disrespectfully of anyone's religious sentiments, we can not but register our conviction thus the term "witness for Jesus," as applied to persons today, does not express the truth. There is no doubt as to the identity of the witnesses of whom we read in the Scriptures: 1. "Ye shall be witnesses unto me" was spoken to the apostles. This is proven by the fact that those who were the Lord's "witnesses unto the people" came with Him "from Galilee." Acts xiii: 31. 2. These witnesses were "chosen before of God," and they ate and drank with the Lord after He rose from the dead. Acts x: 39-42. This can only be said of the apostles. 3. The same men affirmed that the Lord commanded them to preach to the people. The thing we are to do is to receive the testimony of those men—"believe through their word." They are witnesses to us quite as much as they were to those who heard them speak, for their "apostleship" for obedience to the faith extended to "all nations." Rom. i: 5. When they announced the gospel, it was intended to be the same everywhere without change during the entire dispensation. When they erected a standard of faith, it was to remain the same among all nations. What they said and wrote concerning Jesus was intended to convince us that he is the Christ, and that believing we might have life through His name. Let us, then, receive their testimony with becoming humility, reverance, and with full persuasion that is is not the word of men, but in truth the word of God which will effectually work in us if we believe. 1 Thess: 13.

We will also briefly consider the claim put forward by many well-meaning persons that they are "led by the Spirit" in all the details of their life. That the phrase "led by the Spirit" is a Scriptural one, and that there is such a thing as being led by the Spirit, even in the twentieth century, is not denied; but with this concession the correctness of the position which we are opposing is by no means admitted. When persons claim the guidance of the Spirit of God they wish to be understood that the Spirit of God is influencing them by direct and immediate inspiration, similarly as the apostles were led into all truth. If every person may be led by the Spirit in this way, why consult the Scriptures written by the apostles? If their writings must be consulted for information concerning our duties and obligations, where is the direct leadership of the Spirit? The persons who set up such a claim also appeal to the Scriptures as the arbiter of disputed questions, thus demonstrating one of two things: Either they do not have confidence in the Spirit which, they say, leads them: or they are not at all led by the Spirit independent of the Word of God. Judging from their action, we are forced to the conclusion that there is no Spirit guidance apart from the Word as given us through inspired men of God.

A. H. ZILMER.

Obituary.

Thomas S. Anderson died May 12, 1905; born in Warren Co., Ohio, emigrated to Indiana, from there to Kansas, Doniphan Co. He is father of O. M. Anderson, who is son-in law of our much loved Bro. W. J. Oren. He was 87 years and 3 days old. He was a very benevolent man. His sorrowing daughter said to me, No one ever asked him for a favor that they did not get it. He was noted for standing up for what was just. He was in his dotage the last several years, and is not held responsible for many things he said. Funeral sermon at the house by the writer. Quite a good attendance, considering the weather, it rained that day for three hours, and wound up with a cyclone, a short distance east of his residence. The elements seem against the inhabitants of the west, yet we trust there is a remedy in sight. We read of a time when all tears will be wiped from off all faces. May that time hasten. Yours in hope.

J. F. BITNER.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

Editor Restitution:

Will you please notice in the Restitution that the Church at Foothill, Ont., propose to have a special religious meeting to commence on Saturday evening May 27 and continue over the following Sunday.

We expect the friends at Niagara Falls, N. Y., to meet with us, and as many more as can make it convenient to attend. A general invitation is given to all.

Yours for the Truth, as it is in Jesus.

P. H. BOHN.

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interspersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were sterotyped—hence additional copies can now be printed for the mere cost of paper, pressework and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued, and will be sent postpaid for 40 cents, just enough to cover all expense. Order from this office.

Baltimore Excursions.

Excursion tickets to Baltimore for the Christian Endeavor International Convention will be on sale to Endeavorers and the general public July 2d, 3d and 4th, 1905, over Pennsylvania Lines.

These tickets are good on regular fast through trains enabling passengers to go in a few hours to Baltimore. Returning, the same convenient train service is provided. These excursions will be a favorable time for seeing the famous scenic attractions and principal industrial and historical points along the Pennsylvania route.

Full particulars about fares and free booklet describing interesting sights enroute and at Baltimore, hotel information, etc., may be obtained from local ticket agent of Pennsylvania Lines.—July 4

Announcement.

The Second Quarterly Conference of the Churches of God in Indiana, known as the "June Meeting," will convene at the Antioch Church, between Plymouth and Argos, Indiana, Thursday, June 8, 1905, beginning at 7:30 P. M., and continuing over the following Sunday. Brethren and sisters in Indiana, you have met at Antioch these many years, and have been greatly edified by this gathering. Besides this, the "seed of the Word of the kingdom" has been sown at this gathering which has resulted in good. Let there be a general rally of the brotherhood in Indiana for mutual good, and let the glad tidings of the coming kingdom be presented to others. This invitation is also for those who do not live in Indiana.

The Committee on Program will secure the speakers and arrange the topics to be presented at this meeting. Those coming by rail can come either to Plymouth or Argos, Ind., and will please notify Bro. A. R. Underwood at Plymouth, or Bro. T. O. Taber at Argos.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec.

The Programme of Indiana Conference.

Thursday evening 7:30, Sermon by A. H. Zilmer, "Character of God."

Friday 10:00, Welcome Address by W. D. Thompson, followed by a Social meeting. 10:30, Sermon by J. L. Wince, "Apostolic Church."

12:00 Noon Lunch.

2:00, Sermon by W. H. Wilson on "An Exposition of John i. 1-14." 7:00 Social meeting led by A. R. Underwood, followed by Sermon by A. H. Zilmer, "Ye are not of this world."

Saturday 10:00 Social meeting led by R. C. Railsback, followed by Sermon by W. H. Wilson, "Russia in Prophecy," illustrated by a large chart.

12:00 Noon Lunch.

2:00 Business meeting. 2:45 Sister's Meeting led by Mrs. Eva L. Underwood. 7:30 Social Meeting led by D. E. VanVanvactor, followed by sermon by J. F. Wagoner, "The Things most surely believed among us."

Sunday 10:00, Social Meeting led by Wm. Railsback, followed by Sermon by A. H. Zilmer, "Kingdom, Present and Future."

12:00 Noon Lunch.

2:00 Sermon by J. L. Wince followed by the Communion Service.

7:00 Social Meeting, led by J. H. Willey, followed by Sermon by A. H. Zilmer, "Change Necessary to enter the Kingdom of God."

Committee,

J. H. WILLEY,
LYDIA RAILSBACK,
T. O. TABER.

The Annual Meeting of the Northwest Conference will meet at Scholls, Ore., on Thursday evening, June 15, and hold over the following Sunday. Brethren from a distance will be met at Sherwood. To reach Sherwood take the train from the Jefferson St. depot in Portland. We hope for a large attendance and all are cordially invited to come and meet with us.

ALMIRA BROOKS.

Asbury Park Excursions.

Excursion tickets to Asbury Park and Ocean Grove, N. J., for the National Educational Association Convention will be on sale over Pennsylvania Lines June 29th and 30th and July 1st and 2d. Tickets may be obtained by the general public. Excursionists over Pennsylvania Lines have the choice of purchasing tickets good via direct route through Philadelphia and Monmouth Junction to Asbury Park, or via Philadelphia and New York, or via Washington, Baltimore and Philadelphia, or via Washington, Baltimore, Philadelphia and New York. Excursion tickets via New York will be good going or returning by all-rail route, or by steamer and rail of the Sandy Hook route, between New York and Asbury Park. The fare is the same over all routes.

Stop-overs at Washington, Baltimore and Philadelphia will be allowed on tickets reading through those cities, within the time limit, ample for sight-seeing. A stop-over at New York on the return trip will be granted on tickets routed via that city.

Full particulars about stop-overs, routes, fares and free booklet describing hotel rates and accommodations at Asbury Park and Ocean Grove and interesting sights en route may be obtained from Local Ticket Agent of Pennsylvania Lines.—June 14

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor,

Poetry.

Mourn Not.

O mourner, mourn not vanished light,
But fix your fearful hopes above;
The watcher, through the long, dark night,
Shall see the day-break of God's love.

A land all green and bright and fair,
Lies just beyond this vale of tears,
And we shall meet, immortal there,
The pleasures of our mortal years.

He who to death has doomed our race,
With steadfast faith our souls has armed,
And made us children of his grace
To go into the grave unharmed.

The storm may beat, the night may close,
The face may change, the blood run chill,
But his great love no limit knows,
And I' rotore we should fear no ill.

Dust as we are, and steeped in guilt,
How strange, how wondrous, how divine,
That he hath for us mansions built,
Where everlasting splendors shine.

Our day with beauty let us trim,
As nature trims with flowers the sod;
Giving the glory all to him,—
Our Friend, our Father, and our God.

—Alice Cary.

Communicated.

What is the Gospel?

It is the law of the Spirit of life in Christ Jesus. In other words it is the truth, as taught and exemplified in the life and character of the Lord Jesus. The truth of God is pure, and absolutely good, and generates purity in the conduct and conversation of every man who in sincerity of heart believes it. It is the staff of life—the bread that satisfies all who hunger and thirst after righteousness. The truth is light, and darkness flees from it. It makes manifest evil doing and exposes what is false and hypocritical. Jesus could justly say, "I am the light of the world," for he was the embodiment of the truth. He endured hardness for the truth's sake, and though put to the proof and tried, came off triumphant, because the truth of God was in his mind, and instantly at his command under all circumstances, and in every emergency.

A lie originates in ignorance and when ignorance combines with evil intent, it becomes the parent of rebellion and enmity—the active principle of sin, that perverts and depraves the soul mentally and morally. Lies fundamentally breed mental uncertainty and confusion, producing moral feebleness and degeneracy. Sin and death entered the world through the deceptive influence of a lie, and only by the truth can man regain a standing again in righteousness and peace. It is the knowledge of the truth dimly revealed that makes a man conscious of sin, and to see himself as unclean—the victim of evil desires and perverted instincts, being estranged and alienated from the life of God through ignorance. This condition of mental darkness overshadowed the Gentiles in the days of Paul, their foolish heart or mind he says being darkened, and therefore he adds alienated from God their Creator, that is as he further affirms being "without God, without Christ, having no hope in the world," and in this state of mind it was impossible for them to see and realize their hopeless condition until they came in contact with the light of the gospel.

The Jew though in possession of the law and the prophets, nevertheless rejected Christ and put him to death because of their ignorance—not perceiving that according to the Scriptures their Messiah must first be a suffering man, one of sorrow and acquainted with grief. However many of them repented when on the day of Pentecost the apostle Peter moved by the Holy Spirit, made known to them that they had by wicked hands crucified and put to death the Prince of life. That Jesus was really the Lord's Anointed—the Seed of the covenant made with Abraham and with David, and being a Man approved of God, it was impossible that death should hold him, and that God had raised him from the dead in fulfilment of his promise to David, "Thou wilt not leave my soul in hades, nor suffer thy holy one to see corruption." This statement of the case by the apostle was letting in the light of truth, and as the result many were pricked in heart, and cried out, Men and brethren what shall we do? They had become now conscious of their crime in killing the Prince of life, and were anxious to know if their sin could be forgiven. Is there any way open for our reconciliation, and can we be restored to favor, and be at peace with God? John the Baptist introduced Jesus to the nation of Israel as the "Lamb of God, that beareth away the sin of the world;" which was virtually affirming that he must suffer death as a sin offering. The elders and priestly rulers of the nation rejected him, for the very reason that they did not apprehend that the Anointed Son of God, and heir to David's throne, must be a slain Lamb before his manifestation as the all-conquering King. The law required the lamb or bullock to be free from any physical deformity or blemish, otherwise it would not be accepted. Now the law being "a shadow of good things to come," what was the good thing foreshadowed by the unblemished sin offering? The answer to this question suggests itself, viz: the unblemished character of Jehovah's provided lamb—a man of the Adamic race free from sin, "holy, harmless, undefiled and separate from sinners, in whose mouth was found no guile, who when reviled reviled not again." Here we have a practical demonstration—a living object lesson of the operation of the law of the Spirit of life, in other words the law of faith—its sanctifying influence—controlling the tongue, restraining the desires, resisting temptation, patiently enduring the provocations of designing men as seen in the life and character of the Lord Jesus, the Captain or leader in our salvation. The apostle Paul following in the footsteps of Jesus was enabled to say "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Before he came under the operation of this law, he could will to do good, but was too feeble to perform the good, the good he would do he did not, and the evil he would not do, that he did."

Jesus as the Lamb of God was an acceptable offering, because he was worthy, and in John's revelation he is represented as the only one, who on account of his worthiness had prevailed to open the book containing the *invisable secrets of the ages*. When no man in heaven and earth was found worthy of this favor of opening the sealed scroll of the world's history in advance, of the Lamb of God now risen from the dead and become the Lion of the tribe of Judah came to the rescue in the glory of his triumphant exaltation at the right hand of power. He had gained the victory over sin and death, and having obtained salvation himself, was able to save others, hence says Paul "when we were without strength in due time Christ died for, or on behalf of the ungodly." The law of Moses said do this and live, but it rendered no help to those "without strength" and therefore when the commandment came sin revived, that is it quickened the activity of that "other law of sin and death" from within ending in death. But not so with the law of the Spirit of life. The latter imparts strength and ability, not only to will but to perform the good. Faith can perform marvellous works. Jesus speaking figuratively declared that faith could remove mountains and pluck up trees by the roots, illustrating the active principle of mental vitality and energy generated through a belief of truth divinely revealed. By faith the law of the Spirit of life is written on the heart whereby the servant of Christ is enabled to love the good, and hate the evil. Self control then becomes a work of pleasure, for the desire to do evil has been overcome. When we consider our own weakness and unworthiness in the light of revealed truth, and how we have ceased to be rebellious and disobedient, we will be more able to justly appreciate the goodness and mercy of our Creator in sending his own Son into the world to seek and save us from perishing. How can we after tasting of his goodness, and the joy and comfort of a good hope be otherwise than thankful that he has favored us with a knowledge of his will and purpose? When we come to see how sin defiles and degrade the human soul, the more earnestly will we strive to overcome the fleshly lusts, and the vain imaginations of the carnal mind. The law given by Moses was just and good and holy, but it was faulty nevertheless in that it could not cleanse the soul from the defiling effects of sin, because through the weakness of human nature it killed the offender instead of making him spiritually strong, to restrain the evil desires of the heart. In fact it did not reach the heart, for it was not written there, and could not therefore purify and regenerate moral and intellectual nature. The law of the Spirit of life instead of killing the sinner kills the desire to sin that is within him, and makes him a new creature. The "old man" in Adam figuratively speaking dies, while the new man in Christ lives. It is then the laws of faith that justifies, and not the laws of works. Paul wrote to the Galatian brethren, Ye are all the children of God by faith, and if children then heirs. The obedience of faith is the response of an enlightened mind, and the answer of a good conscience. Belief of the truth as it is in Jesus, is not simply a spasmodic impulse of the emotional feelings of the flesh as witnessed in revival meetings, but rather the intelligent conviction created within through a belief of testimony, that enables us to see what we are, and what our relationship is toward God, first as aliens in darkness and sin, and afterward as obedient children of light.

GEO. MOYER.

Life and Letters of the Apostle Paul as our Example.

No. 1.

A series of essays written by members of the Young People's Society of the Church of God Cleveland, O. Compiled from both profane and Biblical history.

THE LIFE OF PAUL.

About half way between Jerusalem and Constantinople stood Tarsus, the birthplace and early home of that man, who more than any other, carried Christianity from Judea throughout the Roman Empire, namely our beloved Apostle Paul. The city was in Level Cilicia, one hundred and twenty miles west of Antioch, the first metropolis of Gentile Christianity, and five hundred and fifteen miles northwest of Jerusalem. It was situated on the Cyndrus river and had been a free city for a century before Paul's birth. Since the year B. C. 37, the Jews had been in captivity to the Roman Empire, but the department and progress of some cities had been so favorable, they were given the privilege of governing themselves and called free cities. So Tarsus was a free city and was a center of education and culture, and ranked with Athens and Alexandria.

Paul was a Jew of the Diaspora, the scattered Jews. They were numerous in Rome from the time of Pompey and still more numerous in Syria and Asia Minor. These Jews who were thus scattered throughout the Roman Empire, sometimes had the rights of citizenship in the particular cities in which they lived and sometimes had the rights of Roman citizenship. Paul had both. He was a citizen of Tarsus (Acts xxi. 39), and also a citizen of Rome. Acts xxii. 28. The chief privileges of Roman citizenship were three: trial by Roman courts, freedom from dishonorable punishments, as scourging and crucifixion, and the right to appeal to Censar, with certain limitations.

The language of the dispersed Jews was almost universally Greek. The popular attitude of the Gentiles toward the Jews was one of contempt and hatred, and this bitter feeling caused suffering to Paul and apparently hindered his work. The knowledge regarding the family of Paul is very meagre. He rarely mentions father, mother, brother or sister. That his father was a Roman citizen is known from Paul's word to the chief captain (Acts xxii. 28), we cannot infer from the fact of citizenship, that he at least was of moderate wealth. On the other hand, the fact that Paul learned a trade is not evidence that his family was poor, for the Jewish rabbis taught that it was a man's duty to teach his son a trade. Paul's education in Jerusalem is not a proof of wealth, for we learn that a married sister was settled in Jerusalem with whom he may have lived, and the cost of instruction was probably small. Paul's word to Agrippa that he had lived after the straightest sect of the Jew religion, his saying before the Sanhedrin, "I am a Pharisee, a son of a Pharisee," and his entire life before his conversion, suggest that his father, though living among the Gentiles, was a zealous observer of the law. It seems not improbable that the sister in Jerusalem remained a strict Jew and hostile to Christianity, for had she shared Paul's faith, we might have expected some indication of the fact, that the conspiracy to kill Paul was known to his sister's son implies that she was in touch with the hostile Jews.

It is not quite certian what Paul means when he says that he is a Hebrew of Hebrews. Phil. iii. 5, but the phrase probably signifies no more than this, that Paul was of pure Jewish decent. Since Paul's home was that of jealous Pharisees, we may infer that he was most carefully instructed in the Scriptures from earliest youth. One writer says that the Jews learned the law as soon as they became sensible of anything. We can only conjecture what the school life of Paul may have been while he was a boy at Tarsus.

Paul was evidently quite a young boy when he went to Jerusalem to receive instruction in the law. It was not necessary that he should go there to secure his training, for there were competent teachers elsewhere, but there was a temple with its imperishable fascination for the Jewish heart. If Paul was ambitious to become a rabbi, no place of study could for a moment rival in attraction with the holy city. The work of a Jewish school was chiefly memorizing. The teacher repeated again and again an explanation of a passage of Scripture and the scholars were required to commit it to memory. The power of a rabbi over his pupils was great, for he regarded himself as a mediator between God and men, who made known the divine will and helped men to keep it.

It is probable that Paul returned to Tarsus and remained there some time prior to his appearance in Acts at the martyrdom of Stephen. It is doubtful whether he could have found opportunity in Jerusalem to learn his trade, for his trade was that of weaving goat's hair and that was a Cilician industry.

Before Stephen arose, the opposition to Christianity had come largely from Sadducees and had not gone further than imprisonment. It was charged that Stephen spoke blasphemous words against Moses and God, and said that Jesus would destroy the temple and change the customs of Moses. Acts vi. 11-14. Thus the point at issue between Stephen and his opponents was indeed vital to the existence of the Jewish system. Either Stephen and his position must be overcome, or Pharisaism would be undermined. Such was the man and such the position which called out the strength of Paul. Paul himself tells us that he consented to Stephen's murder, which is apparent from Luke's narrative, for this says that Paul held the garments of the witnesses while they hurled stones at the martyr. Acts vii. 5-8 and viii. 1. From the day of Stephen's death Paul entered into the work of persecution with his whole soul. He purposed to wipe the whole sect of Christians out of existence.

In proceeding against the disciples, Paul sought first to make them blaspheme Jesus and renounce their loyalty to him, and if he failed in this, he caused them to be put to death. Many persons were imprisoned and many put to death, both men and women. Acts xxvi. 10. Paul was widely known and feared, and before he went to Damascus, Ananias, who lived in that city, had heard from many, the evil Paul had done in Jerusalem. Paul himself says he persecuted the Church beyond measure, and that he made havoc of the faith. Gal. i. 23. After this Paul's life changed and he became a most zealous and successful herald of the gospel. The occasion of the change was the revelation of the Son of God in him and was very sudden. Immediately he departed into Arabia. The heart of the event was the spiritual apprehension of the Son of God. Christ was revealed in him. In 1 Cor. xv. 4-8, Paul is speaking of the appearance of the risen Jesus, which confirmed the Scripture, teaching that he should rise. After appearing to Cephas, to the twelve, and to all the apostles, he appeared to Paul. Thus in these accounts, we are informed that it was about noon when Paul was arrested by a heavenly light, (Acts xxii. 6), that this light was great above the brightness of the sun; that it shone round about them all (Acts xxvi. 13), that the one who spoke to Paul said, "I am Jesus of Nazareth whom thou persecutest," and then they all fell to the earth. The hour of Paul's conversion to faith in the risen Messiah, witnessed also the creation of a conviction in his soul, that he was to preach the gospel to the Gentiles, which duty he faithfully performed.

SARAH NEILL.

False Pretenses in the Pulpit.

What is surprising is that Mr. Crapsey and other clergymen of his tendencies and opinions do not see that the moment they reach disbelief in the church's foundations they should get out of the pulpit and not wait to be put out—that their continued presence there is a living lie—that they are obtaining money under false pretenses by trying to remain there. The obtuseness of moral perception and the destitution of self-respect that clergymen exhibit under such circumstances is what is surprising and shocking.

When officers of the United States Army believed in 1861 that the Union ought to be destroyed and the nation divided they did not try to keep on eating the nation's bread. They resigned their commissions and stopped their pay. However wrong they were from political viewpoints—however ungratefully they may have repudiated their obligation for education and support up to that time—they at least declined to try to draw money from the institution they sought to destroy, and did what they could to preserve self-respect and maintain their personal integrity.

Yet we see clergymen—chosen and set up as moral exemplars, and soliciting the trust they receive—denying the faith whereby the institution that feeds them lives, and clinging to their pulpits and their salaries. They declare in effect that the church ought not to exist because its foundation of faith is a sham, and yet they ask it to continue to exist that they may get money by it.

The prevalence of this attitude among preachers must make observing laymen often wonder whether the way to begin to establish honesty and put down dishonesty is not to stop "graft" in the pulpit and inspire the clergy with a resolution to refrain from trying to obtain money by false pretenses—to imbue the clergy with just a little everyday sense of personal honesty in money matters.—*The Inter Ocean.*

The foregoing are the observations of a *secular paper apropos* charges of heresy which have been filed against the Rev. Algernon S. Crapsey, rector of St. Andrew's Episcopal Church at Rochester, N. Y. The "reverend" gentlemen is charged with saying in a series of sermons last February that Jesus was but a man as other men, denying His divine paternity. It is immaterial what the charges are, or what the offence committed against the doctrinal standard of the body of which Mr. Crapsey is a member. As soon as he ceased to be in harmony with the teaching of his church he was in duty bound to withdraw and seek a community in which his views would be agreeable. He should not wait to be ousted by a committe called to try him for heresy, but when he was fully convinced that he was at variance with the doctrinal standard of the organization, he should have sought another body which holds the views he has espoused. In this way the time, expense and worry incident to such a trial, and the disgrace sure to follow, would be avoided.

The minister who is opposed to the teaching of his church and still uses the prestige guaranteed to him by virtue of his membership within its fold, and accepts and enjoys the favors which the church extends to him, is not only ungrateful, but sacrifices every just claim to consideration and respect. A strictly honest and conscientious man will not use the prestige the church gives him to promulgate private opinions and to air contrary winds of doctrine, but will seek a place where he may carry on his propaganda without let or hindrance. If he can not find such a place in some other church there is nothing to keep him from organizing a church to his own liking. Scores of "churches" have been founded within the last ten years by persons for whom the doctrinal or ethical standard of the churches in which they were reared were not congenial. There is infinitely less disgrace and occasion of reproach in such a course, than in remaining in the church, and at the same time using every means to discredit its teaching and lower its respect.

Brethren and sisters of the Church of God, let us examine ourselves whether we be in the faith. There is a standard of faith to which our views must conform. It has been given by divine authority. If we come short of the measure, let us employ all the means at our command to reach that standard. Those means are ample. It is only a question of proper use.

A. H. ZEISER.

It Was a Kind Act.

Frank Treffrey, the popular Omaha conductor, performed a deed recently which the recording angel noted down to his credit. While on his southbound trip, about two miles above Northrup, he saw a colt a short distance from the track fast in a barb wire fence. It had ceased its struggles from sheer exhaustion and was in a most frightful predicament. On reaching Northrup the humane instincts of the conductor prompted him to suggest to the train crew that they reverse the engine and run back to the relief of the helpless animal. This was agreed to, and first obtaining tools from a blacksmith the relief train stanted out and performed the deed that saved the life of one of man's best friends. When a whole train of cars will come to the aid of a poor dumb beast it shows that human sympathy is very much alive.

Christ's Resurrection.

The fact of the resurrection is capable of incontrovertible proof, because it professes to be both an historical and a spiritual fact. As an historical fact, it must meet the demands of historical evidence; and as a spiritual fact it must meet the demands of spiritual evidence. That it can do both, nineteen centuries of Christian belief declare, and sixty generations of saints have gone down to the dark river calmly relying upon an historical fact which they accept, and a spiritual experience of the reality of the risen life, of which no logic of scholars can rob them.

The resurrection of Jesus from the dead is an historical fact. The tomb is empty, and history can carry us back step by step until, with Peter and John, we are in the tomb on the first Easter day, to find its Occupant gone. To his friends Jesus showed himself, now to one, now to two, now to the eleven, now to five hundred brethren at once. And the occasions of such manifestations were in the cold light of day in the open country, while the persons were those who were so certain of his death that they found it hard to believe in his resurrection. Three of those who became his followers saw him even after his ascension. To Stephen and Saul of Tarsus and John were granted visions of the glorified Lord, for the truth of which they actually laid down their lives; while one, as though anticipating the shifting sands of criticism, declared: "We have not followed cunningly devised fables." The scores of thousands of Christian Sundays stretch back to the rent tomb in the garden of the Arimathean. Indeed, no event in the history of the world is more thoroughly authenticated than the resurrection of Jesus. But history has little weight for those who have formulated an "historico-religious" theory. The myths of their own imagination suit them better.—*Episcopal Recorder.*

Contractor's Point of View.

The *Brotherhood Star* reports this conversation:

A gentleman once said to us, "I do not favor prohibiting the sale of liquor, it would be an injustice to the men in business. Besides, it would 'throw thousands out of employment.'"

We replied, "You do not look at [illegible] issue from the right side, You [illegible] contractor's view."

"Just before the war closed, a [illegible] ernment contractor said in a [illegible] hope the war will not close under two years. I will lose thousands of dollars; besides, many men will be turned out of employment from the Government works.'

"A lady passenger, clad in weeds of mourning, rose to her feet, and with tearful voice, said, 'Sir, I have a brave boy and husband sleeping the sleep of death in a soldiers' cemetery. I have only one boy left, and he is in front of the foe. Oh, God, I wish the cruel war would close now.'"

He saw the point. Do you?

It may be your boy that will fall the next victim to the drink industry.

Would you consider the "trade" worth such a price? Stop the murderous traffic.

My Christian friend you are watched. The world is watching you. Enemies are watching you. Sinners, scoffers, skeptics, and hypocrite are watching you. And if you go wrong, there are those that will rejoice at your failure, and exult over your downfall. It will not harm you to be watched, if you only watch yourself. You are not to be dependent upon sinners and scoffers to warn you of danger, or persuade you to duty. You are to "watch and pray, lest you enter into temptation." No person on earth has so great an interest in your prosperity as yourself. And if you are led astray, or go wrong, others may talk about it, but you must feel the pain, and anguish, and sorrow, that comes from wrong-doing. Hence it is your business to watch yourself, to "watch unto prayer," and to maintain a life of constant vigilance in the service of your divine Master.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs D Y Davis	1 00
Mrs M Gillilan	1 00

Announcement.

The Annual Conference of the Church of God in Michigan, will be held at Dutton, Kent Co., Thursday evening June 1, 1905, and continue over the following Sunday.

Brothers and Sisters, let not these gatherings together prove fruitless, so it shall not be said of us, that we have received the grace of God in vain but may it indeed build us up in the most holy faith, not only intellectually, but that we may be more spiritual minded. That we may become more pure in our walk and conversation, and more faithful in holding forth the Word of Life.

Brethren, this conference meeting is yours. Come to it. If you have a word of good news to impart, come and encourage the brethren, who have come to get sympathy and strength. The friends at Dutton want to see all their old friends, and many new ones. They will be prepared to entertain all who may come.

It is expected that Bro. A. H. Zilmer of Plymouth, Indiana, will be at the meeting.

Dutton is situated on the M. C. R. R. ten miles southeast of Grand Rapids.

EMMA JACKMAN, Sec'y.

Order of Meeting for Michigan Conference.

Thursday Evening. Meeting called to order by President. 7:30. Devotional exercises. 7:40. Words of welcome, by B. W. Woodward. 8:00. Sermon.

Friday. 9:30. Song Service, led by Sister Alice Tim, followed by Devotional exercises, followed by Sermon.

Noon Lunch.

1:00 Business Meeting. Report of churches. Report of committees. Requests for evangelist work. 2.00. Sermon. 7:00. Song Service, led by Sister Alice Tim, followed by Bible Reading by Sister Perkins. 8:00. Sermon.

Saturday. 9:30. Business Meeting. 11:00. Sermon.

Noon Lunch.

1:40. Election of Officers of Evangelical Aid Society. Old Business. New Business. Adjournment. 7:30. Song Service, followed by Bible Reading, by Sister E. Barnum. 8:00. Sermon.

Sunday. 9:30. Prayer and Social Meeting followed by Song Service. 10:40. Sermon. 12:00. Lunch. 1:30. Sermon, followed by the Lord's Supper. 7:00. Song and Devotional Service, followed by a Sermon.

By order of the

PRESIDENT.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 19th and closing the 28th, 1905. Programme will appear later.

O. J. ALLAND, Pres.
EVA L. STEARNS, Sec.

Low fares to California, through Portland, Oregon, via Pennsylvania Lines. Account Knights of Columbus National Council. Excursion tickets will be sold May 28th to 31st to San Francisco and Los Angeles, good for stop-over at Portland to visit Lewis and Clark Centennial. Further information may be obtained from ticket agents of Pennsylvania Lines.—May 31.

Low Fares West and Southwest.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—July 15.

"Pennsylvania Lines Hotel." Rooms Opened for Convenience of Public at Ft. Wayne.

"The Pennsylvania Lines Hotel," conveniently located at the Pennsylvania Lines station in Ft. Wayne, has just opened rooms for the accommodation of travelers. The dining service and all other features of this Ft. Wayne house are of the same high class found in the Pennsylvania's Company's hotels at Alliance and Crestline.

Nine Weeks Bible Classes in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

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Annual Meeting German Baptist Brethren, Bristol, Tenn., June 6th, 05, one fare for the round trip, May 29, 30, & 31st, 05, and June 1, 2 & 3, 05, final limit June 30th, 05.

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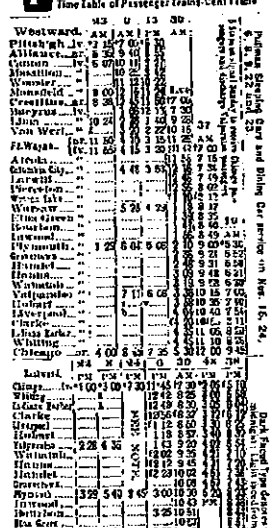

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Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1068 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roths and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D F. Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Mutzy Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Hudsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulle, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 13, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Yicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chace.

The Church of God at South Bend, Indiana meet in hall over 121 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a. m. for M N Meeks Pastor.

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Poetry.

The Last Good Night.

Mother, good night! my work is done,
I go to rest with the setting sun;
But not to wake with the morning light;
So, dearest mother, a long good night!

Father, good night! the shadows glide
Silently down to the river's side,—
The river itself with stars is bright,
So, dearest father, a long good night!

Sisters, good night! the rose's close
Their dewy eyes for the night's repose;
And a strange dampness must discolor my sight,
So, dearest sisters, a long good night!

Brothers, good night! the sunset plush
Has died away, and a midnight hush
Has settled o'er plain and mountain height;
So dearest brothers, a long good night!

Good night! good night! nay do not weep;
I'm weary of earth, I long to sleep—
I shall wake again with the dawning light
Of eternal day,—good night, good night!

—Miss Helen Johnson.

Communicated.

The Book of Daniel.

CHAPTER 4.

1. I Nabouchodonosor was prosperous in my house and in good health.

2. I saw a dream-vision and it frightened me, and I was disturbed upon my couch, and the seelngs of my head disturbed me.

3. And through me a decree was ordered to lead into my presence all the wise men of Babuloon that they might make known unto me the comparative-meaning of my dream-vision.

4. And the enchanters, magoi, treasury-keepers Chaldaioi came their way in, and I told the dream-vision in their presence,—and they did not make known unto me its compurative meaning.

5. Until Daniel, whose name is Baltasar according to the name of my God, came and who hath God's Holy Spirit in himself. To whom I said, O Baltasar, thou ruler of the enchanters, in whom I am aware that God's Holy Spirit is, and that no mystery disableth thee, do thou listen to the seeing of my dream-vision which I saw, and do thou tell me the comparative-signification thereof.

7. Upon my couch I was gazing with wonder, and lo, a tree in the midst of the earth and the height of it much.

8. The tree became great and strong the height of it reached even unto the canopy, and its outer-covering unto the limit of all the earth.

9. Its leaves were seasonably beautiful and its fruit much, and sustenance for all was therein the use of it, and beneath it the wild beasts of the fields found shelter and in its branches the birds of the heavens took up their abode and all flesh was supported therefrom.

10. I was beholding in a vision of the night upon my couch, and lo, a spiritual messenger, even a saintly one from heaven came down.

11. And spake with might, and in this wise said he, cut off the tree and pluck off its branches, and shake off its leaves and scatter its fruit; let the wild beasts be shaken from beneath its branches.

12. Only the planting of its roots in the earth leave, and in a band of iron and copper, and in the green verdure outside of it, and in the dew of the heavens shall it have lain down, and in the midst of the wild beasts shall be its portion in the use of the grass of the earth.

13. Its heart will have been alienated from men and the heart of a wild beast will have been given it; and seven seasons will change themselves over it.

14. Through judgment by comparison "eir" (translated above "a spiritual messenger" in 10th verse) is the word (Ho logos) and "bresma" (an oracular response) to the inquiry of saints, that the living may know that the Lord is the Most High of the kingdom of men, and that to whomsoever he may think best he will give it, and that he will stand up over it that which is accounted nought of men.

15. This is the dream-vision which I saw I Nabouchodonosor the king, ...do thou Baltasar tell the comparative-meaning, because all the wise men of my kingdom are unable to disclose the comparative-meaning of it to me. But thou Daniel art able, because God's Holy Spirit is in thee.

16. Then Daniel whose name was Baltasar, was borne away as it were for an hour, and his reasoning faculties disturbed him: and Baltasar made answer and said, my lord let the dream-vision be for those who hate thee, and the comparative-solution thereof for thine enemies.

17. The tree which thou sawest the greatest and mighty one, whose height reached unto the canopy, and the spreading reach of it unto all the earth.

18. And whose leaves were flourishing and its fruit much, and in the use of which there was sustenance for all, beneath which the wild-beasts of the field were dwelling, and in whose branches the birds of the heavens were nesting.

19. Thou art it, O king; because thou hast been enlarged and made strong, and thy majesty hath been made great and it hath reached unto the heavens and thy lordship unto the ends of the earth.

20. And because the king saw spirit even a holy one coming down from the heavens, and he said, pluck off the tree and destroy it, only leave the growth of its roots in the earth, and in an iron and in a copper band and in the green verdure outside of it, and in the dew of the heavens out in the air will it have stayed, and in the midst of the wild beasts will be its portion until seven seasons (or appointed times) be changed over it.

21. This is the comparative meaning of it, O king, and is the comparative-judgment of the Most High which hath come to my lord the king.

22. And they will drive thee away from mankind, and in the midst of wild beasts will be thy dwelling; and grass will they morsel out to thee like an ox; and from the dew of the heavens will thou be met, and seven seasons will be changed over thee, until thou hast become aware that the Most High ruleth as Lord of the kingdom of men, and to whomsoever he may think best he will give it.

23. And because they said, leave the growth of the roots of the tree, thy kingdom abideth for thee from the time when thou shalt become aware that the official-power (or qualification) is the heavenly qualification.

24. Therefore, O king, let my counsel be pleasing to thee, and mayest thou have redeemed thy sins with acts of mercy and thy iniquities with acts of pity for the needy; perchance God will be long-suffering for thy stumbling-steps.

25. All these things come upon Nabouchodonosor the king.

26. A twelve-month afterward as he was walking unto the inner-sanctuary of his kingdom in Babuloon,

27. The king made answer and said, Is not this the great Babuloon which I have built for a house of royalty with the controling-power of my strength, for the honor of my glory?

28. While the word was yet in the mouth of the king, a voice from heaven occurred. To thee are they speaking, O king Nabouchonosor, Thy kingdom hath gone from thee.

29. And they are driving thee out and away from mankind, and thy dwelling will be in the midst of the wild beasts of the field, and grass will they morsel out to thee like an ox, and seven seasons will be changed over thee, until thou shalt comprehend that the Most High is ruling as lord of the kingdom of men; and that to whomsoever he may think best, he will give it.

30. In the self-same hour the word was fulfilled on Nabouchodonosor, and he was driven out and away from mankind, and ate grass like an ox, and from the dew of the heavens his body was wet until his hair had become much like the hair of lions, and nails like bird's claws.

31. And at the end of the days I Nabouchodonosor raised my eyes to heaven, and my senses returned unto me, and I eulogized the Most High an I I praised and glorified the one who liveth forever, because his official-power is an everlasting official-power and his kingdom unto generation and generation;

32. And all who inhabit the earth have been accounted as naught; and according to his will he doeth with thee host (Sunaines) of heaven and with the habitable of the earth; and there is no one who will do with his hand in opposition and who will say unto him, What hast thou done?

33. In that season my senses returned unto me and I came into the honor of my kingdom; and my outward-appearance returned unto me, and my petty rulers and my great men sought me, and I obtained control over my kingdom, and exceeding majesty was added unto me.

34. Now thou I Nabouchodonosor praise and exalt and glorify the King of heaven because all his deeds are true and his paths judicial-ways, and all those who go their way in haughty-pride he is able to humble.

COMMENT.

The reader will do well to carefully note the forms of statement and the particular wording of the dream-vision and its solution as given in this chapter—especially what is said of the word "eir" and the interpretation of it given in the 14th verse so different from the C. V. and R. V. Any one who will do this will clearly see that a Scriptural "dream-vision" cannot and must not be confounded with ordinary dreams nor ordinary visions, whether of the day or the night. The king's name moreover in its meaning is significant of the over weening pride with which he was lifted up. Whoever changed it to "Nebuchadnezzar" made it impossible to translate it or to get at this important fact. Because he had attained his great wealth and power from cattle-raising and the products of the fields he had named himself as it were the creator of the ox and all these resultant generic products, in a word "this great Babuloon which I have built." The experience herein given also illustrates another well-attested truth of revelation that under God's chastening hand we are scourged and justly too with the very sins in manner and kind which we have committed. "As a man soweth even so shall he reap." Nabouchodonosor in his crazy arrogance ignores his Creator and the Creator of all things, and is made actually crazy and "turned out to grass" and to eat grass with the cattle he glories in having created, until he "comprehends" who and what he really is. This is the great object lesson here taught.

CHAS. GARDNER.

Life and Letters of the Apostle Paul as our Example. No. 2.

A series of essays written by members of the Young People's Society of the Church of God Cleveland, O. Compiled from both profane and Biblical history.

In our last lesson, we learned of the wonderful conversion of Saul of Tarsus. How God saw that Paul was a man of sincerity of purpose and just such an one as was needed to engage in the work of the Lord in order to bless mankind by establishing the gospel of the kingdom among them. As Paul often said, he was not ordained of man but by God. Paul was always zealous in whatever he undertook, a man of determination, and he now undertook to show that Christianity was not merely a religion, but also a system of life and action. Its introduction amid the society of the Roman Empire produced changes of momentous consequence, which we will study. Here we find Paul beginning his career as a preacher where his career as a persecutor had ended.

Immediately after his conversion Paul retired into Arabia. It is not recorded why he went there, but it is supposed that he went where he might meditate and acquaint himself with God and his purposes. As a new born babe in Christ Jesus, he desired the sincere milk of the Word and Paul's early education both helped him to readily comprehend the great truths and to set them forth to his fellowmen. His next move was to go to Damascus and straightway proclaim Jesus, here he was threatened and had to be rescued by his brethren. Fleeing to Jerusalem, he was taken by Barnabas to the Apostles and introduced, he preached boldly in the name of the Lord and disputed with the Hellenists with such success that they formed a plot to kill him. In a trance Paul experienced in the temple the Lord told him to depart quickly from Jerusalem because the Jews would not receive his testimony. Acts xxii. 18.

Paul was unwilling to leave and urged in favor of his staying, the fact that he was known as a persecutor of the believers. His testimony as he thought, would have special weight, but the Lord refused the request, and told Paul to depart to the Gentiles. Here, then, is Paul's special commission. In the vision and experiences of that hour of his conversion, we must see the source of Paul's conviction that he had a mission from Jesus to the Gentiles. First. Paul himself was from the Gentile world, from one of the Greek cities of Asia and his father had lived there before him. His own experience had given him a much broader horizon than the original apostles had. He knew the Gentile world, he had seen its elements of good and could sympathize with it as the twelve apostles could not. Second, the vision of Jesus had come to him when he was bent upon destroying the church, and thus the pure graciousness of God in his salvation was made to stand out in singular prominence. But if salvation was offered to him on single condition that he would accept it, then it must be for Gentiles, no less than for Jews, for both alike can accept what is offered them. Rom. i. 16. There had been very few Gentiles allowed to enter as members into the Christian church up to this time, but men of Cyprus and Cyrene, who came to Antioch, used to speak to Greeks, also giving the good news of the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to righteousness. According to Acts this great question (of whether Hebrew birth was necessary to enter the Christian church) was first presented definitely to Peter in the case of a Roman centurion named Cornelius; and a vision which had appeared immediately before the question emerged, determined him to enter the house and the society of Cornelius and set forth to him the good news, on the principle that "in every nation he that feareth God and worketh righteousness is acceptable to him." The church in Antioch was unsettled somewhat about this same question when Barnabas summoned Paul. For ten years Paul labored in Cilicia and Syria, we do not know how these years were spent in detail, the only direct reference which Paul makes to this work is in the epistle to the Galatians. He says that the churches in Judea heard that he was preaching the faith, that he had once sought to destroy and they glorified God in him. But this period of ten years was spent in successful evangelistic work, chiefly among the Gentiles, and was doubtless significant for Paul. No doubt his thought of Christianity was matured and his long experience in this work prepared him for the larger and better known mission of later years. In fact he must have become perfectly assured of the truth of his principles and established in the belief that the work of the Gentile was indeed a work of God.

The report concerning this Antioch church came to Jerusalem and they sent forth Barnabas as far as Antioch, who when he was come, and had seen the grace of God, was glad; and he exhorted them all that with purpose of heart they should cleave unto the Lord. xi. 22, 23. Barnabas remembered his short experience with Paul in Jerusalem and thought he was well suited to peculiar circumstances of the Antiochian congregation so went to Tarsus and brought Paul back. In the 26th chapter we read, "And it came to pass that even for a whole year they met in the assembly and taught much people; and that the disciples were called Christians first in Antioch. About this time there was a famine in all Judea and Paul and Barnabas fulfilled the ministration of relief by taking the contributions that each individual could give to the elders of the churches, and they saw that the brethren were cared for. This hospitality did not alone extend to the brethren, but to all whom they could see really needed the help, showing us that hospitality was exercised among the early church, and that it has always been the rule for the stronger brethren to support the weak.

The first general preaching to the Gentiles was that in Antioch and hence Luke's statement is probable that with the success of this preaching arose the name Christian. It is thought that this name originated with those outside the church, just as the supporters of Herod are called Herodians so the disciples of Christ are called Christians. The rise of the name Christians implies that the Gentile believers in Antioch were recognized as independent of the synagogues and separate from the Jews.

The dedication of Paul and Barnabas was not performed by the church, but by Symeon, Lucius and Manaen. While these five men were fasting on a certain occasion, and engaged in some undescribed service belonging to them as prophets and teachers, it was borne in upon them by the Spirit that Barnabas and Paul should be separated unto the work among the Gentiles. In what way this communication of the Spirit came we are not told. A certain preparation for it lay in the fact that they had been signally blessed of the Lord in the work in Antioch, which was largely a work among Gentiles. Here they had shown a manifest fitness for this kind of work and hence their brethren may well have felt that it was the will of God that they should be dedicated to it. Accordingly they fasted and laid their hands upon Barnabas and Paul with prayer, and sent them forth. No authority was given them. There was simply a recognition of the fact that the Spirit had called them, and a prayerful dedication of them to the appointed service by their associates in the work in Antioch. We must not loose sight of the fact that Paul had been laboring for years before this, although his preaching had been that of an individual. This trip to Cyprus is generally called his first missionary tour. Paul was not a missionary of the Antioch church, supported and directed by it, he was independent in his work, although Antioch was in a sense his church home, because he was in full sympathy with it, and it was only natural that he should return thither again and again during the years of his labors.

The missionaries accompanied by John Mark, a cousin of Barnabas, began their work in Salamas and went through the whole island to Paphos. In these missionary journeys he preached wherever he could. Generally, he first looked up his Jewish brethren. In some of the larger cities there was a synagogue. He was a Jewish rabbi, recognized as such, probably more some insignia which served to designate him as a rabbi, so that when he was seen there, he was invited to address the congregation. If he was refused a hearing in the synagogue, or was in a city where there was none, he would preach in the market place. Every Greek and Roman city had a market place, where ideas as well as goods were interchanged with freedom. Here Paul often talked with people in groups or found his way into the home of some one who was already of his belief and there talked to the people gathered to hear him. He did not confine himself to preaching, but did a great deal of personal work; he went from house to house, was not afraid of emotion or enthusiasm, talked to men, oftentimes with tears in his eyes. He was on fire with a passionate fervor and urged his disciples also to be fervid in their belief. When he preached to the Jews he followed very much the line of argument which Stephen had followed. It is interesting to compare Stephen's speech, delivered at the time of his martyrdom, and the first sermon preached by Paul in a synagogue. Paul begins as Stephen began, with the history of Israel; he shows how Israel had been expectant of a Messiah, and yet how it had been characterized by unbelief and in all its history had been disobedient; breaks off the history before it is completed. States that the Messiah was born of the seed of David as promised; that Israel had put him to death; and then bears testimony as a living, personal witness that this Jesus has risen from the dead. This appears to have been his habitual course of argument with the Jews in his earlier preaching. He bases his whole argument for Christianity on the fact of the resurrection of Jesus Christ, attested not by others, but by his personal, vision and personal communion with him as a living Messiah.

The one incident of interest related in this tour to Cyprus is Paul's meeting with the Roman pro-consul, Sergius Paulus. He summoned the missionaries out of curiosity to hear something new. A Jewish sorcerer that was with the pro-consul opposed Paul and his companion as he feared they might supplant him in his favor. This opposition aroused all the energy of Paul, and according to Luke he spoke words of judgment against the sorcerer which were straightway fulfilled in a temporary blindness. Luke tells us the pro-consul believed, being astonished.

The tour through Cyprus does not appear to have resulted in many conversions, but we know that Paul worked in every way to show himself approved unto God and probably endured many hardships and temptations during the time, from his conversion to now, which he does not record. But the work which he did, is an example to us to continue to so let our light shine before men that they may see our good works and glorify our Father in heaven.

HATTIE F. PATE.

Brethren, beloved in the Lord:

On Saturday May 20 I went to Barberton the home of brother and sister Juergensen. After a warm welcome we consulted, and proceeded to make arrangements for a first public effort to proclaim the gospel of the kingdom in Barberton. Sunday afternoon we went to Akron and met the few that remain faithful to the simplicity of the gospel. I was there informed that a few years ago there was an excellent Church of God in Akron, but men had risen speaking perverse things, and the flock was scattered and peeled. We had an uplifting meeting, and after breaking of bread in memory of our blessed Lord, the great Head of the Church, it was decided by those present to place the light on the lamp stand, to hold regular meetings for the worship of God, for fellowship, for breaking of bread and prayers. First meeting on first Sunday of June, at the home of Sister's Hazel. May they all keep themselves in the love of God. On Monday we completed arrangements for a public service at the Disciple meeting house in Barberton the next evening. The prospects were good for success in numbers, as a good many promised to be present. However the meeting was small, but from the after remarks we have reason to hope for as much glory to God, as if the attendance had been large. "All things work together for good to them that love God." We expect to make further efforts in the near future. Much credit is due brother and sister Juergensen for their active work, and liberality in trying to spread the truth, but let them not be weary, for in the day of Christ, they will find they "have not run in vain, neither labored in vain. May not one of us be weary in well doing. We shall reap, if we faint not.

P. NEILL.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS.

A. E. UNDERWOOD, Office Editor.

Editorial Committee.

D. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 7, 1905.

There is continued agitation in the Balkan regions, and the little flame is being fanned, so that a large blaze may spring up, unless it is speedily suppressed.

The Sultan of Morrocco has refused French overtures, and called for an international congress to arrange differences. France may refuse to attend, which would force England to do likewise, and this would place the other nations in a very awkward position.

One thing is unique in relation to the Japanese naval forces. Since the beginning of the war she has bought no war ships, except a few smaller vessels. The accidents of the blockading of Port Arthur lost her some ships, and yet she has fought and destroyed a force superior in strength and armament to her own, and is now stronger than when the war commenced.

Battle of the Sea of Japan.

Admiral Togo says the above name shall be the one to designate his victory over the Russian fleet. It seems that the Japanese had established themselves across the mouth of the straits of Corea, with one base on Corea at Masampo, and another at Saseboo in Japan, across a bay from Nagasaki. Here they lay in wait till Admiral Rojestvensky sailed his fleet into the trap set for them. Togo had laid mines, had his submarine boats, torpedo boats, and smaller craft all in readiness, as well as his heavier vessels. When the time came to strike, the blow was given, the Russian fleet all but wiped out, the Admiral in command severely wounded and taken prisoner. After each victory of the Japanese since the war began, there has been talk of peace, but there has been none so far. The Chicago *Tribune* commenting editorially on this great sea fight says:—

"Greece and Persia, England and Spain, Japan and Russia. The smaller nation in each instance had the better sailors, and thereby won decisive victories. The defeat of the Russian fleet in the straits of Corea is of as much moment to Japan as was the triumph at Salamis to the Greeks or the destruction of the Armada to the English. If Rojestvensky had won the laurels that Togo is entitled to claim, the military men would have said that the situation of Japan was perilous. The financiers would have agreed with them, and the fall in Japanese bonds would have recorded their estimate of the immediate effect of the disaster.

It would be too much to say that the existence of Japan would have been endangered if the Russians had won, but Japanese hopes of becoming the dominant power in the orient would have faded away. The situation of the land armies in Manchuria would have become dangerous in time. The power of Japan to raise money would have been crippled. The exultant Russian government would have strained every nerve to put more men and ships in the orient. Now that practically the entire Russian navy has been sunk or captured, that government is the prey to infinite distress and humiliation.

That does not necessarily mean the advent of peace. After each notable Japanese victory it has been predicted that peace was sure to come. It did not. St. Petersburg said after every defeat that Russia would fight on until she became the victor. It may be that even after this latest disaster, which is irreparable in the immediate future, the voice of the war party may be still for war. It is barely possible that its fierce obstinacy may yield at last. It may become plain that Japan has an admiral who is the greatest sea commander of his day; that Japan has seamen and Russia none to match them; that Japan has a navy and Russia none, and that without a navy the fortunes of war are likely to be against her for a long time to come. If any vessels have escaped Togo and got to Vladivostok they will be sealed up in that port. If any make their way to neutral harbors they will remain there dismantled till the war ends.

Probably Gen. Linevitch soon will have an opportunity to show whether he is a better or a more fortunate gen-

[illegible] Kouropatkin, able to assume that Marshal [illegible] has been quiescent of late because he was waiting to learn the fate of the fleet sight. Now that he has learned it and knows that his communications will not be cut, he is free to move. He can turn his attention to Harbin or Vladivostok, or both. It behooves the Russian general to be on the lookout lest the enemy come upon him unawares.

If the Russians should meet with further reverses by land and be compelled to fall back into Siberia, perhaps as far as Lake Baikal, the situation would be one that would justify hopes of an early peace. It would then be madness for Russia to continue hostilities. It might be impossible for her to do so. Even if the finances of the empire admitted of it, the hatred of the war and of war taxes among the peasants is reaching a critical point."

Of course gloom rules in Russia. The Czar called his ministers to council, and some favor continuing the war, and others want it ended. What the outcome will be no one knows. It is certain that Russia must either gain a victory on the land soon, or be forced out of Manchuria. As the war started to force Russia to withdraw from Manchuria, the Japanese might well stop at that, but as long as Vladivostok holds a hostile fleet, Japan must keep "in the field" with her warships.

Communicated.

Our Death is Our Resurrection.

Rev. A. C. Smither preached at the First Christian Church last night upon "Our Death is Our Resurrection," which was the second sermon in his series of Sunday evening sermons on "The Future Life." He took the unique position last night that a Christian's death is his resurrection into a larger and fuller life. In support of this position he said:

"That man has a dual nature is the testimony of consciousness. Every man knows himself to be more than the mere matter that composes his body. This two-fold nature was bestowed upon the race in its creation. There are in man a natural body and a spiritual body. These often contend with each other for supremacy. The Christian often longs for the liberty that shall come in his freedom from the limitations of earth life.

"Death is the severing of these two bodies, the liberating of the spiritual from bondage to the fleshly. In death the spiritual body emerges from the fleshly body and is adjusted to its spiritual environments. Nature furnishes beautiful analogies in the life of the oak that emerges from the bondage of the acorn, in the eagle that grows out of the egg and in the butterfly which is the outgrowth from, and the victory over, the chrysalis. Nature everywhere points to the immediacy of the resurrection. This doctrine is confirmed by reason. The flesh has served its purpose and returns to the dust whence it came. And well it does. It could serve no purpose in the future life. There is no inherent reason why the spirit should be held in bonds for ages before its eventual inheritance. This is a heathen notion and not biblical.

"This teaching is confirmed by scripture when death is described as an exodus, a going out, a victory over the limitations of this fleshly pilgrimage. Jesus assures man of his immediate resurrection when He says "I am the resurrection and the life," with no hint in his words that the resurrection will be at a future date. His words were rather a rebuke for Martha's expectation of a future resurrection. He promised to meet the penitent thief that day in Paradise. Here was a recognition of the fact that Jesus and the thief would together be in the realms of infinite joy. Jesus taught that God was a God of the living and that even the dead were alive to Him.

"Paul also expressed a desire to be absent from the body and to be present with the Lord. This was his faith in the future world. Paul elsewhere teaches about the body that it was a tent soon to fall into decay while he should inherit after he had passed from this world an abiding house which unquestionably refers to the spiritual body that man should possess in death. The whole discussion of Paul in that marvelous fifteenth chapter of First Corinthians reflects a new meaning when read in the light of this theory. Jesus in his resurrection illustrates the doctrines of this sermon.

"In the final end of all earthly affairs there will be a general gathering of all creatures at which the righteousness and goodness of God will be recognized and declared before the uni-

evil [illegible] separation from God and [illegible]

Eld. A. C. Smither;

I was prevented by illness from hearing your previously announced discourse on the subject "Our Death is Our Resurrection" but I have read a synopsis of it in the Los Angeles *Times* under date of May 8th. You affirm that man is a dual being, that he has a twofold nature, that was bestowed on the race at its creation. That there coexists in man a natural body, and a spiritual body. That death is the severing of these two bodies, the liberating of the spiritual from the bondage of the fleshly. That at death the spiritual body emerges from the fleshly. You affirm that nature furnishes beautiful analogies in the life of the oak, that emerges from the bondage of the acorn; in the eagle that grows out of the egg, and other like natural occurences. You affirm that this teaching is confirmed by scripture when death is described as an exodus; a going out; a victory over the limitations of the flesh. You affirm that Jesus assures every man of his immediate resurrection when he says "I am the resurrection and the life," with no hint in his words that the resurrection would be at a future date. His words were rather a rebuke to Martha for her expectation of a future resurrection. You affirm that He promised to meet the thief that day in Paradise and that Jesus and the thief would be together in the realms of infinite joy.

You refer also to Paul's expressed desire to be absent from the body and present with the Lord; and that that marvelous chapter of Cor. 15, reflects a new meaning when read in the light of this theory.

Now in all kindness and with a desire to know the truth;—for it is the truth that will make us free—let us examine these various affirmations and contentions to ascertain how far they harmonize with the teachings of The Christ and His apostles.

First then as to man's dual nature. His having in this life both a natural and a spiritual body. The conversation between the Saviour and Nicodemus will throw some light on this. Jesus said that which is born of the flesh is flesh and that which is born of the spirit is spirit, and that he—Nicodemus—would have to be born again in order to get into the Kingdom of God. In order to be born again there must be another begettal. Now the spiritual body is incorruptible, and in order to be incorruptible one must be begotten of incorruptible seed which is the Word of God which liveth and abideth forever. 1 Peter i: 23.

Those only then can have spiritual bodies who have been begotten by the Word of God, and they get the spiritual body at the resurrection, for says Paul so also is the resurrection of the dead * * it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body * *. Howbeit that was not first which is spiritual, but that which is natural: and afterward that which is spiritual. It seems clear therefore that though there are two bodies they do not co-exist in man—one follows the other, in those who have been born again.

As to your second affirmation I remark that their is no analogy between the revivifying of something having died, and the growth of a plant from its seed or the growth of an animal from an egg.

If the acorn dies, if the vital element in it be destroyed there will be no oak. If the vital germ in the egg be destroyed there will be no eaglet. If the life of the larvae is put out, there will be no butterfly. Read what Prof. Drummond says regarding this matter.

As to your third contention, that death is going out, I concede it is a going out of life; but that it gives us a victory over the limitations of the flesh is surely not the Scriptural view of death. It is spoken of as an enemy. The last enemy to be destroyed is death, and the apostle exultingly writes "When this corruptible shall have put on incorruption and this mortal shall have put on immortality: then shall be brought to pass the saying that is written, Death is swallowed up in victory "Oh death where is thy sting, O grave where is thy victory * * but thanks be to God who giveth us the victory (over death and the grave) through our Lord Jesus the Christ * * who has abolished death and brought life and immortality to light through the Gospel.

Your fourth affirmation that Jesus assures man of his immediate resurrection, when he says I am the resurrection and the life, is an assumption for which I can see no warrant in the

[illegible] that there is an rebuke to Martha for saying know he will rise again in the resurrection at the last day, showing she had an expectation of a resurrection at some future time: for Jesus uses almost the same language in the sixth chapter of John 40, 44, and 54 verses. Speaking of those who should believe in him, he says they "may have everlasting life and I will raise them up at the last day." Could raise them up mean anything else than a resurrection. On one occasion the Saviour said when thou makest a feast invite not thy kinsmen and rich neighbors, but the poor, the lame and the blind. They cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

But let us turn to the resurrection of Jesus, an event fraught with more of importance to the human race than any other that ever transpired on this planet. It is the foundation of the Christian's hope. "If Christ be not risen then is our preaching vain and your faith is vain. If we believe that Jesus died and rose again so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (anticipate) those who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ (dead up to that moment) shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (that is when one falls asleep, or dies, the words are used interchangeably).

You observe that the consolation and hope of the Christian is founded on the resurrection of the Christ. If we believe that Jesus died and rose again even so (in like manner) them also which sleep in Jesus will God bring with him, to life as we learn from what follows and when? When the Lord descends from heaven with a shout.

Now the resurrection of Jesus did not occur till after he had been dead three days; and then it was a restoration to life of one who had died, and so complete was the restoration, that He was recognizable by those having known him previous to his death.

Now I see no resemblance in the resurrection of Jesus to what occurs when one dies. You define death as a seperation of a natural body from the spiritual body, and say that a resurrection occurs at the same time. Now as we all know the natural body is not resurrected at death; but goes into the grave, and as the spiritual body cannot die, what is resurrected or restored to life. I would like to know. A resurrection implies a precedent death. Things not having died, cannot be resurrected. I think it amounts to this: that you do not believe in a resurrection at all; for as you define it there is no resurrection; no restoration to life of anything having died. The Saviour said "I am He that liveth and was dead, and behold I am alive for evermore. I have said the gates of the grave shall not prevail against my church. I have said that everyone who seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day; and behold I have the Keys of the grave and of death: I can unbar the tomb I can restore to life.

The New Testament is luminous with the doctrine of the resurrection, but the eyes of the theologians of this day have been so blinded by a belief in the natural immortality of the Soul, that they cannot see the light, well may we exclaim as did Paul before Agrippa why should it be thought a thing incredible that God should raise the dead.

The following citations together with those already given will show to some extent the prominence given to the resurrection in the teachings of the Christ and his Apostles.

To the Sadducees who put the hypothetical case of the woman having had seven husbands, the Saviour said "Those accounted worthy to obtain that age (the age to come) and that resurrection from the dead, * * are sons of God being sons of the resurrection (Diaglott). In Philliplans iii: 10; Paul speaking of the Christ says, "To know him and the power of his resurrection, and the fellowship of His sufferings, being conformed to his death; if possibly I may obtain to the resurrection from among the dead (Diaglott). This is strange language if his hope and expectation was that

[illegible] and resurrection would occur simultaneously.

Rev. xx: 5, reads, "But the rest of the dead did not live till the thousand years were ended. This is the first resurrection. Blessed and Holy is he who has a portion in the first resurrection" (Diaglott).

1 Cor. xv: 21 "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits. Afterwards they that are Christ's at His coming." Not at death then but at the coming of the Christ will the dead be raised, and the living changed. Even so, come; Lord Jesus—Come quickly.

This letter is already too long but I would like to add a word as to where Jesus was during the three days between death and resurrection. He had said Matth. xii: 40 "For as Jonah was three days and three nights in the stomach of the great fish; so will the Son of Man be three days and three nights in the heart of the earth—Diaglott—In a footnote Diaglott says the meaning is simply in the earth.

To the women who repaired to the sepulchere early in the morning, the angel said fear not. I know that you seek Jesus. He is not here for He is risen: as he said. Come see the place where the Lord lay. The angel did not say where His body lay, but where the Lord lay. The Paradise to which Jesus referred in His reply to the penitent thief was not in existance at that time, See Rev. ii: 7. Paradise is an Asiatic word, and means a garden. Jesus and the thief did not die on the same day. The soldiers coming at the close of the day finding the thieves alive, broke their legs, for it was not lawful for them to hang on the cross on the Sabbath day; but finding Jesus dead they did not break his legs.

When Pilate learned that Jesus was dead, he had "I marvel that he is so soon dead." It usually took several days to kill by crucifying

Kindly submitted in love of truth.

J. T. Smith.

To the Illinois Brethren.

The last Quarterly Conference of the year will be held at Dixon, on Saturday and Sunday, June 10th and 11th.

We hope that not only every member of the Board will be present, but that as many as possible, especially those who are isolated from those of the faith, may make an effort to be present. It is possible to make these quarterly gatherings a source of great help to the work in the different communities in which they are held. Some may be strengthened who cannot attend our Annual Conference, and also, many outside our fold might be interested. We cannot expect our Evangelist to do more than his share; he needs the help of every loyal member who can be with us. Let us come then with prayer in our hearts and that holy zeal for the truth which is contagious.

Emma L. Smith, Sec.

To the household of faith:

We are taught to "Rejoice with them that do rejoice and weep with them that weep." Rom. xii. 15. On Sunday afternoon of May 28th a goodly number of us gathered on the banks of Plum River and with rejoicing in our hearts witnessed Bro. S. J. Lindsay bury two of our young people in the all-saving name of our blessed Redeemer. We introduce to you our young sisters, Alma Keltner and Almeda Wertz. May they ever prove to be bright and shining lights in the cause of Christianity. Brothers and sisters in Christ, "The effectual fervent prayer of a righteous man availeth much." Jas. v. 16. Let us pray for the steadfastness of these dear sisters and also that Bro. Lindsay's earnest work in the cause of our blessed Redeemer may be instrumental in leading others to choose the path through the straight gate and narrow way that leadeth unto life.

Your Sister in Christ,

Anna M. Wertz.

Wisconsin and Michigan Summer Trips.

A beautiful illustrated booklet, describing more than a hundred summer resorts along the Chicago & North-Western Railway, where the greatest hunting and fishing grounds in the world are found. More than 1600 lakes and hundreds of trout streams are contained in the area covered by five excellent detail maps, showing every trail and wagon road in this famous region. Complete list of hotels and boarding houses also included. Sent on receipt of ten cents to cover postage. W. B. Kniskern, P. T. M., 22, 5th Ave., Chicago.—July 1

Our [illegible]

We whose names are [illegible] believing that it is our du[illegible] vide a fund to be used in sending Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Mrs R L Zug	1 50
S D Bradley	1 50
Mrs Lannie Lovelace	50
Albert Sipla	3 50
W O Steffa	3 50

The Prime Minister of England, in delivering a speech, said, that as a result of the recent reorganization of the navy, England's fighting power for the first twenty-four hours of hostilities with any foreign power, has been augmented threefold; that England, and England alone, proposes to have a field gun of so powerful a character, that it is not found convenient or possible to make it of the same caliber as the horse artillery gun, and that in little more than two years the whole army will be rearmed, but long before that time it will be ahead of most armies of the world; that the only real problem of the British army now is the defense of Afghanistan. He believes, however, that the government's triumphs in the direction of peace, particularly by negotiating arbitration treaties, have been greater than in the army or navy.—*Christian Alliance.*

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday May 28, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 3:00 a m daily, 5:50 a m except Sunday, 10:30 a m except Sunday, 3:20 p m daily, 5:40 p m daily, 5:20 p m daily arrives, 8:23 except Sunday, 8:12 p m daily extra fare train, 9:45 p m daily.

For the West: 5:30 a m daily, 5:52 a m extra fare train, 6:00 a m daily, 9:00 a m except Sunday, 2:02 p m except Sunday, 1:20 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

Short Jaunts for Busy People.

Is an illustrated folder containing an excellent map and many interesting and helpful facts about the hundreds of charming nearby resorts reached by The North-Western Line. Send 2c. stamp to W. B. Kniskern, P. T. M., Chicago.—July 1

Vandalia R. R. Co's. Excursions.

Excursion to South Bend Sunday June 11th, 1905, train leaves Plymouth at 8:40 A. M., returning leaves South Bend at 7:00 P. M., same date, fare 50 cents for round trip.

Fourth of July, 1905, one fare plus 25 cents for the round trip within 200 mile limit, sell July 1st, 2nd, 3rd and 4th, 1905. Final return limit July 5th, 1905.

Consider this Outing.

By far the most attractive trip for health and pleasure the coming vacation season is that offered by the Seashore excursion Thursday, August 17th, over Pennsylvania Lines to Atlantic City, Cape May and seven other famous summer havens on the Atlantic Coast.

The fast through trains over Pennsylvania Lines take passengers in a few hours out of the heat and humidity of summer to the cool breezes of old ocean. This mid-August excursion occurs in this season for rest when it is most convenient to leave business. Excursionists have the added pleasure of seeing Atlantic City when it is in full tide of the fashionable season. The greatest representative gathering ever known at any resort are seen at Atlantic City. As many as 50,000 people at one time promenade the famous boardwalk. The fashionable bathing hours present an unparalled scene—fully 100,000 bathers in the sea and on the beach.

The healthful effect of the seashore trip is due to the salt and pine air. So beneficial has this proved that physicians send their patients there to get the benefit of breathing the pure ocean air.

Special low fares will be in effect for this Seashore excursion. Full information will be freely given by local ticket agents of the Pennsylvania Lines.—July 1

...oetry.

...e Best Drinking Place.

On a pleasant day in the early fall
A stranger rode into the town,
And, stopping his horse to the public square,
Glanced this way and that with a frown;
For the place he sought he could not find
(Saloons had been banished that year),
So he called to a lad who passed that way,
And said to him, "Sonny, come here.

"Here's a nickel for you to show the way
To the best drinking-place you know."
"All right," he answered—a quick-witted youth—
"Just turn up that street, sir, and go
Until you come to another upon your right,
Then turn into that and keep on
Till you come to another, turn right again,
And you'll see it quite plainly," said John.

So, thanking the lad, the stranger rode on,
And John gave a hop, skip and jump;
For back came the stranger within a trice,
Brought up—at the old town pump!
"Here you are, sir," said John with a smile;
"The 'best drinking place' to be found.
Take a drink, sir; it's free, and you're welcome, too,
It's good for your health, I'll be bound!"

He took the glass in a good-natured way
And drank of the water so clear.
Then said, "'Tis an excellent drink, I'm sure;
The best I've had for a year."
So saying, he tossed the lad a coin,—
"The lesson is worth that to me.
Keep on playing your temperance jokes,
"I will make the world better," said he.

—The Jamesville Temperance Reviver.

Communicated.

"Hold Fast Till I Come."

On the wall to my left are these words, "Hold Fast till I Come." As they are almost directly in front of where I sit, I cannot help but see them, and as I was looking at them a short time ago, and pondering over them, I thought them an appropriate text for my short address this morning.

The words are found in the 2nd chapter of Rev. 25 verse, and are a part of a message from the Lord Jesus to the church at Thyatria, "Hold fast till I come." The saints which were at Thyatria have long ago fallen asleep, none of them lived to see Jesus come. The world knows nothing of them, even their city has disappeared. They are to the world as if they never had been. They are dead, they are gone. But he who spake these words "Hold fast till I come" is alive. He is alive forever more, and has the keys of hades and of death, and the saints at Thyatria who held fast will recieve a crown of life when he comes. "Hold Fast till I come." These words still live, they have lived for nearly two thousand years and this morning we can hear them and profit by them, just as we trust many did in the church at Thyatira.

Let us leave for a few moments this verse in Revelations and turn to 2nd Tim. i. 13 where we find these words. Paul's words to Timothy, Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. Here is an injunction to hold fast the form of sound words. The reason why is most explicit; in 2nd Thes. ii. 10 verse we are told all those who received not the love of the truth shall perish; in the 11th verse we are told that God shall send them a strong delusion that they might believe a lie, and in the 12th verse that they all might be damned who believed not the truth. Paul knew the importance of holding fast the form of sound words. It made lots of difference with him what he held, what he taught and what he believed. We do not find in any of his epistles, or in the Bible for that matter, that it makes no difference what we believe just so we are sincere. It makes a great deal of difference, no matter how sincere we are, if we believe not the truth we are damned. There it is in 2nd Thes. 12 verse, doomed to perish, Without faith it is impossible to please God. So in order to please him we must know what to have faith in. We can see from the foregoing the importance of holding fast the traditions, doctrines and ceremonies, which the apostle taught. The socalled religious world have turned from the living God and are believing in fables, just as the 2nd chapter of Thes. said they would do. If we have believed the doctrines of a false church, we must let them go, and get hold of the true, the promises of God and the things concerning the kingdom of God, and the name of Jesus Christ, and then hold them fast till Jesus comes. Therefore brethren, stand fast and hold the traditions which ye have been taught whether by word or by epistle, 2nd Thes. 15th verse. Yes, they were to hold fast the traditions, the doctrines, the ceremonies, etc., which were delivered unto them, and so must we. If we have ... holding the doctrines of men, we must let them go, examine the Scriptures, believe its teachings, grasp the things of God and hold them fast.

In Hebrews the 3rd chapter, 14th verse we are told that we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. When we believed and were baptized we were confident that Christ would give us eternal life when he comes. We are to remain confident unto the end. Confident that God will keep his promises. Confident that Christ will come and receive us unto himself. This shuts out the luke warm or half hearted. There is little or no confidence in a luke warm or half hearted person. In the 6th verse of this chapter of Hebrews it reads, But Christ is a Son over his own house, whose house we are if we hold fast the confidence and rejoicing of the hope firm unto the end. Confidence and rejoicing seem to go together. If we are confident we will be rejoicing, rejoicing in that Blessed Hope, the glorious appearing of the great God and our Savior Jesus Christ.

In the church at Thyatria they had much to try them, there was that wicked woman Jezebel, who called herself a prophetess, but she was a seducer, teaching false doctrines and unfortunately many had believed her teachings, and had lost their hope. I do not find that the faithful were to separate themselves from the false prophetess and her followers. They were to hold fast and the Lord promised to add no other burden. We should not separate ourselves from the church because everything is not right, because every thing is not just as it should be. We should hold fast till Jesus comes.

We have a great many injunctions in the Scriptures to help us to hold fast. We should not neglect to assemble ourselves together, we should not neglect to exhort one another. We must not neglect the Lord's Supper, the breaking of bread. We must love the brethren, pray one for another. If we do these things it will help us to hold fast till he comes. Jesus did not say hold fast till death overtakes you, although he knew that death would overtake them. We must be over looking for his coming and be ready for it. I am reminded of a conversation which took place at the Conference in Indiana a year and a half ago. One brother was saying that he was getting old and that he would soon have to die. But a brother said to him, Don't talk about dying, Jesus is coming, get ready to live. Jesus wants us always to keep in mind his coming, that we might live and live more abundantly.

J. C. THOMPSON.

2 Peter iii: 11.

I have chosen this subject of Peter's exhortation to a holy conversation and godliness, because I thought it was one that I most needed the study of myself. In the first part of this chapter Peter describes something of what the condition of the world shall be in the last days. He says that "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming, for since the fathers fell asleep all things continue as they were since the beginning of creation. 2 Pet. iii: 3,4. Paul describes them as lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, dispisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God. 2 Tim. iii: 2-4. It does not require any study for us to understand these predictions of the last time, the facts of these things are being forced upon us almst daily by their being literally acted out, and not by a few, but by almost the whole world. Peter tells us that they are willfully ignorant of the fact that God created the earth, and that the world which was then, being overflowed with water perished. But that the heavens and earth which are now, by the same word, are kept in store reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii: 6. And this generation who will not believe will not be permitted to see the future of the destruction of this present world. Paul says to the Thessalonians: "But of the times and the seasons brethren, ye have no need that I write unto you, for ye yourselves know perfectly that the day of the Lord so cometh as a thief, for when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thess. i: 3. Seeing then that all these things shall be dissolved what manner of persons ought ye to be, in all holy conversation and godliness.

two weeks ago we learned ... live to ourselves, but that our ... have some effect upon others, so that others, and not ourselves alone, must be considered, we are told to be living epistles of the faith we profess, and our conversation is always an indication to all of the character we build. The position we occupy today is used by Peter as an incentive to a pure and holy conversation—"seeing then that we have the knowledge that all these things shall come to pass, what manner of persons ought ye to be in all holy conversation and godliness." Isa has said; Isa lx: 2 "For behold the darkness shall cover the earth and gross darkness the people;" But Paul says: "But ye brethren are not in darkness that that day should overtake you as a thief, ye are all the children of light, and the children of the day, we are not of the night nor of darkness." This comparison shows what our responsibility is—to show a just, sober, upright and pure conversation to the world which is in darkness, *so that others may believe that* we live in harmony with what we expect; because our conversation will always show in a certain measure the true character. We cannot expect to be an example by speaking spiritually of the gospel, and take up the spirit of the world in our conversation of secular matters: it is in the smallest of daily duties that one can as James says: show out of a good conversation his works with meekness of wisdom. Paul's desire for the Phillipians was: "That ye may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation among whom ye shine as lights. We all know that we have no light of our own, but we must reflect the true light which Jesus has shown in his life and by his words, and we may all well ask ourselves if our conversation shows this light to others, this may not only be done in speaking of the Truth but when carrying out secular duties. For Peter tells us in 1 Pet. i: 15 "But as he who hath called you is holy, so be ye holy in all manner of conversation."

So our words may be shown acceptable to God in words of honor. 1 Pet. iii: 10. "For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile," or in words of kindness. Eccl. x: 12. "The words of a wise man's mouth are gracious, but the lips of a fool will swallow up himself;" or in sound words, 2 Tim. i: 13 "Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus." "Sound speech that cannot be condemned, that he that is of contrary part may be ashamed, having no evil thing to say of you" Tit. ii: 8. And Jesus says: Matt. xii: 36. "But I say unto you that every idle word that men shall speak ... shall give account thereof in the day of judgment," or by words of uprightness. Isa xxxiii: 15 (speaking of those who shall live in the future) "He that walketh righteously, and speaketh uprightly:" or in words of mercy. Jas. ii: 12, 13. "So speak ye and so do as they that shall be judged by the law of liberty, For he shall have judgment without mercy that hath showed no mercy, and mercy rejoiceth against judgment," or in words of purity. Eph. iv: 29. "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers." All of these things may seem too much to attain to, but if an effort is made to add one virtue at a time, we will surely grow, and if we keep in mind that our obedience to Peter's exhortation, is not only for ourselves, but so that others may see we are living above this present evil age; and also will be an example and an encouragement to our brothers and sisters to good works. David's prayer to God was; "Set a watch, O Lord, before my mouth, keep the door of my lips, incline not my heart to any evil thing, to practice wicked works, with men that work iniquity, and let me not eat of their dainties." Psalms cxli: 3, 4. If David who was a man after God's own heart, so felt the need of praying for help to direct his words, how much more we need our Father's help, and each others to walk worthy of the high calling, and more so, because the time may be very short to prepare for the Lord's appearing; and we all know that it is not an easy thing to refrain from taking up the spirit of the conversation of the people of the world, but in a short time it shall vanish under the righteous rule of Jesus as king, and if we remember that we are to prepare now, to be co-rulers with him, it should be an in...

...t, and ... things above and not on things on the earth. So may our prayer be with David's, "Let the meditation of my heart and the words of my mouth be acceptable in thy sight O Lord. Psa. xix: 14. My humble prayer is that we may all be found striving to please our Father in word and deed, and so have an abundant entrance into the kingdom.

J——8——

Selections.

The Kingdom Restored.

Brother A. D. Woodrow sends us the following clipping from the Dallas, Tex, *News* of May 15, showing the views of the Kingdom by a Baptist minister.

Threat of work and chill of morning did not suffice to check the ardor of churchgoers yesterday morning and in nearly all of the churches of the city there was at least an average attendance. Sunday school exercises had *been engaged in by large numbers of* children and many of these had carried flowers, with which the pulpits of the churches were adorned for the morning services. At several of the places of worship visiting ministers preached. Revivals are in progress at several places. Night worship was rather more lightly attended.

Before a congregation at the Second Baptist Church yesterday morning Rev. A. N. Hull, the pastor, in a series of sermons on prophecy discussed the theme, "The Promised Kingdom." His text was: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke xxii: 29-30. He said in substance:

"The true exposition of Scripture is ascertaining what it was intended to mean to the persons addressed. What did these disciples of Jesus understand by 'the kingdom?' They were Jews. Their education was in large measure a study of the sacred writings of the Hebrews, commonly called today the Old Testament Scriptures. For three years they had followed a teacher whom they had accepted as the Messiah. His teaching was, 'Believe all that the prophets have spoken.' The belief and longing of their souls found expression in the words, 'Lord, wilt thou at this time restore the kingdom of Israel?' Jesus knew what meaning his words would convey to minds trained as theirs and it is in this light we are to understand the kingdom herein promised.

"What is the kingdom? From childhood many have been taught to pray, 'Thy kingdom come.' What do we mean? As the farmer must clear the ground before planting the seed, so is it necessary to say what the kingdom is not to prepare the mind to see what it is. The church is not the kingdom. The King and kingdom is constant theme of Old Testament prophets. They located the kingdom, named the capital, saw the glory and blessings of the kingdom, but in all their writings the church is not even mentioned.

"Heaven is not the kingdom. The kingdom is to be on earth and have to do with the earth, while heaven is 'a building of God, a house not made with hands eternal in the heavens.'

"The kingdom, primarily, is the hope of Israel. 'And say unto them (Israel)', thus saith the Lord God, 'behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.' Ezekiel xxxvii: 21-22.

"This prophecy was written 588 years after division of Jews into two nations. It yet awaits fulfillment.

"The kingdom is to be located on earth, 'and they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children's children, forever; and my servant David shall be their Prince forever.'—Ezekiel xxxvii: 25.

"Jerusalem is to be the capital. 'At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem.—Jer. iii: 17.

"This kingdom will subdue and control all other nations.

"'And in the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed; ... the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'—Daniel ii: 44. 'For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isaiah lx: 12.

Holiness and righteousness shall characterize this Kingdom. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions, but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them, so shall they be my people and I will be their God. Ezekiel xxxvii: 23. "And in mercy shall the throne be established: and he shall set upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness." Isaiah xvi: 5. It shall be a nation of peace.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii: 4.

Thus in broad outline is brought to you the Old Testament teaching regarding the Kingdom.

This Kingdom was offered to the Jews. For 400 years these Scriptures were complete, but no prophet of God or heavenly messenger spoke to Israel. Israel waiting and longing for the Kingdom. An angel appears to a Hebrew maiden with the announcement that she should bear a son and the Lord God should give unto him the throne of his father, David, and he should rule over the house of Jacob forever. In due time the son was born.

Thirty years roll away and a prophet appears in Israel preaching "Repent ye, for the kingdom of heaven is at hand."

Soon the King appears and in the waters of Jordan he is anointed to be King. Soon follows the royal proclamation, commonly known as the Sermon on the Mount, in which the laws and principles of the Kingdom are set forth. Coming down from the mountain the blessings of the Kingdom are displayed, lepers are cleansed, palsied cured, fever cooled, devils cast out, storms hushed. But his people would not have him; they turned away offended at the moral conditions he imposed. For three years he remains with them, but at last they cry, "Away with him; crucify him; we have no King but Ceasar."

Thirty years after their city is destroyed, and Israel scattered to the four winds. Is the Kingdom lost? Shall God's purposes fail because man fails? "I say then, have they stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?" The Kingdom is not abandoned but postponed.

When shall this Kingdom be brought in? In Acts xv, we have God's program. "Simeon hath declared how God at ...st did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet; as it is written, after this I will return, and will build the tabernacle of David that is fallen; and I will set it up; that the residence of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Note the order, taking out of the Gentiles a people for his name. This is going on now. In every tribe and nation an elect number are being taken out and united to Christ the man in the glory. After this will come the setting up of the Kingdom, Israel regathered, united, exalted. Then will come world-wide blessings, "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." Then shall be fulfilled the saying that is written, "The Kingdoms of this world have become the Kingdoms of our Lord and his Christ; and he shall reign forever and ever."

Boys of Drinking Parents.

A son of a drinking man or woman has less chance of health and active mental faculties than of total abstinence parents. Statistics show alarming facts in this particular. Parents, give the boys a chance by being total abstainers yourselves and setting them an example in practice and a start without the hereditary peril. An eminent doctor in New York City found over seventy per cent of the children of drinking parents afflicted with organic nervous diseases in a large number examined.

A missionary lady had a little boy, doo orphan living with her. She had taught him about Jesus, and when he was six years old, she said to him, "Now a prayer of your own." And what do you think it was? It was a good prayer for any child to make: "Dear Jesus, make me like what you were when six years old."—*Child's Gem.*

Dreaming about crowns and palms and heaven's attire will never bring to you victory and joy. The long hard way, thorn fringed, rough, along low valleys oftentimes and through depressing experiences, is before the acclaim of angels and the "well done" of the Father in paradise.—*A. H. Sturiel...ker.*

"The Word of the Kingdom," is the title of a cloth bound book of over 400 pages, compiled by Bro. John O. Woodruff, and containing addresses and essays, interspersed with poems, all on subjects relating to the Kingdom of God, or in accord with that subject. The first edition of this book when issued last year had to sell for one dollar a copy, as the cost was comparatively large. The pages were sterotyped—hence additional copies can now be printed for the mere cost of paper, presswork and binding, which amounts to just 25 cents per copy in large lots. A second edition has now been issued, and will be sent postpaid for 40 cents, just enough to cover all expense. Order from this office.

Very interesting at a time when China is threatening to boycott American goods if our exclusion act is not repealed, is an article in the June Cosmopolitan by Broughton Brandenburg, entitled "The World's Competitor-to-be." In this Mr. Brandenburg discusses the "yellow peril" from a new view-point. Mysterious, age-numbed China long has been a negligible quantity in the world of industry and commerce. But the millions eager to work at remunerative employment, subsisting on the products of their own soil, under their own hands, represent a vast fund of potential energy that is like a huge reservoir. The establishment of a few factories, with a gradual increase in number as the market widens, would be like opening a floodgate. The loosed tide would have important results on the rest of the world.

Low Rates West and Southwest.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—July 15.

St. Paul, Minneapolis and Duluth.

Four magnificent fast daily trains from Chicago to St. Paul and Minneapolis and two to Superior and Duluth. The electric-lighted Northwestern Limited and Duluth Superior Limited to the Head-Of-The-Lakes, include all that skill and Liberal expenditure can provide for comfortable and luxurious travel. Beginning June 1, round trip summer tourist tickets will be on sale daily from Chicago at the rate of $10.00 round trip St. Paul and Minneapolis and $20.00 round trip to Superior and Duluth, with correspondingly low rates from all points. For full information, apply to your nearest agent or address, A. H. Wagganer, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—June 30.

VANDALIA RAILROAD COMPANY.

In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 46, Daily,	8:40am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	7:15pm
No. 48, Sunday only	6:18pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:48am
No. 43, Ex Sunday	11:30am
No. 45, daily,	5:44pm
No. 47, Sunday Only	9:15am
No. 49, " "	7:45pm

Nr. 47 & 48 South Bend and Culver trains.
No. 5 & 46 South Bend & Logansport trains.
Other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., add...ss F. J. Bussard Agt., Plymouth, Indiana, or

J. M. Chesbrough,
Gen. Pass. Agt.,
St. Louis, Mo

Annual Meeting.

The Second Quarterly Conference of the Churches of God in Indiana, known as the "June Meeting," will convene at the Antioch Church, between Plymouth and Argos, Indiana, Thursday, June 8, 1905, beginning at 7:30 P. M., and continuing over the following Sunday. Brethren and sisters in Indiana, you have met at Antioch these many years, and have been greatly edified by this gathering. Besides this, the "seed of the Word of the kingdom" has been sown at this gathering which has resulted in good. Let there be a general rally of the brotherhood in Indiana for mutual good, and let the glad tidings of the coming kingdom be presented to others. This invitation is also for those who do not live in Indiana.

The Committee on Program will secure the speakers and arrange the topics to be presented at this meeting. Those coming by rail can come either to Plymouth or Argos, Ind., and will please notify Bro. A. R. Underwood at Plymouth, or Bro. T. O. Taber at Argos.

A. H. ZILMER, Pres.
LYDIA RAILSBACK, Sec.

The Programme of Indiana Conference.

Thursday evening 7:30, Sermon by A. H. Zilmer, "Character of God."

Friday 10:00, Welcome Address by W. D. Thompson, followed by a Social meeting. 10:30, Sermon by J. L. Wince, "Apostolic Church."

12:00 Noon Lunch.

2:00, Sermon by W. H. Wilson on "An Exposition of John i. 1-14." 7:00 Social meeting led by A. R. Underwood, followed by Sermon by A. H. Zilmer, "Ye are not of this world."

Saturday 10:00 Social meeting led by R. C. Railsback, followed by Sermon by W. H. Wilson, "Russia in Prophecy," illustrated by a large chart.

12:00 Noon Lunch.

2:00 Business meeting. 2:45 Sister's Meeting led by Mrs. Eva L. Underwood. 7:30 Social Meeting led by D. E. VanVanvactor, followed by sermon by J. F. Wagoner, "The Things most surely believed among us."

Sunday 10:00, Social Meeting led by Wm. Railsback, followed by Sermon by A. H. Zilmer, "Kingdom, Present and Future."

12:00 Noon Lunch.

2:00 Sermon by J. L. Wince followed by the Communion Service.

7:00 Social Meeting, led by J. H. Willey, followed by Sermon by A. H. Zilmer, "Change Necessary to enter the Kingdom of God."

Committee,

J. H. WILLEY,
LYDIA RAILSBACK,
T. O. TABER.

The Annual Meeting of the Northwest Conference will meet at Scholls, Ore., on Thursday evening, June 15, and hold over the following Sunday. Brethren from a distance will be met at Sherwood. To reach Sherwood take the train from the Jefferson St. depot in Portland. We hope for a large attendance and all are cordially invited to come and meet with us.

ALMIRA BROOKS.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20 inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come. That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 146 Brookdale St., Cleveland, Ohio.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 10th and closing the 28th, 1905. Programme will appear later.

O. J. ALLAND, Pres.
EVA L. STEARNS, Sec.

Excursions to Colorado June 20th to July 3d, via Pennsylvania Lines. Special low fares to Denver, Colorado Springs and Pueblo, account International Epworth League Convention. Good time for health and pleasure seekers to visit famous Rocky Mountain resorts. Get full information from ticket agents of Pennsylvania Lines.—July 3.

True Charity.

If men valued the truth as they do their goods and their houses, they would not regard error with such cool contentment. The cant of the present day cries, "Charity, Charity," as if it were not the truest charity to grow indignant with that which ruins the soul. It is not uncharitable to warn men against poisonous adulterations of their food, or invasion of their rights; and surely it can not be more uncharitable to put them on their guard against that which will poison or rob their souls.—*Spurgeon.*

Pine Woods Bible Class in Book Form.

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Four First Class Tours, Lewis and Clark Exposition Portland.

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Vandalia R. R. Co's. Excursions.

Barnum & Bailey Circus, South Bend Ind., June 30th., 05, one fare for round trip, final limit July 1st., 05.

Annual Meeting German Baptist Brethren, Bristol, Tenn., June 6th, 05, one fare for the round trip, May 29, 30, & 31st, 05, and June 1, 2 & 3, 05, final limit June 30th, 05.

Old Order German Baptist Meeting, Flora, Ind., one fare plus 25 cents for the round trip, June 8, 9 & 10, final limit June 15, 05.

Home Seekers and Second Class Colonist rates to Southern and South eastern territory, 1st, and 3d, Tuesdays of each month.

Second Class Colonist Rates to California points and the West and Northwest territory, Sept., 15th to Oct., 31st, 1905.

International Epworth League, Convention, Denver, Colo. $28.55 for round trip, June 20th to July 4th, final limit July 14th, 05.

National Encampment Grand Army of the Republic, Denver, Colo., $21. 75 for round trip, Aug., 29 to Sept., 8.

Lewis and Clark Exposition, Portland, Ore., and many other Pacific Coast Points excursions during the summer and fall of 1905.

Commencing June 4th and continuing every Sunday during the months of June, July, August and September, 1905. The Vandalia R. R. Co. will sell special rate tickets Plymouth, Ind., to Culver, Ind., and return good going on train No. 47, leaving Plymouth at 9:15 A. M. returning on train No. 48, leaving Culver at 5:50 P. M. same date. Fare for round trip for these trains 25 cents. Full fare will be charged on train.

Please call on F. J. Buzzard agent Vandalia R. R. depot for further information.

First Class Tours to the Pacific Northwest.

The Chicago, Union Pacific & North-Western Line is arranging for an interesting organization of personally conducted parties through July and August to leave Chicago for the Yellowstone National Park and the Lewis and Clark Exposition at Portland, Oregon.

These personally conducted tours are to be first class, traveling on limited trains, and the cost to cover all expenses, such as meals, sleeping car accommodations, side trips, etc.

The visit to the Yellowstone is optional as is also the side trip on the Steamship Spokane along the inner channel on the Alaskan coast to Muir Glacier and return, a delightful trip which will occupy about eleven days additional to the railway trip that has been outlined for these personally conducted parties.

Pascoe
may have their names included
J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
S. B. Chinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chamebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W.D. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hatch, Kempton Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prine Sr, Oxford, Neb.
A. J. Eychaner, Box 254 Tampa Fla.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
W. D. Townsend, Salem, Ohio, tr 5
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R D 9, Lebanon, Ind.
Daniel Howard Beaver Dam Wis.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Scholls, Ore.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
Miss Emma Jackman, Treas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave. Grand Rapids, Mich.
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D. T. Halstead, Rensselaer, Ind.
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H. F. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walker Perrine Wenatchee Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Cady, Corvallis, Ore.
J. M. Pettmeer, Jessup, Iowa.
John W. Hull, Catoosa, I. T.
J C Haupt, Crowley La
Geo Kidwell St Paul Ark
C E Hatch Tustin Cal
J W Deffenbaugh Avery Okla
A Drew Tiosa Ind
Sarah F Morgan Browntown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
W J Seamons Burnville Ark
D C Robison Rt 8 Mt Vernon O
N D Titchenal Wenatchee Wash
T J Daniel Magazine Ark
H M Williams Ashton Kan
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J C Thompson 146 Brookdale ave Cleveland O
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Excursion tickets to Baltimore for the Christian Endeavor International Convention will be on sale to Endeavorers and the general public July 2d, 3d and 4th, 1905, over Pennsylvania Lines.

These tickets are good on regular fast through trains enabling passengers to go in a few hours to Baltimore. Returning, the same convenient train service is provided. These excursions will be a favorable time for seeing the famous scenic attractions and principal industrial and historical points along the Pennsylvania route.

Full particulars about fares and free booklet describing interesting sights enroute and at Baltimore, hotel information, etc., may be obtained from local ticket agent of Pennsylvania Lines.—July 4

Seeing America.

In certain respects the excursions to the Lewis and Clark Centennial Exposition, Portland, Oregon, via Pennsylvania Lines, beginning May 23d and continuing through the summer, offer advantages never before presented to Exposition visitors. The trip to the attractiveness of the extensive exhibits, includes the journey through the Scenic wonderland of the Rocky Mountains and the Cascade Range, and what American has not looked forward from the days of the geography class in school to the time when those great sights should be seen in reality? The time was never so favorable as now. The trip may be made less expensively than ever. For only a slight difference in fare tourists may extend their trip to San Francisco and Los Angeles. The return trip may be made over a different route, enabling travelers to view much more of the West. For full particulars, fares, dates of special excursions to Portland on account of Conventions, through time and passenger service apply to Ticket Agents of Pennsylvania Lines.—July 1.

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Excursion tickets to Asbury Park and Ocean Grove, N. J., for the National Educational Association Convention will be on sale over Pennsylvania Lines June 29th and 30th and July 1st and 2d. Tickets may be obtained by the general public. Excursionists over Pennsylvania Lines have the choice of purchasing tickets good via direct route through Philadelphia and Monmouth Junction to Asbury Park, or via Philadelphia and New York, or via Washington, Baltimore and Philadelphia, or via Washington, Baltimore, Philadelphia and New York. Excursion tickets via New York will be good going or returning by all-rail route, or by steamer and rail of the Sandy Hook route, between New York and Asbury Park. The fare is the same over all routes.

Stop-overs at Washington, Baltimore and Philadelphia will be allowed on tickets reading through those cities, within the time limit, ample for sight-seeing. A stop-over at New York on the return trip will be granted on tickets routed via that city.

Full particulars about stop-overs, routes, fares and free booklet describing hotel rates and accommodations at Asbury Park and Ocean Grove and interesting sights en route may be obtained from Local Ticket Agent of Pennsylvania Lines.—June 14

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

Church of God at Kearny, N. J., services in the first Building No. 1099 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Bothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Remsselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:30 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flat School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1742 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruce Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhle, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 10 A. M. Sunday School every Sunday at 9 A. M. Visitors welcome. Pastor.

The Church of God at Newark, N. J. 17-19 W Park st 5th floor, at 2:30 P. M. every day. All welcome.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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O heart, that knowest amid friends and love
A loneliness that nothing can remove,
And beatest 'neath a burden unconfessed,
Why walkest thou in bitterness of soul
While carelessly the sullen billows roll,
When One has promised, "I will give you rest"?

Alone—with friends of youth on every side
Whose love the stress of years has proved and tried?
And still thou walkest solitary, sad?
Yea, in thine inmost heart none enters there
Save he who for rest it, chase it for his care,
And seeks to enter in and make thee glad.

Then art alone indeed, if he who made
Thy Spirit, shaped the burden on thee laid,
And knows thy griefs, may not thy burdens bear.
O child, bear hard! the Everlasting Arms
Are underneath thee. Cease thy vain alarms,
And yield thy sorrows to that gracious care.

And when thy strength is spent—when, weak and faint
Beneath thy load, thou utterest thy plaint
And sayest, "I cannot bear this crushing load,"
God hears and knows. He made the burden use,
Not for thy strength, but His, to undergo.
His step keeps pace with thine upon the road.

Beneath each crushing burden thou hast borne,
Through days of anguish, underneath each thorn,
Steals his soft pleading and his gentle hand.
Clasp it in thine. Thy lonely heart shall be
In dreariest night filled with serenity;
And thou shalt see his will and understand

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Communicated.

The Book of Daniel.

CHAPTER 5.

1. Belteshazzar the king made a great supper for his great men his thousand, and the wine was before the thousand.

2. And Belteshazzar while drinking said with the tasting of the wine, that they should bring in the golden and silver vessels which Nabouchodonosor his father had brought out of the inner-sanctuary in Hierousalem, and the king and his great men and his concubines and his wives should drink with them;

3. And the golden and silver vessels, which he brought out of the inner-sanctuary of God in Hierousaleem were brought, and the king and his great men and his concubines and his wives were drinking with them.

4. They were drinking wine, and praising the gods of gold and silver and copper and wood and stone.

5. In the self-same hour came forth fingers of a man's hand and wrote on the whitewash of the wall over opposite the lamp of the house of the king, and the king beholdeth the jointed-fingers of the hand that is writing.

6. Then the looks of the king were changed and his reasonings disturbed him, and the bonds of his loins were released and his knees knocked together.

7. And the king called for help with might, that they lead in magi, Chaldeans, treasure finders, and he said unto the wise men of Babuloon; whoever shall read this writing and shall make known to me the comparative meaning, shall clothe himself with purple, and the gold necklace shall be upon his neck, and third in my kingdom shall he rule.

8. And all the wise men of the king went their way in, and were unable to read the writing and make known to the king the comparative-meaning.

9. And Belteshazzar the king was disturbed and his outward-appearance changed thereby, and his great men were disturbed along with him.

10. And the queen came into the house of the drinking-feast and said, O king, live forever; let not thy thoughts disturb thee and thy looks be changed.

11. There is a man of mark in thy kingdom in whom God's spirit is, and in the days of thy father wakefulness and understanding were found in him, and the king Nabouchodonosor thy father made him ruler of enchanters, magoi Chaldaioi, treasure-winners.

12. Because exceeding spirit was there in him, and thoughtfulness and understanding were in him, as a comparative-interpreter of dream-visions and declarer of controling-things, and a solver of knotty problems: Daniel namely, and the king gave him an additional name Baltasar. Now then let him be called, and he will tell this his comparative-interpretation.

13. Then Daniel was led into the presence of the king, and the king said unto Daniel, Thou art Daniel, the one from the sons of the captivity of Jouda'a, which the king my father led away, art thou not?

14. I've heard about thee that God's spirit is in thee, and wakefulness and understanding, and that exceeding wisdom hath been found in thee.

15. And now the wise men, magoi, treasure-winners came in to read this writing and make known to me its comparative-meaning, and were unable to tell it to me.

16. And I heard about thee that thou wast able to judge things comparatively; now then if thou shalt be able to read this writing and to make known to me its comparative-significance, thou shalt put on under-purple and the gold necklace shall be upon thy neck, and thou shalt rule third in my kingdom.

17. And Daniel said in the presence of the king, Let thy gifts be thine, and do thou give the giving of thy household to another, but I will read the writing, and make known to thee its comparative-meaning.

18. O king, the Most High God gave unto Nabouchodonosor thy father the kingdom and the majesty and the honor and the glory.

19. And by reason of the majesty which he had given him, all the laities, tribes and tongues were trembling and fearing before his face; whom he devised he raised up and whom he desired he smote, and whom he desired he exalted and whom he desired he humbled;

20. And when his heart exalted itself and his spirit asserted self-control in showing supercilious pride, he was brought down from the throne of the kingdom, and the honor was taken away from him;

21. And he was driven away from mankind, and his heart was given to be with the wild beasts, and his dwelling to be with the wild-asses, and grass they morseled out to him like an ox, and from the dew of the heavens was his body wet until he became aware that the Most High God was ruling as Lord of the kingdom of men; and that to whomsoever he should think best he would give it.

22. And thou moreover his son Baltasar hast not humbled thy heart in the sight of God; art thou not aware of all these things?

23. And against the Lord God of the heavens hast thou exalted thyself; and the vessels of his house they brought into thy presence; and thou and thy great men and thy concubines and thy wives, ye were drinking wine in the use of them; and the gods of gold and silver and copper and wood and stone, which do not look nor listen, and do not comprehend, thou didst praise; and the God in whose hand thy breath is and all thy ways, him thou didst not glorify.

24. Therefore from his face was sent this jointed finger of a hand, and he directed this writing.

25. And this is the writing that was directed; Manee, Thekel, Phares.

26. This is the comparative-meaning of the oracular-word; namely, Manee; God hath measured thy kingdom and fulfilled it;

27. Thekel: It hath been weighed in a balance and found lacking.

28. Phares: Thy kingdom hath been taken away and given to Medes and Persians.

29. And Baltasar said the word and they clothed Daniel with under-purple, and put the golden necklace around his neck, and a herald proclaimed concerning him that he was third ruler in the kingdom.

30. In that very night Baltasar the Chaldaian king was removed, and Darelos the Mede (Medos) took the kingdom, he being sixty-two years of age.

COMMENT.

The reader will do well to take the C. V. and the R. V. and compare the reading of this narrative, clause by clause, and word by word and note the differences, and then if you are a scholar and have access to the two Greek texts (there is no original Hebrew of this book and never was) compare these two texts and judge for yourselves from which, if either, the C. V. and the R. V. were translated, as this translation is being made from the original Septuagint text as shown in the oldest and best manuscripts, and the other text belongs to the copies of the Septuagint which were altered to conform to the Hebrew text as changed and corrupted by the Hebrew rabbis in the second century of the Christian church along with the rest of the Old Covenant Scriptures to discredit and disprove the Messianic claims of Jesous the Christ, whom their fathers and rulers had rejected and crucified. The translation of Jerome into the Latin was also made from this corrupt text, and the Latin or "Vulgate" has been the text from which the English and all the European translations have since been made; and this principally for the reason that access to the better sources and manuscripts were not opened until about the year 1869 principally by Tischendorff who spent thirty years in opening up these sources and publishing the evidence which now is open and accessible to every scholar who is unprejudiced enough to investigate it, and who has the scholarly culture to apprehend it. "The Higher Criticism" so-called has been digging in the fields of "tradition," and inference, and is already floundering in the slough of contradiction and absurdity; and as in the times of John Knox the hard-headed English and Scotch common sense of the unlearned common people has already rejected this German monstrosity of so-called learning, and proving their faith upon what Jesous himself said about the first principles of righteousness and salvation, whether they agree with the theological creeds and interpretations or not. This explains the unrest in all the churches and the loss of prestige and power on the part of the leaders and preachers and teachers throughout the Christian world of today. The "common people" are coming to believe that there has been and is today an "apostasy" from "the Word of God" as "once for all delivered to the saints in light," and they want and sincerely desire to again "walk in the light as God is in the light;" and not to be wandering lost on the "mountains of mystery and false teaching" as followers of "blind leaders of the blind." "I have believed, therefore have I spoken."

CHAS. GARDNER.

Exhortation at the Breaking of Bread.

A WILLING MIND. 2 COR. VIII. 12.

For if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not. And Jesus called unto him his disciples and said unto them, Verily, I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living. If ye be willing and obedient ye shall eat the good of the land. And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And David said unto Solomon, My Son, know thou the God of thy father and serve him with a perfect heart and with a willing mind, for the Lord searcheth all hearts and understandeth all imaginations of the thoughts. If thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever. And they that know thy name will put their trust in thee, for thou Lord hast not forsaken them that seek thee. Every man according as he purposeth in his heart, so let him give not grudgingly nor of necessity, for God loveth a cheerful giver.

ANNIE BURTON.

THE LOVE OF CHRIST.

2 Cor. v. 14, "For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, for in Adam all die, for Adam disobeyed God and sinned, and the wages of sin is death, so in Christ shall all be made alive, who obey God and keep his commandments, and are faithful, for the gift of God is eternal life, and that life is in the Son. Christ said, I come that ye might have life and that ye might have it more abundantly. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. What a friend we have in Jesus. While we were yet sinners Christ died for us. We love him because he first loved us, he gave his life a ransom for many, and unto them that look for him shall he appear the second time without sin unto salvation. May Christ dwell in our hearts by faith that we being rooted and grounded in love may be able to comprehend the love of Christ which passeth knowledge that we may be filled with all the fulness of God. Unto him be glory by Christ Jesus through all ages, world without end. Amen.

ESTHER BURTON.

1 John ii. 3.

"And hereby we do know that we know him if we keep his commandments." We are exhorted a great many times and commanded to keep his commandments. In John i. 3 we read, For this is the love of God that we keep his commandments, and his commandments are not grievious, for whatsoever overcometh the world is born of God, and this is the victory that overcometh the world even our faith. So if we keep his commandments we have the promise of overcoming the world. In Deut. vi. 25 we read, And it shall be our righteousness, if we observe to do all these commandments before the Lord our God as he hath commanded us. We see it has always been a very essential duty to keep the commandments of God, even in the first of the world. If Adam had not broken the commands God gave him, we would not all have been born in sin. In Psalm ciii. 17-18, But the mercy of the Lord is from everlasting unto everlasting upon them that fear him, and his righteousness unto children's children to such as keep his covenant and to those that remember his commandments to do them. John xiv. 28, He that hath my commandments and keepeth them he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. We see many precious things promised us if we only keep his commandments. Dear brothers and sisters, let us pray earnestly for strength and endurance so we will not step aside from God's commandments when the trials of this life come upon us. We know sometimes they seem hard to bear, but let us pray for strength to endure unto the end. 1 John iii. 24, And he that keepeth his commandments dwelleth in him, and he in him and hereby we know that he abideth in us by the Spirit which he hath given us. 2 John vi., And this is how that we walk after his commandments. This is the commandment that as ye have heard from the beginning, ye should walk in it. Yes, the commandments of God are not grievious, and great are the promises if we will obey them. My earnest prayer is, that we all may overcome to the end, and receive the gift of God, eternal life.

MRS. M. COLE.

PSALM III.

The works of the Lord are great. Yes, when we look around and behold the wonderful works of God, we say with the Psalmist, The works of the Lord are great, "He hath made his wonderful works to be remembered." In Isaiah xl. 4, it reads, Every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain. And in another place it says, The desert shall blossom as the rose, everything shall be brought back to its former beauty, and shall stand for ever, for the Lord of hosts hath spoken it. Then, at that time will the Lord remember his covenant. The covenant made to the fathers to beautify and bring them back to their own land. In the last verse it reads, The fear of the Lord is the beginning of wisdom. Prov. ii. 7. He layeth up sound wisdom for the righteous. Peter iii. 12, For the eyes of the Lord are over the righteous, and his ears are open to their prayers. But the face of the Lord is against them that do evil. May we be among those who are counted righteous, that we may be under God's care and protection. Isa. xxvi. 4. Trust ye in the Lord forever; for the Lord Jehovah is everlasting strength.

MRS. E. V. BAKER.

2 COR. VIII. 12.

For if there be first a willing mind, a mind free to do whatsoever is required, cheerfully giving all that we can give, for what we give cheerfully will be accepted by the Lord, if it is only a mite. Paul in this chapter speaking of the Macedonia churches says to their power, I bear record, yea and beyond their power they were willing of themselves. They gave not only of their money, but first gave themselves to the Lord. Willing service is what the Lord requires. He would have us always ready and willing, so when he calls we will answer, Here am I, send me. Jesus said to the rich young man, One thing thou lackest, go sell whatsoever thou hast, and give to the poor, and take up thy cross and follow me; and he was sad at this saying, and went away grieved, for he had great possessions. If he had willingly, with a free mind, done what Jesus required, taken up his cross and became one of Jesus' humble followers, though poor in this world without a home, yet how great would have been his possessions if he had received the promised gift of God, eternal life. Moses speaking to the children of Israel said unto them, Whosoever is of a willing heart let him bring an offering to the Lord, gold and silver and brass, and the children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring all that the Lord had commanded, and the people brought more than enough for the service of the work that the Lord commanded. Willing service is pleasing to God. O do not let our Savior say of us, One thing thou lackest, take up thy cross and follow me. But let our answer be, Here am I O Lord, send me. Serve God with a perfect heart and a willing mind. He that soweth sparingly shall reap sparingly, he that soweth bountifully shall reap also bountifully, and every man according as he purposeth in his heart, so let him give not grudgingly nor of necessity. But as God giveth and blesses us, so let us give cheerfully and we will receive of the Lord according to our needs, for it is written he hath dispersed abroad, he hath given to the poor. His righteousness remaineth forever.

ELLA KNOWLES.

Dear Restitution:

This paper has been delayed, but it is none the less valuable.

P. NEILL.

To the household of faith:

I am sorry to hear of the death of our aged Brother Townsend, beloved in the Lord, a pillar in the church of God, an example of faith and practice. Would that all the scattered ones would follow his example. The few that are left of the original faithful ones, remember our devoted brother, always at his post of duty, always rejoicing in hope, patiently waiting for the coming King. When the grim monster snatched the precious ones from the fold, till he was the only brother left, and a few faithful sisters, we still saw him driving a distance of five miles in obedience to the command, "Forsake not the assembling," meeting to commemorate the Lord's death till he come, and to exhort one another to love and good works. This obedience to the command strengthened the few and gave you courage to push the work with the assistance of Bro. and Sister Neill. And Brother Townsend was made to rejoice to see his oldest son and wife, and a number of others put on the all-saving name. Truly we can "rejoice with them that do rejoice, and weep with them that weep.

We shall miss our brother, but we sorrow not even as others that have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord." Wherefore comfort one another with these words. Are not these comforting words?

"Man's wisdom faults when standing at the grave,
And knows not him, whose love alone can save,
Can smile grim death and read from him his prey,
Can bid the sleepers rise to endless day.

Herein is love—abounding deep and pure,
That gives us endless life in Christ secure,
That guards us now, and restas our dying head,
Makes soft our pillow in our lowly bed.
Shall watch our sleeping dust until the dawn
Of that good day—the resurrection morn."

May that glad day find us ready is the prayer of your Sister in the Anointed.

NANCY BARBER.

The Bible in Poetry.

A writer in the *Century Magazine*, some years ago, speaking of the poet Tennyson, said:

"It is safe to say that there is no other book which has had so great an influence upon the literature of the world as the Bible. And it is almost as safe . . to say that there is no other literature which has felt this influence so deeply or shown it so clearly as the English. We hear the echo of its speech everywhere, and the music of its familiar phrases haunts all the fields and groves of our fine literature. It is not only to the theologians and the sermon makers that we look for Biblical allusions and quotations. We often find the very best and most vivid of them in writers professedly secular. Poets like Shakespeare, Milton, and Wordsworth; novelists like Scott and romancers like Hawthorne; essayists like Bacon, Steele and Addison; critics of life, unsystematic philosophers like Carlyle and Ruskin—all draw upon the Bible as a treasury of illustrations, and use it as a book equally familiar to themselves and their readers. It is impossible to put too high a value upon such a universal volume, even as a purely literary possession. It forms a bond of sympathy between the most cultivated and the simplest of the people."

As to Tennyson in particular, it has been found that there are nearly three hundred direct references to the Bible in his poems. Readers of the poet will readily recall the more striking of these, and will not need to be reminded how much, both in thought and diction, the famous laureate owes to his sympathetic acquaintance with the Bible.

One reason why many persons have lost faith in the efficacy of prayer is because they and others have made their prayers too small. Let us discard the notion that prayer is simply asking for things. Prayer is first of all adoration, pouring out the soul in the presence of manifested greatness and beauty. When in the Scriptures we catch glimpses of the worship which goes on behind the veil we do not hear angel or archangel or saint asking for things. The burden of prayer is, "Holy, holy, holy Lord God Almighty." Surely we violate no law of the universe when we adore.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. Read PLYMOUTH, INDIANA, JUNE 14, 1905. NUMBER 22.

The Restitution.

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, June 14, 1905.

Our paper is late this week owing to failure of paper to get here on time, it being delayed in shipment by accident.

It now transpires that Prince Ahmed Kemal Eddin, the brother of the Sultan of Turkey, who was reported to have died April 25, was really murdered by order of the Sultan.

At last Norway has taken the contemplated step, and severed her connection with Sweden. She is having a hard time to gain recognition by the other powers, as Sweden refuses to sanction the withdrawal.

The war in the Far East is at a standstill, and negotiations are pending toward peace. Japan wants control of Corea and Manchuria, a large money indemnity, and that Russian warships keep out of Pacific waters for fifty years. Russia seems willing to agree to any thing except the giving of money. In her present condition she cannot raise the means to make payments possible. Japan may have to whip her some more.

Selections.

Stick To Your Work.

"Many great men, of splendid talent, have failed in their life-work, because they lacked continuity of purpose. Instead of selecting some line of labor adapted to their taste and their ability, and persevering in it, they have attempted many things, and because of their diversified labors, have failed in accomplishing their purpose in anything. Their abilities being wrongly directed, have to a great extent been wasted.

A given force diffused over a large surface, is lessened at every point in proportion to the amount of surface covered, but when concentrated on a particular point, its intensity is proportionately increased. When a man attempts too much, he generally effects but little; but when he brings all his powers to bear on one work, and perseveres in it, he is sure to succeed, if success in possible."

There are people who have a great dread of being thought narrow, but in these days of wide-reaching thought and investigation, men, to insure success, must be specialists. It is impossible for one man to know everything or do everything, and in order to succeed he needs to know a few things thoroughly, and be able to do some one thing better than any other man can do it. Hence it is important that a man cultivate a breadth of view which will enable him to find his own true position, and following the lead and guidance of the Lord, fulfil his own mission, working with all his might and all his soul.

If a man is really where he should be and is doing what he should do, he will work more successfully with the consciousness that he is helped and guided of the Lord than he can under any other circumstances. Let each man find his own place and learn his own duty, and do his own work in the sight of God, and he will be blessed in his labors; and while he is ready for every good word and work, yet he will not be given to change, nor squander his life in useless and unprofitable beginnings, but rather have to show for his labors, some glorious and completed work.—*H. L. H.*

Perpetuity of the Bible.

The empire of Cæsar is gone; the legions of Rome are mouldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharohs is fallen; the Pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind, but the word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it, but the word of God still endures.—*Dr. John Cumming.*

Christ the Revelation of God.

We must look on that whole career, from the cradle to the cross, from Calvary to Olivet, if we are to know the deepest tenderness, and catch its gladest notes. That such a man has lived and died is beautiful, and the picture may stand forever as the fairest of the children of men. But that in that life and death we have our most authentic knowledge of what God is, and that all the pity and truth, the gentleness and the brotherliness, the tears and the self surrender, are a revelation to us of God; and that the cross, with its awful sorrow and its painful death, tells us, not only how a man gave himself for those whom he loved, but how God loved the world, and how tremendous is his law—this is good news of God indeed! We have to look for our truest knowledge of him, not in the majesties of the starry heavens, nor in the depths of our own souls; not in the scattered tokens of his character, given by the perplexed order of the world; nor in the intuitions of the wise; but in the life and death of his Son, whose tears are the pity of God, as well as the compassion of a man; and in whose life and death the whole world may behold "the brightness of his glory, and the express image of his person," and be delivered from all their fears of an angry, and their doubts of an unknown God.

Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house, or have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lustingly, than you ever did before.

Separation.

I believe that a Christian man should lead a separated life. The line between the church and the world is almost obliterated today. I have no sympathy with the idea that you must hunt up an old church record to find out whether a man is a member of the church or not. A man ought to live so that everybody will know he is a Christian. If there are certain things in your university which are detrimental to your Christian profession, you say, "No, sir."

In London they used to have a good deal of drinking among church members. Some time ago when I was invited to a late supper at the house of a Christian man, prominent in Sabbath School. I was going to meet some Sabbath School friends and I expected a religious time. To my amazement, they had seven kinds of liquor, and they drank until I should call them drunk, but, they would have considered it a great insult if I had said so. There was a young lady sitting next to me who kept refusing, and the deacons kept urging it upon her, until her cheeks became quite red. I finally said they would have to excuse me. I left the table and the host followed me upstairs. He wanted to know the trouble. I said, "There is too much drinking, I can't stand it." He said, "You are not a gentleman." "Well," I said, "I would rather be a Christian than a gentleman." I went out of the house, and the next time I went to London I heard it whispered around what an ungentlemanly thing I had done.

Your Lord is very jealous of your love, O believer. He loved you with such a love that he would sooner die than you should perish, and he cannot endure that anything should stand between your heart's love and himself. He is very jealous of your trust. He cannot bear that you should hew out broken cisterns, when the overflowing fountain is always free to you. He is also very jealous of your company. There should be no one with whom we converse so much as with Jesus.—*Spurgeon.*

How Readest Thou?

I find the genealogy of my Savior strangely chequered with four remarkable generations. 1. "Rehoboam begat Abijam;" that is, a bad father begat a bad son. 2 "Abijam begat Asa;" that is, a bad father a good son. 3. "Asa begat Jehosaphat;" that is, a good father a good son. 4. "Jehosaphat begat Joram;" that is, a good father a bad son. I see, Lord, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son.

When in my daily service I read David's psalms wherin he confesseth his sins, or requesteth thy pardon, or praiseth for former, or prayeth for future favors, in all these give me to raise my soul to as high a pitch as may be. But when I come to such psalms wherein he curseth his enemies, oh, there let me bring my soul down to a lower note. For these words were made only to fit David's mouth. I have the like breath, but not the same spirit to pronounce them. Nor let me flatter myself that it is lawful for me, with David, to curse thine enemies, lest my deceitful heart entitle all mine enemies to be thine, and so what was religion in David prove malice in me, while I act revenge the pretence of piety.

I read of the two witnesses, "And when they shall have finished their testimony, the beast, that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." They could not be killed while they were doing, but when they had done their work; during their employment they were invincible. No better armor against the darts of death than to be busied in thy service.

Why art thou so heavy, O my soul? No malice of men can antedate my end a minute while my Maker has any work for me to do. And when all my daily task is ended, why should I grudge then to go to bed?

I read at the transfiguration, that Peter, James and John were admitted to behold Christ, but Andrew was excluded. So again, at the reviving of the daughter of the ruler of the synagogue, these three were in, and Andrew shut out. Lastly, in the agony, the aforesaid three were called to be witnesses thereof, and still Andrew left behind. Yet he was Peter's brother, and a good man, and an apostle; why did not Christ take the two brothers? But methinks I seem more offended thereat than Andrew himself was, whom I find to express no discontent, being pleased to be accounted a loyal subject for the general, though he was no favorite in these particulars. Give me to be pleased in myself, and thankful to thee for what I am, though I be not equal to others in personal perfections, for such peculiar privileges are concessies from these when given, and no injuries to us when denied.

St. Paul teaches the art of heavenly thrift—how to make a new sermon of an old. "Many," said he, "walk, of whom I have told you often, and now tell you weeping, that they are enemies to the cross of Christ." Formerly he had told it with his tongue, but now with his tears; formerly he had told it with his words, but now with weeping. Thus new affections make an old sermon new. May I not, by the same proportion, make an old prayer now? Lord, thus long I have offered my prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new addition therein, when, though the sacrifice be the same, yet the dressing of it is different, being steeped in his tears who bringeth it unto thee.—*Thomas Fuller, 1644.*

A Question Of Influence.

Perhaps many of us have wondered why it is so much easier to persuade others to follow our example in trivial things than in more important matters, though frequently the latter have every advantage of reason and argument on their side. The following incident, in that it suggests an answer to this perplexing question, is worth considering:

As two friends were walking leisurely down the street, the younger bowed smilingly to an acquaintance, and then when the girl had passed, her smile of recognition deepened to one of amusement.

"What is it, Clara?" asked her friend, who was well skilled in reading the changes on the pretty young face.

Clara was quite ready to explain.

"You noticed the girl I spoke to just now, Isabel Faye. Well, it's the funniest thing, the way she copies me. If I come out in a new gown, she promptly appears with one of a similar shade and style. If I go to church with my hair done in a new way, by Monday she has put up hers in the same fashion. I laughed when I met her this afternoon because I saw that she had trimmed her hat with rosebuds like those I got a week ago. I'm inclined to regard it as complimentary, on the whole. Don't you think I'm right?"

The friend replied with a question which Clara thought irrelevant: "Is Miss Faye a Christian girl?"

"A Christian?" Clara repeated. "I think not. She doesn't come to prayer-meeting ever, though she's quite regular in her attendance at church. Why do you ask?"

"Because," the friend returned, "I was thinking it a pity that your influence over her should only extend to matters of dress. She is quite ready to follow your lead regarding the cut and color of a gown. Why can't you direct her choice in weightier things? Why can't you make sympathy and kindness and Christian devotion appear attractive in her eyes, as well as your way of doing your hair, of trimming your hat?"

"I don't know," Clara confessed honestly. "I never thought about it before, but for that matter I certainly never tried to induce her to copy my way of dressing. Do you think it is my fault if I haven't influenced her in any but trivial things?"

The friend smiled reassuringly into her perplexed face.

"We won't make it a question of blame, dear, but surely it won't do any harm for you to be on your guard a little. Don't let your taste in dress outshine the beauty of your character. It is our strongest qualities that affect others most strongly, and sometimes it is well for us to test ourselves by the sort of influence we exert over those we meet. Put the emphasis of your personality on your highest traits, and force the others into the background."—*Unknown.*

National Lack of Seriousness.

Under the above heading the *Congregationalist* draws a striking picture of present indifference in the face of grave, national dangers. Its call for both spiritual and moral awakening is timely, and its quotation of Christ on last-day conditions will be taken more seriously by our readers than was probably intended.

Indifference in the presence of vast and ominous national perils is noted with alarm by British public speakers and by the press. The danger of war with Russia through the alliance of Great Britain with Japan seems to be imminent. the British government seems to be moving toward dissolution, the industrial situation is strained, the supremacy and peace of the empire no less than the moral life of the people are threatened in many ways, yet the public is indifferent. *The Spectator* says: "We look upon war like amateurs, upon taxation like millionaires, upon social warfare like superintendents of police. We postpone everything to the desire for excitement, and are happy if the news of the day, though it be of catastrophe, gives piquant interest to the day's talk. This tone, which is new to England, is as dangerous as it ever was in France in the time of the third Napoleon."

The *British Weekly* thinks that this lack of seriousness is due in no small degree to popular journalism. It says: "The old fairness has disappeared. One cause is frantically and recklessly pleaded for, the other side is not set forth at all—it is only mentioned to be jeered at." This want of fairness is characteristic of a well-recognized class of American journals, alongside of an equally recklessly disregard of truth with respect to current events. The abnormal appetite for news is not only fed with exaggerated accounts of what has actually happened, but with invented accounts of imaginary happenings, while tragedies, suicides, frauds, and scandals of public and private persons are daily dressed up and staged for the newspapers as elaborately as for the theaters.

The need of a spiritual awakening, now so much discussed in religious circles, is not more apparent than the need of a moral awakening to those who are concerned for their country and for the welfare of society. The pictures which our Lord drew of the carelessness and levity of the times preceding his coming, if they were not in the Bible, would be quoted in the newspapers as paralleled in these days. "They ate, they drank, they were given in marriage"—and the flood came. "They ate, they drank, they bought, they sold, they planted, they builded"—till the day that fire rained on Sodom. "After the same manner shall it be in the day when the Son of Man is revealed."

Preachers, statesmen, and reformers have a common cause. The sense of responsibility once aroused among the people, they will turn their backs on yellow journalism and the habit of regarding life to which it ministers, and face with seriousness the many pressing problems of society, government, and human destiny—all of them problems whose final solution is to be found nowhere else than in each individual's responsibility to God.

If Jesus is received as divine, and as the greatest of all teachers, will it not be well to take his teachings regarding the end of this age and the conditions which he foretold in a more serious way? If the clear and oft repeated warnings of Christ in the above field cannot be received and taken for their face value, how much confidence can we have in his teaching on other questions?

The Good Shepherd.

What a beautiful comforting gospel that is in which the Lord Christ depicts himself as the good Shepherd; showing what a heart he has toward us poor sinners, and how we can do nothing to save ourselves.

The sheep cannot defend or provide for itself, nor keep itself from going astray if the shepherd did not continually guide it; and when it has gone astray and is lost, it cannot find its way back again nor come to its shepherd; but the shepherd himself must go after it, and seek it until he find it; otherwise it would wander and be lost forever. And when he has found it he must lay it on his shoulder and carry it, lest it should again be frightened away from himself, and stray, or be devoured by the wolf.

So also it is with us. We can neither help nor counsel ourselves, nor come to rest and peace of conscience, nor escape the devil, death, and hell, if Christ himself, by his word, did not fetch us, and call us to himself. And even when we have come to him, and are in the faith, we cannot keep ourselves in it, unless he lifts and carries us by his Word and power, since the devil is everywhere and at all times on the watch to do us harm. But Christ is a thousand times more willing and earnest to do all for his sheep than the best shepherd.—*Luther.*

Basis of Good Conversation.

Take it altogether we do a great deal of talking. Some of this talk is profitable. Some is not. In the average conversation there is a vast amount of common-place.

Have you ever paid close attention to the things that are said at the average society reception or miscellaneous church gathering? What silly questions are asked, and what senseless answers given! The effort seems to be simply to fill up the time, and in some way or other to prevent awkward pauses. Thus people degenerate into mere talking machines. They run until they they run down.

Conversation is a charming accomplishment. It furnishes unusual opportunities both for imparting and acquiring knowledge. The gift should be cultivated. We should strive to talk intelligently, entertainingly and helpfully.

But to talk well we must think well. We cannot say what we do not know. If our knowledge is superficial we will talk superficially. We should study books. We should study people. We should study with great alertness events transpiring in the wide world and in the narrower world of our own community. Listen. Observe. Read. Think. Anyone who will do these things will soon be furnished with themes for profitable conversation, and will be able to give an intelligent opinion upon most questions that come up for discussion.

Oh, be little and thou wilt be content with little; and if thou feel, now and then, a check or a secret smiting,—in that is the Father's love; be not over-wise, nor over-eager in thy own willing, running, and desiring, and thou mayest feel it so by degrees come to the knowledge of thy Guide, who will teach thee, step by step, in the path of life, and teach thee to follow. Be still, and wait for light and strength.—*Pennington.*

Excursions to Colorado June 29th to July 3d, via Pennsylvania Lines. Special low fares to Denver, Colorado Springs and Pueblo, account International Epworth League Convention. Good time for health and pleasure seekers to visit famous Rocky Mountain resorts. Get full information from ticket agents of Pennsylvania Lines.—July 8.

There is no power but from God says Paul, "and therefore whosoever resisteth the laws and ordinances of the state resisteth God himself." That moral freedom, therefore, that allows us the full exercise of all our faculties within the limits of right, truth and justice is all the liberty that any rational being admitting God should claim. I say admitting God, for if there is no God there is no moral law, because no legislator. Surely man should not consider himself coerced or limited in actions because he cannot think, speak or act unjustly and injuriously to others and is not permitted to covet—to desire unjustly a neighbor's goods.—*Bishop Lawrence Scanlan.*

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. Skeels

Low Fares West and Southwest.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—July 15.

St. Paul, Minneapolis and Duluth.

Four magnificent fast daily trains from Chicago to St. Paul and Minneapolis and two to Superior and Duluth. The electric-lighted Northwestern Limited and Duluth Superior Limited to the Head-Of-The-Lakes, include all that skill and Liberal expenditure can provide for comfortable and luxurious travel. Beginning June 1, round trip summer tourist tickets will be on sale daily from Chicago at the rate of $16.00 round trip St. Paul and Minneapolis and $20.00 round trip to Superior and Duluth, with correspondingly low rates from all points. For full information, apply to your nearest agent or address, A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—June 30.

Niagara Falls Excursions,

The first of the Niagara Falls excursions over the Pennsylvania Lines for the summer of 1905 will be run August 10, from Plymouth. The fares will be especially low, and the return limit will be sufficient for pleasant side trips to Canada. Further information about trains, through time and particulars about other summer outing trips may be ascertained from ticket agents of Pennsylvania Lines.—Aug. 10.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 11, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:18 a m daily, 8:00 a m daily, 5:50 a m except Sunday, 9:45 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:28 except Sunday, 7:40 p m daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 2:02 p m except Sunday, 1:35 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

VANDALIA RAILROAD COMPANY.

In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.	
No. 46, Daily,	8:40am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	7:15pm
No. 48, Sunday only	6:18pm
GOING SOUTH.	
No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, Ex Sunday	11:30am
No. 45, daily,	5:44pm
No. 47, Sunday Only	9:15am
No. 49, " "	7:45pm

No. 47 & 48 South Bend and Culver trains.
No. 40 & 46 South Bend & Logansport trains.

Other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Bussard Agt., Plymouth, Indiana, or

J. M. Chesbrough, Gen. Pass. Agt., St. Louis, Mo

Poetry.

We Look for the Savior.

I cannot tell, I may not know,
When Jesus will be here;
But some day, when we least expect,
I know he will appear.
Then, Lord, may I be washed from sin,
And pure and spotless be,
That I may look for thee with joy,
And long thy face to see.

Each morning when I wake from sleep,
O teach me, Lord, to say—
"I know that thou art coming soon,
And this may be the day!
Then help me Savior, by thy grace,
To live this day for thee,
That I may look for thee with joy,
And long thy face to see."

I should not like him when he comes,
A wandering lamb to find;
If I were idle, selfish, proud,
Unfaithful, or unkind,—
How I should try to hide my face,
And from his presence flee!
I would not look for him with joy,
Or long his face to see.

Lord Jesus, as the years go by,
And thine own day draws near,
O make me know that I am thine,
For then I need not fear.
If I am cleansed, and kept from sin,
From Satan's power set free,
Then I may look for thee with joy,
And long thy face to see!

—A Lady of Hull.

Communicated.

Pine Woods Bible Class.

Teacher. I think I will take a turn in selecting a topic for our study tonight. I will ask for a careful investigation of John i. 1-14. I know this Scripture is considered one of the most difficult passages outside of the Book of Revelation; but then, we must try and solve the difficult Scriptures as well as those easier to be understood.

The first verse speaks of something existing "with God" at "the beginning." Arloa will you please answer as to what it was?

Arloa. It says "the Word."

Q. Well, what was the Word?

A. "The Word was God."

Q. What was with God?

A. "The Word."

Q. If the Word "was God," and the Word was "with God," tell us, what sense is there in saying God was with himself in the beginning?

A. It seems rather a dark expression to me, it is a passage on which I desire light.

Teacher. Well, we will come to that as we progress with the lesson. Lud, will you please tell us your ideas about this word "God" which occurs so often in the Bible, does it apply to the Supreme Being?

Lud. Yes, but not exclusively.

Q. Who else then does it have application to?

A. To any person or object of worship. It refers to the Supreme Being as one God among other gods, to whom worship is offered.

Q. From what original words is the word God translated from?

A. From the Hebrew word *Elohim*, and also the Greek word *Theos*.

Q. Up to the time when the children of Israel were to experience deliverance from Egypt, by what name was the Eternal Father then known to his servants?

A. By the Hebrew word *All-Shaddai*.

Q. What is the meaning of that Word?

A. Strength of the Mighty Ones.

Q. After that time by what name was he then to be made known by to his servants?

A. See Exod. iii. 15: "Thus shalt thou say unto the children of Israel, the Lord (Yahweh) God (Elohim) of your fathers, the (Elohim) God of Abraham, the God (Elohim) of Isaac, and the God (Elohim) of Jacob hath sent me unto you; this is my name forever, and this my memorial unto all generations." This is his name forever.

See Isaiah xlii. 8, xlviii. 8, "I am the Lord, (Hebrew, Yahweh) that is my name—the Lord (Yahweh) of hosts is his name."

Q. Is it his name *alone*, or does he share it with other gods, like we find the names *Elohim* and *Theos* applied?

A. It is his exclusive name, see Isa. xliv. 26; Psa. lxxxiii. 18: "I have sworn by my great name, saith the Lord—whose name *alone* is Jehovah," (Heb. Yahweh).

Teacher. I have caused this distinction in names to be given, because when you read the word "God" in the Scriptures, and should you always suppose that it applies to the Supreme Being, you will be led into all manner of contradictions and confusion; as for example: "The Lord he is God; there is none else beside him."

"There be gods many, and lords many."

"He called them gods to whom the Word of God was sent."

"I have seen God face to face."

"No man hath seen God at any time." It is not possible for us to either understand the first chapter of John, and many other Scriptures, also when we misplace the word "God," by not noting to whom it applies.

Now, let us briefly examine the phrase in John: "The word was with God."

I will ask Carrie to tell us what the Trinitarian sects teach us to the Word that was "with God," in "the beginning"?

Carrie. They tell us that it was God the Son who was the second person in the Holy Trinity.

Q. What work do they say he accomplished in the beginning?

A. He was the Creator, by whom he made the worlds.

Q. From whom did they borrow such teaching?

A. The Gnostic sect.

Q. When did this sect exist?

A. In the days of the Apostle John.

Q. What did the Gnostics teach?

A. They taught that all matter was essentially evil, therefore the fathers could have nothing to do with either the composition or the arrangement of matter.

Q. To whom was the creative work left, then?

A. To an inferior deity, called the Word.

Q. What was this Word?

A. A spiritual Enon, which they called Christ, the Son of God.

Q. Did they believe Jesus to be the Christ?

A. No. They said that Jesus was only a mask, or habitation, in which the spiritual Enon, called Christ, dwelt until the death of Jesus; Jesus was nothing more than a habitation for Christ, he was not the Christ.

Q. Did Irenæus exist in the days of this sect?

A. He did.

Q. What did he say about this sect?

A. He said: "John, the disciple of the Lord, desiring by the publication of his gospel, to root out the error which had been sown among men by Cerinthus, (a Gnostic leader) and sometime before by those who are called Nicolaitans, (which I also hate, says Jesus, Rev. ii. 6).

Q. What did Irenaeus say was the object of John's opposition to this sect?

A. "That he might confute them, and satisfy all there is one God (Yahweh, our Elohim) who made all things by his Word, and not as they say, One who is the Creator of the Universe and another the Father of the Lord." He further said: "It (the gospel) knows nothing of the Christ flying from Jesus previous to his passion, it knows only him who was born, (not a previous existence in the beginning) who suffered and rose again from the dead."

Albert. These passages from Irenaeus, as to John's object in writing his gospel in opposition to the teaching of the Gnostics, seems all right, but I read many passages about Jesus coming from heaven, such as these: "What if ye shall see the Son of Man ascend up where he was before?" "He that cometh from above, is above all." "The second man is the Lord from heaven." "Ye are from beneath, I am from above." "The bread of God is he that cometh down from heaven." Now, if he was not there at the beginning, when was he there? He also says, "He that seeth me seeth the Father." "He that hath seen me hath seen the Father." Are we to understand by this, that the Father and Son are one and the same personality?

Teacher. Albert's question brings us to the point at once. As to what has already been given with regard to various names applied to the Great Eternal, and also to minor deities, will pave the way for an intelligent answer, providing we comprehend it, and keep it in memory. I will ask George to explain how are we to regard Jesus' Word, "He that hath seen me hath seen the Father."

George. It is a matter which must be understood representatively. We have the record of angels, who spoke representatively, as though they themselves were the Great Eternal.

Q. Please give some instances.

A. I will. See Exod. iii. 6: God appeared to Moses in the burning bush, and said: "I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

Q. Who was it that claimed to be the God of Abraham, Isaac and Jacob?

A. Verse 2, says: "And the Angel (elohim) of the Lord (Heb. Yahweh—Supreme Being) appeared unto him in a flame of fire out of the midst of a bush." See Acts xii 35: "This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." The angel says: I am the God of Abraham, Isaac and Jacob. Jesus said: "He that hath seen me hath seen the Father." He also said, "The Father which sent me, he gave me commandment, what I should say, and what I should speak." Therefore it was the Father himself, and not Jesus, that was speaking. Jesus was his mouth piece representatively. It was also the Yahweh speaking through the Elohim—angel, saying, "I am the God," etc. The angel being his representative or mouth piece, for the time being, hence he spoke as the Eternal, saying, "I am the God."

Teacher. Can mortal man behold the face of the great Eternal?

Ella. No. Jesus said: No man hath seen the (Eternal) God at any time." Says Jacob, "I have seen God face to face."

Q. Well, if he did not behold the face of the great Eternal, what God did he see?

A. See Hosea xii. 4: "Yea, he had power over the angel (Elohim God) and prevailed." He had seen the face of God the Elohim, but not the God whom the Elohim represented.

Again, "And Manoah said unto his wife, we shall surely die because we have seen God."

Q. What God had they seen?

A. "But the angel of the Lord (Yahweh the Eternal) did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord" Eternal. He had seen the person of the Eternal One, representatively in the angel, only.

Q. Is it possible to behold the person of the Eternal?

A. No. See Exod. xxiii. 20: "And he said, "Thou canst not see my face; for there shall no man see me and live."

Q. Was not Jesus in a much larger sense, the representative of the Father than angels.

A. He was. "Even as the Father said unto me so I speak." This was fully developed in the case of the logos spoken of in John i. 1, "In the beginning was the Logos, and the Logos was with God, and God was the Logos." John i. 1.

THE GREEK "LOGOS."

The above translation from the Greek version, together with the following brief extract from a scholarly article in the *Tribune*, throws a flood of light upon the first few verses of John's gospel.

"That the Greek intellect, escaping from Pantheism, grasped the superiority of the Christian over the Pagan creed is shown in a monument of philology to live as long as history. The Greek version of the gospel according to St. John reads: 'In the beginning was the Logos.' 'Logos' comprehends, in Greek, thought, wisdom, power, knowledge, love. The Logos was from the beginning with God and God was the Logos. In the English version, 'In the beginning was the Word,' the sublime ideality of the Greek term is lost. At the starting point of English speech, however, its infinite spirit was preserved in 'logic,' the science of reason. The architects of all modern Aryan speech projected it into philology as a foundation-stone and arch of theology, theos-logos, science of God; biology, science of life; geology, science of earth; genealogy, science of descent; anthropology, science of the human race; archeology, a science of ancient things. Thus it will continue to commission intellectual and moral activity as long as man's capacity to discover new truth, physical or abstract, shall endure.

"In this hour persistence of classic spirit in homage to Christianity is keen in the general consciousness. Every century has had its high tide of skepticism, its ebb of belief. Every century of the eighteen has returned at its close to the Logos; for man holds fast through all the vicissitudes of progress to the conviction that in the beginning was knowledge, wisdom, power, the Logos of the Greek, and sweetly bourgeons the evangel that the Logos was and is and will ever be God."

John i. 1, comprehends infinitely more than simply logos as a spoken word, or even of the science of biology, geology, genealogy, or anthropology.

Q. What is the logos of John i. 1?

A. Theos-Logos—the science of God.

Q. What does that comprehend?

A. According to the statement of the professional and profound Greek scholars, it comprehends, "Thought, wisdom, power, knowledge, love."

Q. What was in the beginning with God?

A. Thought, wisdom, power, knowledge, love. This Theos-Logos existed in the beginning as the foundation stones before everything else save the great Eternal himself, for proof of this see Prov. viii. 26-30: "While as yet he had not made the earth, nor the highest part of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth. When he established the clouds above; when he strengthened the fountains of the deep. When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth. Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him."

The above is wisdom personified, and co-existent with the Eternal.

Other attributes found in the Theos-Logos are also personified. See John iv. 7, 8: "Love is of God," and like wisdom was with him even "while as yet he had not made the earth."

Q. Was God himself love as well as love being with God?

A. Yes. "God is Love."

Q. Was there any other personality, with him known as God at that time?

A. No. He testifies himself, and says, Deut. iv., "Unto thee it was shewed that thou mightest know that the Lord (Yahweh) he is God; there is none else beside him. The Lord (Yahweh) he is God in heaven above, and upon the earth beneath; there is none else."

Q. Then God the Son, as the second person of the Holy Trinity, and the Creator of the worlds could not have been there?

A. No. "There is none else beside him."

Teacher. Have we any language in common use, that will parallel with that in John i. 1?

Ella. Yes. I remember reading an extract from a writer in which he used the following with regard to the War of Independence, he said: "In the beginning of the War of Independence, there was a hope to America, and that hope was *with* Washington, and that hope *was* Washington." It was "with" and "was" actually the one personality. And so, "In the beginning was the Logos, and the Logos was with God, and God was the Logos," one and the same person.

Q. What does the Logos comprehend in Greek?

A. "Thought, wisdom, power, knowledge, love."

Q. Is that the Logos which was in the beginning "with" God, and "was" God?

A. Exactly that, and nothing else.

Q. Then the Logos, thought, wisdom, power, knowledge, love, in complete fulness never was in any other person, excepting the Logos made flesh?

A. Never.

Q. Did it dwell in him in complete fullness?

A. Yes, and in no other person. "In him dwelt all the *fullness* of the Godhead bodily." Col. ii. 9. "It pleased the Father that in him should *all fullness* dwell." Col. i. 19.

Q. How does the Twentieth Century Translation of John i. 14, read?

A. It reads as follows:

"The Word then became man, and made a home among us, we saw the honor given him—such honor as an only son receives from his father."

Q. At what time did the Logos become "a man"?

A. "Under the Law."

Q. How?

A. "Made of a woman," an "only Son" of God the Logos.

Q. Previous to being "made man," where was he?

A. With the Father in heaven.

Q. Speaking of his origin, then, he was "from God," "from above," "from heaven," "not of this world," etc., was he not?

A. Yes. Speaking of the origin of the two Adams, Paul says: "The first man is of the earth, earthly; the second man is the Lord from heaven," having no earthly paternity. See Jno. iii. 8: He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all." A person cannot believe in Jesus, and believe in his human paternity; the statements of Jesus, claiming heavenly origin, are too numerous to be set aside. When the Logos, thought, wisdom, power, knowledge, love, which "was God" in the beginning, and when made man, where was that man from?

A. "From God," "from heaven," "from above;" in other words, that which made up the man (excepting the substance derived from his mother) was all from above. It takes more than animal substance to make a man of God.

Q. In what other sense is it true, what Jesus said: "He that hath seen me hath seen the Father?"

A. See Heb. i. 3: "Who being the brightness of his glory and the express image of his person." He not only acted like his Father, but looked like his Father. In seeing "the express or the exact impress of God's person in Jesus, in that sense seeing Jesus, is seeing the Father. We also see in Jesus the exact moral impress, or likeness of his Father. He was also like the Father in possessing in fulness the five attributes constituting the Logos. The question was asked, "Whence hath this man wisdom?" his wisdom being so extraordinary. Again "Christ the Power of God, and the wisdom of God."

Q. Whence comes this Wisdom and Power?

A. "Of God." The Logos which was "with God." Again, "In whom are *hid all* the treasures of wisdom and knowledge." These are found only in the "Logos which became man."

Q. Was it not by the power of the great Eternal he was "made" man?

A. Yes. "The Power (Logos) of the Highest shall overshadow thee (Mary): therefore (for that reason) also that holy thing which shall be born of thee, shall be called the Son of God." The Power which gave him being was from heaven, and in this sense also, as among others, he was "from heaven," "from above." In the first few verses of John i., the Greek authorizes the use of the neuter gender "it," in place of the personal pronouns. The Diaglott so has it. "In the beginning was the Logos, and God was the Logos." Greek Version. This language comprehends but one person, while the Gnostics affirm that God is one person, and the Word another. Trinitarians also have "God the Son," "God the Father," and "God the Holy Ghost," three distinct Gods, all three of which gods are co-existent, co-eternal, and yet the three gods they say, are only one god. Confusion confounded!! The reader will now readily see that John believed in only one God in the beginning (while Trinitarians have three) and that the testimony of the early fathers given above, confirms such teaching of John.

Q. When we read the phrase "in the beginning" in Holy Scripture, does it always mean the Adamic creation?

A. No. Many have fallen into error by not discerning that the Bible speaks of two beginnings, and two creations. The Adamic and the New. See Rev. iii. 14: "These things saith the Amen, the beginning of the creation of God." Trinitarians may place this at the head of the Adamic creation, and yet they say God's Son was an uncreated deity; how then, could he be "the beginning of the creation of God?" Jesus, the Christ, is the One Logos, even the Eternal Utterance of the great Omnipotent.

Scripture teaching along this line is rich, majestic and sublime. "The foundation stone and arch of theology, theos-logos, the science of God."

Yours in the Blessed Hope.

W. H. Wilson.

Life and Letters of the Apostle Paul as our Example.
No. 3.

Little can be said of Paul's early life from a Scriptural standpoint, but a few things can be learned from our Bibles in regard to his character and early education. The great difference between his life and motives in early manhood and those of his later years is the grandest example of the power of the gospel that was ever known. He furnishes us a living illustration of his own words; "If any man be in Christ, he is a new creature." Acts vii: 5, 8. We find that he was in full sympathy with the enemies and persecutors of the Jewish Christians, taking charge of the outer garments of those who stoned Stephen to death because they were not able to resist the wisdom and the spirit by which he spake. Acts vi: 10.

Seeing him numbered among this party of Stephen's persecutors, it is not strange that the record—Acts viii: 3—a year later shows him to have made havoc of the Church, even entering houses in search of Christians. His account of himself given in Acts. xxii: 3 shows him to have been a native of Tarsus an important city in the Roman Province of Cilicia but brought up in Jerusalem at the feet of Gamaliel.

Gamaliel was a well known teacher or scribe, who taught young men and boys in the Hebrew Scriptures. This accounts for Paul's wonderful knowledge of the Old Testament writings. It was also this knowledge of the Old Testament prophecies concerning Christ which convinced Paul that the hope of Israel was to be fulfilled in him—the despised Nazarene—and made Paul labor with his Jewish brethren so earnestly to convert them to Christ.

Those things which we find to admire in Paul are 1. His complete consecration to the service of God. 2. His earnest desire to show others the way of life. 3. His steadfastness in face of persecutions. 4. His love for the Church and unselfish ambition to serve the brethren.

In connection with the first thought Paul's complete consecration, I would quote from Acts xxi: 13, where speaking to the elders at Ephesus who warned him of his danger of returning to Jerusalem, he said; "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

His earnest desire to show others the way of life was clearly expressed by him where he declared, "I could wish myself accursed (separated) for my brethren, my kinsman according to the flesh."

Concerning Paul's steadfastness nothing can better express it than his words in 2 Tim. ii: 8-10, "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel. Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." And the last thought, Paul's love for the Church and unselfish ambition to serve the brethren is expressed in Rom. xiii: 8, "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law, showing that he placed love of the brethren among our first duties to God.

Paul desires that we follow him in those things where we see that he followed Jesus. Brethren be ye imitators together of me, and mark them which so walk even as ye have us for an example.

We can be just as truly consecrated or set apart (separated from the world) as Paul was if we desire to be; though not with the same power that he possessed—for he was a chosen vessel unto the Lord, Acts ix: 15, for the spreading of the Gospel.

We can as earnestly desire to show others the way of life as Paul, but not with his ability which was very great on account of the early education in the Scriptures before his conversion and the gift of the spirit afterwards; we can contribute toward the support of others who can preach; we can help to support papers and send tracts.

We can imitate his steadfastness in refusing to conform to the world in our manner of conversation and habits, not being conformed to the world but transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God.

We can show our love as certainly as Paul did though we shall all doubtless lack the full measure of his devotion. We love to be with those we love and we are convinced more and more every day that those that we love are our brothers and sisters in Christ Jesus and service for them becomes our chief pleasure.

And dear Brethren we should rejoice that although we cannot show our complete devotion as Paul, we may yet share in the glory, honor and immortality for which Paul sacrificed so much and so willingly—if we retain our first Confidence, Faith and Love firm unto the end.

Alberta Goss.

Low Fares for Fourth of July Trips.

July 1st, 2nd, 3rd, and 4th, excursion tickets may be obtained at ticket stations on the Pennsylvania Lines to any other station on those lines within a radius of 200 miles. Excursion tickets will be valid for return until July 5th, inclusive. For particulars regarding fares and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.—July4.

Special Fares To Milwaukee.

June 15th to 18th, inclusive, excursion tickets to Milwaukee, account Biennial Meeting of Modern Woodmen, will be sold from all ticket stations on the Pennsylvania Lines. For particulars regarding fares, time of trains, etc., apply to Local Ticket Agent of those Lines.—June 18.

Obituary.

Our worthy brother and sister, William and Ella Moore's home of Hillsburg, Ind., has been visited by the arch enemy death, and one of their dear children is now resting in the tomb. Virgil Moore was born May 10, 1893; died May 4, 1905, age 11 years, 11 months and 24 days. Virgil was stricken with heart trouble and rheumatism one year ago. He was patient in his affliction and conscious almost to the last. Though the hand of affliction rested heavily upon him he seemed hopeful and had a smile for all who visited his bedside. The following verse was submitted by Sister Elizabeth Shanks (his grandmother).

"There is one of our number,
A youth in his bloom,
Called away by death,
And is sleeping in the tomb,
There he will sleep,
Till the resurrection morn,
When his body will be changed,
In the likeness of Christ's own."

A father, mother, three sisters and and four brothers remain to mourn his loss, but they have the consolation of the Holy Scriptures, that they sorrow not as those who have no hope for they believe that Christ died and rose again, and those who sleep in Jesus, God will bring from the grave, and they will be with Christ forever in his glorious kingdom.

W. M. Hutzer.

Mrs. Melvina R. Root died March 21, 1905, at her grandson's, Orin Parkhurst, who lives near Lincolnville, Crawford Co., Pa., aged 72 years. She went there to visit the family the previous Wednesday and was taken violently sick on Thursday afternoon with what was supposed to be pneumonia, and died the following Tuesday, at 11 a. m. Her only brother, Wm. M. Darrow, of a family of seven children who survives her, was at her bedside at the time of her death. She leaves a family of five children and 33 grand children to mourn her death. Her husband Elihu Root, died 35 years ago. They were both baptized by Eld. John T. Ongley, who was the first Adventist minister to preach in their neighborhood, something near 50 years ago, and by whom the writer heard the first Bible discourse on the unconscious state of the dead. The funeral services were conducted by Elder Wilbor Ongly, grandson of Elder J. T. Ongley. The text used was, "Comfort one another with these words," coupled with what John the Revelator said, "There shall be no more death." Elder John T. Ongley, now in his eighty-fifth year, was present and offered prayer. We laid her to rest in Rootville cemetery. The closing hymn that was sung was, "God be with you till we meet again." Six of her grandsons were the pallbearers.

Wm. M. Darrow.

Eliza I. Dobbs fell asleep in Jesus at Rootville, Pa., on May 2, 1905, aged 45 years, 8 months and 2 days. She had been afflicted for years, but yet would get to the church frequently. She was a strong believer in the one faith, and her work was well done. She leaves a husband and one son, two sisters, and one brother. I believe Sister Eliza will come up in the morning of the resurrection. My grandson who preaches here now conducted the funeral.

[The above is culled from a letter written by Bro. J. T. Ongley, who immersed our dead sister some time ago. Ed.]

Announcement.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20 inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come, That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 146 Brookdale St., Cleveland, Ohio.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 10th and closing the 28th, 1905. Programme will appear later.

O. J. Alland, Pres.
Eva L. Stearns, Sec.

Plain Words Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Vandalia R. R. Co's. Excursions.

Fourth of July, 1905, one fare plus 25 cents for the round trip within 200 mile limit, sell July 1st, 2nd, 3rd and 4th, 1905. Final return limit July 5th, 1905.

Barnum & Bailey Circus, South Bend Ind., June 30th., 05, one fare for round trip, final limit July 1st., 05.

Home Seekers and Second Class Colonist rates to Southern and South eastern territory, 1st, and 3d, Tuesdays of each month.

International Epworth League, Convention, Denver, Colo. $28.55 for round trip, June 29th to July 4th, final limit July 14th, 05.

National Encampment Grand Army of the Republic, Denver, Colo., $21. 75 for round trip, Aug., 29 to Sept., 8.

Lewis and Clark Exposition, Portland, Ore., and many other Pacific Coast Points excursions during the summer and fall of 1905.

Commencing June 4th and continuing every Sunday during the months of June, July, August and September., 1905. The Vandalia R. R. Co. will sell special rate tickets Plymouth, Ind., to Culver, Ind., and return good going on train No. 47, leaving Plymouth at 9:15 A. M. returning on train No. 48, leaving Culver at 5:50 P. M. same date. Fare for round trip for these trains 25 cents. Full fare will be charged on train.

Please call on F. J. Buzzard agent Vandalia R. R. depot for further information.

Consider this Outing.

By far the most attractive trip for health and pleasure the coming vacation season is that offered by the Seashore excursion Thursday, August 17th, over Pennsylvania Lines to Atlantic City, Cape May and seven other famous summer havens on the Atlantic Coast.

The fast through trains over Pennsylvania Lines take passengers in a few hours out of the heat and humidity of summer to the cool breezes of old ocean. This mid-August excursion occurs in this season for rest when it is most convenient to leave business. Excursionists have the added pleasure of seeing Atlantic City when it is in full tide of the fashionable season. The greatest representative gathering ever known at any resort are seen at Atlantic City. As many as 50,000 people at one time promenade the famous boardwalk. The fashionable bathing hours present an unparalled scene—fully 100,000 bathers in the sea and on the beach.

The healthful effect of the seashore trip is due to the salt and pine air. So beneficial has this proved that physicians send their patients there to get the benefit of breathing the pure ocean air.

Special low fares will be in effect for this Seashore excursion. Full information will be freely given by local ticket agents of the Pennsylvania Lines.—July 1

Wisconsin and Michigan Summer Trips.

A beautiful illustrated booklet, describing more than a hundred summer resorts along the Chicago & North-Western Railway, where the greatest hunting and fishing grounds in the world are found. More than 1600 lakes and hundreds of trout streams are contained in the area covered by five excellent detail maps, showing every trail and wagon road in this famous region. Complete list of hotels and boarding houses also included. Sent on receipt of ten cents to cover postage. W. B. Kniskern, P. T. M., 22, 5th Ave., Chicago.—July 1

Short Jaunts for Busy People,

Is an illustrated folder containing an excellent map and many interesting and helpful facts about the hundreds of charming nearby resorts reached by The North-Western Line. Send 2c. stamp to W. B. Kniskern, P. T. M., Chicago.—July 1

POST OFFICE ADDRESSES.

Persons requesting their address published may have their names inserted here.

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John Compton, Blair, Neb.
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B. W. & M. A. Woodward, Dutton, Mich.
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A. G. Winchester, Sedan, Kan.
W.L. Skeels, Scholls, Ore.
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An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

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I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Baltimore Excursions.

Excursion tickets to Baltimore for the Christian Endeavor International Convention will be on sale to Endeavorers and the general public July 2d, 3d and 4th, 1905, over Pennsylvania Lines.

These tickets are good on regular fast through trains enabling passengers to go in a few hours to Baltimore. Returning, the same convenient train service is provided. These excursions will be a favorable time for seeing the famous scenic attractions and principal industrial and historical points along the Pennsylvania route.

Full particulars about fares and free booklet describing interesting sights enroute and at Baltimore, hotel information, etc., may be obtained from local ticket agent of Pennsylvania Lines.—July 4

Seeing America.

In certain respects the excursions to the Lewis and Clark Centennial Exposition, Portland, Oregon, via Pennsylvania Lines, beginning May 28d and continuing through the summer, offer advantages never before presented to Exposition visitors. The trip to the attractiveness of the extensive exhibits, includes the journey through the Scenic wonderland of the Rocky Mountains and the Cascade Range, and what American has not looked forward from the days of the geography class in school to the time when those great sights should be seen in reality? The time was never so favorable as now. The trip may be made less expensively than ever. For only a slight difference in fare tourists may extend their trip to San Francisco and Los Angeles. The return trip may be made over a different route, enabling travelers to view much more of the West. For full particulars, fares, dates of special excursions to Portland on account of Conventions, through line and passenger service apply to Ticket Agents of Pennsylvania Lines.—July 1.

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Asbury Park Excursions.

Excursion tickets to Asbury Park and Ocean Grove, N. J, for the National Educational Association Convention will be on sale over Pennsylvania Lines June 29th and 30th and July 1st and 2d. Tickets may be obtained by the general public. Excursionists over Pennsylvania Lines have the choice of purchasing tickets good via direct route through Philadelphia and Monmouth Junction to Asbury Park, or via Philadelphia and New York, or via Washington, Baltimore and Philadelphia, or via Washington, Baltimore, Philadelphia and New York. Excursion tickets via New York will be good going or returning by all-rail route, or by steamer and rail of the Sandy Hook route, between New York and Asbury Park. The fare is the same over all routes.

Stop-overs at Washington, Baltimore and Philadelphia will be allowed on tickets reading through those cities, within the time limit, ample for sight-seeing. A stop-over at New York on the return trip will be granted on tickets routed via that city.

Full particulars about stop-overs, routes, fares and free booklet describing hotel rates and accommodations at Asbury Park and Ocean Grove and interesting sights en route may be obtained from Local Ticket Agent of Pennsylvania Lines.—June 14

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor.

LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meet in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., nafollowse-Preaching by A H Zilmer third Sunday in the month, Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:30. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Fehelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:.5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authou, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodyard or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 011 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Ballabuck and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 51½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Tom M C Miller Pastor.

The Church of God at Newark, N.J meets 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

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Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1000. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Payton, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Works of Bro. Wiley Jones.

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Restitution.

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The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, JUNE 21, 1905. NUMBER 23.

Read

The first Restitution advocated the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

PSALM CXIX.

In verse one hundred thirty of this beautiful Psalm, we read, "The entrance of thy words giveth light; it giveth understanding to the simple." This reminds me of another similar Scripture, "To the law and to the testimony; if they speak not according to these, there is no light in them."

How many, many teachers of today speak not according to the Word of God. Many are anxious to learn the truth, but they look about them and see learned men teaching conflicting theories, and they are unable to decide which is true, as they are continually reading the Scripture with a false idea in their minds, and trying to harmonize the Scriptures with this preconceived idea. Then if they find something which does not agree with their false notions they console themselves with the thought that it does not matter if they are only sincere. How many people use this as a last resort when presented with the glorious plan of salvation. Some one has conceived the idea of editing a Bible, printing the utterances of Christ in red. Would it not be a greater help to the searcher after truth if we had an edition of the Bible, giving God's plan of salvation in red, beginning with the creation of man, showing that he was created with a living instead of an immortal soul, the temptation and fall with the immediate promise, also the promises made to Abraham, and so on down. "Wherewithal shall a young man cleanse his way? By taking heed thereunto according to thy Word. O how love I thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies. I have more understanding than all my teachers for thy testimonies are my meditation."

EMMA C. RAILSBACK.

David, the beloved grandson of Ruth, destined to be the greatest king that ever ruled, and from whom was to descend the Christ, on account of ancestry and good organism, being of a poetic sentiment, small in stature and of great courage and pride, which revolted at cowardice, a warrior of unlimited success, a musician styled the "sweet singer of Israel," lulling Saul's melancholy away by his touching songs, working his way unto the affections of the people, thereby incurring the jealous of the king to such an extent that he thought to slay him, by his careful training and varied experiences, he had, under the law, developed a noble character, full of sympathy benevolence and trust. In this school of mental and physical development, he had learned to obey and to love obedience by adhering closely to the law of natural birth. Thus we behold him as an ideal man on the lower plain. But hark, as he breaks forth in childish innocence of Spirit life, "This is my comfort in affliction for thy word hath quickened me, therefore I can say, henceforth he is my refuge and my fortress, in him will I trust. I will delight myself in thy commandments." The cross from the human or earthly condition is death. The new man must be developed by the destruction of the old, a complete sacrifice of human desires where they hinder upward spiritual growth. How watchful and prayerful we should be in judging ourselves in every trial remembering they are given for the perfecting of the new man, bringing the human into subjection. Our Father has provided us with invisible helpers, the angels who do not come and go simply in times of great danger, when we are well nigh lost, but they tent with us all through the trials and rough places, which make life a furnace of affliction. But as judgments are the way, and victory the end, let us laugh and give thanks when they are executed, knowing these light afflictions become glorious in their results. And now, O Father who hast prepared for those who love thee, such good things that passeth man's understanding, pour into our hearts such love, that loving thee above all things, we may obtain thy promises, which exceed all we can desire, through Jesus Christ our Lord.

MRS. ESSIE TAYLOR.

Verse 33, "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." All learners must be taught, all things are not taught in the same way; some by a living teacher, others by nature, but the greatest by the living Word of God. Some in olden times were taught direct by God, later ones by Christ and the apostles. Moses was taught of God. Christ taught the disciples. The disciples were sent forth to teach all nations. But what are the important things to learn or be taught? David said, "Teach me, O Lord, the way of thy statutes," also, "Teach me thy paths." The disciples asked of Christ, "Teach us to pray," and we need to be taught these same things. But how are we to be taught them? We cannot be taught direct of God as Moses was, neither can we go to Christ as did the apostles. To whom then can we go? We are by no means left comfortless. A record is left for us and to it we can go. This record as we all know is the Bible, the living Word of God. To it let us go and be taught. Let us search diligently that we may know the true way. We find in John xiv. 6, "Jesus saith unto him; I am the way, the truth and the life; no cometh unto the Father but by me." Acts iv. 12. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Now having learned the way let us take heed and follow it. Again, in David's prayer he made the promise, that if he be taught the way he would keep it unto the end, a very important thing. And it is just as important for us to endure to the end as it was for David. Psa. c. 5. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. By this we see that God's truths are as much for us as for those of long ago. Again, Matt. xxiv. 13, "But he that shall endure unto the end, the same shall be saved." Mark xiii. 13, "And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved." Christ was despised and rejected of men. Can we expect to be better than he? Let us search the Scriptures daily to learn his ways and endure to the end that we may win the reward promised to all the faithful. Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life."

LYDIA RAILSBACK.

"The entrance of thy Words giveth light; it giveth understanding to the simple." Psa. cxix. 130.

The function of words is to convey thoughts or ideas. They are used to tell of events, to describe scenery, to picture to the imagination of others the impressions we ourselves have received. They produce either joy or pain, according to their import.

God in his wisdom has seen fit to employ words to inform us of his intentions, his acts, to warn us of danger, to invite us to co-operation with himself, to encourage us in his service; to teach us to know and do his will. These are the "words" referred to in this verse. God's thoughts, God's words. How deep the counsel they reveal. How lofty the thoughts they reveal. How they appeal to the heart and bespeak the affection. They are words such as no unenlightened man ever uttered. Words which are spirit and are life. Jno. vi. 63. Words of everlasting life. Verse 68. This being true, how eagerly we should hear them, how attentively we should receive them. "The entrance of thy words giveth light." What should they "enter" but the heart? David said, "Thy Word have I hid in mine heart, that I might not sin against thee." Verse 11. The heart is the seat of the intellect and affections, and out of it are the issues of life. Out of the abundance of the heart the mouth speaketh, either good or evil things. Out of the heart come evil thoughts, as well as good ones. How necessary that the Word of God should enter the heart as a corrective agency to restrain from evil, and constrain to good acts. The Word of God enters the heart by hearing. "Faith cometh by hearing, and hearing by the Word of God." Rom. x. 17. "When anyone heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." Matt. xiii. 19. The seed is the Word. The soil is the heart. The Word enters the heart by hearing. How necessary that we should take heed what and how we hear, and that "we should give the more earnest heed to the things we have heard lest at any time we should let them slip." Heb. ii. 1-3.

We will now consider the effects of the entrance of the Word of God into the heart. As the living seed sown into the soil, the Word of God is a living force. Its presence is manifested by activity. It begins to sprout and grow. It giveth light. Light makes manifest. Eph. v. 13. As natural light makes manifest the tangible objects with which we are surrounded, so the light of God's Word makes manifest the things pertaining to God.

What would we know about God without his Word? Absolutely nothing. We would be in utter and hopeless darkness. But we have learned to believe God and have confidence in him. We look into his face with confidence. We love him who first loved us. We offer unto him the services which are acceptable through Jesus Christ. From whence this confidence, this boldness? We have learned it from hearing (or reading) the Word of God. By it we know him that created the earth and the heavens. We have been informed as to God's intention in the creation of the earth. We know something of the divine program of human redemption, having been invited to an active participation in its accomplishment. It gives light upon these and all other questions. It enlightens the eyes of the understanding. It answers the difficult questions which we are to solve. It not only tells us what to do, but how to do it, and places the proper means in our hands.

It also makes manifest the intentions of our hearts. Heb. iv. 13. It tells us whether our thoughts are pleasing to God or no, and brings pure thoughts and inspires holy aspirations. It is a safe guide for our faith and conduct.

It gives understanding to the simple. Understanding what the will of the Lord is. Eph. v. 17. And such understanding we are to possess, not only in a limited degree; we are to be "filled with the knowledge of his will, in all wisdom and spiritual understanding, that we might walk worthy of the Lord unto all pleasing, being fruitful unto every good work, and increasing in the knowledge of God." Col. i. 9, 10.

MRS. A. H. ZIMMER.

Psalm cxix. 37, "Turn away mine eyes from beholding vanity; and quicken thou me in thy way." We read in the [illegible] and fifth chapters of Ecclesiastes that all is vanity, all work that [illegible] hands may do shall pass away. [illegible] we behold some lovely [illegible] of work that is greatly admired [illegible] of its beauty, and ere [illegible] has lingered upon us, it has passed away and some other piece of work has taken its place, and again we look upon the beautiful flowers, that bloom forth in spring time and behold their beauty, and alas, they too fade away and are gone, giving place for others, likewise we mortal beings, come forth upon the stage of action, and play our part in life, then pass away giving place to the coming generations. So we see that all is vanity, and there is no reward to glory in vanity. so with the Psalmist of old, let us ask our Father in heaven to turn away our eyes from beholding vanity. Many are the trials that we pass through as we journey forth through this life, and oftimes we feel that the burdens that are placed upon us are greater than we can bear. But oh, how soon those heavy burdens shall flee away, if we but turn away our eyes from beholding vanity, and with an eye single to the glory of God, seek the holy way which the prophets trod. Some may seek for fame and much praise from man; others for wealth, who pride themselves in much riches of houses and lands, etc., and of all such is vanity, but glory be to God our Father, there is a way of holiness that fadeth not away, and may we dear workers turn our eyes and teach our hearts to view that way, and drink in of the beauty and untold richness that our Father has in store for those who delight themselves to walk in that holy way, and when that blessed morn shall appear, may we be numbered with the blest of all ages, where all is joy and peace for ever, is the desire of a sister in Christ.

L. WILHELM.

Dear sisters, all though inasmuch as I can not be with you in person, I shall try and send some encouraging thoughts that will help us to keep bound together as true sisters in Christ. Ever working and doing our dear Lord and Master's will. Let us not be weary in well doing, for in due season, we shall reap if we faint not. In religion as in agriculture everything depends upon the thoroughness with which the process is conducted. In opening the way for the reception of the gospel, the plow-share of the Spirit must be permitted to go deep enough not only to stir the thin soil of emotion, which lies upon the surface of the evil heart of unbelief, "That is by nature in us all, but to up-turn and remove the under-lying Rock itself. Only thus will the good seed of the kingdom find its way into that deep sub-soil where the conditions of permanent vitality and fruitful development can be found. No mere surface work will do here, nothing but such a radical regeneration as shall take away the heart of stone out of the flesh, such as will make old things to pass away and all things to become new. A religion that flourishes in time of revival in the Church, and withers as soon as they are gone, is a miserable cheat. The sooner it is detected and renounced, the better for the soul. Let us give God's Word some thought, for we know not the hour when the Lord cometh. Help us to be ready. Your Sister in Christ.

MRS. A. M. KELLY.

Dear Sisters:

Have you ever thought how many beautiful prayers we find in God's Holy Word? Let us look at Psalm cxix. 33rd verse, "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." We are all learners, we are learning something every day. We can learn better and faster if we are taught. We pray with David, Teach me, O Lord. Yes, who do we want for our teacher? The Lord. He is wise. We can be taught wrong if the Lord is not our teacher. What do we wish to be taught? The way of thy statutes. How much that means, The way of thy statutes or laws. The best lawyers spend a life time studying human laws and then do not always agree as to their meaning, but God's laws, we ask him to teach them to us, and then what? What shall we do so fast as we learn these statutes? What does the Psalmist say? And I shall keep it unto the end. We see it is not enough to learn God's statutes but we must keep it unto the end.

In the 34th verse of the same Psalm David says, "Give me understanding, and I shall keep thy law." And in the 104th verse, "Through thy precepts I get understanding." We find all God's statutes recorded in his Holy Word; and that we may be taught so as to get understanding and say with David, "Thy Word is a lamp unto my feet, and a light unto my path," is my prayer.

JOSIE THOMPSON.

Psalm cxix. 105, "Thy word is a lamp unto my feet, and a light unto my path." How many of us have stopped to analyze those words of the Psalmist, and note the encouragement in them? Our life, so to speak is cast upon the sea of time, as one walking in utter darkness. This darkness is the sin of the world which surrounds every individual in this life, and the lamp that is offered to lighten our way through the dark shadows of sin, is the Word of God. But one might ask, how is the Word of God a lamp unto our feet? We go out in a dark night without a light, we are very apt to stumble over something, therefore we need a lamp to lighten our pathway. "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life." Prov. vi. 23. God has given us commandments concerning his will, and we should study them carefully, so that we should not be groping in darkness, but have the light, or understanding of his Word, that we may not fall by the wayside, or stumble over the mistakes of life. The Psalmist said in verse 160, "Thy Word is true from the beginning, and every one of thy righteous judgments endureth forever. How encouraging to know the Word is true from the beginning, and that the Word has told us of Jesus, lightened our pathway all the way down from the beginning unto the present time, and now holds up Jesus as our example, and Jesus said in John xiv. 6, "I am the way, the truth and the life; no man cometh unto the Father but by me." Therefore, dear brothers and sisters, let us take the Word as our guide, and study carefully and prayerfully the commandments laid down therein for us, asking God to help us understand them, and make us willing to obey their precepts. With Christian love to all we remain as ever, your sister in Christ.

MRS. ALLIE MAXEY.

"Thou art my hiding place and my shield, I hope in thy Word." Also, "My flesh trembleth for fear of thee, and I am afraid of thy judgment."

The 114th and 120th verses of the 119th Psalm. It is generally supposed that the 119th Psalm was composed by Ezra, one of the men who led the captives back into their own land, and helped in rebuilding the city of Jerusalem, and the temple of God, and settling up the affairs of the church and state. The two kingdoms of Israel and Judah, and the government of these two kingdoms under a long succession of their own kings had both been carried into captivity by the Assyrians. God himself and his prophets, throughout all ages, foretold the coming of the Messiah as some great deliverer, or Anointed of God, and Ezra, as he led the captives back into their own land, had composed this Psalm to be sung on their homeward march; and from the words expressed, he was in fear and trembling, yet had a hope and a hiding place. God in the creation of the world made man in his own image, but after the fall of Adam, and the wickedness of the people, he said he would destroy man from the face of the earth. But Noah being a just man found favor in God's eyes, yet through all the years of Noah's teaching, and the preparing of the ark, according to the covenant or promise with God, only eight souls escaped the flood, the end of the first dispensation. Did you ever think, dear ones, as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man? The first dispensation was destroyed by water. Out of all the people who inhabited the world at that time only eight escaped the wrath of God. After the flood Noah was told to multiply and replenish the earth, but through the ages down man has been dissatisfied. They have wanted different rulers, and cried for more kings. God has given them prophets, rulers and kings, yet they were not content. He has promised that the world would never again be destroyed, but the next destruction will be by fire. No wonder Ezra says, "My flesh trembleth for fear of thee, and I am afraid of thy judgment." He had a glimmering of the wrath of God, yet he was secure in his hiding place. The King that is now to come, will be our last Ruler. He shall reign time without end, and we who escape the wrath of God at his coming, will live, and he shall be our King, and we shall be his people. God will never give us another king. He has sent his only begotten Son, shall we live and believe in him? Are we looking for our Savior to come to set up his kingdom, are we walking in our daily life, that when he comes he shall say, Well done, thou good and faithful servant, enter thou into the joys of thy Lord? Shall we be free from the wrath of God, and is he our hiding place.

MRS. ETTIE FRY.

My dear Christian friends:

I have read with interest the announcements of the Conference at Antioch this year and have wished that it might be my privilege to attend once again as I did several years ago. Isolated as I am from all brethren of like precious faith, I often crave a meeting with the dear ones where I may hear the gospel preached as we believe it. Although I shall not be able to attend the Conference this year, I am asked to send a paper on some thought from Psalm cxix. At first thought this seemed a large task for me. But on further consideration of the matter, I decided I must make the effort for the good it will do mens well as the mite of good it may do the Sisters' Meeting.

In looking up what information I have available on this subject, I find this particular Psalm to be written by Ezra, to be sung on the return of the captives—a song of praise and thanksgiving for God's mercies and deliverance from captivity. This Psalm is full of beautiful thoughts, but the one I shall apply to myself is found in the 116th verse, which reads, "Uphold me according unto thy Word that I may live; and let me not be ashamed of my hope." I have for the most of my life, in fact, lived among and come in close touch with people of other churches. And since I have understood the teachings of the Church of God, and accepted their interpretation of the Bible as the most reasonable I have yet known, I have often had discussions with my friends of other faiths, who feel that I should unite with them, and lay aside such little doctrinal points, and assist in the work as they are teaching it. I feel to do this would be "to be ashamed of my hope" and would not be defending the faith that Christ and the apostles taught.

Last fall I joined the Woman's Home Missionary Society of the M. E. church, that I might not seem to be a parasite—always attending church and doing nothing for that church. And although the ides of these ladies is not in accordance with our belief I must say they are most earnest and sincere workers. They believe that the world is to be converted through

(*Concluded on Page 8.*)

THE RESTITUTION.

A. S. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 21, 1905.

THE condition of Norway and Sweden is still unsettled, no European prince seeming willing to be chosen to the post of King of Norway.

WE were much pleased to have our Sister Truby, of Sheridan, Ind., visit us while attending the Antioch meeting. We enjoyed her stay among us, and hope she will be able to come again when she may meet with more of the brethren of Plymouth.

THERE is the usual delay about appointing the representative from each nation who will talk the peace question between Russia and Japan. Russia does not want to commit herself until she knows the terms, and Japan does not wish to enter into any discussion unless the representatives have "power to act." Meanwhile Russia would like to have an armistice arranged, but Japan does not agree to this, and is pushing her operations in Manchuria, forcing the Russians to give battle or retire.

LAST week it seemed that Germany and France were very near the war point. Germany does not like the Morocco situation, the agreement of France and England on that subject being particularly displeasing. The German Emperor therefore gives notice to France that she must not make any agreements with other nations that are not sanctioned at Berlin. To this France could not agree, as the further demand was made that alliances already made of that nature should be annulled. Of course the blow was aimed indirectly at England, hence the calling of officers who were away from their posts to return at once. The matter is quieting down somewhat now.

THE hearts of the brethren and sisters at this place were made to rejoice when on June 12, we were permitted to see Brother Zilmer, after their confession of faith, immerse F. M. McCrory and his wife into the Christ.

The truth is not new to them, as they have been attendants at the meeting at Antioch and Plymouth for many years. Their children have attended our Sunday School, the oldest daughter, Geneva, having been immersed by Brother Zilmer on Nov. 27, 1898. Indeed this family has been so much a part of our church society for years that they have seemed almost a part of us, and now when together they have made up their minds to come into the family of God, and enroll their names with his children, our hearts are glad, and we take pleasure in introducing our new brother and sister to the Household of Faith, and our prayer is that they may ever be faithful to their vows, and have an abundant entrance into the Kingdom of God.

Communicated.

Conference Report.

As per announcement the Second Quarterly Conference of the Churches of God in Indiana convened at the Antioch Church Thursday evening June 8, 1905. The opening sermon was delivered by the President, A. H. Zilmer. His subject being "Character of God". Friday 10:30 found a few of the faithful gathered at that old accustomed place to worship the true and living God. The first after the opening was an address of welcome by W. D. Thompson the only living trustee of the church. He was also one of the building committee when the church was erected a little over forty years ago.

At 11:00 we listened to a sermon by J. L. Wince. Lesson Eph. iv. 1-20. Subject, "Apostolic Church."

At 2 p. m. W. H. Wilson presented "An Exposition of John i. 1-14". Illustrated by chart. At 7:30 a general social meeting was held after which A. H. Zilmer delivered a sermon on "Ye are not of this World."

At 10:00 a. m. on Saturday the Social meeting was led by R. C. Balleback, after which W. H. Wilson delivered an address on "Russia in Prophecy", Lesson read was part of Daniel xi. and xii,

At 2:00 p. m. Business meeting was called to order. Lesson read was 2 Cor. vi.

Roll call of churches showed the following represent —viz—Argos, Antioch, Bethany, Plymouth, South Bend and Hillsboro.

The committee on the Child's Paper reported that several letters were written but only a few were answered. So little interest was manifested that it was decided to drop the matter entirely.

A motion was carried that the chair appoint a committee consisting of a member from each church to gather data for a church history. Also a committee of three were appointed to receive this data and see to having it published. Latter committee consists of A. H. Zilmer, Mrs. J. H. Willey and D. T. Halstead.

Quite a little was said about appointing trustees for the church at Antioch, but no definite action was taken as the Conference had no power to do it.

A new feature in the Indiana Conference was the Sister's Meeting held at 2:45. This meeting was led by Mrs. Eva L. Underwood. The lesson read was the 90th Psalm. It being the oldest of the Psalms. The 119th Psalm being the longest one was chosen as a foundation for the meeting.

A number of papers were read from sisters present and absent. These papers were all written from some thought found in the foundation chapter. After the sisters were through some of the brethren made short speeches. They all being present during the entire session.

At 7:30 the social meeting was led by J. L. Wince. The lesson read was 1 Peter i. 1-19. At 8:00 we listened to a sermon by J. F. Wagoner on "The Things Most Surely Believed Among Us."

Sunday, 10:00 a. m. The social meeting was led by Wm. Railsback, he being the only person who has attended every June meeting at that place since the church was built. 10:45 A. H. Zilmer spoke on "The Kingdom, Present or Future." 2:00 p. m. J. L. Wince gave a short address on the "Character of Christ." after which the communion was observed.

At 7:30 the social meeting was led by J. H. Willey. Lesson, Psalm lxxii. 8:15 sermon by A. H. Zilmer. Lesson 1 Cor. viii. Subject, "The Change Necessary to enter the Kingdom of God."

Thus ended another June Meeting. Though the weather was bad on Saturday all day and appeared unfavorable Sunday morning by Sunday afternoon the grounds were filled as usual.

On Sunday morning we had the pleasure of seeing two step out to make the start for the Kingdom. May these June meetings continue from year to year and may each of us hear that "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

LYDIA RAILSBACK, Sec'y.

The Annual Conference of the Church of God in Michigan, convened as per announcement at Dutton June 1st 1905.

Ministers present were Bro. A. H. Zilmer, Plymouth, Ind.; O. R. L. Crozier, Grand Rapids, Mich.; Elder B. W. and M. A. Woodward, Dutton, Mich.

Thursday evening, meeting called to order by our 1st Vice President Bro. H. C. Hammond, the President Bro. R. Lake being absent. 7:30 Devotional exercises. Opening hymn, "He Leadeth Me." After a few well chosen words of welcome from Bro. B. W. Woodward, we listened to a good instructive sermon from Bro. A. H. Zilmer. Lesson Matt. vi. Subject "Doing the Will of God from the Heart."

Friday, 9:30 a. m. Song service, led by Sister Mary Munn of Millbrook, followed by a good social meeting.

Then another good sermon by Bro. A. H. Zilmer. Lesson Luke xix. Subject, "Pertaining to the Kingdom of God. The Kingdom as it was, and the Kingdom as it will be."

Noon lunch. 1:00 p. m. Business meeting. Report of the churches, Reports of the committees. Requests for evangelist's work. Followed by a very good sermon from Bro. B. W. Woodward, 1st Cor. ix., "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him." 7:30 Song Service led by Sister Mary Munn. Followed by an interesting talk from Sister Perkins, Heb. xi 8. Subject "Our Faith." 8:00 p. m. Sermon from Bro. A. H. Zilmer. Subject, "Entrance into the Kingdom of God. The Moral and Physical change necessary thereto."

Business Meeting called to order Saturday at 9:30 a. m. by the 1st vice President, Bro. H. C. Hammond. Minutes of the last Meeting were read and accepted. Treasurer's and Evangelist's reports, read and accepted.

TREASURER'S REPORT.

The whole amount received including the amount on hand for 1904 to 1905 is $886.58. Money paid out to the Evangelists and other expenses $822.41. Leaving amount on hand June 4th, 1905 of $14.12.

A. K. RICHARDSON, Treas.

EVANGELIST'S REPORT.

Report of labor of B. W. and M. A. Woodward for Conference year ending June 1st, 1905. Whole number of sermons in the year 203. Miles traveled by railroad 6046. Days work for Conference 134. Baptized this year 19. Funeral sermons 8.

The following officers were elected for the ensuing year.

President, Lorenzo Decker, Millbrook.

1st Vice Pres., Edwin Coats, Coat's Grove.

2nd Vice Pres., Wm. Moses, Byron Center.

Sec., Emma Jackman, Grand Rapids.

Treas., A. K. Richardson, R. F. D. No. 5, Hastings.

Evangelists, B. W. and M. A. Woodward.

11:00 a. m. Sermon by Bro. O. R. L. Crozier. Lesson John xvii. Subject "Our Mission."

Noon lunch. 1:40 p. m. Election of officers of Evangelical Aid Society. The Sisters enjoyed their meeting. The Aid Society is doing a good work. The Treasurer reported funds on hand at time of meeting $97.87. Letters were read from Sister Nichols, and Sister Clara Chaffee, and an interesting story of "Tithes" by Sister Woodward. Adjournment. 7:30 Song Service followed by a grand good Social Meeting, led by Sister M. A. Woodward. Subject "Watch and Pray." 8:00 p. m. Sermon from Bro. A. H. Zilmer. Lesson, Daniel ii. Subject "The Kingdoms of this World, Succeeded by the Kingdoms of God."

Sunday 9:30 a. m. Social and prayer meeting, led by B. W. Woodward. Leading thought, Love. 11:00 a. m. Sermon Bro. A. H. Zilmer. Lesson 2nd Cor. v. Subject "Therefore if any man be in Christ, he is a new creature, old things are passed away, behold, old things are become new."

Noon lunch. All enjoyed a pleasant social time. 1:30 p. m. Sermon by Bro. B. W. Woodward. Lesson Matt. xvi. Subject "The Church of God." Matt. xvi. 18. "And I say unto thee, that thou art Peter; and upon this rock will I build my church; and the gates of hell shall not prevail against it." The Lord's Supper was administered by Bros. B. W. Woodward, B. C. Hammond, and Wm. Moses. 7:00 Song Service, followed with a sermon from Bro. A. H. Zilmer. Lesson Acts xvi. Subject "What must I do to be saved." The meetings came to a close by singing those beautiful words, "God be with you till we meet again."

Words will fail to tell of the many grand, good truths we learned at our Annual Meeting, and of the royal way we were entertained by the dear ones at Dutton. The attendance was not so large at first, but by Saturday and Sunday the attendance was large, and good interest all through. Sunday evening the church was crowded and there were nearly as many outside listening at the windows, as well as in the church. All were glad to have Sister Jessie M. Wilson of Austin, Chicago, Ill., and Sister Ruth Smith of Chicago, Ill. with us. It was a pleasure to meet with the brethern from the following places; Grand Rapids, Mendon, Richland, Brady, Vicksburg, Kalamazoo, Coats Grove, Marlborough, Central Lake, Byron Center, Caledonia, Watson, Millbrook, Plainwell, and other places.

By request of the Annual Conference held at Dutton, June 1st 1904 it was moved and carried that the Secretary obtain the records of the first organization of our State Conference held in Michigan.

FROM THE RECORDS OF THE FIRST MICHIGAN CHURCH CONFERENCE.

"At a meeting of the Grand River Quarterly Conference held in Jamestown, Ottowa Co. Michigan, August about the 20th A. D. 1858 initiatory steps were taken towards the organization of a State Conference by forming a Provisional [Association] and electing Elder Ephraim Miller, Jr. President, Elder O. R. L. Crozier, Vice President, Elder E. Hoyt, Secretary, Elder Joel A. Simonds, Treasurer, and Elder E. Miller Jr. and A. W. Seymour Evangelists, and said Evangelists were instructed to give public notice and make other necessary provisions for a convention at some convenient time and place, for the purpose of organizing a State Conference and transacting such other business as might be deemed necessary; which duty they performed."

Pursuant to public notice in the *"Prophetic Expositor,"* Published by Elder Joseph Marsh at Rochester, New York:—A convention of believers in the Gospel was held in Leroy, Calhoun Co., Michigan, Friday, October 16th 1858, and continued its session over the following Sunday.

Elder E. Miller called the convention to order, and made a brief statement of the object for which it had been called. After singing a hymn and prayer, O. R. L. Crozier proposed the following inquiry, viz: Is it advisable for the churches and brethern in the State to try to unite in some common plan for Evangelical efforts.

Many of the brethern having made remarks in favor of such an effort and no one objecting to it, it was voted that a committee of five be appointed to draft a plan of union and effort, and also to prepare business for the Conference. A. N. Seymour, E. Hoyt, and Edward Richards were appointed by the chair. Said committee, and the chairman was added by vote. Elders Hoyt, Seymour, and Simonds were on motion appointed a committee to prepare subjects for Bible classes during the Conference.

At the next and subsequent meetings the committee having the matter in charge reported the following plan of organization of the Michigan Church Conference.

The election of officers for the ensuing year, resulted as follows.

President, Ephraim Miller, Jr., Mendon.

Vice President, E. Hoyt, Grand Rapids.

Secretary, O. R. L. Crozier, Grand Rapids.

Treasurer, J. A. Simonds, Grand Rapids.

Members of the Executive Board:—William H. Knapp, H. Currier, Daniel Weaver, and Martin Hadsel.

E. Hoyt, Ephraim Miller, Jr., A. N. Seymour and O. R. L. Crozier were chosen Evangelists, and O. R. L. Crozier to attend State Conferences in other states, and E. Hoyt, and Ephraim Miller to deliver Annual Sermons at next Annual Meeting.

A full report of the meeting was published in the *Harbinger* published at Rochester, New York, and in the *World's Crisis*, published in Boston, Massachusetts.—*O. R. L. Crozier, Secretary, Leroy, Calhoun County, Michigan, Friday, October 16th, 1858.*"

There has been held an Annual Conference every year since the organization of the first Michigan Conference in 1858, making this the 47th Annual Conference.

We did indeed have a grand good meeting. How Blessed it is to meet with those of like precious faith.

"The Lord preserve thy going out,
The Lord preserve thy coming in.
God send his angels round about
To keep thy soul from every sin,
And when thy going out is dear,
And when thy coming in is o'er
When in death's darkness all alone,
Thy feet can come and go no more,
The Lord preserve thy going out
From this dark world of grief and sin,
While angels standing round about
Sing "God preserve thy coming in."

EMMA JACKMAN, Sec'y.

Dear brothers and sisters.

I want to call your attention to Bro. J. F. Wagoner's article in THE RESTITUTION of April 26th, "History of Man." It is so good and I am so thankful to him for writing it, but I am not satisfied yet as I now want it in tract form that I may hand it to others that I may be able to teach others as much as lays within my power. It is on the subject that I have been wanting a tract for so long and our own dear aged brother has so kindly granted my request and has done his duty. Brothers and sisters, did you ever stop to meditate and then be able to see that there is a work for you and I, even if we cannot speak in public, nor cannot write such articles as Brothers Joblin, Wagoner, Wilson, Zilmer and other writers, there is one thing we can do, we can furnish the money to get them in tracts and then hand them to others to read. Now do not think that no one will read them, there are always a few here and there that are willing to read and learn. I do not allow myself to be without a good supply of tracts on hand, and I give them to others when ever I have a chance, and I have good results with the tracts and THE RESTITUTION, as I have sent the paper to several each year for some time. I sent it an old acquaintance of mine in January and I saw him a short time ago and he thanked me for the paper, and said to me, I read every line of the paper." He said, "I always knew you had Bible proof for your doctrine, but did not know you had so much as I have found." His wife told me that he has his Bible right by him and hunts up the references. May the husband and wife both continue to search to see if these things continue to be true, and finding them so may they embrace them.

Now in regard to getting Brother J. F. Wagoner's article in tract form, I will give liberally and I know of others that will help. I will suggest that all those that are willing to help please write to Brother Wagoner stating the amount they can give. I feel sure if we all work together there is nothing to prevent the good new[s] from being spread. Brother Underwood has been so good in reducing the price of THE RESTITUTION so it is within the reach of all those who are willing to send it to others that they may also hear and learn the good news of our soon coming Lord. Oh that we may all do our duty and not fall short, lest we lose our reward and are not permitted to enter in, is my prayer. Yours in the Blessed Hope.

MRS. W. H. EMMELER.

Indiana Conference—Important Notice.

As will be seen by reference to the published minutes of the Indiana Conference, an Historical Committee was appointed to collect and publish either in the columns of THE RESTITUTION, or in pamphlet form, or both, a history of the introduction of the gospel within the bounds of the State of Indiana and its spread to the various localities in which churches have been or are located. To the end that this work may be expedited as much as possible, the Committee desires the co-operation of those who have labored or were identified with the work, or resided in Indiana in former days. Brethren who have moved away from the bounds of the Indiana Conference who are in possession of historical facts relative to the early introduction of the gospel in Indiana, its hindrances, its success, etc., will confer a great favor upon said Committee and the brotherhood in Indiana by furnishing such data as they may possess. This history is to be for the information of all, but especially the younger portion of the membership. Brethren, let us hear from you soon. Your responses will be greatly appreciated. Thanking you in advance for your contributions, we are yours in Christ.

Committee,
A. H. ZILMER,
MRS. J. H. WILLEY,
D. T. HALSTEAD.

To the ones assembled at Dutton, Michigan:

How much I would love to be present at this year's Conference, and share the feast of good things God's dear children will enjoy as they leave home and friends to meet each other in love and fellowship at this our Annual Conference time. May his richest blessings be with you, and your own hearts and lives be made strong for the battles of the coming year. I am still in Texas doing the Lord's will I trust, but longing for home and home friends. And as soon as the Lord wills husband and myself will return north to settle in Chicago, and there I hope to be with the Church of the one faith. May God speed the day, and may his will be done in me while waiting his glorious return; I am happy in his love and praising his name. May all be done for his honor and glory. Yours in Christ.

MRS. CLARA CHAFFEE.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SEEELS

Low Rates to Summer Resorts.

Low rates in effect daily from Chicago, with correspondingly low rates from other points to Lake Geneva, Waukesha, Green Lake, Devil's Lake, Madison, Milwaukee, Fonddulac, Oshkosh, Neenah-Menasha, Eagle River, Manitowish, St. Paul Minneapolis, Lake Minnetonka, Ashland, Superior, Duluth, Marquette. Return limit October 31. Frequent fast through trains. The best of everything. Illustrated booklet "The Lakes and Summer Resorts of the Northwest" containing detailed maps of the lake region, list of hotels and boarding houses with rates, etc., sent on receipt of 4 cents in stamps. W. B. Kniskern, P. T. M., 22 Fifth Avenue, Chicago.—July 15.

Subscribe for THE RESTITUTION.

Help.

Two blind men, so the story goes, used to beg in the streets of old Rome. The cry of one was, "He is helped whom the king helpeth" but the other cried, "He is helped whom God helpeth" At last the emperor answered the prayer. He had a loaf baked and filled with pieces of gold, and sent it to the beggar who had called unto him. When the beggar, however, felt the weight of the loaf, he did not like bread that had not been properly baked, and was only too glad to sell it to his blind comrade. When th[e]

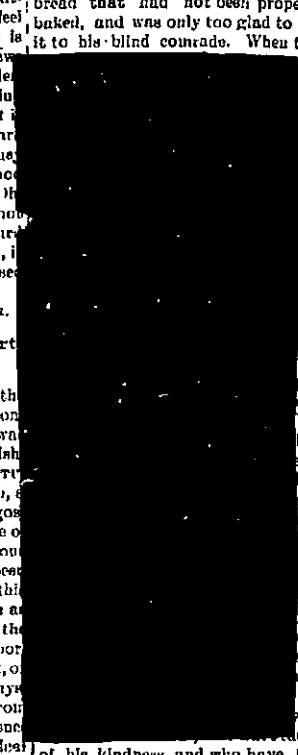

of his kindness, and who have been reconciled to him, take heed that they hide not this great secret within their hearts, but that they tell to all around the story of redemption, of salvation, knowing that he who has given this message will be with them while they declare it, and make it a blessing to others, as it has been a blessing to them.

A Book for the Household.

A readable book, that comers and goers may pick up and find some food easy to digest, a well arranged book of Bible subjects briefly stated, one the student may have for safe reference, should be in every house "Pinewoods Bible Class," now about to be published by Bro. W. H. Wilson, Is such a book, and should be in the home of every one anxious to spread the good news. Brothers and sisters, do not let the time slip by, send in your order today, and hasten this work along. Many are anxious for the book, others are intending to get it, but neglect to say so. "The King's business requires haste." Everything that will aid us, should be secured. The book will help us to be able to talk the truth even if our friends should not read it. Send your order at once for this book.

NANCY BAUHER.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 19th and closing the 28th, 1905. Programme will appear later.

O. J. ALLAND, Pres.
EVA L. STEARNS, Sec.

Special Trains, Epworth League, Denver $25.00 round trip from Chicago.

Special trains leave Chicago July 3d and 4th via the Chicago, Union Pacific & North-Western Line. Personally conducted, through without change over the only double track railway between Chicago and the Missouri River. This is the official route for Ohio, Indiana, Michigan, Western Pennsylvania, Wisconsin and other states. Low rate tickets on sale from all points. Send for illustrated itineraries to A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—June 30.

Low Fares for Fourth of July Trips.

July 1st, 2nd, 3rd, and 4th, excursion tickets may be obtained at ticket stations on the Pennsylvania Lines to any other station on those lines within a radius of 200 miles. Excursion tickets will be valid for return until July 5th, inclusive. For particulars regarding fares and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.—July 4.

Poetry.

"He Came to His Own."

A Jew of the Jews, when he came to his own—
The people he chose from the children of men—
The manger, the prison, the scourge and the stone
Were forms of the welcome they gave to him then.

Descendant of David, he came to his own,
The heir of King David's legitimate line;
A cross was his guerdon, instead of a throne,
And thorns on his brow were his royalty's sign.

The Father of all, when he came to his own,
His children refused him, denying their birth;
Nor knew that he came for their sins to atone,
To wipe the dark stain from the suffering earth.

A friend and a brother, he came to his own,
But never knew where he should pillow his head;
He died for earth's millions, but perished alone,
And journeyed alone to the place of the dead.

Son, Father, and Spirit, he came to his own,
Who mocked him, and scorned him, and put him to shame;
His name was denied—he no more was known
Until he returned to the heaven whence he came.

Communicated.

Papers Read at Sisters' Meeting at Antioch, Ind.

(Continued from Page 1)

American. Coming in touch with these people individually often proves a test of the strength of one's faith. One day Mrs. Smith, the minister's wife, (formerly of Plymouth) said to me, "Mrs. Landon, you ought to be a Methodist." I informed her that I was a member of a church of which there was none in town. "What church?" she asked. I told her the Church of God at Plymouth, and told her she probably knew of it as she had lived there. She said she did. On the way home the presiding elder's wife said to me, "What does the Church of God believe? I never heard of them." I told her that one important feature of our belief was that we looked for the coming of Christ. She replied, "You believe he was here once, don't you?" "O, yes," I replied, "but we are looking for his second coming." She said that was a good deal as the Mormons believed. I did not know what the Mormons believed, but I did not like being classed with them, so dropped the subject. Here was an opportunity "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," but she being an elderly lady and seemingly so well versed in Methodism, I felt timid, and afraid to continue the discussion with her and so let my opportunity slip by. Then too, our belief is so different from the popular ideas of the religious world today, that to discuss it with persons to whom it is entirely new, I have feared in times past, lest they should consider me a little eccentric. And as a result of this timidity I have kept quiet and thus hid my light under a bushel. But during the last year I have, through talks with people, and through the study of tracts and the Bible, largely overcome this fault, and yet there is room for growth.

In a Sunday school class one day I was listening to a prominent Methodist teacher teaching a lesson on the resurrection. He talked some time in a figurative way without saying much of anything to my notion. And after a while I ventured to say, "Then you don't believe in a literal resurrection?" He dropped his book in the seat and straightened himself up as though he had a large task before him and finally said, "There may come a time when the angel of the Lord shall descend and the dead shall rise, but I would rather not believe that. I would rather believe that my loved ones are with Christ." I replied with several passages of Scripture in regard to Christ's coming and of his being the example and the first fruits of them that sleep, and of Paul's crown that is laid up for him and all those who love his appearing. He admitted there was room for argument on the subject and it was dropped. But I thought it is not a matter of which we had rather believe, but rather a matter of what the Bible teaches.

During the winter the Christian minister called on me, knowing that at one time I was a member of that church. When he found where my membership was he wanted to know what we belived. I said, In the first place we believe that man is mortal—subject to death, and may gain eternal life only through Christ at the resurrection. He replied, "That is what we believe." Then the question of the soul came up and I quoted to him Gen. ii. 7 and Psalms cxlvi. 4. He thought the Bible was not explicit on the subject of the soul, so that it was not possible or intended to be understood. Then we talked on the kingdom, which they believe was set up on the day of Pentecost, when Peter was given the keys of the kingdom of heaven. Of the coming of Christ he said he believed it, but that was God's business, and it was his duty to teach the essentials to salvation. He thought we had so little reason to separate ourselves from the Christian church as the name did not make much difference and the essentials to salvation were the same. I replied by asking him if he could go and work in the Catholic church, as to me there was as much difference between mine and his church as there was between his and the Catholic, to which he replied nothing. He said most of the thoughts I presented were new to him (he being a young minister) and he was glad for the talk. As for me it did me much good as from that time I studied more diligently than ever, as Paul says "to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of God."

Some time ago I noticed an article in THE RESTITUTION, in which some one was asking what our attitude toward other churches should be, as they some times accuse us of standing idly by and doing nothing. As yet I have seen no reply to this article and I for one would be glad to hear from some of our ministers on this subject.

In conclusion, let me ask your prayers that I may ever cherish and live faithfully to the Blessed Hope, and may the time speedily come when "the earth shall be full of the knowledge of the Lord as the waters that cover the sea." Yours for a better knowledge of the truth.

MRS. E. A. LANDON.

The Book of Daniel.

CHAPTER 7.

1. In the first year of Belshazzar king of the Chaldaioi Daniel saw a dream vision, and the seeings of his head were upon his bed, and he wrote his dream-vision.

2. I Daniel was beholding, and lo, the four winds of the heavens struck into the great sea;

3. And four wild-beasts, great and differing from one another came up out of the sea.

4. The first as it were a lioness and she had wings like an eagle; I was gazing until her wings were plucked off, and she was taken away from the earth and stood upon a man's feet, and a man's heart given unto her.

5. And lo, a second wild-beast like to a she-bear, and she stood on one side, and there were three ribs in her mouth between her teeth; and in this wise said they unto her, Arise and eat much flesh.

6. After that I was gazing, and lo, another wild-beast as it were a she-leopard and she had four wings of a flying thing over and above her, and official-power was given her.

7. After that I was gazing, and lo, a fourth wild-beast, fearful and awe-inspiring and very strong, and his teeth of iron were eating and making fine, and the remnants he was treading together with his feet; and he was very different from all the wild-beasts that were before him; and he had ten horns.

8. I was scrutinizing his horns, and lo, another little horn came up in their midst; and three of his front horns were snatched off from his face; and lo, there were eyes as it were a man's eyes in this horn and a mouth talking great things.

9. I was gazing until such time as the thrones were placed, and an ancient of days took his seat, and his under-garment was white as it were snow, and the hair of his head as it were cleansed wool; his throne a flame of fire, his environments flaming fire.

10. A river of fire flowed (lit. "drew along") in front of him; thousands of thousand were publicly-serving him, and myriads of myriads stood in his presence; he took his seat as judge; and books were opened.

11. Then I was gazing with wonder by reason of the sound of the great words, which that horn was talking until the wild beast was taken away and destroyed and his body given to a burning fire.

12. And of the rest of the wild-beasts the authority was changed, and a prolonging of life was given to them until an appointed time and an appointed-time.

13. I was beholding in a vision of the night, and lo, in the midst of the clouds of the heavens as it were a son of man coming, even until he reached the Ancient of the Days, and was brought unto him.

14. And unto him (this son of man as it were) was given the authority, and the honor and the royalty, and all the latties and tribes and tongues will serve him as bond-servants; his official-power is an eternal (or "age-lasting") official-power (or "qualification") and his kingdom (or "royalty") will not have perished by corruption.

15. My spirit within my being was thrilled with awe. I Daniel (was thrilled with awe) and the seeings of my head disturbed me.

16. And I went to one of those who were standing by and sought to learn from him about these things the exact meaning; and he told me the exact meaning, and the comparative-significance of the words he made known to me.

17. These four wild-beasts mean four kingdoms will arise upon the earth;

18. Which will be taken away: and saints of the Most High will take the royalty (or kingdom) and hold it until an animate-age of the animate-ages.

19. And I sought accurately concerning the fourth wild-beast, because it was different from any wild-beast, very frightful, its teeth iron teeth, and its claws copper-claws, and it was eating and making fine, and was treading together the remnants with its feet.

20. And concerning his ten horns, the ten on his head, and the other that came up and shook out the first ones, and which had eyes and a mouth talking great things and its looks greater than the rest.

21. I was gazing, and that horn made war with the saints, and was strong against them.

22. Until the Ancient of Days came and gave the verdict (the judgment rendered) to saints of the Most High; and the appointed-time (or due-time) had arrived and the saints held the royalty (or kingdom).

23. And he said the fourth wild-beast will be a fourth kingdom on the earth, which will exceed all the kingdoms and will devour all the earth, and will tread it together and cut it down.

24. And his ten horns mean ten kings will arise, and after them will another arise, who will surpass in evil-doings all those before him; and three kings will he humiliate;

25. And words against the Most High will he talk; and the saints of the Most High will he wrestle with (or contend with) and he will think to change appointed-times and law, and it will have been with his hand (that is law will) until an appointed time and appointed times and half of an appointed-time.

26. And until he hath taken his seat to judge; and they will reverse the authority to make to disappear and perish unto completion.

27. And until the kingdom and the official-power and the majesty of the kings beneath all the heavens hath been given unto saints of the Most High; and its royalty is an eternal royalty, and all the authorities (or governments) will serve it as bond-servants and obey it.

28. Hereunto is the limit of the word. I Daniel (am speaking now), my thoughts were disturbing me exceedingly and my looks were changed, and the oracular-word I watched to keep in my heart (or "I committed it by heart" we would say perhaps).

COMMENT.

This dream-vision as herein written and explained seems to me clear enough as history before the event. Even Daniel himself could understand the coming events only as far as "hereunto," and the reader will observe that he prays for further light, and his prayer is answered as recorded in a later chapter of this book, which answer, the further light, we shall hope to make clear also when we come to it. What made him specially fervent and faithful in his votive-prayer just at that time we are told was, because he knew from an oracular word in Hieremias that the predicted "seventy years" of the captivity had been fulfilled, and the time, due time, had arrived for a restoration of Judah to their city and land. In short he was giving heed to "the more sure prophetic-word" that had preceded him. Some of us will do well to be following in the footsteps of faithful Daniel and giving heed to the unfulfilled prophetic word contained in this chapter, and "to be expectantly looking for this coming kingdom" on the earth here and not off up in the sky somewhere or in one of the planets like Mars for instance.

CHAS. GARDNER.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Bereans Column.

(Under this heading the society of "Bereans" of Illinois, will supply the copy, and endeavor to fill the space once a month.)

Dear Bereans:

The time is drawing near when we must decide what we will do about the Bible School. Can we afford to miss it? I am sure I can not.

Brother Lindsay is such a capable and willing teacher that after being under his instruction for ten days we must feel that "It has been good for us to be there." Let us all try to attend and make the meeting one grand good success.

With best wishes for same, I am,
Your Sister, in Christ.

ELISABETH EATON.

Dear Bereans:

My desire to be present at our assembly at Oregon, increases day by day. It is high time to set our hearts on going, and lay our plans accordingly.

A systematic study of God's Word for a term of ten days, to the exclusion of all other duties, cannot prove otherwise than beneficial. We are told to "Search the Scriptures" and while following that advice many hidden treasures are unearthed.

I hope to meet many new faces this year, as well as all of the familiar ones of past years. Come give it a trial and you will want to come again. Let it be a love for the truth that draws us there, and the motive not be lost sight of.

ALMEDA MITCHELL.

Dear Bereans:

Those of you who have been making a study of the lessons outlined in our booklets, realize something of the benefits derived from systematic Bible study. How much greater are the results when we have as a leader one adapted in every way as a teacher. This privilege is offered you in the Bible School at Oregon, Ill. The value of such work as we have experienced in our attendance the past two years has been such we wish every person to enjoy with us this feast of good things. Plan to be one of the class this year, it is worth making many sacrifices to attain to this end. The societies at a distance, we would urge to send one or two from their number. Let us learn all we can from God's Blessed Word. "Thy Word is a lamp unto my feet."

ANNA E. DREW.

THANKSGIVING AND PRAISE.

"Rejoice in the Lord, O ye righteous, for praise is comely for the upright. He loveth righteousness and judgment; the earth is full of the goodness of the Lord." Psa. xxxiii. 1-5.

We cannot praise the Lord enough for the many blessings he lovingly gives us; all around us daily we can see his goodness and great works; may we show forth our love for the Father at all times and not do or say anything that will grieve him. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. v. 20.

ROSETTA C. JOHNSON.

Dear Bereans:

I have been requested to write a few lines of encouragement to you and to urge each to be faithful in the good work in which you are engaged, for we believe it to be such. What a pleasant sight to see the young trying to impress upon the minds of others the necessity of studying the Word of God! The Bible tells us "to search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. In the years that are gone there was no organization whereby the young, in our faith, could have the opportunity to give their views upon these subjects, but now how different; they have been brought into public notice through the Berean column in THE RESTITUTION, and have there the privilege of writing and explaining Scripture as they understand it. It has given confidence and courage to many to put forth efforts in this direction, who would have never tried to write at all, and has been a help, not only to themselves and their own number, but has no doubt aroused the older ones to fresh energy and more fervor in the cause of the Master. Will not this inspire you to renewed action? We older ones feel a deep interest in the Bereans. Your time will not be spent in vain, but it will redound to the glory of God. Will it not be a pleasant thought, as we near the end of life's journey, to think we did what we could to spread the glorious gospel? How much better to spend our time in such a cause than in the fleeting pleasures of earth; they pass swiftly away and leave an aching void in the heart. On the other hand, time spent in the cause of the Master, brings peace and happiness. Many of your number have already put on Christ, to those who have not I would say, do so at once, that you "may be found of him in peace, without spot, and blameless." We are standing today upon the threshold of a great event. Christ told his disciples when he went away that he would come again. We have long been waiting for that return, we are still looking and watching for his coming. Our eyes shall see the King in his beauty and the land that is afar off.

We long to behold the land,
By prophets and sages foretold;
Earth being free from the curse
New beauties will then unfold.

To be with the ransomed throng,
And hear the heavenly strain;
With the angels to shout hosannas!
Our Savior has come to reign.

May we enter that glorious city,
Whose streets are paved with gold;
To gaze on its rapturous beauty,
For its glories have never been told.

MARY F. THATCHER.

Obituary.

Died, near Grovertown, Stark Co., Ind. May 25, 1905, Emma C. Collins, wife of Johnathan Collins, aged 37 years, 1 month, and 7 days.

The deceased was a daughter of William J. and Caroline Berry. Was born in Grant Co., Ind. Was married to Mr. Collins in 1884. To this union were born six children, four of whom, and the husband survive to mourn the loss of a loving and faithful mother and wife. One sister, four half sisters and four half brothers share with the bereaved family the grief consequent upon sundered ties of relationship.

About four years ago she was baptized into the saving name of Jesus the Christ, by the writer, and united with the little church at Eagle Creek, Stark County, and remained faithful up to the day of her death. The church looses by her death a faithful member. The funeral services were held on Saturday, May 27th at the Eagle Creek house of worship, and from thence she was borne to the cemetery near by and laid to rest, to await the coming of the Lord.

"How long shall death the tyrant reign
And triumph o'er the just
While the rich blood of martyrs stain
Lies mingled in the dust.

When shall the tedious night be gone,
When will our Lord appear?
Our fond desires would pray him down,
Our lives embrace him here."

JOHN L. WINCE.

Lewis Cuffel was born in Wayne Co., Ohio, Oct. 6th, 1833. Died May 28th, 1905, aged 71 years, 6 months and 22 days. He leaves three children, Mary J. Barr, of Hammond, Ind. Wm. H. Cuffel, of Akron, Ind., and Ezra E. Cuffel, of Chicago, Ohio. Sarah J. his beloved wife preceded him Feb. 10th, 1905.

He was afflicted for many years but patiently endured all until death relieved him. He died in hope of a glorious resurrection when Christ the Life Giver appears to judge the quick and dead.

Future life through Christ the Life Giver was the theme upon which the writer spoke to those assembled. Blessed hope, how it lightens the darkness of the tomb, how we long for deliverance through him who burst the bars of death and lives forevermore.

J. F. WAGONER.

Sarah Jennatie Appleyard was born near Sacremento, Cal., May 1, 1871. Died of blood poison at her home at Fort Dodge, Ia., April 10, 1905. On Sept. 27, 1891 she embraced the things concerning the kingdom and was baptized. Soon after moving to Wall Lake, Ia., where she lived until Oct. 1904. She graduated from the high school at Wall Lake, May 20, 1895. Was married to W. T. Alstrand, June 2, 1901, moving to Ft. Dodge, Oct. 8, 1904. All who know Nettie, as she was commonly called, could always testify to her sweet disposition and her eagerness to help others. She was the oldest daughter of Brother Thomas Appleyard who with his wife and three daughters are left to mourn, but not as others who have no hope. By request of Mr. Alstrand funeral services were conducted by Rev. Baird of the Presbyterian church after which she was laid away in the Ft. Dodge cemetery to await the call of him who said "I am the resurrection and the life." May the time soon come when the knowledge of the glory of the Lord will cover the earth as the waters cover the sea.

O. J. ALLARD,

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

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Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

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A Friend to the poor	1.50
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Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 11, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:18 a m daily, 3:00 a m daily, 5:50 a m except Sunday, 9:45 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:23 except Sunday, 7:40 p m daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:10 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 2:02 p m except Sunday, 1:35 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hunes, Ticket Agent, Plymouth, Ind.

St. Paul, Minneapolis and Duluth.

Four magnificent fast daily trains from Chicago to St. Paul and Minneapolis and two to Superior and Duluth. The electric-lighted Northwestern Limited and Duluth Superior Limited to the Head-Of-The-Lakes, include all that skill and Liberal expenditure can provide for comfortable and luxurious travel. Beginning June 1, round trip summer tourist tickets will be on sale daily from Chicago at the rate of $16.00 round trip St. Paul and Minneapolis and $20.00 round trip to Superior and Duluth, with correspondingly low rates from all points. For full information, apply to your nearest agent or address, A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—June 30.

Niagara Falls Excursions,

The first of the Niagara Falls excursions over the Pennsylvania Lines for the summer of 1905 will be run August 10, from Plymouth. The fares will be especially low, and the return limit will be sufficient for pleasant side trips to Canada. Further information about trains, through time and particulars about other summer outing trips may be ascertained from ticket agents of Pennsylvania Lines.—Aug. 10.

Do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, rest, whatever it is, take hold of it at once, and finish it up evenly; then to the next thing, without any moment dropping between.

It is wonderful to see how many hours prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And, if you find yourself where you have so many things pressing upon you that you hardly know how to begin, take hold of the very first one that comes to hand, and you will find the rest all fall in line and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in squads it is easily vanquished if you can bring it in line.

A man was asked how he accomplished so much in life. "My father taught me," was the reply, "when I had any thing to do, to go and do it."
—*Leisure Hours.*

The Ideal Student.

The ideal student is not a snob in any sense of the word. He is not dependent upon his good looks or his bad looks, on the part of his hair, the style of his eye-glass, the cut of his coat, the shape of his boot, the presence or the absence of the shirtwaist. Neither is he dependent alone upon the size of his muscle, the distance of his jump, his speed in running, the curve of his ball, or his agility and strength in football. He does not take pride in the number of parties and receptions which attends, and his general popularity. Neither does he become a book-worm, spending all his time and energy trying to make excellent grades, thereby becomeng a mere machine and drudge. He is not a dyspeptic mentally or physically. He is not a flirt, a shirk or a dude.

He is not wholly a negative creature. There are many positive points in his character. He is neat in dress and easy in manner. He enjoys the best society and the best entertainments. He is fond of outdoor sports, but looks upon them only as a means of recreation, in order to put himself in condition for the more serious duties of life. He is systematic in his work, having regular hours for study, pleasure, and recreation, and allows nothing to interfere with his work. He has high ideals of morals and does everything in his power to make the moral standard of his college higher than ever before. He is independent in thought and in action without being dogmatic and self-centered. He is a severe critic of himself and charitable towards others.

In a word he uses every legitimate means to cultivate to its highest capacity every good and perfect gift with which he has been endowed.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A MINISTER'S REASONS.

I have a new addition of "A Minister's Reasons for leaving his Church," a pamphlet of 22 pages, which I will mail at 5 cts. per copy, or ten copies for 40 cts.

A. H. ZILMER, Plymouth, Ind.,

Low Fares West and Southwest.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—July 15.

Consider this Outing.

By far the most attractive trip for health and pleasure the coming vacation season is that offered by the Seashore excursion Thursday, August 17th, over Pennsylvania Lines to Atlantic City, Cape May and seven other famous summer havens on the Atlantic Coast.

The fast through trains over Pennsylvania Lines take passengers in a few hours out of the heat and humidity of summer to the cool breezes of old ocean. This mid-August excursion occurs in this season for rest when it is most convenient to leave business. Excursionists have the added pleasure of seeing Atlantic City when it is in full tide of the fashionable season. The greatest representative gathering ever known at any resort are seen at Atlantic City. As many as 50,000 people at one time promenade the famous boardwalk. The fashionable bathing hours present an unparalled scene—fully 100,000 bathers in the sea and on the beach.

The healthful effect of the seashore trip is due to the salt and pine air. So beneficial has this proved that physicians send their patients there to get the benefit of breathing the pure ocean air.

Special low fares will be in effect for this Seashore excursion. Full information will be freely given by local ticket agents of the Pennsylvania Lines.—July 1

Announcement.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20, inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come. That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 146 Brookdale St., Cleveland, Ohio.

Excursions to Colorado June 29th to July 3d, via Pennsylvania Lines. Special low fares to Denver, Colorado Springs and Pueblo, account International Epworth League Convention. Good time for health and pleasure seekers to visit famous Rocky Mountain resorts. Get full information from ticket agents of Pennsylvania Lines.—July 3.

Baltimore Excursions.

Excursion tickets to Baltimore for the Christian Endeavor International Convention will be on sale to Endeavorers and the general public July 2d, 3d and 4th, 1905, over Pennsylvania Lines.

These tickets are good on regular fast through trains enabling passengers to go in a few hours to Baltimore. Returning, the same convenient train service is provided. These excursions will be a favorable time for seeing the famous scenic attractions and principal industrial and historical points along the Pennsylvania route.

Full particulars about fares and free booklet describing interesting sights enroute and at Baltimore, hotel information, etc., may be obtained from local ticket agent of Pennsylvania Lines.—July 4

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

VANDALIA RAILROAD COMPANY.

In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 46, Daily,	8:40am
No. 40, daily, For South Bend	11:50am
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No. 48, Sunday only	6:18pm

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No. 41, Ex. Sun. For Terre Haute	6:43a m
No. 43, Ex Sunday	11:30am
No. 45, daily,	5:44pm
No. 47, Sunday Only	8:15am
No. 49, " "	7:45pm

No. 47 & 48 South Bend and Culver trains.
No. 40 & 46 South Bend & Logansport trains.
Other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Buszard Agt., Plymouth, Indiana, or

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders of stamps to the author, A. H. Zilmer, Plymouth, Ind.

Vandalia R. R. Co's. Excursions.

Fourth of July, 1905, one fare plus 25 cents for the round trip within 200 mile limit, sell July 1st, 2nd, 3rd and 4th, 1905. Final return limit July 5th, 1905.

Home Seekers and Second Class Colonist rates to Southern and Southeastern territory, 1st, and 3d, Tuesdays of each month.

International Epworth League, Convention, Denver, Colo. $28.55 for round trip, June 29th to July 4th, final limit July 14th, 05.

National Encampment Grand Army of the Republic, Denver, Colo., $21. 75 for round trip, Aug., 29 to Sept., 3.

Lewis and Clark Exposition, Portland, Ore., and many other Pacific Coast Points excursions during the summer and fall of 1905.

Commencing June 4th and continuing every Sunday during the months of June, July, August and September, 1905, The Vandalia R. R. Co. will sell special rate tickets Plymouth, Ind., to Culver, Ind., and return good going on train No. 47, leaving Plymouth at 9:15 A. M. returning on train No. 48, leaving Culver at 5:50 P. M. same date. Fare for round trip for these trains 25 cents. Full fare will be charged on train.

Please call on P. J. Buzzard agent Vandalia R. R. depot for further information.

Seeing America.

In certain respects the excursions to the Lewis and Clark Centennial Exposition, Portland, Oregon, via Pennsylvania Lines, beginning May 23d and continuing through the summer, offer advantages never before presented to Exposition visitors. The trip to the attractiveness of the extensive exhibits, includes the journey through the Scenic wonderland of the Rocky Mountains and the Cascade Range, and what American has not looked forward from the days of the geography class in school to the time when those great sights should be seen in reality? The time was never so favorable as now. The trip may be made less expensively than ever. For only a slight difference in fare tourists may extend their trip to San Francisco and Los Angeles. The return trip may be made over a different route, enabling travelers to view much more of the West. For full particulars, fares, dates of special excursions to Portland on account of Conventions, through lines and passenger service apply to Ticket Agents of Pennsylvania Lines.—July 1.

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rotha and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., nafollowes—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m The faithful always welcome. P. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Chaney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1740 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Alice school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Ralsin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Rollbrook and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 81½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Jos M B Major Pastor.

The Church of God at Newark, N J meets 17-19 W Park at 8th floor, at 2:30 each Sunday. All welcome.

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Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

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The Restitution.

—WEEKLY PAPER—

A. R. UNDERWOOD, Publisher

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Some murmur when the sky is clear,
And wholly bright to view—
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of the night.

Communicated.

The Book of Daniel.

CHAPTER 6.

1. And it was pleasing in the sight of Darelos and he established in his royalty one hundred and twenty satrapies to be in all his kingdom.

2. And over them three directors, of whom Daniel was one, to whom the satraps were to give an account, that the king might not be annoyed.

3. And Daniel was over them, because exceeding spirit was in him, and the king established him over all his kingdom.

4. And the directors, and the satraps sought to find a pretext against Daniel; and they found no pretext nor stumbling-step nor fault to bring against him; because he was faithful.

5. And the directors said, We shall find no pretext against Daniel, unless in the laws of his God.

6. Then the directors and the satraps stood in the presence of the king and said unto him, O king Darios, live forever.

7. All those over thy kingdom, military-leaders and satraps, subordinates and local-rulers, have taken counsel together to establish by royal institute, and to make it strong by limitation, that whoever shall ask anything from any god or man for thirty days other than from thee, O king, shall be cast into the pit of the lions.

8. Now then, O king, set the limit and promulgate it in writing, that it may not be changed, a decree namely of Persians and Medes.

9. Then Darelos, the king, directed the decree to be written.

10. And Daniel, when he became aware that the decree had been ordered, entered into his house; and with his windows opened in his upper-suite toward Hierousalem, and three stated times a day he continued to kneel and offer votive-prayer, and confess in the presence of his God, even as he had been accustomed to do before.

11. Then those men covertly watched and found Daniel asking and beseeching of his God.

12. And they go and say to the king, O king, Didst thou not set a limit, that any man who shall ask anything from any god or man for thirty days, other than from thee O king, should be cast into the pit of the lions? And the king said, The word is true, and the decree of the Medes and Persians may not be evaded.

13. Then they made answer and they say in the presence of the king, Daniel, the one from the sons of the captivity of Joudaia hath not subjected himself to thy decree, and three stated times a day he asketh for his things from his God.

14. Then the king, when he had heard the thing said, was very much grieved on his own account and for Daniel's sake he strove to deliver him, and until evening he was struggling to deliver him.

15. Then those men say to the king; know, O king, that it is not lawful for Medes and Persians to change in the way of any limitation and disposition, the decree which the king may dispose.

16. Then the king said the word and they led Daniel and cast him into the pit of the lions; and the king said unto Daniel, Thy God whom thou dost serve (for him) unremittingly, he will deliver thee;

17. And they brought a stone and placed it upon the mouth of the pit, and the king sealed it with his finger-ring and with the finger-ring of his great men, so that the affair with Daniel might not be changed.

18. And the king went home and lay sleepless, and delicacies were not brought in unto him, and sleep stood away from him; and God shut the mouths of the lions, and they did not annoy Daniel.

19. Then the king arose at dawn with the light, and went with haste unto the pit of the lions;

20. And while drawing nigh to the pit he called with a strong voice, Daniel thou bond-servant of the living God, thy God whom thou art serving unremittingly has been able to deliver thee out of the mouth of the lions has he not?

21. And Daniel said unto the king, O king, live forever.

22. My God sent his angel and shut the mouths of the lions and they have not harmed me because uprightness was found to be mine, and in thy sight, O king, I had committed no error.

23. Then the king showed himself very good to him, and said that Daniel should be brought up out of the pit; and Daniel was brought up out of the pit, and no corruption was found in him, because he had trusted in his God.

24. And the king said the word and they led the prominent men who had falsely accused Daniel and they were cast into the pit of the lions, they and their sons and their wives; and they had not reached the bottom of the pit e'er the lions had mastered them and munched all their bones.

25. Then Darelos the king wrote unto all the lailies, tribes, tongues who were dwelling in all the land; may peace have been multiplied for you.

26. From my face hath this decree been promulgated, namely, That in every realm of my royalty, ("en pasee archee mou" here translated "In every realm of my") they be trembling and fearing from before the face of the God of Daniel, because he is a God who liveth and abideth forever, and his kingdom will not have perished by corruption, and his lordship will be unto completion.

27. He interveneth and delivereth and he causeth (or is the author of) signs and prodigies in the heavens and upon the earth, he namely who delivered Daniel out of the hand of the lions.

28. And Daniel went straight forward in the royalty of Darelos and in the royalty of Kuros the Persian (Persos).

COMMENT.

The student should take his "Herodotus" and read what "the Father of History" says of this same Darelos king of the Medes and Persians. For he has a great deal to say about him and Kuros (Cyrus) and the city of Babuloon. Of course the account which Herodotus gives is given from the standpoint of secular and uninspired observation of this wonderful old civilization, while the glimpse and broad generalization we get historically here is from the divinely inspired standpoint and for a higher moral purpose than the mere writing of history. Naturally God and his bond-servant Daniel do not appear in the account Herodotus gives; but the invisible controlling power—the unseen hand does appear through all the heathen divination and superstition that Herodotus traces and the unaccountable nobility of character which he depicts in both these notable men Darelos and Kuros (Cyrus). The differences of reading in this chapter though not as marked as in the preceding chapters are worthy of notice on the part of the diligent student and inquirer.

CHAS. GARDNER.

A religion of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies true hope; not in rapture, but in reality, lies true life; not in the realm of ideals, but among tangible things, is man's sanctification wrought.—*Henry Drummond.*

"The mission of greatness is to minister not to master; to give, not to govern; and its scepter is love, not force."

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. Read PLYMOUTH, INDIANA, JUNE 28, 1905. NUMBER 24.

Exhortation at the Breaking of Bread.

PSALMS CXVI. 12.

"What shall I render unto the Lord for all his benefits toward me?" What shall I render? This is a great question that we should ask ourselves. Not what shall some one else return or give to the Lord, but what shall *I* render for his benefits to me, how can I thank him? How can I tell of all his benefits? It is more than tongue can tell. If I gave him all my time, all my thought, my life, I could not render unto him or return in any measure his great benefits. Then how can I render or pay him? Only in the way he asks. By having faith in his promises, by believing on the Son whom he sent? By having confidence in his Word, for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end; endure, believe in just his Word, for God is grieved with those who disbelieve his Word; and without faith it is impossible to please God. By faith the elders obtained a good report. Then if I believe in God and his Son Jesus, and that in him only can I gain eternal life; that Jesus my Savior died and rose again, that he is coming again, that he will be King and rule over the whole earth, that if I obey him and live godly, take his name by being immersed, and keep him in memory by gathering with those of like precious faith and partake of the emblems of his death, keep him in memory till he comes. By him therefore let us offer the sacrifice of praise to God continually; that is the fruit of our lips, giving thanks to his name, with such sacrifice God is well pleased. Then if I keep the faith and keep myself unspotted from the world, give unto him a continued thanksgiving, then I and all who will serve him can render unto the Lord that which is well pleasing in his sight. Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him. O what a benefit, what a favor conferred upon us by God, that through his Son we can become heirs with Christ, sons of God. How can I tell, and what can I render when the Word of God is so full of benefits, that has bestowed upon you and me? Jesus when speaking to the Jews concerning tribute money, said unto them, Render unto Cesar the things that are Cesar's, and unto God the things which are God's. Then let us give unto the world only such things as are commanded, and to submit to the laws and ordinances of men. But render to God the sacrifices that are well pleasing in his sight, a continual thanksgiving to his name for all his benefits.

O render thanks to God above,
The fountain of eternal love;
Whose mercy firm through ages past,
Has stood and shall forever last.

Who can his mighty deeds express,
Not only vast but numberless,
What mortal eloquence can raise,
His tribute of immortal praise.

ELLA KNOWLES.

"Let thy tender mercies come unto me." We have a very merciful Father, if we had not I am afraid we could not be accepted of him. In Lam. iii. 22, we read, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." 1 Cor. i. 8, He is called the Father of mercies. The earth, O Lord, is full of thy mercy. Yes, the earth is full of his mercy. If every one could only realize that it is God who should have all praise, and honor, and glory, for the wonderful mercy and love displayed in the earth. "For thy mercy is great above the heavens, and thy truth reacheth unto the clouds. Not unto us, O Lord, but unto thy name give glory, for thy mercy's and for thy truth's sake."

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

MARY KNOWLES.

To the brethren in Ohio:

We have been invited to Cleveland and Glenville to take part in special meetings there, Sister C. Cowell having been granted the use of the school at Glenville. May the Lord find some minds there that the truth may enlighten to obedience. From Cleveland we go to Sisterville, West Virginia, Saturday June 17th, for one week or more. Bro Farley having secured the city hall for a series of meetings. Much interest was shown at our last visit there. We hope for fruit to the glory of God.

P. & M. NEILL.

Dear Sister Woodward:

Most timely is the call in THE RESTITUTION sent out by Bro. Woodward and yourself to all in Michigan who exalt the Lord Jesus by faith in his near coming, and through whom only we have promise of eternal life. Will a goodly number respond by being present at the little church where for so many years near by believers have welcomed all who come to this yearly feast? So prays writer of these lines, who, six years ago counted one at the June Conference in Dutton. I am thinking of the sisters banded together as an "Aid Society," and would ask each member to consider whether she would have been likely to do as good service outside of the organization as within. Look where you will results of separate individual efforts do not measure up to that produced by co-operation. Shall we not be wise in these things as people working for civic righteousness? Union is strength in all lines of endeavor. I think of Paul's picture of Christian warfare in his Ephesian letter—the various means for good equipment. And by this, he says, "having done all, to stand." Surely we may rightly infer that he would counsel standing together. In this gospel age it becomes us who profess love for Christ, the emancipator of woman, to neglect no opportunity for special work in his name. O let us not have need of the prophet's admonition, "Rise up, ye women that are at ease." We may be hard workers for what makes for material prosperity, but let us see to it that we leave not undone that which makes for deeper spiritual life. In closing, I would recall to our minds the burden of a message once sent by that dear saint, S. R. Wince, whose faith and works are in unison. She pressed the duty of giving "tithes" as one of great importance in right discharge of Christian duty. It is good to know of many who are inquiring for the "old paths" as regards this practice. Suffer me to repeat the Aaronic benediction, praying it may abide in all our hearts. The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

Yours in the hope of Israel.

M. M. NICHOLS.

Obituary.

George Henson died at his home five miles southwest of Paris, Ill., June 14, 1905. He was born June 15, 1840, and thus lacked but one day of being 65 years old. He enlisted in the War of 1861, as a private in Co. K., 62, Illinois Infantry. In February, 1868, he was united in marriage with Cynthia LeMasters. To this union were born seven children, the eldest, Dollie, dying in infancy, the living are Frank, Nancy, Thomas Jefferson, Hatch, Maud Ethel and LeRoy. George Henson united with the Church of God when a young man and has lived a Christian life, a devoted husband and loving father. Through all his sickness, dating back almost two years, he has been a remarkably patient sufferer, loved and respected by all. He has lived to see all his children married and settled in life, which was a great comfort to him. The widow will be so lonely now, but she cared for him so tenderly, which is her comforting thought. The children have lost a loving counselor, the grandchildren of whom there are fourteen, have lost a loving grandfather, but some of them are old enough to remember him in the years to come. Words of comfort were spoken by Mr. Sylvester Eldrige, based on the 14th chapter of Job; after which we followed George to the beautiful cemetary in Paris, where amid beautiful flowers and warbling birds he is taking his last sleep, waiting the voice of his Master, who will call him from his (to him) short sleep to meet him in the air. Then in the earth made new we that are faithful will meet him, never more to be separated again, for there will then be no more death, neither sorrow nor crying, nothing to mar the happiness of the faithful. George seemed very near to us, having married a cousin of my husband.

Oft we have mingled together,
Sometimes in prayer and song;
Now when we meet this one we greet,
Never again in our throng.

Sweetly the form will be sleeping
Under the cypress shade;
And though we be fondly will we
Cherish the name of the dead.

They are going down the valley,
The dark death valley,
We'll see their faces never more
Till we pass down the valley,
The deep dark valley;
And meet them on the other shore.

AZORAH M. SCHOUGH.

Lorenzo Ray Horning was born in Otsego, Michigan, March 3rd, 1881. Died in Kalamazoo, Michigan, May 28th, 1905, of tuberculosis. Ray had been in poor health for three years, confined to his bed since January. He died believing in the all-atoning blood of Christ being sufficient for his salvation. He was buried in Watson. We were absent from home at the time of his death, and could not officiate as we had promised to do, but sympathize with the mother, our dear sister in Christ, and pray God to stand by her in her trials. She has already had many hard places to pass through, never faltering from her trust in God, may she still cling to the blessed promises.

Volney S. Bourne was borne Aug. 25th, 1819, in New York. Died March 26th, 1905, in Plainwell, Mich., of pneumonia. Several years ago Bro. Bourne came into the gospel truths and has always received much comfort in his hope. The only gospel preaching he has had for years has been the reading of THE RESTITUTION, which has afforded him great pleasure. He leaves a wife, who thank God is also trusting in the blessed promises of God. We commend her to the keeping of the great Guardian of his flock. We were also absent from home at his death, and the funeral services were conducted by one of the village pastors.

M. A. WOODWARD.

Selections.

What Can You Do?

There are certain things that you can do which no one else can do. Either through peculiar ability, or special opportunity, these things lie within your reach as within the reach of no one else. There are also certain things which you can do better than you can do some other things. You may not know what they are, but there are some things for which you have a special aptitude and ability. If then, you can find out what thing you can do which no one else can do what things you can do better than you can do any thing else, you may find some light upon the special work to which God may be calling you.

It is also true that you may not only be able to do some things which no one else can do, but you may be able to do certain things better than any one else in the world can do them. You may have so investigated certain questions, so familiarized yourself with certain methods, and so trained yourself to certain specialties, that you can do those things as no other living person can do them.

If this is the case, then the question may arise, Are those things which you can do better than any one else can do them, things which really need to be done? There are many things which one can do, which are not important. It is said that Dr. Johnson once heard a piece of music which was pronounced "very difficult" to play.

"Difficult?" said the old grumbler, "I wish it were impossible."

There are things which are so hard to do that they are not worth doing, like the horse which was hard to catch and was good for nothing after he was caught. If we devote our energies to practicing and doing trifling things, needless things, and worthless things, no matter how well we may do them, nor how expert we may become, we are still doing useless work. But if we can do work which must be done, and work which others cannot do; or if we can do needful work, and do it better than any one else can do it, then we have our place to fill and our parts to act in the world's affairs and find ourselves needed in the great system of human effort and existence.

The man who is not wanted in the world in which he lives, has by some means or other missed his course, and failed of the training which would best have developed his powers. The man who has learned to act his part and do his work, that part being a needful one, however humble it may be, will find that he has not lived in vain, and that he holds a place in this world which cannot be left vacant, and which he is especially qualified to fill.—*Christian.*

Power of the Sweeter Song.

We can fight the world's evil best, not merely by trying to shut it out of our life, or ward it off, but by having our hearts so full of good that the evil power will be more than counterbalanced. In the old legends the sirens sang so sweetly that all who sailed near their home in the sea were fascinated and drawn to their shore only to be destroyed. Some tried to get safely past the enchanted spot by putting wax in their ears, so that they should not hear the luring bewitching strains. But Orpheus, when he found a better way. He made music on his own ship which surpassed in sweetness that of the sirens, and thus their strains had no power over his men.

The best way to break the charm of this world's alluring voices is not to try to shut out the music by stopping our ears, but to have our hearts filled with the sweeter music of the joy of Christ. Then temptation will not have power over us, because there is a mightier power within us. A deep love for Christ is the best antidote against the debasing influences sin.

Asbury Park Tour. "National Educational Association Special" to Run Over Pennsylvania Lines.

Teachers and others who contemplate taking advantage of the excursions to Asbury Park for the National Educational Association Convention will be interested in "The National Educational Association Special," which will run over the Pennsylvania System through to Asbury Park. This solid train of Pullman sleeping cars, Pennsylvania standard vestibule coaches and dining car will be run July 1st, receiving Asbury Park excursionists at Plymouth at about 1:20 p. m. on that date. "The N. E. A. Special" will make a daylight run over the Alleghany Mountains, the trip which travelers declare excels the view of the Alps or along the Rhine, and reach Asbury Park on the afternoon of July 2nd. The train will be in charge of a representative of the passenger department to personally conduct all arrangements for the comfort of tourists, and insure a pleasant trip. Holders of tickets reading via Washington may return through New York, Philadelphia, Baltimore and Washington, with stop-overs at all those cities. Excursion tickets to Asbury Park will be sold for regular trains over Pennsylvania Lines June 29th and 30th and July 1st and 2nd. Full particulars about stop-overs, routes, fares and free booklet describing hotel rates and accommodations at Asbury Park and Ocean Grove and also describing most interesting sights, may be obtained by addressing C. L. Kimball, A. G. P. A., Chicago, who will reserve sleeping car berths.—July 1

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 28, 1905.

PEACE negotiations are being arranged very slowly, as if neither nation wished to be in any haste about it.

FRANCE and Germany have not yet settled the Morrocco affair, though it is hoped that moderation will win, and war be averted.

BROTHER Gardner's articles got mixed by accident, and chapter seven got in before chapter six. Readers can arrange them in order easily.

THE cabinet of the King of Sweden are accused by their parliament of being too moderate with the seceding Norwegians, and now demand that Norway be forced back into the union by force of arms.

WE will have an article from Brother Joblin for next issue. He has been contending with sickness, and is yet in much deep affliction, but is hopeful of a brighter day coming soon. May the Father sustain him and his is our prayer.

ALL over Russia, there is the red flag of revolt. Cossack soldiers are given full liberty to shoot down the people who want relief from the burdens that are heaped on them. In places the Jews are given the worst of it, and in rural districts the peasants are sacking the estates and applying the torch. Meanwhile the Japanese are forcing the War in Manchuria, and some unofficial reports indicate that the Russian Army is in a very dangerous position, and may be surrounded completely soon.

Communicated.

The Christian and the Secret Society; An Appeal to the Conscience.

Christian is from *Christianos*, and is derived from Christ. A Christian is a person who is related to Christ. He is a disciple of the Bearer of this title. Like the first disciples of the Lord, he has been called out of the world. He is a person who, having been redeemed with the precious blood of Christ, considers himself not his own, but Christ's. To him Christ is all in all. In Christ he has redemption through his blood, even the forgiveness of sins. In Christ he has access to the Father. In Christ he is an heir to the promises of God. Christ is his life and his hope. In suffering he has consolation in Christ. If he would be victorious over the flesh and the world, his triumph is in Christ. He has been crucified with Christ, and reckons himself to be dead indeed to sin. All spiritual blessings are to be found in Christ. As the members of the human body are governed by the head, so he, belonging to the body of Christ, the Church, is subject to Christ, the Head. He counts all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Christ will awake him from the sleep of death, and give him eternal life. Is there any blessing, favor or benefit for this world or the world to come, which may not be obtained in or through Christ? Not one. Does he seek holy companionship which will make him Christ-like and God-like in his character? It may be found in communion with those who, like himself, have Christ for their pattern. Does he crave gratification of mind? In Christ may be found joy unspeakable and fullness of glory. The Christian may truly sing,

> "Thee, O Christ, art all I want;
> More than all in thee I find."

Has the Christian need of joining a secret society to enhance his riches in Christ? Or to brighten his prospects in this or the world to come? Or to give him a keener appreciation of Christ? Either the lodge supplies a real need which can not be gratified in the service of Christ, or there is no reason and no excuse for a Christian to identify himself with a secret order. Union with a lodge is equivalent to a confession that there is a sense of need which can not be, or at least is not, satisfied by anything offered in the service of Christ. Can the Christian, who can truthfully claim all that is set forth above, and more, afford to cast reflection upon his Lord and Master? Is he justified in saying, either in words or in effect, "The secret order offers some real good which is not to be found in Christ?" This is what he must do and does by joining the lodge.

But what is the lodge, and who are the men composing it? Here are men of all shades of character and belief: Professed Christians, Jews, Mohammedans, skeptics and agnostics; who have met upon a common level. As one has aptly said of the members of a certain order, "A.....lodge is the strangest medley of priests and murderers, deacons and whoremasters, decent men and loafers, drunkards and rowdies that the allseeing Eye ever looked upon." It is said of one order that its "religion" is so broad, "and so carefully are all sectarian tenets excluded, that the Christian, the Jew, the Mohammedan may and do harmoniously unite in its moral and intellectual work with the Buddhist, the Parsee, and the worshipper of deity under every form." This sentiment also finds expression in song, thus,

> "In one immortal throng we view,
> Christian and Pagan, Greek and Jew,
> But all their doubts and darkness o'er
> Only one God adore."

The man whose interests are in the lodge is a fraternity man. No matter what he may have, or claim to have, in Christ and His teaching, this sinks entirely from view within the precincts of the lodge. Nothing is here said about the gospel of Christ; nothing about redemption through His blood, even the forgiveness of sins; nothing about the covenants of promise; nothing about any of the things that pertain to the precious faith of the gospel. Whatever he may think about these matters outside of the lodge, he must dismiss them the moment he enters. Christ as the Giver of all the blessings of God, the Mediator between God and men, is ruled out, if not in so many words, nevertheless just as effectively.

That which makes men "brethren" in Christ does not make them brethren in the lodge. This is proven by the fact that a man can not gain admission to the lodge and its real or imaginary benefits simply because he is a Christian, be he ever so devout. He must first apply for membership in the manner prescribed by the order, pay his fees, solemnly agree not to divulge the secrets and signs of recognition, whatever these may be, promise unconditional obedience to the behests of the lodge, and be duly "initiated" into the secrets of the order. This, and this only, constitutes the basis of brotherhood in the secret society. He may possess every moral virtue, but if the foregoing requirements are not fulfilled he is not received or continued as a member of the order. Upon the other hand, that which makes men brethren in the lodge does not make them brethren in Christ. A man can not gain admission to the Church of the living God upon presentation of his lodge credentials, be they ever so flattering. This proves that the two have nothing in common. They originate in different sources, their interests are not the same, their aims are not identical.

The candidate for initiation confesses in effect, if not in so many words, that up to that time he has been groping in the darkness, and is now seeking for light at the doors of the lodge. "There he stands on the threshold of his new.....life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered with the pollutions of the outer or profane world, he comes inquiringly to our doors seeking the new birth and the removal of the veil which hides divine truth from his unitiated eyes."

If he is a Christian, his attitude is a tacit admission that, notwithstanding he is identified with Him who is the Light of the world, there is some darkness which the lodge, and not Christ can dispel. He further says in effect that he expects to find more light in the lodge, no matter who and what its members, what its work, what its secrets, or how offensive to God and repugnant to decent men, than he could find in Christ. At the same time he is in utter ignorance of what light or want of light may exist in the lodge. He is required to solemnly promise not to divulge the secrets of the order which he expects to join, though he is not told beforehand what they are. Is that the proper way to give light to those who are in darkness? Is it the way for the Christian to obtain it?

A minister was once called upon to offer an "invocation" at a lodge banquet, and ended his prayer with an appeal to "Jesus Christ our Lord." He was afterward sharply criticised by a member of the lodge for offering prayer in the name of Jesus. The critic said that Jesus Christ had better be left out so as not to offend the Jews who are members of the order. This shows conclusively that Jesus Christ was not mentioned in the regular lodge meetings, and those Jews were not familiar with the petition used. So the Christian who desires to offer prayer in the name of Jesus in connection with the lodge finds himself confronted with these alternatives: Either he must leave out Jesus Christ; or he will offend those "brethren" who are not friends of Jesus Christ. Shall he be ashamed of his Lord and Master and deny Him in the presence of his lodge brethren for fear of offending them? Or shall he be so forgetful of common courtesy as to bring Jesus Christ with him into lodge associations, when he knows beforehand that there are some "brethren" who will take offence at the mention of the Lord whom he loves? He can do neither of the two. Christ was the Sent of God, and whosoever receives Him, receives God whose representative He is. John xiii:20. But "he that honoreth not the Son, honoreth not the Father which sent him." John v. 23. And "whosoever denieth the Son the same hath not the Father." 1 Jno. ii. 23. Therefore to deny and hate, and not to honor and receive the Lord Jesus Christ as God's Representative is to deny, hate, dishonor and reject God Himself. In other words, to be Christless is to be Godless. All the pious talk about belief in a "Supreme Being" which is done by lodges and lodge members is not sufficient to exculpate them from the charge that they are rejecters of God.

There are many in the lodge who do not believe in God, who reject the Bible, who look with disdain upon the Church, and regard Christianity as out of date and unworthy of their notice. The "Supreme Being" in which they profess to believe when received into the lodge is no more the God of the Bible than is Buddha or the fetich of the African savage. With these a man becomes identified when he joins the lodge; and if there is any real brotherhood between himself and them, it is either because they have been elevated to his level, or he has been degraded to theirs; or else he has been elevated, and they degraded. He can not bring them to his own level, for Jews, Mohammedans, skeptics and agnostics will be offended at the mention of Jesus Christ. Hence he must accommodate himself to them, and leave out his Master whom he professes to love and serve outside of the lodge. Is such an attitude to be understood as loyalty to Christ? Or is it not rather an evidence of friendship with the world and disloyalty to the Lord? The Christian, to be sure, is and ought to be as obliging and accommodating as anyone in the world, but he is always and everywhere a Christian. Inasmuch as he is neither a Christian, a Jew, a Mohammedan, a skeptic, or an agnostic in the lodge, there is but one reasonable course left open to him, which is this: He will never knowingly commit himself to any principle or be identified with any association or party which excludes or sets aside his Lord and Master. He is consistent with his profession of loyalty to and love for the Lord Jesus Christ.

It is claimed the "work" of some orders is taken from or based upon the Bible, and that the latter is used in the lodge. From what portion of the Scriptures might that work be taken? Is it from Moses and the prophets? They wrote concerning Christ. Luke xxiv. 44; John i. 45. He is that Prophet whom we are commanded to hear. Deut. xviii. 18; Acts iii. 22. Do they read these portions of Scripture in the lodge and seek to impress them upon the minds of the hearers? And do these, as in the days of the apostles, believe the things concerning Christ so brought to thier attention? Acts xvii. 1-12. Do they go forth from the lodge obedient believers in the Lord Jesus Christ, whereas, on entering, they were Jews, Mohammedans, skeptics, or agnostics? If such were the case, there would certainly be no objection to prayer in the name of Jesus at a lodge gathering. Since such objections do exist, it is evident that those portions of Scripture relating to Jesus Christ are not impressed upon the members of the lodge; the real motive of the careful culling of isolated Scripture texts becomes apparent, and the claim that the work of the lodge is taken from the Bible falls flat. They do not get at the heart and core of the Scriptures which is Christ, but sedulously avoid it. The members of one order, at banquets and other public gatherings, speak volubly of King Solomon, one of its degrees is dedicated to him, and opened and closed "in the name of God and King Solomon." "And behold a greater than Solomon is here." Matth. xii. 42. They are so absorbed in their devotion to the less as to have no time or place for the Greater. They speak of "the Holy Saints John," meaning John the Baptist and John the evangelist, but they seem to overlook or forget that John the Baptist bore witness to "that Light" which is Christ, that men might believe on him. John i. 7-8, and that "the holy Saint John" the evangelist, according to his own words, wrote his narrative concerning Christ for this specific purpose, "that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." John xx. 31. To what purpose is all this pretended veneration of those servants of God, one the "friend of the Bridegroom" John iii. 29, the other a chosen apostle Matth. iv. 21, and both faithful witnesses of the Lord Jesus Christ, when not one word of their testimony is allowed to be presented in a place "dedicated to the Holy Saints John?" What mockery!

What is the effect of devotion to the secret society upon the Church member? Is he more loyal to Christ and more faithful in the performance of his duties toward the body of Christ on account of such devotion to the lodge, or is he less so? It can not be truthfully said that his interest in the concerns of the Church is enhanced by his affiliation with the lodge. But it is beyond contradiction that many, very many, are regular and punctual in their attendance at the lodge meetings, while they are seldom seen at even the Sunday morning gatherings of the Church, to say nothing of the midweek social and devotional meetings. And not a few who belong to both the Church and the lodge, join in the sentiment expressed by the prominent secret society man, that "the lodge is as good as the Church." The lodge is manifestly a human institution, and as such has no valid claim to divine origin, while the Church is built by Jesus Christ. Can uninspired men build as wisely and as well as the divinely-commissioned and Spirit-filled Son of God? The proposition under discussion is just another effort to set aside Jesus the Lord and to place something else in His stead as being "just as good". The Church has its charter from Jesus the Son of God. The lodge has its from the Supreme Lodge. Who gave the latter authority? Did it receive its authority from God? It certainly did not, for if it did, its votaries would recognize and give honor to him whom God sent. The Church not only recognizes but is subject to Christ. Eph. v. 24. Upon what ground can it be said that the lodge is "as good as the Church?" Are subjection to and rejection of Jesus Christ equally "good?" Does the lodge or the lodge member wish to convey the impression that they are? Only upon such a hypothesis could it be said that one is as good as the other.

What about the "secrets" and the secret "work" of the lodge? We are told by members of the various orders that there is nothing about the secret work which might not with propriety be known to everyone. Then why guard those secrets so carefully? Why draw the blinds, close the doors, and have a special officer on duty to guard the entrance to the lodge? Why require the applicant for membership to solemnly promise that he will never reveal the secrets of the order? Why all these precautions if there is nothing terrible, and nothing of importance, in the lodge? Why read the Word of God behind closed doors? Why jealously guard the entrance to an assembly where prayers are made to Almighty God, even if the name of Jesus must be omitted? Are all these good things under the ban in this land of Bibles and churches, so as to necessitate those secret nocturnal assemblies? If "good" is the only feature of the lodge system, why not "clear the darkened windows, open wide the door, let a little sunshine in," and above all admit those who should know and understand the good things so much in evidence in the lodge? Why light a candle, and cover it with a vessel, or put it under a bed? Luke viii. 16. No good reason can be assigned for the secrecy that is maintained, if there is as much good in the secret society as men would have us to believe. Besides, there are very few secrets of almost any order, whether patriotic, religious' industrial, social, or insurance, which may not be known to persons who wish to be informed. There are three sources of information which are quite reliable: 1. The public services, such as laying of corner stones, the dedication of lodges, and burial services, where lodge rituals are used. 2. The literature published by those orders. And 3, The testimony of those who have become disgusted with the puerilities of the lodge system and have turned their backs upon the secret orders.

If the secret initiations were stripped of their secrecy and exposed to public view, thousands of men who take part in the rough sport they afford would turn from them in disgust and hold them in contempt, and the public would wonder how dignified men, Christians, and even ministers, could ever descend to ceremonies so puerile. It is the secrecy that gives "mystery" to those performances, that wields its power over men, benumbs their reason, and holds them captive. Secrecy is the life of the lodge; publicty would be its death. The first thing demanded of the candidate for initiation is a promise of secrecy; the next is the promise of obedience to the behests of the lodge. When a man gives his pledge of secrecy and obedience, men can do with him as they please; he is not his own, but at the command of those to whom he has abandoned himself. In one order, by the time a man has received seven "degrees," he has made forty-eight oaths, accompanied by the most horrible and shocking penalties which he is made to call upon himself, should he ever violate his promise of secrecy.

The Church exacts no obligations of secrecy from those who knock at her doors for admission; her portals are open to everyone without money and without price, to rich and poor alike. Her services are attended by men, women, and children; none who are disposed to observe proper decorum are forbidden or ejected. She can say of a truth as did her Lord, "In secret have I said nothing." John xviii. 20. Or as Paul said, "This thing was not done in a corner." Acts xxvi. 26.

It is claimed that "the best people" belong to the lodge. If this be true, then either only the best are admitted; or good, bad, and indifferent are received, and the worse are improved by their association with the better. The good are already good, or *good enough*, without the ennobling influences of the secret order; in which case there is no need for them to unite with the order. They need not join to elevate the rest, for they, too, are "good." And the bad are not admitted, for in some orders a special committee is appointed to investigate and report upon the standing and character of applicants, so that the undeserving are not admitted. Therefore it is evident that those who do not need the uplifting influences of the lodge are admitted, while those who really *do* need them are excluded.

Lodges give banquets and dances to raise money, and have public parades for show. It might be said these are the "revivals" of the lodge system. Every "good" member, be he a Christian, a Jew, a skeptic, or an agnostic, is understood to be in full sympathy and accord with the lodge and its doings. Thus the Christian is compelled to join in many things to which he is opposed. He does not wish to be known to be on terms of intimacy with those who are enemies of Christ and the Church, and here he parades the streets in all kinds of weather and conditions of the roads, with men who are enemies of the very things he stands for everywhere but in the lodge. If this is not a case of being "unequally yoked together with unbelievers" 2 Cor. vi. 14, such a condition would be hard to find. And think of the minister who in his public discourses says there is none other name under heaven given among men whereby we must be saved than the name of Jesus; who warns against friendship of the world as being enmity with God; who says at Church that he is crucified and dead to the world and the world to him; think of this man parading the streets, giving banquets, and furnishing amusement for the giddy pleasure seekers, in the company of men who are offended at the mention of the name of Jesus. Calmly and candidly, dear reader, is this the proper place for the Christian?

A man who belongs to a number of secret orders is required to be present at lodge gatherings when he should be with his family. He is away from home all day, and when night comes, he goes to the upper room where he remains until the members of his family have been long asleep. He is where his presence is not needed and where he would not be missed, and is absent where he ought to be present. What about the faithful wife who is at home with the children, night after night, while he who owes them his presence and sympathy is away having sport at the lodge meeting. But he consoles them with the insurance on his life and the support they will have when he is dead. Ask that wife which she would prefer: Those hours of loneliness and anxiety, of deprivation and waiting, or the presence of him who is so much needed.

In addition to this, though he be otherwise ever so true to her, and though there should be nothing in the lodge which would tend to shock her sensibilities, he is bound to keep his lodge secrets from the wife of his bosom, and thus the first seeds of alienation of affections and finally divorce proceedings are sown. There should be no secrets between husband and wife. The divine intention was that they should be one; and that which God has joined together, let no man or set of men put asunder. The lodge is no promoter of domestic confidence and happiness.

The insurance lodge tends to encourage the disposition in men to get something for nothing. And a man, instead of laying up his earnings spends them with the consolation that after his death his family will be provided for. Why not labor with his hands the thing which is good as we are told in the Word of God, that, instead of waiting to die, when he will be worth more to his family than while he is living, he may have enough not only for himself and family, but to give to him that needeth.

What I have written I have written from a deep sense of conviction that it is true in every particular, and to call attention to the dangers that are connected with the lodge system. I myself was formerly a member of a popular secret order, and know whereof I speak. I have ceased to attend the meetings and pay the dues, and am no longer a member of the order, because I can not reconcile or harmonize loyalty to my Lord and Redeemer with the principles of the secret society when considered in all their bearings. To me it is impossible to love and serve the Lord Jesus Christ and at the same time enter heart and soul into the doings of the lodge. Moreover, I can see infinitely more good in the service of Christ, though I may not be popular with men, than in the worso than trifling and meaningless performances of the lodge and the association of lodge members. In the gospel comes the call for separation both loud and clear, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17-18.

We are told that "the friendship of the world is enmity with God; whosoever therefore will be the friend of the world is the enemy of God." Jas. iv. 4. I would not knowingly be guilty of the kind of "adultery" referred to in this passage by dividing my friendship and affection between the world and God. It is impossible to serve two masters who are so unlike each other, whose interests differ so widely and so radically, as these. I want nothing to stand between myself and God. I know there are men who seek to enhance their "usefulness" as preachers by uniting with secret societies. But such a course is utterly useless. They dare not speak their convictions, if they have any, in the lodge room, and cannot draw men to Christ by participating in that which is opposed to Christ and rejects him. If the gospel does not draw men to Christ; if the minister is obliged to join the secret society in order to reach them and have influence with them, it is more than doubtful whether he can do them any good. Can he face those men with an earnest and positive message concerning Christ when he remembers that he stands identified with a society in which Christ must be left out for fear of offending some one? Experience teaches me that such a condition tends to weaken if not paralyze every effort he may make in the direction indicated.

Another feature of the lodge system, which has doubtless come under the reader's observation, is that often at the "service" which is read at the burial of lodge "brethren," wicked men officiate, while the minister of the gospel who has been called to speak words of comfort from the Bible is set aside as soon as the discourse is ended. These words are not written because the author's dignity has been offended at being set aside to give place to another,—they are prompted by the conviction that there is something wrong where such a condition exists. Why is not the "chaplain," "prelate," "priest" and what

(*Concluded on Page 8.*)

Poetry.

Dear Little Wife at Home.

The dear, little wife at home, John,
With ever so much to do—
Stitches to set and babies to pet,
And so many thoughts of you.
The beautiful household fairy,
Filling your heart with light,
Whatever you meet today, John,
Go cheerily home tonight.

For though you are worn and weary,
You needn't be cross or curt;
There are words like darts to gentle hearts,
There are looks that wound and hurt,
With the key in the latch at home, John,
Drop troubles out of sight;
To the dear little wife who is waiting
Go cheerily home tonight.

You know she will come to meet you,
A smile on her sunny face,
And your wee little girl, as pure as a pearl,
Will be there in her childish grace;
And the boy, his father's pride, John,
With the eyes so brave and bright,
From the strife and the din, to the peace, John,
Go cheerily home, tonight.

What, though the tempter try you,
Though the shafts of adverse fate
May bustle near, and the sky be drear,
And the haggard fortune wait;
You are passing rich already,
Let the haunting fears take flight;
With the faith that wins success, John,
Go cheerily home tonight.

—Margaret E. Sangster.

Communicated.

Revelations xiii.

Having noticed the chronology, and the class of men that constituted the two horned symbol of verse 11, it remains to notice the "image" of veres 14-15. Speaking figuratively, the right hand, the head and shoulders of which is the doctrine of the trinity. First, last and all the time, this doctrine has been the distinguishing mark of the apostasy, and it would be hard to conceive of any doctrine that is farther from the truth of the Word of God; or that more flatly contradicts the revelation God has given of himself in the Old and in the New Testament. A few of the many testimonies to the unity of the Deity—as against the idea of a triune Deity, will suffice to show the extent of the triune Deity apostasy. "Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him. Deut. iv. 35. "Hear, O Israel; the Lord our God is one Lord." Deut. vi. 4. "That all the people of the earth may know that the Lord is God, and that there is none else." 1 Kings viii. 60 "And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." Mark xii. 29. "Now a Mediator is not a Mediator of one, but God is one." Gal. iii. 20. "For there is one God, and one mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5. If anything more was necessary to show the deformity of the doctrine of the trinity; it is found in the words of Christ. Hear him, "Why callest thou me good? None is good, save One, that is God." Luke xviii. 19. "I can of mine own self do nothing." John v. 30. Now compare with the foregoing testimony, the Orthodox Edicts of Theodocius. A. D. 380. "Let us believe the sole Deity of the Father, the Son, and the Holy Ghost; under an equal Majesty, and a pious Trinity." This doctrine naturally produced the doctrine of the incarnation. Romes two pro found mysteries. Rev. xvii. 5. "Before the end of the 7th century, the creed of the incarnation which had been defined at Rome and Constantinople, was uniformly preached in the remote islands of Britain and Ireland. Gibbon Vol. 4, p. 538. The doctrine of the trinity has been the mark of the apostasy for more than 1800 years. It is referred to in its germ form in 1 John iv. 3. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." If the Lord Jesus Christ was a pre-existing spirit in heaven, he did not come in "the flesh" of our common humanity, as foretold by the prophets—the Seed of the woman—the prophet like Moses and of your brethren—neither could it be truthfully written that he "was made of a woman—made under the law." The woman and the law must first exist, before any thing can be made of, or from them. Do not say this is a great mystery—because "mystery" is written on the forehead of the "harlot." The pre-existence of Jesus was first taught by Cerinthus in the time of the Apostle John, and John informs us that it is "the spirit of antichrist." Now taking a view of the spirit manifested by the head of the antichristian system, ask yourself the question, Did not Paul express the exact truth when he described the man of sin as the one, "Who opposeth and exalteth himself?" 2 Thes. ii. 4. This exalting spirit—the mark of the apostasy exalts the man Christ Jesus to a pre-existence; and man in general to immortality—to live to all eternity, and finally one of our race is said to be the eternal God—by the doctrine of the trinity. To establish this doctrine the Scriptures has been changed and interpolated more than on any other subject.

Now as to the image, to the Roman power in the third and fourth century, the time when the empire received the wound by a sword. What do we believe that they did not believe? What did they believe that we do not believe? I speak of the popular—the orthodox faith. They believed in the triune God as expressed in the Orthodox Edicts of the emperor Theodocius; so does the self-styled orthodox of today. It was my privilege a short time ago to listen to a lecture by a Catholic priest; and when he spoke of the sacrifice of Christ on the cross, he exclaimed with his right hand raised, and the other pointing down, "He died to save immortal souls from hell, and to raise them to heaven; and to do this it required a sacrifice equal to the one sinned against."

The adoration of the trinity is the most prominent feature in the Episcopal worship—"Glory be to the Father, and to the Son, and to the Holy Ghost, Amen." These words in their ceremony come in so often, and are joined in by the whole congregation, worshiping a strange God—mental idolatry. Dan. xi. 39. Going to heaven at death, the church is the kingdom of God, the immortality of the soul the eternal torment of the impenitent in hell, is the faith of the orthodox of today, and was the faith of the Catholic Christians in the time of the Orthodox Edicts of the emperor Theodocius A. D. 380. And all that is needed now to complete the image is to enact into the law of the state, the faith of the orthodox.

In conclusion it is necessary to notice the claims of the Sabbatarians that Sunday is the "mark of the beast." And here I would remark that Sunday observance was a prominent part of the faith of the orthodox in the third and fourth centuries and one of the things to be believed according to the law of the state; but was not nearly so prominent in the faith as the doctrine of the trinity. Now let us reason together. If God designed the seventh day Sabbath to be of universal obligation to all, Jew and Gentile, would he not have said so sometime in the period of time from Adam to Moses? And would he have said by Moses when rehearsing the law of which the Sabbath was a part: "The Lord made not this covenant with our fathers, but with us who are all of us here alive this day?" Deut. v. 3. And further, would he have said of Israel, I gave them my sabbaths, to be a sign between me and them? Eze. xx. 12. And would Christ have said, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is the Lord of the Sabbath." Mark ii. 27-28. If the Sabbath was a part of the new covenant, would Paul have written to the Colossians, Let no man therefore judge you in meat, or in drink, or in repect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come but the body is of Christ. Col. ii. 16-17.

I will conclude this article with a sample of how Subbatarians attempt to prove that the first day sabbath is "the mark of the beast." In verse 12 it is written, "And he.....causeth the earth and them which dwell therein to worship the first beast." Remarks on the above by W. A. Colcord, Secretary Religious Liberty Bureau. "The only way the earth can worship is for it to keep Sabbath; and the only way it can be made to keep a sabbath is to cause work to cease upon it on that day." There is an error in this position, that should appear to all investigators. It is the person ceasing work on the seventh day that rests, and not the earth; the earth continues to produce the crop planted by the man who worked on the days before the Sabbath. Then in a foot note he says, "Israel's Babylonish captivity of 70 years, under Nebuchadnezzar and his sons, was because that for 420 years, or for six times 70 years—from the days of Solomon to Nebuchadnezzar's time—they had largely neglected to keep the Sabbath. See Eze. xxii. 8.

This is evidently an error to attribute the 70 years' captivity to be on account of the violation of the seventh day Sabbath. Now let us examine what is written for our instruction on the subject. "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a Sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard." Lev. xxv. 3-4. Verse 21 reads, "Then I will command my blessing upon you in the sixth year, and it (the earth) shall bring forth fruit for three years." In Lev. xxvi. 33-35 it is written, "I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it." To the same effect is the testimony in 2 Chron. xxxvi. 21, "To fulfil the Word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept the Sabbath, to fulfil three score and ten years."

In the light of the foregoing testimony, it will be seen that the Sabbath referred to is the seventh year, and not the seventh day. It seems reasonable that the earth, that is caused to worship the beast—is the symbolic earth: the earth that in chapter 12 is said to help the woman; the earth out of which John saw the two horned symbol "coming up." The only objection that can be urged to the symbolic earth is that the passage reads "and they that dwell therein." In Psalm lxxv. 3, we read, "The earth and all the inhabitants thereof are dissolved." It cannot be the literal earth that is dissolved, but the earth—the common people—and the officials who inhabit it. Again we read, "Let the heavens be glad, and let the earth rejoice; and let men say among the nations, the Lord reigneth. Let the sea roar, and the fullness thereof." 1 Chron. xvi. 31-32. Here we have the inhabitants of the earth called the heavens, the earth, men and the sea. In this book of symbols, the symbolic is the rule, and the literal the exception. Therefore we conclude that where we read, in verse 12, "And causeth the earth and them that dwell therein to worship the first beast." That it is the common people, that is the earth, and the dwellers therein are the officials who have their positions in the earth. "Not on the earth" as in verse 14.

GEO. FRANCIS.

(Concluded.)

The Christian and the Secret Society; An Appeal to the Conscience.

(Continued from page 2.)

not who perfunctorily reads the burial service a proper person to preach the funeral discourse? He leads the procession to the burying ground and reads from the ritual the amalgamation of Scripture texts and paganistic ideas furnished for such occasions, committing the dust of "our brother" to the mother earth, and the "soul" to God who gave it—why not, in addition, open the Bible and preach the discourse to the living? If it be said he has no "license" to preach, such statement is a tacit admission that he has no authority to do what he does—that the lodge has no power to authorize him to "officiate" at a burial service. And if his life and character are not in keeping with the teaching of the Word of God, he should not take the Word and name of God into his mouth upon any occasion. Such an act is a travesty upon religion; it is making mockery of sacred things.

What mean the high sounding titles applied to lodge members, such as Worshipful, Grand, Noble, Illustrious, Master, Chancellor, etc., when it is known to all that there is nothing particularly "worshipful," "noble," "grand," or "illustrious" in the character of many to whom such titles are applied so far as it appears to men?

Has it ever occurred to the reader that during funeral services over deceased lodge brethren it often happens that lodges attend in a body, the members dressed in their regalia and tinsel, carrying wooden spears and axes and tin swords, occupying the most prominent place in the church, while the brethren who erected the building for the proclamation of the gospel and the glory of God, and are faithful in their attendance at the Church meetings, are obliged to stand up in some corner or outside of the building?

The form of the burial service for lodge members is, as one has said, "the same for all persons, and whether the deceased died of delirium tremens or as a Christian should, makes no difference."—Blanchard's *Modern Secret Societies.* There is not a lodge in the writer's knowledge which does not at its burial services, directly or indirectly, teach the pagan doctrine of the immortality of the soul. Besides the sprig of evergreen or acacia which is thrown upon the casket of the deceased, the members are told that our deceased brother has gone to the Grand Lodge above, when it is a fact that there is no such "Grand Lodge above," and no one to go to.

Thus it is seen that there are serious objections to a Christian's being identified with secret societies:

1. Because the Christian who joins them tacitly admits that the lodge fills needs which are not met by Christ.

2. Because in belonging to secret societies the Christian is forced into an endorsement of men who are opposed to the Lord Jesus Christ.

3. Because he is brought to the same plane as the secret society man.

4. Because it cannot be proven that the secret work of the lodge is found in the Bible, or that the Bible is used to any considerable extent in the lodge.

5. Because loyalty and devotion to the lodge detract from faithfulness to the Church.

6. Because the lodge secrets are worth nothing when known.

7. Because attendance at the lodge takes men away from home when they should be with their families.

If the reader is a member of the secret society, and his conscience is not yet seared, he must acknowledge that what I have said is true. And possibly he has often said, in the language of another, "O wretched man that I am! who will deliver me from this body of death?" Rom. vii. 24. It may he lacked the moral courage to openly sever his connection with the institution with which he is identified. Let him candidly consider the fact that he cannot serve two masters; and let him place fealty to Christ above the cords of iniquity with which he is bound to an institution that ignores, sets aside, and dishonors Christ. If he is still free from the idolatry and slavery of the oath-bound secret society, I would make an earnest and loving appeal to his conscience. Let him compare the things which make the lodge system with the dignity of the high calling in Christ Jesus with which he has been called. If he is a member of the lodge, and at the same time identified with the Church, let him forsake those mysterious secret assemblies and the enervating associations of "brethren" who are anything but in sympathy with his convictions of right and his purpose in life. Let him come into the light of day, having come, as he thinks, into the light of the glorious gospel of Christ; and, rather than have fellowship with the unfruitful works of darkness, reprove them. Let him not only be but regard himself as the Lord's freeman; free from entangling and embarrassing associations, and stand fast in the liberty wherewith Christ makes free. Only in this way can he look with complacency into the benign countenance of our Savior, who is now at the right hand of the Father; and when Christ shall appear, he shall not need to be ashamed before him at his coming. 1 John ii. 28. At his coming he would be found in him and in the company of those who deny ungodliness and worldly lusts, rather than in the secret chamber, his eyes bandaged, he almost naked, kneeling before a hideous skeleton, leaping upon spikes, going through mock assassinations and other compromising and shocking attitudes, and furnishing sport for the fellows of baser sort. When he returns from those secret conclaves, long after legitimate hours of human activity, he feels the sting of his conscience rebuking him for the associations in which he has been moving. When he goes to his home from the place where the Word of God is read to some purpose and prayer is wont to be made in the name of the Lord Jesus, he feels that he has been built up on his most holy faith, and thinks with satisfaction of the Lord's coming, saying with a glad heart, "Even so, come Lord Jesus." He will not need to divest himself of his lodge "jewels" or other paraphernalia, and hurriedly take leave of his lodge "brethren" to hail the coming of the Lord whom he professed to love and serve at Church, but disowned at the lodge where he fraternized with those to whom the name of his Lord was offensive. Reader, can you not see the difference? On which side will you take your stand? Be true to Christ.

A. H. ZELMER.

The Ohio Conference.

The time for the Annual Conference of the Churches of God in Ohio is drawing near. The night is far spent, the day is at hand. Do we realize that Christ will soon come in the clouds of heaven with power and great glory? Yes, he is coming soon to gather his jewels into his glorious kingdom. Then let us come to this Conference with plans to push the work as never before. There are so few to do the work, the great work of proclaiming the good news. One evangelist says:—"If all the brethren would give a tenth, a half dozen evangelists could be kept in the field in the state of Ohio, and the state aroused with the gospel of the kingdom of God." Would this not be grand, and do we not want to be instrumental in pushing this work?

Another evangelist says, "O, that we had ten times the workers and the means to keep them going." Let this gathering be one with each heart filled with a desire, and a determination to push the work. The harvest is truly great, and the laborers few.

"O watchman on the mountain height
Proclaim the coming day;
Behold; the spires of golden fires
Point upward far away.

O, watchman, bid a sleeping church
Awake, arise, and pray;
The heavenly Bridegroom soon will come
And now is on the way."

Let us awake out of sleep and work as never before to spread the glad tidings of great joy. How joyful will be the sight if we are found heralding the glad news. Yes, we will see the glory and hear the "well done." May this be the message to all who have named the name of Christ.

NANCY BARBER.

Will Figures Lie?

It is universally admitted, or has become a maxim, that figurers will not lie if rightly computed. Nevertheless I read in a Sabbatarian "Religious Liberty Leaflet, No. 2, by W. A. Colcord, Secretary Religious Liberty Bureau," "Israel's Babylonish captivity of 70 years under Nebuchadnezzar and his sons, was because that for 420 years, or for six times 70 years—from the days of Solomon to Nebuchadnezzar's time—they had largely neglected to keep the Sabbath. See Ezek. xxii. 8 26; Jer. xxv. 8-11; 2 Chr. xxxvi. 15 21. The 70 years desolation made up for the 420 years of Sabbath desecration. So during the millennium or the 1000 years after Christ's second advent, the whole earth will lie desolate, or keep Sabbath, because that for 6000 years earth's inhabitants have disregarded the Sabbath."

Now if the Jews for a period of 420 years did as claimed disregard the Sabbath, why punish them 70 years, when a seventh of 420 years is only 60 years; and if during the 6000 years, the inhabitants of the earth have disregarded the Sabbath—a seventh part of the 6000 years; why should a just God desolate the earth for 1000 years or 142 years more than a seventh part of the 6000 years of desecration? This is a well of untempered morter, a cistern that will hold no water. The 70 years captivity was to make up for their failure to comply with the law concerning the rest of the land, or Sabbath of the land. See Lev. xxv. 3-4; 2 Chr. xxxvi. 21. The desecration was for 490 years, and the 70 years of captivity in Babylon was a 7th part or the Sabbath time of that period. The desolation of the earth exists for 1000 years, only in their mind, and is in direct opposition to the Word of truth. Their position on the 1000 years reminds me of a short story:—An irishman's house took fire, Pat in the hurry put his pants on wrong side front; and while looking at himself, his wife says, Pat, are you hurt? No, says he, But badly twisted. So is this 70 and 1000 years theory.

GEO. FRANCIS.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 11, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:18 a m daily, 3:00 a m daily, 5:50 a m except Sunday, 9:45 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:28 except Sunday, 7:40 pm daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 2:02 p m except Sunday, 1:35 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

Dont Forget.

The Third Annual Conference of the Churches of God in Ohio, to be held in Cleveland, August 17 to 20.

WE NEED YOUR PRESENCE

and support to assist in making this meeting most beneficial in every respect. The Entertainment Committee are working hard arranging for the comfort of all that attend, at a very low cost, if any. The prompt advice as to when and how you will arrive, will assist the above committee and they will also meet you at the Depot. Details will appear later.

Address all communications to J. C. THOMPSON, 116 Brookdale Street, Cleveland, Ohio.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

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Subscribe for THE RESTITUTION.

St. Paul, Minneapolis and Duluth.

Four magnificent fast daily trains from Chicago to St. Paul and Minneapolis and two to Superior and Duluth. The electric-lighted Northwestern Limited and Duluth Superior Limited to the Head-Of-The-Lakes, include all that skill and liberal expenditure can provide for comfortable and luxurious travel. Beginning June 1, round trip summer tourist tickets will be on sale daily from Chicago at the rate of $10 00 round trip St. Paul and Minneapolis and $20.00 round trip to Superior and Duluth, with correspondingly low rates from all points. For full information, apply to your nearest agent or address, A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—June 30.

Niagara Falls Excursions,

The first of the Niagara Falls excursions over the Pennsylvania Lines during the summer of 1905 will be run August 10, from Plymouth. The rate will be especially low, and the return limit will be sufficient for pleasant side trips to Canada. Further information about trains, through time and particulars about other summer outing trips may be ascertained from ticket agents of Pennsylvania Lines.—Aug. 10.

Special Trains, Epworth League, Denver $25.00 round trip from Chicago.

Special trains leave Chicago July 3d and 4th via the Chicago, Union Pacific & North-Western Line. Personally conducted, through without change over the only double track railway between Chicago and the Missouri River. This is the official route for Ohio, Indiana, Michigan, Western Pennsylvania, Wisconsin and other states. Low rate tickets on sale from all points. Send for illustrated itineraries to A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—June 30.

Low Fares for Fourth of July Trips.

July 1st, 2nd, 3rd, and 4th, excursion tickets may be obtained at ticket stations on the Pennsylvania Lines to any other station on those lines within a radius of 200 miles. Excursion tickets will be valid for return until July 5th, inclusive. For particulars regarding fares and time of trains, apply to Pennsylvania Lines Passenger and Ticket Agents.—July 4.

Low Rates to Summer Resorts.

Low rates in effect daily from Chicago, with correspondingly low rates from other points to Lake Geneva, Waukesha, Green Lake, Devil's Lake, Madison, Milwaukee, Fonddulac, Oshkosh, Neenah-Menasha, Eagle River, Manitowish, St. Paul Minneapolis, Lake Minnetonka, Ashland, Superior, Duluth, Marquette. Return limit October 31. Frequent fast through trains. The best of everything. Illustrated booklet "The Lakes and Summer Resorts of the Northwest" containing detailed maps of the lake region, list of hotels and boarding houses with rates, etc., sent on receipt of 4 cents in stamps. W. B. Kniskern, P. T. M., 22 Fifth Avenue, Chicago.—July 15.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Last Notice.

As will be seen by reference to the published minutes of the Indiana Conference, an Historical Committee was appointed to collect and publish, either in the columns of THE RESTITUTION, or in pamphlet form, or both, a history of the introduction of the gospel within the bounds of the State of Indiana and its spread to the various localities in which churches have been or are located. To the end that this work may be expedited as much as possible, the Committee desires the co-operation of those who have labored or were identified with the work, or resided in Indiana in former days. Brethren who have moved away from the bounds of the Indiana Conference who are in possession of historical facts relative to the early introduction of the gospel in Indiana, its hindrances, its success, etc., will confer a great favor upon said Committee and the brotherhood in Indiana by furnishing such data as they may possess. This history is to be for the information of all, but especially the younger portion of the membership. Brethren, let us hear from you soon. Your responses will be greatly appreciated. Thanking you in advance for your contributions, we are yours in Christ.

Committee,
A. H. ZILMER,
MRS. J. H. WILLEY,
D. T. HALSTEAD.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 19th and closing the 28th, 1905. Programme will appear later.

O. J. ALLAND, Pres.
EVA L. STEARNS, Sec.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A MINISTER'S REASONS.

We have a new addition of "A Minister's Reasons for leaving his Church," a pamphlet of 22 pages, which I will mail at 5 cts. per copy, or ten copies for 40 cts.

A. H. ZILMER, Plymouth, Ind.,

Low Fares West and Southwest.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—July 15.

Consider this Outing.

By far the most attractive trip for health and pleasure the coming vacation season is that offered by the Seashore excursion Thursday, August 17th, over Pennsylvania Lines to Atlantic City, Cape May and seven other famous summer havens on the Atlantic Coast.

The fast through trains over Pennsylvania Lines take passengers in a few hours out of the heat and humidity of summer to the cool breezes of old ocean. This mid-August excursion occurs in this season for rest when it is most convenient to leave business. Excursionists have the added pleasure of seeing Atlantic City when it is in full tide of the fashionable season. The greatest representative gathering ever known at any resort are seen at Atlantic City. As many as 50,000 people at one time promenade the famous boardwalk. The fashionable bathing hours present an unparalled scene—fully 100,000 bathers in the sea and on the beach.

The healthful effect of the seashore trip is due to the salt and pine air. So beneficial has this proved that physicians send their patients there to get the benefit of breathing the pure ocean air.

Special low fares will be in effect for this Seashore excursion. Full information will be freely given by local ticket agents of the Pennsylvania Lines.—July 15.

Announcement.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20 inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come. That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 146 Brookdale St., Cleveland, Ohio.

Excursions to Colorado June 29th to July 3d, via Pennsylvania Lines. Special low fares to Denver, Colorado Springs and Pueblo, account International Epworth League Convention. Good time for health and pleasure seekers to visit famous Rocky Mountain resorts. Get full information from ticket agents of Pennsylvania Lines.—July 3.

Baltimore Excursions.

Excursion tickets to Baltimore for the Christian Endeavor International Convention will be on sale to Endeavorers and the general public July 2d, 3d and 4th, 1905, over Pennsylvania Lines.

These tickets are good on regular fast through trains enabling passengers to go in a few hours to Baltimore. Returning, the same convenient train service is provided. These excursions will be a favorable time for seeing the famous scenic attractions and principal industrial and historical points along the Pennsylvania route.

Full particulars about fares and free booklet describing interesting sights enroute and at Baltimore, hotel information, etc., may be obtained from local ticket agent of Pennsylvania Lines.—July 4

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

VANDALIA RAILROAD COMPANY.

In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 40, Daily,	8:40am
No. 40, daily. For South Bend	11:50am
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No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, Ex Sunday	11:30am
No. 45, daily,	5:44pm
No. 47, Sunday Only	8:16am
No. 49, "	7:45pm

No. 47 & 48 South Bend and Culver trains.
No. 39 & 46 South Bend & Logansport trains.
Other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Buszard Agt., Plymouth, Indiana, or

J. M. Chesbrough.
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IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshal., co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

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List Of Addresses.

Persons requesting their address published may have their names inserted here.

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J. S. Hatch, Kempton Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
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John Foore, 2012 West Corning Ave. Parsons, Kansas.
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John Gregory, 10 Foundry St. Newark, N. J.
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Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Vandalia R. R. Co's. Excursions.

Fourth of July, 1905, one fare plus 25 cents for the round trip within 200 mile limit. sell July 1st, 2nd, 3rd and 4th, 1905. Final return limit July 5th, 1905.

Home Seekers and Second Class Colonist rates to Southern and South eastern territory, 1st, and 3d, Tuesdays of each month.

International Epworth League, Convention, Denver, Colo. $28.55 for round trip, June 29th to July 4th, final limit July 14th, 05.

National Encampment Grand Army of the Republic, Denver, Colo., $21. 75 for round trip, Aug., 29 to Sept., 3.

Lewis and Clark Exposition, Portland, Ore., and many other Pacific Coast Points excursions during the summer and fall of 1905.

Commencing June 4th and continuing every Sunday during the months of June, July, August and September, 1905. The Vandalia R. R. Co. will sell special rate tickets Plymouth, Ind., to Culver, Ind., and return good going on train No. 47, leaving Plymouth at 9:15 A. M. returning on train No. 48, leaving Culver at 5:50 P. M. same date. Fare for round trip for these trains 25 cents. Full fare will be charged on train.

Please call on F. J. Buzzard agent Vandalia R. R. depot for further information.

Seeing American.

In certain respects the excursions to the Lewis and Clark Centennial Exposition, Portland, Oregon, via Pennsylvania Lines, beginning May 28d and continuing through the summer, offer advantages never before presented to Exposition visitors. The trip to the attractiveness of the extensive exhibits, includes the journey through the Scenic wonderland of the Rocky Mountains and the Cascade Range, and what American has not looked forward from the days of the geography class in school to the time when those great sights should be seen in reality? The time was never so favorable as now. The trip may be made less expensively than ever. For only a slight difference in fare tourists may extend their trip to San Francisco and Los Angeles. The return trip may be made over a different route, enabling travelers to view much more of the West. For full particulars, fares, dates of special excursions to Portland on account of Conventions, through time and passenger service apply to Ticket Agents of Pennsylvania Lines.—Jul 1.

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All agents sell tickets via this line.
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., services in the Kurz Building No. 1069 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Roths and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 526 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. F. Neill Elder, 366 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 a m and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 A. M., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Presiding by S. J. Lindsey the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Author, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Sermons at 8:30 p. m. C. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a. m. The W E Major Pastor.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

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The Restitution.

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Poetry.

Shun Delays.

Shun delays, they breed remorse;
Take thy time, while time is lent thee.
Creeping snails have weakest force.
Fly their fault, lest thou repent thee.
Good is best when soonest wrought;
Lingering labors come to nought.

Hoist up sail whilst gale doth last,
Tide and wind stay no man's pleasure.
Seek not time when time is past.
Sober speed is wisdom's pleasure.
After-wits are dearly bought;
Let thy fore-wit guide thy thought.

Time wears all his locks before,
Take thou hold upon his forehead.
When he flies, he turns no more,
And behind his scalp is naked.
Works adjourned have many stays;
Long demurs breed new delays.

Seek thy salve while sore is green,
Festered wounds ask deeper lancing,
After-cures are seldom seen,
Often ought, scarce ever chancing.
Time and place give best advice;
Out of season, out of place.

—Robert Southwell.

Communicated.

Life and Letters of the Apostle Paul as our Example. No. 4.

Dear brothers and sisters:

We have studied the life of Paul up to and beyond his conversion. Our Sister Hattie Pate has described to us his labors as far as his first journey to Antioch. In order that your memory might be refreshed and my talk not seem to begin abruptly, I will go back a little and outline briefly his start as a preacher.

After his conversion we first find him in Damascus proclaiming Jesus, also here is his first persecution, but aided by his disciples he escaped to Jerusalem. At Jerusalem he was introduced to the brethren by Barnabas. Here also was he presented by the Hellenists, so called because although Jews they were natives of Hellen, Greece, and spoke the Greek language. For this cause and also because God in a vision had commanded him to go unto the Gentiles we find him leaving Jerusalem after a stay of about two weeks, going overland to Ceasarea, from thence by water to Tarsus. Then follows a period of some 10 years of evangelizing amongst the Gentiles of the provinces of Cilicia and Syria. Finishing with over one year of labor in the city of Antioch.

Antioch was situated on the Orontes river at the northeast corner of the Mediterranean Sea about sixteen miles from the coast. It was the royal city of the Syrian kings from the time of Antiochus the 4th, and later the residence of the Roman Proconsuls. It was the 3rd city of the empire, illustrious and wealthy. The seat of learned men and liberal sciences, it had a population of over one million. The chief street was broad and ran in a straight line through the city, a distance of 2½ miles, and was paved with polished marble. It had a large Jewish population, and their synagogue was one of the finest in the world. While here at Antioch Paul made a trip to Jerusalem with funds for the relief of the Judean brethren, who were experiencing a famine. It was here at Antioch that the name Christian was first applied to the church.

After eleven years as a servant of God we find him starting out on what was called his first missionary tour. In reality this was not so as he had already traveled through Cilicia and Syria. But as he was not officially recognized by the church as an apostle until after his sojourn in Antioch, this next tour is commonly called his first. Accompanied by Barnabas he journeyed to the Isle of Cyprus. Cyprus is about 140 miles from Antioch. They walked to Seleucia, a distance of 16 miles, and then took a boat to Salamus. Barnabas was a native of Cyprus and this no doubt induced them to go there first. With them was a young man by name of John Mark, a cousin of Barnabas.

Beginning at Salamis the missionaries journeyed through the whole Island to Paphos, preaching in every synagogue. Paphos was the chief city of Cyprus and the residence of the Roman proconsul, Sergius Paulus. The distance from Salamis to Paphos is about 100 miles. The sea voyage from Paphos to Perga, the next journey was about 175 miles. No stop was made here, the missionaries going right on to Antioch in Pisidia. At Perga the young man, John Mark, left them and returned to Jerusalem.

Antioch was not in Pisidia but near the boundary line, about 90 miles in a straight line northeast from Perga, but much further by any traveled road. It was a Roman colony founded by Augustus and consisted of veterans of the 5th Gallic legion. The privileges of provincial colonies were not always the same, but those in Antioch were in the main: liberty from the control of the governor of the province, immunity from poll and land taxes and full possession of the land. The administration of the government was in the hands of two magistrates who were over the secret and the popular assembly. We cannot tell definitely how long they were at Antioch, but evidently it was several months.

The scene of their next effort was Iconium about 80 miles southeast of Antioch and either in the province of Phrygia or Lycaonia, according to the earlier and popular division it was Phrygian, according to the Roman governmental organization it was Lyconian. Iconium was an important city, colonized in the reign of Claudius 41 to 54 A. D.

Lystra, their next stop is about 18 miles southwest from Iconium. It seems that they had been followed in their journeys by Jews from Antioch who made use of every opportunity to stir up strife against them and they were so successful in Lystra that they finally incited the people to stone Paul and he was dragged out of the city as dead. By the aid of converts he had made, however, he was revived and was able the following day to go to Derbe, about 16 miles southeast of Lystra. His stay at these two cities was several months, and during this period he made two notable converts, Gaius from Derbe and Timothy from Lystra.

Derbe was the end of their tour and they were now ready to return, and they might easily have done so by going through the Taurus mountains to Tarsus. But they did not, they retraced their steps although they knew it would bring them in contact with their persecutors. But they did not hesitate because they wanted to strengthen the disciples they had won. In each community as they returned they arranged for the appointment of elders. The only new field in which they preached was Perga through which they passed, you will remember without stopping. From Perga they went to the port of Attalia and from there sailed directly to Antioch.

The total distance traveled by the missionaries on this trip was about 1400 miles, half by land and half by water. The time occupied approximately 3 years. Churches were established we know in 4 cities and perhaps more. There being both Jews and Gentiles in these churches, the Gentiles predominating. Paul's chief success seemed to be amongst the proselytes and other Gentiles. Indeed, certain of the Jews persisted in their persecution of him, following him from city to city. His best results were in Iconium. In the city of Paphos he performed his first miracle, in Lystra the second. In Antioch Paul seemed to recognize as his church home returning there after every tour.

GEORGE NEIL.

The Book of Daniel.

CHAPTER 8.

1. In the third year of the royalty of Baltasar the king, a seeing appeared unto me, I Daniel, (saw) after the authority (vision) appeared unto me;

2. And I was in Sousoi the capitol (of Babuloonia) which is a province of the Oubal (river);

3. And I lifted up my eyes and I saw, and lo, a ram was standing before the Oubal, and he had high horns, and one was higher than the other, and the high one arose last.

4. And I saw the ram hooking along west and north and south; and all the wild-beasts would not stand in his sight; and there was no one delivering himself out of his hand; and he did according to his will, and was magnified.

5. And I was one who understood, and lo, a he-goat of goats came from the southwest over the face of all the land, and he was not touching the ground; and the he-goat had a horn between his eyes.

6. And he came as far as the ram that had the horn, the one I saw standing in sight of the Oubal; and he ran toward him with the might of his strength;

7. And I saw him reach the ram, and he locked horns with him; and he smote the ram and broke both his horns; and the ram had no strength to stand in his sight; and he cast him to the ground and trod him together and there was no one delivering the ram out of his hand.

8. And the he-goat of the goats was magnified exceedingly; and when he had become strong his great horn was broken, and four other horns arose beneath it towards the four winds of the heavens.

9. And out of one of them came forth a strong horn, and it was magnified exceedingly toward the south and toward the host (Ounam's, God's host in which was God's ability).

10. And it was magnified even unto the host (ability) of the heavens; and these fell upon the earth from the host of the heavens, and from the stars, and it (this horn) trod them together, (into a mass).

11. And until the chief military-leader shall deliver the captivity, and him (Jakoob) on whose account sacrifice hath been rent asunder (that is the continuity of it) and he hath prospered for him, (namely Jakoob) even the sanctuary will have been made desolate.

12. And sin will have been allowed over the sacrifice; (namely the Mosque of Omar) and the righteousness will have been cast down to the ground; and until he (that chief-leader) hath done and prospered.

13. And I heard a saint talking; and a saint said to his fellow-saint who was talking; until when will the vision stand, namely the sacrifice that hath been taken away and the sin of desolation that hath been allowed, and the sanctuary and the host be trodden together (into a shapeless mass)?

14. And he said unto him, Until an evening and a morning two thousand and four hundred days; and the sanctuary will have been cleansed.

15. And it came to pass when I Daniel saw the vision and was seeking understanding, lo, there stood in my sight also a sight of a man as it were.

16. And I heard a man's voice between the banks of the Oubal, and he called and said,—Gabriel, make that man understand the seeing (or the vision).

17. And he came and stood next to where I was standing; and when he had come I was dumbfounded, and I fall upon my face; and he said unto me, Understand, O Son of Man; for still unto the end of an appointed time is the vision-way (or the way of vision).

18. And while he is talking with me I fall upon the ground; and he touched me and stood me upon my feet;

19. And said, Lo, I am making known to thee the things that will be during last times of the wrath; for yet unto the end of a definite period is the vision-way.

20. The ram that thou sawest, the one that had the horns, is a king of Medes and Persians.

21. The he-goat of the goats is a king of Greeks; and the great horn which was between his eyes, it is the first king.

22. And when it had been crushed, four horns stood beneath it (means) four kings will arise from out his nation, and not with his strength.

23. And during the last days of their royalty, while their sins are being made full, there will arise a king fierce of face and who understandeth problems.

24. And his strength will be a controlling strength, and he will corrupt wondrously, and he will prosper and do; and he will corrupt strong ones and a saintly laity.

25. And the yoke of his collar will prosper; deception with his hand and his heart will have been magnified; and with deception will he corrupt many, and he will stand upon the loss of many; and like eggs with his hand will he crush them;

26. And the vision of the evening and the morning that hath been oracularly told is truly told; and do thou seal the vision, because it is unto many days.

27. And I Daniel lay down to sleep and was sick; and I arose and was doing the work of the king, and wondering at the vision and not understanding it.

COMMENT.

Whole tomes have been written in the way of interpretation of this chapter of history before the event or prophetic history, and the C. V. and R. V. and all the versions I have seen give 2300 instead of "2400 days" as it is here, and on "the year day" theory of interpretation which they all seem to follow and which I think is correct, the time period or periods would be 100 years out of the way and too soon, as the reader will easily see.

Even Daniel himself confesses that he does not fully understand the latter part of the vision, which he is told to "seal;" but he is given to understand it later as we shall see in another chapter. Stick a pin here and look for later developments as we proceed with this translation.

CHAS. GARDNER.

Read at Dutton Conference.

Dear Brethren and Sisters of the household of faith, greeting:

I am striving to live so as to be counted worthy of meeting you all in the kingdom; reading THE RESTITUTION every week and sending it to brother Henry—the only one of mother's children who has not obeyed the divine injunction. May his life be spared and his heart troubled until he yields in answer to his mother's prayer—that she might meet all of her children in the kingdom.

I am sorry that I cannot send an offering at this time, but believe the good Lord is helping me to get a home, and it is the desire of my heart to give according as the Lord prospers me. I have given small amounts at different times to "Our Helping Fund," but have not been able to send an offering of suitable proportions to the Church in Michigan.

I accepted a position as messenger at the Branch Hydrographic Office here during the navigation season of 1901, at a small salary, and my appointment has been renewed each season since that time. On the 8th of April, 1905, my superior (Ensign Creighton Churchill, U. S. Navy) was detached from duty at this office and ordered to Boston as Executive officer on board the U. S. S. Enterprise (a Nautical Training Ship), and directed to turn this office over to me until further action by the department at Washington. If I am continued in charge of this office—and I hope I may be with an increase in salary, I assure you that you will hear from me once a year at least in a substantial manner, or according as I am prospered over and above the necessities of life.

My greatest desire is to meet the Lord and his chosen ones, and of course we all desire to meet him as quickly as possible, but I for one, am willing to wait, watch and pray, and go down to my grave if need be, rather than have one poor soul shut out through my anxiety to receive an early reward. It is far more to be desired to be one of the "ninety-and-nine" left in the "wilderness," even though it be for ages, than to be the one "lost sheep" and never be found; for after our eyes are closed in the sleep of death, although it be a thousand years, it will seem only a short moment to us when we are awakened at the resurrection day.

Let us hold fast to the faith although the whole world are against us; even if animate life—which is being experimented with by certain professors—be produced, and God's Word disregarded and disbelieved, for there is no other name under the Sun whereby we can be saved, except through our Lord Jesus Christ. Pray for the isolated that we may be found faithful as well as all the rest of the dear ones, and may the good Lord bless your efforts and multiply the fruits of your endeavors, is the prayer of your brother in Christ.

ROMAIN A. DANIELS.

Dear Restitution:

The following is a description of Jesus Christ as it was found in an ancient manuscript sent by Publius Centulus, President of Judea, to the Roman senate.

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarian esteems him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect amiable, reverent. His hair flows in those beautiful shades which no united colors can match, falling into graceful curls below the ear, agreeably couching on his shoulders and parting on the crown of his head like the sect of the Nazarites. His forehead is smooth and large, the cheek without spot save that of a lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick, and suitable to the hair of his head, reaching a little below his chin, and parting in the middle like a fork. His eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so great a being. No man has seen him laugh; the whole world behold him weep frequently; and so persuasive are his tears, that the multitude cannot withhold theirs from joining in sympathy with him. He is modest, temperate and wise. In short, whatever this phenomena may turn out in the end, he seems at present a man of excellent beauty and divine perfection, every way surpassing the children of man."

And Bro. Underwood, I do not believe that such as he was only the "son of Joseph." Please publish this article. Isn't it grand and beautiful?

M. A. WOODWARD.

Selections.

Give and Take.

Willingness to give is commonly accounted of higher rank in point of merit than willingness to receive. Yet there are those who need reminding that the latter is also a duty. There is a proud independence which finds pleasure in bestowing, and exalts in the superiority to which such bestowment testifies. It is prone to forget that others also find joy in such privilege and have a right to such joy, which right their haughty attitude would deny. To exclusively appropriate and arrogate this pleasure to one's self is a mark of smallness. "More blessed to give than to receive?" Yes; but not always more noble, not more obligatory. That life expands which imparts. But can there be an imparter unless there be an accepter? And we may not excuse ourselves from sometimes playing the latter role. When properly done it is twice blessed. It benefits us to feel that we are so bound up in one bundle with our fellows as to be sometimes indebted to them, and lifted up in the isolated superiority of continuous donation; and it benefits others in that it furnishes them the sweet opportunity of conferring an obligation, not thus paying back a little, at least, of that debt which otherwise, wholly undischarged, would crush out their self-respect. Only they who freely receive have a right to freely give.—*Zion's Herald.*

In Debt.

The Christian's debt to Jesus Christ has been assigned and made payable to humanity. "Freely ye have received, freely give."

What is the measure of the indebtedness of the Christian to Jesus Christ? Let each Christian heart here ask itself, "What is my indebtedness to Jesus Christ?" One is ready to say that it is so great that I have gone into bankruptcy. There is no shrinking of this responsibility, and by loyal ones no desire to shirk, for this indebtedness is our wealth.

What I owe to Him is the measure of my possessions. I would not have it a farthing less and it cannot be added to. Christ himself can add no more to his royal gifts and regnant provisions. My obligations and indebtedness to him are the measure of my being—as much as in me is.—*Nazarene Messenger.*

Making a Life.

Making a life is a larger thing than making a living. Many a man has made a good living who has made a poor life. Some men have made splendid lives, who have made very moderate, or even scanty livings. Such was Goldsmith's village preacher, who "was passing rich on forty pounds a year." Such was the citizen of Germany, and of the world, who earned hardly three hundred dollars in any single year of his journey here—yet few men have ever had more out of life than Martin Luther. It behooves us, therefore, to consider how we may add to our making of a living the making of a life. So to make a living as to make also the capability of enjoying a living, or using a living after we have made it.

Fatal Consequence of Neglect.

Fatal consequences follow not only positive wrong-doing, but simple neglect of duty also. The ten foolish virgins in the parable were guilty of nothing but neglect, yet their lamps went out and they were shut out from the wedding. The man with one talent did nothing but omit the thing he ought to have done, yet he was cast out. Those who shall stand on the left hand of the Judge of the whole earth in the last day shall be accused only of omitting to minister to their Lord in his affliction, yet they shall go away into everlasting punishment. It is fatal to leave things undone.

Indiana Conference—Important Notice.

As will be seen by reference to the published minutes of the Indiana Conference, an Historical Committee was appointed to collect and publish, either in the columns of THE RESTITUTION, or in pamphlet form, or both, a history of the introduction of the gospel within the bounds of the State of Indiana and its spread to the various localities in which churches have been or are located. To the end that this work may be expedited as much as possible, the Committee desires the co-operation of those who have labored or were identified with the work, or resided in Indiana in former days. Brethren who have moved away from the bounds of the Indiana Conference who are in possession of historical facts relative to the early introduction of the gospel in Indiana, its hindrances, its success, etc., will confer a great favor upon said Committee and the brotherhood in Indiana by furnishing such data as they may possess. This history is to be for the information of all, but especially the younger portion of the membership. Brethren, let us hear from you soon. Your responses will be greatly appreciated. Thanking you in advance for your contributions, we are yours in Christ,

Committee,
A. H. ZILMER,
MRS. J. H. WILLEY,
D. T. HALSTEAD.

VOLUME LIV. Read PLYMOUTH, INDIANA, JULY 5, 1905. NUMBER 25.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. ENDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE,
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JULY 5, 1905.

MATTERS between Germany and France have settled down, so there is not so much talk of War, though some writers deem it only a question of a little time when arms will have to decide the issue.

THE friends in Ohio are very anxious that there be a full representation of all the brethren in the State at the coming Conference, and wish to hear from all localities. Write to Brother J. C. Thompson, 164 Brookdale St., Cleveland, Ohio, and if you cannot attend, give the body encouraging words and help in every way possible. Brethren from other States are also asked to come to their aid by visiting the Conference. Illinois has announced the time for their gathering, as has Iowa, and the brethren should make every effort to make this year the very best of any year they have had. Work for the time is short.

FROM all parts of Russia there are accounts of trouble. In the Black Sea the crew of one of the largest battleships revolted, killed the officers, and took possession of the vessel. One or two others followed their lead, and other ships are ordered to sink the rebels. What the result will be is hard to tell. On the land some of the regular soldiers refused to fire on the people, saying that only Cossacks would do that. The red flag of revolution is over the land, and the Czar is fearful of the outcome. The situation at home is so full of terror that the peace negotiations with Japan will be hastened. The Japanese army is keeping quiet, waiting the outcome of the peace talk.

"If Thy Hand or Foot Ensnare Thee, Cut It Off."

And throw it away; it is better for thee to enter life maimed or crippled, than having two hands or two feet, to be cast into the age-lasting fire." This is also said of the right eye,—"pluck it out," if it cause you to stumble. These are the words of him to whom we have sworn allegiance,—whose sin-covering name we have taken, whose stainless blood was accepted as a sacrifice in our behalf. We cannot disregard them without the direst consequences. What wonderful figures he employs to show us that the most precious things in the world must not be allowed to obstruct the path to life,—or if we do our loss will ultimately be infinite. The great lesson for us is to close our senses against dangerous objects or practices, to avoid what occasions sin, and deprive ourselves of all that is most dear and profitable in order to attain the aim and object of our faith. It is not enough, however, to shut the eye, or stop the hand or foot that leads astray. The one must be plucked out, and the other cut off. Neither is this enough,—we must cast them both from us. Not a moment's truce with an evil passion or sinful appetite is allowed. If they are indulged they gain strength till they accomplish one's ruin.

We are one week nearer the end of the race for the crowns of life than we were when we last met here. And nothing has happened in the interval to shake my conviction that Gentile times are drawing to a close, and that then Jewish times will begin again, with Jesus as King of kings and

LORD OF LORDS.

You see they are not ushered in under a confederacy of States,—or a world-wide republic where Jack is supposed to be as good as his master, if not a trifle better,—and every one having a voice in the government. A republic under human administration may be as good or better, perhaps than many other forms of human government; but *all*, without exception, are bad enough; and growing worse. The kingdom which God will set up will be a divine kingdom. Every official from King of kings upon the throne, to the lowest, if I understand it, will be of divine of nature. Absolute powers, as well as wisdom and justice, will be entrusted to them and exerted. Remember candidacy for seats upon the throne of the world along with Jesus will at this time be a thing of the past. Faith, repentance, baptism and a godly walk and conversation as conditions upon which men by overcoming themselves and the world may live and reign with Christ will have been withdrawn. These were imposed to develop rulers of the ages to come; and fulfil the oath of Jehovah to fill all the earth with his glory. The mission of these world rulers is to cause all to know the Lord from the least to the greatest. When we consider the eternal weight of glory laid up for those who purify their hearts by obeying the truth we cannot wonder at the conditions which the gospel of that kingdom imposes. And on the other hand, when we consider that it is loyal subjects that the

KINGDOM OF GOD

will seek after, and promote, we would not expect the conditions to be so exacting. The inducements made, or the reward offered would not compare with those who had to take God at his word for glory, honor and immortality, thousands of years in the future, and live the present life as strangers and pilgrims, then die, and live again before their hope would be consummated. Those who make out that God would be partial to save men under the wonderfully improved conditions on earth under the rule of Jesus, Jehovah's King on his holy hill of Zion, and his glorified saints, when we have to come up out of great tribulation, and wash our robes and make them white in the blood of the Lamb, and hosts of them lose their lives as witnesses of Jesus. Evidently those who make that objection do not know what God has been doing for 6000 years, nor what it is his purpose to do in the future. The words of the text are addressed to those who *do* know his purpose, and have taken the initial steps to share with Christ the glory of his kingdom. And all though our course of instruction was made clear to us that there was no crown without a cross,—that the cross comes *before* the crown. And that it is an absolute condition to

SUFFER WITH CHRIST

if we would reign with him; and that we have to deny ourselves, and *take up* our cross when it presents itself before us. We must not try to evade it, by going around it, or getting over it; but take it up and bear it—as did Jesus. These and scores of other like Scriptures are as familiar with us as household words. But does their full *import* come home to us? When we meet with a cross—that is, something to *endure* in behalf of Christ, are we quick to recognize it? If so, do we promptly take it up,—unpleasant though it be? If not, why not? I can suggest no reply, except it be that our minds have not been assimilated to the mind of the Spirit; or to express it in another way,—our minds have not been taken up and incorporated, as it were, with the Spirit;—have not, as they should have been, made conformable to, or *like* the mind of the Spirit. In nature, assimilation is the transformation of digested nutriment into our integral part of an organism. I hold that the same law pervades the realm of spiritual things. If a person hurriedly crams himself with half masticated food,—it can as a rule, be only half digested, and the result is that only a small portion can be assimilated; and this continued for a time the whole system begins to run down.

IN SPIRITUAL THINGS

neither growth nor strength can be gained without spiritual food, plenty of it, and at frequent intervals,—not feast today and fast tomorrow. Our brother Dr. Mason used to say that the gastric juices of the stomach are secreted to digest the kinds of food usually taken, and when food is eaten that one is not accustomed, to a great disturbance is sometimes the result. So in spiritual food—when one partakes bountifully and regularly of spiritual food it is easily digested and assimilated. But if people partake of spiritual food as carelessly as many do food for the physical system, there will be little *growth* or increase of strength, either. I am satisfied that I have known those who sit down, take the book which reveals God's *purpose* and *will* as regards man and earth, including the conditions upon which they can be ransomed from the power of death and live for ever here on earth under conditions incomparatively better than the very best in this life. The eyes glance along the lines,—the words are *read*, which perhaps were *opened upon*, to the end of the chapter, the book is closed, and conversation on different matters begins at once, no meditation on what has been read takes place; and have a satisfied look which seems to say, that they have done a very commendable act. They have read the Bible as a duty and feel relieved by doing it,—just as if the act itself was a meritorious act and really in some measure improved their credit with God,—or caused them to grow in his favor. But how different the facts in the case! God communicates his loving purpose toward man with a view to inducing man to love in return.

THE LOVE OF GOD

once begotten in man makes him anxious to know what will please him,—and to know what will be the position or *reward* of those who please him. The things *offered* or set before man, to hope in induces him to change his manner of life, so that he may become God-like, and meet to be a partaker with saints in light. All can see that too mechanically read the Scriptures will have no such converting power or influence over people, as to make them do and suffer all things that they might receive the end of their faith, the salvation of their souls. The divine truths, that is, the spiritual food served up in the passage read had to be digested before it can be appropriated spiritually. I have taken pains to point out that it is possible to read the words, ye are not your own, having been bought with a price, even

THE PRETIOES BLOOD

of Christ,—without considering what is *involved* by being owned by another. If we do not own ourselves *even*, could there be clearer evidence that we cannot possibly own anything? All we have belongs to him who owns us. Have we any right to squander any of his money on useless things and gratify the flesh? And when we read, "Whether, therefore, ye eat or drink, or whatsoever ye do,—do all to the glory of God." O, do we make it a rule to enquire before doing a thing,—yes, is it a rule of our lives to enquire if what we are about to do, or contemplate doing, is being planned with a view to God's glory, or, to our personal advantage, or to please the flesh? As we would not dare avow that we will not be tied down with such strict rules; this should cause us to think how much better it is to ignore so many of such-like injunctions as if they did not exist? Pardon my persistence,—but when we reach this point of view things look serious. And when we read that we are to avoid even the *appearance of evil*, what do we do? Do we look into the matter and ascertain what customs or habits in us who have been called to be holy ones or saints, would have the

APPEARANCE OF EVIL?

What habits have we picked up, and practiced, that men low down in the scale of humanity practice almost universally and the world generally who make no profession of religion? And when we are told to glorify God in our bodies, and the Spirit in Paul beseeches us by

THE MERCIES OF GOD

to present our bodies a living sacrifice, holy, (that is, *set apart*,) acceptable unto God your reasonable service, after the profession we have made; and be *not* conformed to this world, but be ye transformed, by the renewing of your mind, that ye might prove what is that good and acceptable and perfect will of God. If we cling to practices that have the *appearance* of evil, even if in themselves they may *not* be evil, we are called to avoid all such things because we have to live holily—because they appear to others to link us to the world, while we claim to be separate, and not *of* the world. And the command is *not to* conform to this world, and then we shall ascertain what is the will of God, the good, and well-pleasing and perfect. Plainly the Spirit here teaches that we cannot ascertain what the perfect will of God to reward is, while we conform to *this age*. And Romans xii. 1, instead of presenting our bodies a living sacrifice, it should read, presenting a *living indulgence*, if the law of the Lord tolerated conformity to the practices of this age. I deem it safe to say that when we notice that the minds of some earnest souls seem befogged, so that they fail to see the necessity of *non*conformity to the world in what are thought to be, or are called *trifling things*, it grows out of the fact that their minds have not been brought into entire conformity to God's mind. There is lurking in some corner of the heart something that prevents them from ascertaining as stated in Rom. xii. 1, 2, what is the good and well-pleasing and

PERFECT WILL OF GOD.

How clear and beautiful Jesus states the same truth in John vii. 17, as does Paul in Rom. xii. 1, 2,—It strikes at the very root of the moral obtuseness we are speaking about. He says, "If any man wish to perform his will—the Father's will, he shall *know of the teaching*, whether it be of God, or I am speaking from myself." I understand this to be a broad principle of the divine economy, and goes far to *explain* how slow some are to see the necessity of denying themselves of fleshly gratifications. Jesus has let the secret out. They do not wish to *perform* the will of God, and try to shirk responsibility by saying they do not understand *the teaching*. Jesus knew what was in man, and it is ours to profit by his exposures. The desire to *do* the will of God would remove the scales from their eyes; as they do *not want* to do his will, but their own wills, their foolish hearts are blinded. In a word, as elsewhere stated, they are *wilfully* ignorant.

Brothers and sisters, there is tremendous energy in the words of Jesus in the text. Solemnly they are repeated twice here. Solemnly they are repeated three times in Mark's gospel The urgent stringency of the command, the terrible plainness of the alternative put forth by lips that could say nothing harsh,—and the fact the same injunction appears again in the Sermon on the Mount, show how profoundly the Lord felt the principle to be, which he was here laying down. Did you notice that the whole stringency of the commandment rests upon that *if*. If they cause thee to stumble, then, and not till then, amputate. All the organs and powers of man are *natural*, he is not over-loaded. The operation of each one is innocent. But a man can be ruined by innocent things. The idea of a possible injurious issue of *innocent* occupations, rests upon the principles that our organism has an *ideal order*, so as that some parts are to be in subjection, and some are to rule; and where the lower clog the operations of the higher, they are harmful,—and have to be cut off,—and there can be no question but what unwise exercise of natural faculties

DESTROY MEN,

and much more is that the case in regard to our relations to God. And if there be anything in my organism which is drawing to itself energy that ought to be exerted for God it is harmful to me. It is a wen that is sucking all the vital force into itself, and turning it into poison; and there is only one cure for it, and that is the knife. But in considering whether a certain thing is harmful to me, I must not forget my brethren and sisters. All things may be lawful, says Paul, yet will I not be brought under the power of any. I must keep master of them, and abstain altogether rather than to become their slave. I think it would be well when we are almost obliged to inhale somewhat of the world, to do so as patients inhale chloroform, and keep the finger on the pulse and watch the first sign of weakness, and take no more. When safety lamps begin to burn blue, I have read that is a sure sign that there is choke damp close by. And when we begin to find prayer wearisome, and pious meditation dull, and the remembrance of God an effort or a pain it is a time to

CALL A HALT.

If *thy* hand offend *thee*, never mind though your brother's hand is not offending him,—do the *necessary* thing for your health,—cut it off, and cast it from you. But this does not mean that we must abandon all that is susceptible of abuse, for everything is so; and if we are to regulate all our conduct by that rule,—the amputation of a hand will not be enough. We may as well cut off our heads at once, for everything is susceptible of being abused.

Did you notice that each one of us must apply the remedy for him or herself? We have to lay the hand upon the block, and with the other hand grasp the axe and strike. That is to say, we are to suppress our inclinations, our practices, and abandon pursuits and break with associates when they damage

OUR SPIRITUAL LIFE,

and hinder our likeness to Jesus Christ. This is plain common sense—as in physical intoxication,—it is easier to stop altogether than to take a very little and then stop. The only safe rule is total abstinence. Every man has to give up many things if he means to excel in one. Christians have to do the same, and shear off a great deal that may be legitimate in order to have a reserve of strength for essential and eternal things. Brethren and sisters, if we are hungering and thirsting after righteousness we will lose our taste for a great deal that is innocent,—and give up many allowable things in order with all our heart and soul and mind and strength we may love and serve the Lord more perfectly. There are no half-measures to be kept. The only thing to do with the viper is to shake it off into the fire and let it burn. Depend upon it we will have to empty our hands of earth trivialities if we would grasp Christ with them. We must turn our eyes away from the world call good and great if we would keep the Master in sight. We must rigidly apply the principle of excision in order that we may advance in the life divine. It is the only way to ensure progress. We all know there is no such certain method of securing an adequate flow of sap up the trunk of a tree, as to

CUT OFF THE SUCKERS.

If we want to have a current going down to the main bed of a stream, sufficient to keep it clear, we must dam up all the side channels. But if we cut off the members that ensnare us,—besides the sin that beats us, we saw the command to lay aside every weight. Christianity has been called a selfish religion, when it says, your life or your death depends upon your faith and conduct, and because our text quotes Christ as saying, "It is better for thee to enter life maimed," etc. But it will be time enough to notice such fantastic arguments when the men that urge them refuse to turn down another street if they are warned that in the road they are going they are liable to meet their death. Till then we will listen to our Lord and Master saying to us, "Do not do this or thou shalt perish"—and "do this, that thou may est enter into life."

Brethren and sisters, Jesus says there is no man that hath left any of his possessions, affections, tastes, fancies, for my sake "but he shall receive a hundredfold more in this life, and in the age to come life everlasting." This warrants us in saying, that no man will be a loser by giving up anything for Christ's sake. On the other hand the complete man, who has not cut off any ensnaring members,—is complete in body and estate,—complete in everything except completeness in Christ, yes he has to go through a stripping process. "Take it from him, and give it to him that hath ten talents."

For many weeks I have been warned that before long my work account will soon close. I cannot tell you how anxious I am to do all that I can to fortify you against the wicked in the closing days of Gentile times,—and if the Lord delay his coming, and I am seized by

THE GREAT ENEMY,

I hope and pray that I may be able to fall asleep with the expectation of meeting you again on the evergreen shore. Ample provision has been made for the salvation of those who heed the warning voice I have been calling your attention to this morning. No one can afford to neglect it. As sure as we attempt to direct our own course and neglect the direction of the Captain of our salvation, we will have to take up the awful lament,—"the harvest is past, the summer is ended, and I am not saved." I do not think the lines of any congregation in the world today have fallen in pleasanter places. There are power helpers within reach at all times, and we neglect them at our peril. And every day brings fresh evidence that the Lord is at hand to come; the same Lord who gave the instruction we have been considering this morning, and which was given with the object of securing to us a share of his throne and kingdom. Yes, it is the same Lord Jesus, who after conquering death on his own territory, went away to heaven, promising to come again and receive us to himself, and be forever with him. Yes; he is the first-born among many brethren,—the first ripe sheaf of the grand harvest of those redeemed from death. Let us be ever on the watch for him, ever keeping our lamps trimmed and burning; ready to go into the marriage Supper of the Lamb. Let us bend our energies in the direction of his divine instruction of the text, and present our bodies as living sacrifices, remembering that we cannot reign with him, unless we suffer with him.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

Fannie M Spamer	5.00

Keep the Lights Burning in the Home.

When the young prodigal son tired of home discipline and wished to go out into the broad world and try the battle of life without being hampered by what the youth thinks unnecessary restraint, he thinks, if I only could have my own way and do as I please life would be a success and a gay time and happiness would be sure. The Father knows about how much happiness and peace the world gives its servants, and what the wages will be in the end. But the boy is content with nothing less than experience, so he takes his portion of the father's goods and goes. And oh! how dreary were the days and long nights in that home for father and mother. His room is silent, the snowy couch is vacant, while mother's pillow is wet with tears. She hears no call for loving little cares she loved so well to bestow. Mother and father come quietly to a bountiful breakfast, but the sight of the vacant chair causes a choking sensation and they can't linger long there. As they wander listlessly about there are little remembrances every where, a bit of his handiwork here and there, musical instruments by which he cheered the home. And there hangs the hat just where he left it. The home is lonely indeed and the fire burns low. Is it any wonder that for a moment the thought comes to these weary souls, Let us give up this toilsome struggle and go with him out into the wide world, may be we can find peace and rest, so let us sell out our possessions, our birth right, our home and all be together anyway. If the boy could have heard that resolve he would have cried out like the rich man in the parable, Go tell them not to come to this place. But it was not a resolve, it was only the thought of desperation. Will we go with him to feed swine when God said, Feed my lambs? Will we eat shucks with the swine when we are invited to eat the bread from above with Abraham, Isaac and Jacob in the bountiful kingdom of God? No don't give up the birthright for a few days of uncertain pleasure. Don't leave the home, the narrow way and wander out into the broad way in the vain hope of being together. If we can't keep together in the narrow way with so few travelers, are not we sure to be separated in the broad way where multitudes throng the great thoroughfares, each seeking his own pleasures and clinging to hopes that slip through clinging fingers like melting snow? Yes, stay in the old home whose foundation is the Rock of Ages, where God pours down bountiful blessings plenty and to spare so that if our boy asks bread we need not give him a stone. What would be the boy's feelings if when he tires of eating shucks with the world's swine and proved the world a hard master, hungry and weary, he resolves to return to the father's house, he finds the old home for which his heart longed, lone and desolate, no light in the window, no fire on the hearth, no one to welcome him home. His heart sinks as the thought comes to him. They have gone out into the broad way to be with me, will they faint by the way with the buoyancy of youthful hopes and fancies gone, can they bear up with the world for a master and the world's shucks for food? No, the wanderer must not find the home desolate when he wearies of the world, he must find the lights brightly gleaming, the fire already lighted, the calf fat and ready, and parents waiting with outstretched arms and a bountiful feast to meet and welcome the wanderer home. The Christian should always be found in the church home ready with supporting arms to meet the prodigal, but don't think to go out into the "broad way" to bring him back, or you may be overwhelmed and lose the narrow way. Reach as far out as you can to support the wanderer without stepping off the solid Rock. You can give no support to the fallen with your feet in miry clay.

Your Sister in hope of a brighter day.

SADIE SKEELS.

Adhere to Principle.

Let the winds and the waves of adversity blow and dash around you if they will, but keep on the path of rectitude, and you will be firm as a rock. Plant yourself upon principle, and bid defiance to misfortune. If gossip, with her poisoned tongue, meddles with your good name, heed her not, carry yourself erect; let your course be straightforward, and by the serenity of your countenance and the purity of your life give the lie to all who would underrate and belittle you.

Diligence is the mother and procurer of good luck.

Poetry.

O Lord, How Long.

They tell me
Some have heard his mighty chariot wheels
Roar in the distance that the world's salt tears
Are cleaving their last furrows in her cheeks.
It may be so; I know not. Oft the ear,
Attent and eager for some coming friend,
Construes each breeze among the vocal boughs
Into the tokens of his wished approach.
But this I know; he liveth, and shall stand
Upon this earth; and round him, thick as waves
That laugh with light at noon, uncounted hosts
Of his redeemed.
O dawn, millennial day! Come, blessed morn!
Appear, Desire of nations! rend thy heavens
And stand revealed upon thy chosen hill.

—Dean Alford.

Communicated.

Notes by the Way.

On Thursday, June 8th, I took the train for Argos, Indiana, for the purpose of attending the Annual June meeting at the Old Antioch Church, which is located between Argos and Plymouth.

On arriving at Argos, Bro. T. O. Taber met me at the depot, and escorted me to his home, where I received the hearty welcome of Sister Taber and family.

The Household of Faith in Indiana enjoy so much these annual, social gatherings at the Old Antioch Church. Many events of sacred memory cluster about that hallowed spot, and as we gather there year after year, memory recalls them; and many dear ones in Christ whose heads are now whitened by the frosts of many winters, hold sweet converse together, as they greet each other under the shadow of the Old Church, where so many victories have been achieved, and from which many date their birth-place in the Christ life. Sweet memory is

"Like a gale that sighs along
Beds of oriental flowers
In the grateful breath of song
That once was heard in happier hours;
Filled with balm, the gale sighs on,
Though the flowers are sunk in death;
So when pleasure's dream is gone,
Its memory lives in music's breath."

After ten, Bro. Taber conveyed us to the old church, built forty-two years ago. Many of the old gospel warriors were on hand, as they have been in the many years now past. Threatening weather prevented the attendance of some.

Brother Zilmer favored us with an able address on the Character of God. We shall long remember the treat we received.

On Friday morning the Conference proper was opened by an address of welcome by Bro. W. D. Thompson, who is the only surviving trustee of the old Antioch Church. He has attended the annual meetings here for forty-one years. He made quite a feeling address as the memory of the past filled his mind. May God bless Bro. Thompson in the few remaining years he may be permitted to remain with us. He is an accomplished vocalist and dearly loves to sing God's praises. He has been a leader in church singing for these many years.

I shall not attempt to give a detailed report of the Conference, as the Secretary has already given that.

The preaching of the Word was done by Brothers Zilmer, Wince, Waggoner, and myself, which was appreciated by those who heard it. They were all of one accord, no one had hobbies to ride, peace, love and good will, prevailed from first to last.

A new feature at this session was the Sister's Meeting. All hands declared the new feature a decided success. This meeting was led by Sister Underwood.

The Social meetings led by Brethren Railsback and Willey were enjoyed so much. All had an opportunity to express themselves concerning our faith and hope, and tell how encouraged they were, and declared their determination to hold fast and to live a life in harmony with the gospel, and to press on, until victory is achieved.

"Press on! surmount the rocky steeps,
Climb boldly o'er the torrent's arch;
He fails alone who feebly creeps;
He wins who dares the hero's march.
Be thou a hero! let thy might
Cramp on eternal snows its way,
And through the ebon walls of night,
Hew down a passage unto day."

During a large part of the time during which these meetings were held, cloud and rain prevailed, but sunshine dwelt within. On the Sunday morning came the clear sunshine after rain, and a large concourse of people turned out, and listened attentively to the preaching of the gospel of the kingdom. Two hearts were touched, who wanted an heirs interest in the glorious coming kingdom, and asked for baptism into the sacred name for the remission of sins. They received the hearty congratulations from the dear ones in Christ Jesus. Press onward, dear ones, in Christ, you have a work to do, there is no time to waste upon the trifling things of this world.

"'Tis not for man to trifle; life is brief,
And life is here.
Our age is but the falling of a leaf,
A dropping tear,
We have no time to sport away the hours;
All must be in earnest in a world like ours."

On Sunday afternoon we gathered about the sacred board, in holy communion, to remember our dear Lord. It is on occasions like this that memory brings to view the past. Yes, and to the tragic scenes of ages past also.

"Behold, the blessed Christ upon the cross!
Approach and gaze and wonder till ye weep!
Convulsive limbs of torture grave his face!
Listen, My God! my God! why dost thou forsake?
'Tis o'er, the blood-red eye is dim'd and shut!
The last heart-pulse hath beat, and now behold!
With waxen limbs, and gore-wreathed locks, and lips
With sweet compassion printed on their curve,
The Christ,—a sacrifice for lost mankind."

Sunday night closed with social meeting and preaching. Then the faithful ones said farewell, with tones of love in their eyes. Thus closed the forty-second annual gathering at Antioch, which is numbered with the others now past.

On Monday afternoon I bid farewell and took the train for my Chicago home, where I remained until Saturday morning, when I took the train for Oshkosh, Wisconsin. On arriving there, I took the electric cars to Omro, Wisconsin. I found Sister Bradley waiting for me at Omro. She then conveyed me by carriage to her home where I was welcomed by Sister Jagar, and the balance of the family.

I anticipated much pleasure in meeting the dear ones in Christ at Omro, where on previous occasions I had buried fifteen with Christ in baptism. Smiling faces and warm hand-shakes greeted me at every turn. It is so sweet when dear ones in Christ truly love each other.

I was pleased to meet Sister Eva, the President of the Omro Berean Band.

Meeting opened upon Sunday morning in the Methodist Church, (which church I occupied on two other visits.) As the meetings progressed, the Word preached began to take effect. On three different occasions during these meetings a goodly number gathered each time upon the banks of the Fox River, where I buried dear ones in baptism with Christ. Brother and Sister Daggett feel happy over so many of their sons and daughters obeying the gospel. In addition to those who have obeyed the gospel, the seed found lodgment in other hearts. At the communion service, the solemnity was such, that some were moved to tears. These communion services to remember our dear Lord are so blessed, they build up and strengthen. Don't neglect them.

This service points forward as well as backward. Yes, he is coming again.

"But not the homeless orphan of the world,
To wander on in pain and woe, and weep,
And perish on the tree; but on thy car
Of lightning, rolling from th' unfathomed depths
Of heaven while angels robed in radiant light,
Brandish their glittering banners o'er thee,
And all the clouds, like burning billows flash,
And bound beneath thy feet! The trump shall peal
The dead awakening blast, more full and deep
Than thunder in its maddest roar!—The sea
Shall yawn, and all her buried saints arise."

On Sunday night I attended the Young Berean meeting, held at the residence of Sister Bradley. There were twenty-five present. They used the Berean Lesson Booklet. They had, indeed, a very interesting meeting, and all present seemed to enjoy it so much. They meet once a week.

At this meeting I had another application for baptism. I had intended to leave next morning for Chicago, but remained over until Tuesday in order that I might baptize this applicant. On Monday morning, at ten o'clock, we once more met on the banks of the river, and performed this sacred service. I have baptized eighteen in all at Omro. May our Heavenly Father preserve them unto his heavenly kingdom.

My relation with this people has been very pleasant, a sweet bond of union has sprung up between us.

On Tuesday morning I took the steamboat for Oshkosh. Sister Eva accompanied me as far as that city.

On Monday night I arrived at home and found my family as well as usual.

All being well, I expect to meet with the Chicago Church on Sunday morning.

Yours in the Blessed Hope.

W. H. Wilson.

Immortality.

No other word touches the heart-strings of all mankind as does this. No other theme is so worldwide. Whatever be the concepts concerning the Almighty, however crude and savage, however refined and enlightened, be the man, he has some sort of faith in another life. The very rare exception but proves the rule.

The people of the antipodes, the red men of the Americas, the black races of Africa and Australia, the numberless tribes of islanders, the whole world of uncivilization, have been found to believe in a Supreme Being and his power to restore life. How this faith was imbibed man may not know. Primitive man carries knowledge from parent and child, inaccurate, widely modified, it is true, after some generations, yet with a basis of resemblance. Valueless though savage beliefs may be as to truth, they give us much insight in to the march of the human family.

Civilized peoples show a similar tendency in the spread of faith. Generation after generation departs from the conviction of its ancestry and yet leaves many marks to trace its genealogy.

The topic of immortality is a worthy one for Sunday contemplation and we bespeak for these lines a careful reading. Indeed the subject should be re-read and re-considered many times, until the mind is filled with the cheer of its contemplation. But the pondering over assumed plans of God is useless. If our faith be false to him it is as though it were no faith. Who teaches as of God what is foreign to him is not a disciple.

The world's faith in immortality may be classed in two groups, spiritist and resurrectionist, in other words as inherent and conditional. Both are found widely among savages, possibly according to direction and distance of descent and to peculiarities of mind.

The belief of ancient Egypt was both spiritist and resurrectionist. Bodies were mummified for preservation unto the new life. But the ghost of man might wander for cycles through other flesh, yea through plants and rocks, though with the expectation of re-incarnation into its former life. Ancient Babylon seems to have been less spiritist and more materialistic in its varying speculations concerning the future. Socrates, Plato and Aristotle developed an early Greek school of spiritism, that has had wide-spread influence upon the faith of mankind through the centuries of the past. Yet their theories were but crude. The great spirit of the world gave off emanations that might live through cycles of development in human bodies until fitted to be again lost in the original spirit body. Living several centuries before Christ and being outside the influence of the early Hebrew school, their faith knew nothing of a resurrection. They were entirely spiritist.

Since the days of Plato there have been many kinds of spiritualists. In the main they have no regard for the doctrines of the Bible of the Hebrew, of Christ and of the Christian. The Swedenborgian school has made some effort at fabricating and mystifying it, but its faith is utterly foreign to the Book of books.

The early Hebrew people were resurrectionists. The Pharisees held to the ancient faith, mingled somewhat with Platonism, but the disciples of the Lord strove more persistently to instruct in the One Hope. The Apostle Paul has no more difficult task than to keep the young church in the One Faith. In Corinth some of the converts taught that there could be no resurrection from death and Galatia also departed from the true gospel. The apostle trained them to the truth and so far as we know they heeded his teaching.

If a man die, shall he live again? Yes, though he die, yet he shall live. But every one in his own order. Christ is the first-fruits of the resurrection. Afterwards, at his coming, shall be raised they that are his. Later the rest of the dead shall be raised, some of whom shall eventually also attain to everlasting life, but the persistently impenitent shall suffer everlasting destruction and death.

May this resurrection hope be logically combined with spiritism? The martyred Tyndal, next to Wickliffe the earliest translator of the Bible into English and, like him, a persistent and clear-sighted Scripture student, pointed out forcibly the inconsistency of such a double faith. He called the one the spiritual doctrine of Christ, the other the human doctrine of heathen philosophers. These, he said, are so contrary that they can not agree. If the ghosts of men go to heaven or hell in death, what cause or need is there of a resurrection? Tyndal was known as a Baptist, but not a Calvinist. He preferred to be called a Christian and of the Church of God.

The combined faith makes this statement a logical outcome, however foolish it may seem, that God has planned to send the ghosts of the human family to heaven and hell at death, or to a good and bad part in purgatory or intermediate condition, to stay there until the resurrection, when they will be called back to join their bodies for judgment and then to be sent back to the skies or into the fiery lake. The spiritist teaching of the Roman church is far more sensible.

The words immortal and immortality in the Bible apply only to a present quality of God and to a promise and pledge to man. God is immortal and incorruptible, 1 Tim. i. 17. He only hath immortality, 1 Tim. vi. 16. We should seek for immortality, Rom. ii. 7. It is brought to light through the gospel, 2 Tim. i. 10. Immortality and incorruption shall be put on by the blest upon the resurrection, 1 Cor. xv. 42-54.

There are some translations in the common version of the Scriptures that are supposed to lend color to this combined faith. In Christ's promise to the penitent malefactor on the cross the use of the word "today," and the punctuation are misleading. If it read as in the Greek, "Verily now I say unto thee, thou shalt be with me in Paradise," of course when he should come into his kingdom, there would be no difficulty. Purely as a parable, there is nothing in the sketch of the rich man and the beggar, or Lazarus, to apply to individual death, especially if the rich man is understood to be the Jewish house and the beggar the Gentile. Paul's strait, or indecision, as to the two things, life and death, leaves no doubt when he desires a third, a very different thing, which modern scholars have shown to be the appearance, or second coming, of Christ, to which the apostle looked forward.

The Old Testament starts right. When God breathed into man the breath of lives, man became a living soul. In the Hebrew dead men were called dead souls. When God takes away the life-breath, man dies and returns to the dust. In Gen. xxxv. 18 there is supposed to be a difficulty in the King James version. In speaking of the death of Rachel it says, "as her soul was in departing, for she died," when the Hebrew word is not the modern idea of soul at all, but is life, as in Gen. xliv. 30, Lev. xvii. 11, 14, and more than a hundred other passages, in which it is translated life and many others where it is mistranslated. Solomon is supposed to teach the same in Ecclesiastes xii. 7. The translators have used the words spirit and breath for the same Hebrew word, thus deceiving the English reader. Solomon has taught that by nature man is like the beast, has no natural pre-eminence over it, as to life and death. As the one dieth, so dieth the other. They all have the same kind of breath. No one knows the breath of man to go upward and the breath of the beast to go downward to the earth. When they die, their love, their envy, is perished. The dead know not anything. Eccl. iii. 19; ix. 5, 6. The twelfth chapter is a pathetic description of death. It is sad beyond the seventh verse. The expression of hope is in the last two verses. "Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil." Our breath is in God's hand. Dan. v. 23. Isa. ii. 22. Job. xii. 10. God takes away our breath, we die and return to the dust. Ps. civ. 29. A correct rendering of Job xii. 10 is, "In whose hand is the life of every living thing and the breath of all flesh of man."

But the true Christian has hope. His hope is the superstructure, the tangible outcome, the result of his faith, for faith is the substratum, or the basis, of hope, that which stands under hope, not altogether properly called the substance of things hoped for. Heb. xi. 1. Hope refers to the things not seen, of which faith is the conviction, the trust, the evidence. This hope is in unseen things, Rom. viii. 24, the ends of the promises of the gospel, which are consequent upon the final adoption, the redemption, or resurrection, of the body. By faith we rejoice in the hope of the glory of God, or rather, in the hope of a glorified condition like unto that of God and the immortal, transcendent Christ. 2 Cor. iv. 18. This involves the hope of eternal life, for this life will be a life of glory. It is a blessed hope, Titus ii. 13, that will be inaugurated by the glorious appearing of our Lord and Savior, Jesus Christ. This hope is laid up for us in heaven, Col. i. 5, to be revealed to us or brought to us when our Christ shall come a second time unto salvation. He will bring his reward with him.

From 2 Peter iii. 7-12 it is claimed by some that this earth-ball will be literally burned up and the home of the blest be elsewhere. The sixth verse shows that the former heavens and earth were destroyed by water, in the sense in which God used the expression. The meaning is that the sin, the uncleanness, of earth was drowned. The new cleansing will be more thorough, as by fire, for no sin shall remain to pollute the earth. The thirteenth verse assures us. "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

J. G. Harris.

Godly and Worldly Spirit.

"But we have received, not the spirit of the world, (kosmos) but the spirit which is of God, that we might know the things that are freely given to us by God." 1 Cor. ii. 12.

In considering these statements of the inspired Apostle, we may divide them into three parts, for the separate examination of each.

1. The Spirit of the world.
2. The Spirit which is of God.
3. The things freely given to us by God.

We might, with propriety, inquire first, what is spirit? before we discuss the conduct of a man possessing either spirit. Spirit is the principle of life, it is the source from which all life springs. We may see its effect or power, and discern it by comparison, as it manifests itself in flesh and vegetable matter, but it is only perceived in connection with matter. The power and duration of life exerted by it depends entirely upon the organization of the body, for we cannot analyze, divide or subdivide spirit. It emanates from God, as the sunshine from the sun. Its movement upon the face of the waters, brought forth moving creatures. Light, Life, Word were all manifested in the creation by the Spirit. It is God's manifestation of himself, for God is Spirit. "For in him we live and move and have our being." It is almost universally believed, throughout the world, by Catholic, Protestant and heathen, that the spirit in man is a personal conscious being, and exists after death without the body, but that this is not the case, can be found by a careful examination of the texts where spirit occurs.

The primary meaning in Scripture is wind, air, or breath, then, it is spoken of as an influence, for good or evil, also as a state or quality of heart or mind, again as a quickening or vivifying power, and an animated condition. Another fact is, that the spirit of man is a noun, in the neuter gender, hence it is not an intelligent ghost entity inside the man. The impartation of this spirit in man produced life, its withdrawal produces death. All the animal creation have this spirit of life. Now man, being a unit, made up of the union of spirit of life and body, becomes a living soul. At death, the soul is annihilated, destroyed as water is, when the elements composing it are separated, but the spirit of all flesh goes to God who gave it, while the body goes back to dust, and while man, like water, is *non est*, but the elements from which he was formed still exist, and God through Christ will raise him up at the last day. The man in his natural life, in the flesh, has what is termed, "the spirit of the world," he is of the earth earthy, and naturally follows the inclinations of his nature and is restrained only by law, and the fear of the consequences is the only thing that holds him back from doing anything the life or spirit of the flesh desires. Some enjoy one thing and some another, but whether physical or intellectual it is all fleshly and of the world. "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." He has the spirit of the world, and gratifies it when he can with propriety do so. But now the gospel is preached, and "God commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," (Jesus Christ and the saints). If he obeys, and confesses Jesus Christ, is immersed in water in his name, he receives the Spirit which is of God. He is then a spiritual man in the flesh; by the renewing of his mind, waiting for the redemption of his body at the coming of the Lord. He now breathes the atmosphere of heaven, the untainted air of the kingdom to come, the breath of God, he thinks by an inspired mind, as a son of God, he has the mind of Christ, the things of this world concern him not, and every thing he does is as unto the Lord, and not unto men. He lives for the future, and accepts not his reward now. "In the volume of the Book it is written, I delight to do thy will, O God." That which he found so difficult by sacrifice, he now finds easy by the obedience of faith. When he sleeps unconsciously at night, his life is hidden with Christ in God, should he fall asleep in death, his life is hidden with Christ in God, but "when Christ who is his life shall appear, then shall he appear with him in glory." He loves to meet together with the brethren to study the Word, and learn those things which are freely given him to know by God. Having escaped the corruption that is in the world through lust by these precious promises he is made partaker of the divine nature. He is a son of God, a joint-heir with Christ in all creation of God, and because Christ is of the seed of Abraham, he has put on Christ, and inherits the promises to Abraham to be a blessing to all the kindreds of the earth, for it is more blessed to give than to receive, by means of a just rule in a righteous kingdom to be established at the return of his Lord. These are some of the things freely given by God for the spiritual man to discern. And if our gospel be hid, it is hid to them that are lost, and the judgment shall determine the punishment of those who will not believe, because the god of this world, or the possession of the spirit of this world while yielding to its pleasures, "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." So the ministration of the spirit is glorious to the believer, for as he grows in grace, in knowledge and obedience, he reflects as in a mirror, the glory of the Lord, and is transformed into the same image from glory to glory, even as from the Lord the spirit, for "in this gospel is revealed the righteousness of God from faith to faith, as it is written the just shall live by faith." Penetrating the unseen future by the spirit, he is translated from this kingdom of darkness into the kingdom of the Son of his love. He belongs to the church of the firstborn, which is the Lord's body, the fulness of God, that filleth all in all.

E. D. McCrea.

"Cannot Kill the Soul."

Said Jesus: "Fear not them that kill the body, but are not able to kill the soul (psuche, life); but rather fear Him who is able to destroy both soul (psuche—life) and body in hell." Matt. x. 28. The Christian, by obedience, secures a life that is not affected by the death of the body, here called soul or psuche; but this psuche, which is forty times translated life and lives in the New Testament, can ultimately be destroyed with the body in Gehenna, if its possessor is unrighteous; hence, it is not immortal; neither is it a personality that lives independent of the body. There is a psuche, or life, for both saint and sinner beyond the reign of temporal death; but in the sinner's case, that psuche or life will be destroyed with the body in hell; but in the case of the saint, a life indestructible is secured; "for this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John v. 11.

Here is a life that cannot be obliterated by the hand of man. Men can only suspend temporal life; it will be resumed at the resurrection, when in the case of the sinner God will "destroy both soul and body in hell," beyond which time their life will never be resumed. "Our life is hid with Christ in God," and we now possess it by faith only, till "Christ, who is our life shall appear," when we shall awake to life everlasting. This life is not a personality.

Drunkenness is not only the cause of crime, but it is crime, and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has been practised by the bravos of any country or any age.

Those have but little fear of God's rod, that have no compassion for those who feel it.

When you open the Bible, never forget that it is the Word of God. That he is as really speaking to you there, as he spoke with Moses on the mount. As you read, let Scripture explain Scripture; and use the more easy portions to shed light upon the more deep and difficult. Never be satisfied with merely skimming the surface of the Bible. You are to search the Scriptures. "Plough into the Bible," was the saying of a wise and good man.

David often tells how he stood in awe of God's word; and so of many other saints and holy men of old.

It is said of King Edward VI. of England, that once, when quite young, he could not reach to some book, and an attendant put down a large Bible that he might stand on it to reach up. But the king refused reverently, and rebuked him for the careless disrespect shown to the Word of God. There may sometimes be outward respect without inward piety; but in his case we know it arose from real love of the truth, and honor to the Author of the book.

Announcement.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20 inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come. That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 146 Brookdale St., Cleveland, Ohio.

The Churches of God in Illinois will hold their Annual Conference at Oregon, beginning on Wednesday, Aug. 16, and continuing over the following Sunday. Program will appear later. Let all begin at once to arrange matters so that they may be present.

EMMA L. SMITH, Sec'y.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 10th and closing the 28th, 1905. Programme will appear later.

O. J. ALLAND, Pres.
EVA L. STEARNS, Sec.

Blessed is the memory of those who have kept themselves unspotted from the world. Yet more blessed and more dear the memory of those who have kept themselves unspotted in the world.

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A MINISTER'S REASONS.

I have a new addition of "A Minister's Reasons for leaving his Church," a pamphlet of 22 pages, which I will mail at 5 cts. per copy, or ten copies for 40 cts.

A. H. ZILMER, Plymouth, Ind.,

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Low Fares to Buffalo via Pennsylvania Lines.

July 8th, 9th and 10th, excursion tickets to Buffalo, account Annual Meeting, Grand Lodge, B. P. Order of Elks, will be sold from all ticket stations on the Pennsylvania Lines. For full information regarding fares, time of trains, etc., apply to Local Ticket Agents of those lines.—July 10.

Don't Forget

The Third Annual Conference of the Churches of God in Ohio, to be held in Cleveland, August 17 to 20.

WE NEED YOUR PRESENCE

and support to assist in making this meeting most beneficial in every respect. The Entertainment Committee are working hard arranging for the comfort of all that attend, at a very low cost, if any. The prompt advice as to when and how you will arrive, will assist the above committee and they will also meet you at the Depot. Details will appear later.

Address all communications to J. C. THOMPSON, 146 Brookdale Street, Cleveland, Ohio.

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W. L. SKEELS

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 11, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:13 a m daily, 3:00 a m daily, 5:50 a m except Sunday, 9:15 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:23 except Sunday, 7:40 pm daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 2:02 p m except Sunday, 1:35 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

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A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & North-Western R'y, which will be sent to any address on receipt of 4 cents in stamps.

The Lewis and Clark Exposition with the very low excursion rates and personally conducted tours in connection therewith over the North-Western Line from Chicago and the east have created an interest in this subject never before equaled. For full particulars address W. B. Kniskern, P. T. M., 215 Jackson Boulevard, Chicago.—July 15.

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All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Commencing June 4th and continuing every Sunday during the months of June, July, August and September, 1905. The Vandalia R. R. Co. will sell special rate tickets Plymouth, Ind., to Culver, Ind., and return good going on train No. 47, leaving Plymouth at 9:15 A. M. returning on train No. 48, leaving Culver at 5:50 P. M. same date. Fare for round trip for these trains 25 cents. Full fare will be charged on train.

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We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1098 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Bothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Muxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 866 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:30. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:.5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. O. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 311 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Rollsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Socials meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O, meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m, Joe M H Major Pastor.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 2:30 each Sunday. All welcome.

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Waiting.

I am waiting for the dawning
Of the bright prophetic day,
When the darkness night of sorrow
Shall have vanished far away;
When forever with the Savior,
Far beyond the gloom of tears,
I shall swell the song of worship
Through the everlasting years.

I am looking at the brightness—
See, it shineth from afar—
Of the clear and joyous beaming
Of the "bright and morning star."
Through the dark gray mists of morning
Its I see its glorious light;
Soon shall flee the darkest shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord who died for me;
Oh! His words have filled my spirit,
"I will come again for thee."
I can almost hear his foothill
On the threshold of the door,
And my heart, my heart is longing
To be his forevermore.

Communicated.

The Wanderings of Israel.

Although from before the days when Abraham was called to offer his son as a sacrifice to God on Mount Moriah, even to the present time, the children of Israel have been God's favored and chosen people, and at different periods of their history have witnessed his power manifested in their midst and upon their enemies and although they have had showers of blessings which were beyond their comprehension to measure or enjoy, yet no people on the face of the earth (unless it be the church of the present dispensation) have been so unthankful and regardless of their high privileges as this people. Wandering from God's law, doubting and complaining, seemed to make up a very great portion of their life's history. Although the burdens which they were required to bear while under Egyptian bondage were heavy and cruel in the extreme, even calling forth the pity and power of God in their deliverance from their Egyptian task masters, yet the waters of the sea had scarcely closed over their pursuers and while the sight of their dead enemies as they lay strewn upon the dark sea shore were yet fresh in their minds and long before the notes of Mariam's glad song of deliverance from their enemies had died away are the distant hills of the wilderness of Sinai they had now entered, the Israelites began to murmur and with longing hearts look back to Egypt and cry out, "Would to God we had died by the hand of the Lord in the land of Egypt when we did eat bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly with hunger." Ex. xvi. 3. Not withstanding these cruel words of murmuring and lack of frith in God, the Lord said unto Moses, "Behold I will rain bread from heaven for you, and the people shall go and gather a certain rate every day that I may prove them whether they will walk in my laws or no." Ex. xvi. 4, 14, 15. "And when the children of Israel saw it, they said one to another, It is manna, for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." Still the people of Israel longed for the flesh pots of Egypt, saying, "We remember (O! how many of us remember) the flesh which we did eat in Egypt freely, the cucumbers, the melons, the leaks, the onions and the garlicks. But now our soul is dried away, there is nothing at all besides manna before our eyes." Num. xi. 4 6.

As Moses, the tried servant of God listened to the murmurings of this discontented and faithless people, in the anguish of his great heart he cried out to God saying, "Whence should I have flesh to give to all this people, for they weep unto me saying, Give us flesh that we may eat. I am not able to bear all this people alone because it is too heavy for me." Num. xi. 13, 14. "And the Lord said unto Moses, Say unto the people, I will give you flesh and ye shall eat not one day, not two days, nor five days, neither ten days, nor twenty days. But a whole month until it came out at your nostrils, because ye have despised the Lord which is among you, and have wept saying, Why came we forth out of Egypt?" Num. xi. 19-20. For 40 long years the children of Israel wandered about in the wilderness of Sinai, almost within reach of the warm rays of God's sunlight that gladened the beauty and richness of Canaan's promised land to which God desired to lead them and yet they knew it not. Still they murmured and wandered on, provoking God and wounding the heart and crushing out the spirit and life of Moses their leader by their ceaseless murmurings. Oh, what a sad history these 40 years brought to that faithless, complaining and wandering people. Even the life of Moses was warped and his sweet and trusting spirit yielded to words of murmur and complaint. Sad indeed is the fact, that of all the vast multitude of Israelites that God safely marched to the other shore and saw the waters of the mighty sea close over the horse and the rider of their pursuing enemies and that listened to the sweet song of deliverance as they came from the joyous lips of Moses and Mariam, none save Caleb and Joshua were permitted to enter the promised land. Not even Moses, their leader was permitted to enter that fair country for they angered him at the waters of strife so that it went ill with Moses for their sake." Psa. cvi. 32. For many long years Moses lead the children of Israel in the wilderness land as God's servant. But finally patience gave way as he heard the murmurings of the people, and he also sinned against God, thereby preventing him from entering Canaan. Yet God took him to the top of Mount Pisgah, and for a time lifting the veil, permitting him to view the promised land, and then the scene vanished from his sight and with the rock for his pillow and the blue sky for his covering, he lay down to die, and God buried him. The mountain cloud which night hung round him was his only shroud, and the thunder of the passing storm his only dirge. There he sleeps while centuries roll by, his grave unknown and unvisited by man. Even after that people entered Canaan they did not cease to wander from God, calling for another leader as king, and God answered their request and cursed them with Saul as their king. Still they wander and murmur until their harsh voices and loud footsteps are heard echoing along the corridors leading to Pilate's hall, and their rough voices cry out, "Away with him, away with him, we will have no other king but Cesasr." John xix. 15. Then Pilate delivered him unto them, and they took Jesus and lead him away to be crucified and the dark night of Gentile rule closed over that people and land, their beautiful temple burned, their city destroyed, the people scattered among all countries, to be a by word and a hissing among all nations until this age shall close.

As the Church looks back upon the wanderings of the children of Israel, noting the many crooked paths they made in the wilderness, and the lack of faith in God, their deliverer, we cry out, O, how discontented and unfaithful? Yet how much more contented, how much more faithful are we, how much closer to God do we walk than did they? Let us see.

As the song of deliverance had hardly left the lips of Mariam and before Moses had returned from Sinai with the law, even while the base of the quaking mountain yet tottered by the power of the passing earthquake as it went marching by, they had wandered from God and changed the "similitude of their God to that of an ox that eateth grass." Even so, the words of praise and joy that filled Mary's soul as she ran to tell of the empty tomb and the risen Lord, had not echoed far out over Judean hills, neither had God's law as given by Peter on the day of Pentecost mingled with the same feeling that saddened the heart of Moses as he dashed to the earth the two tables of stone, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Gal. i. 6.

Although God gave the children of Israel, Moses, a true, loving, faithful leader, even a type of Christ, they murmured and complained, so we murmur and complain when we should rejoice in him as our Leader and King. Although God gave the children of Israel manna from heaven, yet they murmured and cried out for meat, and God gave them their desire to the full and sent leanness to their soul. Christ also as John declares has offered us the true bread of which their was only a type, yet have we not seen many a one with longing heart look back into the world, and in sadness of soul cry out for the pleasures of earth as they did for the flesh pots of Egypt, and has it not brought leanness to their lives and death to their souls thereby filling many a grave in the wilderness of an unknown land? Have you not seen many in the church lay aside the garments of salvation that need not wax old with the wearing and cast aside the robe of righteousness they once received and don the gay attire of the ball room, and again dance with the gay and thoughtless world? Oh, the privileges of the high calling the church might receive and forever possess. Many of its members will find their graves in the wilderness of complaint and doubt, while but few, the Calebs and Joshuas will "enter the rest that remaineth for the people of God."

While the Jews were forbidden to touch the mountain where God revealed his glory and power, Paul declares in the 12th of Hebrews, We are come to Mount Zion (that may be touched), the city of the living God, the heavenly Jerusalem, and yet we murmur and hesitate to enter in. Let us take heed that we by our murmuring, backbiting and complaining, do not crush out of the heart the bright, happy and joyous spirit of some Moses that may be lovingly leading the people to a better land, so that we anger him and it go ill with him for our sake. Oh, if by our murmuring we must loose the blessing and the pleasant land God offers us. Let us not drag a Moses with us, but let us labor more faithfully than ever before and strive to enter into that rest that remaineth for the people of God, lest we fall after the same example of unbelief as did the children of Israel in their wandering from God.

L. S. BRONSON.

The Book of Daniel.

CHAPTER 9.

1. In the first year of Darelos, the son of Asoneseros, (from the seed of the Medes, and who had become king over a kingdom of Chaldaioi.

2. I Daniel understood in the books the number of the years, a word of the Lord namely that occurred unto Hieremias the prophet, unto the completion of the desolation of Hierousaleem, to be seventy years;

3. And I gave my face unto the Lord to seek out votive-prayer and supplications with fastings and sackcloth.

4. And I offered votive-prayer unto the Lord my God, and I confessed and I said, O Lord, thou great and wondrous God, thou who dost watch to guard thy covenant and thy mercy for those who love thee and who watch to guard thy commandments.

5. We have sinned, we have done iniquitously, we have transgressed and stood away (apostatized) and inclined away from thy commandments and from thy judicial-renderings (verdicts).

6. And we have not hearkened unto thy bond-servants the prophets, who were talking in thy name unto our kings and our rulers and our fathers and unto all the laity of the land.

7. Thine, O Lord, is the righteousness and ours the shame of face, as it is today, our man of Jouda and our people who dwell in Hierousaleem and all our Israael, those near and those afar in all the earth where thou hast scattered them in their faithlessness in which they proved faithless.

8. In thee, O Lord, is our righteousness and in us is the shame of the face, and in our kings and our rulers, and our fathers, in us who were sinning against thee; the feelings of pity and the feelings of favor are the Lord our God's because we did stand away.

10. And did not hearken to the voice of the Lord our God to go our way in his laws, which he gave before our face at the hand of his bond-servants the prophets.

11. And because all Israael evaded thy law, and inclined out from hearkening to thy voice; and because the curse had come upon us, and the oath written in a law of Moousees, a bond-servant of God, because we had sinned against it.

12. And he had established his words which he had talked to us and to our judges, who were judging us, to lead upon us great evils, such as had not occurred beneath all the heavens, such namely as occurred in Hierousaleem.

13. Even as had been written in the law of Mousees, because all these evils had come upon us; and we had not besought the face of the Lord our God, to turn us away from our iniquities, and to give us understanding in all his truth.

14. And the Lord had awakened and led them upon us, because the Lord our God is a just Lord in all his doing which he hath done, and we had not hearkened to his voice.

15. And now, O Lord, our God, thou who didst lead out thy laity out of a land of Aiguptos with a controling hand, and who didst make for thy self a name as it is this day, we have been sinning and we have transgressed.

16. O Lord, thy merciful-doing is in all things, may thine anger and thy wrath have been turned away from thy city Hierousaleem, from thy sacred mount, because we have been sinning, and in our iniquities and their iniquities of our fathers Hierousaleem and thy laity have become a reproach unto all those round about us.

17. And now mayest thou have heard, O Lord our God, the votive-prayer of thy bond-servant and his supplications, and mayest thou have manifested thy countenance over thy sanctuary that is laid waste; for thine own sake.

18. Mayest thou have inclined thine ear, O my God and hearkened; mayest thou have opened thine eyes and seen our desolation and the desolation of thy city, upon which thy name hath been invoked; because not on account of our own acts of righteousness do we cast our plea for pity before thee, but on account of thy many feelings of pity, O Lord.

19. Mayest thou have hearkened, O Lord, mayest thou have become favorable, mayest thou have heeded. Do not tarry for thine own sake, O my God, because thy name hath been invoked upon thy city and upon thy laity.

20. And while I was still talking and offering votive-prayer and discoursing my sins and the sins of my laity Israael, and casting my sense of mercy before the Lord my God in behalf of the sacred mount.

21. Even while I was yet talking in the votive-prayer, lo, a man Gabriel, even him whom I saw in the vision, the authority (vision) namely, flying; and he touched me about the hour of the evening-sacrifice.

22. And he made me to understand, and he talked with me and he said; Daniel now I have come forth to instruct thee in an understanding-way.

23. To the full extent of thy supplication did word go out, and I have come to tell thee, because a man who longeth to know art thou; and do thou apprehend in the oracular-spoken way and understand in the seeing-way.

24. Seventy periods of seven have conjointly determined (cut off in one piece) in respect to thy laity and in respect to the sacred city, in which to consummate sin and to seal up sins and to wipe away the iniquities and to expiate iniquities and to lead everlasting (or age-lasting) righteousness and to seal up vision-way and prophet and to anoint a saint of saints.

25. And thou wilt comprehend and understand that from the going forth of a word to make answer and to build Hierousaleem unto an anointed (a Christ) leader there are seven periods of seven and he will return and public-square and wall will have been built, and the definite-periods will have been emptied out.

26. And after the sixty-two periods of seven ointment (or unction) will have been utterly destroyed (meaning the Levitical form of it) and there is no judgment (or verdict) in it; and the city and the sanctuary will corruption destroy along with the Coming Leader; (the Christ meant). They will be cut off in a flood (of corrupt iniquity) and unto the end of a war that hath been conjointly-determined, he (God) will arrange for desolations.

27. And he (God) will enable a covenant for many for one period of seven (early Christianity); and in the half of this seven-period my sacrifice and libation will be taken away, and upon the temple-site there will be an abomination of the things that desolate, (an idolatrous temple probably the Mosque of Omar meant). And until a consummation of a definite period a consummation will have been allowed for the desolating influence.

COMMENT.

I was recently asked to make a translation of a portion of this chapter, namely from the 24th to the 27th verses, both inclusive and it was published and along with it was also given eleven other translations of the same passage by the most noted scholars and commentators of Europe and America; and no two of them agreed even substantially in their thought, to say nothing of the wording of it. I speak of this to show what difficulties have been encountered by students of God's Word in interpreting and trying to get at the truth herein revealed.

In the light of past church history the meaning of what was revealed to Daniel by the angel Gabriel seems to me reasonably clear as I have translated it above—at least that portion of the prophecy which has already been fulfilled in the first coming of "the Saint of saints" or the Christ, and the experiences of early Christianity down to the Latin and Greek—church apostasy. We are also seeing "the River Euphrates dried up," in the growing weakness of the Turkish Empire and the long-prevailing, and wide-spread Moslem abomination. With the culmination of the 2400 days (not 2300 as given in all the versions) which is still in the future, we can confidently look for "the return" spoken of in this passage, the return of the Christ namely and the fulfilment of the rest of this prophecy, or "the restoration of Israel" and the "cleansing of the sanctuary."

CHAS. GARDNER.

Selections.

Summary of Abraham's Faith.

Abraham is the father of all them who believe, and who walk in the steps of that faith which he had while yet uncircumcised. This is the apostle's testimony. I think I need scarcely add, yet it may be useful to do so, that no one can walk in the steps of Abraham's faith who does not believe the same things. This is self evident. It is to be to Abraham according to his faith; and this is the rule for every one else. If we have an understanding faith in the truth, we shall inherit the truth; but if we believe in what is not true, and therefore visionary, we shall inherit nothing but the whirlwind. Now, if it be asked, "What is the truth?"—the answer is, the things which Abraham believed, with the acknowledgement that Jesus is the Seed spoken of in the promises made to him. It is therefore essential to our salvation that we be familiar with the matters of his faith. I would just remind the reader here, that Abraham was justified because he believed on God. This does not mean, because he believed in the existence of God. This is implied. To believe in God in the Scripture sense is the "being fully persuaded that what He has promised He is also able to perform;" and because this was the case with Abraham, "therefore it was imputed to him for righteousness." Furthermore, this does not consist in saying, "whatever it is God has promised I know not, but of this I am persuaded, He will perform it." This is not the sort of persuasion God accepts. He requires men to acquaint themselves first with what He has promised, and then to consult the testimony He has given until they are fully persuaded as Abraham was, "Now," says the apostle, "it was not written for Abraham's sake alone, that his full persuasion of the divine promise was counted to him for righteousness; but for us also to whom it shall be imputed if we believe on God." In studying the life of Abraham his biography presents him—

1. As an idolator under condemnation with the world;
2. As a believer of the gospel preached by an angel of the Lord;
3. As justified from all past sins by faith in its promises; and
4. As justified by works unto eternal life.

These four particulars are affirmable of all Abraham's spiritual children. Born of the flesh they are all denizens of the world, and heirs of condemnation; then they believe the gospel; afterwards they are justified by faith from past sins; and subjected to a subsequent probation by which their faith is tried and made perfect. .....It is not the instant a man believes that he is justified. A man may believe the truth for many years, and yet not be the subject of the righteousness of God. If so, it may then be asked, when is a man's faith in the truth counted to him for remission of sins? The scriptures say that through Jesus is now preached the remission of sins to those who believe the gospel of the kingdom; and that justification by faith is through his Name, that is, God has appointed an institution through which remission of sins is communicated to believers of the things of the kingdom of God, and the name of Jesus: so he has caused a general proclamation to be made, that "through Christ's name" believers may obtain the remission of sins. Now, there is but one way for a believer of the gospel to take this name, to wit, by being "baptized into the name of the Father, and of the Son, and of the Holy Spirit." The answer to the question, then, is this, that "a man's faith in the gospel is counted to him for righteousness in the act of being baptized into the name. There is no other way than this; and even a believer of truth will die in his sins unless he puts on this name, "For there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.....If a man believe and obey the gospel his past sins are forgiven him in Christ; but, if after this he walk in the course of the world, his faith is proved to be dead, and he forfeits his title to eternal life. But if on the other hand, a man, become an adopted son of Abraham, and "by a patient continuance in well-doing seek for glory, honor, and immortality" he will find everlasting life in the Paradise of God.—*Selected by Mrs. C. W. Russel.*

Forbearance and Toleration.

If the peculiarities of our feelings and faculties be the effect of variety and excitement through a diversity of organization, it should tend to produce in us mutual forbearance and toleration. We should perceive how nearly impossible it is that persons should think and feel exactly alike upon any subject. We should not arrogantly pride ourselves upon our virtues and knowledge, nor condemn the errors and weakness of others, since they may depend upon causes which we can neither produce nor readily counteract. No one, judging from his own feelings and powers, can be aware of the kind or degree of temptation or terror, or the seeming incapacity to resist them, which may induce another to deviate.—*Abernethy.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

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Plymouth, Indiana, July 12, 1905.

THE news from the east the past week has been tame compared with other times. The peace talk still continues. In Manchuria there is a halt in operations. The Japanese navy has taken the island just north of Japan that has been a Russian penal colony for some years. France and Germany do not now talk of war over the Morroco affair. Sweden and Norway are in a fair way to adjust matters. There is still much disturbance in Russia, but it is quieter than a week ago.

Consummation of our Hope.

Beloved, for some time I have been applying the Divine plumbline as faithfully as I knew how. And I sincerely hope that we have all been lopping off suckers that were sapping our spiritual vitality, and may be, defiling the the temple God desires to dwell in,—and laying aside weights and renouncing things which hinder growth in God's favor, and are approaching nearer to that state of mind implied in the words of the Spirit which says: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." This implies that we have to ask ourselves before doing a thing, if it be for God's glory, or merely for our own gratification. If we are making no progress in this direction, we were better off if we never had heard the Word of life. The Word will judge us. Hoping better things for us, than this, I want to call attention to the consummation. It reaches away beyond trials, beyond *suffering*, beyond *faith*, beyond mortality,—to *realization*, to enjoyment. As a foundation for remarks I have chosen 1 Epistle of John iii. 2, 3, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth *us* not, because it knew *him* not. Beloved, *now*, are we the sons of God, and it doth not yet appear, it is not yet seen, what we *shall* be,—but we know that when he shall appear, we shall be like him, for we shall see him *as he is*, and every man that hath this hope in him purifieth himself even as he is pure." There are many points of great importance here that can have but a passing notice. First, we are sons *now*,—because Gal. iii. 26 says, "For *ye* are all the children of God by faith in Jesus Christ." We are *legal* children, and are in consequence

HEIRS OF GOD;

and have the spirit of adoption and have the right to call God our Father. See Rom. viii. 15, and Gal. iv. 6. Secondly, it doth not yet appear what we shall be. Our nature has not yet been changed,—the life to come for us, is for the time being concealed with Christ in God. Col. iii. 4. And we learn from Rom. viii. 18 that there is glory to be revealed in us; we are to be glorified with Christ, and appear with him in glory. So that the life and glory are ours *now*: we are *entitled* to it, it belongs to us, but it is not yet possessed. But the word *glory* in this connection gives but a faint idea of what we shall be; it does not yet appear, is not yet seen; but we *do know* that we shall be made like to his most glorious body; *yes*, like him, in life, light, bliss,—like him, in honor, power and glory; our brightest apprehensions of him *now*, are *dim;* but it will not always be so! The beloved John we see begins this chapter by expressing admiration of the height, depth, length and breadth, the excellency, the sovereignty and riches of that love which the Father hath bestowed upon us. The gospel of this John used to be called the gospel of the FATHER, because that endearing epithet is about 70 times applied to God in the course of it. We can trace the same spirit and the same pen in the three epistles that bear his name. The world has a *vulgar*, coarse eye, that can only see the gaud and glitter of this present evil world. But that makes no difference; it is *true* for all that, that we are the sons of God, so that we must not allow the world's denial of our relationship to interfere with the comfort of hope. Let the world *deny* that we are

SONS OF GOD

if they want to; let its gibe and sneer strike us; let its reproaches *fall* upon us, but they must not be allowed to shake our conviction that we are sons of *God*. Faith is the basis of the things we hope for,—and this is just what the world does *not* have; for this reason we must be patient. Having no eye of faith, of course they cannot be expected to see what we do. We must *not* expect them to know us. Indeed we should be glad they in their present condition do *not* know us, because they do not know the Father, nor the Son. But what glorious company are these, for sinners saved by grace! What associates for those once under the law of sin and death. If they *be for us*, what does it matter who are against us?

To all intents and purposes these words in 1 John iii. 2, "We shall see him as he is," express the same thing, give expression to the same hope as those of Paul in Titus ii. 13, "Looking for that blessed hope,—that is, waiting for the blessed hope even the appearing of the glory of our

GREAT GOD AND SAVIOR

Jesus Christ, who gave himself on our behalf, that he might redeem us from all lawlessness, and cleanse for himself a peculiar people, devoted to good works." And this again is only another way of expressing the hope cherished by David a thousand years before:—"As for me, I will behold thy face in righteousness; I will be satisfied when I awake with *thy likeness*." These words constituted the comfort of David in the midst of his troubles; he lifted up his head in times of sorest distress, and disclosed the fact that the hope he cherished centered in redemption from death. He was surely going into the sleep of death; and was just as certain that he would awake out of it,—and that he would then be for ever beyond all the evils and trials incident to mortals; because, in the 16th Psalm he sings concerning this matter, "I foresaw"—saw beforehand,—a thousand years before it happened—"I foresaw the Lord always before my face,—for he is on my right hand that I should not be moved." You see it was faith that reached forward and brought these things near to him, when the Spirit revealed the histor in advance. And he goes on to say, "Therefore," because of this advance intelligence, "therefore did my heart rejoice, and my tongue was glad moreover, also my flesh shall rest in hope;" when it goes into the grave that will not be the last of it: because here follows the reason of his joy: "Because thou wilt not abandon my life in hades, nor give up thy holy one to see corruption. Thou didst make known to me the ways of life; thou wilt make me full of joy with thy countenance." We are sometimes told by popular religionists that the Old Testament saints knew nothing about resurrection life. The divine evidence has just been given you that they did. David says to the Almighty, "Thou hast made known to me

THE WAYS OF LIFE."

And then he explains how it is to be done. The grand secret of the whole matter is found in the words, "Thou wilt not suffer thine holy One to see corruption." On discovering that his greater Son was going to conquer death, and rise triumphantly, the glorious idea seized him that this was also his way out of death's dominion. And Peter rehearses this matter in his model sermon on the day of Pentecost,—saying of David, "Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ that he was not left in hades, neither his flesh did see corruption." Seeing the way out of death to life thrown *wide open to him*, no wonder he adds, "Thou shalt make full of joy with thy countenance." Returning to the 17th Psalm a moment,—he says, "As for me, I will behold thy face in righteousness; his faith being imputed to him for righteousness. I shall be satisfied, when I awake in thy likeness." How far removed is this, from the teaching of the day? Not when he dies,—not when he sleeps the sleep of death,—but when he awakes with thy likeness, will he be satisfied. Considering that this was uttered 3000 years ago, and,—considering that he who uttered them was David, a king upon a powerful throne, ruled a mighty people,—a loyal people,—was popular with them,—and received an allegiance rarely interpreted,—yet there was nothing in all this that satisfied him; he is not satisfied with the applause of his people, the splendors of a palace, the power of a great sceptre, the allegiance of a loving people, the defence of a great army,—he looks away to the future, not as a blessing for the present,—royal as he was, he had a hope of something better. The life he had was but a vapor; it may be puffed out any moment,—but the God of Israel had sworn to raise up from the dead a Holy One, of his Seed, who should occupy the throne of Israel for ever, and of his kingdom there should be no end; and that he himself should be a witness of it, by a life from the dead through that same seed of his, and this glorious reign shall be universal as well as everlasting,—all kings would bow to him, and that this promised Son of his should reign before the ancients gloriously,—he, David himself being one of them; this intimates the cause of David's dissatisfaction with all the splendor of his exalted position.

Returning to my text,—I call attention to its wording. At first sight it looks as if our seeing him as he is will be the cause of our being like him, or similar to him. But this cannot be, because all the fulness of the Godhead, now dwells in Jesus bodily; and only the pure in heart shall see God; and we learn in 1 Thess. iii. 4, that at the sound of the trump of God the dead in Christ first rise,—then the living ones in Christ we are told 1 Cor. xv. 52, will be changed in a moment, in the twinkling of an eye, that together with the raised ones they will meet the Lord in the air. Conclusive evidence of change before they meet him. He knows them that are his. His issues, his commands to the angels to gather his saints unto him,—who have made a covenant with him by sacrifice. It is of the greatest moment to realize the

PURITY OF HEART

condition; and that we must not expect to reap without sowing. The purifying process must go on; or else we will not see him, nor be made like him. Brethren and Sisters, I feel bound to speak again of the Glad Tidings that the pure in heart will see him; a most gracious and saving clause for poor, short-sighted mortals like us. If perfect purity of thought, word and conduct were exacted of us, we would all be left out; we would be irretrievably lost, with our biased organisms,—and peculiar temperaments; but the goodness and mercy of God has taken all this into account; and if he sees that in spite of all our short-comings, from the bottom of our hearts we love him,—and are heading in the right direction, and, are ourselves grieved when we realize that we have grieved him, and avail ourselves of the All-Powerful Advocate with the Father, he freely forgives us, and allows us to call him Father still. Speaking for myself, I will say, it is solid comfort to me to know that he to whom all judgment has been committed has been fitted for that exalted position by partaking of our nature and by being tried in all points like as we are; and is familiar with the inmost recesses of my heart, notwithstanding many weaknesses. Oh, I thank God, and magnify his holy name, because the Judge of all the earth will do right; a righteous Judge will he be, and cannot be turned aside.

As our eyes alight upon the Words of the Spirit, if we did not know to the contrary we would suppose that they express the hope of all who pass by the name of Christian. This Epistle has come to us from God through his servants,—and John speaking for himself and all of his faith, says "We know that when he shall appear, we shall be like him for we shall see him as he is." They contain not the slightest intimation of any other blessed hope, and yet the solemn fact confronts us that not one professing Christian in ten thousand cherishes the hope that he did, who once leaned on Jesus' breast, and received such marvelous revelations from heaven after the ascension of his Lord. They all cherish hopes of some kind doubtless,—but in view of the fact that John's hope as here expressed agrees with Paul's in Titus ii. 13, 14,—and in view of the fact that Paul distinctly says there is but one hope, it is extremely painful to think of the consternation of those who expect recognition because they sincerely hoped for what has not been set before them. Painful,—ah, painful indeed! He will say to them, "I never knew you; depart!" With one heart and voice let us praise and magnify the name of the Lord that he hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, and so enable us to lay hold of the

HOPE SET BEFORE US

in the gospel. And one of the chief aims of this service is to incite one another not to let go of it,—to cling to it as a wrecked sailor clings to the last plank; and thats just what it is to us;—the very last plank. If we let the things we have heard and believed slip away from us; let things of the world seep into us and force the things of the Spirit out of us, we will do despite—insult—the Spirit of grace; we will trample on the Son of God; we will esteem the blood of the covenant as a common thing; for if we voluntarily sin; of choice sin after having received the knowledge of the truth, there is no longer a sacrifice left for sin,—but some terrible expectation of judgment which is about to consume the opponents. And then the Spirit graciously reminds us that any one having violated a law of Moses, died without mercy by the mouth of two or three witnesses,—but that those who do despite to the Spirit of favor deserve a much sorer punishment than that. This explains to us why the beloved Paul sacrificed everything dear to him in order to secure a resurrection out from among the dead, like Christ was; he wanted to experience the power of Christ's resurrection; and then he explains that in order to attain to that by and by, it is necessary to fellowship his sufferings, —that is, to share his sufferings now. and the extent of this fellowship of Christ's sufferings is also indicated, as conformity to the very death of Christ; compliance with the death of Christ. This is something he was in danger of every day, indeed he was stoned at Iconium and dragged out of the city being supposed to be dead, but as he afterward wrote to Timothy, the Lord delivered him out of it all. And this being the condition of things he had to sit down and count the cost of a resurrection out from among the dead,—and be ready for it; and so he deliberately threw overboard everything naturally dear to him! But after all that, he says, "Not that I have already received it, or have been already perfected, but I pursue it, if indeed I may lay hold on that for which I was laid hold on by Christ. Brethren, I do not reckon myself to have attained it; but one thing I do,—even forgetting the things behind, and stretching forth towards the things future. I press along the line, towards the prize of

THE HIGH CALLING

of God by Christ Jesus. The prize of the high calling is what we want to make prominent to-day. This has inspired the faithful all down the ages. We learn from Jude that Enoch the seventh from Adam had a bright vision of the Lord Jesus coming with holy myriads of saints to rule the world in righteousness, and of course he hoped to be one of them; how could he help it? What other object would he have in walking with God after being told the Good News? And Noah the preacher of righteousness surely had some prize to offer as inducement to faith and its obedience; and Abraham through the eye of faith that justified saw the day of the Anointed One and was gladdened by it; and so also David tuned his harp and sang joyously of the time when he should come down like rain upon the mown grass, as showers that water the earth, and all kings should fall down before him and all nations serve him, —till his cup was full and running over with the thought that the whole earth was to be filled with God's glory. And Isaiah caught a glimpse of the Wonderful Counsellor, the Prince of Peace, as also the virgin-born One, the Man of sorrows, but the Lamb led to the slaughter and the wreath of thorns about his brow so darkened his intrinsic glory that the prophet could scarcely believe it was he. Another celebrated his birthplace hundreds of years before he was born, "Bathlehem Ephratah." Another closed the prophetic age with the prediction,—"Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings," and another, "The desire of all nations shall come." In short the subject of

OUR BLESSED HOPE,

the second coming of the Lord Jesus Christ to clothe his priests and kings with salvation is, and always was, the ultimate object of the groaning creation. And it is no wonder that Bible Christians long to see Jesus as he is. He has suffered so much, done so much, said so much and promised so much and given them the earnest of so much, that it has become with them the established spiritual instinct, to desire to see him whose blood cleanseth from all sin,—and by whose stripes they are healed,—to hear one word from the lips of him who spake as never man spake,—to draw near and sit like Mary, not at the feet of the awful sufferer, but at the feet of him who is crowned King of kings and

LORD OF LORDS,

—see him whose words are like waves of music on the shores of every land, —whose love even angels cannot fathom, and which the experience of eternity will not be able to exhaust. Blessed Expectancy! Precious Assurance!! We shall see him; and not only see him,—we shall not only see him, but we shall see him just as he is; not as he was,—just as he is; and glory be to the Father through the Son—even this is not all, either, we shall be like him! If we get there. It will pay you to turn the words, As he is, over in your minds occasionally. Some few of the Redeemed Host will have seen him as he was. What a sad and sickening sight! Pierced with griefs, the Man of sorrows,—what a prophetic name! As if his whole person were saturated with sorrows as the earth is saturated with heavy morning dews,—Yes; Man of sorrows, buffetted, wounded, nailed to the tree, laid in a stranger's grave. Thousands saw him as he was,—and I thank God for it. If we see him as he is,—it would appear that every trace of what he was will not be obliterated. But the *was* will be transparent through the *is*. John saw in the midst of the throne

A LAMB

as it had been slain. So that is the Divine Purpose that the past shall be traceable even amid the splendors of the present; we will see Calvary, Gethsemane and the cross, and the Man of sorrows, but irradiated with the glory of God. I thank God for this wonderful feature in the kingdom of heaven; and I think you will join with me, in this, when reminded of what the Purpose of it is, by quoting the song that will be sung on the occasion of the inauguration celebration—they sing, says John, our witness:—a new song—it never could have been sung before, for want of such occasion,—It was as follows:—"Thou art worthy to take the book and open the seals thereof, for

THOU WAST SLAIN

and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation,—and hast made us unto our God kings and priests, and we shall reign on the earth." And the next verse says ten thousand times ten thousand and thousands of thousands say with loud voices, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and glory, and blessing." And this is not enough,—the next verse says every creature in heaven, earth and sea will unite in saying, "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

What does my text say? It says "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him for we shall see him as he is." Truly it does not yet appear what we shall be; but for all that John was permitted to see in advance a symbolic representation of what he will be; and he intended for us to know something about it,—for John was told to write in a book what he was about to see, and send it to the seven churches of Asia,—and it is through them the information has reached us. I will here read from the 10th to the 19th verse of the 1st chapter of the Revelations:—

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake to me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead and behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

What a marvelous description! Is this the person we have been saying we know we shall resemble when he appears? Great God! Is this what Paul had in mind when he said we look for the Lord Jesus from heaven who shall change this vile body, that, it may be fashioned like unto

HIS GLORIOUS BODY?

Can it be the Divine Purpose that these poor worms of earth shall ever be like him whose voice was a trumpet, and whose appearance caused the the beloved John to fall at his feet as dead? In answer, I say again, this is a symbolic representation of the Son of God's majestic and awful presence when he comes; it is positively not a literal representation of him; because the first verse of the book of Revelation says that Jesus Christ sent and *signified* it, by his angel unto his servant John. To signify, is to make known by signs,—to communicate by token, gesture or symbols. But although not literal, the symbols were of such imposing character, and the effect of them on the apostle so marked, that the person represented will certainly have most imposing presence. Myriads of redeemed ones cast their crowns at the feet of him who redeemed them, saying, Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto our God; unto him be glory and thanksgiving and praise for ever and ever. What a sight to witness! Before his presence sin, sorrow, death will gradually disappear. The mock sceptre will have blossomed into the sceptre of the world, the wreath of thorns will have become the crown of glory. And oh, if we get there, we shall see him as he is, because we at present can only see him through the medium of faith, the evidence of things not seen. Peter says, "Whom having not seen, we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." This conveys the idea that we have a faint likeness, but it is calculated to fill with joy, nevertheless; but remember, our capacity for seeing is limited now; because as Paul says, we see through a glass darkly, but then face to face. But the medium will be changed by and by,—we shall not see by the eye of faith, then, but in the clear light of everlasting noontime we shall see him as he is,—it will be a sight so magnificent that we will count all sights worthless, and all things pale, and all beauty deformed, and all excellency dross in comparison of the excellence of him who is the chief among ten thousand and altogether lovely one!

In closing allow me to remind you that if we appropriate the language of the text, we must not forget the fact that we are only

CANDIDATES FOR CROWNS

as yet,—that we have *now* to prove our fitness to rule the world in righteousness, by ruling ourselves. May God help us to remember that we are on probation, and what probation means. If we cannot rule *one* we will never be allowed to misrule many. Yes; may God help us to remember this and be ready for the appearance that means so much of glory and honor to overcomers. Wonderful day! A day without a cloud, a day without a sorrow, a day without a pain,—or tear or sigh. If faithful we will realize as never before possible,—that it has paid to be good soldiers, paid to fight the good fight of faith; paid to deny ourselves of all ungodliness and worldly desires and live soberly, righteously and godly in this evil world,—because the spoils belong to the victors. There is no guess-work about this. We have a despatch from the throne of the universe saying that each overcomer shall sit with Jesus on his throne.

WHAT A DESTINY!

What a prospect? What a prize to hold out for us; kings and priests to God and reign upon the earth. What an inheritance! Incorruptible, undefiled. It fadeth not away! These characteristics, apply to all its elements—bodies with no tendency to corruption,—faculties exalted so that we can take hold of the infinite source of all knowledge, and wisdom, society with immortals radiant with life, and light, and praise,—dominion over all the earth, honor, wealth, renown and joy our portion. To this may be added a smiling paradise,—its valleys jubilant with *right*-eous mirth,—health, blessing and plenty crowning all lands with joy, and time will not dim the glory, nor weaken the zest,—then shall there be glory to God in the Highest, and on earth peace and good will toward men. But I might speak for hours of millenial blessedness, but it would be nothing without the central Figure! Beloved, if we get there, we shall see Jesus,—the blessed Jesus,—the very Jesus who died and rose again for us; and glory to God.—this is not all,—we shall be made *like* him, and reign with him evermore. With one heart and voice today, let us say with the beloved John, Quickly come, Lord Jesus. Amen.

Poetry.

Abram's Sacrifice.

The morning sun rose bright and clear,
On Abram's tent it gaily shone;
And all was bright and cheerful there,
All save the Patriarch's heart alone.

When God's command arose to mind
It forced into his eye a tear,
His soul was chaste and all resigned,
Yet nature fondly lingered there.

The simple morning feast was spread,
And Sara at the banquet smiled;
Joy o'er her face its hues spread,
For near her sat her only child.

The mother raised a speaking eye,
For all a mother's soul was there;
She feared the desert drear and dry,
She feared the savage lurking there.

Abram beheld and made reply,
On him from whom our blessings flow,
My helpmeet we by faith rely.
'Tis God's command and we must go.

The duties soon in haste obeyed,
The steps were lifted, the asses prepared
And with the third day's twilight shade
Moriah's lofty hill appeared.

When on the mountain's brow they stood,
With smiling wonder Isaac cries,
My Father! lo, the fire and wood,
But where's the lamb for sacrifice?

The Holy Spirit stayed his mind,
While Abram answered low and calm,
With steady love and look resigned,
God will himself provide a lamb.

But lo! the father bound his son,
And laid him on the funeral pile,
And then stretched forth his trembling hand,
And took the knife to slay his child.

But when he raised the blade full high,
To execute his God's command,
An angel's voice as from the sky,
Cries, 'Abram, spare thine only son.'

Now, let no pen profane, like mine
On hallowed themes too rashly dare,
Turn to the Book of books divine,
And read the sacred promise there.

Ages on ages rolled away,
At length the time appointed came,
When on the mountain Calvary,
God did provide himself a Lamb.

—Selected by M. A. Woodward.

Communicated.

Life and Letters of the Apostle Paul as our Example. No. 5.

Dear brothers and sisters:

At last our meeting we learned of Saul of Tarsus, while at Paphos, appearing before the Proconsul with his companions Barnabas and John Mark. Saul had been summoned here by the Roman Governor, and he had boldly spoken the word of the Lord to the Proconsul, Sergius Paulus, exposing one of this magistrate's teachers, and causing him to become temporarily blind; this testimony given by Paul had secured from the magistrate both his favor and admiration; to Paul's companions these circumstances seemed very favorable to continue their work at Paphos, especially so, just at that moment when, with the conversion of the Governor of the Island, the Apostles had gained an unexpected and powerful ally to the great cause, and besides this Sergius Paulus was to remain but a few months longer in office, and so they opposed Paul in his wishes to leave; but Paul, who had since the departure from Antioch merely accompanied Barnabas from one Synagogue to another, while in Cyprus, had the conviction that God had not destined him for the audiences, for he says: I am ordained a preacher and apostle, a teacher of the Gentiles in faith and verity. 1 Tim. ii. 7. So here we see one of Paul's strong points of Christian character, he would listen to no voice, but that of God, so he then took a band in the guidance of the band, and bade his fellow missionaries to turn their eyes toward the neighboring coasts of Pamphilia, and there seek out not merely other children of Israel, but Pagans as well, who were now ready to receive the gospel message. It may be well to mention the fact here that at this time Saul of Tarsus dropped his Hebrew name of Saul and thereafter became known as Paul.

Their course of travel from Paphos took them across the sea seperating the Island of Cyprus from the coast, through the Bay of Attalia, and up the Cestrus River as far as Perga, lying in the very heart of the lowlands, which are so unhealthy and, with the coming of spring breezes, bring the dangers of fevers; and all sorts of maladies; and as it was about this season of the year the Apostles had come, they found Perga as well as other villages along the coast deserted; it was the custom for the entire villages to climb the mountains as a refuge from the dangers of disease and death during the summer season, these circumstances, however, did not in any way discourage Paul, he set out at once to carry out his first plans to visit Asia Minor, although difficulties faced him in this, at the very start, they must follow a dangerous road across a range of mountains, which would lead along the verge of high precipices, and through passes infested by brigands, while the bridges were carried away with fierce torrents, or, better described, as Paul gives his impressions some years afterward "In perils of waters, in perils of robbers, in perils of my countrymen, in perils in the wilderness," toil and weariness of every sort 2 Cor. ii. 26. To Paul's companion who had been accustomed to all the advantages of a Synagogue and the comforts enjoyed when among the Jewish people this journey, Paul wished them to take seemed appalling, and so it was that John Mark was not willing to risk his life on a journey to preach to the Gentiles, so he departed from them and returned to Jerusalem. But Paul was so resolute in his purpose to go where God had chosen for him to proclaim the Gospel of Christ; although one of but two companions would turn back; in these circumstances we can see how Paul followed Christ, he had the same zeal as when he persecuted the Christian Church, but now his will was subdued by God's will, and his ambition was to carry out the work of his mission—to teach both the Jews and the Gentiles the way of salvation.

Paul and Barnabas traveled for some days over the steppes of Asia Minor, which was a dry and uncultivated land where there were but a few scattered hamlets made up mostly of a simple folk living in huts, and but very few Jews had settled here.

The first place chosen by Paul for public preaching was a large city of commerce called Antioch in Persidia, where there were a number of Jews, also a Synagogue; the people here were composed of Jews, Romans, and Orientals who had mingled their doctrines to the confusion of the multitude. The Israelites, although in a minority had gained a great influence over the people, both religously and in financial interests; the higher class of Gentiles and more especially among the women, were with the Jews very zealous of the Word of God, and at the worship on the Sabbath Day. There were also a number of Proselytes here among the men of Israel. Paul's desire was to proclaim salvation to all men, and so as it was the Jewish custom made it a point of duty to salute the brethren on their arrival and present themselves to the Elders, Paul as "Doctor of the Law," and Barnabas as "Levite." And on the Sabbath after the service was opened they were given an invitation to speak. Paul endeavored to show the people first what God had done for Israel as a nation, how he chose and exalted them while in Egypt, how he had brought them out of Egypt, how he cared for them during the forty years in the wilderness, and that when they desired a king, God gave them David, and from his seed had raised up to them a Savior Jesus, and then the very fact he knew the Jews rejected —the shame of the cross, he held up to them as divine testimony that Jesus was the Messiah, because the Jews, by putting Jesus to death fulfilled the prophecies concerning him. But, that God had raised him from the dead. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii. 38,39.

We may readily suppose that this sermon was given in much the same manner as Paul says he preached at Corinth, and that it was to the glory of God. "And I brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you save Jesus Christ and him crucified." And I was with you in weakness and in fear, and in much trembling, and my speech and my preaching, was not with enticing words of man's wisdom, but in demonstration of the spirit and of Power." 2 Cor. i. 4. For Paul had already won many to the belief of the truth, and before the meeting dispersed there was a general demand that he should continue the same subject before them on the following Sabbath. Paul and Barnabas, no doubt continued to instruct others in the faith during the week they remained in Antioch, for they had many anxious inquirers follow them, and we find that before leaving the city he had founded a zealous Church who had believed the good message even among the opposition and bitter denunciation of their faith, by the Jews; who had become jealous of the great numbers which came to hear Paul on the next Sabbath; while they had labored for some years and had only succeeded in winning a small number after all, and now in eight days a stranger has attracted almost the whole city to listen to the Word of the Lord; their jealouly rose to such a height that Paul was hardly permitted to speak when they contradicted all he said and ridiculed his testimony for Jesus as the way of salvation, heaping blasphemies on His name. All in vain did the Proselytes and Gentiles, deeply touched by such blind hatred, endeavor to testify their good will toward Paul, the fury of the Israelites grew more and more violent. The Apostles, knowing that they could not subdue this outbreak, boldly said to them: To you it behooved us first to announce the Word of God, but since ye reject it and deem yourselves unworthy of eternal life, lo, now we go forth unto the Gentiles, "For so the Lord hath commanded us, —I have set thee a light of the Gentiles, that thou mayest be their salvation unto the ends of the earth." Acts xiii. 43-47. When the Jews found that the good news preached by the Apostles was not only received in Antioch but had spread over the surrounding country, they persuaded the Roman rulers that the new preachers were undermining the established order of things, and upon this accusation an order was issued banishing the Apostles from Antioch and from all territory round about. The two exiles, obedient to their Master's command, shook off the dust of their feet against the city and took their departure. However, they left within the city some who did believe and rejoice in the freedom of the gospel of Christ, from the doctrines of the Jewish law, the worship of the sun and moon and other confusing teaching.

Paul and Barnabas also go to other cities to preach the Word, and suffer the same persecution from the Jews, but even more violent than at Antioch. But in these trials they looked to God for strength and help, knowing that he has appointed them to this mission, and he will also be with them in their persecutions. We learn where Paul received his comfort in his letter to Timothy i. 11-12. "Whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles. For which cause I also suffer these things, nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

After visiting three other cities,—Iconium, Lystra and Derbe, we find them retracing their steps, comforting and encouraging the brethren, at the several cities where they had preached. In all Paul's work and labor of love, he truly proves himself to be an ambassador for Christ; and while in this first missionary journey, he had overcome trials and endured hardships, he was fitting himself for the greater trials of the future, and he did this through Christ who gives us all the victory. So may we take an example of Paul's life and follow him, as he followed Christ.

JENNIE SALISBURY.

The Isolated Brethren.

I frequently receive letters in which writers tell of their isolation from the brethren, and express the desire at some time to be able to meet with the household of faith. Sometimes they say, "We wish you could come and visit us, but though rich in faith, we are not rich in this world's goods, and for the present must forbear that pleasure." Brethren and Sisters of the one faith and hope of the gospel, who can meet as often as you wish in a convenient place of meeting, and have all the means of grace intended for your upbuilding on your most holy faith, have you ever thought what a privilege is yours? You think your burdens are heavy and your trials are sore and grievous, but while you can meet with those of like precious faith, and in those hallowed associations gather spiritual food, strength and encouragement, there are others who have all the trials to bear to which you are subject, who are obliged to plod along by themselves with no human being near upon whom they may cast their burdens or from whose lips they may hear words of interest and sympathy. They eagerly read their Bibles and are familiar with their contents. They also read THE RESTITUTION and send for our literature both for their own confirmation in the faith and to preach the gospel to others by this means. They eagerly watch the signs of the times, looking as they do for that blessed hope and the appearing of the glory of the great God and our Savior Jesus Christ.

Do we make the most of the means which God has placed before us? Do we study our Bibles as earnestly and persistently as we should and they deserve? Do we attend the gatherings of the Church with as much interest, regularity and punctuality as we should? Do we get out of the meetings all that can be had? If not, are we blaming some one else for it? Are we too tired to meet with the brethren and sisters? Did you never rest, physically and mentally, in the gatherings of God's people?

And think of it, too, those assemblies are not intended to be a weight, a burden, a drag. It was the intention that in them God's people should enjoy themselves. And why not? Here is the reading of the exceeding great and precious promises of God by which our faith and hope are to be encouraged. Here is the contemplation of God's great love by which the flame of our affection toward Him and our love for His people is to be kindled. Here is the fervent and intelligent singing of hymns and spiritual songs by means of which the flames of devotion are to be increased. Here is the offering up of prayer in which not only the mind of the leader but all who hear him are lifted into the august presence of the Most High enjoying communion with Him. Here is the proclamation of the gospel as the power of God unto salvation to everyone that believeth, entering as a living and life-giveng force into the minds and hearts of those who hear, quickening, energizing, renewing, and sanctifying all who intelligently yield to its requirements. Here are participation in the bread and the cup in remembrance of the Savior's dying love, and the communion of the body and blood of Christ. Are these things a burden to any of the faith? Such who should find them burdensome can not have entered with their whole heart into the gospel and its privileges. Perhaps they regard these more as a duty to be performed to satisfy an angry God than a privilege given us of a loving Father and attended with blessings of inestimable worth. Or perhaps they have not entirely severed their connection with the world, and are looking back with wishful eyes, as did the children of Israel toward the flesh-pots of Egypt, to the pleasures of sin. They do not, perhaps, consider that the pleasures of sin are but temporary, while the doing of the will of God is attended with profound satisfaction in this life, and has the promise of a nature which shall endure forever. What a privilege to serve God with the whole heart.

We know of those who live in isolation who attend every meeting they can reach. They are seen and heard at our Conference gatherings receiving spiritual food, and making progress in the work of faith and labor of love. For six months they live in the enjoyment of the pleasant memories of association with God's people, and for another six months they live in anticipation of the good they expect to gather at the coming meeting. They do not begrudge the means and time it requires to attend those means of spiritual growth. Their eager attention at the preaching of the Word, their joyful participation at the social gathering, are evidences of their intense interest in matters pertaining to the precious faith.

I would say to the brethren and sisters who may read these lines: When you contemplate a move to better your condition in this world, do not forget or overlook your interest in the world to come. Remember, man liveth not by bread alone, but by every word that proceedeth out of the mouth of God, and a man's wealth consists not exclusively of the things he possesses. You may, by moving far away, become the possessor of 80 or 160 acres more land, but you may deprive yourself of privileges which are of more value than many farms.

Another matter which deserves attention is this: When it becomes necessary to remove to another locality, write an occasional letter to the Church of which you are a member, especially if you have not the privilege of becoming identified with another. By showing an interest in those with whom you were formerly associated you will encourage others and enlarge your own sympathies as well.

A. H. ZILMER.

First learn to read, then read to learn.

Obituary.

We mourn the death of our dear Sister Mrs. M. Cole. She had been ailing for some time. A gradual breaking down of a vigorous constitution, lately a decided change for the worse set in. She bore up bravely, having a fear of being confined to bed and need some one to wait on her. More than a year ago she was mercifully led to the meetings of the Church of God in Salem, Ohio. She had always thought that the Bible could only be understood by Ministers or the learned, but, the simple Gospel of the Kingdom appealed to her, she became a constant attender, an attentive listener, and careful reader of the Bible. She was always very sensitive and retiring, extremely conscientious, had an almost slavish fear that she would do some one an injustice. It took her a long time to find faith and courage to obey the gospel, but when she was baptized on December 8, 1901, she was a thorough convert, Under the influence of the gospel she was steadily adding to her faith, courage, knowledge, etc. No one seemed to enjoy the glad tidings of Salvation more than she, faithful to the last, she was with us at meeting Sunday morning June 25, went home feeling quite sick, was still able to be round the following Monday and Tuesday, retired as usual Tuesday night, was, by her daughter, found dead at her bedside Wednesday morning, June 28, about 6:30. Was born 49 years ago in New Springfield, Mahoning County, Ohio. Married in 1874 and moved to Salem, is survived by husband and three grown children, a son and two daughters. She loved her children, and had much anxiety for their eternal welfare. She had their full love and respect. May they follow in her footsteps to the belief of the gospel. We miss her very much, we are few in number, we love the truth, we love and esteem each other in the Lord. Our loss is great.

The funeral was largely attended. We briefly outlined the blessed hope of our Sister, then laid her to rest in Hope Cemetery. If we are faithful to the end, we hope to meet her in the Kingdom of God.

"The once loved form now cold and dead,
Each mournful thought employs,
And nature weeps, her comforts fled,
And withered are her joys.
Hope looks beyond the bounds of time
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more."

P. NEILL.

Dear Restitution:

I will say a few words anent Bro. Zilmer's article in refrence to secret societies, which appeared in last issue of THE RESTITUTION. I must say that I was exceedingly pleased with the way the production was written and very glad to see such an article in the paper. And I desire to say also that in my humble opinion no milder term than the word "Excellent," with a big initial letter, can honestly be applied to any of Bro. Zilmer's articles that I have had the pleasure of reading. They have all had the right ring and, in the opinion of the writer of this, have been eminently Scriptural. I hope his article on secret societies will be published in tract form, if so I pledge myself to take at least a dozen copies.

Before closing I desire to add a little, (to what Bro. Zilmer has so well said) in reference to another phase of the secret society question, and it is this: The result of secretism is to unman and make machines or tools of many of those who are members, for, for instance when it comes to voting for men to fill any public position many members of secret societies will vote for a brother, who may be totally unfit to fill the position, in preference to a man who may be eminently qualified in every respect excepting in one particular, (in their opinion) and that is, he is not a secret society brother. By this they simply sacrifice their manhood and better instincts and make themselves mere slaves. And this is not all, for a man who is in business nowdays, has no show when compared with the secret society man; and many business men are members of probably half a dozen secret societies largely for the purpose of bringing grist to their mills. In fact I believe secret societies are running, to a large extent, the government of the civilized portion of the world at the present time.

In closing I wish to remark that I cannot believe that any one who fulfills the obligations of a secret society man has really caught on to the real spirit of Christianity, and I could not imagine one well grounded in the Truth being a member of a secret society. "The Truth shall make you free." A. ROBINSON.

Announcement.

The Kansas and Missouri Conference will be held at Severance, Kan., September 2nd to 10th inclusive.

A boarding tent will be on the ground and living tents for all who will notify Bro. J. P. Bitner at Severance, Kansas, by August 22nd, of their intention to attend.

Brethren come to this meeting, we need your presence and it will do you good to come. Bring your blankets and pillows and come with your Bible and spend a week in study with the brethren.

Brothers, Crowe, Pearson, Chadwell and other speakers are expected to be in attendance.

The program for the Evening Sessions and Sunday will be as follows:—

Sept. 2. P. M. Why I Believe in the Bible.
3rd. A. M. Matt. xvii. 1-9.
3rd. P. M. 2 Cor. xii. 1-4.
4th. P. M. Divine government versus human government.
5th. P. M. The object of the Gospel.
6th. P. M. In the Church and not in the Kingdom.
7th. P. M. The time of Restitution.
8th. P. M. Conversion.
9th. P. M. When we are born of the Spirit.
10th. A. M. How does the Father draw men unto the Son?
10th. P. M. The Divine Life.

A. W. DARBY, Sec'y.

Dear Restitution:—

Wife and I went to Cleveland, Glenville, and Sistersville, W. Va. At Glenville few came besides the brethren, but that we expect, for few indeed seek first the Kingdom of God. However we were much refreshed among those of like precious faith. At Sistersville the weather was hot, we hardly dared hope for any to attend, but every meeting was more or less interesting, some very much so. We commended enquirers to Brother Farley, who will gladly instruct them more fully.

He has no pet hobbies, nor theories. He and Sister Farley stand by what is written. It is refreshing to meet them. Those interested in Sistersville can have from Brother Farley the pure truth to salvation.

I expect to visit the Church throughout Ohio, beginning Monday, July 10. Will be gone about four weeks. Wife will take care of the church in Salem.

May we all strive to grow in knowledge, and the favour of God, and our Lord Jesus Christ.

P. NEILL.

Editor Restitution:

I would like to send a few words to the dear ones of like precious faith. We have just entered in upon a time when the trials will be severe and it behoves us dear ones to have our lamps trimmed and burning, not to let the cares of this life choke the words that becomes unfruitful. We must expect to be tested and tried, Paul says, "It is given to us not only to believe but to suffer for his sake, and if we suffer with him we shall also reign with him. I am your brother in the Blessed Hope.

M. S. ASLAKSEN.

Lake Superior and Georgian Bay.

There is no more beautiful summer resort region in the world. Magnificent trout streams, unexcelled deep-water fishing, good hotels and boarding houses, magnificent climate, virgin woods of spruce and pine and freedom from Hay Fever. Best reached via the Chicago and North-Western R'y and steamer lines via Duluth, Superior, Hancock, Houghton, Marquette, Munising, and Sault Ste. Marie. Send 2c stamp for special summer folder. W. B. Kniskern, P. T. M., 215 Jackson Boulevard, Chicago.—July 31.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:16 a m daily, 8:00 a m daily, 2:50 a m except Sunday, 9:40 a m except Sunday, 1:20 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:28 except Sunday, 7:40 p m daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

Denials in love are better than grants in anger.

Is Abraham's Soul in Heaven?

God said to Abraham, "Thou shalt go to thy fathers in peace." Gen. xv. 15. Theologians often adduce this as proof that Abraham's soul has gone to heaven. But in the first place, nothing is said about Abraham's disembodied soul; and in the second place, not a word is said about heaven. But if theologians are correct in guessing that heaven was meant, and that the soul of Abraham was intended, though not mentioned, one of two shocking conclusions must follow. 1. If Abraham's soul was to go to the souls of his fathers in heaven, heaven must be the receptacle of idolaters, for such were Abraham's fathers. 2. If to escape this conclusion, it should be insisted that Abraham's fathers went to hell at death, then in order for Abraham's soul to be with their souls, his too must have gone to hell. Thus one part of this admits the wicked into heaven, and the other part drives the saints into hell. What is the meaning, then? Evidently the same as in the following text: "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace." 1 Kings xxii. 20. It is said that David "fell on sleep, and was laid unto his fathers, and saw corruption." Acts xiii. 36. Whatever part went to the fathers, both "fell on sleep" (died) and saw "corruption." The whole verse containing this promise to Abraham reads thus: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Disembodied souls are not buried, nor can they see corruption, according to modern theology.—*Bible Banner.*

If a man makes himself a worm he must not complain when he is trodden upon.

Announcement.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20 inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come. That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 146 Brookdale St., Cleveland, Ohio.

The Churches of God in Illinois will hold their Annual Conference at Oregon, beginning on Wednesday, Aug. 16, and continuing over the following Sunday. Program will appear later. Let all begin at once to arrange matters so that they may be present.

EMMA L. SMITH, Sec'y.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 10th and closing the 28th, 1905. Programme will appear later.

O. J. ALLAND, Pres.

EVA L. STEARNS, Sec.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A MINISTER'S REASONS.

I have a new addition of "A Minister's Reasons for leaving his Church," a pamphlet of 22 pages, which I will mail at 5 cts. per copy, or ten copies for 40 cts.

A. H. ZILMER, Plymouth, Ind.,

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

Don't Forget

The Third Annual Conference of the Churches of God in Ohio, to be held in Cleveland, August 17 to 20.

WE NEED YOUR PRESENCE

and support to assist in making this meeting most beneficial in every respect. The Entertainment Committee are working hard arranging for the comfort of all that attend, at a very low cost, if any. The prompt advice as to when and how you will arrive, will assist the above committee and they will also meet you at the Depot. Details will appear later.

Address all communications to J. C. Thompson, 146 Brookdale Street, Cleveland, Ohio.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

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Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Subscribe for THE RESTITUTION.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday June 11, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:13 a m daily, 3:00 a m daily, 5:50 a m except Sunday, 9:45 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 8:10 p m daily, arrives, 8:23 except Sunday, 7:40 p m daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 9:45 a m daily, 9:00 a m except Sunday, 2:02 p m except Sunday, 1:35 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

The Pacific Northwest.

A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & North-Western R'y, which will be sent to any address on receipt of 4 cents in stamps.

The Lewis and Clark Exposition with the very low excursion rates and personally conducted tours in connection therewith over the North-Western Line from Chicago and the east have created an interest in this subject never before equaled. For full particulars address W. B. Kniskern, P. T. M., 215 Jackson Boulevard, Chicago.—July 15.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, co., Ind.'

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Mozey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esbelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:.5 A. M., in Miller's Hall, Galena Aves., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vickeburg every four weeks. Preaching by Eld S W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday, at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titsheasl. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All Invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m: Jos M H Major Pastor.

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The first of the Niagara Falls excursions over the Pennsylvania Lines for the summer of 1905 will be run August 10, from Plymouth. The fares will be especially low, and the return limit will be sufficient for pleasant side trips to Canada. Further information about trains, through time and particulars about other summer outing trips may be ascertained from ticket agents of Pennsylvania Lines.—Aug. 10.

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VOLUME LIV. Dead PLYMOUTH, INDIANA, AUGUST 2, 1905. NUMBER 29.

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Do'nt Worry.

Do'nt worry so; it is wrong you know
For the hail will pass and the floods will go,
The thunders roll and the rain will cease
The frightful winds will be at peace
The dainty grass and the grain will grow.
God sends the rain!

He is everywhere and he has a care
For the stately trees and the flowerets fair,
The buttered leaves he will mend again,
And give a joicing in place of pain.
The storm is his and the sun a bright glare,
God sends the rain!

There's naught can befall but for the best it all,
And in direst struits he can bear our call.
As his Word is true he will care for you,
And what he has promised he surely will do.
Trust on! Trust on! Though you drink the gall.
God sends the rain!

S. ROXANA WHITE.

Communicated.

Pine Woods Bible Class.

Teacher. I have received the following question for our examination from Bro. John Fish, Jr., of Kansas:

"What is your understanding of the meaning, of 1 Cor. xv. 37, particularly the clause, 'Thou sowest not that body that shall be.'

This verse is used by the followers of the *World's Hope*, to prove the duality of man, and the non-resurrection of the body."

Let us go into a critical investigation of this question, and I feel sure that no honest student can believe in the socalled duality of man and the non-resurrection of the body. Of course, the resurrection of the body would be unnecessary if the separate conscious existence of an immortal soul can be proved. Bible and science harmonize beautifully on this question of life. In order to show this harmony, frequent quotations will be made from a book entitled: "Natural Law in the Spiritual World."

How is it Lud? to prove "the non-resurrection of the body," is to prove that no dead body can ever live again, is it not?

Lud. Yes, that is correct.

Q. Does the Bible speak of the resurrection of dead bodies?

A. Yes.

Q. Where?

A. See Isa. xxvi. 19-21: "Thy dead men shall live, together with my dead body shall they arise, awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Q. What does this text say lives again?

A. "Dead men."

Q. What are living men made of?

A. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7.

Q. When he loseth his life what is he then?

A. A dead man, or dead soul, in place of a "living soul, which "soul" or "man" was made of dust.

Q. When dead, where do we place the dead soul or man?

A. "Dust thou art, and unto dust shalt thou return." Gen. iii. 19.

Q. When awakened to life, where are they to be found?

A. "Awake and sing, ye that dwell in dust."

Q. Are those dwellers in dust who shall "awake," called bodies?

A. Yes. "Together with my dead body shall they arise." All their dead bodies, together with his dead body, shall they arise. Hence the *World's Hope*, and the Bible are as opposite to each other as light is from darkness.

Teacher. But how about the text under consideration, "thou sowest not that body that shall be?"

Albert. That refers to a change taking place in the sown body.

Q. What Scripture have you for that?

A. See Phil. iii. 21: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body."

Q. While the "vile body" is "changed," it is no longer the same kind of a body is it?

A. No. But it is the same "vile body, which is changed, and not some other creation, which never experienced a change. We don't sow the changed body, and hence, it is true, "thou sowest not that body which shall be," because the body which "shall be," will be the "vile body" "changed." Job asks the question, "If a man die shall he live again?" Shall the identical man who dies (immortal souls don't die) live again? Listen to his answer: "All the days of my appointed time will I wait until my change come." Job xiv. 14. He expected to wait until the "change come," "thou sowest not that body which shall be," because the body that will be, will be a changed body.

Teacher. Where does life come from either the natural, or the natural changed to spiritual? What has science to say? Carrie, what have you to offer?

Carrie. I was reading in "Natural Law in the Spiritual World," that science was divided, as to the origin of natural life. One side takes the view "that matter can spontaneously generate life, while the other affirms that life can only come from pre-existing life."

Q. Have experiments been made to test the truth or falsity of these theories?

A. They have. Dr. Bastian filled glass jars two-thirds full with an infusion of hay and other organic matter, which were boiled to kill all germs of life, and then hermetically sealed, to exclude from outer air, the inside air being for hours subjected to boiling heat to kill all germs in that; therefore, if life did appear, it must spring into being of itself. "In Bastian's experiments, after every expedient to secure sterility, life did appear inside in myriad quantity. He, therefore, argued it was spontaneously generated."

Q. Were any errors detected in this test?

A. Yes. Two of them.

Q. What were they?

A. Dr. Tyndall repeated the same experiment, but to a greater extent, until he was sure the air" was absolutely germless. Here not a vestige of life appeared.

Q. What about the other error?

A. Dr. Dallinger "found among the lower forms of life, the most surprising and indestructible vitality, many animals could survive higher temperatures than Dr. Bastian had applied to annihilate them."

Huxley said that the doctrine of Biogenesis, or life only from life is victorious." Death can never of itself generate life. Spontaneous generation is a failure. "Life can only come from the touch of life."

Spiritual life in man can only come from pre-existent spiritual life; and natural life can only come from pre-existent natural life; natural life cannot generate spiritual life.

Q. Does the Bible teach that the natural and spiritual life are cotemperaneous, and exist at the same time in each personality?

A. No. See 1 Cor. xv. 46: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Before the natural can become spiritual, it must first come in contact with the spiritual life; there is no spontaneous generation of the spiritual life. "Thou sowest not that body which shall be."

Q. Is the spiritual man a development from the natural?

A. By no means. "The spiritual life is a gift of the living Spirit. The spiritual man is no mere development of the natural man. He is a New Creation from above. As well expect a hay infusion to become gradually more and more living, until in the course of its process it reaches vitality, as to expect a (natural) man to become better and better, and thus gain eternal life.

Q. "Of the multitudes who confess Christianity at this hour, how many have clear in their minds the cardinal distinction established by its Founder, between being born of the flesh, and 'born of the spirit?"

A. "This fundamental postulate is persistently ignored. A thousand modern pulpits each week preach spontaneous spiritual generation," which is also 'the leading theology of the religious novels of today."

Q. What law interposes between the natural and the spiritual?

A. It is this, "the spiritual world is guarded from the natural, by a law of Biogenesis—'except a man be born again * * * except a man be born of the water and of the Spirit, he cannot enter the kingdom of God.' The word is cannot. His admission is a scientific impossibility. Except a mineral be 'born from above'—from the kingdom just above it—it cannot enter the kingdom just above it. And except a man be born 'from above,' by the same law, he cannot enter the kingdom which ranks above the temporal. The intervention of life is a scientific necessity, if a stone, or an animal, or a man, is to pass from a lower to a higher sphere. The plant stretches down to the dead world beneath it, touches its minerals and gases, with its mystery of life, and brings them up ennobled and transformed to the living sphere. The breath of God blowing where it listeth touches with its mystery of life, and bears them across the bridgeless gulf between the natural and spiritual, and endows them with its own high qualities, and develops within them these new and secret faculties, by which those who are born again, are enabled to enter the kingdom of God.

Q. What is the essential difference between the natural and the spiritual man?

A. "The natural man belongs essentially to this present order of things. He is endowed simply with a high quality of the natural animal life. The higher (zoe) life, he has not. "He that hath not the Son hath not life; he that hath the Son hath life—the new zoe life, hid in the Son—"In the vision of the spiritual world, presented in the Word of God, the first thing that strikes the eye is a great gulf fixed. The passage from the natural world to the spiritual world is hermetically sealed on the natural side. The door from the inorganic to the organic is shut, no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. The world of natural men is staked off from the spiritual world, by barriers which have never yet been crossed from within. No organic change, no modification of environment, no evolution of character, no progress of civilization, can endow any single human soul, with the attributes of spiritual life."

Q. Why not?

A. Because of an unalterable Scripturally scientific law.

Q. What is that law?

A. "Except a (natural) man be born of water and of the Spirit, he cannot enter the kingdom of God."

The Twentieth Century Translation, expresses the thought clearer: "Unless a man owes his birth to water and Spirit, he cannot enter the kingdom of God. All that owes its birth to human nature alone is only human, and all that owes its birth to the Spirit is spiritual. Do not be surprised at my telling you that you all need to be born over again. The wind blows where it wills, and you can hear the sound of it, but you do not know where it comes from, or where it goes; and it is the same that owes his birth to the Spirit."

Q. The second birth is a re generation is it not?

A. Yes. "You all need to be born over again."

Q. What did the first birth consist of?

A. The flesh or natural life.

Q. The second?

A. The Spiritual or eternal life.

Q. Then no one can possibly secure the spiritual, only through the medium of re birth?

A. Re cannot. It would be just as sensible to expect the natural life without birth, as to expect the spiritual without birth. Birth is just as essential in the second birth, as in the first.

Q. Who is "to be born" over again?

A. That which was born of flesh.

Q. That is commonly called the body is it not?

A. Yes.

Q. When does this natural or flesh body exchange the natural for the spiritual?

A. See 1 Cor. xv. 44: (*Twentieth Century*) "That which is sown is an animal body, that which rises is a spiritual body."

Q. Suppose the "animal body," never rises again. how is it to become a "spiritual body?"

A. It never can by any known natural or spiritual.

Q. Then there cannot be much hope in "*The World's Hope*," which affirms "the non-resurrection of the body?"

A. Such teaching is the negation of all hope. The Christian hope promises life from the dead. The World's Hope no life from the dead. If the dead rise not, then those who went to their rest trusting in Christ, are perished. Which hope shall we trust, "The World's Hope," or the Christian hope. The contrast is all the time between the natural and the spiritual.

Q. What about the immortal soul, the so-called dual part of man? What is its nature said to be, natural or spiritual?

A. Its advocates claims that it always was, and can never have any other life than spiritual.

Q. What kind of life is experienced by re-birth?

A. Spiritual life.

Q. This being the case, then, the soul cannot experience re-birth, can it?

A. No.

Q. What is the doom of all who are not "born again"?

A. "Cannot enter the kingdom of God." Therefore none of these so-called immortal souls can enter the kingdom of God, because they cannot be born again—experience by re-birth a change from the natural to the spiritual life.

Q. Do immortal souls come into being in the first place by birth?

A. We are told not.

Q. Then, tell me, if they have never experienced a first birth, how can they ever be "born over again?"

A. They cannot.

Q. This being the case, then, what show is there for immortal souls to enter the kingdom of God?

A. None whatever.

Yours in the Blessed Hope.
W. H. WILSON.

The Universal Fatherhood of God.

We hear so much in these days about "the universal Fatherhood of God" that it seems necessary and proper that this proposition should be an analysis and examination.

Fatherhood implies sonship, and sonship involves brotherhood. Fatherhood represents the idea of a begetting, and the relation of the begetter to the begotten. Brotherhood represents the relation of the begotten to each other. Universal Fatherhood would mean the Fatherhood of all, extending to or comprehending the whole number according to this tenet. Those to whom God, is represented as being thus related are the entire number of human beings. Fatherhood may be physical or moral. The Fatherhood under discussion could at best relate to men in a physical sense, and even here it is inappropriate, for 1st, God is not in the Scriptures represented as having begotten anyone born into the world except Jesus; and 2nd, there are very many in the world who have been begotten in total disregard of God's regulation respecting the marriage relation. And when we come to the moral aspect of this question, we encounter still further and greater difficulties. Men are in Scripture represented as being "children of wrath" Eph. ii. 3, and "children of disobedience." Eph. ii. 2; v. 6; Col. iii. 6; Titus iii. 3. Such we are "by nature." As such we are not the children of God, and in that sense God is not our Father. In order, then, that we may be the children or sons of God, something must take place which "nature," whatever she may do for us in other ways, can not do. A change of relation from "children of wrath" and "children of disobedience" to "children of God" must be effected. A figure employed in Scripture is that of adoption. This act brings persons into the relation of sonship with God. How is it accomplished? "By Jesus Christ," as we read Eph. i. 5. Jesus Christ occupies an unique position in the plan of God. He is the Mediator between God and man, God's agent. God sent Him with a message, and we enter into negotiations with God through Him. To ignore Him is to set aside God. No man can come to the Father without Him. God can not and will not recognize any one apart from the Mediator. Whoever has not been adopted unto God by Jesus Christ, no matter what his claims or his intentions, is still outside of the number of God's children.

What is necessary on our part to "become the sons of God"? "Faith in Christ Jesus." See Gal. iii. 26-29. "For ye are all the children of God by Faith in Christ Jesus,.....and if children, then heirs. Without faith it is impossible to please God. Heb. xi. 6. Likewise it is not possible to be or become children of God without faith. Then to establish the postulate of "universal Fatherhood" it will be necessary to prove that all men will have faith. This, however, can not be done by the Scriptures, for these declare emphatically that "not all have faith" (Diaglott). 2 Thess. iii. 2. Therefore if men are children of God by faith in Christ Jesus, and not all have faith, how can it be said that God is the Father of all men? Either there is another way of making men children of God than the one outlined in the Scriptures, or men have ignored God's way and have sought entrance by some other way than by the door. The same facts which destroy the theory of "universal Fatherhood" will also overthrow that other fancy of "universal brotherhood." What is the effect of adopting this pleasing theory? On the surface it may appear very beautiful and attractive and worthy, but when we penetrate a little beneath the play of words, and inquire into its nature and origin, we discover that it is full of the most deadly poison. It renders null and void God's plan of adopting men unto Himself by making them believe that "all have God for their Father—all are brethren," when they have not done one thing that makes men children of Most High. By this arrangement a grave reflection is cast upon the wisdom of God in projecting the plan of reconciliation and adoption, Jesus Christ ruled out as of no consequence whatever, and God's plan effectively set aside. God forbid that we should ever endorse, much less lend a helping hand to such a course of folly.

A. H. ZELMER.

Table Talk.

"There remaineth therefore a rest to the people of God." Heb. iv. 9.

Therefore take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God. We must believe God and obey him if we have any desire to enter in to the rest prepared for us. Let us labor therefore to enter into that rest lest any man fall because of unbelief. If the children of Israel had believed God and had trusted in and obeyed him they would not have had to wander in the wilderness for forty years. It was those who sinned whose carcases fell in the wilderness and to whom he swore that they should not enter because of unbelief. Their trials should be a lesson to us to teach us obedience. Without faith it is impossible to please God. If we have faith in him we will serve and obey him, and our reward is sure, for the meek shall inherit the earth and shall delight themselves in the abundance of peace. Let us therefore come bold unto the throne of grace that we may obtain mercy and find grace to help in time of need. For by grace are we saved through faith and that not of ourselves, it is the gift of God. Christ said, Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall rest unto your souls. For my yoke is easy and my burden is light. To God be glory through Christ for ever.

ESTHER BURTON.

The fruit of the Spirit. Gal. v. 22, 23, is, "But the fruit of the Spirit is love, joy, peace longsuffering, gentleness, goodness, faith, meekness, temperance against such there is no law." And they that are Christ's have crucified the flesh with the affections and lust. If we live in the Spirit let us also walk in the Spirit. For the fruit of the Spirit is in all goodness and righteousness and truth. Through our Lord Jesus Christ we have access by faith into his grace wherein we stand and rejoice in hope of the glory of God. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness as always so now also Christ shall be magnified. Who hath also sealed us and given the earnest of the Spirit in our hearts. In whom we also trusted after that we had heard the Word of truth, the gospel of our salvation in whom also after we believed we were sealed with that Holy Spirit of promise.

ANNIE BURTON.

Fruit of the Spirit. Gal. v. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Then knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, and for any thing that is contrary to sound doctrine. All that are under the gospel, or do the things that are the fruits of the Spirit have no fear of the law, for rulers are not a terror to good works, but to the evil. If then we fulfil the royal law according to the Scriptures we will not come under the law, for if we love our neighbor as ourself we fulfil the law, for love is the fulfilling of the law. There is therefore no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit. Therefore being justified by faith we have peace with God. Sin shall not have dominion over us; and the law was added because of sin, but we are not under the law but under grace or the favor of God and are his children, for as many as are led by the Spirit of God they are the sons of God. Dear brothers and sisters, let us do the works of the Spirit, live under favor of God, then our lives will be full of love, joy and goodness and we will have no fear of rulers or powers, for there is no law against good works.

ELLA KNOWLES.

Notice.

I want to say to the brethren who desire to attend the Severance Conference, that Severance, Kan., is located twenty-five miles west of St. Joseph, on the Grand Island R. R., trains due 10:45 A. M. and 9 P. M. from the east, from the west 6:06 A. M. and 3:27 P. M. The Rock Island runs side by side with Grand Island to Denton. Time on Rock Island due at Denton going west 10:08 A. M. 5:45 P. M, going east 10:55 A. M. and 5:55 P. M. If any one tells me of their coming I will arrange with Shultz, the Denton liveryman, to bring them to the tent.

J. P. BITNER.

Ocean outing good as a sea voyage; Special Excursion via Pennsylvania Lines, Thursday, August 17th. $15.00 round trip to Atlantic City, Cape May and seven other seaside resorts from Plymouth, Indiana. Information about special attractions of each may be ascertained from J. E. Hanse, Ticket Agent, Pennsylvania Lines, Plymouth, Indiana.—August 17

The Restitution.

A. S. UNDERWOOD, Owner.

EDITORIAL COMMITTEE.

J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 2, 1905.

YELLOW fever is raging about New Orleans, and the Southern part of the country. Strict measures are being adopted to check it, and prevent its spreading to other places.

THE prospect for peace is not so bright as it was, as the Russian representative declares he is only in attendance for the purpose of learning the terms that Japan will demand. Should this be the extent of his power to act, the Japanese may decline to go on with any further business, and block affairs for the present.

THE programme for the Ohio Conference to be held at Cleveland, is published in this issue. This is the third Conference to be held in Ohio, and the brethren are anxious to have it a success. The only way to make this is to attend and encourage by words of cheer, and contributing to its support. Let all attend who can, and if you cannot go write a few words and send a few dollars to help the work along. The Conferences in Iowa and Illinois are advertized for this month, and we hope will be as enjoyable and profitable as other years have been. The camp ground at Waterloo is a beautiful place, and should attract all who can possibly arrange for it. In Illinois the Bible Institute is to convene on August 7, and this year Brother Lindsay is to be assisted in the work by Sister Ruth Whitehead of Chicago. Let all attend who can.

AFTER a stormy session of the Zionist congress, at Basle, it was voted by an overwhelming majority not to accept the offer of Great Britan of a tract of land in Uganda, Africa for colonization purposes. The following resolution was adopted:—"That the Zionist congress firmly maintains the principle for the foundation of the colony in the Jewish fatherland, Palestine, or in that vicinity. The congress thanks Great Britan for her offer of African territory, the consideration of which, however, is terminated, and hopes that Great Britan will continue to aid in the solution of the Jewish question." The socialist member loudly protested and finally left the building. The sitting was closed with enthusiatic cheering.

Selected.

"The Word of Truth"

Jesus said "I am the Way, the Truth, and the Life." Grace and truth came by him. The Holy Spirit is the Spirit of Truth. Jesus prayed that the disciples might be "sanctified through the truth." "In the beginning was the Word," "and the Word was God." "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." It is manifest that "the Word" and "the truth" are identical, and either or both are expressions or manifestation of the Father—the unoriginated I am.

The employment of human language as a vehicle through which to communicate a knowledge of God is a gracious condescension that ought to be reverently cherished and humbly received, to be handled with profound care. Hence Paul urged Timothy to "study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Thus it is manifest that Paul realized the immeasurable value of divine revelation and urged its right and proper division, because "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

From these apostolic premises it is manifest that the words of Scripture cannot be used indifferently or lightly, or confusedly. The author of human language possesses the best estimate of the meaning of human words, and in using them undoubtedly used them definitely, distinctly with the purpose of being understood, and certainly not with the purpose of confounding and confusing the reader. When then, he chooses definite and distinct names for classes and individuals, it undoubtedly is because he would not have them contended or misapplied, [illegible] or applied [illegible] promiscuously. He wished to preserve the distinctions they imply.

Now he has classified the human family into four distinct classes, to each of which undoubtedly certain portions cannot be made to apply to either of the other classes. As, for instance, the language of Jer. xii. 3, and of James v. 3, can only refer to Peter's "natural brute beasts." 2 Peter ii. 12.

Again the apostle speaks of servants who are bound by the law." "For the law hath dominion over a man so long as he liveth." Therefore "whoso committeth sin is the servant of sin." While occupying this relation, "The servant knoweth not what his Master doeth." No doubt the former class were servants, but it does not follow that all servants possess their reprobate character. A servant is only entitled to his legitimate wages.

There is still another class of men whom Jesus has specially designated, namely, Friends. He said to his disciples, "thenceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you," even as "Abraham was the friend of God." It will be readily seen that the language of Scripture addressed to them as friends, could not have been applicable to them as servants. For only those servants who did whatsoever he commanded, did he constitute friends. But he lifted some if not all his friends to a still higher plane of existence. This plane was separated from the plane of perfect obedience by a voluntary death.

Natural brute beasts, servants and friends were all men, existing in or on the plane of death, friends seeking to win life by obedience. This class were invited to become sons. The condition of sonship was and is a voluntary relinquishment of all that belongs to manhood, by a burial into death; thereby ignoring the rights and immunities of manhood, that the rights and immunities of Godhead may be acquired. Hence the apostle could say of such, "Knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Therefore, brethren, we are debtors, not to the flesh, to live after the flesh (as men). For if you live after the flesh you shall die; but if you through the Spirit do mortify the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again to fear, but you have received the spirit of adoption; whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be glorified together."

If we would follow Paul's teaching to Timothy, we must study to be "approved workmen, rightly dividing the Word of truth." "The Word of truth" is the living Word, or the source of life, to handle it carelessly, indifferently or dishonestly is worthy of the severest reprobation.

To affirm that what is predicated of friends, of servants and of natural brute beasts is also (and because they were once men) predicated of the Father's adopted sons, is, to say the least, not to "rightly divide" the Word of truth. It is to ignore the fact that they have "been buried into death," that their "old man is crucified with the Christ, that their body of sin might be destroyed," that they "are dead and their life is hid with the Christ in God," that while they live it is simply "the Christ who liveth in them," that "if any man be in the Christ Jesus he is a new creature" or creation, that what Jesus said is true of them, namely, "Verily, verily, I say unto you, he that heareth my Word and believeth on him that sent me, hath everlasting life, and shall not come into judgment but hath passed out of death into life," possessing the evidence in themselves that "they love the brethren." It is to deny that "the Spirit itself beareth witness with their spirits that they are the children of God, and if children then heirs, heirs of God and joint heirs with the Christ; if so be they suffer with him, that we may be also glorified together." Not at different times. When the Christ is glorified his brethren who are joint heirs with him are also. He is heir to more than they are. They are equally with him God's heirs. Their fellowship is complete, they are [illegible] the Son, as the Son is one with the Father. His exaltation, his glorification carries theirs, and they cannot be separated. His brethren have "passed out of death into life." It is truly said of them, "You hath he made alive who were dead in trespasses and sins." Yea, he made us alive with the Christ, he raised us up together with him, and made us sit together in heavenly places.

These things are only predicated of children, not of either of the other classes. It is the province of the heirs to sit on the throne and judge, that of the other classes to be judged. Heirdom is never jeopardized by judgment. It is conferred by grace, and is never in any sense contingent. Therefore there is now no condemnation or judgment, to them which are in the Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in the Christ Jesus, hath made me free from the law of sin and death." And why, because we have already been judged by our Father. The evidence of which is we have been chastened. The apostle affirms "when we are judged we are chastened of the law, that we should not be condemned with the world." He or she who affirms that the judgment of God's children is in the future, ignores all the testimonies cited and a multitude of others to like effect.—*C. B. Stacy in Restitution, 1886.*

A Coincidence.

Pilate, when Jesus was brought before him, asked: "What is truth?" It is very singular that, if we translate this question into the original language in which it was asked (Latin), we can give the answer by simply transposing the letters. The question, "What is truth?" is in Latin "*Quid est veritas?*" The answer, composed out of just the same letters, is: "*Est vir qui adest.*" It is the man who is present. It seemed to us that this fact is well worth knowing, and so we give it, with the remark that never a truer answer was given to a question than the above.—J. B.

"HERE THEY ALL ARE."

Two negatives in English destroy each other, and are equivalent to an affirmative; but not so in Greek. In that language the negation is strengthened, and a third negative makes it stronger still, and so does a fourth and a fifth. How strong must five negatives be! But do five occur? Yes!—In the Greek of the New Testament; and connected with one of the "exceeding great and precious promises" which are there given us. It occurs in Heb. xiii. 5: "for he hath said, I will never leave thee, nor forsake thee." Only two of them are translated; but there they all are, as any one can see who reads Greek.

There must have been design in thus multiplying these negatives. I do not believe it was accidental. God meant to be believed. He would secure the confidence of his children in that particular. He knew how prone we are to doubt his constancy, and how liable we are to the dread of being forsaken by him; and he would therefore, with the humble trembling Christian, make assurance more doubly sure; so instead of saying simply, "I will not leave thee," which alone would have been enough, he adds, "nor forsake;" and instead of leaving it thus, "I will not forsake thee," he uses language equivalent to the following: "I will not, I will not leave thee; I will never, never forsake thee."

A Golden Thread.

A golden thread of unity ties together all the experiences and possessions of a redeemed man from the first moment of the change that delivers him from the kingdom of darkness right way on through the endless pulsations of an unbroken eternity. Grace is glory in the bud, glory is grace in the flower; and all which we hope for in the future is but the evolving of that which is planted in our hearts to day, if we love him; it may have to fight with much antagonism to itself both without and within. The tender green is prophet of the full ear. We do not get one gift here on earth, and another perfectly different hereafter. It is the measure, not the kind which varies. That which here, as a spark of grace, lies often almost hidden among green and smoky wood, there flames out triumphant as all-brightening glory. The inheritance is a hope, but the earnest of the inheritance, which is of the same stuff as the inheritance, is a present possession. — *Alexander Mc Laren, D. D.*

Sense shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.—*Penn.*

Power of a Holy Life.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so good, so efficacious as leading a virtuous, upright and well ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty, than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness shining through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's way, and lift up those that are bowed down, than precept, command, entreaty or warning. The beauty of that holiness which is enshrined in the four biographies of Jesus of Nazareth, has done more and will do more to spread his religion in the world than all that has ever been preached or written on evidences of Christianity.—*Dr. Chalmers.*

Millenial Blessedness.

There is no glory for creation, no deliverance from the curse, no loosening of the fetters of bondage, no millenial blessedness, until the Lord himself arrives. And who, save Him, can claim the honor of wiping off creation's curse, and as the last Adam, undoing the wrong which the first Adam wrought to this material earth, the seat of His royal dominion, which God at first pronounced so good? It was creation's curse as well as man's that he bore.

The symbol of that man's curse was the thorn, and therefore it was with thorns that he allowed himself to be crowned, that he might show himself to be the Redeemer of man's earth, as well as of man himself; the breaker of creation's bonds as well as of the fetters of the flesh; not merely the restorer of man to Paradise, but the restorer of Paradise to man.—*H. Bonar, D. D.*

Program of Ohio Conference.

THURSDAY, AUGUST 17, 7:30 P. M.

President introduced. Bro. B. H. Laug.

Opening of Conference and Address of Welcome. Brother P. Neill, President.

Address of Welcome from Cleveland Church. Brother W. S. Tomlinson.

Response. Brother J. F. Wagoner.

FRIDAY, AUGUST 18.

10:00 A. M. Sister's Meeting, conducted by Sister Laug.

2:00 P. M. Social Meeting, conducted by Brother Farlay.

3:00 P. M. Sermon. Sister Barber.

7:30 P. M. Address, "Conditions of Entrance into God's Kingdom." Brother A. H. Zilmer.

SATURDAY, AUGUST 19.

10:00 A. M. Joint Address, "Of His Own Will Begat He Us." Brother P. Neill.

"Misreading the Scriptures." Sister P. Neill.

1:00 P. M. Address, "How to Detect a Bogus Gospel." Brother W. H. Wilson.

3:00 P. M. Business Session. Brother P. Neill, presiding.

7:00 P. M. Address to Men. Brother A. H. Zilmer.

7:30 P. M. Address, "The Divine Plan to Govern the Earth in Righteousness." Brother J. F. Wagoner.

SUNDAY, AUGUST 20.

9:00 A. M. Sunday School, conducted by Sister Tomlinson.

10:00 A. M. Sermon, "The New Creation. Brother M. Joblin.

11:00 A. M. Communion Service, conducted by Brother Moore.

2:30 P. M. Young People's Society, conducted by Sister Hattie Pate, President.

7:00 P. M. Address. Brother J. C. Thompson.

7:30 P. M. Address, "Signs Showing That The Kingdom of God is Near." Brother A. H. Zilmer.

8:30 P. M. Brief Closing Address. Brother P. Neill.

New Homes in the West.

The harvest in the west is the biggest ever known. Farmers, mechanics and merchants are prosperous. There's a wonderful chance to start new homes under favoring conditions. Round-trip Homeseekers' tickets on sale 1st and 3d Tuesday each month at low rates. Write for free booklets, maps and information to W. B. Kniskern, P. T. M. C. and N. W. R'y, Chicago, Ill.—Aug. 31

Obituary.

Mrs. Phoebe L. Bennett, daughter of Alexander and Mary Ann Ewing, born April 21, 1841. She had eleven brothers and one sister, of which only three are left. She also leaves a husband and four children, three sons and one daughter, of which all live to mourn her death. She was diligent and obedient to her parents, a good wife, and unexcelled in devotion to her children. She was a member of the church since early womanhood, and of late years has been wholly devoted to God. Her last words were to God and her family. She passed away July 20, 1905, at the age of 64 years, 3 months and 30 days. She was respected by all and loved by her many friends, and her death is sincerely felt by all, her children will miss her sadly.

Sunday July 23rd we paid the last sacred rights to our dear sister in Christ. The funeral was held from the Methodist church in Byron Center. Sister Bennett came into the faith many years ago, and we think was baptized into Christ by B. W. Woodward. The text for this sad occasion was from Psa. xl. 4, "Blessed is that man that maketh the Lord his trust."

M. A. WOODWARD.

On July 21st I was called to the house of morning. Little Nelson B., the 6 years old son of Henry and Lottie Rawlings, while playing in the barn fell, fracturing his skull. He never recovered consciousness, and died Saturday, the 22nd, in the afternoon. The funeral was held Tuesday, the 25th, from the U. B. church, a very large congregation was in attendance. The beautiful words from Rev. xxi. 4 were used, "And there shall be no more death." May the bereaved parents receive help from this heavenly friend that they may be blessed with the joys of a renewed earth, when the Life-giver comes to destroy death and fulfil this blessed promise of "no more death."

M. A. WOODWARD.

Something to Think About.

Dr. Gladden makes a tremendous point in a sarcastic way on the people who pile up excuses for not taking their church paper, after commending them for taking their county paper, a farm paper, a fashion journal, and some others, he says: "But when it comes to knowing what the King of kings is doing in the world a great many of us have a stock of excuses ready. 'We take so many papers already, we get no time to read them.' 'Two dollars and a half a year? Why, we can get as big a paper for a dollar and a quarter! Why you must think we are made of money!' And so we do not know what the Lord is doing; do not keep run of the war. Our souls have no chance to catch the sacred fire. We never get above our acres, our crops, and our stock. Not realizing that we and our little churches are part of God's great army that is conquering the world, we are liable to grow petty, complaining, fussy, quarrelsome, childish. Our work as Christians is naught. The local church grows down-hill, and the weaker it becomes the harder it is to harmonize." The worst thing about all the above is its painful truth. How often are our pastors confronted with just such excuses for not taking the Religious Telescope.

Thanking God for Thorns.

My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine Love, whose human path has been perfected through sufferings, teach me the value of my thorn. Show me that I have climbed to thee the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by thee, then shall I know that my cross was a gift from thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: "It was good for me to have been afflicted."—*Geo. Matheson.*

How dangerous to defer those momentous reformations which conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition increase every day. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle and become fixed in relentless and eternal ice.

IT [illegible]

When, Jesus co[illegible] all things
Not Rome, but Jerusalem; is t[illegible]
the eternal city.

Nothing is lawful to any man who doubts its lawfulness.

In every sphere of life, the post of honor is the post of duty.—*Chapin.*

You may be whatever you resolve to be. Resolution is omnipotent.

Nothing of worth or weight can be achieved with half a mind, with a faint heart, with a lame endeavor.—*Barrow.*

Resurrection shall prove the wondrous truth, that it is the grave—the place of bones and dust, that is the womb of the incorruptible, the immortal, the glorious, the undefiled.

Revelation is very long and very broad and very deep, and life is very short. There is no time to waste. The man who thinks the circle of Biblical knowledge is soon run, is too ignorant to teach others.—*Howard Crosby.*

Jesus the Christ. As Jesus he is the Savior of sinners, the helper of the weak; as the Christ he is anointed of the Father, the coming King, whose kingdom shall be from sea to sea and from the river unto the ends of the earth.

There is power in the gospel to save men if we would just exhibit it in our lives. God has given us the privilege of choosing; and you can have the blessing if you want it, the curse if you want it, life if you want it, death if you choose it.

We have to judge our whole course down here in the light of his coming. To all I would say, are you in life and ways like people who wait for the Lord? Like the Thessalonians, occupied with that thing, can we honestly say, "If thou, Lord Jesus, hast thine heart set on coming to gather thy children home, the sooner the better for us?"

The great mistake men make is in the idea that they must become holy to become heirs; the truth is that they must become heirs to be holy. We do not serve in order to become sons, but we must become sons in order rightly to serve. It is those who believe on his name that have the power, and the privilige to become the sons of God.

What is really wanted is to light up the spirit that is within the boy. In some sense and in some effectual degree, there is in every boy the material of good work in the world; in every boy, not only in those who are brilliant, not only in those who are quick, but in those who are stolid, even in those who are dull.—*Gladstone.*

Long ages ago a fern leaf grew in a deep valley. No eye ever saw its beauty, and it fell at last into the earth, and sank away, and was lost. Surely no record ever was made of its life and story. But the other day a man of science, with hammer in hand, was peering into the mysteries of nature, and breaking a rock, there lay, in perfect outline, the whole delicate traces of the little fern leaf. After laying thousands of years in the darkness, lost and forgotten, it came forth to be looked at by admiring eyes. In like manner obscure lives drop away and are forgotten, but in manner, also, will they reappear. No smallest deed done for Christ shall be forgotten.

$20.00 Colorado and Return, Chicago, Union Pacific and North-Western Line.

From Chicago daily August 30th to September 4th, account G. A. R. Encampment at Denver. Only one night to Denver from Chicago and the central states. Two fast trains daily. Special personally conducted G. A. R. trains leave Chicago September 3d. Through without change. From Denver, numerous inexpensive personally conducted side trips afford opportunity to visit some of the most wonderful mountain scenery in the world. For itinerary of special trains, list of Colorado hotels and boarding houses, side trips, sleeping car reservations and full information, address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Aug. 31

Lake Superior and Georgian Bay.

1400 miles of steamer line practically circumnavigating these wonderful bodies of water and special circuit tour ticket via the Chicago and Northwestern R'y are on sale at low rates. Through Pullman sleeping car lines from Chicago to various Lake Superior ports without change. For copy of Lake Superior folder and full information address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Aug 15

Slipping Away.

They are slipping away—these swoop, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the langnorous breeze kid,
That lift the willow's long, golden tid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love,
Shall we waste them in idle strife?
Shall we trample them under our ruthless feet?
These beautiful blossoms, rare and sweet,
By the direct way of life?

There are only a few swift years—oh, let
No service-thanks be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's new wine,
With never an angry word!

Selections.

The Lord Jesus Christ our Hope.

Many and varied are the terms used in Scripture descriptive of the relation which our Lord sustains to the Christian. To one of these the reader's attention is here especially invited. In the superscription of his first letter to Timothy, the apostle Paul describes himself as "an apostle of Jesus Christ, by the commandment of God, our Savior and Lord Jesus Christ—our hope.

This is an aspect in which it is of immense importance to consider our Lord and Savior.

There are many precious things which in the New Testament epistles, are spoken of as the object of the believer's hope; yet all these are only the consequences or results that follow from the fact of the Lord Jesus Christ Himself being "our hope." He is the ground, the basis—the source or cause of those precious things for which we hope. Without Him not one of these inestimable blessings could be to us an object of sure hope.

Thus Paul speaks of "The hope and resurrection of the dead," Acts xxiii. 6, but the resurrection of the dead is so much dependent upon the Lord Jesus Christ, that he claims to be "The Resurrection and the Life," and the possessor of "the keys of the grave and of death."

Again, we read of the "Hope of eternal life," but it is through him alone we have such blessed hope. He is our life. The bread of God, which came down from heaven, that whosoever will may eat and live for ever.

Once more. We have "The hope of glory." Yes, but it is Christ in us the hope of glory: and it is "when Christ who is our life shall appear that we shall appear with him in glory;" and it is only those who are found in him, and in sole consequence of their being in him, that such become partakers of his glory.

Most emphatically, the Lord Jesus Christ is our hope. What a store of strength, comfort, and consolation there is for us in this fact! The Son of the eternal God—Jesus Christ. The same yesterday, to-day, and forever—He is our hope!

Let us realize this truth more than ever before. Too often are human apprehensions of the truth about Christ and his kingdom regarded and spoken of as the basis of our confidence; and it is not an uncommon thing to hear men speak of being "baptized into the kingdom," or "into the things of the kingdom," etc., but the phraseology is not found in the Scriptures, and it is unsound and misleading. There we read of being "baptized into Christ," or "into Jesus Christ."

Not our conceptions of divine revealed truth—however accurate these may be, and however important it may be to have them—form the ground of the Christian's confidence for safety and life eternal; but the strength, love and faithfulness of God's dear Son!

The apostles preached the Christ—a living, personal Savior, and called on men and women to believe in him. "Whom we preach, warning every man and teaching every man, that we may present every man perfect in Christ Jesus."

To preach the Christ it is necessary to tell something about him; but it is [illegible] to preach a good deal of truth about him and not preach him himself. And it is possible to believe a great deal about him without believing in him.

To believe in the Lord Jesus is to trust him—to have confidence in him for something relative to ourselves. "I know whom I have believed, am persuaded that he is able to keep that which I have committed unto him against that day."

Yes; to have confidence in a person we must know him. To trust in Christ for our eternal safety we require to know him, and none who know him as he is revealed in the Bible need hesitate to believe in him. He is faithful and true. Our faith in him may vary, but he is unchangeable.

Our apprehension of the prophetic word regarding him and his kingdom may require correction and adjustment, but he, in whom we trust, changeth never. The more we learn of him the more we love and believe in him; but the ground of our confidence is the Lord himself.

Such, reader, is my conviction, strengthened by more than thirty years experience. When I first trusted in Christ, I knew little of his coming kingdom and glory, but I read and believed that Jesus Christ came into the world to save sinners, and to him I glndly fled for safety. From what I had learned in the Scriptures I had confidence that he was anxious and "able to save me," and so I was led to believe in him then; and all that I have learned about him since increases my confidence and joy; and now, as then, he is my trust.

Forgive, dear reader, these personal references—their object is to lead you to believe more firmly and rejoice in Jesus Christ, without confidence in anything that is your own.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlating life."—*W. Laing.*

The Grave.

The grave—what a word—what a mystery! There is no other word in our language of such meaning and awful import. The very sight of the grave makes humanity shudder, and shrink and cling to life, when even life is an intolerable burden. Yet, why should it be so? What is the grave that it should so unman stout hearts and fill humanity with terror? What is there in the grave that even the very word should be awful? Look at it; look down into it; look through it—it is only a little narrow opening in the fresh, sweet earth; a retired, shaded spot, aside from the bustle, whirl, and commotion of a restless world; a little mound, when completed, and rounded up, and sodded over, planted with shrubs and flowers; a little palace, with its marble shaft standing up in the midst of the bounties of nature, surrounded by the decorations of art; a suburban retreat, where the weary and careworn can retire and find rest and repose. Ah! well—adorn, paint, embellish the grave as we may, the very word is still awful, and its solemn import still clings to it, as the perfume clings to the rose after it is crushed. Beautiful as the place may be with natural loveliness, lavish as may be the adornments of art, the sight is yet appalling. To tell the afflicted that it is the most frequented place of earth; that the great and small of all generations resort to it, and there all distinctions are blotted out; that all grades meet there on a common level; that in the grave all oppressions cease and all wrongs have an end, does not meet the wants of the afflicted soul. Both of the views of death and the grave may be literally true, outward and materialistic, but they cannot satisfy the living soul when going to its baptism of suffering and despair. The grave is the end of life, for only the dead dwell there. It matters not what we say to the sorrowing about the beauties of the place where the dead repose, it does not relieve the subject of any of its terror, nor bring to the sorrowing any relief or comfort. But tell them that their loved ones shall rise again; that the grave shall give up its dead; that they who are in their graves shall hear the voice of God and shall come forth, and you have instantly transformed their their night into day, their sorrows into rejoicing, and robbed both death and the grave of their terror. The Lord says: "I will ransom them from the power of the grave; I will redeem them from death." That meets the case; that annihilates death and the grave; that sends the tide of joy bounding through the hearts of a sorrowing world. Some long to be laid at rest after vainly battling with the troubles of the world.

Report?

The third Annual Conference of the Church of God held in Ohio in recent years will convene in Cleveland, Ohio, 626 Woodland Ave., Aug. 17th to 20th inclusive.

The past two Conferences held at Salem, O., have been productive of much good, the first year we placed an Evangelist in the field and last year we added another.

The evangelists report a busy year. Bro. P. Neill states it has been the busiest year of his life, and further states it is almost impossible to put on paper a full and proper account of evangelist work done by himself and wife in the State of Ohio and elsewhere during the past year. For instance the great amount of work necessary in preparing for meetings, also the great number of letters written, and private talks proclaiming the gospel and correcting errors all of which cannot be put on paper.

They have endeavored to fill all the calls for evangelist work in Ohio, and have gone outside of the State to fill engagements, visiting some places twice. They have officiated at baptisms and funerals, and have preaching every Sunday, both morning and evening, at the Salem church, besides holding the mid-week meeting. They report holding a series of meetings in different places the interest in which has not yet died out, and fruit may yet be born to the honor and glory of God.

Over 600 dollars have been received and paid out for evangelistic work in the State of Ohio during the past year.

Your presence is earnestly requested at the Conference. Come and receive a blessing.

J. C. THOMPSON, Sec.

Conference Notice.

The Conference of the Church of God will meet at Brent, I. T., on Thursday night, before the second Sunday in August. Brent is twenty miles west of Ft. Smith, Arkansas. It is a small place, and you may not be able to find it on the maps. Now, dear brethren, come to this Conference if possible. If any of our preaching brethren out of the bounds of our Conference can come, we would be so glad, and would give you a hearty welcome. If there are any isolated brethren any where that can come, come and be with us. Board and lodging will be free for all. We are expecting a glorious time at this meeting. All who come should buy their tickets for Hanson, I. T., where they will be met with conveyance to take them to Conference. We especially invite Bros. Zilmer, Wilson and Underwood. Of course we want all to come who possibly can. We have about twel preachers who belong to this Co rence, and we want them all to be there. While Uncle John Foore is not a member of our Conference, we count him among us, and would be sadly disappointed if he were not with us. Do not forget the time, nor place and be sure and come and enjoy the feast of fat things in store for us. Yours in hope of the soon coming kingdom.

F. J. DANIEL.

Saintly Faces.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs, yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face we know that the heart behind is pure, the life is good and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by things sinful, low and gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever are of good report,...think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.—*Scottish Reformer.*

A diamond in constant use for cutting cold glass lasts about three months, but if used to cut hot glass, it would only last for one day.

Conference Report.

The Central Washington Conference was held at Cashmere, Washington, June 30, July 1, 2, 1905.

The following is the Conference program:

Friday 8:00 P. M. Sermon, A. L. Corbaley.

Saturday 3:00 P. M. Business Meeting.

7:00 P. M. Social Meeting, followed by Sermon by N. D. Tichenal.

Sunday 10:00 A. M. Sunday School followed by Sermon by Myrtle Tichenal. 12:00 M. Basket Dinner.

3:00 P. M. Sermon, A. L. Corbaley.

7:00 P. M. Young People's Meeting, Frank Patterson, Leader. This was followed by a Sermon by N. D. Tichenal. 9:00 P. M. Lord's Supper.

At the Business Meeting held on Saturday afternoon the President, A. L. Corbaley, reported one new one added to the Body of Christ by the means of baptism. The Treasurer reported the sum of $80.25 in the treasury, to be used in further evangelistic work. The next Conference will be held at Wenatchee, Oct. 13, 14, 15.

Brothers and Sisters, let us be more zealous in the work that when our Master comes we may have some sheaves to present before him, and hear the blessed benediction, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

President, A. L. CORBALEY.
Secretary, MYRTLE TICHENAL.

Report from Oklahoma.

Our Sister Nancy Barber came to Oklahoma to visit relatives and recruit her health. As she began mingling with the people, meeting the intelligent and responsive and serious which would congregate at given opportunities, her interest and zeal in the Master's cause went out to these people. To make known to them the "the true way of life," God's plain and positive plan of redemption, the restoration of the kingdom, the glorious reward in store for Christ's people. Adding to her clear Biblical knowledge and zeal, a little courage she began in February to preach. Since that time has held regular meetings each Sunday, visiting four different points once per month, and making visiting discourses. One of said places being out of doors, in a beautiful grove, where some two hundred people gathered with basket dinner, that they could be present at both forenoon and afternoon sessions. Sister Barber's labors for the Lord have been heartily received, and a means of the gospel reaching many who had never before been permitted to hear. Interests were expressed, votes of thanks extended for her efforts among the people, and an expression of regret at her departure to her Ohio home. Sister Barber will make a stop in Caddo county and use the opportunity to hold some meetings. ELLA W. TONG.

Indiana Conference.

The Annual session of the Indiana Conference of the churches of God will be held at South Bend, Indiana, beginning Thursday evening September 7, 1905, at 7:30, and continuing over the following Sunday. Brethren and sisters, this is the *Annual Conference* of the Churches in Indiana. At this meeting the annual reports of the work in Indiana will be presented, the work of the coming year will be outlined, the officers of the Conference will be elected, and other important business will be transacted. Let each Church be represented by a large delegation. The work in Indiana needs our united efforts. Make arrangements to attend this Conference. Begin *now*. The Church at South Bend will welcome you most cordially and entertain you most royally. South Bend can be reached easily from all directions. Those coming from a distance please notify the Secretary at 411 E. South St., so that you may be met at the train and provided for. Program will appear later.

A. H. ZILMER, Pres.,
LYDIA RAILSBACK, Sec'y.

Industrial Locations.

The Chicago and North-Western Railway Company will promptly furnish reliable information regarding the many suitable points on its lines for manufacturing establishments. Thriving cities, abundant material and fine market facilities. Parties seeking locations for new industries should apply for particulars. Address Industrial Dept., C. and N.-W. Ry., 215 Jackson Boulv., Chicago.—Aug. 2-16—Sep. 6-20.

Program.

THE 18TH ANNUAL CONFERENCE OF THE CHURCHES OF GOD IN CHRIST JESUS, IN IOWA.

Brothers and sisters of the Church of God in Christ Jesus, greeting:

The 18th Annual Conference of the Churches of God in Iowa will be held at their beautiful Campground at Waterloo, commencing 10th and continuing over Sunday, August 27th, 1905.

A rate of 1½ fare for the round trip on the Certificate plan has been granted by all railroads from all points in Iowa. Full fare is paid on the going trip and ½ fare on the return trip, if you pre out your certificate properly signed by the President of the Conference. Be sure!!! to get your certificate of the agent when you buy a ticket; otherwise you can get no reduction.

On arriving at Waterloo if the Conference Baggageman is there give him your checks. If he is not there bring checks to Campground. Our baggageman will have a badge upon his hat reading, "*Conference Baggage man.*" Give checks to no other.

Take the street car for *Cedar River Park* and get off at the Campground.

Tents will be furnished for all. Bring your straw ticks and a few comforters. Board at the Dining Hall, ten cents per meal; or three meals for 25 cents. This is cheaper than you can board at home.

Begin at once to plan on being at the meeting. We need your presence and counsel on the questions of vital importance which will come before the Conference. Come on the first day and stay throughout the entire meeting.

Now brethren and sisters, can you not afford to go to meeting once a year? Some have not the opportunity of attending one of our meetings for a year. Let the words of the prophet sink deep into your hearts and create within you a stronger desire than ever before to be present at this meeting. Invite your neighbors and friends to come and spend a ten days' vacation in this beautiful park. If we cannot interest them in our Campground, there are plenty of amusements in the park to enable them to pass away the time very pleasantly.

SATURDAY, AUGUST 19, 1905.

9:00 A. M. Appointment of Committees, etc.

10:30 A. M. Sermonettes by various speakers.

2:30 P. M. Sermon, by A. J. Eychaner.

7:00 P. M. Social meeting led by H. M. Lucas.

8:00 P. M. Sermon, by Almus Adams.

SUNDAY, AUGUST 20TH.

9:00 A. M. Sunday school work conducted by State S. S. Superintendent, Mrs. C. V. Findlay.

10:30 A. M. Sermon, by W. L. Crowe.

2:30 P. M. Sermon, by Geo. Moyer.

7:00 P. M. Social meeting led by Eldred Marsh.

8:00 P. M. Sermon, by Almus Adams.

MONDAY, AUGUST 21ST.

9:00 A. M. Business, Report of Committees and Conference Board and Evangelists.

10:30 A. M. Sermon, by H. M. Lucas; subject, "The Resurrection."

2:30 P. M. "Needs of the Conference" by Conference Board.

3:30 P. M. Election of Officers.

7:00 P. M. Social meeting, led by G. P. Allard, Sr.

8:00 P. M. Sermon, by A. J. Eychaner.

TUESDAY, AUGUST 22ND.

9:00 A. M. Business.

10:30 A. M. Sermon, by G. Eldred Marsh.

2:30 P. M. Sermon, by W. L. Crowe.

4:00 P. M. Bible School, conducted by S. J. Lindsay.

7:00 P. M. Social meeting, led by Miss Susie Todd.

8.00 P. M. Sermon, by L. E. Conner: subject, "The Overcomer's Equipment."

WEDNESDAY, AUGUST 23RD.

9:00 A. M. Business.

10:30 A. M. Sermon, by Geo. Moyer.

2:30 P. M. Sermon, by Jas. W. Wilson; subject, "The Gospel."

4:00 P. M. Bible school conducted by S. J. Lindsay.

7:00 P. M. Social meeting led by A. J. Eychaner.

8:00 P. M. Sermon, by L. E. Conner; subject, "Holy Spirit Baptism."

THURSDAY, AUGUST 24TH.

The day will be given up to the work and program of our Young People's Society.

9:00 A. M. Business.

10:30 A. M. Sermon, by G. Eldred Marsh.

2:00 P. M. Program consisting of Songs, Recitations, Essays, etc.

4:00 P. M. Bible school conducted by S. J. Lindsay.

7:00 P. M. Social meeting led by Oscar J. Marsh.

8:00 P. M. Sermon, by L. E. Conner.

FRIDAY, AUGUST 25TH.

9:00 A. M. Business.

10:30 A. M. Sermon, by S. J. Lindsay; subject, "The Bible in Types and Shadows."

2:30 P. M. Sermon by W. L. Crowe.

4:00 P. M. Bible School conducted by S. J. Lindsay.

7:00 P. M. Social meeting, led by Miss Elva Chapin.

8:00 P. M. Sermon, by Almus Adams.

SATURDAY, AUGUST 26TH.

9:00 A. M. Business,

10:30 A. M. Sermon, by A. J. Eychaner.

2:30 P. M. Sermon, by Jas. Wilson; subject, Salvation.

4:00 P. M. Good of the Conference and reports of Committees.

6:00 P. M. Social meeting led by P. B. Stouffer.

8:00 P. M. Sermon, by S. J. Lindsay.

SUNDAY, AUGUST 27TH.

9:00 A. M. Sunday school, Conducted by State Sunday school Superintendent.

10:30 A. M. Sermon, by W. L. Crowe.

2:30 P. M. Sermon, by L. E. Conner; subject, Charity.

3:30 P. M. Baptism.

4:30 P. M. Communion.

7:00 P. M. Social meeting.

8:00 P. M. Ten minute talks by various speakers.

The foregoing program will be adhered to as closely as possibly. It is probable that some of those who are on the program cannot be present, and there is a possibility that some speakers will be present who as yet have not signified their intention of doing so. If any changes occur we will try to have them announced. Any suggestions about arrangements, etc., will be thankfully received by the Conference Board.

REMEMBER, to get a certificate from each agent from whom you purchase a ticket, and come in time to be present the first day of the Conference. Remember the tickets for the going trip can be purchased *August 18th to 24th*, inclusive, and will be good for return trip up to and including *August 30th*.

P. O. Box 262 has been rented for the use of all parties attending the Conference. Have your mail addressed to you at Waterloo, Box 262.

Preserve this program and follow instructions carefully and you will have no trouble in attending the meeting.

O. J. ALLARD, Pres.
EVA L. STEARNS, Secy.

Special Trains to San Francisco Official Route to Int. Conventions Christian Church.

$62.50 from Chicago to California and return August 6 to 14, with correspondingly low rates from other points. Personally conducted trains on specially arranged schedules from Chicago and points east Friday, August 11th, through to the coast without change, via the Chicago Union Pacific and North-Western Line. Stop-overs at Denver, Colorado Springs, Salt Lake City and other points, where the party will be entertained by local organizations. Write for full particulars, itineraries, etc. A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Aug. 10.

Low Fares West and Southwest. Special Home-Seekers Excursions via Pennsylvania Lines.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings. These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—Dec. 15.

Reduced Fares to Rome City via Pennsylvania Lines.

August 9th to 30th, inclusive, excursion tickets to Rome City, account Church of God Interstate Assembly and Universalists' Interstate Assembly, will be sold via the Pennsylvania Lines from ticket stations in the States of Ohio and Indiana. For particulars apply to Local Ticket Agents of those lines.—Aug. 30.

The Kansas and Missouri Conference will be held at Severance, Kan., September 2nd to 10th inclusive.

A boarding tent will be on the ground and living tents for all who will notify Bro. J. P. Bitner at Severance, Kansas, by August 22nd, of their intention to attend.

Brethren come to this meeting, we need your presence and it will do you good to come. Bring your blankets and pillows and come with your Bible and spend a week in study with the brethren.

Brothers, Crowe, Pearson, Chadwell and other speakers are expected to be in attendance.

The program for the Evening Sessions and Sunday will be as follows:—

Sept. 2. P. M. Why I Believe in the Bible.

3rd. A. M. Matt. xvii. 1-9.

3rd. P. M. 2 Cor. xii. 1-4.

4th. P. M. Divine government versus human government.

5th. P. M. The object of the Gospel.

6th. P. M. In the Church and not in the Kingdom.

7th. P. M. The time of Restitution.

8th. P. M. Conversion.

9th. P. M. When we are born of the Spirit.

10th. A. M. How does the Father draw men unto the Son?

10th. P. M. The Divine Life.

A. W. Danny, Sec'y.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20 inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come. That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 140 Brookdale St., Cleveland, Ohio.

My life is for itself, and not for a spectacle.—*Emerson.*

Excursions to Colorado for Eagles' Grand Aerie August 11th and 12th via Pennsylvania Lines. Special low fares to Denver, Colorado Springs or Pueblo. For information about stopovers, routes, etc., apply to ticket agents, Pennsylvania Lines.—Aug 12

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. H. E. Paddock	3.50
G. W. Calder	5.00

Seashore excursion August 17th. Low fares via Pennsylvania Lines to Atlantic City, Cape May and eight other resorts. The annual excursion to the seashore via Pennsylvania Lines will be run Thursday, August 17th, a convenient date for leaving business, and when the season at the ocean resorts is at its height. For this excursion tickets will be sold to nine of the most popular watering places on the Atlantic Coast, including Atlantic City, Cape May, Anglesea, Avalon, Holly Beach, Ocean City, Sea Isle City, Wildwood, all on the Jersey Coast; and Rehoboth, Delaware.

The round trip fare to any of the resorts named will be $15.00 from Plymouth, Indiana. Fares from other ticket stations on Pennsylvania Lines will be proportionately low.

Tickets will be good returning within twelve days, permitting more than a week's enjoyable stay at the seashore.

Excursion tickets include stop over at Philadelphia on return trip, if deposited with ticket agent at Broad Street Station.

For full particulars about the excursion, special through train service and advance reservation of sleeping car berths, apply to J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Indiana.—August 17

The Third Annual Conference of the Churches of God in Ohio, to be held in Cleveland, August 17 to 20.

WE NEED YOUR PRESENCE

and support to assist in making this meeting most beneficial in every respect. The Entertainment Committee are working hard arranging for the comfort of all that attend, at a very low cost, if any. The prompt advice as to when and how you will arrive, will assist the above committee and they will also meet you at the Depot. Details will appear later.

Address all communications to J. C. THOMPSON, 146 Brookdale Street, Cleveland, Ohio.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 120 N. Willow Ave., Austin Station Chicago, Ill.

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A MINISTER'S REASONS.

I have a new addition of "A Minister's Reasons for leaving his Church," a pamphlet of 22 pages, which I will mail at 5 cts. per copy, or ten copies for 40 cts.

A. H. ZILMER, Plymouth, Ind.,

The Churches of God in Illinois will hold their Annual Conference at Oregon, beginning on Wednesday, Aug. 16, and continuing over the following Sunday. Program will appear later. Let all begin at once to arrange matters so that they may be present.

EMMA L. SMITH, Sec'y.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 19th and closing the 28th, 1905. Programme will appear later.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

Envy is soonest and best overcome by humility.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money orders, or express orders. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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Nothing is politically right that is morally wrong.—*O'Connel.*

Michigan Division.

Excursions.

Indianapolis, Ind., August, 6, 1905. Fare for round trip $1.25. Special train leaves Plymouth, 7:00 a m returning leaves Indianapolis 7:30 p m same date.

Logansport, Ind., Race Meeting, August 1st, 2nd, 3rd, and 4th 1905, fare for round trip $1.75.

Logansport, Ind., Ringling Bros. Circus, Aug. 14, 1905, one fare round trip.

National Encampment Grand Army of the Republic, Denver, Colo., Aug., 20 to Sept., 3.

Lewis and Clark Exposition, Portland, Ore., and many other excursions to the West and Northwest during the summer and fall of 1905.

Homeseekers rates to South, Southwest and West, 1st and 3d, Tuesdays each month during sale.

Every Sunday during July, August and September, special train leaving Plymouth at 9:15 A. M. returning leave Culver at 5:50 P. M. same date. Fare for round trip 25 cents. Full fare will be charged on train.

For further information please call on F. J. Buzzard Agent, Mich. Div. Penna. Lines.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:16 a m daily, 3:00 a m daily, 2:50 a m except Sunday, 9:49 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:23 except Sunday, 7:40 pm daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

PENNSYLVANIA LINES
Michigan Division.

In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 16, Daily,	8:40am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun, "	7:15pm
No. 48, Sunday only	6:13pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:43a m
No. 43, Ex Sunday	11:30am
No. 45, daily,	5:44pm
No. 47, Sunday Only	6:16am
No. 49, " "	7:45pm

No. 47 & 48 South Bend and Culver trains.
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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now use in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Morey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m. and 6:30 p m The faithful always welcome. P. Neill Elder, 305 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O, where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 5 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuile, Reader, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld H W Woodward or wife. Communion services observed at these points every month. The Church at Ralsin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Ralisback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Socia. meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching [illegible] Pastor.

The Church of God at New [illegible] 17-19 W Park st 5th floor, [illegible] day. All welcome.

BOOKS AND TRACTS.

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Niagara Falls Excursions,

The first of the Niagara Falls excursions over the Pennsylvania Lines for the summer of 1905 will be run August 10, from Plymouth. The fares will be especially low, and the return limit will be sufficient for pleasant side trips to Canada. Further information about trains, through time and particulars about other summer outing trips may be ascertained from ticket agents of Pennsylvania Lines.—Aug. 10.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved. The paid debt, the sovereignty of God.

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Poetry.

Sweetest Things On Earth.

What are the sweetest things on earth?
Lips that can praise a rivals worth,
A fragrant rose that hides no thorn,
The love of gold untouched by scorn,
A happy, little child asleep:
Eyes that can smile though they may weep,
A brother's cheer, a mother's praise,
The mine to-day as one of days
A heart with peace [illegible]
A gift that looks for no return,
Wrongs [illegible] pain's swift release,
Pure [illegible] good to none,
[illegible]
Age that is young as well as wise,
An hour of hand that needs no word,
A life with light as true a word,
A hope shall waking into joy,
A happiness without alloy,
A mother's kiss, a baby's birth—
These are the sweetest things on earth.
—Emma C. Dowd.

Selected.

Faith in God's Word.

The word of God liveth and abideth forever. 1 Peter i. 23.

The Bible purports to be a revelation from God, through the medium of prophets, apostles, and his Son Jesus Christ. "Thus saith the Lord" is the stamp which it puts upon itself. The question to be asked is whether this claim is true; and, if this question be answered in the affirmative, that so far as the faith is concerned, is the end of all questions, with the exception of those that relate to the meaning of the language used in the Bible. What we are to do with the book, after having accepted it as of divine authority, is to read it, understand it so far as we can, and then believe what it says. God himself is the best possible authority; and what he says must be true. He can neither lie, nor be deceived; and, if we believe that the Holy Scriptures contain a record of his sayings through the inspiration of men, and through the teaching of Christ, then, in order to be consistent with ourselves, we must believe in the truth and authority of the sayings, and accept them as the infallible rule of faith and practice in respect to all the matters which they embrace.

We are strongly of the opinion that this is just the sort of faith for men to have, whether as preachers in the pulpit or hearers in the pew; whether as actors in the duties and work of life, or as persons hearing the summons of death; whether as Christians rejoicing in the hope of glory, or as penitents coming to God through Christ for forgiveness and salvation. It is the only sort of faith that possesses real power either to rule the life or bless the soul with its comforts. The power of the Bible to affect and move the human heart depends upon the ideas which it contains, and in part—and by no means a small part—upon the authority which stands behind these ideas. The ideas are great and good, whatever may be their source; yet, being God's ideas, his thoughts, doctrines, and rules for man, they are of infinite moment. When he speaks let the world hear. When he commands let men obey. A revelation from God is imperial in its source. It is his prerogative to dogmatize for humanity. Reason is never more reasonable than when it believes what God has said, and because he said it. A revelation from him ascertained is the end of all dispute touching the matter to which it refers.

If some one refuses to believe that Christ died for our sins according to the Scriptures, then, so long as he thus refuses, he will not apply to Christ for salvation, and will not be saved by him. Belief in the doctrine of redemption by his blood is the first condition of profit from that doctrine. So, if one substitutes blind and unintelligent laws and forces for the Christian doctrine of God's direct and immediate providence, alike general and particular, and the former only because it is the latter, and thus managers in thought to get God out of the world; he will practically have no God for the world, certainly none to whom he can pray, or whose forgiveness he can ask or enjoy. If one has a theory of inspiration which divorces God from the words of the Bible, then those words have lost their power with him as divine words and he can play with them at his pleasure. If one denies the Bible doctrine of future punishment, then he assumes to know more on this subject than the author of the Bible, and in effect cancels that fearful emergency in human condition, for the relief of which Christ came down from Heaven. There was no need of the atonement made on the cross, and there is need of pardon, if the punishment of sin be a mere bubble.

The plain dictate of common sense is that if we accept the Bible at all as of divine authority, we should accept it absolutely, believing what it says and doing what it commands. We must not in the same breath accept and dispute a divine revelation. He who is afraid of his doubts, and yet has not the courage of faith, is in a sad plight. He is troubled with the one, and not comforted by the other. There is no danger that we shall believe God's Word too strongly. It is only when one believes it with all his heart that he will be able to say from his experience: "Thy Word is a lamp unto my feet and a light unto my path." Then he can look up to the great Father of spirits and say: "In the multitude of my thoughts within me thy comforts delight my soul." Ah! then the Bible, with its high authority and sweet message of love, is a power alike to govern and to comfort. Those who believe with conditions, qualifications, modifications and reservations, and hence mingle what faith they have with a set of half-way cavils, which at best are semi-disbeliefs, and may be even worse, know very little of this power. They do not treat the Word of God in a way to get the power out of it. Its blessings may lodge in other souls, but not in theirs. They are too wise in themselves to be the best sort of believers. They know too much in and of themselves to be well taught of God.

If there is one thing which we would emphasize more than another, that one thing is simple, child-like, trustful, unhesitating, loving and complete faith in the Word of God. This will do more for the soul, for its sanctification and its joy, than all the speculations of the speculators that ever lived or died. It will answer were they to live a thousand years. It will place the soul in the guest chamber of the great King, and feed it with manna that comes from the skies. Try it, ye doubters and cavilers, and after that you will have no heart to try anything else.—*N. Y. Independent.*

Christ the Exalted Redeemer.

"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts v. 31.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high."

Observe the three words, "exalted and is extolled, and be very high;" language pants for expression. Our Lord is now exalted in being lifted up above all angels, and principalities, and powers. The Man Christ Jesus is the nearest to the eternal throne, ay, the Lamb is before the throne. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." He is in his own state and person exalted, and then by the praise rendered him he is extolled for he is worshipped and adored by the whole universe. All praise goes up before him now, so that men extol him, while "God also hath highly exalted him, and given him a name, which is above every other name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Deep were his sorrows, but as high are his joys. It is said that around many of the lochs in Scotland the mountains are as high as the water is deep; and so our Lord's glories are immeasurable as were his woes. What a meditation is furnished by these two-folds and incalculable heights and depths! Our text says that he shall "be very high" It cannot tell us how high. It is inconceivable how great and glorious in all respects the Lord Jesus Christ is at this moment. Oh, that he may be very high in our esteem! He is not yet exalted and extolled in any of our hearts as he deserves to be. I would we loved him a thousand times as much as we do, but our whole heart goeth after him, does it not? Would we not die for him? Would we not set him on a throne as high as seven heavens, and think that we had not done enough for him, who is now our all in all, and more than all.

You notice what is said, concerning the Christ, as the most astonishing thing of all, "So shall he sprinkle many nations." Now it is the glory of our risen Lord, at this moment, that his precious blood is to save many nations. Before the throne men of all nations shall sing, "Thou wast slain, and hast redeemed us unto God by thy blood." Not the English nation alone shall be purified by his atoning blood, but many nations shall be sprinkled with his reconciling blood, even as Israel of old was sprinkled with the blood of sacrifice. We read in the tenth chapter of the Epistle to the Hebrews, at the twenty second verse, of "having our hearts sprinkled from an evil conscience," and this is effected by that precious blood by which we have been once purged so effectually that we have no more consciousness of sins, but enter into perfect peace. The blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctified to the purifying of the flesh, and much more doth the blood of Christ purge our conscience from dead works to serve the living God. The sprinkling of the blood was meant also to confirm the covenant: thus Moses "sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you." Our Lord himself said, "This is my blood of the new covenant, which is shed for many for the remission of sins." But is it not a wonderful thing that he should die as a male-factor on the tree, amid scorn and ridicule, and that he is this day bringing nations into covenant with God? Once so despised, and now so mighty? God has given him "for a covenant of the people, for a light of the Gentiles." Many nations shall by him be joined in covenant with the God of the whole earth. Do not fall into the erroneous idea that this world is like a great ship-wrecked vessel, soon to go to pieces on an iron-bound coast; but rather let us expect the conversion of the world to the Lord Jesus. As a reward for the travail of his soul, he shall cause many nations to "exult with joy," for so some read the passage; the peoples of the earth shall not only be astonished at the griefs, but they shall admire his glories, adore his perfections, and be filled with an amazement of joy at his coming and kingdom. I can conceive nothing in the the future so great and glorious to result from the passion and death of our divine Lord.

The Silence of Power.

Those among our fellow-men who impress us with a sense of power and greatness are not the restless and noisy, the fussy and talkative and meddlesome, but those who move quietly in their own orbits with the least apparent effort, or echo, or collision. It is not when the engine is blowing off steam at the wharf, with a shriek which startles the town, that it is putting forth its real power. It is when you see it out upon the waves, moving at its quietest. Nor is the power, then, where the noise is greatest, in the paddle wheels or at the hissing prow. In order to find it you must go down to the engine-room, and peep into the great incandescent silence of the fires, and at the dark, cavernous boilers wherein the imprisoned steam is mutely putting its shoulder to the wheel.

Do not all great things belong to the kingdom of quiet? Are they not all born of silence? You go forth at night and look upward and outward into the starred universe, and how this universal frame of things has gone up without noise, and it goes on without noise. "There is no speech, nor language; their voice cannot be heard." And yet they do speak to thought and feeling, declaring the glory of God. The stillness of those stars is more impressive than their sparkle. And the sun, which is the world's life, and the great driving-wheel of all its powers, makes no sound. And the moon,—never was step of maid, bearing her lamp through the corridors of a sleeping house, so muffled. The huge world beneath your feet rolls on its axis with an inaudible and an absolutely imperceptible motion, and all over its surface a mysterious and irrepressible life is going forward whose growths make no appeal to our hearing. It has built itself up, stratum on stratum, and formation on formation, storing away its treasures of stone and iron and gold and fuel and fossil through countless millenniums of silence. There have been exceptional and abnormal stages which have been attended with jar and uproar, but these cataclysms have not been so truly great as the budding of a tree, or the shining of a single star.

Perhaps you are standing by the sea, whose shallows are sounding and resounding all along the beach; but you know that away out yonder where the depths are almost fathomless it is as still as the grave,—which so often it proves to ships and men. Those vast forests of gigantic trees, inland, have grown from seeds and saplings as lightly as the snowflakes which descend upon them, and the woods have known no noise, unless the breaking of a branch, the cry of a bird or beast, or the snapping of twigs under your puny step.

What are the motor-powers of this world of silent life? They are light and heat and electricity; they are gravity and cohesion and chemical attraction, even as the forces which sway and mould the higher realms of being are thought and feeling, intellectual affinity, moral conviction, and the Spirit of God. And all these are "still, small voices." And when the history of the universe shall reach its culminating moment, there shall be silence in heaven! Is it not, then, a fitting "ambition" to be quiet, that one may be in harmony and not in discord with this divine order of things, in this kingdom of the greatest and the best, while the "soul, like a quiet palmer," traveleth toward that supreme, still hour?—*F. N. Zabriskie, D. D., in New York Observer.*

The Egyptians Who Wrote for the Future.

Let us look first of all at the Egyptians, who seem to me to possess the consciousness of the most distant, an almost immeasurable, past. They did not adorn their temples with inscriptions for their pleasure only. They had a clear idea of the past and of the future of the world in which they lived; and so as they cherished recollections of the past, they wished themselves to be remembered by unknown generations in times to come. The biographical inscription of Aahmes, a captain of marines of the 18th dynasty, is addressed, as Champollion says, "to the whole human race," (*Ast a-eaten rat neb.*) A monument in the Louvre (A. 84) says: "I speak to you who shall come a million of years after my death." These are the inscriptions of private persons. The kings, naturally, are still more anxious that posterity and the world at large should be informed of their deeds. Thus Sishak I., the conqueror of Judah, prays in one of his inscriptions at Silsilis: "My gracious Lord, Amon, grant that my words may live for hundreds of thousands of years."

The great Harris Papyrus, which records the donations of Rameses III. to the temples of Egypt, together with some important political events, was written to exhibit to "the gods, to men now living, and to unborn generations (*hamemet*), the many good works and valorous deeds which he did upon earth as a great king of Egypt." Whatever motives, high or low, may have influenced the authors of these hieroglyphic inscriptions, one of them was certainly their love or fear of humanity, their dim conviction that they belonged to a race that would go on forever filling the earth, and to which they were bound by some kind of moral responsibility. They wrote for the world, and it is in that sense that I call their writing the first germs of a world literature. And as in Egypt, so it was in Babylon, Nineveh and Persia. When the dwellers on the Euphrates and Tigris had learned that nothing seemed to endure, that fire and water would destroy wood and stone, even silver and gold, they took clay and baked it, and bid the cylinders covered with cuneiform writing in the foundations of their temples, so that even after the destruction of these temples and palaces future generations might read the story of the past. And there, in their safe hiding places these cylinders have been found again after 3000 years, unharmed by water, unearthed by fire, and fulfilling the very purpose for which they were intended, carrying to us the living message which the ancient rulers of Chaldea wished that we, their distant descendants, should receive.

Often these inscriptions end with imprecations against those who should dare to injure or efface them. At Khorsadad, at the very interior of the construction was found a large stone chest, which enclosed several inscribed plates in various materials; one tablet of gold, one of silver, others of copper, lead and tin; a sixth text was engraved on alabaster, and the seventh document was written on the chest itself. They all commemorate the foundation of a city by a famous king, commonly called Sargon, and they end with an imprecation: "Whoever alters the works of my hand, destroys my constructions, pulls down the walls which I have raised, may Asshur, Ninib, Raman, and the great gods who dwell there, pluck his name and seed from the land, and let him sit bound at the feet of his foe."—*Max Muller.*

The King's Son.

There was once a King's son, who heard that the people in one of the King's countries a long way off, used to be afraid of the King, and used to say that the King did not care for them. So he thought to himself, "I will go and teach them better!" But he said, "If I go with my fine robes and crown, they will say, 'What do you know about a poor man's life? You do not know what it is to be cold and hungry.' I will put off my royal dress, and I will wear clothes like the poor people, and live and eat as they do." So he changed his clothes, and left his palace, and went to that distant country, and there he lived among the poor, leading a harder life than any of them. And yet, though he was often hungry and cold, and sometimes did not know where to find a night's lodging, he never complained, and never broke the laws.

After he had lived in that country for some time, he went back to the King at home. It happened that soon afterwards the people of the country sent messengers to the King to complain that the laws were too hard. The King's son then said to the messengers: "Believe me, the laws are all for the best, and the King loves you as though you were his own children."

"Ah," said the messengers, "but you do not understand our way of life, how poor and miserable we are, and how hard it is to live."

"You are wrong," said the Prince; "I understand your life quite well, for I lived myself as a poor man among you for a long time. I know you have to suffer a good deal; every one of your troubles is known to me, for I have suffered the same things. Yet still I assure you that the King is very fond of you, and will make you perfectly happy in the end."

Then the people when they heard that the King's son had lived among them, and knew all about their troubles, began to be more hopeful, for they said: "He knows what it is to suffer and he will surely help us."

The King's son is Jesus, who is the Son of God the Father. Jesus was, as we are, tempted to do wrong. He knew what it was to be poor and hungry and homeless—he felt the bitterness of death. More than this, he knew what it was to be persecuted by enemies and to be misunderstood and deserted by his dearest friends. Do not fancy that when you have your little trials and troubles that Jesus knows nothing about them and cannot understand them. Jesus was a child as you are, and he has never forgotten that he was a child. You may tell him of your troubles—he will understand and sympathize with them all.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, AUGUST 9, 1905. NUMBER 30.

The Bible.

No fragment of an army ever survived so many battles; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms; and yet it stands. It has seen the risen and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon which they conquered, have been weighed in the balance and found wanting. Greece faintly survives in its historic fame; and iron Rome of the Cæsars has long since ceased to boast. And yet the book that foretells all this still survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books ingulphed in the stream of time, yet is borne along till the mystic angel shall plant his foot upon the sea and swear by him that liveth forever and ever that time shall be no longer.—*H. N. Lane.*

A Living God.

Did you ever, I ask you, hear a religious man say, as years went on, that his religion had disappointed him? Nay, the life of our God is continued even now upon earth; and where that life is, there is the full, unending, irresistible power by which God will lead us from strength to strength, until at length we come to appear before our God at Zion. We serve no lifeless abstraction. We devote ourselves to no mere idle idea. We are buoyed up by no mere inflated enthusiasm. We serve a God who bids us trust him to the uttermost as we patiently pursue the path from whose end, even now, he is beckoning to us, whispering to us the while as our minds are dark, and our hearts are cold, and our fears are great, these rich words of most abundant promise, "I have many things to say unto you, but you cannot bear them now."

"Much good is done by persons of great energy, but as much by persons of sweet will. For energy is at times in danger of provoking opposition, but gentleness wins upon its object unawares."

Faith is something besides mere hope, opinion or speculation; it is simply trust in the truth and might of our Lord. Opinion is ruled by the world; faith overcomes the world.—*A. C. Thompson, D. D.*

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Aug. 9, 1905.

Communicated.

Life and Letters of the Apostle Paul as our Example. No. 7.

At the close of our last lesson we left Paul at Jerusalem. He had returned from his first missionary venture, a venture that had been fraught with dangers, hardships and many discouragements, but nevertheless had been successful and had added many converts to Christ.

Paul was now ready to start on a second journey; the perils and dangers of his first journey would perhaps have discouraged and intimidated a less courageous leader, but not Paul, he had enlisted to suffer and bear all this for the Master, and like a valient soldier, he did not shrink from the fight because the odds were so heavily against him, or, because he would be endangering his life.

At this time Antioch was well provided with teachers and ministers for Christ. Here were gathered beside Paul and Barnabas,—Titus, Mark, Silas and many other zealous evangelists. To Paul it seemed quite unnecessary for him to stay longer amongst these brethren who were so well supplied with leaders, so he said to Barnabas, "Let us return and visit our brethren in all the cities wherever we have preached the Word of the Lord, and let us see how they are thriving." Acts xv. 36

Barnabas agreed to this, but on the condition that they take with them John Mark, as on their former journey. This proposal was quite unexpected to Paul, because no sooner had Mark started to encounter the hardships on the previous journey than his courage failed and he deserted the little band just when they needed him. Paul saw what a drawback such an one would be now, when all their courage would be called into play, and he spoke out with his usual plainness of speech and told Barnabas that it would be impossible, that he could not agree to such a proposal and that if he insisted their only course would be to separate and each start out separately. It grieved him greatly to have to do this as he had grown to love and greatly admire the gentle character and devotion of his companion in trial and hardship, but with his usual firmness to do what he believed to be his duty regardless of his personal feeling he took the step which would cut him off from the friend of his earliest days. And so they parted, Barnabas and Mark going to Cyprus to minister to the scattered followers there, and leaving Paul to follow out his original plan. His infirmities and oft re-curring sickness made it imperative that he have some close companion, and so he chose Silas to be his partner in joy and tribulation.

On starting out they chose a route along the sea coast and at the foot of the mountains of Judea. This Northward route took them through the towns on the Syrian Coast and through the valley of the Orontes River and finally brought them to the Gulf of Issus on whose coast stood the city of Alexandria. They passed through many communities in which they found small parties of believers; these they encouraged and strengthened.

After a short stay at Alexandria they continued on to the towns of Mopsuestia and Adana and finally arrived at Paul's old home city, Tarsus. Here they stayed for a short time, but finding the church in a thriving condition they continued on toward the distant churches of Galatia, crossing the mountains of Taurus. The road by which they had to cross this range of mountains led them through one of the wildest and most desolate mountain districts of this part of the world. It took five days to accomplish the trip, part of which they were in deep ravines and gorges, or following a mere path along the side of a precipice or crossing mountain streams to toil up steep cliffs.

After staying at Derbe for a short time the little band pushed on to the town Lystra. As you will remember this was the home of Lois and her daughter Eunice. On his first journey Paul had encountered these two women and was much impressed with their sincerity and goodness of heart and found it an easy matter to convert them to the Master's cause. Eunice had a son, who, at this time was but a mere lad, but he had been well trained by his mother and grandmother in their religious belief and he also readily believed Paul and his teaching. In the time between Paul's first and second visit, this son, Timothy, had grown "to the estate of perfect manhood, in the fulness of the Christ." His mother had heeded most carefully the apostle's injunction to plant the seed of truth in the lad's mind and heart and Paul was pleased beyond measure to find where he had left a mere babe in Christ a young man full of zeal and enthusiasm for the Master's cause and with a character strong, fearless and lovable. A strong desire arose in Paul to make this young man his constant companion in labor, he needed such an one and it seems but another manifestation of God's watchfulness, in providing help when it was needed. We can have but little idea of what benefit Timothy's presence was to the apostle. He learned to lean on him and depend on him as he did on no one else, and when well nigh discouraged or grieviously ill, it was his custom to turn to Timothy for comfort and support.

Thus increased in number and with blessings at Lystra, Iconium and other cities in the immediate vicinity the little band departed to cover a long route which covered the central part of Asia Minor and was to end at Troas. Many towns and churches were visited and much seed sown, and when encouragement was needed the apostles would exhort and pray with them.

When they reached the borders of the province (as we might call it today) of Mysia, Paul was for going to the valley of the Coyster and Meander Rivers that they might preach the Word to the people in Smyrna, Pergamos, Sardis, Philadelphia, Laodicia, Trollis, Miletus, Ephesus and many other thriving towns to be found there, but God commanded that they should not go unto these cities. Here we get another glimpse of Paul's faith and trust in God. Although these towns seemed to him to promise a bountiful harvest he did not complain or argue, nor even question, his was a faith which knew no "whys" or "hows" or "ifs."

Following the only way left open to him he traveled on to Troas, or as the full name is Alexandria-Troas. Here another problem confronted him, should he embark and go to Italy, or to Greece, or to the land of the Macedonians, it was a thing which he seemed to be unable to decide until at last he had a vision one night in which "a man from Macedonia appeared unto him and besought him in this wise, "Come over to Macedonia and help us." Forthwith the Word tells us, "we sought means to pass over into Macedonia doubting not that God was calling us thitherward to preach the gospel." Acts xvi. 9-10.

Passage on a sailing boat was secured by the party and after a rather uneventful voyage they were landed at Neapolis. This town was not unlike Troas, a busy trading port thronged with Greeks and Levantines and seemed an unlikely place to start the preaching so they decided to continue on to Philippi. Here occurred some of the most stirring scenes of Paul's life.

Philippi was at this time a most prosperous city, in its immediate neighborhood were situated valuable mines about which many stories and legends had been told. It was said that gold grew up as fast as it was taken out, consequently many people of all kinds and classes had been attracted toward this supposed wealth. While Philip was ruler in Rome he had seized these mines for his own and had built a fort there to protect them, from this fort the town had taken its name.

On their arrival Paul and his companions found not a single man to meet them, only a few women who had gathered together for prayer. These women greeted the apostles heartily, and one of them Lydia almost immediately embraced the new faith. She was most hospitable and urged the little band to enter her house and abide there. Although Paul, up to this time, had never consented to live at the expense of disciples, he showed his faith in this God-fearing woman by accepting her invitation and soon this house became thronged with women and men, many of whom when they had heard the Word, believed.

But not only at the home of Lydia did they proclaim the truth, they lost no opportunity of speaking in public when ever they could, especially in the Prosenk. It so happened that one day as they were on their way to a public speaking, they passed the home of a young girl who had often followed them about calling out, "These men are servants of the Most High God, who preach unto you the way of salvation." She was possessed of an evil spirit and used by her masters as a means of earning a living, by her phrophesyings, etc. On the occasion of which we speak Paul turned to her and bidding the evil spirit to depart, said, "I command thee, in the name of Jesus Christ, to go out of her." Immediately the demon departed, leaving her as other women, but powerless to ever again utter divinations which had made her valuable to her masters.

This naturally angered the men who were reaping the profits from her misfortune and seizing Paul and Silas they dragged them to the Agora, before the city magistrates. In order to make out a case these wicked men asserted that the apostles were preaching a new religion contrary to the laws of the Romans and that they were Jews who had no rights.

As a large mob had now collected, the magistrates became excited and believing the two were Jewish Charlatans, commanded that they be whipped, without the formality of a trial, which was their right. A post was set in the public square to which the apostles were hurried and after binding them naked to the stake, the official lictors proceeded to scourge them with rods until they were covered with cuts and wounds which bled profusely. To still further pacify the mob it was commanded that they be cast into prison. The jailor intent upon fulfilling his instruction to the limit threw them into his worst dungeon and put their feet in stocks.

And this is what they came over into Macedonia for. To be set upon by a mob, dragged into the square to be publicly beaten and then cast into prison, what a plight, truly they had cause to be discouraged and downcast: but were they? Nay verily, they rejoiced, and about midnight they broke forth with hymns and rejoicing which were heard by all the other prisoners. Suddenly the earth trembles and the foundations of the prison are shaken and the doors fly open. The jailer seeing what has happened is about to kill himself, thinking that the prisoners had escaped, but Paul calls out, "Do thyself no harm, we are all here."

The jailer is greatly amazed and overwhelmed at such marvels, falls at Paul's feet and asks what he must do to be saved. "Believe in the Lord Jesus," was the reply, "and you shall be saved, you and your family." He then expounded to them the truth, and they believed and were baptized. The wounds of Paul and Silas were washed and they were then lodged in the house of the jailer.

When morning came the magistrates who had begun to feel uneasy because of their hasty actions of the night before, sent to the jailer and said, Release the prisoners and let them go. They feared the prisoners might appeal to the Roman governor, in which case it would have gone hard with them.

When it was told to Paul that the magistrates had commanded that they be set free he said, "What, after having us publicly beaten with rods, with no sentence passed by law, they proceed to cast us, who are Roman citizens into this prison, and now they thrust us out in secrecy, this shall not be, Let them come themselves and bring them forth."

This the judges hasten to do, asking as a favor that Paul leave town and thus avoid further trouble. Paul agreed to depart as he saw that to stay would bring further trouble and perhaps no good.

Buell W. Nutt.

Editor Restitution:

Please insert the following corrections relative to my article in Restitution of Aug. 2. In lines 38 and 39 from the top, second column, it should read, "that all men have faith," instead of "will have faith." In line 28 from the bottom, at the end of the line, read "door" instead of "floor." A. H. Zilmer.

Labor Day Fares, Pennsylvania Lines.

September 4th excursion tickets will be sold from all ticket stations on the Pennsylvania Lines to any station on those lines fifty miles or less from selling point. Return coupons good until September 5th. Inquire of Pennsylvania Lines Ticket Agents for further information.—Sept. 4.

Romans viii. 1.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.

We have again gathered around the table of the Lord to partake of the emblems which do show forth his death until he comes, and I have thought this verse an appropriate text to consider on this occasion. What food for thought there is in this and in the preceding and following verses.

There is therefore now no condemnation to them which are in Christ Jesus. When we consider that we are by nature the children of wrath, that in the flesh dwelleth no good thing, what a blessed thought to know that we can be without condemnation, that in the sight of God and the Lamb we can be without sin. How our hearts ought to go out to him this morning, and praise and magnify his holy name. We can be without condemnation. However, to be without condemnation we must with the mind serve the law of God. The mind must be in subjection to the will of God. As Bro. Joblin told us last Sunday we must set the Lord always before us, that implies a constant walk with God. In Romans vi. 12 we read, Let not sin therefore reign (rule or control) in your mortal body, that ye should obey it in the lusts thereof. We have made the good choice of casting in our lot with the people of God; God's people are followers of the meek and lowly Jesus, they walk after the Spirit, let us strive to be worthy followers of Jesus. Paul knew the tendency there is in the natural mind to be carried away with the world to forget God and his commandments, hence his counsels and warning, Let not sin reign in your mortal bodies.

In order to do this it is not only necessary that we hear or read the Word, it must be carried about with us, it must find a lodgement place in our hearts, and put into practice. We must be doers of the Word and not hearers only. The heart must be moved by the teachings of the Spirit, or it matters nothing what is in our heads.

It is possible to know the gospel to be able to give a good difinition of what the gospel is and yet our hearts be not right in the sight of God. The Word must be the means of regulating our walk and conversation in the world, thereby separating us from the world. Paul says in the 13th verse of this 8th chapter of Romans, For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live.

There is a constant warfare going on between the flesh and the spirit, providing we are endeavoring to live after the spirit, if we mortify the deeds of the body the end will be glorious, the victory will be won and life and peace forever more will be ours. A Christian in name only is a mockery and a sham. It is a covering which will not stand in that day when God shall judge the secrets of men by Jesus Christ, the righteousness of the law must be fulfilled in us, who walk not after the flesh, but after the spirit.

Before partaking of these emblems let each one of us ask the question, Am I walking after the spirit, am I through the spirit mortifying the deeds of the body?

We must examine ourselves in the light of Scripture to see how we stand before God and to know what progress we are making toward building up a Christian character, a character well pleasing in God's sight.

When we went down into the baptismal fountain we agreed to give our lives to God, and surely it is but right that we devote our lives to him, who has given for us his Son, and who has promised so rich a reward to those who are faithful in his service.

The mind is ready to be carried away with its surroundings, and we must keep it in check. We are all exposed to temptations of a greater or less degree, and we need to have our minds well grounded in the Scriptures to enable us to resist those temptations to which we are exposed. The Apostle Paul says to be carnally minded is death, but to be spiritually minded is life and peace.

To keep in mind the teachings of the spirit and be guided by them is life and peace. Paul says in the 9th verse, Now if any man hath not the spirit of Christ he is none of his. Does not this language of Paul come home to us just as aptly as it did to those Romans who received it from his pen. These teachings are of no account to us unless they are applied to our lives. We must examine ourselves and see if we are really and truly seeking to manifest their spirit. The question comes to be, Have we the spirit of Christ, Are we seeking to follow in the footsteps of the meek and lowly Jesus? Is it our aim and desire to do the Father's will? Are we striving to promulgate the gospel, are we denying ourselves? Are we seeking to cultivate that meek and quiet spirit manifested by our Lord? Remember he that ruleth his spirit, is greater than he that taketh a city. If these graces be in us we have learned somewhat of the spirit which was in Christ Jesus, and if they are, let us go on unto perfection, so that we may obtain the blessing. There is no condemnation if we hold on unto the end.

The pleasures of the world are a hindrance to spiritual growth and should not be indulged in. We attend the theatre, the card party, the dance or use strong drink and tobacco at our peril. These desires of the flesh are not in accord with the spiritual life and should be overcome. We are to avoid the very appearance of evil. And we are to be careful lest the cares of this life choke the Word and the spirit of Christ be not found in us. Brothers and sisters, let us give all diligence to make our calling and election sure so that when the Lord comes there will be for us no condemnation.

J. C. Thompson.

Indiana Conference.

The Annual session of the Indiana Conference of the churches of God will be held at South Bend, Indiana, beginning Thursday evening September 7, 1905, at 7:30, and continuing over the following Sunday. Brethren and sisters, this is the *Annual Conference* of the Churches in Indiana. At this meeting the annual reports of the work in Indiana will be presented, the work of the coming year will be outlined, the officers of the Conference will be elected, and other important business will be transacted. Let each Church be represented by a large delegation. The work in Indiana needs our united efforts. Make arrangements to attend this Conference. Begin *now*. The Church at South Bend will welcome you most cordially and entertain you most royally. South Bend can be reached easily from all directions. Those coming from a distance please notify the Secretary at 411 E. South St., so that you may be met at the train and provided for. Program will appear later.

A. H. Zilmer, Pres.,
Lydia Railsback, Sec'y.

Program of Indiana Conference.

Thursday, Sept. 7, 1905.

7.30 P. M. Welcome Address. B. C. Railsback.
7.45. Address, by M. A. Woodward. Subject, "What it means to be Children of God."

Friday.

10.30. Address, by B. W. Woodward. Subject, "Does it matter What we Believe?"
Noon. Luncheon.
1.30. Business Session.
2.30. Sister's Hour. Conducted by Mrs. Eva L. Underwood. Subject, "Sermon on the Mount."
7.00. Social Meeting. William Railsback.
7.30. Address, by A. H. Zilmer. Subject, "What the Church of God Stands For."

Saturday.

10.30 Address, by B. W. Woodward. Subject, "Thy Will Be Done."
Noon. Luncheon.
1.30. Business Session.
2.30. Address, by M. A. Woodward. Subject, "The Things Which God Has Promised."
7.00. Social Hour, led by J. H. Willey.
7.30. Address, by J. F. Wagoner. Subject, "The Credibility of the Scriptures."

Sunday.

9.30. Social Meeting. Mrs. Mary Cordray.
10.30. Sermon. B. W. Woodward. Subject, "The Gospel of the Kingdom."
Noon. Luncheon.
1.30. Address, by M. A. Woodward. Subject, "Ye Are Not of This World."
2.30. Communion Service. Conducted by J. L. Wince.
7.00. Social Meeting. M. A. Woodward.
7.30. Address, by A. H. Zilmer. Subject, "Signs that indicate the Approach of the Kingdom of God."

Committee,
Eda C. Railsback,
J. W. Shook,
J. H. Willey.

Low Fares to G. A. R. Encampment at Denver via Pennsylvania Lines.

August 20th to September 3d, inclusive, excursion tickets to Denver, Colorado, account National Encampment Grand Army of the Republic, will be sold from all ticket stations on Pennsylvania Lines. For full information regarding fares, time of trains, etc., apply to Local Ticket Agent of those lines.—Sep 8

Idleness is contrary to the will of God. Men are created with a disposition to do something in the world; and if they are not engaged in the service of God they will be serving the wicked one. God has a work to do for every one. The father in the gospel said to his son, "Go work today in my vineyard." The great Father above gives the same command to every man today.

Announcement.

The Kansas and Missouri Conference will be held at Severance, Kan., September 2nd to 10th inclusive.

A boarding tent will be on the ground and living tents for all who will notify Bro. J. P. Bitner at Severance, Kansas, by August 22nd, of their intention to attend.

Brethren come to this meeting, we need your presence and it will do you good to come. Bring your blankets and pillows and come with your Bible and spend a week in study with the brethren.

Brothers, Crowe, Pearson, Chadwell and other speakers are expected to be in attendance.

The program for the Evening Sessions and Sunday will be as follows:—

Sept. 2. P. M. Why I Believe in the Bible.
3rd. A. M. Matt. xvii. 1-9.
3rd. P. M. 2 Cor. xii. 1-4.
4th. P. M. Divine government versus human government.
5th. P. M. The object of the Gospel.
6th. P. M. In the Church and not in the Kingdom.
7th. P. M. The time of Restitution.
8th. P. M. Conversion.
9th. P. M. When we are born of the Spirit.
10th. A. M. How does the Father draw men unto the Son?
10th. P. M. The Divine Life.

A. W. Danny, Sec'y.

The Conference of the Church of God will meet at Brent, I. T., on Thursday night, before the second Sunday in August. Brent is twenty miles west of Ft. Smith, Arkansas. It is a small place, and you may not be able to find it on the maps. Now, dear brethren, come to this Conference if possible. If any of our preaching brethren out of the bounds of our Conference can come, we would be so glad, and would give you a hearty welcome. If there are any isolated brethren any where that can come, come and be with us. Board and lodging will be free for all. We are expecting a glorious time at this meeting. All who come should buy their tickets for Hanson, I. T., where they will be met with conveyance to take them to Conference. We especially invite Bros. Zilmer, Wilson and Underwood. Of course we want all to come who possibly can. We have about twelve preachers who belong to this Conference, and we want them all to be there. While Uncle John Foore is not a member of our Conference, we count him among us, and would be sadly disappointed if he were not with us. Do not forget the time, nor place and be sure and come and enjoy the feast of fat things in store for us. Yours in hope of the soon coming kingdom.

F. J. Daniel.

The Third Annual Conference of Southern Illinois will be held at the Church of God at Moriah, Clark Co., Illinois, October 7-15.

No definite programme has yet been arranged. It will probably be decided upon from day to day.

Bro. A. H. Zilmer and Bro. S. T. Hook have been engaged to be with us. Other speakers will be procured. Let everybody come who can. You will be welcomed and entertained freely. You will be met either at Casey or Hazel Dell by writing Lewis Weaver or Z. E. Brant the date of your arrival.

Leave all cares at home and come praying expecting a good spiritual meeting and a good time socially.

Mrs. Chas. W. Weaver, Sec.

There will be held a Conference of the Church of God, in Michigan, at East Post, Antrim County, commencing Thursday evening, Aug. 24, 1905, and continue over the following Sunday.

It is the earnest desire of Bro. Henry Chamberlain and family and others of their vicinity to have a Conference at their place. All who contemplate going are requested to send a postal card to Bro. Henry Chamberlain, at East Post, Antrim Co., Michigan, as plans will be made to meet all who can come, at Central Lake. It is on the Pere Marquette R. R., 45 miles north of Traverse City, getting off train at Central Lake. The trains leave Grand Rapids, at 7:30 A. M. or near that time. Elder B. W. and M. A. Woodward of Dutton, Mich., will be there to do the speaking.

It is the wish of the brethren at East Post, that all who can make arrangements to attend this Conference. Come all who can, and make the meeting as interesting as possible.

Emma Jackman, Sec.

If less judgments do not their work, God can and will send greater.

Poetry.

Harvest.

With throbbing heart and tearful eye,
I watched the Spring-time fleeting by;
I saw the snow-drop at its birth
Felled, by spears of rain, to earth;

The violet burst its emerald sheath,
And showed the amethyst beneath;
The painted tulip fade and close
Before the glory of the rose.

And soon, down fields of sun-burnt grass,
I saw the withering, rose-leaves pass,
And night by night, and day by day,
The life of Summer ebbs away.

I saw the granaries overflow,
The mellowing orchards bending low;
Oh, God, my heart in awe and fear
Looks back upon thy perfect year!

Thy bounty covers all the lands;
I lift in prayer my empty hands;
To all the Summer of my life
My harvest is but sin and strife.

Oh could those tears, like April rain,
Make moist my heart's hard soil again,
And stir the seeds which thou didst sow,
Oh never should they cease to flow!

Could prayer but melt this ice away,
Never, never would I cease to pray,
Till thou in mercy, Lord, didst bring
Into my soul a second Spring.
Oh give that rich reward and sweet;
I'll lay its harvest at thy feet!

—M. F. H.

Communicated.

The Assembling of Ourselves Together. No. 2.

A very essential part of these assemblies is participation in the memorial of our Lord's death—eating of the loaf, and drinking of the cup of the Lord. It was instituted by the Lord Jesus himself "the same night in which he was betrayed," and it was his will that it should be continued "till he come." 1 Cor. xi. 23-29. This is evident from his own words (Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 15-22), and also from those of Paul.

This is not a meal at which to satisfy physical appetite. This must be attended to "at home," and not in "the Church of God." 1 Cor. xi. 22, 34. This supper is, first of all, commemorative. "This do in remembrance of me." Luke xxii. 19; 1 Cor. xi. 24, 25. Being familiar with the circumstances of the crucifixion, the believers are forcibly reminded of the body of the Lord Jesus which was "broken" for us, of the shedding of his blood and the giving up of his life on our behalf. "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come." 1 Cor. xi. 26. Let it be observed that, what we eat and drink, is still bread, a part of the loaf, and the fruit of the vine when so received. It has undergone no change at the hands of a priest; for, first of all, there is no "priest" to officiate at the distribution of the bread and wine; and secondly, no one has been authorized or charged to "charge" bread and wine into the literal flesh and blood of the Lord. Such things can only exist where men have wandered far from the order instituted by the Lord and observed in the early Church.

"The cup of blessing which we bless (blessing stands for giving of thanks, See 1 Cor. xiv. 16), is it not the communion of the body of Christ?" 1 Cor. x. 16. Communion is fellowship, and here is a fellowship in which all the members of the Church participate. In the body of Christ there are no "orders of the clergy" to whom belong special privileges, and who alone have the right to conduct this memorial service. It belongs to all the members of the body. All stand related to Christ the Head, all may eat of the loaf and drink of the cup, thus enjoying in common the blessing of communion with the Lord.

We are to remember the Lord "till he come." Our minds are carried back to the scenes of Calvary, where the blood of Jesus was shed for the remission of sins. Matt. xxvi. 28. His blood ratified the New Covenant which alone secures life from the dead; which blood brought again from the dead that great Shepherd of the sheep, even our Lord Jesus. Heb. xiii. 20. Into this covenant we come through obedience to the Lord, and in it we have "remission of sins." All this we remember when we "eat that bread and drink the cup of the Lord." But not only this. He has also promised that he will come again. And inasmuch as we are commanded to do this till he come, we are at the same time reminded of the Lord's promise to come again, and of our obligations toward him. His coming again is as important in its place as his death. By his preaching he manifested the mystery of God to men; by his death he ratified the covenant, and he comes again to assume the reins of that kingdom which was announced in the proclamation of the gospel, and to give that eternal life which he procured under the terms of the new covenant. Thus are the past and the future linked together by the communion of the body and blood of our Lord.

I have noticed that in nearly every place where the communion is celebrated unleavened bread is used, and in most places the unfermented juice of the grape, but not in all. Why fermented wine should be used when care is exercised to supply unfermented bread, is not clear to me. Has it ever occurred to the brethren what danger lurks in the fermented wine, especially to those who have been drunkards? Inasmuch as no drunkard shall inherit the kingdom of God (Gal. v. 19-21), why place a cup to the lips of the converted drinker which has at least the tendency to arouse his old appetite? And why create the awful craving in others by the use of the intoxicating article, when the unfermented juice of the grape answers every requirement, and does not contain the fumes of alcohol?

After the reading of the Scripture lesson and an appropriate exhortation by the one in charge, all should be perfectly quiet during the observance of this memorial, thus allowing the participants to quietly ponder the meaning and significance of the occasion. Think of him who said, "This do in remembrance of *me*." Remember his loyalty and devotion to his Father's will; his obedience unto death, even the death of the cross; his love for the Church in giving his life as a ransom for many; his death that we through him might live. Remember our lasting obligations to him, our debt of gratitude and loving service. In thus communing with our glorified Savior, and exercising communion with one another, having a common interest in our Lord, our hearts are drawn toward him, and toward each other; the bond of union with him and one another is strengthened, and we go from such a celebration with renewed energy to fight the good fight of faith.

As to how often this communion should be observed, let the reader notice the apostle's language to the Corinthian brethren, 1 Cor. xi. 17, 18, 20, 33, 34. For what purpose did those brethren "come together"? Their coming together was ostensibly "to eat the Lord's supper" (v. 20), but on account of certain unwarranted and sinful practices, described at v. 21, 22, it was "not for better, but for worse." v. 17. That such "coming together" was frequent is apparent from the use of the word "often" at v. 26: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." But *how* "often" was this memorial to be observed? Notice the fact that the apostle was absent, and the case demanded immediate attention. It could be left as "the rest" which he would not "set in order" when he should come. v. 34. When would he "come"? "Shortly," or soon, according to 1 Cor. iv. 19. Here was another circumstance which could not be deferred until his coming, even though it be "shortly." Other matters could be set in order then, but this must be attended to at once. Either they celebrated the communion once a year, and the time of its observance was very close at hand, or it was celebrated more "often" than annually. Again, either they "came together" but once in each year, or they "came together to eat" oftener than annually. 1 Cor. xi. 33, 34. It is clear from the apostle's references to their assemblies that these were held at frequent intervals, and hence the memorial supper was also observed frequently. In this connection I ask attention to the apostle's "order" to the Corinthian Church. 1 Cor. xvi. 1. They were commanded to do two things:

1. Each one was to lay by itself on the first day of the week as he had been prospered.

2. That so laid by or set apart was to be treasured up, or deposited in the Church treasury. This treasury, according to apostolic advice and sanction, was in charge of the deacons. See Acts iv. 34-37; vi. 1-4. How could that which had been put by itself be deposited in the treasury on the first day of the week, if everyone did not attend to this weekly "gathering" and depositing? The said gathering was to be attended to before the apostle's coming, so that there might be no gatherings at that time. This matter, like the other, required immediate attention, and was to be attended to the first day of each week by every one of them. Thus we have two facts before us:

1. The Corinthian Church gathered together on the first day of the week.

2. At these gatherings they observed the memorial of the Lord's Supper, and also remembered their poor brethren. And all of this was by apostolic authority and "order." The Church today will do well to observe this order for its own edification. If the apostle's exhortation to not forsake the assembling together, as the manner of some was (Heb. x. 24), was applicable at that time, it is "so much the more" applicable now as we "see the day approaching." Religious indifference, worldliness, and the love of money are about us on every side, pushing their claims; and hence the need of constant watchfulness and the conscientious and diligent use of all the means God has given us to cultivate the spiritual mind, even in this present evil world. They who separate themselves, will all too soon manifest the absence of that Spirit by which the true believer is known, and sensuality will be the result. Jude 19. They who faithfully use every means placed before us for our edification and comfort, grow in grace and in the knowledge of our Lord and Savior Jesus Christ; they are filled with the knowledge of his will in all wisdom and spiritual understanding; they walk worthy of the Lord unto all pleasing, being fruitful in every good work, and, increasing in the knowledge of God, are strengthened with might, according to his glorious power, unto all patience and longsuffering with joyfulness. Col. i. 9-11. They love the Lord Jesus Christ in sincerity, and the brethren out of a pure heart fervently. Their heart is warm, their hand is ready to help, their purse is open to assist in every good work; in short, they have turned to the living God to serve him, and to wait for his Son from heaven. 1 Thess. i. 9, 10.

A. H. Zilmer.

[The delay in publishing this article was caused by it being misplaced.—Ed.]

To the Sisters in Indiana and Elsewhere.

Dear Sisters:

You will see by referring to the Program of the Indiana Conference, that I have been requested to take charge of the "Sister's Hour." Now I would just love to hear from every Sister in the state. Some kind of an exhortation, greeting, comment on favorite passage of Scripture, your hope, suggestions as to special work that we might do, needs in your own home church, etc. I have asked for some special papers on "The Sermon on the Mount," but that does not mean that other subjects are excluded. There are many Sisters now living in other states who have formerly lived in Indiana. Let us hear from you. We will be so glad to hear that you are still trying to serve the Lord, and anxiously waiting for him. To Sisters outside the State, I say:—Dont you think we had better get acquainted? I do. Let us hear from you. We are commanded to exhort each other, and so much the more as we see the day approaching. Send all communications to me, at Plymouth, Ind.

Your Sister, hoping that this service will be acceptable to our Heavenly Father, and an up-lift to each one of us.

Mrs. Eva L. Underwood.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

L C Anthon	1 50

New Homes in the West.

The harvest in the west is the biggest ever known. Farmers, mechanics and merchants are prosperous. There's a wonderful chance to start new homes under favoring conditions. Round-trip Homeseekers' tickets on sale 1st and 3d Tuesday each month at low rates. Write for free booklets, maps and information to W. B. Kniskern, P. T. M. C. and N. W. R'y, Chicago, Ill.—Aug. 31

It is better to live in a small house where love, peace and contentment reigns than in a palace where these are lacking.

The Ohio Conference.

Dear Restitution Readers:

In reference to the Ohio State Conference of the Church of God, to be held in Cleveland, August 17 to 20, of which ample notice has been given, it gives me great pleasure to say that the Church in Cleveland has been both active and liberal to make the place of meeting a comfort and pleasure for all who may attend. The Conference Committees have been untiring in their efforts to prepare and to bring together, and to shape matters with an earnest desire for edification and success. So that those who make a sacrifice to attend may return to their home realizing that others also made a sacrifice, and that the meeting was truly a meeting of the sons and daughters of the Lord Almighty, and that such a Conference is a grand means to the grander end of upholding the Church, spreading the truth and glorifying God and our Lord.

P. Neill, Pres.

Program of Ohio Conference.

Thursday, August 17, 7:30 P. M.

President introduced. Bro. B. H. Lang.

Opening of Conference and Address of Welcome. Brother P. Neill, President.

Address of Welcome from Cleveland Church. Brother W. S. Tomlinson.

Response. Brother J. F. Wagoner.

Friday, August 18.

10:00 A. M. Sister's Meeting, conducted by Sister Lang.

2:00 P. M. Social Meeting, conducted by Brother Farley.

3:00 P. M. Sermon. Sister Barber.

3:45 P. M. Sermon. Brother D. C. Robinson.

7:30 P. M. Address, "Conditions of Entrance into God's Kingdom." Brother A. H. Zilmer.

Saturday, August 19.

10:00 A. M. Joint Address, "Of His Own Will Begat He Us." Brother P. Neill.

"Misreading the Scriptures." Sister P. Neill.

1:00 P. M. Address, "How to Detect a Bogus Gospel." Brother W. H. Wilson.

3:00 P. M. Business Session. Brother P. Neill, presiding.

7:00 P. M. Address to Men. Brother A. H. Zilmer.

7:30 P. M. Address, "The Divine Plan to Govern the Earth in Righteousness." Brother J. F. Wagoner.

Sunday, August 20.

9:00 A. M. Sunday School, conducted by Sister Tomlinson.

10:00 A. M. Sermon, "The New Creation. Brother M. Joblin.

11:00 A. M. Communion Service, conducted by Brother Moore.

2:30 P. M. Young People's Society, conducted by Sister Hattie Pate, President.

7:00 P. M. Address. Brother J. C. Thompson.

7:30 P. M. Address, "Signs Showing That The Kingdom of God is Near." Brother A. H. Zilmer.

8:30 P. M. Brief Closing Address. Brother P. Neill.

Notice.

I want to say to the brethren who desire to attend the Severance Conference, that Severance, Kan., is located twenty-five miles west of St. Joseph, on the Grand Island R. R., trains due 10:45 A. M. and 9 P. M. from the east, from the west 6:05 A. M and 3:27 P. M. The Rock Island runs side by side with Grand Island to Denton. Time on Rock Island due at Denton going west 10:08 A. M. 5:45 P. M, going east 10:55 A. M. and 5:55 P. M. If any one tells me of their coming I will arrange with Shultz, the Denton liveryman, to bring them to the tent.

J. P. Bixler.

The Pacific Northwest.

A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & Northwestern R'y, which will be sent to any address on receipt of 4 cents in stamps.

The Lewis and Clark Exposition with the very low excursion rates and personally conducted tours in connection therewith over the North-Western Line from Chicago and the east have created an interest in this subject never before equaled. For full particulars address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Sept. 15

You are not responsible for the disposition you are born with, but you are responsible for the disposition you die with.

It is a strong hand that conquers hard unbelieving hearts.

Program.

THE 18TH ANNUAL CONFERENCE OF THE CHURCHES OF GOD IN CHRIST JESUS, IN IOWA.

Brothers and sisters of the Church of God in Christ Jesus, greeting:

The 18th Annual Conference of the Churches of God in Iowa will be held at their beautiful Campground at Waterloo, commencing 10th and continuing over Sunday, August 27th, 1905.

A rate of 1½ fare for the round trip on the Certificate plan has been granted by all railroads from all points in Iowa. Full fare is paid on the going trip and ½ fare on the return trip, if you present your certificate properly signed by the President of the Conference. Be sure!!! to get your certificate of the agent when you buy a ticket; otherwise you can get no reduction.

On arriving at Waterloo if the Conference Baggageman is there give him your checks. If he is not there bring checks to Campground. Our baggageman will have a badge upon his hat reading, *"Conference Baggage man."* Give checks to no other.

Take the street car for *Cedar River Park* and get off at the Campground.

Tents will be furnished for all. Bring your straw ticks and a few comforters. Board at the Dining Hall, ten cents per meal; or three meals for 25 cents. This is cheaper than you can board at home.

Begin at once to plan on being at the meeting. We need your presence and counsel on the questions of vital importance which will come before the Conference. Come on the first day and stay throughout the entire meeting.

Now brethren and sisters, can you not afford to go to meeting once a year? Some have not the opportunity of attending one of our meetings for a year. Let the words of the prophet sink deep into your hearts and create within you a stronger desire than ever before to be present at this meeting. Invite your neighbors and friends to come and spend a ten days' vacation in this beautiful park. If we cannot interest them in our Campground, there are plenty of amusements in the park to enable them to pass away the time very pleasantly.

Saturday, August 19, 1905.

9:00 A. M. Appointment of Committees, etc.

10:30 A. M. Sermonettes by various speakers.

2:30 P. M. Sermon, by A. J. Eychaner.

7:00 P. M. Social meeting led by H. M. Lucas.

8:00 P. M. Sermon, by Almus Adams.

Sunday, August 20th.

9:00 A. M. Sunday school work conducted by State S. S. Superintendent, Mrs. C. V. Findlay.

10:30 A. M. Sermon, by W. L. Crowe.

2:30 P. M. Sermon, by Geo. Moyer.

7:00 P. M. Social meeting led by Eldred Marsh.

8:00 P. M. Sermon, by Almus Adams.

Monday, August 21st.

9:00 A. M. Business, Report of Committees and Conference Board and Evangelists.

10:30 A. M. Sermon, by H. M. Lucas; subject, "The Resurrection."

2:30 P. M. "Needs of the Conference" by Conference Board.

3:30 P. M. Election of Officers.

7:00 P. M. Social meeting, led by G. P. Allard, Sr.

8:00 P. M. Sermon, by A. J. Eychaner.

Tuesday, August 22nd.

9:00 A. M. Business.

10:30 A. M. Sermon, by G. Eldred Marsh.

2:30 P. M. Sermon, by W. L. Crowe.

4:00 P. M. Bible School, conducted by S. J. Lindsay.

7:00 P. M. Social meeting, led by Miss Susie Todd.

8:00 P. M. Sermon, by L. E. Conner; subject, "The Overcomer's Equipment."

Wednesday, August 23rd.

9:00 A. M. Business.

10:30 A. M. Sermon, by Geo. Moyer.

2:30 P. M. Sermon, by Jas. W. Wilson; subject, "The Gospel."

4:00 P. M. Bible school conducted by S. J. Lindsay.

7:00 P. M. Social meeting led by A. J. Eychaner.

8:00 P. M. Sermon, by L. E. Conner; subject, "Holy Spirit Baptism."

Thursday, August 24th.

The day will be given up to the work and program of our Young People's Society.

9:00 A. M. Business.

10:30 A. M. Sermon, by G. Eldred Marsh.

2:30 P. M. Program consisting of Songs, Recitations, Essays, etc.

4:00 P. M. Bible school conducted by S. J. Lindsay.

7:00 P. M. Social meeting led by Oscar J. Marsh.

8:00 P. M. Sermon, by L. E. Conner.

Friday, August 25th.

9:00 A. M. Business.

10:30 A. M. Sermon, by S. J. Lindsay; subject, "The Bible in Types and Shadows."

2:30 P. M. Sermon by W. L. Crowe.

4:00 P. M. Bible School conducted by S. J. Lindsay.

7:00 P. M. Social meeting, led by Miss Elva Chapin.

8:00 P. M. Sermon, by Almus Adams.

Saturday, August 26th.

9:00 A. M. Business.

10:30 A. M. Sermon, by A. J. Eychaner.

2:30 P. M. Sermon, by Jas. Wilson; subject, Salvation.

4:00 P. M. Good of the Conference and reports of Committees.

6:00 P. M. Social meeting led by P. B. Stouffer.

8:00 P. M. Sermon, by S. J. Lindsay.

Sunday, August 27th.

9:00 A. M. Sunday school, Conducted by State Sunday school Superintendent.

10:30 A. M. Sermon, by W. L. Crowe.

2:30 P. M. Sermon, by L. E. Conner; subject, Charity.

3:30 P. M. Baptism.

4:30 P. M. Communion.

7:00 P. M. Social meeting.

8:00 P. M. Ten minute talks by various speakers.

The foregoing program will be adhered to as closely as possibly. It is probable that some of those who are on the program cannot be present, and there is a possibility that some speakers will be present who as yet have not signified their intention of doing so. If any changes occur we will try to have them announced. Any suggestions about arrangements, etc., will be thankfully received by the Conference Board.

REMEMBER, to get a certificate from each agent from whom you purchase a ticket, and come in time to be present the first day of the Conference. Remember the tickets for the going trip can be purchased *August 18th to 24th*, inclusive, and will be good for return trip up to and including *August 30th*.

P. O. Box 262 has been rented for the use of all parties attending the Conference. Have your mail addressed to you at Waterloo, Box 262.

Preserve this program and follow instructions carefully and you will have no trouble in attending the meeting.

O. J. Allard, Pres.
Eva L. Stearns, Secy.

Special Trains to San Francisco Official Route to Int. Conventions Christian Church.

$62.50 from Chicago to California and return August 6 to 14, with correspondingly low rates from other points. Personally conducted trains on specially arranged schedules from Chicago and points east Friday, August 11th, through to the coast without change, via the Chicago Union Pacific and North-Western Line. Stop-overs at Denver, Colorado Springs, Salt Lake City and other points, where the party will be entertained by local organizations. Write for full particulars, itineraries, etc. A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Aug. 10.

Low Fares West and Southwest. Special Home-Seekers Excursions via Pennsylvania Lines.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings. These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—Dec, 15.

Reduced Fares to Rome City via Pennsylvania Lines.

August 9th to 30th, inclusive, excursion tickets to Rome City, account Church of God Interstate Assembly and Universalists' Interstate Assembly, will be sold via the Pennsylvania Lines from ticket stations in the States of Ohio and Indiana. For particulars apply to Local Ticket Agents of those lines.—Aug. 30.

The Third Annual Convention of the Churches of God in Ohio, to be held in Cleveland, August 17 to 20.

WE NEED YOUR PRESENCE

and support to assist in making this meeting most beneficial in every respect. The Entertainment Committee are working hard arranging for the comfort of all that attend, at a very low cost, if any. The prompt advice as to when and how you will arrive, will assist the above committee and they will also meet you at the Depot. Details will appear later.

Address all communications to J. C. THOMPSON, 146 Brookdale Street, Cleveland, Ohio.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20 inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come. That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto man, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 146 Brookdale St., Cleveland, Ohio.

Ocean outing good as a sea voyage; Special Excursion via Pennsylvania Lines, Thursday, August 17th. $15.00 round trip to Atlantic City, Cape May and seven other seaside resorts from Plymouth, Indiana. Information about special attractions of each may be ascertained from J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Indiana.—August 17

$20.00 Colorado and Return, Chicago, Union Pacific and North-Western Line.

From Chicago daily August 30th to September 4th, account G. A. R. Encampment at Denver. Only one night to Denver from Chicago and the central states. Two fast trains daily. Special personally conducted G. A. R. trains leave Chicago September 2d. Through without change. From Denver, numerous inexpensive personally conducted side trips afford opportunity to visit some of the most wonderful mountain scenery in the world. For itinerary of special trains, list of Colorado hotels and boarding houses, side trips, sleeping car reservations and full information, address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Aug. 31

Lake Superior and Georgian Bay.

1400 miles of steamer line practically circumnavigating these wonderful bodies of water and special circuit tour ticket via the Chicago and Northwestern R'y are on sale at low rates. Through Pullman sleeping car lines from Chicago to various Lake Superior ports without change. For copy of Lake Superior folder and full information address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Aug 15

If the wickedness of men ruffle our spirits, God's consolations may compose them.

Seashore excursion August 17th. Low fares via Pennsylvania Lines to Atlantic City, Cape May and eight other resorts. The annual excursion to the seashore via Pennsylvania Lines will be run Thursday, August 17th, a convenient date for leaving business, and when the season at the ocean resorts is at its height. For this excursion tickets will be sold to nine of the most popular watering places on the Atlantic Coast, including Atlantic City, Cape May, Anglesea, Avalon, Holly Beach, Ocean City, Sea Isle City, Wildwood, all on the Jersey Coast; and Rehoboth, Delaware.

The round trip fare to any of the resorts named will be $15.00 from Plymouth, Indiana. Fares from other ticket stations on Pennsylvania Lines will be proportionately low.

Tickets will be good returning within twelve days, permitting more than a week's enjoyable stay at the seashore.

Excursion tickets include stop over at Philadelphia on return trip, if deposited with ticket agent at Broad Street Station.

For full particulars about the excursion, special through train service and advance reservation of sleeping car berths, apply to J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Indiana.—August 17

Last Week's Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

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Seashore excursion Thursday, August 17th, via Pennsylvania Lines. $15.00 round trip from Plymouth, Indiana, to Atlantic City, Cape May, Holly Beach, Anglesea, Avalon, Sea Isle City, Wildwood, Ocean City, New Jersey; Rehoboth, Delaware. Tickets good returning within twelve days. Stop-over allowed at Philadelphia. For particular about through train service, etc., communicate with J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Indiana.—Aug. 17

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

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A. H. ZILMER, Plymouth, Ind.,

Excursions to Colorado for Eagles' Grand Aerie August 11th and 12th via Pennsylvania Lines. Special low fares to Denver, Colorado Springs or Pueblo For information about stop-overs, routes, etc., apply to ticket agents, Pennsylvania Lines.—Aug 12

The Churches of God in Illinois will hold their Annual Conferance at Oregon, beginning on Wednesday, Aug. 16, and continuing over the following Sunday. Program will appear later. Let all begin at once to arrange matters so that they may be present.

EMMA L. SMITH, Sec'y.

Notice,

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 10th and closing the 28th, 1905. Programme will appear later.

O. J. ALLARD, Pres.

EVA L. STEARNS, Sec.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. SKEELS

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It tends much to encourage our faith to reflect on the great thing God has done for us.

Pennsylvania Lines, Michigan Division. Excursions.

Logansport, Ind., Ringling Bros. Circus, Aug. 14, 1905, one fare round trip.

National Encampment Grand Army of the Republic, Denver, Colo., Aug., 29 to Sept., 3.

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For further information please call on F. J. Buzzard Agent, Mich. Div. Penna. Lines.

Some men who claim to be searchers after truth, are so biased by their prejudices that they seek an argument to disprove rather than give a serious examination of those presented to prove it. Every serious inquirer is a careful investigator.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:16 a m daily, 3:00 a m daily, 2:50 a m except Sunday, 9:40 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:23 except Sunday, 7:40 p m daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:19 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

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No. 46, Daily,	8:40am
No. 40, daily, For South Bend	11:50am
No. 42 " Ex. Sun. "	7:15pm
No. 48, Sunday only	8:13pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	5:48a m
No. 43, Ex Sunday	11:30am
No. 45, daily,	5:44pm
No. 47, Sunday Only	9:15am
No. 49. " "	7:46pm

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LIST OF CHURCHES.

Church of God at Brooklyn, N. Y., now moved to the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rennselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 A. M. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D C Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and G. A. Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan st., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 365 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:30. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:45 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. E. Marsh, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana, meet in hall over 311 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Yol M R Meier Pastor.

The Church of God at Newark, N J meets 17-19 W Park at 5th floor, at 2:30 each Sunday. All welcome.

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Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

Niagara Falls Excursions,

The first of the Niagara Falls excursions over the Pennsylvania Lines for the summer of 1905 will be run August 10, from Plymouth. The fares will be especially low, and the return limit will be sufficient for pleasant side trips to Canada. Further information about trains, through time and particulars about other summer outing trips may be ascertained from ticket agents of Pennsylvania Lines.—Aug. 10.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

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VOLUME LIV. PLYMOUTH, INDIANA, AUGUST 16, 1905. NUMBER 31.

Poetry.

In the Chambers of the King.

In the chambers of the King—as a guest—
We have access, after business, to the best:
All the hurry and the tumult dies away,
And the spirit through its Advocate can pray:
In the chambers of the King, there is rest.

In the busy tides of life, cares annoy,
And the gold is here a mixture of alloy:
But within this calm and holy resting place
We have glimpses of his glory and his face:
In the chambers of the King, there is joy.

For the privileges of hope there is release;
Here the evil thirsts of the spirit all may cease:
Though without the storm increases with the night,
And we're weary in our wanderings of delight:
In the banquets of the King, there is peace.

Like the pilgrims of the olden time we roam,
And like Jacob, have our visions on the stone;
But the coming of the Master draweth near,
And the final gladsome meeting in the air:
In the chambers of the King, there'll be home.

—F. L. Piper.

Communicated.

Christians and Amusements. No. 2.

I wish to speak in this article of Sunday ball games and Sunday excursions. Both are what is called "popular," and both are hurtful in their moral effect. Neither has in it a redeeming feature. Both tend to lawlessness and licentiousness. They are frequented for the most part by persons who have little regard for the rights of others. Base ball clubs often show disregard for the rights of mankind and very little respect for law and order. Sunday base ball games in small towns and in the country are in violation of the law. And yet in almost every town, whether large or small, as well as in the country, great crowds assemble every Sunday during the warm season to witness the ball game. The spectators who pay their admission fees and watch the game with intense interest—who are they? They are the citizens of the community in which the game is played, many of them church members. What is the effect of such attendance at the Sunday ball game? Does it tend to heighten spirituality? Does it soften the disposition and elevate the character? If from its tendencies I have judged the institution rightly, these things can not be attributed to the Sunday ball game. But on the contrary, it does harden the heart, estrange both the participants and spectators from God, and is a breeder of lawlessness. Not only is ball playing in certain localities a violation of the law; it also breeds other forms of lawlessness. Liquor is taken to the ball ground, and is either vended or given away, and drunkenness is the result. Gambling and betting, both lawless and sinful, are carried on and encouraged.

The Sunday excursion is evil in its tendencies. The railroad company which runs the excursion finds this an easy way of increasing its revenues. The "rest" and the "enjoyment" advertized in the bills are the bait with which the dollars are drawn from the pockets of the pleasure seekers. But instead of getting "rest" at the Sunday excursion, the rest usually follows after the excursion is past and continues for several days before the normal condition is reached. As to the promised "enjoyment"—by the time one has weighed all the hardships incident to the Sunday excursion, the early rising, perhaps at midnight, the hurry and bustle to the train, the smoke and dust of the road, the scorching heat before the destination is reached, the tobacco fumes, the boisterous talk of some of the pleasure seekers, the chase for enjoyment after arrival at the destination, the repetition of the same discomforts on the way back, often drunkenness and fighting,—when one has weighed all these things in comparison with the scant enjoyment that is derived from a day's trip to some large city, the "enjoyment" sinks into utter insignificance. The "day out" that is "enjoyed" at the Sunday excursion reminds one of the old lady who had been sick for a number of years. Said she, when questioned as to the state of her health, "I have enjoyed very poor health these many years." What about the Christian whose body is the Lord's and should not be abused by the kind of treatment it receives on the Sunday excursion? What about the follower of Christ whose mind is to be filled with holy thoughts instead of the humdrum and clatter of the Sunday excursion, besides the profanity and boisterous noises he is obliged to hear? Do such surroundings contribute toward a spiritual mind? Not at all, but quite the contrary.

If he has one spark of spirituality at the start, it has not only not received any new material, but has been lost, and it requires days and weeks to get back to his normal spiritual condition. Reader, am I not telling you the truth? I am not trying to deprive you of any real enjoyment that may import to you some lasting good, but am seeking to warn you against the things that will rob you of your crown. There are "fleshly lusts which war against the soul." 1 Peter ii 11. Remember, we are not now in this world as permanent residents who may settle down to the enjoyment of the things the world has to offer. We are "strangers and pilgrims," as the apostle so aptly pointed out. Hence it is necessary to "abstain from" those fleshly lusts which war against the soul, the real interests of the self. We are living in a time when men shall be lovers of their own selves and lovers of pleasure more than lovers of God. 2 Tim. iii. 1-4. This is an evidence of the apostasy and a mark of the last days. The departure from the faith can not but have its effect upon the conduct. When men become satisfied that it matters little or nothing what they believe, it will not take them long, if they reason correctly, to reach the conclusion that it matters not what they do. This condition now exists. Men are lulled to sleep with the pleasing fancy that they may be saved regardless of whether they believe God or not; in fact, they rather think that all men will be saved in the end, whether they believe in God's Word or no. And thus has this erroneous idea filtered into men's minds until they have come to believe they may be saved regardless of what they do. Some time ago the writer of these lines earnestly entreated a man whose parents had been believers to obey the Lord Jesus Christ in order to obtain eternal salvation (Heb. vi. 9), when the person answered, "Well, I believe in the larger hope." This means that all men will finally be saved. With this so-called "larger hope" a man will justify himself to continue in the liquor business, and to put off his salvation, flattering himself with the vain hope that if he does not embrace the opportunity of the present life to "lay hold on eternal life," another and perhaps better opportunity will come to him later on. I mention this because it shows the tendencies of the time in which we are living. Let us be careful, and not run in the same excess of riot and godlessness into which the vain and thoughtless world goes, but let us deny ourselves of every sinful pleasure; deny ungodliness and worldly lusts, and be looking for that blessed hope, and the appearing of the glory of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. Titus ii. 13, 14.

A. R. ZIGMER.

I want to say to the brethren who desire to attend the Severance Conference, that Severance, Kan., is located twenty-five miles west of St. Joseph, on the Grand Island R. R., trains due 10:45 A. M. and 0 P. M. from the east, from the west 0:06 A. M. and 3:27 P. M. The Rock Island runs side by side with Grand Island to Denton. Time on Rock Island due at Denton going west 10:08 A. M. 5:45 P. M. going east 10:55 A. M. and 5:55 P. M. If any one tells me of their coming I will arrange with Shultz, the Denton liveryman, to bring them to the tent.

J. P. BITNER.

Program.

THE 18TH ANNUAL CONFERENCE OF THE CHURCHES OF GOD IN CHRIST JESUS, IN IOWA.

Brothers and sisters of the Church of God in Christ Jesus, greeting:

The 18th Annual Conference of the Churches of God in Iowa will be held at their beautiful Campground at Waterloo, commencing 19th and continuing over Sunday, August 27th, 1905.

A rate of 1½ fare for the round trip on the Certificate plan has been granted by all railroads from all points in Iowa. Full fare is paid on the going trip and ½ fare on the return trip, if you present your certificate properly signed by the President of the Conference. Be sure!!! to get your certificate of the agent when you buy a ticket; otherwise you can get no reduction.

On arriving at Waterloo if the Conference Baggageman is there give him your checks. If he is not there bring checks to Campground. Our baggageman will have a badge upon his hat reading, "*Conference Baggageman.*" Give checks to no other.

Take the street car for *Cedar River Park* and get off at the Campground.

Tents will be furnished for all. Bring your straw ticks and a few comforters. Board at the Dining Hall, ten cents per meal; or three meals for 25 cents. This is cheaper than you can board at home.

Begin at once to plan on being at the meeting. We need your presence and counsel on the questions of vital importance which will come before the Conference. Come on the first day and stay throughout the entire meeting.

Now brethren and sisters, can you not afford to go to meeting once a year? Some have not the opportunity of attending one of our meetings for a year. Let the words of the prophet sink deep into your hearts and create within you a stronger desire than ever before to be present at this meeting. Invite your neighbors and friends to come and spend a ten days' vacation in this beautiful park. If we cannot interest them in our Campground, there are plenty of amusements in the park to enable them to pass away the time very pleasantly.

SATURDAY, AUGUST 19, 1905.

9:00 A. M. Appointment of Committees, etc.

10:30 A. M. Sermonettes by various speakers.

2:30 P. M. Sermon, by A. J. Eychaner.

7:00 P. M. Social meeting led by H. M. Lucas.

8:00 P. M. Sermon, by Almus Adams.

SUNDAY, AUGUST 20TH.

9:00 A. M. Sunday school work conducted by State S. S. Superintendent, Mrs. C. V. Findlay.

10:30 A. M. Sermon, by W. L. Crowe.

2:30 P. M. Sermon, by Geo. Moyer.

7:00 P. M. Social meeting led by Eldred Marsh.

8:00 P. M. Sermon, by Almus Adams.

MONDAY, AUGUST 21ST.

9:00 A. M. Business, Report of Committees and Conference Board and Evangelists.

10:30 A. M. Sermon, by H. M. Lucas; subject, "The Resurrection."

2:30 P. M. "Needs of the Conference" by Conference Board.

3:30 P. M. Election of Officers.

7:00 P. M. Social meeting, led by O. P. Allard, Sr.

8:00 P. M. Sermon, by A. J. Eychaner.

TUESDAY, AUGUST 22ND.

9:00 A. M. Business.

10:30 A. M. Sermon, by G. Eldred Marsh.

2:30 P. M. Sermon, by W. L. Crowe.

4:00 P. M. Bible School, conducted by S. J. Lindsay.

7:00 P. M. Social meeting, led by Miss Susie Todd.

8.00 P. M. Sermon, by L. E. Conner; subject, "The Overcomer's Equipment."

WEDNESDAY, AUGUST 23RD.

9:00 A. M. Business.

10:30 A. M. Sermon, by Geo. Moyer.

2:30 P. M. Sermon, by Jas. W. Wilson; subject, "The Gospel."

4:00 P. M. Bible school conducted by S. J. Lindsay.

7:30 P. M. Social meeting led by A. J. Eychaner.

8:00 P. M. Sermon, by L. E. Conner; subject, "Holy Spirit Baptism."

THURSDAY, AUGUST 24TH.

The day will be given up to the work and program of our Young People's Society.

9:00 A. M. Business.

10:30 A. M. Sermon, by G. Eldred Marsh.

2:00 P. M. Program consisting of Songs, Recitations, Essays, etc.

4:00 P. M. Bible school conducted by S. J. Lindsay.

7:00 P. M. Social meeting led by Oscar J. Marsh.

8:00 P. M. Sermon, by L. E. Conner.

FRIDAY, AUGUST 25TH.

9:00 A. M. Business.

10:30 A. M. Sermon, by S. J. Lindsay; subject, "The Bible in Types and Shadows."

2:30 P. M. Sermon by W. L. Crowe.

4:00 P. M. Bible School conducted by S. J. Lindsay.

7:30 P. M. Social meeting, led by Miss Elva Chapin.

8:00 P. M. Sermon, by Almus Adams.

SATURDAY, AUGUST 26TH.

9:00 A. M. Business.

10:30 A. M. Sermon, by A. J. Eychaner.

2:30 P. M. Sermon, by Jas. Wilson; subject, Salvation.

4:00 P. M. Good of the Conference and reports of Committees.

6:00 P. M. Social meeting led by P. B. Stouffer.

8:00 P. M. Sermon, by S. J. Lindsay.

SUNDAY, AUGUST 27TH.

9:00 A. M. Sunday school, Conducted by State Sunday school Superintendent.

10:30 A. M. Sermon, by W. L. Crowe.

2:30 P. M. Sermon, by L. E. Conner; subject, Charity.

3:30 P. M. Baptism.

4:30 P. M. Communion.

7:00 P. M. Social meeting.

8:00 P. M. Ten minute talks by various speakers.

The foregoing program will be adhered to as closely as possibly. It is probable that some of those who are on the program cannot be present, and there is a possibility that some speakers will be present who as yet have not signified their intention of doing so. If any changes occur we will try to have them announced. Any suggestions about arrangements, etc., will be thankfully received by the Conference Board.

REMEMBER, to get a certificate from each agent from whom you purchase a ticket, and come in time to be present the first day of the Conference. Remember the tickets for the going trip can be purchased *August 18th to 24th*, inclusive, and will be good for return trip up to and including *August 30th*.

P. O. Box 262 has been rented for the use of all parties attending the Conference. Have your mail addressed to you at Waterloo, Box 262.

Preserve this program and follow instructions carefully and you will have no trouble in attending the meeting.

O. J. ALLARD, Pres.
EVA L. STEARNS, Secy.

The Ohio Conference.

Dear Restitution Readers:

In reference to the Ohio State Conference of the Church of God, to be held in Cleveland, August 17 to 20, of which ample notice has been given, it gives me great pleasure to say that the Church in Cleveland has been both active and liberal to make the place of meeting a comfort and pleasure for all who may attend. The [illegible] Committees have been [illegible] their efforts to prepare and to [illegible] together, and to shape matters [illegible] an earnest desire for edification and success. So that those who make a sacrifice to attend may return to their home realizing that others also made a sacrifice, and that the meeting was truly a meeting of the sons and daughters of the Lord Almighty, and that such a Conference is a grand means to the grander end of upholding the Church, spreading the truth and glorifying God and our Lord.

P. NEILL, Pres.

Program of Ohio Conference.

THURSDAY, AUGUST 17, 7:30 P. M.

President introduced. Bro. B. H. Lang.

Opening of Conference and Address of Welcome. Brother P. Neill, President.

Address of Welcome from Cleveland Church. Brother W. S. Tomlinson.

Response. Brother J. F. Wagoner.

FRIDAY, AUGUST 18.

10:00 A. M. Sister's Meeting, conducted by Sister Lang.

2:00 P. M. Social Meeting, conducted by Brother Farley.

3:00 P. M. Sermon. Sister Barber.

3:45 P. M. Sermon. Brother D. C. Robinson.

7:30 P. M. Address. "Conditions of Entrance into God's Kingdom." Brother A. H. Zilmer.

SATURDAY, AUGUST 19.

10:00 A. M. Joint Address. "Of His Own Will Begat He Us." Brother P. Neill.

"Misreading the Scriptures." Sister P. Neill.

1:00 P. M. Address, "How to Detect a Bogus Gospel." Brother W. H. Wilson.

3:00 P. M. Business Session. Brother P. Neill, presiding.

7:00 P. M. Address to Men. Brother A. H. Zilmer.

7:30 P. M. Address, "The Divine Plan to Govern the Earth in Righteousness." Brother J. F. Wagoner.

SUNDAY, AUGUST 20.

9:00 A. M. Sunday School, conducted by Sister Tomlinson.

10:00 A. M. Sermon, "The New Creation. Brother M. Joblin.

11:00 A. M. Communion Service, conducted by Brother Moore.

2:30 P. M. Young People's Society, conducted by Sister Hattie Pate, President.

7:00 P. M. Address. Brother J. C. Thompson.

7:30 P. M. Address. "Signs Showing That The Kingdom of God is Near." Brother A. H. Zilmer.

8:30 P. M. Brief Closing Address. Brother P. Neill.

Indiana Conference.

The Annual session of the Indiana Conference of the churches of God will be held at South Bend, Indiana, beginning Thursday evening September 7, 1905, at 7:30, and continuing over the following Sunday. Brethren and sisters, this is the *Annual Conference* of the Churches in Indiana. At this meeting the annual reports of the work in Indiana will be presented, the work of the coming year will be outlined, the officers of the Conference will be elected, and other important business will be transacted. Let each Church be represented by a large delegation. The work in Indiana needs our united efforts. Make arrangements to attend this Conference. Begin *now*. The Church at South Bend will welcome you most cordially and entertain you most royally. South Bend can be reached easily from all directions. Those coming from a distance please notify the Secretary at 411 E. South St., so that you may be met at the train and provided for. Program will appear later.

A. H. ZILMER, Pres.,
LYDIA RAILSBACK, Sec'y.

PROGRAM OF INDIANA CONFERENCE.

THURSDAY, SEPT. 7, 1905.

7.30 P. M. Welcome Address. R. C. Railsback.

7.45. Address, by M. A. Woodward. Subject, "What it means to be Children of God."

FRIDAY.

10.30. Address, by B. W. Woodward. Subject, "Does it matter What we Believe?"

Noon. Luncheon.

1.30. Business Session.

2.30. Sister's Hour. Conducted by Mrs. [illegible] Underwood. Subject, "Sermon on the [illegible]

[illegible] Co., Ind. Aug. [illegible]

[illegible]al Meeting. William Railsback.

[illegible]. Address, by A. H. Zilmer. Subject, "What the Church of God Stands For."

SATURDAY.

10.30 Address, by B. W. Woodward. Subject, "Thy Will Be Done."

Noon. Luncheon.

1.30. Business Session.

2.30. Address, by M. A. Woodward. Subject, "The Things Which God Has Promised."

7.00. Social Hour, led by J. H. Willey.

7.30. Address, by J. F. Wagoner. Subject, "The Credibility of the Scriptures."

SUNDAY.

9.30. Social Meeting. Mrs. Mary Cordray.

10.30. Sermon. B. W. Woodward. Subject, "The Gospel of the Kingdom."

Noon. Luncheon.

1.30. Address, by M. A. Woodward. Subject, "We Are Not of This World."

2.30. Communion Service. Conducted by J. L. Wines.

7.00. Social Meeting. M. A. Woodward.

7.30. Address, by A. H. Zilmer. Subject, "Signs that Indicate the Approach of the Kingdom of God."

Committee,
ERLA C. RAILSBACK.
J. W. STONE.
J. H. WILLEY.

Announcement.

The Kansas and Missouri Conference will be held at Severance, Kan., September 2nd to 10th inclusive.

A boarding tent will be on the ground and living tents for all who will notify Bro. J. P. Bitner at Severance, Kansas, by August 23nd, of their intention to attend.

Brethren come to this meeting, we need your presence and it will do you good to come. Bring your blankets and pillows and come with your Bible and spend a week in study with the brethren.

Brothers, Crowe, Pearson, Chadwell and other speakers are expected to be in attendance.

The program for the Evening Sessions and Sunday will be as follows:—

Sept. 2. P. M. Why I Believe in the Bible.

3rd. A. M. Matt. xvii. 1-9.

3rd. P. M. 2 Cor. xii. 1-4.

4th. P. M. Divine government versus human government.

5th. P. M. The object of the Gospel.

6th. P. M. In the Church and not in the Kingdom.

7th. P. M. The time of Restitution.

8th. P. M. Conversion.

9th. P. M. When we are born of the Spirit.

10th. A. M. How does the Father draw men unto the Son?

10th. P. M. The Divine Life.

A. W. DARBY, Sec'y.

The Third Annual Conference of Southern Illinois will be held at the Church of God at Moriah, Clark Co., Illinois, October 7-15.

No definite programme has yet been arranged. It will probably be decided upon from day to day.

Bro. A. H. Zilmer and Bro. S. T. Hook have been engaged to be with us. Other speakers will be procured. Let everybody come who can. You will be welcomed and entertained freely. You will be met either at Casey or Hazel Dell by writing Lewis Weaver or Z. E. Brant the date of your arrival.

Leave all cares at home and come praying expecting a good spiritual meeting and a good time socially.

MRS. CHAS. W. WEAVER, Sec.

There will be held a Conference of the Church of God, in Michigan, at East Post, Antrim County, commencing Thursday evening, Aug. 24, 1905, and continue over the following Sunday.

It is the earnest desire of Bro. Henry Chamberlain and family and others of their vicinity to have a Conference at their place. All who contemplate going are requested to send a postal card to Bro. Henry Chamberlain, at East Post, Antrim Co., Michigan, as plans will be made to meet all who can come, at Central Lake. It is on the Pere Marquette R. R., 45 miles north of Traverse City, getting off train at Central Lake. The trains leave Grand Rapids, at 7:30 A. M. or near that time. Elder B. W. and M. A. Woodward of Dutton, Mich., will be there to do the speaking.

It is the wish of the brethren at East Post, that all who can make arrangements to attend this Conference. Come all who can, and make the meeting as interesting as possible.

EMMA JACKMAN, Sec.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. H. UNDERWOOD, Office Editor.

Editorial Committee.
J. B. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Aug. 16, 1905.

We trust that the different state conferences to be held soon will each be well attended, and that good work will be done for the Master.

The yellow fever at New Orleans is still gaining, in spite of the efforts to check it. So far it has been confined to prescribed limits, and it is hoped that the authorities will soon have it under control.

There is little to say regarding affairs between Russia and Japan. The peace negotiations are going forward very slowly. Nearly every day there is report made of a rupture narrowly averted, so that it is in no way certain that peace will come yet.

Communicated.

Pine Woods Bible Class.

Teacher. The question has arisen: "Is the Bible conception of eternal life scientific? Suppose we study this topic briefly. Now, Albert, will you be kind enough to favor us with a thought upon this line?

Albert. All right. We will make some quotations from scientists, but especially from Drummond during this study. I think that when science can demonstrate to us what natural life is, it will have some show in defining what spiritual life is. Science has shown one thing, and that is that life, either natural or spiritual can only be derived from some pre-existing life; but it cannot demonstrate to us, what that life is. The spiritual life cannot be an evolution produced by the cultivation of the natural man. Mental effort, moral character and an exemplary walk in life, can develop an improved natural man, but it can never evolve the spiritual man from the natural by cultivation.

Q. Why not?

A. Because science has shown that as the natural life can never come from spontaneous generation; neither can death generate life of any kind. "Life can only come from the touch of a prior life;" so likewise, the natural life can never be exchanged for the spiritual life, except by the touch of prior existing spiritual life. No cultivation of the natural will give that touch.

Q. How can the natural come in touch with the spiritual?

A. Only by a strict compliance with the law of regeneration. Scientific principles or laws govern the development of each kind of life. If the natural law which governs the successive stages in the development of the natural life is interfered with in any one of its stages, the new life which has been started, will never come to maturity as an earth-born individual.

Q. Are the laws which govern the development of the spiritual life equally as necessary to be complied with, as those which govern the natural?

A. Yes. They cannot be interfered with in any of their development stages, if they are, there will be just as great a failure in bringing to the birth children after the power of an endless life.

Q. Did Paul recognize the fact, that the new life must be developed according to some well defined law?

A. Certainly.

Q. What did he call that law?

A. "The law of the Spirit of life in Christ Jesus."

Q. What attaches to the natural?

A. Sin and death.

Q. Where can the "Spirit of life" be found?

A. "In Christ Jesus."

Q. Where must we go to secure the spirit life?

A. To where is it found—"in Christ Jesus."

Q. Won't it do to go to Adam for that life in place of Jesus Christ?

A. No.

Q. Why not?

A. Because the "Spirit of life," is not found in him.

Q. What law is found in Adam?

A. "The law of sin and death." "All in Adam die." Death is found in Adam.

Q. What relation does the "law of the Spirit of life" sustain to "the law of sin and death?"

A. Paul says: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. i. 2.

Q. What distinction does Paul draw as to the origin of these two Adams?

A. "The first man Adam was made a living soul." "Is of the earth, earthy." "The last Adam was made a quickening Spirit." "The second man is the Lord from heaven."

Q. What did the first Adam originate from?

A. "Earth, earthly."

Q. What are all in Adam?

A. "Earth, earthy." Neither science or Scripture will admit, or teach, that the earthy can generate the spiritual. "Like cause, like effect," is true in all cases.

Q. Now we have ascertained the nature of Adam and his descendants. What was the origin of the last Adam?

A. "The last Adam was made a quickening (or life-giving) Spirit."

Q. Where is the second man from?

A. "The second man is the Lord from heaven."

Q. To what is his origin attributable?

A. To the Holy Spirit. Says the angel to Joseph, "Do not be afraid to take Mary for your wife, for her unborn child has been conceived by the power of the Holy Spirit." "She was found to be with child—by the power of the Holy Spirit." Matt. 20th *Cent. Trans.* "The Holy Spirit will come to you, the angel replied, and the power of the Most High shall envelop you, and therefore it is that your child shall be called holy, and Son of God." Luke 20th *Cent. Trans.* Thus it is that one Adam is of "the earth earthy," and the other "the Lord from heaven." "The power of the Most High," which begat Jesus, is "from heaven."

In place of the personality of Jesus being from heaven, the power which begat him was from that source, in place of being of "the earth, earthy," like the "first man." If his paternity had been from an earthy man his origin could not have been "from heaven," and would have been just as much earthy as was Adam.

Q. What is the nature of all those who are in Christ Jesus?

A. "Earthy."

Q. Will they always remain earthy in nature?

A. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. xv. 48, 49.

Q. What will produce the change?

A. By coming in touch with the heavenly life, in accompliance with the "law of the Spirit of life in Christ Jesus."

Q. If the "Spirit of life (is) in Christ Jesus," we must look to him for quickening power, should we not?

A. Yes, providing we seek for it in accordance with the law—"the law of the Spirit of life"—governing the impartation of that life. The quickening power is in him. "The Son quickeneth whom he will." John v. 21.

Q. Is that "Spirit of life," the quickening power?

A. Yes. "If the (quickening) Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

Q. From whence did Jesus derive the "Spirit of life?"

A. For as the Father hath life ("the Spirit of life") in himself, so hath he given to the Son to have (the Spirit of) life in himself." "For as the Father raiseth up the dead, and quickeneth them; even so, the Son quickeneth whom he will." Hence we must look to the Son for quickening power. "The law of the Spirit of life in Christ Jesus hath made free from the law of sin and death." That life can only be imparted in harmony with the law relating to that life, even also as the natural life can only be generated in harmony with the law which governs that life. As far as science goes the spiritual life is as scientifically generated as the natural life.

Teacher. Now, Carrie, will you please give us the views of Drummond on the science of eternal life?

A. Yes. He says: "We are now all but in sight of our scientific definition of eternal life. The desideratum is an organism with a correspondence of a very exceptional kind. It must lie beyond the reach of those mechanical actions, and those variations of available food, which are liable to stop the process going on in the organism. When the action of food ceases the organism will disintegrate. The natural life must go beyond this.

"Before we reach eternal life we must pass beyond that point at which all ordinary correspondences inevitably cease. We must find an organism so high and complete, that at some point in its development it shall have added a correspondence which organism, death is powerless to arrest. We must in short, pass beyond that finite region where correspondencies depend on evanescent and material media, and enter a further region where the environment corresponded with, is itself eternal. The environment of the spiritual life is outside the influence of these mechanical actions of (the natural) which sooner or later interrupt the processes going on in all finite organisms. If then, we can find an organism which has established a correspondence with the spiritual life, that correspondence will possess the elements of eternity."

Ella. Before we go any further, I would like to know in what sense the words "correspondence" and "environment" are used?

Teacher. Different kinds of organisms require an environment suited to its organism. For example, the organism of a fish requires a very different environment from that of a bird.

Place a living fish in the environment of a bird (on land) the fish must soon die, because the environment of a bird will not correspond with the organism of a fish to sustain life. Likewise the environment of a fish, will not correspond with the organism of a bird.

"All dissolution is brought about practically in the same way. A certain condition in the environment fails to be met by a corresponding condition in the organism, and this is death. And conversely, the more an organism in virtue of its complexity can adapt itself to all the parts of its environment the longer it will live. The life will continue only while the correspondence continues. The completeness of the life will be proportionate to the completeness of the correspondence; and the life will be perfect only when the correspondence is perfect."

For eternal life, the organism must establish such a correspondence with the spiritual life, that will possess the elements of eternity. "The environment must be perfect. If it is not perfect, if it is not the highest, if it is endowed with the finite quality of change, there can be no guarantee that the life of its correspondents will be eternal. But grant a spiritual organism, is in perfect correspondence with a perfect spiritual environment, then conditions will exist by which life may be perpetuated endlessly."

This is the scientific argument with regard to the life eternal.

Enid. But does the above harmonize with Scripture?

Teacher. I will answer this by another quotation from Drummond.

"Let us turn for a moment to the definition of eternal life laid down by Christ. Let us place it alongside the definition of science and mark the points of contact. Uninterrupted correspondence with a perfect environment is eternal life according to science. 'This is eternal life,' said Christ, that they may know thee, the only true God, Jesus Christ whom thou hast sent.' To know God, is to correspond with God. To correspond with God is to correspond with a perfect environment. The organism which attains to this, in the nature of things must live forever." "For our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ: who shall change our vile body (an organism now subject to an imperfect environment) and fashion (or form) it like unto his glorious body,"—a perfect organism, with perfect environment, and perfect correspondence.

George. How can this come?

Teacher. By re-generation. "It comes not from generation, but from re-generation." That which is flesh is flesh. Instead of attaching immortality to the natural organism, he introduces a new and original factor, which few of the theological theories seem to take into account"—"He that hath the Son of God hath life, and he that hath not the Son hath not life." This as we take it, defines the correspondence which is to bridge the grave. This is the clue to the nature of the life which lies at the back of the spiritual organism. And this is the true solution of the mystery of eternal life."

Arlon. Does science teach that the spiritual, immortal, and eternal can [illegible] in that which [illegible] correspond with within [illegible] flesh?

Teacher. No. Science teaches that "Emotion, volition, thought itself, are functions of the brain. When the brain is impaired, they are impaired. When the brain is not they are not. Everything ceases with the dissolution of the material fabric, muscular activity, and mental activity perish alike."

Buchner in "*Force and Matter*" p. 282, says: "Unprejudical philosophy is compelled to reject the idea of an individual immortality (by nature) and of a personal continuance after death. With the decay and dissolution of its material substratum, through which alone it has acquired a conscious existence and become a person, and upon which it was dependent, the spirit must cease to exist."

Lucy. I want to ask, if you find the above in harmony with Scripture teaching?

Teacher. I do. I call your attention to Psa. cxlvi. 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

George. Then if man lives again he must look to some higher source than nature to give it him must he not?

Teacher. Yes. Drummond says: "It ought to be placed in the forefront of all Christian teaching that Christ's mission on earth was to give men life. 'I am come' he said, 'that ye might have life, and that ye might have it more abundantly.' And that he meant literal life, literal spiritual and eternal life, is clear from the whole course of his teaching and acting. To impose a metaphysical meaning on the commonest word of the New Testament, is to violate every canon of interpretation."

"Good Master, what shall I do to inherit eternal life," is still a live question, clearly answered in the Word of Truth.

Yours in the Blessed Hope.

W. H. Wilson.

Proverbs.

A grain of prudence is worth a pound of craft.

Boasters are cousins to liars.

Compositors give work to proof readers.

Denying a fault doubles it.

Envy shoots at others and wounds herself.

Foolish fear doubles dangers.

God teaches us good things by our own hands.

He has hard work who has nothing to do.

It costs more to revenge wrongs than to suffer them.

Joy comes to those who do unto others as they would have others do unto them.

Knavery is the worst trade.

Learning makes a man fit company for himself.

Modesty is a guard to virtue.

Not to hear conscience is the way to silence it.

One today is worth two to-morrow.

Proud looks make foul work in fair faces.

Quiet conscience is quiet sleep.

Richest is he that wants least.

Small faults indulged are little thieves that let in greater ones.

The boughs that bear most hang lowest.

Upright walking is sure walking.

Virtue and happiness are mother and daughter.

Wise men make more opportunities than they find.

You never lose by doing a good act.

Zeal without knowledge is fire without light.

A Wholesome Truth.

"I must work the works of him who sent me while it is day; the night cometh when no man can work.—Jesus.

The night cometh when no man can work. Remember this, O minister, as you preach; O teacher, as you ply your pupils with the truth. Remember this, O rich men who feel generally that you should do good, but put it off. Remember this, O ye men and women unready to die, dreaming perhaps that some day you will begin and work out a righteousness for yourselves.

The night cometh. No working there, no second probation promised. It is, as to this life, "now or never."—*John Hall.*

Oh, the littleness and the meanness of that sickly appetite for sympathy, which will not let us keep our sorrows to ourselves! Let us hide our pains and sorrows. But while we hide them, let them also be spurs within us to urge us on to all manner of overflowing kindness and sunny humor to those around us. When the very darkness within us creates a sunshine around us, then has the spirit of Jesus taken possession of our souls.—*Fredrick W. Faber.*

An Oasis in Life's Pathway.

"My grace is sufficient for thee." 2 Cor. 12-9.

When our bodies are racked with pain, and disappointments, and seeming persecutions come upon us, it is human nature to become discouraged and despondent. The Apostle Paul was no exception to this rule, as we learn in 2 Cor. xii. 7, 8, but after thrice appealing to the Lord for relief, he receives, not the removal of the affliction, but the comforting words of verse 9. "My grace is sufficient for thee; for my strength is made perfect in weakness." And Paul continues, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me," and he further says in verse 10, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake; for when I am weak then am I strong."—Weak physically, but strong in faith and service of the Lord.

We do not receive direct messages from the Lord as did his apostles; neither by angelic messengers, as did the Savior and the ancient worthies: but we have God's Holy Word as a "Lamp unto our feet, and a light unto our path," and by carefully and prayerfully studying which we may learn how messages and blessings may, and do come to us, and in ways unexpected.

The writer hereof has had occasion to realize this. On account of rheumatism of long standing, he has not been able to mingle in society, or meet in worship, with those of like precious faith, until he could sympathize with Paul in his "Thorn in the flesh;" but the Lord's consoling message, "My grace is sufficient for thee," came in the form of forty of the "Household of faith," suddenly dropping in on him, on the beautiful evening of August 11, serving ice cream and cake, and spending the evening very enjoyably in social converse, gospel songs, prayer and exhortations. Then could we with the faithful apostle, rejoice in our infirmities, distresses and disappointments.

The joyful occasion closed with the soul inspiring song,

O! how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again.

E. K. Barnhill.

Suppose a boy has a lot of cigarettes and smokes a few of them every day. Is there any injury in this? I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation, (as if there was any such thing as moderation in stimulants for the young) will do three things for him: 1. It will run his pulse up to one hundred or more per minute. 2. It will reduce his weight below the healthy standard. 3. It will reduce his strength and general vitality, as will appear in his pale complexion and diminished appetite. Cigarette smoking is one of the worst habits physically that a boy can get. —*Harpers Young People.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trust worthy.

We dislike to say it, but this fund needs replenishing.—Ed.

Pennsylvania Lines, Michigan Division, Excursions.

Indianapolis, Ind. Indiana State Fair Sep 11-15, $3.80 for round trip, sell Sep 9 to 15 inclusive, return limit Sep 18

Labor Day, Sep 4, to points within 50 miles one fare for round trip plus 25 cents, except where the one way fare is less than $1.00, then one fare for round trip.

One way second class colonist fares to California and intermediate points on direct lines, also to the West and Northwest, Sep 15 to Oct 15.

$7.00 to Marquette, Mich. and return, $9.00 to Houghton and return, via Chicago & North-western Railway. Strictly first class tickets from Chicago on sale Friday, Aug. 18, good for return until Aug 28. Two fast trains daily. Full information on application to your nearest agent or address A. H. Waggener, Trav agent, 22 5th ave, Chicago, Ill.

The Bereans Column.

Dear Bereans:

Let love be the ruling passion of your lives, for God is love. He who does not love does not know God, because God is love. By this the love of God to us was manifested, and God sent his only begotten Son into the world, that we might live through him." Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if "God so loved us, we ought also to love one another." 1 John iv. 8 11. You observe that love is first in the list of graces. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. Gal. v. 22. There is much in that little word love. "Love worketh no ill to his neighbor." Love is the fulfilling of the law. Rom. xiii. 10. Charity (love R. V.) covereth a multitude of sins. Love suffereth long and is kind; love envieth not: seeketh not her own; thinketh no evil; heareth all things; love never faileth. 1 Cor. xiii. 4-8. We are commanded to have fervent love among ourselves. 1 Peter iv. 8. Not a bogus love but genuine love. We will do well to heed Joseph's advice to his brethren. See, said he, that ye fall not out by the way. Gen. xlv. 24. If a brother or sister is overtaken in a fault, do not tell it abroad, go to them with love and kindness, weep and pray over it, and try to restore such an one in the spirit of meekness, considering ourselves lest we also be tempted. Gal. vi. 1. Be willing to forgive men their trespasses, that our loving Father may forgive us. Let us think for a moment, is there a day of our lives that we have not cause to ask God for forgiveness? If we cannot, with a loving heart, forgive a wrong, will our heavenly Father forgive us? Where there is a lack of love there is something wrong, then let us have fervent love among ourselves, for love shall cover a multitude of sins. Love is the first and great commandment. Paul tells us in Col. iii. 14, "Above all things put on love, which is the bond of perfectness." Put on the whole armor of God, that we may be able to stand. We have only crossed the Red Sea and a wilderness of temptations lie before us 'ere we reach the promised land. We must each one remember that a race begun is not a race well run. Dear ones, let me entreat you with all earnestness and affection, so run that ye may obtain the prize. Be clad in all the gospel armor, you need every piece. Gird God's blessed truth around you with watchfulness and prayer, having on a righteous breastplate, and your feet shod with the preparation of the gospel of peace; shield your heart with faith and love, take the helmet of salvation, grasp the Sword of the Spirit, and firmly cling to God's dear Word, and an entrance shall be ministered unto you abundantly into the everlasting kingdom of God.

Yours waiting.

Keturah Rogers.

God's King, Jesus, is to rule in righteousness. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord of our Righteousness." Jer. xxiii. 5, 6. We can clearly see in this that it will be a government entirely different from the one we have now. The poor are continually being oppressed. The Psalmist writes of his righteousness and his judgment better than any one can tell it. "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

A. Ablaksen.

For every good deed of ours, the world will be better always. Perhaps no day does a man walk down a street cheerfully and like a child of God, but what some one is brightened by his face, and unknown to himself, catching from its look something of religion.

Poetry.

The Burden Bearer.

Christian, when thy way seems darkest,
When thine eyes with tears are dim,
Straight to God, thy Father hastening,
Tell thy troubles all to him;
Not to human ear confiding
Thy sad tale of grief and care,
But before thy Father kneeling,
Pour out all thy sorrows there.

Sympathy of friends may cheer thee
When the fever wild from his hand,
But God only can console thee
When it breaks upon thee first;
Go with words, or tears, or silence,
Only lay thee at his feet,
Then shalt prove how great his pity,
And his tenderness how sweet.

Think, too, thy Divine Redeemer
knows as thou canst never know,
All the deepest depths of suffering,
All the weight of human woe;
And though now in glory seated,
He can hear thy feeblest cry—
Even hear the stifled sighing
In thy dark hour of agony.

All thy griefs to him are ordered,
Needful is each one for thee;
Every tear he bids thee shed—
Once to wash the crimson red
Yet if want thy life embitter,
Or if sorrow thy soul bow,
Let not even his way seem blackly,
Let not even his way seem blackly,
Let not even his way is right.
Do not think a bitter tear of anguish
Precious is in Jesus' sight.

For if so well the Savior loves thee,
He will bless thy life to be
One long, calm, unbroken summer—
One unruffled, stormless sea;
It would leave the lonely nestling
Closer to his loving breast;
It would have that world seem brighter
Which alone is perfect rest.

Though his wise and loving purpose
Clearly yet thou may'st not see,
Still believe, with faith unshaken,
All will work for good to thee;
Therefore when thy way is gloomy,
And thine eyes with tears are dim,
Straight to God, thy Father, hastening,
Tell thy sorrow all to him.

Communicated.

The Book of Daniel.

Chapter 12.

1. And in that period Michael the great ruler who stands over the sons of thy laity will arise: and there will be a period of tribulation, such a tribulation as hath not occurred since there became a nation on the earth until this period. In this period thy laity will have been saved all (thy laity) that hath been written in the book.

2. And many of those who lie sleeping in the sepulchar-mould of the earth will have been awakened, these unto eternal life and those unto reproach and eternal shame.

3. And those who understand will shine like the splendor of the firmament as it were, and by reason of the many justified ones like the stars as it were for the animate-ages and still on.

4. And do thou Daniel shut up the words and seal the book until the fulfilment of an appointed-time, until many shall have been taught and the way of comprehension shall have been made full.

5. And I Daniel saw, and lo, two others were standing, one on this side of the brink of the river and one on that side of the brink of the river;

6. And one said unto the man clad with the linen traveling garments, who was over the water of the river; until when is the limit of these wondrous things of which thou hast spoken?

7. And I heard the man clad with the traveling garments who was over the water of the river, and he lifted up his right-hand and his left-hand towards the firmament, and swore by the one who liveth forever that it was until a definite period of definite-periods and half of a definite-period; when the dispersion shall have been consummated will they comprehend all these things.

8. And I heard and did not understand, and I said, O lord, what are the last of these things?

9. And he said, Come hither, Daniel, because the words have been shut up and sealed until the end of a definite-period.

10. Until many shall have been chosen out and made white and purified by fire and sanctified; and until transgressors shall have transgressed; and no transgressors will understand, and those with the right mind (the mind of Christ) will understand.

11. And from the definite-period of the passing away of the continuous daily sacrifice and the allowing of the abomination of desolation there will be twelve hundred and ninety days.

12. Blessed happy he who endureth and attaineth unto thirteen hundred and thirty-five days.

13. And do thou come hither and rest; for still are there days and hours unto the fulfilment of a consummation, and thou wilt arise (resurrection meant) unto thy allotment unto a consummation of days.

Bel and Drakon.

1. And the king Astuages was added to his fathers and Kuros (Cyrus) the Persian took his kingdom.

2. And Daniel was a companion of the king and more renowned than all his friends.

3. And the Babuloonians had an idol by the name of Bel; and twelve Artabai of fine flour and forty sheep and six measures of wine were being lavishly furnished it each day.

4. And the king revered it and went his way each day daily to worship it: but Daniel was worshiping his God; and the king said unto him, Why dost thou not worship Bel?

5. And he said, Because I do not revere an idol made with hands, but the living God who colonized the heavens and the earth and who hath lordship of all flesh.

6. And the king said unto him, Doth not Bel seem to thee to be a living God? or dost thou not see all that he eateth and drinketh each day daily?

7. And Daniel said, Be not led astray, O king, for this thing is clay within and copper without, and never hath eaten.

8. And the king was angry and called his priests and said unto them, If ye do not tell me who it is who devoureth this lavish supply

9. Ye will be put to death; but if ye demonstrate that Bel devoureth the things, Daniel will be put to death, because he hath blasphemed against Bel; and Daniel said, Let it occur according to thy word.

10. And there were seventy priests of Bel besides wives and children; and the king went with Daniel into the house of Bel;

11. And the priests of Bel said, Lo, we will run away outside, but do thou, O king, set the kinds of food alongside, and mix and place the wine, and shut the door and seal it with thy finger-ring;

12. And when thou hast come in the morning if thou dost not find all the things have been eaten by Bel we may be put to death, or Daniel who is bearing false witness against us.

13. Now they knew well that a hidden entrance had been made under the table, and that through it they were accustomed to enter constantly and take the things away.

14. And it came to pass when they had gone out and the king had placed the food beside Bel, that Daniel directed his young men, and they brought cumerar,-ashes and sprinkled the whole inner-temple floor in the presence of the king alone: and going out they closed the door and sealed it with the finger-ring of the king and went away.

15. And the priests came in the night as was their custom, they and their wives and children and ate and drank up everything.

16. And the king arose at dawn and Daniel with him;

17. And he said, Are the seals safe, O Daniel? And he said, they are safe, O king.

18. And it came to pass straightway when he had opened the doors that the king looked at the table, and shouted with a great voice, Great art thou, O Bel, and there is no deceit on thy part, not at all;

19. And Daniel laughed, and held the king back from entering in, and said, See the pavement and become aware whose these footsteps are;

20. And the king said, I see the foot-prints of men and women and children; and the king becoming wrathful, he

21. Then seized the priests and their wives and children, and they showed him the hidden doors, through which they had been accustomed to go their way in and lavishly dispose of the things on the table.

22. And the king slew them and gave Bel unto Daniel as a cast-off thing; and he, (Daniel) overturned him and his temple.

23. And there was a great drakoon (dragon in common parlance) and the Babuloonians were revering him.

24. And the king said to Daniel, Thou wilt not say that he also is copper, wilt thou? Lo, he liveth and eateth and drinketh; thou canst not say that this is not a living God; and do thou worship him.

25. And Daniel said, The Lord my God will I worship, because he is a living God.

26. And do thou, O king, give me official-power and I will kill the drakoon without sword and club; and the king said unto Daniel I give thee it.

27. And Daniel took pitch and fat and hair and cooked upon the same and made barley cakes, and gave them into the mouth of the drakoon, and the drakoon ate and was rent asunder; and he said, See your objects of veneration.

28. And it came to pass when the Babuloonians heard it, they were very much annoyed and conspired against the king and said, The king hath become a Joudaian; he hath dragged down Bel and killed the drakoon, and he hath slaughtered the priests.

29. And coming they said unto the king, Deliver up Daniel to us; and if thou dost not we will kill thee and thy household.

30. And the king saw that they were pressing very hard upon him, and the king under compulsion gave up Daniel to them;

31. And they cast him into the pit of the lions, and he was there six days;

32. Now there were in the pit seven lions, and they were accustomed to give them daily two carcases and two sheep; (the term translated "carcases" here usually applied to human bodies). But the n these were not give n to them, that they might devour Daniel.

33 And the prophet Ambakoum (Habbakuk in all the versions) was in Joudaia, and had a boiled mess and crumbled bread with it in a hollow vessel, and was going his way to the plain to carry it to the reapers (or summer harvesters).

34. And the angel of the Lord said to Ambakoum, carry the luncheon which thou hast to Babuloon to Daniel in the pit of the lions;

35. And Ambakoum said, Lord, I have not seen Babuloon, and I do not know the pit.

36. And the angel of the Lord took him by the crown of h s head, and carried him by the hair of his head, and placed him in Babuloon over and above the pit with the rushing motion of his spirit.

37. And Ambakoum called saying, Daniel, Daniel take the lunch which God hath sent thee;

38. And Daniel said, Thou hast been mindful of me indeed, O God, and hast not utterly forsaken those who love thee;

39. And Daniel arose and ate; and the angel of God restored Ambakoum straightway to his place:

40. And the king came on the seventh day to sorrow for Daniel, and he came to the pit and looked in, and lo, Daniel seated;

41. And shouting with a great voice he said, Great art thou, O Lord God of Daniel, and there is no other besides thee;

42. And he drew him up and the accusers for his loss he cast into the pit, and straightway they were devoured in his sight.

Comment.

The portion of this chapter with the separate heading entitled Bel and the Drakoon has been made apocryphal in all the versions and entitled "Bel and the Dragon"—and this too without any good reason; for it contains additional information not contained elsewhere in the Scriptural record both historical and biographical. By changing the name Bel to "Bel" the average reader would not imagine it to be the same personal name as Baal in the earlier books of Scripture and the drakoon worship here in Babuloon was but one of the many forms of Baal-worship that have come down even to our times and are even now perpetuated in our very midst by our Chinese population. The sin and degrading consequences of it, as Paul so clearly puts it, lies not in the idol as a thing, but in the worship of the demon which is always back of it.

Note also that we are informed here that Astuages was the immediate predecessor of Cyrus (Kuros) and not Dareios which statement agrees with the record Herodotos gives.

The incredibility of the story about the prophet Ambakoum being transported from Joudaia to Babuloon by the angel to minister to Daniel seems to me puerile on the part of the critics who accept and maintain the record of other miraculous facts still more incredible to the unspiritual minded, and skeptical trifler. Who knows how Philip after baptizing the eunuch was transported to Azootos? or how Jesous himself easily evaded human toils and snares and passed at will through mobs seeking to kill him as long as he chose so to do?

We have moreover a good reason for the plot against Daniel's life briefly given in an earlier chapter of this book, here stated in detail, and who has not wondered why the king so easily gave him into the hands of his enemies—all made clear in the fuller record here given. It seems that the king of the court was in a very close corner himself growing out of this Baal incident and the king's conversion to the Javah worship, which also throws light on some statements about Kuros (Cyrus) in Hecaiah's (Isaiah) and makes clear how through Daniel's influence and agency he became such an important instrumentality in God's hand to uproot, and overturn old established dynasties.

Again, notice that Daniel's solutions of idolatrous mysteries and humbugs are always in the line of enlightened reasoning and common sense. This is the most practical lesson of the whole book to us in this practical 20th century of the Christian era. If Daniel does not know a thing it is "sealed" till he does know it. He does not indulge in what Paul calls "wicked suppositions," a practice so much in vogue with modern theologians. I hope I have made clear some of the vague and contradictory things in all the "versions" of this old book and with this new translation of it put into the hands of sincere piety a new means of harmonizing "the truth as it is in Christ" for these "last days."

Chas. Gardner.

Editor Restitution:

I would like to present a few thoughts on baptism. Christ says, "He that believeth and is baptized shall be saved." Mark xvi. 10. Can a man omit baptism and be saved? We hope to in the future become citizens of God's kingdom. To do so we must be born of the water (baptism) and of the Spirit (the resurrection). Jno. iii. 5. Paul declares the wages of sin is death. Rom. vi. 23. This being true, how can we obtain pardon for our past sins? "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 38. "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. So we see that sins are pardon through baptism. We read that Christ is the firstfruits from the dead, afterwards they that are his at his coming. 1 Cor. xv. 22, 23. We also read that the rest of the dead live not again while the thousand years are finished. Rev. xx. 5. Now, how may we become Christ's and have a part in the first resurrection? "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. So we find that to become Christ's and secure a part in the first resurrection (on such the second death will have no power. Rev. xx. 6, we must put Christ on by baptism. When a man buys a tract of land he wants to secure a good deed so he can hold the land. The saints must spend eternity somewhere, and Christ says that where I am (heaven) thither ye can not come. Jno. viii. 34. Have many promise of a home on the earth? We read in Gen. xiii. 15, that God promised the land of Canaan to Abraham and his seed for an everlasting inheritance. Now, to Abraham and his seed were the promises made. He saith not and to seeds, as of many; but as of one, and to thy seed, which is Christ. Gal. iii 16. So this earth was given to Abraham and Christ. Where do we get in? For as many of you as have been baptized into Christ have put on Christ. And if ye are Christ's, then are ye Abraham's seed and heirs according to the promise. Gal. iii. 27, 29. Yes, we find that baptism washes away all our past sins, takes us in the Abrahamic promises, and puts us into the first resurrection.

J. H. Anderson.

"I come down from heaven not to do mine own will, but the will of him that sent me." John vi. 38. This statement, with others, leads me to believe that before the Son came down from heaven he had his own will distinct from that of his Father's, but not opposed to it, that he subordinated his will to his Father's, "emptied himself," Phil. ii. 7; came and "took part of the same," (flesh and blood) Heb. xi. 14 16; "knowing that he came from God and went to God." John xiii. 4, died, was raised and the disciples saw "the Son of Man ascending up where he was before." John vi. 62. Confessedly great is the mystery, but it is not solved by denying the record.

A. S. Croton.

Labor Day fares, Pennsylvania Lines.

September 4th excursion tickets will be sold from all ticket stations on the Pennsylvania Lines to any station on those lines fifty miles or less from selling point. Return coupons good until September 5th. Inquire of Pennsylvania Lines Ticket Agents for further information.—Sept. 4.

Obituary.

Mary Adell Gans was born Dec. 27, 1846 near Grand de Tour, Ill., and died at Lanark, Ill., Aug. 9, 1905, aged 58 years, 7 months and 12 days.

She was the oldest daughter of David and Maria Gans.

Married at Antioch, Ill., Sept. 17, 1865, to Josiah M. Glotfelty, she came with her husband the following year to Lanark, Ill., where she has since made her home.

She put on Christ by baptism at the age of about 16 years and has lived a true Christian life, with the bright hope of a resurrection from among the dead. A supreme love for truth and right, as the ruling passion of her life, found practical expression in loyal devotion to her church.

Though naturally retiring in her disposition, an ardent love for the cause led her always to feel a deep interest in Temperance reform, and made her an active member of the Womens' Christian Temperance Union, she being president of the local society at the time of her death.

Resorting to mourn an unspeakable loss, she leaves her husband, two sons, a sister and a host of sorrowing friends.

J. M. Glotfelty.

Jesse R. Moore was born in Marion Co., Ind., Jan. 17th, 1834. Died at his home in Argos, Ind., Aug 11th, 1905, aged 71 years, 6 months and 24 days.

Brother Moore with his parents, David H. and Jemima Roberts Moore moved to Marshall Co., Ind. in 1835, and has lived here ever since.

By losing his parents in youth, he was early in life thrown upon his own resources. He was reared upon a farm, given a good common school education, and began farming which has been his occupation. In 1857 he was united in marriage with Sarah Allen, who died in 1861. In August 1861 he enlisted as a private in Co., D. 19th Indiana Volunteer Infantry, and was discharged Sept. 6, 1864.

At the close of the war he returned to Marshall Co., and in 1866 he was wedded to Miss Ann Starkey, daughter of William D. and Nancy Pugh Starkey, who died Jan. 3, 1877. To this union were born four children, Eva, of Barron, Wis. Sarah of Atkinson, Ill. Lucy J. of Argos, Ind., and Israel, of Anawan, Ill.

In 1878 he was married to Sarah Low, who with the children were with him during his last illness.

He was a member of Argos Lodge No. 162, I. O. O. F. and Argos Lodge No. 399, A. F. and A. M. and was formerly a member of LaFayette Gordon Post, No. 132. He was a member of the Church of God and a devout believer in its faith.

For many years he lived on his farm three miles south east of Argos, but about four years ago he moved to town.

To know him one day was to know him all his life. He was one of the strong, rugged characters of the early settlers of this county, a man of sterling integrity and great industry, one whose word was his bond, a man always charitable to the needy, helping in the building up of schools and churches, with cheerful words for all, in fact—one of nature's noblemen.

Funeral services were conducted by the writer hereof, on Sunday, August 13, at the Church of God, in Argos, after which he was laid to rest awaiting the summons of the Master.

D. E. VanVactor.

Nancy Catherine Strafford was born in Shelby Co., Ind., Aug. 23, 1846, and died at her home at Argos, Aug. 8, 1905, aged 58 years, 11 months, and 16 days. She was married to John Laturner June 19, 1873. To this union two sons were born, William and Bertie, both of whom, with her husband, are living.

Sister Laturner became a member of the Church of God in the year 1882, and was a faithful member of the Church until the time of her death.

The undersigned spoke at the burial service on the words of Job xiv. 1, 2, "Man that is born of woman is of few days and full of trouble." This condition is due to sin. Salvation from sin must take place in this life; then death will be swallowed up in victory at the coming of Jesus the Life Giver.

A. H. Zilmer.

William J., son of Jacob and Martha Jane Huffer, was born Jan. 27, 1865, and died at his home in Clinton Co., Ind. Aug. 9, 1905, at the age of 40 years, 6 months, and 13 days. He was married to Catherine Smith Nov. 5, 1887.

The deceased became a member of the Church of God in the month of April, 1892, and died after a long illness in the full hope of the gospel. He leaves his wife, four children, one sister, a large circle of relatives, and a host of friends to mourn his death. He was always present at the meetings of the Church when able to attend. He was a great sufferer during the last year of his life, but bore his illness with fortitude and resignation, and longed for the time when we shall be free from sin, sickness and death. May that time soon come.

A. H. Zilmer.

To the Sisters in Indiana and Elsewhere.

Dear Sisters:

You will see by referring to the Program of the Indiana Conference, that I have been requested to take charge of the "Sister's Hour." Now I would just love to hear from every Sister in the state. Some kind of an exhortation, greeting, comment on favorite passage of Scripture, your hope, suggestions as to special work that we might do, needs in your own home church, etc. I have asked for some special papers on "The Sermon on the Mount," but that does not mean that other subjects are excluded. There are many Sisters now living in other states who have formerly lived in Indiana. Let us hear from you. We will be so glad to hear that you are still trying to serve the Lord, and anxiously waiting for him. To Sisters outside the State, I say:—Dont you think we had better get acquainted? I do. Let us hear from you. We are commanded to exhort each other, and so much the more as we see the day approaching. Send all communications to me, at Plymouth, Ind.

Your Sister, hoping that this service will be acceptable to our Heavenly Father, and an up-lift to each one of us.

Mrs. Eva L. Underwood.

Low Fares West and Southwest. Special Home Seekers Excursions via Pennsylvania Lines.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings. These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—Dec. 15.

The Pacific Northwest.

A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & Northwestern R'y, which will be sent to any address on receipt of 4 cent in stamps.

The Lewis and Clark Exposition with the very low excursion rates and personally conducted tours in connection therewith over the North-Western Line from Chicago and the east have created an interest in this subject never before equaled. For full particulars address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Sept. 15

Reduced Fares to Rome City via Pennsylvania Lines.

August 9th to 30th, inclusive, excursion tickets to Rome City, account Church of God Interstate Assembly and Universalists' Interstate Assembly, will be sold via the Pennsylvania Lines from ticket stations in the States of Ohio and Indiana. For particulars apply to Local Ticket Agents of those lines.—Aug. 30.

New Homes in the West.

The harvest in the west is the biggest ever known. Farmers, mechanics and merchants are prosperous. There's a wonderful chance to start new homes under favoring conditions. Round-trip Homeseekers' tickets on sale 1st and 3d Tuesday each month at low rates. Write for free booklets, maps and information to W. B. Kniskern, P. T. M. C. and N. W. R'y, Chicago, Ill.—Aug. 31

Low fares to G. A. R. Encampment at Denver via Pennsylvania Lines.

August 29th to September 3d, inclusive, excursion tickets to Denver, Colorado, account National Encampment Grand Army of the Republic, will be sold from all ticket stations on Pennsylvania Lines. For full information regarding fares, time of trains, etc., apply to Local Ticket Agent of those lines.—Sep 3

Meeting Instructive.

On Saturday July 29, we began a weeks meeting at Guthrie Grove, four miles west of Pelzer in Anderson. Co., S. C.

Every member of the Church who could get there was on time for service and each one decided to lay aside their worldly business and devote themselves to the meeting.

This meeting was conducted by the pastor of the church, Elder E. M. Anderson, Elder B. J. Heaton and the writer.

I have never taken part in a meeting where love so filled the heart of each member as it did in this one. To be there was to realize that Jesus was there to own and to bless. Yes, we just gave ourselves to God and asked Jesus to use us for the good of the cause and he did. To stand in the pulpit and preach to people and see their eyes fill with tears of love as they hear the grand old gospel of the kingdom is a great pleasure.

On Saturday, Aug. 5, Elder Anderson assisted by Brother J. W. Fowler, baptized Mrs. Nelson Guthrie, Miss Brewer, a daughter of Brother John Brewer, Mr. Manning Pack and A. T. Anderson. We hope that others will be led to put on Christ by baptism in the near future.

J. H. ANDERSON.

Dont Forget

The Third Annual Conference of the Churches of God in Ohio, to be held in Cleveland, August 17 to 20.

WE NEED YOUR PRESENCE

and support to assist in making this meeting most beneficial in every respect. The Entertainment Committee are working hard arranging for the comfort of all that attend, at a very low cost, if any. The prompt advice as to when and how you will arrive, will assist the above committee and they will also meet you at the Depot. Details will appear later.

Address all communications to J. C. THOMPSON, 146 Brookdale Street, Cleveland, Ohio.

The Committee in charge of the Ohio State Conference to be held in Cleveland from August 17 to 20 inclusive, 1905, do extend to all both in Ohio and elsewhere a very hearty invitation to attend. It is our desire that this gathering may redound to the honor and glory of God and the spiritual upbuilding of all that come. That the hearts of all who will be present will burn within them with renewed zeal and sincerity of purpose, that whatsoever is done will be done heartily as unto the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Be sure to come. Address all communications to J. C. Thompson, Sec'y, 146 Brookdale St., Cleveland, Ohio.

The happiness of life consists, like the day, not in single flashes of light, but in one continued mild serenity. The most beautiful period of the heart's existence is in this calm, equable light, even although it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 80 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

$15.00 round trip to Atlantic City, August 17th, via Pennsylvania Lines. This summer's excursion to Atlantic City, Cape May and seven other ocean resorts will leave Plymouth, Ind., Thursday, August 17th. Twelve days' outing. Stop-over at Philadelphia. See J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth Ind.—August 17

Industrial Locations.

The Chicago and North-Western Railway Company will promptly furnish reliable information regarding the many suitable points on its lines for manufacturing establishments. Thriving cities, abundant material and fine market facilities. Parties seeking locations for new industries should apply for particulars. Address Industrial Dept., C. and N.-W. Ry., 215 Jackson Boulv., Chicago.—Aug. 2-16—Sep. 6-20.

Book Wanted.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1.25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

Seashore excursion Thursday, August 17th, via Pennsylvania Lines. $15.00 round trip from Plymouth, Indiana, to Atlantic City, Cape May, Holly Beach, Anglesea, Avalon, Sea Isle City, Wildwood, Ocean City, New Jersey; Rehoboth, Delaware. Tickets good returning within twelve days. Stop-over allowed at Philadelphia. For paticular about through train service, etc., communicate with J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Indiana.—Aug. 17

"What We Believe,

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A MINISTER'S REASONS.

I have a new addition of "A Minister's Reasons for leaving his Church," a pamphlet of 22 pages, which I will mail at 5 cts. per copy, or ten copies for 40 cts.

A. H. ZILMER, Plymouth, Ind.,

The Churches of God in Illinois will hold their Annual Conference at Oregon, beginning on Wednesday, Aug. 16, and continuing over the following Sunday. Program will appear later. Let all begin at once to arrange matters so that they may be present.

EMMA L. SMITH, Sec'y.

Notice.

The 18th Annual Conference of the Churches of God in Christ Jesus, in Iowa, will be held at Waterloo, commencing August 19th and closing the 28th, 1905. Programme will appear later.

O. J. ALLARD, Pres.
EVA L. STEARNS, Sec.

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.
W. L. SKEELS

Seashore excursion August 17th. Low fares via Pensylvania Lines to Atlantic City, Cape May and eight other resorts. The annual excursion to the seashore via Pennsylvania Lines will be run Thursday, August 17th, a convenient date for leaving business, and when the season at the ocean resorts is at its height. For this excursion tickets will be sold to nine of the most popular watering places on the Atlantic Coast, including Atlantic City, Cape May, Anglesea, Avalon, Holly Beach, Ocean City, Sea Isle City, Wildwood, all on the Jersey Coast; and Rehoboth, Delaware.

The round trip fare to any of the resorts named will be $15.00 from Plymouth, Indiana. Fares from other ticket stations on Pennsylvania Lines will be proportionately low.

Tickets will be good returning within twelve days, permitting more than a week's enjoyable stay at the seashore.

Excursion tickets include stop over at Philadelphia on return trip, if deposited with ticket agent at Broad Street Station.

For full particulars about the excursion, special through train service and advance reservation of sleeping car berths, apply to J. E. Hanes, Ticket Agent, Pennsylvania Lines, Plymouth, Indiana.—August 17

We need what is due us on subscriptions and trust all who know themselves to be in arrears will remember us. We appreciate the favor

Persons Desiring Their Address Published.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
John Compton, Blair, Neb.
E. R. Clinkenbeard, Bonham, Texas.
P. B. Stoufer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Cheshrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Plercston, Ind.
C. A. Saylor, Tempe, Arizona.
J. S. Hutch, Kewanton Ind.
J. P. Wagoner, Box 251, Rochester, Ind.
J. T. Prime Sr, Oxford, Neb.
A. J. Eychaner, Gladbrook Ia.
B. F. Boyer, Seven Fountains, Va.
S. C. Oliver, Attica, Kan.
Mollie Babcock, W. R. C. Home, Madison, Ohio
Libbie Palmer 643 Alder st Eugene Ore
S. T. Hook, R D 9, Lebanon, Ind.
A. T. Morris, Arcata Cal.
J. R. Oglevie, North Branch, Kansas.
W. G. Stella, Pomona, Cal.
E. W. Kumpp, Scholls, Ore.
John Fouts, 2012 West Corning Ave. Pasadena, Kansas.
Miss Emma Jackman, Texas. Ladies Evangelical Aid Society, Rural Delivery, No. 11, Burton Ave. Grand Rapids, Mich.
B. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Graham, Box 11, Waynesville, Ill.
Wm. Gain, Jefferson, Ore.
W. F. Cordill, 326 W Lasalle South Bend, Ind.
G. W. Smith, Corvallis Ore
Walter Perrine Waterloo Wash
C. E. Vincent, Grayford, Ind.
John Gregory, 19 Foundry St. Newark, N. J.
J. J. Curly, Corvallis, Ore.
John W. Hull, Catoosa, I. T.
J G Haupt, Crowley La
Geo Kidwell St Paul Ark
C P Hutch Tustin Cal
J W Deffenbaugh Avery Okla
A Drew Thom Ind
Sarah F Morgan Browntown Va
N C Griswold Box 115 Tacoma Wash
W H Wilson 420 N Willow ave Austin Station Chicago Ill
W J Seamans Burnville Ark
D C Robison R 3 McVernon Ill
N D Fleckenstein Wenatchee Wash
T J Daniel Magazine Ark
H M Williams Ashton Kan
F R Steva Poland Arizona
J C Thompson 146 Brookdale ave Cleveland O
P Neill and wife, Evangelists, 306 w Main st Salem O
Merill Elliott Central Point Ore
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Mrs. Gabriel Rohrback, Zion, Okla.
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From Chicago daily August 30th to September 4th, account G. A. R. Encampment at Denver. Only one night to Denver from Chicago and the central states. Two fast trains daily. Special personally conducted G. A. R. trains leave Chicago September 2d. Through without change. From Denver, numerous inexpensive personally conducted side trips afford opportunity to visit some of the most wonderful mountain scenery in the world. For itinerary of special trains, list of Colorado hotels and boarding houses, side trips, sleeping car reservations and full information, address A. H. Waggoner, Trav. Agt., 22 Fifth Ave. Chicago, Ill.—Aug. 31

Pennsylvania Lines. Michigan Division. Excursions.

Indianapolis, Ind., August 27, '05; fare for round trip $1.25. Special train leaves Plymouth, at 7:00 A. M, returning leaves Indianapolis at 7:30 P. M. same date.

Kansas City, Mo. Annual Convention National Fireman's Association, Aug. 29—31, 1905. One fare plus $2.00 for round trip, sell Aug. 27th and 28th return limit not later than Sept. 5th, 1905, fee of 25 cts will be charged for execution of tickets.

National Encampment Grand Army of the Republic, Denver, Colo., Aug., 29 to Sept., 3.

Lewis and Clark Exposition, Portland, Ore., and many other excursions to the West and Northwest during the summer and fall of 1905.

Homeseekers rates to South, Southwest and West, 1st and 3d, Tuesdays each month during sale.

Every Sunday during July, August and September, special train leaving Plymouth at 9:15 A. M. returning leave Culver at 5:50 P. M. same date. Fare for round trip 25 cents. Full fare will be charged on train.

For further information please call on F. J. Buzzard Agent, Mich. Div. Penna. Lines.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:10 a m daily, 3:00 a m daily, 2:50 a m except Sunday, 9:44 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:23 except Sunday, 7:40 p m daily, extra fare train, 9:45 pm daily.

For the West: 5:30 a m daily, 6:10 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

PENNSYLVANIA LINES
Michigan Division.
In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 45, Daily,		8:40am
No. 40, daily, For South Bend		11:50am
No. 42	" Ex. Sun. "	7:15pm
No. 48, Sunday only		6:18pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute	6:48a m
No. 43, Ex Sunday	11:50am
No. 45, daily,	5:44pm
No. 47, Sunday Only	9:16am
No. 49, " "	7:45pm

No. 47 & 48 South Bend and Culver trains.
No. 40 & 45 South Bend & Logansport trains.
Other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Buzzard Agt., Plymouth, Indiana, or
J. M. Chesbrough,
Gen. Pass. Agt.,
St. Louis, Mo.

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Church Directory.

(Church of God at Brooklyn, N. Y., Bow was in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Rensselaer, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:00 a. m. Samuel Osborne and C. A Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel at 10:30 a m. and 6:30 p m. The faithful always welcome. P. Neill Elder, 306 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 a. m. at 1749 Superior St. Cleveland, O; where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Esbelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 8 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsay the 3d Sunday of each month. Berean meeting Friday evening.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuffe, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Bereans at 6:30 p. m. O. E. March, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffany school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Raisin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 211 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Hallsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Wash ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Scola. meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Titchenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 31½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11:00 a. m.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 2:30 each day. All welcome.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immaterialify. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Age to Come Not a Heresy, by H. V Reed.

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Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God. —Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Paylon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Works of Bro. Wiley Jones.

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Rest remaineth—oh, how sweet!
Flowery fields for wandering feet,
Peaceful calm for sleepless eyes,
Life for death, and songs for sighs.

Rest remaineth; lands that sigh!
Mourning pilgrim, rest is nigh;
Yet a season bright and blest,
Then shall we rest on thy rest.

Rest remaineth, rest from sin;
Hallowed mercy enters in;
Every worrying thought shall cease,—
Rest in purity and peace.

Rest remaineth, rest from cares,
Rest from parting, rest from fears;
Every troubling thought shall be
Lost, my Savior, lost in thee.

Rest remaineth—oh, how blest!
We believe, and we may rest;
Faith, rejoicing, hath been
Making all the things that are not seen.

Thus, my Savior, let me be
Even here at rest with thee,
And at last, by thee possessed,
On thy bosom sink to rest.

Communicated.

The Importance of Searching the Scriptures on the Part of the Hearers of the Word.

[The article appearing below is a paper which was prepared for a ministerial convention in 1897 while the writer was making the transition "from darkness to light." It contains some error, but much truth, and it is thought that the reader may profit by its perusal.

A. H. ZUMSTEG.]

It goes without argument in a ministerial convention in the Evangelical Association that the Scriptures, as the different Books of the Bible are called, are of divine origin, that is: they were given by inspiration (or in-breathing) from God. Upon this fact of inspiration hinges their authority. If it could be proven that the sacred writings of the Bible were merely a convenient collection of good and useful moral maxims, conceived by ingenious minds, they would at once lose their dignity, and their authority over men; and it would not matter very much whether their otherwise good precepts were heeded or not. So little does the authority of men count. But here God has spoken, and has expressed his mind concerning the destiny of mankind. And therefore it is of supreme importance that we should give heed to him who has spoken from the heaven, whose Word is laden with a message of life. However, he did not speak to all men, or at all times from the foundation of the world, in the same way, yet he spoke in such ways that those who received his communications could (in part at least) understand him. To "the fathers"—the patriarchs—who lived before Christ, he spoke by means of prophets; men who were specially endowed with the gift of foreseeing and foretelling future events. In the fulness of time, "in these last days" (Heb. i. 1), he spoke to men, and more particularly to the Jew, through his Son whom he sent into the world that the world through him might have life. The writings of the Prophets, and later those of the Apostles and Evangelists, were gathered together, and these, were called "the Scriptures," or things written. It is of the highest importance that these writings, containing the revelation that God had made to holy men concerning his people and the destiny of the world, should be thus collected and preserved in definite and accessible form. Tradition would soon become tainted with foreign substances, and thus the Word of God would be darkened, or lost entirely. We see the wisdom of God in directing men to pen the sacred words from his mouth, and thus handing down to succeeding generations the oracles of God.

It is proper to say at this juncture that the Scriptures were given particularly to the people of God, and that they take little note of the world in general. God speaks to those whom he would have for his special friends; to them he discloses his deep plans and his exalted purposes, as also the destiny of the world now lying in darkness and in the embrace of the wicked one, "the god of this age." 2 Cor. iv. 4. The Scriptures thus given by inspiration of God are said by Paul to be "profitable for teaching, for conviction, for correction, for discipline which is in righteousness; that the man of God may be complete, fully fitted to every good work." 2 Tim. iii. 16, 17. "Profitable." A piece of land may be ever so productive, the soil ever so rich, yet it is practically of no profit until it is properly cultivated, sown with good seed, and, other things being equal, a harvest matured and gathered. The quantity and quality of the harvest determine the value of the field. A mountain range may contain the rarest and costliest metals, but these metals are of no benefit whatever to anyone until they are brought forth from their secret chambers, and turned into practical use or coined into convenient mediums of exchange. Thus the Word of God may contain the most precious truths, the most perfect plan for the redemption of fallen man, the most exalted and elevating moral precepts, the most radical and effective remedy for sin, and it does contain all these and more; yet if this mine of truth is not utilized, this storehouse of wealth not used, this field not searched, it is of no benefit to those who even own it. Not in vain are the repeated admonitions to "search the Scriptures." The necessity for the most painstaking and diligent search is best realized by the most devoted students of the Scriptures. He who casually and superficially glances over the sacred pages or even reads a chapter to "satisfy his conscience," realizes but very little of the benefit that accrues to the earnest and untiring seeker for God's truth. The truths God would convey to us were not stated categorically, but in different parts and in many ways, and we therefore see at once that in order to gain an intelligent and coherent knowledge of these truths it is indispensible to search the Scriptures carefully and persistently. The Book of Genesis is not only history, but it also contains much prophecy, some yet unfulfilled, and in fact a prophetic cord pervades the entire catalogue of books and leads us forward to ultimate consummation of God's great "purposes of the ages." Eph. iii. 11. It has pleased God to send men into the world as heralds of the truth, and "by the foolishness of preaching to save those who believe." 1 Cor. i. 21. This preaching, in order to be effective, must come from the Word of God on the one hand, and must be accepted and believed on the other. Otherwise the Word of God becomes of none effect in those who hear. "How shall they call on him on whom they have not believed? How shall they believe on him of whom they have not heard? and how shall they hear apart from our preaching? .....So faith is by report, but the report by the Word of God." Rom. x. 14, 18. The preaching which does not come from the Word of God, as the natural fruit and outgrowth of earnest, prayerful study surely cannot save anyone; it might possibly be what is called "popular," but the true object of preaching would be entirely lost.

Now, while it is true that God commissioned men and still commissions them to proclaim his truth in the world, it must not be supposed that unqualified approval of all that is being preached, and especially in these days, is necessarily equal to acceptance of God's truth. The Apostle Peter tells us that "there were also false prophets among the people (of Israel), as also among you will be false teachers, who will bring in stealthily destructive sects," etc. 2 Peter ii. 1. Every impartial student of church history, and every close observer of events and circumstances in our day, will notice that these prophetic words of warning have found their exact fulfilment since the day they were penned by the inspired writer. And this being true, we cannot fail to see the great importance and absolute necessity of "searching the Scriptures on the part of the hearers of the Word." "Every (possible) wind (and shade) of teaching in the sleight of men, in craftiness with a view to the systematizing of error" (Eph. iv. 14), is brought to bear against the steadfastness of God's true children, and if they do not themselves feed upon the Word of God and receive its truth into their very make up, they are soon driven to and fro by these "winds," and become wrecks upon the sands of confusion. There is nothing irreverent or unbecoming about such personal (shall I say, independent?) investigation of the Scriptures on the part of the hearers. Paul, a highly educated and divinely enlightened man, who could no doubt preach as no other apostle could, and whose writings carry weight and authority, preached at Beren, but we find the Bereun Jews daily searching the Scriptures whether the things (as affirmed by Paul) were so. Acts xvii 1. 11 He announced, with parchment in hand, that this Jesus whom I preach to you, is the Christ; the Anointed of God, See Psa. ii. 6; Rev. xi. 15. No doubt those people had copies of the Scriptures with them, and searched in them whether Paul's teaching was Scriptural or not. "They searched." The word for search in the original is *"anakrino,"* which means, "to sift again." Such diligent sifting will bring forth from the Word "things new and old;" (Matt. xiii. 52) besides things past and present, also things future. Let no one imagine that God's dealings with men upon this earth will cease with the close of the present dispensation. Peter tells us that the Word of God is "a Word of prophecy" (2 Peter i. 19), and *pro phetein* reaches out into the future. He also says, that we wait for new heavens and a new earth in which righteousness dwells. It certainly does not dwell in the present earth as its constant and permanent abode.

The writer of this thesis is candidly of the opinion there is a great evil under the sun today, viz: that people go to church, sit through the sermon, admire the speaker's perfect manners and graceful gestures, wonder at his elegant combination of words and sentences, are pleased at the grand climaxes he builds; but when you enquire: "What was the text; what the sermon?" they are often utterly at a loss. And it is to be feared that there are many clergymen who do very little to improve this condition of things in their "intelligent audiences." Little use to "search the Scriptures whether these things are so;" they can be abundantly verified by searching a sensational secular press. Oh, brethren, God's judgments are coming apace, and what did we preach to the people? If "searching the Scriptures on the part of the hearers" is of "importance;" which no one denies, then let us as ministers of Christ and shepherds of the flock urgently advise and constantly encourage a disposition in our hearers to search the Scriptures whether our preaching is truth or not. Neither let us fear or evade their criticism if they have such to offer, and least of all let us warn them against criticising our sermons. If our pulpit productions could not endure the light of friendly criticism from our hearers, how could they pass the search light of God's judgment?

Had the course outlined and recommended in the above lines been pursued by the people since the incipiency of Christendom, we would never, I sincerely believe, have witnessed the spectacle of almost 600—say six hundred—protestant churches; each claiming to be a "special child of providence," and looking with little less than envy upon the success and prosperity of the other. Neither would it have come to the altogether unwarranted assumption of power over the "laity" on the part of an educated and cunning clergy in the Church during the 4th and 5th centuries of the present era, if the people, the "laity" very improperly so-called, had been permitted and encouraged to read and think for themselves, especially as regards the Word of God. What a veritable Babel of confusion there exists in the so-called Christian literature of today. "Of making books there is no end," and yet the more books there are written on the Scriptures and Bible subjects the more confusion and uncertainty we are compelled to behold. Each year adds many new volumes to the already immense amount of conflicting and contradictory Christian literature. And no one is able to calculate when or where this thing will end. Is it not about time that Christian people should lay aside human fabrics, dismiss "authorities," and return to the infallible Word of God for the truth? My heart ached and burns within me as I contemplate the appalling amount of ignorance of God's will existing among apparently intelligent Christian people, and I plead for a return to simple milk of the Word that Christians may grow thereby. Which is the best commentary? I unhesitatingly answer, The Bible itself. There is no text book or commentary written, however pious or learned its author, that is not tainted with some manner of error; but the Word of God, as given by inspiration, is reliable. Many of the so called "helps" to Bible study are very small helps, and often great hindrances in such study. The writer of this essay would urge upon all Christians who hear its reading the absolute and imperative necessity of searching the Scriptures on the part of the hearers of the Word. Go to church, listen attentively and prayerfully to the preacher, but search the Scriptures daily whether the things he affirms are so. This is your privilege, your right, your duty before God. God bless you all. Amen!

Life and Letters of the Apostle Paul as our Example.

No. 8.

After Paul's departure from Philippi, he journeyed through Amphipolis and Appolonia and came to Thessalonica a place about 90 or 100 miles southwest of Phillippi. It stood at the head of the Thermaic Gulf, and was at the time of Paul's visit a most important city, and one of the centers of trade in the eastern part of the Mediterranean Sea. It has had many vicissitudes in the course of history, but is still an important place with a large Jewish and Christian population. His arrival at Thessalonica was ever to Paul a memorable event, as well remembered by him as his departure from Phillippi. With some exultation of feeling, notwithstanding the weariness of his protracted journey, he had entered Thessalonica and began work at once. He made his way to the synagogue. There were apparently enough Jews there to have provided for themselves a building in which to worship. For three successive Sabbaths he reasoned with them. He met them on the common ground of the Old Testament Scriptures familiar to them and to him from their earliest days. His work among them was very great and was not without result. The Thessalonians received his word as the Word of God, and rejoiced in the midst of afflictions. They soon became an example to all believers in the provinces of Macedonia and Achaia, and their Christian life was everywhere known. Paul was tenderly attached to them, and esteemed them as his joy and crown of glorying. While Paul was in Thessalonica he lodged with Jason, who, judging from his name, which was that of an ancient king of Thessaly, was a Macedonian. The success of Paul with the proselytes aroused the jealousy of the Jews, and with a hired mob, they assaulted the house of Jason, but Paul fortunately was not there; but the uproar caused by the Jews put an end to Paul's personal work in Thessalonica. The situation had become dangerous, and Paul and Silas departed by night to Berea. From this brief account we obtain but a faint conception of the greatness of the work done in Thessalonica, and of the conditions under which the work was done. The converts at Thessalonica to whom Paul wrote were of as regards the Word of God. What a veritable Babel of confusion there exists in the so-called Christian literature of today. "Of making books there is no end," and yet the more books there are written on the Scriptures and Bible subjects the more confusion and uncertainty we are compelled to behold. Each year adds many new volumes to the already immense amount of conflicting and contradictory Christian literature. And no one is able to calculate when or where this thing will end. Is it not about time that Christian people should lay aside human fabrics, dismiss "authorities," and return to the infallible Word of God for the truth? My heart ached and burns within me as I contemplate the appalling amount of ignorance of God's will existing among apparently intelligent Christian people, and I plead for a return to simple milk of the Word that Christians may grow thereby. Which is the best commentary? I unhesitatingly answer, The Bible itself. There is no text book or commentary written, however pious or learned its author, that is not tainted with some manner of error; but the Word of God, as given by inspiration, is reliable. Many of the so called "helps" to Bible study are very small helps, and often great hindrances in such study. The writer of this essay would urge upon all Christians who hear its reading the absolute and imperative necessity of searching the Scriptures on the part of the hearers of the Word. Go to church, listen attentively and prayerfully to the preacher, but search the Scriptures daily whether the things he affirms are so. This is your privilege, your right, your duty before God. God bless you all. Amen!

BESSIE NICHOLLS.

Gog of the North.

First appears in Gen. x. as Ma-gog. Ma being regarded by Ezekiel as a prefix signifying one of the great ones, the second son of Japheth. According to the pen picture by Ezekiel xxxviii. Gog is to come from the north with a mighty army to invade the land of Israel in the latter days. Verse 3 and 4 is what I purpose to notice briefly; the prophet is told to say, "Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back and put hooks into thy jaws." This is as far as the prophecy is fulfilled. The bringing him forth with a mighty army is as yet sometime in the near future.

In the first place let us enquire why God is against Gog. The reason is because Gog is a proud, selfish and cruel tyrant. The present Czar took an oath to respect the constitution and the laws of Finland, and has ruthlessly trampled them under foot. Poland, Siberia and the massacres of the Jews bear testimony to the savage heathenism of Russia. And the time is near when God will according to promise "break the rod of the oppressor, "Therefore Gog stands in the way—in opposition to God's purpose in the earth, and must be humbled. The means used for this purpose is indicated in the prophecy, "I will turn thee back, and put hooks into thy jaws."

Three times in the short space of my memory has Gog been turned back. First in 1854-5-6. Russia made war on Turkey, thinking to gain possession of Constantinople; she was met in the Crimea by England, France and Italy, who after nearly four years of warfare compelled Russia to sign a treaty of peace in Paris, the terms being dictated to Russia by France and England. Thus was Russia "turned back" in her march south.

Then again 1876 she made war on Turkey, and after many reverses by Turkey, she finally drove the Turks as far south as Adrianople in a demoralized condition. At this juncture the British fleet passed up the Dardenelles for the defence of Constantinople; and Russia was again "turned back," and was not allowed to acquire any territory from Turkey. This was when Bismarck and Disraeli were powerful in Europe. The treaty of peace was signed in Berlin. And now after Russia's march through Asia to the Pacific Ocean, she is again turned back by Japan. Russia's deceitful diplomacy has shown itself in Manchuria, inasmuch that recently an American correspondent said, "Japan knows that the word of Russia is not worth the paper it is written on." Napoleon is reported to have said, "China is a sleeping giant, don't wake her up." And now we often read in our daily papers about the awakening of China—certainly Japan is waked up in good earnest. The thought comes to us, are we not entering into the period when the heathen is to wake up, when the "ploughshares" are to be made into swords," and the "pruning hooks into spears." Some have thought and expected that Russia in order to fulfil what the prophets have said concerning her career in the last days should be successful in the war with Japan; but judging the future by the past, there is nothing that will stir up a people to prepare for the future, as will an unexpected defeat. Witness the French nation after Sedan, but their preparation to regain Alsace and Lorain was more than countered by Germany, so that France could not see the time when she thought it safe to make war spread to all nations. The same conditions that led France to make vast preparations for revenge will naturally exist in Russia; and in an effort to regain lost prestige she will naturally muster a vast army, and having experienced the difficulties of making war six thousand miles from home will set to fight in the near east. How undoubtedly have the words of the prophet been fulfilled, "I will turn thee back, and put hooks into thy jaws;" and how significant the word, "Behold, I am against thee, O Gog."

How plainly to be seen is the hand of God in the preparation of Japan [illegible] "turning back Gog;" how well sharpened is the Japanese hook that is in the jaws of Russia. It is safe to say that Russia will not learn wisdom by her troubles, but like Pharaoh of old will harden her heart until finally destroyed on the mountains of Israel. The irony of this subject comes in when we learn that the Czar of Russia claims to be the Lord's Anointed, who is to speak peace to the nations, give justice and judgment to earth's inhabitants. "Can the Ethiopian change his skin, or the leopard his spots?" It seems that we are surely in the day of God's preparation for the establishment of his kingdom under the reign of his truly Anointed, when all counterfeit kingdoms will be brushed aside to make room for the genuine. Important events crowd one upon another; Russia must have a rest to recuperate and gather her forces for the final contest, when she will be broken on account of her cruel sins, so that as a nation she will exist no more. Such nations as Russia stand in the way of God's purpose in the earth. Therefore he will "break the rod of the oppressor, before he will "proclaim liberty throughout all the land unto all the inhabitants thereof."

GEO. FRANCIS.

Seed Thoughts.

And if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. These seed thoughts will harmonize with no system of natural immortality. Dr. Walsh and Brewster's long and tedious discussions on that question were able, but not useful; more calculated to bewilder than to convince and settle one's faith. The impregnable fortress of natural immortality drawn from its universal belief by the heathen world, is a sham and delusion. You can prove a plurality of gods, yea a multiplicity of gods, in the same way. All these nations believe in a multiplicity of gods as strongly as the natural immortality, and all are idolaters.—*C. Beardman.*

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME LIV. PLYMOUTH, INDIANA, AUGUST 23, 1905. NUMBER 32.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, AUG. 28, 1905.

RUSSIA and Japan have not reached peace terms yet.

THERE being five Wednesdays in August, our next issue will bear date Sept. 6.

THE Editor and wife had the pleasure of attending the Ohio State Conference held last week at Cleveland. Our trip was made pleasant through the courtesy of the Pittsburgh, Fort Wayne & Chicago Railway Co. We will not attempt to describe the several meetings, as the Secretary will supply his report in due time. We found many with whom we had met in other years, and many new ones as well. It was good and pleasant to meet these brethren, and we came away encouraged and strengthened by our visit with them. They are earnest and zealous for the truth, and the several papers read by young and old, show that they are students of the Word. Brother and Sister Neill were again chosen State Evangelists. Pledges for the coming year's work show a gain over last. We left the home of Brother and Sister Goss, with whom we had been housed, on Monday morning, feeling that we had been with brethren who are striving to walk in the path the Lord would have them go, and we bid each God speed.

Communicated.

Heremias (or "Iremiah").

CHAPTER I.

1. The oracular-Word of God that occurred unto Hieremias, the son of Chelkias of the priests, unto him who dwelt in Anathooth in a land of Benjameln,

2. When a Word of God occurred unto him in the days of Joosias, son of Amoos, king of Jouda, in the thirteenth of his royalty.

3. And it continued to occur in the days of Jooakeim, son of Joosias, king of Jouda, until the eleventh year of Zedekias, son of Joosias, king of Jouda until the [redacted] saleem in the fifth month;

4. And a word of the Lord occurred to him, as follows,

5. Before I moulded thee in a belly, I knew thee well, and before thou didst come forth from a womb I sanctified thee, a prophet unto nations I disposed theo.

6. And I said, Hoon (thou Being) thou Despotes (sole Lord) O Lord, Lo, I do not know well how to talk because I am too young (had not reached the age of eldership meant).

7. And the Lord said unto me, Do not say, I am too young, because unto all those whom I may have sent thee wilt thou go thy way, and according to all that I may have enjoined on thee wilt thou talk.

8. Fear not before their face, because with thee am I to deliver thee, saith the Lord.

9. And the Lord reached forth his hand unto me and touched my mouth, and the Lord said unto me, Lo, I have given my words into thy mouth.

10. Lo, I have established thee today over nations and kingdoms to uproot and to dig down and build up and plant down.

11. And a Word of the Lord occurred unto me. Le saying; What dost thou see? And I said, a wand of nut-wood (the prophet's baton or sceptre of authority).

12. And the Lord said unto me, Thou hast seen well; because I have awakened over my words to authorize (casual doing meant) them,

13. And a Word of the Lord occurred unto me a second time, he saying, What dost thou see? And I said a caldron with a fire burning under it, and with its face away from the face of the north.

14. And the Lord said unto me, From the face of the north will have flamed out all the calamities upon all those who inhabit the land (the chosen land meant).

15. Because, lo, I am going to call together all the kingdoms of the earth from the north, saith the Lord, and they will come and place each one his throne before the front doors of the gateways of Hierousaleem and before all the walls round about her and before all the cities of Jouda.

16. And I am going to talk to them with judicial-procedure about all their evil doing, how they have already forsaken me, and sacrificed to alien gods and worshiped the works of their hands.

17. And do thou gird up thy loins and arise and speak all the words which I have commanded thee. Be not afraid of their face nor be awe-struck in their presence, because I am with thee to deliver thee, saith the Lord.

18. Lo, I have placed thee today like a walled city and a copper wall as it were, a walled one for all the kings of Jouda and his rulers and the laity of the land? And they will war with thee and they shall not be able against thee, for the reason that I am with thee to deliver thee saith the Lord said.

COMMENT.

This book of Hieremias, one of the most remarkably significant and oracular of all the prophetic books of the Old Covenant shows more internal evidence of garbling and tinkering than perhaps any other of the usually accepted canonical series. Not only the numbering of the chapters themselves has been changed but portions of chapters and single verses have been shifted from one chapter to another, so deranging and obscuring the historical sequence of events as well as perverting the true sense of the prophetic statement in very many instances. The prophet's name Hieremias made up as it is of the roots of three Semitic verbs is significant of his divinely appointed official character and work; the first meaning "to go"—the second "to lay waste"—the third "to heal"—and freely translated would embody God's command-ment to the prophet as elaborated in the first chapter. "Go to Lay Waste and to Heal," in short the prophet's name is as usual the key to open up the hidden significance of the whole book. Therefore gentle reader please keep this in mind as we proceed with this key to open up many a dark passage of this prophecy.

CHAS. GARDNER.

Three Gospel Pillars.

The following Bible readings show the prominence given in the Scriptures to these three facts concerning our Lord Jesus.

First. His sacrifice, culminating in the death on the cross for our sins.

Second. His resurrection and present work of intercession.

Third. His second coming with its [redacted] for his saints.

I. Three Appearings. Heb. ixix. 24-28, 1. "He hath appeared to put away sin by the sacrifice of himself." 2. "Now to appear in the presence of God for us." 3. "He shall appear the second time without a sin-offering unto salvation. Here is the sacrifice, the intercession, the second coming.

II. Three salvations. 1 Eph. i. 7, "In whom we have redemption through his blood—the forgiveness of salvation." 2 Heb. vii. 25, "He is able to save to the uttermost—seeing he ever liveth to make intercession for them." 3. Matt. x. 22, "He that endureth to the end shall be saved." Here is a past, a present and a future salvation; the past, related to the death of Christ, the present to his intercession, the future to his second coming.

III. Three Shepherds. 1. Jno. x. 11, "The good Shepherd giveth his life for the sheep." Here is the cross. 2. Heb. xiii. 20, "That great Shepherd of the sheep"—our present Leader. 3. 1 Peter v. 4, "When the chief Shepherd shall appear ye shall receive a crown of life."

IV. Three Deliverances. 2 Cor. i. 9-10, 1. "Who delivered us"—at the cross from the penalty of sin. 2. "And doth deliver us"—from the power of sin by his resurrection life as our Intercessor. 3. "He will deliver us"—from the presence of sin when he returns.

V. The cross, the crook and the crown. 1. Psa. xxii. This is the one plain Old Testament prophecy of the cross. It is the broken utterances of the dying Savior. 2. Psa. xxiii. Here is the Shepherd leading his "little flock" "through the valley of the shadow" with his crook—our risen Savior. 3. Psa. 24. This is a prophecy of Jerusalem opening its gates to welcome our coming Savior. Here he is no longer the suffering Messiah of the past, nor the gentle Prince of Peace of the present, but the future "Lord of hosts" and "King of glory."

VI. The Lord's table rests upon these three pillars. 1. It points back to the cross—the broken body and the shed blood." 2. It points up to the Bread of Heaven—our daily sustenance. 3. It points forward "till he come."

VII. Baptism presents the death, burial and resurrection and return [illegible] Rom. vi. 3-5. 1. We "were baptized into his death." 2. "We should walk in newness of (resurrection) life." 3. "We shall be in the likeness of his resurrection" at his coming.

VIII. Three gospel facts. 1 Cor. xv. 1. "Christ died for our sins." Verse 3. 2. "He rose again the third day." Verse 4. 3. He is coming again to raise them "that are Christ's" verse 23, to "change" the living saints. Verses 51-52, to "reign till he hath put all enemies under his feet" verse 25, to raise the general dead, verse 22-24, to destroy death, verse 26. This great chapter puts the second coming of Jesus in the list of these three fundamental facts. They constitute "the doctrine of Christ." Observe how baptism is "that form of doctrine." Rom. vi. 17. See VII.

IX. Work, labor and patience. 1 Thes. i. 3. 1 "Work of faith." 2. "Labor of love." 3. "Patience of hope." The relationship of this trinity to the three gospel pillars may be seen when combined with the following trinity.

X. Turning, serving and waiting. 1 Thes. i. 9-10. "Ye turned to God from idols." 2. "To serve the living and true God" and 3 "To wait for his Son from heaven. Combining IX. and X. we have 1. "Your work of faith"—"ye turned to God from idols." 2 Your "labor of love"—"to serve the living and true God." 3. Your "patience of hope"—"to wait for his Son from heaven." A crucified Savior is the foundation for a "work of faith" and the reason for turning "to God from idols." A resurrected Mediator makes possible the "labor of love"—serving "the living and true God" for the coming King we have the "patience of hope."

IX. Three Graces. 1 Cor. xiii. 1, Faith looks forward to the cross. 2. Hope looks forward to the Lover's return for his betrothed. 3. Love looks up to the risen Savior and from him receives strength for service in the "little while" between the cross and the second coming.

XII. Salvation, Sonship and similitude. 1 Jno. iii. 1-3, 1. "He was manifested to take away our sins—at the cross. 2. "Now are we the sons of God." "Behold what manner of love." This is our present relationship "in Christ" our risen Savior. 3. "When he shall appear we shall be like him."

XIII. Loving, living and looking. Titus ii. 11-13. 1. "The grace of God that bringeth salvation hath appeared." "God so loved," Here is the love of the cross. 2. "We should live soberly, righteously, and godly in this present world—between the cross and the coming, under the ministry of our risen Intercessor. 3. "Looking—our Savior Jesus Christ."

XIV. Three looks. 1. Isa. xlv. 22, "Look unto me and be ye saved, all the ends of the earth." "There is life for a look at the crucified One." 2 Heb. vi. 12, 2. "Looking unto Jesus" -at the right hand of the throne of God." 3. 2 Pet. iii. 12, 13, "Looking for—the day of God."

XV. Three conversations. 1. Luke ix. 30-31, "Two men—spake of his decease." 2. Luke xxiv. 4-7, "Two men said, "He is not here; he is risen." 3. Acts i. 10, "Two men—said—"This same Jesus shall come again." These two men spake first of his death, the next time of his resurrection and the next time of his return.

XVI. Three links. Rom. v. 1-3, 1, "Justified by faith"—"by his blood." —"by his blood." Verse 9. Here is the cross. 2. We have peace and access"—through our Lord Jesus Christ. 3. We "rejoice in hope of the glory of God"—to be revealed at the coming of Christ. Justification is linked to the crucified Savior; access to the ascended Savior, and hope to the coming Savior.

XVII. Three Hooks. Rom. v. 8-11, 1, "Christ died for us." 2. "We joy in God"—our present joyful experience through Christ our Mediator. 3. "We shall be saved by his life"—at his coming.

XVIII. Three Sabbath sermons. Acts xvii. 1-9. 1. "Christ must have suffered." 2 and have risen from the dead." 3. "There is another King—Jesus."

XIX. Three names. Rev. i. 5. 1. "The Faithful Witness—from his baptism to the cross. 2. "The First begotten from the dead." 3. "The Prince of the kings of the earth"—his future office.

XX. Three Tenses. Rev. i. 8, "The Lord"—1. "Which is"—our risen Redeemer. 2. "Which was" crucified for us. 3. "Which is to come," or Heb. xiii. 8 "Jesus Christ the same, 1 yesterday, 2 today, and 3 for the ages."

XXI. Three offices. 1 as Prophet, Jesus brought God's completed and final message—"He was the Word." Jno. i. 1-3. 2. As Priest, he now intercedes for us—sympathetic, merciful and faithful. Heb. ii. 17; iii. 1-2; iv. 14-16. 3. As King of kings and Lord of lords." Rev. xix. 16, he will "break them with a rod of iron" and "dash them in pieces like a potter's vessel." Psa. ii. 59.

The enemies of the gospel assail these three facts. The death of Christ for *our sins* is opposed as unreasonable, cruel, smacking of the shambles. The resurrection is assailed by infidels and cold-blooded critics as not in harmony with evolution. The second coming of Jesus is figured away by so-called "spiritualizing" plain texts, because an unprepared church is not looking for nor desiring his return.

E. R. BLACK.

Selections.

Good Breeding.

There would be fewer broken friendships, fewer unhappy unions and family quarrels, were it not so much the custom among intimate friends and relations to neglect the small courtesies of life, to show less and less mutual deference as they grow more and more familiar. It is the foundation of misery in marriage, and many a serious and life-long estrangement has begun, not from want of affection so much as from lack of that delicate and instructive appreciation of the feelings of others, which makes a person shrink from saying unpleasant things and finding fault unless absolutely obliged; and in any case avoid wounding the offender's sense of dignity or stirring up within him feelings of opposition and animosity, for although many persons profess to be above taking offense at honest censure, and even seem to court criticism, yet it must be very carefully administered not to be unpalatable. Very kind and generous actions are often so uncouthly performed as to give the recipient more pain than pleasure, while a reproof or denial may be so sweetened by courtesy as almost to do away with any sense of mortification or disappointment. True good breeding is always inclined to form a favorable judgment, and to give others credit of being actuated by worthy motives; it does not wish or seem to know more about people than they themselves desire should be known, but it is always prepared, when necessary, to take an interest in the affairs of others, while self is not suffered to obtrude unduly. A show of respect never fails to beget respect. The stronger an individual, the more impressive is his gentleness, the wiser he is, the more gratifying and complimentary his deference; and in a world where there is so much unavoidable discomfort and unhappiness, it is surely every one's duty to cultivate those gracious manners under whose magic influence the restless and dissatisfied grow more content with their surroundings, by which the diffident are encouraged, the invalid is aroused and interested, the young are inspired with self-respect, the old are kept bright and hopeful; which, in short, beam sunshine everywhere, and increase a thousand fold the aggregate of human happiness.

A Good Man.

"He was a good man, and full of the Holy Ghost and of faith." Acts xi. 24.

A good man, then, is a man who draws his goodness from God, the source of all goodness. He himself is a type of all perfection, the home of all things fair. Whatsoever things are lovely, and whatsoever things are venerable—all that we call virtue, all to which hearts and consciences ascribe praise—dwell in God as their native home. In the abyss of his being the streams of goodness, which part into many heads to fertilize the wilderness and sweeten the salt marshes of human nature, rest undivided. He is the reality of which all our conceptions of goodness are but the fragmentary representations, the substance of which they are but shadows. Not only so, but as all life is an effluence from him with whom is the fountain of life, and as it is his light in which we see light, so all the goodness which is in men is from above, and cometh from the Father of Light. All light and heat are from the sun, and all goodness is of God. All virtues are radiations from him. "They are but broken lights of thee." He alone is good of himself and by himself, Drawing his being from none, he owes his character to none, to no outward helps or occasions his actions, to no importation his beauty. Receiving from none he gives to all, and every deed of fair goodness that man has ever done, at the last analysis, has been to the doer no less than to the beholders or the hearers, the gift of God.—*A. McClaren.*

Communion with God.

"In him we live, and move, and have our being." Acts xvii. 28.

God's presence amid and throughout creation is immediate and is constant; and not a presence of thought merely, or of organizing plans, or of secondary forces operating for him, but of his own personal and infinite mind. He is near, he is with every one whom he has made; and while no sense takes cognizance of his glory, and no human spirit is bowed beneath its august burden, the soul that thinks of him, and affectionally aspires to meet him, becomes often intimately aware of his presence. That presence is constant too, as well as immediate; so that at no time in all our life, and amid no scenes, are we in the least removed from God. On sea or land, at the tropics or at the poles, the personal energizing mind of the Most High, ubiquitous and supreme, and everywhere present, includes us continually, and even, in the mystic prerogative of divinity, without invading our equal personality, pervades and sustains us. The loneliest scene is populace with his presence. The commonest habitation hath in it this grandest of all sublimities. The pillar of stone becomes a temple, the crag of granite seems a part of the chrysolite walls of heaven when the eyes of those who stand before them are anointed to see this indwelling presence, wherewith the desert and the peak are both consecrated!

We may then have communion and intercourse with this mind, of him who built and governs the world. We may directly confer with him, and be conscious of his sympathy. Prepared for it by righteousness, we may with clear vision behold his face; and when we wake, and when we sleep, be still with him.—*R. S. Storrs.*

Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

The Glory of the Church.

The glory of the Church is at the coming of the Bridegroom in glory. It is at "the manifestation of the sons of God." "It doth not yet appear;" it is hidden now, as is the flower in the seed; but the seed is the earnest of the flower; first the blade, then the ear, after that the full corn in the ear. Now and all along we see a process of development, involving as preliminary the believer's discipline of joy and sorrow, suffering and trial in a state of imperfection unto the fulfilment of the promises as the reward of cheerful service, of patient waiting and hopeful endurance "at the resurrection of the just." Now it is the cross, then the "crown, which the Lord, the righteous Judge, shall give in that day unto all those who love his appearing." 2 Tim. iv. 6 8, in that day not of death but of rapture and of life "when he who is our life shall appear" in glory. Brethren, we look for life, not for death. The blessed hope of glory carries us beyond an intermediate state of twilight to the resurrection morning, when the Sun rises and the mist fades away. It is possible to raise death. "Behold;" says the great apostle to the Gentiles, who believed with all his soul in the second coming of his Lord and the resurrection of the dead, "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." Again; "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Then the marriage of the Church is come, and she is "arrayed in fine linen, clean and white." Then is she presented to her Lord "a glorious Church, not having spot or wrinkle, or any such thing;" a holy and perfect Church, "fair as the moon, clear as the sun, and terrible as an army with banners."—*W. R. Joyslin.*

Prayer as a Tonic.

You have hoped that, as an answer to your prayer for strength, strength would be given, and this was a just and right hope; but, oh! so much more than this is your portion; to know what prayer itself is the spiritual tonic, and that the very continuance in the earnest communion with God is the thing that will enrich your life, renew your energy, and lift you up to a vantage ground in respect to your temptations, by toning up the very spirit and temper of your mind. So that your struggle is no more the base, half-yielding struggle it was, but a sublime conquest, accomplished through the power of this Divine Presence in which you are abiding. We have spoken of friendship; it is a noble illustration. You have been very weak in spirit, very impoverished, and making miserable work with life. This friend came suddenly in upon you, perhaps for a few moments only, but bright, earnest, pure—radiating a life power that changed you, that warmed you, purified you, toned you, that lifted you to victory. This is like prayer in its fullest sense. You are praying, indeed most earnestly for a special thing; but now you have learned that the special thing is not the only blessing. There is one much nearer, even the act of praying for it. Prayer is not crying out to a distant God; but holy continuance in the presence of the Divine Friend. Prayer is drinking from the fountain of strength, eating of the manna of life.

What you need, what I need is far more of this kind of prayer. In prayer we close our eyes through involuntary reverence, that we may not be distracted by surrounding objects; but often we have closed also the eyes of the soul, and asked blindly, as if the thing we asked were the only blessing, and the act nothing—nothing but the means. But when we pray aright the soul's eyes are open, and fastened on the face of God, and our hands are folded in his, and prayer is companionship.—*Charles Cuthbert Hall.*

Just Three Things.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"First I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind.

"Second. I had a mother. I saw her go down into a dark valley where I am going, and she leaned upon an unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that 'was not a dream.

"Third. I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

He that lives out the Golden Rule is a safe man to follow.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

We dislike to say it, but this fund needs replenishing.—ED.

Poetry.

Will he Give his Beloved Sleep?

When the feet are worn and weary,
When the eyes grow dim with tears,
When the days are long and dreary,
With the monotone of years;
When the fainting footsteps falter
In the marshes dark and deep,
With the griefs no time can alter,
Will he give his loved ones sleep?

When our happiness has vanished,
And the heart is worn and old,
Feeding on the husks is furnished
With a hungering untold;
And the way is dark and lonely
I'p the rugged mountain steep,
Faith asks the assurance only
That he gives his loved ones sleep.

Will he lead them by still waters,
to the pastures fair and bright
Earth's poor heartsick sons and daughters,
Out from darkness into light?
Oh! I long to know the secrets
The eternal silence keep,
Will we lose our burden some day?
Will he give his children sleep?

Till there come a day of resting,
When the pain and toil are done,
Done the penance and the fasting,
And the final words are on?
Will the heart long a-breaking
And the eyes forget to weep?
Then will be no weary morrows,
If he give his loved ones sleep.

—Mrs. D. T. Smith.

Selected.

The Disciple that Jesus Loved.

There is a certain sadness connected with the attachment of two friends who have become so much to each other, that they divide the world into only two parts, "one where the loved object is, and one where it is not." It is too intense for this life; changes and separation will weaken it, or death disrupt it. But there is something sadder in the attachment of Christ and John. The deep devotion, the pure and generous heart, the tender sympathy, the trusting, loving nature of the latter, had so won upon the Savior, that every look he cast upon him was a caress, and every word he spoke, took the gentle tone of a mother addressing her child. He knew how his disciple loved him, and knew too how much he must suffer in the sufferings that awaited him. John, absorbed by his attachment, his countenance by turns made tearful and joyous at the kind words and glorious truths that fell from his Master's lips, seemed never to dream of approaching evil, of possible separation. Jesus, on the other hand, as he with his sorrowful face looked down upon him leaning contentedly on his breast, thought of the future. With his human heart beating warmly for the true, devoted friend on his bosom, he could not but sigh, knowing, as he did, the trials and sufferings his tender nature must yet pass through to prove its love for him. As, in imagination, I behold the two in each other's embrace, I seem to see tears on the cheeks of Jesus, at the same time that his hand bestows a caress. The implicit confidence and trust of his follower appealed to every noble quality of the heart, and he must in those moments have looked upon John, as a mother upon the smiles of her infant, when she knows that in a few hours the executioner's axe will leave it an orphan in the world. The dark hints he ever and anon threw out, filled John with wonder, rather than anxiety, and he loved on indifferent to his own fate. The other disciples respected this attachment, and far from being jealous, seemed affected by it. When Christ uttered those sad words, "One of you shall betray me," they dared not ask him who it was, but requested John, who they knew would not be rebuked, to do it for them. He, looking up from that pillow he could not surrender to any other head, said, "Lord, who is it?" and the Savior told him. The youngest of all, a mere youth when he began to follow Christ, he was yet most beloved of all.

John must have passed through strange states of mind, as the wondrous character of the being he loved so intimately and treated so familiarly, became revealed to him in his miracles and by his high claims. Christ seems always to choose him for a companion when about to accomplish any great event. John heard his predictions respecting Jerusalem and the Jewish nation; stood by when he took the dead daughter of Jairus, and bade her arise amid her astonished friends; was one of the three who ascended the Mount of Transfiguration, and saw the face and form he had so often caressed assume the likeness and splendor of God; was in the garden on that night of fearful agony, and gazed on that pallid face streaked with blood, which had so kindly smiled on him; and, last of all, beheld him ascend into heaven, triumphant over death and the grave.

But there is one event which gives John peculiar claims to being "that disciple whom Jesus loved." Christ had endured the agony in the garden; his sacred face had been spit upon; his cheek shamefully struck; the farce and insult of a trial endured; he had fainted under the cross as he struggled with it up the steep hill-side; and with his frame strung to the point of extremest sensibility, had been laid on the rough beams, and the bolts rudely crushed through his shrinking hands and feet, and thus suspended on high. Around him was the railing crowd, behind him a scoffing thief. All his friends had forsaken him and fled; and alone, all alone, he was left to wrestle with his doom. No, not quite alone, for nearer the cross than the taunting rabble stood his mother. It was her child, bleeding and dying there before her eyes, and what were the scoffs and violence of those around her! ay, what was death itself compared to the throes of maternal anguish that shook her bosom! There stood John, rivaling even the mother in love. He forgot he had a life to loose; he did not hear the taunts that were rained upon him, nor see the fingers of scorn that were pointed at his tears; he saw only his dying friend and Lord; beheld but the bosom on which he had so often rested his head, heaving and swelling as though the heart would burst its confinement, and the brow on which peace ever sat like a white winged dove, contracted with agony unutterable. True to the last, pale as the suffering one before him, he stood and wept in speechless sorrow. Christ, in the midst of his torture, and in the midst of the stupendous scheme he was finishing at such a fearful price, cut off from earth, and just as heaven too was about to abandon him, and the power of his Father was darkening over his spirit, was struck with his matchless love. The last, the wildest wave that ever broke over the soul of the Savior, was gathering for its flow, yet even then he gazed lovingly on those two faithful hearts, and his calm though failing voice reached their ears, and he said to his mother, "Behold thy Son," and to John, "Behold thy mother." True-hearted disciple, faithful friend, take my place beside my mother; to thy love, so great for me, I can safely commit her. Oh! what a proof of confidence and attachment was that! So high an honor was never before paid human love. Oh! what an inheritance was that the Son of God gave him, his mother, and his affectionate confidence in the last hour of his suffering, and while standing on the portals of the eternal kingdom. No wonder that John, after that, took her to his own home, soothed her sorrows, nursed her declining years, and at last gently and sorrowfully laid her in her grave.

Years passed by, and changes and persecution came, but no change in the affection for his Master. Living in his life, he now lived to make known his death and resurrection. Love seemed to supply the place of native energy, and he passed into Asia, preaching the gospel, and planting churches until at length the hand of the persecution reached him also, and he was banished to a lonely island in the Ægean Sea.

How long he remained there we know not; silence and uncertainty rest on his history. Alone he trod the desolate beach, cheered by no voice, solaced by no companionship. He whose happiness had consisted in laying his head on the bosom of his friend and Lord, was left without a friend. The monotonous dash of waves at his feet, the broad and boundless deep stretching away before him, the cry of the sea bird and the roar of the storm, these were the only sights and sounds left to the lonely exile. Day after day, and week after week, the same unvarying routine. The solitary walk on the shore, and still more solitary rest under an overhanging rock, filled up the measure of his employments. Ah, how sweet then was the remembrance of his long and affectionate interview with Christ—how full of solace the words he had spoken, so sweet that the desert seemed peopled with angels, and the hoarse murmur of the sea sounded like an anthem of praise to God. As he stood and saw the sun go down on the deep, he remembered that just so it flashed over the Sea of Tiberias, when Jesus fed the five thousand. As he looked up to the silent firmament, gorgeous with stars, he remembered the strange night he passed with Jesus on Mount Tabor, looking on the same heavens; and when he pillowed his lonely head upon the sand, he thought, with throbbing heart, of him "who had not where to lay his head."

How long he lived thus in holy contemplation, to prepare him for the wondrous revelations about to be made, we know not; but one Sabbath morning, as he was walking the wild desert island, filled with thoughts of the world to come, he heard a voice repeating in trumpet tones behind him, "I am Alpha and Omega, the first and the last." Turning to meet the voice, he saw a form dread enough to appal the stoutest man. A mantle wrapped it from the neck to the feet; the head and hair were white as wool, the eyes burned like fire, the feet shone like brass in a furnace; in his uplifted hand stars were blazing; his countenance was like the sun shining in its strength, and his voice like the sound of many waters. No wonder the overwhelmed exile fell on his face as a dead man, before his fearful form and aspect, and dared not lift his eyes again from the earth, till the same terrible voice bade him arise. Of the wondrous visions that were then revealed to him, who can speak? The gates of hell and heaven were flung open to his view. He saw the smoke that curtained the bottomless pit, and the city whose only light is the presence of the Lamb; but the speechless agony, the terrific conflicts, the appalling sights, together with the splendors of the heaven of heavens, the throne and the white-vested elders, dazzling glory of the crystal sea and rivers of paradise, the music of the harpers, the thrilling power of that loud hallelujah, "Worthy is the Lamb that was slain," as it rolled from ten thousand tongues full on the throne of God and the Lamb, who can describe? That desolate island around John, was greater than Mount Carmel of old, when horses and chariots of fire encircled the prophet. God was there! unveiling himself, this world, and eternity, to a mortal!

This strange interview, with its long train of mysterious and fearful visions, was at last ended; as was also the exile of John, and he smiled once more in the midst of his friends. But the scenes he had passed through did not change his nature; he was the same gentle, loving being as ever. Overflowing with kindness and sympathy, all things else seemed worthless in comparison.

And when the lamp of life burned dimly, and his trembling voice could hardly articulate, he still spoke of love. It is said he lived to be eighty years of age, and then, too feeble to walk, was carried into church on men's shoulders, and, though scarcely able to speak, would faintly murmur, "Brethren, love one another." Affection was his life, and it seemed to him that the world could be governed by love.—*J. T. Headley.*

Absent from the Body.

In pursuing the regular course of our inquiries, we proceed naturally from the consideration of the resurrection to that of final judgment which immediately follows. Of the many places in Scripture which relate to that event, there is one in the fifth chapter of the Apostle Paul's second Epistle to the Corinthians, to which I particularly wish to call your attention; because in studying the passage as a whole, you will perceive the importance of the rule I have so often insisted on; that of not interpreting single texts by themselves, but judging of them partly by the general drift and tenor of the whole discourse (examining what goes before and what follows), and partly from a comparison of one passage with another, so as to reconcile each part of Scripture with the rest.

Take, for example, the words of the tenth verse (which are most frequently quoted), by themselves, and they will not only afford no indication of any such doctrine as bodily resurrection, but would seem the rather to imply the contrary; "We must all appear before the judgment seat of Christ, that every one may receive the things done in the body;" here our present state in the world is spoken of as "in the body;" and there is nothing in the passage to lead us to suppose that we shall have bodies when we appear before Christ's judgment-seat; the two conditions—that of being "in the body," and that in which we shall "appear before the judgment seat of Christ"—seem opposed and contrasted to one another. And if you look at some of the preceding verses, they would seem rather to imply of themselves, that the apostle is speaking of a separate state, without a body: "knowing," says he, "that whilst we are at home in the body we are absent from the Lord; (we are willing rather to be absent from the body and present with the Lord; wherefore we labor that, whether present or absent, we may be accepted of him;" and then follow the words, "We must all appear before the judgment seat of Christ, to give an account of the things done in the body."

This passage would, I say, of itself, seem to relate to the condition of the soul separate from the body; and indeed some commentators have referred to it as regarding the separate state. But they should have remembered that the apostle is most evidently alluding to the state, whatever it is in which we are to appear before Christ's judgment seat; so that if we are then to have bodies, he cannot be supposed, without a very forced and harsh interpretation, to be speaking of a separate state, in the words immediately preceding.

And if you look a little further back, Paul himself furnishes a ready interpretation of his own expression here: "We know," says he, "that if this our earthly house of this tabernacle were dissolved, we have a building of God—a house not made with hands—eternal, in the heavens." That is, when the bodies in which we now dwell are destroyed (which he can call tents or tabernacles, to indicate that they are not our lasting and final habitation; a tent being only a temporary residence, which after a time is taken down and removed), we have another dwelling place provided for us—a permanent habitation (which may therefore more properly be styled a "house"), namely, immortal bodies, in which we shall be clothed at the resurrection.

And shortly after this he adds, "We that are in this tabernacle, do groan, being burdened" (laboring, that is, under the infirmities, temptations, and imperfections to which our earthly bodies are subjected); not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Then, having spoken of the burden of the corruptible body which we now inhabit, he adds this caution, on purpose, as it seems, to guard against the supposition that the deliverance he looks for from this burden, is a separate state of the soul; what we desire, he says, is, "not to be unclothed" (namely, as in a separate state), but the hope we cherish is, he says, "to be clothed upon," that is, to have an addition to what we now possess, by being placed in a far superior habitation—by having "our vile" bodies made like unto Christ's glorious body." And these our glorified bodies are to be of so refined and purified a nature in comparison of what we now have, as to be called by him in another epistle "spiritual bodies," for "flesh and blood" says he (that is, such gross materials as our present flesh and blood), "can not inherit the kingdom of God."

And when you observe that, in that very passage where he says that flesh and blood can not inherit the kingdom of God," he is distinctly teaching that Christians shall, never, theless, in that kingdom of heaven, have bodies (though very different from what they have now), you may easily perceive how he comes in this place also to speak of being absent from the body and present with the Lord," when he is speaking not of a separate state, but of absence from such a body, of gross flesh and blood, as we now dwell in. The body in which he speaks of the Christian as being "at home," whilst he is "absent from the Lord," is evidently that "earthly tabernacle" which he has just before spoken of as a burden (of which he holds out the encouraging hope) is, not being "unclothed"—not a separate state—but the condition of being "clothed upon;" namely, with our spiritual and eternal body.—*Archbishop Whately's "Future State."*

We who walk here, sometimes in shadow, trial and hardship, must not for a day forget the land toward which we journey. Paradise we may well call it, perfect in its conditions, beautiful to the eye, a country of unsullied gladness and peace. There are spots in this fair world so exquisite in their beauty one would almost linger, but none compared with the country where our Lord is fitting up mansions for his children. Men may rob us here of houses and lands, but of that inheritance, not all the kingdoms of the world can deprive us. Through the windows of Scripture, faith gets many a glimpse of that home, that thrills the heart with unspeakable joy and gladness.

It is better to be a poor Christian than a rich sinner.

To the Sisters in Indiana and Elsewhere.

Dear Sisters:

You will see by referring to the Program of the Indiana Conference, that I have been requested to take charge of the "Sister's Hour." Now I would just love to hear from every Sister in the state. Some kind of an exhortation, greeting, comment on favorite passage of Scripture, your hope, suggestions as to special work that we might do, needs in your own home church, etc. I have asked for some special papers on "The Sermon on the Mount," but that does not mean that other subjects are excluded. There are many Sisters now living in other states who have formerly lived in Indiana. Let us hear from you. We will be so glad to hear that you are still trying to serve the Lord, and anxiously waiting for him. To Sisters outside the State, I say:—Dont you think we had better get acquainted? I do. Let us hear from you. We are commanded to exhort each other, and so much the more as we see the day approaching. Send all communications to me, at Plymouth, Ind.

Your Sister, hoping that this service will be acceptable to our Heavenly Father, and an up-lift to each one of us.

Mrs. Eva L. Underwood.

Pardon.

"He will abundantly pardon." Isa. lv. 7.

Pardon implies the removal of guilt. It differs from acquittal. The latter term is applied where guilt is charged but not established. The innocent man, when found to be innocent, is acquitted. He is not pardoned, but justified as an innocent man. But the sinner is not innocent. The dreadful fact of his guilt is established, and cannot be ignored. If he be delivered from guilt it must be by cancellation—by blotting out the record of the guilt—a work which God only can perform. Hence pardon is not an act of acquittal, but the reversal or revocation of the condemnatory sentence of the law. This act takes away the guilt of sin by expiation, and removes its legal results, including the penalty, so that the sinner escapes from punishment as effectually as by acquittal. The sacrifice of Christ expiates the guilt provisionally, and faith in Christ makes the expiation actual, and delivers from condemnation. The relation of the atonement to pardon is one of the great questions in theology. God has determined that relation in infinite wisdom, and has been graciously pleased to reveal to us the fact and result, without gratifying our curiosity by telling us all we would like to know the reason and processes involved. It pertains to our probation to accept gratefully the revelation as made, to rejoice in the assurance of pardon through the sacrificial blood, and await the disclosures of eternity for the solution of the mysteries which now surround the subject.—*Merrill.*

If you say, "I am hedged about, I can do nothing, and would help, but cannot," your very longing is help. It is never true that we are not helpers; where the fervent heart is, there is the servant of God, and unto him comes ever, with the work, the reward.—*Robert Collyer.*

Low Fares West and Southwest. Special Home Seekers Excursions via Pennsylvania Lines.

Anyone contemplating a trip West may take advantage of the reduced fares for the special Home-Seeker's excursions via Pennsylvania Lines to points in Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, the Dakotas, Oregon, Washington, Texas and other sections in the West and in all the States of the South.

Stop-over privileges permit travelers to investigate business openings. These tickets will be on sale certain dates during the summer. Detailed information as to fares, through time, etc., will be freely furnished upon application to Local Ticket Agent of Pennsylvania Lines.—Dec. 15.

Excursion Fares to Kansas City.

August 27th and 28th, excursion tickets to Kansas City, account Convention, National Firemen's Association, will be sold from all ticket stations on the Pennsylvania Lines. For full particulars regarding fares, return limit, etc. apply to Local Ticket Agent of those lines.—Aug 28

Logansport, Ind., Aug. 27, 1905, Chautauqua Assembly, Hon. W. J. Bryan, Special Train leave Plymouth 9:15 A. M. returning leaves Logansport 5:00 P. M. same date—One fare for round trip.

Announcement.

The Quarterly Conference of the churches of God in Michigan will be held with the Church of God at Brady, Kalamazoo Co., on Friday evening, Sept. 29th, 30th and Oct. 1, 1905.

Bro. and Sister Harper and others of Brady—desire to have as many as possible come and attend the Conferences. All of like precious faith are cordially invited to attend, and if there are any from other States who could attend. The brethren would be glad to welcome them. Friends coming from the north, reach Vicksburg via the G. R. and I. R. R. which leaves Grand Rapids at 12:00 noon and 1:50 P. M. all trains will be met Friday at Vicksburg. Those coming from Hastings will take the G. R. and I. at Kalamazoo. Bro. A. H. Zilmer of Plymouth, Indiana, has promised to be with us, also Elder B. W. and M. A. Woodward of Dutton, Michigan.

Though few in number at this place, we hope and feel assured that we will have the hearty co-operation of all interested and look forward to an interesting and profitable meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. Come and enjoy the spiritual blessings, and return to your home strengthened and built up.

I. D. Decker, Pres.
Emma Jackman, Sec'y

Reduced Fares to Rome City via Pennsylvania Lines.

August 9th to 30th, inclusive, excursion tickets to Rome City, account Church of God Interstate Assembly and Universalists' Interstate Assembly, will be sold via the Pennsylvania Lines from ticket stations in the States of Ohio and Indiana. For particulars apply to Local Ticket Agents of those lines.—Aug. 30.

Excursion Fares to Philadelphia.

September 15th, 16th and 17th, excursion tickets to Philadelphia, account Meeting, Odd Fellows, Patriarch's Militant and Sovereign Grand Lodge, will be sold from all ticket stations on the Pennsylvania Lines. For full particulars regarding fares, time of trains, return limit, etc., apply to Local Ticket Agent of those lines.—Sep 17

Low Fares to G. A. R. Encampment at Denver via Pennsylvania Lines.

August 29th to September 8d, inclusive, excursion tickets to Denver, Colorado, account National Encampment Grand Army of the Republic, will be sold from all ticket stations on Pennsylvania Lines. For full information regarding fares, time of trains, etc., apply to Local Ticket Agent of those lines.—Sep 3

$21 75 to Colorado and Return from Plymouth, Ind., over Pennsylvania Lines.

G. A. R. excursion tickets will be sold at the above fare. Their sale will begin August 20th and continue daily until September 3d. Tickets may be obtained to Denver, where the National Encampment of the Grand Army of the Republic will be held September 4th to 7th, and to Colorado Springs or Pueblo. The fare is an unusually low one, and the occasion presents an exceptional opportunity for a sight-seeing trip to Colorado and the West. Full particulars may be ascertained by consulting J. E. Hanes, Ticket Agent, Plymouth, Ind.—Sep 3

Industrial Locations.

The Chicago and North-Western Railway Company will promptly furnish reliable information regarding the many suitable points on its lines for manufacturing establishments. Thriving cities, abundant material and fine market facilities. Parties seeking locations for new industries should apply for particulars. Address Industrial Dept., C. and N. W. Ry., 215 Jackson Boulv., Chicago.—Aug. 2-16—Sep. 6-20;

The Pacific Northwest.

A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & North-western R'y, which will be sent to any address on receipt of 4 cents in stamps.

The Lewis and Clark Exposition with the very low excursion rates and personally conducted tours in connection therewith over the North-Western Line from Chicago and the east have created an interest in this subject never before equalled. For full particulars address A. H. Waggoner, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Sept. 15

The Annual Mid-Summer Conference will be held at Severance, Kan., September 2nd to 10th inclusive.

A boarding tent will be on the ground and living tents for all who will notify Bro. J. P. Bitner at Severance, Kansas, by August 22nd, of their intention to attend.

Brethren come to this meeting, we need your presence and it will do you good to come. Bring your blankets and pillows and come with your Bible and spend a week in study with the brethren.

Brothers, Crowe, Pearson, Chadwell and other speakers are expected to be in attendance.

The program for the Evening Sessions and Sunday will be as follows:—

Sept. 2. P. M. Why I Believe in the Bible.

3rd. A. M. Matt. xvii. 1-9.

3rd. P. M. 2 Cor. xii. 1-4.

4th. P. M. Divine government versus human government.

5th. P. M. The object of the Gospel.

6th. P. M. In the Church and not in the Kingdom.

7th. P. M. The time of Restitution.

8th. P. M. Conversion.

9th. P. M. When we are born of the Spirit.

10th. A. M. How does the Father draw men unto the Son?

10th. P. M. The Divine Life.

A. W. Dailey, Sec'y.

I want to say to the brethren who desire to attend the Severance Conference, that Severance, Kan., is located twenty-five miles west of St. Joseph, on the Grand Island R. R., trains due 10:45 A. M. and 9 P. M. from the east, from the west 6:06 A. M. and 3:27 P. M. The Rock Island runs side by side with Grand Island to Denton. Time on Rock Island due at Denton going west 10:08 A. M. 5:45 P. M, going east 10:55 A. M. and 5:55 P. M. If any one tells me of their coming I will arrange with Shultz, the Denton liveryman, to bring them to the tent.

J. P. Bitner.

The Third Annual Conference of Southern Illinois will be held at the Church of God at Moriah, Clark Co., Illinois, October 7-15.

No definite programme has yet been arranged. It will probably be decided upon from day to day.

Bro. A. H. Zilmer and Bro. S. T. Hook have been engaged to be with us. Other speakers will be procured. Let everybody come who can. You will be welcomed and entertained freely. You will be met either at Casey or Hazel Dell by writing Lewis Weaver or Z. E. Brant the date of your arrival.

Leave all cares at home and come praying expecting a good spiritual meeting and a good time socially.

Mrs. Chas. W. Weaver, Sec.

There will be held a Conference of the Church of God, in Michigan, at East Port, Antrim County, commencing Thursday evening, Aug. 24, 1905, and continue over the following Sunday.

It is the earnest desire of Bro. Henry Chamberlain and family and others of their vicinity to have a Conference at their place. All who contemplate going are requested to send a postal card to Bro. Henry Chamberlain, at East Port, Antrim Co., Michigan, as plans will be made to meet all who can come, at Central Lake. It is on the Pere Marquette R. R., 45 miles north of Traverse City, getting off train at Central Lake. The trains leave Grand Rapids, at 7:30 A. M. or near that time. Elder B. W. and M. A. Woodward of Dutton, Mich., will be there to do the speaking.

It is the wish of the brethren at East Port, that all who can make arrangements to attend this Conference. Come all who can, and make the meeting as interesting as possible.

Emma Jackman, Sec.

Pine Woods Bible Class in Book Form.

I have several times been solicited to have the past lessons of the Class put in Book form.

I have decided to do this, if I can secure enough subscribers to the book to warrant the expense of publishing it.

The book if printed will contain over four hundred pages. How many copies will you take at $1 25 each?

Send your pledges but no money until I can see if sufficient is subscribed for to warrant the expense.

Send your pledges right away, so that the book can be put to press as soon as possible. Address W. H. Wilson, 420 N. Willow Ave., Austin Station Chicago, Ill.

The Annual session of the Indiana Conference of the churches of God will be held at South Bend, Indiana, beginning Thursday evening September 7, 1905, at 7:30, and continuing over the following Sunday. Brethren and sisters, this is the *Annual Conference* of the Churches in Indiana. At this meeting the annual reports of the work in Indiana will be presented, the work of the coming year will be outlined, the officers of the Conference will be elected, and other important business will be transacted. Let each Church be represented by a large delegation. The work in Indiana needs our united efforts. Make arrangements to attend this Conference. Begin *now*. The Church at South Bend will welcome you most cordially and entertain you most royally. South Bend can be reached easily from all directions. Those coming from a distance please notify the Secretary at 411 E. South St., so that you may be met at the train and provided for. Program will appear later.

A. H. Zilmer, Pres.,
Lydia Railsback, Sec'y.

Program of Indiana Conference.
Thursday, Sept. 7, 1905.

7:30 P. M. Welcome Address. R. C. Railback.

7:45. Address, by M. A. Woodward. Subject, "What it will take to be Soldiers of God, Forever."

10:30. Address, by E. W. Woodward. Subject, "Does it matter What we Believe."

Noon. Luncheon.

1:30. Business Session.

2:30. Sister's Hour. Conducted by Mrs. Eva L. Underwood. Subject, "Sermon on the Mount."

7:00. Social Meeting. Welcome Candidates.

7:30. Address, by A. H. Zilmer. Subject, "What the Church of God Stands For."

Saturday.

10:30. Address, by E. W. Woodward. Subject, "Thy Will Be Done."

Noon. Luncheon.

1:30. Business Session.

2:30. Address, by M. A. Woodward. Subject, "The Things Which God Has Promised."

7:00. Social Hour. Led by J. H. Willey.

7:30. Address, by J. F. Waggoner. Subject, "The Credibility of the Scriptures."

Sunday.

9:30. Social Meeting. Mrs. Mary Conway.

10:30. Sermon. E. W. Woodward. Subject, "The Gospel of the Kingdom."

Noon. Luncheon.

1:30. Address, by M. A. Woodward. Subject, "Ye Are Not of This World."

2:30. Communion Service. Conducted by J. L. Wines.

7:00. Social Meeting. M. A. Woodward.

7:30. Address, by A. H. Zilmer. Subject, "Signs that Indicate the Approach of the Kingdom of God."

Committee,
Ezra C. Railsback,
J. W. Snoke,
J. H. Willey.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

"What We Believe,"

An Exposition of the Faith of the Church of God," in sixteen chapters, 40 pages, large size, is now ready for shipment. It contains chapters on The Restitution, The Kingdom of God, The Government of the Nations, The Restoration of Israel, The Literal Resurrection of the Dead, The Immortalization of the Righteous, The Final Destruction of the Wicked, Eternal Life only through Christ, The Faith of the Gospel, Repentance, Baptism, A Holy Life, and Organization of the Church of God. Price per copy 15 cts; 10 copies $1.00. Send postal or express money orders.

A. H. Zilmer, Plymouth, Ind.,

Northwest Conference Work.

In response to the appointment of the Northwest Conference, I wish to devote my time more exclusively to evangelizing. Brethren desiring my work will notify me so I may arrange my labor.

Address me at Scholls, Oregon.

W. L. Skeels

New Homes in the West.

The harvest in the west is the biggest ever known. Farmers, mechanics and merchants are prosperous. There's a wonderful chance to start new homes under favoring conditions. Round-trip Homeseekers' tickets on sale 1st and 3d Tuesday each month at low rates. Write for free booklets, maps and information to W. B. Kniskern, P. T. M. C. and N. W. R'y, Chicago, Ill.—Aug. 31

POST OFFICE.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
John Compton, Blair, Neb.
B. R. Cinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
A. G. Winchester, Sedan, Kan
W. L. Skeels, Scholls, Ore.
S. Roxana Wines, Pierceton, Ind.
C. A. Beyler, Tempe, Arizona.
J. S. Hatch, Kempton Ind.
J. F. Waggoner, Box 251, Rochester, Ind.
J. T. Prime Sr. Oxford, Neb.
A. J. Eyelsimer, Gladbrook Ia.
B. P. Boger, Seven Fountains, Va.
S. C. Oliver, Attica, Kan.
Mollie DeBruler, W. H. C. Home, Madison, Ohio
Libbie Palmer 643 Abbott Emeryville Ore
S. T. Hook, R D 9, Lebanon, Ind.
A. T. Morris, Arcadia, Cal.
J. R. Galevia, North Branch, Kansas.
W. O. Stoltz, Potomac, Cal.
G. W. Knapp, Scholls, Ore.
John Lowe, 2012 West Cortland Ave, Parsons, Kansas.
Miss Emma Jackman, Texas, Ladies Evangelical Aid Society, Floral Delivery, No. 11, Benton Ave., Grand Rapids, Mich.
R. S. Dwiggins, Ontario Cal.
D. T. Halstead, Rensselaer, Ind.
C. P. Gerdom, Box 11, Waynesville, Ill.
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S. F. Carroll, 326 W Lincolnville South Bend, Ind.
G. W. Scoble, Corvallis Ore
[illegible] Ave Evangelist Wash
C. E. Vincent, Kingsford, Ind.
John Conway, 19 Foundry St. Newark, N. J.
A. J. Cady, Corvallis, Ore
John N. Holt, Catoosa, I. T.
J. G. Bangs, Crowley La
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J. W. Deshazo, Ivory Okla
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P. Neill and wife, Evangelists, 320 W. Main st Salem O
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From Chicago daily August 30th to September 4th, account G. A. R. Encampment at Denver. Only one night to Denver from Chicago and the central states. Two fast trains daily. Special personally conducted G. A. R. trains leave Chicago September 2d. Through without change. From Denver, numerous inexpensive personally conducted side trips afford opportunity to visit some of the most wonderful mountain scenery in the world. For itinerary of special trains, list of Colorado hotels and boarding houses, side trips, sleeping car reservations and full information, address A. H. Waggener, Trav. Agt., 22 Fifth Ave. Chicago, Ill.—Aug. 31

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Colorado
AND RETURN
From Chicago daily, August 30 to September 4, with correspondingly low rates from all points via the
Chicago, Union Pacific and North-Western Line
Only one night to Denver. Two fast through trains daily
SPECIAL TRAINS G. A. R.
Through trains personally conducted, without extra charge, leave Chicago 10.15 a. m. and 10.30 p. m., Saturday, September 2.
Itineraries, hotel lists, descriptive booklets, etc., free on application.
THE NORTH WESTERN LINE
UNION PACIFIC

Pennsylvania Lines, Michigan Div. *Side Excursions.*

Indianapolis, Ind. Indiana State Fair Sep 11-15, $3.80 for round trip, sell Sep 9 to 15 inclusive, return limit Sep 18

Indianapolis, Ind., August 27, '05, fare for round trip $1.25. Special train leaves Plymouth, at 7:00 A. M. returning leaves Indianapolis at 7:30 P. M. same date.

Kansas City, Mo. Annual Convention National Fireman's Association, Aug. 29--31, 1905. One fare plus $2.00 for round trip, sell Aug. 27th and 28th return limit not later than Sept. 5th, 1905, fee of 25 cts will be charged for execution of tickets.

National Encampment Grand Army of the Republic, Denver, Colo., Aug., 29 to Sept., 3.

Lewis and Clark Exposition, Portland, Ore., and many other excursions to the West and Northwest during the summer and fall of 1905.

Homeseekers rates to South, Southwest and West, 1st and 3d, Tuesdays each month during sale.

Every Sunday during July, August and September, special train leaving Plymouth at 9:10 A. M. returning leave Culver at 5:50 P. M. same date. Fare for round trip 25 cents. Full fare will be charged on train.

For further information please call on F. J. Buzzard Agent, Mich. Div. Penna. Lines.

Change in Time of Trains on Pennsylvania Lines.

Under a new schedule in effect Sunday July 9, 1905, passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:—

For the East: 10:16 a m daily, 3:00 a m daily, 2:50 a m except Sunday, 9:49 a m except Sunday, 1:29 p m daily, 5:55 p m daily, 4:10 p m daily, arrives, 8:23 except Sunday, 7:40 p m daily, extra fare train, 9:45 p m daily.

For the West: 5:30 a m daily, 6:10 a m extra fare train, 5:45 a m daily, 9:00 a m except Sunday, 1:58 p m except Sunday, 1:28 p m daily, 6:04 p m daily, 9:10 p m except Sunday arrives.

For particular information on the subject apply to J. E. Hanes, Ticket Agent, Plymouth, Ind.

PENNSYLVANIA LINES
Michigan Division.
In effect May 28, 1905.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 40, Daily,		3:40am
No. 40, daily, For South Bend		11:30am
No. 42	" Ex. Sun. "	7:15pm
No. 48, Sunday only		6:18pm

GOING SOUTH.

No. 41, Ex. Sun. For Terre Haute		6:48a m
No. 43, Ex Sunday		11:30am
No. 45, daily,		6:44pm
No. 47, Sunday Only		9:15am
No. 49,	" "	7:45pm

No. 47 & 48 South Bend and Culver trains.
No. 40 & 45 South Bend & Logansport trains.
Other trains make good connections to and from St. Louis at Terre Haute.

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. J. Buzzard Agt., Plymouth, Indiana, or
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Lists of Churches.

Church of God at Brooklyn, N. Y., now was in the Hart Building No. 1094 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rothe and B. T. MacDonald.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God at Bennetsher, Ind meet in their house of worship for the following services: Sunday school at 9:30 a. m. Preaching at 10:45 every Sunday in the month except the second. Mattie Benjamin, Sec.

The Church of God at Burr Oak, Ind. have preaching every two weeks on Sunday evening at 7:30 by D E Vanvactor. Bible reading and prayer meeting every Thursday evening. Sunday School every Sunday at 10:30 a. m. Samuel Osborne and G. A Maxey Elders. All are invited to any of the services.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A H Zilmer third Sunday in the month Sunday School every Sunday and social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day for worship and proclamation of the gospel, at 10:30 a m, and 6:30 p m. The faithful always welcome. P. Neill Elder, 360 W. Main.

The Church of God in Tacoma, Wash. corner S Yakima ave and 10th st. Preaching every Sunday at 11:00 am and 7:00. N C Griswold Pastor.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

The Church of God meets every Sunday at 10:30 A. M. at 1749 Superior St. Cleveland, O. where all of like precious faith are welcome. Take elevator.

The Church of God near Hillsburg, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 4th Sunday preaching by A. H. Zilmer of Plymouth, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10: 6 a. m., in Miller's Hall, Galena Ave., for Sunday School and Bible class. Preaching by S. J. Lindsey the 3d Sunday of each month, Berean meeting Friday evening.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or John Lehman, Troy Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning at 10 o'clock, Sunday school at 11, Berean at 6:30 p. m. G. S. March, Pastor. All will find a welcome.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Churches of God in Michigan have preaching as follows: Dutton, every first Sunday in the month. Millbrook, and Allen school house, and Tiffeny school house, near Vicksburg every four weeks. Preaching by Eld B W Woodward or wife. Communion services observed at these points every month. The Church at Ralsin Center is presided over by Brother L. C Chase.

The Church of God at South Bend, Indiana meet in hall over 911 S Michigan St. Preaching second Sunday in each month by A H Zilmer. Bible reading each Sunday at 10:30, and Sunday School at 11:30. R C Railsback and J W Snoke Elders.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Wenatchee, Washington, meet in their church each Sunday at 10 a. m. for Sunday school. Preaching at 11 a m, and 7:30 p m by N. D. Tichenal. Prayer and social meeting Wednesday evening 7:30. Every body invited to attend and bring your Bible. Wm. Mills and Walker Perrine, Elders.

The Church of God at Springfield, O. meets every First day at their hall in Johnson building 81½ W Main st. at 10:30 a m. All invited.

The Church of God at Mt. Zion, near Reform Ark, meets the 2nd and 4th Sundays in each month. Preaching at 11 a m. Joe M [illegible] Pastor.

The Church of God at Newark, N J meets 17-19 W Park st 5th floor, at 9:30 each Sunday. All welcome.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 30 cts.

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VOLUME LIV. Read PLYMOUTH, INDIANA, SEPTEMBER 6, 1905. NUMBER 33.

Poetry.

What is Best.

We do not know! Thou knowest!
As children in the dark
We lift our hearts, our hands to thee,
And find a rest, an ark;
We trust Thee in our ignorance,
O Wise, O Good, O Strong;
And though the shadows encompass us
We find thee with our song.

We stagger [illegible] Thy hand we feel,
We dream and hope and pray,
And make mistakes, and sin, and know
How frail and weak is man;
But then, upon the beginning,
Christ saw the end of all,
We rest upon thy knowledge,
Father, on whose wise will.

We do not know the best for us,
And so we strive in vain;
And for our sowing often reap
A harvest dire of pain;
We fail and fall, and then at last
We cry to thee for aid,
And only rest when thou dost say,
"Tis I, be not afraid."

O God, we would be wiser yet,
And only pray: Choose thou."
Lead as one leads the little ones,
We are thy children now:
And day by day, and step by step,
We need thy guiding hand.
Oh, let us cling to thee until
We reach the safe home land.

And then let days be fair or dark,
The journey short or long,
Our hearts will rest in comfort,
And we will sing our song;
Since thou dost know, our ignorance
And weakness matter not,
We trust in thy great love, O God,
And thou dost choose our lot.

—Mariana Farningham.

Charity.

Give! be the gift be ever so small;
Better do little than nothing at all;
An act of kindness, a word, a prayer
To lighten the burden of sorrow and care.

Little hands, little hearts, their little may do;
Little works of advice, so kind and so true;
Little errands of mercy and actions of love;
Little prayers prayed in earnest for help from above.

The cheerful giver is loved of the Lord,
And Charity never shall lose its reward;
Even the poor widow's mite was better than all—
'Twas the best she could do, though the gift was small.

Communicated.

Charity.

The Greek word translated "charity" in the 13th chapter of 1 Cor. is "agape." It means "love," and not the giving of money, or food, or clothing to the poor. The two words are not synonymous. One may give all that he possesses to feed the poor, and not have a particle of love in his heart. He may go to the stake as bravely as John Huss or Rowland Taylor, and not have the love that God requires. We can do charitable deeds, without love, but we cannot have Christ-like love, and not be charitable.

What then is this illimitable thing; this thing that Paul calls greater than faith, and greater than hope, which we are to have "above all things" and without which we are but things of noise?

Paul says, "Love is the fulfilling of the law," and Jesus says, "If ye love me keep my commandments." The great commandment in the law is that we shall love our God with all our heart and soul and mind. The second is like unto it, "Thou shalt love thy neighbor as thyself." If we love, it is easy to do all the rest. If our hearts be set upon God, if he be the supreme object of our affection we shall want no other God; we shall never speak lightly of his name; we shall delight in setting apart a day to his service, and shall honor him by keeping the second great commandment in loving our neighbor as ourselves. And love for man takes in all our duties to man. It honors parents, it will not kill, it will not touch nor covet another's property, it will be false to none. So love "is the rule" as Professor Drummond says, "for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life," for "all the law and the prophets" are hung on love to God and love to man. Let us now look at our chapter. Paul imagines himself in a pulpit, speaking in the various languages of his audience and even in the language of angels, with such eloquence such as the people of Corinth in those days greatly admired, but doing it merely to show off his talents and without any love for souls, and compares himself, if it were possible for him to speak thus—to the powerless notes of the "sounding brass or tinkling cymbal." Mere sound, no matter how pleasing will never move men to repentance. Words without love behind them, will never persuade men to "turn from dumb idols to serve the living and true God." We might as well stand in the pulpit and play on "a sharp and piercing cymbal" as to speak with words that have no heart in them. We cannot deceive sinners. They instinctively know the hollowness of the speech that comes only from the lips of one who really cares not whether they live or die.

Paul might understand the deep things of God; he might be able to foretell the future, he might have perfect knowledge of all truth; he might have such faith and confidence in God, that mountains would move at his word, and without love he would still be nothing; he would fail of the heavenly reward, because his gifts, his knowledge and his power would not be used as God would have them used in saving men.

Faith connects us with God. It makes him a real being. It gives us confidence in him. It brings him into our lives. It makes him speak to us through his Word. It awakens hope. It sets before us a goal. It gives us an arm to lean upon; tools to work with, a helper to look to in every time of need. And we are connected with God by faith that we may become like him in character. "God is love," hence love must come into our lives, as the end or outcome of faith, and as the only key to a perfect life—a life that will be a real success, and profitable to the cause of Christ.

No sacrifice will avail anything without love. We may give to the orphans of the home-land; we may pour out our offerings for the famine-stricken little ones of India. We may feed the hungry until we spend all that we possess, but if we do it because we think we must and others expect it, it will profit us nothing, for God will reject us at the last as having given grudgingly and with selfish motives. We need to know this 13th chapter of 1 Corinthians by heart and to repeat it every day. And to know it by heart I mean, that we need to understand it, so that we may put it into our lives. As the little boy preached on the text "Be kind to one another," by doing no unkind act, so must we preach love. What then are the elements that make up this many colored, glorious rainbow of Christian character? First patience.

"Love suffereth long;" "beareth all things;" "endureth all things." Can the scoffer at the Bible show patience like that? Yet, see how patient Jesus was under the cruel mockings and scourgings inflicted upon him. This patience of love made him "like a lamb dumb before her shearers," so that "he opened not his mouth" when crowned with thorns, when spit upon, when nailed to the cross. The worldling says "take your own part." "give back as good as is sent." Jesus says, "Resist not evil." The martyred hosts obeyed to the letter. They went to the place of slaughter like so many sheep. They did not strike back. They bore without a murmur the confiscation of their goods. They suffered with incredible meekness and patience, imprisonment, tortures and death. Love can afford to bear and to be patient, for bearing and waiting is to bring victory. Love can give no life because from its ashes springs a flame that no Inquisitor of Rome can ever quench, a flame that spreads far and wide and carries the blessed gospel wherever it goes.

2nd Kindness. Love is still kind though it has suffered long. It is kind to its most cruel tormentors. It does good to its bitterest enemies. It takes delight in making others happy.

3rd Generosity. "Love envieth not." It can work with others. It can be glad in the success of its co-workers. It can say, "Let the work of the Lord move on," if not through me—then through whomsoever he may choose. If I can not lead, I can pray, I can praise, I can hold up hands.

4th Humbleness. "Love vaunteth not itself, is not puffed up." It does not speak of its gifts, nor use its knowledge of the tongues of men for mere display, as some at Corinth did, nor is it "puffed up for one against another," as some of the Corinthians were. It does not forget its high calling when party zeal comes knocking at its door. Nor does it stand on the corners of the streets and toll with the sound of a trumpet of the alms it has given. Its deeds are not in the papers.

5th Behavior. Love "doth not behave itself unseemly." It cannot be uncourteous. It will not wound the feelings of even the lowliest one. It will not make sport of the unfashionably clothed poor. It treats the aged with tenderness and consideration. It looks upon them with reverence. It carries their burdens. It helps their faltering steps. Love never stoops to act like a clown; it is never rude nor boisterous. It makes no obscene speeches; uses no profane words. At home, at school, in church, in society it keeps the same calm, quiet demeanor that bespeaks the perfect lady and the true gentleman.

6th Unselfishness. Love "seeketh not her own." It finds its happiness in serving, in giving. It lays up its treasures where moth and rust cannot corrupt them. The easy chairs, the best grapes, the largest apples, are modestly given up to the aged friend, the poor guest, or the little orphan child. Unselfishness takes the hard places without a murmur, gives up cherished plans and ambitions for another's sake, does all its work with the good, the salvation of the perishing in view. That it may work most efficiently, it "chooses to suffer affliction with the children of God rather than enjoy the pleasures of sin for a season." There is nothing so beautiful in the world as unselfish love—a love that puts self out of sight that it may serve its day and generation in the highest and noblest way—a way that will tell for the eternal years.

7th Good temper. "Love is not easily provoked." The worldling prides himself on showing what he calls "proper resentment" over injuries and insults. To avenge himself and vindicate his honor, he will fight a duel and slay his friend. But not so the faithful follower of the meek Nazarene. He has a more lofty courage than this—the courage to rule his own spirit, though he be called "poltroon" and "coward" for it. And the man who keeps his temper is the strong man. He has the advantage in every tempest, for the oil he can throw on the boisterous waves soon brings a calm. He can rule and influence other men by ruling himself. He is never in danger of saying and doing things that will fill all after life with regret, as so many have done. The man who takes the city is not half so great as is the man who has won the victory over himself, because to give way to bad temper is to lose the whole vantage ground and set the beautiful rainbow of love in total eclipse. For bad temper is not a mere infirmity of poor human nature, to be pitied and excused, but a most heinous sin, and is so looked upon and condemned by God. We are not to go with "an angry man." "Wrath killeth the foolish man." Job v. 2. More than one man has died in a fit of anger, and if it does not bring sudden death, it brings disease. "Wrath is cruel, and anger is outrageous." "Put off wrath." "God hath not appointed us to wrath," for bad temper embitters home, ruins children, starts neighborhood feuds, breaks up churches, keeps the unsaved away from Christ, nullifies all our influence for good. We estimate the character of the man by the temper he shows. Bad temper reveals something wrong within, an "unloving nature" a soul that has never really and truly put on the yoke of Christ. "Let that mind be in you which was also in Christ Jesus." It is a matter of life or death.

8th Guilelessness. "Love thinketh no evil." It believes in people: it trusts them, it puts aside suspicion, when working to save them, and thus restores their self respect, enkindles faith and awakens hope. We must have this attribute of love if we are ever to win men to Christ. To show the drunkard that you believe in him, believe he has enough of manhood about him to reform is often enough to set him on his feet in the way of righteousness and peace. If a man believes that we believe in him, we can influence him to turn from sin but not otherwise.

9th Love of the Truth. "Love rejoiceth not in iniquity but rejoiceth in the truth." Love clings to the Bible, it rejoiceth in it. It lays hold of the gospel as the most precious of treasures. It will guard the truth even at the sacrifice of life, it will never recant. It will make no compromise of truth "by glossing over iniquity." These nine elements make the love that Paul so wonderfully describes, without which we can have no part in Christ's glorious kingdom. The person that has them, has jewels worth more than Kohinoor diamonds. He can face cannibals without fear. He has weapons that few can resist. He can, like Livingstone, go into the wilds of Africa and win all hearts. Put love, with its sparkling gems into your lives. Grow, grow by constant exercise of the spiritual graces. "Practice makes perfect." "God is love," and you want to be like him. "God is love," because he is patient, long suffering, not willing that any should perish, but that all should come to a knowledge of the truth. "God is love," because he is kind. His loving kindness is better than life, says David. He draws with loving kindness, says Jeremiah. His great plan of the ages has been made out of kindness for the good and the happiness of man. "God is love" because he is generous. He does not envy his children but condescends to be a co-worker with them in bringing about the great change that shall make a paradise of this earth. "God is love" because though great in majesty and power there is humility in his character that excludes pride, haughtiness, arrogance and vain boasting. He tells us what he is and what he has done, but there is no vanity in the telling. It may sound strange to talk of the humility of God, but does he not stoop to save? Did any being ever show greater humility than Jesus, and was he not the exact image of his Father? God is love, because he is courteous. He "does things gently with love" "He considereth our frame; he remembereth that we are dust." Through wisdom he calls unto the sons of man, that hearing her they may find life, may inherit substance," and have their treasures filled. No one is so mean and poor but that God loves him. While we were yet sinners—think of it—while we were yet sinners, Christ died for us! Many a professed Christian of today will not descend to speak to the low and vile, but God does, and he speaks with sympathy, with compassion, with courtesy. "Come," he says, today, if you will hear my voice, harden not your hearts. God is love, because he is unselfish. He serves men by giving them "every good and perfect gift." He gave his only Son, that through him they might have life. God is love, because he is "slow to anger." He weighs evidence and condemns the guilty, but it is as a judge and in love.

God is love because he is guileless. He believes in people that they may believe in themselves. He shows his faith in their power to reform, by giving them the opportunity and the means of reformation. None are debarred from repentance. "Whosoever will may come and partake of the water of life freely." God is love, because he "rejoices in the truth" and hates unrighteousness. So you see how important it is that you have and keep the adorning of love and so attain to the stature of perfect men and women in Christ Jesus, being God-like in character; shining as lights in the world and coming off at last, "More than conquerors through him who hath loved you."

S. ROXANA WINCE.

Pure in Heart.

The cure for the evils of this life cannot be found in outward surroundings. These help to some extent. But evil finds its birth in the soul's choices. To meet this Christianity is radical. The Word of God reaches to the purposes of men's hearts, and thus seeks to control outward acts. Formalism makes the outside of the platter clean. The gospel makes the heart clean. It purifies the fountain from whence life issues. Outward influence may restrain in some degree, but no life can be made pure from without. The body may be surrounded by pure air, and yet be filled with disease. But let healthful lungs bring the pure air in contact with the blood which flows to the heart, and disease is driven out. Christ casts the devils out. The Spirit in the heart keeps them out, and so the life remains pure. Seek that inward purity. This only is purity. All else is delusion or deceit. This within, all else is harmless. Temptation may rage, but it must stay outside. It is dangerous only when it is permitted to rest within.—*Star and Crown.*

Indiana Conference.

The Annual session of the Indiana Conference of the churches of God will be held at South Bend, Indiana, beginning Thursday evening September 7, 1905, at 7:30, and continuing over the following Sunday. Brethren and sisters, this is the *Annual Conference* of the Churches in Indiana. At this meeting the annual reports of the work in Indiana will be presented, the work of the coming year will be outlined, the officers of the Conference will be elected, and other important business will be transacted. Let each Church be represented by a large delegation. The work in Indiana needs our united efforts. Make arrangements to attend this Conference. Begin *now*. The Church at South Bend will welcome you most cordially and entertain you most royally. South Bend can be reached easily from all directions. Those coming from a distance please notify the Secretary at 411 E. South St., so that you may be met at the train and provided for. Program will appear later.

A. H. ZILMER, Pres.,
LYDIA RAILSBACK, Sec'y.

PROGRAM OF INDIANA CONFERENCE.

THURSDAY, SEPT. 7, 1905.

7.30 P. M. Welcome Address. R. C. Railsback.

7.45. Address, by M. A. Woodward. Subject, "What it means to be Children of God."

FRIDAY.

10.30. Address, by B. W. Woodward. Subject, "Does it matter What we Believe?"

Noon. Luncheon.

1.30. Business Session.

2.30. Sister's Hour. Conducted by Mrs. Eva L. Underwood. Subject, "Sermon on the Mount."

7.00. Social Meeting. William Railsback.

7.30. Address, by A. H. Zilmer. Subject, "What the Church of God Stands For."

SATURDAY.

10.30 Address, by B. W. Woodward. Subject, "Thy Will Be Done."

Noon. Luncheon.

1.30. Business Session.

2.30. Address, by M. A. Woodward. Subject, "Ten Things Which God Has Promised."

7.00. Social Hour, led by J. H. Willey.

7.30. Address, by J. P. Wagener. Subject, "The Credibility of the Scriptures."

SUNDAY.

9.30. Social Meeting. Mrs. Mary Cordray.

10.30. Sermon. B. W. Woodward. Subject, "The Gospel of the Kingdom."

Noon. Luncheon.

1.30. Address, by M. A. Woodward. Subject, "Ye Are Not of This World."

2.30. Communion Service. Conducted by J. I. Winee.

7.00. Social Meeting. M. A. Woodward.

7.30. Address, by A. H. Zilmer. Subject, "Signs that Indicate the Approach of the Kingdom of God."

Committee,
EZRA C. RAILSBACK,
J. W. SNOOK,
J. H. WILLEY.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Announcement.

The Quarterly Conference of the churches of God in Michigan will be held with the Church of God at Brady, Kalamazoo Co., on Friday evening, Sept. 29th, 30th and Oct. 1, 1905.

Bro. and Sister Harper and others of Brady—desire to have as many as possible come and attend the Conference. All of like precious faith are cordially invited to attend, and if there are any from other States who could attend. The brethren would be glad to welcome them. Friends coming from the north, reach Vicksburg via the G. R. and I. R. R. which leaves Grand Rapids at 12:00 noon and 1:50 P. M. all trains will be met Friday at Vicksburg. Those coming from Hastings will take the G. R. and I. at Kalamazoo. Bro. A. B. Zilmer of Plymouth, Indiana, has promised to be with us, also Elder B. W. and M. A. Woodward of Dutton, Michigan.

Though few in number at this place, we hope and feel assured that we will have the hearty co-operation of all interested and look forward to an interesting and profitable meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. Come and enjoy the spiritual blessings, and return to your home strengthened and built up.

L. D. DECKER, Pres.
EMMA JACKMAN, Sec'y

The Third Annual Conference of Southern Illinois will be held at the Church of God at Moriah, Clark Co., Illinois, October 7-15.

No definite programme has yet been arranged. It will probably be decided upon from day to day.

Bro. A. H. Zilmer and Bro. S. T. Hook have been engaged to be with us. Other speakers will be procured. Let everybody come who can. You will be welcomed and entertained freely. You will be met either at Casey or Hazel Dell by writing Lewis Weaver or Z. E. Brant the date of your arrival.

Leave all cares at home and come praying expecting a good spiritual meeting and a good time socially.

MRS. CHAS. W. WEAVER, Sec.

The Conference at Rollin, Kansas, will be held on October 13, and last over Sunday. Accommodations will be furnished all who come. Those so desiring may bring some bedding, and some of the buildings can be used for lodging. A number of speakers will be present. Come and make the plan of a fraternal unity in Christ a success Now, if ever, seems to be the time to do something for the colony. So come. Show your love for Christ and his body by a heroic, sacrificing effort of love, to live together in harmony and helpfulness.

C. P. OLIVER, Sec.

Will All Men be Saved?

I have written and published, and now offer for sale at ten cents per copy, a book of 60 pages, which is intended to be, as indicated in the sub-title, "A Consideration of the Doctrine of Universal Salvation." Some of the divisions are, An Introductory section, A section treating the historic origin of the doctrine, Tendencies and effects, God's methods of dealing with men, The Savior of all men, Who will have all men to be saved, The paid debt, the sovereignty of God.

Send Money Orders or stamps to the author, A. H. Zilmer, Plymouth, Ind.

The Pacific Northwest.

A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & Northwestern R'y, which will be sent to any address on receipt of 4 cents in stamps.

The Lewis and Clark Exposition with the very low excursion rates and personally conducted tours in connection therewith over the North-Western Line from Chicago and the east have created an interest in this subject never before equaled. For full particulars address A. H. Waggener, Trav. Agt., 22 Fifth Ave., Chicago, Ill.—Sept. 15